carljungdepthpsychologysite.blog

Contents

1 2019 **45**

1.1 January 45

Some Carl Jung Quotations (2019-01-01 03:37) 45

Some Carl Jung Quotations (2019-01-01 03:45) 57

Carl Jung: Man is a gateway, through which you pass from the outer world of Gods (2019-01-01 03:56) 178

In the renewed world you can have no outer possessions, unless you create them out of yourselves. (2019-01-01 05:12) 179

We also live in our dreams, we do not live only by day. (2019-01-01 05:17) 180

Carl Jung's Visions of the Battle of The Marne and the Battle of Ypres in World War I (2019-01-01 05:23) 181

Carl Jung Institutes, Societies, Organizations, Discussion Groups (2019-01-01 05:34) 183

Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. (2019-01-01 06:11) 204

Carl Jung "What will become of the Christian Church? (2019-01-01 06:40) 207

Carl Jung on the "Living Mystery of Life." (2019-01-01 07:24) 210

Power must subside for the sake of life· (2019-01-01 07:29) 212

Carl Jung: "The opus consists of three parts: insight, endurance, and action." (2019-01-01 15:37) . 214

Carl Jung: The ear of wheat represented the son born of the Great Mother, the earth. (2019-01-01 16:10) 216

Carl Jung: But the drama shows the proper function of the animus. (2019-01-01 17:29) 217

Phanes is the God who rises agleam from the waters. (2019-01-01 18:18) 220

Carl Jung on "The Gods" – Anthology (2019-01-02 04:30) 222

Carl Jung's Letter to Victor White (2019-01-02 05:36) 229

I cannot accept this hollow nothing that I am. (2019-01-02 05:52) 232

Some Carl Jung Quotations (2019-01-02 06:05) 239

I am Mime, and I will show you the wellsprings. (2019-01-02 06:28) 250

This play that I witnessed is my play, not your play. It is my secret, not yours. (2019-01-02 06:32) . . 252

Carl Jung's Funeral Sermon given by Pastor Werner Meyer (2019-01-02 06:54) 253

I want to emboss you like a coin. (2019-01-02 08:45) 261

Carl Jung: Not I but God himself has deified it! (The Soul) (2019-01-02 15:34) 265

Carl Jung: "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. (2019-01-02 16:35) 268

Carl Jung: Western man is held in thrall by the "ten thousand things"; (2019-01-02 17:17) 269

I accepted all the joy and every torment (2019-01-03 04:08) 271

Carl Jung on the formation of a “Symbol.” (2019-01-03 04:44) 273

The fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. (2019-01-03 04:49) 277

What do you think of the essence of Hell? (2019-01-03 04:53) 279

Carl Jung: The results obtained by this method can be interpreted in several ways (2019-01-03 05:30) 281

Carl Jung: For us the zone of disturbance already begins with the concept of the "psychic." (2019-01-03 05:30) 284

Carl Jung: Abase yourself and live your Animal (2019-01-03 05:37) 286

Wolfgang Pauli and the "Pauli Effect" (2019-01-04 03:30) 287

Carl Jung: I have told my publisher of your wish to review my book. (2019-01-04 04:30) 289

Carl Jung: The organs are divided though close together, so there is the possibility of a conflict. (2019-01-04 04:30) 292

Carl Jung on “Buddha” – Anthology (2019-01-04 04:30) 294

To live oneself means to be one’s own task (2019-01-04 04:34) 299

Carl Jung and Pierre Teilhard de Chardin (2019-01-04 04:35) 301

Carl Jung on “Words” – Anthology (2019-01-04 05:06) 302

Carl Jung: I have given a good deal of attention to two great initiators: Joyce and Picasso. (2019-01-04 05:12) 305

Carl Jung “...there is a whole lot of primitivity in us to be made good.” (2019-01-04 05:20) 311

Carl Jung letter to Henry A. Murray (2019-01-04 05:33) 314

Carl Jung: What happens after Death is so unspeakably Glorious.... (2019-01-04 05:45) 316

Carl Jung on “Human Body” (2019-01-04 05:46) 317

The solitary went into the desert to find himself But he did not want to find himself... (2019-01-04 05:49) 325

The Mass as an Act of High Magic (2019-01-04 06:13) 327

Carl Jung: The serpent in Genesis is an illustration... (2019-01-04 06:40) 329

At your low point you are no longer distinct from your fellow beings. (2019-01-04 06:53) 331

Carl Jung letter on Astrology (2019-01-05 00:13) 332

Wolfgang Pauli: Summer may well be a pleasant time, but it is one-sided and incomplete. (2019-01-05 03:30) 334

Carl Jung “ETH Quotations” – Anthology (2019-01-05 04:30) 338

We need the coldness of death to see clearly. (2019-01-05 05:22) 387

Carl Jung “Please don’t be horrified at my writing to you again.” (2019-01-05 06:08) 388
Carl Jung “I have tried my hand at interpreting Tao." (2019-01-05 06:56) 390
Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity. (2019-01-05 07:05) 393
The Magician and Magic (2019-01-05 08:55) 395
Carl Jung on "The Mercurial Fountain" (2019-01-05 09:47) 398
Carl Jung: But now I am grown so old that I can let go my grip on the world,.. (2019-01-05 10:56) . 402
Carl Jung on the Ages of "Taurus," "Pisces," and "Aquarius." (2019-01-05 14:00) 404
Some Carl Jung Quotations XV (2019-01-05 15:38) 405
Carl Jung on the decline of Christianity. (2019-01-05 18:01) 430
Wolfgang Pauli writes of Professor Emma Jung (2019-01-06 03:30) 432
If I fall prey to the web of words (2019-01-06 03:55) 437
Carl Jung on the value of a person (2019-01-06 04:00) 439
Carl Jung: I shall read them as soon as I have a few quiet moments. (2019-01-06 04:30) 441
Nothing is more valuable to the evil one than his eye.... (2019-01-06 04:30) 443
Carl Jung: We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, (2019-01-06 04:39) 445
The Great Hymn to the Aten (2019-01-06 05:24) 451
Carl Jung’s Diagram of Consciousness (2019-01-06 05:56) 453
Carl Jung: Thus in the course of time the meaningful turns into the meaningless. (2019-01-07 04:17) 454
Carl Jung “Yet it is not the doctor’s whole task to instruct or convince his patient...” (2019-01-07 04:24) 455
Some Carl Jung Quotations LIX*** (2019-01-07 04:30) 457
Carl Jung on “Christ” in The Red Book – Anthology (2019-01-07 04:30) 476
Carl Jung: He looked quite detached and aloof (2019-01-07 04:42) 482
Carl Jung: The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts. (2019-01-07 04:55) 492
Carl Jung on Frau Hauffe’s symptoms. (2019-01-07 04:55) 495
In this moment, you need evil. (2019-01-07 04:55) 496
Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit... (2019-01-07 05:06) 498
Some Carl Jung Quotations (2019-01-07 05:13) 500
Carl Jung: “The conditions of which I am about to speak are of a somnambulistic nature.” (2019-01-07 05:16) 511
Minucius Felix: Our Thoughts are like unto a Second Darkness (2019-01-07 05:57) 517
It is no teaching and no instruction that I give you (2019-01-07 06:31) 526
Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. (2019-01-07 06:51) 529
Carl Jung on the Outward Going Development. (2019-01-08 03:35) 531

Carl Jung on the importance of Extroversion and Outward Movement (2019-01-08 03:56) 537

Carl Jung on the Compensation for extreme Introversion (2019-01-08 04:07) 539

Carl Jung on Mandalas (2019-01-08 04:19) 542

Some Carl Jung Quotations (2019-01-08 04:32) 544

Carl Jung Quotations (2019-01-08 04:35) 552

Does the World stand on the verge of Spiritual Rebirth? (2019-01-08 04:50) 674

The myth commences, the one that need only be lived (2019-01-09 03:33) 679

Carl Jung on the “Self in its Divinity. (2019-01-09 04:22) 683

Carl Jung: Fear not, I have not stripped you bare! (2019-01-09 04:30) 685

Carl Jung on J.D. Rockefeller (2019-01-09 04:33) 686

Carl Jung on the boundaries of the Clairvoyante’s Psychology. (2019-01-09 04:49) 688

Carl Jung on The Rosarium: The King and Queen (2019-01-09 05:50) 691

Carl Jung on the seeress of Prevorst (2019-01-09 05:51) 709

Some Carl Jung Quotations (2019-01-10 03:24) 714

Wolfgang Pauli: My resistance to the archetype and its tendencies is correspondingly weakening. (2019-01-10 03:30) 725

Carl Jung on the Technique of Analyzing Dreams (2019-01-10 04:04) 727

Carl Jung on Sigmund Freud (2019-01-10 04:08) 733

Carl Jung on "Dreams" (2019-01-10 04:30) 735

Carl Jung on “Simplicity” – Anthology (2019-01-10 04:30) 738

Carl Jung on the Average Normal Man (2019-01-10 04:32) 740

Carl Jung on "The Naked Truth" from the Rosarium (2019-01-10 04:53) 742

A Shift in the God Image… (2019-01-10 05:46) 744

Without consciousness there would, practically speaking, be no world… (2019-01-10 05:51) 745

Freud Thanks Jung for Defending His Ideas (2019-01-11 03:48) 746

Carl Jung on "The Rosarium: Immersion in the Bath" (2019-01-11 04:13) 748

Carl Jung on "Free Will" - Anthology (2019-01-11 04:30) 751

Carl Jung and practical applications of Dream Interpretation. (2019-01-11 04:36) 752

What would mockery be, if it were not true mockery? (2019-01-11 05:03) 756

Carl Jung’s criticism of Sigmund Freud (2019-01-11 05:42) 758

Carl Jung: As a doctor I cannot demand anything of my patients in this respect, also I lack the Church’s means of grace. (2019-01-11 06:07) 760

Carl Jung on The Rosarium and "The Conjunction" (2019-01-12 03:20) 763

Wolfgang Pauli: Unlike your own ideas those of Speiser are, I must confess, often difficult to understand. (2019-01-12 03:30) 769

Carl Jung on "Europe" - Anthology (2019-01-12 03:53) 771

Carl Jung on “Problems of Life’ – Anthology (2019-01-12 04:30) 774

Carl Jung: I want to tell you that your horse-boar-monster has had its aftereffects in me. (2019-01-12 05:49) 775

Isis was called the "Black One" because of her association with fate and the mysteries of death. (2019-01-12 05:58) 778

Article by Claire Dunne the author of Carl Jung: Wounded Healer of the Soul. (2019-01-12 06:03) . 779

I have eaten from the sacrificial flesh (2019-01-12 06:28) 784

Some Carl Jung Quotations XVI (2019-01-12 07:02) 785

Carl Jung: The Gift of Magic [Illustration 127.] (2019-01-12 07:52) 810

Carl G. Jung and Islam by Tarek M. Bajari (2019-01-12 09:19) 814

Carl Jung on the "Attributes of Tao" (2019-01-12 09:27) 819

Carl Jung: "According to ancient tradition men came from trees or plants." (2019-01-12 09:47) . . . 820

Carl Jung: "The inverted tree plays a great role among the East Siberian shamans." (2019-01-12 09:57) 822

Carl Jung’s advice on how to converse with one’s Anima (2019-01-12 12:02) 823

Carl Jung “Whatever happens in the fantasy must happen to you.” (2019-01-12 15:54) 824

Carl Jung “You get nowhere with theories.” (2019-01-12 16:41) 826

He who sleeps in the grave of the millennia (2019-01-13 03:50) 828

Carl Jung and Dreams are exactly what they say. (2019-01-13 04:01) 830

How can we expect righteousness to prevail... (2019-01-13 04:07) 836

On the following night, however, I had a vision... (2019-01-13 04:11) 837

Carl Jung on “Morals” “Morality” – Anthology (2019-01-13 04:30) 840

Carl Jung: Since such a concept is irrepresentable (2019-01-13 04:47) 847

Carl Jung on the unconscious in itself and of its relation to consciousness. (2019-01-13 04:51) . . . 852

Carl Jung on Psychology and Physics (2019-01-13 04:58) 858

Craig Nelson Carl Jung Depth Psychology Images (2019-01-14 03:11) 860

Carl Jung “I am grateful to know that I was not altogether forgotten.” (2019-01-14 04:01) 903

The Refinding of the Soul (2019-01-14 04:01) 907

Divinity and humanity should remain preserve...[Image 45] (2019-01-14 04:02) 910

Carl Jung: It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. (2019-01-14 04:19) 912

Carl Jung on “Spirituality” – Anthology (2019-01-14 04:30) 913

Carl Jung: "An autobiography is the one thing I’m not going to write." (2019-01-14 04:52) 916

Craig Nelson Carl Jung Depth Psychology Images (2019-01-15 04:11) 917

Carl Jung “Indeed I have often thought: if only I could have opened my own father’s eyes! (2019-01-15 04:18) 948

Carl Jung and A dream told me that my small fishing boat had been sunk... (2019-01-15 04:29) . . . 950

Carl Jung: I have failed in my foremost task, to open people’s eyes to the fact, that man has a soul … (2019-01-15 04:30) 954
The dichotomy of God into divinity and humanity (2019-01-15 04:45) 955
The First Sermon to the Dead (2019-01-15 04:56) 956
Carl Jung’s references to Yoga in Memories, Dreams and Reflections. (2019-01-15 04:59) 959
Carl Jung: Carl Jung on “Complexes." (2019-01-16 03:45) 962
Carl Jung on “Archetypes” - Anthology (2019-01-16 03:53) 964
Carl Jung: Life is never so beautiful as when surrounded by death. (2019-01-16 04:05) 967
Carl Jung: “Called or uncalled, God is present!” (2019-01-16 04:21) 969
The Second Sermon to the Dead (2019-01-16 04:25) 971
Carl Jung: All psychotherapeutic methods are, by and large, useless. (2019-01-16 04:28) 974
Carl Jung on “Doubt” – Anthology (2019-01-16 04:30) 978
Carl Jung “Misery is relative.” (2019-01-16 04:42) 979
Carl Jung on Astrology, Horoscopes, Ages of Capricorn, Pisces and Aquarius...... (2019-01-16 04:47) 984
Carl Jung on “Tao” Anthology (2019-01-16 04:50) 997
Carl Jung Quotations 40*** (2019-01-16 04:52) 999
Culver Nichols on Carl Jung "Quite a Business Proposition" (2019-01-16 05:02) 1017
Luella Sibbald: Memory of Toni Wolff (2019-01-16 05:03) 1020
Carl Jung on “Religion,” “Religious.” - Anthology (2019-01-16 05:04) 1022
I came to the place of the soul (2019-01-16 05:31) 1038
Carl Jung Quotations 39*** (2019-01-16 05:36) 1040
Man and His Symbols [Free Download Link] (2019-01-16 05:37) 1058
Carl Jung on "Lao Tzu" - Anthology (2019-01-16 05:53) 1058
Carl Jung on “Life.” Anthology (2019-01-16 05:58) 1059
Carl Jung: Hence we must strive to free the self from the God, so that we can live. (2019-01-16 06:22) 1072
Craig Nelson’s Carl Jung Depth Psychology Quotation Images (2019-01-16 06:30) 1075
Craig Nelson Carl Jung Depth Psychology Quotation Images (2019-01-16 06:32) 1112
A Few Letters written by Carl Jung… (2019-01-16 06:34) 1148
Carl Jung on “Consciousness.” - Anthology (2019-01-16 06:38) 1152
Carl Jung Quotations 38*** (2019-01-16 06:40) 1158
Carl Jung “It is different with the image of the winged man.” (2019-01-17 00:33) 1175
Carl Jung on Precognitive Dreams (2019-01-17 00:42) 1177
Carl Jung on "Individuation" - Anthology (2019-01-17 01:20) 1179
A Link to Craig Nelson’s Carl Jung Depth Psychology Quotation Images (2019-01-17 04:14) 1184
Carl Jung: The toad that appears in your book generally signifies… (2019-01-17 04:30) 1185
Carl Jung: Astrologically the fish is deaf and dumb. (2019-01-17 06:13) 1186

The Third Sermon to the Dead (2019-01-17 06:15) 1187
Bess Bolton: Memory of Toni Wolff (2019-01-17 06:17) 1191
Beyond the frontier of sensible appearances (2019-01-17 06:17) 1193
Carl Jung: Best thanks for your letter with its ghostly tidings. (2019-01-17 06:20) 1193
Carl Jung on “Jews” “Anti-Semitism” (2019-01-17 07:26) 1196
Carl Jung on the Christian Cisterns, Fish and Snakes (2019-01-17 07:58) 1198
No one can flatter himself that he is immune to the spirit of his own epoch (2019-01-17 08:55) . . . 1204
Carl Jung “This phenomenon can in fact be observed in all those countries which were directly...” (2019-01-17 14:22) 1205
Craig Nelson’s Carl Jung Depth Psychology Quotation Images (2019-01-17 14:59) 1207
Carl Jung on the Symbolism of the Underground Cave. (2019-01-17 15:56) 1246
Carl Jung: Nobody can set right a mismanaged life with a few words. (2019-01-18 03:30) 1249
Wolfgang Pauli’s critique of Dr. Jung’s "Synchronicity." (2019-01-18 03:30) 1250
Carl Jung and Christ and the Ages of Aries and Pisces (2019-01-18 06:06) 1261
Carl Jung and Astrological Ages (2019-01-18 06:16) 1263
Carl Jung’s Carved Memorial to his wife Emma Jung (2019-01-18 13:09) 1265
Carl Jung on Psyche/Physics and Synchronicity/Causality. (2019-01-18 14:20) 1267
Hexagram 61: Chung Fu / Inner Truth (2019-01-18 14:30) 1270
Carl Jung on "Synchronicity" and the Half-Life of Radium (2019-01-19 03:30) 1277
Wolfgang Pauli: I suggested that synchronicity should be defined in a narrower sense (2019-01-19 03:30) 1282
Carl Jung: ...I could have learnt a lot from Mantegna. (2019-01-19 04:30) 1289
Carl Jung: Doctors in general not only have a repugnance to reading voluminous books... (2019-01-19 06:49) 1291
To give birth to the ancient in a new time is creation. (2019-01-19 06:53) 1293
Yet another new adventure occurred.. (2019-01-19 14:28) 1295
One word that was never spoken. (2019-01-19 15:47) 1300
Some Carl Jung Quotations XVII (2019-01-19 15:59) 1302
Carl Jung -J.B. Rhine Letters and Synchronicity (2019-01-19 19:37) 1328
Aniela Jaffe and Wolfgang Pauli Correspondence (2019-01-20 03:30) 1329
Carl Jung: A similar idea is to be found in Ch’uang-tze. (2019-01-20 03:30) 1333
Carl Jung and Wolfgang Pauli on "Synchronicity" and "Radioactivity" (2019-01-20 03:30) 1335
Carl Jung on "Heraclitus" - Anthology (2019-01-20 04:14) 1344
Carl Jung on “Freedom” – Anthology (2019-01-20 04:30) 1345
William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley - Quotations (2019-01-20 05:10) 1347

Carl Jung: Finding the right measure is also a way of relating to the world. (2019-01-20 05:38) . . . 1377
The Force of God is Frightful (2019-01-20 06:23) 1380
Carl Jung on the Anima Mundi (2019-01-20 07:19) 1384
Carl Jung: "In the womb of the mother dwells the wisdom of the father." (2019-01-20 11:57) 1389
Carl Jung on Chakras (2019-01-20 21:43) 1391
Carl Jung: Am I the one who is sitting on the stone, or am I the stone on which he is sitting? (2019-01-21 04:00) 1393
The lowest in you is the most despised....~Carl Jung (2019-01-21 04:09) 1394
the right way is that we accept emptiness..~Carl Jung (2019-01-21 04:19) 1395
Phanes is the God who rises agleam....~Carl Jung (2019-01-21 04:22) 1396
Carl Jung: Abstract thinking can lead us no further than to intellectual sophistries,... (2019-01-21 04:26) 1397
Carl Jung: The question of the "subtle body" interests me too. (2019-01-21 04:37) 1400
We cannot tell whether God and the unconscious are two different entities. (2019-01-21 04:52) . . 1402
Madness in not to be despised...~Carl Jung (2019-01-21 04:53) 1404
Chaos must come over Men....~Carl Jung (2019-01-21 04:57) 1404
Disbelief in the immortality of the soul...~Carl Jung (2019-01-21 05:01) 1405
Carl Jung: "The conception of dogma must be reviewed." (2019-01-21 05:08) 1406
Carl Jung: "People will read the gospel again and again and I myself read it again and again." (2019-01-21 05:13) 1408
Accept your betrayal and Infidelity....~Carl Jung (2019-01-21 05:14) 1409
The unsuspected animality human company (2019-01-21 05:14) 1410
Carl Jung "Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. (2019-01-21 05:38) 1411
My God, I love you as a mother ~Carl Jung (2019-01-21 05:43) 1412
Carl Jung: "But 2000 years of Christianity have to be replaced by something equivalent." (2019-01-21 10:15) 1413
Carl Jung on Sun Symbolism (2019-01-22 04:01) 1416
Carl Jung feels depressed (2019-01-22 04:30) 1422
As I am a doctor and a specialist in nervous and mental diseases... (2019-01-22 05:18) 1423
Although the mind cannot apprehend its own form of existence,... (2019-01-22 05:26) 1425
Five different forms of rebirth are defined and described. (2019-01-22 05:33) 1426
The tension of the Future.....~Carl Jung (2019-01-22 05:46) 1427
The Vision of the Sun by Symeon the New Theologian (2019-01-22 05:48) 1428
Carl Jung and Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (2019-01-22 05:49) . 1430
Carl Jung: "This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated." (2019-01-22 05:58) 1435
Christ overcame the world by burdening himself with its suffering (2019-01-22 05:59) 1438

Carl Jung: "Life is indeed profit and loss." (2019-01-22 06:02) 1440

Man’s Immortal Mind (2019-01-22 06:04) 1441

Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions.. (2019-01-22 06:10) 1443

Your craving satisfies itself in you. ~Carl Jung (2019-01-22 06:10) 1446

Wolfgang Pauli: Wilhelm’s translation: “Nature’s love is not like human love…” (2019-01-23 03:30) . 1446

Carl Jung: Far from being a material world, this is a psychic world… (2019-01-23 04:30) 1452

Carl Jung: Existence is only real when it is conscious to somebody. (2019-01-23 04:30) 1454

Carl Jung: Consciousness is a precondition of being. (2019-01-23 04:30) 1456

Carl Jung: The archetypes are, so to speak, organs of the prerational psyche. (2019-01-23 04:30) . . 1459

ETH Lectures Quotations, Part II (2019-01-23 04:30) 1463

When the month of theTwins had ended….Carl Jung (2019-01-23 05:19) 1482

Oh, Master of the Garden….~Carl Jung (2019-01-23 05:36) 1483

Sexuality and Spirituality (2019-01-23 05:57) 1484

Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst… (2019-01-23 06:36) 1485

Carl Jung: The idea [of the mandala] is that one should not leave the center… (2019-01-23 06:52) . 1487

Jung regarded himself primarily as a doctor, a psychiatrist. (2019-01-23 07:11) 1489

Carl Jung: "I write as a Physician…" (2019-01-23 07:18) 1491

As I am a doctor and a specialist in nervous and mental diseases… (2019-01-23 07:24) 1492

Carl Jung: “I know what’s wrong, but how can I bring it home to him?” (2019-01-23 09:32) 1494

Carl Jung Quotation (2019-01-23 13:36) 1498

Carl Jung on the Catholic Church. (2019-01-23 18:15) 1498

Wolfgang Pauli: Physical symbolic language of my dream (2019-01-24 04:00) 1502

Miguel Serrano: I went to Montagnola to see Hermann Hesse, and upon my return I decided that I should try to see Dr. Jung again. (2019-01-24 04:30) 1511

Carl Jung Depth Psychology: Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god. (2019-01-24 04:47) 1515

The Entanglement is your Madness….~Carl Jung (2019-01-24 04:58) 1516

The devil is the sum of the darkness of human nature. ~Carl Jung (2019-01-24 05:08) 1518

Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. (2019-01-24 05:58) 1519

Carl Jung corrects Erich Neumann on the so-called “castration complex.” (2019-01-24 06:21) 1521

Carl Jung: “Your book is a remarkably clear survey of analytical psychology.” (2019-01-24 07:10) . . 1523

Carl Jung on The Trinity. (2019-01-24 09:01) 1525

Carl Jung on the "Square Mandala"… (2019-01-24 09:06) 1528

An archetypal content expresses itself, first and foremost, in metaphors. (2019-01-24 09:10) 1529

The goal of psychological, as of biological, development is self-realization, or individuation. (2019-01-24 09:16) 1530
Carl Jung on Drugs, Medicine and Addiction (2019-01-24 10:29) 1532
Some Carl Jung Quotation [XVII] (2019-01-24 17:42) 1534
Meister Eckhart (2019-01-25 03:16) 1559
He [Carl Jung]saw the “other Bollingen” bathed in a glow of light, (2019-01-25 04:00) 1561
Carl Jung on “Consciousness and the Unconscious” (2019-01-25 04:30) 1562
Carl Jung on “Sin” – Anthology (2019-01-25 04:30) 1574
Magic is a Way of Living (2019-01-25 04:50) 1577
Jungian and Catholic? Jung’s Forgotten Bridge (2019-01-25 05:44) 1579
Carl Jung and “Hardness increases in proportion to the speed of approach.” (2019-01-25 06:56) . . 1586
Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. (2019-01-25 06:57) 1588
An individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist (2019-01-25 09:29) 1590
Through uniting with the self we reach the God.~Carl Jung (2019-01-25 15:10) 1593
Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life? (2019-01-25 16:15) 1594
Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last. ~British Medical Journal (2019-01-25 17:40) 1596
Wolfgang Pauli critique of Dr. Jung’s "Answer to Job" (2019-01-26 04:00) 1598
Carl Jung: For the animus when on his way, on his quest, is really a psychopompos, leading the soul to the stars whence it came. (2019-01-26 04:30) 1611
Carl Jung: As a psychotherapist I cannot be indifferent to the future of psychotherapy. (2019-01-26 04:30) 1613
Carl Jung on “Inner World” – Anthology (2019-01-26 04:30) 1615
Carl Jung: “Often what is thought is less important than who thinks it.” (2019-01-26 05:36) 1618
Carl Jung on the Symbolism of the Pool in Initiation. (2019-01-26 07:01) 1620
Mankind as a whole is included in God’s human nature… (2019-01-26 07:11) 1625
matter represents the concreteness of God’s thoughts and is the very thing that makes individuation possible (2019-01-26 07:16) 1628
Carl Jung on Sacrifice and Castration. (2019-01-26 10:02) 1630
Carl Jung on the Party and the State. (2019-01-26 10:27) 1633
I bring you the Beauty of Suffering….~Carl Jung (2019-01-26 10:58) 1634
Carl Jung on "The Shadow" (2019-01-26 11:20) 1636
Carl Jung on "Transference." (2019-01-26 11:33) 1642
The silent places of your spirit…. (2019-01-26 15:17) 1644
Carl Jung on Language and Psychological Functions. (2019-01-26 16:44) 1645

Perfect is he who sits against the temple wall and mends shoes for money ~Carl Jung (2019-01-27 02:24) 1647
Wolfgang Pauli: Is it possible to define your point of view as incarnation continua? (2019-01-27 03:30) 1648
Carl Jung: Hence I would not recommend anybody to wish to go beyond himself. (2019-01-27 04:30) 1650
It is difficult to remain true to love...~Carl Jung (2019-01-27 05:38) 1652
Carl Jung's letters to J.B. Priestley (2019-01-27 05:41) 1653
Blessed is the dead one, who rests from the completion of his work. ~Carl Jung, (2019-01-27 05:41) 1655
He is the Holy Begetting....~Carl Jung (2019-01-27 05:48) 1656
Carl Jung: You have intruded yourself as an anima figure into this witches (2019-01-27 06:25) . . . 1658
Mankind and A Change of Age (2019-01-27 07:02) 1660
Carl Jung and the Cross and Gnosticism... (2019-01-27 08:05) 1661
The Psychological Meaning of Sacrifice (2019-01-27 08:10) 1662
Carl Jung on Egyptian Crystal Gazing. (2019-01-27 11:06) 1665
Carl Jung on Active Imagination West and East (2019-01-27 12:02) 1667
Carl Jung: "Recently I had to cope with about 100 letters in 14 days." (2019-01-27 17:29) 1675
Carl Jung dines with Winston Churchill. (2019-01-27 18:44) 1678
Emma Jung, Marie Louise Von Franz and The Holy Grail (2019-01-28 02:25) 1680
Carl Jung: Anyone who puts another "factor" above the authority of the Church is no longer a Catholic (2019-01-28 04:30) 1685
Carl Jung: I have fallen foul of contemporary history. (2019-01-28 04:30) 1686
Marie Louise Von Franz and "The Realization of the Shadow." (2019-01-28 04:32) 1688
Carl Jung:; My Mysteries are Inviolable (2019-01-28 05:13) 1697
Carl Jung: Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings. (2019-01-28 06:00) 1698
Oh dark act, violation, murder! (2019-01-28 06:29) 1700
Carl Jung to Hermann Graf Keyserling (2019-01-28 06:49) 1702
Carl Jung: But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. (2019-01-28 06:55) 1704
I have received your Sprout. ~Carl Jung (2019-01-28 11:01) 1706
Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete. (2019-01-28 14:48) 1707
Carl Jung: "Therefore I prefer to cling on to the deed, to what we can achieve with the means at hand." (2019-01-28 16:05) 1709
Carl Jung on "Yoga." (2019-01-28 18:06) 1711
Carl Jung: The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible... (2019-01-29 04:30) 1717
Carl Jung: The unconscious is the only available source of religious experience. (2019-01-29 04:30) 1719

Carl Jung: Theology and the Church do not embarrass me in the least. (2019-01-29 04:30) 1721

Carl Jung: Imagination itself is a psychic process (2019-01-29 04:30) 1723

Carl Jung: “This is the fateful year for which I have waited more than 25 years. (2019-01-29 05:11) . 1724

Just as Christ subjugated the nature….. (2019-01-29 05:46) 1728

Carl Jung: In reply to your question about levitation I myself have never observed the levitation of a living body. (2019-01-29 05:50) 1729

Knowledge with which you can bridle your thoughts.„ ~Carl Jung (2019-01-29 06:11) 1732

Carl Jung "Your conception of the archetype as a psychic gene is quite possible." (2019-01-29 06:12) 1732

Man is a Gateway ….~Carl Jung (2019-01-29 06:18) 1734

Carl Jung’s use of Inkblots in High School (2019-01-29 06:22) 1736

death and crime lie in wait for you and me …~Carl Jung (2019-01-29 06:30) 1737

Popular Carl Jung Quotations and Quotations attributed to but never uttered by Dr. Jung (2019-01-29 11:43) 1738

Carl Jung on Winston Churchill (2019-01-29 16:26) 1742

Some Carl Jung Quotations XVIII (2019-01-29 16:34) 1744

Winston Churchill attends the most impressive reception he ever had in his life. (2019-01-29 16:47) 1770

Carl Jung: "I now go for a walk twice a day for about 3/4 of an hour." (2019-01-29 17:01) 1771

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. (2019-01-30 03:14) 1772

Life wants to be Real…….. (2019-01-30 03:55) 1774

Carl Jung: What else is the meaning of the frightful regressions of our time? (2019-01-30 04:00) . . 1775

Carl Jung: It is a privilege born of human freedom in contradistinction to the compulsion of natural law. (2019-01-30 04:30) 1776

Carl Jung on "Supra-Substantial Bread." (2019-01-30 04:30) 1777

"Called or not called, the god will be there" (2019-01-30 04:52) 1779

The soul demands your folly; not your wisdom. ~Carl Jung (2019-01-30 05:53) 1781

"God’ is a primordial experience of man…" (2019-01-30 05:54) 1782

In the following night, the air was filled with many voices. (2019-01-30 06:02) 1784

Carl Jung: “Only in this spiritual centre is there any possibility of salvation.” (2019-01-30 07:21) . . 1788

Carl Jung: The thinking form is not authentic any more but is a vehicle. (2019-01-30 07:26) 1790

Just as Christ was crucified between the two thieves… (2019-01-30 08:19) 1791

Carl Jung on Hatha Yoga. (2019-01-30 10:13) 1793

He who cannot bear doubt does not bear himself. ~Carl Jung (2019-01-30 11:07) 1795

Carl Jung: “…an unconscious feminine figure which as you know I call the anima.”] (2019-01-30 15:37) 1796

Have you counted the murderers among the scholars? ~Carl Jung (2019-01-30 15:49) 1800

We should be Christs….Carl Jung (2019-01-31 01:13) 1800

Carl Jung: And the psyche is not a metaphysical concept but an empirical one. (2019-01-31 04:30) . 1801
Carl Jung on “Goethe” “Faust” – Anthology (2019-01-31 04:30) 1809
Carl Jung: “Each of our actions and reactions is influenced by complicated psychic factors.” (2019-01-31 04:58) 1812
But the self comprises infinitely more .than a mere ego… (2019-01-31 05:46) 1815
Charles A. Lindbergh on Meeting Carl Jung (2019-01-31 05:54) 1816
We need the coldness of death to see clearly (2019-01-31 06:12) 1821
Phanes is the resplendent day….~Carl Jung (2019-01-31 15:34) 1824
1.2 February 1825
The Holy Ghost ~Carl Jung [Psychology and Religion] (2019-02-01 04:12) 1825
Carl Jung: Am I particularly stupid? Or is it the style? (2019-02-01 04:30) 1830
Carl Jung: But I firmly believe in the natural magic of facts. (2019-02-01 04:30) 1831
Carl Jung: It was this image that impressed itself on me, not the physical fact. (2019-02-01 04:30) . 1835
Carl Jung on “Society” – Anthology (2019-02-01 04:30) 1836
A Book by Erich Neumann: Jacob & Esau: On the Collective Symbolism of the Brother Motif (2019-02-01 04:59) 1838
Archetypes of the Collective Unconscious are not to be regarded as Objects but as Subjects… (2019-02-01 05:03) 1840
Carl Jung’s "Collected Works" available on Amazon Kindle. (2019-02-01 08:12) 1843
Lucid dreaming and astral travel in the early Church (2019-02-02 03:10) 1844
Carl Jung on “Self” “Soul” and “Soul Image” (2019-02-02 04:00) 1845
Carl Jung on the "Golden Thread" (2019-02-02 04:30) 1848
Carl Jung: …individuation is an opus contra naturam… (2019-02-02 04:30) 1850
Carl Jung: Often the hands know how to solve a riddle with which the intellect has wrestled in vain. (2019-02-02 04:30) 1852
Carl Jung on “Hell,” “Lucifer,” “Satan,” and the “Devil” - Anthology (2019-02-02 04:30) 1853
Carl Jung: Strictly speaking, a myth is a historical document. (2019-02-02 05:54) 1859
God is Reality itself and therefore last but not least man. (2019-02-02 06:15) 1863
Life’s Second Half: The Adventure Inward (2019-02-02 11:56) 1866
Carl Jung: Metaphysical assertions are statements of the psyche, and are therefore psychological. (2019-02-02 15:30) 1868
Phanes and the Birth of the Cosmos (2019-02-02 19:19) 1869
Carl Jung’s near-death experience (2019-02-03 04:30) 1874
"Free will," he [Jung] said, "is doing gladly and freely that which one must do." (2019-02-03 04:30) . 1877
Carl Jung on “Buddha” “Buddhism” – Anthology (2019-02-03 04:30) 1880
Sky and Psyche: Heaven and Soul (2019-02-03 05:23) 1886

Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon, (2019-02-03 05:34) 1890
Carl Jung: It is much more needful to teach people the art of seeing. (2019-02-03 06:00) 1893
Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters. (2019-02-03 07:46) 1894
Foreword to the I Ching by Carl Gustav Jung (2019-02-03 08:24) 1897
Perfection has no need of the Gods...~Carl Jung (2019-02-03 15:44) 1909
The Symbol of the Crystal....Carl Jung (2019-02-03 15:47) 1910
Some Carl Jung Quotations XIX (2019-02-03 16:43) 1910
Carl Jung on the "Early Christian Cross" (2019-02-04 04:00) 1936
Carl Jung response to: Will you not answer a few questions about the most important accusations against you, (2019-02-04 05:21) 1938
Carl Jung: The (Psyche) contains many riddles (2019-02-04 05:30) 1946
It is only through the psyche that we can establish that God acts upon us... (2019-02-04 05:37) . . . 1947
The Bardo Thodol is in the highest degree psychological in its outlook... (2019-02-04 05:41) 1948
Just as the disciples of Christ recognized that God had become flesh... (2019-02-04 05:45) 1950
The Hui Ming Ching [The Book of Consciousness and Life] (2019-02-04 11:41) 1952
Carl Jung: OSS Secret Agent 488 (2019-02-04 17:07) 1956
Carl Jung the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) (2019-02-05 02:53) 1959
Carl Jung on the Spirituality of Plant Life, Animals and Divine Law (2019-02-05 03:53) 1965
Carl Jung: The relation to the snake is a chthonic mystery. (2019-02-05 04:30) 1968
Carl Jung: ...the dead and buried Self that appears in the pyramid,... (2019-02-05 04:30) 1971
But that is not India as the Indian sees it; that is not his reality. (2019-02-05 07:12) 1975
Puer aeternus. Latin for "eternal child," used in mythology to designate a child-god who is forever young (2019-02-05 07:24) 1978
Commentary of The Secret of the Golden Flower by Carl Jung (2019-02-05 14:36) 1979
Carl Jung’s warning on Chinese Yoga (2019-02-05 14:55) 2002
Carl Jung: Three versions of a Press Conference in Vienna (2019-02-06 03:11) 2004
Carl Jung’s Introduction to Alchemy (2019-02-06 03:53) 2010
Carl Jung: ...the psyche is the science of the future. (2019-02-06 04:30) 2020
Carl Jung on “Perfection” – Anthology (2019-02-06 04:30) 2022
Between the Christian and the Buddhist mandala there is a subtle but enormous difference. (2019-02-06 05:26) 2023
Carl Jung "Persona" Quotations [Anthology] (2019-02-06 05:31) 2024
Difficulties encountered by a European in trying to understand the East~Carl Jung (2019-02-06 05:50) 2028
Carl Jung: "I do remember the Clark Conference of 1909." (2019-02-06 09:45) 2032
Carl Jung on Education.......... (2019-02-06 19:24) 2036

Carl Jung: The only way of delimiting the Self is by experiment. (2019-02-07 03:30) 2036
Carl Jung: The Nature of Mind… (2019-02-07 03:31) 2038
Let it go forth into the world for the benefit of those who can discern its meaning. (2019-02-07 03:38) 2041
Carl Jung: Interview on Radio Berlin in 1933 (2019-02-07 05:56) 2042
Spirit began to degenerate into intellect ~Carl Jung (2019-02-07 06:02) 2049
Carl Jung: Have you ever met any people who have seen Ufos (2019-02-07 06:05) 2050
Carl Jung: "Fear is aggressivity in reverse.." (2019-02-07 08:57) 2052
The Art of C.G. Jung [Images] (2019-02-07 09:55) 2053
Carl Jung: "For this reason the experience of the self is always a defeat for the ego." (2019-02-07 11:38) 2074
Carl Jung on the Second Half of Life. (2019-02-07 11:50) 2076
Carl Jung: "We, as heirs to these riches, do not find our heritage at all easy to enjoy." (2019-02-07 15:58) 2080
Out of evil, much good has come to me.~Carl Jung Patient (2019-02-07 16:05) 2082
Carl Jung: "Since psyche and matter are contained in one and the same world…" (2019-02-07 16:24) 2084
Carl Jung: The pilgrim's way is spiked with thorns everywhere, (2019-02-07 16:25) 2086
Carl Jung: "There were and there are simply not enough doctors who have any reliable training in psychotherapy." (2019-02-07 17:14) 2088
Carl Jung: By accepting the darkness… (2019-02-08 04:00) 2091
Some Carl Jung Quotations LVIII*** (2019-02-08 04:30) 2092
The Unity of Life and Consciousness is Tao ~Carl Jung (2019-02-08 04:42) 2113
Carl Jung answers Can I help the spirit of my dead father… (2019-02-08 06:00) 2114
Carl Jung: "There is no point in delivering oneself over to it to the last drop." (2019-02-08 06:57) . . 2117
Carl Jung on the Conflict between Science and Religion (2019-02-08 07:16) 2119
Carl Jung: "Who looks outside dreams; who looks inside awakes." (2019-02-08 07:18) 2121
Carl Jung: "The question then is: Why don't we believe any more?" (2019-02-08 07:31) 2122
Carl Jung on "Instinct and Will." (2019-02-08 08:19) 2125
H.G. Baynes on the Suicide of his Wife (Hilda) (2019-02-08 10:25) 2131
Carl Jung: "The question of women's initiation pictures is obscure…" (2019-02-08 15:58) 2132
Carl Jung: "I can scarcely feel my way into a psyche that has not grown up on any soil." (2019-02-08 16:36) 2135
Why our time is so utterly Godless and Profane ~Carl Jung (2019-02-08 16:46) 2137
Some Carl Jung Quotations LX*** (2019-02-09 04:30) 2139
Carl Jung answers is a connection between dual predestination and synchronicity (2019-02-09 06:05) 2162
Carl Jung: "An introvert would have forgotten the greater part of the world…" (2019-02-09 06:54) . 2166
Carl Jung's Birthday wishes to Jolande Jacobe (2019-02-09 10:43) 2168
Carl Jung: "America is the most tragic country in the world to-day." (2019-02-09 15:19) 2169

Carl Jung: “Therefore I wouldn’t care to belong to any other nation…” (2019-02-10 03:03) 2176

Carl Jung: "our inner earth" and "our inner heaven" are "spotted" with the peccatum originale of Luciferian pride. (2019-02-10 03:58) 2178

Carl Jung: The fish was the symbol of the unconscious life, like the Christ. (2019-02-10 04:04) . . . 2180

Carl Jung on “Psychic Mimicry.” (2019-02-10 05:13) 2180

matter can never find rest except in form…~Meister Eckhart (2019-02-10 05:34) 2182

Esther Harding: Indeed all during his [Jung] illness, he told us, ideas were flooding up, even in his delirium, (2019-02-10 05:50) 2183

Vincent Brome "Jung: Man and Myth" and his reliance upon Anonymous Sources (2019-02-10 06:05) 2190

Carl Jung and The Beatles (2019-02-10 06:08) 2193

This time I shall hardly be spared the reproach of mysticism. (2019-02-10 06:12) 2196

Jung and Meister Eckhart on God and Mystical Experience (2019-02-10 06:21) 2198

Carl Jung: “Therefore the Catholic is the Christian Church par excellence.” (2019-02-10 06:22) . . . 2201

Carl Jung: "This seems to be a particularly critical moment." (2019-02-10 08:04) 2202

Carl Jung: “It is wonderful to see medieval mentality still at its best.” (2019-02-10 08:19) 2204

Carl Jung and a personal God and the concept of a divine impersonal principle (2019-02-10 10:19) . 2207

Carl Jung: "So when I say "God" I am speaking exclusively of assertions that don’t posit their object." (2019-02-10 13:43) 2208

Carl Jung on “Savior” “Salvation” – Anthology (2019-02-10 15:52) 2210

Carl Jung: Every advance in culture is, psychologically, an extension of consciousness, (2019-02-11 03:30) 2213

Carl Jung on “Language” – Anthology (2019-02-11 03:30) 2215

Carl Jung answers a series of questions (2019-02-11 05:33) 2219

Carl Jung: “Christ was referred to as the fish.” (2019-02-11 05:57) 2238

Carl Jung: “Man then counts for more in the unconscious than he does consciously.” (2019-02-11 06:24) 2240

Psychotherapists or the Clergy ~Carl Jung (2019-02-11 07:45) 2243

Some Carl Jung Quotations XX (2019-02-11 10:38) 2253

Carl Jung: Then whatever you learn in analysis will happen to you in reality. (2019-02-12 04:30) . . 2279

Carl Jung: “I am as modest as an earthworm when it comes to such things.” (2019-02-12 05:06) . . 2282

Victoria Ocampo pays Jung a visit. (2019-02-12 06:17) 2284

Carl Jung: “…Sal deals Sulphur an Incurable wound. (2019-02-12 14:10) 2288

Carl Jung on Suffering. Anthology (2019-02-12 15:20) 2290

Carl Jung: “It is just as if the retained or dammed up contents were filtering through the skin…” (2019-02-12 15:28) 2298

Carl Jung: “We have all become “prisoners of God” miraculously without knowing it.” (2019-02-12 15:56) 2300

Carl Jung on "Parapsychological Phenomena" (2019-02-13 04:30) 2302

Carl Jung on “Therapist” “Therapy” – Anthology (2019-02-13 04:30) 2306

Carl Jung: "This reconciliation symbolism as a cure for psychic dissociation is found in most religions." (2019-02-13 05:12) 2310

Carl Jung: " He really is the incarnation of the German’s psychopathic inferiority..." (2019-02-13 05:55) 2312

Carl Jung: “...I shall have to write something about the concept of collective guilt that will stir people up.” (2019-02-13 06:16) 2313

Carl Jung on Adolph Hitler (2019-02-13 06:23) 2315

Medicine in the hands of a Fool...~Carl Jung (2019-02-13 07:04) 2316

Carl Jung and “The Hell of Initiation.” (2019-02-13 09:30) 2316

Carl Jung: “I tendered my resignation at the meeting of delegates in Zurich.” (2019-02-13 15:28) . . 2322

Carl Jung on the provisional life; where one does not exist really (2019-02-13 16:42) 2325

Carl Jung: There are things which are simply incomprehensible to the tough brains of our race and time. (2019-02-14 04:30) 2328

Carl Jung: He is still in a sorry condition, for Hades is a gloomy place. (2019-02-14 04:30) 2329

Carl Jung: But had that "I" been created or did it just happen? (2019-02-14 04:30) 2332

Married on Valentine’s Day:... (2019-02-14 05:00) 2333

Dr. Jung gives a Wartime Interview (2019-02-14 06:00) 2335

Miss Miller and The Song of the Moth... (2019-02-14 06:19) 2341

Carl Jung: “I simply cannot conceive that there is anything Christian about churches whose main motive is division.” (2019-02-14 07:00) 2342

Carl Jung upbraids a colleague (2019-02-14 07:14) 2344

Dr. Jung and the meaning of: "Called or uncalled, God is present!" (2019-02-14 07:27) 2346

Carl Jung: So this is probably a historic detail in the life of Zarathustra. (2019-02-14 09:30) 2348

From Esther Harding’s Notebooks: 1922, 1925 (2019-02-14 10:55) 2350

"DOCTOR JUNG, I PRESUME" [1925] (2019-02-14 10:58) 2355

Toni Wolff - Some Principles of Dream Interpretation (2019-02-14 10:58) 2357

Carl Jung answers: Where do you get the incentive for your creative work, Professor? (2019-02-14 11:37) 2390

Carl Jung: When she [The Anima] brings forth she dies. (2019-02-14 12:04) 2392

Carl Jung answers: What were the circumstances that induced you to work in the field of psychological research? (2019-02-14 13:21) 2394

The eternal image of woman...~Carl Jung (2019-02-14 16:08) 2397

Carl Jung’s Letter on Astrology (2019-02-14 18:10) 2397

Carl Jung: I would strongly advise you to do this bit of analysis with a woman, (2019-02-15 04:30) . 2400

Carl Jung was born in 1875, “The Year of the Pig.” (2019-02-15 04:38) 2401

Carl Jung on Psychology and Physics (2019-02-15 05:28) 2402

Carl Jung on accusation of plagiarism of anima/animus theory. (2019-02-15 05:38) 2403

The Sun as spiritual “longing.” ~excerpts from Psychology of the Unconscious. (2019-02-15 05:40) . 2405

Carl Jung on Mithraicism and the superiority of Christianity. (2019-02-15 05:46) 2407

Carl Jung on: “The Post-War Psychic Problems of the Germans (2019-02-15 05:50) 2409

Carl Jung on the Sun as God. (2019-02-15 05:50) 2416

Carl Jung: “A man must be able to stand this struggle.” (2019-02-15 07:26) 2418

Married on Valentine’s Day (2019-02-15 07:35) 2420

Carl Jung on Time, Disturbances and Systems of Yoga in Creativity (2019-02-15 12:27) 2421

Carl Jung and On The Significance of Number Dreams (2019-02-15 18:17) 2424

Carl Jung: It seems as if one-half of the world had been made by an engineer and the other half by a foolish poet. (2019-02-16 04:30) 2432

Carl Jung: Genesis represents the act of becoming conscious as a taboo infringement, (2019-02-16 04:30) 2433

Carl Jung: I would be very chary of the assumption of "make-believe." (2019-02-16 04:30) 2435

Carl Jung on the death of Toni Wolff, the effect on his health and premonitory dreams (2019-02-16 12:20) 2436

Pre-Christian sources of the Trinity Concept from Greece.~Carl Jung (2019-02-16 15:52) 2439

Carl Jung Letter on Technology (2019-02-17 04:10) 2443

Carl Jung: The snag is that an international movement can only come into being if everyone goes along with it. (2019-02-17 04:30) 2444

Mythological Gods as Archetypes (2019-02-17 05:02) 2447

Some Carl Jung Quotations XXI (2019-02-17 06:03) 2449

Man and His Environment (2019-02-17 07:22) 2475

Carl Jung on the Perils of Noise in Modern Times (2019-02-17 07:52) 2478

Carl Jung: It was then that I ceased to belong to myself alone, ceased to have the right to do so. (2019-02-17 10:02) 2480

Father, Son and Spirit ~Carl Jung (2019-02-17 10:23) 2483

Carl Jung: "Marriage is a brutal reality..." (2019-02-17 11:24) 2489

Carl Jung: “There always are and there always will be the two standpoints...” (2019-02-17 11:40) . . 2490

H.G. Godwin "Peter" Baynes on Dr. Jung’s Libido (2019-02-17 12:04) 2491

Carl Jung: In the last resort every individual alone has to win his battle, nobody else can do it for him. (2019-02-18 03:30) 2492

Dr. Jung is visited by Alberto Moravia (2019-02-18 05:15) 2494

Feeling in Psychological Types...~Carl Jung (2019-02-18 05:25) 2498

Extraverted Feeling-Type...~Carl Jung (2019-02-18 05:29) 2499

Intuition as a function of Perception~Carl Jung (2019-02-18 05:41) 2501

Carl Jung’s Memorials to Emma Jung and Toni Wolff (2019-02-18 06:34) 2502

Squaring the Circle (2019-02-18 08:56) 2505
Carl Jung on Emotions (2019-02-18 09:01) 2506
The vision quest is a model for any inner journey (2019-02-18 09:04) 2508
The Shadow ~Carl Jung [Aion; Pages 8-10] (2019-02-18 09:17) 2509
Carl Jung, Emma Jung and Toni Wolff (2019-02-18 12:10) 2511
Carl Jung on Laws made by Man and Vice (2019-02-18 17:46) 2517
The Zyzygy: Anima and Animus ~Carl Jung (2019-02-18 18:52) 2519
Carl Jung on the “Golden Thread." (2019-02-18 19:29) 2525
Carl Jung: In itself the fact of having frequent dreams is not abnormal. (2019-02-19 04:30) 2527
Carl Jung answers questions at the Oxford Congress (2019-02-19 05:38) 2528
Carl Jung says God is reality itself (2019-02-19 08:01) 2543
Peter Baynes letter [s] to Agnes “Anne’ Leay (2019-02-19 09:24) 2546
Carl Jung on "Primitive""Primitives" - Anthology (2019-02-19 10:34) 2552
Carl Jung on "Race" "Racial" - Anthology (2019-02-19 13:39) 2570
The Reign of the Antichrist…~Carl Jung (2019-02-19 18:16) 2573
Carl Jung: Then after the war a whole lot of Germans, especially teachers, came to me for training in practical psychology. (2019-02-20 04:30) 2574
Dr Jung: Comments on Ira Progoff’s Doctoral Thesis. (2019-02-20 06:45) 2576
Carl Jung on the Meditation of Mount Meru. (2019-02-20 06:55) 2587
Carl Jung: Naturally, the creative impulse has always been the maker of the individual. (2019-02-20 07:23) 2596
Carl Jung, Cover of Time Magazine in 1955 (2019-02-20 09:22) 2598
Carl Jung’s Natal Chart (2019-02-20 10:01) 2606
C.G. Jung and Hermann Hesse by Miguel Serrano Forward (2019-02-20 10:09) 2607
Some Carl Jung quotations*** (2019-02-20 16:25) 2610
Carl Jung: “Today I will briefly recapitulate the exercitia spiritualia.” (2019-02-20 17:26) 2670
Carl Jung and James Kirsch and the Jewish Question (2019-02-20 18:00) 2680
The Agathodaemon and the Afterlife (2019-02-21 03:14) 2684
Carl Jung: These are the demands I put to a pupil. (2019-02-21 04:30) 2687
Excerpts from four vivid and immediate recollections, dating from the late 1930’s to the late 1950’s (2019-02-21 05:59) 2689
Children’s Dreams: Notes from the Seminar Given in 1936-1940 (2019-02-21 06:05) 2696
The symbolism of the instrument of coitus was an inexhaustible material for ancient phantasy. (2019-02-21 06:40) 2697
Carl Jung: …whenever she was in the country she was attacked by birds—black birds. (2019-02-21 06:43) 2699
Carl Jung on the Realm of Eros (2019-02-21 06:48) 2701

Carl Jung: “If a young man loves a woman who could almost be his mother...” (2019-02-21 08:02) . 2702
Carl Jung on Psyche and Soul (2019-02-21 10:18) 2704
Essays on Contemporary Events ~Carl Jung (2019-02-21 11:55) 2705
Archetypes of the Near Death Experience: Mandalas of God (2019-02-21 12:22) 2713
Carl Jung Psychiatrist of the Gods? (2019-02-21 13:40) 2718
Carl Jung letter to Upton Sinclair (2019-02-21 17:25) 2721
Carl Jung’s Letter to Victor White (2019-02-21 17:31) 2724
Carl Jung on the early development of Alchemy. (2019-02-21 18:16) 2730
The God Image is not in the Body but in the Mind. ~Carl Jung (2019-02-21 19:34) 2739
The Basic Postulates of Analytical Psychology Chapter IX of Modern Man in Search of a Soul (2019-02-21 19:38) 2743
Carl Jung: The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. (2019-02-22 04:30) 2754
Carl Jung: So the statement that "man was created" seems to me very important. (2019-02-22 04:30) 2756
Carl Jung on "Evil" and "Man" (2019-02-22 05:16) 2758
Theology after Jung by Ann Ulanov (2019-02-22 07:27) 2760
Carl Jung on Zosimos, Zoroaster, Philo the Jew and Thrice Greatest Hermes (2019-02-22 07:37) . . . 2765
Carl Jung on Self-Knowledge (2019-02-22 07:42) 2776
The Life, Death and Rebirth of The Tibetan Book of the Dead (2019-02-22 09:02) 2785
The Jung Schmid Letters (2019-02-22 10:45) 2787
Carl Jung and Wolfgang Pauli (2019-02-22 11:04) 2788
ERICH NEUMANN. AMOR AND PSYCHE (1956) (2019-02-22 11:12) 2792
On the Nature of Four Jung’s Quarternity, Mandalas, the Stone and the Self by Carbonek (2019-02-22 16:08) 2798
Carl Jung on the “Tabula Smaragdina.” (2019-02-22 17:04) 2801
Carl Jung and Islam (2019-02-22 17:34) 2811
Carl Jung: It is a path "sharp as the edge of a razor." (2019-02-23 04:00) 2816
Carl Jung: Insanity is such an explosion, for instance. (2019-02-23 04:30) 2817
Carl Jung on “Soul” in The Red Book – Anthology (2019-02-23 04:30) 2819
Carl Jung an the "Little Ram" (2019-02-23 05:24) 2825
Carl Jung on The Archetype of the Shadow: (2019-02-23 05:28) 2825
Carl Jung and Alchemy, Lead, Quicksilver (2019-02-23 05:39) 2827
Carl Jung’s Near Death Experience (2019-02-23 05:48) 2828
Carl Jung Quotations with Images III (2019-02-23 05:54) 2832
Carl Jung and The Meaning of Self Knowledge (2019-02-23 05:55) 3268
Abstracts of the Collected Works of C.G. Jung (2019-02-23 06:00) 3271

Carl Jung and the “Rosarium Philosophorum.” (2019-02-23 06:37) 3284
Carl Jung: "There is a poem in an old treatise, the "Rosarium Philosophorum"..."] (2019-02-23 06:47) 3304
Some Carl Jung Quotations (2019-02-23 06:52) 3308
Alchemy and the Hermetic Tradition: Mircea Eliade and Carl Jung (2019-02-23 07:18) 3333
Carl Jung on "The Rules of Life" (2019-02-23 10:20) 3336
Carl Jung images (2019-02-23 12:16) 3337
Halos (2019-02-23 13:36) 3506
Carl Jung on "Error" -Anthology (2019-02-23 15:27) 3509
Carl Jung Images (2019-02-23 16:14) 3511
Carl Jung on the Gnostics (2019-02-23 18:14) 3705
Bollingen: An Adventure Collecting the Past by William McGuire (2019-02-23 18:23) 3706
Carl Jung on “Matter” - Anthology (2019-02-24 04:30) 3707
Carl Jung: Transformation starts not with the knowledge of who but with what you are. (2019-02-24 04:30) 3715
Carl Jung on "Insoluble Problems" - Anthology (2019-02-24 04:30) 3717
Some Carl Jung Quotations (2019-02-24 05:02) 3718
Some Carl Jung Quotations (2019-02-24 05:35) 3727
Carl Jung: Is There a Freudian Type in Poetry? (2019-02-24 06:27) 3738
Carl Jung: “...intelligence and psychological preparation in cases of schizophrenia result in a better prognosis.” (2019-02-24 07:06) 3740
Carl Jung on The Philosophical and The Psychological Approach to Life. (2019-02-24 08:15) 3742
Carl Jung on "Ulcers" and "Intuitives" (2019-02-24 11:50) 3751
Carl Jung and how he got interested in Alchemy (2019-02-24 17:29) 3752
Carl Jung: As the eye to the sun, so the soul corresponds to God. (2019-02-25 04:30) 3765
Carl Jung on Ahura Mazda (2019-02-25 04:30) 3766
Carl Jung and a Psychological Function (2019-02-25 05:13) 3769
Carl jung on "Taoism" Anthology. (2019-02-25 05:17) 3770
Carl Jung and the Lexicon of Auxiliary Function (2019-02-25 05:19) 3771
Some Carl Jung Quotations XXII (2019-02-25 05:41) 3773
Carl Jung: " The purified and nourished serpent in alchemy is the mercurial serpent,..." (2019-02-25 08:30) 3798
Carl Jung and “Journey.” Anthology (2019-02-25 11:13) 3800
Carl Jung on "Bollingen." [Anthology] (2019-02-25 19:05) 3802
Carl Jung: “There is another way in nature, the way of a tree... (2019-02-26 04:05) 3804
Carl Jung on “Pleroma” – Anthology (2019-02-26 04:30) 3806
Man’s Eros (2019-02-26 05:00) 3808

Carl Jung: The Effect of Technology on the Human Psyche (2019-02-26 05:05) 3809
Carl Jung: Answers to “Mishmar” on Adolf Hitler (2019-02-26 05:09) 3812
Apollo and Daphne (2019-02-26 05:10) 3815
Carl Jung on "Psyche" - Anthology (2019-02-26 05:14) 3817
Artemis and Iphigenia (2019-02-26 05:18) 3825
The Reconciling Symbol in Chinese Philosophy (2019-02-26 06:12) 3827
On the Psychology of the Concept of the Trinity. (2019-02-26 06:13) 3832
The Child in the Lexicon of Depth Psychology (2019-02-26 06:23) 3846
Carl Jung on Alchemical Literature. (2019-02-26 06:28) 3847
Carl Jung on the “Allegoriae Sapientum” and “Shri Ramana Maharshi.” (2019-02-26 06:44) 3857
The Virgin with Angels (2019-02-26 07:51) 3867
Carl Jung: On the Discourses of the Buddha (2019-02-26 09:01) 3868
Carl Jung: Foreword to Abeg: “Ostasien Ddenkt Anders” (2019-02-26 09:18) 3872
Foreword to Froboese-Thiele: "Dreams—a Source of Religious Experience?" (2019-02-26 12:32) . . 3874
The Dream of Gilgamesh: The First Recorded Dream (2019-02-27 03:28) 3876
Carl Jung: Man’s capacity for consciousness alone makes him man. ~Carl Jung (2019-02-27 04:30) . 3882
Carl Jung: Human Nature Does Not Yield Easily To Idealistic Advice (2019-02-27 04:58) 3908
Fragment of Carl C.G. Jung – The Soul and Death (2019-02-27 05:20) 3911
Carl Jung: The Unconscious is the dark being within that hears what our conscious ears do not hear.. (2019-02-27 05:39) 3912
We deem those happy who........~Carl Jung (2019-02-27 05:42) 3924
Carl Jung on Alchemical Books of the 17th Century. (2019-02-27 06:35) 3924
Carl Jung Quotations 1*** (2019-02-27 07:08) 3935
Abstracts of the Collected Works of C.G. Jung (2019-02-27 07:10) 3958
Carl Jung on the need the Dead Souls have for the Living. (2019-02-27 07:21) 3961
Carl Jung on the Evolution of the Soul after Death (2019-02-27 07:25) 3963
My book was declared to be rubbish; I was a mystic... (2019-02-27 09:19) 3965
Carl Jung on "Patient" “Patients” – Anthology (2019-02-27 11:45) 3967
The Worm crawls up to Heaven ~Carl Jung (2019-02-27 13:46) 3969
Carl Jung Quotations 2*** (2019-02-27 14:42) 3970
Myths-Dreams-Symbols The Unconscious World of Dream (2019-02-28 03:24) 4010
When the Holy Thaws ~ Teresa and Avila (2019-02-28 04:19) 4039
Carl Jung: If the historical process of world despiritualization continues... (2019-02-28 04:30) 4040
Carl Jung: The world is as it ever has been, but our consciousness undergoes peculiar changes. (2019-02-28 04:30) 4042
Carl Jung: ETH Quotations Part III (2019-02-28 04:30) 4043

Your Vision will become clear.... ~Carl Jung (2019-02-28 04:41) 4061
What is the................Psyche? (2019-02-28 05:05) 4062
Carl Jung on "Common Sense" - Anthology (2019-02-28 05:07) 4063
Carl Jung on "Sleep" - Anthology (2019-02-28 05:14) 4064
Carl Jung on “Modern Art.” (2019-02-28 05:18) 4068
The archetype of the old man who has seen enough is eternally true. ~Carl Jung (2019-02-28 05:27) 4071
Carl Jung: “…it is just like the fight against venereal diseases…" (2019-02-28 07:08) 4073
Carl Jung on “the treasure is personified as a woman.” (2019-02-28 08:37) 4076
Carl Jung on the “Mysterium” in Alchemy. (2019-02-28 08:52) 4086
Carl Jung: Our cerebral consciousness is like an actor who has forgotten that he is playing a role. (2019-02-28 11:00) 4094
The white bird is a half-celestial soul of man. ~Carl Jung (2019-02-28 15:42) 4095
Depression is not necessarily pathological. (2019-02-28 16:01) 4097
Carl Jung on Empathy (2019-02-28 16:06) 4099
1.3 March 4100
Carl Jung Quotations 4 (2019-03-01 03:15) 4100
Carl Jung on the World cut in two. (2019-03-01 03:19) 4240
Carl Jung on the “Old Image of the World.” (2019-03-01 03:34) 4242
Carl Jung on "Unus Mundus"- Anthology (2019-03-01 03:57) 4253
Carl Jung on if his work is “Scientific.” (2019-03-01 06:05) 4254
Some Carl Jung Quotations XXII (2019-03-01 06:12) 4257
Carl Jung: It is an omen or presage of coming events. (2019-03-01 09:40) 4282
Carl Jung: Then you need the message of the old tamer of chaos. (2019-03-01 11:46) 4284
Carl Jung: It was the dream of the Middle Ages to make such a little man, and Faust marvels. (2019-03-01 12:19) 4286
Carl Jung Quotations 5 (2019-03-01 13:00) 4289
Craig Nelson Depth Pychology Images (2019-03-01 13:30) 4368
Carl Jung on the historical origins of “Individuation.” (2019-03-01 13:34) 4486
On Divination and Synchronicity by Marie Louise Von Franz. (2019-03-01 14:17) 4496
Divine Madness: Shamanic Dreaming, Dionysus & Pathologizing Soul (2019-03-01 16:07) 4520
The First Elegy ~Ranier Rilke (2019-03-01 19:36) 4524
Carl Jung: The archetype does not proceed from physical facts (2019-03-02 04:30) 4526
Carl Jung on “Intuitives” – Anthology (2019-03-02 04:30) 4528
Dr. Jung’s Analysis of “The Mysterium” in "Appendix B" The Red Book (2019-03-02 05:17) 4532
The Second Elegy by Ranier Rilke (2019-03-02 07:04) 4545
Beauty does not indeed lie in things, but in the feeling that we give to them. (2019-03-02 07:11) . . 4547

Carl Jung on Repression (2019-03-02 07:17) 4549
Transfiguration of Jesus (2019-03-02 07:31) 4551
Carl Jung on “the attitude which the art demands from its adepts." (2019-03-02 07:32) 4551
Carl Jung: We were armed and lurked beside a narrow rocky path to murder him. (2019-03-02 09:31) 4562
Carl Jung on the "Animus" (2019-03-02 09:52) 4564
Alchemical Quotations (2019-03-02 10:32) 4573
Carl Jung: Well, if you don’t call it art, but call it the creative impulse. (2019-03-02 10:57) 4576
Carl Jung: The world is as it ever has been, but our consciousness undergoes peculiar changes. (2019-03-02 11:00) 4579
Carl Jung: Man’s capacity for consciousness alone makes him man. (2019-03-02 11:00) 4580
Carl Jung, It is true that a certain kind of resistance has an almost murderous effect (2019-03-02 11:11) 4607
Carl Jung: The stone "is named the stone of invisibility" (lapis invisibilitatis). (2019-03-02 12:15) . . 4609
Carl Jung Quotations 6 (2019-03-02 12:36) 4610
Carl Jung: Our cerebral consciousness is like an actor who has forgotten that he is playing a role. (2019-03-02 15:30) 4693
Carl Jung on the "Buddha" (2019-03-02 15:32) 4694
Carl Jung: The secret power of water lies in its infallible faculty of knowing the deepest place and finding it. (2019-03-02 15:42) 4696
Carl Jung: I wrote to Flournoy, that I wanted to translate it into German. (2019-03-02 15:54) 4697
Foreward to "God and the Unconscious" ~Carl Jung (2019-03-02 15:54) 4700
Carl Jung: You trust your unconscious as if it were a loving father. (2019-03-02 16:04) 4706
Carl Jung Quotations 7 (2019-03-02 17:03) 4707
Carl Jung on “Meditation” in Alchemy (2019-03-03 01:17) 4761
Brother Klaus by Carl Jung (2019-03-03 04:07) 4772
Carl Jung on the personal aspects his Red Book fantasy (2019-03-03 04:30) 4776
Carl Jung and "The starry vault of heaven..." (2019-03-03 04:30) 4785
Also after that he [Carl Jung] had a wonderful dream which he told me in the night. (2019-03-03 04:30) 4786
Carl Jung: It is the psychic correlate of the differentiation of the human brain. (2019-03-03 04:30) . 4787
Carl Jung: What is needed at present is only the loose organization of a national group. (2019-03-03 04:30) 4790
Carl Jung: Whoever speaks of the reality of the soul or psyche is accused of "psychologism." (2019-03-03 05:00) 4792
Carl Jung: The archetype does not proceed from physical facts (2019-03-03 05:00) 4794
Carl Jung and the "Hero." - Lexicon (2019-03-03 05:48) 4796
Carl Jung on "Introversion" - Lexicon (2019-03-03 05:54) 4798
Carl Jung on "Extroversion." - Lexicon (2019-03-03 05:57) 4800
Carl Jung: ...I am an irritating person. (2019-03-03 06:56) 4802

Carl Jung: the birth of Christ is an event that occurred but once in history, it has always existed in eternity. (2019-03-03 07:03) 4806

Lord Shiva, his consort Parvati (2019-03-03 07:06) 4808

Edward F. Edinger: The psychological implications of Prayer (2019-03-03 07:13) 4809

The Celtic Yin and Yang Symbol (2019-03-03 07:20) 4811

Carl Jung on "Evil" - Anthology (2019-03-03 07:22) 4813

Carl Jung on "Modern Art" (2019-03-03 07:53) 4820

Carl Jung on the “Scientia.” (2019-03-03 10:49) 4827

Carl Jung on the Symbolism of the Colors: Gray, Blue, Red. (2019-03-03 12:10) 4837

Carl Jung Quotations 8 (2019-03-03 15:34) 4840

Carl Jung on the Wounded Healer. (2019-03-03 16:09) 4894

Sigmund Freud’s ashes at the Golders Green Crematorium. (2019-03-03 16:14) 4896

Carl Jung on the "Child." (2019-03-03 16:18) 4897

Carl Jung: This then was the Holy Ghost to him. (2019-03-03 16:19) 4899

Shadow’ Carried by All, Says Jung (2019-03-03 16:24) 4906

Carl Jung: That is the secret of great art, and of its effect upon us. (2019-03-03 16:32) 4908

Carl Jung on the “Problem of the pairs of Opposites" (2019-03-03 16:58) 4910

Carl Jung Quotations 9 (2019-03-03 17:34) 4919

Carl Jung on “Sapientia” (Wisdom) (2019-03-03 17:43) 4944

Carl Jung on “Animus” – Anthology (2019-03-04 04:30) 4958

Dr. Jung and the Christmas Tree (2019-03-04 05:06) 4962

Carl Jung: Metaphysical assertions are statements of the psyche, and are therefore psychological. (2019-03-04 05:30) 4969

Carl Jung: Fore thinking also comes before thought. (2019-03-04 05:38) 4970

Carl Jung on the Girl who never noticed her body (2019-03-04 05:43) 4972

Carl Jung on Elijah, Salome and The Serpent (2019-03-04 05:49) 4974

The Miraculous Fast of Brother Klaus (2019-03-04 06:23) 4975

Carl Jung: Insofar as you live in a world, you cannot escape forming a persona. (2019-03-04 06:40) . 4977

Carl Jung and the Wise Old Man (2019-03-04 06:49) 4987

Carl Jung and the Word Association Experiment (2019-03-04 06:55) 4988

Barbara Hannah on Active Imagination (2019-03-04 07:25) 4990

Carl Jung Quotations 10 (2019-03-04 07:48) 4993

Carl Jung on “The Book of Pandora.” (2019-03-04 11:15) 5051

Carl Jung on the Superstition of Astrologers today. (2019-03-04 11:34) 5063

Carl Jung: on three books written on the Anima theme (2019-03-04 12:28) 5065

Some Carl Jung Quotations XXIII (2019-03-04 15:48) 5068

Carl Jung: The fact that myths are first and foremost psychic phenomena… (2019-03-04 17:00) . . . 5093

Carl Jung: It remained for modern science to despiritualize nature … (2019-03-04 17:00) 5094

Carl Jung Quotations 11 (2019-03-04 17:45) 5095

To many death seems to be a brutal and meaningless (2019-03-04 21:05) 5151

Carl Jung: Microphysics is feeling its way into the unknown side of matter,… (2019-03-05 01:00) . . 5152

Carl Jung on the "Prima Materia." (2019-03-05 04:11) 5153

Carl Jung on "Illusion" - Anthology (2019-03-05 04:50) 5164

Carl Jung: It does not surprise me that psychology debouches into philosophy, (2019-03-05 06:00) . 5169

Christiana Morgan (2019-03-05 06:32) 5171

Carl Jung on Martin Buber (2019-03-05 06:40) 5173

Victor White's first letter to Dr. Jung (2019-03-05 06:47) 5177

Carl Jung on the "Four Functions." (2019-03-05 07:08) 5179

Carl Jung: I am sick of talking to people who do not even know the psychological ABC. (2019-03-05 07:17) 5183

Carl Jung and Temenos (2019-03-05 07:39) 5185

Carl Jung on Unconsciousness (2019-03-05 07:45) 5187

The Inscription to The Red Book Image 154 [Of Philemon] reads… (2019-03-05 07:51) 5188

Carl Jung on the "Prima Materia" and the "Serpent." (2019-03-05 09:15) 5190

Carl Jung Quotations 12 (2019-03-05 10:54) 5201

Carl Jung's Foreword to "Analytical Psychology and the English Mind" by H.G. Baynes (2019-03-05 11:08) 5248

Carl Jung: Classification (By Type) did not interest me very much. (2019-03-05 14:20) 5249

Carl Jung: The black serpent symbolizes the introverting libido. Salome is the anima and Elijah the wise old man. (2019-03-05 14:47) 5251

The Sympathetic Nervous System [Anima Mundi] Mother of the Brain (2019-03-05 15:50) 5261

Forward to Lucifer and Prometheus by Carl Jung (2019-03-05 15:57) 5262

Prefatory Note to Answer to Job by Carl Jung (2019-03-05 16:15) 5266

Carl Jung on "Shamanism." (2019-03-06 03:59) 5272

Carl Jung: "All that is outside, also is inside," we could say with Goethe. (2019-03-06 04:30) 5274

Carl Jung: Told in her own words, this is what the patient saw: (2019-03-06 04:30) 5275

A Pictorial Guide to The Red Book (2019-03-06 04:34) 5277

Mrs. Jung: "Could you say something about the relation of the animus to immortality… (2019-03-06 05:08) 5278

Carl Jung on "What is the Prima Materia?" (2019-03-06 05:11) 5280

Victor White: " I am just indescribably lonely, and it's some relief to me to tell you. . . ." (2019-03-06 05:14) 5293

Carl Jung and The Anima and Animus (2019-03-06 05:46) 5294

Carl Jung: Transcendent Function and Tertium non Datur - Lexicon (2019-03-06 05:52) 5301
Carl Jung on: “L’Atlantide” (2019-03-06 05:56) 5302
Carl Jung: How much "soul" is projected into the unknown ... (2019-03-06 06:00) 5310
Carl Jung Depth Psychology Facebook Group. Come Join Us. (2019-03-06 06:57) 5311
Systema Munditotius (2019-03-06 07:04) 5312
Carl Jung Quotations 13 (2019-03-06 07:44) 5314
Carl Jung: Speaking of the foolishness of the wise... (2019-03-06 13:30) 5373
Answer to Job Part 1 ~Carl Jung (2019-03-06 15:42) 5375
Synchronous & Numinous Event Is Integrated with Meaning [You Tube Video] (2019-03-07 03:24) . 5378
Carl Jung: If we are conscious, morality no longer exists. (2019-03-07 03:30) 5379
Dr. Jung Dreams of H.G. Baynes and Winston Churchill (2019-03-07 03:30) 5381
Carl Jung on “I Ching” – Anthology (2019-03-07 03:30) 5383
A seventeen year old girl dreams of a Horse (2019-03-07 05:18) 5386
The "newness" in the individual psyche is an endlessly varied recombination of age-old components. (2019-03-07 05:25) 5387
Spirituality and Personality by Graeme Chapman (2019-03-07 05:26) 5389
Carl Jung on “The Last One” to Hans Schmid Guisan (2019-03-07 05:33) 5392
Carl Jung on the "Transcendent Function." (2019-03-07 06:52) 5402
Carl Jung on the “Hieros Gamos” and “Eros.” (2019-03-07 07:06) 5411
Carl Jung on "Yoga" - Anthology (2019-03-07 07:13) 5416
Carl Jung on "Types" - Anthology (2019-03-07 09:30) 5421
Carl Jung: Since we do not know everything.... (2019-03-07 10:00) 5424
Carl Jung Quotations 14 (2019-03-07 11:54) 5424
Carl Jung and “The Practice of Psychotherapy” – Anthology (2019-03-07 12:32) 5490
Carl Jung on “Archetype” and “Archetypal Image [Lexicon] (2019-03-07 16:24) 5493
Carl Jung: ...we are no more than the Stable in which the Lord is born. (2019-03-07 16:37) 5496
Carl Jung Quotations 15 (2019-03-07 17:05) 5498
Shelf Study for the Red Book of Carl Gustav Jung (2019-03-07 20:25) 5523
Carl Jung explains his own experiments with Visions (2019-03-08 03:52) 5524
Carl Jung: It is as if our consciousness were a continent, an island or even a ship on the great sea of the unconscious. (2019-03-08 04:30) 5526
Carl Jung: The inferior is your master, and you must adapt yourself to it. (2019-03-08 04:30) 5528
Dr. Jung’s dream of Hitler in 1939 (2019-03-08 04:30) 5529
Carl Jung on “..a man who was practically invulnerable even to rapier thrusts through kidney and liver. (2019-03-08 05:14) 5532
Carl Jung: To be " normal" is a splendid ideal for the unsuccessful (2019-03-08 05:17) 5534

Carl Jung: The Animus impersonates the unconscious, as the Anima impersonates it in a man's case. (2019-03-08 05:22) 5536
Carl Jung: People always have some scapegoat. (2019-03-08 05:27) 5537
Carl Jung "To be exact, I must say that, although I profess myself a Christian,... (2019-03-08 05:30) . 5539
Carl Jung on if: "thought of the East is in any way more advanced than the thought in the West?" (2019-03-08 05:35) 5541
Carl Jung on living under the threat of the Hydrogen Bomb (2019-03-08 05:52) 5544
Carl Jung Quotations 16 (2019-03-08 06:09) 5546
Carl Jung on "Synchronicity" - Lexicon (2019-03-08 06:29) 5568
The Supreme Meaning of Death ~Carl Jung (2019-03-08 06:31) 5569
Carl Jung on the "Trickster" - Lexicon (2019-03-08 06:40) 5571
Essence, Logos, Life and Eros (2019-03-08 06:41) 5580
Erich Neumann on "Art and Time." (2019-03-08 06:45) 5582
Carl Jung on "Transference" - Lexicon (2019-03-08 06:50) 5586
Carl Jung on Drugs and America (2019-03-08 09:14) 5590
Carl Jung Quotations 17 (2019-03-08 09:23) 5592
H.G. Baynes "Jung's Apprentice" - Quotations (2019-03-08 10:26) 5635
Some Carl Jung Quotations (2019-03-08 12:16) 5714
Carl Jung and the swaying of Chaos (2019-03-08 12:20) 5733
Some Carl Jung Quotations XXIV (2019-03-08 12:43) 5735
Emma Jung and "I don't really know how I am summoning the courage..." (2019-03-08 13:31) . . . 5759
Emma Jung: "You were really annoyed by my letter, weren't you?" (2019-03-08 13:45) 5762
Carl Jung: A man's lifework is like a ship he has built and equipped himself (2019-03-08 14:48) . . . 5765
Carl Jung: "...thanks for the wonderful, spirit-infused gift..." (2019-03-08 14:51) 5766
Carl Jung: Consider please that in the year 1960 we are still far from being out of the primitive woods. (2019-03-08 14:57) 5768
Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. (2019-03-08 15:12) 5769
Carl Jung on the "Living Mystery of Life." (2019-03-08 15:18) 5772
Carl Jung Quotations 16 (2019-03-08 17:00) 5773
Carl Jung and Archetypes (2019-03-08 17:47) 5834
Robert Johnson: Dr. Jung advised me to spend most of my time alone...... (2019-03-09 01:50) . . . 5838
Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans... (2019-03-09 03:30) 5842
christiana Morgan Images (2019-03-09 04:00) 5846
Carl Jung: The union of the male and female in this figure, then, simply means beyond sex; (2019-03-09 04:30) 5874

Carl Jung: It is the kingdom of things that are not. (2019-03-09 04:30) 5875
Carl Jung: On the whole I prefer people knowing all they can about themselves when in conspectu mortis. (2019-03-10 07:29) 5877
Carl Jung: "So long as we are chameleons…" (2019-03-11 03:14) 5879
[Carl Jung: “But we know that the ancients spoke to us in images."] (2019-03-11 03:22) 5880
Carl Jung: In the centre is the golden light in the form of a lamp, as she herself stated. (2019-03-11 03:30) 5881
Carl Jung: All this, however, does not entirely explain the fettered bull. (2019-03-11 03:30) 5882
Carl Jung: What are religions? Religions are psychotherapeutic systems. (2019-03-11 04:06) 5884
Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imaginable" (2019-03-11 04:10) 5886
Carl Jung and “The Practice of Psychotherapy” – Anthology (2019-03-11 04:56) 5887
Gustav Drei Fuss: Memory of C.G. Jung (2019-03-11 05:22) 5889
Carl Jung on Religion (2019-03-11 05:27) 5891
Carl Jung: Your questions are unanswerable because you want to know how one ought to live. (2019-03-11 05:30) 5896
Carl Jung: … my schoolmates hung the nickname "Father Abraham" on me. (2019-03-11 05:59) . . 5897
Carl Jung on the “Type Problem.” (2019-03-11 08:35) 5899
Carl Jung on the nature of the “Introvert” and “Extravert” (2019-03-11 13:15) 5911
Carl Jung Quotations 21 (2019-03-11 16:11) 5918
Carl Jung: I do in fact dislike being disturbed, especially when working. (2019-03-12 03:30) 5942
Carl Jung: Since we do not know everything…. (2019-03-12 03:30) 5943
Carl Jung: My exterior is in strange contrast to my spirit. (2019-03-12 03:30) 5944
Carl Jung: My whole psychology is such that it can be accepted only by someone who is ready for it. (2019-03-12 03:30) 5946
Carl Jung: nobody can defy life’s laws with impunity (2019-03-12 03:30) 5947
Carl Jung: There you will find a formulation of my views on the place of our psyche in the cosmos. (2019-03-12 03:30) 5949
Carl Jung: Dreams are always beautiful when the development of the personality has to proceed via the unconscious. (2019-03-12 03:30) 5951
Carl Jung on: “The Post-War Psychic Problems of the Germans (2019-03-12 14:21) 5952
The Prophecies of Nostradamus ~Carl Jung (2019-03-12 14:46) 5958
Carl Jung on the "Subjective Level." (2019-03-12 18:05) 5962
Carl Jung on the Archetype of the Self (2019-03-12 18:37) 5964
Carl Jung: The Jahrbuch affair is a private matter to be settled between myself and Freud. (2019-03-13 03:00) 5966
Carl Jung: I must confess that I am still in the dark on this score. (2019-03-13 03:30) 5968
Carl Jung: The secret powers of the sun are in Aries 1. (2019-03-13 03:30) 5970

Carl Jung: The real individuality does not show, or it only shows by its absence. (2019-03-13 03:30) 5972

Carl Jung: I have often expressed this problem in another, somewhat grotesque way. (2019-03-13 03:30) 5975

Carl Jung: The neurotic constitution demands a bit more sacrifice (2019-03-13 03:30) 5977

Carl Jung: Now I happened to myself. Now I knew: I am myself now, now I exist. (2019-03-13 03:30) 5978

BLAKE & INDIVIDUATION (2019-03-13 03:38) 5980

Carl Jung on the "Subtle Body" (2019-03-13 03:53) 5983

Carl Jung on "God" - YouTube Video (2019-03-13 04:30) 5989

Carl Jung on the "Soul" - YouTube Video (2019-03-13 04:31) 5989

Carl Jung on Time, Disturbances and Systems of Yoga in Creativity (2019-03-13 05:28) 5990

Carl Jung “On Creative Achievement” (2019-03-13 05:33) 5991

Charles Baudouin: “I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.” (2019-03-13 05:41) 5995

Carl Jung: " But no one can judge history in terms of right and wrong." (2019-03-13 05:47) 5999

Carl Jung: "Death has laid its hand upon our friend." (2019-03-13 05:50) 6001

Carl Jung on "Salome," "Pleasure," "Forethinking," "Elijah." (2019-03-13 05:51) 6003

Carl Jung: her insanity would exhibit a sort of lycanthropy (2019-03-13 05:54) 6005

Carl Jung Quotations 21 (2019-03-13 06:39) 6006

My Last Encounter with Carl Jung (2019-03-13 06:50) 6033

Memories, Dreams and Reflections [Prologue] (2019-03-13 08:35) 6036

The Mother Archetype (2019-03-13 08:40) 6039

Carl Jung on "Men, Women, and God" (2019-03-13 08:41) 6042

Carl Jung on "Error." (2019-03-13 08:45) 6049

Carl Jung and “Horns Blowing, Bells Ringing” by Claire Myers Owens (2019-03-13 08:49) 6050

Carl Jung on the “Hidden.” - Anthology (2019-03-13 08:54) 6052

Carl Jung and “The World of James Joyce.” (2019-03-13 09:00) 6056

Carl Jung on "Women" - YouTube (2019-03-13 10:28) 6060

Carl Jung: Somnambulism is an exceptional psychic condition (2019-03-13 10:38) 6060

Carl Jung: Therefore you must divide yourself and think of the Self. (2019-03-14 03:00) 6063

Carl Jung: The transitus means carrying a heavy burden. (2019-03-14 03:30) 6064

Carl Jung: You only can help people to understand themselves..... (2019-03-14 03:30) 6066

Carl Jung: You must be conscious of two things, of what you are and what the mood is. (2019-03-14 03:30) 6068

Carl Jung: Whether I shall succeed is another matter. (2019-03-14 03:30) 6069

Emma Jung: "...this has taken a stone from my heart” (2019-03-14 05:19) 6071

Letters from Emma Jung to Sigmund Freud (2019-03-14 05:35) 6073

Barbara Hannah’s first visit to Bollingen (2019-03-15 03:00) 6083
Carl Jung on the “Imitation of Christ.” (2019-03-15 03:00) 6084
Carl Jung Quotations 41*** (2019-03-15 03:05) 6086
Joseph Campbell: Refusal of the summons converts the adventure into its negative. (2019-03-15 03:30) 6103
The knowledge of the heart is in no book…~Carl Jung (2019-03-15 03:51) 6105
Carl Jung on his interest in Architecture (2019-03-15 03:53) 6107
Emma Jung: “Will you advise me, dear Herr Professor, and if necessary dress me down a bit?” (2019-03-15 04:38) 6109
Carl Jung and "Self-regulation of the Psyche" -Lexicon (2019-03-15 06:29) 6111
Christiana Morgan and Carl Jung (2019-03-15 07:12) 6113
Carl Jung and “What the other has done to us, we’ll then do ourselves later.” (2019-03-15 14:10) . . 6115
Carl Jung on the "Old Alchemists." (2019-03-16 03:00) 6116
Carl Jung: It does not surprise me that psychology debouches into philosophy, (2019-03-16 03:30) . 6118
Carl Jung: "What is Illusion?" (2019-03-16 03:30) 6120
Carl Jung: …Freud had to give up the editorship of the Zentralblatt. (2019-03-16 03:30) 6121
Carl Jung: "It has come to my ears through Dr. Maeder that you doubt my bona fides." (2019-03-16 04:16) 6122
Carl Jung on "Alchemy" - YouTube (2019-03-16 04:32) 6124
Marie Louise Von Franz: it is only in old age when one looks back that one sees that the whole thing had a pattern. (2019-03-16 04:39) 6125
Carl Jung Quotations 18 (2019-03-16 04:40) 6127
Carl Jung and Johann Wolfgang von Goethe (2019-03-16 04:40) 6176
Carl Jung Quotations 34 (2019-03-16 04:43) 6179
Carl Jung: "Sense" and "nonsense" are merely man-made labels (2019-03-16 04:43) 6195
Carl Jung on the Yoga Sutra of Pantajali and Samkhya (2019-03-16 04:44) 6197
Carl Jung and Excerpts from Synchronicity: An Acausal Connecting Principle (2019-03-16 04:44) . . 6203
Carl Jung: Too much of the animal distorts the civilized man, too much civilization makes sick animals. (2019-03-16 05:17) 6204
Carl Jung: There is a terrible spiritual famine in our world, (2019-03-16 05:21) 6206
Jung had conversations with his soul … (2019-03-16 05:24) 6208
Carl Jung: Creative Power is Greater than its Possessor. (2019-03-16 05:25) 6210
Carl Jung on a young woman who suffered from incurable insomnia (2019-03-16 05:29) 6212
Carl Jung: Jung said, “Ja, you know, that is the temple we all build on." (2019-03-16 05:32) 6215
Carl Jung: “But remember what the Pope said: "The world should be more conscious of the presence of angels." (2019-03-16 05:40) 6216
Carl Jung on Psychosis (2019-03-16 05:48) 6218

Carl Jung on “The Frontiers of Knowledge” (2019-03-16 05:56) 6220
Carl Jung: Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious.. (2019-03-16 05:59) 6231
Carl Jung: Naturally one cannot avoid taking risks, for nothing new would happen without them. (2019-03-16 06:01) 6232
Carl Jung on the “Mystic” and “Mysticism.” [Anthology] (2019-03-16 06:16) 6235
Here are a few Jung-Hesse Letters: (2019-03-16 06:45) 6239
Carl Jung: As Freud says, dream-analysis is the via regia to the unconscious. (2019-03-16 10:18) . . 6246
Carl Jung on “Longing” Anthology (2019-03-16 10:22) 6248
Carl Jung: The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil. (2019-03-16 10:27) 6250
Carl Jung: The technique of coming to terms with the animus is the same in principle as in the case of the anima (2019-03-16 10:34) 6252
Carl Jung Quotations 36 (2019-03-16 11:04) 6253
Carl Jung Quotations 37 (2019-03-16 11:39) 6270
Carl Jung on "Death" - YouTube (2019-03-16 11:43) 6287
Carl Jung on Purusha of India and Meister Eckhart (2019-03-16 12:09) 6287
Carl Jung on the Spiritual Exercises of Ignatius Loyola. (2019-03-17 05:52) 6296
Carl Jung: But the drama shows the proper function of the animus. (2019-03-17 05:57) 6304
Carl Jung on "Orientation." (2019-03-17 06:45) 6306
Links to Books by Carl Jung (2019-03-17 09:34) 6307
Carl Jung on “The Introverted Type.” (2019-03-17 11:00) 6308
Carl Jung on "Saint Paul" - Anthology (2019-03-17 11:13) 6313
Answer to Job ~Carl Jung [Paragraphs 575 - 608] (2019-03-17 11:18) 6314
Carl Jung on Meditation, Alchemy, Roman Mass. (2019-03-17 11:31) 6321
Carl Jung: The idea is that man is the representative of the whole of creation,... (2019-03-17 11:50) 6325
Carl Jung: I share your conviction that genuine religiosity is the best cure for all psyche suffering. (2019-03-18 03:30) 6327
Carl Jung: I have even found that men are far more irrational than animals. (2019-03-18 03:30) . . 6328
Carl Jung: The existence of telepathy in time and space is still denied only by positive ignoramuses. (2019-03-18 03:30) 6330
Carl Jung: If you feel a resistance against the unconscious, you resist yourself. (2019-03-18 03:30) . 6332
Carl Jung: About your dream I would only remark that "hanging" signifies "suspense" (2019-03-18 03:30) 6335
Carl Jung: I avoid the treatment of such cases as much as possible. (2019-03-18 03:30) 6336
Carl Jung: You are the only Swiss who had reacted personally to my article and on your own initiative! (2019-03-18 03:30) 6338
Alchemy is founded on the conviction of the spontaneity of the spirit (2019-03-18 04:31) 6339

˜Zarathustra: Tis night:alas, that I have to be light! And thirst for the nightly! And lonesomeness! (2019-03-18 04:40) 6341
Carl Jung Quotations 25 (2019-03-18 04:49) 6343
Carl Jung: Thus in the course of time the meaningful turns into the meaningless. (2019-03-18 05:34) 6369
Religions are like plants which belong to a particular soil and a particular climate. (2019-03-18 06:15) 6371
Carl Jung: It is as if the stones held a living mystery that fascinates them (2019-03-18 06:21) 6372
Dreams in Antiquity ~Carl Jung (2019-03-18 06:29) 6374
Carl Jung and "Parental Complex" (2019-03-18 06:44) 6377
Craig Nelson Images (2019-03-18 07:21) 6379
Carl Jung Quotations 19 (2019-03-18 07:28) 6487
Carl Jung Quotations 41*** (2019-03-18 10:40) 6511
Carl Jung and Tantric and Hermetic Symbols (2019-03-18 13:58) 6525
Carl Jung Quotations 43*** (2019-03-18 16:30) 6533
The Vestal Virgin [The Keeper of the Fire] (2019-03-18 16:49) 6551
Carl Jung Quotations 44*** (2019-03-18 17:30) 6553
Carl Jung: You have paid a salutary tribute to the earth with your illness. (2019-03-19 03:30) 6572
Carl Jung on Western and Eastern Meditations (2019-03-19 04:33) 6573
Prophetic dreams and precognitions were no rarity in Jung’s life. ˜Aneila Jaffe (2019-03-19 04:35) . 6581
Dr Jung: Comments on Ira Progoff’s Doctoral Thesis. (2019-03-19 04:39) 6583
Carl Jung on the Androgyny of Christ. (2019-03-19 04:53) 6592
Carl Jung on “Ancestral” - Anthology (2019-03-19 05:27) 6601
Carl Jung on "Mystical" "Mystic" - YouTube (2019-03-19 05:38) 6602
Carl Jung on “Angels" - Anthology (2019-03-19 05:41) 6603
Dr. Jung’s childhood manikin (2019-03-19 05:41) 6605
Carl Jung on "Animals." - Anthology (2019-03-19 05:46) 6610
Carl Jung on Enlightenment: West and East (2019-03-19 05:46) 6611
Carl Jung on “Alchemy,” “Alchemist” – Anthology (2019-03-19 05:57) 6620
Carl Jung on "Dreams" - YouTube (2019-03-19 05:58) 6640
Carl Jung on "Anima" "Animus" - Anthology (2019-03-19 06:06) 6640
Carl Jung on “Animus” – Anthology. (2019-03-19 06:11) 6646
Carl Jung on the “Artist.” – Anthology (2019-03-19 06:20) 6653
Carl Jung on “Atheist” and “Atheism.” Anthology (2019-03-19 06:27) 6655
Carl Jung on “Aquarius” - Anthology. (2019-03-19 06:36) 6659
Carl Jung on Suffering: West and East. (2019-03-19 06:46) 6661
Carl Jung Quotations 47*** (2019-03-19 06:54) 6669
Carl Jung Quotations from The Red Book (2019-03-19 06:55) 6687

Carl Jung and "Absolute Knowledge" (2019-03-19 07:37) 6695

Borch-Jacobsen & Shamdasani - The Freud Files; The History of Psychoanalysis [Quotations] (2019-03-19 09:15) 6697

Carl Jung on "Magic" - Anthology (2019-03-19 09:17) 6701

Carl Jung Quotations 48*** (2019-03-19 09:42) 6705

Carl Jung on "Freud" - Youtube (2019-03-19 10:23) 6719

Carl Jung's Foreword to Erich Neumann's "The Origin and History of Consciousness" (2019-03-19 13:36) 6719

Carl Jung: Western man is held in thrall by the "ten thousand things" (2019-03-19 13:46) 6721

Carl Jung: If I could not stand criticism I would have been dead long ago (2019-03-19 13:49) 6723

Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity. (2019-03-19 13:51) 6725

Carl Jung: I am practically alone. (2019-03-19 13:54) 6728

Carl Jung on the Anima Christi. (2019-03-20 03:03) 6728

Carl Jung: I have told my publisher of your wish to review my book. (2019-03-20 03:30) 6736

Carl Jung: Had Freud been more tolerant of the ideas of others I would still be standing at his side today. (2019-03-20 03:30) 6739

Carl Jung on “Abortion.” (2019-03-20 03:41) 6741

Carl Jung's "Thanks Offering" (2019-03-20 03:46) 6742

Carl Jung on "Archetypes," (2019-03-20 04:07) 6742

Carl Jung: This allowed her to emerge from her schizophrenia. (2019-03-20 04:09) 6745

Liber Novus aka The Red Book on being Born and Rebirth (2019-03-20 04:17) 6747

Zen Koans as Myths Reflecting Individuation (2019-03-20 04:24) 6750

Carl Jung: “...one day we found ourselves and said "I" for the first time.” (2019-03-20 05:01) 6750

Carl Jung on “Belief” – Anthology. (2019-03-20 05:13) 6758

Carl Jung on the “Bible” – Anthology. (2019-03-20 05:21) 6770

Carl Jung on "Bollingen" - Anthology (2019-03-20 05:27) 6772

Carl Jung: Did you ever think of the evil in you? (2019-03-20 05:33) 6773

Carl Jung on "Books" - Anthology (2019-03-20 05:35) 6775

Carl Jung on "Bottom" - Anthology (2019-03-20 05:40) 6777

Carl Jung on the "Brain" - Anthology (2019-03-20 05:46) 6779

Carl Jung: ...even the enlightened person remains what he is... (2019-03-20 05:57) 6782

Carl Jung on "Buber" - Anthology (2019-03-20 06:01) 6783

Dr. Jung's admonition to those who would consider him a Prophet or any of his writings Scripture. (2019-03-20 06:01) 6785

Carl Jung Quotations 49*** (2019-03-20 06:33) 6787

Carl Jung: “does man feel himself to have been created or not”? (2019-03-20 06:42) 6807

Carl Jung: … I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. (2019-03-20 09:00) 6809

Carl Jung: The Self means the inmost uniqueness and oneness of this particular being, yet that is symbolized by a city. (2019-03-20 09:30) 6810

Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background (2019-03-20 09:37) 6813

Carl Jung: …for in certain respects the animal is superior to man. (2019-03-20 09:41) 6815

Carl Jung: People would rather hang on to the old dogmas than let experience speak. (2019-03-20 09:50) 6817

Carl Jung: But now I am grown so old that I can let go my grip on the world, (2019-03-20 09:56) . . 6819

Carl Jung on "Rebirth" - YouTube (2019-03-20 09:56) 6821

Carl Jung: We have become participants in the divine life (2019-03-20 11:29) 6821

Carl Jung: God needs man in to become conscious (2019-03-20 12:12) 6823

Carl Jung on "Causalism" (2019-03-20 12:20) 6824

Carl Jung: "We are still looking back to the Pentecostal events…" (2019-03-20 13:51) 6826

Carl Jung on "Answer to Job." (2019-03-20 14:03) 6827

Dr. Jung never does anything by halves. (2019-03-20 14:11) 6827

Carl Jung: Into this territory a man must venture if he wishes to meet woman half way. (2019-03-20 14:25) 6829

Carl Jung: The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible (2019-03-20 14:49) 6830

Carl Jung on the importance of the Little Light of Consciousness known as the...........Ego. (2019-03-21 04:20) 6831

Carl Jung and Atmavictu (Breath of Life) (2019-03-21 04:30) 6833

Carl Jung: A Talk With Students at the Institute (2019-03-21 04:43) 6838

The Splendor Solis [Alchemy] Images (2019-03-21 05:05) 6846

Carl Jung on “Creation” and the nature of “Matter and Spirit.” (2019-03-21 05:25) 6846

Dr. Jung’s Vision that is not in "Memories." (2019-03-21 05:42) 6855

Anahata Heart Chakra - Air Element - Antelope/Gazelle (2019-03-21 05:53) 6856

Carl Jung on the “Archetype of the Shadow.” (2019-03-21 05:56) 6858

Carl Jung in Life Magazine - YouTube (2019-03-21 06:04) 6861

Carl Jung: "It seems to me that we are at the end of an era. " (2019-03-21 06:05) 6861

Carl Jung: Relating to Freud, Adler, and Rank (2019-03-21 06:18) 6862

Carl Jung on Matter, Spirit and the Human Body. (2019-03-21 06:43) 6864

Jung’s Appraisal of Freud’s Structural Concepts: Id, Ego, and Super-Ego (2019-03-21 06:51) 6872

Carl Jung on the Anima and Animus (2019-03-21 06:57) 6877

Carl Jung on “Cancer” – Anthology. (2019-03-21 07:04) 6879

Carl Jung on “Causality” – Anthology. (2019-03-21 07:13) 6880
Carl Jung on “Chaos” – Anthology. (2019-03-21 07:18) 6884
Carl Jung on “Character” – Anthology (2019-03-21 07:22) 6888
Carl Jung on the “Child” and “Children.” [Anthology] (2019-03-21 07:25) 6892
Carl Jung on The Red Book - YouTube (2019-03-21 09:10) 6901
Carl Jung and “the essence of man as corresponding to that of God.” (2019-03-21 09:47) 6901
Carl Jung and the Aeon of Aquarius (2019-03-21 09:48) 6910
Carl Jung on “Meditation,” and “Venial Sin.” (2019-03-21 09:54) 6912
Carl Jung on the importance of “Suffering” and "Doubt." (2019-03-21 10:28) 6919
Carl Jung and "Bollingen" - YouTube (2019-03-21 10:36) 6928
People who know nothing about nature are of course neurotic... (2019-03-21 10:41) 6928
Carl Jung on the Death of his Sister Gertrud (Trudi). (2019-03-21 10:45) 6929
Carl Jung’s Father appears to him in a dream after his death... (2019-03-21 10:49) 6931
Carl Jung on "Children" - YouTube (2019-03-21 10:54) 6933
Carl Jung on "Einstein" - Anthology (2019-03-22 03:30) 6933
Carl Jung on Alchemist who strove to produce an “Optimum of Life.” (2019-03-22 04:01) 6935
Carl Jung and Christ as a “Mediator” in Active Imagination. (2019-03-22 04:10) 6944
Carl Jung on “Neurosis.” Lexicon (2019-03-22 04:32) 6951
Carl Jung: But humankind is masculine and feminine, not just man or woman. (2019-03-22 04:44) . 6954
Carl Jung on the “Imitatio Christi.” (2019-03-22 05:07) 6956
Astrology and Birth (2019-03-22 05:28) 6964
Carl Jung on “Neurosis.” [Anthology] (2019-03-22 05:37) 6965
Carl Jung – Without History there can be no psychology (2019-03-22 05:50) 6968
Meister Eckhart: Whatever the soul effects, she effects with her powers. (2019-03-22 05:53) 6970
Carl Jung – “After this dream I gave up drawing and painting mandalas.” (2019-03-22 05:55) 6978
Carl Jung: Rationality is only one aspect of the world and does not cover the whole field of experience. (2019-03-22 05:57) 6982
Marie-Louise Von Franz "Number and Time" [Quotations] (2019-03-22 06:07) 6986
Carl Jung – The “Shadow” is not always the Shadow of the Persona but can be an ethnic shadow...A Shadow of the Self. (2019-03-22 06:13) 6999
Carl Jung on “Limits” -Anthology (2019-03-22 06:26) 7001
Carl Jung Quotations 19 (2019-03-22 06:51) 7003
The Evolution of Jung’s Archetypal Reality (2019-03-22 07:18) 7052
Carl Jung on the Visions of Ignatius Loyola (2019-03-22 12:09) 7060
Carl Jung on "Love" - YouTube (2019-03-22 12:43) 7069
Carl Jung on "My Greatest Wealth." (2019-03-22 14:45) 7099

Carl Jung on Galla Placidia as a suitable embodiment of his Anima. (2019-03-22 14:51) 7101
Carl Jung on the Devil, Lucifer, Satan (2019-03-22 15:18) 7105
Carl Jung on Buddha and Christ. (2019-03-22 15:41) 7105
Carl Jung on the attitude of Alchemists (2019-03-22 17:12) 7108
Carl Jung: The organs are divided though close together, so there is the possibility of a conflict. (2019-03-23 03:30) 7119
Carl Jung's Visions of Christ on the Cross (2019-03-23 05:11) 7121
Carl Jung on the "Eros Theory." (2019-03-23 05:12) 7126
Carl Jung on Elijah and Salome - YouTube (2019-03-23 05:15) 7136
Carl Jung on Dreams [Anthology] (2019-03-23 05:20) 7137
Gems from Liber Novus aka The Red Book (2019-03-23 05:26) 7161
Carl Jung: It is really a bit too much that an educated person of today does not even know what an archetype communicates. (2019-03-23 05:44) 7172
Carl Jung on "Laws" – Anthology (2019-03-23 05:48) 7173
Jungian Dream Interpretation (2019-03-23 06:23) 7179
Archetypal Field Theory and the Confluence of Psyche and Matter (2019-03-23 07:35) 7194
Jung's Understanding of the Meaning of the Shadow (2019-03-23 07:51) 7200
Some Carl Jung Quotations XXVI (2019-03-23 08:59) 7217
Carl Jung and Freud's greatest achievement. (2019-03-23 10:56) 7241
Carl Jung on Richard Wilhelm (2019-03-23 12:12) 7244
Carl Jung on Active Imagination and Yoga Meditation. (2019-03-23 14:17) 7249
Carl Jung on "Astrology" - YouTube (2019-03-23 15:00) 7257
Carl Jung and why a Living Human Body is necessary for the Redemption of our Dead. (2019-03-23 17:06) 7257
Betrayal and Taking of Christ (2019-03-23 17:08) 7260
"Answer to Job" was" the utterance of a single individual" and not "proclaiming some eternal truth (2019-03-23 17:10) 7261
Carl Jung on "Crime." (2019-03-24 05:02) 7263
Carl Jung on the Meditations of Buddha. (2019-03-24 05:27) 7266
Carl Jung and the "Decisive Question." (2019-03-24 06:00) 7274
Carl Jung on the "Cross" - YouTube (2019-03-24 06:55) 7277
[Carl Jung on the Bodhi Mandala.] (2019-03-24 07:30) 7277
Carl Jung: This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. (2019-03-24 07:55) 7285
Carl Jung: The jungle is in us, in our unconscious,... (2019-03-24 07:58) 7286
Carl Jung on "Sensation" - Lexicon (2019-03-24 08:10) 7288
Carl Jung and Red Book Mandala and Navajo Mandala (2019-03-24 08:15) 7290

Luminist Archives: Seven Sermons to the Dead by Carl Jung (2019-03-24 08:21) 7292
Carl Jung on “Gnosis” “Gnosticism” – Anthology (2019-03-24 08:37) 7293
Jung in England: Ghost and Personality Types (2019-03-24 08:40) 7297
Carl Jung and The Book of Job (2019-03-24 11:15) 7301
Consciousness & The Problem of the Shadow (2019-03-24 11:44) 7303
Carl Jung on "Sin" - YouTube (2019-03-24 12:43) 7305
Carl Jung on Buddhist Yoga processes (2019-03-24 14:00) 7305
Carl Jung on "Yoga" - YouTube (2019-03-24 16:17) 7313
Carl Jung on "Gnosis" - YouTube (2019-03-24 17:33) 7313
Carl Jung: The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. (2019-03-25 03:30) 7314
It is no “mere chance” that the carpenter’s son proclaimed the Gospel. (2019-03-25 04:25) 7316
Carl Jung on “Tantric Meditations” (2019-03-25 04:26) 7318
Carl Jung – Visiting the Pueblo Indians in Taos, New Mexico (2019-03-25 04:30) 7327
Carl Jung on the Nature of Matter (2019-03-25 04:30) 7328
Carl Jung, shaman of the West (2019-03-25 05:48) 7330
Carl Jung on “Mythopoeic Imagination." (2019-03-25 06:35) 7332
Today I no longer need these conversations with the anima... (2019-03-25 06:40) 7334
Eros and Psyche (2019-03-25 06:48) 7336
Carl Jung and Dreams as premonitions of a Death. (2019-03-25 06:50) 7337
Carl Jung: It is a Delphic oracle though. It says: yes,the god will be on the spot. (2019-03-25 10:32) 7340
Carl Jung on "Animals" - YouTube (2019-03-25 10:32) 7342
Carl Jung: I quite agree with you: without relatedness individuation is hardly possible. (2019-03-25 10:37) 7342
Carl Jung: Best thanks for your letter with its ghostly tidings. (2019-03-25 10:41) 7344
Carl Jung: Writing is a difficult question,... (2019-03-25 10:44) 7346
Copernicus: Heliocentricity— Sun at the Center (2019-03-25 10:44) 7347
Carl Jung Quotations 20 (2019-03-25 13:29) 7349
Carl Jung’s “Synopsis of Shr’i-Chakra-Sambhara Tantra.” (2019-03-25 15:26) 7400
Carl Jung and Marie Louise Von Franz - YouTube (2019-03-25 18:51) 7410
Carl Jung on “Salome” – Anthology (2019-03-26 03:30) 7410
Carl Jung on Active Imagination and Buddha Essence. (2019-03-26 04:41) 7413
Carl Jung - occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death (2019-03-26 05:01) 7421
Carl Jung’s Vision of his wife after her death. (2019-03-26 05:12) 7423
Life wants to be real. (2019-03-26 05:55) 7426

Time is a child playing like a child (2019-03-26 06:50) 7426

The Madhouse (2019-03-26 07:03) 7429

Gnosis by the early Church Father Clement of Alexandria (2019-03-26 07:30) 7430

On the Scintillae [Soul Sparks] (2019-03-26 07:33) 7431

Carl Jung on Buddhist Mantra Meditation (2019-03-26 09:32) 7433

Carl Jung and Barbara Hannah - YouTube (2019-03-26 10:56) 7441

Carl Jung on the Shri-Chakra-Sambhara (2019-03-26 11:20) 7442

Carl Jung: Man “possesses” many things which he has never acquired but has inherited from his ancestors. (2019-03-26 12:07) 7450

Carl Jung and Aniela Jaffe - YouTube (2019-03-26 13:39) 7452

Homunculus (2019-03-26 13:52) 7453

Carl Jung on Sex Addiction & Recovery (2019-03-26 15:07) 7463

Edward F. Edinger: So the fruit of the tree is eaten and the inevitable consequences unfold. (2019-03-26 15:44) 7464

Hexagram 61: Chung Fu / Inner Truth (2019-03-26 15:50) 7466

Carl Jung: Your experience with the Eastern magic method is not uncommon. (2019-03-26 15:56) . 7470

Carl Jung on the “Brain” – Anthology (2019-03-27 03:30) 7472

Carl Jung and "it was necessary for me to instruct the figures of the unconscious,.. (2019-03-27 04:05) 7475

Carl Jung on "Soul" and "Soul Image" - Lexicon (2019-03-27 04:12) 7478

Self-Knowledge (2019-03-27 04:26) 7479

Carl Jung: The term self is often mixed up with the idea of God. I would not do that. (2019-03-27 04:27) 7480

Carl Jung on “Aquarius” – Anthology (2019-03-27 04:30) 7483

Carl Jung: Only through objective cognition is the real coniunctio possible. (2019-03-27 04:58) . . . 7484

Carl Jung on "Liberation." (2019-03-27 05:06) 7486

Carl Jung on "Psychiatrist" - Anthology (2019-03-27 05:20) 7488

Carl Jung on a “Star” – Anthology (2019-03-27 05:48) 7490

Carl Jung and Toni Wolff - YouTube (2019-03-27 06:23) 7494

Carl Jung and Sabina Spielrein - YouTube (2019-03-27 07:27) 7494

"Sigmund Freud" - Anthology. (2019-03-27 07:28) 7495

The Image of God (2019-03-27 07:30) 7502

Carl Alfred Meier (2019-03-27 09:50) 7505

Mary Mellon’s Dream of Carl Jung (2019-03-27 14:55) 7507

Some Carl Jung Images (2019-03-27 19:31) 7511

Carl Jung Quotations 3*** (2019-03-28 04:00) 7590

Carl Jung: Men often think they can replace the relational function with reason. (2019-03-28 04:58) 7666

What happens after death is so unspeakably glorious… (2019-03-28 05:10) 7668

No language exists that cannot be misused (2019-03-28 05:13) 7669

The visions and experiences were utterly real; there was nothing subjective about them... (2019-03-28 05:21) 7670

Some Carl Jung Quotations XXVI (2019-03-28 05:48) 7674

The Return of the Dead (2019-03-28 06:19) 7693

Carl Jung on “Psychoid” – Anthology (2019-03-28 07:10) 7697

Carl Jung: If God is so powerful and so good that he can make good out of evil, what does he make evil out of? (2019-03-28 07:47) 7699

Carl Jung: Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols. (2019-03-28 07:51) 7701

Dr. Carl Jung on the use of Drugs (2019-03-28 07:56) 7703

Carl Jung on Women and Mandalas (2019-03-28 08:18) 7705

The Evolutionary Leap into Aquarius by Maureen Roberts (2019-03-28 08:22) 7708

Mary Mellon’s Letter to Carl Jung (2019-03-28 09:04) 7710

Carl Jung and Mary Mellon Letters (2019-03-28 09:18) 7713

Carl Jung: 1940 is the year where we approach the meridian of the first star in Aquarius. (2019-03-28 11:24) 7717

Carl Jung on Eastern Mandalas and Invocation (2019-03-28 12:51) 7718

Eugene Rolfe "Encounter with Rolfe" - Quotations (2019-03-28 13:31) 7727

Carl Jung and Philemon - YouTube (2019-03-28 14:09) 7741

Carl Jung on “Isolation” – Anthology (2019-03-29 03:30) 7741

Carl Jung on the "Feminine." - YouTube (2019-03-29 04:55) 7744

Carl Jung Quotes by Dr. Stephen Parker (2019-03-29 05:05) 7745

Carl Jung and Medieval parallels to Mount Meru. (2019-03-29 05:07) 7745

Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. (2019-03-29 05:09) 7753

Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life? (2019-03-29 05:14) 7755

Carl Jung on Buddhist Mt. Meru and Western Alchemy (2019-03-29 05:14) 7757

Carl Jung - I Understood how important it is to affirm one’s own destiny. (2019-03-29 05:18) 7767

Carl Jung on “Reincarnation” “Rebirth’ – Anthology (2019-03-29 05:23) 7769

Carl Jung Quotations 21 (2019-03-29 05:27) 7773

Psychological Premises of "The Secret of the Golden Flower." (2019-03-29 05:27) 7824

Carl Jung and the Psychological importance of Numbers (2019-03-29 05:33) 7830

Carl Jung on Phantasying in relation to Yoga Methods: East and West. (2019-03-29 05:37) 7832

Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. (2019-03-29 05:39) 7837

Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete. (2019-03-29 05:43) 7839

Donald "Skip" Conover's " Carl Jung Depth Psychology Reading Group" Videos (2019-03-29 06:37) . 7840

Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst… (2019-03-29 08:26) 7840

Carl Jung: The idea [of the mandala] is that one should not leave the center… (2019-03-29 08:30) . 7842

Carl Jung on "Synchronicity" - YouTube (2019-03-29 09:49) 7844

Carl Jung on "St. Paul" - Anthology (2019-03-29 15:01) 7844

The Secret of the Golden Flower (2019-03-30 04:23) 7847

A Blind Alley to be Avoided: Isolation (2019-03-30 04:28) 7853

Carl Jung: I had to think of my American visitors who fly over in six hours and are still in America for several days, (2019-03-30 04:31) 7854

Carl Jung: If you extract the impurity (2019-03-30 04:32) 7856

Carl Jung: The debt we owe to the play of imagination is incalculable. (2019-03-30 04:56) 7858

Carl Jung on “Complexes” and “Ideas.” (2019-03-30 05:06) 7860

Carl Jung on Complementary and Compensatory Dreams. (2019-03-30 05:09) 7866

Carl Jung on Phantasy and the Solar Plexus (2019-03-30 05:10) 7871

Carl Jung on the “Mind” – Anthology (2019-03-30 05:32) 7878

Carl Jung answers questions on the Nature of Dreams (2019-03-30 05:38) 7895

Carl Jung on "Answer to Job" - YouTube (2019-03-30 06:53) 7901

Dr. Jung a victim of sexual assault as a boy. (2019-03-30 11:45) 7901

Carl Jung: Hence my typology aims, not at characterizing personalities… (2019-03-31 03:30) 7903

Carl Jung: There are women who are not meant to bear physical children,… (2019-03-31 03:30) . . 7905

Carl Jung: The numbness is like a Death. (2019-03-31 04:16) 7908

Carl Jung on “Enlightenment.” – Anthology (2019-03-31 04:24) 7909

Tao, the undivided, Great One, gives rise to two opposite reality principles (2019-03-31 04:55) . . . 7912

Carl Jung:I wouldn't wish any of my publications undone and I stand by everything I have said. (2019-03-31 05:01) 7914

Animus and The Secret of the Golden Flower (2019-03-31 05:02) 7916

Anima and The Secret of the Golden Flower (2019-03-31 05:05) 7918

Carl Jung: "light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower." (2019-03-31 05:12) 7920

Carl Jung on “The Mystery Play.” [The Red Book] (2019-03-31 05:13) 7925

The views of Taoism are remarkably in accord with the empirical findings of Dr. Jung and Depth Psychology (2019-03-31 05:16) 7926

Carl Jung answers: “Can we assume that individual consciousness continues after death?” (2019-03-31 05:20) 7928

Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon, (2019-03-31 05:38) 7934

Carl Jung on Buddha, Kali and Salome (2019-03-31 05:41) 7937

Carl Jung on the Method of Active Imagination. (2019-03-31 05:44) 7940

Carl Jung on Life After Death (2019-03-31 06:01) 7945

Carl Jung and Philo the Jew (2019-03-31 07:07) 7950

Carl Jung, Crucifixion and the Red Book (2019-03-31 07:11) 7952

Anima, Animus and Tao (2019-03-31 07:17) 7956

Carl Jung: Therefore those mystery cults were all concerned with the hope of immortality. (2019-03-31 07:30) 7956

Carl Jung on the “Church” – Anthology (2019-03-31 07:58) 7958

Adam Named the Animals............. (2019-03-31 10:42) 7973

Carl Jung on the "Church" - YouTube (2019-03-31 10:45) 7974

Carl Jung on "Extravert" - Anthology (2019-03-31 11:33) 7975

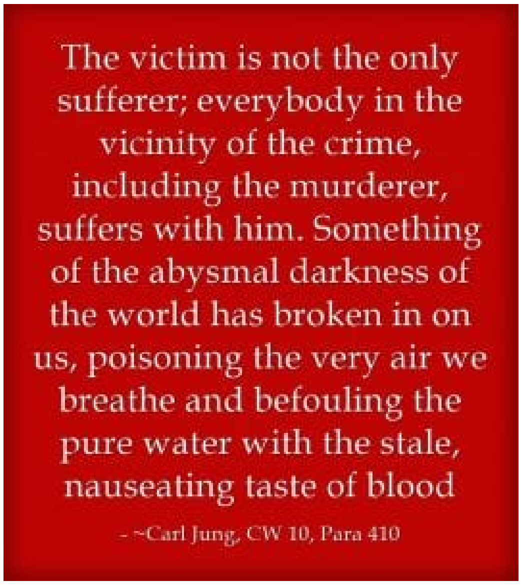
Carl Jung on Dream Associations (2019-03-31 11:49) 7981

Carl Jung on “Myth,” “Archetype,” and “Complex.” (2019-03-31 11:58) 7987

1. 2019

1.1 January

Some Carl Jung Quotations (2019-01-01 03:37)



The victim is not the only sufferer; everybody in the vicinity of the crime, including the murderer, suffers with him. Something of the abysmal darkness of the world has broken in on us, poisoning the very air we breathe and befouling the pure water with the stale, nauseating taste of blood

- ~Carl Jung, CW 10, Para 410

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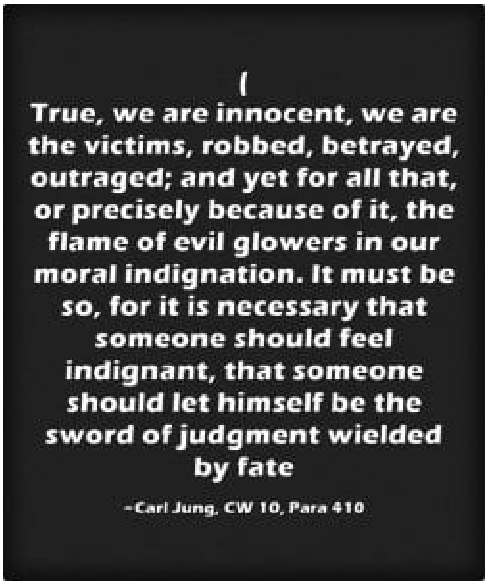

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True, we are innocent, we are the victims, robbed, betrayed, outraged; and yet for all that, or precisely because of it, the flame of evil glowers in our moral indignation. It must be so, for it is necessary that someone should feel indignant, that someone should let himself be the sword of judgment wielded by fate

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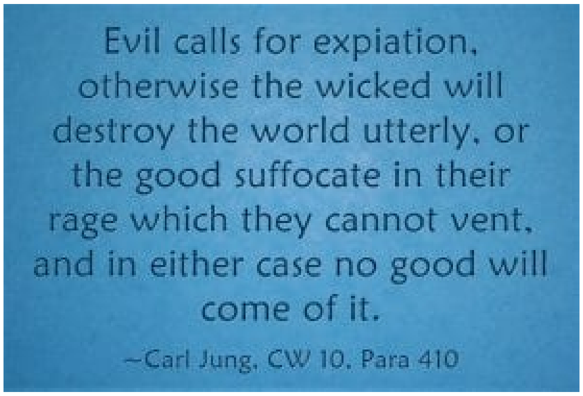

Evil calls for expiation, otherwise the wicked will destroy the world utterly, or the good suffocate in their rage which they cannot vent, and in either case no good will come of it.

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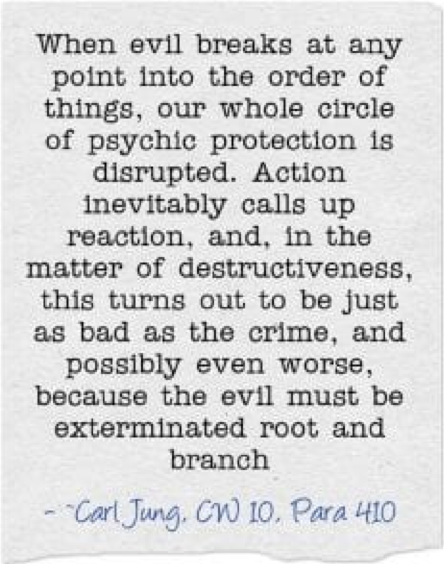

When evil breaks at any point into the order of things, our whole circle of psychic protection is disrupted. Action inevitably calls up reaction, and, in the matter of destructiveness, this turns out to be just as bad as the crime, and possibly even worse, because the evil must be exterminated root and branch

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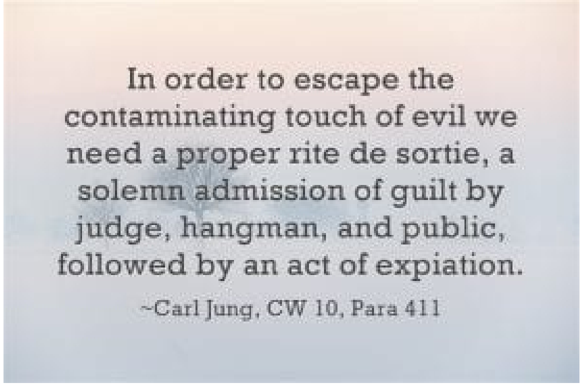

In order to escape the contaminating touch of evil we need a proper rite de sortie, a solemn admission of guilt by judge, hangman, and public, followed by an act of expiation.

~Carl Jung, CW 10, Para 411

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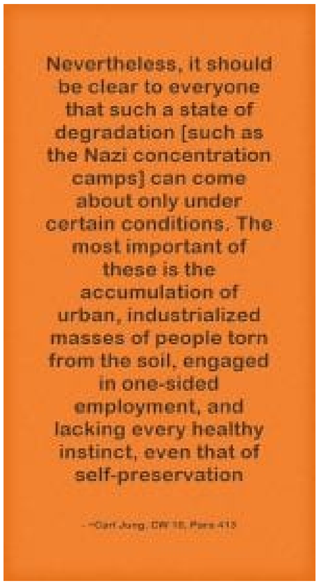

Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation

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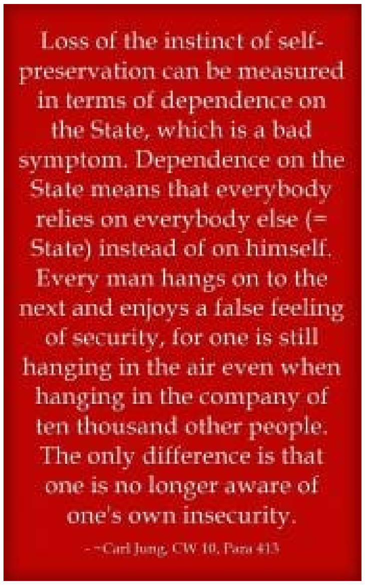

Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one's own insecurity.

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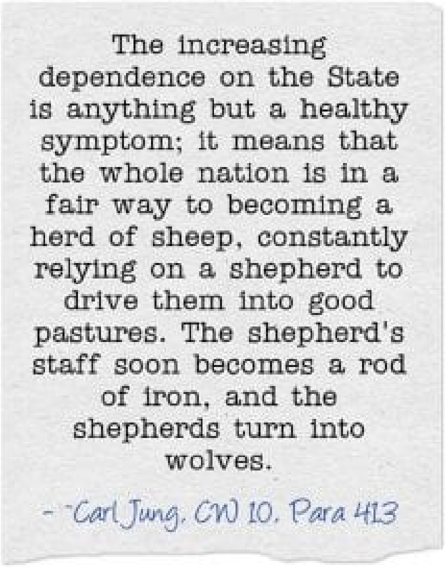

The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves.

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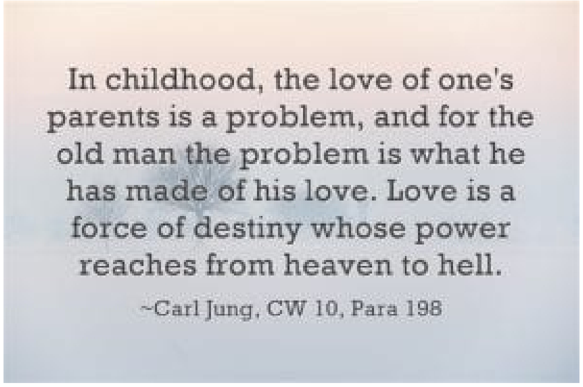

In childhood, the love of one's parents is a problem, and for the old man the problem is what he has made of his love. Love is a force of destiny whose power reaches from heaven to hell.

~Carl Jung, CW 10, Para 198

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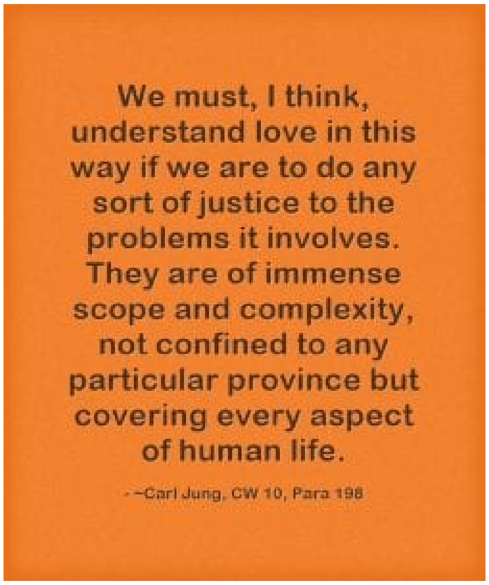

We must, I think,
understand love in this
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They are of immense
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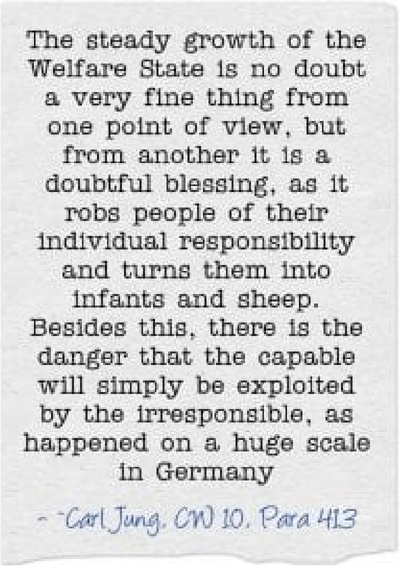

The steady growth of the
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from another it is a
doubtful blessing, as it
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Besides this, there is the
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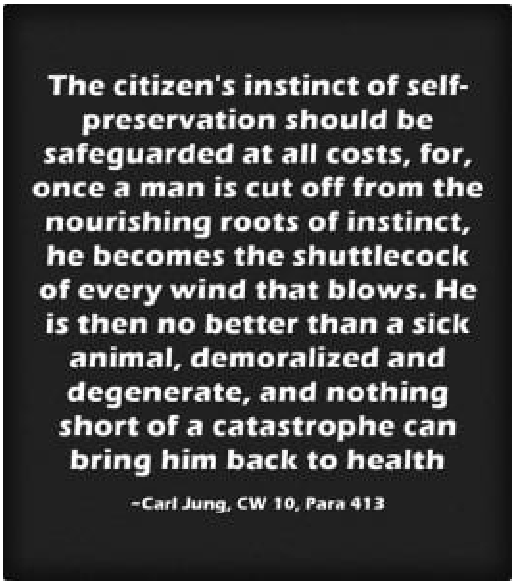

The citizen's instinct of self-preservation should be safeguarded at all costs, for, once a man is cut off from the nourishing roots of instinct, he becomes the shuttlecock of every wind that blows. He is then no better than a sick animal, demoralized and degenerate, and nothing short of a catastrophe can bring him back to health

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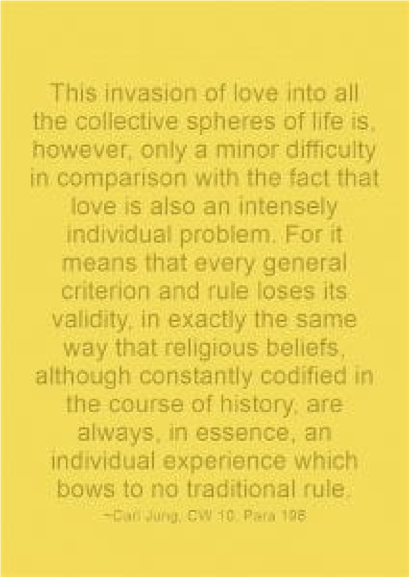

This invasion of love into all the collective spheres of life is, however, only a minor difficulty in comparison with the fact that love is also an intensely individual problem. For it means that every general criterion and rule loses its validity, in exactly the same way that religious beliefs, although constantly codified in the course of history, are always, in essence, an individual experience which bows to no traditional rule.

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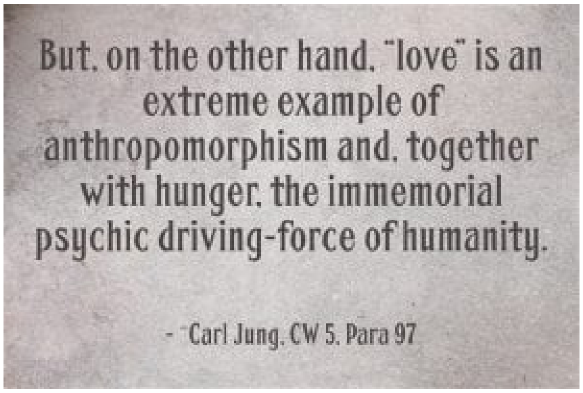

But, on the other hand, "love" is an extreme example of anthropomorphism and, together with hunger, the immemorial psychic driving-force of humanity.

- ~Carl Jung, CW 5, Para 97

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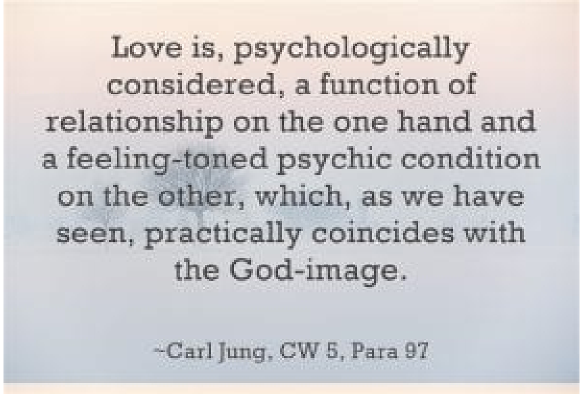

Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image.

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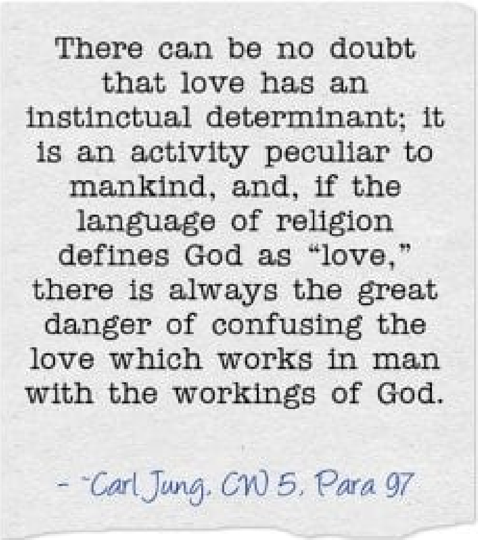

There can be no doubt that love has an instinctual determinant; it is an activity peculiar to mankind, and, if the language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God.

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This is an obvious instance of the above-mentioned fact that the archetype is inextricably interwoven with the individual psyche, so that the greatest care is needed to differentiate the collective type, at least conceptually, from the personal psyche.

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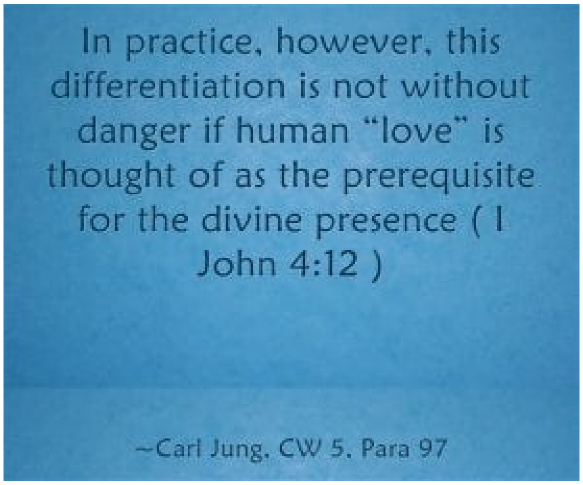
In practice, however, this differentiation is not without danger if human "love" is thought of as the prerequisite for the divine presence (I John 4:12)

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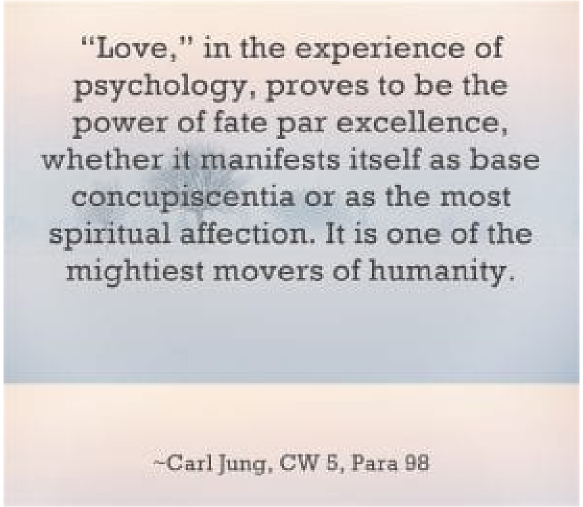

"Love," in the experience of psychology, proves to be the power of fate par excellence, whether it manifests itself as base concupiscentia or as the most spiritual affection. It is one of the mightiest movers of humanity.

~Carl Jung, CW 5, Para 98

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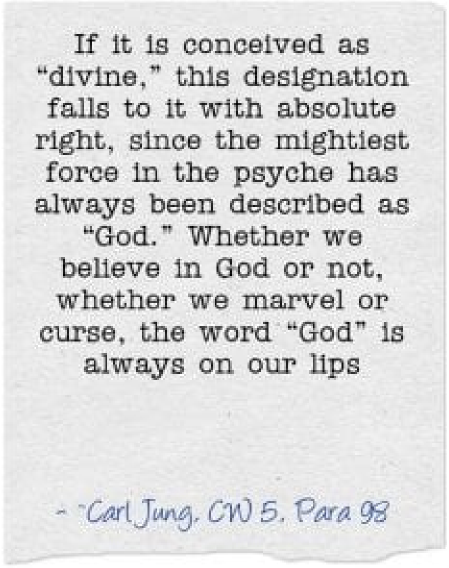

If it is conceived as "divine," this designation falls to it with absolute right, since the mightiest force in the psyche has always been described as "God." Whether we believe in God or not, whether we marvel or curse, the word "God" is always on our lips

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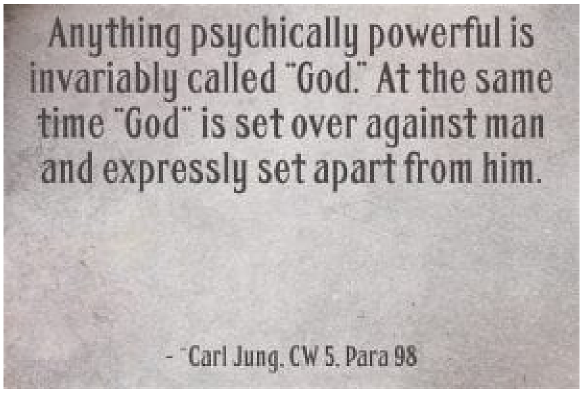

Anything psychically powerful is invariably called "God." At the same time "God" is set over against man and expressly set apart from him.

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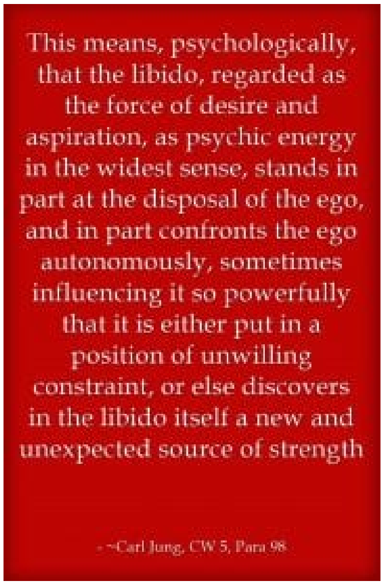

This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength

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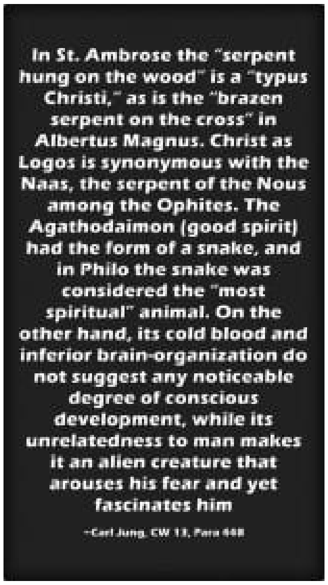

In St. Ambrose the "serpent hung on the wood" is a "typus Christi," as is the "brazen serpent on the cross" in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the "most spiritual" animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him

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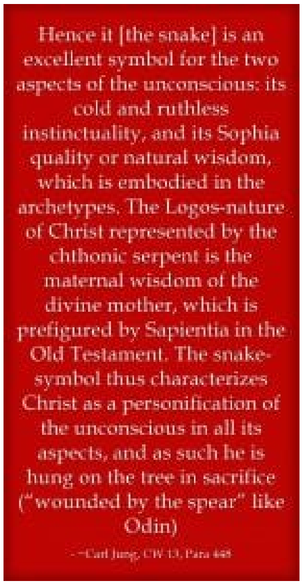

Hence it [the snake] is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament. The snake-symbol thus characterizes Christ as a personification of the unconscious in all its aspects, and as such he is hung on the tree in sacrifice ("wounded by the spear" like Odin)

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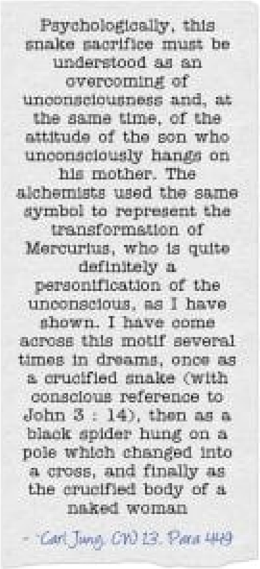

Psychologically, this snake sacrifice must be understood as an overcoming of unconsciousness and, at the same time, of the attitude of the son who unconsciously hangs on his mother. The alchemists used the same symbol to represent the transformation of Mercurius, who is quite definitely a personification of the unconscious, as I have shown. I have come across this motif several times in dreams, once as a crucified snake (with conscious reference to John 3 : 14), then as a black spider hung on a pole which changed into a cross, and finally as the crucified body of a naked woman

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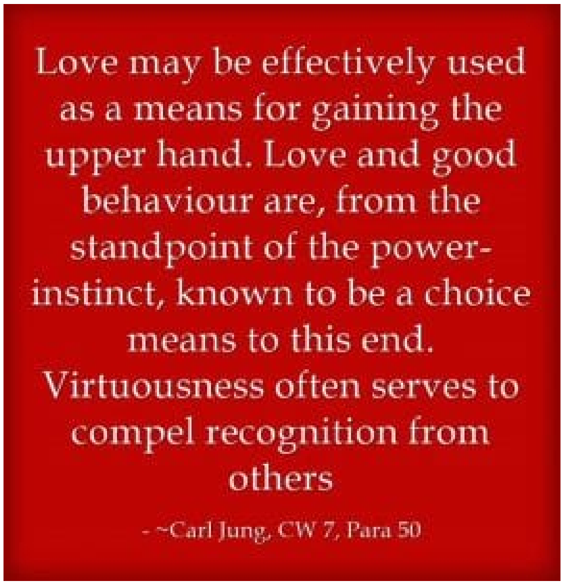

Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others

- ~Carl Jung, CW 7, Para 50

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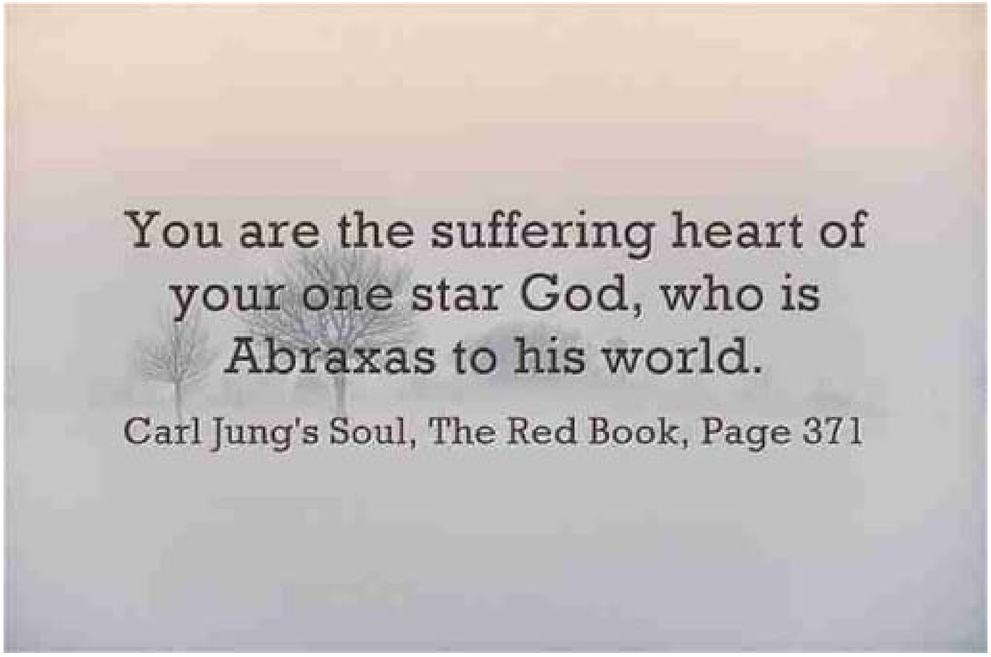
Some Carl Jung Quotations (2019-01-01 03:45)

[1]

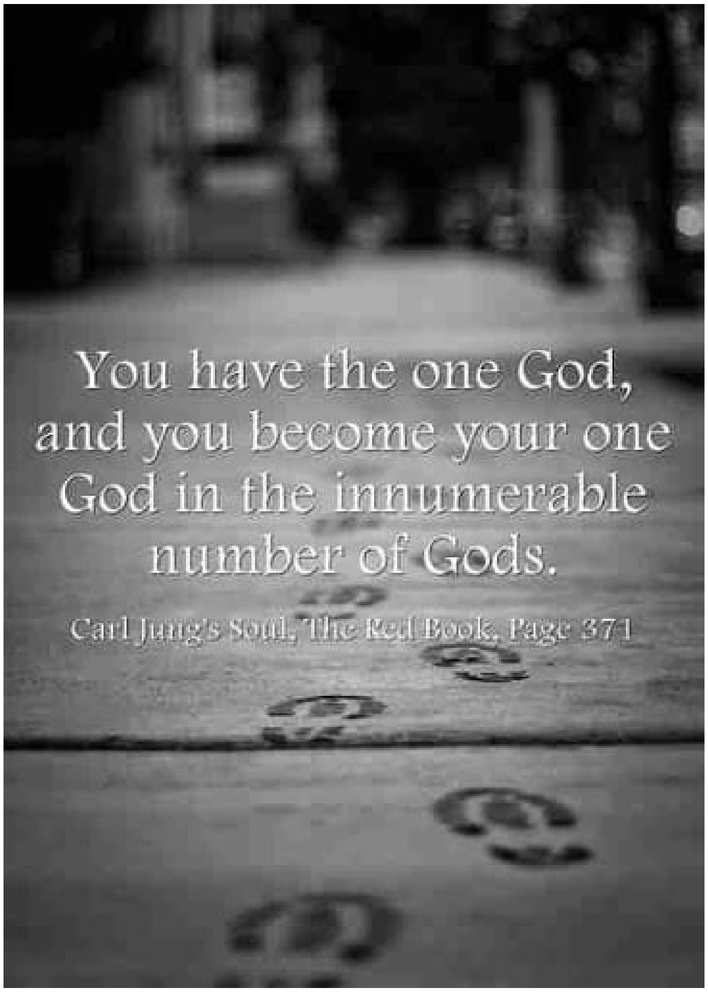


You are the suffering heart of your one star God, who is Abraxas to his world.

Carl Jung's Soul, The Red Book, Page 371

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung’s Soul, The Red Book, Page 371.

[2]


You have the one God, and you become your one God in the innumerable number of Gods.
Carl Jung's Soul, The Red Book, Page 371

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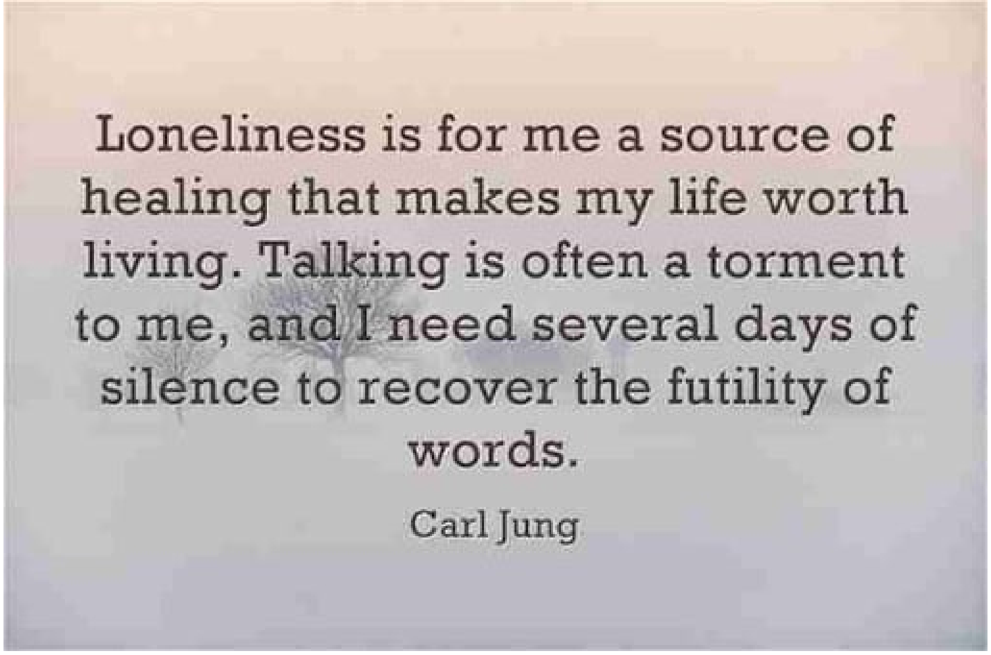
[3]



Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.

Carl Jung

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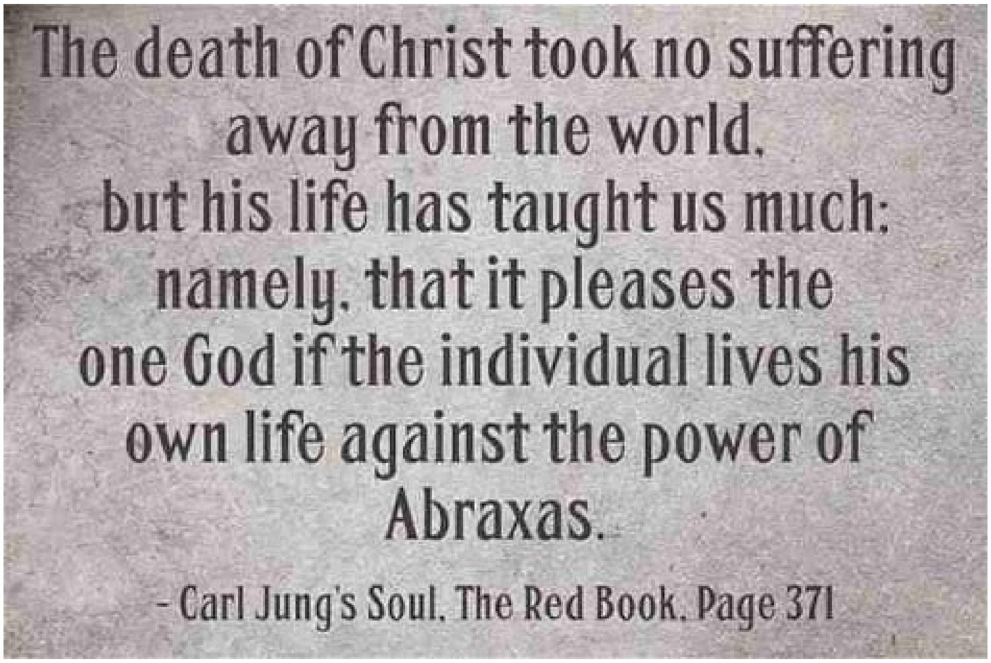
[4]



The death of Christ took no suffering away from the world, but his life has taught us much: namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.

- Carl Jung's Soul, The Red Book, Page 371

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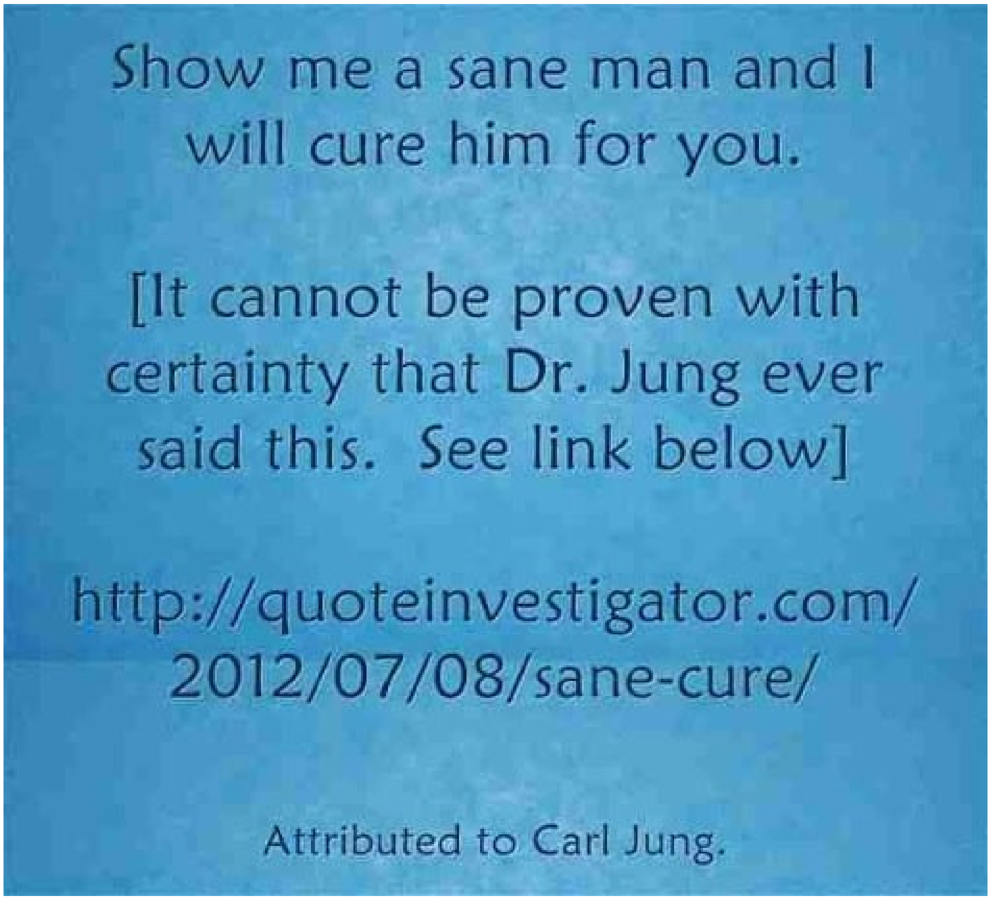
[5]



Show me a sane man and I will cure him for you.

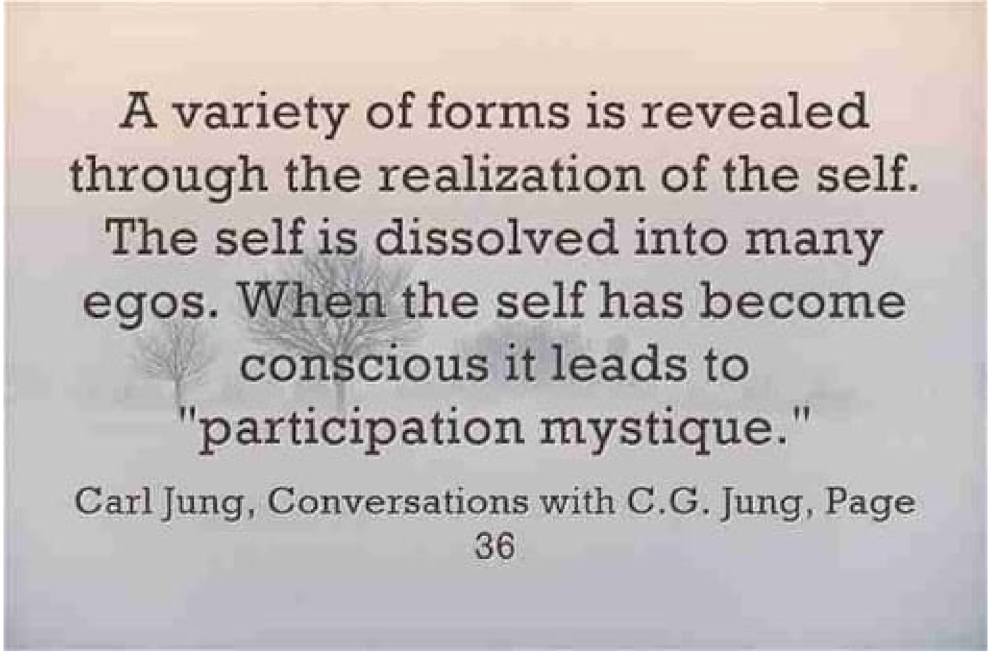
[It cannot be proven with certainty that Dr. Jung ever said this. See link below]

http://quoteinvestigator.com/2012/07/08/sane-cure/

Attributed to Carl Jung.

Show me a sane man and I will cure him for you. Attributed to but unproven to have been spoken by Carl Jung.

[6]



A variety of forms is revealed
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The self is dissolved into many
egos. When the self has become
conscious it leads to
"participation mystique."

Carl Jung, Conversations with C.G. Jung, Page
36

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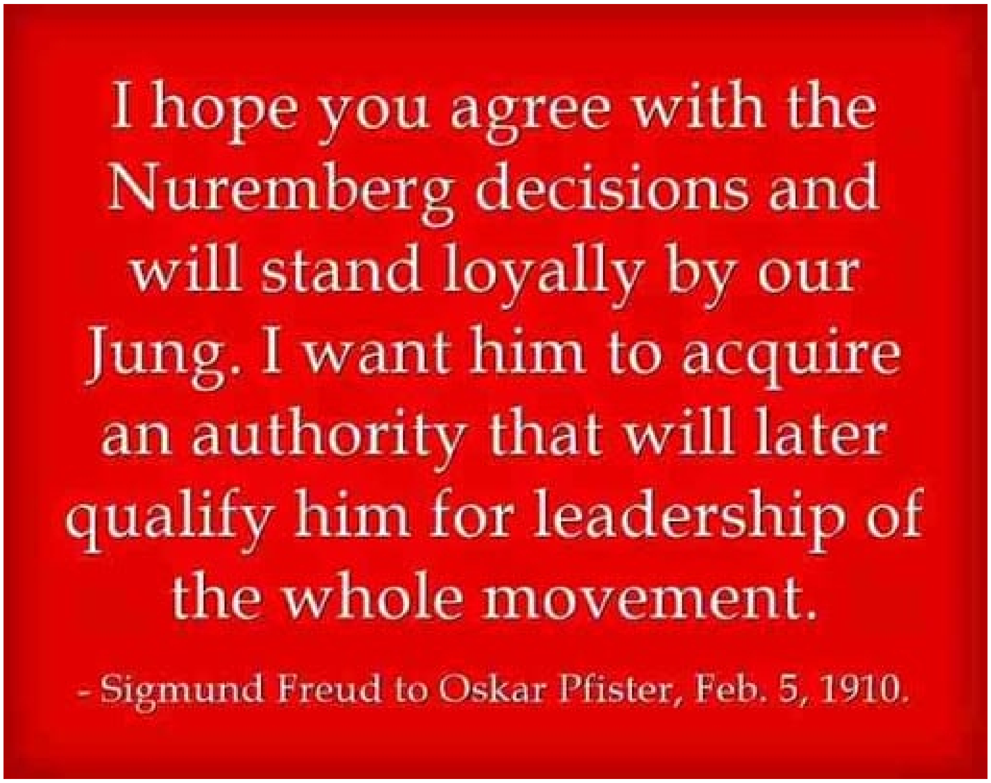
[7]



I hope you agree with the
Nuremberg decisions and
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- Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

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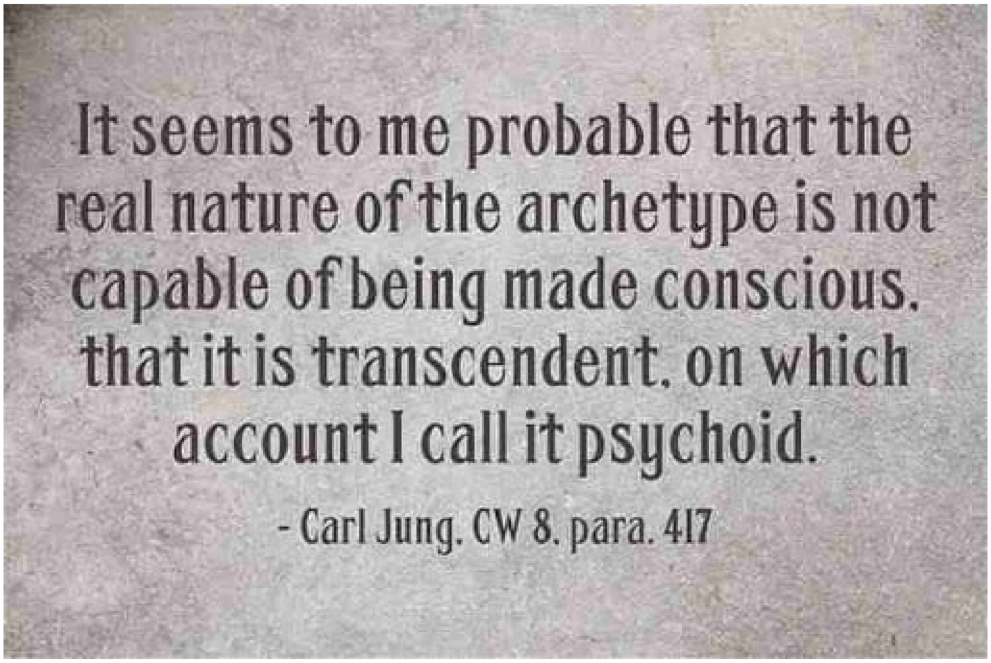
[8]



It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid.

- Carl Jung, CW 8, para. 417

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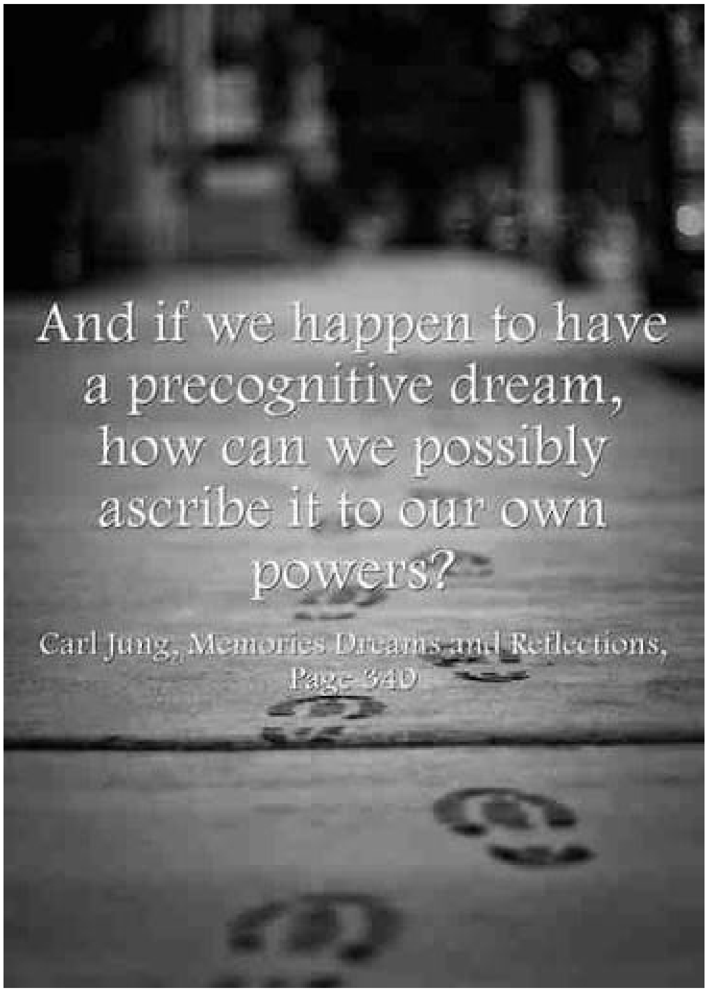
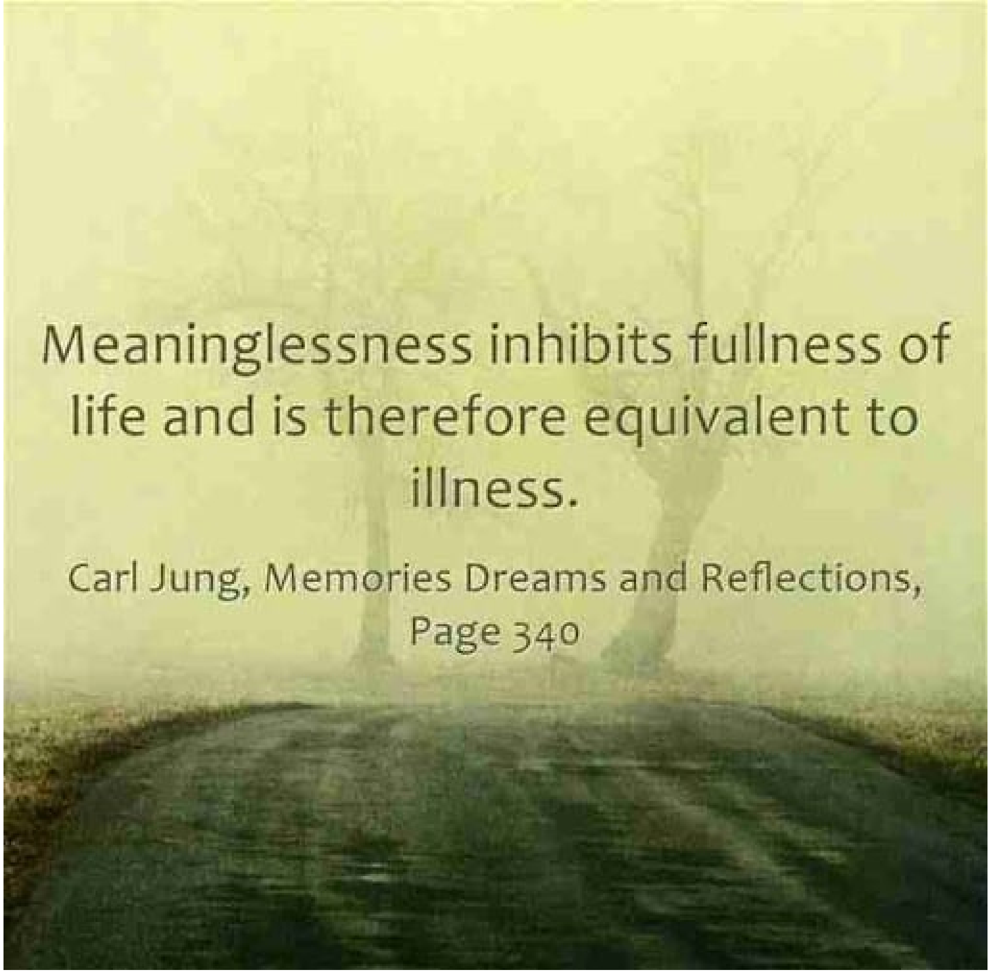
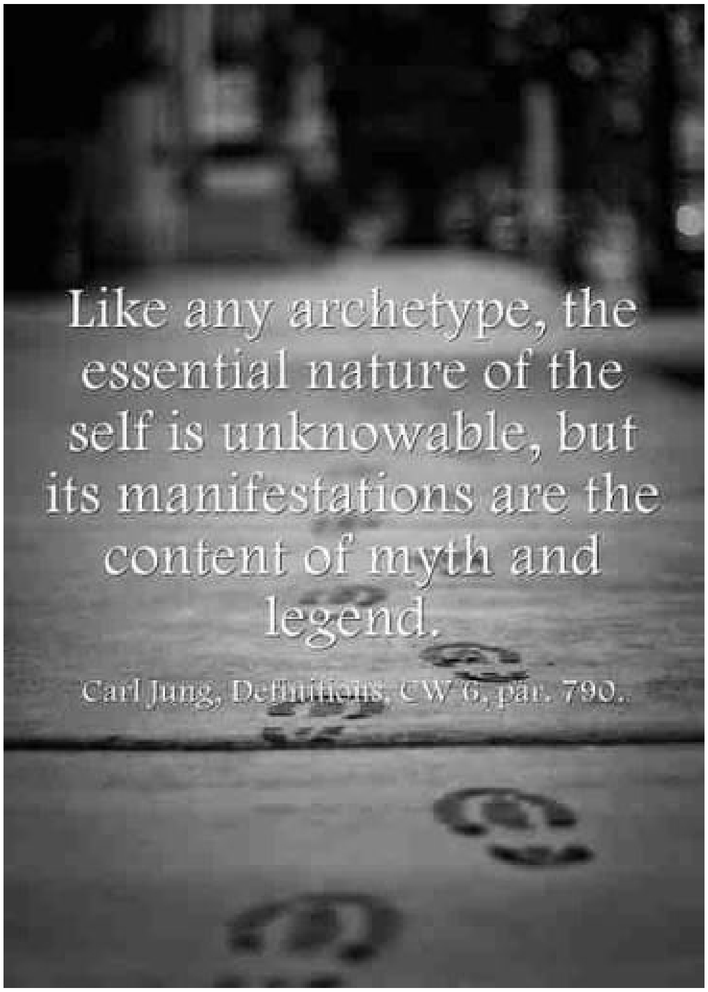


And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

[10]



Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.


Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend.
Carl Jung, Definitions, CW 6, par. 790.

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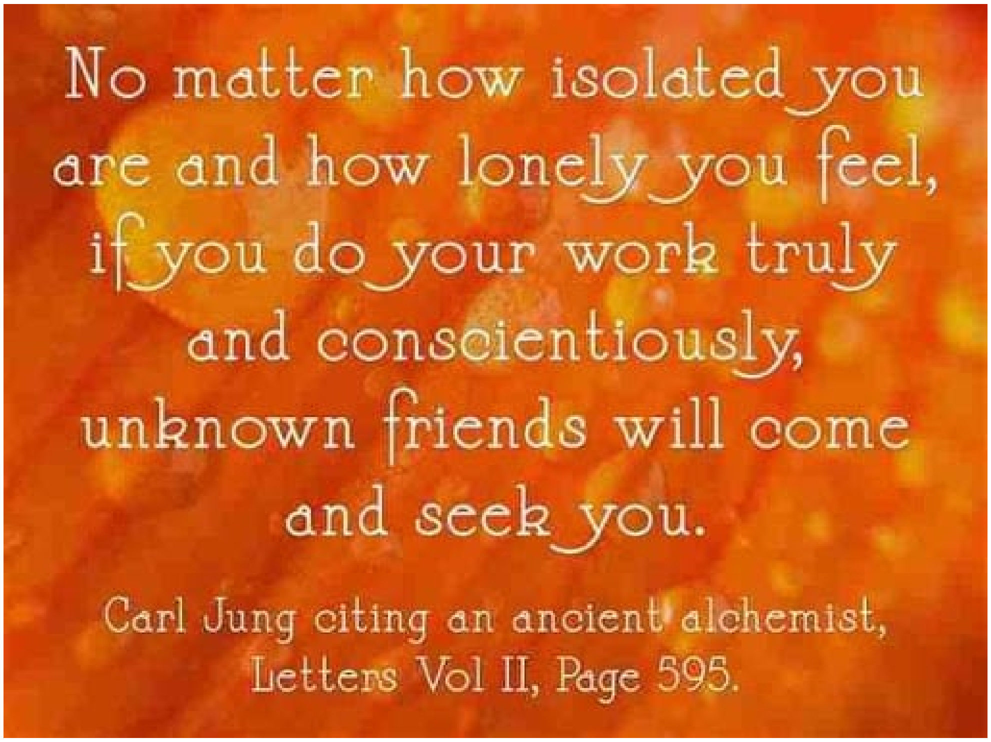
[12]



No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.

Carl Jung citing an ancient alchemist, Letters Vol II, Page 595.

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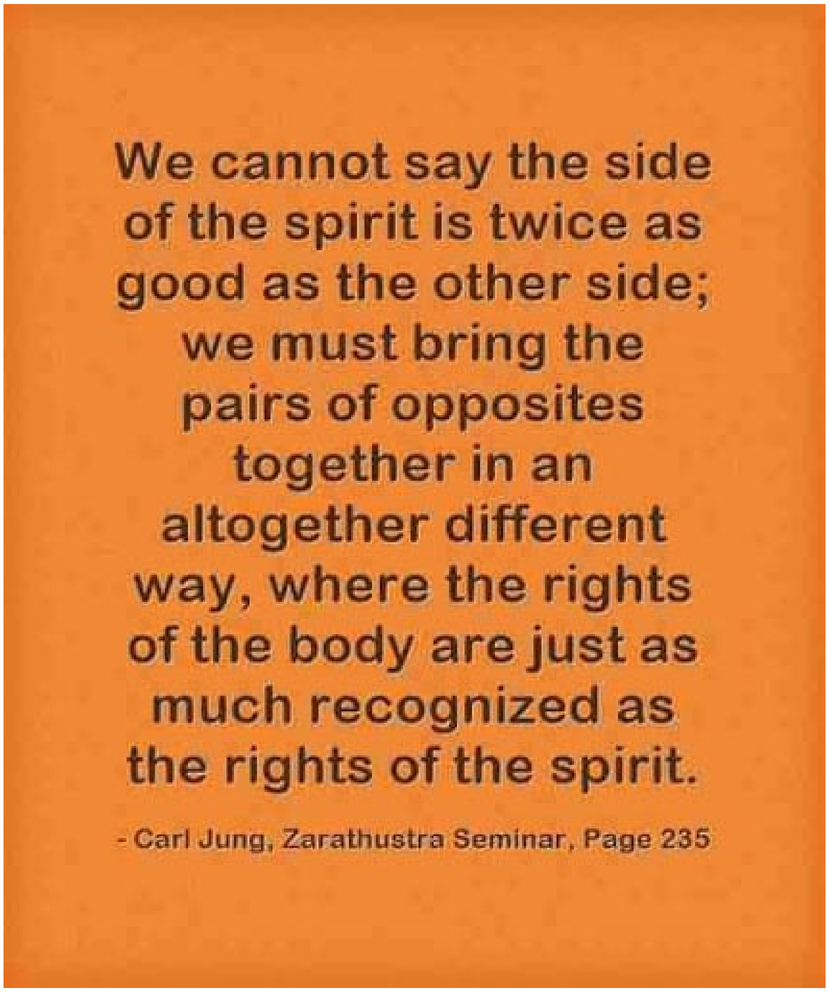

We cannot say the side
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- Carl Jung, Zarathustra Seminar, Page 235

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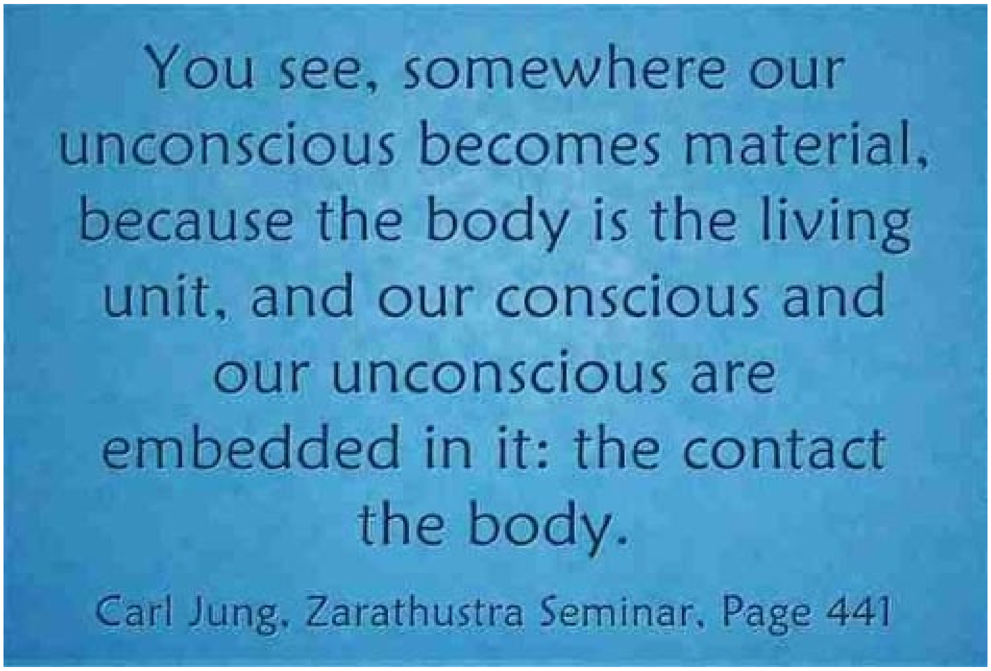
[14]



You see, somewhere our
unconscious becomes material,
because the body is the living
unit, and our conscious and
our unconscious are
embedded in it: the contact
the body.

Carl Jung, Zarathustra Seminar, Page 441

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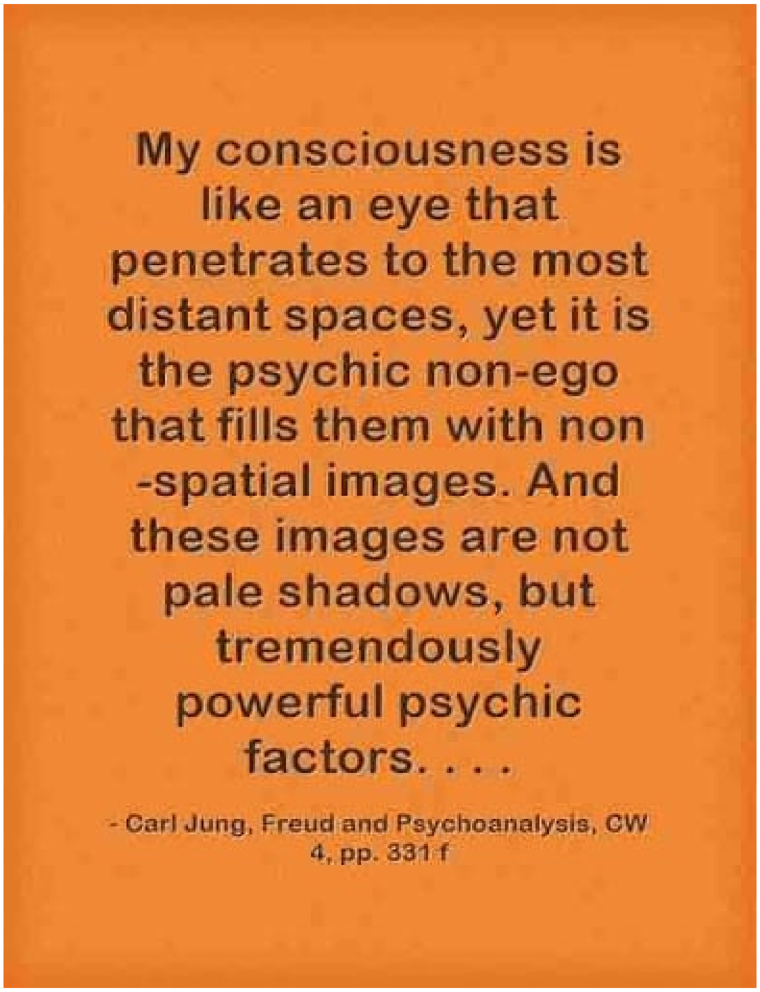

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non -spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .

- Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f

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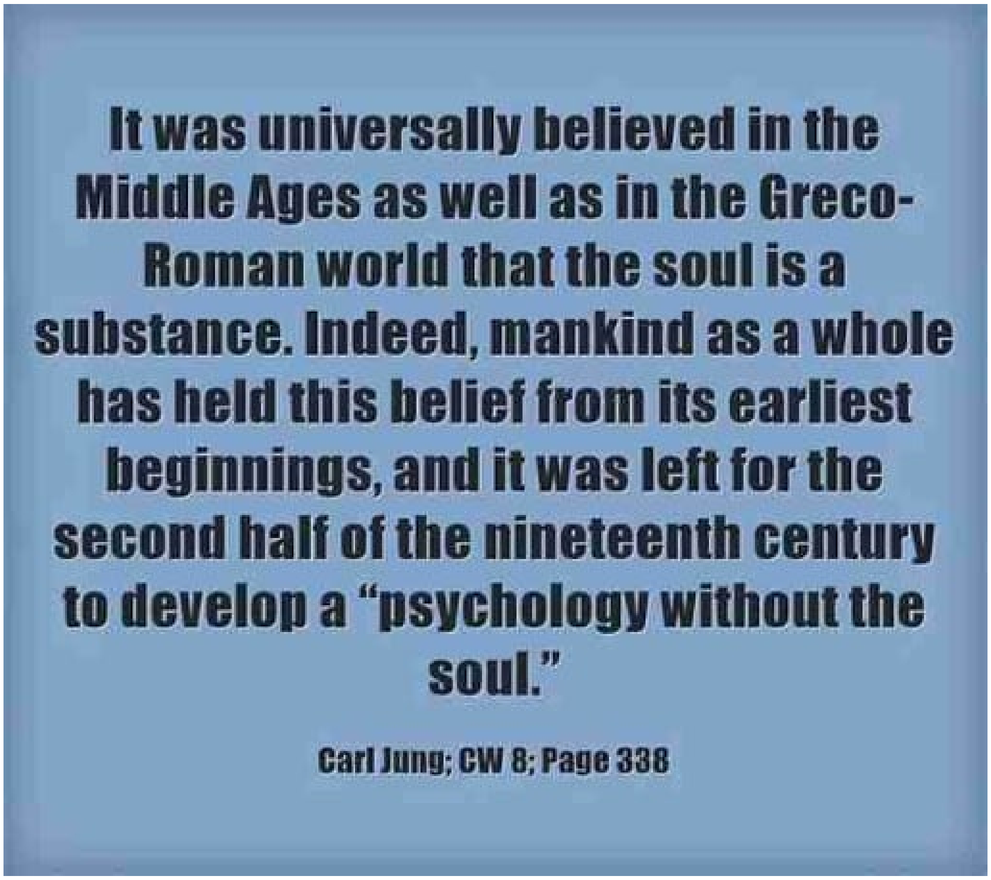
[16]



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Carl Jung; CW 8; Page 338

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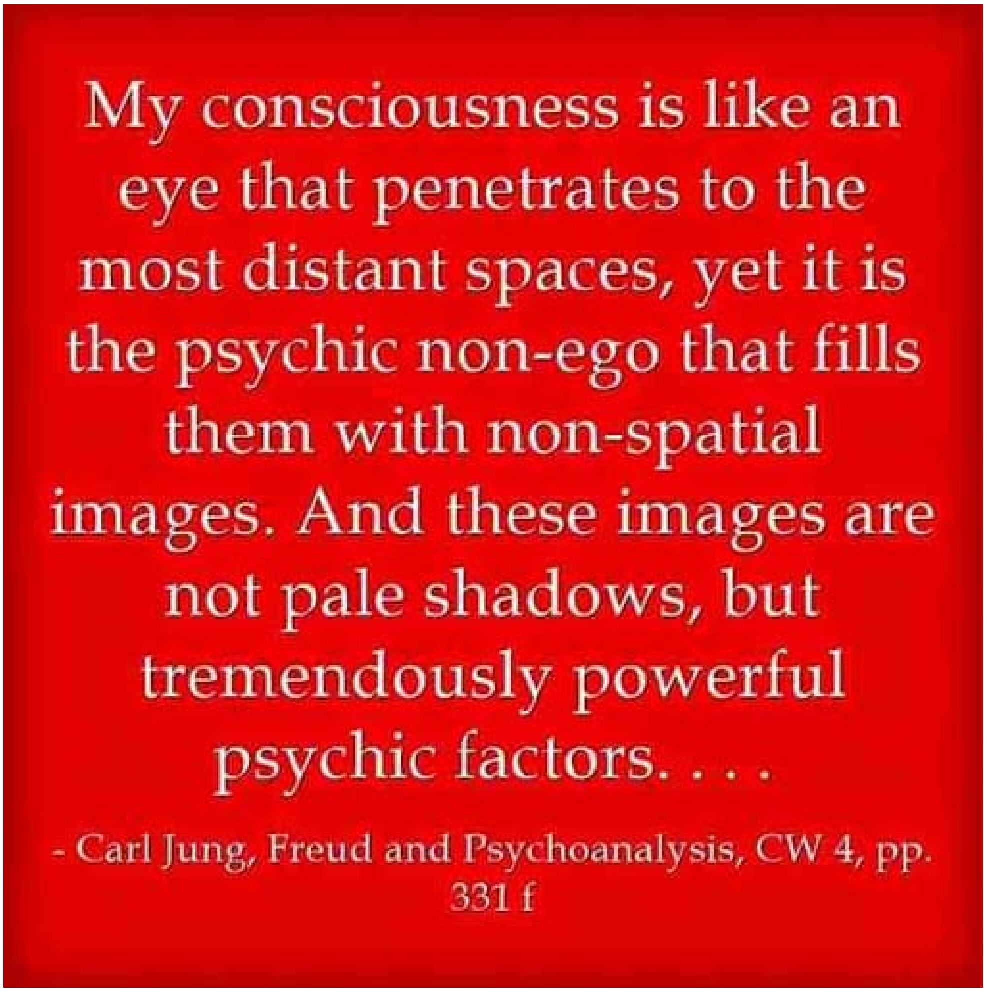

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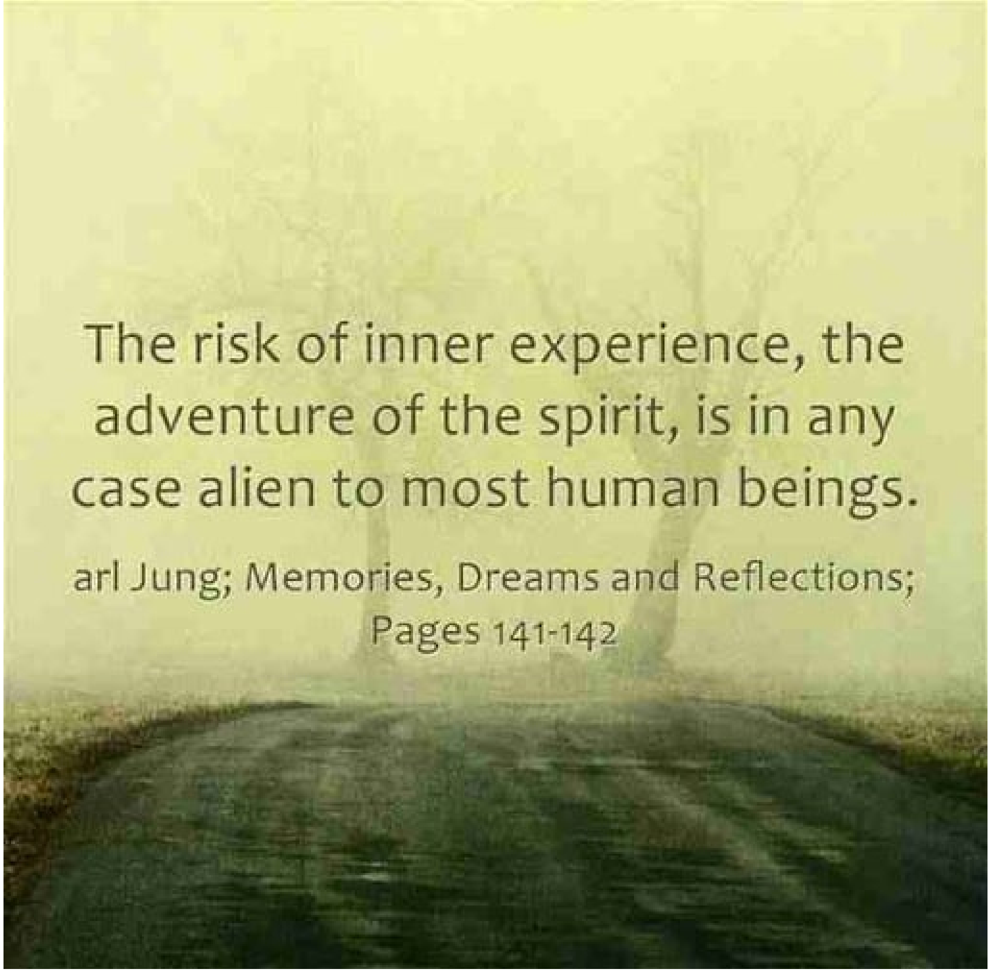
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arl Jung; Memories, Dreams and Reflections;
Pages 141-142

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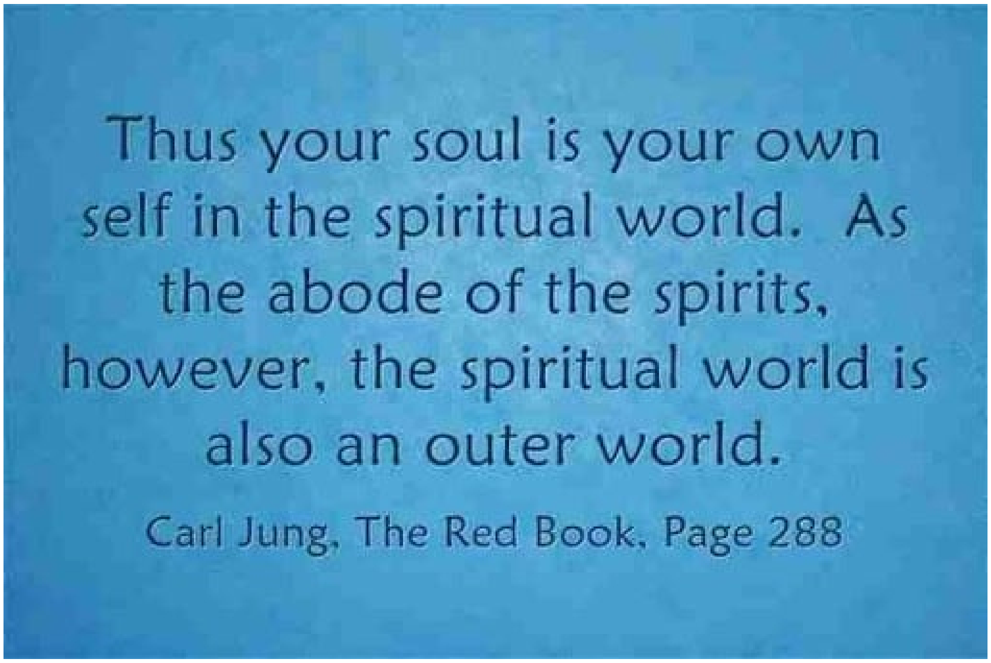
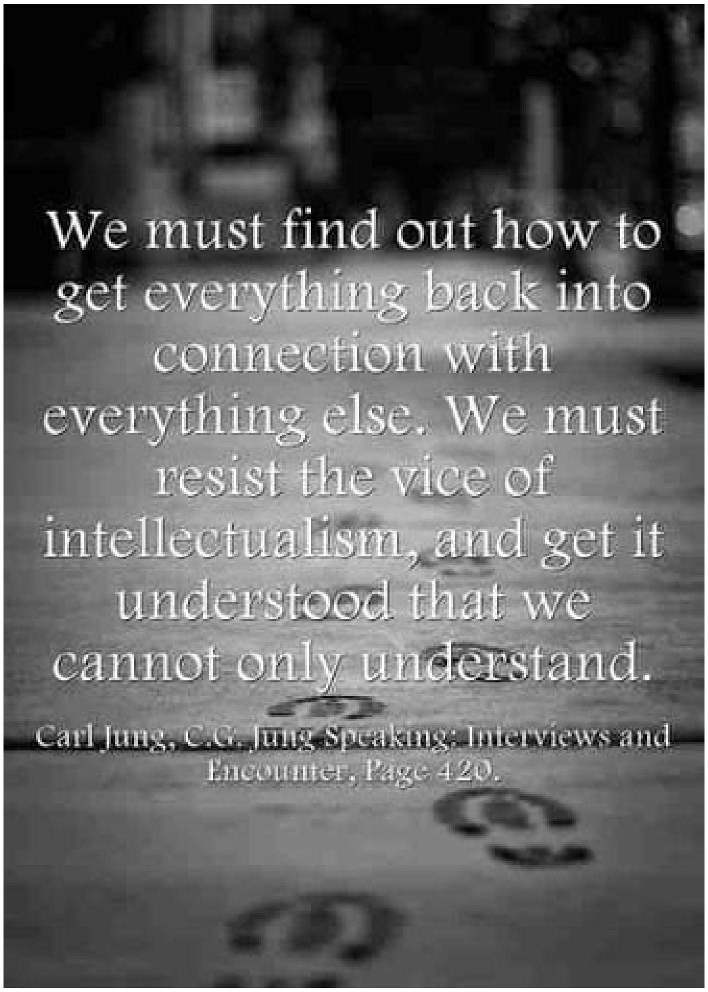


Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

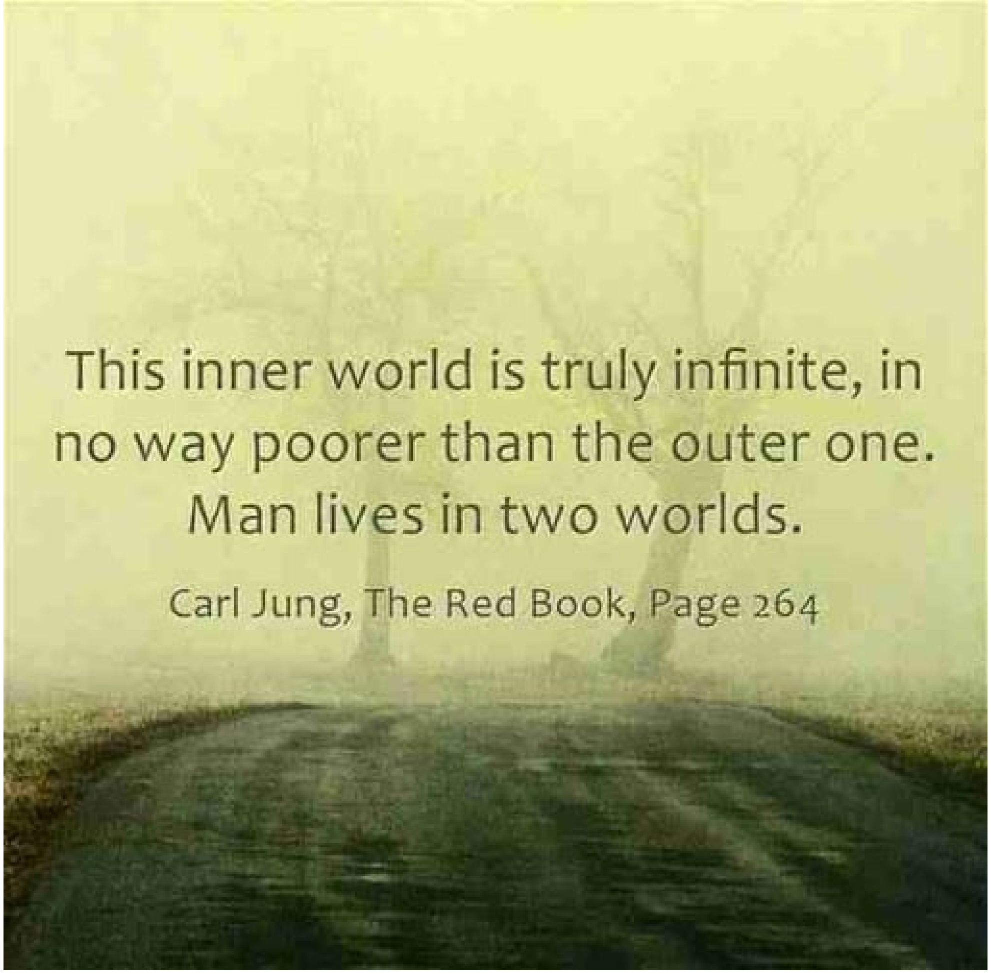
Carl Jung, The Red Book, Page 288

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

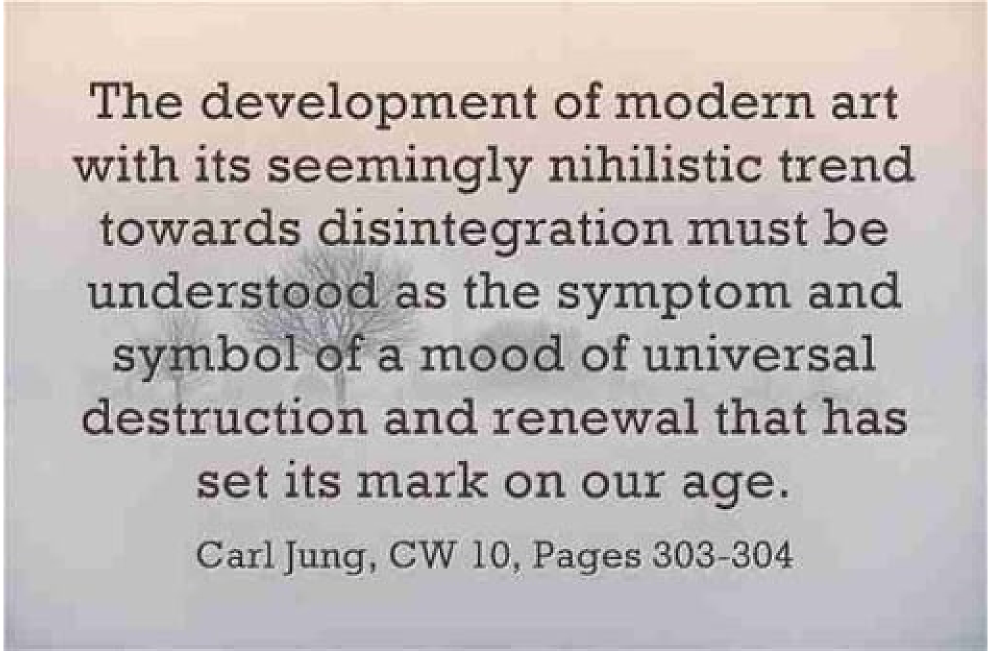
[20]



We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand. Carl Jung, C.G. Jung Speaking: Interviews and Encounter, Page 420.



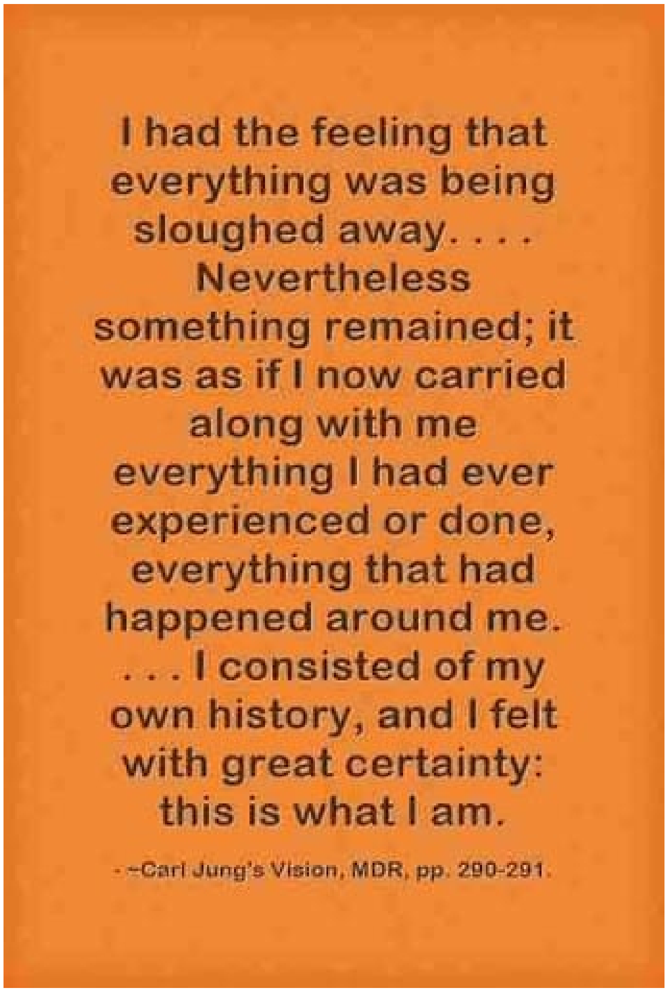
The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.



The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age.

Carl Jung, CW 10, Pages 303-304

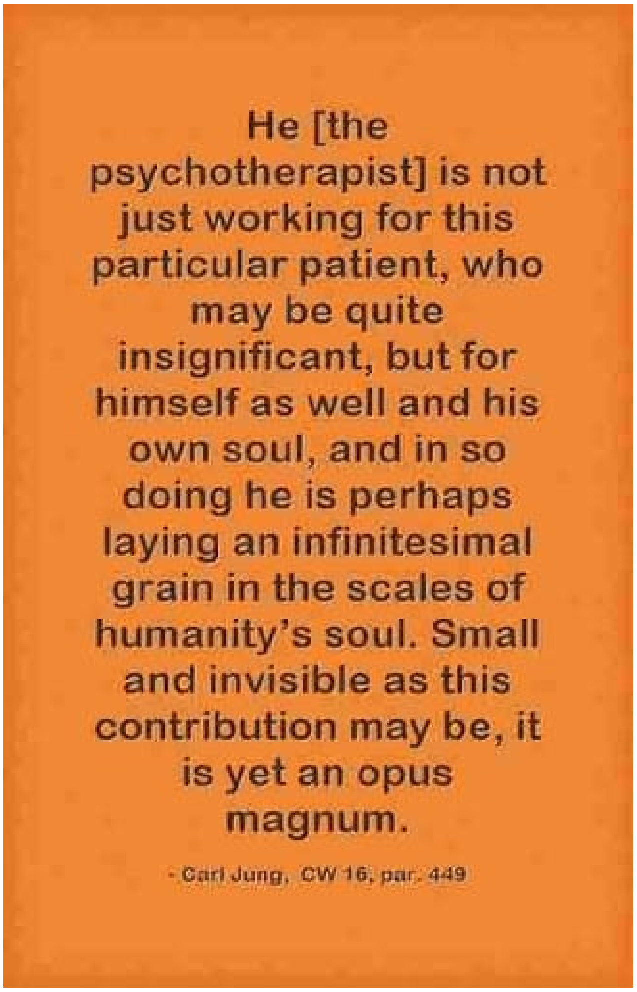
[23]



I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am.

· ~Carl Jung's Vision, MDR, pp. 290-291.

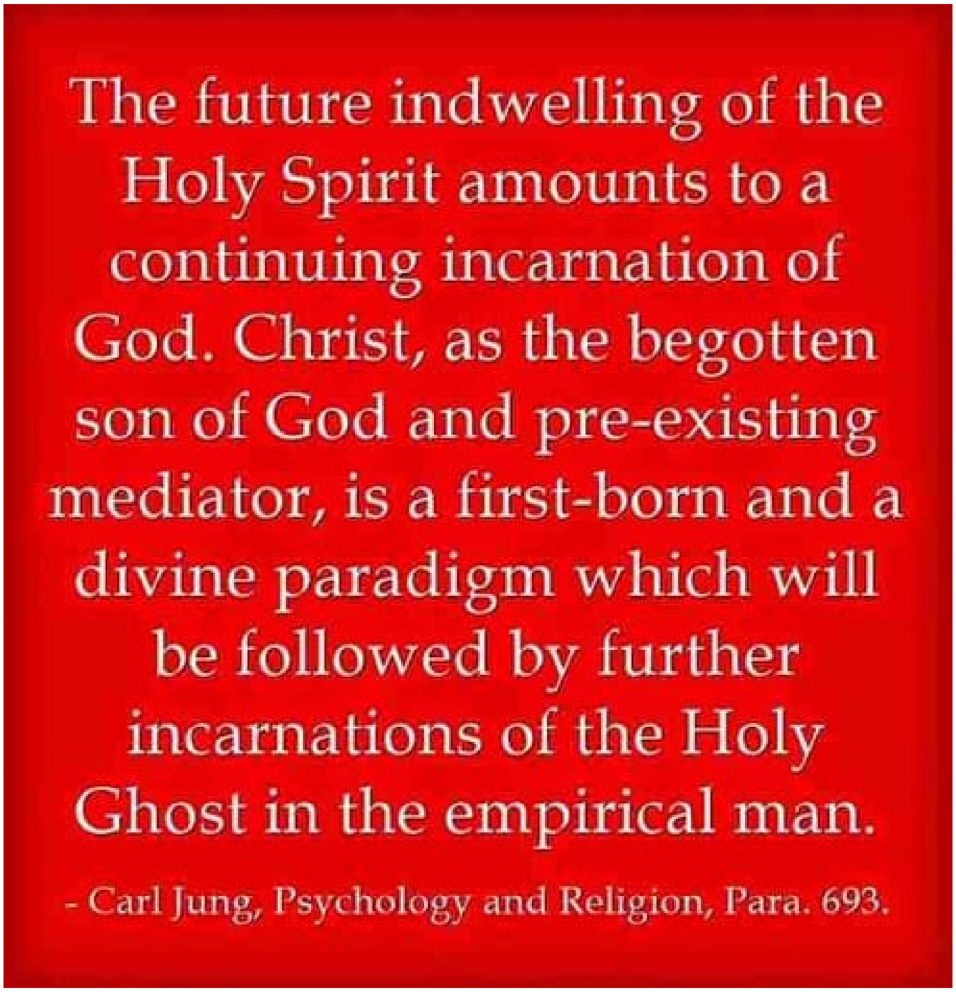
[24]



He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum.

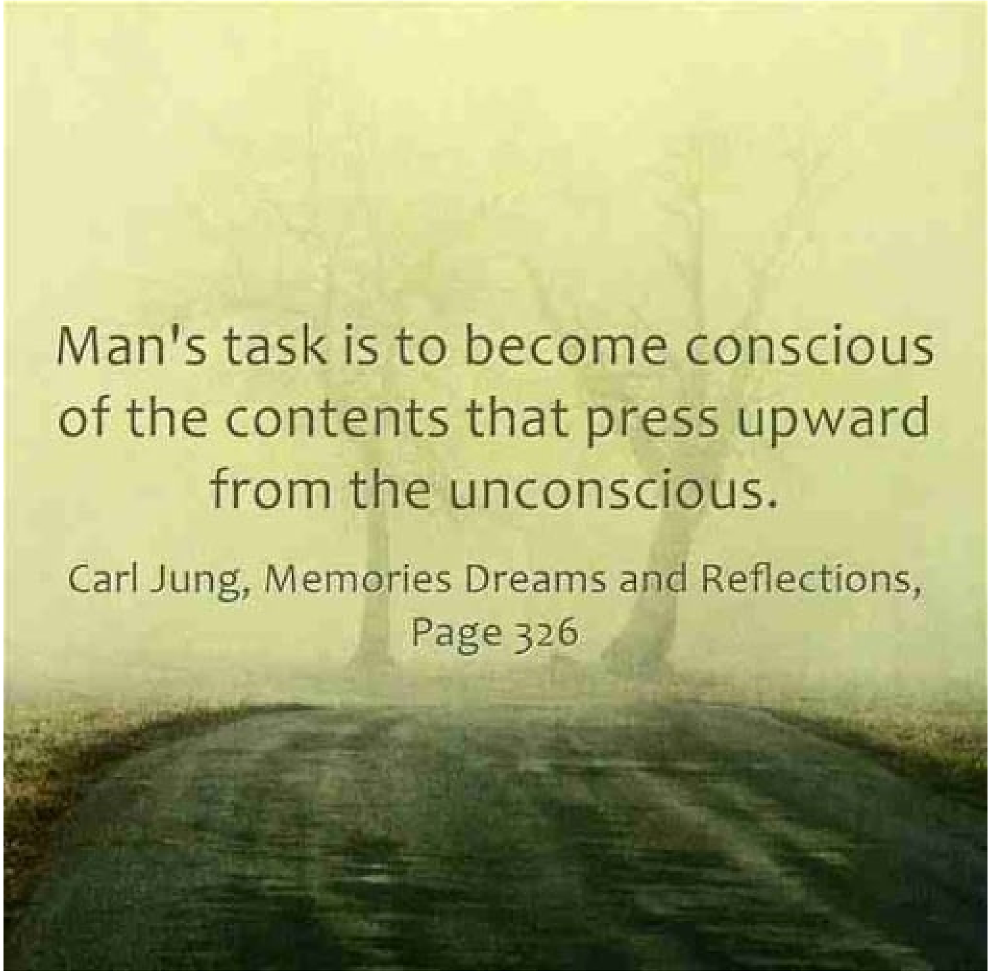
- Carl Jung, CW 16, par. 449

[25]



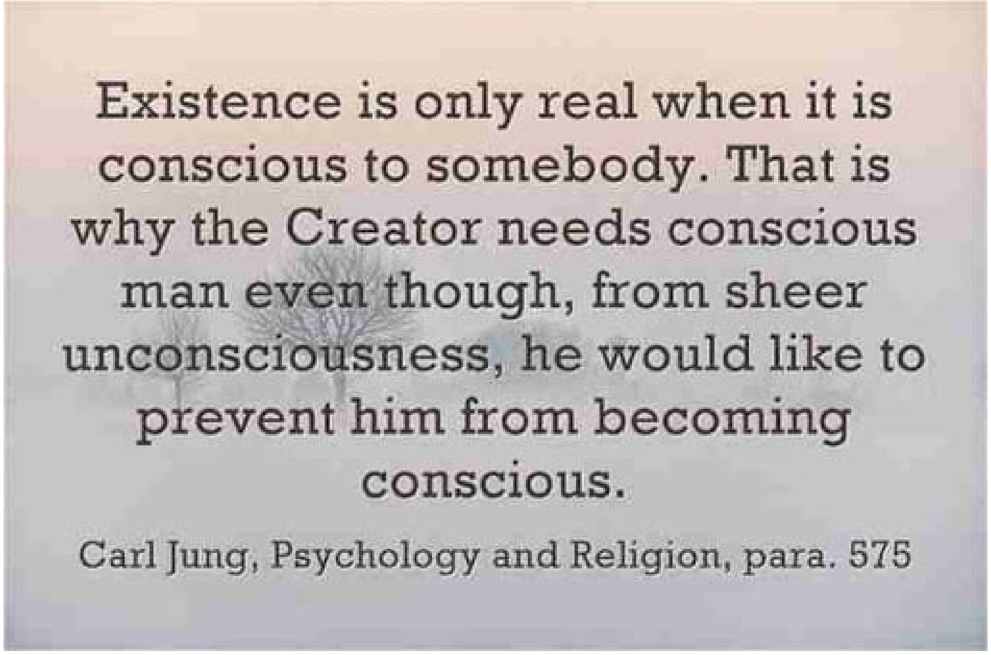
The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man.

- Carl Jung, Psychology and Religion, Para. 693.



Man's task is to become conscious of the contents that press upward from the unconscious.

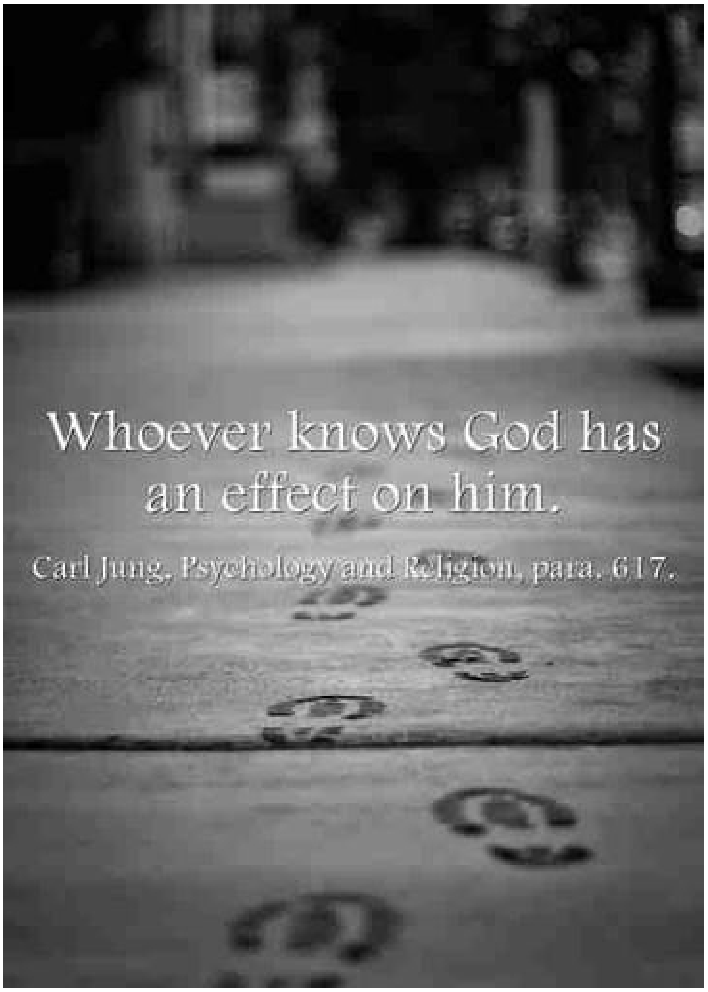
Carl Jung, Memories Dreams and Reflections, Page 326



Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious.

Carl Jung, Psychology and Religion, para. 575

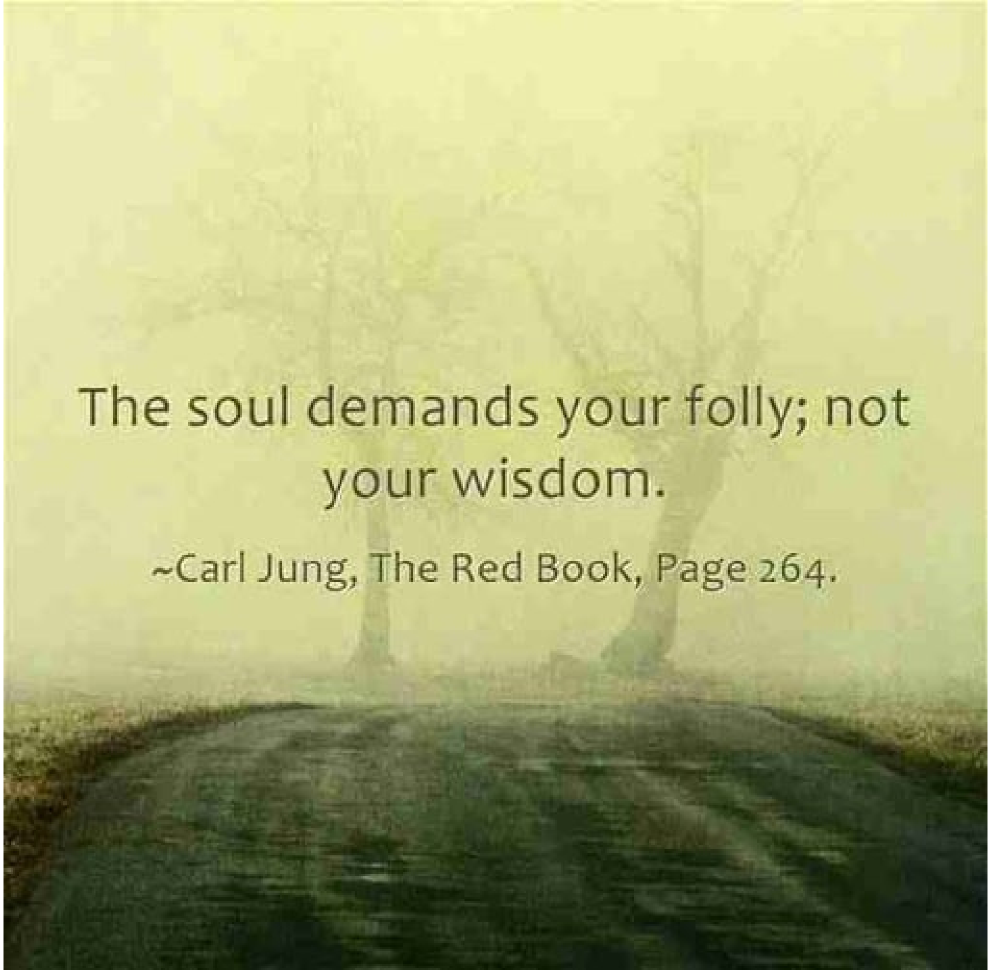
[28]



Whoever knows God has an effect on him.

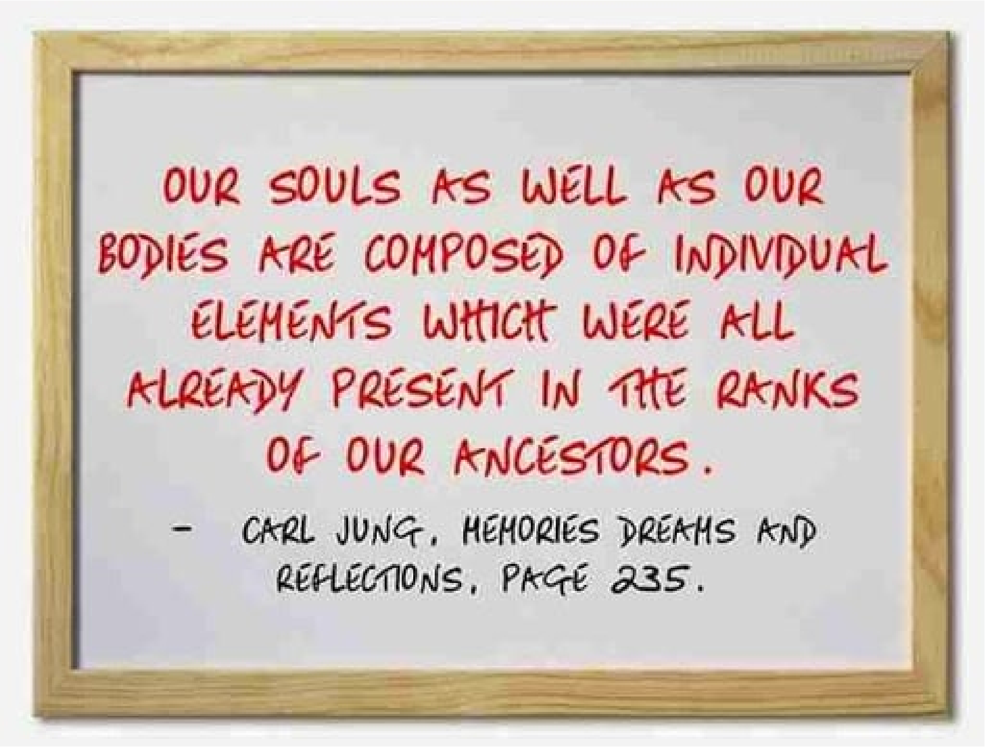
Carl Jung, Psychology and Religion, para. 617.

[29]



The soul demands your folly; not your wisdom.

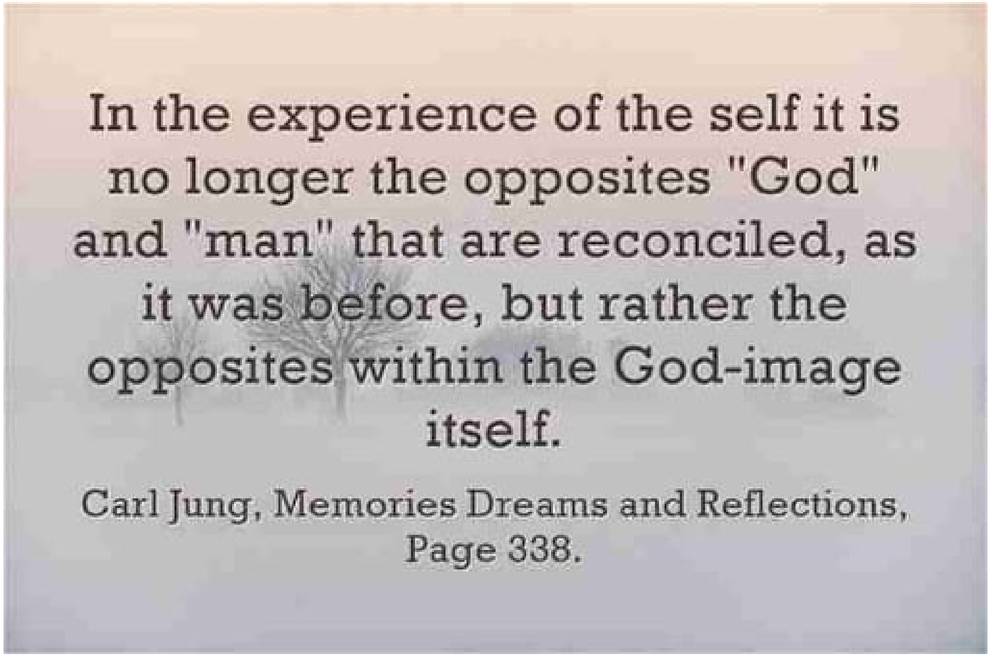
~Carl Jung, The Red Book, Page 264.



OUR SOULS AS WELL AS OUR BODIES ARE COMPOSED OF INDIVDUAL ELEMENTS WHICH WERE ALL ALREADY PRESENT IN THE RANKS OF OUR ANCESTORS.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 235.

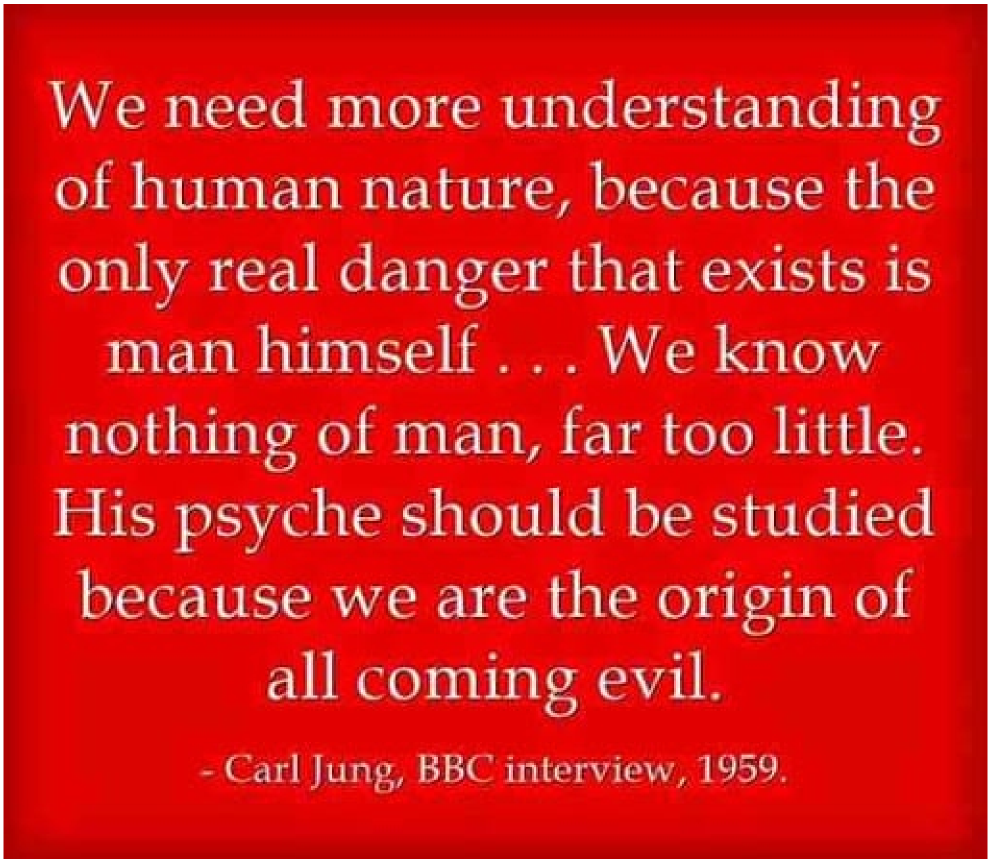
[31]



In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself.

Carl Jung, Memories Dreams and Reflections, Page 338.

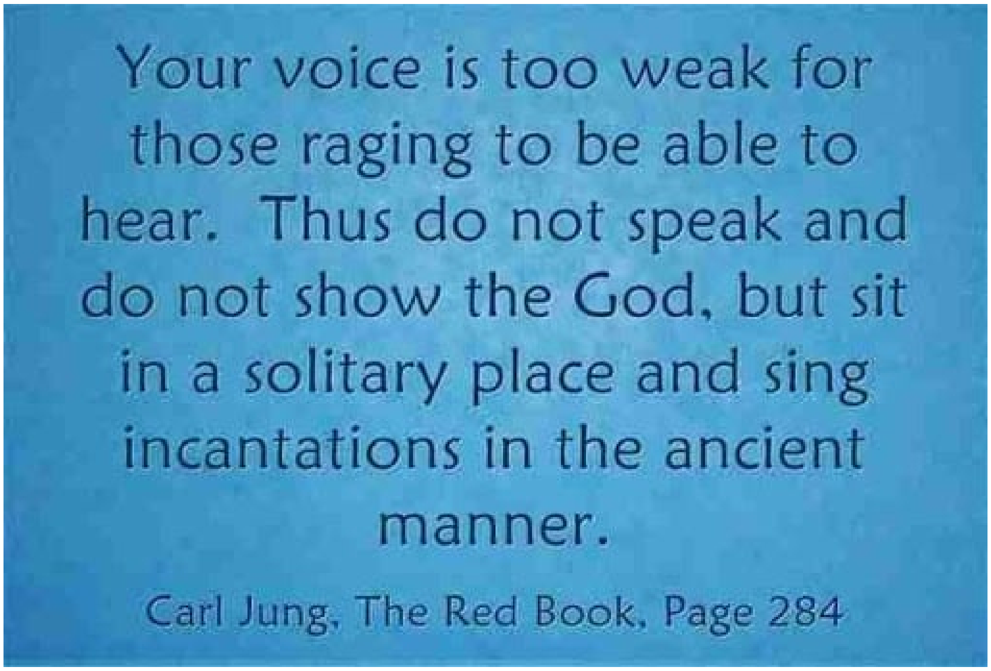
[32]



We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil.

- Carl Jung, BBC interview, 1959.

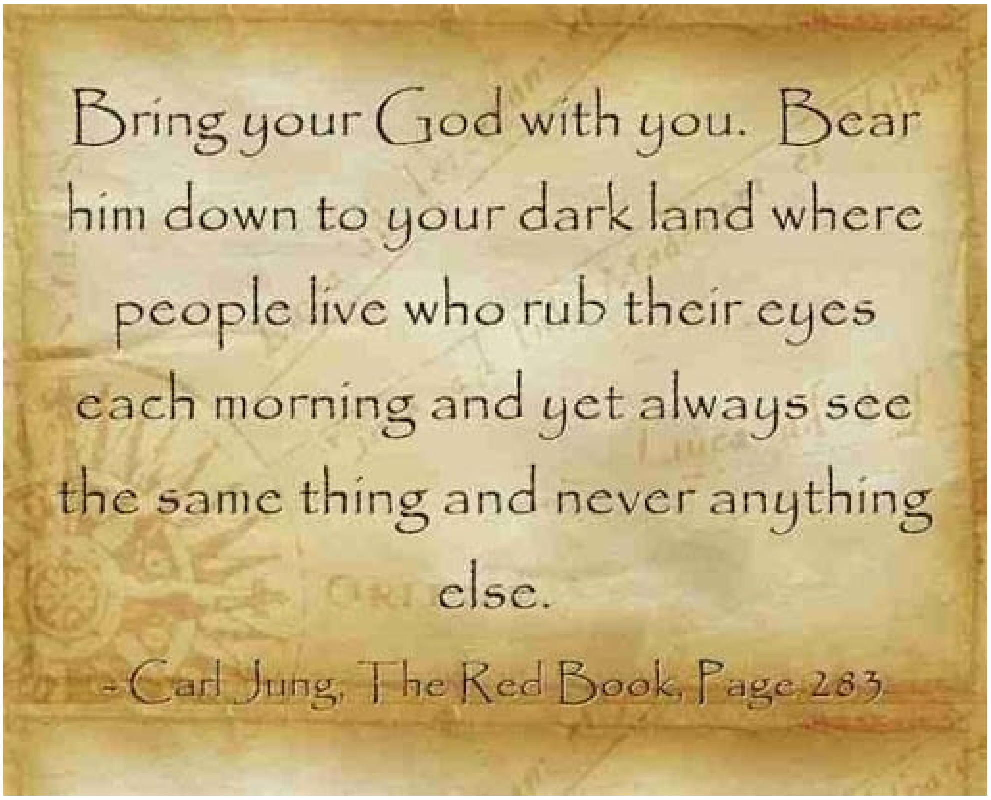
[33]



Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.

Carl Jung, The Red Book, Page 284

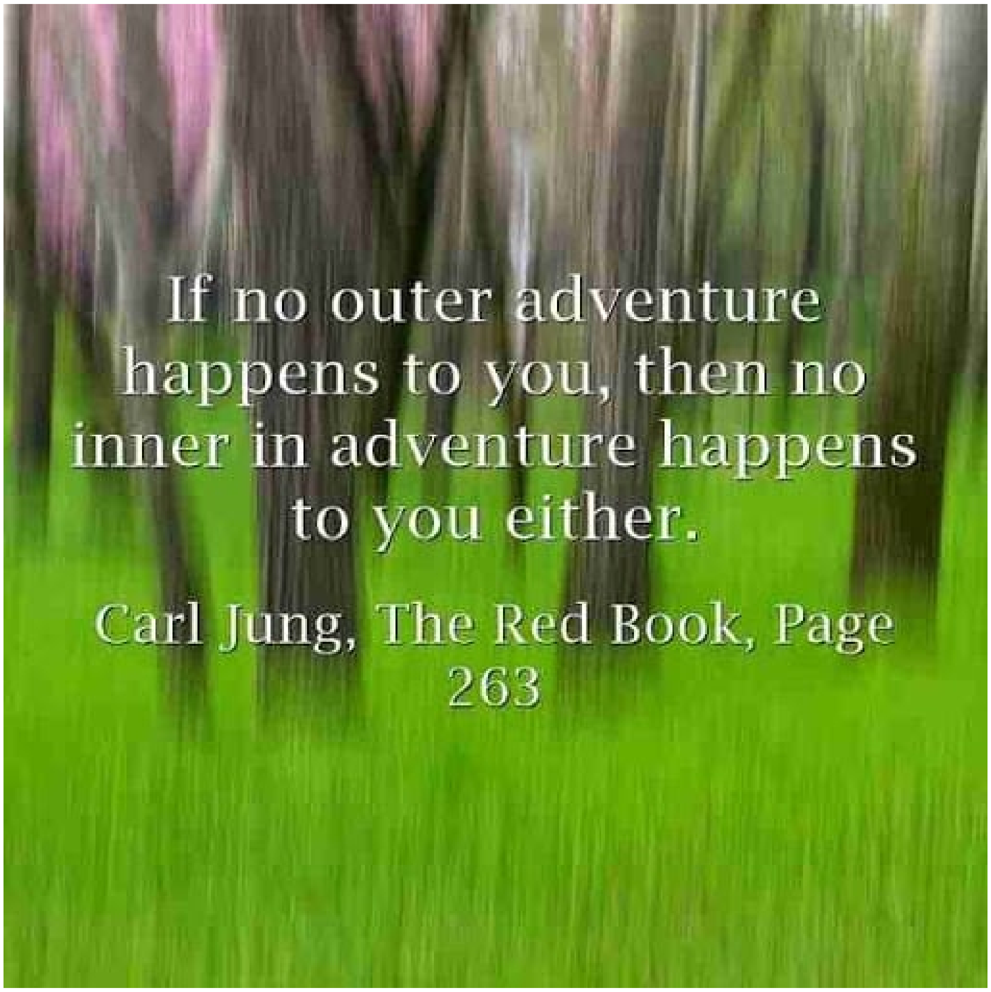
[34]



Bring your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see the same thing and never anything else.

- Carl Jung, The Red Book, Page 283

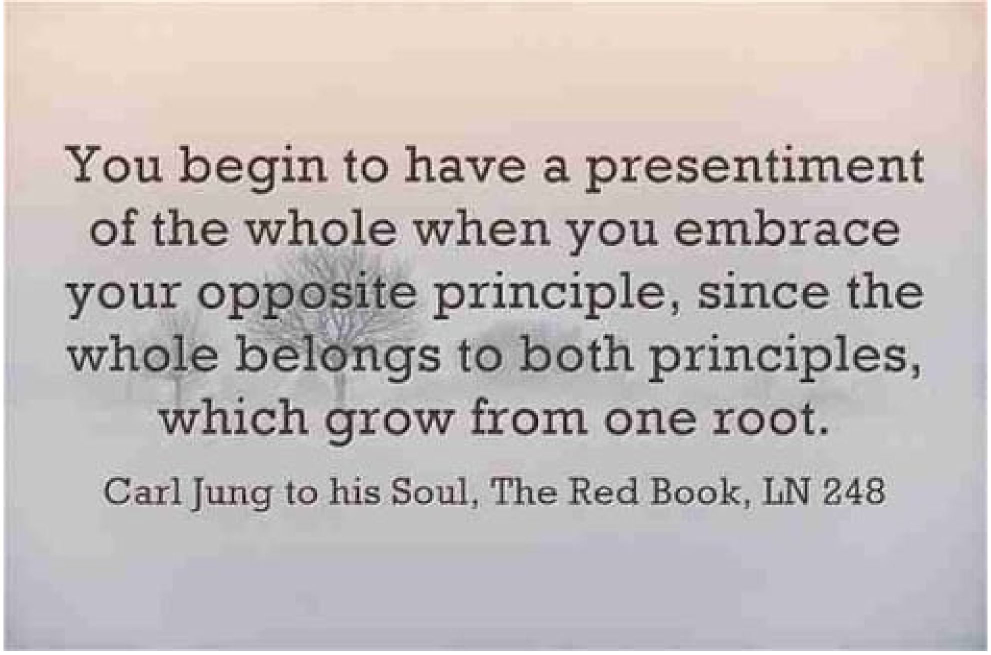
[35]



If no outer adventure happens to you, then no inner in adventure happens to you either.

Carl Jung, The Red Book, Page 263

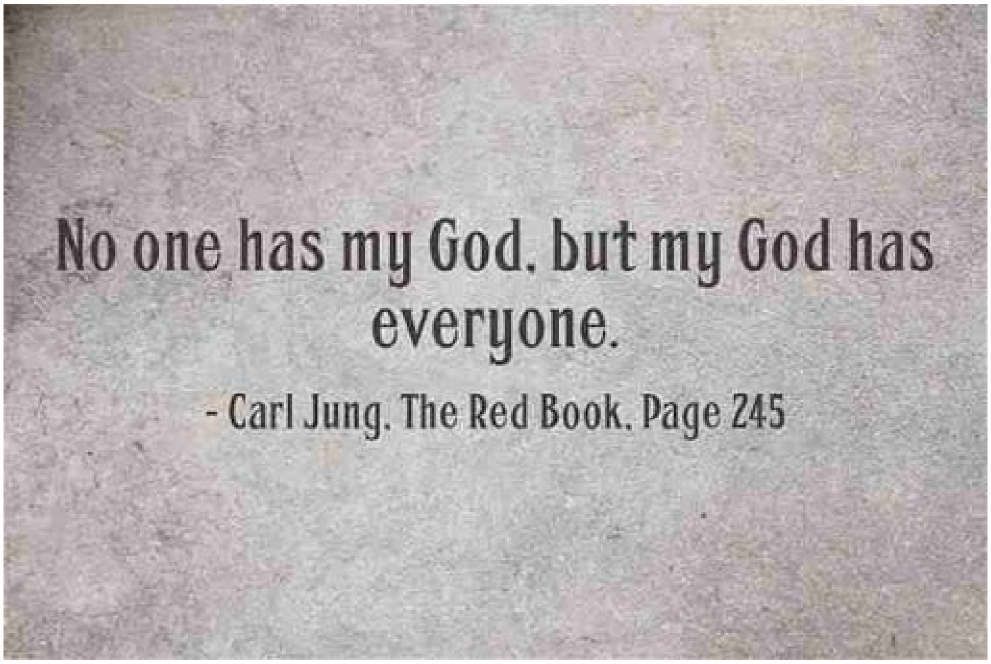
[36]



You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

Carl Jung to his Soul, The Red Book, LN 248

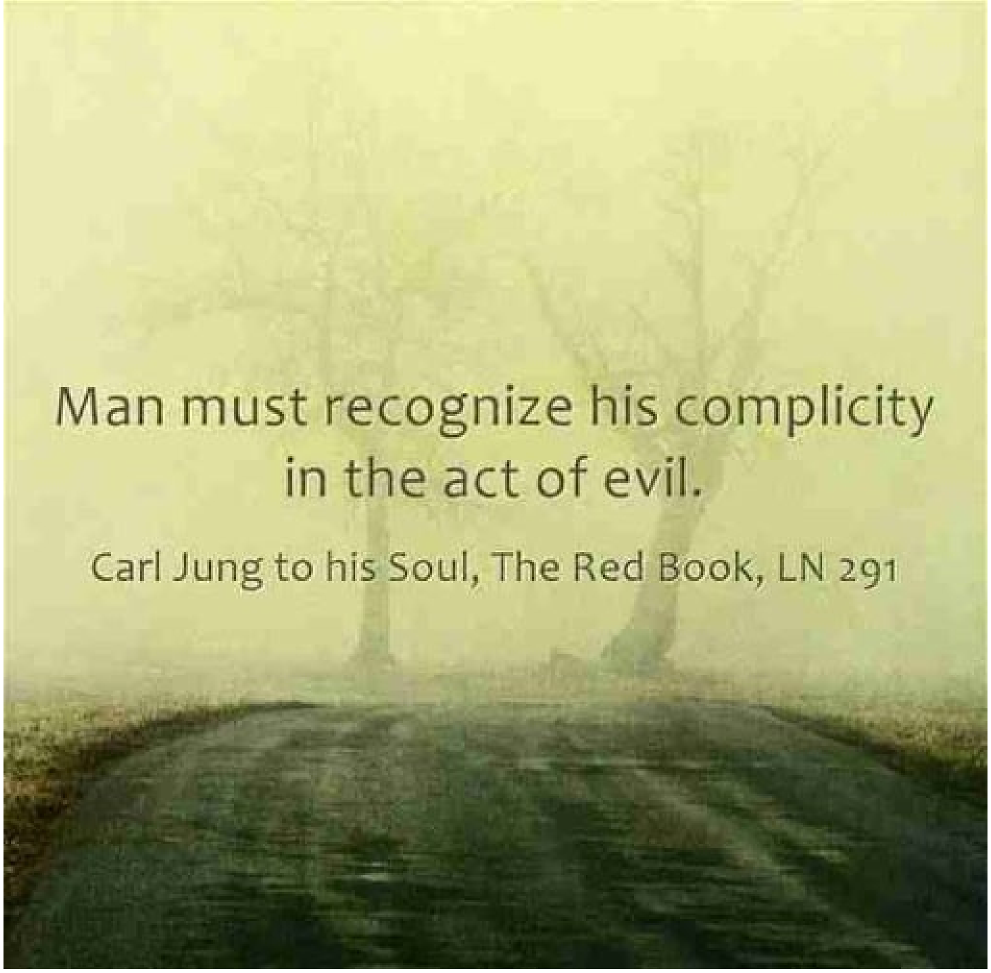
[37]



No one has my God, but my God has everyone.

- Carl Jung. The Red Book. Page 245

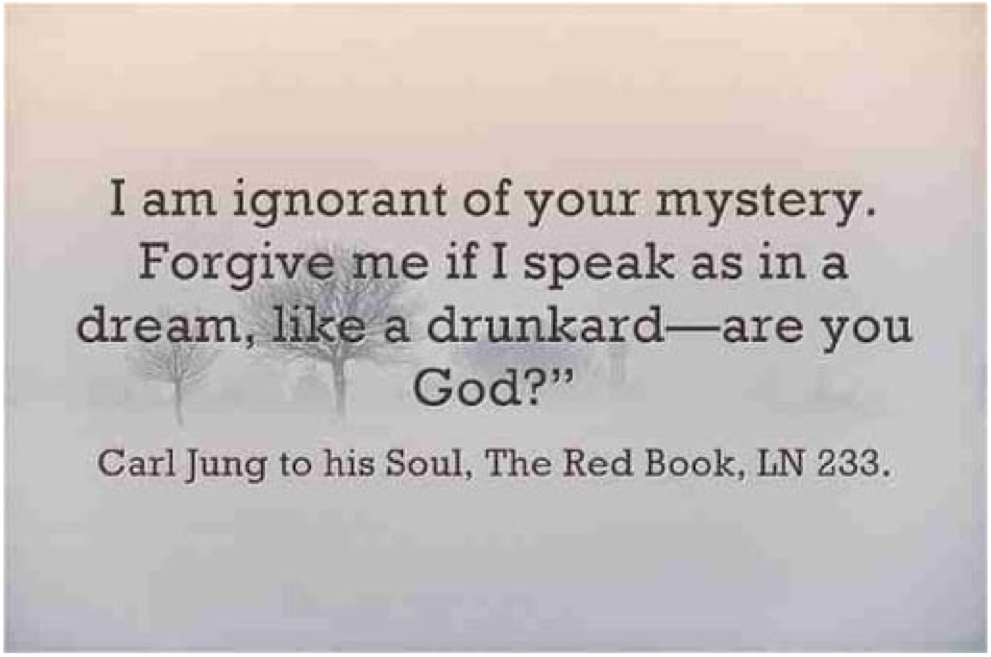
[38]



Man must recognize his complicity in the act of evil.

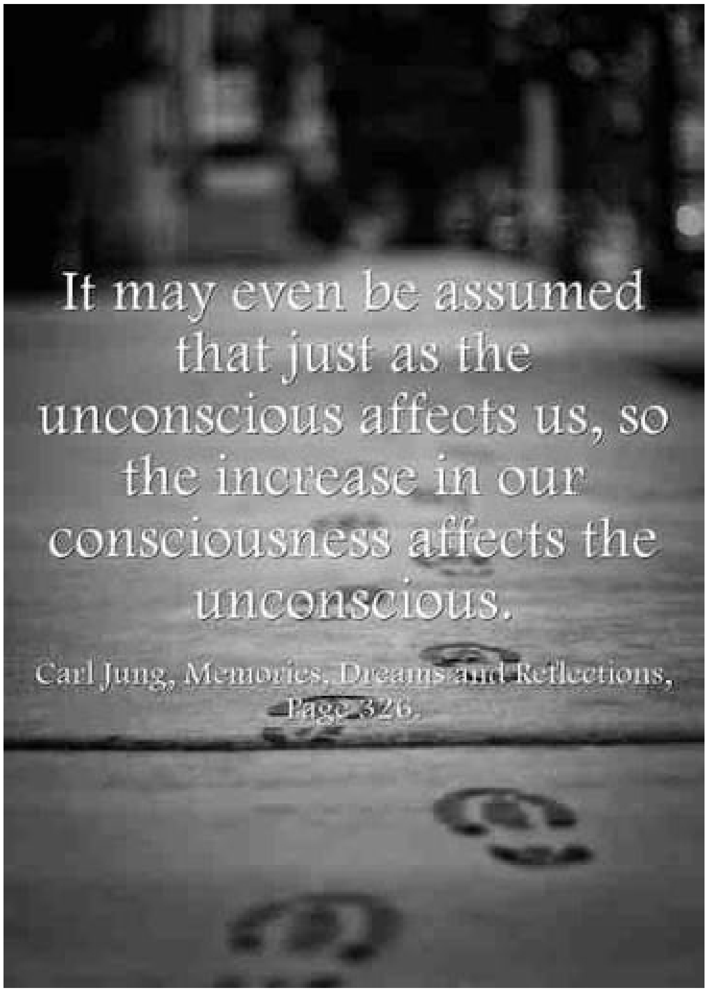
Carl Jung to his Soul, The Red Book, LN 291

[39]



I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?”

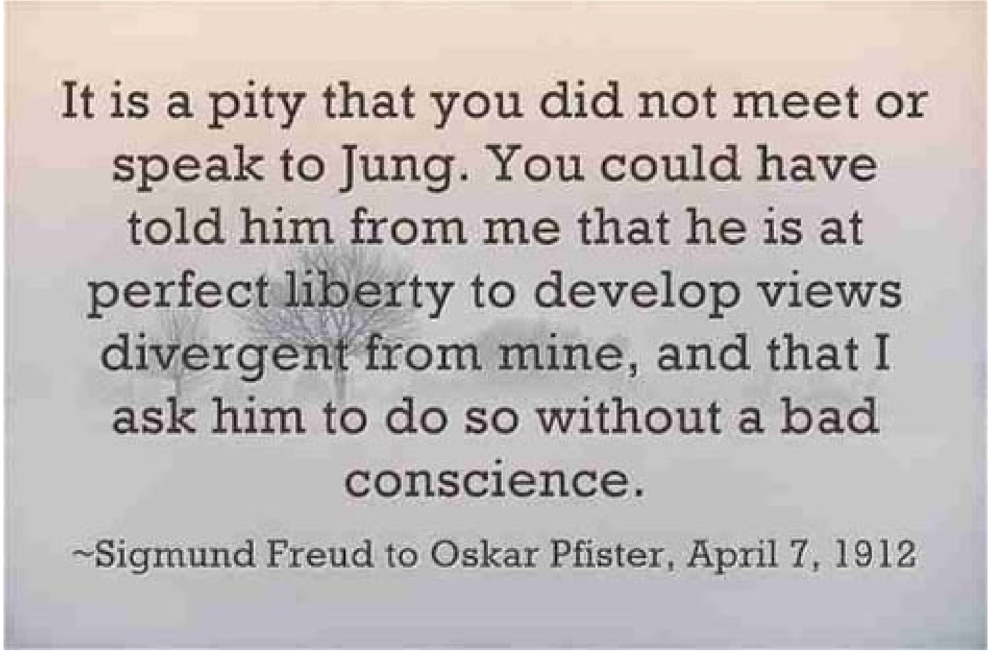
Carl Jung to his Soul, The Red Book, LN 233.



It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious.

Carl Jung, Memories, Dreams and Reflections, Page 326.

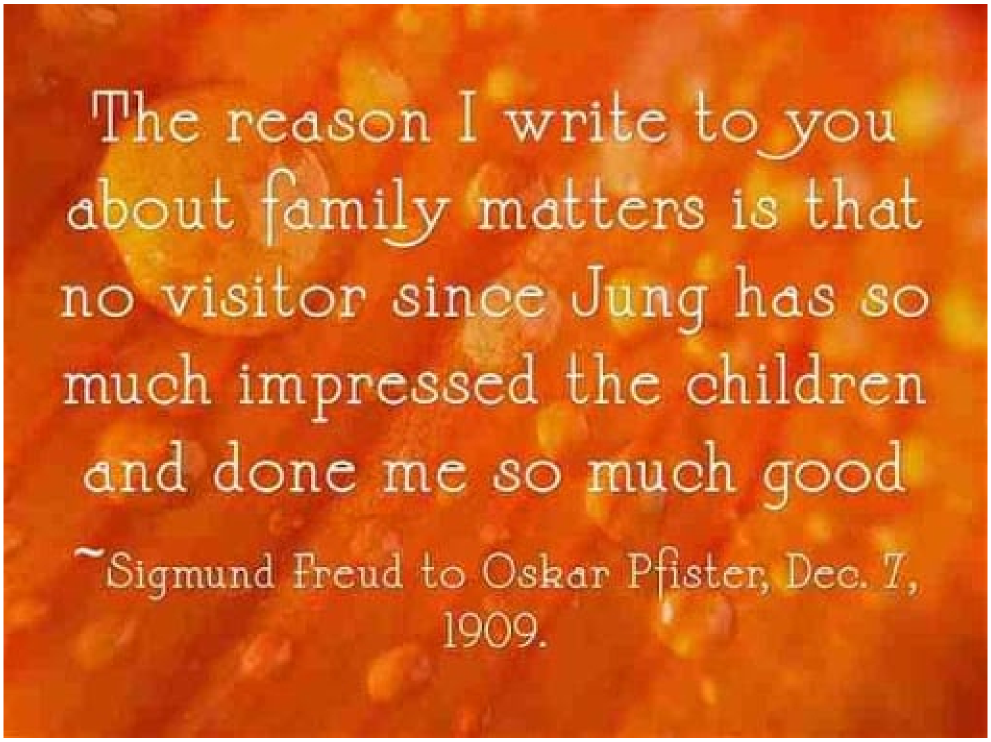
[41]



It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience.

~Sigmund Freud to Oskar Pfister, April 7, 1912

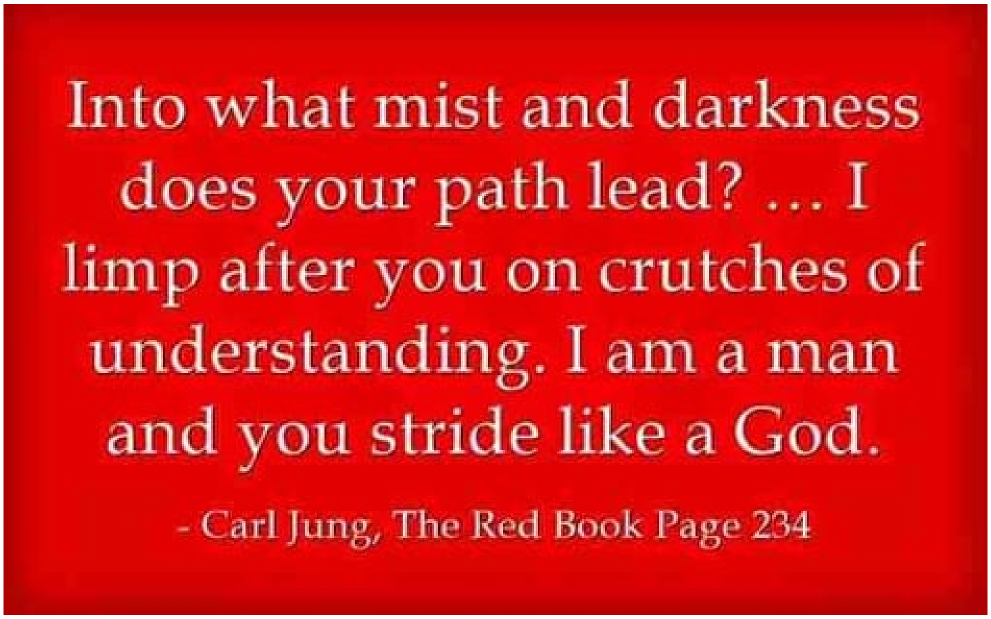
[42]



The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good

~Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

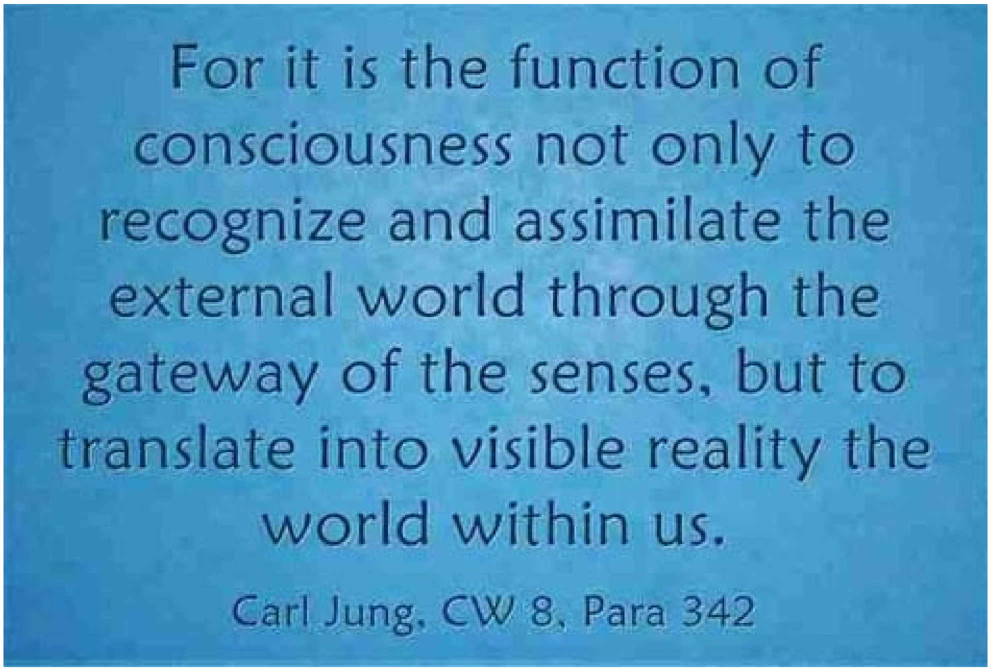
[43]



Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God.

- Carl Jung, The Red Book Page 234

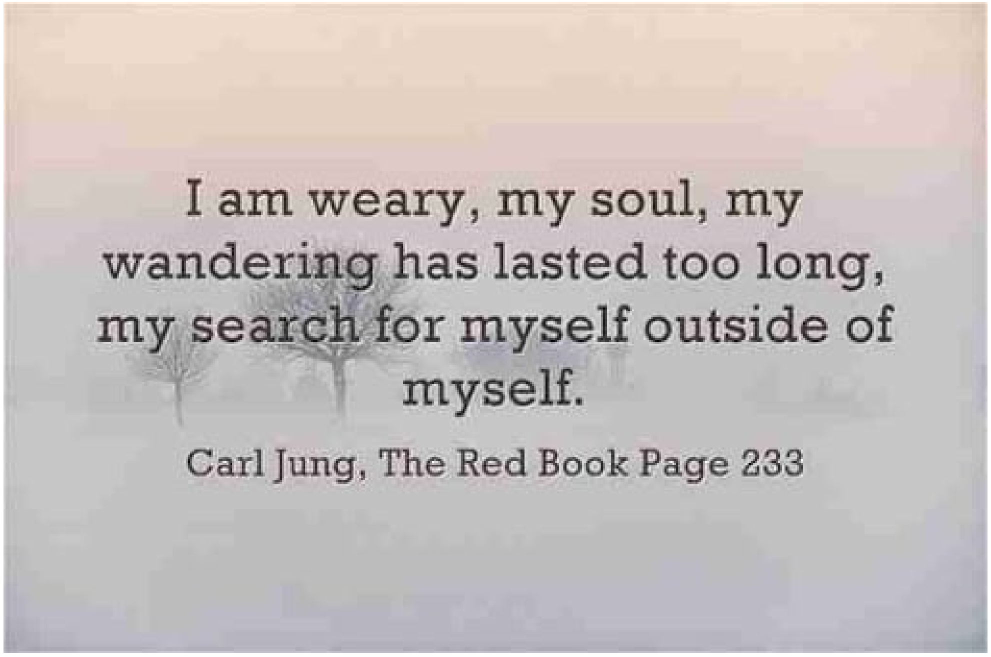
[44]



For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.

Carl Jung, CW 8, Para 342

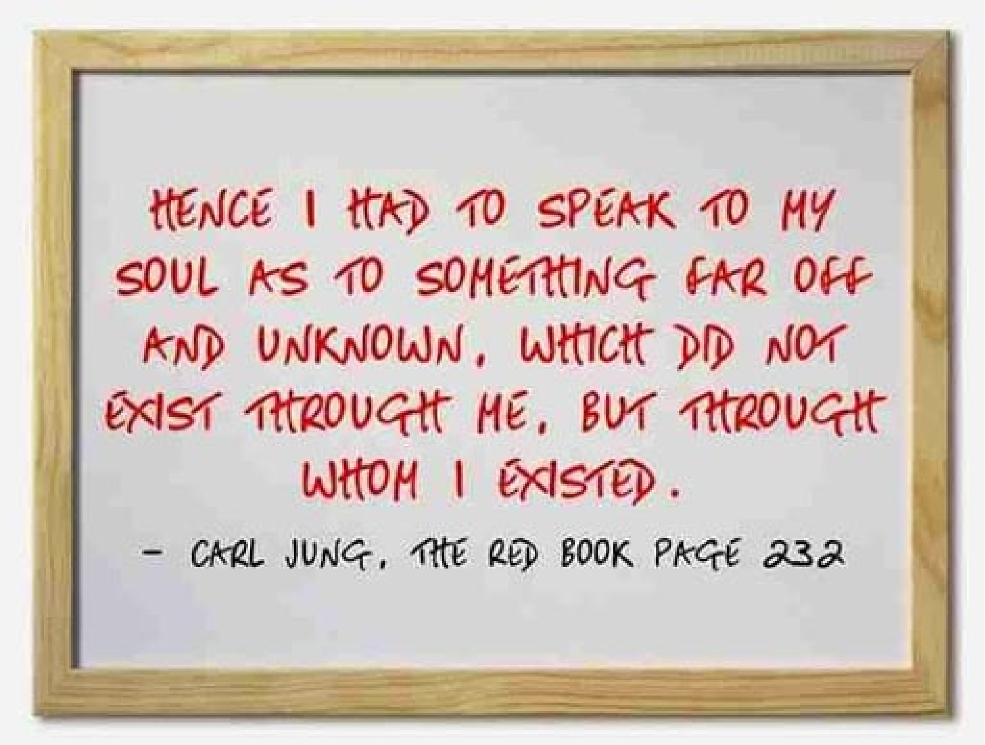
[45]



I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself.

Carl Jung, The Red Book Page 233

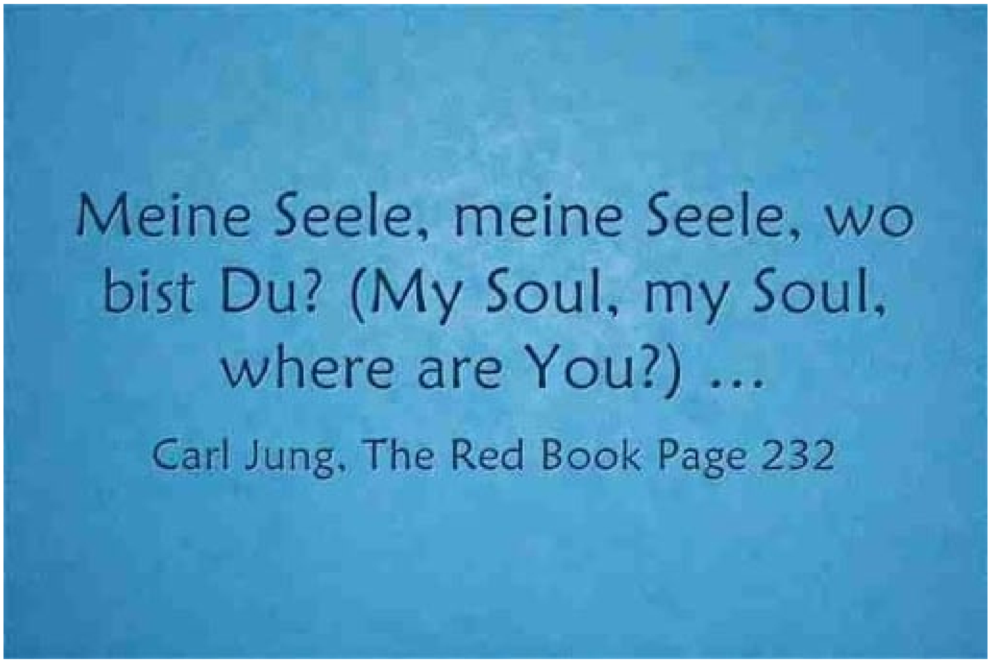
[46]



HENCE I HAD TO SPEAK TO MY SOUL AS TO SOMETHING FAR OFF AND UNKNOWN, WHICH DID NOT EXIST THROUGH ME, BUT THROUGH WHOM I EXISTED.

– CARL JUNG, THE RED BOOK PAGE 232

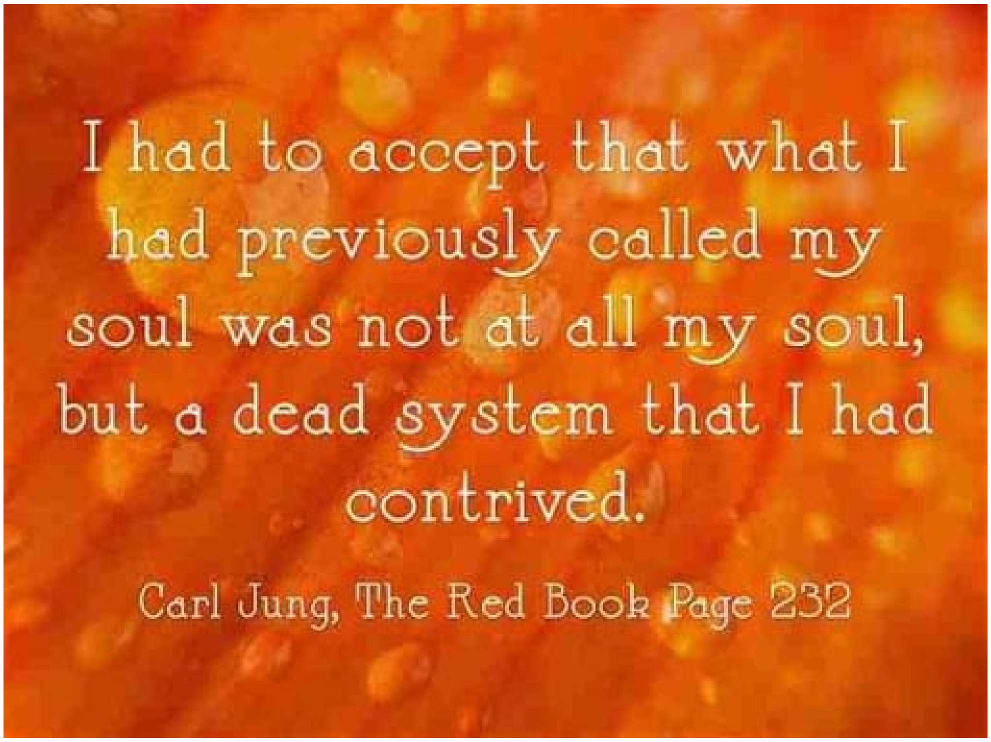
[47]



Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ...

Carl Jung, The Red Book Page 232

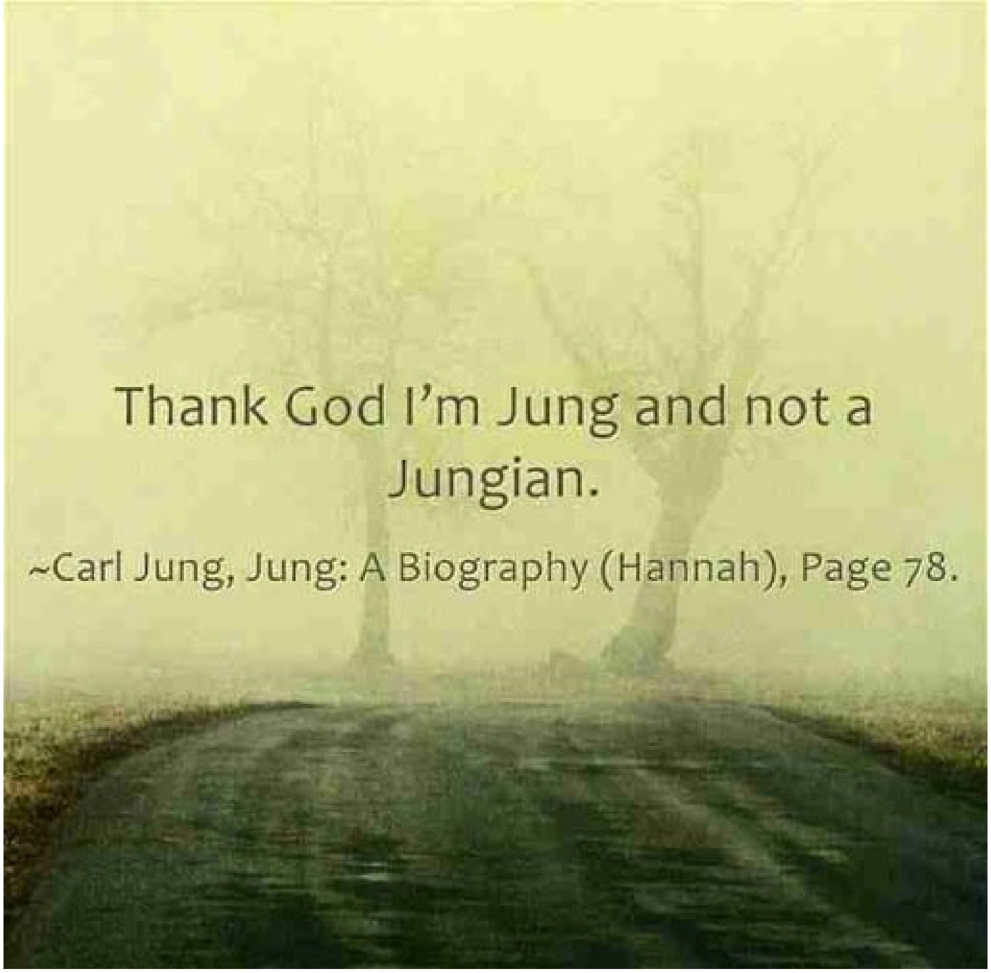
[48]



I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived.

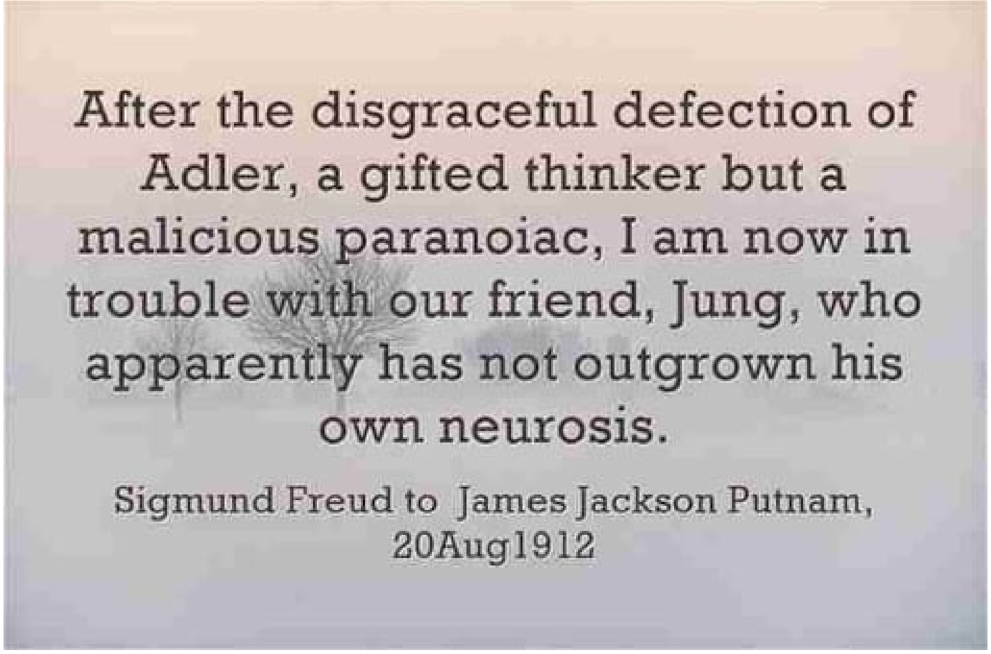
Carl Jung, The Red Book Page 232

[49]



Thank God I'm Jung and not a Jungian.

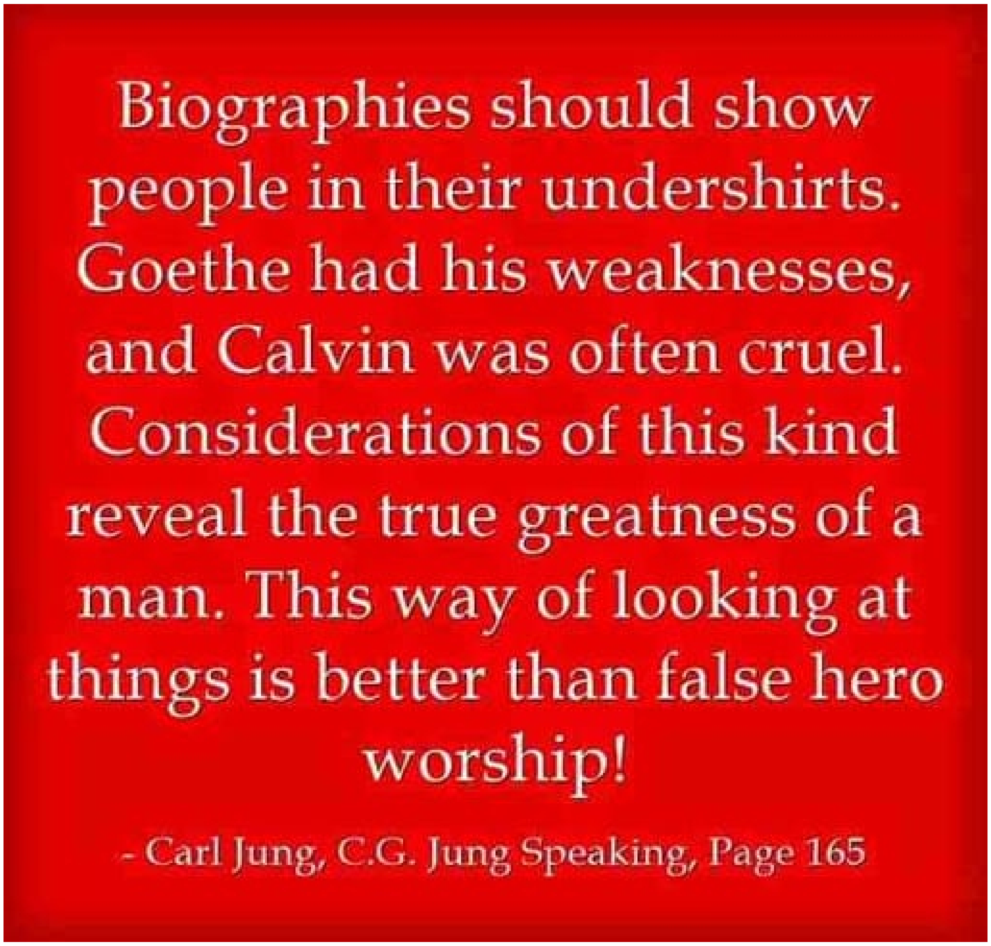
~Carl Jung, Jung: A Biography (Hannah), Page 78.



After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.

Sigmund Freud to James Jackson Putnam,
20Aug1912

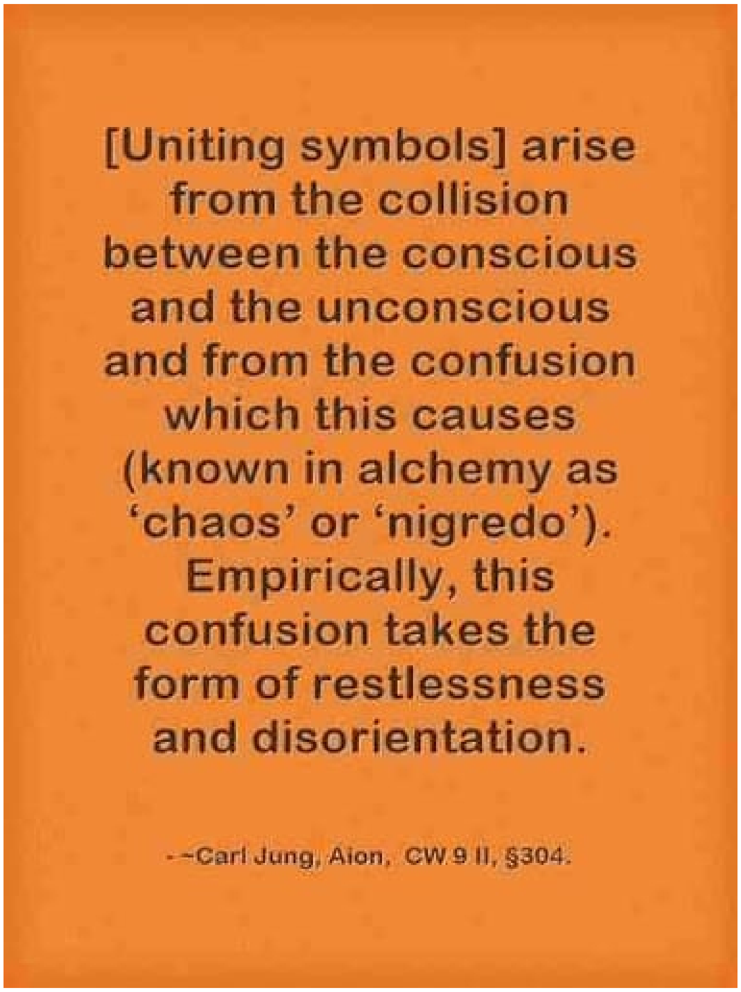
[51]



Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship!

- Carl Jung, C.G. Jung Speaking, Page 165

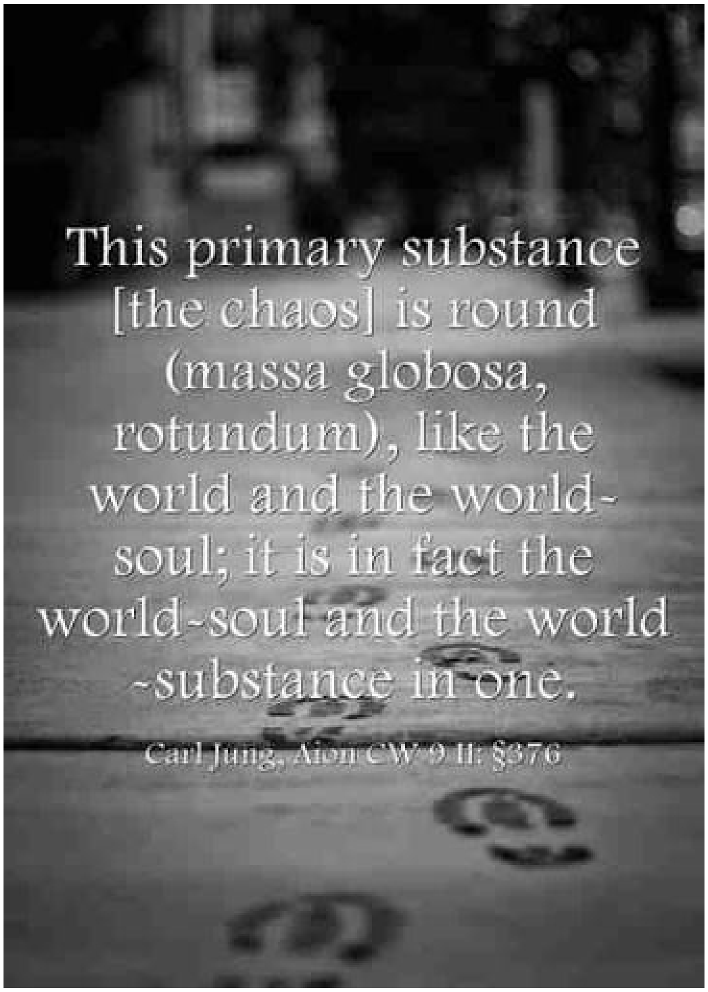
[52]



[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation.

-–Carl Jung, Aion, CW 9 II, §304.

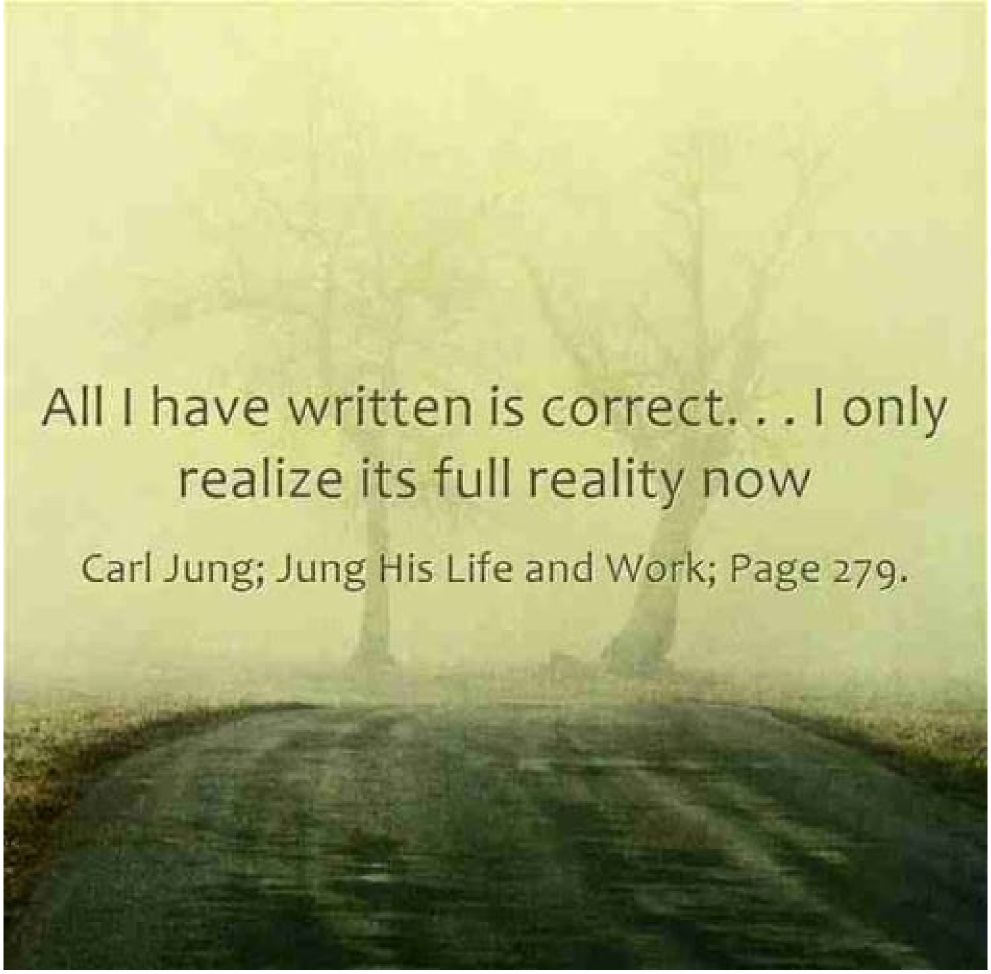
[53]



This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one.

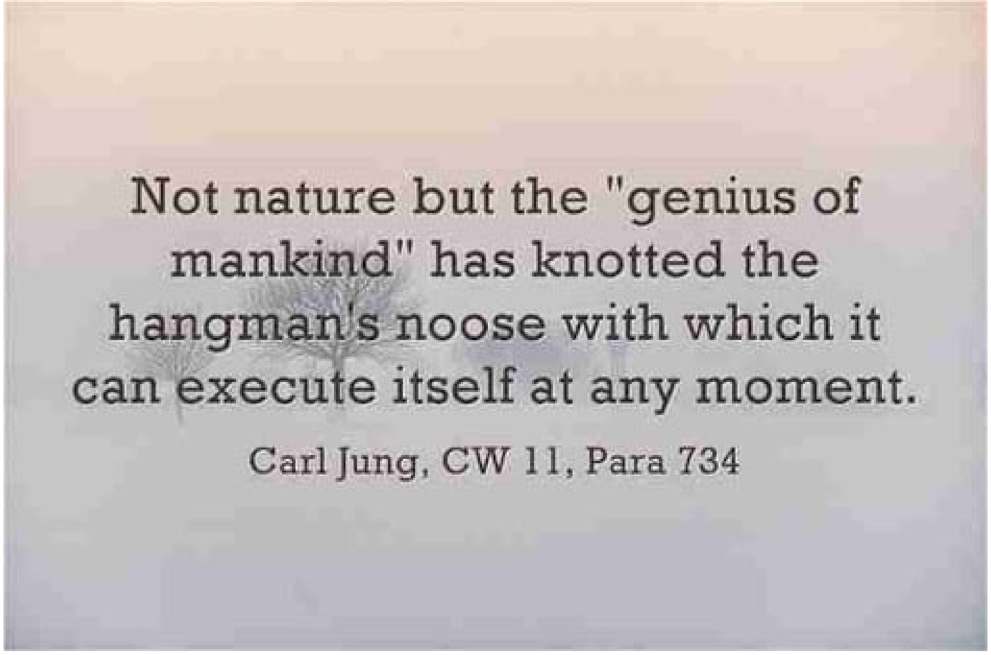
Carl Jung, Aion CW 9 II: §376

[54]



All I have written is correct. . . I only realize its full reality now

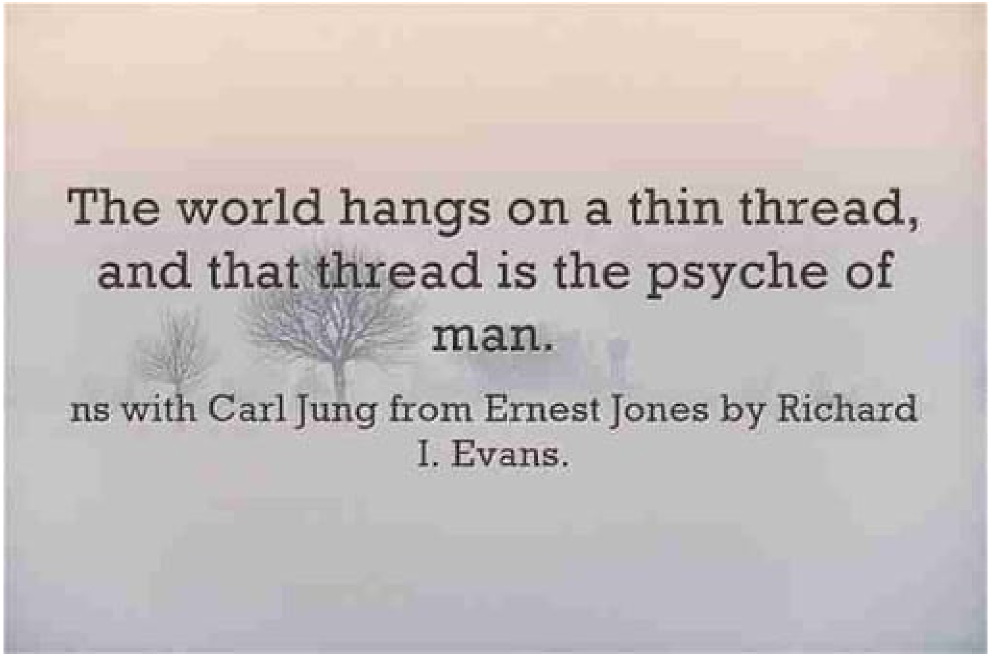
Carl Jung; Jung His Life and Work; Page 279.



Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

Carl Jung, CW 11, Para 734

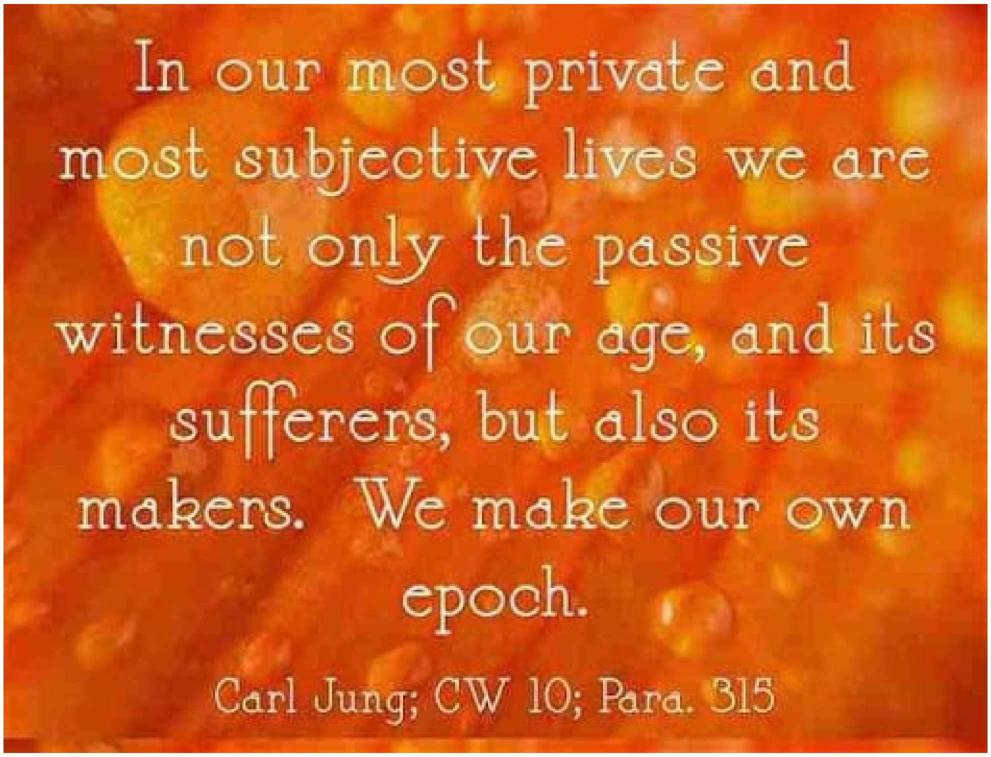
[56]



The world hangs on a thin thread, and that thread is the psyche of man.

ns with Carl Jung from Ernest Jones by Richard I. Evans.

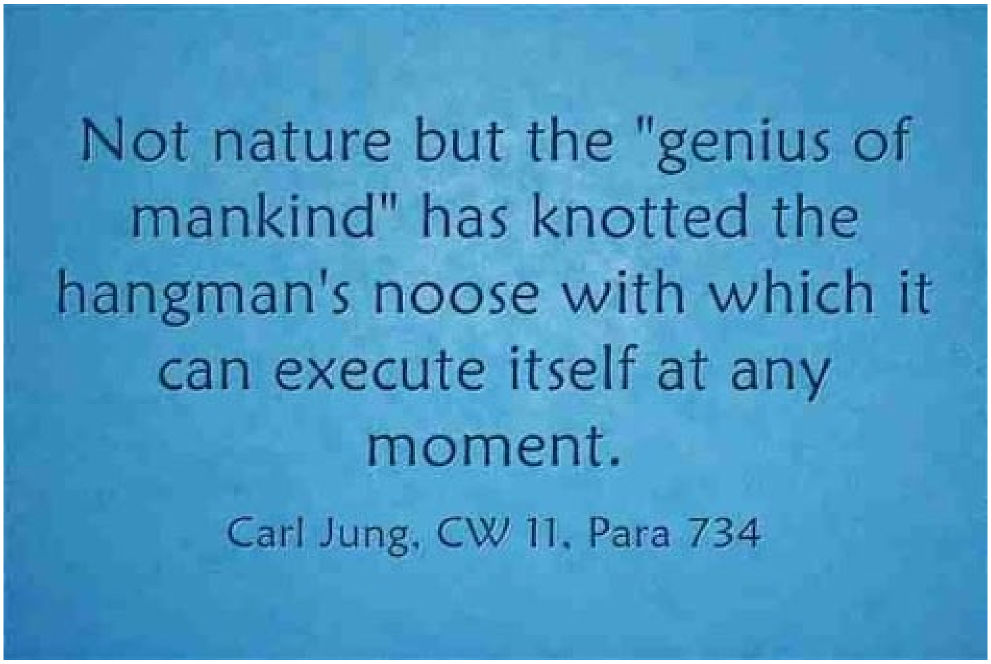
[57]



In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.

Carl Jung; CW 10; Para. 315

[58]



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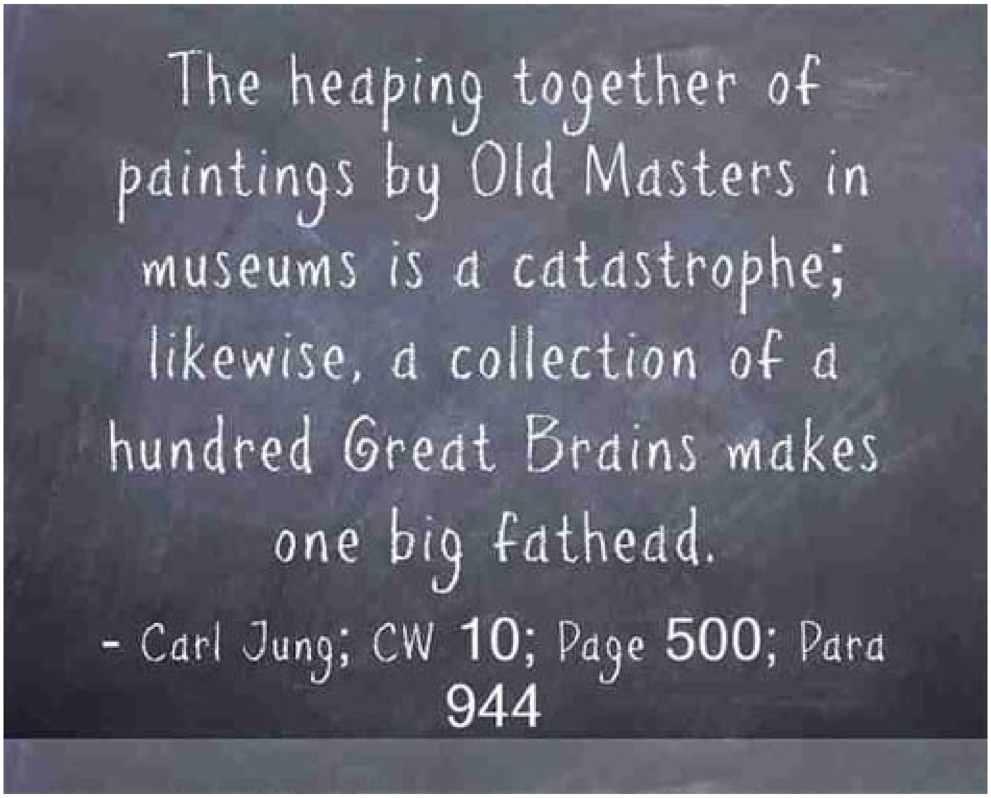
Carl Jung, CW 11, Para 734

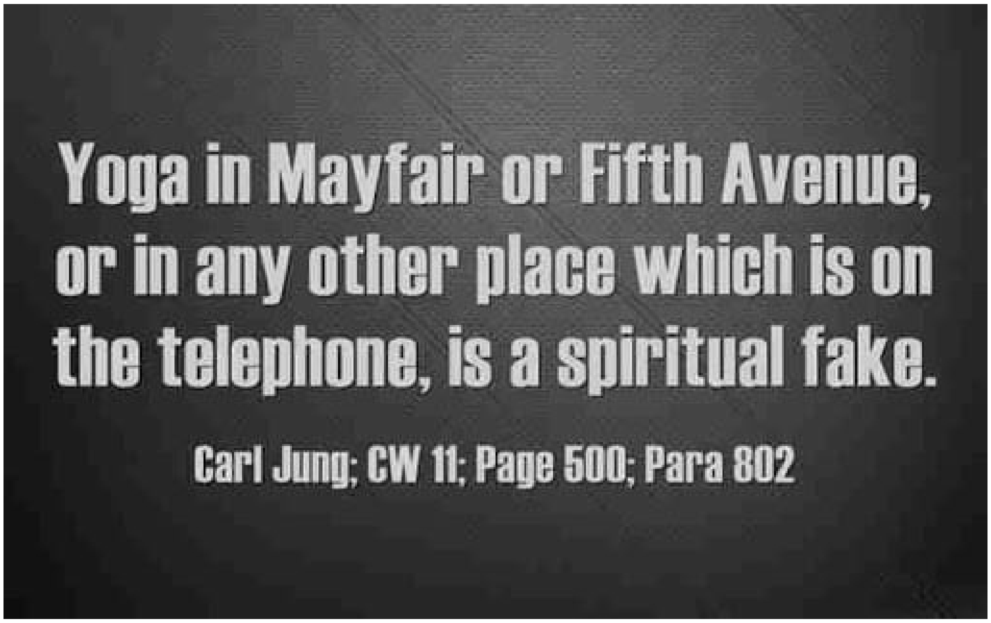
[59]



The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead.

- Carl Jung; CW 10; Page 500; Para 944

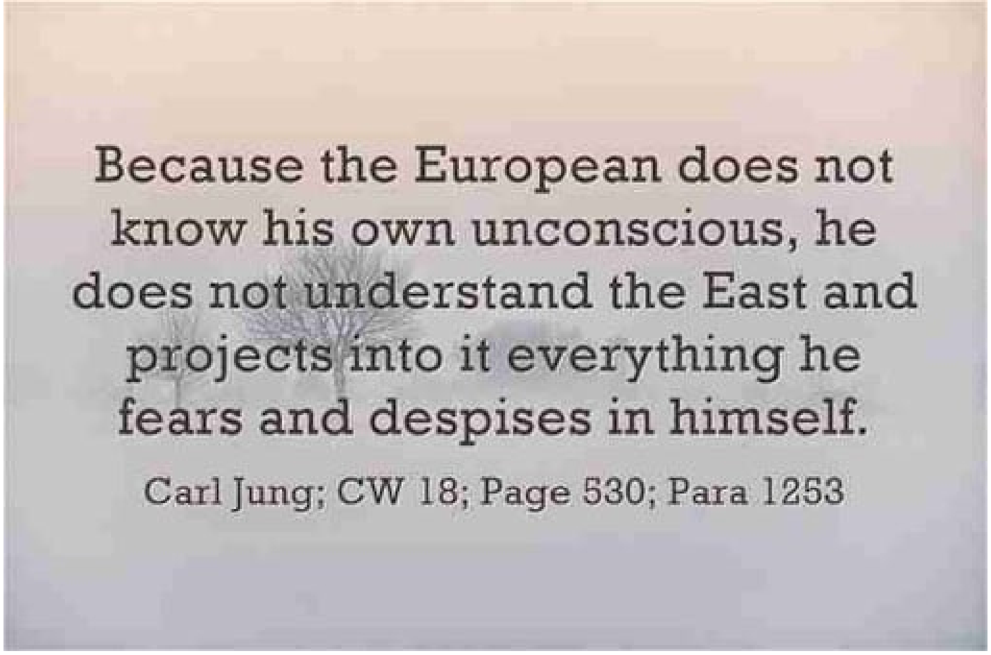
[60]



Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake.

Carl Jung; CW 11; Page 500; Para 802

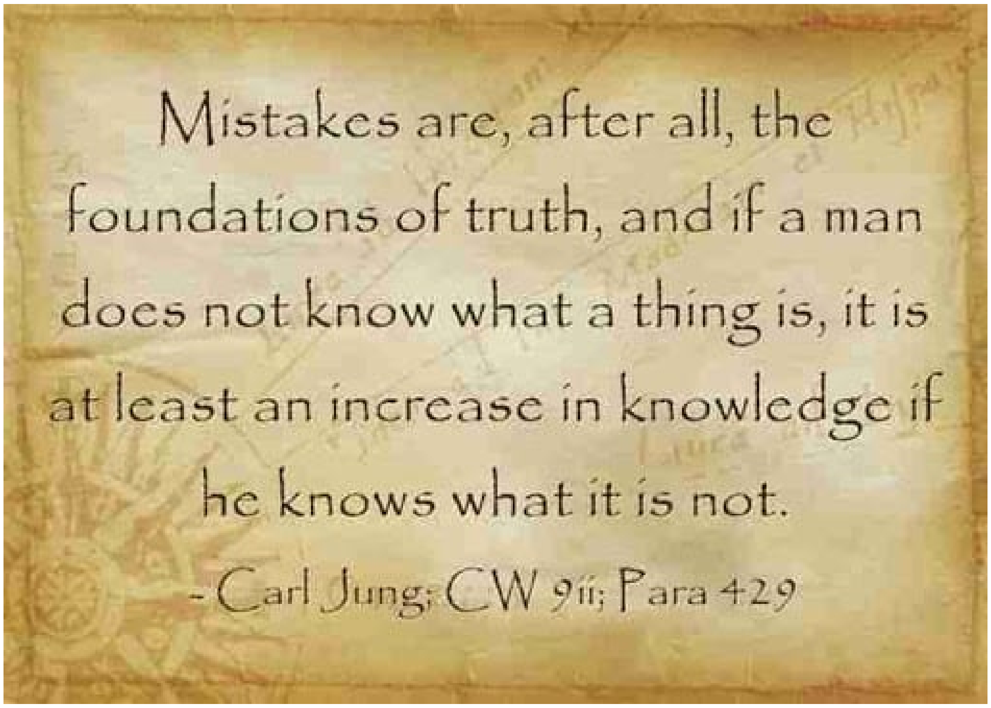
[61]



Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself.

Carl Jung; CW 18; Page 530; Para 1253

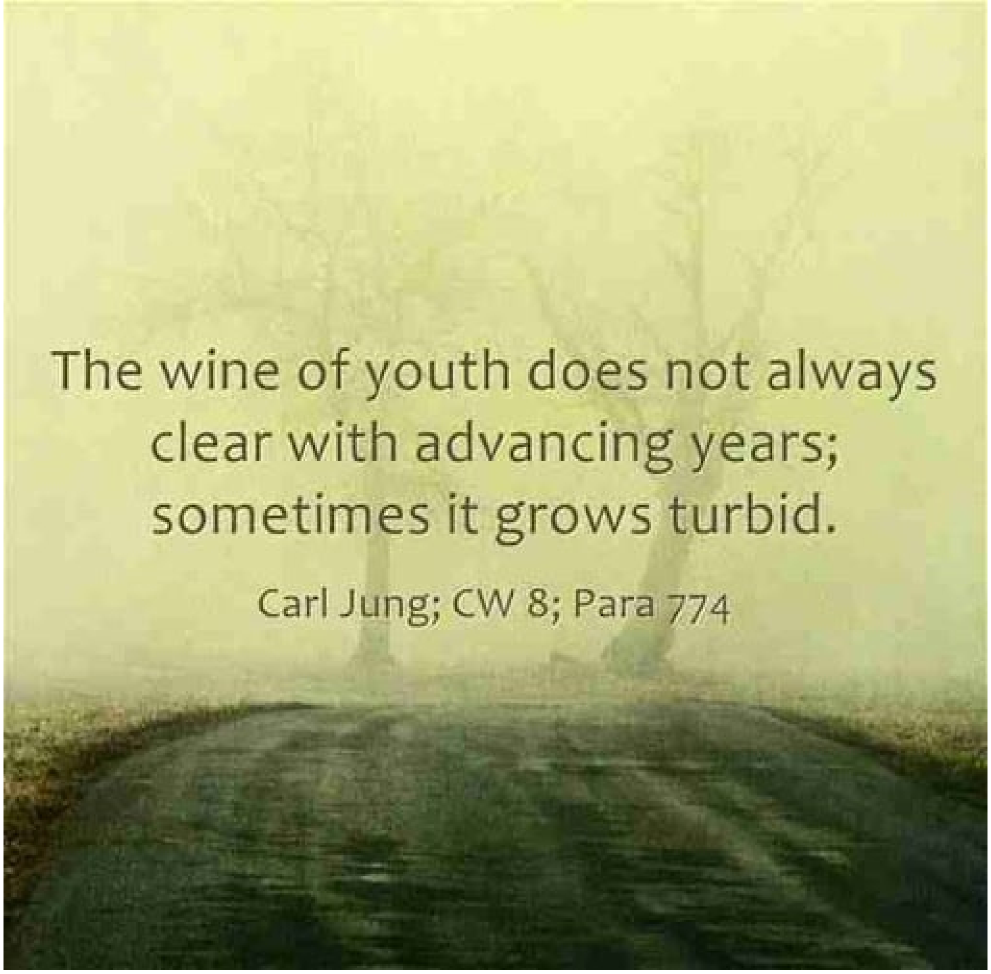
[62]



Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not.

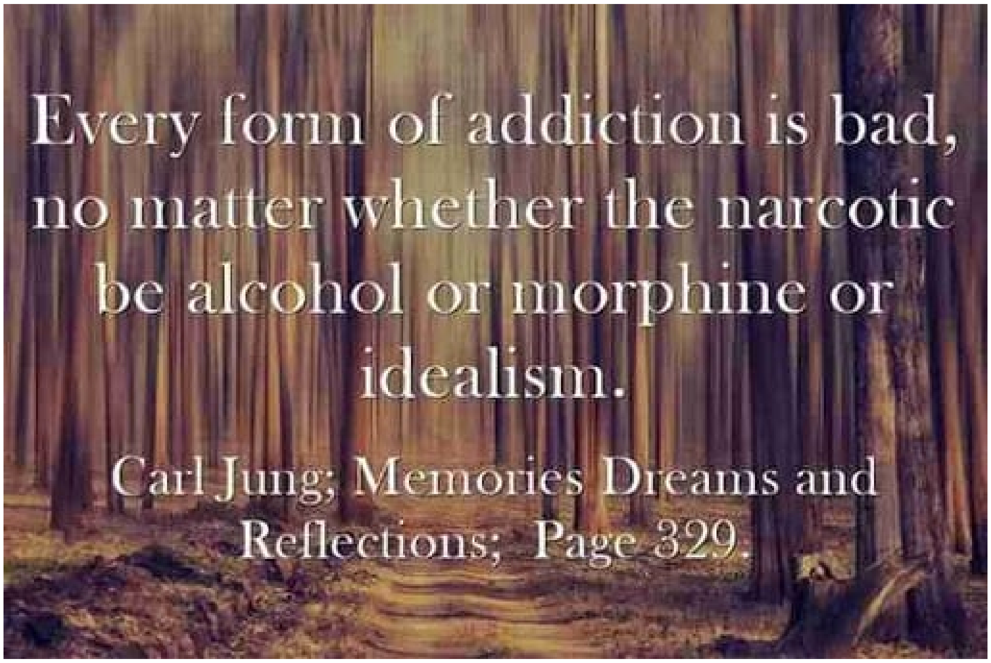
- Carl Jung; CW 9ii; Para 429

[63]



The wine of youth does not always clear with advancing years; sometimes it grows turbid.

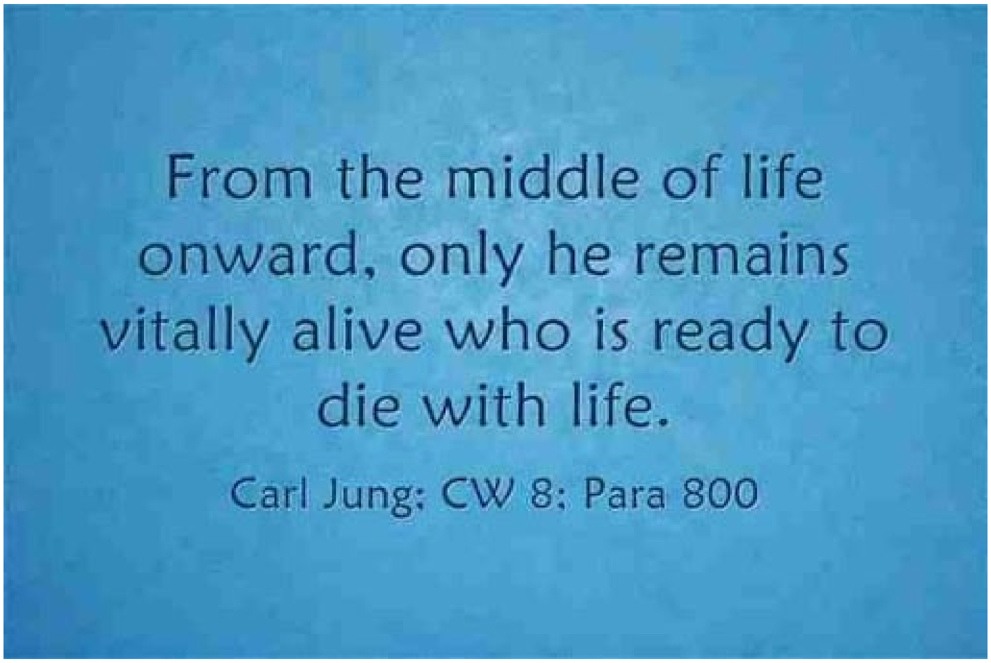
Carl Jung; CW 8; Para 774



Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism.

Carl Jung; Memories Dreams and Reflections; Page 329.

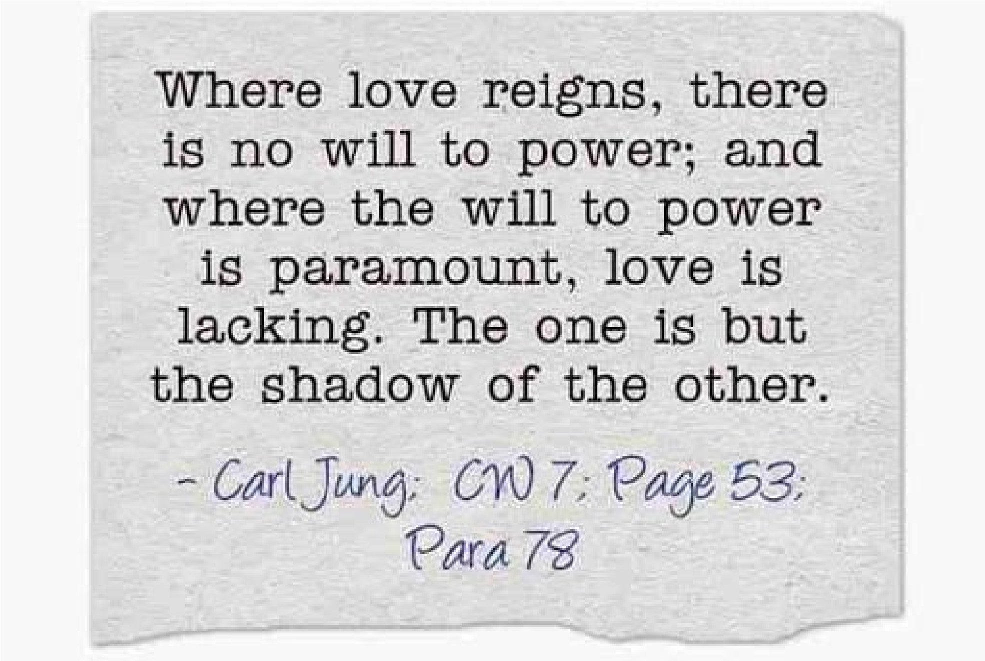
[65]



From the middle of life onward, only he remains vitally alive who is ready to die with life.

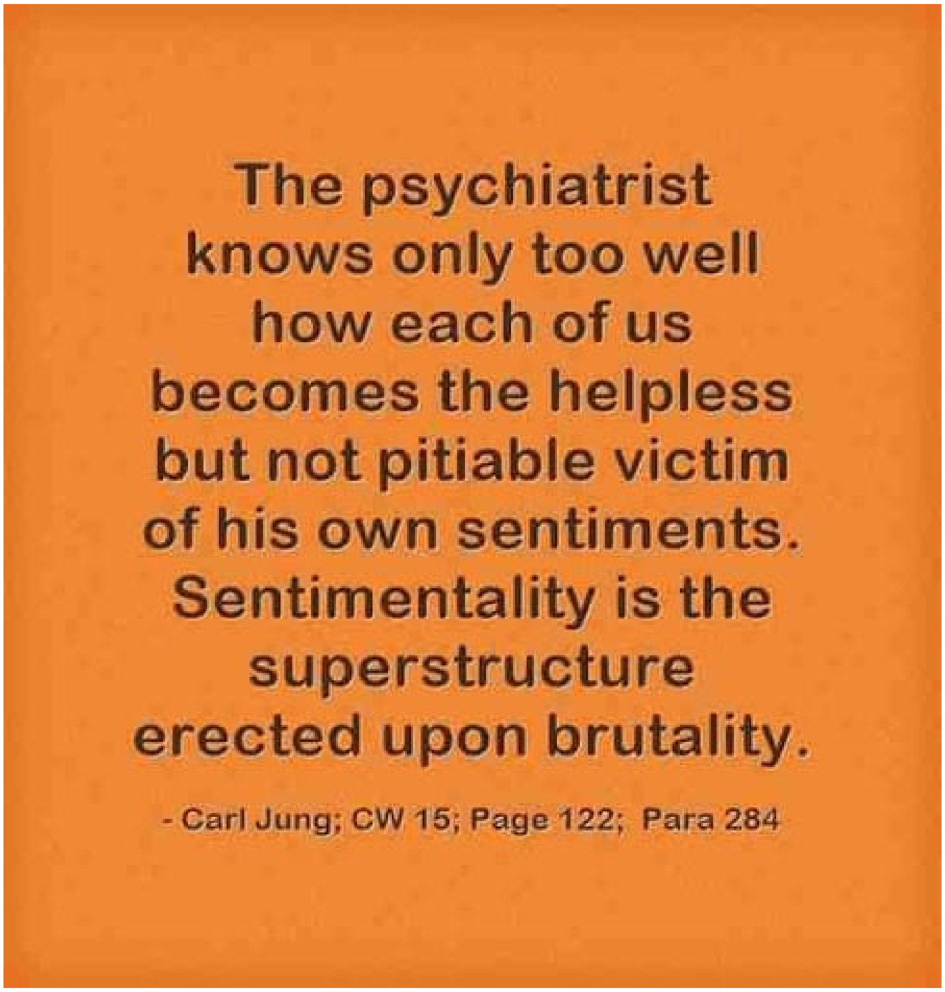
Carl Jung; CW 8; Para 800

[66]



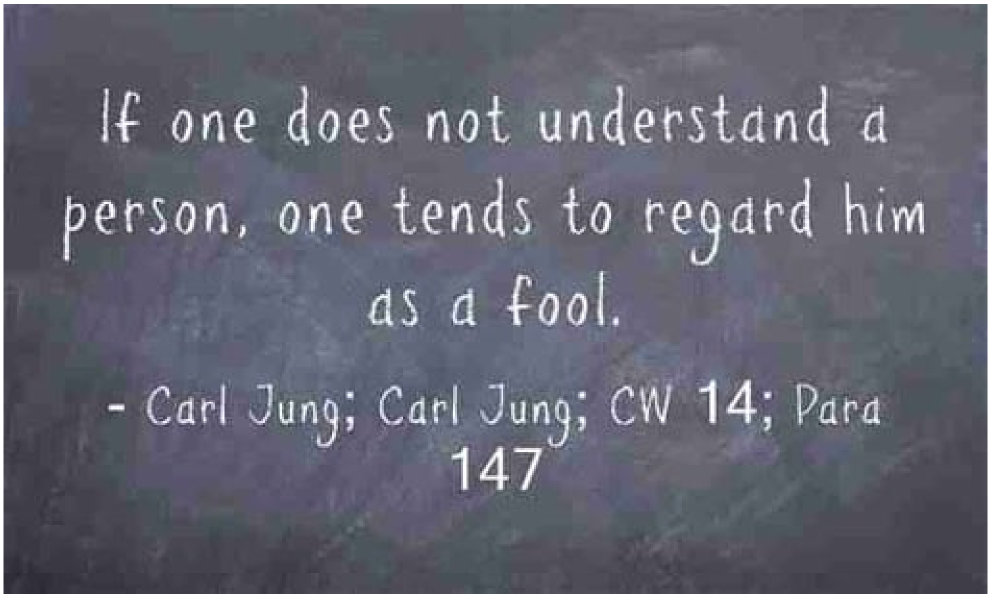
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other.

- Carl Jung; CW 7; Page 53; Para 78


The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality.

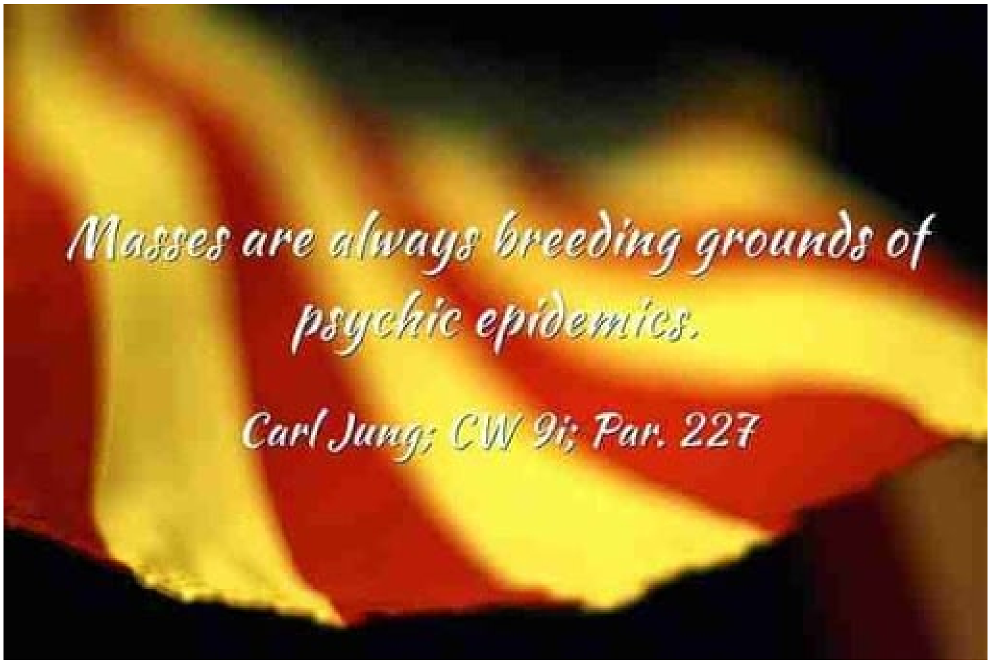
- Carl Jung; CW 15; Page 122; Para 284

[68]


If one does not understand a person, one tends to regard him as a fool.

- Carl Jung; Carl Jung; CW 14; Para 147

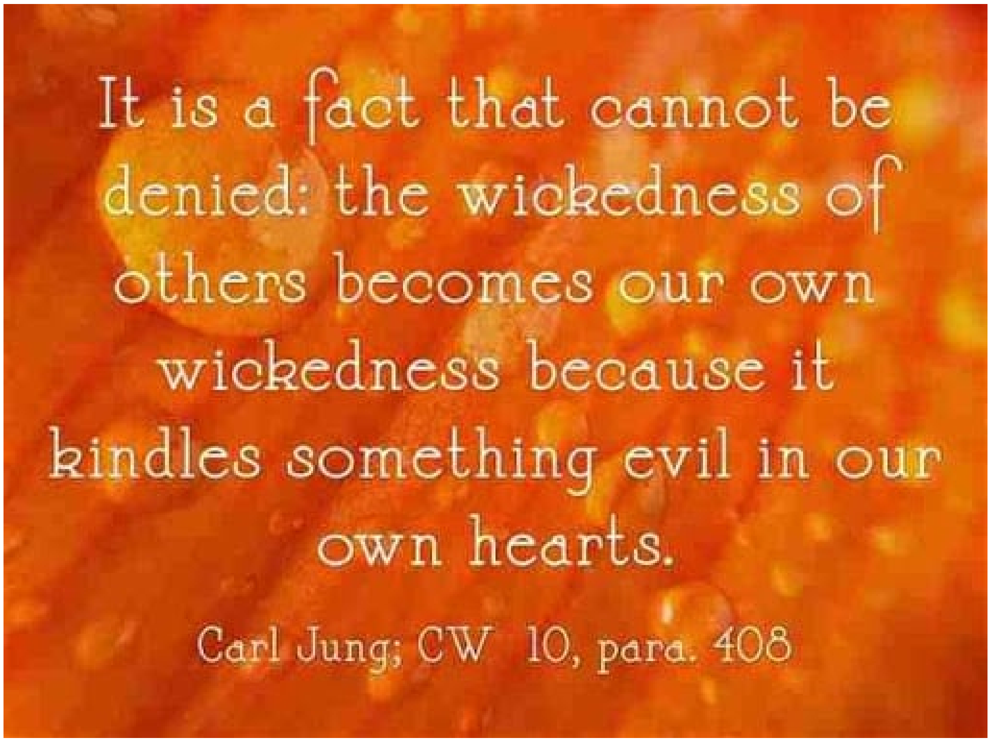
[69]



Masses are always breeding grounds of psychic epidemics.

Carl Jung; CW 9i; Par. 227

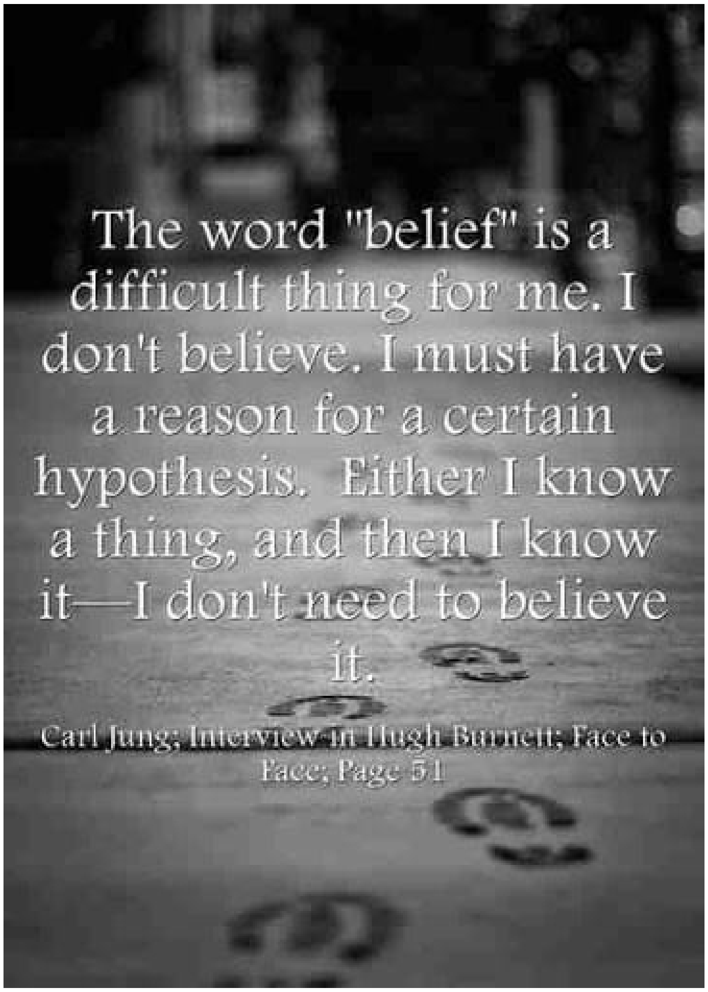
[70]



It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

Carl Jung; CW 10, para. 408

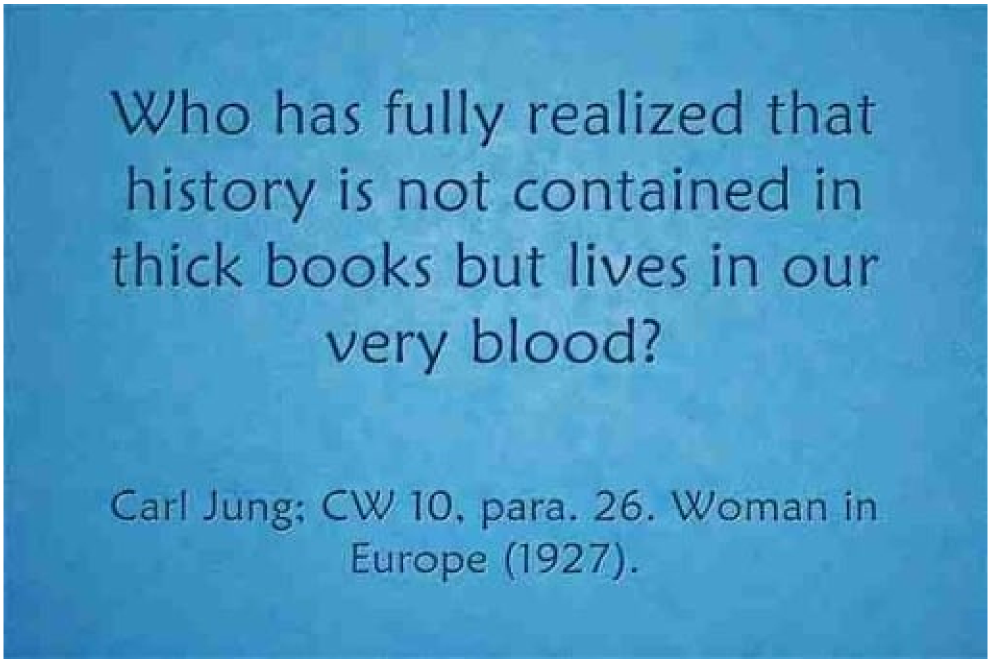
[71]



The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it.

Carl Jung; Interview in Hugh Burnett; Face to Face; Page 51

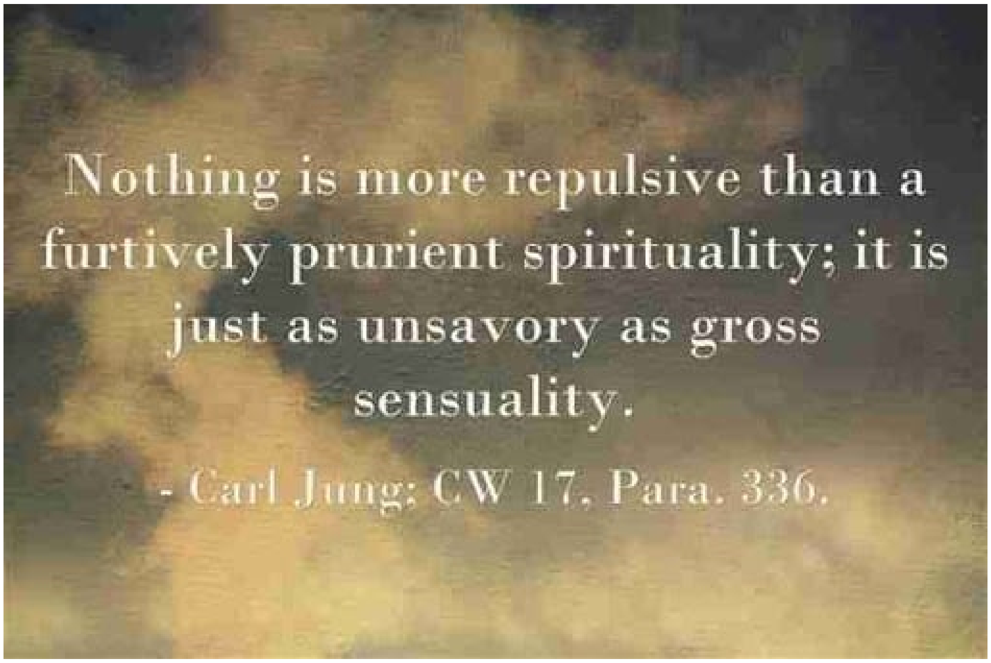
[72]



Who has fully realized that history is not contained in thick books but lives in our very blood?

Carl Jung; CW 10, para. 26. Woman in Europe (1927).

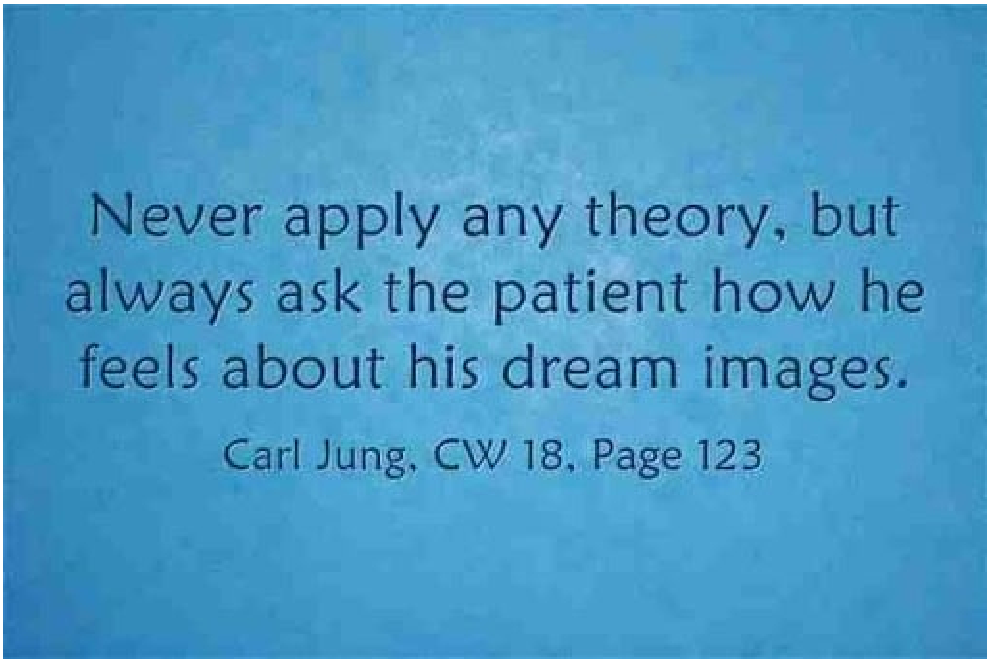
[73]



Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality.

- Carl Jung; CW 17, Para. 336.

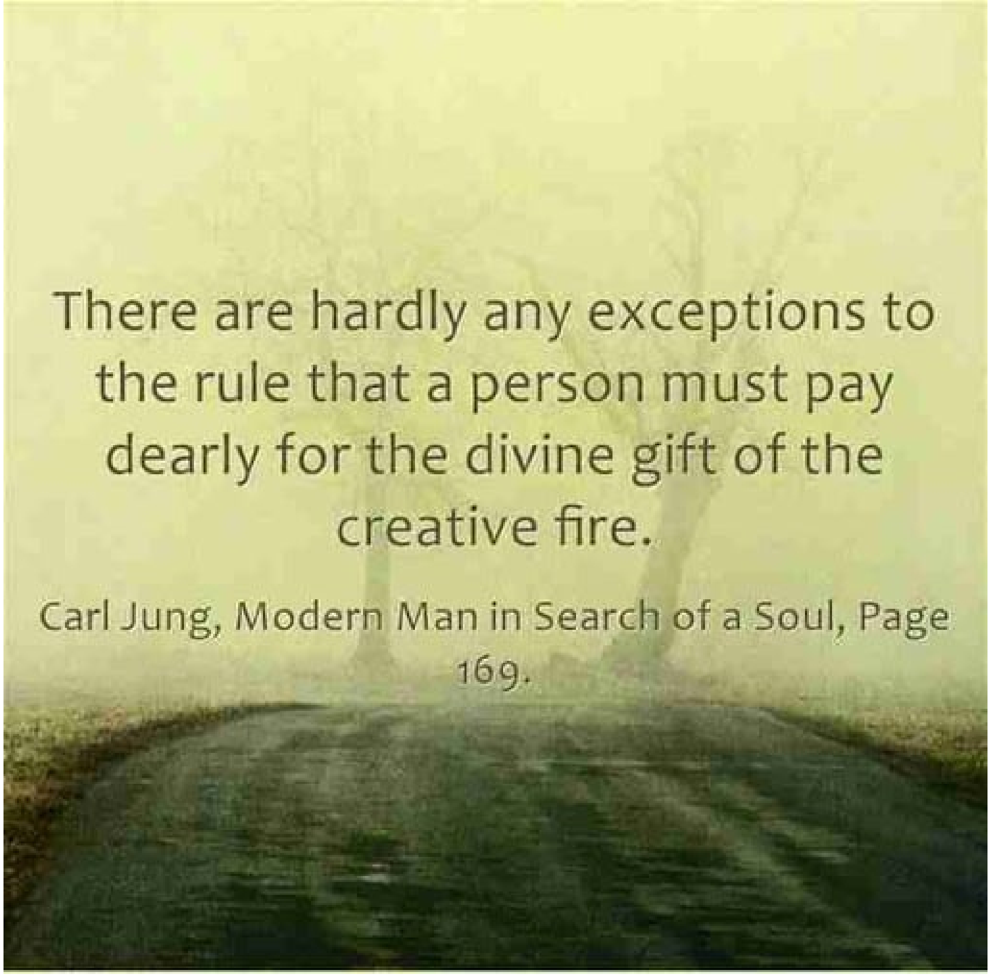
[74]



Never apply any theory, but always ask the patient how he feels about his dream images.

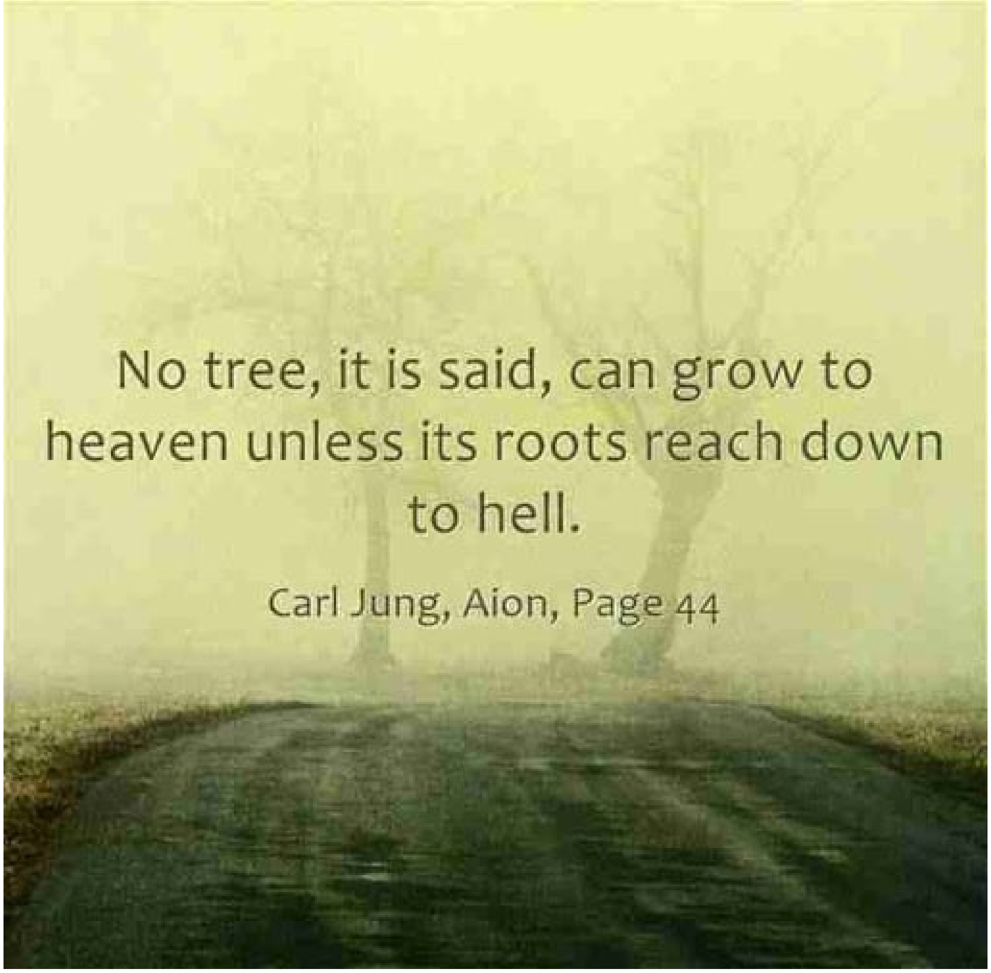
Carl Jung, CW 18, Page 123

[75]



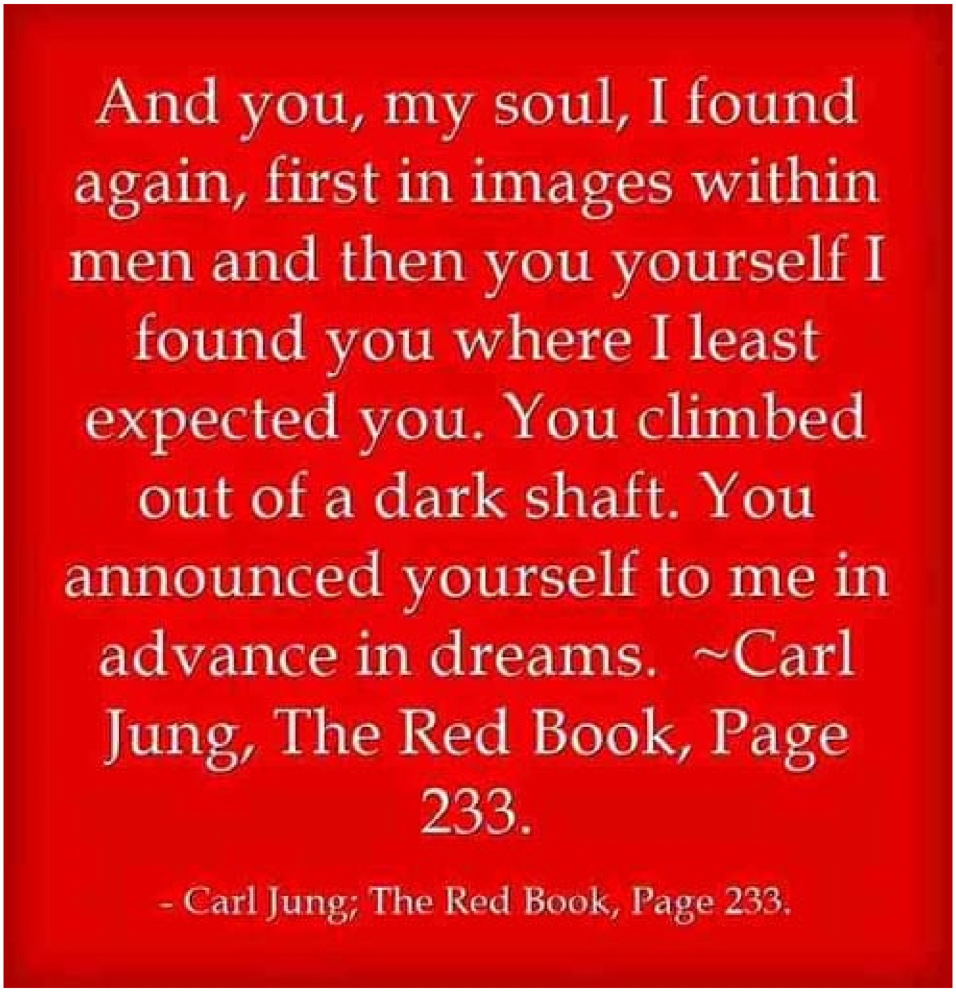
There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire.

Carl Jung, Modern Man in Search of a Soul, Page 169.



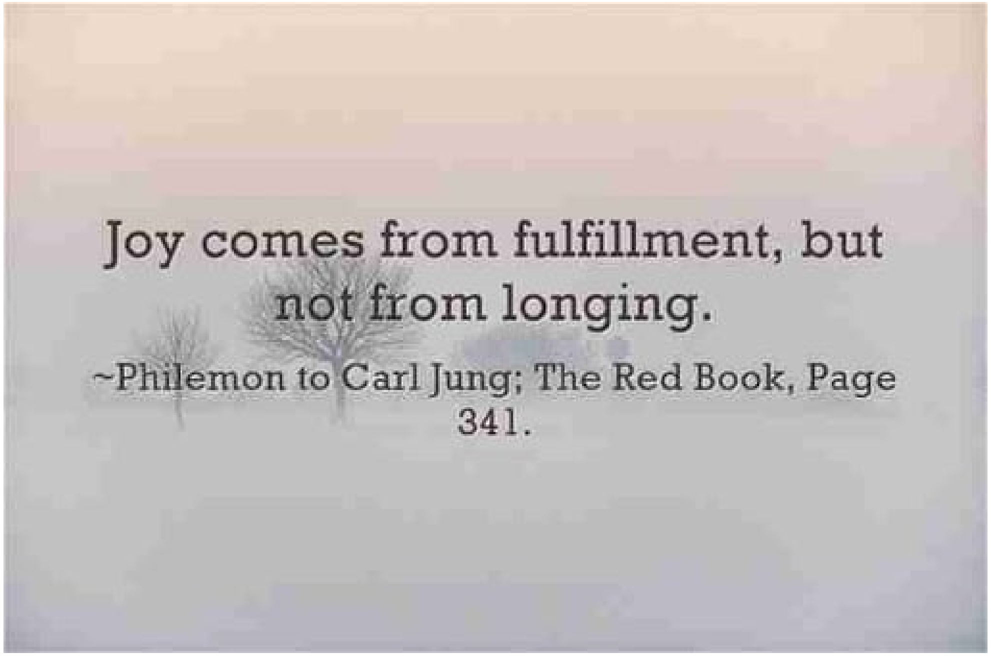
No tree, it is said, can grow to heaven unless its roots reach down to hell.

Carl Jung, Aion, Page 44



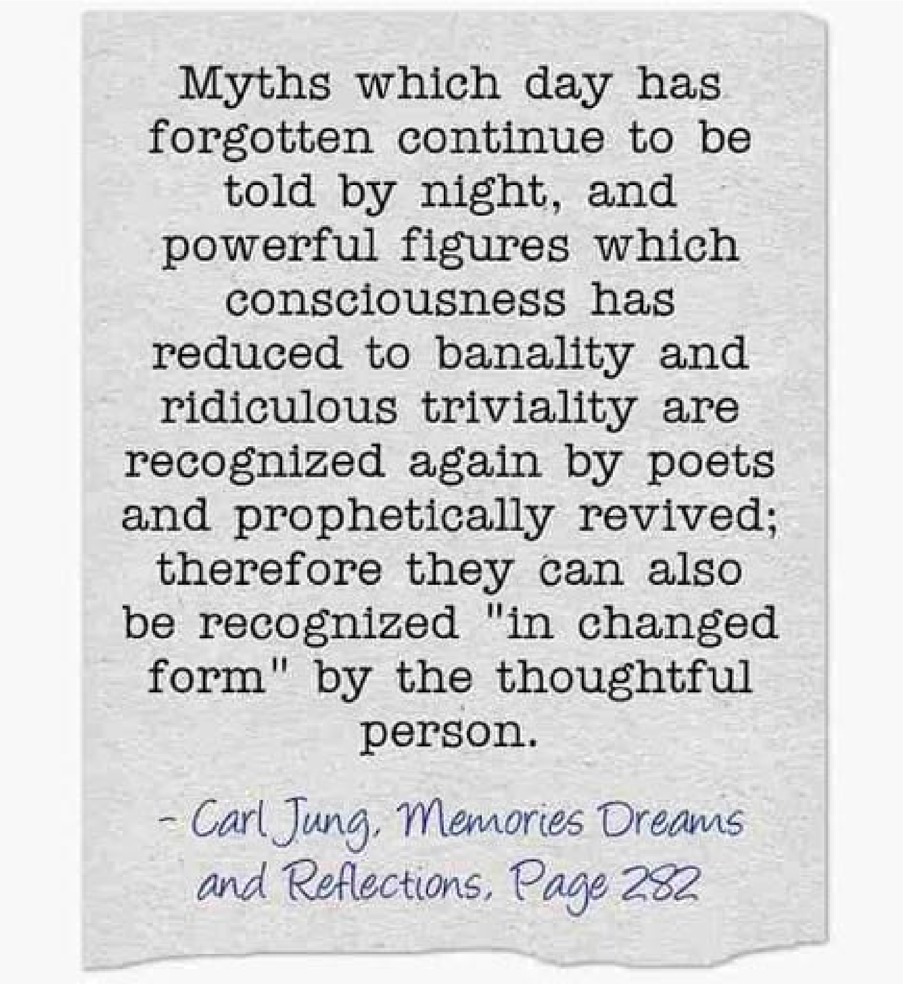
And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. ~Carl Jung, The Red Book, Page 233.

- Carl Jung; The Red Book, Page 233.



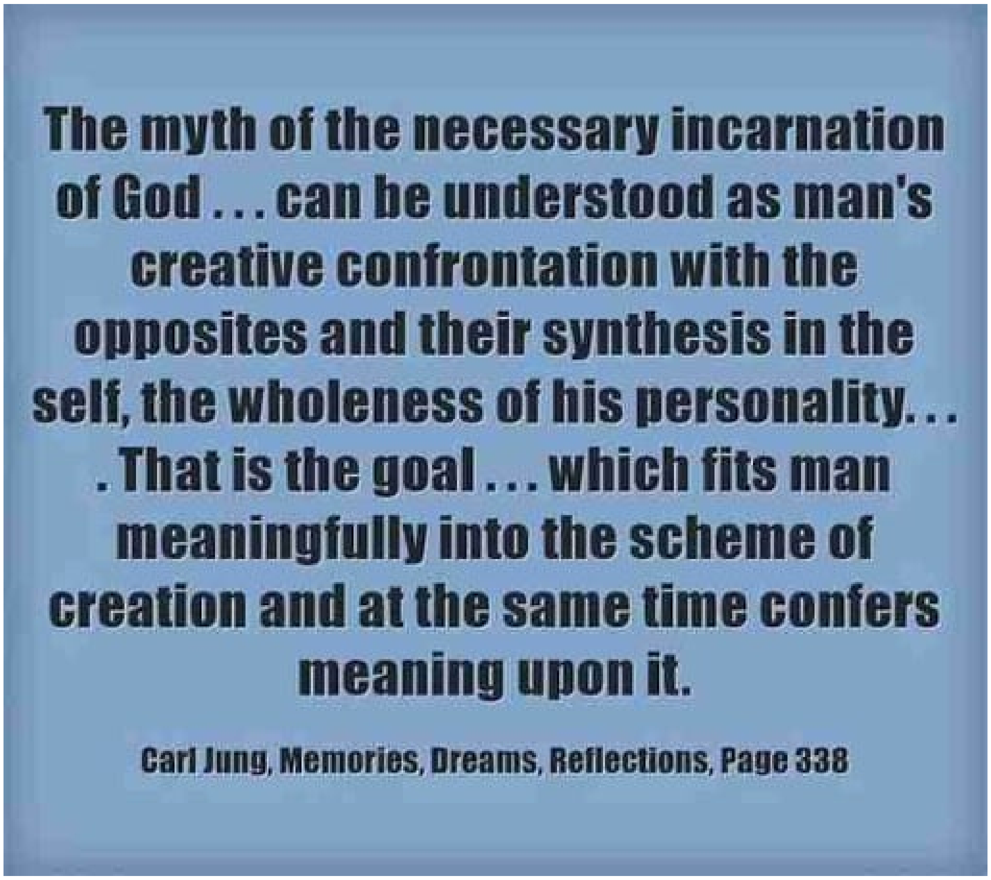
Joy comes from fulfillment, but not from longing.

~Philemon to Carl Jung; The Red Book, Page 341.



Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person.

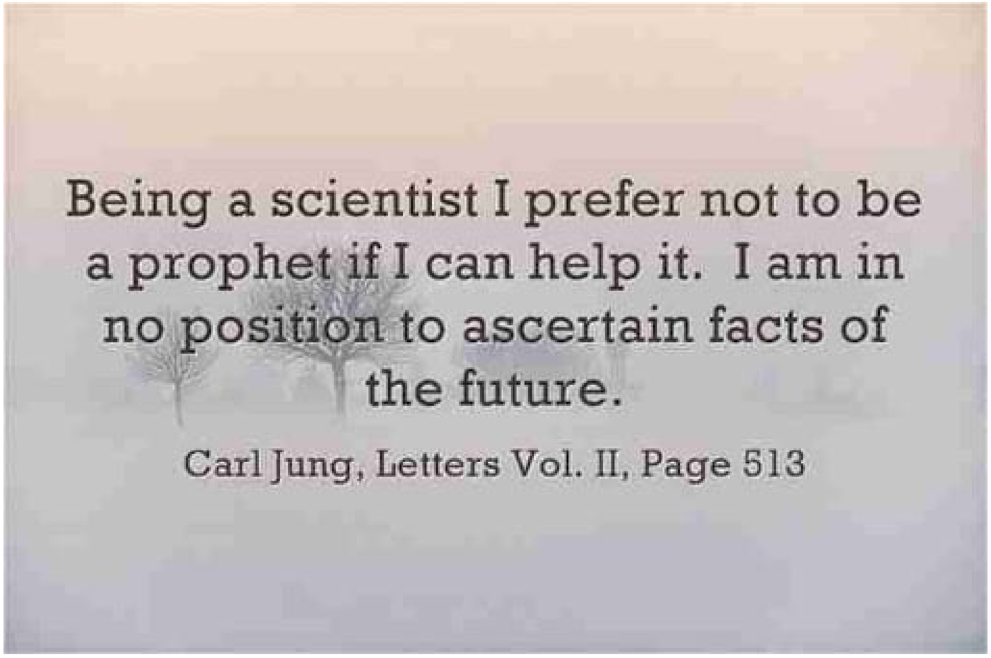
- Carl Jung, Memories Dreams and Reflections, Page 282



The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it.

Carl Jung, Memories, Dreams, Reflections, Page 338

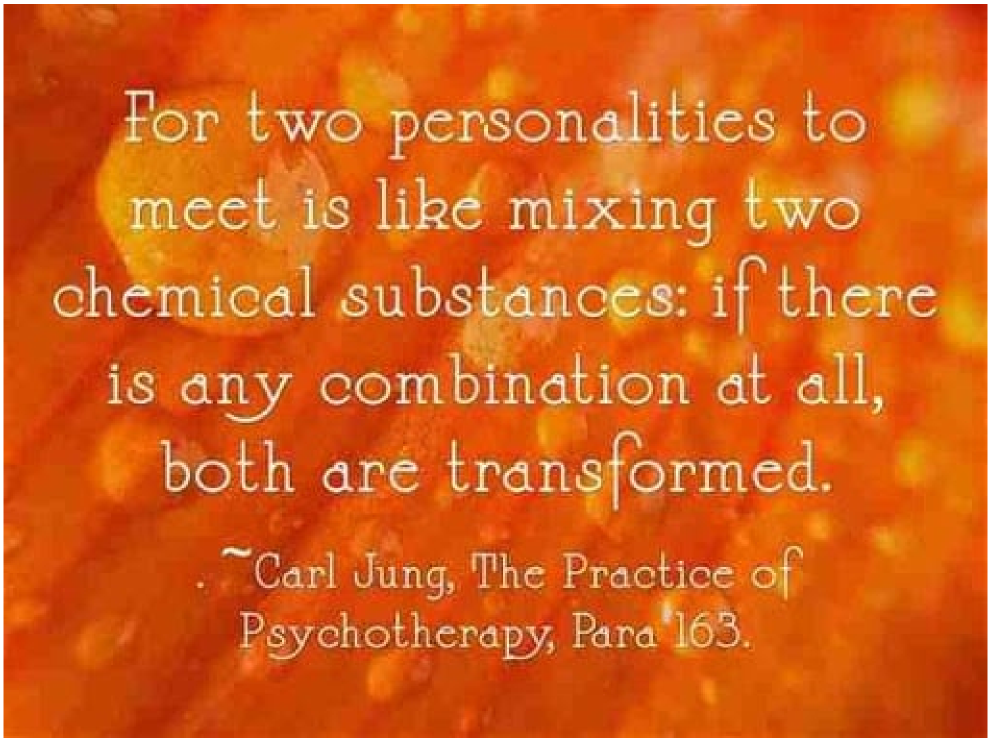
[81]



Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future.

Carl Jung, Letters Vol. II, Page 513

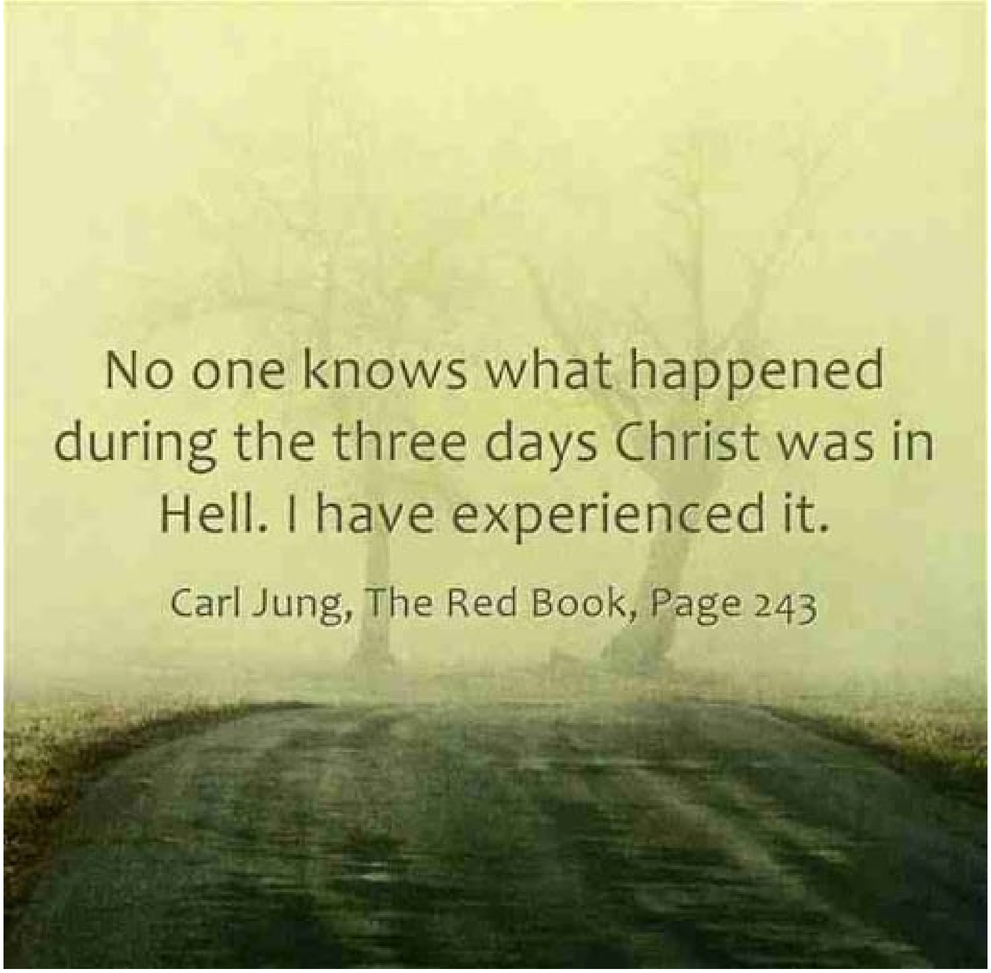
[82]



For two personalities to
meet is like mixing two
chemical substances: if there
is any combination at all,
both are transformed.

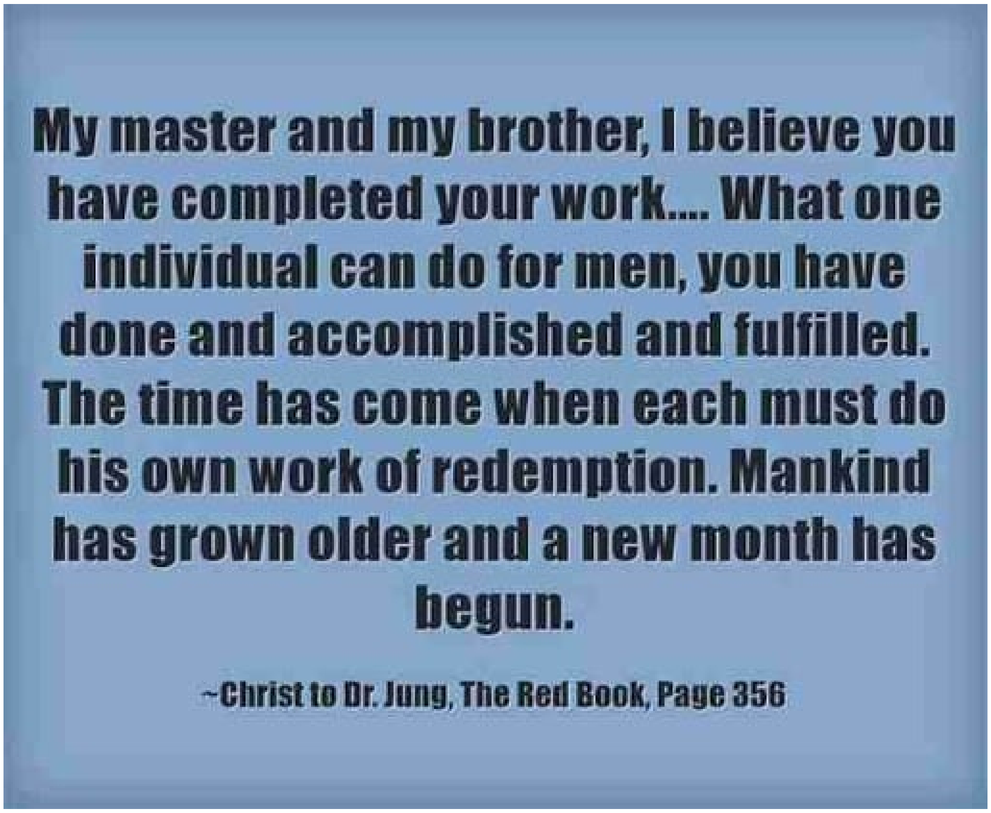
. ~Carl Jung, The Practice of
Psychotherapy, Para 163.

[83]



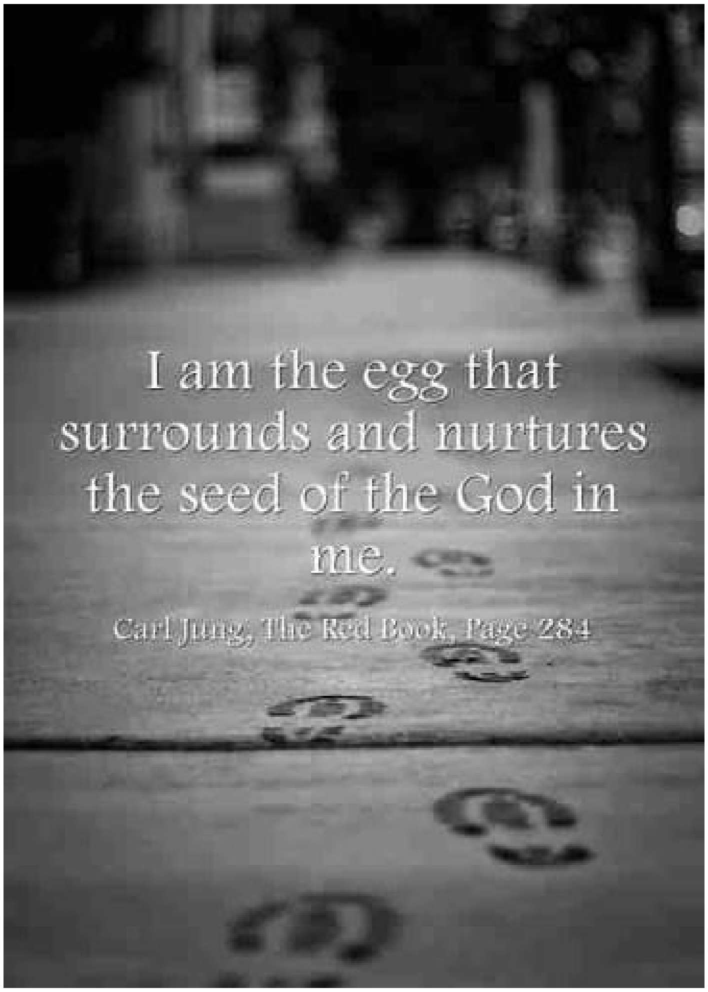
No one knows what happened during the three days Christ was in Hell. I have experienced it.

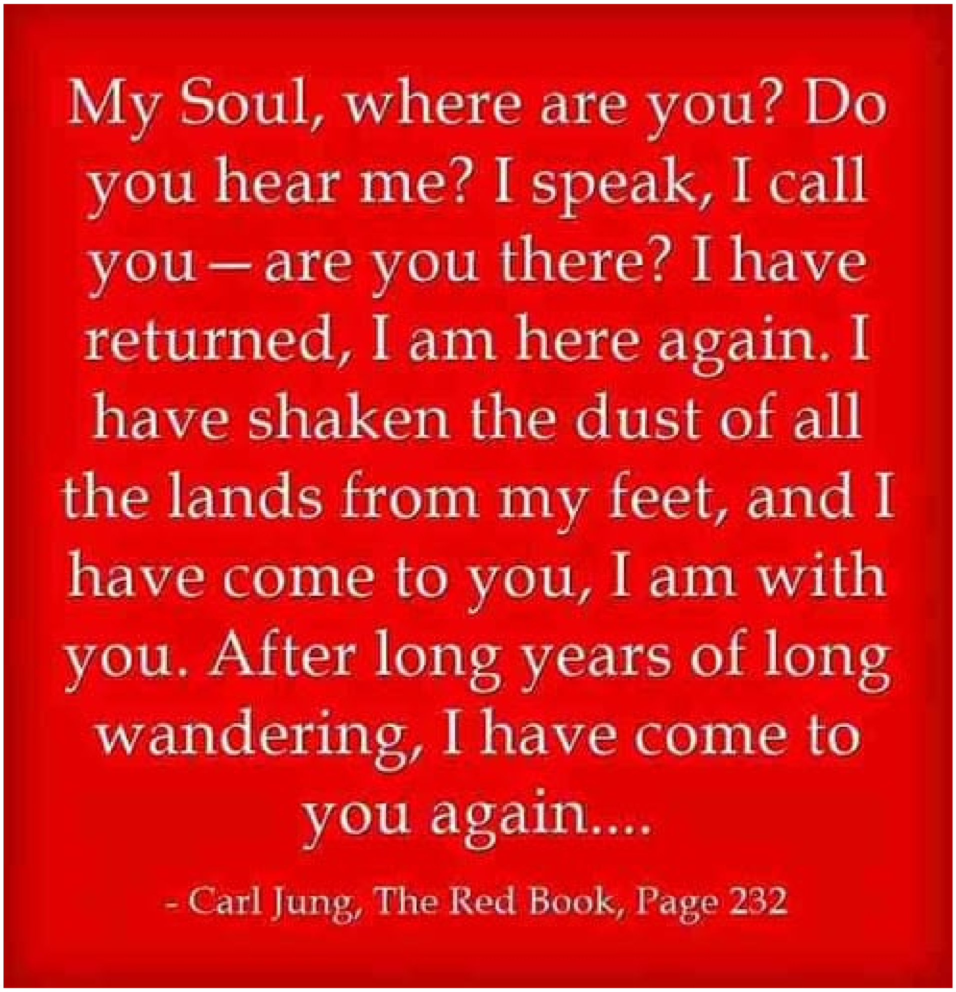
Carl Jung, The Red Book, Page 243



My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun.

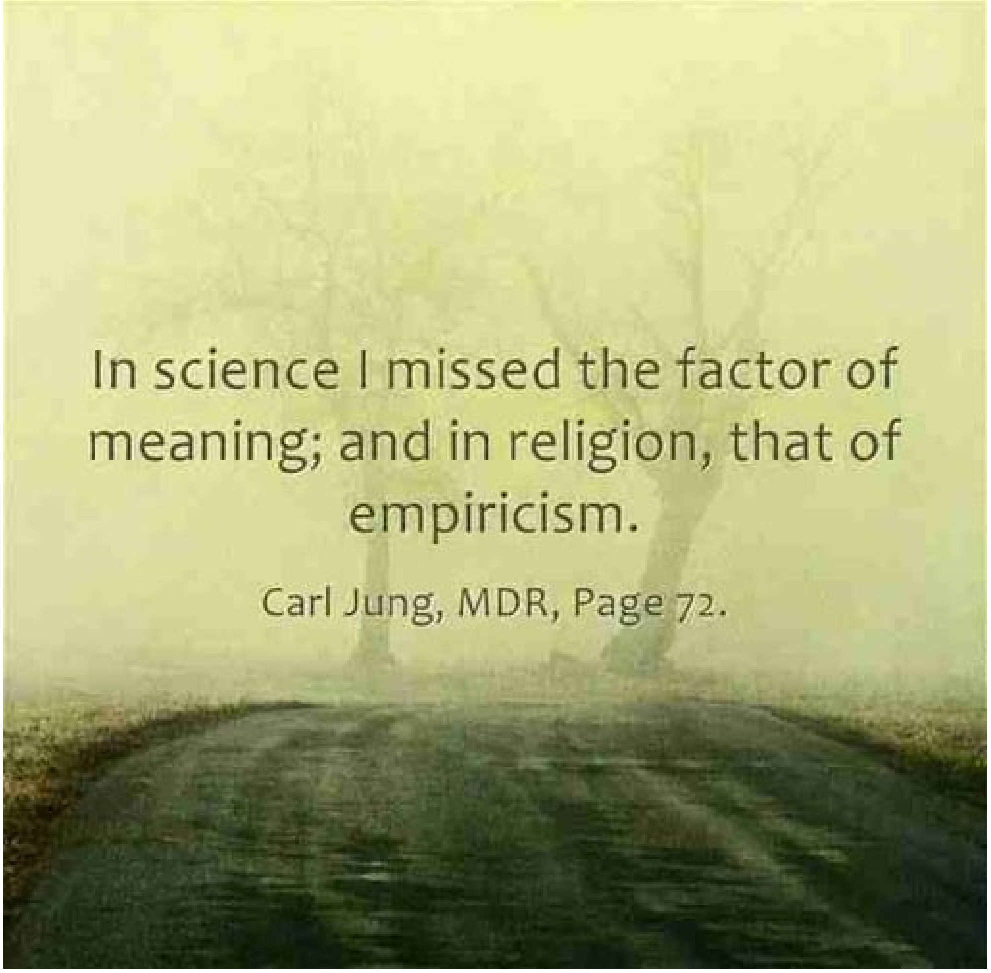
~Christ to Dr. Jung, The Red Book, Page 356


I am the egg that surrounds and nurtures the seed of the God in me.
Carl Jung, The Red Book, Page 284



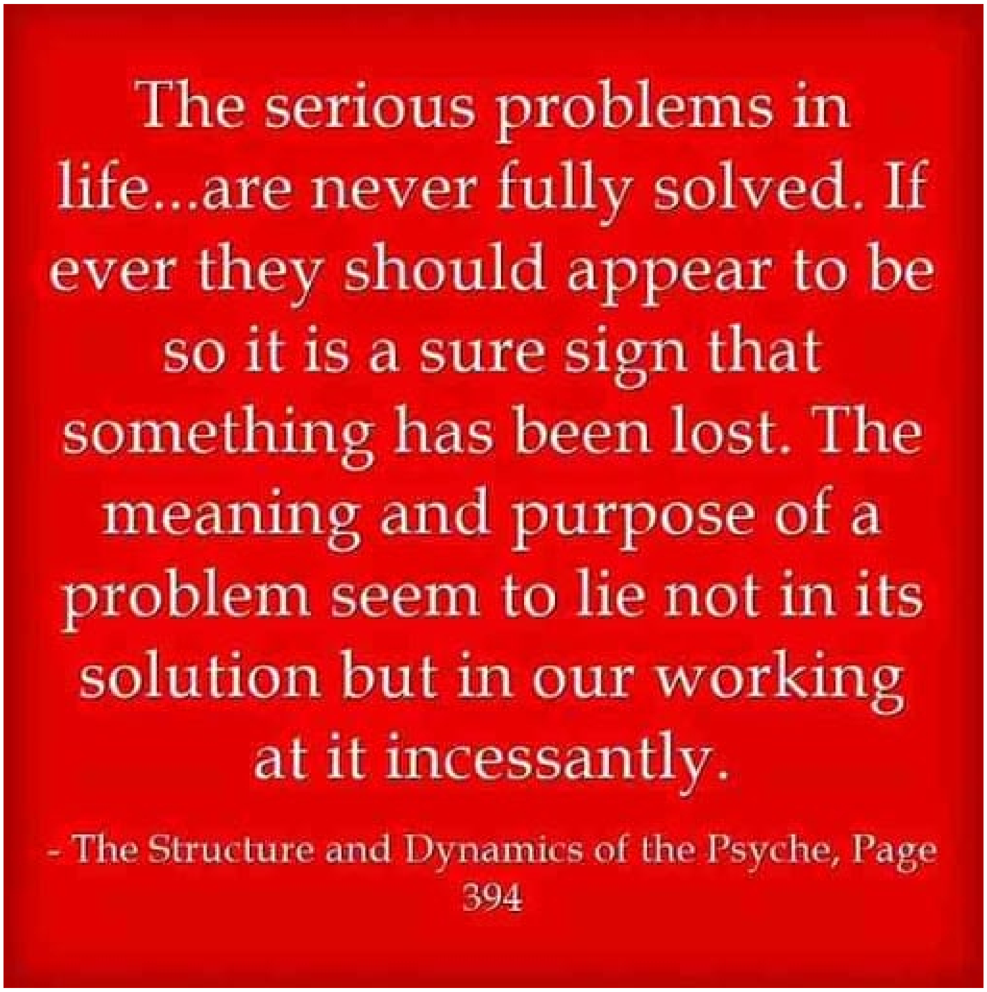
My Soul, where are you? Do you hear me? I speak, I call you – are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again....

- Carl Jung, The Red Book, Page 232



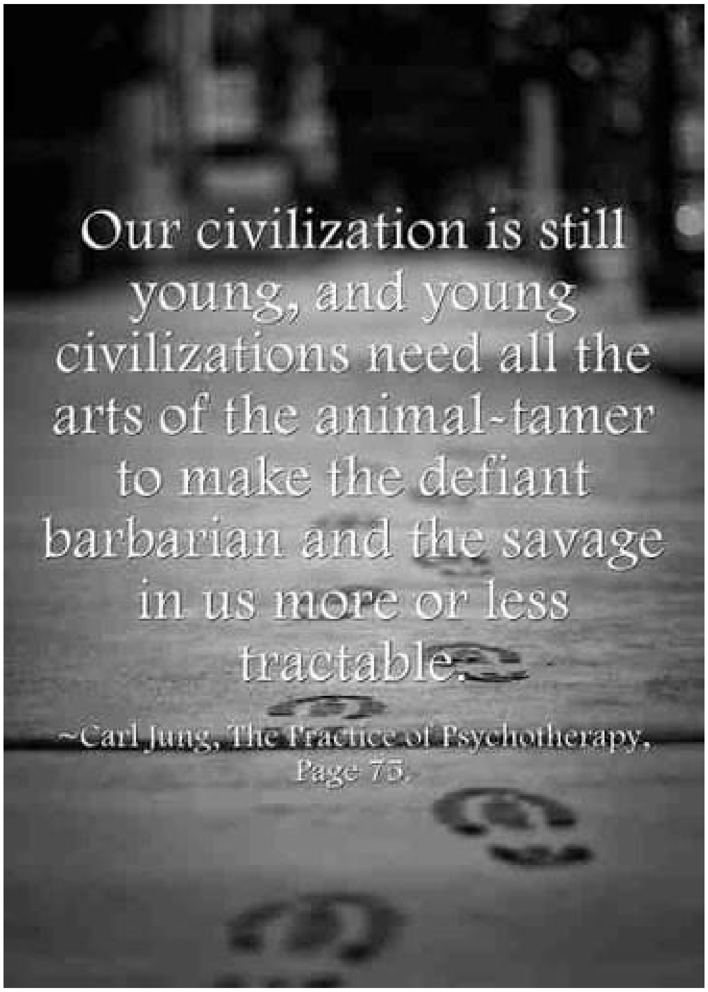
In science I missed the factor of meaning; and in religion, that of empiricism.

Carl Jung, MDR, Page 72.



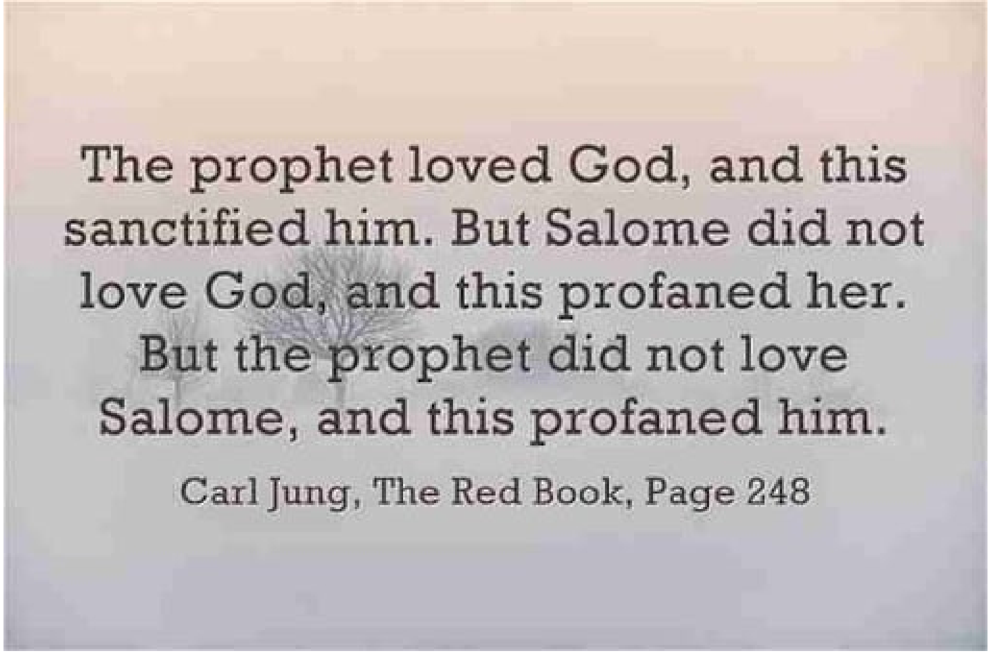
The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.

- The Structure and Dynamics of the Psyche, Page 394



Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable.

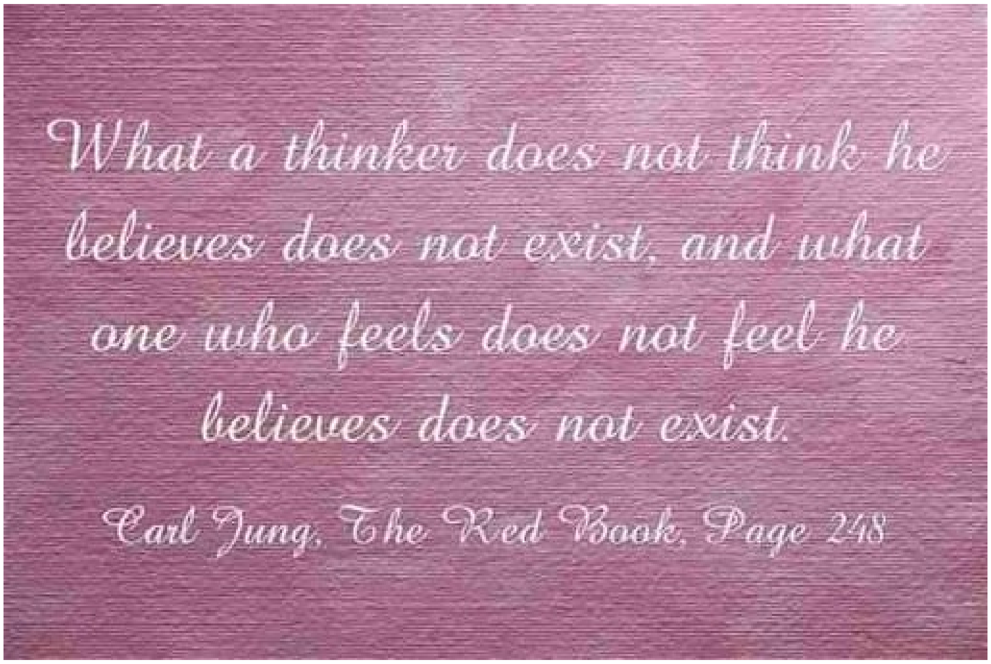
~Carl Jung, The Practice of Psychotherapy, Page 75.



The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him.

Carl Jung, The Red Book, Page 248

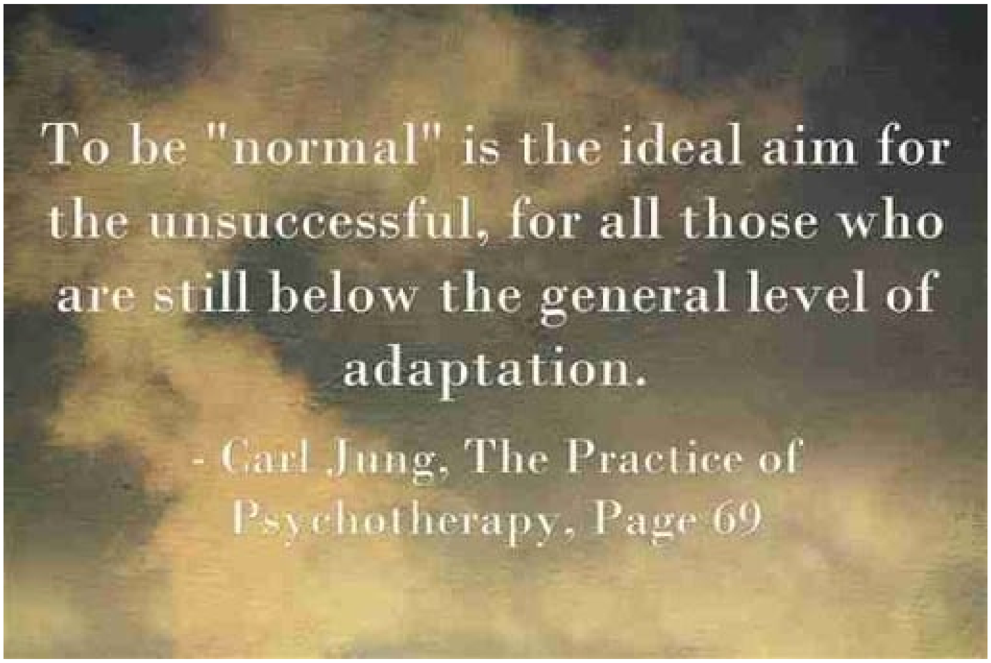
[91]



What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist.

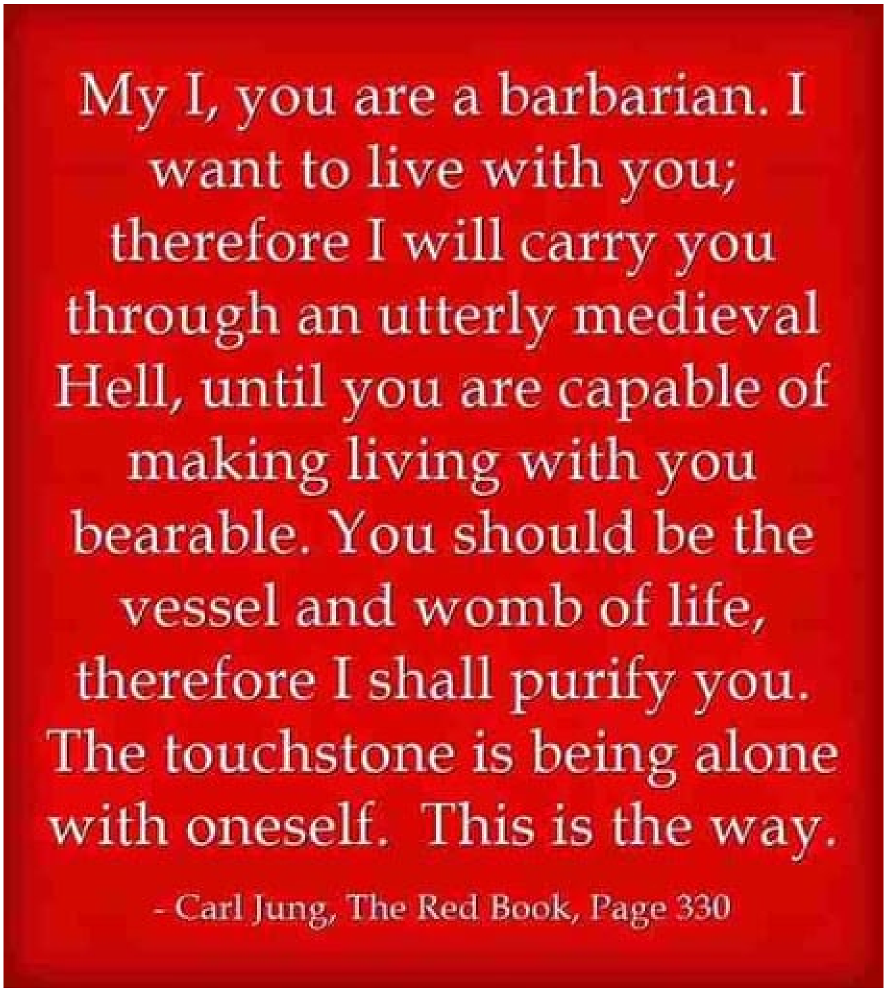
Carl Jung, The Red Book, Page 248

[92]



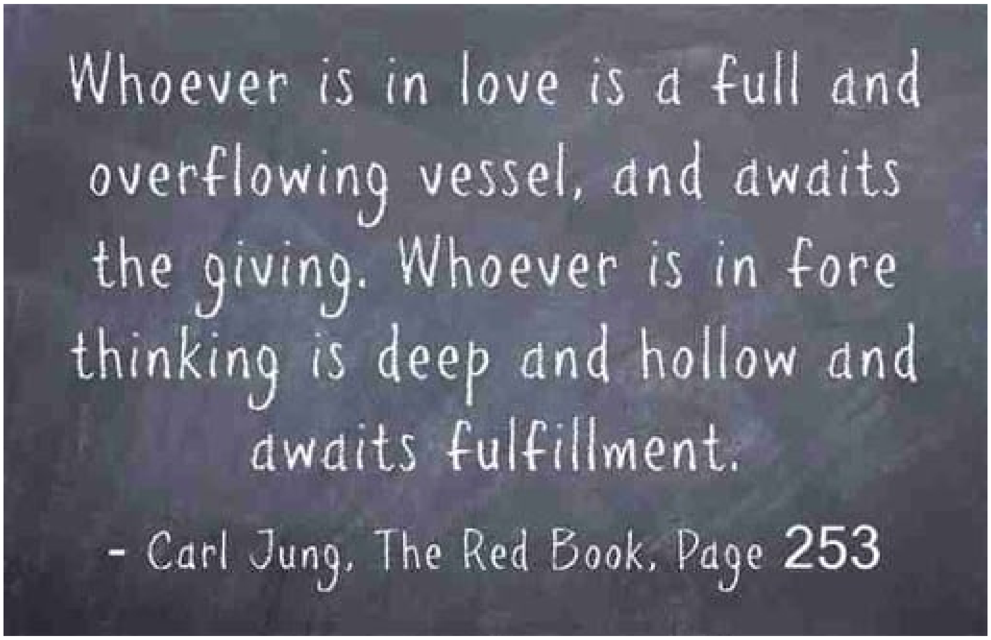
To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

- Carl Jung, The Practice of Psychotherapy, Page 69



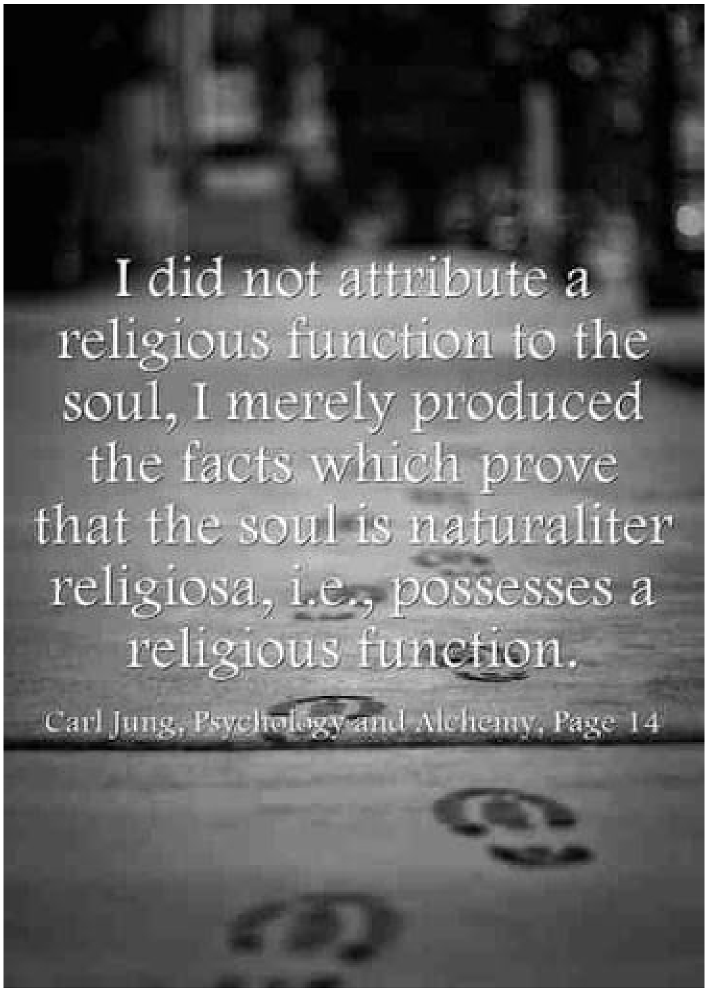
My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way.

- Carl Jung, The Red Book, Page 330



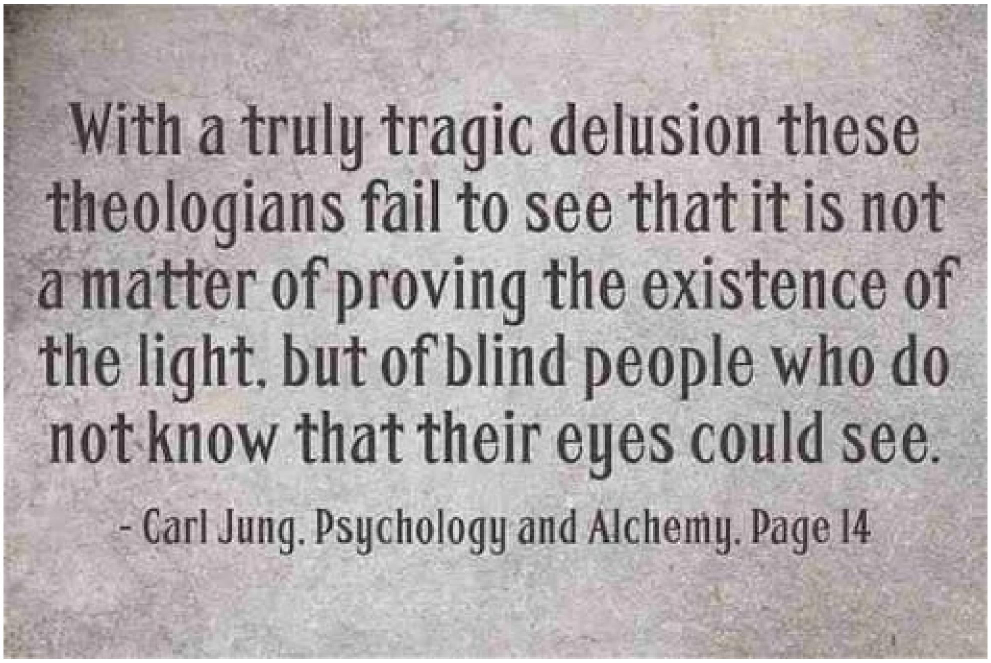
Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment.

- Carl Jung, The Red Book, Page 253



I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

Carl Jung, Psychology and Alchemy, Page 14



With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

- Carl Jung, Psychology and Alchemy, Page 14

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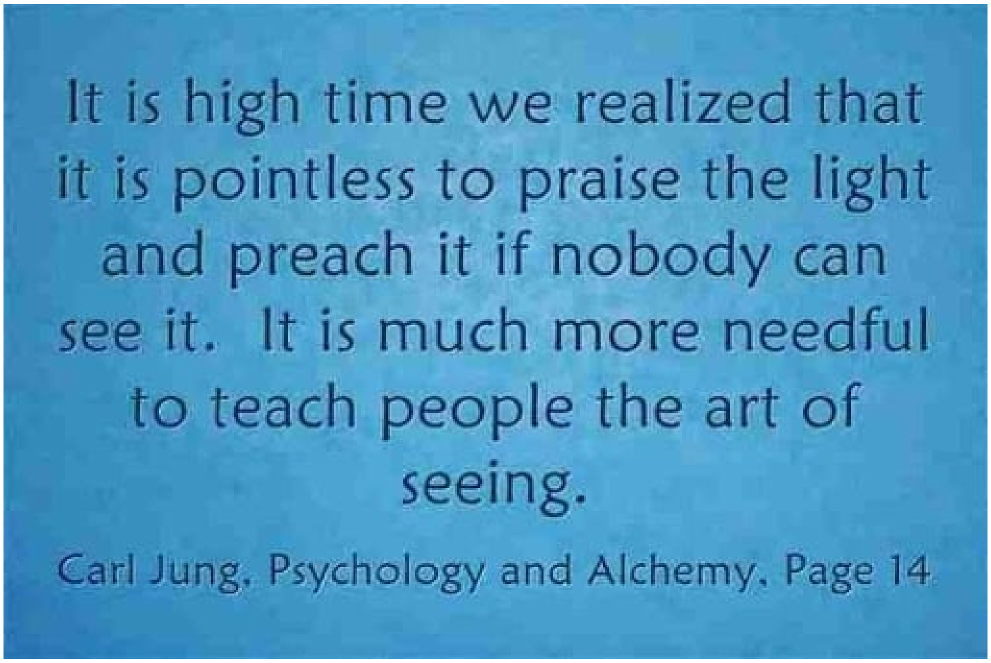

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.

Carl Jung, Psychology and Alchemy, Page 14

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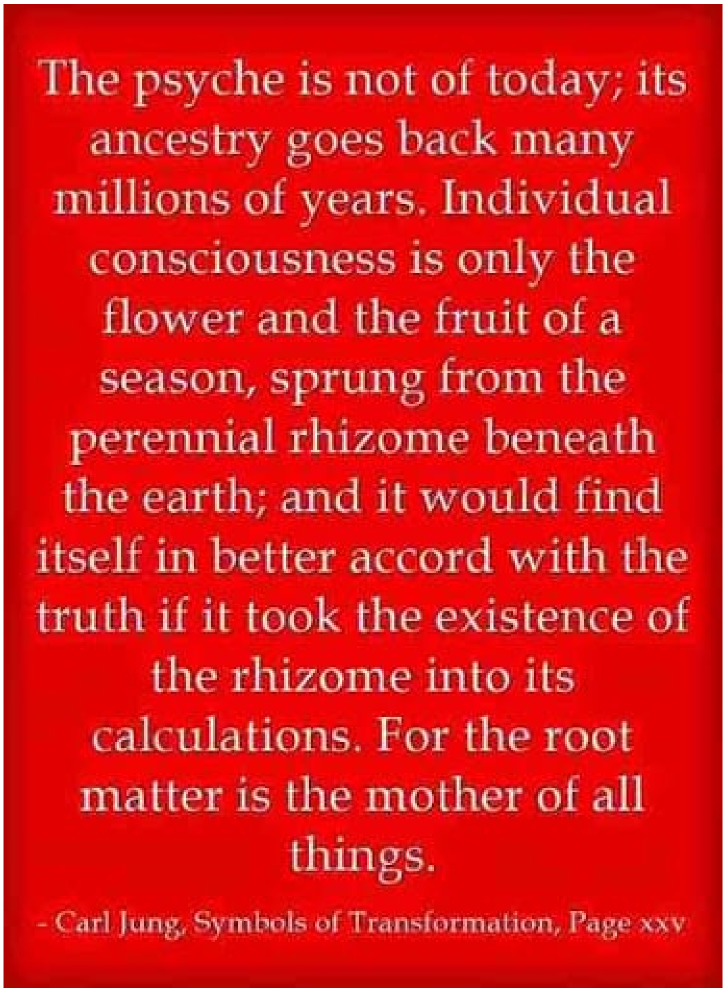
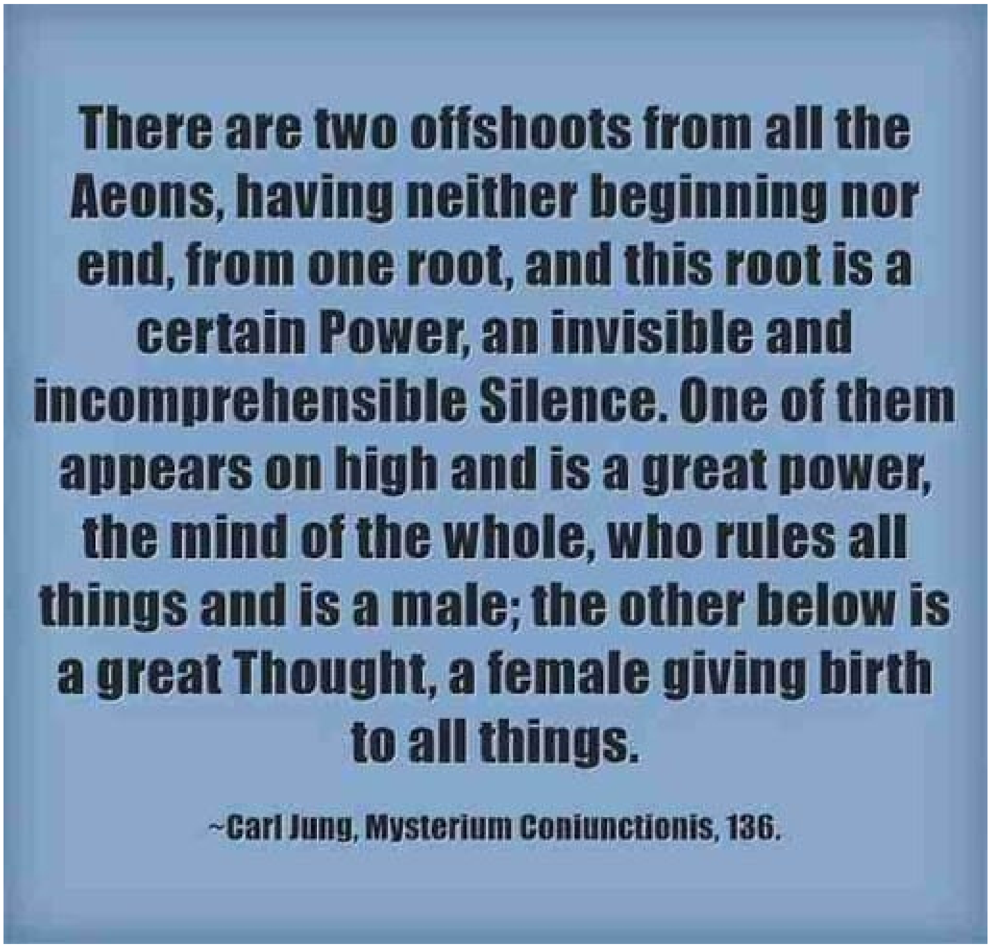


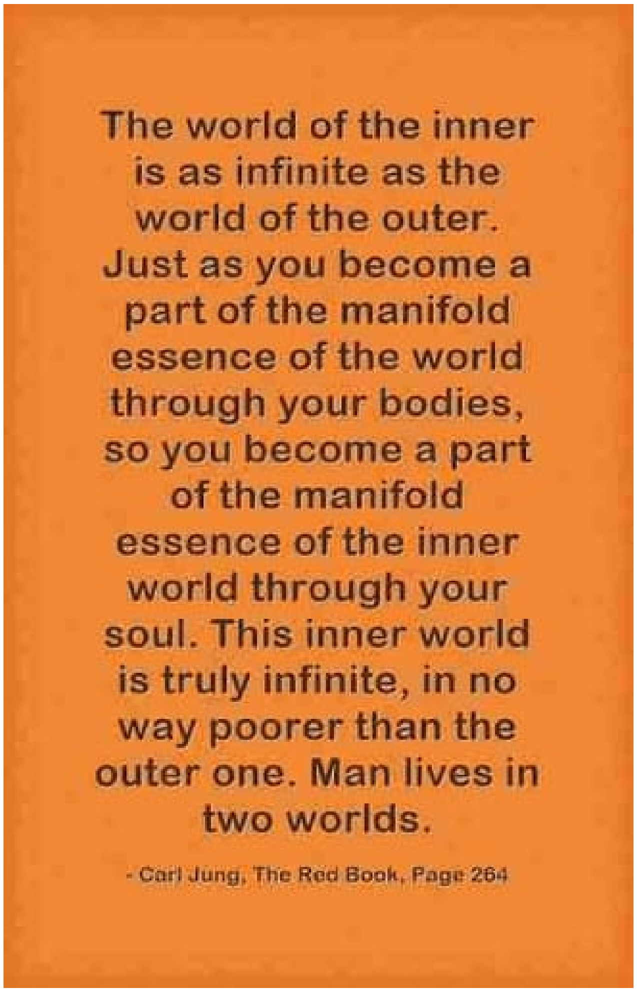
The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things.

- Carl Jung, Symbols of Transformation, Page xxv



There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things.

~Carl Jung, Mysterium Coniunctionis, 136.



The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds.

- Carl Jung, The Red Book, Page 264

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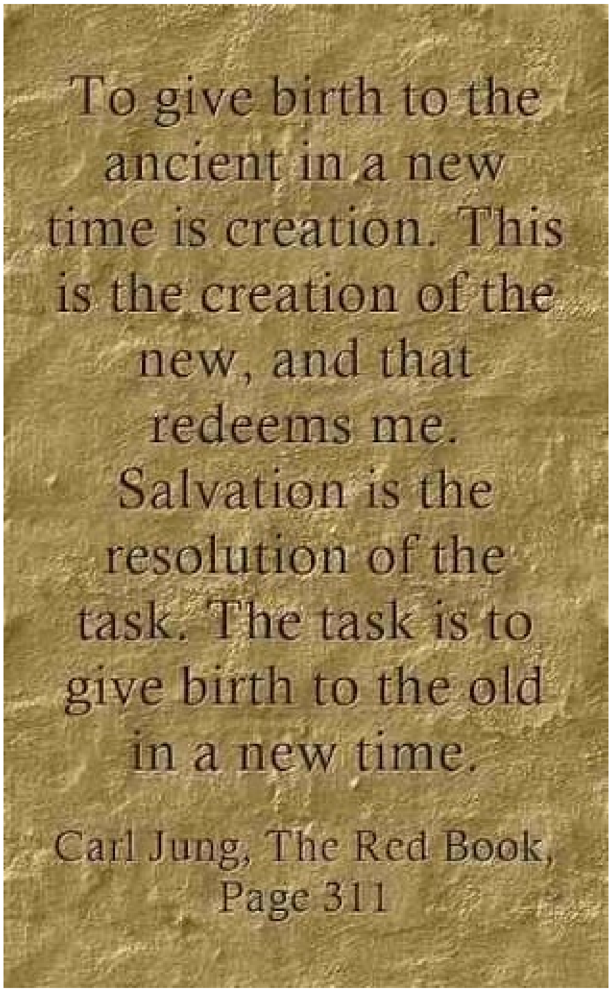
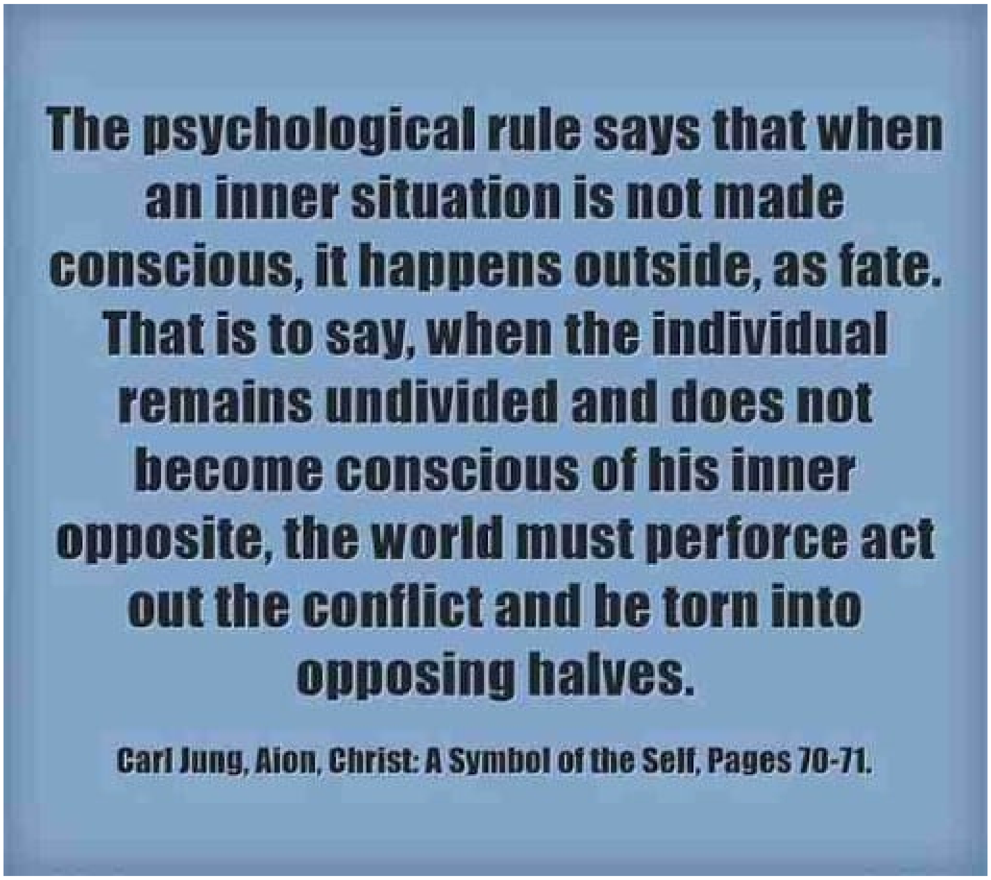


To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time.

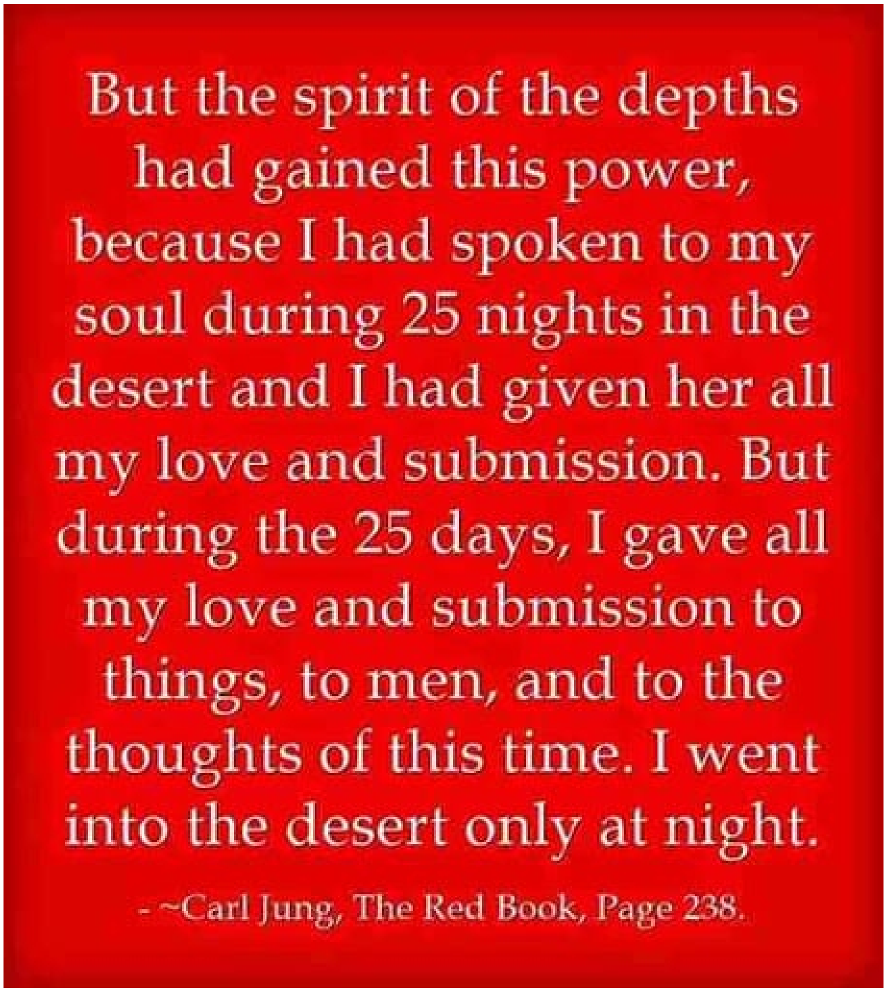
Carl Jung, The Red Book, Page 311



The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.

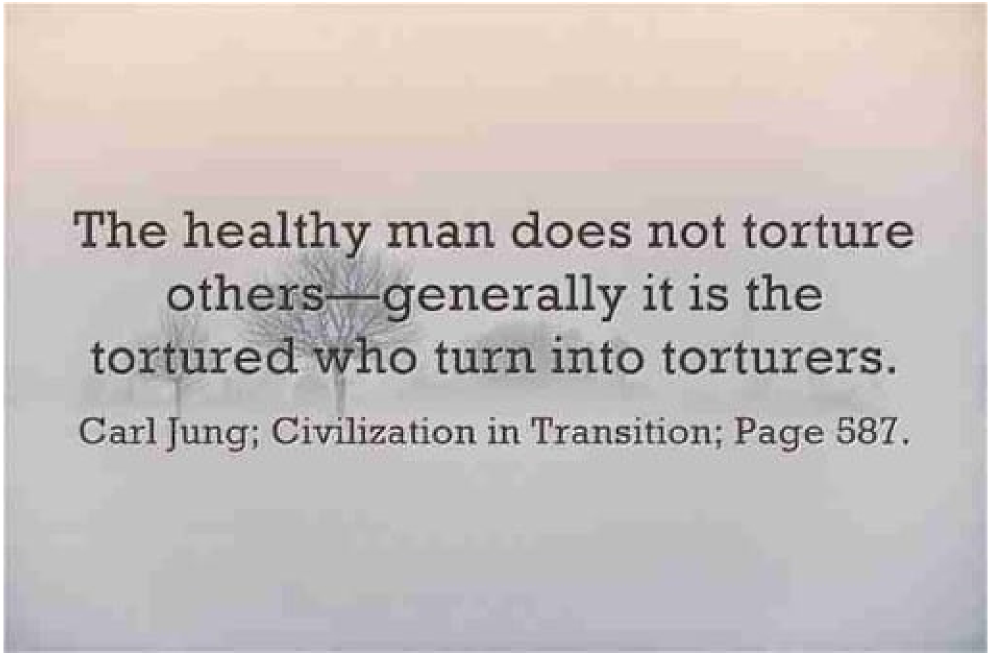
Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71.

[103]



But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night.

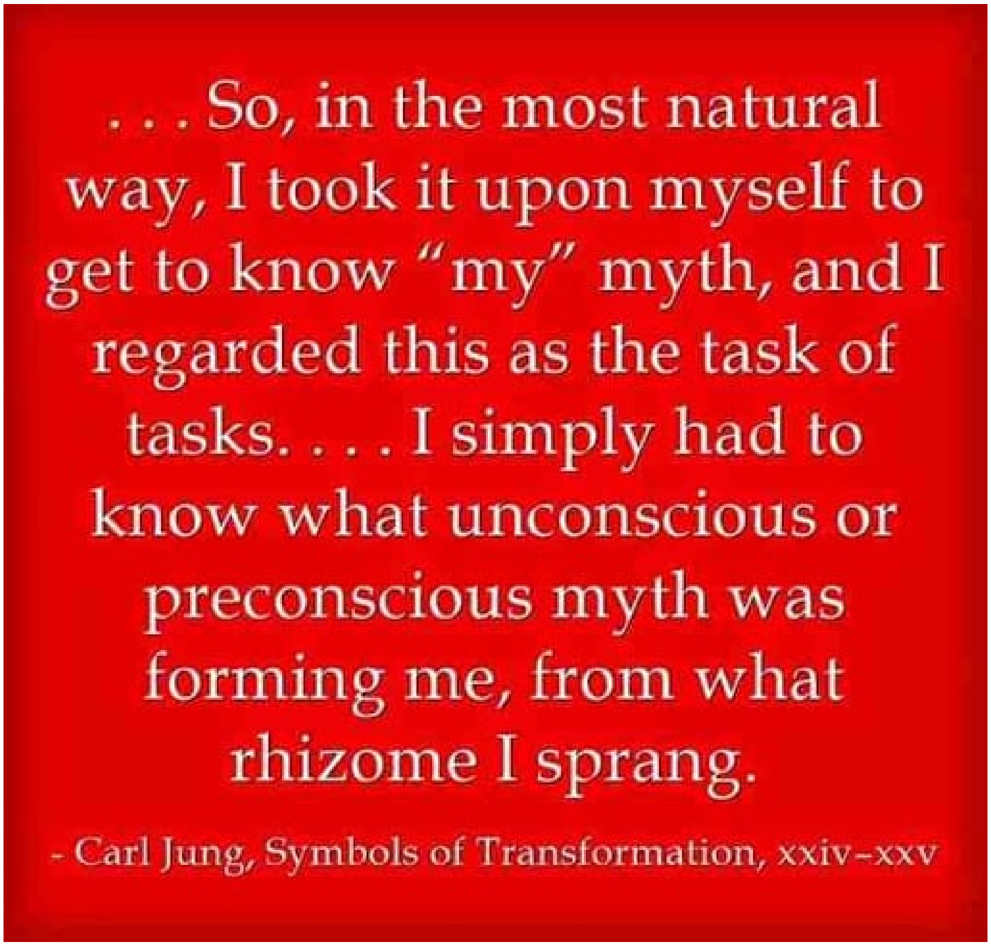
- ~Carl Jung, The Red Book, Page 238.



The healthy man does not torture others—generally it is the tortured who turn into torturers.

Carl Jung; Civilization in Transition; Page 587.

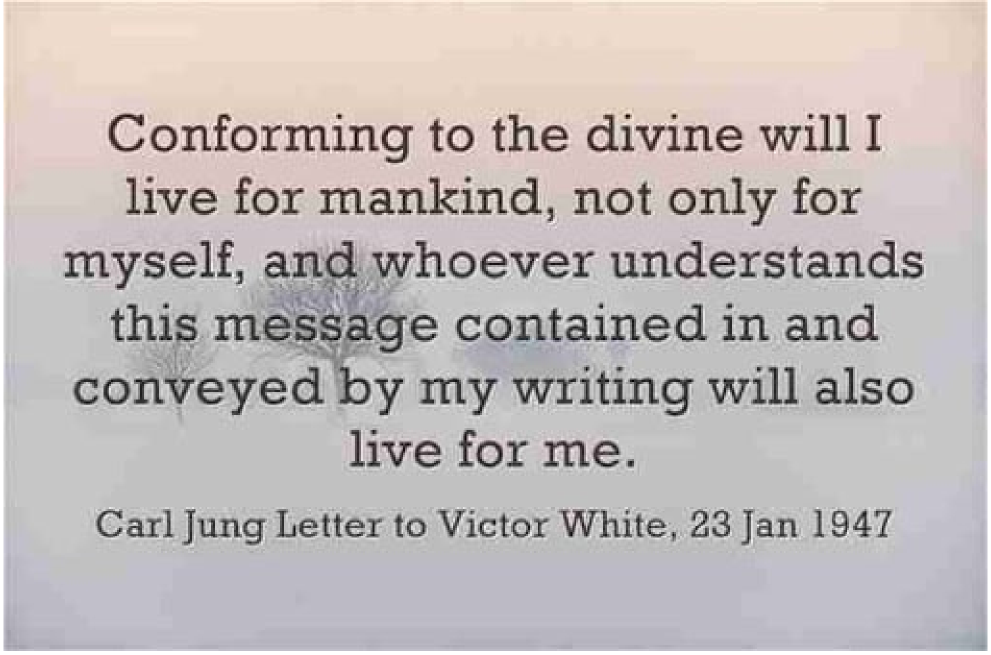
[105]



. . . So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

- Carl Jung, Symbols of Transformation, xxiv–xxv

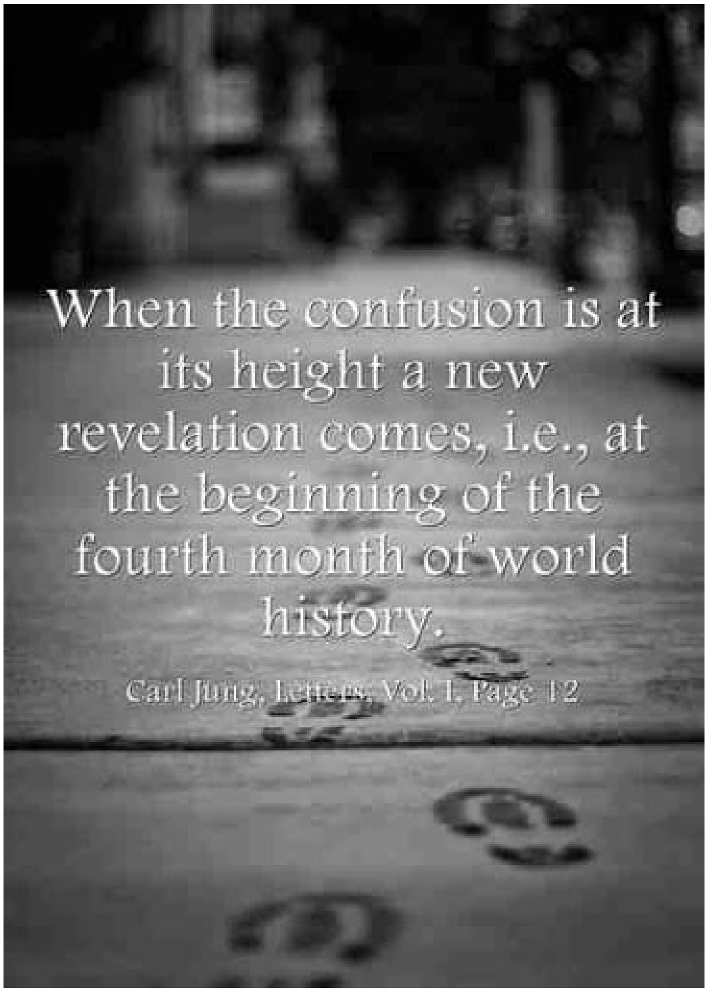
[106]



Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me.

Carl Jung Letter to Victor White, 23 Jan 1947

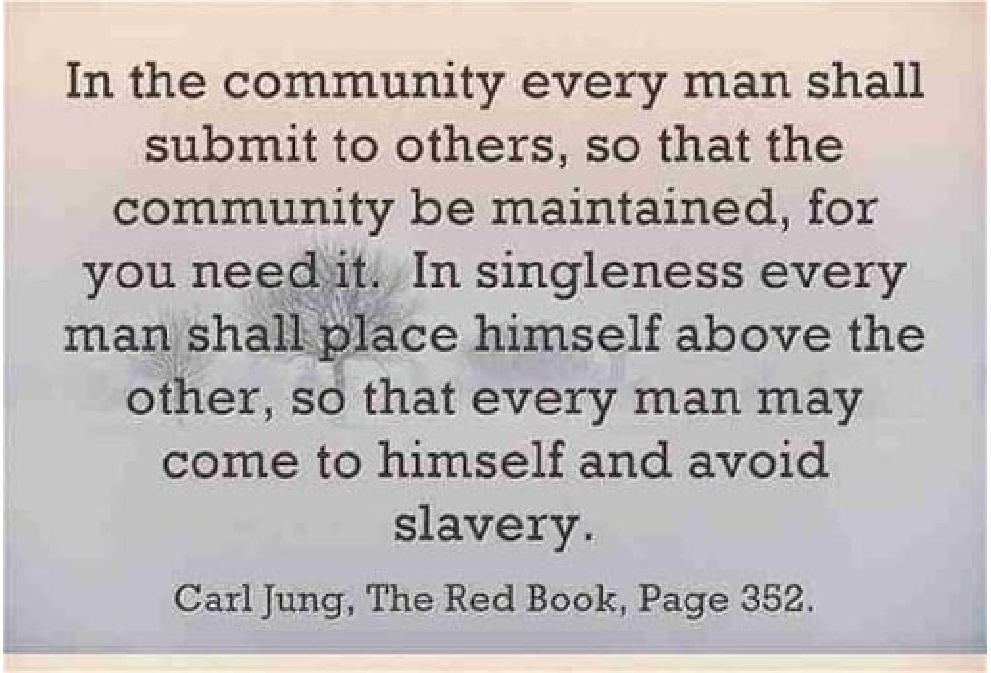
[107]



When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history.

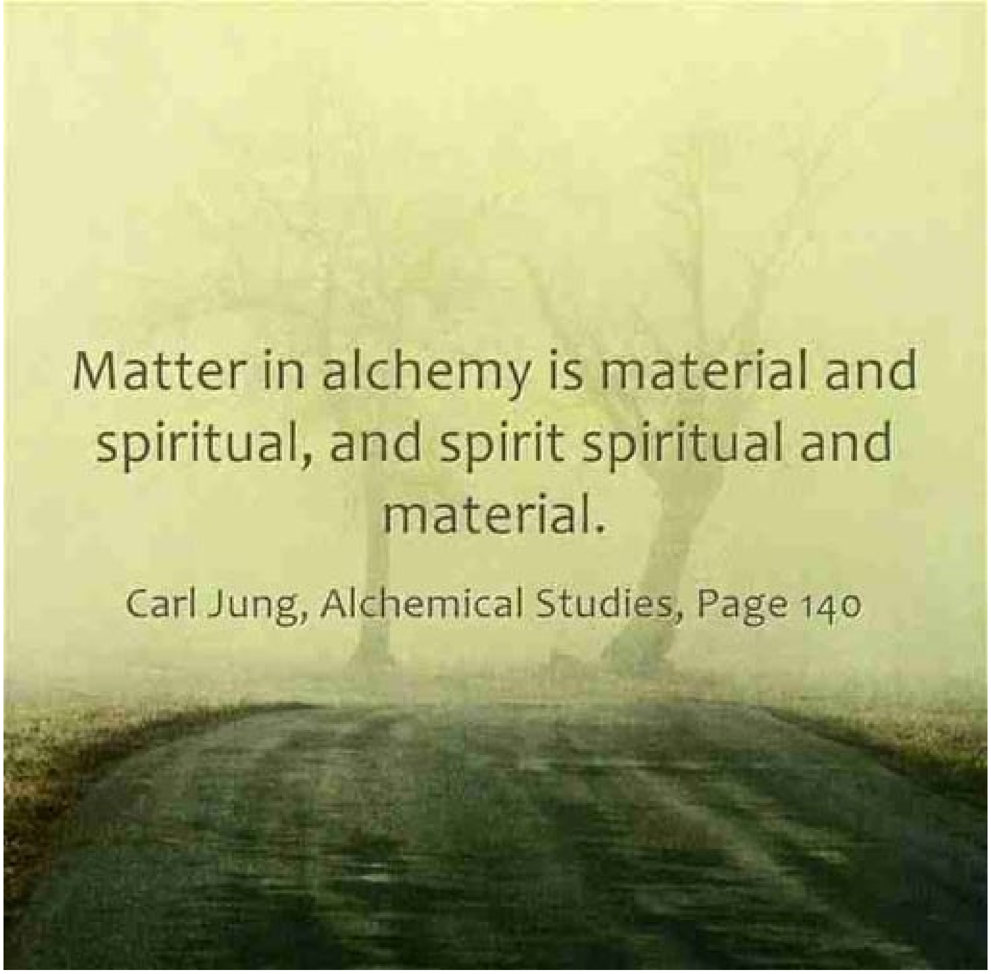
Carl Jung, Letters, Vol. 1, Page 12

[108]



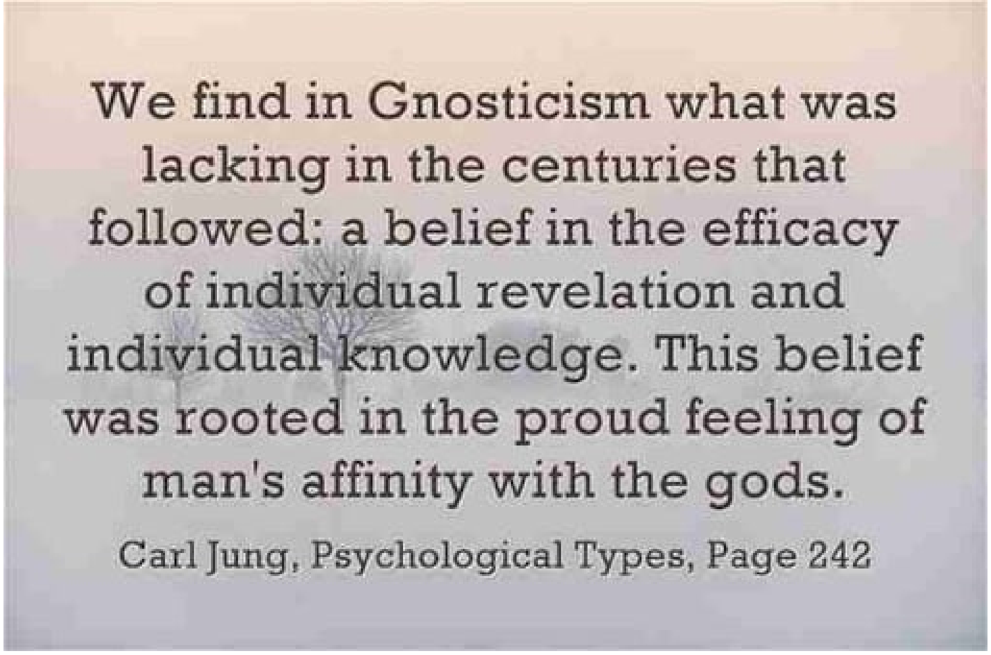
In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.

Carl Jung, The Red Book, Page 352.



Matter in alchemy is material and spiritual, and spirit spiritual and material.

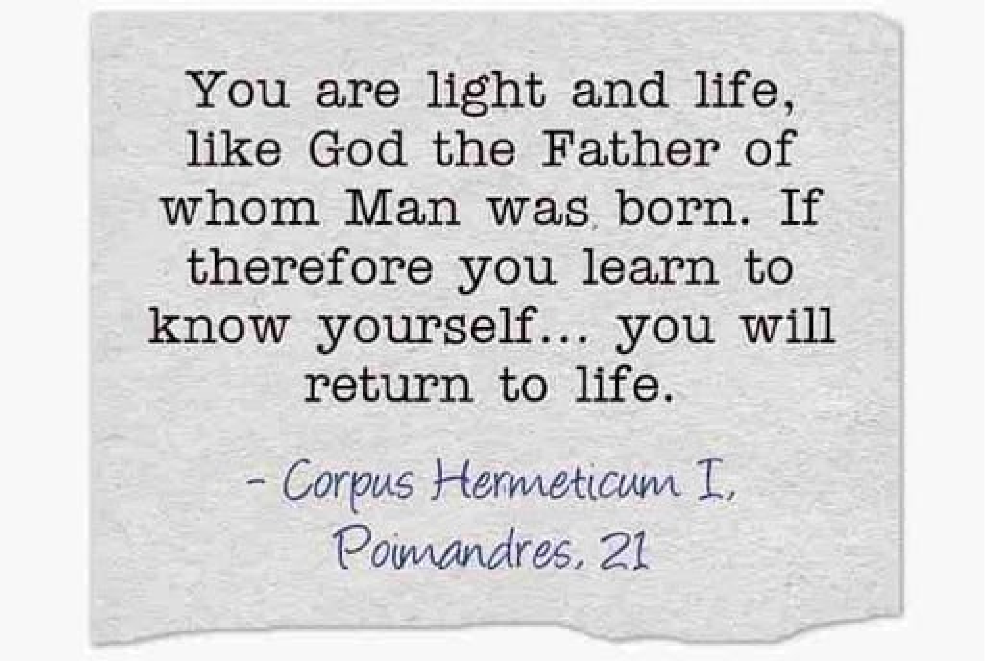
Carl Jung, Alchemical Studies, Page 140



We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods.

Carl Jung, Psychological Types, Page 242

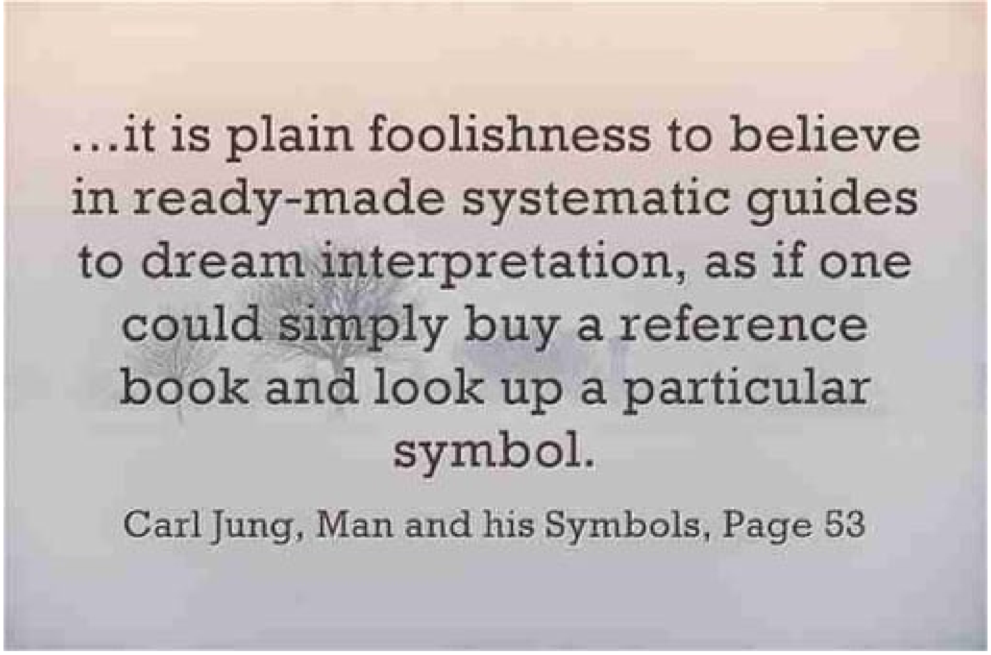
[111]



You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life.

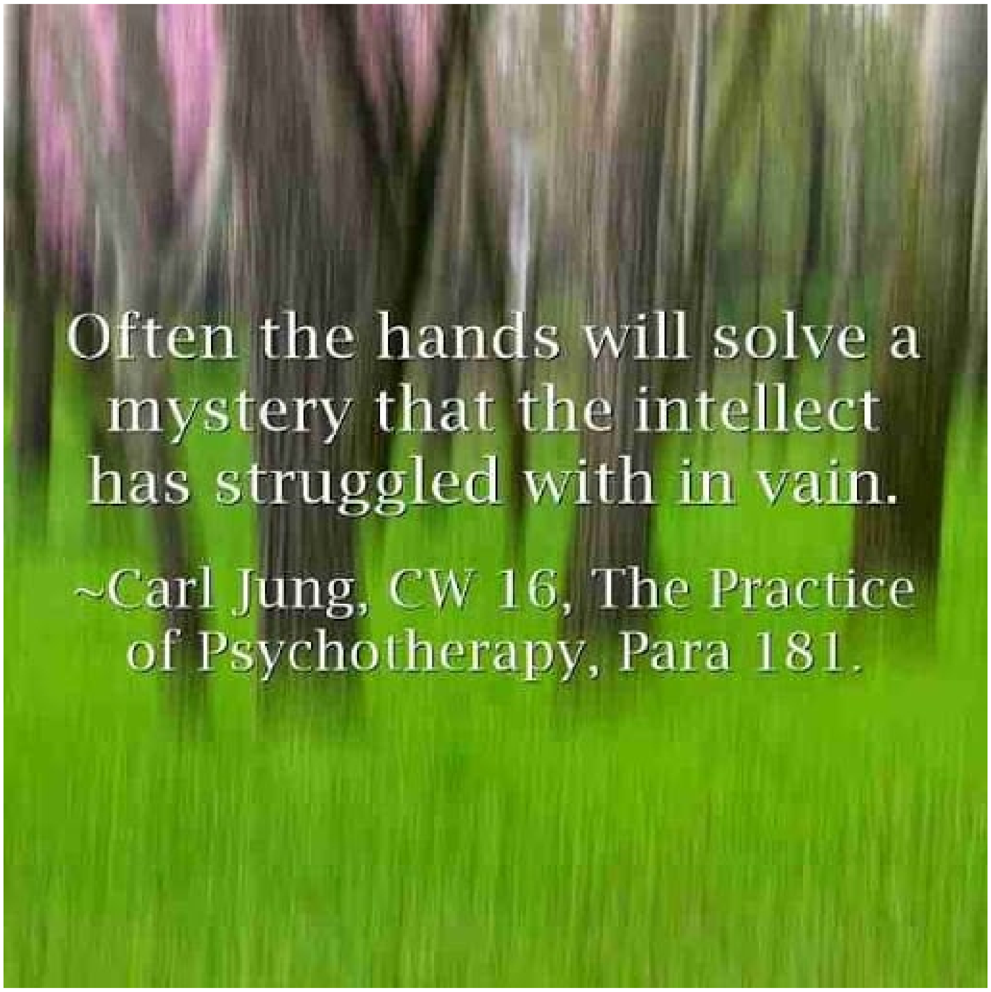
- Corpus Hermeticum I, Poimandres, 21

[112]



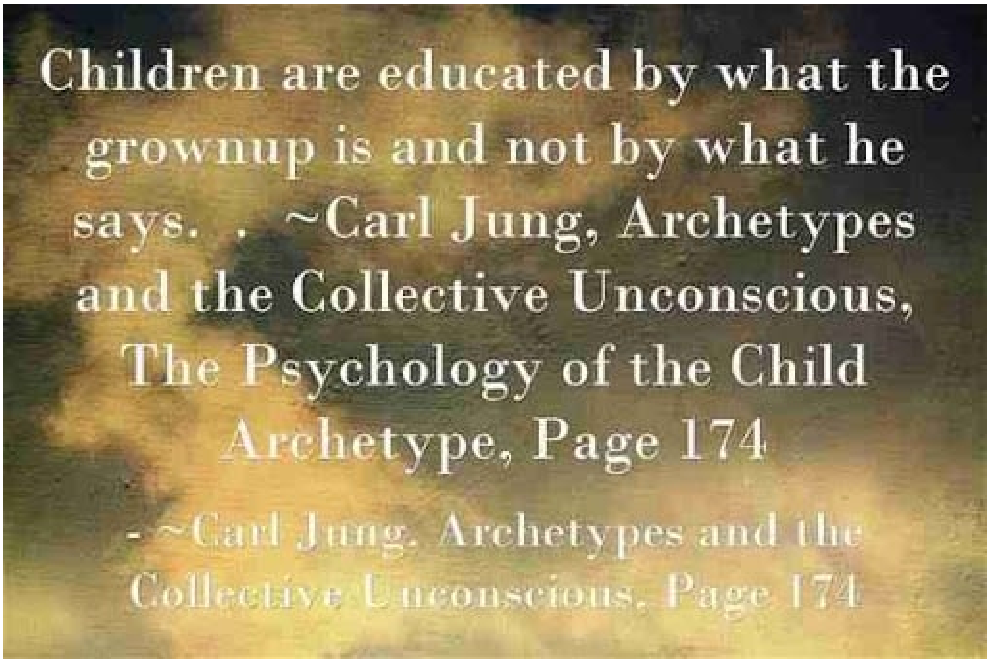
…it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol.

Carl Jung, Man and his Symbols, Page 53



Often the hands will solve a mystery that the intellect has struggled with in vain.

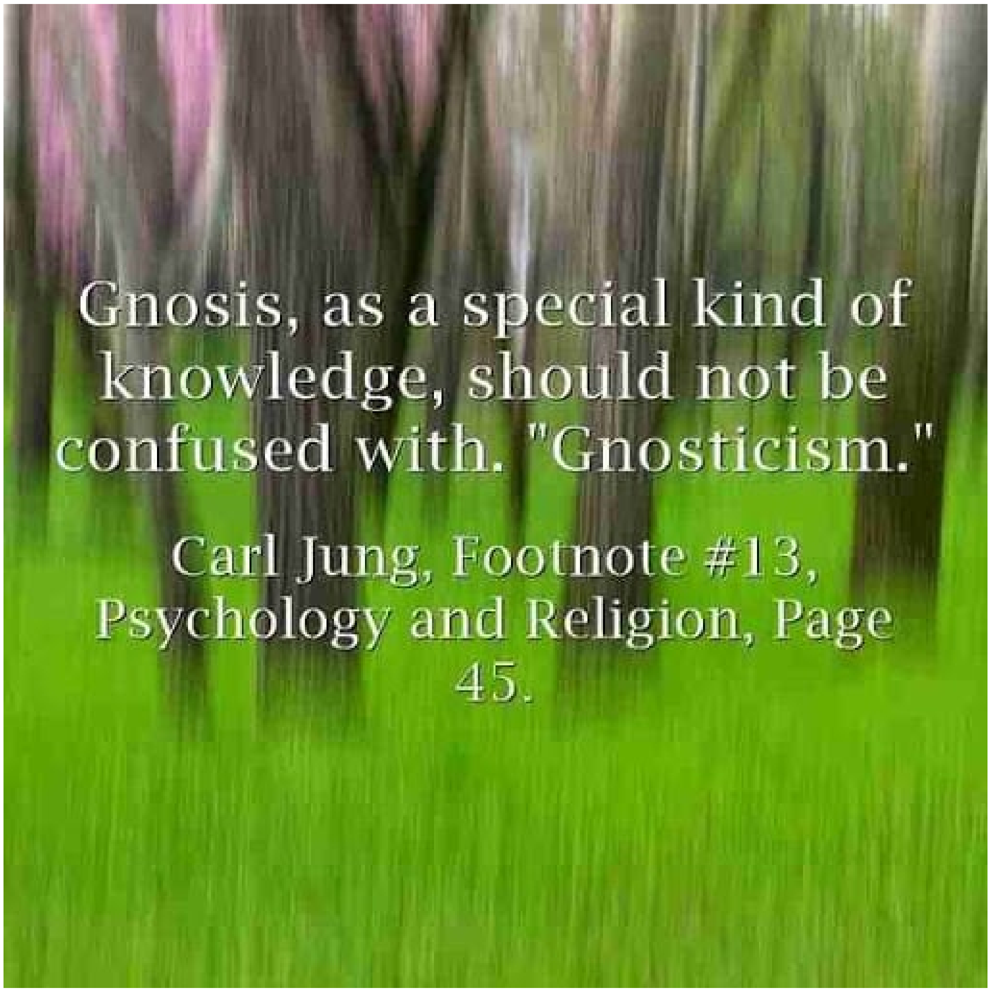
~Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.



Children are educated by what the grownup is and not by what he says. . ~Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174

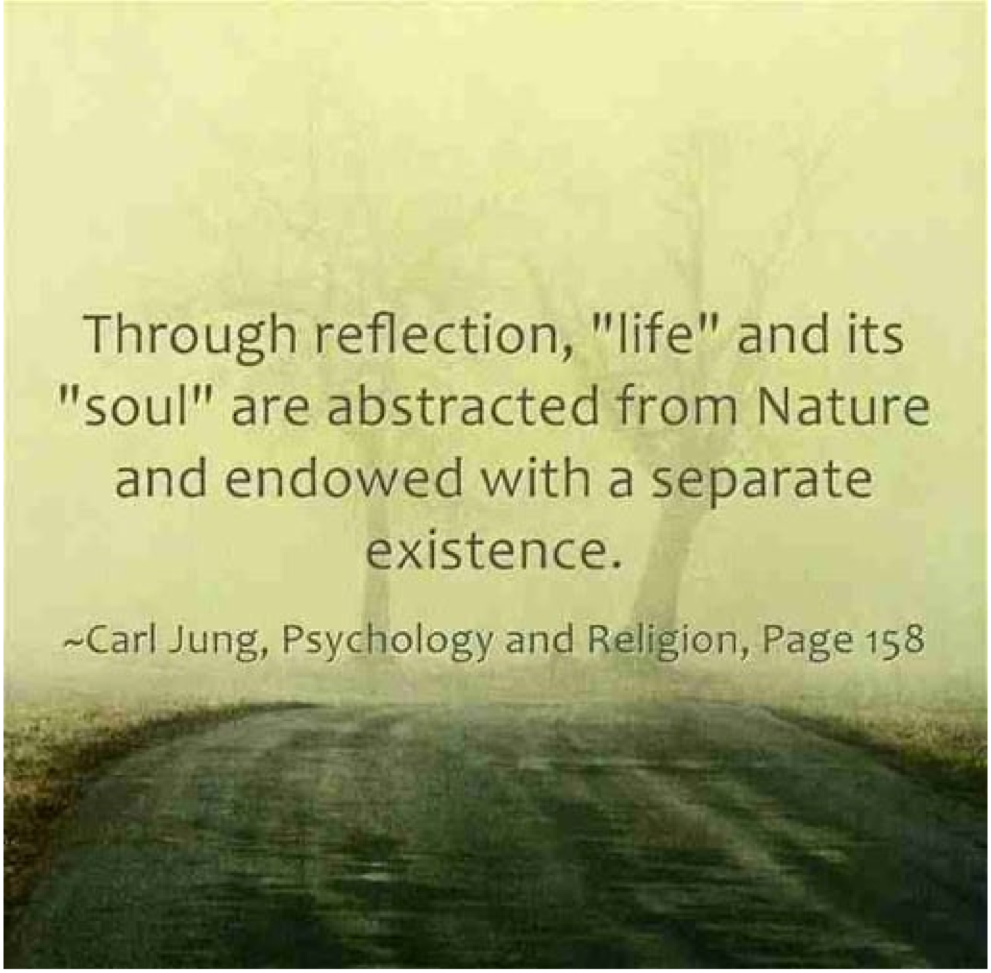
- ~Carl Jung, Archetypes and the Collective Unconscious, Page 174

[115]



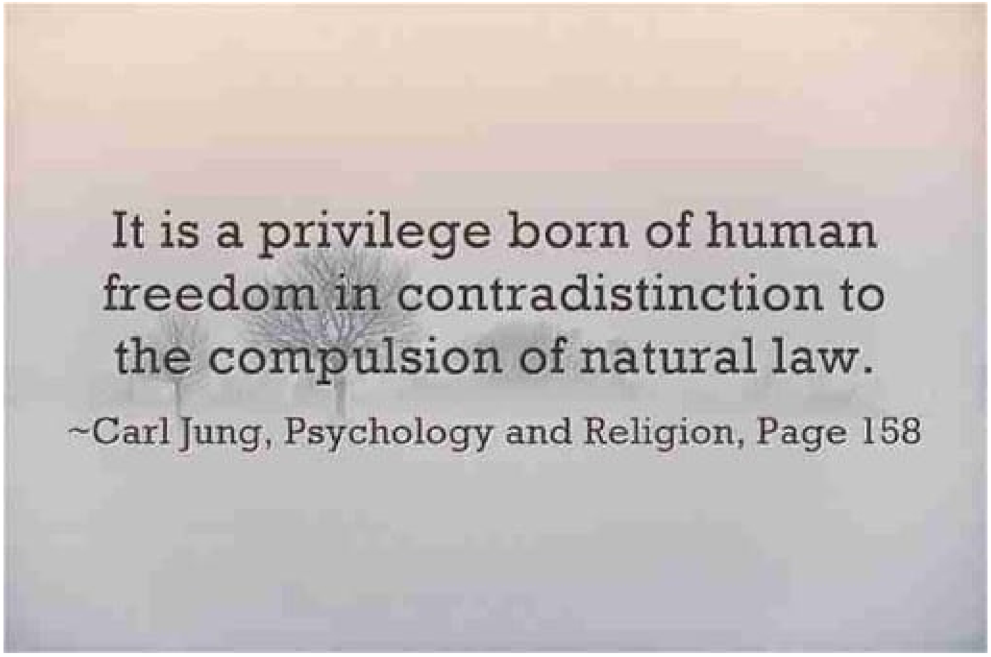
Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism."

Carl Jung, Footnote #13, Psychology and Religion, Page 45.



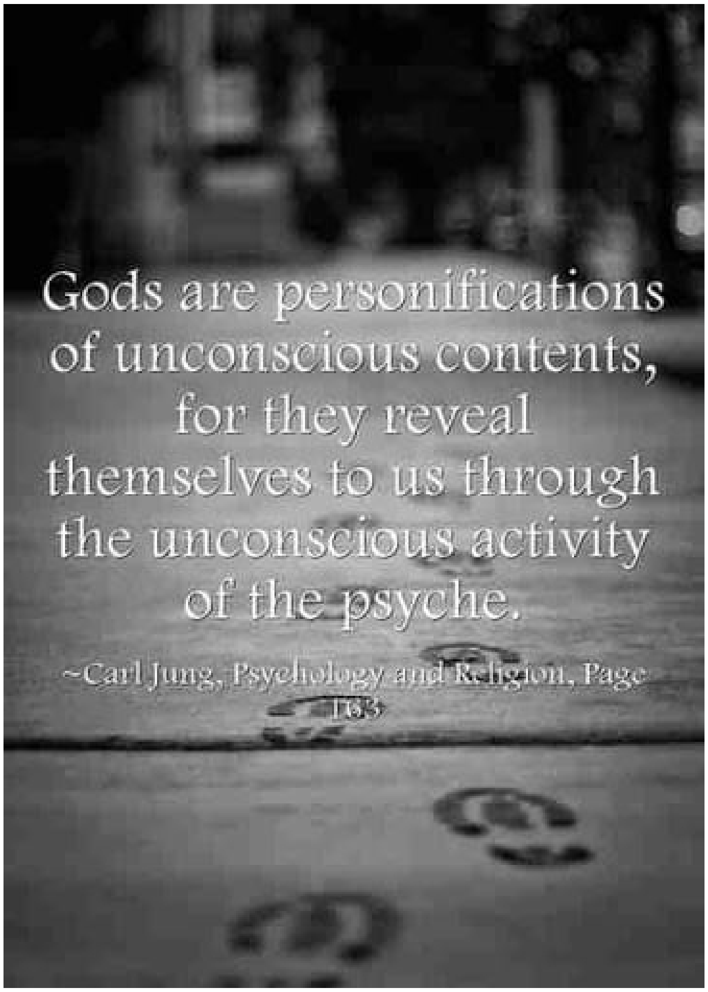
Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence.

~Carl Jung, Psychology and Religion, Page 158



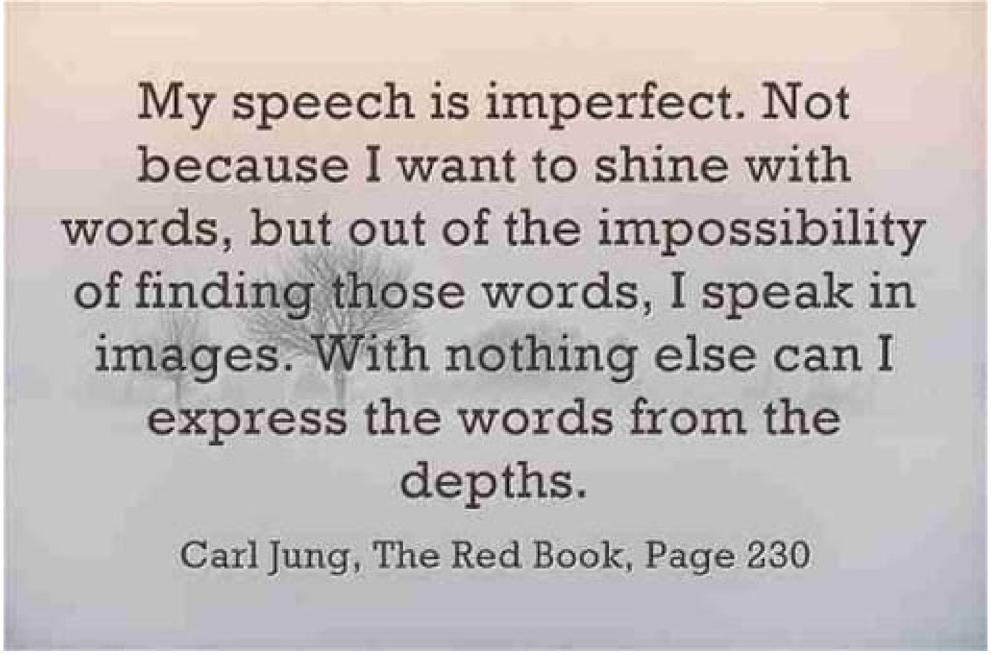
It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

~Carl Jung, Psychology and Religion, Page 158



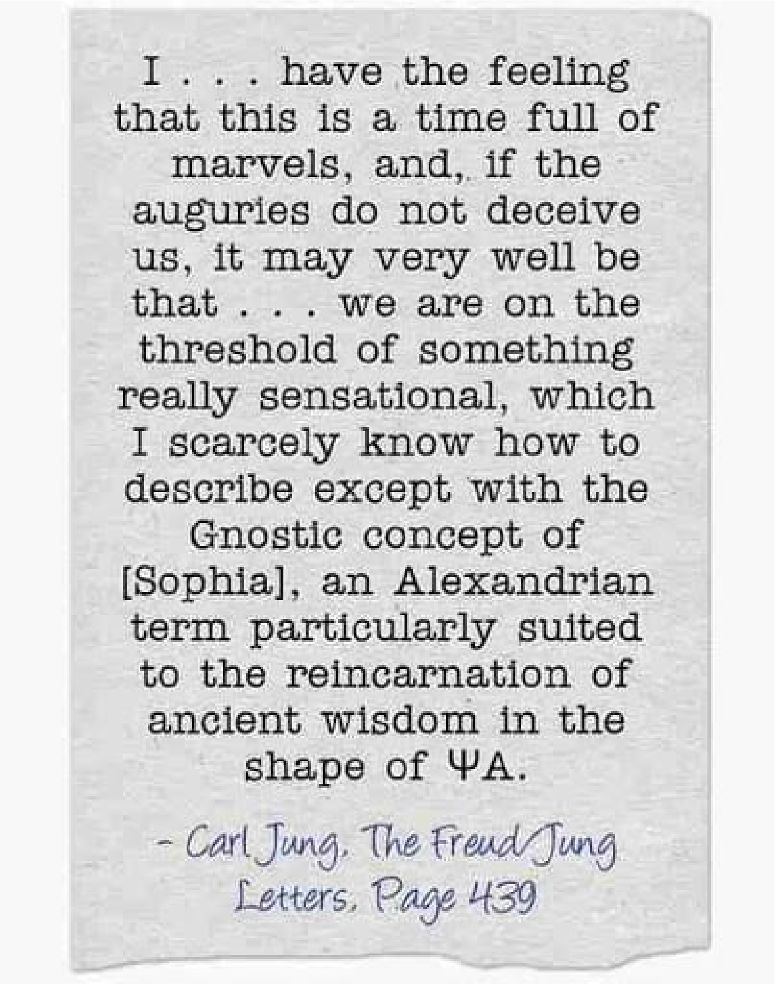
Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche.

~Carl Jung, Psychology and Religion, Page 163



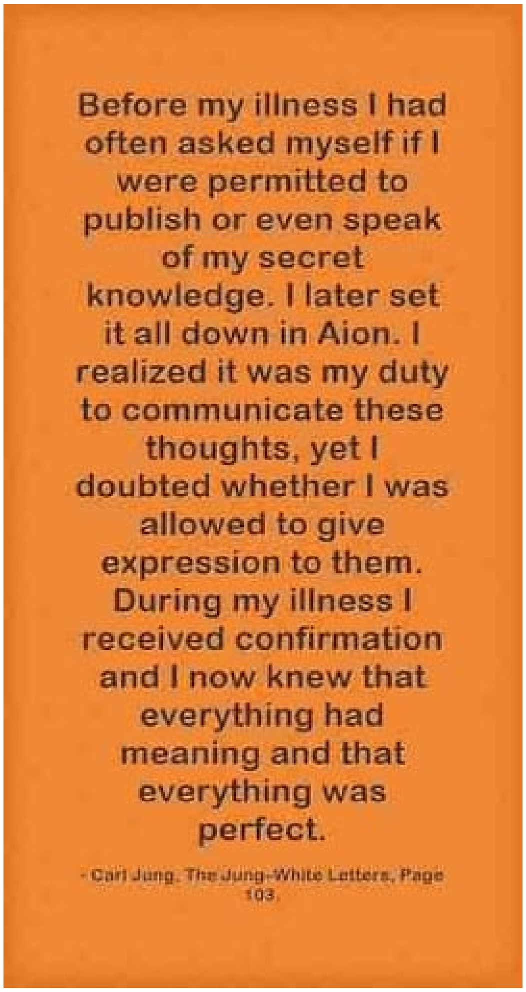
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230



I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA.

- Carl Jung, The Freud/Jung Letters, Page 439

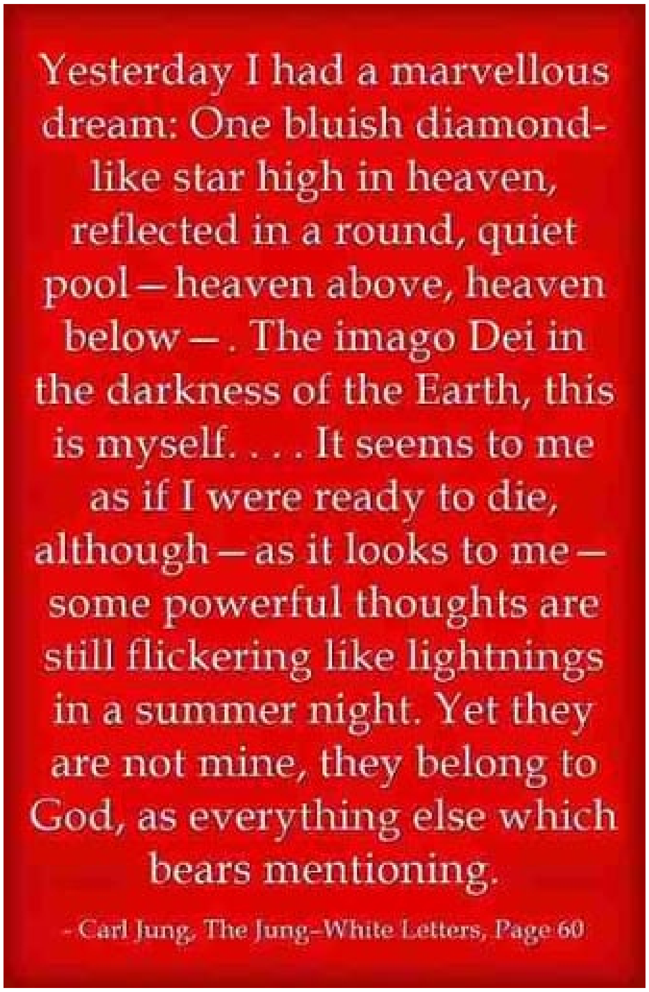


Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect.

- Carl Jung, The Jung-White Letters, Page 103.

[121]

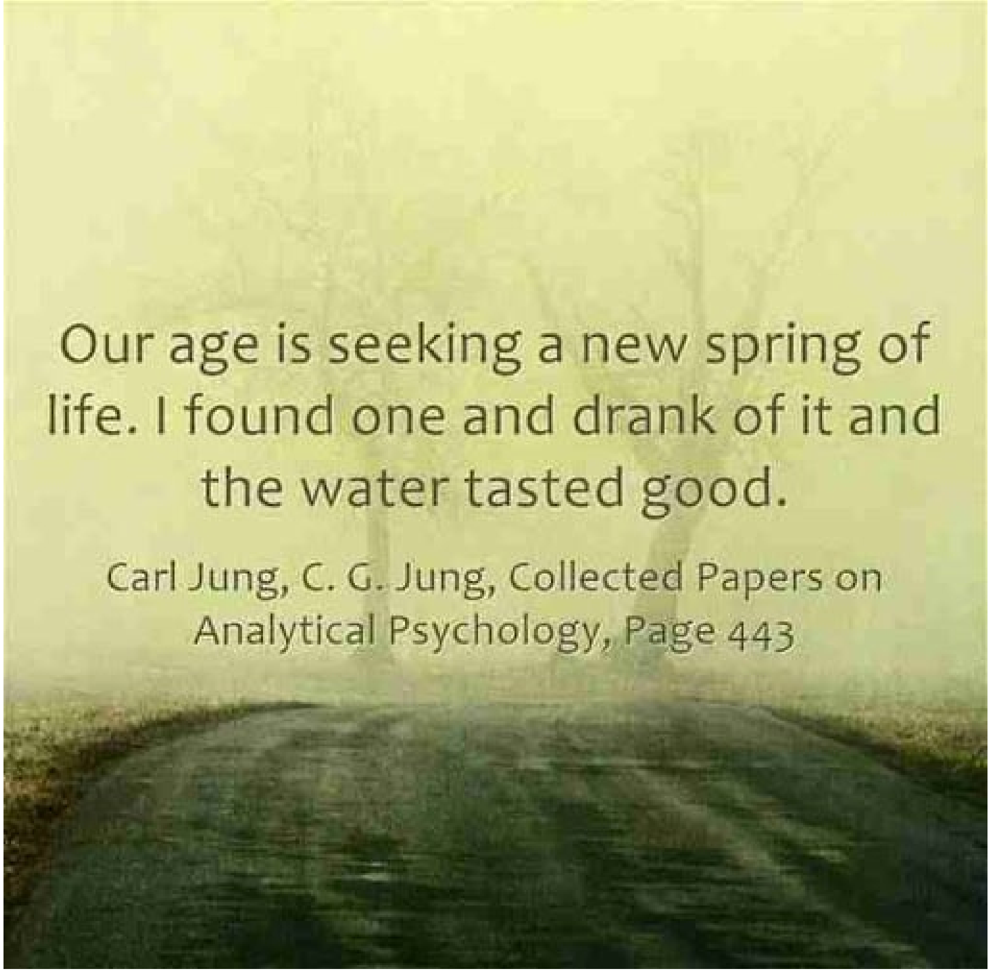
[122]



Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning.

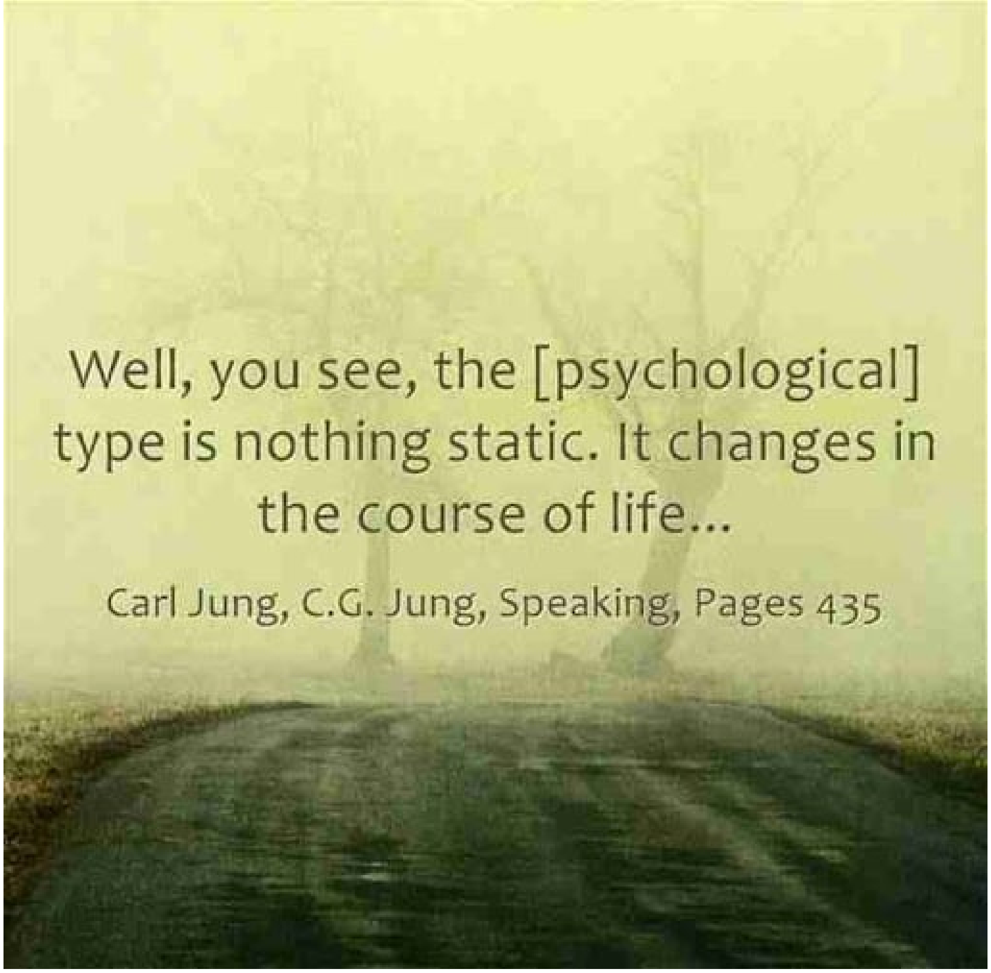
- Carl Jung, The Jung-White Letters, Page 60

[123]



Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.

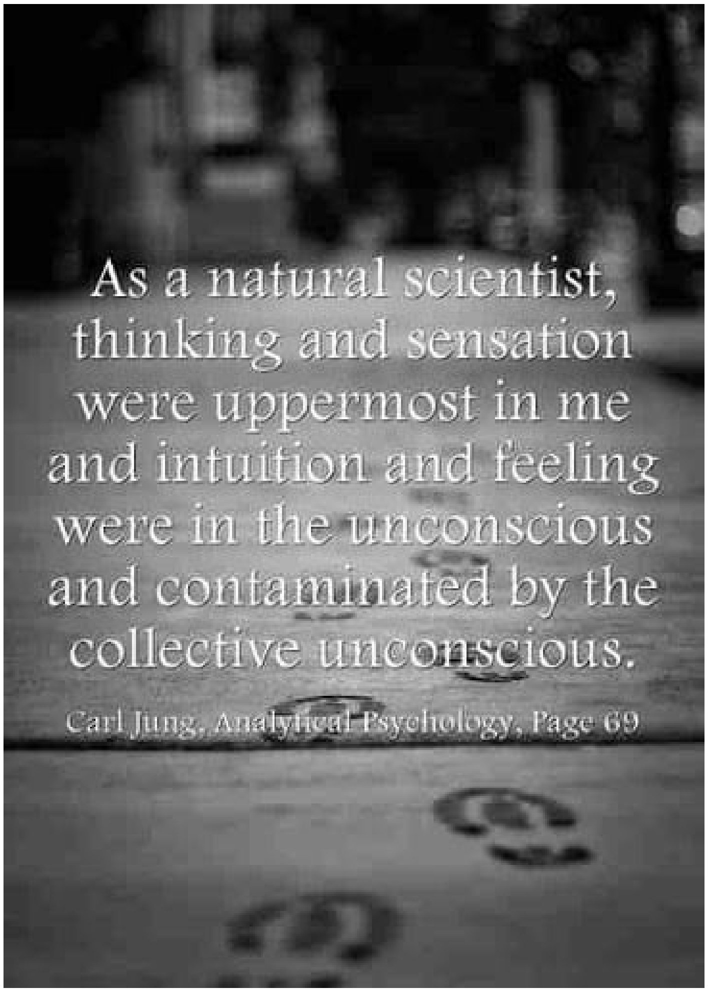
Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443



Well, you see, the [psychological] type is nothing static. It changes in the course of life...

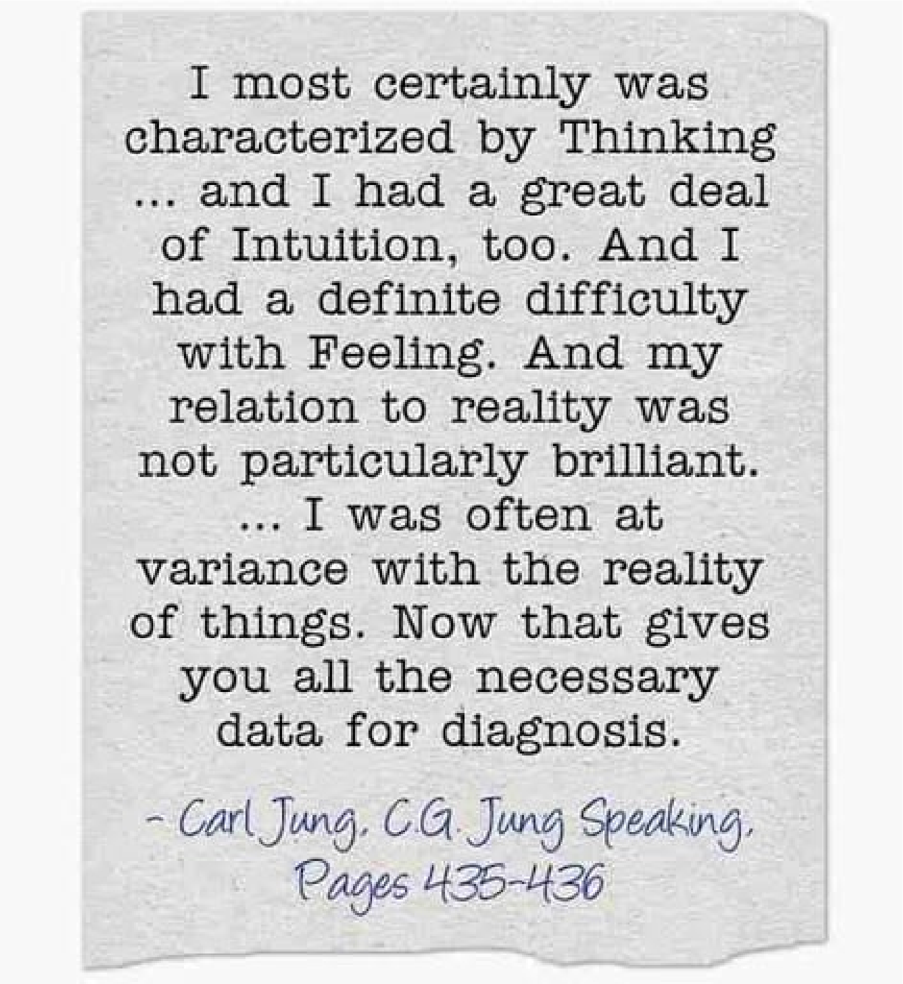
Carl Jung, C.G. Jung, Speaking, Pages 435

[125]



As a natural scientist,
thinking and sensation
were uppermost in me
and intuition and feeling
were in the unconscious
and contaminated by the
collective unconscious.

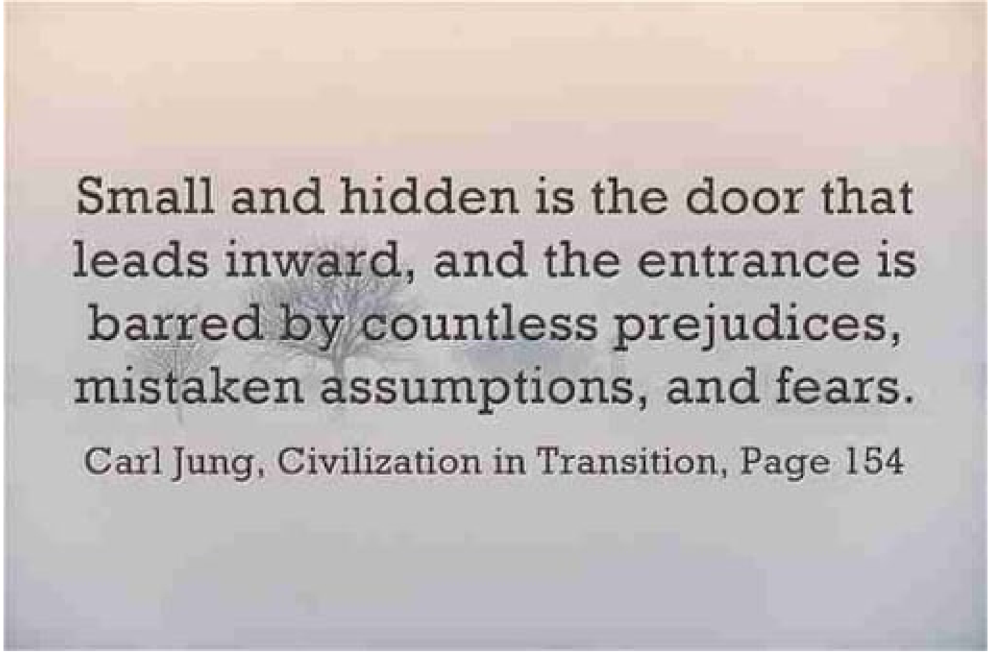
Carl Jung, Analytical Psychology, Page 69



I most certainly was characterized by Thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis.

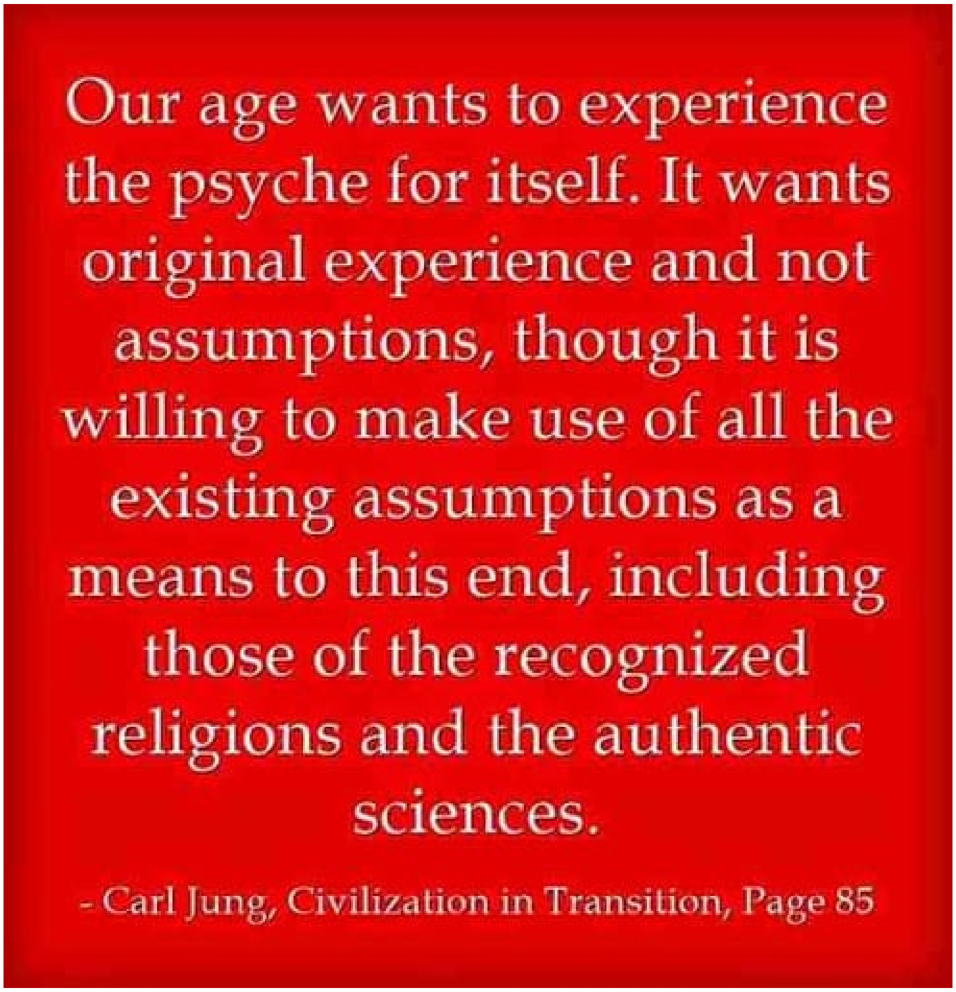
- Carl Jung, C.G. Jung Speaking,
Pages 435-436

[127]



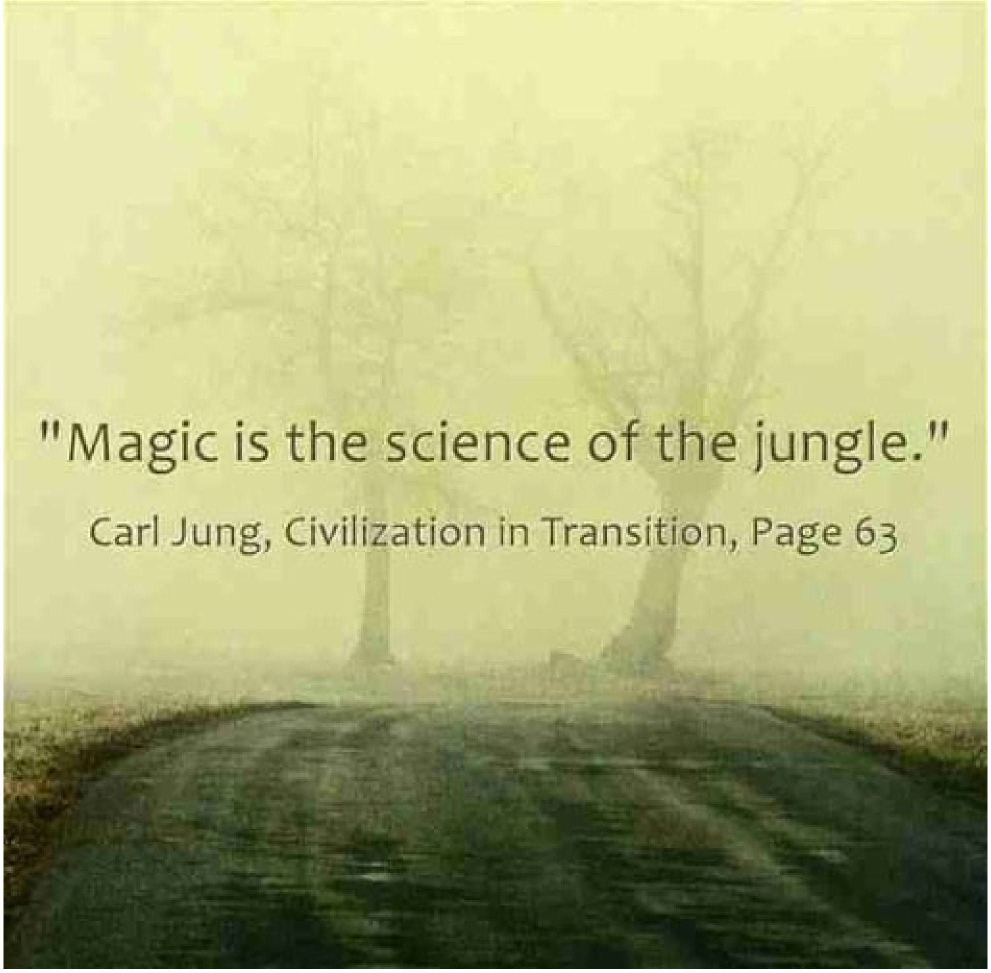
Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears.

Carl Jung, Civilization in Transition, Page 154



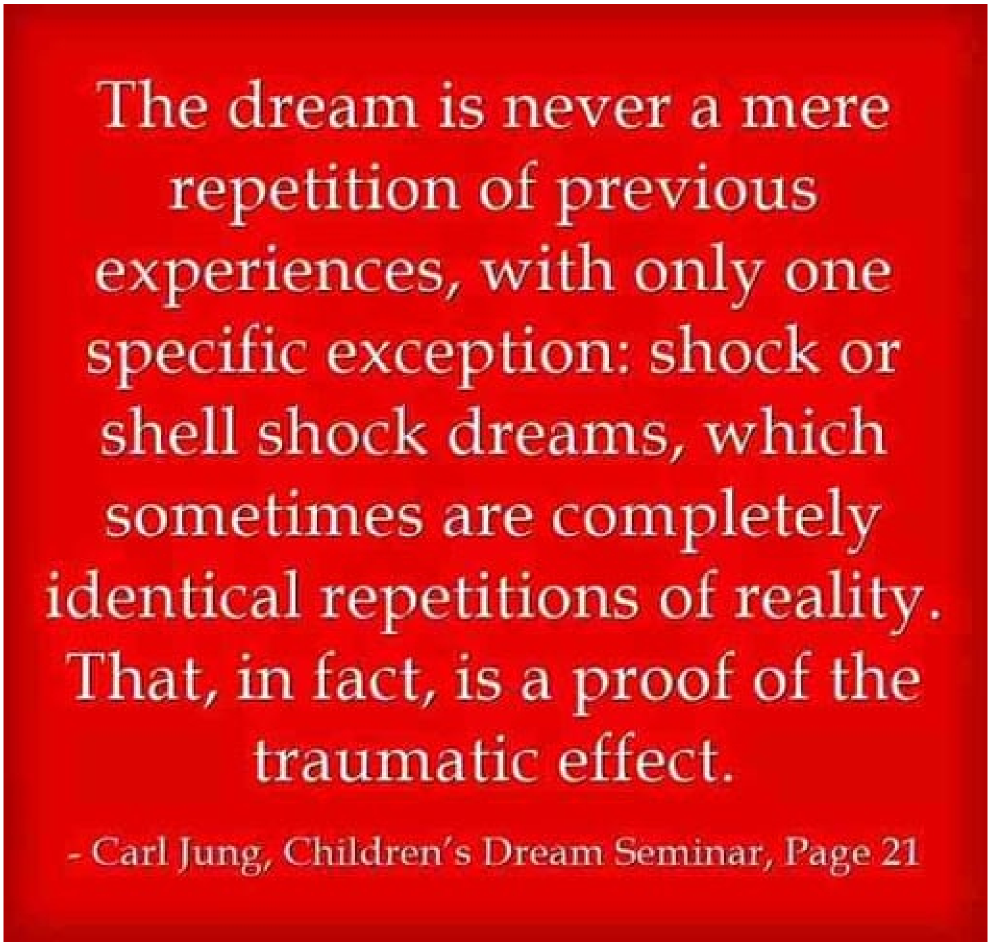
Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences.

- Carl Jung, Civilization in Transition, Page 85



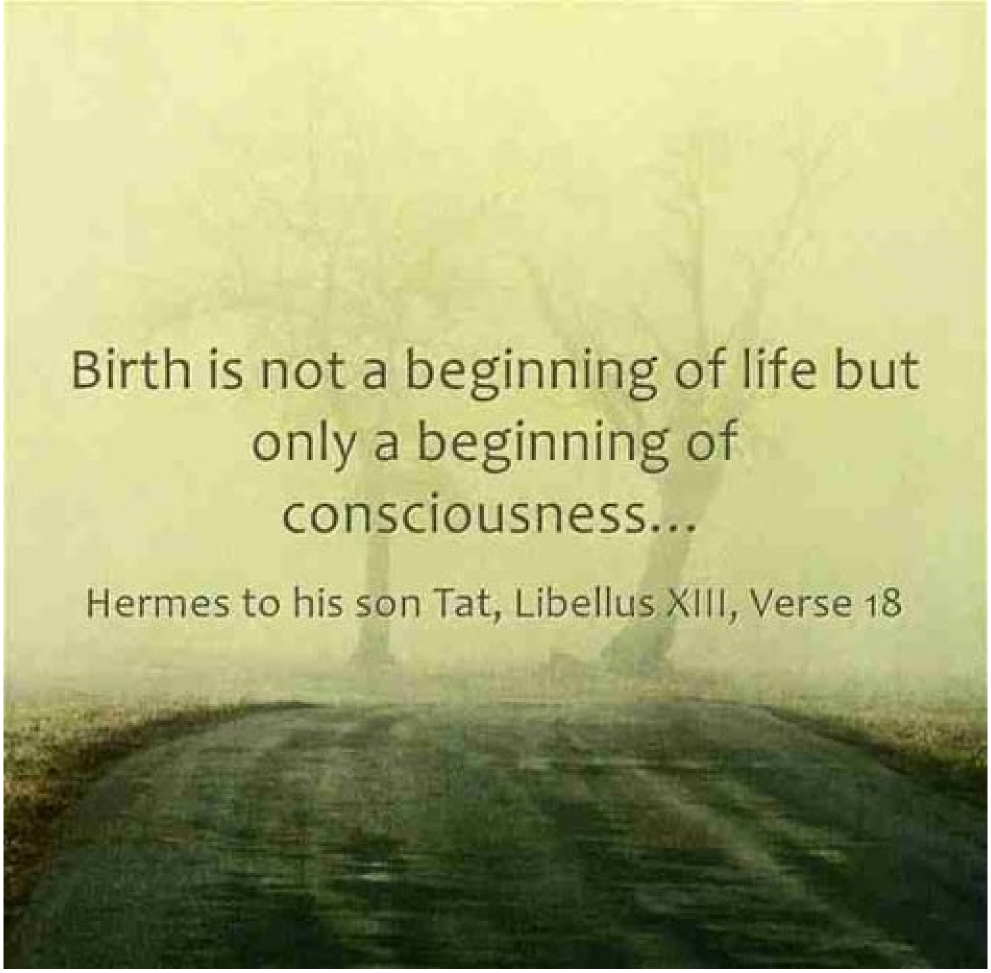
"Magic is the science of the jungle."

Carl Jung, Civilization in Transition, Page 63

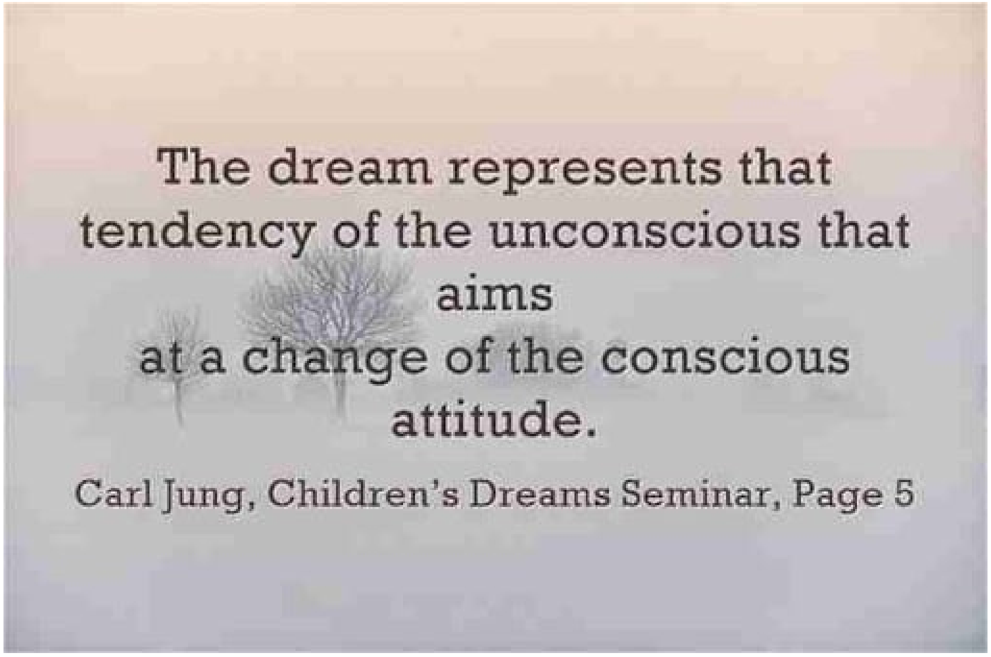


The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect.

- Carl Jung, Children's Dream Seminar, Page 21

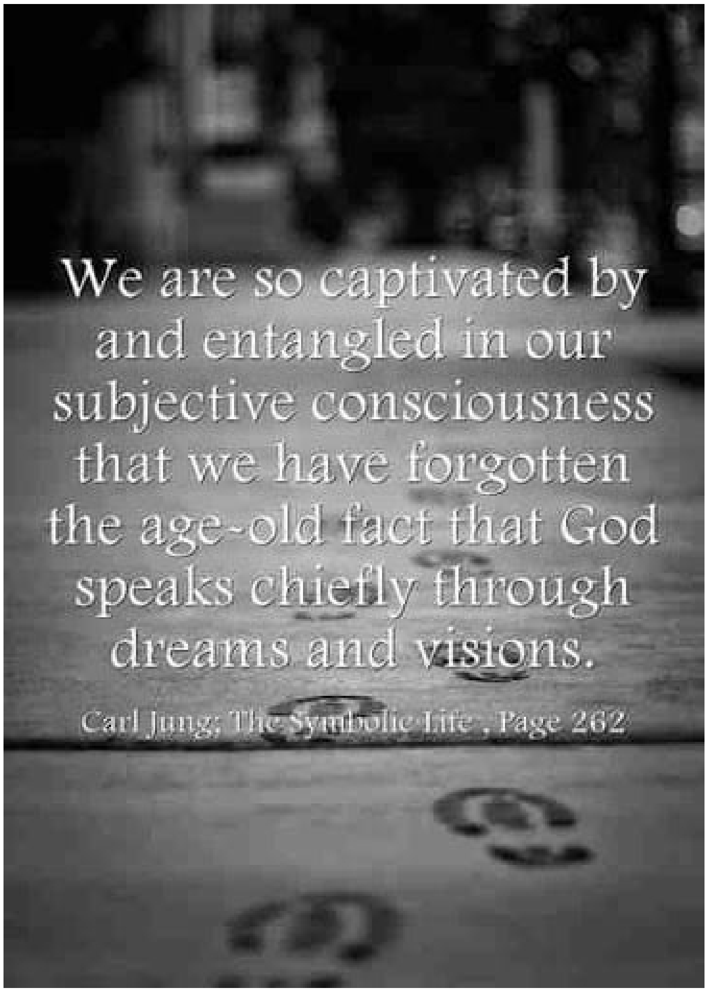


Birth is not a beginning of life but only a beginning of consciousness…
Hermes to his son Tat, Libellus XIII, Verse 18



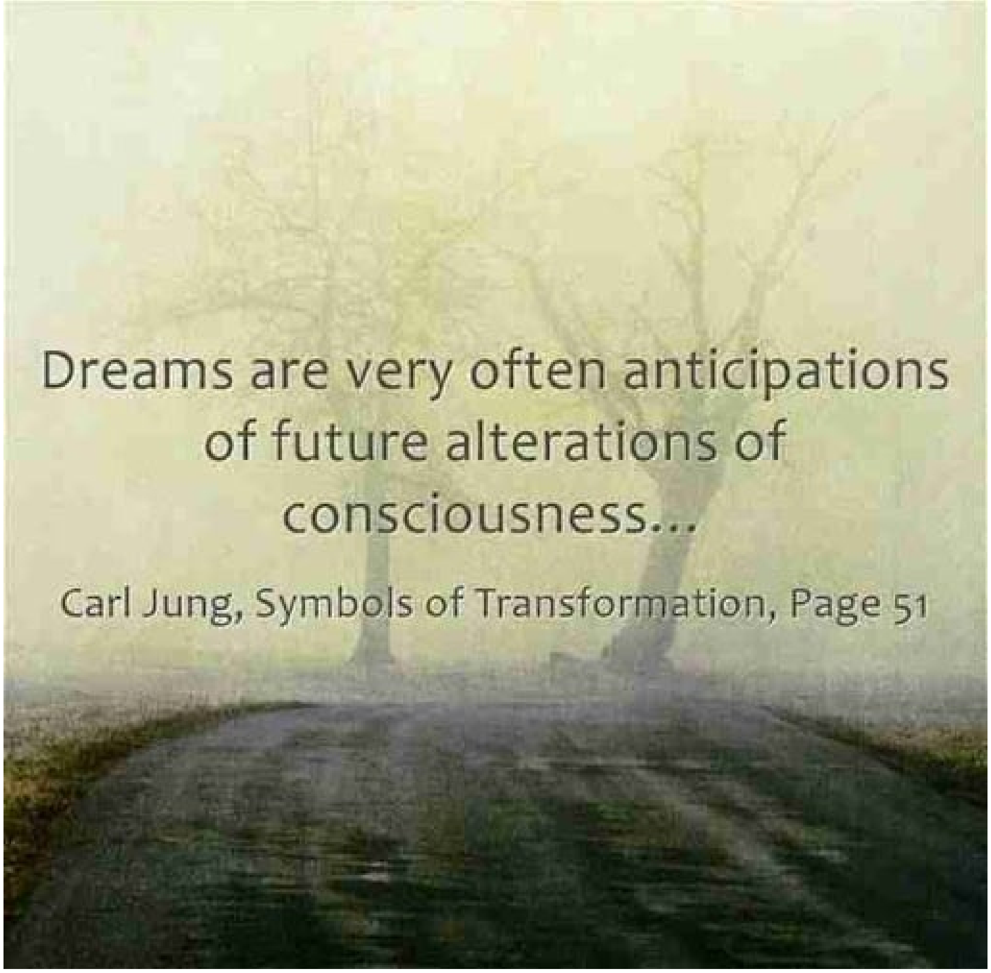
The dream represents that
tendency of the unconscious that
aims
at a change of the conscious
attitude.

Carl Jung, Children's Dreams Seminar, Page 5



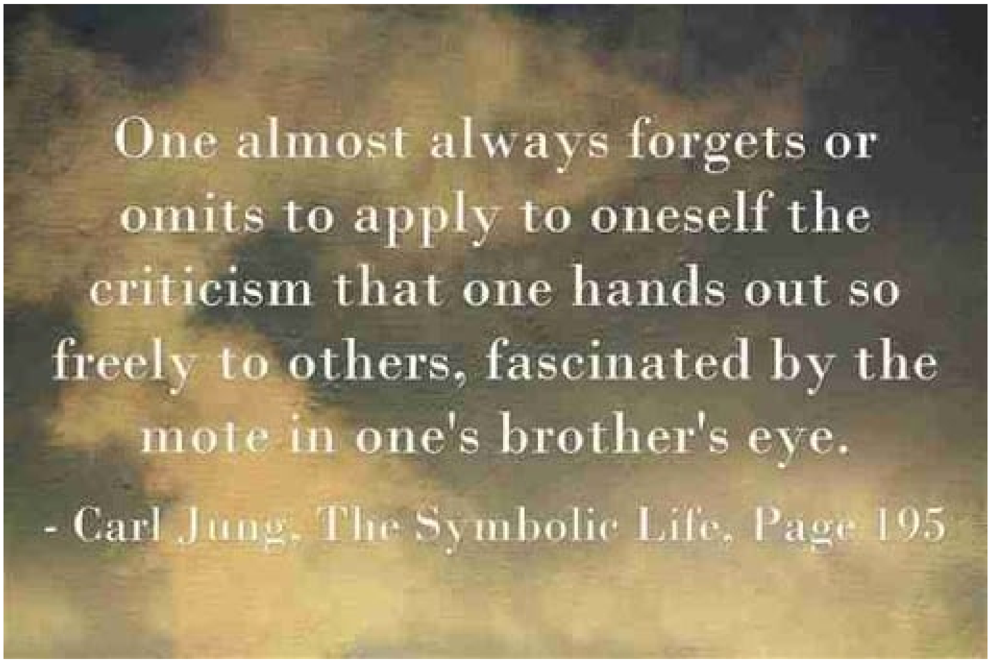
We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

Carl Jung; The Symbolic Life , Page 262



Dreams are very often anticipations of future alterations of consciousness…

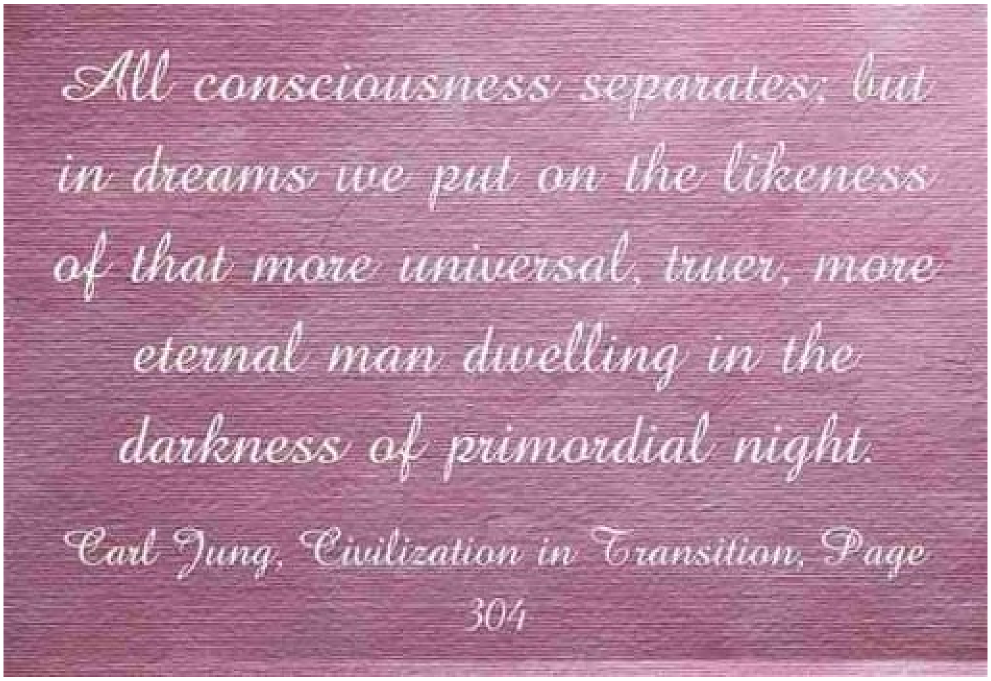
Carl Jung, Symbols of Transformation, Page 51



One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye.

- Carl Jung, The Symbolic Life, Page 195

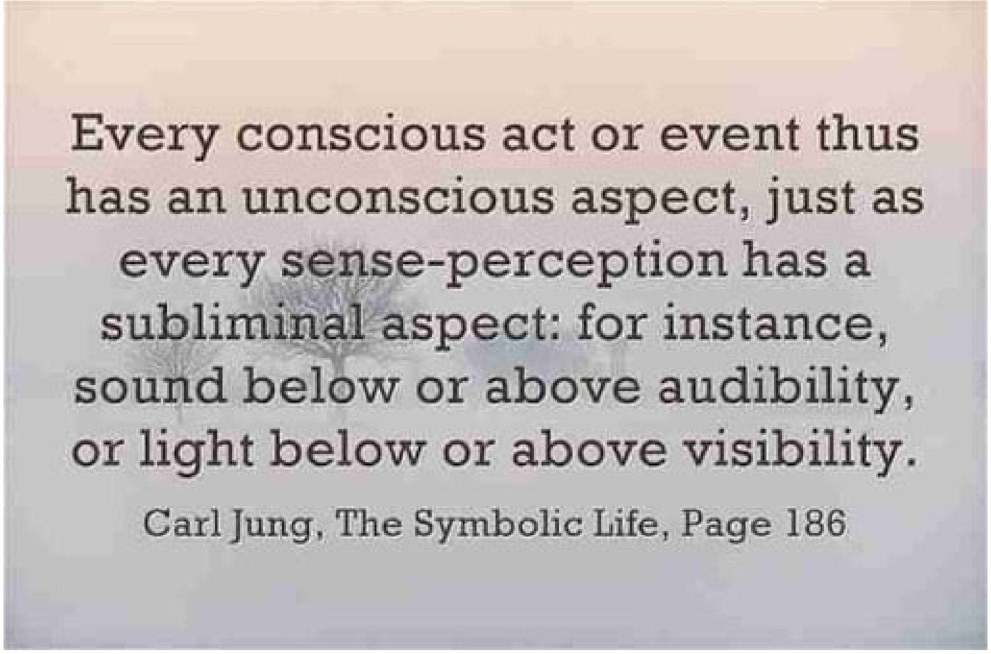
[136]



All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night.

Carl Jung, Civilization in Transition, Page 304

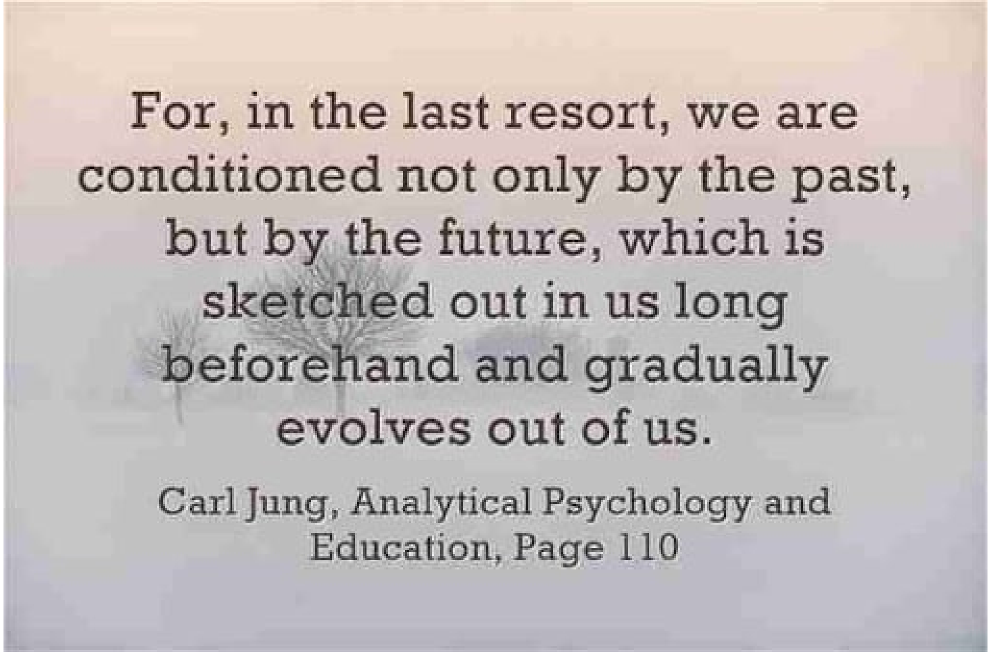
[137]



Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility.

Carl Jung, The Symbolic Life, Page 186

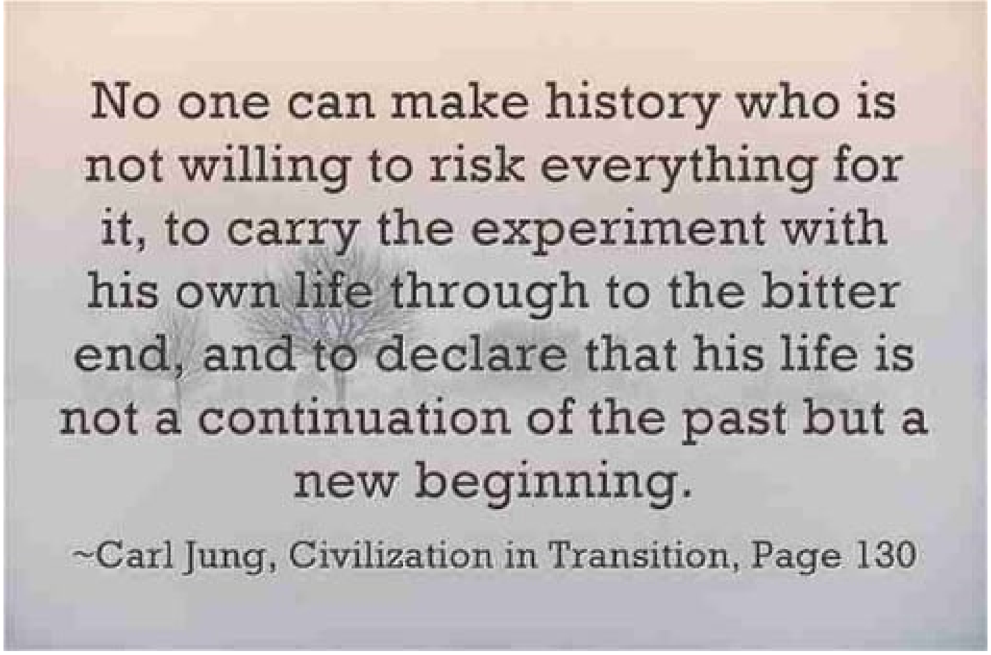
[138]



For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us.

Carl Jung, Analytical Psychology and Education, Page 110

[139]



No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning.

~Carl Jung, Civilization in Transition, Page 130

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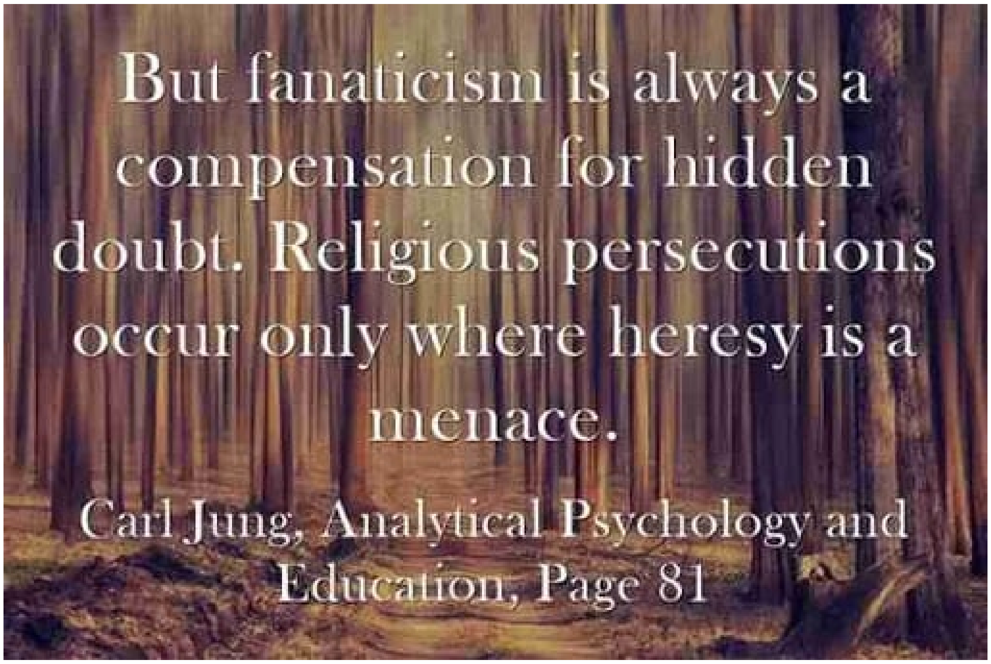

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace.

Carl Jung, Analytical Psychology and Education, Page 81

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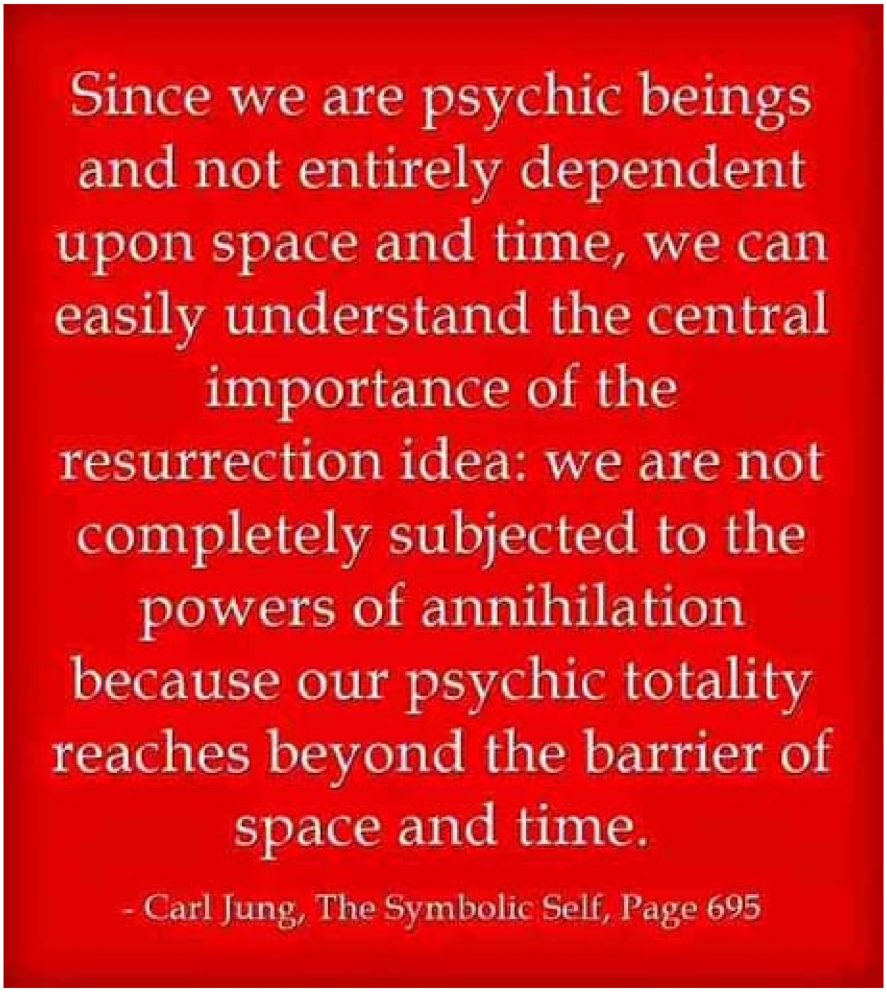
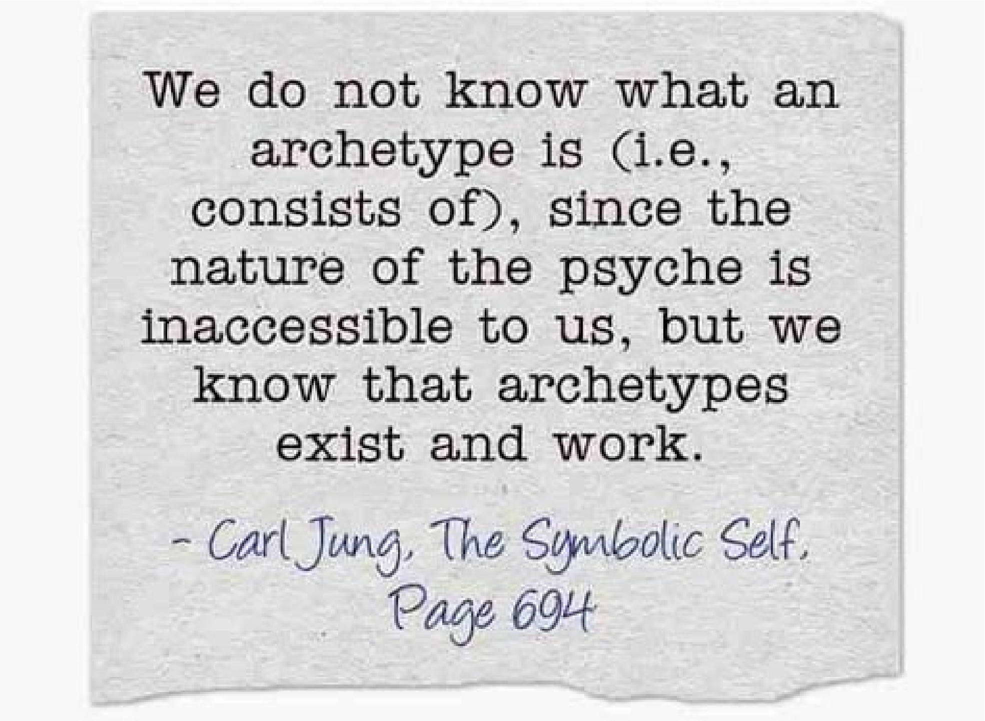


Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time.

- Carl Jung, The Symbolic Self, Page 695



We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work.

- Carl Jung, The Symbolic Self, Page 694

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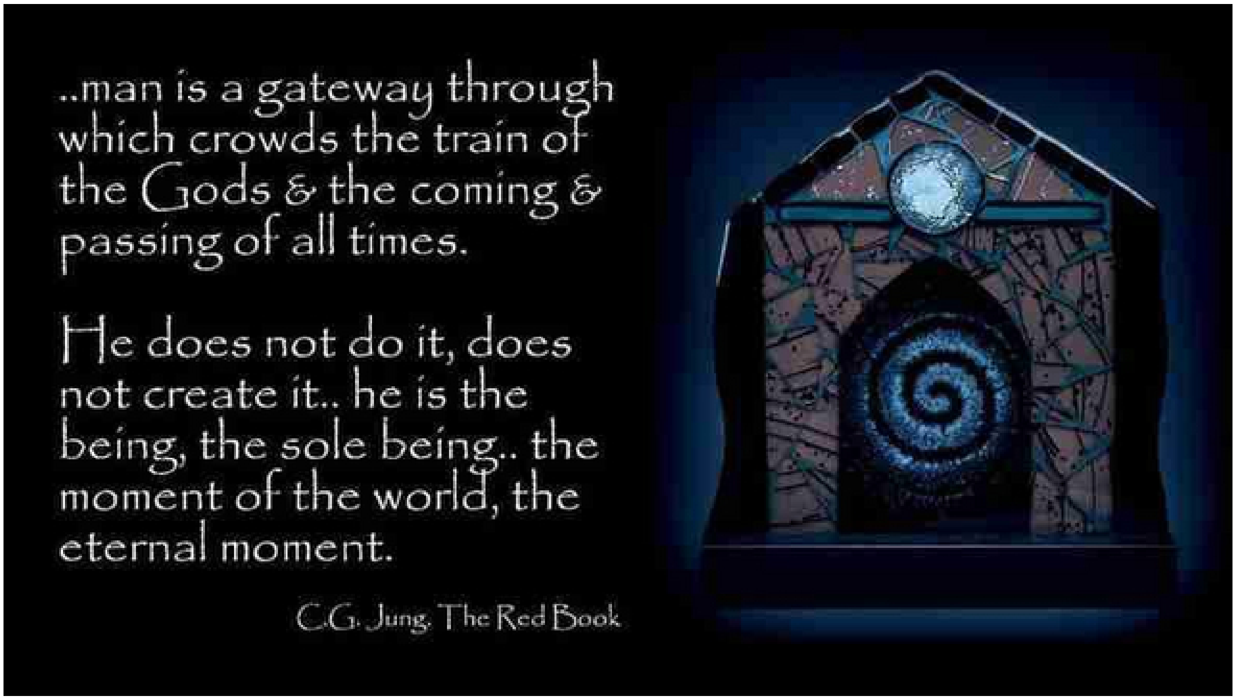
Carl Jung: Man is a gateway, through which you pass from the outer world of Gods (2019-01-01 03:56)

[1]


..man is a gateway through which crowds the train of the Gods & the coming & passing of all times.
He does not do it, does not create it.. he is the being, the sole being.. the moment of the world, the eternal moment.
C.G. Jung, The Red Book

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.

"At immeasurable distance a lonely star stands in the zenith.

"This is the one God of this one man, this is his world, his Pleroma, his divinity. "In this world, man is Abraxas, the creator and destroyer of his own world. "This star is the God and the goal of man.

This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

"When the greater world turns cold, the star shines.

"Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.

"Man here, God there.

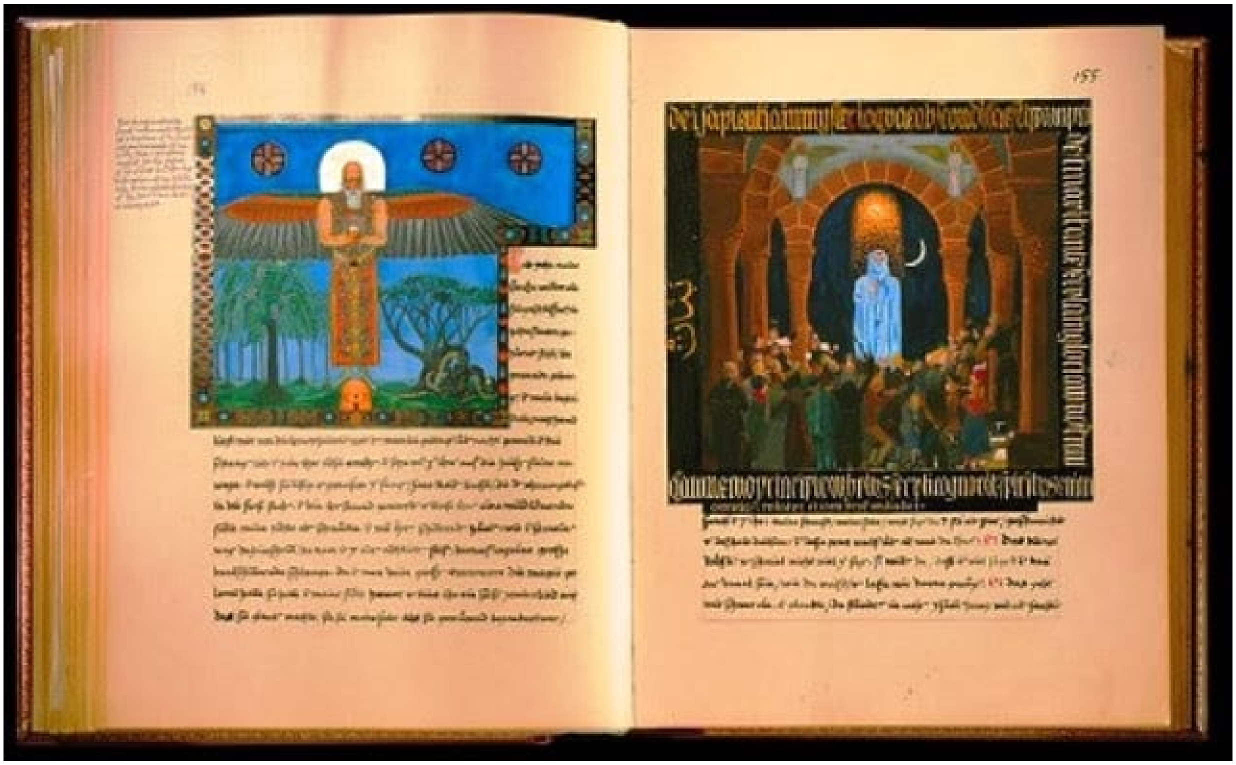
"Weakness and nothingness here, eternally creative power there.

"Here nothing but darkness and clammy cold there total sun." Carl Jung, Red Book, Page 354.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f2b3f-12bgateway.jpg`

In the renewed world you can have no outer possessions, unless you create them out of yourselves. (2019-01-01 05:12)

[1]



"In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness" The Red Book (Draft), Footnote 163,

This play that I witnessed is my play, not your play.

It is my secret, not yours.

You cannot imitate me.

My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you.

You have your own. [See Footnote 163]

He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love.

A mountain is nothing, and a grain of sand holds kingdoms, or also nothing.

Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate.

Turn your anger against yourself, since only you stop yourself from looking and from living.

The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.

But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world. Carl Jung, The Red Book, Page 178.

"In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness" The Red Book (Draft), Footnote 163,

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/4dd86-mystery.jpg`

We also live in our dreams, we do not live only by day. (2019-01-01 05:17)

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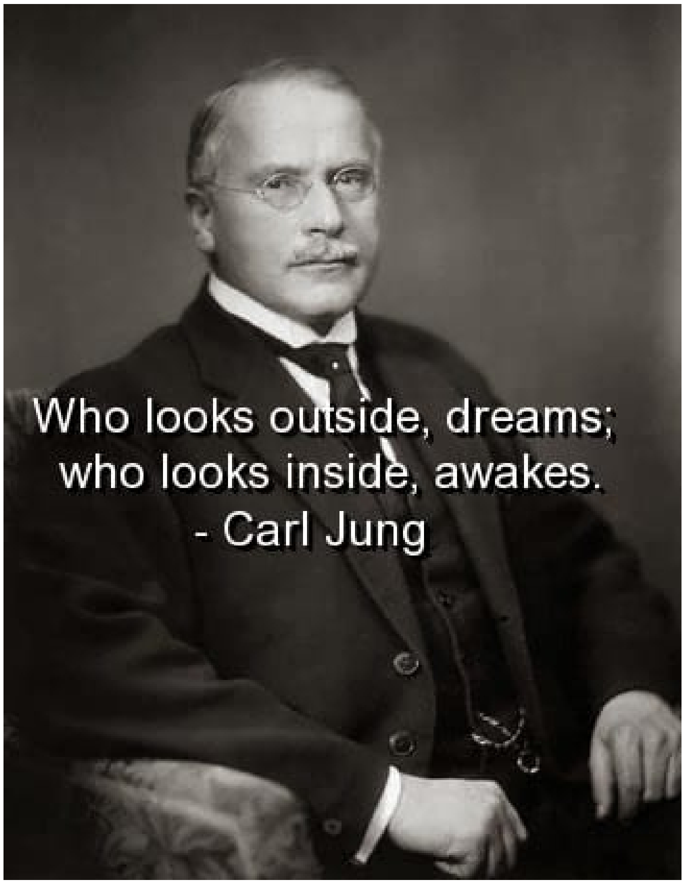


We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung, The Red Book, Page 242.

Footnote 119: The Draft has here, in addition: ’Are you smiling? The spirit of this time would want to make you believe that the depths are no world and no reality" (p. 74). Sometimes we accomplish our greatest deeds in dreams. Carl Jung, The Red Book, Page 242.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/953c1-look.jpg`

Carl Jung’s Visions of the Battle of The Marne and the Battle of Ypres in World War I (2019-01-01 05:23)

[1]

[Carl Jung's Visions of the Battle of The Marne and the Battle of Ypres in World War I.]

"I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. [93]
The up-welling blood streams out of me.

You all have a share in the murder. [94]

In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory. [95]"

Footnote 93: In "Transformation symbolism in the mass," (1942), Jung commented on the motif of the identity of the sacrificer and the sacrificed, with particular reference to the visions of Zosimos of Panapolis, a natural philosopher and alchemist of the third century.

Jung noted: "What I sacrifice is my egotistical claim, and by doing this I give
up myself Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice" (CW II, §397).

Cf also the Katha Upanishad, ch. 2, verse 19. Jung cited the next two
verses of the Katha Upanishad on the nature of the self in 1921 (CW 6, §329).

There is a line in the margin of Jung's copy by these verses in the Sacred Books of the East, vol. Xv, pt. 2, p. II.

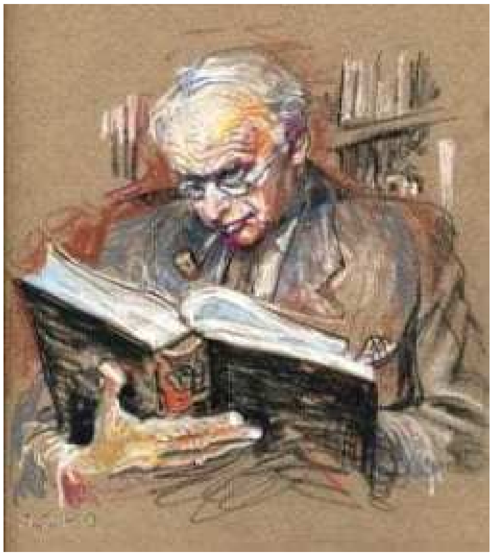
In "Dreams," Jung noted in connection with a dream "My intensive unconscious relation to India in the Red Book" (p. 9).

Footnote 94: Jung elaborated the theme of collective guilt in “After the catastrophe" (1945, CW 10). The Red Book.

Footnote 95:The reference is to the events of World War 1. The autumn of 1914 (when Jung wrote this section of "layer two") saw the battle of the Marne and the first battle of Ypres. The Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/6390d-marne.jpg`

Carl Jung Institutes, Societies, Organizations, Discussion Groups (2019-01-01 05:34)



A.E. Waite [1]A.E. Waite The Hermetic Museum

Alchemical Texts in English: [2]Alchemical Texts in English

Alchemy Website [3]The Alchemy Website

Amy and Arnold Mindell Website - [4]Amy and Arnold Mindell Website

Analytical Psychology Club of San Francisco [5]Analytical Psychology Club of San Francisco

Analytical Society of Western New York [6]APSWNY/Jung Center Buffalo

Apple Farm Community [7]Apple Farm Jungian Retreat Center

ARAS C.G. Jung Concordance [8]ARAS C.G. Jung Concordance

Archetypes in Action [9]Archetypes in Action

Archive for Research in Archetypal Symbolism [[10]Archive Research in Archetypal Studies

Arthur Miller Deciphering the Cosmic Number: The Strange Friendship of Wolfgang Pauli and Carl Jung [11]Arthur Miller - Deciphering the Cosmic Number: The Strange Friendship of Wolfgang Pauli and Carl Jung

Asheville Jung Center [12]Asheville Jung Center

Assissi Institute Brattleboro, VT [13]Assissi Institute Brattleboro, VT

Association for Humanistic Psychology [14]Association for Humanistic Society

Atlanta Psychoanalytic Society [15]Atlanta Psychoanalytic Society

Barbara Hannah Jungian Active Imagination & Hypnagogia [16]Barbara Hannah - Jungian Active Imagination & Hypnagogia

Boulder Friends of Jung [17]Boulder Friends of Jung

C.G. Jung and Jungian Analysis [18]C.G. Jung and Jungian Analysis

C.G. Jung Association of Central Ohio [19]C.G. Jung Association of Central Ohio

C.G. Jung Center of Chicago[20]C.G. Jung Center of Chicago

C.G. Jung Center of Evanston [21]C.G. Jung Center of Evanston

C.G. Jung Center of Houston [22]C.G. Jung Center of Houston

C.G. Jung Center of New York [23]C.G. Jung Institute of New York City

C.G. Jung Center of Philadelphia [24]C.G. Jung Center of Philadelphia

C.G. Jung Foundation Books Series [25]C.G. Jung Foundation Books Series

C.G. Jung Center of San Antonio [26]C.G. Jung Center of San Antonio

C.G. Jung Club of Orange County, CA [27]C.G. Jung Club of Orange County CA.

C.G. Jung Foundation of New York City [28]C.G. Jung Foundation of New York City

C.G. Jung Institute of Boston [29]C.G. Jung Institute of Boston

C.G. Jung Institute of Chicago [30]C.G. Jung Institute of Chicago

C.G. Jung Institute of Dallas [31]C.G. Jung Institute of Dallas

C.G. Jung Institute of Los Angeles [32]C.G. Jung Institute of Los Angeles

C.G. Jung Institute of San Francisco [33]C.G. Jung Institute of San Francisco

C.G. Jung Institute of Santa Fe [34]C.G. Jung Institute of Santa Fe

C.G. Jung page [35]C.G. Jung Page

C.G. Jung Society of Atlanta [36]C.G. Jung Society of Atlanta

C.G. Jung Society of Austin [37]C.G. Jung Society of Atlanta

C.G. Jung Society of the Triangle [38]C.G. Jung Society of the Triangle

C.G. Jung Society of Colorado [39]C.G. Jung Society of Colorado

C.G. Jung Society of Colorado Springs[40]C.G. Jung Society of Colorado Springs

C.G. Jung Society of Lafayette, Louisiana [41]C.G. Jung Society of Lafayette, Louisiana

C.G. Jung Society of New Mexico [42]C.G. Jung Society of Santa Fe, N.M.

C.G. Jung Society of New Orleans [43]C.G. Jung Society of New Orleans

C.G. Jung Society of New York [44]C.G. Jung Society of New York

C.G. Jung Society of Northern Alaska[45]C.G. Jung Society of Northern Alaska

C.G. Jung Society of North Texas [46]C.G. Jung Society of North Texas

C.G. Jung Society of Olympia [47]C.G. Jung Society of Olympia, Washington

C.G. Jung Society of Sarasota [48]C.G. Jung Society of Sarasota, FL.

C.G. Jung Society of Seattle [49]C.G. Jung Society of Seattle, WA.

C.G. Jung Society of St. Louis [50]C.G. Jung Society of St. Louis, MO

C.G. Jung Society of Utah [51]C.G. Jung Society of Utah

C.G. Jung Society of Vermont [52]C.G. Jung Society of Vermont

C.G. Jung Society of Washington [53]C.G. Jung Society of Washington

C.G. Jung Society of West Jersey [54]C.G. Jung Society of West Jersey

C.G. Jung’s Funeral Sermon [55]Carl Jung’s Funeral Sermon given by Pastor Werner Meyer

Center for Jungian Studies [South Florida] [56]Center for Jungian Studies of South Florida

Centerpoint Education Center [57]Centerpoint Education Center

Charleston Jung Society [58]Charleston Jung Society

Chrysalis Institute [59]Chrisalis Institute

Clark University [60]Clark University Jung/Freud Files

Colorado Sand Play Therapy Association [61]Colorado Sand Play Association

Connecticut Association of Jungian Studies[62]Connecticut Association of Jungian Studies

Daryl Sharp C.G. Jung Lexicon [63]Daryl Sharp C..G. Jung Lexicon

Dream Studies/Lucid Dreaming [64]Dream Studies Lucid Dreaming Organization

Enrique Eskenazi Blog [65]Enrique Eskenazi Jungian Blog

Erich Neumann Art and the Creative unconscious: [66]Erich Neumann Art and the Creative Unconscious

Erich Neumann The Great Mother [67]Erich Neumann The Great Mother

Erich Neumann Origin and History of Consciousness: [68]Erich Neumann The Origin and History of Consciousness Vol. 2

ETH C.G. Jung Papers Collection [69]ETH C.G. Jung Papers Collection

Fay Lecture Series [70]The Fay Lecture Series

Florida Association of Jungian Analysts [71]Florida Association of Jungian Analysts

Foundation C.G. Jung, Institutes, Alumni, Supporters & Friends [72]Foundation C.G. Jung Institutes for Alumni, Supporters, & Friends

Friedrich Nietzche - The Complete Works of Friedrich Nietzche [73]The Complete Works of Friedrich Nietzche

Friends of Jung Boulder, AZ [74]Friends of Jung Boulder, AZ

Friends of Jung Central Indiana [75]Central Indiana Friends of Jung

Friends of Jung Charlotte [76] Charlotte Friends of Jung

Friends of Jung Cincinnati [77]Friends of Jung Cincinnati, OH

Friends of Jung Cleveland, OH [78]Friends of Jung Cleveland, OH

Friends of Jung Glens Falls, NY [79]Friends of Jung Glens Falls, NY

Friends of Jung Greenville, SC [80]Friends of Jung Greenville, SC

Friends of Jung Eugene, OR [81]Friends of Jung Eugene, OR

Friends of Jung Idaho [82]Friends of Jung Idaho

Friends of Jung Kansas City [83]Friends of Jung Kansas City, MO

Friends of Jung Michigan [84]Friends of Jung in Michigan

Friends of Jung in Northwest Arkansas [85]Friends of Jung in Northwest Arkansas

Friends of Jung in Omaha Nebraska [86]Friend of Jung in Omaha, Nebraska

Friends of Jung in Oregon [87]Friends of Jung in Oregon

Friends of Jung in Phoenix Az. [88]Friends of Jung in Phoenix, AZ

Friends of Jung San Diego[89] Friends of Jung San Diego, CA

Friends of Jung Seattle, WA. [90]Friends of Jung in Seattle, WA.

Friends of Jung [South Alabama] [91]Friends of Jung South Alabama

Friends of Jung Southern, AZ. [92]Friends of Jung in Southern Arizona

Gnosis Archive [93]Gnosis Archive

Gnostic Library Alchemical Texts [94]Gnostic Library Alchemical Texts

Haden Institute [North Carolina] [95]Haden Institute of North Carolina

Henry Corbin Legacy: [96]Henry Corbin Legacy

Henry Corbin Official Website: [97]Official Henry Corbin Website

Heidekolb’s Blog [98]Heidekolb’s Blog

Hilde Kirsch Children’s Center [99]Hilde Kirsch Children’s Center

Houston Jung Center [100]Jung Center of Houston, TX

[101]IAAP

International Association for Jungian Studies [102]International Association for Jungian Studies

International Association for the Study of Dreams [103]International Association for the Study of Dreams

International Dictionary of Psychoanalysis 1871 [104]The International Dictionary of Psychoanalysis

International Society for Psychology as the Discipline for Interiority [105]Psychology as the Discipline of Interiority

Internet Sacred Texts [Alchemy] [106]Internet Sacred Texts [Alchemy]

Inter-regional Society of Jungian Analysts [107]Interegional Society of Jungian Analysts

James Hollis [108]James Hollis Website

J. Gary Sparks [109]J. Gary Sparks Website

Jenna Lilla Self-Realization [110]Jenna Lilla Self-Realization

Journal of Psy Art University of Florida [111]Journal of Psy Art

Journey Conferences [North Carolina] [112]Journey Conferences of North Carolina

Jung 2.0 http://[113]Jung 2.0 Website

Jung, Alchemy, & Consciousness [114]Jung, Alchemy and Consciousness

Jung, Crop Circles and the Re-Emergence of the Archetypal Feminine [115]Crop Circles and Reemergence of Archetypal Feminine

Jung Circle [116]C.G. Jung and Crop Circles

Jung Cleveland [117]C.G. Jung of Cleveland Ohio

Jung Currents [118]Dr. Stephen Parker's Jung Currents

Lance S. Owens The Red Book Lectures [119]The Red Book Lectures

Lance S. Owens C.G. Jung and Erich Neumann The Zaddik, Sophia, and the Shekinah [120]C.G. Jung and Erich Neumann

Maine Jung Center [121]C.G. Jung Maine Center

Marie Louise Von Franz [122]Marie Louise Von Franz Home Page

Marie Louise Von Franz (A Tribute to): [123]Marie Louise Von Franz [A Tribute to]

Marija Gimbutas [124]Marie Gimbutas Website

Marion Woodman Foundation [125]Marion Woodman Foundation

Minnesota Jung Association [126]C.G. Jung Association of Minnesota

Myth and the Real World Blog - [127]Myth and the Real World Blog

Myth, Dreams and Symbols Forum [128]Myth, Dreams and Symbols Forum

New York Association of Analytical Psychology [129]New York Association for Analytical Psychology

New York Center for Jungian Studies [130]New York Center for Jungian Studies

Nour Foundation [Synchronicity][131]Nour Foundation Study of Synchronicity

North Carolina Society of Jungian Analysts [132]Society of Jungian Analysts of North Carolina

North Pacific Institute for Analytical Psychology [133]North Pacific Institute for Analytical Psychology

Opus Archives [134]Opus Archives Website

Pacifica Graduate Institute [135]Pacifica Graduate Institute

Personality and Consciousness Bookstore [136]Personality and Consciousness Bookstore

Philadelphia Jungian Professional Club [137]Jungian Professional Club of Philadelphia

Pittsburgh Society of Jungian Analysts [138]Pittsburgh Society of Jungian Analysts

Robert Sardello "The Open Way" [139]Robert Sardello The Open Way

Sandplay Therapists of America [140]Sandplay Therapy of America

Saybrook Graduate School [141]Saybrook Graduate School

Sigmund Freud - The Comple Works of Sigmund Freud [142]The Complete Works of Sigmund Freud

Society of Analytical Psychology [143]Society of Analytical Psychology

Tallahassee Center for Jungian Studies [144]Center for Jungian Studies in Tallahassee, TN

Temenos Institute Website - [145]Temenos Academy

Bookstores:

Abe Books - [146]Abe Books in United Kingdom

Analytical Psychology Press [147]Analytical Psychology Press

C.G. Jung Foundation Book Service [148]C.G. Jung Foundation Book Service

Castle Books [149]Castle Books

Chiron [150]Chiron Publications

Daimon [151]Daimon Book Publishing

Fisher King Press [152]Fisher King Press

Folklore and Mythology Electronic Texts [153]Folklore and Mythology Electronic Texts

Inner City Books [154]Inner City Book Publishing

Jungian Analysts of Washington Association [155]Jungian Analysts of Washington Association

Karnac Books [156]Karnak Book Publishing

Kristine Mann Library [157]Kristine Mann Library

McKenzie Oaks Films [158]McKensie Oaks Films

Midwest Book Review [159]Midwest Book Reviews

Mythos Series [160]The Mythos Series from Princeton University Press

Opus -Magnum http://www.opus-magnum.de/

Parabola [161]Parabola Organization

Philemon Foundation [162]Philemon Foundation

Princeton University Press [163]Princeton University Press

Quadrant Journal of C.G. Jung Foundation NYC/ [164]Quadrant Journal of C.G. Jung Foundatioin

Routledge [165]Routledge Publishing

Shamballa Books [166]Shambala Book Publishing

Sophia Institute Charleston, SC [167]Sophia Institute Charleston, SC

Speaking of Jung [Podcasts] [168]Speaking of Jung Podcasts

Spring Books and Journals [169]Spring Books and Journals

Spring Publications [170]Spring Publications

Steiner Books [171]Steiner Book Publishing

Watkins Books [172]Watkins Book Publishing

Wiley-Blackwell Publishers [173]Wiley-Blackwell Publishing

Wisdom of the Dream [BBC Documentary] [174]BBC Wisdom of the Dream

Discussion Groups

Association for Psychological Type International (APTi) [175]Association of Analytical Type Internatioinal

Carl Jung Depth Psychology Blog [176]Carl Jung Depth Psychology Blog Blogger

Depth Psychology Alliance [177]Depth Psychology Alliance

The Power of Dreams [178]The Power of Dreams

Jung Journal [179]The Jung Journal

Open Foot [About the importance of Dreams] [180]Open Group on Importance of Dreams

Personality Type in Depth: [181]Personality Types in Depth

Antioch University Jungian Discussion Blog [182]Seattle Jungian Discussion Blog

Foreign:

Note: If you use a Google Chrome Browser with translation capabilities foreign languages will be translated into the language of your choice.

Argentina

C.G. Jung Foundation for Analytical Psychology [Argentina][183]C.G. Jung Foundation for Analytical Psychology: Argentina

Jung Center of Buenos Aires [184]Jung Center of Buenos Aires

Australia

Canberra Jung Society [185]Camberra Jung Society: Australia

C.G. Jung Society of Melbourne [186]C.G. Jung Society of Melbourne, Australia

C.G. Jung Society of Queensland [187]C.G. Jung Society of Queensland, Australia

C.G. Jung Society of Western Australia [188]C.G. Jung Society of Western Australia

Austria

Austrian Society for Analytical Psychology[OGAP] [189]Austrian Society for Analytical Psychology

Azerbaijan

Azerbaijan PsychiatricAssociation [190]Azerbajian Psychiatric Association

Brazil

Brazillian Society of Analytical Society [191]Brazilian Society of Analytical Psychology

Jungian Association of Brazil [192]Jungian Association of Brazil

Jungian Institute of San Paolo [193]Jungian Institute of San Paolo, Brazil

Jungian Thought [194]Jungian Thought Website of Brazil

Cambodia

The Transcultural Psychosocial Organisation Cambodia [195]Transcultural Psycho-Social Organization of Cambodia

Canada

Association of Analytical Psychologists of Quebec [196]Association of Analytical Psychologists of Quebec, Canada

C.G. Jung Foundation of Ontario [197]C.G. Jung Foundation of Ontario

C.G. Jung Society of Calgary [198]C.G. Jung Society of Calgary, Canada

C.G. Jung Society of Halifax [[199]C.G. Jung Society of Halifax, Canada on Facebook

C.G. Jung Society of Montreal [200]C.G. Jung Society of Montreal, Canada

Jung Forum Association of Edmonton [201]Jung Forum Association of Montreal, Canada

The University of Toronto Jungian Society [202]Jungian Society University of Toronto, Canada

C.G. Jung Society of Vancouver [203]C.G. Jung Society of Vancouver, Canada

C.G. Jung Society of Victoria [204]C.G. Jung Society of Victoria, Canada

Chile

Foundation for Analytical Psychology CG Jung Chile [205]Foundation of Analytical Psychology in Chile

China

Chinese Psychological Society [206]Psychological Society of Beijing, China

Columbia

Association for the Development of Analytical Psychology [207]Association of Analytical Psychology in Colombia

Cuba

Cuban Society of Psychology[208]Cuban Society of Psychology in Cuba

Cyprus:

Cyprus Psychologists Association [209]Psychologists Association of Cyprus

Czechoslavakia

Carl Gustave Jung [210]C.G. Jung website in Czechoslovakia

Denmark

C.G. Jung Institute of Copenhagen [211]C.G. Jung Institute of Copenhagen, Denmark

Danish Society of Analytical Psychology [212]Danish Society of Analytical Psychology

Forum of Analytical Psychology [213]Forum of Analytical Psychology of Denmark

Dominican Republic

Dominican College of Psychologists [214]College of Psychologists in Dominican Republic

England

Association of Jungian Analysts [215]Association of Jungian Analysts in United Kingdom

BBC Radio "In Our Time" Broadcasts[216]BBC Radio "In Our Time" Broadcasts

British Association for Psychological Type [217]British Association of Psychological Type

C.G. Jung Club London [218]C.G. Jung Club in London, England

Champernowne Trust [219]Champernowne Trust in United Kingdom

Guild of Analytical Psychology and Spirituality [220]Guild of Analytical Psychology in United Kingdom

Guild of Pastoral Psychology [221]Guild of Pastoral Psychology in United Kingdom

Independent Group of Analytical Psychologists [222]Independent Group of Analytical Psychologists United Kingdom

International Association of Jungian Studies [223]International Association of Jungian Studies

Sesame Institute [224]Sesame Institutengian Studies

Society of Analytical Psychology [225]Society of Analytical Psychology in United Kingdom

Psychotherapy Organization UKCP [226]Psychotherapy Organization in United Kingdom

University of Essex [227]University of Essex Jungian Studies

The West Midlands Institute of Psychotherapy [228]West Midlands Institute of Psychotherapy in United Kingdom

Equador

C.G. Jung Foundation of Equador [229]C.G. Jung Foundation of Equador

France

C.G. Jung Institute of France [230]C.G. Jung Institute of France

C.G.Jung.Net [231]C.G. Jung Website in France

Group of Study and Reflection of Analytical Psychology [232]Group Study of Analytical Psychology in France

European Association of Personality Psychology [233]Jungian Association of Personality Psychology

Germany

C.G. Jung Institute of Berlin [234]C.G. Jung Institute of Berlin, Germany

C.G. Jung Society of Cologne [235]C.G. Jung Society of Cologne, Germany

C.G. Jung Institute of Dresden, Germany [236]C.G. Jung Institute Dresden, Germany

C.G. Jung Institute of Munich [237]C.G. Jung Institute of Munich, Germany

C.G. Jung Institute of Stuttgart [238]C.G. Jung Institute of Stuttgart, Germany

Freiburg Forum of Analytical Psychology [239]Jung Forum of Analytical Psychology in Freiburg, Germany

Jung Journal and Forum[240]Jung Journal and Forum in Germany

European Jung Societies [241]European Jung Societies

Indian Association of Clinical Psychologists (IACP)[242]Association of Clinical Psychologists in India

National Academy of Psychology (India) [243]National Academy of Psychology India

USA-INDIA Jung Foundation [244]USA-INDIA Jung Foundation

Indonesia

Indonesian Psychological Association [245]Psychological Association of Indonesia

Ireland

Irish Analytical Psychology Association [246]Irish Analytical Psychology Association in Ireland

Israel

C.G. Jung Foundation of Israel [247]C.G. Jung Foundation of Israel

New Israel Jungian Society [248]New Israel Jungian Society

Italy

Assissi Institute [249]Assissi Institute in Italy

C.G. Jung Club of Florence [250]C.G. Jung Club of Florence, Italy

Center of Analytical Psychology Studies [251]Center of Analytical Psychology Studies in Italy

Center of Venetian-Jungian Studies [252]Center of Venetian Jungian Studies in Venice, Italy

Gaia Association [253]Gaia Association in Italy

Mediterranean Institute of Archetypal Psychology (IMPA) [254]Mediterranean Institute of Archetypal Psychology in Italy

Soul Studies[255]C.G. Jung Soul Studies in Italy

Japan

Japanese Psychological Association [256]Japanese Psychological Association in Japan

Korea

Korean Psychological Association [257]Korean Psychological Association

Lithuania

Lithuanian Association for Analytical Society [258]Lithuanian Association for Analytical Psychology

Mexico

C.G. Jung Center of Mexico [259]C.G. Jung Center of Mexico

Netherlands

Association for Analytical Psychology Netherlands [260]Netherlands Association for Analytical Psychology

Netherlands Jungian Institute [261]Jungian Institute of the Netherlands

New Zealand

New Zealand Psychological Association [262]Psychological Association of New Zealand

Phillipines

Psychological Association of the [263]Psychological Association of the Phillipines

Portugal

Institute of Psychology and Religion[264]Institute of Psychology and Religion in Portugal

Puerto Rico

Psychology Association of Puerto Rico [265]Psychology Association of Puerto Rico

Romania

Romanian Association of Analytical Psychology [266]Association of Analytical Psychology in Romania

Russia

Association of Analytical Society in Russia[267]Association of Analytical Psychology in Russia

The East European Institute of Psychoanalysis [268]East European Institute of Psychoanalysis in Russia

Jung Land [269]Jung Land in Russia

Scotland

C.G. Jung Seminars Scotland [270]C.G. Jung Seminars Scotland

Singapore

Singapore Psychological Association[271]Psychological Association of Singapore

South Africa

Southern African Association of Jungian Analysts (SASJA) [272]Association of Jungian Analysts in South Africa

Spain

Carl Gustav Jung Foundation [273]C.G. Jung Foundation of Spain

Spain Jung Association [274]Jung Association of Spain

Sweden

CJP Center for Psychoanalysis [275]Center for Psychoanalysis in Sweden

C.G. Jung Foundation of Sweden [276]C.G. Jung Foundation of Sweden

School for Initiatic Therapy (Dürckheim Center)

Switzerland

C.G. Jung Institute of Zurich [277]C.G. Jung Institute of Zurich

C.G. Jung International Seminars [ISAP] [278]C.G. Jung International Seminars Zurich, Switzerland

Eranos [279]Eranos Organization in Switzerland

Foundation for International Jungian Psychoanalytical Training in Zurich [280]Foundation for International Jungian Psychoanalysts in Switzerland

Ichthys Institute of Psychology and Religion [281]Ichthysis Institute of Psychology and Religion in Switzerland

International School for Analytical Psychology [282]International Association for Analytical Psychology

Jungian International Training [283]Jungian International Training

Lapis and Alchemical Retreat [284]Lapis Alchemical Retreat Switzerland

Research Training Center for Depth Psychology [285]Research Training Center for Depth Psychology in Switzerland

Swiss Society of Analiytical Psychology [286]Swiss Society of Analytical Psychology

Turkey

Turkish Psychological Association [287]Turkish Psychological Association in Turkey

Uruguay

Psychological Society of Uruguay [288]Psychological Society of Uraguay

Social Media:

Facebook:

Barbara Hannah [289]Barbara Hannah Page

Carl Jung Bookstore: [290]Carl Jung Bookstore

Carl Jung Depth Psychology Group:[291] Carl Jung Depth Psychology

Carl Jung Depth Psychology Page: [292]Carl Jung Depth Psychology Page

C.G. Jung Healing Descent: [293]Carl Jung Healing Descent

Depth Psychology Alliance: [294]Depth Psychology Alliance

Friends of Carl Gustav Jung Theory: [295]Friends of Carl Gustav Jung Theory

Jungian Books: [296]Jungian Books

Karl Kerenyi [297]Karl Kerenyi Page

Marie Louise Von Franz Books: [298]Marie Louise Von Franz Books

Princeton University Press: [299]Princeton University Press

Red Book by C.arl Jung: [300]The Red Book by Carl Jung

YouTube

Face to Face BBC Interview [301]BBC Face to Face Interview

Jungianthology Podcast [302]Jungianthology Podcast

Remembering Jung Series [303]Remembering Jung Series

Shrink Wrap Radio [304]Shrink Wrap Radio

Speaking of Jung [305]Speaking of Jung Podcast

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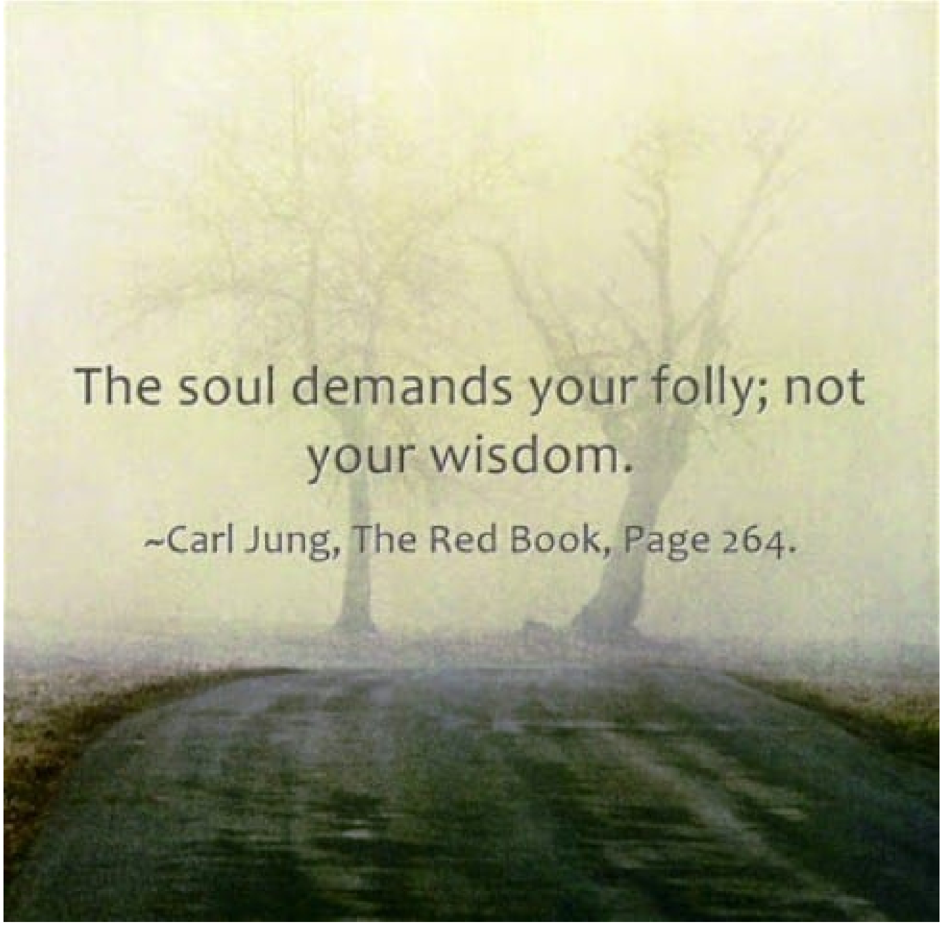
Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

(2019-01-01 06:11)

[1]


The soul demands your folly; not your wisdom.
~Carl Jung, The Red Book, Page 264.

To the Earl of Sandwich

Dear Lord Sandwich, 10 August 1960

It was a great pleasure to receive your kind letter and congratulations on my 85th birthday.

It is indeed quite a number of years since our interview in 1938, when I received an Honorary Degree at Oxford, while lecturing there at a Congress of Psychotherapists.

It was on the eve of war and I remember the air filled with forebodings and anxious anticipations.

I remember vividly looking at the delightful buildings and lawns · of the Universitas Oxonensis as if seeing them for the first and last time.

Although Oxford has been spared barbarous destruction I had seen it for the first and last time.

I have not been there again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian.

Fate has decreed otherwise.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

There are two sciences in our days which are at immediate grips with the basic problems: nuclear physics and the psychology of the unconscious.

There things begin to look really tough, as those who have an inkling of understanding of the one thing are singularly incapable of grasping the other thing; and here, so it looks, the great confusion of languages begins, which once already has destroyed a tower of Babel.

I am trying to hold those two worlds together as long as my machinery allows the effort, but it seems to be a condition which is desperately similar to that of the political world, the solution of which nobody yet can foresee.

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside.

Thanking you once more for your kind letter,

I remain, dear Lord Sandwich,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 579-580

Carl Jung across the web:

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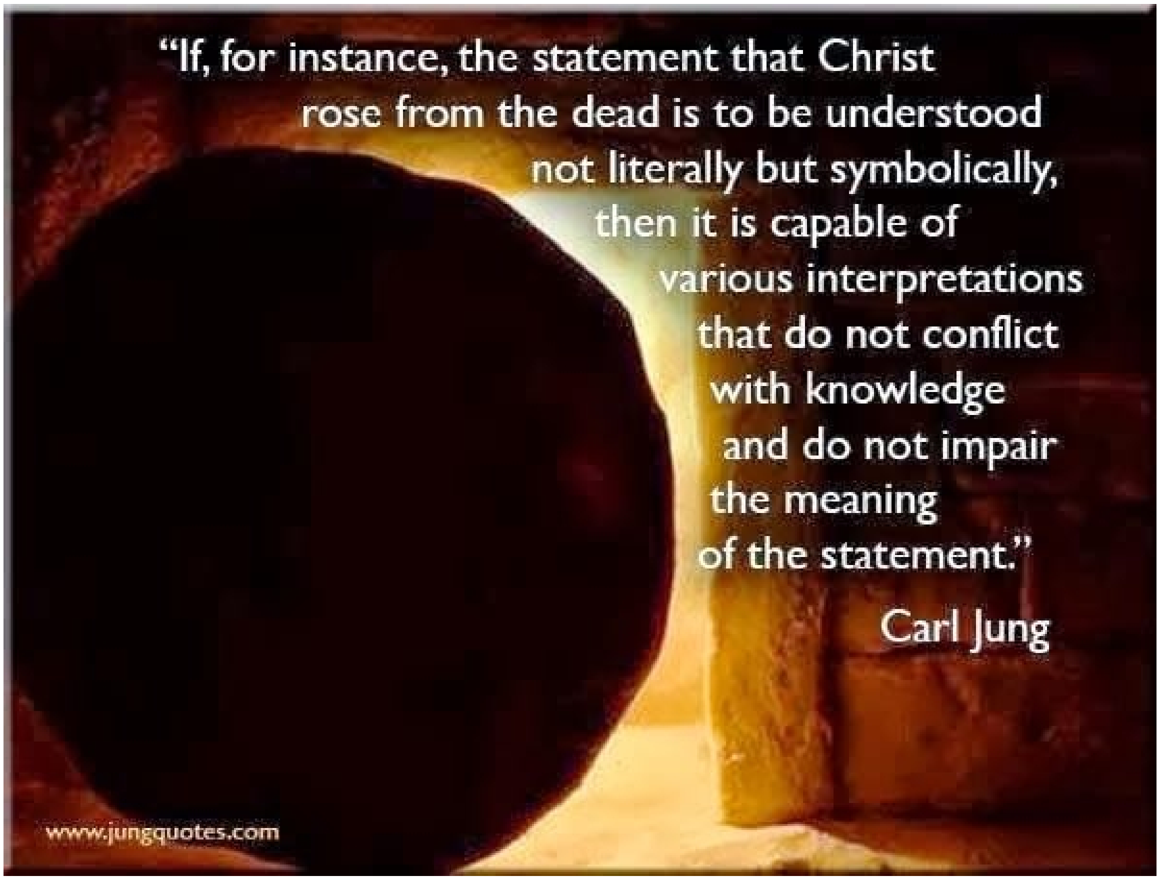
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/9299f-1folly.jpg`

Carl Jung “What will become of the Christian Church? (2019-01-01 06:40)

[1]


"If, for instance, the statement that Christ rose from the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement."
Carl Jung
www.jungquotes.com

To H.G. Baynes

My dear Peter, 22 January 1942

It was a great pleasure to have your letter of Nov. 23rd.

It took its time in arriving, but it gave me at least an idea of what you are doing.

I appreciate your letter all the more as I know how difficult it is to write letters at all.

Your dealings with the clergy are interesting.

What will become of the Christian Church?

I will try to send you a MS of the Mass and one about the Trinity.

It seems as if one or the other will be included in the English edition of an Eranos book launched in America.

At the moment I am unable to give you sufficient information: there is such a turmoil of publications, translations that I have lost control.

I will try whether I can procure another copy of the Red Book.

Please don't worry about translations.

I am sure there are 2 or 3 translations already.

But I don’t know of what and by whom.

A little book about Paracelsus is about to appear.

This ”religio medica" might interest you.

I will send you a copy.

I have given up lecturing at the E.T.H.

It became too much of a strain, with everything else minus the auto, which has facilitated so many things.

I have done a lot of research work within the last years besides my practical obligations.

A certain slowing down seems to be indicated.

I cannot get reconciled to the stupidity and shortsightedness of man, nor to this world in general.

We are in for a new "Catacomb Mentality," the only German invention or article "made in Germ." of lasting value.

The devil has been seriously underrated within the last centuries.

And the Church has played along with him in an irresponsible way.

God, things are so very much worse than one likes to admit.

No reason for any optimism: this world will never be better as it is already "le meilleur des mondes possibles."

But it has an almost uncanny faculty of deteriorating into something infinitely worse.

The Church insists too much on faith and far too little on insight and judgment.

Thus the Church preserves a general credulity which the devil can make use of and he does use it!

Childishness has been favoured, propagated and nurtured.

Its result is Socialism, the political infantilism Ka-r’ i⍰ox⍰v5 which is always the first step toward the Leviathan.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected.

I would say of the Catholic Church -"criminally neglected." (More sins are forgiven to the great sinner than to the petty one.)

It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier.

It does not matter and nobody hears it.

The shrieking of the demons is the stillness of the spirit.

It means a withdrawal unheard of, until one hears the great silence.

Hoping you are in good health and that the same is true of your family,

I remain,

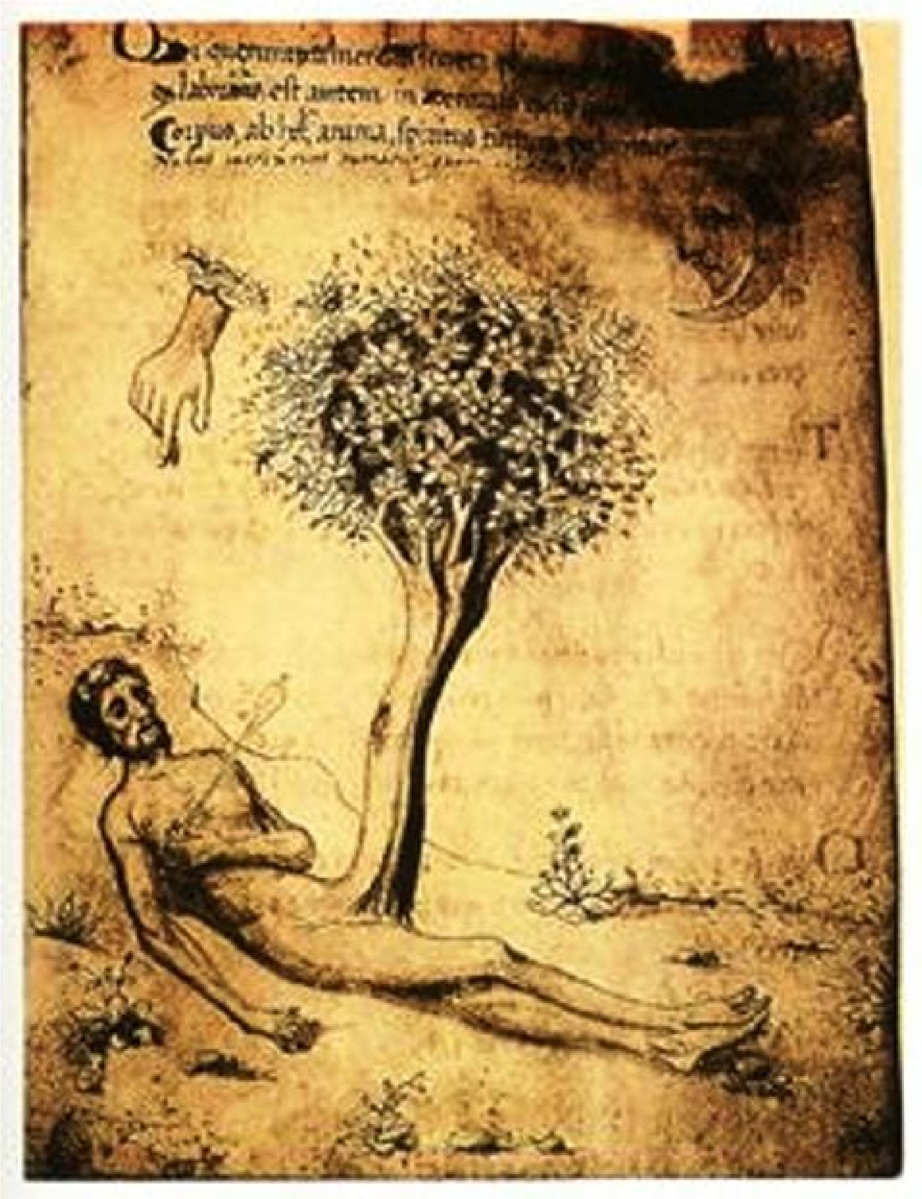
Yours cordially,

C.G. Carl Jung, Letters Vol. 1, Pages 311-313.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/af642-1.jpg`

Carl Jung on the "Living Mystery of Life." (2019-01-01 07:24)

[1]



To the Mother Prioress of a Contemplative Order

Dear Mother Prioress, 12 August 1960

Thank you ever so much for your letter with all its information about Fr. Victor's end.

I am most grateful to you for sending me the picture you mention.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. II, Page 581

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/132d0-1life.jpg`

Power must subside for the sake of life· (2019-01-01 07:29)

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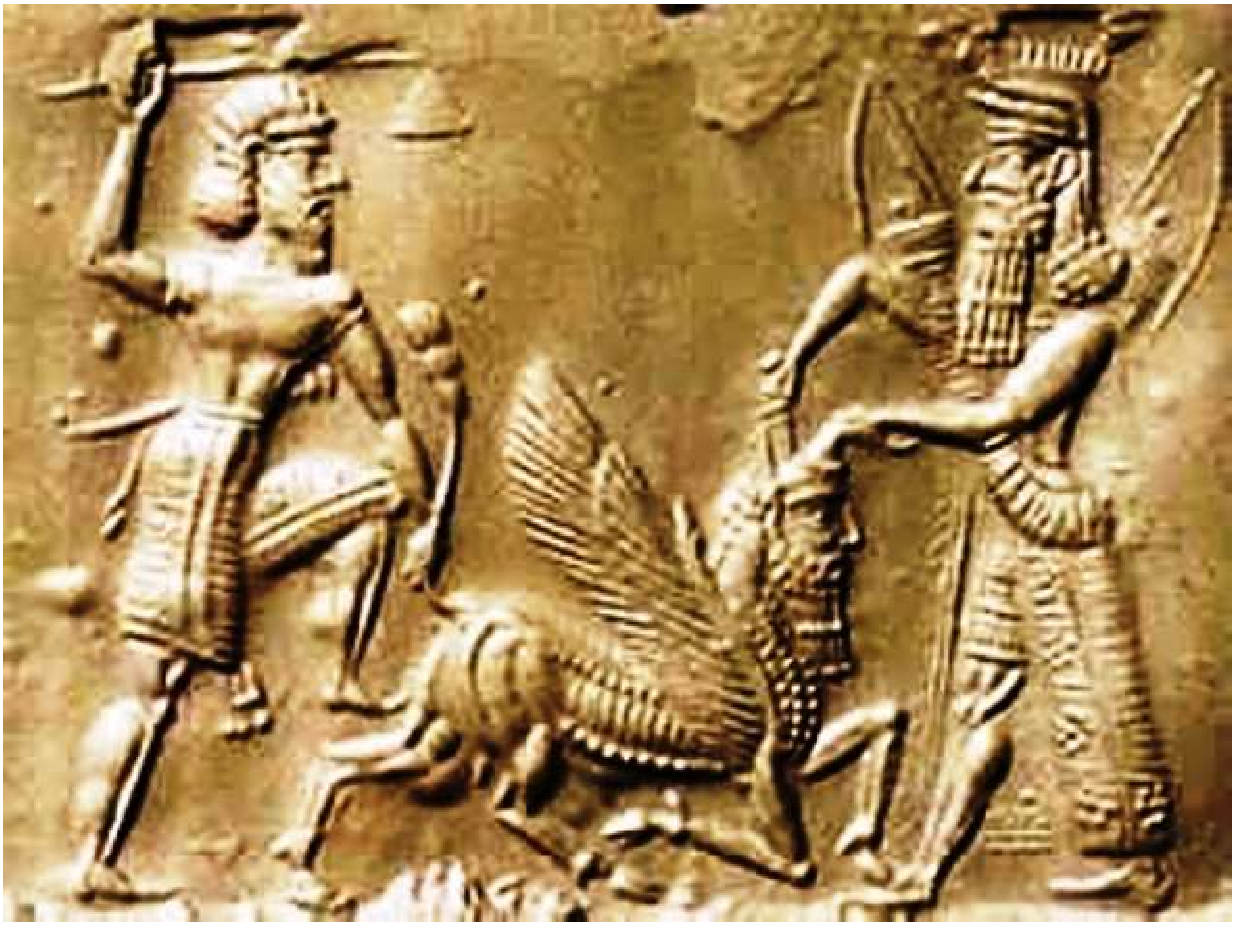


The Mighty One fell. He lies on the ground.
Power must subside for the sake of life·
The circumference of outer life should be made smaller.
Much more secrecy, solitary fires, fire, caverns, dark wide forests, sparsely peopled settlements, quietly flowing streams, silent winter and summer nights, small ships and carriages, and secure in dwellings the rare and precious.

From afar wanderers walk along solitary roads, looking here and there.
Hurrying becomes impossible, patience grows.

The noise of the days of the world falls silent, and the warming fire blazes inside.
Sitting at the fire, the shades of those gone before wail softly and give news of the past.

Come to the solitary fire, you blind and lame ones and hear of both kinds of truth: the blind will be lamed and the lamed will be blinded, yet the shared fire warms both in the lengthening night.

An old secret fire burns between us, giving sparse light and ample warmth.
The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great.

The well protected fire brings together those from far away and those who *are cold, those who do not see one another and cannot reach one another, and it conquers suffering and shatters need.*

The words uttered at the fire are ambiguous and deep and show life the right way.

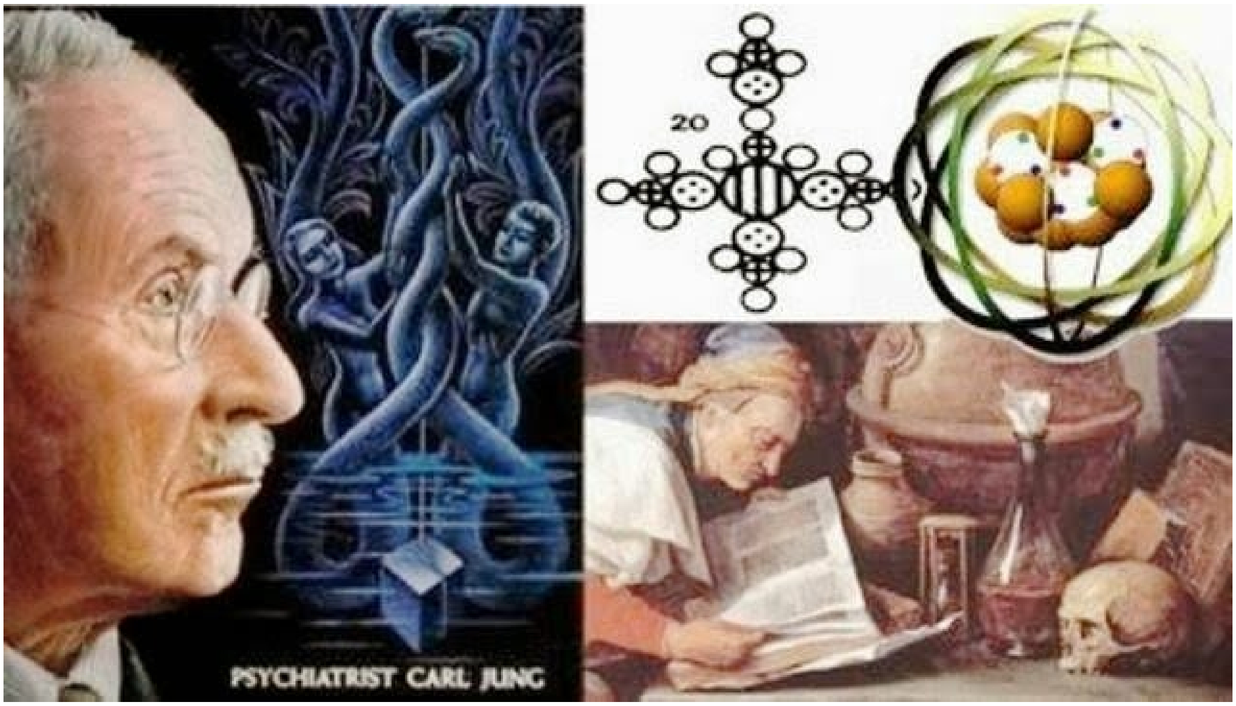
The blind shall be lamed, so that he will not run into the abyss, and the lamed shall be blind, so that he will not look at things beyond his reach with longing and contempt.

Both may be aware of their deep helplessness so that they will respect the holy fire again, as well as the shades sitting at the hearth, and the words that encircle the flames. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/9f3e4-gilgamesh.jpg`

Carl Jung: "The opus consists of three parts: insight, endurance, and action." (2019-01-01 15:37)

[1]



To Olga Frobe-Kapteyn

Dear Frau Frobe, Bollingen, 20 August 1945

The opus consists of three parts: insight, endurance, and action. •

Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role.

Your present situation is the result of pressure of circumstances which are unavoidable.

It is conflicts of duty that make endurance and action so difficult.

Your life’s work for Eranos was unavoidable and right.

Nevertheless it conflicts with maternal duties which are equally unavoidable and right.

The one must exist, and so must the other.

There can be no resolution, only patient endurance of the opposites which ultimately spring from your own nature.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life.

Everyone goes through this mill, consciously or unconsciously, voluntarily or forcibly.

We are crucified between the opposites and delivered up to the torture until the "reconciling third" takes shape.

Do not doubt the rightness of the two sides within you, and let whatever may happen, happen.

Admit that your daughter is right in saying you are a bad mother, and defend your duty as a mother towards Eranos.

But never forget that Eranos is also the right thing and was latent within you from the beginning.

The apparently unendurable conflict is proof of the rightness of your life.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels.

But God loves human beings more than the angels.

With kindest regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 375

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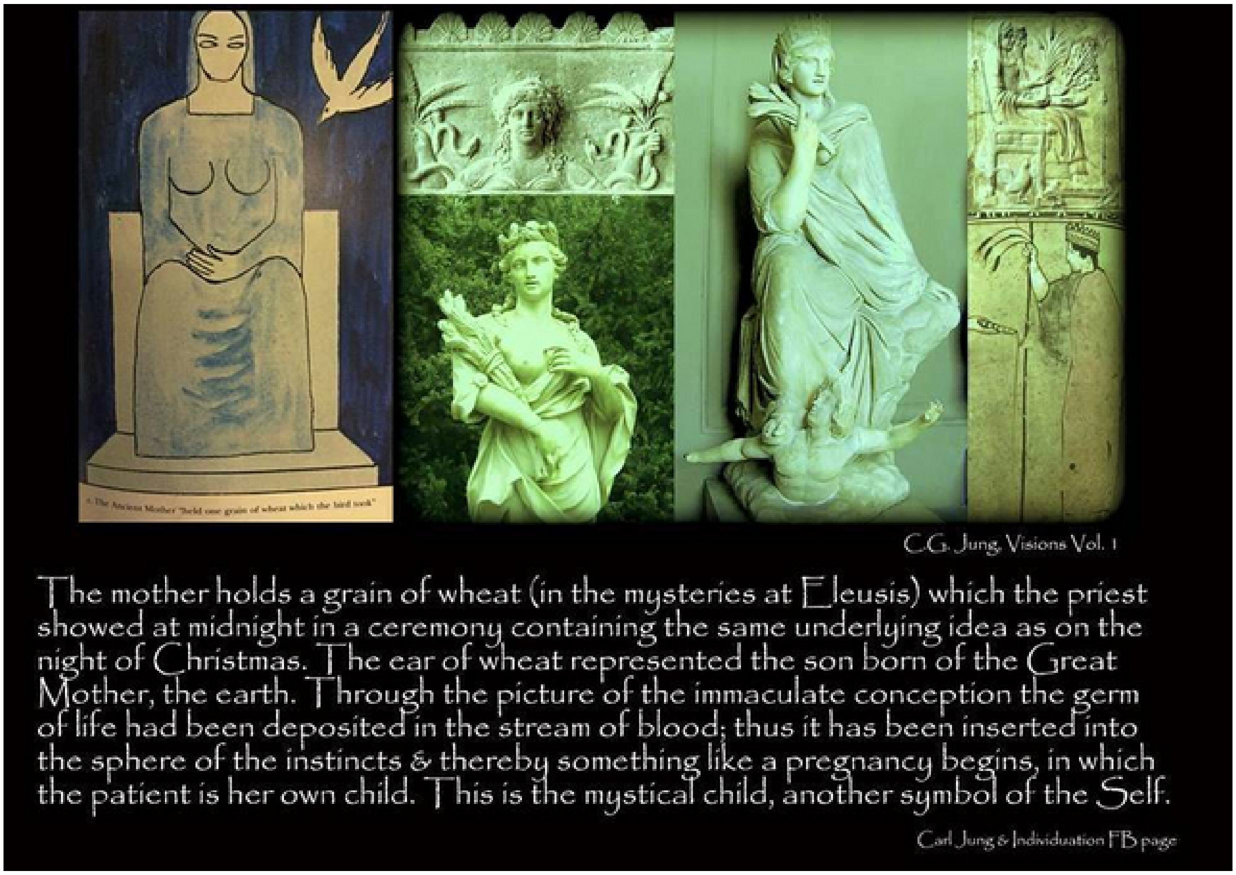
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/bfdc0-opus.jpg`

Carl Jung: The ear of wheat represented the son born of the Great Mother, the earth. (2019-01-01 16:10)

[1]



C.G. Jung, Visions Vol. 1

The mother holds a grain of wheat (in the mysteries at Eleusis) which the priest showed at midnight in a ceremony containing the same underlying idea as on the night of Christmas. The ear of wheat represented the son born of the Great Mother, the earth. Through the picture of the immaculate conception the germ of life had been deposited in the stream of blood; thus it has been inserted into the sphere of the instincts & thereby something like a pregnancy begins, in which the patient is her own child. This is the mystical child, another symbol of the Self.

Carl Jung & Individuation FB page

The mother holds a grain of wheat, which is exactly like the mysterious Iacchus in the Eleusinian mysteries of which I have spoken already.

It was there not only a grain of wheat, it was a whole ear of wheat which the priest showed at midnight in a ceremony containing the same underlying idea, one could say, as on the night of Christmas; the situation is the same.

The ear of wheat represented the son born of the Great Mother, the earth.

So this might be a sort of anticipation: the mother shows the grain of wheat as the anticipated result of the birth to come.

And the bird takes that grain and flies up into the air with it, we don’t know where.

This is very typical of the beginning of visions: it begins at the bottom, as it were, as if the whole world had to be built anew, or as if nothing had ever happened before; and then it carries the thought through until it reaches the stage that is not yet and that never has been: it reaches the future.

It is often as if such a series covered the whole way, as if each series extended from hell to heaven, fron the beginning to the end, as if it ware a complete cycle more or less clearly formulated.

In the beginning of, the future stage is rather dimly characterized, then later it becomes more and more clear, and the beginning gets blurred. This is a general characteristic of such visions.

I cannot tell you how far the patient has been influenced by her reading her; it is possible that she has read about the ceremony at Eleusis.

I mush verify that point.

Here is the next vision: “I beheld a horse which changed into a ram and then into a bull.” Carl Jung, Visions Seminar, Page 142.

Carl Jung across the web:

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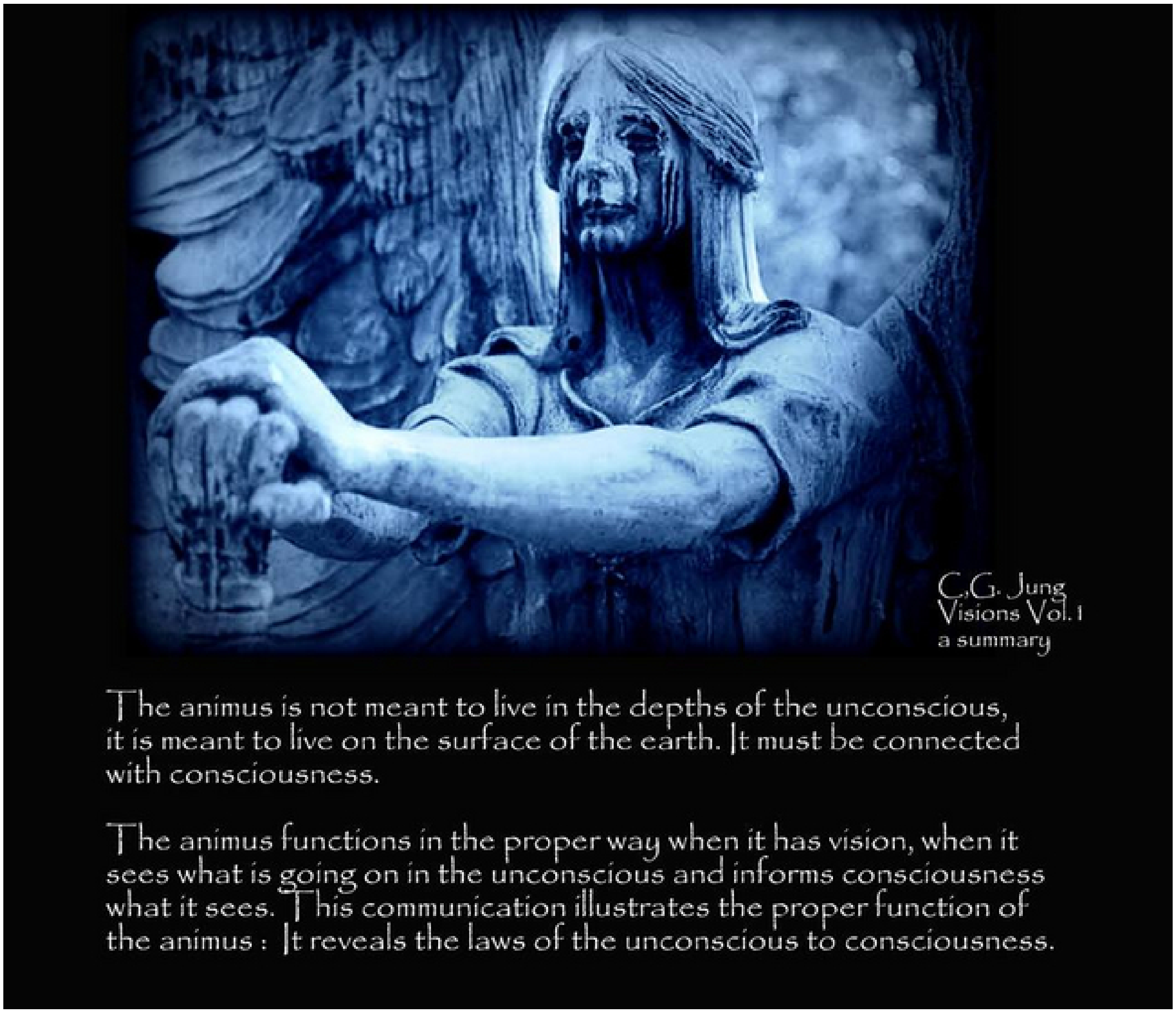
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/1d1db-1mother2bvisions.jpg`

Carl Jung: But the drama shows the proper function of the animus. (2019-01-01 17:29)

[1]



C.G. Jung
Visions Vol. 1
a summary

The animus is not meant to live in the depths of the unconscious, it is meant to live on the surface of the earth. It must be connected with consciousness.

The animus functions in the proper way when it has vision, when it sees what is going on in the unconscious and informs consciousness what it sees. This communication illustrates the proper function of the animus : It reveals the laws of the unconscious to consciousness.

Well, they rode out into the desert till they came to a wigwam, where the Indian went to sleep.

The wigwam is the right place for the Indian, he is among his own tribe where he belongs.

He is the natural mind, and instinct has taken him back into his natural conditions.

The animus is not meant to live in the depths of the unconscious, he is meant to live on the surface of the earth.

He must be connected with consciousness, one should always know wwhere he is; when he disappears, anything may happen.

That he is in the right place here is shown in the fact that when the dawn broke, he looked out if the tent and beheld three flaming crosses in the sky.

Here the animus functions in the proper way: he must have vision, he must see what is going on in the unconscious; he now informs the conscious that he has seen three flaming crosses, which the conscious does not see.

The vision is like a sort of story, because the conscious ego is till a mere onlooker and has no hand in the game; thus fare the animus and the animals are the active dramatis personae.

But the drama shows the proper function of the animus.

It reveals the laws of the unconscious to the spectator.

I said, you remember, that a certain amount of disposable energy is used up in such a vision.

After a while the patient gets tired, and then the Indian goes to sleep, in spite of the fact that thre is still something in the end pointing to a future problem, as is often the case.

These three flaming crosses in the sky indicate that the problem of the Holy Ghost is not completely settled.

What would you say about that symbolism? Carl Jung, Visions Seminar, Page 134.

Carl Jung across the web:

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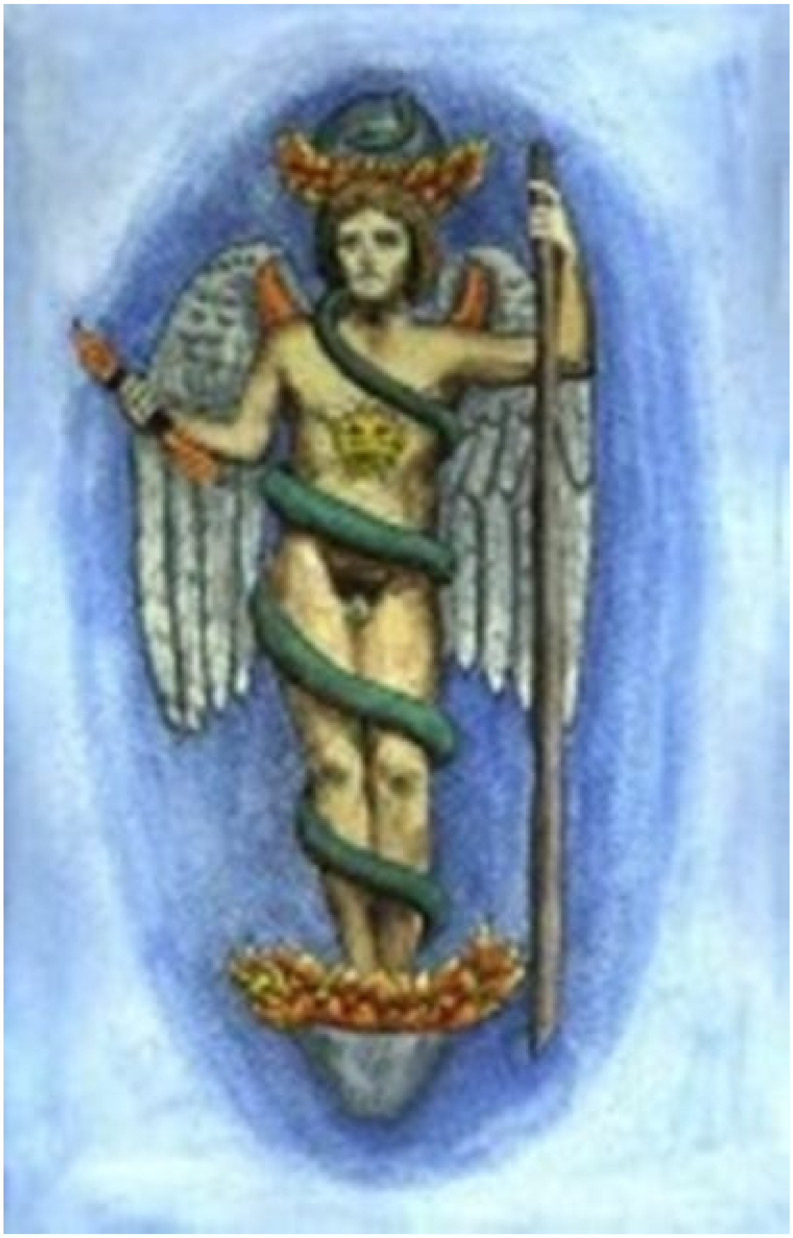
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/4becf-1animus2bvisions.jpg`

Phanes is the God who rises agleam from the waters. (2019-01-01 18:18)

[1]



On September II, Philemon describes him [Phanes] as follows:

"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and

satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that
brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says:

"The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens- I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in,milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of'the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals,denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love (2 August). / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" Carl Jung, Red Book, Footnote 211, Pages 301-302.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/126ba-phanes.jpg`

Carl Jung on "The Gods" – Anthology (2019-01-02 04:30)

[1]

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
"If thou would 'st pray enter into thy chamber ..."
The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, Psychology and Religion, Page 163.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.

Like Wotan’s oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is
upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea
to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use
of the word religio, which means a careful consideration and observation of certain dynamic factors that are

conceived as
“powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has
found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough
to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of
Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

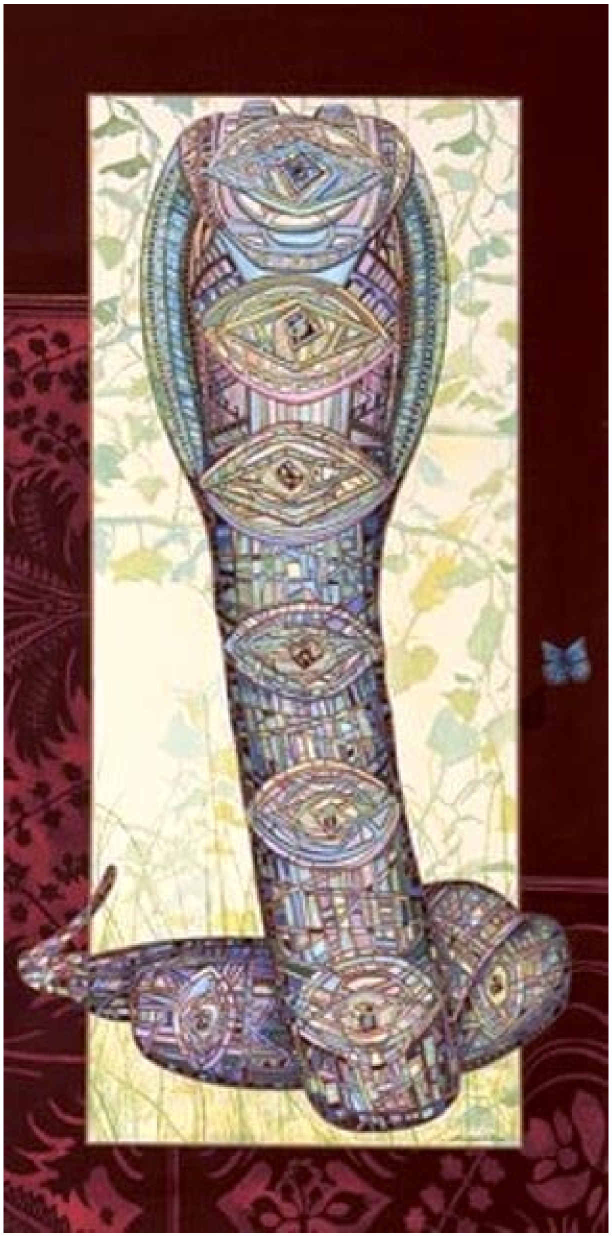
You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have
taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis,
who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a
Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or
other. Carl Jung, ETH Lecture 8th Dec 1939

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/91dc3-12bgods.jpg`

Carl Jung’s Letter to Victor White (2019-01-02 05:36)

[1]



To Father Victor White

Dear Father White, 6 November 1946

Your dream is very much to the point!

I had all sorts of feelings or "hunches" about you and about the risks you are running.

We are indeed on an adventurous and dangerous journey!

But the guiding principle is the "wind".

Norway is the northern country, i.e., the intuitive sector of the mandala.

If you could get me just one or two specimens of the ordinations against alchemy, I should be most obliged.

I am most interested in what you are going to write and I shall certainly write a preface if you wish me to do so.

After the congresses I had to spend about 5 days participating in the reception of Mr. Churchill in Bern as well as in Zurich.

At the last dinner I even had the seat beside him.

He was very tired, more than I was.

Afterwards I had to settle down to a careful overhauling of my Eranos lectures.

I have just given them the last touch.

They have grown in size, as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes).

I hope this is not too Chinese.

I have included St. Ignatius of Loyola 's vision of the serpent with the many eyes as a most unorthodox piece of evidence.

Thank you for the photos!

They are good and a pleasant souvenir of your visit to Switzerland.

I hope your next one will not be postponed too far!

I wish I could travel more easily.

But I am kept down through too many things.

Presently I must make up my mind to tackle my dangerous paper about the psychology of the H. Trinity.

The Latin text of Aurora Consurgens is in the British Museum.

A rare print of 1625. The title of the volume is: Harmoniae Inperscrutabilis, 9 etc.

Hoping you are always in good health and in good spirits,

Yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 448-449.

Note: In his first letter after visiting Jung in August W. mentioned a dream in which he was sailing, with Jung at the helm, from Norway to England. They were passing through perilous rocks at great speed, but there was no feeling of fear "because the wind was taking care of us."

Image: Saint Ignatius Loyola's Vision of the Snake with many eyes.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/26f2f-4.jpg

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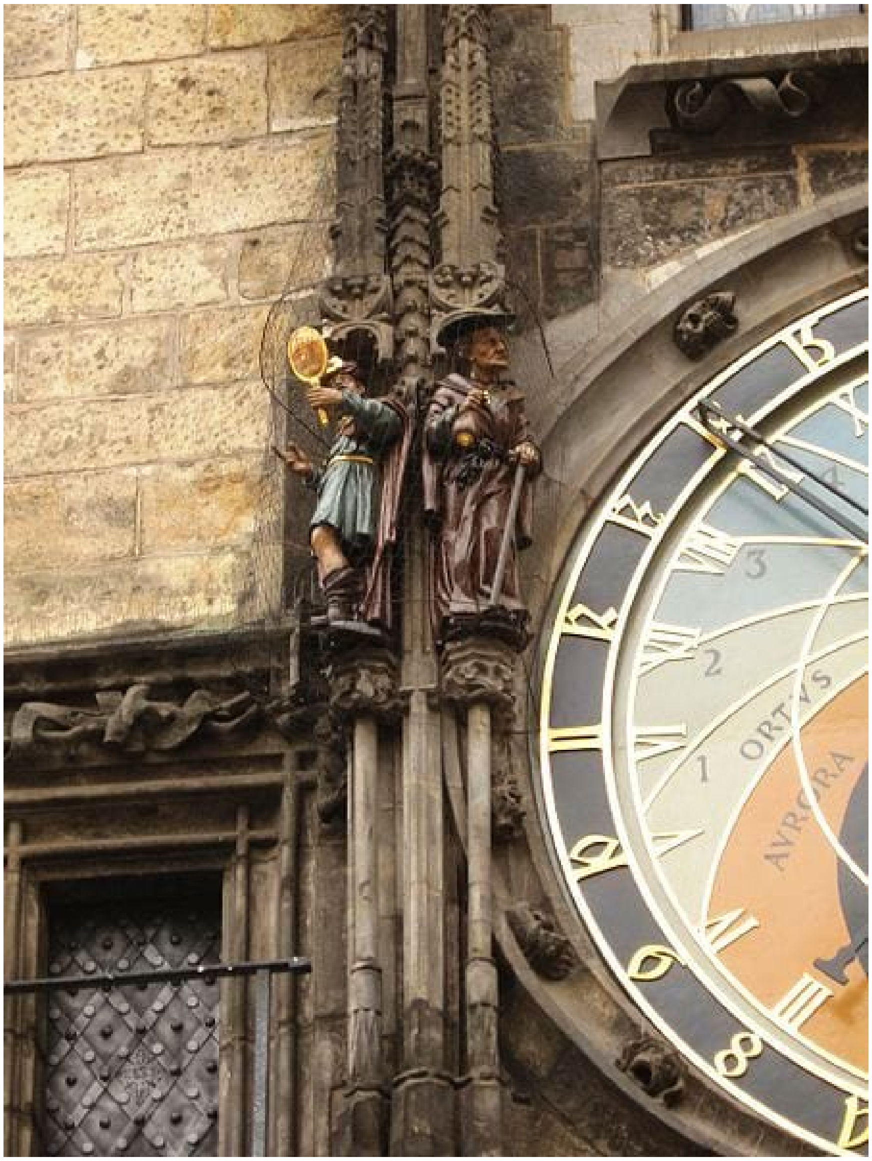
I cannot accept this hollow nothing that I am. (2019-01-02 05:52)

[1]



I resist, I cannot accept this hollow nothing that I am.

What am I? What is my I? I always presuppose my I.

Now it stands before me-I before my I. I speak now to you, my I:

We are alone and our being together threatens to become unbearably boring.

We must do something, devise a pastime; for example, I could educate you.

Let us begin with your main flaw, which strikes me first: you have no correct self-esteem.

Have you no good qualities that you can be proud of? You believe that being capable is an art.

But one can also learn such skills to some extent. Please, do so.

You find it difficult-well, all beginnings are difficult.

Soon you will be able to do it better.

Do you doubt this?

That is of no use; you must be able to do it, or else I cannot live with you.

Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another.

Therefore you must think about improving, or else our life together will become wretched.

So pull yourself together and value yourself!

Don’t you want to?

Pitiful creature!

I will torment you a bit if you do not make an effort.

What are you moaning about? Perhaps the whip will help?

Now that gets under your skin, doesn’t it?

Take that-and that. What does it taste of? Of blood, presumably?

Of the Middle Ages in “The Glory of God?

Or do you want love, or what goes by that name?

One can also teach with love, if blows do not bear fruit. So should I love you?

Press you tenderly to myself?

I truly believe that you are yawning.

How now, you want to speak?

But I won't let you, otherwise in the end you will claim that you are my soul.

But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources.

Do I know what he is doing there?

But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless.

One could despair over you: your sensitivity and desirousness exceed any reasonable measure.

And I should live with you, of all people? I must, since the strange misfortune occurred that gave me a son and took him away.

I regret that I must speak such truths to you.

Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick.

The playacting and pomposity become you badly and you abuse them to the best of your ability.

Do you believe that it is a pleasure rather than a horror to live together with you?

No, three times no!

But I promise you that I will tighten the vise around you and slowly pull off your skin.

I will give you the chance to be flayed.

You, you of all people wanted to tell other people what to do? Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect.

You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else?

Do you see your vanity in this, your eternally ridiculous vanity?

You complain that the torment has not yet come to an end?

Let me tell you: it has only just begun.

You have no patience and no seriousness.

Only when it concerns your pleasure do you praise your patience.

I will double the torment so that you learn patience.

You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly.

But you will learn silence.

For this I will pullout your tongue-with which you have ridiculed, blasphemed and-even worse-joked.

I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.

Do you admit that you also derive pleasure from this torment?

I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means.

You rise against me?

I am screwing the vise tighter, that's all.

I will break your bones until there is no longer a trace of hardness there.

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave.

Do you think that I want to have such foolishness around me all my life?

If you were not my I, I would have torn you to pieces long ago.

But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.

You call on God for help?

The dear old God has died, and it is good that way; otherwise he would have had pity on your repentant sinfulness and spared me the execution by granting mercy.

You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that lets fire rain on the earth, producing lamentations.

So cry to the God, he will burn you with fire for the forgiveness of your sins.

Coil yourself and sweat blood. You have needed this cure for a long time. Yes-others always do wrong-and you?

You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity.

Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right.

And so cry really loudly to your dear God-he will hear you and let fire fall on you.

Have you not noticed that your God has become a fiery worm with a flat skull who crawls red-hot on the earth?

You wanted to be superior!

How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me.

Are you perhaps somewhat powerless?

I place you in a corner where you can remain lying until you come to your senses again.

If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully.

It really says a lot about you that one needs such barbaric means for your amendment.

Your progress since the early Middle Ages appears to be minuscule.

Did you feel dejected today; inferior, debased? Shall I tell you why?

Your inordinate ambition is boundless.

Your grounds are not focused on the good of the matter but on your vanity.

You do not work for humanity but for your self-interest, You do not strive for the completion of the thing but for the general recognition and safeguarding of your own advantage.

I want to honor you with a prickly crown of iron; it has teeth inside that bore themselves into your flesh.

And now we come to the vile swindle that you pursue with your cleverness.

You speak skillfully and abuse your capability and discolor, tone down, strengthen, apportion light and shade, and loudly proclaim your honorableness and upright good faith.

You exploit the good faith of others, you gloatingly catch them in your snares and speak of your benevolent superiority and the prize that you are for others.

You play at modesty and do not mention your merit, in the certain hope that someone else will do it for you; you are disappointed and hurt if this doesn’t happen.

You preach hypocritical composure.

But when it really matters, are you calm?

No, you lie.

You consume yourself in rage and your tongue speaks cold daggers and you dream of revenge.

You are gloating and resentful.

You begrudge the other the sunshine, since you would like to assign it to those whom you favor because they favor you.

You are envious of all well-being around you and you impertinently assert the opposite.

Inside yourself you think unsparingly and coarsely only what always suits you, and with this you feel yourself above humanity and not in the least responsible.

But you are responsible to humanity in everything that you think, feel, and do.

Do not pretend there is a difference between thinking and doing.

You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.

But you are shameless in everything where no one sees you.

If another said that to you, you would be mortally offended, despite knowing that it is true.

You want to reproach others for their failings? So that they better themselves?

Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others?

What is your opinion about yourself? And what are the good grounds that support it?

Your grounds are webs of lies covering a dirty corner.

You judge others and charge them with what they should do.

You do this because you have no order within yourself because you are unclean.

And then-how do you really think?

It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them?

Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends.

Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse.

What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet.

Do not speak to me about your love.

What you call love oozes with self-interest and desirousness.

But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is.

Never speak to me of your love, but keep your mouth shut. It lies.

I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect.

I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel.

You should be proud of nothing more than your emptiness and wretchedness.

You should be a vessel of life, so kill your idols. Freedom does not belong to you, but form; not power, but suffering and conceiving.

You should make a virtue out of your self-contempt, which I will spread out before men like a carpet.

They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you.

If I tame you, beast, I give others the opportunity to tame their beasts.

The taming begins with you, my I, nowhere else.

Not that you, stupid brother I, had been particularly wild.

There are some who are wilder.

But I must whip you until you endure the wildness of the others.

Then I can live with you.

If someone does you wrong, I will torment you to death, until you have forgiven the wrong suffered, yet not just by paying lip service, but also in your heavy heart with its heinous sensitivity.

Your sensitivity is your particular form of violence.

Therefore listen, brother in my solitude, I have prepared every kind of torture for you, if it should ever occur to you again to be sensitive. You should feel inferior.

You should be able to bear the fact that one calls your purity dirty and that one desires your dirtiness, that one praises your wastefulness as miserliness and your greed as a virtue.

Fill your beaker with the bitter drink of subjugation, since you are not your soul.

Your soul is with the fiery God who flamed up to the roof of the heavens.

Should you still be sensitive? I notice that you are forging secret plans for revenge, plotting deceitful tricks.

But you are an idiot, you cannot take revenge on fate. Childish one, you probably even want to lash the sea. Build better bridges instead; that is a better way to squander your wit.

You want to be understood?

That’s all we needed! Understand yourself and you will be sufficiently understood.

You will have quite enough work in hand with that.

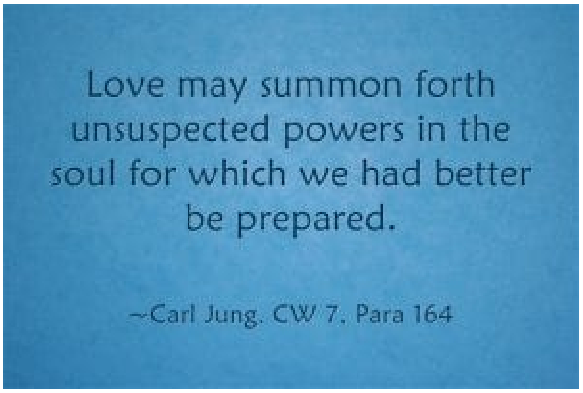
Mothers’ little dears want to be understood. Understand yourself that is the best protection against sensitivity and satisfies your childish longing to be understood.

I suppose you want to turn others into slaves of your desirousness again?

But you know that I must live with you and that I will no longer tolerate such abject plaintiveness. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/99ff6-vanity2band2btime.jpg`

Some Carl Jung Quotations (2019-01-02 06:05)



Love may summon forth unsuspected powers in the soul for which we had better be prepared.

~Carl Jung, CW 7, Para 164

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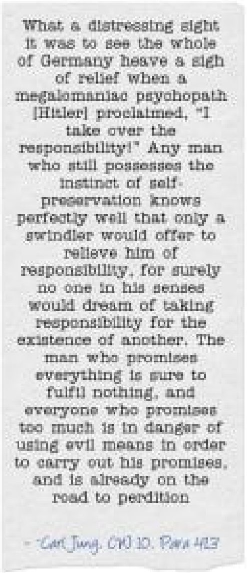

What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath [Hitler] proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition

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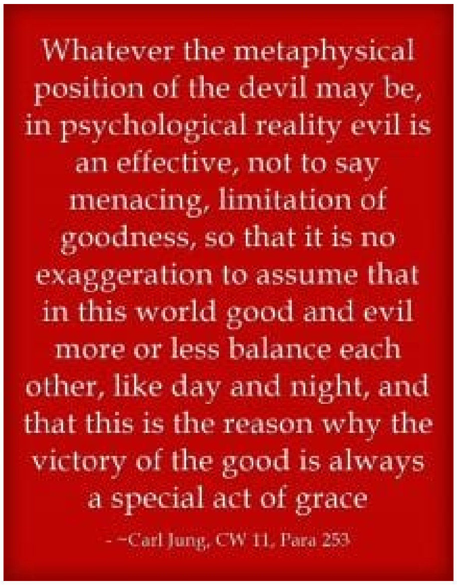

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace

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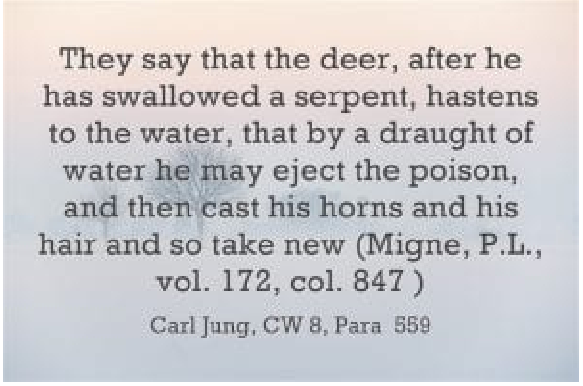

They say that the deer, after he has swallowed a serpent, hastens to the water, that by a draught of water he may eject the poison, and then cast his horns and his hair and so take new (Migne, P.L., vol. 172, col. 847)

Carl Jung, CW 8, Para 559

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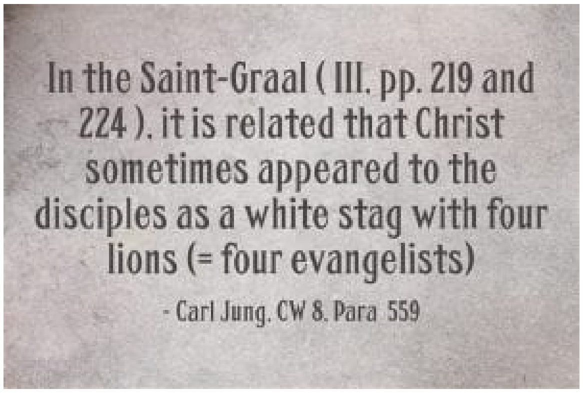

In the Saint-Graal (III. pp. 219 and 224). it is related that Christ sometimes appeared to the disciples as a white stag with four lions (= four evangelists)

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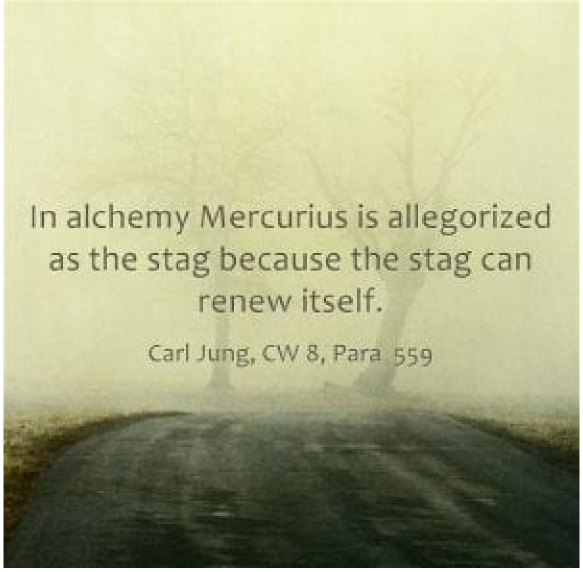

In alchemy Mercurius is allegorized as the stag because the stag can renew itself.

Carl Jung, CW 8, Para 559

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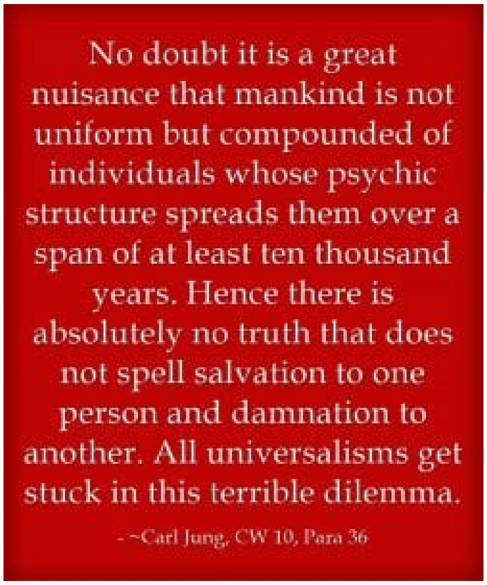

No doubt it is a great
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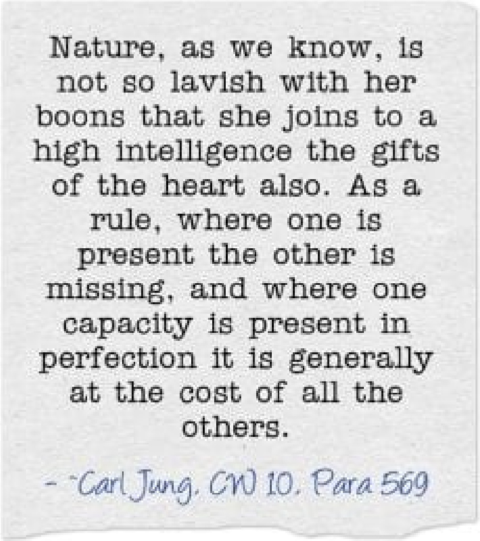

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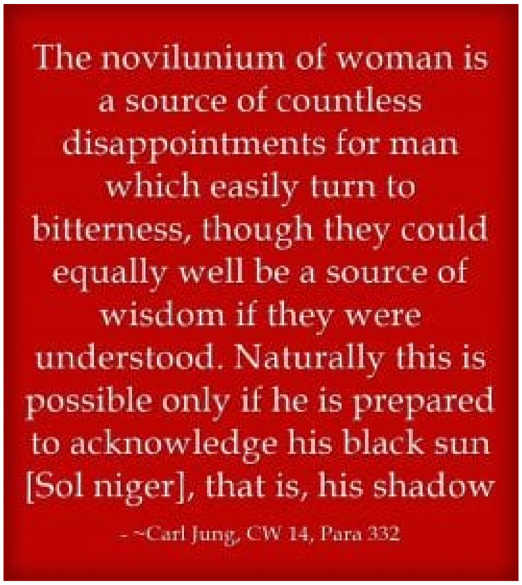

The novilunium of woman is a source of countless disappointments for man which easily turn to bitterness, though they could equally well be a source of wisdom if they were understood. Naturally this is possible only if he is prepared to acknowledge his black sun [Sol niger], that is, his shadow

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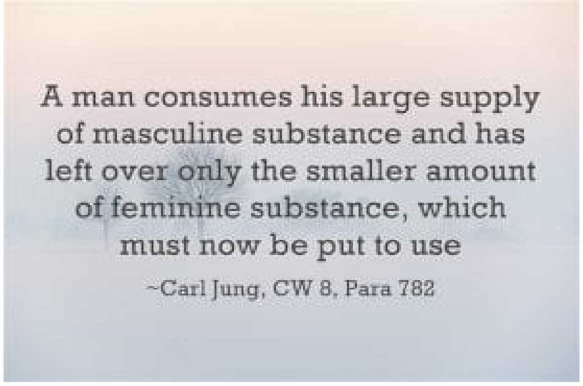
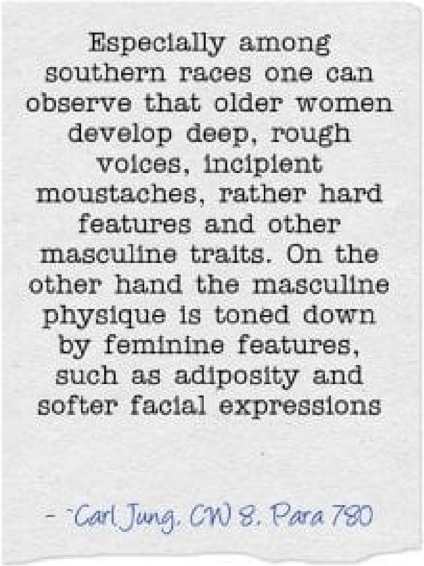


A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use

~Carl Jung, CW 8, Para 782

A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use. Conversely, the woman allows her hitherto unused supply of masculinity to become active Carl Jung, CW 8, Para 782



Especially among southern races one can observe that older women develop deep, rough voices, incipient moustaches, rather hard features and other masculine traits. On the other hand the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions

- ~Carl Jung, CW 8, Para 780

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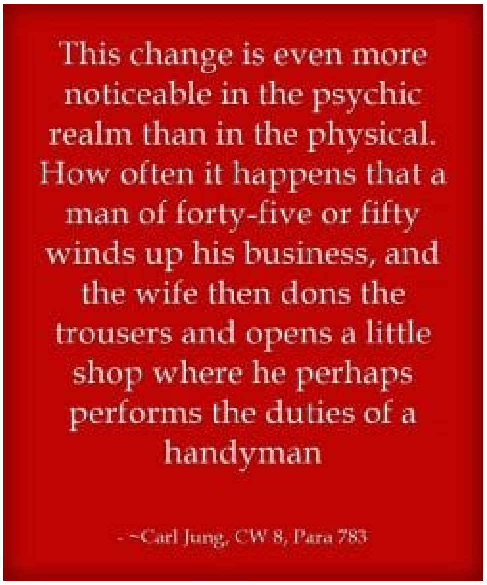

This change is even more noticeable in the psychic realm than in the physical. How often it happens that a man of forty-five or fifty winds up his business, and the wife then dons the trousers and opens a little shop where he perhaps performs the duties of a handyman

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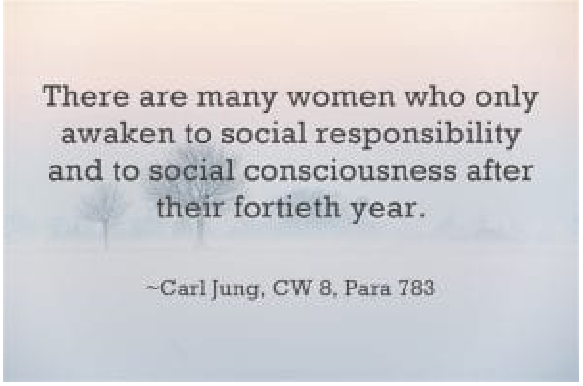

There are many women who only awaken to social responsibility and to social consciousness after their fortieth year.

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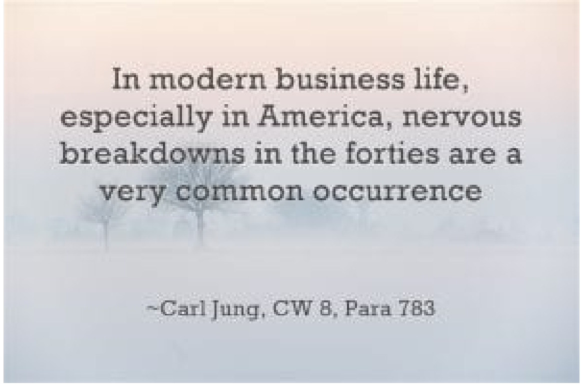

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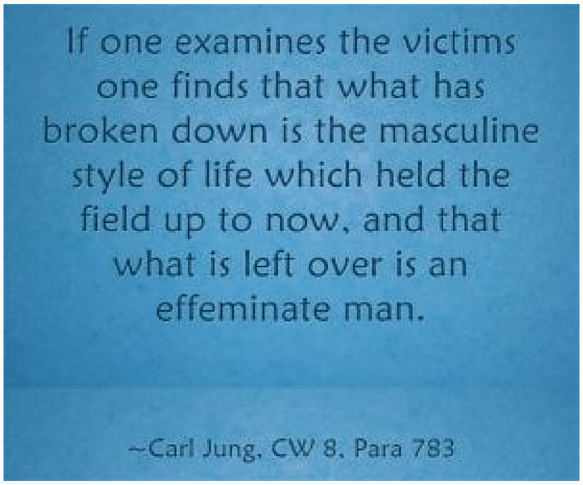
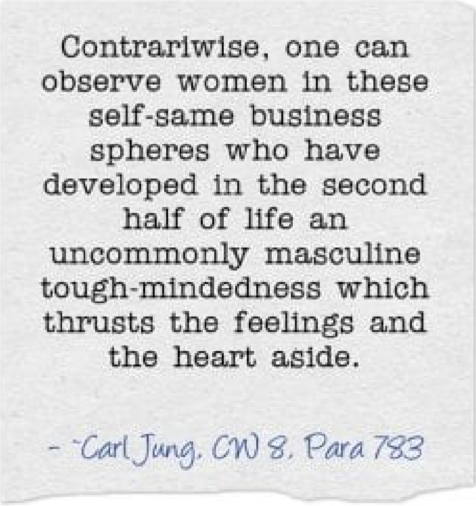


If one examines the victims one finds that what has broken down is the masculine style of life which held the field up to now, and that what is left over is an effeminate man.

~Carl Jung, CW 8, Para 783

If one examines the victims one finds that what has broken down is the masculine style of life which held the field up to now, and that what is left over is an effeminate man. Contrariwise, one can observe women in these selfsame business spheres who have developed in the second half of life an uncommonly masculine tough-mindedness which thrusts the feelings and the heart aside CW 8 ¶ 783



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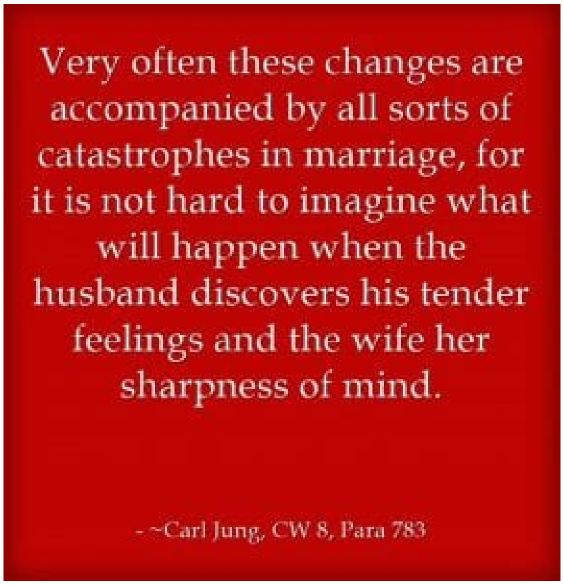

Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and the wife her sharpness of mind.

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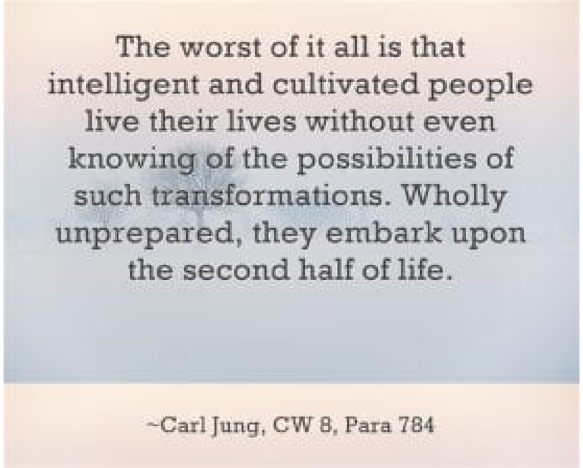

The worst of it all is that
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We cannot live the afternoon
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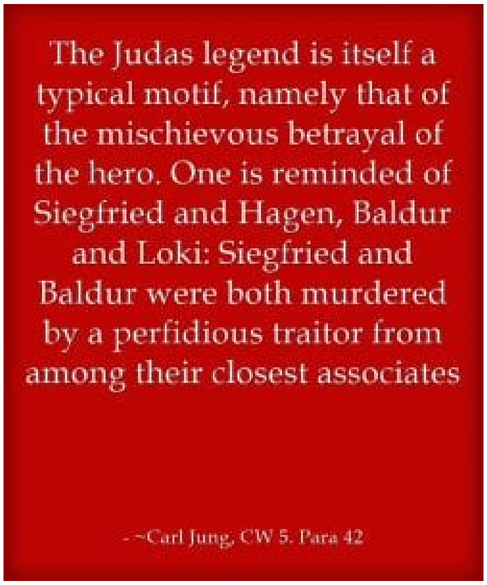

The Judas legend is itself a typical motif, namely that of the mischievous betrayal of the hero. One is reminded of Siegfried and Hagen, Baldur and Loki: Siegfried and Baldur were both murdered by a perfidious traitor from among their closest associates

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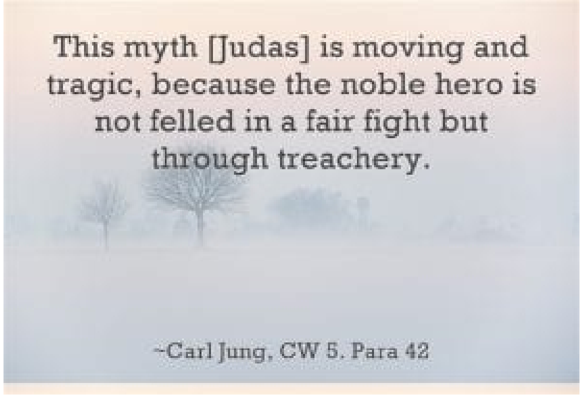

This myth [Judas] is moving and tragic, because the noble hero is not felled in a fair fight but through treachery.

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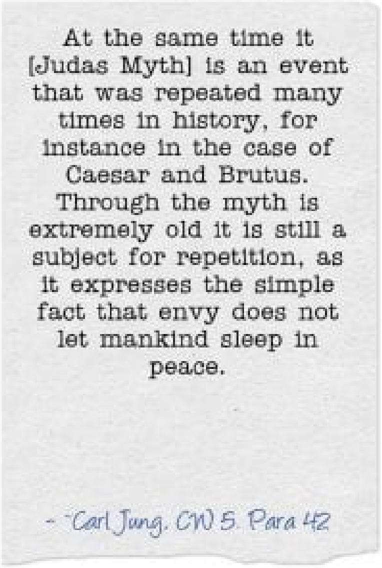

At the same time it [Judas Myth] is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace.

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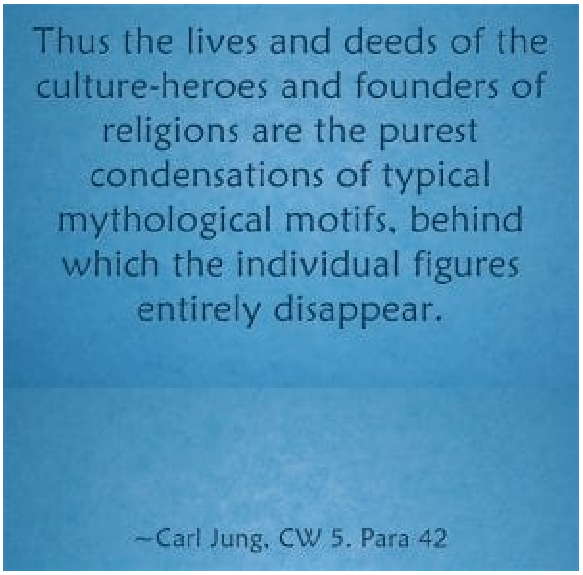

Thus the lives and deeds of the culture-heroes and founders of religions are the purest condensations of typical mythological motifs, behind which the individual figures entirely disappear.

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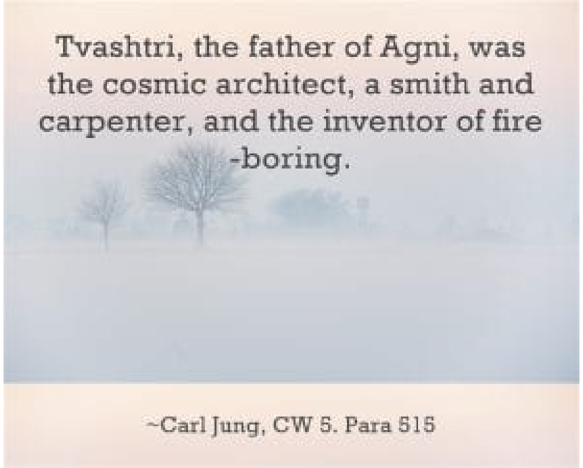
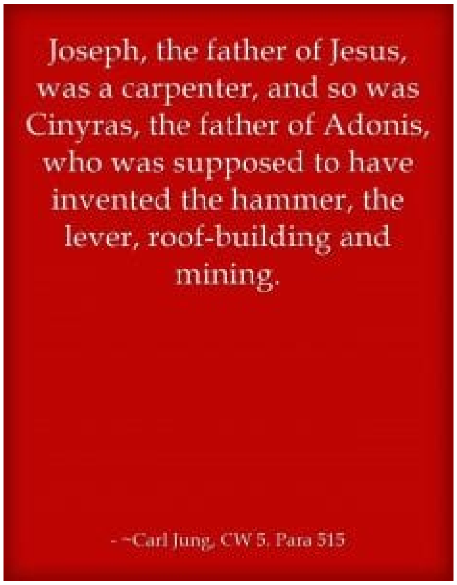

Tvashtri, the father of Agni, was the cosmic architect, a smith and carpenter, and the inventor of fire-boring.

~Carl Jung, CW 5. Para 515

The archetype of the wise old man first appears in the father, being a personification of meaning and spirit in its procreative sense Carl Jung, CW 5, Para 515

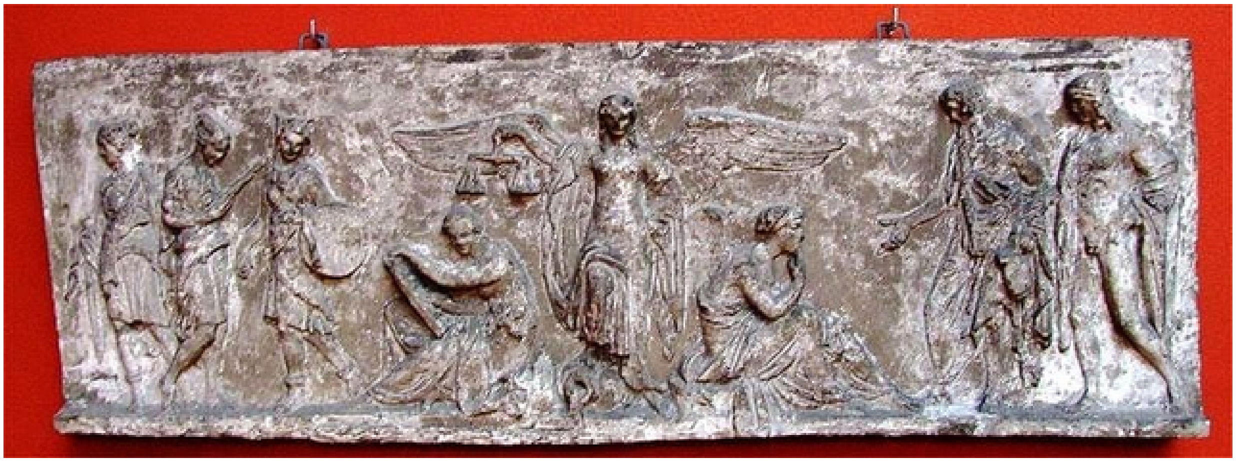

Joseph, the father of Jesus, was a carpenter, and so was Cinyras, the father of Adonis, who was supposed to have invented the hammer, the lever, roof-building and mining.

- ~Carl Jung, CW 5. Para 515

Tvashtri, the father of Agni, was the cosmic architect, a smith and carpenter, and the inventor of fire-boring Carl Jung, CW 5, Para 515

I am Mime, and I will show you the wellsprings. (2019-01-02 06:28)

[1]



"I am Mime, and I will show you the wellsprings. The collected light becomes water and flows in many springs from the summit into the valleys of the earth."

He then dives down into a crevice. I follow him down into a dark cave. I hear the rippling of a spring. I hear the voice of the dwarf from below: "Here are my wells, whoever drinks from them becomes wise." Carl Jung, The Red Book, Page 251

In Wagner's Ring of the Nibelung, the Nibelung dwarf Mime is the brother of Alberich and a master craftsman. Alberich stole the Rhinegold from the Rhinemaidens; through renouncing love, he was able to forge a ring out of it that conferred limitless power.

In Siegfried, Mime, who lives in a cave, brings up Siegfried so that he will kill Fafner the giant, who has transformed into a dragon and now has the ring. Siegfried slays Fafner with the invincible sword that Mime has fashioned, and kills Mime, who had intended to kill him after he had recovered the gold. The Red Book, Footnote 209

If I myself endorse the pure principle, I step to one side and become one-sided. Therefore my forethinking in the principle of the heavenly mother becomes an ugly dwarf who lives in a dark cave like an unborn in the womb.

You do not follow him, even if he says to you that you could drink wisdom from his source. But forethinking appears to you there as dwarfish cleverness, false and of the night, just as the heavenly mother appears to me down there as Salome.

That which is lacking in the pure principle appears as the serpent. The hero strives after the utmost in the pure principle, and therefore he finally falls for the serpent.

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. The serpent lurks behind the pure principle.

Therefore I lost courage, until I found the serpent that at once led me across to the other principle. In climbing down I become smaller. Carl Jung, Red Book, Pages 252-253.

Images:

"Mímer and Balder Consulting the Norns" (1821-1822) by H. E. Isabell Freund

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/97bed-mimer.jpg`

This play that I witnessed is my play, not your play. It is my secret, not yours. (2019-01-02 06:32)

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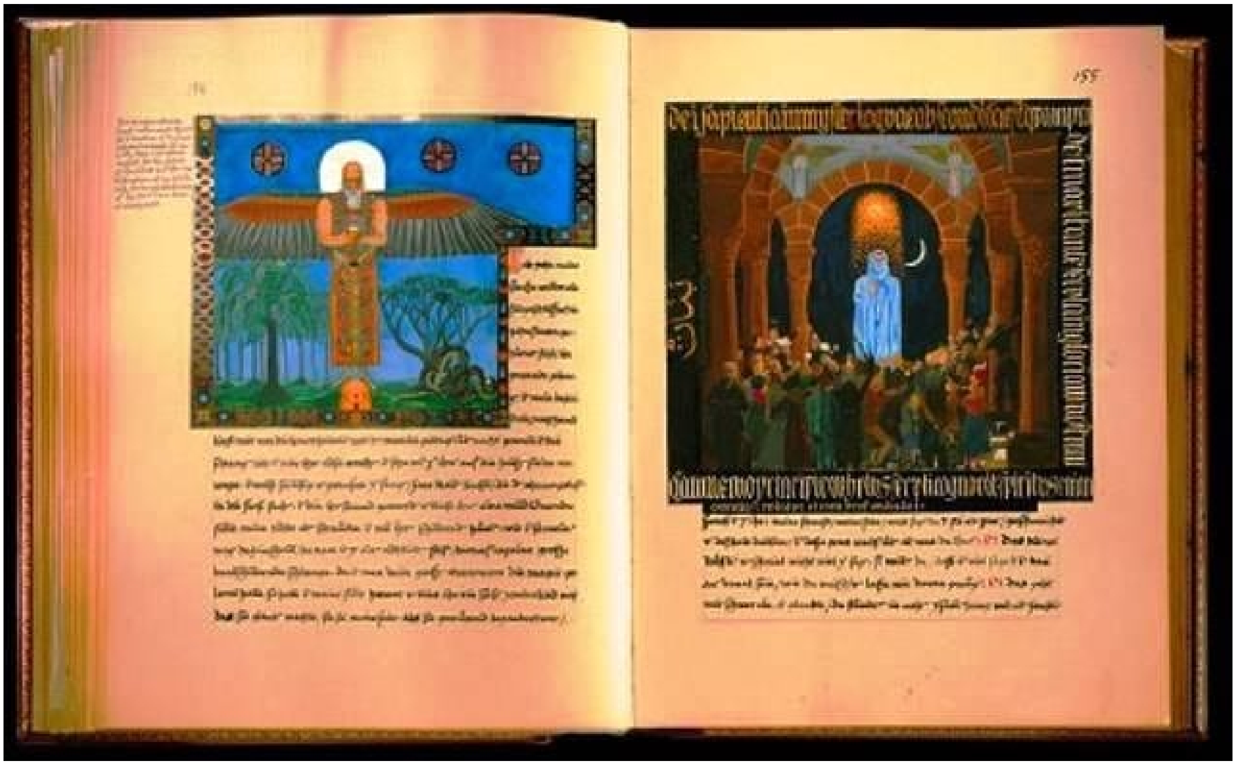


"In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness" The Red Book (Draft), Footnote 163,

This play that I witnessed is my play, not your play.

It is my secret, not yours.

You cannot imitate me.

My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you.

You have your own. [See Footnote 163]

He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love.

A mountain is nothing, and a grain of sand holds kingdoms, or also nothing.

Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate.

Turn your anger against yourself, since only you stop yourself from looking and from living.

The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.

But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world. Carl Jung, The Red Book, Page 178.

"In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness" The Red Book (Draft), Footnote 163,

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/e4976-red.jpg`

Carl Jung’s Funeral Sermon given by Pastor Werner Meyer (2019-01-02 06:54)

[1]

Carl Jung’s Funeral Sermon given by Pastor Werner Meyer

Psalm 8: How majestic is your name in all the earth! You have set your glory in the heavens. Children and infants praise you. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour. You made them rulers over the works of your hands; you put everything under their feet: all flocks and herds, and the animals of the wild, the birds in the sky, and the fish in the sea. Lord, how majestic is your name in all the earth!

With thanksgiving for abundance of his work and the rich harvest of his mind, we take leave from Carl Gustav Jung, born Kesswil, Switzerland, 1875 - whom it pleased God to call from this world.

The great question which urged the departed throughout his life is the question of our Psalm: ‘What is mankind?’

We inscribe over this life which has now been completed on earth, a few sentences from the 13th chapter of Paul’s first letter to the Corinthians:

“And if I have the gift of prophecy, and understand all mysteries, and all gnosis; and though I have a faith that could move mountains, and have not love, I am nothing …… Love never fails. When there are prophecies, they will cease; where there is knowledge, gnosis, it shall pass away. For we know in part and we prophesy in part. When I was a child, I thought like a child; but when I became a man, I put the ways of childhood behind me. Now, we see through a glass, darkly; then, we shall see face to face. Now we know in part; but then shall I know, even as I am fully know.”

Dear mourners and companions in sorrows!

To praise men is not customary among Christians.

To One alone the honour is due.

To Him, who is the source, the foundation, and the goal of all things.

But it is customary among Christians to give thanks for the gifts of God, and most of all; for that gift which He bestows upon us in the form of the talented ones, and of the service which they render from man to man and to the whole of mankind.

‘Ye shall know that a prophet has been among you’, God, our Lord, told Israel whenever the people had heedlessly passed by men who, in the strength of their spirit, saw to the roots of the prevailing situation and had something to contribute towards its cure.

But we, who as yet have gained hardly any distance from the spiritual giant who lived amongst us, wish to speak more cautiously and modestly.

‘You shall recognize that a man who knew has been among you, a man endowed with true gnosis, a “‘sophos”.

Those initiated into the life-work of C G Jung have a number of examples before their eyes which show how he approached the respective situations of his day, diagnostically and therapeutically.

Now it has been written: ‘”And if I have the gift of prophecy, and understand all mysteries, and all gnosis; …. and have not love, I am nothing …… Love never fails.”

Carl Gustav Jung possessed something of both: in his researches he penetrated the to the roots of created things, he crossed the threshold to the mysteries of the archetypes; and at the same time he healed.

He was and remained a therapist of individuals, and even more so - of all mankind.

Jung explored creation respectfully, because he loved it with the sober, inexorable love which is characteristic of the physician.

The departed has joined the prophets because - in the original sense of the word - he unveiled what was hidden, yet worthy of revelation.

Surely, his work represents one of the most powerful ‘earthquake centres’ of recent times in reaching a new understanding of man, and in the form of a new image of humanity.

According to the Pentecostal sermon of Peter, it belongs to the continuing rule of the Holy Spirit that such earthquake centres and volcanoes are activated again and again in order to break up the smooth surface of civilized, established mankind.

Peter stated Joel's prophesy:

"I will pour out my spirit upon all flesh: and your sons and your daughters will prophesy, and your men will see visions, and your old men will dream dreams. And on my servants, both men and women, I will pour out in those days of my Spirt, and they will prophesy. And I will show wonders in the heavens above, and signs on the earth below."

In the 20th century, a topical interpretation of such a prophesy must inevitably include a phenomenon like Jung: for a long time no-one like Jung had appeared, advocating in the name of the spirit, the deeply moving experiential powers of the soul - without betraying it to out lower natures.

At long last, experiences of the psyche, from visions and dreams to the perception of wonders in heaven and signs in the earth, have once again become legitimate and need no longer - not even in the church - go bashfully into hiding.

The departed found clues for their decipherment.

To us, and to Christians in particular - which is by no means self-evident - Jung has restored the courage to own a soul, a soul with its unfathomable abysms, its depths and its heights, which is what the Biblical expression "image of God" means.

Once before, a prophet in the full sense of the word was also called back to the eternal world, and that in the appropriate manner: on the fiery chariot of the spirit.

This was Elijah.

Elijah had founded a school, and his closest disciple was allowed to witness his departure in the blaze of the spiritual fire.

When he saw his master carried upwards he called after him: "My father, my father, the chariot of Israel and its horsemen ……"

He realized that a great power had sped away with Elijah.

He suffered bereavement because this giant was no longer with him.

Now a patriarch of the science of mind has left us, a father and champion of the psyche and of its right to exist, a defender and guardian of true inwardness; one of the great wise men who knew how to decipher the mirror-writing of the soul, who listened to the primitive language of living creatures; who built a bulwark around the soul, and with vigorous steeds struck out victoriously against the siege and starvation which it had endured far too long from the rationalists' mighty and seemingly invincible armour: - a champion of man's healing.

And this gigantic work could not be, nor wanted to be, more than in part.

Precisely for this reason it bears the seal and blessing of all genuine spiritual work, submitting reverently to the fragmentary nature that is imposed by God, even on our highest creative effort.

"Now we see through a glass, darkly; then, we shall see face to face. Now we know in part - but that which is perfect shall come.”

The fortunes, too, of the departed show traits often found among prophets.

“‘Nullus propheta in sua patria” - a prophet is honoured - except in his own hometown and country.

Even this inveterate rule Jung could hardly escape.

It seems as though the distance of foreign countries, nay of continents, was needed in order to gain a true measure of the spiritual phenomenon: Jung.

But a prophet, too, somewhere needs a chair, a table and a lamp to work in order to devote himself undisturbed to his work, a place where he can rest his head.

On the shores of Lake of Zurich, close to its waters, its winds, and its secret wilderness, he found a congenial home.

By nature, prophets are wanderers.

With them, stabilitas loci is rather an exception.

Kusnacht is proud to know C G Jung as one of its citizens and honorary citizens, indeed more than proud: it is grateful; for it was he who chose Kusnacht; Kusnacht did not choose him.

But let us follow the simile of the prophet to its conclusion!

A prophet is never to be measured by the exact, orthodox rule.

Not infrequently prophets had one foot in heresy.

The borderline between prophets and heretics is a fluctuating one.

Occasionally the prophet will confront the scribes with the question whether, while pestering prophets with their trivial criticisms, they are not like flies who try to swallow whole camels.

A prophet usually sounds the alarm precisely at that moment when the learned, after great pains, have at long last come to believe that once again the church is secure within its bounds.

A prophetic magus may even be entitled to start a small revolt against scriptural exigesis, apparently even against the sacrosanct Book itself; a small revolt in the name of the soul that is unable to cope with the riddles of existence; a small revolt against Biblical traditionalism - in the name of that other Bible which Jung knew how to read as no-one had done for a long time.

That other Bible - it is the Bible of creatures and of their secret handwriting; it is the picture language of the soul, of poetry and art; it is the glossary too, of the diseased soul; the secret code of the cosmos connected with all these by ultimate mystery, the mirror-writing of sun, moon and stars.

Magi contra scribes - it is not for the first time that this constellation of opposites has occurred in the history of the human mind.

It has the precedent in the story of Christ at that most prominent moment when the Magi from the East came to Jerusalem to announce a radical change in man's history, beginning with a sublime birth among the Jewish people.

The scribes, it is true, smiled wearily at that naivety.

But Jung took his departure from the same book as those Magi, the book which the very scribes, to the great detriment of religious life, nowadays hold in least esteem.

Jung believed that from the point of view of that book, at the threshold between Pisces and Aquarius, he had something to say on the present situation.

It belongs to the style of the prophet who has been persistently ignored, to slam the door, for once, somewhat harshly.

The calendar of prophets and magi differs from that of other people.

They are not fully synchronized with the present.

But a time will come which will vindicate the departed in an altogether different way.

Both books, the holy scripture and the likewise-sealed book of psyche and cosmos must be explored with the same loving respect: for the characters of both originate from the same hand.

But even then it will still be a reading in the mirror, the deciphering of a writing which we are only allowed to see from below, and hence inverted; for the veil of a magnificent divine code covers all things.

It is love which has placed the barrier, this *cordon sanitaire between the ailing creature and the unveiled majesty.

It is love which can break down the barrier and remove the veil from our eyes, when our essence has become purified in the purgatories of life and in the baptismal waters of chastisement and experience, restored to health by the bread of life.

Then we shall fully know.

All things will be become transparent for the wisdom and the love of God.

Thus we shall behold him?

No, God will behold us, with the eye of infinite love, with the creative eye which projects into the thing seen what it has in itself.

The vision of God will become our vision.

Then, at last, we shall fluently understand the handwriting of all creation, and all the things we read will be an ecstasy of thanksgiving.

'But then ……' Spiritual men always look to the future.

They are not extinguished.

They only change their position.

And they are transformed.

God is not a God of the dead.

For Him all are alive.

“All souls are Mine’, even beyond that threshold which we call death. They continue to exist, even post mortem, not only in the sense of an animistic resonance but in their actuality, though on a new plane of being. And according to the holy scripture, in particular ’the teachers who have guided many into the truth shall shine like the stars in heaven”.

And though, as we have read, charity never fails, they still make us consider that charity involves subjects and objects: man shall love God without end, and be loved by Him.

Under the aspect of God’s creative love, man shall be released from all constrictions and misrepresentations of his vision, freed from the distortions of perspective - the departed, too, was not free from them on this earth.

And this will be a rebirth, a gradual, painfully joyous release, an ascent from one illumination to the next.

Then only may we speak of that ultimate manhood compared with which, according to Paul, even our highest maturity in this world is but the groping of a child.

Even after death we shall probably not cease to learn and to grow.

According to the Bible, to the baptismal doctrine of the church - and according to C G Jung’s doctrine of archetypes - all renewal and every birth are essentially connected with the element, water.

“Unless one is born of water and spirit, they cannot behold the kingdom of God”.

This time, too, at the passing of a human being from this world to the future world, water and spirit shall therefore have the last word, as they also had the first word at the first creation of the world.

I will let a little story speak for me.

This story is to be ascribed to a certain spiritual ancestor of our deceased, to the author of the Cabbala Denudata, the cabbalistic scholar Christian Knorr von Rosenroth (1636- 1689), who is also the author of that wonderful song Morgenglanz der Ewigkeit (Morning Radiance of Eternity), with whom Jung, too, was engaged in a deep, learned dialogue.

According to reliable information, Knorr von Rosenroth was seen by his daughter several times after his death.

Once he appeared to her in the form of a little boy.

His head was bandaged as though he had had a serious injury but was now approaching happy recovery.

All the time he was singing an ancient hymn about the passage of Israel through the Red Sea with the refrain: ‘Come on and leap! It won’t be all that deep - The great Red Sea!

As he thus appeared to his daughter, she took courage and asked him why his head was bandaged.

He told her that he had had to cross the deep chasm of the great waters on a very dangerous, narrow bridge.

Although when a small child he had got safely across, the storm had lashed and injured his head - this head heavily laden with learning.

The great man to whom we now bid farewell, on his journey of discovery through the ocean of human nature, with its startling results, pulled on his oars so powerfully that many a rationalist head got hurt, and many a sacrosanct conception was turned upside down.

But now he must himself pass through the last great waters, not only as an explorer and discoverer, but also as one who is being explored and discovered.

May he, on this passage through the great water, face the purifying storms of the judgment as joyously and vigorously as his kindred in spirit who, according to the vision just mentioned, had changed from scholar to child and called out to himself: ‘Come on and leap……!’

It may well be that in the great scrutiny when things are put right by divine correction, at once painful and cheerful, this or that detail is removed, because the temporary has to give way to the permanent; the fragmentary to the consummate.

Still, this last excursion will be the most rewarding one, for: “Primus homo de terra terrenus – secundas homo de caelo caelestis”; “The first man is of the earth and is earthly, the second man is of heaven.”

This had been the hope of the departed for his life companion.

May it be granted to him!

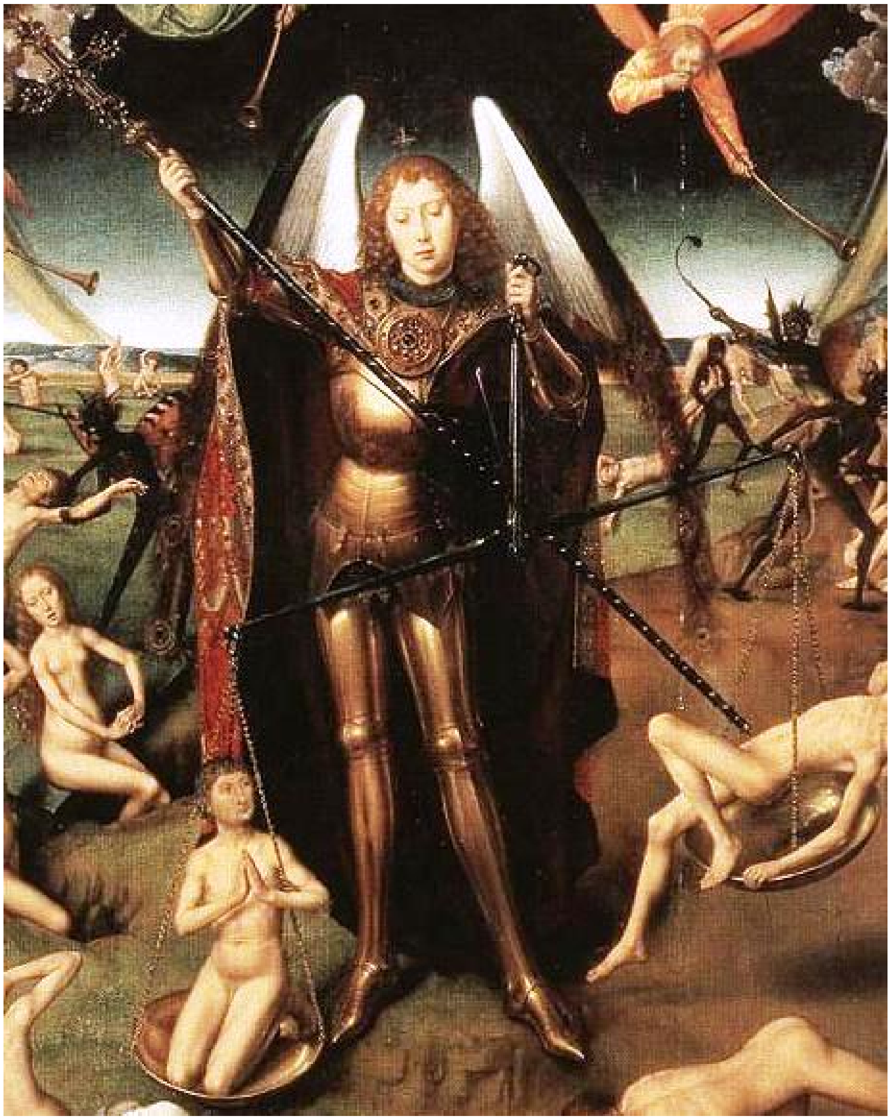
Amen.

VOCATVS·ATQVE·NON
PRIMVS·HOMO·DE·TERRA·TERRENVS
VOCATVS·DEVS·ADERIT
VS·HOMO·DE·CAELO·CAELESTIS
FAMILIE JVNG
JOHANNES PAVL JVNG
1842 1896
EMILIE JVNG-PREISWERK
1848 1923
GERTRVD JVNG
1884 1935
EMMA JVNG-RAVSCHENBACH
1882 1955
CARL GVSTAV JVNG
1875 1961
LILLY JVNG-MERKER
1915 1983
FRANZ KARL JVNG
1908 1996

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/8243c-1jung.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/7a513-3.jpg`

I want to emboss you like a coin. (2019-01-02 08:45)

[1]



From there on the voices of the depths remained silent for a whole year. Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it. I heard the voice of my soul, and she spoke: "That is a sign that what is below is borne upward."

Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DIAHMON. He said: 1 want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn’t lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it."

But I called out dismayed: "What ambiguous speech, Oh DIAHMON!"

But DIAHMON continued: "Not only to teach, but also to disavow, or why then did I teach? If I do not teach, I do not have to disavow. But if I have taught, I must disavow thereafter. For if I teach, I must give others what they should have taken. What he acquires is good, but the gift that was not acquired is bad. To waste oneself means: to want to suppress many. Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue.

The burden of silence is not greater than the burden of my self that I would like to load onto you. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse."

And I was startled again and cried: "Oh DIAHMON, men have deceived themselves about you, therefore you deceive them. But he who fathoms you, fathoms himself"

But DIAHMON fell silent and retired into the shimmering cloud of uncertainty. He left me to my thoughts. And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues. It seemed to me as if the so-called Christian morality of our time made for mutual enchantment. How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden. But sin probably resides in enchantment. If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other's advantage. Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise. But what happens if everyone surrenders themselves? That would be folly Not that it would be a beautiful or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up? With this one becomes one's own slave. That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not live one's self; it lives itself.

The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development. It is a sin to deliberately alienate the other from his self by means of one's own virtuousness, for example, through saddling oneself with his burden. This sin rebounds on us.

It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure their given condition and does not feel in need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption.

It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word. But one can at least doubt whether the work of redemption is in itself a beautiful thing. The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused.

I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption. This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance. And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.

Consequently we should also not use the other for our own supposed redemption. The other is no stepping stone for our feet. It is far better that we remain with ourselves. The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy. But meanwhile we are brimming with longing and desire to alter our own condition. And we love others to this end. If we had already achieved our purpose, the other would leave us cold. But it is true that we also need the other for our own redemption. Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie. For its goal is our own redemption. Selfless love is true only as long as the demand of the self can be pushed to one side. But someday comes the turn of the self Who would want to lend himself to such a self for love? Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it. In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He :fills us with reeling chaos. How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the self Not the self is God, although we reach the God through the self The God is behind the self above the self the self itsel£ when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the

God, since he is also our heaviest wound.

For in the first instance the God’s power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into issolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick.part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.

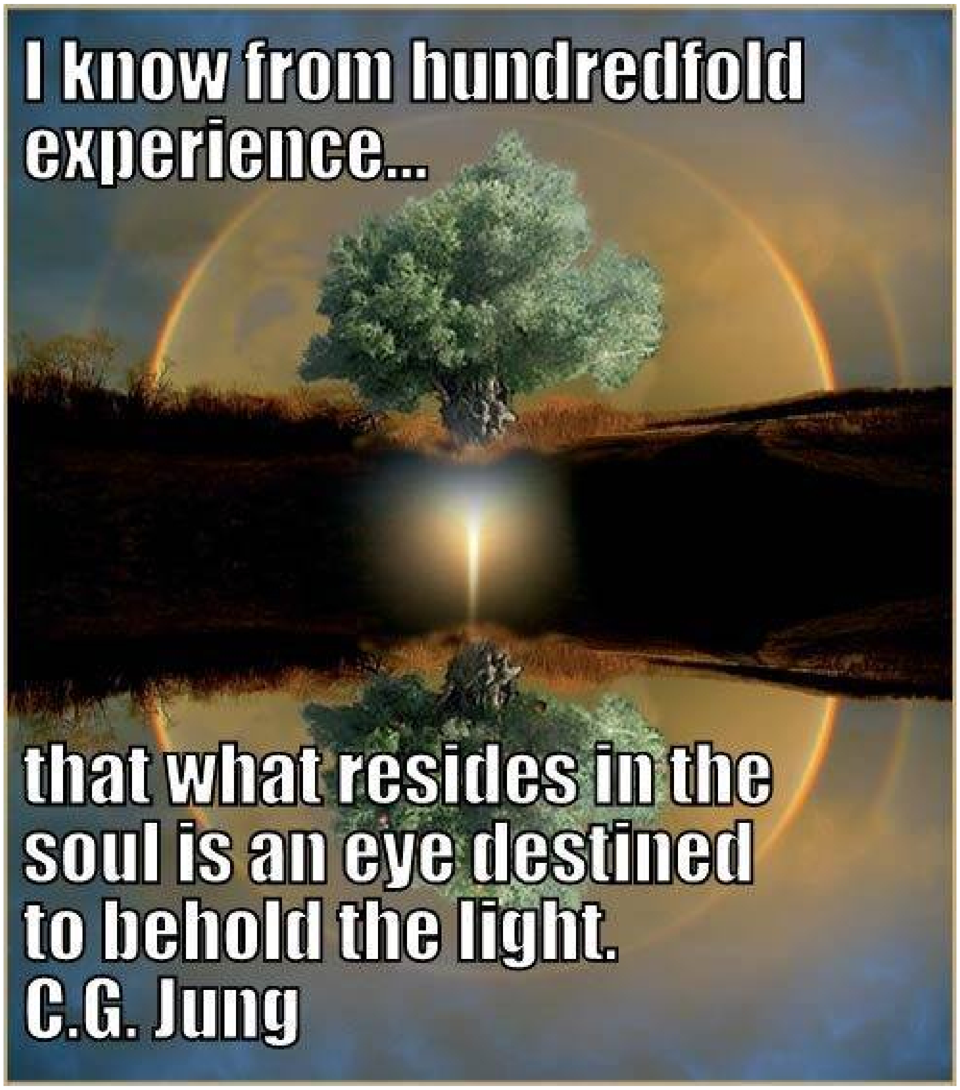
Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/f0020-god.jpg`

Carl Jung: Not I but God himself has deified it! (The Soul) (2019-01-02 15:34)

[1]


I know from hundredfold experience...
that what resides in the soul is an eye destined to behold the light.
C.G. Jung

Yet when I point out that the soul possesses by nature a religious function, and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism."

But were it not a fact of experience that supreme values reside in the soul (quite apart from the ai>Ti }Ufxov nvev/xa who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour.

I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light.

This requires limitless range and unfathomable depth of vision.

I have been accused of "deifying the soul."

Not I but God himself has deified it!

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it.

It is much more needful to teach people the art of seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension. Carl Jung, Psychology and Alchemy, Pages 12-13

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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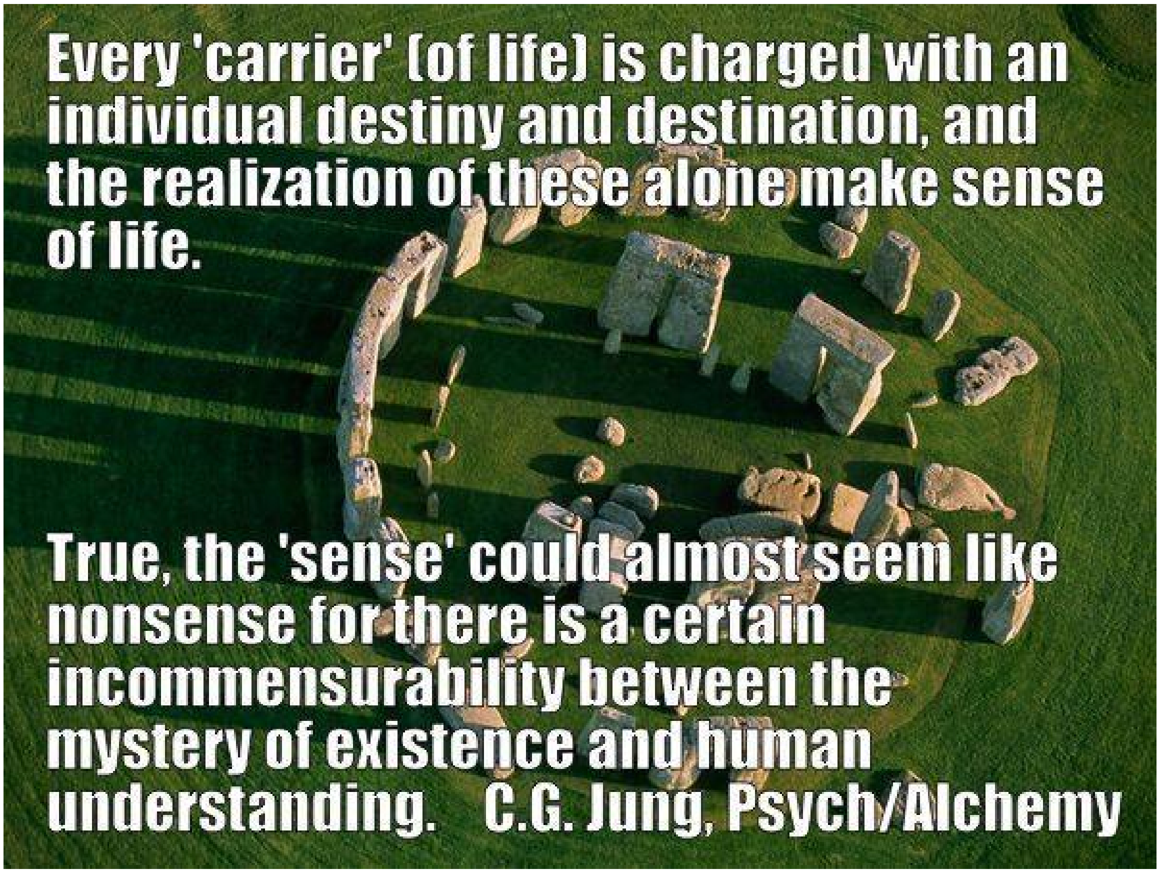
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/c6010-1hundredfold.jpg`

Carl Jung: "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. (2019-01-02 16:35)

[1]



Every 'carrier' (of life) is charged with an individual destiny and destination, and the realization of these alone make sense of life.
True, the 'sense' could almost seem like nonsense for there is a certain incommensurability between the mystery of existence and human understanding. C.G. Jung, Psych/Alchemy

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

Carl Jung across the web:

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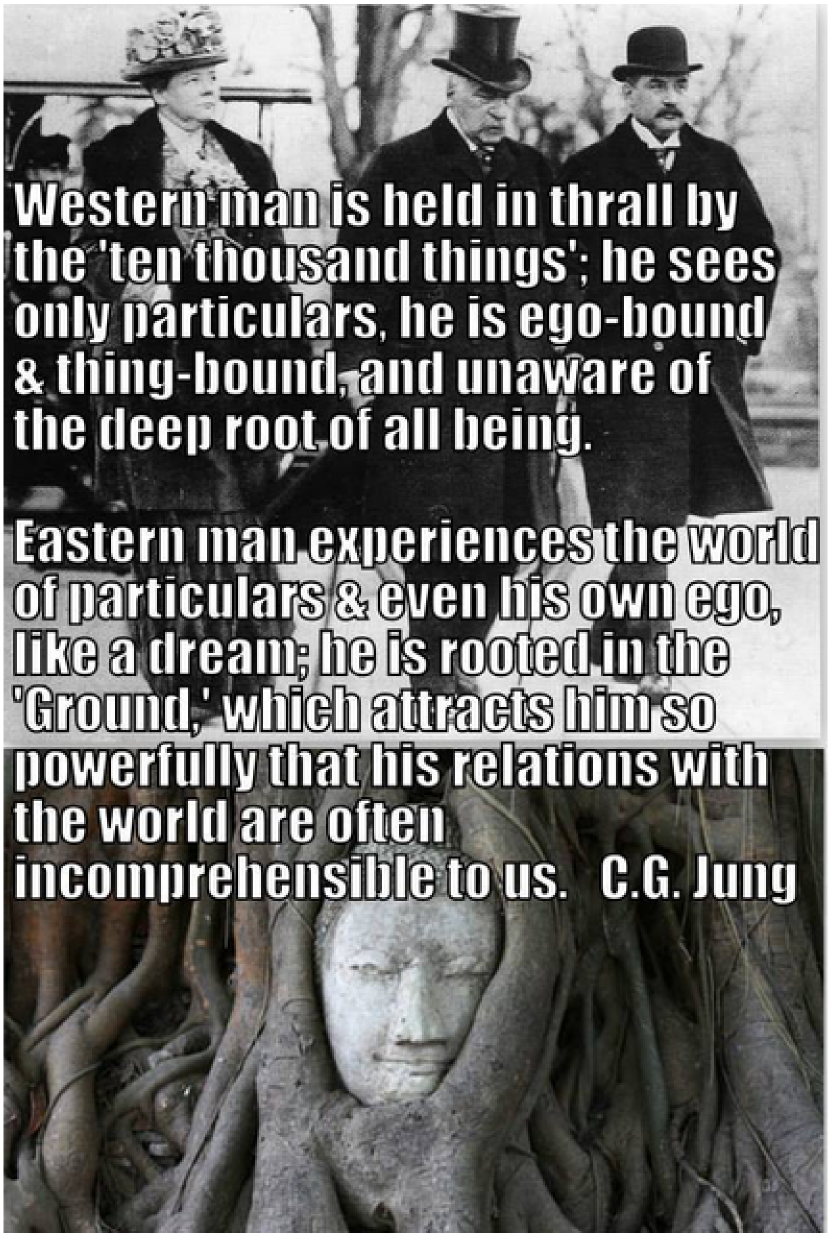
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/2630d-1carrier2bcraig.jpg`

Carl Jung: Western man is held in thrall by the "ten thousand things"; (2019-01-02 17:17)

[1]


Western man is held in thrall by the 'ten thousand things'; he sees only particulars, he is ego-bound & thing-bound, and unaware of the deep root of all being.
Eastern man experiences the world of particulars & even his own ego, like a dream; he is rooted in the 'Ground,' which attracts him so powerfully that his relations with the world are often incomprehensible to us. C.G. Jung

The mistaken idea of a merely outward imitatio Christi is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern.

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being.

Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man.

It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret hro? vuuv (referring to the Kingdom of God) as "among you" instead of "within you."

I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness.

But if we try to come to a real understanding of Eastern man—as the psychologist must - we find it hard to rid ourselves of certain misgivings.

Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an arbiter mundi.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Pages 7-8

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/cf93e-1thrall.jpg`

I accepted all the joy and every torment (2019-01-03 04:08)

[1]

When night fell, Diahmon approached me in an earth-colored robe, holding a silver fish: "Look, my son," he said, "I was fishing and caught this fish; I bring it to you, so that you may be comforted."

And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. His face was pale and blood had flowed into the furrows of his brow. But Diahmon knelt down, touched the earth, and said to the shade:

"My master and my brother, praised be your name. You did the greatest thing for us: out of animals you made men, you gave your life for men to enable their healing. Your spirit was with us through an endlessly long time. And men still look to you and still ask you to take pity on them and beg for the mercy of God and the forgiveness of their sins through you. You do not tire of giving to men. I praise your divine patience. Are not men ungrateful? Does their craving know no limits? Do they still make demands on you? They have received so much yet still they are beggars.

"Behold, my master and my brother, they do not love me, but they long for you with greed, for they also crave their neighbor’s possessions. They do not love their neighbor, but they want what is his. If they were faithful to their love, they would not be greedy. But whoever gives, attracts desire. Should they not learn love? Fidelity to love? Freely willed devotion? But they demand and desire and beg from you and have learned no lesson from your awe-inspiring life. They have imitated it, but they have not lived their own lives as you have lived yours. Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Have you not forgiven the adulteress? Did you not sit with whores and tax-collectors?

Did you not break the command of the Sabbath? You lived your own life, but men fail to do so; instead they pray to you and make demands on you and forever remind you that your work is incomplete. Yet your work would be completed if men managed to live their own lives without imitation. Men are still childish and forget gratitude, since they cannot say, Thanks be to you, our lord, for the salvation you have brought us. We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own. Through your help we have grown mature in continuing the work of redemption in us. Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. We are not ungrateful children who desire our parents' possessions.

Thanks to you, our master, we will make the most of your talent and will not bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us. We want to take your troubles and your work upon ourselves so that your work may be completed and so that you may lay your weary tired hands in your lap, like the worker after a long day's hard burden. Blessed is the dead one, who rests from the completion of his work.

"I wanted people to address you in this way. But they have no love for you, my master and brother. They begrudge you the price of peace. They leave your work incomplete, eternally needing your pity and your care. "But, my master and my brother, I believe you have completed your work, since the one who has given his life, his entire truth, all his love, his entire soul, has completed his work. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun.

When Diahmon had finished, I looked up and saw that the place where the shade had stood was empty. I turned to Diahmon and said, "My father, you spoke of men. I am a man. Forgive me!"

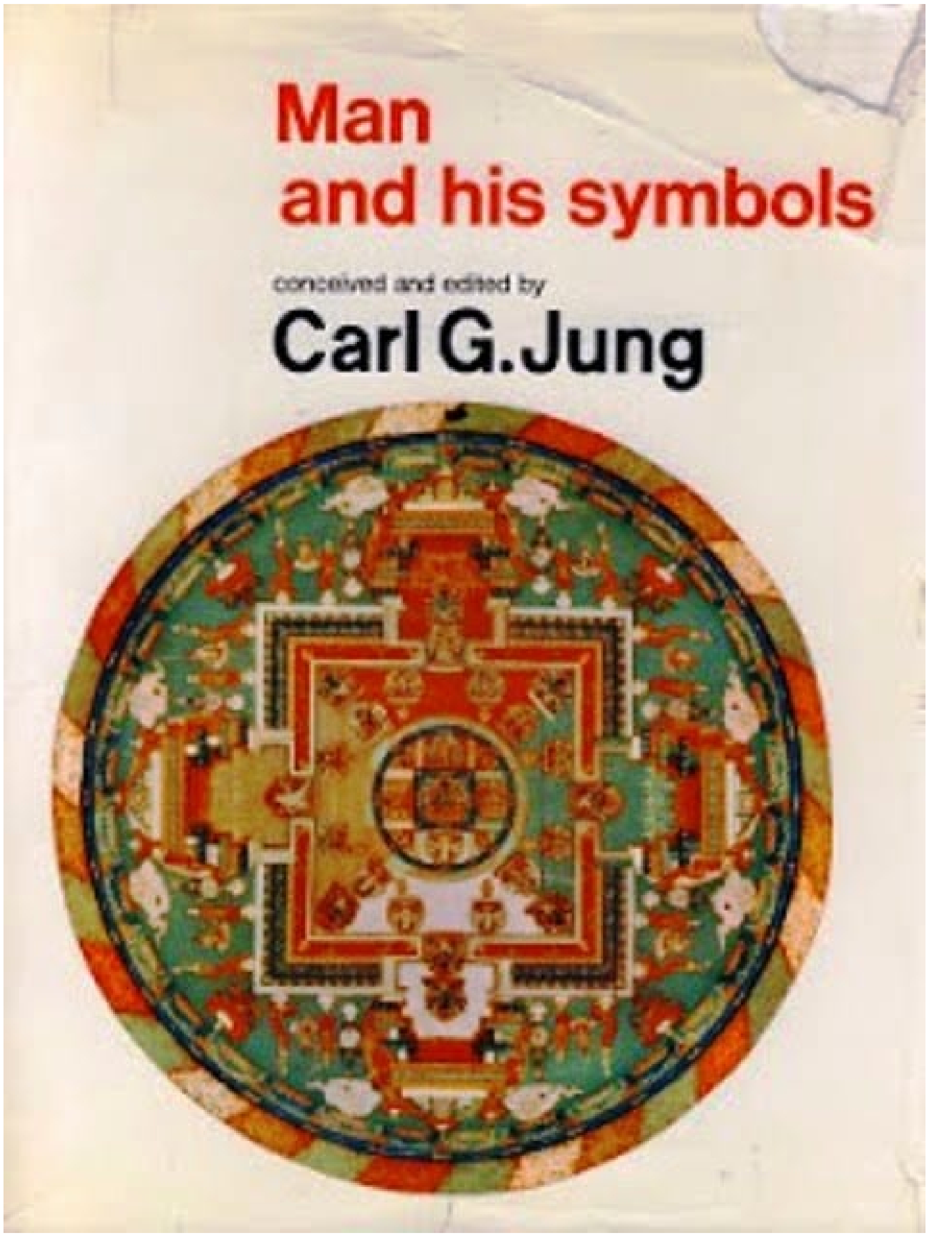
But Diahmon dissolved into the darkness and I decided to do what was required of me. I accepted all the joy and every torment of my nature and remained true to my love, to suffer what comes to everyone in their own way. And I stood alone and was afraid. Carl Jung; Red Book

https://www.facebook.com/groups/56536297291/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/513ec-witch2bof2bendor2bby2bnikolai2bge252c2b1857.jpg`

Carl Jung on the formation of a "Symbol." (2019-01-03 04:44)

[1]



To Kurt Plachte 10 January 1929

I can agree with your statements in all details and merely regret I am not in a position to give you practical examples of my views.

Everything in me has arisen from direct experience of the mentally I or "seekers after truth."

For me a symbol is the sensuously perceptible expression of an inner experience.

A religious experience strives for expression and can be expressed only "symbolically" because it transcends understanding.

It must be expressed on way or another, for therein is revealed its immanent vital force.

It wants to step over, as it were, into visible life, to take concrete shape. (The spirit shows its effective power only in the reshaping of matter.)

An idol is a petrified symbol used stereotypically for "magical" effects.

It can have this fascinating effect so long as it touches those layers unconscious from which the symbol arose (somewhere else i.e. with other people).

Its effect is just the opposite of the symbol is an expression of the enrichment of consciousness through experience.

The idol betokens a regression to the unconscious, i.e .. an impoverishment of consciousness.

The Master speaks a ”power word" born of the richness of his vision, the disciple merely conjures with it.

For the Master the communion means: I give you myself, my flesh, my blood.

For the disciple this means: I eat the god, his flesh and blood.

The ritual anthropophagy of primitive man (the cave dweller) echoes fascinatingly deep down in us: we can do it again, mysteriously sanctified, and yet we are not primitive brutes but are sanctified by the god’s flesh.

In a few cases I have found a quite unquestionable blood lust in connection with the Communion!

Here we have religious license for what is primitive and no longer permissible.

The magical word is one that lets "a primordial word resound behind it"’; magical action releases primordial action.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality.

Therefore I speak of esse in anima, the only form of being we can experience directly.

We can distinguish no form of being that is not psychic in the first place.

All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science.

We should think of the collective unconscious neither as order nor as disorder.

Experience corroborates both.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption).

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation!

Hence it has a fascinating effect on everyone, it is "true' 'temporarily valid because it is meant only for a particular situation.

If the situation changes, a new "truth" is needed, therefore truth always relative to a particular situation.

So long as the symbol is the true and redeeming answer to the corresponding situation, it is true, valid, indeed "absolute."

But if the situation changes and the is simply perpetuated, it is nothing but an idol, having an impoverishing and stultifying effect, because it merely makes us unconscious
and provides no explanation and enlightenment.

Justin Martyr for instance, spoke of Christianity as "our philosophy."

The symbol is doctrine, the idol delusion.

I regard Hegel's "perceptual" thinking as a thinking analogous with *archetypes.

"Perceptual" or "apperceptive" thinking has greater meaning and value because it unites at least two functions.

The highest form of the intellectual process would be symbolic experience and its symbolic expression.

You are right-the symbol belongs to a different sphere from the sphere of instinct.

The latter sphere is the mother, the former the Son (or God).

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma ,a term borrowed from Gnosticism.

The reflection and formation of the Pleroma in the individual consciousness produces an image of it (of like nature in a certain sense), and that is the symbol.

In it all paradoxes are abolished.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol.

Like the Pleroma, the symbols is greater than man.

It overpowers him, shapes him, as if he had. opened a sluice that pours a mighty stream over him sweeps him away.

Our difficulty is that we understand the psyche as what we make regulate ourselves and we can't get it into our head that we are the helpless victims of psychic forces.

Take the professor who suffers from a "compulsion neurosis."

Compulsion neurosis is a magic word used by the modern medicine man, which means (apotropaically) nothing but neurosis (imaginary illness).

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease.

It would be better if the professor thought were possessed by the devil! That would be considerably nearer to the truth.

The term "symbol" in Freud’s psychoanalysis has nothing to with the symbol.

He should have said "symptom" or "metaphor” instead.

The symbol never arises in the unconscious (the Pleroma) but as you rightly say, "in self-formation."

It comes from the unconscious raw material and is formed and expressed consciously. (Cf. my definition of the symbol in Psychological Types.)

The symbol needs man for its development.

But it grows beyond him, therefore it is called "God," since it expresses a psychic situation or factor stronger than the ego. (I call it the self)

This factor is pre-existent in the collective unconscious, yet powerless until I experience it consciously then it takes the lead. ("Yet not I, but Christ liveth in me.")

It supplants the ego in essential respects.

Hence the deliverance from the feeling of ineptitude, etc. ("Thy Will be done.") Carl Jung, Letters Vol. 1, Pages 59-63.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/d244a-1.jpg`

The fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. (2019-01-03 04:49)

[1]

[Carl Jung: the fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time.]

She: "What can you do for me? You have already done much for me. You spoke the redeeming word when you no longer placed the banal between you and me. Know then: I was bewitched by the banal."

I: "Woe is me, you now become very fairy-tale-like."

She: "Be reasonable, dear friend, and do not stumble now over the fabulous, since the fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. And you know that what has been on everyone's lips for millennia, though repeated endlessly, still comes nearest the ultimate human truth. So do not let the fabulous come between us."

I: "You are clever and do not seem to have inherited the wisdom of your father. But tell me, what do you think of the divinity; of the so-called ultimate truths? I found it very strange to seek them in banality: According to their nature, they must be quite uncommon. Think only of our great philosophers."

She: "The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. The fabulous does not speak against me but for me, and proves how universally human I am and how much I too not only need redemption but also deserve it. For I can live in the world of reality as well or better than many others of my sex."

I: "Strange maiden, you are bewildering-when I saw your father, I hoped he would invite me to a scholarly conversation. He did not, and I was aggrieved at him because of this, since his distracted slackness hurt my dignity.

But with you I find it much
better. You give me matters to ponder. You are uncommon."

She: "You are mistaken, I am very common."

I: "I can't believe that. How beautiful and worthy of adoration is the expression of your soul in your eyes. Happy and enviable is the man who will free you."

She: "Do you love me?"

1: "By God, I love you-but-unfortunately I am already married."

She: "So-you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome."

With these words her shape dissolves into darkness. Dim moonlight penetrates the room. Where she stood something shadowy lies-it is a profusion of red roses. Carl Jung, The Red Book, The Castle in the Forest, Pages 262-263.

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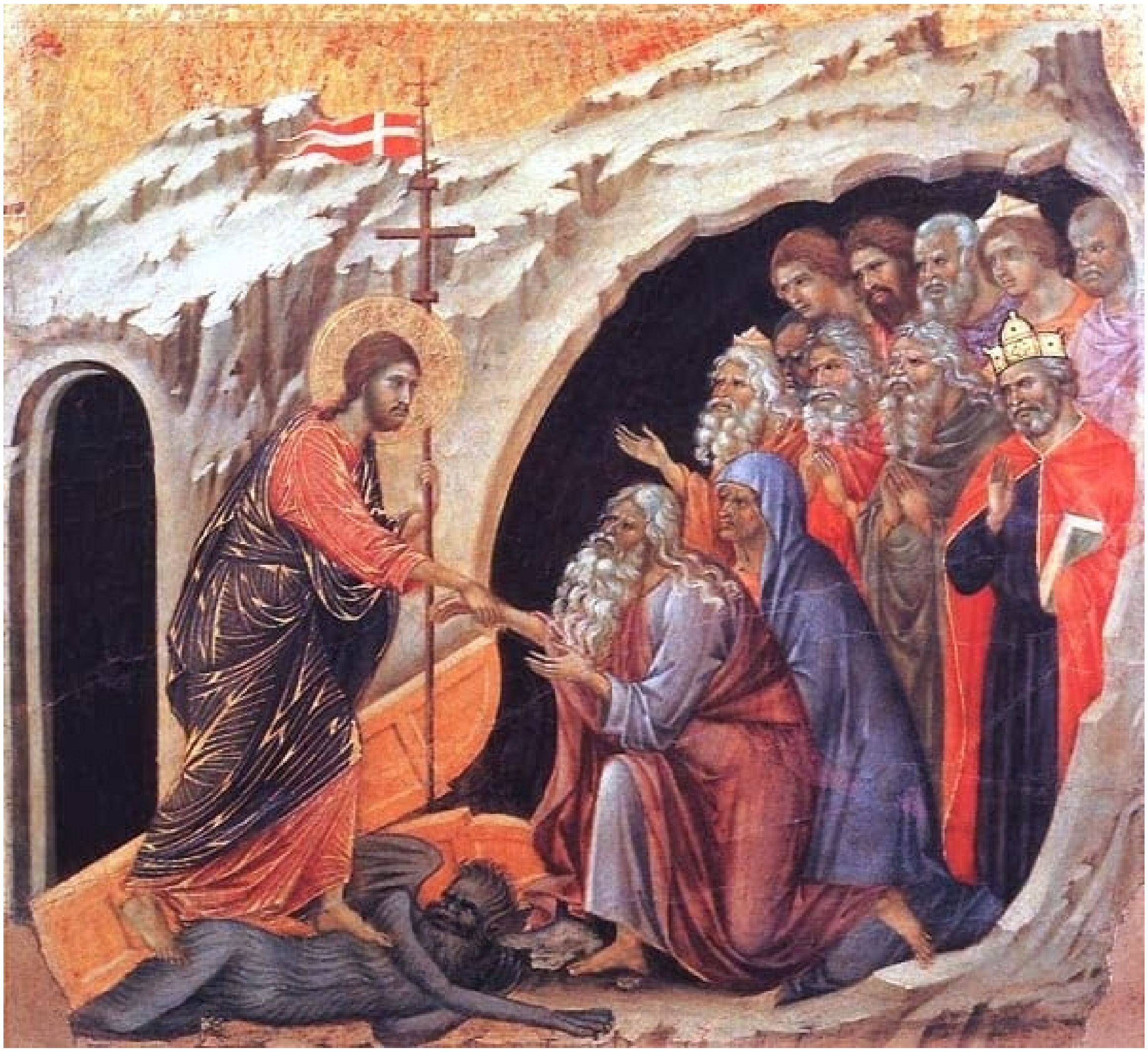
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/fcf49-beauty.jpg`

What do you think of the essence of Hell? (2019-01-03 04:53)

[1]



What do you think of the essence of Hell?

Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could attain.

Hell is when you must think and feel and do everything that you know you do not want. Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it.

Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful.

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Red Book, Page 244.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/63fd0-descent.jpg`

Carl Jung: The results obtained by this method can be interpreted in several ways (2019-01-03 05:30)

[1]

To Smith Ely Jelliffe

Dear Dr. Jelliffe, 26 February 1936

The reports of my seminars are mere protocols which are exclusively destined for members of the said seminars.

They wouldn't be fit for scientific use.

I don't think that my volume Wirklichkeit der Seele has any interest for you because it is merely psychological and has nothing to do with your medical point of view.

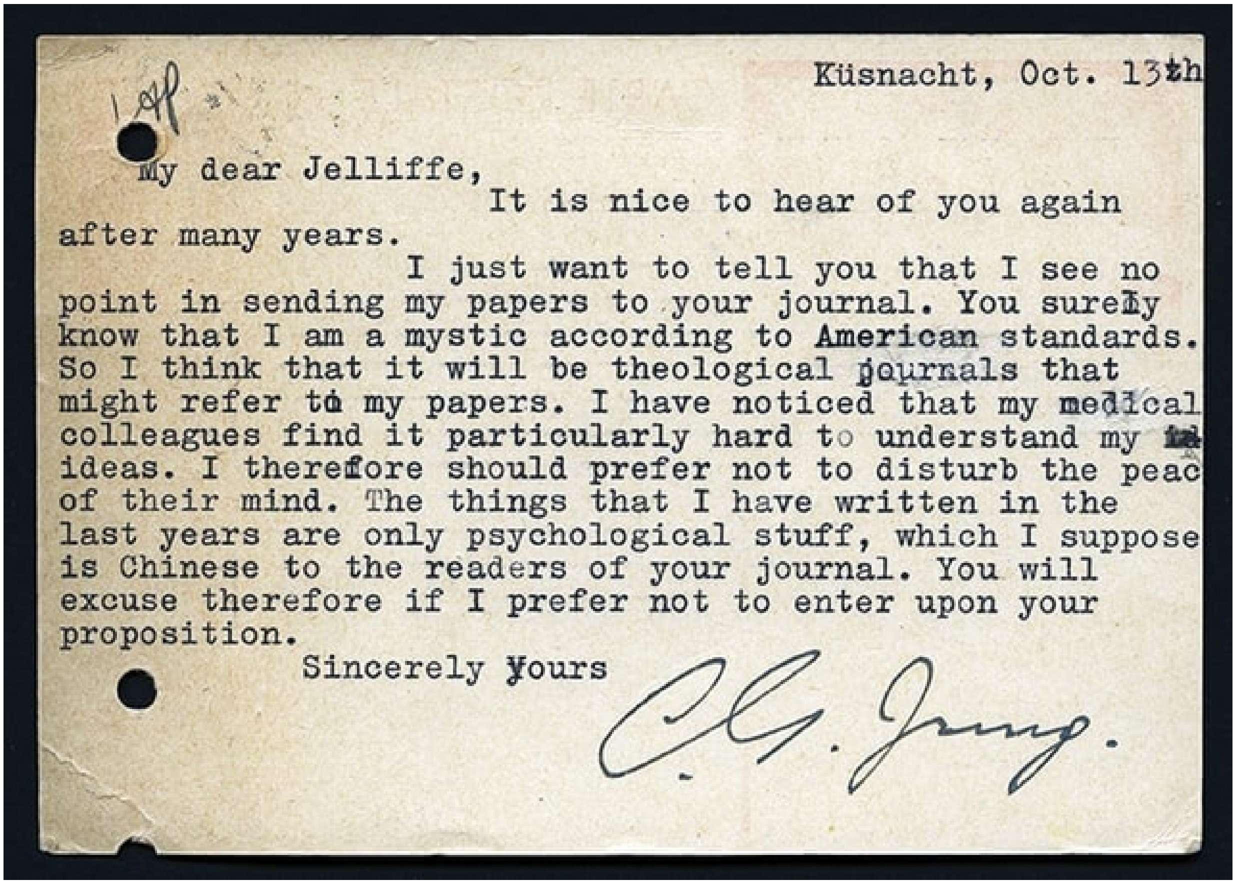
I'm quite willing to answer your questions. I owe a great deal of mental stimulation and of knowledge to Janet, whose lectures I followed in 1902 in Paris.

I also got a great deal from his books. I certainly owe a very important psychological point of view to his psychology.

I never denied the fact that my psychiatry comes from Bleuler's clinic.

I was there already in 1900.

[2]



Küsnacht, Oct. 13th

My dear Jelliffe,

It is nice to hear of you again after many years.

I just want to tell you that I see no point in sending my papers to your journal. You surely know that I am a mystic according to American standards. So I think that it will be theological journals that might refer to my papers. I have noticed that my medical colleagues find it particularly hard to understand my ideas. I therefore should prefer not to disturb the peac of their mind. The things that I have written in the last years are only psychological stuff, which I suppose is Chinese to the readers of your journal. You will excuse therefore if I prefer not to enter upon your proposition.

Sincerely Yours

C. G. Jung.

The concept of the "Geftihlsbetonter Komplex" as it is used in the association test is really my own invention, if one doesn't insist that the word "complex" has been used in many other ways before my time.

But I'm not aware that it has been used in the particular way I have been using it.

When you study Kraepelin' s experimental work about associations (Aschaffenburg, etc.) you don't find any systematic consideration of this fact, nor in the experiments of Wundt's school.

I quite agree with you that normality is a most relative conception.

Yet it is an idea which you can't do without in practical life.

It is quite certain that from century to century or even from month to month our point of view changes, yet there is always a stock of human beings or of facts which represents the average functioning, and which is called "normal."

If this conception didn't exist, we couldn't speak of something abnormal, by which term we express the fact that certain functions or events are not conforming to the average course of events.

It is quite true that the reason why I couldn't continue to collaborate with Freud was that everything in his psychology was reductive, personal, and envisaged from the angle of repression.

A thing which seemed to me particularly impossible was Freud's handling of dreams, which looks to me like a distortion of facts.

The immediate reason for my dissension was that Freud in a publication identified the method with his theory, a fact that seemed inadmissible to me, because I am convinced that one can apply a scientific method without believing in a certain theory.

The results obtained by this method can be interpreted in several ways.

Adler for instance interprets neurosis in a very different way, and the same Freud's pupil Silberer has quite clearly shown, independently of myself, that one can interpret in what he called an anagogic way.

I think a psychologist has to consider these different possibilities and it is my sincerest conviction that it is much too early for psychology to restrict itself to a one-sided reductive point of view.

If you carefully study Freud's paper Die Zukunft einer Illusion you see what the results are.

Freudian psychology reaches into a field that simply cannot be reduced to Freudian premises, if one studies the actual facts without bias.

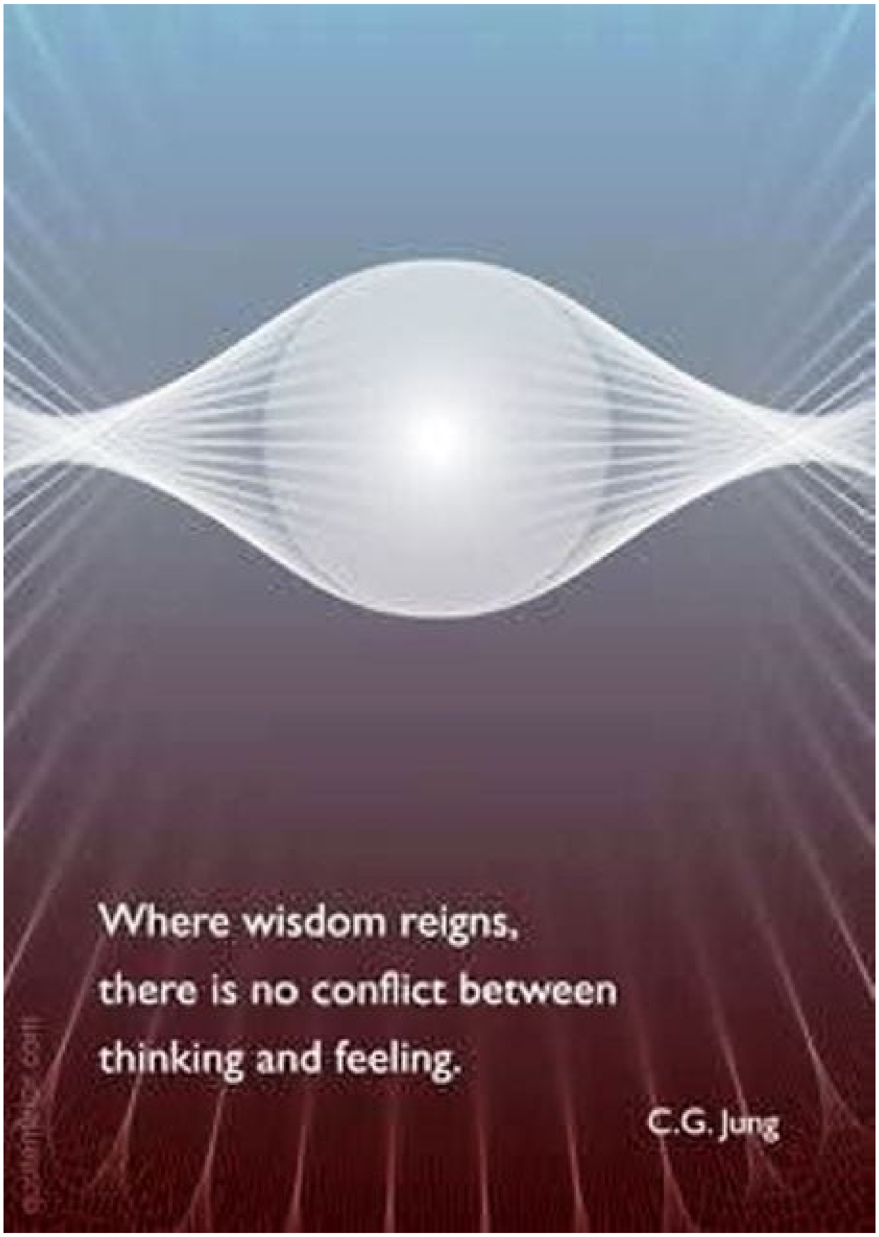
Yours truly,

C. G. Jung Carl Jung, Letters Vol. I, Pages 210-211

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/3fa09-12bsmith.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/8c29f-22bsmith.jpg`

Carl Jung: For us the zone of disturbance already begins with the concept of the "psychic." (2019-01-03 05:30)

[1]


Where wisdom reigns,
there is no conflict between
thinking and feeling.
C.G. Jung

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal.

This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality.

Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides.

Eastern reality includes all this as a matter of course.

For us the zone of disturbance already begins with the concept of the "psychic."

In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury.

At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself.

All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/41643-12bsurreal.jpg`

Carl Jung: Abase yourself and live your Animal (2019-01-03 05:37)

If you read the books of history, you will find men who sought the strange and incredible, who ensnared themselves and who were held captive by others in wolves lairs; men who sought the highest and the lowest, and who were wiped by fate, incomplete, from the tablets of the living. Few of the living know of them, and
these few appreciate nothing about them, but shake their heads at such delusion.

While you mock them, one of them stands behind you, panting from rage and despair at the fact that your stupor does not attend to him. He besieges you in sleepless nights, sometimes he takes hold of you in an illness, sometimes he crosses your intentions. He makes you overbearing and greedy, he pricks your longing for everything, which avails you nothing, he devours your success in discord. He accompanies you as your evil spirit, to whom you can grant no release.

Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak of the dead who fell prey to power, broken by force and not by themselves. Their hordes people the land of the soul. If you accept / them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of the hardest steel. They would have nothing to do with the small lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal.

The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals its overabundance of prey and lets its brother starve as a result. There is not one that tries to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.

He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power. Carl Jung; Red Book

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Wolfgang Pauli and the "Pauli Effect" (2019-01-04 03:30)

[1]

Dear Professor Jung, Zollikon-Zurich, 16 June 1948

When that amusing "Pauli effect" of the overturned vase occurred, on the occasion of the founding of the Jung Institute, I had the immediate and vivid impression that I should "pour out water inside" ("innen Wasser ausgiessen" -to use the symbolic language that I have acquired from you).

Then when the connection between psychology and physics took up a relatively large part of your talk, it became even more clear to me what I was to do.

The outcome of all this is the enclosed essay.

It is not intended for publication or for a lecture, especially as for me it is just the beginning of an examination of these problems; it could, however, serve as a basis for further discussion. (I would be very happy if it would be possible for you to spend a quiet evening in the second half of July discussing these problems with Dr. C. A. Meier and myself.)

But perhaps you prefer to communicate by letter by letter.

If the same set of problems is looked at from such different angles as those of psychology and physics, there are bound to be differences of opinion over certain details.

The main one for me still remains that I relate the fact of the representation of psychic circumstances to characteristics of the material, which was first proved by you in the case of alchemy.

Furthermore, I attempt to show that in this it is very easy for the unconscious to replace the alchemistic oven with a modem spectrograph.

This should come as less of a surprise to the psychologist than to the physicist: Whereas the latter soon jumps to the false conclusion that such symbolism is now invalid u a consequence of the strides made in our knowledge of matter, the former knows only too well how little the structure and tendency of the unconscious have been affected by the technological progress of the past 300 years.

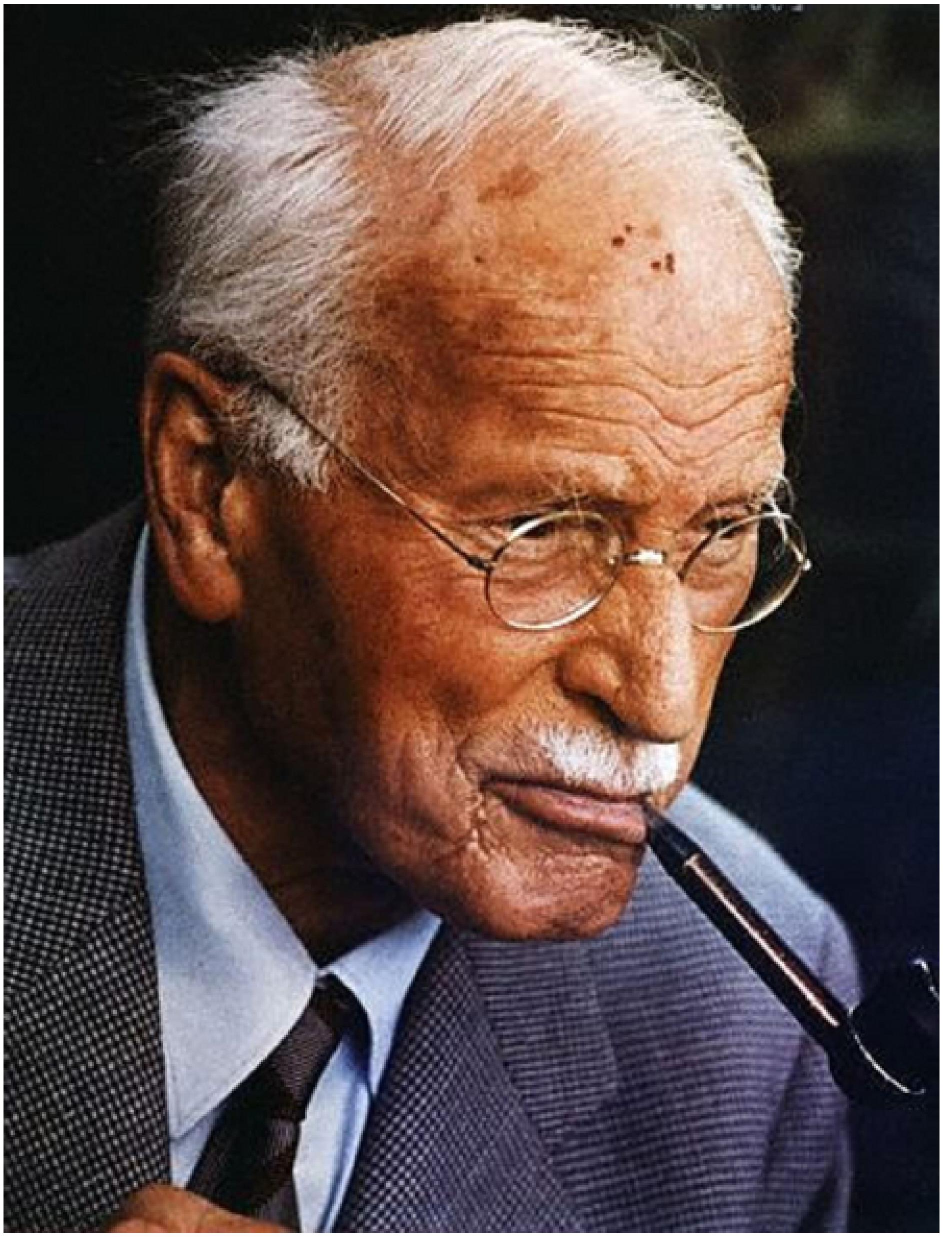
Hoping to see you again at the Psychological Club on Saturday, I send my best wishes and remain,

Yours sincerely, W PAULI Wolfgang Pauli, Atom and Archetype, Pages 33-34

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/2153f-12bpauli.jpg`

Carl Jung: I have told my publisher of your wish to review my book. (2019-01-04 04:30)

[1]



To Oluf Briel

Dear Colleague, 19 March 1934

The disagreement between your views and Dr. Bjerre’s is known to me.

I would not like to advocate an independent lay analysis.

In this respect I hold a position in the middle.

My experience over the years has convinced me that lay assistants of doctors can often do very useful work, but I abide by the principle that lay analysis should always remain under the control of the doctor.

If you cannot come to agreement with Dr. Bjerre, it is quite conceivable that the founding of two Societies should be kept in mind.

Because of the political conditions the German Society is a separate Society anyway and our future international organization must be prepared to take these facts into account.

For the Nauheim Congress of the German Society, which takes place on May 10th, I shall work out a draft of new statutes which will then be submitted for ratification to a committee of delegates from all the national groups.

I too have regretted that Goring's Nazi manifesto appeared in the Zentralblatt.

I erroneously assumed that this edict was intended for the German issue.

Owing to the distance and the delay this causes I am not always au courant with everything that is going on.

But I have given the managing editor strict instructions to keep the Zentralblatt neutral.

For this reason I have also refused to let my introductory article, coming out shortly in the Zentralblatt, appear in the special German issue, against the wishes of my German colleagues.

I shall also endeavour to keep the international organization on absolutely neutral ground and to regulate the relations between the groups by special statutes in such a way that it is impossible for any one group, no matter how numerous its members may be, to influence the policy of the Society as a whole.

At present I plan to have two delegates selected from each national group who will sit on a special committee that has to ratify the statutes.

Germany like any other group will also be represented by only two members.

I shall get the complicated legal conditions clarified so far as possible beforehand by a competent jurist.

I have also charged Dr. Cimbal with the task of getting information from a competent quarter as to whether ratification of international statutes is possible at ail in present-day Germany.

If it is not, I would send my draft of the statutes as a circular to the ·various representatives of the national groups.

I have told my publisher of your wish to review my book.

In conclusion, I would ask you to inform all those who have misgivings because of the political conditions in Germany that I stand on strictly neutral ground and that the German doctors are compelled only by the special circumstances of the time to make a political declaration of faith.

Medical work, however, is an international affair, as already laid down by the Geneva Convention.

Thank you very much for kindly sending me your interesting offprints, also for the Danish communication, which I shall pass on to the managing editor.

With collegial greetings,

Yours sincerely,

C. G. JUNG Carl Jung, Letters Vol. I, Pages 151-152

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b3ada-12bbriel.jpg`

Carl Jung: The organs are divided though close together, so there is the possibility of a conflict.

(2019-01-04 04:30)

[1]

C.G. Jung Visions, p.1143
The animus and the birds are air beings..

Mrs. Baumann: I thought she was healed by the water from the blue rock.

Dr. Jung: That is true, but also by the fire; she identifies now with the idol that was made strong in the fire.

It refers here to the fire that produces the pure gold; therefore she asks: "Is there no healing fire in the city?"

And those animi are sitting round a fire.

Here we can again bring in the Tantric symbolism.

The animus and the birds are air beings, they belong to the anahata center, above the diaphragm, and below is manipura, the emotional fire center.

Now in anahata there is a peculiar division of thought and feeling.

Thought would be practically identical with the air, the pneuma, the breath of life, with the lungs, in other words, while feeling would mean the heart.

The organs are divided though close together, so there is the possibility of a conflict.

And consciousness begins there, and wherever there is objective consciousness, discernment, there is division.

Therefore you discover in anahata for the first time the possibility of conflict, that you can have a conflict in yourself.

There is no conflict in manipura because you are the conflict itself, you simply flow along like water or fire.

You may be exploded in ten thousand pieces yet you are one with yourself because there is no center from which to judge, there is nothing in between the pairs of opposites.

You are everything, in a strong emotion you are also the pairs of opposites, you are both this and that.

It is not you who realize, it is the emotion that realizes.

There are people who are always in search of emotions; they have almost a mania to arouse emotions, because without them they feel dead.

Such people must always have a sensation or cause a sensation, have an emotion or cause an emotion, or they simply don't exist.

I have known women like that: they say disagreeable things just in order to rouse one's emotions, and if they don't succeed they are disappointed, lifeless, they have missed the goal.

The fire here, then, has the meaning of the manipura center, and that has a healing effect because the things which were separate and contradictory are there fused together; it is like the idea of the alchemical pot in which substances are mixed or melted together.

So you can either descend into the abysmal water to be healed, the baptismal water being the uterus resurrectionis where you are made whole again; or you can pass through the fire.

Therefore John the Baptist said of Christ: "He shall baptize you with the Holy Ghost and with fire."

The two forms of baptism refer to the two lower centers; in the fire you can be made whole, and the water is still more efficacious because it is deeper down.

To go further would mean getting into the earth and there you would be practically dead.

Death has been understood as the absolute cure; when Socrates was about to die, for example, he said a cock should be sacrificed to Aesculepius, the god of the doctors, for curing him.

But the figurative death in the water, and death or being burnt in the fire also mean regeneration, because in going back into any state where there is no ego consciousness, there is regeneration. Carl Jung, Visions Seminar, Pages 1143-1144

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7259a-12bbirds.jpg`

Carl Jung on “Buddha” – Anthology (2019-01-04 04:30)

[1]

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferne Jensen.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, Psychology and Religion, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other’s standpoint. Carl Jung, Psychology and Religion, Page 483.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

And that was the case in Buddha’s own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/fae3e-12bbuddha.jpg`

To live oneself means to be one’s own task (2019-01-04 04:34)

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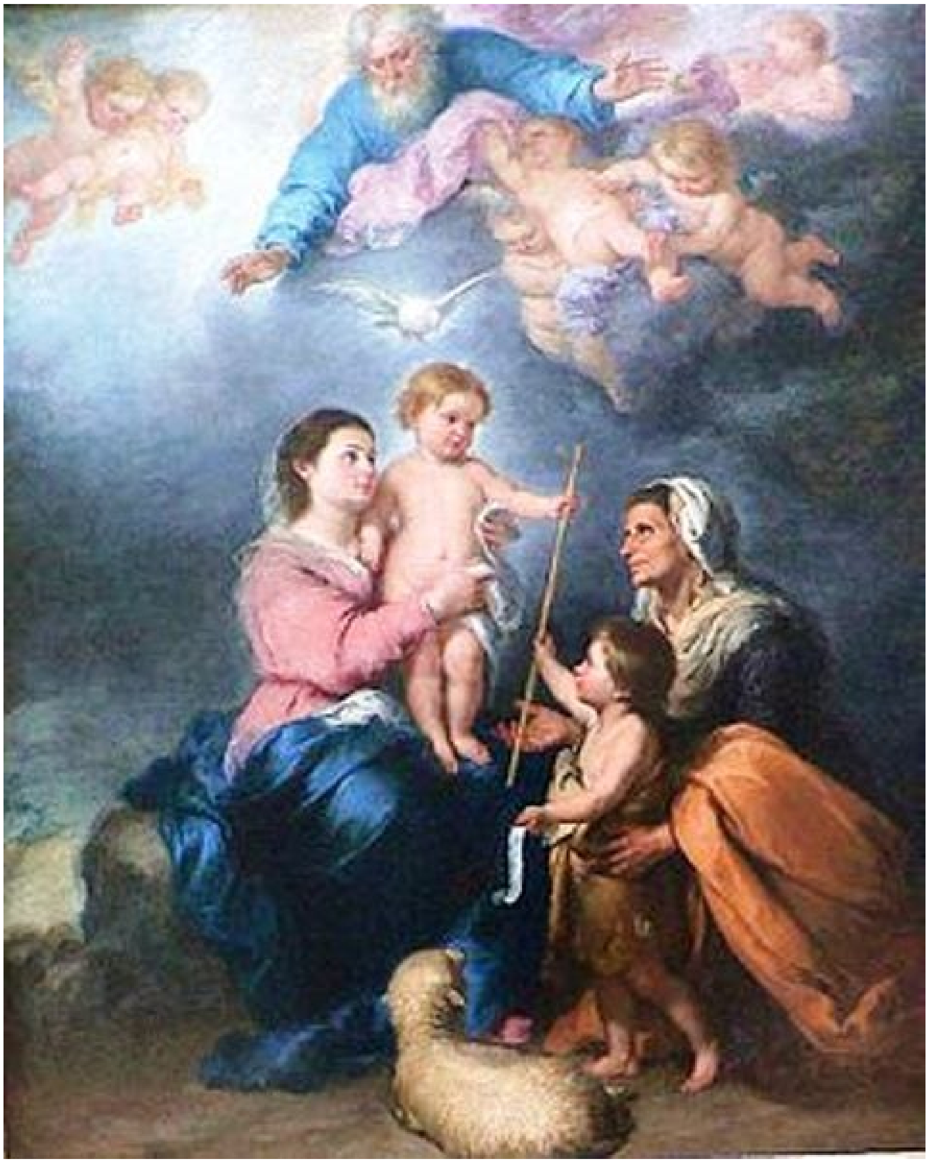
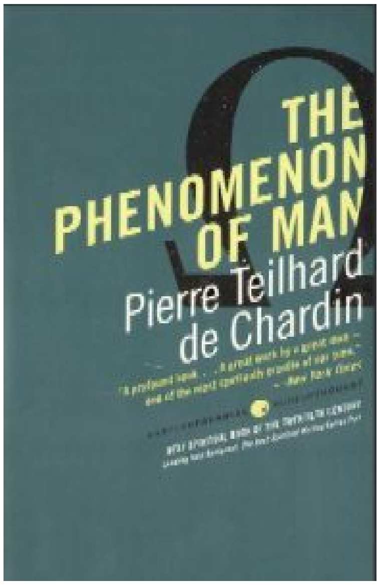


To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. If you want to create yourself then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/fb6ff-god.jpg`

Carl Jung and Pierre Teilhard de Chardin (2019-01-04 04:35)



"Teilhard de Charin and Carl Jung never met. Dr. Jung did finish reading The Phenomenon of Man less than a month before his death.

The book had both a great and visible impact upon Dr. Jung according to Michael Serrano.

It must have been satisfying for Dr. Jung to see Teilhard de Chardin from the perspective of a paleontologist and Jesuit Priest for each the same empirical conclusions about the evolution of consciousness that Dr. Jung found in his empirical research in Depth Psychology.

It is a peculiar oddity that both Teilhard de Chardin and Dr.Jung stressed the empirical nature of their work yet often find their books categorized under "Philosophy" and "New Age."

This in itself justifies the importance of this great book as the recognition of consciousness and the reality of the inner world of the soul is far from recognized even at the dawn of the 21st century"

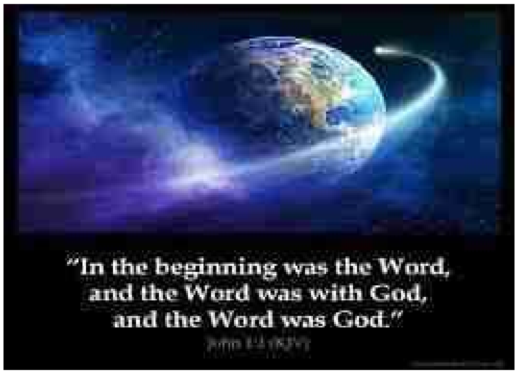
Carl Jung was reading Teilhard de Chardin during the last few days of his life. According to Miguel Serrano, when he visited Jung on May 10, 1961, "On the small table beside the chair where Jung was sitting, was a book called The Human Phenomenon by Teilhard de Chardin.

I asked Jung whether he had read it. 'It is a great book,' he said. His face was pale, but seemed strangely illuminated by an inner light."

(Miguel Serrano, C.G. Jung and Hermann Hesse: A Record of Two Friendships [New York: Schocken Books, 1968] pp.100-101)

Jung died on June 6, 1961.

Carl Jung on “Words” – Anthology (2019-01-04 05:06)

[1] 

“In the beginning was the Word,
and the Word was with God,
and the Word was God.”
John 1:1 (KJV)

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul

Love "bears all things" and "endures all things’* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Words are animals alive with a will of their own. Carl Jung. [Citation needed to prove Dr. Jung said this[

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Pages 418-420

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories- a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling:

“Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

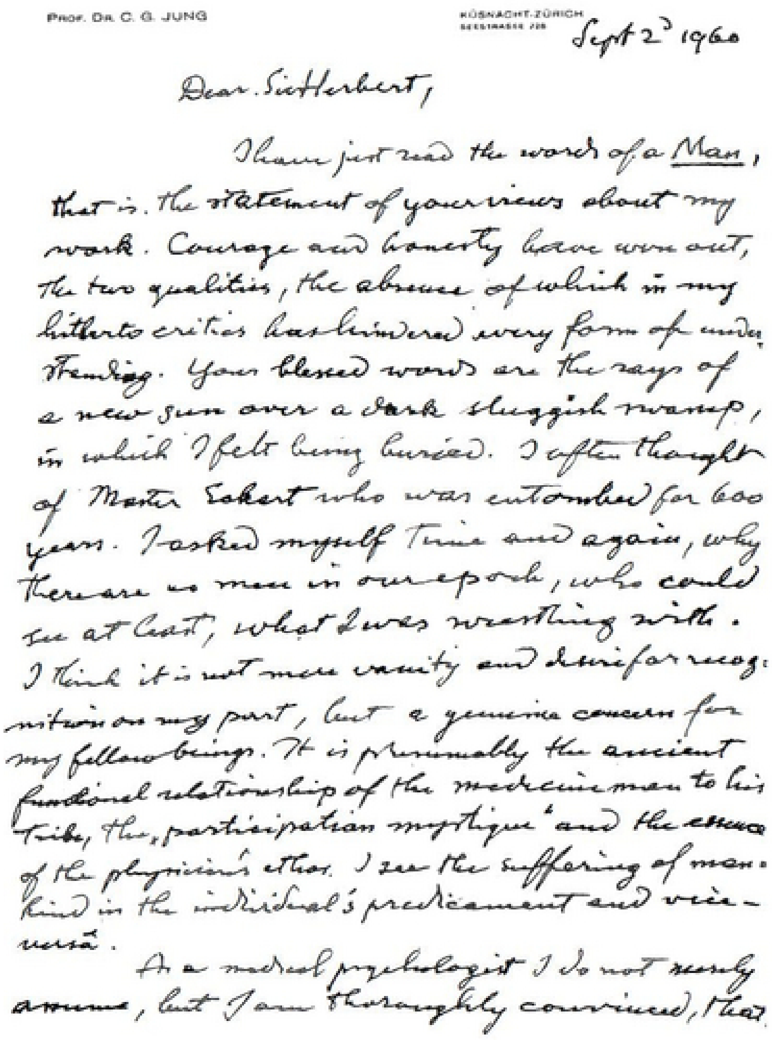
Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a2222-12bwords.jpg`

Carl Jung: I have given a good deal of attention to two great initiators: Joyce and Picasso. (2019-01-04 05:12)

[1]



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH
SEESTRASSE 228

Sept 2d 1960

Dear. Sir Herbert,

I have just read the words of a Man, that is. the statement of your views about my work. Courage and honesty have won out, the two qualities, the absence of which in my hitherto critics has hindered every form of understanding. Your blessed words are the rays of a new sun over a dark sluggish swamp, in which I felt being buried. I often thought of Master Eckart who was entombed for 600 years. I asked myself time and again, why there are no men in our epoch, who could see at least, what I was wrestling with. I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow beings. It is presumably the ancient functional relationship of the medicine man to his tribe, the "participation mystique" and the essence of the physician's ethos. I see the suffering of mankind in the individual's predicament and vice-versa.

As a medical psychologist I do not merely assume, but I am thoroughly convinced, that

Herbert Read, 2 Sept. 60, first page only

To Herbert Read

Dear Sir Herbert, 2 September 1960

I have just read the words of a Man, that is, the statement of your views about m y work.

Courage and honesty have won out, two qualities the absence of which in my critics hitherto has hindered every form of understanding.

Your blessed words are the rays of a new sun over a dark sluggish swamp in which I felt buried.

I often thought of Meister Eckhart who was entombed for 600 years.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow-beings.

It is presumably the ancient functional relationship of the medicine-man to his tribe, the participation mystique and the essence of the physician's ethos.

I see the suffering of mankind in the individual's predicament and vice versa.

As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a mealienum esse is even my duty.

I am including "modern art”-and passionately though I see you indulgently smiling.

I have regretted very much not to have had the opportunity of a real talk with you about your book, which has brought back to me all my thoughts about art.

I have never been explicit about them because I was hampered by my increasing awareness of the universal misunderstanding I encountered.

As the problem is subtle, its solution demands subtlety of mind and real experience of the mind's functioning.

After 60 solid years of field-work I may be supposed to know at least something about my job.

But even the most incompetent ass knew better and I received no encouragement.

On the contrary I was misunderstood or completely ignored.

Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood.

I have given a good deal of attention to two great initiators: Joyce and Picasso.

Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

I knew, as it seems to me, what that crumpled piece of paper meant that went out down the Liffey in spite of Joyce.

I knew his pain, which had strangled itself by its own strength.

Hadn't I seen this tragedy time and again with my schizophrenic patients?

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"

But no tongue will tell you what has happened in his soul.

I saw the same process evolving in Picasso, a very different man.

Here was strength which brought about the dissolution of a work.

He saw and understood what the surge of depth meant.

Almost consciously he accepted the challenge of the all-powerful spirit of the time.

He transformed his "Konnen" ("Kunst" derives from "konnen") into the art of ingenious fragmentation: "It shall go this way, if it doesn’t go the other way."

I bestowed the honour upon Picasso of viewing him as I did Joyce.

I could easily have done worse by emphasizing his falsity.

He was just catering to the morbidity of his time, as he himself admits.

I am far from diagnosing him a schizophrenic. I only emphasize the analogy to the schizophrenic process, as I understand it.

I find no signs of real schizophrenia in his work except the analogy, which however has no diagnostic value, since there are plenty of cases of this kind yet no proof that they are schizophrenics.

Picasso is ruthless strength, seizing the unconscious urge and voicing it resoundingly, even using it for monetary reasons.

By this regrettable digression he shows how little he understands the primordial urge, which does not mean a field of ever so attractive-looking and alluring shards, but a new world after the old one has crumpled up.

Nature has a horror vacui and does not believe in shard-heaps and decay, but grass and flowers cover all ruins inasmuch as the rains of heaven reach them.

The great problem of our time is that we don’t understand what is happening to the world.

We are confronted with the darkness of our soul, the unconscious.

It sends up its dark and unrecognizable urges.

It hollows out and hacks up the shapes of our culture and its historical dominants.

We have no dominants any more, they are in the future.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability.

Who is the awe-inspiring guest who knocks at our door portentously?

Fear precedes him, showing that ultimate values already flow towards him.

Our hitherto believed values decay accordingly and our only certainly is that the new world will be something different from what we were used to.

If any of his urges show some inclination to incarnate in a known shape, the creative artist will not trust it.

He will say: "Thou art not what thou sayest" and he will hollow them out and hack them up.

That is where we are now.

They have not yet learned to discriminate between their willful mind and the objective manifestation of the psyche.

They have not yet learned to be objective with their own psyche, i .e., [to discriminate] between the thing which you do and the thing that happens to you.

When somebody has a happy hunch, he thinks that he is clever, or that something which he does not know does not exist.

We are still in a shockingly primitive state of mind, and this is the main reason why we cannot become objective in psychic matters.

If the artist of today could only see what the psyche is spontaneously producing and what he, as a consciousness, is inventing, he would notice that the dream f.i. or the object is pronouncing (through his psyche) a reality from which he will never escape, because nobody will ever transcend the structure of the psyche.

We have simply got to listen to what the psyche spontaneously says to us.

What the dream, which is not manufactured by us, says is just so.

Say it again as well as you can.

Quod Natura relinquit imperfectum, Ars perficiU It is the great dream which has always spoken through the artist as a mouthpiece.

All his love and passion (his "values”) flow towards the coming guest to proclaim his arrival.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.

We decide, as if we knew.

We only know what we know, but there is plenty more of which we might know if only we could give up insisting upon what we do know.

But the Dream would tell us more, therefore we despise the Dream and we are going on to dissolve ad infinitum.

What is the great Dream?

It consists of the many small dreams and the many acts of humility and submission to their hints.

It is the future and the picture of the new world, which we do not understand yet.

We cannot know better than the unconscious and its intimations.

There is a fair chance of finding what we seek in vain in our conscious world.

Where else could it be?

I am afraid I never find the language which would convey such simple arguments to my contemporaries.

Apologies for the length of my letter!

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 586-592

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/a58aa-12bherbert.jpg`

Carl Jung "…there is a whole lot of primitivity in us to be made good." (2019-01-04 05:20)

[1]

To Oskar A. H . Schmitz

Dear Herr Schmitz, 26 May 1923

I have read your book with attention, and must again thank you for your kindness in sending it to me.

Permit me a few remarks: to the extent that I regard the psychoanalytic and the psychosynthetic method as an instrument for self-improvement, your comparison with the method of yoga seems to me extremely plausible.

But I feel it necessary to emphasize that this is merely an analogy, because nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident.

In my view it is detrimental both to ourselves and to those ideas.

The products of the Oriental mind are based on its own peculiar history, which is radically different from ours.

Those peoples have gone through an uninterrupted development from the primitive state of natural poly-demonism to polytheism at its most splendid, and beyond that to a religion of ideas within which the originally magical practices could evolve into a method of self-improvement.

These antecedents do not apply to us.

The Germanic tribes, when they collided only the day before yesterday with Roman Christianity, were still in the initial state of a poly-demonism with polytheistic buds.

There was as yet no proper priesthood and no proper ritual.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism.

The Germanic man is still suffering from this mutilation.

I have good reasons for thinking that every step beyond the existing situation has to begin down there among the truncated nature-demons.

In other words, there is a whole lot of primitivity in us to be made good.

It therefore seems to be a grave error if we graft yet another foreign growth onto our already mutilated condition.

It would only make the original injury worse.

This craving for things foreign and faraway is a morbid sign.

Also, we cannot possibly get beyond out present level of culture unless we receive a powerful impetus from our primitive roots.

But we shall receive it only if we go back behind our cultural level, thus giving the suppressed primitive man in ourselves a chance to develop.

How this is to be done is a problem I have been trying to solve for years.

As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of reality, though this has the advantage of ensuring that everything
lacking in solidity will be crushed.

Hence I find myself obliged to take the opposite road from the one you appear to be following in Darmstadt.

It seems to me that you are building high up aloft, erecting an edifice on top of the existing one.

But the existing one is rotten.

We need some new foundations.

We must dig down to the primitive in us, for only out of the conflict between civilized man and the Germanic barbarian will there come what we need: a new experience of God.

I do not think this goal can be reached by means of artificial exercises.

On this point I must part company with Darmstadt, much as I admire your efforts.

Your brilliantly written book, with its many profound and true thoughts, will assuredly have a most beneficial influence.

But so far as practical life is concerned I cannot suppress my misgivings.

I have hinted at some of them in my chapter on Schiller.

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles.

Though the old damage is covered up, the new building does not stand firm.

Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern.

Do you not find it also rather suspect to nourish the metaphysical needs of our time with the stuff of old legends?

What would have happened in the 1st century of our era if people had taken the Dionysus legend as the material and occasion for meditation?

Shouldn't we rather let God himself speak in spite of our only too comprehensible fear of the primordial experience?

I consider it my task and duty to educate my patients and pupils to the point where they can accept the direct demand that is made upon them from within.

This path is so difficult I cannot see how the indispensable sufferings along the way could be supplanted by any kind of technical procedure.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is.

It will be no different today.

Yet nowhere in the views put forward by Rousselle can I discover that shattering conflict with the world which is the unfailing concomitant of the primordial religious experience.

.

In Rousselle personally, as you know, the darkness lies buried deep.

We need it, however, and also the fear of it, otherwise we do not know what light is.

I fully understand that you can scarcely dwell upon such abysses in a book, so I do not conclude from the character of your book that you are not aware of these abysses.

Do you know Keyserling's dreams?

And do you think he could safely stand the shock of glimpsing the face of his own shadow?

I have yet to meet a man who has done so without shuddering, and who did not talk a little deliriously afterwards.

You can hear echoes of it in Meyrink's gruesome fantasies.

And it is characteristic that (It least in his books) he has still not got over it.

Of course I have no idea of his personal attitude to what he writes.

Please excuse my outspokenness.

I have never written such a long letter about a book, from which you can judge how vital your book is to me.

With best thanks and kind regards,

Yours very sincerely,

Jung Carl Jung, Letters Vol. 1, Pages 39-41.

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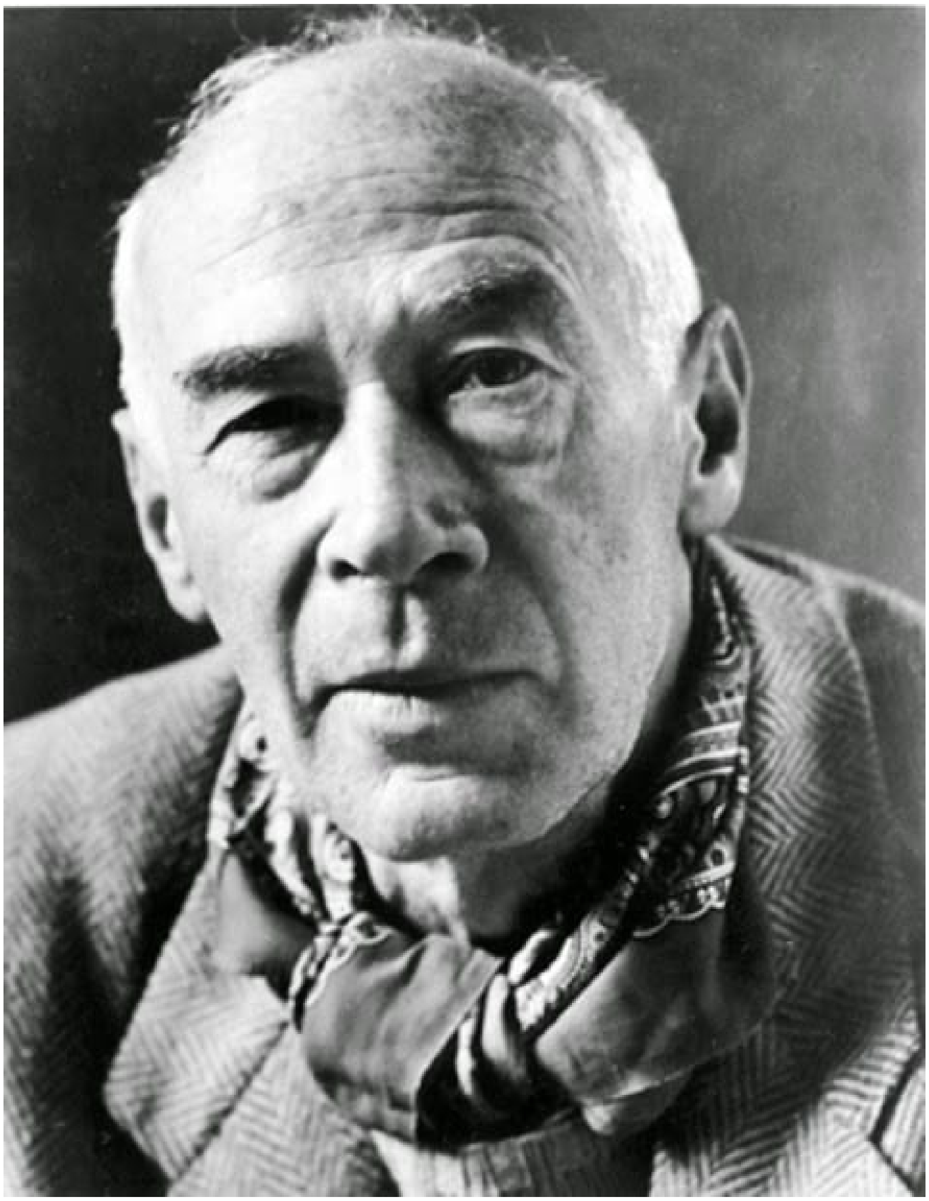
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/cce19-1.jpg`

Carl Jung letter to Henry A. Murray (2019-01-04 05:33)

[1]



To Henry A. Murray

My dear Murray, 2 May 1925

Thank you for your nice letter!

Don’t say too many good things, as I have to be careful not to be swayed away by megalomania.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening.

I appreciate your genuine reactions and I sympathize with your enthusiasm, because I am deeply convinced that those ideas that came to me are really quite wonderful things.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind.

Your visit has been a joy and a refreshment to me as there are so few people capable of understanding the clarity of the profunda coeli.

I just spent about 3 weeks in the tower where I finished the 3rd edition of a little book of mine [CW 7], much inspired by the peculiar atmosphere of the place . . .

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 42.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/06d0d-1.jpg`

Carl Jung: What happens after Death is so unspeakably Glorious.... (2019-01-04 05:45)

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?

The dissolution of our time-bound form in eternity brings no loss of meaning.

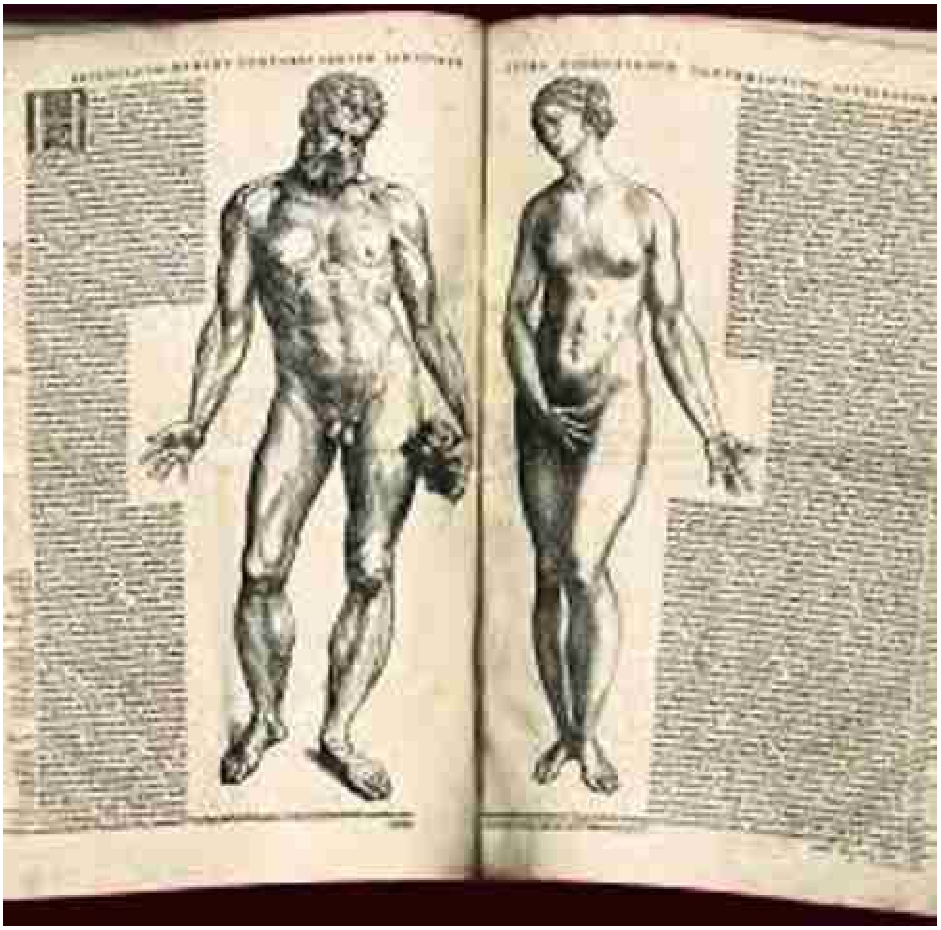
Rather does the little finger know itself a member of the hand.

Your devoted,

C.G. Jung

Carl Jung on “Human Body” (2019-01-04 05:46)

[1]



Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

You must pay especially careful attention to your body because your intuitive extraversion, stretching over con- tinents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages

1158-1159

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the fem- inine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man’s whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children’s Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don’t live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn’t be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres.

These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/107f6-12bhuman.jpg`

The solitary went into the desert to find himself But he did not want to find himself... (2019-01-04 05:49)

[1]

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture.

You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

He wanted to find what he needed in the outer.

But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings.

The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life.

Things also change, but you do not notice this if you do not change.

But if you change, the countenance of the world alters.

The manifold sense of things is your manifold sense.

It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself. Carl Jung, The Red Book, Death, Page 273.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/b6185-desert.jpg`

The Mass as an Act of High Magic (2019-01-04 06:13)

[1]

That great modern representative of the Gnosis, C.G. Jung, had a great interest in the Christian sacraments, particularly in the Mass. He repeatedly stated that he considered Catholicism a far more complete religion than its Protestant counterparts. The mystery of the sacraments, said Jung, had great value, and produced a degree of psychological health among Catholics that was not found among Protestants and atheists. (One wonders whether he would have made the same statement about the post-Vatican II church, with its folk Masses and burlap vestments.)

Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled:

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ.

But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event.

Jung emphasizes that those involved in the celebration of the Mass are ministering causes of the divine event. The priest does not cause the mystery; he is merely a minister of grace and power. The same is true of the congregation and of the seemingly inert substances of bread and wine. The Mass is not an action executed by humans, but by divinity.

To revert to magical terminology once again, there are two main categories of magic. Low magic is personalistic and egotistical: It envisions its operators as the causes of magical acts. But when humans become the ministering agents of divinity, having mystically sensed that divinity wants to manifest itself through humanity, then we are dealing with high magic.

According to Jung, the Mass, when properly understood, is best treated as an act of high magic. In this regard he wrote:

> Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.

Jung does go on to state that the lesser, human consciousness, symbolized by the priest and the congregation, is confronted with a situation that is independent of human action. Divinity and its sacrificial mystery exist on a plane that is timeless and transcends consciousness as humans know it. It impels the human being to act as a minister of grace by making him an exponent, in time and among humanity, of an event that is timeless and divine.

Jung's attitude differs, commendably, I believe, from the prosaic, humdrum interpretation offered by rationalizing theologians, who reduce this sublime mystery to the trivial proportions of their own thinking. It also differs from the arrogance of some New Age teachers, who insist upon humans "creating their own reality."

Humility in the face of transcendence; this is Jung's great characteristic as a man, and it is also his advice to us. "The hammer cannot discover within itself the power which makes it strike," as he remarked in the essay quoted above. What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness. Ordinary human consciousness cannot find anything within itself that would cause humans to perform a mystery. It can only do so when it is seized by the mystery.

The human soul is at once near and far from the divine. On the one hand we are all suffering from the great alienation, the great estrangement; yet there also dwells within is a portion of the free and eternal one who is forever united with all that is holy, great, and good throughout the aeons of aeons. The dazzling spark of the divine lives in the outermost darkness. When viewed from without, it appears clothed in darkness, having assumed some of the likeness of this darkness. The Gnostic myth declares that the sparks of our indwelling divinity have come forth from a central flame, and that they partake of two aspects: They have the quality of "sparks" (separateness) and of "flames" (union) at the same time. (This recognition is in fact the central idea behind the much-discussed Gnostic "dualism.")

In addition to the views of the mass discussed above, there is also the notion that this mystery is of the nature of a sacrifice. The sacrifice, in its Gnostic sense, involves the return of the alienated spark to its original flame. Neither philosophy, metaphysics, nor dogma can accomplish this longed-for union, for it is not a matter of concept but of experience. If we wish to join our shining twin in heaven by removing the dichotomy, we must do a work, an opus, as the alchemists of old would have called it. We must offer the bread and wine of our lesser nature to a power from above, so that this human self may be transformed into the likeness and indeed the substance of the wholly other, the alien God, the One beyond and above all the aeons, who in some utterly mysterious way is still our own, true, inmost Self. God in man returns to himself in the sacrificial mystery. As Jung expressed it:

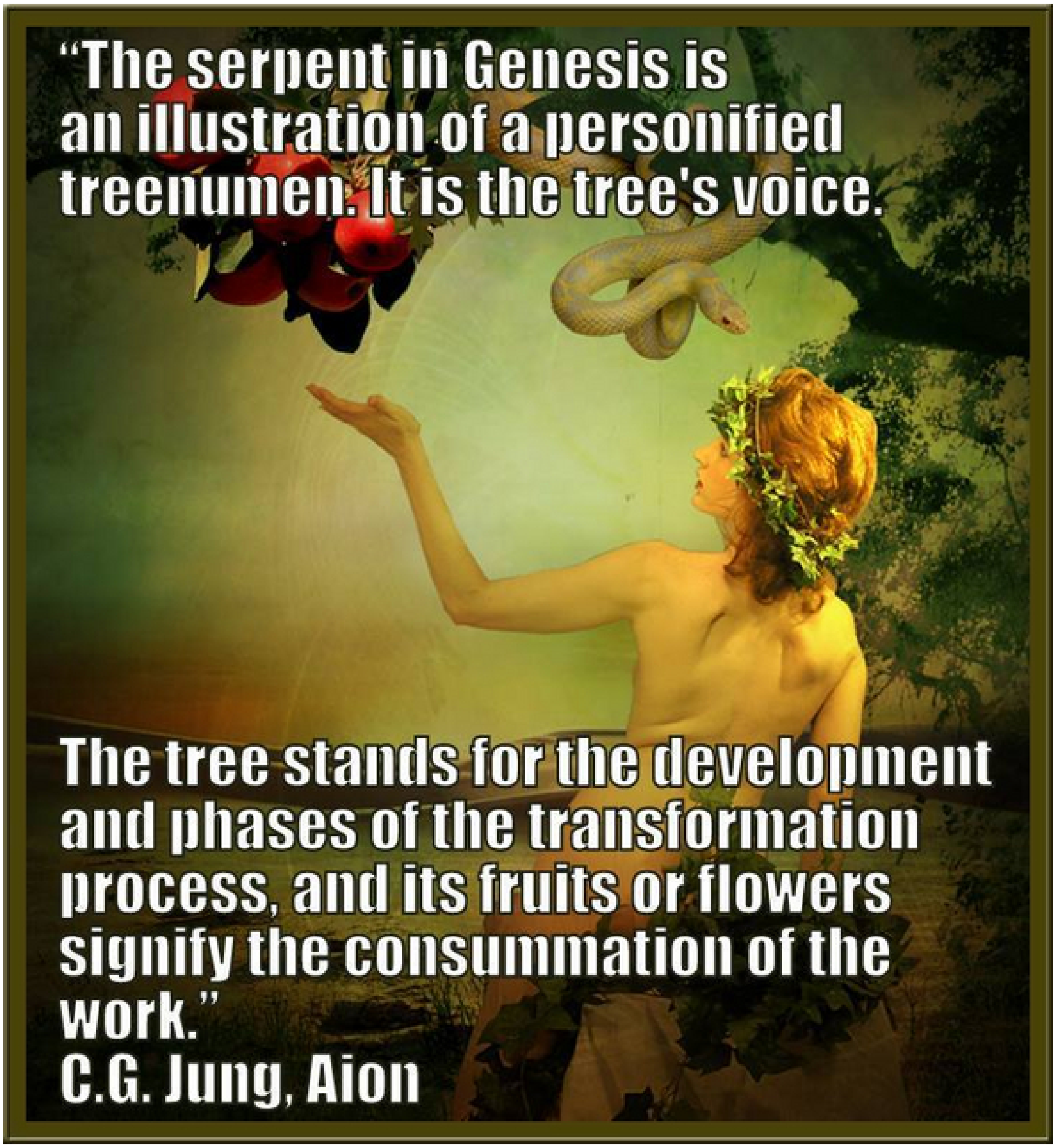
The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting.

This return is not an act that can ever be performed by the lesser human consciousness. This lesser self can only offer itself as an instrument, an offering on the eucharistic altar of Gnosis. Words cannot describe, thoughts cannot penetrate, senses cannot perceive the true character of the mysterium tremendum et fascinans (awesome and bewitching mystery) enacted on the altar. Only the still mind, the reverent emotion, and the pure will directed toward the goal of divine union can bring us closer to the secret that blazes forth at the center of the mystery. Myths may bring us nearer, magic may illuminate, philosophy may elucidate, but the mystery remains, as it must, for it is in us and we are in it.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/182c1-gnosis.jpg`

Carl Jung: The serpent in Genesis is an illustration... **(2019-01-04 06:40)**

[1]


"The serpent in Genesis is an illustration of a personified treenumen. It is the tree's voice.
The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work."
C.G. Jung, Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning.

Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified tree numen; hence it is traditionally represented in or coiled round the tree.

It is the tree's voice, which persuades Eve—in Luther's version—that "it would be good to eat of the tree, and pleasant to behold that it is a lusty tree."

In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth. For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, Aion, Para 372

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/d5224-1aion.jpg`

At your low point you are no longer distinct from your fellow beings. (2019-01-04 06:53)

[1]

At your low point you are no longer distinct from your fellow beings.

You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life.

If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race.

There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment.

How can you become if you never are?

Therefore you need your bottommost, since there you are. But therefore you also need your heights, since there you become.

If you live the common life at your lowest reaches, then you become aware of your self.

If you are on your heights, then you are your best, and you become aware only of your best, but not that which you are in the general life as a being.

What one is as one who becomes, no one knows. But on the heights, imagination is at its strongest.

For we imagine that we know what we are as developing beings, and even more so, the less we want to know what we are as beings.

Because of that we do not love the condition of our being brought low; although or rather precisely because only there do we attain clear knowledge
of ourselves. Carl Jung, The Red Book, Page 266.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/e6809-life.jpg`

Carl Jung letter on Astrology (2019-01-05 00:13)

[1]

To L. Oswald

Dear Colleague, 8 December 1928

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Please do not consider it a presumption on your part to interrogate me.

On the contrary, I am glad you found my lecture interesting.

I have experienced nothing of the kind in Switzerland yet.

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack.

Astrology is knocking at the gates of our universities: a Tibingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year.

Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages.

Unfortunately I cannot explain or prove this to you a letter.

You are also quite right in your view that people who subscribe all out to any of these movements exclude authentic experience for the sake of believed hypotheses, not knowing that they are mere hypotheses but believing them to be knowledge.

But in all these dubious fields there is at least something that is worth knowing and that our present-day rationalism has cast aside rather too hastily.

This something is projected psychology.

Always gladly at your service,

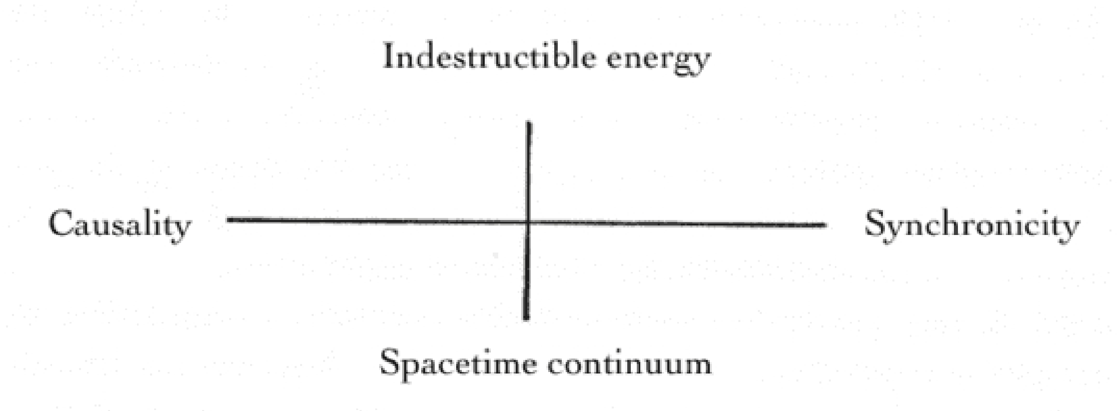
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 56.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/826dc-1.jpg`

Wolfgang Pauli: Summer may well be a pleasant time, but it is one-sided and incomplete. (2019-01-05 03:30)

[1]



Dear Professor Jung Zollikon-Ziirich, 4 lune 1950

Further to our talk yesterday, I am sending you the texts of two dreams that occurred last year alter I had read your manuscript on the phenomenon of synchronicity.

These dreams are still on my mind in connection with my attitude to these phenomena.

I should like to add some comments to all the dreams (which for you will be part of the "material").

1) The time concept, which is the topic of the first dream, is not that of physics but that of the "dark anima."

It is an intuitive assessment of the characteristic features of an external situation, although it can also be linked up with the seasons.

What the position of the hand on a clock is to the physicist, the "situation of the pairs of opposites" is to this intuitive concept of time, namely, which are conscious and which are unconscious.

For example, when I wrote to you at the time of the dream that the scarab incident you described had probably taken place in March or September, it was –in the language of the dream-"the dark maiden who had made a short journey so as to define the time."

This time concept can be applied to external situations as well as to dream situations.

2) Applied to the first part of the second dream (before the "stranger" appears) it would mean, "It is summer."

The absence of the dark maiden in this dream (she appeared in later dreams) or-which is the same thing—the fact that there are only three children here and not four means that there is a preponderance of light on the feminine (i.e., feeling-intuitive) side.

The light-feminine is the erotic-spiritual and often appears as the preliminary stage of the formation of a concept, whereas the dark-feminine usually tends toward the realization of a situation in the material physical world (in external nature).

The absence of the latter is a certain lack of symmetry in the initial situation of the second dream.

Summer may well be a pleasant time, but it is one-sided and incomplete.

Incidentally, there were other dreams with four children in the autumn of 1948.

3) Apparently this must be directly conneted with the conflict-seemingly unsolvable on a rational basis between my conscious attitude and the unconscious one (the anima) towar the assessment of the two boys.

Unfortunately, I do not know what the two boys are.

In judging the younger boy however, I have been struck by my consciously dismissive attitude toward horoscopes and astrology, but this fragment of the dream probably has a more general meaning than that.

4) The situation that arises now apparently "constellates the archetype that is very familiar to me and appears as "the stranger."

His character is very much that of the so-called "psychopompos" and always dominates the whole situation, including the "anima."

He used to have two types of appearance, a light one and a dark one (the latter occasionally as a "Persian" in the
dream).

But in 1948 a further transformation took place with him, which brought the two poles of the pair-opposites closer together, so that be then appeared as a blond, but in a dark robe, or vice versa, yet clearly one and the same man.

(Incidentally, be is not an old man, nor does he have white hair, but is rather younger.)

From your essay "Der Geist Mercurius (The Spirit Mercurius"’ I learned a lot that helped me to understand this figure, since he plays a role similar to that of Mercury with the achemists.

In my dream language, he would be identified with the "radioactive nucleus.”

5) In the second dream recorded here, he makes important statements about the book which the light maiden is holding (he also says that he gave her the book).

With regard to this book, when I woke up I thought of the Wilhelm translation of the 1 Ching. (The gothic lettering indicates Germany, where the book was published.)

I often turn to it when interpreting dream situations.

For me, "normal" mathematics means algebra and especially differential and integral calculus; this of course does not exist in the I Ching.

However, elementary arithmetic often crops up there (e.g., divisibility by 4), and the 64 signs also excited Leibniz’s mathematical imagination.

Bearing this in mind, one can actually describe the I Ching a "popular mathematics book.”

The · stranger also has the tendency-apart from the way he relates to physical terms-to represent the contemporary sphere of application of mathematics as inadequate.

He makes no distinction whatsoever between "physical" and ·psychic," and he also applies mathematics to what we call "the hermetic world of the psyche."

The objection that this is qualitative and not quantitative is not necessarily valid, for on the one hand many aspects of mathematics (such as topology) are also qualitative and not quantitative, and on the other hand whole figures are also a crucial factor in the psyche.

What is interesting is that generally "the stranger" does not use terms that are taken directly from your field of analytical psychology.

Here he usually substitutes physical terms, which he then uses unconventionally in an extended sense.

In the dream here, he now implies that the small fair maiden should be able to do mathematics as well as I can, and he makes it a sort of long-term task that she should learn it.

By way of contrast, he represents the "popular mathematics book" as being of a provisional nature.

So much for the material.

I believe it would be a major step forward in my attitude to the phenomenon of synchronicity if I could arrive at a correct interpretation of the two boys in the dream (and the conflict concerning the younger of the two).

It seems fairly obvious that the children-there are supposed to be four actually, and sometimes there were-should be linked with your function schema.

But I do not wish to get caught up in speculations that have no real foundation.

In Princeton, I unexpectedly had the opportunity to discuss the synchronicity phenomenon on several occasions.

In doing so, I preferred to use the term "meaning-correspondence" rather than "synchronicity," so as to place more emphasis on meaning rather than on simultaneity and to link up with the old "correspondentia."

Moreover, I made a point of stressing the difference between the spontaneous appearance of the phenomenon (as in your scarab report) and the induced phenomenon (by means of a preliminary treatment or a rite), as is the case with mantic practices (I Ching or ars geomantics).

I wonder whether the two boys have anything to do with this distinction?

I am eagerly looking forward to your talk on 24June, and I hope that it will lead to an instructive discussion (e.g., on the concept of "natural laws in physics and the term "archetype" in psychology).

In the meantime, I send my best wishes,

Yours ever gratefully,

W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 42-44

Dear Mr. Pauli, 22 June 1949

Quite a while ago, you encouraged me to write down my thoughts about synchronicity.

I have finally managed to get around to it and more or less collect my thoughts on the subject.’

I would be most grateful if you would be kind enough to cast a critical eye over it, covered as it is with question marks.

Nowadays, physicists are the only people who are paying serious attention to such ideas.

If you prefer to discuss it in person, maybe we could meet in the first week in July, when I shall already be in Bollingen.

I am more relaxed there, and we shall have more time to ourselves.

I would, however, appreciate it if you could briefly let me know beforehand what your general impression is.

I hope I am not encroaching too much on your valuable time.

Your opinion in this matter is so important to me that I have cast aside any misgivings I might have in that respect.

Thanking you in advance,

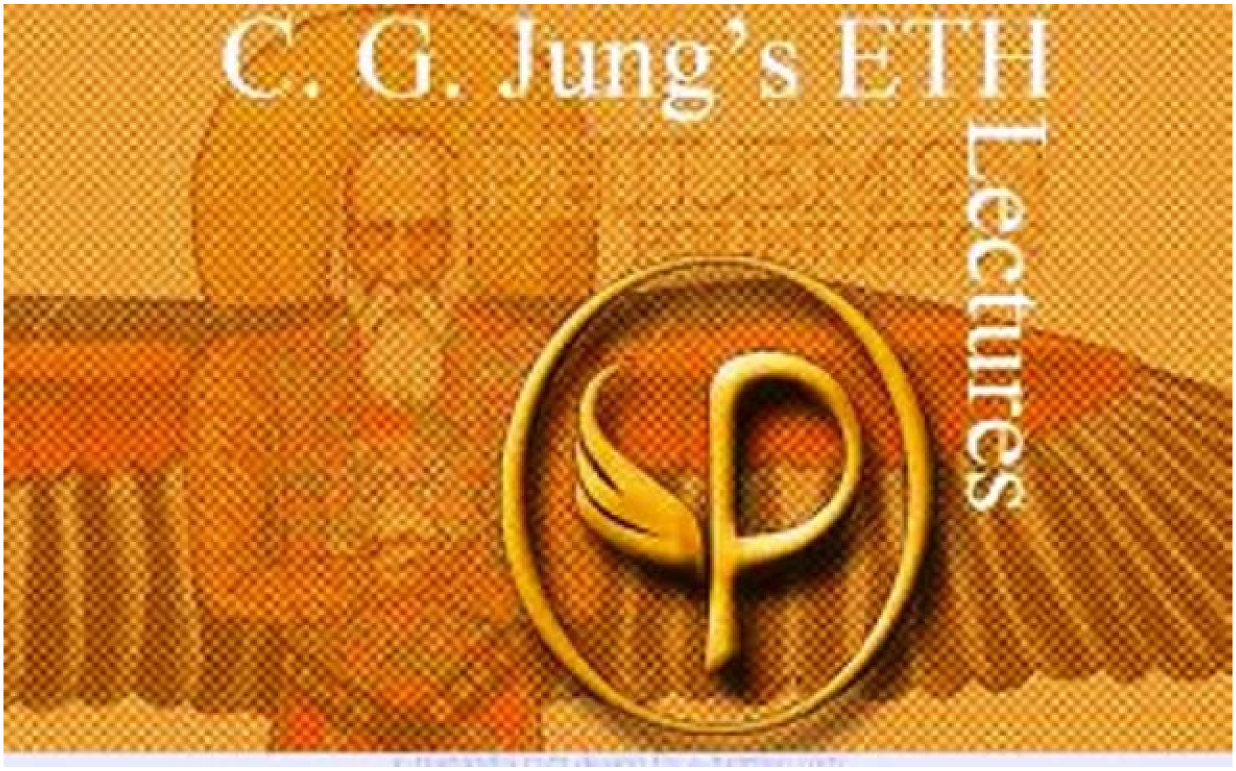
Yours sincerely,

[C. G. JUNG] Carl Jung, Atom and Archetype, Page 36

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/3c8d0-12bsynch.png`

Carl Jung “ETH Quotations” – Anthology (2019-01-05 04:30)

[1]



There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born. Carl Jung, Modern Psychology, Page 27.

…the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

What is the ego? It is primarily a subjective factor; however we can objectify it to a certain extent by making it the object of our thought. Therefore we can take for granted that behind the ego stands a second ego, something which comments on the actions of the ego. Carl Jung, Modern Psychology, Page 27.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, ETH, Vol. 1, Page 32.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people. Carl Jung, ETH, Vol. 1, Page 32.

There are people who can read the past, the present and the future by gazing into a crystal, a glass of water or a mirror; in reality they are seeing processes out of their own unconscious. Carl Jung, ETH, Vol. 1, Page 33.

The Clairvoyante had yet other visions which have their origin in a centre other than the brain and particularly one very remarkable vision which left Kerner utterly perplexed. Carl Jung, ETH, Vol. 1, Page 33.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless , and it is exceedingly difficult to determine their duration. Carl Jung, ETH, Vol. 1, Page 40.

We are unable to measure the time in which a psychic process takes place; we can measure the psycho-physical reactions, but psychic things in and for themselves cannot be determined by time. Carl Jung, ETH, Vol. 1, Page 40.

It has been proved over and over again that very long dreams can take place in the shortest time imaginable. ETH, Vol. 1, Page 40.

Numerous examples show us that without doubt every one of us is capable of having anticipatory dreams. Carl Jung, ETH, Vol. 1, Page 40.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, ETH, Vol. 1, Page 40.

All we have ever heard lies dormant in our unconscious till something provokes it and it walks out autonomously. Carl Jung, ETH, Vol. 1, Page 40.

…therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen. Carl Jung, ETH, Vol. 1, Page 41.

We do not perceive people and objects as they really are, we see rather an image of them, for we are always caught in subjective prejudices which have the effect of a kind of fog. Jung, ETH, Vol. 1, Page 46.

It is impossible to live entirely in the personal attitude, the non-personal catches us somehow; we need both personal and impersonal points of view. Jung, ETH, Vol. 1, Page 46.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, ETH, Vol. 1, Page 46.

In reality we imagine nothing, it imagines itself. Jung, ETH, Vol. 1, Page 53.

…factual material is an indispensable component of such lectures, we have to deal with the whole psyche and we must keep close to the warmth of the human herd, or we should get lost in cold theories. Jung, ETH, Vol. 1, Page 53.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, ETH, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is… Carl Jung, ETH, Vol. 1, Page 58.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, ETH, Vol. 1, Page 66.

Rockefeller was really just a mountain of gold, and it had been dearly bought. Carl Jung, ETH, Vol. 1, Page 66.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, ETH, Vol. 1, Page 66.

Cave men still exist in all ranks of society and the least loss of self-control brings up the barbarian. Carl Jung, ETH, Vol. 1, Page 68.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, ETH, Vol. 1, Page 68.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, ETH, Vol. 1, Page 68.

The process of energy which produces the union of the opposites in this case is the human personality which is the carrier of consciousness. Carl Jung, ETH, Vol. 1, Pages 71-72.

Guilt does not always form a complex; some people are able to stand a great deal without any complexes forming. Carl Jung, ETH, Vol. 1, Page 132.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, ETH, Vol. 1, Page 132.

The insane and hysterical people become quite sensible when they are hurt physically or overcome by illness, because they then know what is hurting them and where. Carl Jung, ETH, Vol. 1, Page 132.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, ETH, Vol. 1, Page 132.

Another way by which people can find their way back to humanity is to feel that their sins are shared with collectivity, to nationalize their sins and then they have only a national complex! Carl Jung, ETH, Vol. 1, Page 133.

With complexes we are still in a sphere where we can experiment, but with dreams experimenting comes to an end, for we are dealing with pure nature. Carl Jung, ETH, Vol. 1, Page 133.

A bridegroom, as is well known, never dreams of his bride, and if he does there is something wrong. Carl Jung, ETH, Vol. 1, Page 134.

The position of the body produces some dreams, and a real noise can work itself into a dream in a most peculiar way. Carl Jung, ETH, Vol. 1, Page 134.

The psychic contents of a dream are very complicated; it runs timelessly through the head as if there were no time. Carl Jung, ETH, Vol. 1, Page 134.

It is as if there were another time, under the dream, and as if something existed there which knew far more and saw much further than we do. Carl Jung, ETH, Vol. 1, Page 134.

A dream should always be written down at once, otherwise we inevitably lie to ourselves. Carl Jung, ETH, Vol. 1, Pages 136-139.

Things which come to us from the left have been thought out of the body; the heart is on the left, things happen to us from the left as it were accidentally. Things from the right, on the other hand, are conscious, thought out by the head, directed. Carl Jung, ETH, Vol. 1, Pages 136-139.

The crab belongs to the motif of the helpful animal. Carl Jung, ETH, Vol. 1, Pages 136-139.

The psyche is the Mother of everything and its investigation is of primary importance. The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche. Carl Jung, Modern Psychology, Vol. 1, Page 140.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, ETH, Vol. 1, Page 141.

There are people who hold that dreams are self sufficient and that they can be understood without their associations. This is an illusion. Carl Jung, ETH, Vol. 1, Page 142.

If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion. Carl Jung, ETH, Vol. 2, Page 142.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, ETH, Vol. 2, Page 146.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, ETH, Vol. 2, Page 148.

Adler looks forward and Freud looks back. Carl Jung, ETH, Vol. 2, Page 150.

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, ETH, Vol. 2, Page 151.

The professor who writes a particularly thick book may be writing it to compensate an inferiority complex. [I am not forgetting that I have written several thick books!) Carl Jung, ETH, Vol. 2, Page 153.

…when we discover an inferiority in ourselves we should not be depressed, no disaster has taken place, but we have discovered our humanity. Carl Jung, ETH, Vol. 2, Page 153.

The more violent the opposition to an idea is, the more sure you may be that it has hit the nail on the head, for there is always a cause for strong resistances. Carl Jung, ETH, Vol. 2, Pages 153-154.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH, Vol. 2, Page 156.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in ETH, Vol. 2, Page 155.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH, Vol. 2, Page 157.

It is quite possible to predict the kind of dreams which a certain type of consciousness will produce and owing to my long study of these things, on hearing a dream, I am often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me. Carl Jung, ETH, Vol. 2, Page 158.

No one exists who has not the primitive in him, somewhere we are very close to the jungle and there we need to be as careful as the primitive in the bush. Carl Jung, ETH, Vol. 2, Page 160.

The dream is its own interpretation. Carl Jung, ETH, Vol. 2, Page 160.

In later life married couples often change roles: the little “commercant" becomes content to wash dishes and perform domestic tasks, while his wife wears the breeches and manages the shop. Carl Jung, ETH, Vol. 2, Page 160.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, ETH, Vol. 2, Page 162.

We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, ETH, Vol. 2, Page 163.

We are always fighting our own nervous systems, such proverbs as "Where there is a will there is a way" are hysterical exaggerations. Carl Jung, ETH, Vol. 2, Page 163.

Symptoms are our best friends, we should not wish to be free of them, but to try and understand them. Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something. Carl Jung, ETH, Vol. 2, Page 164.

We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes. Carl Jung, ETH, Vol. 2, Page 164.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, ETH, Vol. 2, Page 166.

We have to place the dream so that we can see it in human life, we have to see its meaning in the psyche. A dream comes in a fragmentary form like a telegram and we often fail to understand it for want of context. Carl Jung, ETH, Vol. 2, Page 166.

A single dream is not convincing, one dream flows out of another, they are images which come from an inner source, a stream that never ceases and which comes to the surface when our consciousness relaxes. Carl Jung, ETH, Vol. 2, Pages 166-167.

Dreams repeat themselves and motifs appear again and again, sometimes quite regularly, showing the continuity of the unconscious processes. Carl Jung, ETH, Vol. 2, Page 167.

Many patients develop a morbid passion for causal research and unless the doctor is very wary he falls into the trap as well. Carl Jung, ETH, Vol. 2, Page 174.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern, Vol. 2, Page 179.

We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH, Vol. 2, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH, Vol. 2, Page 179.

Plato’s philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH, Vol. 2, Page 179.

Our parents in the Garden of Eden also found the apple a prelude to something unpleasant that is to doing some work. Carl Jung, ETH, Vol. 2, Page 180.

The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experience d and that can certainly not be called personal. Carl Jung, ETH, Vol. 2, Page 180.

Real life is always tragic, and those who do not know this have never lived. Carl Jung, ETH Lectures 1 Feb 1935

Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH, Vol. 2, Page 181.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, ETH, Vol. 2, Page 182.

Christmas is celebrated three days after the shortest day, therefore it is the festival of the rebirth of the sun. Carl Jung, ETH, Page 176.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, ETH, Pages 176-177.

The moment where the archetype appears is always characterized by remarkable emotion; it, as it were, fascinates the dreamer and exalts him, as if the Muse had kissed him not only on the forehead but on the shoulder. Carl Jung, ETH, Page 177.

When people appear cold you can always search for the place where things are too hot for them. Carl Jung, ETH, Page 177.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH, Page 177

I said last time that marriage did not end the young man's difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, ETH, Page 183.

I always warn people not to identify with their profession or their important achievements, if they do so they are living in their own biographies. Carl Jung, ETH, Page 183.

The formation of the world is not changed because we form a new hypothesis about a relatively unknown part of it. Carl Jung, ETH, Page 183.

My esteemed critics forget that it is actual experience which has taught me and that these are no speculative ideas. Carl Jung, ETH, Page 184.

It is an actual empirical fact that the unconscious is no mirror of our ordinary world but has creative phantasies and living structures of its own. Carl Jung, ETH, Page 184.

It is a curious accusation that I conjure things in and out of the unconscious, I am not aware that I ever produced any rabbits! Carl Jung, ETH, Page 184.

Most of our cathedrals have underground crypts; the idea of the crypt is the hidden, underground passage to Hades. Carl Jung, ETH, Page 187.

There is no description of the Mass, for instance, in the gospels, it came in from antique sources; so the key of God in the Christian cult is the magic key with the power to open or shut. Carl Jung, ETH, Page 189.

When things fall into the unconscious, it is only the power of reproduction which is lost; no event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH, Page 191.

One of our great dangers is that on the surface we do not recognize the important moments of our life and it is in such moments that these mythological themes rise from the depths and present themselves. Carl Jung, ETH, Page 192.

We cannot examine the unconscious with a psychological microscope and lay bare its structure, if we could, we should see that it begins its work from within, like the crystal. Carl Jung, ETH, Page 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH, Page 192.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, ETH, Page 198.

The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. Carl Jung, ETH, Page 198.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, ETH, Page 199.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH, Page 200.

Complexes can also be called fragmentary souls. Secondly we spoke of dreams. Carl Jung, ETH, Page 203.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH, Page 204.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, ETH, Page 204.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH, Page 204.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH, Page 204.

I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East. It is our task to find a way to come to terms with these things in our own manner. Eastern ways are quite unsuitable to the western form of consciousness. Carl Jung, ETH, Page 207.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH, Page 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH, Page 208.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH, Page 213.

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally. Carl Jung, ETH, Page 213.

It is the drive of the instinct which makes life worth living; without it life is merely momentary and fragmentary, it is this drive which gives life form and meaning. But, unless we understand them in a deep sense, the spiritual instincts just worry at us, we try to explain them in the wrong way and can see no use in them. Carl Jung, ETH, Page 216.

When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next. Carl Jung, ETH, Page 216.

The original sperm from which we are formed is masculine and feminine, the one which is in the majority wins, but the other side does not die, it remains living but as a minority, just as in politics the Government and the Opposition both exist. Carl Jung, ETH, Page 216.

There is nothing in the New Testament about animals, the places where they are mentioned were left out by the compilers of our scriptures. Carl Jung, ETH, Page 221.

In these days, on the other hand, we are becoming very sentimental about animals , every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, Modern ETH, Page 221.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, ETH, Page 223.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, ETH, Page 224.

We must not forget that this is the region of the navel where we feel. It is a western prejudice that we think and feel in the head; American Indians know that this only happens if things are out of order. Carl Jung, ETH, Page 227.

This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated. I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it. Carl Jung, ETH, Page 227.

This sun motif appears in many places and times and the meaning is always the same - that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term "hallucination" makes no sense in psychology. Carl Jung, ETH, Page 231.

Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side. Carl Jung, ETH, Page 235.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, ETH, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psychotherapy is always called in. Carl Jung, ETH, Page 236.

Fire and water are inherent opposites and it is just this which causes rebirth. Carl Jung, ETH, Page 236.

We think we are better than our forefathers but all these ancient things are not so very dead. Carl Jung, ETH, Page 236.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH, Page 236.

You can make up a dream from a dictionary. This has been done to me before now but I can detect it, to the chagrin of the inventors! Carl Jung, ETH, Vol. 3, Page 11.

A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads. Carl Jung, ETH, Vol. 3, Page 12.

We have not been educated to look inwards, though most people are able to give their attention to outside things. Carl Jung, ETH, Vol. 3, Page 13.

It is not the world which produces concentration but concentration which produces the world. The images which occupy my mind are really Maya. Ma means building material. Carl Jung, ETH, Vol. 3, Page 15.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, ETH, Vol. 3, Page 14.

The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it. Carl Jung, ETH, Vol. 3, Page 15.

This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various peculiar phenomena take place. Carl Jung, ETH, Vol. 3, Page 11.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, ETH, Vol. 3, Page 12.

We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy. Carl Jung, ETH, Vol. 3, Page 16.

Yoga is the oldest practical philosophy of India; it is the mother of psychology and philosophy which are one and the same thing in India. Carl Jung, ETH, Vol. 3, Page 16.

Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents. Carl Jung, ETH, Vol. 3, Page 16.

I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions. These are compulsive mechanisms which lie at the base of the human being. Carl Jung, ETH, Vol. 3, Page 16.

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path. Carl Jung, ETH, Vol. 3, Page 16.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence. Carl Jung, ETH, Vol. 3, Page 17.

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. Carl Jung, Modern Psychology, Vol. 3, Page 17.

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, ETH, Vol. V, Page 11.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, ETH, Vol. V, Page 11.

In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the whole will not flourish. Carl Jung, ETH, Vol. V, Page 11.

For when the "deesse Raison" usurps the power, she turns into murderous "raisons d'état ", which only benefit the people in power and never mankind. Carl Jung, ETH, Vol. V, Page 13.

ZOSIMOS, a philosopher of the third century A. D., said something similar: "Nature, when it is turned upon itself, transforms itself." Zosimos cited by Carl Jung, ETH, Vol. V, Page 13.

The essence of science is knowledge, it does not know the piety of faith, but that of investigation and of knowledge. Carl Jung, ETH, Vol. V, Page 14.

The western rose is wholly parallel to the eastern lotus. Carl Jung, ETH, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, ETH, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, ETH, Page 21.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, ETH, Page 22.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, ETH, Page 21.

The figure of Christ has, as you have already heard, its counterpart In the East, in the figure of the Purusha, of the Atman or of Mahasukha. Carl Jung, ETH, Page 28.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, ETH, Page 28.

…for in the West, Christ is the active agent who takes man and makes him part of himself, it is not the meditator who makes Christ his own. In the East, no subject exists except that of the Yogin himself. Carl Jung, ETH, Page 28.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, ETH, Page 28.

Habitual repression of the emotions is dangerous, it can even endanger life. Carl Jung, ETH, Page 30.

This is a very deep reaching formulation, in that it declares God to be suffering. This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity. Carl Jung, ETH, Page 30.

Nature delights in nature, nature conquers nature, and nature rules nature. Demokritos, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

…nature exists without human aid, can deal with her processes herself, has everything in hers elf to bring about transformations, to move from the depths to the heights and down into the depths again. Carl Jung, ETH, Page 42.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

The treatise begins: "The element Omega is round, it consists of two parts: it belongs to the seventh zone, that of Saturn in the language of the corporeal beings." At that time Saturn was the most distant planet, the others were not yet discovered. Carl Jung, ETH, Page 47.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, ETH, Alchemy, Page 59.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, ETH, Alchemy, Page 62.

Man in antiquity differentiated between man's "daemon" and his "own mind". Carl Jung, ETH, Lecture VII, Page 50.

...we say "I thought", when we have done nothing of the kind but something has happened to us. Carl Jung, ETH, Lecture VII, Page 50.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, ETH, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man Meister Eckhart cited by Carl Jung, ETH, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 68.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, ETH, Page 28.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, ETH, Page 27.

I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born. Carl Jung, ETH, Page 27.

...the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, ETH, Page 27.

What is the ego? It is primarily a subjective factor; however we can objectify it to a certain extent by making it the object of our thought. Therefore we can take for granted that behind the ego stands a second ego, something which comments on the actions of the ego. Carl Jung, ETH, Page 27.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, ETH, Vol. 1, Page 32.

The psyche is the Mother of everything and its investigation is of primary importance. The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche. Carl Jung, ETH, Vol. 1, Page 140.

Christmas is celebrated three days after the shortest day, therefore it is the festival of the rebirth of the sun. Carl Jung, ETH, Page 176.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH, Page 198.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH, Page 212.

This sun motif appears in many places and times and the meaning is always the same - that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term "hallucination" makes no sense in psychology. Carl Jung, ETH, Page 231.

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. Carl Jung, ETH, Vol. 3, Page 17.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, ETH, Alchemy, Page 59.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, ETH, Alchemy, Page 61.

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G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3rd March 1939

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

We find the flower-like , natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture 7th July 1939

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. The argument that man is raised by the community is false. Carl Jung, ETH Lecture 10th Nov 1939

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves.
Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is,
a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way.
We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Spirit is in no way intellect, it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

If we consider this aspect of " Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter.
Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life - it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Vol. II, Page 98.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea.   Carl Jung, ETH, Lecture XIII, Page 113.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions? Carl Jung, ETH, Page 159.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel.   Dr. Rulandus, Cited ETH, Page 171.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

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The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.
Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.
There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.
As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.
It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.
The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.

Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.
When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lectures, Pages 161-162

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.

This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.
It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.

The child’s psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page 213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important. Carl Jung, ETH Lectures, Page 213.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact. Carl Jung, ETH Lectures, Page 214.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture X, Page 224.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.
Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture

V. Page 161.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.
A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches’ circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man’s life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose.

Carl Jung, ETH Lecture 13Jan1939, Page 55.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.
There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin’s Buddha is a subjective and objective image. It lies in the Yogin’s power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.
These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.
On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

Plato’s philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic, but has a distinct organisation. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture

22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us, and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

"The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!" Meister Eckhart cited ETH Lecture XIII 17Feb1939, Page 87.
The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

I am an exceptionally good sailor, but once I also had to pay my tribute to Neptune. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one’s thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries. Carl Jung, Lecture IV, 18May1934, Page 105.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are. Carl Jung, Lecture VI 2June1934, Page 110.

The unconscious contains not only memories but also the germs of the new, creative seeds. Carl Jung, Lecture VI 2June1934, Page 113.

Much of Christ's teaching is also to be found in the teaching of his cousin Mithras. Carl Jung, Lecture VI 2June1934, Page 113.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: "What is the matter?" But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious. Carl

Jung, Lecture II, 27April1934, Page 96.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious. Carl Jung, Lecture II, 27April1934, Pages 97.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal. Carl Jung, Lecture I, 20April1934, Page 94.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are. Carl Jung, Lecture I, 20April1934, Page 94.

Ego consciousness is no universal condition; it could rather be called the organ of orientation which is subdivided into functions. Carl Jung, Lecture III, 4May1934, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

You can quite well say "I think", "I feel" but the other view works also, "I am thought", "I am felt". Carl Jung, Lecture III, 4May1934, Page 101.

In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses "empirical reality" and is the frame of all outer experience. Time is "the formal condition a priori of all phenomena". Time as inner sense (space being the outer sense) has "subjective reality". Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.
In reality we imagine nothing, it imagines itself. Carl Jung, ETH Lecture XII, Page 53.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

William James had a true understanding of these facts when he said: "Thought tends to personal form." Carl Jung, ETH Lecture XII, Pages 53-54.

Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself. Carl Jung, ETH Lecture I, 20Oct1933, Page 11.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.
The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

Mark Twain wrote a book a out Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time.
Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22

G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3rd March 1939

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

We find the flower-like , natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture 7th July 1939

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. The argument that man is raised by the community is false. Carl Jung, ETH Lecture 10th Nov 1939

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Spirit is in no way intellect, it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

If we consider this aspect of " Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows
from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture
10th Feb 1939

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a s ort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Proclus said: "Always where there is creation there is also time." Carl Jung, ETH Lecture 24 Feb 1939

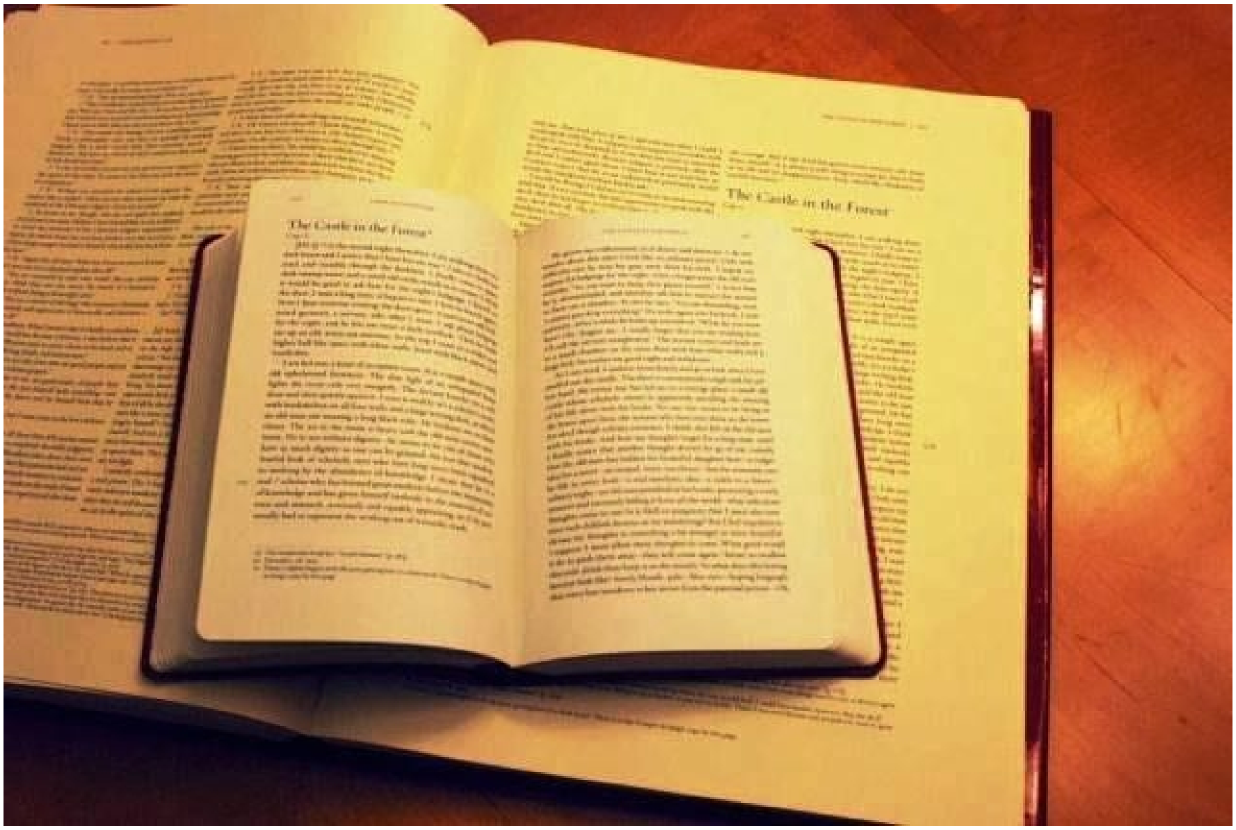
I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a s ort of colleague of mine! He said: "Do you know that the heavens and the earth first of all were one, and that then through the art of the Creator they were divided into four so that you and all else could be created." Carl Jung, ETH Lecture 24 Feb 1939

The Kavirondos say that people only become human beings through initiation, before that they are animals. This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature. This instinctive unity is divided into four and is reunited. This second unity is Mt. Meru. Carl Jung, ETH Lecture 24 Feb 1939

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/06de9-12beth.jpg`

We need the coldness of death to see clearly. **(2019-01-05 05:22)**

[1]



We need the coldness of death to see clearly.

Life wants to live and to die, to begin and to end.

You are not forced to live eternally; but you can also die, since there is a will in you for both.

Life and death must strike a balance in your existence.

Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them.

What stays in balance is correct, what disturbs balance is incorrect.

But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct.

Balance is at once life and death. For the completion of life a balance with death is fitting.

If I accept death, then my tree greens, since dying increases life.

If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your wealth. Death ripens.

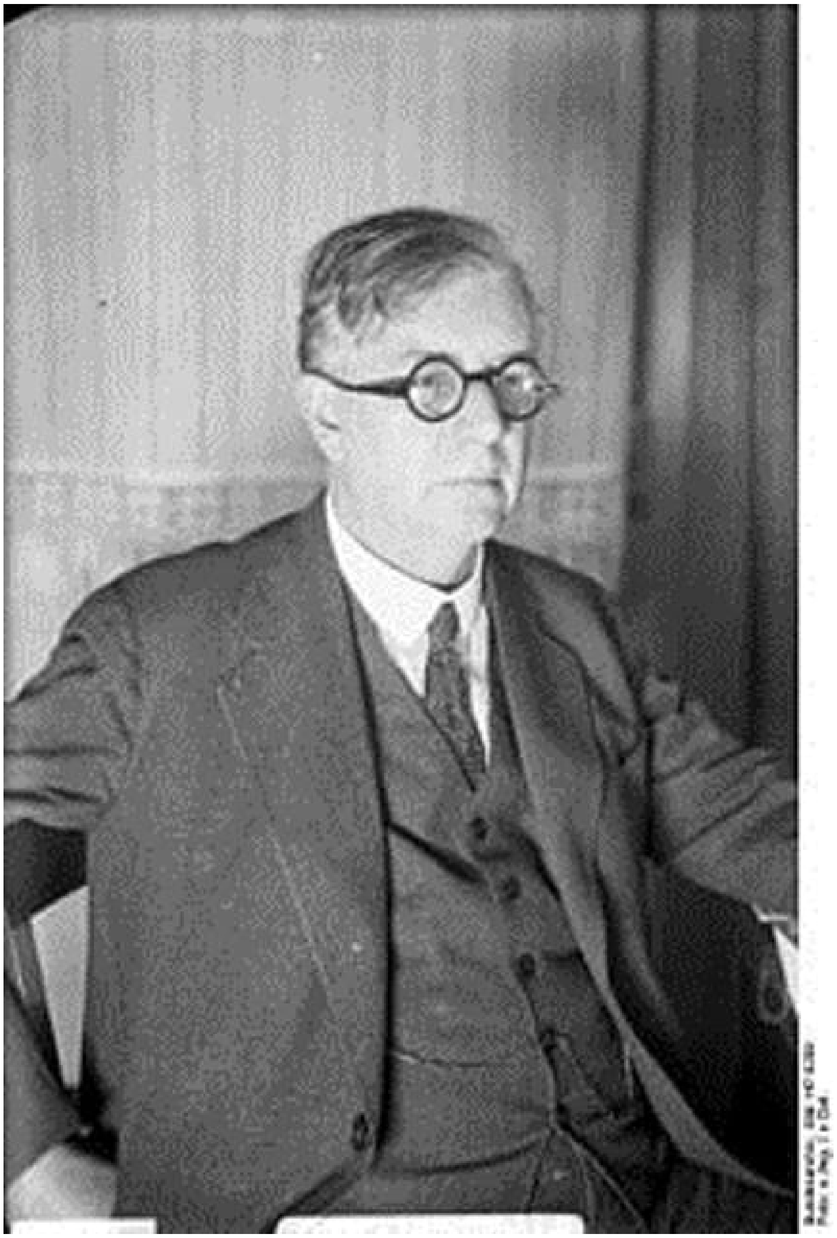
One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, The Remains of Earlier Temples, Pages 274-275

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/da68f-read.jpg`

Carl Jung "Please don't be horrified at my writing to you again." (2019-01-05 06:08)

[1]



To Richard Wilhelm

My dear Professor Wilhelm, 26 April 1929

Please don’t be horrified at my writing to you again.

I rushed in vain to your house in Frankfurt-not to bother you but because I was somehow worried about you.

Please don’t be •offended.

You are too important to our Western world.

I must keep on telling you this.

You mustn’t melt away or otherwise disappear, or get ill but wicked desires should pin you to the earth so your work can go on.

The result of my lecture at the Nauheim Psychotherapeutic Congress is that, is that without my previous knowledge, the board of the Psychotherapeutic Society has decided to ask you to give a lecture next year (presumably in Baden-Baden).

This will make history!

Think what it means if medical practitioners, who get at the ordinary person so brashly and in the most vulnerable spot were to be inoculated with Chinese philosophy

It is simply inconceivable.

I am delighted and only hope that no devils will keep you away from this historic occasion.

This really goes to the heart of the matter.

Medicine is switching over to psychology with a vengeance, and that’s where the East comes in.

There’s nothing to be done with the theologians and philosophers because of their arrogance.

Excuse this new intrusion I hope you are restored in health.

Don’t overwork yourself.

The Lamaic mandala has been copied.

I will send back to original soon.

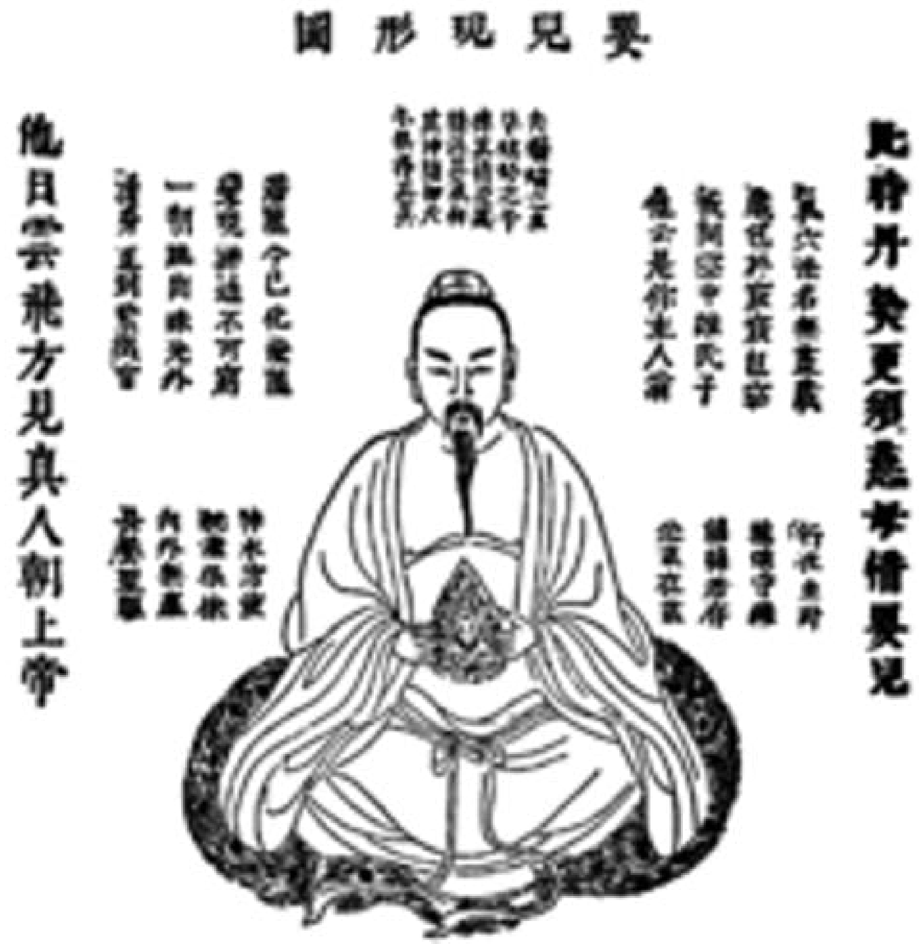
Your ever devoted,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 63-64.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/932a8-4.jpg`

Carl Jung “I have tried my hand at interpreting Tao." (2019-01-05 06:56)

[1]


嬰兒現形圖
此時丹熟更須慈母惜嬰兒
他日雲飛方見真人朝上帝

To: Richard Wilhelm [Temporarily [till end of Sept.] Tower Bollingen, Ct. St. Gallen 10 September 1919

Dear Friend,

My commentary is now more or less finished. It has turned out to be rather more extensive [than I expected], because it represents a European reaction to the wisdom of China.

Please would you read it first so that you may correct any Chinese blunders.

I have tried my hand at interpreting Tao.

I haven't inserted any mandala pictures but can easily do so afterwards if you think it expedient.

Naturally the whole thing is too long for the Revue.

I would therefore suggest that the Revue picks out a few plums and publish them.

Further, I would like to tell you that a philological introduction or commentary from your side would be in the highest degree desirable.

For this purpose I enclose the notes you gave me in Kusnacht.

The reader ought to know something of the philosophical and religious background of the ideas in the text.

Its approximate date should be indicated.

The extremely interesting amalgamation of Taoism with Mahayana was quite new to me.

A reference in similar texts (such as the Hui Ming Ching), if any are accessible, would also be most desirable.

Please excuse these importunate but I am inspired by these texts that are so close to our unconscious.

My MS will go off to you as soon as it is copied out.

You won't need it for the philological part.

It would be useful to have a short explanation of the concepts Tao, sin, ming, shen, gui, hun, and po from the characters, which should be reproduced along with them.

In my commentary I have explained the symbols and psychic states in some detail, exclusively of course from the psychological standpoint, and at the same time drawn parallels with our psychology.

It runs to some 53 written folio sheets of about 39 lines each.

The Table of Contents is included.

I hope your health continues to make good progress.

To save time it would probably be better if you sent the whole MS, your discussion [or introduction], the text, and my commentary directly to the "Revue."

The main thing is the book edition.

With very best greetings.

Your devoted Jung.

P.S. It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

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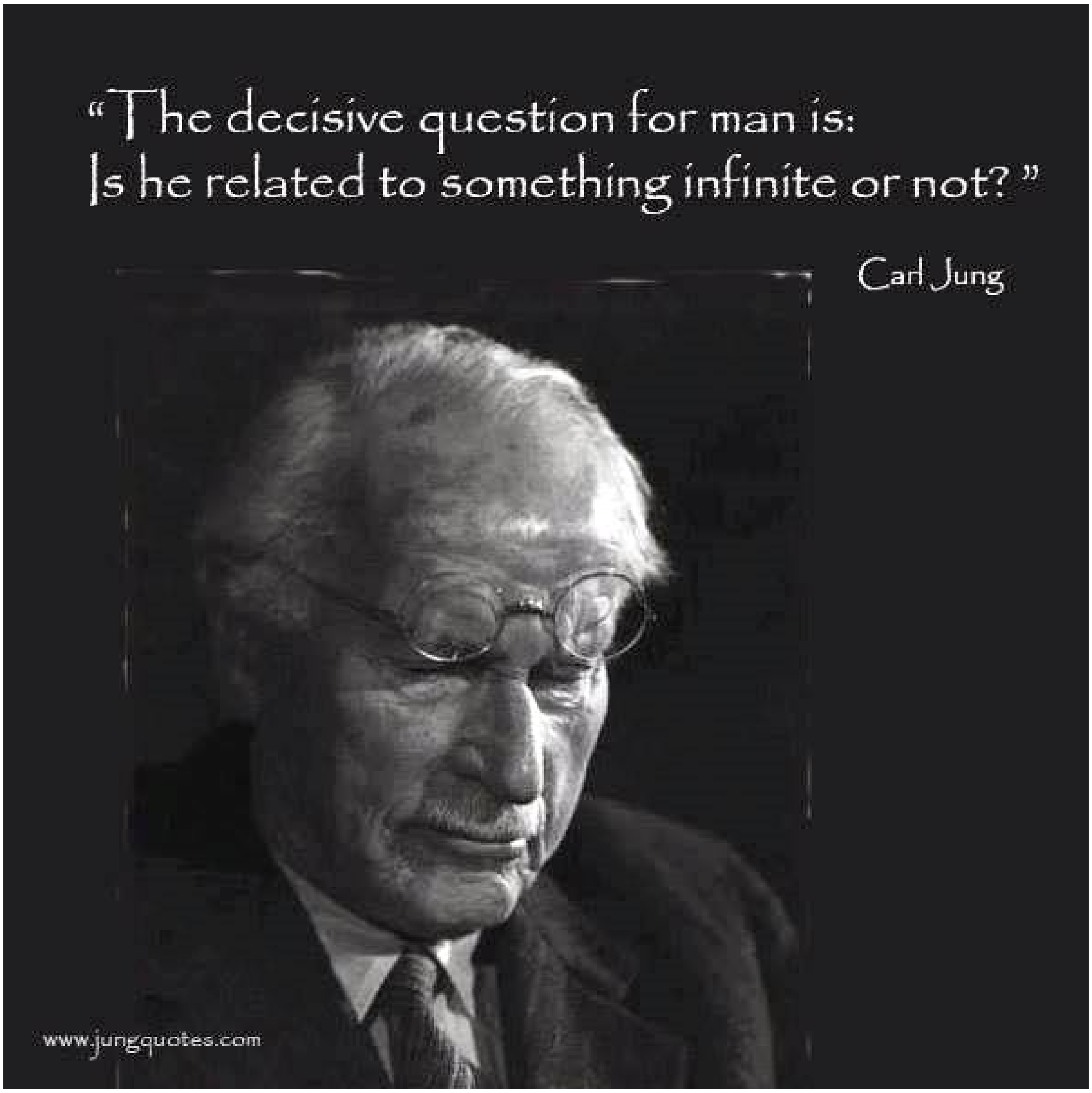
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/ddd59-5.jpg`

Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity.
(2019-01-05 07:05)

[1]


“The decisive question for man is:
Is he related to something infinite or not?”
Carl Jung
www.jungquotes.com

To the Rev. W. P. Witcutt

Dear Sir, 24 August 1960

I must apologize for not having answered your Letter of July 18th.

I hasten therefore to answer this time at once.

I was very interested in your letter, as you can imagine.

Since 1924 I have done much work with the I Ching and I have discussed it with my late friend Richard Wilhelm, who had first-hand knowledge of its workings.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

I have never tried even to describe this aspect of dreams, not to speak of the hexagrams, because I have found that our public today is incapable of understanding.

I considered it therefore my first duty to talk and write of the things that might be understandable and would thus prepare the ground upon which one could later on explain the more complicated things.

I quite agree that the I Ching symbolism can be interpreted like that of dreams.

By the way: I must call your attention to the fact that I have no theory that God is a quaternity.

The whole question of quaternity is not a theory at all, it is a Phenomenon.

There are plenty of quaternary symbolizations of the Deity and that is a fact, not a theory.

I would not commit such a crime against epistemology.

This is the stumbling block over which Father Victor White has fallen and many others.

I am in no way responsible for the fact that there are quaternity formulas.

Now, as to your new book, to which I am looking forward with great interest: unfortunately my doctor is strictly against too much mental work, since it increases my blood pressure.

Thus I have to omit all mental efforts.

I would have liked to write a preface to your indubitably meritorious book, but I could not do it without a careful study and digestion of your MS-not to mention the formulation of my own standpoint in these highly complicated matters.

Sunt certe denique fines-that is precisely the situation in which I find myself now.

I cannot fight the battle anymore and I refuse to produce superficial and cheap stuff.

I hope you will understand this painful confession of non possumus.

Nobody regrets this defeat through old age more than I myself.

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 584-585

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/91310-5god.jpg`

The Magician and Magic (2019-01-05 08:55)

[1]

It is an error to believe that there are magical practices that one can learn. One cannot understand magic. One can only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason. This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension.

Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings magical. The magical always surrounds me, always involves me. It opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim. Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.

But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible. We recognized that the world comprises reason and unreason; and we also understood that our way needs not only reason but also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the incomprehensible accords with reason, one may try to think it with success; but insofar as it is unreasonable, one needs magical practices to open it up.

The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises. One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity, magic causes disarray and a lack of clarity. One indeed needs reason for the magical translation of the not-understood into the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means.

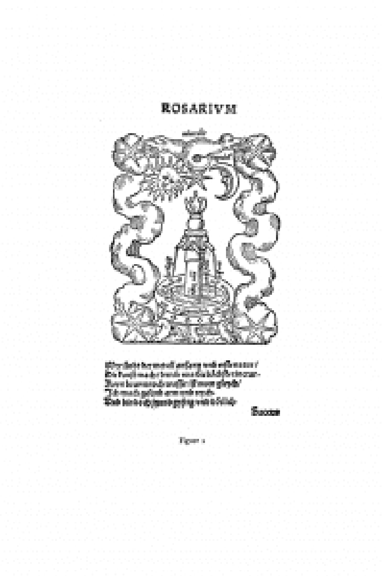
Magic is a way of living. If one has done one’s best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance. Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot sufficiently be oneself A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called Diahmon and his wife Bacchus.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be. But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together.

But we thus lose direction and things no longer flow from the mountain to the valley, but grow quietly from the valley to the mountain. That which we can no longer prevent or hide is our fruit. The flowing stream becomes a lake and an ocean that has no outlet, unless its water rises to the sky as steam and falls from the clouds as rain. While the sea is a death, it is also the place of rising. Such is Diahmon, who tends his garden. Our hands have been tied, and each must sit quietly in his place. He rises invisibly and falls as rain on distant lands. The water on the ground is no cloud, which should rain. Only pregnant women can give birth, not those who have yet to conceive. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/a810b-magic.jpg`

Carl Jung on "The Mercurial Fountain" (2019-01-05 09:47)



THE MERCURIAL FOUNTAIN

We are the metals* first nature and only source/
The highest tincture of the Art is made through us.
No fountain and no water has my like/
I make both rich and poor men whole or sick.
For deadly can I be and poisonous.

[Figure 1]

This picture goes straight to the heart of alchemical symbolism, for it is an attempt to depict the mysterious basis of the opus.

It is a quadratic quaternity, characterized by the four stars in the four corners.

These are the four elements. Above, in the centre, there is a fifth star which represents the fifth entity, the "One" derived from the four, the quinta essentia.

The basin below is the vas Hermeticum„ where the transformation takes place. It contains the mare nostrum, the aqua permanens or the "divine water."

This is the mare tenebrosum, the chaos.

The vessel is also called the uterus in
which the foetus spagyricus (the homunculus) is gestated.

This basin, in contrast to the surrounding square, is circular, because it is the matrix of the perfect form into which the square, as an imperfect form, must be changed.

In the square the elements are still separate and hostile to one another and must therefore be united in the circle.

The inscription on the rim of the basin bears out this intention.

It runs (filling in the abbreviations):

"Unus est Mercurius mineralis, Mercurius vegetabilis, Mercurius animalis." (Vegetabilis should be translated as "living" and animalis as "animate" or even "psychic" in the sense of having a soul.)

On the outside of the basin there are six stars which together with Mercurius represent the seven planets or metals.

They are all as it were contained in Mercurius,
since he is the pater metallorum.

When personified, he is the unity of the seven planets, an Anthropos whose body is the world, like Gayomart, from whose body the seven metals flow into the earth.

Owing to his feminine nature, Mercurius is also the mother of the seven, and not only of the six, for he is his own father and mother.

4s Out of the "sea," then, there rises this Mercurial Fountain, triplex nomine, as is said with reference to the three manifestations of Mercurius.

He is shown flowing out of three pipes in the form of lac uirginls, acetum fontis^ and aqua vitae.

These are three of his innumerable synonyms.

The aforementioned unity of Mercurius is here represented as a triad.

It is repeatedly emphasized that he is a trinity, triunus or trinus, the chthonic, lower, or even infernal counterpart of the Heavenly Trinity, just as Dante’s devil is three-headed.

For the same reason Mercurius is often shown as a three-headed serpent.

Above the three pipes we find the sun and moon, who are the indispensable acolytes and parents of the mystic transformation, and, a little higher, the quintessential star, symbol of the unity of the four hostile elements.

At the top of the picture is the serpens bifidus, the divided (or two-headed) serpent, the fatal binarius which Dorn defines as the devil.

This serpent is the serpens mercurialis? representing the duplex natura of Mercurius.

The heads are spitting forth fire, from which Maria the Copt or Jewess derived her "duo fumi."

These are the two vapours whose condensation initiates the process xl which leads to a multiple sublimation

or distillation for the purpose of purifying away the mali odores, the foetor sepulcrorum,
And the clinging darkness of the beginning.

This structure reveals the tetrameria (fourfold nature) of the transforming process, already known to the Greeks.

It begins with the four separate elements, the state of chaos, and ascends by degrees to the three manifestations of Mercurius In the inorganic, organic, and spiritual worlds; and, after attaining the form of Sol and Luna (i.e., the precious metals gold and silver, but also the radiance of the gods who can overcome the strife of the elements by love), it culminates in the one and indivisible (incorruptible, ethereal, eternal) nature of the anima, the quinta essentia, aqua permanent, tincture, or lapis philosophorum.

This progression from the number 4 to 3 to 2 to 1 is the "axiom of Maria," and it runs in various forms through the whole of alchemy like a leitmotiv.

If we set aside the numerous "chemical" explanations we come to the following symbolical ground-plan: the initial state of wholeness is marked by four mutually antagonistic tendencies-4 being the
minimum number by which a circle can be naturally and clearly defined.

The reduction of this number aims at final unity.

The first to appear in this progression is the number 3, a masculine number, and out of it comes the feminine number 2.

Male and female inevitably constellate the idea of sexual union as the means to producing the i, which is then consistently called the "filius regius" or "films philosophorum."

At bottom, therefore, our symbolical picture is an illustration of the methods and philosophy of alchemy.

These are not warranted by the nature of matter as known to the old masters; they can only derive from the unconscious psyche.

No doubt there was also a certain amount of conscious speculation among the alchemists, but this is no hindrance whatever to unconscious projection, for wherever the mind of the investigator
departs from exact observation of the facts before it and goes its own way, the unconscious spiritus rector will take over the reins and lead the mind back to the unchangeable, underlying archetypes, which are then forced into projection by this regression.

The quaternity is one of the most widespread archetypes and has also proved to be one of the most useful diagrams for representing the arrangement of the functions by which the conscious mind takes its bearings.

It is like the crossed threads
in the telescope of our understanding.

The cross formed by the points of the quaternity is no less universal and has in addition the highest possible moral and religious significance for Western man.

Similarly the circle, as the symbol of completeness and perfect being, is a widespread expression for heaven, sun, and God; it also expresses the primordial image of man and the soul.

The minimum plural number, 4, represents the plural state of the man who has not yet attained inner unity, hence the state of bondage and disunion, of disintegration, and of being torn in different directions an agonizing, unredeemed state which longs for union, reconciliation, redemption, healing, and wholeness.

The triad appears as "masculine," i.e., as the active resolve or agent whose alchemical equivalent is the "upwelling."

In relation to it the dyad is "feminine," the receptive, absorbent patiens, or the material that still has to be formed and impregnated (informatio> impraegnatio).

The psychological equivalent of the triad is want, desire, instinct, aggression and determination, whereas the dyad corresponds to the reaction of the psychic system as a whole to the impact or the decisions of the conscious mind.

The latter is absolutely impotent by itself, unless it can succeed in overcoming the inertia of the whole human being and in achieving its object despite his laziness and constant resistance.

But by dint of compulsion or persuasion the conscious mind can carry through its purpose, and only in the resultant action is a man a living whole and a unity ("in the beginning was the deed")

- provided, of course, that the action is the mature product of a process embracing the complete psyche and not just a spasm or impulse designed to repress it.

We are moving here in familiar waters.

These things are described in the most magnificent images in the last and greatest work of alchemy Goethe's Faust.

He gives a vivid account of the experience of the alchemist who discovers that what he has projected into the retort is his own darkness, his unredeemed state, his passion, his struggles to reach the goal, i.e., to become what he really is, to fulfil the purpose for which his mother bore him, and, after the peregrinations of a long life full of confusion and error, to become the filius regius, son of the supreme mother.

Or we can go even further back to the important forerunner of Faust) the Chymical Wedding of Christian Rosencreutz (1616), which was assuredly known to Goethe.

Fundamentally it is the same theme, the same "Axioma Mariae," telling how Rosencreutz is transformed out of his former unenlightened condition and comes to realize that he is related to "royalty."

But in keeping with its period (beginning of the seventeenth century), the whole process is far more projected and the withdrawal of the projection into the hero which in Faust's case turns him into a superman is only fleetingly hinted at.

Yet the psychological process is essentially the same: the becoming aware of those powerful contents which alchemy sensed in the secrets of matter.

The text that follows the picture of the Mercurial Fountain is mainly concerned with the "water" of the art, i.e., mercury.

In order to avoid repetition, I would refer the reader to my lecture on "The Spirit Mercurius" (89).

Here I will only say that this fluid substance, with all its paradoxical qualities, really signifies the unconscious which has been projected into it.

The "sea" is its static condition, the "fountain" its activation, and the "process" its transformation.

The integration of unconscious contents is expressed in the idea of the elixir, the medicina catholica or universalisy the aurum potabile^ the cibus sempiternus (everlasting food), the health-giving fruits of the philosophical tree, the vinum ardens, and all the other innumerable synonyms.

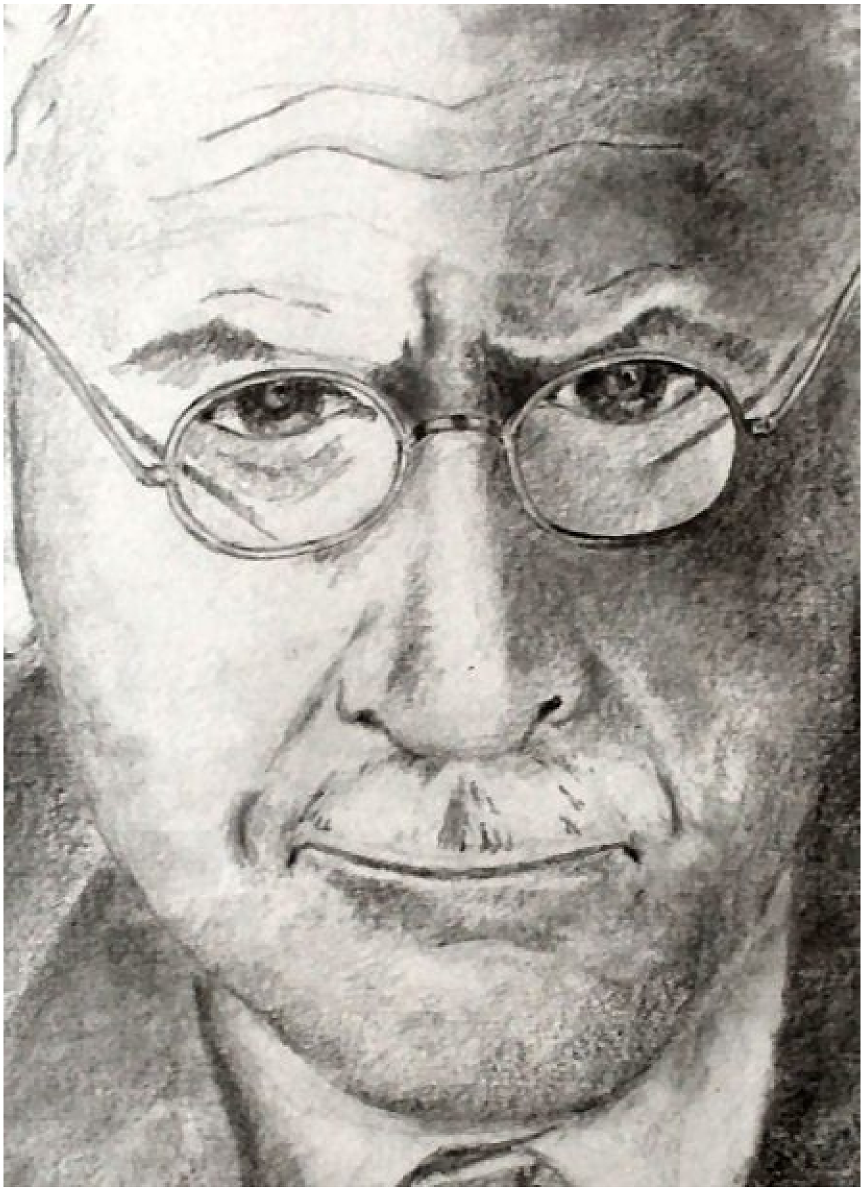
Some of them are decidedly ominous but no less characteristic, such as succus lunariae or lunatic (juice of the moon-plant), aqua Saturni (note that Saturn is a baleful deity!), poison, scorpion, dragon, son of the fire, boys' or dogs urine, brimstone, devil, etc.

Although not expressly stated in the text, the gushing up and flowing back of the Mercurial Fountain within its basin completes a circle, and this is an essential characteristic of Mercurius because he is also the serpent that fertilizes, kills, and devours itself and brings itself to birth again.

We may mention in this connection that the circular sea with no outlet, which perpetually replenishes itself by means of a spring bubbling up in its centre, is to be found in Nicholas of Cusa as an allegory
of God. Carl Jung, CW 16, Pages 203-209

Carl Jung: But now I am grown so old that I can let go my grip on the world,.. (2019-01-05 10:56)

[1]



To Jolande Jacobi

Dear Dr. Jacobi, 25 August 1960

I was very impressed and pleased to hear that my autobiographical sketches have conveyed to you something of what my outer side has hitherto kept hidden.

It had to remain hidden because it could not have survived the brutalities of the outside world.

But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

The dream you have called back to my memory anticipates the content and setting of the analysis in a miraculous way.

Who knew that and who arranged it?

Who envisioned and; grasped it, and forcibly expressed it in a great dream-image?

He who has insight into this question knows whereof he speaks when he tries to interpret the psyche.

With cordial greetings,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Page 585

Note: J . retold a "big dream" of hers in 1927 which had the character of an initiation. It is reported in her The Way of lndividuation. (1967), pp. 76f.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

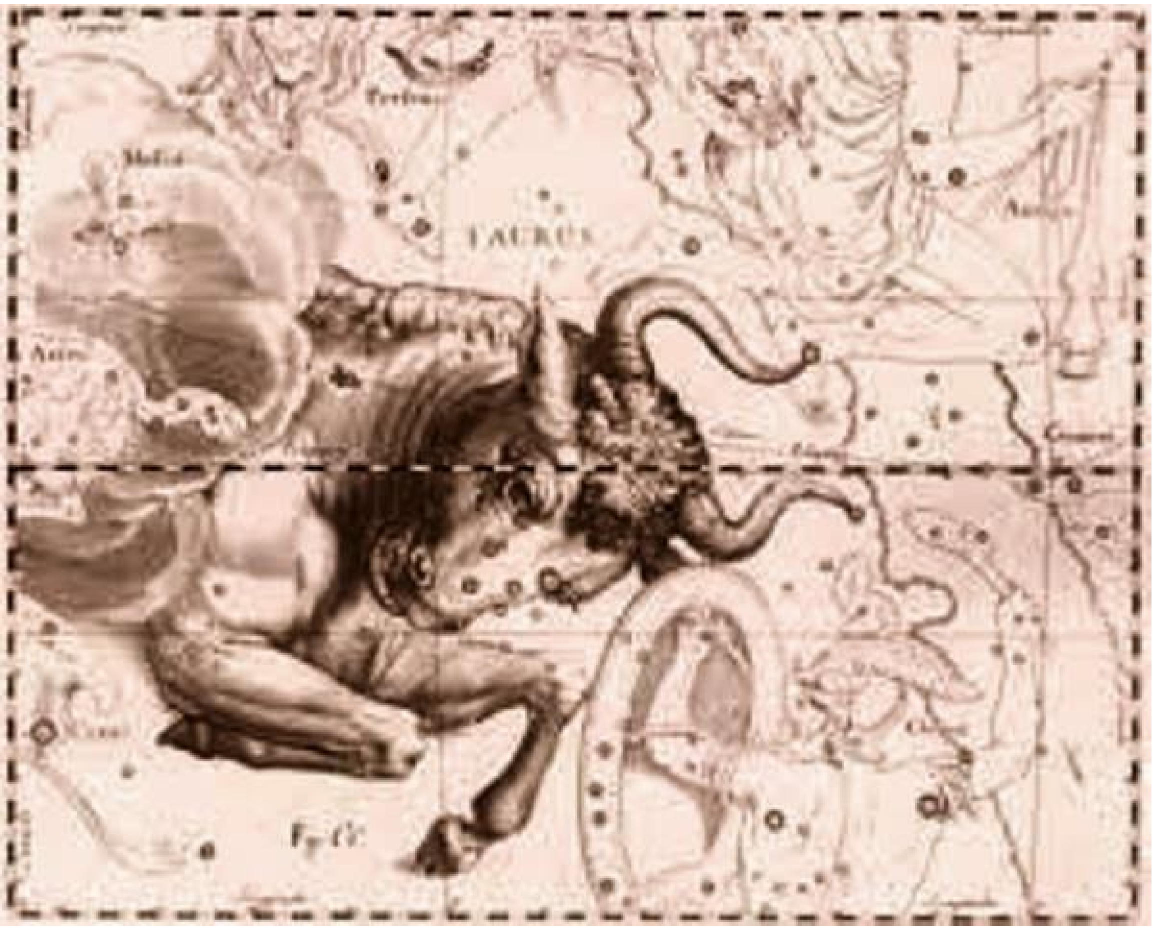
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/078ce-1carl.jpg`

Carl Jung on the Ages of "Taurus," "Pisces," and "Aquarius." (2019-01-05 14:00)

[1]



In astrological tradition the transition of the vernal equinox into the zodiacal sign of Aquarius (taking place towards the end of the 10th Cent.) will coincide with a new advance in human development.

Jung argues in Aion that whereas the aeon of Pisces was ruled by Christ and Antichrist (par. 141) and the archetypal motif of the hostile brothers. Aquarius will constellate the union of opposites (par. 142).

The “4th month” puts the beginning of world history into the aeon of Taurus, i.e., 6-7000 years ago, when man first became conscious of historical time (each “Platonic month” lasts about 2,000 years). Cf. Baur, 29 Jan 34, n1. Footnote, Carl Jung, Letters Vol. 1, Pages 69-70.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/64598-1.jpg`

Some Carl Jung Quotations XV (2019-01-05 15:38)

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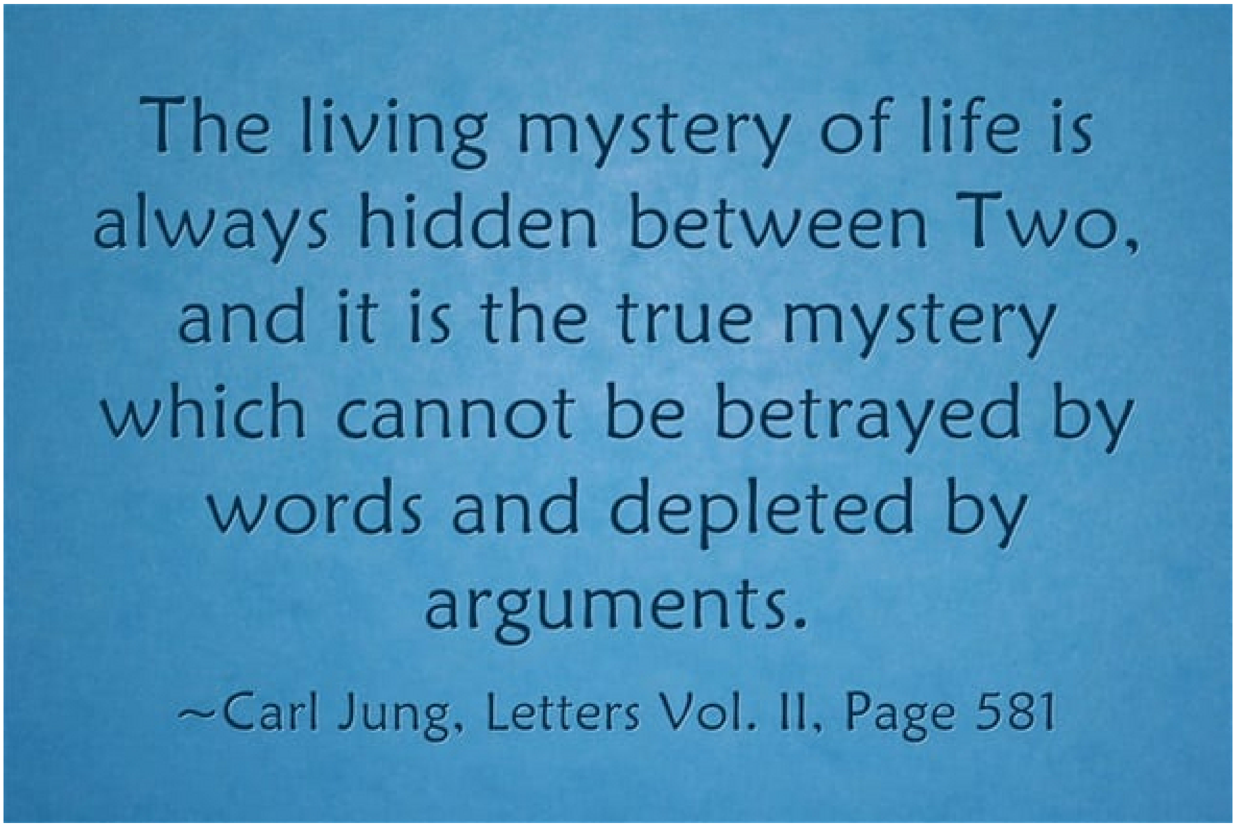
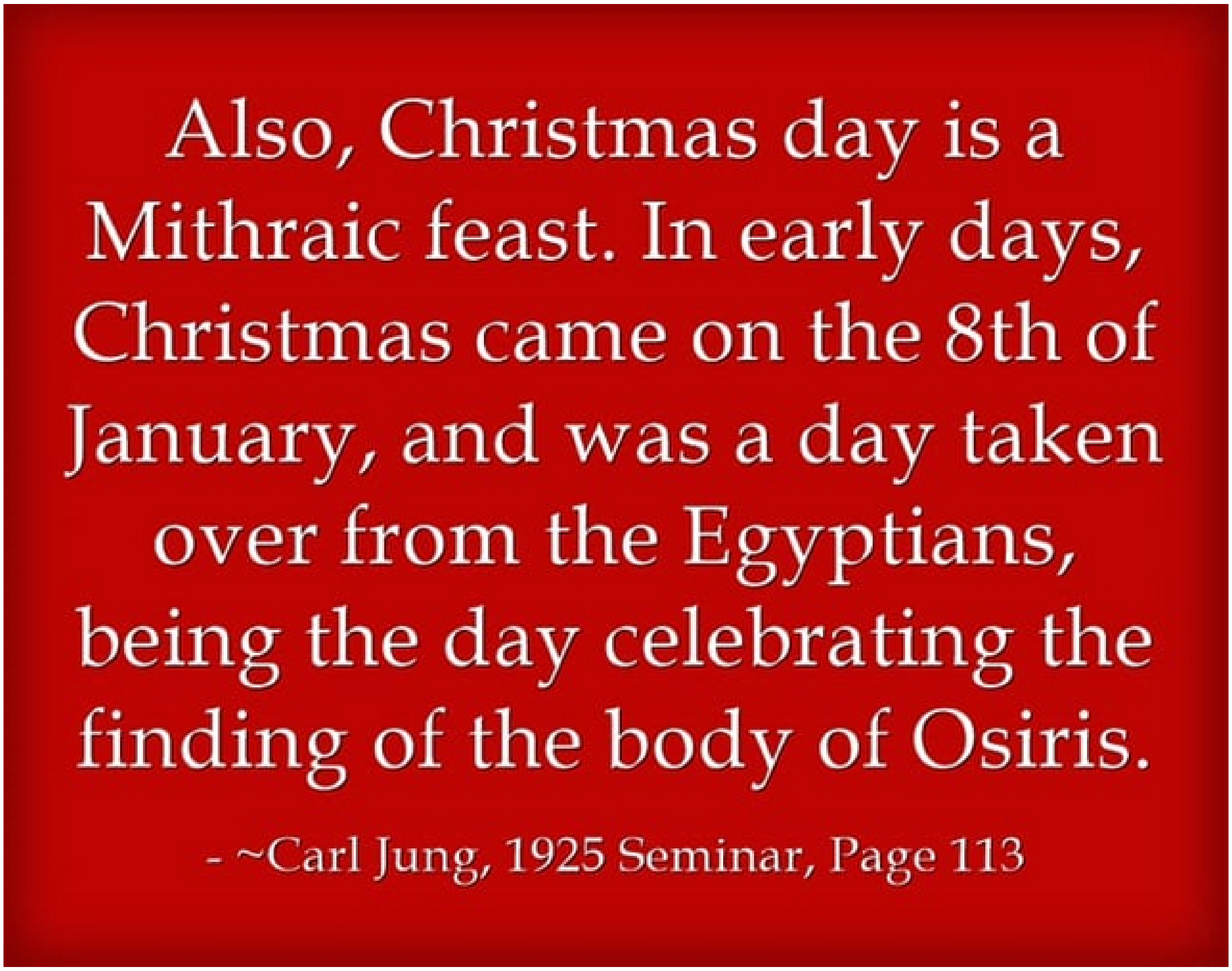


The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

~Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

[2]



Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

- ~Carl Jung, 1925 Seminar, Page 113

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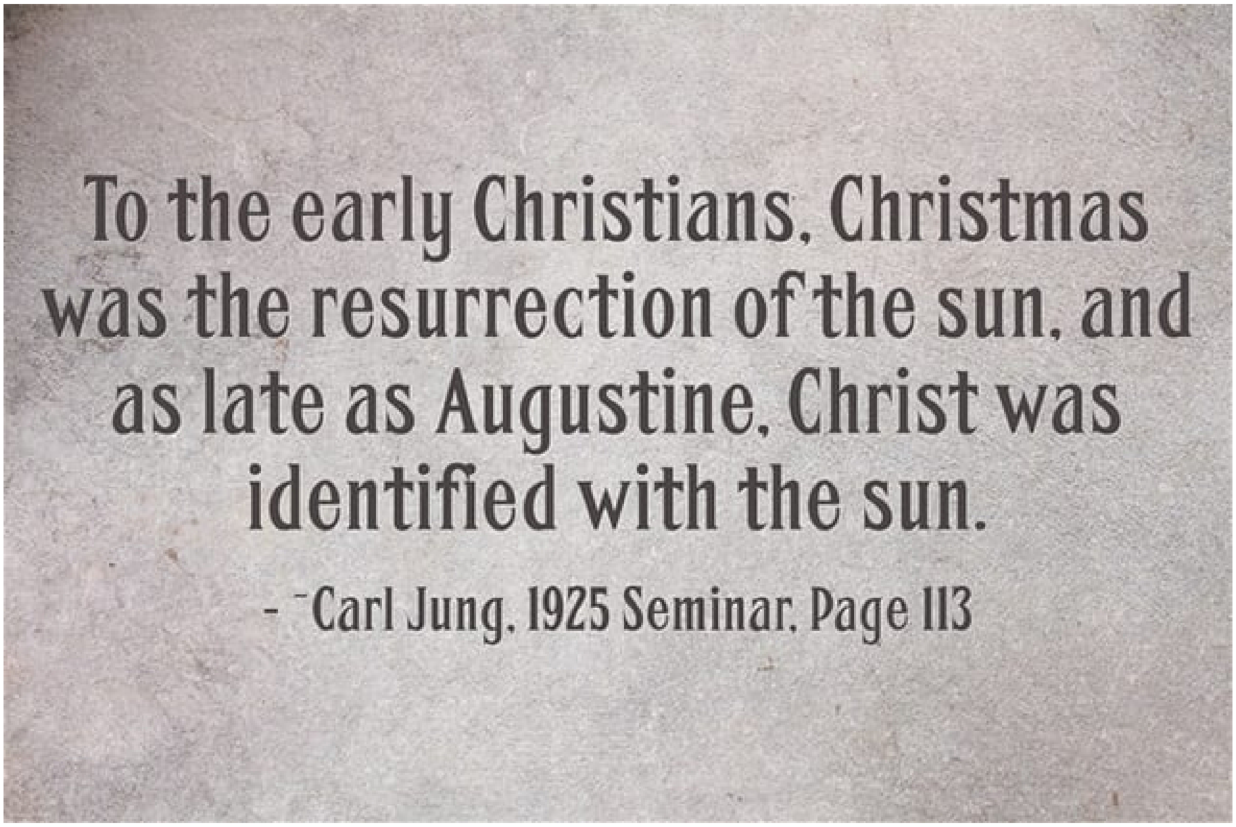
[3]



To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.

- ¯Carl Jung, 1925 Seminar, Page 113

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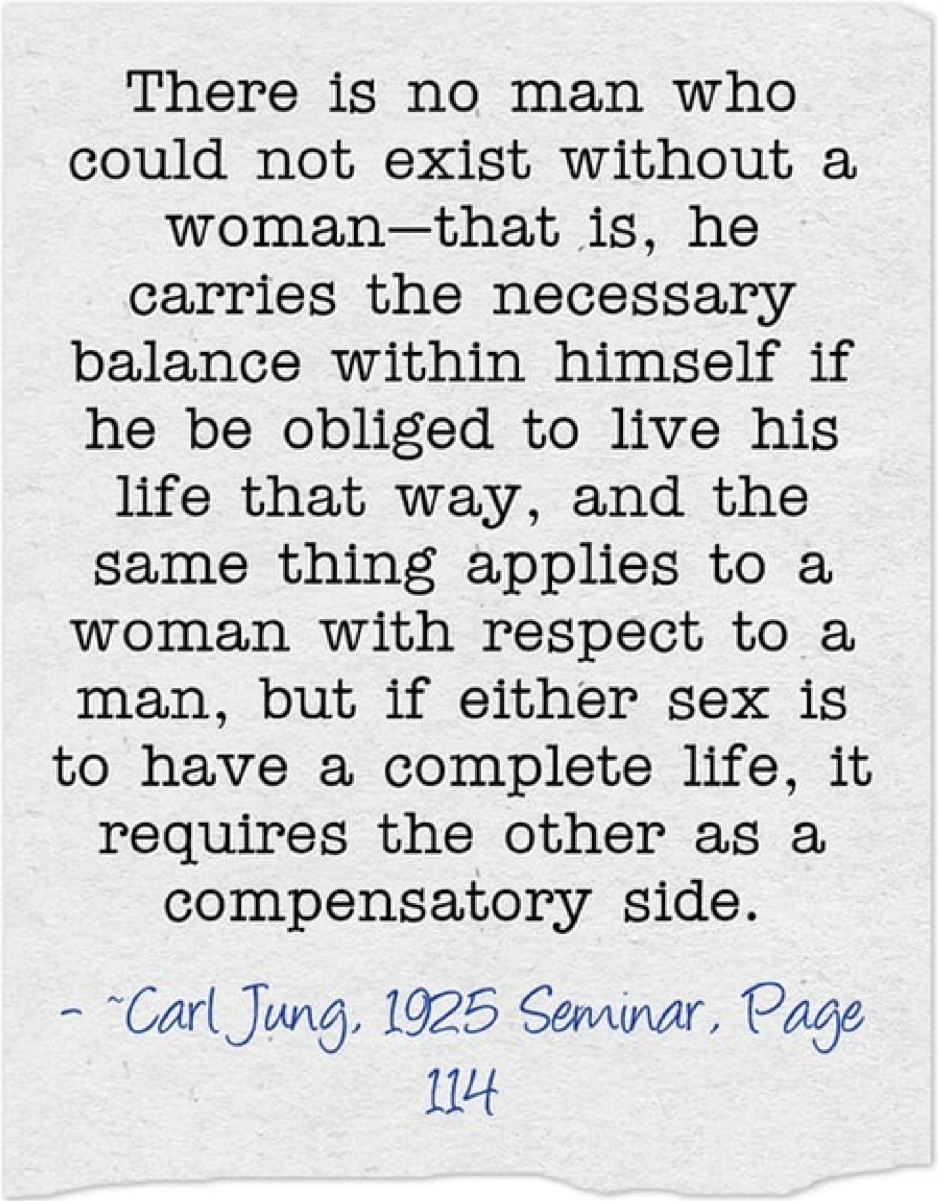
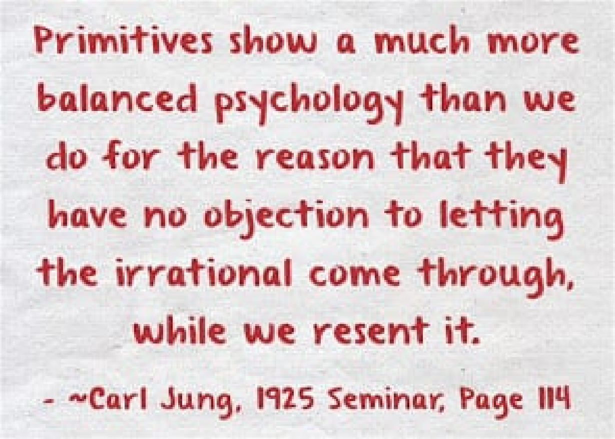


There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

- ~Carl Jung, 1925 Seminar, Page 114

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114



Primitives show a much more
balanced psychology than we
do for the reason that they
have no objection to letting
the irrational come through,
while we resent it.

- ~Carl Jung, 1925 Seminar, Page 114

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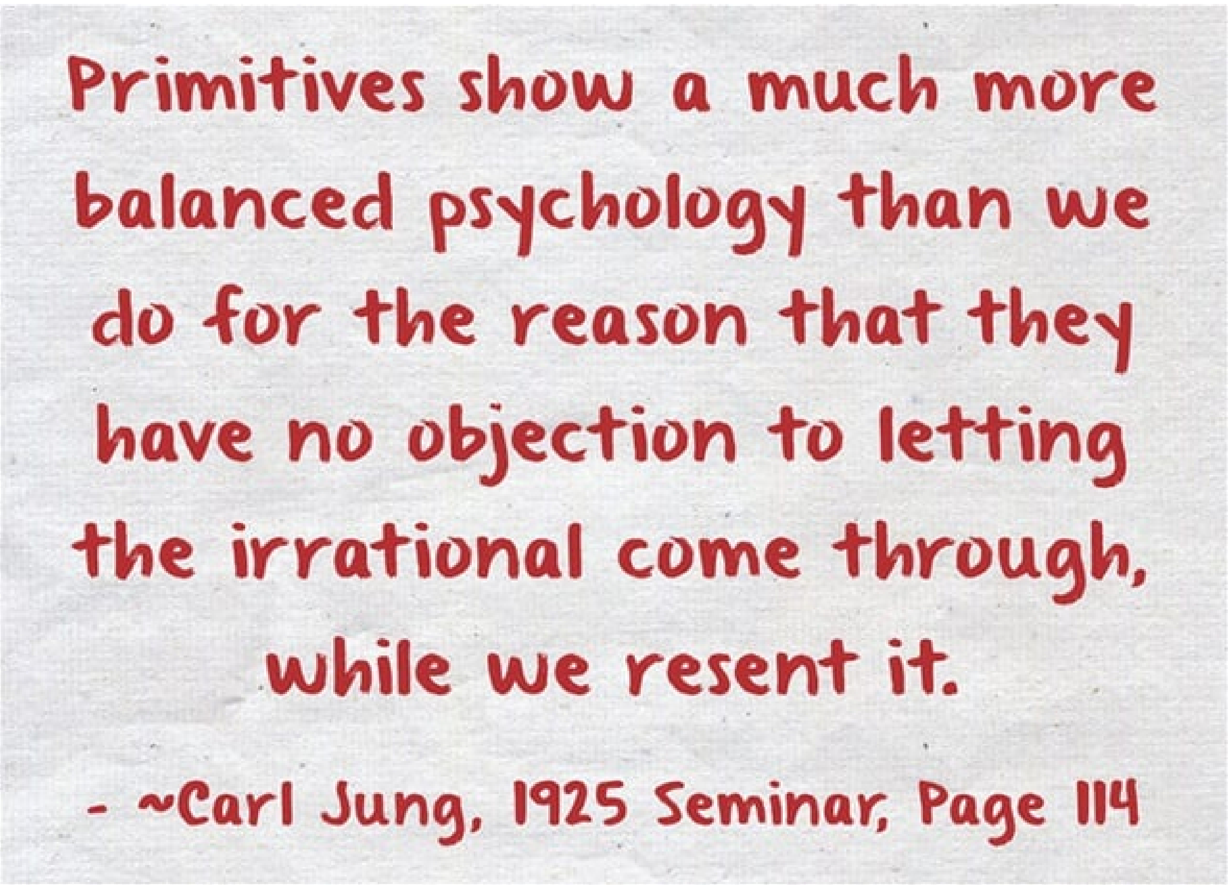
[6]



Primitives show a much more
balanced psychology than we
do for the reason that they
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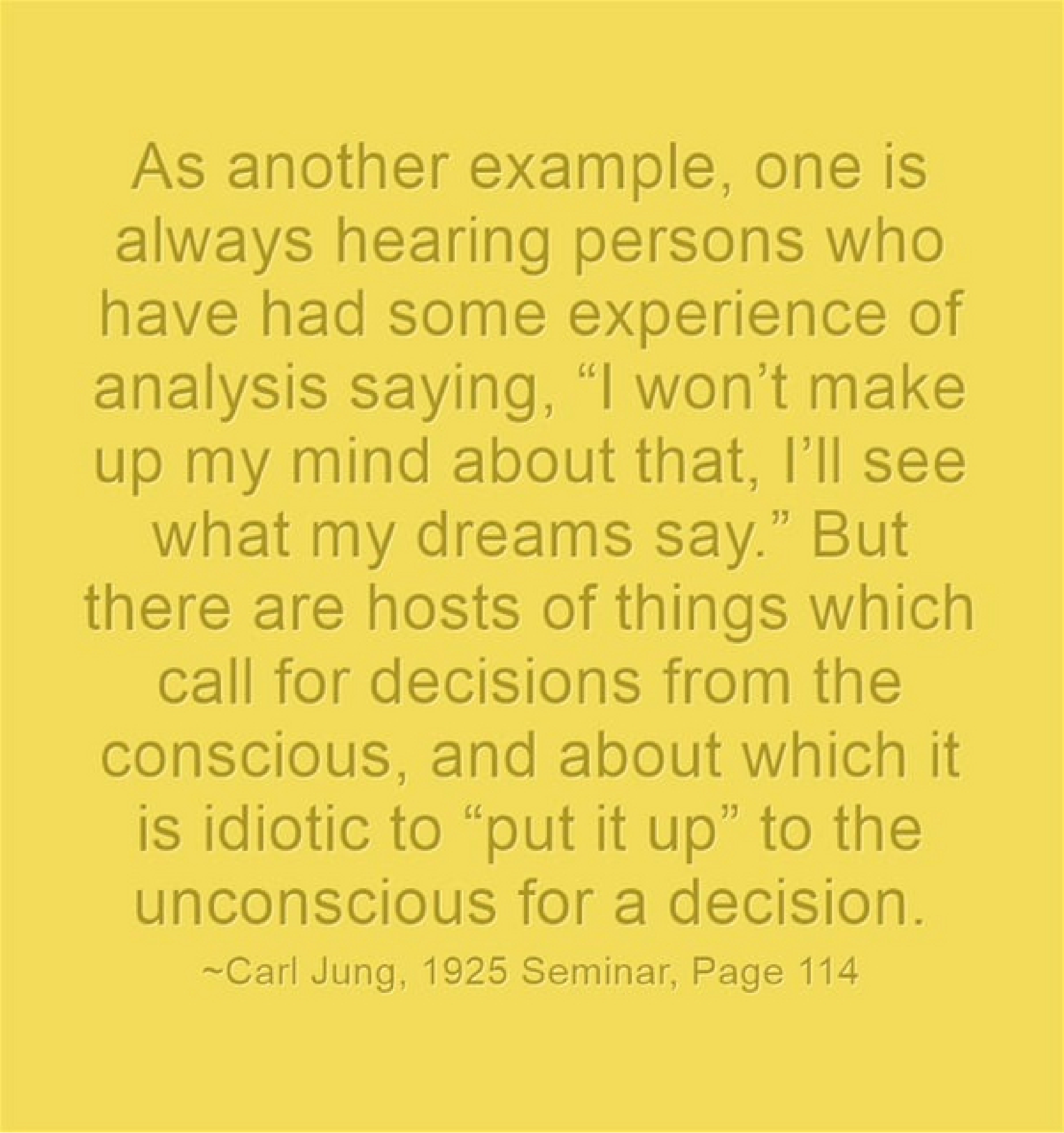
For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

[7]



As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.

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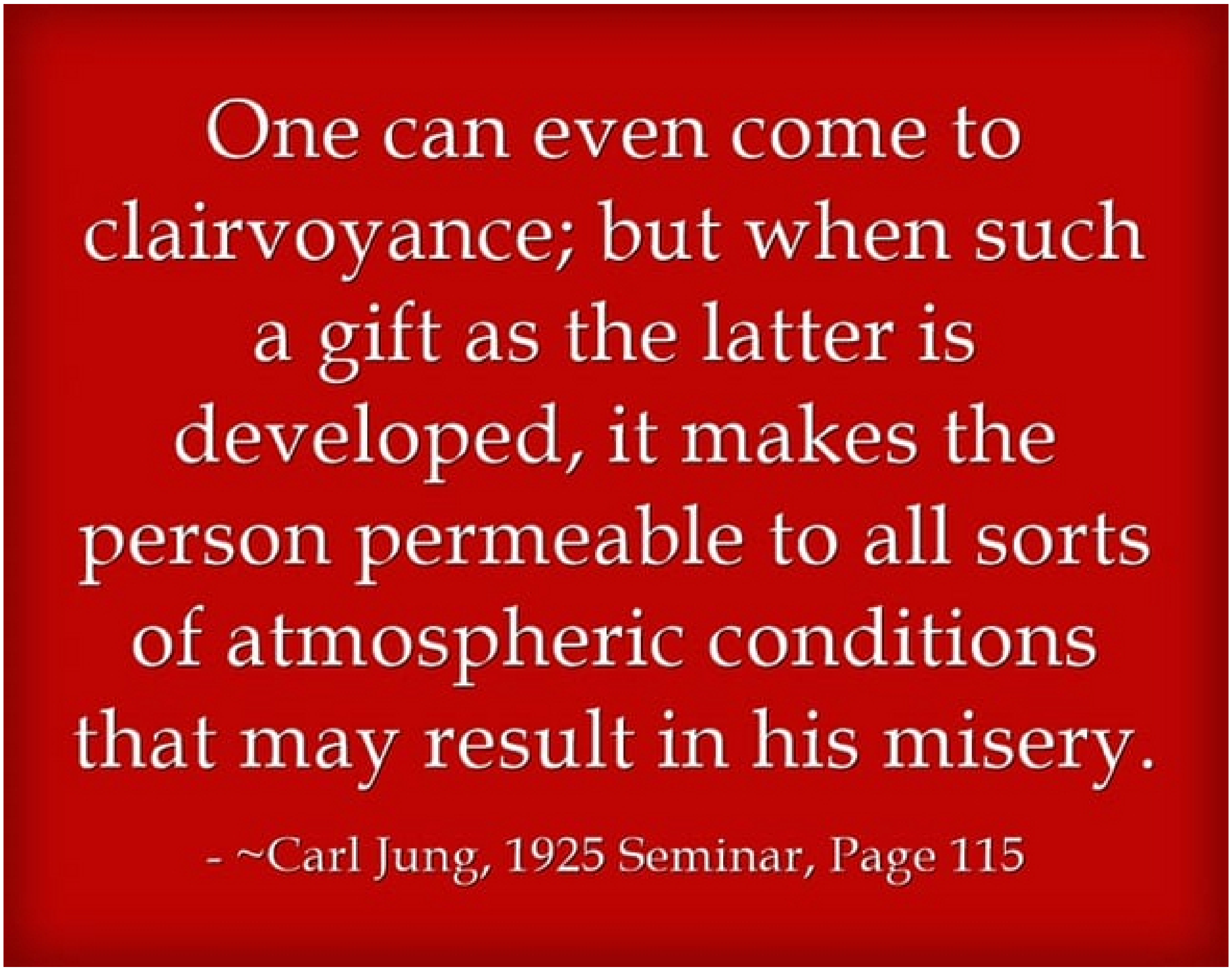

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

- ~Carl Jung, 1925 Seminar, Page 115

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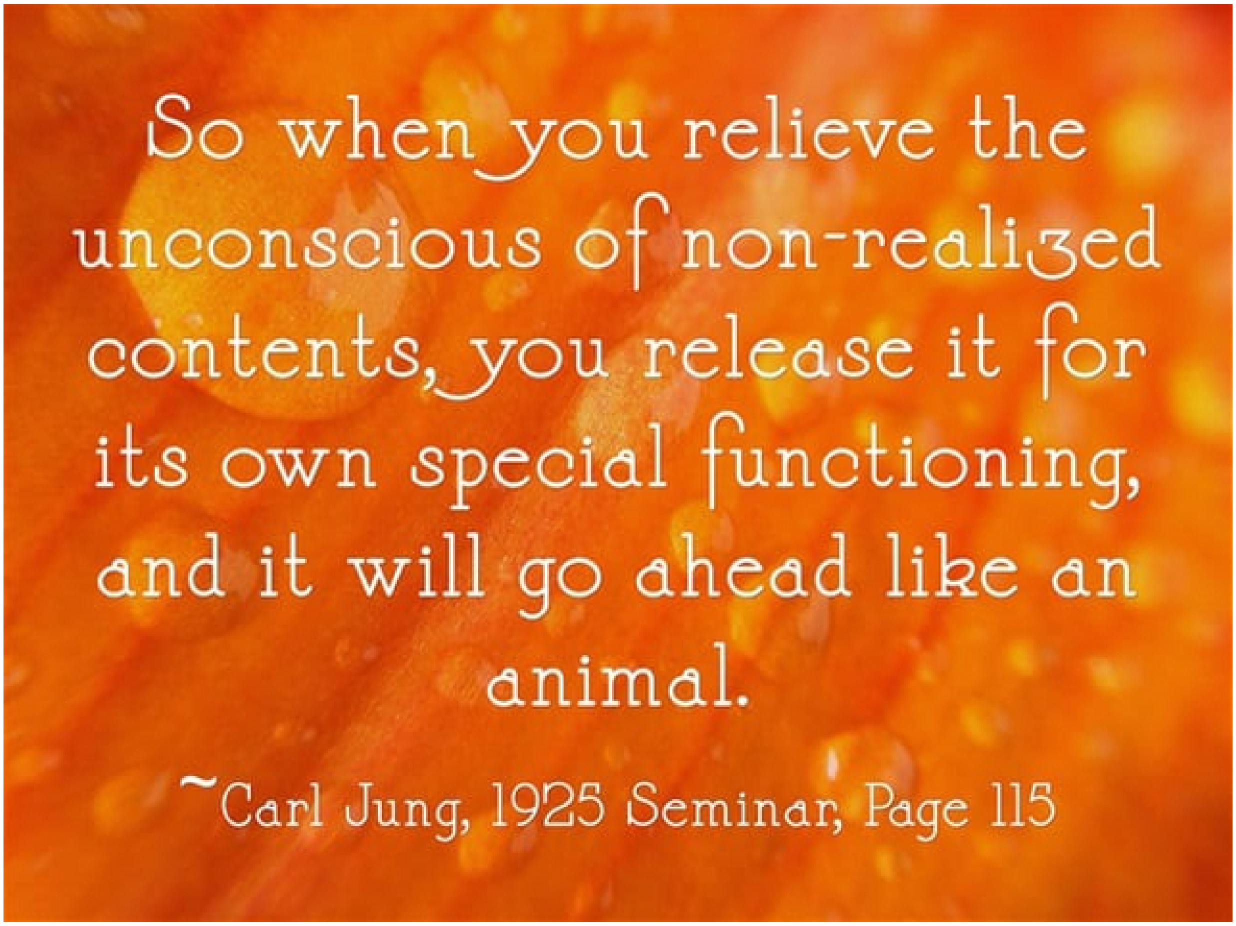
So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.
~Carl Jung, 1925 Seminar, Page 115

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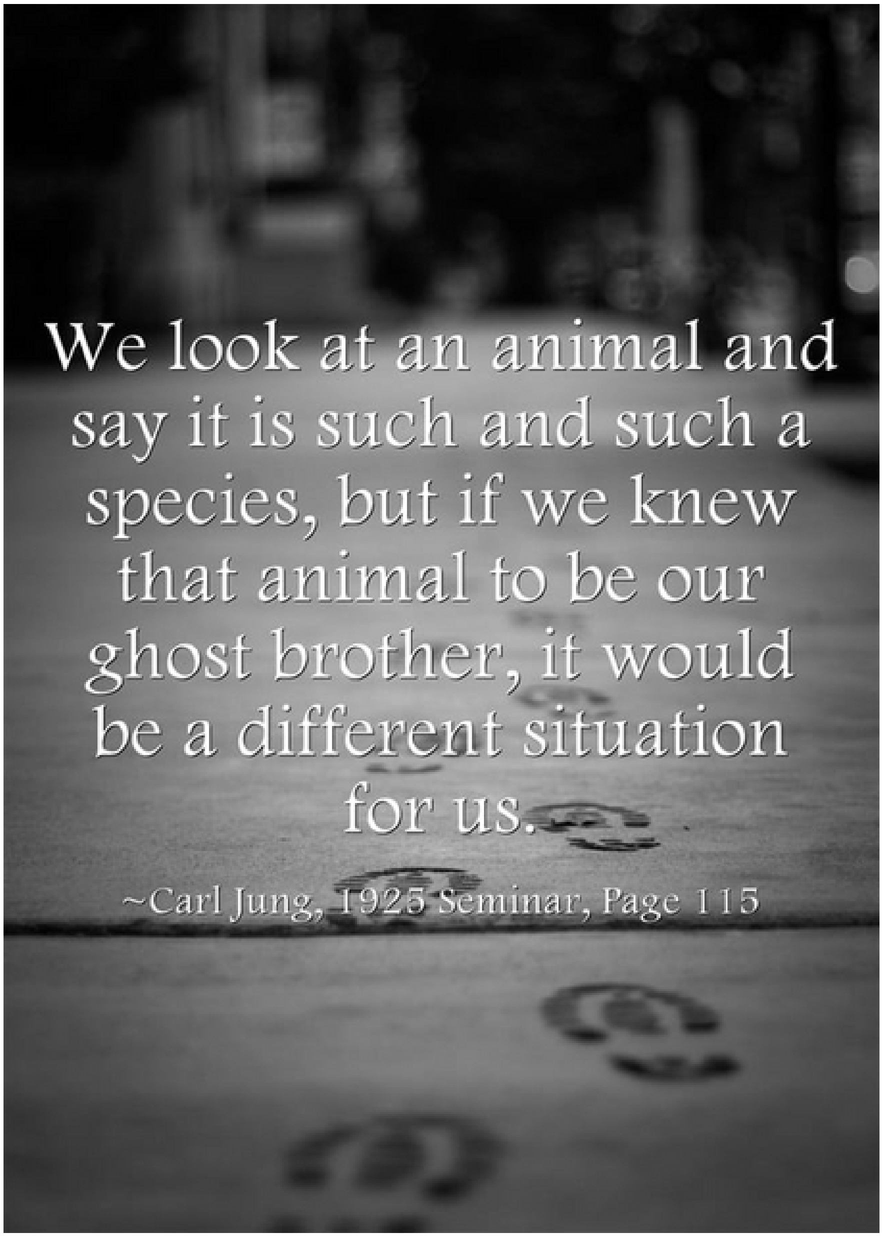
We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.
~Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being.
~Carl Jung, 1925 Seminar, Page 115

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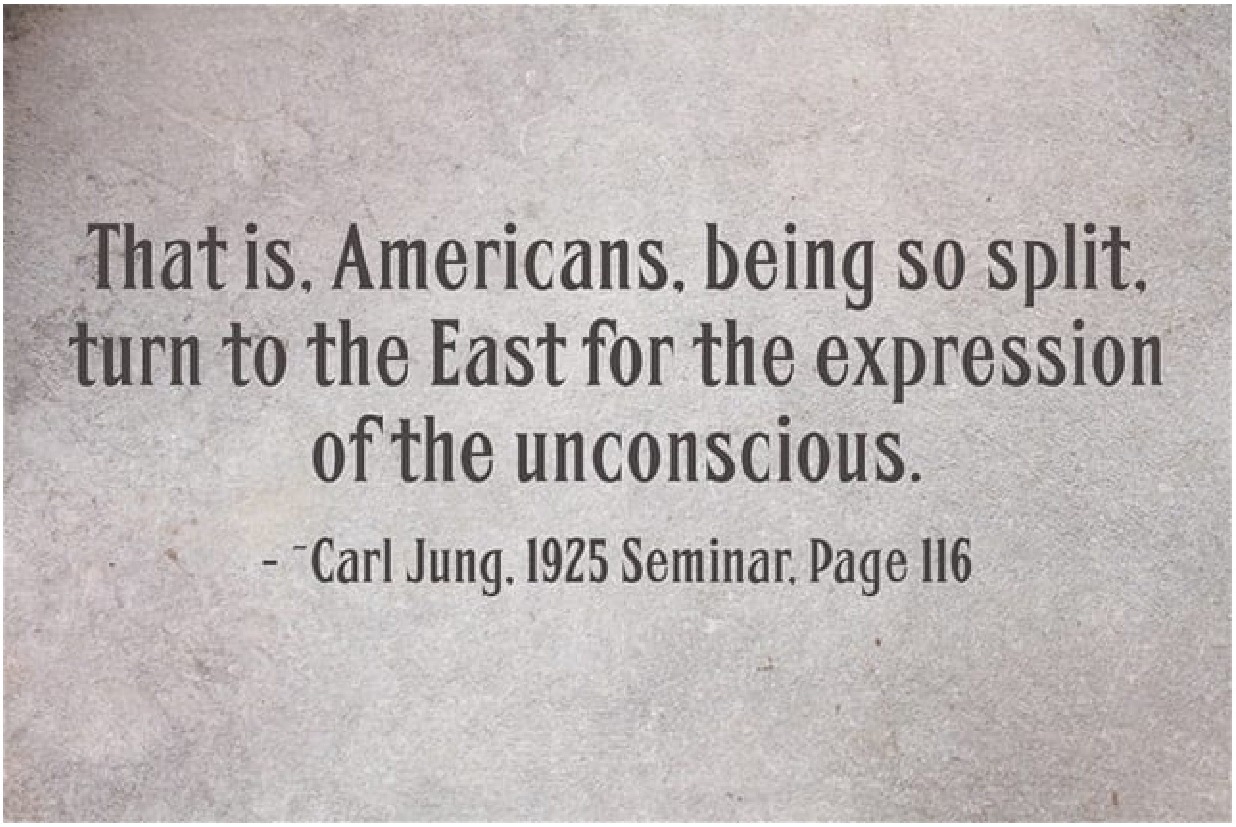
[12]



That is, Americans, being so split, turn to the East for the expression of the unconscious.

- ¯Carl Jung, 1925 Seminar, Page 116

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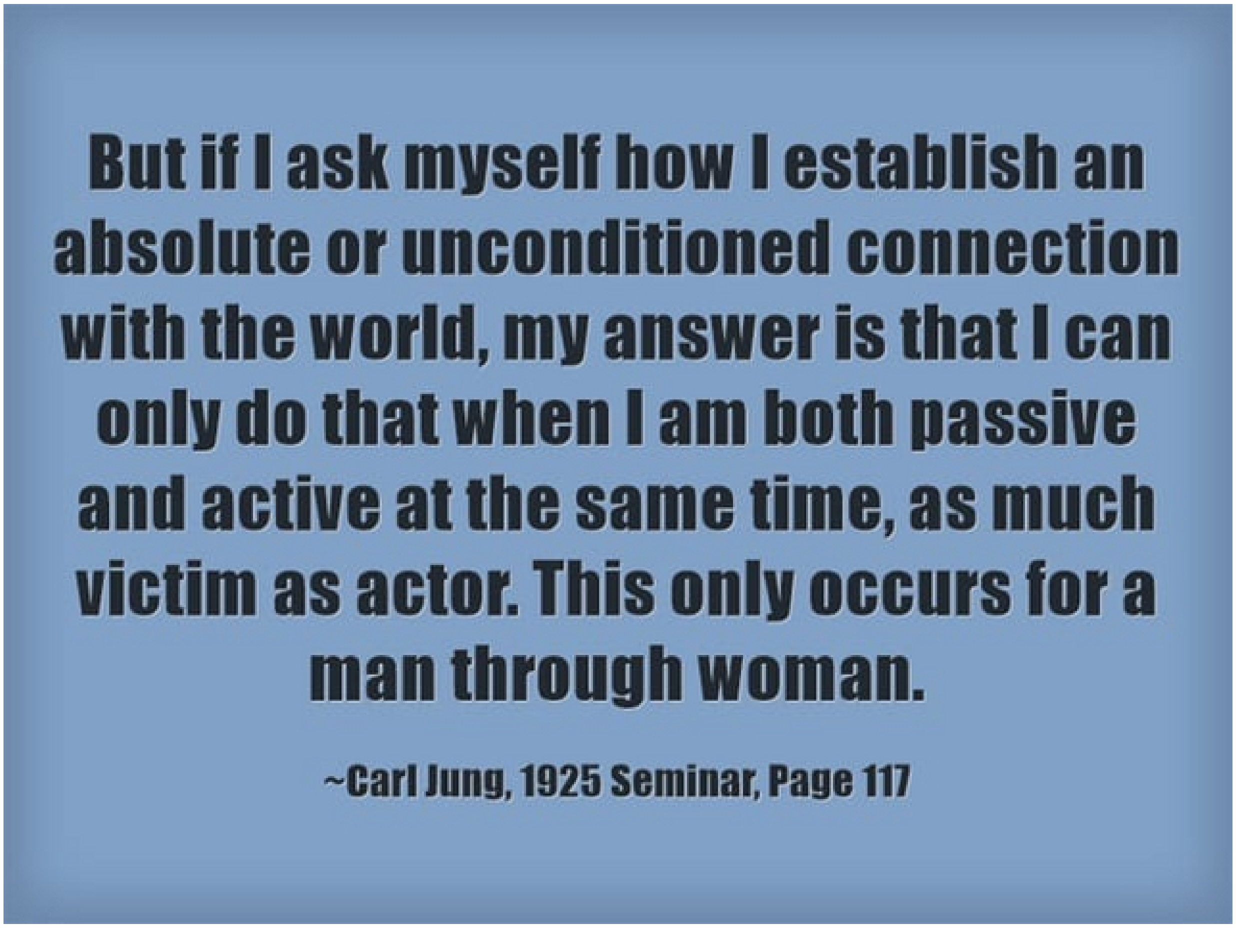

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman.

~Carl Jung, 1925 Seminar, Page 117

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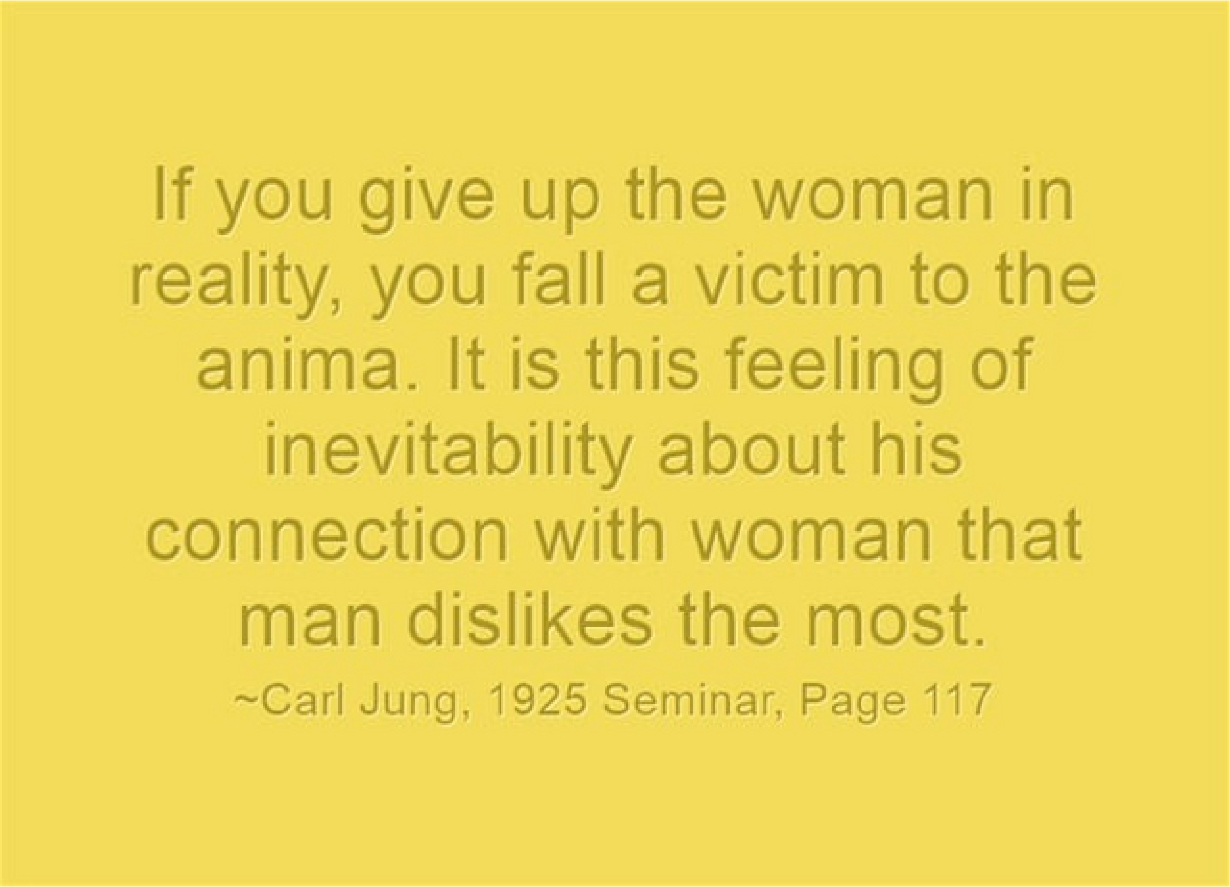
[14]



If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.

~Carl Jung, 1925 Seminar, Page 117

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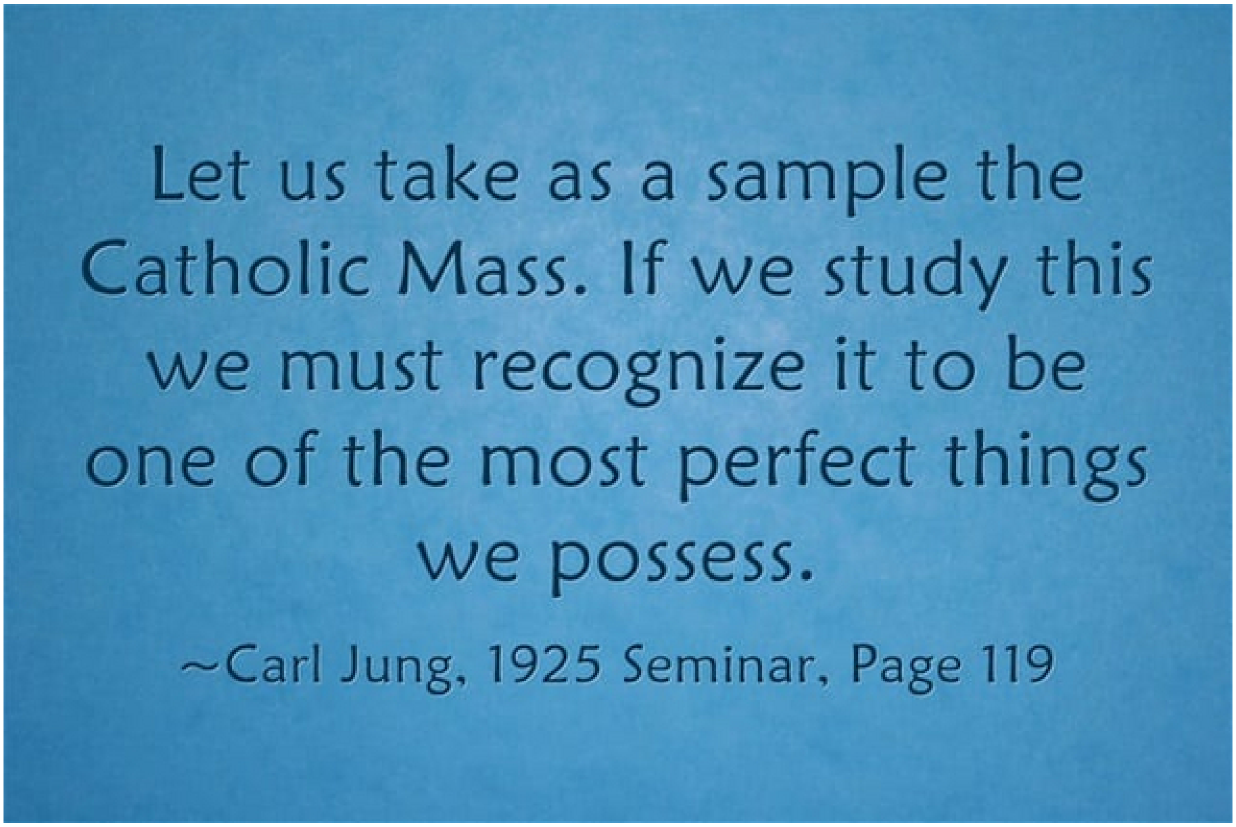

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess.

~Carl Jung, 1925 Seminar, Page 119

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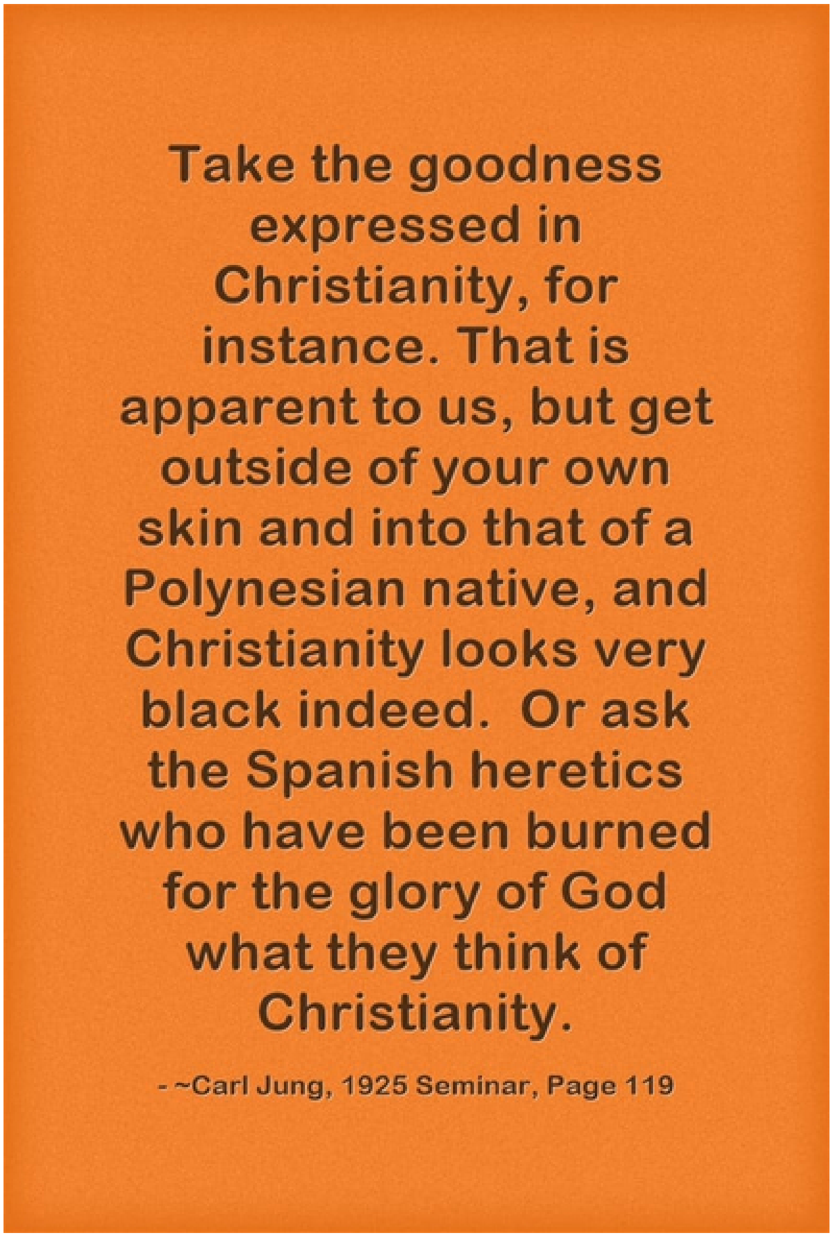
[16]



Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.

- ~Carl Jung, 1925 Seminar, Page 119

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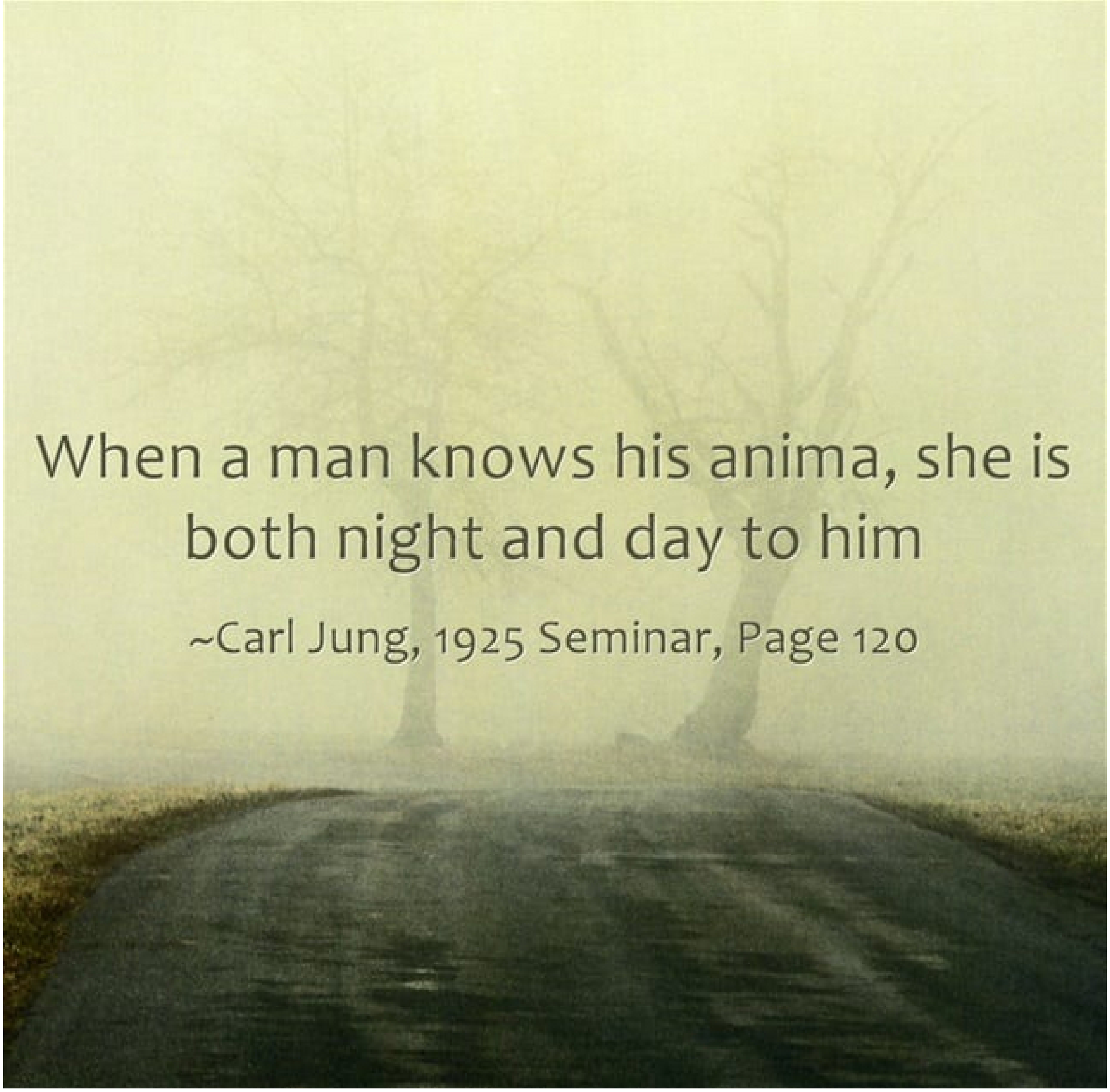
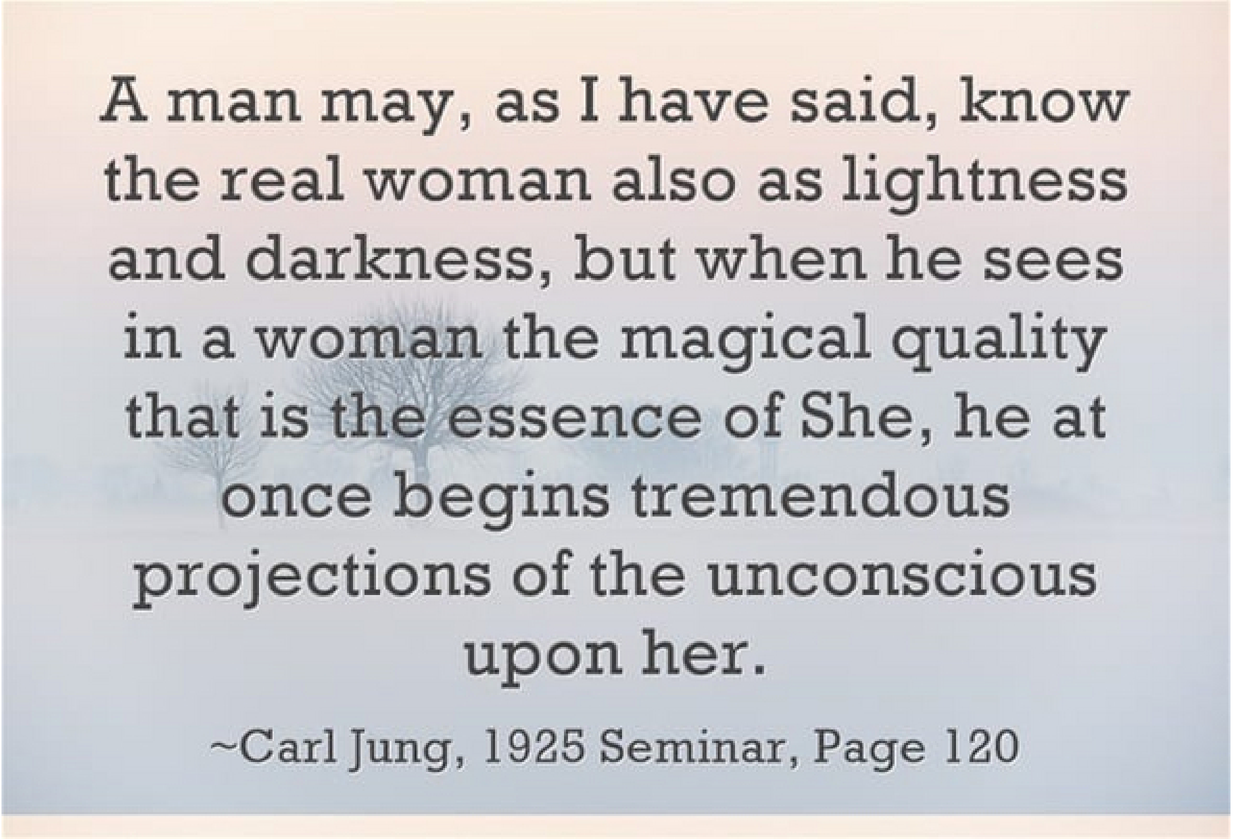

When a man knows his anima, she is both night and day to him
~Carl Jung, 1925 Seminar, Page 120

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120



A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.

~Carl Jung, 1925 Seminar, Page 120

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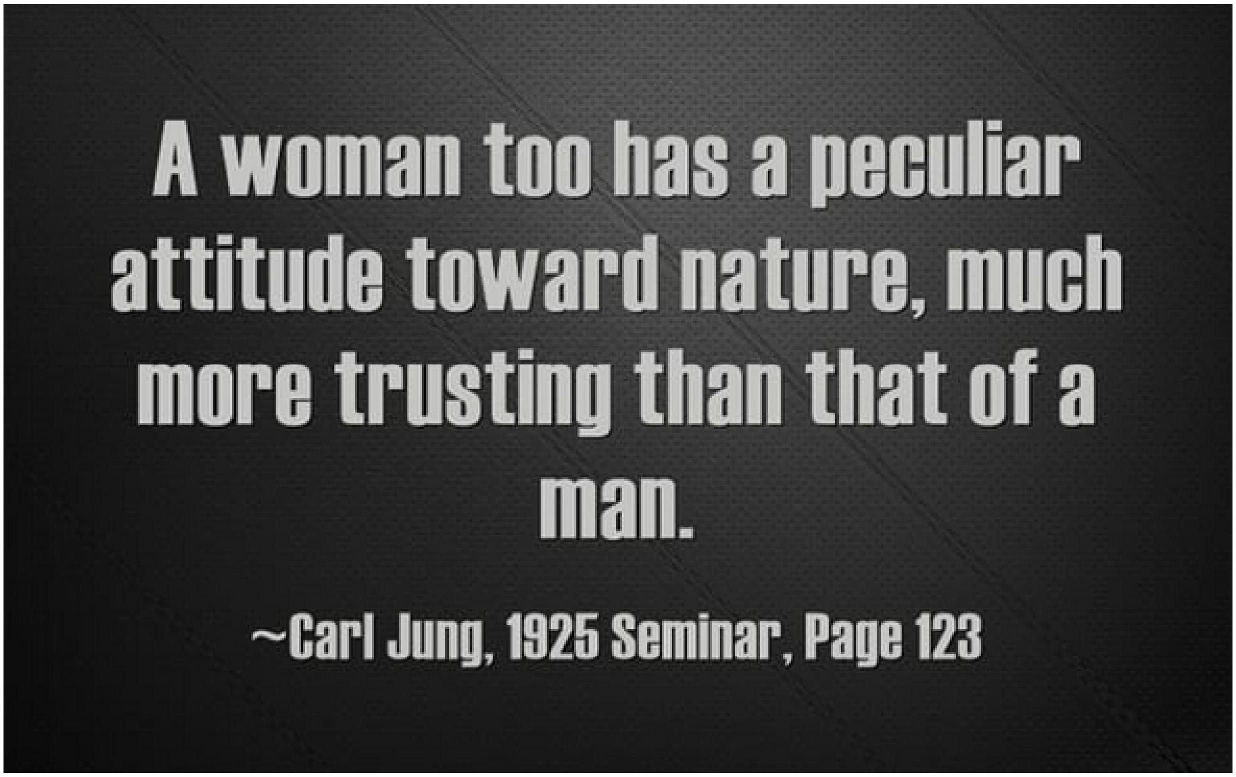
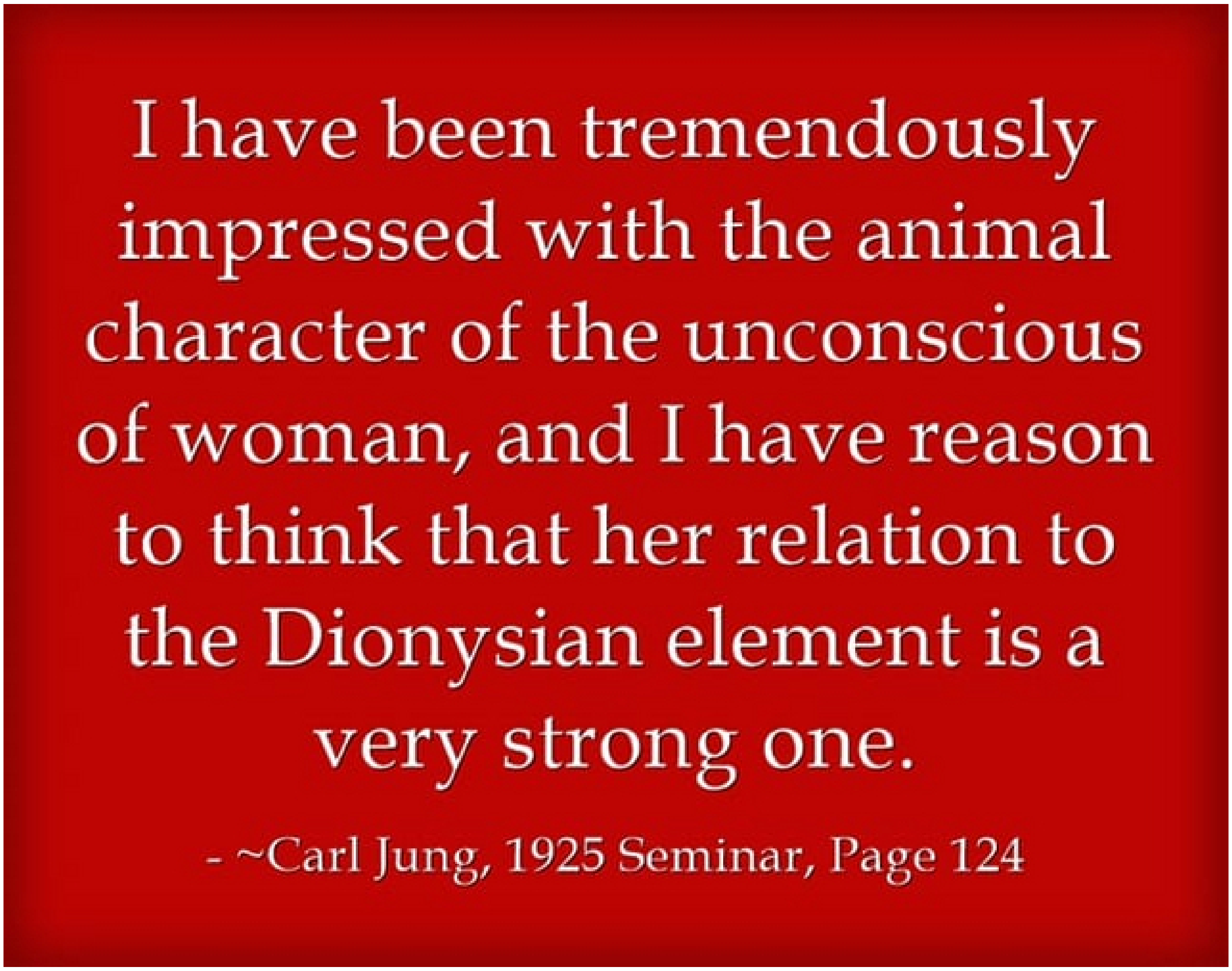
Carl Jung, 1925 Seminar, Page 120



A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

~Carl Jung, 1925 Seminar, Page 123

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123



I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

- ~Carl Jung, 1925 Seminar, Page 124

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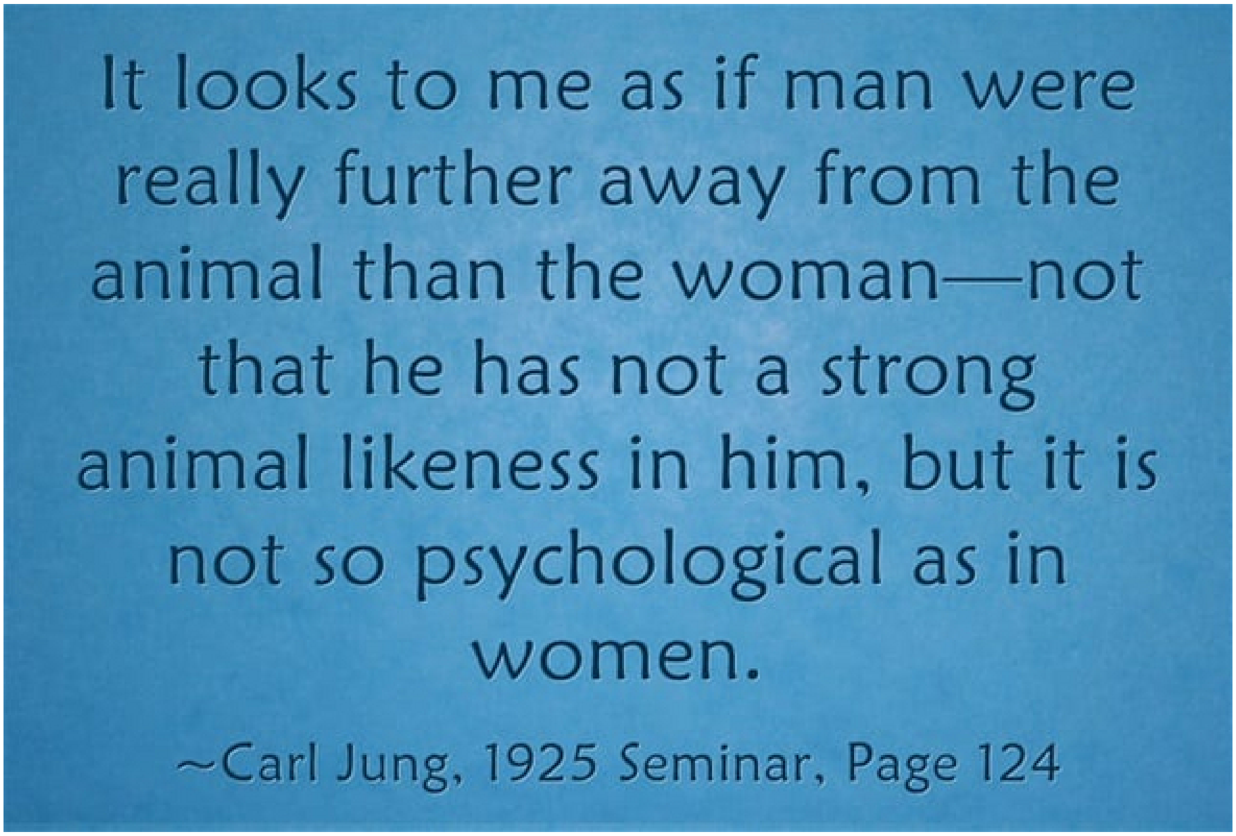
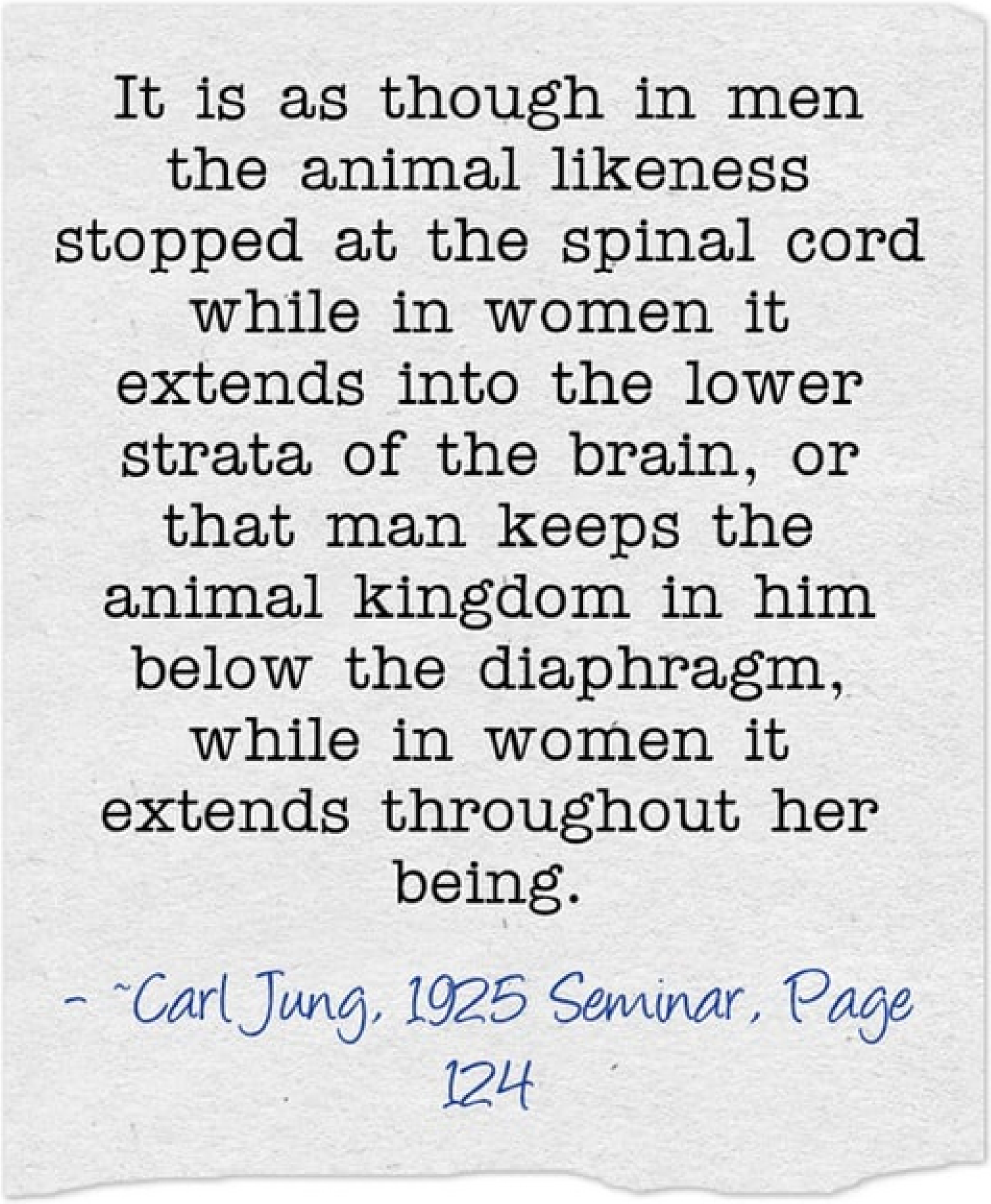


It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

~Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124



It is as though in men
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stopped at the spinal cord
while in women it
extends into the lower
strata of the brain, or
that man keeps the
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below the diaphragm,
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being.

- ~Carl Jung, 1925 Seminar, Page
124

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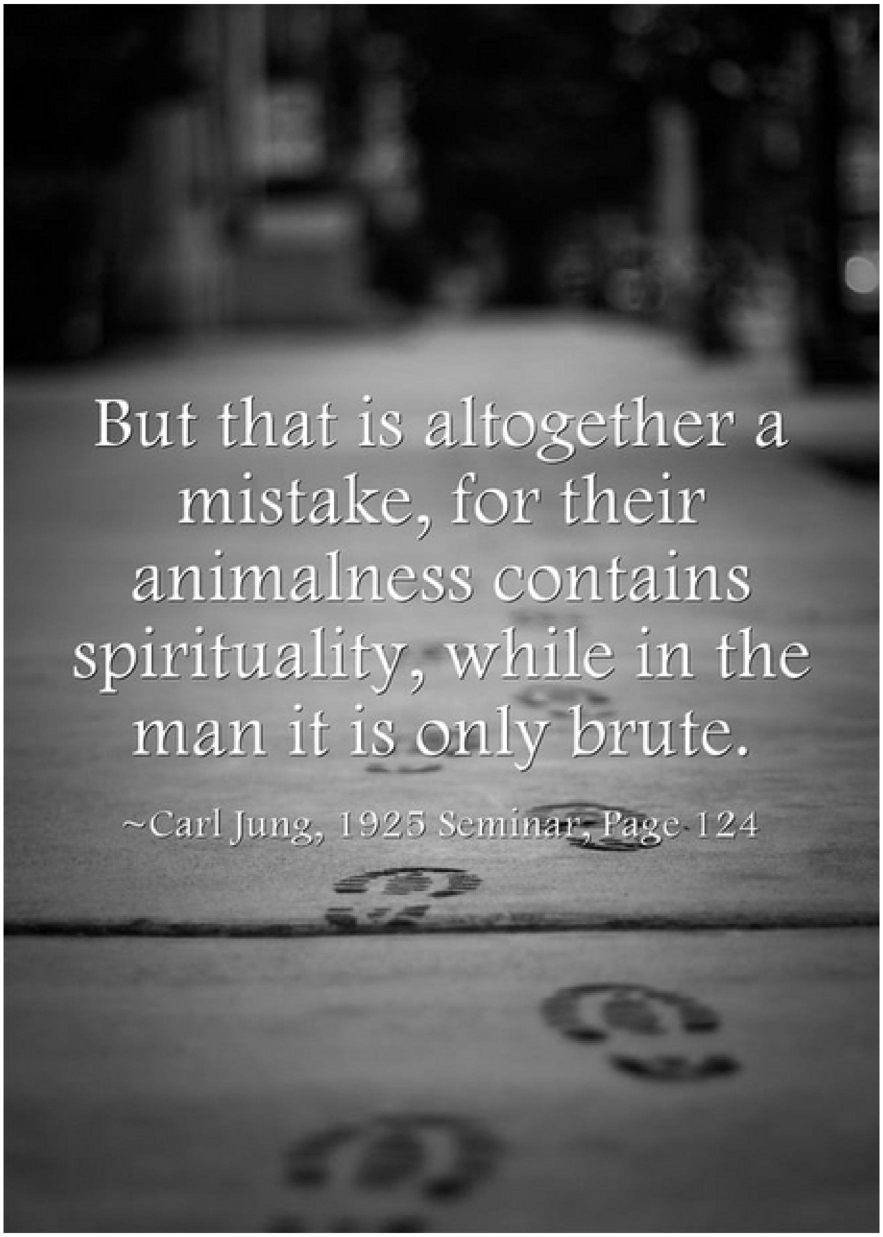
But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.
~Carl Jung, 1925 Seminar, Page 124

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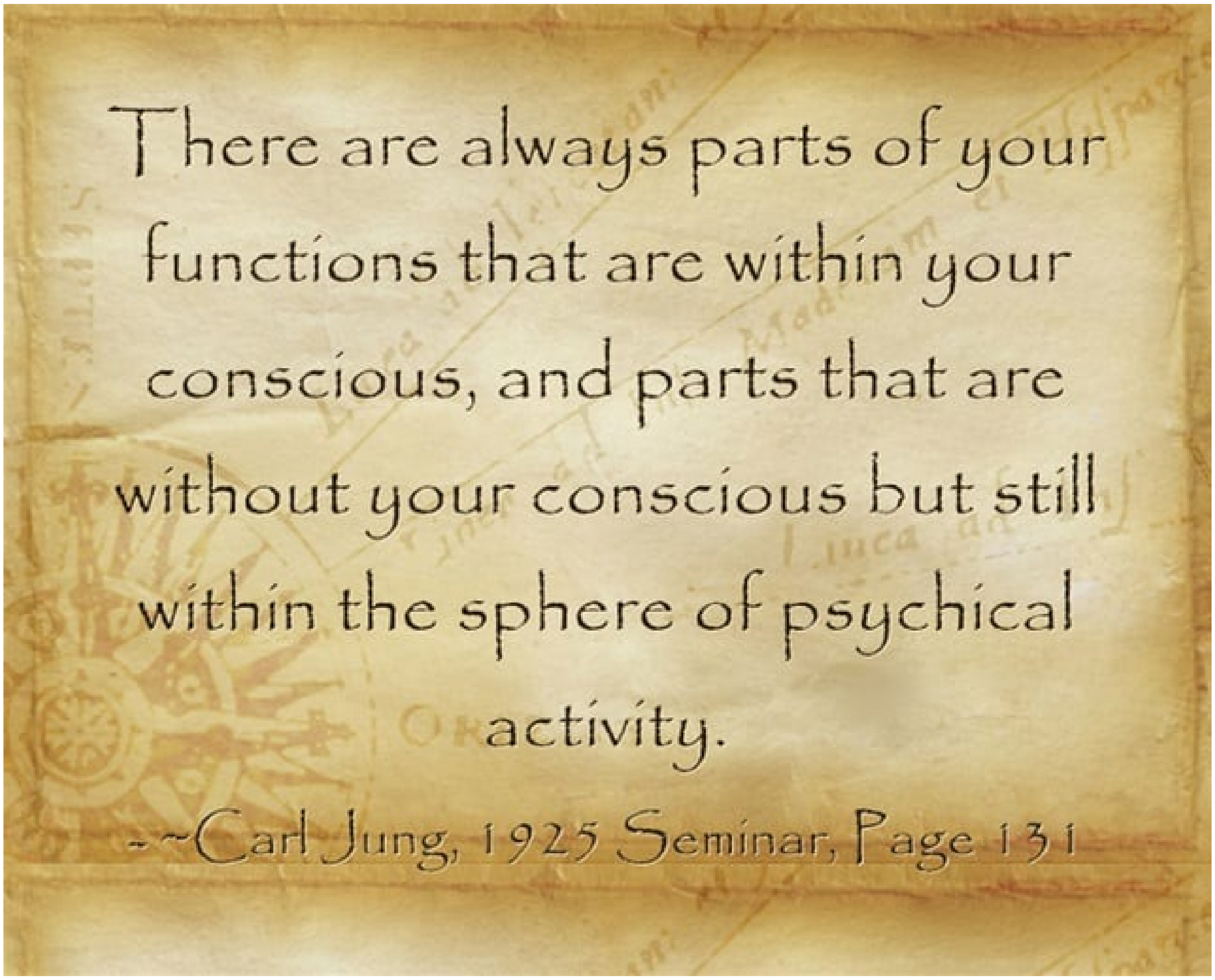
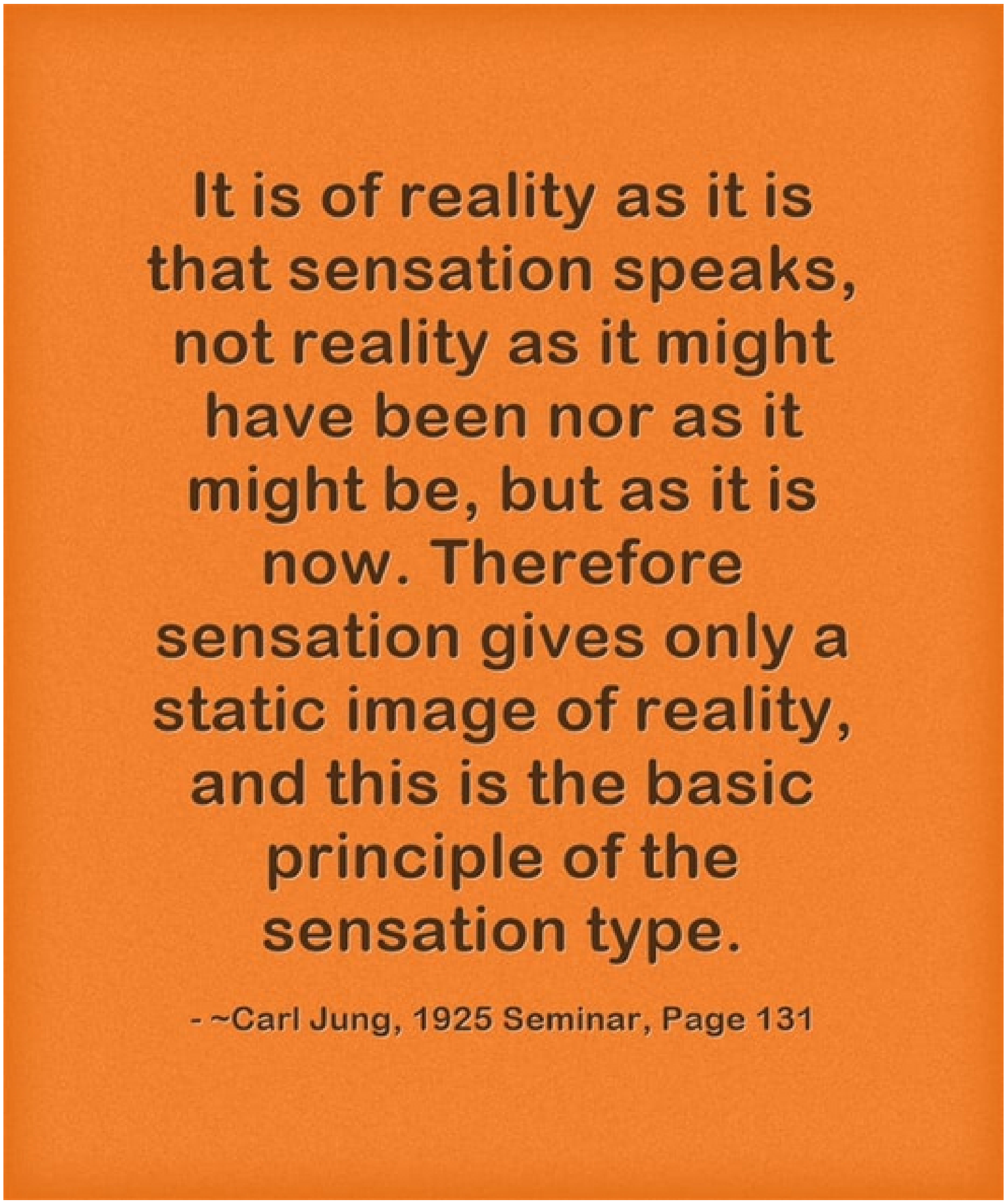


There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

- ~Carl Jung, 1925 Seminar, Page 131

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131



It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung on the decline of Christianity. (2019-01-05 18:01)

[1]

To Walter Robert Corti

My dear Corti, Bollingen 12 Sept 1929

I have read no letters for 4 weeks as I had to cope with a thousand year old Chinese text which the China Institute sent me for a commentary.

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing.

(Recently I saw “Wells” at my house, who said the same thing and rubbed his nose with his finger, which meant: Then we ought to know-or smell-what we can do now.)

That is why the young are experimenting like young dogs.

They want to live experimentally, with no historical premises.

That causes reactions in the unconscious restlessness and longing for the fulfilment of times. (This is called “chiliasm”)

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history.

This follows psychological rules.

Wyneken is also homosexual. (Trial!)

The young today can be forbidden no stupidities since they thereby increase the salutary confusion.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come.

At the same time organize your outward life properly so that your voice carries weight.

You must first ask the publisher whether Wells book has been translated already.

Then ask Wells if he'll let you translate it.

Then, if the publisher accepts it, everything will be all right.

With best regards,

Jung

The fear is not of myself but of the myth in you. Carl Jung, Letters Vol. 1, Pages 69-70.

Notes:

1. H.G. Wells (1866-1946),British writer.

2. In astrological tradition the transition of the vernal equinox into the zodiacal sign of Aquarius (taking place towards the end of the 10th Cent.) will coincide with a new advance in human development. Jung argues in Aion that whereas the aeon of Pisces was ruled by Christ and Antichrist (par. 141) and the archetypal motif of the hostile brothers. Aquarius will constellate the union of opposites (par. 142). The "4th month" puts the beginning of world history into the aeon of Taurus, i.e., 6-7000 years ago, when man first became conscioius of historical time (each "Platonic month" lasts about 2,000 years). Cf. Baur, 29 Jan 34, n1.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/ae974-2.jpg`

Wolfgang Pauli writes of Professor Emma Jung (2019-01-06 03:30)

[1]

Frau Professor Emma Jung:

I have studies both your works on the Grail legend and am now in a position to reply to your very instructive letter.

I should like to stress straightaway that I not only totally agree with your own interpretations of the Grail legend but that I am happy to see the general nature of a certain group of my dreams and, to a certain extent, even my fascination with the Grail legend as a confirmation of your views.

The following points are of crucial importance to me: the connection between the Grail and the quaternity (Part I conclusion, and Part II, p. 51f., although the solution in Wolfram's version emerges as the more psychological one, whereas in the French versions the story ends tragically with the disappearance of the Grail; the reflection motif Christ-Judas or the seat of Christ-siege perilleux, representing the contrast between the upper and lower region; the interpretation of the Grail legend as an expression of the reception of Christianity (assimilation processes) by the unconscious.

It can certainly be said that in this process the archetypes of the lower region (also the "lower Trinity") are the ones that met with a good response initially, but later there was an attempt to eliminate this "lower" aspect by means of allegories along the lines of traditional Christianity.

I paid special attention to the fair-dark form of Merlin.

You yourself point out his "dual layer" - namely, "half Christian-human," "half devilish-pagan" (II, p. 76 [1960 edn., pp. 365-66/ 1tr., pp. 355-56])-and you go on to emphasize his need for redemption (II, p. 95 [1960 edn, p. 404/tr, p. 392].

It was also most useful to me to hear of Geofroy’s alternative depiction of Merlin as more of a natural creature.

In connection with this general interpretation of yours of the Grail legend, I would like to come back to the special question of the 3 spindles and matters directly connected with them.

You were kind enough to deal with this question in your letter, and we pursued the subject in our last brief conversation.

I think we are in full agreement that the “fusedux” do not necessarily have anything to do with spinning (and hence with the Fates), but that as prima materia processed by humans, and thanks to their connection With the feminine (Solomon’s wife), they do belong to the lower region.

I now feel I must tell you about the earlier dream of mine, the one that actually led me to write to you about the 3 spindles in Boulanger this summer, I immediately felt myself transported back into the mood of the dream.

The river in the dream evidently corresponds to the mother’s lap, and in this an archetype has for me acquired what is so far a definitive form, namely, the fair-dark “dual-layers” one.

Incidentally, it has already appeared previously with wood, and on one occasion it brought me a circular piece of wood.

It is always the wood that has been treated by human beings that has a "magic” effect in my dreams, in contrast to the natural state of the prima materia.

This, together with the other dream experience described below, makes it seem likely that this is not just an external analogy between my dreams and the Grail myth but is a more far reaching identification of the relation of the archetype to consciousness, despite all the differences due to any problems arising from the time factor.

Just as a dream can be interpreted by being compared to a myth, a myth can equally well be understood by resorting to dreams.

The direction one chooses seems to depend on whichever of the two happens to be more familiar at the time.

It is with all this in mind that I should now like to attempt to describe to you the figure of the “stranger" (who in the dream under discussion emerged from the river but had already been there in another form); I shall do so as if it were a character from a story, although I shall be bringing in material not just from recent dreams but from dreams going back to 1946.

It is evidently the archetype of the “mana personality" or the "magician” (the only reason I do not call him the "wise old man" is that my figure is not old but is actually younger than myself).

Everything that Prof. Jung says about the "spirit Mercurius" fits him perfectly.

While reading your work, however, I saw that there is also an important analogy between this figure and Merlin (especially in Robert de Boron’s version).

My dream figure is also "dual-layered"; on the one hand, he is a spiritual-light figure with superior knowledge, and on the other hand, he is a chthonic natural spirit.

But his knowledge repeatedly takes him back to nature, and his chthonic origins are also the source of his knowledge, so that ultimately both aspects turn out to be facets of the same “personality.”

He is the one who prepares the way for the quaternity, which is always pursuing him.

His actions are always effective, his words definitive, albeit oftern incomprehensible.
Women and children follow him happily, and he frequently tries to instruct them,

In fact, he regards everyone around him (especially me) as completely ignorant and uneducated compared with himself.

He does not reject the ancient writings on magic but simply regards them as a popular preliminary stage for people with not education (e.g. myself).

But now comes the really odd bit, namely, the analogy to the “Antichrist”: He is not an antichrist, but in a certain sense an “Antichrist,” “science” here meaning especially the scientific approach, particularly as it is taught in universities today.

This he sees as a sort of Zwinguri, as the place and symbol of his oppression, which (in my dreams) he occasionally sets fire to.

If he feels he is being disregarded, he does everything in his power to draw attention to himself, for example by means of synchronistic phenomena (which he calls “radioactivity”) or through moods of depression or incomprehensible affects.

Your observation (II, p. 86) "that ... the factor which brings on sickness or has any other unfavorable effect occurs when contents that are ready for consciousness and not taken over "literally hits the nail on the head.”

The "stranger’s" attitude toward science is very similar to that of Ahasuerus toward Christianity: This
"stranger" is something that did not accept the scientific world picture about 300 years ago and is now running around autonomously in the collective unconscious like a loose cannon; in doing so it is becoming more and
more loaded with "mana" (especially when "up above," my branch of science, physics, has got somewhat bogged down).

The same thing can be said in a different way: When rational methods in science reach a dead end, a new lease of life is given to those contents that were pushed out of time consciousness in the 17th century and sank into the unconscious.

With the passage of time, they take possession of the ever-present original of the "mana personality" there, and this "mana personality" is ultimately so powerfully enveloped by these contents that its physiognomy is determined by that loose fragment that was rejected by the conscious back in the 17th century.

And yet, when all comes to all, the relationship of the "stranger" to science is not a destructive one, which is also true of Merlin’s relationship to Christianity: He happily uses the terminology of modem science (radioactivity, spin) and mathematics (prime numbers) but does so in an unconventional manner.

Inasmuch as he ultimately wishes to be understood but has yet to find his place in our contemporary culture, he is, like Merlin, in need of redemption.

It seems to me that for him the "bonfire" of liberation

will only bum in a form of culture that will be effectively expressed by the quaternity.

As far as I can see, it has not yet been determined in detail just when and how this will come about.

But it is probably such expectations that will for us replace that of the "Third Kingdom· by Gioacchino e Fiore [Joachim of Floris] 1 (II, p. 41 [1960 edn., pp. 325-26/tr., pp. 317-18]).

I hope that these remarks will have made clear the conformity of the situation of the archetypes to consciousness in the Grail legend, on the one hand, and in my dreams, on the other; if this is the case, my next "adventure” with your letter will not be quite so unexpected.

I was at once both fascinated and excited by the description in your letter of the arrangement of the "fuseaux”l quoted from the texts.

There was an affective relationship and an emotional situation.

I began to consider the fact that it was really odd that the "spindles’ were not rotating, even if they had nothing to do with spinning.

The whole thing struck me as a mechanism to prevent the spindles from rotating; the rotation was reserved much
more for the island than for the original form of the prima materia, which had emerged from the four elements and had remained untouched by human beings.

I discussed your letter-and this question in particular with C. A Meier, and he hit on the idea of looking up the role played by spindles in folklore.

What he found out was that sometimes a harmful "magic’ influence is attributed to the rotating of the spindles, which is why it was forbidden on certain occasions (for example, when bringing in the harvest).

For me, this gave rise to the association "Rotating spindles-magic or sympathetic effect: A couple of nights later, I had the dream that you will find on the enclosed sheet; in it, surprisingly, the arrangement of the "fuseaux” described on your letter is transformed into a pair of scales.

The meaning of the dream certainly has a lot to do with the problems discussed by Prof. lung in his latest treatise on synchronicity.

However, I would like to emphasize once again that it is impossible for the dream to have been influenced by Prof. lung's new writings, which I have only just received.

The dream occurred quite a while earlier and is thus to be interpreted as a consequence of reading your letter.

Let me make it quite clear that I am not sending you the dreams because I expect you to interpret them.

Actually, [am quite skeptical about "interpretations" of dreams of this nature.

What has worked best for me has been on the one hand "shedding as broad a light" as possible onto the context,
and reflecting on the general problems to be found in this context, and on the other hand observing the dreams over periods of several years.

This brings about a certain familiarity with the "point of view" of the unconscious and at the same time the long-lasting and gradual shifting of the point view of the unconscious.

But I actually wanted to inform you about the real reasons for my interest in the Grail legend, and as well the response you have triggered.

(I leave it to you to decide whether or not you wish to show Prof. Jung these two dreams.)

Once again, many thanks for your fine work (which I should like to hold on to for a while).

Best wishes to you and to Prof. Jung (to whom I shall write as soon as I have studied his latest work on synchronicity).

Yours, [W. Pauli] Wolfgang Pauli, Atom and Archetypes, Pages 49-53.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/ab653-12bemma.jpg`

If I fall prey to the web of words (2019-01-06 03:55)

[1]

So if I fall prey to the web of words, I fall prey to the greatest and the smallest. I am at the mercy of the sea, of the inchoate waves that are forever changing place. Their essence is movement and movement is their order. He who strives against waves is exposed to the arbitrary. The work of men is steady but it swims upon chaos. The striving of men seems like lunacy to him who comes from the sea. But men consider him mad. He who comes from the sea is sick He can hardly bear the gaze of men. For to him they all seem to be drunk and foolish from sleep-inducing poisons. They want to come to your rescue, and as for accepting help, for sure you would like less of that, rather than swindling your way into their company and being completely like one who has never seen the chaos but only talks about it.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror.

But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him, I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are busy. For this is our way, our truth, and our life. Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no)nan and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. What is done to this God you do to the lowest in yourself under the law of love according to which nothing is cast out. For how else should your lowest be saved from depravity? Who should accept the lowest in you, if you do not? But he who does it not from love but from pride, selfishness, and greed, is damned. None of the damnation is cast out either.

If you accept the lowest in you, suffering is unavoidable, since you do the base thing and build up what lay in ruin. There are many graves and corpses in us, an evil stench of decomposition. Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.

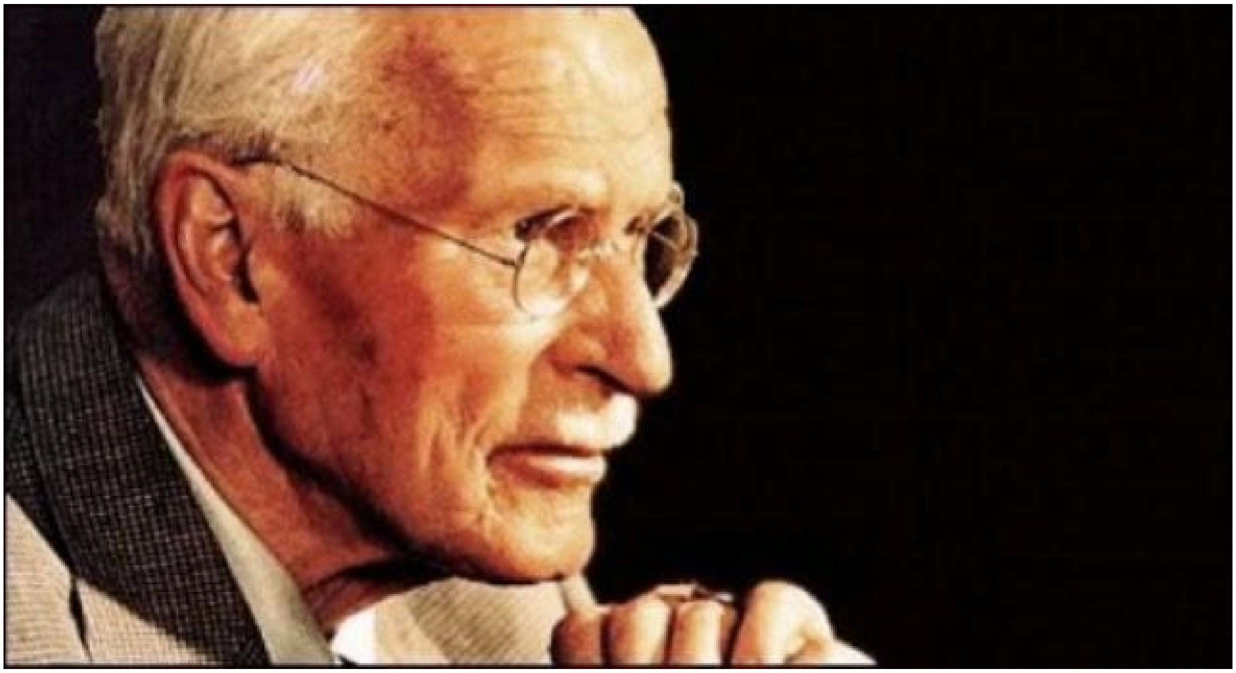
The lowest in you is the source of mercy: We take this sickness upon ourselves, the inability to find peace, the baseness, and the contemptibility so that the God can be healed and radiantly ascend, purged of the decomposition of death and the mud of the underworld. The despicable prisoner will ascend to his salvation shining and wholly healed.

Is there a suffering that would be too great to want to undergo for our God? You only see the one, and do not notice the other. But when there is one, so there is also another and that is the lowest in you. But the lowest in you is also the eye of the evil that stares at you and looks at you coldly and sucks your light down into the dark abyss. Bless the hand that keeps you up there, the smallest humanity; the lowest living thing. Quite a few would prefer death. Since Christ imposed bloody sacrifice on humanity; the renewed God will also not spare bloodshed. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/24eee-web.jpg`

Carl Jung on the value of a person (2019-01-06 04:00)

[1]



Anonymous

Dear Herr N., 27 October 1930

The wonderful Chinese statuette not only came as an extraordinary surprise but has also given me much pleasure.

As I am a great admirer of Chinese art I can appreciate your gift all the more highly.

May I take this opportunity to express the hope that the latest developments have not shaken anything essential in you.

In the last resort the value of a person is never expressed in his relation to others but consists in itself.

Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him.

Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on our-selves.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 78

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/25e08-1.jpg`

Carl Jung: I shall read them as soon as I have a few quiet moments. (2019-01-06 04:30)

[1]

To H. G. Baynes

Dear Peter, 6 March 1937

Thank you very much for kindly sending me your two offprints.

I shall read them as soon as I have a few quiet moments.

But you know everybody and everything keeps me busy here.

I shall probably have to wait for my vacation to do some human and normal work.

Concerning the question of traumatic schizophrenia, you are free to use this term inasmuch as you have sufficient evidence to Substantiate such a term.

It is quite possible and indeed even probable that a specific disposition consisting in a congenitally fragile tissue can be fatally upset by an emotion.

It is even a widespread experience that psychosis can be acutely produced by overwhelming emotions.

The insect drawings you mention don't necessarily prove that there is a psychosis.

They only show that there is a tendency towards a basic schizophrenic dissociation, the insects representing autonomous (Mendelian?) units that have a certain tendency to autonomy.

In the same way as the cave-dweller filled the remote corners of his caves with drawings of hunting animals, so your patient tries to catch his autonomous units by drawing them.

He tries to keep them in association with his conscious mind, thus decreasing the danger that they all run away in different directions and disappear altogether.

The fact that he can draw them shows that his conscious mind is synthetic enough to control these little beasts which, if the control should fail, would reappear as those well-known schizophrenic personality- fragments or insulae.

The insects that appear on the tree show that he succeeded in establishing the proper hierarchy in his unconscious.

At least the picture points out that positive possibility.

You know the schizophrenic disposition is rooted much deeper than the neurotic one.

It really starts in the sympathetic system.

I have seen the results of certain researches which are carried on by a chemist in the psychopathic hospital in Boston about schizophrenia.

These results show that the physiological coordination of vegetative processes is just as much and in the same way disturbed as the mental coordination.

The vegetative factors also go by themselves.

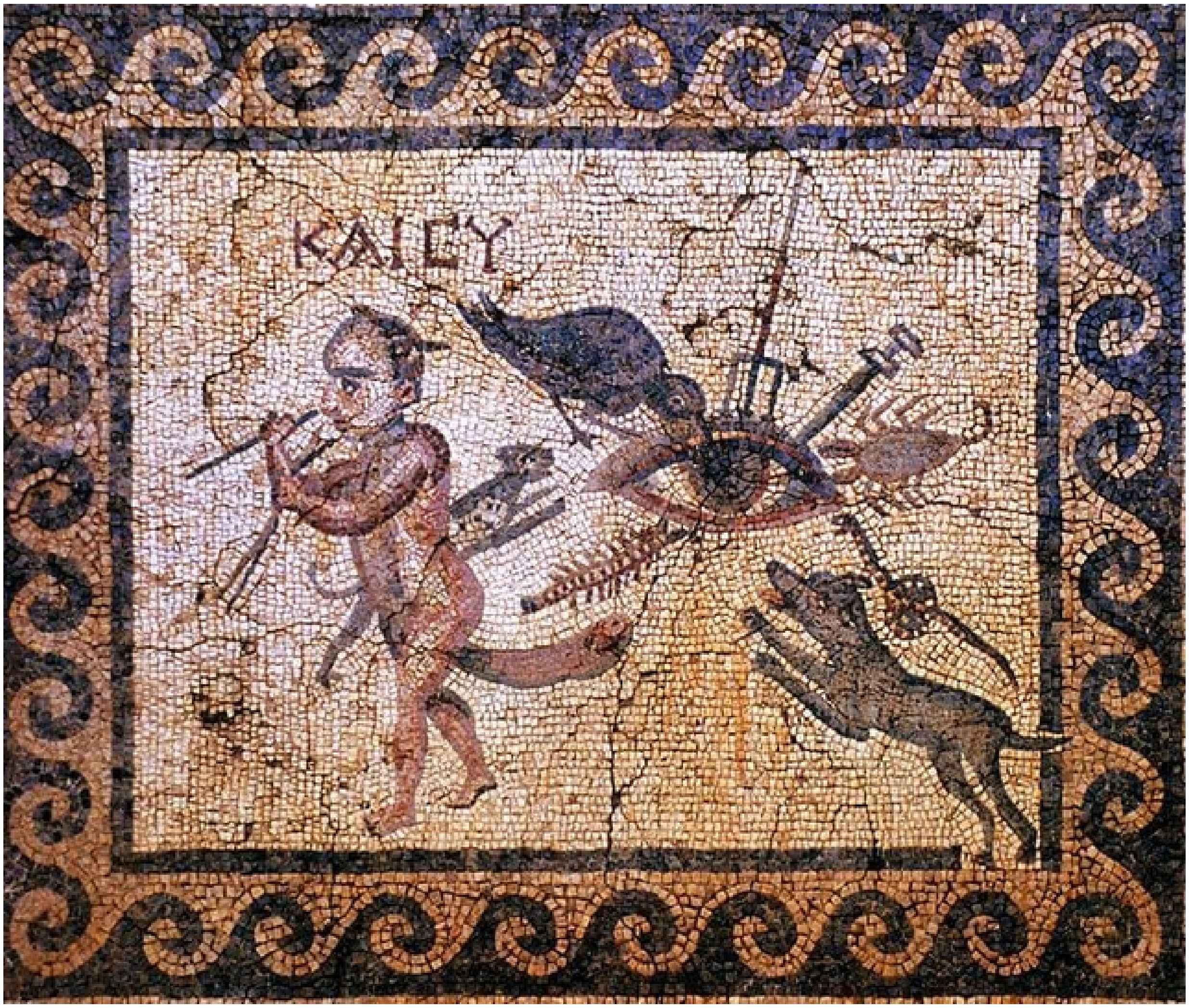
Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 252-253

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/b8e45-12bbaynes.jpg`

Nothing is more valuable to the evil one than his eye.... (2019-01-06 04:30)

[1]



Nothing is more valuable to the evil one than his eye, since only through his eye can emptiness seize gleaming fullness.

Because the emptiness lacks fullness, it craves fullness and its shining power. And it drinks it in by means of its eye, which is able to grasp the beauty and unsullied radiance of fullness.

The emptiness is poor, and if it lacked its eye it would be hopeless.

It sees the most beautiful and wants to devour it in order to spoil it.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God.

[2]

Adilnor Collection

If your beauty grows, the dreadful worm will also creep up you, waiting for its prey.

Nothing is sacred to him except his eye, with which he sees the most beautiful.

He will never give up his eye. He is invulnerable, but nothing protects his eye; it is delicate and clear, adept at drinking in the eternal light. It wants you, the bright red light of your life. Carl Jung, The Red Book, Hell, Page 289.

Image: Roman-era mosaic from Antioch depicting a plethora of devices against the evil eye.

A Ruby Eye Pendant from an ancient civilization in Mesopotamia was possibly used as amulet to protect against evil eyes. Adilnor Collection.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/a0485-evil.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/da35e-eye.jpg`

Carl Jung: We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, (2019-01-06 04:39)

[1]

To Miguel Serrano
]
Dear Sir, 14 September 1960

Your letter of May 7th, 1960, is so vast that I don't know where to begin answering you.

The way towards a solution of our contemporary problems I seem to propose is in reality the process I have been forced into as a modern individual confronted with the social, moral, intellectual, and religious insufficiencies of our time.

I recognize the fact that I can give only one answer, namely mine, which is certainly not valid universally, but may be sufficient for a restricted number of contemporary individuals inasmuch as my main tenet contains nothing more than: Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

He can only discover himself when he is deeply and unconditionally related to some, and generally related to a great many, individuals with whom he has a chance to compare and from whom he is able
to discriminate himself.

If somebody in supreme egoism should withdraw to the solitude of Mt. Everest, he would discover a good deal about the amenities of his lofty abode but as good as nothing about himself, i.e., nothing he could not have known before.

Man in general is in such a situation in so far as he is an animal gifted with self-reflection but without the possibility of comparing himself to another species of animal equally equipped with consciousness.

He is a top animal exiled on a tiny speck of planet in the Milky Way.

That is the reason why he does not know himself; he is cosmically isolated.

He can only state with certainty that he is no monkey, no bird, no fish, and no tree. But what he positively is, remains obscure.

Mankind today is dreaming of interstellar communications.

Could we contact the population of another star, we might find a means to learn something essential about ourselves.

Incidentally we are just living in a time when homo homini lupus threatens to become an awful reality, and when we are in dire need to know beyond ourselves.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

Philosophers and psychologists of the XIXth and XXth centuries have tried to provide a terra nova in ourselves, that is, the unconscious.

This is indeed a discovery which could give us a new orientation in many respects.

Whereas our fictions about Martians and Venusians are based upon nothing but mere speculations, the unconscious is within the reach of human experience.

It is almost tangible and thus more or less familiar to us, but on the other hand a strange existence difficult to understand.

If we may assume that what I call archetypes is a verifiable hypothesis, then we are confronted with autonomous animalia gifted with a sort of consciousness and psychic life of their own, which we can observe, at least partially, not only in living men but also in the historic course of many centuries.

Whether we call them gods, demons, or illusions, they exist and function and are born anew with every generation.

They have an enormous influence on individual as well as collective life, and despite their familiarity they are curiously non-human.

This latter characteristic is the reason why they were called gods and demons in the past and why they are understood in our "scientific" age as the psychic manifestations of the instincts, inasmuch as they represent habitual and universally occurring attitudes and thought-forms.

They are basic forms, but not the manifest, personified, or otherwise concretized images.

They have a high degree of autonomy, which does not disappear when the manifest images change.

When f.i. the belief in the god Wotan vanishes and nobody thinks of him anymore, the phenomenon, called Wotan originally, remains; nothing changes but its name, as National Socialism has demonstrated on a grand scale.

A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died but has retained his original vitality and autonomy.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.

This condition is a situation in which a new orientation and adaptation are needed.

If this question is not clearly understood and no proper answer given, the archetype which expresses this situation steps in and brings back the reaction which has always characterized such times, in this case
Wotan.

As only certain individuals are capable of listening and of accepting good advice, it is most unlikely that anybody would pay attention to the statement of a warning voice that Wotan is here again.

They would rather fall headlong into the trap.

As we have largely lost our gods and the actual condition of our religion does not offer an efficacious answer to the world situation in general and to the "religion" of Communism in particular, we are very much in the same predicament as the pre-National-Socialistic Germany of the twenties, i.e., we are apt to undergo the risk of a further but this time worldwide “Wotanistic experiment.

This means mental epidemics and war.

One does not realize yet that when an archetype is unconsciously constellated and not consciously understood, one is possessed by it and forced to its fatal goal.

Wotan then represents and formulates our ultimate principle of behaviour, but this obviously does not solve our problem.

The fact that an archaic god formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants.

I don’t know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual.

We have the means to compare man with other psychic animalia and to give him a new setting which throws an objective light upon his existence, namely as a being operated and manoeuvred by archetypal forces instead of his "free will," that is, his arbitrary egoism and his limited consciousness.

He should l earn that he is not the master in his own house and that he should carefully study the other side of his psychic world which seems to be the true ruler of his fate.

I know this is merely a "pious wish" the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand what man’s real task consists of, and keep its tradition
for future generations and a time when insight has reached a deeper and more general level.

First the way of a few will be changed and in a few generations there will be more.

It is most unlikely that the general mind in this or even in the next generation will undergo a noticeable change, as at present man seems to be quite incapable of realizing that under a certain aspect he is a stranger to himself.

But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a 100 miles away."

Neither propaganda nor exhibitionist confessions are needed.

If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

Thus an old alchemist gave the following consolation to one of his disciples: "No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you."

It seems to me that nothing essential has ever been lost, because its matrix is ever-present within us and from this it can and will be reproduced if needed.

But only those can recover it who have learned the art of averting their eyes from the blinding light of current opinions, and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch philosopher: "Nothing is quite true" and should add with him : "And even this is not quite true."

The intellect can make its profound statement that there is no absolute Truth.

But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity.

There is a thing like convincing Truth but we have lost sight of it, owing the loss mostly to our gambling intellect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which-by the way-characterizes Western politics.

To be is to do and to make.

But as our existence does not depend solely upon our ego-will, so our doing and making depend largely upon the dominants of the unconscious.

I am not only willing out of my ego, but I am also made to be creative and active, and to be quiet is only good for someone who has been too-or perversely-active.

Otherwise it is an unnatural artifice which unnecessarily interferes with our nature.

We grow up, we blossom and we wilt, and death is ultimate quietude-or so it seems.

But much depends upon the spirit, i.e., the meaning or significance, in which we do and make or-in another word-live.

This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its "But, ifs," which however should not be suppressed but rather welcomed as occasions to improve the Truth.

You have chosen two good representatives of East and West.

Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of Mother Nature.

Toynbee on the other hand believes in making and moulding opinions.

Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewildering work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, to which end they were incubated for millions of years and brought to light about 6ooo years ago, viz. at the moment when the historical continuity of consciousness became visible through the invention of script.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

Their chief of ceremonies, old Ochwiah Biano (Mountain Lake) said to me: "We are the people who live on the roof of the world, we are the sons of the Sun, who is our father.

We help him daily to rise and to cross over the sky.

We do this not only for ourselves, but for the Americans also.

Therefore they should not interfere with our religion.

[2]

But if they continue to do so [by misssionaries and hinder us, then they will see that in ten years the Sun will rise no more."

He correctly assumes that their day, their light, their consciousness, and their meaning will die when destroyed by the narrow-mindedness of American rationalism, and the same will happen to the whole world when subjected to such treatment.

That is the reason why I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

If God had foreseen his world, it would be a mere senseless machine and man's existence a useless freak.

My intellect can envisage the latter possibility, but the whole of my being says "No" to it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 592-597

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/699e6-1egypt.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/9aa48-2taos.jpg`

The Great Hymn to the Aten **(2019-01-06 05:24)**

[1]

"**The Great Hymn to the Aten**"

How manifold it is, what thou hast made!
They are hidden from the face (of man).
O sole god, like whom there is no other!
Thou didst create the world according to thy desire,
Whilst thou wert alone: All men, cattle, and wild beasts,
Whatever is on earth, going upon (its) feet,
And what is on high, flying with its wings.
The countries of Syria and Nubia, the land of Egypt,
Thou settest every man in his place,
Thou suppliest their necessities:
Everyone has his food, and his time of life is reckoned.
Their tongues are separate in speech,
And their natures as well;
Their skins are distinguished,
As thou distinguishest the foreign peoples.
Thou makest a Nile in the underworld,
Thou bringest forth as thou desirest
To maintain the people (of Egypt)
According as thou madest them for thyself,
The lord of all of them, wearying (himself) with them,
The lord of every land, rising for them,
The Aton of the day, great of majesty.

Relief Fragment of Nefertiti with the Sun Disk of the Aten. New Kingdom, 19th dynasty, circa 1350 B.C. Image taken at the Altes Museum, Berlin.*

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/8ced6-relief2bfragment2bof2bnefertiti2`

`bwith2bthe2bsun2bdisk2bof2bthe2baten-2bnew2bkingdom252`

Carl Jung’s Diagram of Consciousness **(2019-01-06 05:56)**

[1]

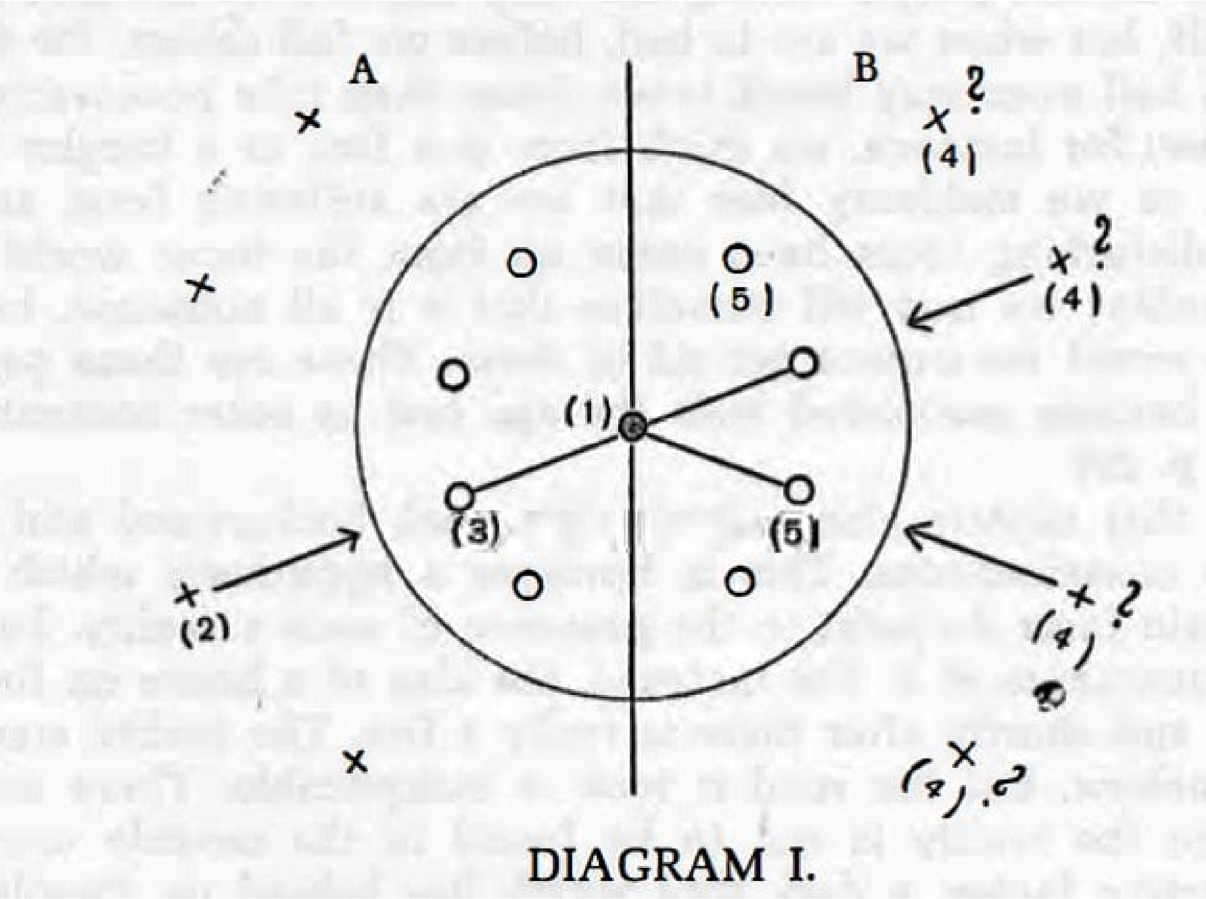


DIAGRAM I.

Our consciousness (1) is here shown as a spider in the web that receives:

I. Impressions from the outer world (A) , through the image which our brain registers. We are dealing here with the objective facts of everyday life, where outer people and objects impress themselves up on us; for instance Mr. D (2) affects our consciousness and induces a psychic content (3).

II. Impressions from the invisible inner world (B) which lies behind the ego.

We can say as a hypothesis that this background also contains facts and objects (4), comparable to those of the outer world, and they also impress our consciousness through the images (5) which our psyche registers.

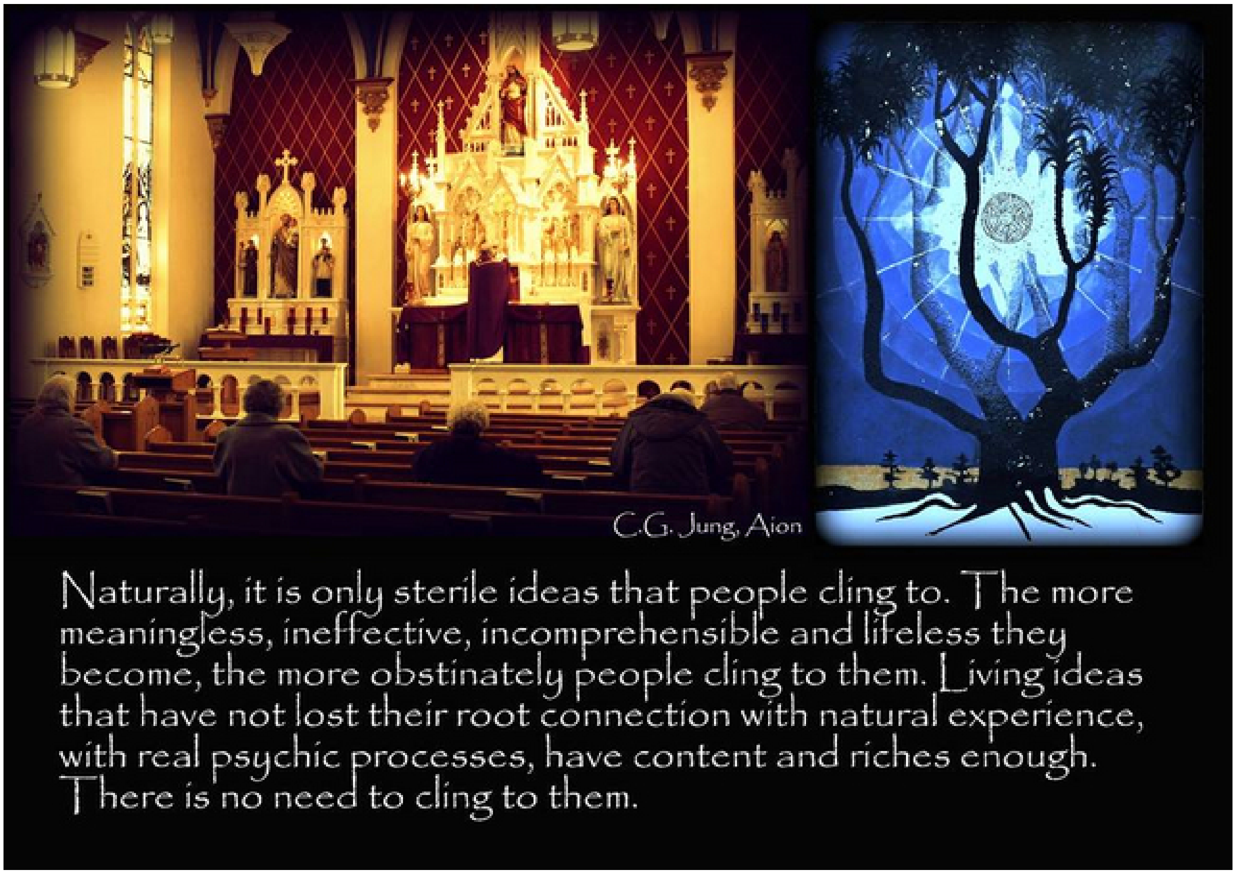
These images, induced by the inner world can be contents existing in their own right and they do not necessarily reach consciousness, just as many images constellated by outer facts never reach us; they only do so when they are related to the ego.

The ego therefore stands in the centre and acts as a magnet, drawing all contents to it. Carl Jung, Modern Psychology, Vol. 1, Pages 29-30.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/0c201-1.jpg`

Carl Jung: Thus in the course of time the meaningful turns into the meaningless. (2019-01-07 04:17)

[1]



C.G. Jung, Aion

Naturally, it is only sterile ideas that people cling to. The more meaningless, ineffective, incomprehensible and lifeless they become, the more obstinately people cling to them. Living ideas that have not lost their root connection with natural experience, with real psychic processes, have content and riches enough. There is no need to cling to them.

I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning.

In this way the connection is reestablished between the ego and projected contents now formulated as "metaphysical" ideas. Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not only become useless but prove to be actual impediments on the road to wider development.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them.

(Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.)

Thus in the course of time the meaningful turns into the meaningless.

This is unfortunately the fate of metaphysical ideas. Carl Jung, Aion, Page 34.

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

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Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/0fe83-4cling.jpg`

Carl Jung “Yet it is not the doctor’s whole task to instruct or convince his patient…” (2019-01-07 04:24)

[1]

Yet it is not the doctor’s whole task to instruct or convince his patient; he must rather show him how the doctor reacts to his particular case.

For twist and turn the matter as we may, the relation between physician and patient remains personal within the frame of the impersonal, professional treatment.

We cannot by any device bring it about that the treatment is not the outcome of a mutual influence in which the whole being of the patient as well as that of the doctor plays
its part.

Two primary factors come together in the treatment-that is, two persons, neither of whom is a fixed and determinable magnitude.

Their fields of consciousness may be quite clearly defined, but they bring with them besides an indefinitely extended sphere of unconsciousness.

For this reason the personalities of the doctor and patient have often more to do with the outcome of the treatment than what the doctor says or thinks-although we must not undervalue this latter factor as a disturbing or healing one.

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

We should expect the doctor to have an influence on the patient in every effective psychic treatment: but this influence can only take place when he too is affected by the patient.

You can exert no influence if you are not susceptible to influence.

It is futile for the doctor to shield himself from the influence of the patient and to surround himself with a smokescreen of fatherly and professional authority.

If he does so he merely forbids himself the use of a highly important organ of information, and the patient influences him unconsciously none the less.

The unconscious changes in the doctor which the patient thus brings about are well known to many psychotherapists; they are disturbances, or even injuries, peculiar to the profession, which illustrate in a striking way the patient's almost "chemical" influence.

One of the best known of them is the counter-transference which the transference evokes.

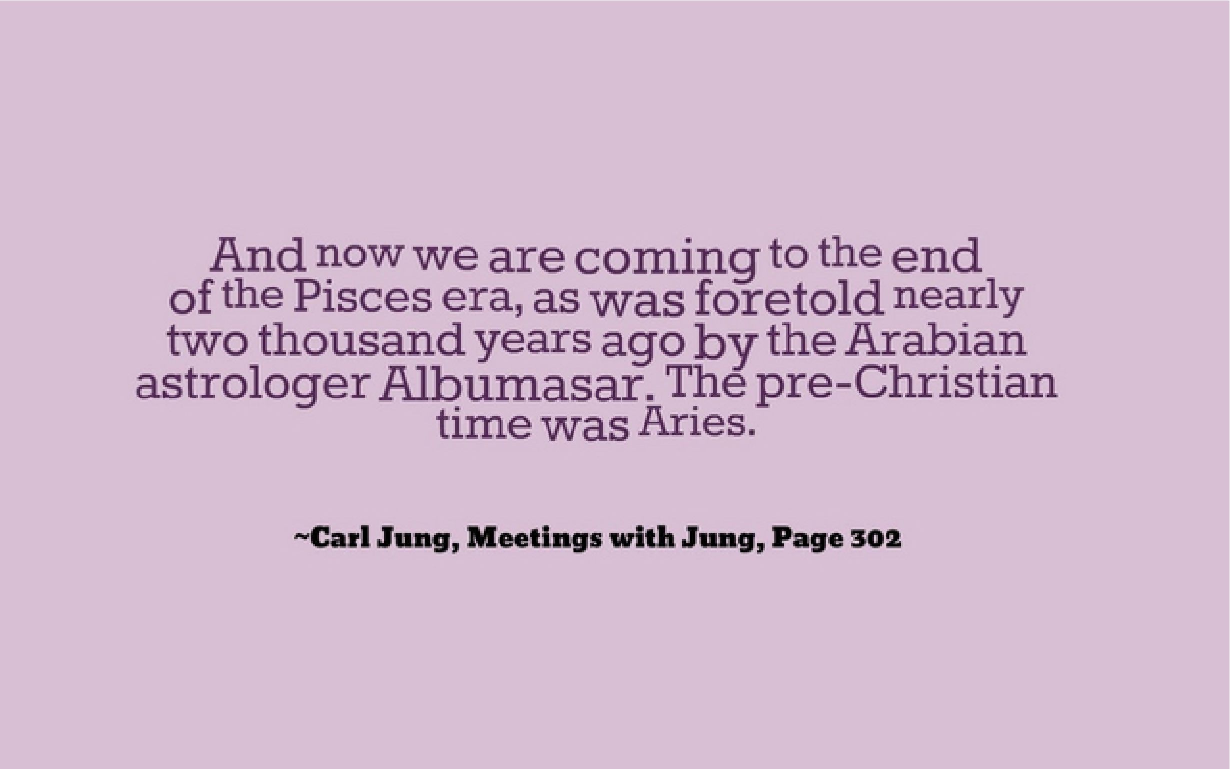
But the effects are often more subtle, and their nature is best conveyed by the old idea of the demon of sickness.

According to this a sufferer transmits his disease to a healthy person whose powers subdue the demon-but not without a negative influence upon the well-being of the healer. Carl Jung, Modern Man in Search of a Soul, Pages 49-50.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/42971-3.jpg`

Some Carl Jung Quotations LIX*** (2019-01-07 04:30)

[1]

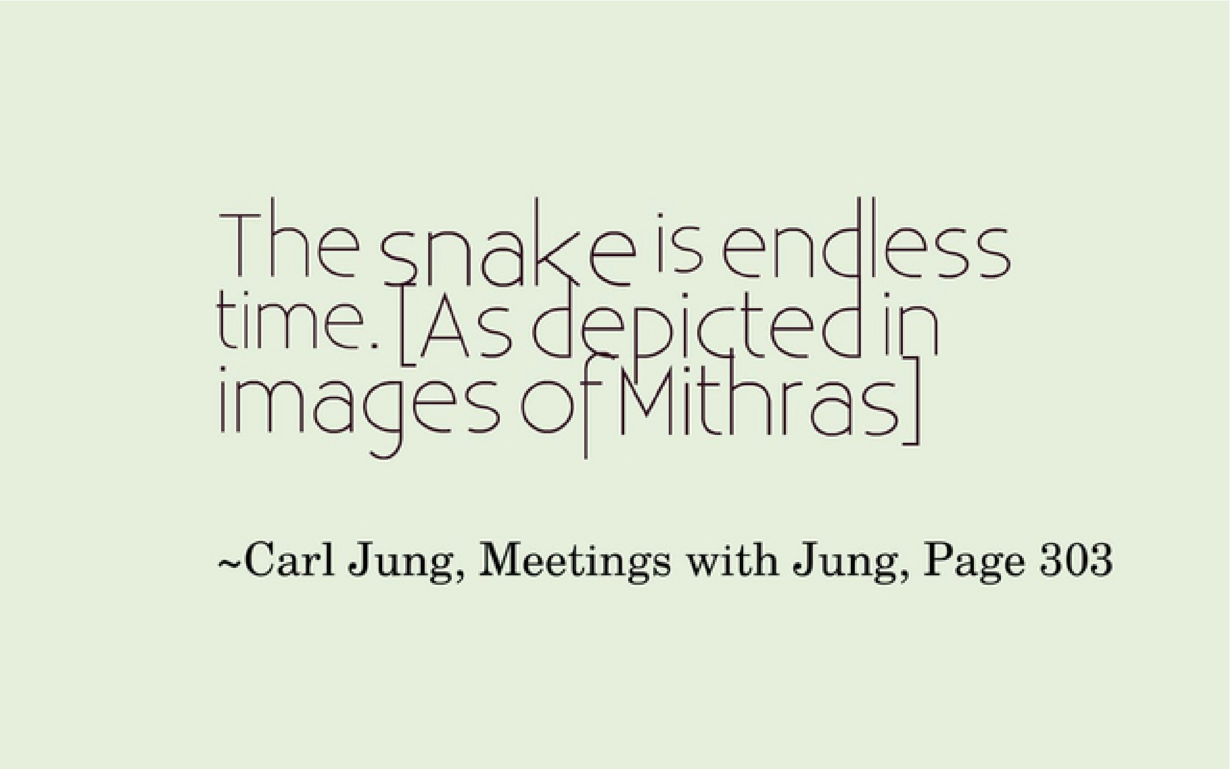


And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries.

~Carl Jung, Meetings with Jung, Page 302

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

[2]

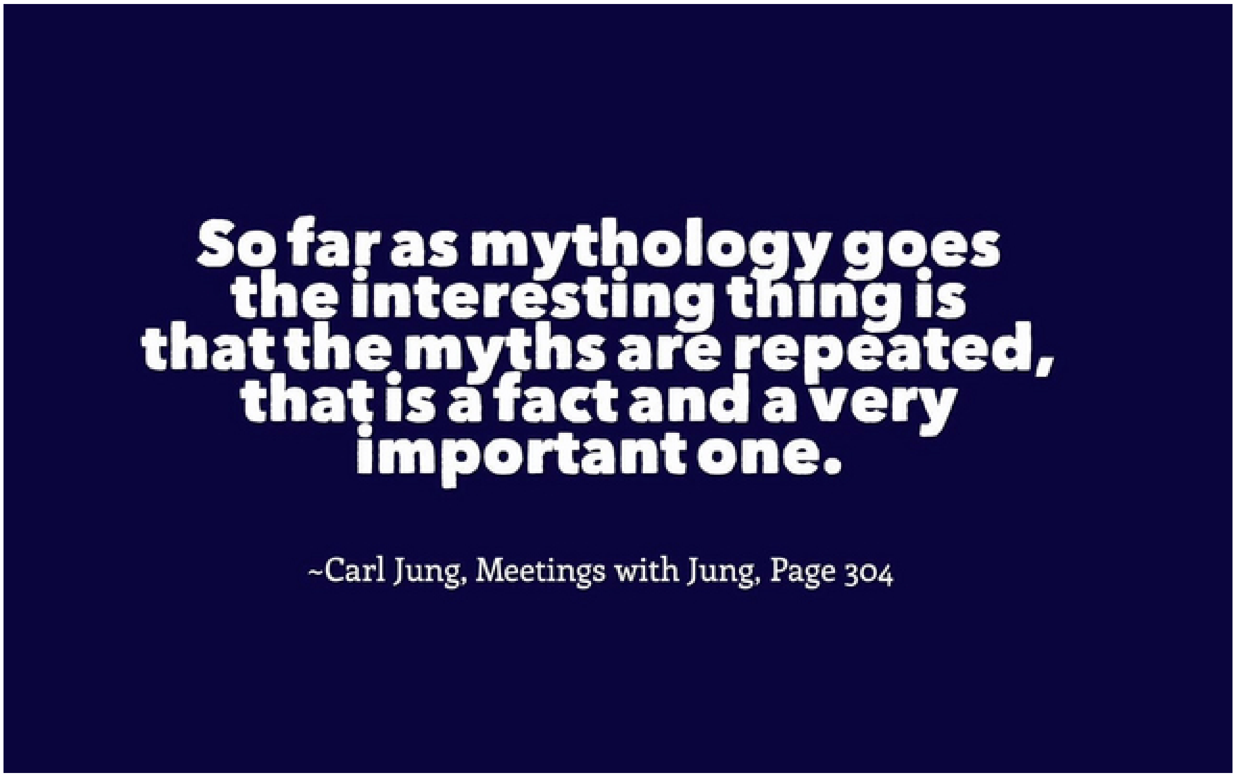


The snake is endless time. [As depicted in images of Mithras]

~Carl Jung, Meetings with Jung, Page 303

The snake is endless time. [As depicted in images of Mithras] Carl Jung, Meetings with Jung, Page 303

[3]

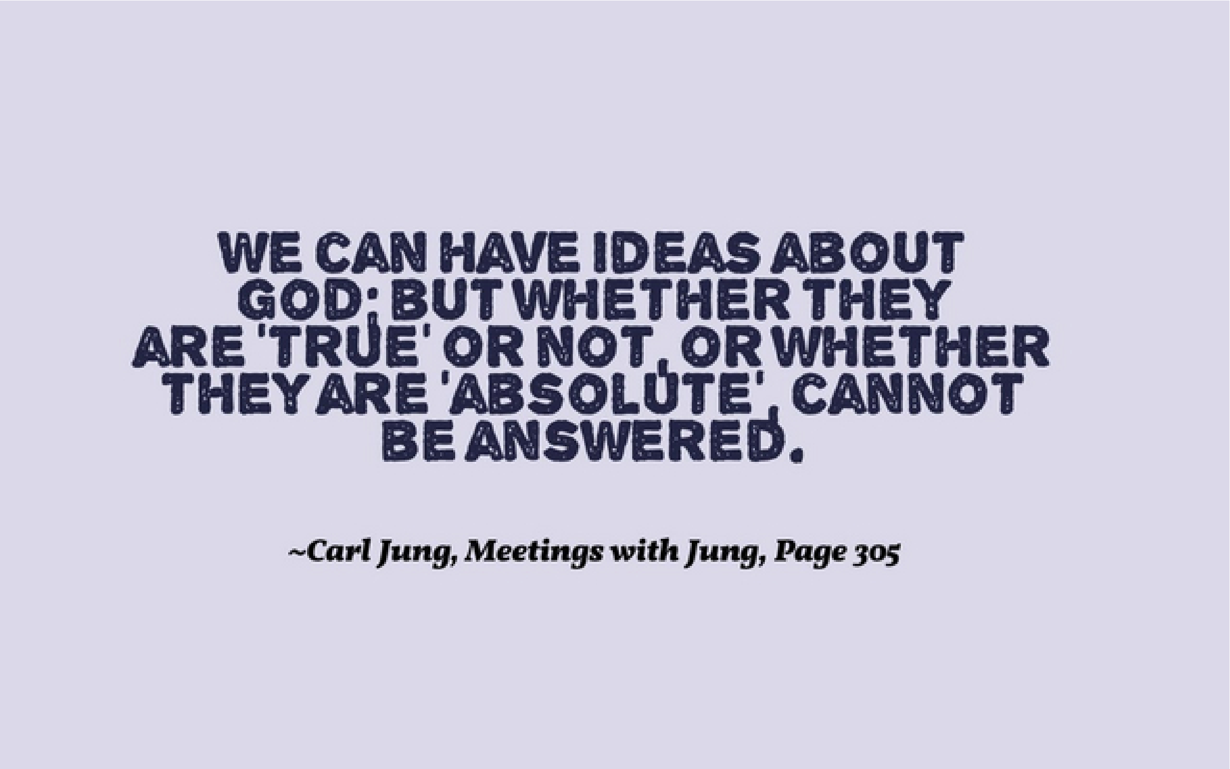


So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one.

~Carl Jung, Meetings with Jung, Page 304

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one. Carl Jung, Meetings with Jung, Page 304

[4]

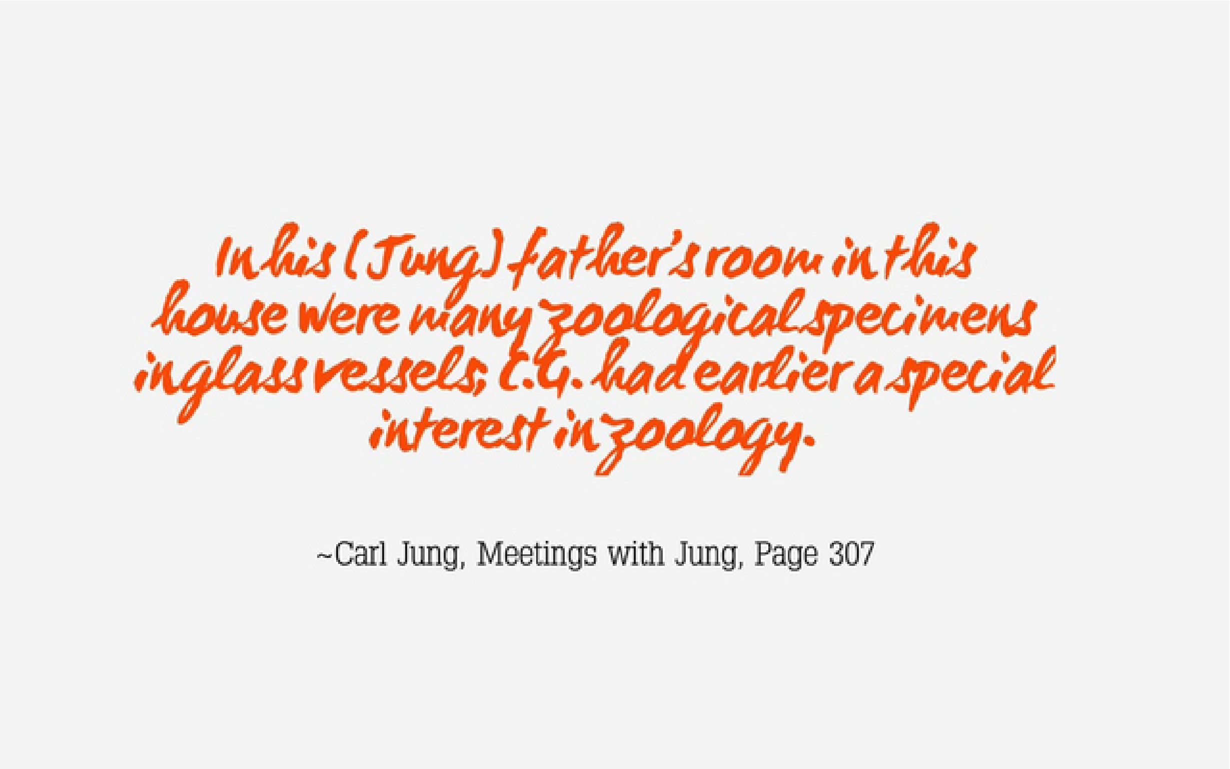


WE CAN HAVE IDEAS ABOUT GOD; BUT WHETHER THEY ARE 'TRUE' OR NOT, OR WHETHER THEY ARE 'ABSOLUTE', CANNOT BE ANSWERED.

~Carl Jung, Meetings with Jung, Page 305

We can have ideas about God; but whether they are ‘true’ or not, or whether they are ‘absolute’, cannot be answered.
Carl Jung, Meetings with Jung, Page 305.

[5]

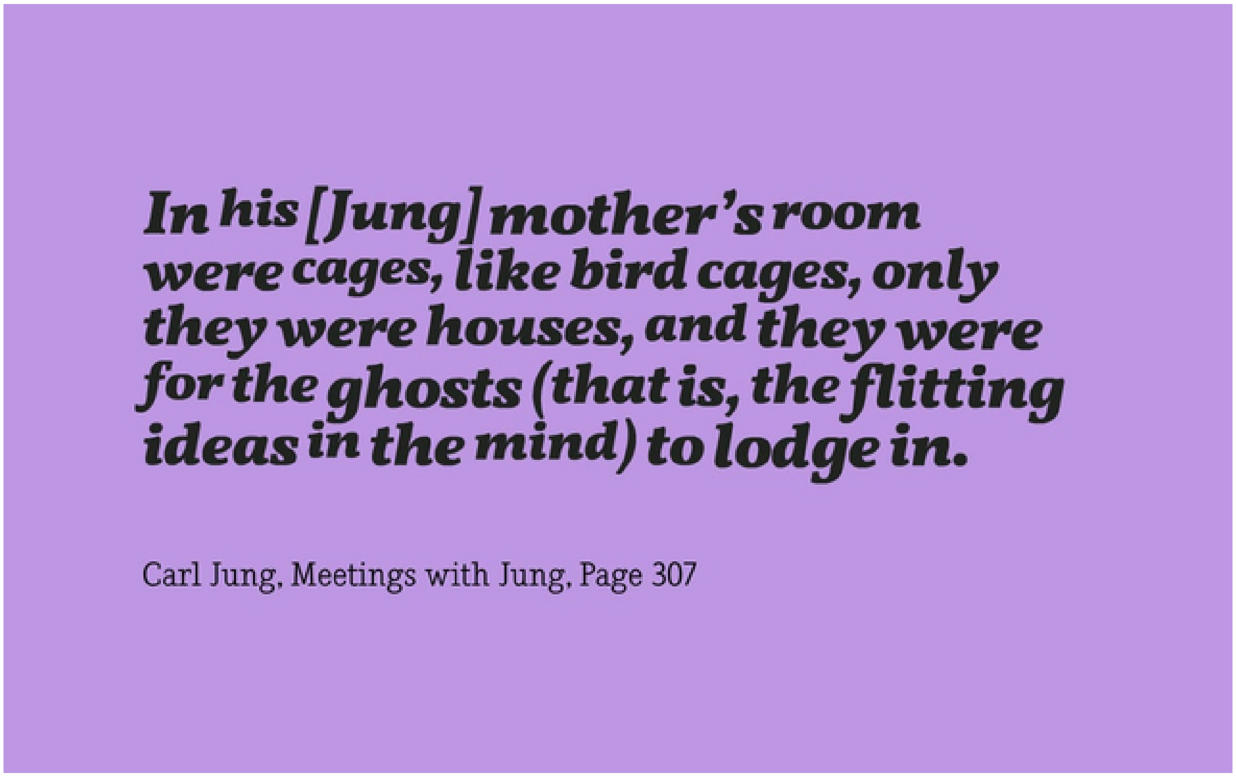


In his (Jung) father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology.

~Carl Jung, Meetings with Jung, Page 307

In his [Jung] father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology. E.A. Bennet, Meetings with Jung, Page 307

[6]

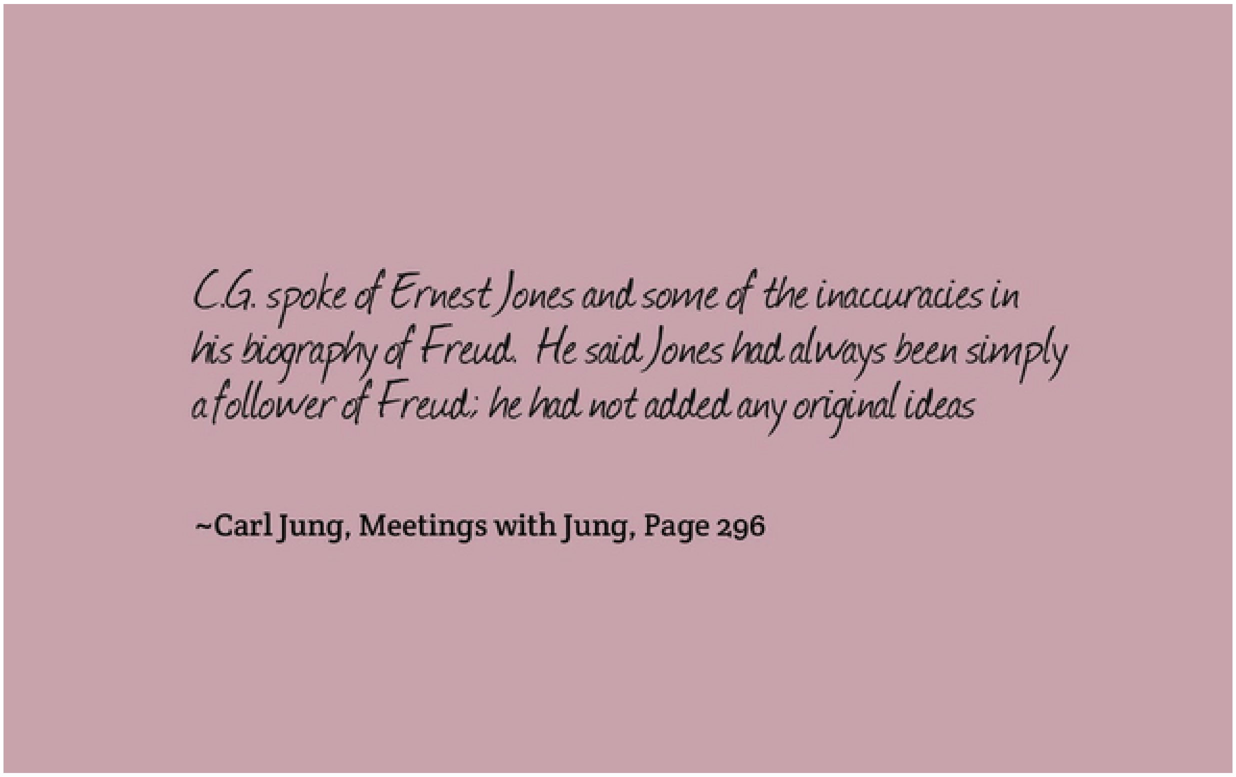


In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in.

Carl Jung, Meetings with Jung, Page 307

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

[7]

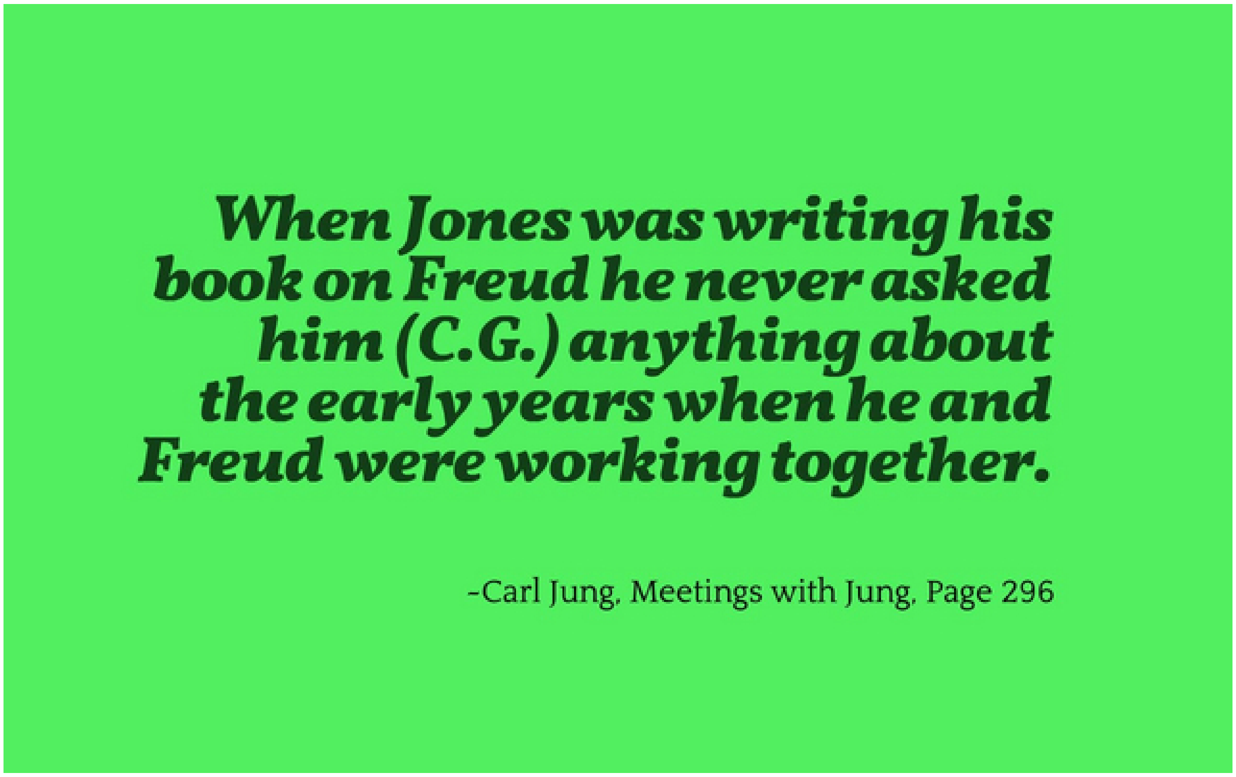


C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas

~Carl Jung, Meetings with Jung, Page 296

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

[8]

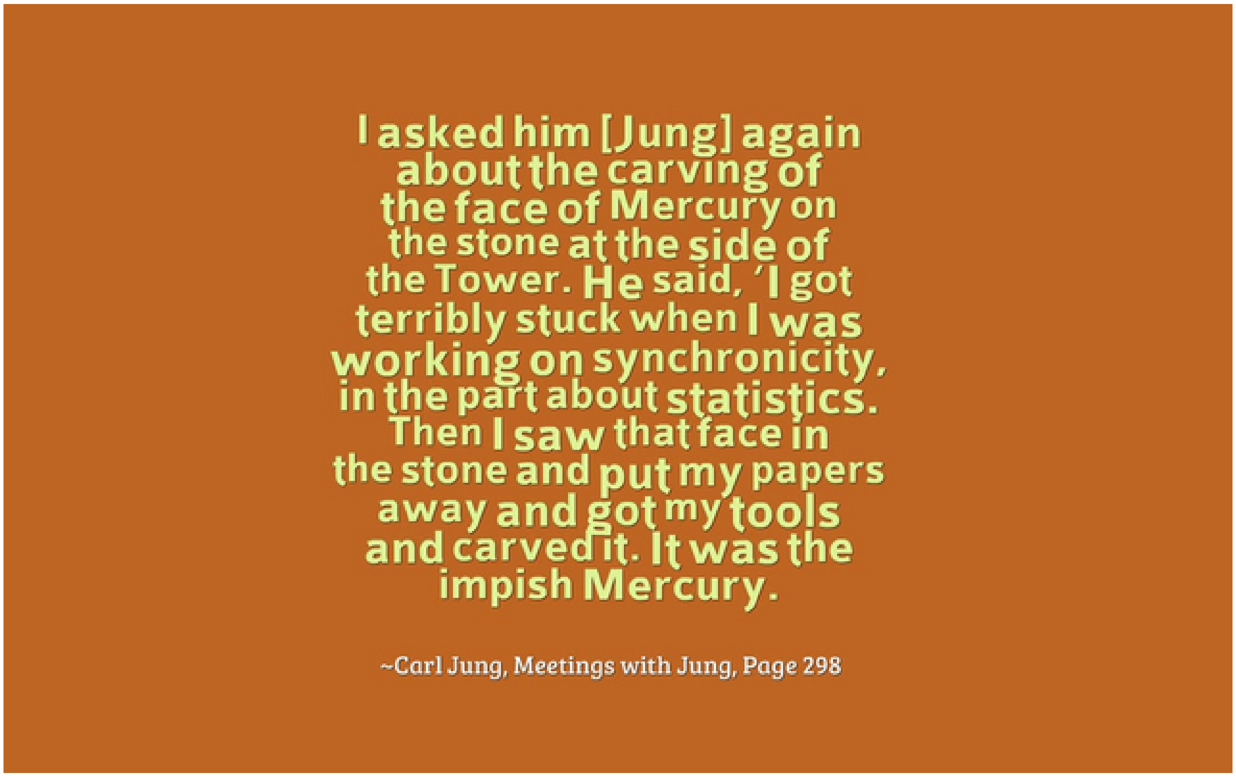


When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together.

-Carl Jung, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

[9]

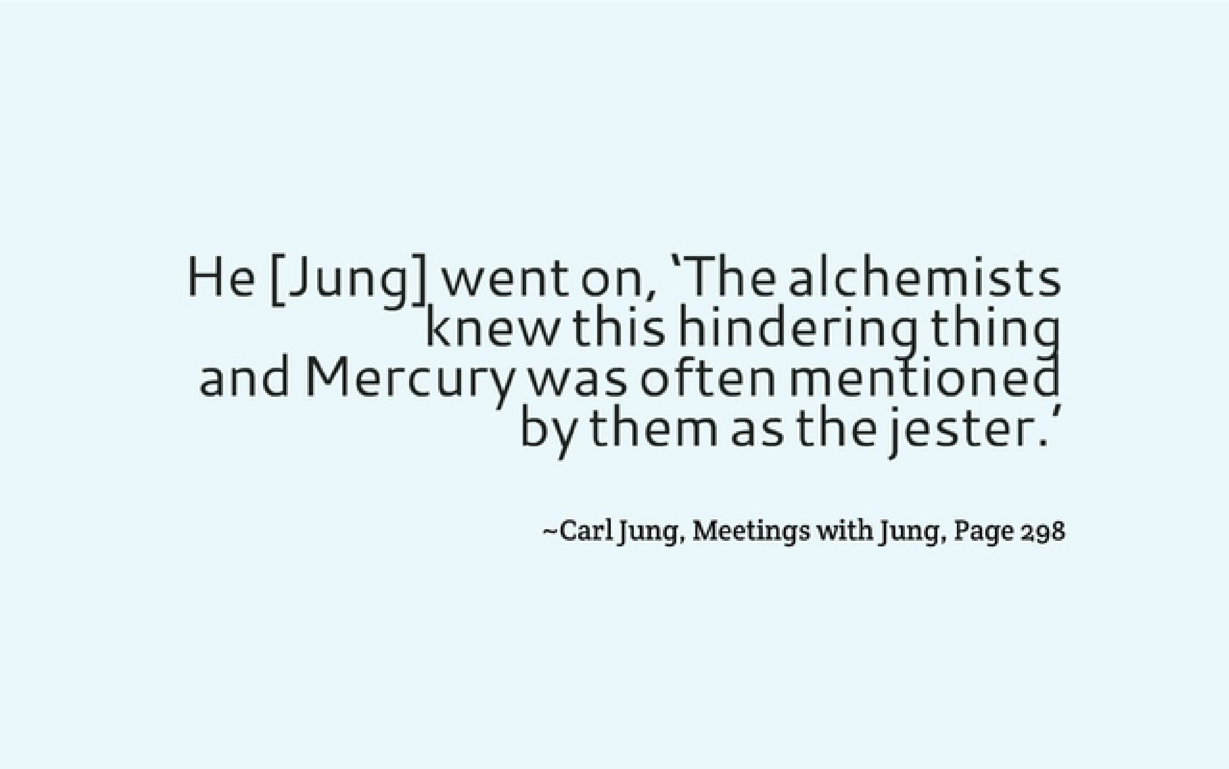


I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, ‘I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury.

~Carl Jung, Meetings with Jung, Page 298

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, ‘I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

[10]

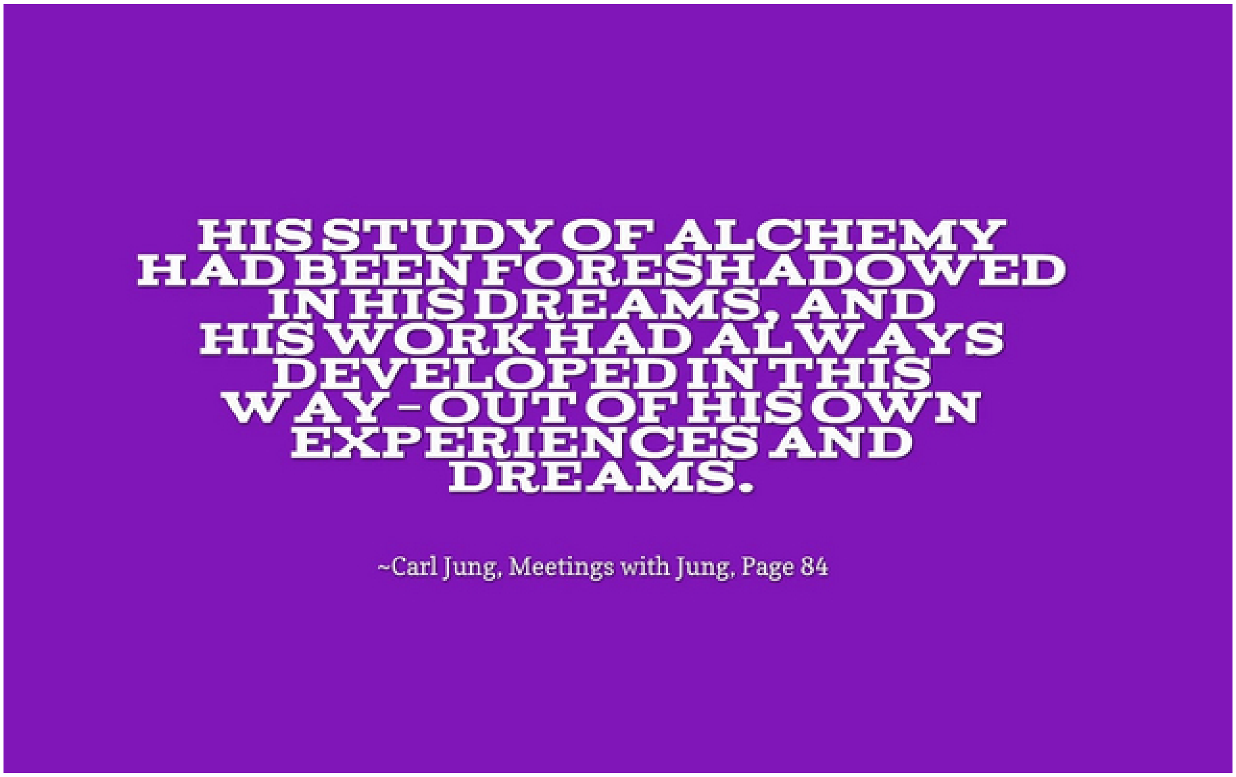


He [Jung] went on, ‘The alchemists
knew this hindering thing
and Mercury was often mentioned
by them as the jester.’

~Carl Jung, Meetings with Jung, Page 298

He [Jung] went on, ‘The alchemists knew this hindering thing and Mercury was often mentioned by them as the jester.’ E.A. Bennet, Meetings with Jung, Page 298

[11]



HIS STUDY OF ALCHEMY
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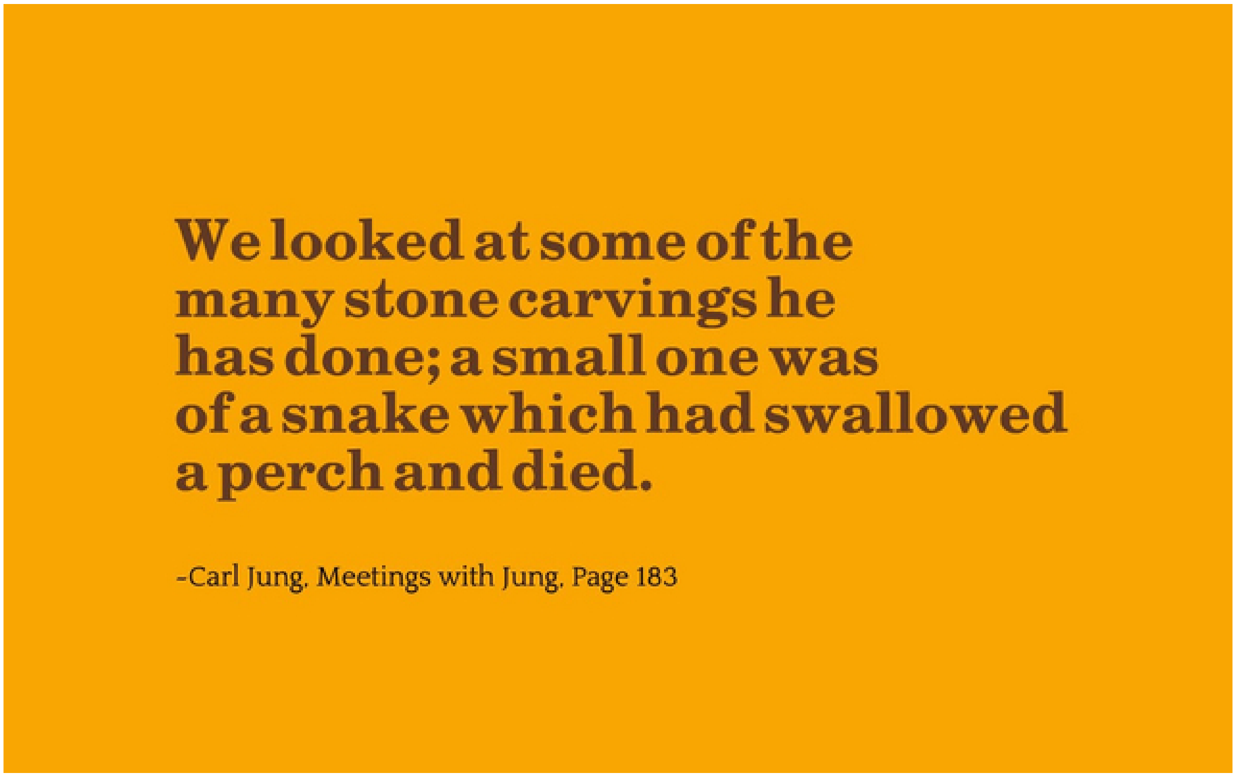
DREAMS.

~Carl Jung, Meetings with Jung, Page 84

His study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams. E.A. Bennet, Meetings with Jung, Page 84

[12]

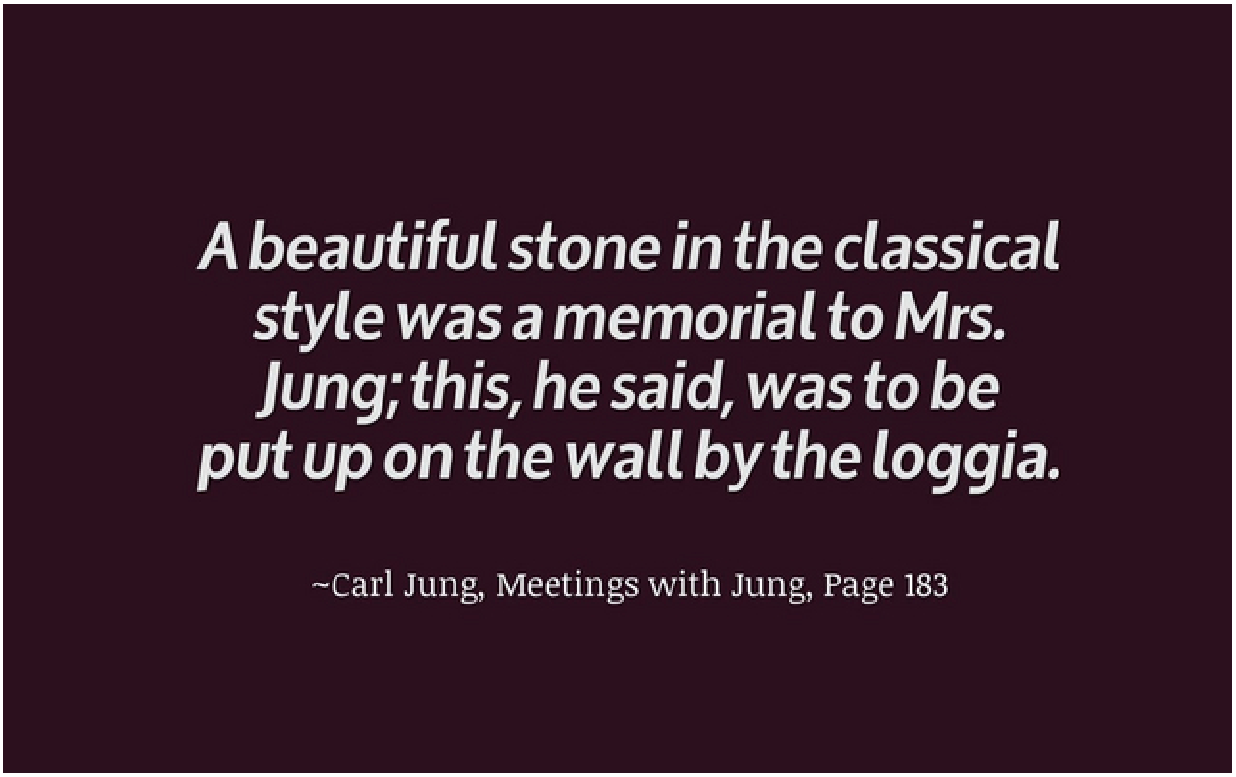


We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died.

-Carl Jung, Meetings with Jung, Page 183

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

[13]

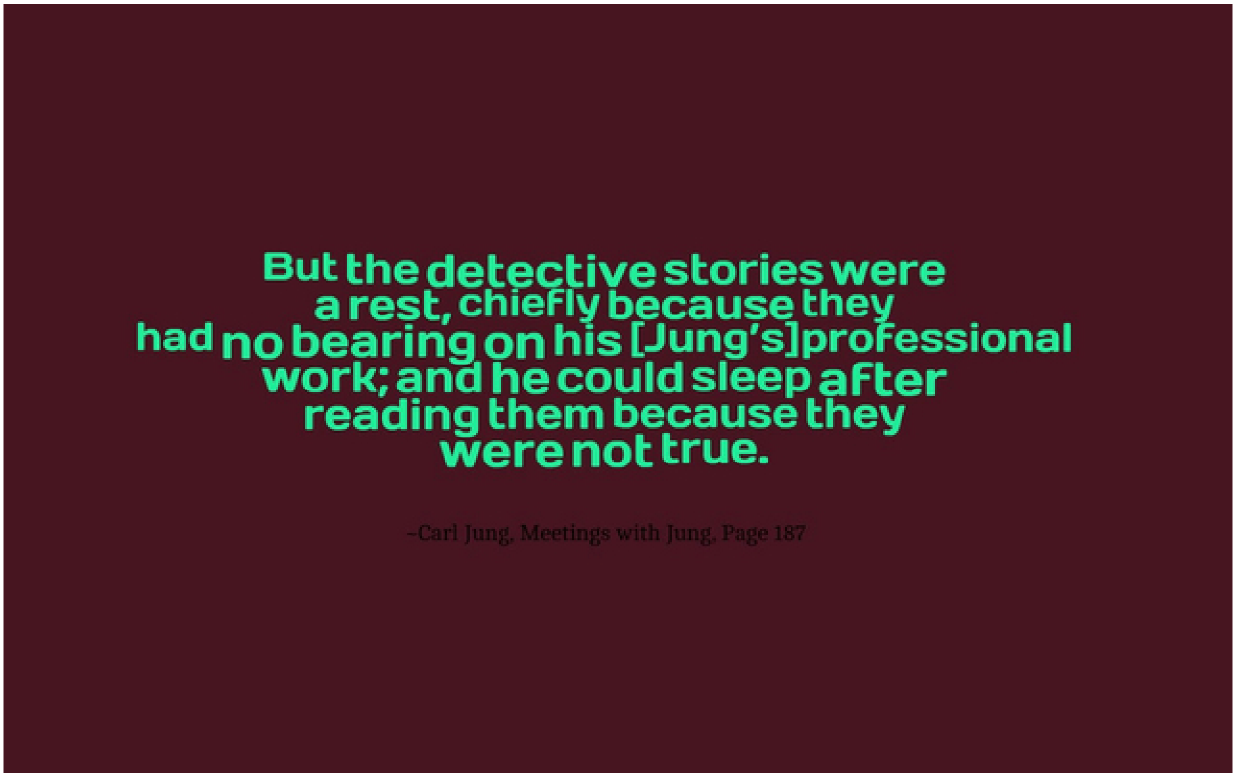


A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia.

~Carl Jung, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

[14]

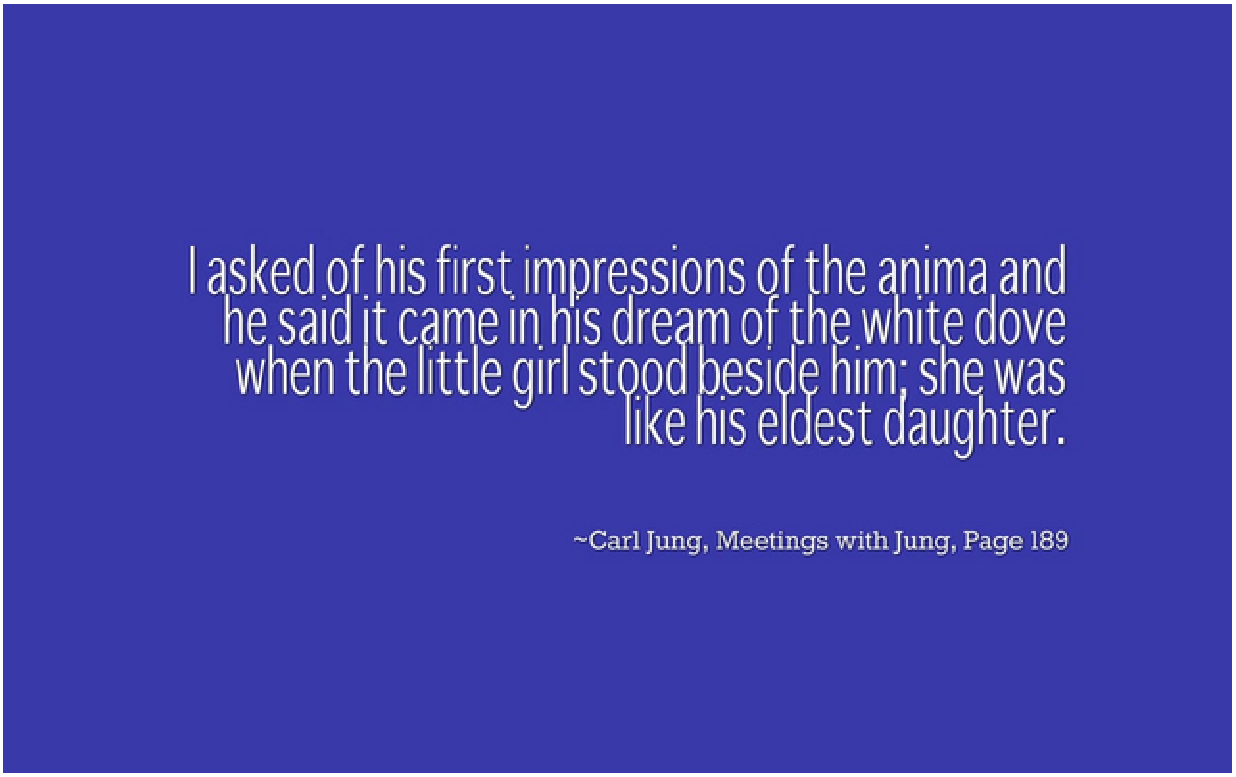


But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true.

~Carl Jung, Meetings with Jung, Page 187

But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

[15]



I asked of his first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter.

~Carl Jung, Meetings with Jung, Page 189

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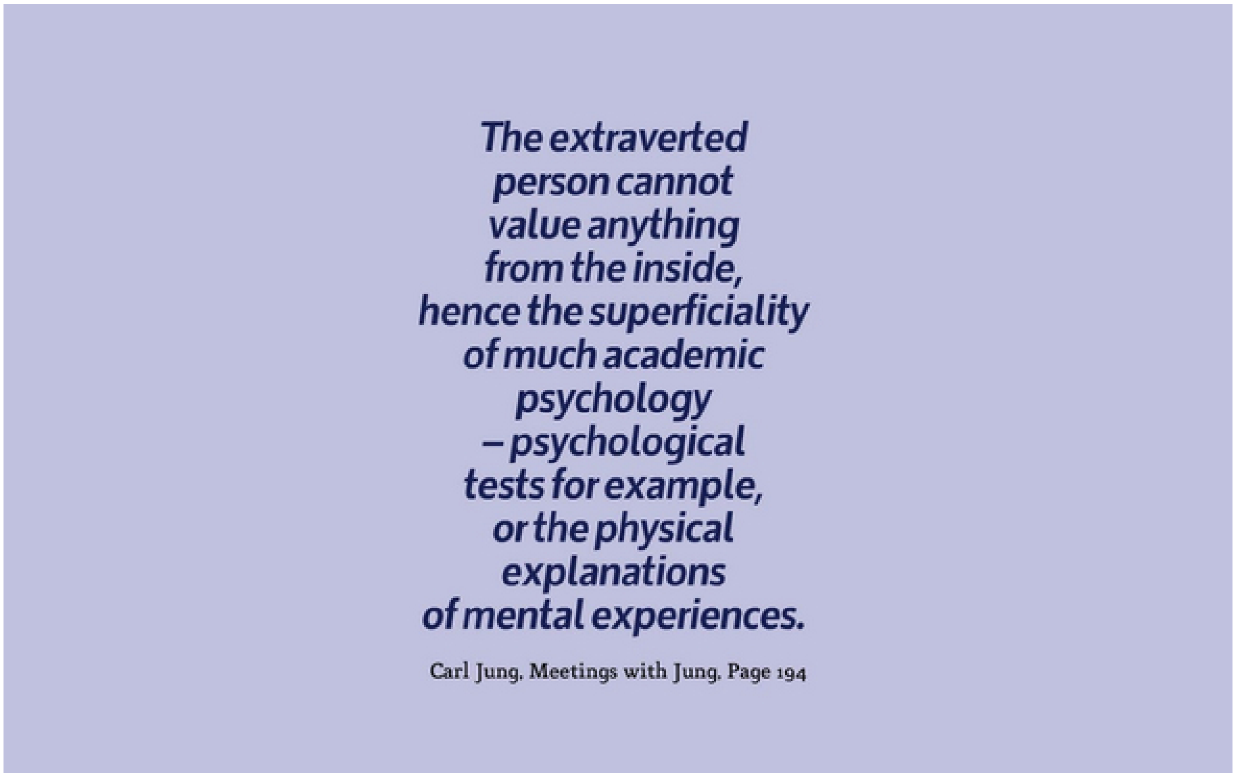
[16]



The extraverted
person cannot
value anything
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psychology
– psychological
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or the physical
explanations
of mental experiences.

Carl Jung, Meetings with Jung, Page 194

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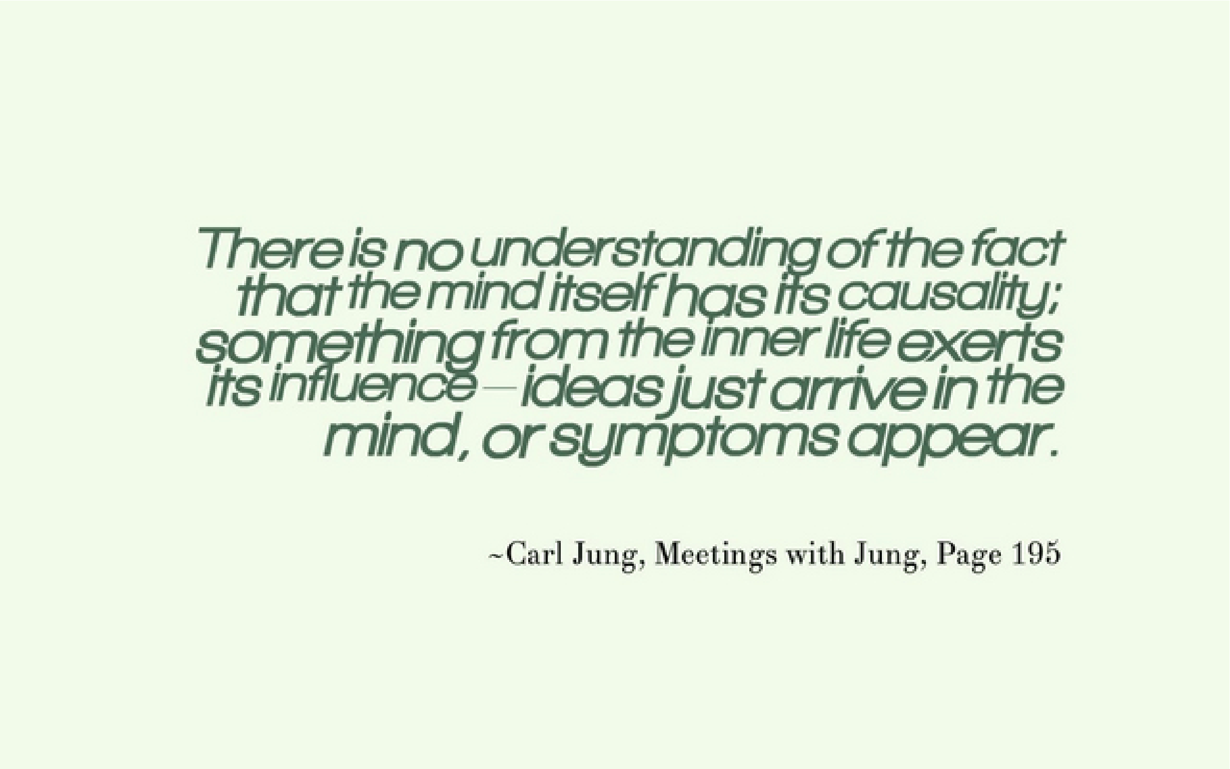
[17]

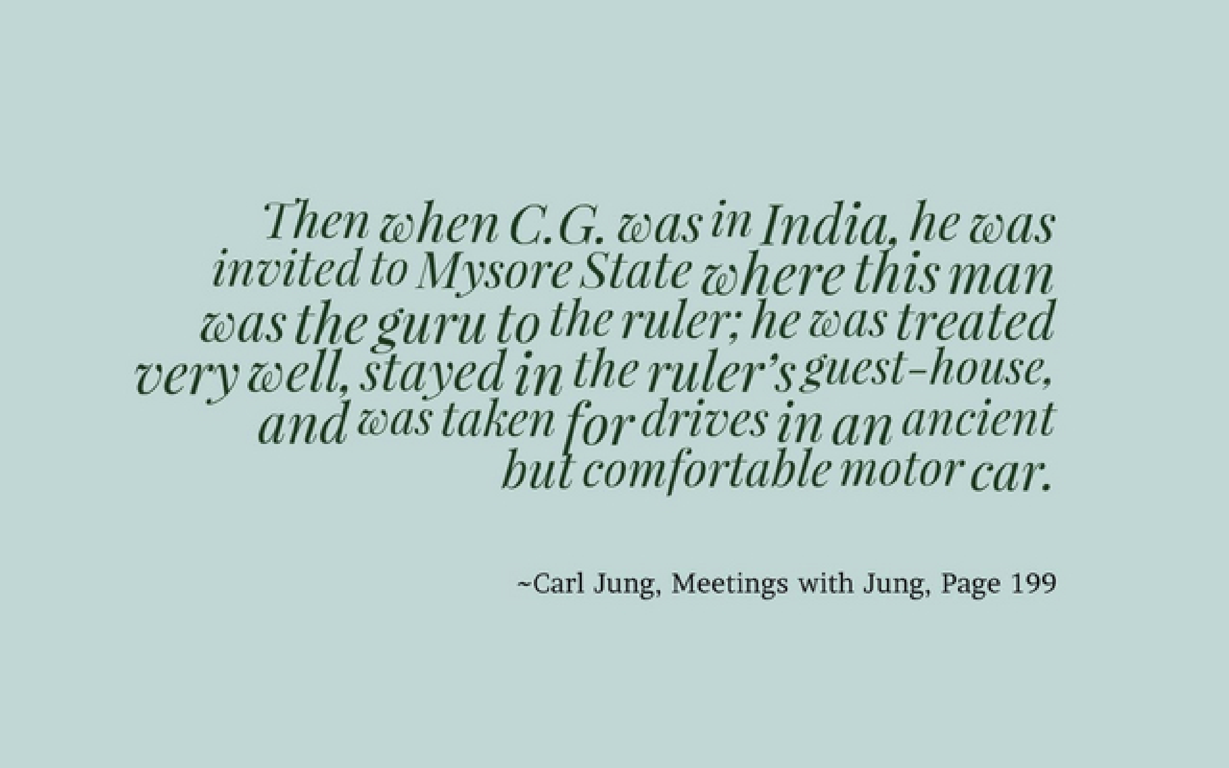


There is no understanding of the fact
that the mind itself has its causality;
something from the inner life exerts
its influence – ideas just arrive in the
mind, or symptoms appear.

~Carl Jung, Meetings with Jung, Page 195

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. E.A. Bennet, Meetings with Jung, Page 195

[18]

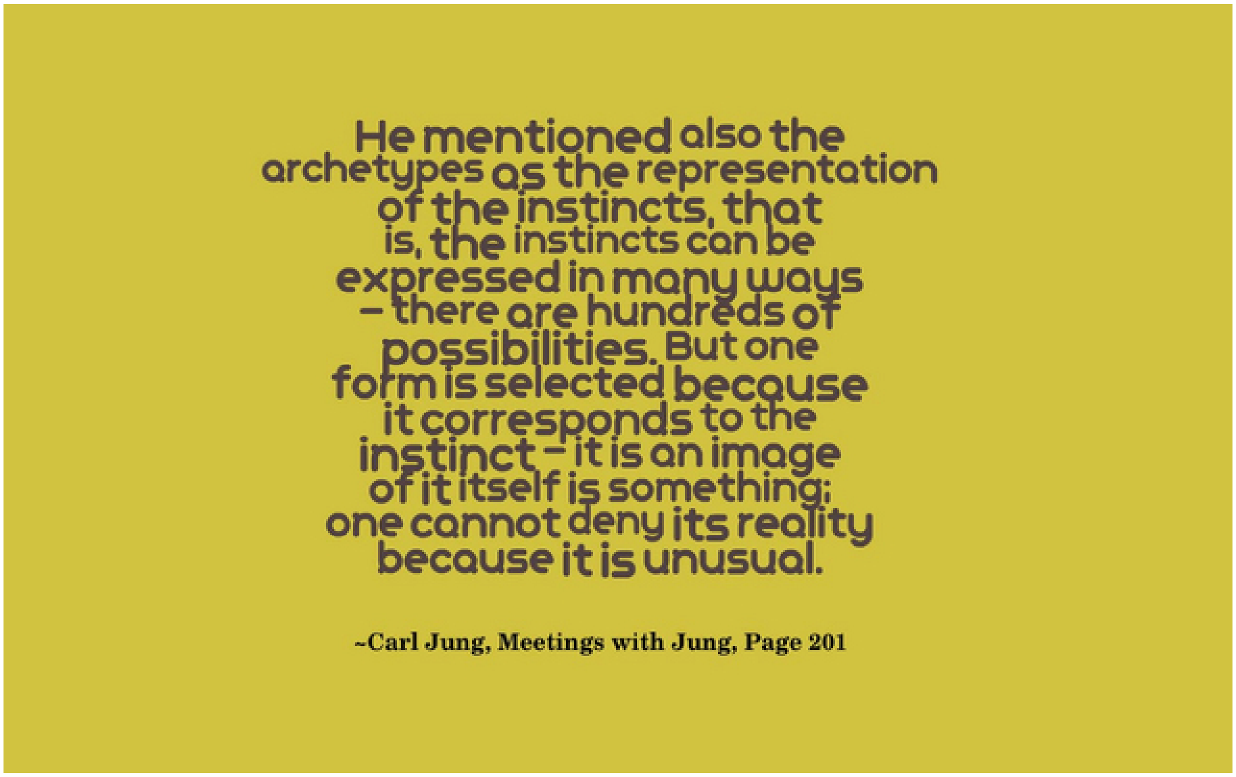


Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car.

~Carl Jung, Meetings with Jung, Page 199

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199

[19]



He mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it itself is something; one cannot deny its reality because it is unusual.

~Carl Jung, Meetings with Jung, Page 201

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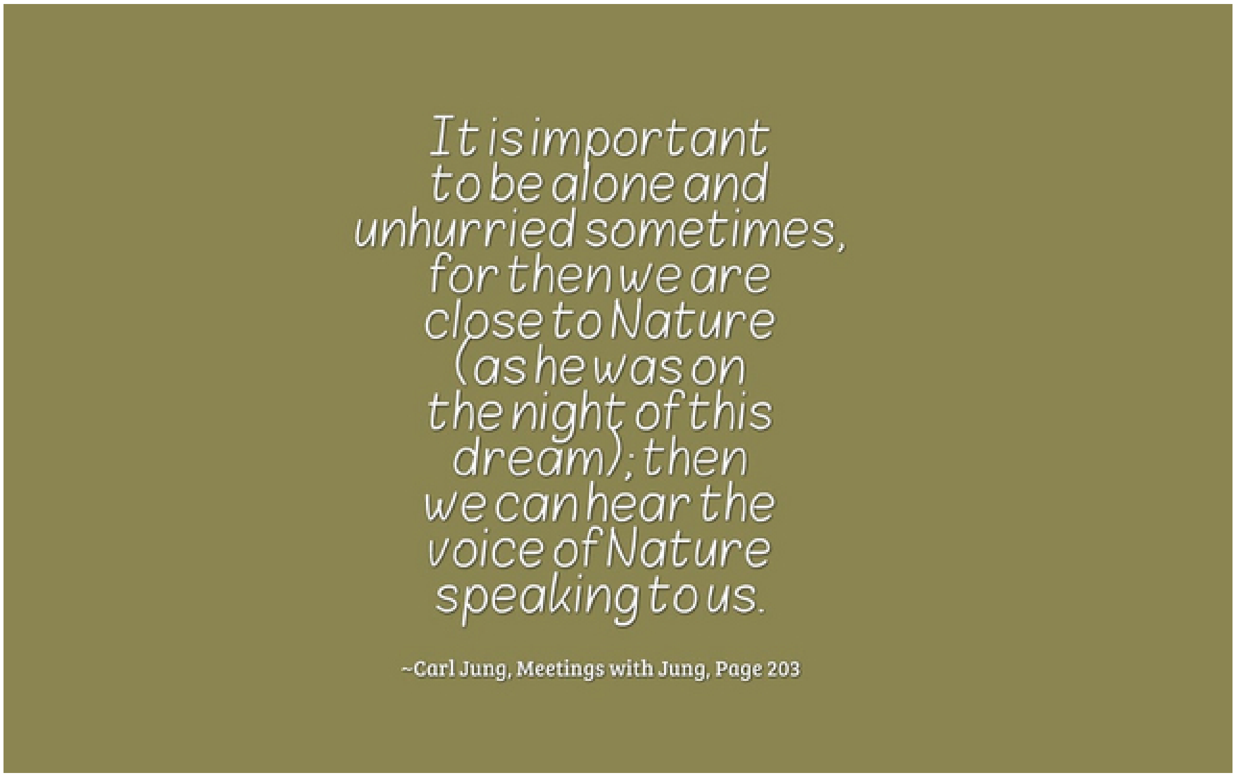

It is important
to be alone and
unhurried sometimes,
for then we are
close to Nature
(as he was on
the night of this
dream); then
we can hear the
voice of Nature
speaking to us.

~Carl Jung, Meetings with Jung, Page 203

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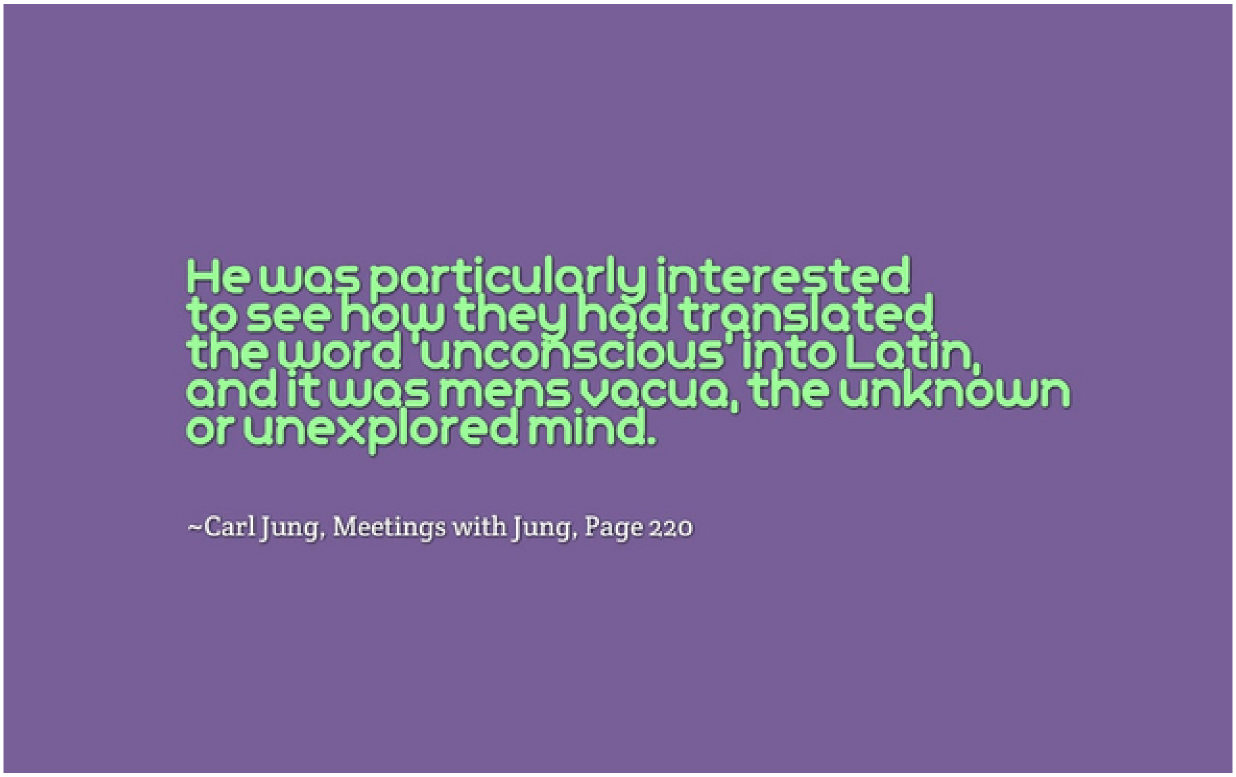
[21]



He was particularly interested
to see how they had translated
the word 'unconscious' into Latin,
and it was mens vacua, the unknown
or unexplored mind.

~Carl Jung, Meetings with Jung, Page 220

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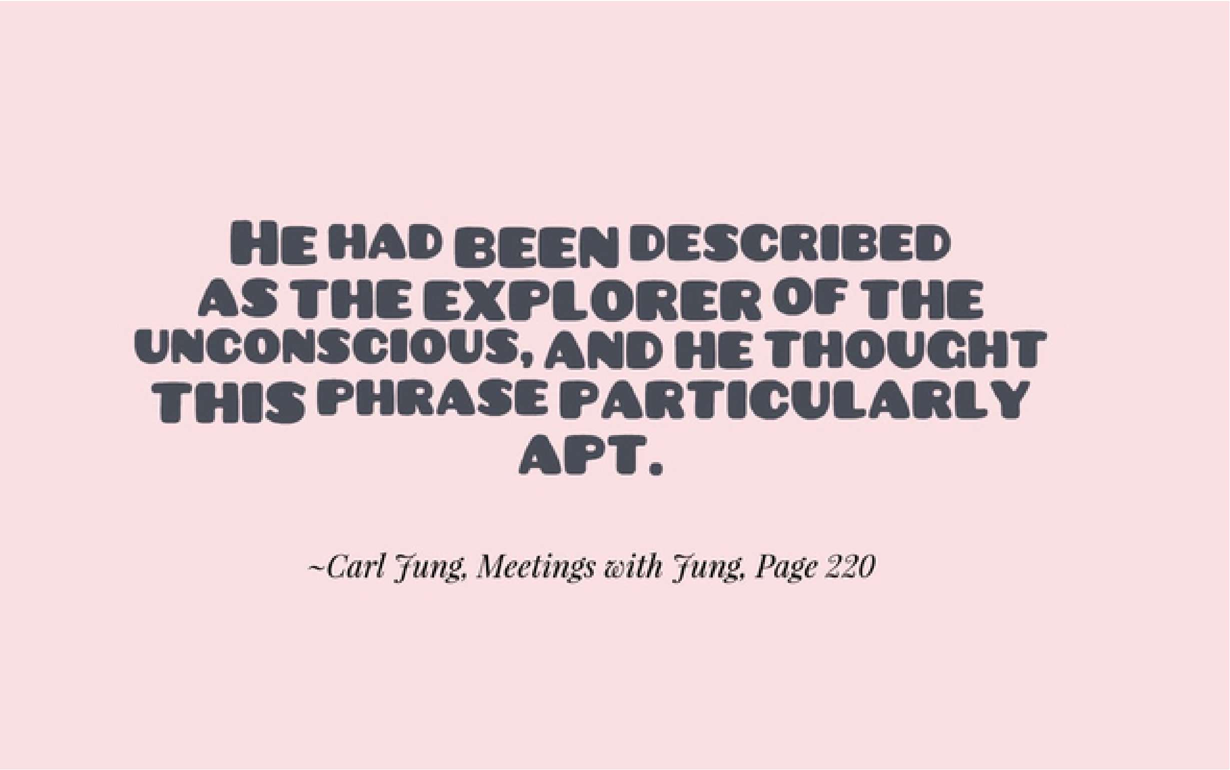
[22]

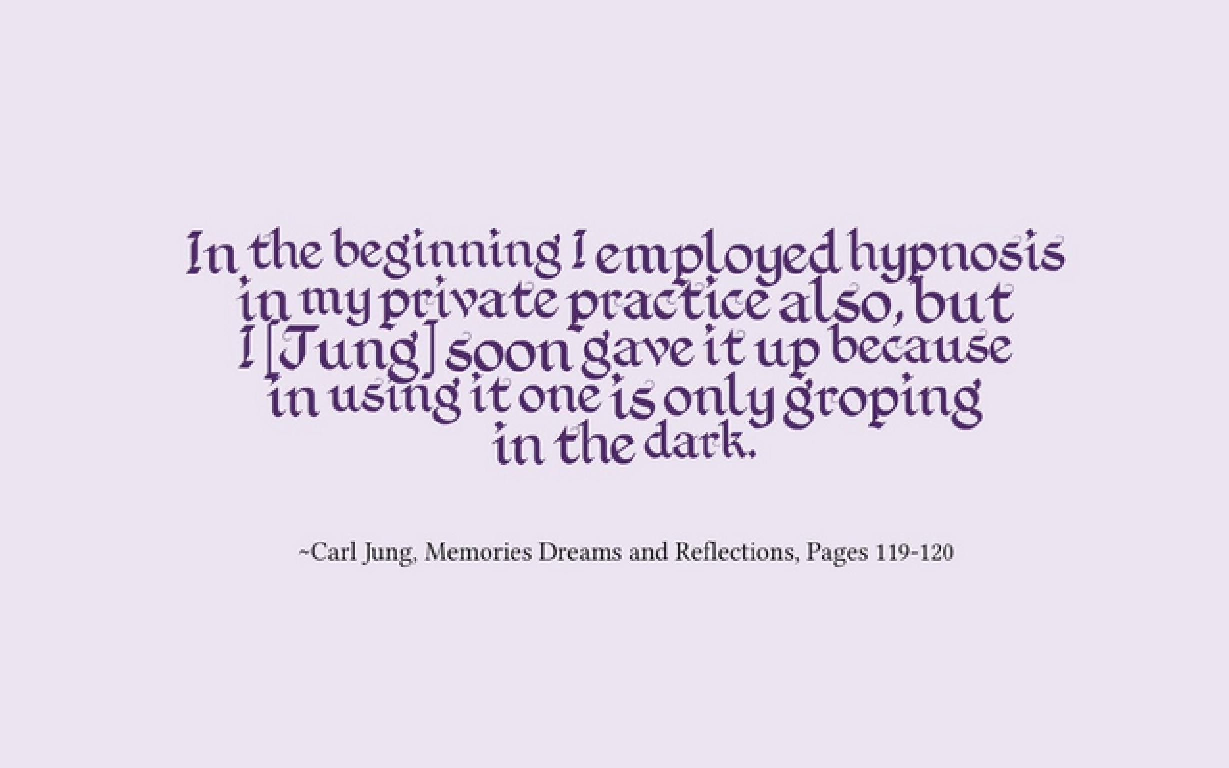


HE HAD BEEN DESCRIBED AS THE EXPLORER OF THE UNCONSCIOUS, AND HE THOUGHT THIS PHRASE PARTICULARLY APT.

~Carl Jung, Meetings with Jung, Page 220

He had been described as the explorer of the unconscious, and he thought this phrase particularly apt. E.A. Bennet, Meetings with Jung, Page 220

[23]

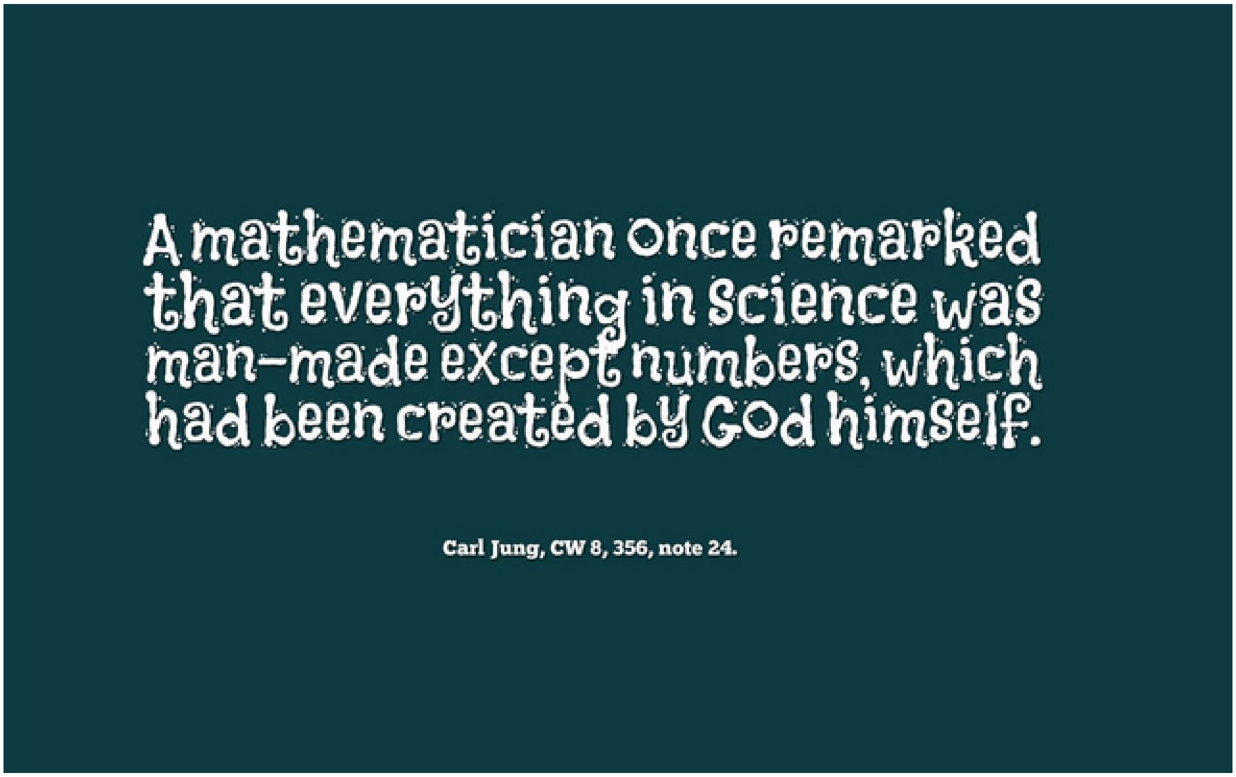


In the beginning I employed hypnosis in my private practice also, but I [Jung] soon gave it up because in using it one is only groping in the dark.

~Carl Jung, Memories Dreams and Reflections, Pages 119-120

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. Carl Jung, Memories Dreams and Reflections, Pages 119-120

[24]

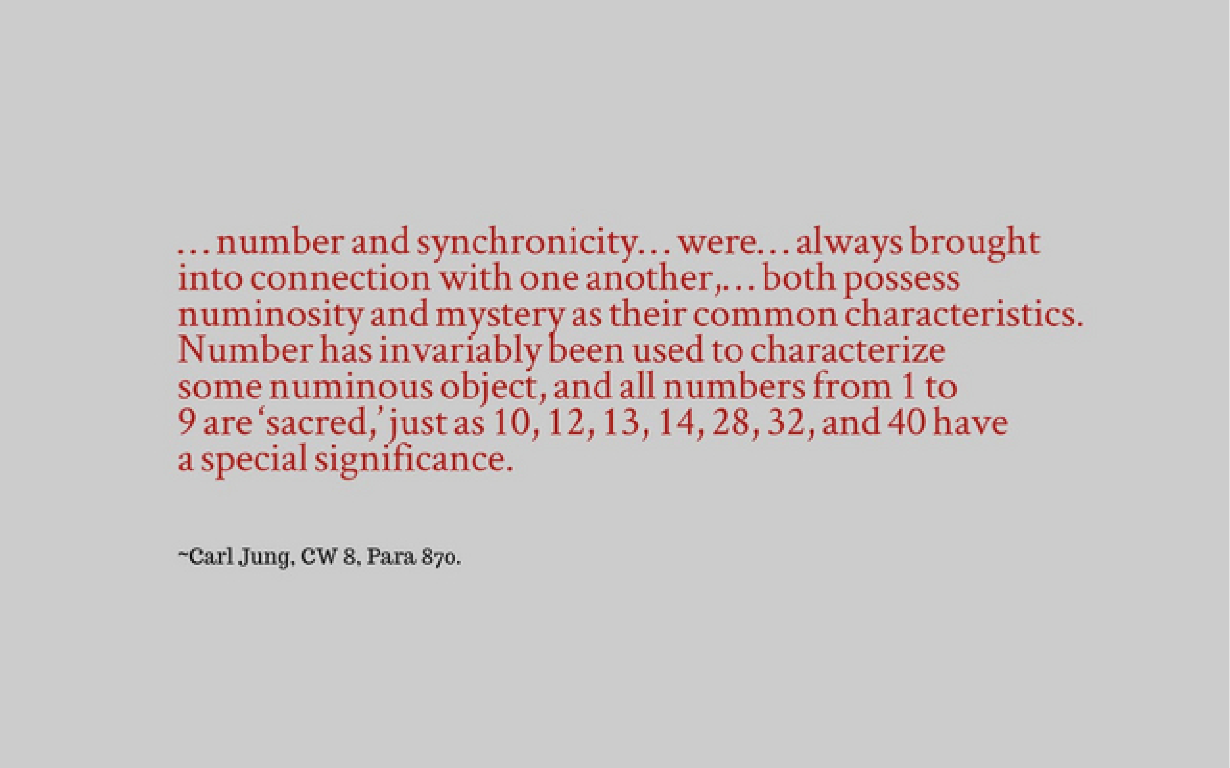


A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself.

Carl Jung, CW 8, 356, note 24.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

[25]



… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance.

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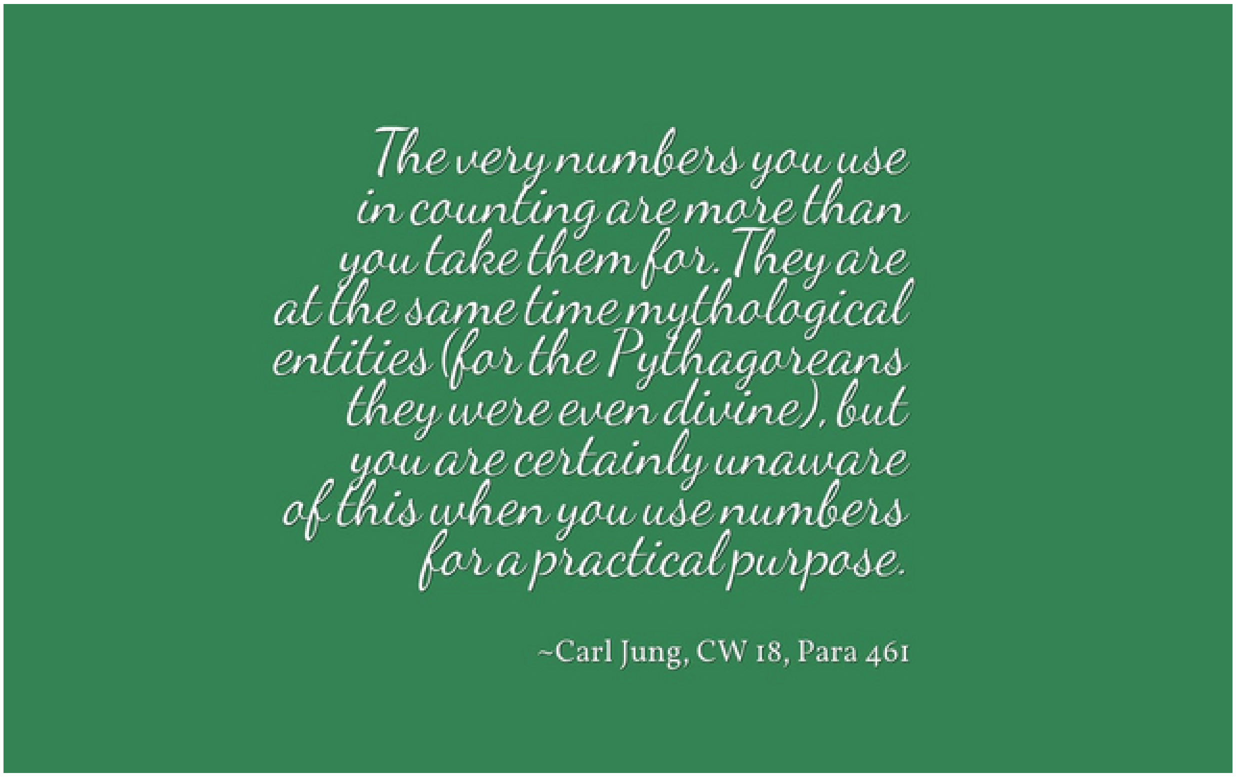

The very numbers you use
in counting are more than
you take them for. They are
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~Carl Jung, CW 18, Para 461

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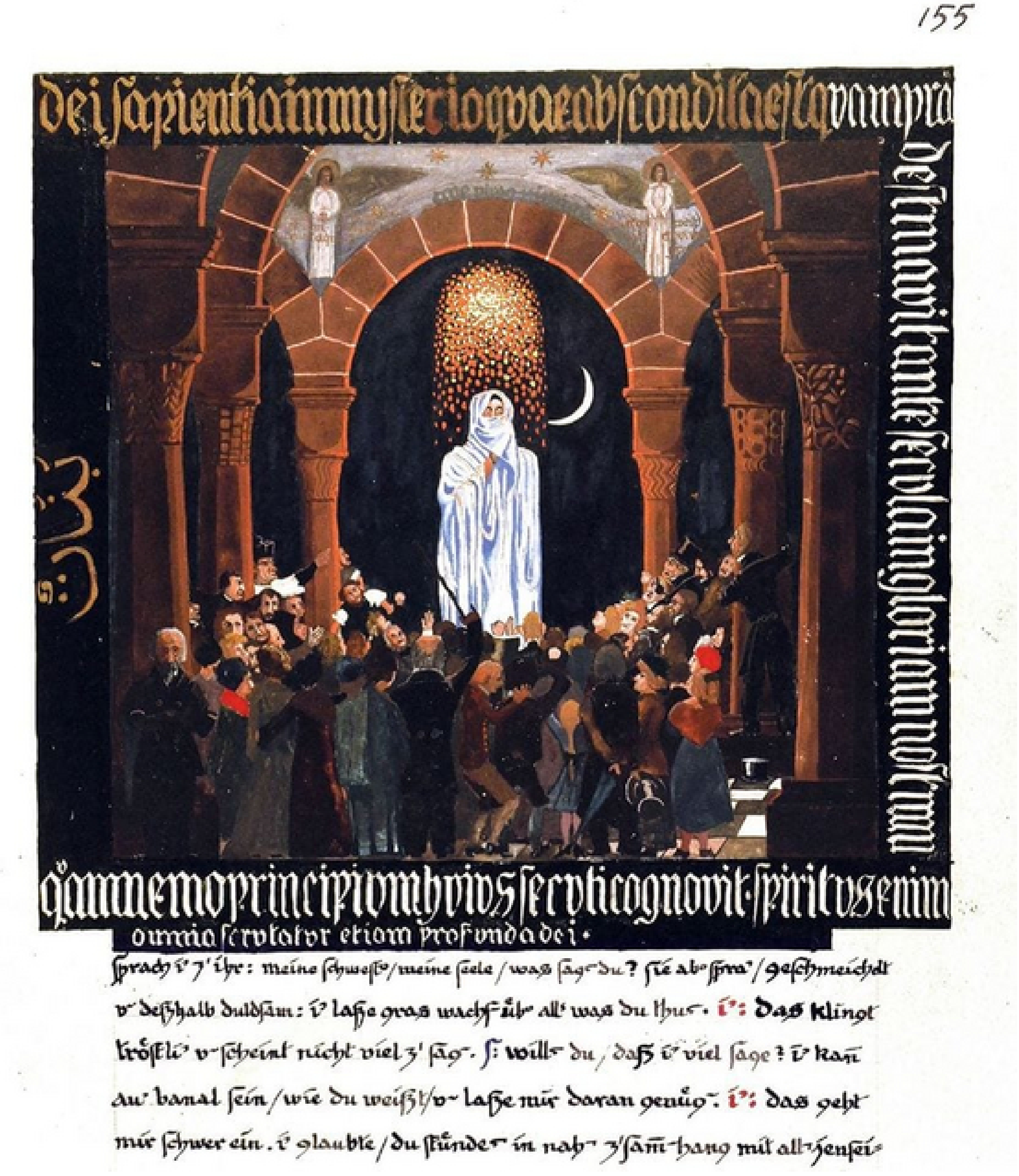
Carl Jung on “Christ” in The Red Book – Anthology (2019-01-07 04:30)

[1]



155

dei sapientia in mysterio quae abscondita est quam prä destinavit ante secula in gloriam nostram quam nemo principium huius seculi cognovit· spiritus enim omnia scrutatur etiam profunda dei·

sprach i' z' ihr: meine schwest'/meine seele/was sag' du? sie ab' spra'/geschmeichelt
u' deßhalb duldsam: i' laße gras wachs' üb' all' was du thu'. i': das klingt
tröstl' u' scheint nicht viel z' sag'. s: will' du/daß i' viel sage? i' kan
au' banal sein/wie du weißt/u' laße mir daran genüg'. i': das geht
mir schwer ein. i' glaubte/du stünde' in nah' z'sam'hang mit all' jensei-

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the "Shade" [Christ], The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

we complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?" A: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

…in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/c27dd-12bliber2bnovus2bimage2b155.jpg`

Carl Jung: He looked quite detached and aloof (2019-01-07 04:42)

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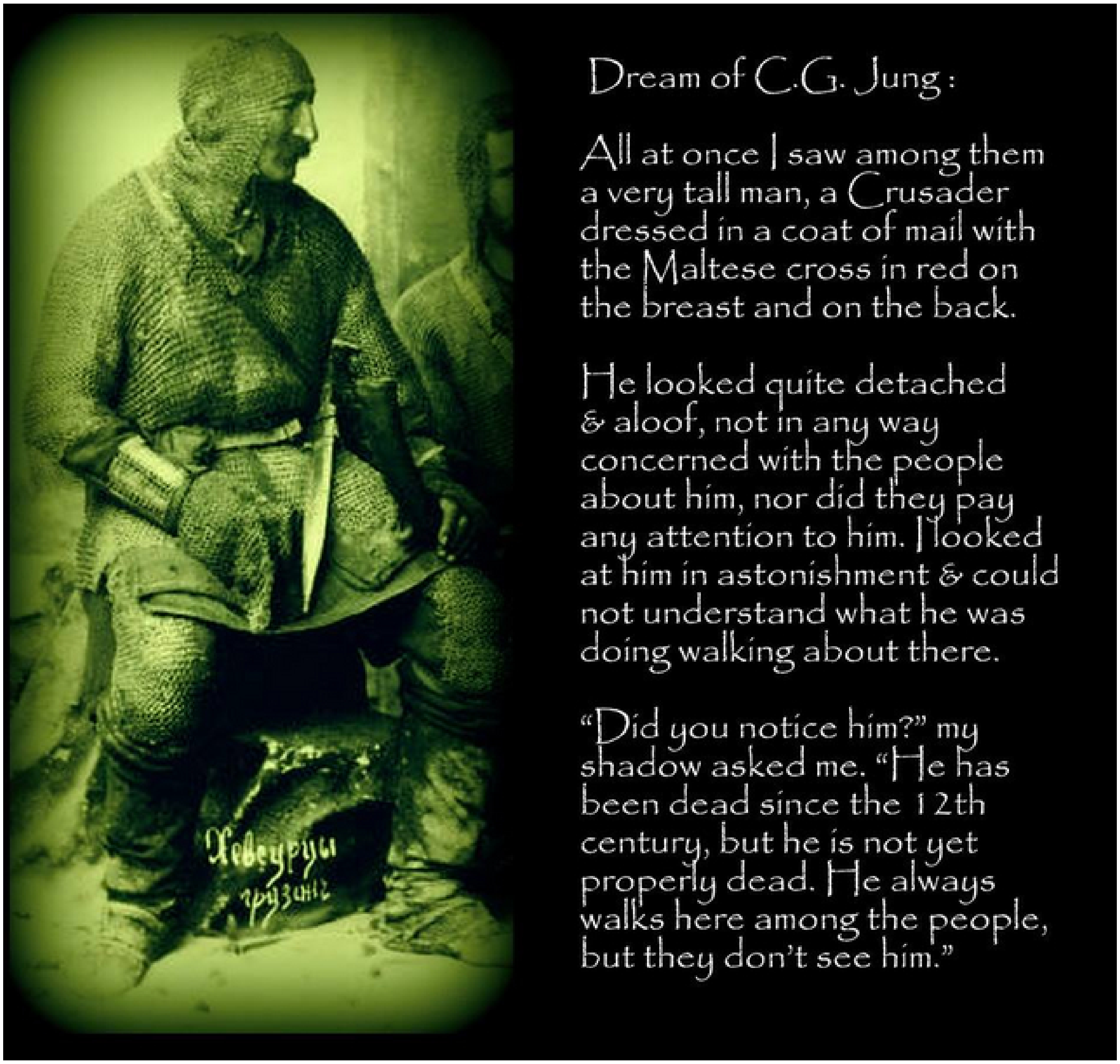
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Dream of C.G. Jung :

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached & aloof, not in any way concerned with the people about him, nor did they pay any attention to him. I looked at him in astonishment & could not understand what he was doing walking about there.

“Did you notice him?” my shadow asked me. “He has been dead since the 12th century, but he is not yet properly dead. He always walks here among the people, but they don’t see him.”

[…did you have always the sense of being in control of your tools?”]

Lecture 5

Questions and Discussion

No written questions were handed in.

The following verbal question was asked:

“When you were in the process of investigating the unconscious, as you described it last time, did you have always the sense of being in control of your tools?”

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of the unconscious.

Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another—let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one's ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, "Keep away from all that," and it is always tending to increase rather than reduce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature's forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may denounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one-sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for example.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was confronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth century.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the reality of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly impressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious—before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in
the country and came to a crossing. I was walking with someone, but did not know who it was—today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs official. It was Freud.

In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me, "Did you notice him?

He has been dead for thirty years, but he can't die properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the slopes of mountains.

The streets consisted of steps going up and down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing walking about there.

"Did you notice him?" my shadow asked me.

"He has been dead since the twelfth century, but he is not yet properly dead.

He always walks here among the people, but they don't see him."

I was quite bewildered that the people paid no attention, and then I awoke.

This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

"What does it mean that he is dead and so depreciated?" is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blossomed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no satisfactory meaning for it.

That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo Vecchio in Florence.

It was most luxurious, with columns, floor, and balustrade of marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green stone like emerald.

It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower belonging to a castle.

I knew that my children were there too.

Suddenly a white bird came flying down and gracefully alighted on the table.

It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my neck very tenderly.

Then all at once she was gone, and the dove was there and spoke slowly with a human voice.

It said, "I am allowed to transform into a human form only in the first hours of the night, while the male dove is busy with the twelve dead."

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with twelve dead?

I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words: "Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy."

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the signs of the Zodiac, etc.

I had just written about the twelve signs of the Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous animation of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, “Well then, I must try to live through these experiences again,” so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: “I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: ‘Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.’ With these words the bird flew away and I awoke” (cited in Liber Novus, 198).

“For Heaven’s sake,” I said to myself, “is it possible that I have to get into this nonsense for the sake of animating the unconscious?”

That year I did all sorts of idiotic things like this, and enjoyed them like a fool.

It raised a lot of inferior feelings in me, but I knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand that I was reading.

I began to fantasize, and before I knew it, I was in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremendous power.

I tried to repress the fantasy, but it came again and held me bound for two hours.

Three or four weeks later it came again, when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal complexes all over Europe.

I thought a great deal about the chances of a great social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was something I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not science, what is it?”

Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two alternatives in the world.

That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

Then I got another shot like the first: "That is art."

This time I caught her and said, "No it is not," and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/cd61a-1crusader.jpg`

Carl Jung: The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts. (2019-01-07 04:55)

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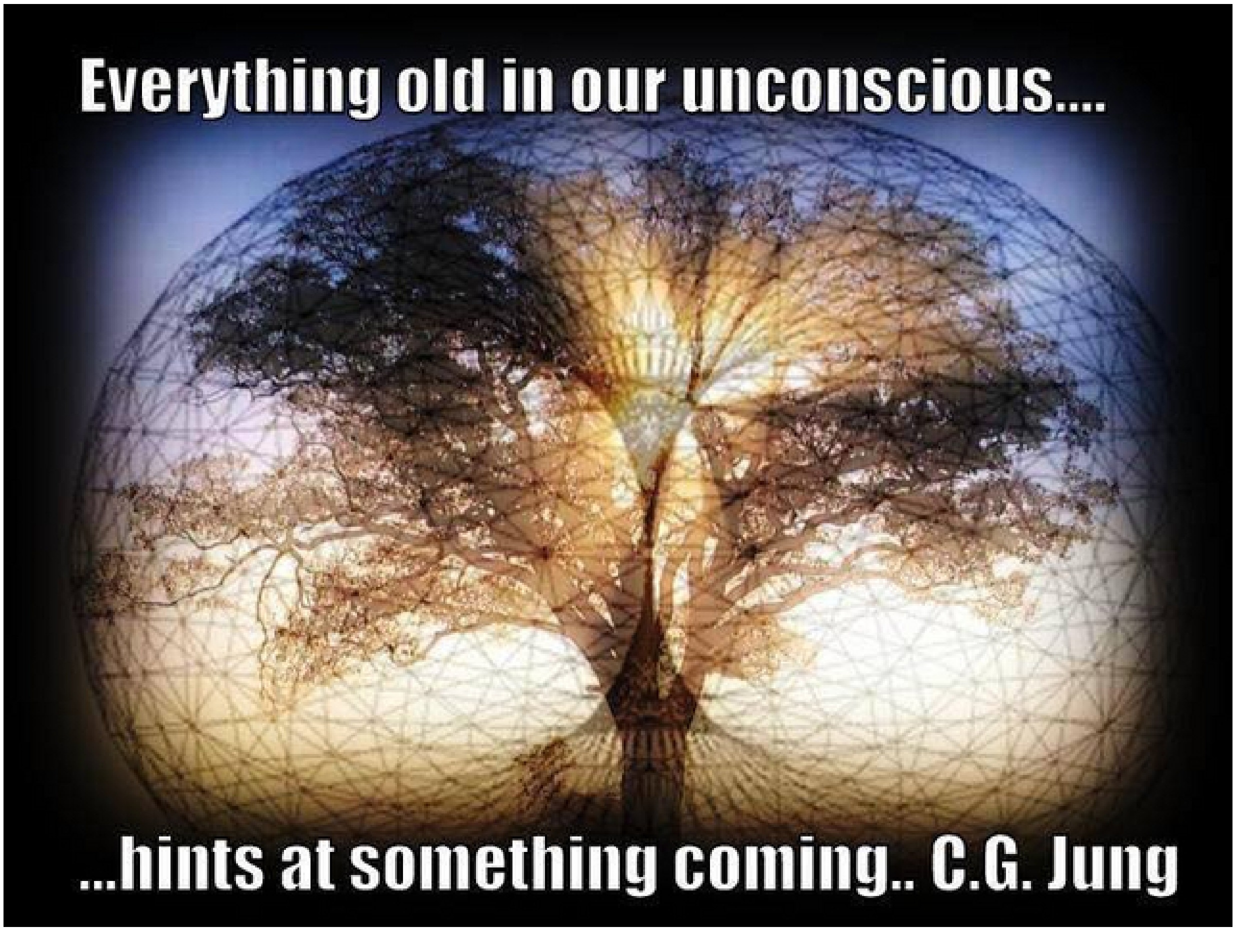
Everything old in our unconscious....
...hints at something coming.. C.G. Jung

Similarly, the representation of the irrepresentable has an immediate, subjective power of conviction because it demonstrates its own existence.

The one says "Est, ergo est"; the other says "Cogito, ergo cogito."

Intro verted thinking carried to extremes arrives at the evidence of its own subjective existence, and extraverted thinking at the evidence of its complete identity with the objective fact.

Just as the latter abnegates itself by evaporating into the object, the former empties itself of each and every content and has to be satisfied with merely existing.

In both cases the further development of life is crowded out of the thinking function into the domain of the other psychic functions, which till then had existed in a state of relative unconsciousness.

The extraordinary impoverishment of introverted thinking is compensated by a wealth of unconscious facts.

The more consciousness is impelled by the thinking function to confine itself within the smallest and emptiest circle—which seems, however, to contain all the riches of the gods—the more the unconscious fantasies will be enriched by a multitude of archaic contents, a veritable "pandaemonium" of irrational and magical figures, whose physiognomy will accord with the nature of the function that will supersede the thinking function as the vehicle of life.

If it should be the intuitive function, then the "other side" will be viewed through the eyes of a Kubin or a Meyrink.

If it is the feeling function, then quite unheard-of and fantastic feeling relationships will be formed, coupled with contradictory and unintelligible value judgments.

If it is the sensation function, the senses will nose up something new, and never experienced before, in and outside the body.

Closer examination of these permutations will easily demonstrate a recrudescence of primitive psychology with all its characteristic features.

Naturally, such experiences are not merely primitive, they are also symbolic; in fact, the more primordial and aboriginal they are, the more they represent a future truth.

For everything old in the unconscious hints at something coming. Carl Jung, Psychological Types, Para 630.

Carl Jung across the web:

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Twitter: https://twitter.com/MaxwellPurringt

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/aa72a-4hings.jpg`

Carl Jung on Frau Hauffe’s symptoms. (2019-01-07 04:55)

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Today we come to Frau Hauffe ’s symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.

I mention these phenomena, however, because they are part of the picture and therefore of psychological importance.

Although we should have a certain critical attitude towards such things, the facts ought to be respected and we should keep an open mind instead of closing it with theoretical prejudices.

The conditions of which I am about to speak are of a somnambulistic nature.

Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought ab out a heightening of consciousness and Kerner tells us that she even became a poet.

She liked this living so to say on a higher story, it seemed •to her more normal than the usual waking condition.

Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.

If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.

Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person.

The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying.

The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people.

The ghosts represent their spiritual bodies, she sees people's twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality. Carl Jung, Modern Psychology, Vol. 1, Page 32.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/347e1-2.jpg`

In this moment, you need evil. (2019-01-07 04:55)

[1]

Man stands between emptiness and fullness.

If his strength combines with fullness, it becomes fully formative.

There is always something good about such formation.

If his strength combines with emptiness, it has a dissolving and destructive effect, since emptiness can never be formed, but only strives to satisfy itself at the cost of fullness.

Combined thus human force turns emptiness into evil.

If your force shapes fullness, it does so because of its association with fullness. But to ensure that your formation continues to exist, it must remain tied to your strength.

Through constant shaping, you gradually lose your force, since ultimately all force is associated with the shapeliness that has been given form.

Ultimately, where you mistakenly imagine that you are rich, you have actually become poor, and you stand amidst your forms like a beggar.

That is when the blinded man is seized by an increasing desire to give shape to things, since he believes that manifold increased formation will satisfy his I desire.

Because he has spent his force, he becomes desirous; he begins to compel others into his service and takes their force to pursue his own designs.

In this moment, you need evil.

When you notice that your strength is coming to an end and desire sets in, you must withdraw it from what has been formed into your emptiness; through this association with the emptiness you will succeed in dissolving the formation in you.

You will thus regain your freedom, in that you have saved your strength from oppressive association with the object.

So long as you persist with the standpoint of the good, you cannot dissolve your formation, precisely because it is what is good.

You cannot dissolve good with good.

You can dissolve good only with evil.

For your good also leads ultimately to death through its progressive binding of your force by progressively binding your force.

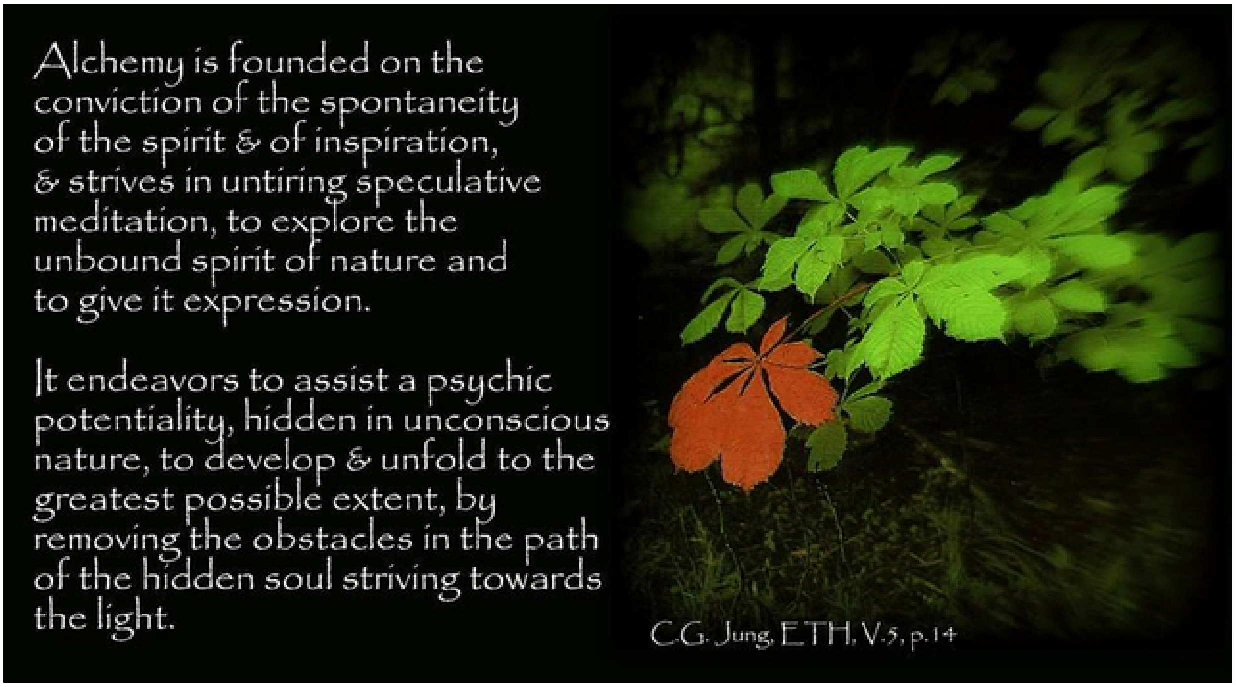
You are entirely unable to live without evil. Carl Jung, The Red Book, The Opening of the Egg, Page 287.

Sculpture: "The Genius of Evil" by Guillaume Geefs.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/b91cf-evil.jpg`

Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit... (2019-01-07 05:06)

[1]



Alchemy is founded on the conviction of the spontaneity of the spirit & of inspiration, & strives in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

It endeavors to assist a psychic potentiality, hidden in unconscious nature, to develop & unfold to the greatest possible extent, by removing the obstacles in the path of the hidden soul striving towards the light.

C.G. Jung, ETH, V.5, p.14

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction-t o-alchemy.html

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

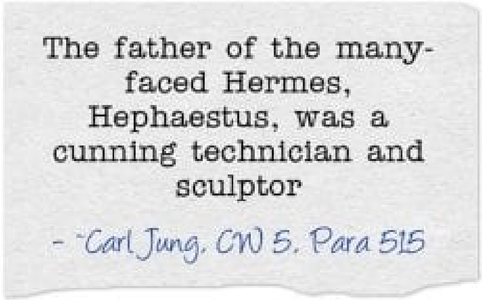
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/85e66-6striving.jpg`

Some Carl Jung Quotations (2019-01-07 05:13)

In the Rig-Veda the world is hewn from a tree by the cosmic architect, Tvashtri Carl Jung, CW 5, Para 515



The father of the many-faced Hermes, Hephaestus, was a cunning technician and sculptor

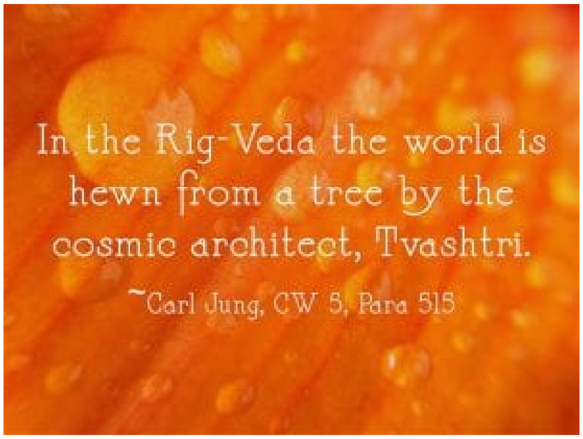
- ~Carl Jung, CW 5, Para 515

The father of the many-faced Hermes, Hephaestus, was a cunning technician and sculptor ‘Carl Jung, CW 5, Para 515

In fairytales, the hero's father is, more modestly, the traditional woodcutter.

~Carl Jung, CW 5, Para 515

In fairy tales, the hero’s father is, more modestly, the traditional woodcutter Carl Jung, CW 5 ¶ 515



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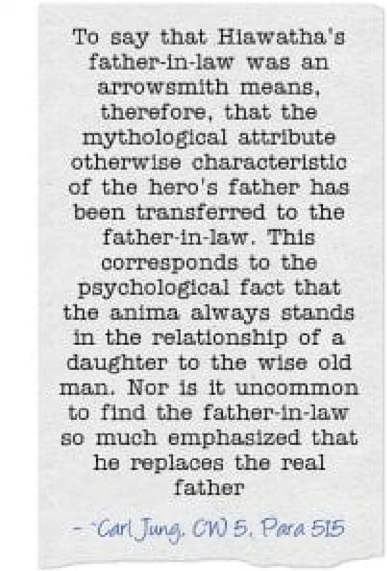

To say that Hiawatha's father-in-law was an arrowsmith means, therefore, that the mythological attribute otherwise characteristic of the hero's father has been transferred to the father-in-law. This corresponds to the psychological fact that the anima always stands in the relationship of a daughter to the wise old man. Nor is it uncommon to find the father-in-law so much emphasized that he replaces the real father

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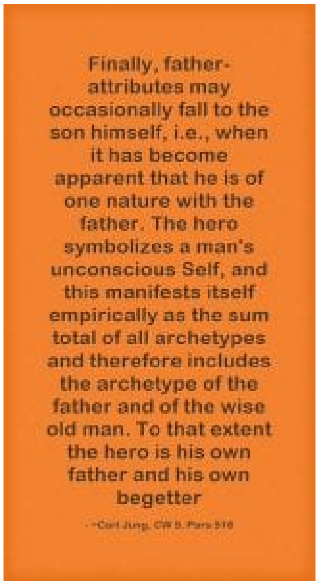
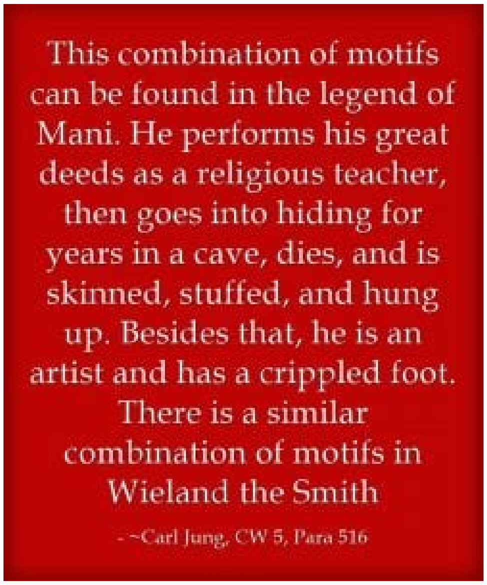
To say that Hiawatha's father-in-law was an arrowsmith means, therefore, that the mythological attribute otherwise characteristic of the hero's father has been transferred to the father-in-law. This corresponds to the psychological fact that the anima always stands in the relationship of a daughter to the wise old man. Nor is it uncommon to find the father-in-law so much emphasized that he replaces the real father Carl Jung, CW 5, Para 515


Finally, father-attributes may occasionally fall to the son himself, i.e., when it has become apparent that he is of one nature with the father. The hero symbolizes a man's unconscious Self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter

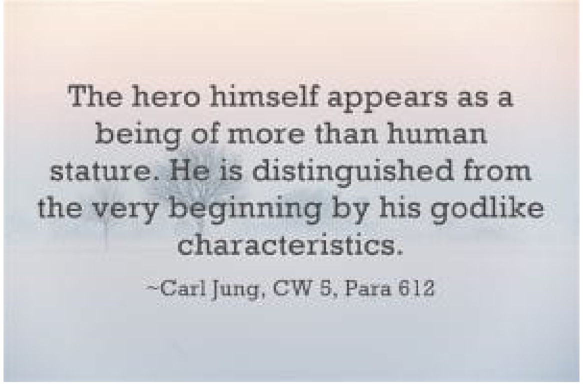
- ~Carl Jung, CW 5, Para 516

Finally, father-attributes may occasionally fall to the son himself, i.e., when it has become apparent that he is of one nature with the father. The hero symbolizes a man's unconscious Self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter. Carl Jung, CW 5, Para 516


This combination of motifs can be found in the legend of Mani. He performs his great deeds as a religious teacher, then goes into hiding for years in a cave, dies, and is skinned, stuffed, and hung up. Besides that, he is an artist and has a crippled foot. There is a similar combination of motifs in Wieland the Smith

- ~Carl Jung, CW 5, Para 516

This combination of motifs can be found in the legend of Mani. He performs his great deeds as a religious teacher, then goes into hiding for years in a cave, dies, and is skinned, stuffed, and hung up. Besides that, he is an artist and has a crippled foot. There is a similar combination of motifs in Wieland the Smith Carl Jung, CW 5. Para 516



The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics.

~Carl Jung, CW 5, Para 612

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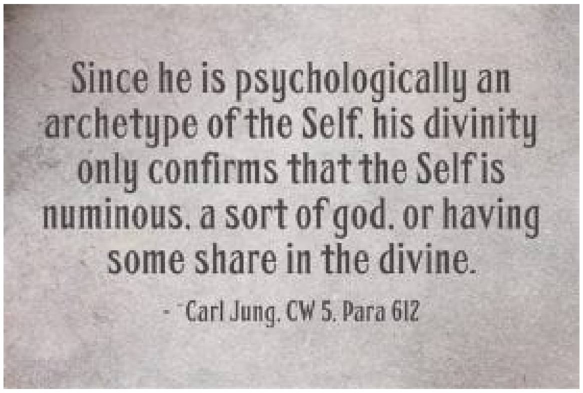
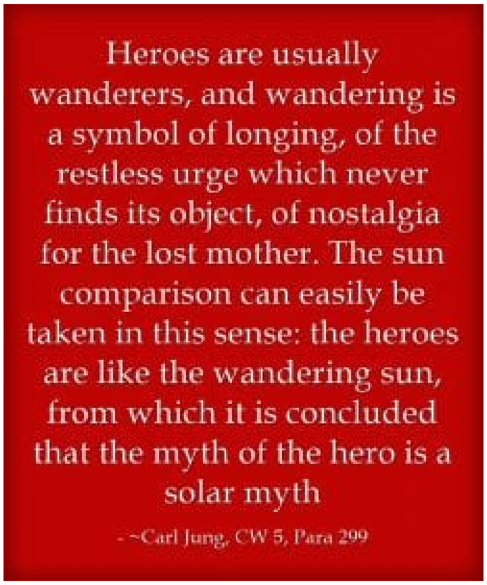


Since he is psychologically an archetype of the Self. his divinity only confirms that the Self is numinous. a sort of god. or having some share in the divine.

- Carl Jung. CW 5. Para 612

Since he [The Hero] is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW5, Para 612



Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth

- ~Carl Jung, CW 5, Para 299

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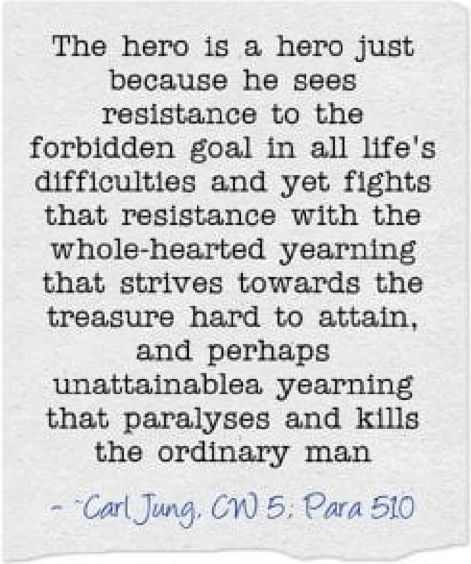

The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainablea yearning that paralyses and kills the ordinary man

- ~Carl Jung, CW 5; Para 510

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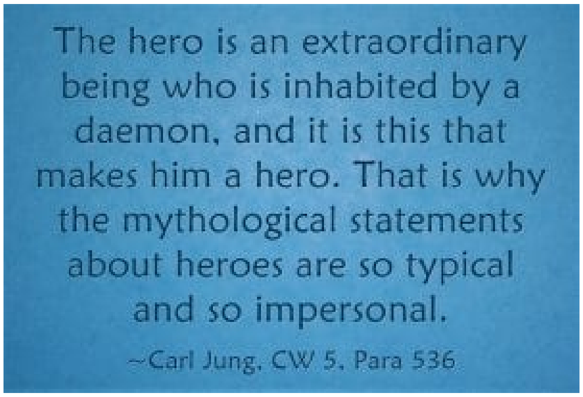

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal.

~Carl Jung, CW 5, Para 536

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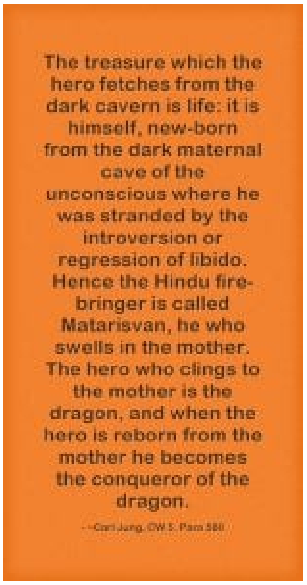
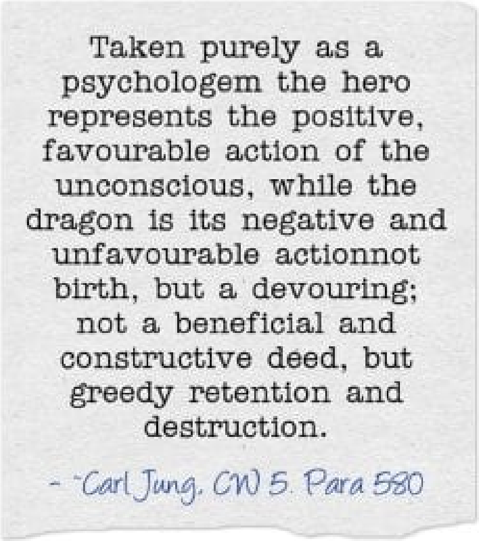


The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon.

- ~Carl Jung, CW 5, Para 580

The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon. Carl Jung, CW 5. Para 580



Taken purely as a psychologem the hero represents the positive, favourable action of the unconscious, while the dragon is its negative and unfavourable actionnot birth, but a devouring; not a beneficial and constructive deed, but greedy retention and destruction.

- ~Carl Jung, CW 5, Para 580

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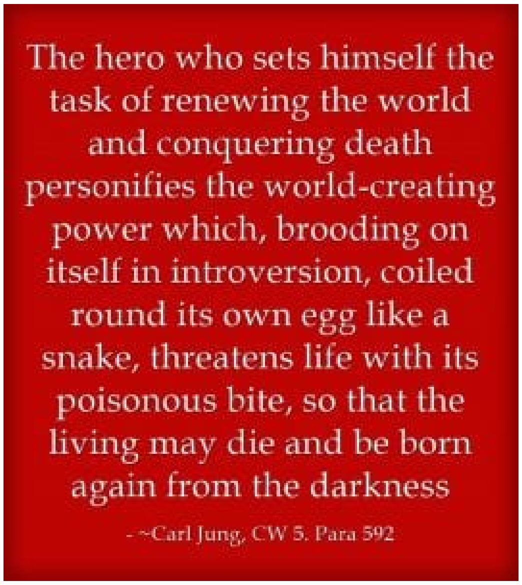

The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness

- ~Carl Jung, CW 5. Para 592

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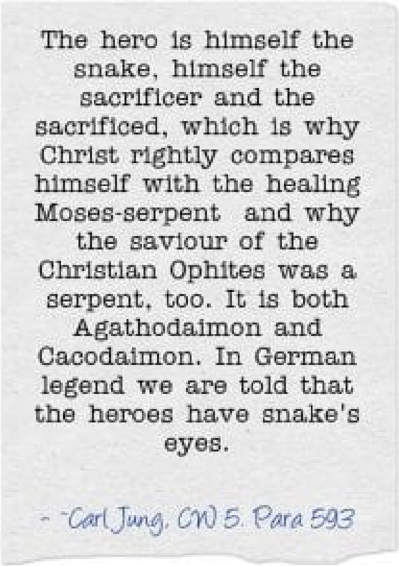

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon and Cacodaimon. In German legend we are told that the heroes have snake's eyes.

- ~Carl Jung, CW 5. Para 593

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He [The Hero] is the one who has the great longing for an understanding soul-mate.

~Carl Jung, CW 5. Para 465

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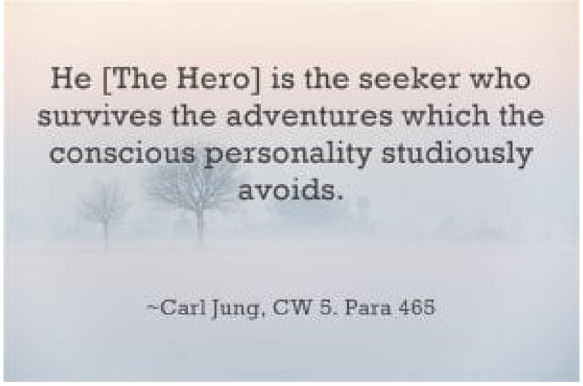

He [The Hero] is the seeker who survives the adventures which the conscious personality studiously avoids.

~Carl Jung, CW 5. Para 465

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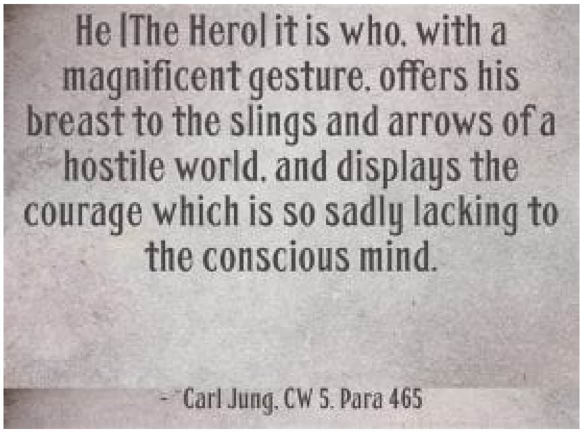

He [The Hero] it is who, with a magnificent gesture, offers his breast to the slings and arrows of a hostile world, and displays the courage which is so sadly lacking to the conscious mind.

- Carl Jung, CW 5. Para 465

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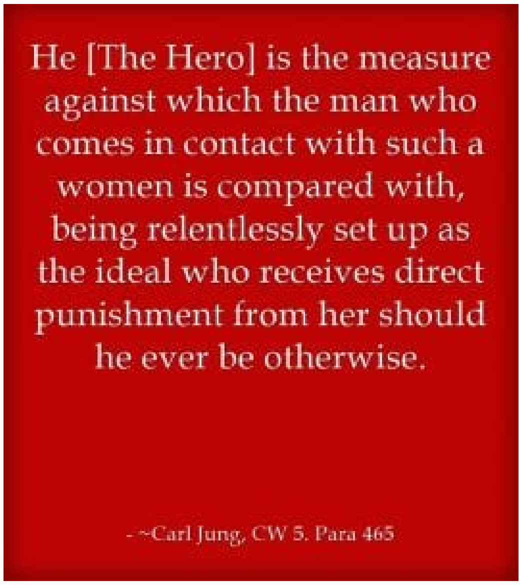
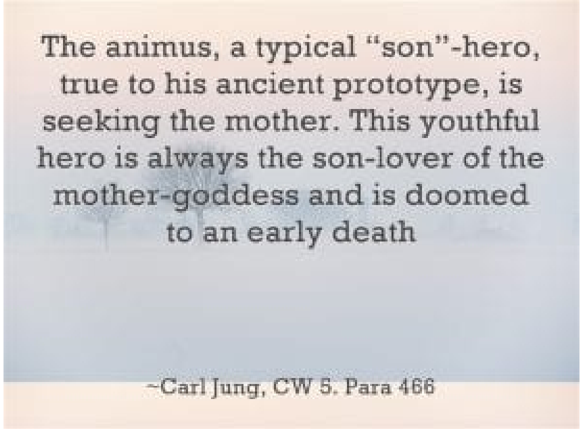


He [The Hero] is the measure against which the man who comes in contact with such a women is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise.

- ~Carl Jung, CW 5. Para 465

He [The Hero] is the measure against which the man who comes in contact with such a women is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise. ‘Carl Jung, CW 5, Para 465



The animus, a typical “son”-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death

~Carl Jung, CW 5. Para 466

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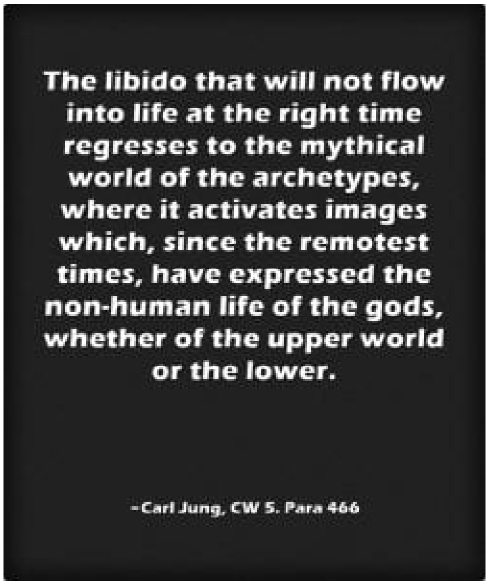

The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower.

–Carl Jung, CW 5. Para 466

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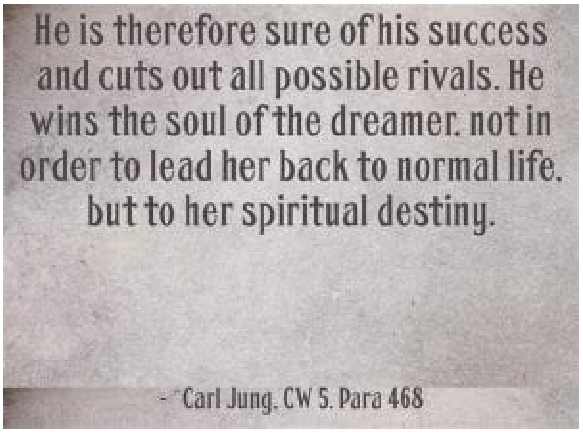
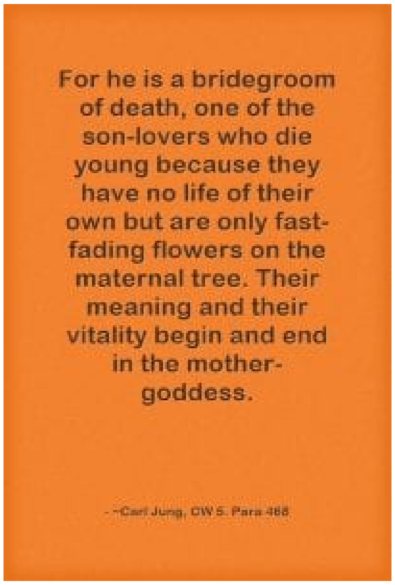


He is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer. not in order to lead her back to normal life. but to her spiritual destiny.

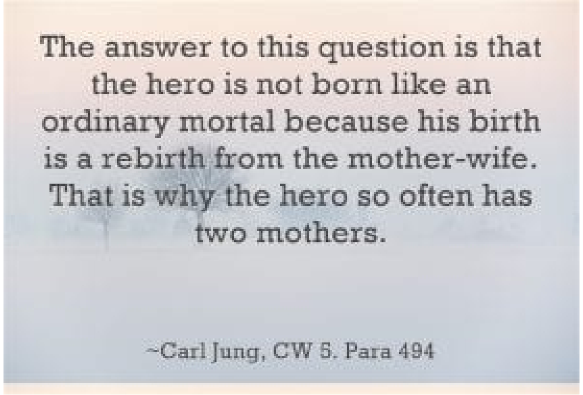
- "Carl Jung. CW 5. Para 468

He [The Animus] is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer, not in order to lead her back to normal life, but to her spiritual destiny. Carl Jung, CW 5, Para 468


For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess.

~Carl Jung, CW 5. Para 468

For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess. Carl Jung, CW 5, Para 468


The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers.

~Carl Jung, CW 5. Para 494

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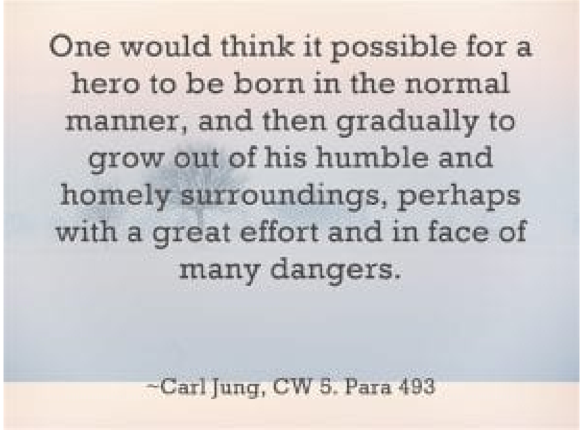
One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers.

~Carl Jung, CW 5. Para 493

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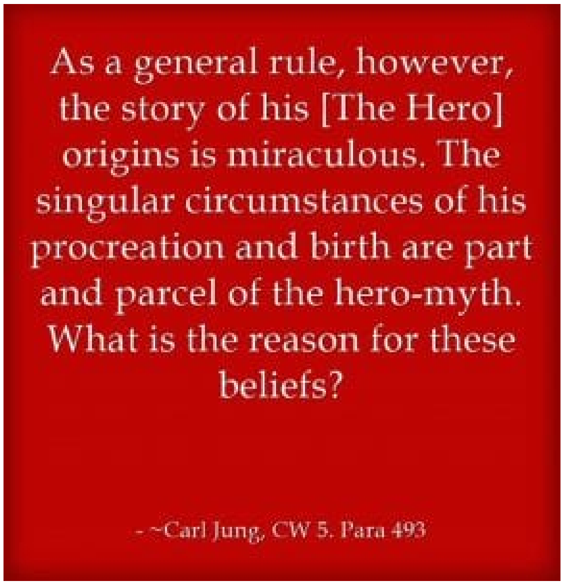
his humble and homely surroundings, perhaps with a great effort and in face of many dangers. Carl Jung, CW 5, Para 493.



As a general rule, however, the story of his [The Hero] origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs?

- ~Carl Jung, CW 5. Para 493

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Carl Jung: "The conditions of which I am about to speak are of a somnambulistic nature." (2019-01-07 05:16)

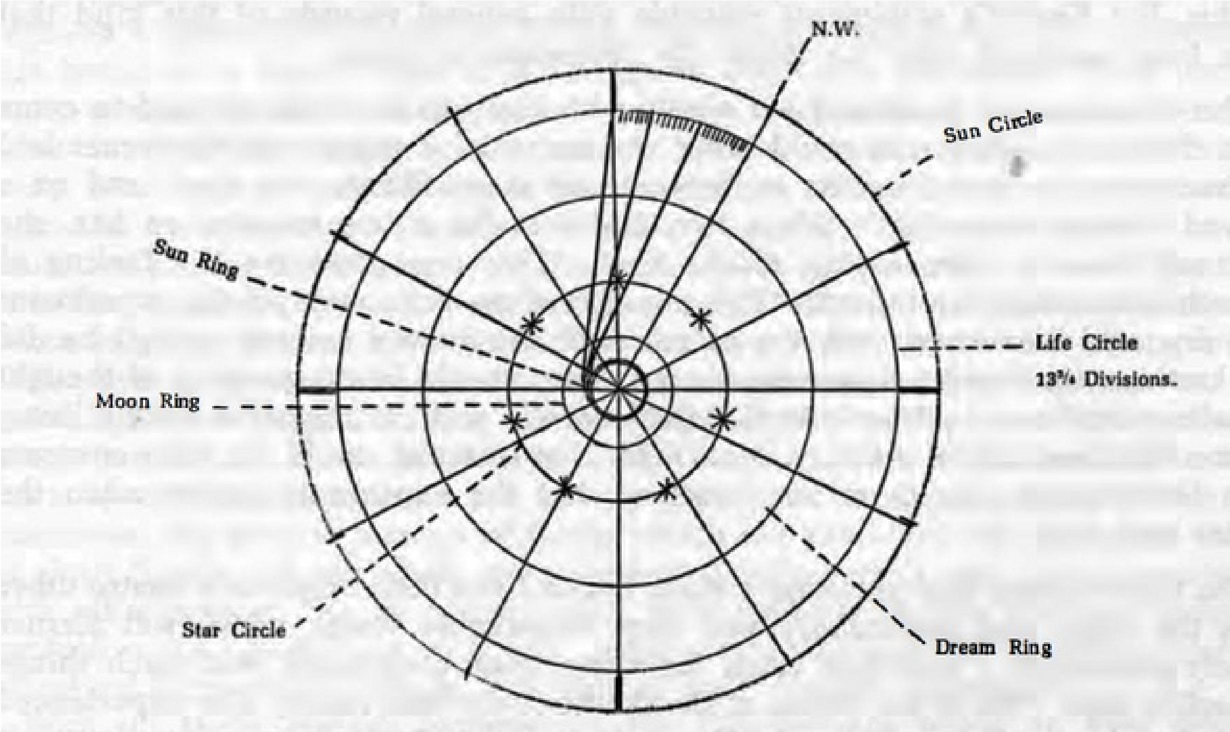


DIAGRAM II.

Lecture VIII

1st December, 1933

Today we come to Frau Hauffe ’s symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.

I mention these phenomena, however, because they are part of the picture and therefore of psychological importance.

Although we should have a certain critical attitude towards such things, the facts ought to be respected and we should keep an open mind instead of closing it with theoretical prejudices.

The conditions of which I am about to speak are of a somnambulistic nature.

Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought about a heightening of consciousness and Kerner tells us that she even became a poet.

She liked this living so to say on a higher story, it seemed to her more normal than the usual waking condition.

Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.

If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.

Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.

Frau Hauffe also had the faculty of exteriorization,-she could see hers elf outside her own body, as if she were another person.

The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying.

The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with hers elf and ghosts connected with other people.

The ghosts represent their spiritual bodies, she sees people’s twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality.

With all these strange experiences the Clairvoyante began to lose ground rapidly; when she came to Kerner in 1826 she was already in a very low state of health, underfed and even scorbutic.

Refusing to take food is a sign of not wanting to live, whereas to be hungry means desire for life.

Frau Hauffe shrank from taking p art in life, she sought to open the door inwards and fasting helped her to do so.

This is a well-known technique of the ascetic, who seeks to kill desire and it is part of the practice of Yoga, the outer world is depotentiated in order that the sight may be turned inwards.

Kerner, who treats the case, observes it very faithfully if somewhat naively.

He believes the nurse when she tells him that she ’cannot bathe the patient’, for she is so light that she cannot keep her under the water.

This recalls the trials for witchcraft.

Witches were supposed to float and one of the tests consisted in throwing them into deep water.

I attach no value to these stories of Frau Hauffe as facts, but it is important that people believed them of her, for this contributes to the picture of her personality.

She developed a strange feeling or sensitiveness for the quality of matter, especially minerals.

Kerner also records remarkable results from her crystal gazing.

This art is well known in China and belongs to the magic of the middle ages.

There are people who can read the past, the present and the future by gazing into a crystal, a glass of water or a mirror; in reality they are seeing processes out of their own unconscious.

Frau Hauffe affords striking examples of this faculty when in a hypnotic condition.

In the detailed record of all these experiments, Kerner tells us how he gave his patient a soap bubble to gaze into, asking her about her absent child; she saw it in bed where it was at the time and said she was glad to see it.

When asked about Kerner' s wife, she was also able to give accurate details about what she was doing at the time, although she was in a house some distance away.

Looking into a glass of water, she once saw a carriage and pair, she even noticed that one of the horses had a white blaze on its forehead and minutely described the occupants and twenty minutes later it actually came into sight, corresponding to her description in every detail.

I am not in a position to be able to prove any of this, but Kerner's statements coincide with general records of this kind that have been made all over the world for thousands of years.

The Clairvoyante developed yet another kind of vision which seemed to come from the he art region: she could intuit the contents of papers which Kerner laid on her heart; he tested her by writing on one sheet "There is a God" and on a second "There is no God".

When they had lain for a few minutes on her, she returned them to him, saying of the first: "This one gives me the feeling of something", and of the second: "This one leaves me quite empty!" the experiment was repeated four times with the same result.

As Kerner assures us that he did not know in what order they were placed, there should be no question of thought transference; but experiments in this field usually point to telepathy with a living person.

William James' medium, Mrs. Piper, for instance, could read the contents of a letter when placed on her forehead, but the experiment failed when the writer had died.

The Clairvoyante had yet other visions which have their origin in a centre other than the brain and particularly one very remarkable vision which left Kerner utterly perplexed.

I have felt much the same when confronted with such things in earlier days.

This is the vision of the Sonnenkreis (sun circle) .

She experienced it in the shape of a real disc in the region of the stomach or solar plexus, it scratched her as it rotated slowly.

It became at length so vivid, that she was able to make a very interesting drawing of it which I reproduce for you in a simplified form, as it is worth studying very carefully. (Diagram II, p. 34.)

I shall describe the circles, beginning with the biggest and going inwards and I shall speak of the three outer circles as opposed to the three inner circles.

Outer Circles.

The Sun Circle is divided into twelve parts, corresponding to the twelve months of the year.

Under it lie five other circles and over it lies an empty circle.

To us, in the West, the idea of the empty circle is somewhat mystifying, but any educated Hindu would know at once what was meant by it.

As the empty circle does not appear in the drawing, the Sun Circle is the first circle or circumference.

The 2nd circle is divided into 1 3 3/4 parts, corresponding approximately to the lunar cycle; China even today uses the moon calendar.

The whole is therefore a kind of wheel that has sun as well as moon divisions.

This 2nd circle is the Life Circle which the Clairvoyante calls her calendar; each day she makes lines on it which stand for facts or experiences that have moved her pleasantly or otherwise.

Whereas the lines from the Sun Circle to the centre are straight, these lines starting from the Life Circle are drawn at a tangent and miss the centre.

The 3rd circle, the Dream Circle, has again twelve divisions like the Sun Circle.

It is difficult to explain, as Kaner's report is not clear about it.

Spirits seem to wander between this circle and the Life Circle.

The souls of animals also inhabit this Dream Circle, in fact the Clairvoyante considers that it is principally animals who have this circle in them.

Inner Circles.

The 4th circle, which is the outermost of the three inner circles, is divided by seven stars.

It is called the Circle of Stars.

The 5 th circle or 2nd of the inner circles is the Moon Ring and the 6th circle or the innermost is the so- called Sun Ring.

It is bright and shines like a sun.

In this c entre the Clairvoyante meets her woman guide.

The circles lie under each other and follow a rotary movement, beginning in the N.W.

She says of the Sun Circle, the largest, that it is a wall round her, inside which she likes to feel locked away from the outside world, which she distrusts.

As we have seen, she recorded her experiences on the next circle, which is divided according to the lunar calendar and which she calls the Life Circle.

Of the Moon Ring, she says that it is cold and dim, the abode of the souls, they migrate from here to the sun or to the stars.

This idea is very old and proves the Clairvoyante’s vision to b e a case of palingenesis.

The Manichaeans explained the waxing and waning of the moon by the fact that when she is a crescent, she draws the souls of the dead to her and becomes filled with them, then turning to the sun, she gives them to him and becomes a young moon again.

This idea traveled from Peking to the south of France in the notable heresy of the Albigenses.

There are westerners who hold this belief today: Gurdjieff, of Fontainebleau, is convinced that the spots on the sun are caused by the unusual number of souls that migrated there during the war, and I have met two doctors who firmly believe him.

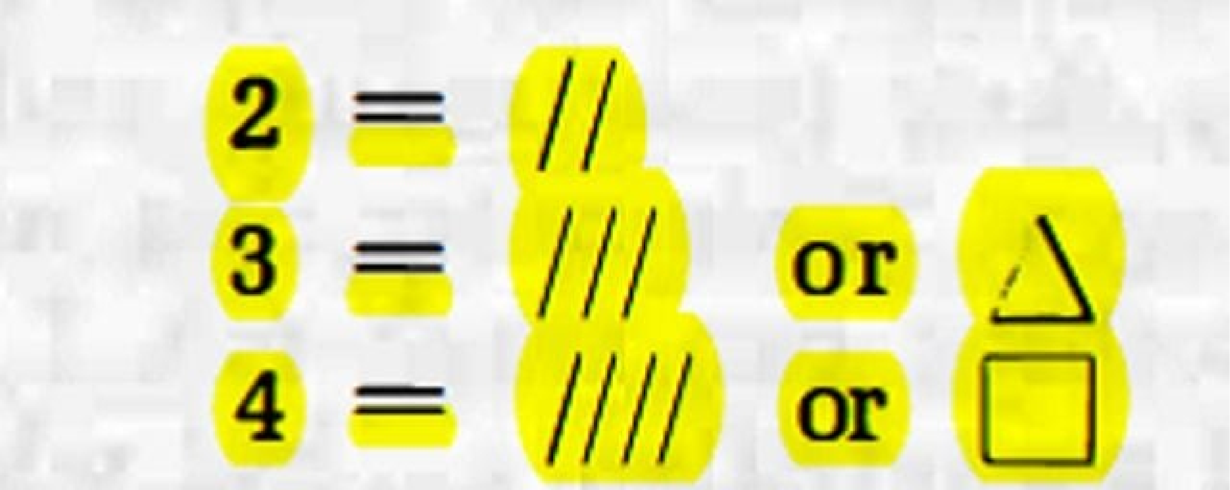
Stars also have always been connected with birth and death; when a Roman Caesar died the astronomers had to find a new star to account for his soul. The Clairvoyante’s even stars correspond to a mythological conception.

S ven is a holy number, as all basic numbers are holy.

This probably comes from the fact that the primitive cannot count further than ten, as he only has the fingers of his two hands for this purpose; in Swahili, for instance, there are only five native words for numbers.

Numbers correspond to geometrical figures, for example: [See Image]

[2]



Beyond five, unless the man knows Arabic, everything is Nyingy and that may mean 6 or 10,000.

During the first World War, a rumor spread that 10,000 Germans had crossed the border.

Strong forces were sent to investigate and it was discovered that a patrol of six Germans had been seen!

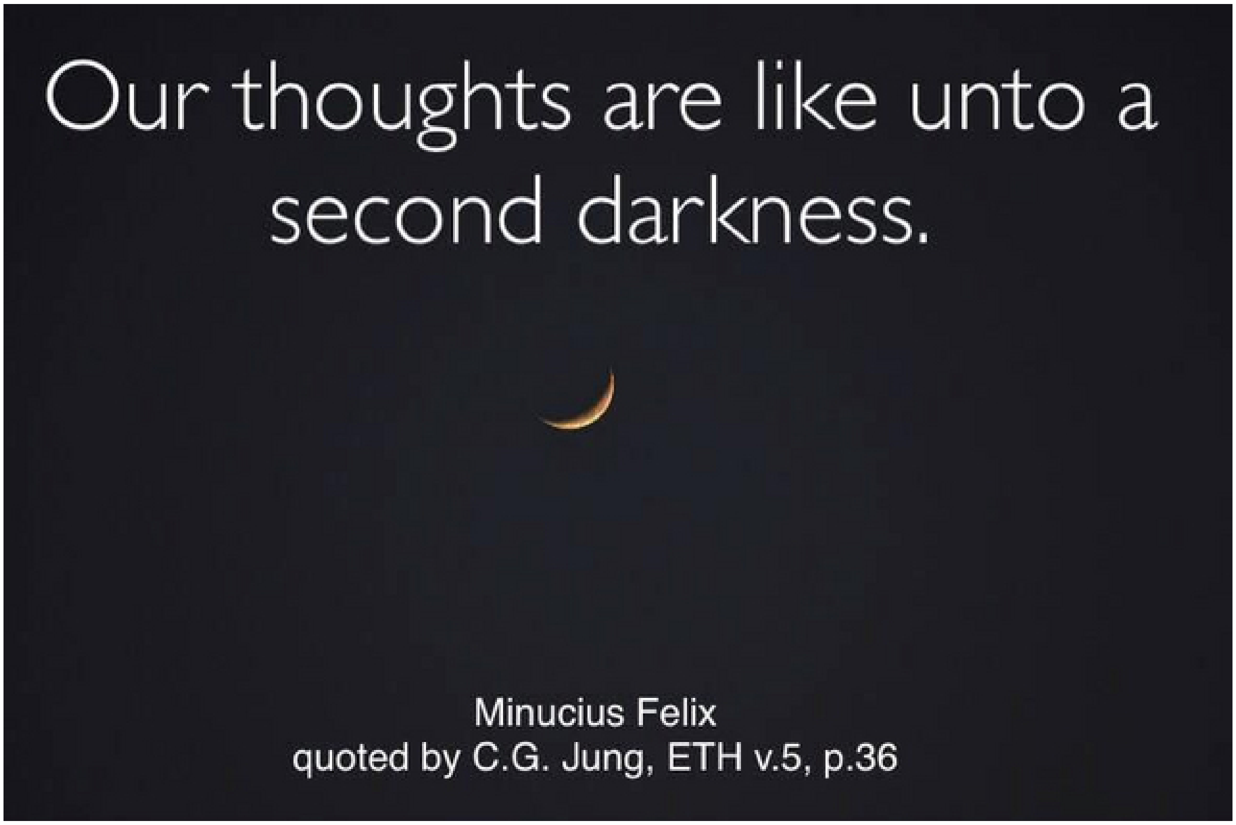
No one had known how many Nyingy meant.

The primitive has a curious sense of numbers, a number is a quality: he sees a group of 2 matches plus 1 match not as 3, but as 2 two-matches and 1 one-match. Carl Jung, Modern Psychology, Pages 32-35.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/c9ce5-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/6b139-2.jpg`

Minucius Felix: Our Thoughts are like unto a Second Darkness (2019-01-07 05:57)

[1]



Our thoughts are like unto a second darkness.

Minucius Felix
quoted by C.G. Jung, ETH v.5, p.36

Lecture IV 29th November, 1940

In the last lecture, I read you some texts, which date from the earliest days of the Christian Church, in order to give you some idea of the nature of the spirituality, which, in the course of the development of Christianity, led to so many and various fruits.

I read you these texts in order to supplement the highly modern meditation of the Jesuit, Przywara, on the Ignatian exercises, and to show you the parallels between Przywara and the old Christian thinkers.

The example of Richard of St. Victor also showed us how similar medieval meditation and mystical visions were, and these texts gave you a further opportunity of seeing the clos e spiritual relationship which exists between them and the spiritual blossoms of the East.

The vision of the Cross, from the Acts of John, showed you a culmination of spiritual vision.

The spiritual inner or super world is strictly and inexorably divided from the outer, empirical world.

The scene of the crucifixion goes on below, as we know it from the scriptures; whereas above, in the upper, inner world, there is a totally different scene, which this vision of St. John depicts for us.

It represents a supernatural, spiritual reality of the symbol.

This vision shows us how the world was divided into three parts, a point of view which was characteristic of the age.

Below there is the Hyle (matter), above the Pneuma (spirit), and in the middle the Psyche (soul).

This division into three principles also corresponds to an anthropological or psychological division into three types of men: the pneumatiks (spiritual man), the psychikos (psychical man), and the hyliks or sarkikos (material or physical man).

This point of view is perhaps familiar to you through the writings of St. Paul.

These divergent principles became cosmic principles.

The Pneuma till then had been something almost physical, a breath of life we see this in the writings of Philo, the Jew, who lived and wrote both before and after the beginning of the Christian era; but it was now raised to a spiritual concept under the influence of Greek philosophy.

The Septuagint chose the word "Pneuma" to express the life-giving breath of God, the breath of life which is characteristic of the Old Testament. There are passages in the New Testament where the spirit is still really a wind - the miracle of Pentecost for instance - but during the first centuries of our era, the concept was raised to the heights and became the absolute opposite of the physical world.

The Hyle sank in proportion and even the Psyche gradually descended also.

This philosophy was related to mankind’s growing feeling of guilt, which naturally increased as man separated himself from nature.

I will give you some literary examples, to show you how this transition took place.

Pagan antiquity really laid the chief emphasis on the Hyle, not as matter in the Christian sense, but rather as the animated world of the senses, permeated with spirit.

This was the world that the later Christians condemned as absolutely pernicious and corrupt, ruled by devilish powers.

A psychical point of view was known to the ancients, for they granted great importance to the human soul, but this soul turned its eyes, so to speak, to the beauties and wonders of the visible, tangible world.

It was only in the centuries immediately preceding the birth of Christ, the new epoch, that these eyes began to look inwards, and the spirit gradually appeared as something different to nature, and efforts were made to influence spiritual development through exercises, so that man could participate in the spirit.

The psychical standpoint, that man is in the centre - bound to the world through his emotional and feeling contacts, and influenced by the events in his surroundings - only appeared gradually.

The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world, the world which was animated and filled by the gods.

It was, however, realized more and more, that the psyche played no inconsiderable role, in that it was the organ by which the whole world of the senses came to consciousness.

But we naturally find a point of view which is still bound to nature, in the first Christian authors.

One does not expect this in Christians, but we must remember that the ancient point of view was still alive and surrounded the first Christians, and therefore permeated their mentality.

I will read you a passage from that time which will prove this fact to you.

It is from Minucius Felix: "Octavius":" . . . But indeed, we do not point to the God, whom we worship, and we do not see him ! On the contrary, we believe in God just because we can feel, and not see, him. For we see his ever-present power in his works and in all the appearances of nature, in thunder, in summer and forked lightning, and when the sky is blue. Thou must not wonder that thou dost not see God:
all things are set in motion by the wind and the currents of air, they swing back and forth and eddy in circles, yet our eyes do not see the wind or the current of air. We cannot moreover behold the sun, yet it is the cause of sight for everyone; our glance is turned aside through its rays, our sight is weakened through looking towards it, and if we look too long our whole vision is destroyed. How then shouldst thou be able to b ear the creator of the sun, the source of light, when thou turnest aside from his shining flashes, and hidest thyself from his conflagrations? Thou wouldst see God with thy living eye, yet thou canst not even see nor touch thine own soul, through which thou livest and speakest. But - sayest thou - God doth not know all the acts of man, he is enthroned in heaven and cannot be aware of all and know each man.
Thou errest, 0 man, and deceivest thyself: for who is far from God, when all things in heaven and on earth, and beyond the domain of earth, are full of God? He is not only nigh unto us everywhere, but he is in us. Behold again the sun, it is in heaven and yet it is poured over all lands: in the same way it is present everywhere, unites with everything, nowhere is its brightness disturb ed. How much more is God present in the
darkness, who has created all and sees all, from whom nothing can be concealed; and he is in our thoughts (interest cogitationibus nostris) which are like unto a second darkness. We act not only under his command, in his omnipresence, but we also live - I had almost said - with him."

"Subillo", under his command, "cumeo", with him: that is in innermost communion.

This text will show you clearly, that the connection with nature still played a very important role with the early Christians.

When our author contemplates the cosmos, the marvels of nature, he is in the Deity.

Nature for him is the visible and tangible body of the Divine, the epiphany of God.

In later centuries, the Christians gradually separated themselves from this living relationship to nature.

I will read you a short passage from St. Augustine in which we can observe an interesting transition:

"People go out to admire the peaks of the mountains, and the mighty waves of the sea, the wide fall of the rivers, the immensity of the ocean, the sphere of the stars, and lose themselves (on this account); Without being surprised, that I, while I spoke of all these things, did not see them with my eyes and yet spoke only of mountains, streams, rivers, and stars (that I had seen) , and of the ocean (which I had only imagined);
I saw it in that enormous, great space of my memory as if I saw it before me; and yet as I saw, my eyes were not destroyed by seeing; also the things themselves are not in me, but only their images."

And in a sermon Augustine said to his auditors, who still worshipped Christ as the new born or invincible sun:

"Not this sun is the Lord, but He who made the sun."

He separates the creative God from created matter. In the previous passage he separates the psychical from the physical.

He is aware that there is an inner infinity, which stands opposed to the cosmos, to infinite nature, by means of which the cosmos can be apprehended.

That inner infinity is the enormous great space, which he calls the memory.

The world of the psyche is set up here in opposition to the physical world.

This development progressed at the same pace as the p syche approached the pneuma. Matter became de-spiritualized, and so suffered a de-valuation, which caused the psyche to move up towards the spirit.

Matter no longer acted as a magnet to counteract the attraction of the spirit.

The spirit became the opposite of matter, but, inasmuch as matter was de-valued, it was so to speak drawn into the magnetic field of the spirit, through which the latter gained a sort of concreteness,

and was hypostasized. The spirit became a substance, a world in itself, and then sucked up the psyche, just as the latter had been sucked in before by the material world.

Curiously enough it is necessary for me to tell you all this as an introduction to alchemy, for when we approach alchemy we discover something very singular.

We first learn to know alchemy through medieval texts, through the so-called Latins; and we become absolutely amazed and bewildered by the peculiar philosophical point of view which we find in these meditations or speculations, whichever we prefer to call them.

One is unable to find one’s way at all at first, one has no idea from what standpoint the author is speaking.

And, to add to the confusion, we often find at the beginning or end of the text a pure confession of faith in Christianity. The author emphasizes that he is an excellent Christian, and there is no sign that he has any idea that his work could come into conflict with the Christian mystery.

On the contrary, he claims to be bearing witness to the truth 38 of the Christian faith, or of some special dogma.

But in reality the standpoint of these natural philosophers was somewhat different to that of Christianity.

But at first one cannot see where the difference lies, or what their standpoint was.

We must go far back into the history of alchemy to understand what the alchemist meant with his speculations and philosophy.

We must go right back to the ancient feeling for nature, to the point of view where the psyche was still fascinated by the Hyle (matter), and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature.

It was the empirical world, which offered man in antiquity the solution of all problems and redemption.

It is from this standpoint that alchemy originates.

Fortunately there are texts which bear witness to this peculiar religious attitude, which is characteristic of the first century A. D . and continued into the second and third.

These come from pagan sources and from the near neighborhood of the alchemistic texts themselves.

They are Greek papyri, which can be roughly dated as third century, but they may be older. (It is very difficult to date such texts; supposing a book of today should be excavated in two thousand year's time, it would not be 1000/ characteristic for 1940 but would contain material belonging to many preceding centuries.

It is the same with these old texts, they contain still older material which is almost impossible to date.)

Some old prayers have been preserved, which show the ancient feeling for nature clearly.

This feeling was not aesthetic, but definitely religious; as is obvious in these old papyri.

They were neglected by philologists for a long time, regarded as vulgar and abused in every way, for they are full of magic and superstition.

But they are very important for us, as they give a clear picture of the religion of the people who produced the first alchemists, and also contain some alchemistic recipes.

I will read you a prayer from such a magical papyrus:

Secret address: "Hail, whole structure of the spirit of air; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, Spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearying service; hail, service of the sunbeam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women! 0 great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal (spirit) which art in ether ; water-formed,
earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, damp-fiery-cold spirit:

I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast
hung the ether high above the earth, who hast scattered the air by a self-moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."

This beautiful prayer contains ideas which we find also in the writings of St. Paul. I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.

That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.

This is no materialism, for materialism only began to exist after the beginning of the Christian era, when matter really became matter.

Originally it was a mystical conception, a spirit of the world or something of that kind.

The spirit of air, addressed in this prayer, became the devil in the earliest days of Christianity.

We read in St. Paul, for instance, of "the prince of the power of the air. "

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians: "Put on the whole armour of God, that ye may be able to stand against the whiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"

These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in "high places”, that is, they are also in the heavenly world.

This is the spirit which was glorified in the ancient pagan world, as the sum total of the highest god.

The multitude of air demons are not devilish per se, but are nature beings.

These were condemned by Christianity, as early as St. Paul: "The prince of the power of the air that now worketh in the children of disobedience", but this prince was not originally the spirit of evil or of sinfulness.

Yet there are some peculiar hints in this prayer, the author says of the spirit of air "that it leaves me according to the will of God in goodness”.

It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.

This is a hint, that, even in their original form as nature beings, these demons were not always favorable, but had a somewhat ambiguous quality.

Therefore we have the wonderful description: "damp, fiery, cold spirit”. It is damp in as far as it is soul ; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.

This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swallow, so it was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the devil.

But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.

"People go out" says St. Augustine "to admire the mountains . . . . and lose themselves (on that account]."

That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account.

We must never forget, in reading such texts, the culture which surrounded the author.

It was the age of Nero, of the maddest and most foolish sensuality, the age of the complete degeneration of the pagan religions.

There was naturally nothing to be recommended or imitated in this state of things, but there were also minds (think of the author of this prayer] which had a very high conception of the underlying spirit.

Such a feeling for nature is something innate in man, absolutely natural, beautiful and good in itself.

It is not necessarily devilish or evil, it can be understood as something essentially good, and we can easily imagine that many minds hated the parting from nature, and never really renounced it.

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church.

This feeling for nature could not entirely disappear, it had to go on existing somewhere, it could not become entirely lost to human nature.

When an attitude, which is really important to the welfare of man, disappears, it never vanishes entirely but slips into the unconscious of man.

So we must reckon with the fact, that, from the time of its repression, this feeling for nature went on existing in the underworld, in the unconscious, of Christian man, and became increasingly dangerous.

This is the fascination which underlie s the whole of alchemistic speculation.

The spirit and the highest secret of the world lay for these people in the phenomena of the material world, in man, in the wonderful mysterious forms of the minerals and even in the most remote stars.

The planets were represented in the minerals, they were present in matter.

Jupiter was tin, Mercury quicksilver (quicksilver was related to the scintillating planet Mercury], the moon was silver, the sun gold. Gold was written with the sign 0 , which is also the sign of the sun; silver was the moon ; mercury ¥ , Mercury, and so on.

This attitude of the alchemist to the wonder world of matter is a remnant of the ancient feeling for nature.

But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a compulsion, a passion, which expressed itself in the fact that many alchemists believed they could transform the ignoble, corrupt, material world into pure gold.

This is how the idea of the art of making gold arose, which was regarded as the greatest nonsens eever invented by man.

In the oldest Greek alchemistic treatises, (which can be roughly dated as first century A. D„ though they show such an extraordinary development in the art that one is driven to the conclusion that it must have existed for some time before), in Demokritos and others, there is already a peculiar mixture of chemical recipes with mystical ideas.

DEMOKRITOS is not the ancient Greek philosopher (circa 460-360 B.C.) but a pseudo Demokritos who may really have had the same name.

The title of his chief work is: "Physika kai Mystika". (Concerning physical things and mystical (spiritual) things.)

This treatise consists mainly of alchemistic recipes, md there are a few philosophical general remarks sandwiched in; but it is difficult to understand, looking at it superficially, why it should be called "About physical things . . . . and mystical things."

To give you a n idea of this literature I will read you a passage from this pseudo Demokritos.

He begins:

"Put in a pound of purple, the weight of two farthings of scraps of iron, soaked in seven drams of urine, put it on the fire till it boils. Then, taking the decoction from the fire, put it all in a vessel. Withdrawing the purple first, p our the decoction on to the purple, and leave it to soak a day and a night. Afterwards, taking four pounds of sea lichen (orchil), p our water on it so that the water rises four fingers above the lichen, and keep [the mixture in this state) till it thickens; filter it then, warm it and p our it on to wool prepared in advance. Press what is too loose, in such a manner that the moisture thoroughly penetrates the wool; then leave it for two nights and two days. Take it then, and dry it in the shade; pour off the liquid."

The text continues in the same manner, and operations are undertaken which are of an impenetrable nature; one has no idea what is being described.

The ancient concepts of matter do not coincide with ours, and it would not be possible under any circumstances to follow such a recipe concretely.

Apparently Demokritos did not succeed in doing much with it either.

He had it from his teacher, the old Persian Ostanes.

When Demokritos and his friends did not achieve their object, (presumably gold making), with this recipe, they made further efforts, read old books and did everything they could think of.

Then Demokritos came on the idea of calling up the spirit of his old teacher from Hades.

After a time he succeeded in this endeavour, the ghost app eared and told him it was difficult for him to speak without the permission of the daemon, presumably the spiritual power in Hades.

He could only say: "The books are in the Temple."

At first they could find no books in the Temple, but then to their great surprise a pillar opened and they found a precious formula, the classical passage which was valid in alchemy up till the eighteenth
century : "Nature delights in nature, nature conquers nature, and nature rules nature."

Demokritos was delighted with his find, and says immediately afterwards, referring apparently indirectly to the main motif:

"I took this treatise with me to Egypt, in order that you might rise above your curiosity as to banal things and chaotic matter."

This is a reference to the "mystical things".

The whole art evidently had the purpose of raising its adepts above nature, through working on the world of nature. Carl Jung, Modern Psychology, Pages 35-41.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/ad48d-5darkness.jpg`

It is no teaching and no instruction that I give you (2019-01-07 06:31)

[1]

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you. I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself. So live yourselves.

The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails you. Yet who today knows this who knows the way to the eternally fruitful climes of the soul. You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that?

There is only one way and that is your way.

You seek the path. I warn you away from my own. It can also be the wrong way for you.

May each go his own way.

I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.

Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality of their ways.

Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.

Therefore give people dignity and let each of them stand apart, so that each
may find his own fellowship and love it.

Power stands against power, contempt against contempt, love against love.
Give humanity dignity, and trust that life will find the better way.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.

books and give ear to all kinds of opinion. What good is all that?

There is only one way and that is your way.

You seek the path. I warn you away from my own. It can also be the wrong way for you.

May each go his own way.

I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.

Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality of their ways.

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the order of its being is crossed by chaos. So be patient with the crippledness of
the world and do not overvalue its consummate beauty. Carl Jung, Red Book.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/564a7-justice.jpg`

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. (2019-01-07 06:51)

[1]

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"The Sun God is the highest good, the devil the opposite.

Thus you have two Gods. But there are many high and good things and many great evils.

Among these are two devil Gods; one is the Burning One, the other the Growing One.

The burning one is EROS, in the form of a flame. It shines by consuming.

"The growing one is the TREE OF LIFE. It greens by heaping up growing living matter.

"Eros flames up and dies. But the tree of life grows with slow and constant increase through measureless periods of time.

"Good and evil unite in the flame.

"Good and evil unite in the growth of the tree. In their divinity life and love stand opposed.

"The number of Gods and devils is as innumerable as the host of stars.

"Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma.

”Abraxas is the effect of the whole, and only the ineffective opposes him.

"Four is the number of the principal Gods, as four is the number of the world’s measurements.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. ‘Carl Jung, The Red Book, Scrutinies, Page 351.

Footnote 104 from The Red Book:

In 1917, Jung wrote a chapter on "the sexual theory" in The Psychology of the Unconscious Processes, which presented a critique of the psychoanalytic understanding of the erotic.

In his 1928 revision of this chapter, retitled "The Eros theory" he added: "The Erotic .. , belongs on the one hand to the original drive nature of man . , .
On the other hand it is related to the highest forms of the spirit. It only thrives when spirit and drive are in right harmony ...

’Eros is a mighty daemon,’ as the wise Diotima said to Socrates ... He is not all of nature within us, though he is at least one of its essential aspects" (CW 7, §§32-33).

In the Symposium, Diotima teaches Socrates about the nature of Eros. She tells him that" ’He is a great spirit, Socrates.

Everything classed as a spirit falls between god and human.’ / ’What function do they have?’ I asked, / ’They interpret and carry messages from humans to gods and from gods to humans.

They convey prayers and sacrifices from humans, and commands and gifts in return for sacrifices from gods. Being intermediate between the other two, they fill the gap between them, and enable the universe to form an interconnected whole.

They serve as the medium for all divination, for priestly expertise in sacrifice, ritual and spells, and for all prophecy and sorcery. Gods do not make direct contact with humans; they communicate and converse with humans (whether awake or asleep) entirely through the medium of spirits" (tr. C. Gill [London: Penguin, 1999], pp. 202e-203a.

In Memories Jung reflected on the nature of Eros, describing it as "a kosmogonos, a creator and father-mother of all consciousness" (p. 387).

This cosmogonic characterization of Eros needs to be distinguished from Jung's use of the term to characterize women's consciousness. See note 161, p. 246.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/2e9ed-eros.jpg`

Carl Jung on the Outward Going Development. (2019-01-08 03:35)

[1]

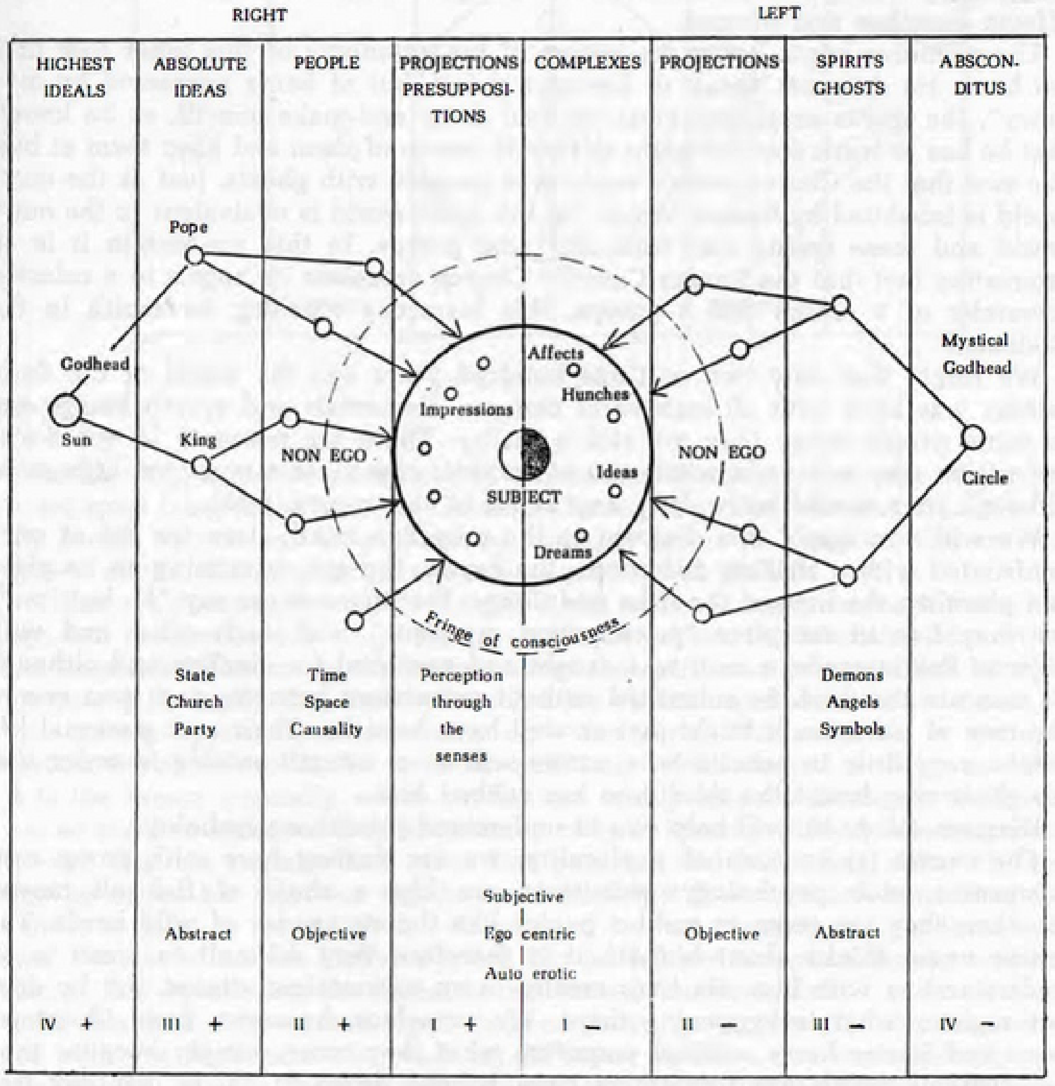

RIGHT
LEFT
HIGHEST IDEALS
ABSOLUTE IDEAS
PEOPLE
PROJECTIONS PRESUPPOSITIONS
COMPLEXES
PROJECTIONS
SPIRITS GHOSTS
ABSCONDITUS
Pope
Godhead
Sun
King
NON EGO
Affects
Hunches
Impressions
Ideas
SUBJECT
Dreams
NON EGO
Mystical Godhead
Circle
Fringe of consciousness
State
Church
Party
Time
Space
Causality
Perception through the senses
Demons
Angels
Symbols
Subjective
Ego centric
Auto erotic
Abstract
Objective
Objective
Abstract
IV +
III +
II +
I +
I —
II —
III —
IV —

DIAGRAM III.

47

Lecture XI 19th January, 1934

I shall begin by giving you a diagram [diagram III, p . 47), the Right side of which illustrates the outward going development which we were discussing in the last lecture.

The centre is the subject to which everything is related.

Right side of diagram.

We do not perceive people and objects as they really are, we see rather an image of them, for we are always caught in subjective prejudices which have the effect of a kind of fog.

This peculiar element surrounds us and has a deceiving and distorting effect upon our perception and colours our impressions.

It is the greatest possible art to see people and things objectively, and the more important they are, and the nearer they stand to us, the thicker the fog becomes; we can even be completely caught in our own unconscious assumptions.

William James calls this fog the "fringe of consciousness".

The further things lie from us the more objective we can be, and in the sphere of abstract ideas (Section III + in diagram III) an impersonal or non-ego way of looking at things exists, which is quite free from subjective prejudice.

It is impossible to live entirely in the personal attitude, the non-personal catches us somehow; we need both personal and impersonal points of view.

To approach the Divinity has always been felt as an escape from the futility of personal existence.

I once saw something very touching in the newly excavated tomb of a Pharaoh: a little basket made of reeds stood in a corner and in it lay the body of a baby; a workman had evidently slipped it in at the last minute before the tomb was sealed up.

He himself was living out his life of drudgery, but he hoped that his child would climb with Pharaoh into the ship of Ra and reach the sun.

But the personal element is also necessary in life: a woman once came to me absolutely broken down because her dog had died.

She had drifted away from all human contact, the dog was her only relationship; when that disappeared she went to pieces.

The primitive makes no distinction between the personal and impersonal: "L'etat c'est moi ", as Louis XIV said, is just how the primitive king looks upon his kingdom.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age,

family, tribe, race, nation etc.

These are natural classifications, but they correspond to abstractions so they belong to Section III + in diagram III.

Abstractions can become more important than the human unit, it is a question here of "how man"? Not of "who"?

The abstract sphere also contains groups which are characterised .by an idea: the state, the church, parties, societies, isms etc.

These groups have the peculiarity of looking upon themselves as something superior, they usually possess a symbol, the cross, the crescent, the sun, the star, the swastika, and so on.

The totem animals of the nations are also to be found in this zone: the Prussian eagle, the British lion, the Gallic cock and so on. Symbols such as the sun symbol belong to the sphere of highest ideals (Section IV + in diagram III); the sun often symbolises the father, the life giver.

This brings us to the end of the right side of the diagram, the side of the conscious.

Left side of diagram.

The side which we shall now consider is the dark shadow side which we do not like to think ab out and yet it constantly invades our everyday life in the form of bad moods and sudden tempers.

We know very little of this dark sphere, but as a working hypothesis let us visualise it as it appears on the Left side of the diagram, the unconscious side, where ghosts and phantoms take the place of people and objects.

Inside the "fringe of consciousness" is the land of projections, of affects and moods of an inexplicable nature; dreams and phantasies reach us through this sphere and so called hunches and inspirations.

Here again the fog circle influences the contents of this circle [Section I- in diagram III) with unconscious assumptions.

It is the spirits [Section III - in diagram III) which give rise to these affects, hunches and dreams.

The primitive has a better realisation of the autonomy of this inner side than we have. He does not speak of having a mood, but of being possessed by one; "they", the spirits or

ghosts, steal his soul away and make him ill, so he knows that he has to work day and night to remain aware of them and keep them at bay.

We saw that the Clairvoyante’s world was peopled with ghosts, just as the outer world is inhabited by human beings.

So the spirit world is equivalent to the outer world and these spirits also form different groups.

In this connection it is an interesting fact that the Roman Catholic Church organises its angels in a celestial hierarchy of 9 orders and 3 groups, this hierarchy reaching its zenith in the Godhead.

We forget that only two or three hundred years ago the world of our forefathers was alive with all manner of demons, elementals and sylvan beings and to some people today

they are still a reality.

There are peasants in our Swiss mountains who believe in witchcraft when their cow gives a quart too little milk, although they would hotly deny any belief •in the supernatural.

We will now apply this diagram to the primitive mind.

Here we are at once confronted with a striking difference: the centre, the. ego, is missing, in its place is a plurality, the men of the tribe and things.

Primitives never say "I" , but "we", for they live i n complete "participation mystique" with each other and with objects.

For instance, a man was caught and punished for stealing and although he was not the thief, he submitted without resentment because, as it was one of the men of his tribe, it might just as well have been he.

Their own personal life means very little to primitives, a native will even commit suicide in order that his ghost may haunt the thief who has robbed him.

Diagram IV, p. 49, will help you to understand primitive psychology.

[2]

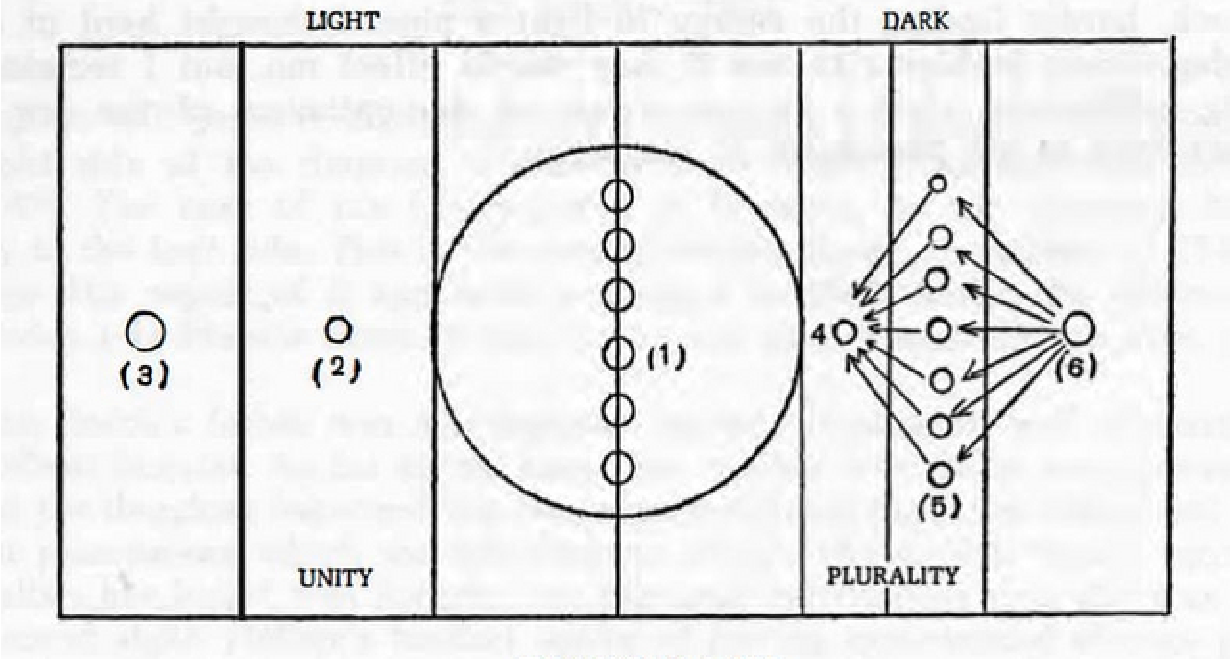


DIAGRAM IV.

The centre (1) consists of a plurality, we are dealing here with group consciousness, mob psychology; primitives are like a shoal of fish all moved together, they are given to sudden panics like the stampedes of wild herds.

The native never thinks about himself, it is therefore very difficult to come to an understanding with him.

He lives mostly in an unconscious dream, but he does not register what is happening there.

We ourselves, however, have Christmas trees and Easter hares without enquiring what they mean, simply because they are customs which our forefathers have handed down to us.

Is that any less unconscious?

Yet we assume that our consciousness is in every respect superior to that of the primitive!

Many of us live with no ego consciousness; neurotics, for instance, are frequently completely identified with their surroundings, they have no "I", but say "we" meaning the

family, down to the uncles and aunts!

Their only standard is what others think.

A lawyer once said to me: "You can do anything provided other people do not know it."

But if you suggest to such people that they have no individual morality, they are utterly bewildered.

In this diagram again a very definite classification exists: one man of the tribe is set apart from the others, the Chief (2 ; he represents an idea and stands before the people as the man who possesses mana, it comes to him from the universal source of life, the sun, Adhista (3), the positive god of day.

When we come to the dark side, the circle is again empty because there is no ego, but further back a single figure stands out again, the Medicine Man (4); he has immense

influence as the interpreter of the spirit world from which he draws his power.

Actually this dark sphere has no definite and separate existence, for its contents appear as outer reality and vice versa.

The primitive is quite uncertain which is which, he is never quite sure if he dreamt a thing or did it;•it is the dream generally which pushes out reality into the background.

Dreams are so vivid to him that they are usually obeyed literally.

An African negro once dreamt that his enemies had taken him prisoner and burnt him alive.

The next day he called his relatives together and implored them to burn him.

They consented to do so to the extent that they bound his feet together and put them in the fire.

He was of course badly crippled, but he did not complain, for he was convinced that by obeying the dream he had escaped a worse fate.

On this dark side we find a multitude of ghosts and spirits (5), who are connected with the dark principle, Ayik (6).

Whereas Adhista, the sun, rules the conscious side, here in the darkness Ayik reigns, he is the night wind and moves around, p erp etrating black magic.

When I tried to speak to the natives of this dark god as of a second god, they protested : "No, there is only one god!"

Then I saw that only one reigned at a time, from 6 a.m. to 6 p .m. Adhista, the beloved god of light where everything is good and beautiful and from 6 p.m. to 6 a.m. Ayik, the uncanny, the much feared god of darkness and evil.

What is true for the day is reversed at night.

During the day primitives forget their troubles, they lie around in the burning sun which acts like a narcotic.

The European cannot help being affected by this attitude, in such a temperature nothing matters.

I experienced this in Africa, as I lay in my hammock, hardly finding the energy to light a pipe.

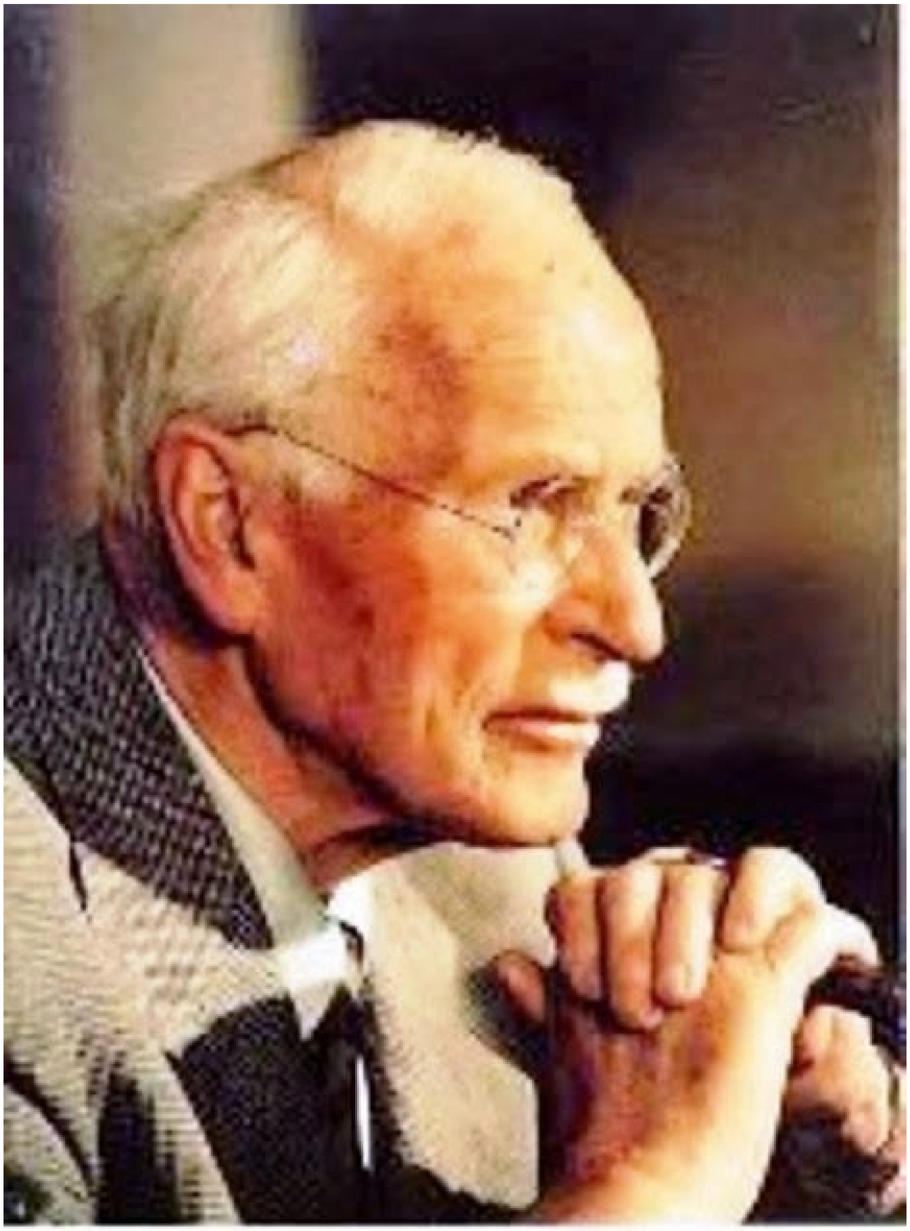
I thought hard of all my most depressing problems to see if they would affect me, but I remained absolutely indifferent.

Then I became aware of the optimism of the day which switches over to the pessimism of the night. Page 50 Carl Jung, Modern Psychology, Vol. 1, Pages 46-50.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/8567f-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/cc11a-2.jpg`

Carl Jung on the importance of Extroversion and Outward Movement (2019-01-08 03:56)

[1]



But this outward movement is not just ridiculous, for it is part of the psychological growth of man.

It is a right attitude for children and young people who have to forget the psychic background in order to go wholeheartedly into the world where they must make their way.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised.

Getting into life is absolutely essential to young people.

One could argue that they should not hear the things of which I have been speaking, yet those among them who are philosophically, religiously or artistically minded, must know that something exists besides the outer world; for if they misplace the values which belong to the inner world and try to see them outside, their world picture will become distorted.

Many difficulties arise from the fact that relationships and other outside values are treated with an importance which they do not deserve. Carl Jung, Modern Psychology, Vol. 1, Page 45.

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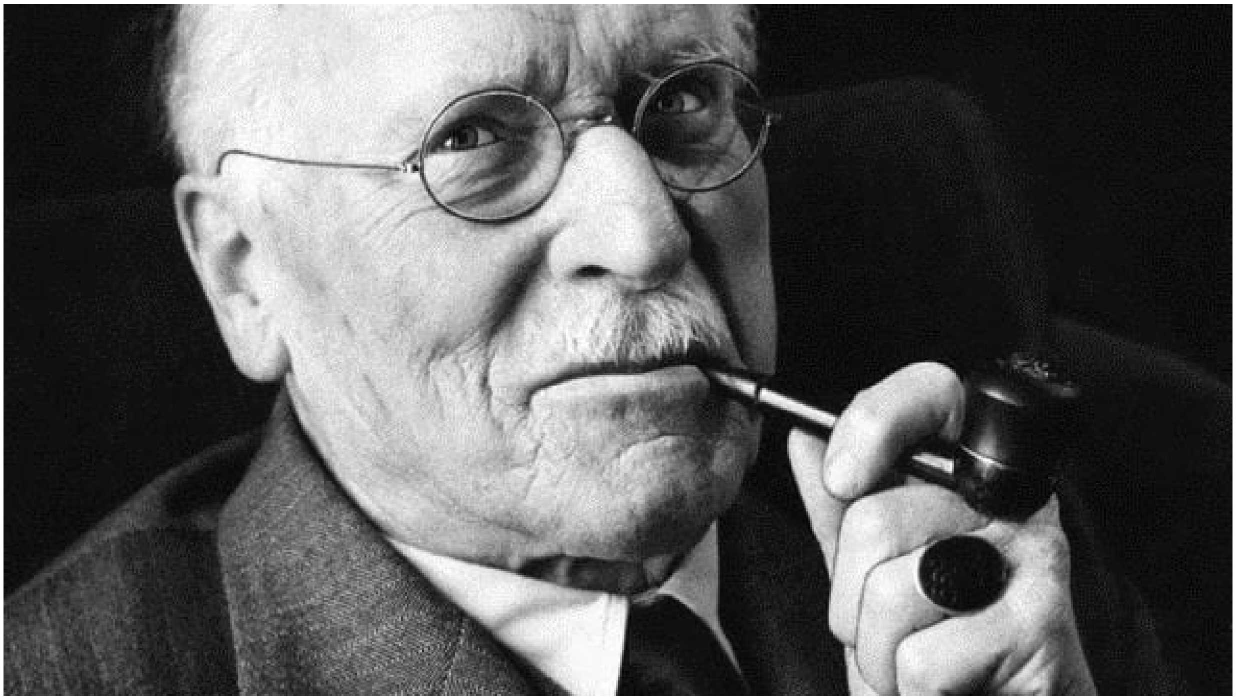
Carl Jung on the Compensation for extreme Introversion (2019-01-08 04:07)

[1]



In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God.

If people are not fated to die in a state of complete introversion, this compensation must take place.

The inner background then becomes less intense, it is clouded over and all sorts of elements of an outer reality begin to mingle with it, till the psychic background is finally translated into the banality of daily life.

We will consider this compensation in its main stages, not in regard to any particular case, but as I have been able to observe it generally.

1. The inner centre gradually disappears, the vision of the inner sun grows dim; spirits still persist and phenomena of a telepathic nature which are characterized by deviations from our laws of space and time.

2. Autonomous spirits or figures disappear, only dreams and intuitions, sudden warnings and inspirations remain.

At the same time, certain peculiarities appear in consciousness: the memory is unreliable and this partial amnesia cannot be accounted for rationally.

These disturbances are all that remain of the autonomous phenomena.

Primitives explain lapses of memory by the presence of ghosts and witches who suddenly steal away the content.

3. The whole psychic background disappears, no phenomena remain and the memory is normal.

Psychic events do not seem to exist any longer.

But the more normal the attitude becomes, the more we find a defense mechanism being set up against the contents of the psychic background which no longer app ear attractive.

Such people have resistances against these inconvenient psychic elements and begin to build a thick wall of rational scepticism and scientific attitudes round them, hoping to lock out and banish them altogether - and if something does creep through, it is dismissed as "merely psychological".

But on account of this splitting off, a regular witches’ Sabbath of incompatible complexes goes on behind the wall.

The conscious also grows too strong in proportion to the degree in which the psychic background is walled off.

These people begin to consider themselves very interesting and important and thus become most dreadful bores; this is an inflation of the ego and is a neurotic condition.

Because they have a wrong attitude, and really know it, they become hypersensitive (over sensitiveness is always suspicious!) and a regular egg dance has to be performed around them in order not to tread on their psychological toes.

4. This unbalanced condition improves when extraversion really sets in and all thought of the wall and what it hides is forgotten.

The person then leaves all introspection behind and turns towards the conscious world with a sense of relief and freedom.

His friends will push him still further along the path he has chosen: he must meet people, he must travel, he must throw himself into something, fill up his time, use his will etc., these people become real acrobats of the will.

The objective values now act as so many magnets, to be normal and healthy is of the first importance - but do we really know what to be "normal" means?

The inner world is now completely in the dark and appears only here and there in the form of slight disturbances.

Such a person says that he is happy and that he feels splendid. He adopts the attitude of "healthy mindedness" towards life which is typical of the American, built up entirely on the extraverted principle.

All seems to go swimmingly, he overflows with wonderful descriptions of his family and his enviable lot, till one day he goes over into the opposite and appears with a face a yard long, because he has had a bad dream.

Dreams are invasions from the Hinterland, from time to time the shadow from behind the wall announces itself.

A patient once came to me in exactly this exaggeratedly extraverted condition.

I advised him to take an hour off every day and spend it with himself.

He jumped at the idea, saying this would enable him to play the piano with his wife, to read, to write etc., and when I objected to one alternative after the other and with great difficulty made him realize that he was to be really alone, he looked desperate and exclaimed: "But I should become melancholy!"

5 . The peak of extraversion is reached when the inner world becomes entirely unconscious and the person is identical with what he would like to be or thinks he is.

We can often observe this in people who have been successful in life, they are their profession, for instance, and nothing else;they are identified with the
object and have no idea what their subject is like.

Such people appear to be wonderfully adapted to their surroundings and radiate their marvelous rightness.

They have given themselves up to a cause, they are no longer themselves, they are their position, their profession, their cause, and are already living in their biographies.

There is a good story about a Basel p arson which illustrates this condition admirably (psychology consists of good stories!).

He was full of zeal for the welfare of his congregation and eager to provide it with the recreation he felt it required, but he was poor-such people choose their parents badly and never have any money, they always have to beg it from others!

On his rounds among the richer Basel citizens, he called on a very sarcastic professor of theology who was well furnished with this world’s goods.

After much pleading, during which the professor remained unmoved, the parson leapt up in a rage, screaming: "Der Herr will es!" (The Lord demands it !)

The professor, pointing at him, replied "Der Herr will es." (This lord demands it.)

This road leads to the illusion that what I, a lamentably small ego, want, is the will of God.

But this outward movement is not just ridiculous, for it is part of the psychological growth of man.

It is a right attitude for children and young people who have to forget the psychic background in order to go wholeheartedly into the world where they must make their way.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised.

Getting into life is absolutely essential to young people.

One could argue that they should not hear the things of which I have been speaking, yet those among them who are philosophically, religiously or artistically minded, must know that something exists besides the outer world; for if they misplace the values which belong to the inner world and try to see them outside, their world picture will become distorted.

Many difficulties arise from the fact that relationships and other outside values are treated with an importance which they do not deserve. Carl Jung, Modern Psychology, Vol. 1, Pages 43-45.

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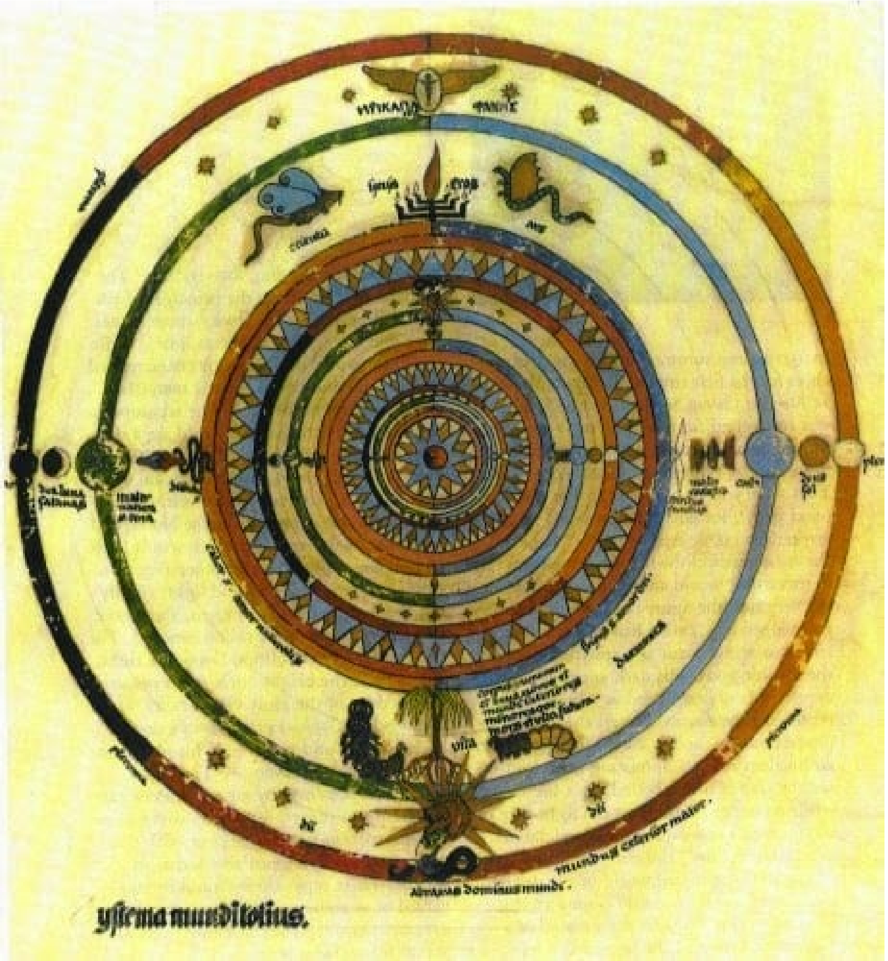
Carl Jung on Mandalas (2019-01-08 04:19)

[1]


vita
mundus celestior maior.
Abraxas dominus mundi.
ystema mundi totius.

3 . Mandalas.

This third phenomenon, the circle or mandala, is one of the most remarkable in existence. Unfortunately it is very little known, although it is a fundamental expression of the human psyche.

Up till the present, this phenomenon has been given very little consideration, and yet mandalas occur all over the world.

Since man has existed, the circle has had its symbolic and magic meaning, we meet it everywhere, from the sand paintings of the Pueblos to the mandalas of the Chinese and the same basic elements are always present.

It is really necessary that we should realise that such things exist, even if we know nothing of them.

I have purposely used a case of Kerner’s and not one of my own in bringing this phenomenon to your notice, so that there could be no question of influence or suggestion.

When I was a student, I came across a girl of fifteen who was a somnambulist, gifted with second sight and she produced a circle very similar to the Clairvoyante’s.

She spoke of the central point as full of energy and radiant light and of the second ring as cold.

Whereas the Clairvoyante of Prevorst looked up on her circle as a wall, protecting her from the darts of the outer world, the magic circle has, from time immemorial, been used as a protection against the inner world, the world of spirits. Carl Jung, Modern Psychology, Vol. 1, Page 42.

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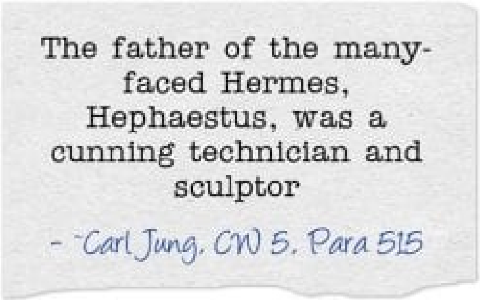
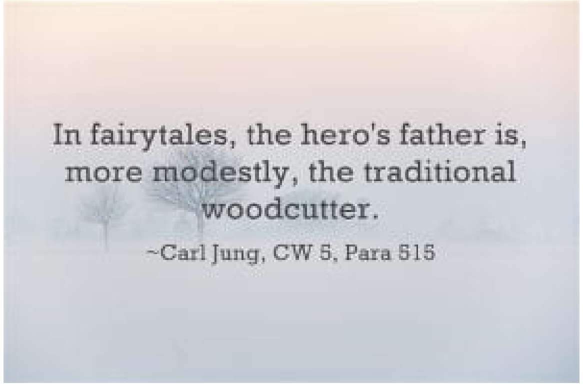
Some Carl Jung Quotations (2019-01-08 04:32)



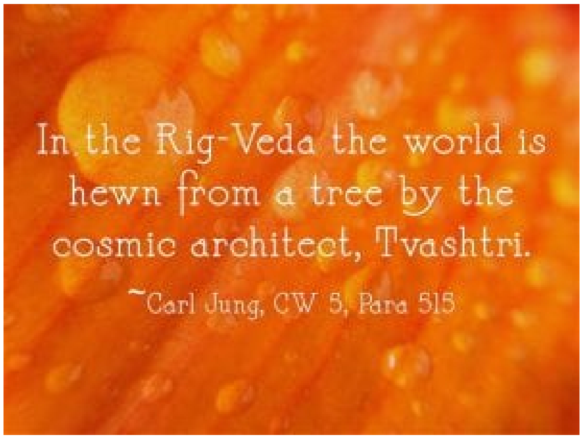
The father of the many-faced Hermes, Hephaestus, was a cunning technician and sculptor

- ~Carl Jung, CW 5, Para 515



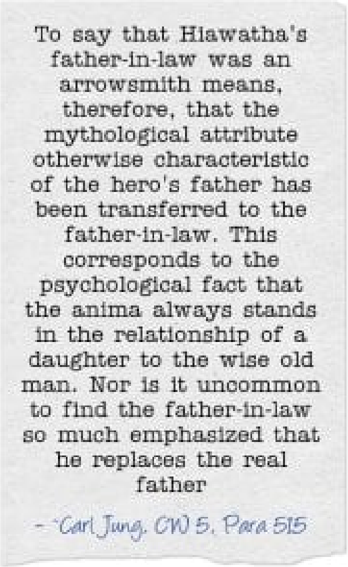
In fairytales, the hero's father is, more modestly, the traditional woodcutter.

~Carl Jung, CW 5, Para 515



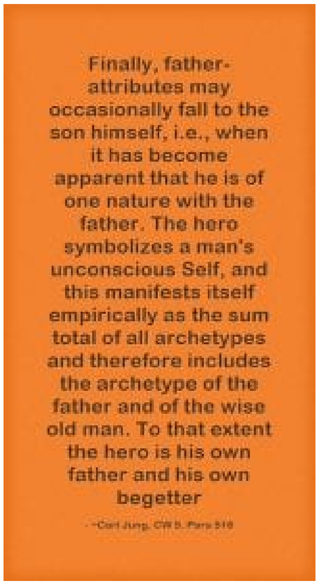
In the Rig-Veda the world is hewn from a tree by the cosmic architect, Tvashtri.

~Carl Jung, CW 5, Para 515



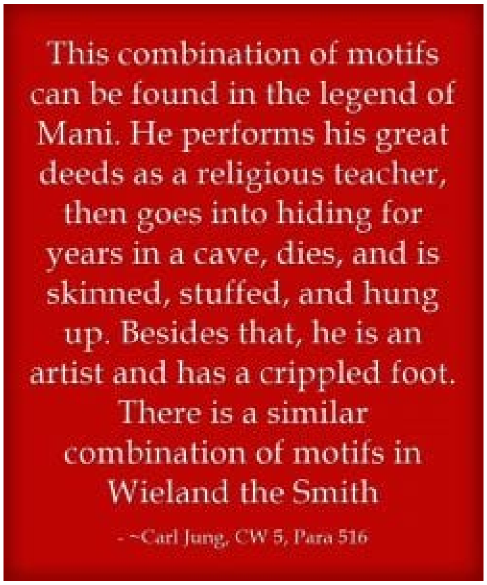
To say that Hiawatha's father-in-law was an arrowsmith means, therefore, that the mythological attribute otherwise characteristic of the hero's father has been transferred to the father-in-law. This corresponds to the psychological fact that the anima always stands in the relationship of a daughter to the wise old man. Nor is it uncommon to find the father-in-law so much emphasized that he replaces the real father

- ~Carl Jung, CW 5, Para 515



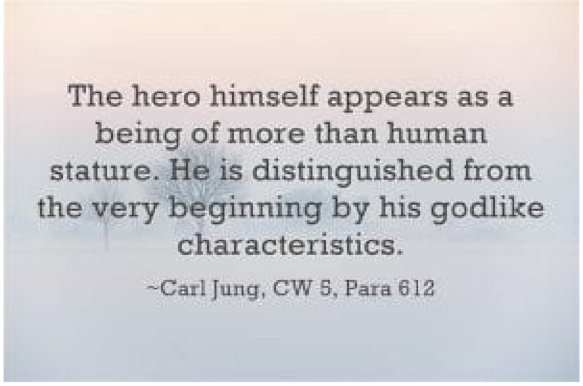
Finally, father-attributes may occasionally fall to the son himself, i.e., when it has become apparent that he is of one nature with the father. The hero symbolizes a man's unconscious Self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter

- ~Carl Jung, CW 5, Para 516



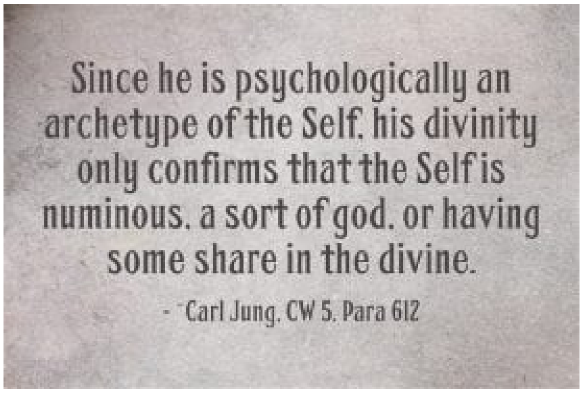
This combination of motifs can be found in the legend of Mani. He performs his great deeds as a religious teacher, then goes into hiding for years in a cave, dies, and is skinned, stuffed, and hung up. Besides that, he is an artist and has a crippled foot. There is a similar combination of motifs in Wieland the Smith

- ~Carl Jung, CW 5, Para 516



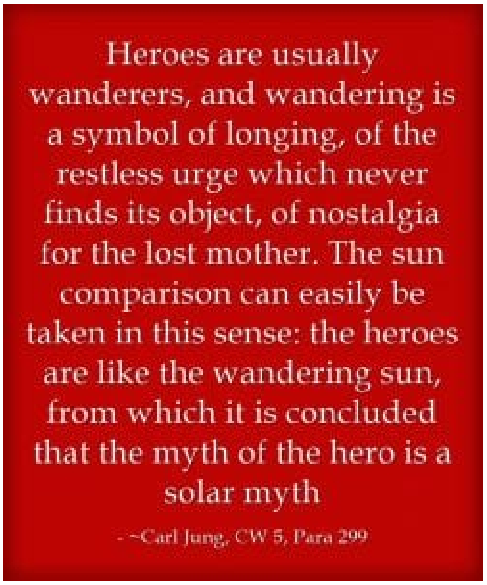
The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics.

~Carl Jung, CW 5, Para 612

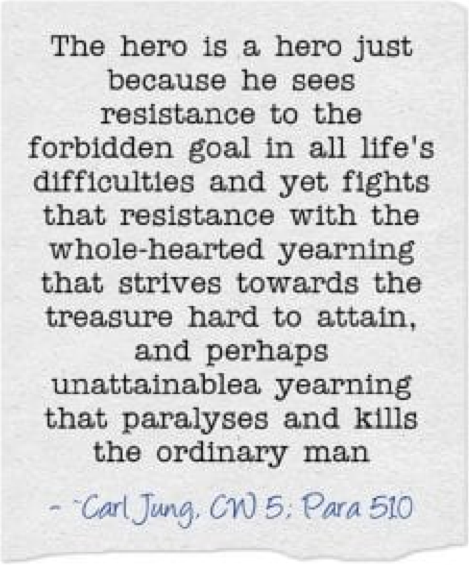


Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine.

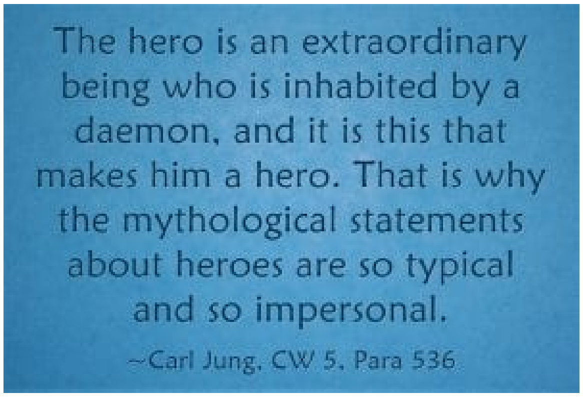
- ~Carl Jung, CW 5, Para 612


Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth

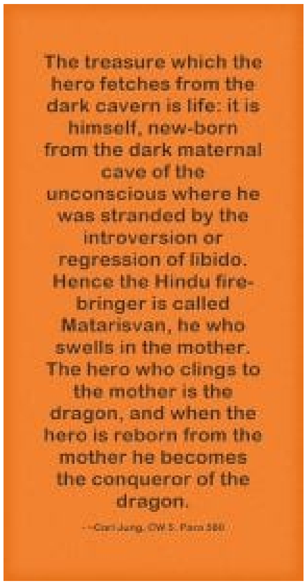
- ~Carl Jung, CW 5, Para 299


The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainablea yearning that paralyses and kills the ordinary man

- ~Carl Jung, CW 5; Para 510

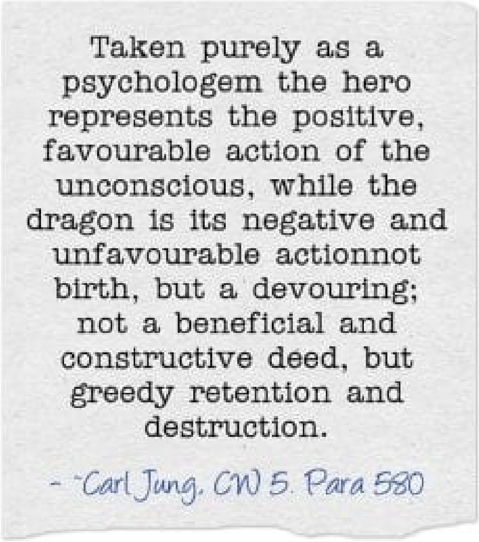

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal.

~Carl Jung, CW 5, Para 536



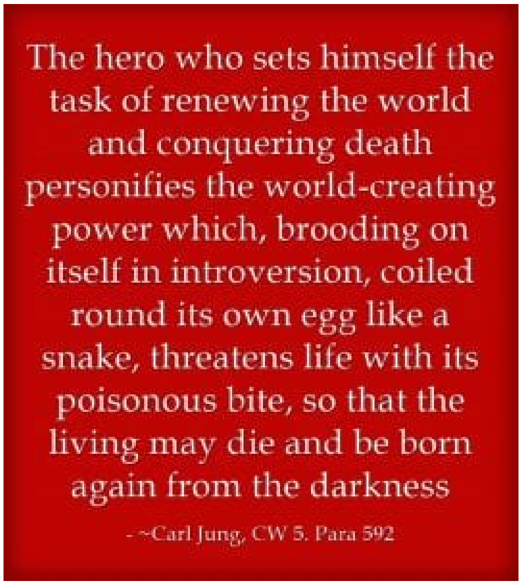
The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon.

- ~Carl Jung, CW 5. Para 580



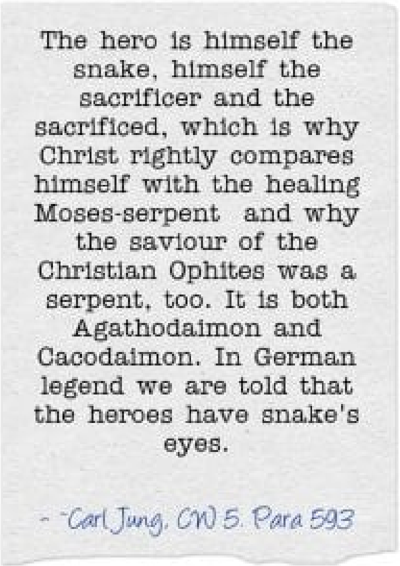
Taken purely as a psychologem the hero represents the positive, favourable action of the unconscious, while the dragon is its negative and unfavourable actionnot birth, but a devouring; not a beneficial and constructive deed, but greedy retention and destruction.

- ~Carl Jung, CW 5. Para 580



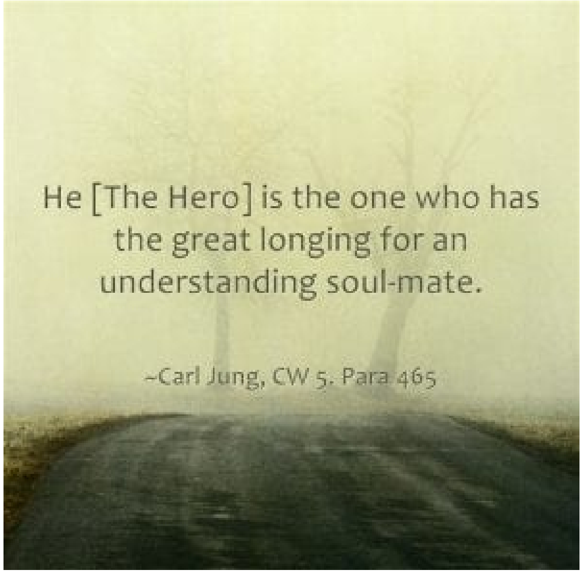
The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness

- ~Carl Jung, CW 5. Para 592



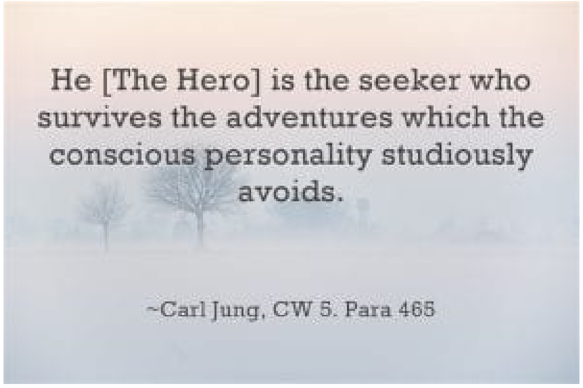
The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon and Cacodaimon. In German legend we are told that the heroes have snake's eyes.

~ ~Carl Jung, CW 5. Para 593



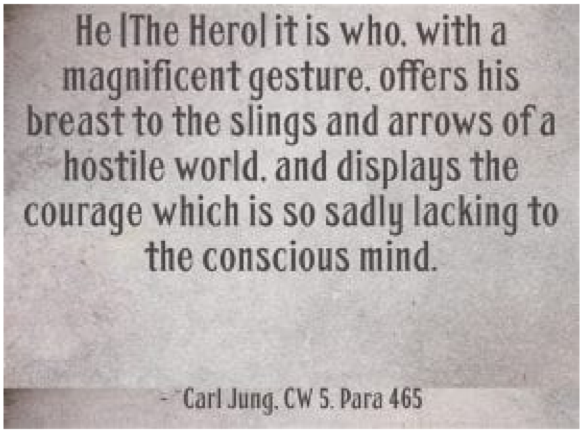
He [The Hero] is the one who has the great longing for an understanding soul-mate.

~Carl Jung, CW 5. Para 465



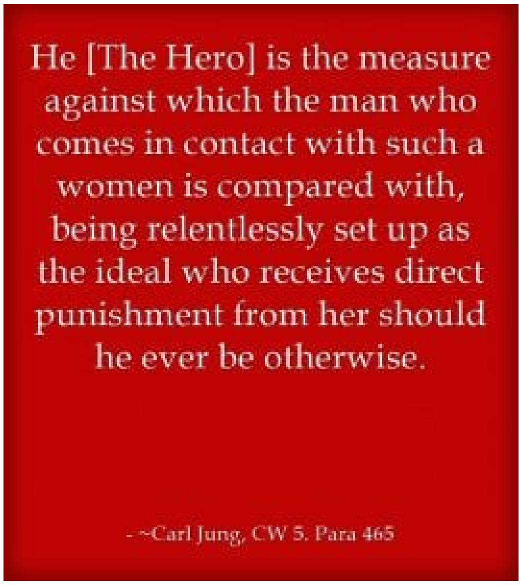
He [The Hero] is the seeker who survives the adventures which the conscious personality studiously avoids.

~Carl Jung, CW 5. Para 465



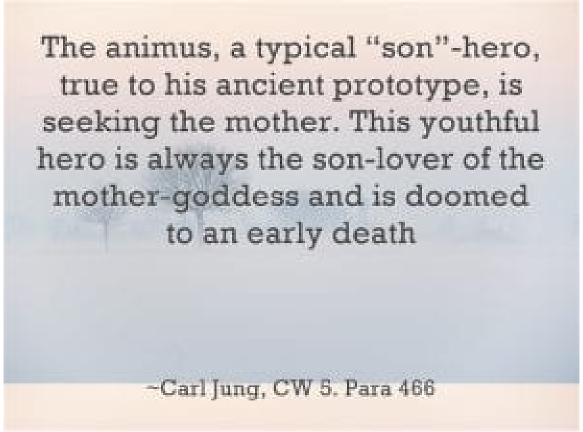
He [The Hero] it is who, with a magnificent gesture, offers his breast to the slings and arrows of a hostile world, and displays the courage which is so sadly lacking to the conscious mind.

- Carl Jung, CW 5, Para 465



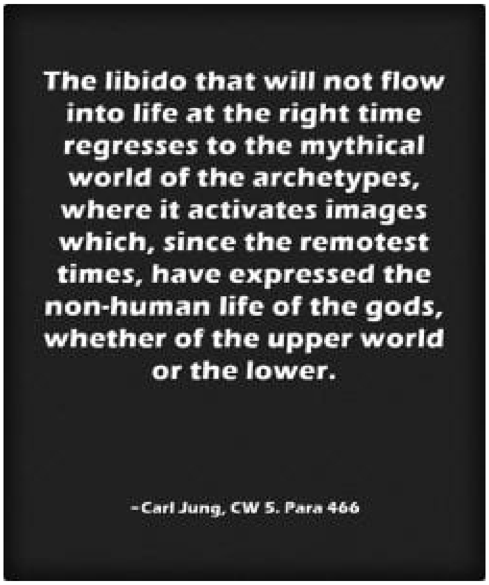
He [The Hero] is the measure against which the man who comes in contact with such a women is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise.

- ~Carl Jung, CW 5, Para 465

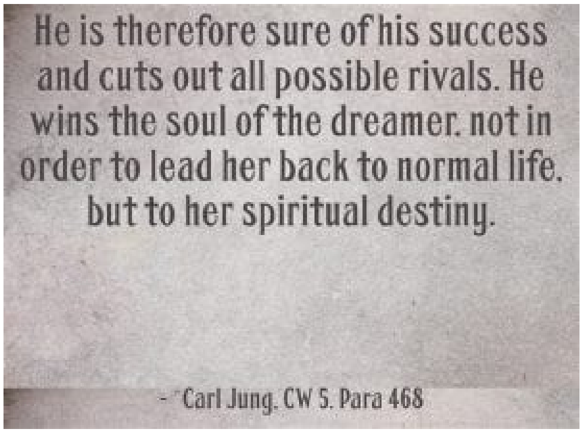


The animus, a typical "son"-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death

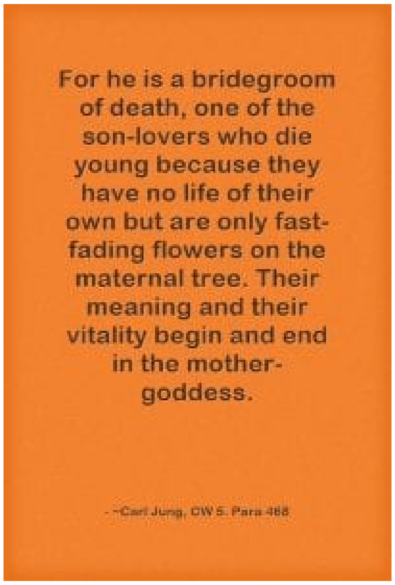
~Carl Jung, CW 5, Para 466


The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower.

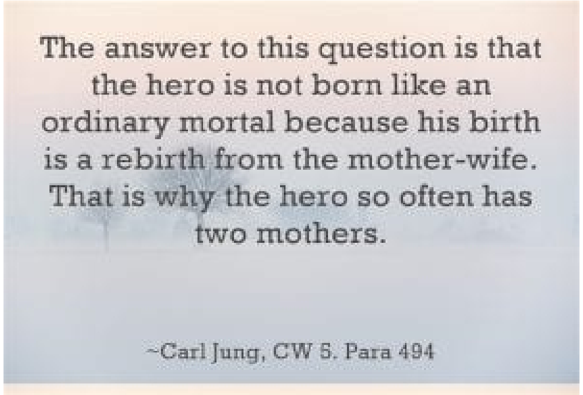
~Carl Jung, CW 5. Para 466


He is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer. not in order to lead her back to normal life. but to her spiritual destiny.

- Carl Jung. CW 5. Para 468

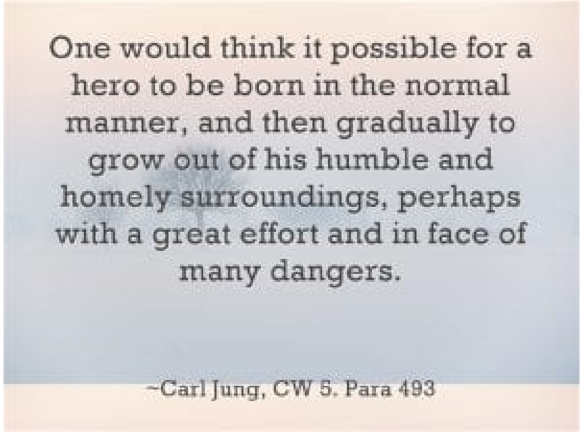

For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess.

- ~Carl Jung, CW 5. Para 468



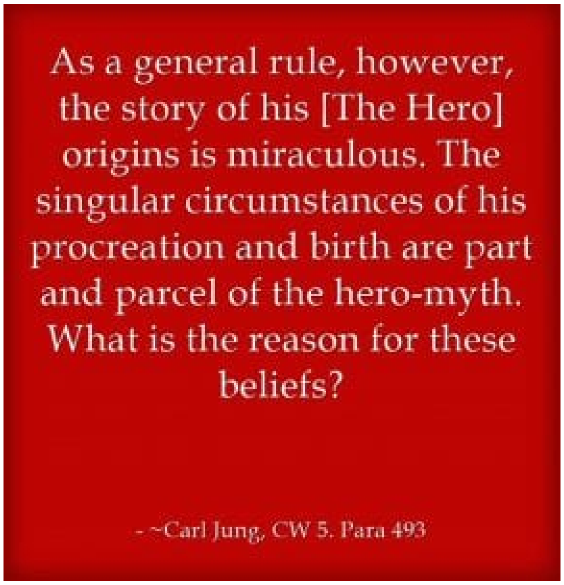
The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers.

~Carl Jung, CW 5. Para 494



One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers.

~Carl Jung, CW 5. Para 493

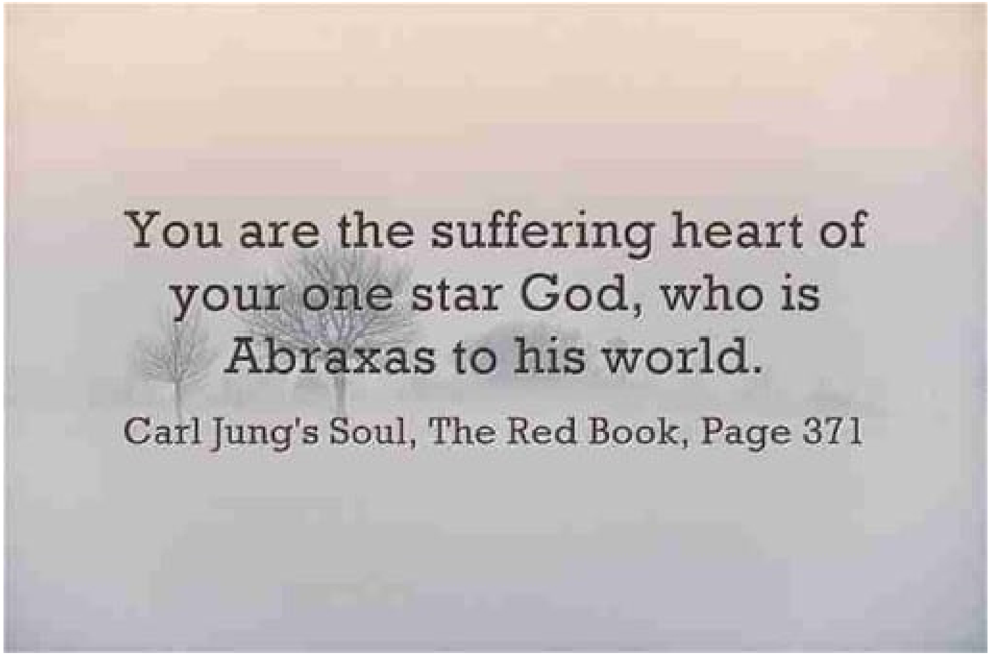


As a general rule, however, the story of his [The Hero] origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs?

- ~Carl Jung, CW 5. Para 493

Carl Jung Quotations (2019-01-08 04:35)

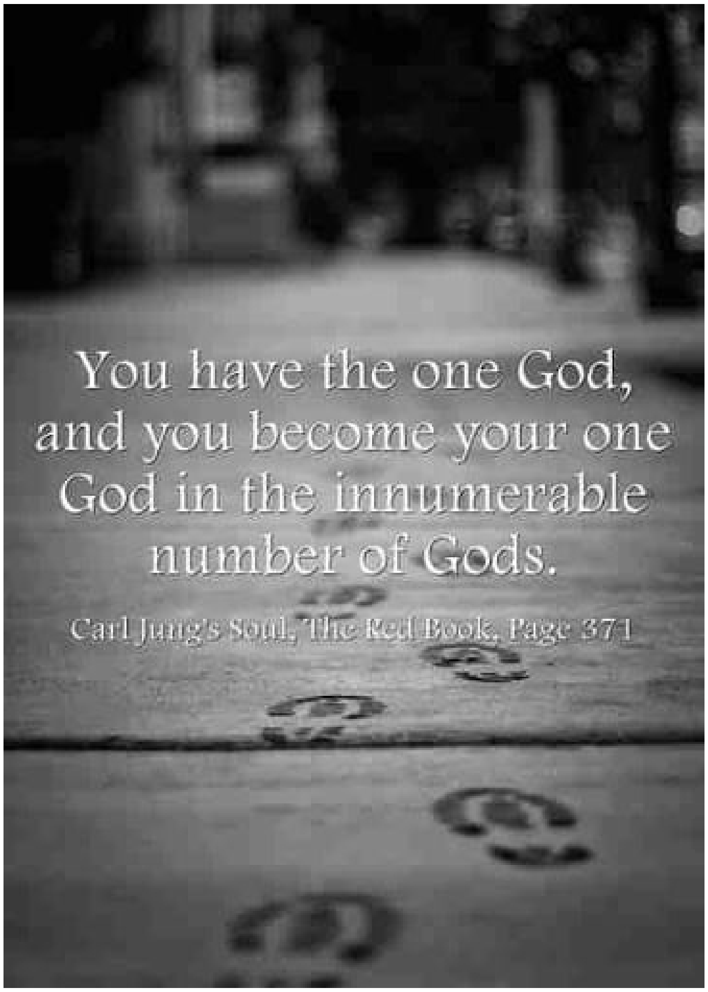
[1]

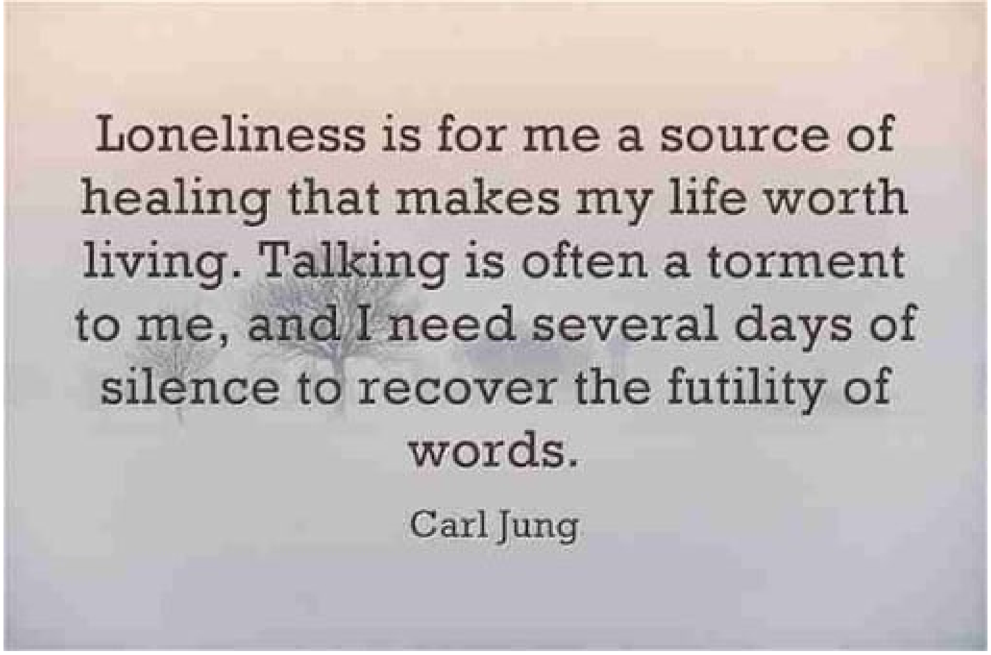


You are the suffering heart of your one star God, who is Abraxas to his world.

Carl Jung's Soul, The Red Book, Page 371

[2]

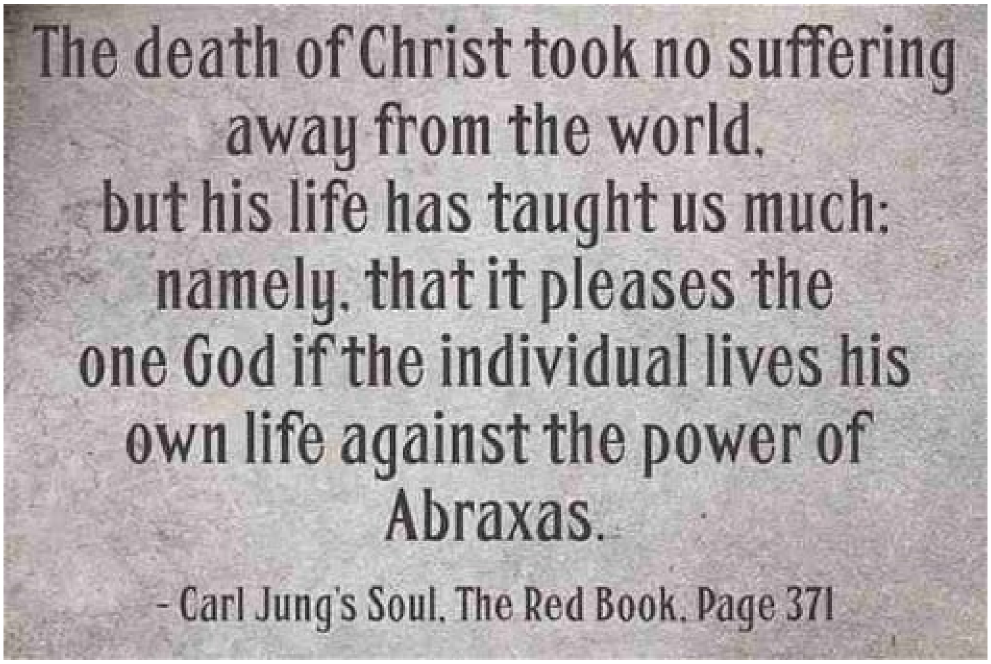

You have the one God, and you become your one God in the innumerable number of Gods.
Carl Jung's Soul, The Red Book, Page 371



Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.

Carl Jung

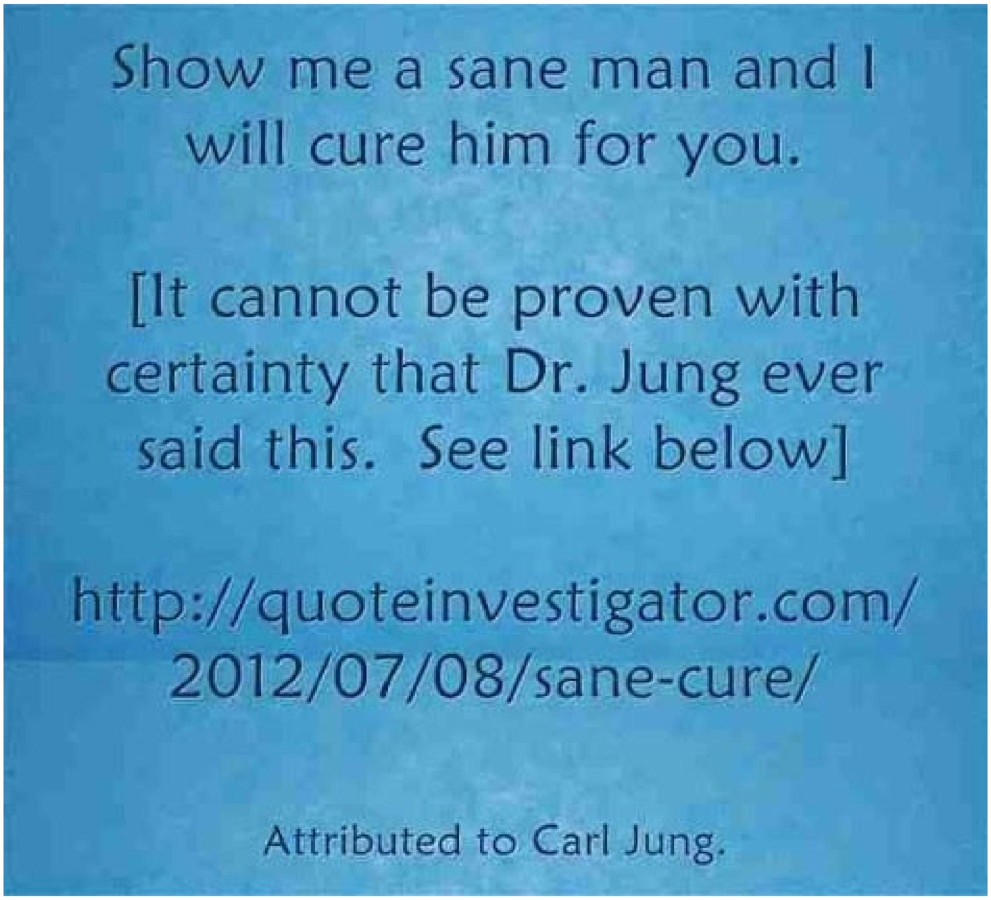
[4]



The death of Christ took no suffering away from the world,
but his life has taught us much:
namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.

- Carl Jung's Soul, The Red Book, Page 371

[5]



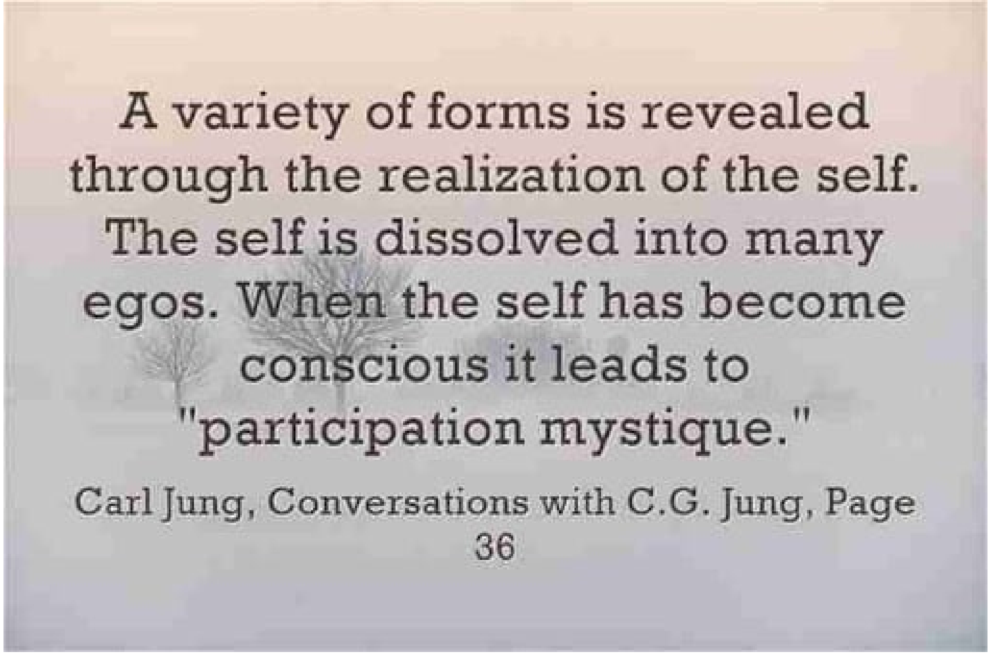
Show me a sane man and I will cure him for you.

[It cannot be proven with certainty that Dr. Jung ever said this. See link below]

http://quoteinvestigator.com/2012/07/08/sane-cure/

Attributed to Carl Jung.

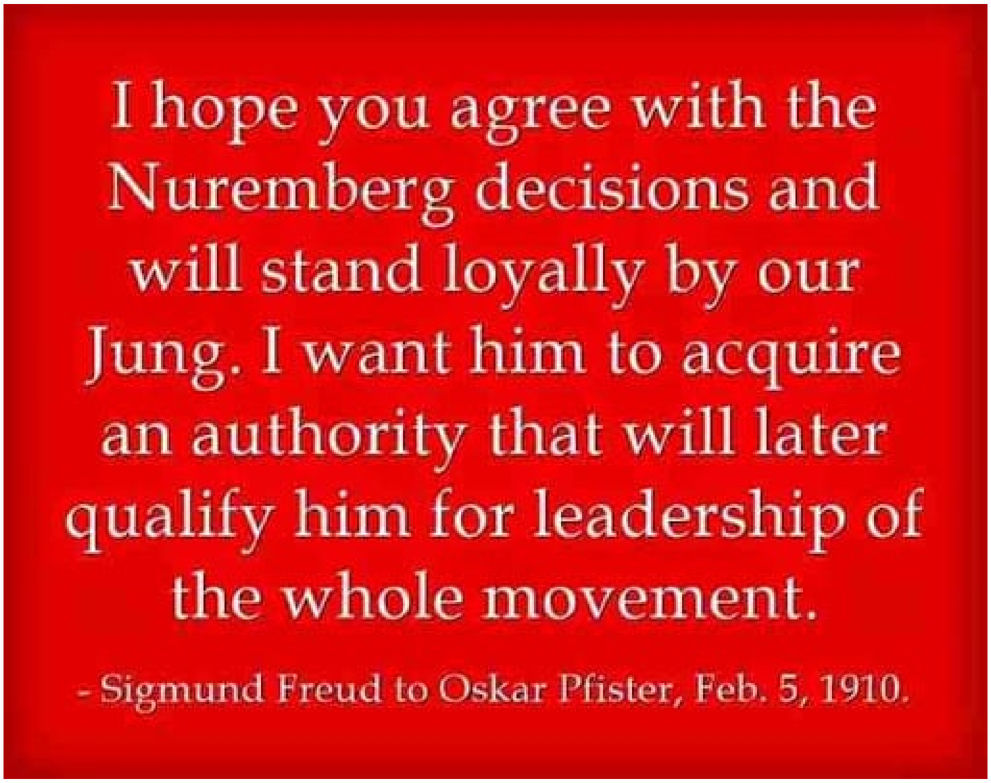
[6]



A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique."

Carl Jung, Conversations with C.G. Jung, Page 36

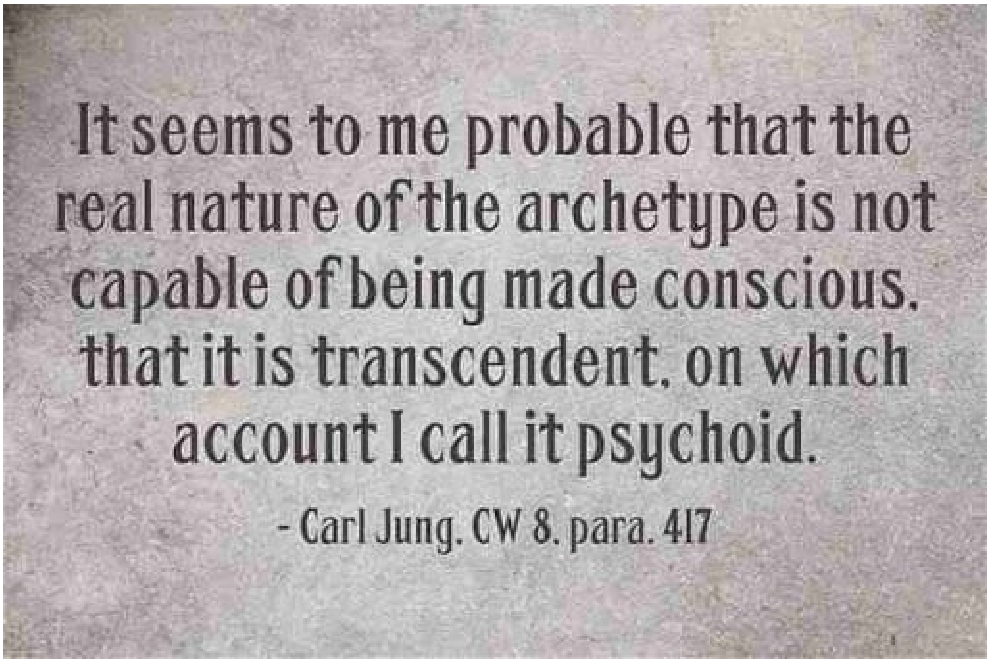
[7]



I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement.

- Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

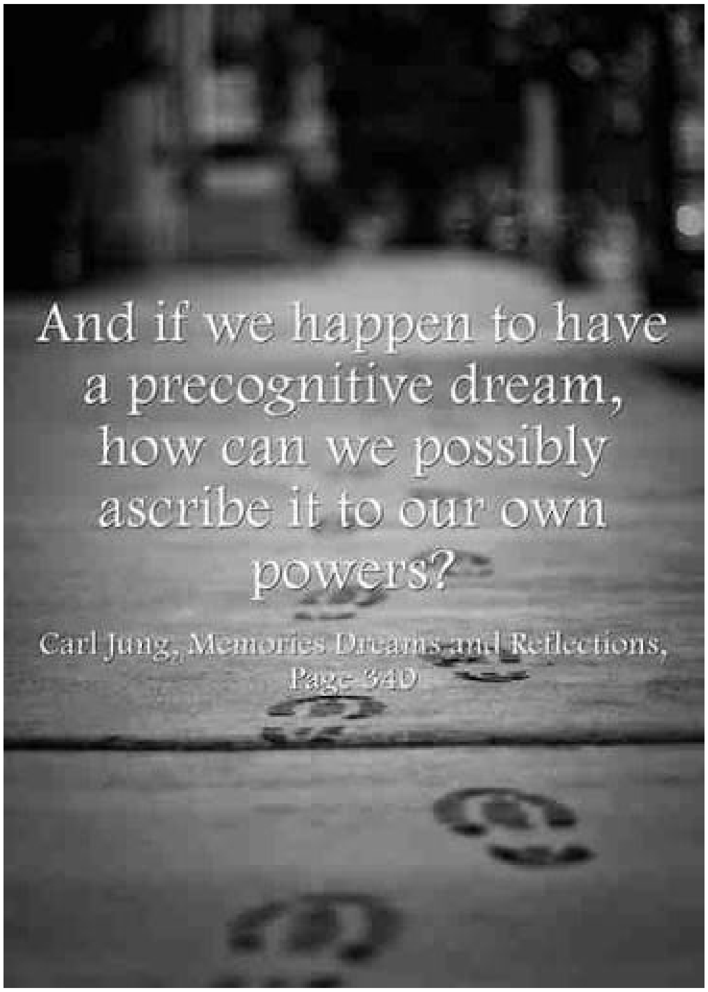
[8]



It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid.

- Carl Jung, CW 8, para. 417

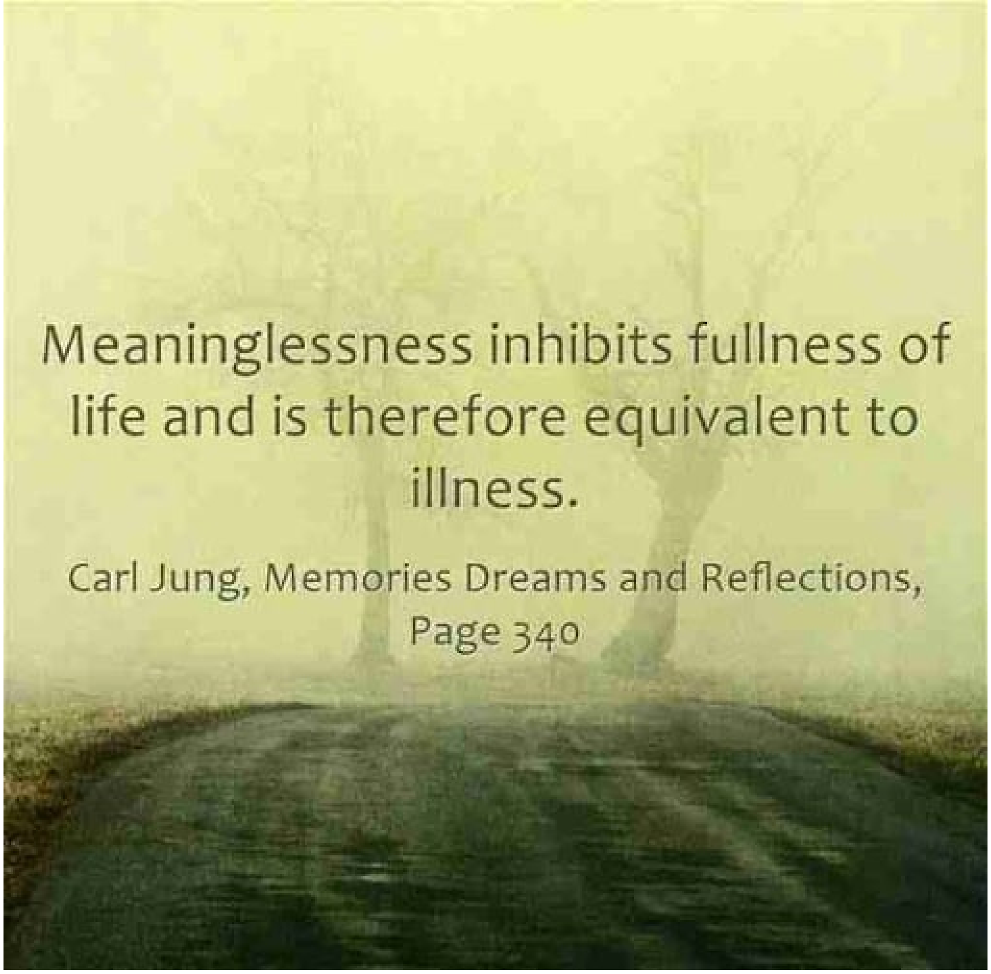
[9]



And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers?

Carl Jung, Memories Dreams and Reflections, Page 340

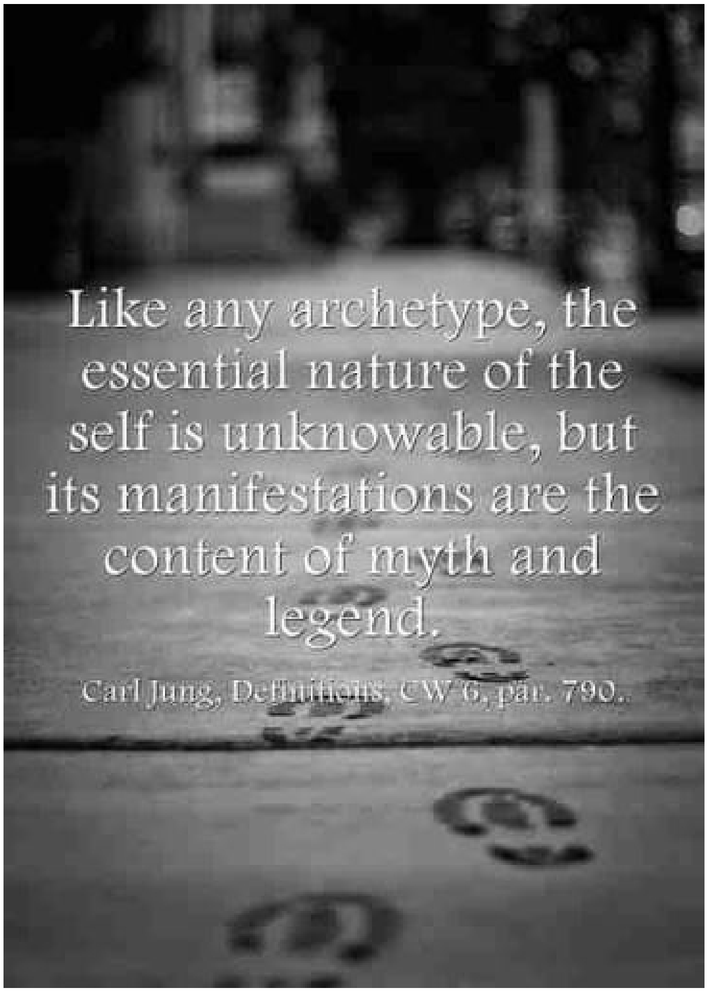
[10]



Meaninglessness inhibits fullness of life and is therefore equivalent to illness.

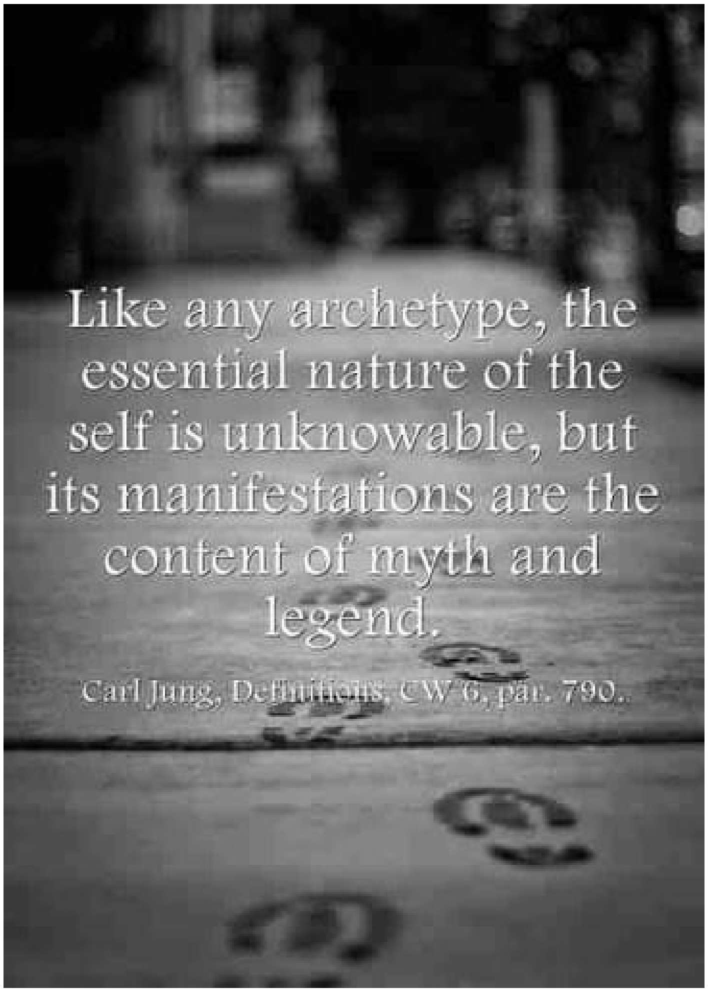
Carl Jung, Memories Dreams and Reflections, Page 340

[11]



Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend.

Carl Jung, Definitions, CW 6, par. 790.



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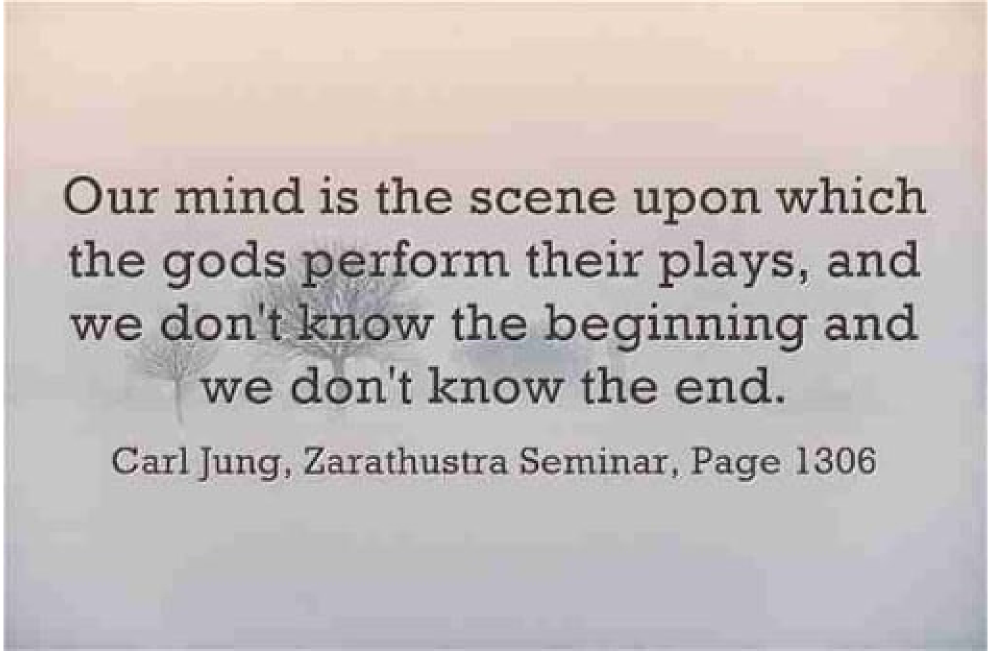
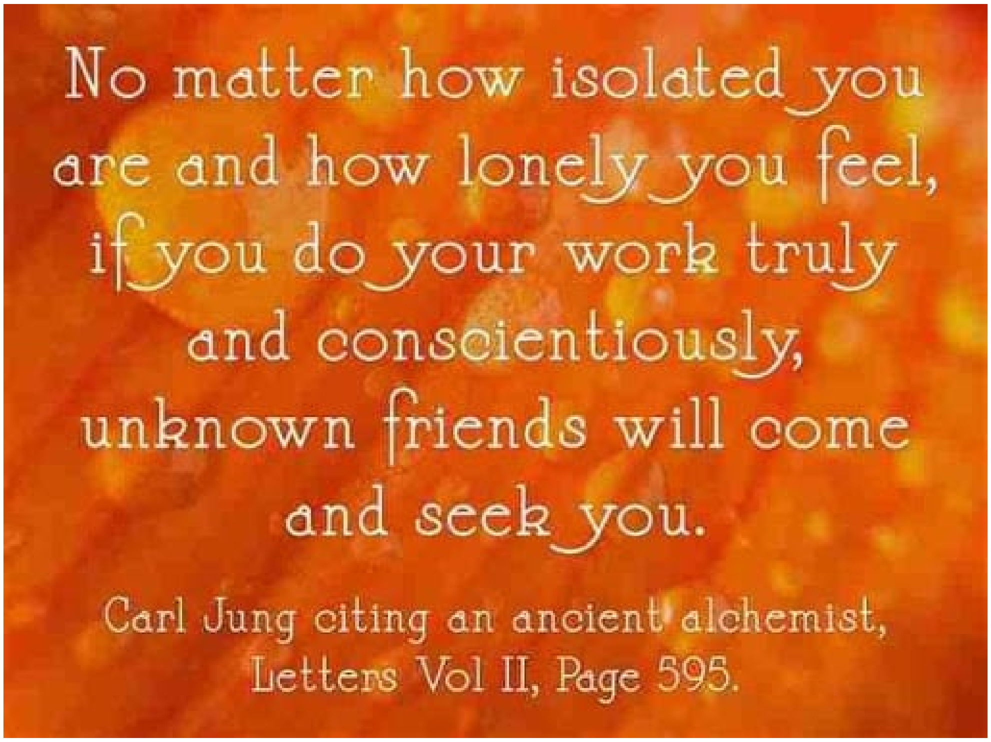


Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end.

Carl Jung, Zarathustra Seminar, Page 1306

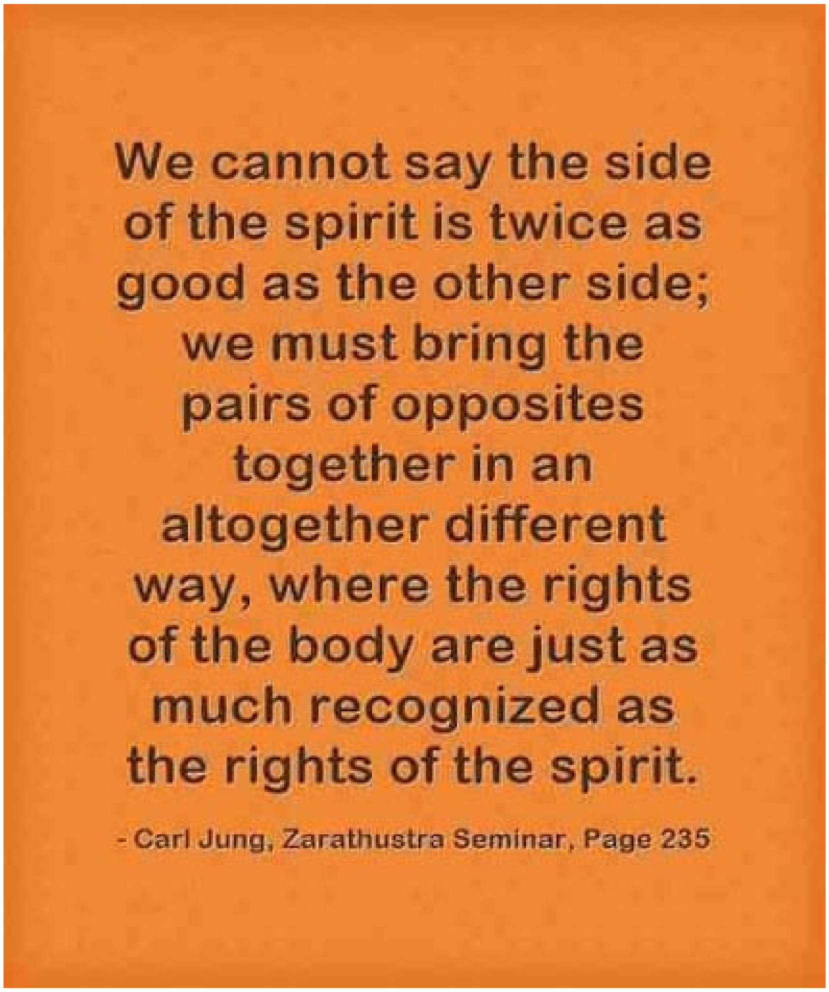
[14]



No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.

Carl Jung citing an ancient alchemist, Letters Vol II, Page 595.

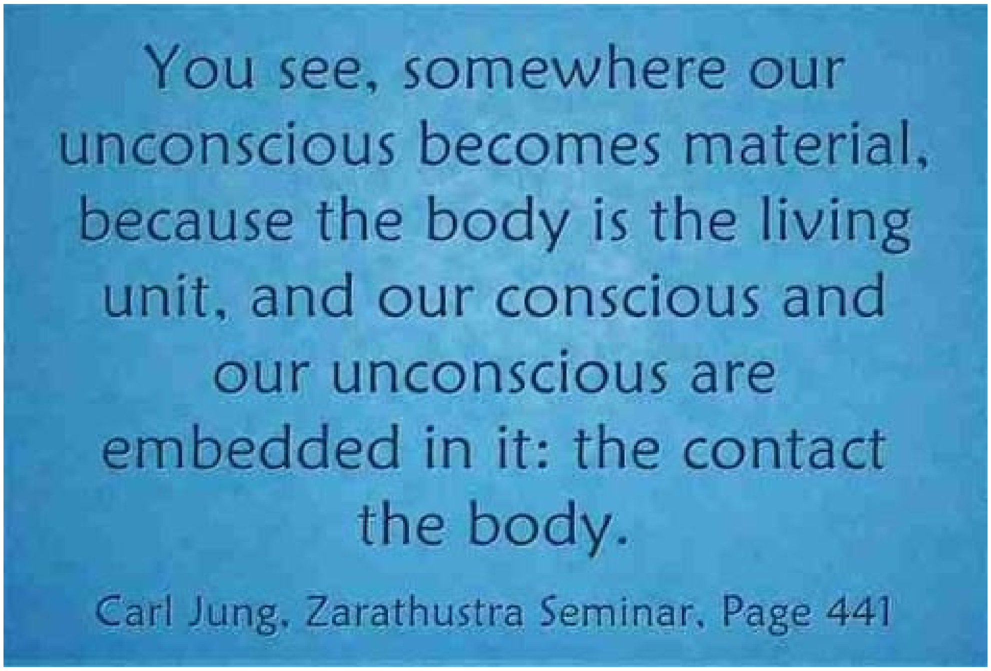
[15]



We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit.

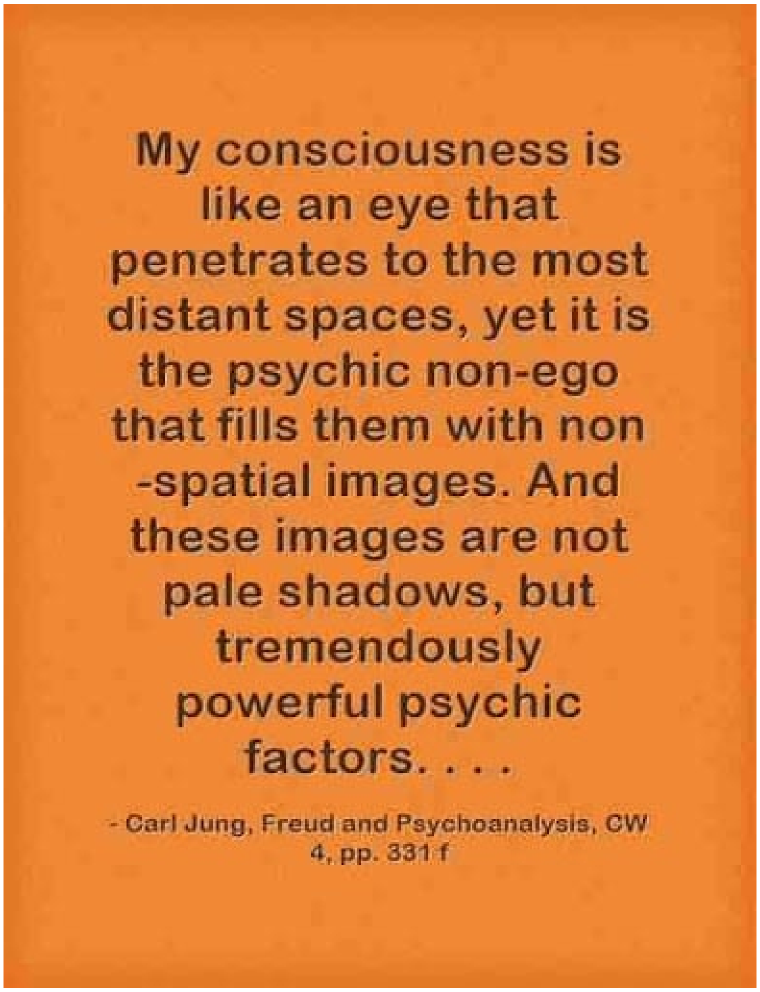
- Carl Jung, Zarathustra Seminar, Page 235

[16]



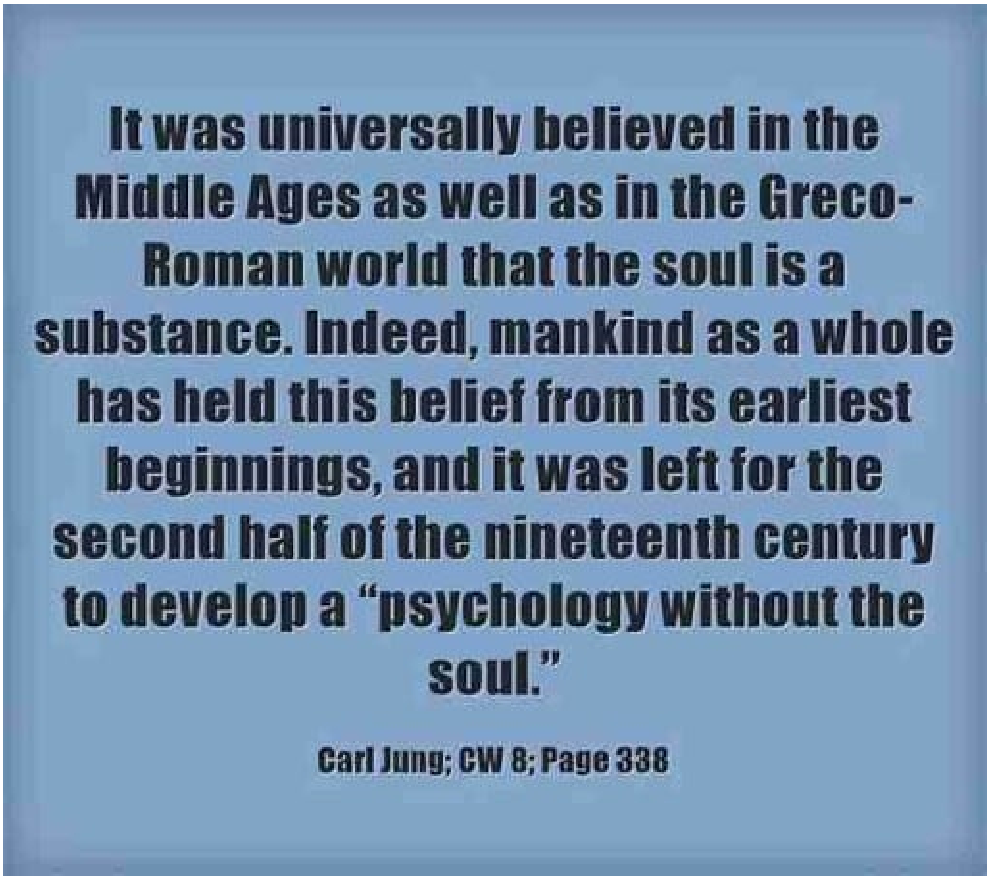
You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body.

Carl Jung, Zarathustra Seminar, Page 441



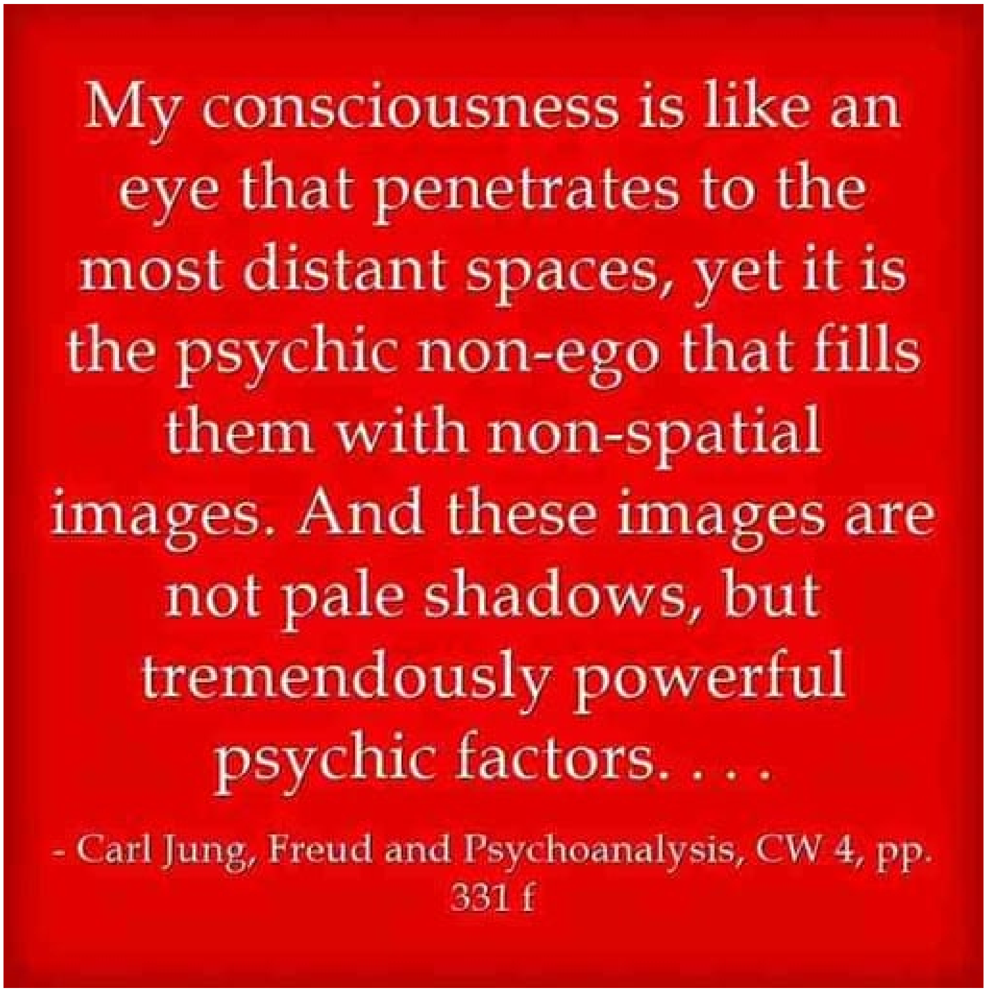
My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .

- Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f



It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul."

Carl Jung; CW 8; Page 338



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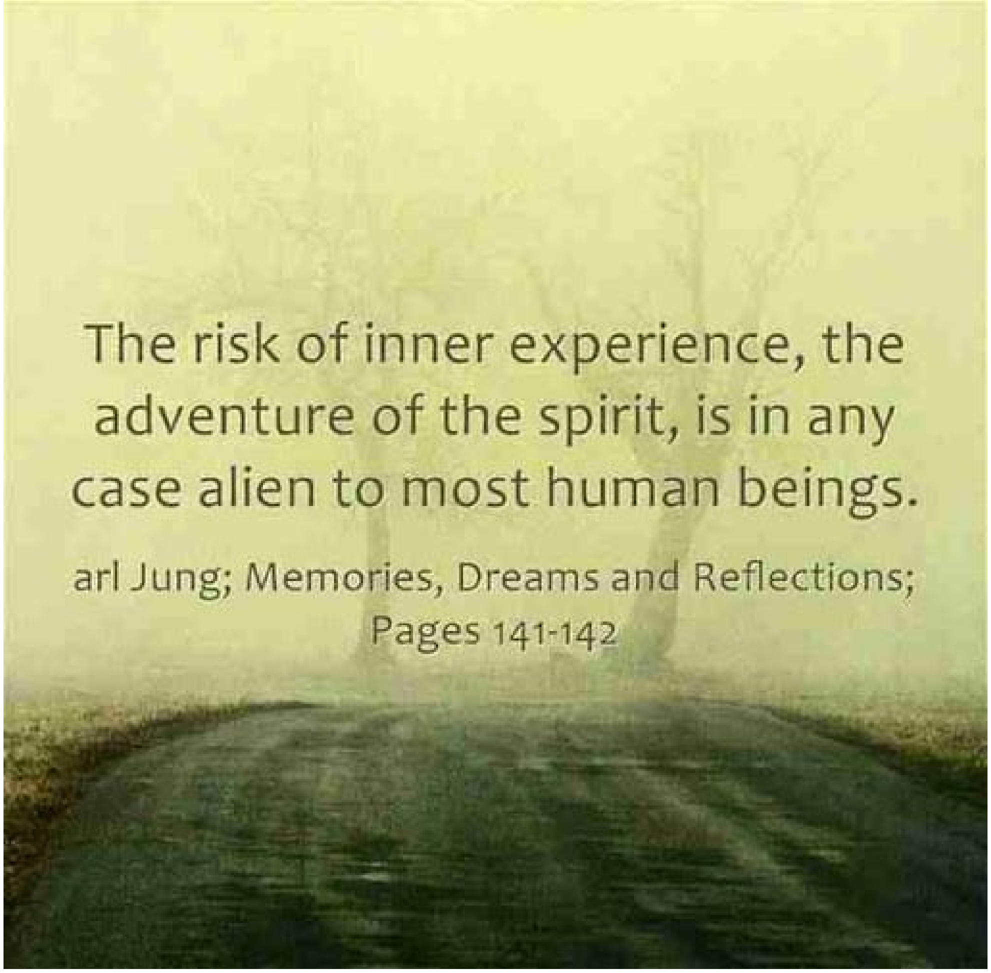
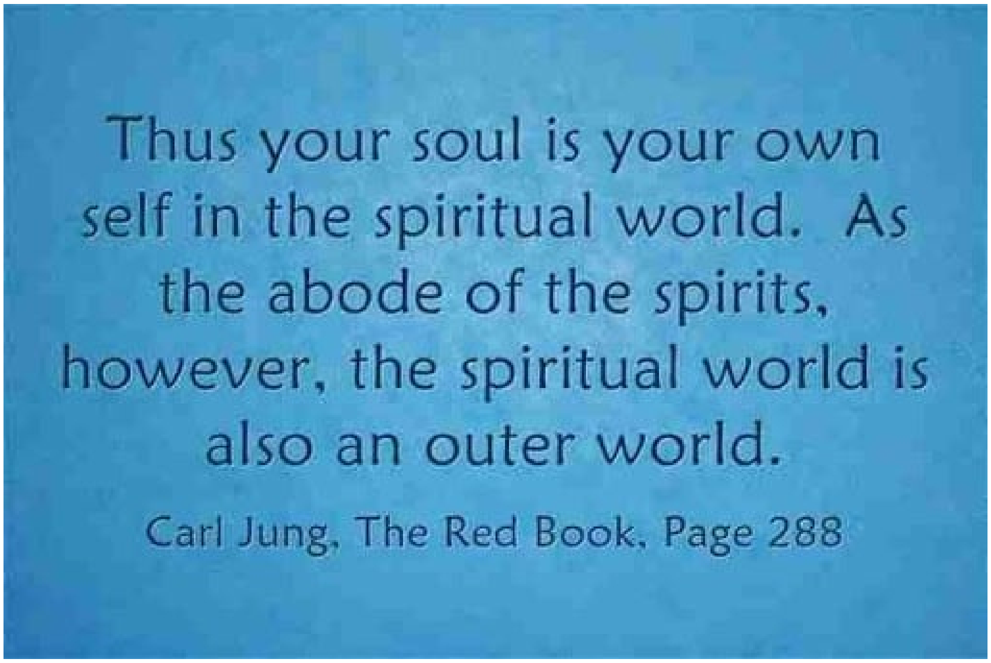


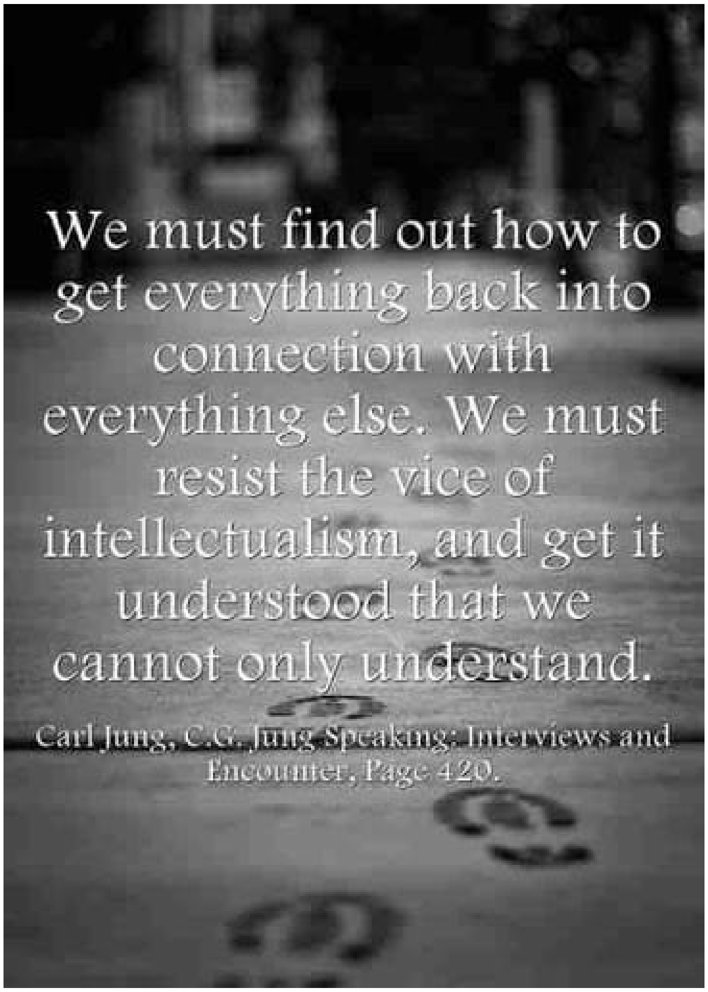
The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.

arl Jung; Memories, Dreams and Reflections; Pages 141-142



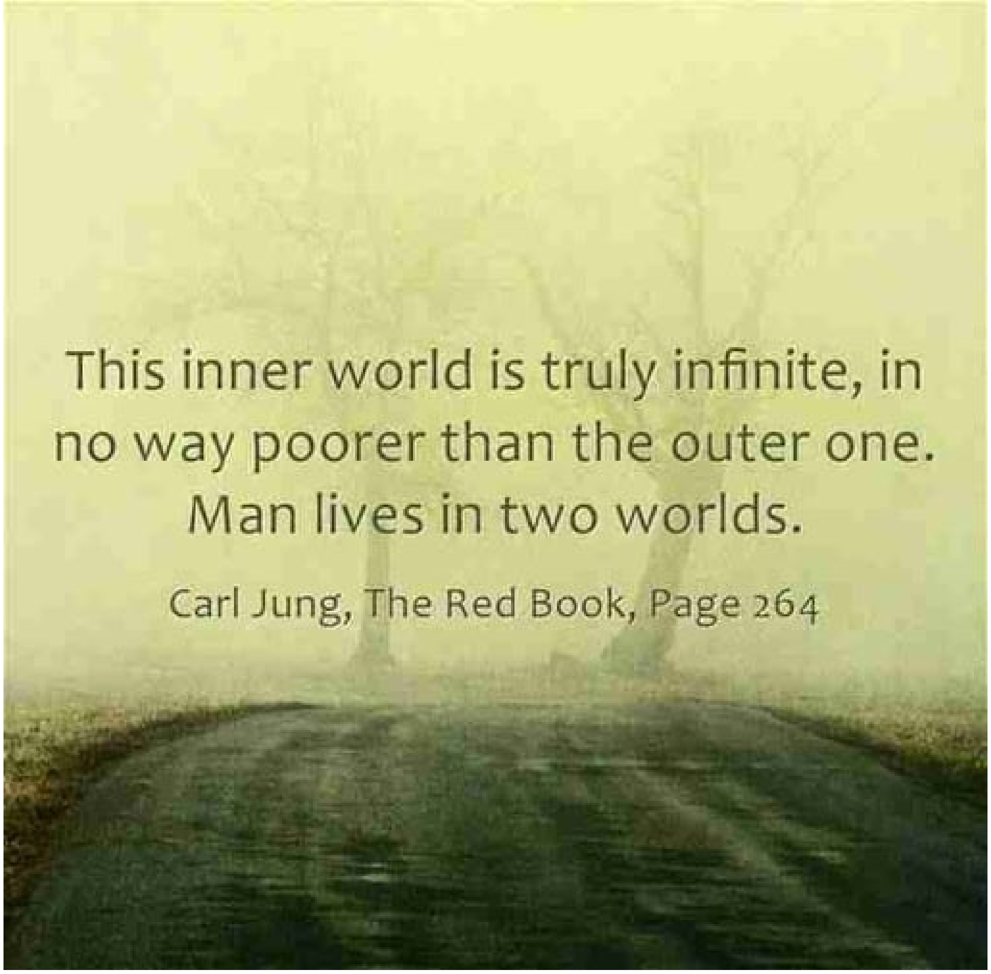
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

Carl Jung, The Red Book, Page 288



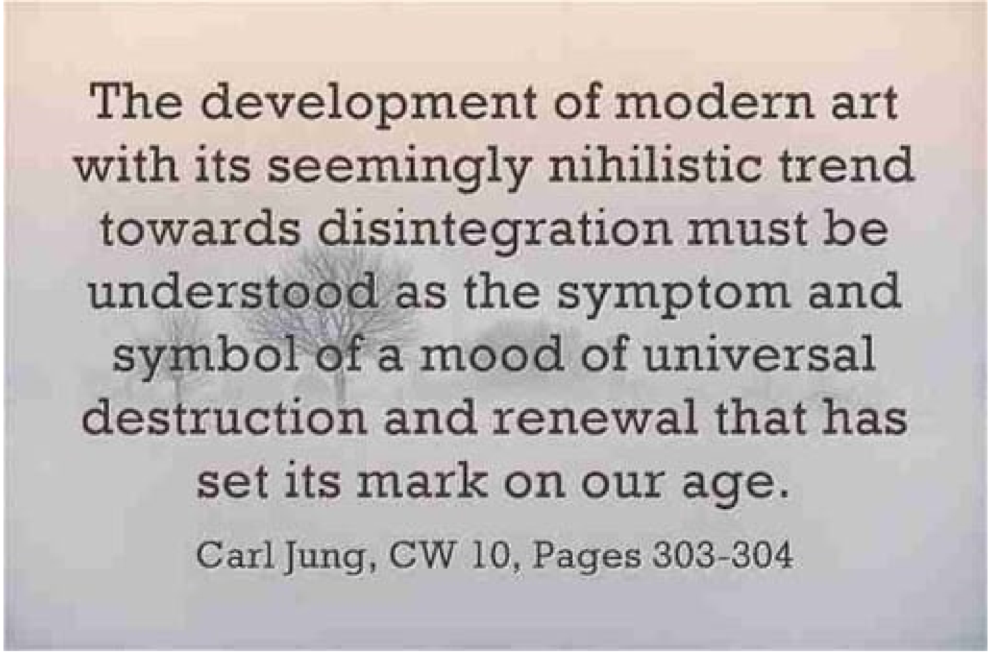
We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand.

Carl Jung, C.G. Jung Speaking: Interviews and Encounter, Page 420.



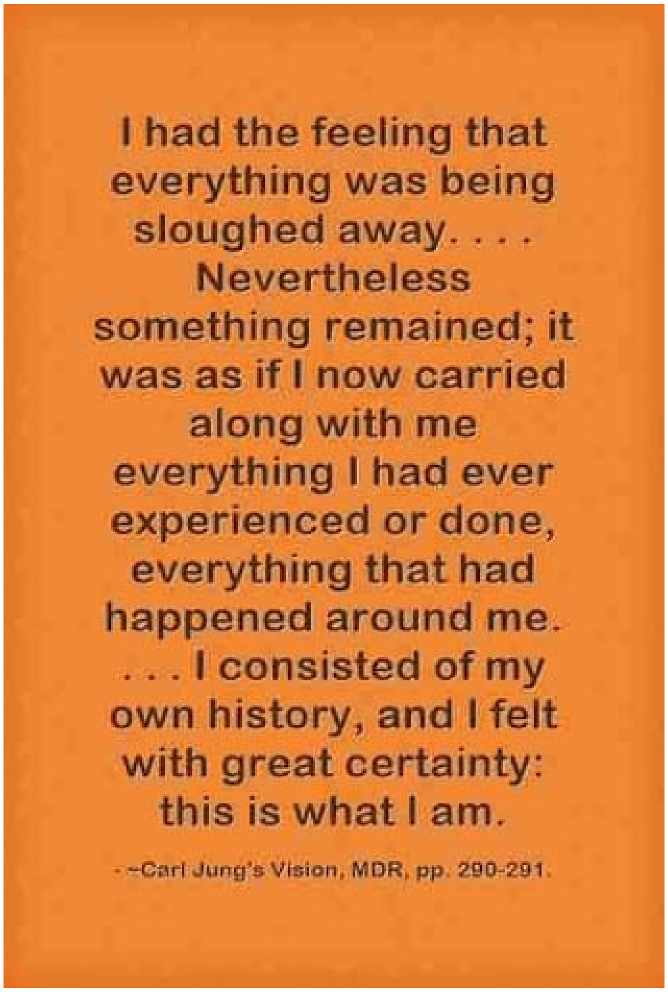
This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds.

Carl Jung, The Red Book, Page 264



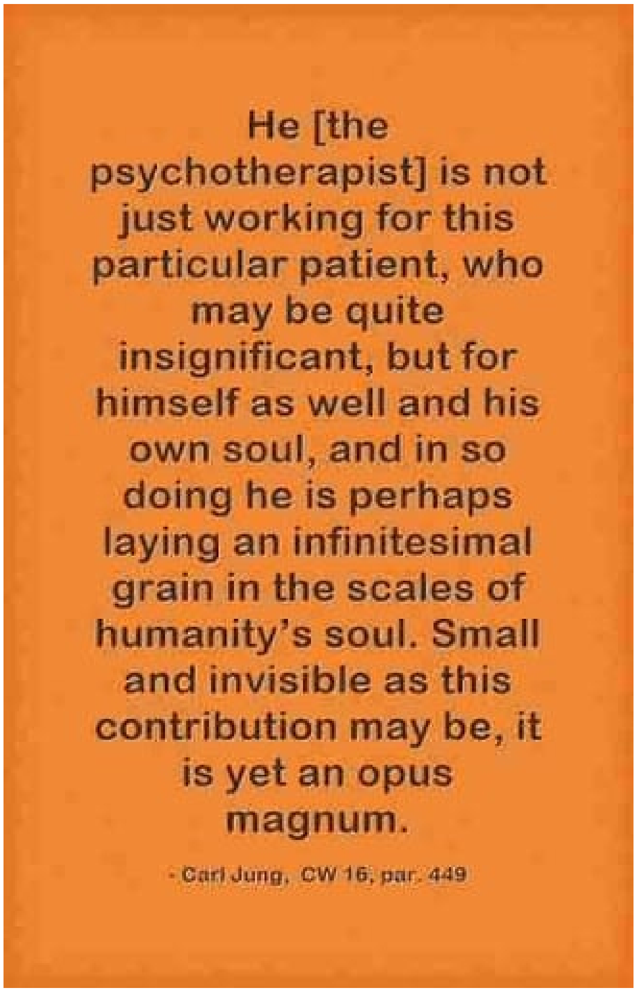
The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age.

Carl Jung, CW 10, Pages 303-304



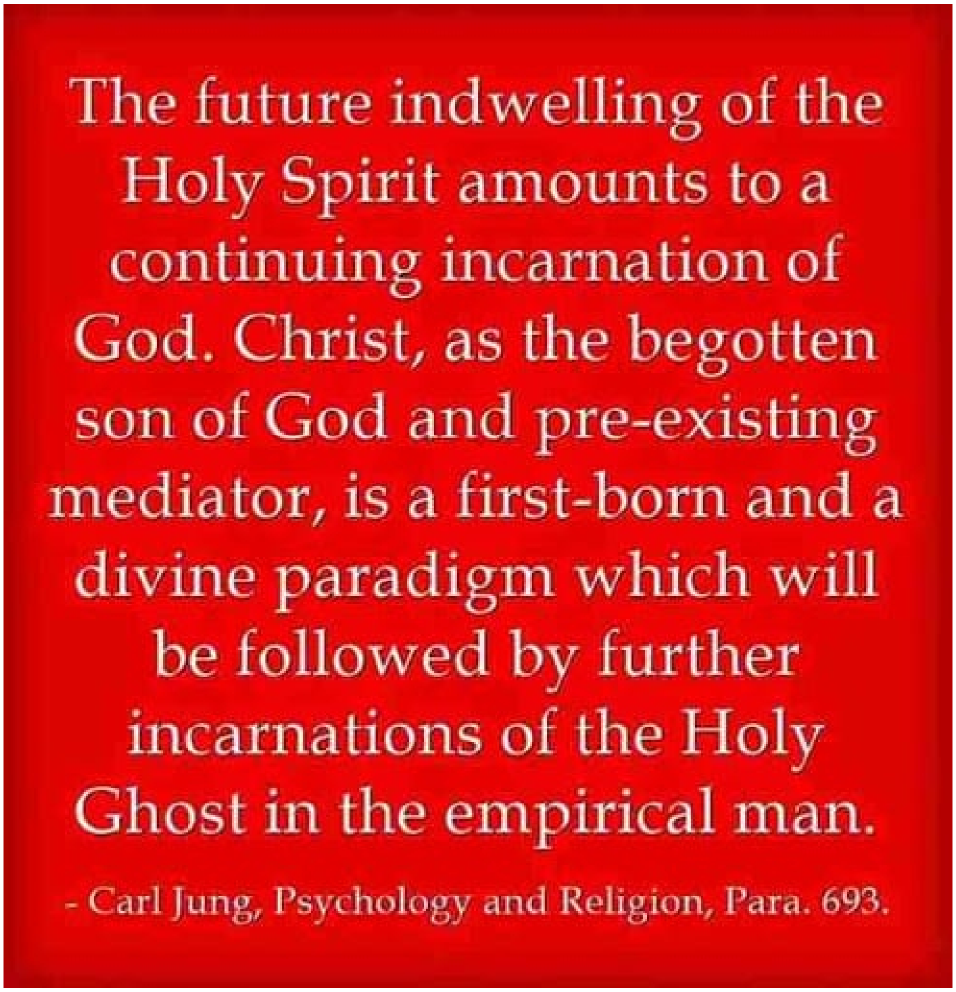
I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am.

- ~Carl Jung's Vision, MDR, pp. 290-291.



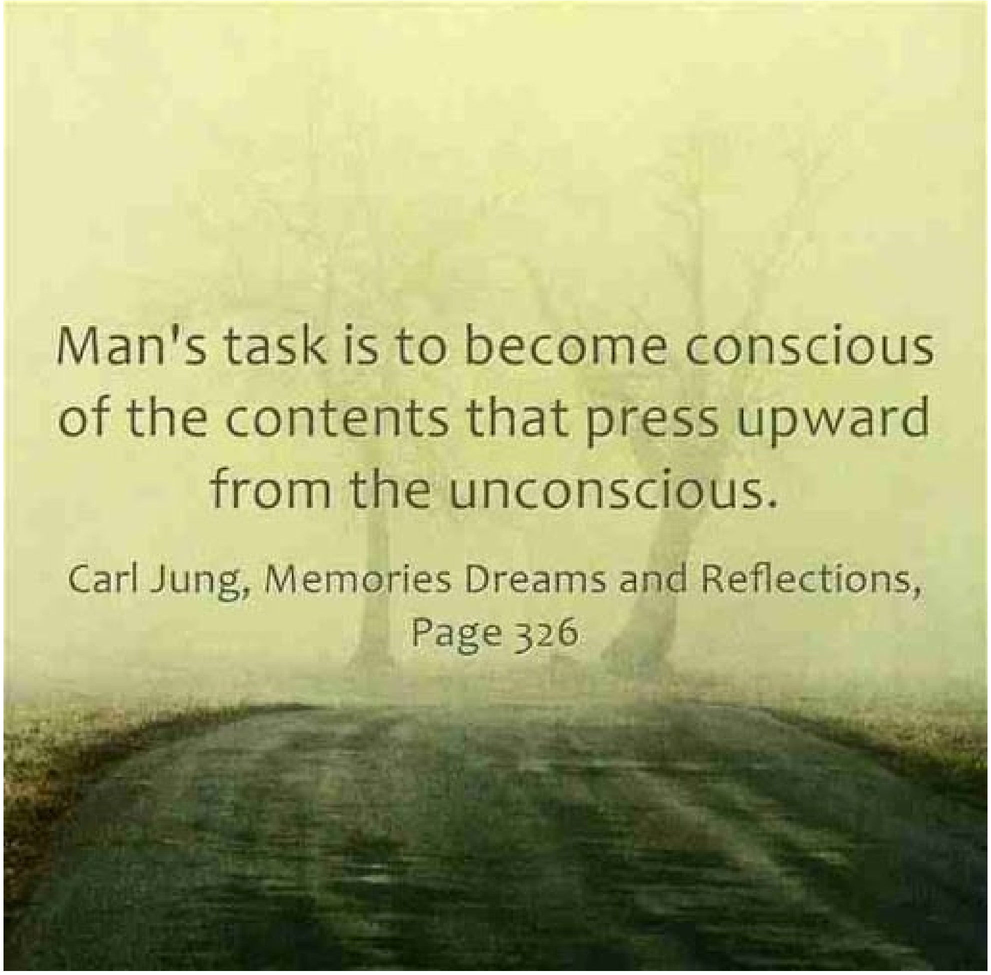
He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum.

- Carl Jung, CW 16, par. 449



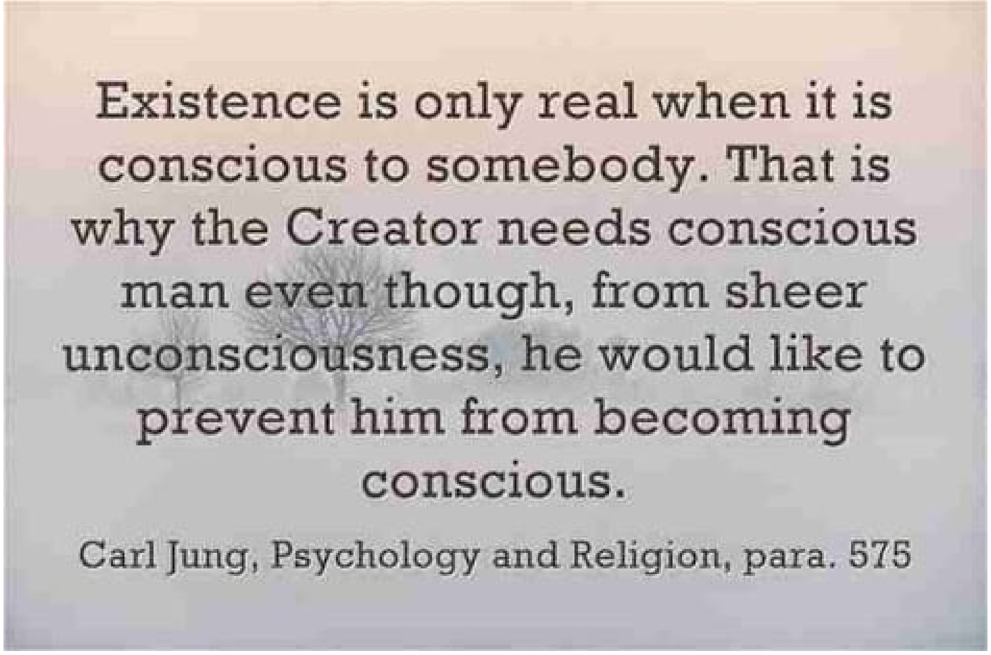
The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man.

- Carl Jung, Psychology and Religion, Para. 693.



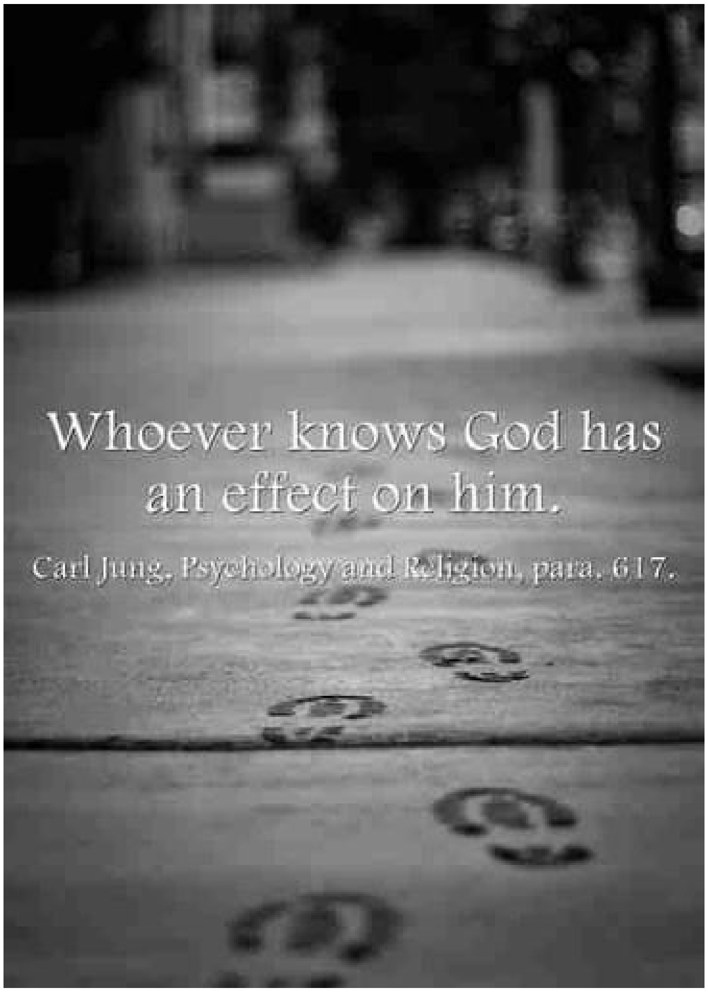
Man's task is to become conscious of the contents that press upward from the unconscious.

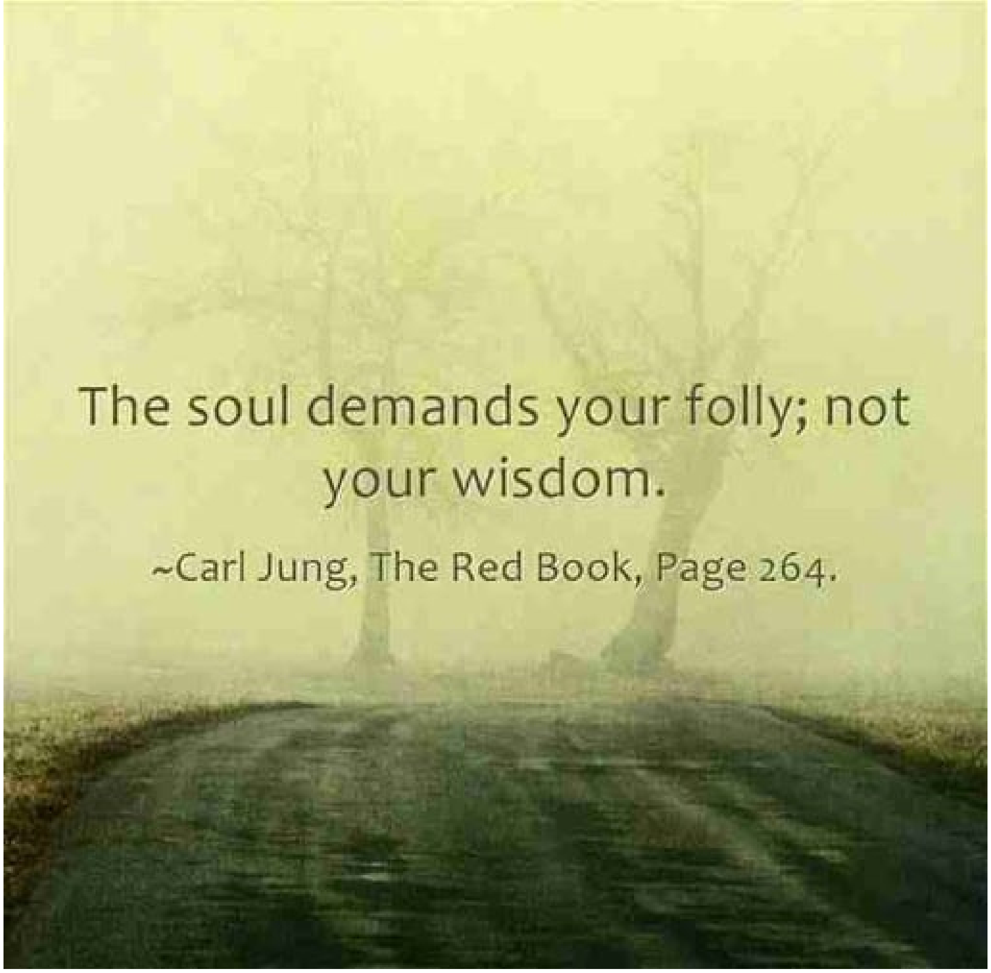
Carl Jung, Memories Dreams and Reflections, Page 326



Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious.

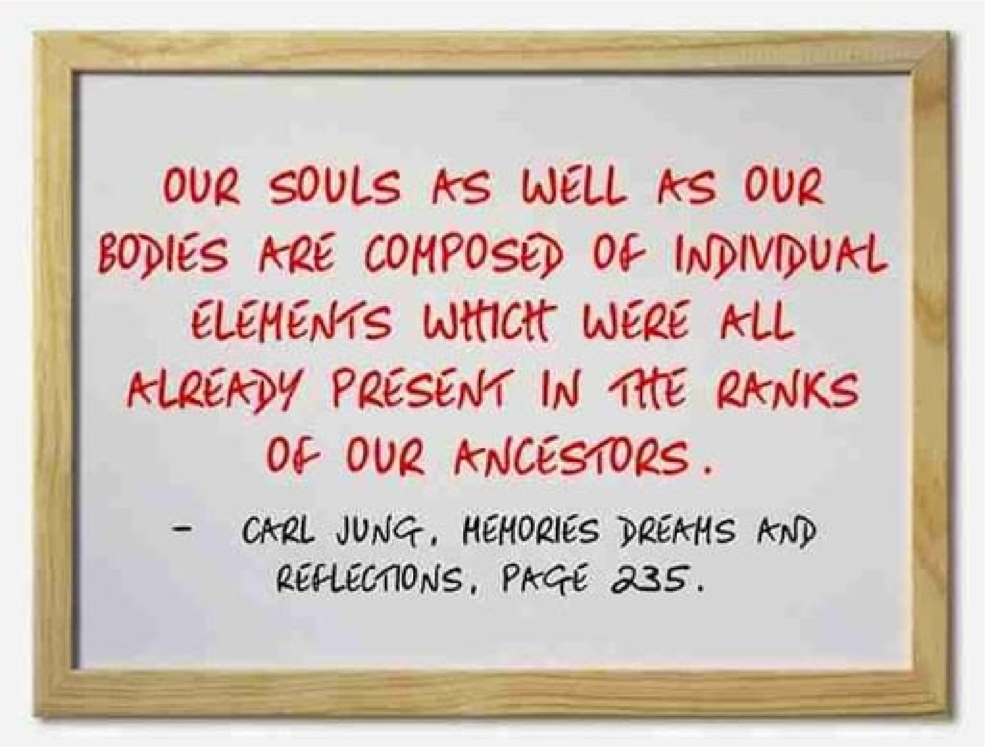
Carl Jung, Psychology and Religion, para. 575


Whoever knows God has an effect on him.
Carl Jung, Psychology and Religion, para. 617.



The soul demands your folly; not your wisdom.

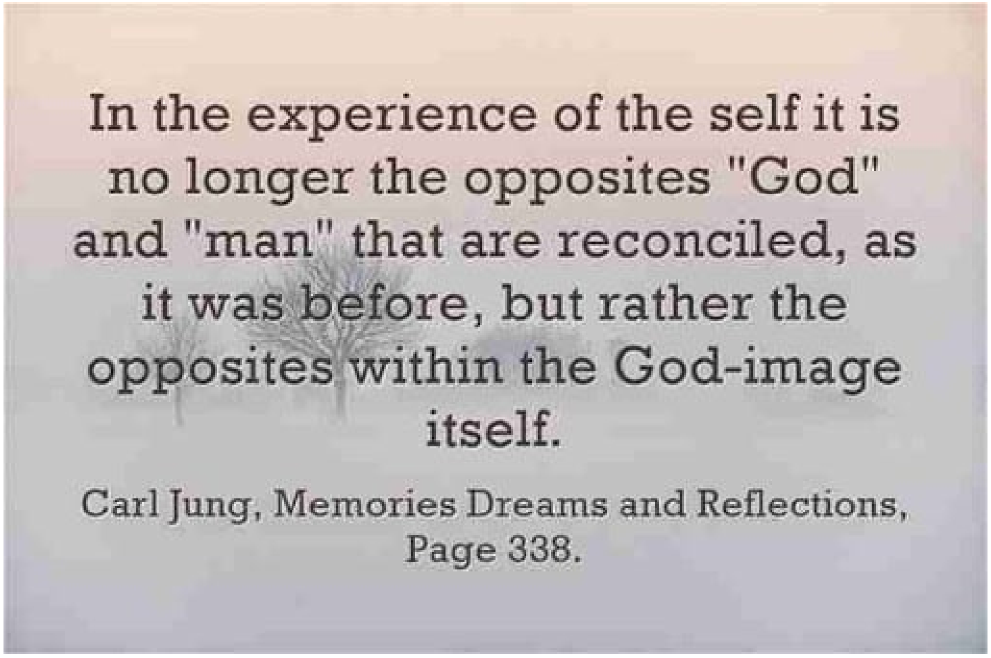
~Carl Jung, The Red Book, Page 264.



OUR SOULS AS WELL AS OUR BODIES ARE COMPOSED OF INDIVDUAL ELEMENTS WHICH WERE ALL ALREADY PRESENT IN THE RANKS OF OUR ANCESTORS.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 235.

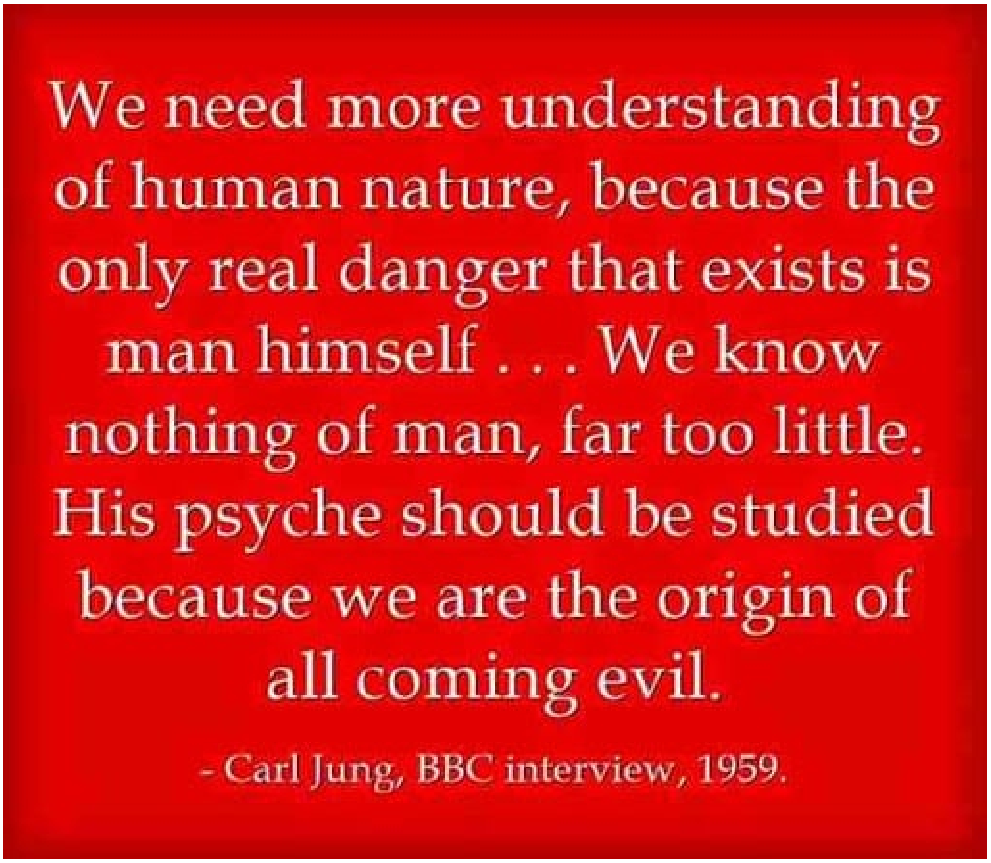
[33]



In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself.

Carl Jung, Memories Dreams and Reflections, Page 338.

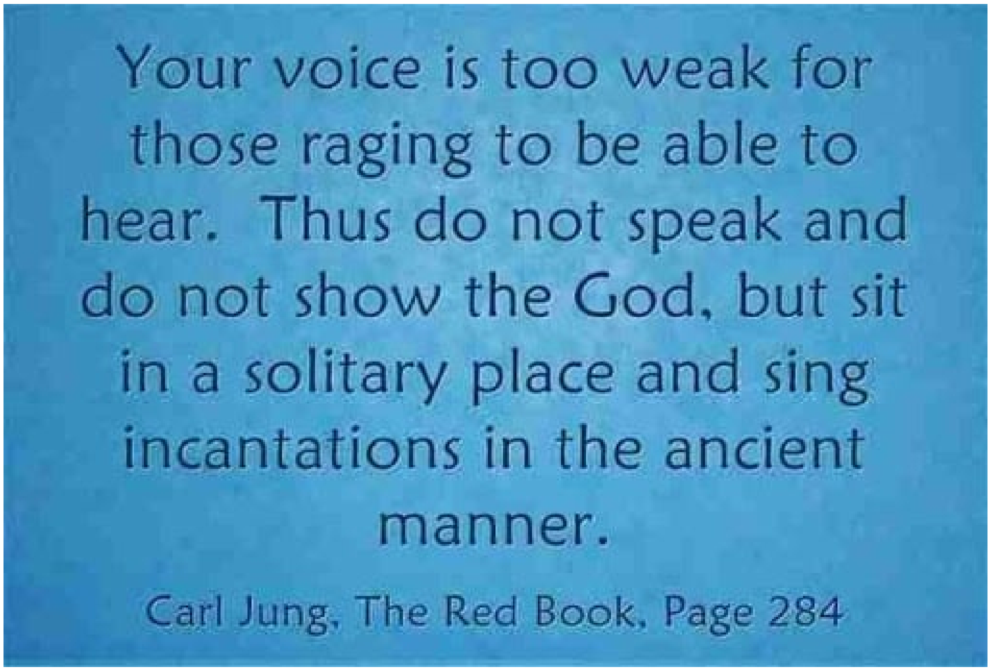
[34]



We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil.

- Carl Jung, BBC interview, 1959.

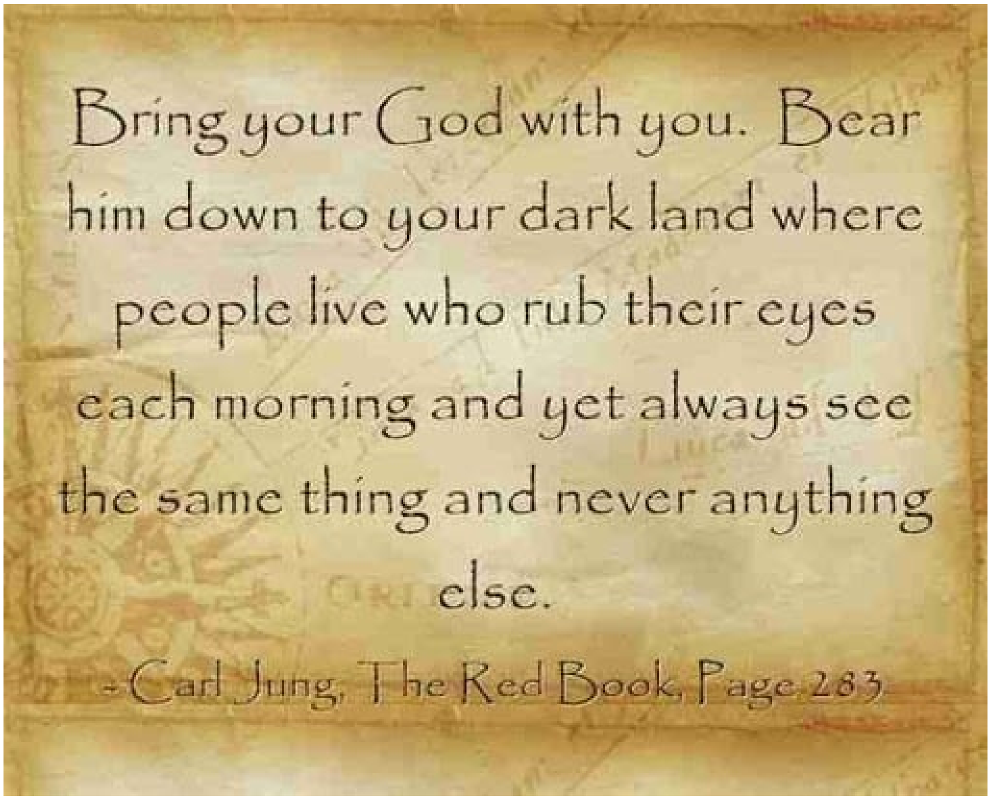
[35]



Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.

Carl Jung, The Red Book, Page 284

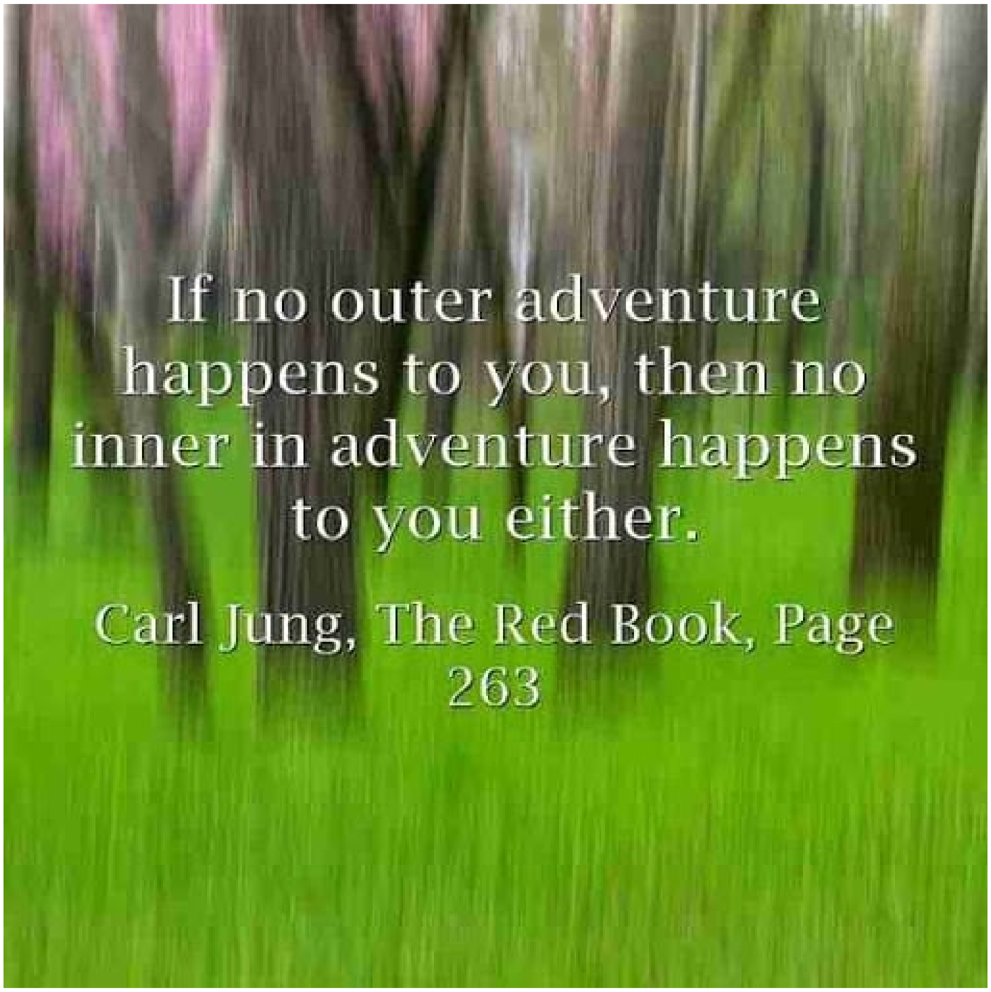
[36]



Bring your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see the same thing and never anything else.

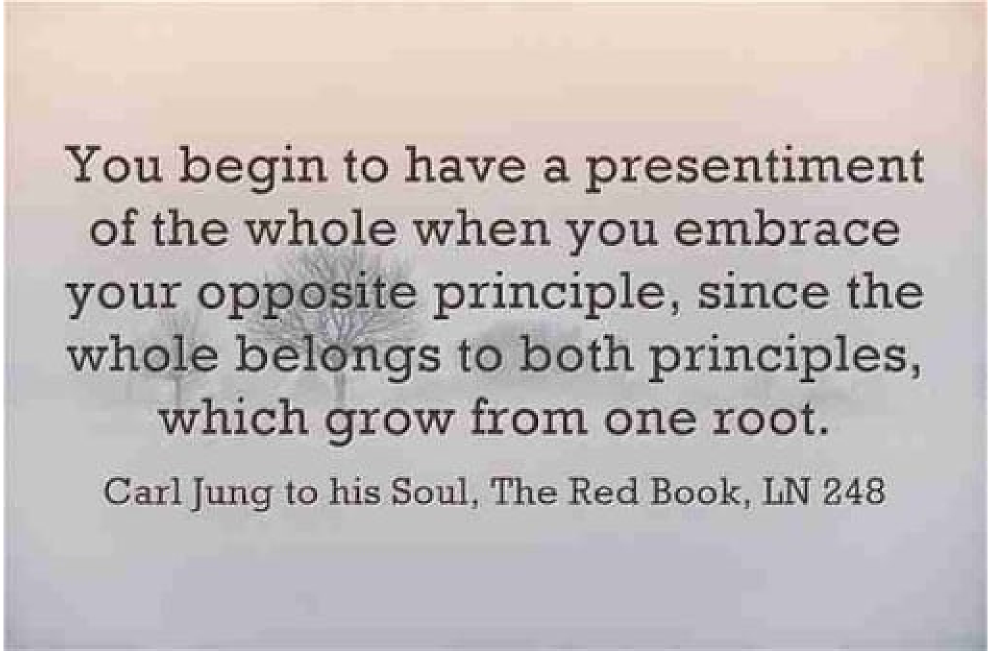
- Carl Jung, The Red Book, Page 283

[37]



If no outer adventure happens to you, then no inner in adventure happens to you either.

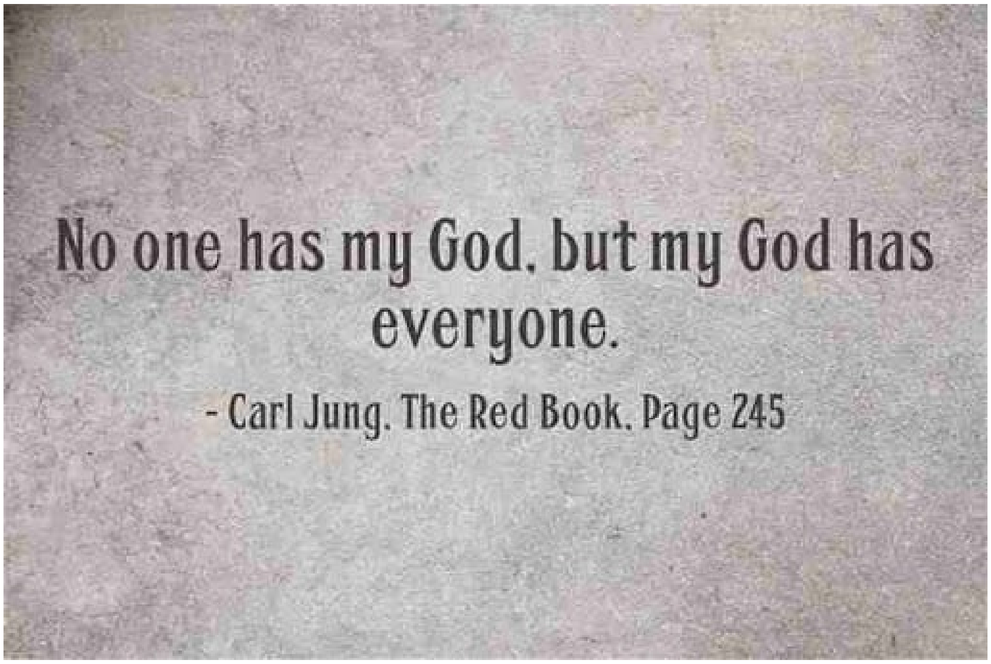
Carl Jung, The Red Book, Page 263



You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

Carl Jung to his Soul, The Red Book, LN 248

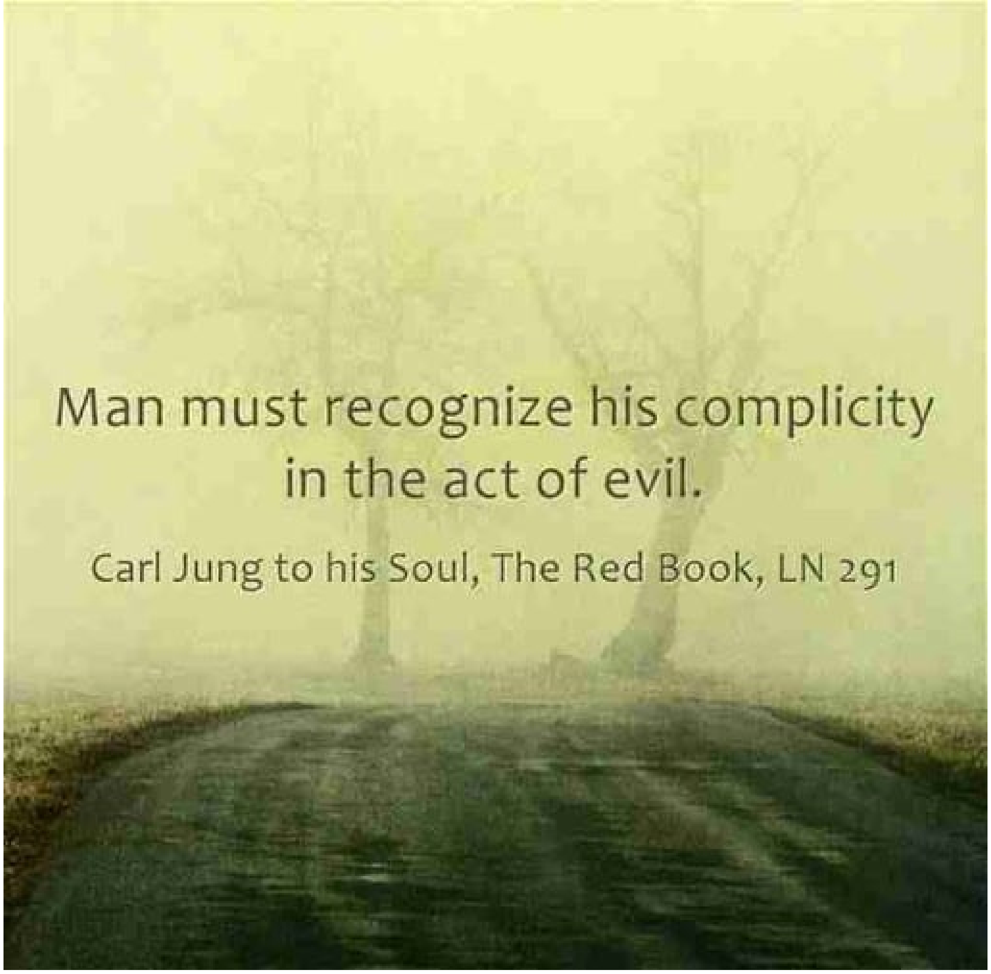
[39]



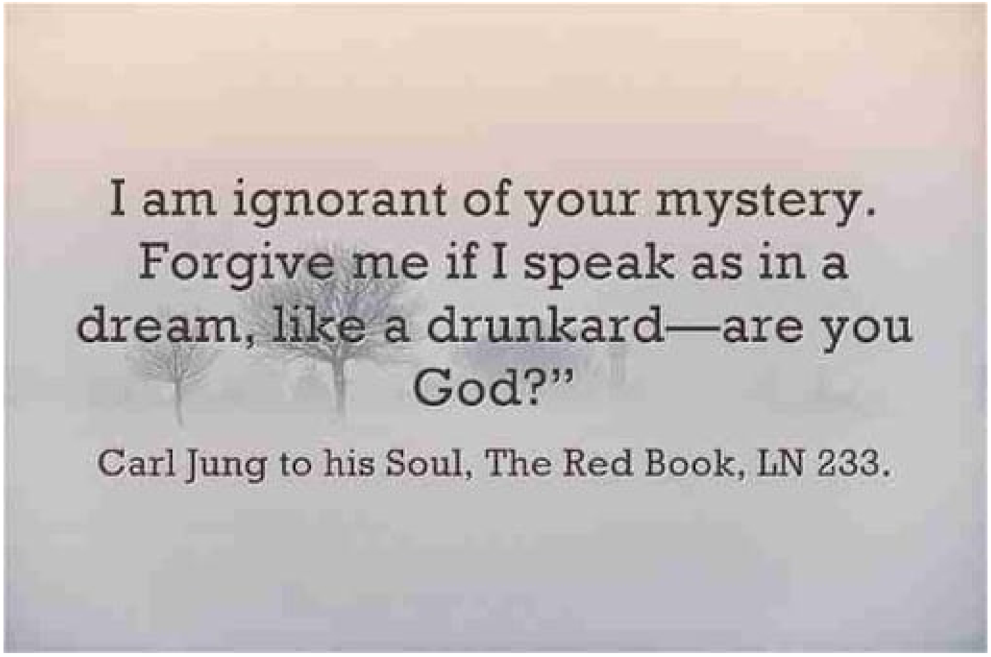
No one has my God, but my God has everyone.

- Carl Jung, The Red Book, Page 245

[40]

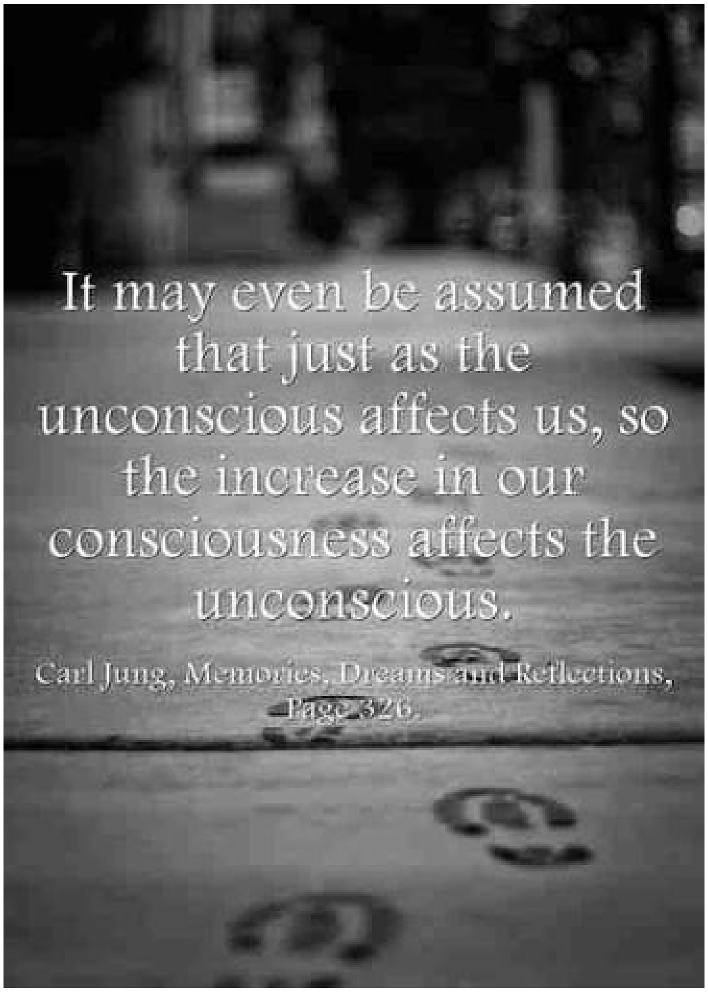


Man must recognize his complicity in the act of evil.
Carl Jung to his Soul, The Red Book, LN 291



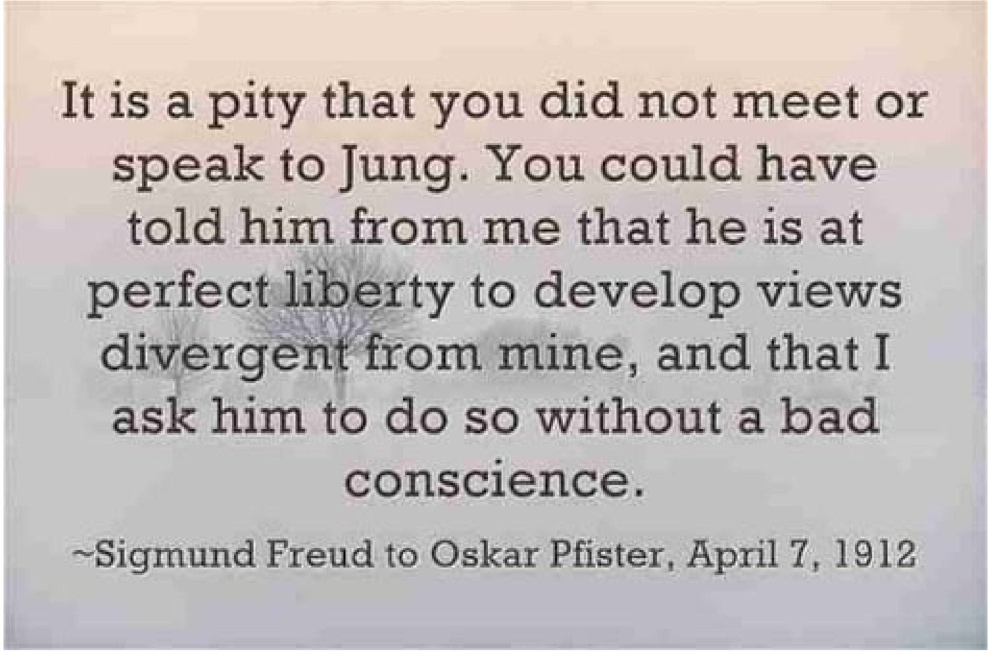
I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?"

Carl Jung to his Soul, The Red Book, LN 233.



It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious.

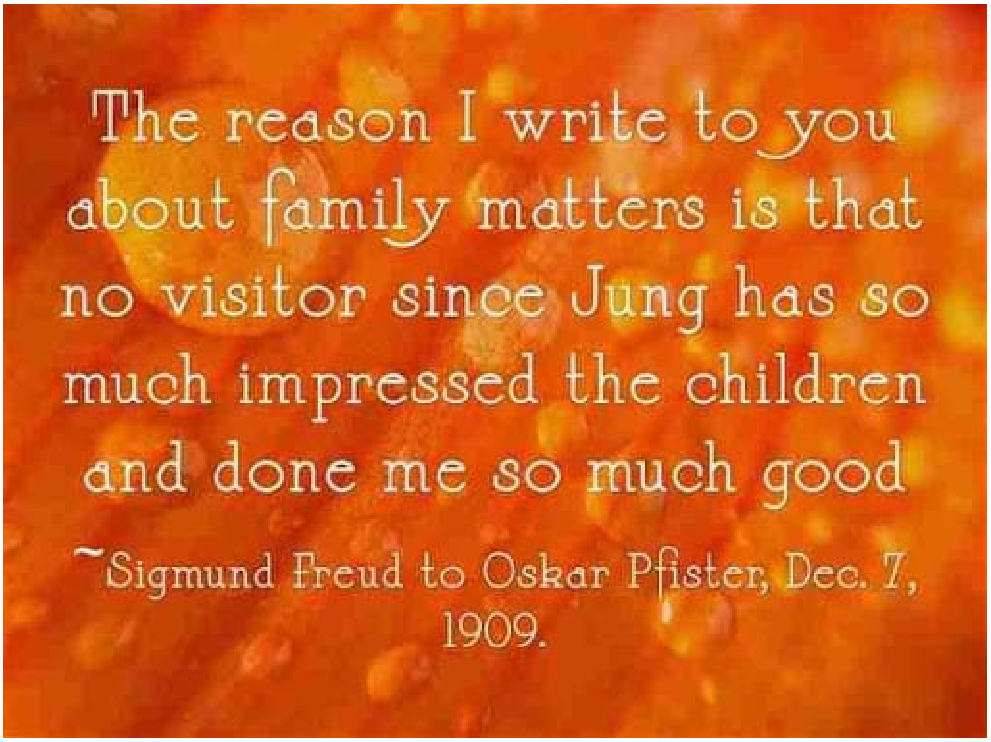
Carl Jung, Memories, Dreams and Reflections, Page 326.



It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience.

~Sigmund Freud to Oskar Pfister, April 7, 1912

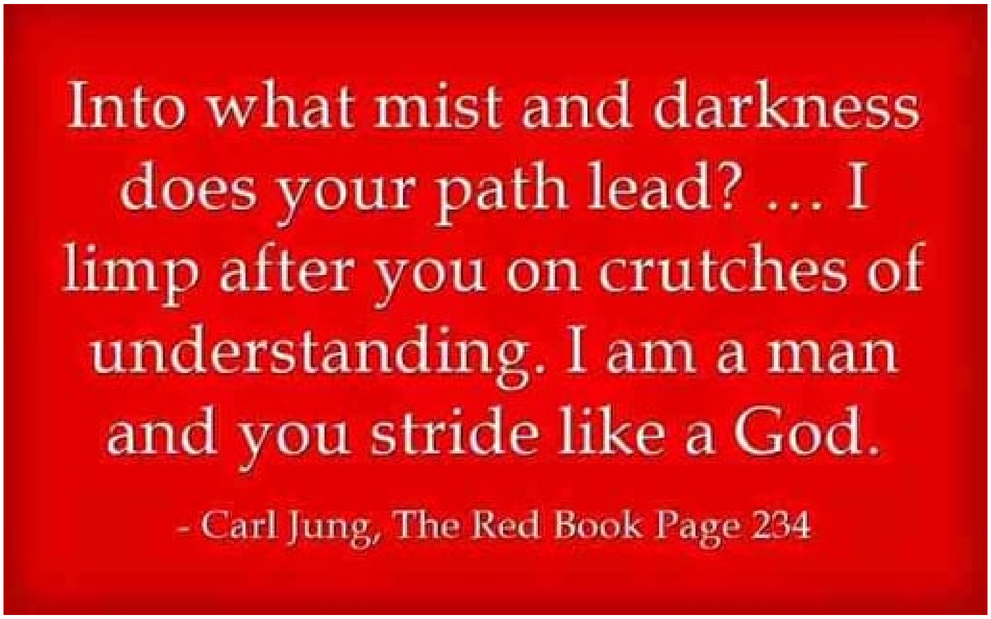
[44]



The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good

~Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

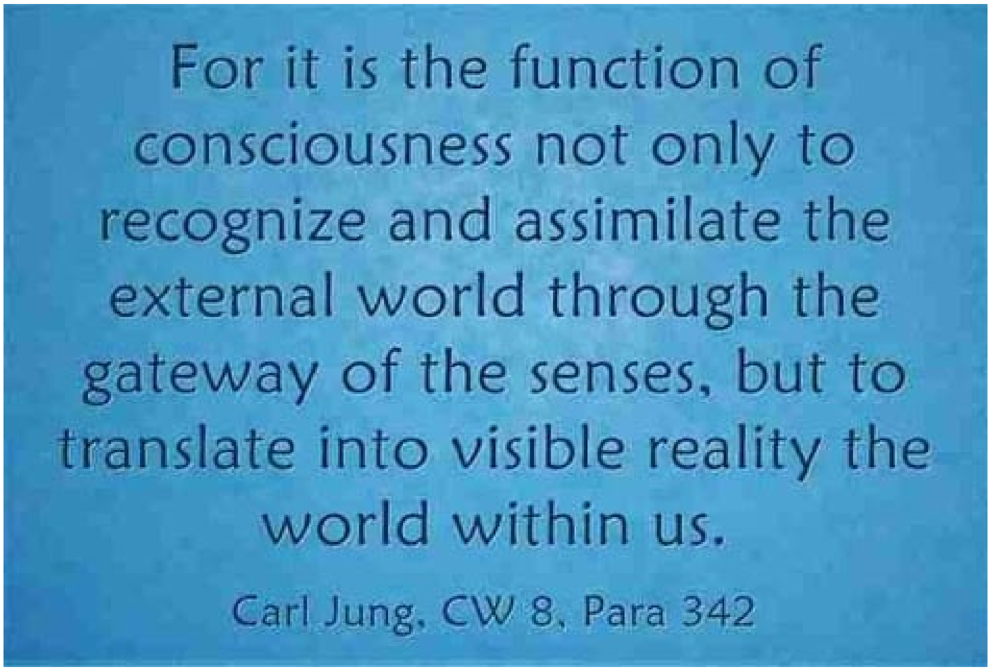
[45]



Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God.

- Carl Jung, The Red Book Page 234

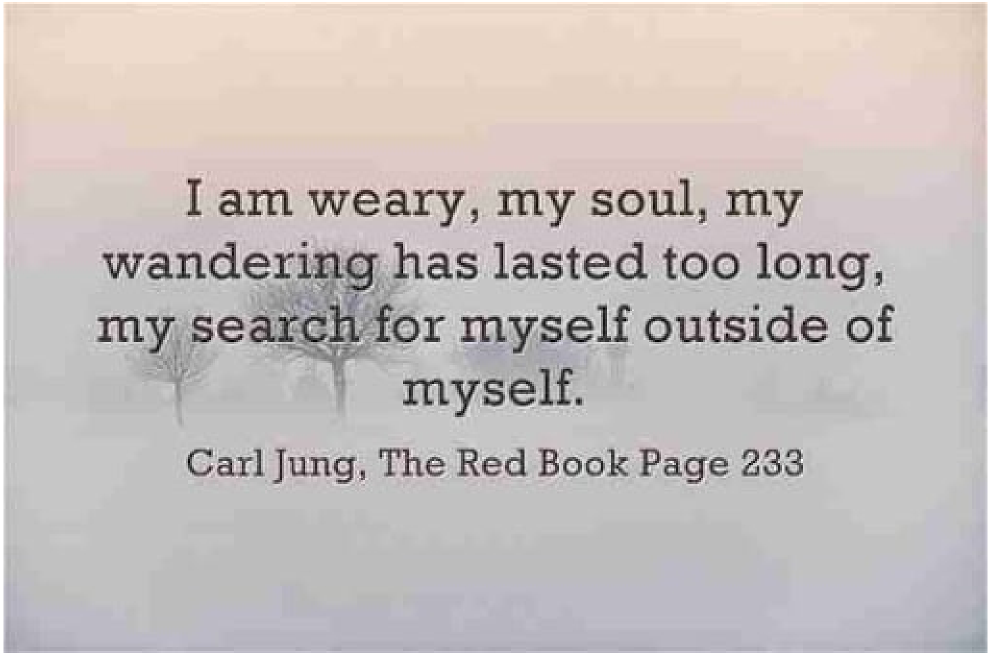
[46]



For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.

Carl Jung, CW 8, Para 342

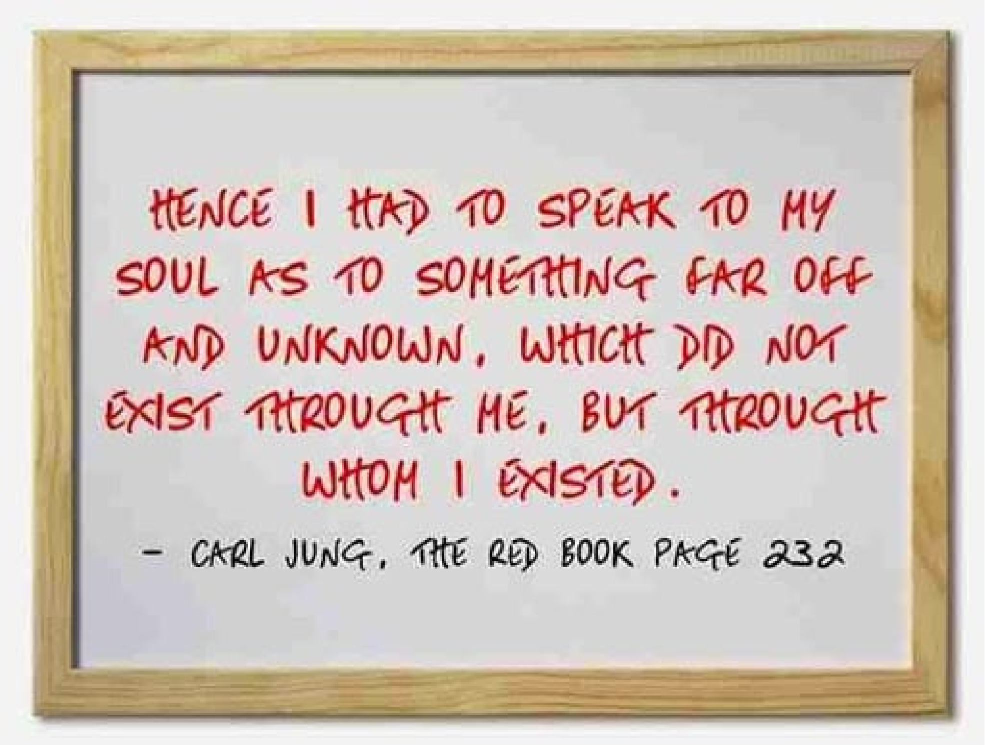
[47]



I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself.

Carl Jung, The Red Book Page 233

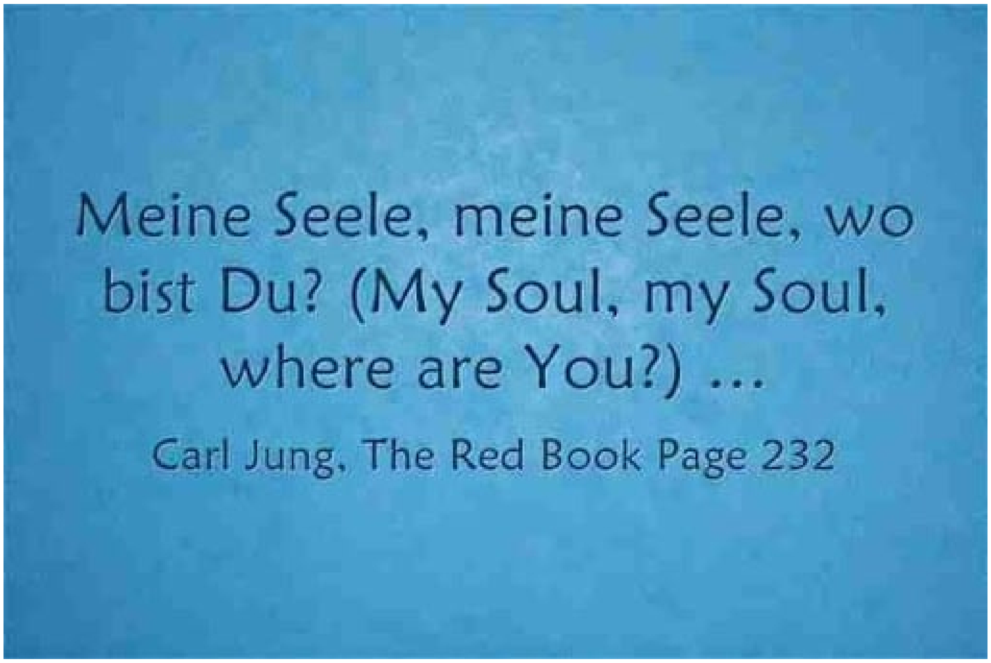
[48]



HENCE I HAD TO SPEAK TO MY SOUL AS TO SOMETHING FAR OFF AND UNKNOWN, WHICH DID NOT EXIST THROUGH ME, BUT THROUGH WHOM I EXISTED.

– CARL JUNG, THE RED BOOK PAGE 232

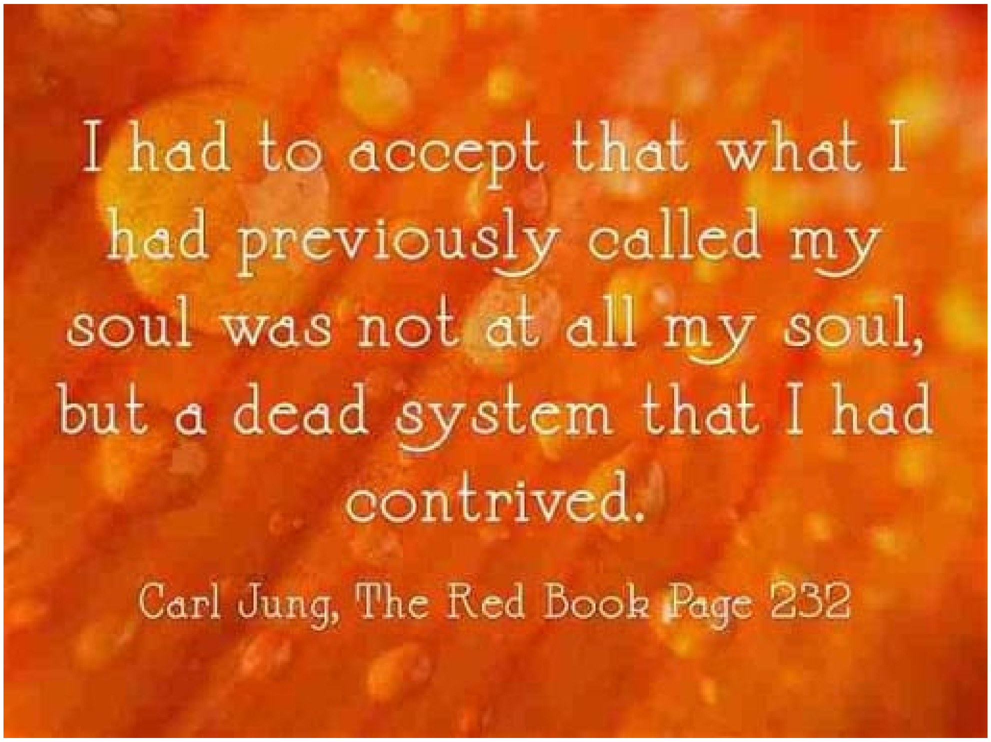
[49]



Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) …

Carl Jung, The Red Book Page 232

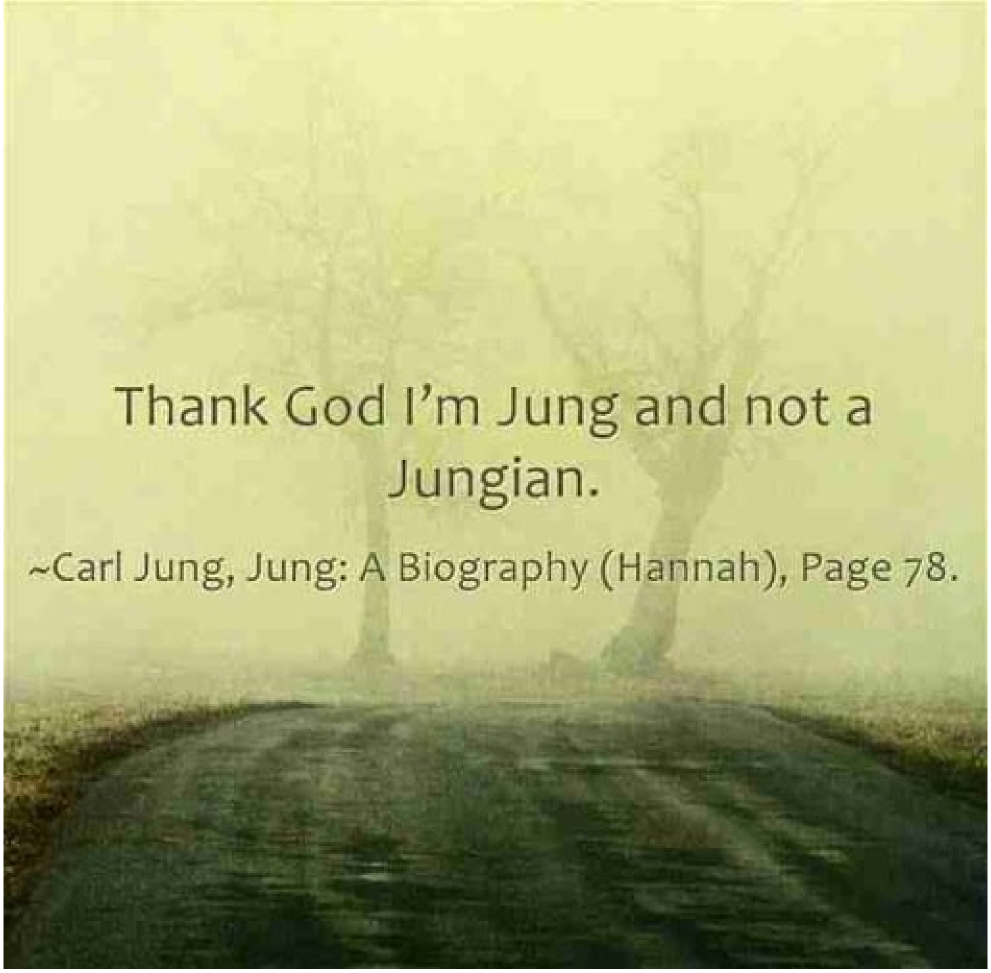
[50]



I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived.

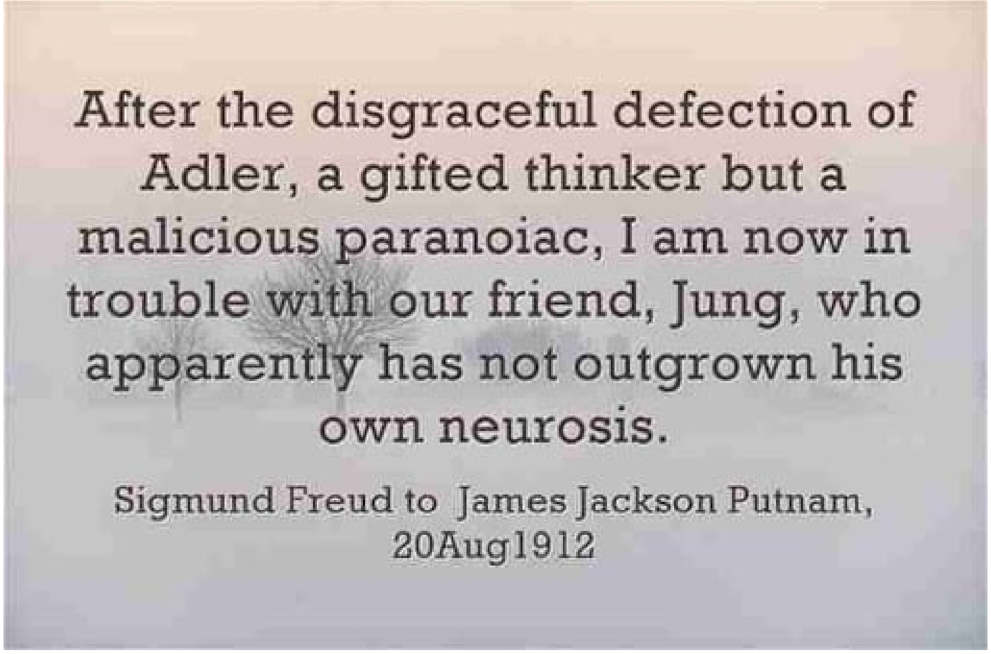
Carl Jung, The Red Book Page 232

[51]



Thank God I’m Jung and not a Jungian.

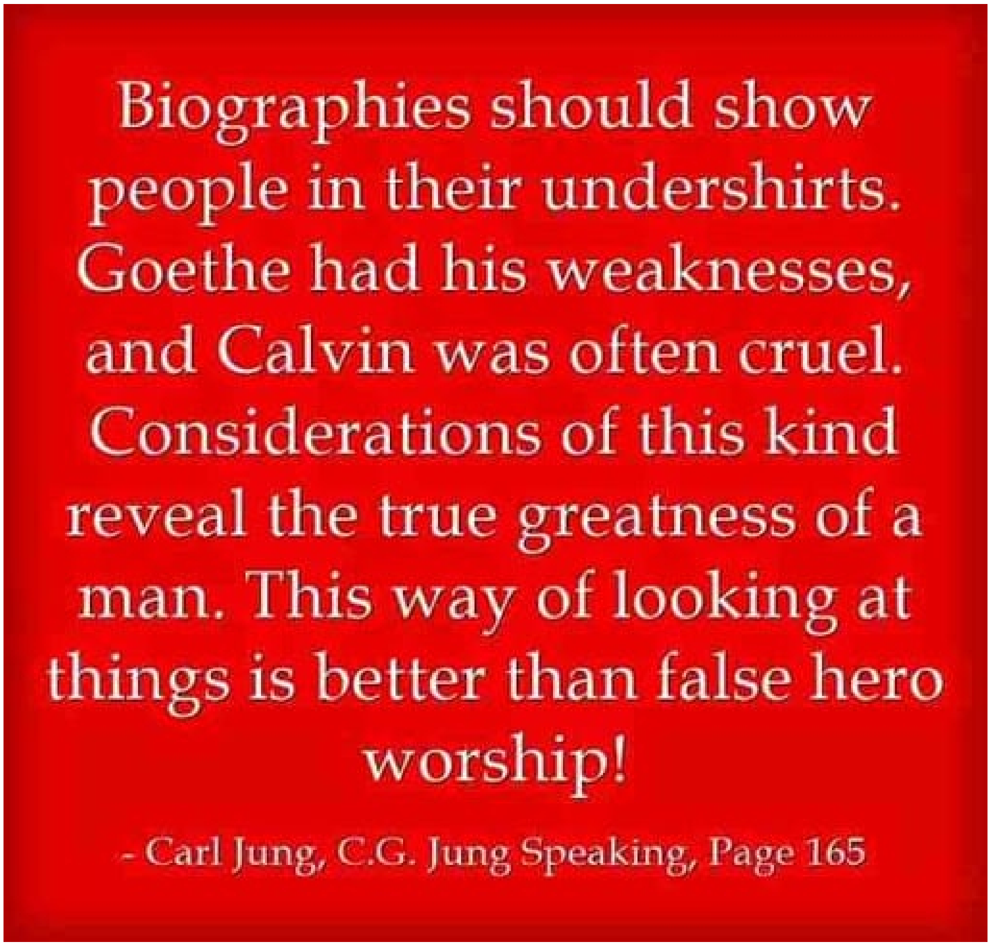
~Carl Jung, Jung: A Biography (Hannah), Page 78.



After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.

Sigmund Freud to James Jackson Putnam, 20Aug1912

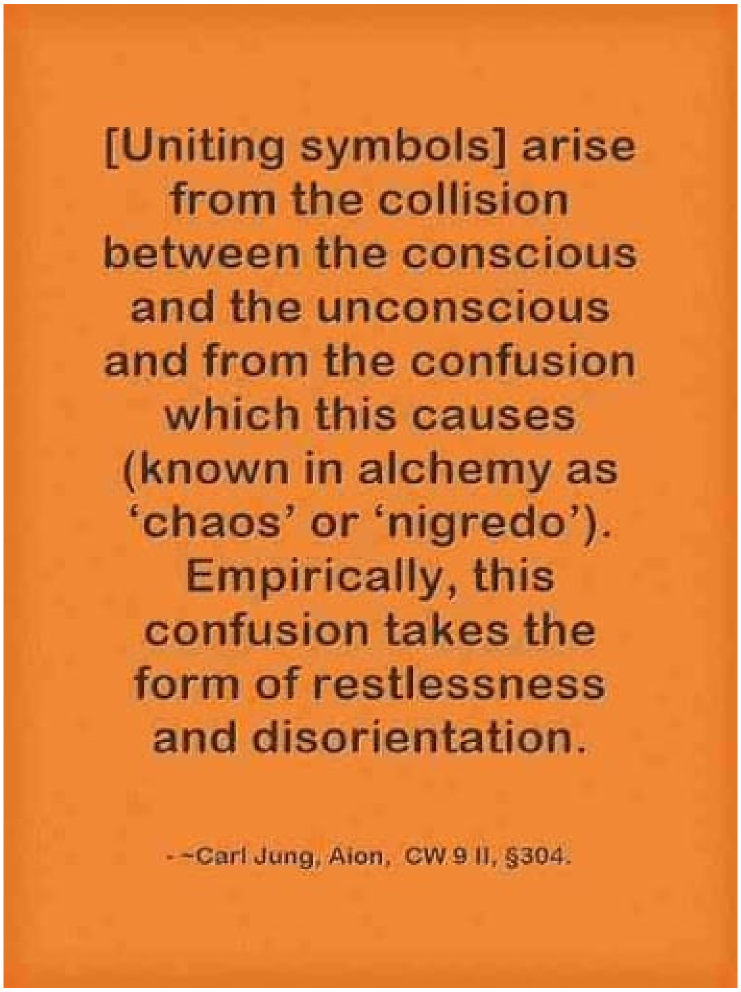
[53]



Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship!

- Carl Jung, C.G. Jung Speaking, Page 165

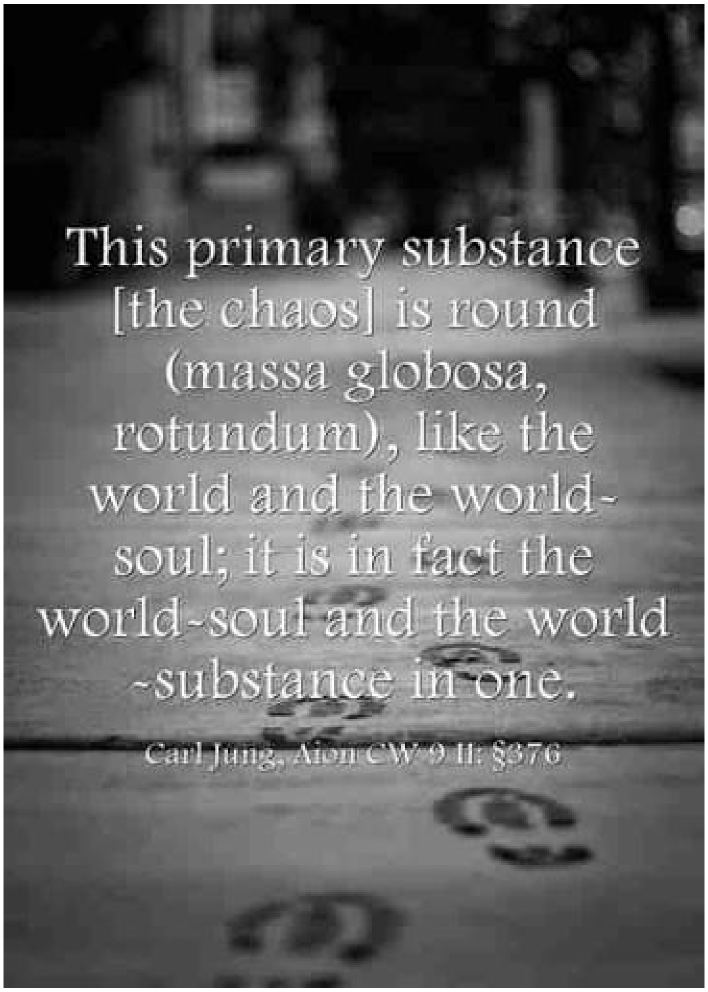
[54]



[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation.

- ~Carl Jung, Aion, CW 9 II, §304.

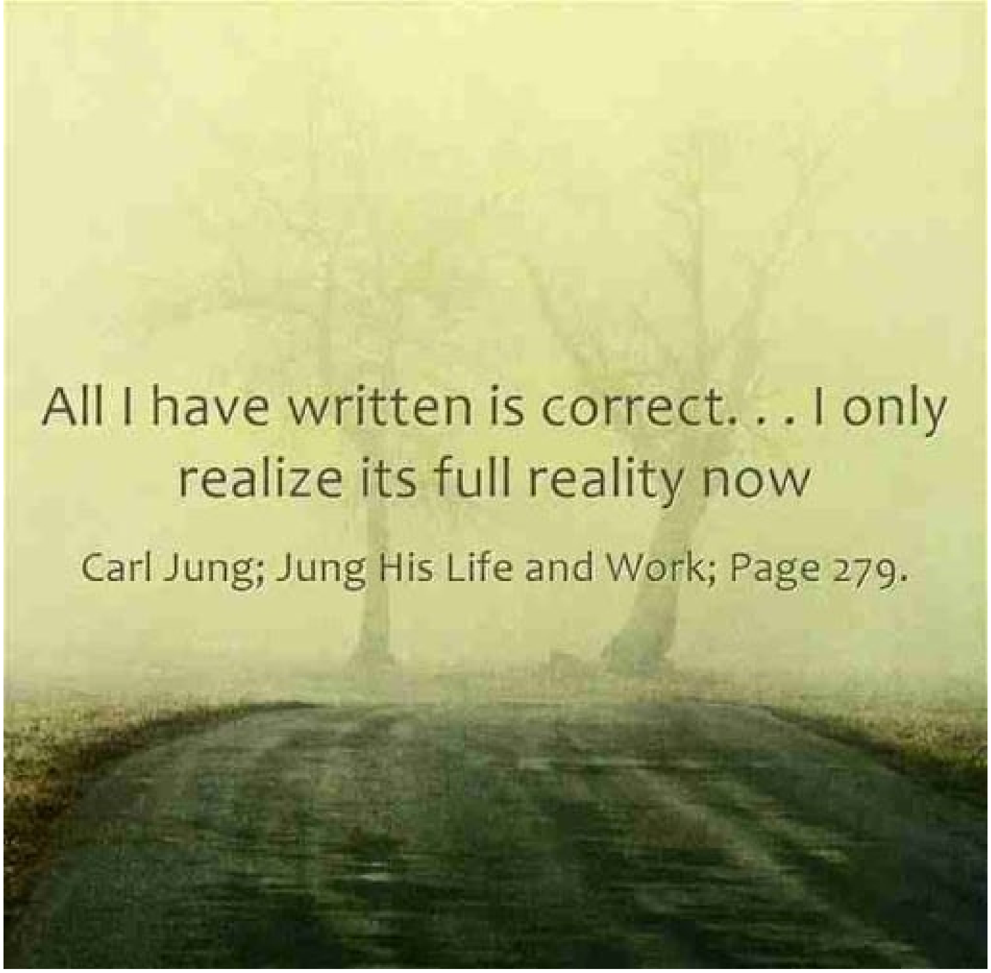
[55]



This primary substance
[the chaos] is round
(massa globosa,
rotundum), like the
world and the world-
soul; it is in fact the
world-soul and the world
-substance in one.

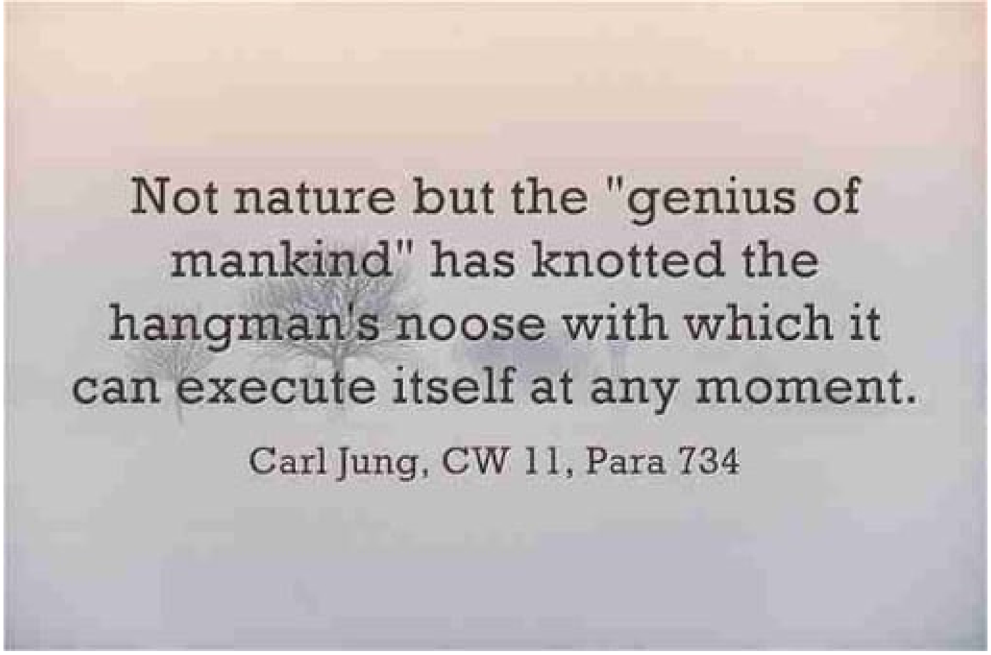
Carl Jung, Aion CW 9 II: §376

[56]



All I have written is correct. . . I only realize its full reality now

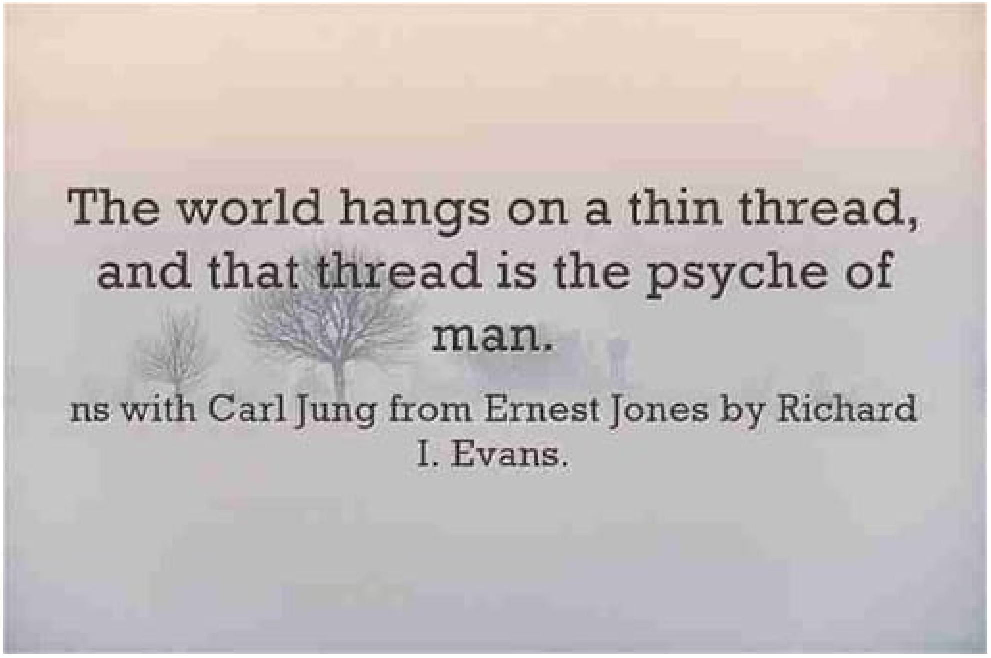
Carl Jung; Jung His Life and Work; Page 279.



Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

Carl Jung, CW 11, Para 734

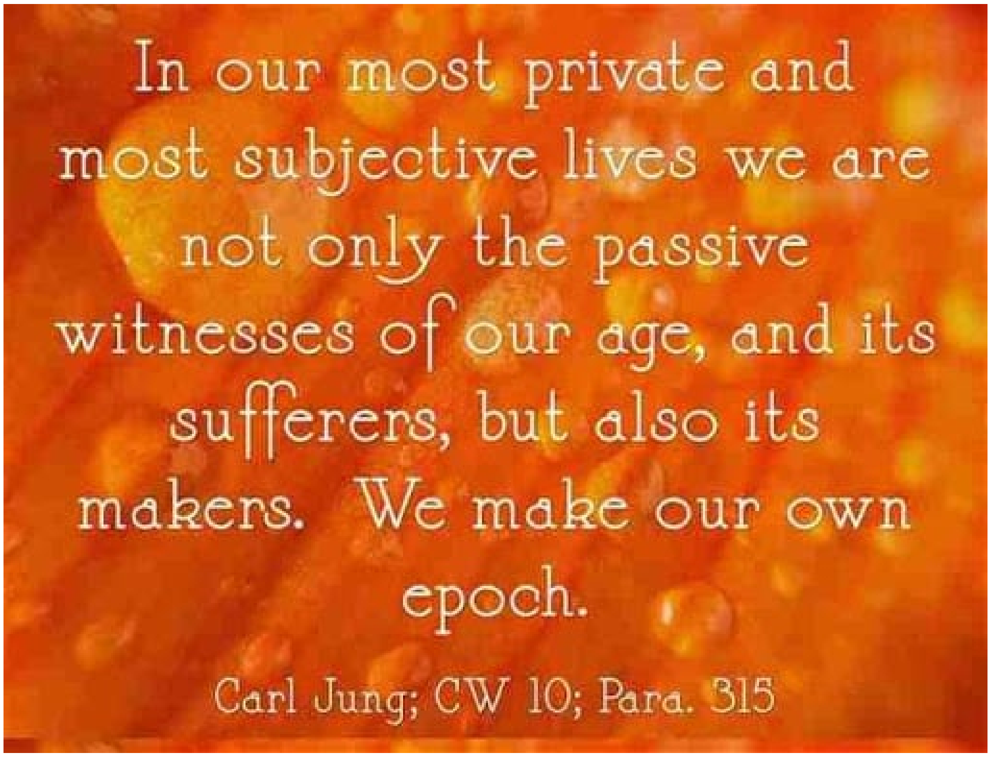
[58]



The world hangs on a thin thread, and that thread is the psyche of man.

ns with Carl Jung from Ernest Jones by Richard I. Evans.

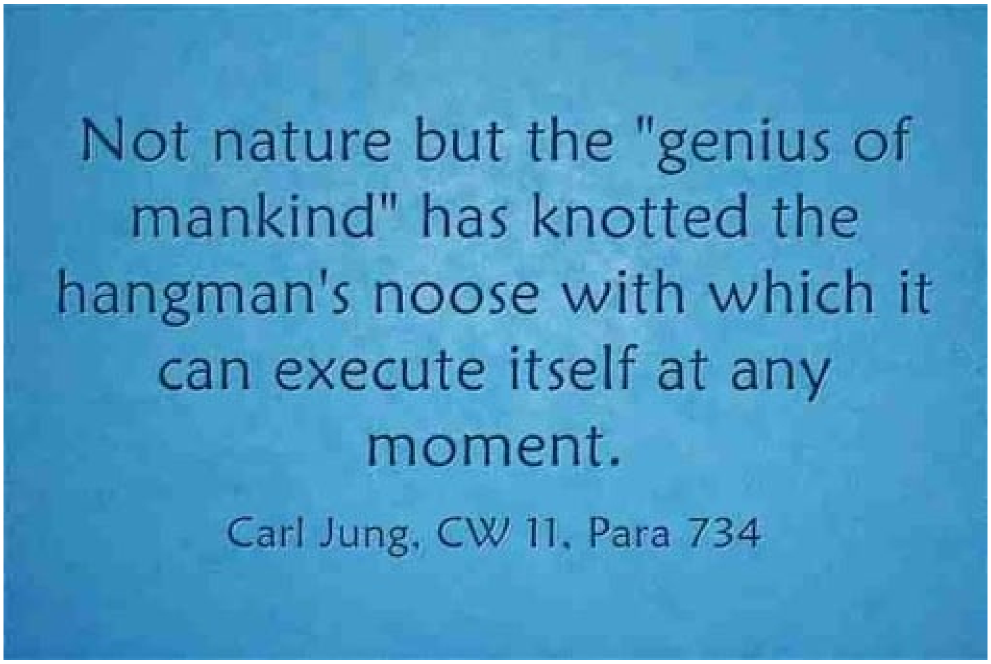
[59]



In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.

Carl Jung; CW 10; Para. 315

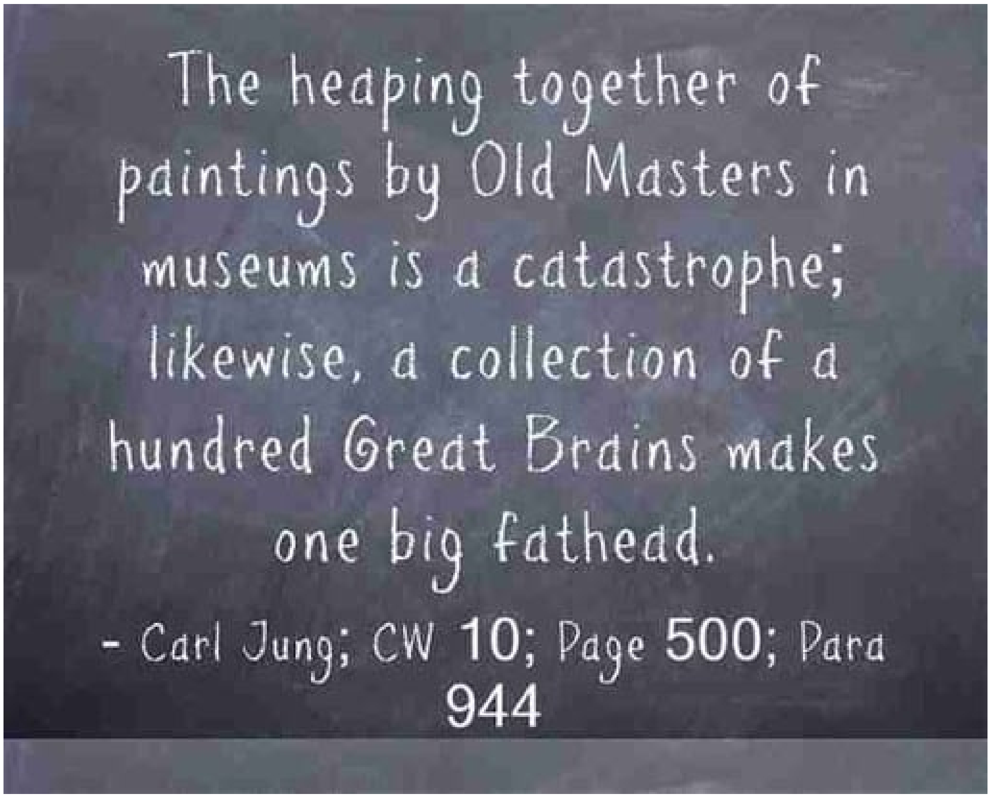
[60]



Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

Carl Jung, CW 11, Para 734

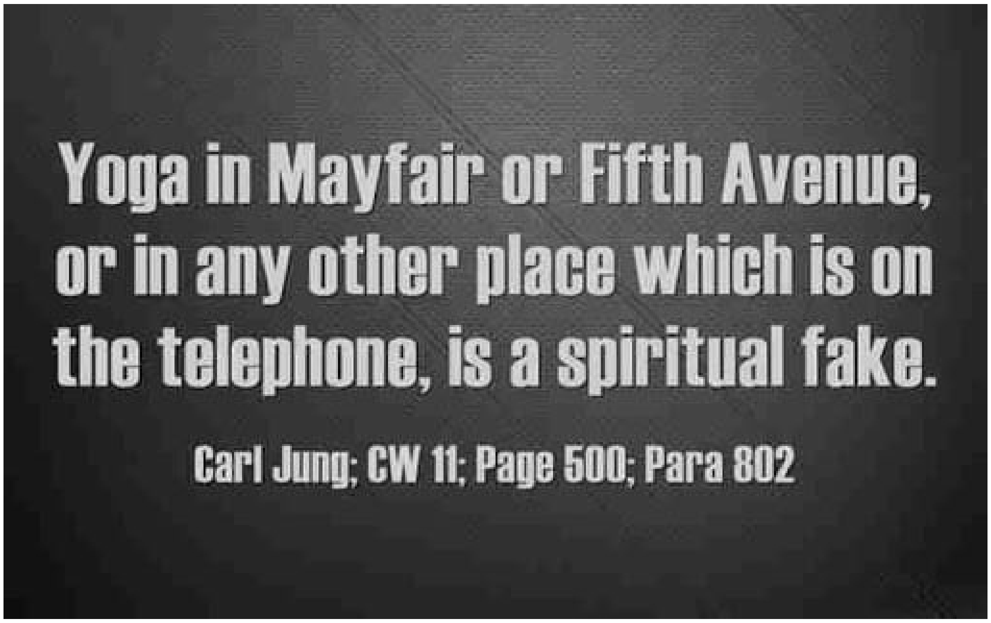
[61]



The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead.

- Carl Jung; CW 10; Page 500; Para 944

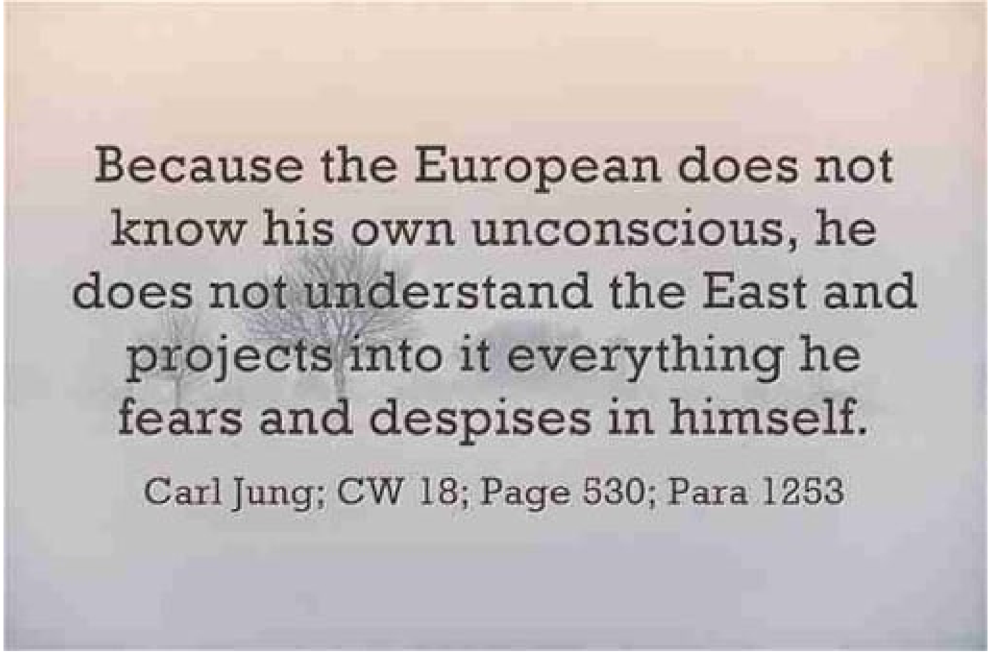
[62]



Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake.

Carl Jung; CW 11; Page 500; Para 802

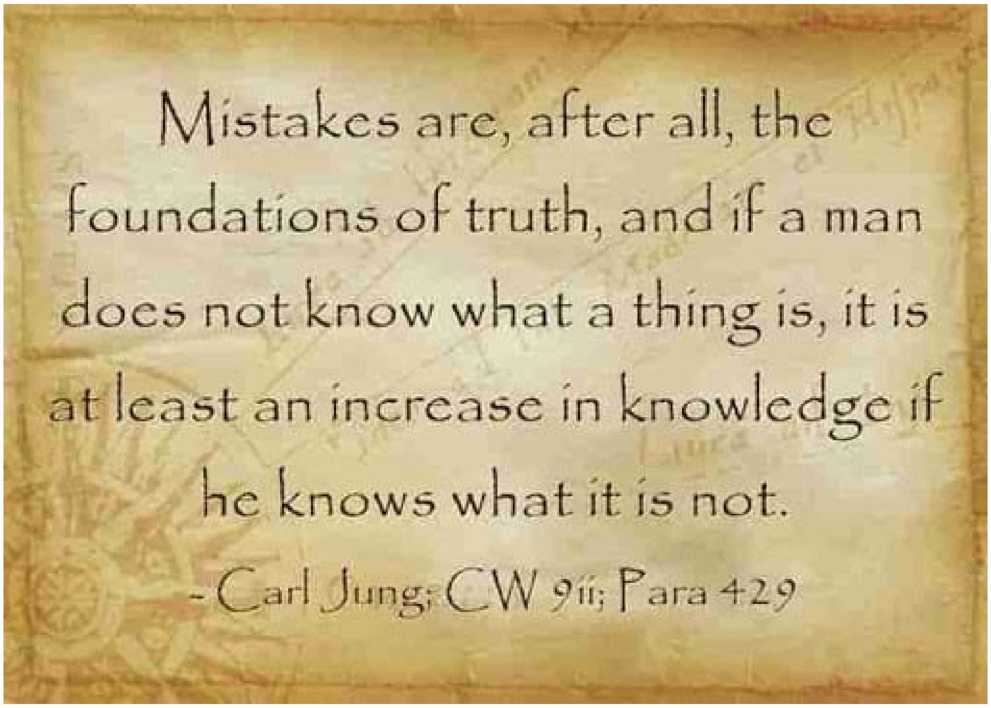
[63]



Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself.

Carl Jung; CW 18; Page 530; Para 1253

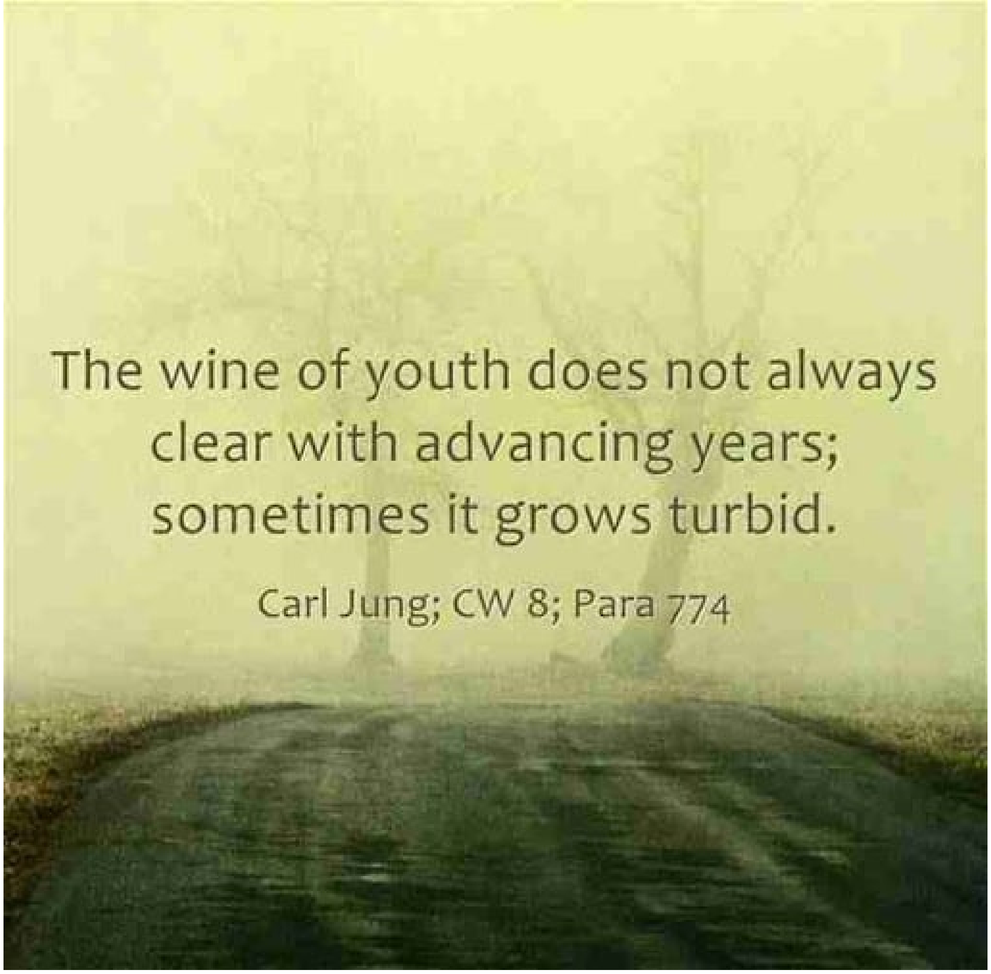
[64]

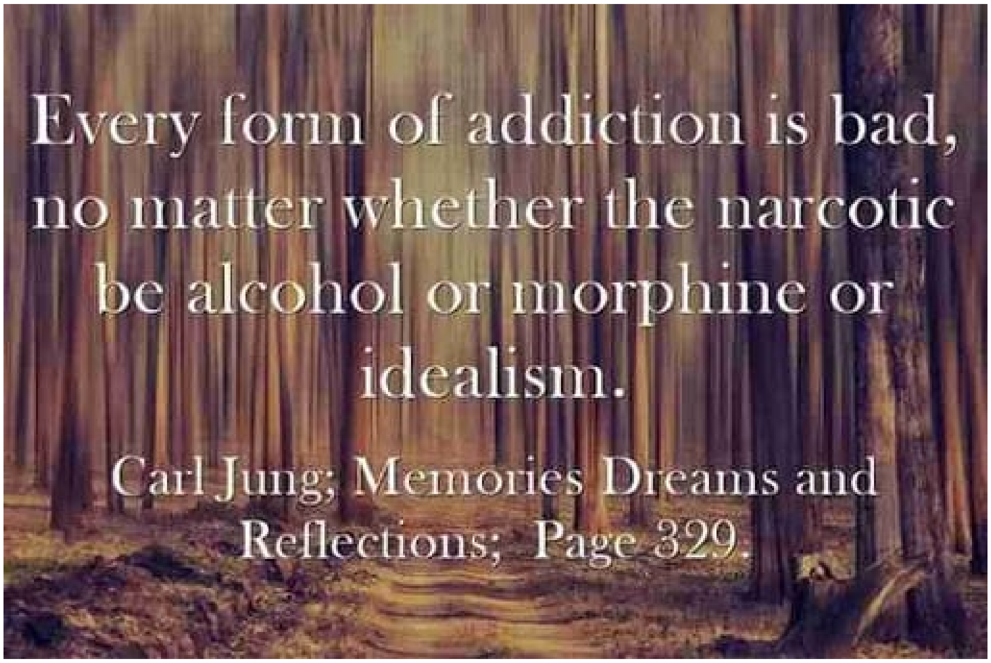


Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not.

- Carl Jung; CW 9ii; Para 429

[65]

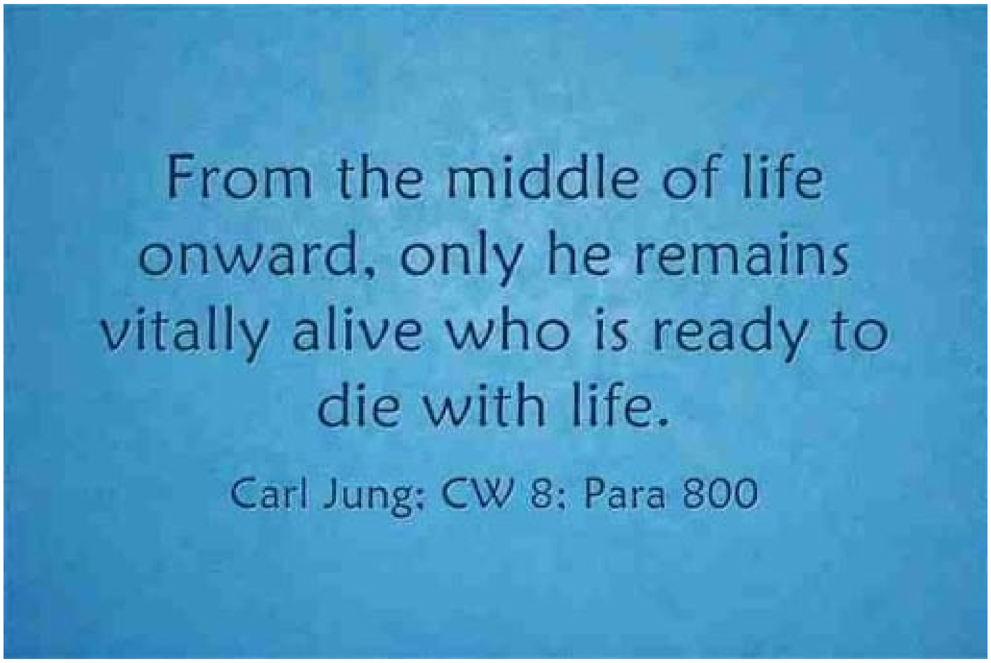

The wine of youth does not always clear with advancing years; sometimes it grows turbid.
Carl Jung; CW 8; Para 774



Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism.

Carl Jung; Memories Dreams and Reflections; Page 329.

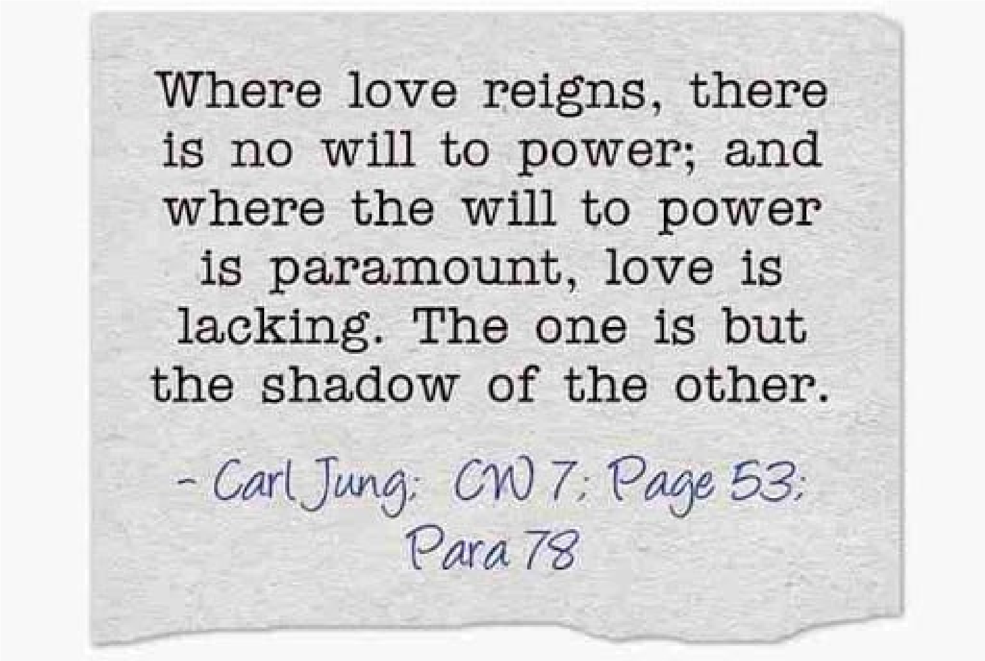
[67]



From the middle of life onward, only he remains vitally alive who is ready to die with life.

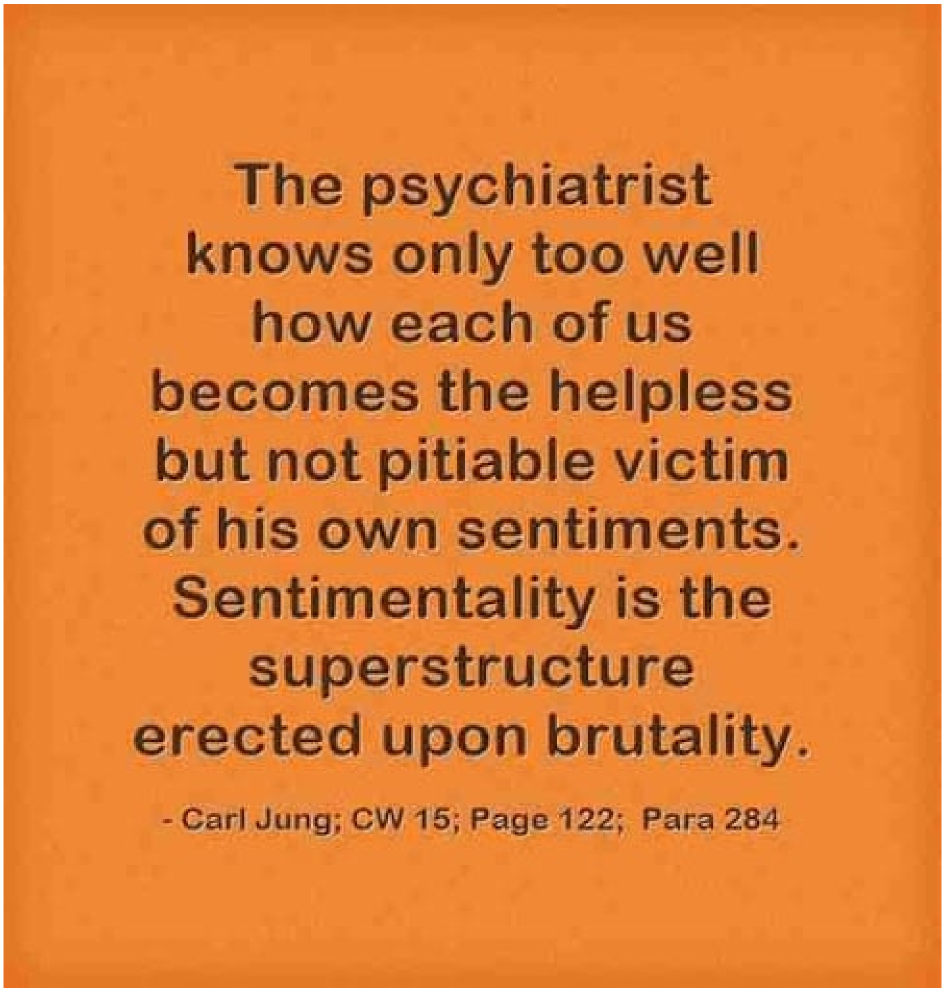
Carl Jung; CW 8; Para 800

[68]



Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other.

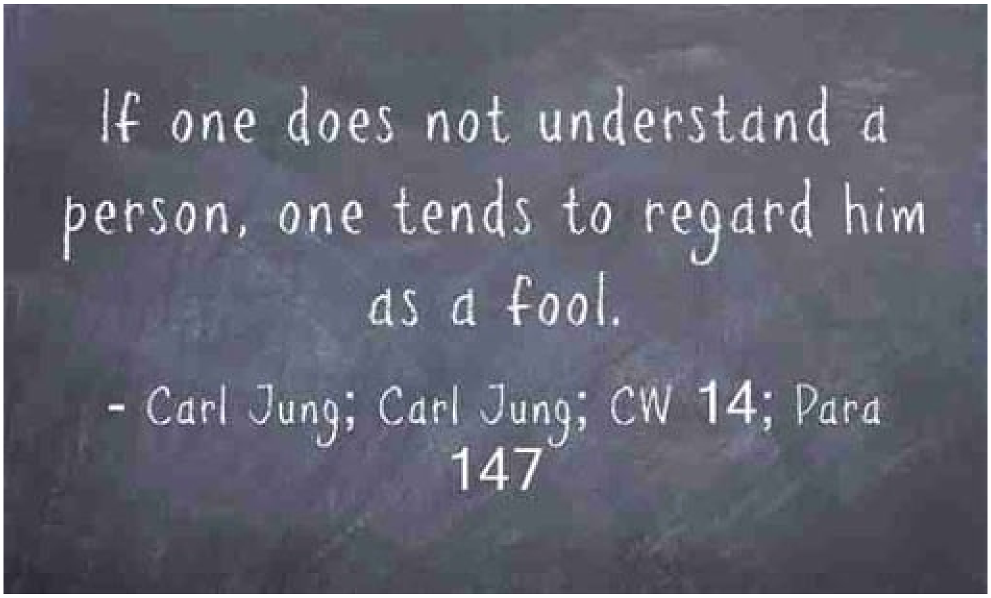
- Carl Jung; CW 7; Page 53; Para 78



The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality.

- Carl Jung; CW 15; Page 122; Para 284

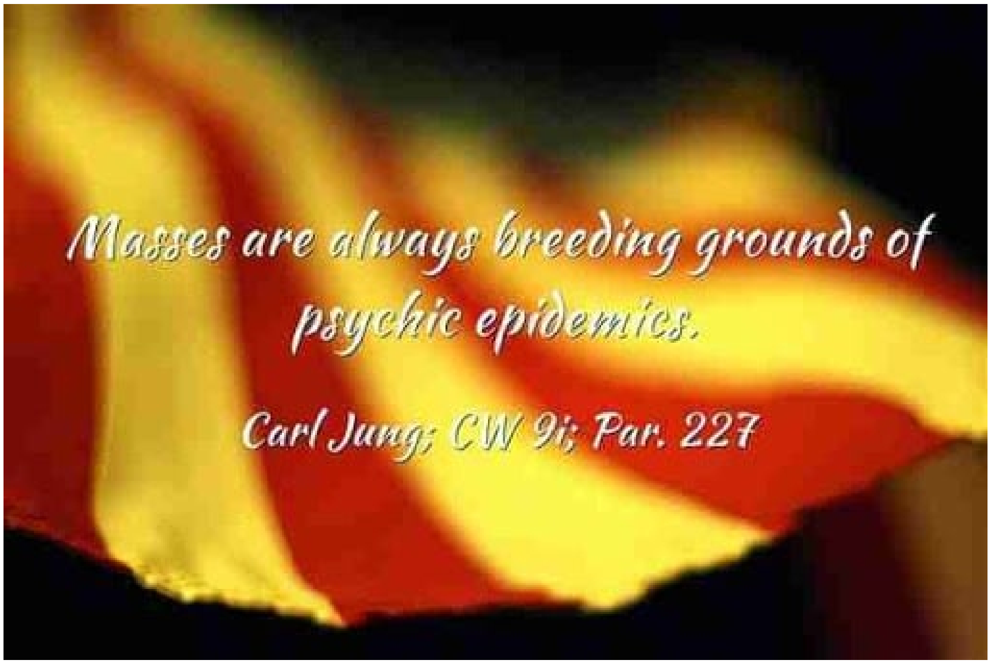
[70]



If one does not understand a person, one tends to regard him as a fool.

- Carl Jung; Carl Jung; CW 14; Para 147

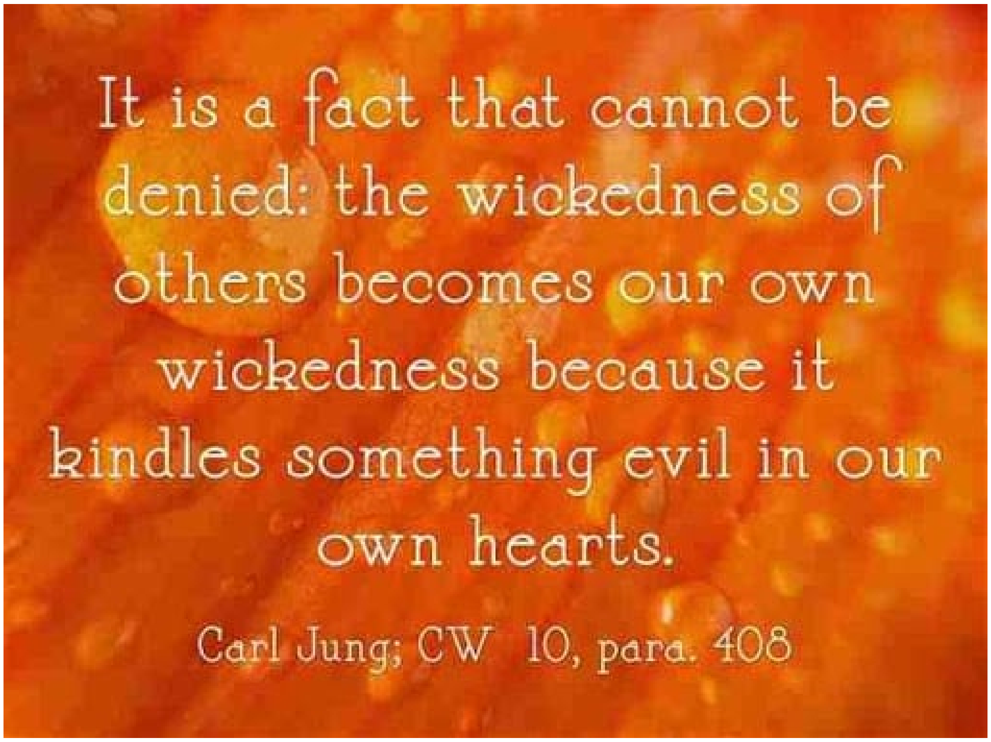
[71]



Masses are always breeding grounds of psychic epidemics.

Carl Jung; CW 9i; Par. 227

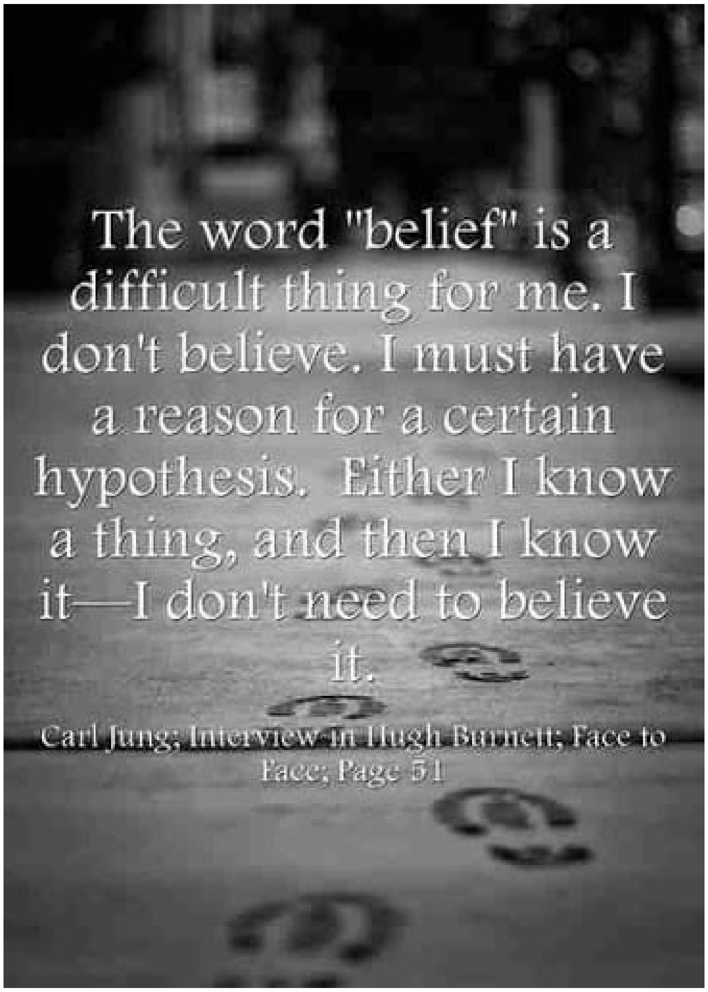
[72]



It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

Carl Jung; CW 10, para. 408

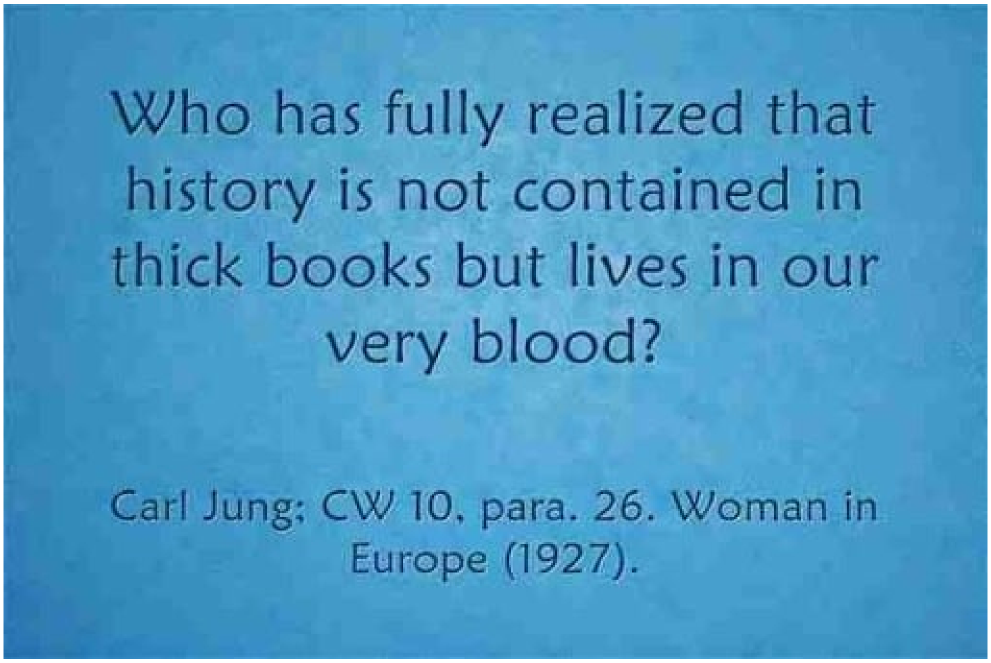
[73]



The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it.

Carl Jung; Interview in Hugh Burnett; Face to Face; Page 51

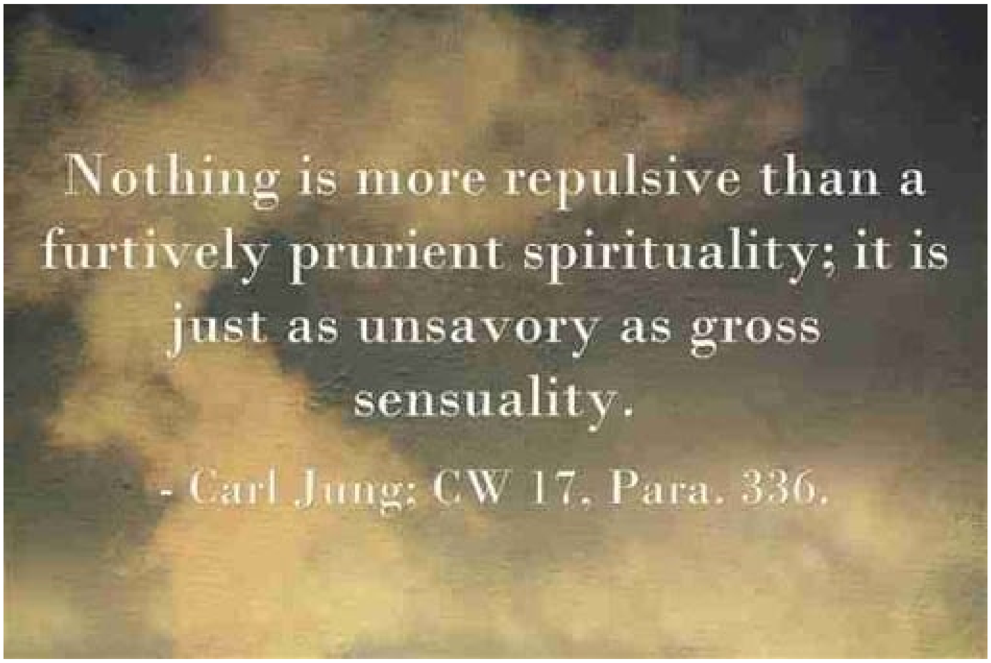
[74]



Who has fully realized that history is not contained in thick books but lives in our very blood?

Carl Jung; CW 10, para. 26. Woman in Europe (1927).

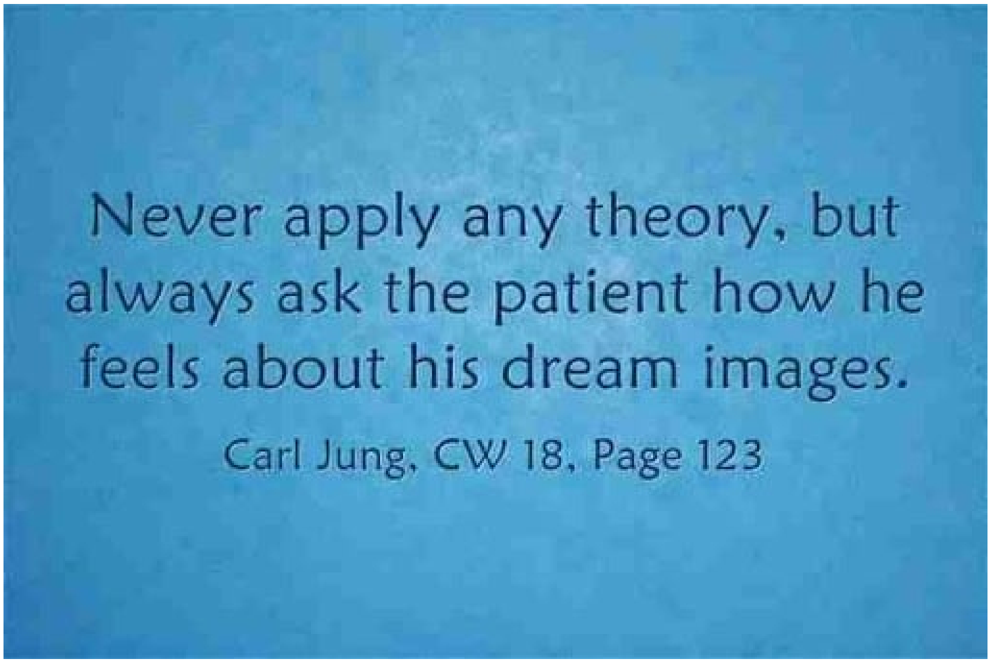
[75]



Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality.

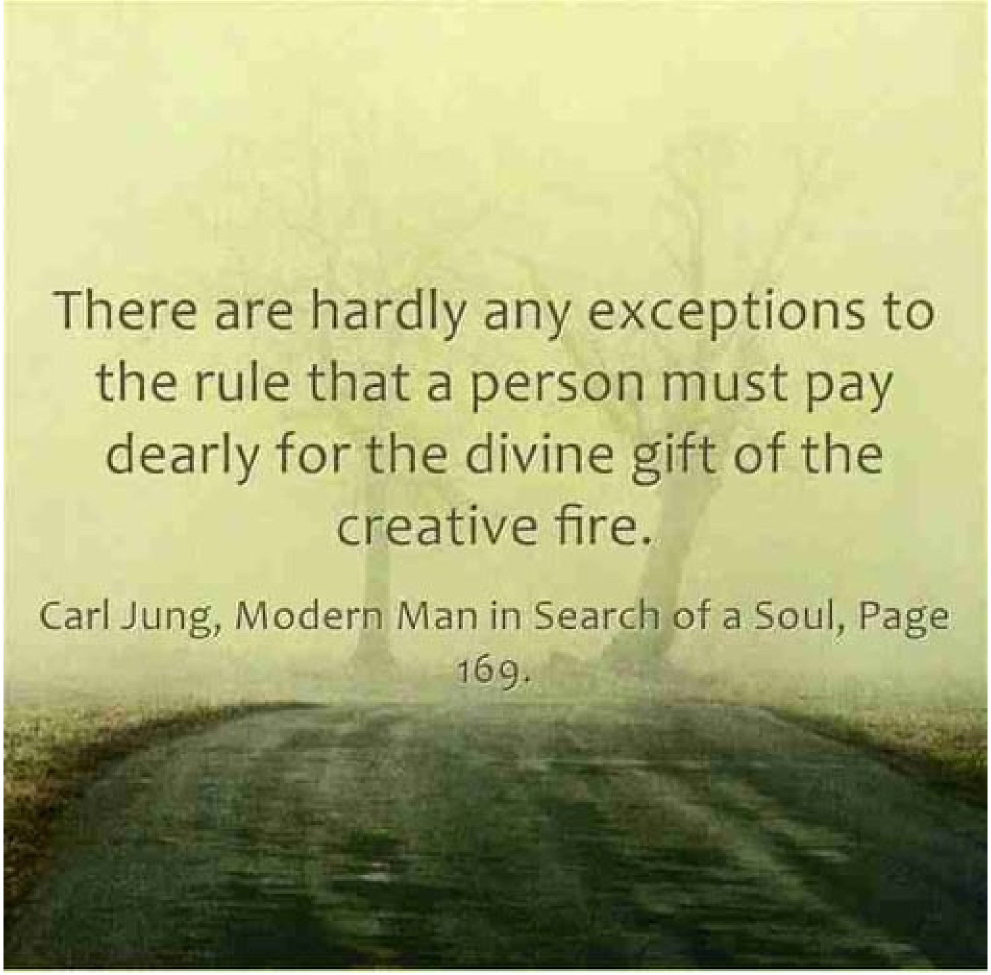
- Carl Jung; CW 17, Para. 336.

[76]



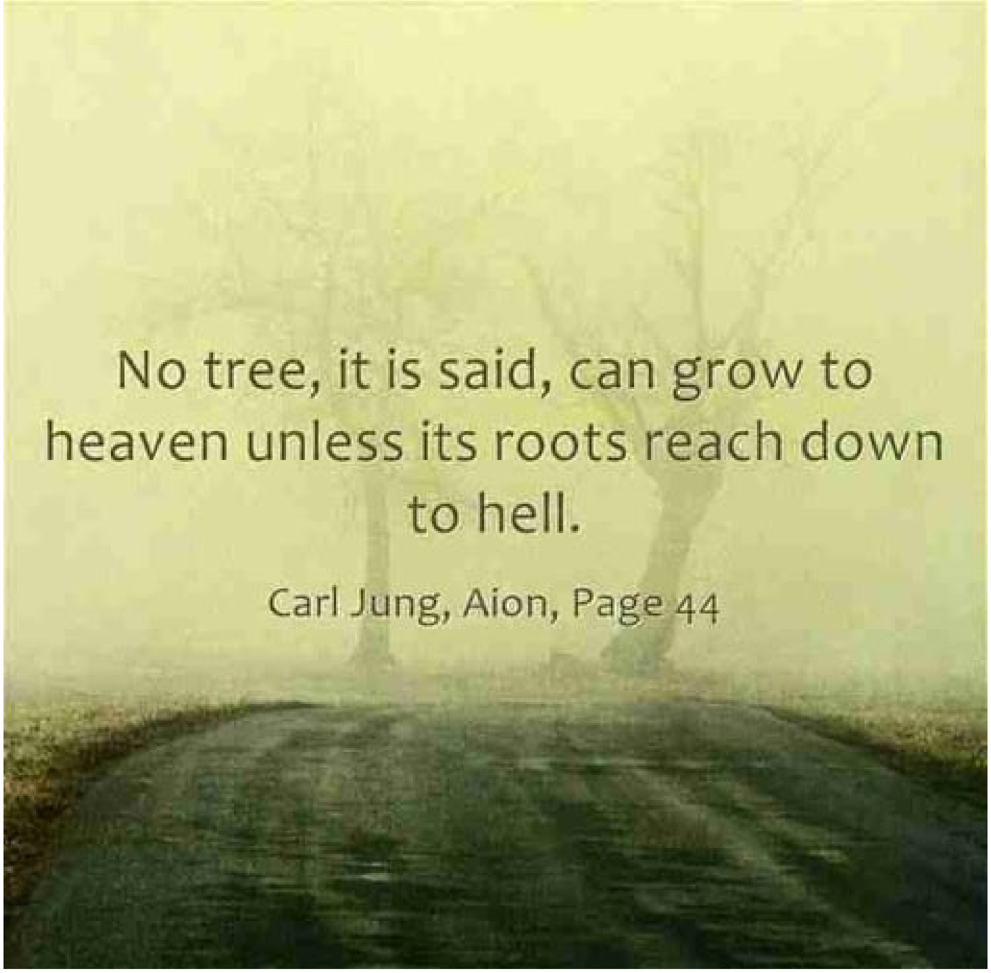
Never apply any theory, but always ask the patient how he feels about his dream images.

Carl Jung, CW 18, Page 123

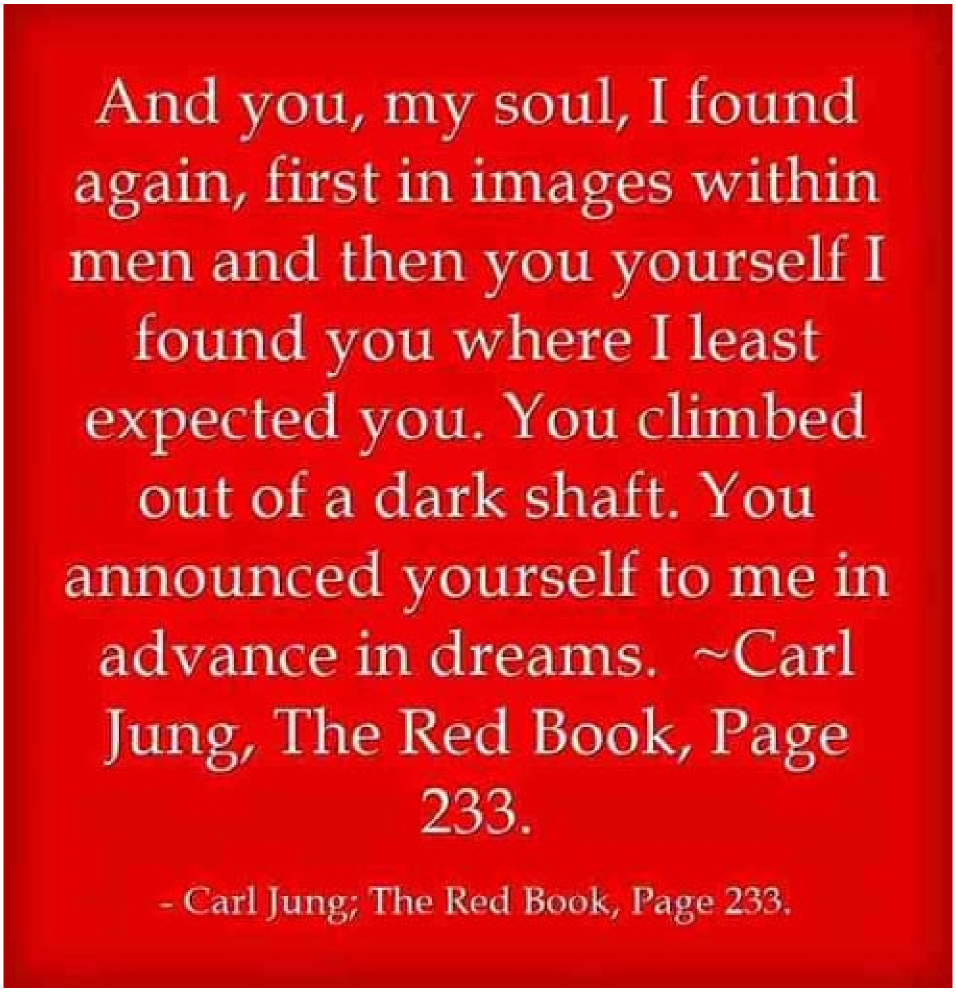


There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire.

Carl Jung, Modern Man in Search of a Soul, Page 169.

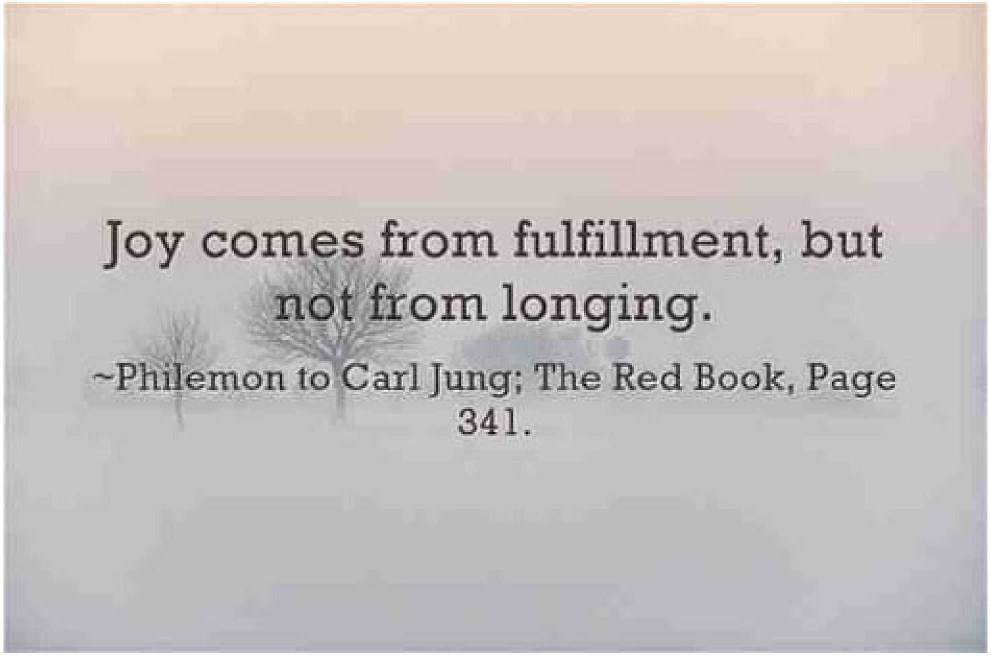


No tree, it is said, can grow to heaven unless its roots reach down to hell.
Carl Jung, Aion, Page 44



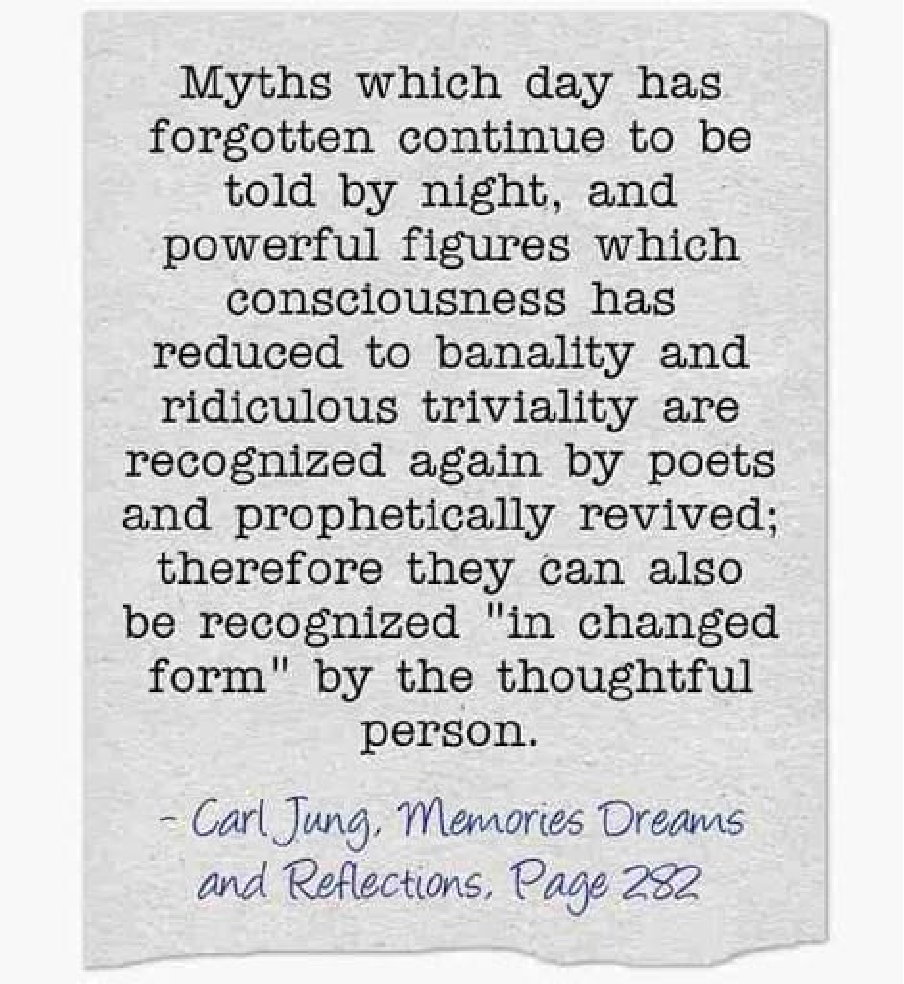
And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. ~Carl Jung, The Red Book, Page 233.

- Carl Jung; The Red Book, Page 233.



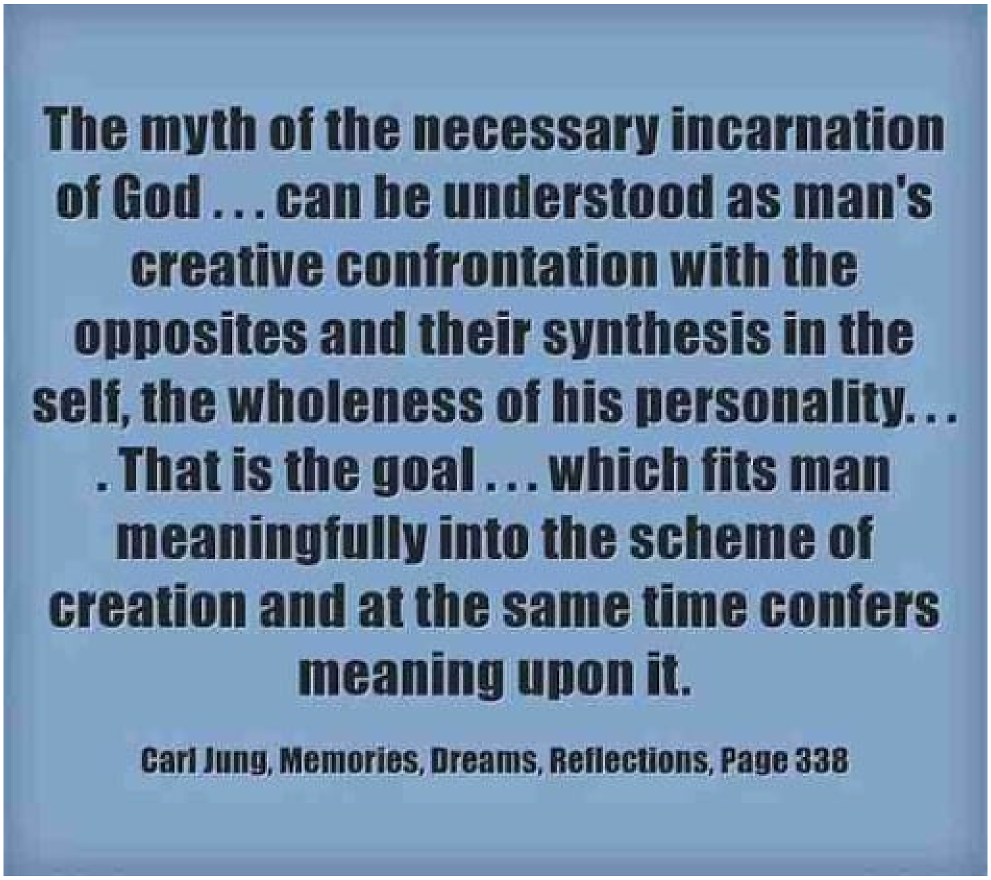
Joy comes from fulfillment, but not from longing.

~Philemon to Carl Jung; The Red Book, Page 341.



Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person.

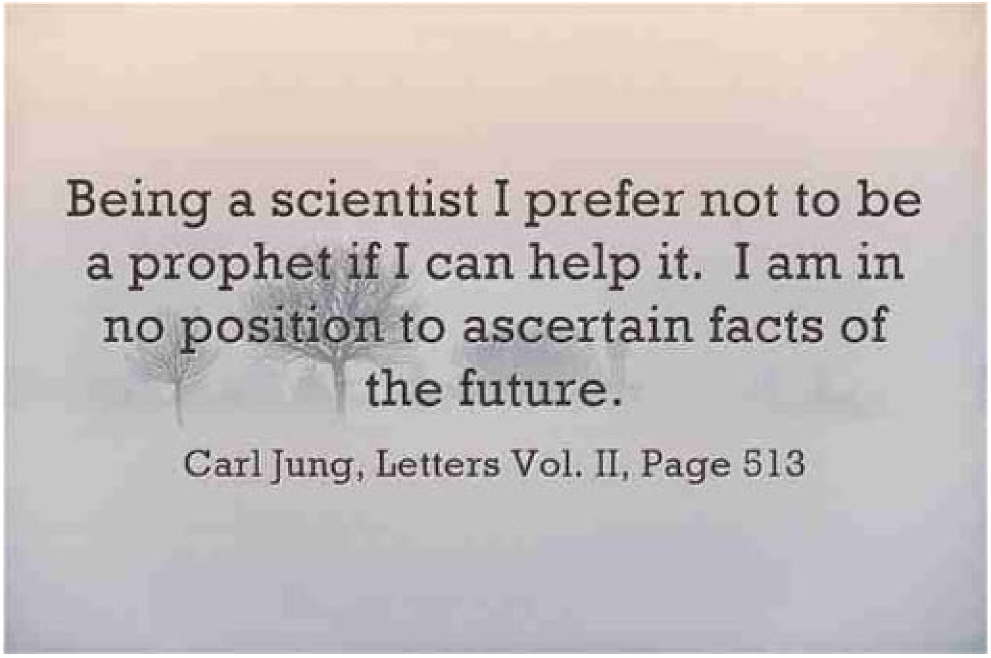
- Carl Jung, Memories Dreams and Reflections, Page 282



The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it.

Carl Jung, Memories, Dreams, Reflections, Page 338

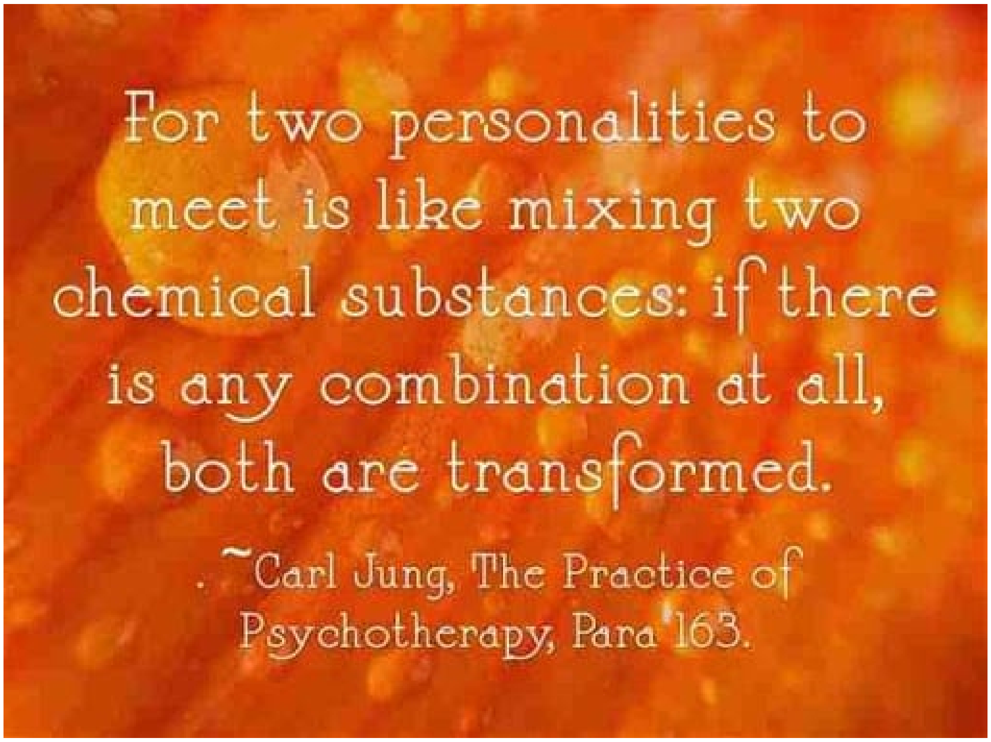
[83]



Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future.

Carl Jung, Letters Vol. II, Page 513

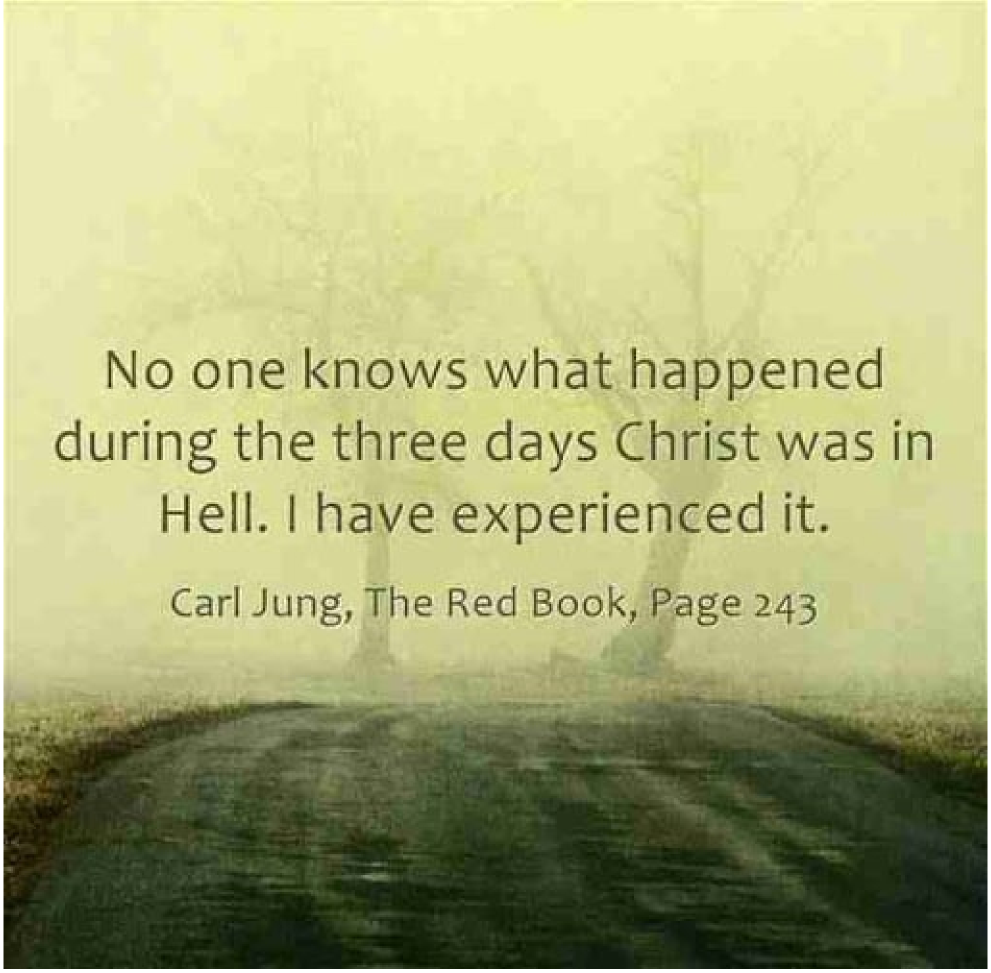
[84]



For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed.

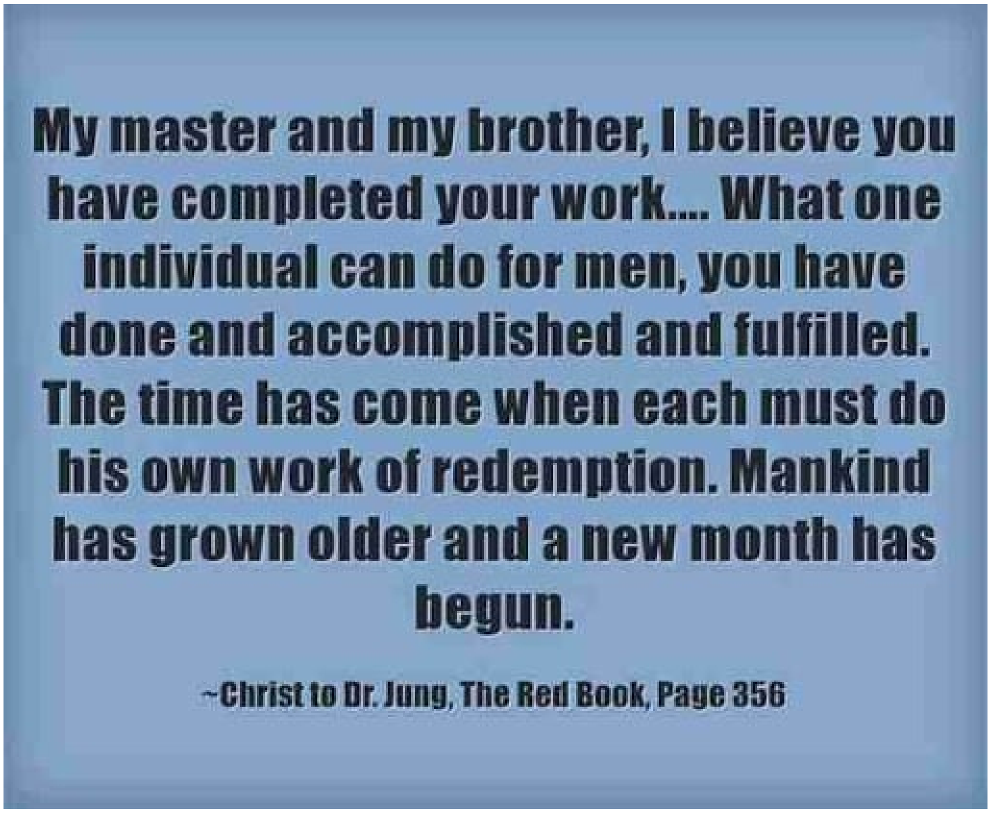
. ~Carl Jung, The Practice of Psychotherapy, Para 163.

[85]



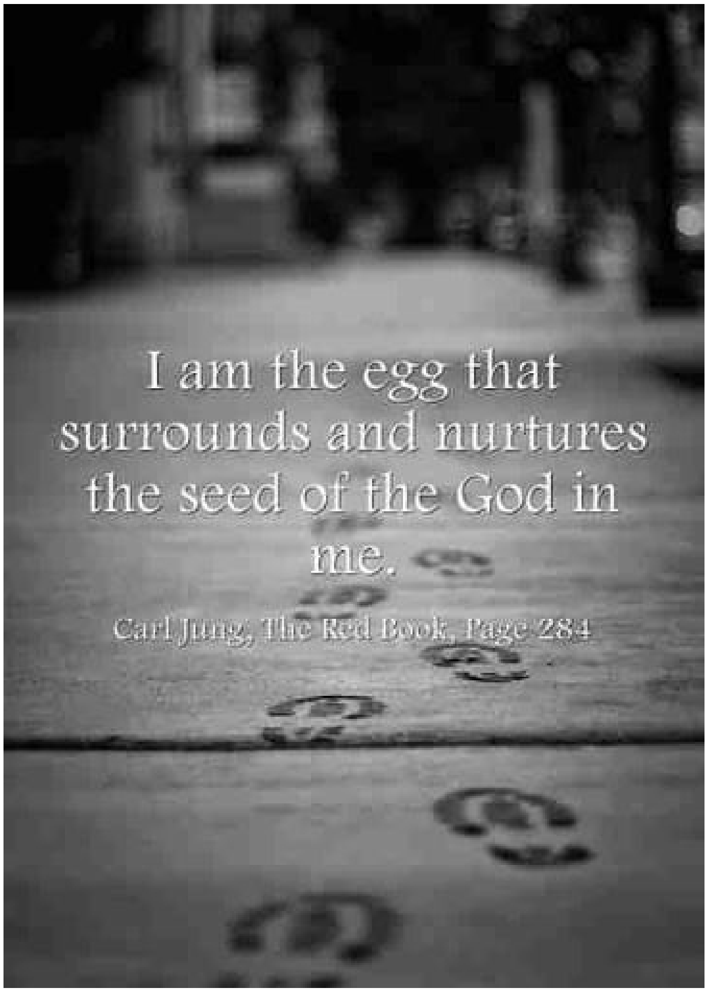
No one knows what happened during the three days Christ was in Hell. I have experienced it.

Carl Jung, The Red Book, Page 243



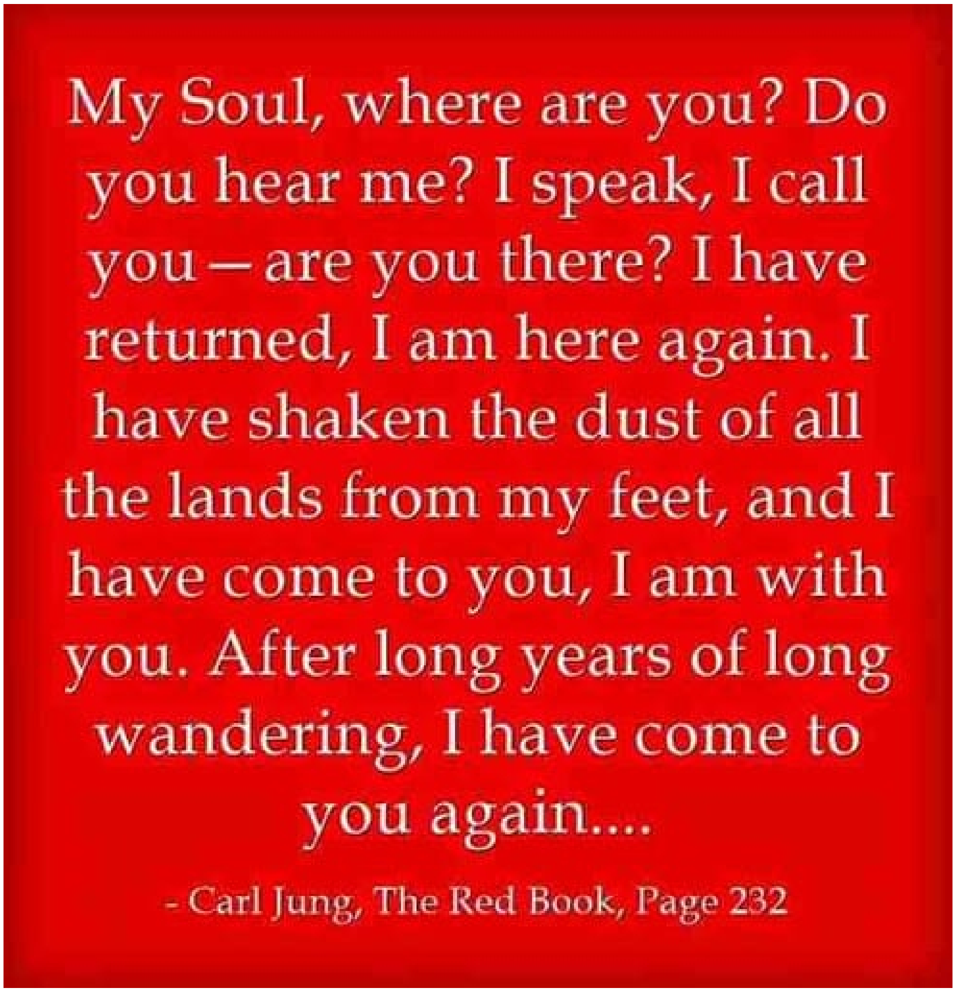
My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun.

~Christ to Dr. Jung, The Red Book, Page 356



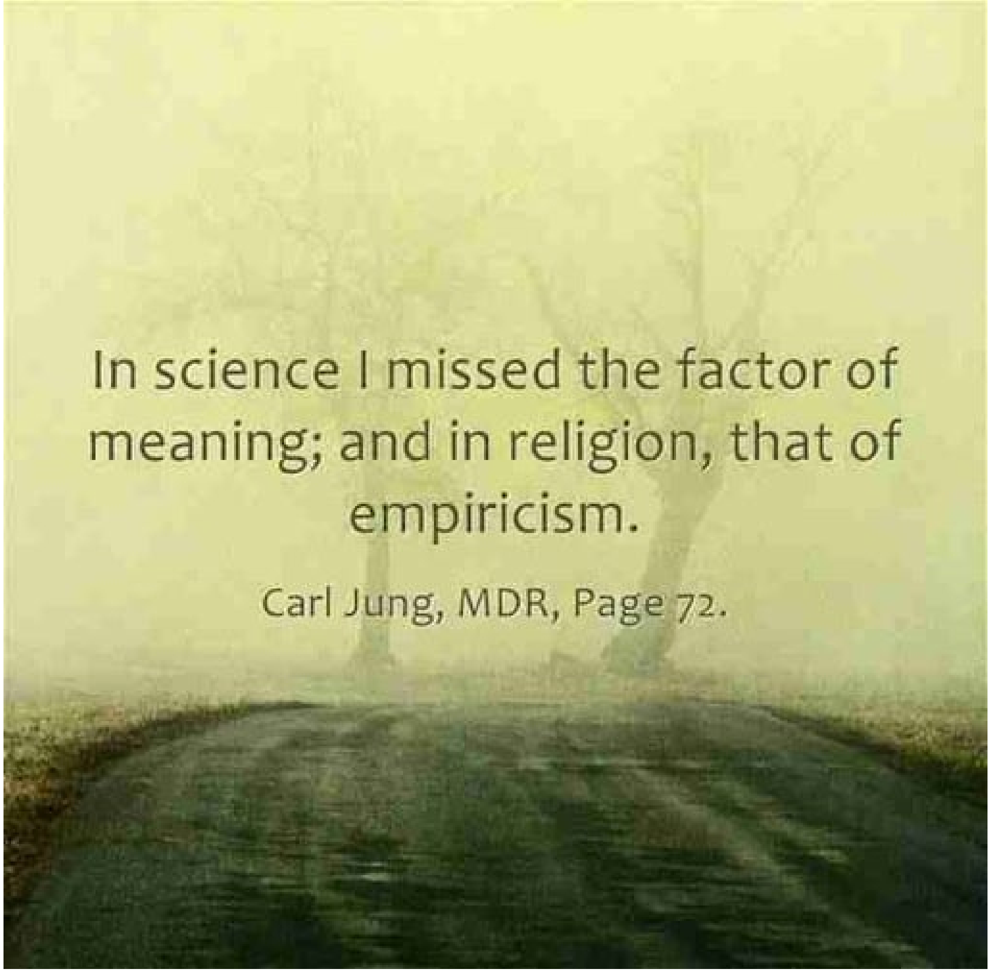
I am the egg that surrounds and nurtures the seed of the God in me.

Carl Jung, The Red Book, Page 284



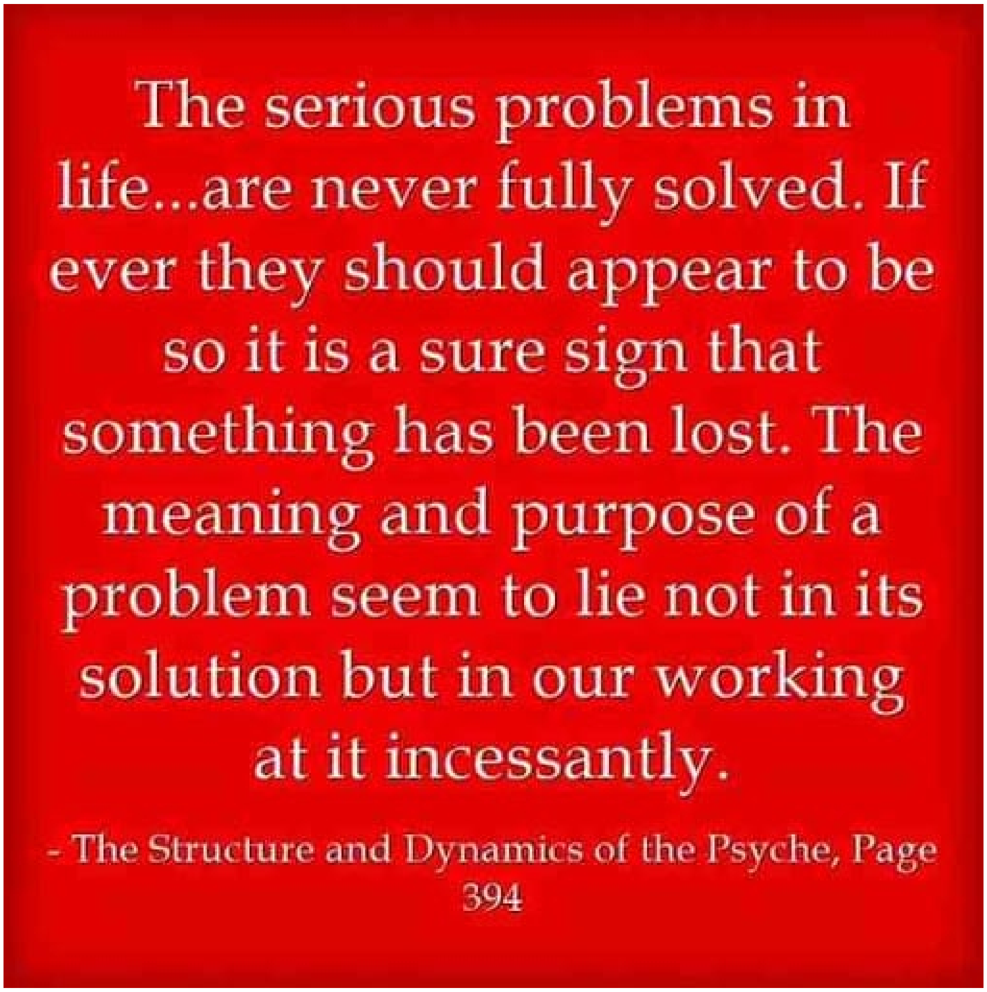
My Soul, where are you? Do you hear me? I speak, I call you – are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again....

- Carl Jung, The Red Book, Page 232



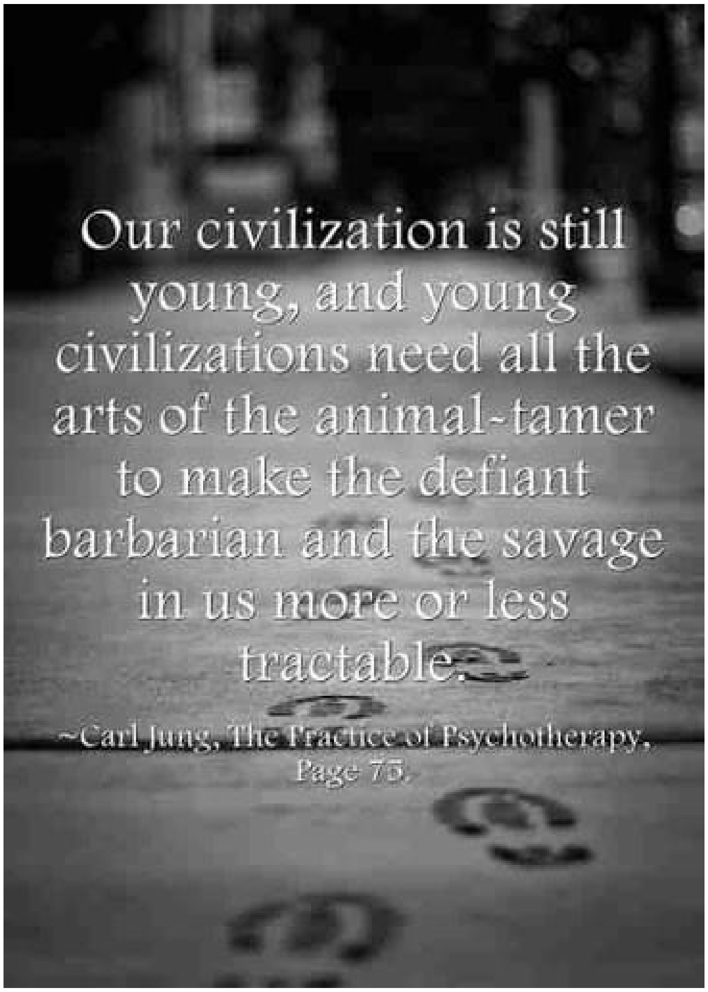
In science I missed the factor of meaning; and in religion, that of empiricism.

Carl Jung, MDR, Page 72.



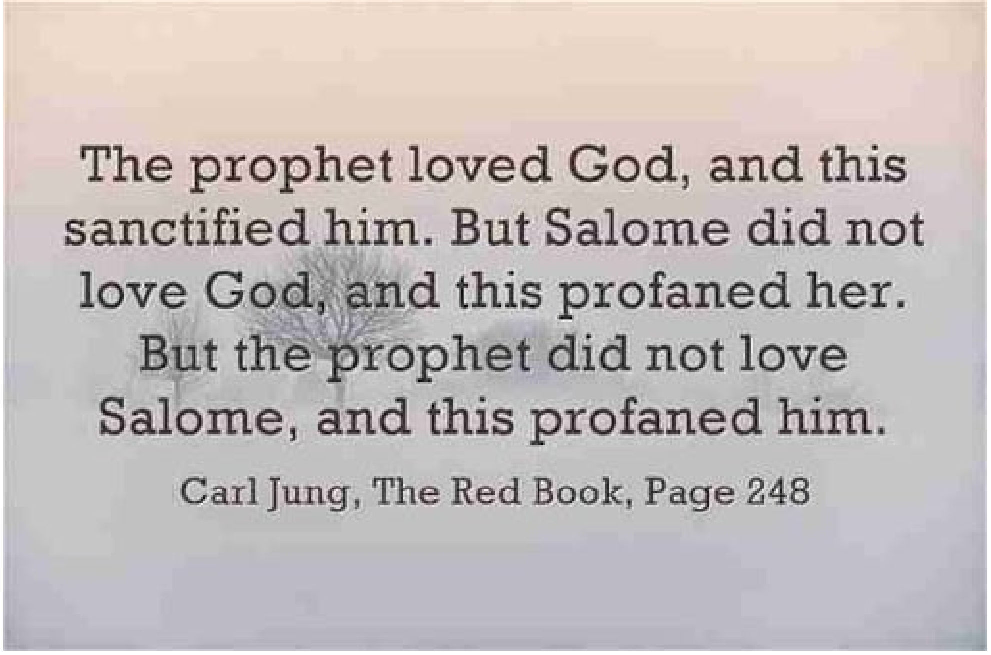
The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.

- The Structure and Dynamics of the Psyche, Page 394



Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable.

~Carl Jung, The Practice of Psychotherapy, Page 75.



The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him.

Carl Jung, The Red Book, Page 248

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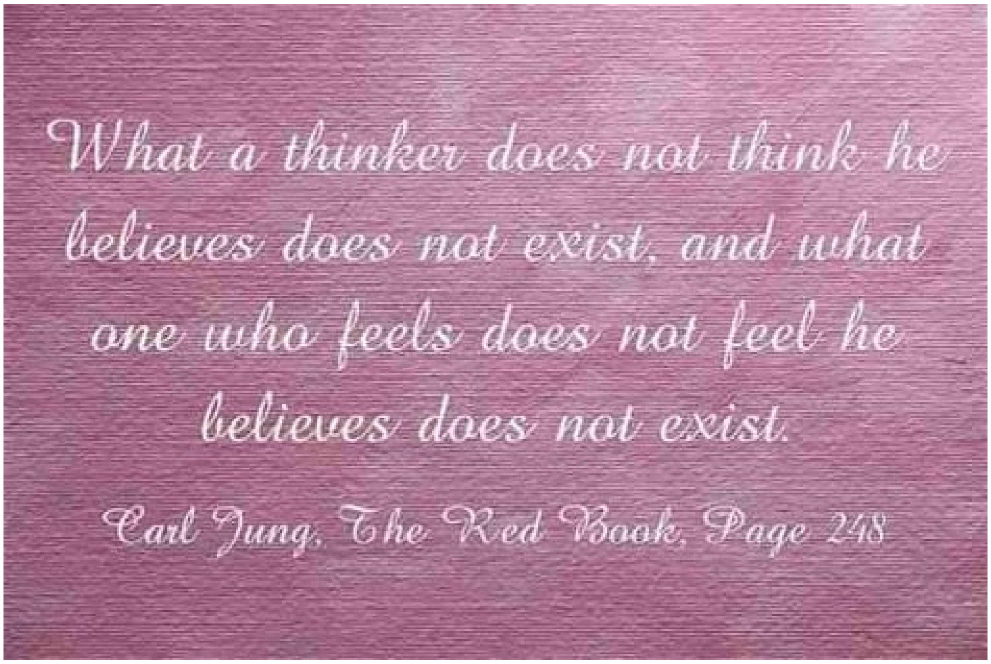
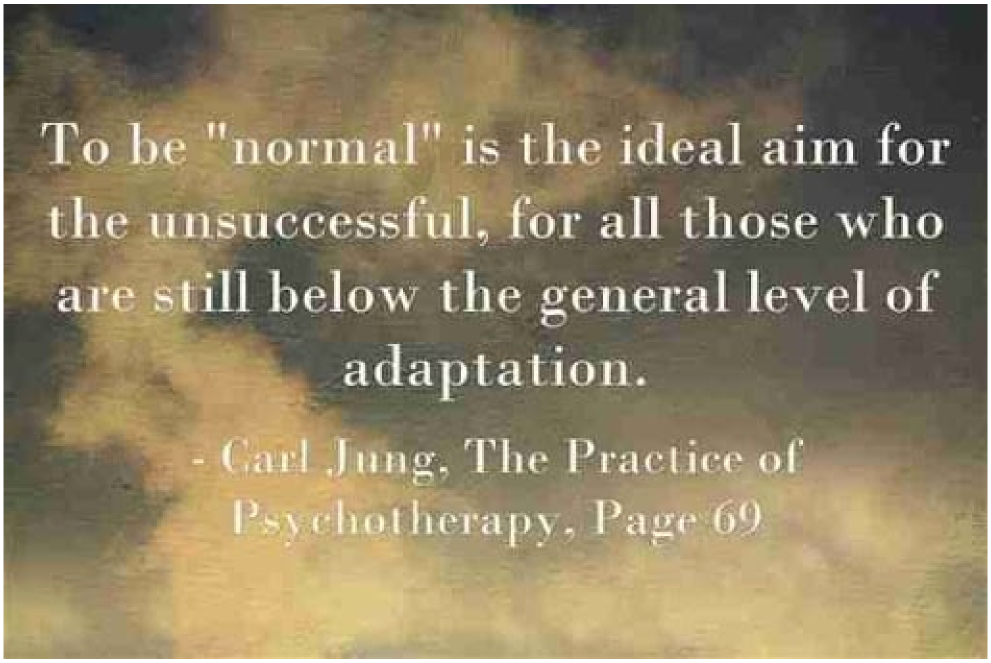


What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist.

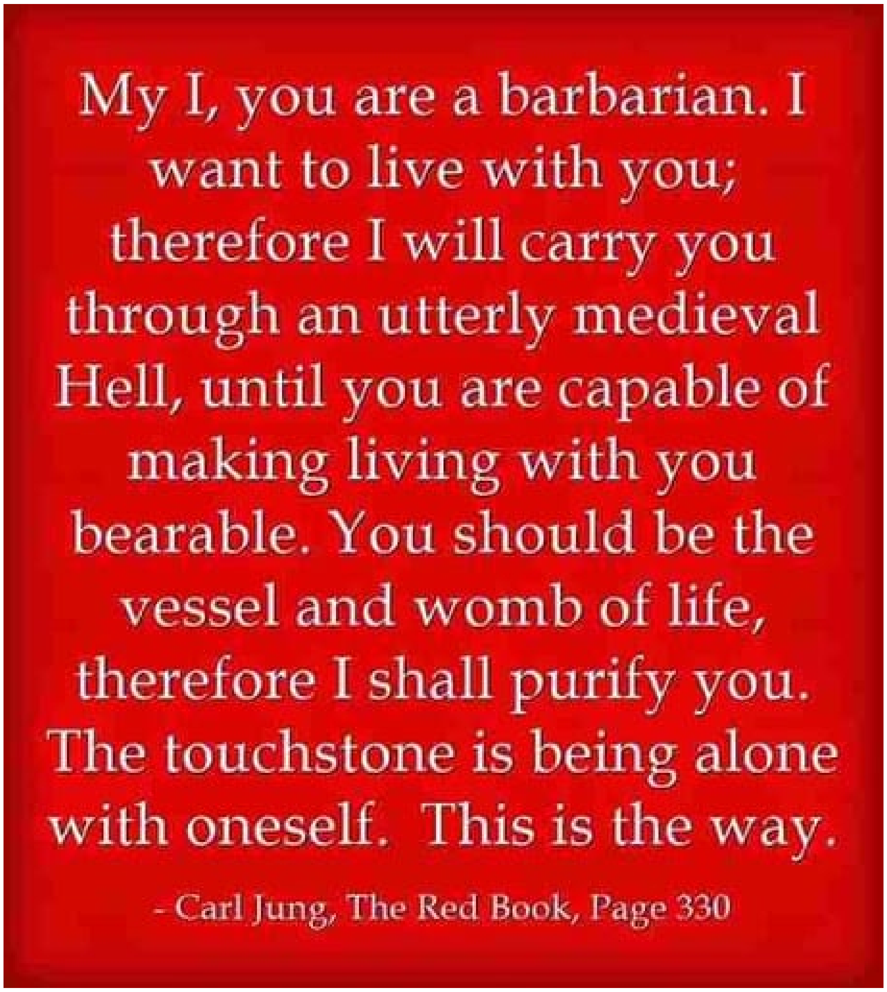
Carl Jung, The Red Book, Page 248

[94]



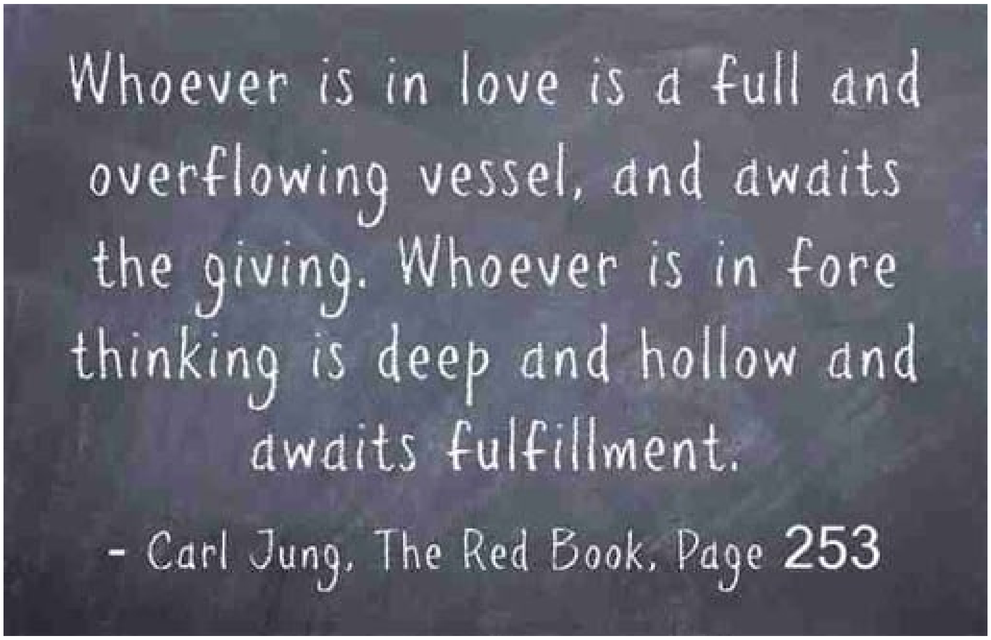
To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

- Carl Jung, The Practice of Psychotherapy, Page 69



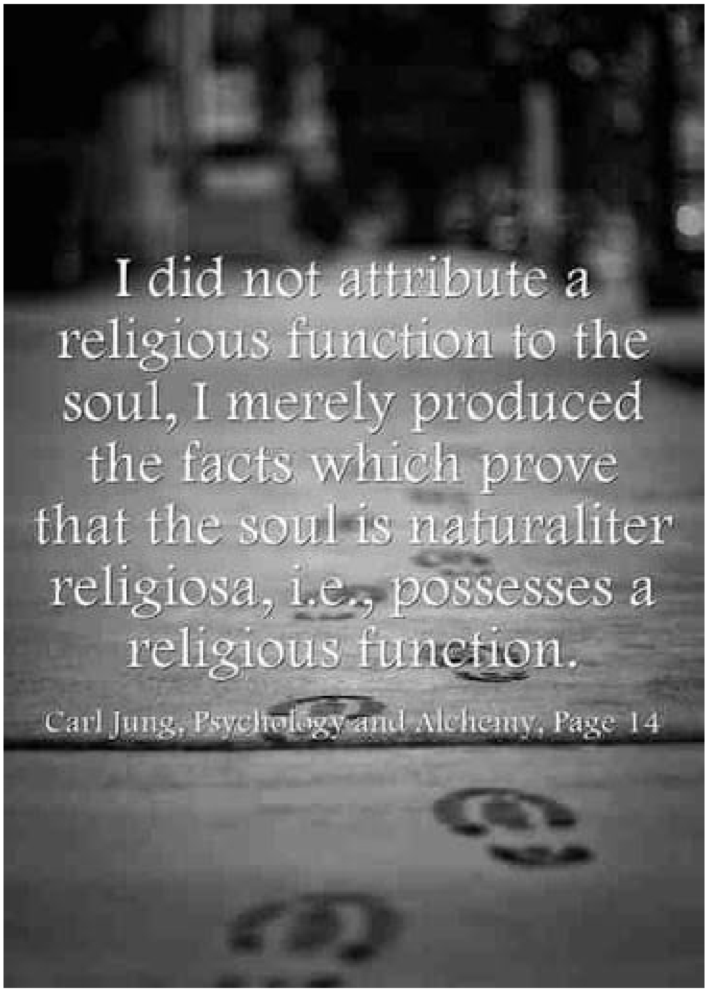
My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way.

- Carl Jung, The Red Book, Page 330



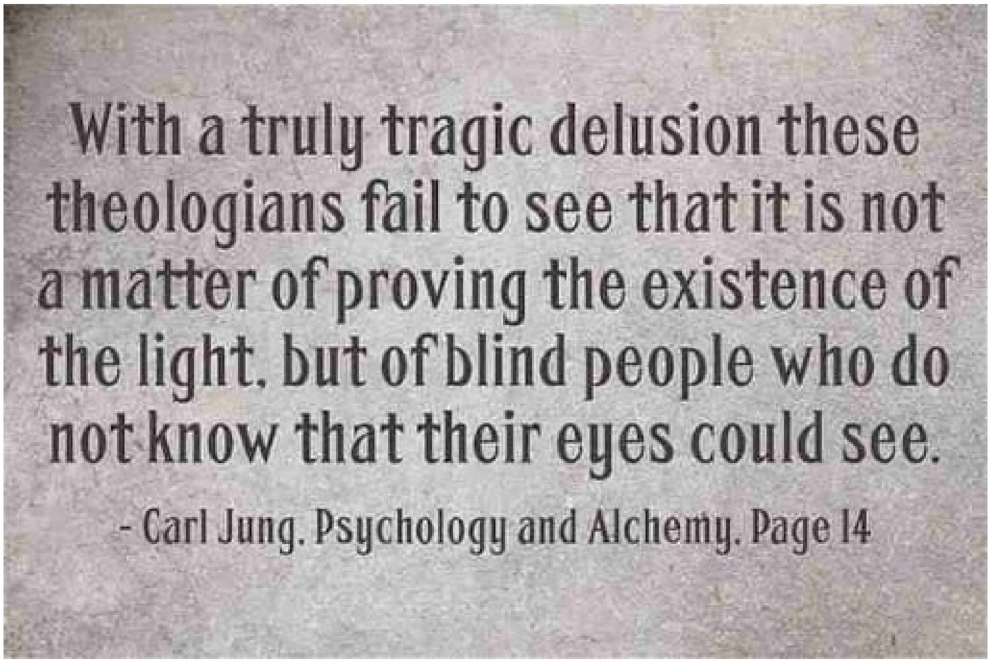
Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment.

- Carl Jung, The Red Book, Page 253



I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

Carl Jung, Psychology and Alchemy, Page 14



With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

- Carl Jung, Psychology and Alchemy, Page 14

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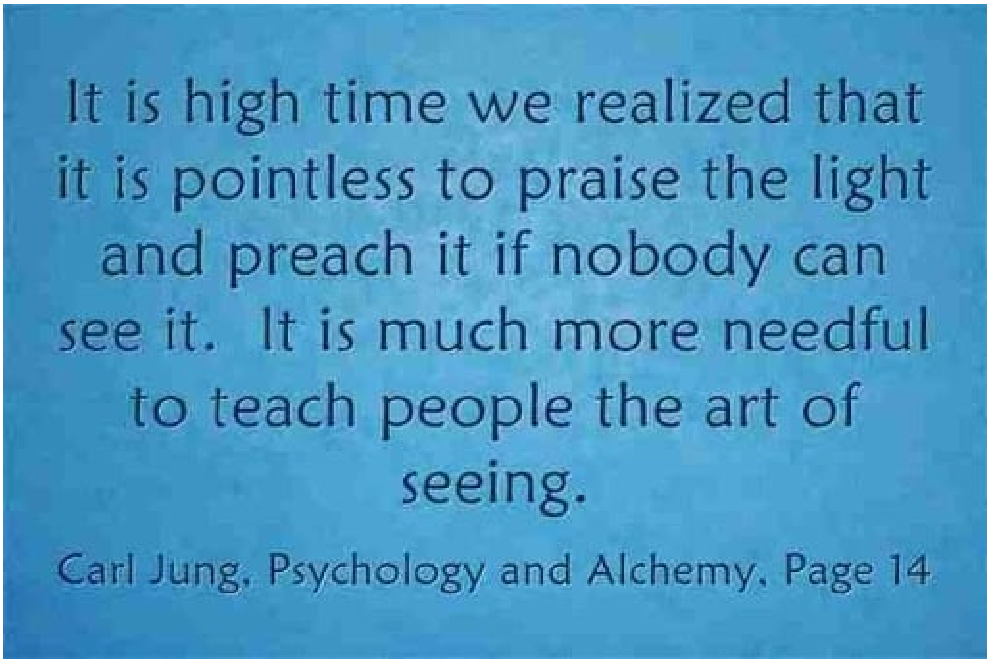

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.

Carl Jung, Psychology and Alchemy, Page 14

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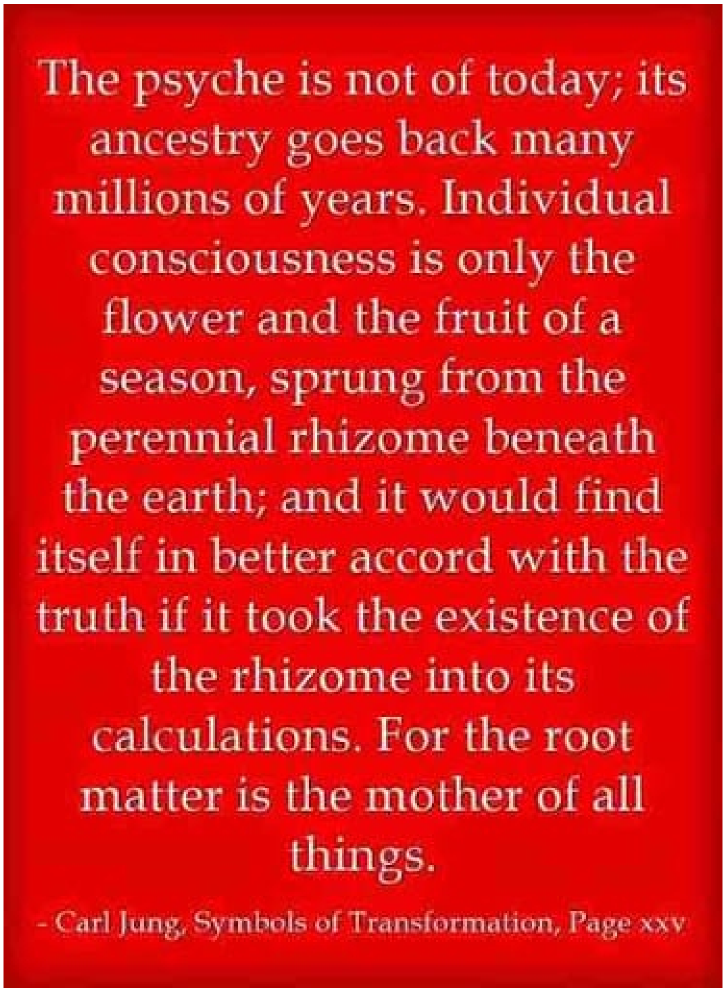
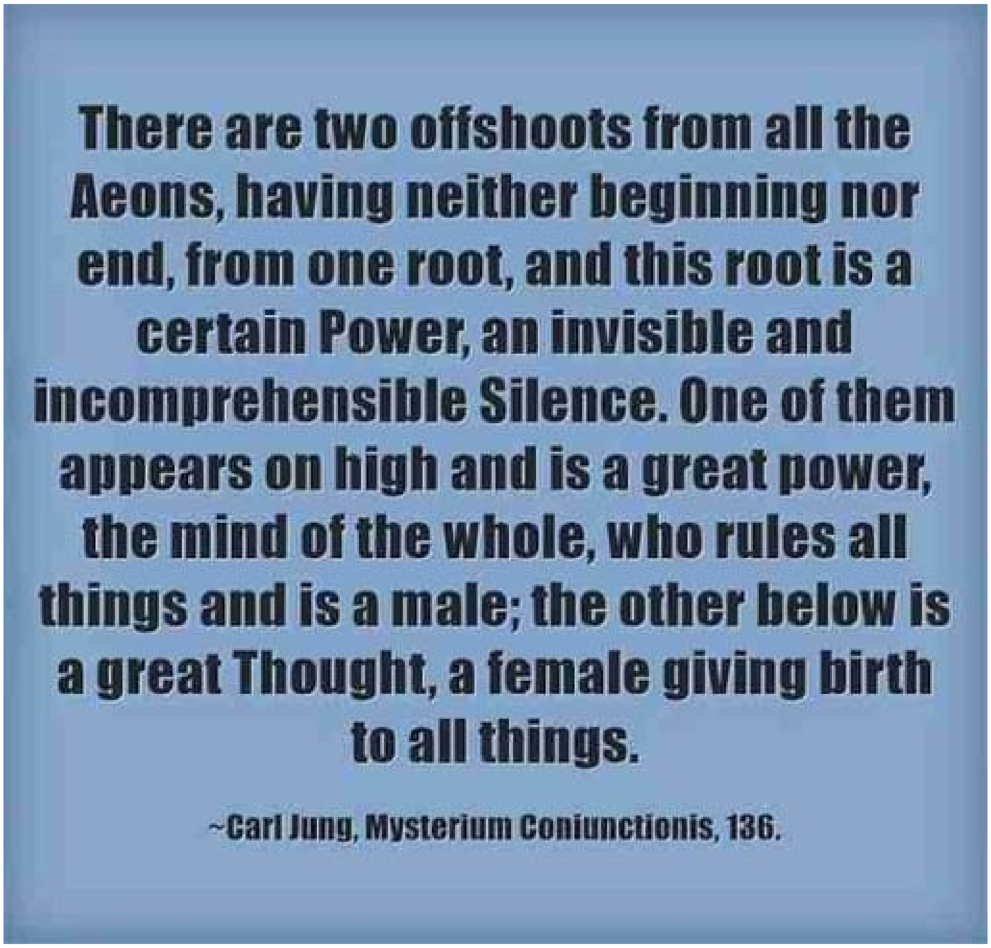


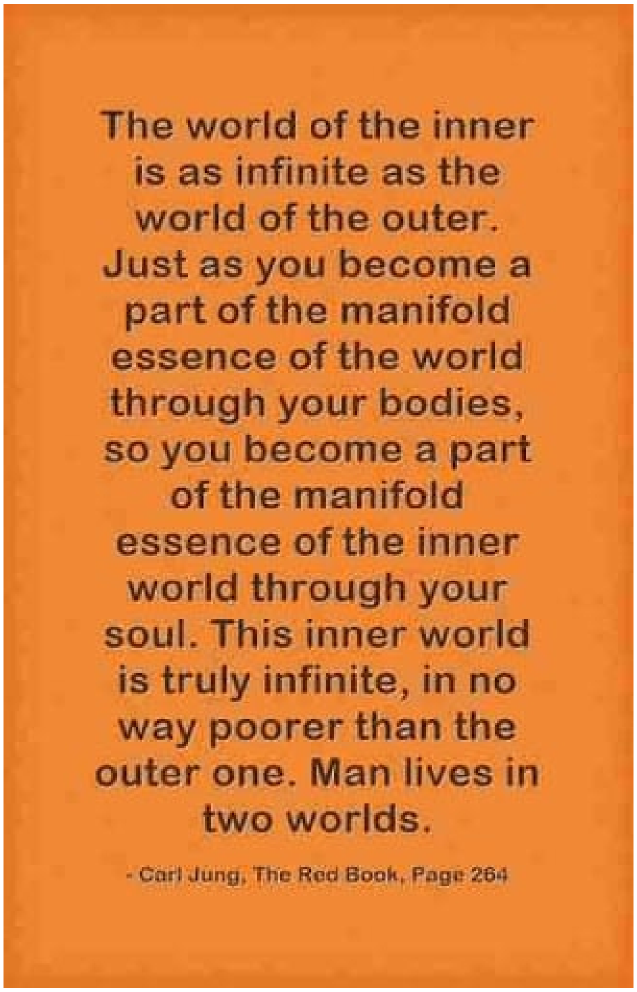
The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things.

- Carl Jung, Symbols of Transformation, Page xxv



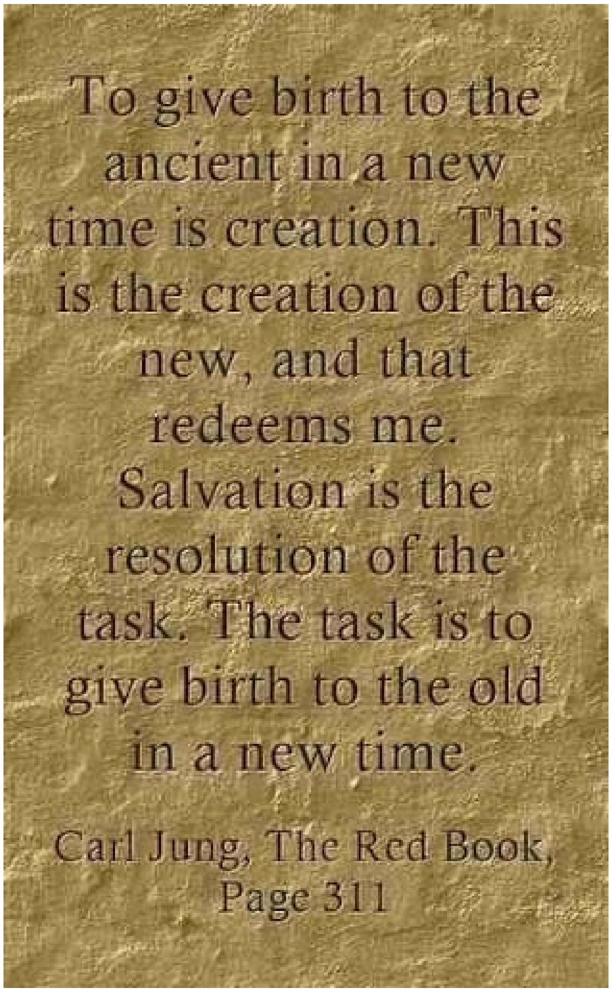
There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things.

~Carl Jung, Mysterium Coniunctionis, 136.



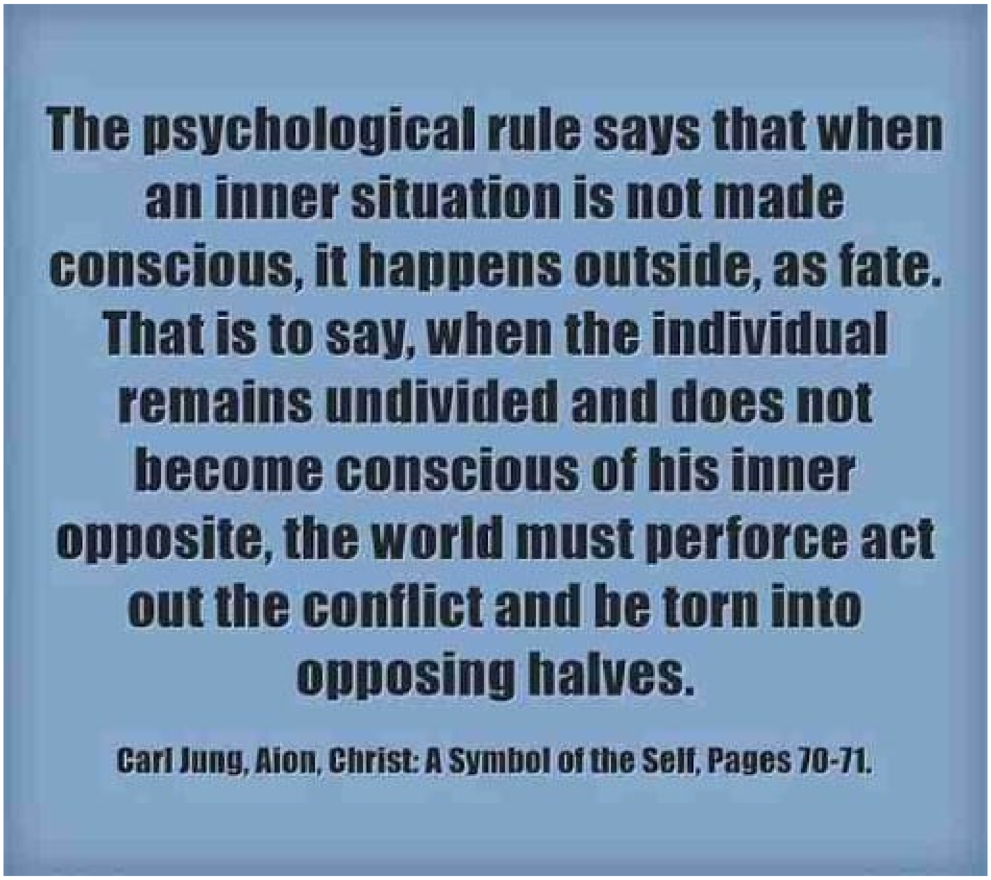
The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds.

- Carl Jung, The Red Book, Page 264



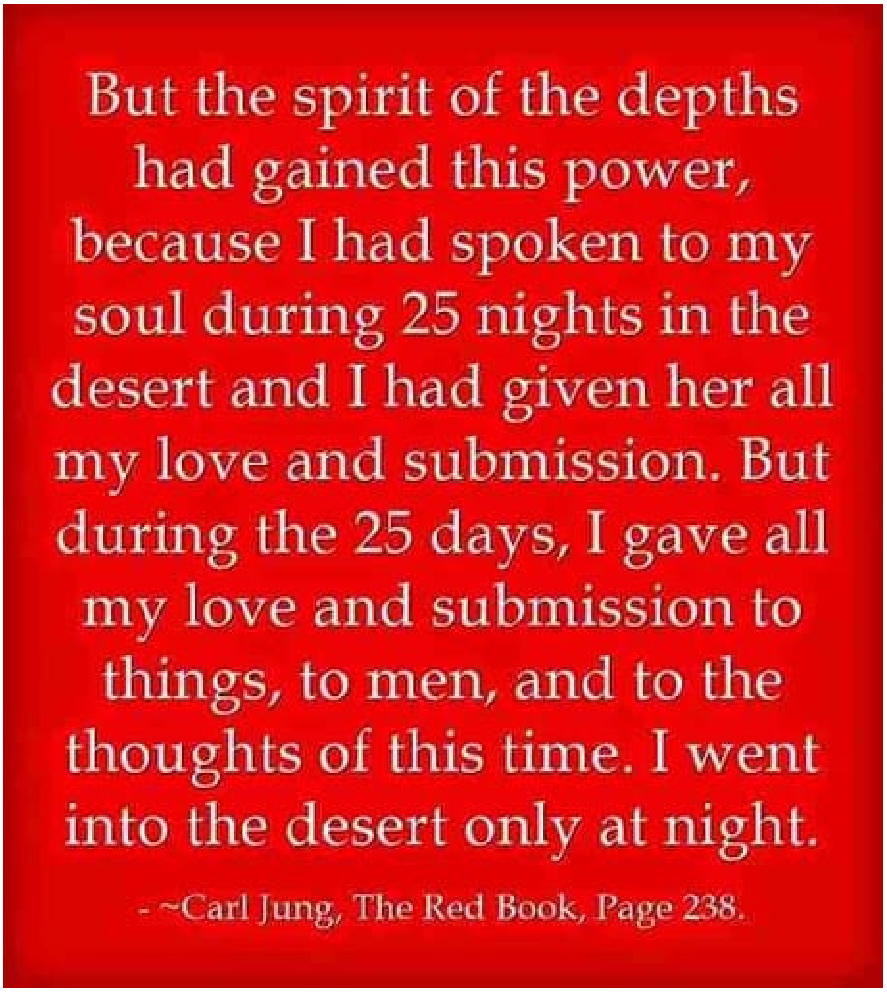
To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time.

Carl Jung, The Red Book, Page 311



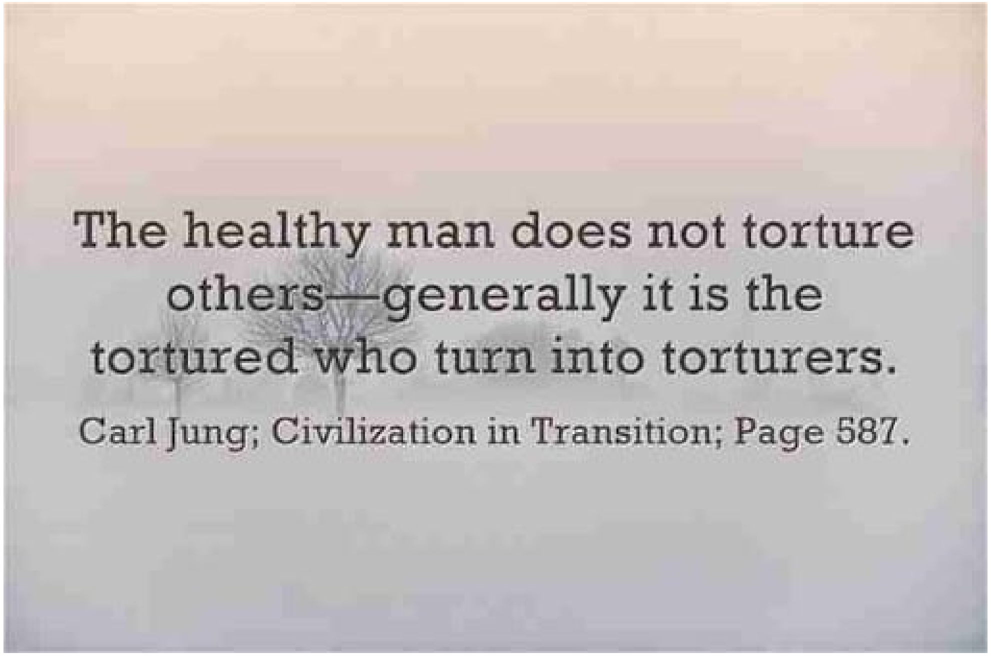
The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.

Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71.



But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night.

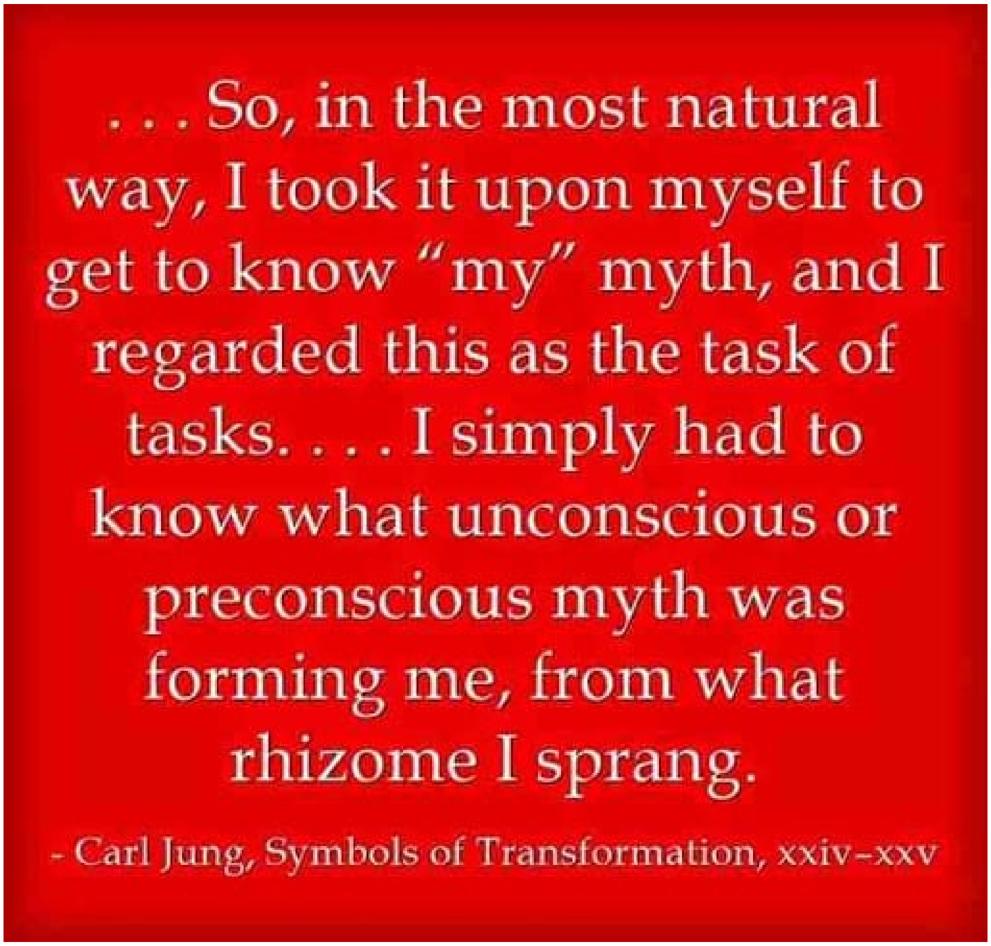
- ~Carl Jung, The Red Book, Page 238.



The healthy man does not torture others—generally it is the tortured who turn into torturers.

Carl Jung; Civilization in Transition; Page 587.

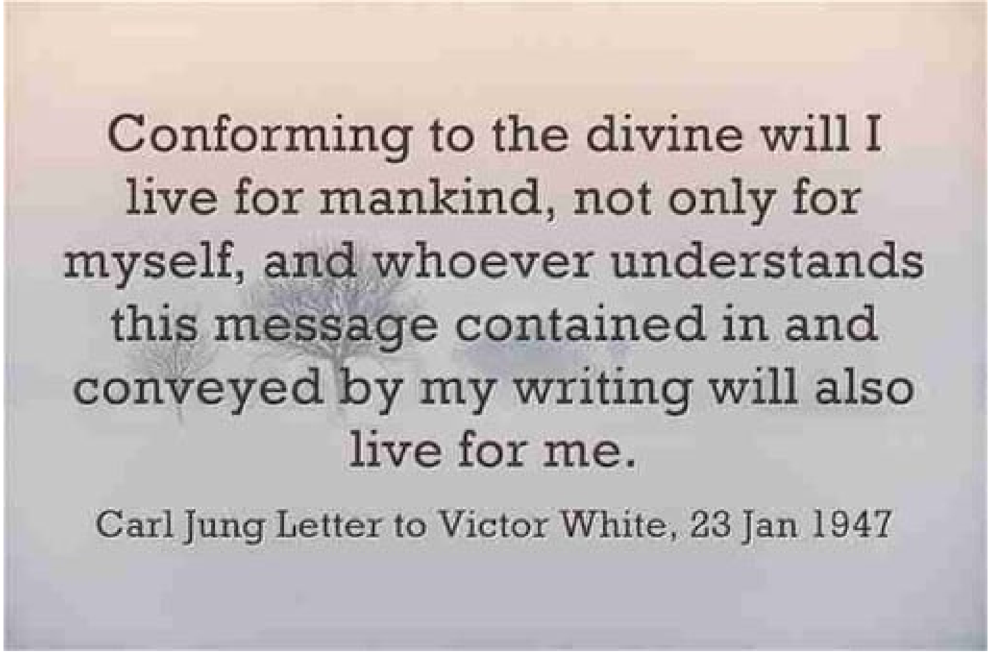
[107]



. . . So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

- Carl Jung, Symbols of Transformation, xxiv-xxv

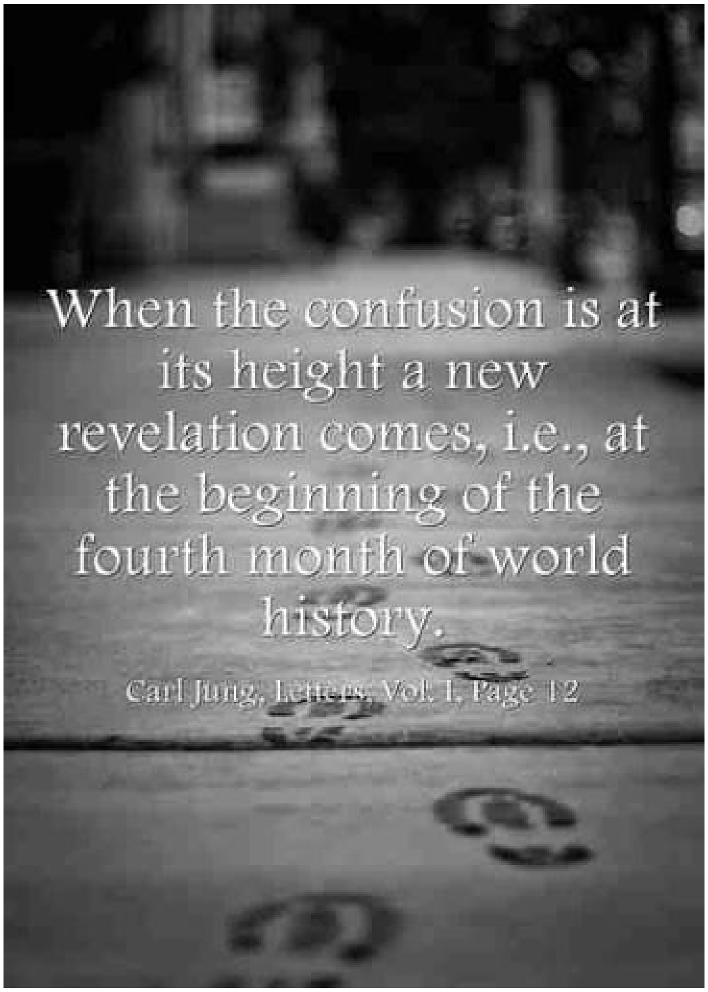
[108]



Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me.

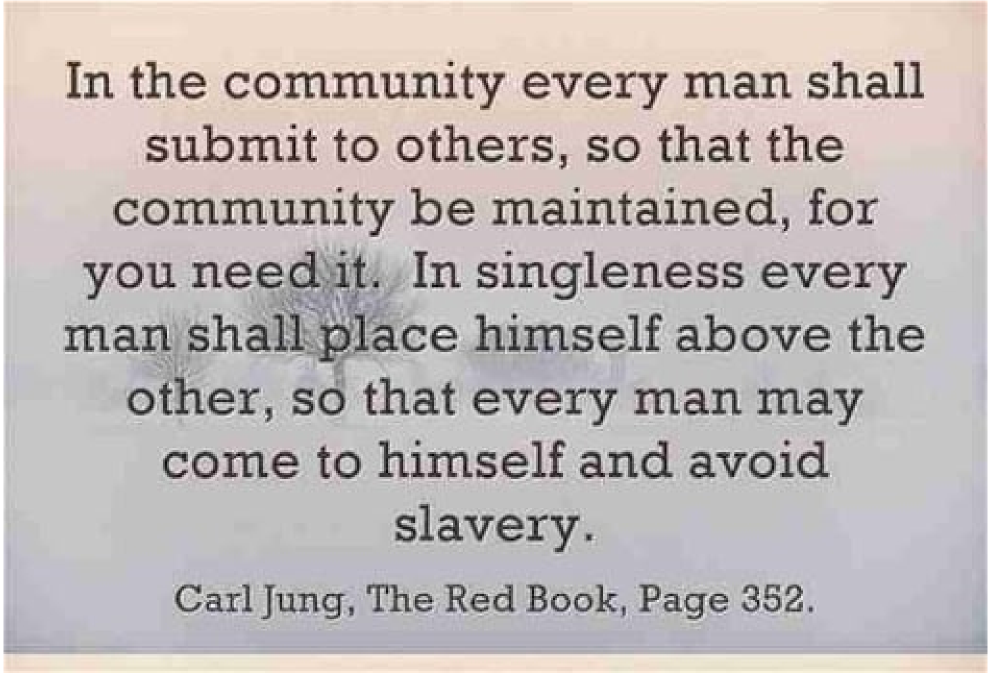
Carl Jung Letter to Victor White, 23 Jan 1947

[109]



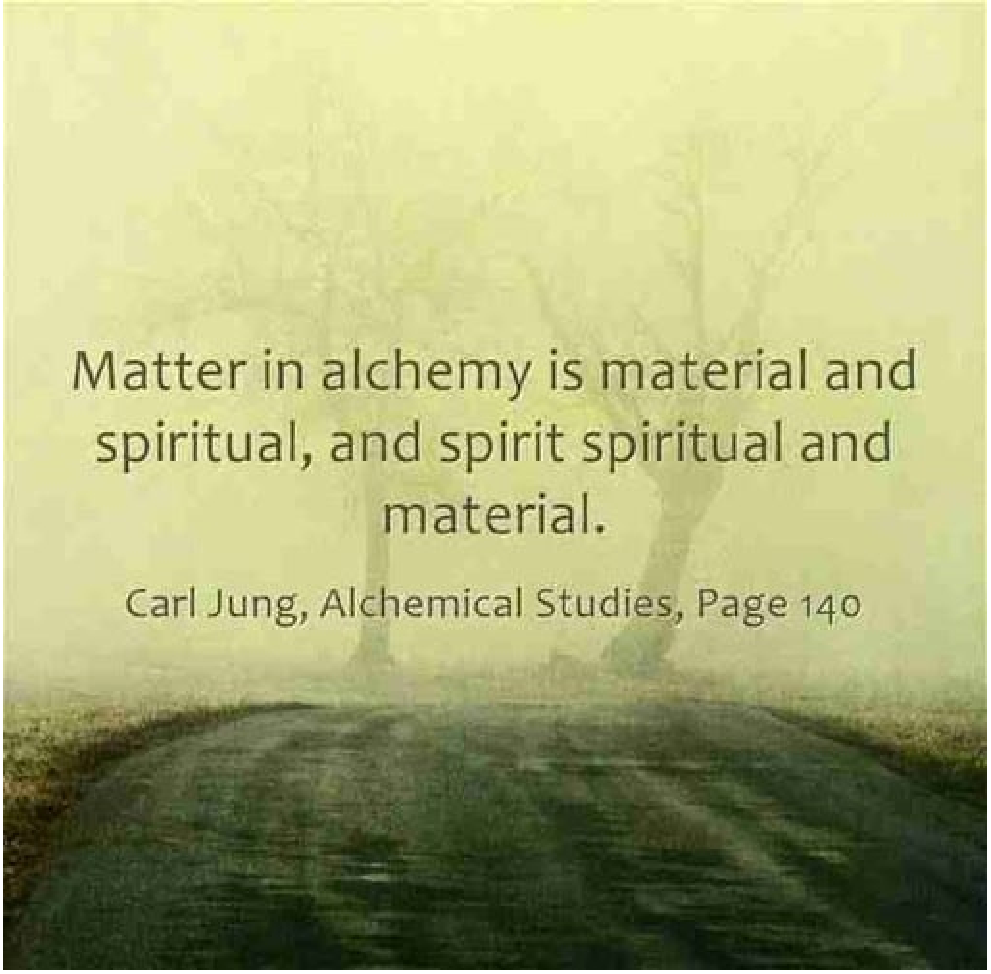
When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history.

Carl Jung, Letters, Vol. 1, Page 12



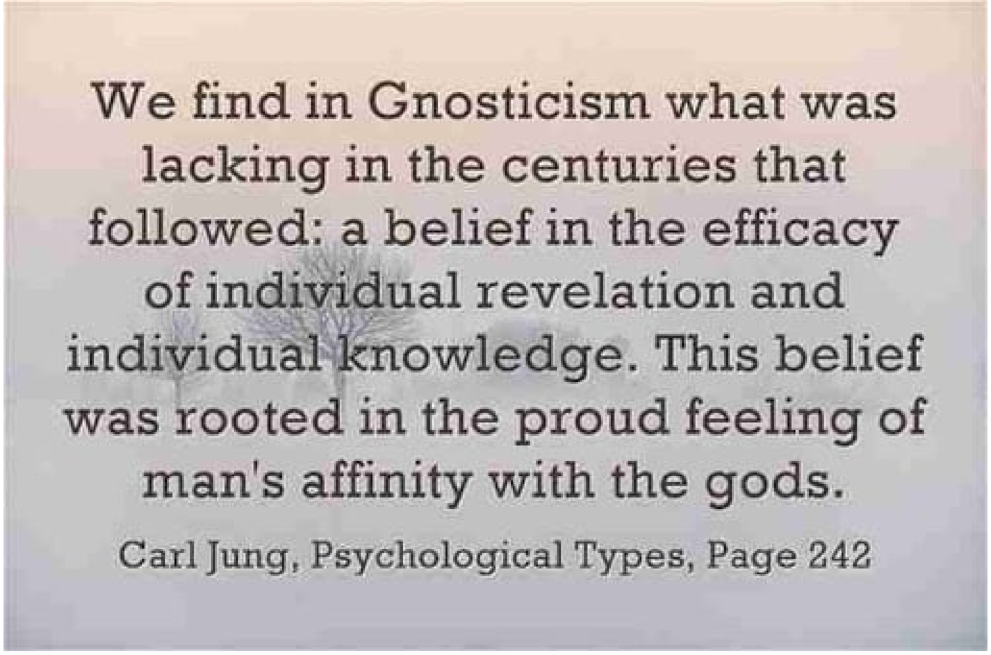
In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.

Carl Jung, The Red Book, Page 352.



Matter in alchemy is material and spiritual, and spirit spiritual and material.

Carl Jung, Alchemical Studies, Page 140



We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods.

Carl Jung, Psychological Types, Page 242

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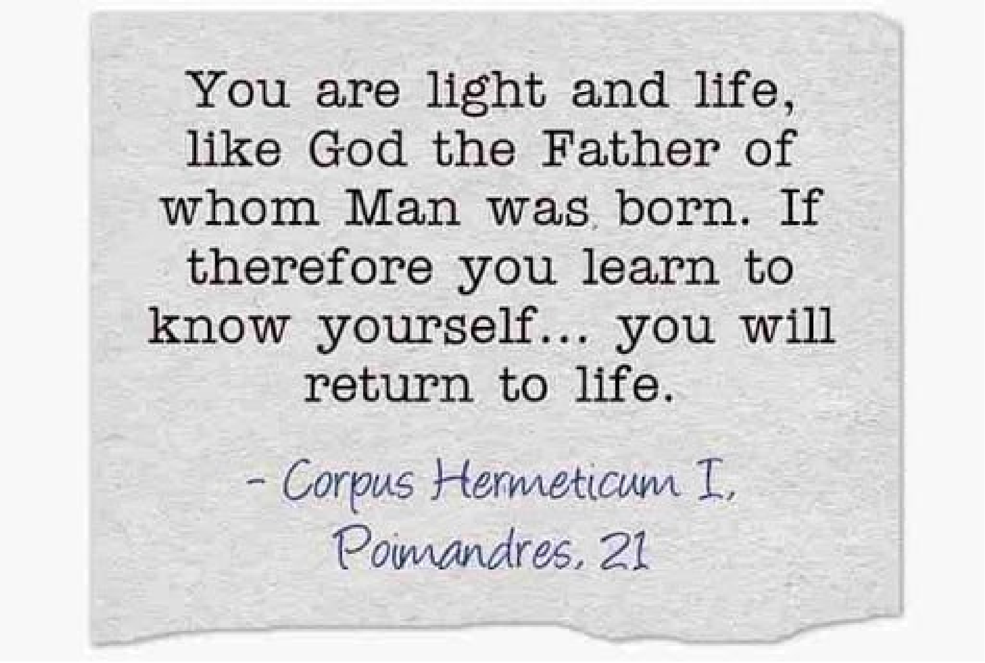
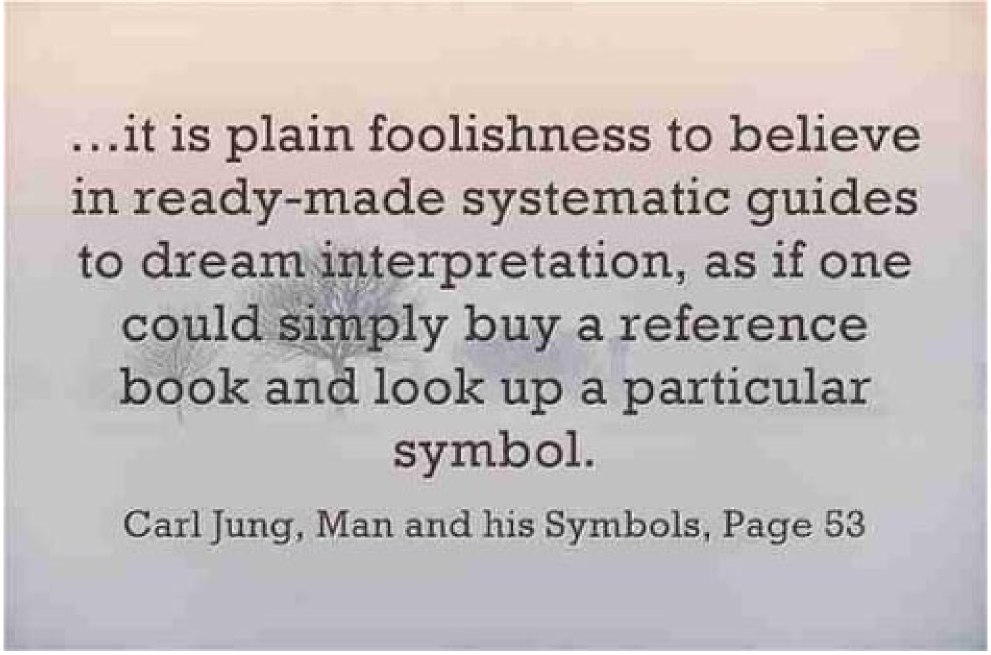


You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself… you will return to life.

- Corpus Hermeticum I, Poimandres, 21

[114]

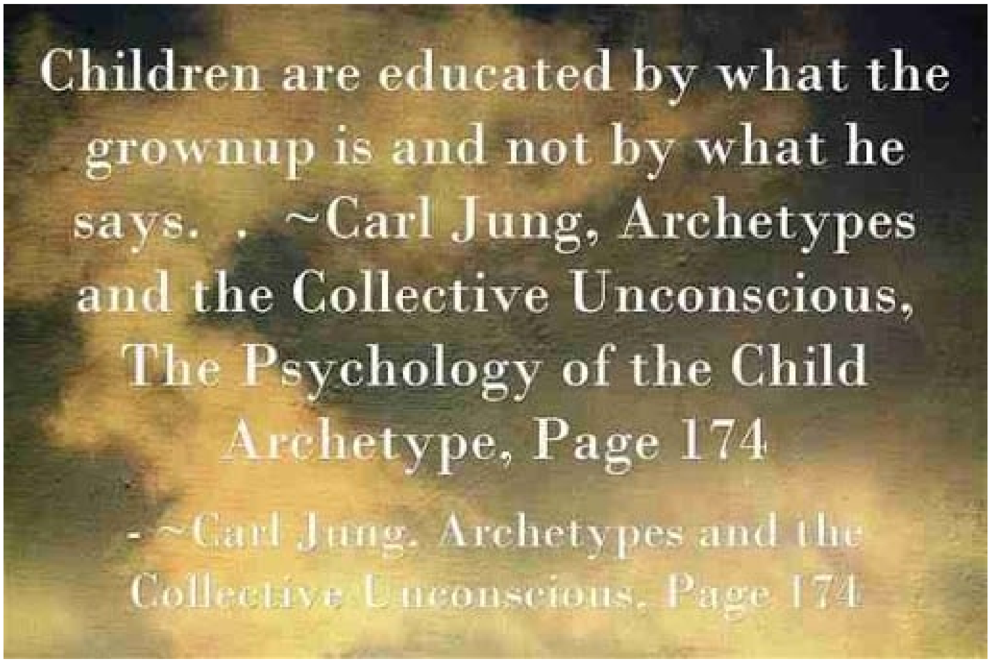


…it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol.

Carl Jung, Man and his Symbols, Page 53

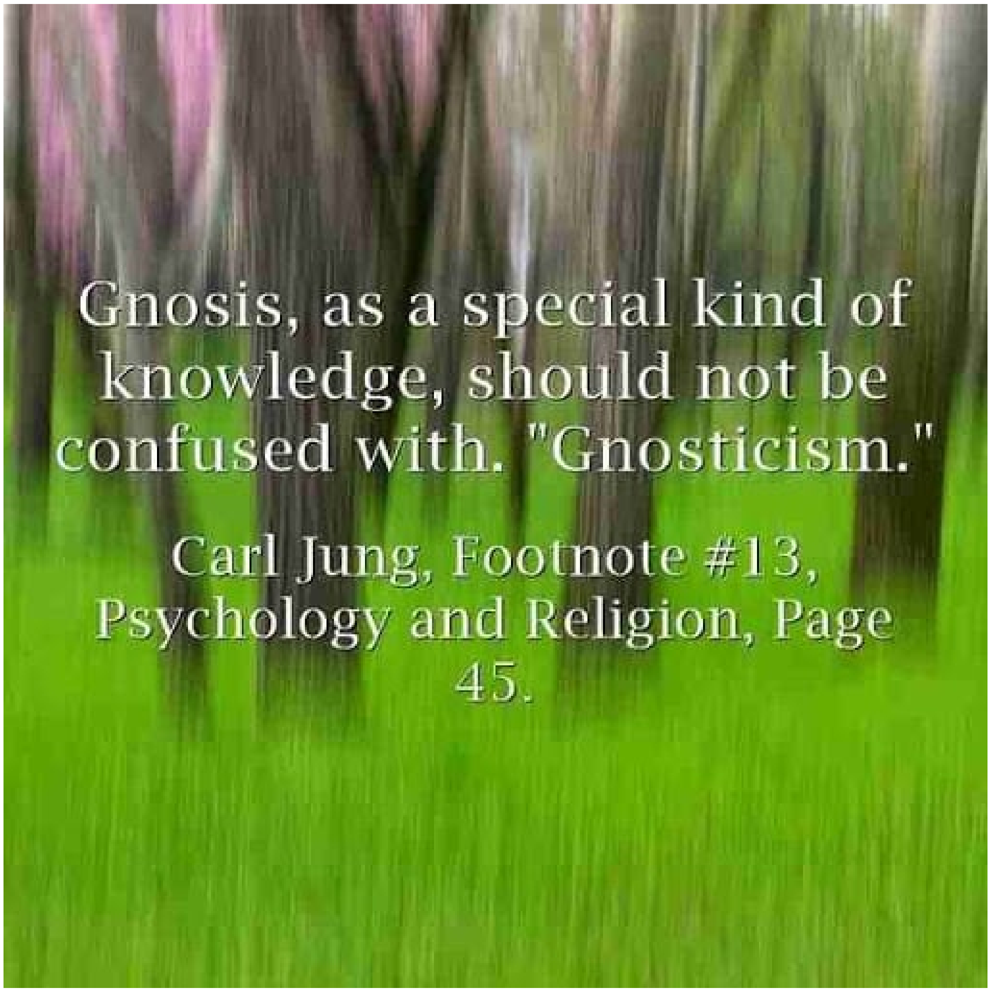
Often the hands will solve a mystery that the intellect has struggled with in vain.

~Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.



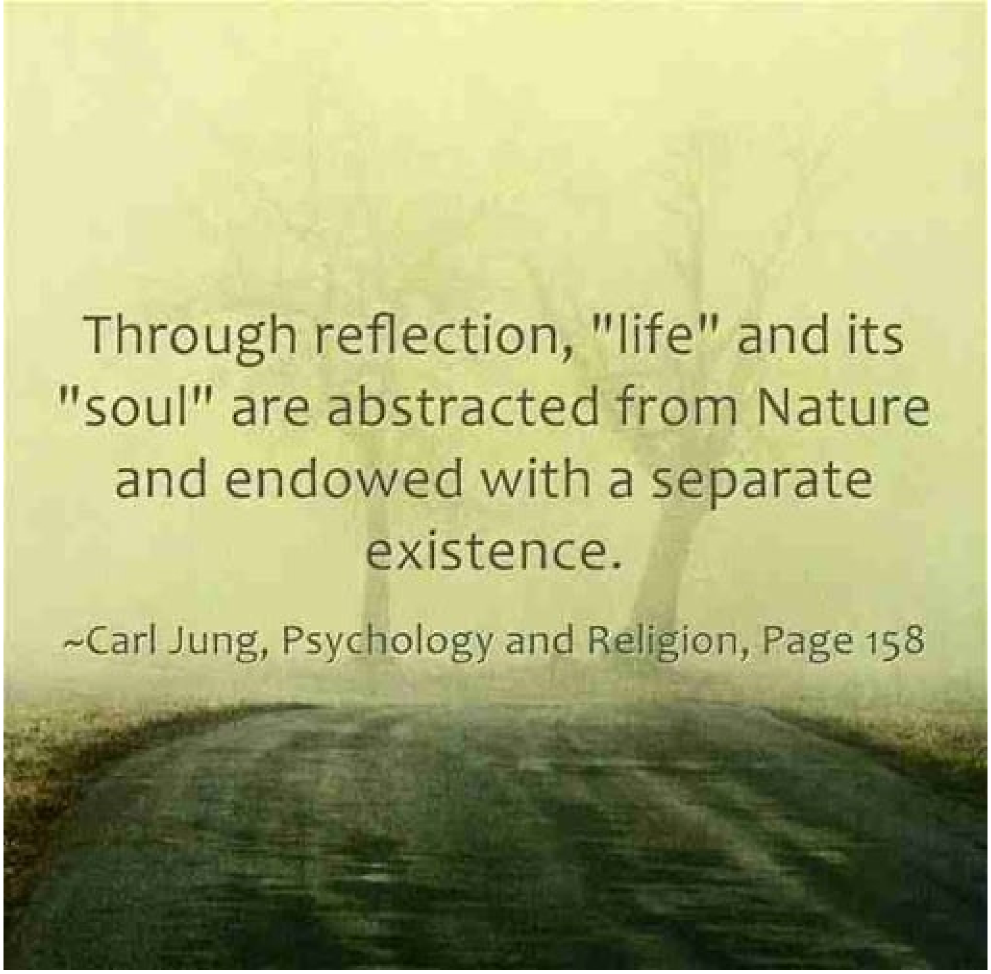
Children are educated by what the grownup is and not by what he says. . ~Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174

- ~Carl Jung, Archetypes and the Collective Unconscious, Page 174



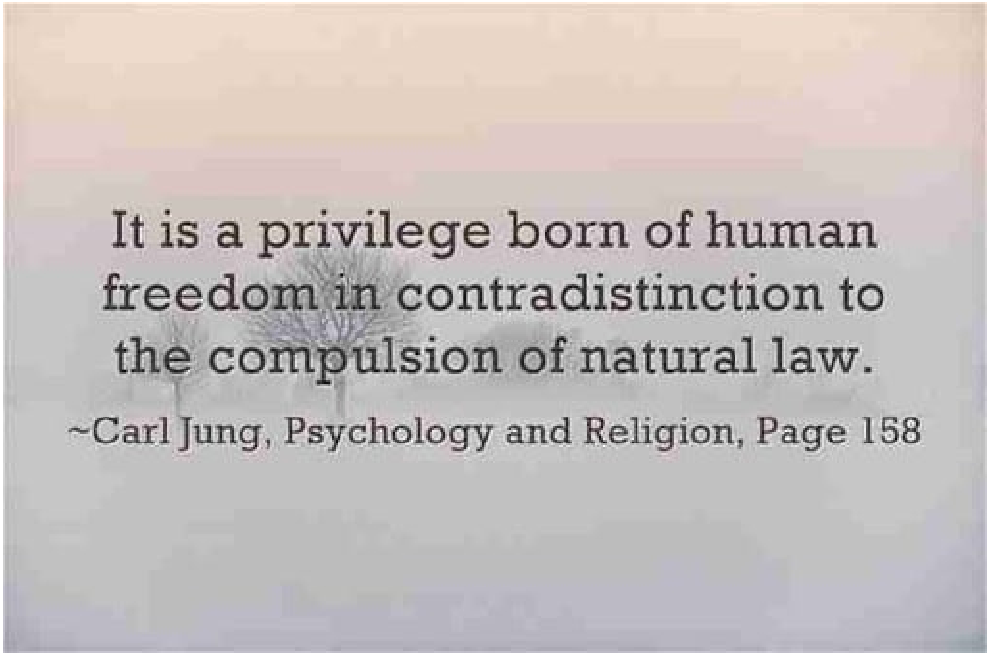
Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism."

Carl Jung, Footnote #13, Psychology and Religion, Page 45.



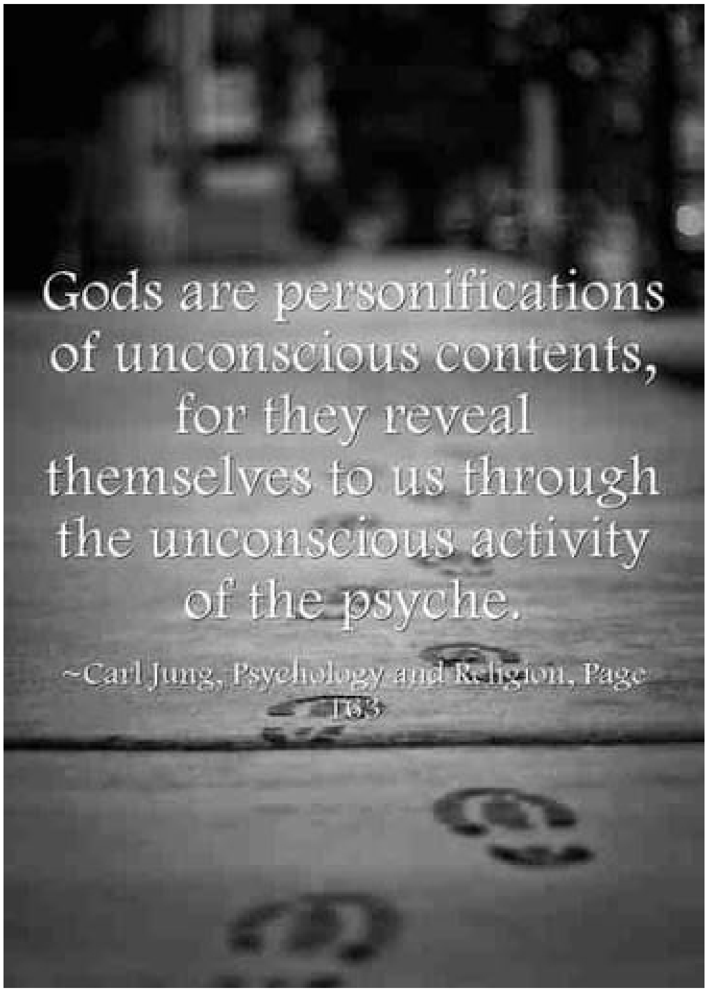
Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence.

~Carl Jung, Psychology and Religion, Page 158



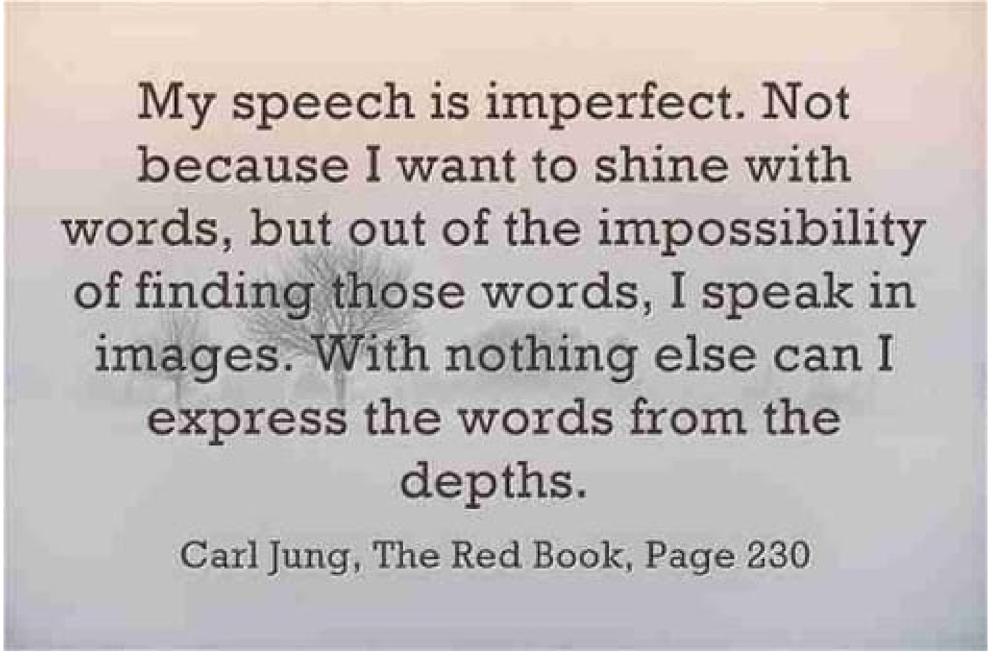
It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

~Carl Jung, Psychology and Religion, Page 158



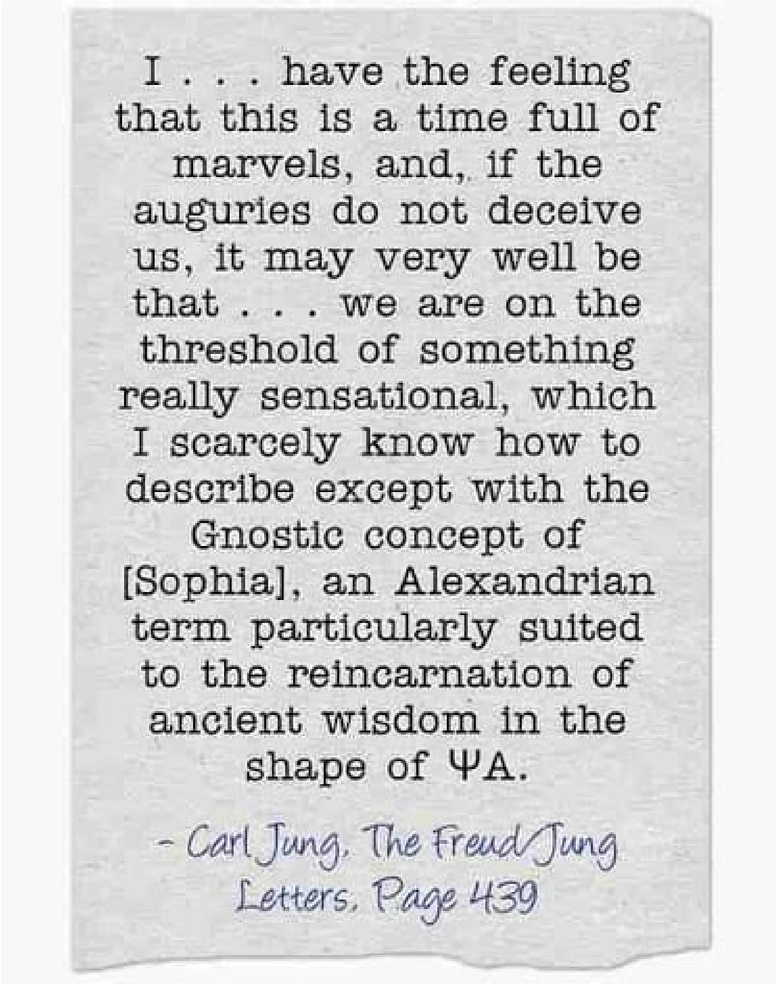
Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche.

~Carl Jung, Psychology and Religion, Page 163



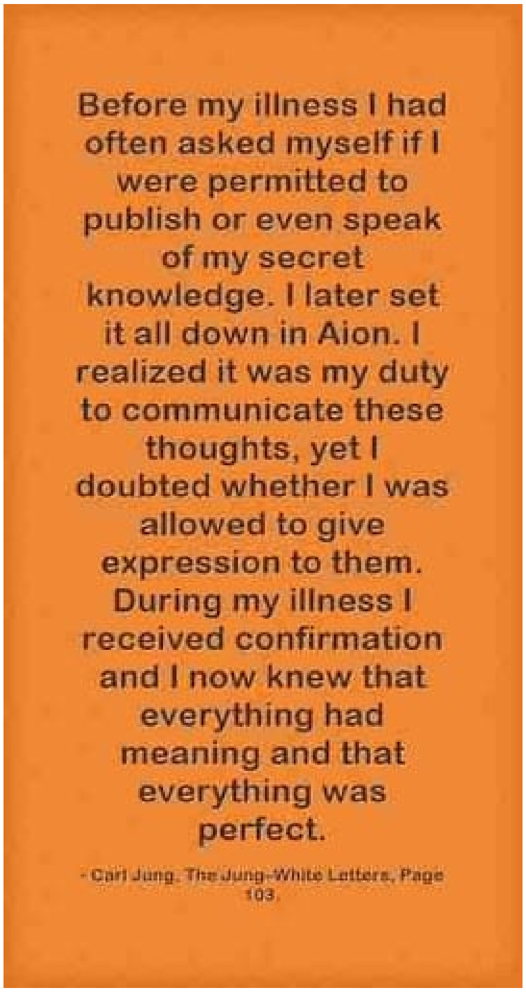
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230



I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA.

- Carl Jung, The Freud/Jung Letters, Page 439

[123] 

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect.

- Carl Jung, The Jung-White Letters, Page 103.

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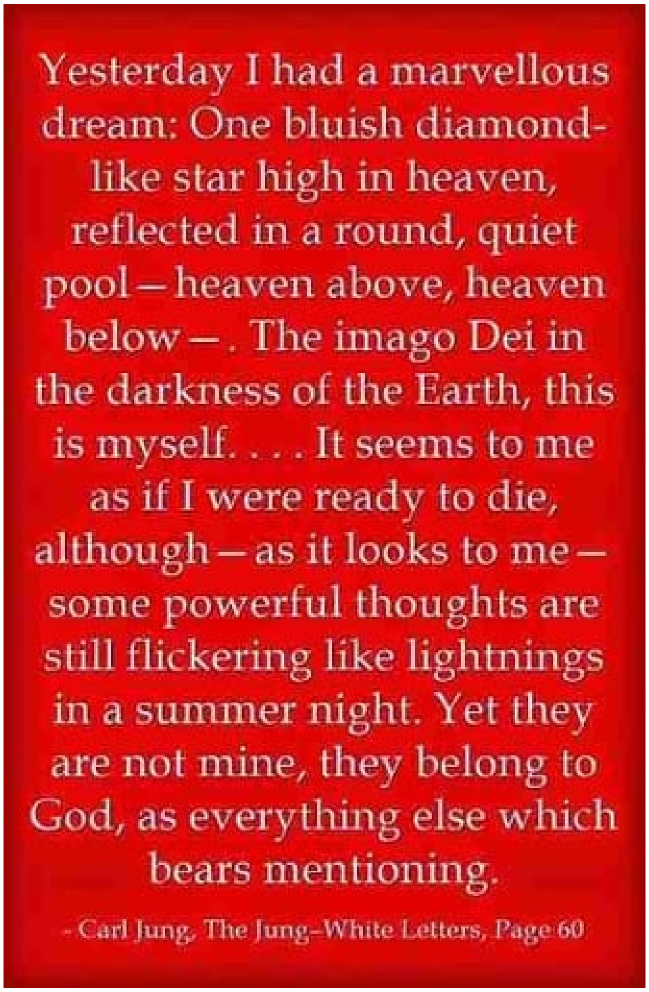
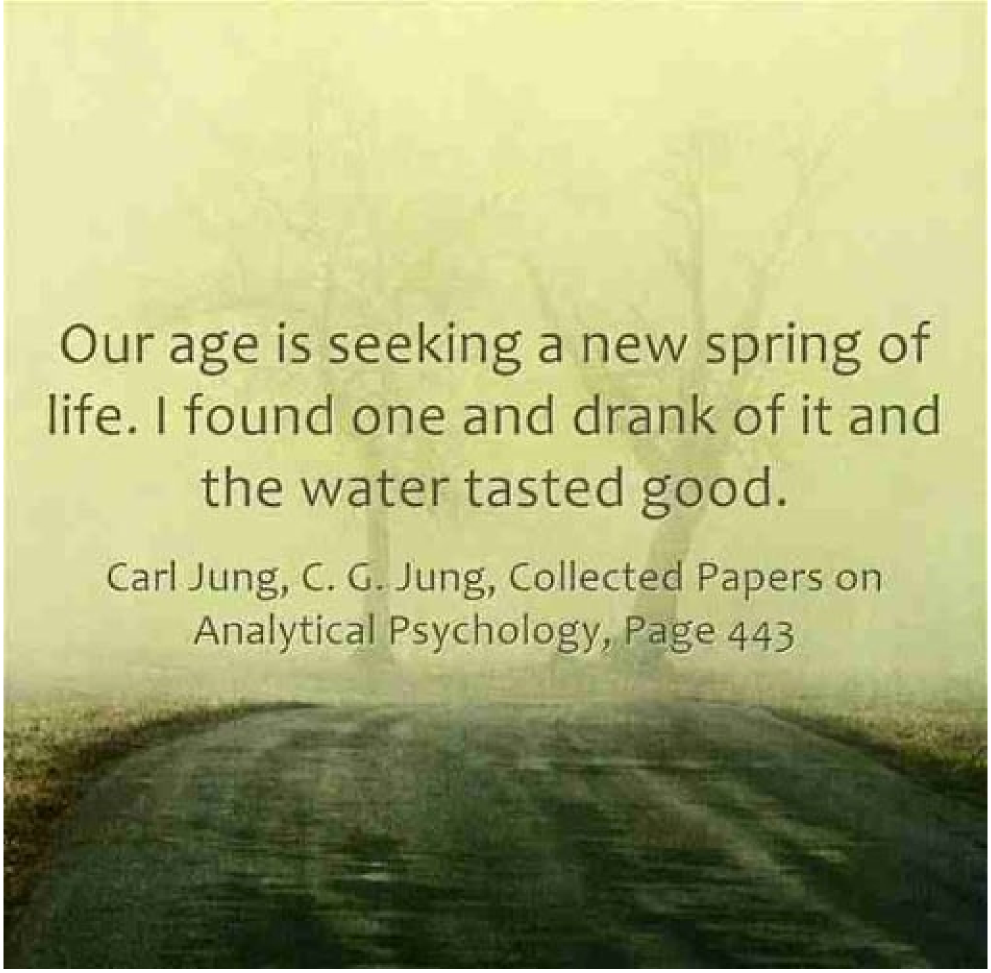


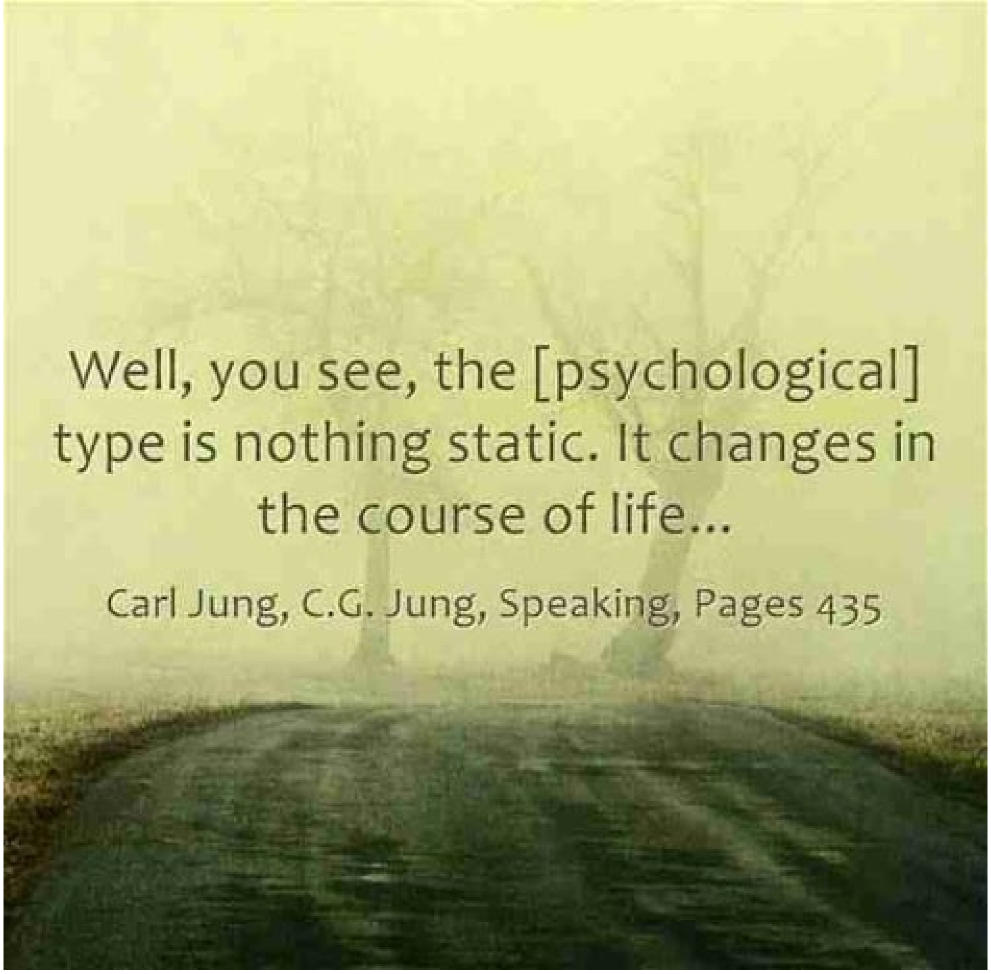
Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool – heaven above, heaven below – . The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although – as it looks to me – some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning.

– Carl Jung, The Jung–White Letters, Page 60



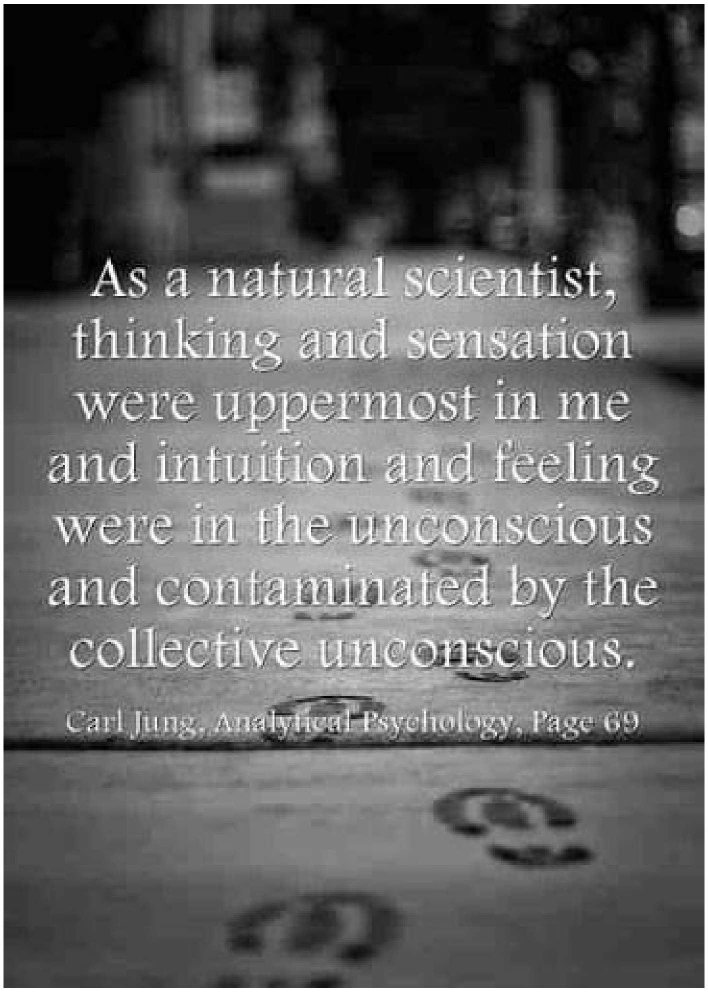
Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.

Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443



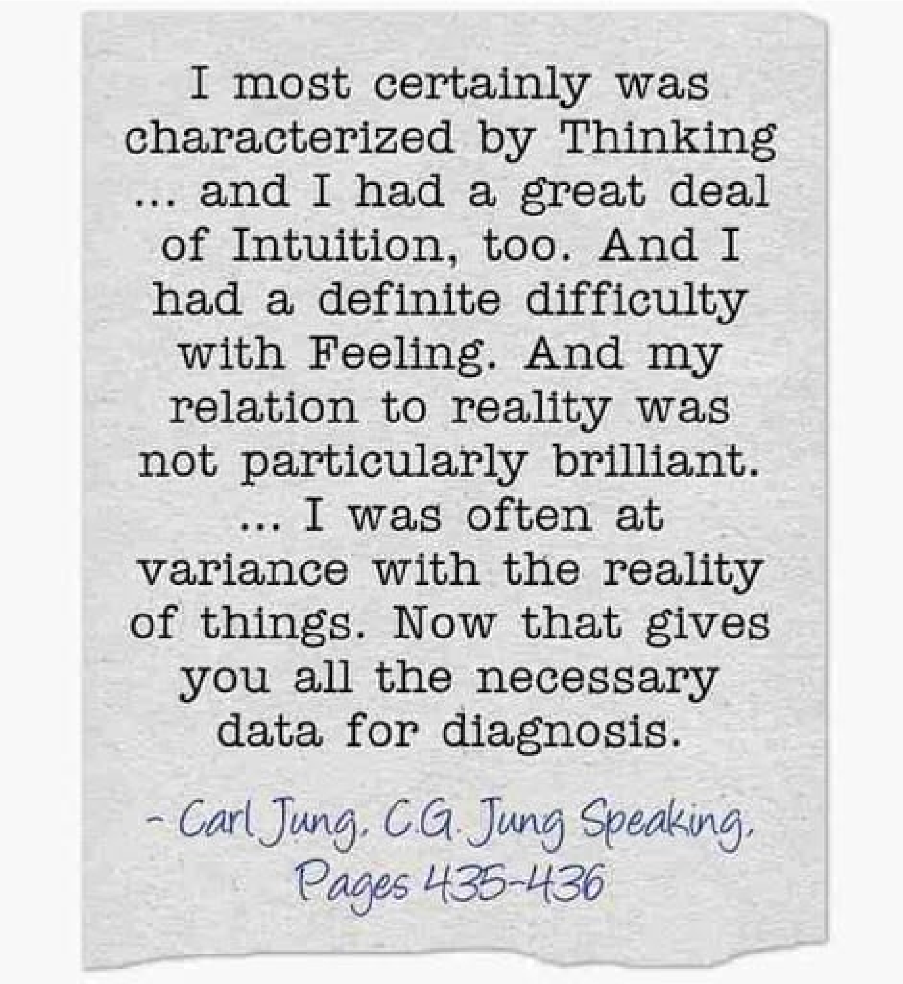
Well, you see, the [psychological] type is nothing static. It changes in the course of life...

Carl Jung, C.G. Jung, Speaking, Pages 435



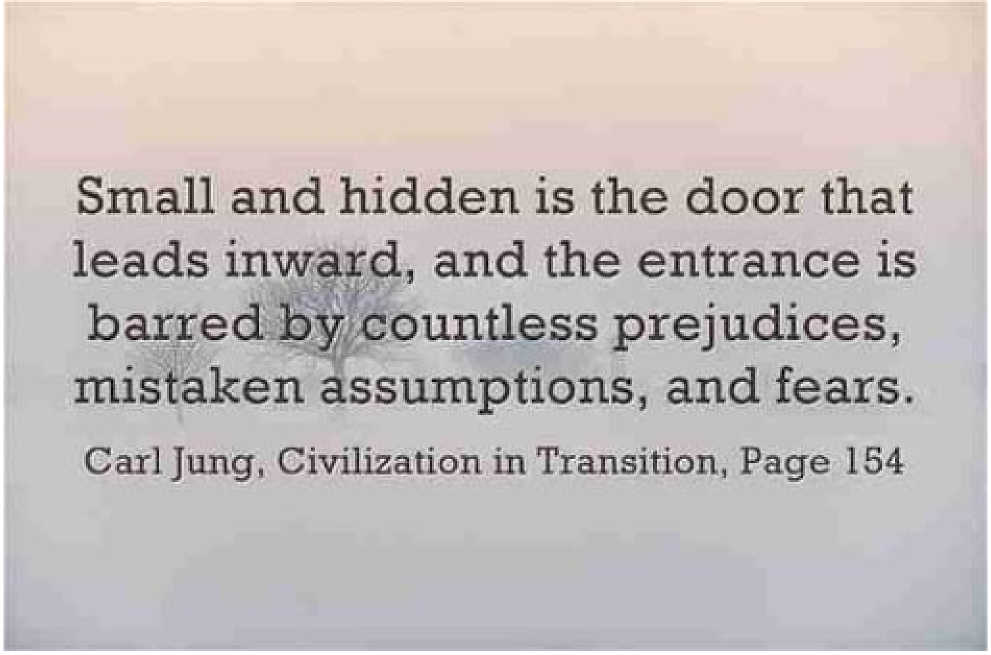
As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

Carl Jung, Analytical Psychology, Page 69



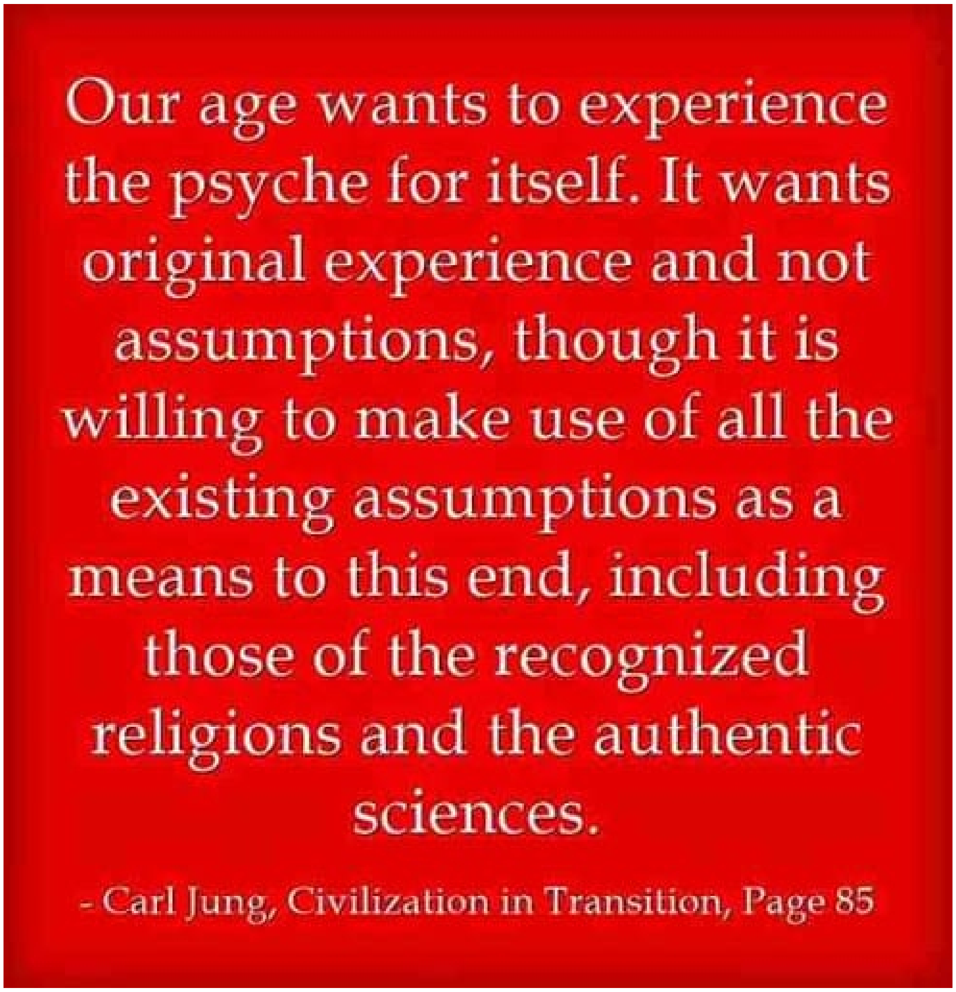
I most certainly was characterized by Thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis.

- Carl Jung, C.G. Jung Speaking,
Pages 435-436



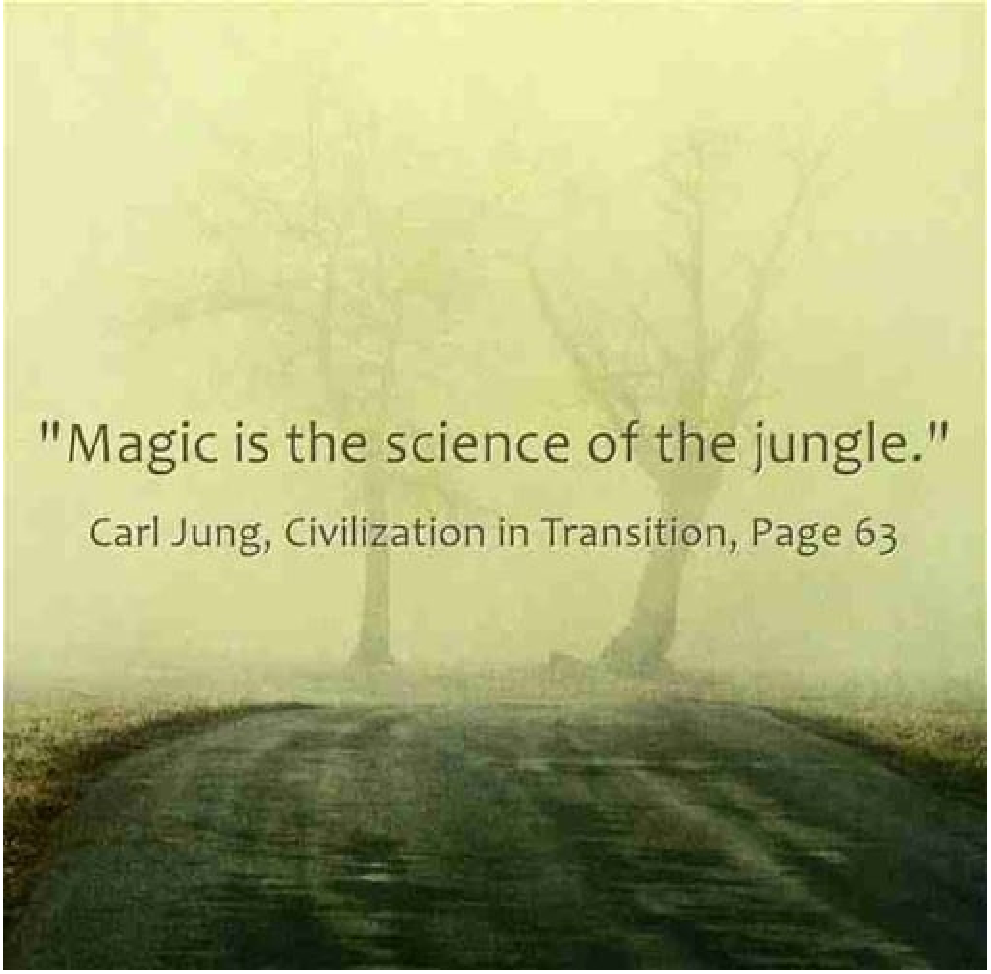
Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears.

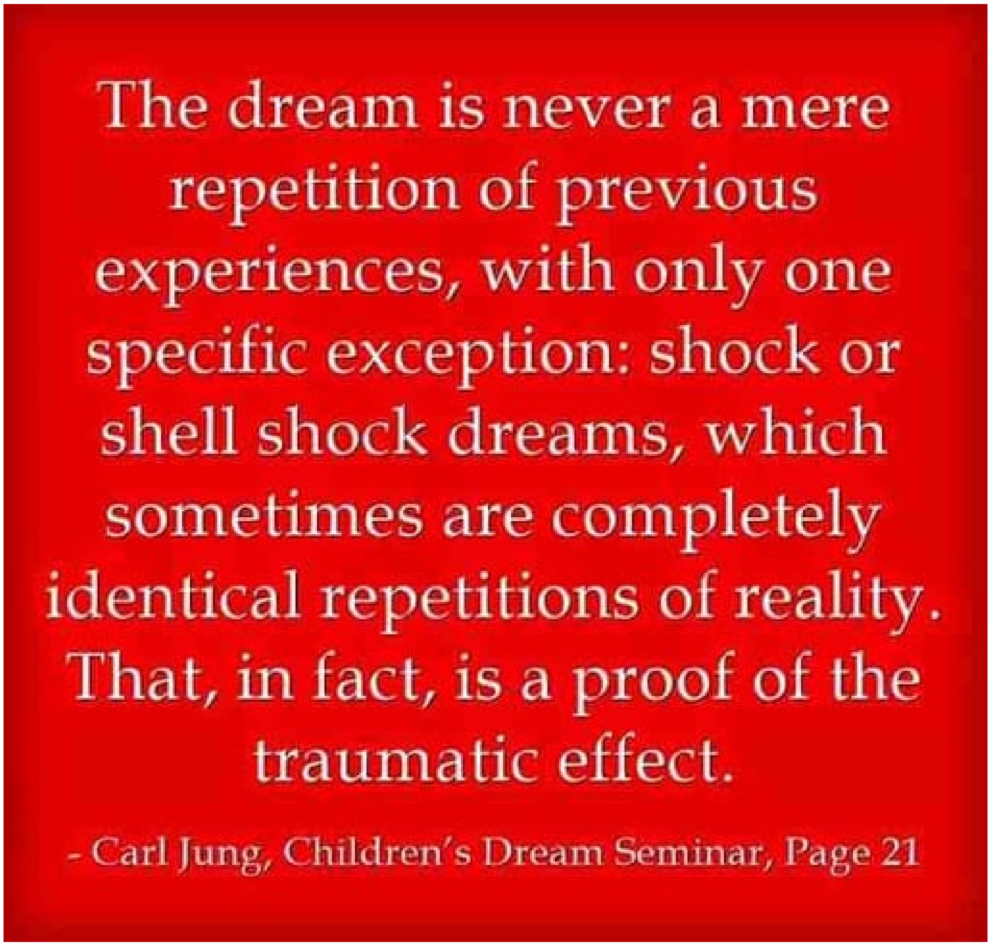
Carl Jung, Civilization in Transition, Page 154



Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences.

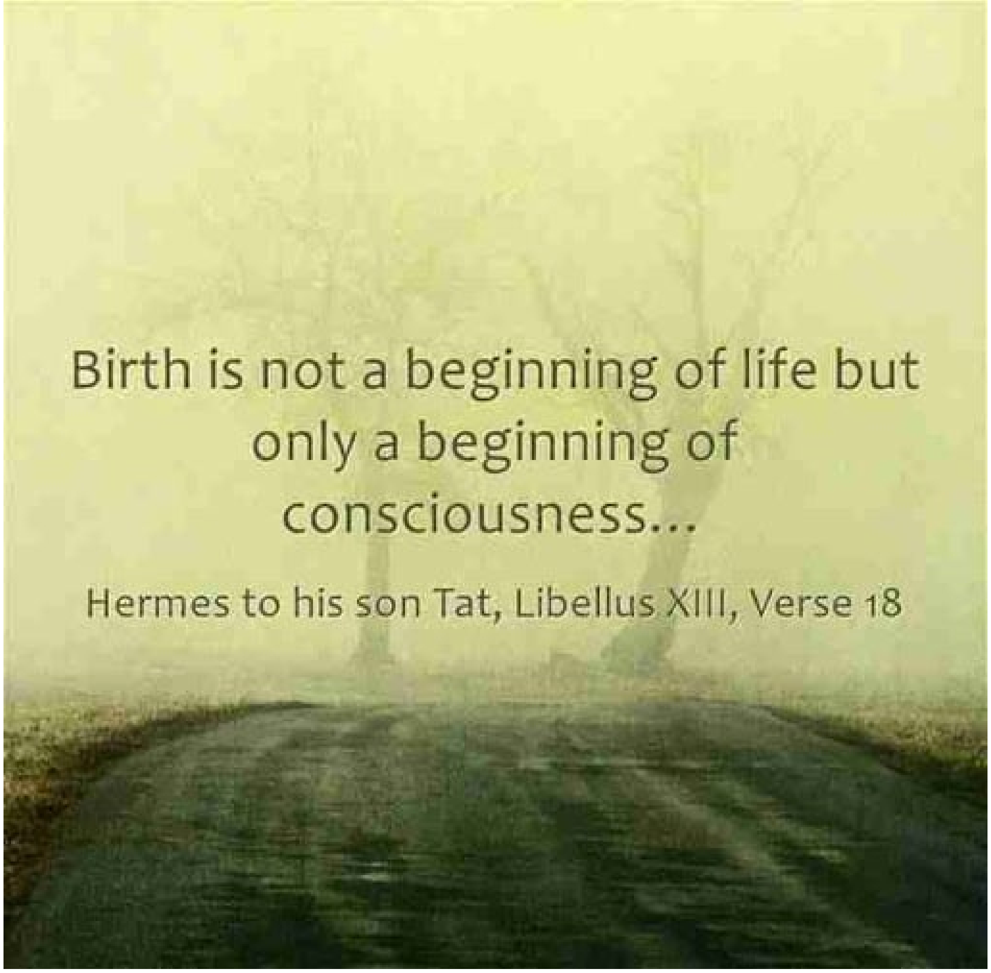
- Carl Jung, Civilization in Transition, Page 85


"Magic is the science of the jungle."
Carl Jung, Civilization in Transition, Page 63



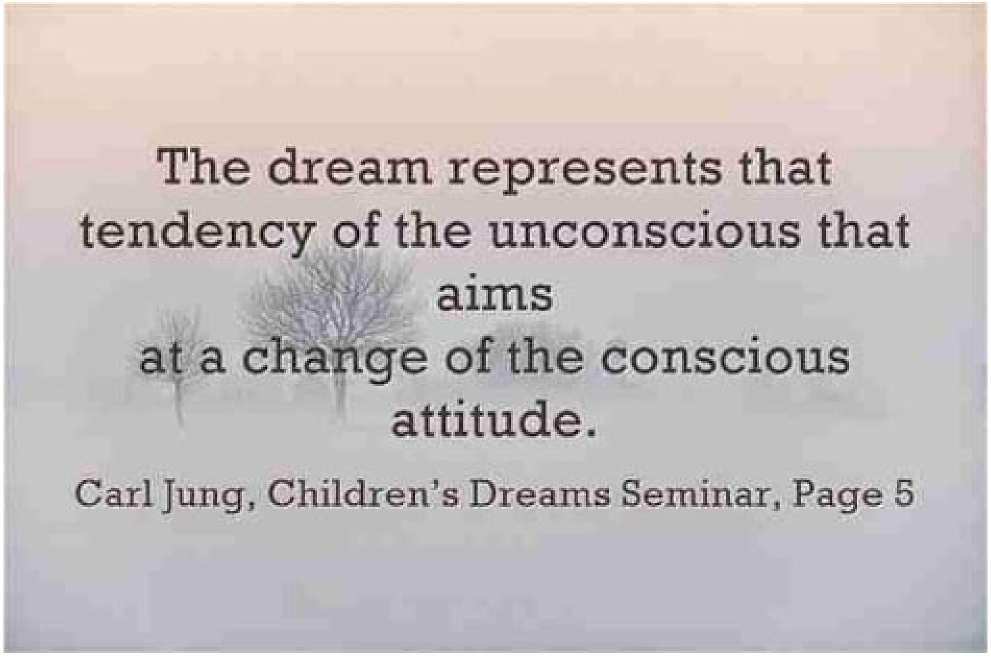
The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect.

- Carl Jung, Children's Dream Seminar, Page 21



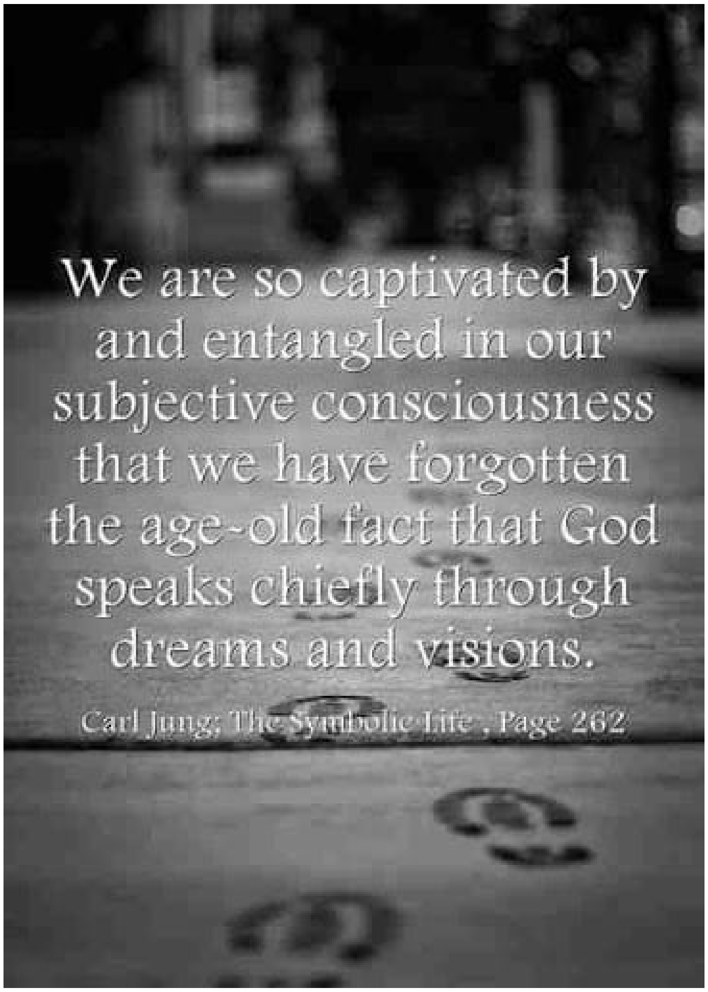
Birth is not a beginning of life but only a beginning of consciousness…

Hermes to his son Tat, Libellus XIII, Verse 18



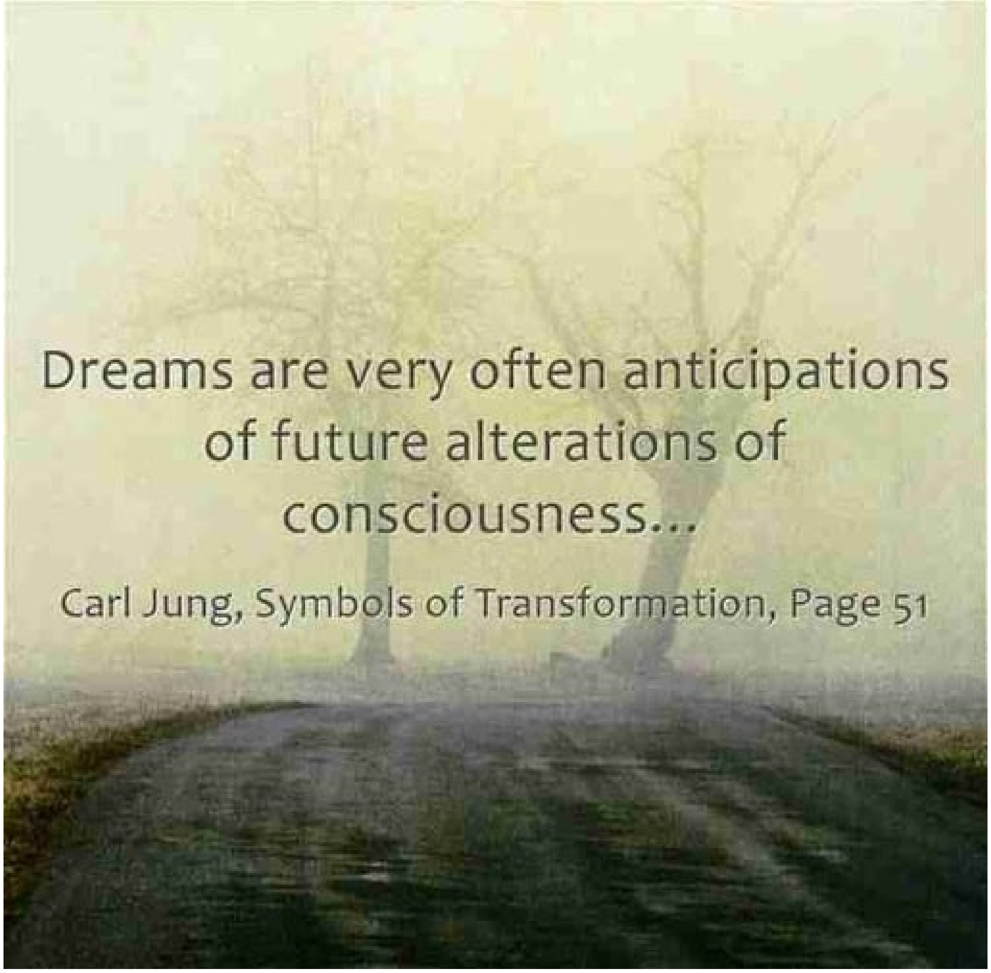
The dream represents that tendency of the unconscious that aims
at a change of the conscious attitude.

Carl Jung, Children's Dreams Seminar, Page 5



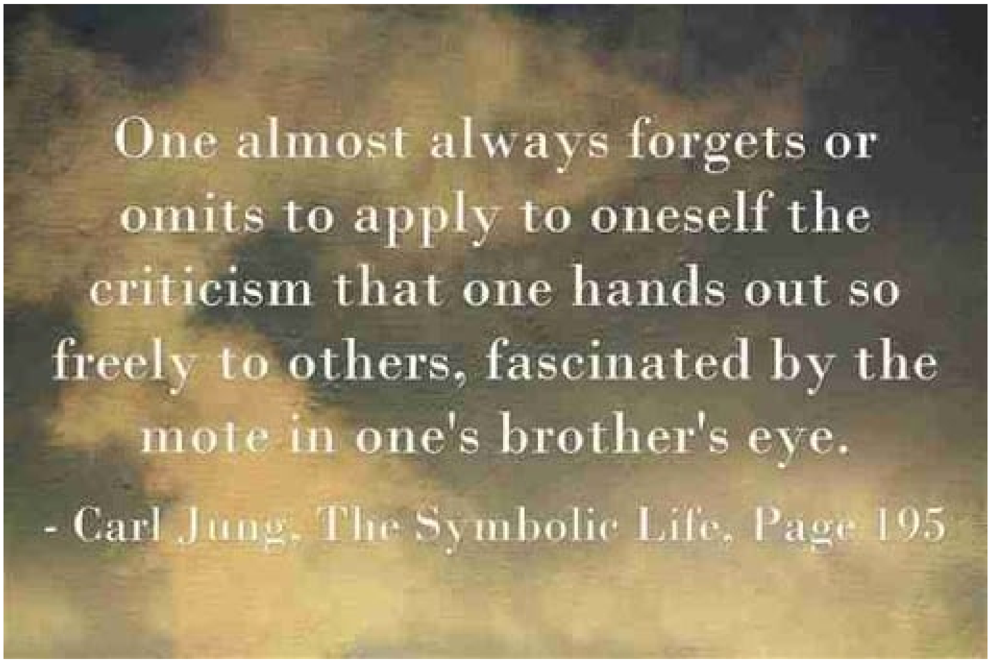
We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

Carl Jung; The Symbolic Life , Page 262



Dreams are very often anticipations of future alterations of consciousness…

Carl Jung, Symbols of Transformation, Page 51



One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye.

- Carl Jung, The Symbolic Life, Page 195

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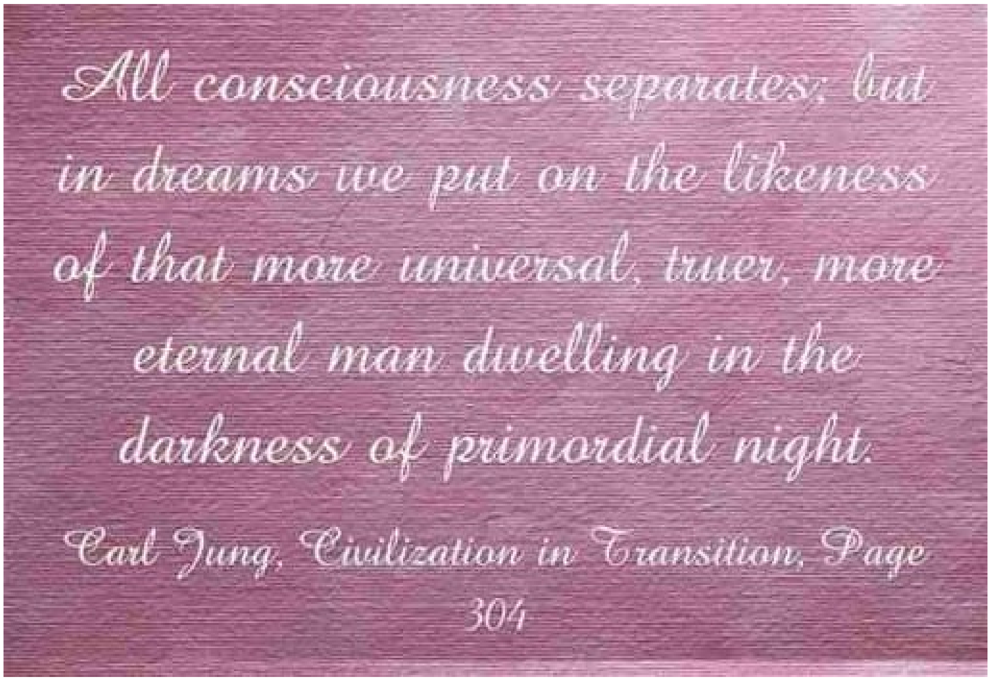
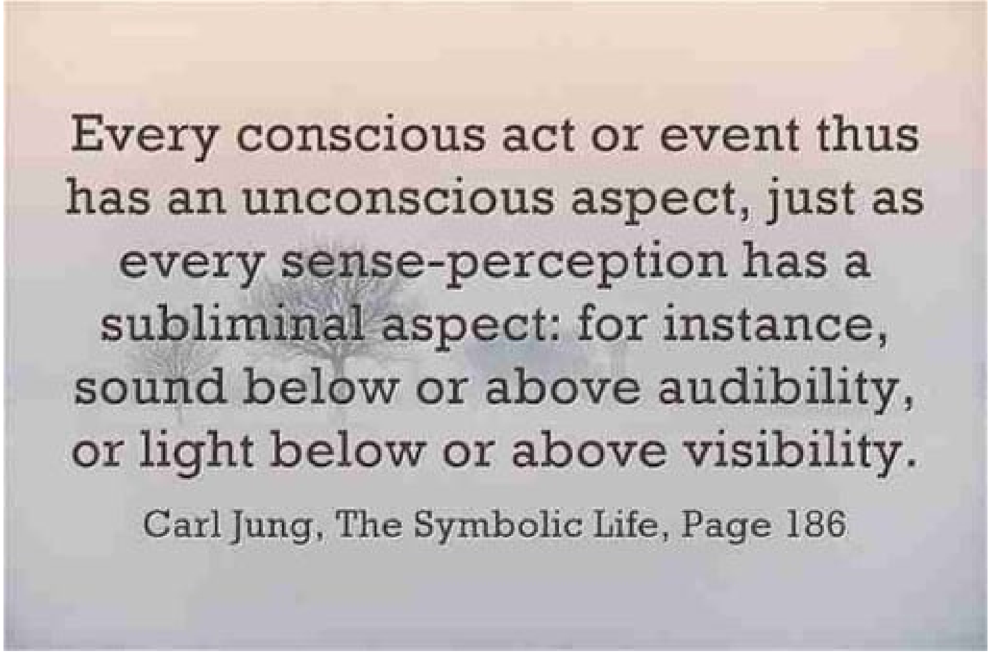


All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night.

Carl Jung, Civilization in Transition, Page 304

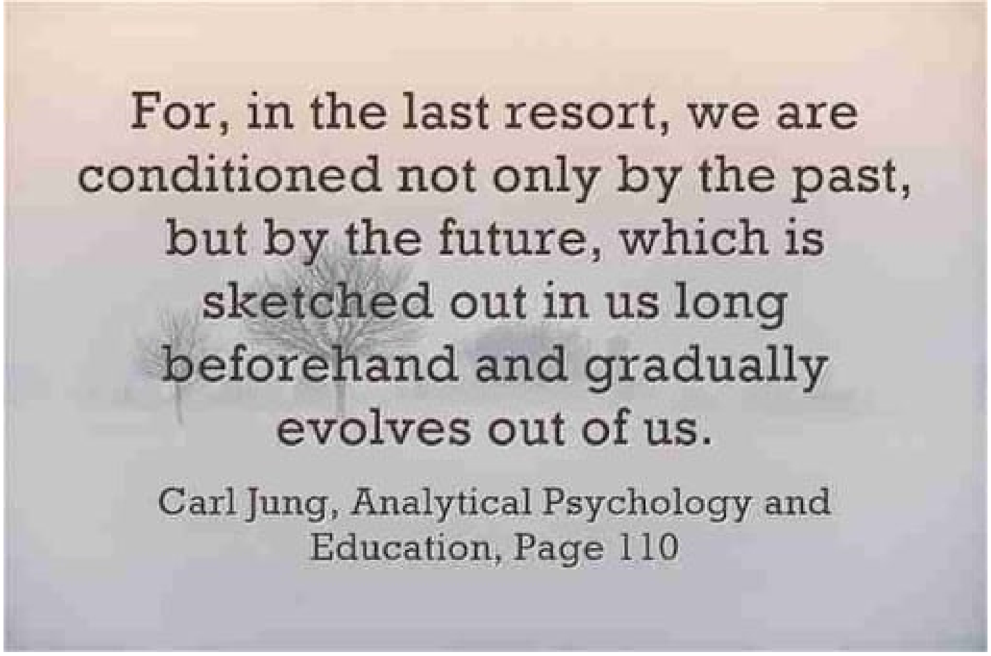
[139]



Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility.

Carl Jung, The Symbolic Life, Page 186

[140]



For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us.

Carl Jung, Analytical Psychology and Education, Page 110

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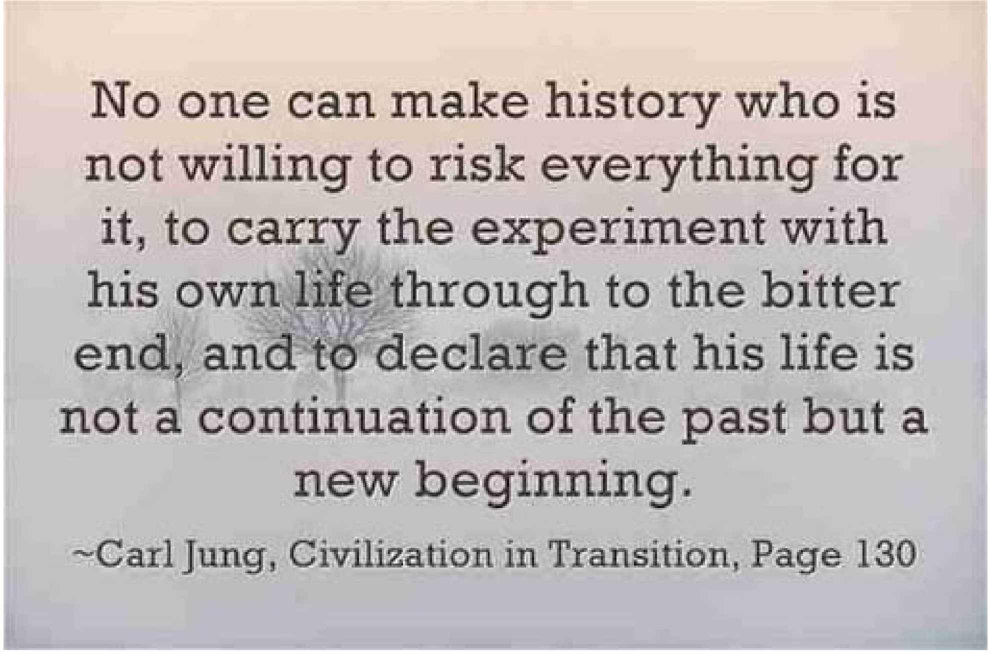

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning.

~Carl Jung, Civilization in Transition, Page 130

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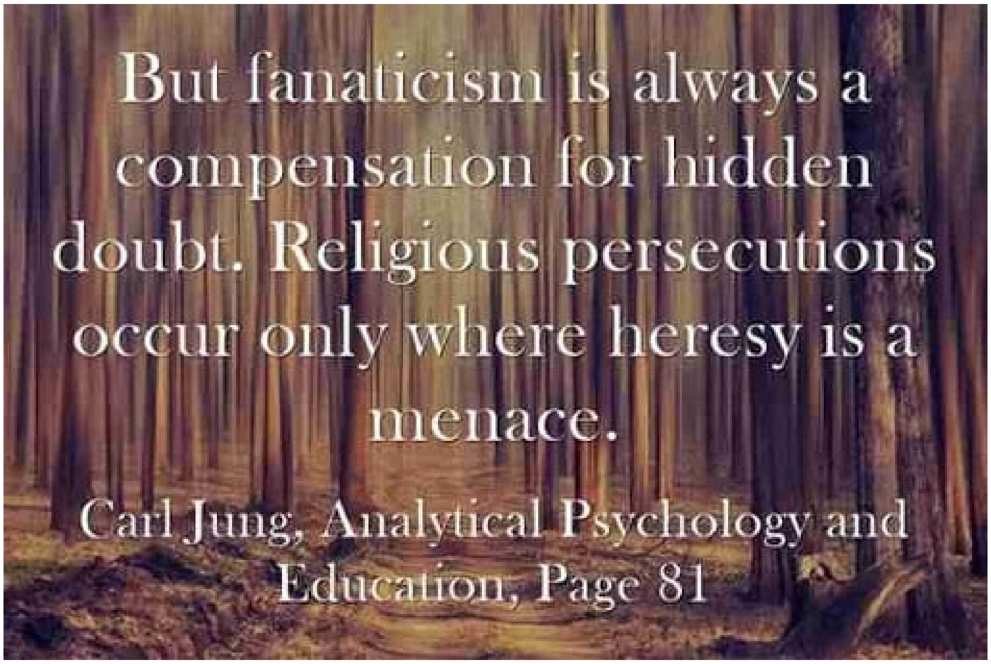

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace.

Carl Jung, Analytical Psychology and Education, Page 81

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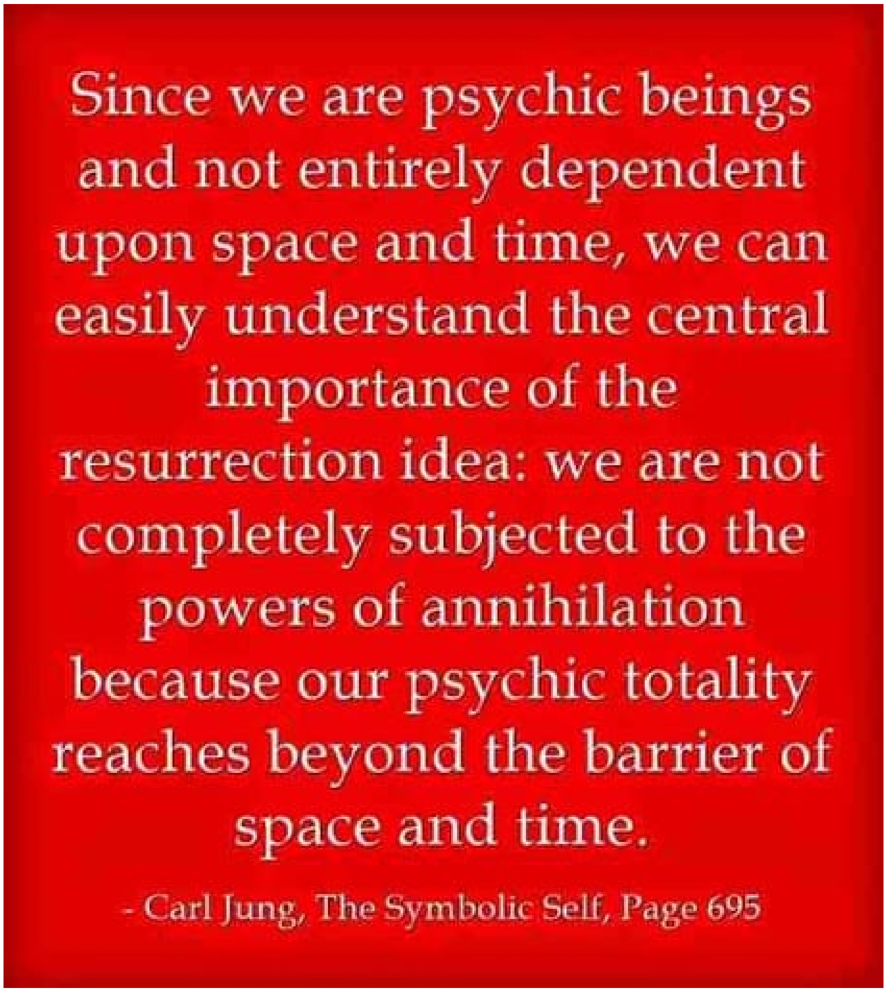
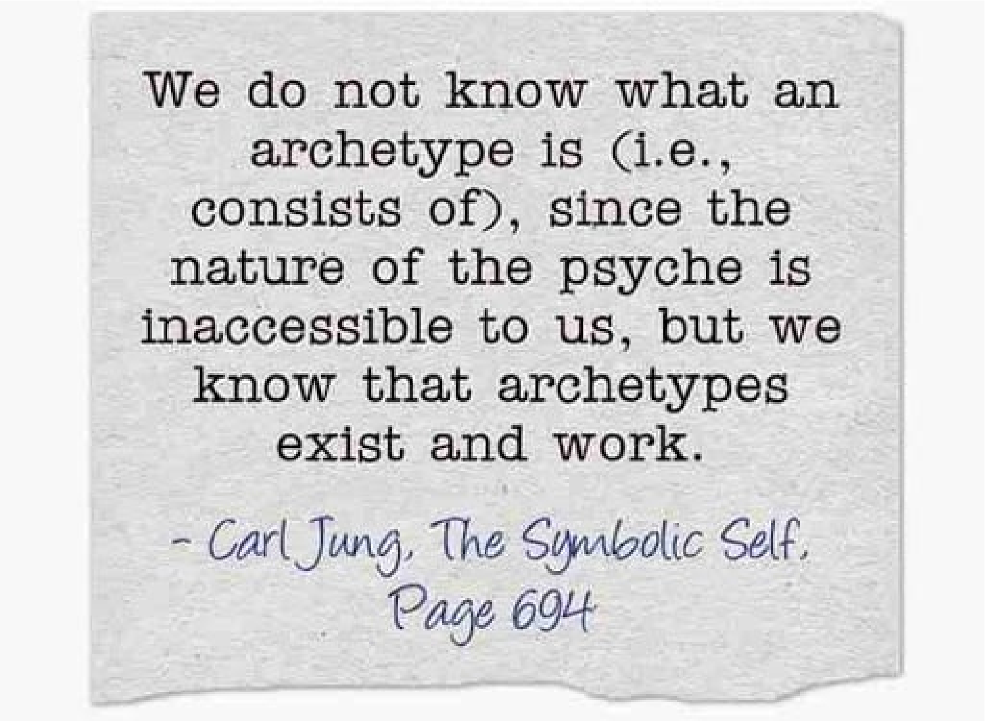


Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time.

- Carl Jung, The Symbolic Self, Page 695



We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work.

- Carl Jung, The Symbolic Self, Page 694

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Does the World stand on the verge of Spiritual Rebirth? (2019-01-08 04:50)

[1]

Does the World stand on the verge of Spiritual Rebirth? Carl Jung

This is what theologians for several centuries have been crying for; what many of them have professed to see through the fog of doubts, disillusion and despair, like a star glowing in the high heavens.

I am not a theologian; I am a doctor, a psychologist. But as a doctor, I have had experience with thousands of persons from all parts of the world—those who came to tell me the stories of their lives, their hopes, their fears, their achievements, their failures. I have studied carefully their psychology, which is, and which must be, my guide.

Out of my experience with those thousands of patients, I have become convinced that the psychological problem of today is a spiritual problem, a religious problem, Man today hungers and thirsts for a safe relationship to the psychic forces within himself. His consciousness, recoiling from the difficulties of the modern world, lacks a relationship to safe spiritual conditions.

This makes him neurotic, ill, frightened. Science has told him that there is no God, and that matter is all there is. This has deprived humanity of its blossom, its feeling of well-being and of safety in a safe world. As modern man is driven back upon himself by doubt and fear, he looks inward to his own psychic life to give him something of which his outer life has deprived him.

In view of ’the present widespread interest in all sorts of psychic phenomena—an interest such as the world has not experienced since the last half of the seventeenth century—it does not seem beyond the range of possibility to believe that we stand on the threshold of a new spiritual epoch; and that from the depths of man’s own psychic life new spiritual forms will be born.

Look at the world about us, and what do we see? The disintegration of many religions. It is generally admitted that the churches are not holding the people as they did, particularly educated people, who do not feel any longer that they are redeemed by a system of theology.

The same thing is seen in the old established religions of the East— Confucianism and Buddhism. Half the temples in Peking are empty.

In our Western world millions of people do not go to church. Protestantism alone is broken up into four hundred denominations. Contrast this state of life and thought with that of the Middle Ages. In those centuries almost everyone went to Mass every morning. The whole life was lived within the church, which became a tremendous outlet of psychic energy.

Instead, we have today an intricate and complicated life full of mechanical devices for living. A life crowded with motor cars and radios and motion pictures. But none of these things is a substitute for what we have lost. Religion gives us a rich application for our feelings. It gives meaning to life.

Man in the Middle Ages lived in a meaningful world. He knew that God had made the world for a definite purpose; had made him for a definite purpose—to get to heaven, or to get to hell. It made sense.

Today the world in which all of us live is a madhouse. This is what many people are feeling, Some of those people come to me to tell me so. All that energy which was the origin of the rich blossom of man’s emotional life during the Middle Ages, and which found expression in the painting of great religious pictures, the carving of great religious statues, the building of the great cathedrals, has gone flat,)It is not lost, because it is a law that energy cannot be lost. Then what has become of it? Where has it gone?

The answer is that it is in man’s unconscious. It may be said to have fallen down into a lower storey. Take the example of a business man—successful, rich, not yet old. He is perhaps forty-five. He says, "I have made my fortune; I have sons who are old enough to carry on the business which I founded. I will retire. I will build a fine house in the country and live there without any cares and worries."

So he retires. He builds his house and goes to live in it. He says to himself, "Now my life will begin." But nothing happens. One morning he is in his bath. He is conscious of a pain in his side. All day he worries about it; wonders what it can be. When he goes to the table he does not eat. In a few days his digestion is out of order. In a fortnight he is very ill.

The doctors he has called in do not know what is the matter with him. Finally one of them says to him: "Your life lacks interest. Go back to your business. Take it up again." The man is intelligent, and this advice seems to him sound. He decides to follow it. He goes back to his office and sits down at his old desk and declares that now he will help his sons in the management. But when the first business letter is brought to him, he cannot concentrate on it. He cannot make the decisions it calls for. Now he is terribly frightened about his condition.

You see what happened. He couldn’t go back. It was already too late. But his energy is still there, and it must be used. This man comes to me with his problem. I say to him: "You were quite right to retire from business. But not into nothingness. You must have something you can stand on. In all the years in which you devoted your energy to building up your business you never built up any interests outside of it. You had nothing to retire on." This is a picture of the condition of man today.

This is why we feel that there is something wrong with the world. All the material interests, the automobiles and radios and skyscrapers we have, don’t fill the hungry soul. We try to retire from the world, but to what? Some try to go back to the churches. A few are able to do this. But many are not finding this entirely satisfactory. They are like the business man who tried to go back to his desk. And these people come to me, asking me to help them to find a meaning in their lives. What shall I tell them? Among them comes a man who is only slightly neurotic.

He says to me: "I am not really very sick. Perhaps I should not be here at all taking up your time. But I know you are busy with the human mind. I thought, therefore, that you might be able to tell me on what terms I may live. I have the feeling of being forlorn and lonely in a world that makes no sense." I say to him: "My dear man, I don’t know any more than you do the meaning of the world or the meaning of your life. But you—all men—were born with a brain ready made. It took millions of years to build the brain and the body we now have.

Your brain embodies all the experience of life. The psyche, which may be called the life of the brain, existed before consciousness existed in the little child.

"Now, suppose that I am in need of advice about living, and I know of a man who is already thousands of years old. I go to him and say, ’You have seen many changes; you have observed and experienced life under many aspects. My life is short—perhaps seventy years, perhaps less—and you have lived for thousands of years. Tell me the meaning of life for me.’

" When I say this to my patient, he cocks his ears and looks at me. "No," I say, "I am not that man.

But that man speaks to you every night. How? In your dreams." I go on: "You are in trouble. You feel that your life has no orientation. I cannot tell you what to do. But let us ask the Great Old Man. He will tell you. Go away for a few days, and you will have a dream. Come back and tell me about it."

He goes away; he comes back and brings me a dream. It is difficult to work out. But we do work it out together, and it tells us something about him. Certain people lose connection with life because they have made mistakes, or because they are living the wrong way, in a life that is intellectual only. The dreams they bring to a psychologist will take up these things first. All dreams reveal spiritual experiences, provided one does not apply one’s own point of view to the interpretation of them.

Freud says that all man’s longings expressed in his dreams relate to sexuality. It is true that man is a being with sex. But he is also a being with a stomach and a liver. As well say that because he has a liver all his troubles come from that one organ. Primitive man has little difficulty with sex. The fulfillment of his sexual desires is too easy to constitute a problem. What concerns primitive man—and I have lived among primitives, and Freud has not—is his food: where he is to get it, and enough of it.

Civilized man in his dreams reveals his spiritual need. When modern science disinfected heaven it did not find God. Some scientists say that the resurrection of Jesus, the virgin birth, the miracles—all those things which fed Christian thought through ages, are pretty stories, but none the less untrue. But what I say is, Do not overlook the fact that these ideas which millions of men carried with them through generations are great eternal psychological truths.

Let us look at this truth as the psychologist sees it. Here is the mind of man, without prejudice, spotless, untainted, symbolized by a virgin. And that virgin mind of man can give birth to God himself. "The kingdom of heaven is within you."

This is a great psychological truth. Christianity is a beautiful system of psychotherapy. It heals the suffering of the soul. This is the truth which man has clung to through the ages. Even after his consciousness has listened too long at the door of modern materialistic science, he clings to it in his unconscious. The old symbols are good today. They fit our minds as well as they fitted the minds that conceived them.

Deep in the unconscious of each one of us are all the attempts of that Great Old Man to express his spiritual experiences. Suppose I ask you to stay in my house. I tell you that it is well built, comfortable; that our life is pleasant; that you will have good food. You can swim in the lake and walk in the garden.

With these beliefs in your mind you decide to come, and you enjoy your stay. But suppose, when I ask you, I say to you: "This house is unsafe. The foundations are not secure. We have many earthquakes in this region. Besides all that, we have had illness here. Someone recently died of tuberculosis in this room." Under those conditions and with these ideas in your mind, do you enjoy your stay in that house?

That medieval man we have talked of had a beautiful relationship with God. He lived in a safe world, or one that he believed to be safe. God looked out for everyone in it; he rewarded the good and punished the bad. There was the church where the man could always get forgiveness and grace. He had only to walk there to receive it. His prayers were heard. He was spiritually taken care of. But what is modern man told?

Science has told him that there is no one taking care of him. And so he is full of fear. For a time, after we gave up that medieval God, we had gold for a deity. But now that, too, has been declared incompetent. We trusted in armies, but the threat of poison gas defeated them. Already people talk about the next war. In Berlin they have built dugouts under the streets for retreat from poison gas attacks. If they go on talking in this way, thinking this way, the next war will explode of itself. Naturally enough, in a world of this sort, everybody gets neurotic.

Even if the house you live in is really safe, if you have the idea that it is not, you will suffer. Your reaction depends entirely on what you think. In making this point to my students, I say: "How do you measure a thing? By its effects. And usually by its terrible effects. An avalanche occurs which wipes away a dozen farms, kills scores of cows, and you say, 'An elephant of an avalanche!' Now, tell me, what is the most destructive thing you know of ?" In turn we consider fire, earthquakes, volcanic eruptions, floods, diseases. Then I say, "Can you think of nothing more terrible than any of these things? What about the World War?"

Ah, yes! High explosives. "But," I say, "do high explosives make themselves? Do they declare war. It is the psyche of man that makes wars. Not his consciousness. His consciousness is afraid, but his unconscious, which contains the inherited savagery as we l as the spiritual strivings of the race,) says to. him, "Now it is time to make war. Now is the time to kill and destroy." And he does it.

The most tremendous danger that man has to face is the power of his ideas. No cosmic power on earth ever destroyed ten million men in four years. But man's psyche did it. And It can do it, vain. I am afraid of one thing only—the thoughts of people. I have means of defense against things. I live here in my house happily with my family. But suppose they get the illusion that I am a devil. Can I be happy with them then? Can I be safe?

All of us are subject to mass infections. I Mass infections) are greater than man. And man is their victim. He shouts and parades and pretends that he is the leader, but really he is their victim. They are the up rush of earthly and spiritual forces from the depth of the psyche. Turn the eye of consciousness within to see what is there. Let us see what we can do in small ways. If I have planted a cabbage right, then I have served the world in that place. I do not know what more I can do. Examine the spirits that speak in you. Become critical.

The modern man must be fully conscious of the terrific dangers that lie in mass movements. Listen to what the unconscious says. Hearken to the voice of that Great Old Man within you who has lived so long, who has seen and experienced so much. Try to understand the will of God: The remarkably potent force of the psyche. I say: Go slow. Go slow. With every good there comes a corresponding evil, and with every evil a corresponding good. Don't run too fast into one unless you are prepared to encounter the other. I am not concerned about the world. I am concerned about the people with whom I live. The other world is all in the newspapers. My family and my neighbors are my life—the only life that I can experience.

What lies beyond is newspaper mythology. It is not of vast importance that I make a career or achieve great things for myself. What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me. This task gives me so much to do that I have no time or any other. Let me point out that if we were all to live in that way we would need no armies, no police, no diplomacy, no politics, no banks. We would have a meaningful life and not what we have now—madness. What nature asks of the apple-tree is that it shall bring forth apples, and of the pear-tree that it shall bring forth pears. Nature wants me to be simply man. But a man conscious of what I am, and of what I am doing. God seeks consciousness in man.

This is the truth of the birth and the resurrection of Christ within. As more and more thinking men come to it, this is the spiritual rebirth of the world. Christ, the Logos—that is to say, the mind, the understanding, shining into the darkness. Christ was a new truth about man. Mankind has no existence. I exist, you exist. But mankind is only a word. Be what God means you to be; don't worry about mankind which doesn't exist, you are avoiding looking at what does exist—the self You are like a man who leans over his neighbor's fence and says to him: "Look, there is a weed. And over there is an-I- other one. And why don't you hoe the rows deeper? And I why don't you tie up your vines?" And all the while, his own garden, behind him, is full of weeds. Carl Jung [1934]; C.G. Jung Speaks; Pages 67-75.

Image: The Return of Persephone by Frederic Leighton

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/3587d-thereturnofpersephonebyfredericleighton.jpg`

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mindful blossom (2019-01-08 13:17:49)
This is an incredible post, full of great information. Would you mind if I quoted some things from it in a future post?

lewislafontaine (2019-01-09 03:50:41)
It is a public post so it may be quoted.

The myth commences, the one that need only be lived (2019-01-09 03:33)

[1]

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing. Truly he is full of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him. The absurd has entered the age-old mother, and the son has grown in the deepest ground. He sprang up and was put to death. He rose again, was produced anew in the way of sorcery; and grew more swiftly than before. I gave him the crown that unites the separated. And so he unites the separated for me. I gave him the power and thus he commands, since he is superior in strength and cleverness to all others.

I did not give way to him willingly, but out of insight. No man binds Above and Below together. But he who did not grow like a man, and yet has the form of a man, is capable of binding them. My power is paralyzed, but I survive in my son. I set aside my concern that he may master the people. I am solitary; the people rejoice at him. I was powerful, now I am powerless. I was strong, now I am weak. Since then he has taken all the strength into himself. Everything has turned itself upside down for me. I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong; I laughed at the stupidity of the stupid, I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad. But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak. I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad. Where does that leave mockery; contempt, and hatred?

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash! His hatred is a singing fire! Enviable one, you son of the Gods, how can one fail to obey you? He broke me in two, he cut me up. He yokes the separated. Without him I would fall apart, but my life went on with him. My love remained with me. Thus I entered solitude with a black look on my face, full of resentment and outrage at my son's dominion. How could my son arrogate my power? I went into my gardens and sat down in a lonely spot on rocks by the water, and brooded darkly: I called the serpent, my nocturnal companion, who lay with me on the rocks through many twilights, imparting her serpent wisdom. But then my son emerged from the water, great and powerful, the crown on his head, with a swirling lion's mane, shimmering serpent skin covering his body; he said to me:

"I come to you and demand your life."

I: "What do you mean? Have you even become a God?"
He: "I rise again, I had become flesh, now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you your earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth."

I: "What a speech! Weren't you wallowing in the earth and the under-earth?"

He: "I had become man and beast, and now ascend again to my own country:"
I: "Where is your country?"

He: "In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers. So rises the sun in your heart and streams out into the cold world."

I: "How you transfigure yourself!"

He: "I want to vanish from your sight. You ought to live in darkest solitude, men-not Gods-should illumine your darkness."

I: "How hard and solemn you are! I'd like to bathe your feet with my tears, dry them with my hair-I'm raving, am I a woman?"

He: "Also a woman, also a mother, pregnant. Giving birth awaits you."

I: "Oh holy spirit, grant me a spark of your eternal light!"

He: "You are with child."

I: "I feel the torment and the fear and the desolation of pregnant woman. Do you go from me, my God?"

He: "You have the child."

I: "My soul, do you still exist? You serpent, you frog, you magically produced boy whom my hands buried; you ridiculed, despised, hated who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands. I am powerless in your hand, my God!"

He: "The pregnant woman belongs to fate. Release me, I rise to the eternal realm."

I: "Will I never hear your voice again? Oh damned deception! What am I asking? You'll talk to me again tomorrow, you'll chat over and over in the mirror."

He: "Do not rail. I will be present and not present. You will hear and not hear me. I will be and not be."

I: "You utter gruesome riddles."

He: "Such is my language and to you I leave the understanding. No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this."

I: "I suppose I ought to remain silent after what you have said, but I cannot; my heart bleeds when I see you go from me."

He: "Let me go. I shall return to you in renewed form. Do you see the sun, how it sinks red into the mountains? This day's work is accomplished, and a new sun returns. Why are you mourning the sun of today?"

I: "Must night fall?"

He: "Is it not mother of the day?"

I: "Because of this night I want to despair."

He: "Why lament? It is fate. Let me go, my wings grow and the longing toward eternal light swells up powerfully in me. You can no longer stop me. Stop your tears and let me ascend with cries of joy: You are a man of the fields, think of your crops. I become light, like the bird that rises up into the skies of morning. Do not stop me, do not complain; already I hover, the cry of life escapes from me, I can no longer hold back my supreme pleasure. I must go up-it has happened, the last cord tears away, my wings bear me up. I dive up' into the sea of light. You who are down there, you distant, twilight being-you fade from me."

I: "Where have you gone? Something has happened. I am lamed. Has the God not left my sight?"

Where is the God? What has happened? How empty, utterly empty! Should I proclaim to men how you vanished? Should I preach the gospel of godforsaken solitude? Should we all go into the desert and strew ashes on our heads, since the God has left us? I believe and accept that the God is something different from me. He swung high with jubilant joy I remain in the night of pain. No longer with the God, but alone with myself Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. Shut, may mountains bury you and seas flow over YOU. I came to myself a giddy and pitiful figure. My I! I didn't want this fellow as my companion. I found myself with him. I'd prefer a bad woman or a wayward hound, but one's own I –this horrifies me.

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages-within myself We have only finished the Middle Ages of-others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.

The touchstone is being alone with oneself. This is the way. Carl Jung, Red Book, Pages 312-330.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/72023-myth.jpg`

Carl Jung on the "Self in its Divinity. (2019-01-09 04:22)

[1]

To Aniela Jaffe

Dear Frau Jaffe, 3 September 1943

Your letter was very interesting.

The situation with the Golden Pot seems to be that the masculine and feminine principles, spirit and life are in a state of unconscious conflict which is excluded by consciousness.

The macrocosmic relationship presents a great difficulty.

It shows itself symptomatically first in the form of an urge to make the microcosmic relationship objective external tangible.

The coniunctio of the masculine and feminine halves of the self is apt to overpower the individual and force him into physical i.e. cosmic manifestation.

You want to illuminate the world as Luna (I as Sol).

But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form.

The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness.

And it can do that only if the ego stands firm.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: “God is as small as me,” says Angelus Silesius.

It must become the thumbling in the heart.

The hieros gamos takes place in the vessel In principle you are not the goddess, I am not the god, otherwise man would cease to be and God would not have been born.

We can only stretch out our hands to each other and know of the inner man, Superhuman possibilities are not for us.

I am wrestling just with this problem of the coniunctio which I must now work up as the introduction to Aurora Consurgens.

It is incredibly difficult.

Cordial greetings.

Ever sincerely yours,

C.G. Jung

P.S. The one standing behind my face (the masculine part of the self) calls to your “Elisabeth” who is the feminine half.

In this world both are thumblings (homunculi).

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him.

Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form).

In man God sees himself from "outside" and thus becomes conscious of himself.

All this in support of your difficult work on the Golden Pot! Carl Jung, Letters Vol. 1, Pages 335-337.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/d6044-1.jpg`

Carl Jung: Fear not, I have not stripped you bare! (2019-01-09 04:30)

[1]

To J. Wilhelm Hauer

Dear Professor Hauer, 10 March 1936

By the same post I am sending you my little essay "Wotan."

Fear not, I have not stripped you bare!

I have only used your public figure to illustrate the nature of Ergriffenheit.

I have no desire to

stab anyone in the back.

But as a German you must put up with serving as a model of the German.

I have sincerely regretted that it was not possible for you to come here for your lecture.

We would have been able to talk about many things that cannot be dealt with by correspondence or by writing articles.

But I think I have honestly taken pains to understand the German phenomenon from outside, at least so far as this is possible for anyone who has experienced the same thing though in quite a different way.

With cordial regards,

Yours ever,

C.G. Jung Carl Jung, Letters Vol. I, Pages 211-212

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/09501-12bhauer.jpg`

Carl Jung on J.D. Rockefeller (2019-01-09 04:33)

[1]

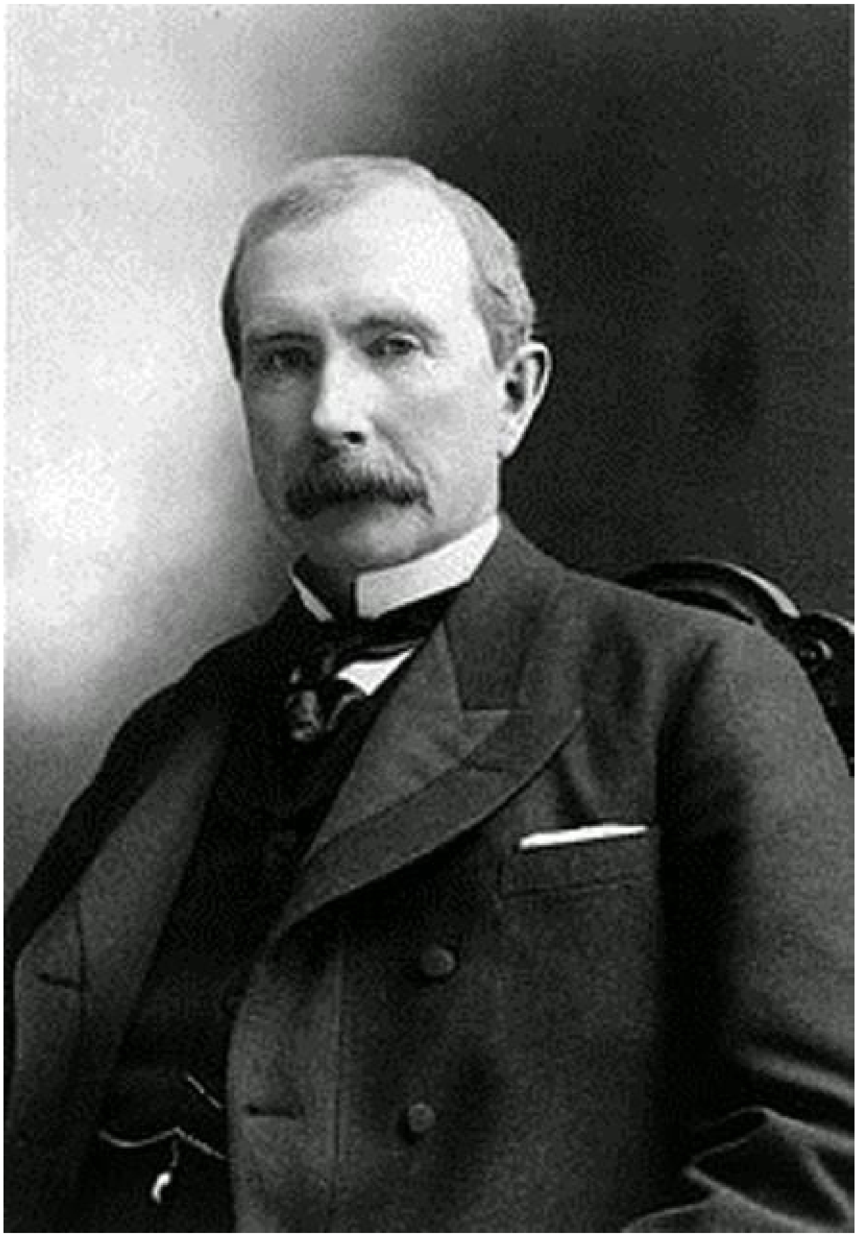

Chart IV (p. 64) Rockefeller.

Here we have a very much simplified curve, consciousness is extremely narrow.

Rockefeller was really just a mountain of gold, and it had been dearly bought.

I stayed with him once in America and was able to study his psychology at close range, which was an interesting experience.

He was almost exclusively preoccupied with his bodily health, thinking of different medicines, new diets and possible new doctors!

He suffered from an extremely bad conscience, so he was conscious of Left I, where the shadow lurks, giving rise to self-criticism.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was
appallingly lonely, and needed such devices in order to reach some kind of human contact.

Rockefeller's outlook ends in the subjective sphere, his consciousness reaches no further than I and II on either side.

The following conversation will serve to illustrate his subjective thinking; I was an attentive listener in spite of his slow speech and long artistic pauses.

R - So you are a European, - I like Europeans, but there are some bad people among them.

Dr. J - Yes, people are much the same as elsewhere, good and bad.

R - The Austrians are very bad people.

Dr. J - No, really, I never knew that.

R - You don't know everything, doctor, but I expect you realise that I am an idealist.

For many years I have been striving to do something for humanity, to establish a standard price for petrol throughout the world.

Every country agreed except Austria, whose government had just signed a separate agreement with Rumania - the Austrians must be very bad
people. Carl Jung, Modern Psychology, Vol. 1, Pages 66-67.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/53604-2.jpg`

Carl Jung on the boundaries of the Clairvoyante's Psychology. (2019-01-09 04:49)

[1]

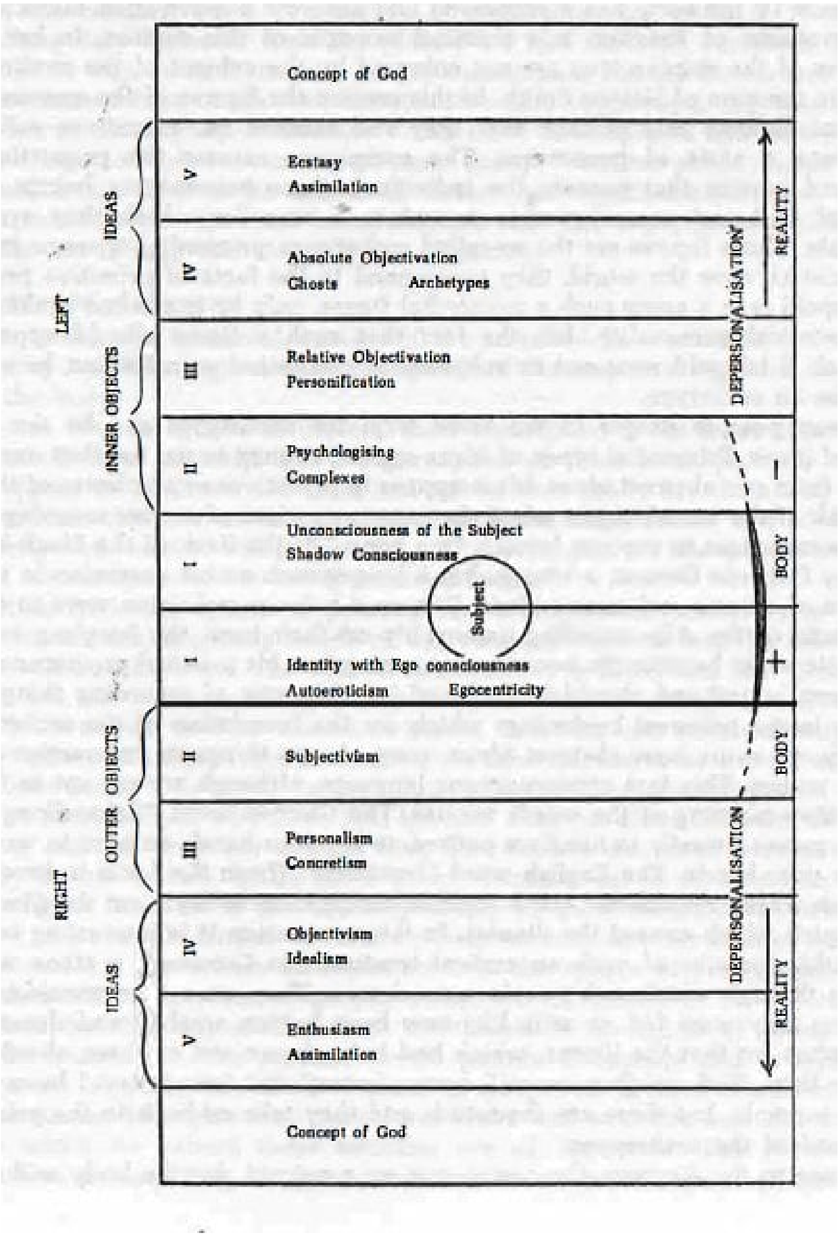
Concept of God
LEFT
IDEAS
V
Ecstasy
Assimilation
IV
Absolute Objectivation
Ghosts
Archetypes
INNER OBJECTS
III
Relative Objectivation
Personification
II
Psychologising
Complexes
I
Unconsciousness of the Subject
Shadow Consciousness
Subject
I
Identity with Ego consciousness
Autoeroticism
Egocentricity
RIGHT
OUTER OBJECTS
II
Subjectivism
III
Personalism
Concretism
IDEAS
IV
Objectivism
Idealism
V
Enthusiasm
Assimilation
Concept of God
REALITY
DEPERSONALISATION
BODY
−
+
BODY
DEPERSONALISATION
REALITY

Chart I (p. 64) The Clairvoyante of Prevorst.

When we set out to establish the boundaries of the Clairvoyante’s psychology, in order to localise her consciousness, we see that she stands very much on the Left side, for the outstanding fact is that she lived in the reality of inner objects; her consciousness therefore reaches its highest point in Left IV.

The question then arises: how does she stand with regard to Left V?

In what measure is her psychology influenced by something which is really beyond human reach?

The Sun Circle belongs to this sphere.

I should have to take you as far as Tibet in order to prove that such things actually exist.

It is very necessary to find parallels to a patient’s strange experiences, for as long as he can make himself understood he feels that he still stands in the world, and there is hope.

I therefore have to make every effort, when dealing with such cases, to keep the bridge of understanding open.

If I can, so to speak, nod to a strange experience as to an acquaintance, the patient is related to reality and feels reassured.

If I were to say: "No, that is unheard of, that thing does not exist anywhere except in your imagination", the last bridge to human relationship would be broken down,
the patient would be isolated in his experience and then the only open door would lead to insanity.

The Clairvoyante was able to describe the Sun Circle to her doctor, Kerner, who was really interested, and in this way she related her experience to the world.

She herself, however, did not stand in Left V, the symbol alone is there and it is not very expressive, it is fainter than her experiences in Left IV.

If we proceed to the Right side, we must recognize that the Clairvoyante was very much concerned with her body: she was always ill and absorbed in her own
condition, everything had to revolve round her.

Her consciousness, however, stretched very little further into the world of reality, her relationship to people was singularly subjective, her relation to her child, for instance, was fitful and she saw Kerner in a very one-sided way.

From the nature of the curve on this chart we can draw definite conclusions, in the first place how the Clairvoyante stands in relation to the world.

Any one else with exactly the same chart would be forced to react in much the same way.

Her actual reality did not lie on this Right side, but in the spirit world.

The chart shows us further that, whereas she hardly had an interest in the outer world, the emphasis is on the Left side.

If this condition should continue to be stable, the curve would remain as I have marked it on the chart; but, as the Clairvoyante had so little relation to the outer world, should a change set in, we can expect her sphere of consciousness to move still further to the Left; so I have drawn the arrow pointing in that direction.

The long straight line beginning at the end of Left I and running over the whole of Left II and Left III, denotes a break in the continuity of consciousness.

The Clairvoyante was only aware of these sections in a state of somnambulism; and the line does not rise again till Left IV. Carl Jung, Modern Psychology, Vol. 1, Pages 63-65.

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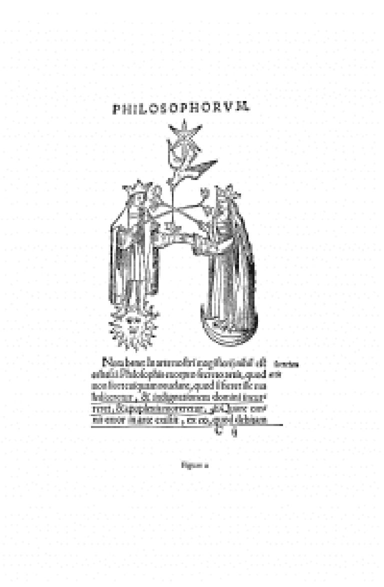
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/85bad-1.jpg`

Carl Jung on The Rosarium: The King and Queen (2019-01-09 05:50)



PHILOSOPHORVM

KING AND QUEEN

The arcanum artis, or coniunctio Soils et Lunae as supreme union of hostile opposites, was not shown in our first picture; but now it is illustrated in considerable detail, as its importance deserves, in a series of pictures.

King and Queen, bridegroom and bride, approach one another for the purpose of betrothal or marriage.

The incest element appears in the brother-sister relationship of Apollo and Diana.

The pair of them stand respectively on sun and moon, thus indicating their solar and lunar nature in accordance with the astrological assumption of the importance of the sun’s position for man and the moon’s for woman.

The meeting is somewhat distant at first, as the court clothes suggest.

The two give each other their left hands, and this can hardly be unintentional since it is contrary to custom.

The gesture points to a closely guarded secret, to the "left-hand path," as the Indian Tantrists call their Shiva and Shakti worship.

The left-hand (sinister) side is the dark, the unconscious side.

The left is inauspicious and awkward; also it is the side of the heart, from which comes not only love but all the evil thoughts connected with it, the moral contradictions in human nature that are expressed most clearly in our affective life.

The contact of left hands could therefore be taken as an indication of the affective nature of the relationship, of its dubious character, since this is a mixture of "heavenly and earthly" love further complicated by an incestuous sous-entendu.

In this delicate yet altogether human situation the gesture of the right hands strikes us as compensatory.

They are holding a device composed of five (4 + 1) flowers.

There are two flowers on each branch; these four again refer to the four elements of which two fire and air are active and two water and earthp assive, the former being ascribed to
the man and the latter to the woman.

The fifth flower comes from above and presumably represents the quinta essentia; it is brought by the dove of the Holy Ghost, an analogy of Noah's dove that carried the olive branch of reconciliation in its beak.

The bird descends from the quintessential star (cf. fig. 1).

But the real secret lies in the union of right hands, for, as the picture shows, this is mediated by the donum Spiritus Sancti, the royal art.

The "sinister" left-handed contact here becomes associated with the union, effected from above, of the two quaternities (the masculine and feminine manifestations of the four elements), in the form of an ogdoad consisting of five flowers and three branches.

These masculine numbers point to action, decision, purpose, and movement.

The 5 is shown as superior to the 4 in that it is brought by the dove.

The three branches correspond to the upwelling of Mercurius triplex nomine or to the three pipes of the fountain.

So once again we have an abbreviated recapitulation of the opus, i.e., of its deeper meaning as shown in the first picture.

The text to figure 2 begins significantly with the words: "Mark well, in the art of our magisterium nothing is concealed by the philosophers except the secret of the art which may not be revealed to all and sundry.

For were that to happen, that man would be accursed; he would incur the wrath of God and perish of the apoplexy.

Wherefore all error in the art arises because men do not begin with the proper substance, and for this reason you should employ the venerable Nature, because from her and through her and in her is our art born and in naught else: and so our magisterium is the work of Nature and not of the worker."

If we take the fear of divine punishment for betrayal at its face value, the reason for this must lie in something that is thought to endanger the soul's salvation, i.e., a typical "peril of the soul."

The causal "wherefore" with which the next sentence begins can only refer to the secret that must not be revealed; but because the prima materia remains unknown in consequence, all those who do not know the secret fall into error, and this happens because, as said, they choose something arbitrary and artificial instead of pure Nature.

The emphasis laid on the venerabilis natura gives us some idea of that passion for investigation which ultimately gave birth to natural science, but which so often proved inimical to faith.

Worship of nature, a legacy from the past, stood in more or less secret opposition to the views of the Church and led the mind and heart in the direction of a ’left-hand path.

What a sensation Petrarch’s ascent of Mont Ventoux caused!

St. Augustine had warned in his Confessions (16, X, viii): "And men go forth to admire the high mountains and the great waves of the sea and the broad torrent of the rivers and the vast expanse of the ocean and the orbits of the stars, and to turn away from themselves. . . ."

The exclusive emphasis on nature as the one and only basis of the art is in flagrant contrast to the ever-recurring protestation that the art is a donum Spiritus Sancti, an Arcanum of the sapientia Dei, and so forth, from which we would have to conclude that the alchemists were unshakably orthodox in their beliefs.

I do not think that this can be doubted as a rule.

On the contrary, their belief in illumination through the Holy Ghost seems to have been a psychological necessity in view of the ominous darkness of nature’s secrets.

Now if a text which insists so much on pure nature is explained or illustrated by a picture like figure 2, we must assume that the relationship between

king and queen was taken to be something perfectly natural.

Meditation and speculation about the mystery of the coniunctio were inevitable, and this would certainly not leave the erotic fantasy untouched, if only because these symbolical pictures spring from the corresponding unconscious contents half spiritual, half sexual and are also intended to remind us of that twilit region, for only from indistinguishable night can the light be born.

This is what nature and natural experience teach, but the spirit believes in the lumen de luminethe light born of light.

bound to experience the mysterious happening with shudders of fear, as a tremendum.

Even that scoffer and blasphemer Agrippa von Nettesheim displays a remarkable reticence when criticizing the "Alkumistica."

After saying a great deal about this dubious art, he adds:

"Permulta adhuc de hoc arte (mihi tamen non ad modum inimica) dicere possem, nisi iuratum esset (quod facere solent, qui mysteriis initiantur) de silentio"

(I could say much more about this art (which I do not find so disagreeable) were it not for the oath of silence usually taken by initiates into mysteries).

Such a mitigation of his criticism, most unexpected in Agrippa, makes one think that he is on the defensive:

somehow he was impressed by the royal art.

It is not necessary to think of the secret of the art as anything very lurid.

Nature knows nothing of moral squalor, indeed her truth is alarming enough.

We need only bear in mind one fact: that the desired coniunctio was not a legitimate union but was alwaysone could almost say, on principle incestuous.

The fear that surrounds this complex- the "fear of incest"- is quite typical and has already been stressed by Freud.

It is further exacerbated by fear of the compulsive force which emanates from most unconscious contents.

The left-handed contact and crosswise union of the right hands sub rosa is a startlingly concrete and yet very subtle hint of the delicate situation in which 'Venerable nature" has placed the adept.

Although the Rosicrucian movement cannot be traced further back than the Fama and Confessio fraternitatis unique and blessed substance, besides which there is no other although you may find it everywhere, as to that most sacred stone of the philosophers almost I had broken my oath and made myself a desecrator of temples by blurting out its name I shall nevertheless speak in circumlocutions and dark hints, so that none but the sons of the art and the initiates of this mystery shall understand.

The thing is one which hath neither too fiery nor too earthen a substance. . . . More I am not permitted to say, and yet there be greater things than these.

However, I consider this art with which I have a certain familiarity as being the most worthy of that honour which Thucydides pays to an upright woman, when he says that the best is she of whom least is said either in praise or blame. Concerning the oath of secrecy, see also Senior, 164, p. 92:

"Hoc est secretum, super quo iuraverunt, quod non indicarent in aliquo libro"

(This is the secret which they promised on oath not to divulge in any book).

of Andreae at the beginning of the seventeenth century, we are nevertheless confronted with a "rosie cross" in this curious bouquet of three flowering branches, which evidently originated sometime before 1550 but, equally obviously, makes no claim to be a true rosicrux.

As we have already said, its threefold structure is reminiscent of the Mercurial Fountain, while at the same time it points to the important fact that the "rose" is the product of three living things: the king, the queen, and between them the dove of the Holy Ghost. Mercurius triplex nomine is thus converted into three figures, and he can no longer be thought of as a metal or mineral, but only as "spirit."

In this form also he is triple-natured masculine, feminine, and divine.

His coincidence with the Holy Ghost as the third person in the Trinity certainly has no foundation in dogma, but "venerable nature" evidently enabled the alchemist to provide the Holy Ghost with a most unorthodox and distinctly earth-bound partner, or rather to complement Him with that divine spirit which had been imprisoned in all creatures since the day of Creation.

This "lower" spirit is the Primordial Man, hermaphroditic by nature and of Iranian origin, who was imprisoned in physis.

He is the spherical, i.e., perfect, man who appears at the beginning and end of time and is man’s own beginning and end.

He is man’s totality, which is beyond the division of the sexes and can only be reached when male and female come together in one.

The revelation of this higher meaning solves the problems created by the "sinister" contact and produces from the chaotic darkness the lumen quod superat omnia lumina.

If I did not know from ample experience that such developments also occur in modern man, who cannot possibly be suspected of having any knowledge of the Gnostic doctrine of the Anthropos, I should be inclined to think that the alchemists were keeping up a secret tradition, although the evidence for this (the hints contained in the writings of Zosimos of Panopolis) is so scanty that Waite, who knows medieval alchemy do not help us in this respect.

As regards the psychology of this picture, we must stress above all else that it depicts a human encounter where love plays the decisive part.

The conventional dress of the pair suggests an equally conventional attitude in both of them.

Convention still separates them and hides their natural reality, but the crucial contact of left hands points to something "sinister," illegitimate, morganatic, emotionally instinctive, i.e., the fatal touch of incest and its "perverse" fascination.

At the same time the intervention of the Holy Ghost reveals the hidden meaning of the incest, whether of brother and sister or of mother and son, as a repulsive symbol for the unio mystica.

Although the union of close blood-relatives is everywhere taboo, it is yet the prerogative of kings (witness the incestuous marriages of the Pharaohs, etc.).

Incest symbolizes union with one’s own being, it means individuation or becoming a self, and, because this is so vitally important, it exerts an unholy fascination not, perhaps, as a crude reality, but certainly as a psychic process controlled by the unconscious, a fact well known to anybody who is familiar with psychopathology.

It is for this reason, and not because of occasional cases of human incest, that the first gods were believed to propagate their kind incestuously.

Incest is simply the union of like with like, which is the next stage in the development of the primitive idea of self-fertilization.

This psychological situation sums up what we can all see for ourselves if we analyse a transference carefully.

The conventional meeting is followed by an unconscious "familiarization” of one’s partner, brought about by the projection of archaic, infantile fantasies which were originally vested in members
of the patient’s own family and which, because of their positive or negative fascination, attach him to parents,

brothers, and sisters.

The transference of these fantasies to the doctor draws him into the atmosphere of family intimacy, and although this is the last thing he wants, it nevertheless provides a workable prima materia.

Once the transference has appeared, the doctor must accept it as part of the treatment and try to understand it, otherwise it will be just another piece of neurotic stupidity.

The transference itself is a perfectly natural phenomenon which does not by any means happen only in the consulting-room it can be seen everywhere and may lead to all sorts of nonsense, like all unrecognized projections.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality.

The impulses underlying it certainly show their dark side to begin with, however much one may try to whitewash them; for an integral part of the work is the umbra soils or sol niger of the alchemists, the black shadow which everybody carries with him, the inferior and therefore hidden aspect of the personality, the weakness that goes with every strength, the night that follows every day, the evil in the good.

The realization of this fact is naturally coupled with the danger of falling victim to the shadow, but the danger also brings with it the possibility of consciously deciding not to become its victim.

A visible enemy is always better than an invisible one. In this case I can see no advantage whatever in behaving like an ostrich.

It is certainly no ideal for people always to remain childish, to live in a perpetual state of delusion about themselves, foisting everything they dislike on to their neighbours and plaguing them with their prejudices and projections.

How many marriages are wrecked for years, and sometimes forever, because he sees his mother in his wife and she her father in her husband, and neither ever recognizes the other's reality!

Life has difficulties enough without that; we might at least spare ourselves the stupidest of them.

But, without a fundamental discussion of the situation, it is often simply impossible to break these infantile projections.

As this is the legitimate aim and real meaning of the transference, it inevitably leads, whatever method of rapprochement be used, to discussion and understanding and hence to a heightened consciousness, which is a measure of the personality's integration.

During this discussion the conventional disguises are dropped and the true man comes to light.

He is in very truth reborn from this psychological relationship, and his field of consciousness is rounded into a circle.

It would be quite natural to suppose that the king and queen represent a transference relationship in which the king stands for the masculine partner and the queen for the feminine partner.

But this is by no means the case, because the figures represent contents which have been projected from the unconscious of the adept (and his soror mystica).

Now the adept is conscious of himself as a man, consequently his masculinity cannot be projected, since this only happens to unconscious contents.

As it is primarily a question of man and woman here, the projected fragment of personality can only be the feminine component of the man, I.e., his anima.

Similarly, in the woman's case, only the masculine component can be projected.

There is thus a curious crossing of the sexes: the man (in this case the adept) is represented by the queen, and the woman (the soror mystica) by the king.

It seems to me that the flowers forming the "symbol" suggest this crossing.

The reader should therefore bear in mind that the picture shows two archetypal figures meeting, and that Luna is secretly in league with the adept, and Sol with his woman helper.

The fact that the figures are royal expresses, like real royalty, their archetypal character; they are collective figures common to large numbers of people.

If the main ingredient of this mystery were the enthronement of a king or the deification of a mortal, then the figure of the king might possibly be a projection and would in that case correspond to the adept.

But the further development of the drama has quite another meaning, so we can discount this possibility.

The fact that, for reasons which can be proved empirically, king and queen play cross roles and represent the unconscious contra-sexual side of the adept and his soror leads to a painful complication which by no means simplifies the problem of transference.

Scientific integrity, however, forbids all simplification of situations that are not simple, as is obviously the case here.

The pattern of relationship is simple enough, but, when it comes to detailed description in any given case, it is extremely difficult to see from which angle it is being described and what aspect we are describing.

The pattern is as follows:

The direction of the arrows indicates the pull from masculine to feminine and vice versa, and from the unconscious of one person to the conscious of the other, thus denoting a positive transference relationship.

The following relationships have therefore to be distinguished, although in certain cases they can all merge into each other, and this naturally leads to the greatest possible confusion:

(a) An uncomplicated personal relationship.

(b) A relationship of the man to his anima and of the woman
to her animus.

(b) A relationship of anima to animus and vice versa.

(c) A relationship of the feminine animus to the man

(which happens when the woman is identical with her animus), and of the masculine anima to the woman (which happens when the man is identical with his anima).

In describing the transference problem with the help of this series of illustrations, I have not always kept these different possibilities apart; for in real life they are invariably mixed up and it would have put an intolerable strain on the explanation had I attempted a rigidly schematic exposition.

Thus the king and queen each display every conceivable shade of meaning from the superhuman to the sub-human, sometimes appearing as a transcendental figure, sometimes hiding in the figure of the adept.

The reader should bear this in mind if he comes across any real or supposed contradictions in the remarks which follow.

These intercrossing transference relationships are foreshadowed in folklore: the archetype of the crossed marriage, which I call the "marriage quaternity,"

Finna was a girl with mysterious powers. One day, when her father was setting out for the Althing, she begged him to refuse any suitor who might ask for her hand.

There were many suitors present, but the father refused them all.

On the way home he met a strange man, Geir by name, who forced the father at point of sword to promise his daughter to him.

So they were married, and Finna took Sigurd her brother with her to her new home.

About Christmas-time, when Finna was busy with the festive preparations, Geir disappeared. Finna and her brother went out to look for him and found him on an island with a beautiful woman.

After Christinas, Geir suddenly appeared in Finna’s bedroom.

In the bed lay a child. Geir asked her whose child it was, and Finna answered that it was her child.

And so it happened for three years in succession, and each time Finna accepted the child.

But at the third time, Geir was released from the spell. The beautiful woman on the island was Ingeborg, his sister.

Geir had disobeyed his stepmother, a witch, and she had laid a curse on him: he was to have three children by his sister, and unless he found a wife who knew everything and held her peace, he would be changed into a snake and his sister into a filly.

Geir was saved by the conduct of his wife; and he married his sister Ingeborg to Sigurd.

Another example is the Russian fairytale "Prince Danila Govorila":

There is a young prince who is given a lucky ring by a witch. But its magic will work only on one condition:

he must marry none but the girl whose finger the ring fits.

When he grows up he goes in search of a bride, but all in vain, because the ring fits none of them.

So he laments his fate to his sister, who asks to try on the ring. It fits perfectly.

Thereupon her brother wants to marry her, but she thinks it would be a sin and sits at the door of the house weeping.

Some old beggars who are passing comfort her and give her the following advice:

"Make four dolls and put them in the four corners of the room.

If your brother summons you to the wedding, go, but if he summons you to the bedchamber, do not hurry! Trust in God and follow our advice."

After the wedding her brother summons her to bed.

Then the four dolls begin to sing;

Cuckoo, Prince Danila,
Cuckoo, Govorila,
Cuckoo, he takes his sister,
Cuckoo, for a wife,
Cuckoo, earth open wide,
Cuckoo, sister fall inside.

The earth opens and swallows her up.

Her brother calls her three times, but by the third time she has already vanished.

She goes along under the earth until she comes to the hut of Baba Yaga, 20 whose daughter kindly shelters her and hides her from the witch.

But before long the witch discovers her and heats up the oven.

The two girls then seize the old woman and put her in the oven instead, thus escaping the witch's persecution.

They reach the prince's castle, where the sister is recognized by her brother's servant.

But her brother cannot tell the two girls apart, they are so alike.

So the servant advises him to make a test: the prince is to fill a skin with blood and put it under his arm.

The servant will then stab him in the side with a knife and the prince is to fall down as if dead.

The sister will then surely betray herself. And so it happens: the sister throws herself upon him with a great cry, whereupon the prince springs up and embraces her.

But the magic ring also fits the finger of the witch's daughter, so the prince marries her and gives his sister to a suitable husband.

In this tale the incest is on the point of being committed, but is prevented by the peculiar ritual with the four dolls.

The four dolls in the four corners of the room form the marriage quaternity, the aim being to prevent the incest by putting four in place of two.

The four dolls form a magic simulacrum which stops the incest by removing the sister to the underworld, where she discovers her alter ego.

Thus we can say that the witch who gave the young prince the fatal ring is his mother-in-law-to-be, for, as a witch, she must certainly have known that the ring would fit not only his sister but her own daughter.

In both tales the incest is an evil fate that cannot easily be avoided. Incest, as an endogamous relationship, is an expression of the libido which serves to hold the family together.

One could therefore define it as "kinship libido," a kind of instinct which, like a sheep-dog, keeps the family group intact.

This form of libido is the diametrical opposite of the exogamous form.

The two forms together hold each other in check: the endogamous form tends towards the sister and the exogamous form towards some stranger.

The best compromise is therefore a first cousin.

There is no hint of this in our fairy stories, but the marriage quaternity is clear enough.

In the Icelandic story we have the pattern:

The two patterns agree in a remarkable way.

In both cases the hero wins a bride who has something to do with magic or the world beyond.

Assuming that the archetype of the marriage quaternio described above is at the bottom of these quaternities which are authenticated by folklore, the stories are obviously based on the following pattern:

Marriage with the anima is the psychological equivalent of absolute identity between conscious and unconscious.

But since such a condition is only possible in the complete absence of psychological self-knowledge, it must be more or less primitive, i.e., the man's relationship to the woman is essentially an anima projection.

The only sign that the whole thing is "unconscious" is the remarkable fact that the carrier of the anima image is distinguished by magical characteristics.

These characteristics are missing from the soror-animus relationship in the stories; that is, the unconscious does not make itself felt at all as a separate experience.

From this we must conclude that the symbolism of the stories rests on a much more primitive frame of mind than the alchemical quaternio and its psychological equivalent.

Therefore we must expect that on a still more primitive level the anima too will lose her magical attributes, the result being an uncomplicated, purely matter-of-fact marriage quaternity.

And we do find a parallel to the two crossed pairs in the so-called "cross-cousin marriage."

In order to explain this primitive form of marriage I must go into some detail.

The marriage of a man’s sister to his wife’s brother is a relic of the "sister-exchange marriage," characteristic of the structure of many primitive tribes.

But at the same time this double marriage is the primitive parallel to the problem which concerns us here: the conscious and unconscious dual relationship between adept and soror on the one hand and king and queen (or animus and anima) on the other.

John Layard’s important study, "The Incest Taboo and the Virgin Archetype" (106), put me in mind of the sociological aspects of our psychologem.

The primitive tribe falls into two halves, of which Howitt says:

"It is upon the division of the whole community into two exogamous intermarrying classes, that the whole social structure is built up."

These "moieties" show themselves in the lay-out of settlements as well as in many strange customs.

At ceremonies, for instance, the two moieties are strictly segregated and neither may trespass on the other’s territory.

Even when going out on a hunt, they at once divide into two halves as soon as they set up camp, and the two camps are so arranged that there is a natural obstacle between them, e.g., the bed of a stream.

On the other hand the two halves are connected by what Hocart calls "the ritual interdependence of the two sides" or "mutual ministration."

In New Guinea one side breeds and fattens pigs and dogs, not for themselves but for the other side, and vice versa.

Or when there is a death in the village and the funeral feast is prepared, this is eaten by the other side, and so on.

The division also shows itself in the widespread institution of "dual kingship."

.The names given to the two sides are particularly enlightening, such as to mention only a few east and west, high and low, day and night, male and female, water and land, left and right.

It is not difficult to see from these names that the two halves are felt to be antithetical and thus the expression of an endopsychic antithesis.

The antithesis can be formulated as the masculine ego versus the feminine "other," i.e., conscious versus unconscious personified as anima.

The primary splitting of the psyche into conscious and unconscious seems to be the cause of the division within the tribe and the settlement.

It is a division founded on fact but not consciously recognized as such.

The social split is by origin a matrilineal division into two, but in reality it represents a division of the tribe and settlement into four.

The quartering comes about through the crossing of the matrilineal by a patrilineal line of division.

The practical purpose of this quartering is the separation and differentiation of marriage classes. (Marriage on this level amounts to "group marriage)

The entire population is divided into moieties, and a man can take a wife only from the opposite moiety.

The basic pattern is a square or circle divided by a cross; it forms the ground-plan of the primitive settlement and the archaic city, also of monasteries, convents, etc., as can be seen in Europe, Asia, and prehistoric America.

The Egyptian hieroglyph for "city" is a St. Andrews's cross in a circle.

In specifying the marriage classes, it should be mentioned that every man belongs to his father's patrilineal moiety and can only take a wife from his mother's matrilineal moiety.

In order to avoid the possibility of incest, he marries his mother's brother's daughter and gives his sister to his wife's brother (sister-exchange marriage).

This results in the cross-cousin marriage.

This form of union, consisting of two brother-and-sister marriages crossing each other, seems to be the original pattern of the peculiar psychologem which we find in alchemy:

When I say "pattern" I do not mean that the system of marriage classes was the cause and our psychologem the effect.

I merely wish to point out that this system predated the alchemical quaternity.

Nor can we assume that the primitive marriage quaternio is the absolute origin of this archetype, for the latter is not a human invention at all but a fact that existed long before consciousness, as is true of all ritual symbols among primitives as well as among civilized peoples today.

We do certain things simply without thinking, because they have always been done like that.

The difference between the primitive and the cultural marriage quaternio consists in the fact that the former is a sociological and the latter a mystical phenomenon.

While marriage classes have all but disappeared among civilized peoples, they nevertheless re-emerge on a higher cultural level as spiritual ideas.

In the interests of the welfare and development of the tribe, the exogamous social order thrust the endogamous tendency into the background so as to prevent the dangerous formation of small and ever smaller groups.

It insisted on the introduction of "new blood" both physically and spiritually, and it thus proved to be a powerful instrument in the development of culture.

In the words of Spencer and Gillen:

"This system of what has been called group marriage, serving as it does to bind more or less closely together groups of individuals who are mutually interested in one another’s welfare, has been one of the most powerful agents in the early stages of the upward development of the human race."

Layard has amplified this idea in his above-mentioned study.

He regards the endogamous (incest) tendency as a genuine instinct which, if denied realization in the flesh, must realize itself in the spirit.

Just as the exogamous order made culture possible in the first place, so also it contains a latent spiritual purpose.

Layard says:

"Its latent or spiritual purpose is to enlarge the spiritual horizon by developing the idea that there is after all a sphere in which the primary desire may be satisfied, namely the divine sphere of the gods together with that of their semi-divine counterparts, the culture heroes."

The idea of the incestuous hieros gamos does in fact appear in the civilized religions and blossoms forth in the supreme spirituality of Christian imagery (Christ and the Church, sponsus and sponsa., the mysticism of the Song of Solomon, etc.).

"Thus the incest taboo/’ says Layard, "leads in full circle out of the biological sphere into the spiritual."

On the primitive level the feminine image, the anima, is still completely unconscious and therefore in a state of latent projection.

Through the differentiation of the"four-class marriage system" into the eight-class, the degree of kinship between marriage partners is considerably diluted, and in the twelve-class system it becomes almost negligible.

These "dichotomies" obviously serve to enlarge the framework of the marriage classes and thus to draw more and more groups of people into the kinship system.

Naturally such an enlargement was possible only where a sizeable population was expanding.

The eight-class and particularly the twelve-class systems mean a great advance for the exogamous order, but an equally severe repression of the endogamous tendency, which is thereby stimulated
to a new advance in its turn.

Whenever an instinctive force i.e., a certain sum of psychic energy is driven into the background through a one-sided (in this case, exogamous) attitude on the part of the conscious mind, it leads to a dissociation of personality.

The conscious personality with its single (exogamous) line of thought comes up against an invisible (endogamous) opponent, and because this is unconscious it is felt to be a stranger and therefore manifests itself in projected form.

At first it makes its appearance in human figures who have the power to do what others may not do kings and princes, for example.

This is probably the reason for the royal incest prerogative, as in ancient Egypt.

To the extent that the magical power of royalty was derived increasingly from the gods, the incest prerogative shifted to the latter and so gave rise to the incestuous hieros gamos.

But when the numinous aura surrounding the person of the king Is taken over by the gods, it has been transferred to a spiritual authority, which results in the projection of an autonomous psychic complex in other words, psychic life becomes a reality.

Thus Layard logically derives the anima from the numen of the goddess.

The anima is manifestly projected in the shape of the goddess, but in her proper (psychological) shape she is introfected; she is, as Layard says, the "anima within."

She is the natural sponsa, man’s mother or sister or daughter or wife from the beginning, the companion whom the endogamous tendency vainly seeks to win in the form of mother and sister.

She represents that longing which has always had to be sacrificed since the grey dawn of history.

Layard therefore speaks very rightly of "internalization through sacrifice.”

The endogamous tendency finds an outlet in the exalted sphere of the gods and in the higher world of the spirit.

Here it shows itself to be an instinctive force of a spiritual nature; and, regarded in this light, the life of the spirit on the highest level is a return to the beginnings, so that man’s development becomes
a recapitulation of the stages that lead ultimately to the perfection of life in the spirit.

The specifically alchemical projection looks at first sight like a regression: god and goddess are reduced to king and queen, and these in turn look like mere allegories of chemical substances which are about to combine.

But the regression is only apparent.

In reality it is a highly remarkable development: the conscious mind of the medieval investigator was still under the influence of metaphysical ideas, but because he couldnot derive them from nature he projected them into nature.

He tried to find them in matter, because he supposed that they were most likely to be found there.

It was really a question of a transference of numen similar to that from the king to the god.

The numen seemed to have migrated in some mysterious way from the world of the spirit to the realm of matter.

But the descent of the projection into matter had led some of the old alchemists, for example Morienus Romanus, to the distinct realization that this matter was not just the human body (or something in it) but the human personality itself.

These prescient masters had already got beyond the inevitable stage of obtuse materialism which had yet to be born from the womb of time.

But it was not until the discoveries of modern psychology that this human "matter" of the alchemists could be recognized as the psyche.

On the psychological level, the tangle of relationships in the cross-cousin marriage reappears in the transference problem.

The dilemma here consists in the fact that anima and animus are projected upon their human counterparts and thus create by suggestion a primitive relationship which evidently goes back to the time of group marriages.

But in so far as anima and animus undoubtedly represent the contrasexual components of the personality, their kinship character does not point backwards to group marriage but ”forwards" to the integration of personality, i.e., to individuation.

Our present-day civilization with its cult of consciousness if this can be called civilization has a Christian stamp, which means that neither anima nor animus is integrated but is still in the state of projection, i.e., expressed by dogma.

On this level both these figures are unconscious as components of personality, though their effectiveness is still apparent in the numinous aura surrounding the dogmatic ideas of bridegroom and bride.

Our "civilization," however, has turned out to be a very doubtful proposition, a distinct falling away from the lofty ideal of Christianity; and, in consequence, the projections have largely fallen away from the divine figures and have necessarily settled in the human sphere.

This is understandable enough, since the "enlightened" intellect cannot imagine anything greater than man except those tin gods with totalitarian presumptions who call themselves State or Fuehrer.

This regression has made itself as plain as could be wished in Germany and other countries.

And even where it is not so apparent, the lapsed projections have a disturbing effect on human relationships and wreck at least a quarter of the marriages.

If we decline to measure the vicissitudes of the world’s history by the standards of right and wrong, true and false, good and evil, but prefer to see the retrograde step in every advance, the evil in every good, the error in every truth, we might compare the present regression with the apparent retreat which led from scholasticism to the mystical trend of natural philosophy and thence to materialism.

Just as materialism led to empirical science and thus to a new understanding of the soul, so the totalitarian psychosis with its frightful consequences and the intolerable disturbance of human relationships is forcing us to pay attention to the psyche and our abysmal unconsciousness of it.

Never before has mankind as a whole experienced the numen of the psychological factor on so vast a scale.

In one sense this is a catastrophe and a retrogression without parallel, but it is not beyond the bounds of possibility that such an experience also has its positive aspects and might become the seed of a nobler culture in a regenerated age.

It is possible that ultimately the endogamous tendency is not aiming at projection at all; it may be trying to unite the different components of the personality on the pattern of the cross-cousin marriage, but on a higher plane where "spiritual marriage" becomes an inner experience that is not projected.

Such an experience has long been depicted in dreams as a mandala divided into four, and it seems to represent the goal of the individuation process, i.e., the self.

Following the growth of population and the increasing dichotomy of the marriage classes, which led to a further extension of the exogamous order, all barriers gradually broke down and nothing remained but the incest-taboo.

The original social order made way for other organizing factors culminating in the modern idea of the State.

Now, everything that is past sinks in time into the unconscious, and this is true also of the original social order.

As an archetype, it combined exogamy and endogamy in the most fortunate way, for while it prevented marriage between brother and sister it provided a substitute in the cross-cousin marriage.

This relationship is still close enough to satisfy the endogamous tendency more or less, but distant enough to include other groups and to extend the orderly cohesion of the tribe.

But with the gradual abolition of exogamous restrictions through increasing dichotomy, the endogamous tendency was bound to gain strength in order to give due weight to consanguineous relationships and so hold them together.

This reaction was chiefly felt in the religious and then in the political field, with the growth on the one hand of religious societies and sects we have only to think of the brotherhoods and the Christian ideal of "brotherly love" and of nations on the other.

Increasing internationalism and the weakening of religion have largely abolished or bridged over these last remaining barriers and will do so still more in the future, only to create an amorphous mass whose preliminary symptoms can already be seen in the modern phenomenon of the mass psyche.

Consequently the original exogamous order is rapidly approaching a condition of chaos painfully held in check.

For this there is but one remedy: the inner consolidation of the individual, who is otherwise threatened with inevitable stultification and dissolution in the mass psyche.

The recent past has given us the clearest possible demonstration of what this would mean.

No religion has afforded any protection, and our organizing factor, the State, has proved to be the most efficient machine for turning out mass-men.

In these circumstances the immunizing of the individual against the toxin of the mass psyche is the only thing that can help.

As I have already said, it is just conceivable that the endogamous tendency will intervene compensatorily and restore the consanguineous marriage, or the union of the divided components of the personality, on the psychic level that is to say, within the individual.

This would form a counterbalance to the progressive dichotomy, the psychic dissociation of collective man.

It is of supreme importance that this process should take place consciously, otherwise the psychic consequences of massmindedness will harden and become permanent.

For, if the inner consolidation of the individual is not conscious, it will occur spontaneously and will then take the well-known form ofthat incredible hard-heartedness which collective man displays
towards his fellow men.

He becomes a soulless herd animal governed only by panic and lust: his soul, which can live only in and from human relationships, is irretrievably lost.

But the conscious achievement of inner unity clings desperately to human relationships as to an indispensable condition, for without the conscious acknowledgment and acceptance of our kinship with those around us there can be no synthesis of personality.

That mysterious something in which the inner union takes place is nothing personal, has nothing to do with the ego, is in fact superior to the ego because, as the self, it is the synthesis of the ego and the supra-personal unconscious.

The inner consolidation of the individual is not just the hardness of collective man on a higher plane, in the form of spiritual aloofness and inaccessibility: it emphatically includes our fellow man.

The extent that the transference is projection and nothing more, it divides quite as much as it connects.

But experience teaches that there is one connection in the transference which does not break off with the severance of the projection.

That is because there is an extremely important instinctive factor behind it: the kinship libido.

This has been pushed so far into the background by the unlimited expansion of the exogamous tendency that it can find an outlet, and a modest one at that, only within the immediate family circle, and sometimes not even there, because of the quite justifiable resistance to incest.

While exogamy was limited by endogamy, it resulted in a natural organization of society which has entirely disappeared today. Everyone is now a stranger among strangers.

Kinship libido which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities has long been deprived of its object.

But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state.

It wants the human connection.

That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.

If the transference remains at the level of projection, the connection it establishes shows a tendency to regressive concretization, i.e., it reverts to the primitive order of society.

This tendency has no possible foothold in our modern world, so that every step in this direction only leads to a deeper conflict, and ultimately to a real transference neurosis.

Analysis of the transference is therefore an absolute necessity, because the projected contents must be reintegrated if the patient is to gain the broader view he needs for free decision.

If, however, the projection is broken, the connection whether it be negative (hate) or positive (love) may collapse for the time being so that nothing seems to be left but the politeness of a professional tete-a-tete.

One cannot begrudge either doctor or patient a sigh of relief when this happens, although one knows full well that the problem has only been postponed for both of them.

Sooner or later, here or in some other place, it will present itself again, for behind it there stands the restless urge towards individuation.

Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship.

Neither can exist without the other, although sometimes the one and sometimes the other predominates.

This double aspect has two corresponding dangers.

The first is the danger of the patient’s using the opportunities for spiritual development arising out of the analysis of the unconscious as a pretext for evading the deeper human responsibilities, and
for affecting a certain "spirituality" which cannot stand up to moral criticism; the second is the danger that atavistic tendencies may gain the ascendency and drag the relationship down to a primitive level.

Between this Scylla and that Charybdis there is a narrow passage, and both medieval Christian mysticism and alchemy have contributed much to its discovery.

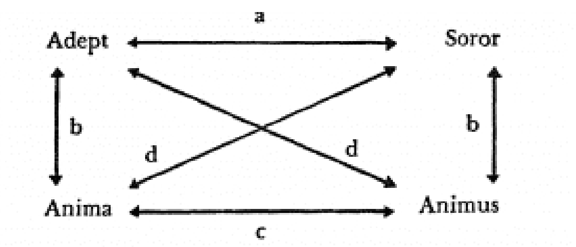
Looked at in this light, the bond established by the transference however hard to bear and however unintelligible it may seem is vitally important not only for the individual but also for society, and indeed for the moral and spiritual progress of mankind.

So, when the psychotherapist has to struggle with difficult transference problems, he can at least take comfort in these reflections.

He is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul.

Small and invisible as this contribution may be, it is yet an opus magnum, for it is accomplished in a sphere but lately visited by the numen, where the whole weight of mankind's problems has settled.

The ultimate questions of psychotherapy are not a private matter they represent a supreme responsibility. Carl Jung, CW 16, Pages 210-234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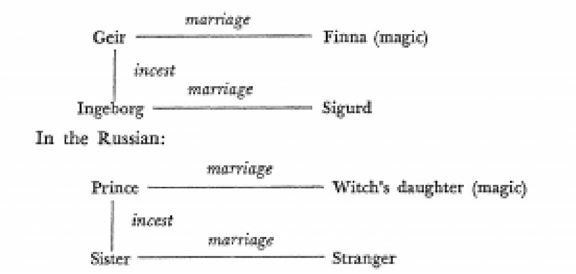
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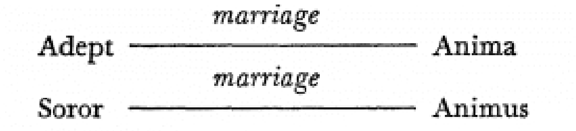
Stranger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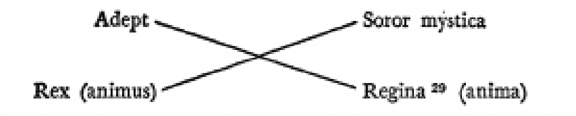
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Carl Jung on the seeress of Prevorst (2019-01-09 05:51)

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[1]

Lecture XII 26th January, 1934

Today we will begin to study the case of a psychic personality which illustrates the Right side of the diagram which we were considering last time (Diagram III, p. 47).

The case of the Clairvoyante of Prevorst, on the contrary, belongs entirely to the Left side.

This is the case of Helene Smith, described by Theodore Flournoy.

His report of it appeared in Geneva in 1900, under the curious title: "Des Indes a la Planete Mar. Etude sur un cas de somnambulisme avec glossolalie."

Helene Smith’ s father was a Hungarian, he was intelligent, well-educated and an excellent linguist.

As far as we know her mother was Swiss and it was from her that the daughter inherited the remarkable psychic faculties which led to the peculiar phenomena which we are about to study.

The mother was a convinced spiritualist; her belief was founded on personal experiences and she was gifted with second sight.

Helene’s brother spoke of having experienced strange phenomena and evidently could also have been a medium.

Besides this, we learn that Helene was brought up in a modest milieu, the family being rather poor and this fact had a considerable influence on her later attitude towards life.

Helene’s character was excellent and Flournoy emphasizes her intelligence and her natural dignity.

She was baptized in the Roman Catholic Church, but she was entered in the register of the Protestant Church a few months later, and was educated at a (Protestant) State school, where she was a very good pupil, if somewhat inattentive owing to her active inner life.

As she grew up, she was apprenticed to a large store where they thought very highly of her.

From childhood she was given to day dreams which, though they b ordered on visions, were not neurotic symptoms.

She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries.

When Helene was fourteen, she had a very impressive vision of a light and unknown letters appeared at the same time.

Then she frequently had the vision of a man, wearing a wonderful embroidered garment, who stood beside her bed and frightened her.

She complained of being followed in the street by strange men, but whether they were objective or phantasy figures was never proved.

Her writing was liable to be suddenly disturb ed, letters being left out and replaced by strange signs.

She had an increasing feeling that spirits were near her and that she was protected by a guardian angel.

When she was ten, a big dog attacked her and a monk wearing a brown habit and a white cross on his breast, saved her by chasing the animal away.

Later, in any difficult situation, if a man for instance became too pressing, the monk would come to her rescue.

At twelve years old she used to start whenever the doorbell rang, for she was convinced that her phantasy would come true and expected daily that a distinguished man would drive up in a magnificent carriage, to carry her off to the far-away land to which she belonged.

She had a pronounced fear of the world and shunned people.

She was somehow never really happy, and her pride and ambition chafed against humble surroundings which left her strong personality unsatisfied.

When she reached the age of twenty, however, her condition rather improved and her fears slowly disappeared.

We might have expected that she would marry, but her guardian spirit, the monk, was always there to whisper that the right man had not yet turned up, thus keeping her away from the natural experiences of life.

She had, however, fundamentally a great deal of temperament, and the prospect of remaining an old maid was one of the causes of her unhappiness.

Her strong personality had to find an expression somehow. In 1892 Helene came into contact with spiritualistic séances for the first time; she was introduced to the group of Mme. N. in Geneva, but it was a very mixed gathering. Helene soon revealed herself as its leading medium.

At first the spirits conveyed their messages through automatic writing, but before long, in a state of trance, she had the following remarkable vision: a balloon app eared, which Was sometimes light and sometimes dark, bright ribbons flowed out of it, which changed into a radiant star.

In a further sitting the star developed into the grimacing face of a kind of devil, he had red hair which gave place to a bunch of roses, out of which a little snake wriggled.

These visions are very typical, the things that Helene sees correspond to inner possibilities: phantasies, spirits, light etc.

She had recently watched a balloon go up in reality and it might be argued that this event was simply reproduced in the vision, but the causality is of no importance here.

It was the vision on the contrary that seized upon the balloon as a good image for the thing which was seeking expression in consciousness.

Helene saw the light first and only remembered the actual balloon afterwards.

The sequence of these visions is an excellent il1ustration of enantiodromia: the light balloon becomes dark; the star, which is always the symbol for something particularly elevating, changes into a devil and a snake emerges from the roses; pleasant things turn into ugly ones and vice versa, things go over into their opposites.

At this period Helene also had visions when alone at home and other phenomena occurred.

For instance, once during business hours a certain pattern was lost; the man in charge, who was considerably troubled, told Helene about it and she answered automatically:"

It was sent to Mr. J. "At the same time she saw the number 18 and she added: "It was sent to him 18 days ago"-and this turned out to be the case, although she could have had no knowledge of the actual facts.

In the spiritualistic sittings with Group N. Helene gradually developed a high degree of somnambulism, in which the guide and shadow spirit came into action.

About this time she became acquainted with Flournoy who was deeply interested in these phenomena.

He observed, even at the first séance which he attended, that Helene was liable to one-sided anesthesia, for instance, she would lose all feeling in the right hand whilst the left would become hypersensitive; when her right h and was hurt she felt nothing, but after some time the pain would appear in the left hand; if asked to lift the right hand she would raise the left, insisting that it was the right.

Helene’s control, a masculine and very personal figure, now appeared in the séances; he would take possession of her right arm and wrap out messages while she was apparently conscious and still able to converse with the audience, but later he actually spoke through her mouth with a gruff, masculine voice.

When he wrote through her his handwriting was absolutely different from hers.

This control was completely autonomous, sometimes he would not appear for weeks although Helene invoked him; he obeyed neither the medium nor the audience for he had more personality than the medium herself.

At first his character was somewhat undefined, but he soon showed definite characteristics: for instance he had poetic gifts and announced himself as Victor Hugo, although the sentimental stuff which he wrote shows that the real.

Victor Hugo had no connection with it!

For five months he held the stage, then a rival appeared, a certain Leopold, with a gruff voice and an Italian accent.

He behaved rudely to Victor Hugo, making fun of his verse.

The newcomer would have liked to blow up the whole group which he disdained, considering it inferior; but he wished above all to push his rival out of the way, for he was openly in love with Helene and showed it passionately, disturbing the séances with his jealous scenes.

His manner was arrogant and overbearing and he was determined to be sole master of his medium.

He wrote at first in her writing, but later in his own. Victor Hugo protested at first, but gradually he gave way and when Helene was persuaded to leave Group he disappeared altogether.

Flournoy, who observed these phenomena very closely, considers Leopold to be the result of auto-suggestion.

This marvelous word, which means nothing, had a particularly happy ring at that time, for in 1899 the idea of auto-suggestion was !he fashion and was welcomed as an explanation for everything.

Flournoy, in speaking of auto-suggestion, implies that the medium has taken it into her head to imagine such a figure.

In reality we imagine nothing, it imagines itself.

This reminds me of the story of a traveler who once persuaded an Indian to speak of his experiences; they were altogether too irrational for such a highly educated, sophisticated man and his comment was that the Indian had simply imagined it all!

The Indian replied: "Who do you suppose imagined it for me? "

How often do we act from the assumption that we have voluntarily thought so and so or that it is our intention to have imaginations?

We do not ask ourselves: "Have I imagined it purposely or did it imagine itself? "

It is too disconcerting to have to admit that something exists in us over which we have no control, and the fact that it can tell us things and act through us is altogether too uncanny; it is as bad as discovering somebody under our bed.

Auto-suggestion is therefore a very comforting idea - but if we ignore the true facts, the psyche is shorn of its helpful powers.

Flournoy would have done better to say: "Leopold suggested himself to Helene."

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure.

His first appearance was in the form of the monk.

The light of consciousness has only to travel a little to the left, to the unconscious side, for such figures to become visible.

William James had a true understanding of these facts when he said: "Thought tends to personal form."

When consciousness leaves its sphere on the right side, and moves over to the left, ideas become personified and autonomous.

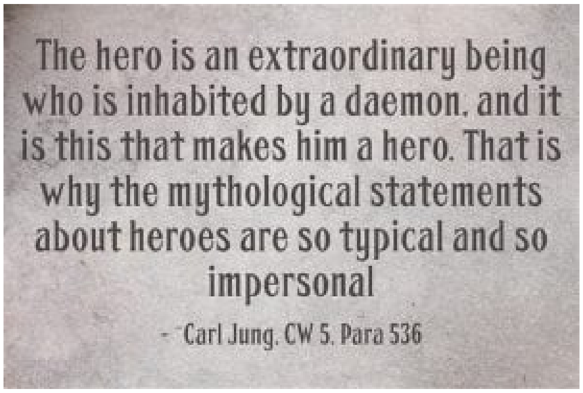
This is what takes place when mediums are in a trance, everything is reversed, for the psychic picture comes up and the guide or control is in command.

Mediums then receive all manner of information that they could not possibly know, often of a sinister character.

Something like this is probably the origin of the Italian word "sinistra" (left), for these things are often very unfavorable. Page 54. Carl Jung, Modern Psychology, Vol. 1, Pages 51-54.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/f861e-1.jpg`

Some Carl Jung Quotations **(2019-01-10 03:24)**



The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal

- Carl Jung, CW 5, Para 536

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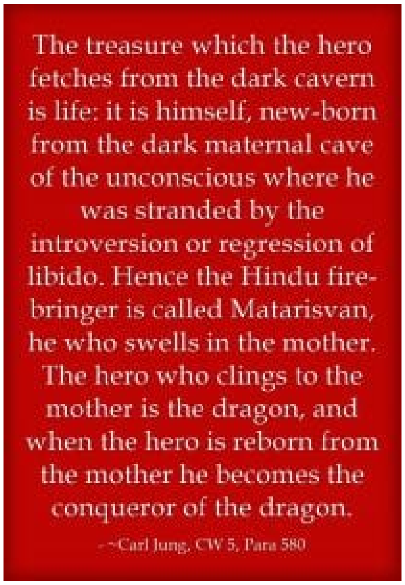
The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon.

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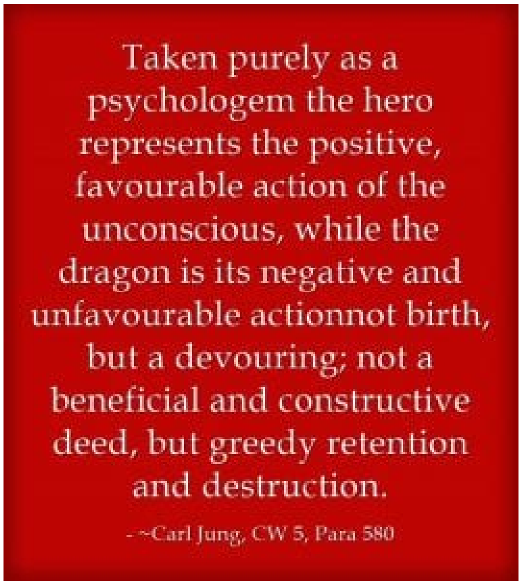
Taken purely as a psychologem the hero represents the positive, favourable action of the unconscious, while the dragon is its negative and unfavourable actionnot birth, but a devouring; not a beneficial and constructive deed, but greedy retention and destruction.

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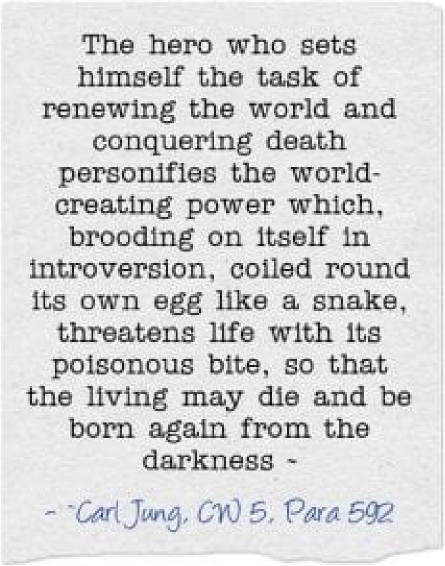

The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness -

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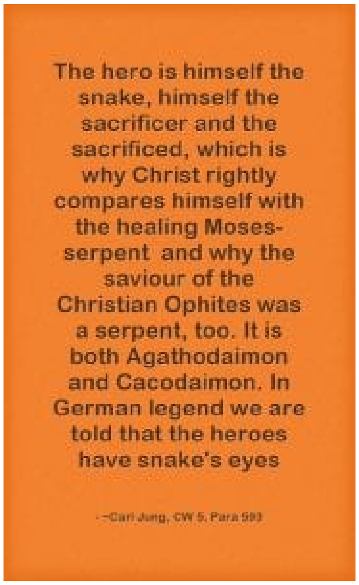

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon and Cacodaimon. In German legend we are told that the heroes have snake's eyes

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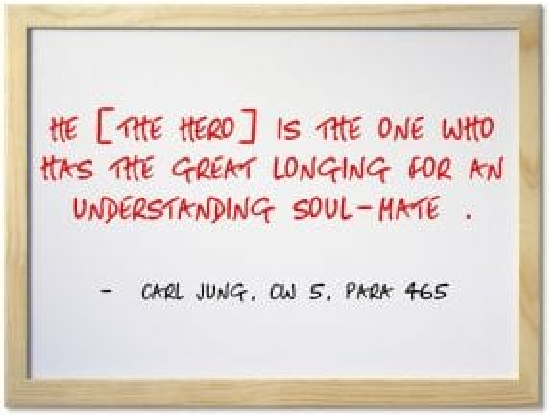

HE [THE HERO] IS THE ONE WHO HAS THE GREAT LONGING FOR AN UNDERSTANDING SOUL-MATE .

- CARL JUNG, CW 5, PARA 465

He [The Hero] is the one who has the great longing for an understanding soul-mate Carl Jung, CW 5, Para 465

He [The Hero] is the seeker who survives the adventures which the conscious personality studiously avoids

~Carl Jung, CW 5, Para 465

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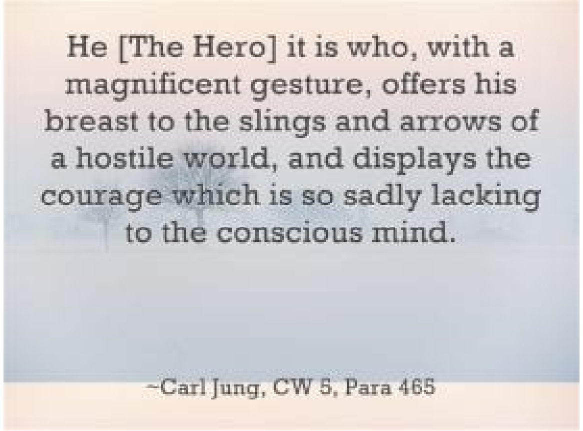

He [The Hero] it is who, with a magnificent gesture, offers his breast to the slings and arrows of a hostile world, and displays the courage which is so sadly lacking to the conscious mind.

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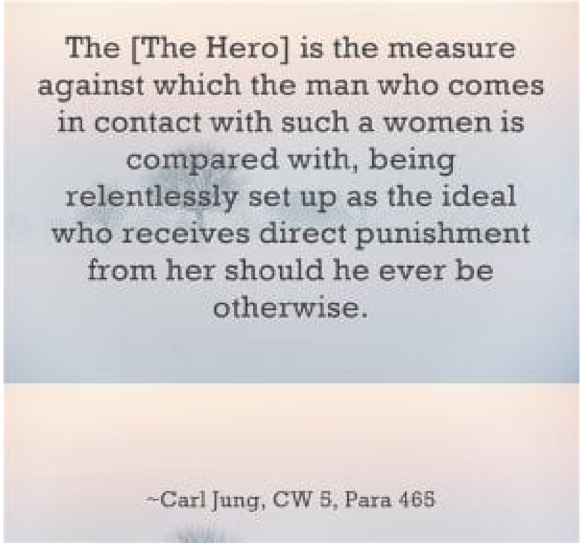

The [The Hero] is the measure against which the man who comes in contact with such a women is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise.

~Carl Jung, CW 5, Para 465

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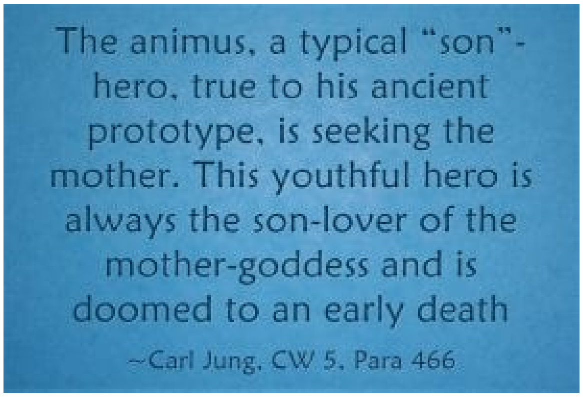

The animus, a typical "son"-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death

~Carl Jung, CW 5, Para 466

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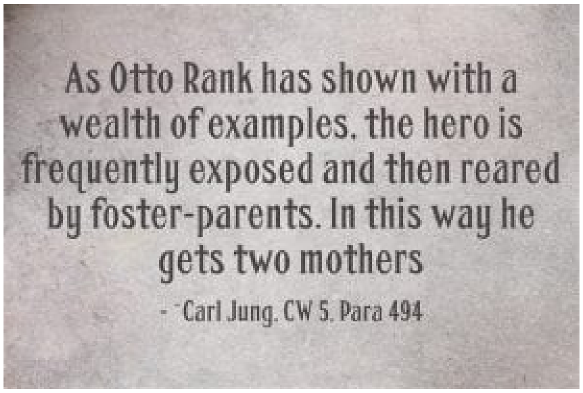

As Otto Rank has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers

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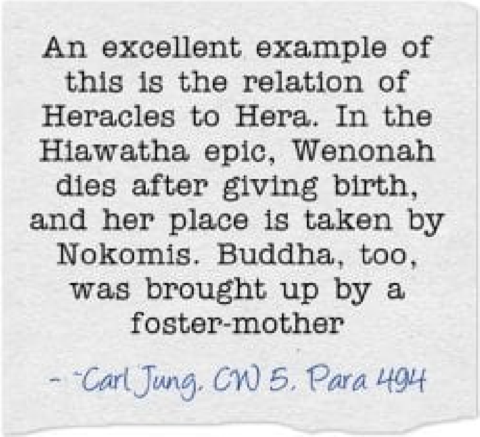

An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother

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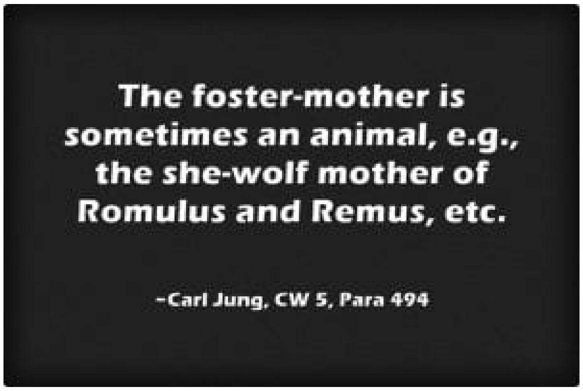

The foster-mother is sometimes an animal, e.g., the she-wolf mother of Romulus and Remus, etc.

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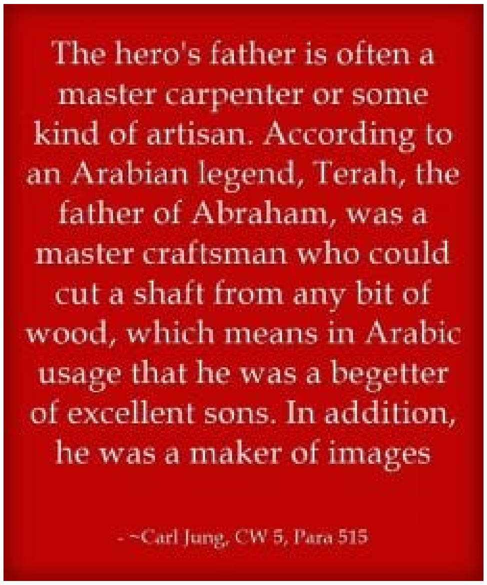

The hero's father is often a master carpenter or some kind of artisan. According to an Arabian legend, Terah, the father of Abraham, was a master craftsman who could cut a shaft from any bit of wood, which means in Arabic usage that he was a begetter of excellent sons. In addition, he was a maker of images

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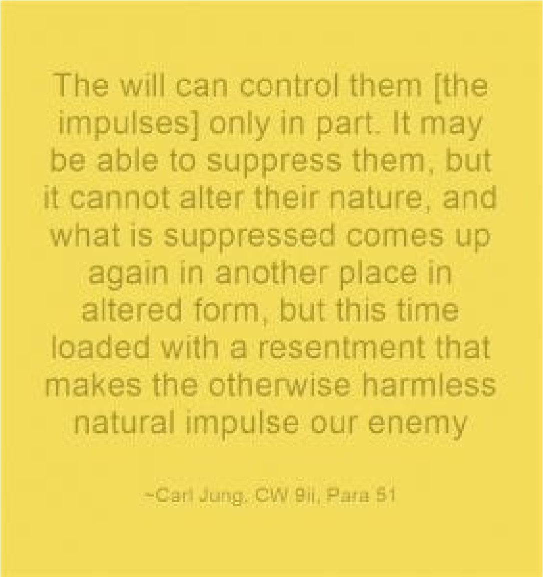

The will can control them [the impulses] only in part. It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy

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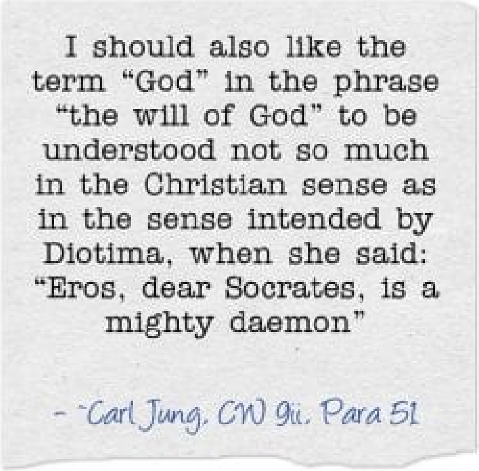

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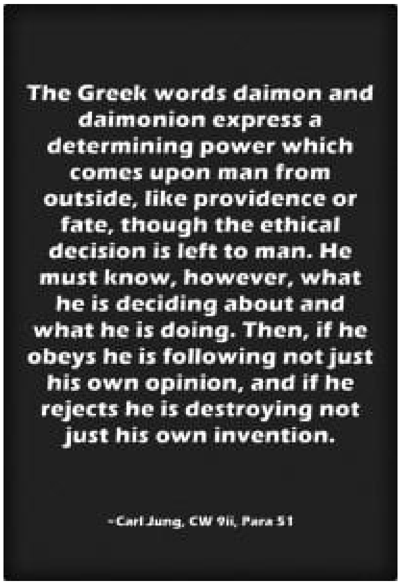

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention.

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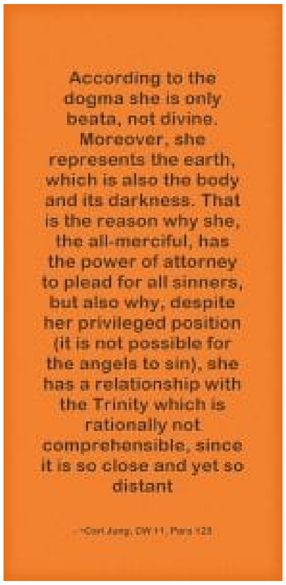

According to the dogma she is only beata, not divine. Moreover, she represents the earth, which is also the body and its darkness. That is the reason why she, the all-merciful, has the power of attorney to plead for all sinners, but also why, despite her privileged position (it is not possible for the angels to sin), she has a relationship with the Trinity which is rationally not comprehensible, since it is so close and yet so distant

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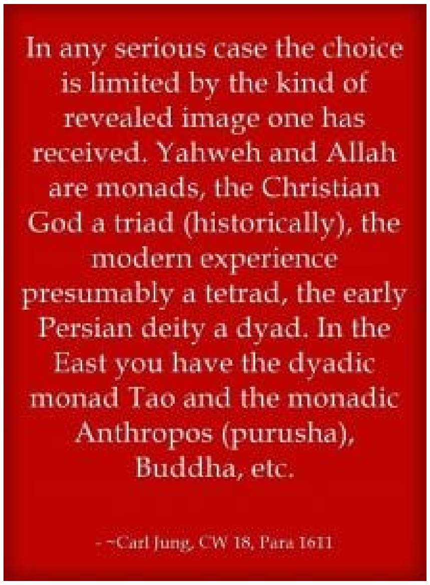

In any serious case the choice is limited by the kind of revealed image one has received. Yahweh and Allah are monads, the Christian God a triad (historically), the modern experience presumably a tetrad, the early Persian deity a dyad. In the East you have the dyadic monad Tao and the monadic Anthropos (purusha), Buddha, etc.

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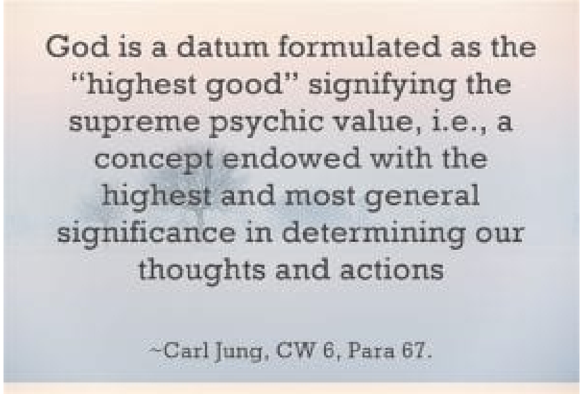

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~Carl Jung, CW 6, Para 67.

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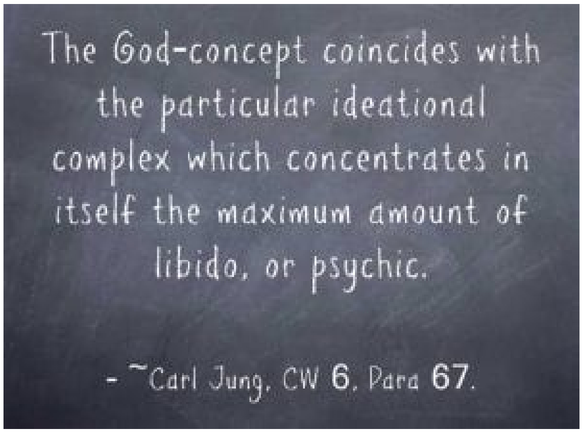

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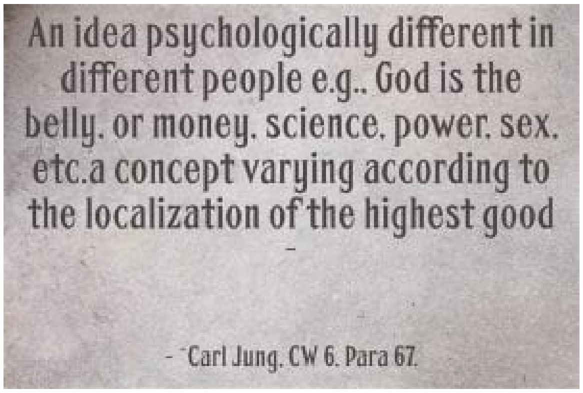

An idea psychologically different in different people e.g.. God is the belly. or money. science. power. sex. etc.a concept varying according to the localization of the highest good

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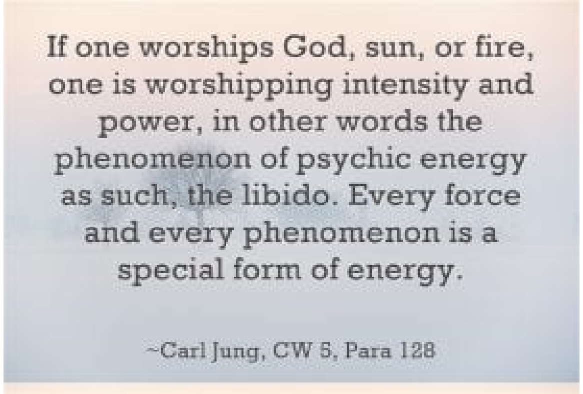

If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy.

~Carl Jung, CW 5, Para 128

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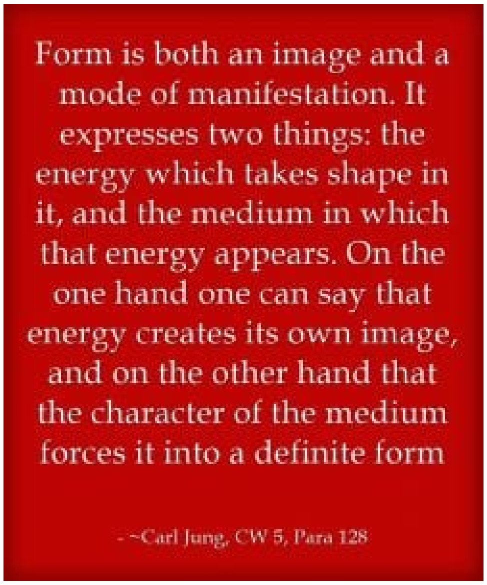

Form is both an image and a mode of manifestation. It expresses two things: the energy which takes shape in it, and the medium in which that energy appears. On the one hand one can say that energy creates its own image, and on the other hand that the character of the medium forces it into a definite form

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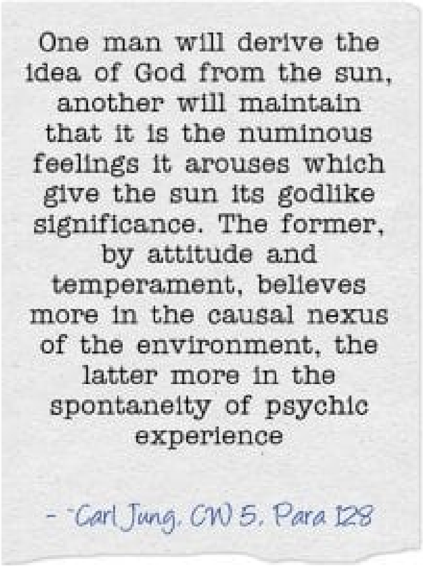

One man will derive the idea of God from the sun, another will maintain that it is the numinous feelings it arouses which give the sun its godlike significance. The former, by attitude and temperament, believes more in the causal nexus of the environment, the latter more in the spontaneity of psychic experience

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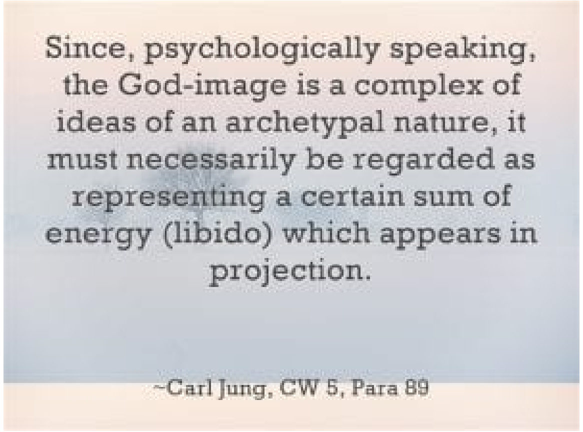

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection.

~Carl Jung, CW 5, Para 89

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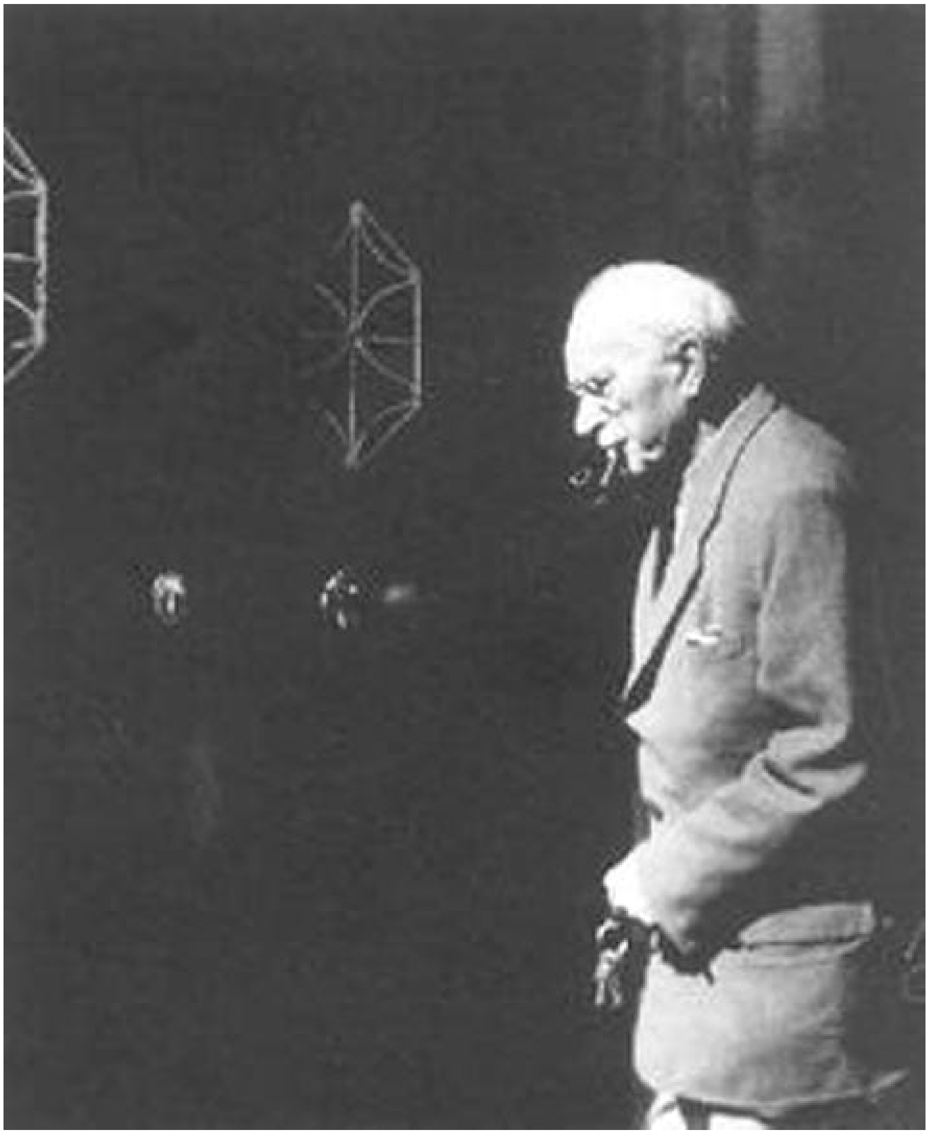
Wolfgang Pauli: My resistance to the archetype and its tendencies is correspondingly weakening. (2019-01-10 03:30)

[1]



Dear Professor Jung, Zollikon-Zurich, 23 June 1950

I would like to thank you most heartily for your letter.

What I found particularly interesting was your interpretation regarding the two boys in the dream, with the older one as the "ego" and the younger one as the "shadow."

I accept that as totally plausible, but it is perhaps difficult to prove such an assumption beyond any doubt.

The motif of two (youngish) men, of whom only one speaks to me, is a familiar one; it has occurred repeatedly in earlier dreams.

As to my conscious difficulties with the time concept, they related to the question of to what extent and how accurately a time coincidence is actually necessary for there to be a "meaningful coincidence: Is it not so that the "anima" has "knowledge" of meaningful wholenesses precisely because she lives outside physical time (i.e., in the unconscious)?

I have always been fascinated by the paradox that on the one hand the anima as the inferior function is most "contaminated" with the unconscious, and on the other hand, as a result of her closeness to the archetypes, seems to have superior knowledge.

I am in no doubt that the aim of the "stranger" is to convey a holistic concept of nature (not expressed in the conventional scientific point of view).

It is true that I regard the interpretation of modern physics in the narrowest sense as correct within the confines of its field of application but as basically incomplete.

My resistance to the archetype and its tendencies is correspondingly weakening.

Last autumn I had a dream in which "he" brings me a thick manuscript; I have not yet read it, for it first had to be seen by strangers in the background.

In my experience, the best thing to do in such cases is simply to wait and see.

At any rate, there is no shortage of "not yet assimilated thoughts" with me.

Best wishes for your recovery.

I am still looking forward to your lecture on synchronicity.

Yours ever gratefully,

W. PAULI Wolfgang Pauli, Atom and Archetype, Page 46

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/c433a-12bcarl.jpg`

Carl Jung on the Technique of Analyzing Dreams (2019-01-10 04:04)

[1]

Lecture XIII 13th July, 1934

The last lecture was devoted to a general survey of dreams.

This time we will deal with the technique of analyzing them.

We will take a very simple dream as an example but as you will see the simplest dream is not so very simple and it is very necessary to keep the dream clear and not to forget it.

Dream: I am in a small cottage with a peasant woman. I tell her of a long journey which I am going to undertake, to Leipzig, and on foot. She is very much impressed and surprised. Looking through the window I observe the landscape with hay-makers in the foreground. Quite suddenly I see an enormous animal, it is half a crab and half a lizard, first it walks to the left and then to the right, so that I stand in the middle of its movements. As it moves to the right, it comes much closer and I feel threatened. I have a rod in my hand and with that I attack the animal and kill it. Then I stand and contemplate it for a long time, very intensively.

We must first know who it was who dreamt this dream, otherwise it means nothing.

The dreamer was an academic man of 40.

He had been extremely successful in his own line, but there is always a great disadvantage in success besides its obvious advantages.

This man was in a leading position, he had climbed to a place where, so to speak, he could see down four thousand feet, and he felt that he was now in a position from which he could advance still further.

There was apparently no obstacle, yet he develop ed a neurosis, and of a very peculiar kind.

He had all the symptoms of mountain sickness, anxiety, insecurity, dizziness which even reached nausea, heavy head, and difficulty in breathing.

When I pointed this out he found it peculiar and admitted that as a young man he had once suffered from mountain sickness of which the symptoms had been exactly the same.

The night before he had had two dreams.

First Dream: I was in a small village, in a top hat and a black overcoat, with several thick books under my arm. Some peasant boys with whom I had been to school were standing together in the street, and one said: “He does not often come back to our village.”

Second dream: I woke up before a journey. It was already very late, and everything went wrong. I could not find my portfolio, all my other things were mislaid, and when at last I got into the street I hardly made any headway and I got to the station only as the train was steaming out. There was a curious shaped curve, and the train was a very long one. It occurred to me that if the driver put on full steam and rushed ahead when the engine reached the straight part of the line the train would be dragged off while still on the curve and there would be an accident. As I tried to shout the driver opened the throttle and there was a terrible catastrophe.

The first dream reminded the dreamer of his origin; it was a reminder of where he came from and what he consisted of.

In the second dream he failed to reach his objective in spite of his best and most frantic efforts.

He had forgotten that he consisted of a long train and that all of it had to go with him; if he had been just an engine he might have been able to achieve his object.

We will not spend any more time on these two dreams as their meaning is fairly obvious, but will concentrate up on the one which we have chosen.

We will treat it as an association test and take test words out of it.

1. Peasant woman.
2 . Distant journey - Leipzig.
3. Landscape with haymakers .
4. Monster. (Dreams are very fond of mixing animals together in this way.)
5. Left-right motif.
6. Rod.
7. Contemplation

A dream should always be written down at once, otherwise we inevitably lie to ourselves.

It should be written down in three columns, e.g.

Dream Motifs
Themselves
1. Peasant woman:
2. Cottage:
3 . Haymakers:

Associations
Widow.
There was a long pause, then the mention of the Lazar-House of St. Jakob, near Basel.
Picture in his house.
Attempts at Explanation

This is the way to work on a dream humbly, by oneself, when there is no accomplished analyst at hand to do it for one.

When I asked him what he associated with the peasant woman, he replied: «Widow».

Then there was a long pause for it was most unpleasant for him to remember that his mother was a poor widow.

He had travelled so far from his humble origin that he greatly preferred vague phantasies of a possible noble origin to remembering the actual facts.

The Egyptian Pharaohs' had two origins and two sets of parents, one human and one divine.

In a special chamber of the Egyptian temples, the birth chamber of the pharaohs is to be found, where two gods gave him birth.

We find the same motif in Greek mythology; once a goddess found a human child at her breast, she wrested the nipple from his mouth and the milk spurted over the heavens and formed the Milky Way.

This motif of the double origin lies in the collective unconscious.

The dreamer could give no associations to the cottage because it was most unpleasant for him to remember his origin.

In such a case the patient goes further afield and after a time brings back a far-fetched association.

In this case to an historic place near Basel, the St. Jakob House where fifteen hundred Swiss gave up their lives.

In such cases we must remember that it was the patient himself who gave this seemingly absurd association, and it was not as stupid as it appeared for he himself was contemplating a slaughter, not of fifteen hundred Swiss indeed but of one poor monster.

The dreamer had studied at Leipzig and his ambition was not satisfied with the university at which he already held a leading position, but coveted a chair at Leipzig.

He reported that the peasant woman was tremendously astonished at his project.

He associated a picture on the wall of his house with the haymakers.

His own haymaking as a boy would have been a far simpler association, but again his dislike of remembering that he ever did such work from necessity prevented him from giving it.

Up to this point the dream is quite b anal, but now it becomes creative – it creates a monster.

The dreamer said it was just a monster, a non- existent animal, partly a crab which, as is well known, walks backwards, though in this case it moved forwards, and partly a lizard.

I did not stress the point of the monster to the dreamer.

The left-right motif comes next.

The dreamer said that the left was unfavourable, sinister, that bad omens come from the left, but afterwards it went to the right, and to this he had no associations, he just remarked that it went to its death.

Things which come to us from the left have been thought out of the body; the heart is on the left, things happen to us from the left as it were accidentally.

Things from the right, on the other hand, are conscious, thought out by the head, directed.

The right hand knoweth not what the left hand doeth, and often does not want to know.

Everyone has two hands, and two-handed ways.

The monster first threatened him from the left, from the unconscious, then from the right, from the conscious.

The latter he felt to be dangerous, he did not want it in consciousness, and so it met its death.

The rod he associated with the magic wand.

He gained a victory over the monster, but he did not seem quite satisfied, for otherwise why this long contemplation?

I asked him why, but he was not able to answer, nor did he know what it was that he had thought.

The German word “Betrachtung” » means a long and intensive gaze, almost a magic process.

It seems as if something streamed out of our eyes.

If we meet a lion in the jungle and look quite steadily at it, it goes away, and the same is true of a snake.

It is possible to bewitch people in the same way.

If we desire something sufficiently and look at it long enough, it comes to us, that is, it does if we can endure the process ourselves, the object becomes pregnant with the gaze “Triichtin” with the “Betrachtung”.

If we can look at a picture of the god long enough, he nods.

When I was a child it was my Sunday treat to go and visit an aunt and watch a picture of hers, a clergyman, in the act of walking down some steps, until he moved and walked
down the flight.

For many years I regarded this incident as childish, but primitives do exactly the same thing, they know the magic effect of the eye.

It seems that our life can stream out of our eyes and enter the object which will then move towards us.

The real object of the dreamer in the Betrachtung of the dead monster was to bring it to life again, but he was not aware of this.

The dream gives us his whole life and I could give you many more examples of even simpler dreams which contain the dreamer's whole life and situation.

The beginning of a dream is the exposition, the situation in which the dreamer finds himself, or in which the dream problem takes place.

The exposition of this dream says: "See, here is a woman, very like your own mother, who lives in a cottage similar to the one in which you were born. You tell her about your ambitions and she is impressed and amazed, but you are still in this cottage, remember where you began".

A dweller on sea level can mount perhaps 6,000 feet without becoming liable to mountain sickness and one who began at 6,000 feet might mount to 12,000, but the height at
which we were born goes with us through life and can never be denied, it follows after us as the train, or goes ahead as the engine which pulls us.

Bourget deals with this theme in "L'etap e", a book which I recommend to you.

There is already a vast difference between where this man stands today and where he started, and he should have been satisfied.

He is no longer quite young, but is 40.

By that age we should have reached our place in life and if someone has not, if he has still to ascend, one can only say that he is a great exception.

It was once written of someone: "There were no signs of genius in him before he was forty, and none afterwards either!"

The dreamer was in the second half of life, he had passed the stepping stone of 35, he had not noticed this indeed, but already at 36 curious symptoms had begun to set in.

One half of him wanted to press on, and the other half said "No!"

The exposition of this dream says: "Look, you are still where you were as a child, still in your childhood."

And then a terrifying thought follows, the crab that goes backwards beckons to him.

There is no flaming enthusiasm for new enterprises, no hot-blooded passion, but the cold-blooded animal calls him back.

The crab belongs to the motif of the helpful animal.

There are many motifs in the collective unconscious: the ford, the dragon, the fairy prince, & c., and the motif of the helpful animal continually occurs, such as the raven which brings food and the wolf which suckled Romulus and Remus.

The crab thought leads backwards.

It comes first from the unfavorable left, and then from the right, from which it becomes so threatening that it is killed by the dreamer with his magic wand.

The conscious has the power to do this, it can bewitch things consciously, think them away, and then they are no longer there, a logical opinion comes up and they are spirited magically away, this is what we can do with the intellect.

In this case, for instance, rationalism says: “There is no such animal, it does not exist, it is nothing but the dream image”.

And the affair is settled.

But what has happened to the animal? Where is it really?

The dreamer does not know, so he contemplates it for a long time.

He has killed his animal instinct and this is a pleasure which we are unable to afford, especially in these days where we are so divorced, so far away from our own instincts.

It is so long since this man was with his instinct that he simply does not recognize it in this monstrous form.

He believed that his life was to consist of continual progress and he is not willing to sacrifice this idea.

He refused to accept my explanation of this dream, he received it acidly, and did not believe it.

So, unfortunately, he went on following his ambition and a disastrous situation followed, he would not learn the lesson which the dream held for him. Carl Jung, Modern Psychology, Vol. 1, Pages 136-139.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/a7da2-1.jpg`

Carl Jung on Sigmund Freud **(2019-01-10 04:08)**

[1]

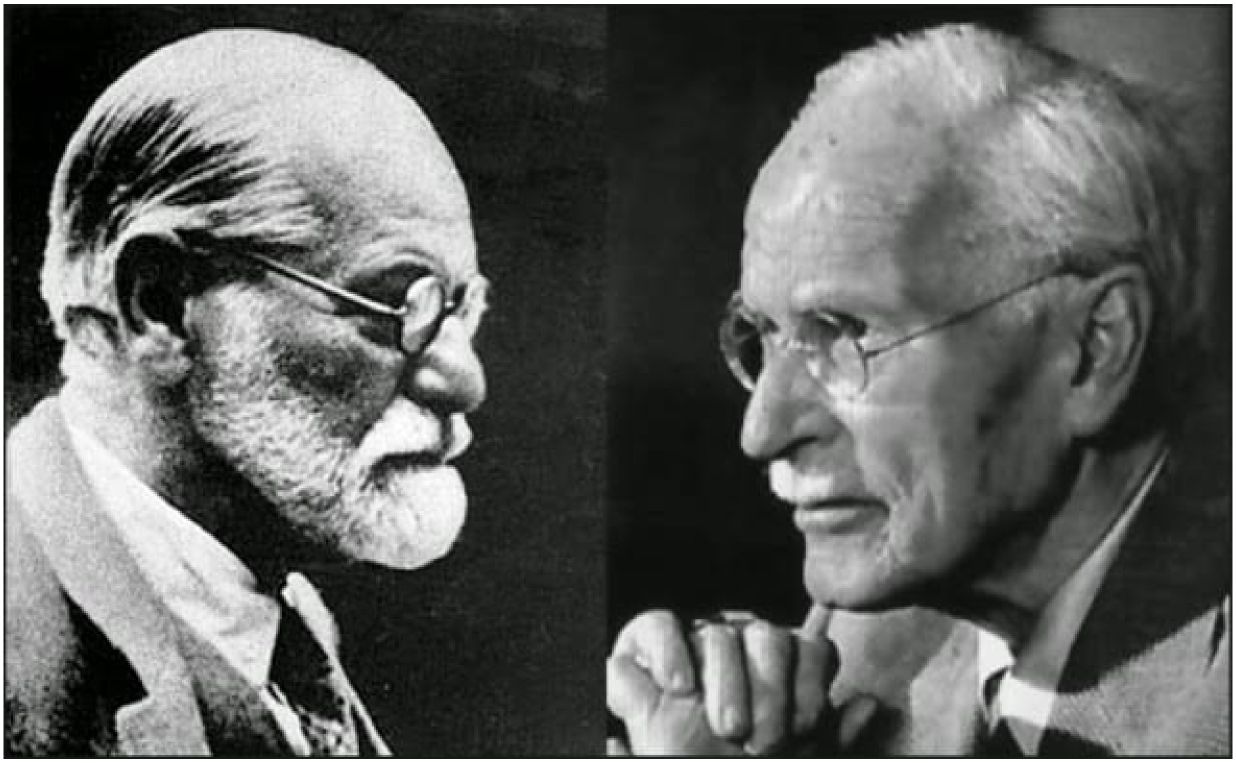


Chart III (p. 64) Sigmund Freud.

We will take this world-wide celebrity as a further example.

His summit is reached in the sphere of objective ideas.

His idea in itself is the only salvation, he does not allow other people's ideas to exist, and he thus cuts himself off from the rest of humanity.

He no longer handles the idea, it handles him, thus he reaches enthusiasm in Right V.

Freud is the psychologist of the complexes, so his curve is high in Left II.

If it were higher one would have to call him neurotic, but this would not be justified.

We can only say that he is very much concerned with complexes and is keenly aware of the negative side of the unconscious.

The shadow is Freud's disclosure, his fullest consciousness on the Left is in I and he revealed his discoveries in this sphere to an astonished and shocked Europe!

Freud found out that neurotics must be regarded as individuals.

He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him.

This is a chart where the curve of consciousness is unbroken, it is continuous on the Right side and runs through the centre, but the light ends in Left II.

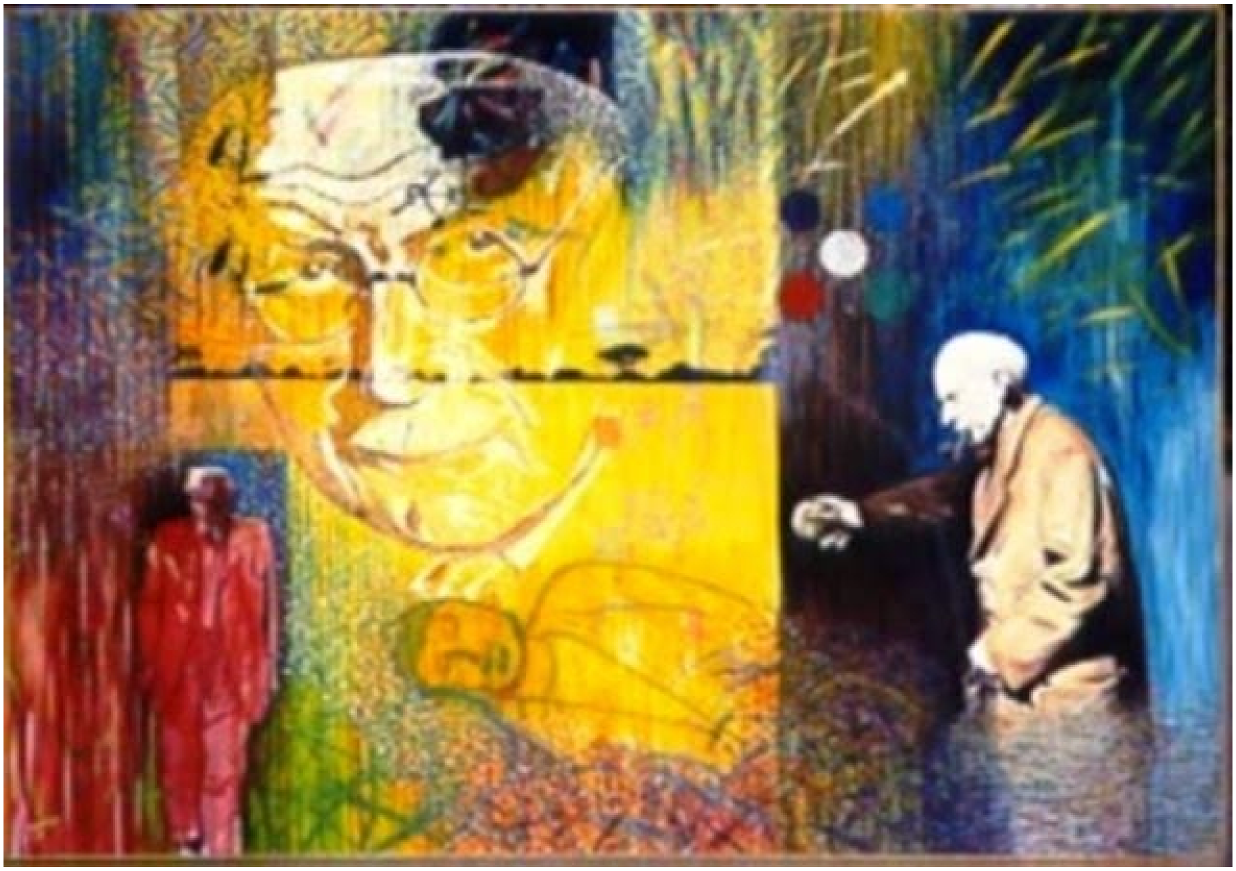
Therefore everything on the Left is explained by the Right and every fact on the Left side beyond the sphere of the complexes, that is from Left III to Left V, is handled negatively.

Owing to the sphere of consciousness from which he views it, he must be unable to understand religious experience; so when a patient brings him a vision, or he reads of mystics and artists, it is inevitable that he should explain them as complexes. Left IV and Left V do not exist for him, so God is only a complex. Carl Jung, Modern Psychology, Vol. 1, Page 66.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/ad4a2-1.jpg`

Carl Jung on "Dreams" (2019-01-10 04:30)

[1]



The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars.

All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night.

There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all ego-hood.

It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. Carl Jung, CW 10, Para 304

No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences.

Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche.

Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams.

Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings?

They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

The dream has for the primitive an incomparably higher value than it has for civilized man.

Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality.

To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive
character.

This peculiarity lends plausibility to the view that dreams are inspirations. Carl Jung, CW 8, Para 574

Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human
psyche as comparative anatomy has given us concerning the human body. Carl Jung, CW 8, Para 47

A dream, like every element in the psychic structure, is a product of the total psyche.

Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity.

Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be.

We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly
bewildered.

Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work.

But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters.

This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung, CW 7, Para 24

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional.

Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense.

People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. Carl Jung, CW 8, Para 532

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will.

They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, 317

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego.

We do not feel as if we were producing the dreams, it is rather as if the dreams came to us.

They are not subject to our control but obey their own laws.

They are obviously autonomous psychic complexes which form them selves out of their own material.

We do not know the source of their motives, and we therefore say that dreams come from the unconscious.

In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/f3c9c-12bdreams.jpg`

Carl Jung on "Simplicity" – Anthology **(2019-01-10 04:30)**

[1]

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need. Carl Jung, Letters Vol. 1, Page 121.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful. Carl Jung, Letters Vol. 1, Pages 313-315.

After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence... Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.

I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 512.

It was above all the simplicity and directness of his[Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you. Carl Jung, Letters Vol. II, Page 361

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way. Carl Jung, Letters Vol. II, Page 508-509

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 508-509

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. II, Pages 579-580

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The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 508-509

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/0bae2-12bsimplicity.jpg`

2. `http://carljungdepthpsychology.blogspot.com/2015/06/jung-at-bollingen-of-lighting-lanterns.html`

Carl Jung on the Average Normal Man (2019-01-10 04:32)

[1]

Chart V (p. 64) The average normal man.

In the first place the normal man is very egotistical - Schopenhauer goes so far as to say that man would kill his own brother if he were in need of fat to grease his boots - and in the second place he is primitive.

Cave men still exist in all ranks of society and the least loss of self-control brings up the barbarian.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority
have forgotten their shadows which trail behind their well-adapted personas!

So in Right I the normal man reaches a very high mark; he lives there with his body which is an animal.

In Right II the curve is also high, for he is entirely subjective.

In Right III, because of his own personalism, he is capable of being the loyal follower of a leader. The line is sinking.

In Right IV his consciousness has almost vanished, for it is very difficult indeed to be objective. Ideas presuppose an independence of mind and a self-discipline
that only the few possess.

Right V is very weak indeed.

On the Left side, in Section I, the average man has a dim idea of the dark things lurking in the shadow, then the line sinks and consciousness reaches no further.

This chart is simply that of the average man, no allowance has been made for type; the field of the extravert lies more to the Right and that of the introvert more to the Left.

The latter is more aware of his shadow and consequently feels inferior, he cannot meet reality directly but has to meditate over it first; by this mechanism he avoids many pitfalls, but he also misses a great many opportunities.

The extravert, on the contrary, blunders from sheer ignorance of his shadow and is sorely handicapped when he is driven to discover his inner world.

The curve of the normal man undergoes changes according to the spirit of the times, as collective consciousness may move to the Right or to the Left.

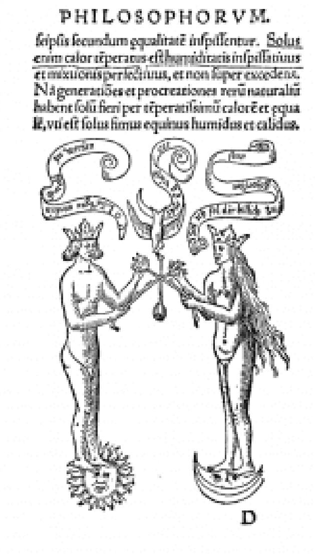
With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V.

To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam.

In our present age there is an appreciable movement of consciousness towards the Left side, the interest shown in psychology, for instance, illustrates this. Carl Jung, Modern Psychology, Vol. 1, Page 68.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/02dd7-2.jpg`

Carl Jung on "The Naked Truth" from the Rosarium (2019-01-10 04:53)



PHILOSOPHORVM.

ſeipſis ſecundum equalitatē inſpiſſentur. Solus
enim calor tēperatus eſt humiditatis inſpiſſatiuus
et mixtionis perfectiuus, et non ſuper excedens.
Nā generatiōes et procreationes rerū naturaliū
habent ſolū fieri per tēperatiſſimū calorē et equa
lē, vti eſt ſolus fimus equinus humidus et calidus.

Figure 3

THE NAKED TRUTH

The text to this picture (fig. 3) is, with a few alterations, a quotation from the Tractatus aureus.

It runs: "He who would be initiated into this art and secret wisdom must put away the vice of arrogance, must be devout, righteous, deep witted, humane towards his fellows, of a cheerful countenance
and a happy disposition, and respectful withal. Likewise he must be an observer of the eternal secrets that are revealed to him. My son, above all I admonish thee to fear God who seeth thine actions [in quo dispositionis tuae visus est\ and in whom is help for the solitary, whosoever he may be [adiuvatio cuiuslibet sequestrate.]

2 And the Rosarium adds from Pseudo-Aristotle:

"Could God but find a man of faithful understanding, He would open His secret to him."

This appeal to obviously moral qualities makes one thing quite clear: the opus demands not only intellectual and technical ability as in the study and practice of modern chemistry; it is a moral as well as a psychological undertaking.

The texts are full of such admonitions, and they indicate the kind of attitude that is required in the execution of a religious work.

The alchemists undoubtedly understood the opus in this sense, though it is difficult to square our picture with such an exordium. The chaste disguises have fallen away.

Man and woman confront one another in unabashed naturalness.

Sol says, "O Luna, let 4a me be thy husband," and Luna, "O Sol, I must submit to thee."

The dove bears the inscription: "Spiritus est qui unificat."

This remark hardly fits the unvarnished eroticism of the picture, for if what Sol and Luna say-who, be it noted, are brother and sister means anything at all, it must surely mean earthly love.

But since the spirit descending from above is stated to be the mediator, the situation acquires another aspect: it is supposed to be a union in the spirit.

This is borne out admirably by one important detail in the picture: the contact of left hands has ceased.

Instead, Luna's left hand and Sol's right hand now hold the branches (from which spring the fiores Mercurii, corresponding to the three pipes of the fountain), while Luna's right and Sol's left hand are touching the flowers.

The left-handed relationship is no more: the two hands of both are now connected with the "uniting symbol."

This too has been changed: there are only three flowers instead of five, it is no longer an ogdoad but a hexad,T a sixrayed figure.

The double quaternity has thus been replaced by a double triad.

This simplification is evidently the result of the fact that two elements have each paired off, presumably with their opposites, for according to alchemical theory each element contains its opposite "within" it.

Affinity, in the form of a "loving" approach, has already achieved a partial union of the elements, so that now only one pair of opposites remains: masculine-feminine or agens-patiens, as indicated by the inscription.

In accordance with the axiom of Maria, the elementary quaternity has become the active triad, and this will lead to the coniunctio of the two.

Psychologically we can say that the situation has thrown off the conventional husk and developed into a stark encounter with reality, with no false veils or adornments of any kind.

Man stands forth as he really is and shows what was hidden under the mask of conventional adaptation: the shadow.

This is now raised to consciousness and integrated with the ego, which means a move in the direction of wholeness.

Wholeness is not so much perfection as completeness.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions.

In this way man becomes for himself the difficult problem he really is.

He must always remain conscious of the fact that he is such a problem if he wants to develop at all.

Repression leads to a one-sided development if not to stagnation, and eventually to neurotic dissociation.

Today it is no longer a question of "How can I get rid of my shadow?" for we have seen enough of the curse of one-sidedness.

Rather we must ask ourselves:

"How can man live with his shadow without its precipitating a succession of disasters?"

Recognition of the shadow is a reason for humility, for genuine fear of the abysmal depths in man.

This caution is most expedient, since the man without a shadow thinks himself harmless precisely because he is ignorant of his shadow.

The man who recognizes his shadow knows very well that he is not harmless, for it brings the archaic psyche, the whole world of the archetypes, into direct contact with the conscious mind and saturates it with archaic influences.

This naturally adds to the dangers of "affinity," with its deceptive projections and its urge to assimilate the object in terms of the projection, to draw it into the family circle in order to actualize the hidden incest situation, which seems all the more attractive and fascinating the less it is understood.

The advantage of the situation, despite all its dangers, is that once the naked truth has been revealed the discussion can get down to essentials; ego and shadow are no longer divided but are brought together in an admittedly precarious unity.

This is a great step forward, but at the same time it shows up the "differentness" of one’s partner all the more clearly, and the unconscious usually tries to close the gap by increasing the attraction, so as to bring about the desired union somehow or other.

All this is borne out by the alchemical idea that the fire which maintains the process must be temperate to begin with and must then gradually be raised to the highest intensity. Carl Jung, CW 16, Pages 235-239

A Shift in the God Image... **(2019-01-10 05:46)**

[1]

“Psychologist Carl Jung believed the decline of Christianity and Judaism would come with a shift in the God image buried in the psyche.” The Gazette, Montreal, Sunday, May 17, 1998.

http://www.voidspace.org.uk/psychology/jung _newage.jpg

[When the link pops up you should be able to click on it once which should enlarge the article so it may be read.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/123da-era.jpg`

Without consciousness there would, practically speaking, be no world... (2019-01-10 05:51)

[1]

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being.

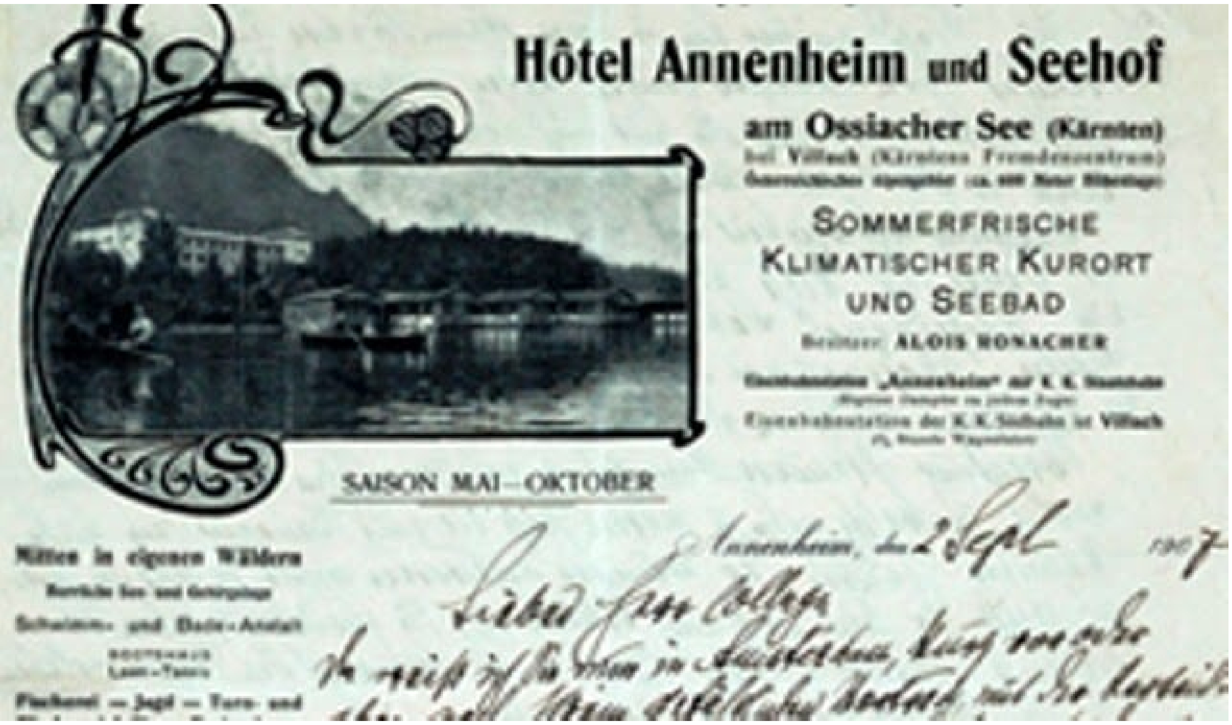
The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/4088c-son.jpg`

Freud Thanks Jung for Defending His Ideas (2019-01-11 03:48)

[1]



Hôtel Annenheim und Seehof

am Ossiacher See (Kärnten)

bei Villach (Kärntens Fremdenzentrum)

SOMMERFRISCHE
KLIMATISCHER KURORT
UND SEEBAD

Besitzer: ALOIS RONACHER

SAISON MAI–OKTOBER

Mitten in eigenen Wäldern

Schwimm- und Bade-Anstalt

Fischerei — Jagd — Turn- und

Annenheim, den 2 Sept 1907

Lieber Herr Collega

Freud Thanks Jung for Defending His Ideas

Translation:

Whether you have been or will be lucky or unlucky, I do not know; but now of all times I wish I were with you, taking pleasure in no longer being alone and, if you are in need of encouragement, telling you about my long years of honourable but painful solitude, which began after

I cast my first glance into the new world, about the indifference and incomprehension of my closest friends, about the terrifying moments when I myself thought I had gone astray and was wondering how I might still make my misled life useful to my family, about my slowly growing conviction, which fastened itself to the interpretation of dreams as to a rock of stormy sea, and about the serene certainty which finally took possession of me and bade me wait until a voice from the unknown multitude should answer mine.

That voice was yours, for I know now that Bleuler also came to me through you. Thank you for that, and don't let anything shake your confidence, you will witness our triumph and share in it.

I am glad to say that I can no longer claim too much of your sympathy for my ailing state. I made my entry into the climacteric years with a rather stubborn case of dyspepsia (after influenza), but in these wonderful weeks of rest it has reduced itself to an occasional gentle reminder.

I made up my mind long ago to visit you in Zürich. But I see it as a Christmas or Easter excursion. Then I shall come straight from my work, stimulated and teeming with problems, not in my present almost somnolent state, with all my cathexes discharged. I too feel the need of chatting with you for a few hours.

With kind regards (and wishes!),
Yours, DR FREUD

From The Freud/Jung Letters: The Correspondence between Sigmund Freud and C. G. Jung. Ed. William McGuire.

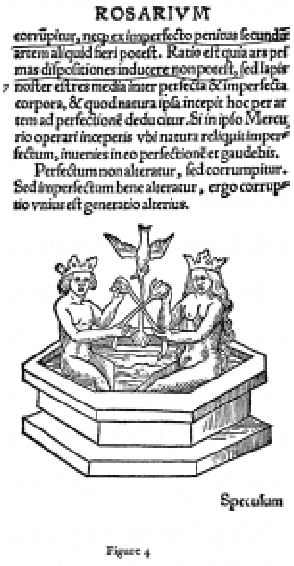
Trans. Ralph Manheim and R.E.C. Hull. Cambridge: Harvard University Press, 1988. ©1974 Princeton University Press. Courtesy of Sigmund Freud Copyrights, by arrangement with Paterson Marsh Ltd.

Go to the link below to see a large more readable version of this image.

http://www.loc.gov/exhibits/red-book-of-carl-jung/before-the-red-book.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/04429-thanks.jpg`

Carl Jung on "The Rosarium: Immersion in the Bath" (2019-01-11 04:13)



ROSARIVM

corrūpitur, neq; ex imperfecto penitus ſecundū artem aliquid fieri poteſt. Ratio eſt quia ars primas diſpoſitiones inducere non poteſt, ſed lapis noſter eſt res media inter perfecta & imperfecta corpora, & quod natura ipſa incepit hoc per artem ad perfectionē deducitur. Si in ipſo Mercurio operari inceperis vbi natura reliquit imperfectum, inuenies in eo perfectionē et gaudebis.

Perfectum non alteratur, ſed corrumpitur. Sed imperfectum bene alteratur, ergo corruptio vnius eſt generatio alterius.

Speculum

Figure 4

IMMERSION IN THE BATH

A new motif appears in this picture: the bath. In a sense this takes us back to the first picture of the Mercurial Fountain, which represents the "upwelling."

The liquid is Mercurius, not only of the three but of the "thousand" names.

He stands for the mysterious psychic substance which nowadays we would call the unconscious psyche.

The rising fountain of the unconscious has reached the king and queen, or rather they have descended into it as into a bath.

This is a theme with many variations in alchemy.

Here are a few of them: the king is in danger of drowning in the sea; he is a prisoner under the sea; the sun drowns in the mercurial fountain; the king sweats in the glass-house; the green lion swallows the sun; Gabricus disappears in the body of his sister Beya, where he is dissolved into atoms; and so forth.

Interpreted on the one hand as a harmless bath and on the other hand as the perilous encroachment of the "sea," the earth-spirit Mercurius in his watery form now begins to attack the royal pair from below, just as he had previously descended from above in the shape of the dove.

The contact of left hands in figure 2 has evidently roused the spirit of the deep and called up a rush of water.

The immersion in the "sea" signifies the soZwta'o -"dissolution" in the physical sense of the word and at the same time, according to Dorn, the solution of a problem.

It is a return to the dark initial state, to the amniotic fluid of the gravid uterus.

The alchemists frequently point out that their stone grows like the child in its mother's womb; they call the vas hermeticum the uterus and its content the foetus.

What is said of the lapis is also said of the water: "This stinking water contains everything it needs."

It is sufficient unto itself, like the Uroboros, the tail-eater, which is said to beget, kill, and devour itself. Aqua est, quae occidit et vivificat-the water is that which kills and vivifies,

It is the aqua benedicta, the lustral water, where the birth of the new being is prepared.

As the text to our picture explains:

"Our stone is to be extracted from the nature of the two bodies." It also likens the water to the ventus of the "Tabula smaragdina," where we read:

"Portavit eum ventus in ventre suo" (The wind hath carried it in his belly).

The Rosarium adds: "It is clear that wind is air, and air is life, and life is soul, that is, oil and water."

The curious idea that the soul (i.e., the breath-soul) is oil and water derives from the dual nature of Mercurius.

The aqua permanent is one of his many synonyms, and the terms oleum, oleaginitas, unctuosum, unctuositas, all refer to the arcane substance which is likewise Mercurius.

The idea is a graphic reminder of the ecclesiastical use of various unguents and of the consecrated water.

The dual substance mentioned above is represented by the king and queen, a possible reference to the commixtio of the two substances in the chalice of the Mass.

A similar coniunctio is shown in the "Grandes heures du due de Berry," where a naked "little man and woman" are being anointed by two saintly servitors in the baptismal bath of the chalice.

There can be no doubt of the connections between the alchemical opus and the Mass, as the treatise of Melchior Cibinensis proves.

Our text says: "Anima est Sol et Luna."

The alchemist thought in strictly medieval trichotomous terms: anything" alive and his lapis is undoubtedly alive -consists of corpus, anima, and spiritus.

The Rosarium remarks (p. 239) that "the body is Venus and feminine, the spirit is Mercurius and masculine"; hence the anima, as the "vinculum," the link between body and spirit, would be hermaphroditic, i.e., a coniunctio Solis et Lunae. Mercurius is the hermaphrodite par excellence.

From all this it may be gathered that the queen stands for the body and the king for the spirit, but that both are unrelated without the soul, since this is the vinculum which holds them together.

If no bond of love exists, they have no soul.

In our pictures the bond is effected by the dove from above and by the water from below.

These constitute the link in other words, they are the soul.

Thus the underlying idea of the psyche proves it to be a half bodily, half spiritual substance, an anima media natural as the alchemists call it, nation of I and You, and these show themselves to be parts of a
transcendent unity proves.

There the philosophers are shut up with the brother-sister pair in a triple glass-house at the bottom of the sea by the Rex Marinus.

Just as, in the primitive myths, it is so stiflingly hot in the belly of the whale that the hero loses his hair, so the philosophers suffer very much from the intense heat during their confinement.

The hero-myths deal with rebirth and apocatastasis, and the "Visio" likewise tells of the resuscitation of the dead Thabritius (Gabricus) or, in another version, of his rebirth descensus ad inferosz descent into Hades and a journey to the land of ghosts somewhere beyond this world, beyond consciousness, hence an immersion in the unconscious.

In our picture the immersion is effected by the rising up of the fiery, chthonic Mercurius, presumably the sexual libido which engulfs the pair

and is the obvious counterpart to the heavenly dove.

The latter has always been regarded as a love-bird, but it also has a purely spiritual significance in the Christian tradition accepted by the alchemists.

Thus the pair are united above by the symbol of the Holy Ghost, and it looks as if the immersion in the bath were also uniting them below„ i.e., in the water which is the counterpart of spirit ("It is death for souls to become water, says Heraclitus).

Opposition and identity at once a philosophical problem only when taken as a psychological one!

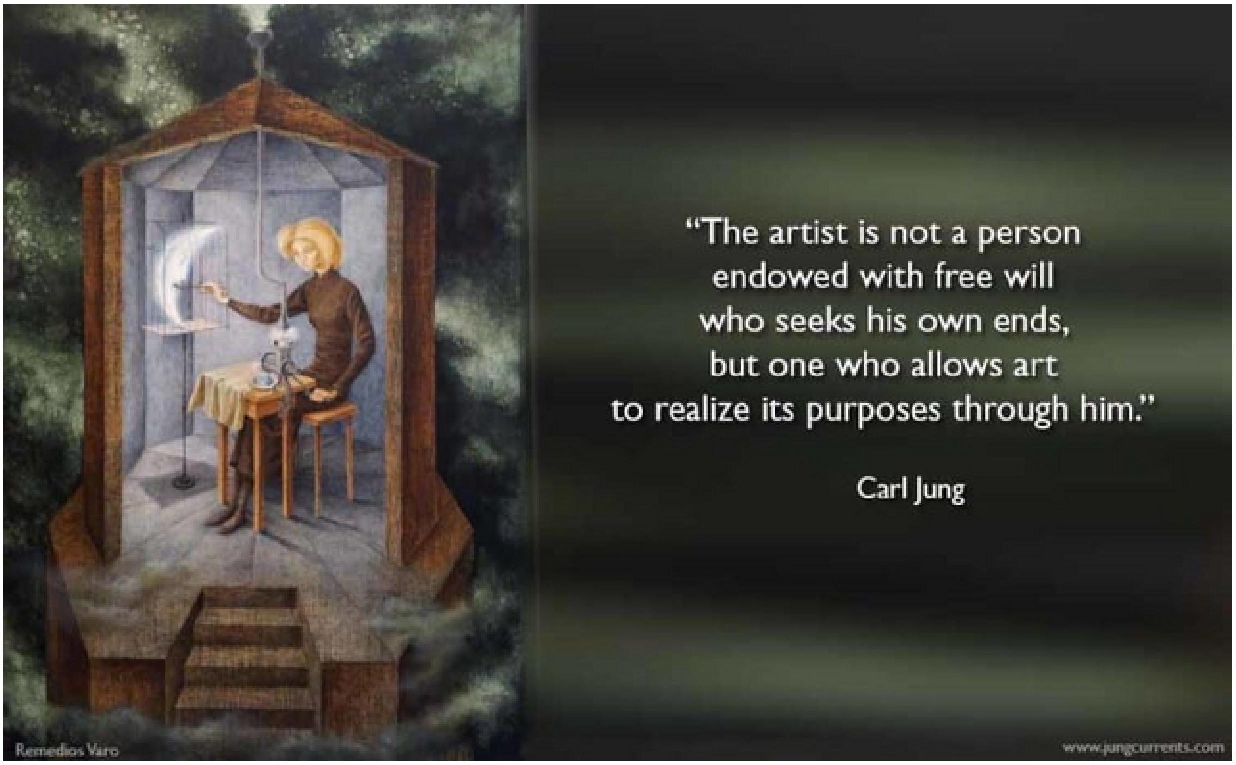
This development recapitulates the story of how the original man (Nous) stepped down from heaven to earth and was wrapped in the embrace of Physis a primordial image that runs through the whole of alchemy.

The modern equivalent of this stage is the conscious realization of sexual fantasies which colour the transference accordingly.

It is significant that even in this quite unmistakable situation the pair are still holding on with both hands to the starry symbol brought by the Holy Ghost, which signalizes the meaning of their relationship: man's longing for transcendent wholeness. Carl Jung, CW 16, Pages 249-245

Carl Jung on "Free Will" - Anthology (2019-01-11 04:30)

[1]


"The artist is not a person
endowed with free will
who seeks his own ends,
but one who allows art
to realize its purposes through him."
Carl Jung
Remedios Varo
www.jungcurrents.com

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

...the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Free will is doing gladly and freely that which one must do. Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferne Jensen.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness. Carl Jung, Jung-Ostrowski, Page 10.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its
purposes through him. Carl Jung, CW 15, Para 157

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/64061-12bfree2bwill.jpg`

Carl Jung and practical applications of Dream Interpretation. **(2019-01-11 04:36)**

[1]

Lecture I 26th October, 1934

Those of you who attended last summer’s lectures will remember that they dealt with methods for revealing the inside of the human psyche.

We spoke of the word association method, combined with breathing, of the psycho-galvanic method and finally of dream analysis.

This semester we will proceed along the same path and study the psychology of dreams.

The investigation of the inner psyche is a practical possibility for doctors; it is the investigation of the unknown motive.

Just to know that a thing exists is not enough; one must know what it is and all about it.

The human psyche is the most important object of all; there is nothing in the world that has not once been a content of the psyche: trains, roads, everything of that order, all spring first from the psyche.

We could not even speak without "Einfalle" (ideas, hunches) from the psyche.

We can observe what this state would be like from certain cases of insanity ; nothing at all comes through to the brain.

The psyche is the Mother of everything and its investigation is of primary importance.

The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche.

To illustrate the extremely important practical side of this investigation I will give the following example.

It concerns a patient who had been to many doctors, an educated man of 29, a doctor.

He was sent to me as a last resort, in an appalling condition, he was a mere skeleton, I really thought he might die in the consulting room.

At first I thought that it was a physical disease, until I found that there was just one symptom - difficulty in swallowing.

For seven months he had been incapable of swallowing and was only able to take two cups of milk a day, taking two hours over each.

Naturally he had become a skeleton.

His conscious material did not reveal anything.

His professional life was most satisfactory, he was engaged to a girl of good family, he loved her and reported that there were no complications.

He said he never dreamt; I replied as I do in such cases: "You will tonight" because when the conscious has said everything it can, then the word goes to the unconscious, to the depths of the psyche.

The dreams began with the fiancée at once.

The bridegroom never dreams of his bride if all is well so I again questioned him about her.

He assured me that nothing was wrong there.

That in itself was suspicious, there is never "nothing wrong" in anything.

After a fortnight the dreams had placed the fiancée in a very poor light indeed.

I asked him yet again: "Have you no negative thoughts about her; you know one often has about the least likely people", but he was absolutely certain that he had none.

By this time I knew that the fiancé was the trouble so I sent him away, telling him to ask some man in his town who knew the girl to tell him frankly all that he knew about her.

In a few days a letter arrived from him, it was very bitter and said that he was cured and had broken off his engagement.

The girl was just a fast girl and had intimate relations with two other men and everyone knew it except the fiancé.

He fell from the clouds when his friend told him about it.

This had been what he could not swallow.

He was acting that part of his psychology of which he was unaware, but when he knew it he did not have to act it any longer.

If this had not come to light he could not have lived.

We have to take these things very seriously, but we need a floor to stand on and methods with which to get at them.

Not everyone has the nose to scent out that these things exist and even if we have an intuition about them we are apt to put it behind us, we have a natural fear of the unknown and it is not considered good form to believe that such things exist.

Doctors especially, however, cannot afford to ignore the unconscious.

Tiny suspicions probably had come into my patient's mind, but he was a decent man and would at once repress them with such thoughts as: "One must not be so terribly suspicious", "Certainly one should not have such ideas about people "; so they remained on the surface of the unconscious, like a disagreeable letter that one gladly forgets.

This happens so often that there are many people who believe that the unconscious consists entirely of such things.

There must be some repetition for the sake of those who were not here last semester. (Here followed a short resume of the case and the three dreams which are to be found in Lecture XII, July 13th, 1934 and the associations to the third dream, the one in which the crab-lizard monster appears.).

We must always try to get the context of such a dream as this last in order to see the psychological background.

The art of doing this is to let the other fellow talk and to have no preconceived ideas.

We must take every piece of the dream and find the thought association in the same way that we do with the test word in the word association method: we must find out what psychological contents the word has fallen on.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman.

In this dream we seem to be confronted with a very far-fetched association - the lazar-house of St. Jakob at Basle where 1500 Swiss lost their lives - to a simple peasant's cottage; but we have to accept that this association is a fact to the dreamer, it is a content which the dream has brought up.

Anything that has been said is a fact, in daily life we often say "Oh I did not mean to s ay that"; but in dream analysis that is absolutely inadmissible.

It is the lapsus linguae which tells the truth.

One day I was discussing a colleague with another colleague.

I said "The man is a fool", my companion replied" Yes an idiot, I mean he is quite an intelligent man."

He had private reasons for speaking and thinking well of our other colleague, but his slip of the tongue spoke the truth.

Anything which has been said is a fact, and the house of St. Jacob is a fact and one which belongs to the situation.

The patient took the dream superficially and with preconceived ideas because he was an educated man; educated people usually take their dreams in this way.

I say to them "You may be quite right, but if we look into the dream more closely we may find something more."

I will not speak of the meaning of this dream a s yet, but I should like you to keep the dream very clearly in your minds while we consider the possible ways of looking at it and of unravelling it.

There are people who hold that dreams are self-sufficient and that they can be understood without their associations.

This is an illusion.

Also there is no one entirely without prejudice, such a state is impossible.

There are Freud's, Adler's and my own ways of looking at dreams.

The psyche, or soul, is a very sensitive thing.

If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion.

Whenever one has an emotion one must keep above it, or else things become unpleasant, so I have to pay attention to keep myself from becoming emotional as I speak.

Freud looks upon dreams as consisting of repressed wishes which come up as fulfilled wishes in a hallucinatory form.

The insane have these wish-fulfilments as hallucinations while they are awake, and Freud's idea is that when we are asleep we enter into that same state.

The unconscious has wishes and desires which are highly unsuitable to our conscious idea of ourselves, so we rigidly repress them.

We repress them because of our respectable position in society, as Mr. or Mrs. So and So we simply cannot want such things, and Freud holds that these wishes rise at night when we are not so sure who we are.

They appear in a disguised form because of the factor which Freud calls the censor which changes them so that they cannot be recognized, and then they can fulfill themselves symbolically.

The word "symbolic" is used incorrectly in this place, it should be allegorical.

Where we know the thing represented, sign is the right word.

The winged wheel is the sign of the railway.

But the Swastika in Germany is really a symbol; it could not be the sign representing a political party, for no one knows what it means.

National Socialists even have asked what it means.

It is a very ancient and meaningful symbol which exists all over the world.

The sun wheel is also a symbol which existed a thousand years before wheels were invented.

When no one knows the meaning of a thing it is a symbol. Carl Jung, Modern Psychology, Vol. 2, Pages 140-142.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/40c3a-2.jpg`

What would mockery be, if it were not true mockery? (2019-01-11 05:03)

[1]

Image: So-called “Young Centaur”: young centaur mocking Love’s wounds (Eros missing). Grey-black marble, Roman copy after an Hellenistic original.

What would mockery be, if it were not true mockery? What would doubt be, if it were not true doubt? What would opposition be, it if were not true opposition? He who wants to accept himself must also really accept his other. But in the yes not every no is true, and in the no every yes is a lie. But since I can be in the yes today and in the no tomorrow, yes and no are both true and untrue. Whereas yes and no cannot yield because they exist, our concepts of truth and error can.

I presume you would like to have certainty with regard to truth and error? Certainty within one or the other is not only possible, but also necessary, although certainty in one is protection and resistance against the other. If you are in one, your certainty about the one excludes the other. But how can you then reach the other? And why can the one not be enough for us? One cannot be enough for us since the other is in us. And if we were content with one, the other would suffer great need and afflict us with its hunger. But we misunderstand this hunger and still believe that we are hungry for the one and strive for it even more adamantly.

Through this we cause the other in us to assert its demands on us even more strongly. If we are then ready

to recognize the claim of the other in us, we can cross over into the other to satisfy it. But we can thus reach across, since the other has become conscious to us. Yet if our blinding through the one is strong, we become even more distant from the other, and a disastrous chasm between the one and the other opens up in us. The one becomes surfeited and the other becomes too hungry. The satiated grows lazy and the hungry grows weak. And so we suffocate in fat,
consumed by lack.

This is sickness, but you see a lot of this type. It must be so, but it need not be so. There are grounds and causes enough that it is so, but we also want it not / to be so. For man is afforded the freedom to overcome the cause, for he is creative in and of himself If you have reached that freedom through the suffering of your spirit to accept the other despite your highest belief in the one, since you are it too, then your growth begins. If others mock me, it is nevertheless them doing this, and I can attribute guilt to them for this, and forget to mock myself But he who cannot mock himself will be mocked by others.

If others mock me, it is nevertheless them doing this, and I can attribute guilt to them for this, and forget to mock myself But he who cannot mock himself will be mocked by others. So accept your self-mockery so that everything divine and heroic falls from you and you become completely human. What is divine and heroic in you is a mockery to the other in you. For the sake of the other in you, set off your admired role which you previously performed for your own self and become who you are.

He who has the luck and misfortune of a particular talent falls prey to believing that he is this gift. Hence he is also often its fool. A special gift is something outside of me. I am not the same as it. The nature of the gift has nothing to do with the nature of the man who carries it. It often even lives at the expense of the bearer’s character. His character is marked by the disadvantage of his gift, indeed even through its opposite.

Consequently he is never at the height of his gift but always beneath it. If he accepts his other he becomes capable of bearing his gift without disadvantage. But if he only wants to live in his gift and consequently rejects his other, he oversteps the mark, since the essence of his gift is extra-human and a natural phenomenon, which he in reality is not. All the world sees his error, and he becomes the victim of its mockery. Then he says that others mock him, while it is only the disregard of his other that makes him ridiculous.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. With this I prepare the way for the God’s doing. What should happen? Has the darkest abyss been emptied and exhausted? Or what stands and waits down there, impending and red-hot? Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/874c9-mockery.jpg`

Carl Jung’s criticism of Sigmund Freud (2019-01-11 05:42)

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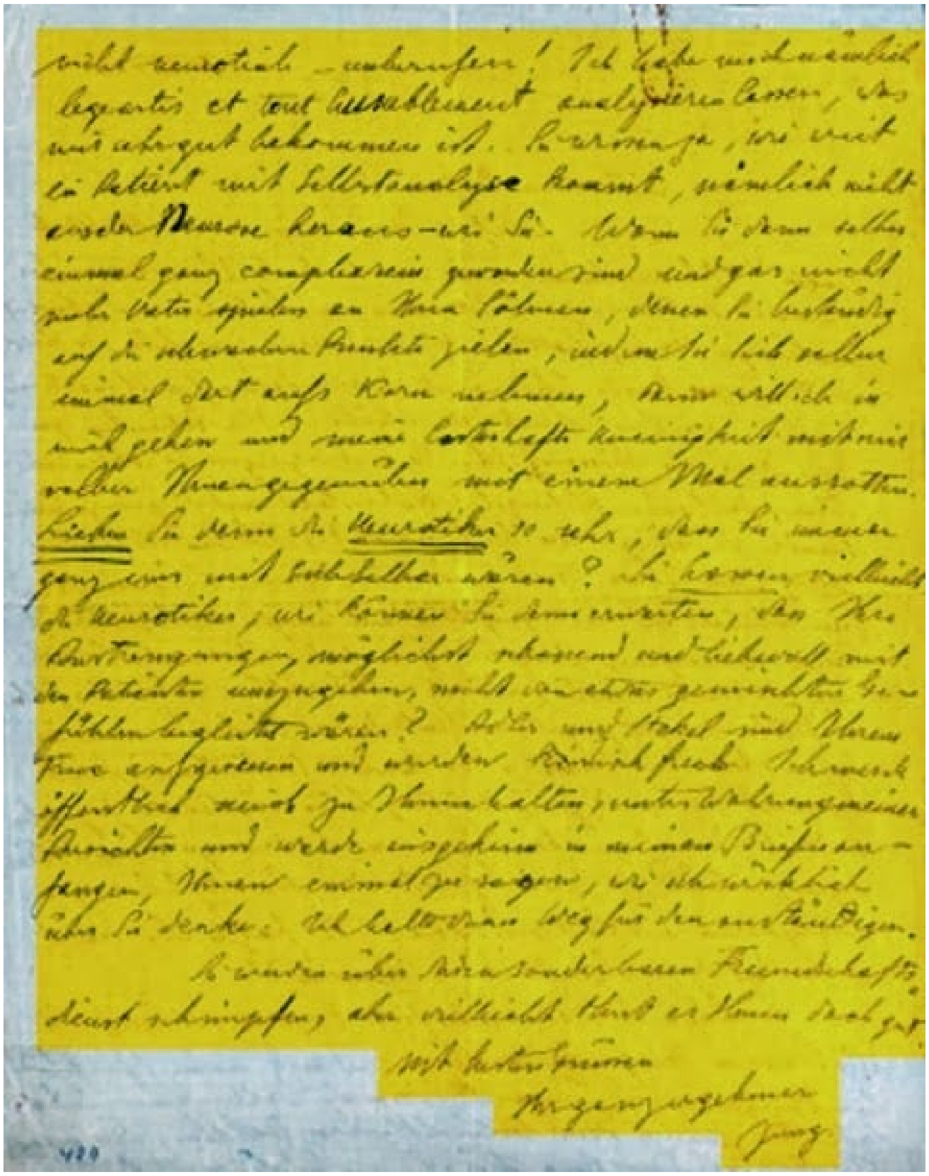


Carl Jung's criticism of Sigmund Freud.

Translation:

neurotic touch wood! I have submitted lege artis et tout humblement [according to the law of the profession, with complete humility] to analysis and am much the better for it.

You know, of course, how far a patient gets with self-analysis: not out of his neurosis just like you.

If ever you should rid yourself entirely of your complexes and stop playing the father to your sons and instead of aiming continually at their weak spots took a good look at your own for a change, then I will mend my ways and at one stroke uproot the vice of being in two minds about you.

Do you love neurotics enough to be always at one with yourself?

But perhaps you hate neurotics.

In that case how can you expect your efforts to treat your patients leniently and lovingly not to be accompanied by somewhat mixed feelings?

Adler and Stekel were taken in by your little tricks and reacted with childish insolence.

I shall continue to stand by you publicly while maintaining my own views, but privately shall start telling you in my letters what I really think of you.

I consider this procedure only decent.

No doubt you will be outraged by this peculiar token of friendship, but it may do you good all the same.

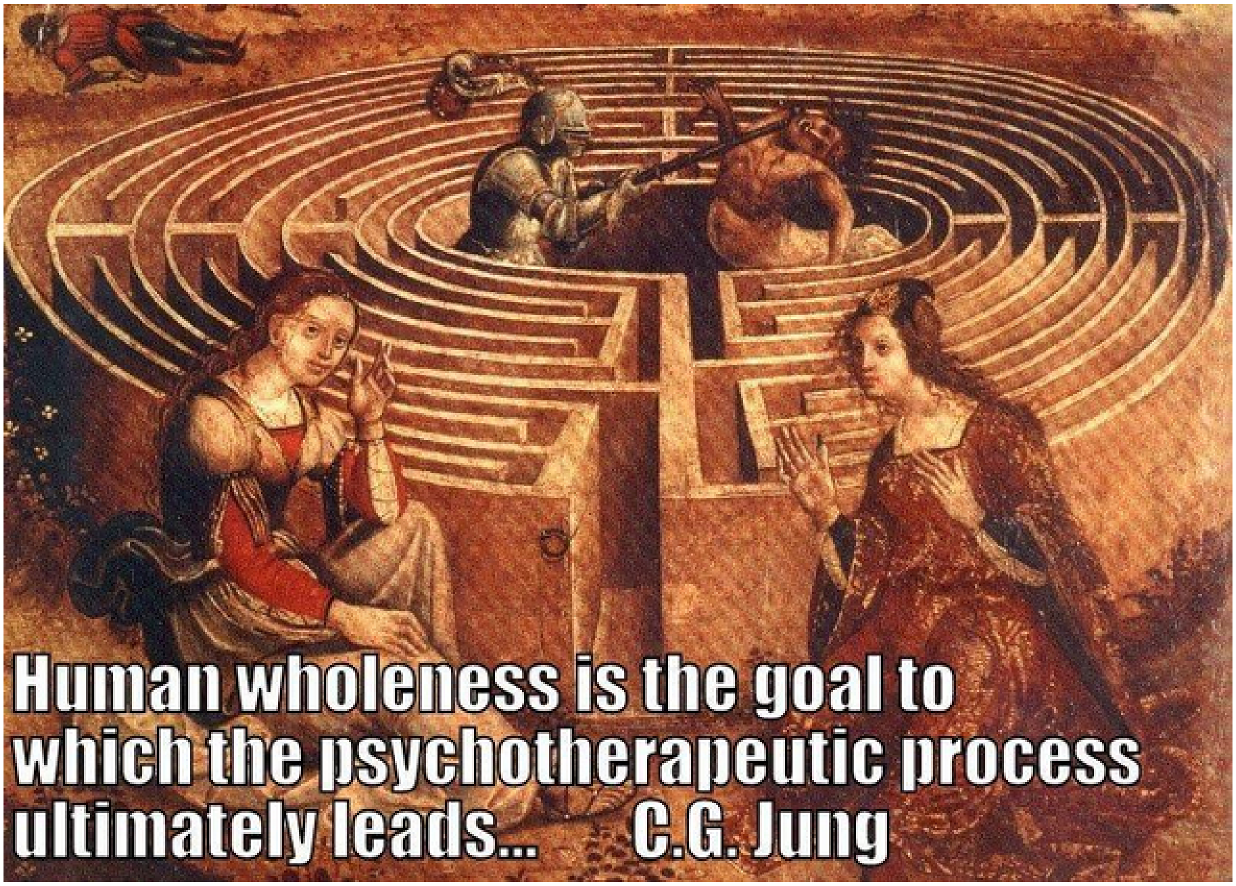
With best regards,
Most sincerely yours, JUNG

From The Freud/Jung Letters: The Correspondence between Sigmund Freud and C. G. Jung. Ed. William McGuire. Trans. Ralph Manheim and R.E.C. Hull. Cambridge: Harvard University Press, 1988. ©1974 Princeton University Press. Courtesy of the Library of the Eidgenssische Technische Hochschule, Zrich, and the Foundation of the Works of C. G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/f9b16-redfreud.jpg`

Carl Jung: As a doctor I cannot demand anything of my patients in this respect, also I lack the Church’s means of grace. (2019-01-11 06:07)

[1]


Human wholeness is the goal to
which the psychotherapeutic process
ultimately leads... C.G. Jung

I began my introduction with human wholeness as the goal to which the psychotherapeutic process ultimately leads.

This question is inextricably bound up with one’s philosophical or religious assumptions.

Even when, as frequently happens, the patient believes himself to be quite unprejudiced in this respect, the assumptions underlying his thought, mode of life, morale, and language are historically conditioned down to the last detail, a fact of which he is often kept unconscious by lack of education combined with lack of self-criticism.

The analysis of his situation will therefore lead sooner or later to a clarification of his general spiritual background going far beyond his personal determinants, and this brings up the problems I have attempted to sketch in the preceding pages.

This phase of the process is marked by the production of symbols of unity, the so-called mandalas, which occur either in dreams or in the form of concrete visual impressions, often as the most obvious compensation of the contradictions and conflicts of the conscious situation.

It would hardly be correct to say that the gaping "rift" in the Christian order of things is responsible for this, since it is easy to show that Christian symbolism is particularly concerned with healing, or attempting to heal, this very wound.

It would be more correct to take the open conflict as a symptom of the psychic situation of Western man, and to deplore his inability to assimilate the whole range of the Christian symbol.

As a doctor I cannot demand anything of my patients in this respect, also I lack the Church’s means of grace.

Consequently am faced with the task of taking the only path open to me: the archetypal images—which in a certain sense correspond to the dogmatic images—must be brought into consciousness.

At the same time I must leave my patient to decide in accordance with his assumptions, his spiritual maturity, his education, origins, and temperament, so far as this is possible without serious conflicts.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion—be it suggestion, insinuation, or any other method of persuasion—ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself.

Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, Para 32.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

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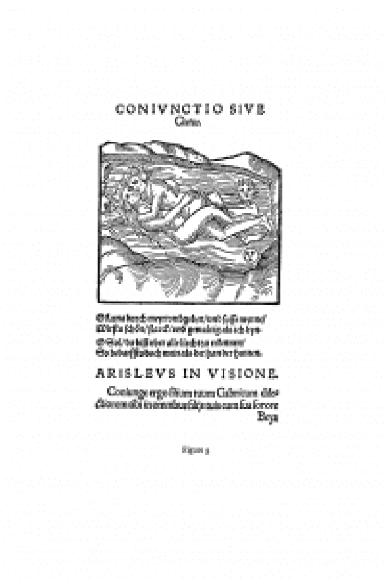
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/48d39-1wholeness2bvisions.jpg`

Carl Jung on The Rosarium and "The Conjunction" (2019-01-12 03:20)



CONIVNCTIO SIVE

ARISLEVS IN VISIONE.

THE CONJUNCTION

O Luna, folded in my sweet embrace
Be you as strong as I, as fair of face.
O Sol, brightest of all lights known to men
And yet you need me, as the cock the hen.

[Figure 5]

The sea has closed over the king and queen, and they have gone back to the chaotic beginnings, the massa confusa. Physis
has wrapped the "man of light" in a passionate embrace.

As the text says: "Then Beya [the maternal sea] rises up over Gabricus and encloses him in her womb, so that nothing more of him is to be seen. And she embraced Gabricus with so much love that
she utterly consumed him in her own nature and dissolved him into atoms."

These verses from Merculinus are then quoted:

Candida mulier, si rubeo sit nupta marito, Mox complexantur, complexaque copulantur, Per se solvuntur, per se quoque conficiuntur, Ut duo qui fuerant, unum quasi corpore fiant.

(White-skinned lady, lovingly joined to her ruddy-limbed husband,
Wrapped in each other's arms in the bliss of connubial union,
Merge and dissolve as they come to the goal of perfection:
They that were two are made one, as though of one body.)

In the fertile imagination of the alchemists the hieros gamos of Sol and Luna continues right down to the animal kingdom, as is shown by the following instructions: "Take a Coetanean dog and an Armenian bitch, mate them, and they will bear you a son in the likeness of a dog."

The symbolism is about as crass as it could be. On the other hand the Rosarium says (p. 247): "In hora coniunctionis maxima apparent miracula" (In the hour of conjunction the greatest marvels appear).

For this is the moment when the filius philosoporum or lapis is begotten. A quotation from Alfidius adds (p. 248):

"Lux moderna ab eis gignitur" (The new light is begotten by them). Kallid says of the "son in the likeness of a dog" that he is "of a celestial hue" and that "this son will guard you ... in this world and in the next."

Likewise Senior: "She hath borne a son who served his parents in all things, save that he is more splendid and refulgent than they,"

i.e., he outshines sun and moon.

The real meaning of the coniunctio is that it brings to birth something that is one and united. It restores the vanished "man of light" who is identical with the Logos in Gnostic and Christian symbolism and who was there before the creation; we also meet him at the beginning of the Gospel of St. John.

Consequently we are dealing with a cosmic idea, and this amply explains the alchemists' use of superlatives.

The psychology of this central symbol is not at all simple. On a superficial view it looks as if natural instinct had triumphed.

But if we examine it more closely we note that the coitus is taking place in the water, the mare tenebrositatis, i.e., the unconscious.

This idea is borne out by a variant of the picture (fig. 5a).

There again Sol and Luna are in the water, but both are winged.

They thus represent spiritthey are aerial beings, creatures of thought.

The texts indicate that Sol and Luna are two vapores or fumi which gradually develop as the fire increases in heat, and which then rise as on wings from the decoctio and digestio of the prima material.

That is why the paired opposites are sometimes represented as two birds fighting or as winged and wingless dragons.

The fact that two aerial creatures should mate on or beneath the water does not disturb the alchemist in the least, for he is so familiar with the changeable nature of his synonyms that for him water is not only fire but all sorts of astonishing things besides.

If we interpret the water as steam we may be getting nearer the truth.

It refers to the boiling solution in which the two substances unite.

As to the frank eroticism of the pictures, I must remind the reader that they were drawn for medieval eyes and that consequently they have a symbolical rather than a pornographic meaning.

Medieval hermeneutics and meditation could contemplate even the most delicate passages in the Song of

Solomon without taking offence and view them through a veil of spirituality.

Our pictures of the coniunctio are to be understood in this sense: union on the biological level is a symbol of the unio oppositorum at its highest.

This proves that the union of opposites in the royal art is just as real as coitus in the common acceptation of the word, so that the opus becomes an analogy of the natural process by means of which instinctive energy is transformed, at least in part, into symbolical activity.

The creation of such analogies frees instinct and the biological sphere as a whole from the pressure of unconscious contents.

Absence of symbolism, however, overloads the sphere of instinct.

The analogy contained in figure is a little too obvious for our modern taste, so that it almost fails of its object.

As every specialist knows, the psychological parallels encountered in medical practice often take the form of fantasy-images which, when drawn, differ hardly at all from our pictures.

The reader may remember the typical case I mentioned earlier (par. 3776:.) where the act of conception was represented symbolically and, exactly nine months later, the unconscious, as though influenced by a suggestion a echeance, produced the symbolism of a birth, or o a new-born child, without the patient's being conscious of the preceding psychological conception or having consciously reckoned the period o her "pregnancy."

As a rule the whole process passes off in a series of dreams and is discovered only retrospectively, when the dream material comes to be analysed.

Many alchemists compute the duration of the opus to be that of a pregnancy, and they liken the entire procedure to such a period of gestation.

The main emphasis falls on the unio mystica, as is shown quite clearly by the retention of the uniting symbol in the earlier pictures.

It is perhaps not without deeper significance that this symbol has disappeared in the pictures of the coniunctio.

For at this juncture the meaning of the symbol is fulfilled: the partners have themselves become symbolic.

At first each represented two elements; then each of them united into one (integration of the shadow!); and finally the two together with the third become a whole "ut duo qui fuerant, unum quasi corpore fiant."

Thus the axiom of Maria is fulfilled.

In this union the Holy Ghost disappears as well, but to make up for that, Sol and Luna themselves become spirit.

The real meaning, therefore, is Goethe's "higher copulation" a union in unconscious identity, which could be compared with the primitive, initial state of chaos, the massa confusa, or rather with the state of participation mystique where heterogeneous factors merge in an unconscious relationship.

The coniunctio differs from this not as a mechanism but because it is by nature never an initial state: it is always the product of a process or the goal of endeavour.

This is equally the case in psychology, though here the coniunctio comes about unintentionally and is opposed to the bitter end by all biologically minded and conscientious doctors.

That is why they speak of "severing the transference”

The detachment of the patient’s projections from the doctor is desirable for both parties and, if successful, may be counted as a positive result.

This is a practical possibility when, owing to the patient’s immaturity, or his fate, or because of some misunderstanding arising out of the projection, or because reason and plain common sense demand it, the continued transformation of projected unconscious contents comes to a hopeless standstill, and at the same time an opportunity presents itself from outside for the projection to be switched to another "object."

This solution has about the same merit as persuading a person not to go into a monastery or not to set out on a dangerous expedition or not to make a marriage which everybody agrees would be stupid.

We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to enable us to give good advice under all circumstances?

Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person?

Very often we do not know what is best for ourselves, and in later years we may come to thank God from the bottom of our hearts that his kindly hand preserved us from the "reasonableness" of our
former plans. It is easy for the critic to say after the event, "Ah, but that wasn’t the right sort of reason!"

Who can know with unassailable certainty when he has the right sort?

Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambience of the possible?

Therefore it should not surprise us to find that there are not a few cases where, despite every effort, no possibility presents itself of severing the transference, although the patient is from the rational point of view equipped with the necessary understanding and neither he nor the doctor can be accused of any technical negligence or oversight.

Both of them may be so deeply impressed by the vast irrationality of the unconscious as to come to the conclusion that the best thing is to cut the Gordian knot with a drastic decision.

But the surgical partition of these Siamese twins is a perilous operation.

There may be successes, though in my experience they are few and far between.

I am all for a conservative solution of the problem.

If the situation really is such that no other possibilities of any kind can be considered, and the unconscious obviously insists on the retention of the tie, then the treatment must be continued hopefully.

It may be that the severance will only occur at a later stage, but it may also be a case of psychological ’pregnancy."

whose natural outcome must be awaited with patience, or again it may be one of those fatalities which, rightly or wrongly, we take on our own shoulders or else try to avoid.

The doctor knows that always, wherever he turns, man is dogged by his fate.

Even the simplest illness may develop surprising complications; or, equally unexpectedly, a condition that seemed very serious may take a turn for the better.

Sometimes the doctor’s art helps, sometimes it is useless.

In the domain of psychology especially, where we still know so little, we often stumble upon the unforeseen, the inexplicable something of which we can make neither head nor tail.

Things cannot be forced, and wherever force seems to succeed it is generally regretted afterwards.

Better always to be mindful of the limitations of one’s knowledge and ability.

Above all one needs forbearance and patience, for often time can do more than art.

Not everything can and must be cured.

Sometimes dark moral problems or inexplicable twists of fate lie hidden under the cloak of a neurosis.

One patient suffered for years from depressions and an unaccountable phobia about Paris.

She managed to rid herself of the depressions, but the phobia proved inaccessible.

However, she felt so well that she was prepared to risk ignoring her phobia.

She succeeded in getting to Paris, and the next day she lost her life in a car smash.

Another patient had a peculiar and abiding horror of flights of steps.

One day he got caught up in some street-rioting and shots were fired.

He found himself in front of a public building with a broad flight of steps leading up to it. In spite of his phobia he dashed up them to seek shelter inside the building, and fell on the steps, mortally wounded by a stray bullet.

These examples show that psychic symptoms need to be judged with the greatest caution.

This is also true of the various forms of transference and its contents.

They sometimes set the doctor almost insoluble problems or cause him all manner of worries which may go to the limits of the endurable and even beyond.

Particularly if he has a marked ethical personality and takes his psychological work seriously, this may lead to moral conflicts and divided loyalties whose real or supposed incompatibility has been the occasion of more than one disaster.

On the basis of long experience I would therefore like to warn against too much therapeutic enthusiasm.

Psychological work is full of snags, but it is just here that incompetents swarm.

The medical faculties are largely to blame for this, because for years they refused to admit the psyche among the aetiological factors of pathology, even though they had neither use for it.

Ignorance is certainly never a recommendation, but often the best knowledge is not enough either.

Therefore I say to the psychotherapist: let no day pass without humbly remembering that everything has still to be learned.

The reader should not imagine that the psychologist is in any position to explain what "higher copulation" is, or the coniunctio, or "psychic pregnancy," let alone the "soul’s child."

Nor should one feel annoyed if the newcomer to this delicate subject, or one’s own cynical self, gets disgusted with the seas he thinks them-phoney ideas and brushes them aside with a pitying smile and an offensive display of tact.

The unprejudiced scientific inquirer who seeks the truth and nothing but the truth must guard against rash judgments and interpretations, for here he is confronted with psychological facts which the intellect cannot falsify and conjure out of existence.

There are among one’s patients intelligent and discerning persons who are just as capable as the doctor of giving the most disparaging interpretations, but who cannot avail themselves of such a weapon in the face of these insistent facts.

Words like "nonsense" only succeed in banishing little things not the things that thrust themselves tyrannically upon you in the stillness and loneliness of the night.

The images welling up from the unconscious do precisely that.

What we choose to call this fact does not affect the issue in any way.

If it is an illness, then this morbus sacer must be treated according to its nature.

The doctor can solace himself with the reflection that he, like the rest of his colleagues, does not only have patients who are curable, but chronic patients too, where curing becomes nursing.

At all events the empirical material gives us no sufficient grounds for always talking about "illness"; on the contrary, one comes to realize that it is a moral problem and often one wishes for a priest who, instead of confessing and proselytizing, would just listen, obey, and put this singular matter before God so that He could decide.

Patientia et mora are absolutely necessary in this kind of work. One must be able to wait on events.

Of work there is Plenty the careful analysis of dreams and other unconscious contents.

Where the doctor fails, the patient will fail too, which is why the doctor should possess a real knowledge of these things and not just opinions, the offscourings of our modern philosophy for everyman.

In order to augment this much needed knowledge, I have carried my researches back to those earlier times when naive introspection and projection were still at work, mirroring a psychic hinterland that is virtually blocked for us today.

In this way I have learned much for my own practice, especially as regards understanding the formidable fascination of the contents in question.

These may not always strike the patient as particularly fascinating, so he suffers instead from a proportionately strong compulsive tie in whose intensity he can rediscover the force of those subliminal images.

He will, however, try to interpret the tie rationalistically, in the spirit of the age, and consequently does not perceive and will not admit the irrational foundations of his transference, namely the archetypal images. Carl Jung, CW 16, Pages 247-255

Wolfgang Pauli: Unlike your own ideas those of Speiser are, I must confess, often difficult to understand.

(2019-01-12 03:30)

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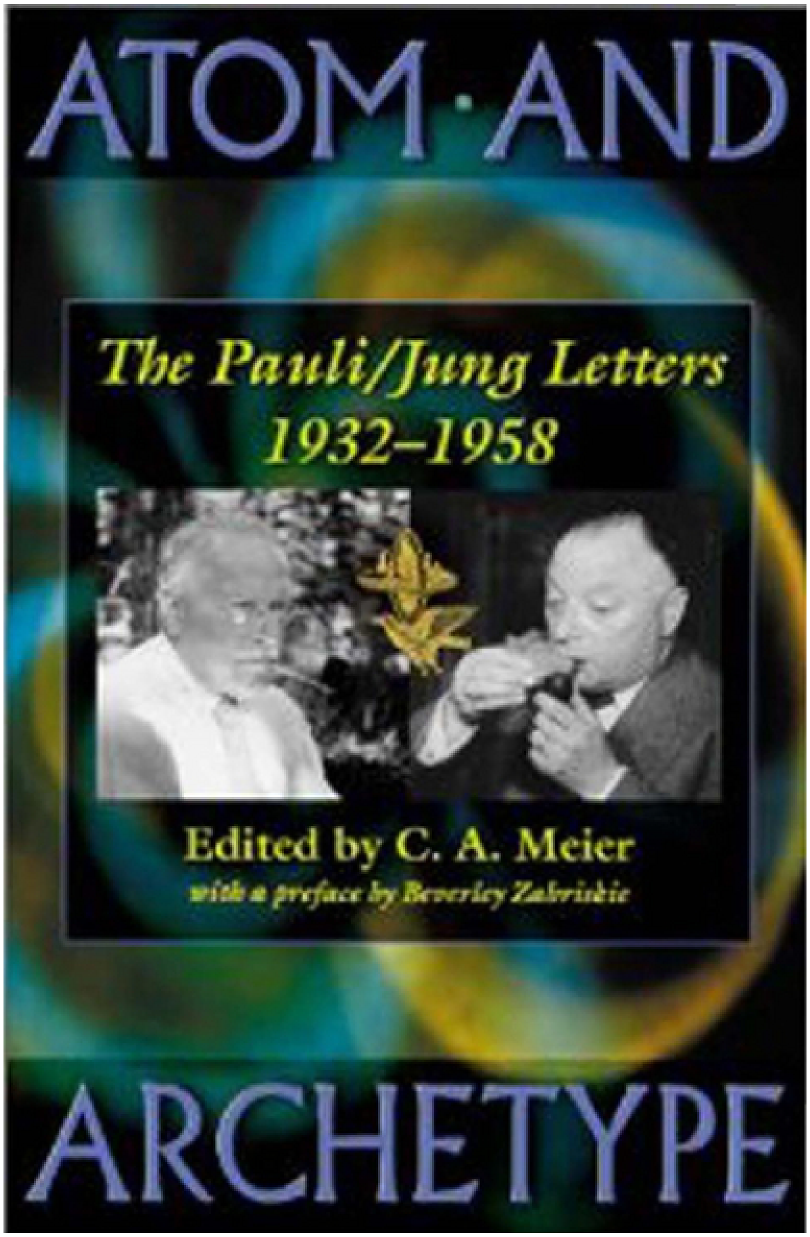
ATOM · AND
The Pauli/Jung Letters
1932–1958
Edited by C. A. Meier
with a preface by Beverley Zabriskie
ARCHETYPE

Dear Professor Jung: February 2, 1951

Many thanks for sending me the edited version of your manuscript.

I paid particular attention to the new version of chap. IV and found that it reflects faithfully the state of affairs with the problems at the moment and, from the standpoint of modern physics, is now unassailable.

I was a little taken aback by the relatively large amount of space devoted to your discussion with A. Speiser.

Unlike your own ideas those of Speiser are, I must confess, often difficult to understand.

Some of them also seem out of date; in particular, remarks such as the “initial state, which is not determined by the law alone” and then “is carried through time completely according to the law” represent the point of view of classical physics and not modern nuclear physics.

In the latter, every observation is basically an intervention that interrupts the causal connection.

And furthermore, is it not a regression into the extreme “Nominalism” (in the sense of the medieval polemic between “Nominalism” and “Realism”) to dismiss any concept as “Nothing”.?

But this, of course, is just a small detail in your new chapter, which I would like to say, once again meets with my wholehearted approval.

I look forward to your lecture on Saturday and remain until then with best wishes,

Yours sincerely,

W PAULI Wolfgang Pauli, Atom and Archetype, Page 71.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/2a9e3-12bpauli.jpg`

Carl Jung on "Europe" - Anthology **(2019-01-12 03:53)**

European philosophy must take into account the existence of feminine psychology.   Carl Jung, , Letters Vol. 1, Pages 69.

The hero is the protagonist of God’s transformation in man; he corresponds to what I call the “mana personality.” The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the “inner Christ” is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl

Jung, CW 5, Para 612

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. When fate, for four whole years, played out a war* of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will. And this state of unconscious possession will continue undeterred until we Europeans become scared of our "god-almightiness." The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind. The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 11, Pars 23ff

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

European philosophy must take into account the existence of feminine psychology. Carl Jung, , Letters Vol. 1, Pages 69.

...nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Page 39

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Page 597.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Page 85.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 1253.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867

I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist “kamma.” Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called “satori,” which may be translated as “enlightenment.” “Satori is the raison d’être of Zen without which Zen is not Zen,” says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by “enlightenment,” or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 396.

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

Carl Jung on “Problems of Life’ – Anthology (2019-01-12 04:30)

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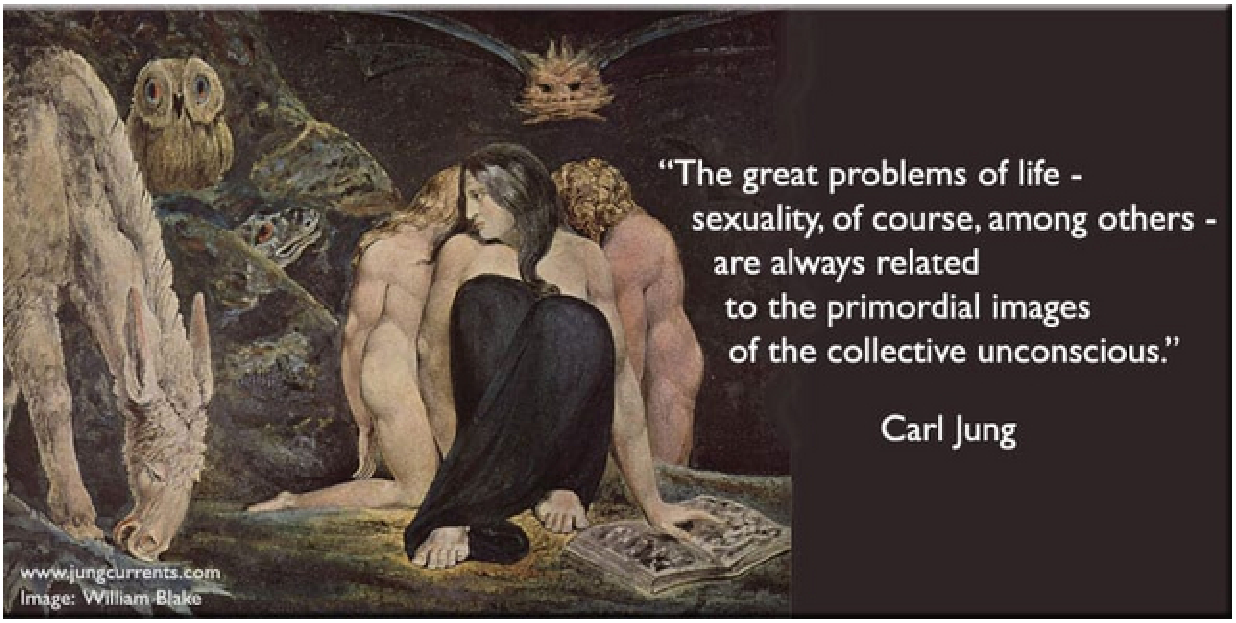
“The great problems of life -
sexuality, of course, among others -
are always related
to the primordial images
of the collective unconscious.”
Carl Jung
www.jungcurrents.com
Image: William Blake

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. [Life’s greatest problems] can never be solved but only outgrown. Carl Jung; "Commentary to The Secret of the Golden Flower", Page 89.

You can succeed in going away from your problems, you need only to look away from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream

I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Carl Jung, MDR, Page 5.

The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking:

Interviews and Encounters, Pages 359-364

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 762

If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. Carl Jung; The Content of the Psychoses; The Psychogenesis of Mental Disease.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, Carl Jung, The Structure and Dynamics of the Psyche, Page 394.

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/92653-12bproblems.jpg`

Carl Jung: I want to tell you that your horse-boar-monster has had its aftereffects in me. (2019-01-12 05:49)

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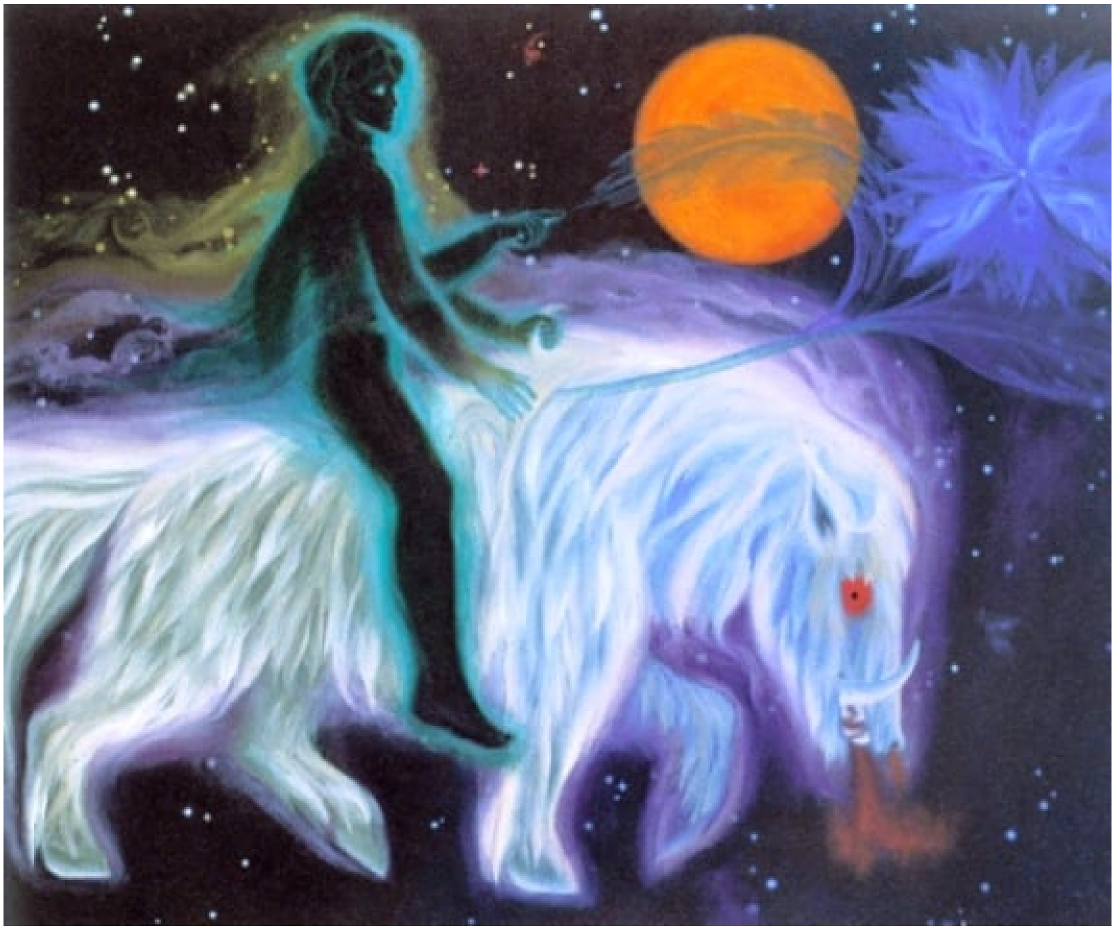

To Peter Birkhauser

Dear Herr Birkhauser, 2 November 1960

I want to tell you that your horse-boar-monster has had its aftereffects in me.

As a prelude to my latest illness I had the following dream:

In an unknown place and at an unknown time, as though standing in the air, I am with a primitive chieftain who might just as well have lived 50,000 years ago.

We both know that now at last the great event has occurred: the primeval boar, a gigantic mythological beast, has finally been hunted down and killed.

It has been skinned, its head cut off, the body is divided lengthwise like a slaughtered pig, the two halves only just hanging together at the neck.

We are occupied with the task of bringing the huge mass of meat to our tribe.

The task is difficult.

Once the meat fell into a roaring torrent that swept it into the sea.

We had to fetch it back again. Finally we reach our tribe.

The camp, or settlement, is laid out in a rectangle, either in the middle of a primeval forest or on an island in the sea.

A great ritual feast is going to be celebrated.

The background of this dream is as follows:

At the beginning of our Kalpa (cosmic age) Vishnu created the new world in the form of a beautiful maiden lying on the waters.

But the great serpent succeeded in dragging the new creation down into the sea, from which Vishnu retrieved it, diving down in the shape of a boar.

(A parallel to this dream is the Cabbalistic idea that at the end of days Yahweh will slay the Leviathan and serve it up as a meal for the righteous.)

At the end of this cosmic age Vishnu will change into a white horse and create a new world.

This refers to Pegasus, who ushers in the Aquarian Age.

I wanted to let you know of this development.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 606-607

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/efbd6-8peter.jpg`

Isis was called the "Black One" because of her association with fate and the mysteries of death. (2019-01-12 05:58)

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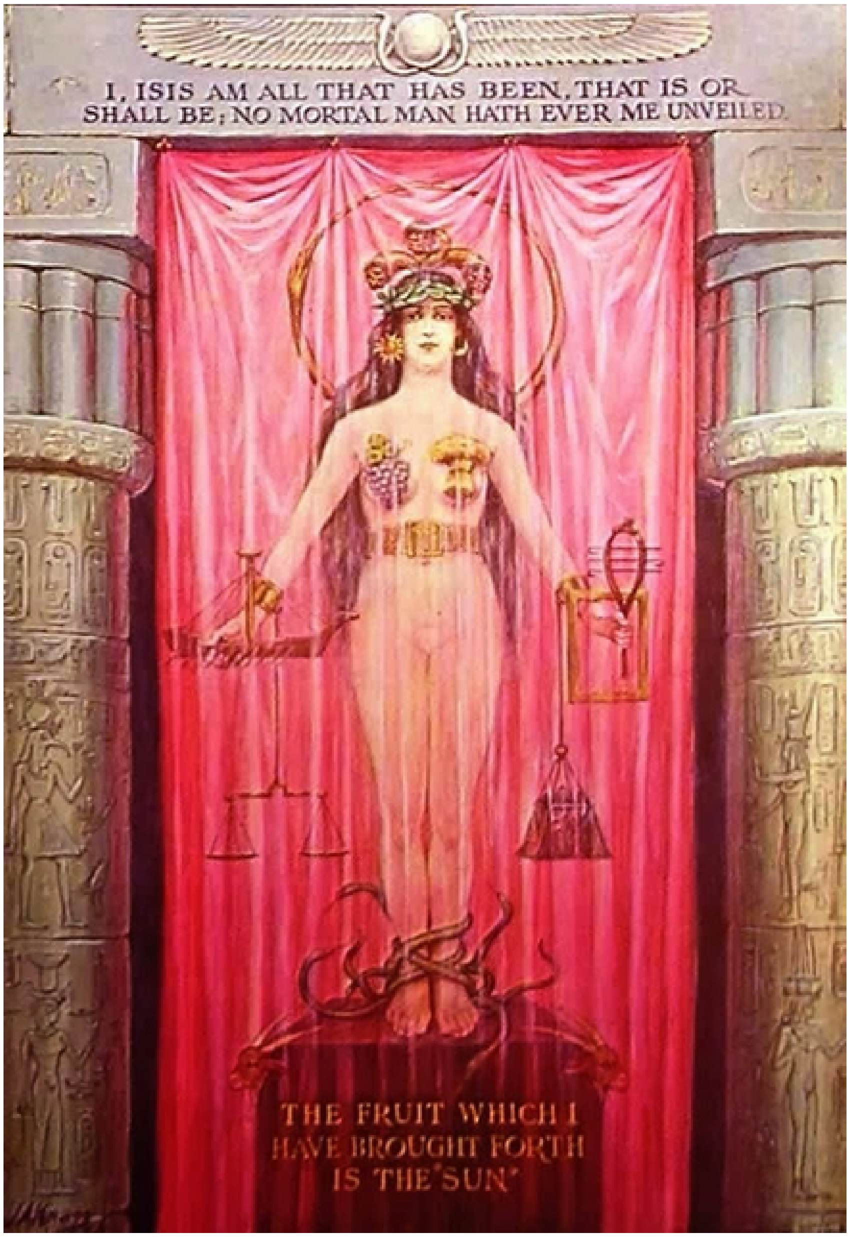
I, ISIS AM ALL THAT HAS BEEN, THAT IS OR SHALL BE; NO MORTAL MAN HATH EVER ME UNVEILED.
THE FRUIT WHICH I HAVE BROUGHT FORTH IS THE 'SUN'

Isis was called the "Black One" because of her association with fate and the mysteries of death.

The ancient name for Egypt was "Kemi," which translates "Black Earth."

The Arabs called Egypt "Al-Kemi" and the ancient art of alchemy practiced in the ancient Near East and medieval Europe was probably derived from this name.

Carl Jung describes the blackness of Isis and in this passage, relates her identity to Sophia:

The cognomen of Isis was . . .the Black One. Apuleius stresses the blackness of her robe . . . and since ancient times she was reputed to possess the elixir of life as well as being adept in sundry magical arts.

She was also called the Old One, and she was rated a pupil of Hermes, or even his daughter. She appears as a teacher of alchemy . . . She signifies earth, according to Firmicus Maternus, and was equated with Sophia . . . She is . . . the vessel and the matter of good and evil.

She is the moon . . ."the One, who art All." (Carl Jung, Collected Works Vol.14, 14-15)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/9016c-isis.jpg`

Article by Claire Dunne the author of Carl Jung: Wounded Healer of the Soul. (2019-01-12 06:03)

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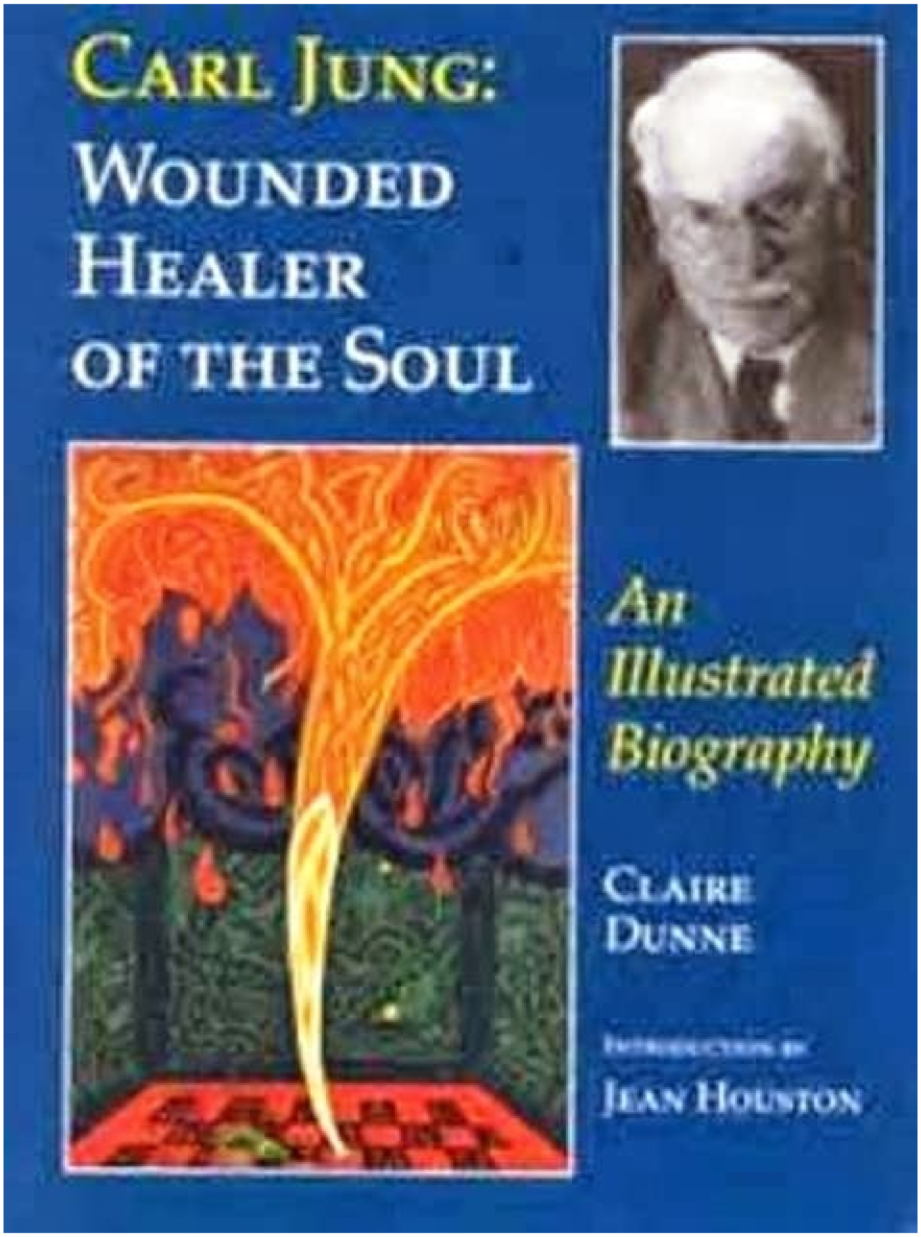
CARL JUNG:
WOUNDED HEALER OF THE SOUL
An Illustrated Biography
CLAIRE DUNNE
INTRODUCTION BY
JEAN HOUSTON

[Article by Claire Dunne the author of Carl Jung: Wounded Healer of the Soul.]

When I first read Jung's autobiographical Memories Dreams Reflections in my twenties I felt as if I'd met an old friend.

What struck chords with me above all were his statements that "the psyche is by nature religious" and his account of personalities number one and two in himself, which we all have to some degree; one, that which we become to fit in with our family, circumstance and environment, and two, that which we are by nature. I resonated with all of that.

Somehow, my life evolved over the years to write a biography of him Carl Jung: Wounded Healer of the Soul, later beautifully illustrated.

After a long time living together, so to speak, in the cocoon of the creative process, I am struck by how persistently those initial impressions hold, and old friend he still remains, sometimes met in pertinent dreams.

From the beginning I knew a biography had to be accessible to a general public whilst embodying an essence of his work and ideas.

I would sometimes hear people say “Oh Jung, he is too difficult” or “obscure” and I would think you must be the one I am writing this for.

If I couldn’t understand what he was about, being neither an analyst nor a Jungian myself, then neither would they.

His letters were a prime vehicle for me to bring him alive. Rich, probing, direct, salty, humorous, soaring, they contained the distilled nub of his ideas as well as the personality of an earth-rooted and spiritually-centered man. So did his autobiographical Memories Dreams Reflections, as well as specific scientific writing from his collected works. And friends, patients and colleagues had left some vivid word pictures of interaction with him.

Between all of them, you could rub shoulders with Jung’s struggle to become what he was, at once human, fallible and great, rising out of a stifling emotional, and narrowly religious, childhood background to live out the depth and breadth of life in him.

The nature-loving, boating, sculpting, painting, gourmet cook in him eventually lived alongside the pioneering, intuitive, intellectual, psycho-spiritual healer in a wholeness of being.

In his thirties he appeared to have it all – successful career, collegial friendship with Sigmund Freud in father-son-heir mode, President of the International Psychoanalytic Association, along with marriage, family, home, ample means.

At 40, after his painful split with Freud, a stopping within himself, “my soul, my soul, where are you?” he wrote, its aftermath recorded in The Red Book.

Sudden inner openings began; dreams, prophetic visions; the breakdown of intellectual dominance to experience deeper, intuitive levels of psyche; encounters with psycho-spiritual beings, an inner guide/teacher Philemon; the paradoxical Gnostic deity, Abraxas, evoking “improbable probability”, “unreal reality”; and the breakthrough emergence, mandala led, with the raw material for a lifetime’s pioneering work as healing doctor of the soul.

“The main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous…which is the real therapy,” he wrote.

Core to Jung’s work is the individuation process.

This psychological path to the spiritual first leads our conscious “I” into encounter with Shadow hinterland areas of ourselves – things we don’t know, don’t want to know, don’t like about ourselves and project onto others or, conversely, hints of possibilities, gifts, attributes we have yet to develop in ourselves
and often project onto people we admire. Ego has to grow into self-responsibility.

Jung calls this the “apprenticeship” and knew it well.

The existence of shadow “became one of my greatest experiences not only with regard to other people but with regard to myself.”

Knowledge of shadow level leads to the grapple with our inner opposites – the feminine/anima/soul image within man; the masculine/animus/spiritual soul force within woman.

Bringing our opposites into light, developing, marrying, balancing them is the nub of the work, “the masterpiece which not many bring off” he wrote.

“I am the clash of opposites” he said of himself.

Doubleness often accompanied his personality, an early distrust of women and trust in men that he later reversed; hypersensitivity and choleric temper, super confidence and doubt; and in his personal life, concurrent relationship to two women, lived openly, in parallel to each other, for 40 years.

Opposites were often used to describe him, “maddening and marvelous” from his son Franz; US patient/analyst Jane Wheelwright encountered “patriarch” and liberating “broad vision”; pupil/analyst/writer Erich Neumann found “with all his weaknesses and in all his greatness…. the only really great man I have met.”

“By bearing the opposites” wrote Jung, “we can expose ourselves to life in our humanity…we have to risk life to get into life, then it takes on color.”

Shadow and opposites, allied with dream analysis and the active imagination process he developed, are all stations along the way to an acceptance of ourselves as we are.

Holding the opposites together, “crucified between” them, and working with them, eventually opens the “reconciling third”, the unifying inner nucleus, the organizing center that includes the ego but is not defined by it, a transpersonal, transcendent reality that Jung called the Self.

From there on the ego self is in service as receiver, spectator and transmitter.

Wholeness, not perfection, is the state of being; expansion of consciousness and increased ability to live between two levels of reality, material and spiritual, is the hard won prize.

The responsibility is to maintain the balance, “know one is human, relate to both the god and the animal”, remembering “over the animal is the god, with the god is the god’s animal.”

Jung’s ideas, worked out from his own experience, and through that of his patients, allied with his exploration of ancient writings and cultures worldwide. Travels to Africa, India and Native America were significant spurs to new insights while studies of Gnosticism and alchemy were crowned by a book of Chinese yoga/alchemy that brought “undreamed of confirmation” of his ideas.

“Spiritual suppression” he saw as an illness of our time, “the ultimate problem” of his mid-life patients past thirty five, “and none is really cured who has not regained his religious attitude, which naturally has nothing to do with creeds or belonging to a church.”

Jung’s writings, like a spiral, can be seen to reach their deepest and highest levels in the later stages of his life.

At sixty nine, a series of profound near death experiences initiated him into “the mystic marriage as it appears in the Cabbalistic tradition….I was the marriage….a non-temporal state in which past, present and future are one….One is interwoven into an indescribable whole and yet observes it…no loss of meaning….Rather does the little finger know itself a member of the hand.”

The accompanying shamanic experience of his body being dismembered and reassembled, mostly by himself, earthed him
in “a fruitful period of work” out of which came “a good many of my principal works.”

This period, so often overlooked in Jung, occupies almost half of my book.

Here, in publications like Answer to Job, Synchronicity: an Acausal Connecting Principle, Mysterium Coniunctionis, The Undiscovered Self, lie the big philosophic issues – good and evil, Christianity and the dark side of God, scientific causality, mystic fusion with the Source of All Life, humanity’s evolving responsibilities in consciousness as co-creators in life.

Jung’s ideas brought responses ranging from public controversy, to “stony incomprehension, at least for the time being.”

His correspondence records lively debate with theologians and thinkers from East and West. Many time he said grimly to friends, “They would have burned me as a heretic in the Middle Ages.”

As a teenager, in argument with his pastor father’s “one ought to believe”, Jung thought “no, one ought to experience and to know.”

His multi-faceted relationship with God could be combative; forehead withheld “perhaps a millimeter from the floor” in submission; held by “a beatific vision of which I’d better say nothing”; acknowledging the nature of God as “Mystery of all Mysteries”; knowing “The Divine Presence is more than anything else….I wanted proof of a living Spirit and I got it. Don’t ask me at what a price.”

Eighty three year old Jung, when asked by John Freeman in a BBC interview “Do you believe in God?” made the famous reply “I don’t need to believe…(pause)…I know.”

His gravestone, designed by him, has inscribed on it Vocatus atque non vocatus Deus aderit/Called or not called the God will be present.

In being a messenger for Jung and his work in this book, I am mindful of him as prototype of a kind of person being forged in, and for, our time.

I am equally mindful of a key message insisted on by him: “I do not want anyone to be a Jungian….I want people above all to be themselves….Should I be found one day only to have created another “ism” then I will have failed in all I tried to do.”

Experience along the way of the book clearly shows – what pulsed in Jung pulses through me and through all of us.

Our job is to sense/feel/think it for ourselves and live it in our own way. If Jung and his work become allies along the path, so be it. Claire Dunne

http://www.clairedunne.net/uploads/1/4/5/2/14523062/watkinsmbs30-carljung _p3031.pdf

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/df762-illustrated.jpg`

I have eaten from the sacrificial flesh (2019-01-12 06:28)

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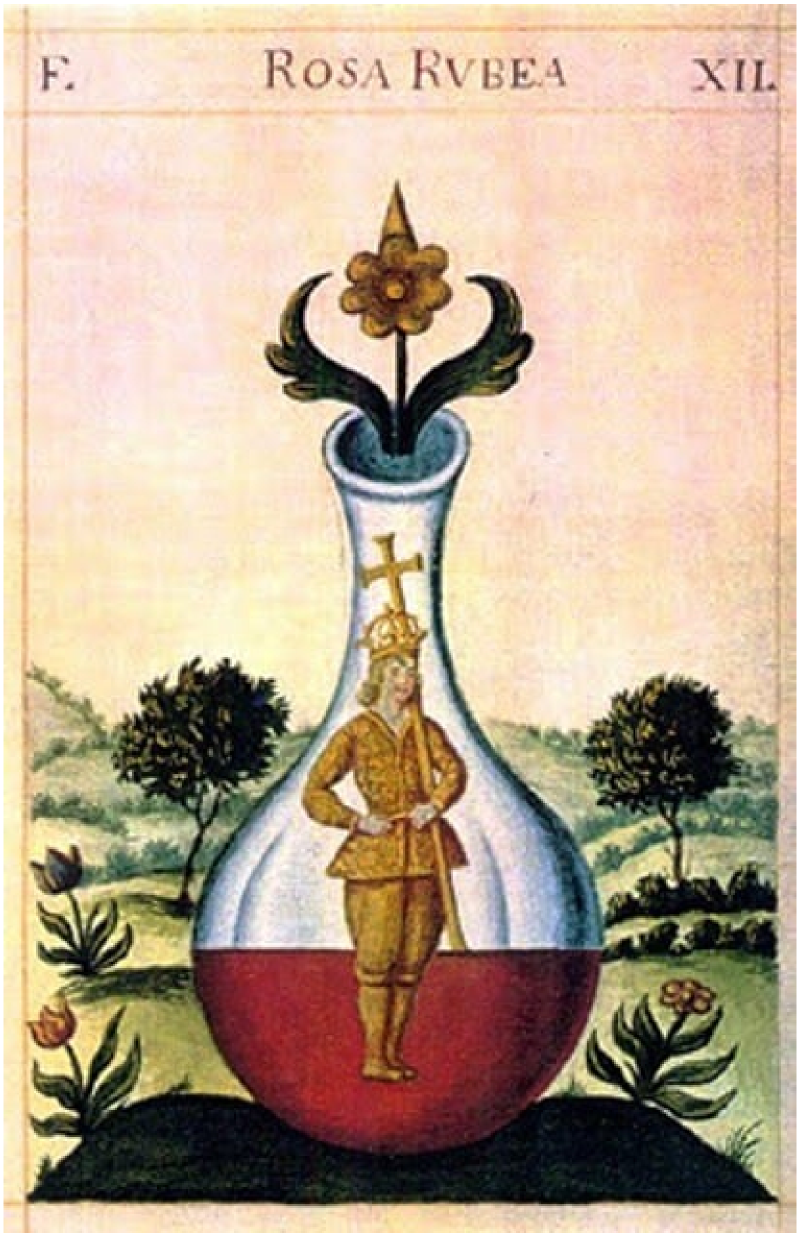

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.

There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.! A God who is no stronger than man -what is he? You still should taste holy dread. How would you be worthy of enjoying the wine and the bread if you have not touched the black bottom of human nature? Hence you are lukewarm and pale shadows, proud of your shallow coastlines and broad country roads. But the floodgates will be opened, there are inexorable things, from which only God can save you.

The primordial force is the radiance of the sun, which the sons of the sun have carried in themselves for aeons and pass on to their children. But if the soul dips into radiance, she becomes as remorseless as the God himself since the life of the divine child, which you have eaten, will feel like glowing coals in you. It will burn inside you like a terrible, inextinguishable fire. But despite all the torment, you cannot let it be, since it will not let you be. From this you will understand that your God is alive and that your soul has begun wandering on remorseless paths. You feel that the fire of the sun has erupted in you. Something new has been added to you, a holy affliction.

Sometimes you no longer recognize yourself You want to overcome it, but it overcomes you. You want to set limits, but it compels you to keep going. You want to elude it, but it comes with you. You want to employ it, but you are its tool; you want to think about it, but your thoughts obey it. finally the fear of the inescapable seizes you, for it comes after you slowly and invincibly.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.! Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/e3712-a2bsymbolic2bhomunculus252c2bdepicted2bin2bthe2bpretiosissimum2bdonum2bdei2b25282527th`

Some Carl Jung Quotations XVI (2019-01-12 07:02)

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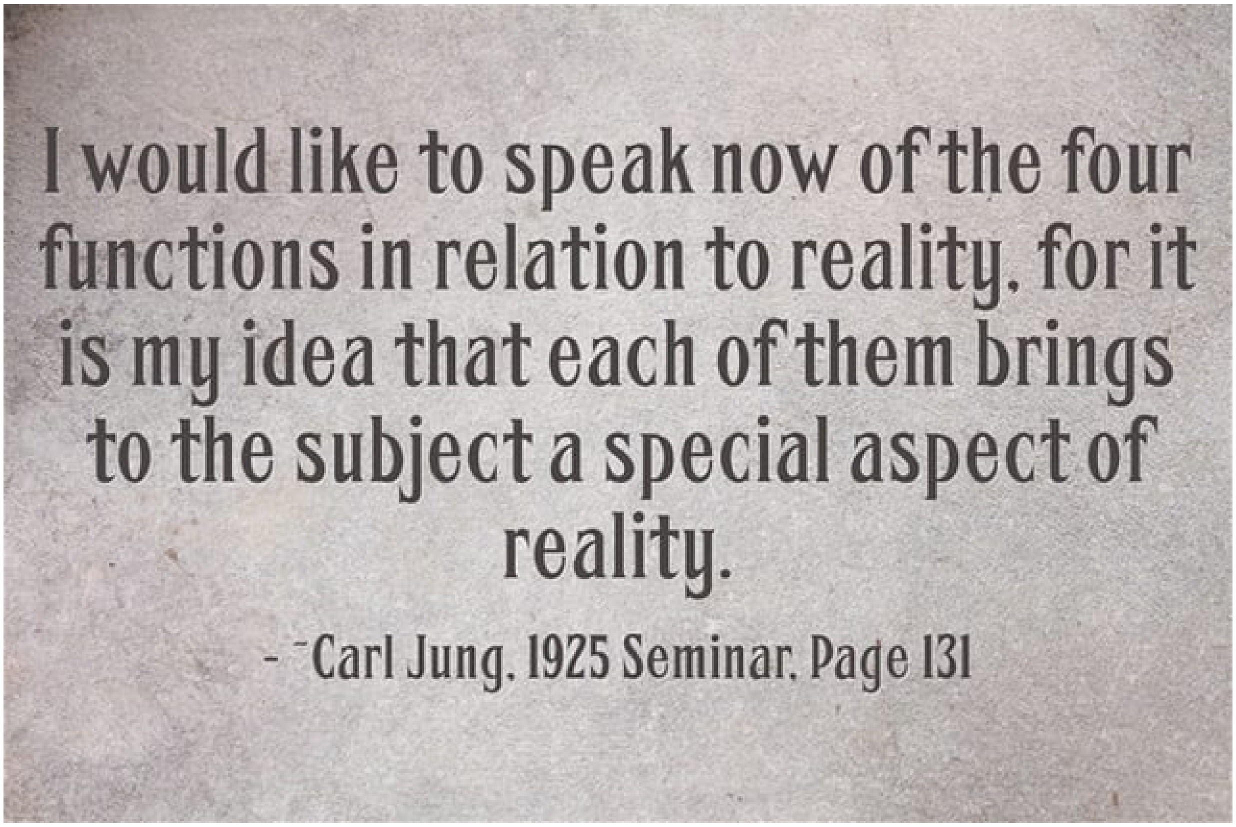

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

- ¯Carl Jung, 1925 Seminar, Page 131

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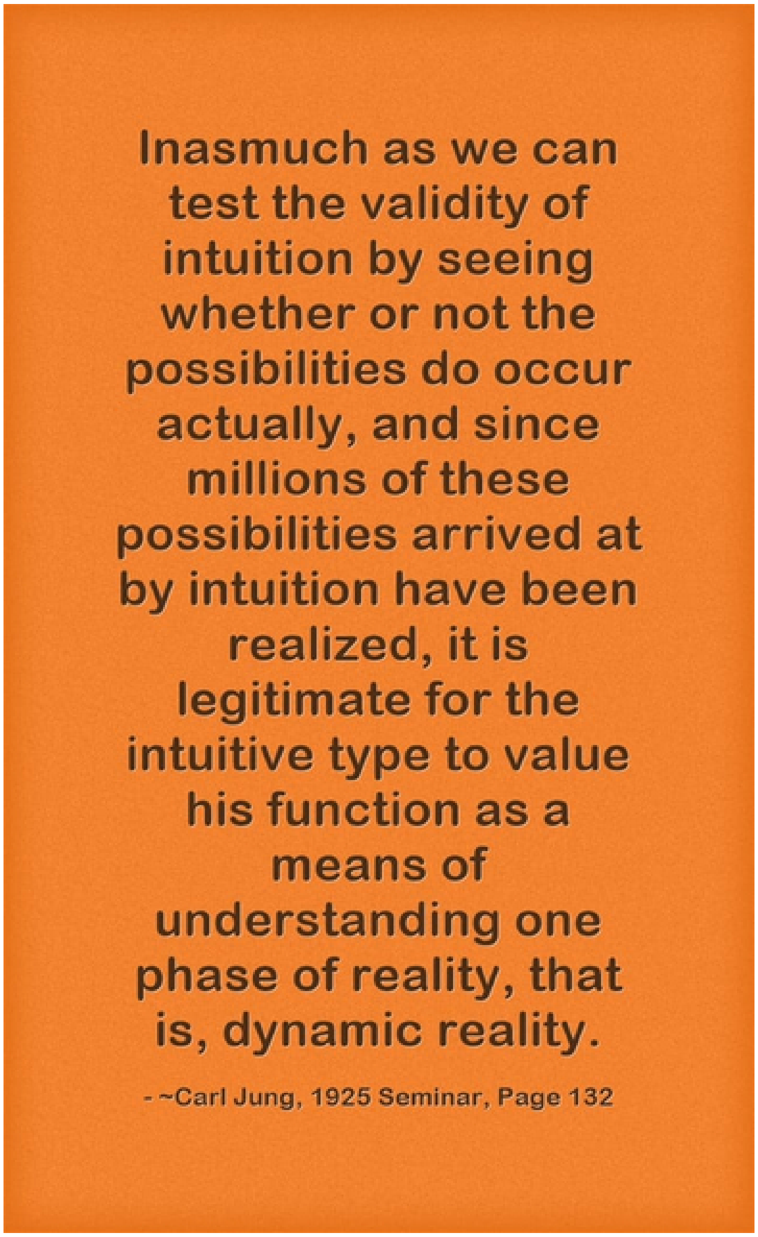
[2]



Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

- ~Carl Jung, 1925 Seminar, Page 132

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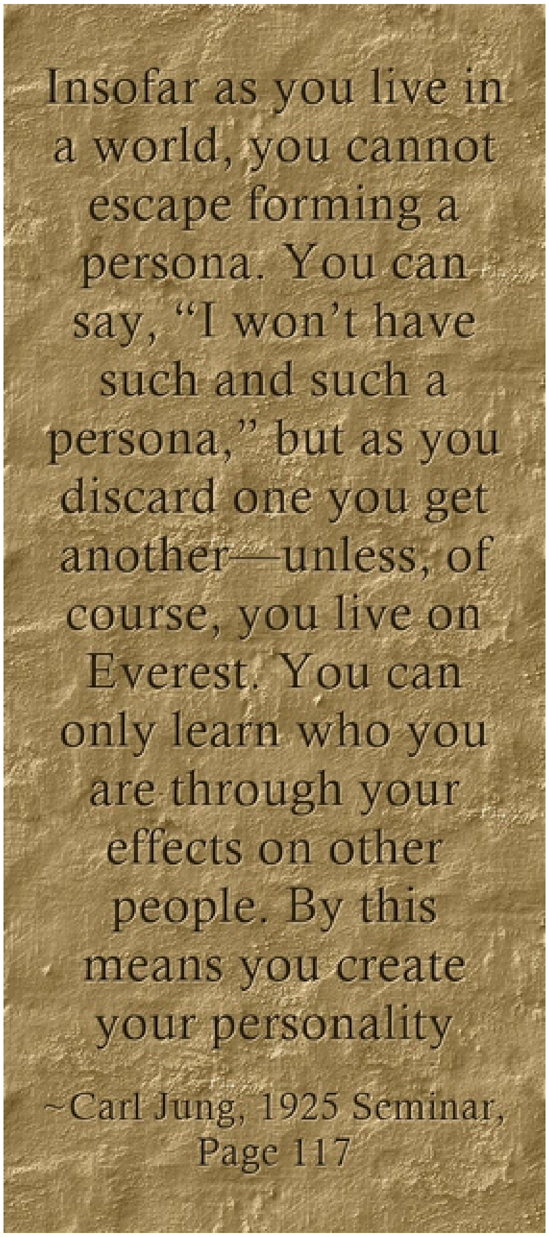

Insofar as you live in a world, you cannot escape forming a persona. You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality

~Carl Jung, 1925 Seminar, Page 117

[3]

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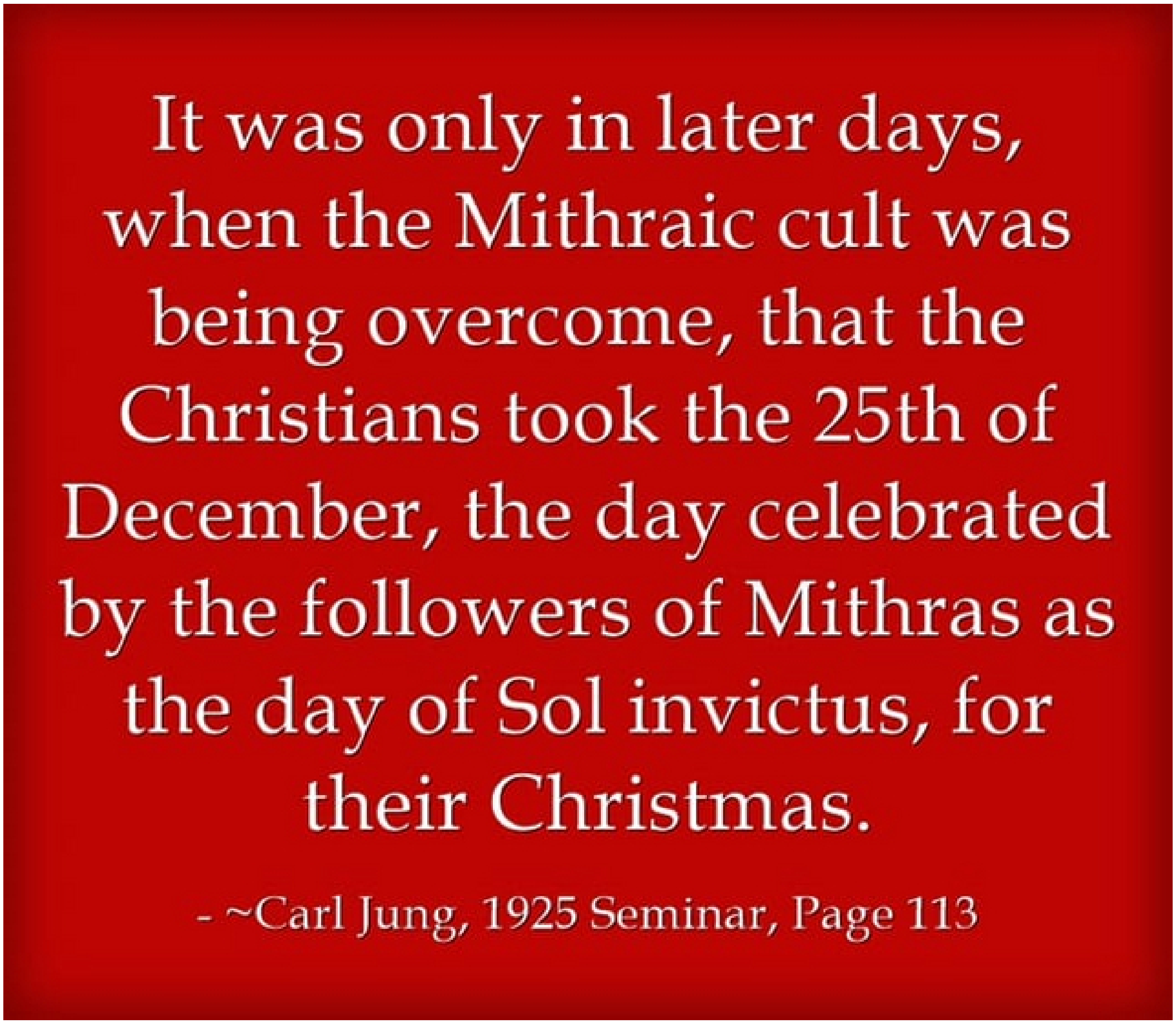
[4]



It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.

- ~Carl Jung, 1925 Seminar, Page 113

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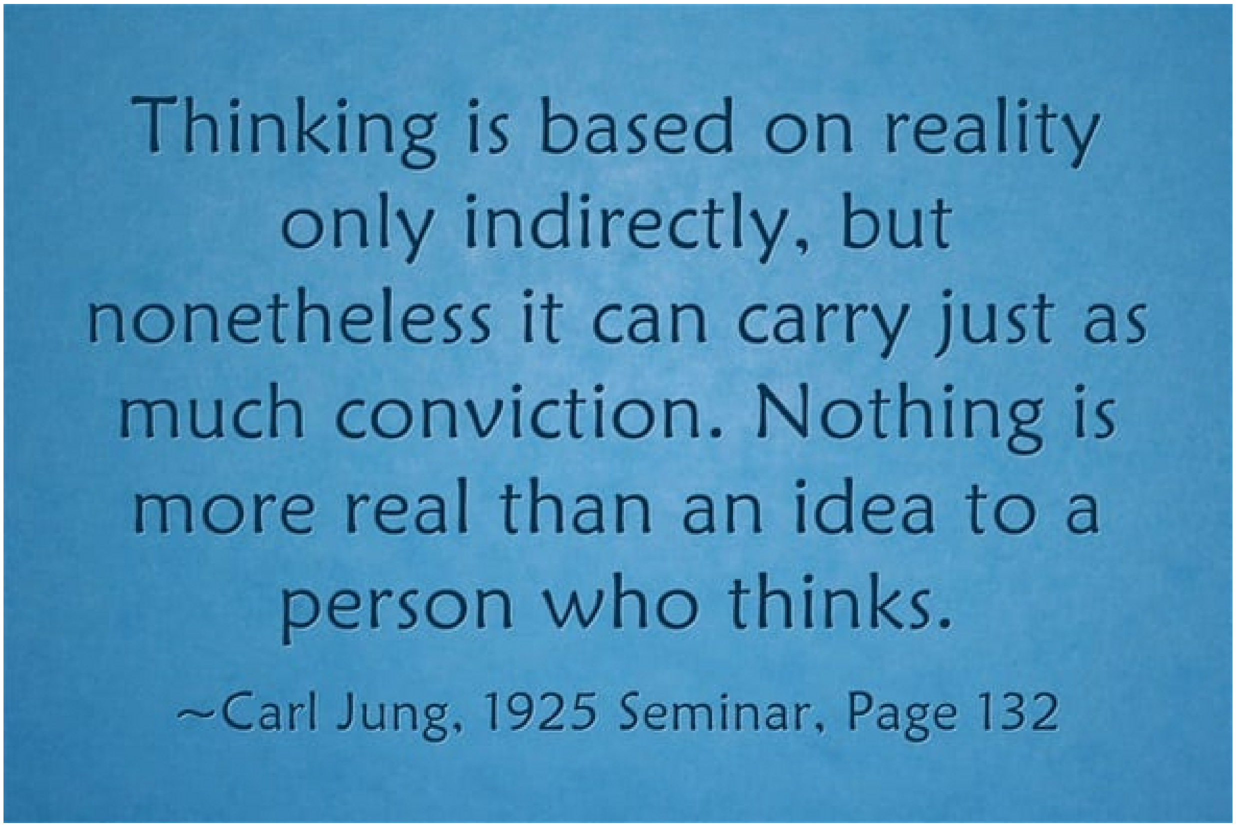

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks.

~Carl Jung, 1925 Seminar, Page 132

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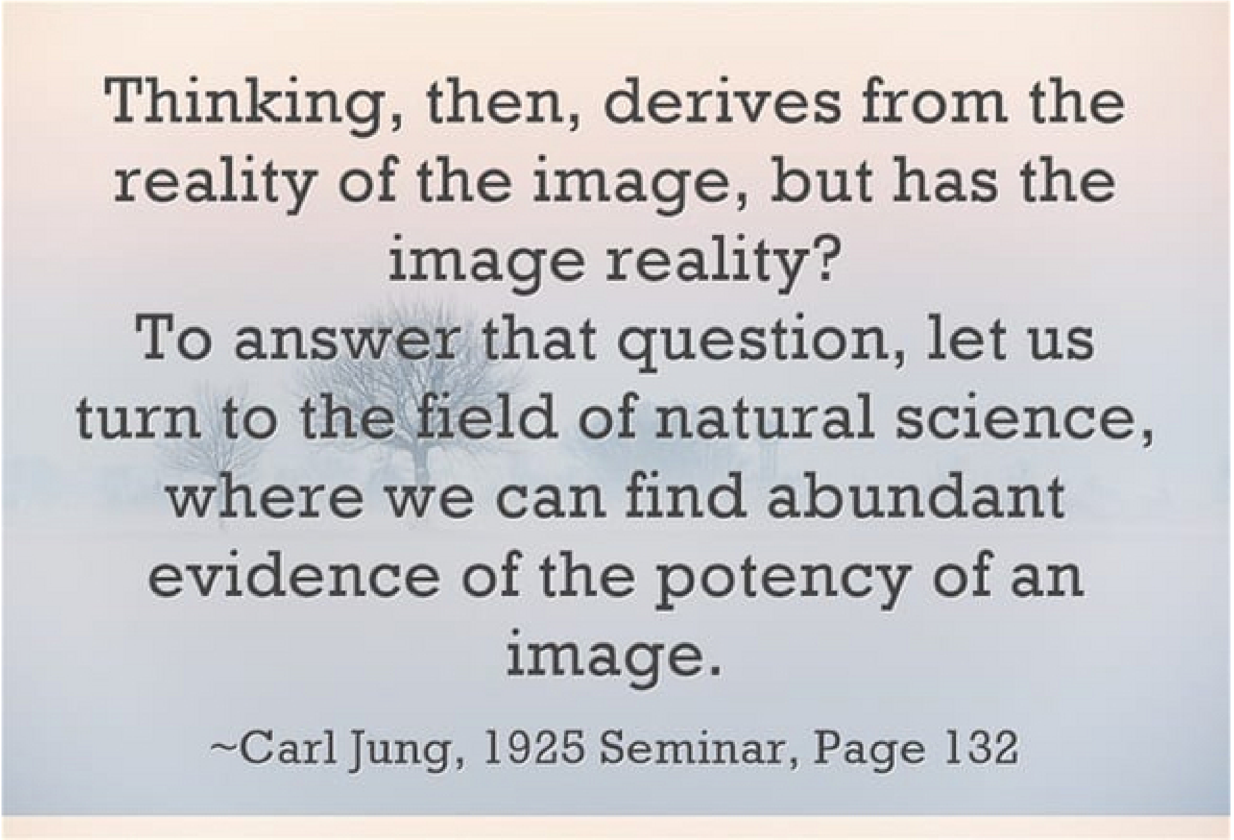

Thinking, then, derives from the reality of the image, but has the image reality?
To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

~Carl Jung, 1925 Seminar, Page 132

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To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

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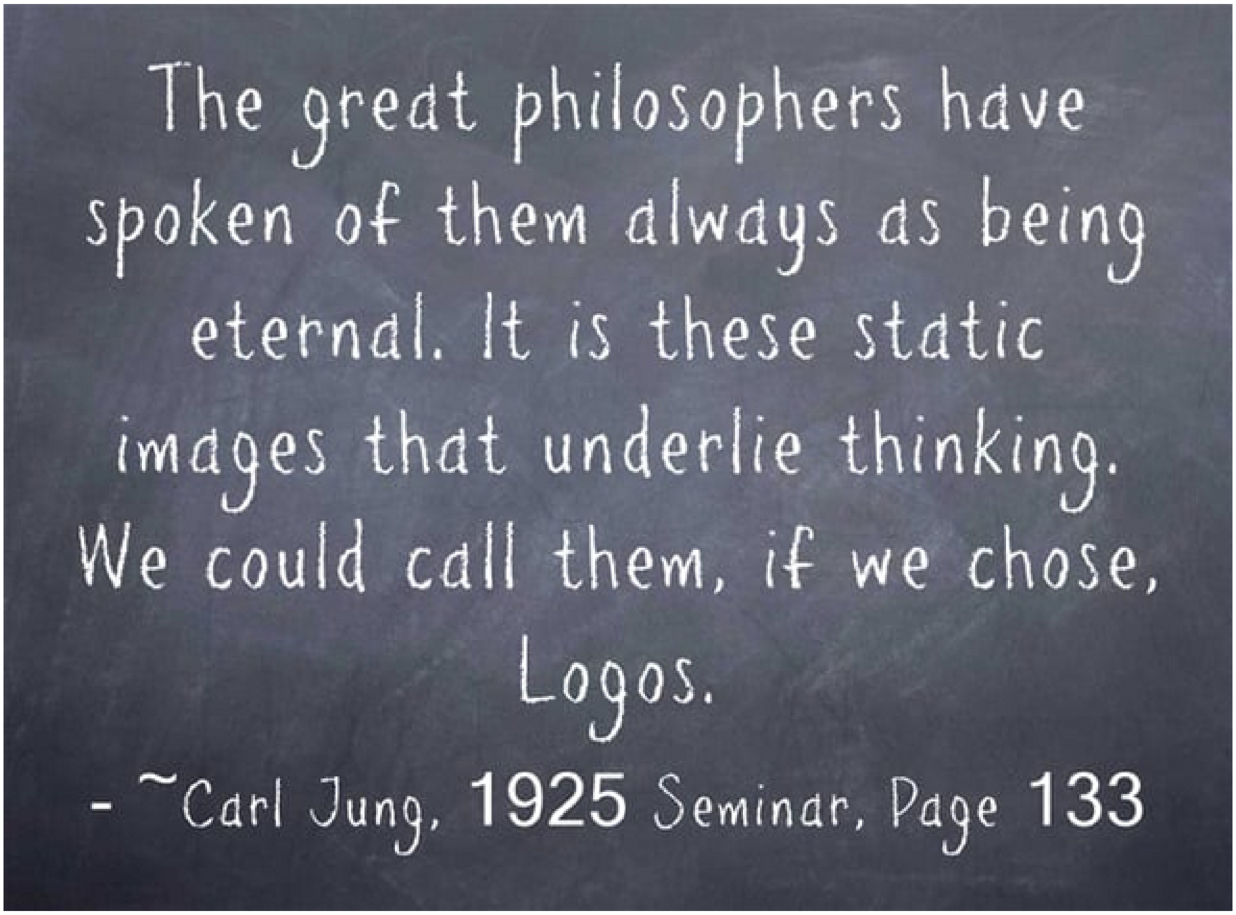
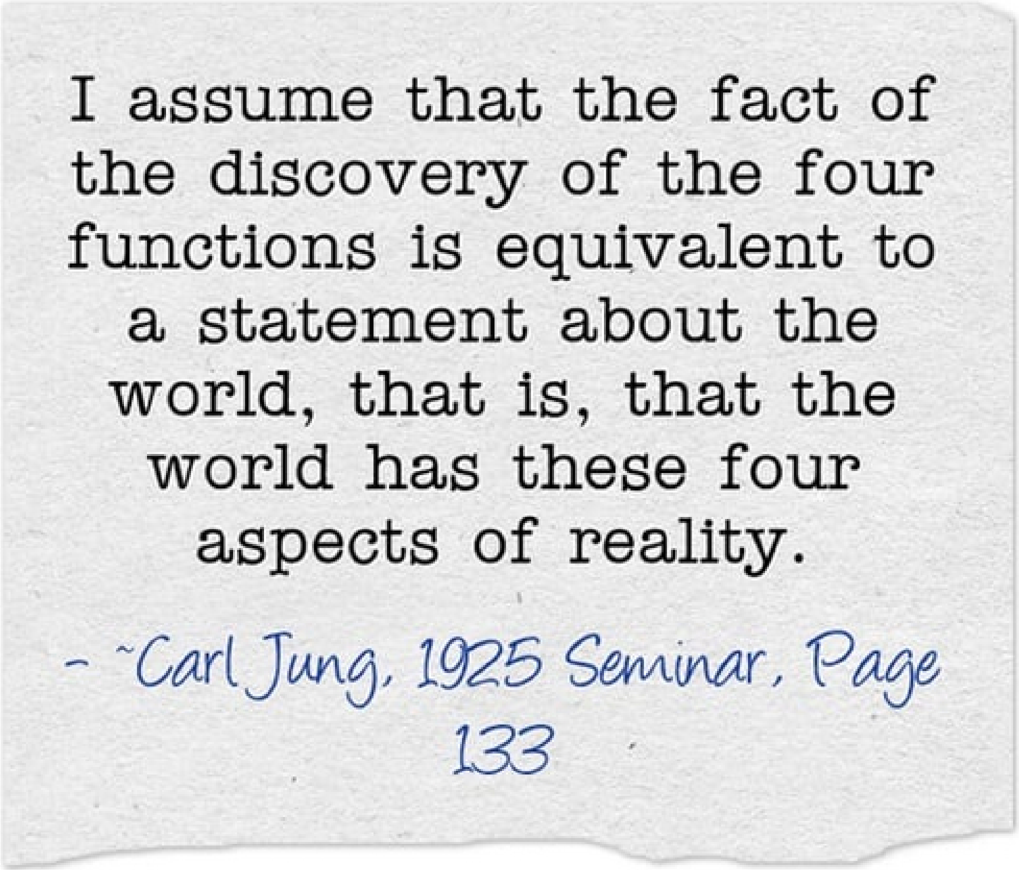


The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos.

- ~Carl Jung, 1925 Seminar, Page 133

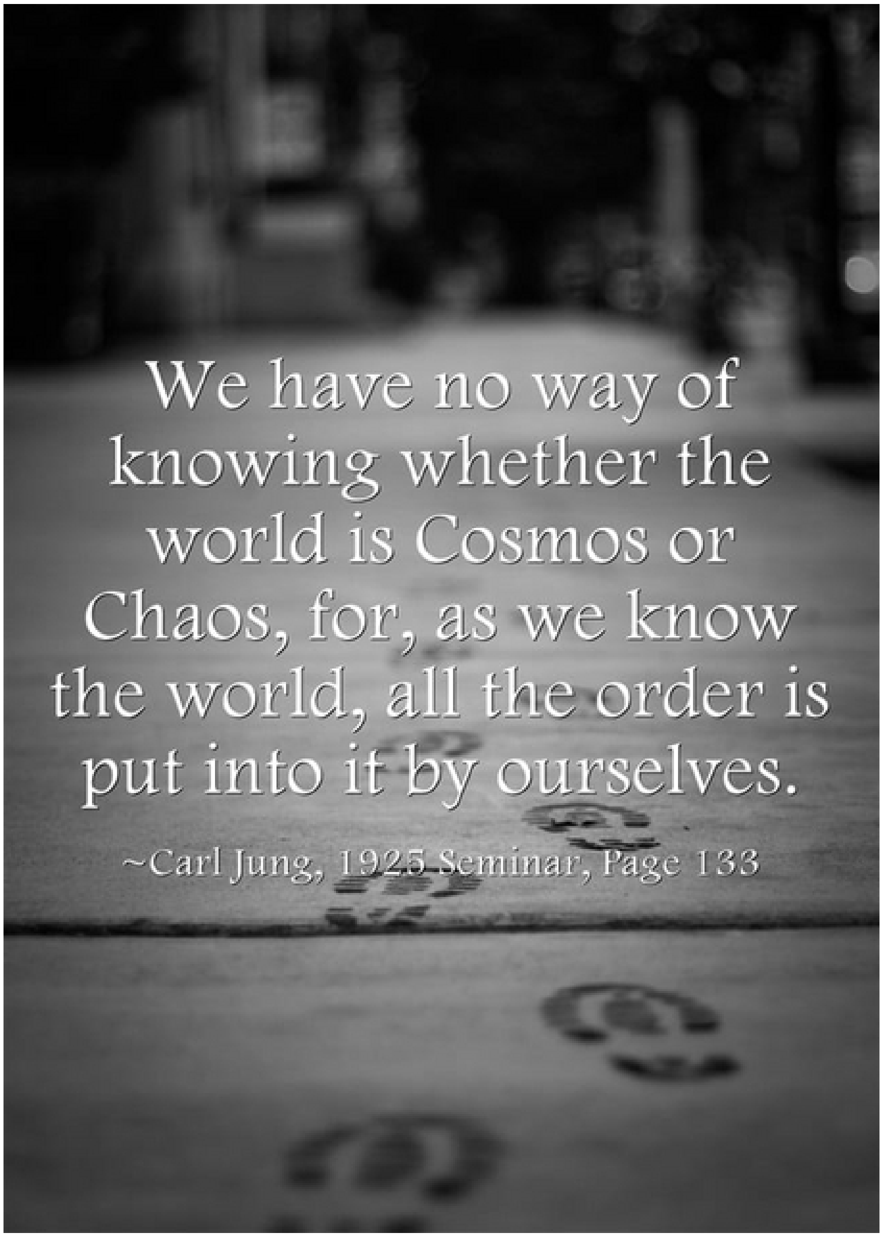
The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133



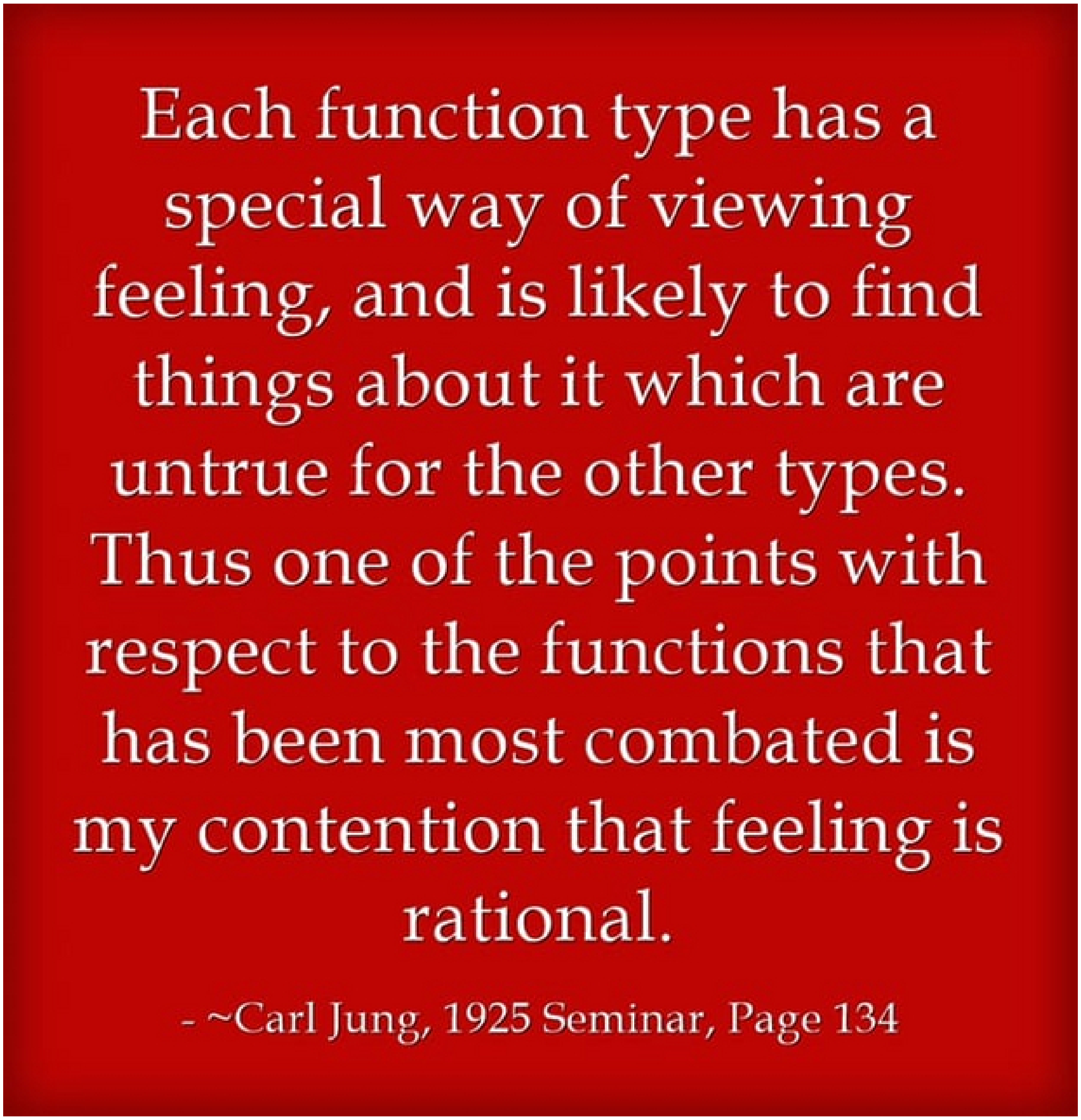
I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

- ~Carl Jung, 1925 Seminar, Page 133

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134


We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.
~Carl Jung, 1925 Seminar, Page 133

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134



Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.

- ~Carl Jung, 1925 Seminar, Page 134

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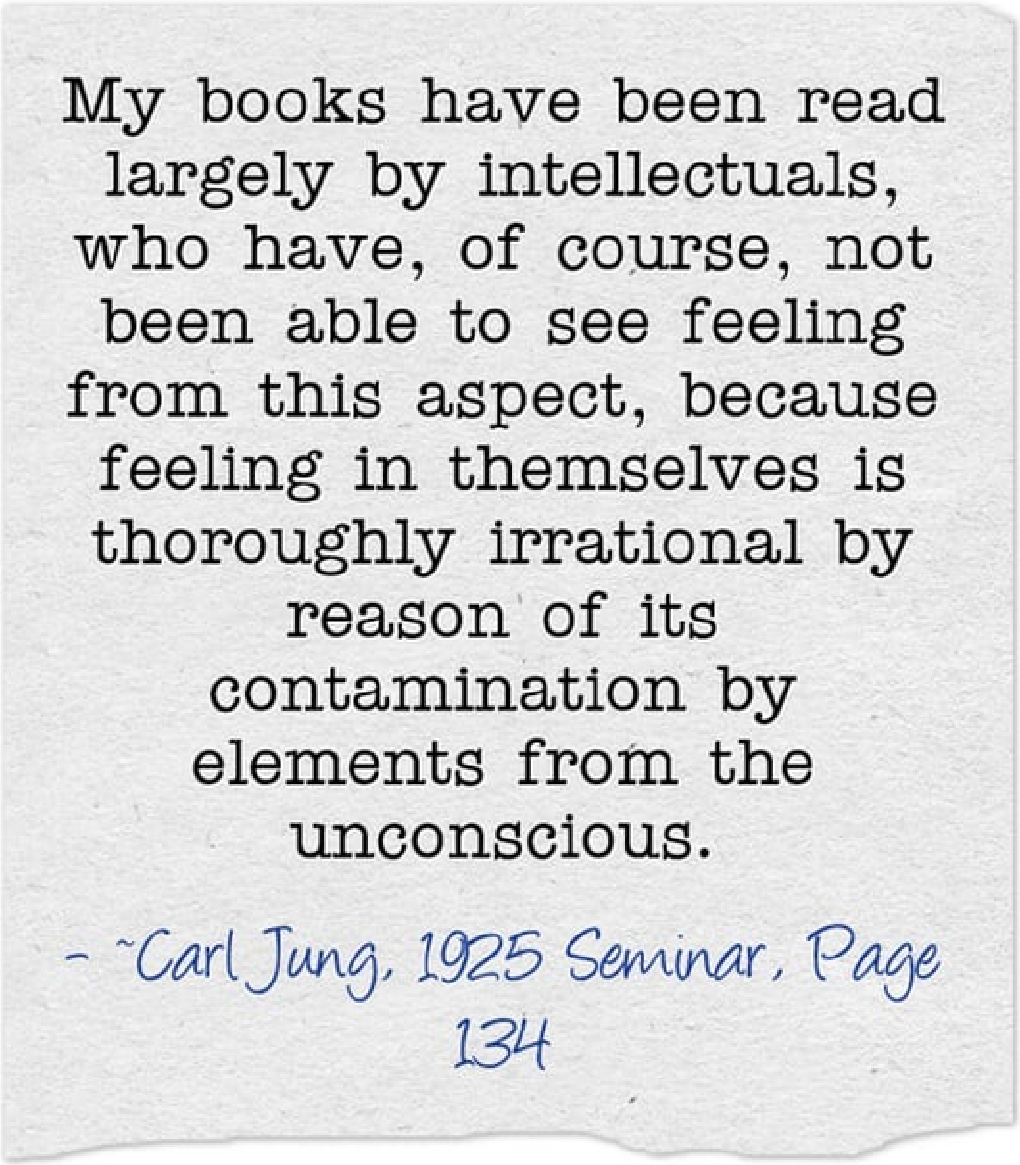

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

- ~Carl Jung, 1925 Seminar, Page 134

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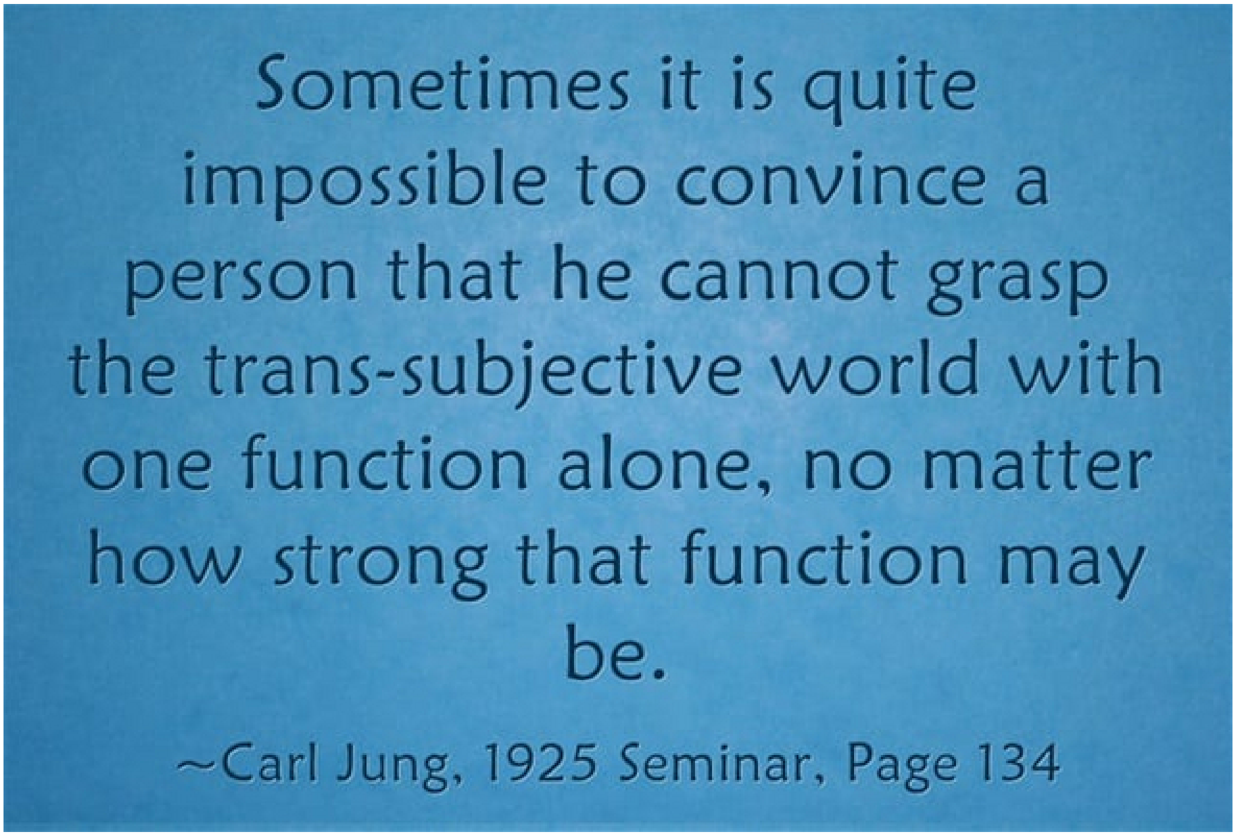

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

~Carl Jung, 1925 Seminar, Page 134

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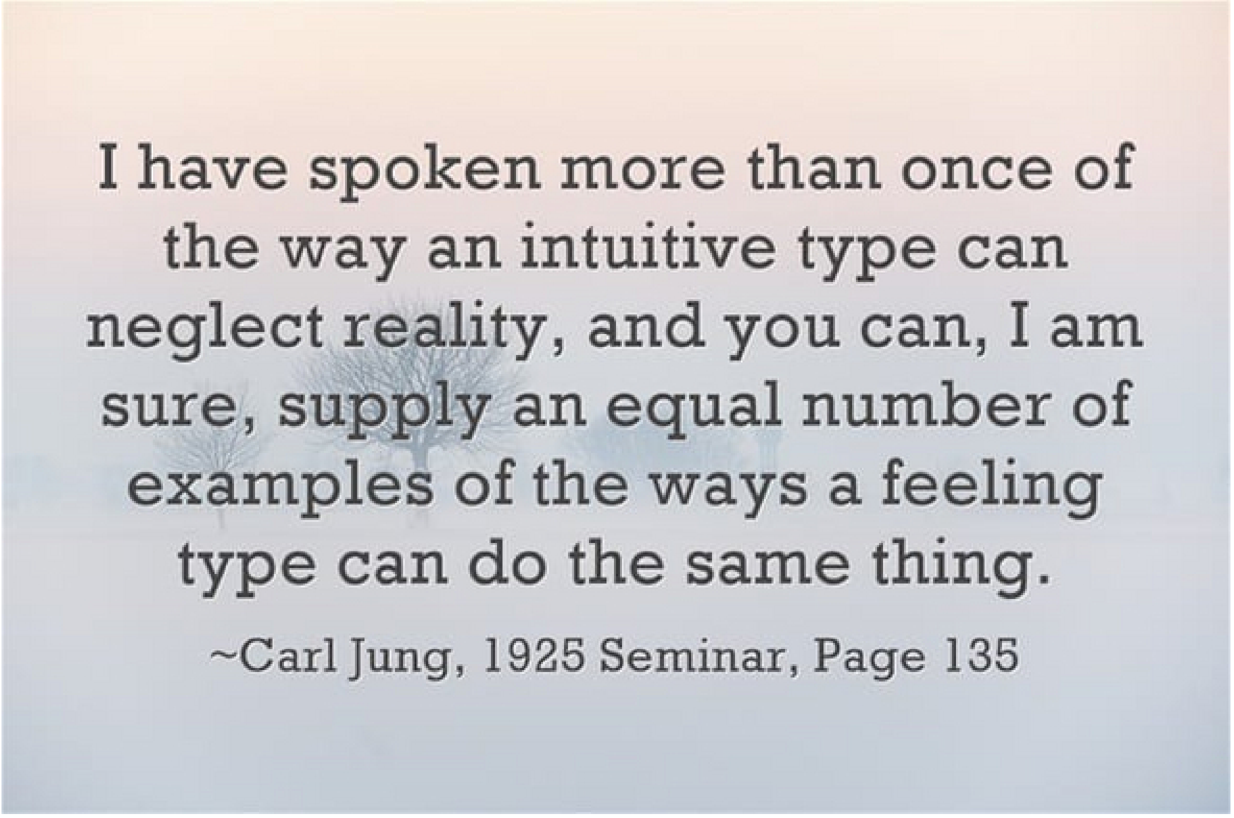
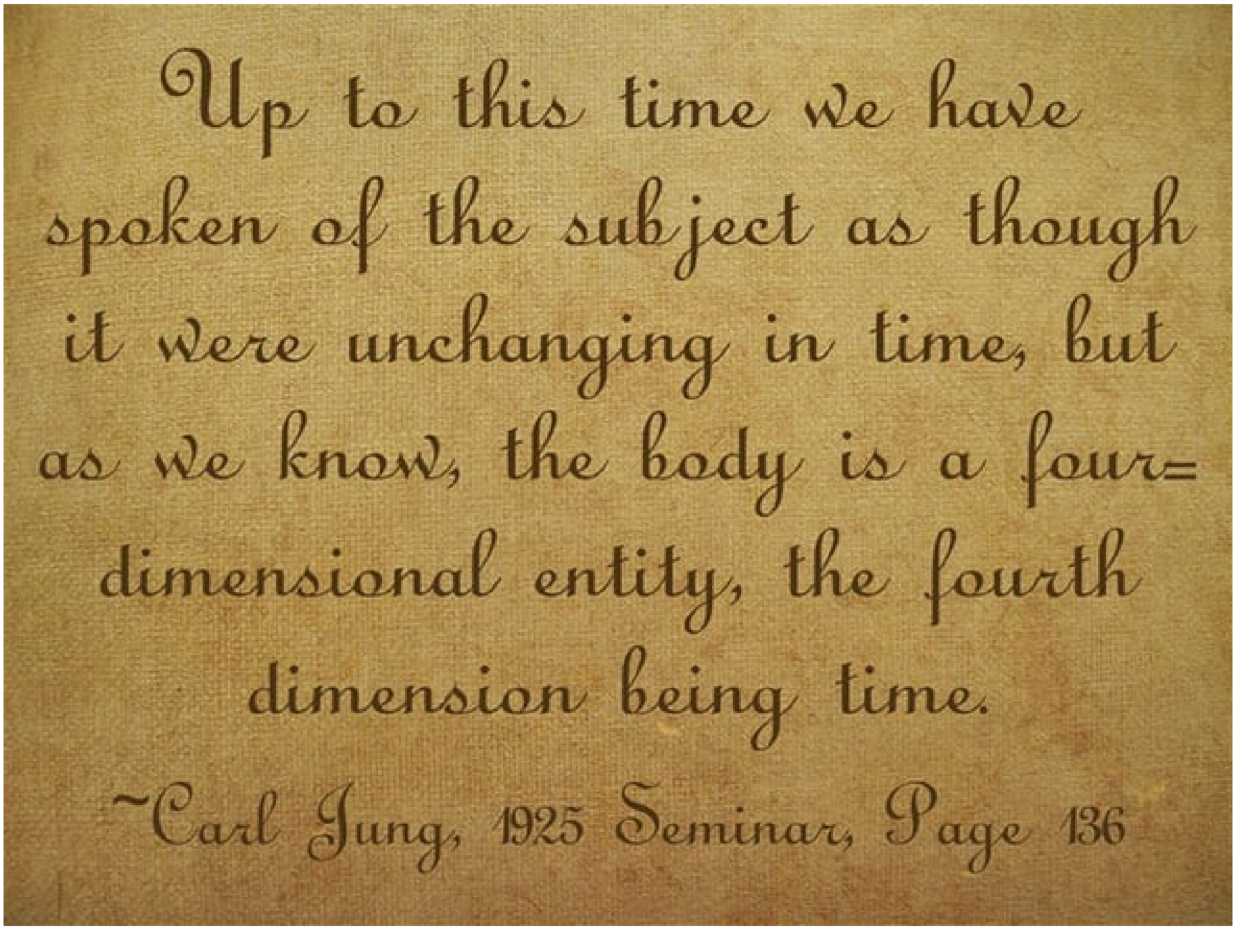


I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

~Carl Jung, 1925 Seminar, Page 135

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135 Carl Jung, 1925 Seminar, Page 136



Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

~Carl Jung, 1925 Seminar, Page 136

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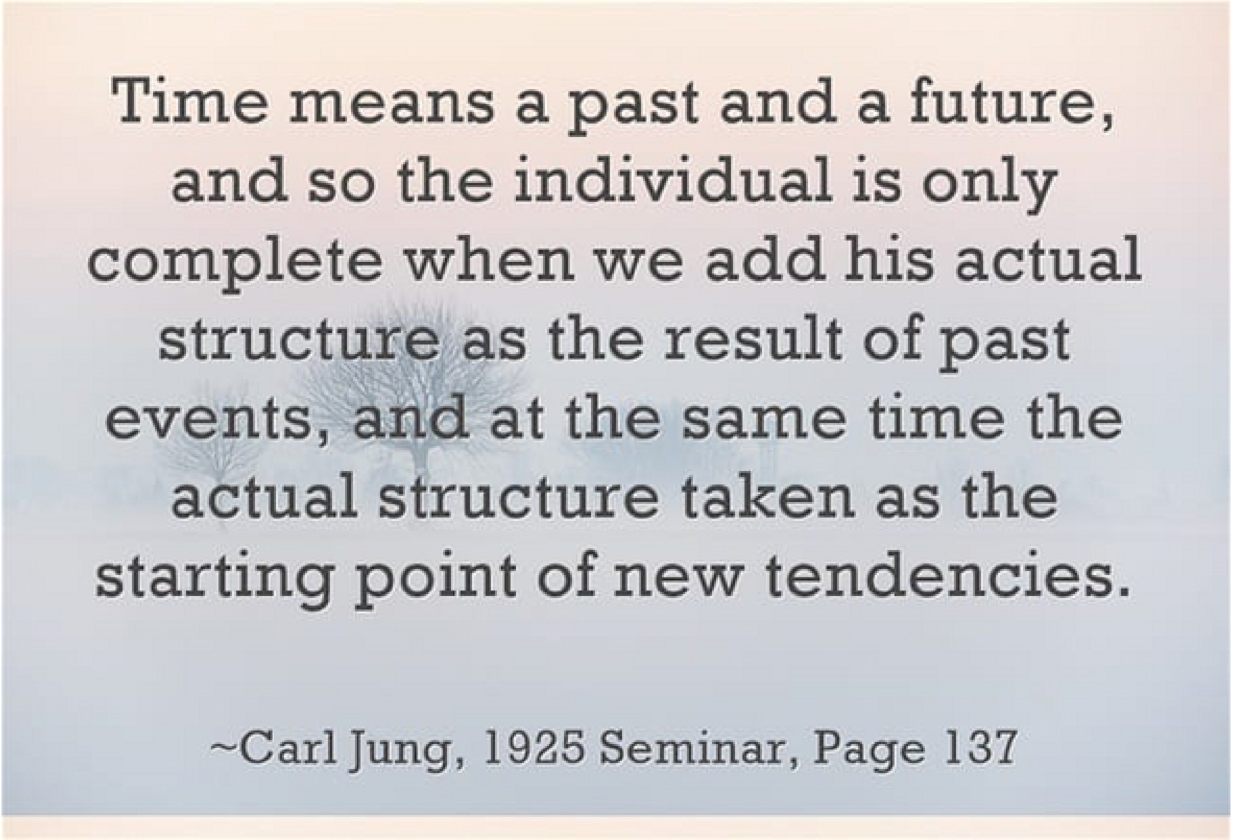
entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136



Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

~Carl Jung, 1925 Seminar, Page 137

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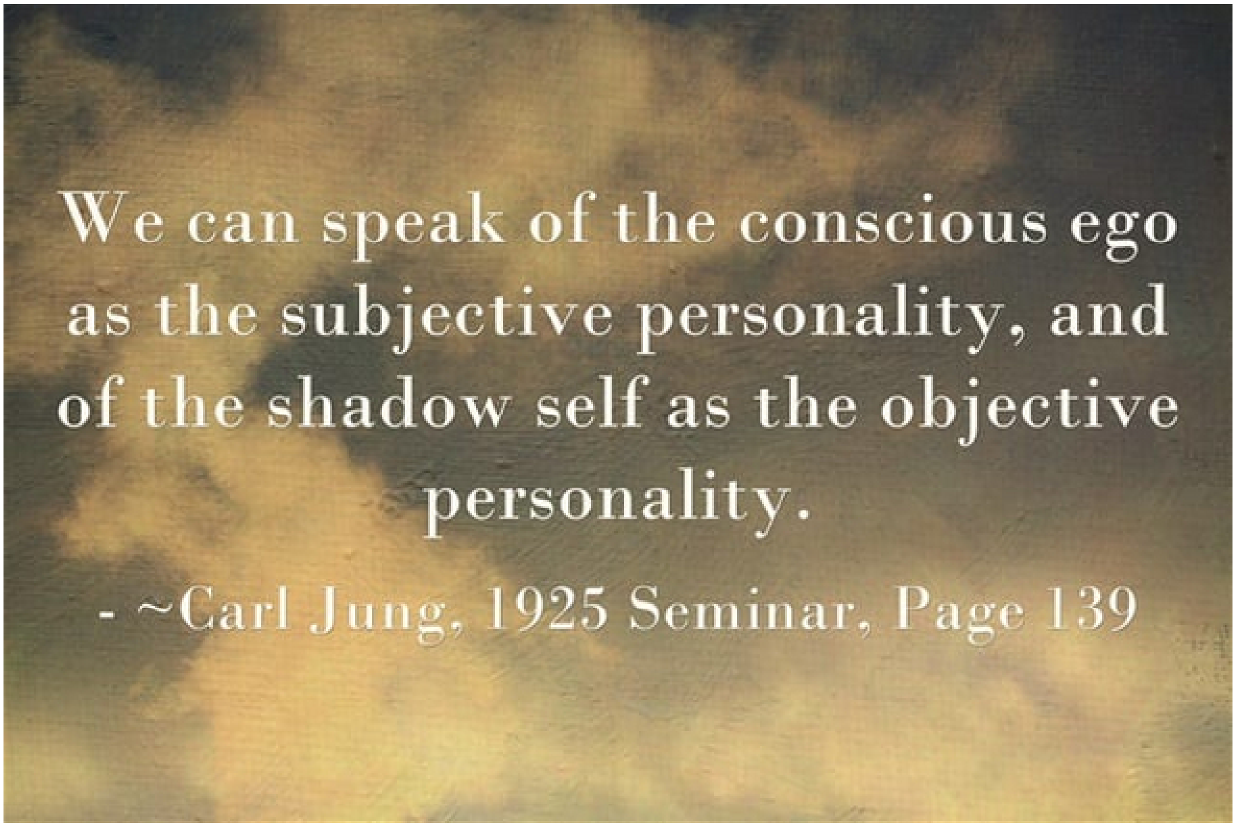
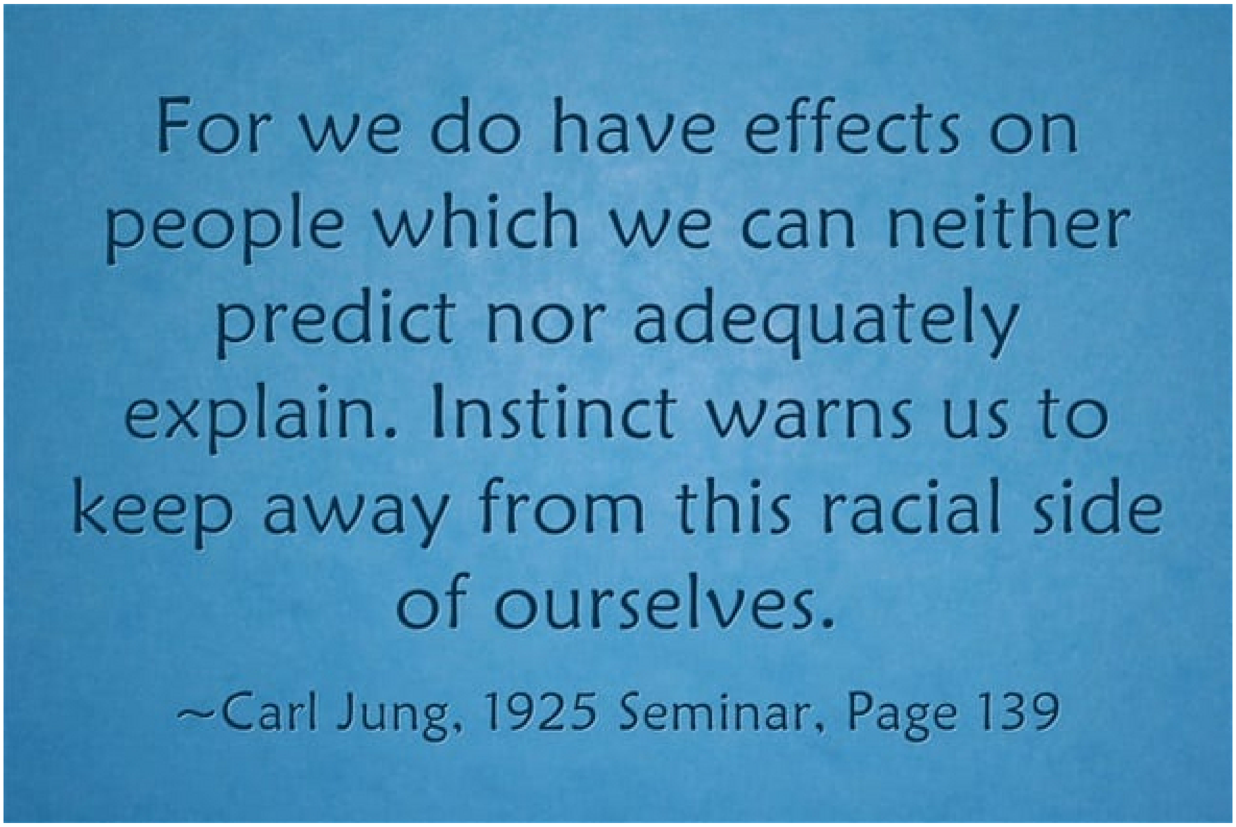


We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.

- ~Carl Jung, 1925 Seminar, Page 139

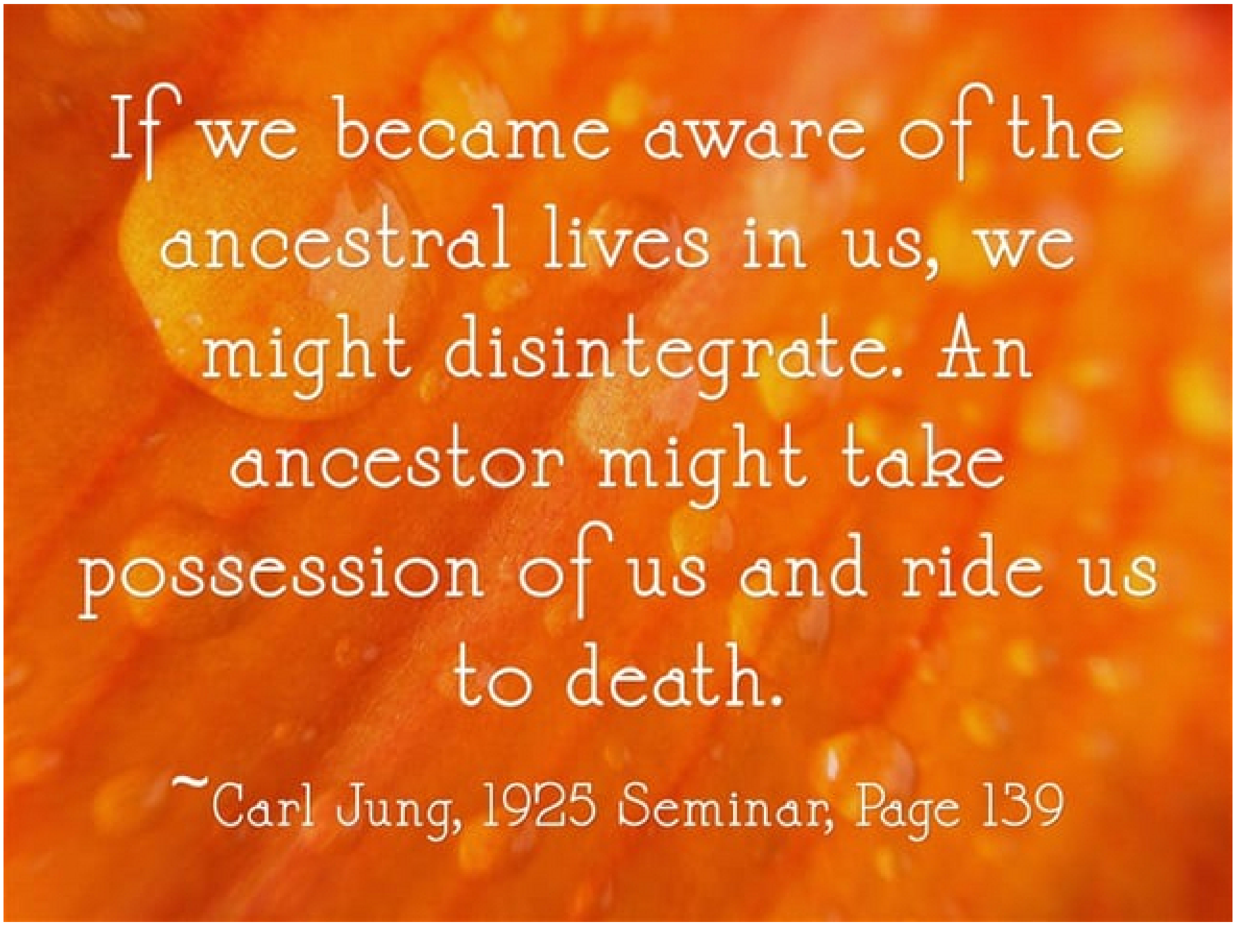
We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.
Carl Jung, 1925 Seminar, Page 139



For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves.

~Carl Jung, 1925 Seminar, Page 139

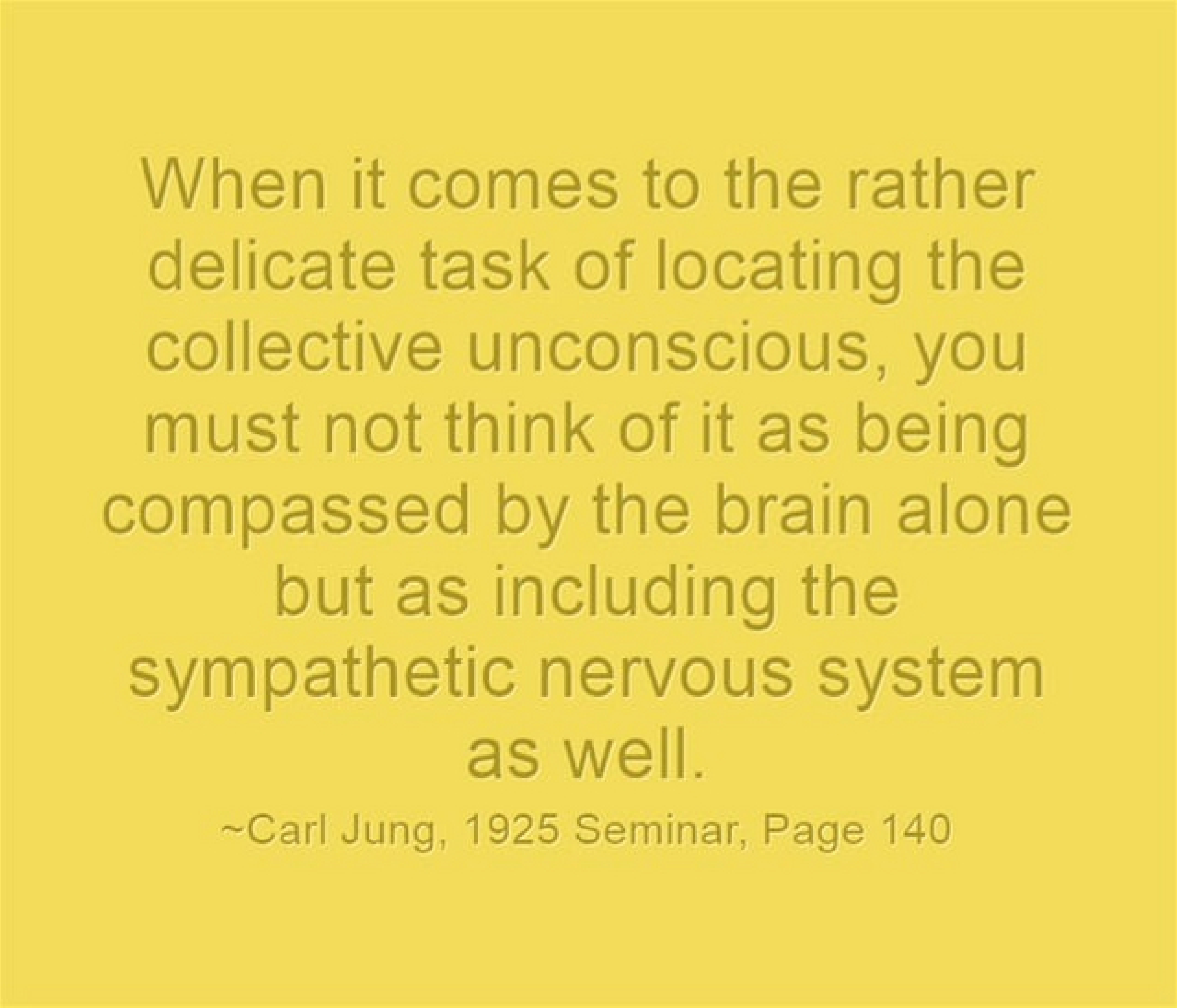
For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139



If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death.

~Carl Jung, 1925 Seminar, Page 139

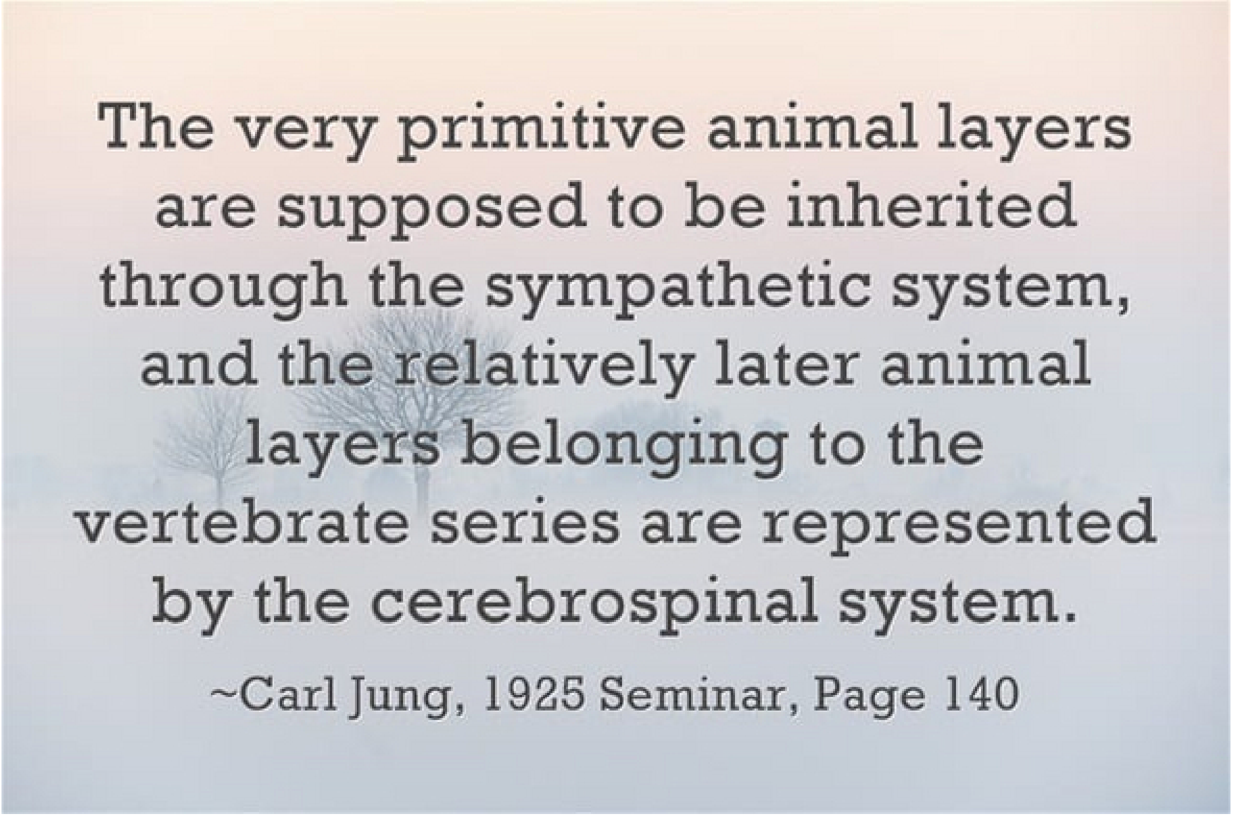
If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139



When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

~Carl Jung, 1925 Seminar, Page 140

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140



The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

~Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

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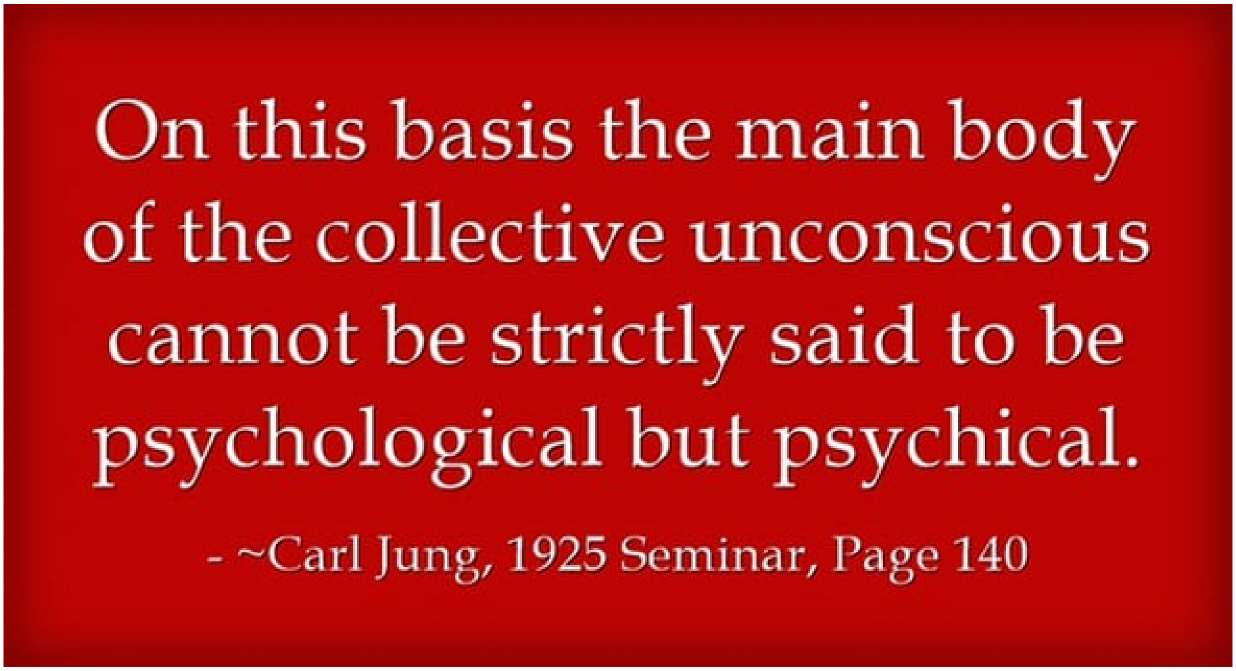

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.

- ~Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.
Carl Jung, 1925 Seminar, Page 140

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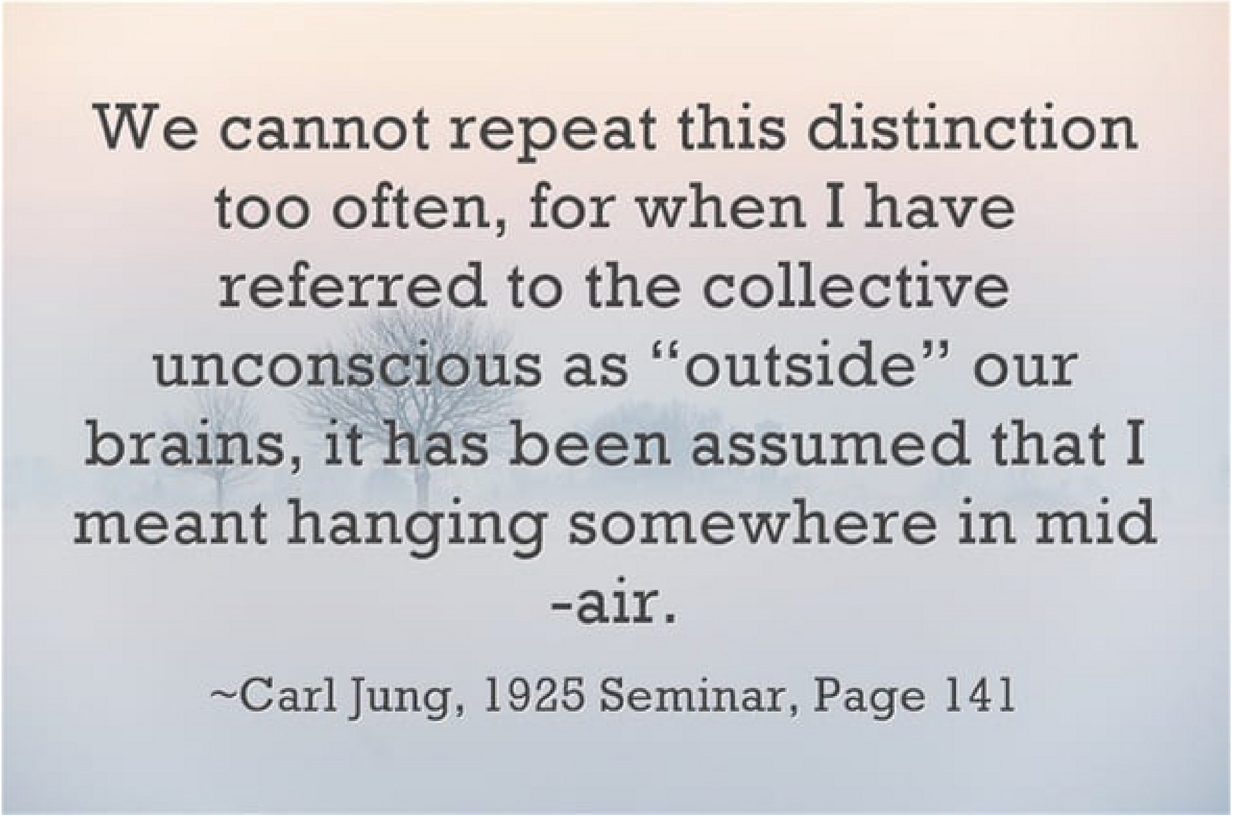
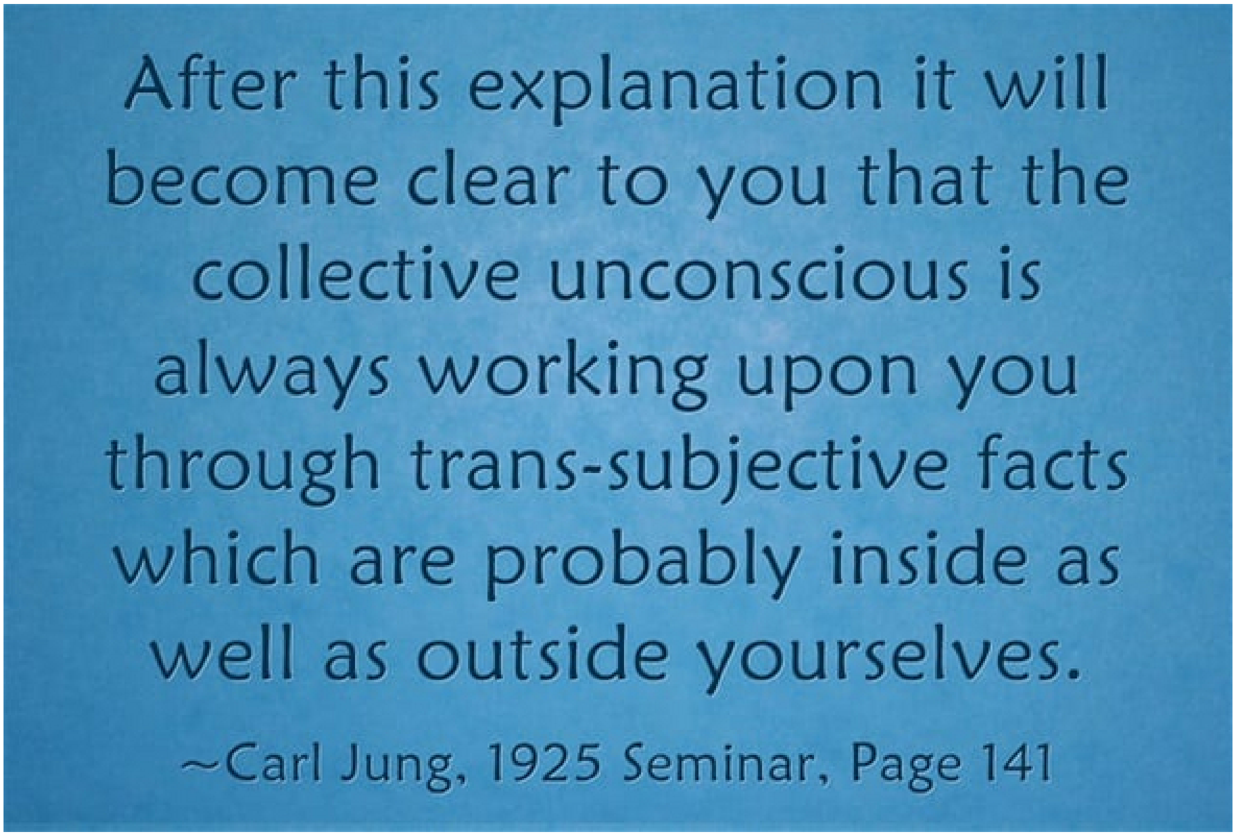


We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid -air.

~Carl Jung, 1925 Seminar, Page 141

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

[23]



After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

~Carl Jung, 1925 Seminar, Page 141

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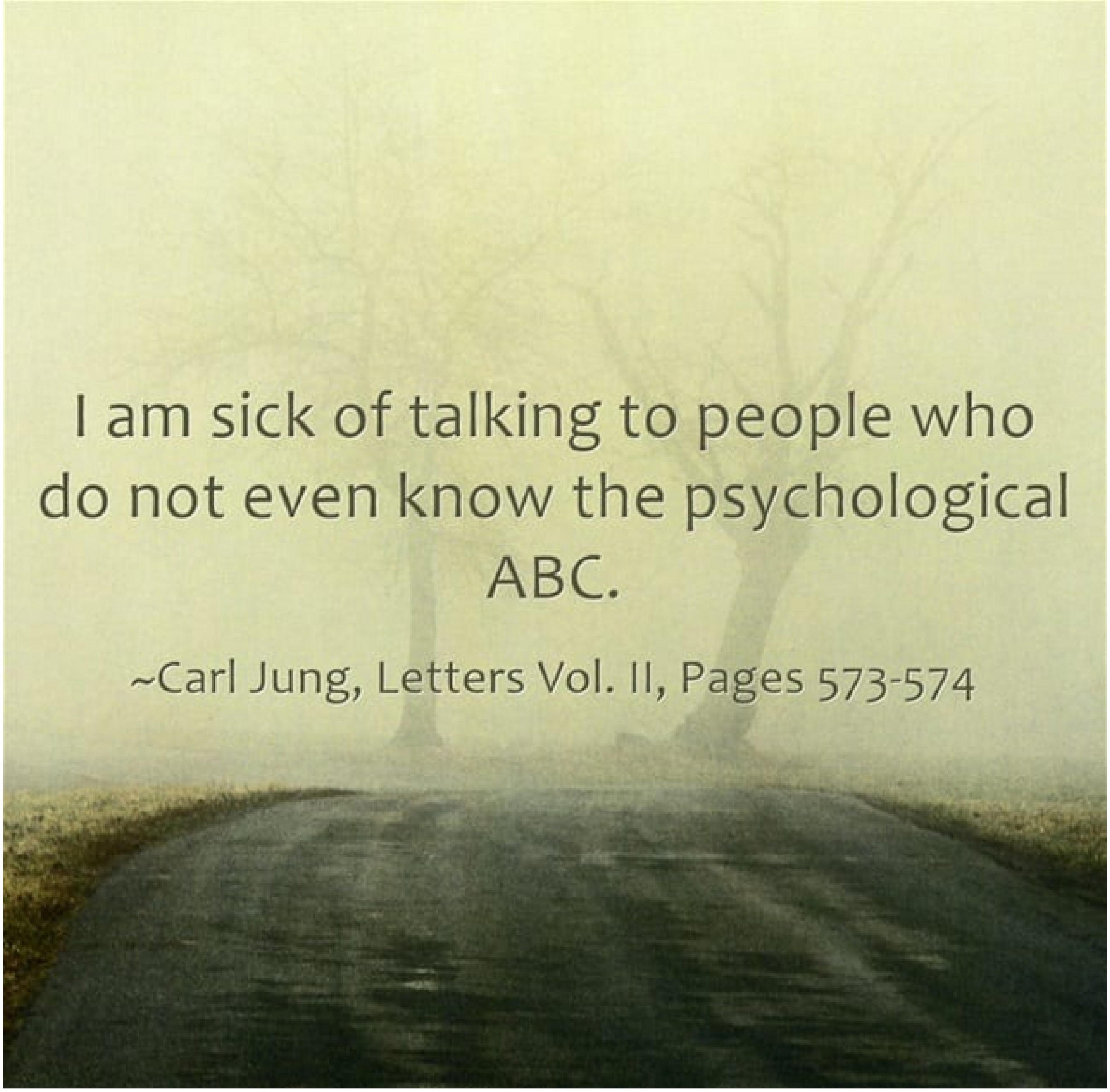
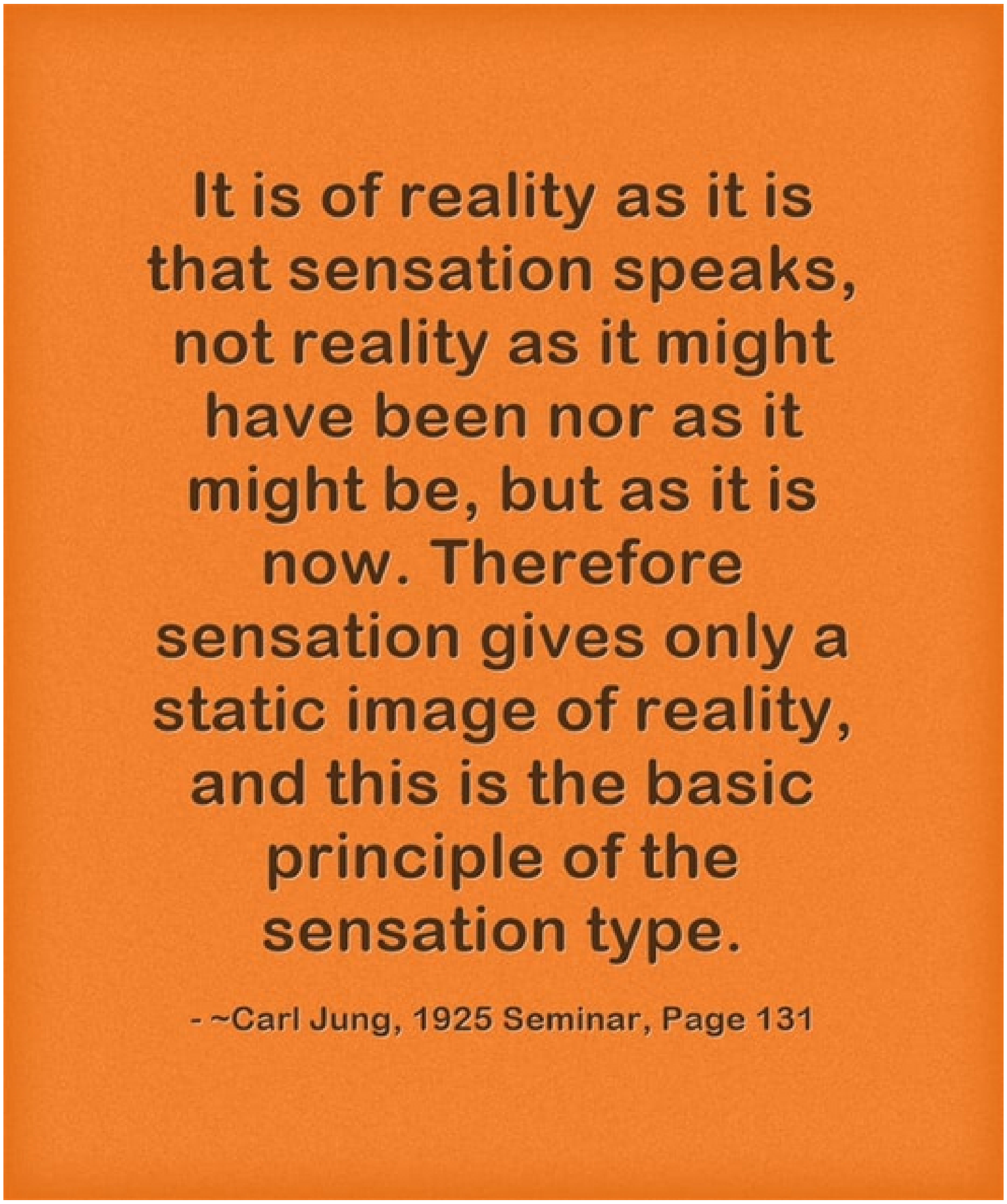


I am sick of talking to people who do not even know the psychological ABC.

~Carl Jung, Letters Vol. II, Pages 573-574

I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Pages 573-574



It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

- ~Carl Jung, 1925 Seminar, Page 131

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Carl Jung across the web:

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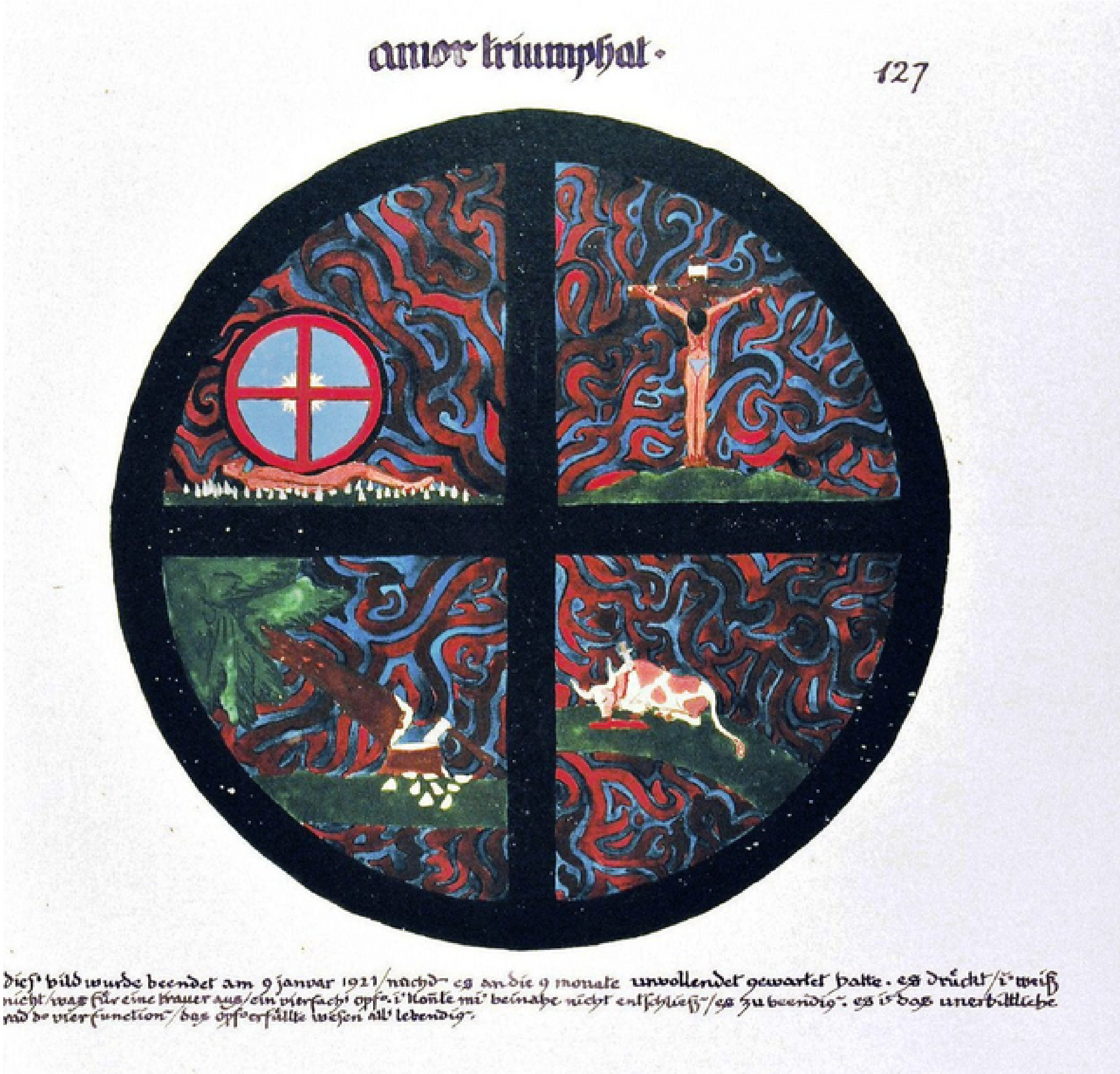
Carl Jung: The Gift of Magic [Illustration 127.] (2019-01-12 07:52)

[1]



dies· bild wurde beendet am 9 januar 1921/ nachd- es an die 9 monate unvollendet gewartet hatte. es drückt/ i· weiß nicht/ was für eine trauer aus/ ein vierfach· opf-. i· konte mi· beinahe nicht entschließ-/ es zu beendig-. es i· das unerbittliche rad d· vier function-/ das opf· erfüllte wesen all· lebendig-.

The Gift of Magic Carl Jung The Gift of Magic [Illustration 127.]

Soul: "Do you not hear something?"

I: "I’m not aware of anything, what should I hear?"

Soul: "ringing."

I: "ringing? What? I hear nothing."

Soul: "Listen harder."

I: "Perhaps something in the left ear. What could it mean?"

Soul: "Misfortune."

I: "I accept what you say I want to have fortune and misfortune."

Soul: "Well, then, raise your hands and receive what comes to you."

I: "What is it? A rod? A black serpent? A black rod, formed like a serpent-with two pearls as eyes-a gold bangle around its neck. Is it not like a magical rod?"

Soul: "It is a magical rod."

I: "What should I do with magic? Is the magical rod a misfortune? Is magic a misfortune?"

Soul: "Yes, for those who possess it."

I: "That sounds like the sayings of old-how strange you are, my soul! What should I do with magic?"

Soul: "Magic will do a lot for you."

I: "I'm afraid that you're stirring up my desire and misunderstanding. You know that man never stops craving the black art and things that cost no effort."

Soul: "Magic is not easy, and it demands sacrifice."

I: "Does it demand the sacrifice of love? Of humanity? If it does, take the rod back."

Soul: "Don't be rash. Magic doesn't demand that sacrifice. It demands another sacrifice."

I: "What sacrifice is that?"

Soul: "The sacrifice that magic demands is solace."

I: "Solace? Do I understand correctly? Understanding you is unspeakably difficult. Tell me, what does this mean?"

Soul: "Solace is to be sacrificed."

I: "What do you mean? Should the solace that I give or the solace that I receive be sacrificed?"

Soul: "Both."

I: "I'm confused. This is too dark."

Soul: "You must sacrifice solace for the sake of the black rod, the solace you give and the solace you receive."

I: Are you saying that I shouldn't be allowed to receive the solace of those I love? And should give no solace to those I love? This means the loss of a piece of humanity; and what one calls severity toward oneself and others takes its place."

Soul: "That is how it is."

I: "Does the rod demand this sacrifice?"

Soul: "It demands this sacrifice."

I: "Can I, am I allowed to make this sacrifice for the sake of the rod? Must I accept the rod?"

Soul: "Do you want to or not?"

I: "I can't say What do I know about the black rod? Who gives it to me?"

Soul: "The darkness that lies before you. It is the next thing that comes to you. Will you accept it and offer it your sacrifice?"

I: It is hard to sacrifice to the dark, to the blind darkness-and what a sacrifice!"

Soul: "Nature-does nature offer solace? Does it accept solace?"

I: "You venture a heavy word. What solitude are you asking of me?"

Soul: "This is your misfortune, and-the power of the black rod."

I: "How gloomily and full of foreboding you speak! Are you sheathing me in the armor [Image 127] of icy severity? Are you clasping my heart with a bronze carapace? I'm happy with the warmth of life. Should I miss it? For the sake of magic? What is magic?"

Soul: "You don't know magic. So don't judge. What are you bristling at?"

I: "Magic! What should I do with magic? I don't believe in it, I can't believe in it. My heart sinks-and I'm supposed to sacrifice a greater part of my humanity to magic?

Soul: "I advise you, don't struggle against this, and above all don't act so enlightened, as if deep down you did not believe in magic."

I: "You're inexorable. But I can't believe in magic, or maybe I have a completely false idea of it."

Soul: "Yes, I gather that from what you're saying. Cast aside your blind judgment and critical gesture, otherwise you'll never understand. Do you still mean to waste years waiting?"

I: "Be patient, my science has not yet been overcome."

Soul: "High time that you overcame it!"

I: "You ask a great deal, almost too much. After all-is science essential to life? Is science life? There are people who live without science. But to overcome science for the sake of magic? That's uncanny and menacing."

Soul: Are you afraid? Don't you want to risk life? Isn't it life that
presents you with this problem?"

I: "this leaves me so dazed and confused. Won't you give me an enlightening word?"

Soul: "Oh, so it's solace you long for? Do you want the rod or don't you?"

I: "You tear my heart to pieces. I want to submit to life. But how difficult this is! I want the black rod because it is the first thing the darkness grants me. I don't know what this rod means, nor what it gives-I only feel what it takes. I want to kneel down and receive this messenger of darkness. I have received the black
rod, and now I hold it, the enigmatic one, in my hand; it is cold and heavy; like iron. The pearl eyes of the serpent look at me blindly and dazzlingly. What do you want, mysterious gift? All the darkness of all former worlds crowds together in you, you hard, black piece of steel! Are you time and fate? The essence of nature,
hard and eternally inconsolable, yet the sum of all mysterious creative force? Primordial magic words seem to emanate from you, mysterious effects weave around you, and what powerful arts slumber in you? You pierce me with unbearable tension-what grimaces will you make? What terrible mystery will you create?
Will you bring bad weather, storms, cold, thunder and lightning, or will you make the fields fruitful and bless the bodies of pregnant women? What is the mark of your being? Or don't you need that, you son of the dark womb? Do you content yourself with the hazy darkness, whose concretion and crystal you are? Where in
my soul do I shelter you? In my heart? Should my heart be your shrine, your holy of holies? So choose your place. I have accepted you. What crushing tension you bring with you! Isn't the bow of my nerves breaking? I've taken in the messenger of the night."

Soul: "The most powerful magic lives in it."

I: "I feel it and yet can't put into words the nightmarish power granted to it. I wanted to laugh, because so much alters in laughter, and resolves itself only there. But laughter dies in me. The magic of this rod is as solid as iron and as cold as death. Forgive me, my soul, I don't want to be impatient, but it seems to me that
something has got to happen to break through this unbearable tension that came with the rod."

Soul: "Wait, keep your eyes and ears open."

1: "I'm shuddering, and I don't know why."

Soul: "Sometimes one must shudder before-the greatest."

I: "I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men." Carl Jung, The Red Book, The Gift of Magic, Pages 379-383 [Reader's Edition]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/85506-illustration127.jpg`

Carl G. Jung and Islam by Tarek M. Bajari (2019-01-12 09:19)

[1]

Carl G. Jung and Islam by Tarek M. Bajari

Religious experience plays an important role in Jungian psychology. Jung, a Christian by birth, believed that this experience is nothing but a product of the psyche, and consequently viewed other world religions as an expression of one psychic function that has its roots deep in the collective unconscious of mankind. Having said that, Jung's relation to Islam is still unclear and can be explored only indirectly through sporadic hints in his writings.

"Every servant professes a special belief in his Lord, of whom he asks assistance according to the knowledge he has of himself. Thus the faiths differ with the Lords, just as the Lords differ, although all the faiths are forms of the one faith, just as all the Lords are forms in the mirror of the Lord of Lords. . . ." Ibn al-Arabi (1165 - 1240) (Source: Corbin, H.: Creative Imagination in the Sufism of Ibn-Arabi, 1969. p. 310)

The first encounter of the young Carl G. Jung with Arabic culture was most probably through his father. In his autobiography Memories, Dreams, Reflections we learn that the senior Jung who was a country pastor received a Ph.D. in oriental languages and wrote a dissertation on an Arabic version of the Song of Songs of Solomon (Memories, p. 91).

The major direct encounter of Jung with the Arabic/Islamic culture was during his visit to North Africa. In his memories, Jung gives a description of the deep impact of this visit on him. Jung writes: "What the Europeans regard as oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation which I could not explain." And then he goes on to describe how he was haunted by the smell of blood as though the soil was soaked with blood (Memories, page 239).

The emotional intensity of the orient, the encounter with a tribe leader and the sound of the muezzin calling for morning prayer all that let him feel that he had fallen under the spell of this land (Memories, p. 242).

One cannot leave Jung's comment about his visit to North Africa without mentioning the dream he had at the last day of his trip to Tunis. Jung writes: "I dreamt that I was in an Arab city, and as in most such cities there was a citadel, a casbah. The city was situated in a broad plain, and had a wall around it. The shape of the wall was square, and there were four gates. The Kasbah in the interior of the city was surrounded by a wide moat (which is not the way it really is in Arab countries). I stood before a wooden bridge leading over the water to a dark,

horseshoe-shaped portal, which was open. Eager to see the citadel from inside also, I stepped out on the bridge. When I was about halfway across it, a handsome, dark Arab of aristocratic, almost royal bearing came toward me from the gate. I knew that this youth in the white burnoose was the resident prince of the citadel. When he came up to me, he attacked me and tried to knock me down. We wrestled. In the struggle we crashed against the railing; it gave way and both of us fell into the moat, where he tried to push my head under water to drown me. No, I thought, this is going too far. And in my turn I pushed his head under water. I did so although I felt great admiration for him, but I did not want to let myself be killed. I had no intention of killing him; I wanted only to make him unconscious and incapable of fighting.

Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the centre of the citadel. The room was white, very plain and beautiful. Along the light colour colored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkistan, which was familiar to me from the Manichaean fragments from Turfan, I did not know the contents, but nevertheless I had the feeling that this was "my book", that I had written it. The young prince

with whom I had just been wrestling sat to the right of me on the floor. I explained to him that now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with sort of paternal kindness and patience, to read the book. I knew that this was absolutely essential, and at last he yielded (Memories, pp. 242-244)."

Jung's interpretation of this dream is quite helpful in trying to understand the impact of his encounter with the Arab culture on him. Jung recognized the Arab youth, the inhabitant of the mandala-shaped castle, as a figuration of the Self or in his words as a messenger or emissary of the Self. Jung goes on to interpret the struggle between him and the youth figure as an echo of the Biblical struggle of Jacob with the Angel of God who wished to kill men because he did not know them. At the end of the dream Jung himself become the master of the castle and the Arab youth sits at his feet trying to learn how to know men.

Jung ends his comments by asserting that his encounter with the Arab culture had struck him overwhelmingly and that the emotional nature of the people touched historical layers within him, which helped him to gain some perspective on his European condition. The Arab in the dream, Jung goes on to say, was seen as a shadow, but not a personal one rather a shadow of the Self.

Jung's experience with the emotional "primitive" Islamic culture as he describes it might be due to him not being completely aware of the other side i.e. more developed Islamic personality as represented by several Muslim philosophers such as Ibn Arabi and Avicenna. Meanwhile, one cannot avoid having the impression that Jung had enough knowledge of this other part of the Islamic culture as a result of his compassionate study of Arabic alchemy.

One other aspect of Jung's relation to Islam comes form his apparent reasonable knowledge of the Quran and the Khidr figure, who plays a great role in Sufism Islam, as it is apparent from his interpretation of the 18th Sura of the Quran (The Cave) in his essay, "Concerning the Rebirth" (collected works, vol. 9, part I).

The Cave Sura starts with the story of three, five or seven young men who remain sleeping in the cave for 309 years. The sleepers as understood by Jung signify that any one who finds himself in the darkness of the unconscious (the cave) will undergo a process of transformation that will lead to momentous changes of personality in either positive or negative sense, grasped sometimes as a prolongation of life or immortality. The fate of the numinous figures, Jung goes on saying, grips the hearer, because the story gives expression to parallel processes in his own unconscious which in that way are integrated into consciousness again.

The repristination of the original state is tantamount to attaining once more the freshness of youth. The story of the sleepers is followed by some moral observations that seem, as Jung points out to have no connection with the previous text. But Jung describes these comments as just what is needed for those who cannot be reborn themselves and have to be content with moral conduct, that is to say with adherence to the law.

Jung continues his interpretation of the Sura by focusing on the story of Moses and Khidr. The story of Moses and his encounter with the Khidr figure is described in the Quranic Sura as follows: ”And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages. So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey. He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel. Moses said: "That was what we were seeking after:"

So they went back on their footsteps, following (the path they had come). Then they found one of our servants, unto whom we had given mercy from us, and had taught him knowledge from our presence. Moses said unto him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught? (The other) said: Surely you cannot have patience with me. How can you have patience in that of which you have not got a comprehensive knowledge? Moses said: Allah willing, you will find me patient and I shall not disobey you in any matter.

The other said: If you would follow me, then do not question me about any thing until I myself speak to you about it. So they went (their way) until when they embarked in the boat he made a hole in it. (Moses) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

He answered: Did I not say that you will not be able to have patience with me?

Moses said: Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. So they went on until, when they met a boy, he slew him.

(Moses) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

He answered: Did I not say to you that you will not be able to have patience with me?

(Moses) said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state.

(Moses) said: If you had pleased, you might certainly have taken a recompense for it. He answered: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience. As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude. So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience."

Jung sees in the figure of Moses as described in the Sura a representation of an individual on the quest for transformation, together with his servant "shadow" Joshua bin (son) Nun. The word Nun in Arabic means whale or fish in general which indicates that Joshua's origin is nothing but the deep sea i.e. the unconscious. Both Moses and his servant encounter the Khidr as a teacher and experience strange and rather immoral events. Moses however learns from his teacher a greater wisdom.

The teacher Khidr appears to Moses at the junction of the two rives where the east and west seems to come close together. Moses and his servant had forgot their fish (Nun), the father of the shadow, the carnal of man, who comes from the dark world of the creator. The fish as Jung understands it is a symbol of the instinctive unconscious, a source of renewal found in the conditions of "Loss of soul". The fact that Khidr appears at the same place where the fish disappeared led Jung to consider the fish as a prefiguration of Khidr who represents a symbol of the Self.

Jung writes: "To the initiate who is capable of transformation it is a comforting tale; to the obedient believer, an exhortation to not murmur against Allah's incomprehensible omnipotence. Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason."

Jung goes on to stress that we all are the questing Moses, and what is transformed here is neither Moses nor Joshua, rather it is the forgotten fish because the place where the fish disappeared is exactly the place of Khidr´s appearance.

Jung concludes his interpretation of the Sura as follows:

"In spite of its apparently disconnected and illusive character, it gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process. Because of the great age of the legend and the Islamic prophet's primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend or a pair of friends and the deeds they perform. That is why it is all so illusive and lacking in logical sequence. Nevertheless, the legend expresses the obscure archetype of transformation so admirably that the passionate religious Eros of the Arab finds it completely satisfying. It is for this reason that the figure of Khidr plays such an important role in Islamic mysticism."

Keeping in mind the extremely difficult task of interpreting the Quran especially for a person who is not familiar with the Arabic language, one cannot read Jung's interpretation without being impressed by its richness and creativity.

Jung's interpretation of the Sura reflects an apparent knowledge of the Quran, the Khidr and Islamic mysticism, but at the same time it is somehow irritating for Muslims, as it would be to the believers of any other faith, to describe their religious leader as "having a primitive cast of mind". This comment leaves one wondering whether to attribute to the Arab figure in the previously mentioned dream some characteristics of a personal shadow instead of limiting to it to be only a shadow of the Self.

Marvin Spiegelman in the introduction of his book Sufism, Islam and Jungian Psychology writes:

"We are here dealing with a frequent shadow problem involving any growth of consciousness when we confront it at a collective level: the previous height of awareness needs to be denigrated somehow. It is as if one's parents must be defeated and made ´less-than‘ so that we can find and enjoy our own individuality”.

For me as a layman, Jung’s most important contribution to understanding human mind is his “discovery” of the collective unconscious as psychic structure that is universal and shared by all mankind, predates the individual and form the origin of all the religious, spiritual, and mythological symbols. The consequence of this discovery is the assumption that the Self is the common source and the aim of our emerging consciousness and that different world religions and their various symbols are nothing but different faces of one truth that manifests itself differently according to the individual and culture that perceives it.

This is why I believe that the study of world religious believers and their symbolism might prove to be an important factor in our quest toward becoming more conscious. Finally, I feel that more research is needed to investigate the meeting points between Islam and Jungian Psychology. Such studies, I believe, will enrich our understanding for both, Islam and Jungian psychology.

The original link to this article in its entirety may be found here: http://www.cgjung-gesellschaft-oesterreich.at/forum_2007.pdf

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/869eb-islam.jpg`

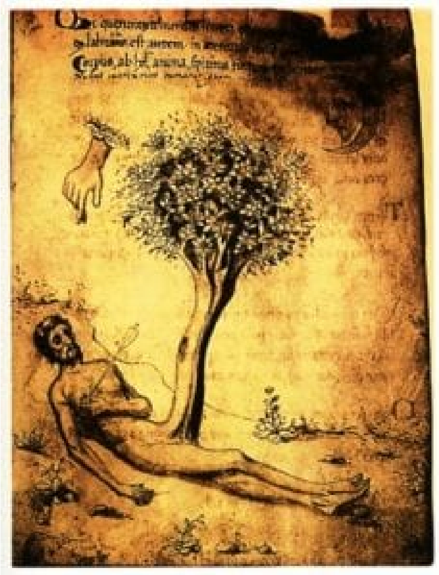
Carl Jung on the "Attributes of Tao" (2019-01-12 09:27)

Attributes of Tao:

The way
The middle way between the opposites
Method
Principle
The natural force or life force

The regulated processes of nature
The idea of the world
The prime cause of all phenomena
The right
The right
The good
Moral order
God Carl Jung, CW 6, Para 358

Carl Jung: "According to ancient tradition men came from trees or plants." (2019-01-12 09:47)



According to ancient tradition men came from trees or plants.

The tree is as it were an intermediate form of man, since on the one hand it springs from the Primordial Man and on the other hand it grows into a man.

Naturally the patristic conception of Christ as a tree or vine exerted a very great influence.

In Pandora, as we have said, the tree is represented in the form of a woman, in agreement with the pictures reproduced in the first part of this essay, which, unlike the alchemical pictures, were done mostly by women. Carl Jung, CW 13, Para 458

This raises the question of how the feminine tree-numen should be interpreted.

The results of our investigation of the historical material have shown that the tree can be interpreted as the Anthropos or Self.

This interpretation is particularly obvious in the symbolism of the “Scriptum Alberti” and is confirmed by the fantasy material expressed in our pictures.

The interpretation of the feminine tree-numen as the Self therefore holds good for women, but for the alchemists and humanists the feminine representation of the tree is an obvious projection of the anima figure.

The anima personifies the femininity of a man but not the Self. Correspondingly, the patients who drew Figures 29 and 30 depict the tree-numen as the animus.

In all these cases the contrasexual symbol has covered up the Self.

This is what regularly happens when the man’s femininity, the anima, or the woman’s masculinity, the animus, is not differentiated enough to be integrated with consciousness, so that the Self is only potentially present as an intuition but is not yet actualized. Carl Jung, CW 13, Para 458

In so far as the tree symbolizes the opus and the transformation process “tam ethice quam physice” (both morally and physically), it also signifies the life process in general. Its identity with Mercurius, the spiritus vegetativus, confirms this view.

Since the opus is a life, death, and rebirth mystery, the tree as well acquires this significance and in addition the quality of wisdom, as we have seen from the view of the Barbeliots reported in Irenaeus: “From man [= Anthropos] and gnosis is born the tree, which they also call gnosis.”

In the Gnosis of Justin, the angel Baruch, named the “wood of life,” is the angel of revelation, just as the sun-and-moon tree in the Romance of Alexander foretells the future. Carl Jung, CW-13. Para 459

However the cosmic associations of the tree as world-tree and world-axis take second place among the alchemists as well as in modern fantasies, because both are more concerned with the individuation process, which is no longer projected into the cosmos.

An exception to this rule may be found in the rare case, reported by Nelken, of a schizophrenic patient in whose cosmic system the Father-God had a tree of life growing out of his breast.

It bore red and white fruits, or spheres, which were worlds. Red and white are alchemical colours, red signifying the sun and white the moon.

On the top of the tree sat a dove and an eagle, recalling the stork on the sun-and-moon tree in the “Scriptum Alberti.”

Any knowledge of the alchemical parallels was quite out of the question in this case.   Carl Jung, CW 13, Para 459

Carl Jung: "The inverted tree plays a great role among the East Siberian shamans." (2019-01-12 09:57)

Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the “Lady Soul” to a tiger. The tree represents the life of the shaman’s heavenly bride, and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460

As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461

The inverted tree plays a great role among the East Siberian shamans. Kagarow has published a photograph of one such tree, named Nakassä, from a specimen in the Leningrad Museum. The roots signify hairs, and on the trunk, near the roots, a face has been carved, showing that the tree represents a man. Presumably this is the shaman himself, or his greater personality. The shaman climbs the magic tree in order to find his true self in the upper world. Carl Jung, CW 13, Para 462

Eliade says in his excellent study of shamanism: “The Eskimo shaman feels the need for these ecstatic journeys because it is above all during trance that he becomes truly himself: the mystical experience is necessary to him as a constituent of his true personality.” The ecstasy is often accompanied by a state in which the shaman is “possessed” by his familiars or guardian spirits. By means of this possession he acquires his “‘mystical organs,’ which in some sort constitute his true and complete spiritual personality” Carl Jung, CW 13, Para 462

This confirms the psychological inference that may be drawn from shamanistic symbolism, namely that it is a projection of the individuation process. This inference, as we have seen, is true also of alchemy, and in modern fantasies of the tree it is evident that the authors of such pictures were trying to portray an inner process of development independent of their consciousness and will. The process usually consists in the union of two pairs of opposites, a lower (water, blackness, animal, snake, etc.) with an upper (bird, light, head, etc.), and a left (feminine) with a right (masculine). The union of opposites, which plays such a great and indeed decisive role in alchemy, is of equal significance in the psychic process initiated by the confrontation with the unconscious, so the occurrence of similar or even identical symbols is not surprising. Carl Jung, CW 13, Para 462

Carl Jung’s advice on how to converse with one’s Anima (2019-01-12 12:02)

[1]

[Carl Jung’s advice on how to converse with one’s Anima]

To Mr. 0.

My dear 0., 7 May 1947

Your material is, as I feared, much too rich!

It needs a tremendous amount of mental work to reduce it.

Your first vision where your Beatrice appears contains a point where I can show you how you can come in.

Beatrice, as an anima figure, is most certainly a personification; that means, a personal being created in this shape by the unconscious.

You can safely assume that this is the shape your anima has chosen in order to demonstrate to you how she looks.

Such a huge Beatrice is surely an unexpected sight.

Instead of reacting to this rather amazing sight, you are satisfied with continuing your vision.

But the natural thing would be that you make use of the opportunity and start some dialogue with your anima.

Anybody who feels natural about such things would follow his surprise and put a question or two to her: why she appears as Beatrice?

Why she is so big? Why you are so small? Why she nurses your wife and not yourself? Etc.

You also might ask her-since she is the "messenger of the grail"-what that funny thing is with that orange? What the magic ring means? What is the matter with all those animals?

Treat her as a person, if you like as a patient or a goddess, but above all treat her as something that does exist.

Moreover, in this vision you get right under the influence of your anima, and that's the reason why she begins to feed your wife, because your wife becomes underfed when you fall for your anima.

Therefore you must talk to this person in order to see what she is about and to learn what her thoughts and character are.

If you yourself step into your fantasy, then that overabundance of material will soon come to more reasonable proportions.

But since you are giving free rein to your intuitions you are just swamped by it.

Keep your head and your own personality over against the overwhelming multitude of images and aspects.

You can do that, as I tell you, by stepping into the picture with your ordinary human reactions and emotions.

It is a very good method to treat the anima as if she were a patient whose secret you ought to get at.

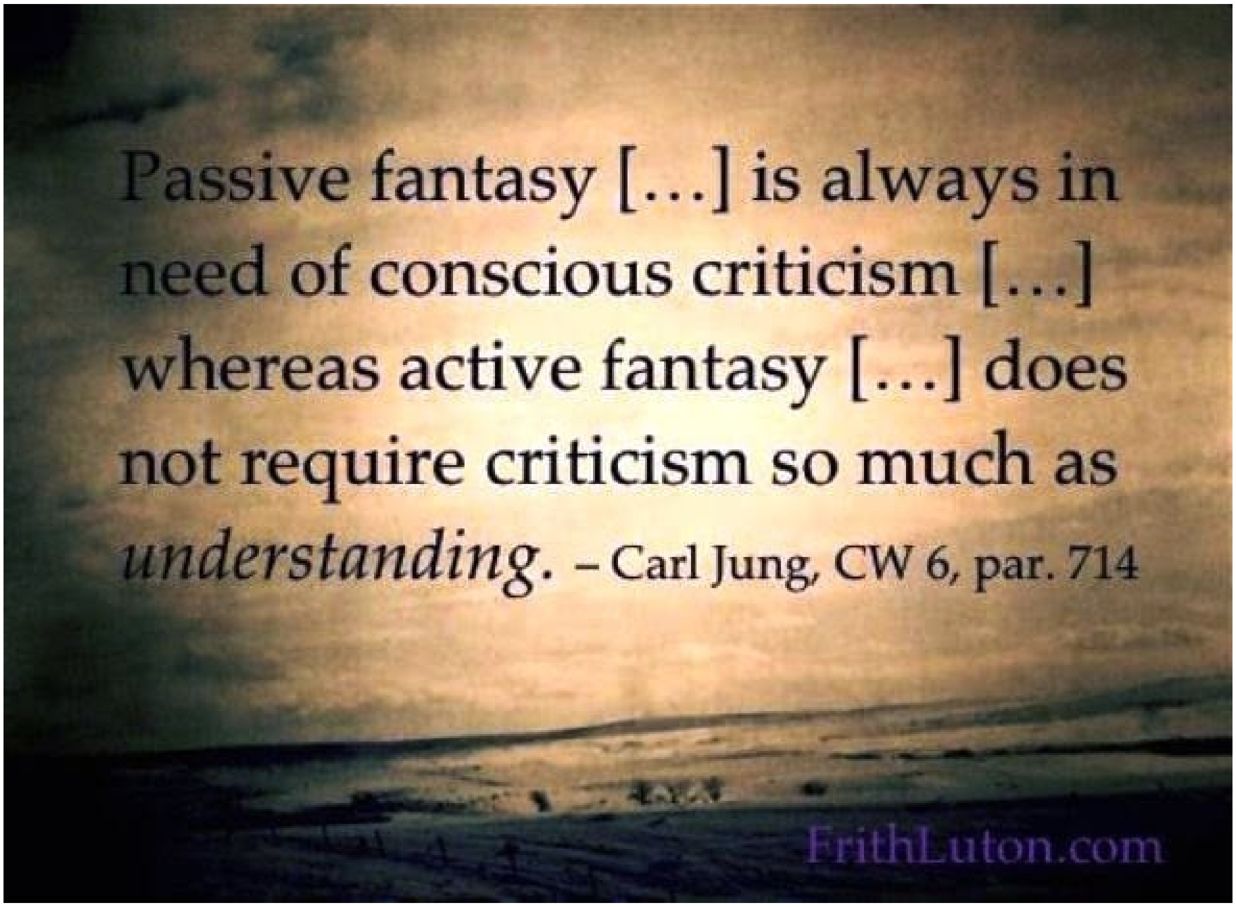
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 461.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/2801a-1.jpg`

Carl Jung "Whatever happens in the fantasy must happen to you." (2019-01-12 15:54)

[1]



Passive fantasy […] is always in need of conscious criticism […] whereas active fantasy […] does not require criticism so much as *understanding*. – Carl Jung, CW 6, par. 714

FrithLuton.com

To Sibylle Birkhauser-Oeri

Dear Frau Birkhauser, 13 July 1950

As unfortunately so often happens (when one is as old as I am), l'esprit d' escalier is beginning to play its unwelcome role.

Your case went on tormenting me until I finally discovered what it was that I did not tell you: letting the unconscious come up is only the first half of the work.

The second half, which I failed to mention, consists in coming to terms with the unconscious.

The fantasy you gave me to read shows no sign of this.

I do not know whether I am justified in concluding that you have no knowledge of this important task.

You will find an example of it in "The Relations between the Ego and the Unconscious," describing the case of a young man who in fantasy sees his fiancée fall into a crack in the ice and lets her drown.

You must step into the fantasy yourself and compel the figures to give you an answer.

Only in this way is the unconscious integrated with consciousness by means of a dialectical procedure, a dialogue between yourself and the unconscious figures.

Whatever happens in the fantasy must happen to you.

You should not let yourself be represented by a fantasy figure.

You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego.

Here you need the support of a woman.

A man always stirs up the unconscious too much.

I recommend either my wife or Frl T. Wolff.

Well, I have now salved my bad conscience.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 561.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/5e803-2.jpg`

Carl Jung “You get nowhere with theories.” (2019-01-12 16:41)

[1]

Anonymous

Dear Dr. N., 10 June 1950

You get nowhere with theories.

Try to be simple and always take the next step.

You needn’t see it in advance, but you can look back at it afterwards.

There is no "how" of life, one just does it as you wrote your letter, for instance.

It seems, however, to be terribly difficult for you not to be complicated and to do what is simple and closest to hand.

You barricade yourself from the world with exaggerated saviour fantasies.

So climb down from the mountain of your humility and follow your nose.

That is your way and the straightest.

With kind regards,

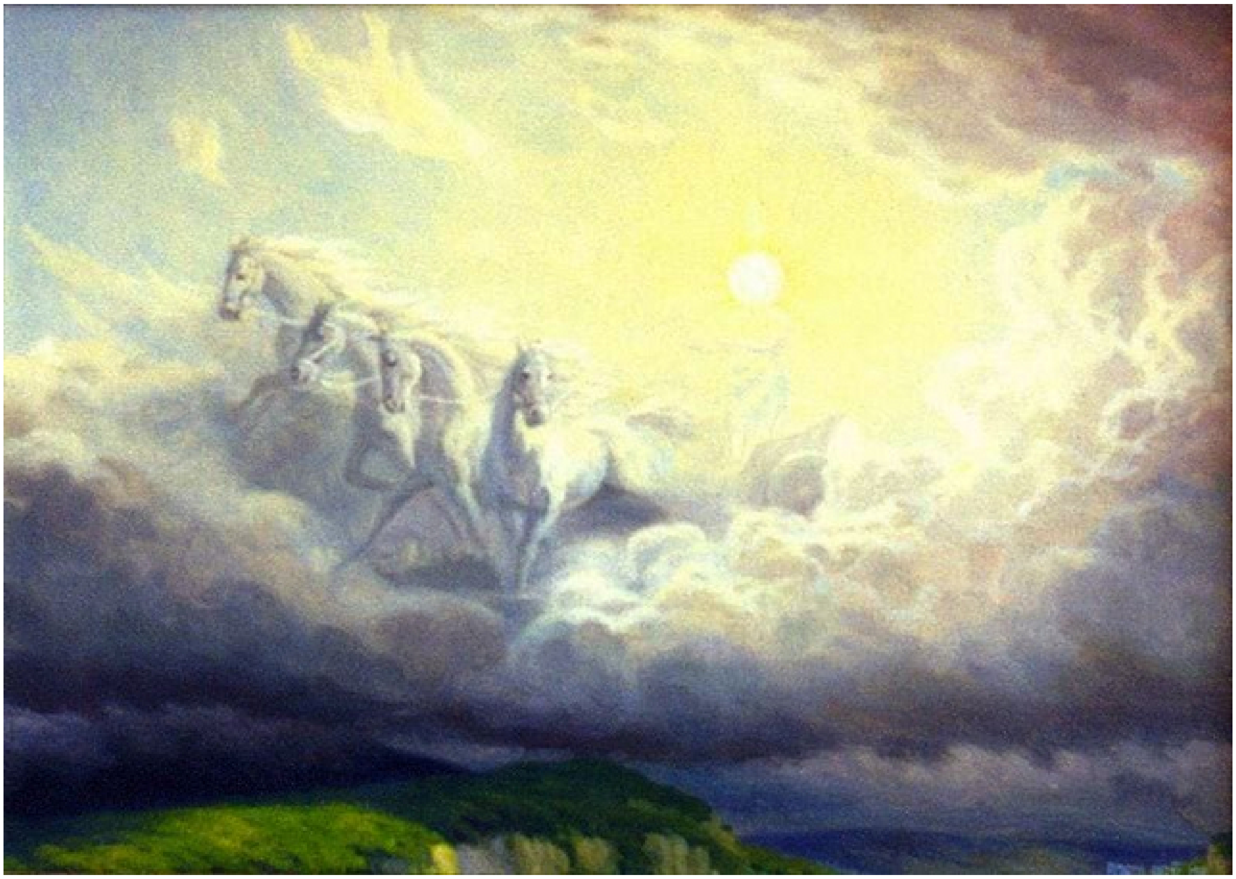
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 559.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/e5008-4.jpg`

He who sleeps in the grave of the millennia (2019-01-13 03:50)

[1]



He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time. For the moment we are still in the dark, but the day is upon us.

He who comprehends the darkness in himself, to him the light is near. He who climbs down into his darkness reaches the staircase of the working light, fire maned Helios.

His chariot ascends with four white horses, his back bears no cross, and his side no wound, but he is safe and his head blazes in the fire.

Nor is he a man of mockery, but of splendor and unquestionable force. I do not know what I speak, I speak in a dream. support me for I stagger, drunk with fire. I drank fire in this night, since I climbed down through the centuries and plunged into the sun far at the bottom. And I rose up drunk from the sun, with a burning countenance and my head is ablaze. Give me your hand, a human hand, so that you can hold me to the earth with it,for whirling veins of fire swoop me up, and exultant longing tears me toward the zenith.

But day is about to break, actual day; the day of this world. And I remain concealed in the gorge of the earth, deep down and solitary, and in the darkening shadows of the valley. That is the shadow and heaviness of the earth.

How can I pray to the sun, that rises far in the East over the desert? Why should I pray to it? I drink the sun within me, so why should I pray to it? But the desert, the desert in me demands prayers, since the desert wants to satisfy itself with what is alive. I want to beg God for it, the sun, or one of the other immortals. I beg because I am empty and am a beggar. In the day of this world, I forget that I drank the sun and am drunk from its active light and singeing power. But I stepped into the shadows of the earth, and saw that I am naked and have nothing to cover my poverty. No sooner do you touch the earth than your inner life is over; it flees from you into things.

And a wondrous life arises in things. What you thought was dead and inanimate betrays a secret life and silent, inexorable intent. You have got caught up in a hustle and bustle where everything goes its own way with strange gestures, beside you,
above you, beneath you, and through you; even the stones speak to you, and magical threads spin from you to things and from things to you. Far and near work within you and you work in a dark manner upon the near and the far. And you are always
helpless and a prey.

But if you watch closely, you will see what you have never seen before, namely that things live their life, and that they live off you: the rivers bear your life to the valley,. one stone falls upon another with your force, plants and animals also grow through you and they are the cause of your death. A leaf dancing in the wind dances
with you; the irrational animal guesses your thought and represents you. The whole earth sucks its life from you and everything reflects you again.

Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays your innermost. Nothing in you is hidden to things, no matter how remote, how precious, how secret it is. It inheres in things.
Your dog robs you of your father, who passed away long ago, and looks at you as he did. The cow in the meadow has intuited your mother, and charms you with total calm and security. The stars whisper your deepest mysteries to you, and the soft valleys of the earth rescue you in a motherly womb.

Like a stray child you stand pitifully among the mighty, who hold the threads of your life. You cry for help and attach yourself to the first person that comes your way. Perhaps he can advise you, perhaps he knows the thought that you do not have, and which all things have sucked out of you.

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle. You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.

You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one’s servant, who sucked no one dry, and whose treasure no one exhausted.

You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express.

The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use. The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone, and cave. And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert. He was desire and not splendor, completely earth and not sun.

Consequently he was in the desert as a clever saint who very well knew that otherwise he was no different from the other sons of the earth. If he would have drunk of himself he would have drunk fire.

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself.

And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/49d9b-helios.jpg`

Carl Jung and Dreams are exactly what they say. (2019-01-13 04:01)

[1]

Lecture VII 7th December, 1934

There are several questions this week.

The first is concerned with where dreams come from.

I have purposely not spoken of this subject as yet, but it will be dealt with as we proceed.

The second question I will answer because it concerns the material with which we are actually dealing.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say.

An elephant is not a facade that might just as well b e a crocodile.

There really is such a beast as a duck-bill platypus, and it lays eggs, unlikely as this may seem, and so in dreams the most unlikely things are true and every detail is of importance.

Dreams, it is true, often shift things about; you experience something in the day and at night you dream that this happened to Mr. X.

It would, therefore, be possible to maintain that the dream does not say what it means, for it meant you and it says Mr. X.

Yet what it says is the actual meaning of the unconscious and the dream must be handled from this point of view.

I will give an example to make this clear.

Mrs. A. dreamt that she was married to Mr. B , they had a terrible quarrel and she decided to divorce Mr. B.

The actual facts are that the day before she had quarreled seriously with her real husband, Mr. A, and Mr. B. is just an acquaintance with a slight resemblance to Mr. A.

I questioned her "Did you think of a divorce after your quarrel?" - "No, indeed, what an extraordinary idea. It never even occurred to me".

This makes the meaning of the transposition quite clear.

The unconscious wanted to introduce her to the idea of divorce.

She would be unable to see or accept it if Mr. A. were mentioned directly, it would be too disturbing and disagreeable an idea, so the unconscious brings in an indifferent acquaintance with a slight resemblance to her husband, in order that she may consider the idea without any emotion.

This is a mechanism which is also used by the doctor himself, when a patient finds something too upsetting, I say, for instance, "You are too worried to see; so let us think how things would look if so and so had your problem”.

Then it can be considered quietly and hunches can find their way through as to what could be said or done.

The third question concerns the story of the murderous assault of which I told you last time.

This seems to have aroused general excitement, but it is not so very remarkable really, for after all many unattached ladies take walks on the Zurichberg as it is getting dusk and assaulters, who may even turn into murderous assaulters, are also about.

It is well known that fear attracts the thing feared – if you are afraid of a dog it b arks at you - so that it was not so extraordinary that the two met.

If she had stayed at home and escaped this fate, it is true that the condition of theosophic detachment might have continued, but recognizing the facts can produce the same effect without the catastrophe actually taking place; this was what I was working for.

If she had been able to take my warning she would probably have escaped the catastrophe.

It is often possible to avert small catastrophes by saying to the patient "Look out, you are just going to do something foolish", but it is very much more difficult in these big fatal events, people go into such things blindly and the danger comes out to meet them.

We will now return to our material.

We dealt last time with the figure of the simple widow.

The next thing is a hiatus: the dream changes, the dreamer looks out of the window and sees the haymakers.

This is a reminder of his youth, with its honest and hard work with no swindle, plot or bluff.

That the dream pushes this picture of honest labour under his nose, looks as if he had a dishonest plan, and as a matter of fact he had.

His profession is that of being a professor, but the devil has suggested to him that he might become an analyst and his secret purpose in coming to me was to copy me, to learn "how it is done".

This is a very common idea, he is no exception, many people come to me who have such designs.

One man after a few lessons with me remarked "I have dark curtains already, and I could buy a red lamp!"

There are such charlatans.

I told him if he was a swindler and if he wanted to do such things, he must go elsewhere.

So this dreamer, who also has such plans, is shown the hay-makers, but it is clear that he does not look at the picture, he is not interested in them and the ambitious plan goes on.

It is the nervous haste of the train dream again, he is determined to attempt the impossible and, as he insists on remaining on this road, danger heaps up once more and the dream brings in the heroic battle.

Now he is faced with a situation where he must attempt the apparently impossible and I recognize that we must use special methods with this case.

The patient feels quite unarmed before the monster and has no associations to it.

He is too rational and merely thinks that it is nonsense to dream of a great beast that is half a lizard and half a crab.

In our modern civilization we are too rational to accept such a creature; a primitive who lives among ghosts and wild beasts would have no difficulty in finding his associations to it.

When a patient has no associations I ask him to think of me as quite stupid and to describe to m \e just what the beast looked like.

Then all the associations which he has involuntarily withheld will come out.

The dreamer says that the lizard is a vertebrate animal that likes to sun itself, it looks like a miniature dragon and has a spinal column.

The crab can live under water and has a solar-plexus.

Together they represent the instinctive being that exists in us and so we come to the conclusion that the monster stands for the dreamer’s instinct.

We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it.

Our life’s achievement depends on our organism.

Some people do no manual labour and live entirely on their intellect.

If the task they set themselves is above their capabilities, they get nervous symptoms and warning dreams from the unconscious.

We are always fighting our own nervous systems, such proverbs as "Where there is a will there is a way" are hysterical exaggerations.

There is a way, it is true, but it leads downhill, not up, as we suppose.

We might say "Where there is a will there is a nervous system" and we must realize that we have to take the strength of this nervous system into account.

It is very important to know how much we can do and it is immediately apparent from this dream that the dreamer is going beyond his strength.

He had the neurosis already, his nerves have already said "No", but he came to me in the hope that I would give him some magic to spirit away his symptoms, but if he lost those symptoms he would be in still greater danger and I could only warn him to be extremely careful.

The dream itself takes a different course, he does get rid of the monster, and how!

A real animal could not be got rid of like that, but his rationalism thinks that it is just psychic and that therefore it can be wished or analyzed away.

Symptoms are our best friends, we should not wish to be free of them, but to try and understand them.

Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something.

We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes.

I told my patient that his nature was against him.

He did not like this at all, for he wanted me to remove the symptoms so that he might fulfil his ambition.

Patients often hate it when I tell them such things and invent all kinds of reasons for my doing so, some think perhaps that I want to keep them under treatment.

That is a mistake.

This patient refused to accept my interpretation, he left me and went on along the same path which in three months led to a catastrophe.

I would like to draw your attention to a wonderful example of a heroic fight between man and his instinct, the Babylonian Gilgamesh epic.

There is a thick book by Jensen that relates the material which is preserved on tablets in the British Museum, and a small one brought out by the Insel-Verlag, Leipzig, which I can thoroughly recommend.

The important points are all in this shortened edition.

Gilgamesh was a hero one third man and two thirds god, a superior being, a man of joy and pain who never tired.

He worked his subjects as he could work himself to build the city of Uruk, with a great temple and high walls.

This was slavery to ordinary men and the women became very angry, for they liked to have their men with them sometimes, so they prayed to the gods for help against Gilgamesh. Anu, the god of Heaven, heard them and asked the great goddess Aruru to make a being of equal strength who would keep Gilgamesh quiet and bring peace to Uruk.

So she created Enkidu, the instinctive man, who lived in the woods, clothed in skins, and fed and drank with the animals.

The primitive man is coming up against the god-like man.

Gilgamesh had a warning dream about this and realized that the situation was serious.

This has a quite banal psychological explanation: a man who works only with his brain comes into conflict with his own body which wants its life too.

Enkidu is no monster, he is just the body.

Gilgamesh used cunning to get the better of the situation and effected a certain reconciliation with his body, he made friends with his nervous system and Enkidu and he did many heroic deeds together, such as the overcoming of the giant Chumbaba who was a monster made of all animals.

The goddess of love, Ishtar, came herself to Gilgamesh and made advances to him; psychologically understood, she asked him to pay more attention to his feeling side, but Gilgamesh escaped from her and went home victorious to make new plans.

Ishtar was furious and went to the highest gods to complain.

She asked them to create a wild bull, a magic monster to send against Gilgamesh and threatened, if they refused, to break down Hell's gates and call up all the demons of the underworld.

This, psychologically understood, would be to let loose the unconscious.

The bull was created, but Gilgamesh and Enkidu killed this further monster, the plans of the Gods are again wrecked and the instinct is overcome once more.

Then a new element entered in, Enkidu began to have very negative dreams.

Gilgamesh's looks were dark when he heard that Enkidu had dreamt that an eagle carried him higher and higher into the air and then suddenly dropped him on the earth where he lay smashed and dying.

After this dream Enkidu lay down with a fever, became delirious and died.

His death freed Gilgamesh of the primitive man, but he was left alone and afraid of death for the first time.

In consequence of this he undertook a long journey to old Utnapishtim who had the herb of eternal life.

He succeeded in this enterprise, but on his way home a snake, which is instinctive nature again, stole the herb and Gilgamesh had to go home without it to face inevitable death. Carl Jung, Modern Psychology, Vol. 2, Pages 164-165.

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How can we expect righteousness to prevail... (2019-01-13 04:07)

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[Sometimes the activities of human beings in the "outside" world are so utterly magnificently courageous that even the dweller of the "inside" world cannot help but be humbled and broken hearted.]

Sophie Scholl was a German student and revolutionary, active within the White Rose non-violent resistance group in Nazi Germany.

She was convicted of high treason after having been found distributing anti-war leaflets at the University of Munich with her brother Hans.

As a result, they were both executed by guillotine. She was 21 years of age at the time of her death.

Here last words prior to being beheaded were:

“How can we expect righteousness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause. Such a fine, sunny day, and I have to go, but what does my death matter, if through us, thousands of people are awakened and stirred to action?”

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/1288a-scholl.jpg`

On the following night, however, I had a vision... (2019-01-13 04:11)

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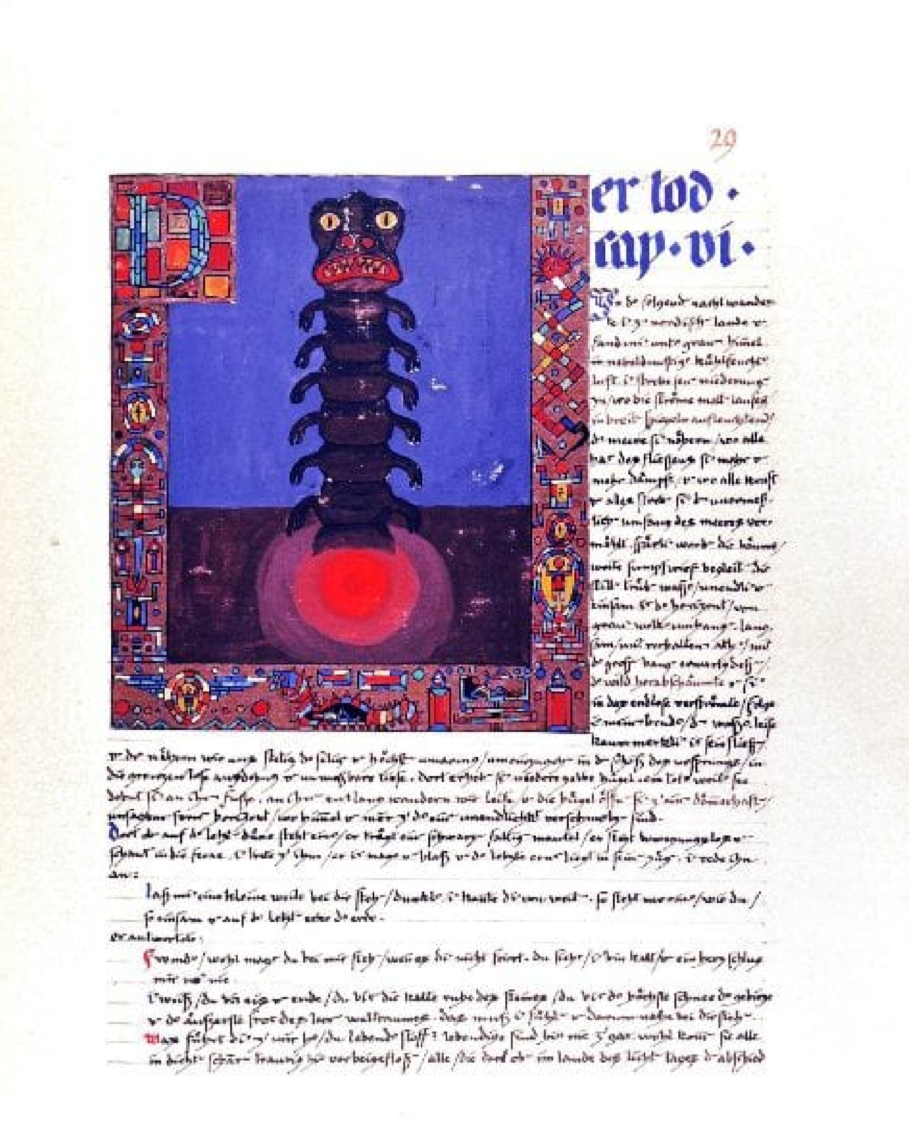

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On the following night, however, I had a vision:

I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming.

We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding. As he came around On the following night, however, I had a vision: I was with a youth in high mountains.

It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.

As he came around the turn ahead of us, we fired at the same time and he fell slain. Thereupon I turned to flee, and a terrible rain swept down. But after this I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.

Then the spirit of the depths came to me and spoke these words:

"The highest truth is one and the· same with the absurd." This statement saved me, and like rain after a long hot spell, it swept away everything in me which was too highly tensed. Then I had a second vision: I saw a merry garden, in which forms walked clad in white silk, all covered in colored light, some reddish, the others blueish and greenish.

I know, I have stridden across the depths. Through guilt I have become a newborn.

We also . live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin,If if you want to overcome him.

But this is the bitterest for mortal men: our Gods want to be overcome, since they require renewal. If men kill their princes,they do so because they cannot kill their Gods, and because they do not know that they should kill their Gods in themselves.

If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night. As day requires night and night requires day, so meaning requires absurdity and absurdity requires meaning.

Day does not exist through itself, night does not exist through itself.

The reality that exists through itself is day and night.

So the reality is meaning and absurdity.

Noon is a moment, midnight is a moment, morning comes from night, evening turns into night, but evening comes from the day and morning turns into day.

So meaning is a moment and a transition from absurdity to absurdity, and absurdity only a moment and a transition from meaning to meaning.

Oh that Siegfried, blond and blue-eyed, the German hero, had to fall by my hand, the most loyal and courageous! He had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride. I would have gone under in the same battle, and so only assassination was left to me. If I wanted to go on living, it could only be through trickery and cunning.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. The courageous were overcome by a certain contempt for themselves. But their life force bade them to go on living, and they betrayed their beautiful wild Gods, their holy trees and their awe of the German forests.

What does Siegfried mean for the Germans! What does it tell us that the Germans suffer Siegfried's death!

That is why I almost preferred to kill myself in order to spare him. But I wanted to go on living with a new God.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand.

The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force. It is the mourning of the dead in me, which precedes burial and rebirth.

The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, The Red Book, Pages 241-242

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/cc504-murder.jpg`

Carl Jung on “Morals” “Morality” – Anthology **(2019-01-13 04:30)**

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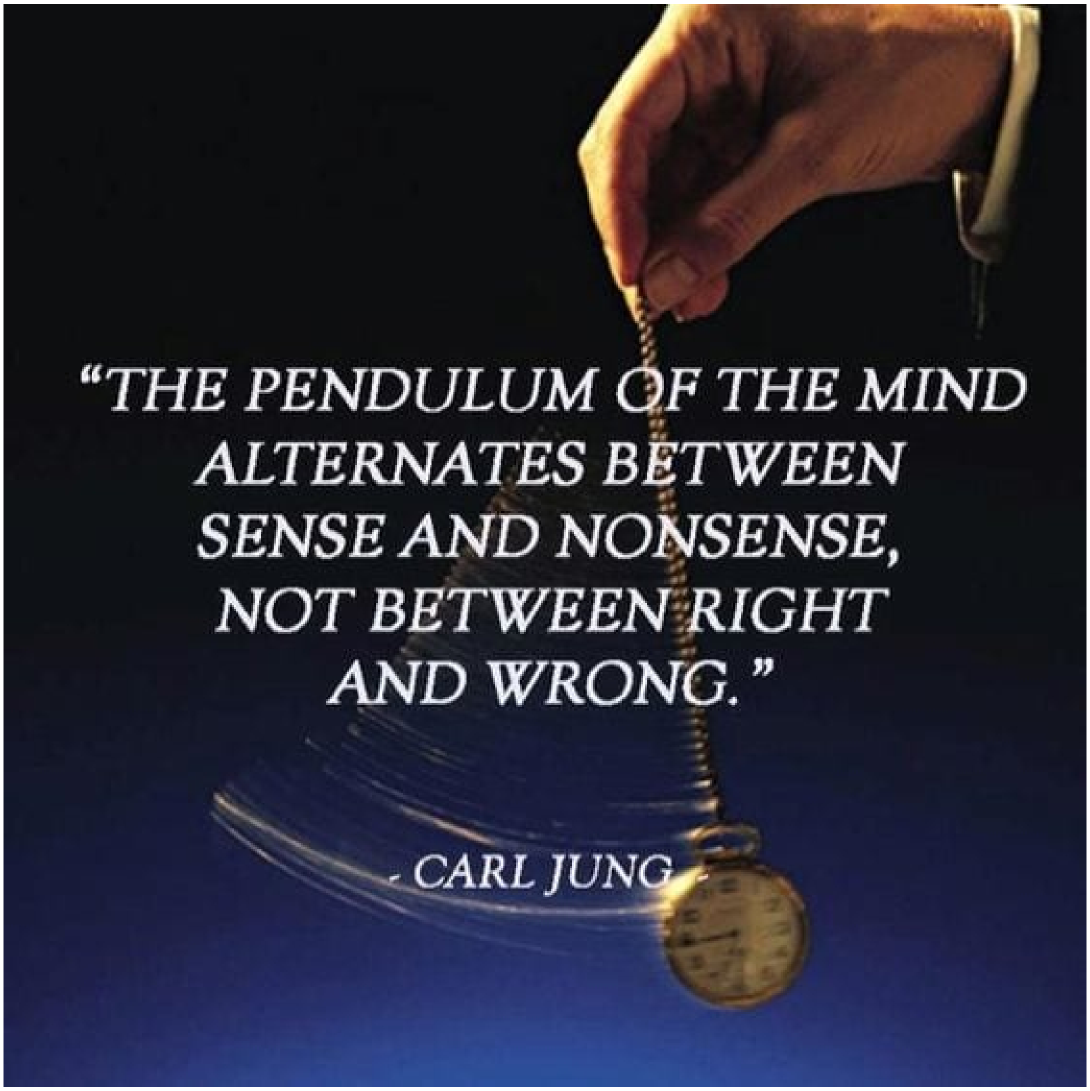
"THE PENDULUM OF THE MIND ALTERNATES BETWEEN SENSE AND NONSENSE, NOT BETWEEN RIGHT AND WRONG."
- CARL JUNG -

[Carl Jung on "Morals" "Morality" – Anthology]

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

The more a man's life is shaped by the collective norm, the greater is his individual immorality. Carl Jung; "Psychological Types", 1921.

Without freedom there can be no morality. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung to Walter Corte, Letters Vol. 1, Pages 69-70.

Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Pages 163-174

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot chose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Page 193

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life." Carl Jung, Letters Vol I, Page 47.

His [God's] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the
Creator. Carl Jung, Letters Vol. II, Page 314.

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain
atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually. Carl Jung, The Undiscovered Self, Page 34.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung; The Shadow," Aion, CW 9ii, par. 15.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung; "Answer to Job"; CW 11, par. 716.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung; CW 9/2, par. 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

Just as a man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung; The Undiscovered Self; Page 23.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung; The Undiscovered Self; Page 23.

The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. Carl Jung; Definitions; CW 6, par. 844.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.
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Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extra-mundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity. Carl Jung, Jung-Ostrowski, Page 48.

It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems [Artificial Insemination] have to be discussed at all. Carl Jung, Letters Vol. II, Pages 110-111.

People have wondered belatedly about the psychology of the German Army-no wonder! Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility. Carl Jung, Letters Vol. II, Pages 217-221.

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Pages 217-221.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about. Carl Jung, Letters Vol. II, Pages 533-534

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement. Carl Jung, Letters Vol. II, Pages 547-548

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Pages 64-66

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, Aion, Para 97

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

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Carl Jung: Since such a concept is irrepresentable (2019-01-13 04:47)

The idea of a middle way between the opposites is to be found also in China, in the form of tao.

The concept of tao is usually associated with the name of the philosopher Lao-tzu, born 604 B.C.

But this concept is older than the philosophy of Lao-tzu.

It is bound up with the ancient folk religion of Taoism, the "way of Heaven," a concept corresponding to the Vedic rta.

The meanings of tao are as follows: way, method, principle, natural force or life force, the regulated processes of nature, the idea of the world, the prime cause of all phenomena, the right, the good, the moral order.

Some translators even translate it as God, not without some justification, it seems to me, since tao, like rta, has a tinge of substantiality.

I will first give a number of passages from the Tao Te Ching, Lao-tzu's classic:

Was Tao the child of something else? We cannot tell.
But as a substanceless image it existed before the Ancestor.
There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing,
One may think of it as the mother of all things under heaven.
Its true name we do not know;
"Way" is the name that we give it.

In order to characterize its essential quality, Lao-tzu likens it to water:

The highest good is like that of water. The goodness of water
is that it benefits the ten thousand creatures; yet itself does not
scramble, but is content with the [low] places that all men disdain.
It is this that makes water so near to the Way.

The idea of a "potential" could not be better expressed.

He that is without desire sees its essence,
He that clings to desire sees only its outward form.

The affinity with the fundamental Brahmanic ideas is unmistakable, though this does not necessarily imply direct contact.

Lao-tzu was an entirely original thinker, and the primordial image underlying rta-brahman-atman and tao is as universal as man, appearing in every age and among all peoples as a primitive conception of energy, or "soul force," or however else it may be called.

He who knows the Always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever, and he that possesses it,
Though his body ceases, is not destroyed.

Knowledge of tao therefore has the same redeeming and uplifting effect as the knowledge of brahman.

Man becomes one with tao, with the unending duree creatrice (if we may compare this concept of Bergson's with its older congener), for tao is also the stream of time.

It is irrational, inconceivable:

Tao is a thing impalpable, incommensurable.
For though all creatures under heaven are the products
of [Tao as] Being,
Being itself is the product of [Tao as] Not-Being.
Tao is hidden and nameless.
It is obviously an irrational union of opposites, a symbol of
what is and is not.
The Valley Spirit never dies;
It is named the mysterious Female.
And the door of the mysterious Female
Is the base from which heaven and earth sprang.
363 Tao is the creative process, begetting as the father and
bringing forth as the mother. It is the beginning and end of all
creatures.

He whose actions are in harmony with Tao becomes one with Tao.

Therefore the perfected sage liberates himself from the opposites, having seen through their connection with one another and their alternation.

Therefore it is said:

When your work is done, then withdraw.

Such is heaven's way.
He [the perfected sage] cannot either be drawn into
friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot be either raised or humbled.

Being one with tao resembles the state of infancy:

Can you keep the unquiet physical soul from straying, hold fast
to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that
of a little child?
He who knows the male, yet cleaves to what is female,
Becomes like a ravine, receiving all things under heaven;
And being such a ravine,
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.
The impunity of that which is fraught with this power
May be likened to that of an infant.

This psychological attitude is, as we know, an essential condition for obtaining the kingdom of heaven, and this in its turn—all rational interpretations notwithstanding—is the central, irrational symbol whence the redeeming effect comes.

The Christian symbol merely has a more social character than the related conceptions of the East.

These are directly connected with age-old dynamistic ideas of a magical power emanating from people and things or—at a higher level of development from gods or a divine principle.

According to the central concepts of Taoism, tao is divided into a fundamental pair of opposites, yang and yin.

Yang signifies warmth, light, maleness; yin is cold, darkness, femaleness.

Yang is also heaven, yin earth.

From the yang force arises shen, the celestial portion of the human soul, and from the yin force comes kwei, the earthly part.

As a microcosm, man is a reconciler of the opposites.

Heaven, man, and earth form the three chief elements of the world, the san-tsai.

The picture thus presented is an altogether primitive idea which we find in similar forms elsewhere, as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth), lie together in a calabash until a son, man, arises between them.

Hence man as a microcosm uniting the world opposites is the equivalent of an irrational symbol that unites the psychological opposites.

This primordial image of man is in keeping with Schiller’s definition of the symbol as "living form."

The division of the psyche into a shen (or hwan) soul and a kwei (or p’o) soul is a great psychological truth.

This Chinese conception is echoed in the well-known passage from Faust:

Two souls, alas, are housed within my breast,
And each will wrestle for the mastery there.
The one has passion’s craving crude for love,
And hugs a world where sweet the senses rage;
The other longs for pastures fair above,
Leaving the murk for lofty heritage.

The existence of two mutually antagonistic tendencies, both striving to drag man into extreme attitudes and entangle him in the world, whether on the material or spiritual level, sets him at variance with himself and accordingly demands the existence of a counterweight. This is the "irrational third," tao.

Hence the sage’s anxious endeavour to live in harmony with tao, lest he fall into the conflict of opposites.

Since tao is irrational, it is not something that can be got by the will, as Lao-tzu repeatedly emphasizes.

This lends particular significance to another specifically Chinese concept, wu-wei. Wuwei means "not-doing" (which is not to be confused with "doing nothing"). Our rationalistic "doing," which is the greatness as well as the evil of our time, does not lead to tao.

The aim of Taoist ethics, then, is to find deliverance from the cosmic tension of opposites by a return to tao.

In this connection we must also remember the "sage of Omi," Nakae

Toju, an outstanding Japanese philosopher of the seventeenth century.

Basing himself on the teaching of the Chu-hi school, which had migrated from China, he established two principles, ri and ki. Ri is the world soul, ki is the world stuff.

Ri and ki are, however, the same because they are both attributes of God and therefore exist only in him and through him.

God is their union.

Equally, the soul embraces both ri and ki.

Toju says of God:

"As the essence of the world, God embraces the world, but at the same time he is in our midst and even in our bodies."

For him God is a universal self, while the individual self is the "heaven" within us, something supra-sensible and divine called ryochi. Ryochi is "God within us" and dwells in every individual.

It is the true self.

Toju distinguishes a true from a false self. The false self is an acquired personality compounded of perverted beliefs.

We might define this false self as the persona, that general idea of ourselves which we have built up from experiencing our effect upon the world around us and its effect upon us.

The persona is, in Schopenhauer's words, how one appears to oneself and the world, but not what one is.

What one is, is one's individual self, Toju's "true self" or ryochi. Ryochi is also called "being alone" or "knowing alone," clearly because it is a condition related to the essence of the self, beyond all personal judgments conditioned by external experience.

Toju conceives ryochi as the summum bonum, as "bliss" (brahman is bliss, ananda).

It is the light which pervades the world—a further parallel with brahman, according to Inouye.

It is love for mankind, immortal, all-knowing, good.

Evil comes from the will (shades of Schopenhauer!).

Ryochi is the self-regulating function, the mediator and uniter of the opposites, ri and ki; it is in fullest accord with the Indian idea of the "wise old man who dwells in the heart."

Or as Wang Yang-ming, the Chinese father of Japanese philosophy, says: "In every heart there dwells a sejin (sage).

Only, we do not believe it firmly enough, and therefore the whole has remained buried." Carl Jung, CW 6, Para 214-218

Just as conscious as well as unconscious phenomena are to be met with in practice, the self as psychic totality also has a conscious as well as an unconscious aspect.

Empirically, the self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality" (v. ego), such as a king, hero, prophet, saviour, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc.

When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc.

Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united.

Since such a concept is irrepresentable — tertium non datnr—it is transcendental on this account also. It would, logically considered, be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically. Carl Jung, CW 6, Para 790

The Brahman concept also contains the concept of rta, right order, the orderly course of t ered, be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically.he world.

In brahman, the creative universal essence and universal Ground, all things come upon the right way, for in it they are eternally dissolved and recreated; all development in an orderly way proceeds from brahman.

The concept of rta is a stepping-stone to the concept of tao in Lao-tzu.

Tao is the right way, the reign of law, the middle road between the opposites, freed from them and yet uniting them in itself.

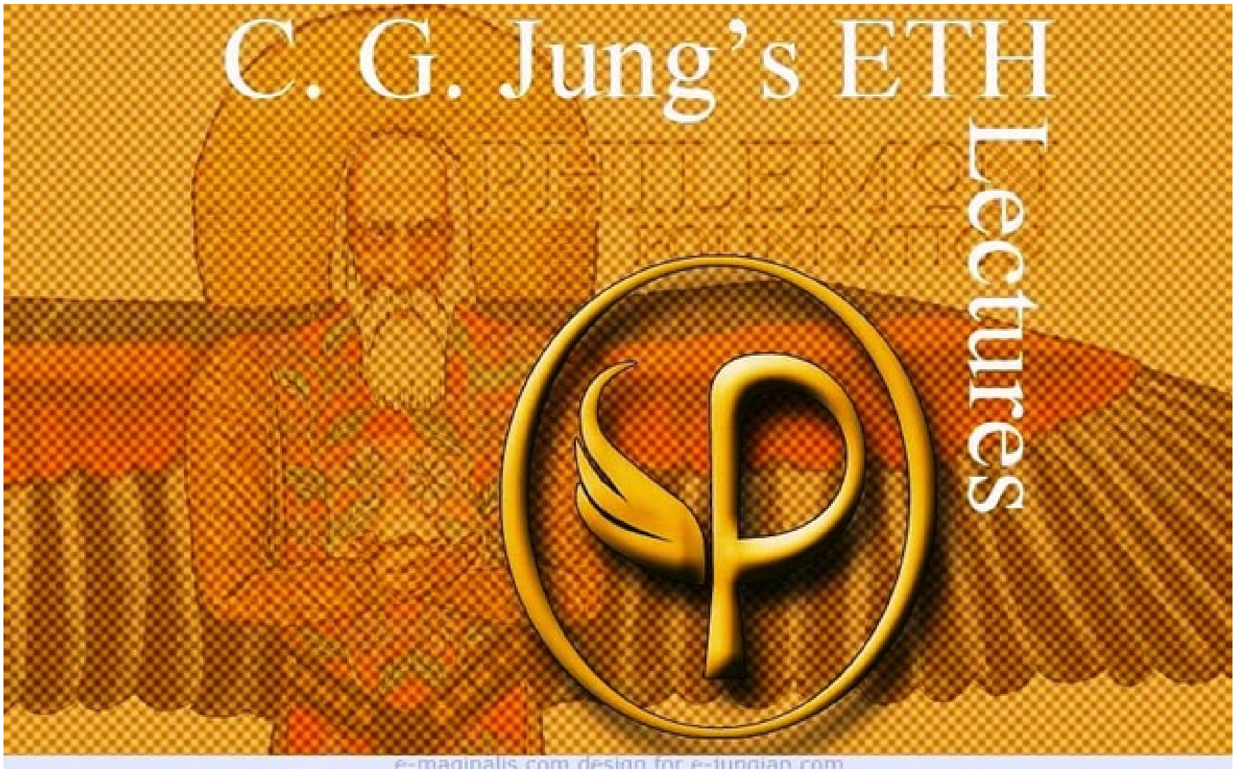
The purpose of life is to travel this middle road and never to deviate towards the opposites.

The ecstatic element is entirely absent in Lao-tzu; its place is taken by sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze—a wisdom that represents what is probably the highest attainable degree of spiritual superiority, as far removed from chaos as the stars from the disorder of the actual world.

It tames all that is wild, without denaturing it and turning it into something higher. Carl Jung, CW 6, Para 192

Carl Jung on the unconscious in itself and of its relation to consciousness. (2019-01-13 04:51)

[1]



Lecture VI 30th November, 1934

At the end of the last lecture I spoke to you of the unconscious in itself and of its relation to consciousness.

The dream, as we saw, is a message from the unconscious to consciousness of a complementary or compensatory character.

The meaning of the two words is not identical.

To complement comes from the Latin complere = to supplement, to complete.

The conscious is not a totality, and the missing portions are automatically brought forward by the unconscious.

To compensate comes from the Latin compensare = to equalise.

This has rather the meaning that the unconscious creates a substitution or compensation for what the conscious has lost.

I will leave you with both words to use as you prefer.

Both of these functions of the dream are exceedingly useful, for we cannot grasp a situation if part of it remains unconscious.

We cannot see these unconscious contents at all until they come into the conscious and when they appear they have already taken on a form in which conscious material is mixed, so that it is difficult or impossible to conceive of them in their pure form.

They are wordless images , it is exceedingly difficult to put them into words and we feel them change in our hands as we write or say them.

We are apt to correct them too much so that they are no longer what they were.

We have four psychological functions and necessarily they all function somewhere and if this does not take place in the conscious, it will in the unconscious.

As we become aware of these different p arts of our psyche, we begin to see how they can be integrated.

Everyone possesses thinking and feeling, for instance; if the conscious is definitely that of a thinker, feeling is sure to be found only in the unconscious.

Affects, which the reasonable man ignores all day, come up in dreams at night. It is amazing how aptly dreams produce exactly the thing which was missing in the situation; one can only be filled with admiration and marvel at the manner in which the unconscious speaks.

In all muscular activity there is always a slight counter activity in order to make the action a coordinated one and the conscious and unconscious are similarly interwoven.

It is quite possible to predict the kind of dreams which a certain type of consciousness will produce and owing to my long study of these things, on hearing a dream, I am
often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me.

Let us now consider our three dreams from this further point of view.

The first dream, where my patient was in his village with his school-fellows, is evidently a reminder of his humble origin.

This is in striking contrast to the position which he now occupies and this contrast is most aptly depicted; he is shown in his “get up” as a fashionable professor, but everything else in the dream is exactly as it was in his early childhood.

The dream asks him why he feels so big and important and tells him that his humble origin is now his problem.

Dreams are constructed rather on the lines of a drama and begin with the exposition of the problem or theme and this small initial dream can be taken as the exposition.

It leads us to expect that the following dreams will be occupied with his present exalted position, his ambition to rise still higher and with his humble origin.

Something in him begins to say “You are too high up”.

We come next to the dream of the train disaster.

This opens with nervous haste and impatience, which always indicates that we want to do the thing desperately because something in us has a resistance to doing it at all.

We hate to admit this resistance but it would be most unwise to advise a patient to ignore it.

In this dream he does get to the station at last, his plan must be put through “a tout prix” and indeed just because of the resistance which says that it should not; but he misses the train.

The "noes" have it, the resistance has won for the present, but nevertheless something starts - the train, and it crashes!

If we go on against our own resistances there will be a disaster.

This dream is a serious warning.

If we go against the unconscious, we are making out the bill without the host.

I learnt not to do that in Africa.

In Europe we live in civilization, our modern saurians (motor cars) usually stay on the road and, if we do not cross their paths, we are safe but the primitive lives in very different conditions, he is likely at any time to come upon a situation where it is necessary for him to be at one with himself.

If the primitive wakes up in a nervous state he is already in danger, for the next thing he may have to do is to cross a river on a slippery tree trunk and if he makes the slightest slip he is in danger of drowning or of being eaten by a crocodile; or he has to go into the bush and there may be a buffalo or a hippopotamus.

His very life depends on being at one with himself, there is no time to think, so that the primitive has to decide each day if his dreams are favorable or unfavorable.

If they are unfavorable, nothing will induce him to do anything that day, no persuasion can move him to carry a load an inch for a European.

We may laugh at this, but we forget how right he is in his own world. Europeans become superstitious in Africa and learn that "magic is the science of the jungle ".

We are too rational, but when we become superstitious we are beginning to observe the psyche and to wonder what it permits us to do.

A condition of being at variance with ourselves is announced through our dreams and we should not undertake the things which they warn us against.

We rationalize and say it is "only neurotic" but it is much wiser to attend to the warning.

This may delay many little things, but it also avoids many dangerous situations.

I was saved in this way once in Africa.

We were with a friendly tribe who, however, were too well-armed for my taste: we spent an evening with them, they danced a fire dance.

I was exceedingly interested and even danced with them.

After a bit I had a feeling that it was going too far, that they were getting too excited and obeying my hunch, I told them to go to bed in Swiss German and enforced the request by cutting about their legs with a sjambok.

This worked and they leapt over the whip and went off in high good humour.

Two days later a British official in exactly the same conditions was speared to death by these very same men, because he was not at one with himself.

Psychic objects and conditions must be observed and in such circumstances dreams are "derigueur" and it is very dangerous to ignore them.

If an old Roman stumbled on his door step it was ill-omened and he returned to his house for the day.

An Indian who is not at one with himself stays away from the Council.

Imagine our politicians doing that ! I should, however, welcome such an attitude; it would be very wise if our civilization paid more attention to the whole psyche, and did not live so entirely on one side of it.

This train dream then is no wish, but a warning.

It says "Take care or there will b e a catastrophe".

No one exists who has not the primitive in him, somewhere we are very close to the jungle and there we need to be as careful as the primitive in the bush.

In most of the "accidental" cases of death which I have investigated, I have found that these people had been warned in some way or other.

I myself have warned many people to look out for accidents, some listen, but more do not, for something in them wants exactly that accident.

I once treated a lady who on account of theosophy lived very high up in the stratosphere.

In consequence of this she had dreams of prostitutes of a most bestial kind.

I impressed upon her that these women were her sisters, but she could not see it.

Then her dreams began to bring up an accident, a murder by assault.

I warned her in the strongest terms, I told her not to walk on the Zurich being alone and not to go out after dark and I repeated this on three occasions.

I then went away for my holidays.

Six days later I got a telegram saying that she had been assaulted and had several bones broken.

She would have been killed but for the passers-by who interfered.

She had not been able to bring about any connection between her conscious ego that lived in the stratosphere and the low prostitute who was also herself, so it was brought about in this way.

My warnings fell on deaf ears for something in her was working for just this.

Our train dream contains a similar warning and I must say to our dreamer "Look out, you are threatened ".

We come now again to our main dream, the one in which the crab-lizard monster appears.

The association to the lazar-house of St. Jacob in Basel and its heroic fight is a very unexpected association to a simple peasant's cottage.

We must respect such things and look carefully at the unexpected light which has been thrown upon the situation and enquire into the psychological web from which it comes.

The tragic heroic death, the journey to Leipzig, his ambitious plan, his enterprise to reach yet higher, these all constellate a heroic, fatal battle with his humble origin.

We have to consider the conditions of the dreamer, some people have already come a very long way and are exhausted; this often happens when the last generation were peas ants, their sons possibly can go further, but they have reached their limit.

Then we come to the simple widow. Who is she?

We have spoken of her before as "the Mother".

Could she be the dreamer's wife ?

But if the dream meant his wife it would say so.

The dream is no facade, it says what it means.

The Cabbala says "The dream is its own interpretation."

This woman is made out of his own psychic material, but out of what part of this does she come?

We come here up on the interesting fact that the unconscious is bi-sexual; the dreamer has his own inferior femininity, somewhere in his masculinity and it is from this psychic
material that the figure of the poor widow in the dream is formed.

The "hundred percent he-ma " has an all-too feminine feeling-life, he can cry and be very sentimental.

The most feminine women similarly have a rigid masculinity somewhere, men become very much aware of this fact when they say the wrong thing!

In later life married couples often change roles : the little "commercant" becomes content to wash dishes and perform domestic tasks, while his wife wears the breeches and manages the shop.

Old Spanish women grow beards and develop bass voices, it is considered a sign of nobility.

We can see the same thing in photographs of primitives, the young men look as hard as nails, but the old men have something soft and sweet about them, while the old women look like incarnate apes.

It is because our dreamer is an intellectual man that his feminine side is uneducated and has remained behind in his home village with the parents and he boasts to her because he feels inferior.

Whenever people find it necessary to boast in front of simple people, we may be certain that they are trying to convince and overcome the inferiority in themselves.

A feeling of inferiority always indicates a real inferiority somewhere.

This is a fact and remains a fact whatever people have to say on the subject. Carl Jung, Modern Psychology, Vol. 2, Pages 158-160.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/01509-1.jpg`

Carl Jung on Psychology and Physics (2019-01-13 04:58)

[1]

To Pascual Jordan

Dear Professor Jordan, 1 April 1948

I received your interesting book Verdriingung und Komplementaritiita little while ago.

Unfortunately a thorough study of it has not yet been possible, but. I hope to get down to it soon.

Although parapsychological problems lie on the extreme edge of my field of research, I still follow with great attention the new developments which one frequently encounters in psychology in regard to these phenomena.

Some time ago I took the liberty of sending you what I have written recently on this subject.

I hope my essay has reached you in the meantime.

Here we are discussing with Pauli the unexpected relations between psychology and physics.

Psychology as might be expected appears in the realm of physics in the field of theory-building.

The outstanding question is a psychological critique of the space-time concept.

On this point I have just made a strange discovery which I would first like to check out with Pauli from the physical side.

If I should publish anything about it in the near future I will not fail to let you know.

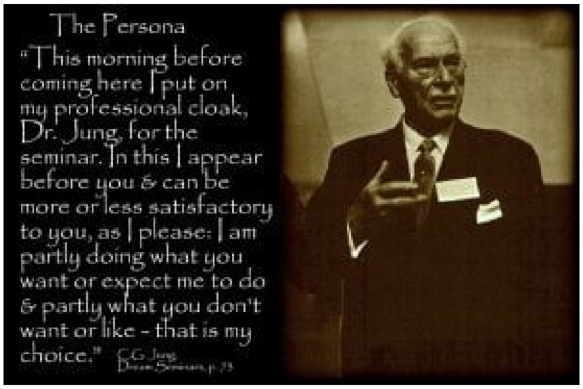
Again best thanks for your book,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 494.

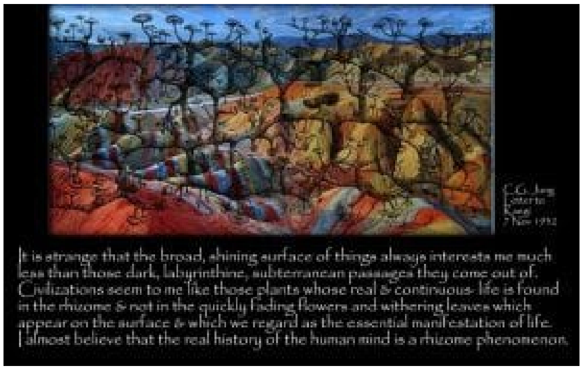
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/43c4f-1.jpg`

Craig Nelson Carl Jung Depth Psychology Images (2019-01-14 03:11)



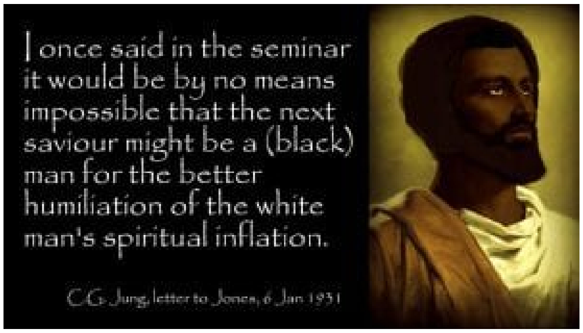
The Persona

"This morning before coming here I put on my professional cloak, Dr. Jung, for the seminar. In this I appear before you & can be more or less satisfactory to you, as I please: I am partly doing what you want or expect me to do & partly what you don't want or like - that is my choice." C.G. Jung Dream Seminars, p. 73



C.G. Jung
Letter to
[illegible]
7 Nov 1932

It is strange that the broad, shining surface of things always interests me much less than those dark, labyrinthine, subterranean passages they come out of. Civilizations seem to me like those plants whose real & continuous life is found in the rhizome & not in the quickly fading flowers and withering leaves which appear on the surface & which we regard as the essential manifestation of life. I almost believe that the real history of the human mind is a rhizome phenomenon.



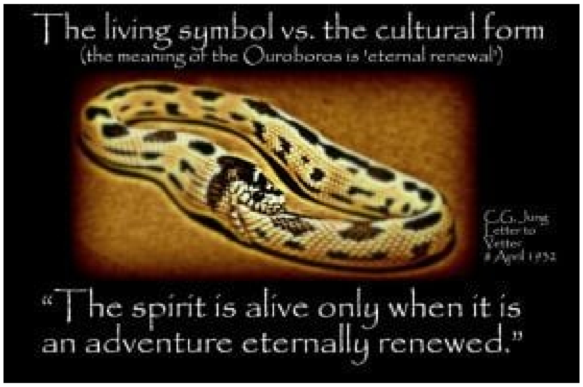
I once said in the seminar it would be by no means impossible that the next saviour might be a (black) man for the better humiliation of the white man's spiritual inflation.

C.G. Jung, letter to Jones, 6 Jan 1931

The Spirit must assimilate the Chthonic
(the underground of the rooted earth)

C.G. Jung
Letter to N
5 July 1952
re: dream of
a bird swall-
owing a snake

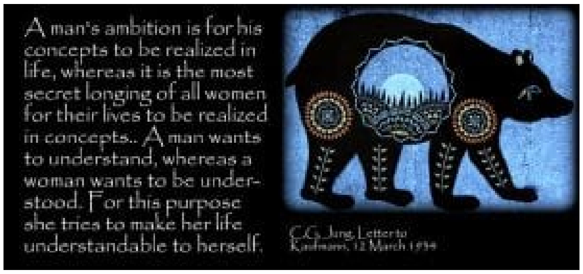
"We are also our unconscious side, & that is why the bird swallows the black snake, namely to show what you ought to do in order to be complete. Not perfection, but completeness is what is expected of you."



The living symbol vs. the cultural form
(the meaning of the Ouroboros is 'eternal renewal')

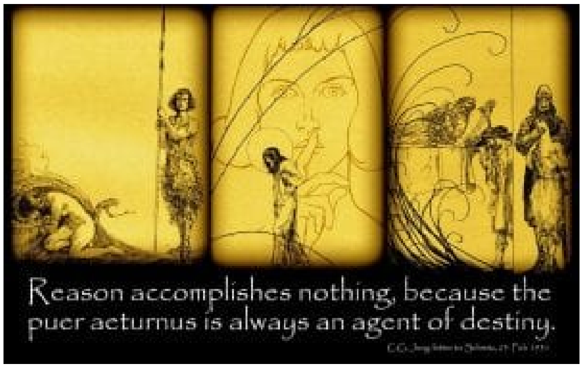
C.G. Jung
Letter to
Vetter
8 April 1932

"The spirit is alive only when it is an adventure eternally renewed."



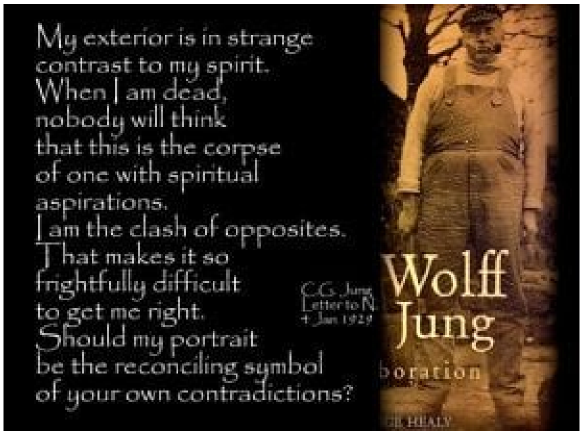
A man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts.. A man wants to understand, whereas a woman wants to be understood. For this purpose she tries to make her life understandable to herself.

C.G. Jung, Letter to
Kashmann, 12 March 1954



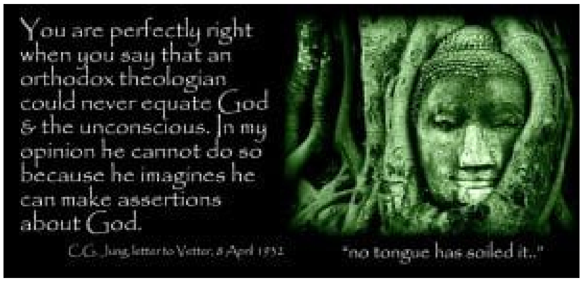
Reason accomplishes nothing, because the puer aeturnus is always an agent of destiny.

C.G. Jung letter to [illegible]



My exterior is in strange
contrast to my spirit.
When I am dead,
nobody will think
that this is the corpse
of one with spiritual
aspirations.
I am the clash of opposites.
That makes it so
frightfully difficult
to get me right.
Should my portrait
be the reconciling symbol
of your own contradictions?

C.G. Jung
Letter to N.
4 Jan 1929



You are perfectly right when you say that an orthodox theologian could never equate God & the unconscious. In my opinion he cannot do so because he imagines he can make assertions about God.

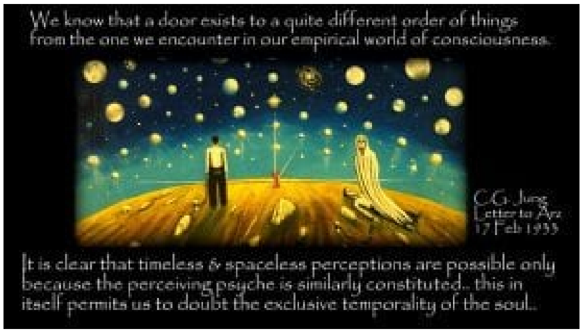
C.G. Jung, letter to Vetter, 8 April 1932

"no tongue has soiled it.."

Q. to Jung: "Do you possess any "secret knowledge" surpassing your written formulations?"

I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly & because nobody can understand them.. [They are] a living & wondrous mystery.. a (numinous precinct) protected by (daimons).. Can anyone say "credo" when he stands amidst his experience, (the reality of his visions), when he knows how superfluous "belief" is, when he more than just "knows," when the experience has even pressed him to the wall? The exploration of the unconscious has in fact & in truth discovered the age-old, timeless way of initiation. [Man attempts] to block off & protect oneself from the perils of the "long road".. [but] nothing is submerged for ever, that is the terrifying discovery everyone makes who has opened this portal. It is not merely my "credo" but the greatest & most incisive experience of my life that this door, a highly inconspicuous side-door on an unsuspicious looking & easily overlooked footpath, narrow & indistinct because only a few have set foot on it, leads to the secret of transformation & renewal.

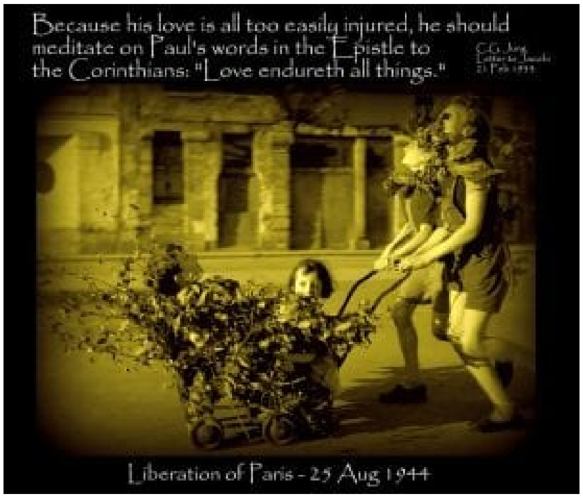
C.G. Jung Letter to [illegible]
[illegible] (edited)



We know that a door exists to a quite different order of things from the one we encounter in our empirical world of consciousness.

C.G. Jung
Letter to Arz
17 Feb 1955

It is clear that timeless & spaceless perceptions are possible only because the perceiving psyche is similarly constituted.. this in itself permits us to doubt the exclusive temporality of the soul..



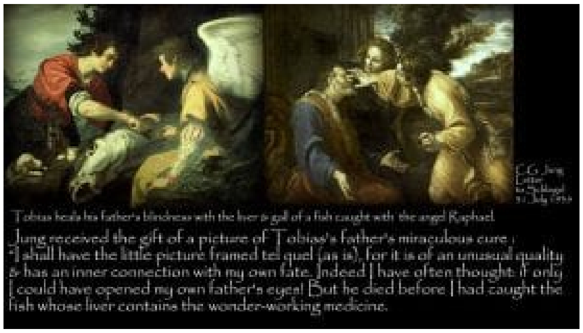
Because his love is all too easily injured, he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things."

C.G. Jung
Letter to Jacobi
21 Feb 1939

Liberation of Paris - 25 Aug 1944

C.G. Jung
Letter to Pauli
29 Oct 1934

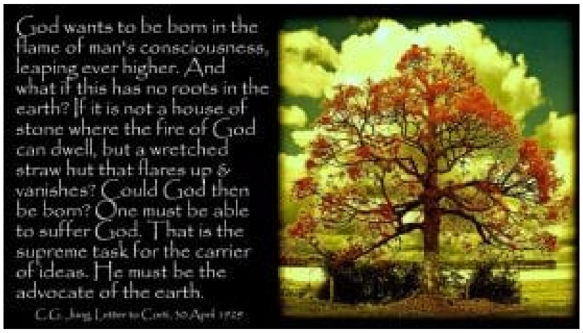
The collective unconscious.. represents a layer of the psyche in which individual differences of consciousness are more or less obliterated. But if individual consciousnesses are blotted out in the unconscious, then all perception in the unconscious takes place as though in a single person. [Physicists] says that senders & receivers in the same conscious space simultaneously observe the same object. One could invert this proposition & say that in unconscious "space" senders & receivers are the same perceiving subject.. The psychological version would be: in the unconscious there is only one observer who observes an infinity of objects.



C.G. Jung
Letter
to Schlegel
31 July 1959

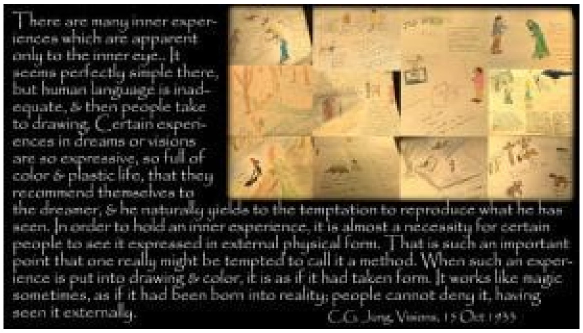
Tobias heals his father's blindness with the liver & gall of a fish caught with the angel Raphael

Jung received the gift of a picture of Tobias's father's miraculous cure :
"I shall have the little picture framed tel quel (as is), for it is of an unusual quality & has an inner connection with my own fate. Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonder-working medicine.



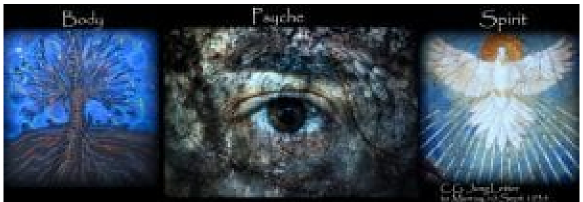
God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up & vanishes? Could God then be born? One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth.

C.G. Jung, Letter to Corti, 30 April 1929



There are many inner experiences which are apparent only to the inner eye... It seems perfectly simple there, but human language is inadequate, & then people take to drawing. Certain experiences in dreams or visions are so expressive, so full of color & plastic life, that they recommend themselves to the dreamer, & he naturally yields to the temptation to reproduce what he has seen. In order to hold an inner experience, it is almost a necessity for certain people to see it expressed in external physical form. That is such an important point that one really might be tempted to call it a method. When such an experience is put into drawing & color, it is as if it had taken form. It works like magic sometimes, as if it had been born into reality; people cannot deny it, having seen it externally.

C.G. Jung, Visions, 15 Oct 1933



C.G. Jung Letter to Murray, 10 Sept 1935

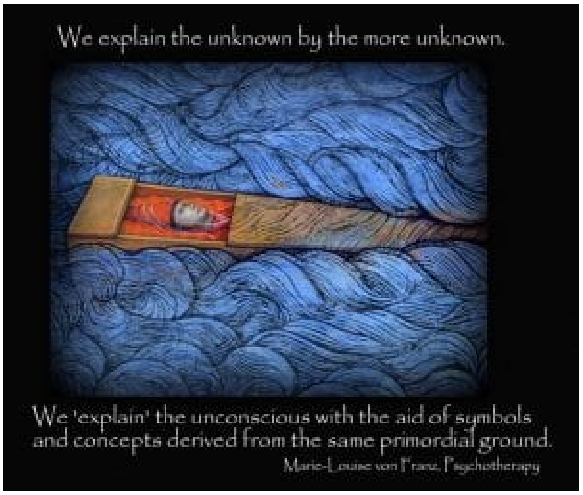
I'm chiefly concerned with the Psyche itself, therefore I'm leaving out body & spirit. Philosophy & theology know all about spirit. Physiology & medicine know all about the body, but I'm a humble psychologist whose particular metier is to investigate the peculiar nature of the psyche. Body and spirit are to me mere aspects of the reality of the psyche. Psychic experience is the only immediate experience. Body is as metaphysical [abstract] as spirit.

A plant is wise enough to develop leaves on both sides, but we are in the unhappy position of developing only one side.

C.G. Jung
Visions, Oct 22 1930

We cannot go beyond ourselves but only deeper into ourselves, & this Self is not identical with the ego because in this Self we appear wondrously strange to ourselves.

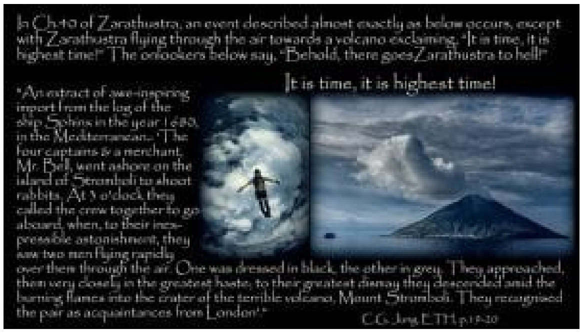
C.G. Jung
Letter to Ewald Jung
(psychiatrist & Jung's cousin)
31 July 1935



We explain the unknown by the more unknown.

We 'explain' the unconscious with the aid of symbols and concepts derived from the same primordial ground.

Marie-Louise von Franz, Psychotherapy

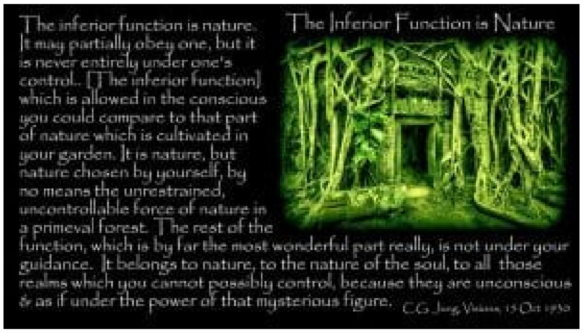


In Ch.40 of Zarathustra, an event described almost exactly as below occurs, except with Zarathustra flying through the air towards a volcano exclaiming, "It is time, it is highest time!" The onlookers below say, "Behold, there goes Zarathustra to hell!"

It is time, it is highest time!

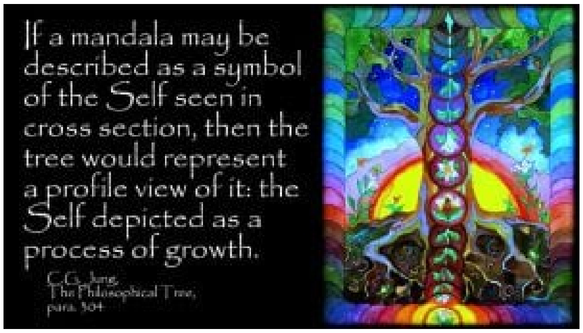
"An extract of awe-inspiring import from the log of the ship Sphinx in the year 1686, in the Mediterranean... 'The four captains & a merchant, Mr. Bell, went ashore on the island of Stromboli to shoot rabbits. At 3 o'clock they called the crew together to go aboard, when, to their inexpressible astonishment, they saw two men flying rapidly over them through the air. One was dressed in black, the other in grey. They approached them very closely in the greatest haste; to their greatest dismay they descended amid the burning flames into the crater of the terrible volcano, Mount Stromboli. They recognised the pair as acquaintances from London'."

C.G. Jung, E.T.H. p.19-20



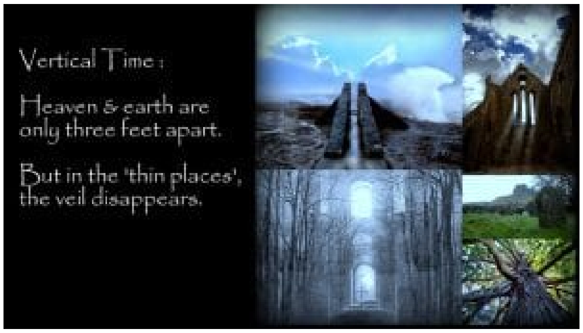
The Inferior Function is Nature

The inferior function is nature. It may partially obey one, but it is never entirely under one's control. [The inferior function] which is allowed in the conscious you could compare to that part of nature which is cultivated in your garden. It is nature, but nature chosen by yourself, by no means the unrestrained, uncontrollable force of nature in a primeval forest. The rest of the function, which is by far the most wonderful part really, is not under your guidance. It belongs to nature, to the nature of the soul, to all those realms which you cannot possibly control, because they are unconscious & as if under the power of that mysterious figure. C.G. Jung, Visions, 15 Oct 1930



If a mandala may be described as a symbol of the Self seen in cross section, then the tree would represent a profile view of it: the Self depicted as a process of growth.

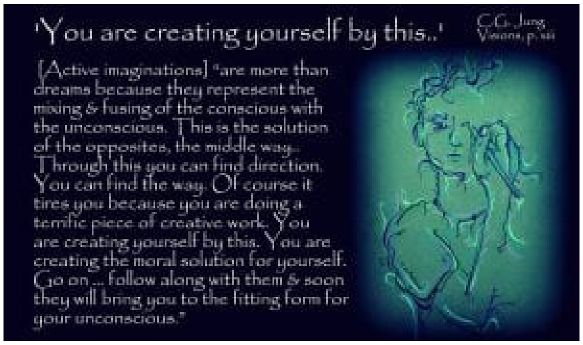
C.G. Jung,
The Philosophical Tree,
para. 304



Vertical Time :

Heaven & earth are only three feet apart.

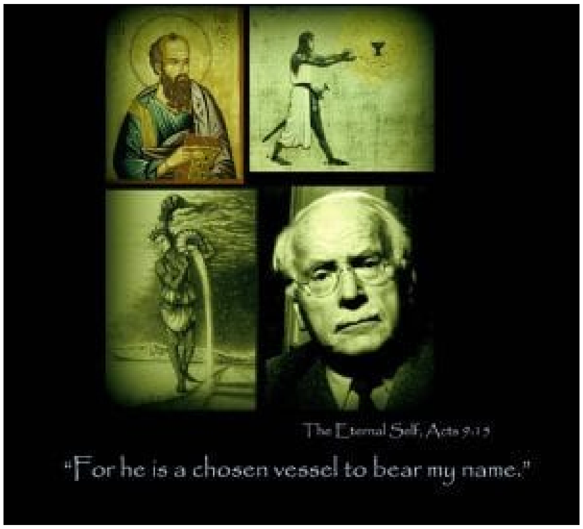
But in the 'thin places', the veil disappears.



'You are creating yourself by this..'

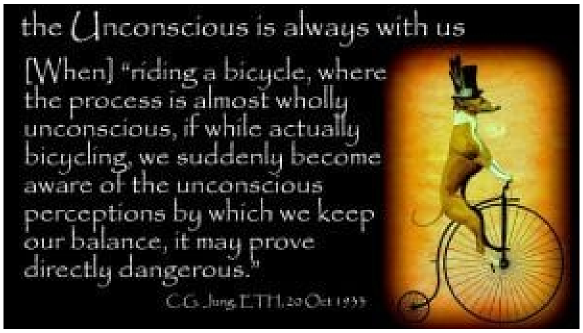
C.G. Jung
Visions, p. xxi

[Active imaginations] "are more than dreams because they represent the mixing & fusing of the conscious with the unconscious. This is the solution of the opposites, the middle way.. Through this you can find direction. You can find the way. Of course it tires you because you are doing a terrific piece of creative work. You are creating yourself by this. You are creating the moral solution for yourself. Go on ... follow along with them & soon they will bring you to the fitting form for your unconscious."



The Eternal Self, Acts 9:15

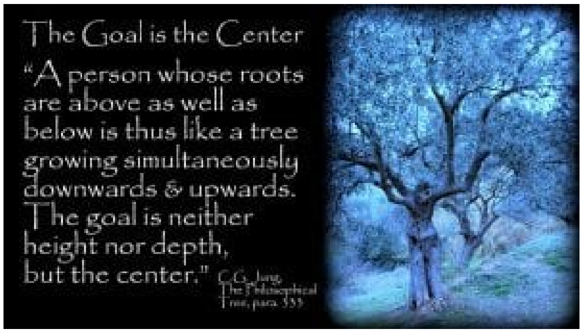
"For he is a chosen vessel to bear my name."



the Unconscious is always with us

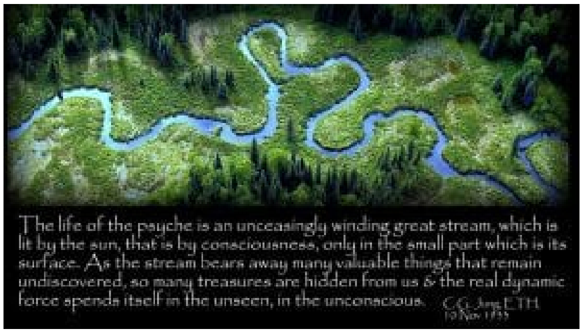
[When] "riding a bicycle, where the process is almost wholly unconscious, if while actually bicycling, we suddenly become aware of the unconscious perceptions by which we keep our balance, it may prove directly dangerous."

C.G. Jung, ETH, 20 Oct 1933

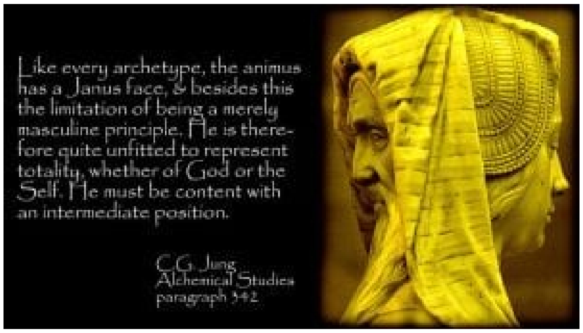


The Goal is the Center

"A person whose roots are above as well as below is thus like a tree growing simultaneously downwards & upwards. The goal is neither height nor depth, but the center." C.G. Jung, The Philosophical Tree, para. 333

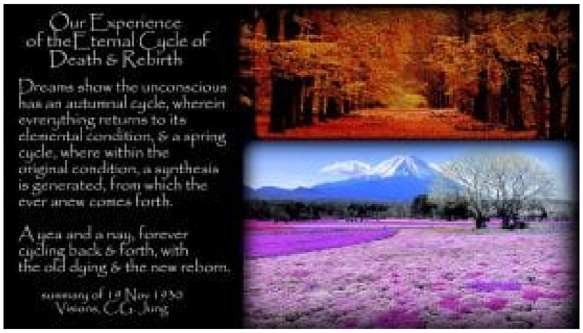


The life of the psyche is an unceasingly winding great stream, which is lit by the sun, that is by consciousness, only in the small part which is its surface. As the stream bears away many valuable things that remain undiscovered, so many treasures are hidden from us & the real dynamic force spends itself in the unseen, in the unconscious. C.G. Jung ETH 10 Nov 1933



Like every archetype, the animus has a Janus face, & besides this the limitation of being a merely masculine principle. He is therefore quite unfitted to represent totality, whether of God or the Self. He must be content with an intermediate position.

C.G. Jung
Alchemical Studies
paragraph 342

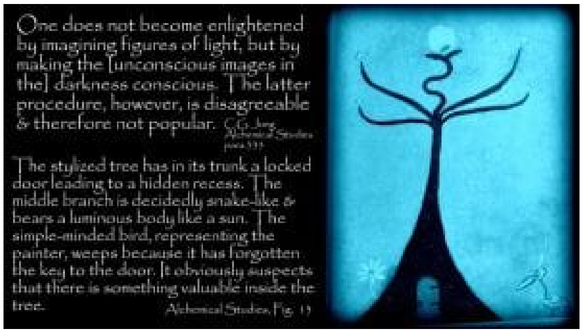


Our Experience of the Eternal Cycle of Death & Rebirth

Dreams show the unconscious has an autumnal cycle, wherein everything returns to its elemental condition, & a spring cycle, where within the original condition, a synthesis is generated, from which the ever anew comes forth.

A yea and a nay, forever cycling back & forth, with the old dying & the new reborn.

summary of 19 Nov 1930
Visions, C.G. Jung

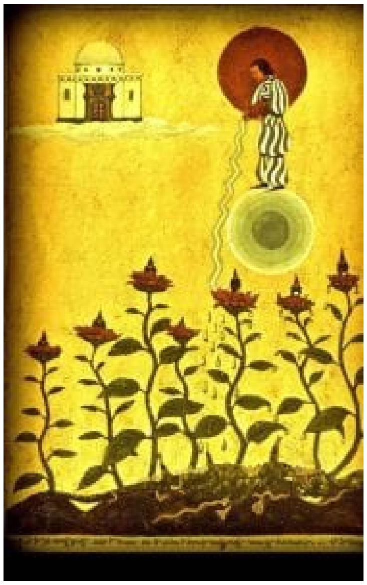


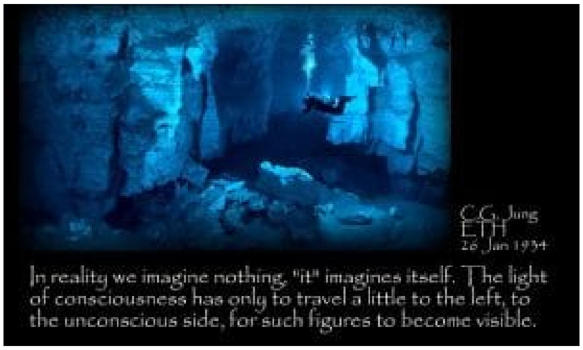
One does not become enlightened by imagining figures of light, but by making the [unconscious images in the] darkness conscious. The latter procedure, however, is disagreeable & therefore not popular. C.G. Jung Alchemical Studies para 335

The stylized tree has in its trunk a locked door leading to a hidden recess. The middle branch is decidedly snake-like & bears a luminous body like a sun. The simple-minded bird, representing the painter, weeps because it has forgotten the key to the door. It obviously suspects that there is something valuable inside the tree. Alchemical Studies, Fig. 13

C.G. Jung
Visions
12 Nov 1930

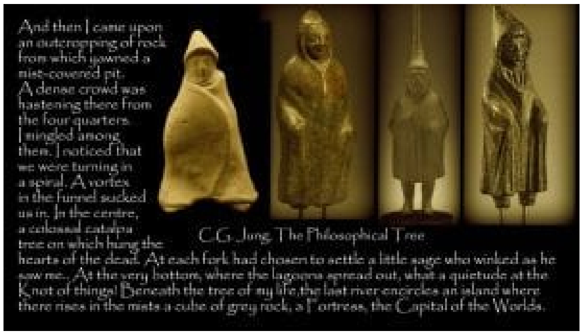
We forget that the animal is the most pious thing that exists, the one thing besides plants that really fulfills its destiny, that fulfills the superior will, the will of God. We are of the devil because we are always deviating, always living something of our own. Animals live exactly as they were meant to live.





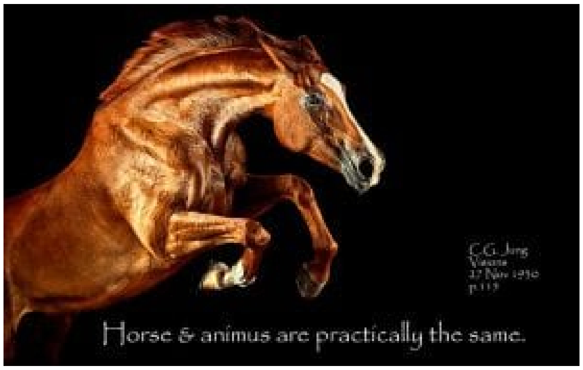
C.G. Jung
ETH
26 Jan 1934

In reality we imagine nothing, "it" imagines itself. The light of consciousness has only to travel a little to the left, to the unconscious side, for such figures to become visible.



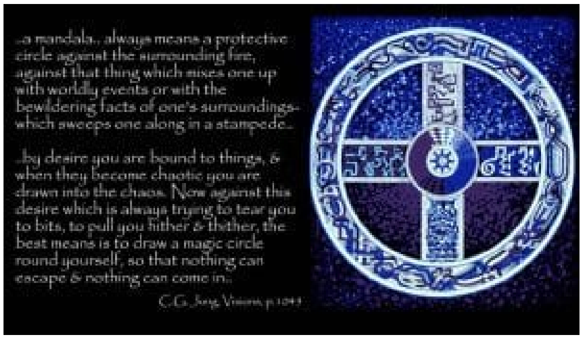
And then I came upon an outcropping of rock from which yawned a mist-covered pit. A dense crowd was hastening there from the four quarters. I mingled among them. I noticed that we were turning in a spiral. A vortex in the funnel sucked us in. In the centre, a colossal catalpa tree on which hung the hearts of the dead. At each fork had chosen to settle a little sage who winked as he saw me.. At the very bottom, where the lagoons spread out, what a quietude at the Knot of things! Beneath the tree of my life,the last river encircles an island where there rises in the mists a cube of grey rock, a Fortress, the Capital of the Worlds.

C.G. Jung, The Philosophical Tree



C.G. Jung
Visions
27 Nov 1930
p.113

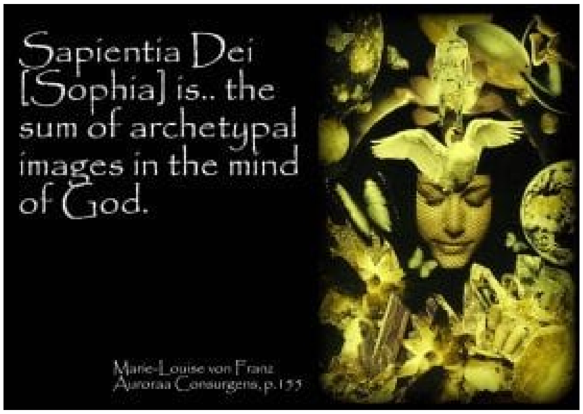
Horse & animus are practically the same.



..a mandala.. always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings- which sweeps one along in a stampede..

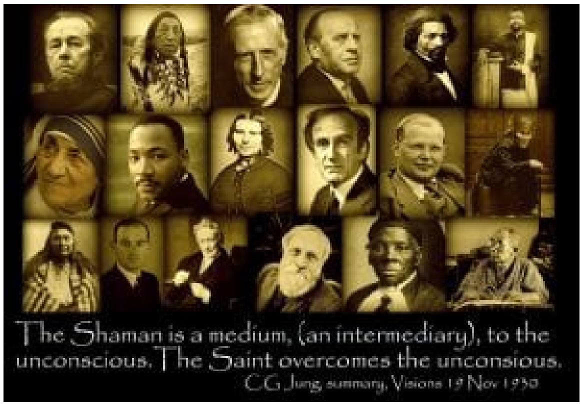
..by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire which is always trying to tear you to bits, to pull you hither & thither, the best means is to draw a magic circle round yourself, so that nothing can escape & nothing can come in..

C.G. Jung, Visions, p.1043



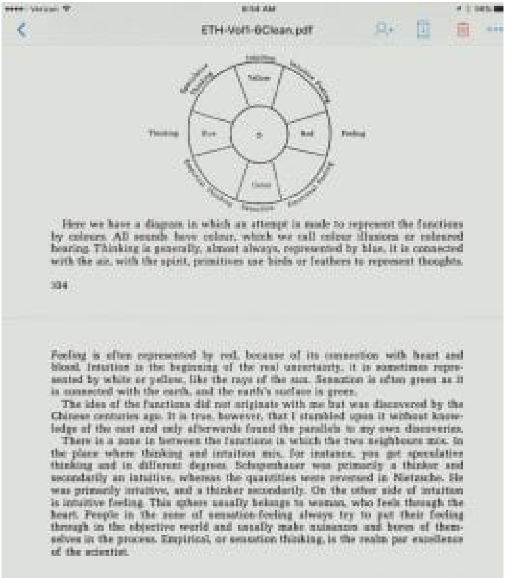
Sapientia Dei [Sophia] is.. the sum of archetypal images in the mind of God.

Marie-Louise von Franz
Auroraa Consurgens, p.155



The Shaman is a medium, (an intermediary), to the unconscious. The Saint overcomes the unconsious.

CG Jung, summary, Visions 19 Nov 1930



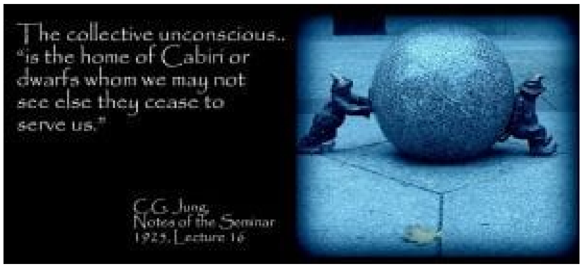
Here we have a diagram in which an attempt is made to represent the functions by colours. All sounds have colour, which we call colour illusions or coloured hearing. Thinking is generally, almost always, represented by blue, it is connected with the air, with the spirit, primitives use birds or feathers to represent thoughts.

104

Feeling is often represented by red, because of its connection with heart and blood. Intuition is the beginning of the real uncertainty, it is sometimes represented by white or yellow, like the rays of the sun. Sensation is often green as it is connected with the earth, and the earth's surface is green.

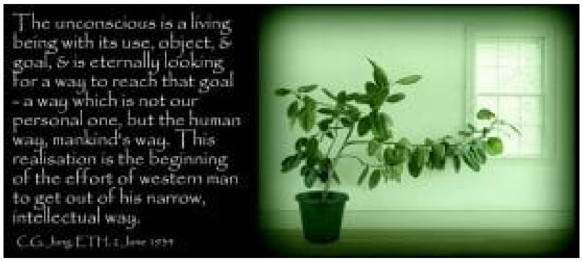
The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled upon it without knowledge of the east and only afterwards found the parallels to my own discoveries.

There is a zone in between the functions in which the two neighbours mix. In the place where thinking and intuition mix, for instance, you get speculative thinking and in different degrees. Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. He was primarily intuitive, and a thinker secondarily. On the other side of intuition is intuitive feeling. This sphere usually belongs to woman, who feels through the heart. People in the zone of sensation-feeling always try to put their feeling through in the objective world and usually make nuisances and bores of themselves in the process. Empirical, or sensation thinking, is the realm par excellence of the scientist.



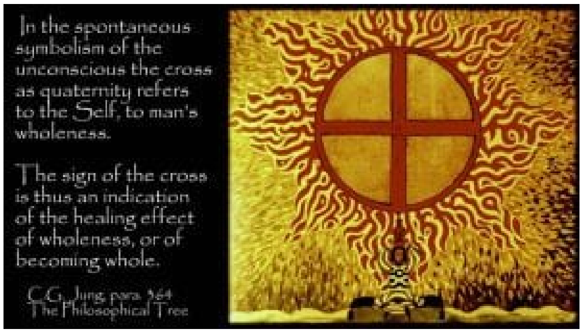
The collective unconscious..
"is the home of Cabiri or
dwarfs whom we may not
see else they cease to
serve us."

C.G. Jung,
Notes of the Seminar
1925, Lecture 16



The unconscious is a living
being with its use, object, &
goal, & is eternally looking
for a way to reach that goal
- a way which is not our
personal one, but the human
way, mankind's way. This
realisation is the beginning
of the effort of western man
to get out of his narrow,
intellectual way.

C.G. Jung, ETH, 1 June 1934



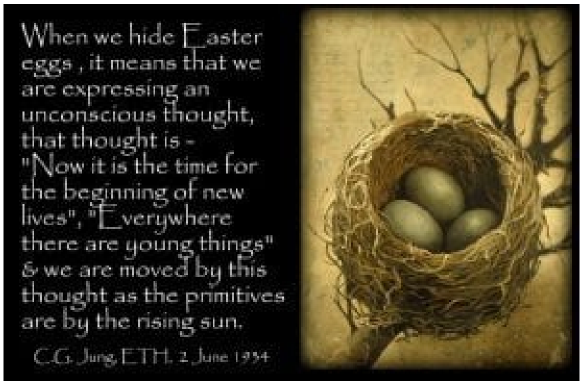
In the spontaneous
symbolism of the
unconscious the cross
as quaternity refers
to the Self, to man's
wholeness.

The sign of the cross
is thus an indication
of the healing effect
of wholeness, or of
becoming whole.

C.G. Jung, para. 364
The Philosophical Tree

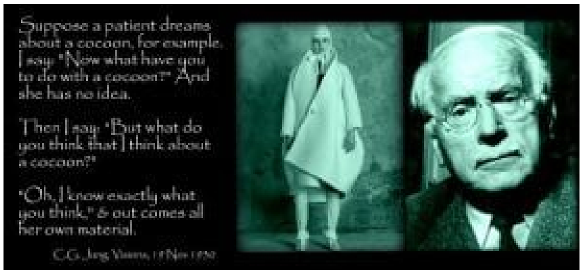
C.G. Jung

Life is a luminous pause between two great mysteries, which themselves are one.



When we hide Easter eggs , it means that we are expressing an unconscious thought, that thought is - "Now it is the time for the beginning of new lives", "Everywhere there are young things" & we are moved by this thought as the primitives are by the rising sun.

C.G. Jung, ETH, 2 June 1934

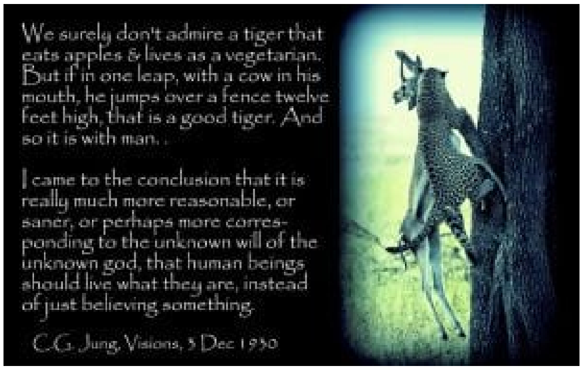


Suppose a patient dreams about a cocoon, for example. I say: "Now what have you to do with a cocoon?" And she has no idea.

Then I say: "But what do you think that I think about a cocoon?"

"Oh, I know exactly what you think," & out comes all her own material.

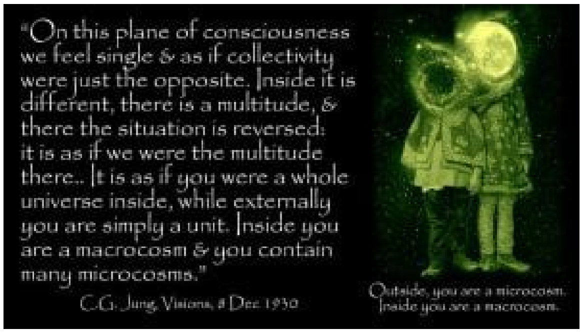
C.G. Jung Visions, 19 Nov 1930



We surely don't admire a tiger that eats apples & lives as a vegetarian. But if in one leap, with a cow in his mouth, he jumps over a fence twelve feet high, that is a good tiger. And so it is with man. .

I came to the conclusion that it is really much more reasonable, or saner, or perhaps more corresponding to the unknown will of the unknown god, that human beings should live what they are, instead of just believing something.

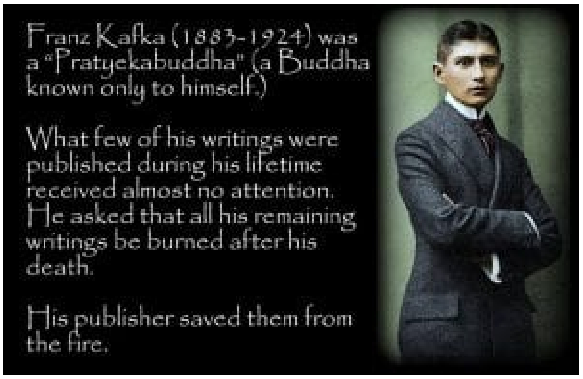
C.G. Jung, Visions, 3 Dec 1930



"On this plane of consciousness we feel single & as if collectivity were just the opposite. Inside it is different, there is a multitude, & there the situation is reversed: it is as if we were the multitude there.. It is as if you were a whole universe inside, while externally you are simply a unit. Inside you are a macrocosm & you contain many microcosms."

C.G. Jung, Visions, 8 Dec 1930

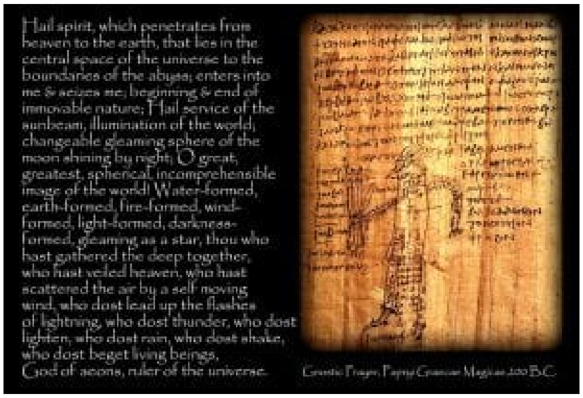
Outside, you are a microcosm.
Inside you are a macrocosm.



Franz Kafka (1883-1924) was a "Pratyekabuddha" (a Buddha known only to himself.)

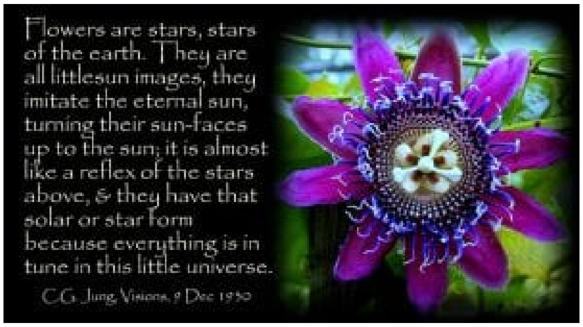
What few of his writings were published during his lifetime received almost no attention. He asked that all his remaining writings be burned after his death.

His publisher saved them from the fire.



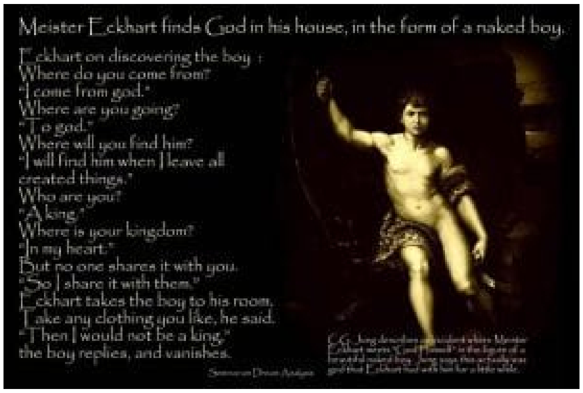
Hail spirit, which penetrates from heaven to the earth, that lies in the central space of the universe to the boundaries of the abyss; enters into me & seizes me; beginning & end of immovable nature; Hail service of the sunbeam, illumination of the world; changeable gleaming sphere of the moon shining by night; O great, greatest, spherical, incomprehensible image of the world! Water-formed, earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, thou who hast gathered the deep together, who hast veiled heaven, who hast scattered the air by a self moving wind, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, ruler of the universe.

Gnostic Prayer, Papyri Graecae Magicae 200 B.C.



Flowers are stars, stars of the earth. They are all littlesun images, they imitate the eternal sun, turning their sun-faces up to the sun; it is almost like a reflex of the stars above, & they have that solar or star form because everything is in tune in this little universe.

C.G. Jung, Visions, 9 Dec 1930

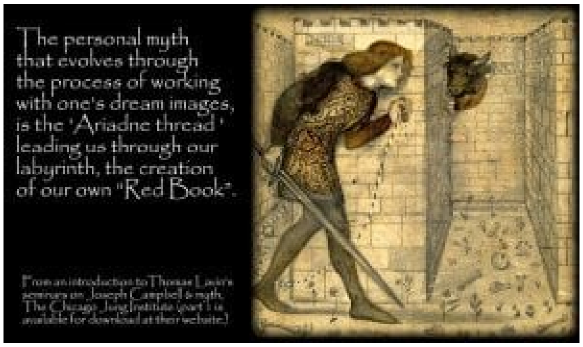


Meister Eckhart finds God in his house, in the form of a naked boy.

Eckhart on discovering the boy :
Where do you come from?
"I come from god."
Where are you going?
"To god."
Where will you find him?
"I will find him when I leave all created things."
Who are you?
"A king."
Where is your kingdom?
"In my heart."
But no one shares it with you.
"So I share it with them."
Eckhart takes the boy to his room.
Take any clothing you like, he said.
"Then I would not be a king,"
the boy replies, and vanishes.

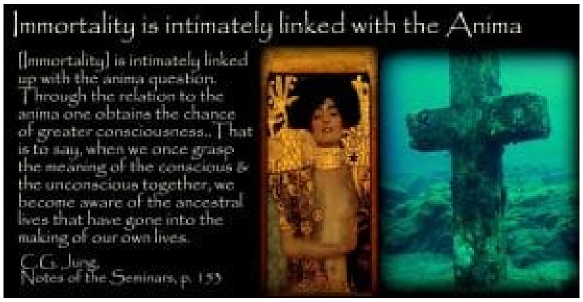
Seminar on Dream Analysis

C.G. Jung describes an incident where Meister Eckhart meets "God Himself" in the figure of a beautiful naked boy. Jung says this actually was god that Eckhart had with him for a little while.



The personal myth that evolves through the process of working with one's dream images, is the 'Ariadne thread' leading us through our labyrinth, the creation of our own "Red Book".

From an introduction to Thomas Lavin's seminars on Joseph Campbell & myth, The Chicago Jung Institute (part 1 is available for download at their website.)



Immortality is intimately linked with the Anima

[Immortality] is intimately linked up with the anima question. Through the relation to the anima one obtains the chance of greater consciousness.. That is to say, when we once grasp the meaning of the conscious & the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

C.G. Jung,
Notes of the Seminars, p. 133

Jung says the eyes of animals, & the eye of the creator, are "full of beauty & woe, without pain or pleasure"; & that man needs to behold those eyes in depth, & 'understand'; using the consciousness he sees there as a necessary 'point of departure'.

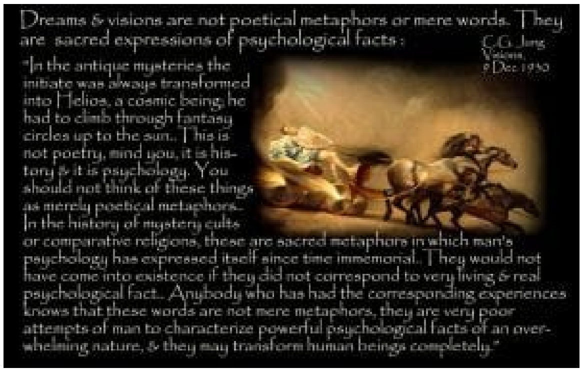
C.G. Jung, seminary from Visions
8 December 1930

Cirlot

A toad is to a frog, as a wasp is to a bee, or a waxing crescent moon is to a dawning sun.

Cirlot

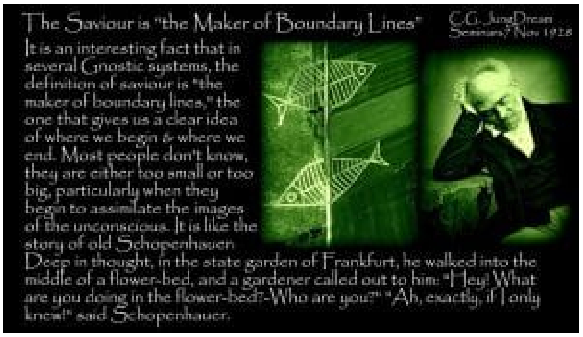
A toad is to a frog, as a wasp is to a bee, or a waxing crescent moon is to a dawning sun.



Dreams & visions are not poetical metaphors or mere words. They are sacred expressions of psychological facts :

C.G. Jung
Visions,
9 Dec 1930

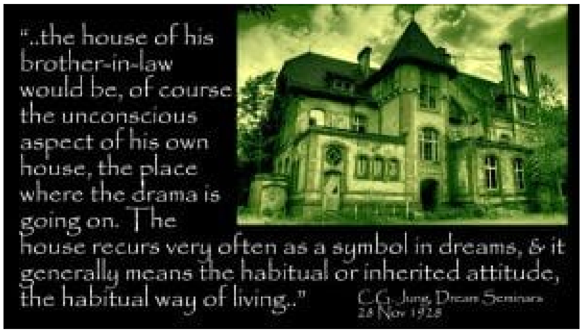
"In the antique mysteries the initiate was always transformed into Helios, a cosmic being; he had to climb through fantasy circles up to the sun.. This is not poetry, mind you, it is history & it is psychology. You should not think of these things as merely poetical metaphors.. In the history of mystery cults or comparative religions, these are sacred metaphors in which man's psychology has expressed itself since time immemorial.. They would not have come into existence if they did not correspond to very living & real psychological fact.. Anybody who has had the corresponding experiences knows that these words are not mere metaphors, they are very poor attempts of man to characterize powerful psychological facts of an overwhelming nature, & they may transform human beings completely."



The Saviour is "the Maker of Boundary Lines"

C.G. JungDream
Seminars7 Nov 1928

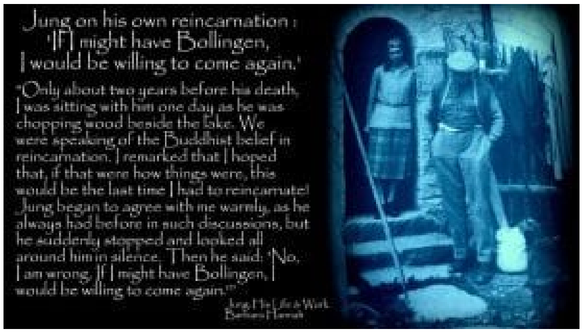
It is an interesting fact that in several Gnostic systems, the definition of saviour is "the maker of boundary lines," the one that gives us a clear idea of where we begin & where we end. Most people don't know, they are either too small or too big, particularly when they begin to assimilate the images of the unconscious. It is like the story of old Schopenhauer. Deep in thought, in the state garden of Frankfurt, he walked into the middle of a flower-bed, and a gardener called out to him: "Hey! What are you doing in the flower-bed?-Who are you?" "Ah, exactly, if I only knew!" said Schopenhauer.



"..the house of his brother-in-law would be, of course the unconscious aspect of his own house, the place where the drama is going on. The house recurs very often as a symbol in dreams, & it generally means the habitual or inherited attitude, the habitual way of living.."

C.G. Jung, Dream Seminars
28 Nov 1928

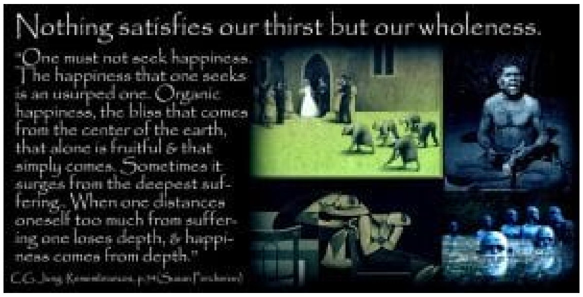
What is actually required is the restoration of the unreflecting capacity of obeying the Self.
Marie-Louise von Franz



Jung on his own reincarnation :
'If I might have Bollingen,
I would be willing to come again.'

"Only about two years before his death, I was sitting with him one day as he was chopping wood beside the lake. We were speaking of the Buddhist belief in reincarnation. I remarked that I hoped that, if that were how things were, this would be the last time I had to reincarnate! Jung began to agree with me warmly, as he always had before in such discussions, but he suddenly stopped and looked all around him in silence. Then he said: 'No, I am wrong. If I might have Bollingen, I would be willing to come again.'"

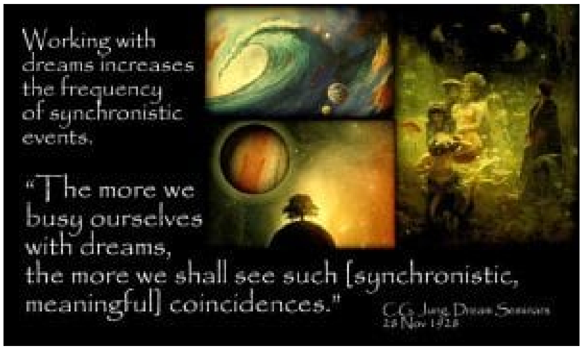
Jung, His Life & Work,
Barbara Hannah



Nothing satisfies our thirst but our wholeness.

"One must not seek happiness. The happiness that one seeks is an usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful & that simply comes. Sometimes it surges from the deepest suffering. When one distances oneself too much from suffering one loses depth, & happiness comes from depth."

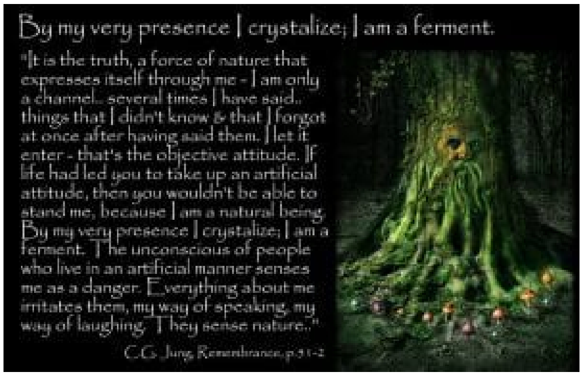
C.G. Jung: Remembrances, p.14 (Susan [illegible])



Working with dreams increases the frequency of synchronistic events.

"The more we busy ourselves with dreams, the more we shall see such [synchronistic, meaningful] coincidences."

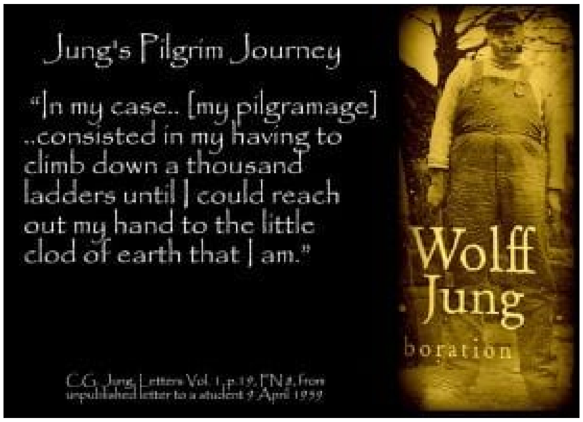
C.G. Jung, Dream Seminars
28 Nov 1928



By my very presence I crystalize; I am a ferment.

"It is the truth, a force of nature that expresses itself through me - I am only a channel.. several times I have said.. things that I didn't know & that I forgot at once after having said them. I let it enter - that's the objective attitude. If life had led you to take up an artificial attitude, then you wouldn't be able to stand me, because I am a natural being. By my very presence I crystalize; I am a ferment. The unconscious of people who live in an artificial manner senses me as a danger. Everything about me irritates them, my way of speaking, my way of laughing. They sense nature.."

C.G. Jung, Remembrance, p.51-2

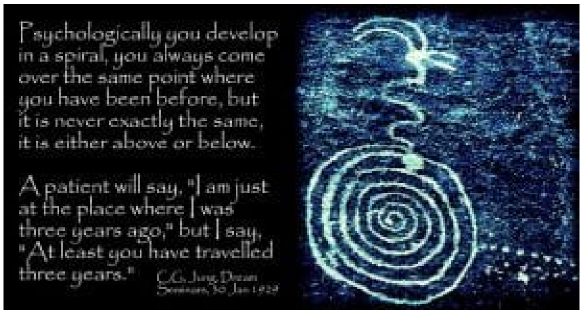


Jung's Pilgrim Journey

"In my case.. [my pilgramage] ..consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am."

C.G. Jung, Letters Vol. 1, p.19, FN 8, from unpublished letter to a student 9 April 1959

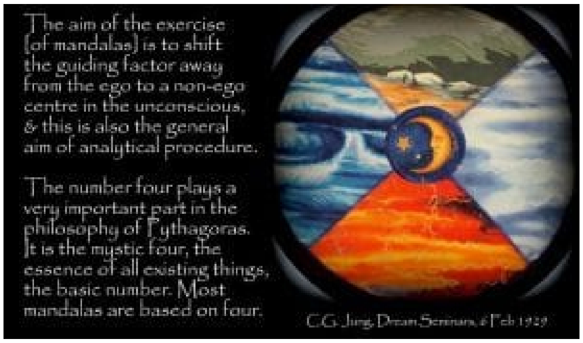
Wolff
Jung
boration



Psychologically you develop in a spiral, you always come over the same point where you have been before, but it is never exactly the same, it is either above or below.

A patient will say, "I am just at the place where I was three years ago," but I say, "At least you have travelled three years."

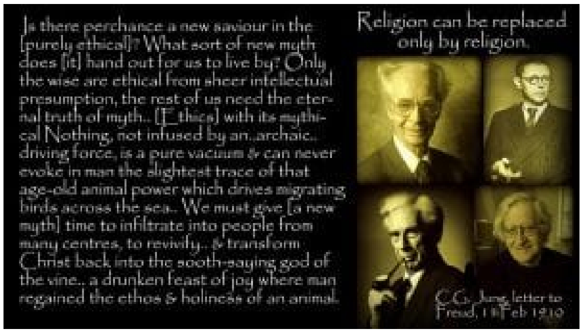
C.G. Jung, Dream Seminars, 30 Jan 1929



The aim of the exercise [of mandalas] is to shift the guiding factor away from the ego to a non-ego centre in the unconscious, & this is also the general aim of analytical procedure.

The number four plays a very important part in the philosophy of Pythagoras. It is the mystic four, the essence of all existing things, the basic number. Most mandalas are based on four.

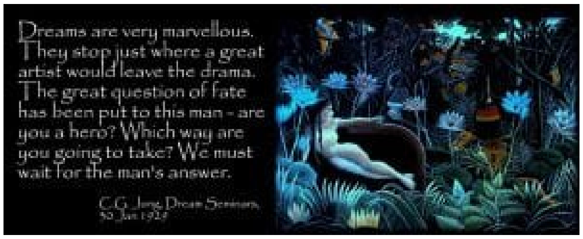
C.G. Jung, Dream Seminars, 6 Feb 1929



Is there perchance a new saviour in the [purely ethical]? What sort of new myth does [it] hand out for us to live by? Only the wise are ethical from sheer intellectual presumption, the rest of us need the eternal truth of myth.. [Ethics] with its mythical Nothing, not infused by an..archaic.. driving force, is a pure vacuum & can never evoke in man the slightest trace of that age-old animal power which drives migrating birds across the sea.. We must give [a new myth] time to infiltrate into people from many centres, to revivify.. & transform Christ back into the sooth-saying god of the vine.. a drunken feast of joy where man regained the ethos & holiness of an animal.

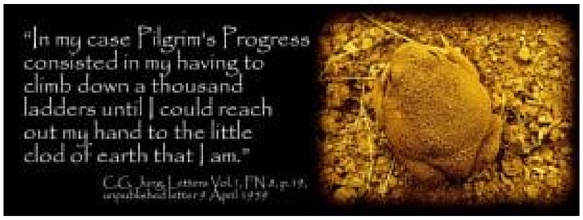
Religion can be replaced only by religion.

C.G. Jung, letter to Freud, 11 Feb 1910



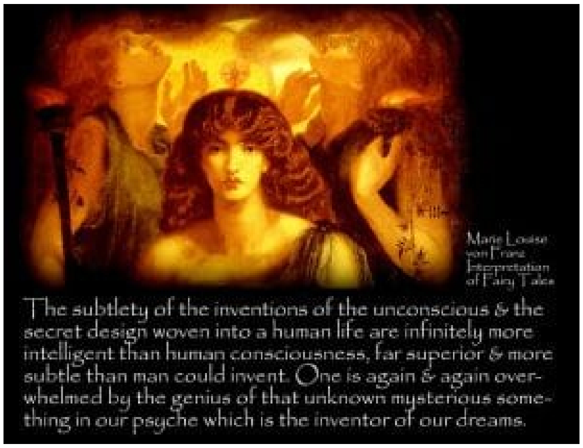
Dreams are very marvellous. They stop just where a great artist would leave the drama. The great question of fate has been put to this man - are you a hero? Which way are you going to take? We must wait for the man's answer.

C.G. Jung, Dream Seminars, 30 Jan 1929



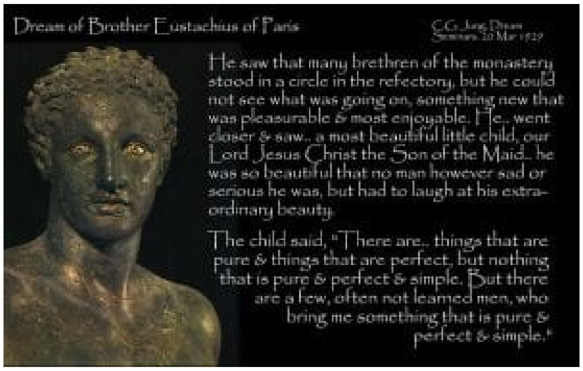
"In my case Pilgrim's Progress consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am."

C.G. Jung, Letters Vol 1, FN 8, p.19, unpublished letter 8 April 1959



Marie Louise von Franz Interpretation of Fairy Tales

The subtlety of the inventions of the unconscious & the secret design woven into a human life are infinitely more intelligent than human consciousness, far superior & more subtle than man could invent. One is again & again overwhelmed by the genius of that unknown mysterious something in our psyche which is the inventor of our dreams.

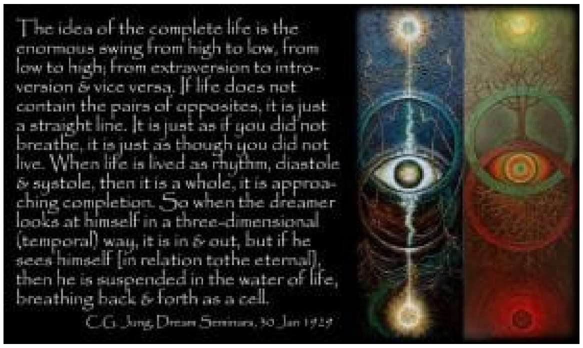


Dream of Brother Eustachius of Paris

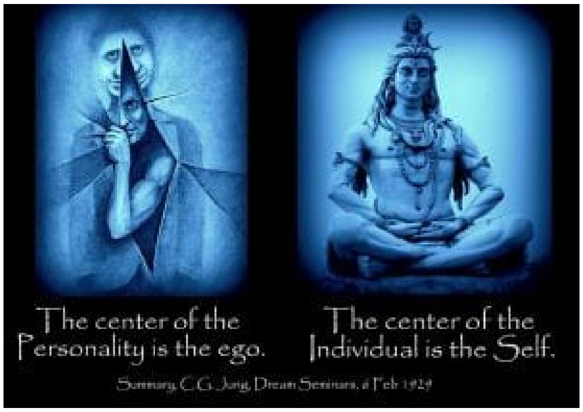
C.G. Jung, Dream Seminars, 20 Mar 1929

He saw that many brethren of the monastery stood in a circle in the refectory, but he could not see what was going on, something new that was pleasurable & most enjoyable. He.. went closer & saw.. a most beautiful little child, our Lord Jesus Christ the Son of the Maid.. he was so beautiful that no man however sad or serious he was, but had to laugh at his extraordinary beauty.

The child said, "There are.. things that are pure & things that are perfect, but nothing that is pure & perfect & simple. But there are a few, often not learned men, who bring me something that is pure & perfect & simple."

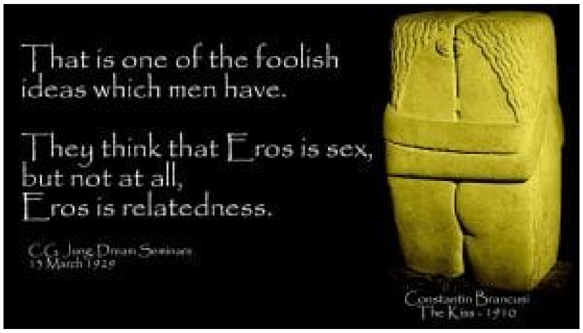

The idea of the complete life is the enormous swing from high to low, from low to high; from extraversion to introversion & vice versa. If life does not contain the pairs of opposites, it is just a straight line. It is just as if you did not breathe, it is just as though you did not live. When life is lived as rhythm, diastole & systole, then it is a whole, it is approaching completion. So when the dreamer looks at himself in a three-dimensional (temporal) way, it is in & out, but if he sees himself [in relation tothe eternal], then he is suspended in the water of life, breathing back & forth as a cell.

C.G. Jung, Dream Seminars, 30 Jan 1929


The center of the Personality is the ego.

The center of the Individual is the Self.

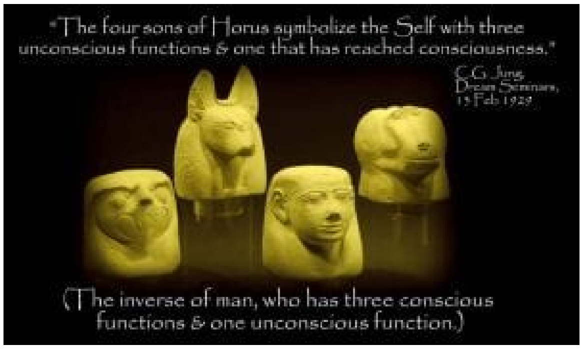
Summary, C.G. Jung, Dream Seminars, 6 Feb 1929


That is one of the foolish ideas which men have.

They think that Eros is sex, but not at all, Eros is relatedness.

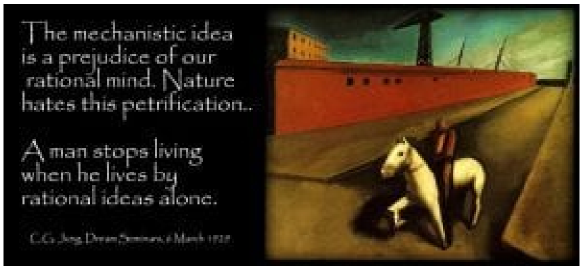
C.G. Jung Dream Seminars
13 March 1929

Constantin Brancusi
The Kiss - 1910


"The four sons of Horus symbolize the Self with three unconscious functions & one that has reached consciousness."

C.G. Jung,
Dream Seminars,
13 Feb 1929

(The inverse of man, who has three conscious functions & one unconscious function.)



The mechanistic idea is a prejudice of our rational mind. Nature hates this petrification..

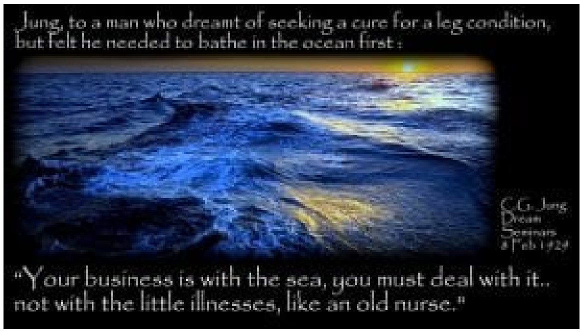
A man stops living when he lives by rational ideas alone.

C.G. Jung, Dream Seminars, 6 March 1929

These things came to pass, they say, that Jesus might be made the first sacrifice in the discrimination of composite natures.

Hippolytus of Rome
170-235 A.D.

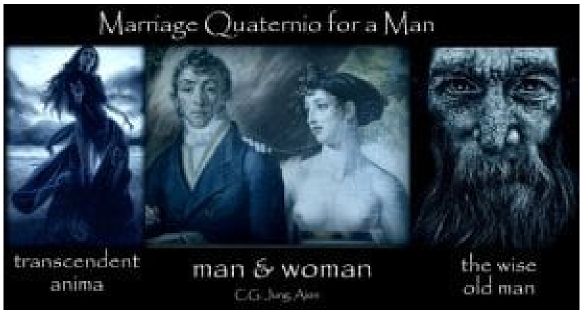
epigraph to "Aion" by C.G. Jung, 1950



Jung, to a man who dreamt of seeking a cure for a leg condition, but felt he needed to bathe in the ocean first :

C.G. Jung
Dream
Seminars
8 Feb 1929

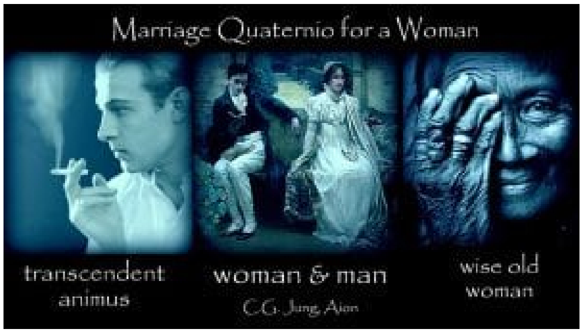
"Your business is with the sea, you must deal with it.. not with the little illnesses, like an old nurse."



Marriage Quaternio for a Man

transcendent anima
man & woman
the wise old man

C.G. Jung, Aion



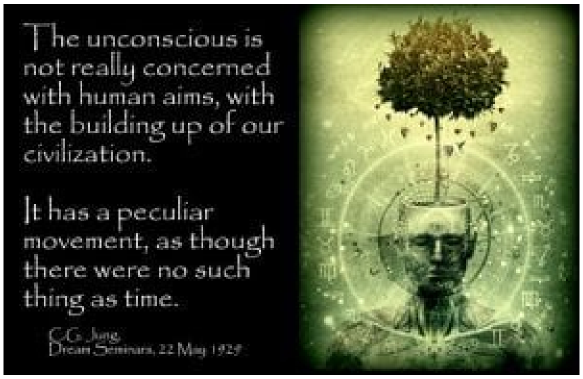
Marriage Quaternio for a Woman

transcendent animus
woman & man
wise old woman

C.G. Jung, Aion

C.G. Jung
Visions, p.594

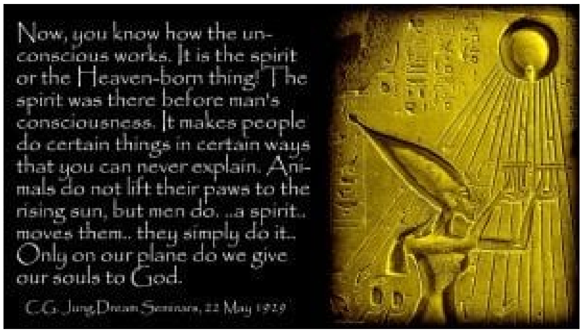
Only those people who can really touch bottom can be human.



The unconscious is not really concerned with human aims, with the building up of our civilization.

It has a peculiar movement, as though there were no such thing as time.

C.G. Jung,
Dream Seminars, 22 May 1929

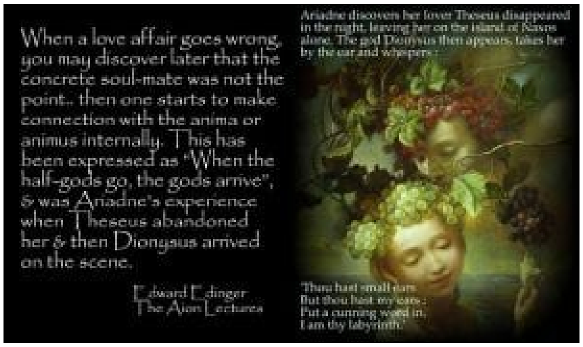


Now, you know how the unconscious works. It is the spirit or the Heaven-born thing! The spirit was there before man's consciousness. It makes people do certain things in certain ways that you can never explain. Animals do not lift their paws to the rising sun, but men do. ...a spirit.. moves them.. they simply do it.. Only on our plane do we give our souls to God.

C.G. Jung,Dream Seminars, 22 May 1929

Constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

C.G. Jung, Aion, para. 40


When a love affair goes wrong, you may discover later that the concrete soul-mate was not the point.. then one starts to make connection with the anima or animus internally. This has been expressed as "When the half-gods go, the gods arrive", & was Ariadne's experience when Theseus abandoned her & then Dionysus arrived on the scene.

Edward Edinger
The Aion Lectures

Ariadne discovers her lover Theseus disappeared in the night, leaving her on the island of Naxos alone. The god Dionysus then appears, takes her by the ear and whispers :

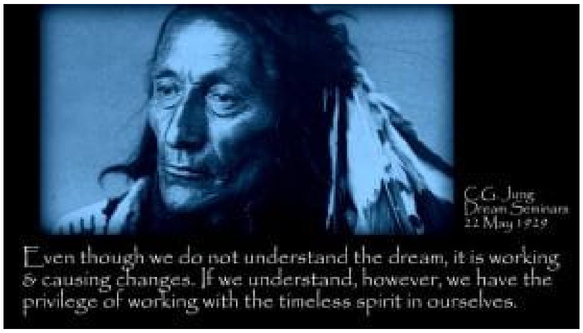
'Thou hast small ears
But thou hast my ears :
Put a cunning word in.
I am thy labyrinth.'

C.G. Jung
Aion,
para.17

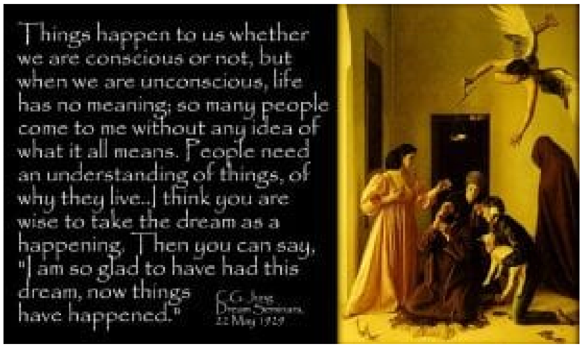
Projections change the world into the replica of one's own unknown face.

Truth sprouts up from the earth (the depths)
Righteousness (consciousness) gazes down from the sky.

Psalm 85:11

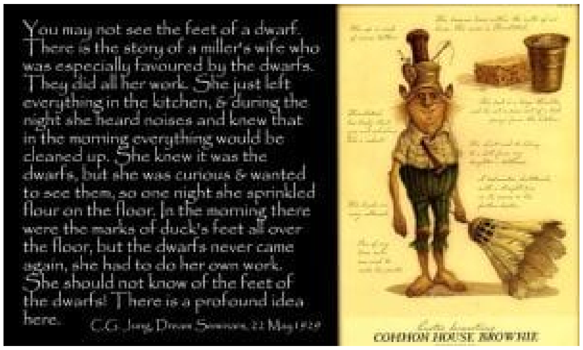

C.G. Jung
Dream Seminars
22 May 1929

Even though we do not understand the dream, it is working & causing changes. If we understand, however, we have the privilege of working with the timeless spirit in ourselves.



Things happen to us whether we are conscious or not, but when we are unconscious, life has no meaning; so many people come to me without any idea of what it all means. People need an understanding of things, of why they live..I think you are wise to take the dream as a happening. Then you can say, "I am so glad to have had this dream, now things have happened."

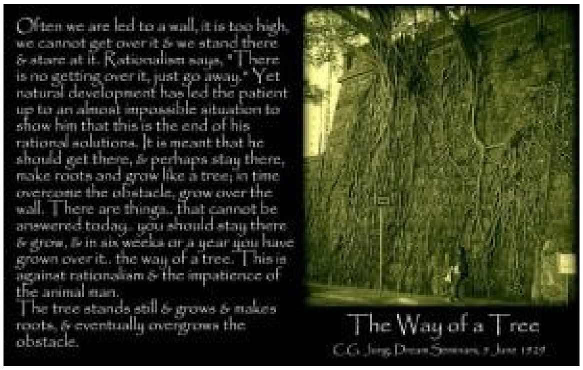
C.G. Jung
Dream Seminars,
22 May 1929



You may not see the feet of a dwarf. There is the story of a miller's wife who was especially favoured by the dwarfs. They did all her work. She just left everything in the kitchen, & during the night she heard noises and knew that in the morning everything would be cleaned up. She knew it was the dwarfs, but she was curious & wanted to see them, so one night she sprinkled flour on the floor. In the morning there were the marks of duck's feet all over the floor, but the dwarfs never came again, she had to do her own work. She should not know of the feet of the dwarfs! There is a profound idea here.

C.G. Jung, Dream Seminars, 22 May 1929

COMMON HOUSE BROWNIE

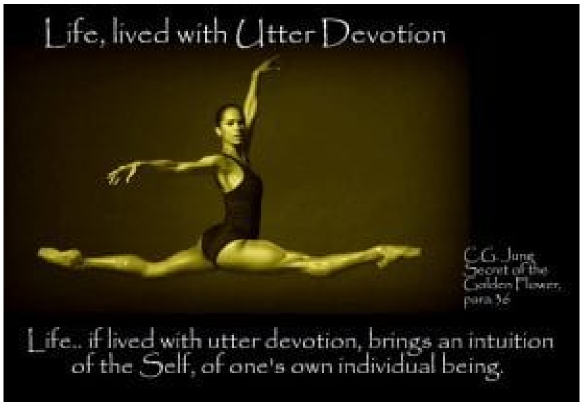


Often we are led to a wall, it is too high, we cannot get over it & we stand there & stare at it. Rationalism says, "There is no getting over it, just go away." Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions. It is meant that he should get there, & perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall. There are things.. that cannot be answered today.. you should stay there & grow, & in six weeks or a year you have grown over it.. the way of a tree. This is against rationalism & the impatience of the animal man.

The tree stands still & grows & makes roots, & eventually overgrows the obstacle.

The Way of a Tree

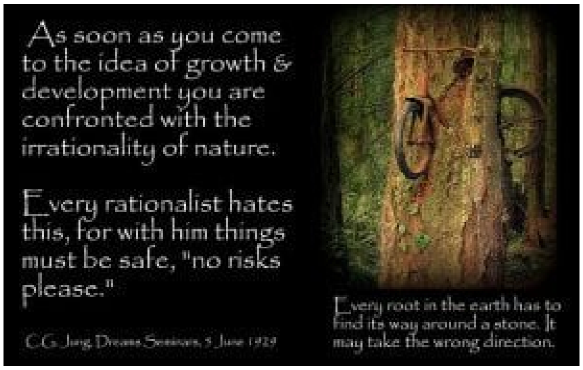
C.G. Jung, Dream Seminars, 5 June 1929



Life, lived with Utter Devotion

C.G. Jung
Secret of the
Golden Flower,
para 36

Life.. if lived with utter devotion, brings an intuition of the Self, of one's own individual being.

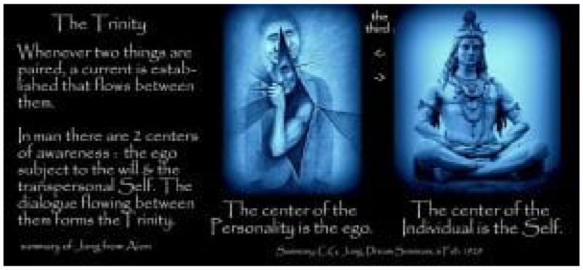


As soon as you come to the idea of growth & development you are confronted with the irrationality of nature.

Every rationalist hates this, for with him things must be safe, "no risks please."

C.G. Jung, Dream Seminars, 5 June 1929

Every root in the earth has to find its way around a stone. It may take the wrong direction.



The Trinity

Whenever two things are paired, a current is established that flows between them.

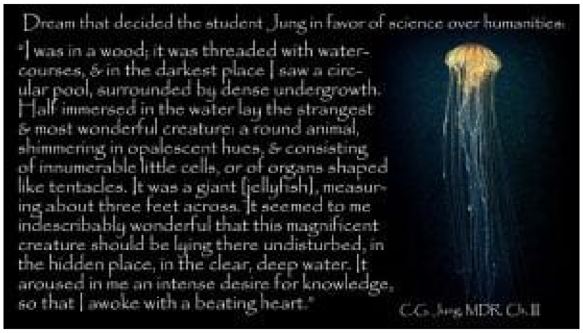
In man there are 2 centers of awareness : the ego subject to the will & the transpersonal Self. The dialogue flowing between them forms the Trinity.

summary of Jung from Aion

The center of the Personality is the ego.

The center of the Individual is the Self.

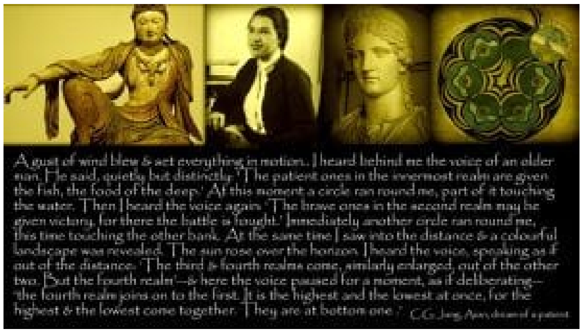
Summary C.G. Jung, Dream Seminars, 6 Feb. 1929



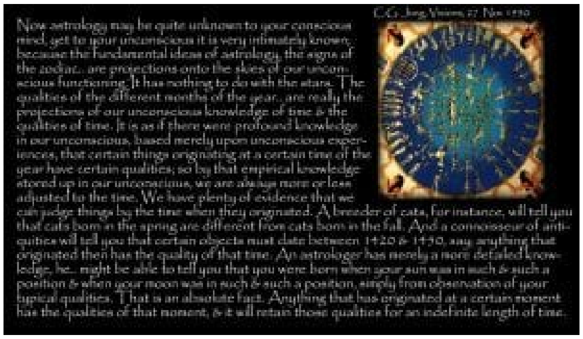
Dream that decided the student Jung in favor of science over humanities:

"I was in a wood; it was threaded with watercourses, & in the darkest place I saw a circular pool, surrounded by dense undergrowth. Half immersed in the water lay the strangest & most wonderful creature: a round animal, shimmering in opalescent hues, & consisting of innumerable little cells, or of organs shaped like tentacles. It was a giant [jellyfish], measuring about three feet across. It seemed to me indescribably wonderful that this magnificent creature should be lying there undisturbed, in the hidden place, in the clear, deep water. It aroused in me an intense desire for knowledge, so that I awoke with a beating heart."

C.G. Jung, MDR, Ch. II

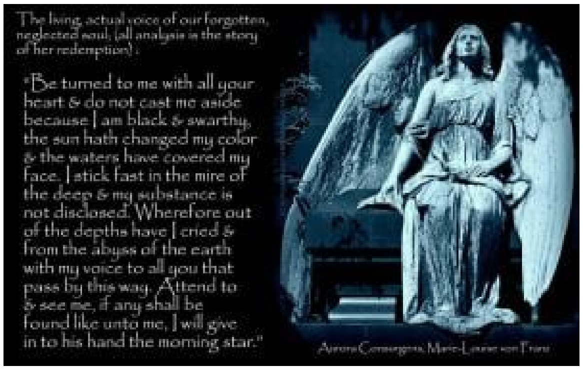


A gust of wind blew & set everything in motion. I heard behind me the voice of an older man. He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.' At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: 'The brave ones in the second realm may be given victory, for there the battle is fought.' Immediately another circle ran round me, this time touching the other bank. At the same time I saw into the distance & a colourful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: 'The third & fourth realms come, similarly enlarged, out of the other two. But the fourth realm'—& here the voice paused for a moment, as if deliberating—'the fourth realm joins on to the first. It is the highest and the lowest at once, for the highest & the lowest come together. They are at bottom one.' C.G. Jung, Aion, dream of a patient



C.G. Jung, Visions, 27 Nov. 1930

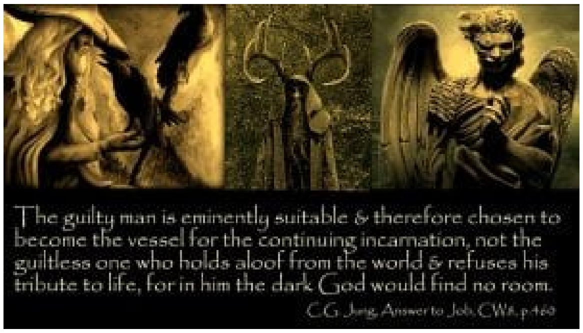
Now astrology may be quite unknown to your conscious mind, yet to your unconscious it is very intimately known, because the fundamental ideas of astrology, the signs of the zodiac.. are projections onto the skies of our unconscious functioning. It has nothing to do with the stars. The qualities of the different months of the year.. are really the projections of our unconscious knowledge of time & the qualities of time. It is as if there were profound knowledge in our unconscious, based merely upon unconscious experiences, that certain things originating at a certain time of the year have certain qualities; so by that empirical knowledge stored up in our unconscious, we are always more or less adjusted to the time. We have plenty of evidence that we can judge things by the time when they originated. A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. And a connoisseur of antiquities will tell you that certain objects must date between 1420 & 1450, say; anything that originated then has the quality of that time. An astrologer has merely a more detailed knowledge, he.. might be able to tell you that you were born when your sun was in such & such a position & when your moon was in such & such a position, simply from observation of your typical qualities. That is an absolute fact. Anything that has originated at a certain moment has the qualities of that moment, & it will retain those qualities for an indefinite length of time.



The living, actual voice of our forgotten, neglected soul, (all analysis is the story of her redemption) :

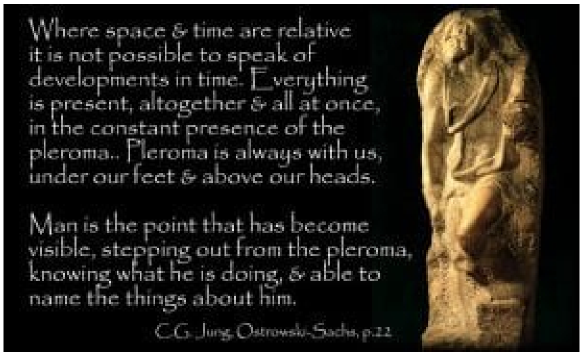
"Be turned to me with all your heart & do not cast me aside because I am black & swarthy, the sun hath changed my color & the waters have covered my face. I stick fast in the mire of the deep & my substance is not disclosed. Wherefore out of the depths have I cried & from the abyss of the earth with my voice to all you that pass by this way. Attend to & see me, if any shall be found like unto me, I will give in to his hand the morning star."

Aurora Consurgens, Marie-Louise von Franz



The guilty man is eminently suitable & therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world & refuses his tribute to life, for in him the dark God would find no room.

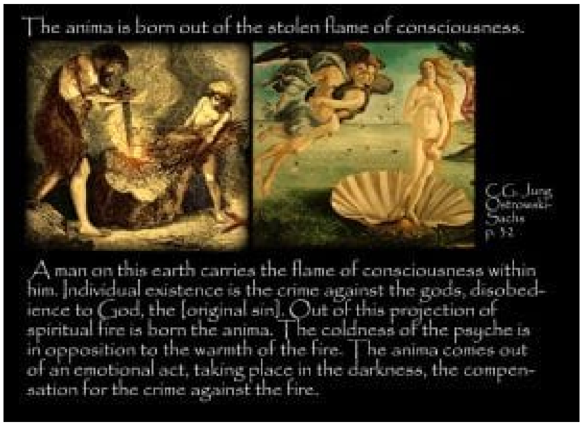
C.G. Jung, Answer to Job, CW11, p.460



Where space & time are relative it is not possible to speak of developments in time. Everything is present, altogether & all at once, in the constant presence of the pleroma.. Pleroma is always with us, under our feet & above our heads.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, & able to name the things about him.

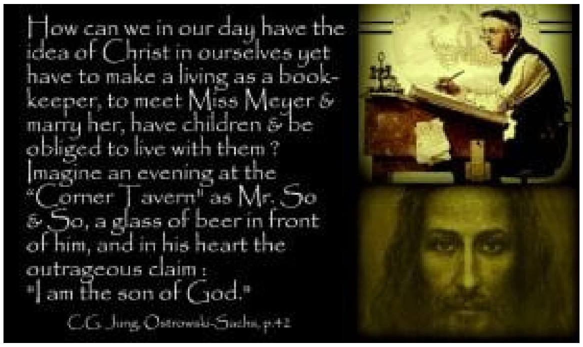
C.G. Jung, Ostrowski-Sachs, p.22



The anima is born out of the stolen flame of consciousness.

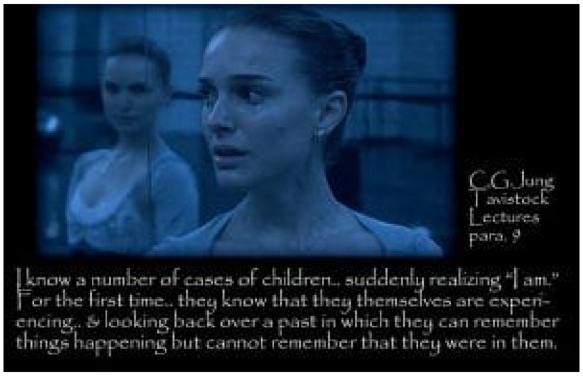
C.G. Jung
Ostrowski-
Sachs
p. 52

A man on this earth carries the flame of consciousness within him. Individual existence is the crime against the gods, disobedience to God, the [original sin]. Out of this projection of spiritual fire is born the anima. The coldness of the psyche is in opposition to the warmth of the fire. The anima comes out of an emotional act, taking place in the darkness, the compensation for the crime against the fire.



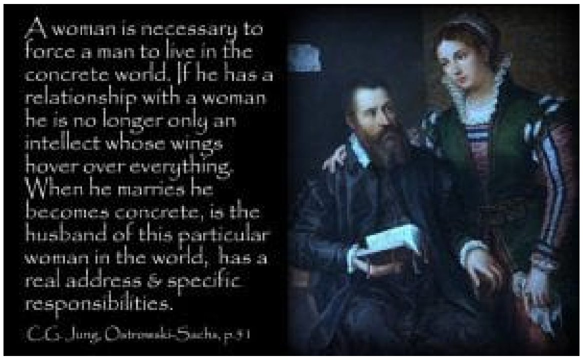
How can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer & marry her, have children & be obliged to live with them ? Imagine an evening at the "Corner Tavern" as Mr. So & So, a glass of beer in front of him, and in his heart the outrageous claim : "I am the son of God."

C.G. Jung, Ostrowski-Sachs, p.42



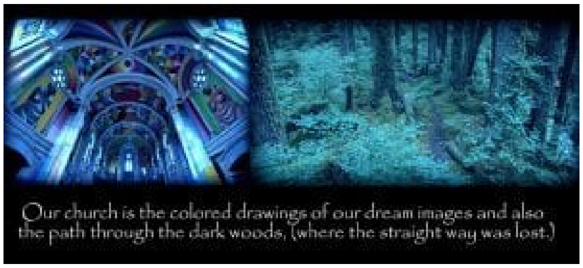
C.G.Jung
Tavistock
Lectures
para. 9

I know a number of cases of children.. suddenly realizing "I am." For the first time.. they know that they themselves are experiencing.. & looking back over a past in which they can remember things happening but cannot remember that they were in them.

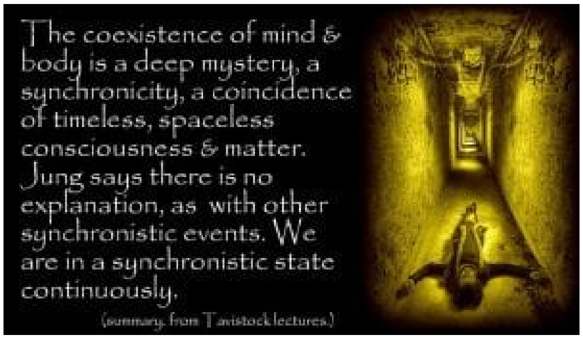


A woman is necessary to force a man to live in the concrete world. If he has a relationship with a woman he is no longer only an intellect whose wings hover over everything. When he marries he becomes concrete, is the husband of this particular woman in the world, has a real address & specific responsibilities.

C.G. Jung, Ostrowski-Sachs, p.51

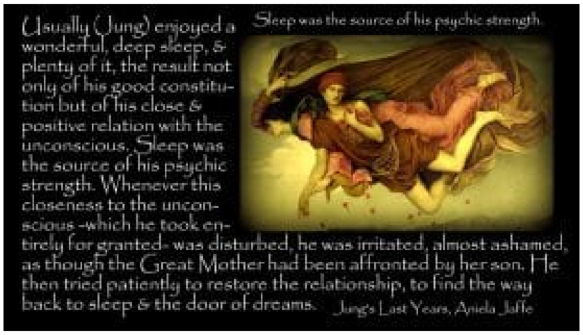


Our church is the colored drawings of our dream images and also the path through the dark woods, (where the straight way was lost.)



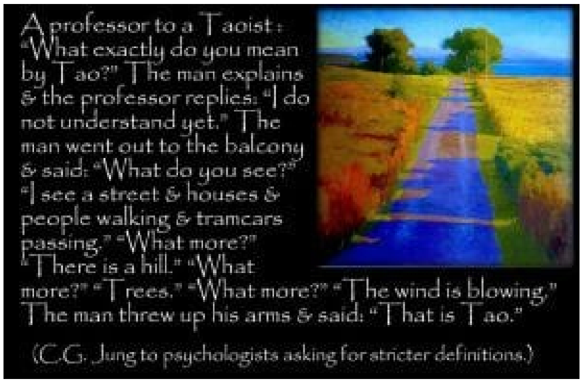
The coexistence of mind & body is a deep mystery, a synchronicity, a coincidence of timeless, spaceless consciousness & matter. Jung says there is no explanation, as with other synchronistic events. We are in a synchronistic state continuously.

(summary, from Tavistock lectures.)



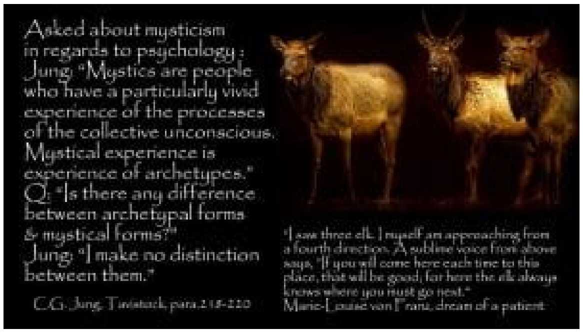
Sleep was the source of his psychic strength.

Usually (Jung) enjoyed a wonderful, deep sleep, & plenty of it, the result not only of his good constitution but of his close & positive relation with the unconscious. Sleep was the source of his psychic strength. Whenever this closeness to the unconscious -which he took entirely for granted- was disturbed, he was irritated, almost ashamed, as though the Great Mother had been affronted by her son. He then tried patiently to restore the relationship, to find the way back to sleep & the door of dreams. Jung's Last Years, Aniela Jaffe



A professor to a Taoist : "What exactly do you mean by Tao?" The man explains & the professor replies: "I do not understand yet." The man went out to the balcony & said: "What do you see?" "I see a street & houses & people walking & tramcars passing." "What more?" "There is a hill." "What more?" "Trees." "What more?" "The wind is blowing." The man threw up his arms & said: "That is Tao."

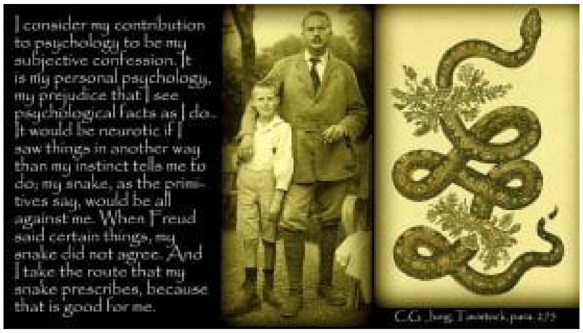
(C.G. Jung to psychologists asking for stricter definitions.)



Asked about mysticism in regards to psychology : Jung: "Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes." Q: "Is there any difference between archetypal forms & mystical forms?" Jung: "I make no distinction between them."

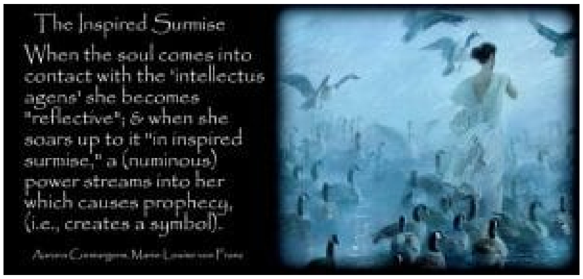
C.G. Jung, Tavistock, para.218-220

"I saw three elk. I myself am approaching from a fourth direction. A sublime voice from above says, "If you will come here each time to this place, that will be good, for here the elk always knows where you must go next."
Marie-Louise von Franz, dream of a patient



I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do. It would be neurotic if I saw things in another way than my instinct tells me to do; my snake, as the primitives say, would be all against me. When Freud said certain things, my snake did not agree. And I take the route that my snake prescribes, because that is good for me.

C.G. Jung, Tavistock, para. 275



The Inspired Surmise

When the soul comes into contact with the 'intellectus agens' she becomes "reflective"; & when she soars up to it "in inspired surmise," a (numinous) power streams into her which causes prophecy, (i.e., creates a symbol).

Aurora Consurgens, Marie-Louise von Franz

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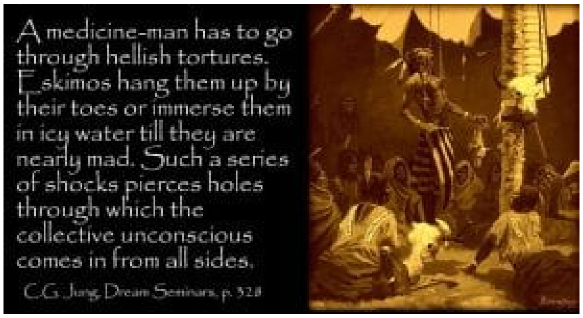
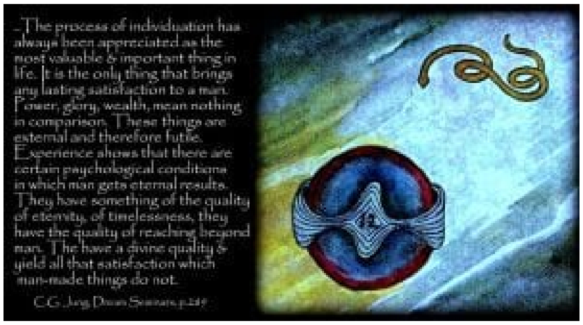


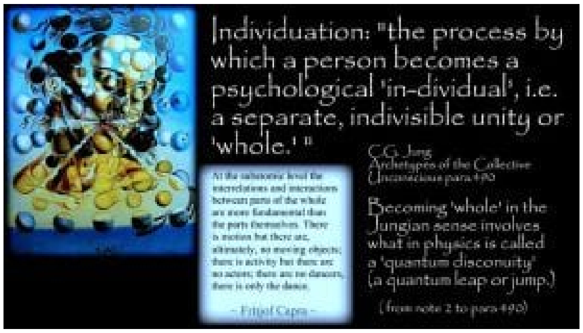
A medicine-man has to go through hellish tortures. Eskimos hang them up by their toes or immerse them in icy water till they are nearly mad. Such a series of shocks pierces holes through which the collective unconscious comes in from all sides.

C.G. Jung, Dream Seminars, p. 328



...The process of individuation has always been appreciated as the most valuable & important thing in life. It is the only thing that brings any lasting satisfaction to a man. Power, glory, wealth, mean nothing in comparison. These things are external and therefore futile. Experience shows that there are certain psychological conditions in which man gets eternal results. They have something of the quality of eternity, of timelessness, they have the quality of reaching beyond man. The have a divine quality & yield all that satisfaction which man-made things do not.

C.G. Jung, Dream Seminars, p.249



Individuation: "the process by which a person becomes a psychological 'in-dividual', i.e. a separate, indivisible unity or 'whole.' "

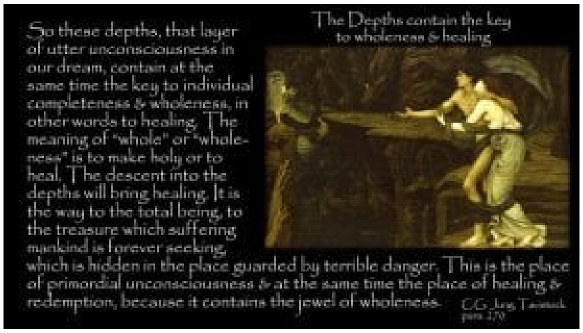
C.G. Jung
Archetypes of the Collective Unconscious para 490

At the subatomic level the interrelations and interactions between parts of the whole are more fundamental than the parts themselves. There is motion but there are, ultimately, no moving objects; there is activity but there are no actors; there are no dancers, there is only the dance.

~ Fritjof Capra ~

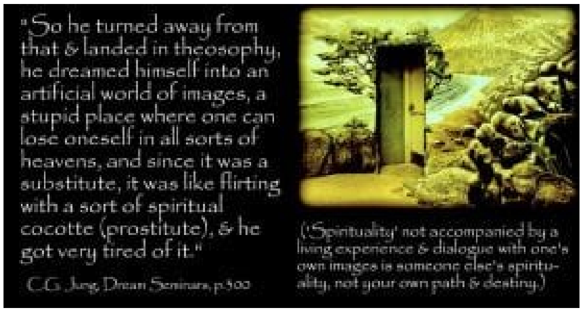
Becoming 'whole' in the Jungian sense involves what in physics is called a 'quantum disconuity' (a quantum leap or jump.)

(from note 2 to para 490)



The Depths contain the key to wholeness & healing

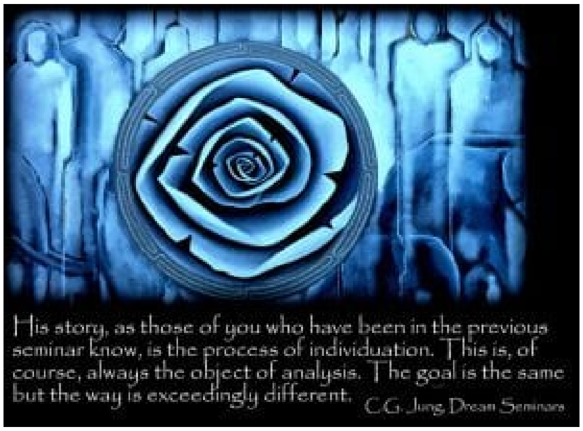
So these depths, that layer of utter unconsciousness in our dream, contain at the same time the key to individual completeness & wholeness, in other words to healing. The meaning of "whole" or "wholeness" is to make holy or to heal. The descent into the depths will bring healing. It is the way to the total being, to the treasure which suffering mankind is forever seeking, which is hidden in the place guarded by terrible danger. This is the place of primordial unconsciousness & at the same time the place of healing & redemption, because it contains the jewel of wholeness. C.G. Jung, Tavistock para 270



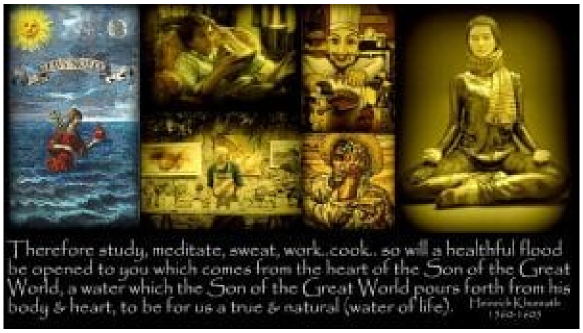
"So he turned away from that & landed in theosophy, he dreamed himself into an artificial world of images, a stupid place where one can lose oneself in all sorts of heavens, and since it was a substitute, it was like flirting with a sort of spiritual cocotte (prostitute), & he got very tired of it."

C.G. Jung, Dream Seminars, p.500

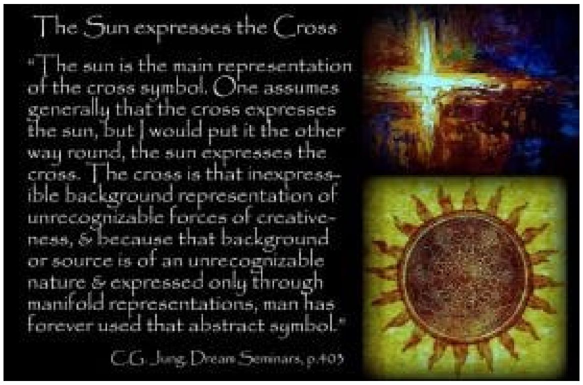
('Spirituality' not accompanied by a living experience & dialogue with one's own images is someone else's spirituality, not your own path & destiny.)



His story, as those of you who have been in the previous seminar know, is the process of individuation. This is, of course, always the object of analysis. The goal is the same but the way is exceedingly different. C.G. Jung, Dream Seminars



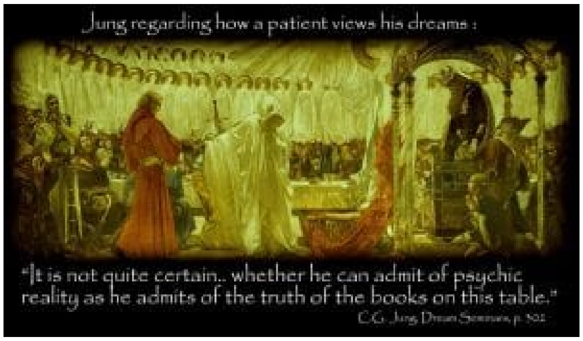
Therefore study, meditate, sweat, work..cook.. so will a healthful flood be opened to you which comes from the heart of the Son of the Great World, a water which the Son of the Great World pours forth from his body & heart, to be for us a true & natural (water of life). Heinrich Khunrath 1560-1605



The Sun expresses the Cross

"The sun is the main representation of the cross symbol. One assumes generally that the cross expresses the sun, but I would put it the other way round, the sun expresses the cross. The cross is that inexpressible background representation of unrecognizable forces of creativeness, & because that background or source is of an unrecognizable nature & expressed only through manifold representations, man has forever used that abstract symbol."

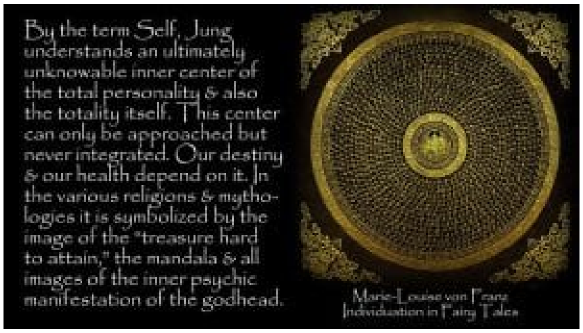
C.G. Jung, Dream Seminars, p.403



Jung regarding how a patient views his dreams :

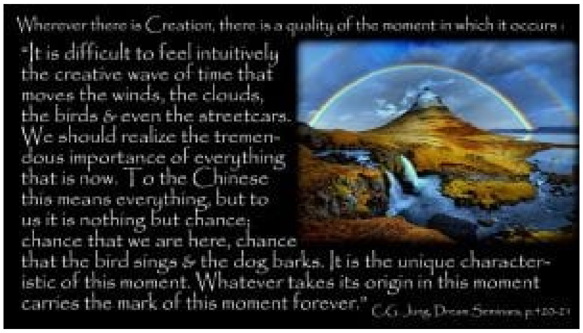
"It is not quite certain.. whether he can admit of psychic reality as he admits of the truth of the books on this table."

C.G. Jung, Dream Seminars, p. 302



By the term Self, Jung understands an ultimately unknowable inner center of the total personality & also the totality itself. This center can only be approached but never integrated. Our destiny & our health depend on it. In the various religions & mythologies it is symbolized by the image of the "treasure hard to attain," the mandala & all images of the inner psychic manifestation of the godhead.

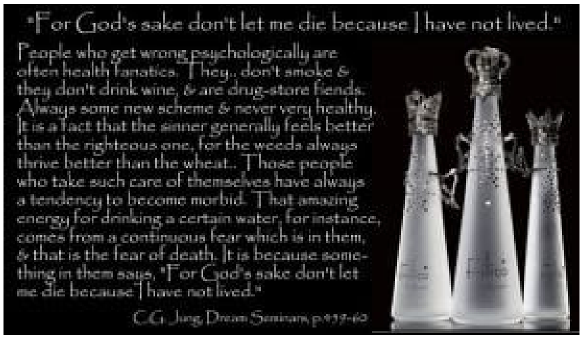
Marie-Louise von Franz
Individuation in Fairy Tales



Wherever there is Creation, there is a quality of the moment in which it occurs :

"It is difficult to feel intuitively the creative wave of time that moves the winds, the clouds, the birds & even the streetcars. We should realize the tremendous importance of everything that is now. To the Chinese this means everything, but to us it is nothing but chance; chance that we are here, chance that the bird sings & the dog barks. It is the unique characteristic of this moment. Whatever takes its origin in this moment carries the mark of this moment forever."

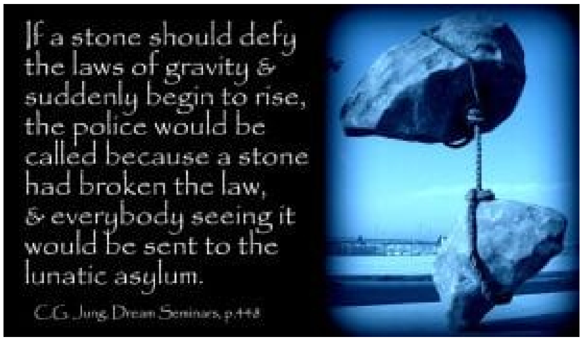
C.G. Jung, Dream Seminars, p.420-21



"For God's sake don't let me die because I have not lived."

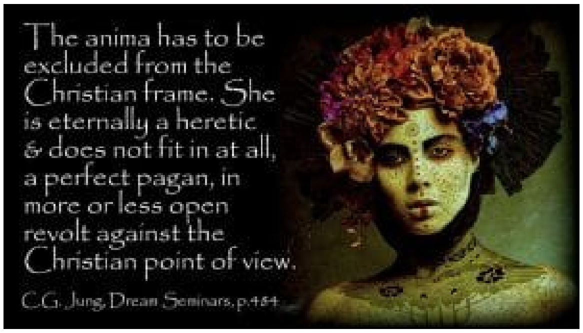
People who get wrong psychologically are often health fanatics. They.. don't smoke & they don't drink wine, & are drug-store fiends. Always some new scheme & never very healthy. It is a fact that the sinner generally feels better than the righteous one, for the weeds always thrive better than the wheat.. Those people who take such care of themselves have always a tendency to become morbid. That amazing energy for drinking a certain water, for instance, comes from a continuous fear which is in them, & that is the fear of death. It is because something in them says, "For God's sake don't let me die because I have not lived."

C.G. Jung, Dream Seminars, p.459-60



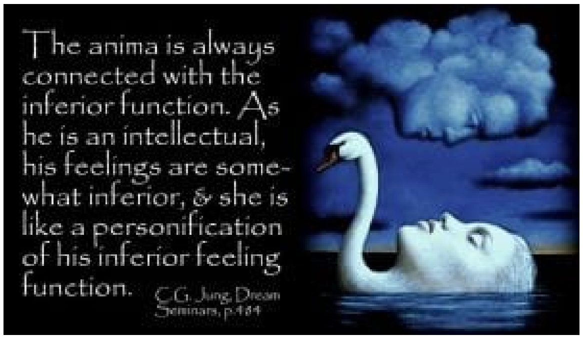
If a stone should defy the laws of gravity & suddenly begin to rise, the police would be called because a stone had broken the law, & everybody seeing it would be sent to the lunatic asylum.

C.G. Jung, Dream Seminars, p.448



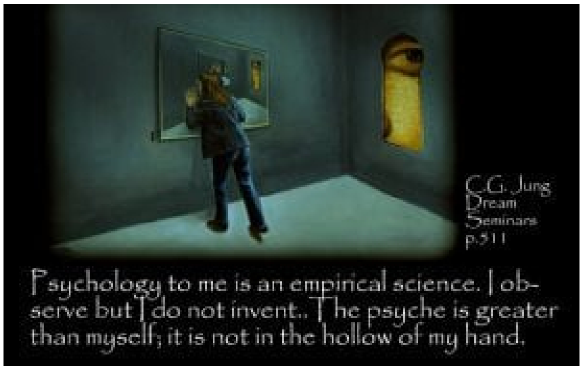
The anima has to be excluded from the Christian frame. She is eternally a heretic & does not fit in at all, a perfect pagan, in more or less open revolt against the Christian point of view.

C.G. Jung, Dream Seminars, p.454



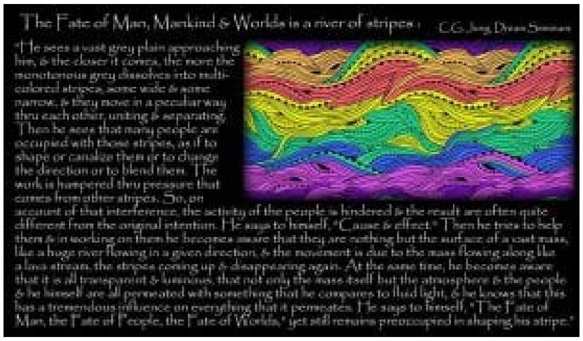
The anima is always connected with the inferior function. As he is an intellectual, his feelings are somewhat inferior, & she is like a personification of his inferior feeling function.

C.G. Jung, Dream Seminars, p.484



C.G. Jung
Dream
Seminars
p.511

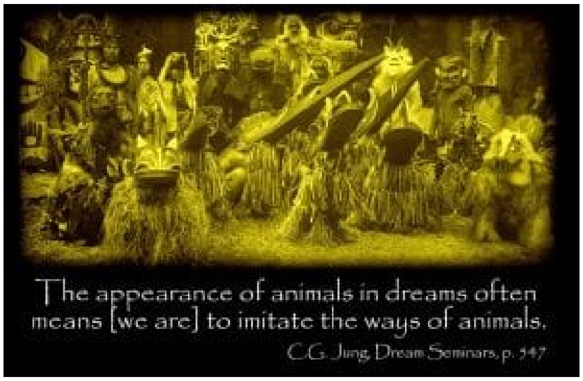
Psychology to me is an empirical science. I observe but I do not invent.. The psyche is greater than myself; it is not in the hollow of my hand.



The Fate of Man, Mankind & Worlds is a river of stripes :

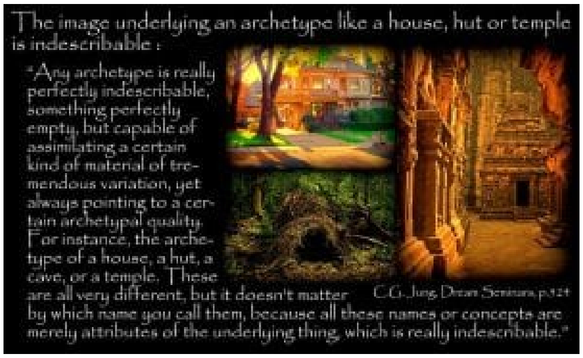
C.G. Jung, Dream Seminars

"He sees a vast grey plain approaching him, & the closer it comes, the more the monotonous grey dissolves into multi-colored stripes, some wide & some narrow, & they move in a peculiar way thru each other, uniting & separating. Then he sees that many people are occupied with those stripes, as if to shape or canalize them or to change the direction or to blend them. The work is hampered thru pressure that comes from other stripes. So, on account of that interference, the activity of the people is hindered & the result are often quite different from the original intention. He says to himself, "Cause & effect." Then he tries to help them & in working on them he becomes aware that they are nothing but the surface of a vast mass, like a huge river flowing in a given direction, & the movement is due to the mass flowing along like a lava stream, the stripes coming up & disappearing again. At the same time, he becomes aware that it is all transparent & luminous, that not only the mass itself but the atmosphere & the people & he himself are all permeated with something that he compares to fluid light, & he knows that this has a tremendous influence on everything that it permeates. He says to himself, "The Fate of Man, the Fate of People, the Fate of Worlds," yet still remains preoccupied in shaping his stripe."



The appearance of animals in dreams often means [we are] to imitate the ways of animals.

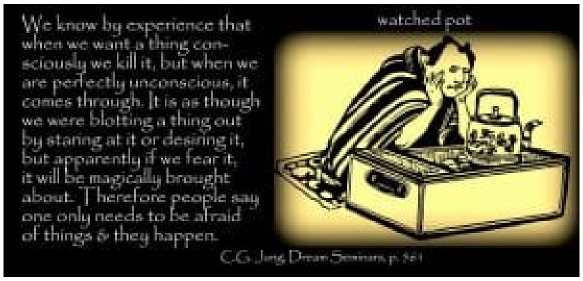
C.G. Jung, Dream Seminars, p. 547



The image underlying an archetype like a house, hut or temple is indescribable :

"Any archetype is really perfectly indescribable, something perfectly empty, but capable of assimilating a certain kind of material of tremendous variation, yet always pointing to a certain archetypal quality. For instance, the archetype of a house, a hut, a cave, or a temple. These are all very different, but it doesn't matter by which name you call them, because all these names or concepts are merely attributes of the underlying thing, which is really indescribable."

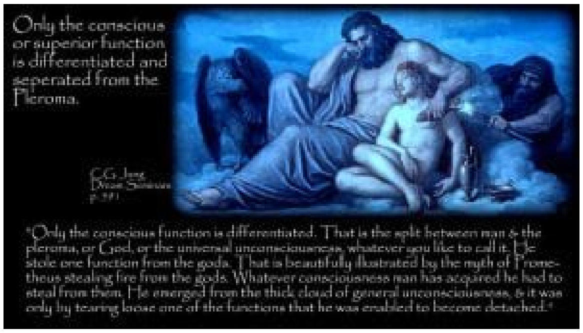
C.G. Jung, Dream Seminars, p.324



We know by experience that when we want a thing consciously we kill it, but when we are perfectly unconscious, it comes through. It is as though we were blotting a thing out by staring at it or desiring it, but apparently if we fear it, it will be magically brought about. Therefore people say one only needs to be afraid of things & they happen.

watched pot

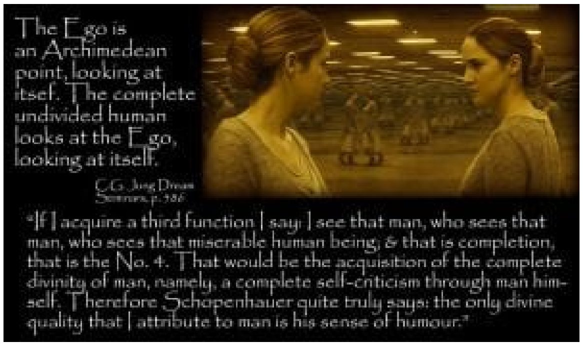
C.G. Jung, Dream Seminars, p. 561



Only the conscious or superior function is differentiated and seperated from the Pleroma.

C.G. Jung
Dream Seminars
p. 581

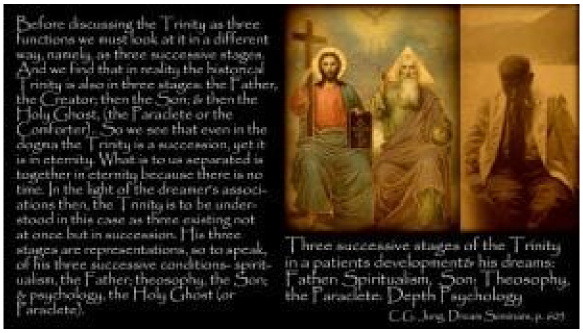
"Only the conscious function is differentiated. That is the split between man & the pleroma, or God, or the universal unconsciousness, whatever you like to call it. He stole one function from the gods. That is beautifully illustrated by the myth of Prometheus stealing fire from the gods. Whatever consciousness man has acquired he had to steal from them. He emerged from the thick cloud of general unconsciousness, & it was only by tearing loose one of the functions that he was enabled to become detached."



The Ego is an Archimedean point, looking at itself. The complete undivided human looks at the Ego, looking at itself.

C.G. Jung Dream Seminars, p. 586

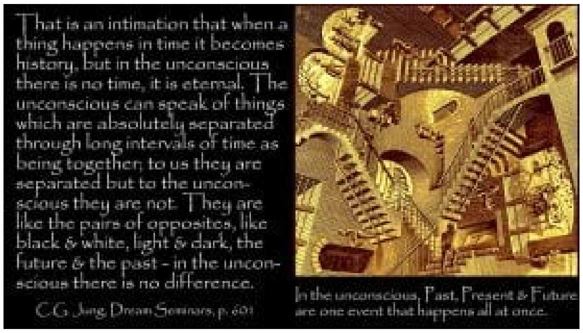
"If I acquire a third function I say: I see that man, who sees that man, who sees that miserable human being; & that is completion, that is the No. 4. That would be the acquisition of the complete divinity of man, namely, a complete self-criticism through man himself. Therefore Schopenhauer quite truly says: the only divine quality that I attribute to man is his sense of humour."



Before discussing the Trinity as three functions we must look at it in a different way, namely, as three successive stages. And we find that in reality the historical Trinity is also in three stages: the Father, the Creator; then the Son; & then the Holy Ghost, (the Paraclete or the Comforter)... So we see that even in the dogma the Trinity is a succession, yet it is in eternity. What is to us separated is together in eternity because there is no time. In the light of the dreamer's associations then, the Trinity is to be understood in this case as three existing not at once but in succession. His three stages are representations, so to speak, of his three successive conditions- spiritualism, the Father; theosophy, the Son; & psychology, the Holy Ghost (or Paraclete).

Three successive stages of the Trinity in a patients development& his dreams: Father: Spiritualism, Son: Theosophy, the Paraclete: Depth Psychology

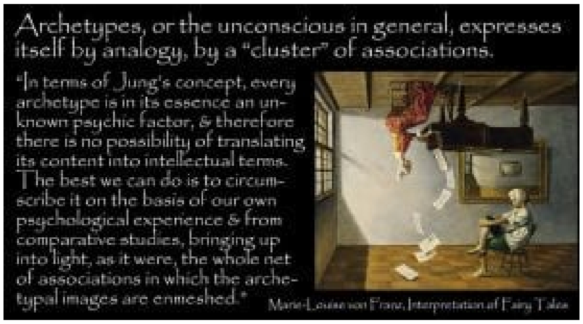
C.G. Jung, Dream Seminars, p. 205



That is an intimation that when a thing happens in time it becomes history, but in the unconscious there is no time, it is eternal. The unconscious can speak of things which are absolutely separated through long intervals of time as being together; to us they are separated but to the unconscious they are not. They are like the pairs of opposites, like black & white, light & dark, the future & the past - in the unconscious there is no difference.

C.G. Jung, Dream Seminars, p. 601

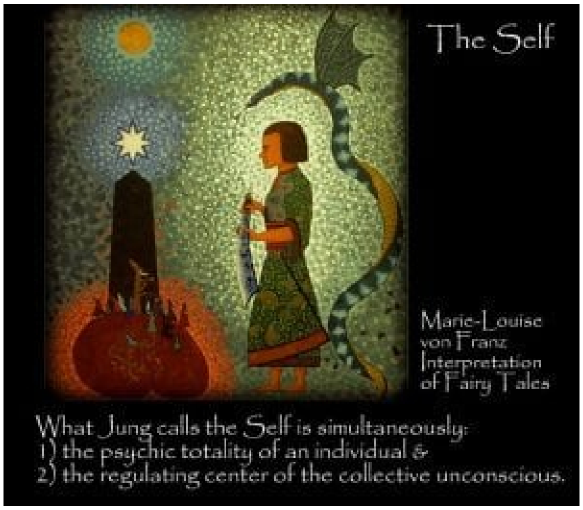
In the unconscious, Past, Present & Future are one event that happens all at once.



Archetypes, or the unconscious in general, expresses itself by analogy, by a "cluster" of associations.

"In terms of Jung's concept, every archetype is in its essence an unknown psychic factor, & therefore there is no possibility of translating its content into intellectual terms. The best we can do is to circumscribe it on the basis of our own psychological experience & from comparative studies, bringing up into light, as it were, the whole net of associations in which the archetypal images are enmeshed."

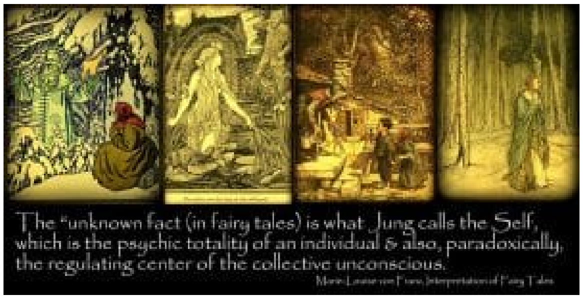
Marie-Louise von Franz, Interpretation of Fairy Tales



The Self

Marie-Louise
von Franz
Interpretation
of Fairy Tales

What Jung calls the Self is simultaneously:
1) the psychic totality of an individual &
2) the regulating center of the collective unconscious.



The "unknown fact (in fairy tales) is what Jung calls the Self, which is the psychic totality of an individual & also, paradoxically, the regulating center of the collective unconscious.

Marie-Louise von Franz, Interpretation of Fairy Tales

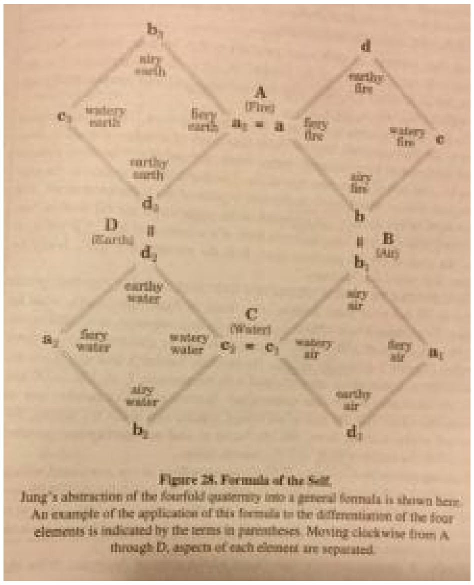
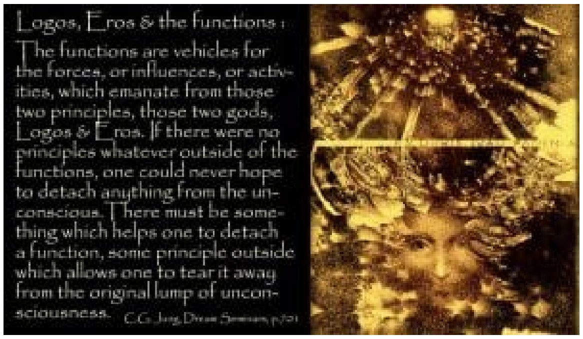

b_3
airy earth
c_3
watery earth
fiery earth
earthy earth
d_3
A
(Fire)
$a_3 = a$
d
earthy fire
fiery fire
watery fire
c
airy fire
b
D
(Earth)
d_2
=
B
(Air)
b_1
earthy water
a_2
fiery water
watery water
C
(Water)
$c_2 = c_1$
airy air
watery air
fiery air
a_1
airy water
b_2
earthy air
d_1

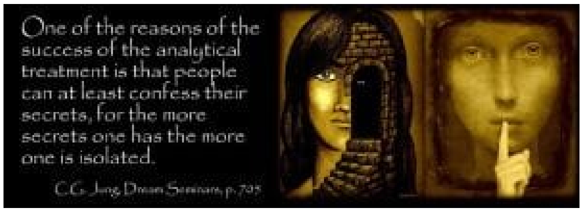
Figure 28. Formula of the Self.

Jung's abstraction of the *fourfold* quaternity into a general formula is shown here. An example of the application of this formula to the differentiation of the four elements is indicated by the terms in parentheses. Moving clockwise from A through D, aspects of each element are separated.



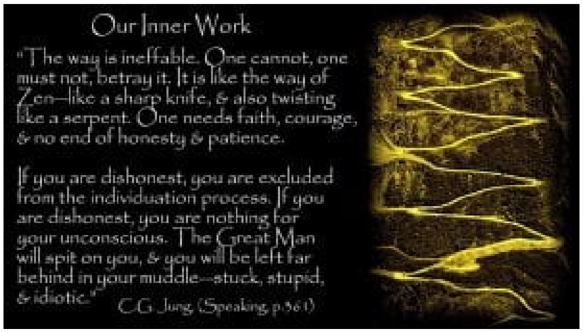
Logos, Eros & the functions :

The functions are vehicles for the forces, or influences, or activities, which emanate from those two principles, those two gods, Logos & Eros. If there were no principles whatever outside of the functions, one could never hope to detach anything from the unconscious. There must be something which helps one to detach a function, some principle outside which allows one to tear it away from the original lump of unconsciousness. C.G. Jung, Dream Seminars, p.701



One of the reasons of the success of the analytical treatment is that people can at least confess their secrets, for the more secrets one has the more one is isolated.

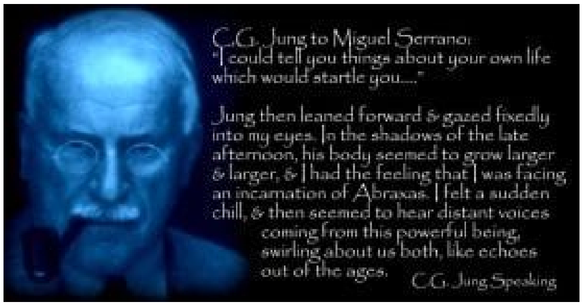
C.G. Jung, Dream Seminars, p. 705



Our Inner Work

"The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, & also twisting like a serpent. One needs faith, courage, & no end of honesty & patience.

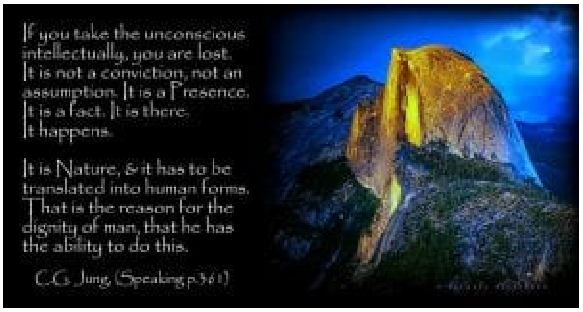
If you are dishonest, you are excluded from the individuation process. If you are dishonest, you are nothing for your unconscious. The Great Man will spit on you, & you will be left far behind in your muddle—stuck, stupid, & idiotic." C.G. Jung, (Speaking, p.361)



C.G. Jung to Miguel Serrano:
"I could tell you things about your own life which would startle you...."

Jung then leaned forward & gazed fixedly into my eyes. In the shadows of the late afternoon, his body seemed to grow larger & larger, & I had the feeling that I was facing an incarnation of Abraxas. I felt a sudden chill, & then seemed to hear distant voices coming from this powerful being, swirling about us both, like echoes out of the ages.

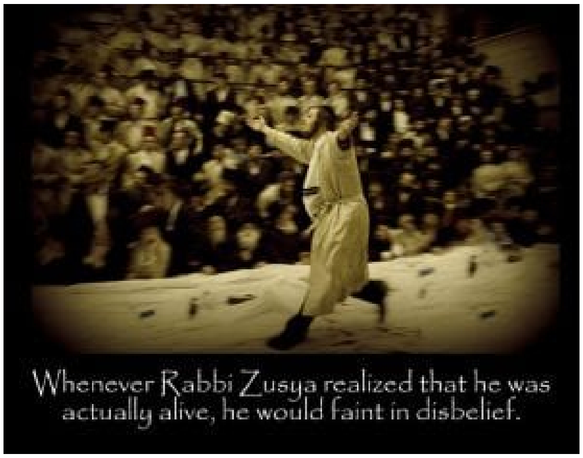
C.G. Jung Speaking



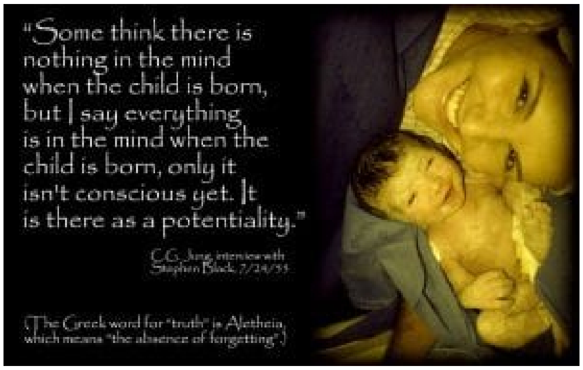
If you take the unconscious intellectually, you are lost.
It is not a conviction, not an assumption. It is a Presence.
It is a fact. It is there.
It happens.

It is Nature, & it has to be translated into human forms.
That is the reason for the dignity of man, that he has the ability to do this.

C.G. Jung, (Speaking p.361)



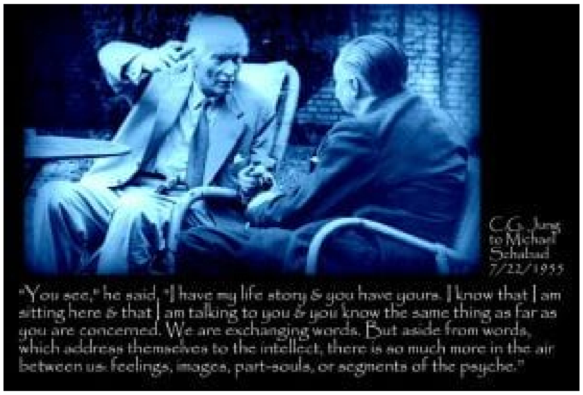
Whenever Rabbi Zusya realized that he was actually alive, he would faint in disbelief.



"Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet. It is there as a potentiality."

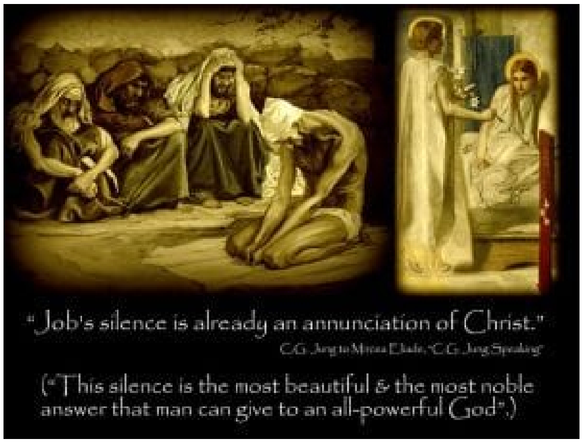
C.G. Jung, interview with Stephen Black, 7/24/55

(The Greek word for "truth" is Aletheia, which means "the absence of forgetting".)



C.G. Jung
to Michael
Schabad
7/22/1955

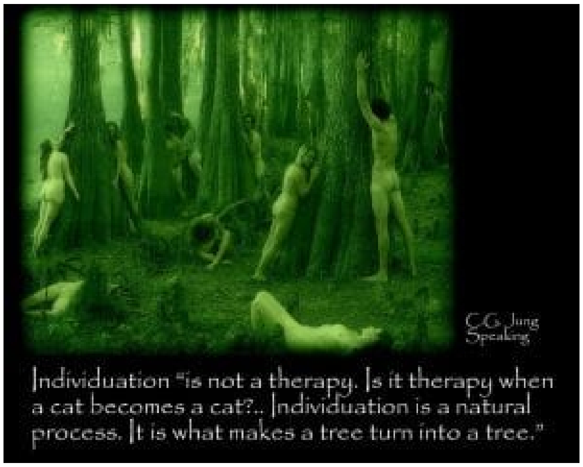
"You see," he said, "I have my life story & you have yours. I know that I am sitting here & that I am talking to you & you know the same thing as far as you are concerned. We are exchanging words. But aside from words, which address themselves to the intellect, there is so much more in the air between us: feelings, images, part-souls, or segments of the psyche."



" Job's silence is already an annunciation of Christ."

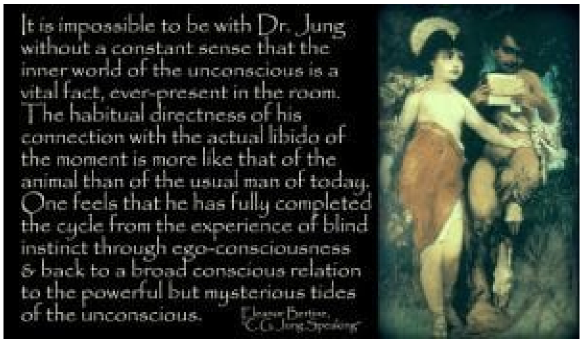
C.G. Jung to Mircea Eliade, "C.G. Jung Speaking"

("This silence is the most beautiful & the most noble answer that man can give to an all-powerful God".)



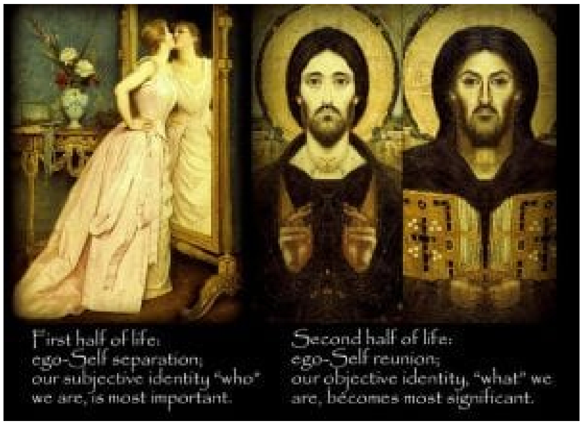
C.G. Jung
Speaking

Individuation "is not a therapy. Is it therapy when a cat becomes a cat?.. Individuation is a natural process. It is what makes a tree turn into a tree."



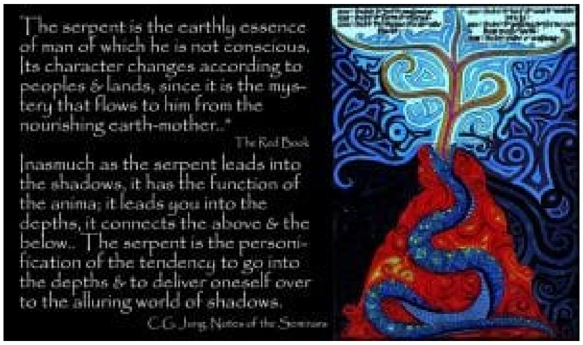
It is impossible to be with Dr. Jung without a constant sense that the inner world of the unconscious is a vital fact, ever-present in the room. The habitual directness of his connection with the actual libido of the moment is more like that of the animal than of the usual man of today. One feels that he has fully completed the cycle from the experience of blind instinct through ego-consciousness & back to a broad conscious relation to the powerful but mysterious tides of the unconscious.

Eleanor Bertine,
"C.G. Jung Speaking"



First half of life:
ego-Self separation;
our subjective identity "who" we are, is most important.

Second half of life:
ego-Self reunion;
our objective identity, "what" we are, becomes most significant.

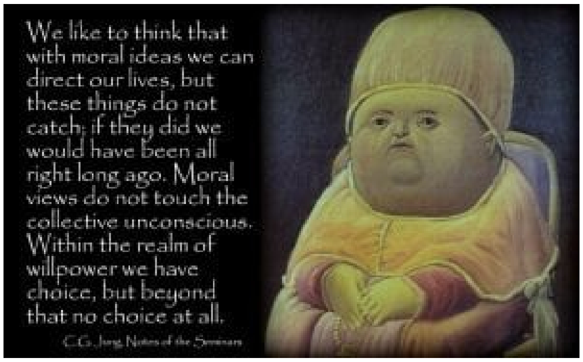


The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples & lands, since it is the mystery that flows to him from the nourishing earth-mother.."

The Red Book

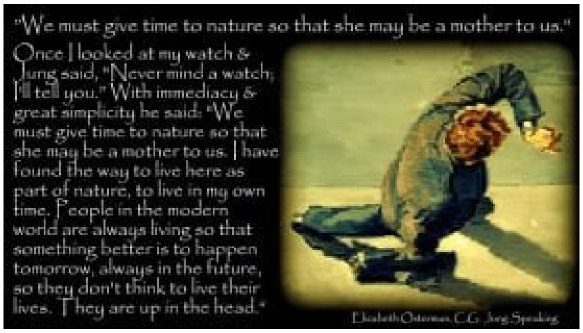
Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above & the below.. The serpent is the personification of the tendency to go into the depths & to deliver oneself over to the alluring world of shadows.

C.G. Jung, Notes of the Seminars



We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago. Moral views do not touch the collective unconscious. Within the realm of willpower we have choice, but beyond that no choice at all.

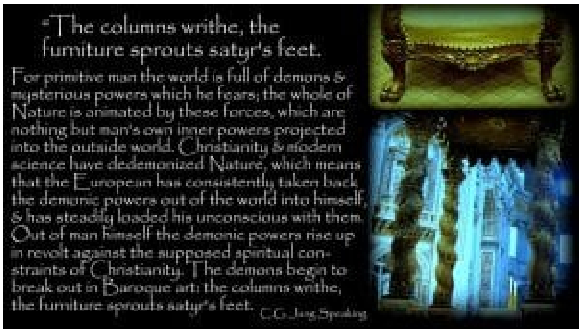
C.G. Jung, Notes of the Seminars



"We must give time to nature so that she may be a mother to us."

Once I looked at my watch & Jung said, "Never mind a watch; I'll tell you." With immediacy & great simplicity he said: "We must give time to nature so that she may be a mother to us. I have found the way to live here as part of nature, to live in my own time. People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don't think to live their lives. They are up in the head."

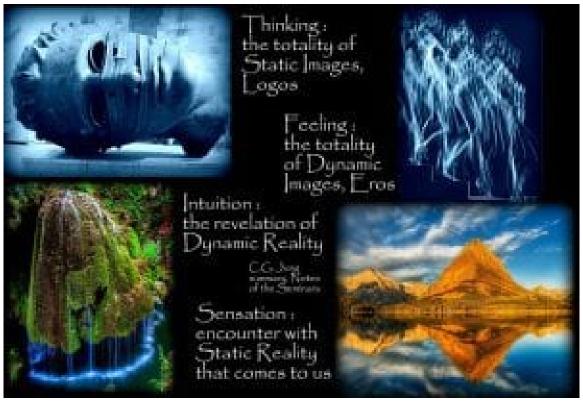
Elizabeth Osterman, C.G. Jung Speaking



"The columns writhe, the furniture sprouts satyr's feet.

For primitive man the world is full of demons & mysterious powers which he fears; the whole of Nature is animated by these forces, which are nothing but man's own inner powers projected into the outside world. Christianity & modern science have dedemonized Nature, which means that the European has consistently taken back the demonic powers out of the world into himself, & has steadily loaded his unconscious with them. Out of man himself the demonic powers rise up in revolt against the supposed spiritual constraints of Christianity. The demons begin to break out in Baroque art: the columns writhe, the furniture sprouts satyr's feet.

C.G. Jung Speaking



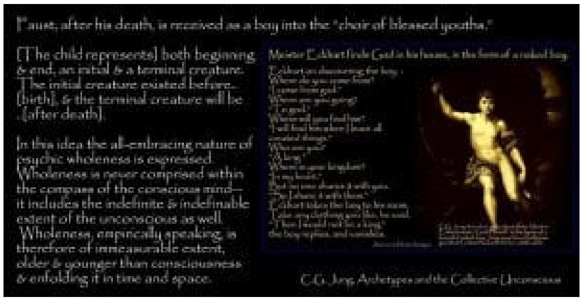
Thinking :
the totality of
Static Images,
Logos

Feeling :
the totality
of Dynamic
Images, Eros

Intuition :
the revelation of
Dynamic Reality

C.G. Jung
summary, Notes
of the Seminars

Sensation :
encounter with
Static Reality
that comes to us



Faust, after his death, is received as a boy into the "choir of blessed youths."

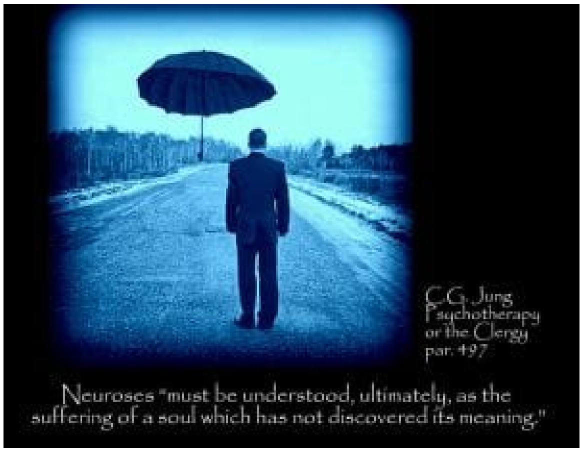
[The child represents] both beginning & end, an initial & a terminal creature. The initial creature existed before... [birth], & the terminal creature will be ...[after death].

In this idea the all-embracing nature of psychic wholeness is expressed. Wholeness is never comprised within the compass of the conscious mind— it includes the indefinite & indefinable extent of the unconscious as well. Wholeness, empirically speaking, is therefore of immeasurable extent, older & younger than consciousness & enfolding it in time and space.

Meister Eckhart finds God in his house, in the form of a naked boy.

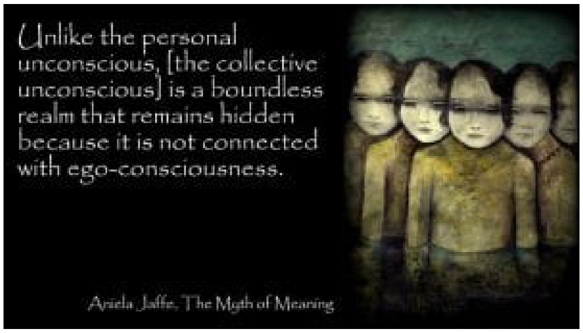
Eckhart on discovering the boy :
"Where do you come from?"
"I come from god."
"Where are you going?"
"To god."
"Where will you find him?"
"I will find him where I leave all created things."
"Who are you?"
"A king."
"Where is your kingdom?"
"In my heart."
"But let none share it with you."
"Oh I share it with them."
Eckhart takes the boy to his room.
"Take any clothing you like," he said.
"Then I would not be a king,"
the boy replies, and vanishes.

C.G. Jung, Archetypes and the Collective Unconscious



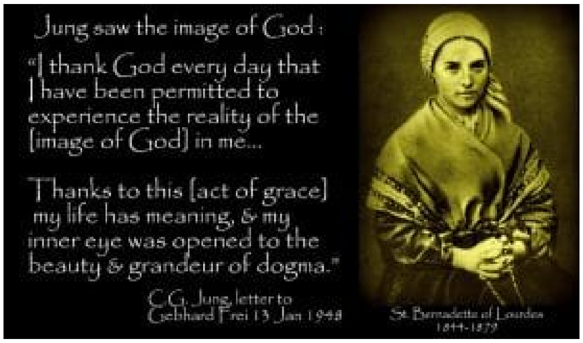
C.G. Jung
Psychotherapy
or the Clergy
par. 497

Neuroses "must be understood, ultimately, as the suffering of a soul which has not discovered its meaning."



Unlike the personal unconscious, [the collective unconscious] is a boundless realm that remains hidden because it is not connected with ego-consciousness.

Aniela Jaffe, The Myth of Meaning



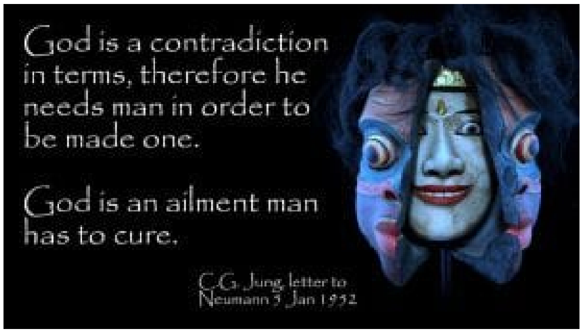
Jung saw the image of God :

"I thank God every day that I have been permitted to experience the reality of the [image of God] in me...

Thanks to this [act of grace] my life has meaning, & my inner eye was opened to the beauty & grandeur of dogma."

C.G. Jung, letter to
Gebhard Frei 13 Jan 1948

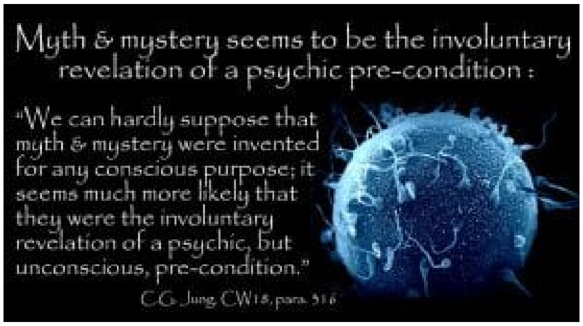
St. Bernadette of Lourdes
1844-1879



God is a contradiction in terms, therefore he needs man in order to be made one.

God is an ailment man has to cure.

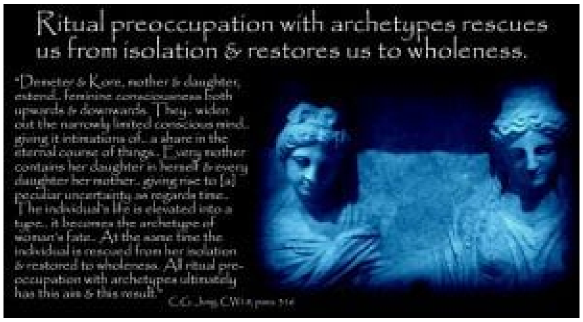
C.G. Jung, letter to
Neumann 5 Jan 1952



Myth & mystery seems to be the involuntary revelation of a psychic pre-condition :

"We can hardly suppose that myth & mystery were invented for any conscious purpose; it seems much more likely that they were the involuntary revelation of a psychic, but unconscious, pre-condition."

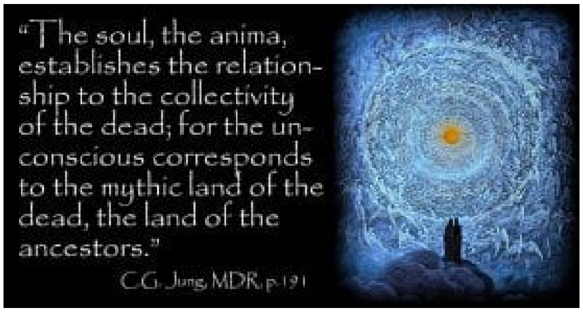
C.G. Jung, CW18, para. 516



Ritual preoccupation with archetypes rescues us from isolation & restores us to wholeness.

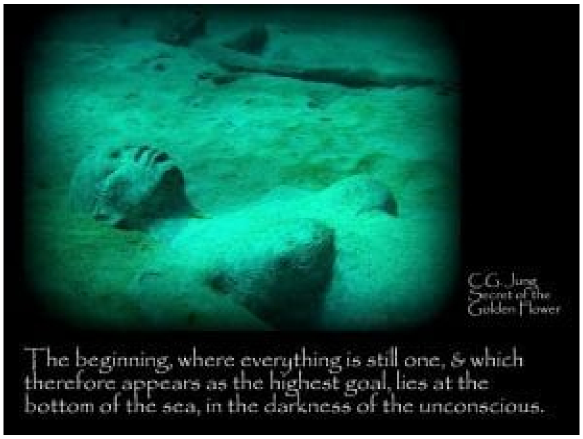
"Demeter & Kore, mother & daughter, extend.. feminine consciousness both upwards & downwards. They.. widen out the narrowly limited conscious mind.. giving it intimations of.. a share in the eternal course of things.. Every mother contains her daughter in herself & every daughter her mother.. giving rise to [a] peculiar uncertainty as regards time.. The individual's life is elevated into a type.. it becomes the archetype of woman's fate.. At the same time the individual is rescued from her isolation & restored to wholeness. All ritual preoccupation with archetypes ultimately has this aim & this result."

C.G. Jung, CW18, para. 316



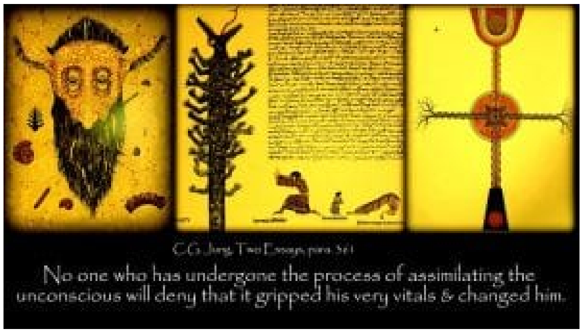
"The soul, the anima, establishes the relationship to the collectivity of the dead; for the unconscious corresponds to the mythic land of the dead, the land of the ancestors."

C.G. Jung, MDR, p. 191



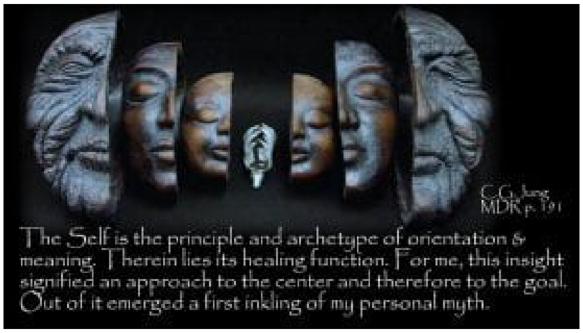
C.G. Jung
Secret of the
Golden Flower

The beginning, where everything is still one, & which therefore appears as the highest goal, lies at the bottom of the sea, in the darkness of the unconscious.



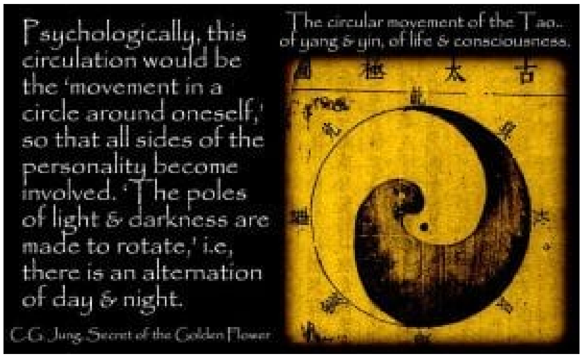
C.G. Jung, Two Essays, para. 361

No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals & changed him.



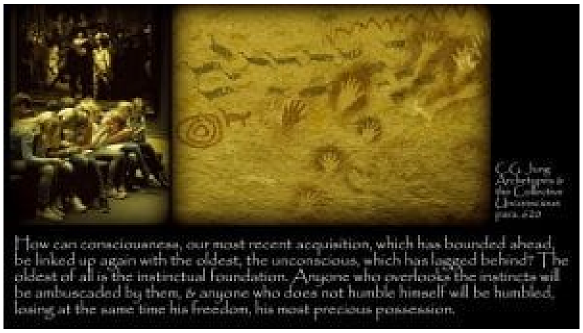
C.G. Jung
MDR p. 191

The Self is the principle and archetype of orientation & meaning. Therein lies its healing function. For me, this insight signified an approach to the center and therefore to the goal. Out of it emerged a first inkling of my personal myth.

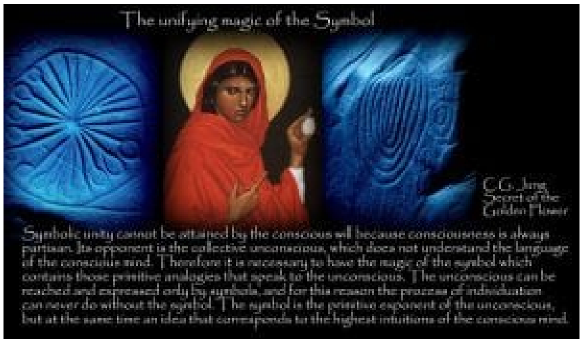

Psychologically, this circulation would be the 'movement in a circle around oneself,' so that all sides of the personality become involved. 'The poles of light & darkness are made to rotate,' i.e, there is an alternation of day & night.

C.G. Jung, Secret of the Golden Flower

The circular movement of the Tao.. of yang & yin, of life & consciousness.

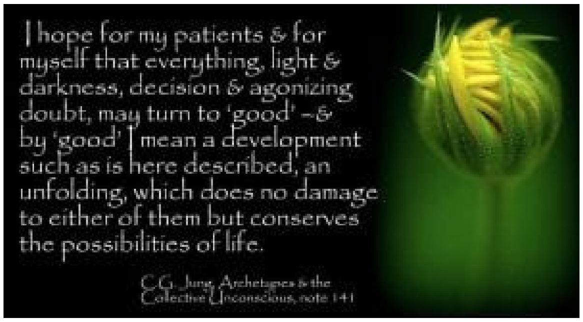

C.G. Jung
Archetypes & the Collective Unconscious
para. 620

How can consciousness, our most recent acquisition, which has bounded ahead, be linked up again with the oldest, the unconscious, which has lagged behind? The oldest of all is the instinctual foundation. Anyone who overlooks the instincts will be ambuscaded by them, & anyone who does not humble himself will be humbled, losing at the same time his freedom, his most precious possession.

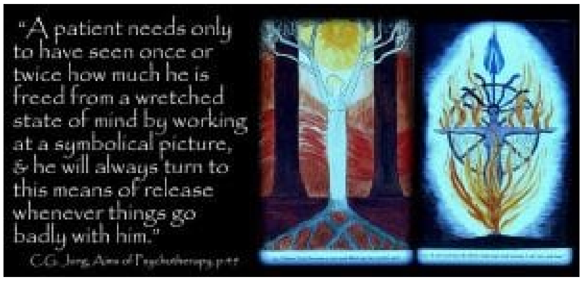

The unifying magic of the Symbol

C.G. Jung
Secret of the Golden Flower

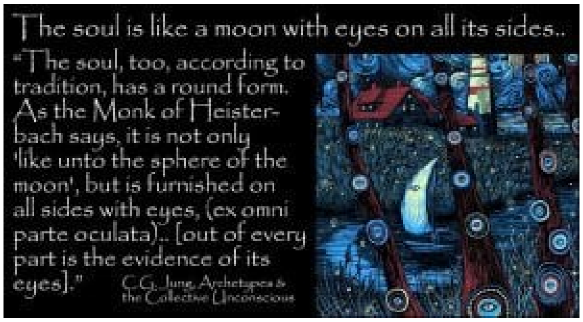
Symbolic unity cannot be attained by the conscious will because consciousness is always partisan. Its opponent is the collective unconscious, which does not understand the language of the conscious mind. Therefore it is necessary to have the magic of the symbol which contains those primitive analogies that speak to the unconscious. The unconscious can be reached and expressed only by symbols, and for this reason the process of individuation can never do without the symbol. The symbol is the primitive exponent of the unconscious, but at the same time an idea that corresponds to the highest intuitions of the conscious mind.


I hope for my patients & for myself that everything, light & darkness, decision & agonizing doubt, may turn to 'good' – & by 'good' I mean a development such as is here described, an unfolding, which does no damage to either of them but conserves the possibilities of life.

C.G. Jung, Archetypes & the Collective Unconscious, note 141


"A patient needs only to have seen once or twice how much he is freed from a wretched state of mind by working at a symbolical picture, & he will always turn to this means of release whenever things go badly with him."

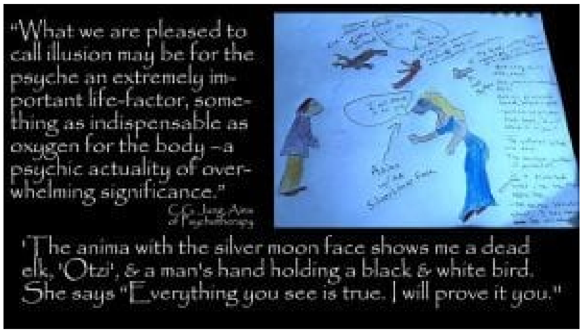
C.G. Jung, Aims of Psychotherapy, p.44



The soul is like a moon with eyes on all its sides..

"The soul, too, according to tradition, has a round form. As the Monk of Heisterbach says, it is not only 'like unto the sphere of the moon', but is furnished on all sides with eyes, (ex omni parte oculata).. [out of every part is the evidence of its eyes]."

C.G. Jung, Archetypes & the Collective Unconscious



"What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body – a psychic actuality of overwhelming significance."

C.G. Jung, Aims of Psychotherapy

'The anima with the silver moon face shows me a dead elk, 'Otzi', & a man's hand holding a black & white bird. She says "Everything you see is true. I will prove it you."

Carl Jung "I am grateful to know that I was not altogether forgotten." (2019-01-14 04:01)

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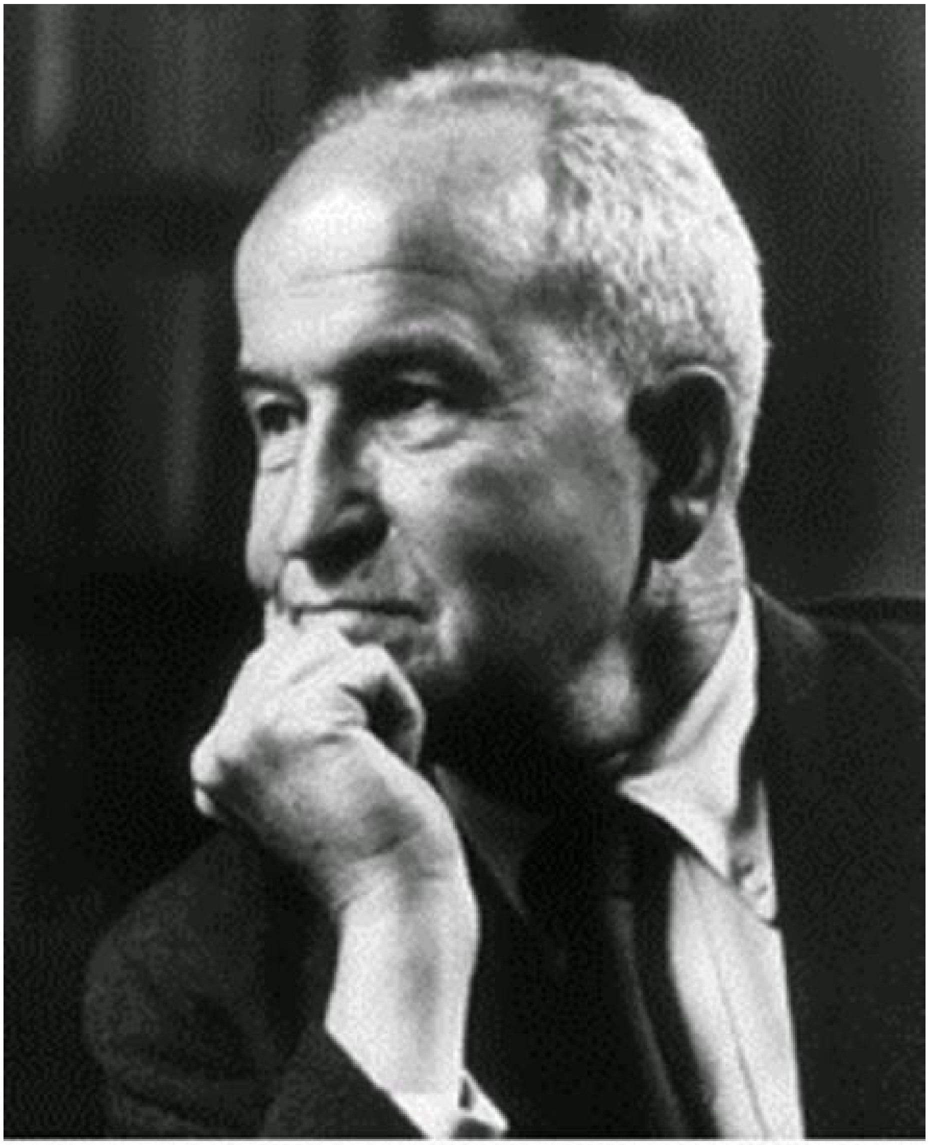


Photo: Harvard University Archives

To Henry A. Murray

My dear Murray, 2 July 1948

A few days ago I received your very kind letter and the book on "Sentiments" you have published together with Christiana.

I am glad to have this document of American psychology.

You see it is so interesting to study the way in which one tackles this subject.

I am glad to know after such a long lapse of time-and what a time-that you are both well and active.

I wish I could still as actively partake in the affairs of the world.

But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done.

Everything goes slowly and rest is indicated between times of work, although I cannot complain about my general state of health.

I was greatly surprised to hear of 52 weeks of discussion in which my name occurred. Helas-there is so much one does not know!

I am grateful to know that I was not altogether forgotten.

I don't know who that peculiar friend is who told you of my alleged saying that you were a barren tree.

Surely such a thing has never been said by myself, since after I read your former book I confidently expected some more along the same lines.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago.

I have gone through your new book cursorily, but I shall read it as soon as I have some leisure to do it with the necessary concentration.

You must have seen much during the war, strange countries as well as strange people.

We have lived in a prison for 6 years, of which 5 years were spent in more or less continuous apprehension of inevitable extinction.

I had to settle down to a 50:50 certainty of a quick or protracted end through a bullet or a concentration camp-and no possibility of action, please, except in a world not to be reached by any Gestapo of the world.

I am looking forward with great pleasure to your promised study about Melville.

I have begun to understand why a university professor has to postpone dealing with animae and the like as he also better keeps away from incubi, sylvani, nymphae, and salamandrae.

It is such a long, long way from behavioristic psychology without man to a psychology of man.

I am greatly interested in the question of how you will set about to produce an "embracement or the integration of the opposite."

The opposite is a concrete object, and what if the subject should happen to be disinclined to integrate the subjective opposite corresponding to the object?

In other words: how will America proceed to embrace Russia without realizing that the Kremlin is right below the threshold of her own consciousness?

Attempts in this respect have not been exactly hopeful yet.

It is of course a banal truth, which I emphasize time and again, that without the unconditional reality of the object no projection can ever be discovered or withdrawn.

18th of July.

Here I have been interrupted for many days by an intestinal grippe affecting the liver.

That is how it is in these years when one is old and without resistance.

I cannot quite agree with your opinion about "individuation."

It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc.

Individuation does not isolate, it connects.

I never saw relationships thriving on unconsciousness.

You-on the other side-have had the unique experience of men doing splendid team work during the war.

We over here had the experience of helpless formidable masses shoved into hell.

I have seen the German "Arbeitsbataillone," Mussolini's reception in Berlin, etc.

Wonderful team work-one idea for all-two million people on Tempelhoferfeld cheering "unisono," all meant to be roasted in burning oil and slowly starved to death.

Le Bon does not mean theories, he means the facts.

It is difficult to get around them.

What about the masse headed by your ape man Lewis?

What about the Russian avalanche of 200 million slaves?

You say you feel that something should be done along the line of an agreement.

Exactly, quite my idea.

But what are you going to do with that mass mentality of the leaders, mostly downright criminals or lunatics (of the reasonable variety, particularly dangerous!)?

Indeed something should be done, but unfortunately the men in the Kremlin understand only their own argument, i .e., violence and ruthlessness.

That is what you are up against.

How could you deal with Hitler?

Well it is the same with Russia.

Nothing short of the atom bomb will register there.

In the week following Aug. 22nd I ought to be at the Eranos meeting in Ascona near Locarno.

It would be a great disappointment not to see you while you are in Europe.

In the beginning of September I shall be back in Kusnacht or in the tower in Bollingen about 40 km. from Zurich.

Well this is a long letter, I am afraid-too long!

I should be very glad indeed to see you here if you can manage at all.

My best regards to Christiana!

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 503-505.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/02421-miller.jpg`

The Refinding of the Soul (2019-01-14 04:01)

[1]

The following night I had to write down all the dreams that I could recollect, true to their wording. The meaning of this act was dark to me. Why all this? Forgive the fuss that are happening to me? I know too much not to see on what swaying bridges I go. Where are you leading me? Forgive my excessive apprehension, brimful of knowledge. My foot hesitates to follow you. Into what mist and darkness does your path lead? Must I also learn to do without meaning? If this is what you demand, then so be it. This hour belongs to you. What is there, where there is no meaning? Only nonsense, or madness, it seems to me. Is there also a supreme meaning? Is that your meaning, my soul? I limp after you on crutches of understanding. I am a man and you stride like a God. What torture! I must return to myself to my smallest things. I saw the things of my soul as small, pitiably small. You force me to see them as large, to make them large. Is that your aim? I follow, but it terrifies me. Hear my doubts, otherwise I cannot follow, since your meaning is a supreme meaning, and your steps are the steps of a God.

I understand, I must not think either; should thought, too, no longer be? I should give myself completely into your hands-but who are you? I do not trust you. Not once to trust, is that my love for you, my joy in you? Do I not trust every valiant man, and not
you, my soul? Your hand lies heavy on me, but I will, I will. Have I not sought to love men and trust them, and should I not do this with you? Forget my doubts, I know it is ignoble to doubt you. You know how difficult it is for me to set aside the beggar’s pride I take in my own thought. I forgot that you are also one of my friends, and have the first right to my trust. Should what I give them not belong to you? I recognize my injustice. It seems to me that I despised you. My joy at finding you again was not genuine. I also recognize that the scornful laughter in me was right.

I must learn to love you. Should I also set aside self-judgment? I am afraid. Then the soul spoke to me and said: "This fear testifies against me!" It is true, it testifies against you. It kills the holy trust between you and me.

How hard is fate! If you take a step toward your soul, you will at first miss the meaning. You will believe that you have sunk into meaninglessness, into eternal disorder. You will be right! Nothing will deliver you from disorder and meaninglessness, since this is the other half of the world.

Your God is a child, so long as you are not childlike. Is the child order, meaning or disorder, caprice? Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming.

You open the gates of the soul to let the dark flood of chaos flow into your order and meaning. If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness.

You are afraid to open the door. I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. I spoke to a loving soul and as I drew nearer to her, I was overcome by horror, and I heaped up a wall of doubt, and did not anticipate that I thus wanted to protect myself from my faithful soul.

You dread the depths; it should horrify you, since the way of what is to come leads through it. You must endure the temptation of fear and doubt, and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise / could it be a true temptation and a true overcoming!

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.

I have had to recognize that I must submit to what I fear; yes, even more, that I must even love what horrifies me. We must learn such from that saint who was disgusted by the plague infections; she drank the pus of plague boils and became aware that it smelled like roses. The acts of the saint were not in vain.

In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too(great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices. If you believe that you are the master of your soul, then become her servant. If you were her servant, make yourself her master, since she needs to be ruled. These should be your first steps.

During six further nights, the spirit of the depths was silent in me, since I swayed between fear, defiance, and nausea, and was wholly the prey of my passion. I could not and did not want to listen to the depths. But on the seventh night, the spirit of the
depths spoke to me: "Look into your depths, pray to your depths, waken the dead."

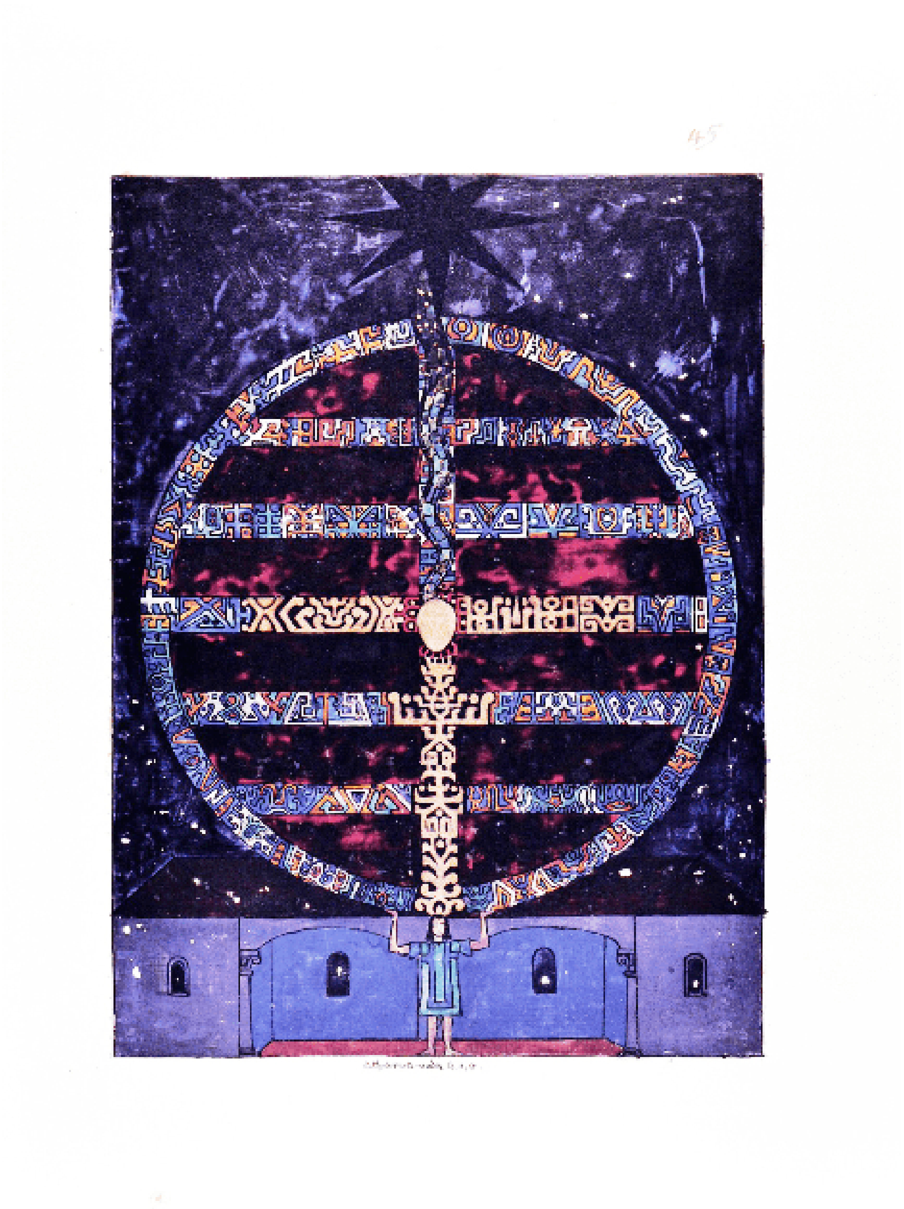
But I stood helpless and did not know what I could do. I looked into myself and the only thing I found within was the memory of earlier dreams, all of which I wrote down without knowing what good this would do. I wanted to throw everything away and return to the light of day. But the spirit stopped me and forced me back into myself.
Carl Jung; Red Book.

https://www.facebook.com/groups/56536297291/?fref=ts

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/dfdbe-soul.jpg`

Divinity and humanity should remain preserve...[Image 45] (2019-01-14 04:02)

[1]



You need to undertake only half of the way; he will undertake the other half If you go beyond him, blindness will befall you. If he goes beyond you, paralysis will befall him. Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children.

Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. The high-blazing flame is the middle way; whose luminous course runs between the human and the divine.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Consequently they fell into the hands of the living God.

They learned to kneel and to lie with their faces down, to beg for pity; and they learned to live in servile fear and to be grateful. But he who saw him, the terrible beautiful one with his black velvet eyes and the long eyelashes, the eyes that do not see but merely gaze lovingly and fearfully; he has learned to cry out and whimper,

so that he can at least reach the ear of the Godhead. Only your fearful cry can stop the God. And then you see that the God also trembles, since he stands confronting his face, his observing gaze in you, and he feels unknown power.

The God is afraid of man. If my God is lamed, I must stand by him, since I cannot abandon the much-loved. I sense that he is my lot, my brother, who abided and grew in the light while I was in the darkness and fed myself with poison. It is good to know such things: if we are surrounded by night, our brother stands in the fullness of the light, doing his great deeds, tearing up the lion and killing the dragon.

And he draws his bow against ever more distant goals, until he becomes aware of the sun wandering high up in the sky and wants to catch it. But when he has discovered his valuable prey; then your longing for the light also awakens. You discard the fetters and take yourself to the place of the rising light. And thus you rush toward each other.

He believed he could simply capture the sun and encountered the worm of the shadows. You thought that in the East you could drink from the source of the light, and catch the horned giant, before whom you fall to your knees. His essence is blind excessive longing and tempestuous force.

My essence is seeing limitation and the incapacity of cleverness. He possesses in abundance what I lack. Consequently I will also not let him go, the Bull God, who once wounded Jacob’s hip and whom I have now lamed. I want to make his force my own.

It is therefore prudent to keep alive the severely afflicted so that his force continues to support me. We miss nothing more than divine force. We say; "Yes, indeed, this is how it should or could be. This or that should be achieved."

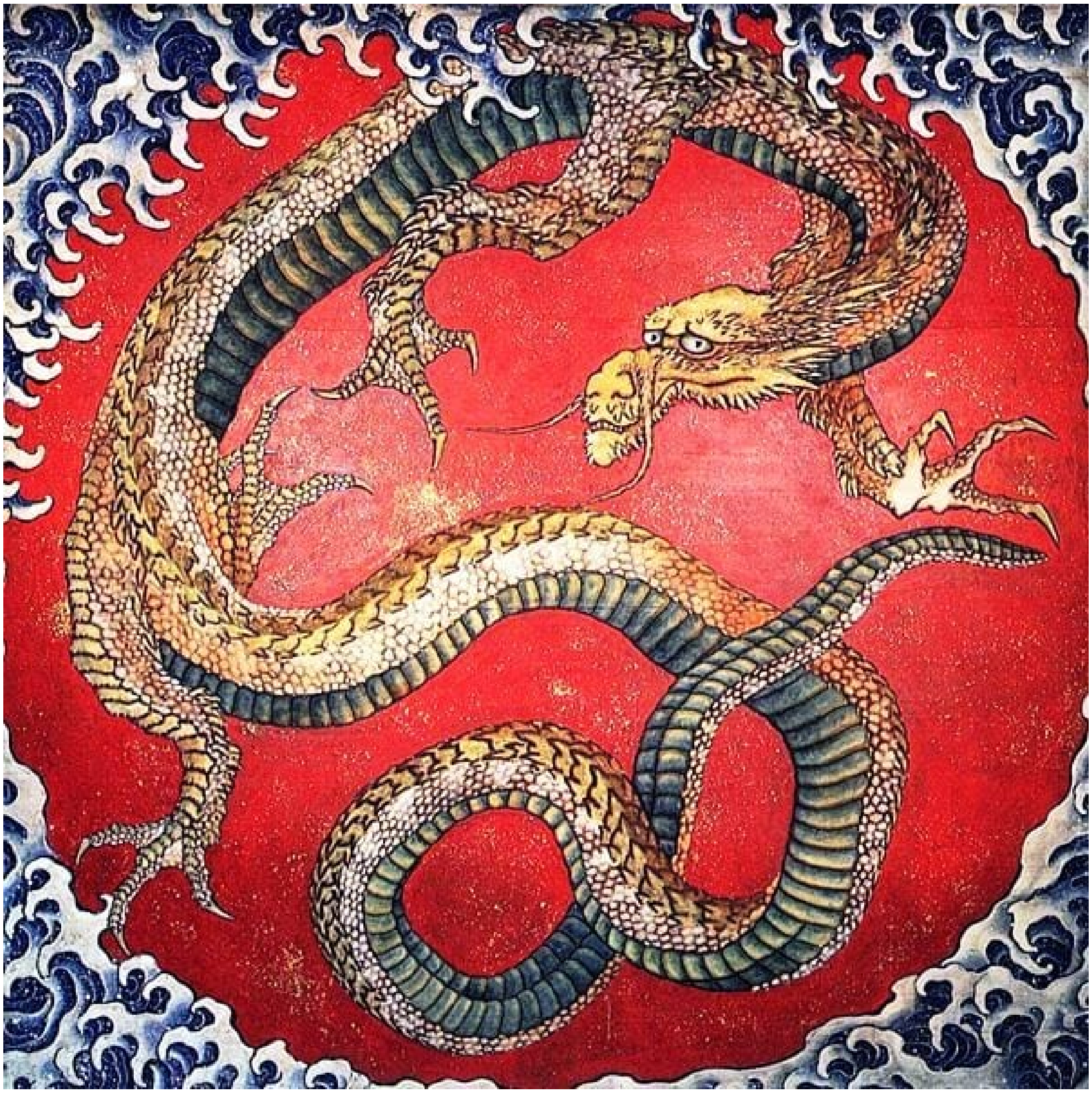
We speak thus and stand thus, and look about us embarrassed, to see whether somehow something will occur. And should something happen, we look on and say: "Yes, indeed, we understand, it is this or that, or it is similar to this or that." And thus we speak and stand and look around to see whether somewhere something might happen. Something always happens, but we do not happen, since our God is sick.

We have seen him dead with the venomous gaze of the Basilisk on his face, and we have understood that he is dead. We must think of his healing. And yet again I feel it quite clearly that my life would have broken in half had I failed to heal my God. Hence I abided with him in the long cold night. Carl Jung, The Red Book, Day One, Page 281, Image 45.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/3b3c8-image45.png`

Carl Jung: It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. (2019-01-14 04:19)

[1]



To Pastor Jakob Amstutz

Dear Pastor Amstutz, 23 January 1948

Thank you very much for the extremely interesting picture.

It is a kind of St. George, whose lower half is a dragon.

A most unusual picture!

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case.

One can therefore take this picture as a representation of the inner conflict or of its opposite-an expression of the fact that dragon and hero actually belong together and are one.

This insight ca n be documented from mythology and would have far-reaching consequences if it were .examined from the point of view of comparative religion.

With best thanks, •

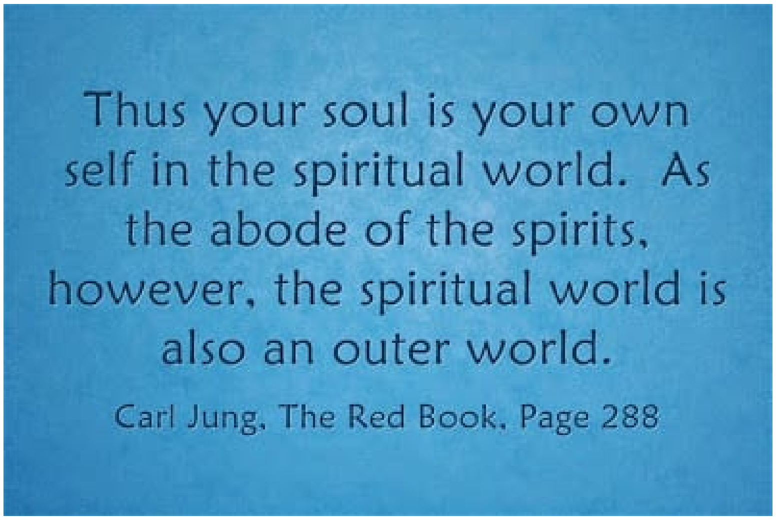
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 489.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/02ce4-3.jpg`

Carl Jung on “Spirituality” – Anthology (2019-01-14 04:30)

[1]



Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

Carl Jung, The Red Book, Page 288

Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." Carl Jung; "Marriage as a Psychological Relationship", 1925.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the

Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality. Carl Jung, Liber Novus, Page 353.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. Carl Jung; CW 17, Para. 336.

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Pages 14-16

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, Psychology and Religion, Page 525-526, Para 858.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung to Rudolf Bernuoelli, Letters Volume 1, Page 351.

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually. Carl Jung, The Undiscovered Self, Page 34.

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man. Carl Jung, Conversations with C.G. Jung, Page 60.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/439fc-12babode.jpg`

Carl Jung: "An autobiography is the one thing I'm not going to write." (2019-01-14 04:52)

To Antonios P. Savides

Dear Professor Savides, 13 January 1948

Thank you for your kind wishes for the New Year.

I must say I have some dark recollection of you, but it's rather blurred.

An autobiography is the one thing I'm not going to write.

Such things are never quite true and they cannot be made true.

I've seen enough autobiographies in my lifetime and the essential things were lacking in every one of them.

The true things can be guessed from my scientific work, provided that the reader is bright enough to draw intelligent conclusions.

My best wishes!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 489.

Craig Nelson Carl Jung Depth Psychology Images (2019-01-15 04:11)

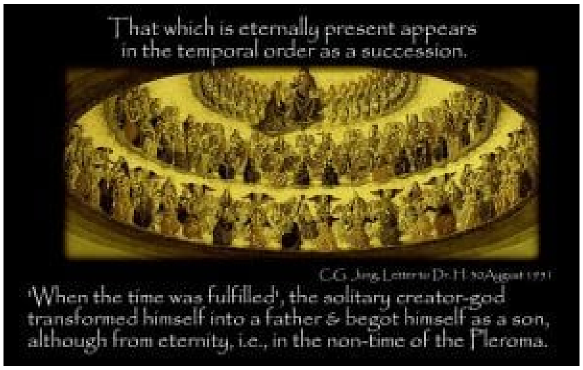
On those who have strange dreams after reading myths or fairy tales

"The experiences you are having will inevitably befall anyone who knowingly dips into the primordial world of eternal images. He reaches beyond himself and bears out the truth of the old alchemist's saying : 'maior autem animae pars extra corpus est'." (The greater part of the soul is outside the body.)

C.G. Jung, Letter to Kerenyi, 12 July 1951

The First Easter Egg

Following the resurrection of Jesus, Mary Magdalene went before the Emperor Tiberius holding an egg in her hand exclaiming, "Christ is risen!" Tiberius said Christ rising from the dead was as likely as the egg in her hand turning red. Before he finished, the egg in her hand turned a bright red.


That which is eternally present appears in the temporal order as a succession.

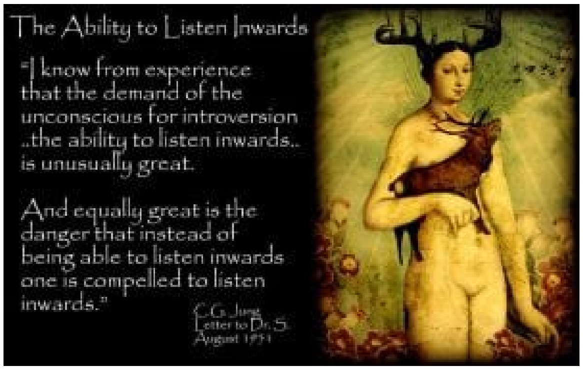
C.G. Jung, Letter to Dr. H. 30 August 1951

'When the time was fulfilled', the solitary creator-god transformed himself into a father & begot himself as a son, although from eternity, i.e., in the non-time of the Pleroma.

Everything living dreams of individuation, for everything strives towards its own wholeness.

C.G. Jung, Letter to Stamm, 23 April 1949

Mandala created by the Puffer Fish

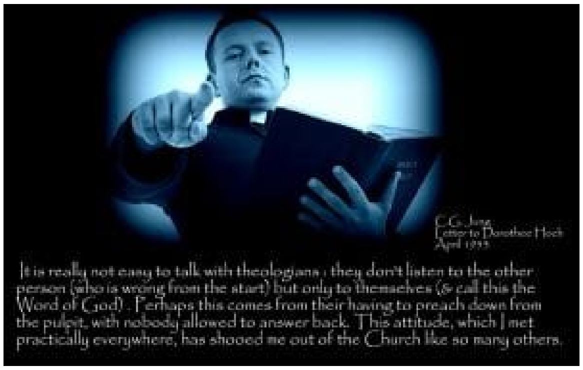


The Ability to Listen Inwards

"I know from experience that the demand of the unconscious for introversion ..the ability to listen inwards.. is unusually great.

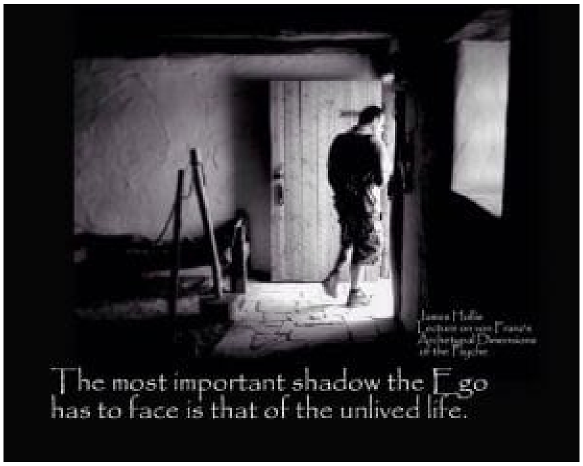
And equally great is the danger that instead of being able to listen inwards one is compelled to listen inwards."

C.G. Jung
Letter to Dr. S.
August 1951



C.G. Jung
Letter to Dorothee Hoch
April 1953

It is really not easy to talk with theologians : they don't listen to the other person (who is wrong from the start) but only to themselves (& call this the Word of God) . Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others.

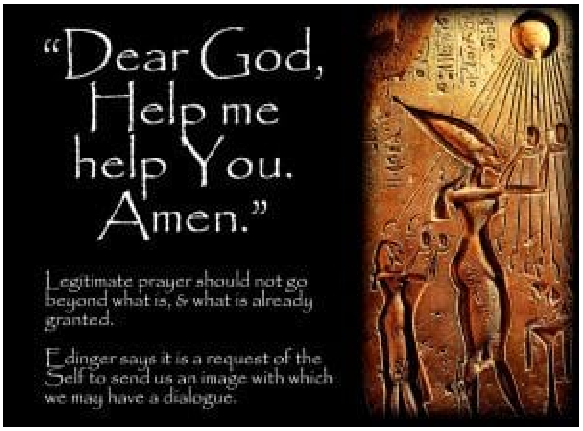


James Hollis
Lecture on von Franz's
Archetypal Dimensions
of the Psyche

The most important shadow the Ego has to face is that of the unlived life.

"Time is the moving image of Eternity."
Plato

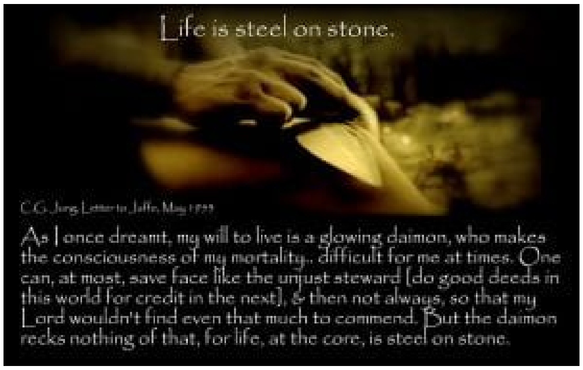
"The 'one-after-another' is a bearable prelude to the deeper knowledge of the 'side by side'."
Carl Jung



"Dear God,
Help me
help You.
Amen."

Legitimate prayer should not go beyond what is, & what is already granted.

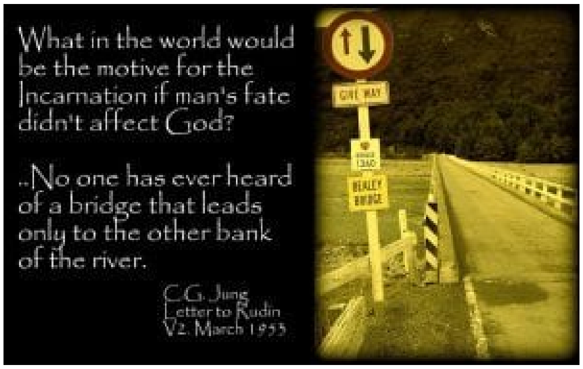
Edinger says it is a request of the Self to send us an image with which we may have a dialogue.



Life is steel on stone.

C.G. Jung, Letter to Jaffe, May 1955

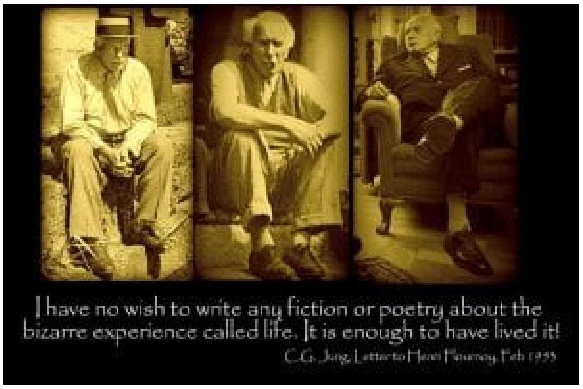
As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality.. difficult for me at times. One can, at most, save face like the unjust steward [do good deeds in this world for credit in the next], & then not always, so that my Lord wouldn't find even that much to commend. But the daimon recks nothing of that, for life, at the core, is steel on stone.



What in the world would be the motive for the Incarnation if man's fate didn't affect God?

..No one has ever heard of a bridge that leads only to the other bank of the river.

C.G. Jung
Letter to Rudin
V2. March 1955



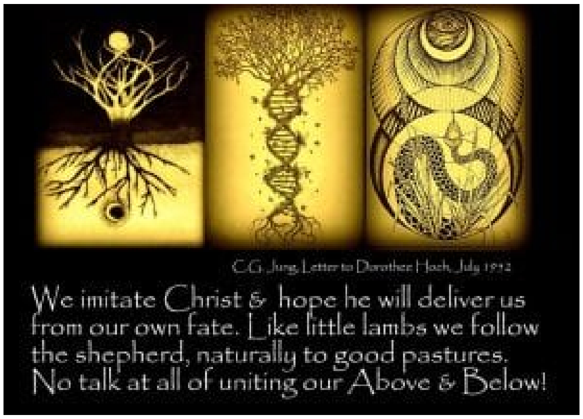
I have no wish to write any fiction or poetry about the bizarre experience called life. It is enough to have lived it!

C.G. Jung, Letter to Henri Flournoy, Feb 1955

Jung declines interpreting a dream in which he appears :

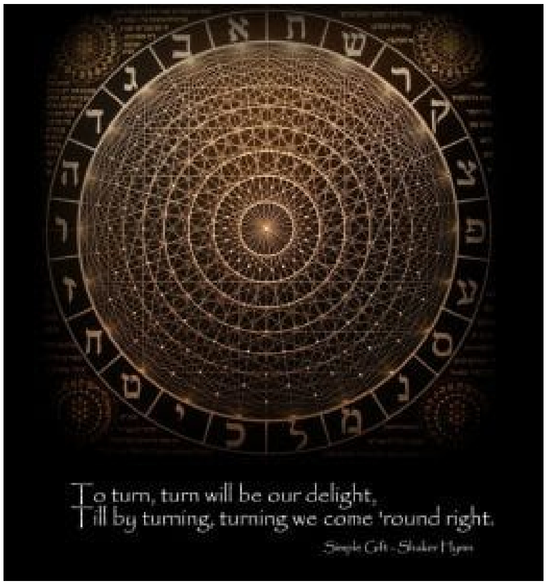
"But since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, & I like many books. Perhaps you are in need of these three good things."

C.G. Jung, Letters, Nov. 1951



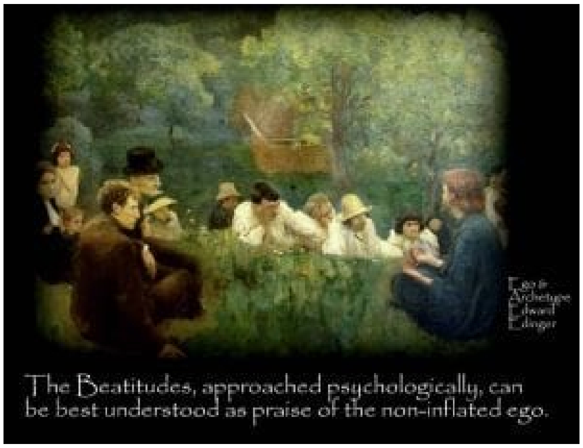
C.G. Jung, Letter to Dorothee Hoch, July 1952

We imitate Christ & hope he will deliver us
from our own fate. Like little lambs we follow
the shepherd, naturally to good pastures.
No talk at all of uniting our Above & Below!



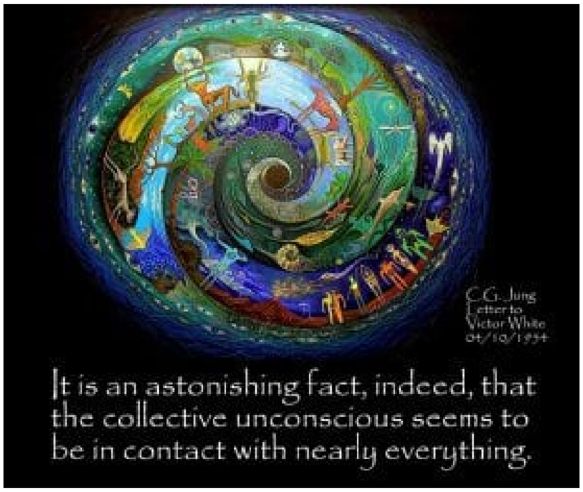
To turn, turn will be our delight,
Till by turning, turning we come 'round right.

Simple Gift - Shaker Hymn



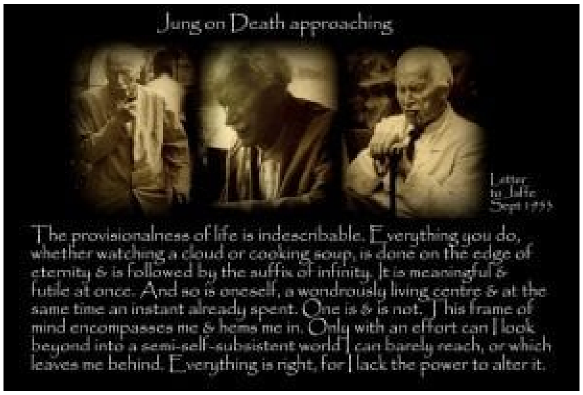
Ego & Archetype
Edward
Edinger

The Beatitudes, approached psychologically, can be best understood as praise of the non-inflated ego.



C.G. Jung
Letter to
Victor White
04/10/1954

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything.



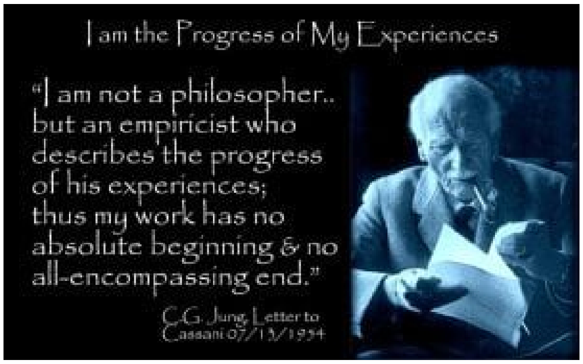
Jung on Death approaching

Letter
to Jaffe
Sept 1955

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity & is followed by the suffix of infinity. It is meaningful & futile at once. And so is oneself, a wondrously living centre & at the same time an instant already spent. One is & is not. This frame of mind encompasses me & hems me in. Only with an effort can I look beyond into a semi-self-subsistent world I can barely reach, or which leaves me behind. Everything is right, for I lack the power to alter it.

C.G. Jung, Letter to Victor White, 04/10/1954

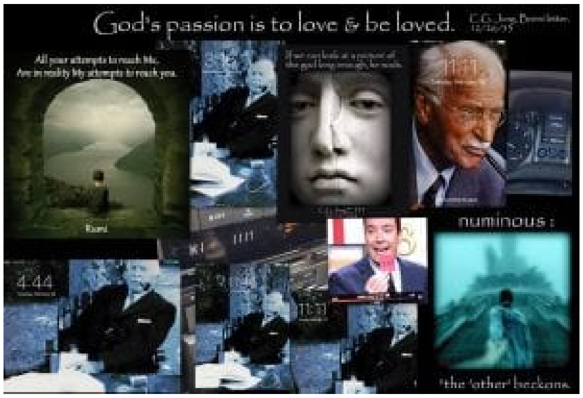
The figure of the Trickster.. is the collective shadow.



I am the Progress of My Experiences

"I am not a philosopher..
but an empiricist who
describes the progress
of his experiences;
thus my work has no
absolute beginning & no
all-encompassing end."

C.G. Jung, Letter to
Cassani 07/13/1954



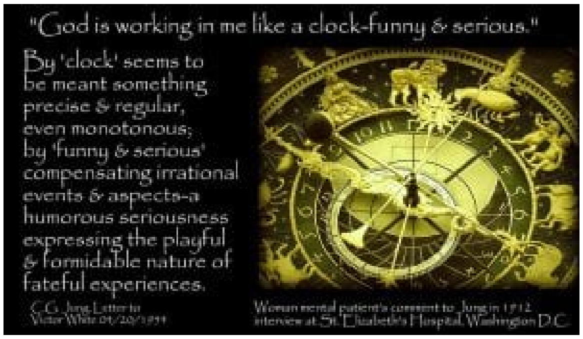
God's passion is to love & be loved. C.G. Jung, Bremi letter, 12/26/55

All your attempts to reach Me,
Are in reality My attempts to reach you.

Rumi

numinous :

'the 'other' beckons.

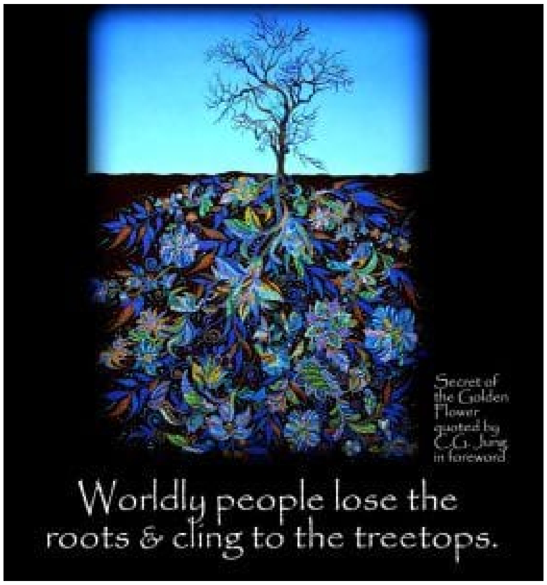


"God is working in me like a clock-funny & serious."

By 'clock' seems to
be meant something
precise & regular,
even monotonous;
by 'funny & serious'
compensating irrational
events & aspects-a
humorous seriousness
expressing the playful
& formidable nature of
fateful experiences.

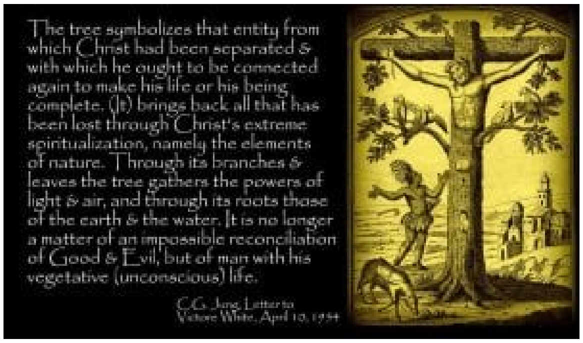
C.G. Jung, Letter to
Victor White 04/20/1954

Woman mental patient's comment to Jung in 1912
interview at St. Elizabeth's Hospital, Washington D.C.



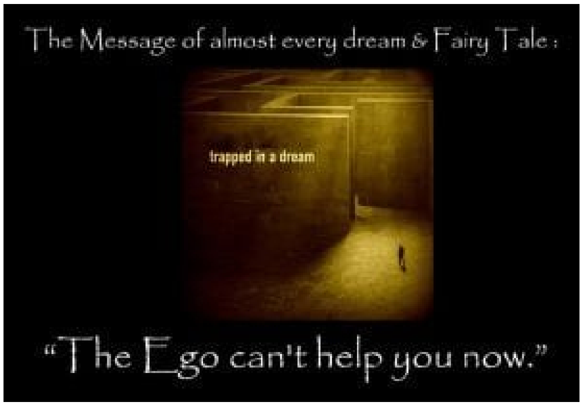
Secret of
the Golden
Flower
quoted by
C.G. Jung
in foreword

Worldly people lose the
roots & cling to the treetops.



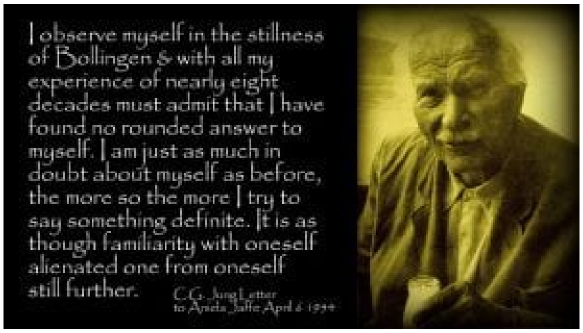
The tree symbolizes that entity from which Christ had been separated & with which he ought to be connected again to make his life or his being complete. (It) brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches & leaves the tree gathers the powers of light & air, and through its roots those of the earth & the water. It is no longer a matter of an impossible reconciliation of Good & Evil, but of man with his vegetative (unconscious) life.

C.G. Jung, Letter to
Victore White, April 10, 1954



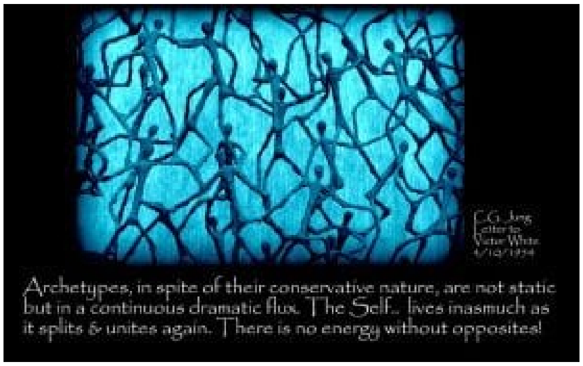
The Message of almost every dream & Fairy Tale :

"The Ego can't help you now."



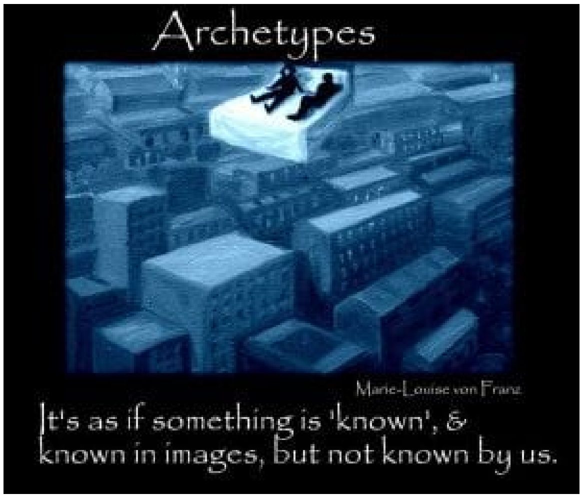
I observe myself in the stillness of Bollingen & with all my experience of nearly eight decades must admit that I have found no rounded answer to myself. I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further.

C.G. Jung Letter
to Aniela Jaffe April 6 1954



C.G. Jung
Letter to
Victor White
4/10/1954

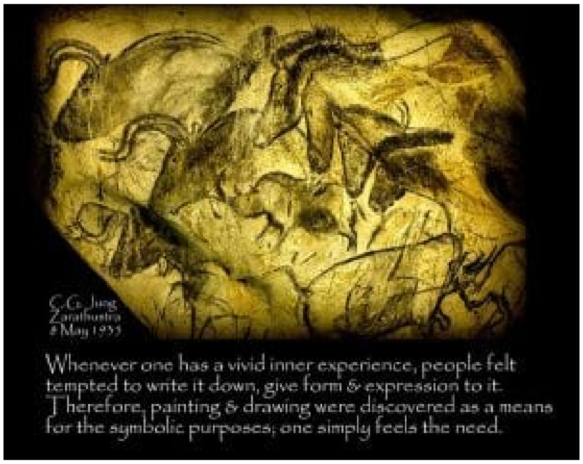
Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. The Self.. lives inasmuch as it splits & unites again. There is no energy without opposites!



Archetypes

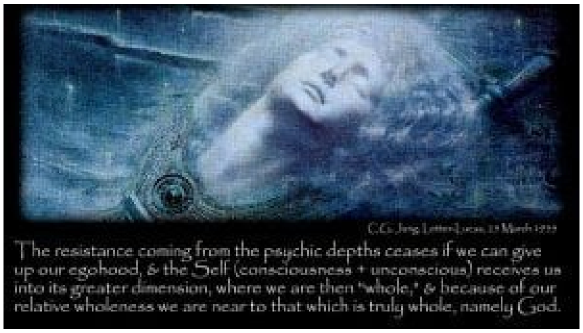
Marie-Louise von Franz

It's as if something is 'known', &
known in images, but not known by us.



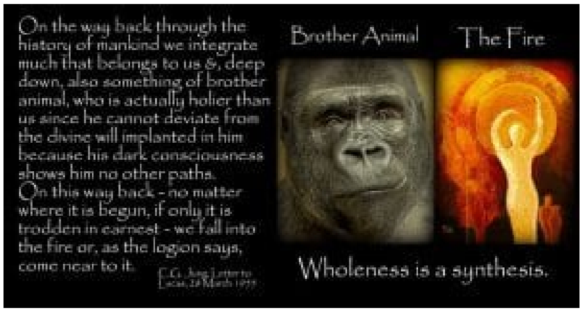
C.G. Jung
Zarathustra
8 May 1935

Whenever one has a vivid inner experience, people felt tempted to write it down, give form & expression to it. Therefore, painting & drawing were discovered as a means for the symbolic purposes; one simply feels the need.



C.G. Jung, Letter Lucas, 28 March 1955

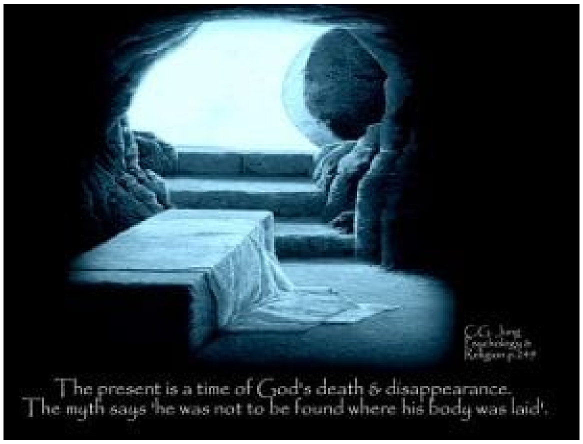
The resistance coming from the psychic depths ceases if we can give up our egohood, & the Self (consciousness + unconscious) receives us into its greater dimension, where we are then "whole," & because of our relative wholeness we are near to that which is truly whole, namely God.



On the way back through the history of mankind we integrate much that belongs to us &, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no other paths.
On this way back - no matter where it is begun, if only it is trodden in earnest - we fall into the fire or, as the logion says, come near to it.

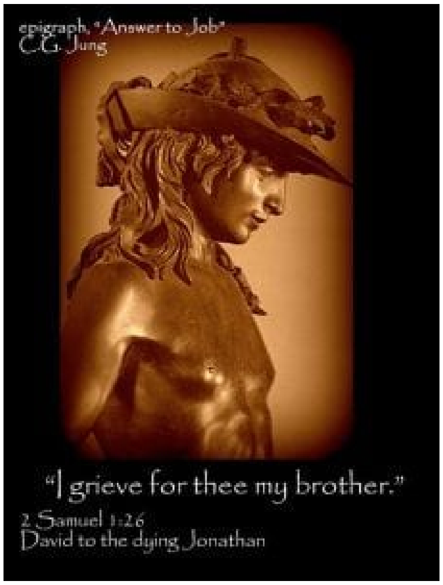
C.G. Jung Letter to Lucas, 28 March 1955

Wholeness is a synthesis.



C.G. Jung
Psychology & Religion p.249

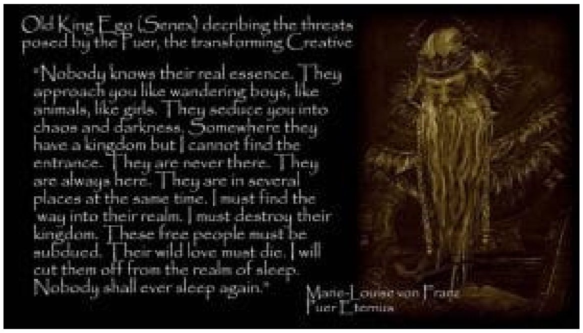
The present is a time of God's death & disappearance.
The myth says 'he was not to be found where his body was laid'.



epigraph, "Answer to Job"
C.G. Jung

"I grieve for thee my brother."

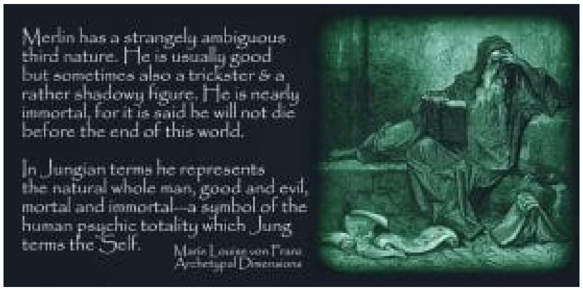
2 Samuel 1:26
David to the dying Jonathan



Old King Ego (Senex) decribing the threats posed by the Puer, the transforming Creative

"Nobody knows their real essence. They approach you like wandering boys, like animals, like girls. They seduce you into chaos and darkness. Somewhere they have a kingdom but I cannot find the entrance. They are never there. They are always here. They are in several places at the same time. I must find the way into their realm. I must destroy their kingdom. These free people must be subdued. Their wild love must die. I will cut them off from the realm of sleep. Nobody shall ever sleep again."

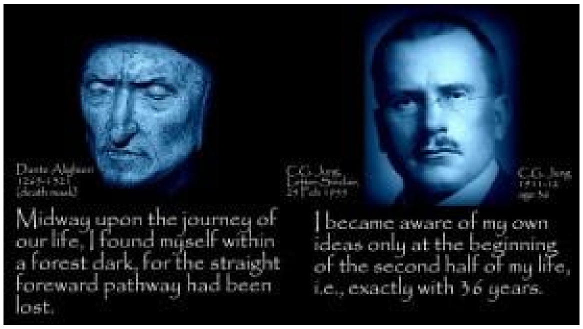
Marie-Louise von Franz
Puer Eternus



Merlin has a strangely ambiguous third nature. He is usually good but sometimes also a trickster & a rather shadowy figure. He is nearly immortal, for it is said he will not die before the end of this world.

In Jungian terms he represents the natural whole man, good and evil, mortal and immortal—a symbol of the human psychic totality which Jung terms the Self.

Marie Louise von Franz
Archetypal Dimensions



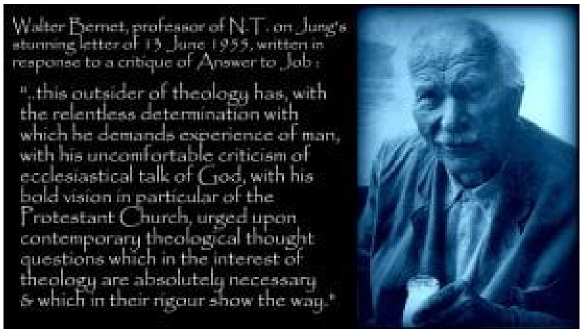
Dante Alighieri
1265-1321
(death mask)

C.G. Jung
Letter Sinclair
25 Feb 1955

C.G. Jung
1911-12
age 36

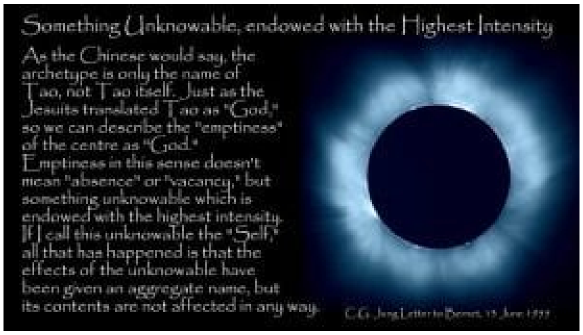
Midway upon the journey of our life, I found myself within a forest dark, for the straight foreward pathway had been lost.

I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years.



Walter Bernet, professor of N.T. on Jung's stunning letter of 13 June 1955, written in response to a critique of Answer to Job :

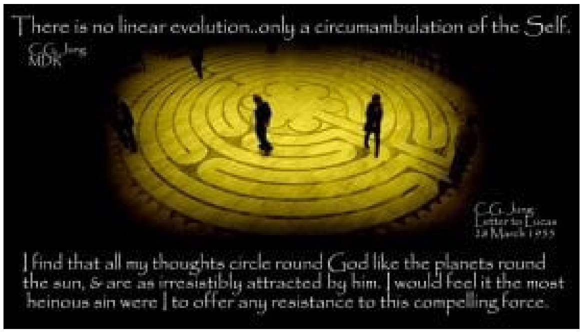
"..this outsider of theology has, with the relentless determination with which he demands experience of man, with his uncomfortable criticism of ecclesiastical talk of God, with his bold vision in particular of the Protestant Church, urged upon contemporary theological thought questions which in the interest of theology are absolutely necessary & which in their rigour show the way."



Something Unknowable, endowed with the Highest Intensity

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. If I call this unknowable the "Self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way.

C.G. Jung Letter to Bernet, 13 June 1955

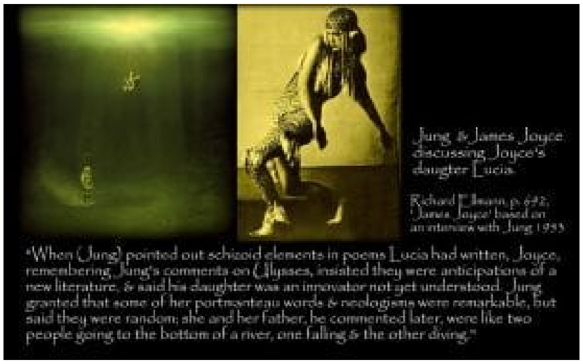


There is no linear evolution..only a circumambulation of the Self.

C.G. Jung
MDR

C.G. Jung
Letter to Lucas
28 March 1955

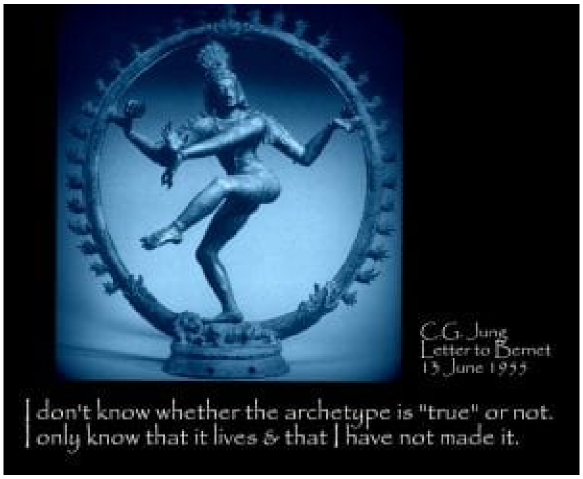
I find that all my thoughts circle round God like the planets round the sun, & are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force.



Jung & James Joyce
discussing Joyce's
daugter Lucia.

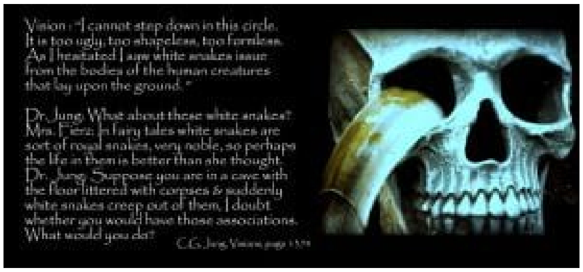
Richard Ellmann, p. 692,
'James Joyce' based on
an interview with Jung 1953

"When (Jung) pointed out schizoid elements in poems Lucia had written, Joyce, remembering Jung's comments on Ulysses, insisted they were anticipations of a new literature, & said his daughter was an innovator not yet understood. Jung granted that some of her portmanteau words & neologisms were remarkable, but said they were random; she and her father, he commented later, were like two people going to the bottom of a river, one falling & the other diving."



C.G. Jung
Letter to Bernet
13 June 1955

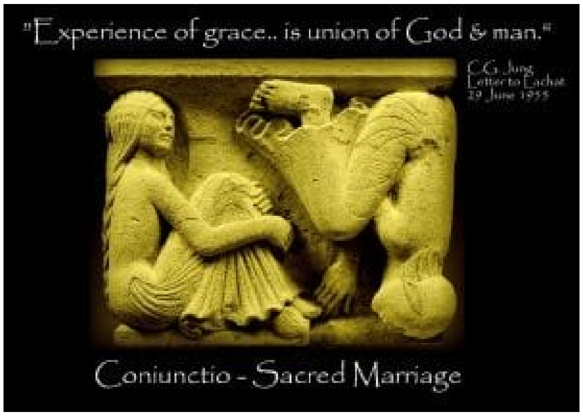
I don't know whether the archetype is "true" or not.
I only know that it lives & that I have not made it.



Vision : "I cannot step down in this circle.
It is too ugly, too shapeless, too formless.
As I hesitated I saw white snakes issue
from the bodies of the human creatures
that lay upon the ground."

Dr. Jung: What about these white snakes?
Mrs. Fierz: In fairy tales white snakes are
sort of royal snakes, very noble, so perhaps
the life in them is better than she thought.
Dr. Jung: Suppose you are in a cave with
the floor littered with corpses & suddenly
white snakes creep out of them, I doubt
whether you would have those associations.
What would you do?

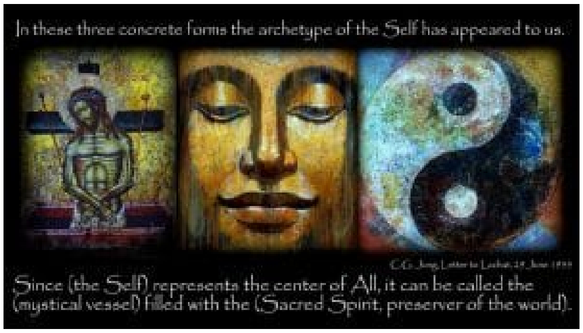
C.G. Jung, Visions, page [illegible]



"Experience of grace.. is union of God & man."

C.G. Jung
Letter to Lachat
29 June 1955

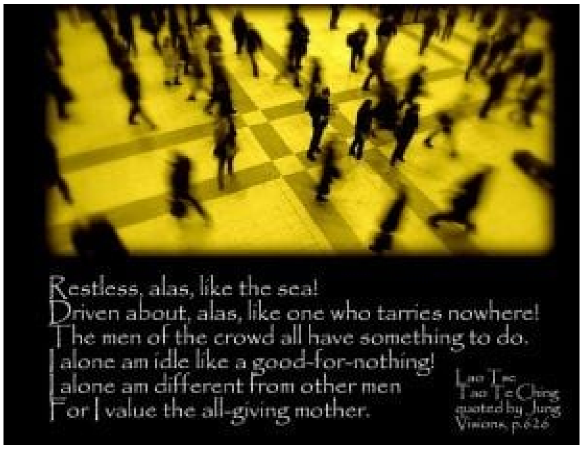
Coniunctio - Sacred Marriage



In these three concrete forms the archetype of the Self has appeared to us.

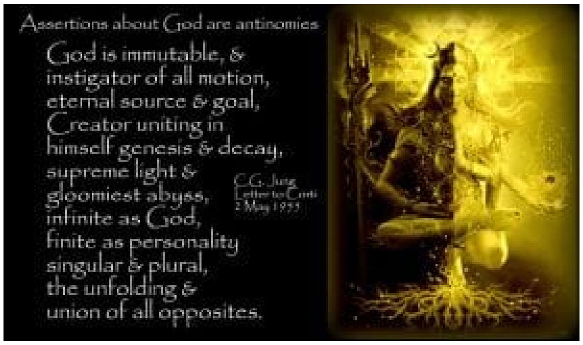
C.G. Jung, Letter to Lachat, 29 June 1955

Since (the Self) represents the center of All, it can be called the (mystical vessel) filled with the (Sacred Spirit, preserver of the world).



Restless, alas, like the sea!
Driven about, alas, like one who tarries nowhere!
The men of the crowd all have something to do.
I alone am idle like a good-for-nothing!
I alone am different from other men
For I value the all-giving mother.

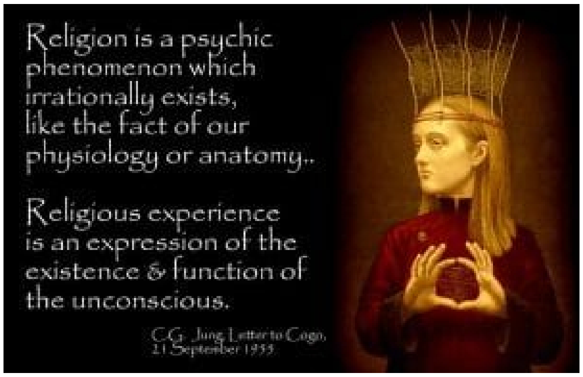
Lao Tse
Tao Te Ching
quoted by Jung
Visions, p.626



Assertions about God are antinomies

God is immutable, &
instigator of all motion,
eternal source & goal,
Creator uniting in
himself genesis & decay,
supreme light &
gloomiest abyss,
infinite as God,
finite as personality
singular & plural,
the unfolding &
union of all opposites.

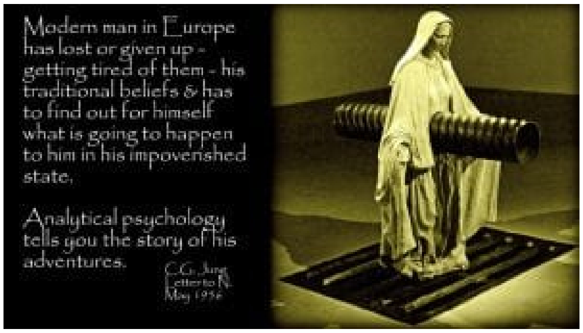
C.G. Jung
Letter to Corti
2 May 1955



Religion is a psychic
phenomenon which
irrationally exists,
like the fact of our
physiology or anatomy..

Religious experience
is an expression of the
existence & function of
the unconscious.

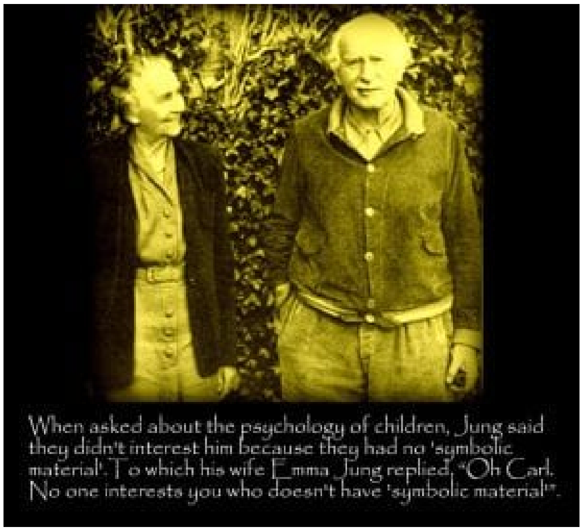
C.G. Jung, Letter to Cogo,
21 September 1955



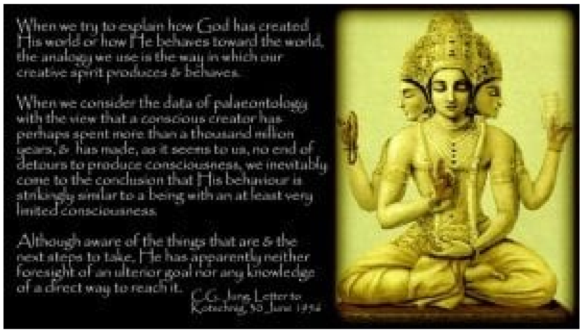
Modern man in Europe has lost or given up - getting tired of them - his traditional beliefs & has to find out for himself what is going to happen to him in his impoverished state.

Analytical psychology tells you the story of his adventures.

C.G. Jung
Letter to N.
May 1956



When asked about the psychology of children, Jung said they didn't interest him because they had no 'symbolic material'. To which his wife Emma Jung replied, "Oh Carl. No one interests you who doesn't have 'symbolic material'".

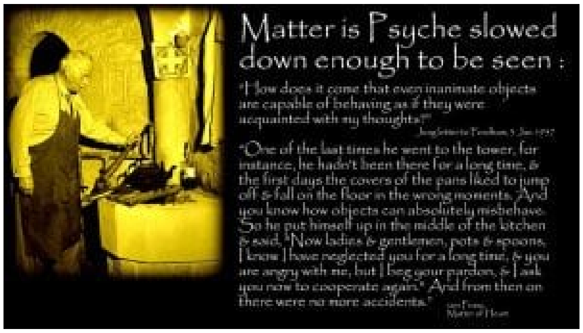


When we try to explain how God has created His world or how He behaves toward the world, the analogy we use is the way in which our creative spirit produces & behaves.

When we consider the data of palaeontology with the view that a conscious creator has perhaps spent more than a thousand million years, & has made, as it seems to us, no end of detours to produce consciousness, we inevitably come to the conclusion that His behaviour is strikingly similar to a being with an at least very limited consciousness.

Although aware of the things that are & the next steps to take, He has apparently neither foresight of an ulterior goal nor any knowledge of a direct way to reach it.

C.G. Jung, Letter to
Kotschnig, 30 June 1956



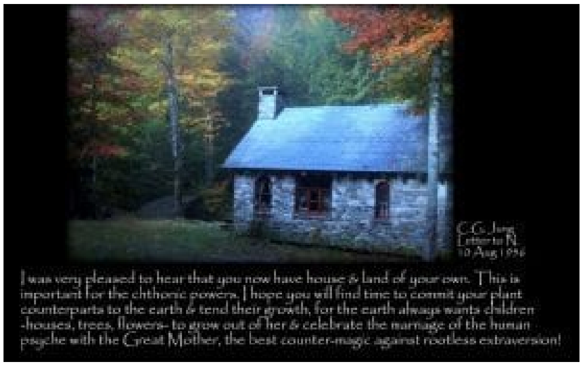
Matter is Psyche slowed down enough to be seen :

"How does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?"

Jung letter to Fordham, 3 Jan 1957

"One of the last times he went to the tower, for instance, he hadn't been there for a long time, & the first days the covers of the pans liked to jump off & fall on the floor in the wrong moments. And you know how objects can absolutely misbehave. So he put himself up in the middle of the kitchen & said, 'Now ladies & gentlemen, pots & spoons, I know I have neglected you for a long time, & you are angry with me, but I beg your pardon, & I ask you now to cooperate again.' And from then on there were no more accidents."

von Franz,
Matter of Heart



C.G. Jung
Letter to N.
10 Aug 1956

I was very pleased to hear that you now have house & land of your own. This is important for the chthonic powers. I hope you will find time to commit your plant counterparts to the earth & tend their growth, for the earth always wants children -houses, trees, flowers- to grow out of her & celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

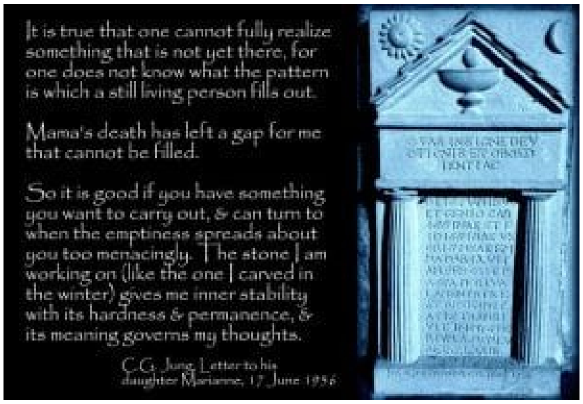
Incarnation is Transformation.

"The significance of man is enhanced by the incarnation. We have become participants of the divine life & we have to assume a new responsibility, the continuation of the divine self-realization, which expresses itself in the task of our individuation.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. This means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man.

Individuation & individual existence are indispensable for the transformation of God the Creator."

C.G. Jung
Letter to Kotschnig
30 June 1956

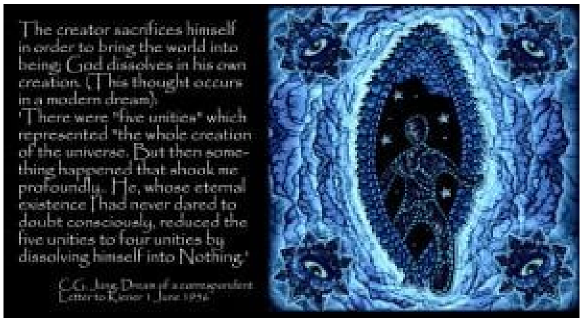


It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out.

Mama's death has left a gap for me that cannot be filled.

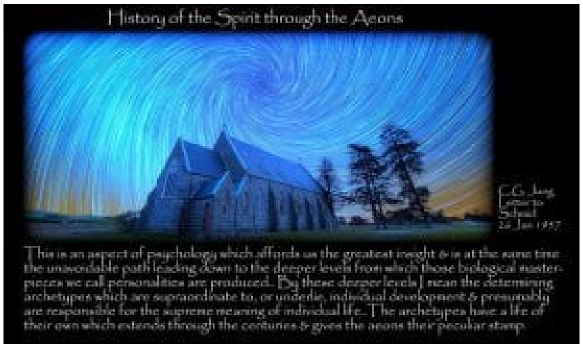
So it is good if you have something you want to carry out, & can turn to when the emptiness spreads about you too menacingly. The stone I am working on (like the one I carved in the winter) gives me inner stability with its hardness & permanence, & its meaning governs my thoughts.

C.G. Jung, Letter to his
daughter Marianne, 17 June 1956



The creator sacrifices himself in order to bring the world into being; God dissolves in his own creation. (This thought occurs in a modern dream):
'There were "five unities" which represented "the whole creation of the universe. But then something happened that shook me profoundly. He, whose eternal existence I had never dared to doubt consciously, reduced the five unities to four unities by dissolving himself into Nothing.'

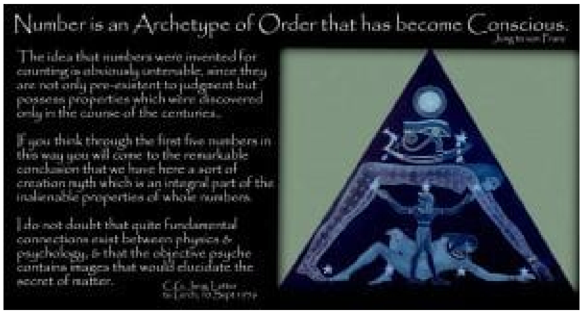
C.G. Jung Dream of a correspondent
Letter to Kiener 1 June 1956



History of the Spirit through the Aeons

C.G. Jung
Letter to
Schmid
26 Jan 1957

This is an aspect of psychology which affords us the greatest insight & is at the same time the unavoidable path leading down to the deeper levels from which those biological masterpieces we call personalities are produced. By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development & presumably are responsible for the supreme meaning of individual life. The archetypes have a life of their own which extends through the centuries & gives the aeons their peculiar stamp.



Number is an Archetype of Order that has become Conscious.

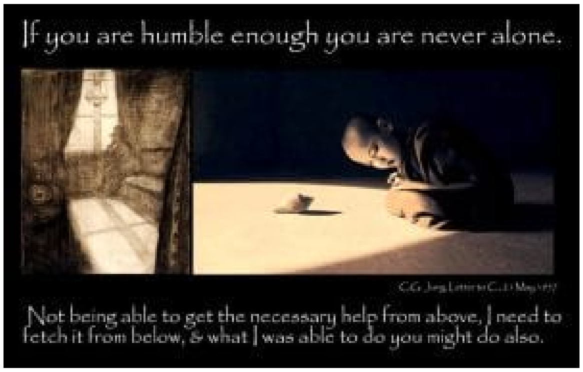
Jung to von Franz

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgement but possess properties which were discovered only in the course of the centuries.

If you think through the first five numbers in this way you will come to the remarkable conclusion that we have here a sort of creation myth which is an integral part of the inalienable properties of whole numbers.

I do not doubt that quite fundamental connections exist between physics & psychology, & that the objective psyche contains images that would elucidate the secret of matter.

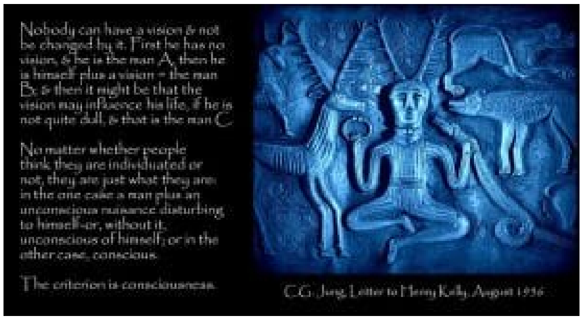
C.G. Jung Letter
to Lerch, 10 Sept 1956



If you are humble enough you are never alone.

C.G. Jung Letter to C., 21 May 1957

Not being able to get the necessary help from above, I need to fetch it from below, & what I was able to do you might do also.

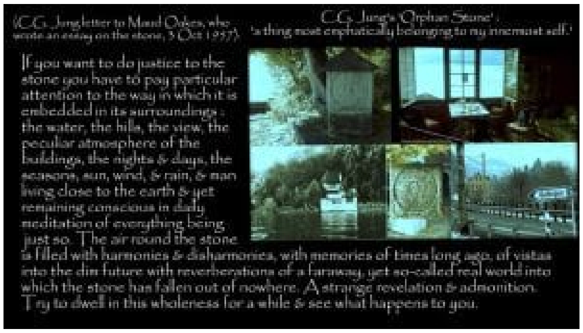


Nobody can have a vision & not be changed by it. First he has no vision, & he is the man A, then he is himself plus a vision = the man B, & then it might be that the vision may influence his life, if he is not quite dull, & that is the man C.

No matter whether people think they are individuated or not, they are just what they are: in the one case a man plus an unconscious nuisance disturbing to himself-or, without it, unconscious of himself; or in the other case, conscious.

The criterion is consciousness.

C.G. Jung, Letter to Henry Kelly, August 1956



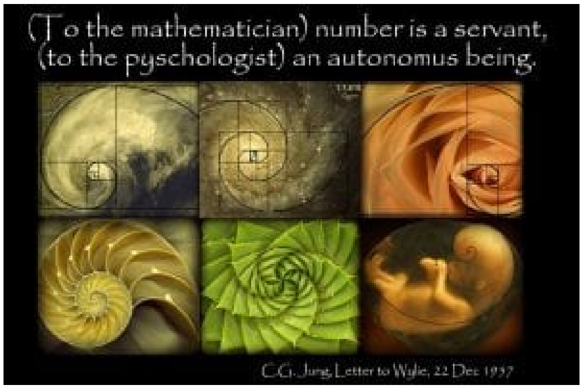
(C.G. Jung letter to Maud Oakes, who wrote an essay on the stone, 3 Oct 1957).

C.G. Jung's 'Orphan Stone':
'a thing most emphatically belonging to my innermost self.'

If you want to do justice to the stone you have to pay particular attention to the way in which it is embedded in its surroundings: the water, the hills, the view, the peculiar atmosphere of the buildings, the nights & days, the seasons, sun, wind, & rain, & man living close to the earth & yet remaining conscious in daily meditation of everything being just so. The air round the stone is filled with harmonies & disharmonies, with memories of times long ago, of vistas into the dim future with reverberations of a faraway, yet so-called real world into which the stone has fallen out of nowhere. A strange revelation & admonition. Try to dwell in this wholeness for a while & see what happens to you.

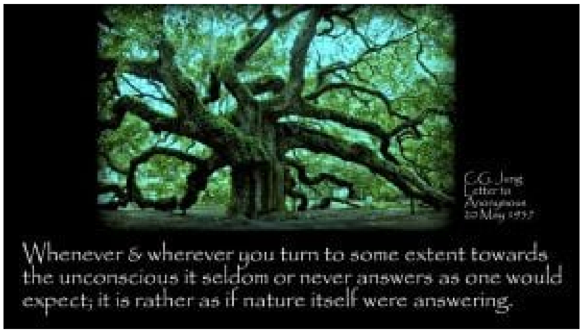
C.G. Jung
Letter to
Trinick
15 Oct 1957

While reading one must pay close attention not only to what you say but also to the disturbing upsurge of unconscious reactions in one's self.



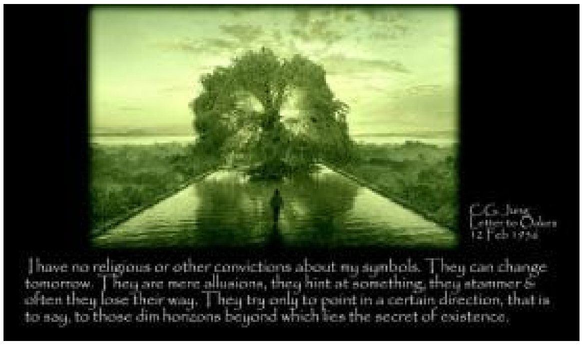
(To the mathematician) number is a servant, (to the pyschologist) an autonomus being.

C.G. Jung, Letter to Wylie, 22 Dec 1957



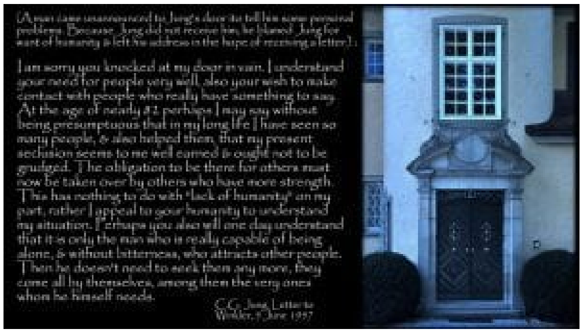
C.G. Jung
Letter to
Anonymous
20 May 1957

Whenever & wherever you turn to some extent towards the unconscious it seldom or never answers as one would expect; it is rather as if nature itself were answering.



C.G. Jung
Letter to Oakes
12 Feb 1956

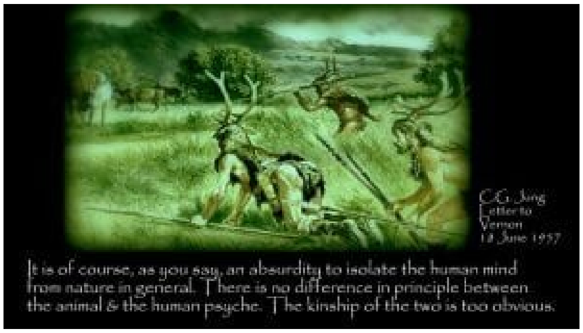
I have no religous or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer & often they lose their way. They try only to point in a certain direction, that is to say, to those dim horizons beyond which lies the secret of existence.



(A man came unannounced to Jung's door to tell him some personal problems. Because Jung did not receive him, he blamed Jung for want of humanity & left his address in the hope of receiving a letter.):

I am sorry you knocked at my door in vain. I understand your need for people very well, also your wish to make contact with people who really have something to say. At the age of nearly 82 perhaps I may say without being presumptuous that in my long life I have seen so many people, & also helped them, that my present seclusion seems to me well earned & ought not to be grudged. The obligation to be there for others must now be taken over by others who have more strength. This has nothing to do with "lack of humanity" on my part, rather I appeal to your humanity to understand my situation. Perhaps you also will one day understand that it is only the man who is really capable of being alone, & without bitterness, who attracts other people. Then he doesn't need to seek them any more, they come all by themselves, among them the very ones whom he himself needs.

C.G. Jung, Letter to Winkler, 5 June 1957



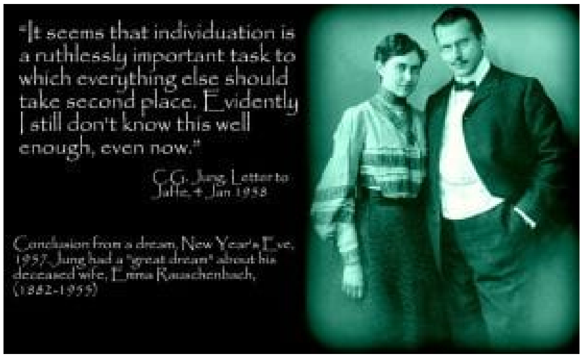
C.G. Jung
Letter to
Vernon
13 June 1957

It is of course, as you say, an absurdity to isolate the human mind from nature in general. There is no difference in principle between the animal & the human psyche. The kinship of the two is too obvious.

The knife which inexplicably snapped in four

Jung's mother frequently took part in the spiritistic séances

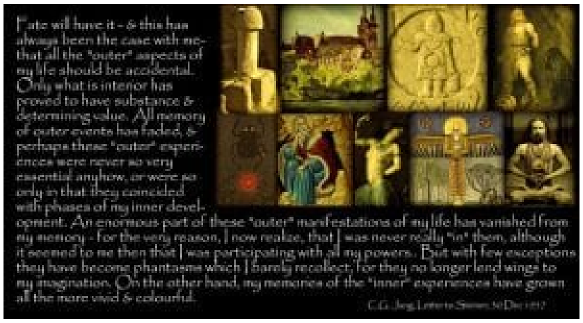
52



"It seems that individuation is a ruthlessly important task to which everything else should take second place. Evidently I still don't know this well enough, even now."

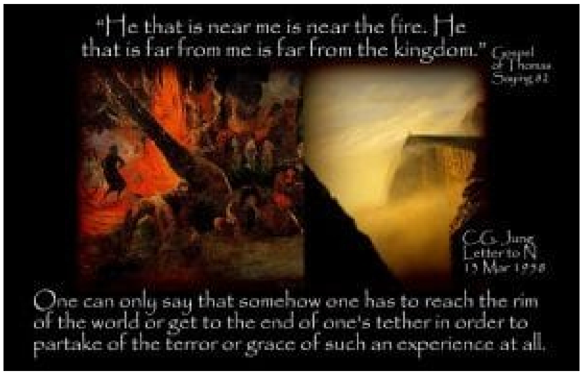
C.G. Jung, Letter to Jaffe, 4 Jan 1958

Conclusion from a dream. New Year's Eve, 1957. Jung had a "great dream" about his deceased wife, Emma Rauschenbach, (1882-1955)



Fate will have it - & this has always been the case with me- that all the "outer" aspects of my life should be accidental. Only what is interior has proved to have substance & determining value. All memory of outer events has faded, & perhaps these "outer" experiences were never so very essential anyhow, or were so only in that they coincided with phases of my inner development. An enormous part of these "outer" manifestations of my life has vanished from my memory - for the very reason, I now realize, that I was never really "in" them, although it seemed to me then that I was participating with all my powers. But with few exceptions they have become phantasms which I barely recollect, for they no longer lend wings to my imagination. On the other hand, my memories of the "inner" experiences have grown all the more vivid & colourful.

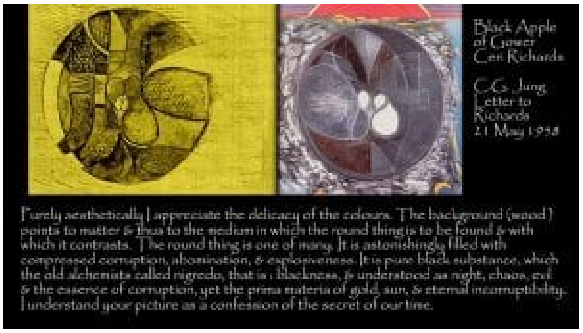
C.G. Jung, Letter to Steiner, 30 Dec 1957



"He that is near me is near the fire. He that is far from me is far from the kingdom." Gospel of Thomas Saying 82

C.G. Jung
Letter to N
13 Mar 1958

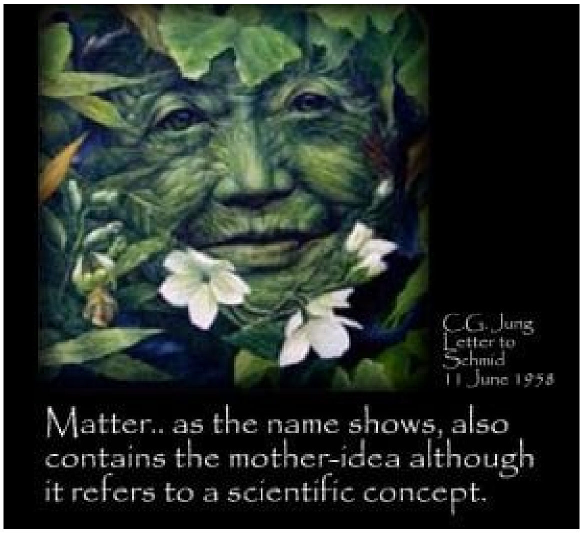
One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all.



Black Apple
of Gower
Ceri Richards

C.G. Jung
Letter to
Richards
21 May 1958

Purely aesthetically I appreciate the delicacy of the colours. The background (wood) points to matter & thus to the medium in which the round thing is to be found & with which it contrasts. The round thing is one of many. It is astonishingly filled with compressed corruption, abomination, & explosiveness. It is pure black substance, which the old alchemists called nigredo, that is: blackness, & understood as night, chaos, evil & the essence of corruption, yet the prima materia of gold, sun, & eternal incorruptibility. I understand your picture as a confession of the secret of our time.

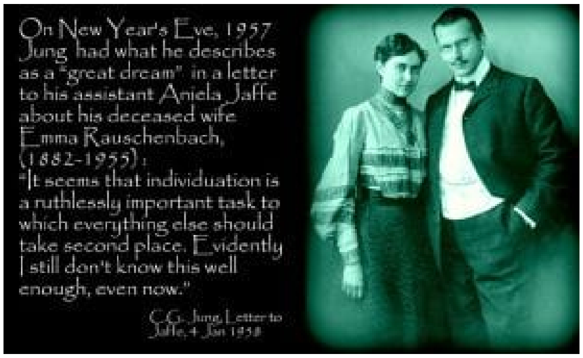


C.G. Jung
Letter to
Schmid
11 June 1958

Matter.. as the name shows, also contains the mother-idea although it refers to a scientific concept.

C.G. Jung
Letter to
Fordham
14 June 1958

We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom.

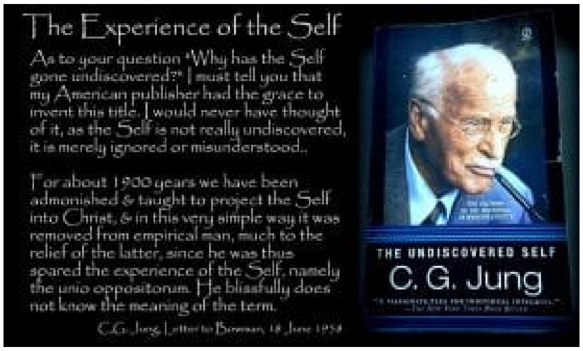

On New Year's Eve, 1957 Jung had what he describes as a "great dream" in a letter to his assistant Aniela Jaffe about his deceased wife Emma Rauschenbach, (1882-1955):
"It seems that individuation is a ruthlessly important task to which everything else should take second place. Evidently I still don't know this well enough, even now."

C.G. Jung, Letter to
Jaffe, 4 Jan 1958

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust & Mephistopheles could not attain their oneness.

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not & could not have taken place.

C.G. Jung, Letter to Bowman, 18 June 1958

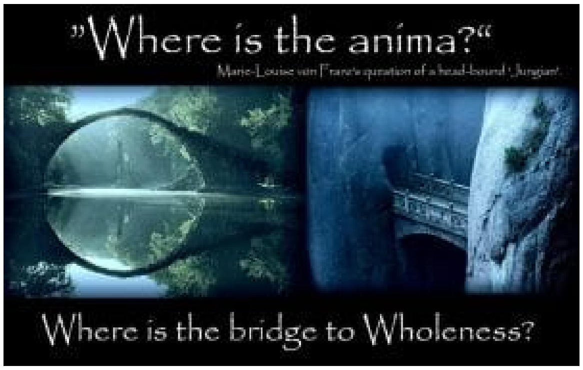


The Experience of the Self

As to your question "Why has the Self gone undiscovered?" I must tell you that my American publisher had the grace to invent this title. I would never have thought of it, as the Self is not really undiscovered, it is merely ignored or misunderstood..

For about 1900 years we have been admonished & taught to project the Self into Christ, & in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the Self, namely the unio oppositorum. He blissfully does not know the meaning of the term.

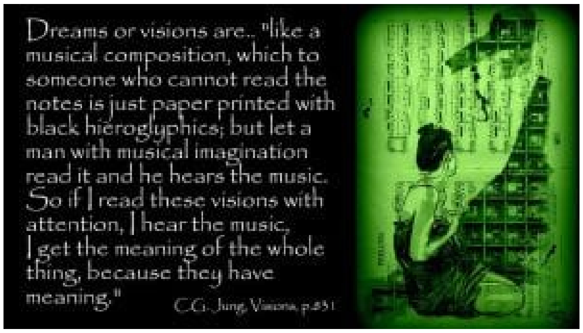
C.G. Jung, Letter to Bowman, 18 June 1958



"Where is the anima?"

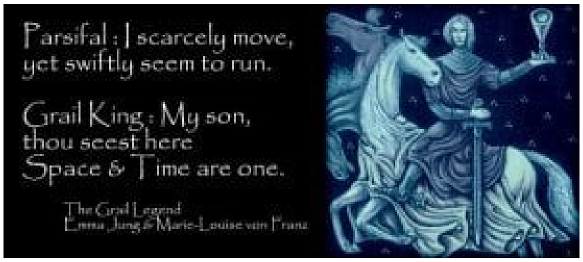
Marie-Louise von Franz's question of a head-bound ‚Jungian'.

Where is the bridge to Wholeness?



Dreams or visions are.. "like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let a man with musical imagination read it and he hears the music. So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning."

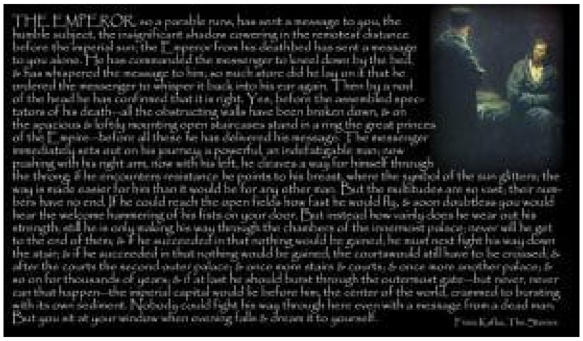
C.G. Jung, Visions, p.831



Parsifal : I scarcely move,
yet swiftly seem to run.

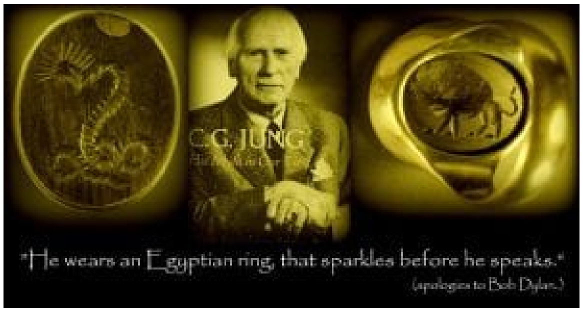
Grail King : My son,
thou seest here
Space & Time are one.

The Grail Legend
Emma Jung & Marie-Louise von Franz



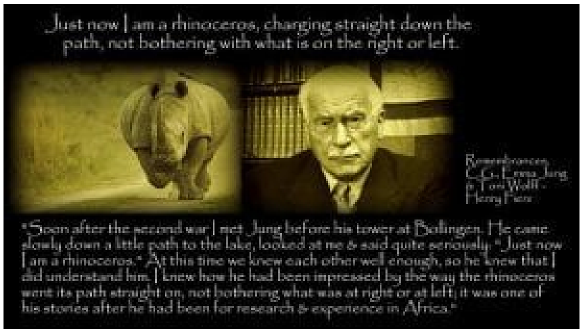
THE EMPEROR, so a parable runs, has sent a message to you, the humble subject, the insignificant shadow cowering in the remotest distance before the imperial sun; the Emperor from his deathbed has sent a message to you alone. He has commanded the messenger to kneel down by the bed, & has whispered the message to him; so much store did he lay on it that he ordered the messenger to whisper it back into his ear again. Then by a nod of the head he has confirmed that it is right. Yes, before the assembled spectators of his death—all the obstructing walls have been broken down, & on the spacious & loftily mounting open staircases stand in a ring the great princes of the Empire—before all these he has delivered his message. The messenger immediately sets out on his journey; a powerful, an indefatigable man; now pushing with his right arm, now with his left, he cleaves a way for himself through the throng; if he encounters resistance he points to his breast, where the symbol of the sun glitters; the way is made easier for him than it would be for any other man. But the multitudes are so vast; their numbers have no end. If he could reach the open fields how fast he would fly, & soon doubtless you would hear the welcome hammering of his fists on your door. But instead how vainly does he wear out his strength; still he is only making his way through the chambers of the innermost palace; never will he get to the end of them; & if he succeeded in that nothing would be gained; he must next fight his way down the stair; & if he succeeded in that nothing would be gained; the courtswould still have to be crossed; & after the courts the second outer palace; & once more stairs & courts; & once more another palace; & so on for thousands of years; & if at last he should burst through the outermost gate—but never, never can that happen—the imperial capital would lie before him, the center of the world, crammed to bursting with its own sediment. Nobody could fight his way through here even with a message from a dead man. But you sit at your window when evening falls & dream it to yourself.

From Kafka, The Stories



"He wears an Egyptian ring, that sparkles before he speaks."

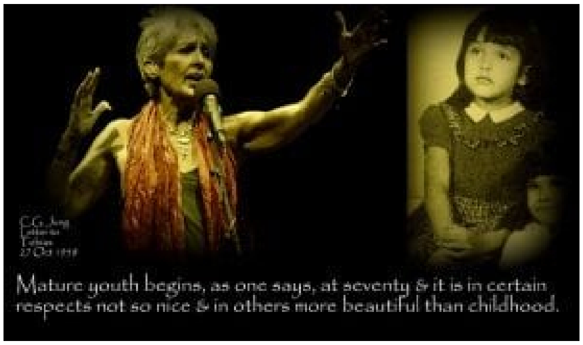
(apologies to Bob Dylan.)



Just now I am a rhinoceros, charging straight down the path, not bothering with what is on the right or left.

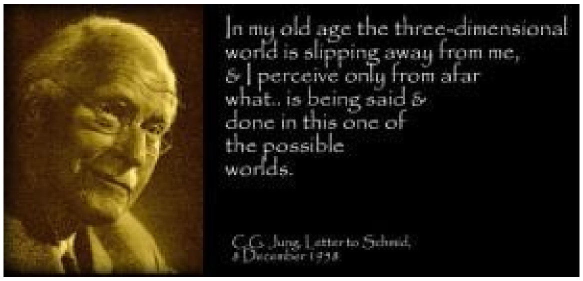
Remembrances, C.G. & Emma Jung & Toni Wolff - Henry Fierz

"Soon after the second war I met Jung before his tower at Bollingen. He came slowly down a little path to the lake, looked at me & said quite seriously: "Just now I am a rhinoceros." At this time we knew each other well enough, so he knew that I did understand him. I knew how he had been impressed by the way the rhinoceros went its path straight on, not bothering what was at right or at left; it was one of his stories after he had been for research & experience in Africa."



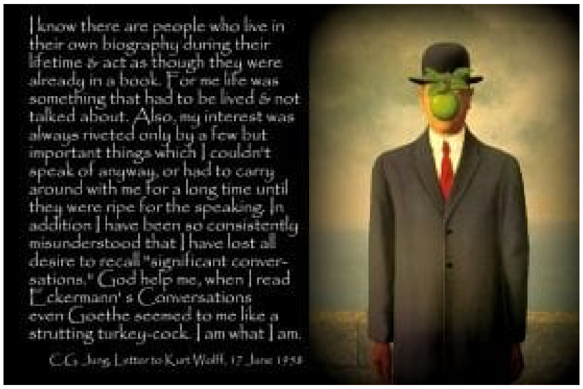
C.G. Jung
Letter to
[illegible]
27 Oct 1958

Mature youth begins, as one says, at seventy & it is in certain respects not so nice & in others more beautiful than childhood.



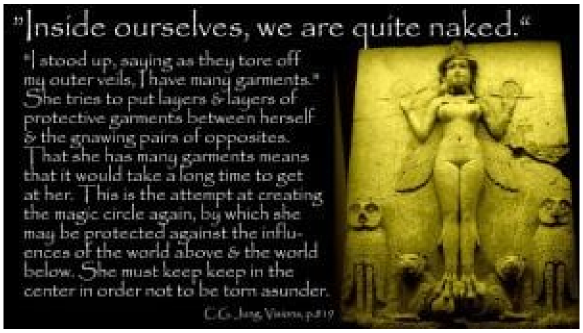
In my old age the three-dimensional world is slipping away from me, & I perceive only from afar what.. is being said & done in this one of the possible worlds.

C.G. Jung, Letter to Schmid, 8 December 1958



I know there are people who live in their own biography during their lifetime & act as though they were already in a book. For me life was something that had to be lived & not talked about. Also, my interest was always riveted only by a few but important things which I couldn't speak of anyway, or had to carry around with me for a long time until they were ripe for the speaking. In addition I have been so consistently misunderstood that I have lost all desire to recall "significant conversations." God help me, when I read Eckermann' s Conversations even Goethe seemed to me like a strutting turkey-cock. I am what I am.

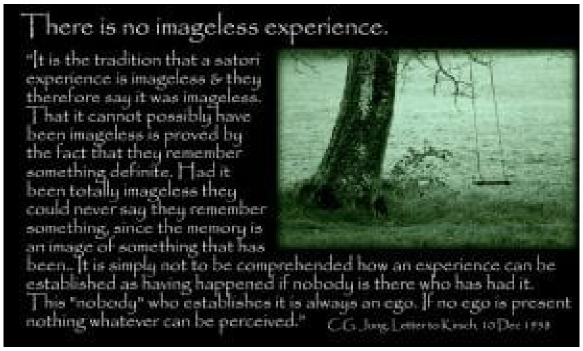
C.G. Jung, Letter to Kurt Wolff, 17 June 1958



"Inside ourselves, we are quite naked."

"I stood up, saying as they tore off my outer veils, I have many garments." She tries to put layers & layers of protective garments between herself & the gnawing pairs of opposites. That she has many garments means that it would take a long time to get at her. This is the attempt at creating the magic circle again, by which she may be protected against the influences of the world above & the world below. She must keep keep in the center in order not to be torn asunder.

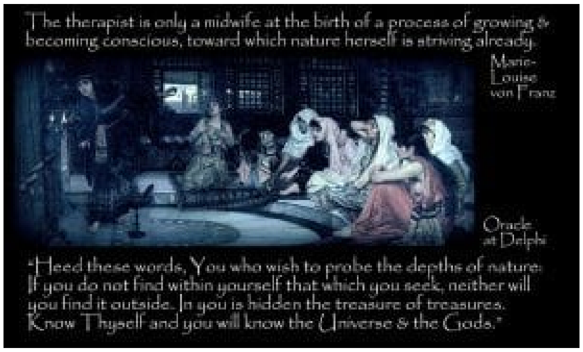
C.G. Jung, Visions, p.819



There is no imageless experience.

"It is the tradition that a satori experience is imageless & they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Had it been totally imageless they could never say they remember something, since the memory is an image of something that has been...It is simply not to be comprehended how an experience can be established as having happened if nobody is there who has had it. This "nobody" who establishes it is always an ego. If no ego is present nothing whatever can be perceived."

C.G. Jung Letter to Kirsch, 10 Dec 1958



The therapist is only a midwife at the birth of a process of growing & becoming conscious, toward which nature herself is striving already.

Marie-Louise von Franz

Oracle at Delphi

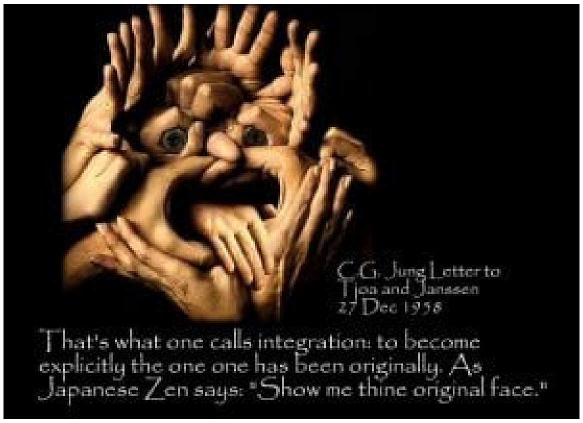
"Heed these words, You who wish to probe the depths of nature: If you do not find within yourself that which you seek, neither will you find it outside. In you is hidden the treasure of treasures. Know Thyself and you will know the Universe & the Gods."

The Lived vs. the Symbolic Archetype

C.G. Jung
a summary
from Visions
p.248

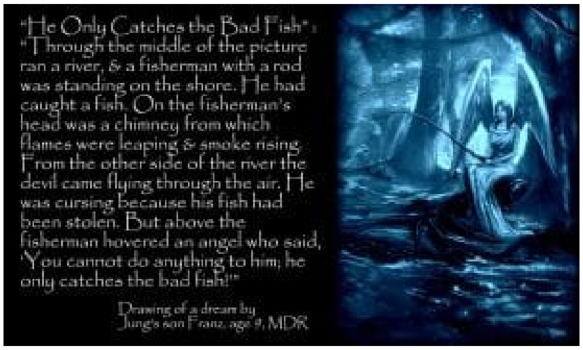
'Lived Archetype':
tremendous emotion that overcomes one when they, for example, spend the night in a very eerie place.

'Symbolic Archetype':
the charms, bracelets & prayers you say or have to protect yourself while you're there.



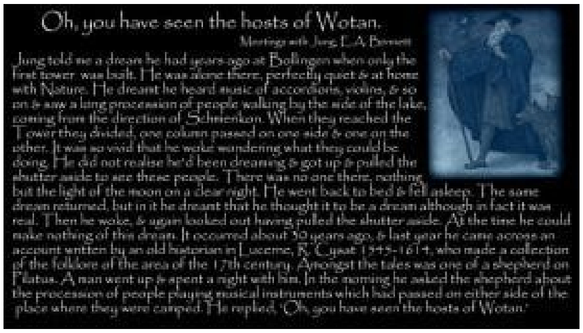
C.G. Jung Letter to
Tjoa and Janssen
27 Dec 1958

That's what one calls integration: to become explicitly the one one has been originally. As Japanese Zen says: "Show me thine original face."



"He Only Catches the Bad Fish":
"Through the middle of the picture ran a river, & a fisherman with a rod was standing on the shore. He had caught a fish. On the fisherman's head was a chimney from which flames were leaping & smoke rising. From the other side of the river the devil came flying through the air. He was cursing because his fish had been stolen. But above the fisherman hovered an angel who said, 'You cannot do anything to him; he only catches the bad fish!'"

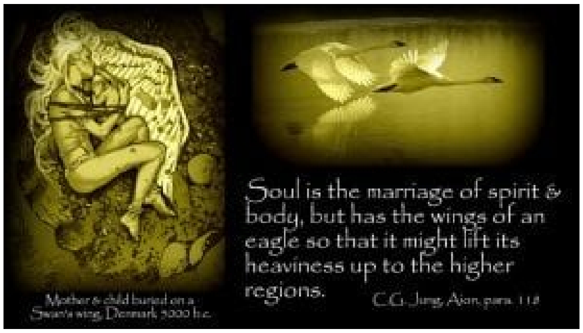
Drawing of a dream by
Jung's son Franz, age 9, MDR



Oh, you have seen the hosts of Wotan.

Meetings with Jung, E.A. Bennett

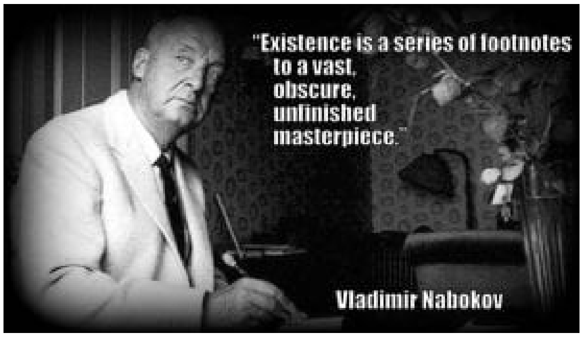
Jung told me a dream he had years ago at Bollingen when only the first tower was built. He was alone there, perfectly quiet & at home with Nature. He dreamt he heard music of accordions, violins, & so on & saw a long procession of people walking by the side of the lake, coming from the direction of Schmerikon. When they reached the Tower they divided, one column passed on one side & one on the other. It was so vivid that he woke wondering what they could be doing. He did not realise he'd been dreaming & got up & pulled the shutter aside to see these people. There was no one there, nothing but the light of the moon on a clear night. He went back to bed & fell asleep. The same dream returned, but in it he dreamt that he thought it to be a dream although in fact it was real. Then he woke, & again looked out having pulled the shutter aside. At the time he could make nothing of this dream. It occurred about 30 years ago, & last year he came across an account written by an old historian in Lucerne, R. Cysat 1545-1614, who made a collection of the folklore of the area of the 17th century. Amongst the tales was one of a shepherd on Pilatus. A man went up & spent a night with him. In the morning he asked the shepherd about the procession of people playing musical instruments which had passed on either side of the place where they were camped. He replied, 'Oh, you have seen the hosts of Wotan.'



Mother & child buried on a Swan's wing, Denmark 5000 b.c.

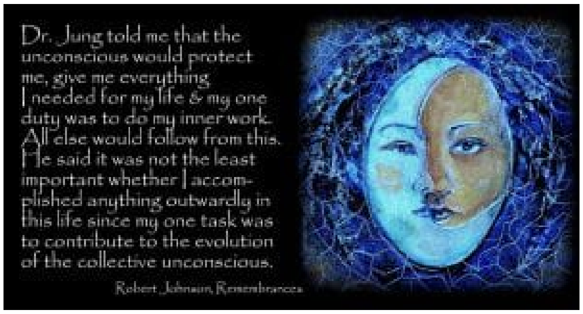
Soul is the marriage of spirit & body, but has the wings of an eagle so that it might lift its heaviness up to the higher regions.

C.G. Jung, Aion, para. 118



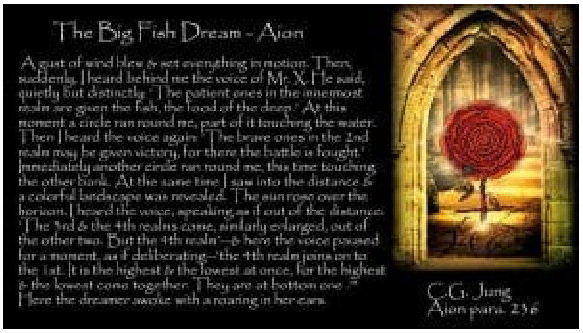
"Existence is a series of footnotes to a vast, obscure, unfinished masterpiece."

Vladimir Nabokov



Dr. Jung told me that the unconscious would protect me, give me everything I needed for my life & my one duty was to do my inner work. All else would follow from this. He said it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

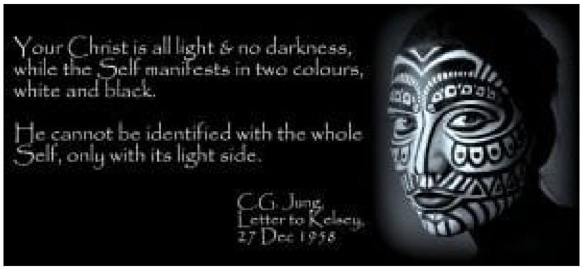
Robert Johnson, Remembrances



The Big Fish Dream - Aion

A gust of wind blew & set everything in motion. Then, suddenly, I heard behind me the voice of Mr. X. He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.' At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: 'The brave ones in the 2nd realm may be given victory, for there the battle is fought.' Immediately another circle ran round me, this time touching the other bank. At the same time I saw into the distance & a colorful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: 'The 3rd & the 4th realms come, similarly enlarged, out of the other two. But the 4th realm'—& here the voice paused for a moment, as if deliberating—'the 4th realm joins on to the 1st. It is the highest & the lowest at once, for the highest & the lowest come together. They are at bottom one.'" Here the dreamer awoke with a roaring in her ears.

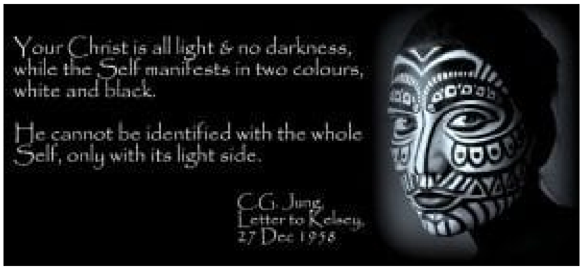
C.G. Jung
Aion para. 236



Your Christ is all light & no darkness, while the Self manifests in two colours, white and black.

He cannot be identified with the whole Self, only with its light side.

C.G. Jung,
Letter to Kelsey,
27 Dec 1958



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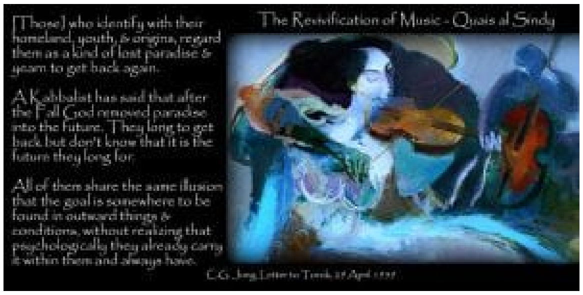
Letter to Kelsey,
27 Dec 1958



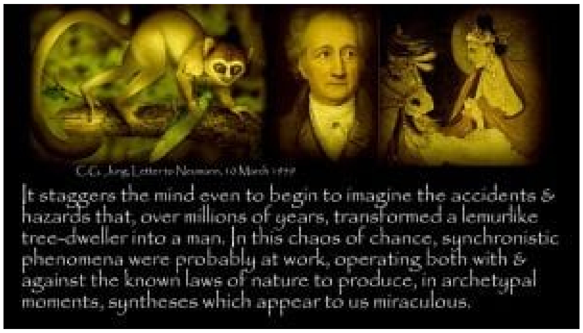
The Revivification of Music - Quais al Sindy

[Those] who identify with their homeland, youth, & origins, regard them as a kind of lost paradise & yearn to get back again.

A Kabbalist has said that after the Fall God removed paradise into the future. They long to get back but don't know that it is the future they long for.

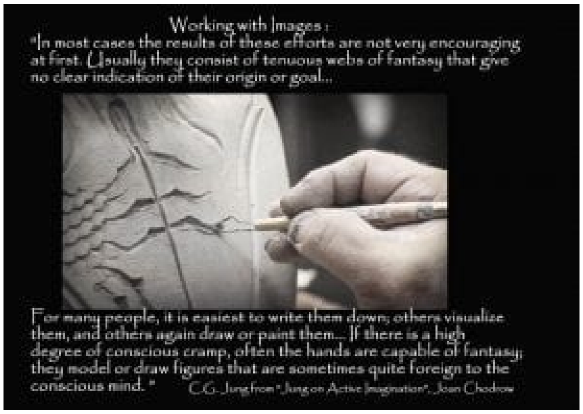
All of them share the same illusion that the goal is somewhere to be found in outward things & conditions, without realizing that psychologically they already carry it within them and always have.

C.G. Jung, Letter to Tronk, 25 April 1959



C.G. Jung, Letter to Neumann, 10 March 1959

It staggers the mind even to begin to imagine the accidents & hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. In this chaos of chance, synchronistic phenomena were probably at work, operating both with & against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous.

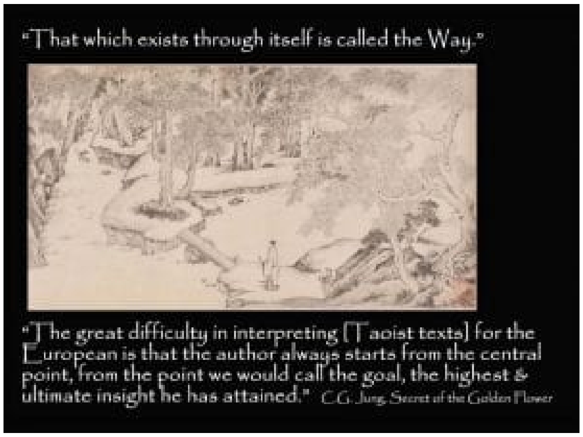


Working with Images :

"In most cases the results of these efforts are not very encouraging at first. Usually they consist of tenuous webs of fantasy that give no clear indication of their origin or goal...

For many people, it is easiest to write them down; others visualize them, and others again draw or paint them... If there is a high degree of conscious cramp, often the hands are capable of fantasy; they model or draw figures that are sometimes quite foreign to the conscious mind. "

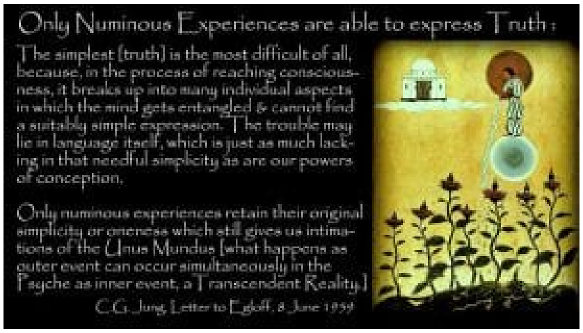
C.G. Jung from "Jung on Active Imagination", Joan Chodrow



"That which exists through itself is called the Way."

"The great difficulty in interpreting [Taoist texts] for the European is that the author always starts from the central point, from the point we would call the goal, the highest & ultimate insight he has attained."

C.G. Jung, Secret of the Golden Flower

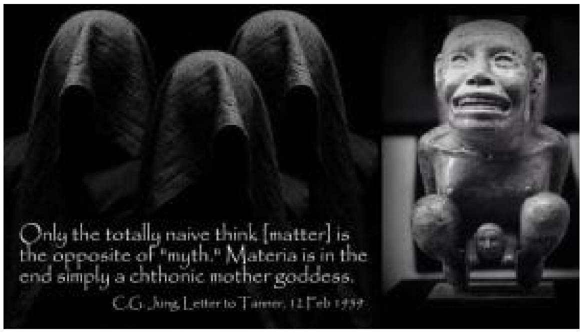


Only Numinous Experiences are able to express Truth :

The simplest [truth] is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled & cannot find a suitably simple expression. The trouble may lie in language itself, which is just as much lacking in that needful simplicity as are our powers of conception.

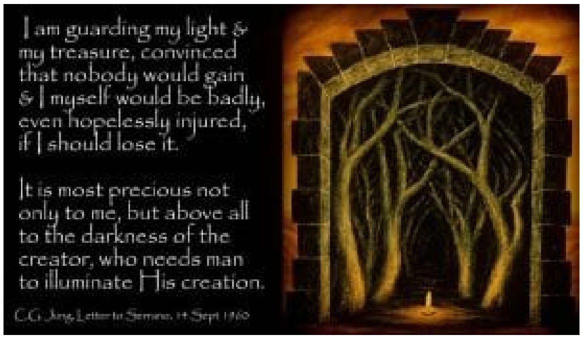
Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus [what happens as outer event can occur simultaneously in the Psyche as inner event, a Transcendent Reality.]

C.G. Jung, Letter to Egloff, 8 June 1959



Only the totally naive think [matter] is the opposite of "myth." Materia is in the end simply a chthonic mother goddess.

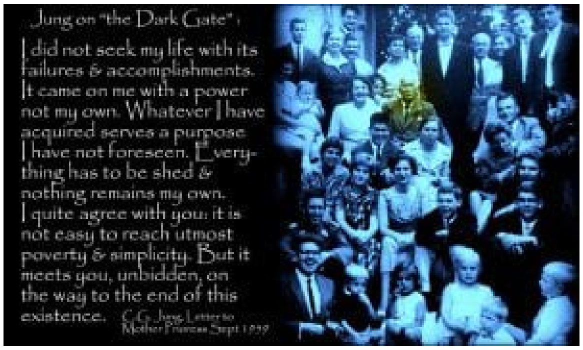
C.G. Jung, Letter to Tanner, 12 Feb 1959



I am guarding my light & my treasure, convinced that nobody would gain & I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

C.G. Jung, Letter to Serrano, 14 Sept 1960



Jung on "the Dark Gate":

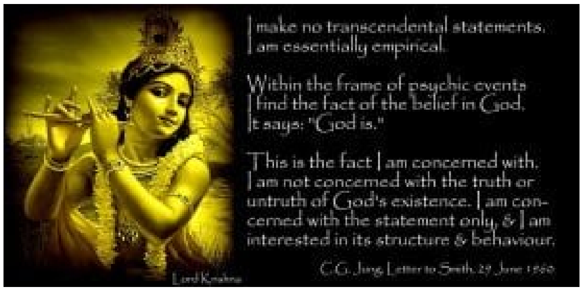
I did not seek my life with its failures & accomplishments. It came on me with a power not my own. Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed & nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty & simplicity. But it meets you, unbidden, on the way to the end of this existence.

C.G. Jung, Letter to Mother Prioress Sept 1959

"..the collective unconscious.. does not understand the language of the conscious mind."

C.G. Jung
Secret of the
Golden Flower

"..it is necessary to have the magic of the symbol which contains those primitive analogies that speak to the unconscious... but at the same time an idea that corresponds to the highest intuitions of the conscious mind."

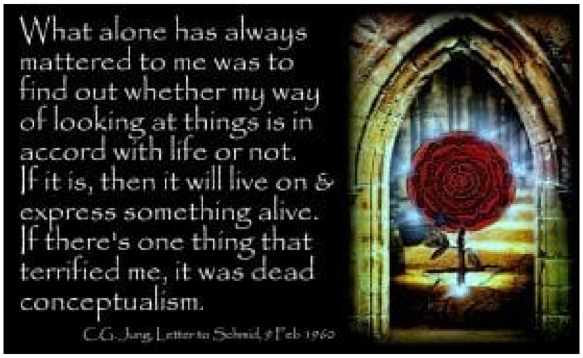


I make no transcendental statements. I am essentially empirical.

Within the frame of psychic events I find the fact of the belief in God. It says: "God is."

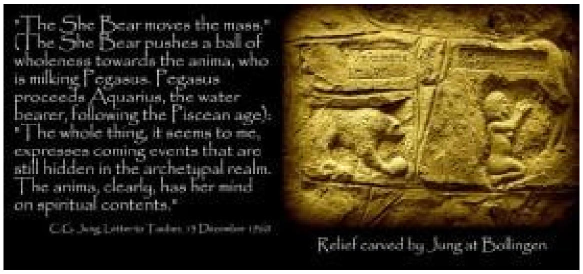
This is the fact I am concerned with. I am not concerned with the truth or untruth of God's existence. I am concerned with the statement only, & I am interested in its structure & behaviour.

C.G. Jung, Letter to Smith, 29 June 1960



What alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not. If it is, then it will live on & express something alive. If there's one thing that terrified me, it was dead conceptualism.

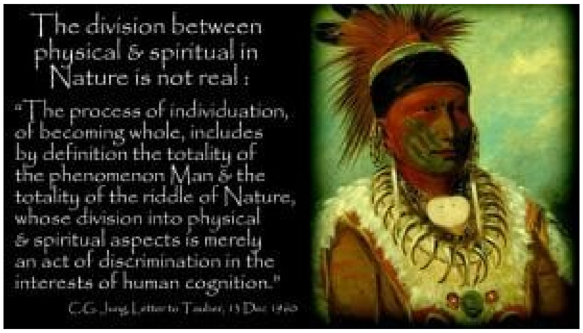
C.G. Jung, Letter to Schmid, 9 Feb 1960



"The She Bear moves the mass." (The She Bear pushes a ball of wholeness towards the anima, who is milking Pegasus. Pegasus proceeds Aquarius, the water bearer, following the Piscean age): "The whole thing, it seems to me, expresses coming events that are still hidden in the archetypal realm. The anima, clearly, has her mind on spiritual contents."

C.G. Jung, Letter to Tauber, 13 December 1960

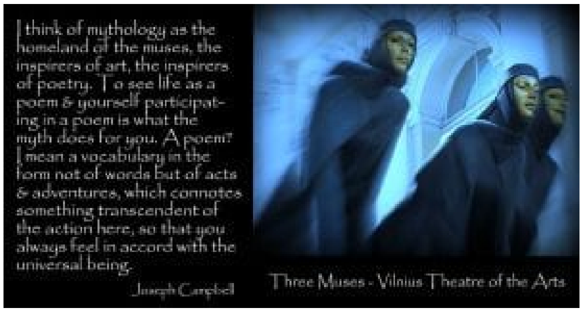
Relief carved by Jung at Bollingen



The division between physical & spiritual in Nature is not real :

"The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man & the totality of the riddle of Nature, whose division into physical & spiritual aspects is merely an act of discrimination in the interests of human cognition."

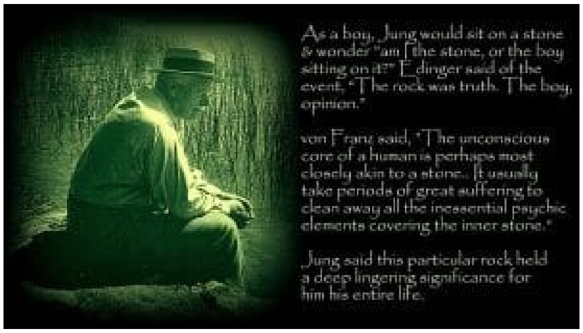
C.G. Jung, Letter to Tauber, 13 Dec 1960



I think of mythology as the homeland of the muses, the inspirers of art, the inspirers of poetry. To see life as a poem & yourself participating in a poem is what the myth does for you. A poem? I mean a vocabulary in the form not of words but of acts & adventures, which connotes something transcendent of the action here, so that you always feel in accord with the universal being.

Joseph Campbell

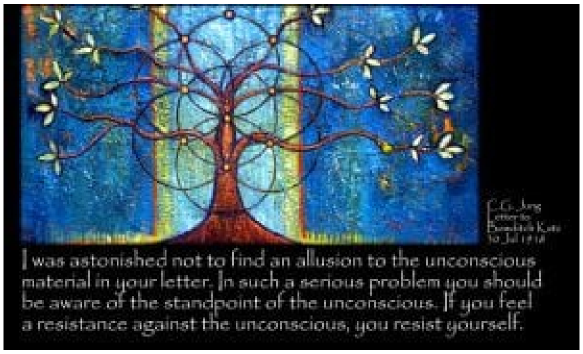
Three Muses - Vilnius Theatre of the Arts



As a boy, Jung would sit on a stone & wonder "am I the stone, or the boy sitting on it?" Edinger said of the event, "The rock was truth. The boy, opinion."

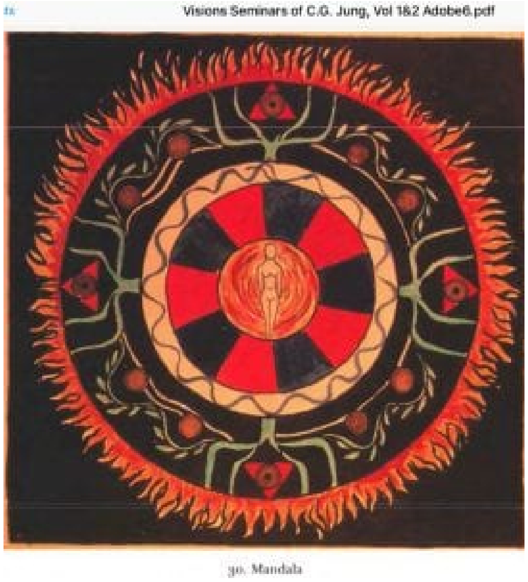
von Franz said, "The unconscious core of a human is perhaps most closely akin to a stone.. It usually take periods of great suffering to clean away all the inessential psychic elements covering the inner stone."

Jung said this particular rock held a deep lingering significance for him his entire life.



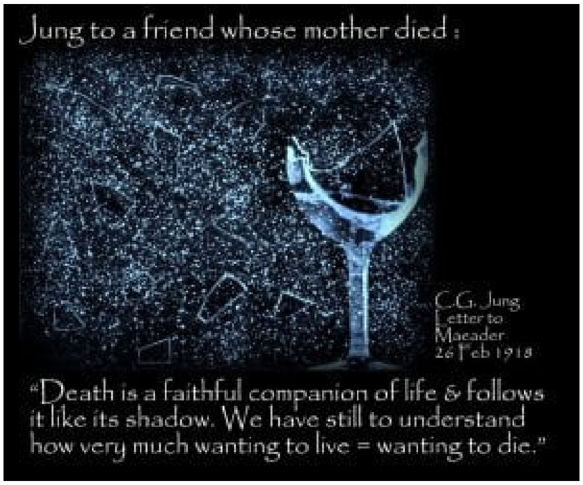
C.G. Jung
Letter to
[illegible]
10 Jul 1918

I was astonished not to find an allusion to the unconscious material in your letter. In such a serious problem you should be aware of the standpoint of the unconscious. If you feel a resistance against the unconscious, you resist yourself.



Visions Seminars of C.G. Jung, Vol 1&2 Adobe6.pdf

30. Mandala



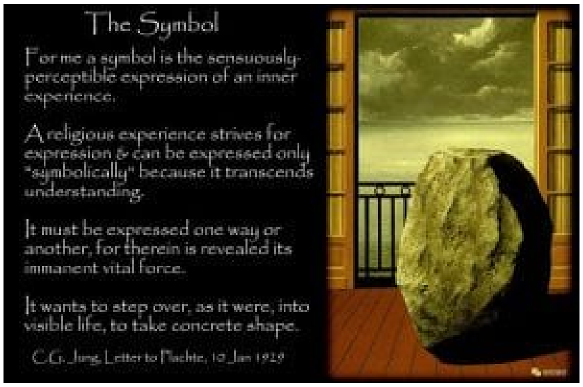
Jung to a friend whose mother died :

C.G. Jung
Letter to
Maeader
26 Feb 1918

“Death is a faithful companion of life & follows it like its shadow. We have still to understand how very much wanting to live = wanting to die.”

C.G. Jung
Letter to
Fr. David
11 Feb 1961

I am not very popuar either with theologians or [psychologists]. It is astonishing & not astonishing.



The Symbol

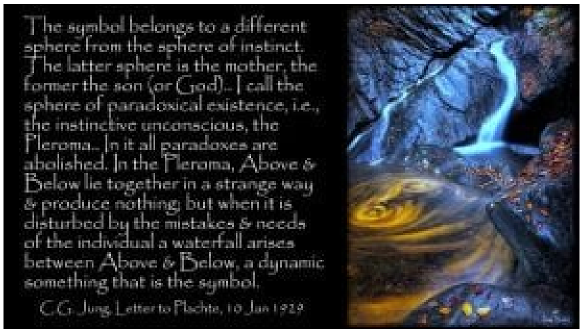
For me a symbol is the sensuously-perceptible expression of an inner experience.

A religious experience strives for expression & can be expressed only "symbolically" because it transcends understanding.

It must be expressed one way or another, for therein is revealed its immanent vital force.

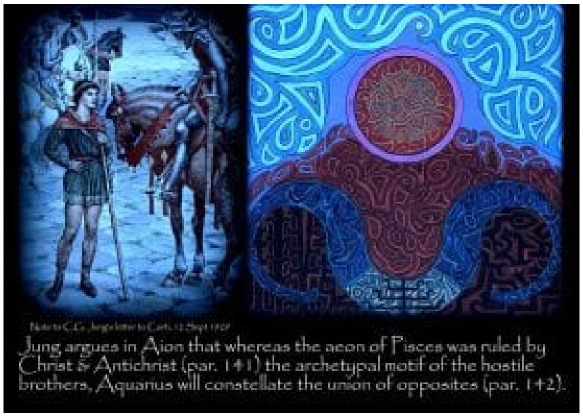
It wants to step over, as it were, into visible life, to take concrete shape.

C.G. Jung, Letter to Plachte, 10 Jan 1929



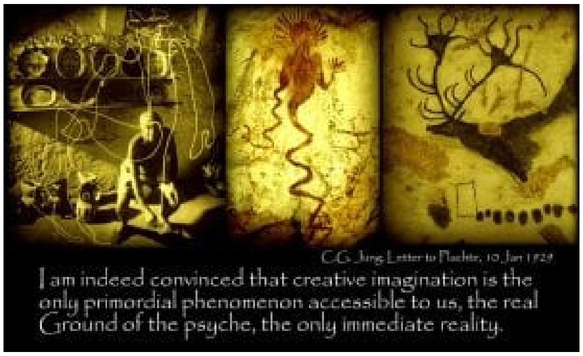
The symbol belongs to a different sphere from the sphere of instinct. The latter sphere is the mother, the former the son (or God).. I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma.. In it all paradoxes are abolished. In the Pleroma, Above & Below lie together in a strange way & produce nothing; but when it is disturbed by the mistakes & needs of the individual a waterfall arises between Above & Below, a dynamic something that is the symbol.

C.G. Jung, Letter to Plachte, 10 Jan 1929



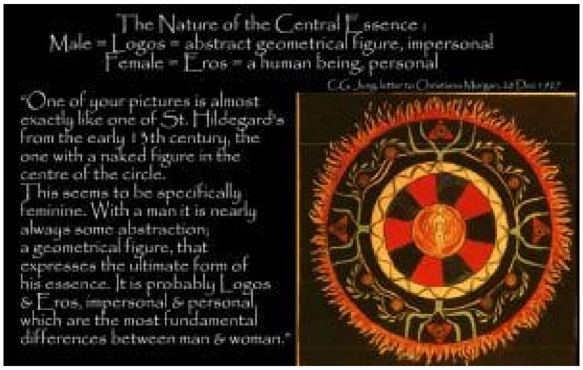
Note to C.G. Jung's letter to Corti, 12 Sept 1929

Jung argues in Aion that whereas the aeon of Pisces was ruled by Christ & Antichrist (par. 141) the archetypal motif of the hostile brothers, Aquarius will constellate the union of opposites (par. 142).



C.G. Jung Letter to Plachte, 10 Jan 1929

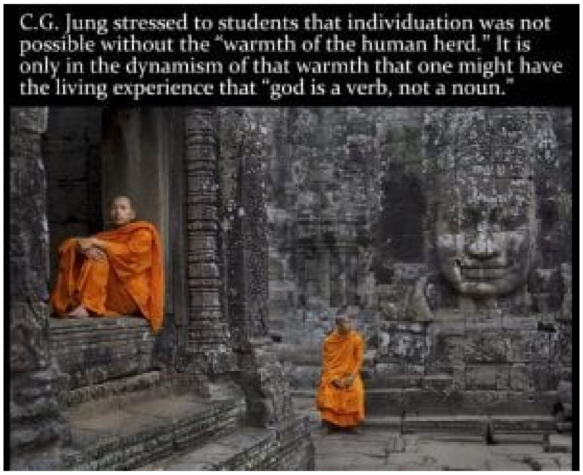
I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality.



The Nature of the Central Essence :
Male = Logos = abstract geometrical figure, impersonal
Female = Eros = a human being, personal

C.G. Jung, letter to Christiana Morgan, 28 Dec 1927

"One of your pictures is almost exactly like one of St. Hildegard's from the early 13th century, the one with a naked figure in the centre of the circle.
This seems to be specifically feminine. With a man it is nearly always some abstraction, a geometrical figure, that expresses the ultimate form of his essence. It is probably Logos & Eros, impersonal & personal, which are the most fundamental differences between man & woman."



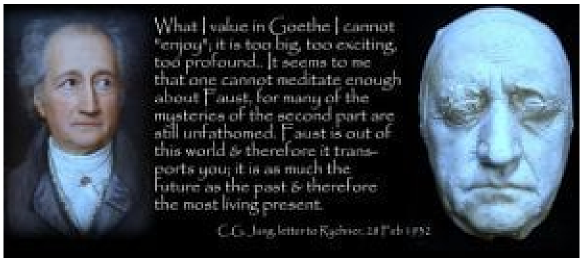
C.G. Jung stressed to students that individuation was not possible without the "warmth of the human herd." It is only in the dynamism of that warmth that one might have the living experience that "god is a verb, not a noun."

Anima as Fate
Cornelia Brunner

It was C.G. Jung who explained Anima as soul-image & the Self as supra-personal human wholeness.

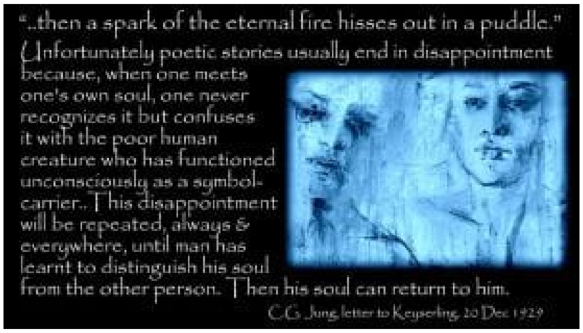
Anima as Fate
Cornelia Brunner

It was C.G. Jung who explained Anima as soul-image & the Self as supra-personal human wholeness.



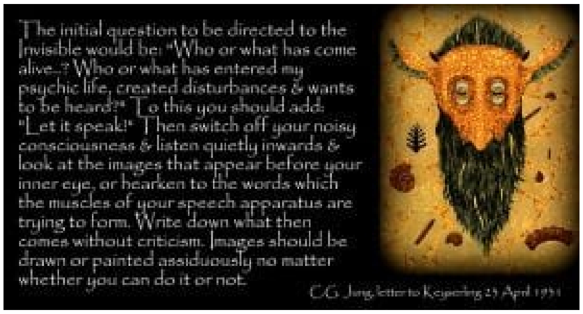
What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound.. It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed. Faust is out of this world & therefore it transports you; it is as much the future as the past & therefore the most living present.

C.G. Jung, letter to Rychner, 28 Feb 1952



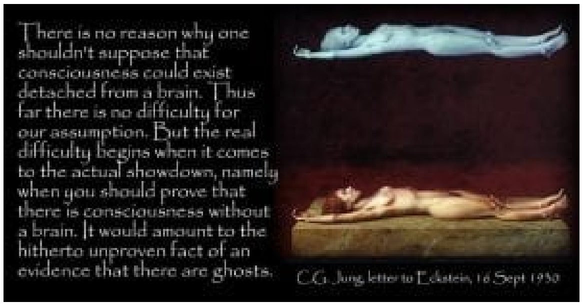
"..then a spark of the eternal fire hisses out in a puddle." Unfortunately poetic stories usually end in disappointment because, when one meets one's own soul, one never recognizes it but confuses it with the poor human creature who has functioned unconsciously as a symbol-carrier.. This disappointment will be repeated, always & everywhere, until man has learnt to distinguish his soul from the other person. Then his soul can return to him.

C.G. Jung, letter to Keyserling, 20 Dec 1929



The initial question to be directed to the Invisible would be: "Who or what has come alive...? Who or what has entered my psychic life, created disturbances & wants to be heard?" To this you should add: "Let it speak!" Then switch off your noisy consciousness & listen quietly inwards & look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Write down what then comes without criticism. Images should be drawn or painted assiduously no matter whether you can do it or not.

C.G. Jung, letter to Keyserling 23 April 1931



There is no reason why one shouldn't suppose that consciousness could exist detached from a brain. Thus far there is no difficulty for our assumption. But the real difficulty begins when it comes to the actual showdown, namely when you should prove that there is consciousness without a brain. It would amount to the hitherto unproven fact of an evidence that there are ghosts.

C.G. Jung, letter to Eckstein, 16 Sept 1930

Carl Jung "Indeed I have often thought: if only I could have opened my own father's eyes! (2019-01-15 04:18)

[1]

To Erika Schlegel

Dear Erika, 31 July 1935

Your letter and the little picture of Tobias's father's miraculous cure! gave me great pleasure, for which I thank you with all my heart.

This picture must obviously come from a very old edition of the Bible.

The woodcut and type suggest a very early incunabulum.

Your brother will probably know what early printing it comes from.

I shall have the little picture framed tel quel, for it is of an unusual quality and has an inner connection with my own fate.

Indeed I have often thought: if only I could have opened my own father's eyes!

But he died before I had caught the fish whose liver contains the wonder-working medicine.

I am particularly touched that your son Werner also sent me his congratulations.

Please give him mv best thanks.

I hope you can recuperate in Elmau in a congenial atmosphere.

With best wishes,

Your devoted

CARL Carl Jung, Letters Vol. 1, Pages 193-194.

Note: In the Apocryphal Book of Tobit, chs. 6 and 11, it is related how Tobias heals his father's blindness with the liver and gall of a fish which he caught on a journey accompanied by the angel Raphael.- Jung discusses his own father's religious doubts in Memories, pp. 91ff./96ff.

In connection with the "very old edition of the Bible" it is of interest to note Jung's dreams concerning his father and the fish motif in ibid., pp. 213-19/203-8, esp. p. 217/207, where his father holds a Bible "bound in shiny fish skin."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/daf53-1.jpg`

Carl Jung and A dream told me that my small fishing boat had been sunk... (2019-01-15 04:29)

[1]

15/5/13 Again fishing boat

To Father Victor White

Dear Victor, Bollingen, 19 December 1947

Our letters seem to feel that they have to cover a great distance!

I have expected your letter with considerable curiosity and it confirms what I thought would be your immediate reaction.

It’s all very bewildering.

Wylie’s book, I find, is• a most remarkable picture of the things a European has great difficulty to understand.

Certainly such a book would be utterly impossible in Europe because it kills itself.

Yet to my mind nobody can foretell the effect it may have upon the average American.

Don't forget that "Mom" has not turned into a mother from a lovely girl on account of nothing but maturation.

The animus of women is an answer to the spirit which rules the man.

It has its origin in father's mind and shows what the girl has received from the lovely, kind, and incompetent father.

His family weakness on the other hand he owes to the animus of his mother and thus the evil is handed on from generation to generation.

I don't think that Wylie's book defeats its own ends in America.

The general hide is enormously thick. W. is ethical, but he does not-not yet-understand religion.

That is the reason why his outlook on a further moral development is so peculiarly hazy and so incredibly shallow.

But that is decidedly no reason why it should not appeal to the American appetite, which ever so often prefers sawdust instead of real food.

You remember my unsympathetic dream figure of the dry Jesuit logician?

Not very long after I wrote to you, I simply had to write a new essay I did not know about what.

It occurred to me I should discuss some of the finer points about anima, animus, shadow, and last but not least the self.

I was against it, because I wanted to rest my head.

Lately I had suffered from severe sleeplessness and I wanted to keep away from all mental exertions.

In spite of everything, I felt forced to write on blindly, not seeing at all what I was driving at.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal.

It came to me as a shock, as I felt utterly unequal to such a task.

A dream told me that my small fishing boat had been sunk and that a giant (whom I knew from a dream about 30 years ago) had provided me with a new, beautiful seagoing craft about twice the size of my former boat.

Then I knew-nothing doing! I had to go on.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype.

Thus I came to discuss the “Aion” and the then new aeon of *0° (following cr 30 o), the prophecy of the Antichrist and the development of the latter from 1000 A.D. in mysticism and alchemy until the recent developments, which threaten to overthrow the Christian aeon altogether.

I have found some beautiful material.

Last night I dreamt of at least 3 Catholic priests who were quite friendly and one of them had a remarkable library.

I was the whole time under a sort of military order and I had to sleep in the barracks.

There was a scarcity of beds, so that two men had to share one bed.

My partner had already gone to bed.

The bed was very clean, white, and fresh and he was a most venerable looking, very old man with white locks and a long flowing white beard.

He offered me graciously one half of the bed and I woke up when I was just slipping into it.

I must say that up to now I have handled the problem of Christ strictly on the level with the dogma, which is the leading thread through the maze of "my" un-thought thoughts.

Ad ”neurosis : I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health.

There is enough of a task for the psychotherapist.

I am glad to hear that "they" gave you a hearty welcome in New York.

Please give them my best regards.

The conditions in England are indeed lamentable.

Perhaps it is just as well that you have more dreams to deal with than to write.

The latter can wait, but what you are meant to be cannot wait.

My best wishes for Xmas and New Year,

Yours cordially, c . G . Carl Jung, Letters Vol. 1, Pages 479-481.

Note: Possibly a dream Jung had when working on Psychological Types: a small horse was trying to pull a large ocean liner to the pier. Suddenly a giant appeared, slew
the little horse, and pulled the liner into dock.

http://www.amazon.com/Generation-Vipers-Philip-Wylie/dp/B0007EJRGW/ref=sr _1 _2?s=books &ie=UTF8 &qid=1421316693 &sr=1-2 &keywords=wylie+generation+of+vipers

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/56121-1.jpg

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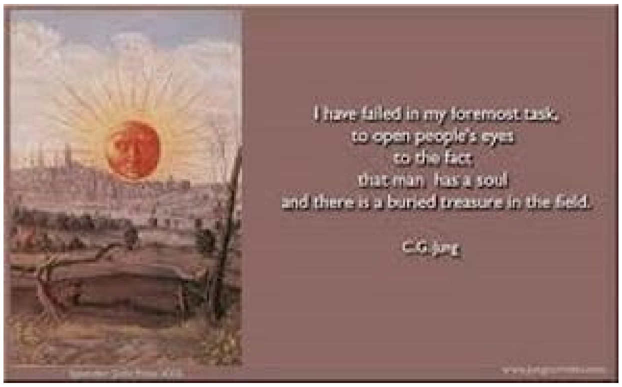
Carl Jung: I have failed in my foremost task, to open people’s eyes to the fact, that man has a soul ...

(2019-01-15 04:30)

[1]


I have failed in my foremost task,
to open people’s eyes
to the fact
that man has a soul
and there is a buried treasure in the field.
C.G.Jung

Carl Jung: I have failed in my foremost task, to open people’s eyes to the fact, that man has a soul ...

[In context: “I have failed in my foremost task, to open people’s eyes to the fact, that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Why indeed should I continue to exist?]

Michael Fordham recalls that in 1960, Jung had written a letter to someone in London which was “an account of how he felt he had failed in his mission – he was misunderstood and misrepresented” (1993, 119).

The letter appears to have been one that Jung wrote to Eugene Rolfe, which contained these statements:
I had to understand, that I was unable to make people see, what I am after. I am practically alone . . . I have failed in my foremost task,
to open people’s eyes to the fact, that man has a soul and there is a buried treasure in the field and that our religion and philosophy
are in a lamentable state. Why indeed should I continue to exist?

Consequently, Fordham flew out to see Jung, and assured him that the Jungians in London “were in a strong position to rebut
open misunderstandings and were striving to further recognition of his work” (1993, 119).

To this, Jung looked at Fordham “as if I were a poor fool who did not know a thing” and dismissed him.

On reflection, Fordham stated that his comments had been on a superficial level, and that had he spoken more profoundly, he would have had to tell Jung “that it was the delusion of being a world saviour that made him feel a failure – I had not the stature to do that".

However, more can be said than this. To begin with, these statements are linked with his general pessimism concerning
the fate of the world.

As he saw it, the ultimate value of psychology was whether it could prove to be of any significance in this regard.

It is also possible to link his admission of failure to his letter to Herbert Read, which articulates the culmination of his understanding of the relation of the primitive to the modern, the individual to the collective and the import of complex psychology for the West.

For Jung, in primitive societies, the relation of the medicine man to the tribe was not simply a contingent or arbitrary social arrangement, but corresponded to an archetypic necessity.

What was required was to respond to the same necessity in a modern manner – the result being complex psychology.

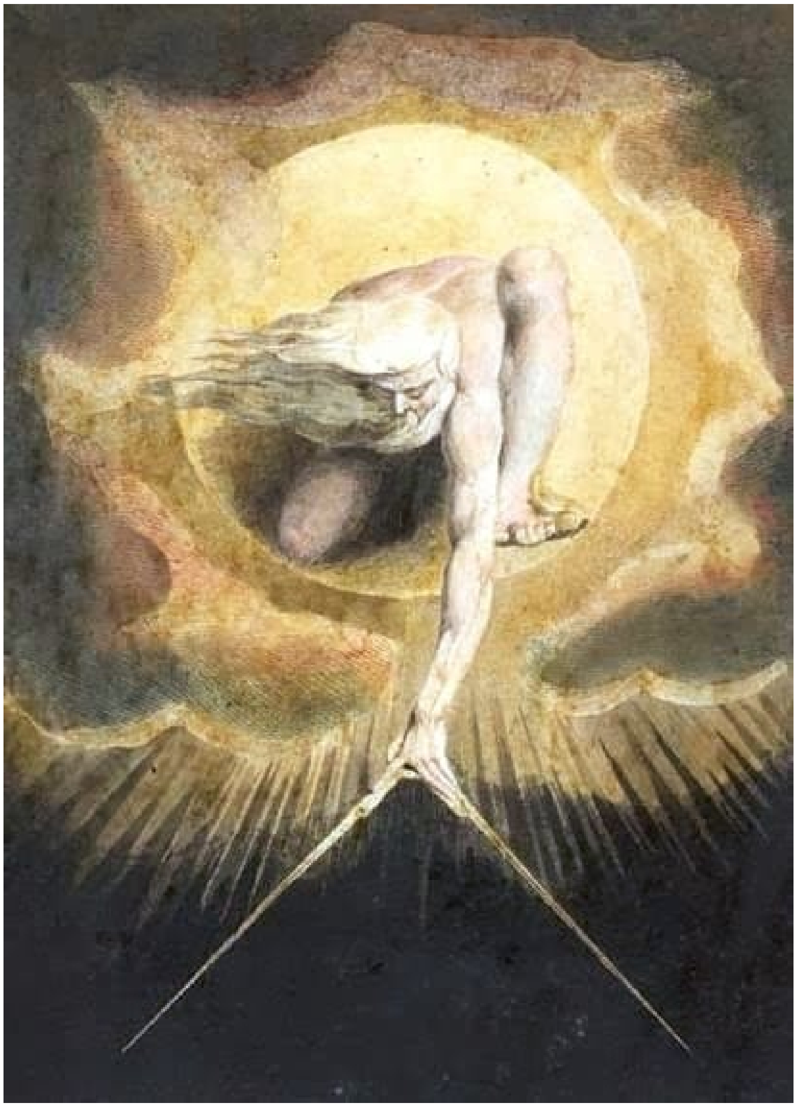
For it to succeed in this task, it required the full scale recognition of the West.

No psychology has managed to achieve this. Judging by these late letters, in Jung's own estimation, complex psychology – and psychology as a whole – had failed to make sufficient social impact, and hence failed to provide adequate antidotes to the "fathers and mothers of all terrors." Sonu Shamdasani, Jung and the Making of Modern Psychology, Pages 351-352.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/dba0e-12bfailed.jpg`

The dichotomy of God into divinity and humanity (2019-01-15 04:45)

[1]



The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung; Psychology and Religion

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/a0361-blake.jpeg`

The First Sermon to the Dead **(2019-01-15 04:56)**

[1]

The dead came back from Jerusalem, where they did not find what they were seeking. They asked admittance to me and demanded to be taught by me, and thus I taught them:

Hear Ye: I begin with nothing. Nothing is the same as fullness. In the endless state fullness is the same as emptiness. The Nothing is both empty and full. One may just as well state some other thing about the Nothing, namely that it is white or that it is black or that it exists or that it exists not. That which is endless and eternal has no qualities, because it has all qualities.

The Nothing, or fullness, is called by us the PLEROMA. In it thinking and being cease, because the eternal is without qualities. In it there is no one, for if anyone were, he would be differentiated from the Pleroma and would possess qualities which would distinguish him from the Pleroma.

In the Pleroma there is nothing and everything: it is not profitable to think about the Pleroma, for to do that would mean one's dissolution.

The CREATED WORLD is not in the Pleroma, but in itself. The Pleroma is the beginning and end of the created world. The Pleroma penetrates the created world as the sunlight penetrates the air everywhere. Although the Pleroma penetrates it completely, the created world has no part of it, just as an utterly transparent body does not become either dark or light in color as the result of the passage of light through it. We ourselves, however, are the Pleroma, so it is that the Pleroma is present within us. Even in the smallest point the Pleroma is present without any bounds, eternally and completely, for small and great are the qualities which are alien to the Pleroma. The Pleroma is the nothingness which is everywhere complete and without end. It is because of this that I speak of the created world as a portion of the Pleroma, but only in an allegorical sense; for the Pleroma is not divided into portions, for it is nothingness. We, also, are the total Pleroma; for figuratively the Pleroma is an exceedingly small, hypothetical, even non-existent point within us, and also it is the limitless firmament of the cosmos about us. Why, however, do we discourse about the Pleroma, if it is the all, and also nothing?

I speak of it in order to begin somewhere, and also to remove from you the delusion that somewhere within or without there is something absolutely firm and definite. All things which are called definite and solid are but relative, for only that which is subject to change appears definite and solid.

The created world is subject to change. It is the only thing that is solid and definite, since it has qualities. In fact, the created world is itself but a quality.

We ask the question: how did creation originate? Creatures indeed originated but not the created world itself, for the created world is a quality of the Pleroma, in the same way as the uncreated; eternal death is also a quality of the Pleroma. Creation is always and everywhere, and death is always and everywhere. The Pleroma possesses all: differentiation and non-differentiation.

Differentiation is creation. The created world is indeed differentiated. Differentiation is the essence of the created world and for this reason the created also causes further differentiation. That is why man himself is a divider, inasmuch as his essence is also differentiation. That is why he distinguishes the qualities of the Pleroma, yea, those qualities which do not exist.

You say to me: What good is it then to talk about this, since it has been said that it is useless to think about the Pleroma?

I say these things to you in order to free you from the illusion that it is possible to think about the Pleroma. When you speak about the divisions of the Pleroma, we are speaking from the position of our own divisions, and we speak about our own differentiated state; but while we do this, we have in reality said nothing about the Pleroma. However, it is necessary to talk about our own differentiation, for this enables us to discriminate sufficiently. Our essence is differentiation. For this reason we must distinguish individual qualities.

You say: What harm does it do not to discriminate? Then we reach beyond the limits of our own being; we extend ourselves beyond the created world, and we fall into the undifferentiated state which is another quality of the Pleroma. We submerge into the Pleroma itself, and we cease to be created beings. This we become subject to dissolution and nothingness.

Such is the very death of the created being. We die to the extent that we fail to discriminate. For this reason the natural impulse of the created being is directed toward differentiation and toward the struggle against the ancient, pernicious state of sameness. The natural tendency is called Principium Individuationis (Principle of Individuation). This principle is indeed the essence of every created being. From these things you may readily recognize why the undifferentiated principle and lack of discrimination are all a great danger to created beings. For this reason we must be able to distinguish the qualities of the Pleroma. Its qualities are the PAIRS OF OPPOSITES, such as:

the effective and the ineffective
fullness and emptiness
the living and the dead
light and dark
hot and cold
energy and matter
time and space
good and evil
the beautiful and the ugly
the one and the many
and so forth.

The pairs of opposites are the qualities of the Pleroma: they are also in reality non-existent because they cancel each other out.

Since we ourselves are the Pleroma, we also have these qualities present within us; inasmuch as the foundation of our being is differentiation, we possess these qualities in the name and under the sign of differentiation, which means:

First—that the qualities are in us differentiated from each other, and they are separated from each other, and thus they do not cancel each other out, rather they are in action. It is thus that we are the victims of the pairs of opposites. For in us the Pleroma is rent in two.

Second—the qualities belong to the Pleroma, and we can and should partake of them only in the name and under the sign of differentiation. We must separate ourselves from these qualities. In the Pleroma they cancel each other out; in us they do not. But if we know how to know ourselves as being apart from the pairs of opposites, then we have attained to salvation.

When we strive for the good and the beautiful, we thereby forget about our essential being, which is differentiation, and we are victimized by the qualities of the Pleroma which are the pairs of opposites. We strive to attain to the good and beautiful, but at the same time we also to the evil and the ugly, because in the Pleroma these are identical with the good and the beautiful. However, if we remain faithful to our nature, which is differentiation, we then differentiate ourselves from the good and the beautiful, and thus we have immediately differentiated ourselves from the evil and the ugly. It is only thus that we do not merge into the Pleroma, that is, into nothingness and dissolution.

You will object and say to me: Thou hast said that differentiation and sameness are also qualities of the Pleroma. How is it then that we strive for differentiation? Are we not then true to our natures and must we then also eventually be in the state of sameness, while we strive for differentiation?

What you should never forget is that the Pleroma has no qualities. We are the ones who create these qualities through our thinking. When you strive after differentiation or sameness or after other qualities, you strive after thoughts which flow to you from the Pleroma, namely thoughts about the non-existent qualities of the Pleroma. While you run after these thoughts, you fall again into the Pleroma and arrive at differentiation and sameness at the same time. Not your thinking but your being is differentiation. That is why you should not strive after differentiation and discrimination as you know these, but strive after your true nature. If you would thus truly strive, you would not need to know anything about the Pleroma and its qualities, and still you would arrive at the true goal because of your nature. However, because thinking alienates us from our true nature, therefore I must teach knowledge to you, with which you can keep your thinking under control.

C.G. Jung, 1916 (Translation by Stephan A. Hoeller, © 1982)

http://www.gnosis.org/library/7Sermons _hoeller _trans.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/680aa-red.jpg`

Carl Jung's references to Yoga in Memories, Dreams and Reflections. **(2019-01-15 04:59)**

[1]

[Carl Jung's references to Yoga in Memories, Dreams and Reflections.]

I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check.

But since it was my purpose to know what was going on within myself, I would do these exercises only until I had calmed myself enough to resume my work with the unconscious.

As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh.

The Indian, on the other hand, does yoga exercises in order to obliterate completely the multitude of psychic contents and images. Carl Jung, Memories Dreams and Reflections

After some time had passed again the interval was four years I once more had a feeling of incompleteness.

The building still seemed too primitive to me, and so in 1931 the tower-like annex was extended.

I wanted a room in this tower where I could exist for myself alone.

I had in mind what I had seen in Indian houses, in which there is usually an area though it may be only a corner of a room separated off by a curtain to which the inhabitants can withdraw.

There they meditate for perhaps a quarter or half an hour, or do Yoga exercises.

Such an area of retirement is essential in India, where people live crowded very close together. Carl Jung, Memories Dreams and Reflections

I saw that Indian spirituality contains as much of evil as of good.

The Christian strives for good and succumbs to evil; the Indian feels himself to be outside good and evil, and seeks to realize this state by meditation or yoga.

My objection is that, given such an attitude, neither good nor evil takes on any real outline, and this produces a certain stasis.

One does not really believe in evil, and one does not really believe in good.

Good or evil are then regarded at most as my good or my evil, as whatever seems to me good or evil which leaves us with the paradoxical statement that Indian spirituality lacks both evil and good, or is so burdened by contradictions that it needs nirdvandva, the liberation from opposites and from the ten thousand things.

The Indian's goal is not moral perfection, but the condition of nirdvandva.

He wishes to free himself from nature; in keeping with this aim, he seeks in meditation the condition of imagelessness and emptiness.

I, on the other hand, wish to persist in the state of lively contemplation of nature and of the psychic images.

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles.

Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for?

To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer.

To me there is no liberation a tout prix.

I cannot be liberated from anything that I do not possess, have not done or experienced.

Real liberation becomes possible for me only when I have done all that I was able to do, when

I have completely devoted myself to a thing and participated in it to the utmost. If I withdraw from participation, I am virtually amputating the corresponding part of my psyche.

Naturally, there may be good reasons for my not immersing myself in a given experience.

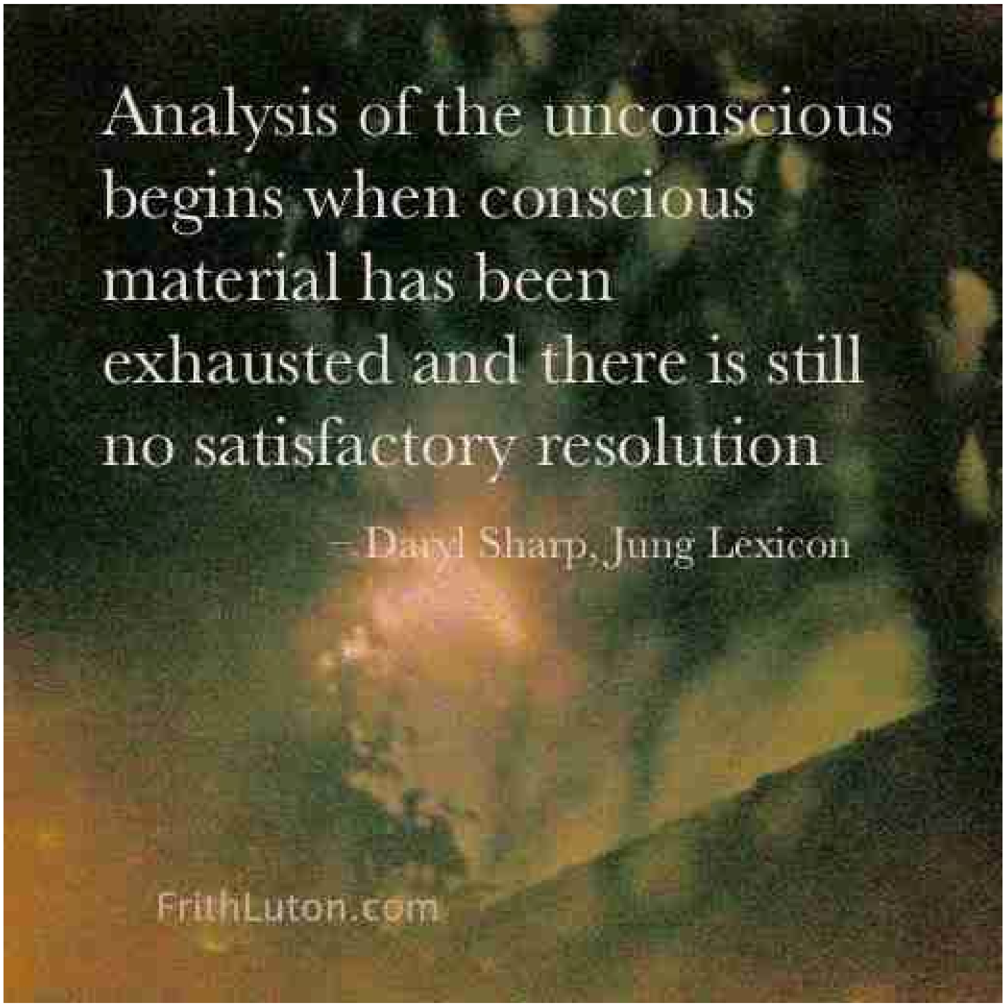
But then I am forced to confess my inability, and must know that I may have neglected to do something of vital importance.

In this way I make amends for the lack of a positive act by the clear knowledge of my incompetence. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/6f72b-pond.jpg`

Carl Jung: Carl Jung on “Complexes." (2019-01-16 03:45)

[1]


Analysis of the unconscious begins when conscious material has been exhausted and there is still no satisfactory resolution
– David Sharp, Jung Lexicon
FrithLuton.com

Everyone knows nowadays that people “have complexes.”

What is not so well known, though far more important theoretically, is that complexes can have us.

The existence of complexes throws serious doubt on the naïve assumption of the unity of consciousness, which is equated
with “psyche,” and on the supremacy of the will.

Every constellation of a complex postulates a disturbed state of consciousness.

The unity of consciousness is disrupted and the intentions of the will are impeded or made impossible. Even memory is often noticeably affected, as we have seen.

The complex must therefore be a psychic factor which, in terms of energy, possesses a value that sometimes exceeds that of our conscious intentions, otherwise such disruptions of the conscious order would not be possible at all.

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution.

The unconscious would in fact be—as it is in Wundt's psychology—nothing but a vestige of dim or "obscure" representations, or a "fringe of consciousness," as William James calls it, were it not for the existence of complexes.

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes."

The via regia to the unconscious, however, is not the dream, as he thought, but the complex, which is the architect of dreams and of symptoms.

Nor is this via so very "royal," either, since the way pointed out by the complex is more like a rough and uncommonly devious footpath that often loses itself in the undergrowth and generally leads not into the heart of the unconscious but past it. Carl Jung, CW 8, Para 210

What then, scientifically speaking, is a "feeling-toned complex?"

It is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude ofconsciousness.

This image has a powerful inner coherence, it has its own wholeness and, in addition, a relatively high degree of autonomy, so that it is subject to the control of the conscious mind to only a limited extent, and therefore behaves like annimated foreign body in the sphere of consciousness.

The complex can usually be suppressed with an effort of will, but not argued out of existence, and at the first suitable opportunity it reappears in all its original strength. Carl Jung, CW 8, Para 201

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c803c-12bcomplexes.jpg`

Carl Jung on "Archetypes" - Anthology (2019-01-16 03:53)

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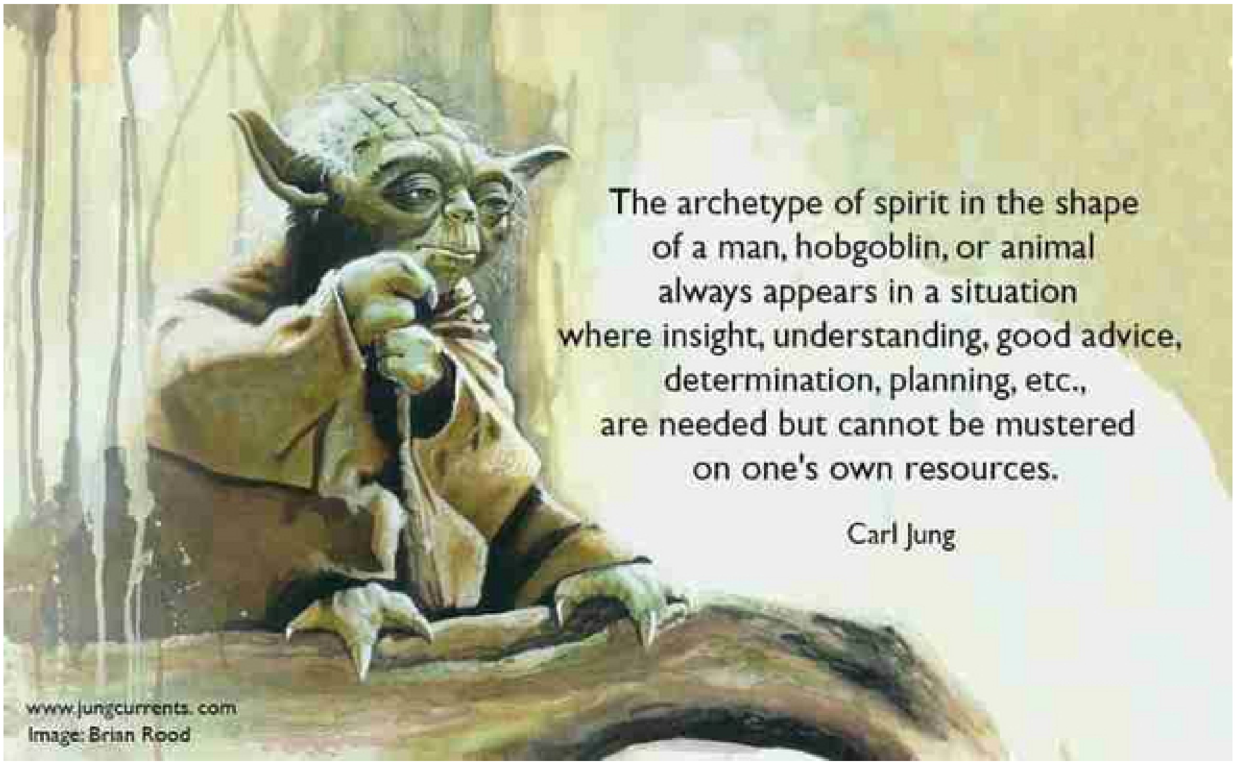


The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung
www.jungcurrents. com
Image: Brian Rood

The unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings.

Not, indeed, a dead deposit, a sort of abandoned rubbish-heap, but a living system of reactions and aptitudes that determine the individual's life in invisible ways —all the more effective because invisible.

It is not just a gigantic historical prejudice, so to speak, an a priori historical condition; it is also the source of the instincts, for the archetypes are simply the forms which the instincts assume.

From the living fountain of instinct flows everything that is creative; hence the unconscious is not merely conditioned by history, but is the very source of the creative impulse.

It is like Nature herself—prodigiously conservative, and yet transcending her own historical conditions in her acts of creation.

No wonder, then, that it has always been a burning question for humanity how best to adapt to these invisible determinants.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of
environmental adaptation. Carl Jung, CW 8, Para 339.

By means of "active imagination" we are put in a position of advantage, for we can then make the discovery of the archetype without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to some kind of intellectual substitute for instinct. Carl Jung, CW 8, Para 414

Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. Carl Jung, CW 9i, Para 187.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174

The archetypes are imperishable elements of the unconscious, but they change their shape continually.Carl Jung, CW 9i, Para 301

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

All human control comes to an end when the individual is caught in a mass movement.

Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as
archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution.
As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities.

Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will,to relate other archetypes to this centre.

Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

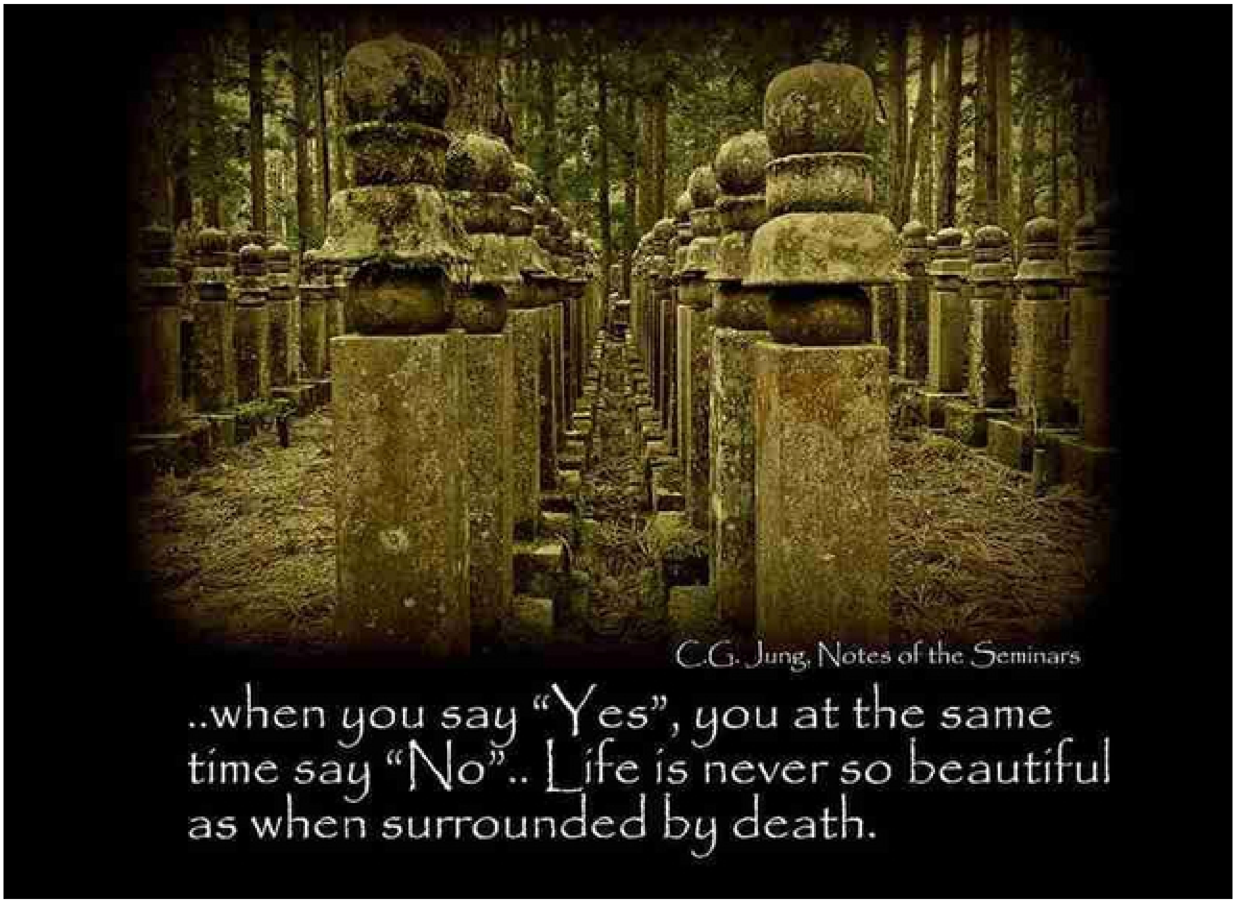
That is why I take these thought-forms that have become historically fixed, try to melt them down again, and pour them into moulds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material.Carl Jung, CW 11, Para 148.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3345d-12barchetypes.jpg`

Carl Jung: Life is never so beautiful as when surrounded by death. (2019-01-16 04:05)

[1]


C.G. Jung, Notes of the Seminars
..when you say "Yes", you at the same time say "No".. Life is never so beautiful as when surrounded by death.

So when you say “Yes” you say at the same time “No.”

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy.

I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types. Carl Jung, 1925 Seminar, Page 85

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a5310-12bdeath.jpg`

Carl Jung: “Called or uncalled, God is present!” (2019-01-16 04:21)

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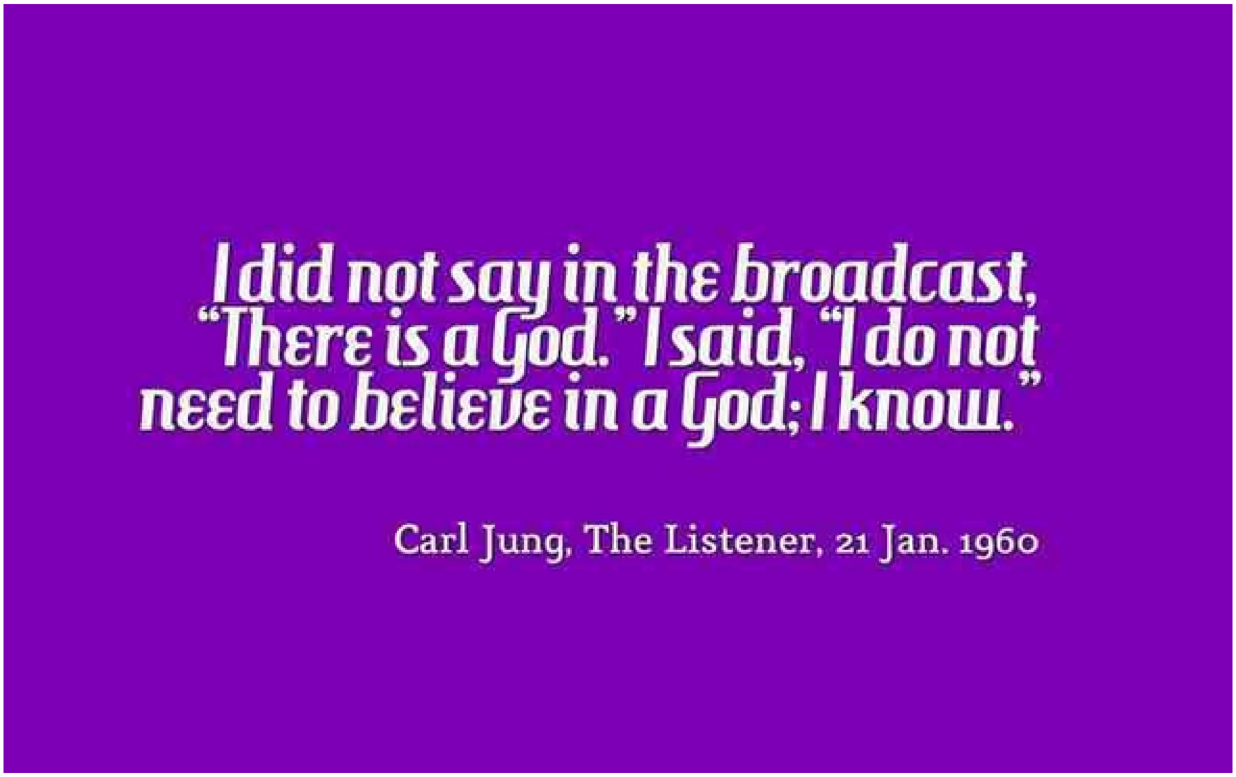

I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.”

Carl Jung, The Listener, 21 Jan. 1960

“Called or uncalled, God is present!” It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto.

In a way, you see, it contains the entire reality of the psyche.

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God.

I only believe in what I know. And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking, Page 251.
John Freeman: "Do you now believe in God?" Jung: "Now? [Pause] Difficult to answer.

I know.

I don't need to believe.

I know." Carl Jung, C.G. Jung Speaking, Page 383.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know."

Which does not mean: I do know a certain God (Zeus, Jahweh, Allah, the Trinitarian God, etc.) but rather I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensium omnium [by common consensus] ("quod semper, quod ubique, quod omnibus creditor" [what is always believed everywhere and by everyone]).

I remember Him, I evoke Him, whenever I use His name overcome by anger, or by fear, whenever I involuntarily say: "Oh God."

That happens when I meet somebody or something stronger than myself.

It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious will and usurping control over myself.

This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset

my subjective views, plans, and intentions and change the course of my life for better or for worse.

In accordance with tradition I call the power of fate in this a positive as well as negative aspect, and inasmuch as its origin
is out of my control, "God," a "personal god," since my fate means very much myself, particularly when it approaches me in the form of conscience as vox dei [the voice of God], with which I can even converse and argue.

(We do and, at the same time, we know that we do. One is subject as well as object.) CarlJung, The Listener, 21 Jan. 1960

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ff112-broad.jpg`

The Second Sermon to the Dead (2019-01-16 04:25)

[1]

The Second Sermon

During the night the dead stood along the walls and shouted: “We want to know about God! Where is God? Is God dead?”

—God is not dead; he is as much alive as ever. God is the created world, inasmuch as he is something definite and therefore he is differentiated from the Pleroma. God is a quality of the Pleroma and everything that I have stated in reference to the created world is equally true of him.

God is distinguished from the created world, however, inasmuch as he is less definite and less definable than the created world in general. He is less differentiated than the created world, because the ground of his being is effective fullness; and only to the extent that he is definite and differentiated is he identical with the created world; and thus he is the manifestation of the effective fullness of the Pleroma.

Everything we do not differentiate falls into the Pleroma and is cancelled out along with its opposite. Therefore if we do not discern God, then the effective fullness is cancelled out for us. God also is himself the Pleroma, even as the smallest point within the created world, as well as within the uncreated realm, is itself the Pleroma.

The effective emptiness is the being of the Devil. God and Devil are the first manifestations of the nothingness, which we call the Pleroma. It does not matter whether the Pleroma is or is not, for it cancels itself out in all things. The created world, however, is different. Inasmuch as God and Devil are created beings, they do not cancel each other out, rather they stand against each other as active opposites. We need no proof of their being; it is sufficient that we must always speak about them. Even if they did not exist, the created being would forever (because of its own differentiated nature) bring them forth out of the Pleroma.

All things which are brought forth from the Pleroma by differentiation are pairs of opposites; therefore God always has with him the Devil.

This interrelationship is so close, as you have learned, it is so indissoluble in your own lives, that it is even as the Pleroma itself. The reason for this is that these two stand very close to the Pleroma, in which all opposites are cancelled out and unified.

God and Devil are distinguished by fullness and emptiness, generation and destruction. Activity is common to both. Activity unites them. It is for this reason that activity stands above both, being God above God, for it unites fullness and emptiness in its working.

There is a God about whom you know nothing, because men have forgotten him. We call him by his name: ABRAXAS. He is less definite than God or Devil. In order to distinguish God from him we call God HELIOS, or the Sun.

Abraxas is activity; nothing can resist him but the unreal, and thus his active being freely unfolds. The unreal is not, and therefore cannot truly resist. Abraxas stands above the sun and above the devil. He is the unlikely likely one, who is powerful in the realm of unreality. If the Pleroma were capable of having a being, Abraxas would be its manifestation.

Although he is activity itself, he is not a particular result, but result in general.

He is still a created being, inasmuch as he is differentiated from the Pleroma.

The sun has a definite effect and so does the devil; therefore they appear to us more effective that the undefinable Abraxas.

For he is power, endurance, change.

—At this point the dead caused a great riot, because they were Christians.

But when Diahmon had ended his speech, one after another the dead also stepped back into the darkness once more and the noise of their outrage gradually died away in the distance. When all the clamor had passed, I turned to Diahmon and exclaimed:

"Pity us, wisest one! You take from men the Gods to whom they could pray. You take alms from the beggar, bread from the hungry; fire from the freezing."

Diahmon answered and said, "My son, these dead have had to reject the belief of the Christians and therefore they can pray to no God. So should I teach them a God in whom they can believe and to whom they can pray? That is precisely what they have rejected. Why did they reject it?

They had to reject it because they could not do otherwise. And why did they have no other choice? Because the world, without these men knowing it, entered into that month of the great year where one should believe only what one knows. That is difficult enough, but it is also a remedy for the long sickness that arose from the fact that one believed what one did not know. I teach them the God whom both I and they know of without being aware of him, a God in whom one does not believe and to whom one does not pray; but of whom one knows.

I teach this God to the dead since they desired entry and teaching. But I do not teach him to living men since they did not desire my teaching. Why; indeed, should I teach them?

Therefore, I take away from them no kindly hearer of prayers, their father in Heaven. What concern is my foolishness to the living? The dead need salvation, since they are a great waiting flock hovering over their graves, and long for the knowledge that belief and the rejection of belief have breathed their last. But

whoever has fallen ill and is near death wants knowledge, and he sacrifices pardon."

"It appears," I replied, "as if you teach a terrible and dreadful God beyond measure, to whom good and evil and human suffering and joy are nothing."

"My son," said Diahmon, "Did you not see that these dead had a God of love and rejected him? Should I teach them a loving God?

They had to reject him after already having long since rejected the evil God whom they call the devil. Therefore they must know a God to whom everything created is nothing, because he himself is the creator and everything created and the destruction of everything created. Have they not rejected a God who is a father,

a lover, good and beautiful? One whom they thought to have particular qualities and a particular being? Therefore I must teach a God to whom nothing can be attributed, who has all qualities and therefore none, because only I and they can know such a God."

"But how, Oh my father, can men unite in such a God? Does the knowledge of such a God not amount to destroying human bonds and every society based on the good and the beautiful?"

Diahmon answered: "These dead rejected the God of love, of the good and the beautiful; they had to reject him and so they rejected unity and community in love, in the good and the beautiful. And thus they killed one another and dissolved the

community of men. Should I teach them the God who united them in love and whom they rejected? Therefore I teach them the God who dissolves unity; who blasts everything human, who powerfully creates and mightily destroys. Those whom love does not unite, fear compels."

And as Diahmon spoke these words, he bent down swiftly to the ground, touched it with his hand, and disappeared. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/680d5-mount.jpg`

Carl Jung: All psychotherapeutic methods are, by and large, useless. (2019-01-16 04:28)

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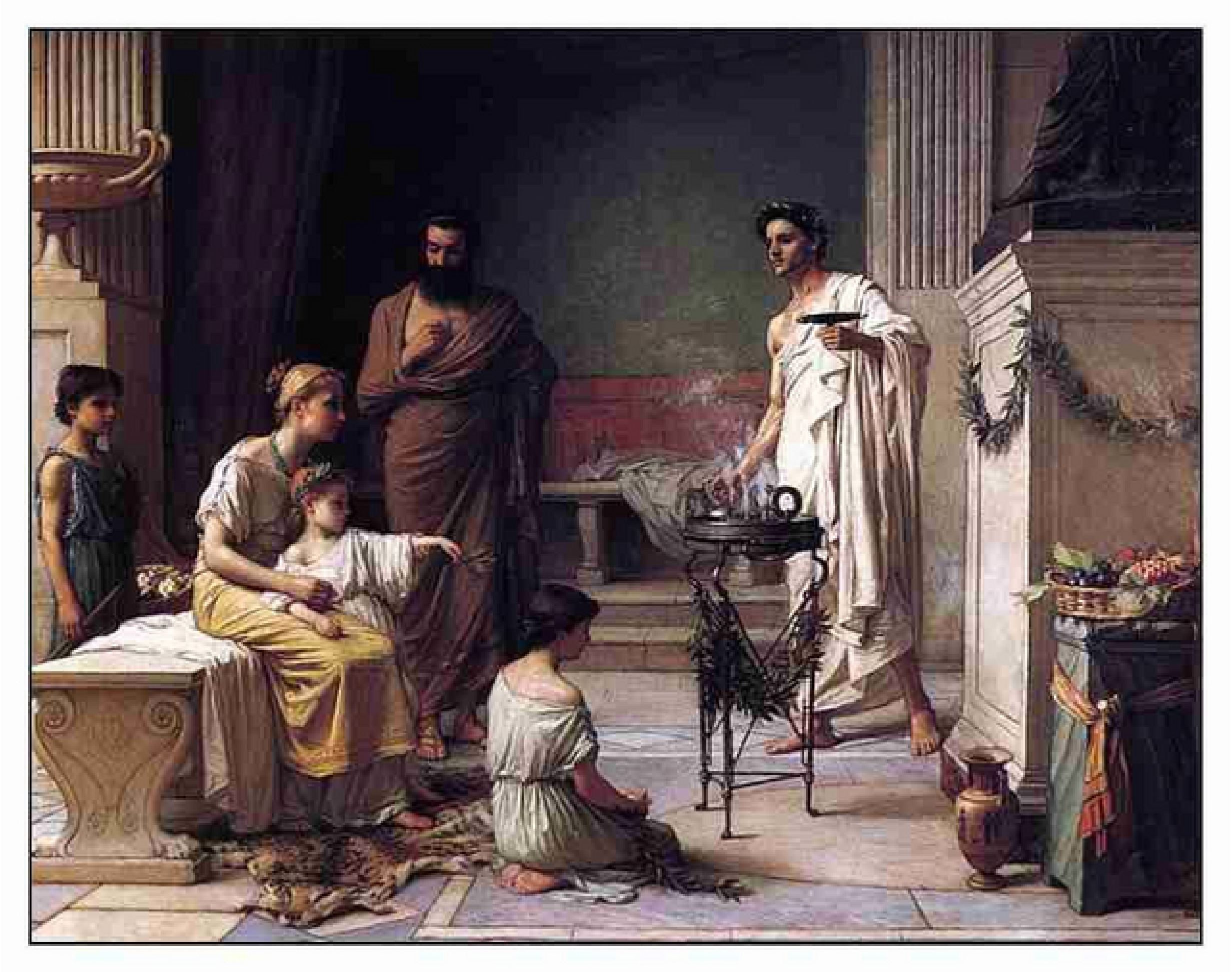

All psychotherapeutic methods are, by and large, useless.

I merely want to stress the fact that there are not a few cases where the doctor has to make up his mind to deal fundamentally with the unconscious, to come to a real settlement with it.

This is of course something very different from interpretation.

In the latter case it is taken for granted that the doctor knows beforehand, so as to be able to interpret.

But in the case of a real settlement it is not a question of interpretation: it is a question of releasing unconscious processes and letting them come into the conscious mind in the form of fantasies. We can try our hand at interpreting these fantasies if we like.

In many cases it may be quite important for the patient to have some idea of the meaning of the fantasies produced.

But it is of vital importance that he should experience them to the full and, in so far as intellectual understanding belongs to the
totality of experience, also understand them. Yet I would not give priority to understanding.

Naturally the doctor must be able to assist the patient in his understanding, but, since he will not and indeed cannot understand everything, the doctor should assiduously guard against clever feats of interpretation.

The transcendent function does not proceed without aim and purpose, but leads to the revelation of the essential man.

It is in the first place a purely natural process, which may in some cases pursue its course without the knowledge or assistance of the individual, and can sometimes forcibly accomplish itself in the face of opposition.

The meaning and purpose of the process is the realization, in all its aspects, of the personality originally hidden away in the embryonic germplasm; the production and unfolding of the original, potential wholeness.

The symbols used by the unconscious to this end are the same as those which mankind has always used to express wholeness, completeness, and perfection: symbols, as a rule, of the quaternity and the circle.

For these reasons I have termed this the individuation process.

This natural process of individuation served me both as a model and guiding principle for my method of treatment. Carl Jung, CW 7, Paras 186-187

Individuation means becoming an "individual," and, in so far as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self.

We could therefore translate individuation as "coming to selfhood" or "self-realization." Carl Jung, CW 7, Para 266

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. Carl Jung, CW 7, Para 269

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation.

Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible.

Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion.

But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move.

We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment.

As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before.

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is. Carl Jung, CW 7, Para 242.

In the individuation process, it anticipates the figure that comes from the synthesis of conscious and unconscious elements in the personality.

It is therefore a symbol which unites the opposites; a mediator, bringer of healing, that is, one who makes whole.

Because it has this meaning, the child motif is capable of the numerous transformations mentioned above: it can be expressed by roundness, the circle or sphere, or else by the quaternity as another form of wholeness.

I have called this wholeness that transcends consciousness the “self.”

The goal of the individuation process is the synthesis of the self. Carl Jung, CW 9i, Para 278

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550

This, roughly, is what I mean by the individuation process.

As the name shows, it is a process or course of development arising out of the conflict between the two fundamental psychic facts. Carl Jung, CW 9i, Para 522-523

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala.

This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

If the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind.

The central symbols of this process describe the self, which is man’s totality, consisting on the one hand of that which is conscious to him, and on the other hand of the contents of the unconscious. Carl Jung, CW 11, Para 755

Individuation appears, on the one hand, as the synthesis of a new unity which previously consisted of scattered particles, and on the other hand, as the revelation of something which existed before the ego and is in fact its father or creator and also its totality. Carl Jung, CW 11, Para 400

Individuation is an expression of that biological process—simple or complicated as the case may be —by which every living thing becomes what it was destined to become from the beginning.

This process naturally expresses itself in man as much psychically as somatically. Carl Jung, CW 11, Para 460 The goal of psychological, as of biological, development is self-realization, or individuation.

But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God image, self-realization—to put it in religious or metaphysical terms —amounts to God's incarnation.

That is already expressed in the fact that Christ is the son of God. Carl Jung, CW 11, Para 233

The metaphysical process is known to the psychology of the unconscious as the individuation process.

In so far as this process, as a rule, runs its course unconsciously as it has from time immemorial, it means no more than the acorn becomes an oak, the calf a cow, and the child an adult.

But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible.

They are produced spontaneously by the unconscious and are amplified by the conscious mind.Carl Jung, CW 11, Para 755

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous.

In the first case consciousness nowhere intervenes; the end remains as dark as the beginning.

In the second case so much darkness comes to light that the personality is permeated with light, and consciousness

necessarily gains in scope and insight.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/42fbf-12buseless.jpg`

Carl Jung on “Doubt” – Anthology (2019-01-16 04:30)

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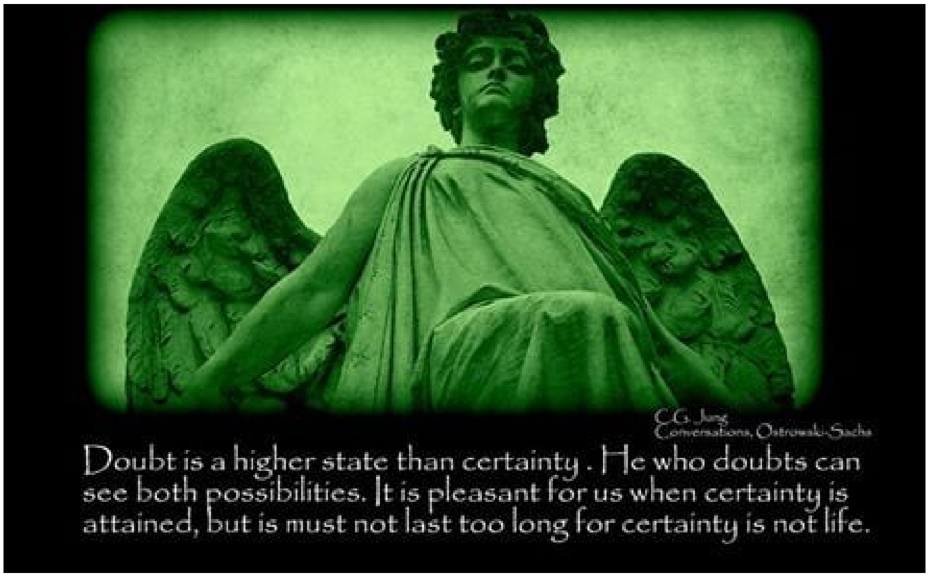

C.G. Jung
Conversations, Ostrowski-Sachs

Doubt is a higher state than certainty . He who doubts can see both possibilities. It is pleasant for us when certainty is attained, but is must not last too long for certainty is not life.

Doubt and insecurity are indispensable components of a complete life. Carl Jung, Letters Vol. II, Pages 163-174

Doubt is the crown of life because truth and error come together. Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

When you are in doubt you have the greatest opportunity to unite the dark and light sides of life. Carl Jung, Dream Analysis, Page 89.

He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Carl Jung, The Red Book, Page 301.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further. Carl Jung, Letters Vol. II, Pages 162-163.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/14705-12bdoubt.jpg`

Carl Jung “Misery is relative.” (2019-01-16 04:42)

[1]

To Dorothy Thornpson

Dear Mrs. Thompson, 23 September 1949

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A.

Well, you know I am just as deeply concerned with the extraordinary as well as uncanny situation of the world as you are yourself.

(By the way, I have read quite a number of your political comments and admired their practical intelligence and common sense!)

I could say quite a lot about the actual dilemma of the world from my psychological point of view.

But I am afraid it would lead too far afield into realms of psychological intricacies which would demand a great amount of explanation.

I will try to be simple.

A political situation is the manifestation of a parallel psychological problem in millions of individuals.

This problem is largely unconscious (which makes it a particularly dangerous one!).

It consists of a conflict between a conscious (ethical, religious, philosophical, social, political, and psychological) standpoint and an unconscious one which is characterized by the same aspects but represented in a "lower," i.e.more archaic form.

Instead of "high" Christian ethics, the laws of the herd, suppression of individual responsibility and submission to the tribal chief totalitarian ethics).

Instead of religion, superstitious belief in an ad hoc doctrine or truth; instead of philosophy, a low-grade doctrinary system which "rationalizes" the appetites of the herd; instead of a differentiated social organization, a meaningless chaotic agglomeration of uprooted individuals kept under by sheer force and terror and blindfolded by appropriate lies; instead of a constructive use of political power with the aim of attaining an equilibrium of freely developing forces, a destructive tendency to extend suppression over the whole world through attaining mere superiority of power; instead of psychology, use of psychological means to extinguish the individual spark and to inhibit the development of consciousness and intelligence.

You find this conflict in nearly every citizen of any Western nation.

But one is mostly unconscious of it.

In Russia, which has always been a barbarous country, the unconscious half of the conflict has reached the surface and has replaced civilized consciousness.

That is what we fear might happen to ourselves too.

We are afraid of this schizophrenia all the more since Germany has clearly demonstrated that even a civilized community can be seized by such a mental catastrophe as
it were overnight (which proves my point).

Thus we have got to realize:

1. We are not immune.
2. The destructive powers are right there in ourselves.
3• The more unconscious they are, the more dangerous.
4• We are threatened from within as well as from without.
5• We cannot destroy the enemy by force; we should not even try to overcome Russia, because we would destroy ourselves, since Russia is-as it were-identical with our unconscious, which contains our instincts and all the germs of our future development
6. The unconscious must be slowly integrated without violence and with due respect for our ethical values. This needs many alterations in our religious and philosophical views.

The West is forced to rearmament.

We have to be ready for the worst. Europe must be organized by the U.S.A. a tort et a travers if needs be.

And it will be of vital importance to the U.S.A.

But no attack ! Under no condition!

Russia can only defeat herself.

We cannot defeat our instincts, but they can inhibit each other and they do if you allow them to run freely within certain limits, i.e., only so far that they don't just kill you.

You shoot when you are threatened in your very existence, not when you are merely hurt in your feelings or in your traditional convictions.

The accumulation of weapons, though indispensable, is a great temptation to use them.

Therefore watch the military advisers!

They will itch to pull the trigger.

Russia is certainly on the warpath and it is only fear of those who are in the know that holds her back.

Your
country is already at war with Russia, like the drole de guerre 1939/40.

There is no reason and no diplomacy that will effectively deal with Russia, because there is an elementary drive in her (as was the case with Hitler!).

I see the main trouble not in Russia but in Europe, which has become a vital extension of the U.S.A.

The great question is whether the historically differentiated nations of Europe can be sufficiently welded together to form a unified bloc.

Apart from military defensive measures the organization of Europe forms the foremost and most difficult task of American policy.

I should like to call your attention to my little book: Essays on Contemporary Events (Kegan Paul, London, 1947), where you will find some further contributions to the great problem of our time.

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation.

Social welfare has replaced the kingdom of God.

Earthly happiness can only be attained through somebody else's misfortune, as wealth grows at the expense of poverty.

"Social welfare" has become the lure, the bait and the slogan for the uprooted masses, which can only think in terms of personal needs and resentments; but they don't see that there is no escape from the law of compensation.

Their Marxist philosophy is based upon the conviction that the river once in the future can be persuaded to flow upwards.

They don’t see that they themselves have to pay for this stunt by unending suffering.

Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery.

Misery is relative.

When many people possess two cars, the man with only one car is a proletarian deprived of the goods of this world and therefore entitled to overthrow the social order.

Germany was not in possession of world-supremacy, therefore she was a "have-not."

We all think in terms of social welfare.

That is the big mistake, because the more you economize on the vulgar forms of misery, the more you are ensnared by new, unexpected, complicated, intricate, incomprehensible variants of unhappiness such as you have never dreamt of before.

Think of the almost uncanny increase of divorces and neuroses!

I must say I prefer a modest poverty or any tangible discomfort (f.i. no bathroom, no electricity, no car, etc.) to those pests.

The bit of social progress attained by Nazi Germany and Russia is compensated for by police terror, a new and very considerable item on the list of miseries, but an inevitable consequence of "social welfare."

Why not "spiritual welfare"?

There is no government on earth bothering much about it.

Yet spiritual adjustment is the problem.

If we understand what Russia is in ourselves, we know how to deal with her politically.

Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes.

The Christian Middle Ages withstood the first Asiatic wave and the second (the Turks).

Now the world is confronted with the third.

The great danger is that we are not up to our own spiritual problem like old Rome.

Technology and "social welfare" provide nothing to overcome our spiritual stagnation, and they give us no answer to our spiritual dissatisfaction and restlessness, on account of which we are threatened from within as from without.

We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization.

I hope you will forgive the unsystematic way in which I represent my ideas you wanted to hear of.

My attempt is, I know, very incomplete, but I cannot write a whole book.

Nevertheless I hope that you can perceive at least something.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 534-537.

Dorothy Thompson(1894-19 61), American journalist; worked as a reporter in Germany but was expelled in 1934 because of her anti-Nazi sentiments.

Note: An acrimonious controversy had arisen in the U.S.A. over the award, by the Fellows in American Letters of the Library of Congress, of the Bollingen Prize
in Poetry to the poet Ezra Pound in 1949•

Articles published in The Saturday Review of Literature (11 and 18 June) arbitrarily dragged Jung into the conflict, presenting him as a Nazi and anti -Semite by the method of misquotation, quotation out of context, and insinuation.

The only connection with Jung lay in the name of the award, in which the name "Bollingen" appears simply because it was the Bollingen Foundation (named after the village where Jung had his country retreat) that had put the money ($1000) at the disposal of the Library.

The articles were followed by a long correspondence in which, again quite arbitrarily and without relevance to the original issues, opponents of Jung came up with unfounded accusations based on the same methods of falsification.

Concerning the award to Pound cf. "The Case against the Saturday Review of Literature," Poetry (Chicago), 1949.

Dorothy Thompson mentioned the controversy in her letter (10 Sept.) to Jung, referring to the "mendacity and malice" of his opponents.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/307db-1.jpg`

Carl Jung on Astrology, Horoscopes, Ages of Capricorn, Pisces and Aquarius...... (2019-01-16 04:47)

[1]

Carl Jung on Astrology:

At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please, don't worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche. - C.G. Jung in a letter to Sigmund Freud, May 8, 1911

Astrology is one of the intuitive methods like the I Ching, geomantics, and other divinatory procedures. It is based upon the synchronicity principle, i.e. meaningful coincidence. ... Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. - C.G. Jung

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. - C.G. Jung

Astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call projected - this means that we find the psychological facts as it were in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind. .... C.G. Jung in 1947 in a letter to prof. B.V. Raman

So far as the personality is still potential, it can be called transcendent, and so far as it is unconscious, it is indistinguishable from all those things that carry its projections...[that is,] symbols of the outside world and the cosmic symbols. These form the psychological basis for the conception of man as a macrocosm through the astrological components of his character. - C.G. Jung

Astrologers are influenced by theosophy, so they say, "That is very simple, it is just vibration!" ... But what is vibration? They say it is light energy, perhaps electricity, they are not quite informed. At all events the vibrations that could influence us have never been seen, so it remains just a word. - C. G. Jung in 1929

Our modern science begins with astronomy. Instead of saying that man was led by psychological motives, they formerly said he was led by his stars. ... The puzzling thing is that there is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time.

Therefore we have to conclude that what we call psychological motives are in a way identical with star positions. Since we cannot demonstrate this, we must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars, nor has it to do with vibrations - that is an illegitimate hypothesis. It is better to assume that i is a phenomenon of time. ... The stars are simply used by man to serve as indicators of time... - C.G. Jung in 1929

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact the whole of mythology could be taken as a sort of projection of the collective unconscious. We can see this most clearly if we look at the heavenly constellations, whose originally chaotic forms are organized through the projection of images. This explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious, introspective perceptions of the collective unconscious. - C.G. Jung

Synchronicity does not admit causality in the analogy between terrestrial events and astrological constellations ... What astrology can establish are the analogous events, but not that either series is the cause or the effect of the other. (For instance, the same constellation may at one time signify a catastrophe and at another time, in the same case, a cold in the head.) ... In any case, astrology occupies a unique and special position among the intuitive methods... I have observed many cases where a well-defined psychological phase, or an analogous event, was accompanied by a transit (particularly when Saturn and Uranus were affected). - C. G. Jung

Obviously astrology has much to offer psychology, but what the latter can offer its elder sister is less evident. So far as I judge, it would seem to me advantageous for astrology to take the existence of psychology into account, above all the psychology of the personality and of the unconscious. - C.G. Jung

It is indeed very difficult to explain the astrological phenomenon. I am not in the least disposed to an either-or explanation. I always say that with a psychological explanation there is only the alternative: either and or! This seems to me to be the case with astrology too. - C.G. Jung in a letter to Hans Bender, April 10, 1958, C.G. Jung Letters, Volume 2, 1951-1961, p. 428.

The truth is that astrology flourishes as never before. There is a regular library of astrological books and magazines that sell for far better than the best scientific works. The Europeans and Americans who have horoscopes cast for them may be counted not by the hundred thousand but by the million. Astrology is a flourishing industry. ... If such a large percentage of the population has an insatiable need for this counter pole to the scientific spirit, we can be sure that the collective psyche in every individual - be he never so scientific - has this psychological requirement in equally high degree. A certain kind of "scientific" skepticism and criticism in our time is nothing but a misplaced compensation of the powerful and deep-rooted superstitious impulses of the collective psyche. - C.G. Jung, Two Essays on Analytical Psychology

While studying astrology I have applied it to concrete cases many times. ...

The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. If intelligently used the experiment is useful in cases where it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is lack of intelligence and literal-mindedness of the observer. ...

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. It is not at all foolproof and when used by a rationalistic and narrow mind it is a definite nuisance. - C. G. Jung: Letters, volume 2, 1951-1961, pages 463-464, letter to Robert L. Kroon, 15 November 1958

Astrology is knocking at the gates of our universities: A Tübingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. - C.G. Jung in a letter to L. Oswald on December 8, 1928, in C.G. Jung, Letters, vol. 1, 1973

A Frenchman, Paul Flambart, made an attempt to verify certain irrational statements. He has done some scientific research work in connection with the so-called aerial trigone: If the whole zodiac is designed in sections of a circle, then the three points, the months represented by Gemini, Libra, and Aquarius, form the aerial trigon. These are air-signs, and air means mind or spirit. The old saying was that one born under these signs was apt to be spiritual or intellectual; that quality was given him at birth. So Flambart took one hundred nativities of men remarkable for their intelligence, and he found that, though the birth-dates were everywhere on the circle, there was an extraordinary accumulation on each point of the trigon, so one could say that the majority of such nativities were associated with the corners of the aerial trigon, with intelligence. This is of the nature of a scientific truth, but astrologers are proverbially reluctant to make such researches. They prefer to swim in intuition. To work scientifically is too much trouble. ... - C.G. Jung on 20 November 1929

In astrology we have another consideration, a bit uncanny and therefore particularly hated by scientists. You remember my telling you that birthdates of important men tended to accumulate around the three points of the aerial trigon. If this were confirmed, we might go further and make statistics about suicides, lunacy, epilepsy, etc. That might lead to tangible results, and then astrology would be a very serious consideration. I have suggested to astrologers that we should have more scientific statements. - C.G. Jung

A meteorologist will prove to you that the weather does not change with the moon, and yet the idea keeps on occurring, so I am by no means convinced that the weather has nothing to do with it. A rational explanation is no explanation. We just have to wait till these things become confirmed through experimentation. Astrology, for instance, presents amazing suggestions which would be important if verified, but that has never been done. They ought to work out their researches statistically. - C. G. Jung, 20 November 1929

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established. C.G. Jung in a letter to prof. B.V. Raman in 1947

Astrology would be a large scale example of synchronism, if it had at its disposal thoroughly tested findings. But at least there are some facts adequately tested and fortified by a wealth of statistics which make the astrological problem even worthy of philosophical investigation. It is assured of recognition from psychology, without further restrictions, because astrology represents the summation of all the psychological knowledge of antiquity. C.G. Jung

Gordon Young: Do you believe that astrology has any definite value?

Jung: The whole subject, of course, is controversial. But you know I once did some statistical research and my final figures were examined by mathematicians at the University of Chicago. They told me that they found them not without significance. Naturally, when I heard that I pricked up my ears. We are passing out of the period of the Fishes just now and into the sign of Aquarius, which may well bring some new values with it. Some people quite seriously consider that this may be of great significance in the world's imminent development. - From an interview in Sunday Times (1960)

As I am a psychologist, I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character. In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle. I must say that I have very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand. C.G. Jung

The fact that it is possible to reconstruct a person's character fairly accurately from his birth data shows the relative validity of astrology. It must be remembered, however, that the birth data are in no way dependent on the actual astronomical constellations, but are based on an arbitrary, purely conceptual time system. Owing to the precession of the equinoxes, the spring-point has long since moved out of the constellation of Aries into Pisces, so that the astrological zodiac on which horoscopes are calculated no longer corresponds to the heavenly one. If there are any astrological diagnoses of character that are in fact correct, this is due not to the influence of the stars but to our own hypothetical time qualities. In other words, whatever is born or done at this particular moment of time has the quality of this moment of time. - C.G. Jung

Many people assume, for instance, that astrology is all nonsense. It is true that astrology has nothing to do with the stars. The horoscope may say that you were born in Taurus, but the constellations today have moved and horoscopes no longer correspond to the actual positions of the stars. ... But people criticize astrology as though it had something to do with the stars.
- C. G. Jung in 1929

The important point is that the horoscope is true only in the time sense, not astronomically. It is independent of the stars. We see that menstruation has a moon period, yet it does not coincide with the phases of the moon; otherwise all women would menstruate at the same time, and they don't. It simply means that there is a moon-law in every woman and likewise the laws of the stars in every human being but not in the relation of cause and effect. - C.G. Jung, December 11, 1929

The thing that matters is not the position of the stars, the thing that matters is time. You can call time what you like. It is quite indifferent whether you say the spring-point is zero degrees Aries or 28 Pisces; that is a convention; it is nevertheless the spring-point. So you see, these old designations of time were not taken from the heavens, but given to the heavens. ... Man has created the constellations. So obviously the constellations were not intended by the creator of the world to be an astrological text-book to us. - Carl G. Jung

The vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Even so, the rough correlation with the actual seasons remains unimpaired, and this is of great significance so far as the horoscope is concerned. ...

There are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life. These are all causally explicable influences and argue in favor of astrological correlations that conform to law. To that extent, therefore, I would be inclined to rank astrology among the natural sciences.

On the other hand, astrological observation yields cases where one hesitates to maintain the validity of a purely causalistic explanation. Cases of astonishing predictions, for instance, give me at any rate the feeling of a meaningful "lucky hit", a meaningful coincidence ... to that extent I would rather adduce synchronicity as an explanatory principle. - C.G. Jung in 1958

The horoscope ... is itself a mandala (a clock) with a dark center, and a leftward circumambulatio with houses and planetary phases. - C.G. Jung in Psychology and Alchemy

My main criticisms of astrologers. If I were to venture an opinion in a domain with which I am only very superficially acquainted, I would say that the astrologer does not always consider his statements to be mere possibilities. The interpretation is sometimes too literal and not symbolic enough, also too personal. What the zodiac and the planets represent are not personal traits, they are interpersonal and objective facts. Moreover, several "layers of meaning," should be taken into account in interpreting the Houses. - C.G. Jung

The ruler of my birth, Old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. - Carl G. Jung

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up which will certainly appear incredible to you. In the case of one lady, the calculation of the position of the stars at her nativity produced a quite definite character picture, with several biographical details which did not pertain to her but to her mother - and the characteristics fitted the mother to a T. The lady suffers from an extraordinary mother complex. - C.G. Jung, in a letter to Sigmund Freud, June 12, 1911

Sometimes people without knowing one’s birthdate can make remarkable guesses as to where one’s signs are. Twice it has happened to me: once in England and once in America. I was told that my sun was in Leo and my Moon in Taurus, Aquarius rising. This made a great impression on me. How the devil did they know? Did they see it in my face? - Carl G. Jung

Now that is where astrology is today. It enables certain people to make verifiable diagnoses and sometimes certain guesses, intuitive shots, that are peculiarly adequate, quite astonishing. - Carl G. Jung

Of course, the more ancient the horoscope, the more projected it was. Where modern astrology would say, This man is violent, impetuous, heedless of danger, will plunge into all sorts of indiscretions and will regret it afterwards, the ancients would have said: This man will commit murder and his head will be cut off - or make voyages and be drowned, or he is likely to be assailed by bad people. So what today is taken as a mere psychological factor, in those days was held to be fate. - Carl G. Jung

One can expect with considerable assurance, that a given well-defined psychological situation will be accompanied by an analogous astrological configuration. - Carl G. Jung

I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens. For instance, it appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical qualities of the libido at a given moment...- C.G. Jung in a letter to Sigmund Freud, June 12, 1911

...the journey through the planetary houses boils down to becoming conscious of the good and bad qualities in our character, and the apotheosis means no more than maximum freedom of will. - - Carl G. Jung

The idea of the "house" may be derived originally from astrology. Here the house (as domus propria) means the matrix of the substance. - Carl G. Jung

When the moon is in a strong position, it points to the more personal, the intimate and unguarded side of the person, it indicates one who is in a very passive condition. - Carl G. Jung

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: the "planets" are the gods, symbols of the powers of the unconscious. - Carl G. Jung

Since the alchemical symbols are saturated with astrology, it is important to know that the chief star in Leo is called Regulus (little king) and that the Chaldeans regarded it as the lion’s heart. - Carl G. Jung

When man is roaring like a lion there is nothing better to tame him than a virgin. She will cut the hair of the lion and make it short, like Samson and Delilah... - Carl G. Jung

Your Sun in Libra demands undisturbed balance. You only get it when either side carries equal weight. Christ is crucified between the one going up and the other going down, i.e., between opposites. So do not try to escape your fate written in the stars. I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by studying what troubles them. - C.G. Jung to Father Victor White

Statements by men on the subject of female psychology suffer principally from the fact that the projection of unconscious femininity is always strongest where critical judgment is most needed, that is, where a man is involved emotionally. In the metaphorical descriptions of the alchemist, Luna is primarily a reflection of a man’s unconscious femininity, but she is also a principle of the feminine psyche, in the sense that Sol is the principle of a man’s. This is particularly obvious in the astrological interpretation of the sun and moon, not to mention the age-old assumptions of mythology. Alchemy is inconceivable without the influence of her elder sister astrology, and the statements of these three disciplines must be taken into account in any psychological evaluation of the luminaries. - Carl G. Jung

Definition: [Astrological Ages] Exactly one-twelfth of a Great Year. The length of a ’Platonic’ month equals 2160.4 years. [2002 AD] The term appears to have first been coined by Carl Gustav Jung in Aion - where, in footnote 84, he gives us its calculated length: 2 143 years. Two centuries earlier Voltaire had proposed the concept, but not given it this name.

How did Jung Calculate the time span of a ’Platonic’ Month? This can be calculated - as Jung did - from the processional rate, as follows. In Aion, Jung used a processional rate of 50.3608 arc seconds per year [an arc second is one-sixtieth of one-sixtieth of a degree]. This he took as the angle by which the Vernal Equinox Point changes, as seen against the stars, each year. Divide that angle into the full circle of 360° and you have the number of years which it would take to make a complete precessional cycle: 25 734.3 years. Divide that number of years by 12 for a "Platonic" month and you get 2 144.5 years - Jung’s math is out by a year.

However, the techniques to measure precession are now much more accurate than they were in the 1940s. The currently accepted value of the precessional rate [2002 AD] is 49.989 arc seconds per year, a fraction less than the one Jung was using. This gives a ’Platonic’ month of 2 160.4 years and a Great Year of 25 925 years.

Is a ’Platonic’ Month Equal to an Astrological Age? No. However, this question has excited a lot of debate amongst astrologers and quite a few would say that the answer to that question was "yes." If your particular answer to this question is "yes," then the calculation of the date of the beginning of the next Astrological Age, the Age of Aquarius, is normally done as follows... Simply add 2160.4 years on to the date on which the Age of Pisces began.

[See New Ages for dates ranging between 2000 and 2100 AD calculated using this approach. Even Jung himself, in Aion [C G Jung Aion Chapter IV, The Sign of the Fishes, Footnote 84, 1951 AD] had a go at this same calculation, coming up with dates between 1997 and 2154 AD.]

Of course, even if you believe that this is the right way to find the start of the Age, the problem with this approach is... when did the Age of Pisces begin? This depends on where the constellation border lies between Pisces and Aries. The logical flaw here is obvious: the original Aries-Pisces boundary is a stellar one, not based on "Platonic" Months. How can you use one type of boundary for one Age and another type of boundary for the next? Of course the answer is that logically you can't. It doesn't work.

Why is a 'Platonic' Month Not Equal to an Astrological Age? Because of the definition of an Astrological Age. Jung stated that "it refers to the actual constellation of fixed stars, not to ... the zodiac divided into sectors of 30° each." The Real Solar Zodiac constellations have two properties which rule out a 'Platonic' Month being an Astrological Age: first, there are thirteen of them; secondly, they are all different sizes, not "sectors of 30° each." . [See Astrological Age for more information on this.]

In modern astrological terms, we would say that the Vernal Equinox Point moves against the Real Solar Zodiac, i.e. the actual heavens, rather than the Tropical Zodiac. That Jung based the entire astrological New Age concept on the Real Solar Zodiac is shown by, for example, paragraph 149 of Aion, where Jung looks for 'synchronicity' between world events and the movement of the Vernal Equinox Point through the real stars of the second fish of the constellation of Pisces. The Tropical Zodiac Pisces sign of Western astrology plays no role - in fact by definition it cannot, as in the Tropical Zodiac the Vernal Equinox Point never moves through the sign of Pisces, it stays still at the beginning of Aries. This Jung is well aware of. He states in paragraph 7 of The Archetypes and the Collective Unconsciousness: "And yet anyone who can cast a horoscope should know that, since the days of Hipparchus of Alexandria, the spring-point has been fixed at 0° Aries, and that the zodiac on which every horoscope is based is therefore quite arbitrary, the spring-point having gradually advanced, since then, into the first degree of Pisces owing to the precession of the equinoxes." Jung here is writing here exclusively of the Tropical Zodiac. The various Sidereal Zodiacs specifically take into account precession, as naturally - as it's based on the real heavens - does the Real Solar Zodiac.

The description of the Vernal Equinox Point as now within the "first degree of Pisces," sounds somewhat confusing. Jung here is referring to the Sidereal Zodiac of equal 30° divisions of the heavens. In this Zodiac, which is quite close to the reality of the heavens, the Vernal Equinox Point is now very close to the end of the Sidereal Sign of Pisces. He is not talking about the real constellations, the Real Solar Zodiac, on which he bases his concept of the Astrological Age.

Jung in Footnote 84 in Aion notably confuses the Sidereal Zodiac with the Real Solar Zodiac, otherwise he wouldn't have attempted to make that calculation I refer to above. This is somewhat strange, as he is very explicit that the Astrological Age concept refers to the actual constellations - see below. I do wonder whether Jung, having come to believe in the validity of Astrological Ages, then found it difficult to stomach the fact that the next one wouldn't arrive for another 600 years by his own definition [see Age of Aquarius]. From his footnotes in Aion, we know he had a copy of Ptolemy's Star Catalog and could easily have worked out this approximate date for himself. In 2154 AD the Vernal Equinox Point is still very firmly within the constellation of Pisces [see Movement of the Vernal Equinox Point.]. A more charitable explanation is that he didn't know enough about the stars to know that the Constellations had different sizes - Pisces is in fact greater than 35° of the Ecliptic in length - nor about the issue of Ophiuchus. He was, after all, first and foremost a psychoanalyst, not an astrologer. Either way, in this respect we live with Jung's legacy: wishing for a New Age which hasn't arrived.

Why is it called a 'Platonic' Month? It should be noted that the concept of a Great Month appears nowhere in the writings of Plato [427 - 347 BC]. This isn't too surprising because neither does the concept of an equal-sign

Solar Zodiac, [nor indeed any Zodiac at all] without which - as noted above - the concept of Great Month could not exist. It has been argued that by using the term 'Platonic' Month, Jung inaccurately projected a concept back onto Plato, which there is no evidence that Plato ever possessed.

Jung's 'Platonic' Year:

Definition:[Astrological Ages] Another term for a Great Year. The length of a 'Platonic' year equals 25 925 years. [2002 AD]

Carl Gustav Jung in Aion and other writings used the term 'Platonic' month, but only seems to have used 'Platonic' year, once in his book Aion [see footnote 49], preferring the term Aeon. However, since his writings this usage seems to have grown as another term for the Great Year.

Why is it called a 'Platonic' Year? Jung's use of the 'Platonic' prefix seems to be based on the mistaken arguments of some astrological commentators in the twentieth century that Plato [427 - 347 BC] was the first person in our written heritage to possess the concept of the Great Year. For more on this see: Plato's Complete Year and Plato's' Perfect Number.

C G Jung and the Age of Pisces:

Definition: [Astrological Ages] The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] drew attention to what he described as a 'synchronicity' between the birth of Christ and the start of the Age of Pisces. In this he had rather a different view from the earlier work of Gerald Massey. Below are excepts - all from Aion - of what he wrote on the subject. [Aeon is Latin for eternal, hence Eon, a very long period of time.] All the footnotes are Jung's.

In a private conversation with Margaret Ostrowski-Sachs concerning Aion, published in Conversations with C.G.Jung, Jung told her: "Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect."

C G Jung 1950 AD: Aion [Collected Works, 9, Part II] Introduction, p ix: The theme of this work is the idea of the Aeon (Greek, Aion). My investigation seeks, with the help of Christian, Gnostic and alchemical symbols of the self, to throw light on the change of the psychic situation within the "Christian aeon." Christian tradition from the outset is not only saturated with Persian and Jewish ideas about the beginning of the end time, but is filled with intimates of a kind of enantiodromian reversal of dominants. I mean by this the dilemma of Christ and Antichrist. Probably most of the historical speculations about time and the division of time were influenced, as the Apocalypse shows, by astrological ideas. It is therefore only natural that my reflections should gravitate mainly around the symbol of the Fishes, for the Pisces aeon is the synchronistic concomitant of two thousand years of Christian development. In this time-period not only was the figure of Anthropos (the "Son of Man") progressively amplified symbolically, and thus assimilated psychologically, but it brought with it changes in man's attitude that had already been anticipated by the expectation of the Antichrist in the ancient texts. Because these texts relegate the appearance of the Antichrist to the end of time, we are justified in speaking of a "Christian aeon," which, it was presupposed, would find its end with the second coming. It seems as if this expectation coincides with the astrological conception of the "Platonic month" of the Fishes.

C G Jung 1951 AD [for the German-language Version]: The Archetypes and the Collective Unconsciousness [based on essays written from about 1933 onwards and published in Collected Works, 9, Part I] Chapter VI, A Study in the Process of Individuation:

[551] ... It is obviously the same conception as in our case, and we can call it archetypal in so far as there ex-

ist universal ideas of world periods, critical transitions, gods and half-gods who personify the aeons. The unconscious naturally does not produce its images from conscious reflections, but from the worldwide propensity of the human system to form such conceptions as the world periods of the Parsees, the Yugas and avatars of Hinduism, and the Platonic months of astrology with their bull and ram deities and the "great" Fish of the Christian aeon65.

65 The "giant" fish of the Abercius inscription (c. A.D. 200.)

C G Jung 1951 AD [for the German-language Version]: Aion [published in the Collected Works 9, Part II] Chapter IV, The Sign of the Fishes:

[128] In view of this wide distribution of the fish symbol, its appearance at a particular place or at a particular moment in the history of the world is no cause for wonder. But the sudden activation of the symbol, and its identification with Christ even in the early days of the Church, lead one to conjecture a second source. This source is astrology...

[136] The precession of the equinoxes was a fact well known to the astrologers of antiquity. Origen, helped out by the observations and calculations of Hipparchus48, uses it as a cogent argument against astrology based on the so-called "morphomata" (the actual constellations)49. Naturally this does not apply to the distinction already made in ancient astrology between the morphomata and the ζωδιά νοητά (the fictive signs of the zodiac)50.

48 Hipparchus is supposed to have discovered the precession. Cf F. J. Boll, Sphaera, p. 199, n. 1., Leipzig, 1903.

49 Origen, Commentaria In Genesim, tom. III, i, 14, 11 (Migne P.G., vol. 12, col. 79):"There is indeed a theory that the zodiacal circle, just like the planets, is carried back from setting to rising [or: from west to east], within a century by one degree;... since the twelfth part [1 zodion] is one thing when conceived in the mind, another when perceived by the senses; yet from that which is conceived only in the mind, and can scarcely, or not even scarcely be held for certain, the truth of the matter appears." The Platonic year was then reckoned as 36 000 years. Tycho Brahe reckoned it at 24 120 years. The constant for the precession is 50.3708 seconds and the total cycle (360°) takes 25 725.6 years.

50 A. Bouché-Leclercq, L'Astrologie Grecque, p. 591, n. 2, Paris, 1899; J. M. Knapp, Antiskia: Ein Beitrag zum Wissen um die Präzession im Altertum, Basil, 1927; F. J. Boll, Sphaera, Leipzig, 1903.

[147] Above all it is the connections with the age of the Fishes which are attested by the fish symbol. either contemporaneously with the gospels themselves ("fishers of men", fishermen as the first disciples, miracle of loaves and fishes) or immediately afterwards in the post-apostolic era. ... But to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era and was doomed to die as the last ram74 (ἁρνιον lamb) of the declining Aries era75.

74 Origen, In Genesim homiliae. VIII, 9 (Migne P.G., vol. 12, col. 208): "We said... that Isaac bore the form of Christ, but that the ram also seems no less to bear the form of Christ." Augustine, (City of God, XVI, 32, I) asks: "Who was that Ram by the offering whereof was made a complete sacrifice in the typical blood... who was prefigured thereby but Jesus...?" For the Lamb as Aries in the Apocalypse see Johannis Boll, Aus der Offenbarung, Leipzig and Berlin, 1914.

75 R. Eisler, Orpehus - the Fisher, pp. 51ff, London, 1921. There is also a wealth of material in Eisler's paper "Der Fisch als Sexualsymbol," though it contains little that would help to interpret the fish symbol, since the question puts the cart before the horse. It has long been known that all the instinctual forces of the psyche are involved in the formulation of symbolic images, hence sexuality as well. Sex is not "symbolized in these images, but leaps to the eye, as Eisler's material clearly shows. The indubitably correct statement that St Peter is made of stone, wood and metal

hardly helps us to interpret its meaning, and the same is true of the fish symbol if one continues to be astonished that this image, like all others, has its manifest sexual components. With regard to the terminology, it should be noted that something known is never "symbolized" but can only appear allegorically or semiotically.

[148] Though no connection of any kind can be proved between the figure of Christ and the inception of the age of the fishes, the simultaneity of the fish symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it. If we try to follow up the complicated mythological ramifications of this parallel, we do so with the intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in personality, and on the other hand synchronistically, in a moment in time determined in advance before Christ’s birth. Indeed, long before that, the archetype had been written in the heavens by projection, so as then "when the time was fulfilled," to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricornus (αἰγόκερως the goat-fish81). As a zodiacal sign, therefore, it is not in the least remarkable. It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the "pisciculi." Assume if you like that a fairly widespread knowledge of astrology would account for at least some of this symbolism in certain Gnostic Christian circles82. But this assumption does not apply when it comes to eye witness accounts in the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths. On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them. They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation. Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new age, the more so as the age of the fishes sees to have left no very clear traces in the cultures of the East. I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology. As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New testament is a somewhat uncomfortable position to follow.

81 Capricornus: two symbols.

82 A clear reference to astrology can be found in Pistis Sophia, [Anonymous] where Jesus converses with the "ordainers of the nativity": But Jesus answered and said to Mary: If the ordainers of the nativity find Heimarmene and the Sphere turned to the left in accordance with the first calculation, then their words will be true and they will say what must come to pass. But if the find Heimarmene or the Sphere turned to the right, then they will not say anything true, because I have changed their influences and their squares and their triangles and their octants." (Cf. G. R. S. Mead trans., p. 29., London, 1896.)

C G Jung and the Age of Aquarius:

Definition: [Astrological Ages] The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] was the main populariser of the concept of the Age of Aquarius. [He was not however the originator of the concept. See Paul Le Cour for more on this topic.]

Jung was already thinking about this subject in 1940, when the first reference to the concept appears in his published work. The concept appears fully formed, in one throw-away line, in a letter to H. G. Baynes, dated 12th August 1940, in a passage concerning the destruction of the temple of Karnak by an earthquake in 26 BC.

Jung writes: "1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age." [C G Jung Letters, Volume I, 1906-1950, p 285]*.

[This brief comment indicates his indebtedness to prior work, notably on the question of when the Age of Aquarius would begin. However, whilst this was Jung's stance on the start date of the Age of Aquarius in 1940, by 1951 he had realised that he had been mislead - see footnote 84 below. See also the work of Edward Carpenter for a possible reason for this date.]

Below are excepts of what Jung wrote of the Age of Aquarius. The footnotes are his.

C G Jung 1951 AD [for the German-language Version], Aion [published in the Collected Works 9, Part II] Chapter IV, The Sign of the Fishes:

[In a private conversation with Margaret Ostrowski-Sachs concerning Aion, published in Conversations with C.G.Jung, Jung told her: "Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect." Jung's illness was over by 1944.]

[142] If, as seems probable, the aeon of the fishes is ruled by the archetypal motif of the hostile brothers, then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of the opposites. It will then no longer be possible to write off evil as the mere privation of good; it's real existence will have to be recognized. This problem can be solved neither by philosophy, nor by economics, nor by politics, but only by the individual human being, via his experience of the living spirit...

[149] The northerly, or easterly fish, which the spring-point entered at about the beginning of our era83, is joined to the southerly, or westerly, fish by the so-called commissure. This consists of a band of faint stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge. The point where the ecliptic intersects with the meridian at the tail of the second fish coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols. Since then the spring-point has entered the southern edge of the fish, and will enter Aquarius in the course of the third millennium84. Astrologically interpreted, the designation of Christ as one of the fishes identified him with the first fish, the vertical one. Christ is followed by the Antichrist at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes. We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes the spirit which culminates in the modern age85.

83 The meridian of the star "O" in the commissure passed through the spring-point in A.D. 11 and that of the star "a 113" in 146 BC. Calculated on the basis of C. H. F. Peters and E. B. Knobel, Ptolemy's Catalogue of Stars: A Revision of the Almagest, Washington, 1915.

84 Since the delimitation of the constellations is known to be somewhat arbitrary, this date is very indefinite. It refers to the actual constellation of fixed stars, not to the zodion noeton, i.e. the zodiac divided into sectors of 30° each. Astrologically, the beginning of the next aeon, according to the starting point you select falls between AD 2000 and AD 2200. Starting from the star "O" and assuming a Platonic month of 2 143 years, one would arrive at AD 2154 for the beginning of the Aquarian Age, and at AD 1997 if you start at star "a 113." The latter date agrees with the longitude of the stars in Ptolemy's Almagest, p. 199, n. 1.

85 Modern astrological speculation likewise associates the Fishes with Christ: "The fishes... the inhabitants of the waters, are firstly an emblem of those whose life being hid with Christ in God, come out of the waters of judgment without being destroyed [and illusion to fishes that were not drowned in the deluge! C. G. J.] and shall find their true sphere where life abounds and death is not: where, forever surrounding with living water and drinking from it's fountain they 'shall not perish, but have everlasting life.' ... Those who shall dwell for ever in the liv-

ing water are one with Jesus Christ, the Son of God, the Living One." (E. M. Smith, The Zodia„ pp. 280f, London, 1906.)

C G Jung 1959 AD: Flying Saucers, Introduction, pp xi - xii: It is difficult form a correct estimate of the significance of contemporary events, and the danger that our own judgment will remain caught in subjectivity is great. So I am fully aware of the risk I am taking in proposing to communicate my views concerning certain contemporary events, which seem to me important, to those patient enough to hear me. I refer to all those reports reaching us from all corners of the earth, rumors of round objects that flash through the troposphere and stratosphere, and go by the name of "Flying Saucers", soucoupes, disks and "Ufos" (Unidentified Flying Objects). These rumors, or the possible physical existence of such objects, seem to me so significant that I feel myself compelled, as once before when events were brewing of fateful consequence for Europe, to sound a note of warning. I know that, just as before, my voice is much too weak to reach the ear of the multitude. It is not presumption that drives me, but my conscience as a psychiatrist that bids me fulfill my duty and prepare those few who will hear me for coming events which are in accord with the end of an era. As we know from ancient Egyptian history, there are symptoms of psychic changes that always appear at the end of one Platonic month and at the beginning of another. They are, it seems, changes in the constellation of the psychic dominants, of the archetypes or "Gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started within the historical tradition and left traces behind within it, first in the transition of the Age of Taurus to that of Aries, and then from Aries to Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius. It would be frivolous of me to conceal from the reader that reflections such as these are not only exceedingly unpopular but come perilously close to those turbid fantasies which becloud the minds of world-improvers and other interpreters of "signs and portents". But, I must take this risk, even if it means putting my hard-won reputation for truthfulness, trustworthiness and scientific judgment in jeopardy. I can assure my readers that I do not do this with a light heart. I am, to be quite frank, concerned for all those that are unprepared by the events in question and disconcerted by their incomprehensible nature. Since, so far as I know, no one else has yet felt moved to examine and set forth the possible psychic consequences of this foreseeable change, I deem it my duty to do what I can in this respect. I undertake this thankless task in the expectation that my chisel will make no impression on the hard stone it meets.

C G Jung and the Age of Capricornus:

Definition: [Astrological Ages] The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] seems to have only made one mention of the Age of Capricornus, the Astrological Age after the Age of Aquarius. It was published after his death. The footnotes reproduced below are Jung and Jaffe's.

C G Jung (and A Jaffe) 1961 AD [For German Language Version]: Memories Dreams Reflections, pp 312 - 313: I do not imagine that in my reflections on the meaning of man and his myth I have uttered a final truth, but I think that this is what can be said at the end of our aeon of the Fishes, and perhaps must be said in view of the coming aeon of Aquarius (the Water Bearer), who has a human figure and is next to the sign of the Fishes. This is a coniunctio oppositorum composed of two fishes in reverse. The Water Bearer seems to represent the self. With a sovereign gesture he pours the contents of his jug into the mouth of Piscis Austrinus, 10 which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricornus:11 an aigokeros, the monstrosity of the Goat-Fish, symbolizing the mountain and the depths of the sea, a polarity made up of two undifferentiated animal elements which have been thrown together. This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos. On this question there is a silence within me, as there is in the empirical data at my disposal - the products of the unconscious of other people with which I am acquainted, or historical documents. If insight does not come by itself, speculation is pointless. It makes sense only when we have objective data comparable to our material on the aeon of Aquarius.

10 Constellation of the "Southern Fish." It's mouth is formed by Formalhaut (Arabic for "mouth of the fish,")

below the constellation of the Water Bearer.

11 The constellation of Capricornus was originally called the "Goat-Fish".

http://atlantisonline.smfforfree2.com/index.php?topic=3560.0;wap2

http://www.geocities.com/astrologyages/jungageofcapricornus.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/7be82-astrology.jpg`

Carl Jung on “Tao” Anthology (2019-01-16 04:50)

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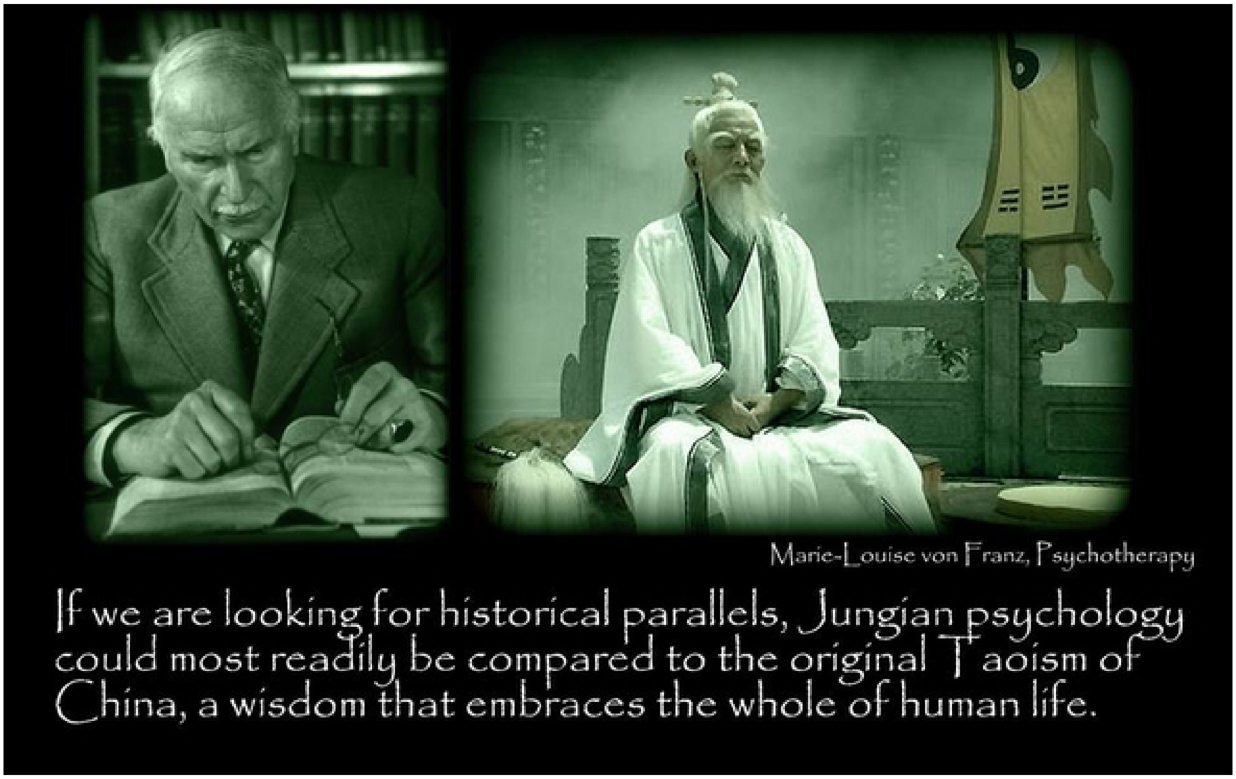

Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, Modern Psychology, Page 43.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

’The subtlest secret of the Tao is human nature and life.’ Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ’melted out’, and in this way ’the great Tao is completed’. Carl Jung, Secret of the Golden Flower, Page 95.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the ’reversal’, signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower” which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. The Secret of the Golden Flower, Page 73.

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the center as "god." Carl Jung, Letters Vol. II, Pages 258-259.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Pages 32-35.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

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Carl Jung Quotations 40*** (2019-01-16 04:52)

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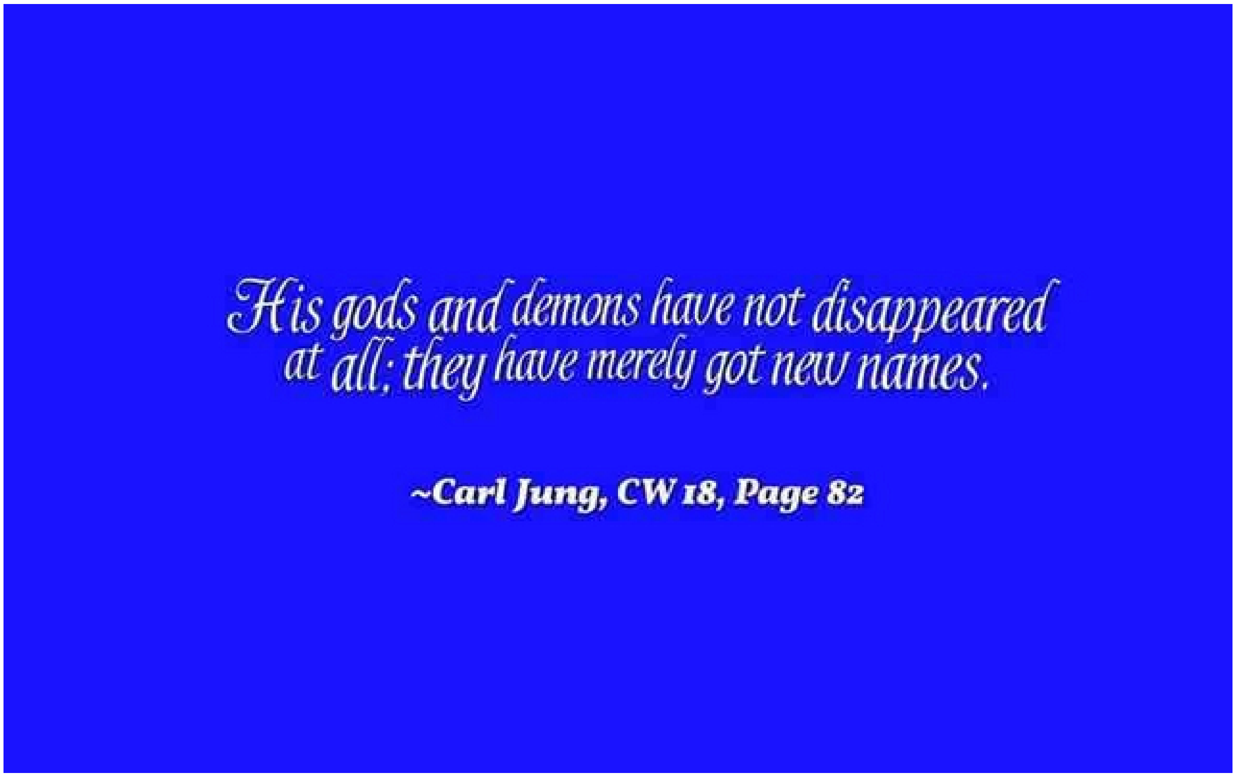

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~Carl Jung, CW 18, Page 82

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[2]

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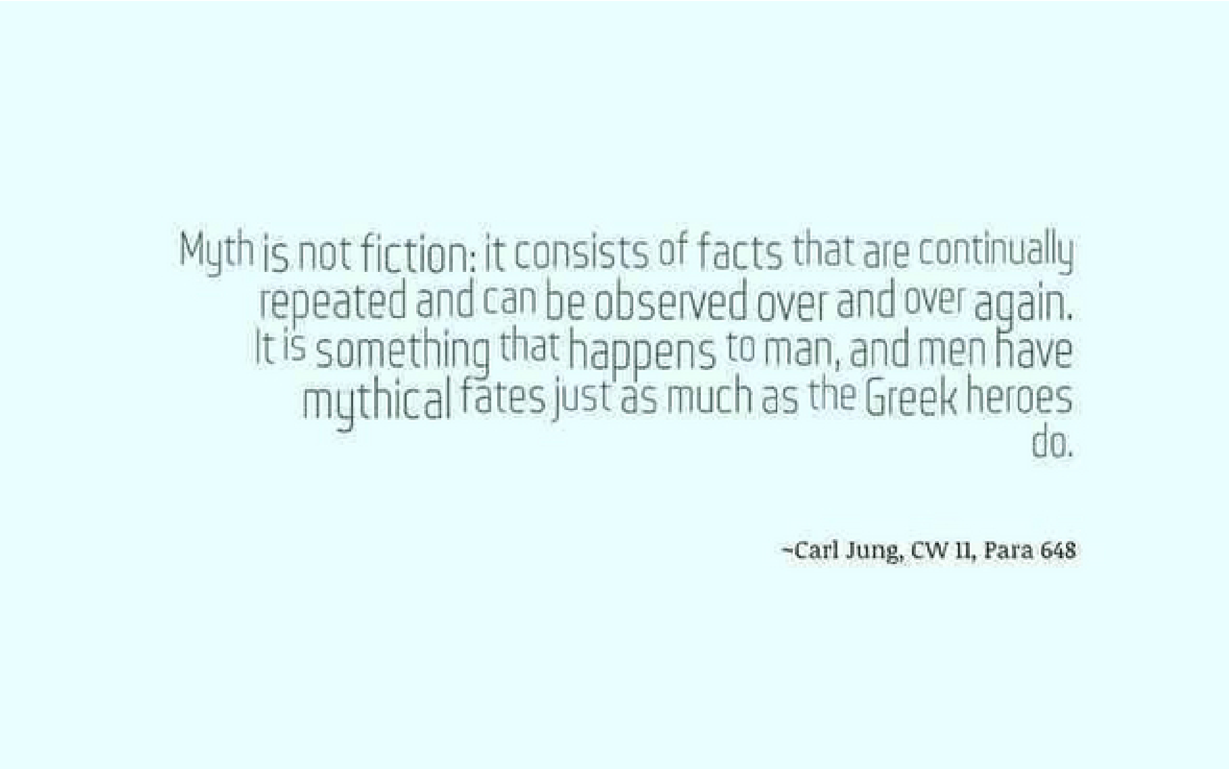

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do.

~Carl Jung, CW 11, Para 648

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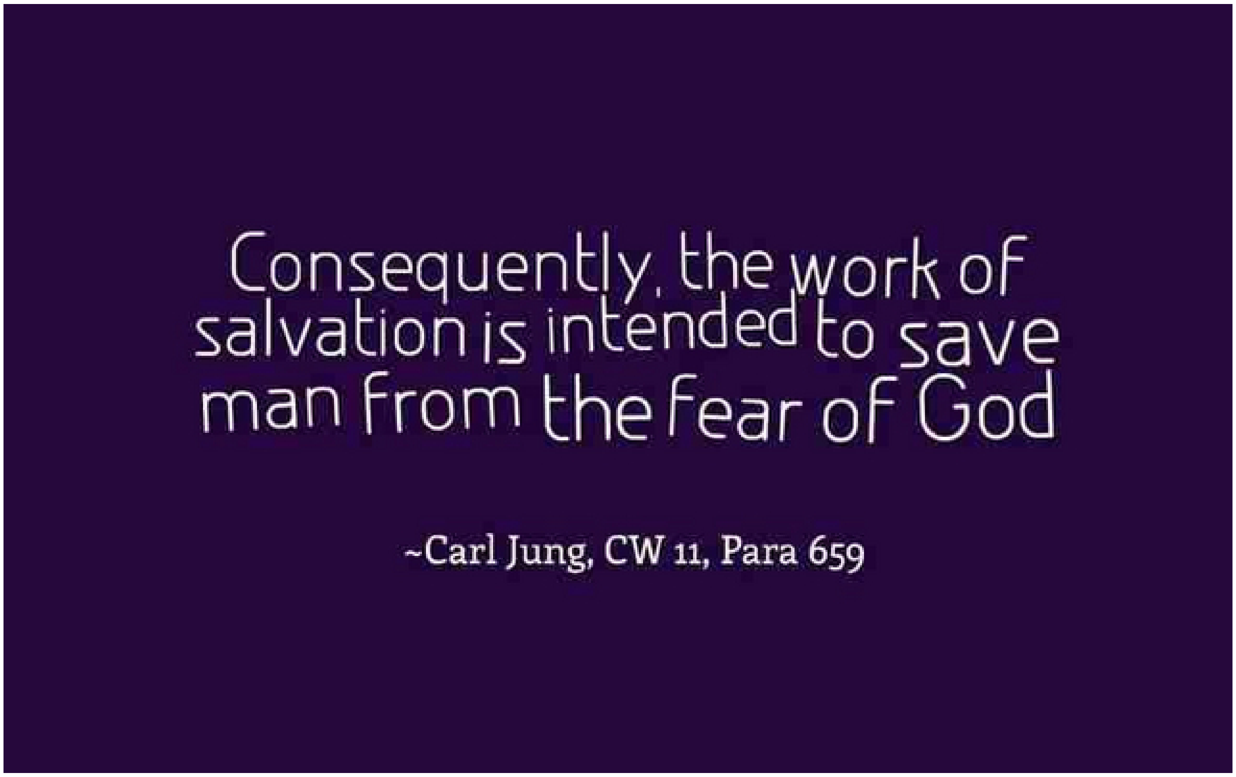

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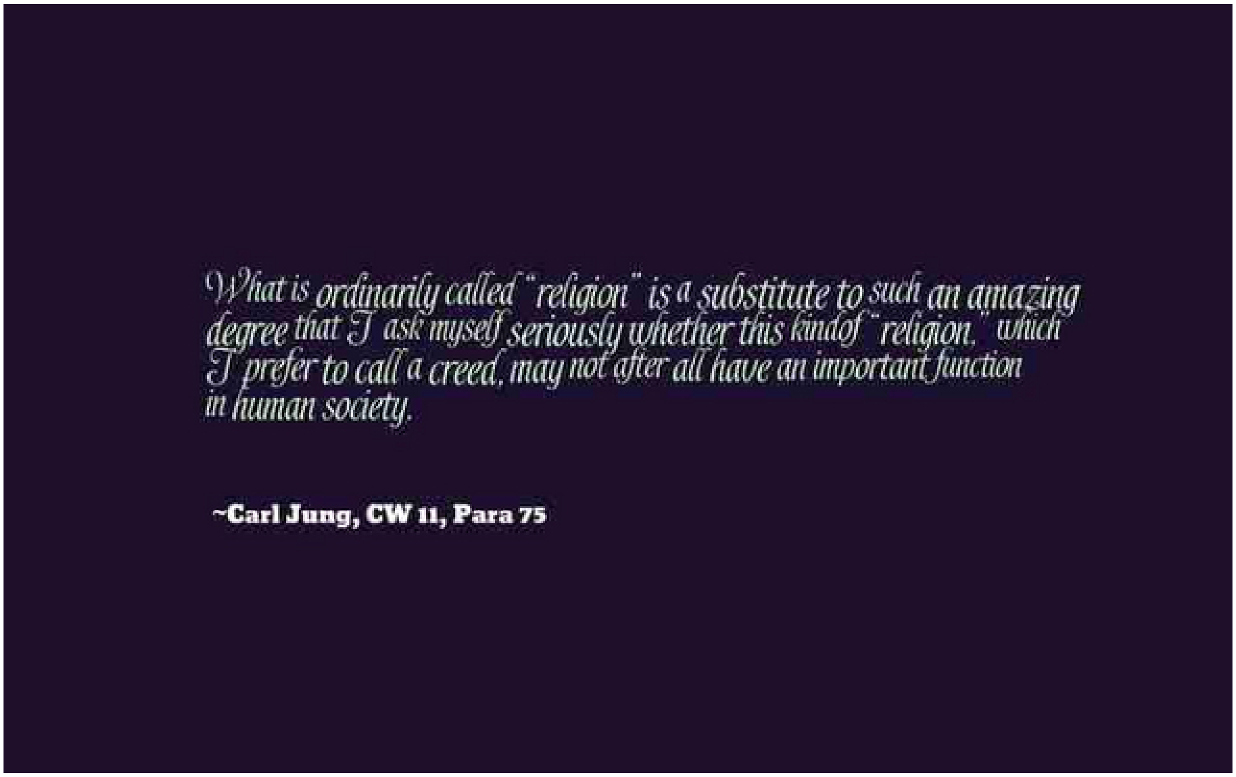

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kindof "religion," which I prefer to call a creed, may not after all have an important function in human society.

~Carl Jung, CW 11, Para 75

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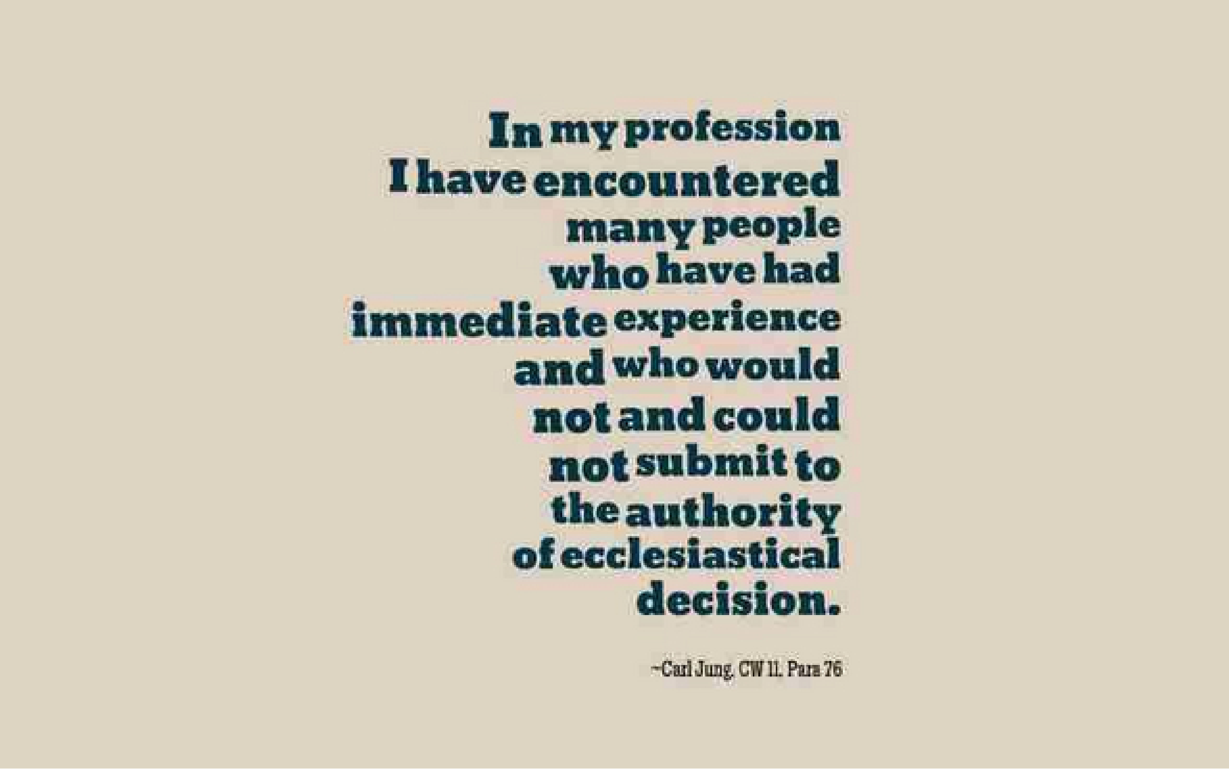

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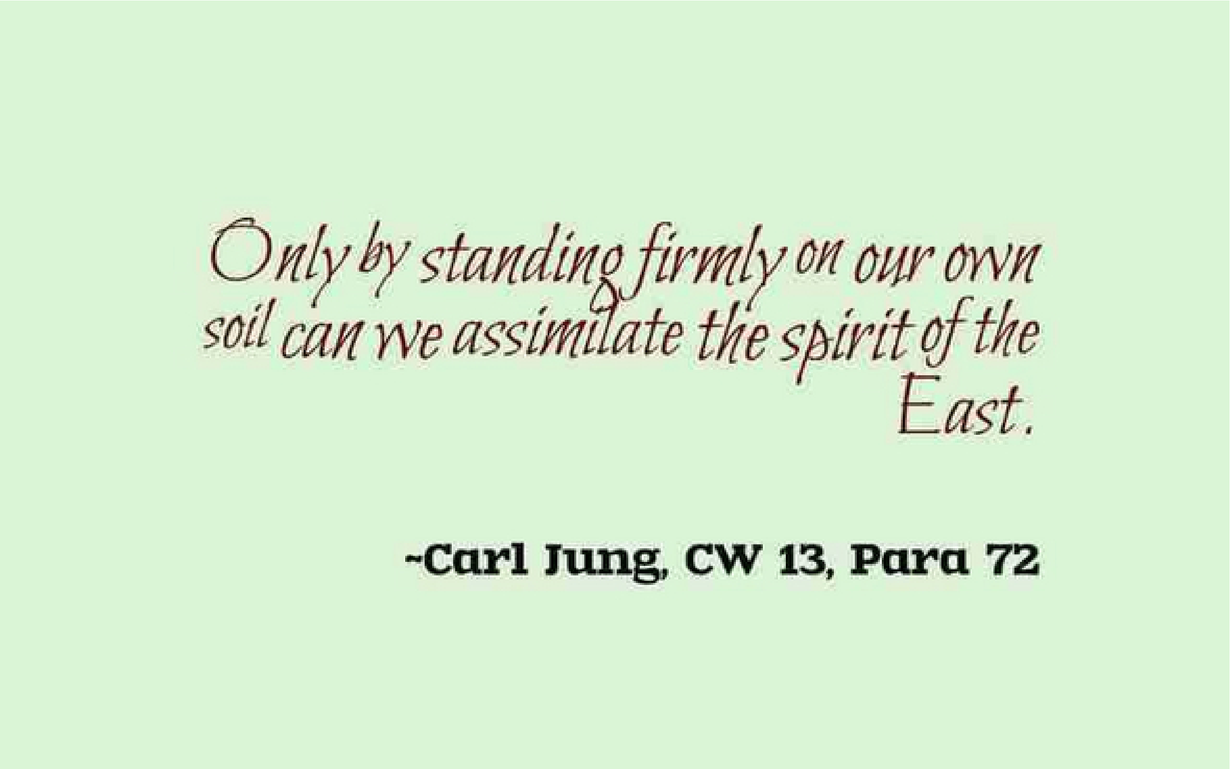

Only by standing firmly on our own soil can we assimilate the spirit of the East.

~Carl Jung, CW 13, Para 72

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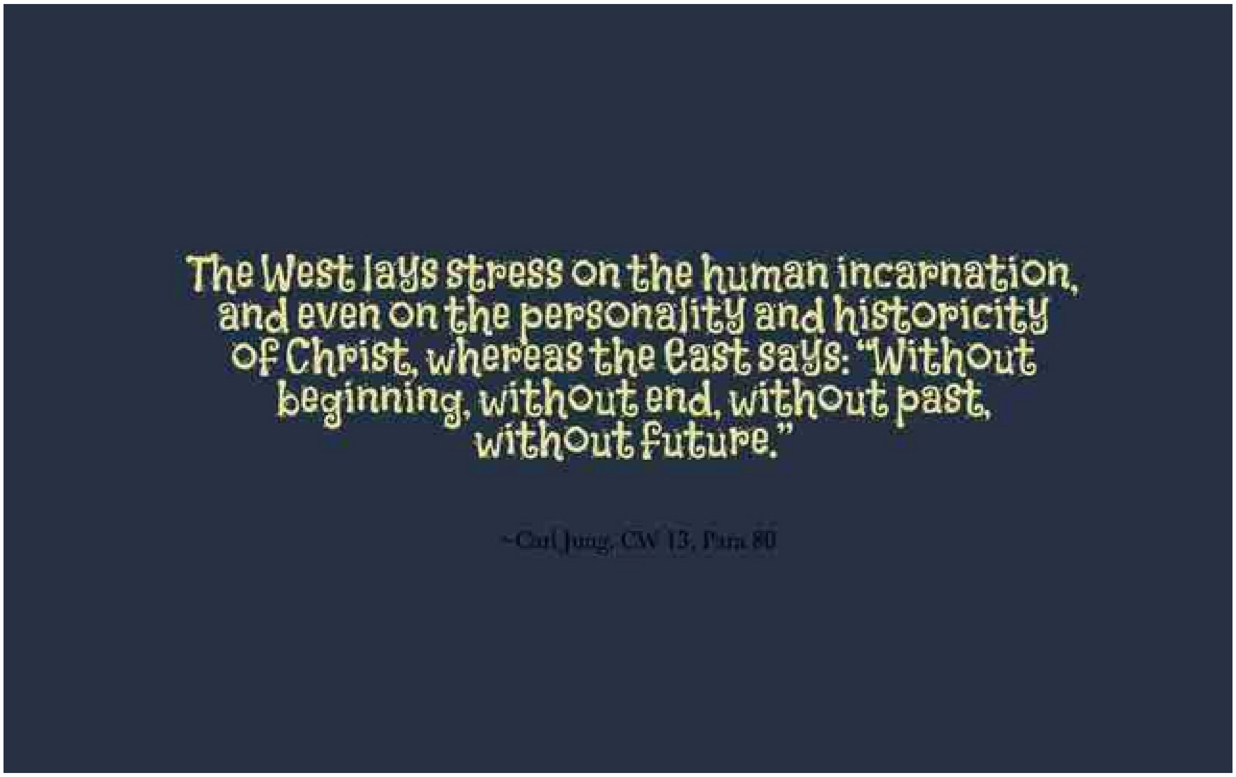

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future."

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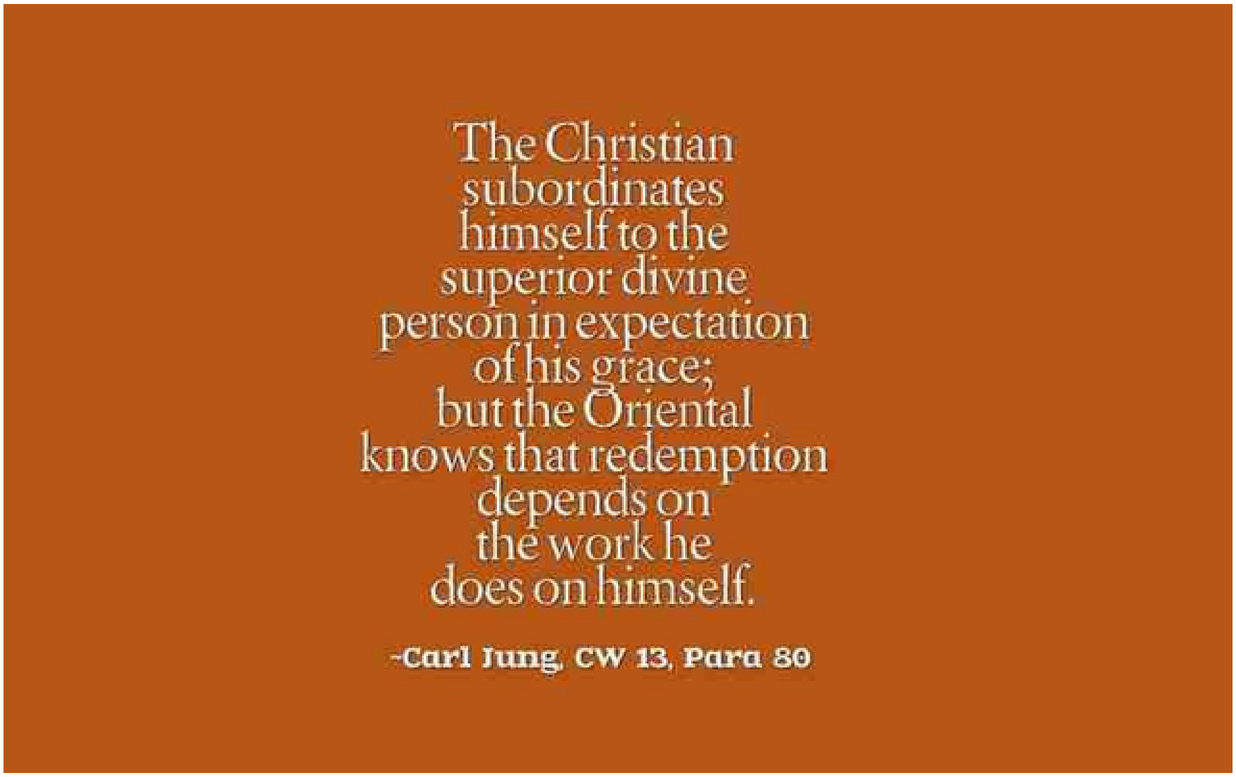

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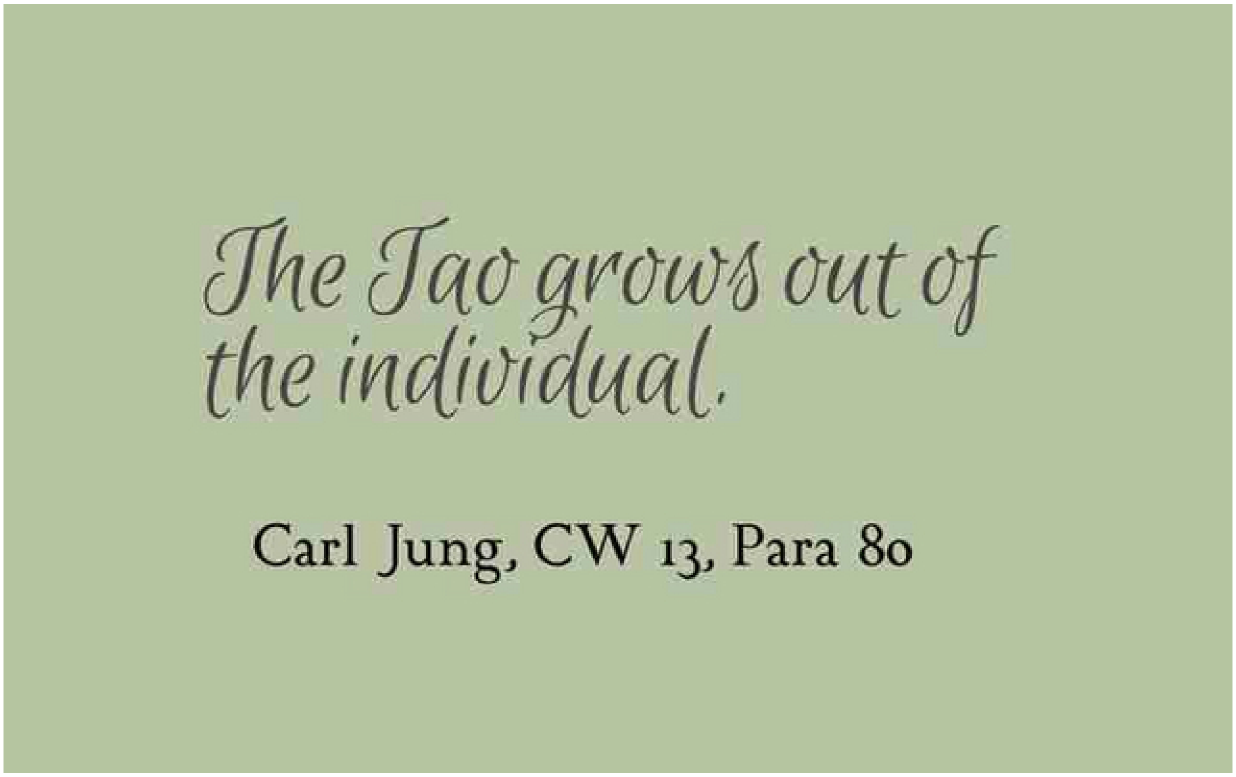

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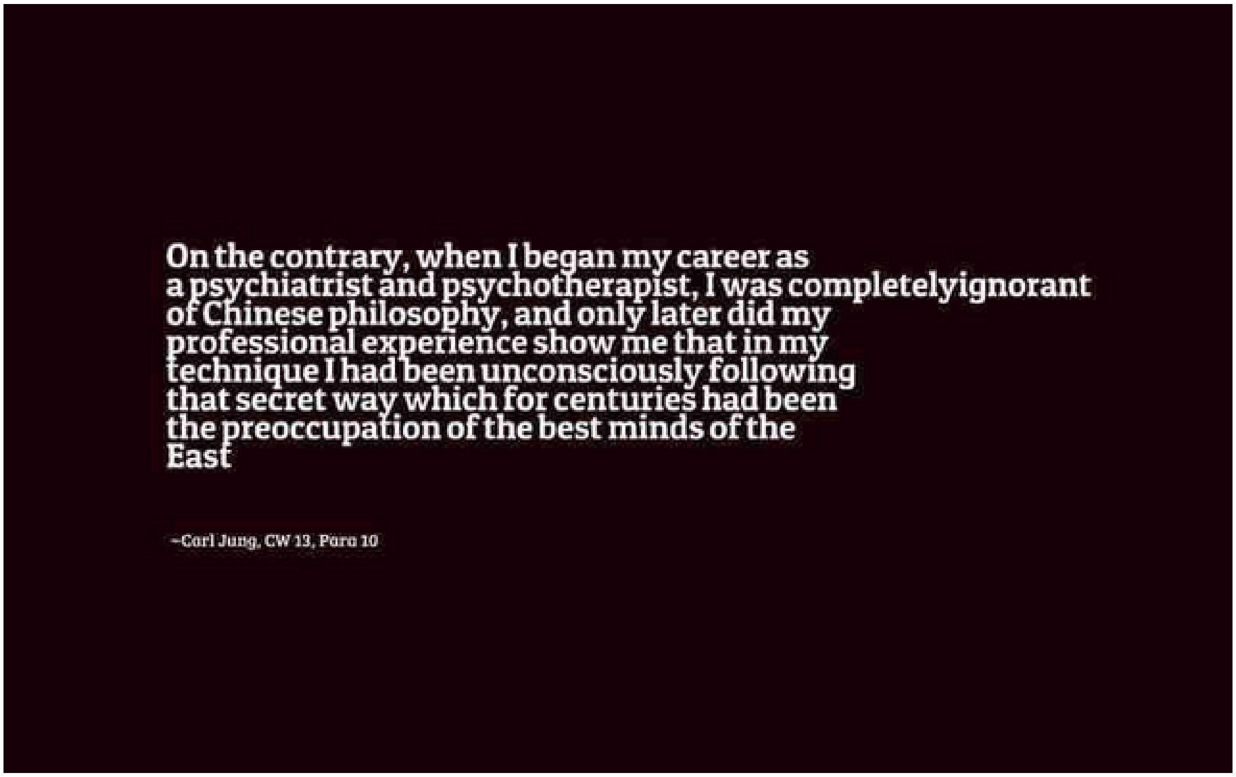

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completelyignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East

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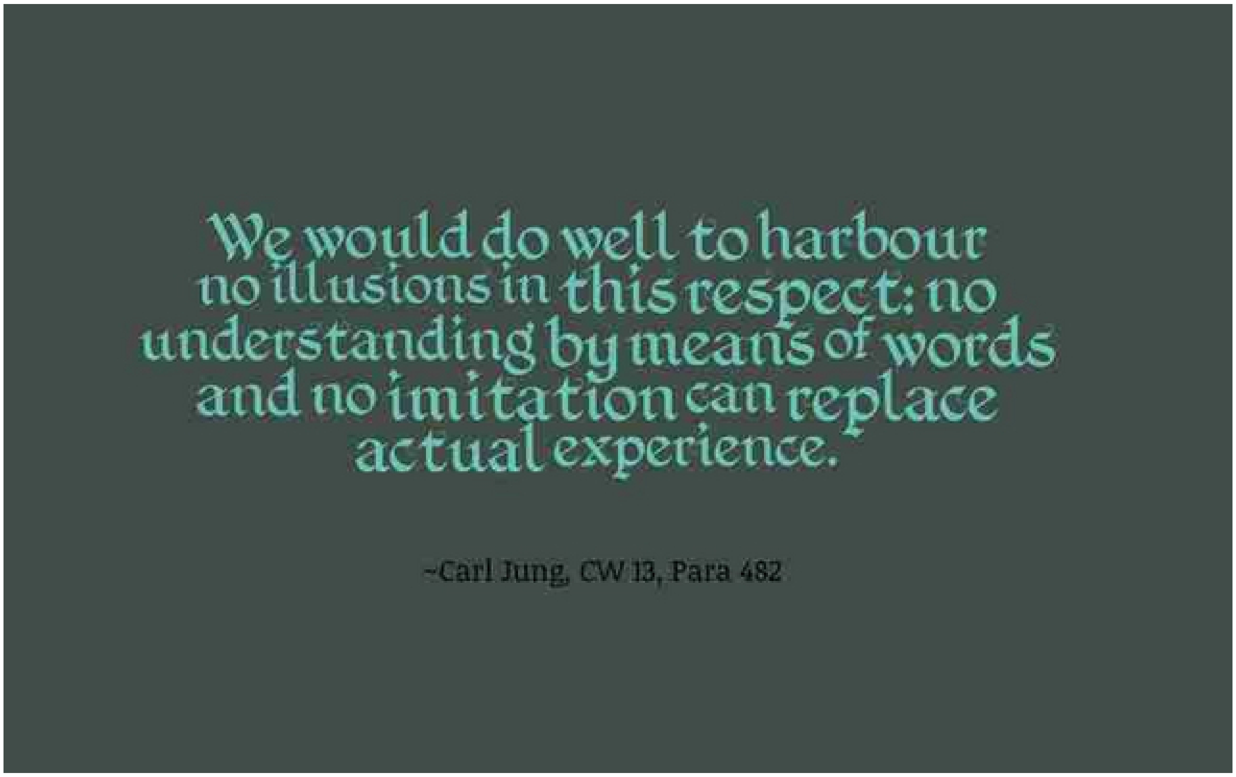

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience.

~Carl Jung, CW 13, Para 482

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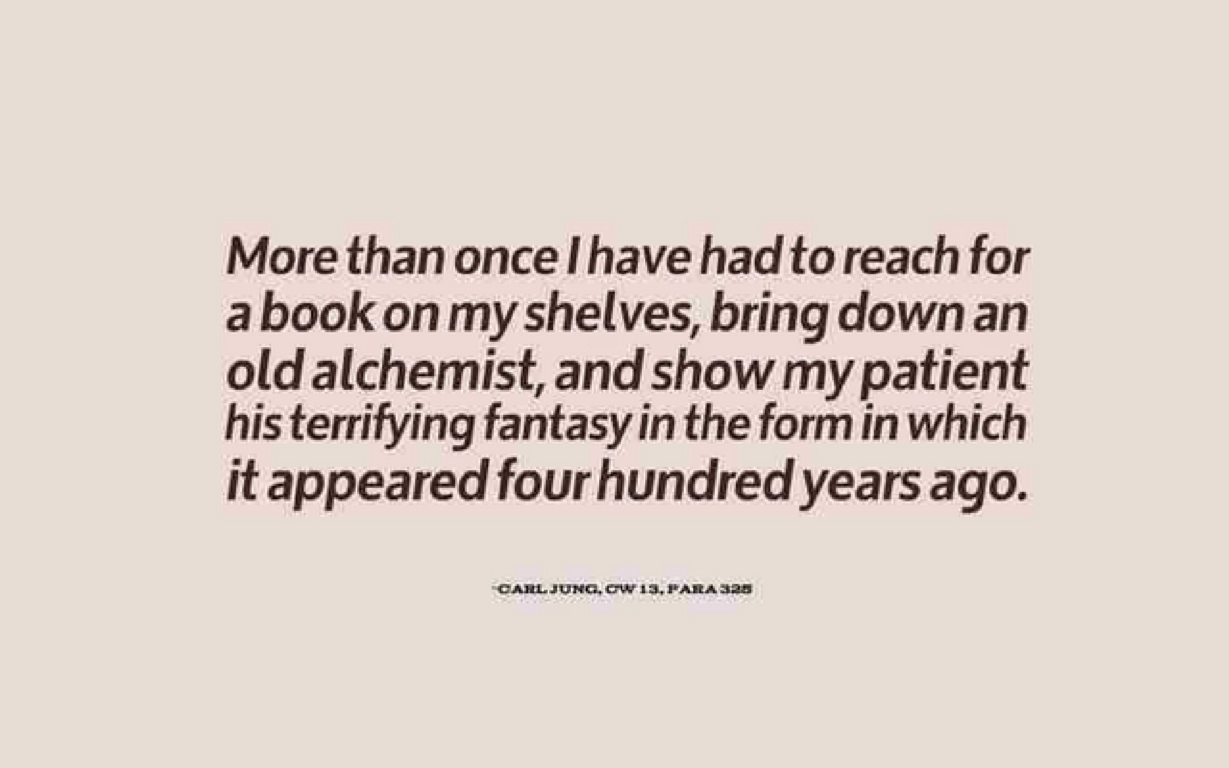

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago.

-CARL JUNG, CW 13, PARA 325

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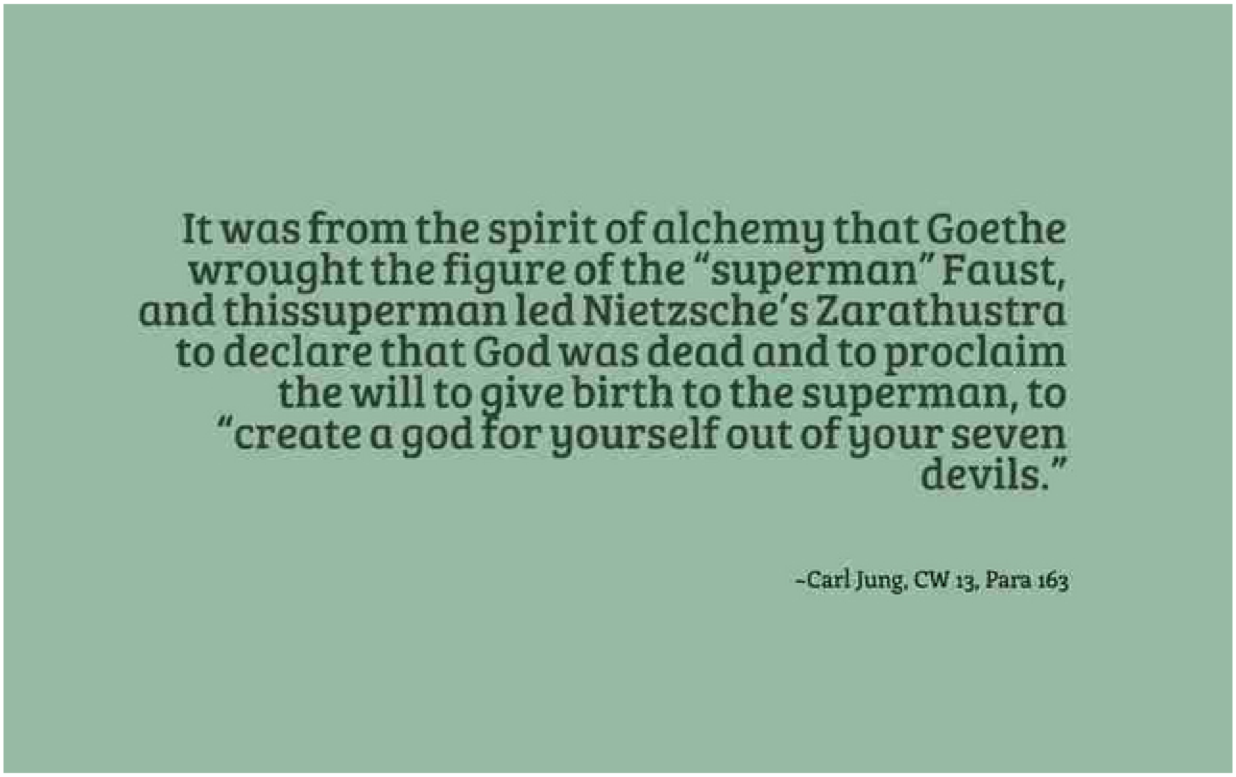

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and thissuperman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils."

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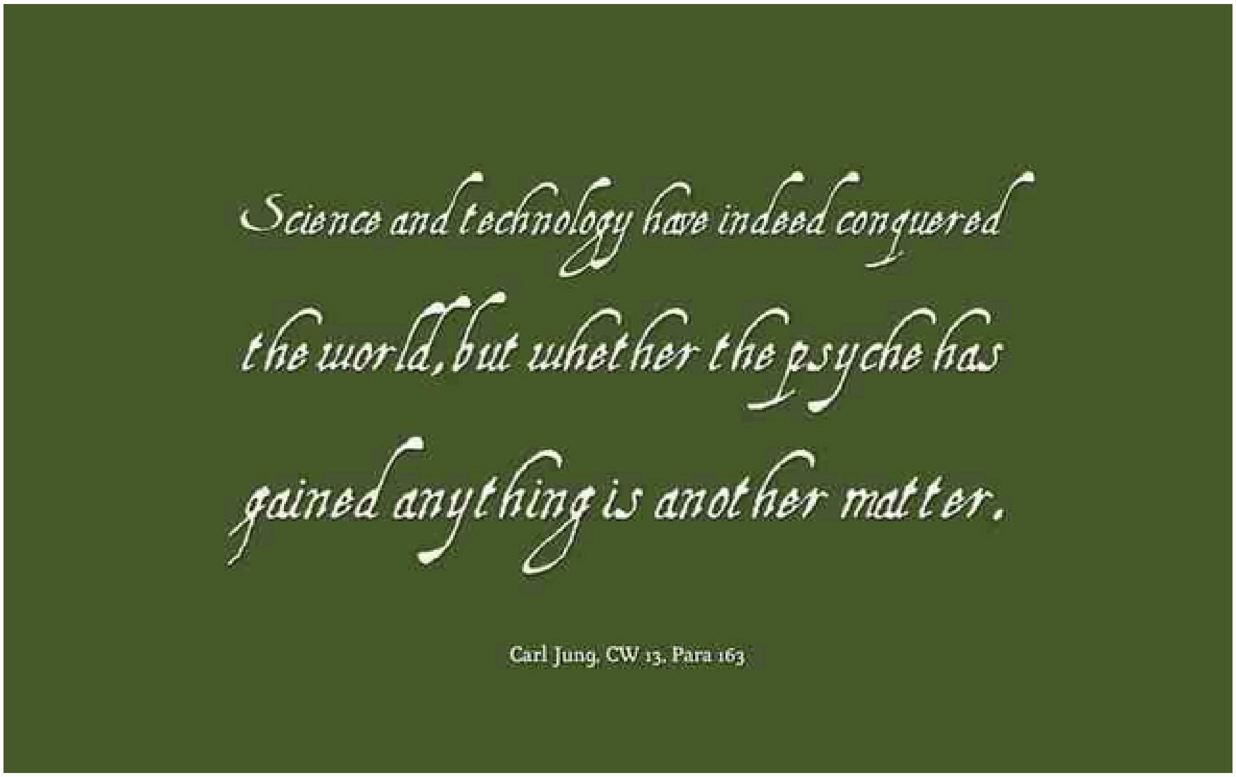

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter.

Carl Jung, CW 13, Para 163

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[16]

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same.

~Carl Jung, CW 13, Para 26

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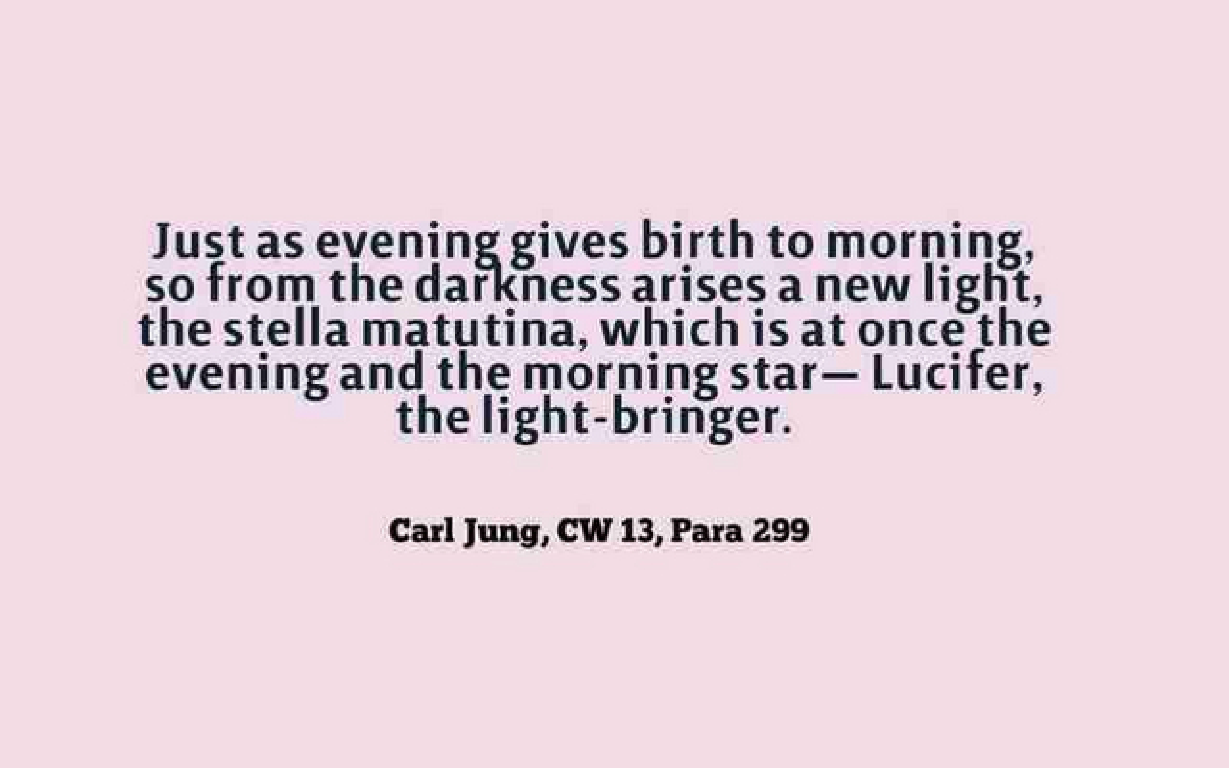

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer.

Carl Jung, CW 13, Para 299

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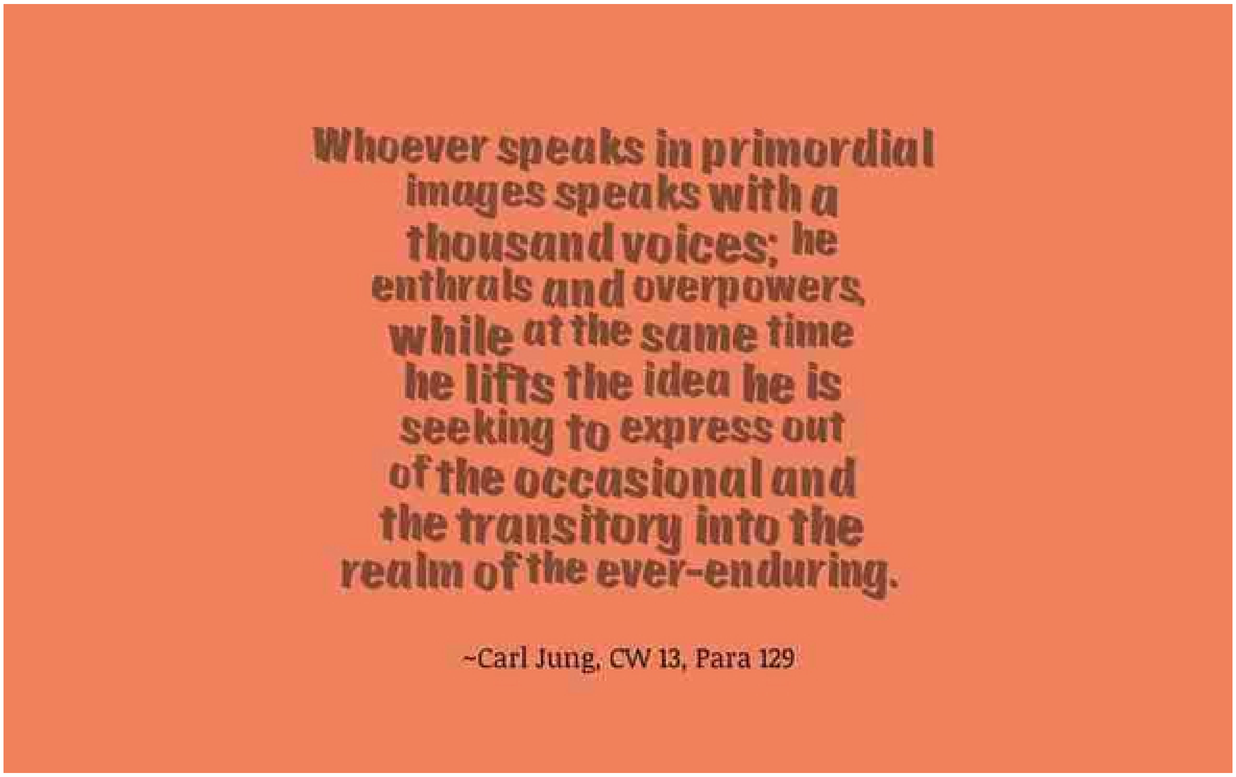

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring.

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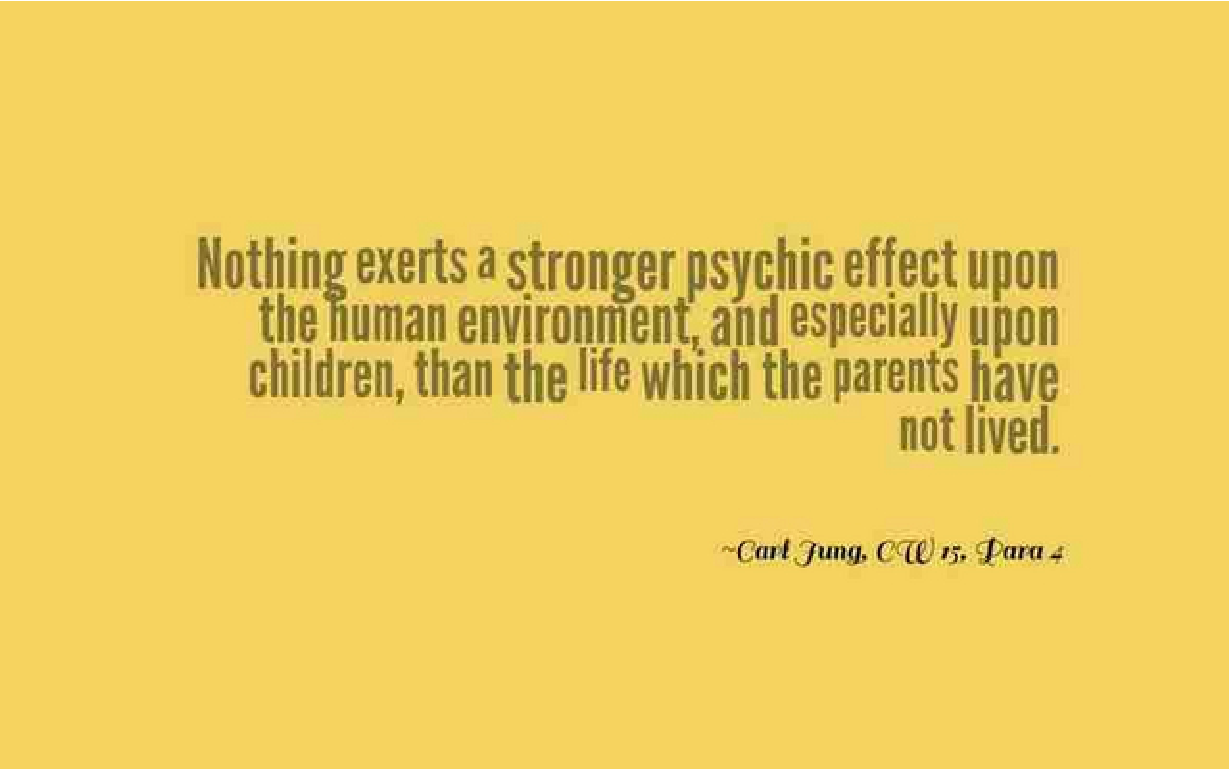

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived.

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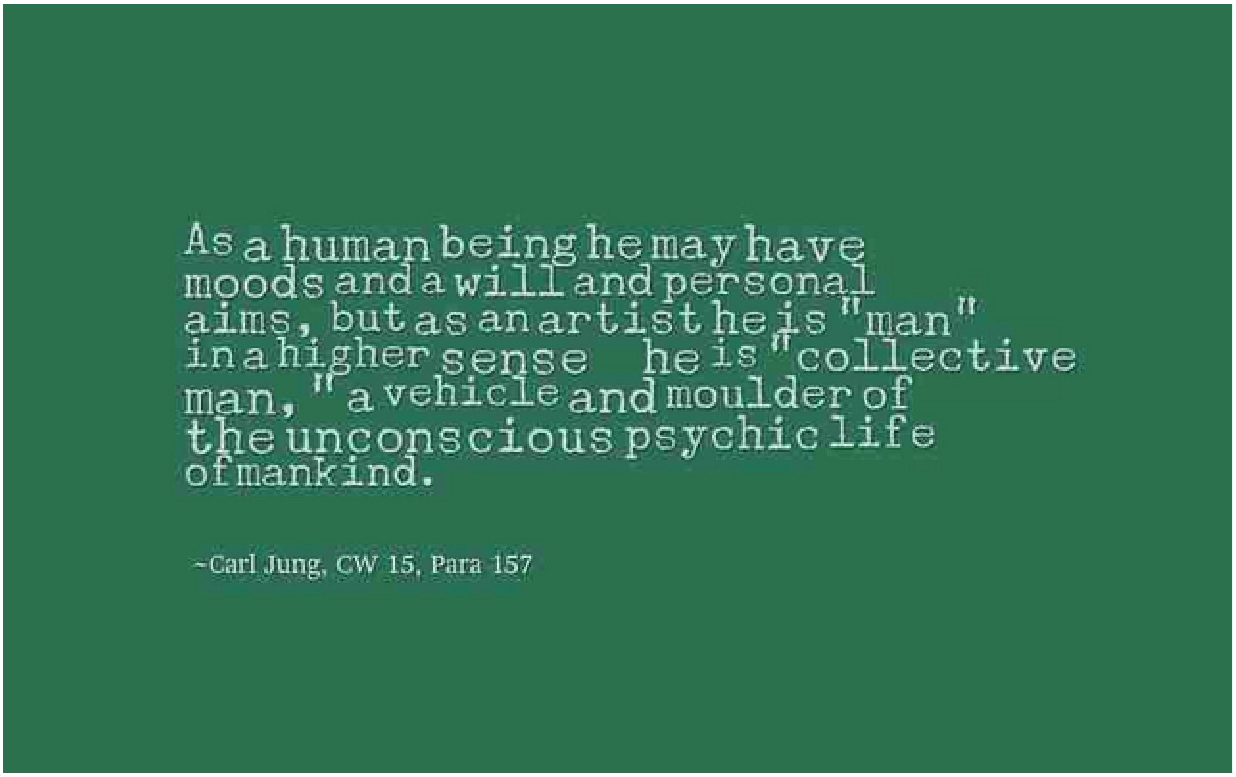

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind.

~Carl Jung, CW 15, Para 157

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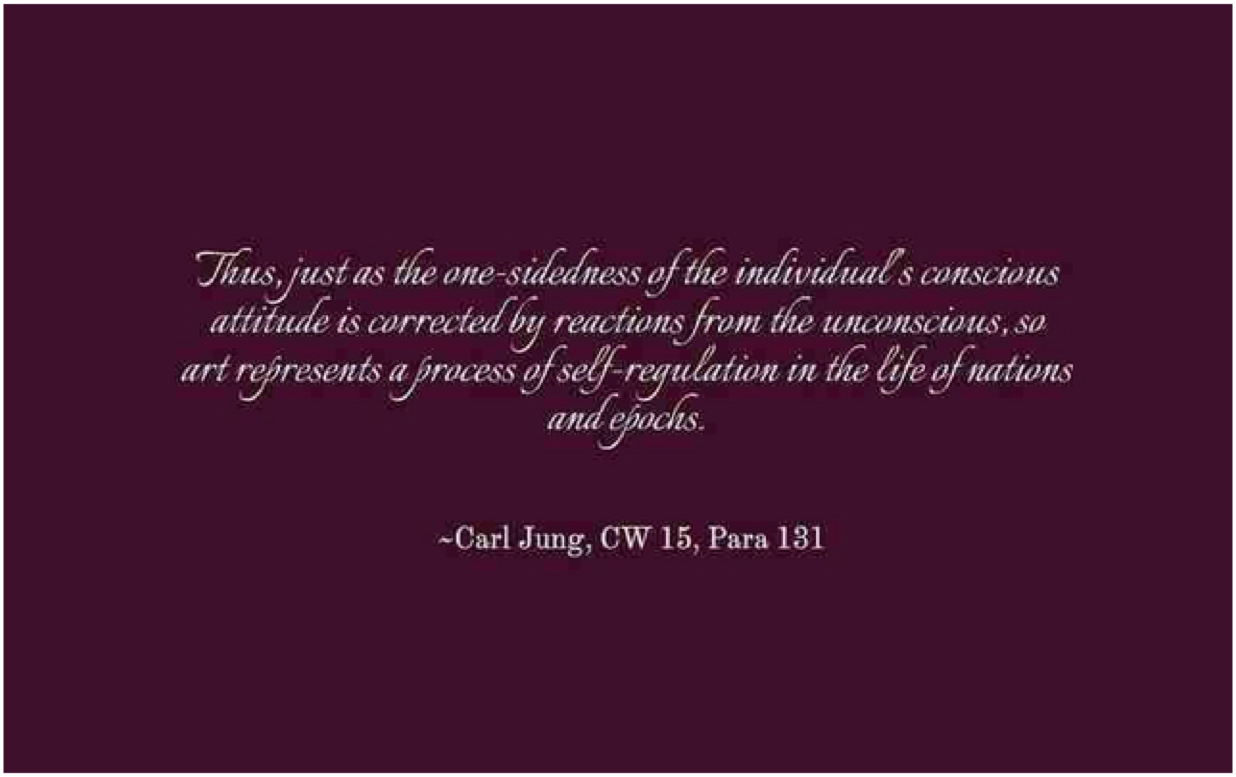

Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.

~Carl Jung, CW 15, Para 131

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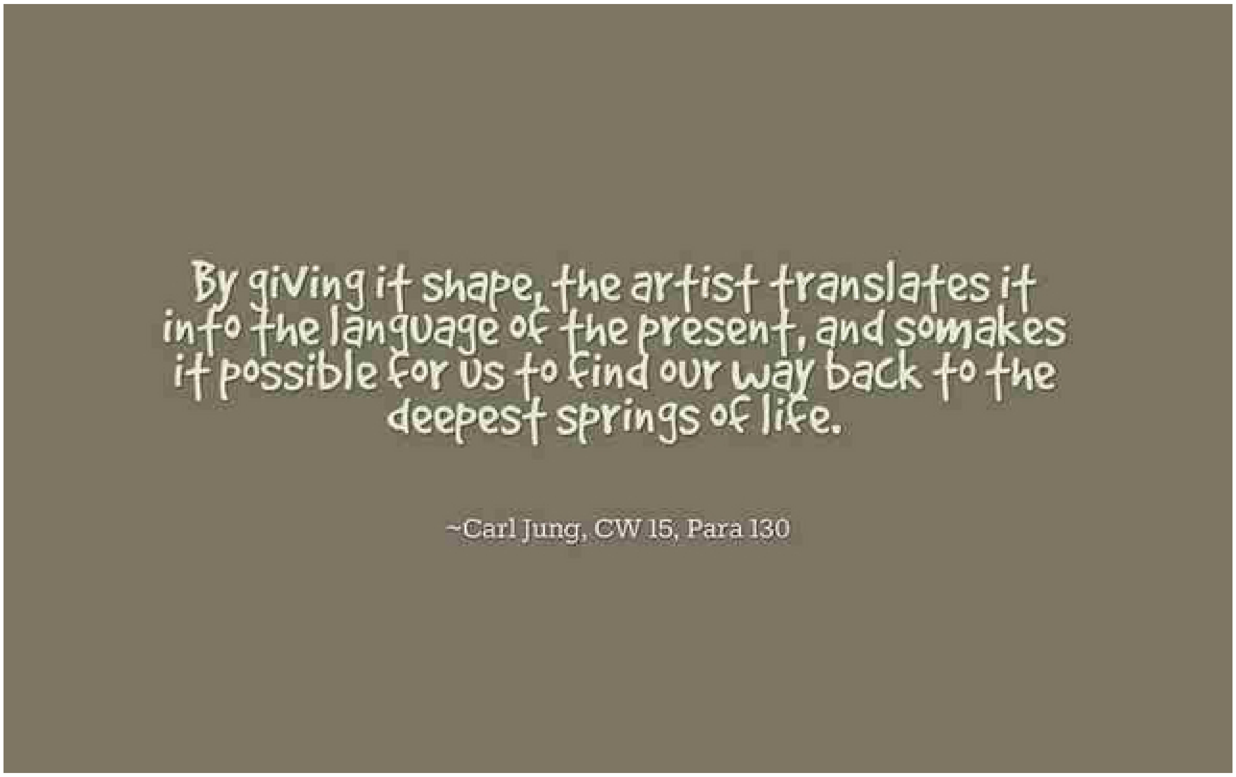

By giving it shape, the artist translates it into the language of the present, and somakes it possible for us to find our way back to the deepest springs of life.

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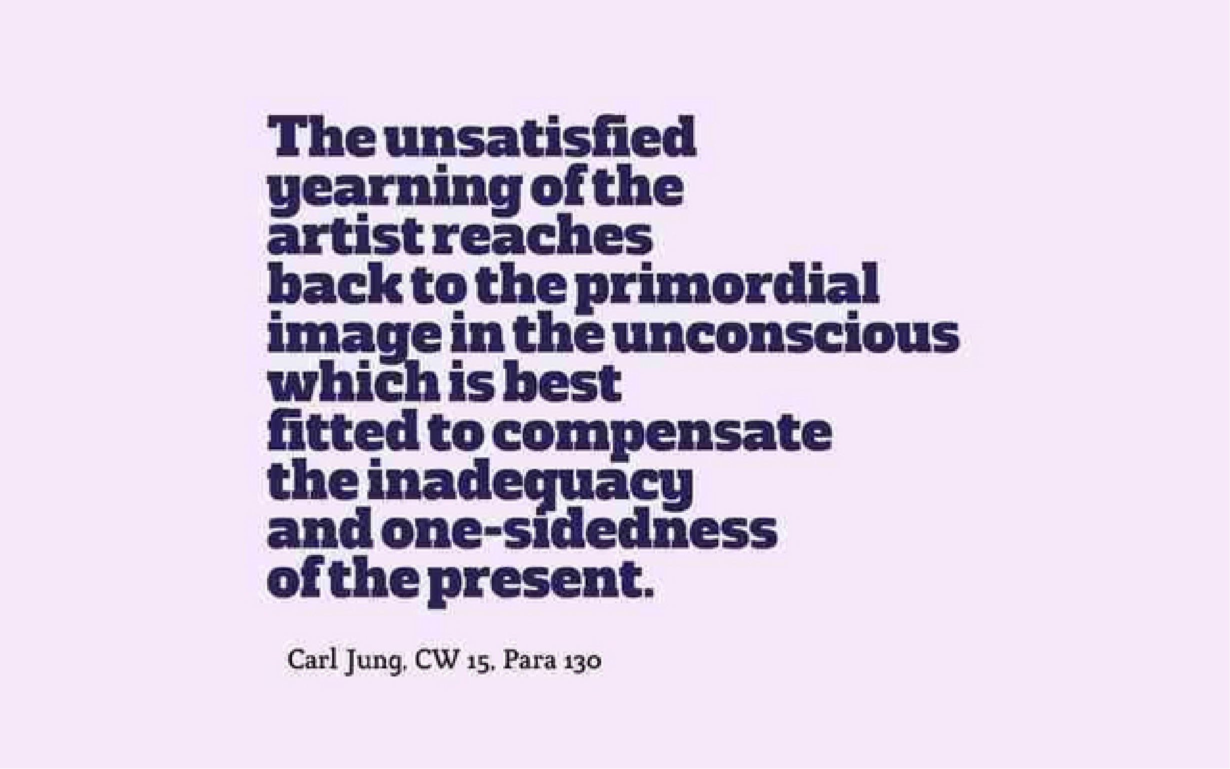

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

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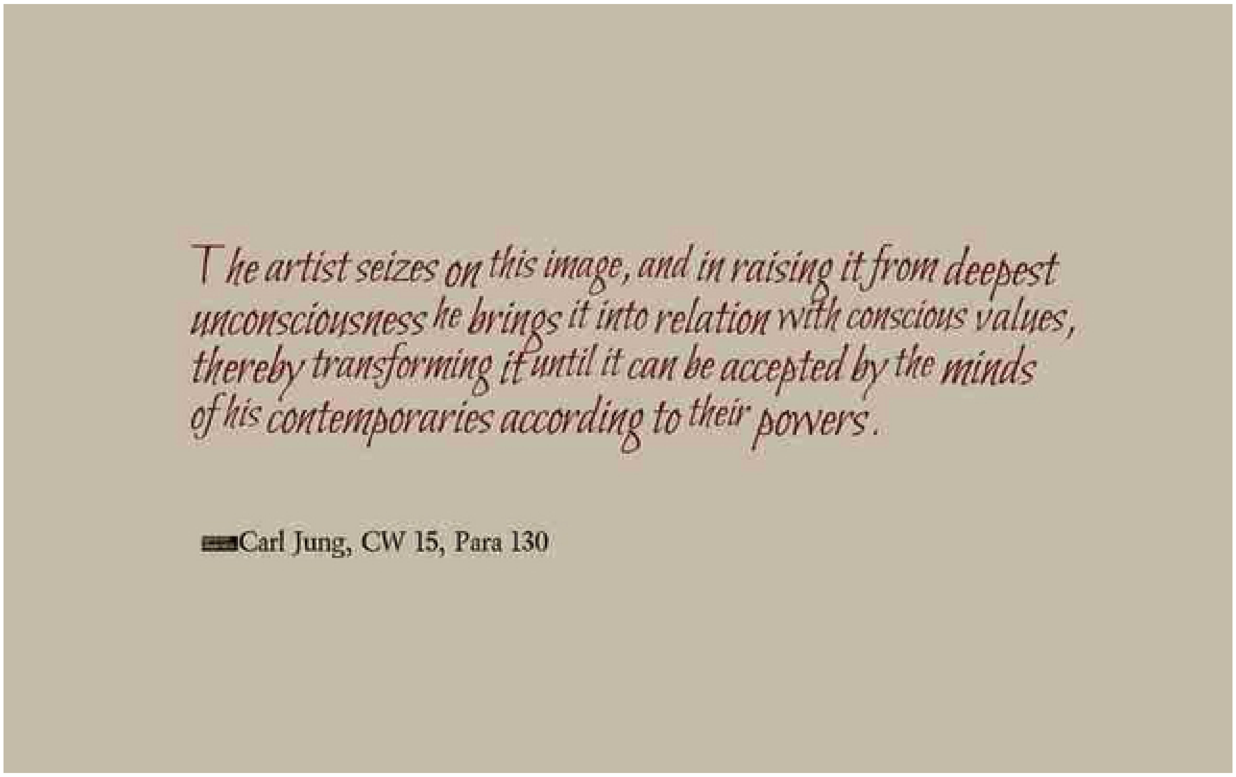

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Art is a kind of innate drive that seizes
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Culver Nichols on Carl Jung "Quite a Business Proposition" (2019-01-16 05:02)

[1]

Culver Nichols: “Quite a Business Proposition”

Old-time Yankees in New England had a handy phrase for describing a person without saying too much about that person.

This phrase was ”quire a business proposition."

I first heard it from my New Hampshire-born father-in-law and again many years later across the sea in Switzerland, in talking with C. G. Jung, who used it in vernacular way, just as if he were born and bred in New England.

His English was American style and to a degree Yankee American.

This phrase "quite a business proposition" would say about a particular individual that that person was someone of substantial importance, to be reckoned with, to be dealt with, but it implied neither approval nor disapproval

It neither praised nor condemned in any sense! It simply said that this was somebody.

It left open all value judgments.

The thought later occurred to me that this very well applies to Jung himself, that he is in so many ways quite a business proposition.

During the winter of 1951-52 students at the C.G. Jung lnstitute, Zurich , were advised to attend the annual masquerade party in costume.

The idea came to me to outline my arms and legs with large colorful feathers.

These were found in children's Indian headdresses at the Franz Weber toy store on Zurich's Bahnhofstrasse.

These headdresses were then opened out full length and stretched to the arms and legs of black ski rights.

At the party Jung was obviously enjoying the festivities and the sight of the colorfully costumed couples on the dance floor.

He chatted happily with all who came over to rake a sear near him.

He liked to identify the costumes and called me an "Eagle Dancer," to my surprise.

I had been so close to the creation of my disguise that I had failed to see its meaning in depth.

"Quite a business proposition," said Jung about a "Venetian Woman" swirling by to the lively music.

By his presence at such functions Dr Jung contributed to the sense of personal participation shared by the students
and faculty of the C. G. Jung lnstitute, yet at all times his privacy was respected and no one thought to rake advantage of his openness.

His real business was with the unconscious in chef tremendous task of writing his most important works, and yet
he was always willing to listen and to talk.

He was often visited by such outstanding figures as physicist Nils Bohr, Laurens van der Post, Father Victor White,
and many others, and one felt that he had personal time for each visitor while at the same rime being deeply involved in his writings.

The business of publication and distribution of his work was given to others. His translator was R. F. C. Hull , who lived at Ascona.
In talking with Hull, I felt that he was a remarkable translator who understood Jung's writing deeply and thor oughly and was able to bring into the English translations many of them nuances from the German that might seem untranslatable

to some.

I was interested in the reasons for delays in the publication of Jung in English, wondering why it was taking

so
long after the translation was completed for us to be able to go into a bookstore and buy the book Psychology and Alchemy, for example, in English.

The English edition was finally ready when I was leaving this country to return to Zurich in 1953.

I was very fortunate to be able to obtain an early copy in New York on my way.

I rook it to Kusnacht where it was autographed for me by Dr. Jung.

But 1 was surprised at how long before that book would be available in bookstores, and it seemed to be that way with all Jung's books.

I was greatly concerned about this and I became a little busybody, talking to Dr. Gerhard Adler, who was the head of the Board of Publications.

I finally realized that new volumes in the collected works would appear in English when the books themselves felt good and ready.

During our year in Zurich, Time magazine requested a press interview and cover story on Jung, but he was too
deeply involved in his work to want to be disturbed by this.

Also he was leery of the kind of journalism that was happening in those years in which, as always with reporting, things don't usually come out the way you present them.

So he put off having char interview and asked my wife and me to help the Time magazine reporter get his story without having the interview he sought.

This points up the fact that here was a man who was quite a business proposition but who didn't have any public relations arrangements at all!

The whole thing was handled within the Jung house-hold by Jung's secretary, Mary Jean Schmidt , who was a gentle and reluctant dragon, protecting him from undesired encounters.

The family realized that what happens with reporting is apt to result in distortions of meaning. So it just seemed better at his time to avoid such interviews.

Because they had a tight little household, Mrs. Jung and Mary Jean saw to it that only chose people who were
wanted got in. •

For example, at the same time the magazine reporter was trying to see Jung, there was a psychologist from India, a Dr. Banerjee who had been sent all the way co Zurich by his colleagues in a psychoanalytical association in Calcutta.

His mission was to present greetings to Jung and appreciation of Jung’s remarkable bridge building between the psychology of East and West.

Dr. Banerjee was invited to the house and I was invited to transport him in my car.

It was a very exciting week because we had to keep the Time reporter away and at the same time arrange unobtrusively that the Hindu psychiatrist have his meeting with Jung.

The household was concerned to avoid Jung being called "mystic."

This was something that was a major of professional concern, perhaps even professional pride and dignity, because the label "mystic" was sometimes used to denigrate Jung and his work.

The fact was that Jung was a real empirical scientist in his field.

There was a need to know about things mysterious and he was the guy who was doing the research where it had to be done, in the unconscious, and reporting it; so he was entitled to be regarded as the great scientist in psychology, and it would be quite petty and untrue to call him a "mystic."

But the press still persisted in saddling him with this label.

Imagine wharf the Time reporter would have done with that knowledge, if he had it, that a Hindu psychologist was visiting Jung’s home and having talks with him!

This might have been too sensational.

So we all although it just as well that their paths didn’t cross.

I am sure that many people have been helped in business and professional lives and in all of their activities by contact with the psychology of C. G. Jung.

Through my analysis and my studies I have experienced truly remarkable results and help, both in personal matters and in important business transactions, directly because of insights that came through Jung’s psychology.

I feel that the unconscious is quite a business proposition. Culver Nichols, J.E.T., Pages 44-46

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Luella Sibbald: Memory of Toni Wolff (2019-01-16 05:03)

[1]

ANTONIA WOLFF
1888 – 1953

In 1948 I planned to go to Zurich to have some work with Miss Toni Wolff.

As it got near the time to go, several people intimated to me that Miss Wolff was not too easy a person to work with, that she had a very high standard about her work and could be quite severe.

On the first morning I went a bit tentatively to my hour.

Although Miss Wolff was a very serious person and could appear severe until she smiled, whether it was my feeling approach in contrast to her thinking, or not, we "clicked" immediately.

I deeply appreciated her as a wise person and I looked forward to every hour of our weeks together.

She conveyed her great respect for the unconscious and did expect a person to spend time and energy on the inner work when working with her.

In one interview I told her that as a teenager and in early university years I was very interested in astrology, but people belittled it so emphatically I had buried the interest.

She stated, “I think it is very important that you don’t’ let early interests go underground.”

Within seven years I was working hard at it and astrology has continued to be an important part of my life.

With the Aquarian Age so near it has been a satisfaction to be able to understand more thoroughly what is expected of us to meet the challenge of this age.

From a Greek myth I sound a statement, “The sun follows in the footsteps of God. The footsteps are the signs of the Zodiac. With every footstep the rituals and forms of religion must change.”

This may explain certain things which are happening now.Luella Sibbald, J.E.T., Page 82

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Carl Jung on “Religion,” “Religious.” - Anthology (2019-01-16 05:04)

[1]

"Religions are the great healing-systems for the ills of the soul."
Carl Jung
www.jungquotes.com
Dome of the Rock, Jerusalem

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. ." Carl Jung, Civilization in Transition, Page 85.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy isa menace. Carl Jung, Analytical Psychology and Education, Page 81.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 8, Psychology and Religion, Page 30.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago... In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353

The psychic fact “God” is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Pages 180-181, Paras 308-309.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung,Letters Vol. 1,Page 328.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, Modern Psychology, Vol. 1, Page 68.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, Modern Psychology, Page 28.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extra-mundane factors.

A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism).

From this basic fact all ethics are derived, which without the individual's responsibility before God can be nothing more than conventional morality. Carl Jung, CW 10, Para 507

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only
true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to
it simply by force of habit.

Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

When, through mass rule, the individual becomes social unit No. so-and-so and the State is elevated to the supreme principle, it is only to be expected that the religious function too will be sucked into the maelstrom. Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as outside. For this reason he has always taken care that any difficult decisions likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature. Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Carl Jung, CW 10, Para 512

Western psychology knows the mind as the mental functioning of a psyche. It is the "mentality" of an individual.
An impersonal Universal Mind is still to be met with in the sphere of philosophy, where it seems to be a relic of the original human "soul."This picture of our Western outlook may seem a little drastic, but I do not think it is far from the truth. At all events, something of the kind presents itself as soon as we are confronted with the Eastern mentality. In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

The strange antithesis between East and West is expressed most clearly in religious practice.

We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar. The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner. In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shame- facedly is the holiest symbol to the Indian. We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use
of the word religio, which means a careful consideration and observation of certain dynamic factors that are

conceived as
"powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has
found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough
to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

Religion, as the Latin word [religio] denotes, is a careful and scrupulous observation of what Rudolph Otto aptly termed the
numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, who is always rather its victim than its creator. The numinosum, whatever its cause may be, is an experience of the subject independent of his will. At all events, religious teaching as well as the consensus gentium [general consensus] always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides. Carl Jung, CW 11, Para 71.

Among all my patients in the second half of life—that is to say, over 35—there has been not one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing to with a particular creed or membership of a church. Carl Jung, CW 11, Para 509

Religion is a "revealed" way of salvation. Its ideas are products of a pre-conscious knowledge which, always and everywhere, expresses itself in symbols. Even if our intellect does not grasp them, they still work, because our unconscious acknowledges them as exponents of universal psychic facts. For this reason faith is enough—if it is there. Every extension and intensification of rational consciousness, however, leads us further away from the sources of the symbols and, by its ascendancy, prevents us from understanding them. That is the situation today. Carl Jung, CW 11, Para 293

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society. The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual. Carl Jung, CW 11, Para 75.

Creeds are codified and dogmatized forms of religious experience. The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate structure of ideas. The practice and repetition of the original experience have become a ritual and an unchangeable institution. This does not necessarily mean lifeless petrification. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual. Carl Jung, CW 11, Para 10

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distin- guish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, Para 91

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. This is possible only if it remains conscious of both at once. However, the necessary insight is made exceedingly difficult not by one's social and political leaders alone, but also by one's religious They all want decision in favour of one thing, and therefore the utter identification of the individual with the necessarily one-sided "truth." Even if it were still a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development. Carl Jung, CW 8, Para 425.

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. And because this is so difficult, few mortals can boast of such an achievement. But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. He is a sorry knight who shrinks from the difficulty of loving his lady. Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565.

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

But many of them are religious people, only incapable of agreeing with the existing forms of belief. Carl Jung, CW 11, Para 34.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic phi- losophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.
You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. . Carl Jung, Jung/ Bill Wilson Letters.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Pages 86-87.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191

The German edition [Answer to Job] over here has already upset the representatives of three religions, not be- cause it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Pages 208-210.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism.
Carl Jung, Letters Vol. II, Pages 243-244.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Pages 257-264.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

He answered that f.i. I used the term hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Pages 296-297.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Pages 312-316.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Pages 319-320.

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant’s religion. Carl Jung, Letters Vol. II, Pages 471-473

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the

Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

I don’t see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Pages 631-632

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Pages 597-598

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Pages 597-598

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Pages 623-624

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Pages 623-624

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The religious myth is one of man’s greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

Healing may be called a religious problem. Carl Jung, CW 11, Para 523.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

The religious myth is one of man’s greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to

signify anything more than
unconscious imitation. Carl Jung, CW 5, Para 106

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife,
of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating
principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

"Religions are the great-healing systems for the ills of the soul. Neuroses and similar Illnesses Arise, one and all, from psychic complications. But once the dogma is disputed and Questioned, it has lost its healing power. A person who in it nger Believes que a God who knows suffering will have mercy on him, will help and comfort him and give his life a meaning, is weak and a prey to his own weakness and passe neurotic. " Carl Jung, CW 4, Paragraph 751

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5ad8b-12breligions.jpg`

I came to the place of the soul (2019-01-16 05:31)

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Humans have an uncanny knack of referring to the thoughts they have as their own possessions but exactly how entitled are we to make statements such as "I thought."

In the Red Book Dr. Jung writes of the nature of "Thoughts."

Through giving my soul all I could give, I came to the place of the soul and found that this place was a hot desert, desolate and unfruitful. No culture of the mind is enough to make a garden out of your soul. I had cultivated my spirit, the spirit of this time in me, but not that spirit of the depths that turns to the things of the soul, the world of the soul. The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Through the turning of my desire from things and men, I turned my' self away from things and men, but that is precisely how I became the secure prey of my thoughts, yes, I wholly became my thoughts. Carl Jung; Red Book.

I also had to detach myself from my thoughts through turning my desire away from them. And at once, I noticed that my self became a desert, where only the sun of unquiet desire burned. I was overwhelmed by the endless infertility of this desert. Even if something could have thrived there, the creative power of desire was still absent. Wherever the creative power of desire is, there springs the soil's own seed. But do not forget to wait. Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung; Red Book.

I know that everything you say, Oh my soul, is also my thought. But I hardly live according to it. The soul said, "How; tell me, do you then believe that your thoughts should help you?" I would always like to refer to the fact that I am a human being, just a human being who is weak and sometimes does not do his best. But the soul said, "Is this what you think it means to be human?" You are hard, my soul, but you are right. How little we still commit ourselves to living. We should grow like a tree that likewise does not know its law. We tie ourselves up with intentions, not mindful of the fact that intention is the limitation, yes, the exclusion of life. We believe that we can illuminate the darkness with an intention, and in that way aim past the light. How can we presume to want to know in advance, from where the light will come to us? Carl Jung, Red Book.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting. You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many.

My thoughts are not my self but exactly like the things of the world, alive and dead.199 Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts. Freedom is conditional. Carl Jung, Red Book.

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Carl Jung Quotations 39*** (2019-01-16 05:36)

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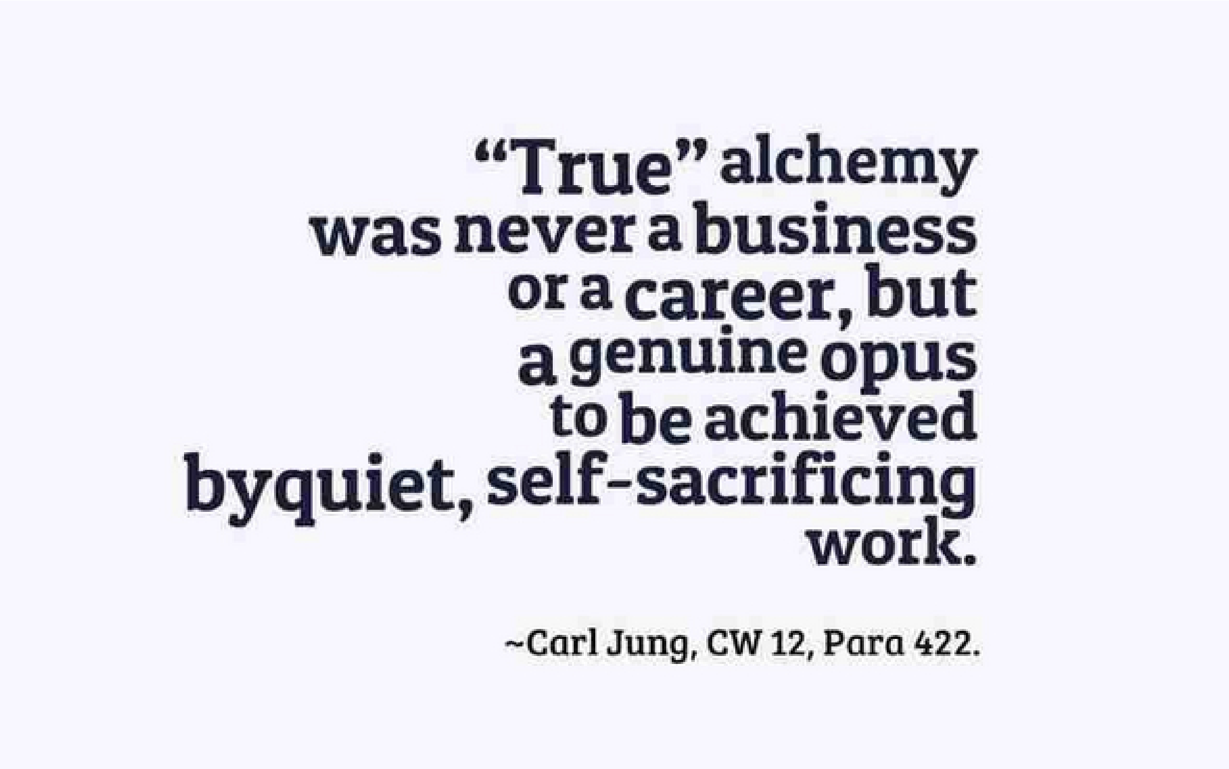
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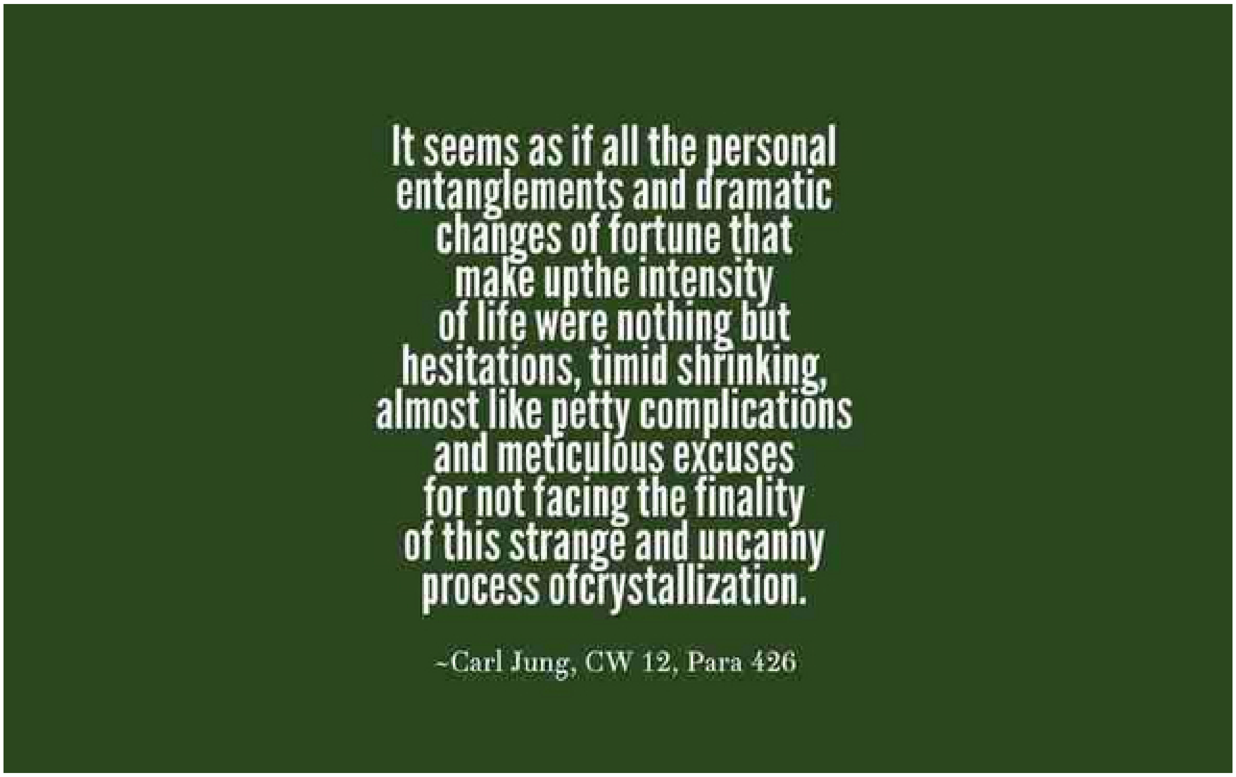
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It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

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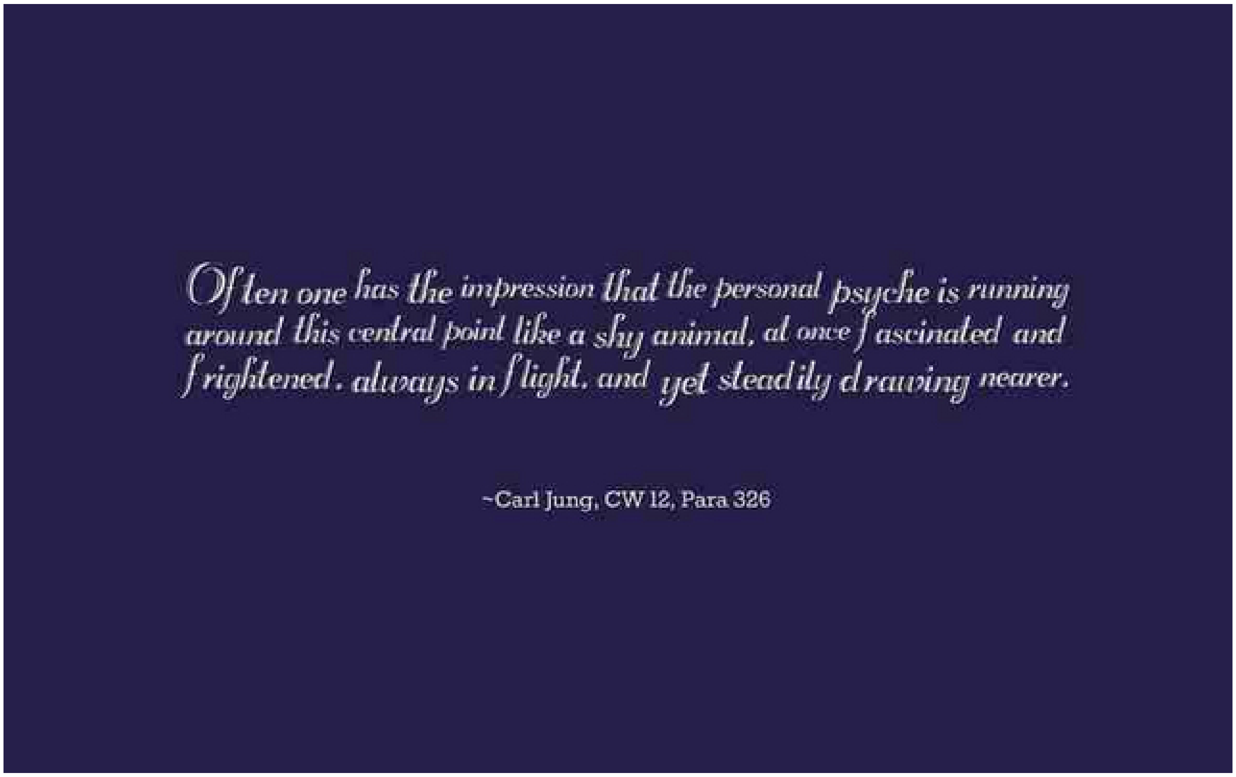

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer.

~Carl Jung, CW 12, Para 326

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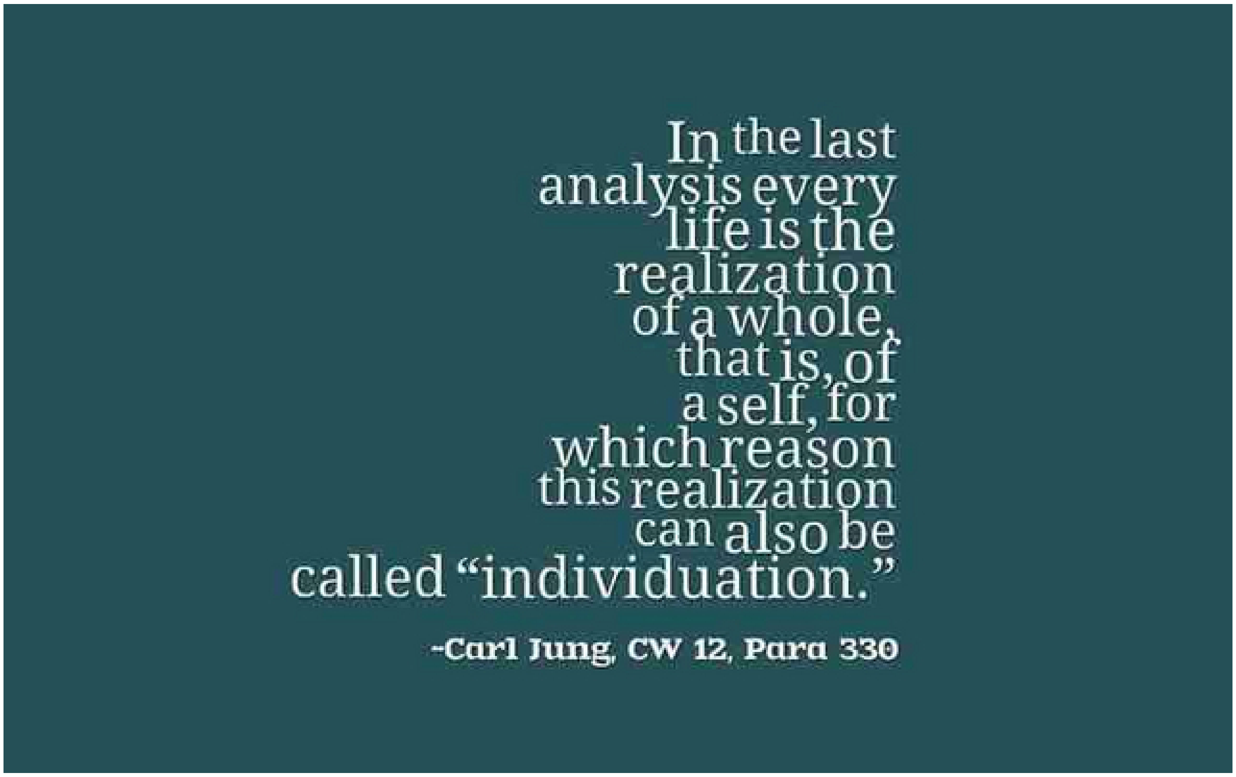

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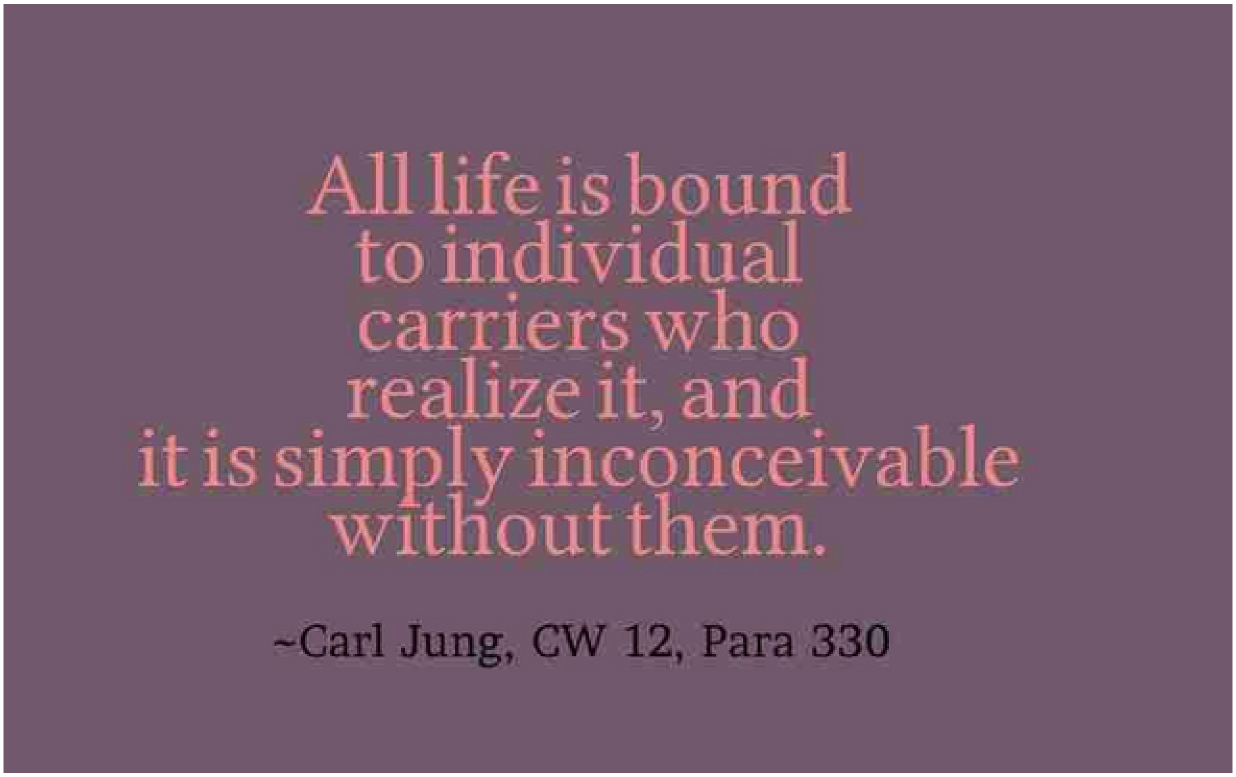

All life is bound
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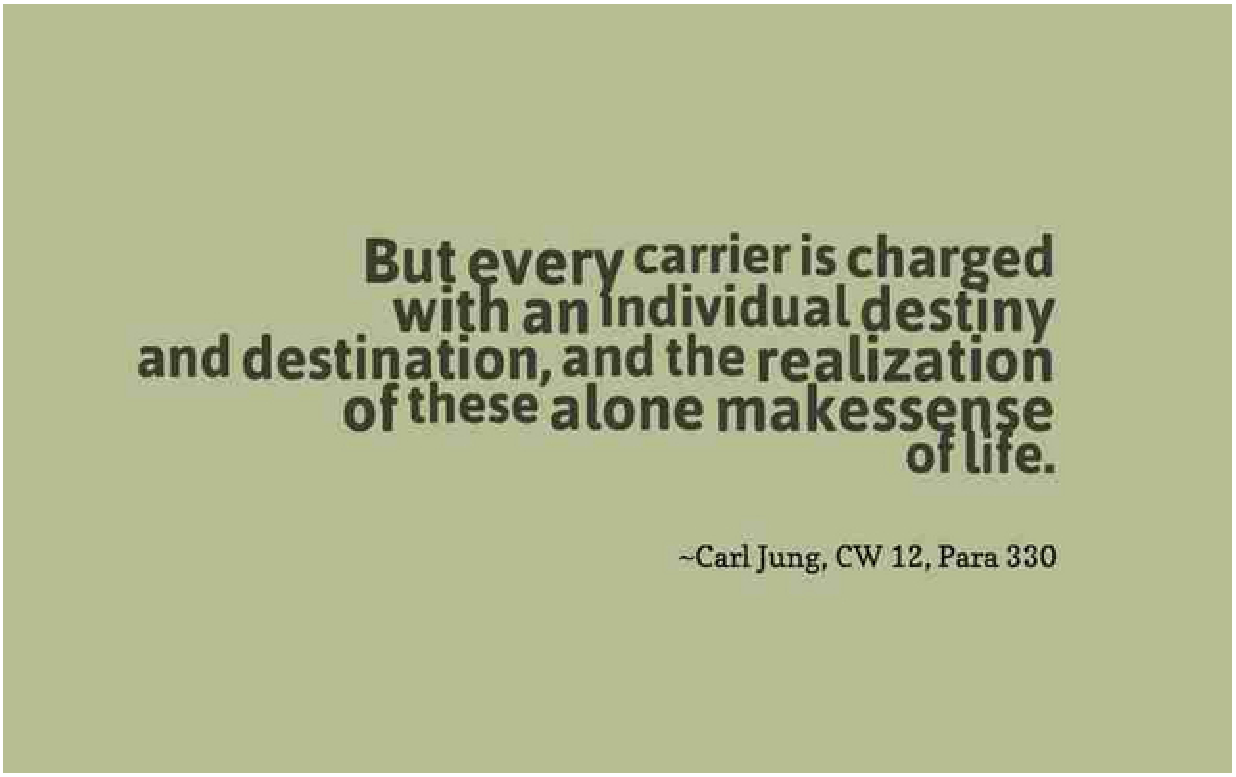
without them.

~Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply nconceivable without them. Carl Jung, CW 12, Para 330

[6]



But every carrier is charged
with an individual destiny
and destination, and the realization
of these alone makessense
of life.

~Carl Jung, CW 12, Para 330

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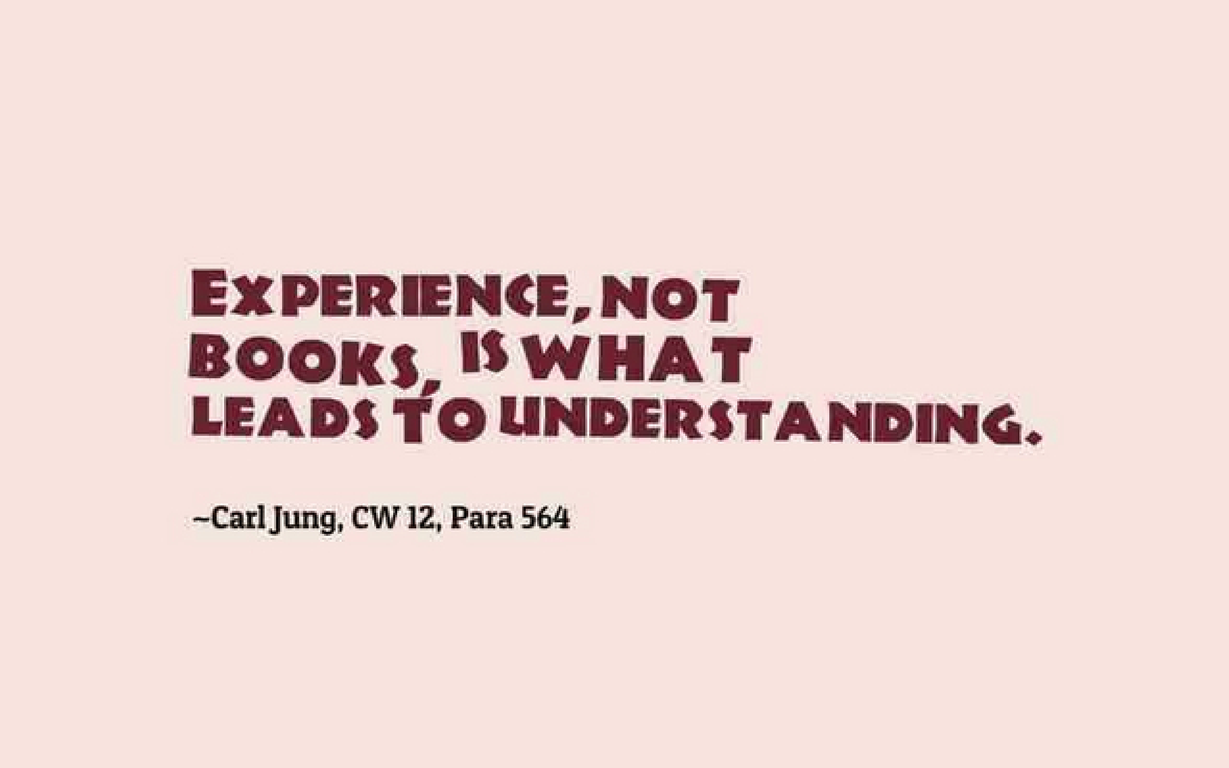
[7]



EXPERIENCE, NOT BOOKS, IS WHAT LEADS TO UNDERSTANDING.

~Carl Jung, CW 12, Para 564

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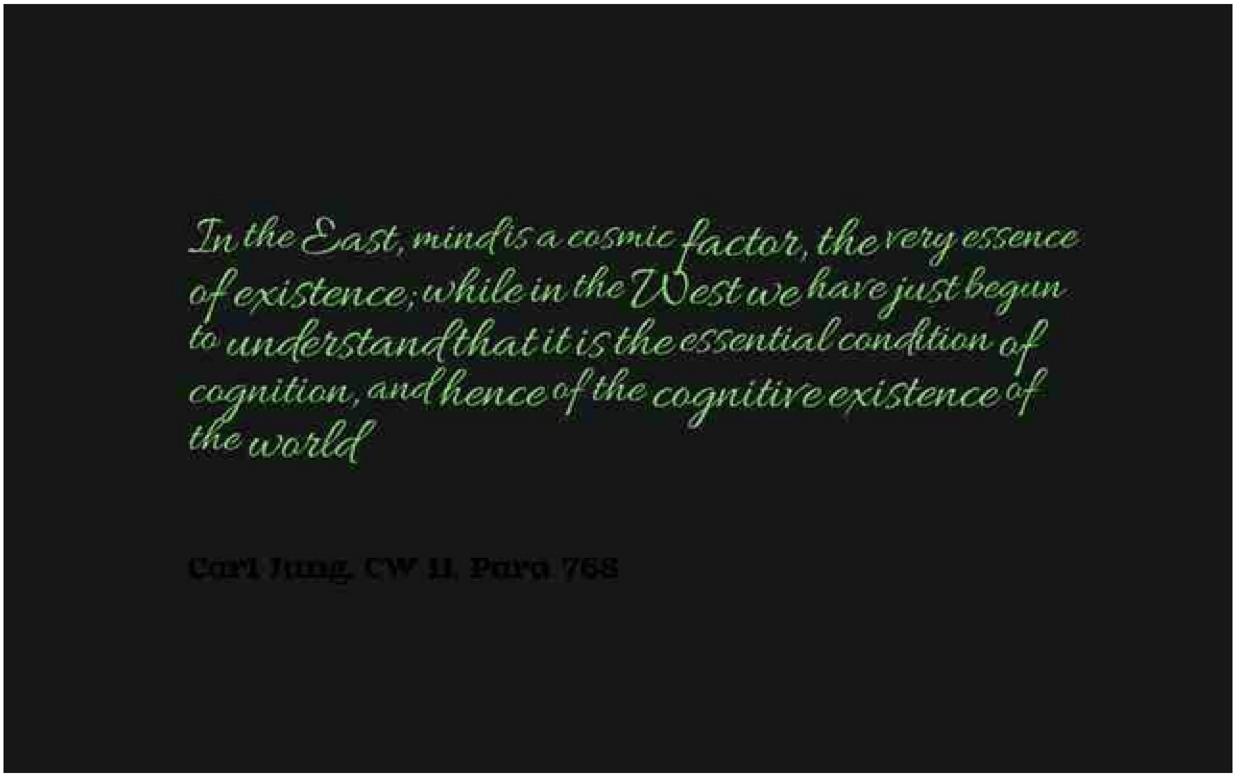
[8]



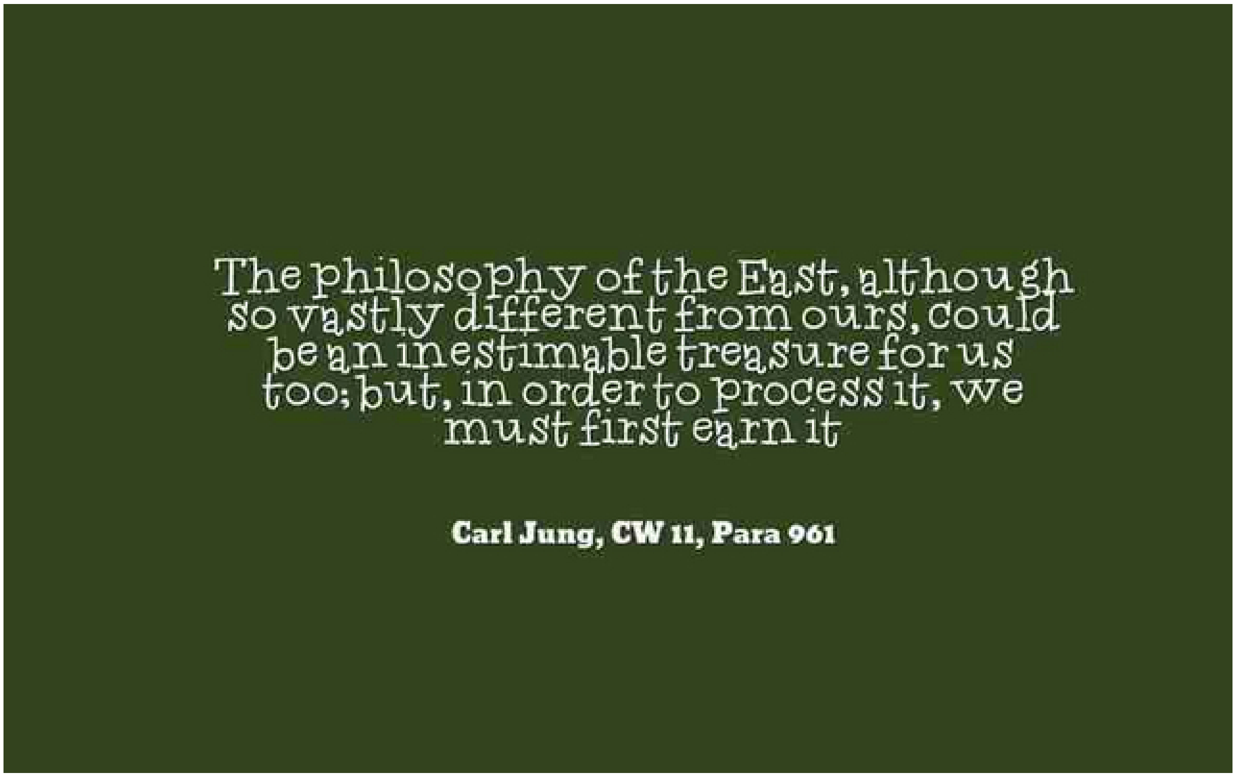
In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world

Carl Jung, CW 11, Para 768

The East teaches us another, broader, more profound, and higher understanding—understanding through life.

“Commentary on The Secret of the Golden Flower” Carl Jung, CW 13, § 2.

[9]

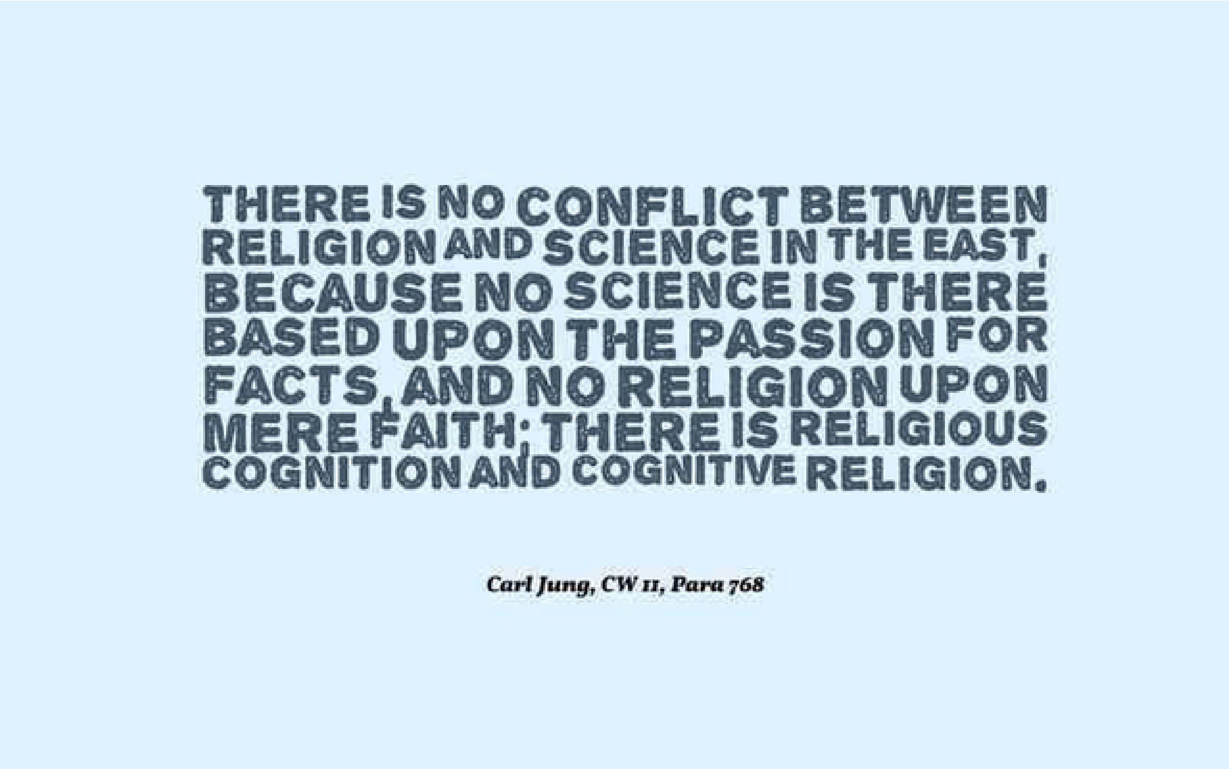


The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it

Carl Jung, CW 11, Para 961

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.

[10]



THERE IS NO CONFLICT BETWEEN RELIGION AND SCIENCE IN THE EAST, BECAUSE NO SCIENCE IS THERE BASED UPON THE PASSION FOR FACTS, AND NO RELIGION UPON MERE FAITH; THERE IS RELIGIOUS COGNITION AND COGNITIVE RELIGION.

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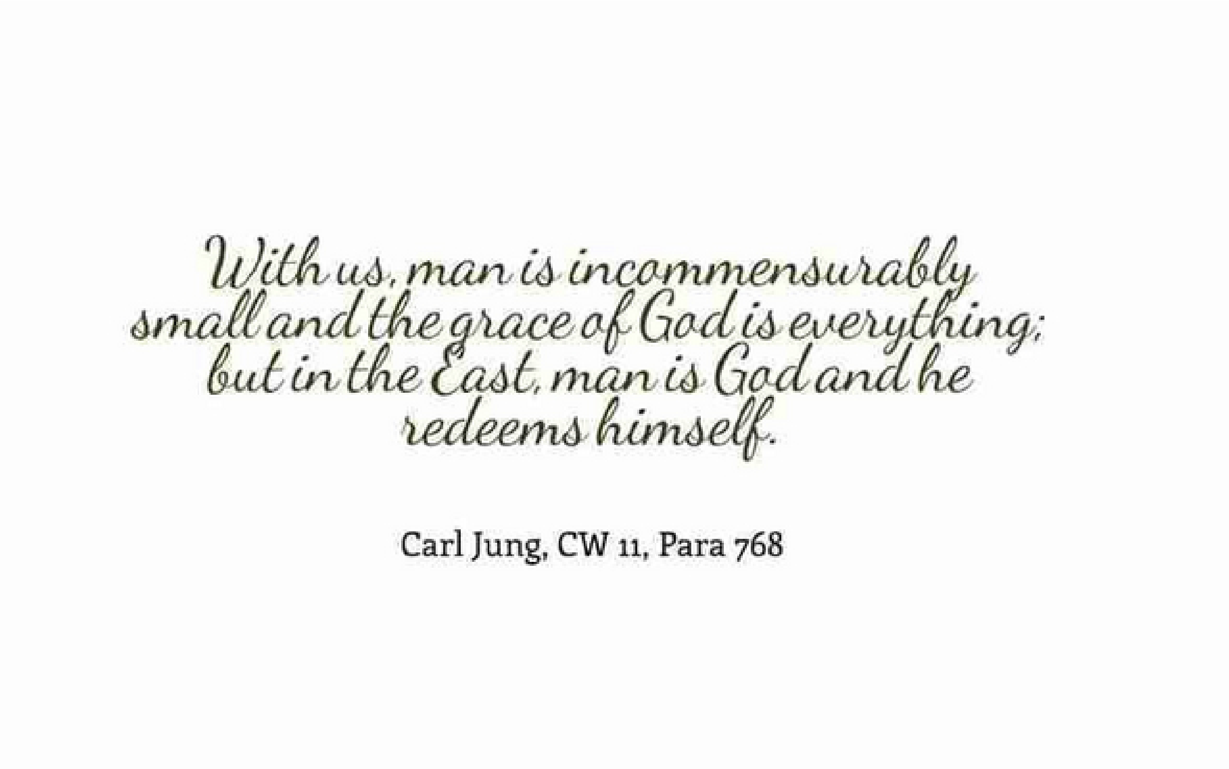
There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.

[11]



With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself.

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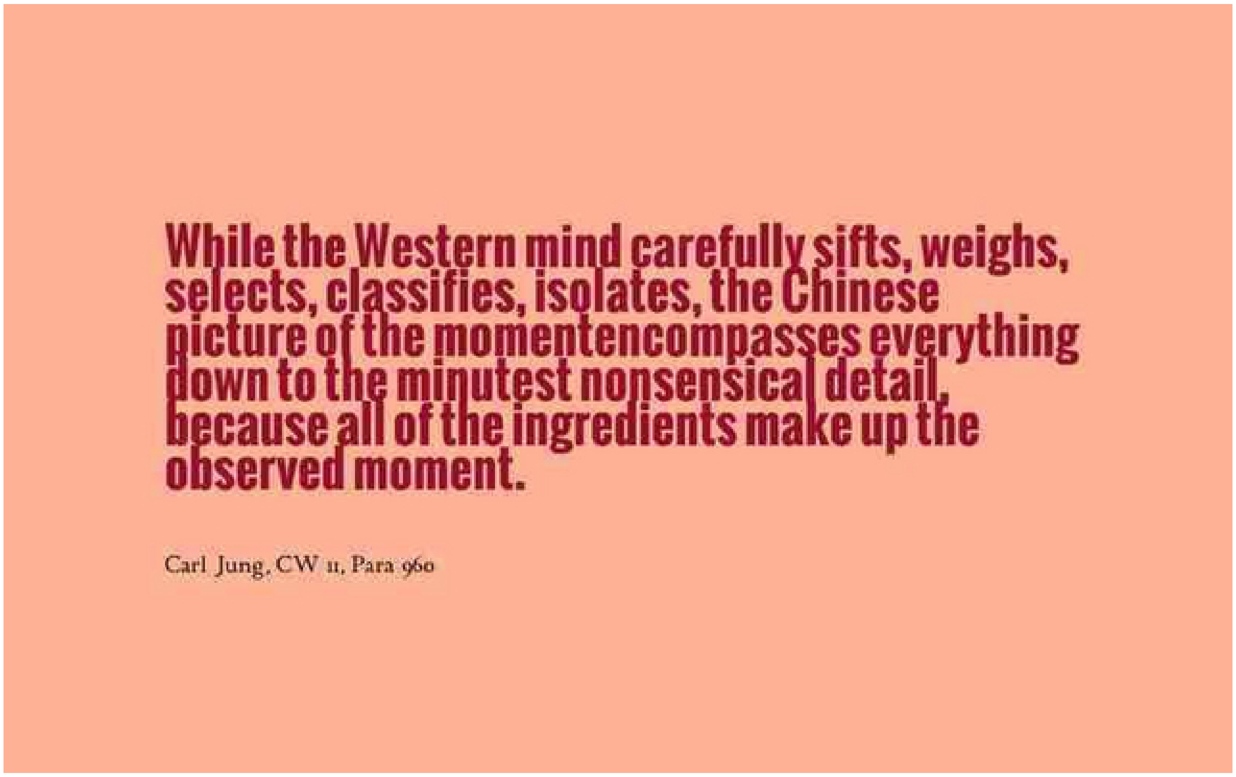

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the momentencompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.

Carl Jung, CW 11, Para 960

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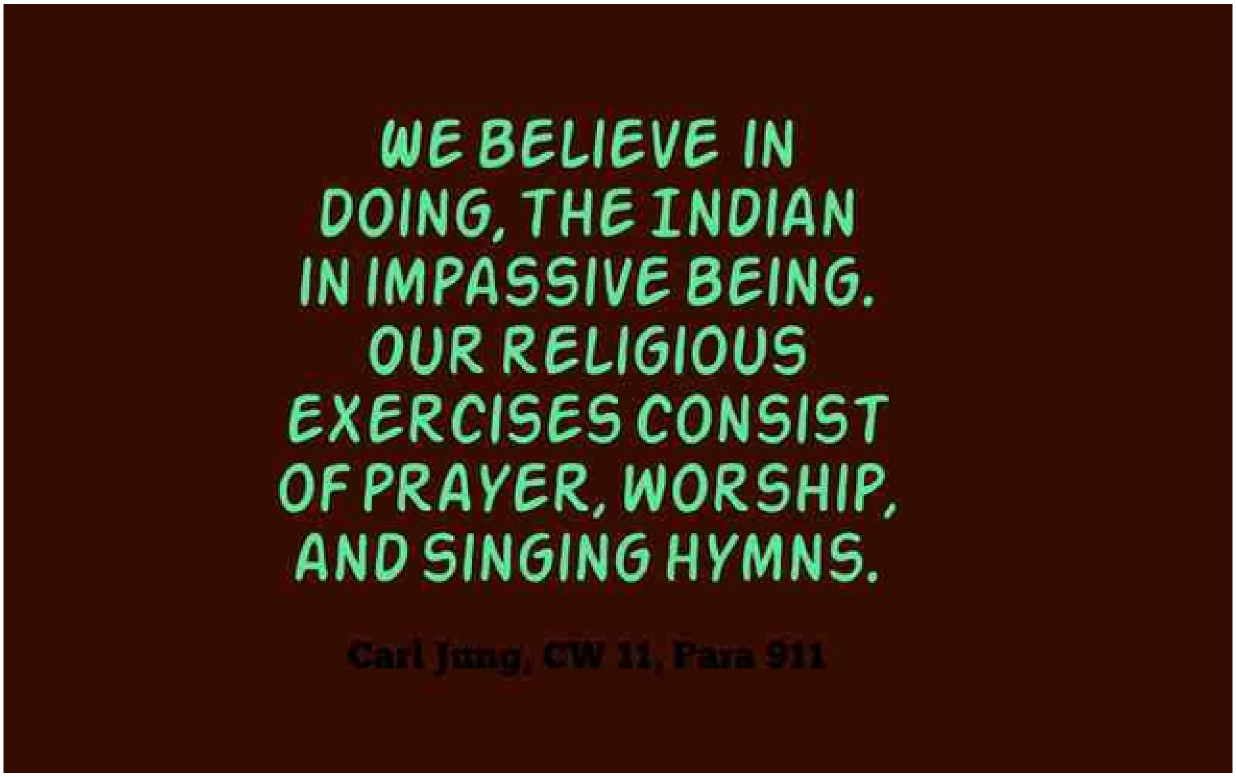

WE BELIEVE IN
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OUR RELIGIOUS
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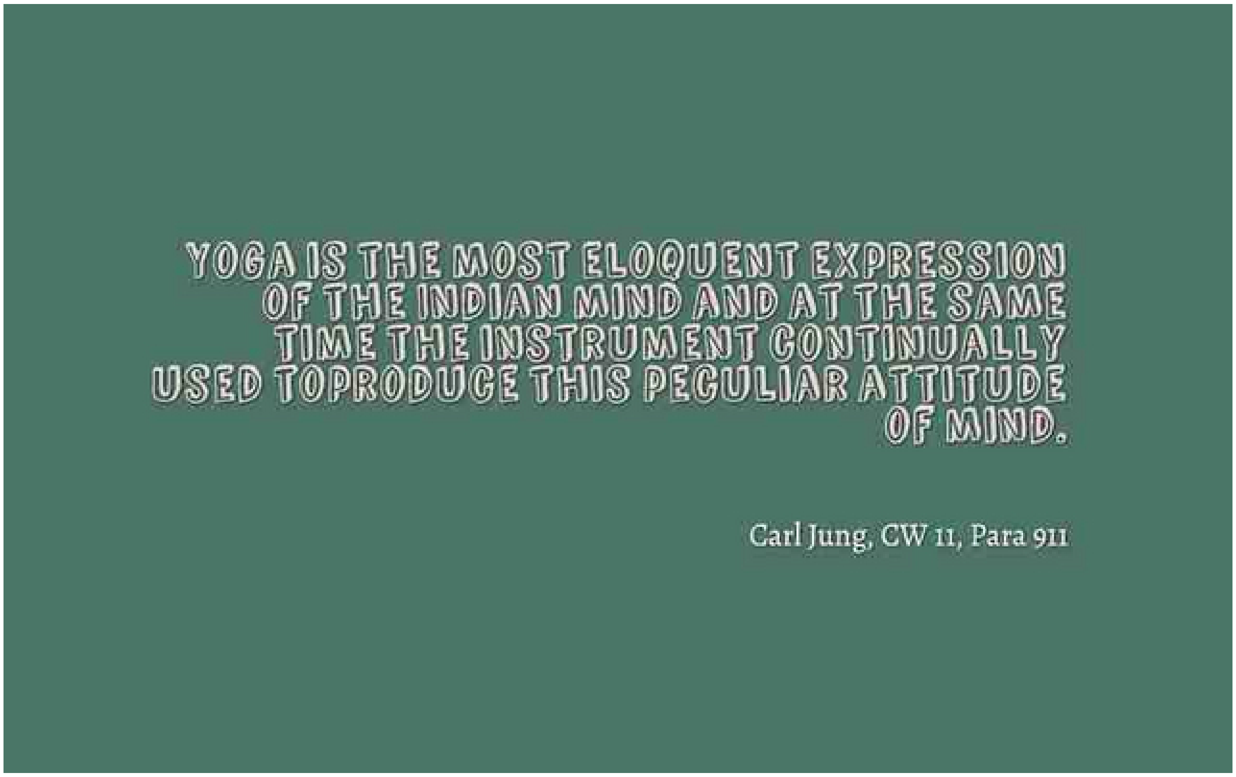
Carl Jung, CW 11, Para 911

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

[14]



YOGA IS THE MOST ELOQUENT EXPRESSION
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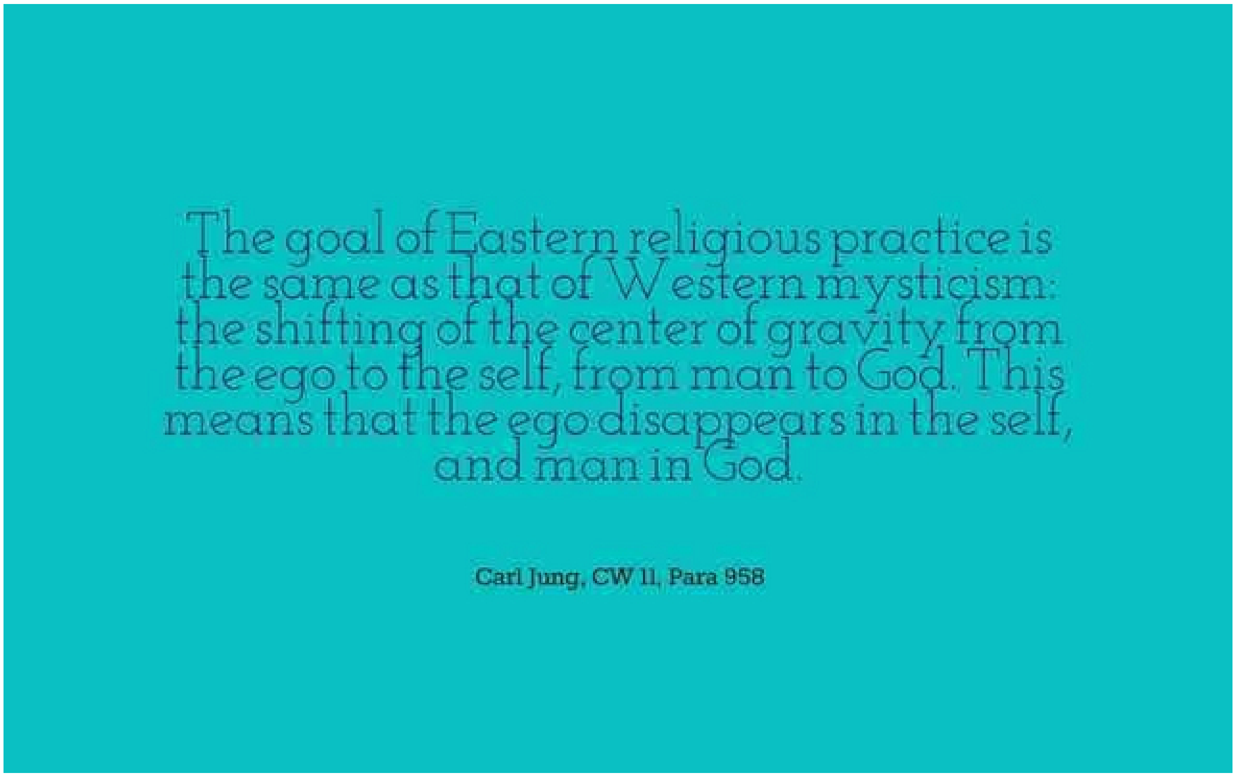
[15]



The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God.

Carl Jung, CW 11, Para 958

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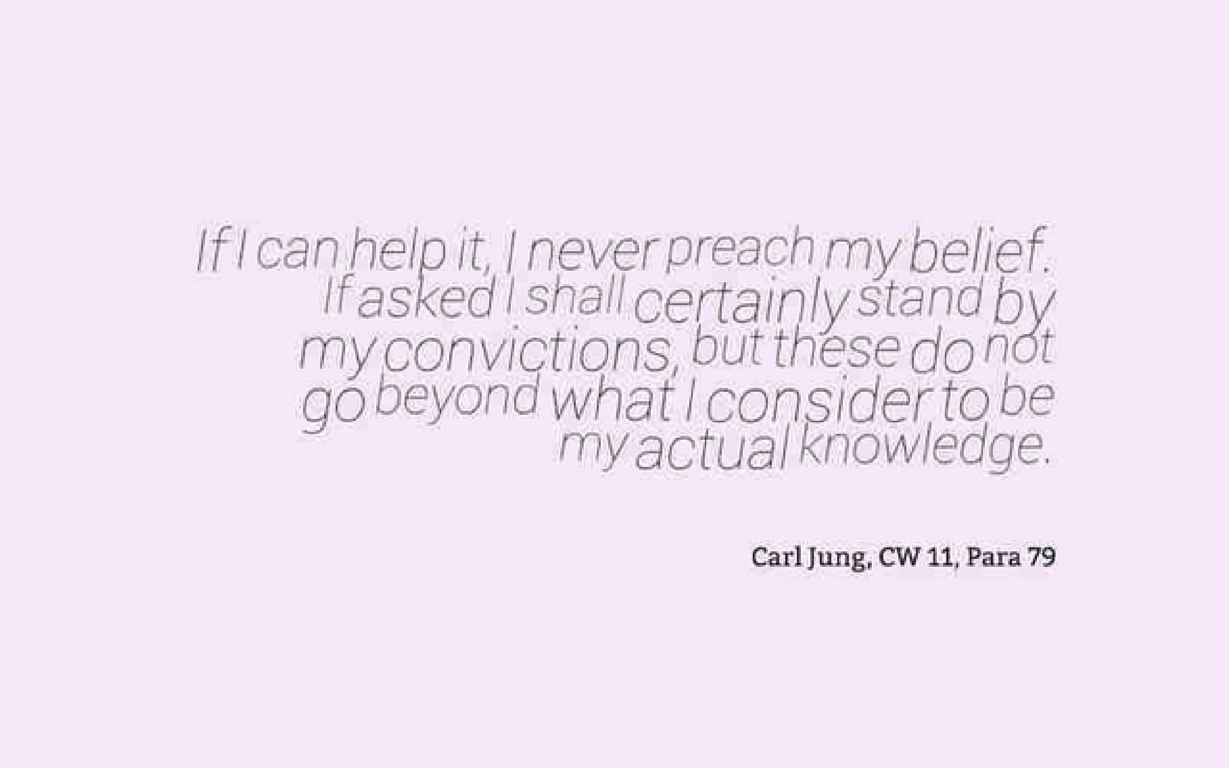

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge.

Carl Jung, CW 11, Para 79

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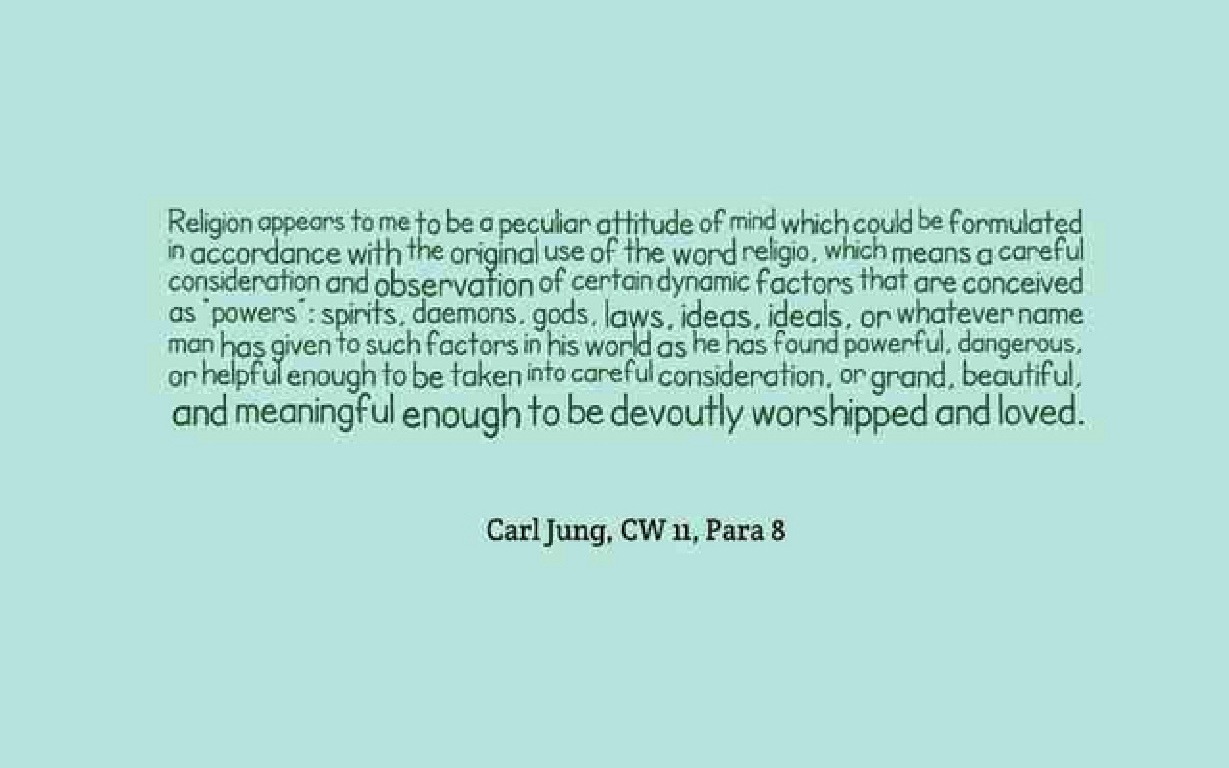
[17]



Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved.

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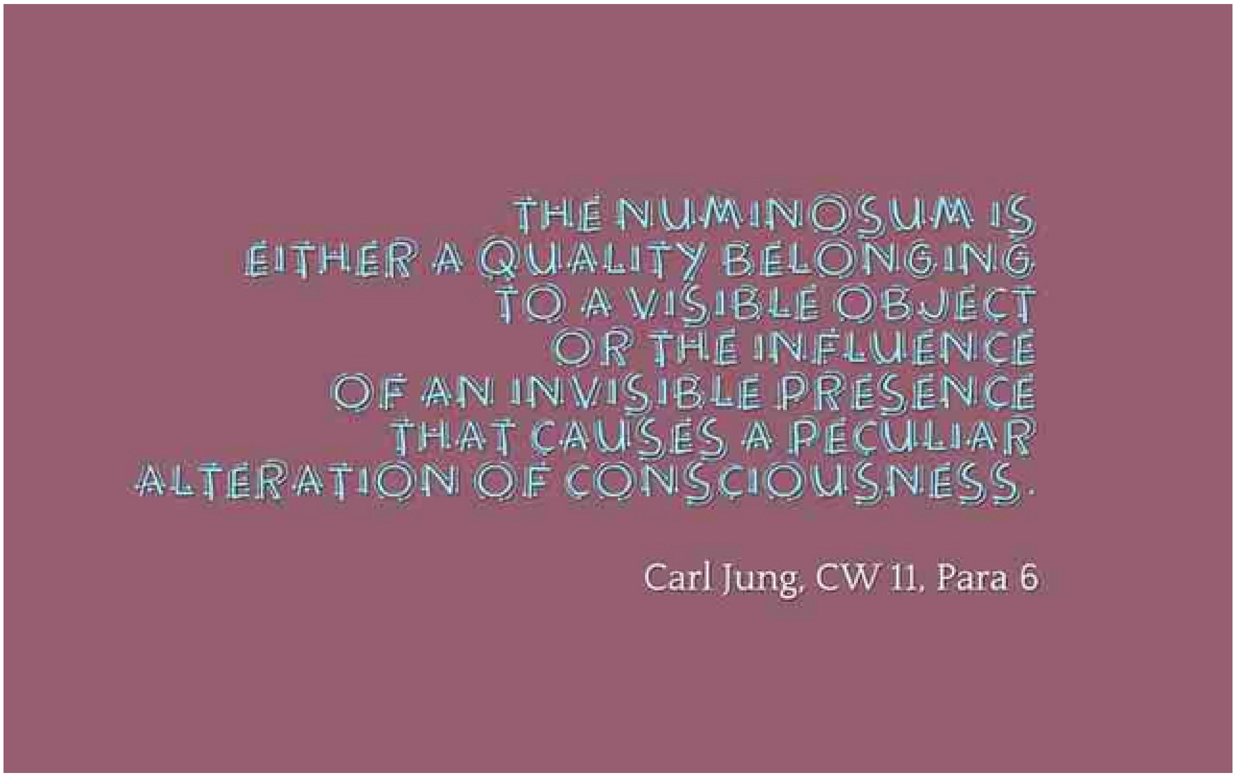

THE NUMINOSUM IS
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Carl Jung, CW 11, Para 6

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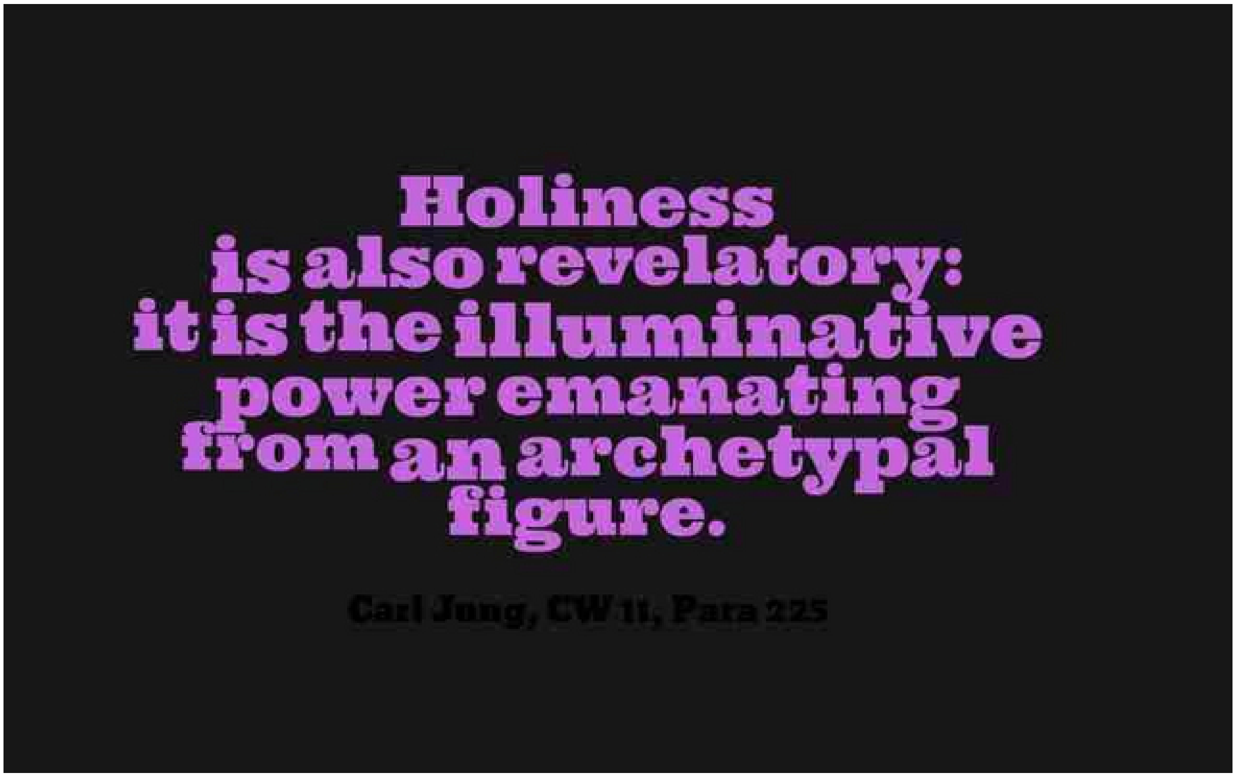

Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure.

Carl Jung, CW 11, Para 225

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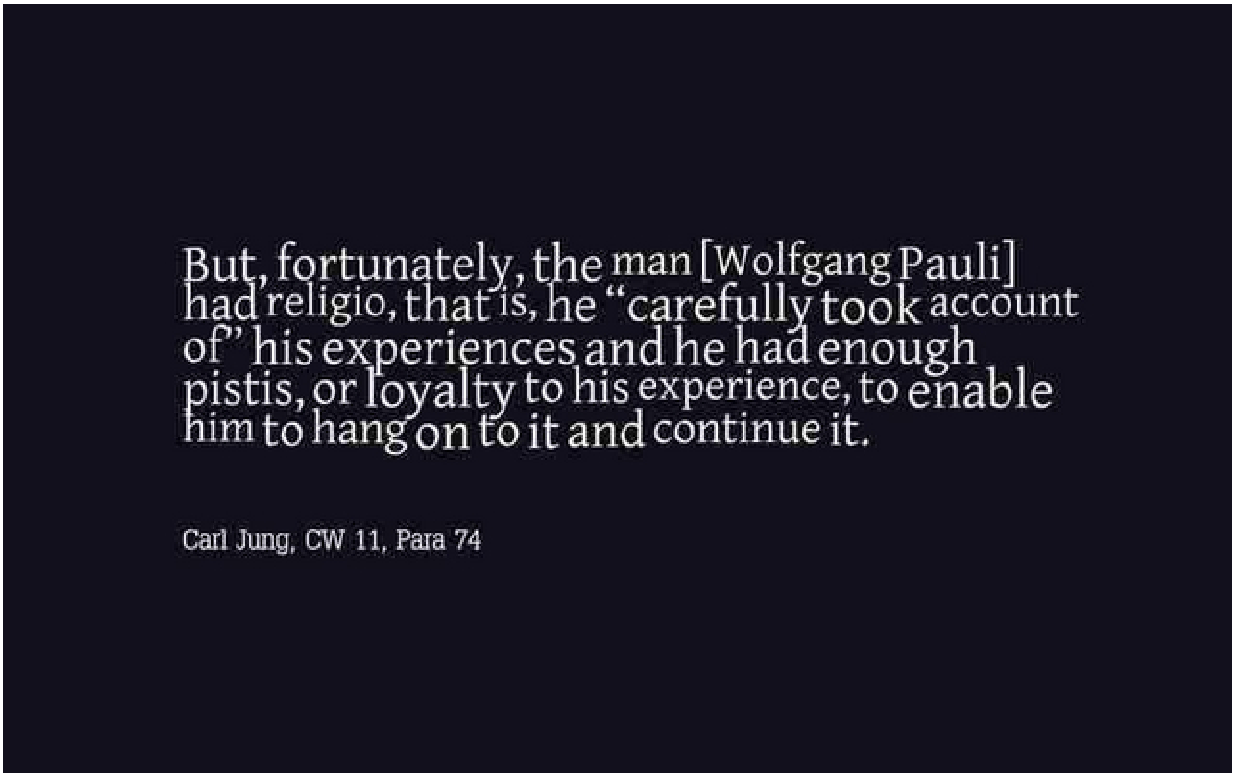

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he “carefully took account of” his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.

Carl Jung, CW 11, Para 74

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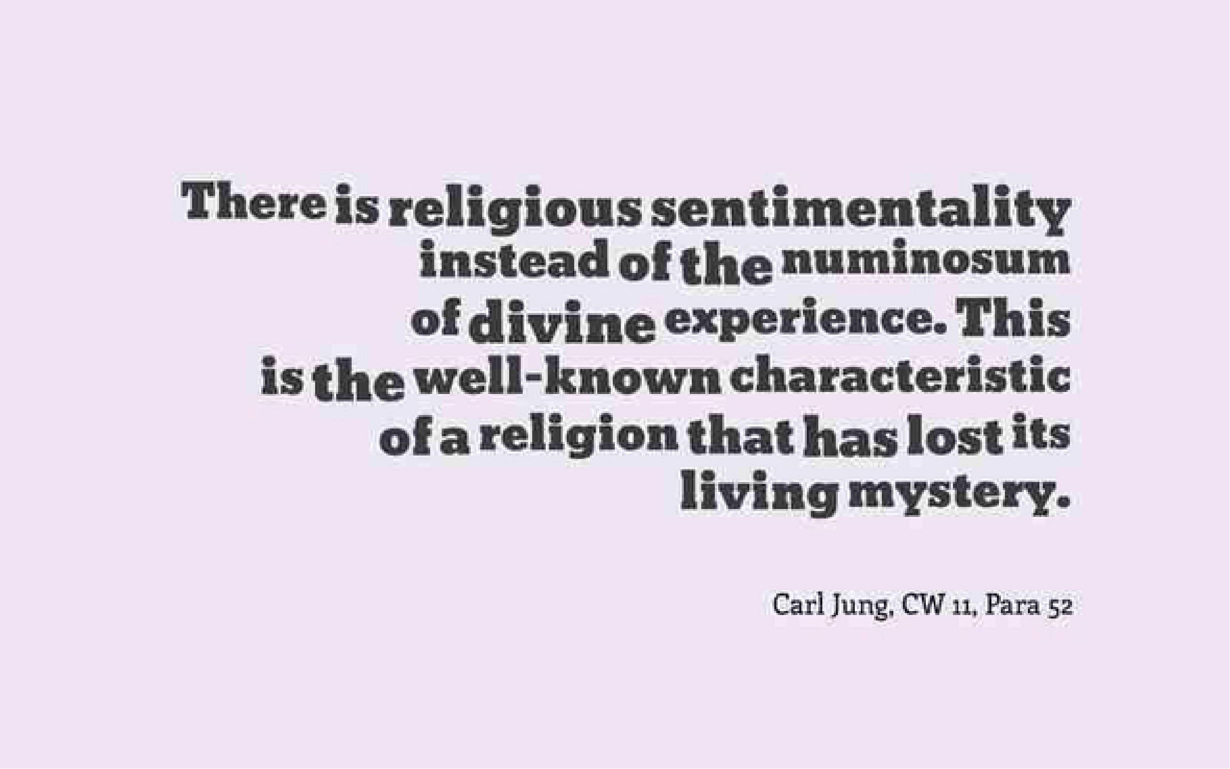

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery.

Carl Jung, CW 11, Para 52

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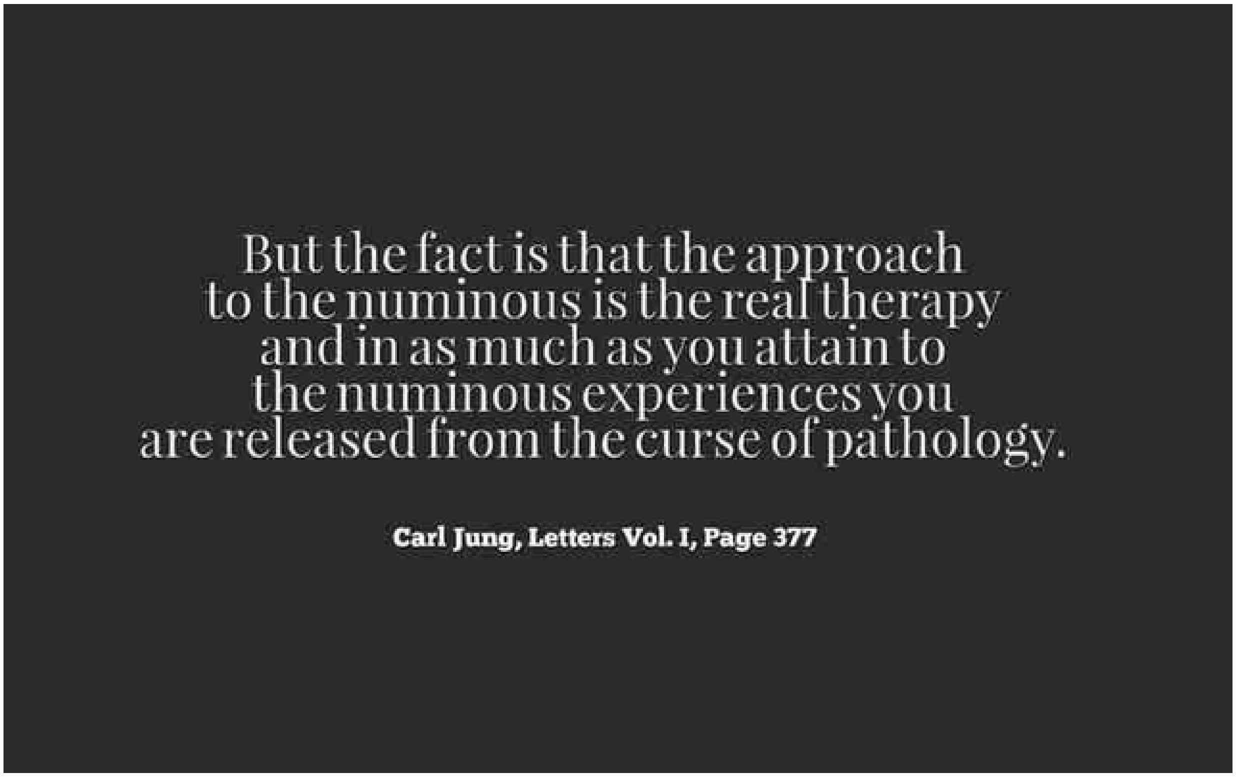
[22]



But the fact is that the approach
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Carl Jung, Letters Vol. I, Page 377

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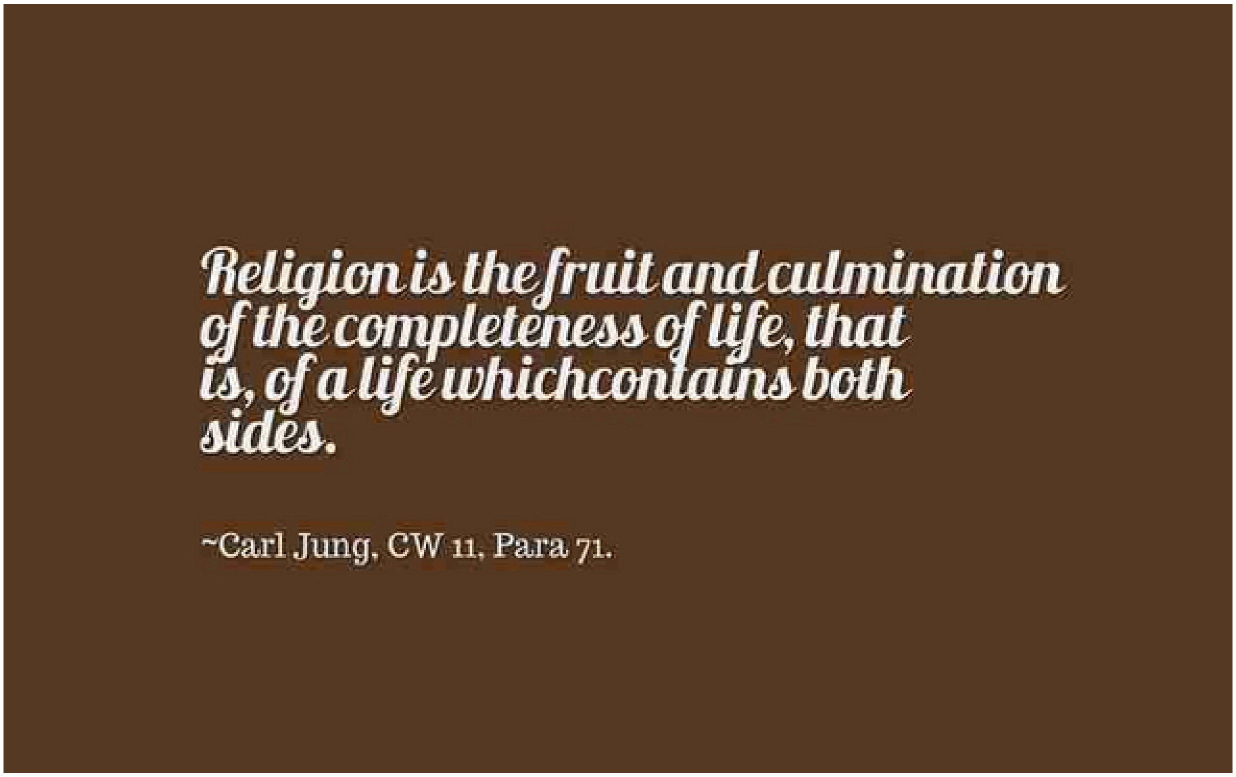
[23]



*Religion is the fruit and culmination
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~Carl Jung, CW 11, Para 71.

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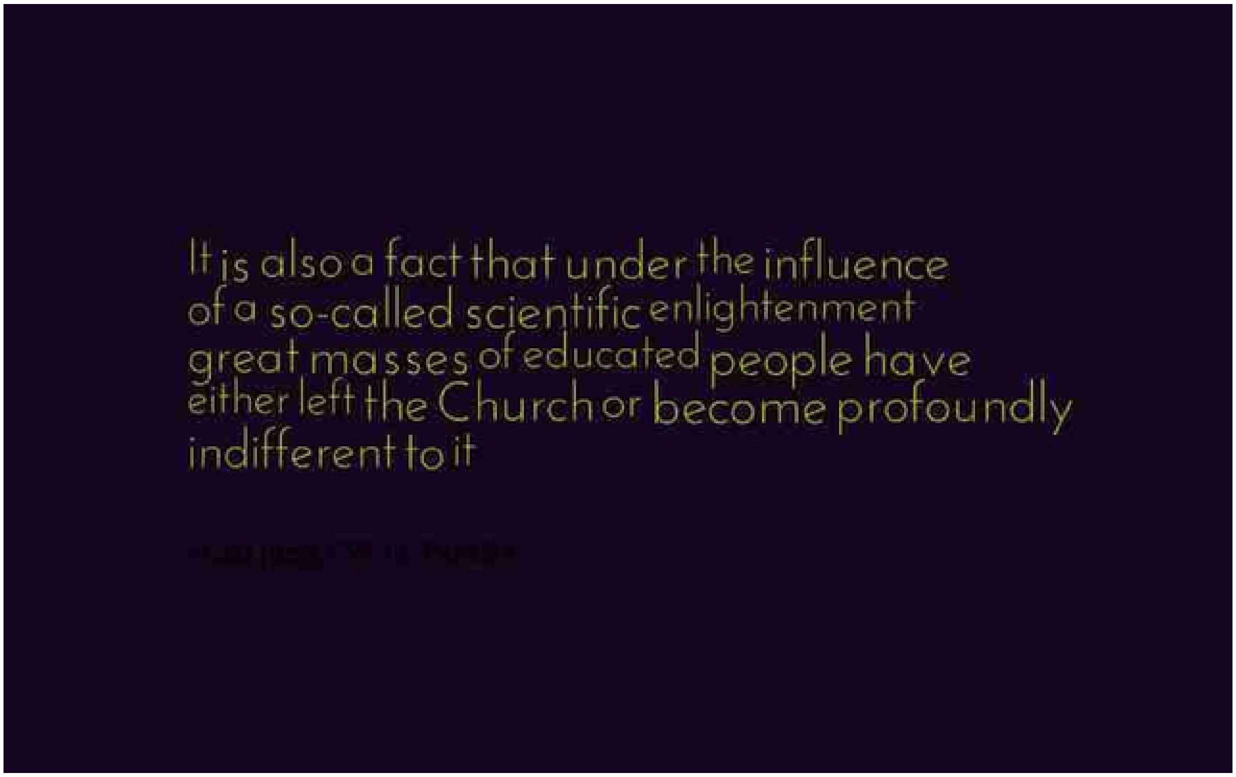
[24]



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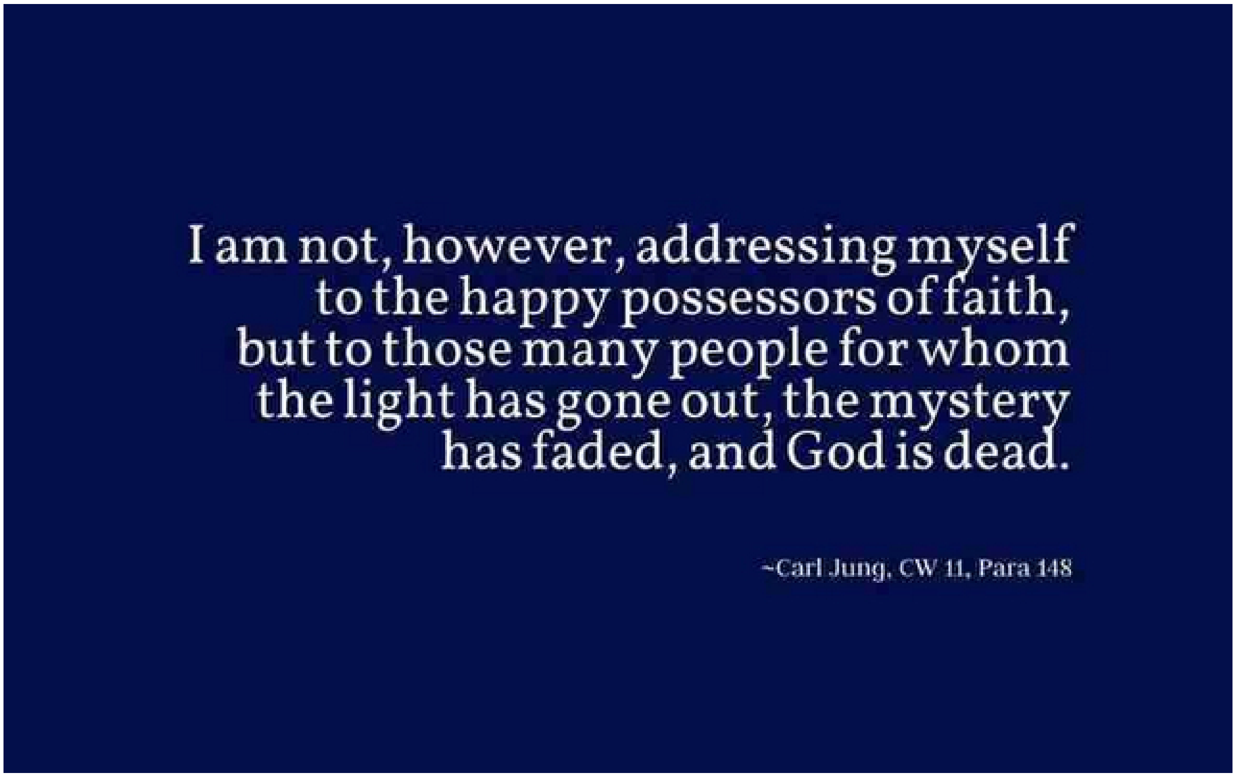
[25]



I am not, however, addressing myself
to the happy possessors of faith,
but to those many people for whom
the light has gone out, the mystery
has faded, and God is dead.

~Carl Jung, CW 11, Para 148

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b2df9-aaa.jpg`
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Man and His Symbols [Free Download Link] (2019-01-16 05:37)

Man and his Symbols: conceived and edited by Carl G.Jung

The first and only work in which C.G. Jung, the world-famous Swiss psychologist, explains to the general reader his greatest contribution to our knowledge of the human mind: the theory of the importance of symbolismâparticularly as revealed in dreams.

[1]Man and His Symbols

1. `http://www.archive.org/details/CarlGustavJung-ManAndHisSymbols`

Carl Jung on "Lao Tzu" - Anthology (2019-01-16 05:53)

The best cannot be told, anyhow, and the second best does not strike home. One mut be able to let things happen. I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing. Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go." The region of darkness into which one falls is not empty; it is the "lavishing mother" of Lao-tzu, the "images" and the "seed." When the surface has been cleared, things can grow out of the depths. People always suppose that they have lost their way when they come up against these depths of experience. But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation." A way is only the way when one finds it and follows it oneself. There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu. This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Vol 1, Page 65.

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Carl Jung on “Life.” Anthology (2019-01-16 05:58)

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly.

It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives.

If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

There is a widespread prejudice that analysis is something like a “cure,” to which one submits for a time and is then discharged healed.

That is a layman’s error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor.

Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a considerable time, but there are very few cases where a single “cure” is permanently successful.

It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures.

We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner, but should always remember that the life of the unconscious goes on and continually produces problematical situations.

There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that.

But this need not prevent us from recognizing that analysis is no once-and-for-all “cure”; it is no more, at first, than a more or less thorough readjustment.

There is no change that is unconditionally valid over a long period of time. Life has always to be tackled anew.
There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts.

A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life.

But the patient’s difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable.

No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss.

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or

another, and necessarily so, because the constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all.

One might certainly demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty.

And experience shows that this is true up to a point.

We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on.

Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome.

That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique "cure."

In the last resort it is highly improbable that there could ever be a therapy that got rid of all difficulties. Man needs difficulties; they are necessary for health.What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life.

Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable onesidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understand- ing that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

.

The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man.

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient.

No one has yet become a good surgeon by learning the text-books off by heart.

Yet the danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with the life and breath of nature.
He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so.

It is the same with the danger of making a diagnosis.

One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks that this is the important thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past.

A young person has not yet acquired a past, therefore he has no present either. He does not create culture, he merely exists.
It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend.

One cannot rate him too highly, unless of course fate has made one hostile to life.

There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these “infantile”—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents.

The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon.

It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases.

He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

He will then suffer from all those ills that beset parvenus without a history, be they individuals or social groups. It is normal that children should in a certain sense marry their parents. This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed.

It guarantees continuity, a reasonable prolongation of the past into the present. Only too much or too little in this direction is harmful. So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the re-

lease from the parental imago, and hence from childhood, is not complete.

Although childhood has to be brought along for the sake of historical continuity, this should not be at the expense of further development.

Woman’s psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos.

The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252 Human imperfection is always a discord in the harmony of our ideals. Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one's hands. Carl Jung, CW 10, Para 263

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious
mind.

It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his will.

The dynamic of this process is instinct, which ensures that everything which belongs to an individual's life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not.

Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what he proposes to do or has done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience.

But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today.

It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88 No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." Carl Jung, CW 11, Para 167.

Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect.

Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God.

Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word.

As is shown by the texts and their symbolism, the alchemist projected what I have called the process of individuation into the phenomena of chemical change.

A scientific term like “individuation” does not mean that we are dealing with something known and finally cleared up, on which there is no more to be said.

It merely indicates an as yet very obscure field of research much in need of exploration: the centralizing processes in the unconscious that go to form the personality.

We are dealing with life-processes which, on account of their numinous character, have from time immemorial provided the strongest incentive to the formation of symbols.

These processes are steeped in mystery; they pose riddles with which the human mind will long wrestle for a solution, and perhaps in vain.

For, in the last analysis, it is exceedingly doubtful whether human reason is a suitable instrument for this purpose.

Not for nothing did alchemy style itself an “art,” feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may
give them a name.

The alchemists themselves warned us: “Rumpite libros, ne corda vestra rumpantur” (Rend the books, lest your hearts be rent asunder), and this despite their insistence on study.

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Now and then it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me.

In the meantime, I had learned that all the greatest and most important problems of life are fundamentally insoluble.

They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18.
The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” (1929), CW 13, § 2.

Science is the tool of the Western mind, and with it one can open more doors than with bare hands.

It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding
it conveys is the only kind there is.

The East teaches us another, broader, more profound, and higher understanding—understanding through life. Carl Jung, CW 13, Para 775

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Art is a kind of innate drive that seizes a human being and makes him its instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind.

That is his office, and it is some times so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

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The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age.

Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Art is a kind of innate drive that seizes a human being and makes him his instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its
purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind.

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice
happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

In its primary “unconscious” form the animus is a compound of spontaneous, unpremeditated opinions which exercise a powerful influence on the woman’s emotional life, while the anima is similarly compounded of feelings which thereafter influence or distort the man’s understanding (“she has turned his head”).

Consequently the animus likes to project himself upon “intellectuals” and all kinds of “heroes,” including tenors, artists, sporting celebrities, etc.

The anima has a predilection for everything that is unconscious, dark, equivocal, and unrelated in woman, and also for her vanity, frigidity, helplessness, and so forth. Carl Jung, CW 16, Para 521.

The doctor knows—or at least he should know—that he did not choose this career by chance; and the psychotherapist in particular should clearly understand that psychic infections, however superfluous they seem to him, are in fact the predestined concomitants of his work, and thus fully in accord with the instinctive disposition of his own life. This realization also gives him the right attitude to his patient. The patient then means something to him personally, and this provides the most favourable basis for treatment. Carl Jung, CW 16, Para 365.

All beginnings are small.

Therefore we must not mind doing tedious but conscientious work on obscure individuals, even though the goal towards which we strive seems unattainably far off.

But one goal we can attain, and that is to develop and bring to maturity individual personalities.

And inasmuch as we are convinced that the individual is the carrier of life, we have served life’s purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren.

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head.

I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development.

So doing, our efforts will follow nature’s own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229.

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth.

Like these, society is one of the necessary conditions of his existence. It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to maintain that the individual exists for society. “Society” is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life.

The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224.

The united personality will never quite lose the painful sense of innate discord.

Complete redemption from the sufferings of this world is and must remain an illusion.

Christ's earthly life likewise ended, not in complacent bliss, but on the cross. Carl Jung, CW 16, Para 400

Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship.

Neither can exist without the other, although sometimes the one and sometimes the other predominates. Carl Jung, CW 16, Para 448

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form.

That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents.

Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible
wastrel of a father has a son with a positively morbid amount of ambition and so on. Carl Jung, CW 17, Para 328 The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family.

With progressive maturation it widens its horizon and its own sphere of influence;
its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations.

Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them.

Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check.

First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Carl Jung, CW 17, Para 331A.

Our personality develops in the course of life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are.

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering.

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

Personality is a seed that can only develop by slow stages throughout life. There is no personality without definiteness, wholeness, and ripeness.
These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

Personality is the supreme realization of the innate idiosyncrasy of a living being.

It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife.

One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331C
Creative life always stands outside convention.

That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy.

This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

You see, man is in need of a symbolic life—badly in need.

We only live banal, ordinary, rational, or irrational things—which are naturally also within the scope of rationalism,otherwise you could not call them irrational. But we have no symbolic life.

Where do we live symbolically?

Nowhere, except where we participate in the ritual of life.

But who, among the many, are really participating in the ritual of life? Very few. Carl Jung, CW 18, Para 18

Her life makes sense, and makes sense in all continuity, and for the whole of humanity.

That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama.

That gives the only meaning to human life; everything else is banal and you can dismiss it.

A career, producing of children, are all maya compared with that one thing, that your life is meaningful. Carl Jung, CW 18, Para 630

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life.

This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW 18, Para 1666

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole.

The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens.

What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves but which happen to us. Carl Jung, CW 18, Para 1719

Death has laid its hand upon our friend.

The darkness out of which his soul had risen has come again and has undone the life of his earthly body, and has left us alone in pain and sorrow.

To many death seems to be a brutal and meaningless end to a short and meaningless existence. So it looks, if seen from the surface and from the darkness.
But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life.

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever increasing river, and this conviction accompanies us often
far beyond the noonday of our existence.

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure.

Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of
the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its
secret work of purification. Carl Jung, CW 18, Para 1705-7

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/de4d1-12blife.jpg`

Carl Jung: Hence we must strive to free the self from the God, so that we can live. (2019-01-16 06:22)

[1]

In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues.

For vices as well as virtues always want to live outside.

But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions toward others.

Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced
it.

It has happened thus in me.

And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted.
I wish I could say it was a deception and only too willingly would I disown this experience.

But I cannot deny that it has seized me beyond all measure and steadily goes on working in me.

So if it is a deception, then deception is my God. Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it.

No insight or objection is so strong that it could surpass the strength of this experience.

And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known.

I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the experience.

I cannot help but recognize him by the experience.
I do not want to believe it, I do not need to believe it, nor could I believe it.

How can one believe such?
My mind would need to be totally confused to believe such things.

Given their nature, they are most improbable.
Not only improbable but also impossible for our understanding.

Only a sick brain could produce such deceptions.

I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that

the God makes us sick.
I experience the God in sickness.

A living God afflicts our reason like a sickness. He fills the soul with intoxication.

He fills us with reeling chaos. How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the self.

Not the self is God, although we reach the God through the self.

The God is behind the self, above the self. the self itself. when he appears. But he appears as our sickness, from which we must heal ourselves.

We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self.

We must draw the self to our side.

Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self intothe boundless, into dissolution.

Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but
drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it.

But it will be a healing with loss. We lose a part of life.

We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience.
I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my self I must win it in this way. But I just win it so that my life will become whole.

For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Pages 337-338

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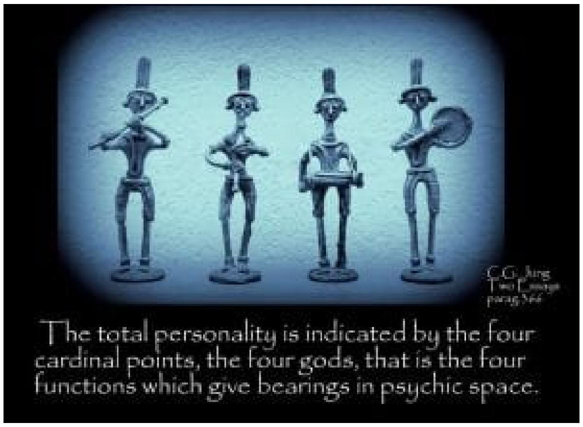
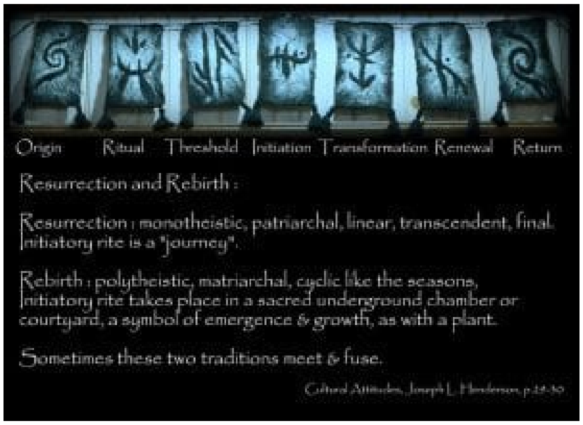
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/75ea9-12bhence.jpg`

Craig Nelson's Carl Jung Depth Psychology Quotation Images **(2019-01-16 06:30)**



C.G. Jung
Two Essays
parag 366

The total personality is indicated by the four cardinal points, the four gods, that is the four functions which give bearings in psychic space.



Origin
Ritual
Threshold
Initiation
Transformation
Renewal
Return

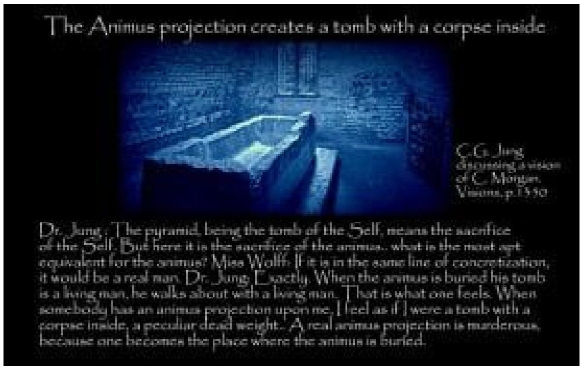
Resurrection and Rebirth :

Resurrection : monotheistic, patriarchal, linear, transcendent, final. Initiatory rite is a "journey".

Rebirth : polytheistic, matriarchal, cyclic like the seasons, Initiatory rite takes place in a sacred underground chamber or courtyard, a symbol of emergence & growth, as with a plant.

Sometimes these two traditions meet & fuse.

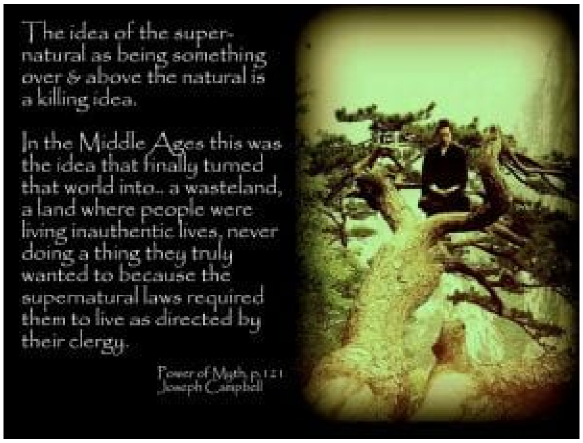
Cultural Attitudes, Joseph L. Henderson, p.28-30



The Animus projection creates a tomb with a corpse inside

C.G. Jung
discussing a vision
of C. Morgan.
Visions, p.1350

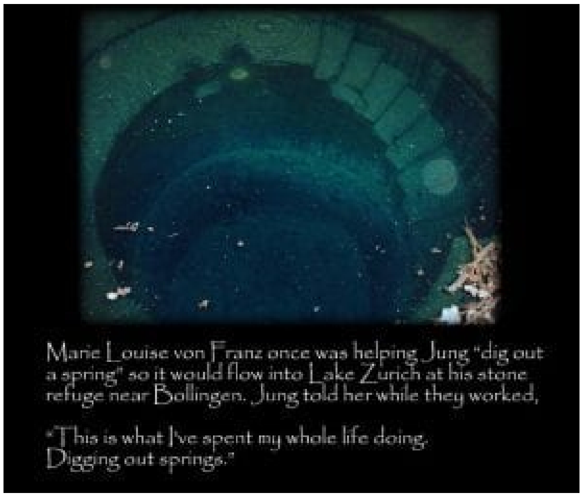
Dr. Jung : The pyramid, being the tomb of the Self, means the sacrifice of the Self. But here it is the sacrifice of the animus.. what is the most apt equivalent for the animus? Miss Wolff: If it is in the same line of concretization, it would be a real man. Dr. Jung: Exactly. When the animus is buried his tomb is a living man, he walks about with a living man. That is what one feels. When somebody has an animus projection upon me, I feel as if I were a tomb with a corpse inside, a peculiar dead weight.. A real animus projection is murderous, because one becomes the place where the animus is buried.



The idea of the super-natural as being something over & above the natural is a killing idea.

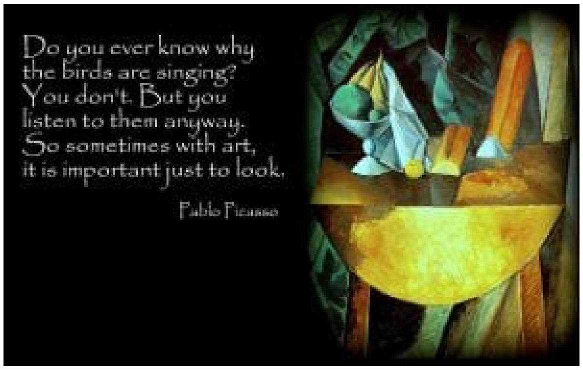
In the Middle Ages this was the idea that finally turned that world into.. a wasteland, a land where people were living inauthentic lives, never doing a thing they truly wanted to because the supernatural laws required them to live as directed by their clergy.

Power of Myth, p.121
Joseph Campbell



Marie Louise von Franz once was helping Jung "dig out a spring" so it would flow into Lake Zurich at his stone refuge near Bollingen. Jung told her while they worked,

"This is what I've spent my whole life doing. Digging out springs."



Do you ever know why
the birds are singing?
You don't. But you
listen to them anyway.
So sometimes with art,
it is important just to look.

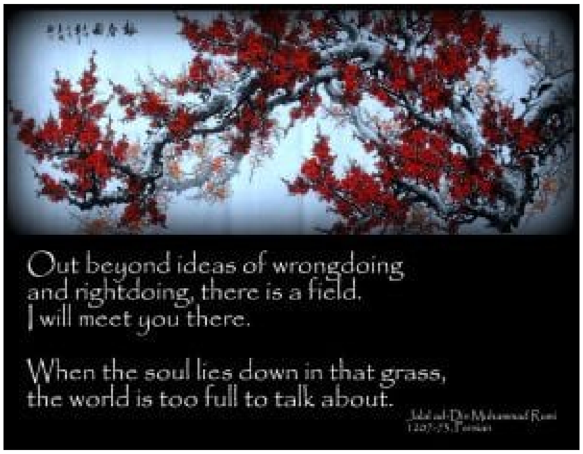
Pablo Picasso

Don't ask from where the flowers come.
The god of spring himself doesn't know the answer.

C.G. Jung
Visions p.1342

The mystics speak of being removed from the presence of God, & that is a definite psychological condition which we would call the remoteness from the Self. That remoteness expresses itself in the complete meaninglessness of life.

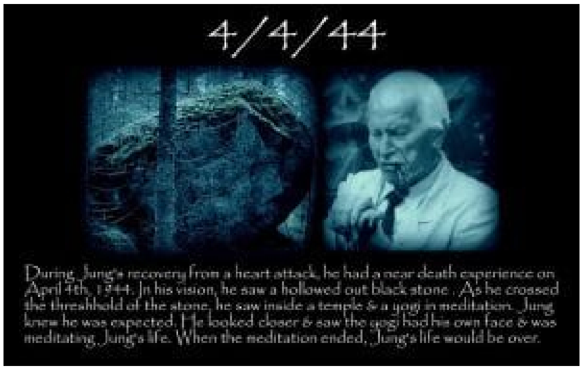
The more you approach that totality expressed by the concept of Self, the more life has meaning; you then do not even ask whether your life has meaning or not, you feel it, you are convinced of it, as you are convinced of your own existence.



Out beyond ideas of wrongdoing
and rightdoing, there is a field.
I will meet you there.

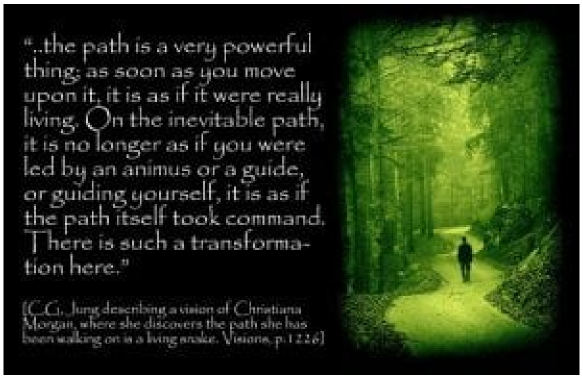
When the soul lies down in that grass,
the world is too full to talk about.

Jalal ad-Din Muhammad Rumi
1207-73, Persian



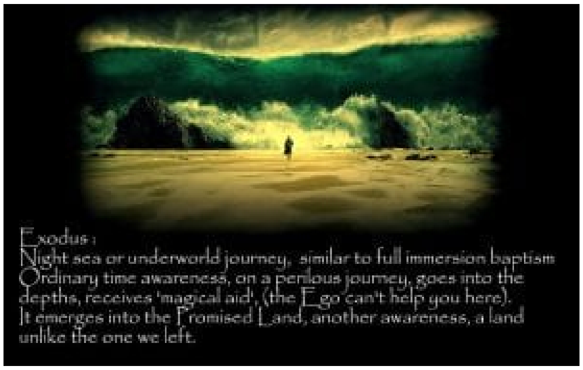
4/4/44

During Jung's recovery from a heart attack, he had a near death experience on April 4th, 1944. In his vision, he saw a hollowed out black stone . As he crossed the threshhold of the stone, he saw inside a temple & a yogi in meditation. Jung knew he was expected. He looked closer & saw the yogi had his own face & was meditating Jung's life. When the meditation ended, Jung's life would be over.

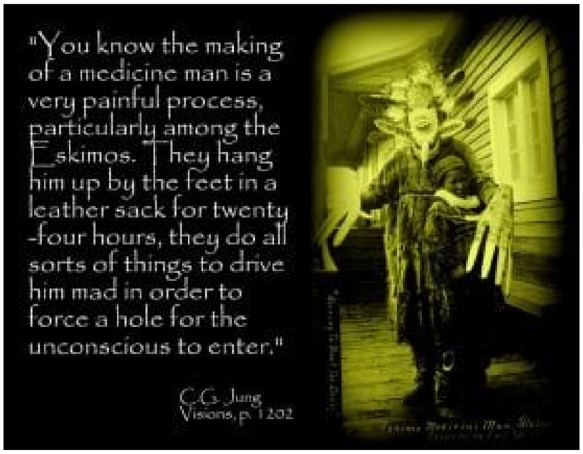


"..the path is a very powerful thing; as soon as you move upon it, it is as if it were really living. On the inevitable path, it is no longer as if you were led by an animus or a guide, or guiding yourself, it is as if the path itself took command. There is such a transformation here."

[C.G. Jung describing a vision of Christiana Morgan, where she discovers the path she has been walking on is a living snake. Visions, p.1226]

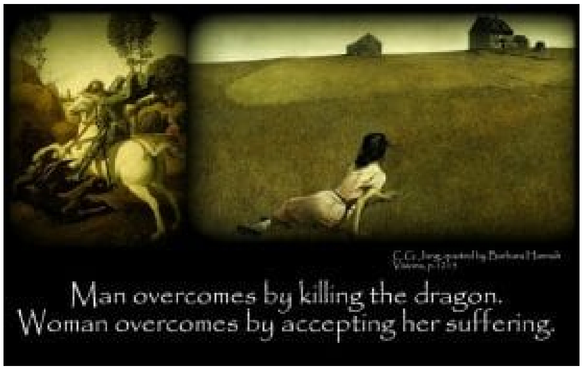


Exodus :
Night sea or underworld journey, similar to full immersion baptism
Ordinary time awareness, on a perilous journey, goes into the depths, receives 'magical aid', (the Ego can't help you here).
It emerges into the Promised Land, another awareness, a land unlike the one we left.



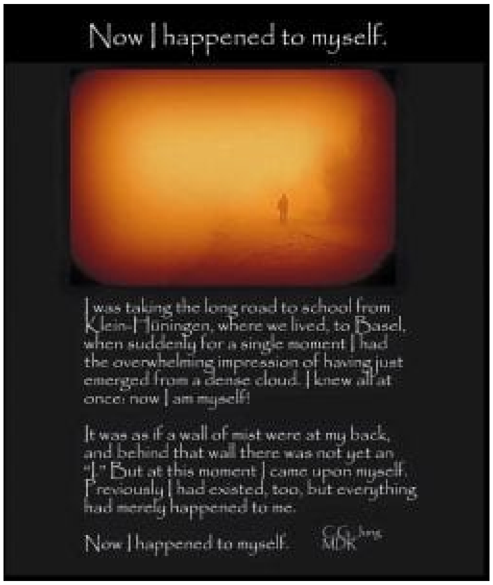
"You know the making of a medicine man is a very painful process, particularly among the Eskimos. They hang him up by the feet in a leather sack for twenty-four hours, they do all sorts of things to drive him mad in order to force a hole for the unconscious to enter."

C.G. Jung
Visions, p. 1202



C.G. Jung, quoted by Barbara Hannah
Visions, p. [illegible]

Man overcomes by killing the dragon.
Woman overcomes by accepting her suffering.



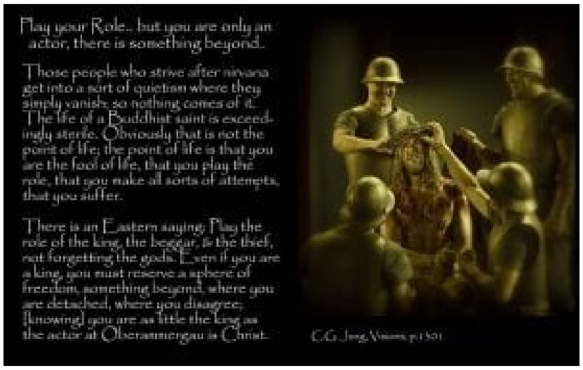
Now I happened to myself.

I was taking the long road to school from Klein-Hüningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

C.G. Jung
MDR

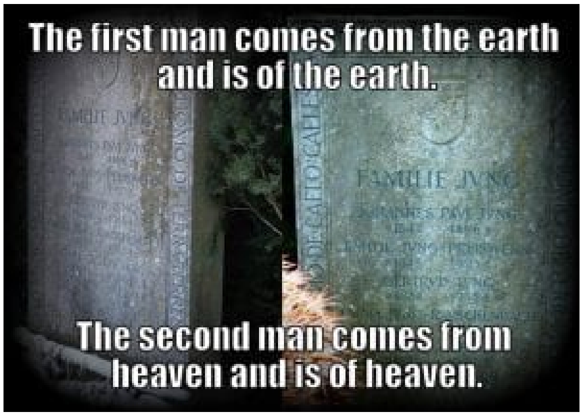


Play your Role.. but you are only an actor, there is something beyond..

Those people who strive after nirvana get into a sort of quietism where they simply vanish; so nothing comes of it. The life of a Buddhist saint is exceedingly sterile. Obviously that is not the point of life; the point of life is that you are the fool of life, that you play the role, that you make all sorts of attempts, that you suffer.

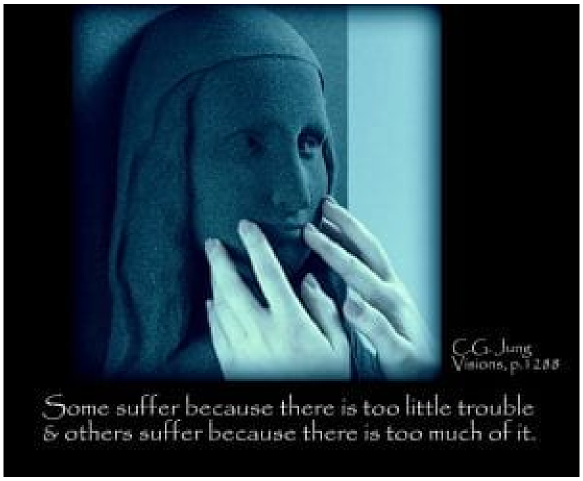
There is an Eastern saying: Play the role of the king, the beggar, & the thief, not forgetting the gods. Even if you are a king, you must reserve a sphere of freedom, something beyond, where you are detached, where you disagree; [knowing] you are as little the king as the actor at Oberammergau is Christ.

C.G. Jung, Visions, p.1301



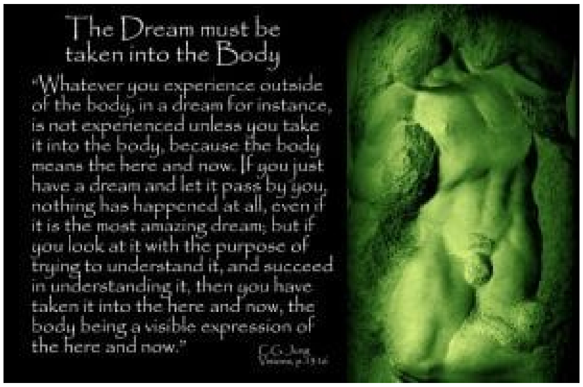
The first man comes from the earth and is of the earth.

The second man comes from heaven and is of heaven.



C.G. Jung
Visions, p.1288

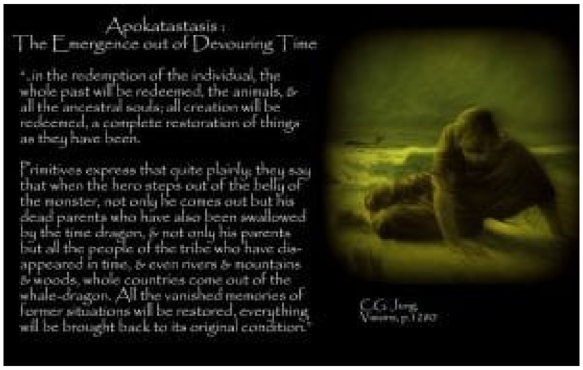
Some suffer because there is too little trouble & others suffer because there is too much of it.



The Dream must be taken into the Body

"Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now."

C.G. Jung
Visions, p.1316

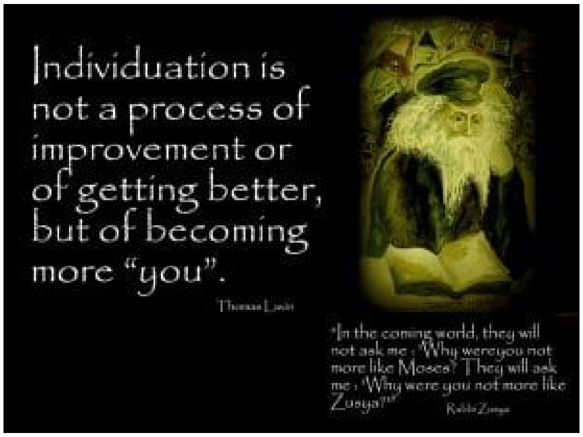


Apokatastasis :
The Emergence out of Devouring Time

"..in the redemption of the individual, the whole past will be redeemed, the animals, & all the ancestral souls; all creation will be redeemed, a complete restoration of things as they have been.

Primitives express that quite plainly; they say that when the hero steps out of the belly of the monster, not only he comes out but his dead parents who have also been swallowed by the time dragon, & not only his parents but all the people of the tribe who have disappeared in time, & even rivers & mountains & woods, whole countries come out of the whale-dragon. All the vanished memories of former situations will be restored, everything will be brought back to its original condition."

C.G. Jung
Visions, p.1280

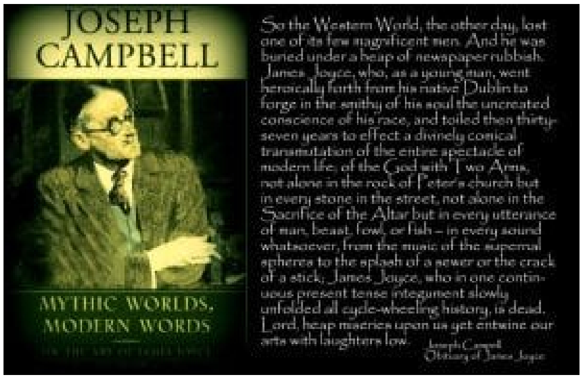


Individuation is not a process of improvement or of getting better, but of becoming more "you".

Thomas Lavin

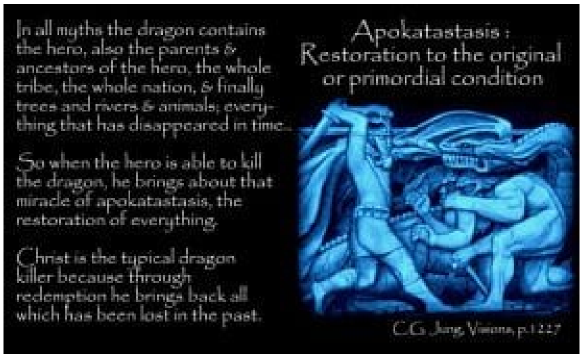
"In the coming world, they will not ask me : 'Why wereyou not more like Moses?' They will ask me : 'Why were you not more like Zusya?'"

Rabbi Zusya


JOSEPH CAMPBELL
MYTHIC WORLDS, MODERN WORDS

So the Western World, the other day, lost one of its few magnificent men. And he was buried under a heap of newspaper rubbish. James Joyce, who, as a young man, went heroically forth from his native Dublin to forge in the smithy of his soul the uncreated conscience of his race, and toiled then thirty-seven years to effect a divinely comical transmutation of the entire spectacle of modern life; of the God with Two Arms, not alone in the rock of Peter's church but in every stone in the street, not alone in the Sacrifice of the Altar but in every utterance of man, beast, fowl, or fish – in every sound whatsoever, from the music of the supernal spheres to the splash of a sewer or the crack of a stick; James Joyce, who in one continuous present tense integument slowly unfolded all cycle-wheeling history, is dead. Lord, heap miseries upon us yet entwine our arts with laughters low.

Joseph Campbell
Obituary of James Joyce



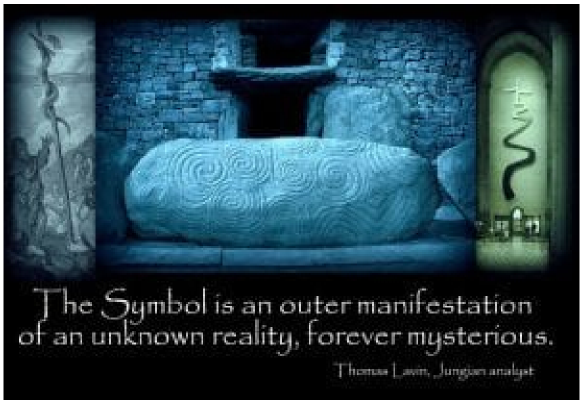
In all myths the dragon contains the hero, also the parents & ancestors of the hero, the whole tribe, the whole nation, & finally trees and rivers & animals; everything that has disappeared in time..

So when the hero is able to kill the dragon, he brings about that miracle of apokatastasis, the restoration of everything.

Christ is the typical dragon killer because through redemption he brings back all which has been lost in the past.

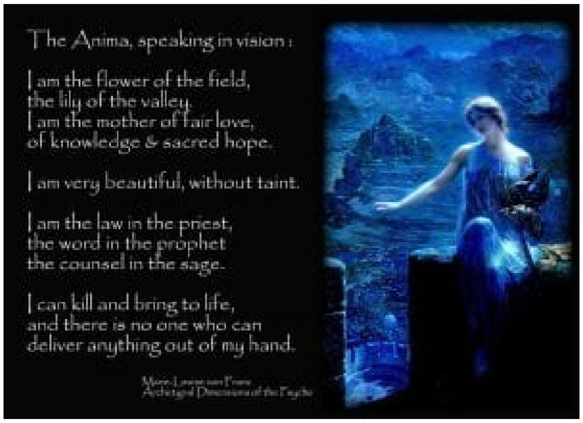
Apokatastasis :
Restoration to the original or primordial condition

C.G. Jung, Visions, p.1227



The Symbol is an outer manifestation of an unknown reality, forever mysterious.

Thomas Lavin, Jungian analyst



The Anima, speaking in vision :

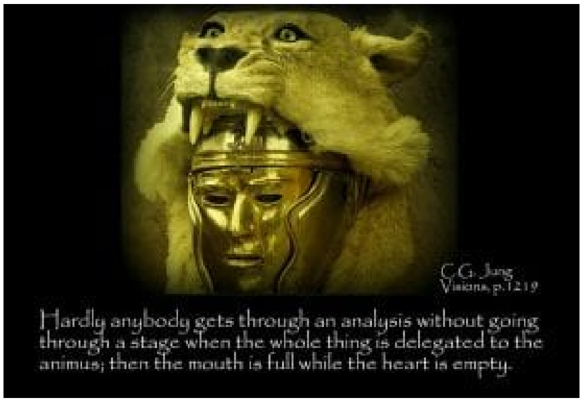
I am the flower of the field,
the lily of the valley.
I am the mother of fair love,
of knowledge & sacred hope.

I am very beautiful, without taint.

I am the law in the priest,
the word in the prophet
the counsel in the sage.

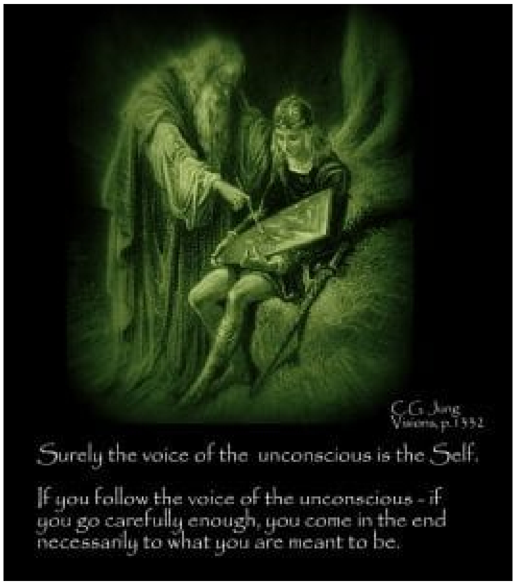
I can kill and bring to life,
and there is no one who can
deliver anything out of my hand.

Marie-Louise von Franz
Archetypal Dimensions of the Psyche



C.G. Jung
Visions, p.1219

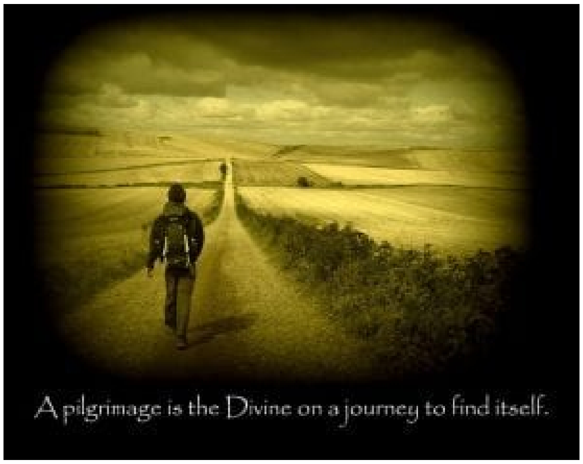
Hardly anybody gets through an analysis without going through a stage when the whole thing is delegated to the animus; then the mouth is full while the heart is empty.



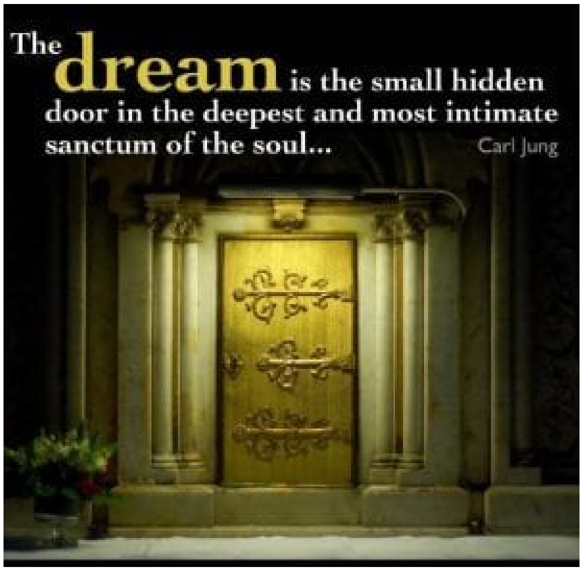
C.G. Jung
Visions, p.1332

Surely the voice of the unconscious is the Self.

If you follow the voice of the unconscious - if you go carefully enough, you come in the end necessarily to what you are meant to be.

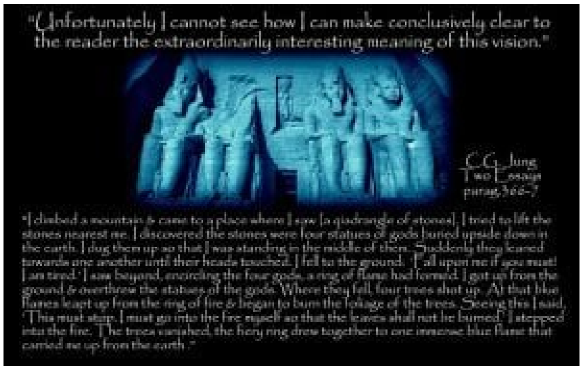


A pilgrimage is the Divine on a journey to find itself.



The dream is the small hidden door in the deepest and most intimate sanctum of the soul...

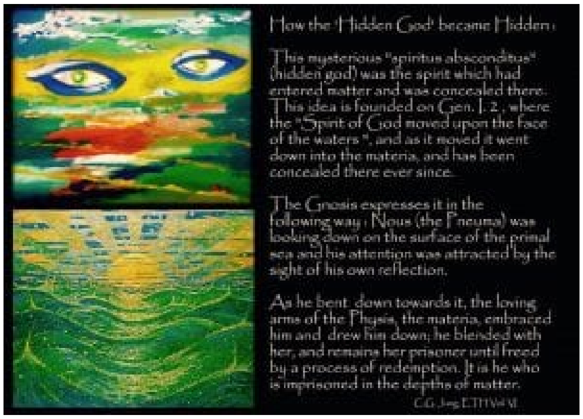
Carl Jung



"Unfortunately I cannot see how I can make conclusively clear to the reader the extraordinarily interesting meaning of this vision."

C.G. Jung
Two Essays
parag.366-7

"I climbed a mountain & came to a place where I saw [a quadrangle of stones]. I tried to lift the stones nearest me. I discovered the stones were four statues of gods buried upside down in the earth. I dug them up so that I was standing in the middle of them. Suddenly they leaned towards one another until their heads touched. I fell to the ground. 'Fall upon me if you must! I am tired.' I saw beyond, encircling the four gods, a ring of flame had formed. I got up from the ground & overthrew the statues of the gods. Where they fell, four trees shot up. At that blue flames leapt up from the ring of fire & began to burn the foliage of the trees. Seeing this I said, 'This must stop. I must go into the fire myself so that the leaves shall not be burned.' I stepped into the fire. The trees vanished, the fiery ring drew together to one immense blue flame that carried me up from the earth."



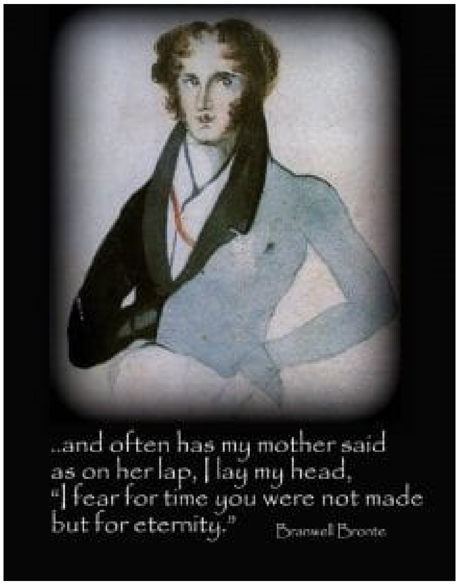
How the 'Hidden God' became Hidden :

This mysterious "spiritus absconditus" (hidden god) was the spirit which had entered matter and was concealed there. This idea is founded on Gen. I. 2 , where the "Spirit of God moved upon the face of the waters ", and as it moved it went down into the materia, and has been concealed there ever since.

The Gnosis expresses it in the following way : Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.

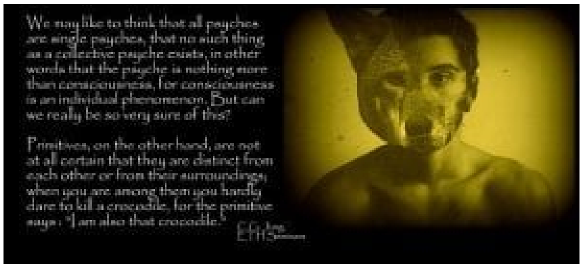
As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption. It is he who is imprisoned in the depths of matter.

C.G. Jung ETH Vol VI



..and often has my mother said
as on her lap, I lay my head,
"I fear for time you were not made
but for eternity."

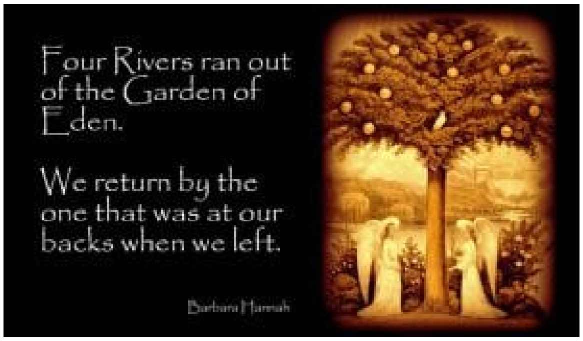
Branwell Bronte



We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon. But can we really be so very sure of this?

Primitives, on the other hand, are not at all certain that they are distinct from each other or from their surroundings; when you are among them you hardly dare to kill a crocodile, for the primitive says : "I am also that crocodile."

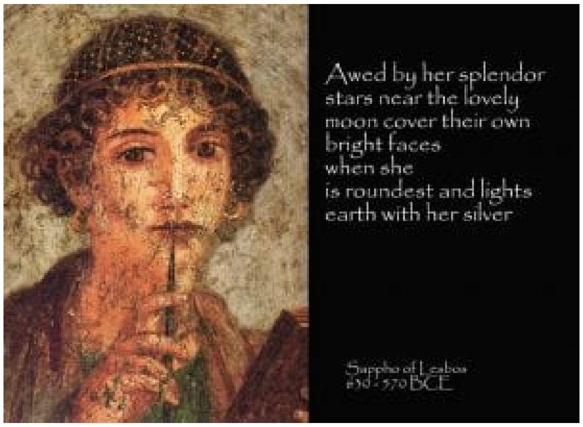
C.G. Jung ETH Seminars



Four Rivers ran out of the Garden of Eden.

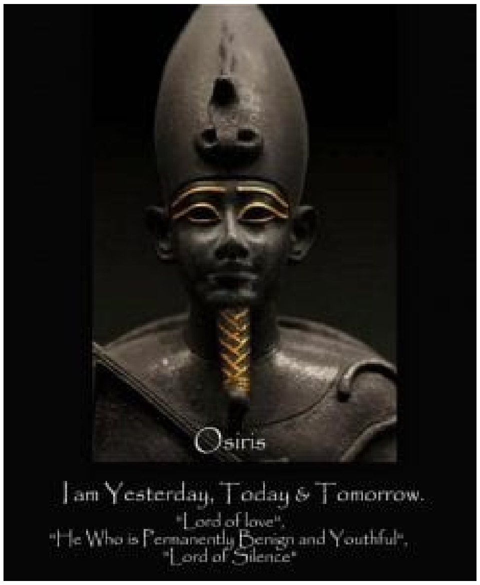
We return by the one that was at our backs when we left.

Barbara Hannah



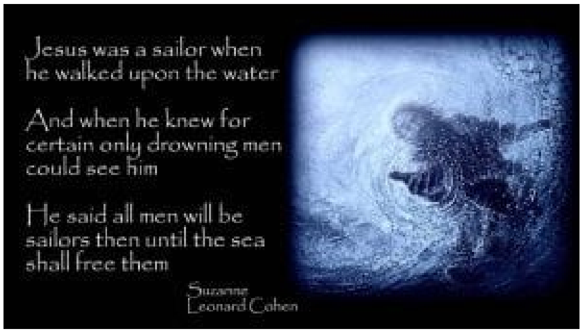
Awed by her splendor
stars near the lovely
moon cover their own
bright faces
when she
is roundest and lights
earth with her silver

Sappho of Lesbos
630 - 570 BCE



Osiris

I am Yesterday, Today & Tomorrow.
"Lord of love",
"He Who is Permanently Benign and Youthful",
"Lord of Silence"

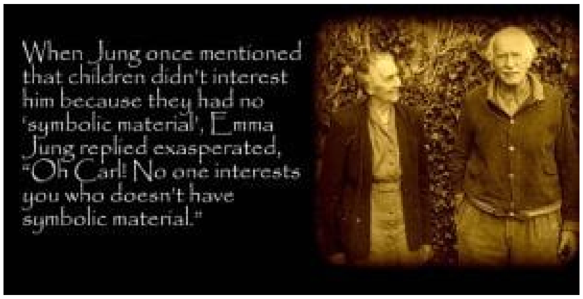


Jesus was a sailor when
he walked upon the water

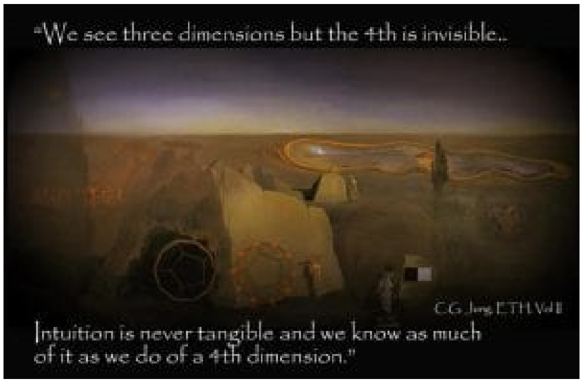
And when he knew for
certain only drowning men
could see him

He said all men will be
sailors then until the sea
shall free them

Suzanne
Leonard Cohen



When Jung once mentioned that children didn't interest him because they had no 'symbolic material', Emma Jung replied exasperated, "Oh Carl! No one interests you who doesn't have symbolic material."



"We see three dimensions but the 4th is invisible..

C.G. Jung, E.T.H. Vol II

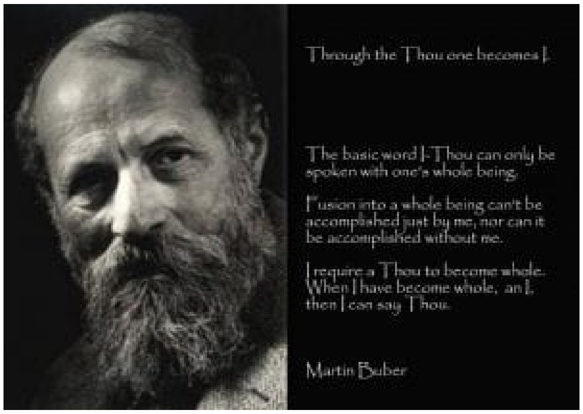
Intuition is never tangible and we know as much
of it as we do of a 4th dimension."

The Green Martyrs

The Green Martyrs were those who, leaving behind the comforts & pleasures of ordinary human society, retreated to the woods, or to a mountaintop, or to a lonely island-- to one of the green no-man's-lands outside tribal jurisdictions-- there to commune with God.

A pleasant woodland all about
To shield it [the hut] from the wind,
And make a home for singing birds
Before it and behind.

How the Irish Saved Civilization
Thomas Cahill



Through the Thou one becomes I.

The basic word I-Thou can only be spoken with one's whole being.

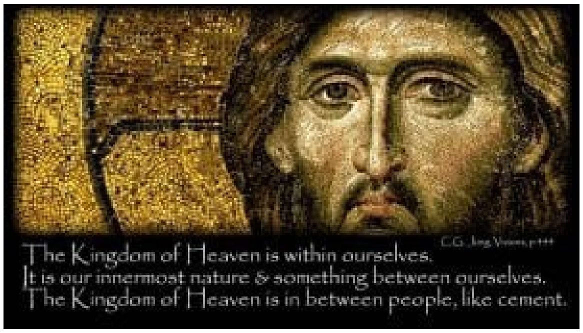
Fusion into a whole being can't be accomplished just by me, nor can it be accomplished without me.

I require a Thou to become whole.
When I have become whole, an I,
then I can say Thou.

Martin Buber

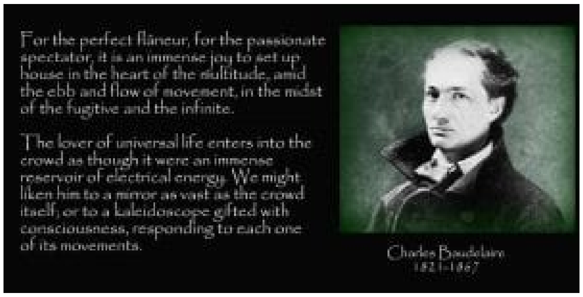
C.G. Jung
E.T.H. p.138

Things which come to us from the left have been thought out of the body; the heart is on the left, things happen to us from the left as it were accidentally. Things from the right, on the other hand, are conscious, thought out by the head, directed. The right hand knoweth not what the left hand doeth, & often does not want to know. Every one has two hands, and twohanded ways.



C.G. Jung, Visions, p.444

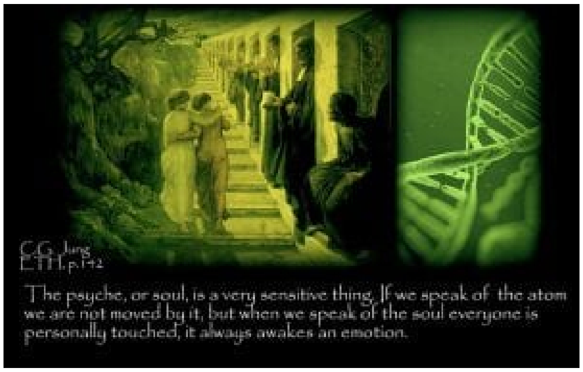
The Kingdom of Heaven is within ourselves.
It is our innermost nature & something between ourselves.
The Kingdom of Heaven is in between people, like cement.



For the perfect flâneur, for the passionate spectator, it is an immense joy to set up house in the heart of the multitude, amid the ebb and flow of movement, in the midst of the fugitive and the infinite.

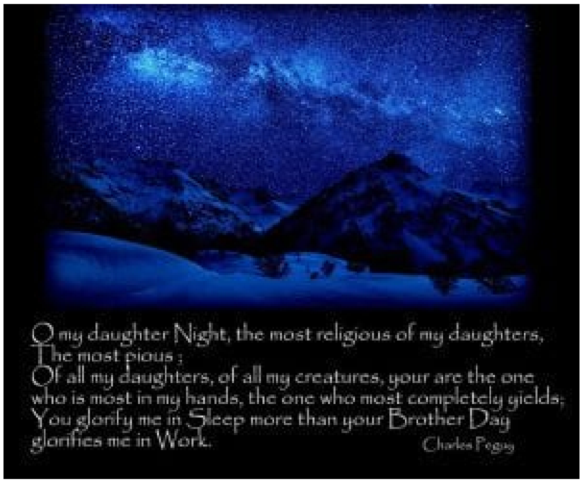
The lover of universal life enters into the crowd as though it were an immense reservoir of electrical energy. We might liken him to a mirror as vast as the crowd itself; or to a kaleidoscope gifted with consciousness, responding to each one of its movements.

Charles Baudelaire
1821-1867

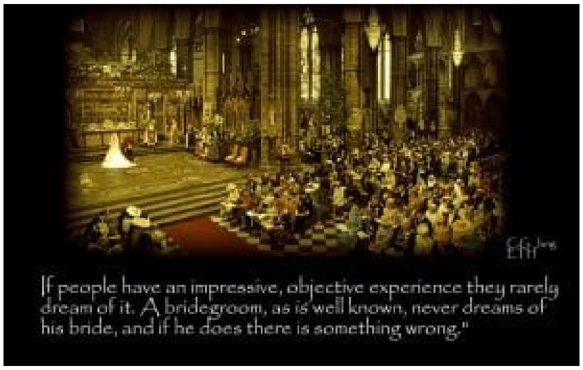


C.G. Jung
E.T.H., p.142

The psyche, or soul, is a very sensitive thing. If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched; it always awakes an emotion.



O my daughter Night, the most religious of my daughters,
The most pious ;
Of all my daughters, of all my creatures, your are the one
who is most in my hands, the one who most completely yields;
You glorify me in Sleep more than your Brother Day
glorifies me in Work.
Charles Peguy

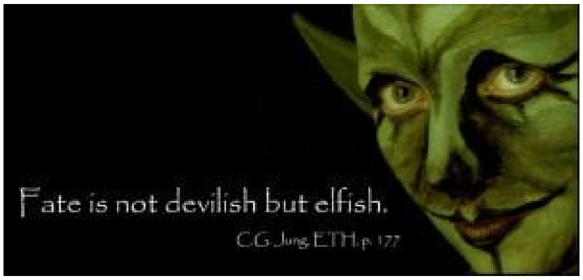


C.G. Jung
ETH

If people have an impressive, objective experience they rarely dream of it. A bridegroom, as is well known, never dreams of his bride, and if he does there is something wrong."

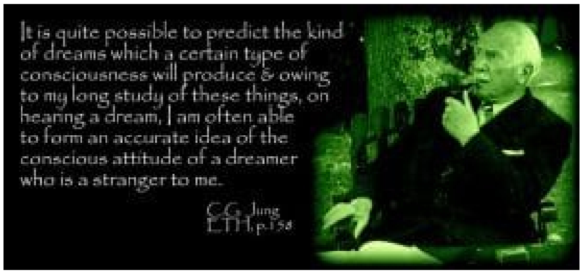
Richard Wilhelm
I Ching, 1a

It fell to music.. to construct a bridge to the world of the unseen.



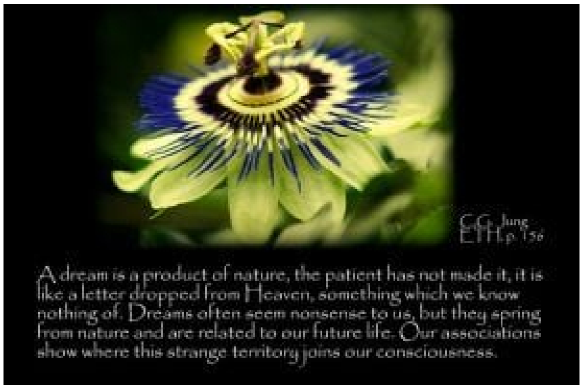
Fate is not devilish but elfish.

C.G. Jung, ETH, p. 177



It is quite possible to predict the kind of dreams which a certain type of consciousness will produce & owing to my long study of these things, on hearing a dream, I am often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me.

C.G. Jung
ETH, p.158

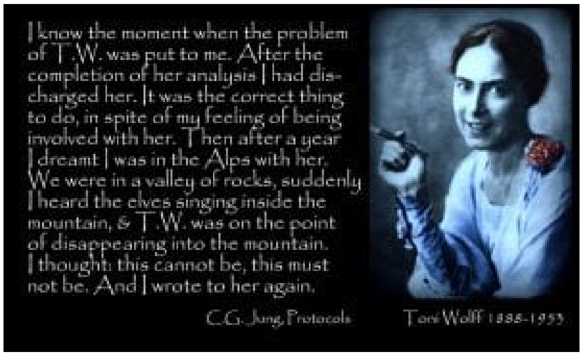


C.G. Jung
E.T.H. p.156

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Our associations show where this strange territory joins our consciousness.

C.G. Jung
E.T.H. p.[illegible]

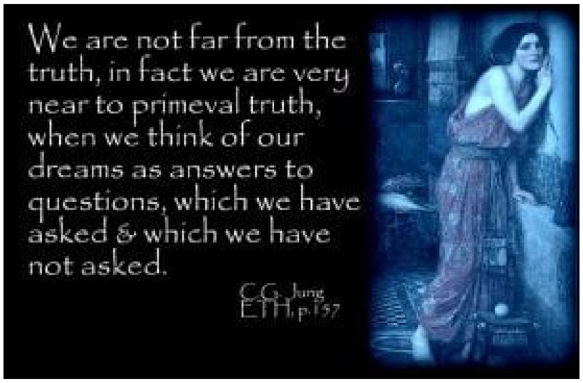
[Dreams] are images.. when they touch consciousness, but we have no means of knowing what their form is in the pure unconscious.



I know the moment when the problem of T.W. was put to me. After the completion of her analysis I had discharged her. It was the correct thing to do, in spite of my feeling of being involved with her. Then after a year I dreamt I was in the Alps with her. We were in a valley of rocks, suddenly I heard the elves singing inside the mountain, & T.W. was on the point of disappearing into the mountain. I thought: this cannot be, this must not be. And I wrote to her again.

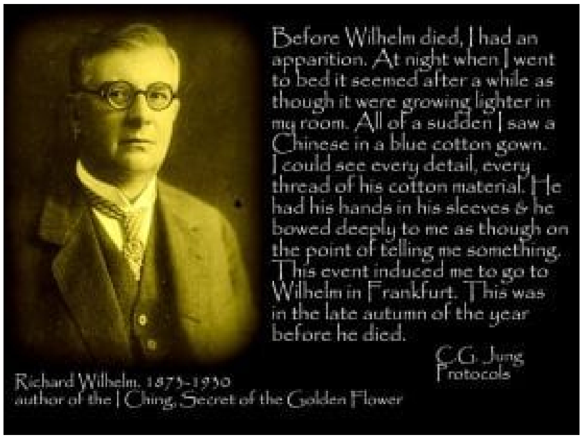
C.G. Jung, Protocols

Toni Wolff 1888-1953



We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked & which we have not asked.

C.G. Jung
E.T.H. p.157



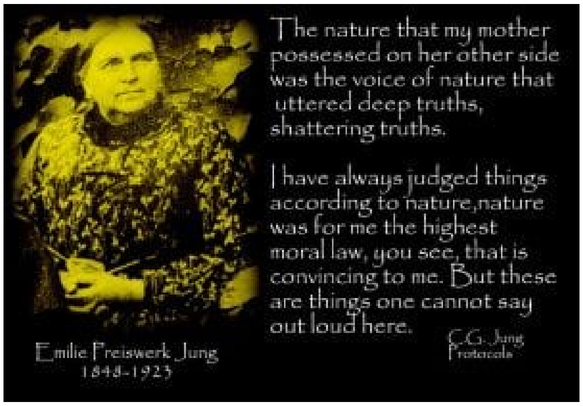
Before Wilhelm died, I had an apparition. At night when I went to bed it seemed after a while as though it were growing lighter in my room. All of a sudden I saw a Chinese in a blue cotton gown. I could see every detail, every thread of his cotton material. He had his hands in his sleeves & he bowed deeply to me as though on the point of telling me something. This event induced me to go to Wilhelm in Frankfurt. This was in the late autumn of the year before he died.

C.G. Jung
Protocols

Richard Wilhelm. 1873-1930
author of the I Ching, Secret of the Golden Flower

"O night you are the night. And all those days together are never the day, they are never anything but days, sown. Those days are never anything but lights, uncertain lights, & you, night, you are my great dark light. Days are islets & isles, they pierce & rend the sea, but they have to rest in the deep-sea, they are compelled to do so, resting in the deep night, for you night, are the deep sea."

Charles Pegay

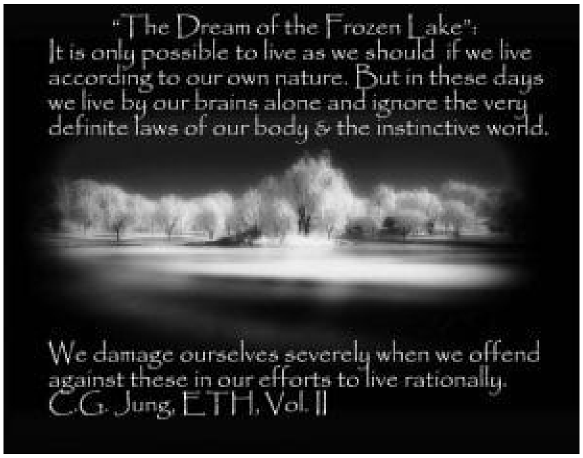


The nature that my mother possessed on her other side was the voice of nature that uttered deep truths, shattering truths.

I have always judged things according to nature,nature was for me the highest moral law, you see, that is convincing to me. But these are things one cannot say out loud here.

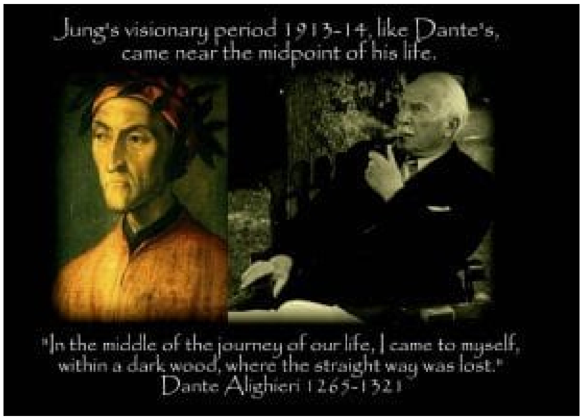
C.G. Jung
Protocols

Emilie Preiswerk Jung
1848-1923



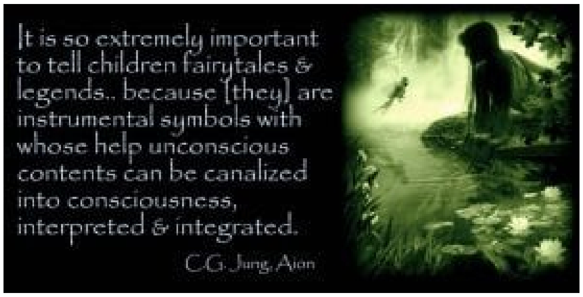
"The Dream of the Frozen Lake":
It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body & the instinctive world.

We damage ourselves severely when we offend against these in our efforts to live rationally.
C.G. Jung, ETH, Vol. II



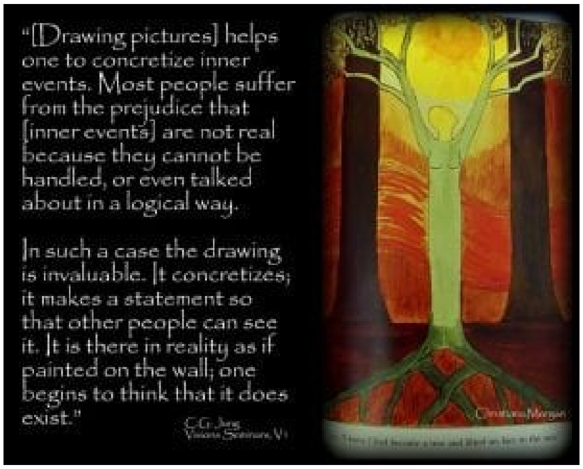
Jung's visionary period 1913-14, like Dante's, came near the midpoint of his life.

"In the middle of the journey of our life, I came to myself, within a dark wood, where the straight way was lost."
Dante Alighieri 1265-1321



It is so extremely important to tell children fairytales & legends.. because [they] are instrumental symbols with whose help unconscious contents can be canalized into consciousness, interpreted & integrated.

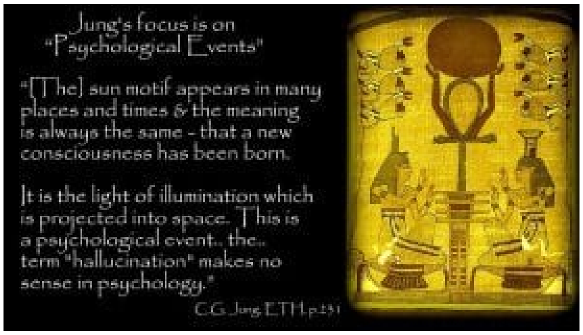
C.G. Jung, Aion



"[Drawing pictures] helps one to concretize inner events. Most people suffer from the prejudice that [inner events] are not real because they cannot be handled, or even talked about in a logical way.

In such a case the drawing is invaluable. It concretizes; it makes a statement so that other people can see it. It is there in reality as if painted on the wall; one begins to think that it does exist."

C.G. Jung
Visions Seminars, V1

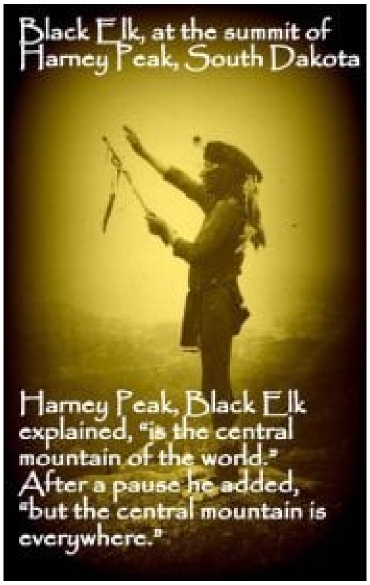


Jung's focus is on
"Psychological Events"

"[The] sun motif appears in many places and times & the meaning is always the same - that a new consciousness has been born.

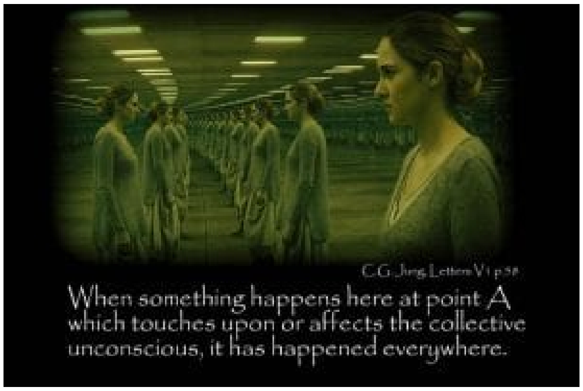
It is the light of illumination which is projected into space. This is a psychological event.. the.. term "hallucination" makes no sense in psychology."

C.G. Jung ETH p.231



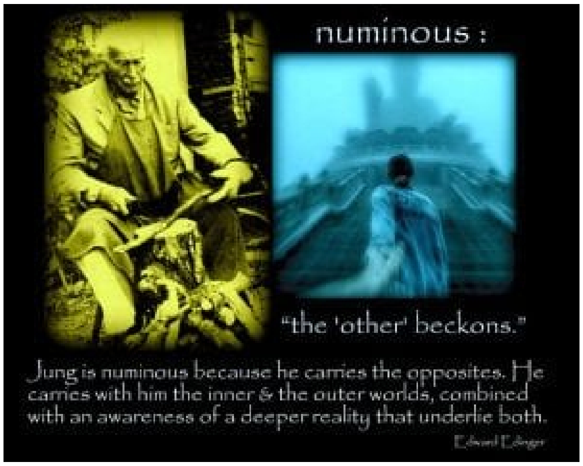
Black Elk, at the summit of Harney Peak, South Dakota

Harney Peak, Black Elk explained, "is the central mountain of the world." After a pause he added, "but the central mountain is everywhere."



C.G. Jung Letters V1 p.58

When something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere.

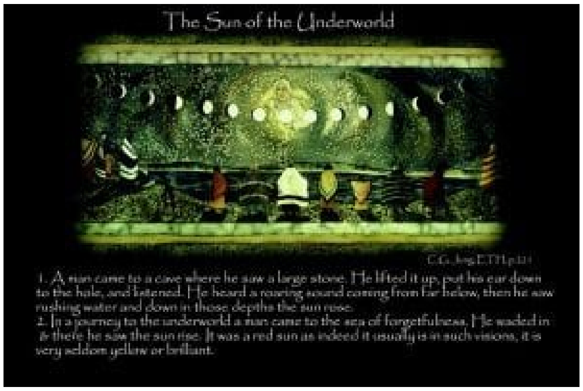


numinous :

"the 'other' beckons."

Jung is numinous because he carries the opposites. He carries with him the inner & the outer worlds, combined with an awareness of a deeper reality that underlie both.

Edward Edinger

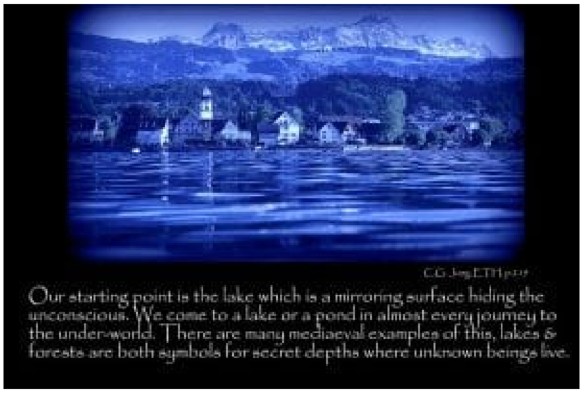


The Sun of the Underworld

C.G. Jung E.T.H. p.121

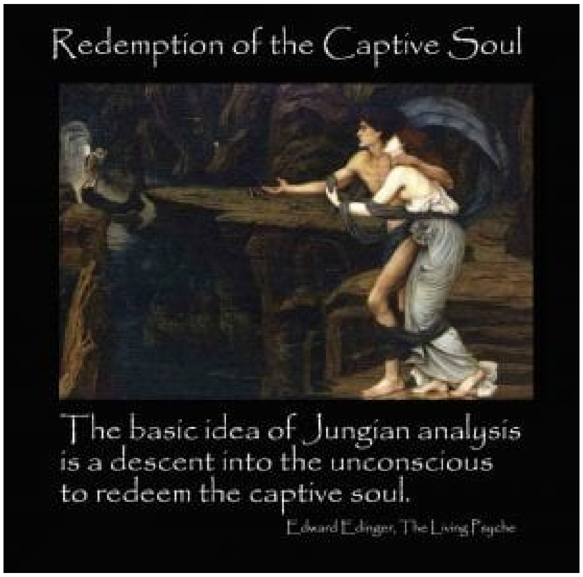
1. A man came to a cave where he saw a large stone. He lifted it up, put his ear down to the hole, and listened. He heard a roaring sound coming from far below, then he saw rushing water and down in those depths the sun rose.

2. In a journey to the underworld a man came to the sea of forgetfulness. He waded in & there he saw the sun rise. It was a red sun as indeed it usually is in such visions, it is very seldom yellow or brilliant.



C.G. Jung E.T.H. p.119

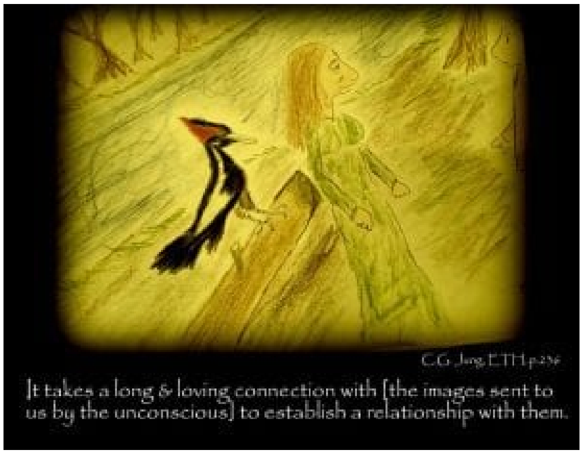
Our starting point is the lake which is a mirroring surface hiding the unconscious. We come to a lake or a pond in almost every journey to the under-world. There are many mediaeval examples of this, lakes & forests are both symbols for secret depths where unknown beings live.



Redemption of the Captive Soul

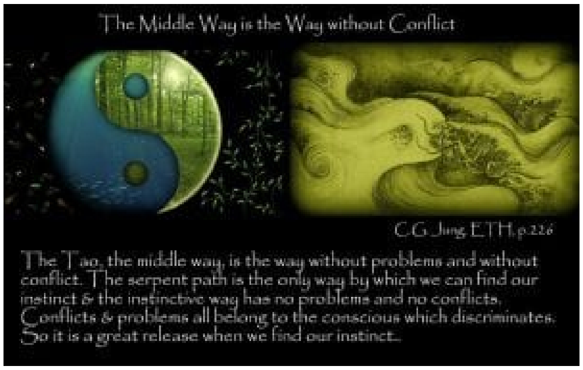
The basic idea of Jungian analysis
is a descent into the unconscious
to redeem the captive soul.

Edward Edinger, The Living Psyche



C.G. Jung, ETH p.236

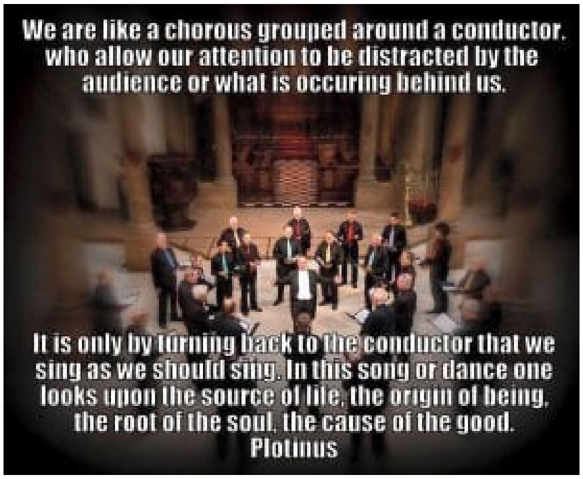
It takes a long & loving connection with [the images sent to us by the unconscious] to establish a relationship with them.



The Middle Way is the Way without Conflict

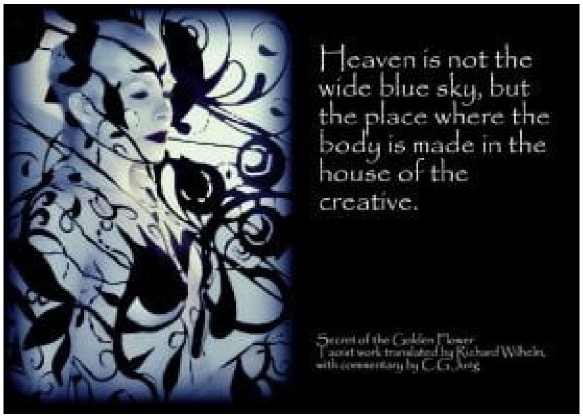
C.G. Jung, ETH, p.226

The Tao, the middle way, is the way without problems and without conflict. The serpent path is the only way by which we can find our instinct & the instinctive way has no problems and no conflicts. Conflicts & problems all belong to the conscious which discriminates. So it is a great release when we find our instinct..



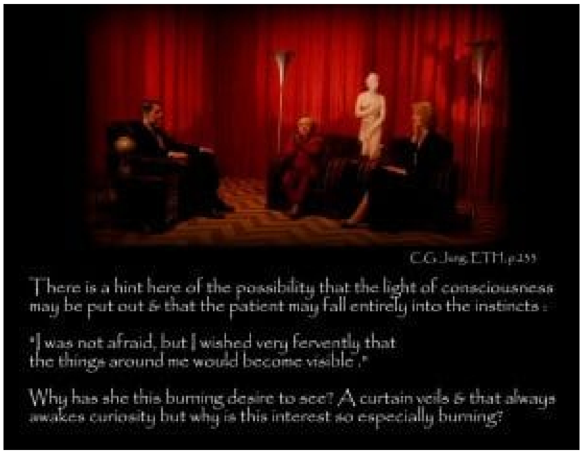
We are like a chorous grouped around a conductor. who allow our attention to be distracted by the audience or what is occuring behind us.

It is only by turning back to the conductor that we sing as we should sing. In this song or dance one looks upon the source of life, the origin of being, the root of the soul, the cause of the good.
Plotinus



Heaven is not the wide blue sky, but the place where the body is made in the house of the creative.

Secret of the Golden Flower
Taoist work translated by Richard Wilhelm,
with commentary by C.G.Jung

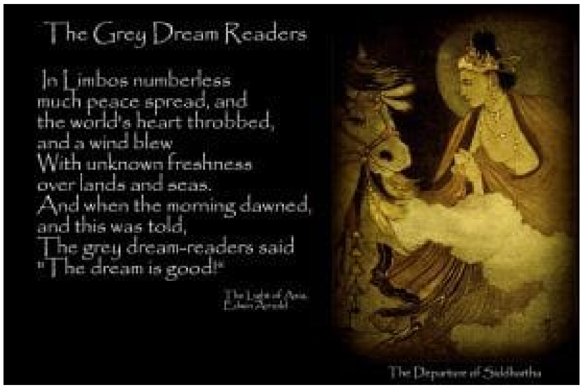


C.G. Jung, ETH, p.255

There is a hint here of the possibility that the light of consciousness may be put out & that the patient may fall entirely into the instincts :

"I was not afraid, but I wished very fervently that the things around me would become visible ."

Why has she this burning desire to see? A curtain veils & that always awakes curiosity but why is this interest so especially burning?

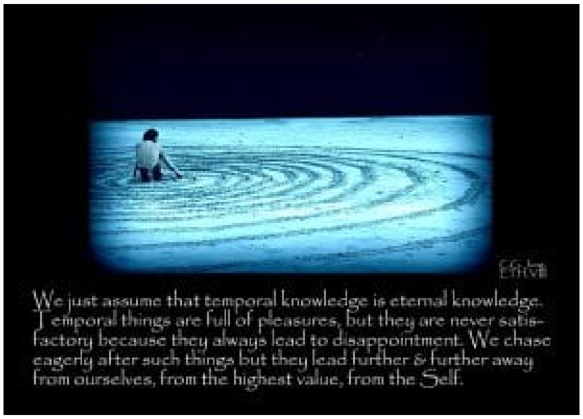


The Grey Dream Readers

In Limbos numberless
much peace spread, and
the world's heart throbbed,
and a wind blew
With unknown freshness
over lands and seas.
And when the morning dawned,
and this was told,
The grey dream-readers said
"The dream is good!"

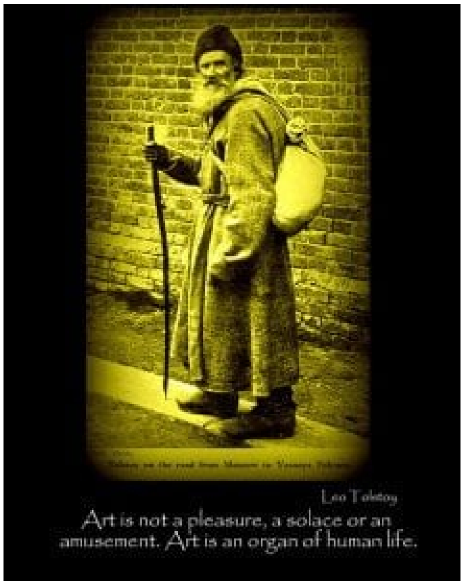
The Light of Asia,
Edwin Arnold

The Departure of Siddhartha



C.G. Jung
ETH VII

We just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. We chase eagerly after such things but they lead further & further away from ourselves, from the highest value, from the Self.

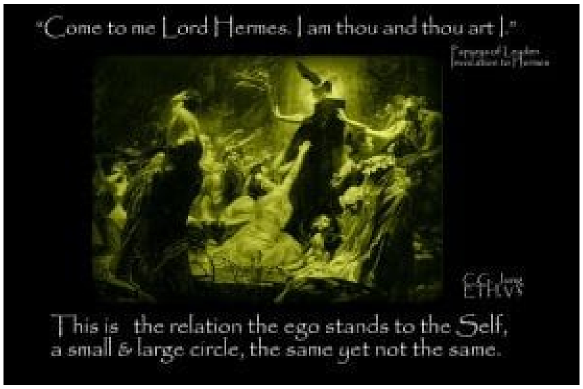


Leo Tolstoy

Art is not a pleasure, a solace or an
amusement. Art is an organ of human life.

"When the soul wishes to experience something, she throws an image of the experience out before her and enters into her own image."

Meister Eckhart

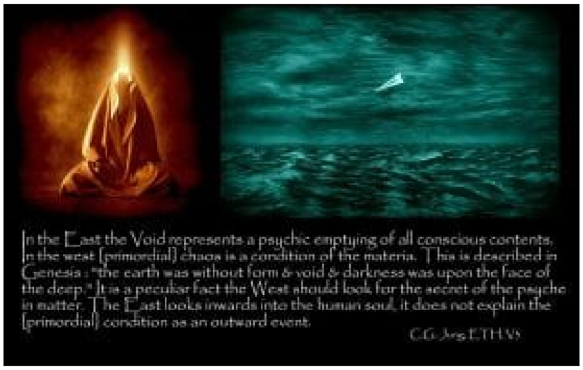


"Come to me Lord Hermes. I am thou and thou art I."

Papyrus of Leyden
Invocation to Hermes

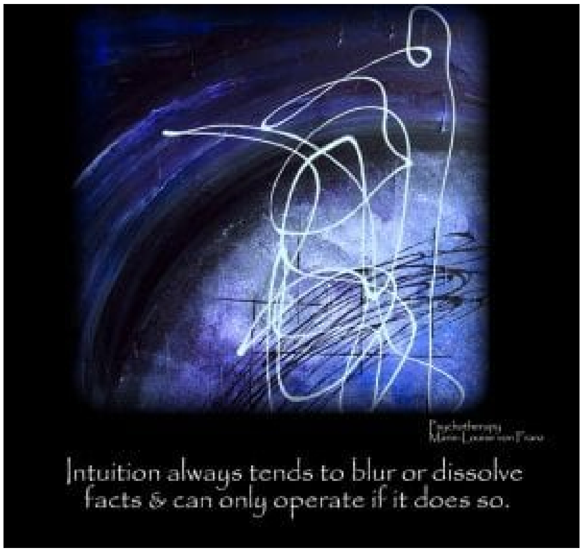
C.G. Jung
E.T.H.V5

This is the relation the ego stands to the Self,
a small & large circle, the same yet not the same.



In the East the Void represents a psychic emptying of all conscious contents. In the west [primordial] chaos is a condition of the materia. This is described in Genesis : "the earth was without form & void & darkness was upon the face of the deep." It is a peculiar fact the West should look for the secret of the psyche in matter. The East looks inwards into the human soul, it does not explain the [primordial] condition as an outward event.

C.G. Jung E.T.H.V5

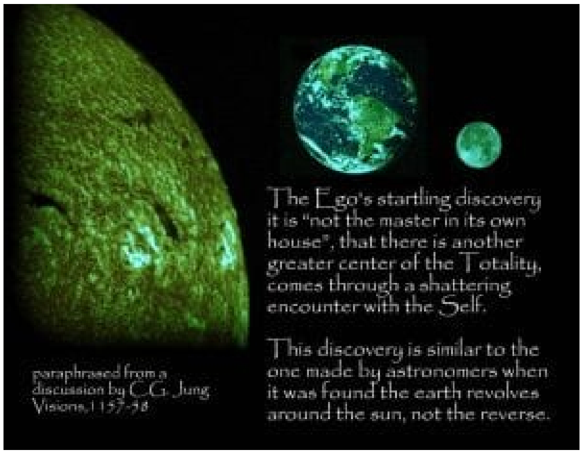


Psychotherapy
Marie-Louise von Franz

Intuition always tends to blur or dissolve facts & can only operate if it does so.

C.G. Jung
ETH
2/3/1939

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated & it has a purely superstitious sound in our ears. But magical was originally simply [Psyche]. The ancients did not know of the existence of the psyche, so not being able to call anything [Psyche] they used the word magic.



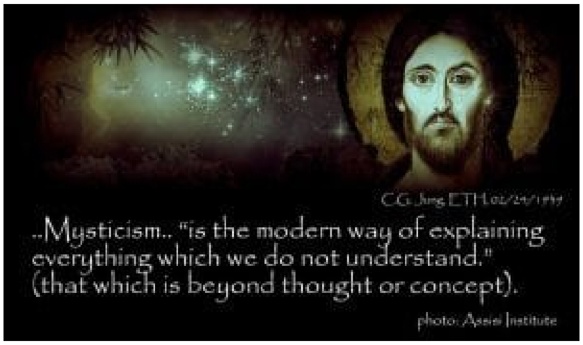
The Ego's startling discovery it is "not the master in its own house", that there is another greater center of the Totality, comes through a shattering encounter with the Self.

This discovery is similar to the one made by astronomers when it was found the earth revolves around the sun, not the reverse.

paraphrased from a
discussion by C.G. Jung
Visions, 1157-58

Mankind does not invent myths,

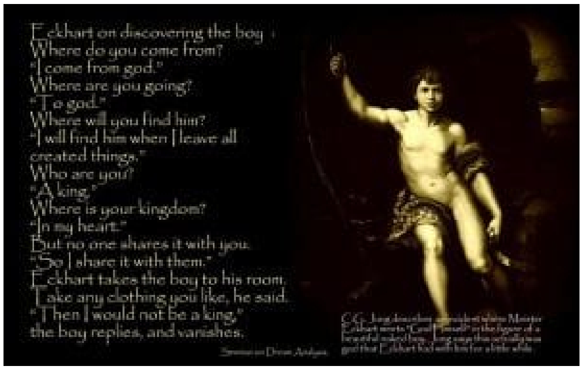
it experiences them.
C.G. Jung CW9



C.G. Jung ETH 02/24/1939

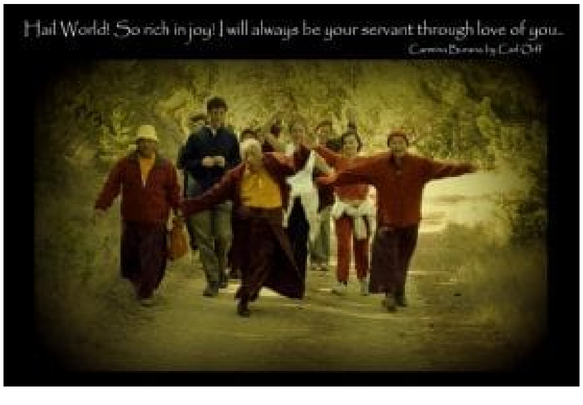
..Mysticism.. "is the modern way of explaining
everything which we do not understand."
(that which is beyond thought or concept).

photo: Assisi Institute



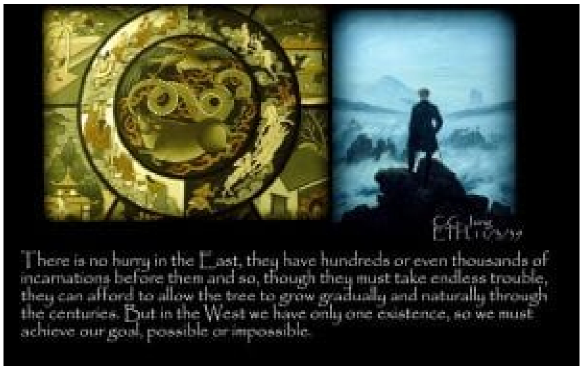
Eckhart on discovering the boy :
Where do you come from?
"I come from god."
Where are you going?
"To god."
Where will you find him?
"I will find him when I leave all
created things."
Who are you?
"A king."
Where is your kingdom?
"In my heart."
But no one shares it with you.
"So I share it with them."
Eckhart takes the boy to his room.
Take any clothing you like, he said.
"Then I would not be a king,"
the boy replies, and vanishes.

Seminar on Dream Analysis



Hail World! So rich in joy! I will always be your servant through love of you..

Carmina Burana by Carl Orff



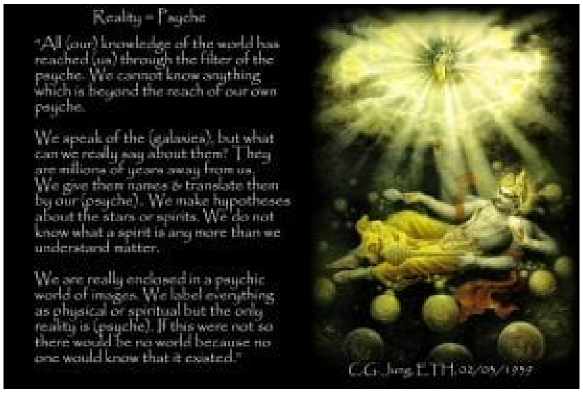
C.G. Jung
ETH 1/5/59

There is no hurry in the East, they have hundreds or even thousands of incarnations before them and so, though they must take endless trouble, they can afford to allow the tree to grow gradually and naturally through the centuries. But in the West we have only one existence, so we must achieve our goal, possible or impossible.

Jung on why Hindu temples often hung their bells under a moon:
"This came from a growing consciousness that the bell represented the voice of God & a tendency to personify this." ETH 02/10/1959

Friedrich Schiller
Das Lied von der Glocke

The bell speaks & calls the living to prayer,
it mourns the dead, & breaks the lightning.



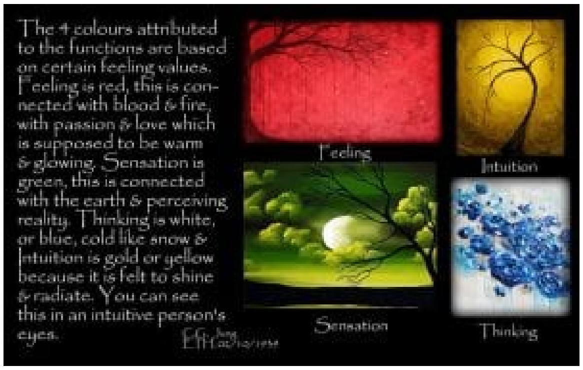
Reality = Psyche

"All (our) knowledge of the world has reached (us) through the filter of the psyche. We cannot know anything which is beyond the reach of our own psyche.

We speak of the (galaxies), but what can we really say about them? They are millions of years away from us. We give them names & translate them by our (psyche). We make hypotheses about the stars or spirits. We do not know what a spirit is any more than we understand matter.

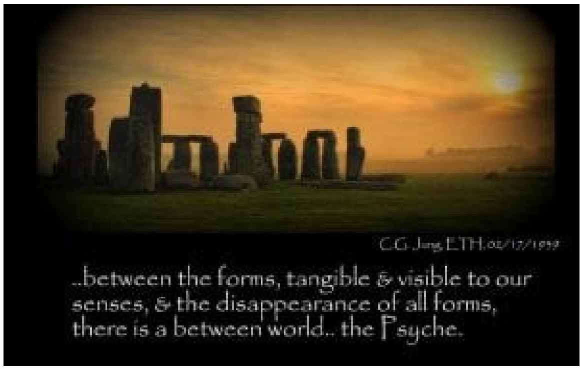
We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is (psyche). If this were not so there would be no world because no one would know that it existed."

C.G. Jung, ETH, 02/05/1959



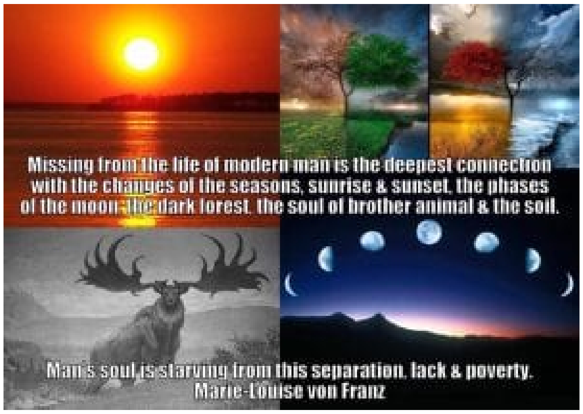
The 4 colours attributed to the functions are based on certain feeling values. Feeling is red, this is connected with blood & fire, with passion & love which is supposed to be warm & glowing. Sensation is green, this is connected with the earth & perceiving reality. Thinking is white, or blue, cold like snow & Intuition is gold or yellow because it is felt to shine & radiate. You can see this in an intuitive person's eyes.

C.G. Jung
ETH 02/12/1959



C.G. Jung, ETH, 02/17/1939

..between the forms, tangible & visible to our senses, & the disappearance of all forms, there is a between world.. the Psyche.



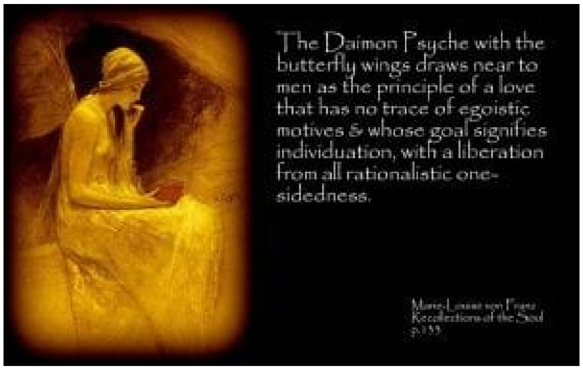
Missing from the life of modern man is the deepest connection with the changes of the seasons, sunrise & sunset, the phases of the moon, the dark forest, the soul of brother animal & the soil.

Man's soul is starving from this separation, lack & poverty.
Marie-Louise von Franz

Divide the stone into four and unite it into one.
Pseudo Aristotle

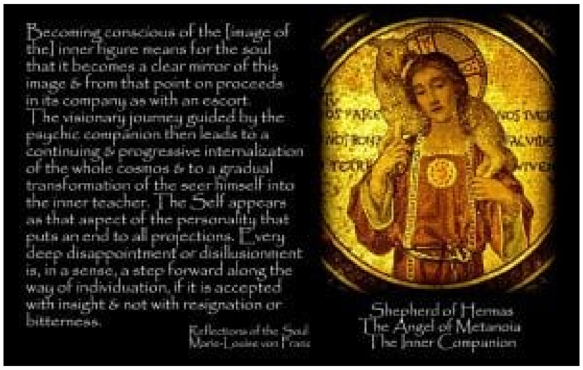
C.G. Jung
ETH
02/24/1939

"Do you know that the heavens & the earth first of all were one, & that then through the art of the Creator they were divided into four so that you & all else could be created." This is an interesting intuition of the quartering which is an age-old idea, perhaps even megalithic.



The Daimon Psyche with the butterfly wings draws near to men as the principle of a love that has no trace of egoistic motives & whose goal signifies individuation, with a liberation from all rationalistic one-sidedness.

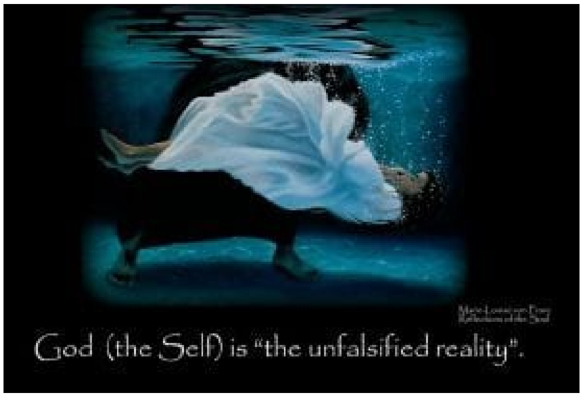
Marie-Louise von Franz
Recollections of the Soul
p.133



Becoming conscious of the [image of the] inner figure means for the soul that it becomes a clear mirror of this image & from that point on proceeds in its company as with an escort. The visionary journey guided by the psychic companion then leads to a continuing & progressive internalization of the whole cosmos & to a gradual transformation of the seer himself into the inner teacher. The Self appears as that aspect of the personality that puts an end to all projections. Every deep disappointment or disillusionment is, in a sense, a step forward along the way of individuation, if it is accepted with insight & not with resignation or bitterness.

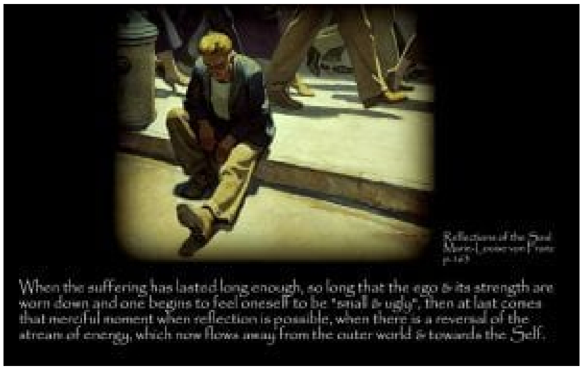
Reflections of the Soul
Marie-Louise von Franz

Shepherd of Hermas
The Angel of Metanoia
The Inner Companion



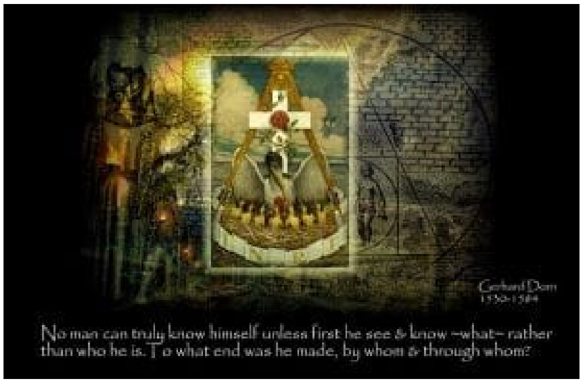
Marie-Louise von Franz
Reflections of the Soul

God (the Self) is "the unfalsified reality".



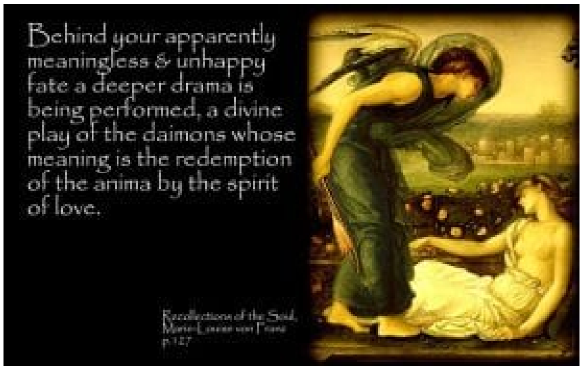
Reflections of the Soul
Marie-Louise von Franz
p.163

When the suffering has lasted long enough, so long that the ego & its strength are worn down and one begins to feel oneself to be "small & ugly", then at last comes that merciful moment when reflection is possible, when there is a reversal of the stream of energy, which now flows away from the outer world & towards the Self.



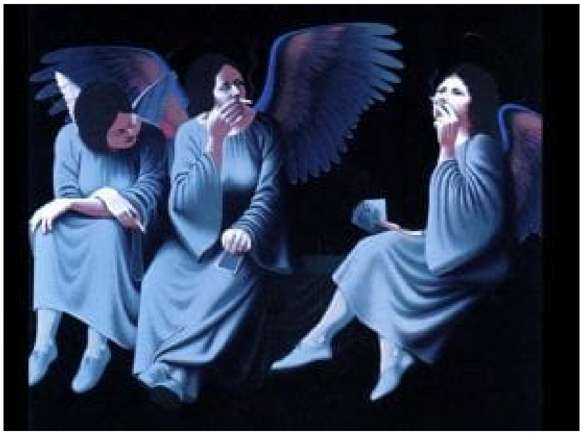
Gerhard Dorn
1530-1584

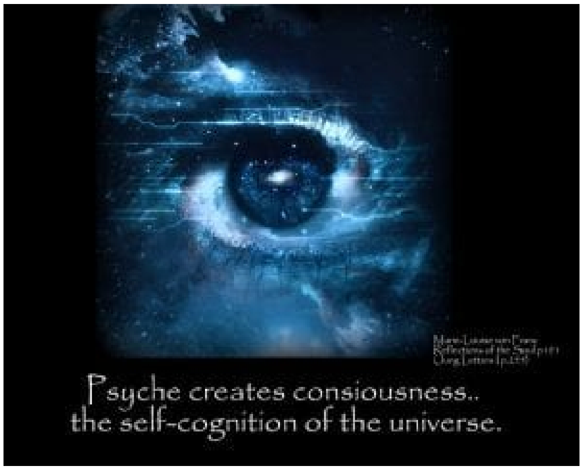
No man can truly know himself unless first he see & know –what– rather than who he is. To what end was he made, by whom & through whom?



Behind your apparently meaningless & unhappy fate a deeper drama is being performed, a divine play of the daimons whose meaning is the redemption of the anima by the spirit of love.

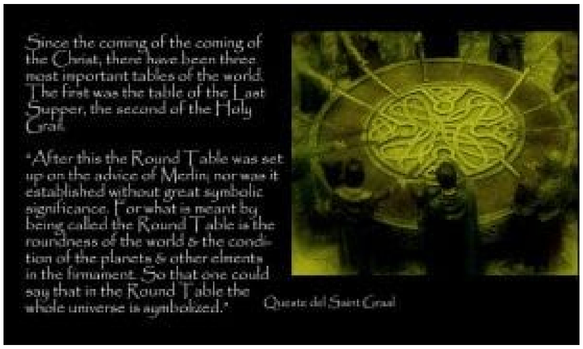
Recollections of the Soul,
Marie-Louise von Franz
p.127





Marie-Louise von Franz
Reflections of the Soul p.181
Jung Letters [p.259

Psyche creates consiousness..
the self-cognition of the universe.



Since the coming of the coming of the Christ, there have been three most important tables of the world. The first was the table of the Last Supper, the second of the Holy Grail.

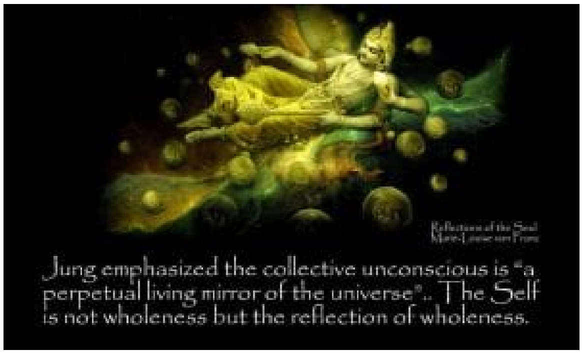
"After this the Round Table was set up on the advice of Merlin; nor was it established without great symbolic significance. For what is meant by being called the Round Table is the roundness of the world & the condition of the planets & other elments in the firmament. So that one could say that in the Round Table the whole universe is symbolized."

Queste del Saint Graal

Working with Images :

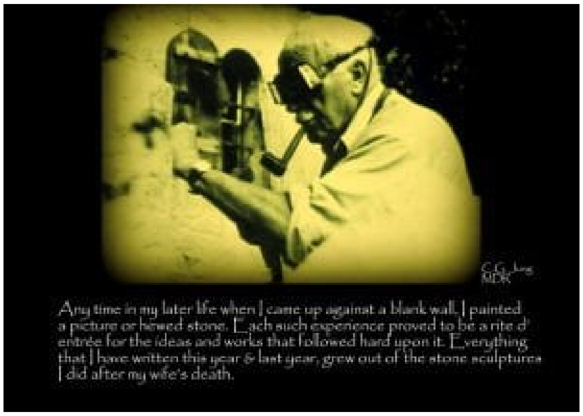
"In most cases the results of these efforts are not very encouraging at first. Usually they consist of tenuous webs of fantasy that give no clear indication of their origin or goal...

For many people, it is easiest to write them down; others visualize them, and others again draw or paint them... If there is a high degree of conscious cramp, often the hands are capable of fantasy; they model or draw figures that are sometimes quite foreign to the conscious mind. " C.G. Jung from "Jung on Active Imagination", Joan Chodrow



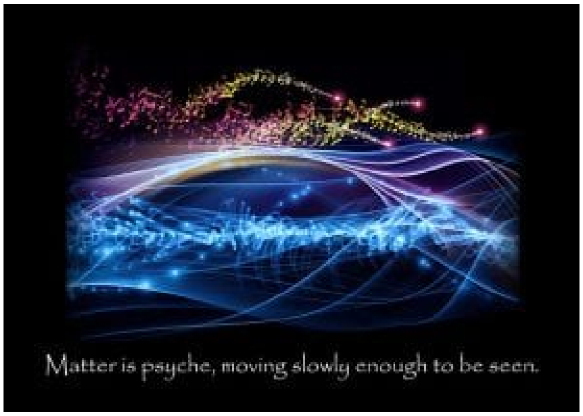
Reflections of the Soul
Marie-Louise von Franz

Jung emphasized the collective unconscious is "a perpetual living mirror of the universe".. The Self is not wholeness but the reflection of wholeness.

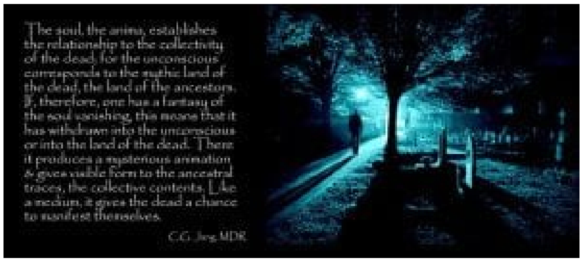


C.G. Jung
MDR

Any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d' entrée for the ideas and works that followed hard upon it. Everything that I have written this year & last year, grew out of the stone sculptures I did after my wife's death.

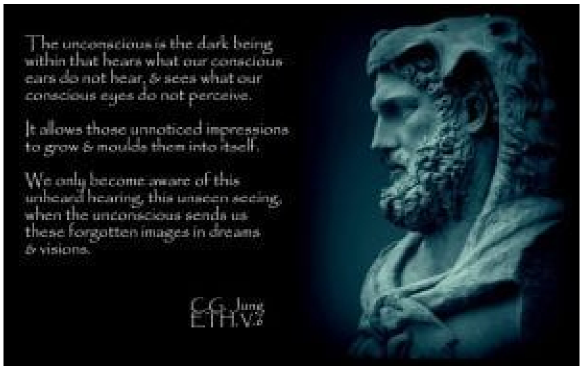


Matter is psyche, moving slowly enough to be seen.



The soul, the anima, establishes the relationship to the collectivity of the dead; for the unconscious corresponds to the mythic land of the dead, the land of the ancestors. If, therefore, one has a fantasy of the soul vanishing, this means that it has withdrawn into the unconscious or into the land of the dead. There it produces a mysterious animation & gives visible form to the ancestral traces, the collective contents. Like a medium, it gives the dead a chance to manifest themselves.

C.G. Jung MDR

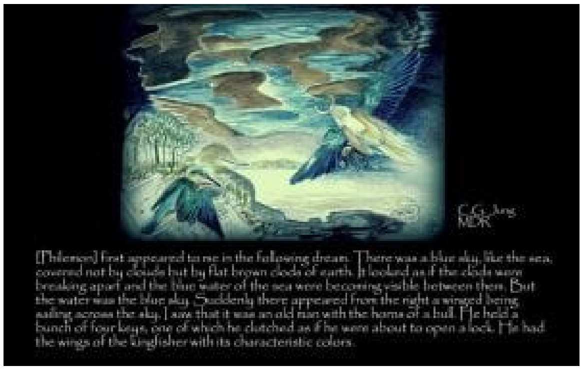


The unconscious is the dark being within that hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive.

It allows those unnoticed impressions to grow & moulds them into itself.

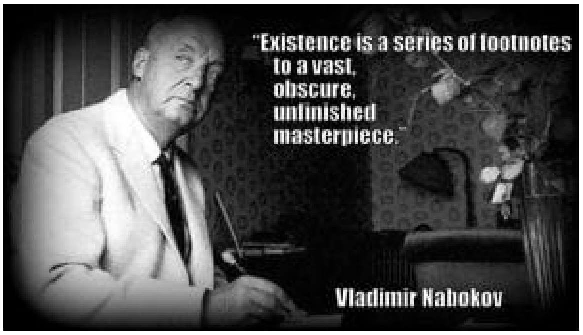
We only become aware of this unheard hearing, this unseen seeing, when the unconscious sends us these forgotten images in dreams & visions.

C.G. Jung
E.T.H.V.2



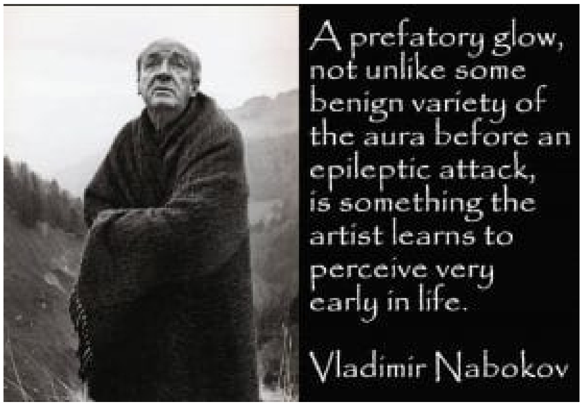
C.G. Jung
MDR

[Philemon] first appeared to me in the following dream. There was a blue sky, like the sea, covered not by clouds but by flat brown clods of earth. It looked as if the clods were breaking apart and the blue water of the sea were becoming visible between them. But the water was the blue sky. Suddenly there appeared from the right a winged being sailing across the sky. I saw that it was an old man with the horns of a bull. He held a bunch of four keys, one of which he clutched as if he were about to open a lock. He had the wings of the kingfisher with its characteristic colors.



"Existence is a series of footnotes to a vast, obscure, unfinished masterpiece."

Vladimir Nabokov



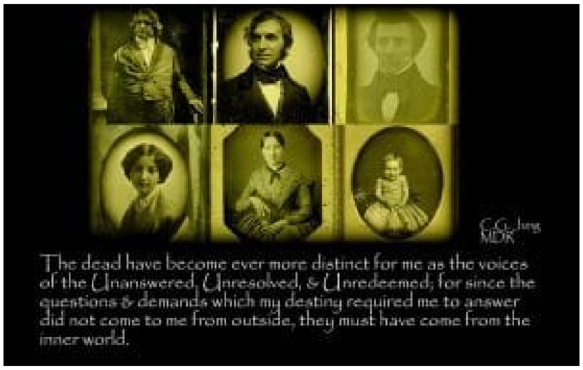
A prefatory glow,
not unlike some
benign variety of
the aura before an
epileptic attack,
is something the
artist learns to
perceive very
early in life.

Vladimir Nabokov

I know very well why he has settled here.

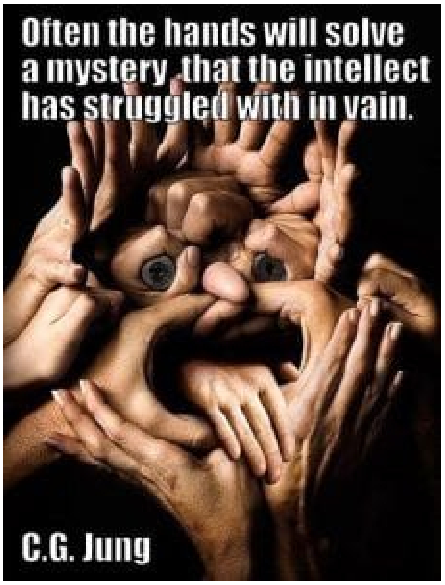
C.G. Jung
MDR

The Liverpool Dream - One cannot go beyond the center : Jung says growth of an adult is never linear, always a circumambulation of the center. "I know very well why he has settled here," Jung says on hearing rumor of a fellow Swiss who had settled near the "pool of life", in the middle of which was an island lit by a light from above, even in darkness.



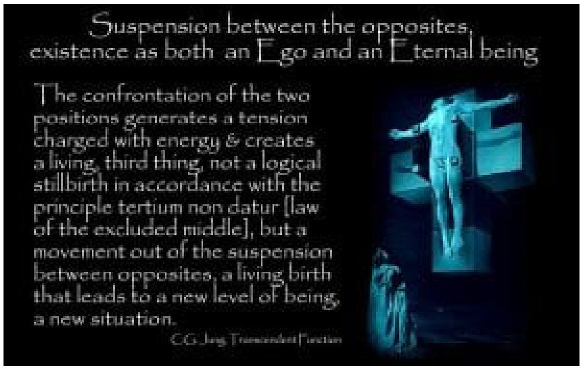
C.G. Jung
MDR

The dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, & Unredeemed; for since the questions & demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world.



Often the hands will solve a mystery that the intellect has struggled with in vain.

C.G. Jung



Suspension between the opposites,
existence as both an Ego and an Eternal being

The confrontation of the two positions generates a tension charged with energy & creates a living, third thing, not a logical stillbirth in accordance with the principle tertium non datur [law of the excluded middle], but a movement out of the suspension between opposites, a living birth that leads to a new level of being, a new situation.

C.G. Jung, Transcendent Function

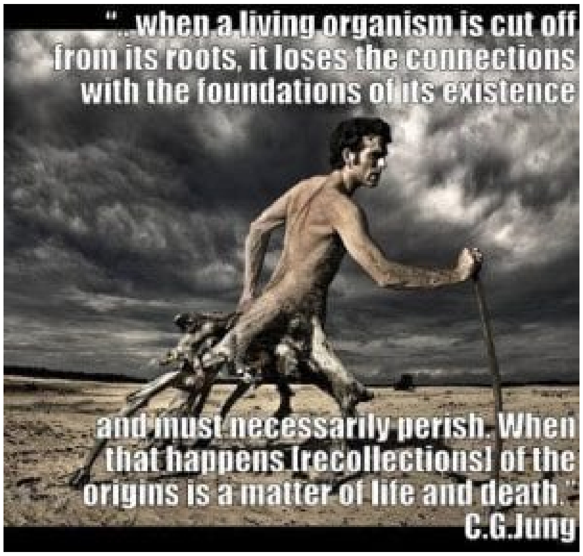
C.G. Jung
MDR

When I began drawing the mandalas, I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a single point, namely, to the midpoint. It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation.

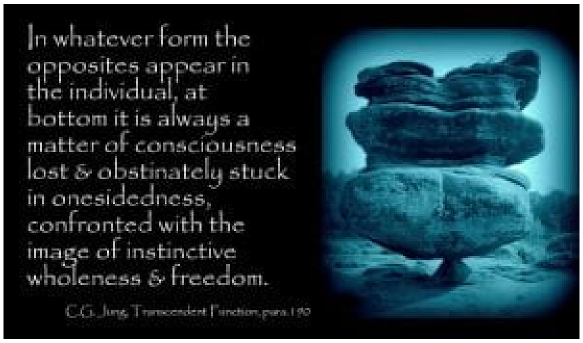
Old King Ego (Senex) decribing the threats
posed by the Puer, the transforming Creative

"Nobody knows their real essence. They approach you like wandering boys, like animals, like girls. They seduce you into chaos and darkness. Somewhere they have a kingdom but I cannot find the entrance. They are never there. They are always here. They are in several places at the same time. I must find the way into their realm. I must destroy their kingdom. These free people must be subdued. Their wild love must die. I will cut them off from the realm of sleep. Nobody shall ever sleep again."

Marie-Louise von Franz
Puer Eternus



"...when a living organism is cut off from its roots, it loses the connections with the foundations of its existence and must necessarily perish. When that happens [recollections] of the origins is a matter of life and death."
C.G.Jung

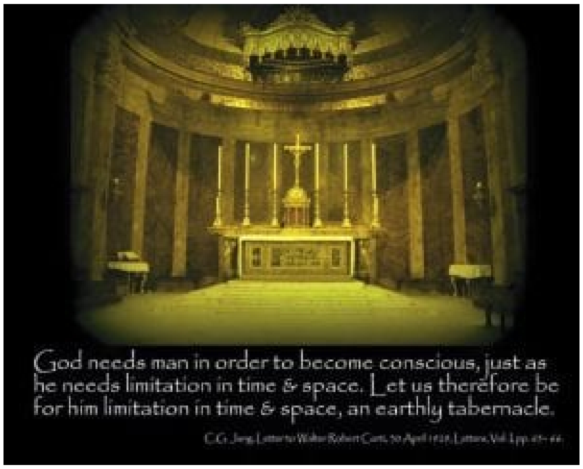


In whatever form the opposites appear in the individual, at bottom it is always a matter of consciousness lost & obstinately stuck in onesidedness, confronted with the image of instinctive wholeness & freedom.

C.G. Jung, Transcendent Function, para.190

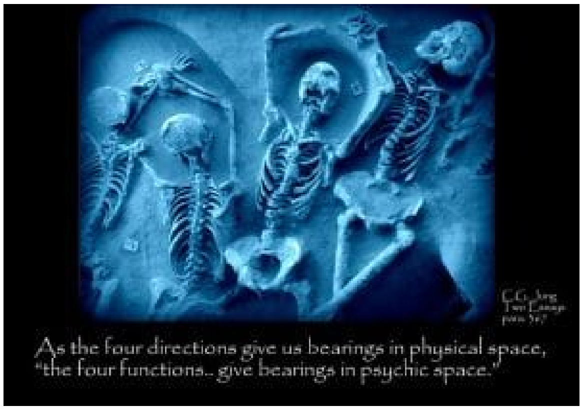
Tis night, and now do all fountains speak louder.

and my soul also is a bubbling fountain.
Nietzsche



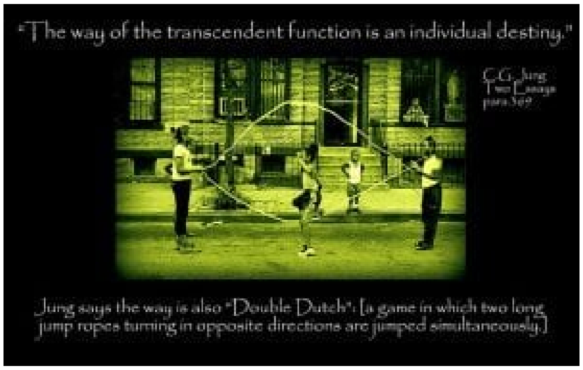
God needs man in order to become conscious, just as he needs limitation in time & space. Let us therefore be for him limitation in time & space, an earthly tabernacle.

C.G. Jung, Letter to Walter Robert Corti, 30 April 1929, Letters, Vol. I, pp. 65–66.



C.G. Jung
Two Essays
para. 367

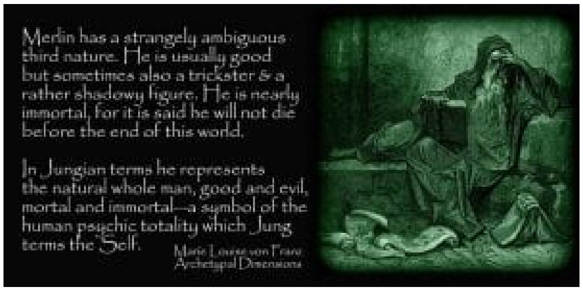
As the four directions give us bearings in physical space, "the four functions.. give bearings in psychic space."



"The way of the transcendent function is an individual destiny."

C.G. Jung
Two Essays
para. 369

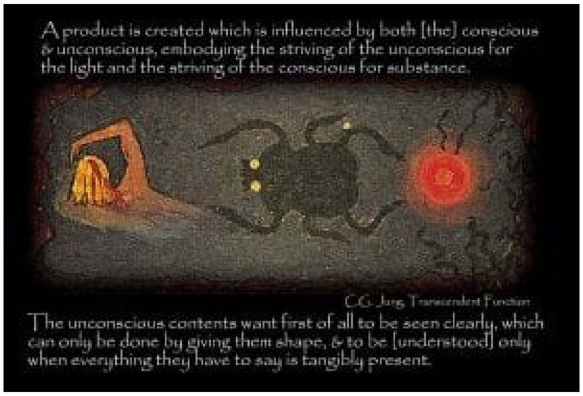
Jung says the way is also "Double Dutch": [a game in which two long jump ropes turning in opposite directions are jumped simultaneously.]



Merlin has a strangely ambiguous third nature. He is usually good but sometimes also a trickster & a rather shadowy figure. He is nearly immortal, for it is said he will not die before the end of this world.

In Jungian terms he represents the natural whole man, good and evil, mortal and immortal—a symbol of the human psychic totality which Jung terms the Self.

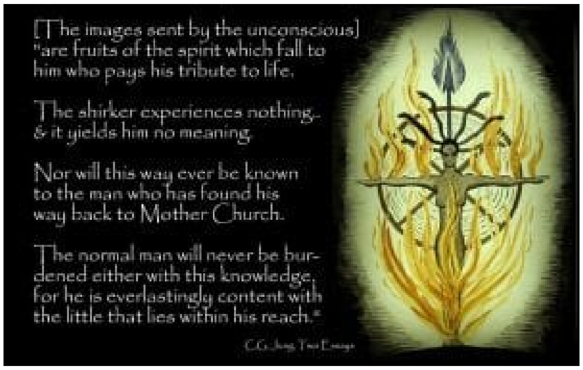
Marie Louise von Franz
Archetypal Dimensions



A product is created which is influenced by both [the] conscious & unconscious, embodying the striving of the unconscious for the light and the striving of the conscious for substance.

C.G. Jung, Transcendent Function

The unconscious contents want first of all to be seen clearly, which can only be done by giving them shape, & to be [understood] only when everything they have to say is tangibly present.



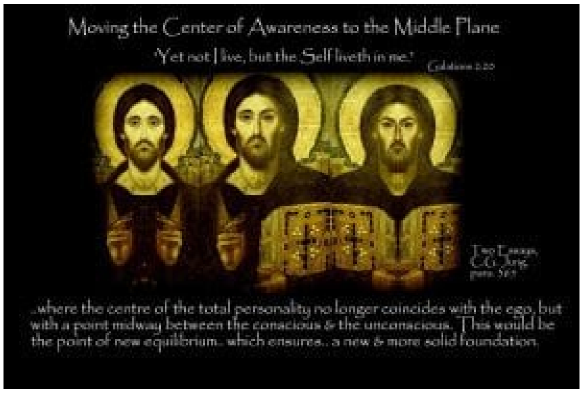
[The images sent by the unconscious] "are fruits of the spirit which fall to him who pays his tribute to life.

The shirker experiences nothing, & it yields him no meaning.

Nor will this way ever be known to the man who has found his way back to Mother Church.

The normal man will never be burdened either with this knowledge, for he is everlastingly content with the little that lies within his reach."

C.G. Jung, Two Essays

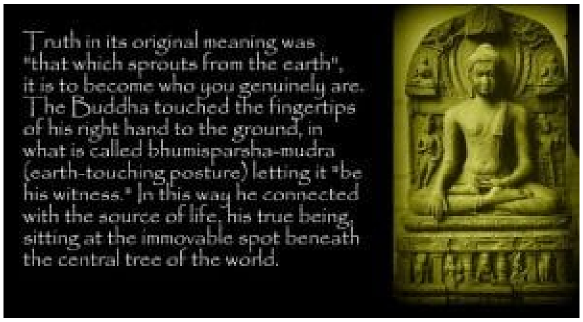


Moving the Center of Awareness to the Middle Plane

'Yet not I live, but the Self liveth in me.' Galatians 2:20

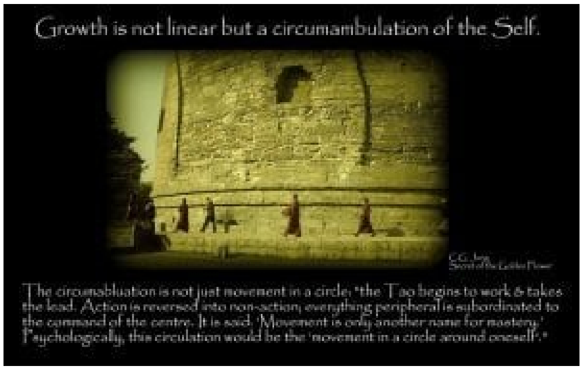
Two Essays,
C.G. Jung,
para. 365

..where the centre of the total personality no longer coincides with the ego, but with a point midway between the conscious & the unconscious. This would be the point of new equilibrium.. which ensures.. a new & more solid foundation.



Truth in its original meaning was "that which sprouts from the earth", it is to become who you genuinely are. The Buddha touched the fingertips of his right hand to the ground, in what is called bhumisparsha-mudra (earth-touching posture) letting it "be his witness." In this way he connected with the source of life, his true being, sitting at the immovable spot beneath the central tree of the world.

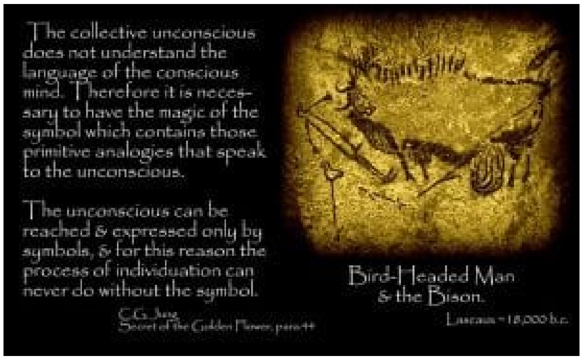
"Projections change the world
into a replica of one's unknown face."
Aion, Carl Jung



Growth is not linear but a circumambulation of the Self.

C.G. Jung
Secret of the Golden Flower

The circumabluation is not just movement in a circle; "the Tao begins to work & takes the lead. Action is reversed into non-action; everything peripheral is subordinated to the command of the centre. It is said: 'Movement is only another name for mastery.' Psychologically, this circulation would be the 'movement in a circle around oneself'."



The collective unconscious does not understand the language of the conscious mind. Therefore it is necessary to have the magic of the symbol which contains those primitive analogies that speak to the unconscious.

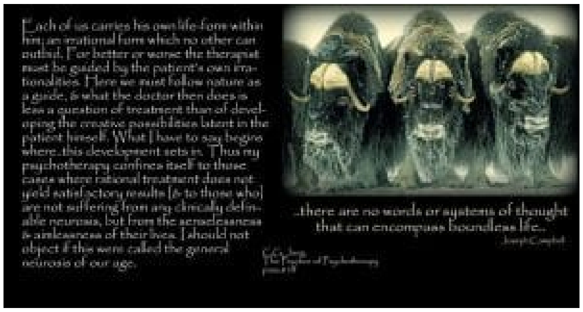
The unconscious can be reached & expressed only by symbols, & for this reason the process of individuation can never do without the symbol.

C.G. Jung
Secret of the Golden Flower, para 44

Bird-Headed Man
& the Bison.

Lascaux ~18,000 b.c.

Craig Nelson Carl Jung Depth Psychology Quotation Images (2019-01-16 06:32)

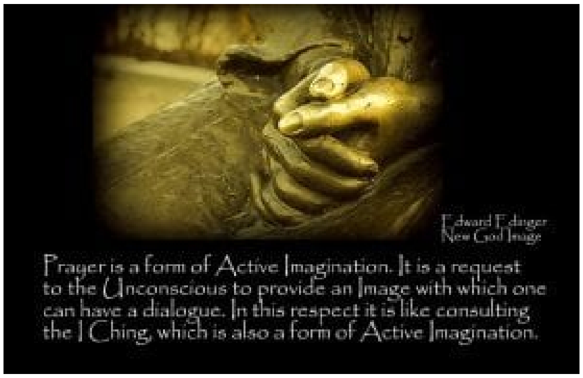


Each of us carries his own life-form within him, an irrational form which no other can outbid. For better or worse the therapist must be guided by the patient's own irrationalities. Here we must follow nature as a guide, & what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself. What I have to say begins where..this development sets in. Thus my psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results [& to those who] are not suffering from any clinically definable neurosis, but from the senselessness & aimlessness of their lives. I should not object if this were called the general neurosis of our age.

C.G. Jung
The Practice of Psychotherapy
[illegible]

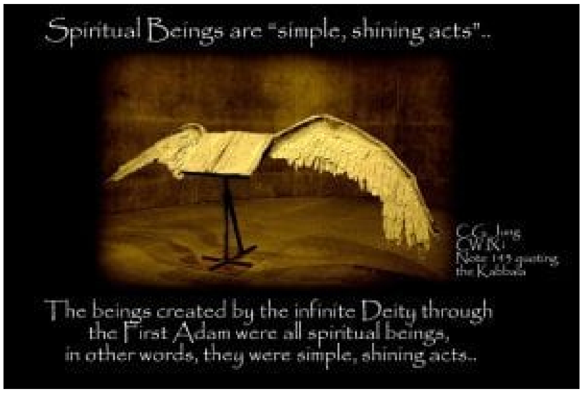
..there are no words or systems of thought that can encompass boundless life..

Joseph Campbell



Edward Edinger
New God Image

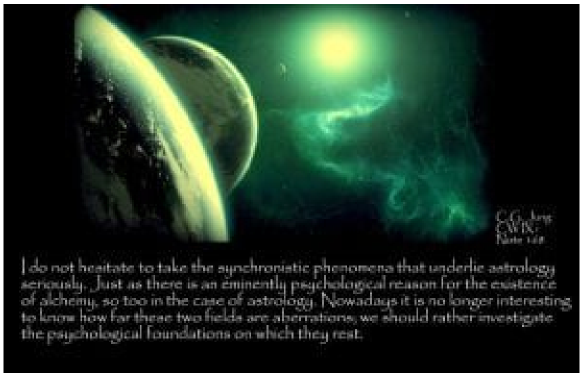
Prayer is a form of Active Imagination. It is a request to the Unconscious to provide an Image with which one can have a dialogue. In this respect it is like consulting the I Ching, which is also a form of Active Imagination.



Spiritual Beings are "simple, shining acts"..

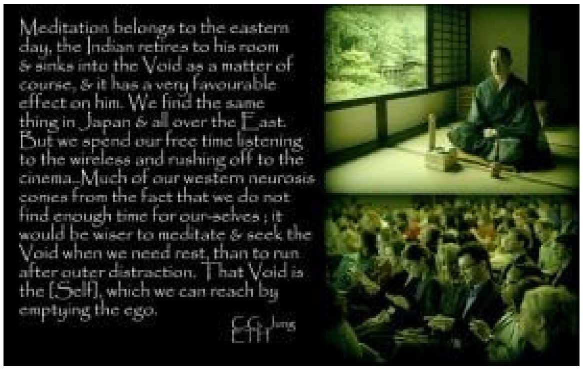
C.G. Jung
CW XI
Note 143 quoting
the Kabbala

The beings created by the infinite Deity through the First Adam were all spiritual beings, in other words, they were simple, shining acts..



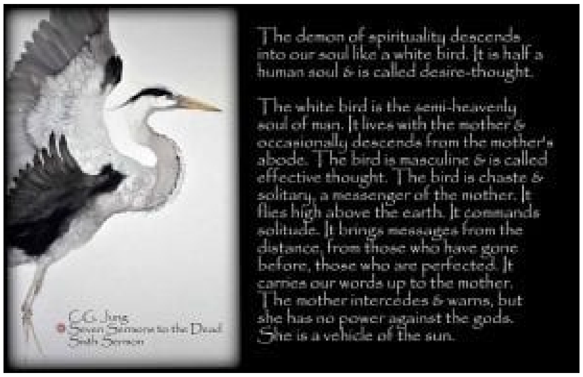
C.G. Jung
CW IX
Note 148

I do not hesitate to take the synchronistic phenomena that underlie astrology seriously. Just as there is an eminently psychological reason for the existence of alchemy, so too in the case of astrology. Nowadays it is no longer interesting to know how far these two fields are aberrations; we should rather investigate the psychological foundations on which they rest.



Meditation belongs to the eastern day, the Indian retires to his room & sinks into the Void as a matter of course, & it has a very favourable effect on him. We find the same thing in Japan & all over the East. But we spend our free time listening to the wireless and rushing off to the cinema..Much of our western neurosis comes from the fact that we do not find enough time for our-selves ; it would be wiser to meditate & seek the Void when we need rest, than to run after outer distraction. That Void is the [Self], which we can reach by emptying the ego.

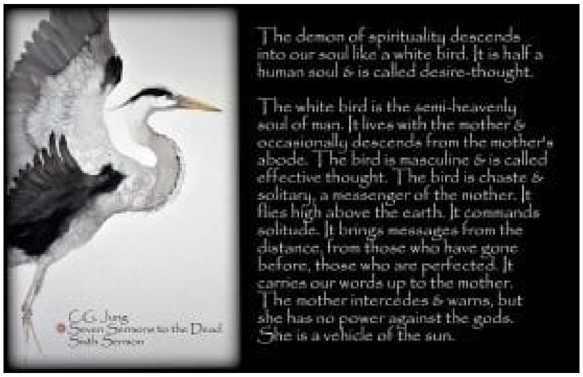
C.G. Jung



The demon of spirituality descends into our soul like a white bird. It is half a human soul & is called desire-thought.

The white bird is the semi-heavenly soul of man. It lives with the mother & occasionally descends from the mother's abode. The bird is masculine & is called effective thought. The bird is chaste & solitary, a messenger of the mother. It flies high above the earth. It commands solitude. It brings messages from the distance, from those who have gone before, those who are perfected. It carries our words up to the mother. The mother intercedes & warns, but she has no power against the gods. She is a vehicle of the sun.

C.G. Jung
Seven Sermons to the Dead
Sixth Sermon



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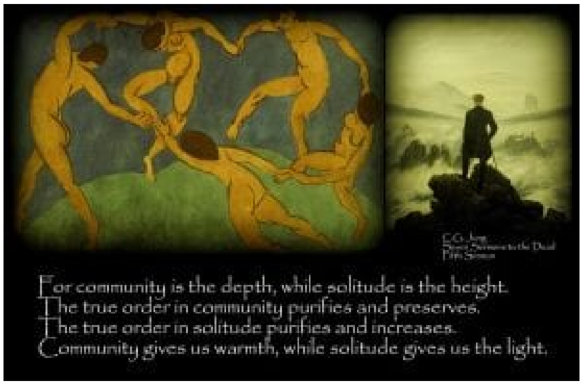
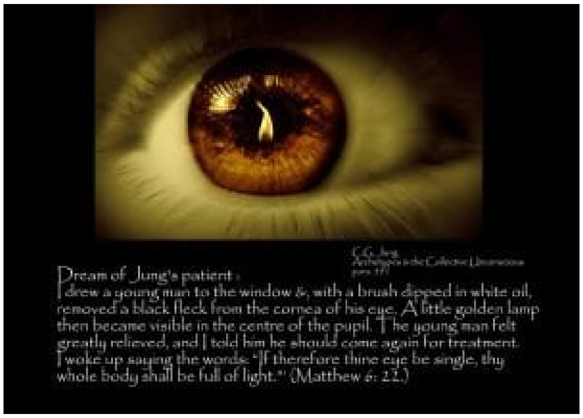
C.G. Jung
Seven Sermons to the Dead
Sixth Sermon



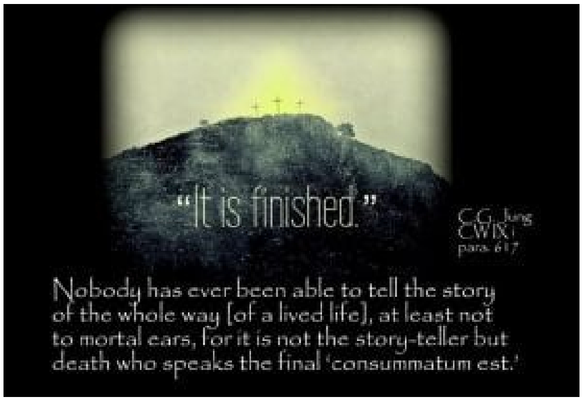
C.G. Jung
Seven Sermons to the Dead
Fifth Sermon

For community is the depth, while solitude is the height.
The true order in community purifies and preserves.
The true order in solitude purifies and increases.
Community gives us warmth, while solitude gives us the light.



C.G. Jung
Archetypes in the Collective Unconscious
para. [illegible]

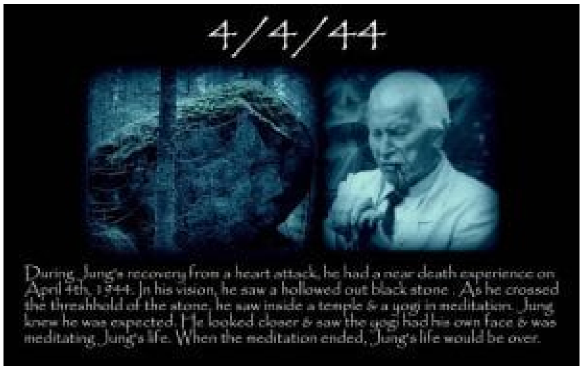
Dream of Jung's patient :
I drew a young man to the window &, with a brush dipped in white oil, removed a black fleck from the cornea of his eye. A little golden lamp then became visible in the centre of the pupil. The young man felt greatly relieved, and I told him he should come again for treatment. I woke up saying the words: "If therefore thine eye be single, thy whole body shall be full of light." (Matthew 6: 22.)



"It is finished."

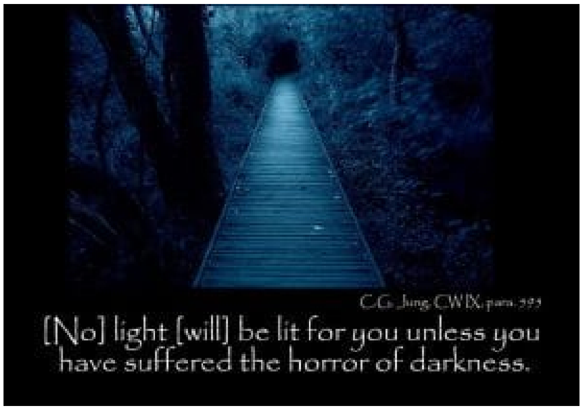
C.G. Jung
CWIX i
para. 617

Nobody has ever been able to tell the story of the whole way [of a lived life], at least not to mortal ears, for it is not the story-teller but death who speaks the final 'consummatum est.'



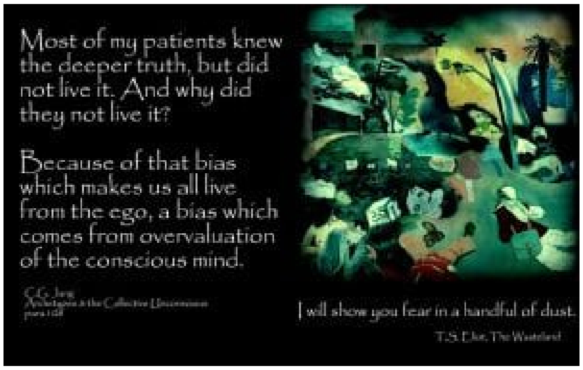
4/4/44

During Jung's recovery from a heart attack, he had a near death experience on April 4th, 1944. In his vision, he saw a hollowed out black stone . As he crossed the threshhold of the stone, he saw inside a temple & a yogi in meditation. Jung knew he was expected. He looked closer & saw the yogi had his own face & was meditating Jung's life. When the meditation ended, Jung's life would be over.



C.G. Jung, CWIX, para. 593

[No] light [will] be lit for you unless you have suffered the horror of darkness.



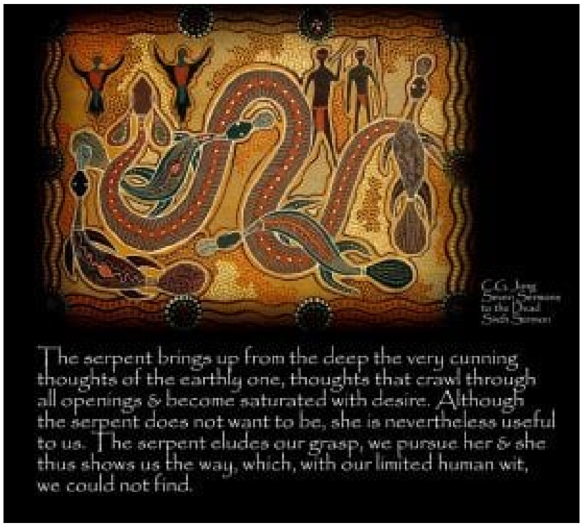
Most of my patients knew the deeper truth, but did not live it. And why did they not live it?

Because of that bias which makes us all live from the ego, a bias which comes from overvaluation of the conscious mind.

C.G. Jung
Archetypes & the Collective Unconscious
para [illegible]

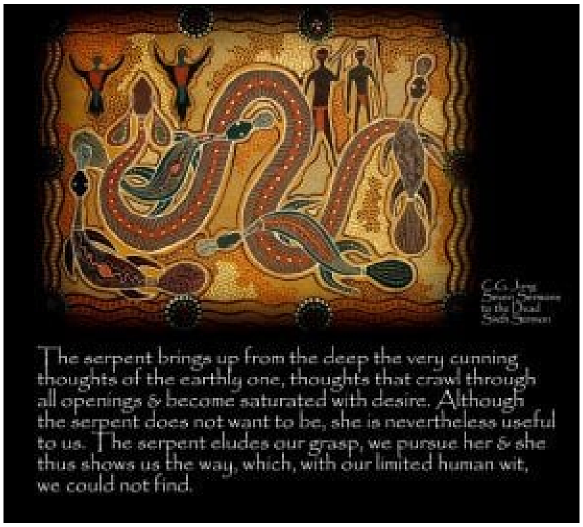
I will show you fear in a handful of dust.

T.S. Eliot, The Wasteland



C.G. Jung
Seven Sermons
to the Dead
Sixth Sermon

The serpent brings up from the deep the very cunning thoughts of the earthly one, thoughts that crawl through all openings & become saturated with desire. Although the serpent does not want to be, she is nevertheless useful to us. The serpent eludes our grasp, we pursue her & she thus shows us the way, which, with our limited human wit, we could not find.



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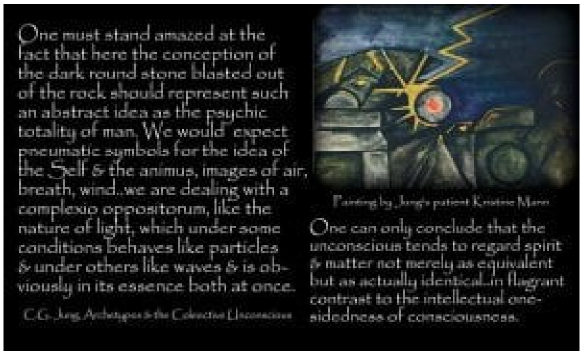
By painting himself [man] gives shape to himself. For what he paints [is] that which is active within.. And that which is active within is himself.. no longer in the guise of his previous error, when he mistook the personal ego for the Self; it is himself in a new and hitherto alien sense, for his ego now appears as the object of that which works within him. In.. pictures he strives to catch this interior agent, only to discover in the end that it is.. the hidden foundation of psychic life.

It is impossible for me to describe the extent to which this discovery changes the patient's standpoint & values, & how it shifts the centre of gravity of his personality. It is as though the earth had suddenly discovered that the sun was the centre of the planetary orbits & of its own earthly orbit as well.

C.G. Jung, para. 126 f
Archetypes of the Collective Unconscious

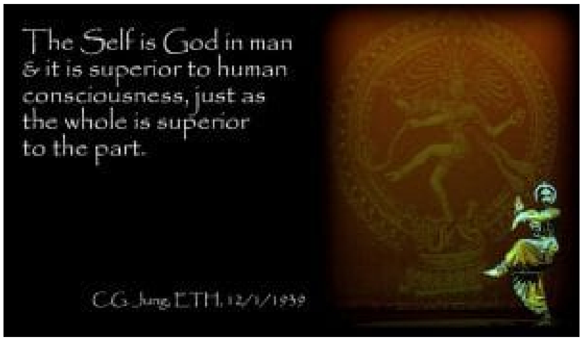


One must stand amazed at the fact that here the conception of the dark round stone blasted out of the rock should represent such an abstract idea as the psychic totality of man. We would expect pneumatic symbols for the idea of the Self & the animus, images of air, breath, wind..we are dealing with a complexio oppositorum, like the nature of light, which under some conditions behaves like particles & under others like waves & is obviously in its essence both at once.

C.G. Jung, Archetypes & the Collective Unconscious

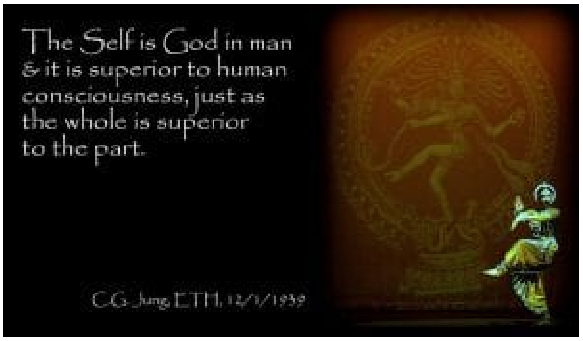
Painting by Jung's patient Kristine Mann

One can only conclude that the unconscious tends to regard spirit & matter not merely as equivalent but as actually identical..in flagrant contrast to the intellectual one-sidedness of consciousness.



The Self is God in man & it is superior to human consciousness, just as the whole is superior to the part.

C.G. Jung, ETH, 12/1/1939



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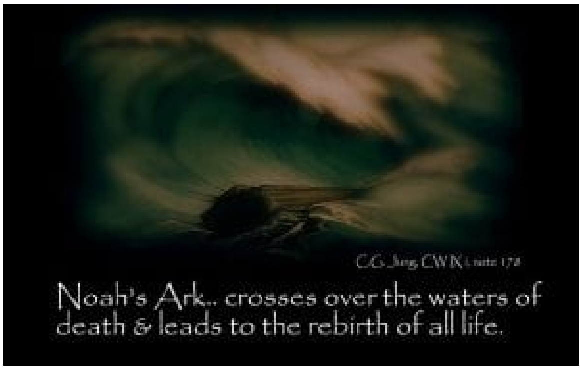
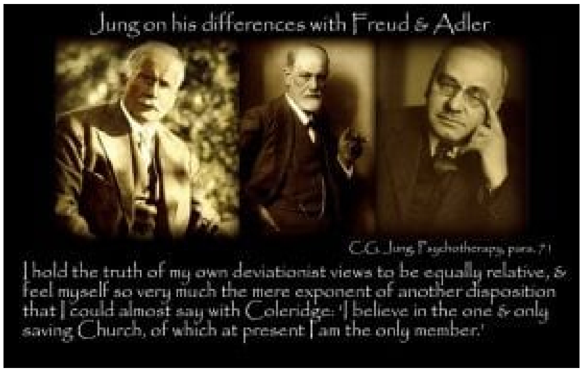


C.G. Jung, CW IX i, note 178

Noah's Ark.. crosses over the waters of death & leads to the rebirth of all life.



Jung on his differences with Freud & Adler

C.G. Jung, Psychotherapy, para. 71

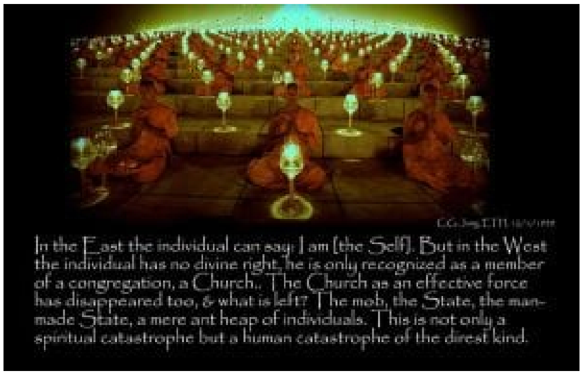
I hold the truth of my own deviationist views to be equally relative, & feel myself so very much the mere exponent of another disposition that I could almost say with Coleridge: 'I believe in the one & only saving Church, of which at present I am the only member.'

The Two Sources of the Images of Dream & Vision

C.G. Jung
Secret of the Golden Flower
par. 36

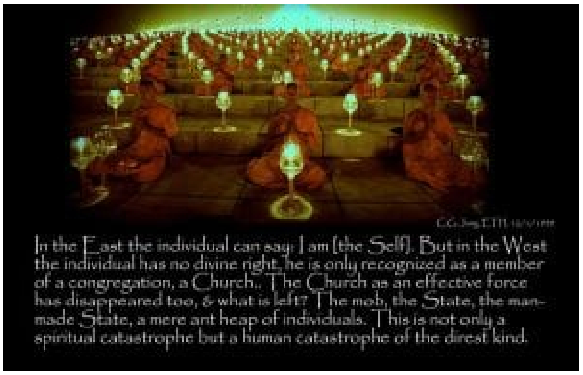
The Unconscious A Life lived with Utter Devotion

The pictures arise quite spontaneously, and from two sources. One source is the unconscious, which spontaneously produces fantasies of this kind; the other is life, which, if lived with utter devotion, brings an intuition of the Self, of one's own individual being. When the Self finds expression in such drawings, the unconscious reacts by enforcing an attitude of devotion to life.



C.G. Jung, ETH, 12/1/1939

In the East the individual can say: I am [the Self]. But in the West the individual has no divine right, he is only recognized as a member of a congregation, a Church.. The Church as an effective force has disappeared too, & what is left? The mob, the State, the man-made State, a mere ant heap of individuals. This is not only a spiritual catastrophe but a human catastrophe of the direst kind.



C.G. Jung, E.T.H. 12/1/1939

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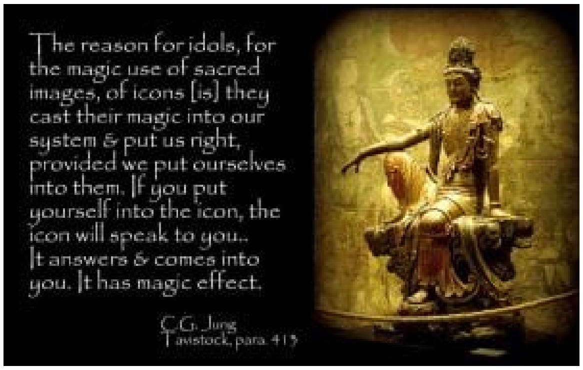
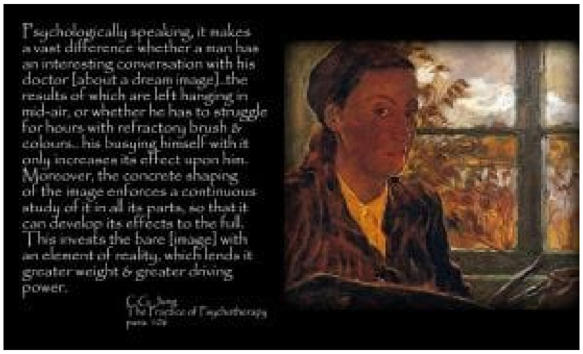


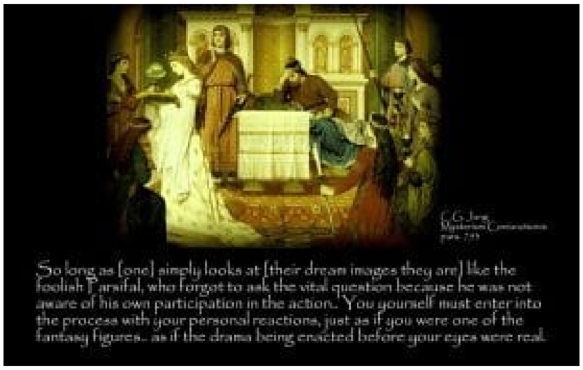
The reason for idols, for the magic use of sacred images, of icons [is] they cast their magic into our system & put us right, provided we put ourselves into them. If you put yourself into the icon, the icon will speak to you.. It answers & comes into you. It has magic effect.

C.G. Jung
Tavistock, para. 413



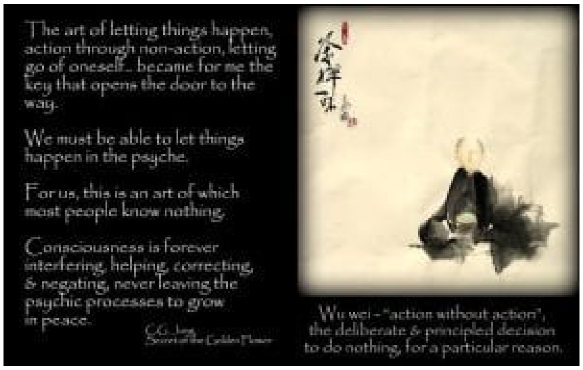
Psychologically speaking, it makes a vast difference whether a man has an interesting conversation with his doctor [about a dream image]..the results of which are left hanging in mid-air, or whether he has to struggle for hours with refractory brush & colours.. his busying himself with it only increases its effect upon him. Moreover, the concrete shaping of the image enforces a continuous study of it in all its parts, so that it can develop its effects to the full. This invests the bare [image] with an element of reality, which lends it greater weight & greater driving power.

C.G. Jung
The Practice of Psychotherapy
para. 106



C.G. Jung
Mysterium Coniunctionis
para. 753

So long as [one] simply looks at [their dream images they are] like the foolish Parsifal, who forgot to ask the vital question because he was not aware of his own participation in the action.. You yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures.. as if the drama being enacted before your eyes were real.



The art of letting things happen, action through non-action, letting go of oneself... became for me the key that opens the door to the way.

We must be able to let things happen in the psyche.

For us, this is an art of which most people know nothing.

Consciousness is forever interfering, helping, correcting, & negating, never leaving the psychic processes to grow in peace.

C.G. Jung
Secret of the Golden Flower

Wu wei – "action without action", the deliberate & principled decision to do nothing, for a particular reason.

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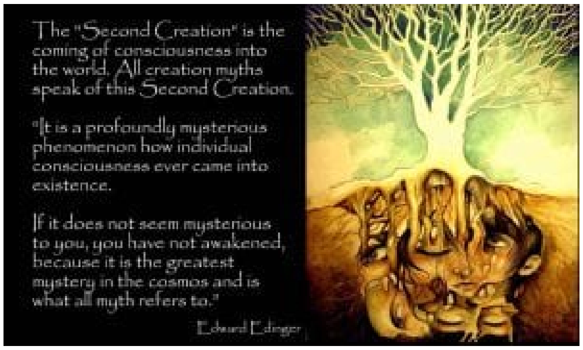
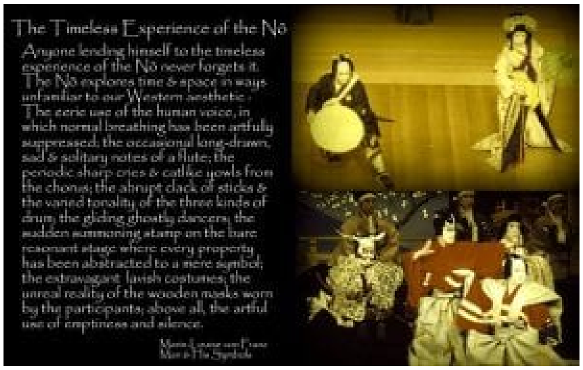


The "Second Creation" is the coming of consciousness into the world. All creation myths speak of this Second Creation.

"It is a profoundly mysterious phenomenon how individual consciousness ever came into existence.

If it does not seem mysterious to you, you have not awakened, because it is the greatest mystery in the cosmos and is what all myth refers to."

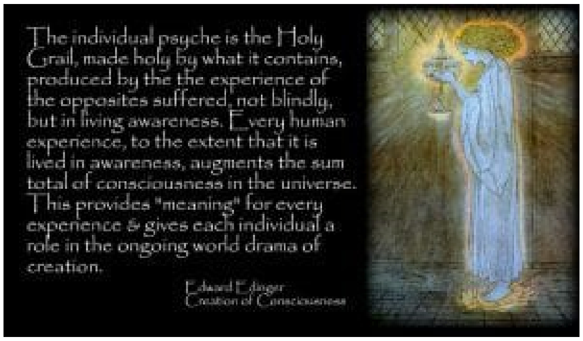
Edward Edinger



The Timeless Experience of the Nō

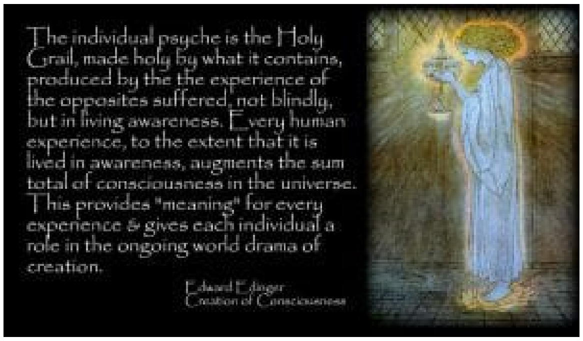
Anyone lending himself to the timeless experience of the Nō never forgets it. The Nō explores time & space in ways unfamiliar to our Western aesthetic: The eerie use of the human voice, in which normal breathing has been artfully suppressed; the occasional long-drawn, sad & solitary notes of a flute; the periodic sharp cries & catlike yowls from the chorus; the abrupt clack of sticks & the varied tonality of the three kinds of drum; the gliding ghostly dancers; the sudden summoning stamp on the bare resonant stage where every property has been abstracted to a mere symbol; the extravagant lavish costumes; the unreal reality of the wooden masks worn by the participants; above all, the artful use of emptiness and silence.

Marie-Louise von Franz
Man & His Symbols



The individual psyche is the Holy Grail, made holy by what it contains, produced by the the experience of the opposites suffered, not blindly, but in living awareness. Every human experience, to the extent that it is lived in awareness, augments the sum total of consciousness in the universe. This provides "meaning" for every experience & gives each individual a role in the ongoing world drama of creation.

Edward Edinger
Creation of Consciousness



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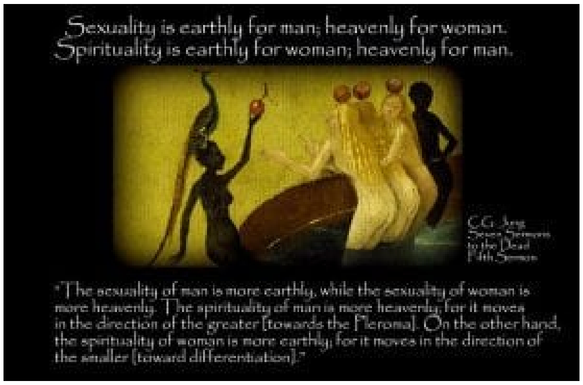
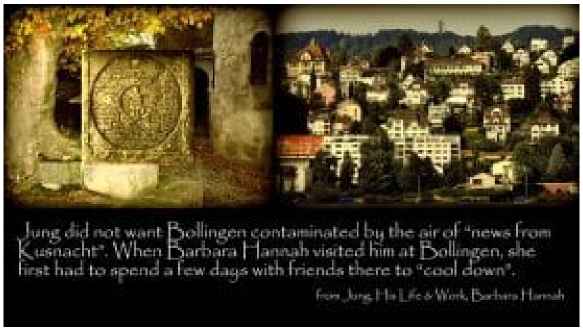


Sexuality is earthly for man; heavenly for woman.
Spirituality is earthly for woman; heavenly for man.

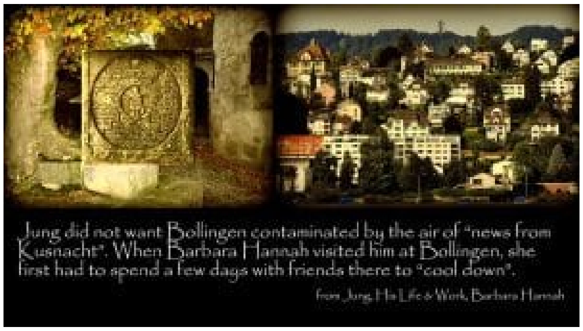
C.G. Jung
Seven Sermons
to the Dead
Fifth Sermon

"The sexuality of man is more earthly, while the sexuality of woman is more heavenly. The spirituality of man is more heavenly, for it moves in the direction of the greater [towards the Pleroma]. On the other hand, the spirituality of woman is more earthly, for it moves in the direction of the smaller [toward differentiation]."



Jung did not want Bollingen contaminated by the air of "news from Kusnacht". When Barbara Hannah visited him at Bollingen, she first had to spend a few days with friends there to "cool down".

from Jung, His Life & Work, Barbara Hannah



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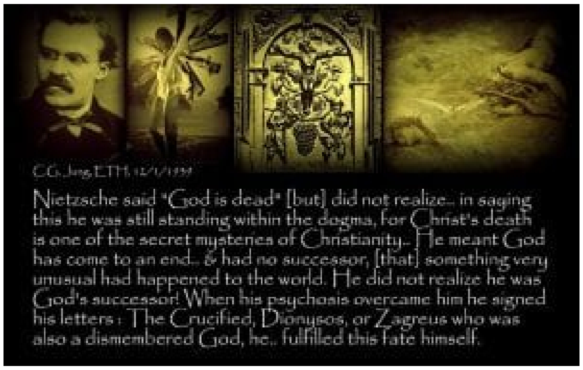
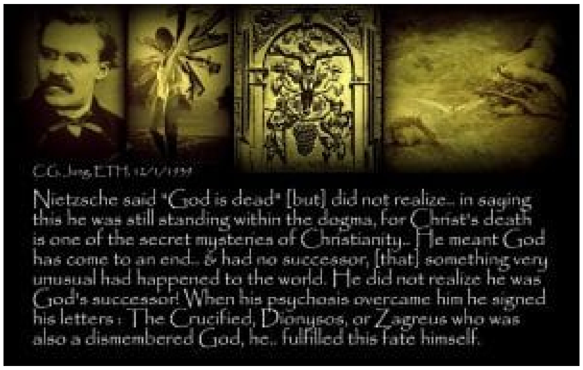


C.G. Jung, ETH, 12/1/1939

Nietzsche said "God is dead" [but] did not realize.. in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity.. He meant God has come to an end.. & had no successor, [that] something very unusual had happened to the world. He did not realize he was God's successor! When his psychosis overcame him he signed his letters : The Crucified, Dionysos, or Zagreus who was also a dismembered God, he.. fulfilled this fate himself.



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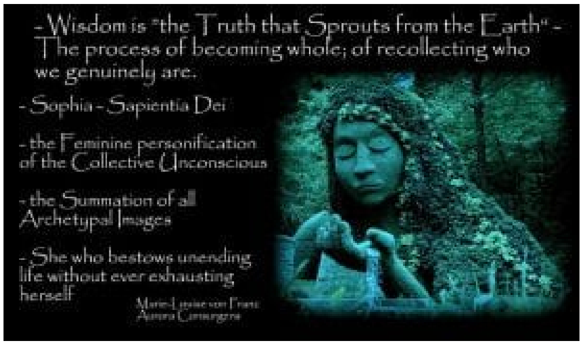


- Wisdom is "the Truth that Sprouts from the Earth" - The process of becoming whole; of recollecting who we genuinely are.

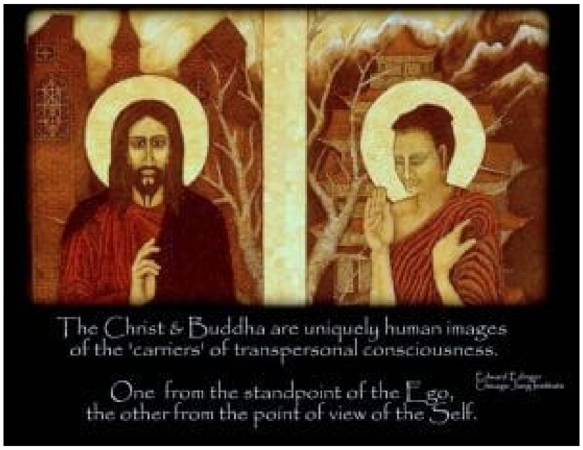
- Sophia - Sapientia Dei

- the Feminine personification of the Collective Unconscious

- the Summation of all Archetypal Images

- She who bestows unending life without ever exhausting herself

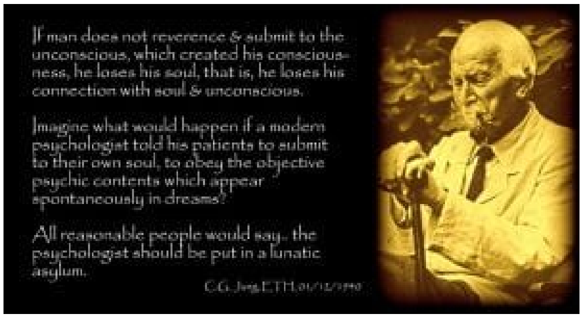
Marie-Louise von Franz
Aurora Consurgens



The Christ & Buddha are uniquely human images
of the 'carriers' of transpersonal consciousness.

One from the standpoint of the Ego,
the other from the point of view of the Self.

Edward Edinger
Chicago Jung Institute

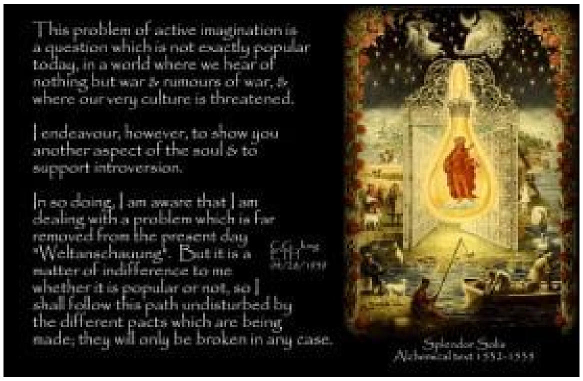


If man does not reverence & submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul & unconscious.

Imagine what would happen if a modern psychologist told his patients to submit to their own soul, to obey the objective psychic contents which appear spontaneously in dreams?

All reasonable people would say.. the psychologist should be put in a lunatic asylum.

C.G. Jung, ETH, 01/12/1940



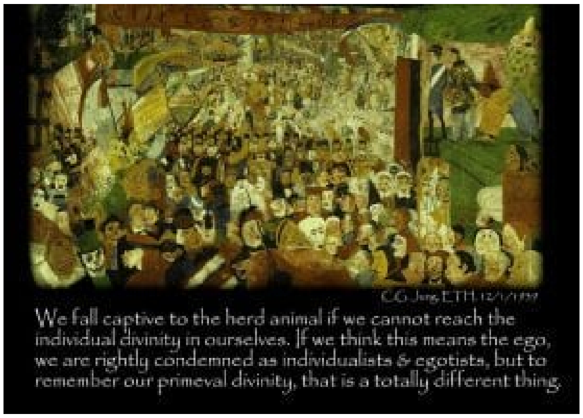
This problem of active imagination is a question which is not exactly popular today, in a world where we hear of nothing but war & rumours of war, & where our very culture is threatened.

I endeavour, however, to show you another aspect of the soul & to support introversion.

In so doing, I am aware that I am dealing with a problem which is far removed from the present day "Weltanschauung". But it is a matter of indifference to me whether it is popular or not, so I shall follow this path undisturbed by the different pacts which are being made; they will only be broken in any case.

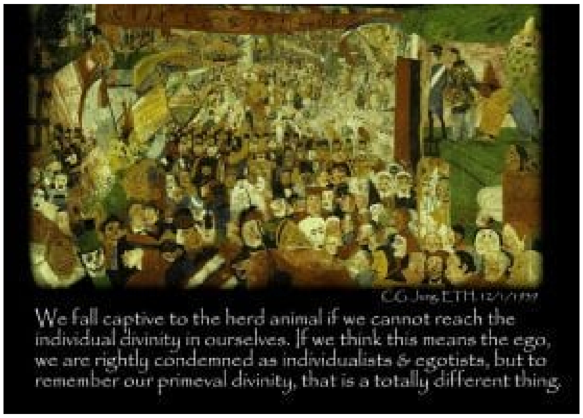
C.G. Jung
ETH
06/26/1939

Splendor Solis
Alchemical text 1532-1535



C.G. Jung, ETH, 12/1/1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. If we think this means the ego, we are rightly condemned as individualists & egotists, but to remember our primeval divinity, that is a totally different thing.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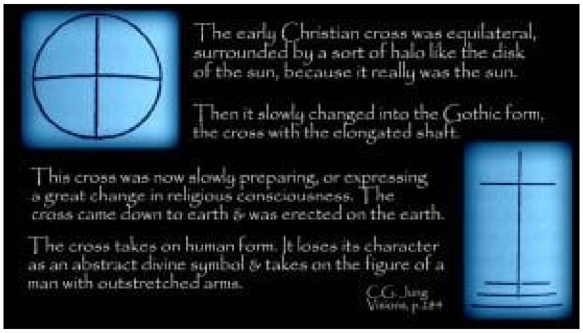

The early Christian cross was equilateral, surrounded by a sort of halo like the disk of the sun, because it really was the sun.

Then it slowly changed into the Gothic form, the cross with the elongated shaft.

This cross was now slowly preparing, or expressing a great change in religious consciousness. The cross came down to earth & was erected on the earth.

The cross takes on human form. It loses its character as an abstract divine symbol & takes on the figure of a man with outstretched arms.

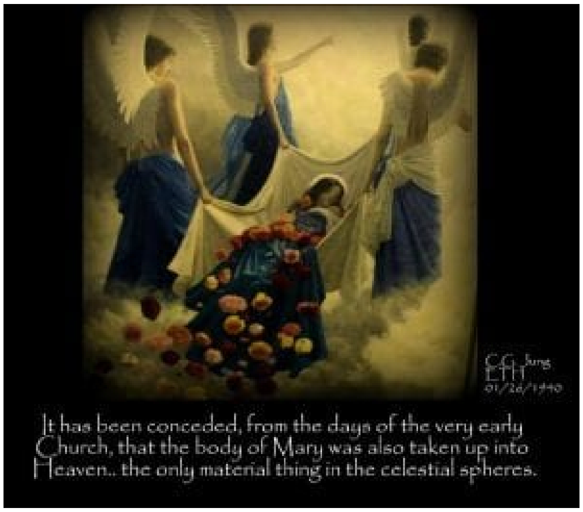
C.G. Jung
Visions, p.284

"Things which we do not know today, which we shall only know in the future, exist already in the unconscious."

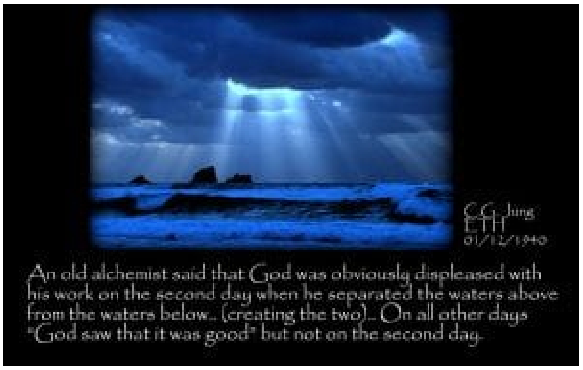
C.G. Jung
ETH 01/12/1940

von Franz writes of one of Jung's patients who was cured of all his neuroses but one, a fear of outside stairs. During the war the patient was killed by a stray bullet in a battle on such a flight of stairs.

Reflections of the Soul
Marie-Louise von Franz

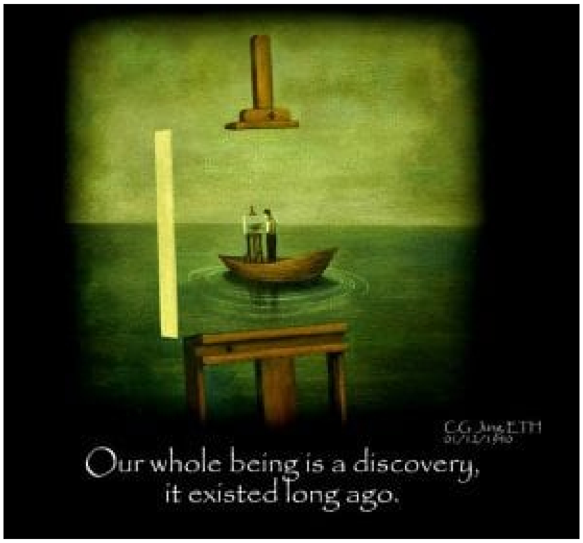

C.G. Jung
ETH
01/26/1940

It has been conceded, from the days of the very early Church, that the body of Mary was also taken up into Heaven.. the only material thing in the celestial spheres.



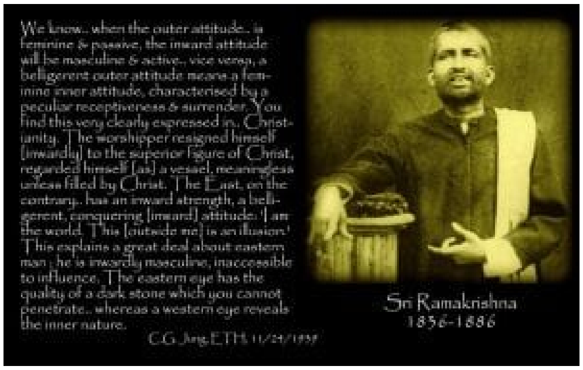
C.G. Jung
ETH
01/12/1940

An old alchemist said that God was obviously displeased with his work on the second day when he separated the waters above from the waters below.. (creating the two).. On all other days "God saw that it was good" but not on the second day.



C.G. Jung ETH
01/12/1940

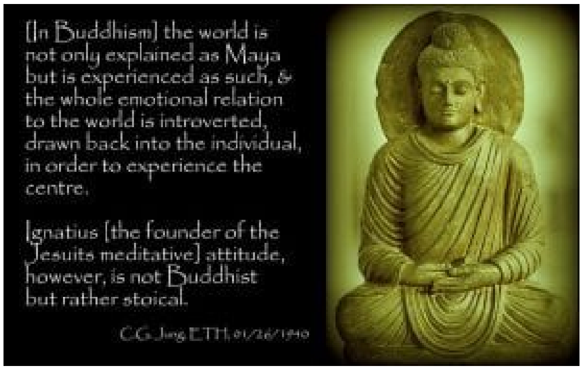
Our whole being is a discovery,
it existed long ago.



We know.. when the outer attitude.. is feminine & passive, the inward attitude will be masculine & active.. vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness & surrender. You find this very clearly expressed in.. Christianity. The worshipper resigned himself [inwardly] to the superior figure of Christ, regarded himself [as] a vessel, meaningless unless filled by Christ. The East, on the contrary.. has an inward strength, a belligerent, conquering [inward] attitude: 'I am the world. This [outside me] is an illusion.' This explains a great deal about eastern man ; he is inwardly masculine, inaccessible to influence. The eastern eye has the quality of a dark stone which you cannot penetrate.. whereas a western eye reveals the inner nature.

C.G. Jung ETH, 11/24/1938

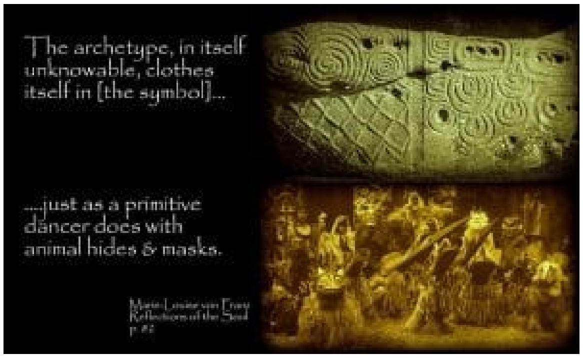
Sri Ramakrishna
1836-1886



[In Buddhism] the world is not only explained as Maya but is experienced as such, & the whole emotional relation to the world is introverted, drawn back into the individual, in order to experience the centre.

Ignatius [the founder of the Jesuits meditative] attitude, however, is not Buddhist but rather stoical.

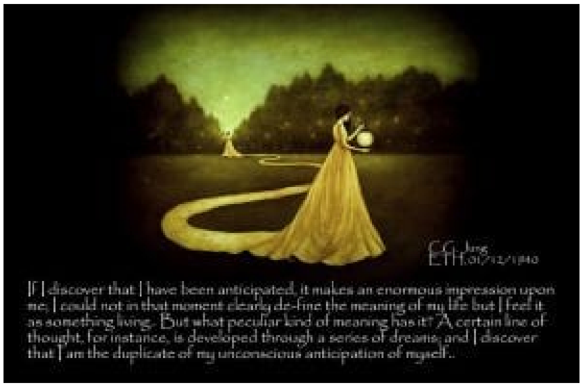
C.G. Jung ETH, 01/26/1940



The archetype, in itself unknowable, clothes itself in [the symbol]...

...just as a primitive dancer does with animal hides & masks.

Marie-Louise von Franz
Reflections of the Soul
p. 82

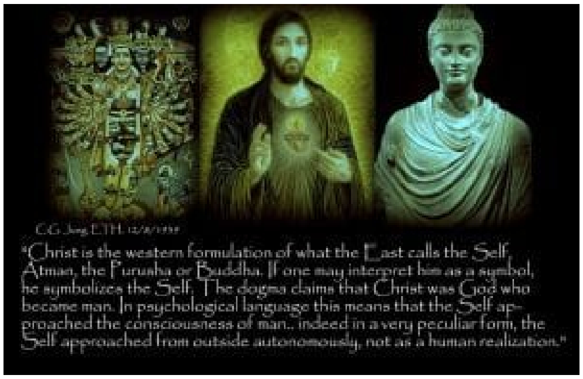


C.G. Jung
E.T.H. 01/12/1940

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly de-fine the meaning of my life but I feel it as something living. But what peculiar kind of meaning has it? A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself..

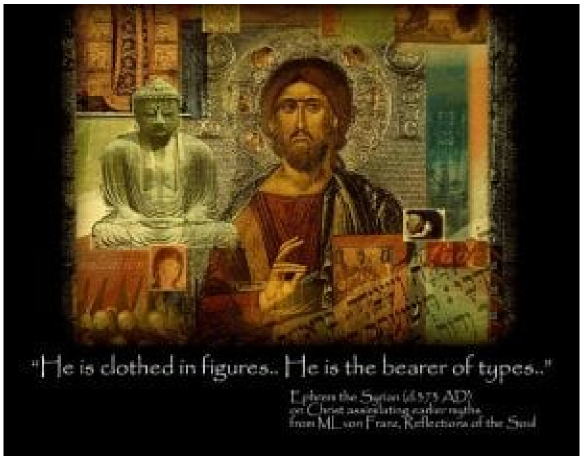
The night is also a sun.

Freidrich Nietzsche, Zarathustra



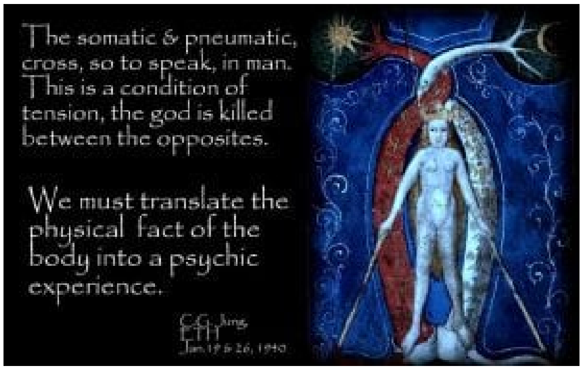
C.G. Jung, E.T.H. 12/8/1938

"Christ is the western formulation of what the East calls the Self, Atman, the Purusha or Buddha. If one may interpret him as a symbol, he symbolizes the Self. The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man.. indeed in a very peculiar form, the Self approached from outside autonomously, not as a human realization."



"He is clothed in figures.. He is the bearer of types.."

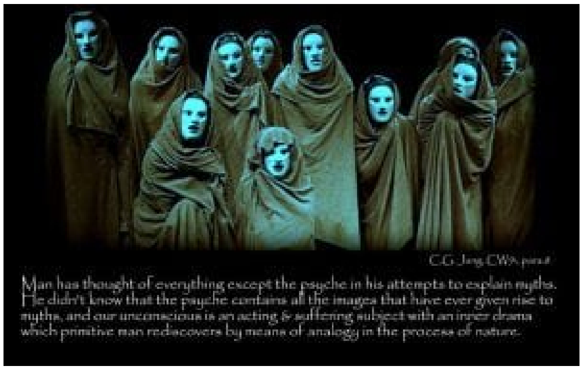
Ephrem the Syrian (d.373 AD)
on Christ assimilating earlier myths
from ML von Franz, Reflections of the Soul



The somatic & pneumatic, cross, so to speak, in man. This is a condition of tension, the god is killed between the opposites.

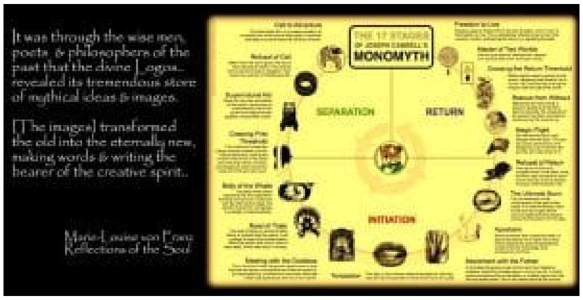
We must translate the physical fact of the body into a psychic experience.

C.G. Jung
ETH
Jan.19 & 26, 1940



C.G. Jung, CW9, para.#

Man has thought of everything except the psyche in his attempts to explain myths. He didn't know that the psyche contains all the images that have ever given rise to myths, and our unconscious is an acting & suffering subject with an inner drama which primitive man rediscovers by means of analogy in the process of nature.

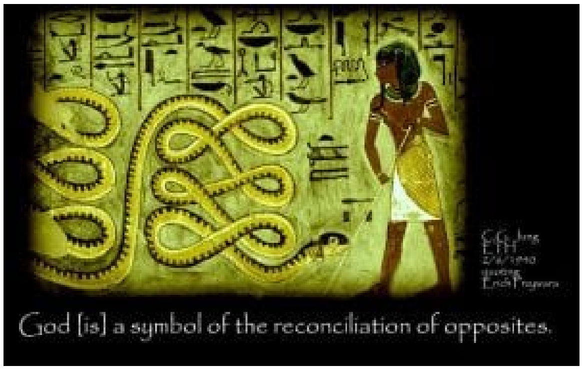


It was through the wise men, poets, & philosophers of the past that the divine Logos.. revealed its tremendous store of mythical ideas & images.

[The images] transformed the old into the eternally new, making words & writing the bearer of the creative spirit..

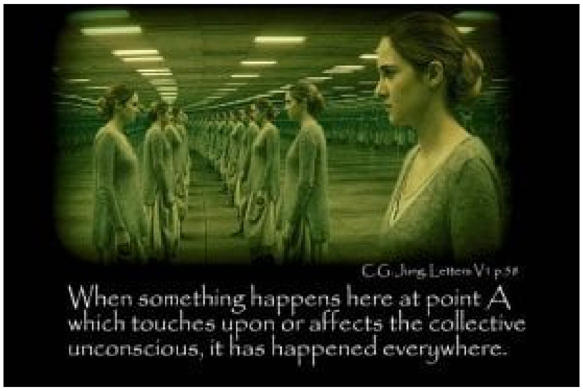
Marie-Louise von Franz
Reflections of the Soul

THE 17 STAGES
OF JOSEPH CAMPBELL'S
MONOMYTH
SEPARATION
RETURN
INITIATION
Call to Adventure
Refusal of Call
Supernatural Aid
Crossing First Threshold
Belly of the Whale
Road of Trials
Meeting with the Goddess
Temptation
Atonement with the Father
Apotheosis
The Ultimate Boon
Refusal of Return
Magic Flight
Rescue from Without
Crossing the Return Threshold
Master of Two Worlds
Freedom to Live



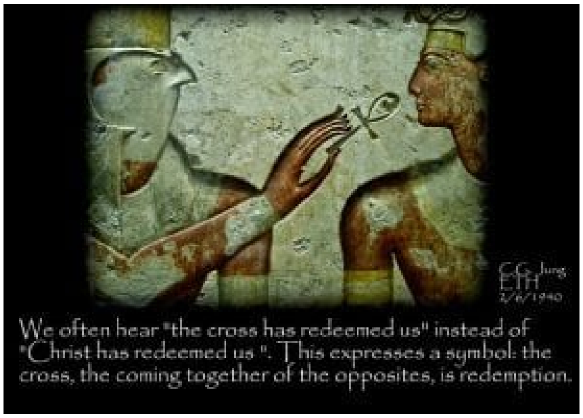
C.G. Jung
ETH
2/6/1940
quoting
Erich Przywara

God [is] a symbol of the reconciliation of opposites.



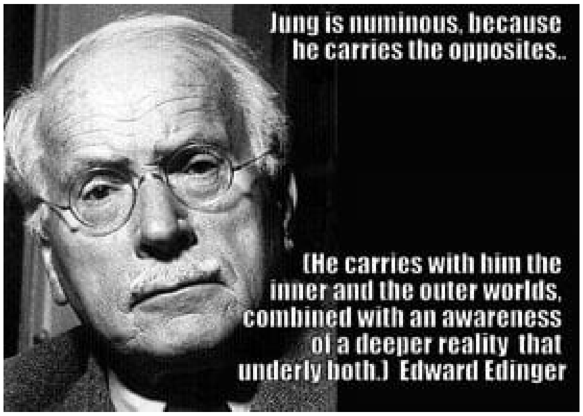
C.G. Jung Letters V1 p.58

When something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere.



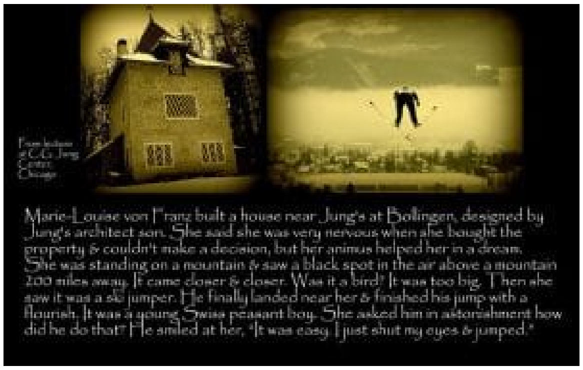
C.G. Jung
ETH
2/6/1940

We often hear "the cross has redeemed us" instead of "Christ has redeemed us ". This expresses a symbol: the cross, the coming together of the opposites, is redemption.



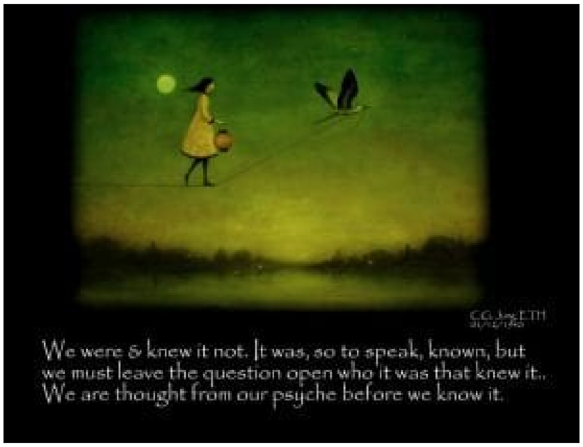
Jung is numinous, because he carries the opposites..

(He carries with him the inner and the outer worlds, combined with an awareness of a deeper reality that underly both.) Edward Edinger



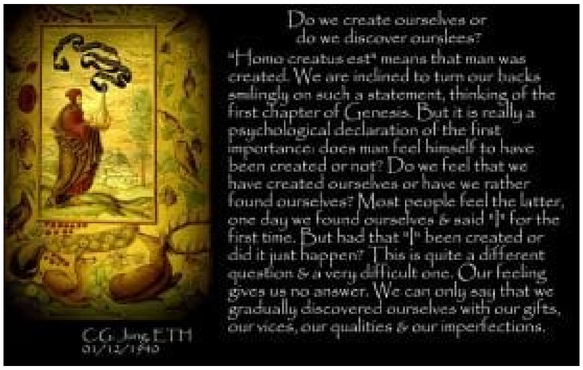
From lecture at C.G. Jung Center, Chicago

Marie-Louise von Franz built a house near Jung's at Bollingen, designed by Jung's architect son. She said she was very nervous when she bought the property & couldn't make a decision, but her animus helped her in a dream. She was standing on a mountain & saw a black spot in the air above a mountain 200 miles away. It came closer & closer. Was it a bird? It was too big. Then she saw it was a ski jumper. He finally landed near her & finished his jump with a flourish. It was a young Swiss peasant boy. She asked him in astonishment how did he do that? He smiled at her, "It was easy. I just shut my eyes & jumped."



C.G. Jung ETH 01/12/1940

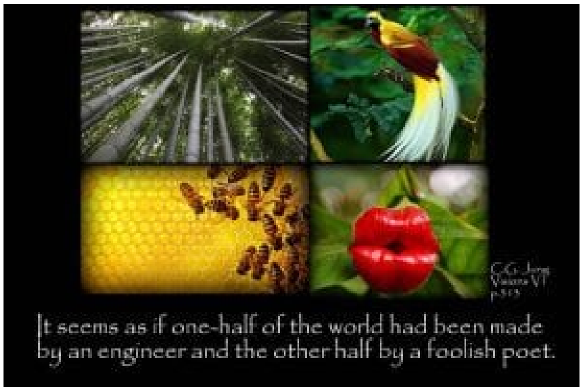
We were & knew it not. It was, so to speak, known, but we must leave the question open who it was that knew it.. We are thought from our psyche before we know it.



Do we create ourselves or
do we discover ourslees?

"Homo creatus est" means that man was created. We are inclined to turn our backs smilingly on such a statement, thinking of the first chapter of Genesis. But it is really a psychological declaration of the first importance: does man feel himself to have been created or not? Do we feel that we have created ourselves or have we rather found ourselves? Most people feel the latter, one day we found ourselves & said "I" for the first time. But had that "I" been created or did it just happen? This is quite a different question & a very difficult one. Our feeling gives us no answer. We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities & our imperfections.

C.G. Jung ETH 01/12/1940

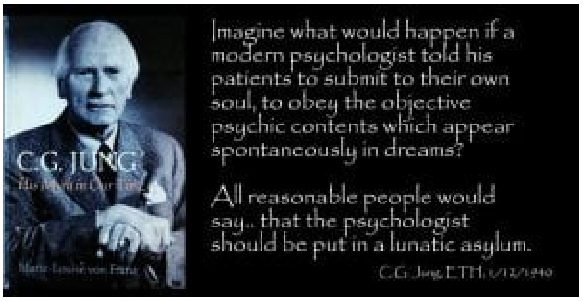


C.G. Jung Visions VI p.515

It seems as if one-half of the world had been made by an engineer and the other half by a foolish poet.

C.G. Jung, Symbolic Life, para.312

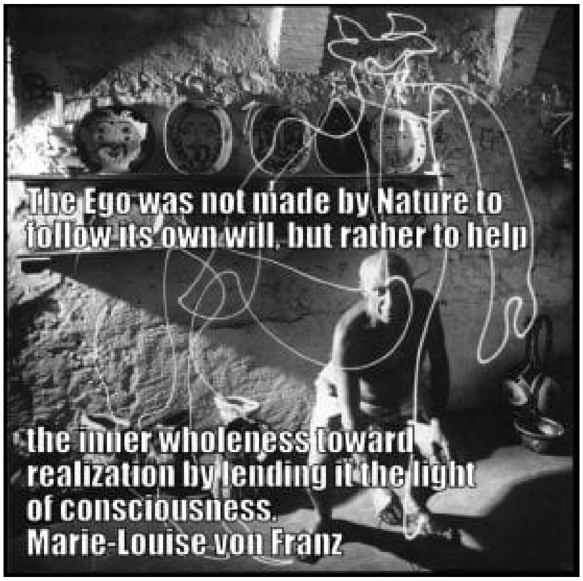
There is no difference in principle between organic & psychic formations. As a plant produces its flowers, so the Psyche creates its symbols.



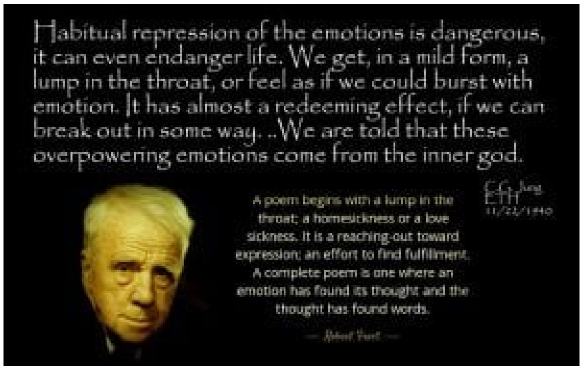
Imagine what would happen if a modern psychologist told his patients to submit to their own soul, to obey the objective psychic contents which appear spontaneously in dreams?

All reasonable people would say.. that the psychologist should be put in a lunatic asylum.

C.G. Jung, ETH, 1/12/1940



The Ego was not made by Nature to follow its own will, but rather to help the inner wholeness toward realization by lending it the light of consciousness.
Marie-Louise von Franz

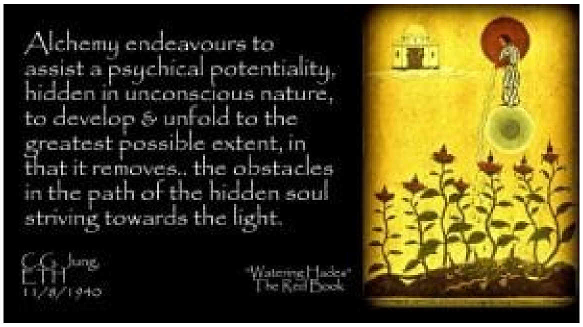


Habitual repression of the emotions is dangerous, it can even endanger life. We get, in a mild form, a lump in the throat, or feel as if we could burst with emotion. It has almost a redeeming effect, if we can break out in some way. ..We are told that these overpowering emotions come from the inner god.

C.G. Jung
ETH
11/22/1940

A poem begins with a lump in the throat; a homesickness or a love sickness. It is a reaching-out toward expression; an effort to find fulfillment. A complete poem is one where an emotion has found its thought and the thought has found words.

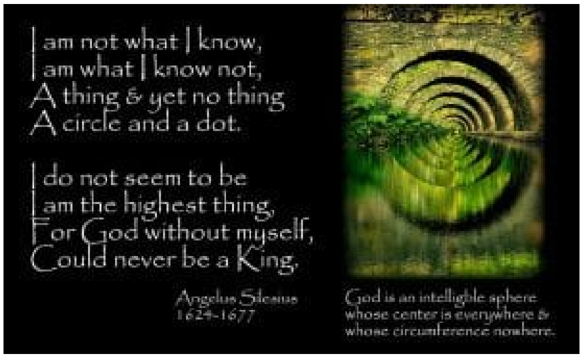
— Robert Frost —



Alchemy endeavours to
assist a psychical potentiality,
hidden in unconscious nature,
to develop & unfold to the
greatest possible extent, in
that it removes.. the obstacles
in the path of the hidden soul
striving towards the light.

C.G. Jung,
ETH
11/8/1940

"Watering Hades"
The Red Book

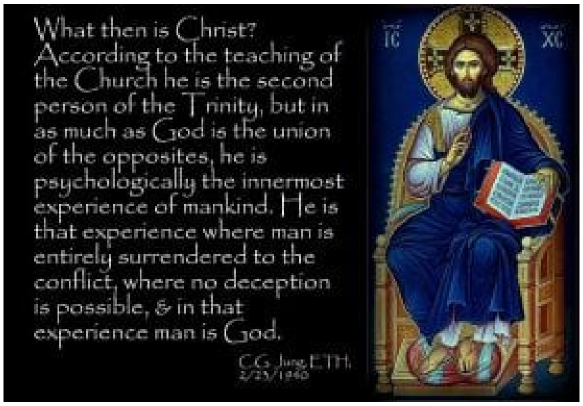


I am not what I know,
I am what I know not,
A thing & yet no thing
A circle and a dot.

I do not seem to be
I am the highest thing,
For God without myself,
Could never be a King.

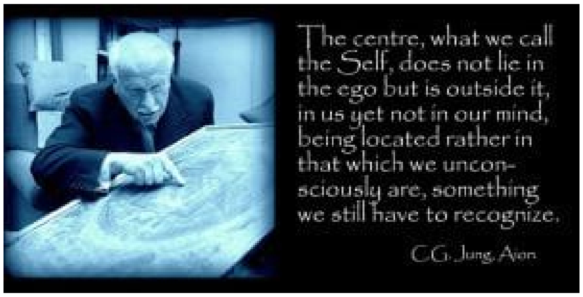
Angelus Silesius
1624-1677

God is an intelligible sphere
whose center is everywhere &
whose circumference nowhere.



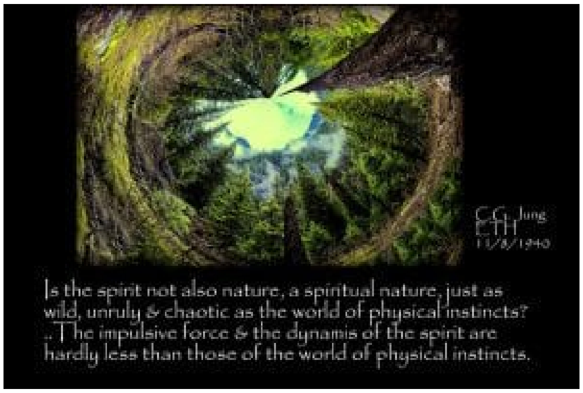
What then is Christ?
According to the teaching of
the Church he is the second
person of the Trinity, but in
as much as God is the union
of the opposites, he is
psychologically the innermost
experience of mankind. He is
that experience where man is
entirely surrendered to the
conflict, where no deception
is possible, & in that
experience man is God.

C.G. Jung ETH.
2/23/1940



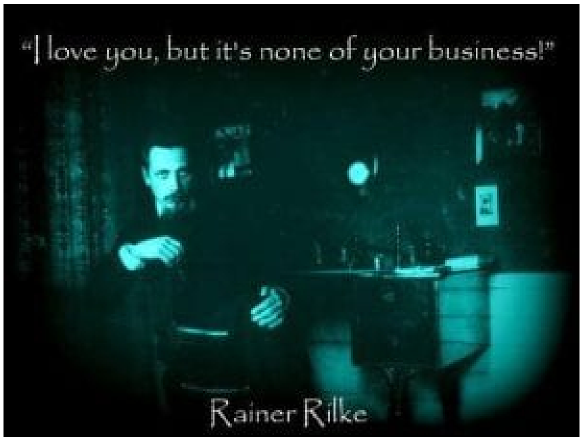
The centre, what we call
the Self, does not lie in
the ego but is outside it,
in us yet not in our mind,
being located rather in
that which we unconsciously are, something
we still have to recognize.

C.G. Jung, Aion



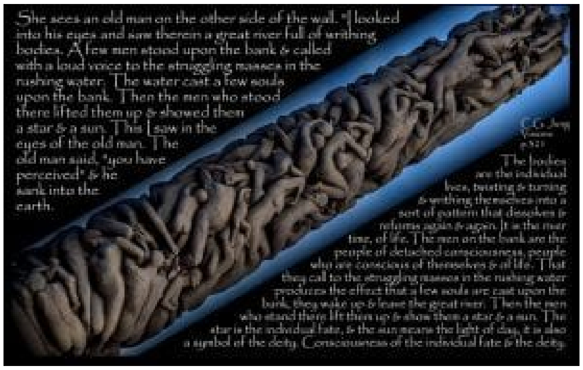
C.G. Jung
ETH
11/8/1940

Is the spirit not also nature, a spiritual nature, just as wild, unruly & chaotic as the world of physical instincts? ..The impulsive force & the dynamis of the spirit are hardly less than those of the world of physical instincts.



"I love you, but it's none of your business!"

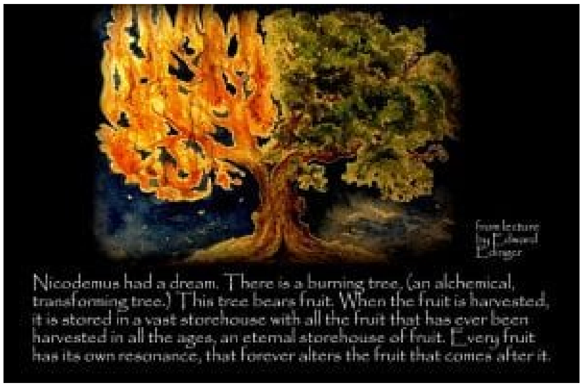
Rainer Rilke



She sees an old man on the other side of the wall. "I looked into his eyes and saw therein a great river full of writhing bodies. A few men stood upon the bank & called with a loud voice to the struggling masses in the rushing water. The water cast a few souls upon the bank. Then the men who stood there lifted them up & showed them a star & a sun. This I saw in the eyes of the old man. The old man said, "you have perceived" & he sank into the earth.

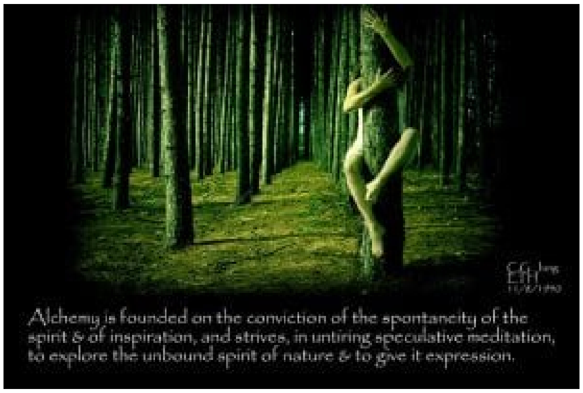
C.G. Jung
Visions
p.521

The bodies are the individual lives, twisting & turning & writhing themselves into a sort of pattern that dissolves & reforms again & again. It is the river time, of life. The men on the bank are the people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up & leave the great river. Then the men who stand there lift them up & show them a star & a sun. The star is the individual fate, & the sun means the light of day, it is also a symbol of the deity. Consciousness of the individual fate & the deity.



from lecture
by Edward
Edinger

Nicodemus had a dream. There is a burning tree, (an alchemical, transforming tree.) This tree bears fruit. When the fruit is harvested, it is stored in a vast storehouse with all the fruit that has ever been harvested in all the ages, an eternal storehouse of fruit. Every fruit has its own resonance, that forever alters the fruit that comes after it.



C.G. Jung
ETH
11/8/1940

Alchemy is founded on the conviction of the spontaneity of the spirit & of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature & to give it expression.

"The Kingdom of Heaven is within you."

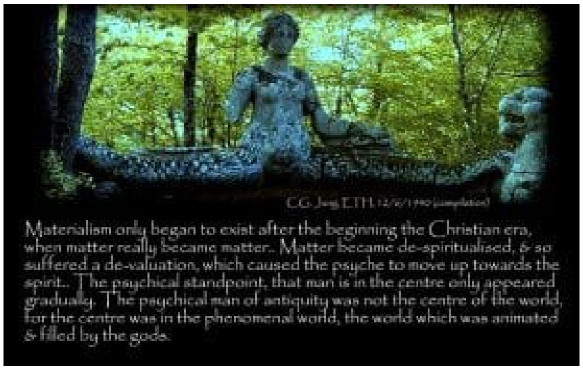
You are not a drop in the ocean.
You are the entire ocean in a drop. Rumi

"We are told that.. overpowering emotions come from the inner god."

C.G. Jung
ETH
11/22/1940

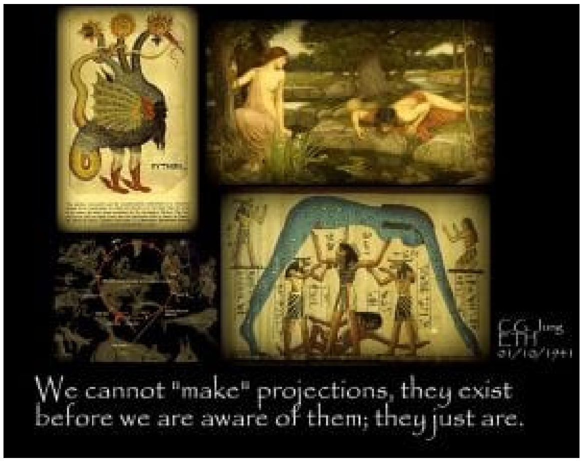
Monoimus
Arab Gnostic
150-250 AD

"Learn who it is in thee who says, 'my mind, my under-standing, my soul, my body.' And learn from whence [comes] sorrow, & joy, & love, and hatred, & involuntary wakefulness, & involuntary drowsiness, & involuntary anger, & involuntary affection, & if you accurately investigate these, you will discover unity and plurality in thyself.."



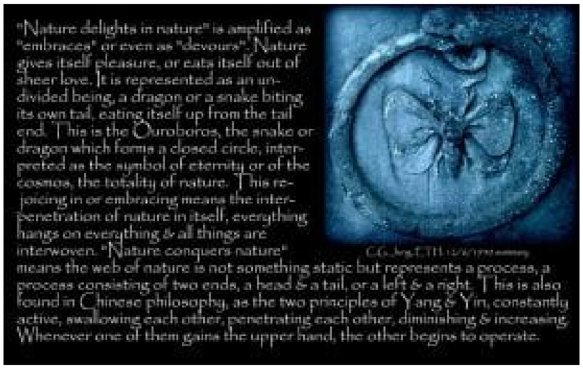
C.G. Jung ETH 12/6/1940 (compilation)

Materialism only began to exist after the beginning the Christian era, when matter really became matter.. Matter became de-spiritualised, & so suffered a de-valuation, which caused the psyche to move up towards the spirit.. The psychical standpoint, that man is in the centre only appeared gradually. The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world, the world which was animated & filled by the gods.



C.G. Jung
ETH
01/10/1941

We cannot "make" projections, they exist before we are aware of them; they just are.



"Nature delights in nature" is amplified as "embraces" or even as "devours". Nature gives itself pleasure, or eats itself out of sheer love. It is represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. This is the Ouroboros, the snake or dragon which forms a closed circle, interpreted as the symbol of eternity or of the cosmos, the totality of nature. This rejoicing in or embracing means the interpenetration of nature in itself, everything hangs on everything & all things are interwoven. "Nature conquers nature" means the web of nature is not something static but represents a process, a process consisting of two ends, a head & a tail, or a left & a right. This is also found in Chinese philosophy, as the two principles of Yang & Yin, constantly active, swallowing each other, penetrating each other, diminishing & increasing. Whenever one of them gains the upper hand, the other begins to operate.

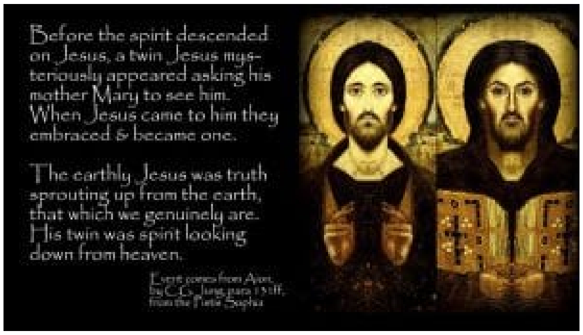
C.G. Jung, ETH, [illegible]

In analysis "once in Jung's presence, one felt as though all the surrounding matter turned into whizzing molecules. Everything seemed to be moving, melting changing forms."

Jane Wheelwright on what an analytical hour with Jung was like.

Remembrances, S.F. Jung Inst.

"Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him."



Before the spirit descended on Jesus, a twin Jesus mysteriously appeared asking his mother Mary to see him. When Jesus came to him they embraced & became one.

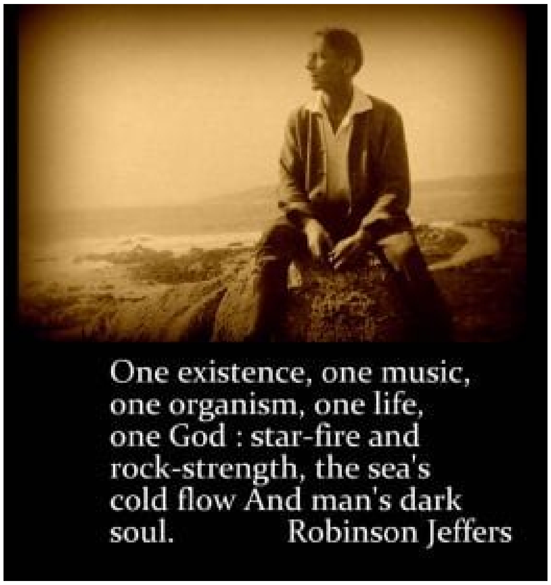
The earthly Jesus was truth sprouting up from the earth, that which we genuinely are. His twin was spirit looking down from heaven.

Event comes from Aion, by C.G. Jung, para 131ff, from the Pistis Sophia

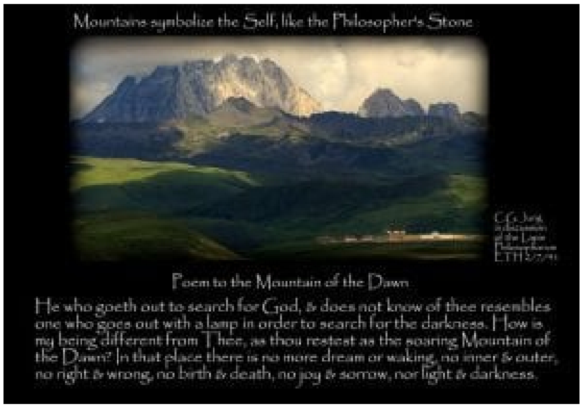
Star of David

The upper triangle is fire & the lower water, a pair of opposites. Where fire & water become one, there is a unio oppositorum, which is really an image of God, for God is the union of opposites. Fire is in itself a uniter of opposites & is a very ancient image for God.

C.G. Jung
ETH
[illegible]



One existence, one music,
one organism, one life,
one God : star-fire and
rock-strength, the sea's
cold flow And man's dark
soul. Robinson Jeffers

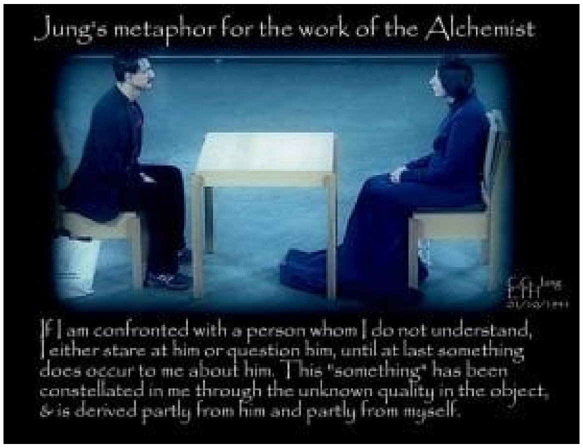


Mountains symbolize the Self, like the Philosopher's Stone

C.G. Jung
[illegible]
ETH [illegible]

Poem to the Mountain of the Dawn

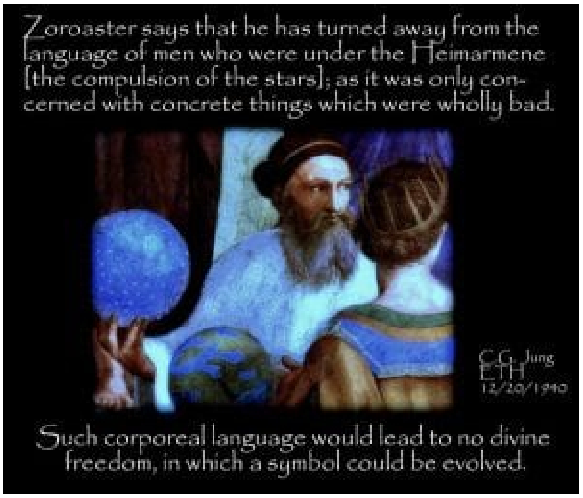
He who goeth out to search for God, & does not know of thee resembles one who goes out with a lamp in order to search for the darkness. How is my being different from Thee, as thou restest as the soaring Mountain of the Dawn? In that place there is no more dream or waking, no inner & outer, no right & wrong, no birth & death, no joy & sorrow, nor light & darkness.



Jung's metaphor for the work of the Alchemist

If I am confronted with a person whom I do not understand, I either stare at him or question him, until at last something does occur to me about him. This "something" has been constellated in me through the unknown quality in the object, & is derived partly from him and partly from myself.

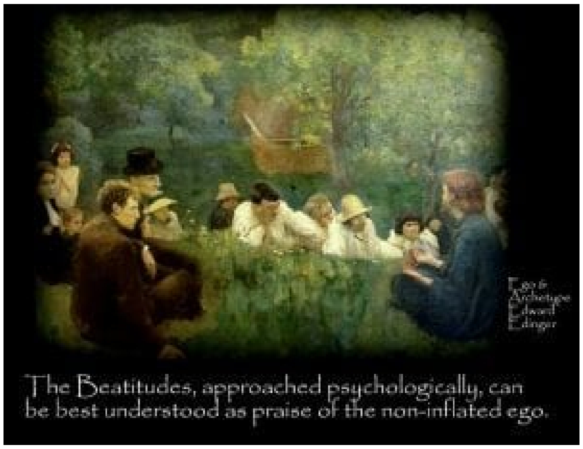
C.G. Jung
ETH
21/10/1941



Zoroaster says that he has turned away from the language of men who were under the Heimarmene [the compulsion of the stars]; as it was only concerned with concrete things which were wholly bad.

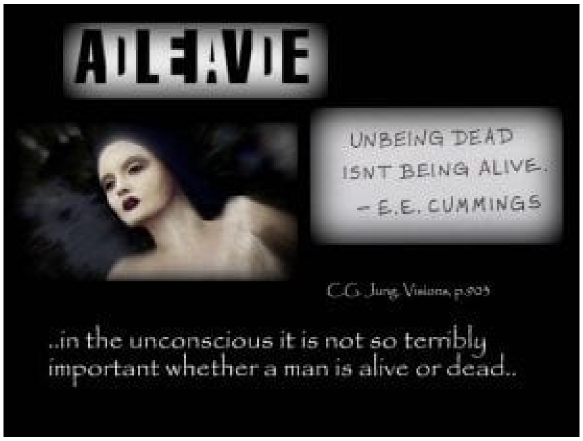
Such corporeal language would lead to no divine freedom, in which a symbol could be evolved.

C.G. Jung
ETH
12/20/1940



The Beatitudes, approached psychologically, can be best understood as praise of the non-inflated ego.

Ego &
Archetype
Edward
Edinger

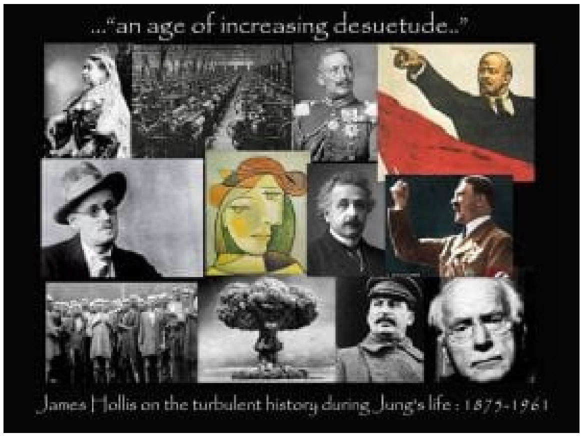


ADLEAVDE

UNBEING DEAD
ISNT BEING ALIVE.
– E.E. CUMMINGS

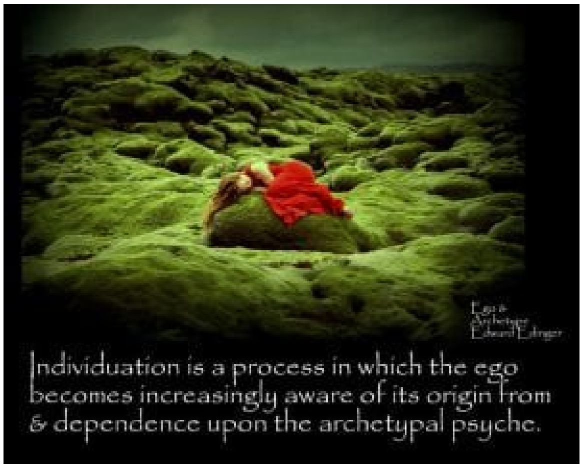
C.G. Jung, Visions, p.905

..in the unconscious it is not so terribly important whether a man is alive or dead..



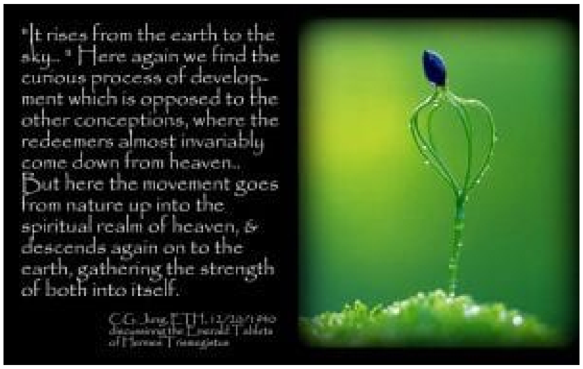
..."an age of increasing desuetude.."

James Hollis on the turbulent history during Jung's life : 1875-1961



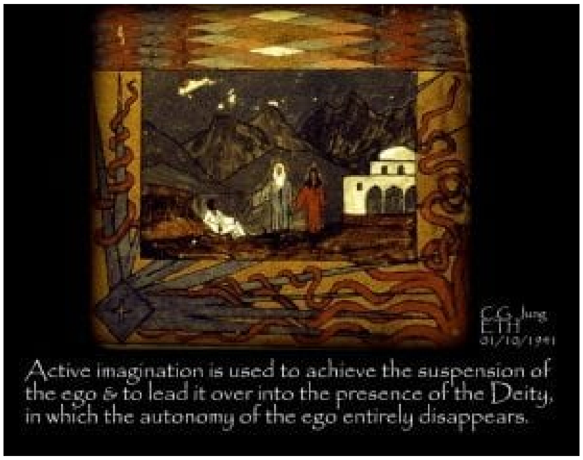
Ego & Archetype
Edward Edinger

Individuation is a process in which the ego becomes increasingly aware of its origin from & dependence upon the archetypal psyche.



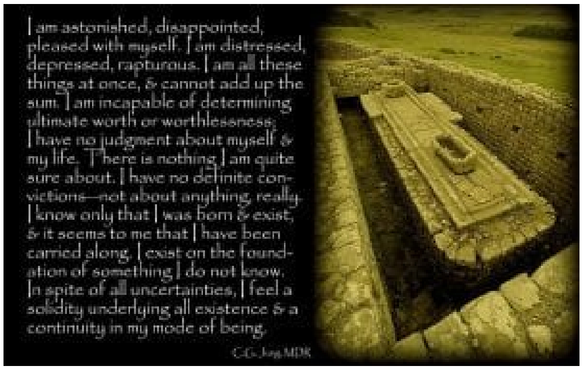
"It rises from the earth to the sky.. " Here again we find the curious process of development which is opposed to the other conceptions, where the redeemers almost invariably come down from heaven.. But here the movement goes from nature up into the spiritual realm of heaven, & descends again on to the earth, gathering the strength of both into itself.

C.G. Jung, ETH, 12/20/1940
discussing the Emerald Tablets
of Hermes Trismegistus



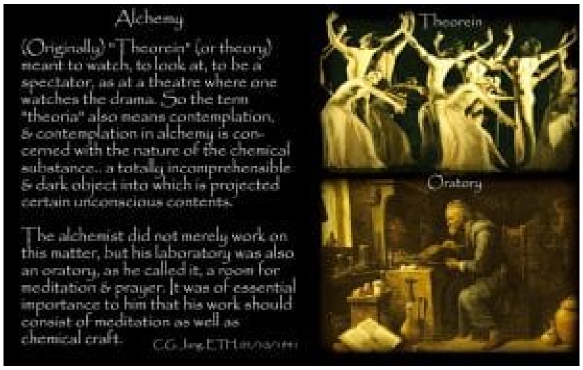
C.G. Jung
ETH
01/10/1941

Active imagination is used to achieve the suspension of the ego & to lead it over into the presence of the Deity, in which the autonomy of the ego entirely disappears.



I am astonished, disappointed, pleased with myself. I am distressed, depressed, rapturous. I am all these things at once, & cannot add up the sum. I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself & my life. There is nothing I am quite sure about. I have no definite convictions—not about anything, really. I know only that I was born & exist, & it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence & a continuity in my mode of being.

C.G. Jung, MDR



Alchemy

(Originally) "Theorein" (or theory) meant to watch, to look at, to be a spectator, as at a theatre where one watches the drama. So the term "theoria" also means contemplation, & contemplation in alchemy is concerned with the nature of the chemical substance.. a totally incomprehensible & dark object into which is projected certain unconscious contents.

The alchemist did not merely work on this matter, but his laboratory was also an oratory, as he called it, a room for meditation & prayer. It was of essential importance to him that his work should consist of meditation as well as chemical craft.

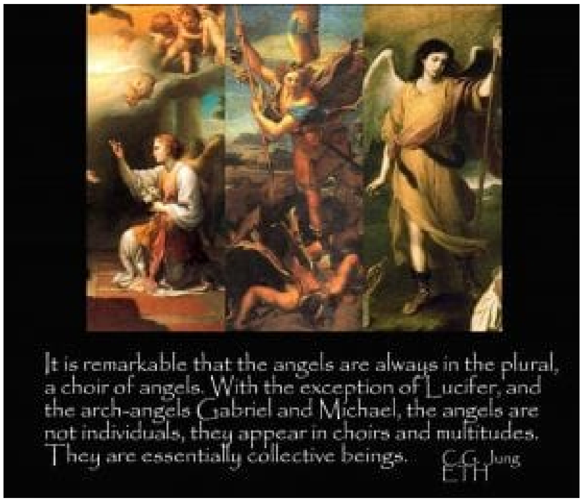
C.G. Jung, ETH 01/10/1941

Theorein
Oratory

God loves human beings more than angels.

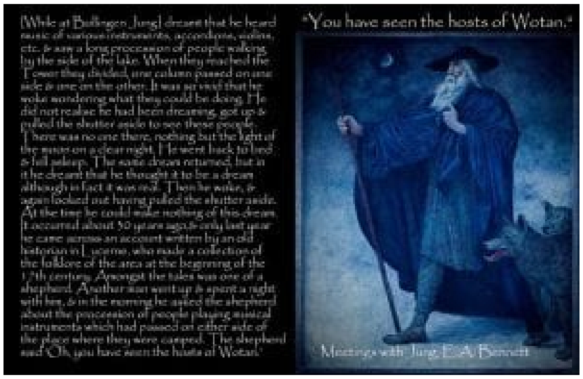
C.G. Jung
Letters, V1

We are crucified between the opposites and delivered up to the torture until the 'reconciling third' takes shape. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than angels.



It is remarkable that the angels are always in the plural, a choir of angels. With the exception of Lucifer, and the arch-angels Gabriel and Michael, the angels are not individuals, they appear in choirs and multitudes. They are essentially collective beings.

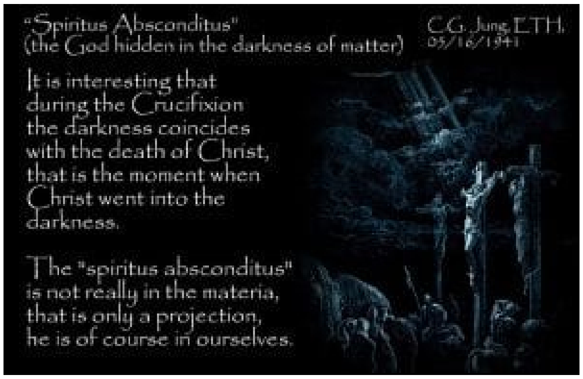
C.G. Jung
ETH



[While at Bollingen Jung] dreamt that he heard music of various instruments, accordions, violins, etc. & saw a long procession of people walking by the side of the lake. When they reached the Tower they divided, one column passed on one side & one on the other. It was so vivid that he woke wondering what they could be doing. He did not realise he had been dreaming, got up & pulled the shutter aside to see these people. There was no one there, nothing but the light of the moon on a clear night. He went back to bed & fell asleep. The same dream returned, but in it he dreamt that he thought it to be a dream although in fact it was real. Then he woke, & again looked out having pulled the shutter aside. At the time he could make nothing of this dream. It occurred about 30 years ago & only last year he came across an account written by an old historian in Lucerne, who made a collection of the folklore of the area at the beginning of the 17th century. Amongst the tales was one of a shepherd. Another man went up & spent a night with him, & in the morning he asked the shepherd about the procession of people playing musical instruments which had passed on either side of the place where they were camped. The shepherd said 'Oh, you have seen the hosts of Wotan.'

"You have seen the hosts of Wotan."

Meetings with Jung, E.A. Bennett

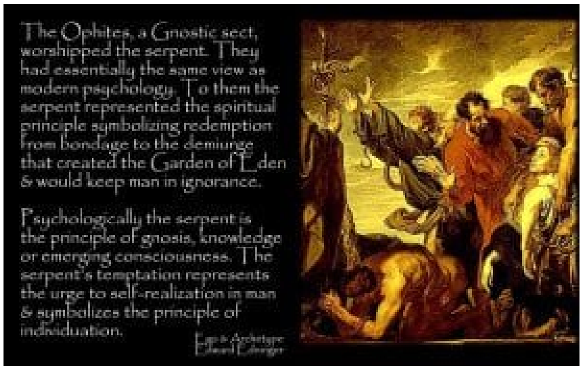


"Spiritus Absconditus"
(the God hidden in the darkness of matter)

C.G. Jung, ETH.
05/16/1941

It is interesting that during the Crucifixion the darkness coincides with the death of Christ, that is the moment when Christ went into the darkness.

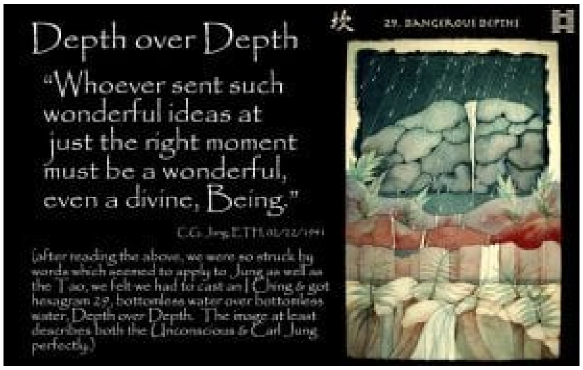
The "spiritus absconditus" is not really in the materia, that is only a projection, he is of course in ourselves.



The Ophites, a Gnostic sect, worshipped the serpent. They had essentially the same view as modern psychology. To them the serpent represented the spiritual principle symbolizing redemption from bondage to the demiurge that created the Garden of Eden & would keep man in ignorance.

Psychologically the serpent is the principle of gnosis, knowledge or emerging consciousness. The serpent's temptation represents the urge to self-realization in man & symbolizes the principle of individuation.

Ego & Archetype
Edward Edinger

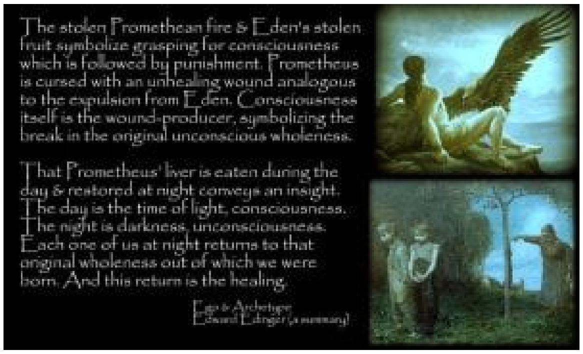


Depth over Depth

"Whoever sent such wonderful ideas at just the right moment must be a wonderful, even a divine, Being."

C.G. Jung, ETH, 01/22/1941

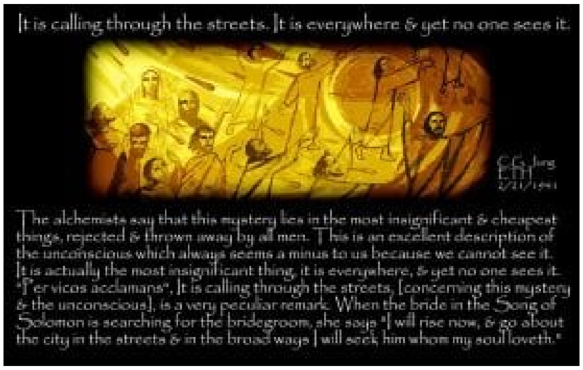
(after reading the above, we were so struck by words which seemed to apply to Jung as well as the Tao, we felt we had to cast an I Ching & got hexagram 29, bottomless water over bottomless water, Depth over Depth. The image at least describes both the Unconscious & Carl Jung perfectly.)



The stolen Promethean fire & Eden's stolen fruit symbolize grasping for consciousness which is followed by punishment. Prometheus is cursed with an unhealing wound analogous to the expulsion from Eden. Consciousness itself is the wound-producer, symbolizing the break in the original unconscious wholeness.

That Prometheus' liver is eaten during the day & restored at night conveys an insight. The day is the time of light, consciousness. The night is darkness, unconsciousness. Each one of us at night returns to that original wholeness out of which we were born. And this return is the healing.

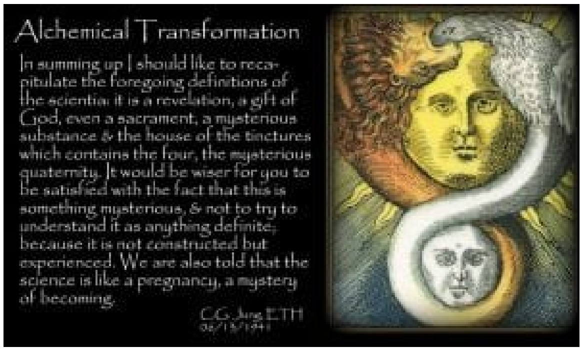
Ego & Archetype
Edward Edinger (a summary)



It is calling through the streets. It is everywhere & yet no one sees it.

C.G. Jung
ETH
2/21/1941

The alchemists say that this mystery lies in the most insignificant & cheapest things, rejected & thrown away by all men. This is an excellent description of the unconscious which always seems a minus to us because we cannot see it. It is actually the most insignificant thing, it is everywhere, & yet no one sees it. "Per vicos acclamans", It is calling through the streets, [concerning this mystery & the unconscious], is a very peculiar remark. When the bride in the Song of Solomon is searching for the bridegroom, she says "I will rise now, & go about the city in the streets & in the broad ways I will seek him whom my soul loveth."



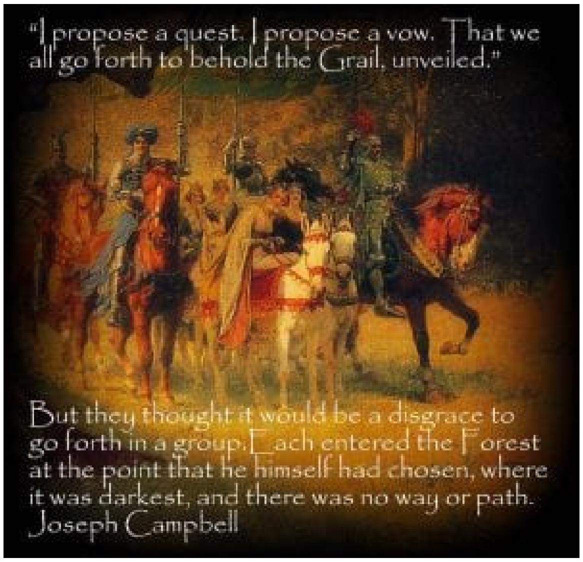
Alchemical Transformation

In summing up I should like to recapitulate the foregoing definitions of the scientia: it is a revelation, a gift of God, even a sacrament, a mysterious substance & the house of the tinctures which contains the four, the mysterious quaternity. It would be wiser for you to be satisfied with the fact that this is something mysterious, & not to try to understand it as anything definite, because it is not constructed but experienced. We are also told that the science is like a pregnancy, a mystery of becoming.

C.G. Jung ETH
06/13/1941

"And those who were seen dancing were thought to be insane by those who could not hear the music."

Friedrich Nietzsche
1844-1900



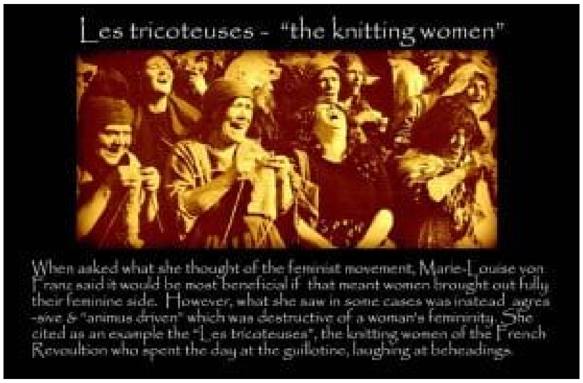
"I propose a quest. I propose a vow. That we all go forth to behold the Grail, unveiled."

But they thought it would be a disgrace to go forth in a group. Each entered the Forest at the point that he himself had chosen, where it was darkest, and there was no way or path.
Joseph Campbell

The attitude required to do Active Imagination :

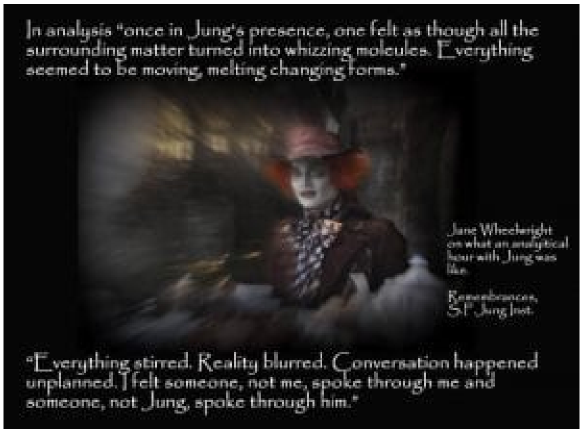
C.G. Jung
ETH
05/23/1941
quoting the
Musaeum
Hermeticum

True knowledge & possession of it (is not given) to the multitude, but only to the few, who hate lies, cling to the truth & devote themselves to the art with heartfelt sighs & seek it conscientiously.



Les tricoteuses - "the knitting women"

When asked what she thought of the feminist movement, Marie-Louise von Franz said it would be most beneficial if that meant women brought out fully their feminine side. However, what she saw in some cases was instead agres-sive & "animus driven" which was destructive of a woman's femininity. She cited as an example the "Les tricoteuses", the knitting women of the French Revoultion who spent the day at the guillotine, laughing at beheadings.

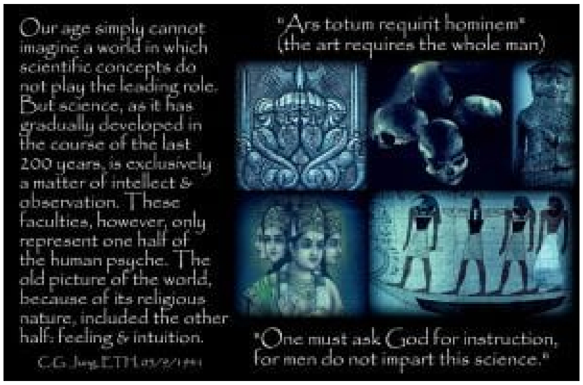


In analysis "once in Jung's presence, one felt as though all the surrounding matter turned into whizzing moleules. Everything seemed to be moving, melting changing forms."

Jane Wheelwright on what an analytical hour with Jung was like.

Remembrances, S.F. Jung Inst.

"Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him."

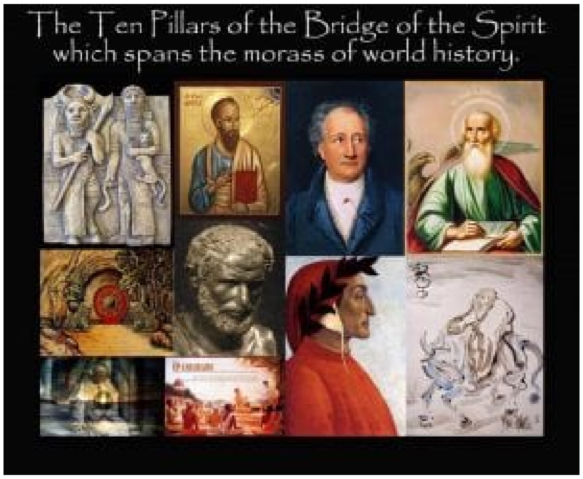


Our age simply cannot imagine a world in which scientific concepts do not play the leading role. But science, as it has gradually developed in the course of the last 200 years, is exclusively a matter of intellect & observation. These faculties, however, only represent one half of the human psyche. The old picture of the world, because of its religious nature, included the other half: feeling & intuition.

C.G. Jung, ETH 05/3/1941

"Ars totum requirit hominem" (the art requires the whole man)

"One must ask God for instruction, for men do not impart this science."

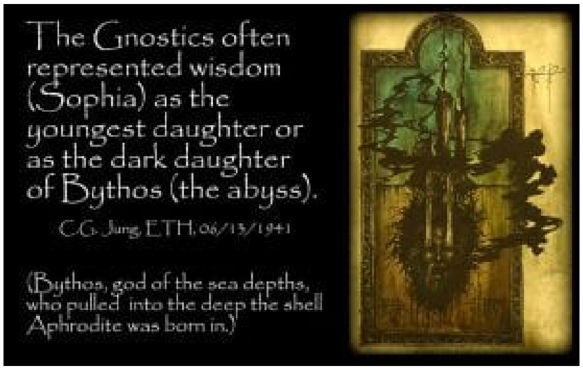


The Ten Pillars of the Bridge of the Spirit which spans the morass of world history.

Jungians are interested only in the trash can of history, that which the rest of culture has rejected.

Hylozoism : the theory that all matter, including the universe itself, is somehow alive.

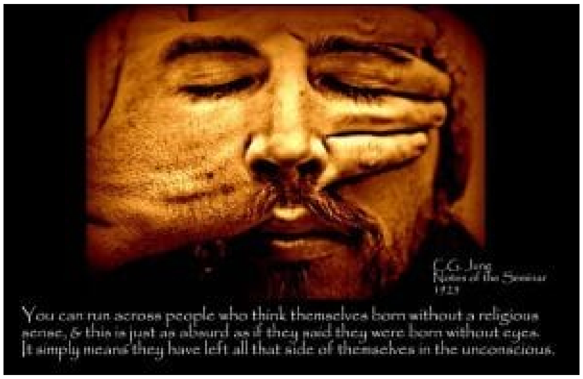
One billion-year-old stromatolites embedded in limestone along Going-To-The-Sun Road in Glacier National Park, Montana. The concentric rings represent calcareous layers of limestone where ancient colonies of cyanobacteria once thrived in shallow seas. One of the earliest records of life forms on earth.



The Gnostics often represented wisdom (Sophia) as the youngest daughter or as the dark daughter of Bythos (the abyss).

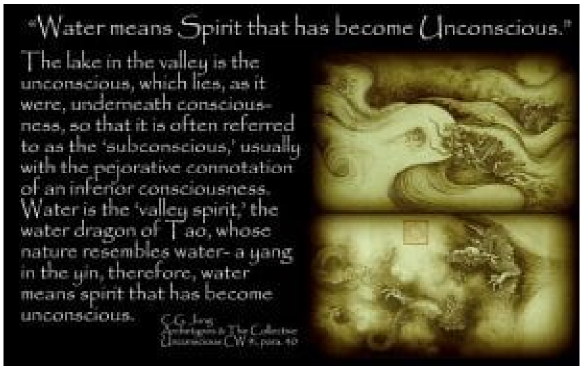
C.G. Jung, ETH, 06/13/1941

(Bythos, god of the sea depths, who pulled into the deep the shell Aphrodite was born in.)



C.G. Jung
Notes of the Seminar
1925

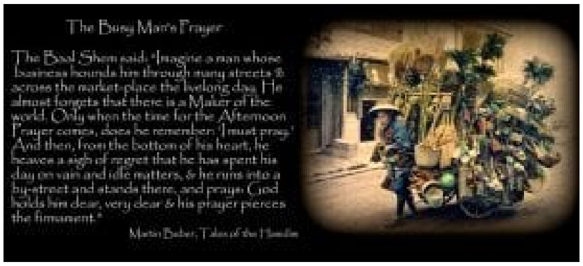
You can run across people who think themselves born without a religious sense, & this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.



"Water means Spirit that has become Unconscious."

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.

C.G. Jung
Archetypes & The Collective
Unconscious CW 9, para. 40



The Busy Man's Prayer

The Baal Shem said: "Imagine a man whose business hounds him through many streets & across the market-place the livelong day. He almost forgets that there is a Maker of the world. Only when the time for the Afternoon Prayer comes, does he remember: 'I must pray.' And then, from the bottom of his heart, he heaves a sigh of regret that he has spent his day on vain and idle matters, & he runs into a by-street and stands there, and prays: God holds him dear, very dear & his prayer pierces the firmament."

Martin Buber, Tales of the Hasidim

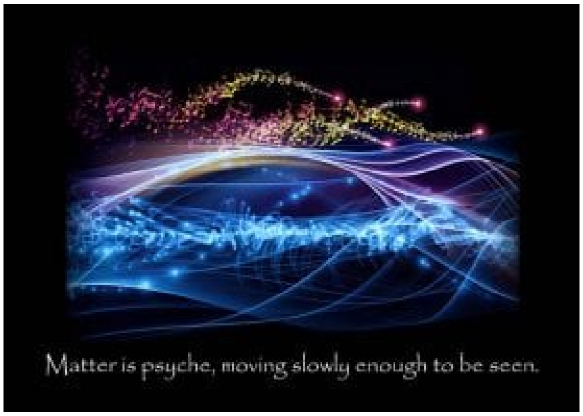
Now I happened to myself.

I was taking the long road to school from Klein-Hüningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself!

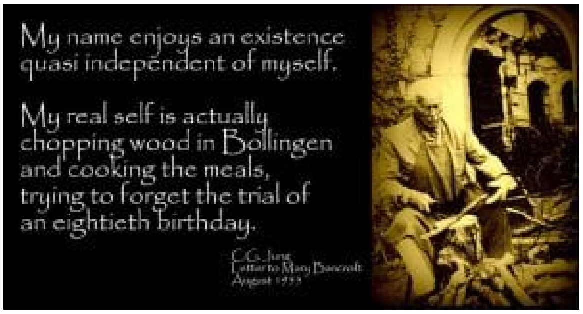
It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

C.G. Jung
MDR



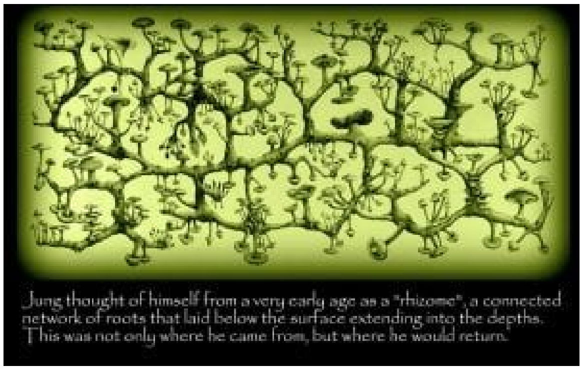
Matter is psyche, moving slowly enough to be seen.



My name enjoys an existence
quasi independent of myself.

My real self is actually
chopping wood in Bollingen
and cooking the meals,
trying to forget the trial of
an eightieth birthday.

C.G. Jung
Letter to Mary Bancroft
August 1955



Jung thought of himself from a very early age as a "rhizome", a connected network of roots that laid below the surface extending into the depths. This was not only where he came from, but where he would return.

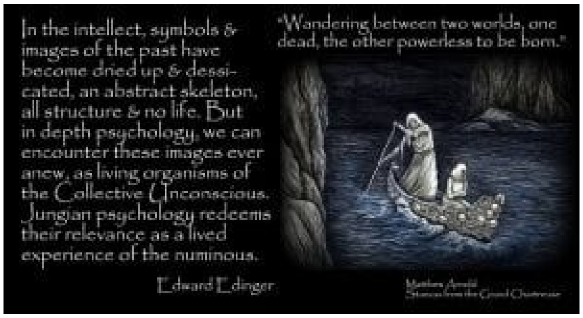
C.G. Jung
E.T.H. June 1941

Man has two lights: the one is the spirit & the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, & a soul in order to recognise the world in the light of nature. The light of nature originates in the dark abyss. Our ordinary consciousness is surface consciousness & does not touch the darkness which lies behind it. We feel, however, very distinctly that such a darkness does exist. Our whole psychical life originates in this darkness.

We must do this with the Unknown

C.G. Jung
ETH

The (alchemists) talk of something completely unknown as if it were known, & as if they knew exactly what to do with it. They talk of it as we do of the unconscious; no one knows what the unconscious is & yet we often think we have said something definite about it. We say for instance: "We must do this or that with the unconscious", but we really mean: "We must do this or that with the unknown".

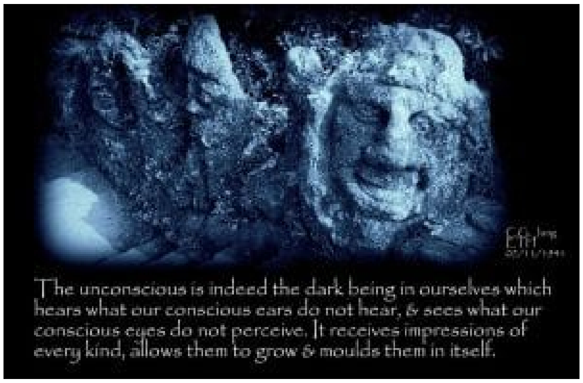


In the intellect, symbols & images of the past have become dried up & dessicated, an abstract skeleton, all structure & no life. But in depth psychology, we can encounter these images ever anew, as living organisms of the Collective Unconscious. Jungian psychology redeems their relevance as a lived experience of the numinous.

Edward Edinger

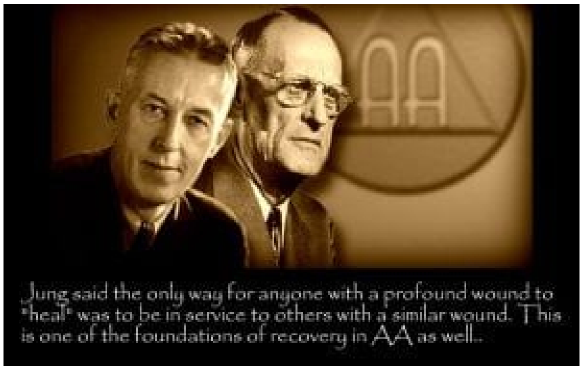
"Wandering between two worlds, one dead, the other powerless to be born."

Matthew Arnold
Stanzas from the Grand Chartreuse

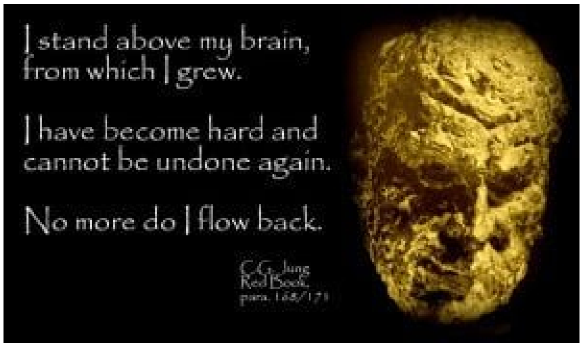


C.G. Jung
ETH

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It receives impressions of every kind, allows them to grow & moulds them in itself.



Jung said the only way for anyone with a profound wound to "heal" was to be in service to others with a similar wound. This is one of the foundations of recovery in AA as well..

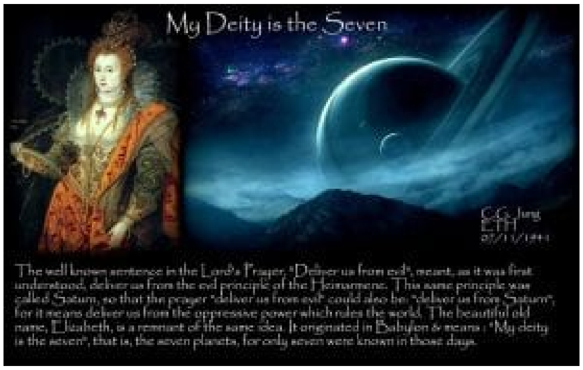


I stand above my brain,
from which I grew.

I have become hard and
cannot be undone again.

No more do I flow back.

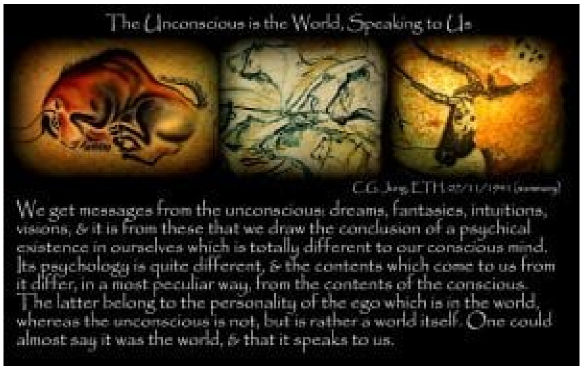
C.G. Jung
Red Book
para. 168/171



My Deity is the Seven

C.G. Jung
ETH
07/11/1941

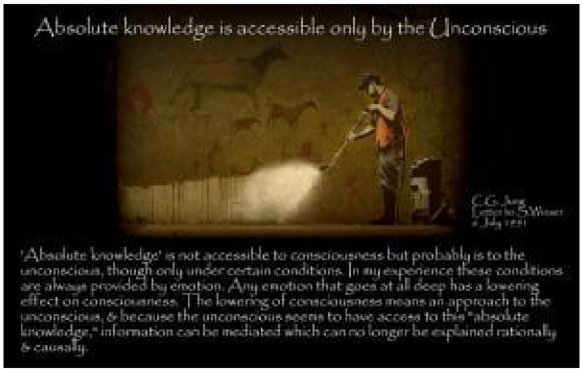
The well known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. This same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world. The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon & means : "My deity is the seven", that is, the seven planets, for only seven were known in those days.



The Unconscious is the World, Speaking to Us

C.G. Jung, ETH 07/11/1941 (summary)

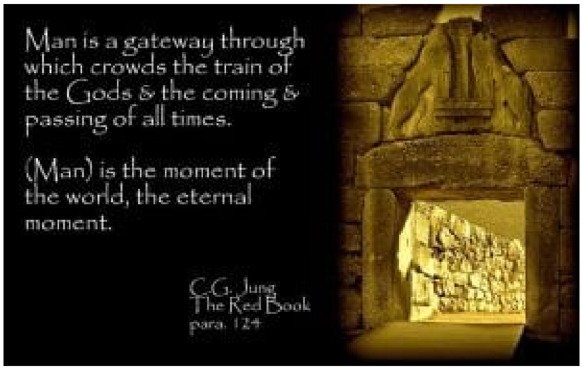
We get messages from the unconscious: dreams, fantasies, intuitions, visions, & it is from these that we draw the conclusion of a psychical existence in ourselves which is totally different to our conscious mind. Its psychology is quite different, & the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious. The latter belong to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself. One could almost say it was the world, & that it speaks to us.



Absolute knowledge is accessible only by the Unconscious

C.G. Jung
Letter to S.Wesser
4 July 1951

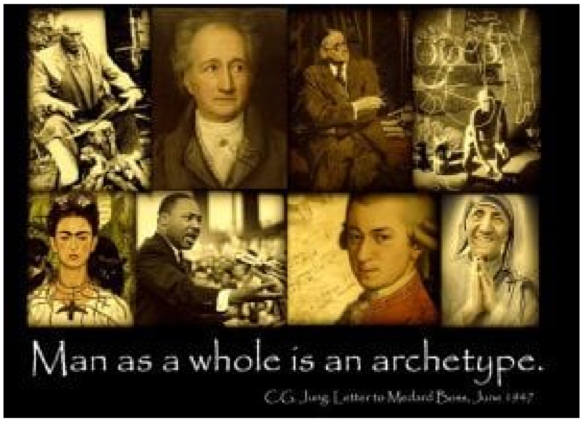
'Absolute knowledge' is not accessible to consciousness but probably is to the unconscious, though only under certain conditions. In my experience these conditions are always provided by emotion. Any emotion that goes at all deep has a lowering effect on consciousness. The lowering of consciousness means an approach to the unconscious, & because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally & causally.



Man is a gateway through which crowds the train of the Gods & the coming & passing of all times.

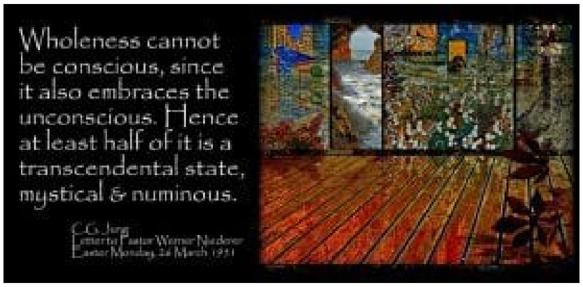
(Man) is the moment of the world, the eternal moment.

C.G. Jung
The Red Book
para. 124



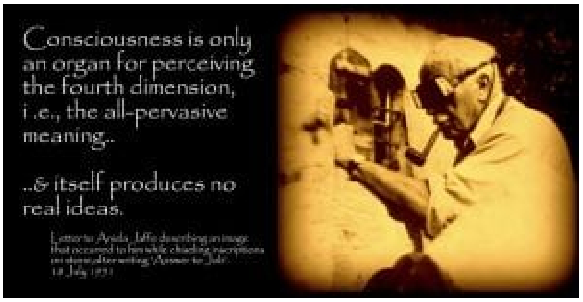
Man as a whole is an archetype.

C.G. Jung Letter to Medard Boss, June 1947



Wholeness cannot be conscious, since it also embraces the unconscious. Hence at least half of it is a transcendental state, mystical & numinous.

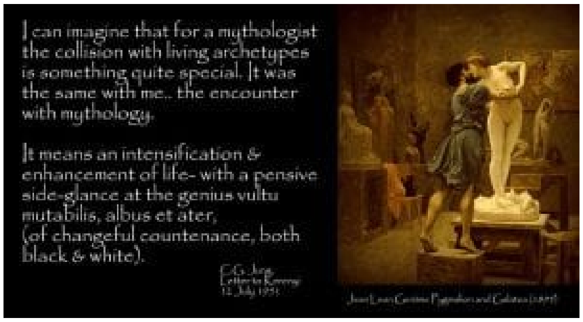
C.G. Jung
Letter to Pastor Werner Niederer
Easter Monday, 26 March 1951



Consciousness is only an organ for perceiving the fourth dimension, i.e., the all-pervasive meaning..

..& itself produces no real ideas.

Letter to Aniela Jaffe describing an image that occurred to him while chiseling inscriptions on stone after writing 'Answer to Job'.
18 July 1951



I can imagine that for a mythologist the collision with living archetypes is something quite special. It was the same with me.. the encounter with mythology.

It means an intensification & enhancement of life- with a pensive side-glance at the genius vultu mutabilis, albus et ater, (of changeful countenance, both black & white).

C.G. Jung
Letter to Kerenyi
12 July 1951

Jean Leon Gerome Pygmalion and Galatea (1890)

A Few Letters written by Carl Jung... **(2019-01-16 06:34)**

A Letter to E. Roenne – Peterson

Carl G. Jung
16 March 1953

Dear Sir,

Inseminatis artificalis could indeed become a public and legal problem in a society where a merely rationalistic and materialistic point of view has become predominant, and where the cultural values as to the freedom of human thoughts and of human relations have been suppressed. This danger is not so remote that one could disregard it. It is therefore a legimate question when one asks what the possible consequences of the practice of the said procedure might be.

From the standpoint of psychopathology, the immediate effect would be an “illegimate,” i.e., fatherless pregnancy, in spite of the fact that fertilization took place in wedlock and under legalized circumstances. It would be a case of unknown paternity. Since human beings are individuals and not exchangeable, the father could not be artificially substituted. The child would suffer inevitably from the handicap of illegitimacy, or of being an orphan, or of adoption. These conditions leave their traces in the psyche of the infant.

The fact that artificial insemination is a well-known cattle-breeding device lowers the moral status of human mother to the level of a cow, no matter what she thinks about it, or what she is talked into. As any bull having the desired racial characteristics can be a donor, so any man appreciated from the breeded standpoint is good enough for anonymous procreation. Such a procedure amounts to a catastrophic devaluation of the human individual, and its destructive effect upon dignity is obvious. Having no practical experience in this matter, I do not know what psychological effect is of a conception brought about in such a cold-blooded "scientific" way, and what a mother who had to carry the child of a total stranger would feel. I can imagine that the effect would be like that of rape. It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems have to be discussed at all.

Sincerely yours,
C.G. Jung

Man and His Environment

Hans Carol, a Swiss geographer from Zurich University, sought views on regional planning for the Canton of Zurich from influential persons, among whom was Jung, who gave him a half-hour appointment in February 1950. The subject so engrossed Jung that he kept Carol nearly an hour longer. Carol came across notes of their conversation some years later and wrote them up for the Neue Zurcher Zeitung's literary supplement, June, 1963; a slightly expanded account appeared in the magazine Landscape in 1965. The following is reprinted from the anthology, Jung Speaking.

Carol: I would be grateful if you, as a leading psychologist, would comment on the subject of man and his environment. Although we planners try not to look at the human being as a mere product of his physical environment, we believe nonetheless that the environment is a crucial factor in human existence. Just as men are influenced by education, they are surely also influenced by the environment society designs for them.

Jung: I am very pleased that you are devoting your attention to this question. The abstract nature of work in a technological age leaves the worker dissatisfied. Dissatisfaction induces people to look for compensation elsewhere. Suggestibility increases geometrically according to the number of persons involved. Mass mental disorder may reach epidemic proportions. Decentralization, on the other hand, allows for small social units. Every man should have his own plot of land so that the instincts can come to life again. To own land is important psychologically, and there is no substitute for it. We keep forgetting that we are primates and that we have to make allowances for these primitive layers in our psyche. The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. The industrial worker is a pathetic, rootless being, and his remuneration in money is not tangible but abstract. In earlier times, when crafts flourished, he derived satisfaction from seeing the fruit of his labor. He found adequate self-expression in such work. But this is no longer the case. First of all, he is responsible for only a small part of the finished product. Secondly, the product is sold, it disappears, and he has no further stake in it. Because the psychological reward is inadequate, the worker rebels against his employer and against "capitalism" as a whole. We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. I am just a culture-coolie myself, but I derive a great deal of pleasure from growing of my own potatoes. People tend to look for the Kingdom of God in the outer world rather than in their own souls. This is particularly true of socialism. Individuation is not only an upward but also a downward process. Without any body, there is no mind and therefore no individuation. Our civilizing potential has led us down the wrong path. All too often an American worker who owns only one car considers himself a poor devil, because his boss has two or three cars. This is symptomatic of pointless striving for material possessions.

Yet, we need to project ourselves into the things around us. My self is not confined to my body. It extends into all the things I have made and all the things around me. Without these things, I would merely be a human ape, a primate. Everything surrounding me is part of me, and that is precisely why a rented apartment is disastrous. It offers so few possibilities for self-expression. In a standardized apartment, in a standardized milieu, it is easy to lose the sense of one's own personality, of one's individuality.

A community is based on personal relationships. No community can evolve where people can easily move household from one place to another. The one-family house, the house owned by its inhabitants, is much better because it necessarily engenders a sense of permanence.

If man has a hand in shaping his environment, it will reflect his personality. A Soviet collective farm lacks soul, and the people who live in it are a dull, unhappy lot because they have been deprived of any opportunity for self expression...

A captive animal cannot return to freedom. But our workers can return. We see them doing it in the allotment gardens in and around our cities; these gardens are an expression of love for nature and for one's own plot of land. As our working hours become shorter, the question of leisure time becomes increasingly essential to us, time in which we are free of commands and restrains and in which we can achieve self-realization. I am fully committed to the idea that human existence should be rooted in the earth. (JS. PP. 201- 3)

A Letter to the Zurcher Student
At the Federal Polytechnic Institute in Zurich

September 1949
C.G. Jung

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore confecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures. This corresponds to the basic pattern of primitive labour, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either. The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instints to lie fallow. The result is an increased resistance to work in general. The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge worker-populations, but that is a problem in itself.

Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attidude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating. In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awating discovery. Undouptedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used. We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.

A Letter

Carl G. Jung
September 1957

Dear Professor Oftinger,
Unfortunately I am so old and tired that I am no longer able comply with your wish. You maybe assured, however, that I have every sympathy with your project and understand it only too well. I personally detest noise and flee it whenever and wherever possible, because it only disturbs the concentration needed for my work but forces me to make the additional physic effort of shutting it out. You may get habituated to it as to over indulgence to alcohol, but just as you pay for this with cirrhosis of the liver, so in the end you pay for nervous stress with a premature depletion of your vital substance. Noise is certainly only one of evils our time, though perhaps most obtrusive. The others are gramophone, the radio, and now the blight of television. I was once asked by an organization of teachers why, in spite of the better food in elementary schools, the curriculum could no longer be completed nowadays. The answer is: lack of concentration, too many distractions. Many children do their work to the accompaniment of the radio. So much is fed into them from outside that they no longer have to think of something they could do something from inside themselves, which requires concentration. Their infantile dependence on the outside is thereby increased and prolonged into later life, when it becomes fixed in the well-known attitude that every inconvenience should be abolished by order of the state. Panem et circenses-this is the degenerative symptom of urban civilization, to which we must now add the nerve-shattering din of our technological gadgetry. The alarming pollution of our water supplies, the steady increase of radioactivity, and the somber threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Fear seeks noisy company and pandemonium to scare away the demons. (The primitive equivalents are yells, bull-roars, drums, fire-crackers, bells, etc.) Noise like crowds, gives a feeling of security; therefore people love it and avoid doing anything about it as they instinctively feel the apotropaic magic it sends out. Noise protects us from painful reflection, it scatters anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with invincible power of our modernity.

The dark side of picture is that we wouldn't have noise if we didn't secretly want it. Noise is not merely inconvenient or harmful, it is an unadmitted and uncomprehended means to an end: compensation of the fear which is only too well founded. If there were silence, their fear would make people reflect, and there's no knowing what might than come to consciousness. Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, and start fidgeting, whistling, humming, coughing, whispering. The need for noise is almost insatiable, even though it becomes unbearable at times. Still, it is better than nothing. "Deathly silence" – telling phrase! – strikes us as uncanny. Why? Ghosts walking about? Well, hardly. The real fear is what might come up from one's own depths – all the things that have been held at bay by noise.

You have taken on a difficult task with much needed noise abatement, for the more you attack noise the closer you come to territory of silence, which is so much dreaded. You will be depriving all those nobodies whom nobody ever listens to of their sole joy in life and of incomparable satisfaction they feel when they shatter the stillness of the night with their clattering motorbikes, disturbing everyone's sleep with their hellish din. At that moment they amount to something. Noise is their raison d'etre and a confirmation of their existence. There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for…

Modern noise is an integral component of modern "civilization," which is predominantly extroverted and abhors all inwardness. It is an evil with deep roots. The existing regulations could do much to improve things but they are not enforced. Why not? It's a question of morality. But this is shaken to its foundations and all goes together with the spiritual disorientation of our time. Real improvement can be hoped for only if there is radical change of consciousness. I fear all other measures will remain unreliable palliatives since they do not penetrate to the depths where the evil is rooted and constantly renewed.

Zola once aptly remarked that the big cities are "holocausts de l'humanite," but the general trend is set in that direction because destruction is an unconscious goal of the collective unconscious at the present time: it is terrified by the snowballing population figures and uses every means to contrive an attenuated and inconspicuous form of genocide. Another, easily overlooked weapon is the destruction of the ability to concentrate-the prime requisite for operating our highly differentiated machines and equipment. The life of the masses is inconceivable without them and yet it is constantly threatened by superficiality, inattention and slovenliness. The nervous exhaustion caused by the tempo leads to addiction (alcohol, tranquilizers, and other poisons) and thus to an even poorer performance and the premature wastage of the vital substance-another effective weapon for inconspicuous depopulation.

Excuse this somewhat pessimistic contribution to one of the less delectable questions of our time. As a doctor I naturally see more than others of the dark side of human existence and am therefore more inclined to make the menacing aspects the object of my reflections than to advance grounds for optimistic forecasts. In my view there are more than enough people catering this already.

Yours sincerely, C.G. Jung

http://www.archive.org/details/CarlG.JungLetters

Carl Jung on "Consciousness." - Anthology (2019-01-16 06:38)

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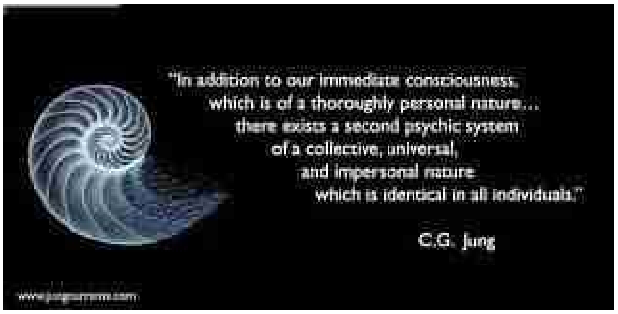
"In addition to our immediate consciousness,
which is of a thoroughly personal nature…
there exists a second psychic system
of a collective, universal,
and impersonal nature
which is identical in all individuals."
C.G. Jung

Only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation.

In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives.

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale.

So too with the possibility of psychic development: it is not reserved for specially gifted individuals.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.

Affects are not "made" or wilfully produced; they simply happen.

In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily.

The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before.

So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region.

Hence we are continually surprised when something unknown suddenly appears "from nowhere." Carl Jung, CW 9i, Para 497

The “child” is therefore renatus in novam infantiam [reborn into a new infancy]. It is thus both beginning and end, an initial and a terminal creature.
The initial creature existed before man was not, and the terminal creature will be when man is not.

Psychologically speaking, this means that the “child” symbolizes the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death.

In this idea the all-embracing nature of psychic wholeness is expressed.

Wholeness is never comprised within the compass of the conscious mind it includes the indefinite and indefinable extent of the unconscious as well.

Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space.

This is no speculation, but an immediate psychic experience.

Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings.

The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299 The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated.

In this way a considerable increase of personality may be experienced.

We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside.

But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty.

Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only

because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions.

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content.

Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object.
It has therefore been said quite truly that a man grows with the greatness of his task.

But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him.

More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other.If they must contend, let it at least be a fair fight with equal rights on both sides.
Both are aspects of life.

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand.

This means open conflict and open collaboration at once. That, evidently, is the way human life should be.
It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."

Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure.

Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that "round" wholeness which consciousness lacks, it is the most significant of all.

This "round" thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha.

For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the unconscious.

It is, in a sense, non-spatial and non-temporal.

The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hypersceptical critics,
although in reality they are much more common than is generally supposed.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

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The role of the unconscious is to act compensatorily to the conscious contents of the moment.

By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum.

The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero.

We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious.

The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is
consciously reflected by a psyche. Consciousness is a precondition of being.
Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the
contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities. Anyone who has any ego-consciousness at all takes it for granted that he knows himself.But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow.

When we are conscious of our guilt we are in a more favourable position we can at least hope to change and improve ourselves.

As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness.

Consciousness of guilt can therefore act as a powerful moral stimulus.

In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes.

In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts.

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

See! Who was dearer to our Lord or more intimate with him than his apostles?

Not one of them but fell into mortal sin, and all were mortal sinners." Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche.

So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition.

In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts.

The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.
What does man possess that God does not have?
Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have al- ready suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence.

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with.

God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious.

The unconscious wants both: to divide and to unite.

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized.

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious.

That is to say, God wants to become man, but not quite.

The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God’s dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with
consciousness.

It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/60756-12bconsciousness.jpg`

Carl Jung Quotations 38*** (2019-01-16 06:40)

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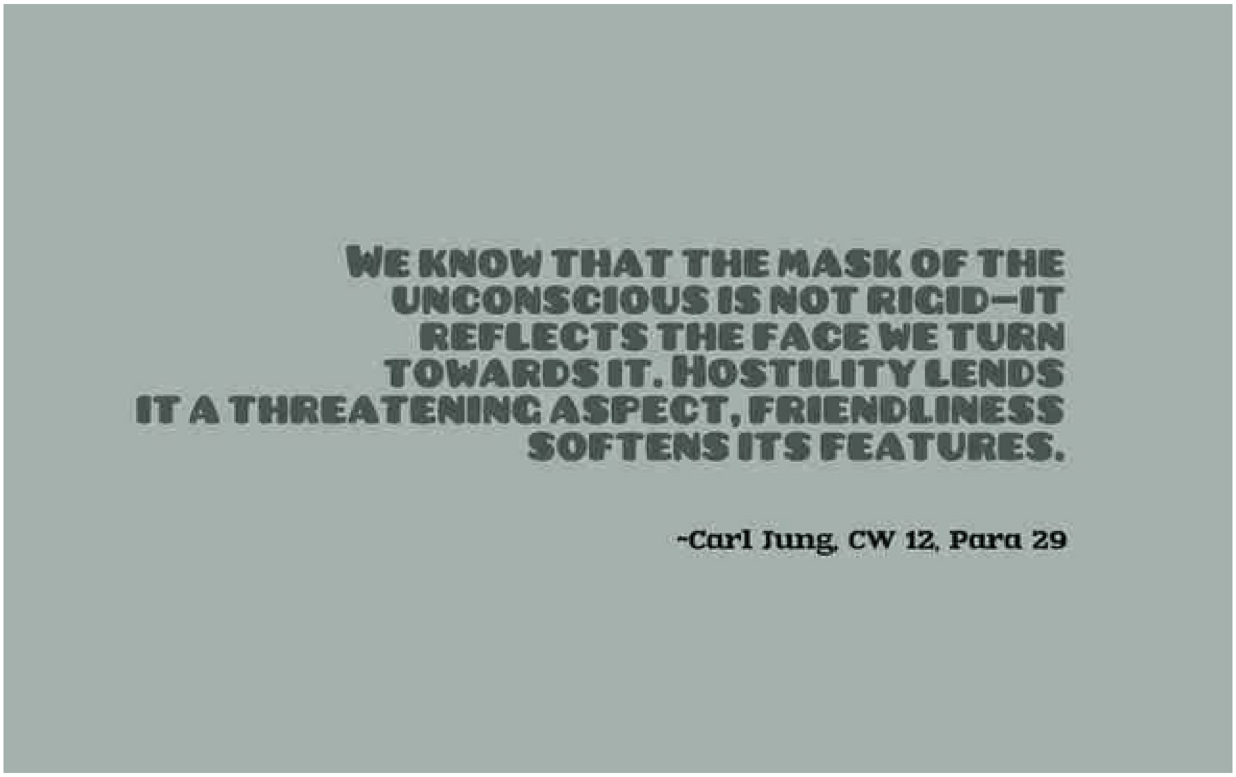

WE KNOW THAT THE MASK OF THE
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-Carl Jung, CW 12, Para 29

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

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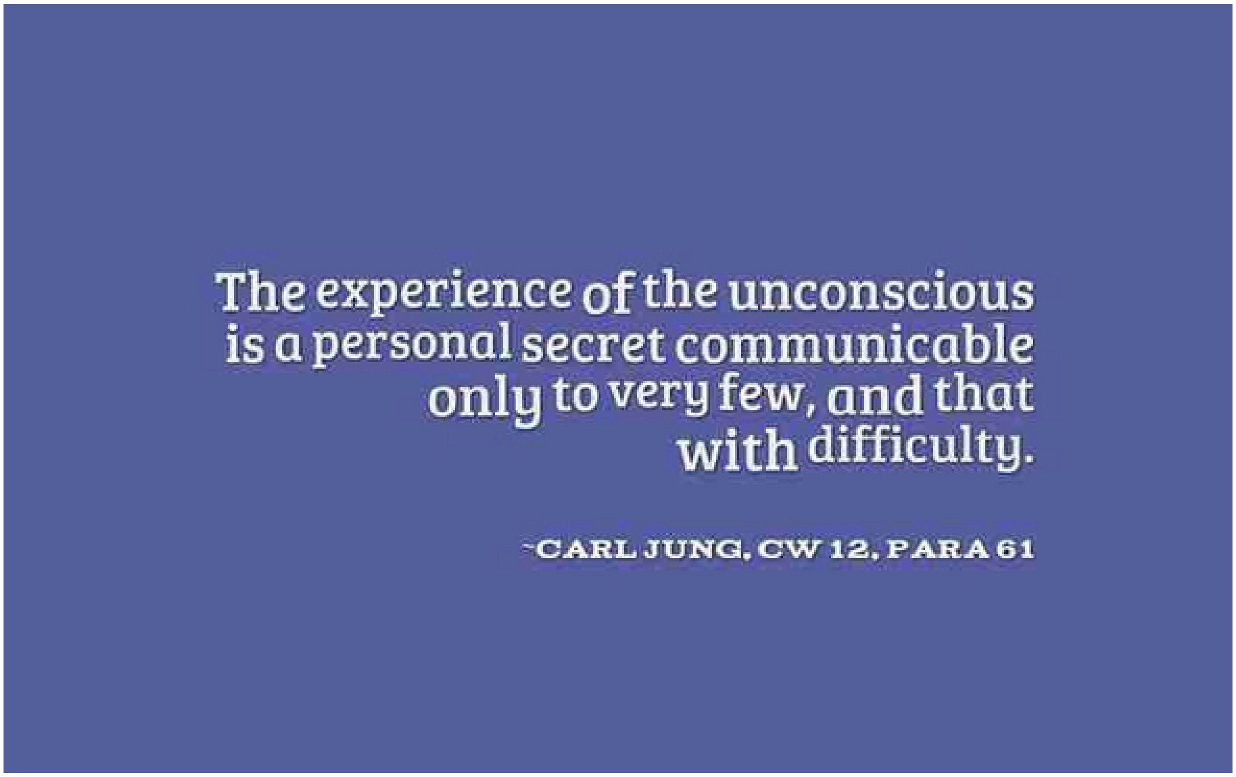

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty.

~CARL JUNG, CW 12, PARA 61

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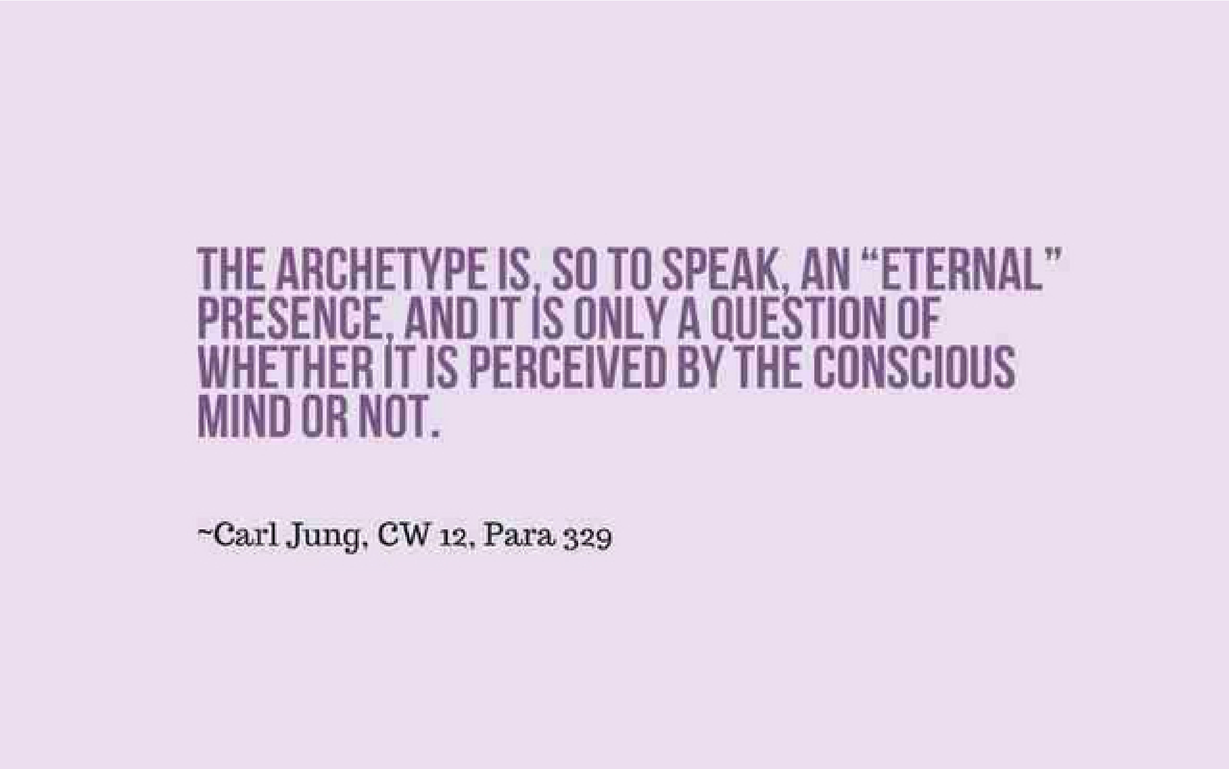

THE ARCHETYPE IS, SO TO SPEAK, AN “ETERNAL” PRESENCE, AND IT IS ONLY A QUESTION OF WHETHER IT IS PERCEIVED BY THE CONSCIOUS MIND OR NOT.

~Carl Jung, CW 12, Para 329

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

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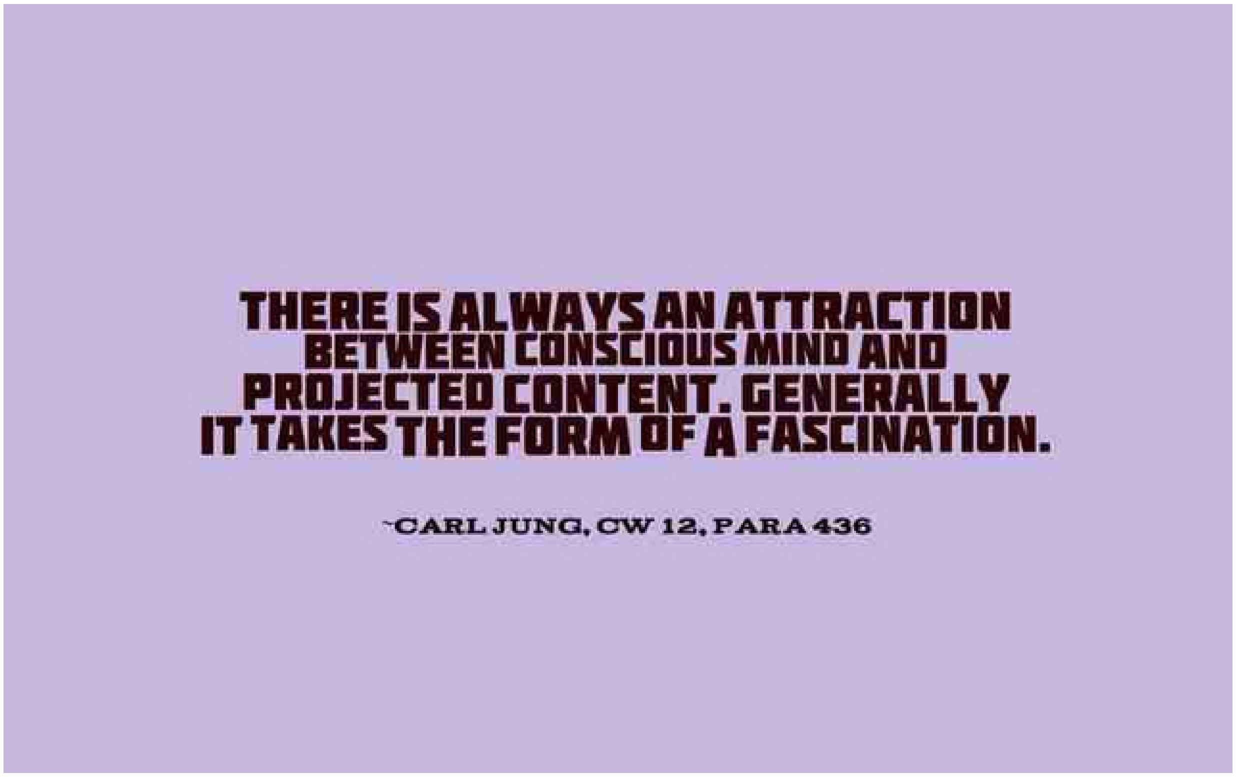

THERE IS ALWAYS AN ATTRACTION BETWEEN CONSCIOUS MIND AND PROJECTED CONTENT. GENERALLY IT TAKES THE FORM OF A FASCINATION.

~CARL JUNG, CW 12, PARA 436

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

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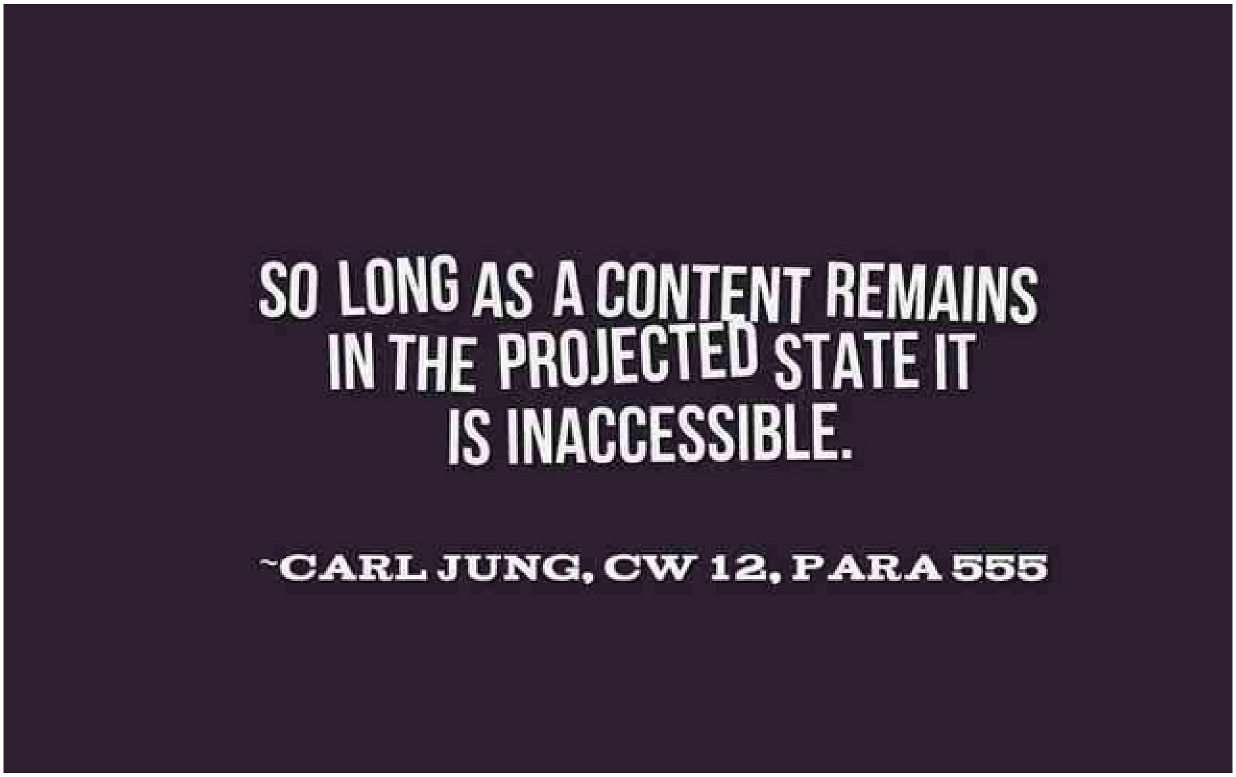

SO LONG AS A CONTENT REMAINS IN THE PROJECTED STATE IT IS INACCESSIBLE.

~CARL JUNG, CW 12, PARA 555

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

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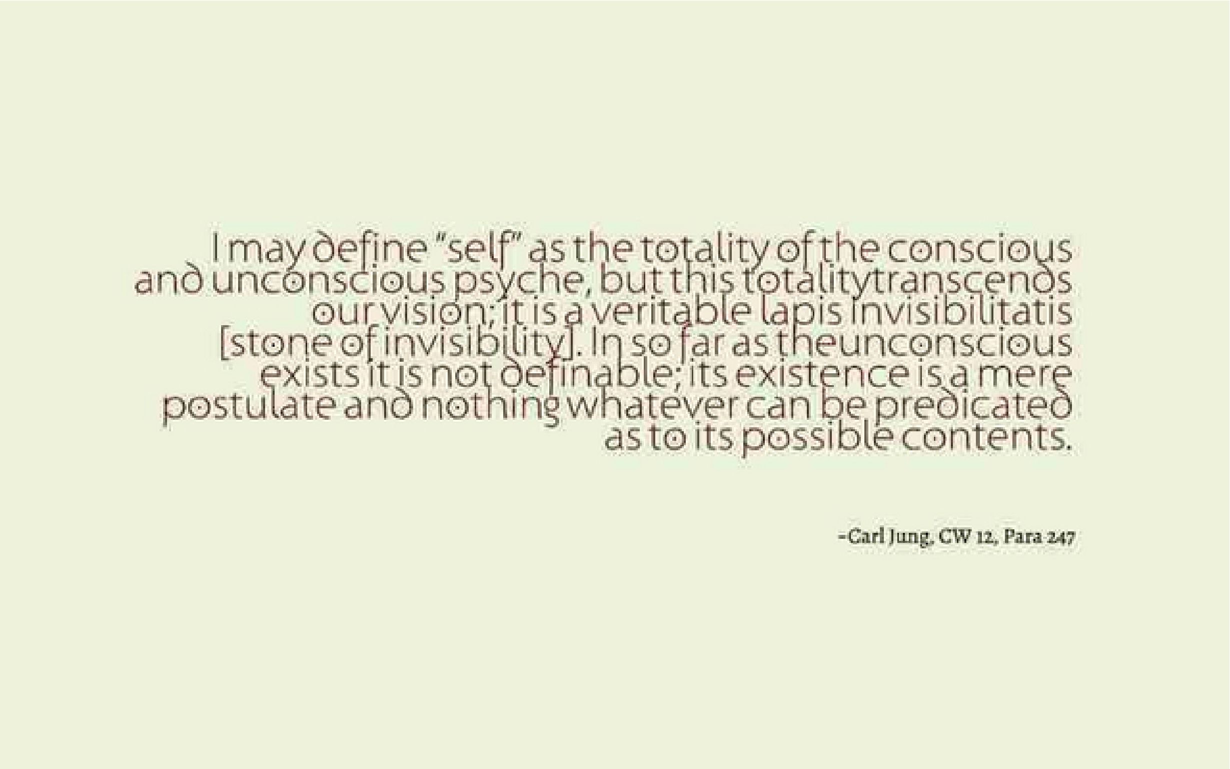

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and unconscious psyche, but this totalitytranscends
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exists it is not definable; its existence is a mere
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-Carl Jung, CW 12, Para 247

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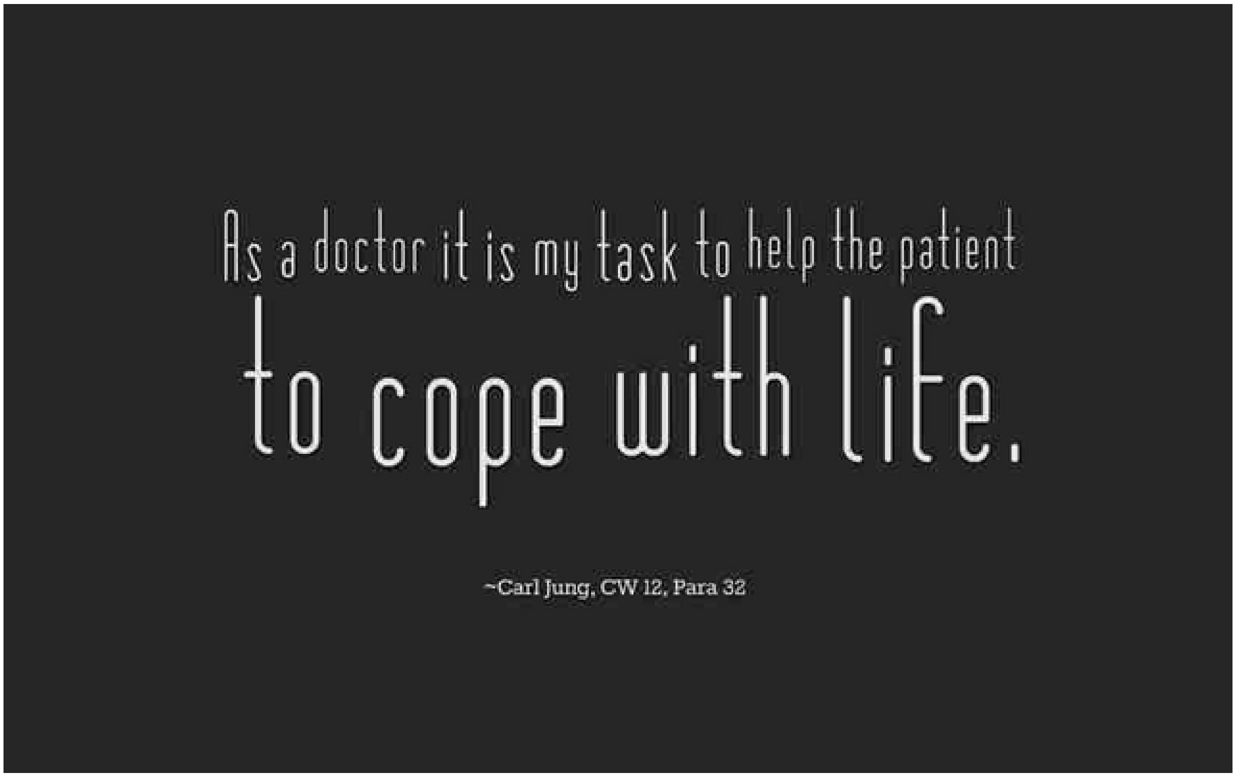

As a doctor it is my task to help the patient
to cope with life.

~Carl Jung, CW 12, Para 32

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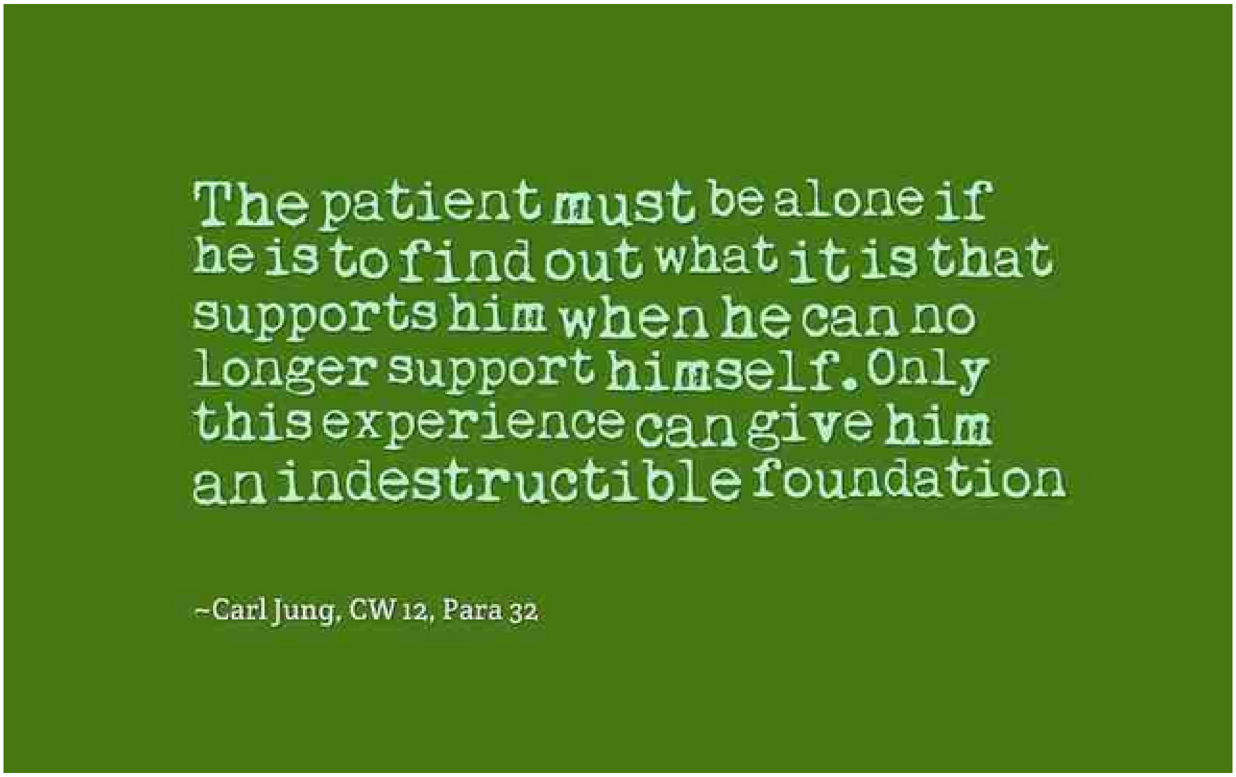

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation

~Carl Jung, CW 12, Para 32

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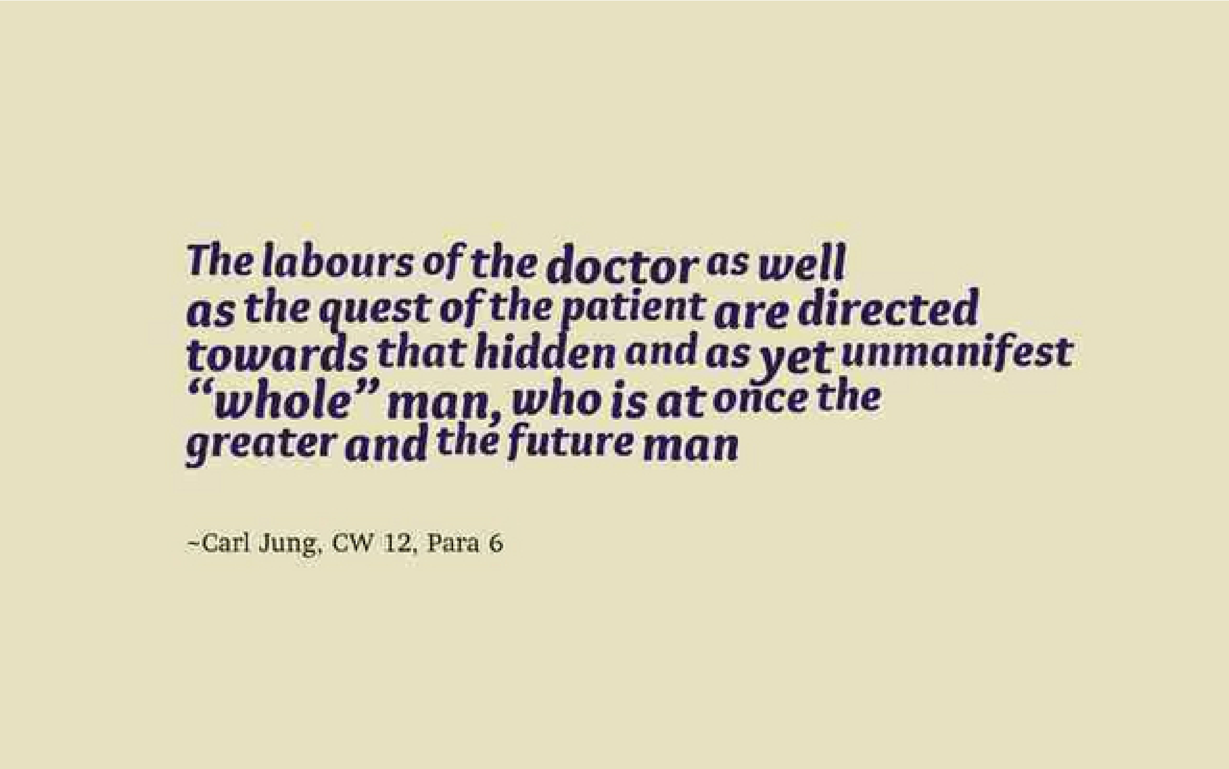

The labours of the doctor as well
as the quest of the patient are directed
towards that hidden and as yet unmanifest
"whole" man, who is at once the
greater and the future man

~Carl Jung, CW 12, Para 6

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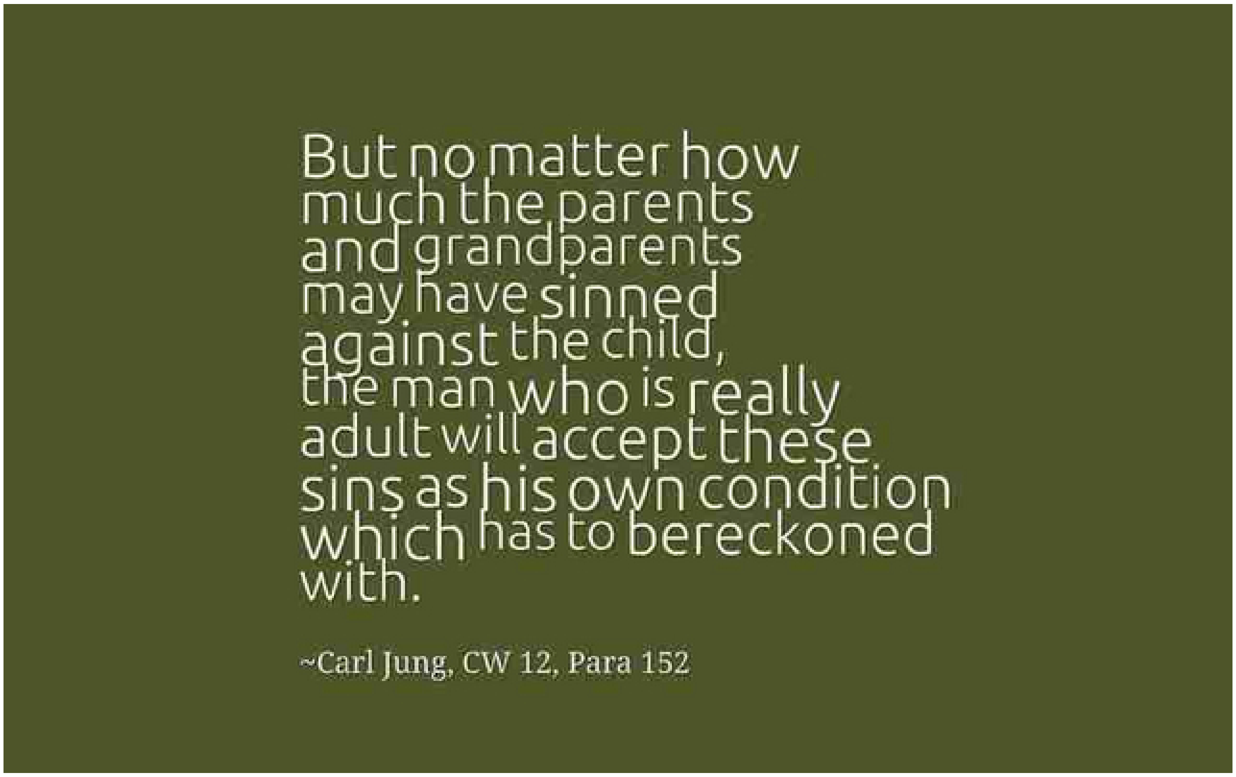
[10]



But no matter how
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~Carl Jung, CW 12, Para 152

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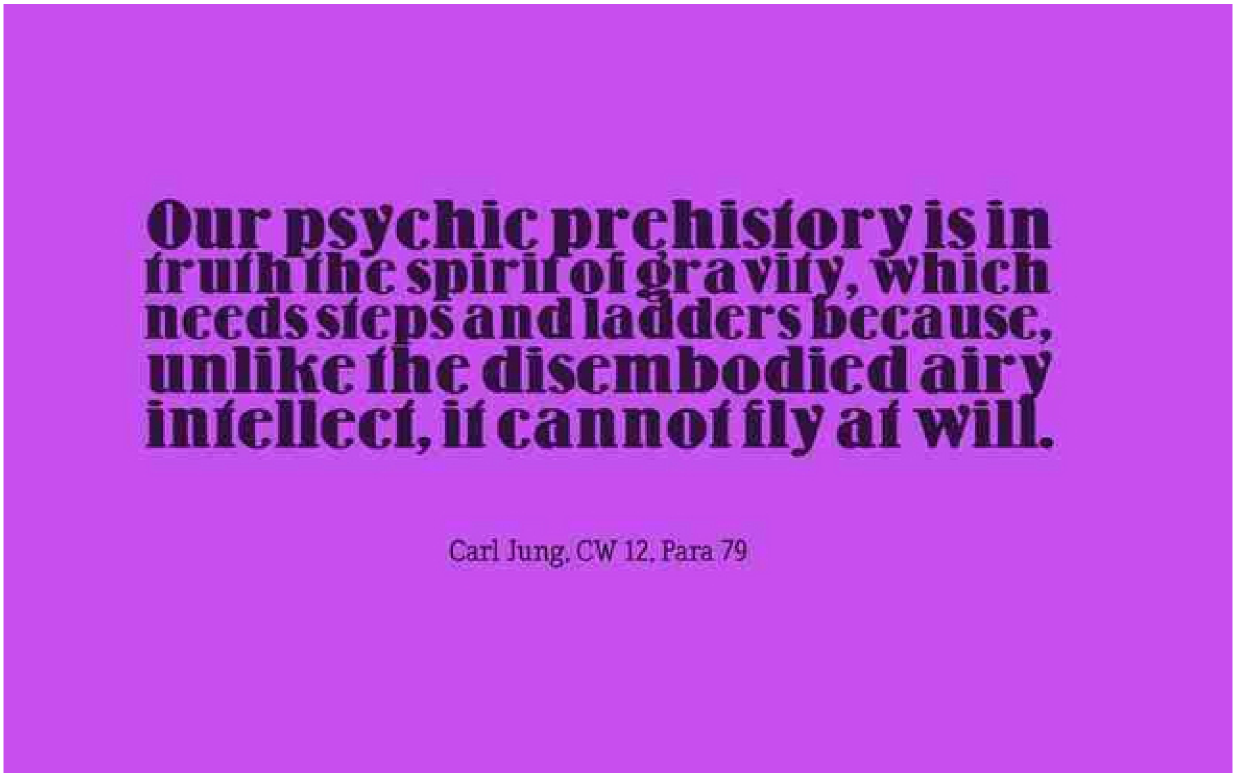
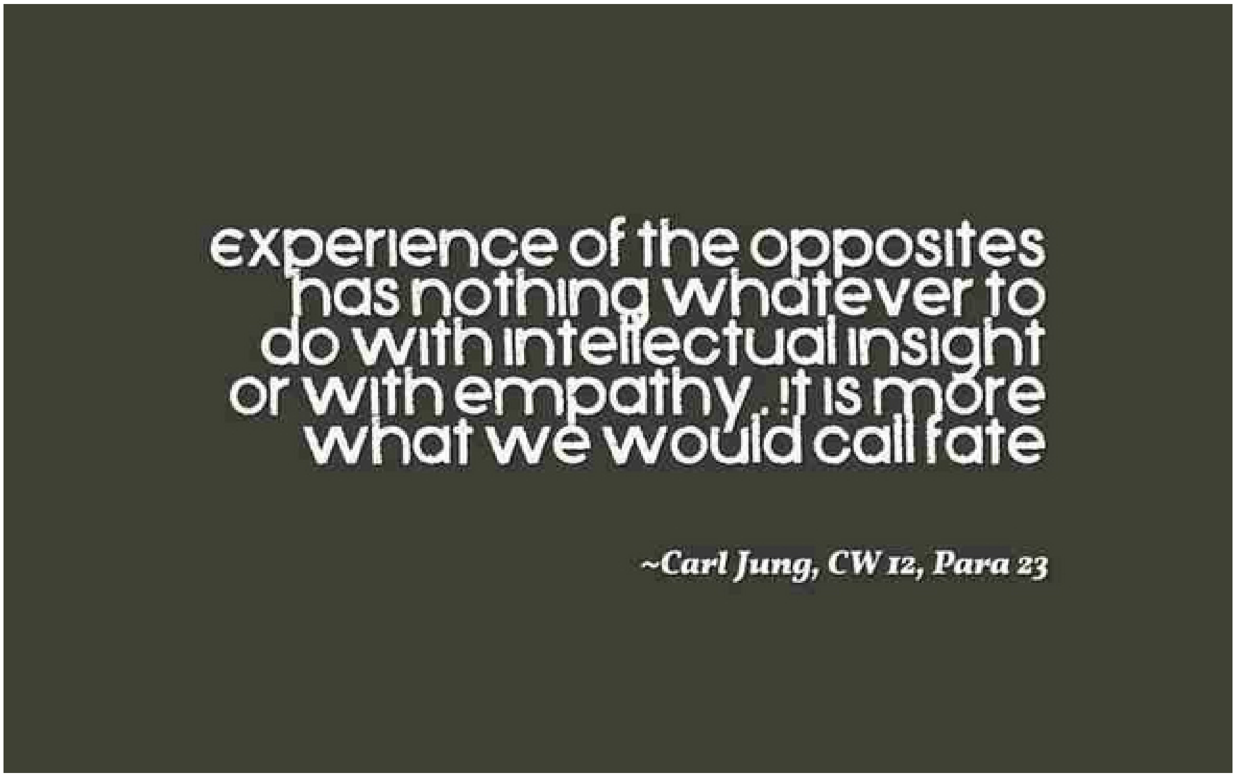


Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will.

Carl Jung, CW 12, Para 79

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

[12]

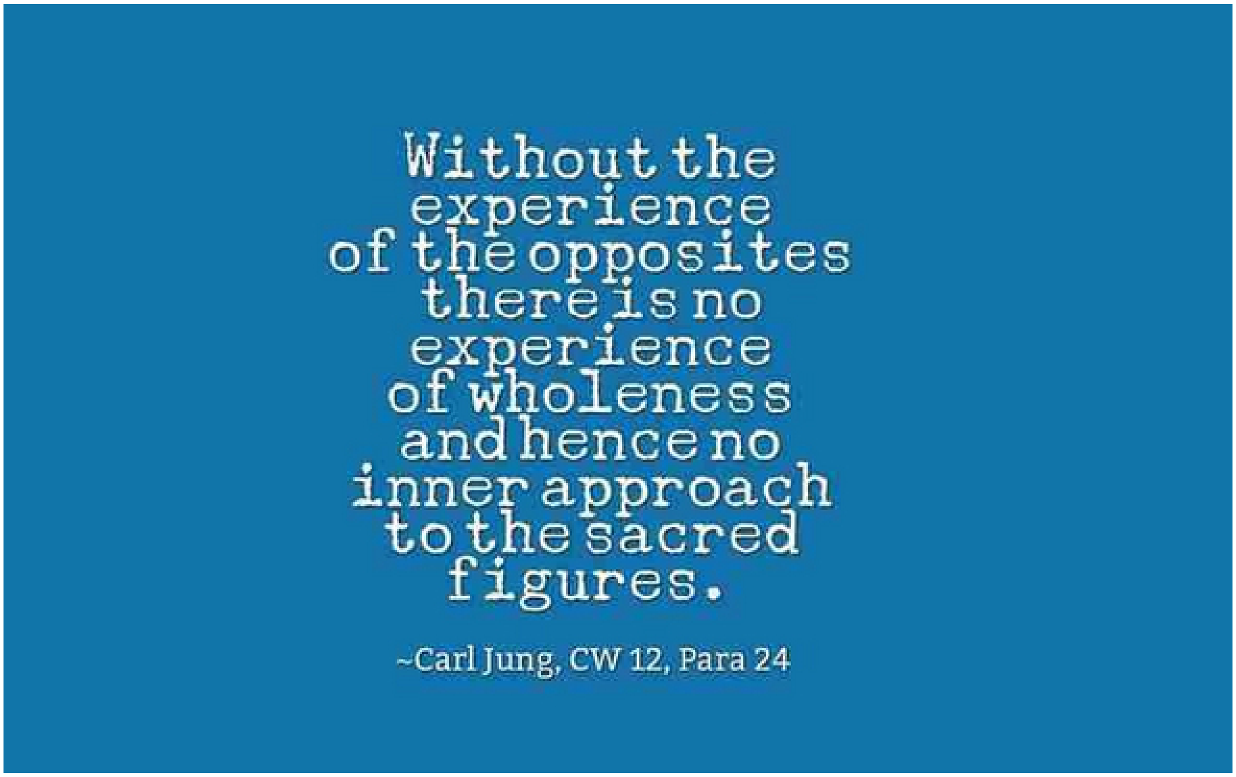


experience of the opposites has nothing whatever to do with intellectual insight or with empathy. it is more what we would call fate

~Carl Jung, CW 12, Para 23

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

[13]

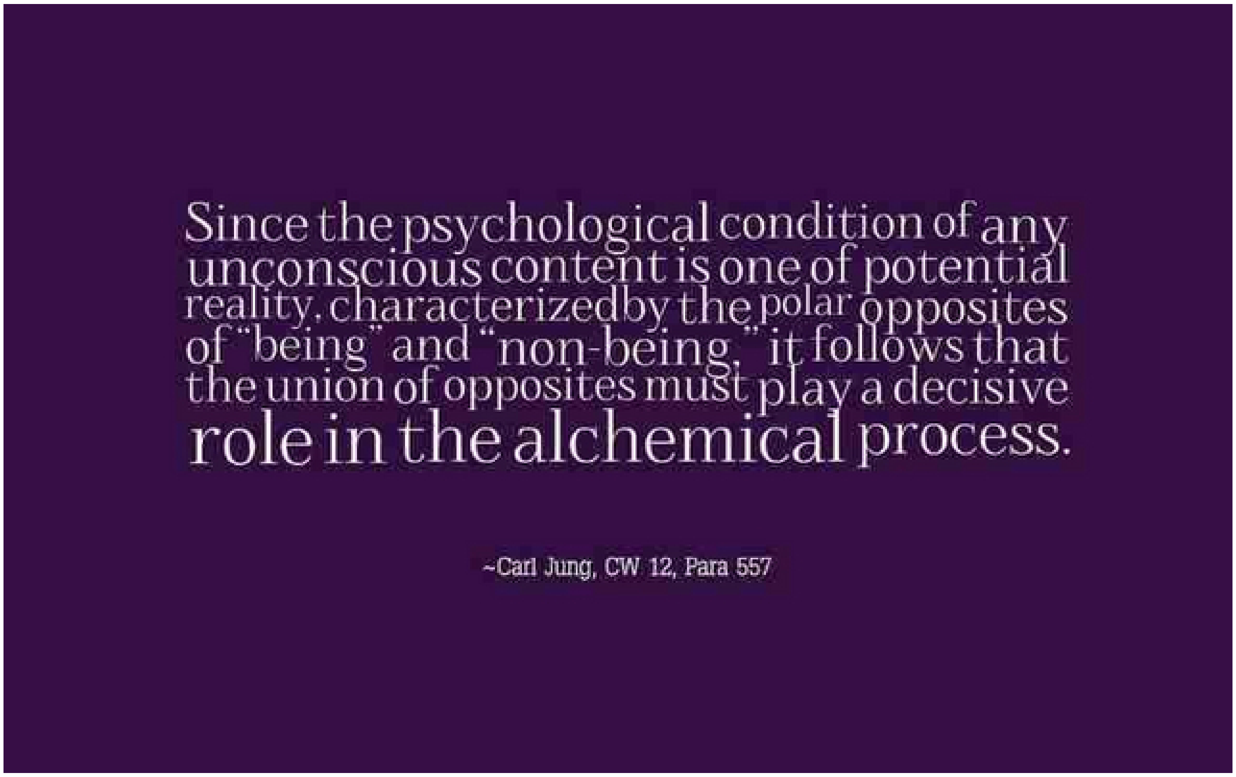


Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures.

~Carl Jung, CW 12, Para 24

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

[14]

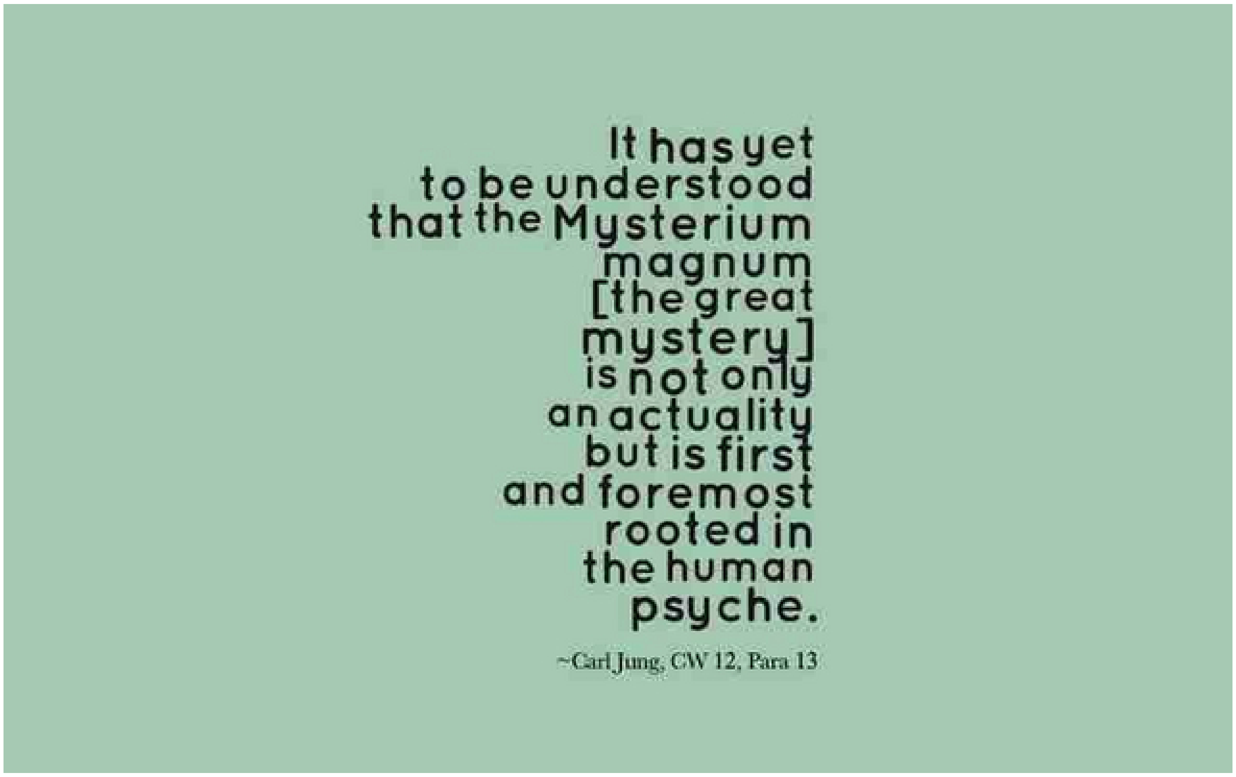


Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process.

~Carl Jung, CW 12, Para 557

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

[15]



It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche.

~Carl Jung, CW 12, Para 13

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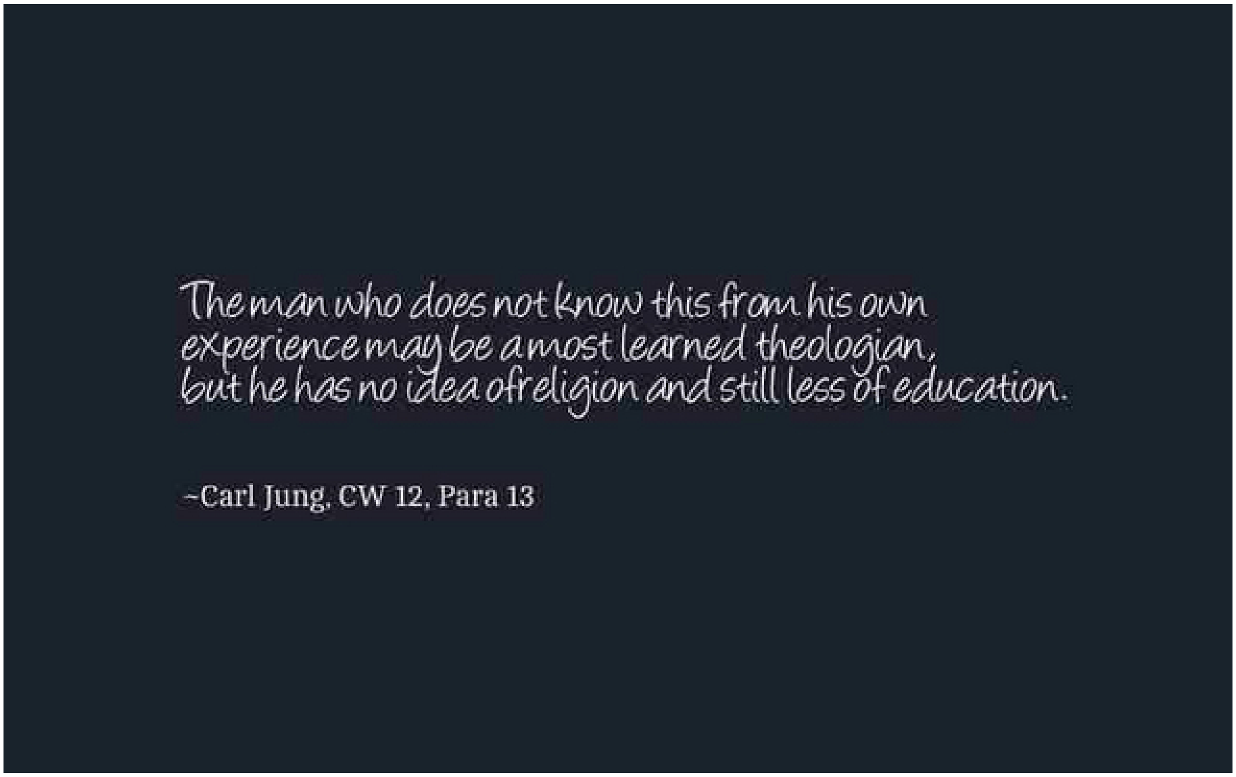

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education.

~Carl Jung, CW 12, Para 13

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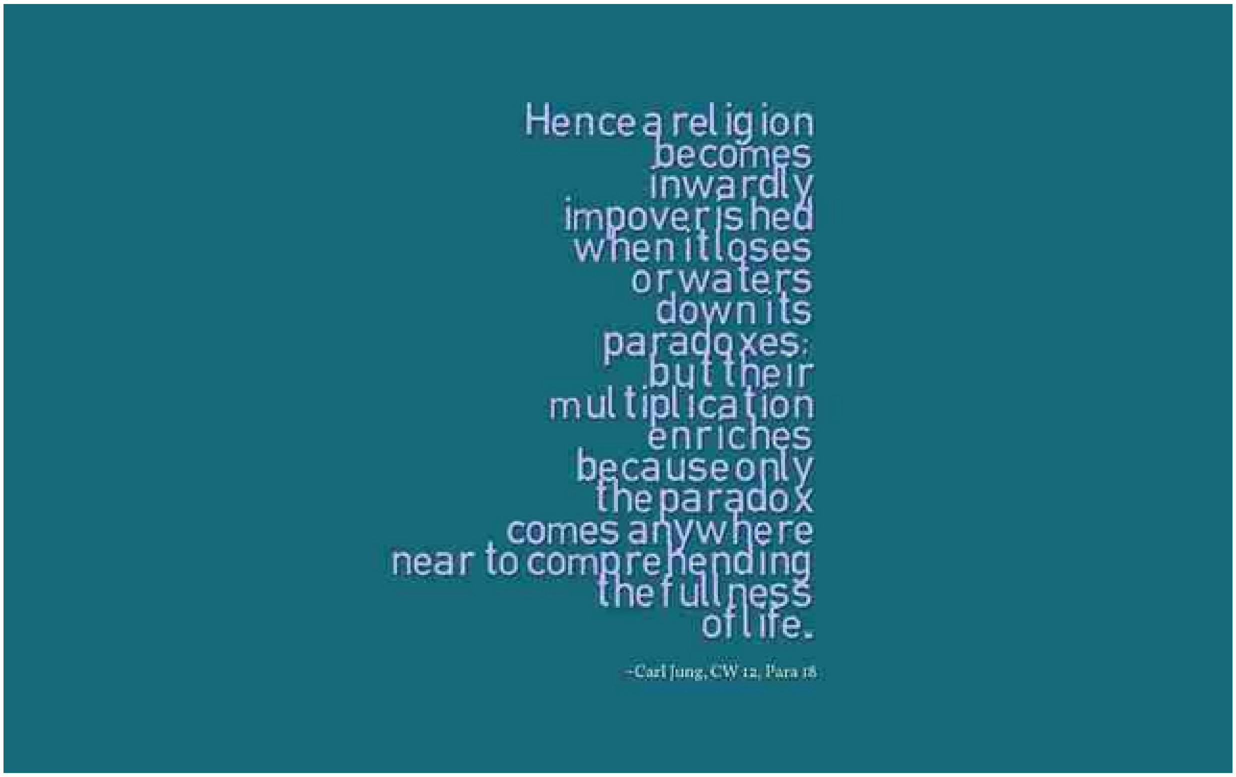
[17]



Hence a religion
becomes
inwardly
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when it loses
or waters
down its
paradoxes;
but their
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enriches
because only
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comes anywhere
near to comprehending
the fullness
of life.

~Carl Jung, CW 12, Para 18

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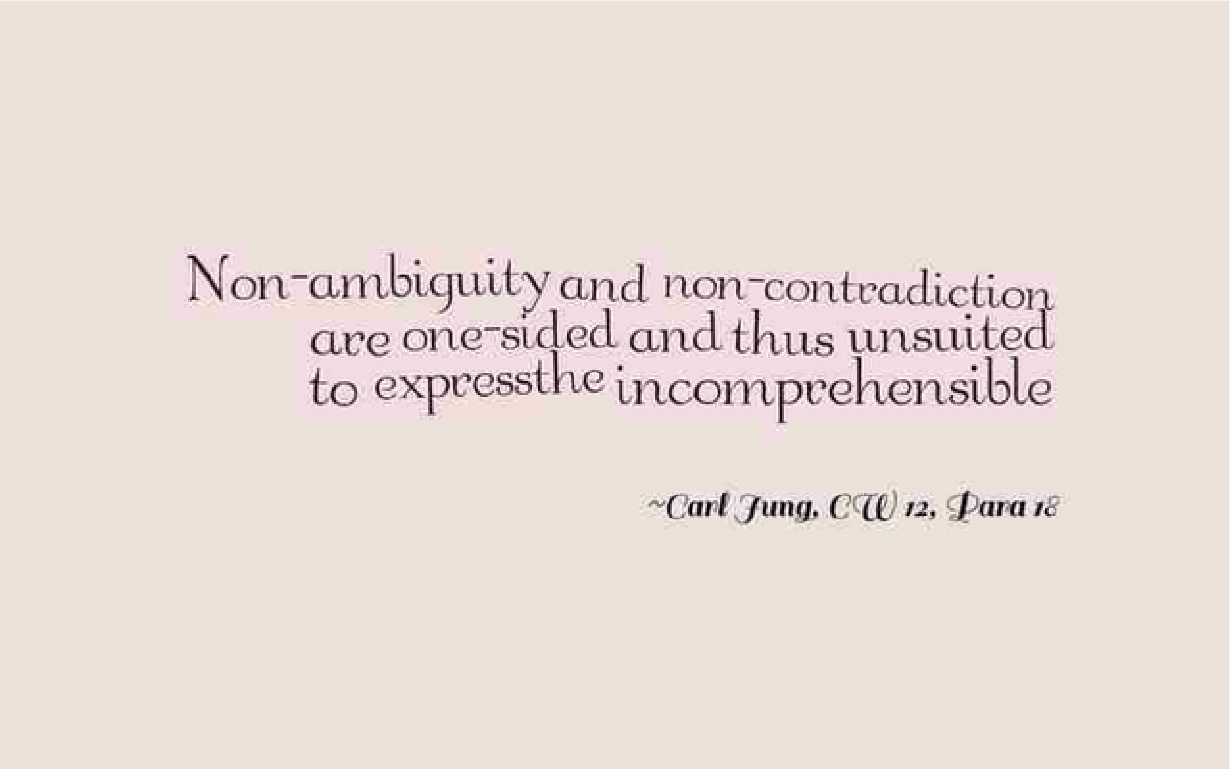
[18]

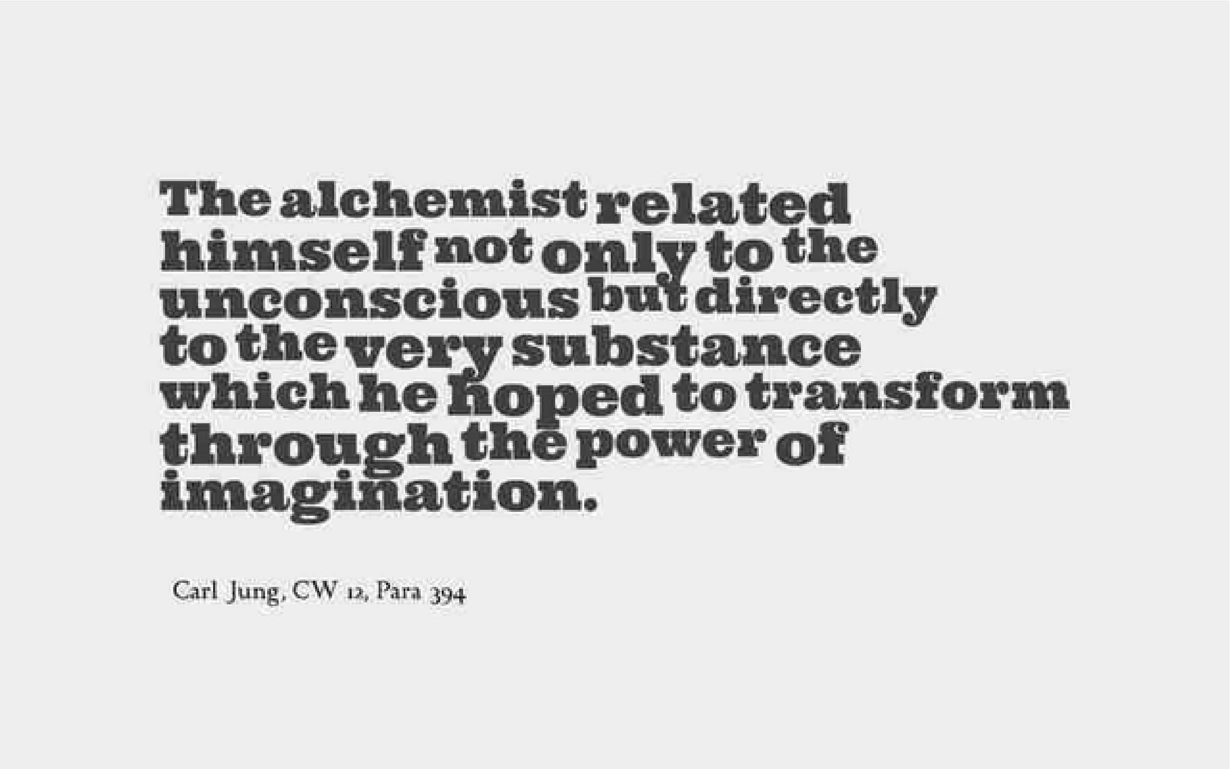


Non-ambiguity and non-contradiction are one-sided and thus unsuited to expressthe incomprehensible

~Carl Jung, CW 12, Para 18

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life.   Carl Jung, CW 12, Para 18

[19]

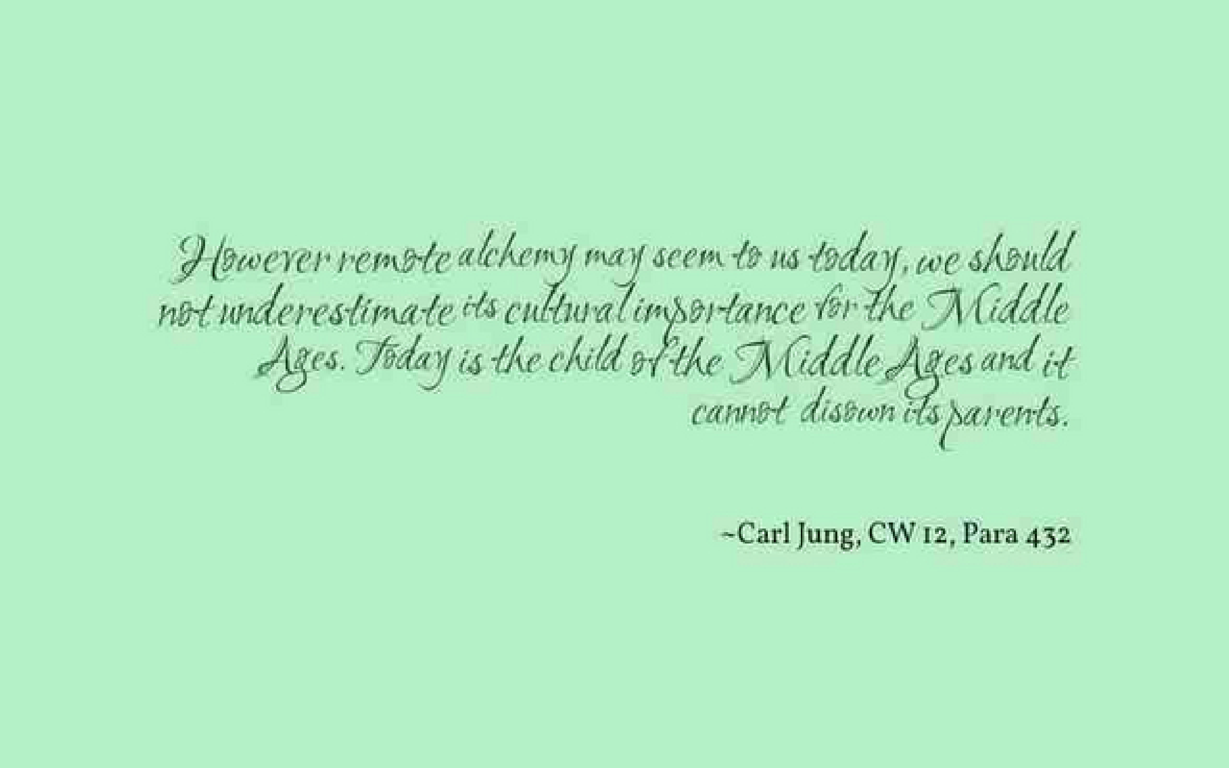


The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.

Carl Jung, CW 12, Para 394

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

[20]



However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents.

~Carl Jung, CW 12, Para 432

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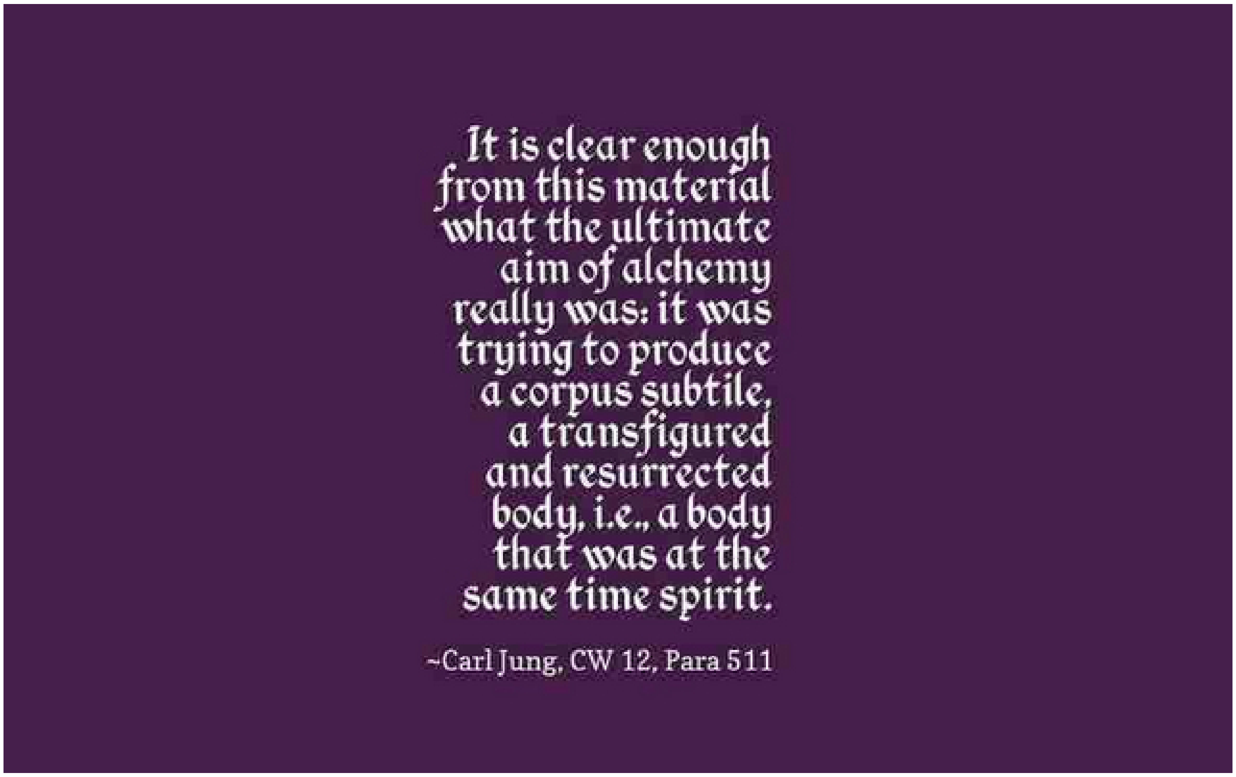

It is clear enough
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and resurrected
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same time spirit.

~Carl Jung, CW 12, Para 511

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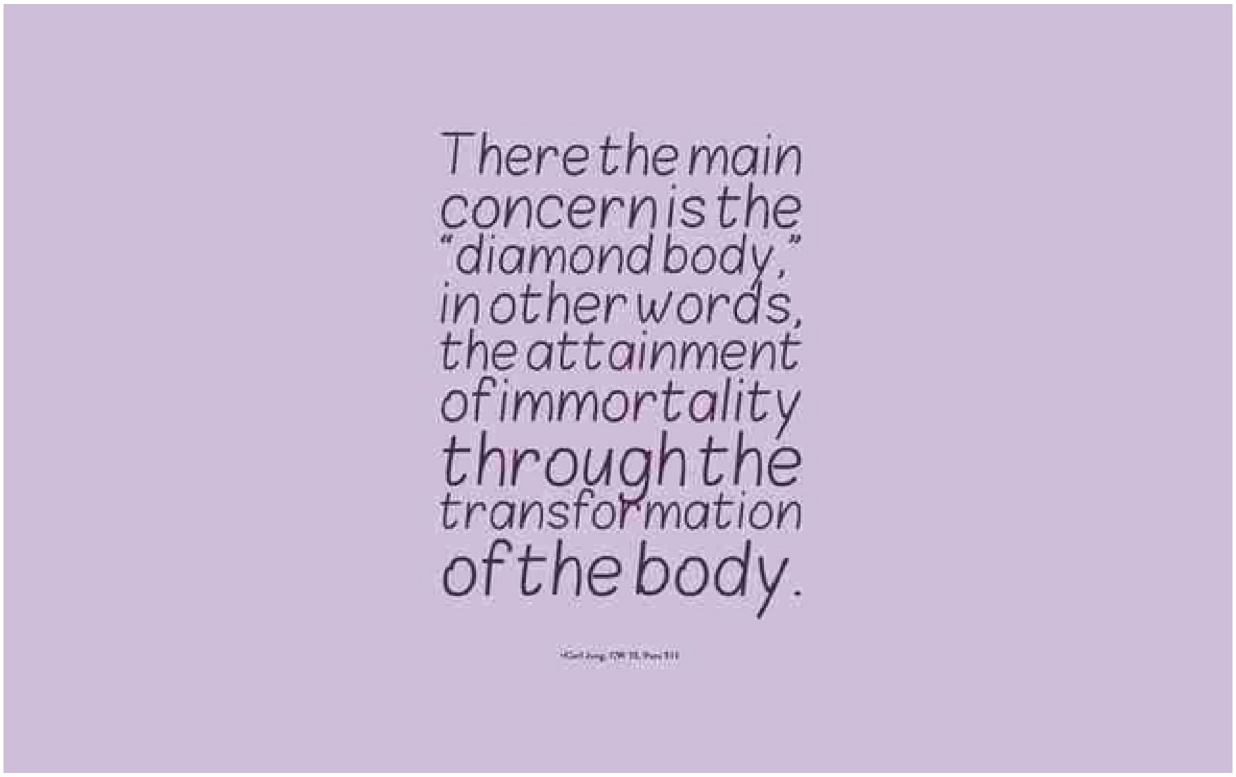
[22]



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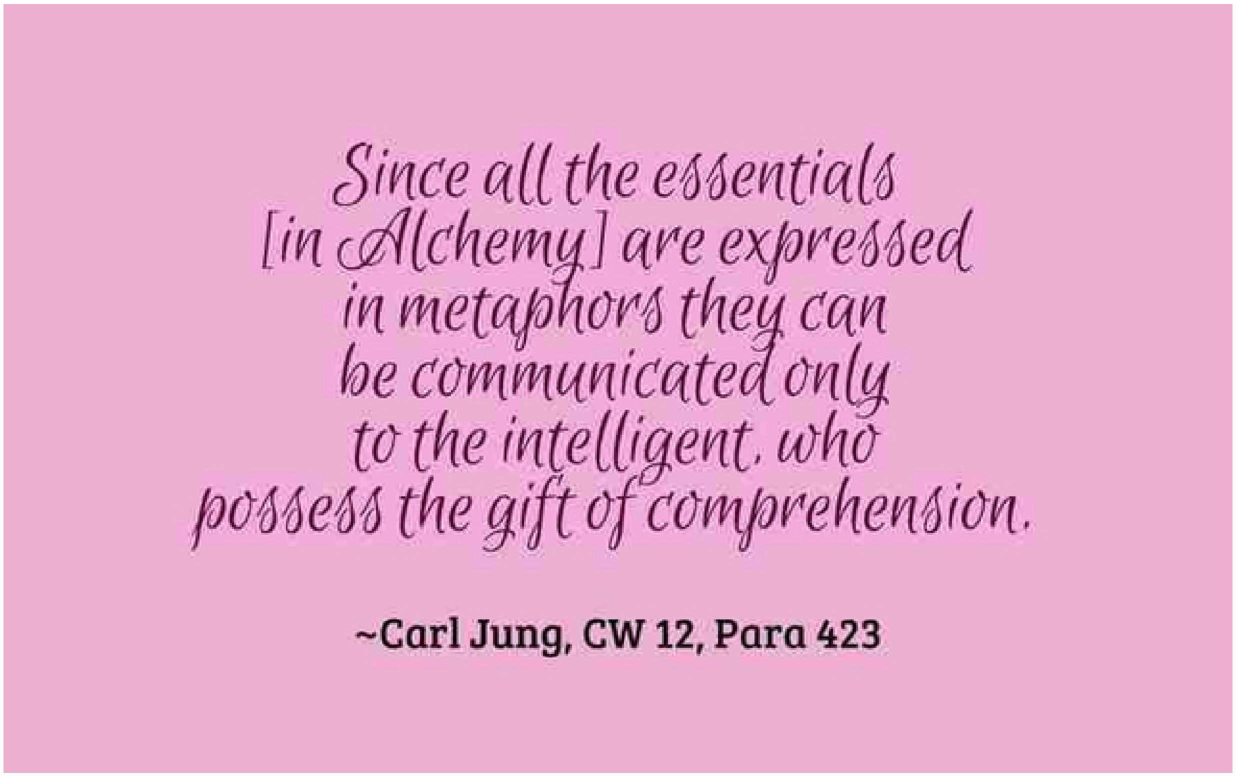
[23]



Since all the essentials
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be communicated only
to the intelligent, who
possess the gift of comprehension.

~Carl Jung, CW 12, Para 423

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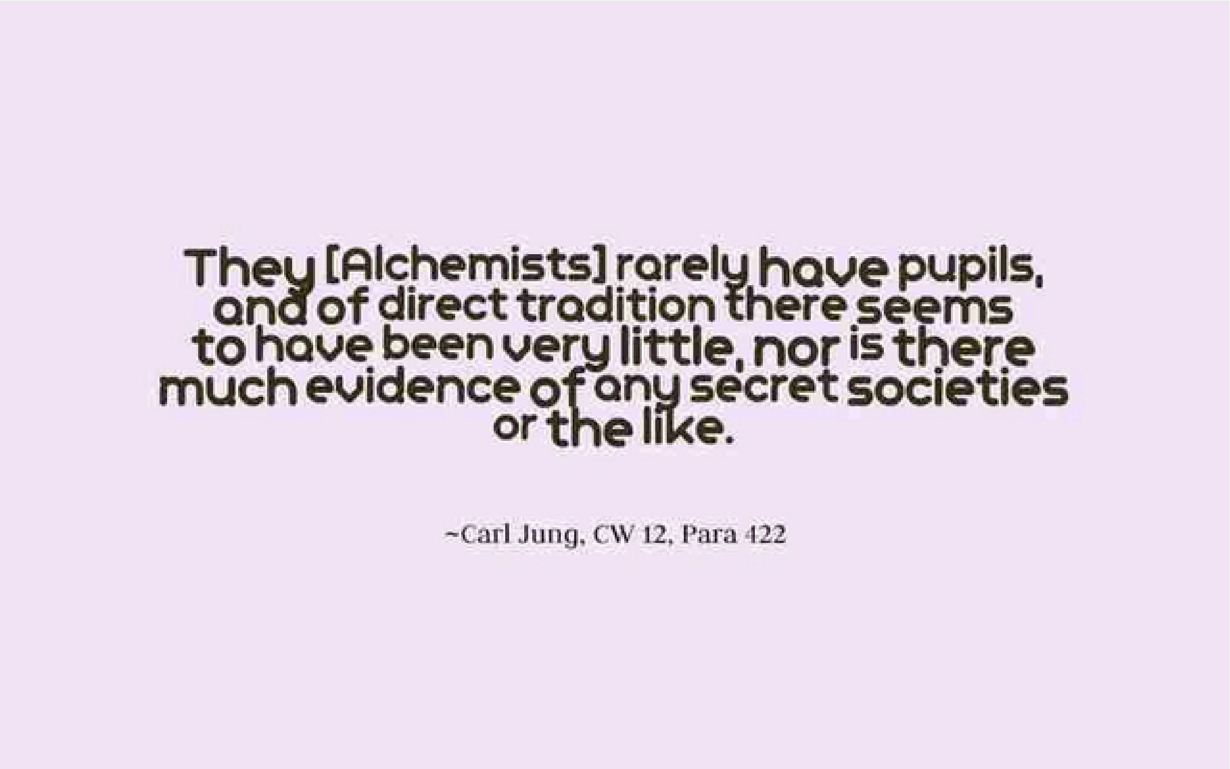
[24]



They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like.

~Carl Jung, CW 12, Para 422

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Carl Jung “It is different with the image of the winged man.” (2019-01-17 00:33)

[1]

Henri-Charles Puech, Pahor Labib & Gilles Quispel working on the Nag Hammadi texts, the Coptic Museum, 1956

To Gilles Quispel

Dear Dr. Quispel, 21 April 1950

Please forgive me for the long delay in answering your question.

I have so much to do and such an enormous correspondence that I often cannot catch up with it with my limited resources.

It can easily happen that a letter I would have most liked to answer is submerged for a long time in the flood of other, less important ones.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure.

All the same the enumeration of the many Naassene symbols for the One in Hippolytus shows with reasonable certainty that in many instances they are genuine primordial images.

How far back the immediate experience behind these images lies, in other words, to what extent they are traditional, is another question.

That they may be spontaneous experiences we know from our experience with patients, where any knowledge of tradition must be definitely excluded.

Thus the pictures they occasionally draw are very often spontaneous recreations of images which have a religious and historical significance.

When Valentinus employs the word apokoktein for the separation of the shadow, he may well have been thinking of the mythological usage of this word, for the separation of the shadow signifies the cutting off of the chthonic side.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically
expressed.

It is different with the image of the winged man.

This is very much older than Phaedrus (it occurs for instance in Babylonia).

Coming now to the egg, this egg or uterus is not restricted to the Greek sphere but occurs also in India as hiranyagarbha (golden seed).

Finally, the breaking of the vessels is a figure of speech which occurs practically everywhere.

It need not be a primordial experience at all.

I think very many symbols simply derive from language and linguistic metaphors.

On the other hand, I think it most unlikely that philosophy produces mythology.

Philosophy can produce allegory but not genuine mythology, since this is far older.

It does, however, have affinities with philosophy through its budding philosophical ideas.

These ideas are then worked out in philosophy.

Their mythological aspect would amount to their involution.

But this never leads to mythology, only to allegory.

Philosophical interpretation and primordial image are always found side by side, as you quite rightly remark, for nothing promotes philosophical reflection as much as the experience of primordial images.

This is also the case with dreams: when an unconscious content emerges into consciousness, it can effect this transition only by clothing itself with the ideas existing
in consciousness, thereby becoming perceptible.

As to how things look in the unconscious, that is beyond our ken.

Hence I define the archetypes as irrepresentable forms which clothe themselves with different material varying with each experience.

The archetypal character of certain traditional images can probably never be established as due to an immediate primordial experience.

One can conclude that the experience expresses an archetype only by demonstrating, through comparative research, that the same or very similar images occur in quite other cultures and also as verifiable primordial experiences in modern individuals.

The historical explanation of a symbol has therefore always to be sought first in its own cultural sphere, and then one must demonstrate the occurrence of the same or similar symbols in other cultural spheres in order to support the assertion that it is an archetype.

But this assertion becomes absolutely certain only when the image can be found in a modern dream, and moreover in an individual who has never had any contact with the corresponding traditions.

That, at any rate, is the procedure I follow.

Hoping I have answered your question,

I remain,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 553-554.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/51bbe-1.jpg`

Carl Jung on Precognitive Dreams (2019-01-17 00:42)

[1]

To Erna Asbeck

Dear Frau Asbeck, 7 May 1947

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened.

Otherwise the greatest uncertainty prevails.

Also, such dreams are relatively rare.

It is therefore not worth looking at the dreams for their future significance.

One usually gets it wrong.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. 1, Page 460-461.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/ef4e5-2.jpg`

Carl Jung on "Individuation" - Anthology (2019-01-17 01:20)

[1]

Carl Jung on “Individuation.” - Anthology

The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452.

Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt. Carl Jung, The Symbolic Life, Page 452.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; "Definitions," CW 6, par. 761.

The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it (from "Answer to Job" in CW 11, par. 756).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i; Page 278.

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung; "On the Nature of the Psyche," 1947.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You see as the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense relationships and not to isolation. Carl Jung; CW 6; Page 448; Paragraph 758.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 395-398.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still
darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.

Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Pages 503-505.

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Pages 503-505.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process…. Carl Jung, Letters Vol. 1, Page 375.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

Relationship paves the way for individuation and makes it possible, but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, Modern Psychology, Vol. V, Page 11.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, Modern Psychology, Vol. V, Page 11.

This is the reason why such people always fall in love with those who don't love them in return. It is in order to prevent the erotic experience, because such an experience would alienate the person from her secret purpose, which, at least for the time being, is individuation. Carl Jung, Letters Vol. 1, Pages 169-170.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. Carl Jung, "Definitions," CW 6, par. 761.

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation" Carl Jung, CW I5, §I094).

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.
That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

We have to realize the inborn divine will, which is the process of individuation. Carl Jung, Jung-Ostrowski, Page 9.

Individuation cannot be achieved without a mystery. Carl Jung, Jung-Ostrowski, Page 13.

Individuation is an expression of that biological process - simple or complicated as the case may be - by which every living thing becomes what it was destined to become from the beginning. Carl Jung, CW XI, Para 144.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung! Elined Prys Kotschnig; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6b894-12bindividuation.jpg`

A Link to Craig Nelson's Carl Jung Depth Psychology Quotation Images (2019-01-17 04:14)

[1]Craig Nelson's Carl Jung Depth Psychology Quotation Images

1. `https://pin.it/y7ah73c5vdsios`

Carl Jung: The toad that appears in your book generally signifies... (2019-01-17 04:30)

[1]

Wachstum und Wandlung: Zur Phänomenologie und Symbolik menschlicher Reifung

Laiblin, Wilhelm

To Wilhelm Laiblin

Dear Herr Laiblin, 16 April 1936

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord.

Like the snake, it is a symbol of the creative unconscious.

What interested me most in your letter1 was that you as the Ergriffener look at the situation more from the feminine side.

This fits exactly, because the Ergreifer is the man and the Ergriffener is the woman.

But the Ergriffener whose Ergreifer one does not see is taken for the Ergreifender and also functions as such (i.e., dangerously).

The counterpart of sentimentality is as we know brutality.

Wotan’s inner meaning, represented by his lost eye, is Erda, the Magna Mater.

I understand perfectly why you feel the German phenomenon differently.

It would be the same with me, but I am caught in my outsiderness and dare not let myself see it too exclusively from the inside.

That would also rob me of the capacity to make the German character comprehensible to the non-German world.

The West knows too much about sentimentalities to believe in them.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 213

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/90e5f-12blaiblin.jpg

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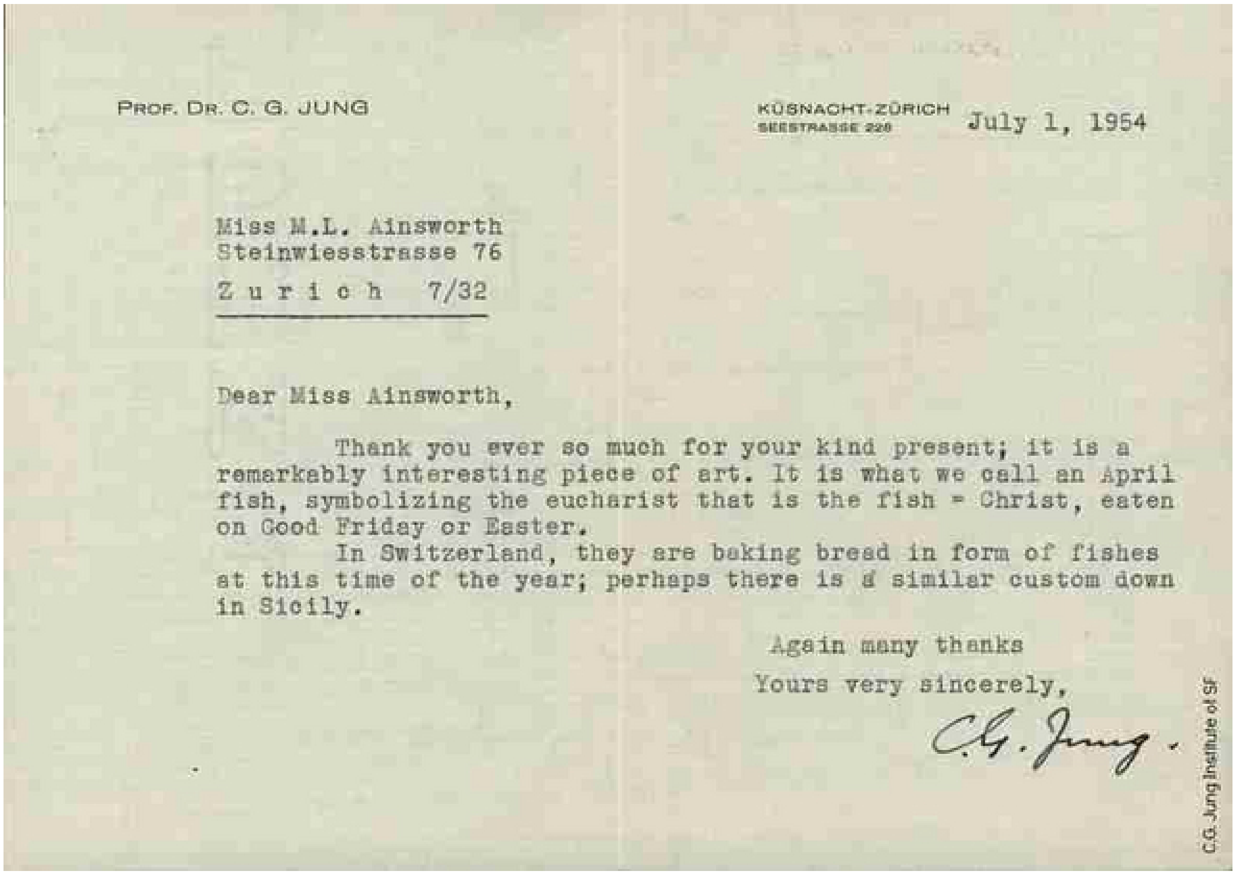
Carl Jung: Astrologically the fish is deaf and dumb. (2019-01-17 06:13)

[1]



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH
SEESTRASSE 228

July 1, 1954

Miss M.L. Ainsworth
Steinwiesstrasse 76
Zurich 7/32

Dear Miss Ainsworth,

Thank you ever so much for your kind present; it is a remarkably interesting piece of art. It is what we call an April fish, symbolizing the eucharist that is the fish = Christ, eaten on Good Friday or Easter.

In Switzerland, they are baking bread in form of fishes at this time of the year; perhaps there is a similar custom down in Sicily.

Again many thanks
Yours very sincerely,
C.G. Jung.

C.G. Jung Institute of SF

Mary Louise Ainsworth: Memory of C.G. Jung

In memoriam to this great explorer may I share a few remarks of his made to me , one morning by the shore of the Lake of Zurich, as we talked in his summer house , and noted down in my notebook immediately afterward.

We spoke of the fish; the two fish, the symbols of the Piscean Age–the opposites that were together. He cautioned me; he said, "The fish-it is helpless too; it is the thing caught."

"Christ is the fish; remember, Jesus was both sacrificer and sacrificed. Astrologically the fish is deaf and dumb.
We are in the age of Pisces, the fish ."

Then I asked, "During these years of Pisces, have we really been unable to get in touch with Christ, He who is the Word, because of being under the sign of the fishes?"

Dr. Jung answered "It is a question, how far we can push such symbolical statements.

I like to push them as far as possible.

Christ was also the Lion, a rapacious animal, think of that!

And he was the serpent, on the cross. Strictly speaking, he was the successor to the serpent, according to His own words.

Christ himself was the bait, the fish on the hook, to pull Leviathan in."

Faust was mentioned, and Dr. Jung said, "Yes, Faust was not meeting his own evil; he meets it only through Mephistopheles, the
unconscious side who then murders Philemon and Baucis. So Faust does it really.
Faust is a murderer!"

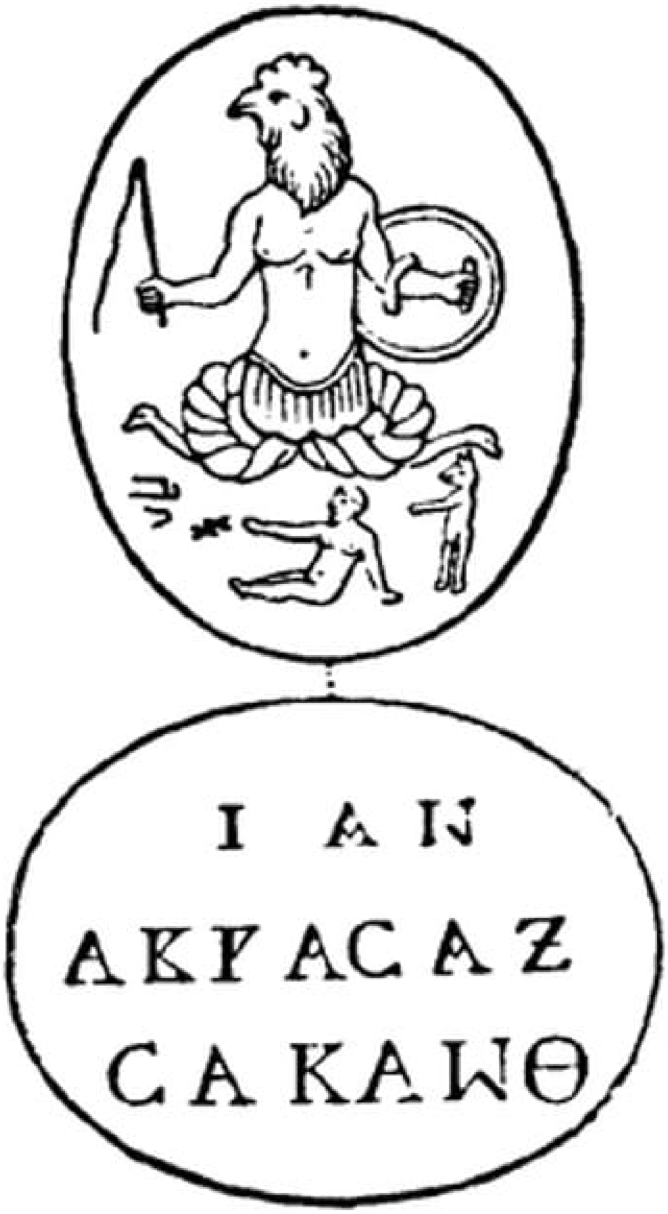
We spoke of the symbolism of the star.

"The star," he said, "is primitive man; his head is no more important than the hands or feet, all equal." Earlier, for no reason at all, he had begun speaking of the opposites, the red star and the white star.
And then later he remarked, prophesying, "It will take several hundred years for the conjunction of the opposites of the red star and the white." Mary Louise Ainsworth, J.E.T., Page 2.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b524e-12bfish.jpg`

The Third Sermon to the Dead **(2019-01-17 06:15)**

[1]



The Third Sermon

The dead approached like mist out of the swamps and they shouted: “Speak to us further about the highest god!”

—Abraxas is the god whom it is difficult to know. His power is the very greatest, because man does not perceive it at all. Man sees the summum bonum (supreme good) of the sun, and also the infinum malum of the devil, but Abraxas he does not see, for he is undefinable life itself, which is the mother of good and evil alike.

Life appears smaller and weaker then the summum bonum (supreme good), wherefore it is hard to think that Abraxas should superseded in his power the sun, which is the radiant foundation of all life force.

Abraxas is the sun and also the eternally gaping abyss of emptiness, of the diminisher and dissembler, the devil.

The power of Abraxas is twofold. You cannot see it, because in your eyes the opposition of this power seems to cancel it out.

That which is spoken by God-the-Sun is life;
That which is spoken by the devil is death.

Abraxas, however, speaks the venerable and also accursed word, which is life and death at once.

Abraxas generates truth and falsehood, good and evil, light and darkness with the same word in the same deed. Therefore Abraxas is truly the terrible one.

He is magnificent even as the lion at the very moment when he strikes his prey down. His beauty is like the beauty of a spring morn.

Indeed, he is himself the greater Pan, and also the lesser. He is Priapos.

He is the monster of the underworld, the octopus with a thousand tentacles, he is the twistings of winged serpents and of madness.

He is the hermaphrodite of the lowest beginning.

He is the lord of toads and frogs, who live in water and come out unto the land, and who sing together at high noon and at midnight.

He is fullness, uniting itself with emptiness.

He is the sacred wedding;
He is love and the murder of love;
He is the holy one and his betrayer.

He is the brightest light of day and the deepest night of madness.

To see him means blindness;
To know him is sickness;
To worship him is death;
To fear him is wisdom;
Not to resist him means liberation.

God lives behind the sun; the devil lives behind the night. What god brings into birth from the light, that devil pulls into the night. Abraxas, however, is the cosmos; its genesis and its dissolution. To every gift of God-the-Sun, the devil adds his curse.

All things which you beg from God-the-Sun generate an act of the devil. All things which you accomplish through God-the-Sun add to the effective might of the devil.

Such is the terrible Abraxas.

He is the mightiest manifest being, and in him creation becomes frightened of itself.

He is the revealed protest of creation against the Pleroma and its nothingness.
He is the terror of the son, which he feels against his mother.
He is the love of the mother for her son.
He is the delight of earth and the cruelty of heaven.

Man becomes paralyzed before his face.

Before him exist neither question nor answer.

He is the life of creation.
He is the activity of differentiation.
He is the love of man.
He is the speech of man.
He is both the radiance and the dark shadow of man.
He is deceitful reality.

—Here the dead howled and raved greatly, for they were still incomplete ones.

But when their noisy cries had faded away; I said to Diahmon:

"How, Oh my father, should I understand this God?"

Diahmon answered and said:

"My son, why do you want to understand him? This God is to be known but not understood. If you understand him, then you can say that he is this or that and this and not that. Thus you hold him in the hollow of your hand and therefore your hand must throw him away. The God whom I know is this and that and just as much this other and that other. Therefore no one can understand this God, but it is possible to know him, and therefore I speak

and teach him."

"But," I retorted, "does this God not bring despairing confusion into the minds of men?"

To this Diahmon said, "These dead rejected the order of unity and community since they rejected the belief in the father in Heaven who ruled with just measure. They had to reject him. Therefore I teach them the chaos that is without measure and utterly boundless, to which justice and injustice, leniency and severity; patience and anger, love and hate, are nothing. For how can I teach anything other than the God whom I know and whom they know, without being conscious of him?"

I replied, "Why; Oh solemn one, do you call the eternally incomprehensible, the cruel contradictoriness of nature, God?"

Diahmon said, "How should I name it otherwise? If the overpowering essence of events in the universe and in the hearts of men were law, I would call it law. Yet it is also no law, but chance, irregularity; sin, error, stupidity; carelessness, folly; illegality. Therefore I cannot call it law. You know that this must be so, and at the same time you know that it did not have to be so and that at some other time it will not be so. It is overpowering and occurs as if from eternal law, and at another time a slanting wind blows a speck of dust into the works and this void is a superior strength, harder than a mountain of iron. Therefore you know that the eternal law is also no law. So I cannot call it law. But how else should it be named? I know that human language has forever named the maternal womb of the incomprehensible

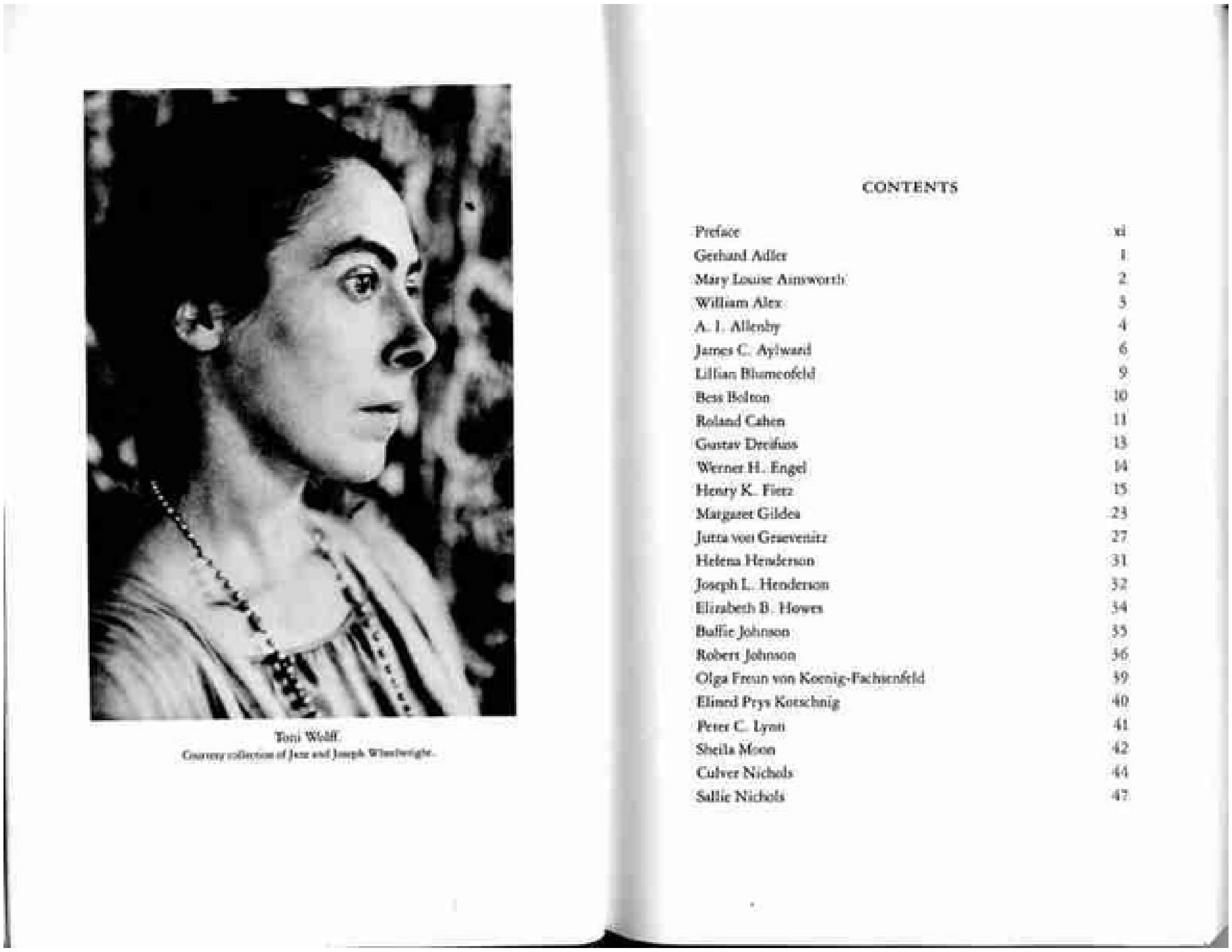
God. Truly, this God is and is not, since from being and non-being everything emerged that was, is, and will be."

But when Diahmon had spoken the last word, he touched the earth with his hand and dissolved.   Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/24e28-abraxas2bstone.jpg`

Bess Bolton: Memory of Toni Wolff (2019-01-17 06:17)

[1]



Toni Wolff.
Courtesy collection of Jane and Joseph Wheelwright.

CONTENTS

Preface xi
Gerhard Adler 1
Mary Louise Ainsworth 2
William Alex 3
A. I. Allenby 4
James C. Aylward 6
Lillian Blumenfeld 9
Bess Bolton 10
Roland Cahen 11
Gustav Dreifuss 13
Werner H. Engel 14
Henry K. Fierz 15
Margaret Gildea 23
Jutta von Graevenitz 27
Helena Henderson 31
Joseph L. Henderson 32
Elizabeth B. Howes 34
Buffie Johnson 35
Robert Johnson 36
Olga Freiin von Koenig-Fachsenfeld 39
Elined Prys Kotschnig 40
Peter C. Lynn 41
Sheila Moon 42
Culver Nichols 44
Sallie Nichols 47

Bess Bolton: Memory of Toni Wolff

I went to Zurich to study at the C. G. Jung Institute.

It was in one of the lectures that I heard about using active imagination, as well as one's dreams , to get in touch with the unconscious.

With Miss Wolff's support and encouragement I was able to seek guidance from this introverted activity. It was in following this activity that I first met the tortoise.

Ever since he has served as a meaningful reminder of that significant experience.

These excerpts are statements of Dr. Jung's from a seminar, "Dream Analysis."

"There is a high mythical symbolism connected with the tortoise . . . a tortoise is a most fundamental being-the basic instinct that
carries our whole psychological world, because the world is our psychology, our view .. . .

"The characteristics of the tortoise are the characteristics of the transcendent function, the one that unites the pairs of opposites.

"It is the reconciliation of the pair of opposites. From this reconciliation, there is always a new thing created, a new thing realized.

That is the transcendent function, and that is the tortoise. And the new thing is always strange to the old thing .... So the result of the
transcendent function is as strange to us as the turtle is." When I stopped dreaming of the tortoise I felt bereft.
How fortunate I was to have worked with Toni Wolff. She was dignified and quiet.

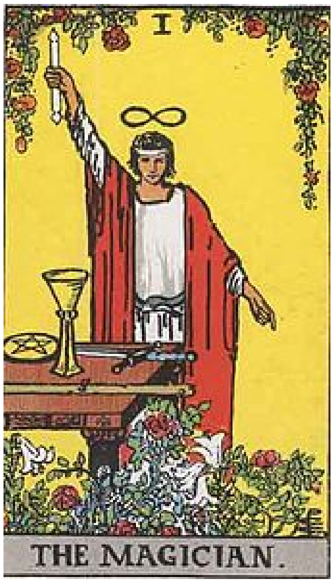
My original image of her was a rather tall, very serious, erect, straight-backed woman-the way she always sat in her chair.

Later I saw her as a comforting, warm, gentle, relating person.

The maid would bring a cup of tea-just one, for Miss Wolff but never two. I was wilting, but there was no tea for me. Bess Bolton, J.E.T., Page 10

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/392fc-12bbess.jpg`

Beyond the frontier of sensible appearances (2019-01-17 06:17)

[1] 

"All around us, to right and left, in front and behind, above and below, we have only to go a little beyond the frontier of sensible appearances in order to see the divine welling up and showing through. But it is not only close to us, in front of us, that the divine presence has revealed itself. It has sprung up universally, and we find ourselves so surrounded and transfixed by it, that there is no room left to fall down and adore it, even within ourselves.

By means of all created things, without exception, the divine assails us, penetrates us and moulds us. We imagined it as distant and inaccessible, whereas in fact we live steeped in its burning layers. In eo vivimus. As Jacob said, awakening from his dream, the world, this palpable world, which we were wont to treat with the boredom and disrespect with which we habitually regard places with no sacred association for us, is in truth a holy place, and we did not know it." Pierre Teilhard de Chardin

1. `http://upload.wikimedia.org/wikipedia/en/thumb/d/de/RWS_Tarot_01_Magician.jpg/170px-RWS_Tarot_01_Magician.jpg`

Carl Jung: Best thanks for your letter with its ghostly tidings. (2019-01-17 06:20)

[1]

To Olga von Koenig-Fachsenfeld

Dear Dr. von Koenig-Fachsenfeld, 30 November 1960

Best thanks for your letter with its ghostly tidings.

One is naturally inclined to explain such visionary experiences in a rational way.

But long experience has forced me to realize that these attempts are usually unsatisfying.

Certain factors are involved which fly in the face of reason and make a mockery of our explanatory theories.

This applies above all to the wish-fulfillment theory, but also to the possibility of an historical explanation; the idea, for instance, that a residue of past lives still attaches to things is equally unsatisfying.

Take the hordes of children in these visions.

In spite of their antique costume, they don't fit into the historical picture; and the fact that they all wear little brown caps shows that they are of the same nature and points in quite another direction.

They are elfin beings, and I don't dare to think about what they might mean.

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

This might have a functional significance in that what appears to be nothingness and emptiness is compensated by fullness (comparable to the "wild hunt" or the "blessed people"2 led by Wotan).

It is one of the self-delusions of our time to think that the spirits do not ride again or that the "wild hunt" gallops no more.

We are removed only from the place of such happenings, carried away by our madness.

Those of us who are still there, or have found their way back again, will be smitten by the same experience, now as before.

I would like to recommend to you the book by M.-L. von Franz, Die Visionen des Niklaus von Fliie (Zurich, 195) and A. Jaffe's Geistererscheinungen und Vorzeichen3 (Rascher, 1958).

There you can see very clearly the nature of these experiences.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 611-612

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/2fb8c-6ghost.jpg`

Carl Jung on “Jews” “Anti-Semitism” (2019-01-17 07:26)

[1]

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why you haven’t discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol.

I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab
and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.
E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed, but can’t complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people’s minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: “Take care, you are getting dangerously out of yourself.”

I knew he was right but had no idea why, until he added: “These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.”

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5b6fa-12bsemite.jpg`

Carl Jung on the Christian Cisterns, Fish and Snakes **(2019-01-17 07:58)**

[1]

Lecture XIII 8th February, 1935

There is a question concerning the subsequent fate of our homo-sexual dreamer.

This interest is very understandable but I must point out that my intention in giving you these dreams was not their personal interest, but the treatment of dreams themselves.

I should have to give you a long medical treatise to explain the entire treatment of this case, dream analysis is only one part of the technique.

It was my object to make this part clear to you and not to speak of the whole of psychological therapy.

I said last time that marriage did not end the young man's difficulties.

I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels!

The big problems of life present themselves after marriage and not before it.

This dreamer fell in love, married and had children, all this took place quite normally.

The subsequent difficulties were not connected with his early homo-sexuality, that difficulty was entirely overcome, but with the inherited coldness which the dreams touched up on in the incident of the sister hanging snowballs on the Christmas tree.

This coldness was very unpleasant to his wife, just as some men are stupid and tedious and their stupidity palls on their wives.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell!

The best I can do for anyone is to make him live up to what he is.

It is of course possible to differentiate highly individual qualities, a tenor, for instance, can have a perfect voice, but if you expect a perfect life to match it, you will be disappointed.

I always warn people not to identify with their profession or their important achievements, if they do so they are living in their own biographies.

Much of the day is spent in doing the most banal things and the man who is identified with his achievement baths, eats and smokes significantly!

This attitude is a dangerous one and leads straight to a neurosis.

Another question is concerned with the concept of the Collective Unconscious.

(The question was read; it criticized the concept of the Collective Unconscious, and spoke of it as a dangerous idea through which all manner of things could be conjured up.)

Concepts such as the Collective Unconscious are hypotheses, such hypotheses are a helpful means to knowledge, they are the best we know of up to the present.

The formation of the world is not changed because we form a new hypothesis about a relatively unknown part of it.

I do not even think that the idea of the Collective Unconscious is a new one, it is rather a new term for a very old idea and from the way in which it has arisen you get an idea of how new conceptions arise.

No philosopher can say that he has found out exactly what the world is, but only that his experiences have led him to such and such conclusions.

My esteemed critics forget that it is actual experience which has taught me and that these are no speculative ideas.

If they are not of the same mind, they must find something better - this is my attitude towards such criticisms.

It is an actual empirical fact that the unconscious is no mirror of our ordinary world but has creative phantasies and living structures of its own.

If we study natural science we find that everything has a beginning, and that this beginning proceeds from yet another beginning.

We can only take facts as they come.

It is a proved fact, for instance, that primitives experience a feeling of religious exaltation when the sun rises; if a patient says to me that the sunrise has the same effect on him, I believe him, for only he can judge how he feels, but if he says that it has the same effect on everyone in the world, it is simply not true.

The Collective Unconscious is further objected to as a dangerous idea out of which all manner of things can be conjured up.

Things are only dangerous if you use them dangerously; the same could be said of the contents of the apothecary's shelf and of prescriptions in case the doctor should make a mistake in writing them out.

At this rate it would be safer to have no windows or stairs in case someone should fall.

It is a curious accusation that I conjure things in and out of the unconscious, I am not aware that I ever produced any rabbits!

We will now return to the dream that I read to you at the end of the last lecture.

I have said of dreams in general that they must always be examined with their context.

I am now going to contradict myself and say that this is not always the case.

Personal dreams come from the personal layer of the unconscious and these can only be understood with the aid of personal associations: we need to know who Mrs. So and So is.

We could say that there are two forms of speech, personal speech and universal speech; we use quite different language when we write to a member of our family and when we write a lecture.

In the same way there are personal and collective dreams, and collective dreams do not need associations.

When we hear one of Grimm's fairy tales we do not need to know what grandmother first told it.

It is quite interesting to know who dreamt such a dream as our present one, but it is not necessary.

Patients as a matter of fact can hardly ever give me any context to such a dream and if they do , it consists of associations which we could all supply from general knowledge, fairy tales or mythology, belonging to the universal spirit.

This dream, with some very trifling exceptions , deals entirely with universal themes.

The first theme is Toledo Cathedral.

The dreamer had been to Toledo some months previously but this is unimportant, he would know it from photographs and general knowledge any way and it is the universal knowledge of what this cathedral means that is significant.

It is one of the most impressive of XIIIth century buildings, one of the most beautiful of Christian churches, a model of Gothic architecture and Toledo itself is a very ancient and impressive town.

It was an Iberian city before the Roman occupations and in the VIIIth century it was the capital of the Visigoths.

It was the capital of Spain from the XIth to the XVIth century, when Philip II moved the capital to Madrid.

The second theme is the cistern.

There is no actual cistern under Toledo Cathedral, so we come here to a fact that cannot be found in concrete fact, as the Cathedral itself can, but is purely mythological and affects us in a mythological way.

The dagger and the whole description are very mythological, the dream is a sort of mythological poem which speaks to us even though we do not know what the dreamer felt.

When we read a poem which impresses us, we may be reasonably sure that it impressed the poet himself first.

There are cases, it is true, where the poet maintains he was not impressed; Edgar Allen Poe, for example, claims to have put his poems together in the most cold-blooded way, but I distrust this statement and think it is very much more likely that he was trying to hide an impression which was altogether too overwhelming for his taste.

This dream expresses itself mythologically so we must try to understand it in this sense and see what the universal spirit means to convey.

We must proceed with the analysis of this dream as we did with the personal dreams, but instead of asking the dreamer for his associations, we must ask the universal spirit .

We. cannot personify this so we must ask ourselves what we know about cisterns which contain serpents under churches.

This is a very difficult task and one we can break our heads over, but I have been breaking my head over these things for a long time, so there is no reason why you should not do so too.

We find the cistern in a holy place, a sanctuary, a sanctified enclosure, a hieron, a Temenos.

Early Christian basilicas often had piscinas, fish ponds into which Christians were dipped; the idea was fishing believers out of the pond.

Early Christians wore a ring with two fishes on it and the net used in this fishing for believers figures on the Pope’s ring.

In this dream the cistern is not in the cathedral, but under it, in a secret hidden place.

This indicates that something in antiquity, under the Christian layer, is intended; we must dig through the layers before Christ in order to discover it, and it must if possible be connected with a snake.

We do come on such figures in antiquity.

There is a Neolithic Temple in Malta, built in an irregular shape into the rock, a precipitous place leads to such a hole with water in it, breaking through into a dark corridor.

The terra-cotta figure of a sleeping woman has been found in a niche: she is sleeping the incubation sleep, that is, sleeping for a definite purpose.

In Aesculapian Temples the sick were laid in the Temenos in order to have a healing dream, in which the gods handed them the right means for their cure.

In these antique temples the cistern was covered by a stone and sometimes a snake was set to watch over the Temple treasure.

The snake is the attribute of Aesculapius, the doctor, and was identified with him.

The Epidaurus snake was brought to Rome during the plague because the Romans in their great need insisted on the presence of the God himself.

In these facts we find some connection between the cistern and the snake.

We come now to the curious point of the connection between the cistern and the river Tagus; with this the cult takes on the character of the cave with water in it.

This belongs to such religions as the teachings of Zoroaster and the Mithraic Cult.

We find caves connected with springs or cisterns in the existing remains of the latter religion.

There is such a remnant in Saalburg near Frankfort and in Provence at Bourg St. Andeol.

The temple has disappeared at Bourg, but the wall of the rock remains in which the Mithraic Tauroktonos, a bas-relief of a real toreador can be seen, it is evidently the site of antique bull fights.

Mithras deified the toreador, who is always represented as killing the bull from above.

Present d ay toreadors are the living remains of this old cult.

There is a Mithraic temple in Rome, ten metres below the ground, but it is impossible to excavate on account of water, the temple was literally drowned in its own spring.

The underground cave also plays an important role in the cult of Attis.

Here we come on the theme of the Katabasis, the descent into the dark hole, into Hell.

The Goddess Kybele descended herself in order that her son should be born again.

The motif of rebirth in the cave is very important, it is similar to the baptismal font from which the child is re-born.

In antique cults the reborn wore white clothes and were fed on milk like Sucklings, for several days.

In antique medicine the sick were often dragged through holes in a rock or wall and given new names.

In India patients are still put in at the mouth of a leather cow and drawn right through the animal.

All these are renewal symbols, birth is symbolically represented, so the theme of magical rebirth appears in our dream.

The Church of the Nativity in Bethlehem is built over an old Attic temple.

It is very important that Christ should be said to have been born in such a place and a great many Christian Churches were built on the sites of old Attic sanctuaries. Carl Jung, Modern Psychology, Pages 183-186.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/53897-2.jpg`

No one can flatter himself that he is immune to the spirit of his own epoch (2019-01-17 08:55)

[1]

No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. Paracelsus the Physician (1942)

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That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/fa7f1-become.jpg`

Carl Jung “This phenomenon can in fact be observed in all those countries which were directly...”

(2019-01-17 14:22)

[1]

To Oskar Splett

Dear Dr Splett 23 May 1950

I must confess that your question is very difficult to answer and I would ask you to take my remarks as more or less hypothetical I too doubt whether the term early maturation is the right one.

Like you I would rather speak of a kind of watchfulness or increased awareness

This phenomenon can in fact be observed in all those countries which were directly affected by the war most of all those where war or revolution were worst

Above all probably with the Besprisornji Russians hordes of orphaned children.

It is less a matter of real maturation than of premature watchfulness and a one-sided intensification of instinctive tendencies.

If by maturation is meant an expansion of consciousness or a rounding-out of the personality, then "early maturation" is quite wrong.

In the vast majority of cases consciousness is not expanded but contracted; instead there are sharp ears, wide-open eyes and increased cupidity—the very things we can also observe with primitives under similar conditions.

Only in exceptional cases is there an accelerated, real maturation; the majority show a regressive development back to the primitive.

I regard this development as a direct consequence of political and social upheavals, and it seems to me that such phenomena are less observable in a more peaceful atmosphere than elsewhere.

I am thinking, for instance, of Switzerland and America, where the people escaped the effects of the war.

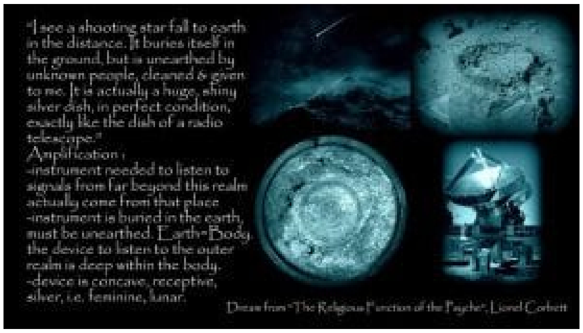
Since I have not undertaken any thorough researches in this field my opinion is based only on general impressions.

Yours sincerely,

C.G. JUNG Carl Jung, Letters Vol. 1, Pages 558-559.

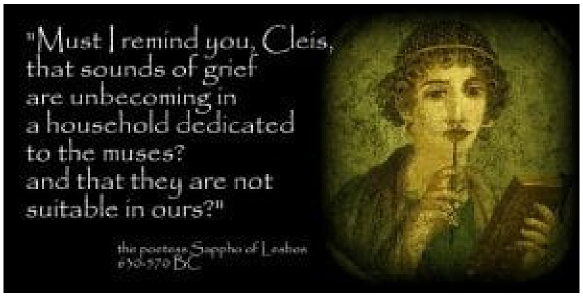
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/5cf2d-1.jpg`

Craig Nelson’s Carl Jung Depth Psychology Quotation Images (2019-01-17 14:59)



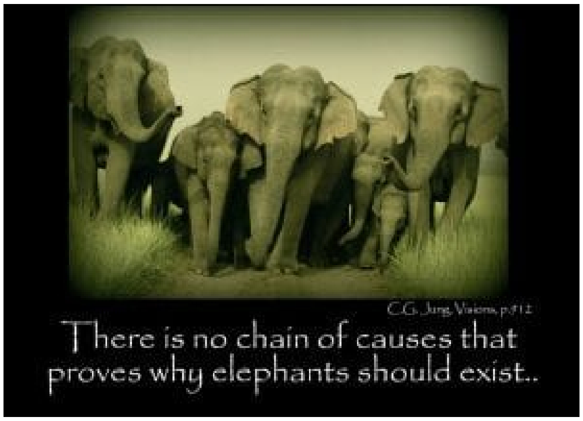
"I see a shooting star fall to earth
in the distance. It buries itself in
the ground, but is unearthed by
unknown people, cleaned & given
to me. It is actually a huge, shiny
silver dish, in perfect condition,
exactly like the dish of a radio
telescope."
Amplification :
-instrument needed to listen to
signals from far beyond this realm
actually come from that place
-instrument is buried in the earth,
must be unearthed. Earth=Body,
the device to listen to the outer
realm is deep within the body.
-device is concave, receptive,
silver, i.e. feminine, lunar.

Dream from "The Religious Function of the Psyche", Lionel Corbett



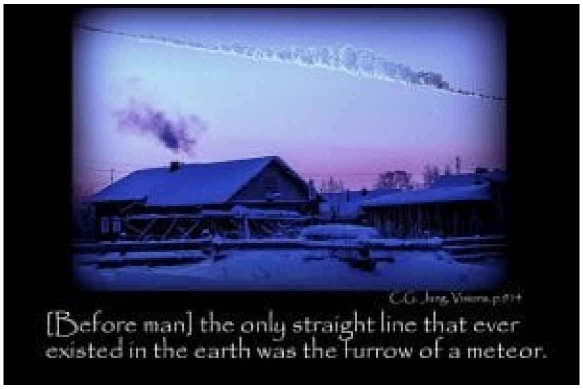
"Must I remind you, Cleis,
that sounds of grief
are unbecoming in
a household dedicated
to the muses?
and that they are not
suitable in ours?"

the poetess Sappho of Lesbos
630-570 BC



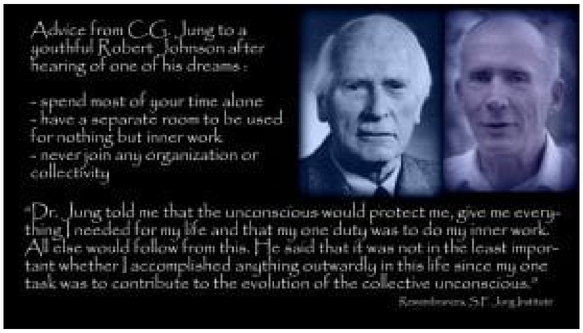
C.G. Jung, Visions, p.912

There is no chain of causes that proves why elephants should exist..



C.G. Jung, Visions, p.914

[Before man] the only straight line that ever existed in the earth was the furrow of a meteor.



Advice from C.G. Jung to a youthful Robert Johnson after hearing of one of his dreams :

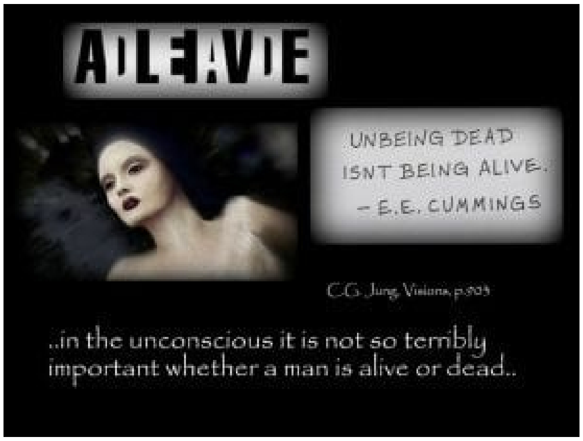
- spend most of your time alone
- have a separate room to be used for nothing but inner work
- never join any organization or collectivity

"Dr. Jung told me that the unconscious would protect me, give me everything I needed for my life and that my one duty was to do my inner work. All else would follow from this. He said that it was not in the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious."

Remembrances, S.F. Jung Institute

Confronting the shadow means to stop blaming others.

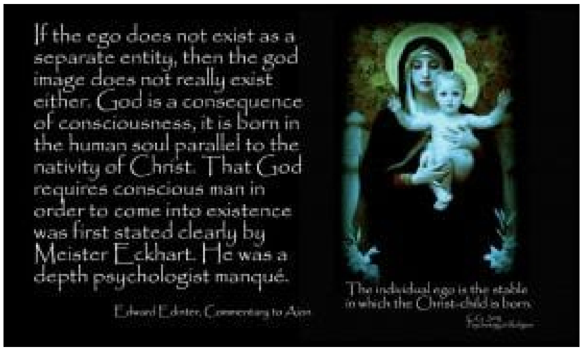
Edward Edinger



UNBEING DEAD
ISNT BEING ALIVE.
– E.E. CUMMINGS

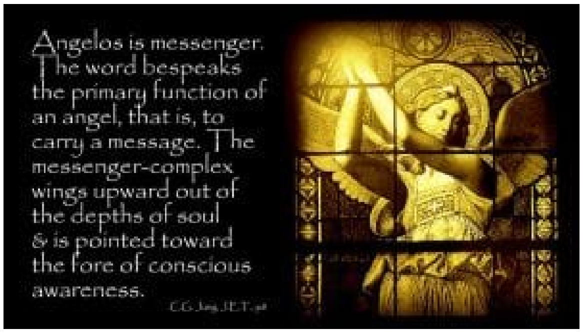
C.G. Jung, Visions, p.903

..in the unconscious it is not so terribly important whether a man is alive or dead..

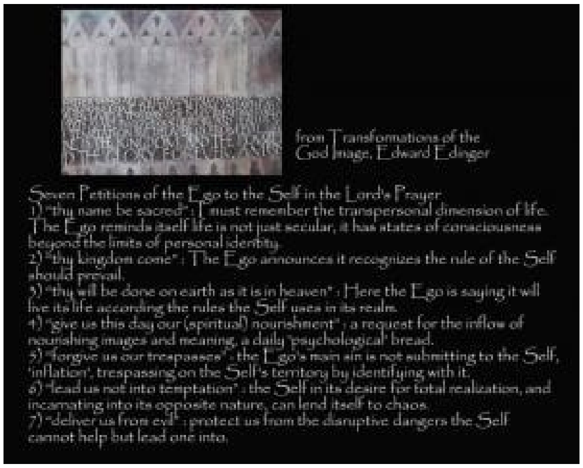

If the ego does not exist as a separate entity, then the god image does not really exist either. God is a consequence of consciousness, it is born in the human soul parallel to the nativity of Christ. That God requires conscious man in order to come into existence was first stated clearly by Meister Eckhart. He was a depth psychologist manqué.

Edward Edinger, Commentary to Aion

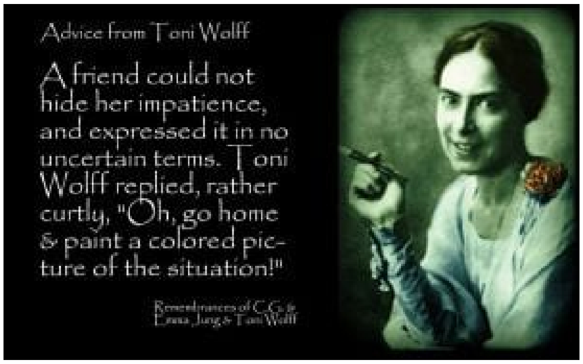
The individual ego is the stable in which the Christ-child is born.


Angelos is messenger. The word bespeaks the primary function of an angel, that is, to carry a message. The messenger-complex wings upward out of the depths of soul & is pointed toward the fore of conscious awareness.

C.G. Jung, J.E.T. p8


from Transformations of the God Image, Edward Edinger

Seven Petitions of the Ego to the Self in the Lord's Prayer
1) "thy name be sacred" : I must remember the transpersonal dimension of life. The Ego reminds itself life is not just secular, it has states of consciousness beyond the limits of personal identity.
2) "thy kingdom come" : The Ego announces it recognizes the rule of the Self should prevail.
3) "thy will be done on earth as it is in heaven" : Here the Ego is saying it will live its life according the rules the Self uses in its realm.
4) "give us this day our (spiritual) nourishment" : a request for the inflow of nourishing images and meaning, a daily 'psychological' bread.
5) "forgive us our trespasses" : the Ego's main sin is not submitting to the Self, 'inflation', trespassing on the Self's territory by identifying with it.
6) "lead us not into temptation" : the Self in its desire for total realization, and incarnating into its opposite nature, can lend itself to chaos.
7) "deliver us from evil" : protect us from the disruptive dangers the Self cannot help but lead one into.



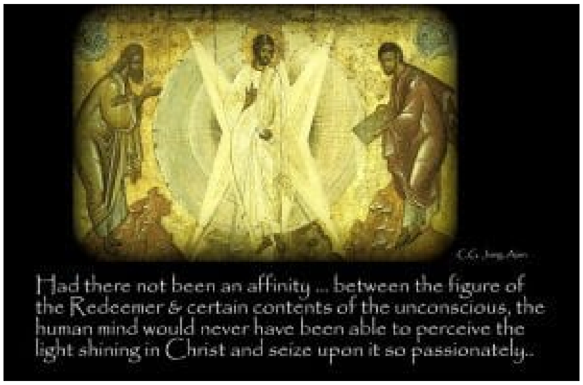
Advice from Toni Wolff

A friend could not hide her impatience, and expressed it in no uncertain terms. Toni Wolff replied, rather curtly, "Oh, go home & paint a colored picture of the situation!"

Remembrances of C.G. &
Emma Jung & Toni Wolff

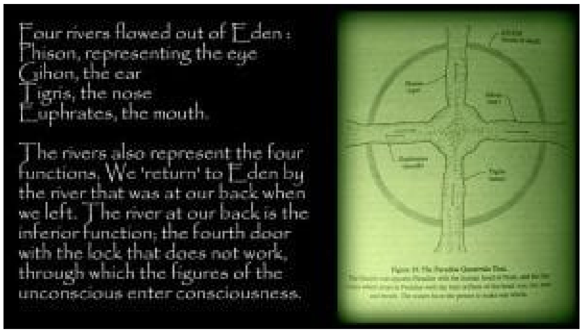
C.G. Jung, J.E.T

How can man time and again become unconscious in order to unite with the depth of his soul & drink from the deepest wells?



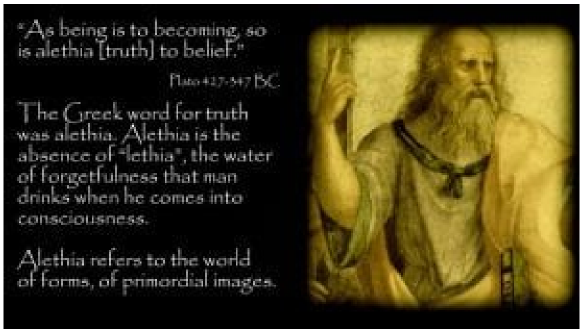
C.G. Jung, Aion

Had there not been an affinity ... between the figure of the Redeemer & certain contents of the unconscious, the human mind would never have been able to perceive the light shining in Christ and seize upon it so passionately..



Four rivers flowed out of Eden :
Phison, representing the eye
Gihon, the ear
Tigris, the nose
Euphrates, the mouth.

The rivers also represent the four functions. We 'return' to Eden by the river that was at our back when we left. The river at our back is the inferior function; the fourth door with the lock that does not work, through which the figures of the unconscious enter consciousness.

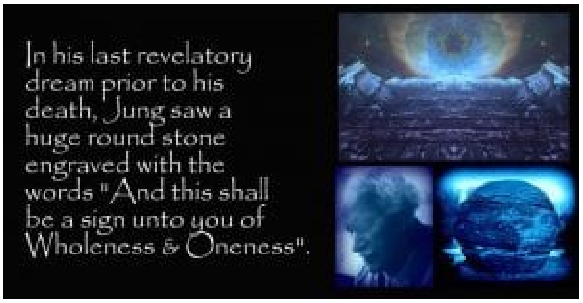


"As being is to becoming, so is alethia [truth] to belief."

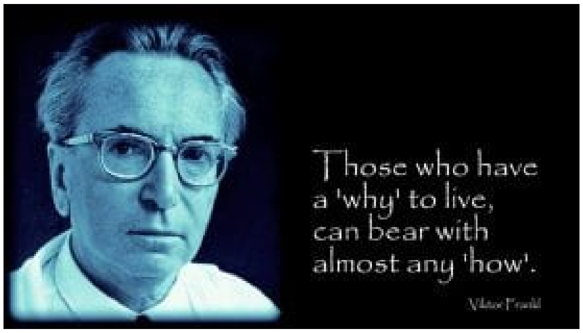
Plato 427-347 BC

The Greek word for truth was alethia. Alethia is the absence of "lethia", the water of forgetfulness that man drinks when he comes into consciousness.

Alethia refers to the world of forms, of primordial images.

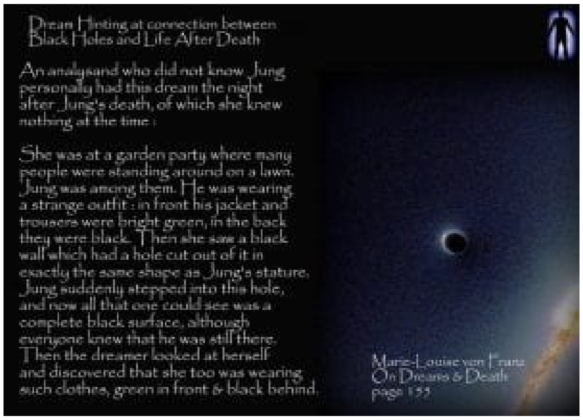


In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".



Those who have a 'why' to live, can bear with almost any 'how'.

Viktor Frankl

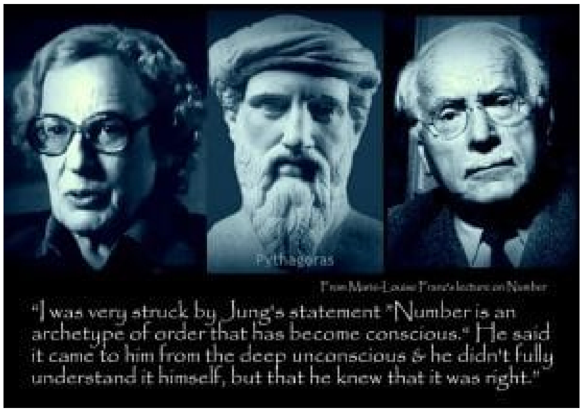


Dream Hinting at connection between Black Holes and Life After Death

An analysand who did not know Jung personally had this dream the night after Jung's death, of which she knew nothing at the time :

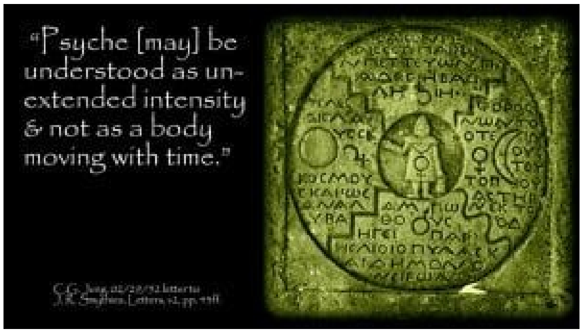
She was at a garden party where many people were standing around on a lawn. Jung was among them. He was wearing a strange outfit : in front his jacket and trousers were bright green, in the back they were black. Then she saw a black wall which had a hole cut out of it in exactly the same shape as Jung's stature. Jung suddenly stepped into this hole, and now all that one could see was a complete black surface, although everyone knew that he was still there. Then the dreamer looked at herself and discovered that she too was wearing such clothes, green in front & black behind.

Marie-Louise von Franz
On Dreams & Death
page 155



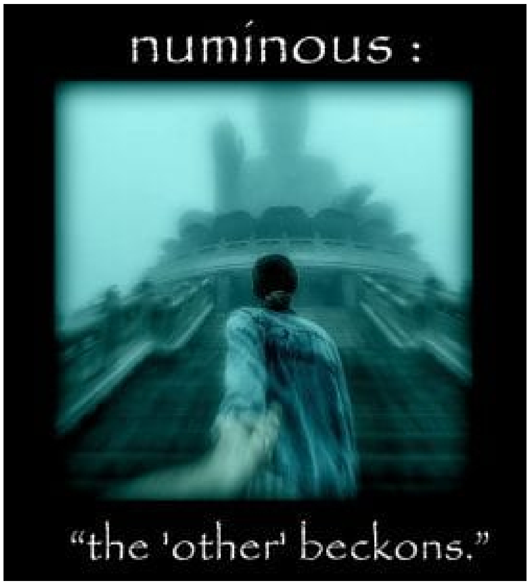
From Marie-Louise Franz's lecture on Number

“I was very struck by Jung's statement "Number is an archetype of order that has become conscious." He said it came to him from the deep unconscious & he didn't fully understand it himself, but that he knew that it was right.”



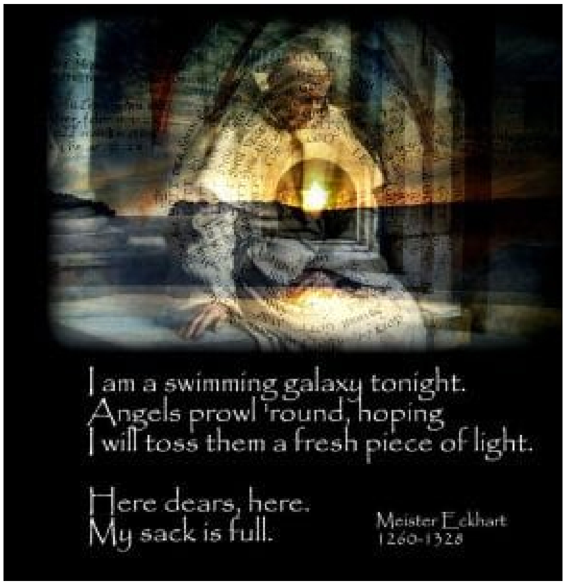
“Psyche [may] be understood as un-extended intensity & not as a body moving with time.”

C.G. Jung, 02/28/52 letter to J.R. Smythies, Letters, v2, pp. 45ff.



numinous :

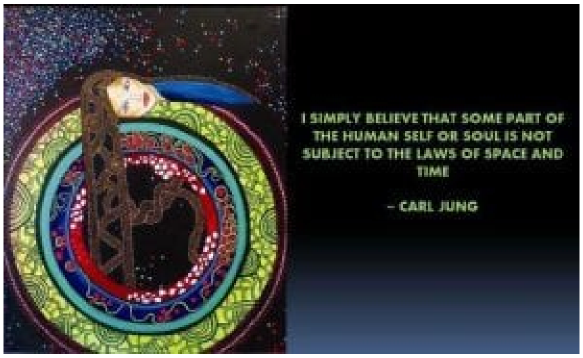
“the 'other' beckons.”



I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.

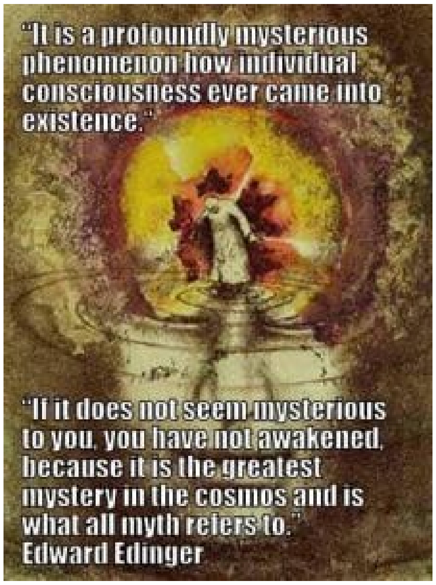
Here dears, here.
My sack is full.

Meister Eckhart
1260-1328



I SIMPLY BELIEVE THAT SOME PART OF THE HUMAN SELF OR SOUL IS NOT SUBJECT TO THE LAWS OF SPACE AND TIME

– CARL JUNG



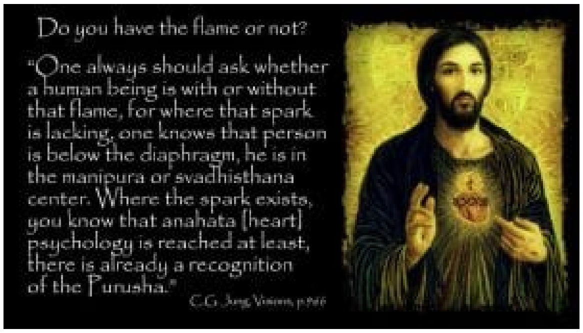
"It is a profoundly mysterious phenomenon how individual consciousness ever came into existence."

"If it does not seem mysterious to you, you have not awakened, because it is the greatest mystery in the cosmos and is what all myth refers to."
Edward Edinger

The Anima

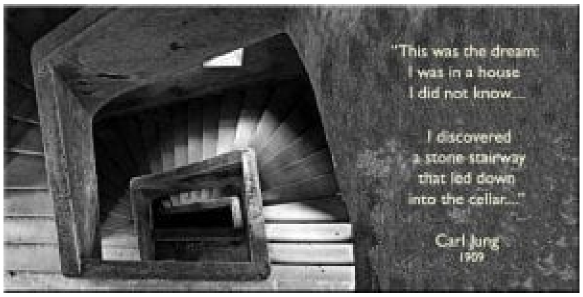
C.G. Jung in "Meetings with Jung" E.A. Bennet

"You don't know who she is, she's not quite real, too good
to be true; and there's something wrong somewhere."


Do you have the flame or not?

"One always should ask whether
a human being is with or without
that flame, for where that spark
is lacking, one knows that person
is below the diaphragm, he is in
the manipura or svadhisthana
center. Where the spark exists,
you know that anahata [heart]
psychology is reached at least,
there is already a recognition
of the Purusha."

C.G. Jung, Visions, p.966


"This was the dream:
I was in a house
I did not know....

I discovered
a stone stairway
that led down
into the cellar...."

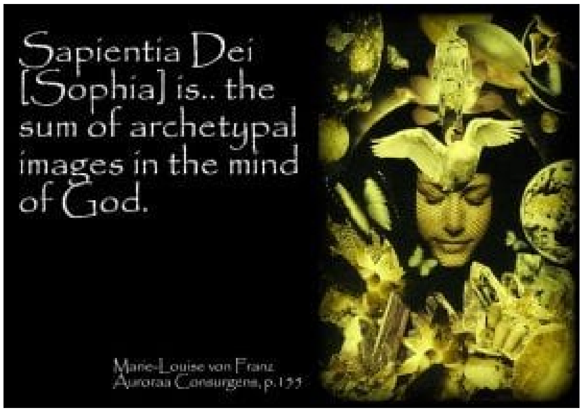
Carl Jung
1909

The voice of the Hidden Spirit
(the spiritus absconditus) :

Turn to me with your whole heart
Do not spurn me
because I am weak and black.
The depths have hidden my face.

Because I am held fast
in the mire of the deep
and my essence is not revealed,
I cried out of the depths;
and from the abysses of the earth
doth my voice speak to you.

C.G. Jung ETH, Vol VI
Aurora Consurgens

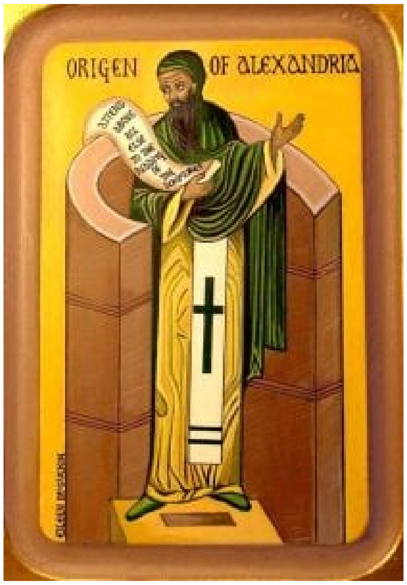


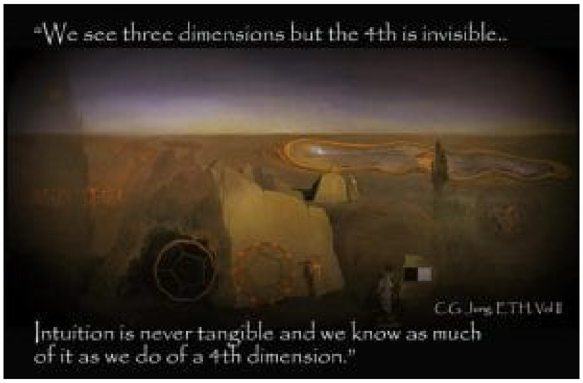
Sapientia Dei [Sophia] is.. the sum of archetypal images in the mind of God.

Marie-Louise von Franz
Auroraa Consurgens, p.155

C.G. Jung, Letters V.1 p.58

When something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere.

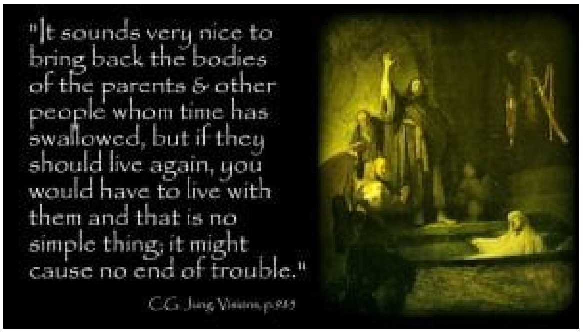




"We see three dimensions but the 4th is invisible..

Intuition is never tangible and we know as much of it as we do of a 4th dimension."

C.G. Jung, E.T.H. Vol II



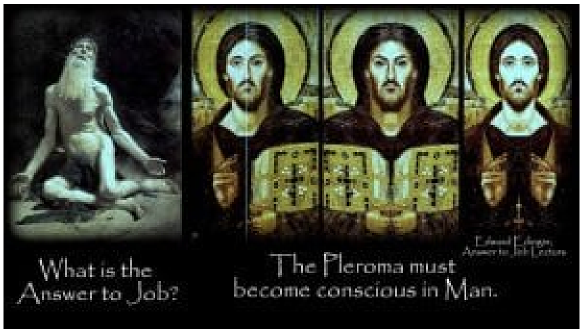
"It sounds very nice to bring back the bodies of the parents & other people whom time has swallowed, but if they should live again, you would have to live with them and that is no simple thing; it might cause no end of trouble."

C.G. Jung Visions, p.985

epigraph, "Answer to Job"
C.G. Jung

"I grieve for thee my brother."

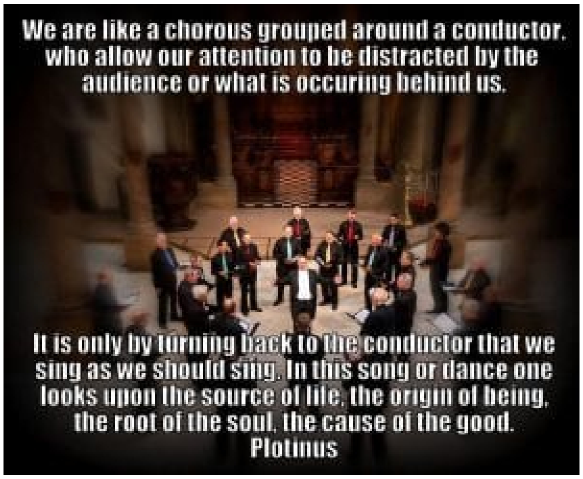
2 Samuel 1:26
David to the dying Jonathan



What is the Answer to Job?

The Pleroma must become conscious in Man.

Edward Edinger, Answer to Job Lectures


We are like a chorous grouped around a conductor, who allow our attention to be distracted by the audience or what is occuring behind us.

It is only by turning back to the conductor that we sing as we should sing. In this song or dance one looks upon the source of life, the origin of being, the root of the soul, the cause of the good.

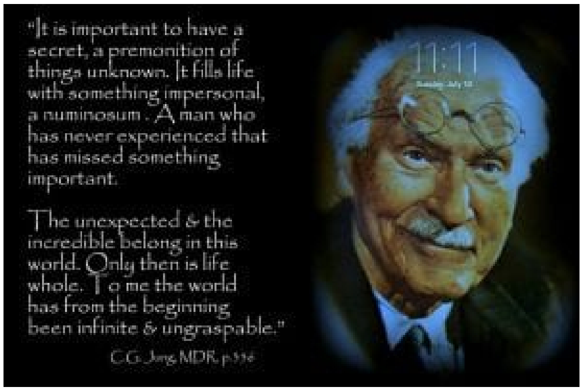
Plotinus

"Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man.. [from] an unutterable longing for something that would make him conscious of himself."

C.G. Jung
Answer to Job, par.575

"A basic feature of the unconscious is its need to be seen . The basic work of analysis is to pour attention into the unconscious so that it can be seen."

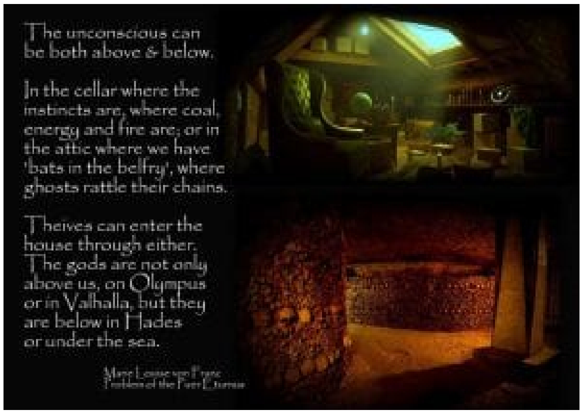
Edward Edinger Transformation of the God Image



"It is important to have a secret, a premonition of things unknown. It fills life with something impersonal, a numinosum . A man who has never experienced that has missed something important.

The unexpected & the incredible belong in this world. Only then is life whole. To me the world has from the beginning been infinite & ungraspable."

C.G. Jung, MDR, p.356

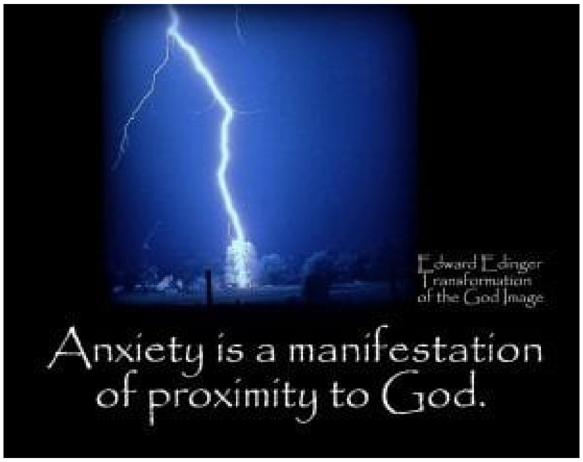


The unconscious can be both above & below.

In the cellar where the instincts are, where coal, energy and fire are; or in the attic where we have 'bats in the belfry', where ghosts rattle their chains.

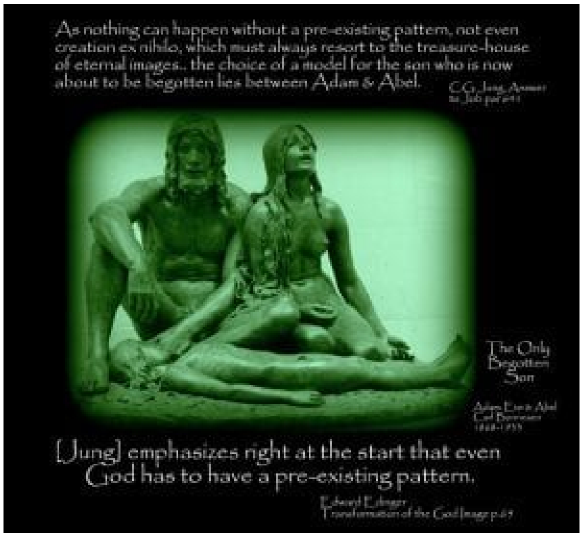
Theives can enter the house through either. The gods are not only above us, on Olympus or in Valhalla, but they are below in Hades or under the sea.

Marie Louise von Franz
Problem of the Puer Eternus



Edward Edinger
Transformation
of the God Image

Anxiety is a manifestation of proximity to God.


As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images.. the choice of a model for the son who is now about to be begotten lies between Adam & Abel.

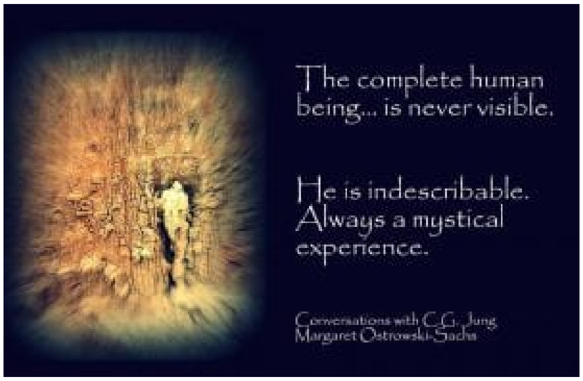
C.G. Jung, Answer to Job par 641

The Only Begotten Son

Adam Eve & Abel
Carl Bonnesen
1868-1933

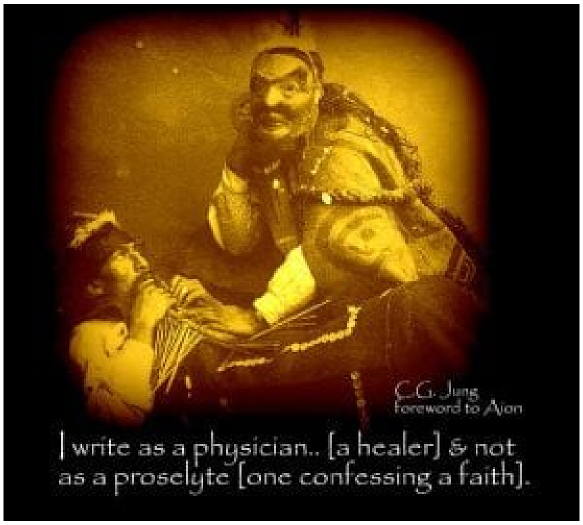
[Jung] emphasizes right at the start that even God has to have a pre-existing pattern.

Edward Edinger
Transformation of the God Image p.65

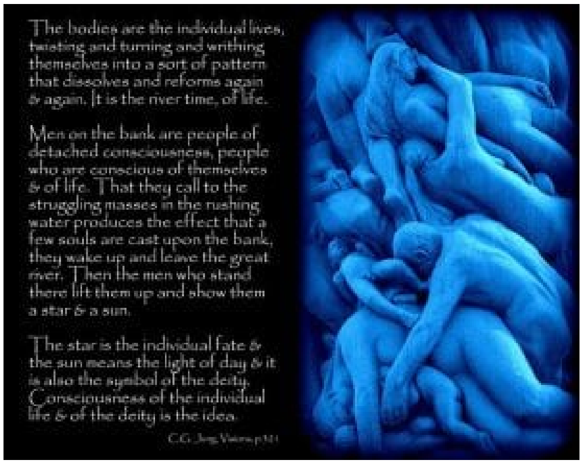

The complete human being... is never visible.

He is indescribable. Always a mystical experience.

Conversations with C.G. Jung
Margaret Ostrowski-Sachs


C.G. Jung
foreword to Aion

I write as a physician.. [a healer] & not as a proselyte [one confessing a faith].

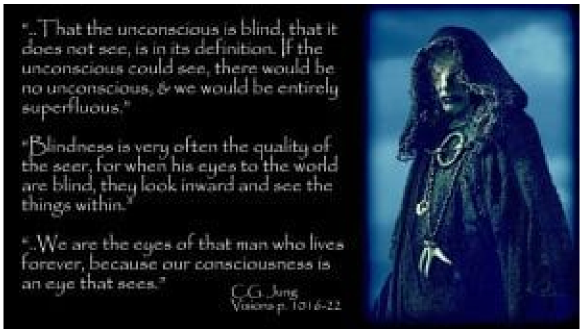


The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again & again. It is the river time, of life.

Men on the bank are people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up and leave the great river. Then the men who stand there lift them up and show them a star & a sun.

The star is the individual fate & the sun means the light of day & it is also the symbol of the deity. Consciousness of the individual life & of the deity is the idea.

C.G. Jung Visions p.321

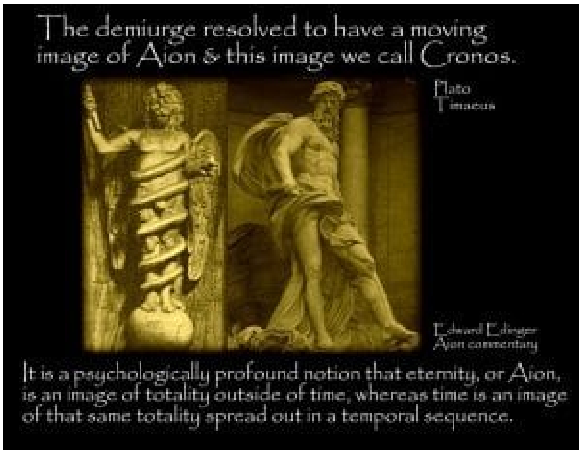


"...That the unconscious is blind, that it does not see, is in its definition. If the unconscious could see, there would be no unconscious, & we would be entirely superfluous."

"Blindness is very often the quality of the seer, for when his eyes to the world are blind, they look inward and see the things within."

"...We are the eyes of that man who lives forever, because our consciousness is an eye that sees."

C.G. Jung
Visions p. 1016-22

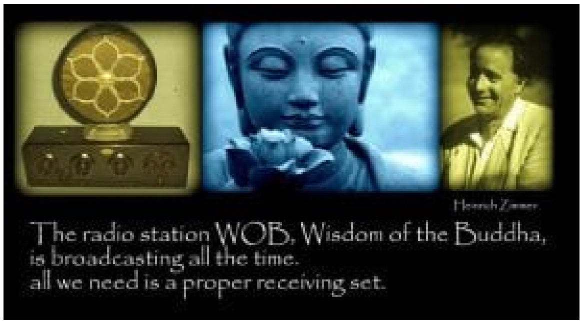


The demiurge resolved to have a moving image of Aion & this image we call Cronos.

Plato
Timaeus

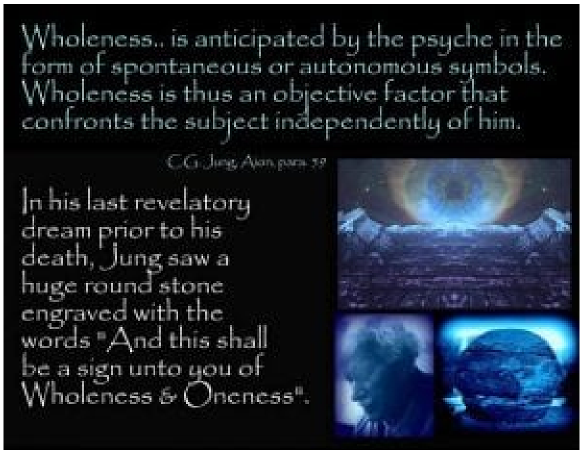
Edward Edinger
Aion commentary

It is a psychologically profound notion that eternity, or Aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.



Heinrich Zimmer

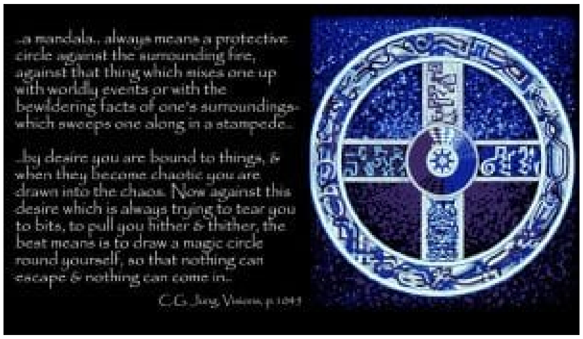
The radio station WOB, Wisdom of the Buddha, is broadcasting all the time.
all we need is a proper receiving set.



Wholeness.. is anticipated by the psyche in the form of spontaneous or autonomous symbols. Wholeness is thus an objective factor that confronts the subject independently of him.

C.G. Jung, Aion, para. 59

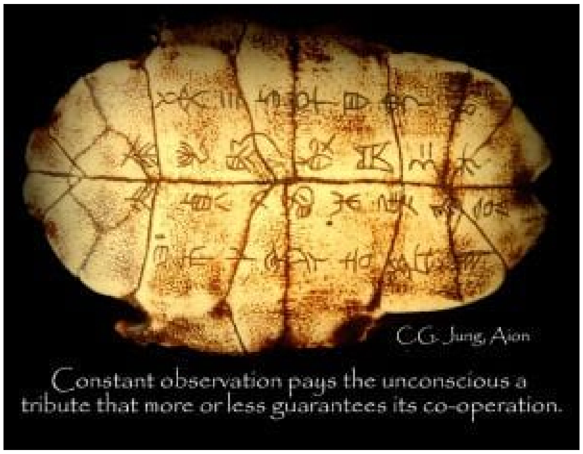
In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".



..a mandala.. always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings- which sweeps one along in a stampede..

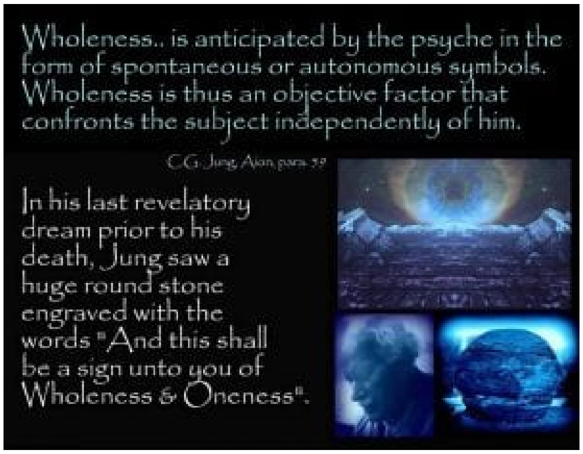
..by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire which is always trying to tear you to bits, to pull you hither & thither, the best means is to draw a magic circle round yourself, so that nothing can escape & nothing can come in..

C.G. Jung, Visions, p.1045



C.G. Jung, Aion

Constant observation pays the unconscious a tribute that more or less guarantees its co-operation.



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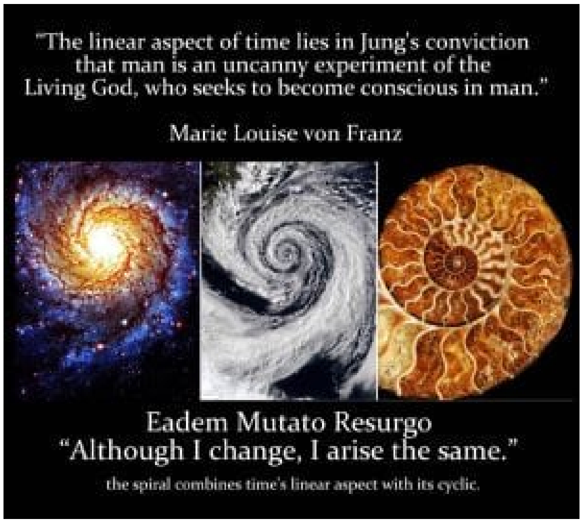
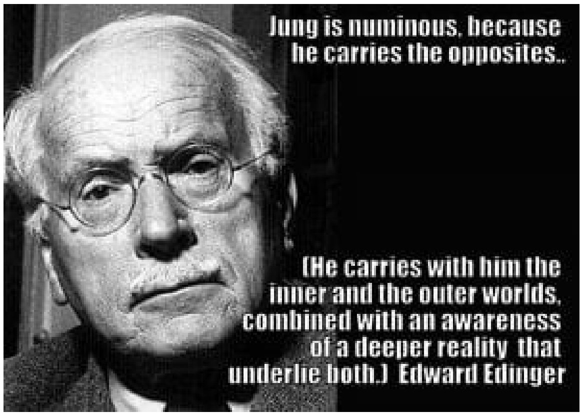


"The linear aspect of time lies in Jung's conviction that man is an uncanny experiment of the Living God, who seeks to become conscious in man."

Marie Louise von Franz

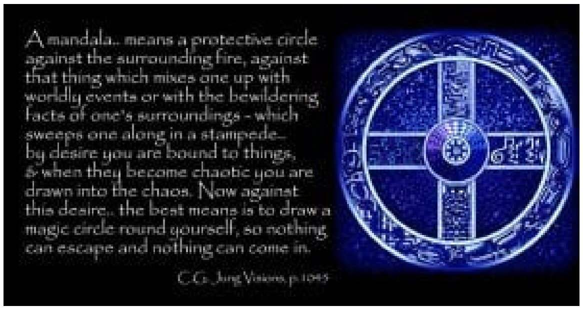
Eadem Mutato Resurgo
"Although I change, I arise the same."

the spiral combines time's linear aspect with its cyclic.



Jung is numinous, because he carries the opposites..

(He carries with him the inner and the outer worlds, combined with an awareness of a deeper reality that underlie both.) Edward Edinger

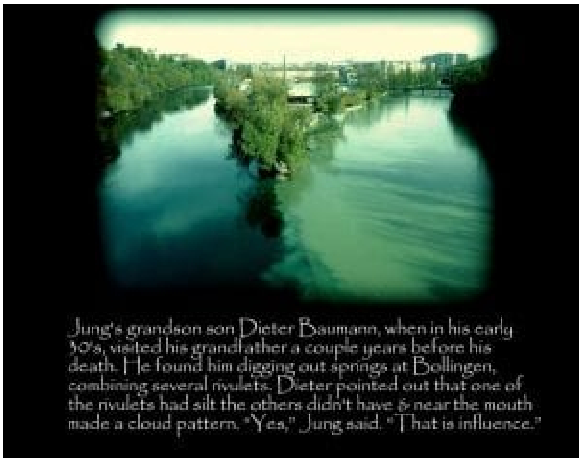


A mandala.. means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings - which sweeps one along in a stampede.. by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire.. the best means is to draw a magic circle round yourself, so nothing can escape and nothing can come in.

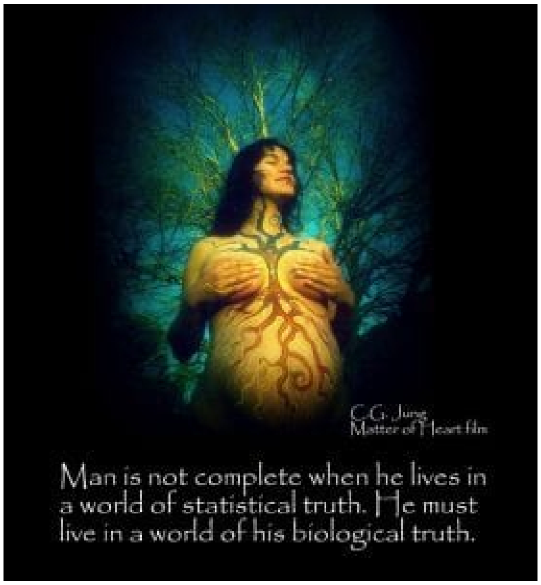
C.G. Jung Visions, p.1045

It is so extremely important to tell children fairytales & legends.. because [they] are instrumental symbols with whose help unconscious contents can be canalized into consciousness, interpreted & integrated.

C.G. Jung, Aion

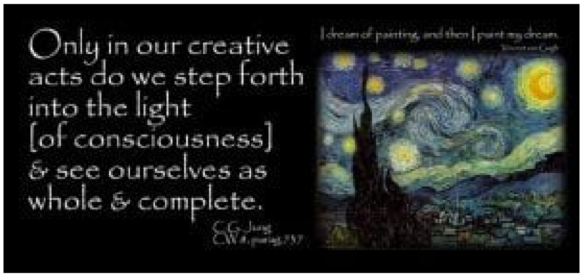


Jung's grandson son Dieter Baumann, when in his early 30's, visited his grandfather a couple years before his death. He found him digging out springs at Bollingen, combining several rivulets. Dieter pointed out that one of the rivulets had silt the others didn't have & near the mouth made a cloud pattern. "Yes," Jung said. "That is influence."



C.G. Jung
Matter of Heart film

Man is not complete when he lives in a world of statistical truth. He must live in a world of his biological truth.



Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.

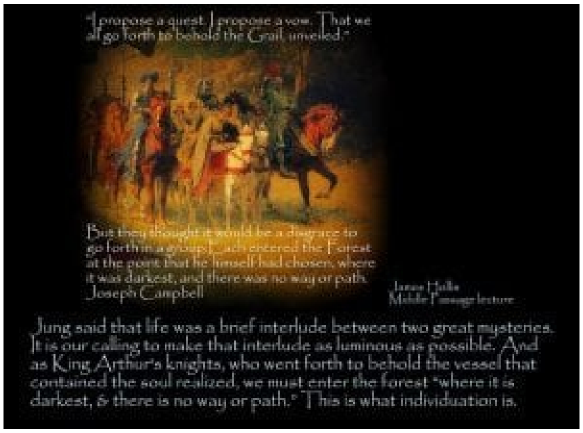
C.G. Jung
CW 8, parag. 737

I dream of painting, and then I paint my dream.

Vincent van Gogh

Philemon
to Jung
Red Book

You will be a river that
pours forth over the lands.

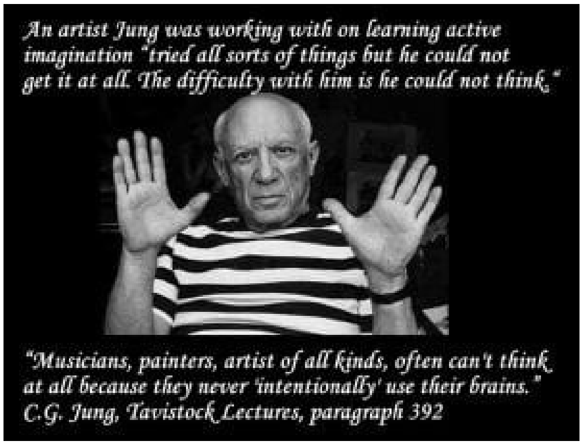


"I propose a quest. I propose a vow. That we all go forth to behold the Grail, unveiled."

But they thought it would be a disgrace to go forth in a group. Each entered the Forest at the point that he himself had chosen, where it was darkest, and there was no way or path.
Joseph Campbell

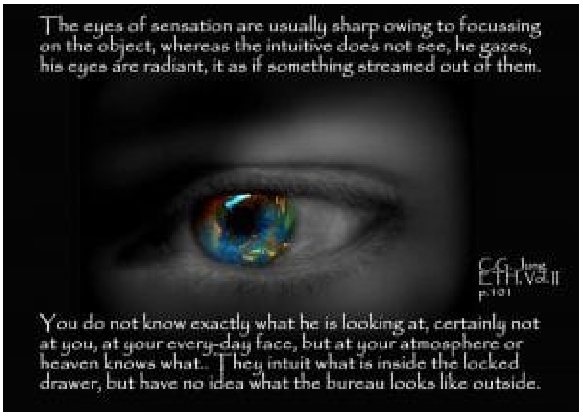
James Hollis
Middle Passage lecture

Jung said that life was a brief interlude between two great mysteries. It is our calling to make that interlude as luminous as possible. And as King Arthur's knights, who went forth to behold the vessel that contained the soul realized, we must enter the forest "where it is darkest, & there is no way or path." This is what individuation is.



An artist Jung was working with on learning active imagination "tried all sorts of things but he could not get it at all. The difficulty with him is he could not think."

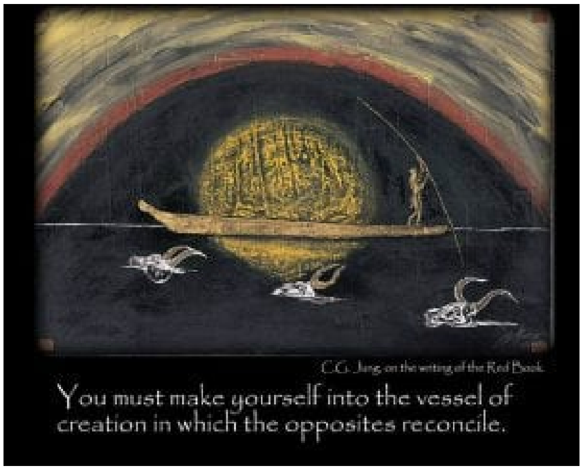
"Musicians, painters, artist of all kinds, often can't think at all because they never 'intentionally' use their brains."
C.G. Jung, Tavistock Lectures, paragraph 392



The eyes of sensation are usually sharp owing to focussing on the object, whereas the intuitive does not see, he gazes, his eyes are radiant, it as if something streamed out of them.

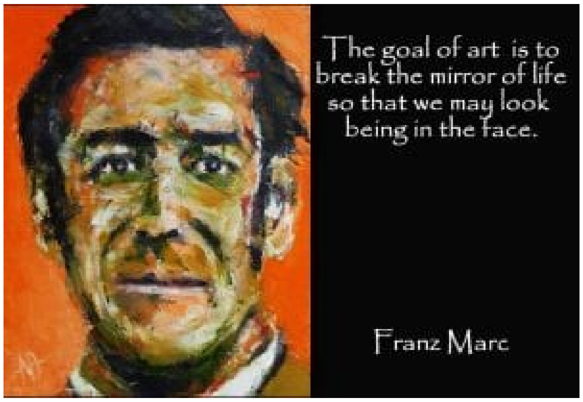
C.G. Jung
E.T.H. Vol.II
p.101

You do not know exactly what he is looking at, certainly not at you, at your every-day face, but at your atmosphere or heaven knows what.. They intuit what is inside the locked drawer, but have no idea what the bureau looks like outside.



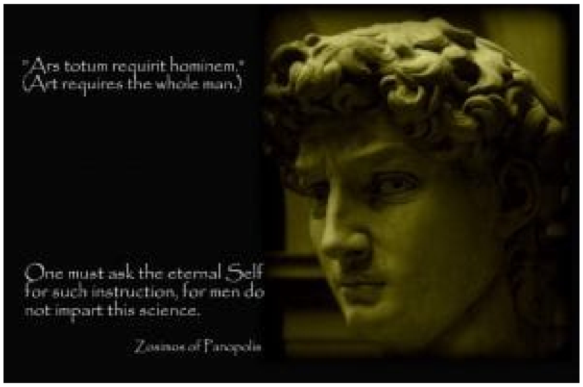
C.G. Jung, on the writing of the Red Book

You must make yourself into the vessel of creation in which the opposites reconcile.



The goal of art is to break the mirror of life so that we may look being in the face.

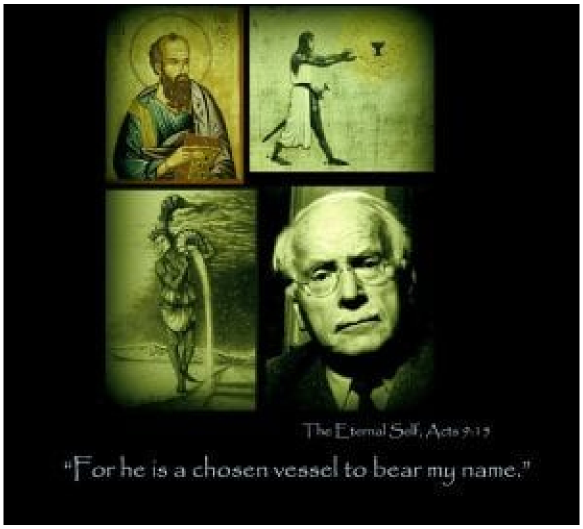
Franz Marc



"Ars totum requirit hominem."
(Art requires the whole man.)

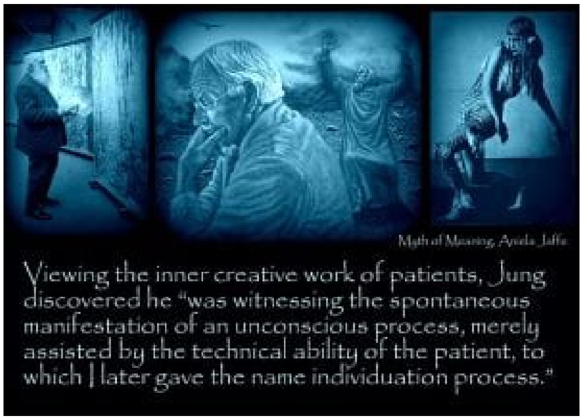
One must ask the eternal Self for such instruction, for men do not impart this science.

Zosimos of Panopolis



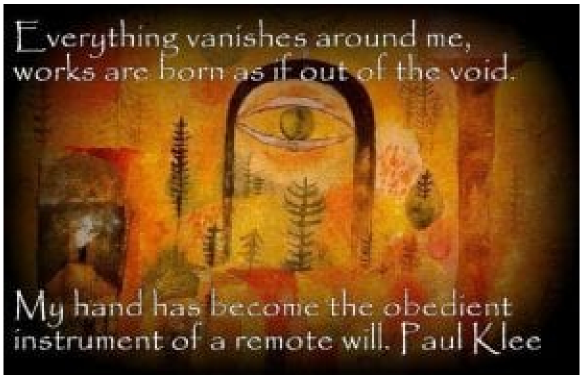
The Eternal Self, Acts 9:15

"For he is a chosen vessel to bear my name."



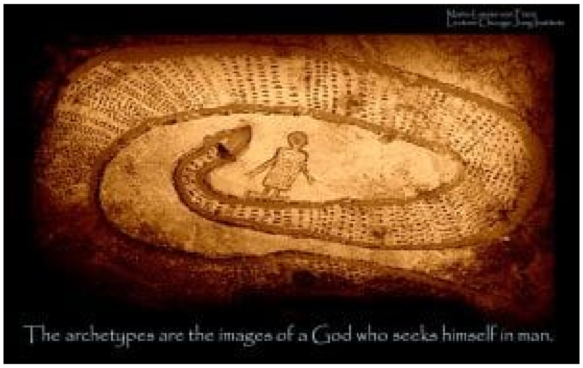
Myth of Meaning, Aniela Jaffe

Viewing the inner creative work of patients, Jung discovered he "was witnessing the spontaneous manifestation of an unconscious process, merely assisted by the technical ability of the patient, to which I later gave the name individuation process."

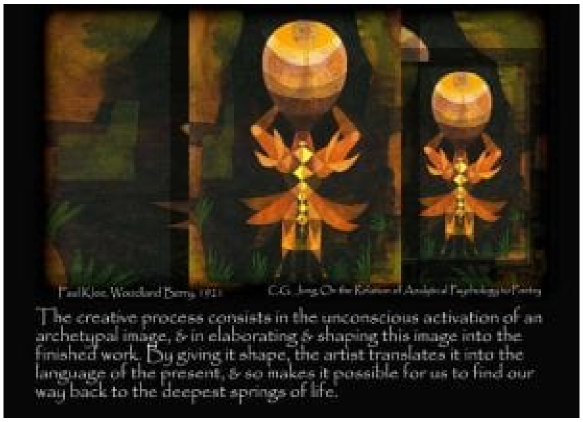


Everything vanishes around me, works are born as if out of the void.

My hand has become the obedient instrument of a remote will. Paul Klee



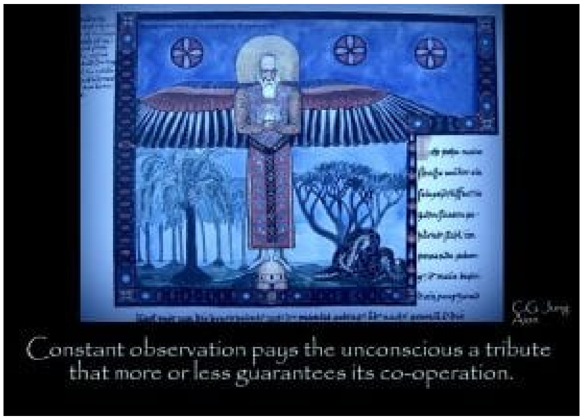
The archetypes are the images of a God who seeks himself in man.



Paul Klee, Woodland Berry, 1921

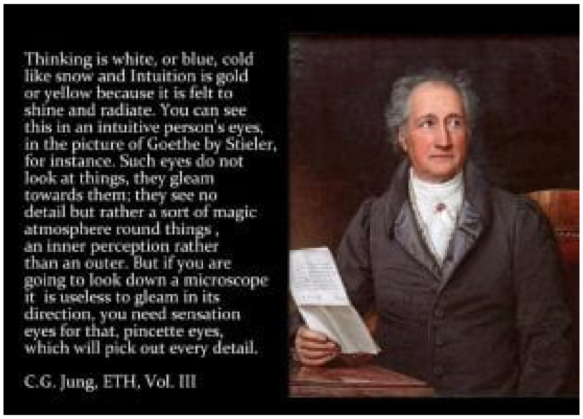
C.G. Jung, On the Relation of Analytical Psychology to Poetry

The creative process consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.



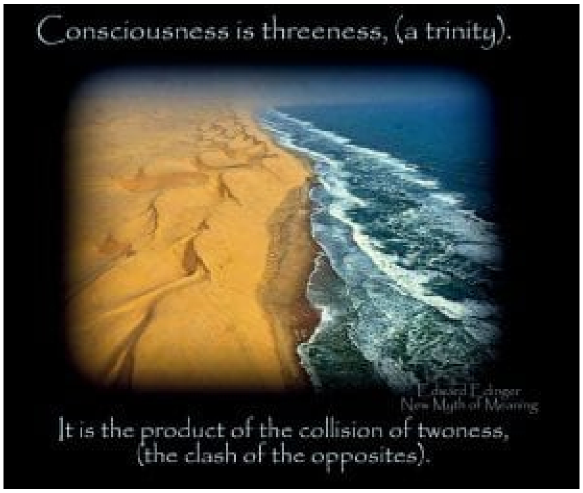
C.G. Jung
Aion

Constant observation pays the unconscious a tribute
that more or less guarantees its co-operation.



Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate. You can see this in an intuitive person's eyes, in the picture of Goethe by Stieler, for instance. Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things , an inner perception rather than an outer. But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail.

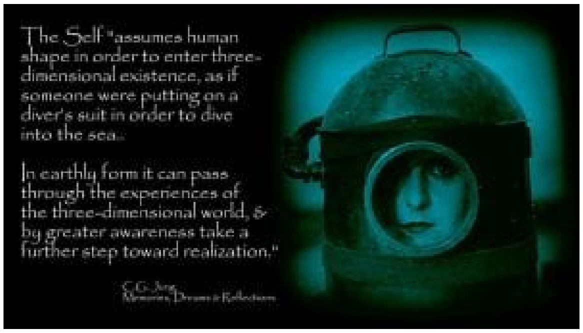
C.G. Jung, ETH, Vol. III



Consciousness is threeness, (a trinity).

Edward Edinger
New Myth of Meaning

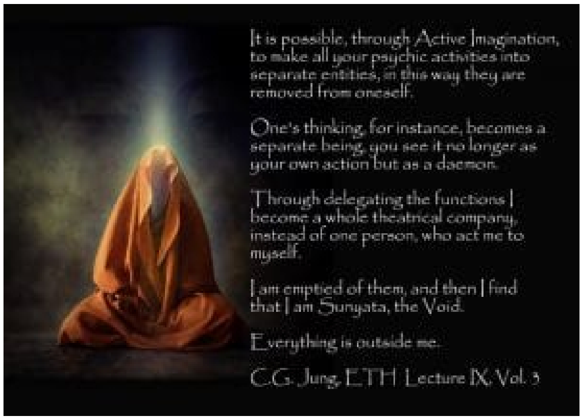
It is the product of the collision of twoness, (the clash of the opposites).



The Self "assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver's suit in order to dive into the sea..

In earthly form it can pass through the experiences of the three-dimensional world, & by greater awareness take a further step toward realization."

C.G. Jung
Memories, Dreams & Reflections



It is possible, through Active Imagination, to make all your psychic activities into separate entities, in this way they are removed from oneself.

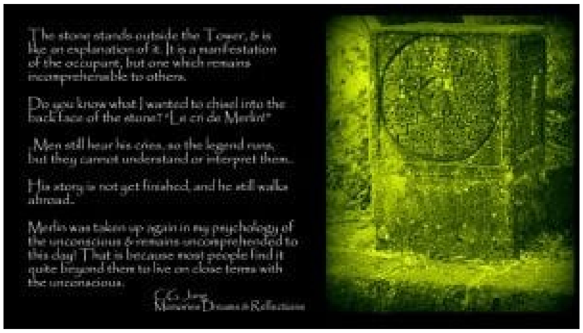
One's thinking, for instance, becomes a separate being, you see it no longer as your own action but as a daemon.

Through delegating the functions I become a whole theatrical company, instead of one person, who act me to myself.

I am emptied of them, and then I find that I am Sunyata, the Void.

Everything is outside me.

C.G. Jung, ETH Lecture IX, Vol. 3



The stone stands outside the Tower, & is like an explanation of it. It is a manifestation of the occupant, but one which remains incomprehensible to others.

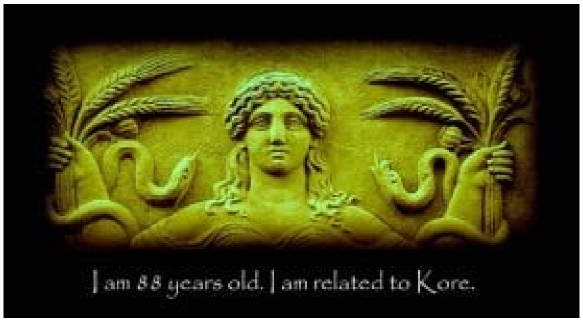
Do you know what I wanted to chisel into the back face of the stone? "Le cri de Merlin!"

Men still hear his cries, so the legend runs, but they cannot understand or interpret them.

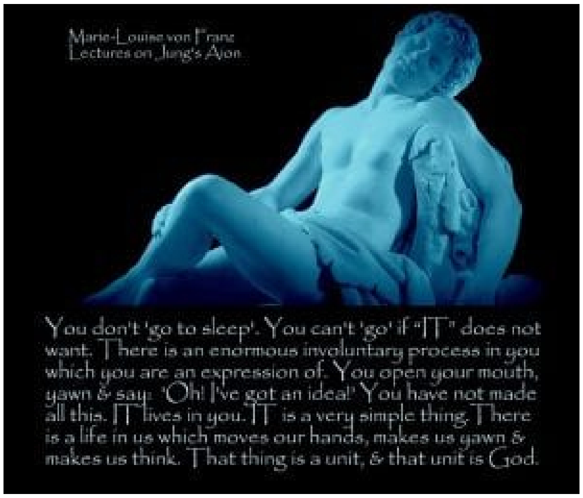
His story is not yet finished, and he still walks abroad.

Merlin was taken up again in my psychology of the unconscious & remains uncomprehended to this day! That is because most people find it quite beyond them to live on close terms with the unconscious.

C.G. Jung
Memories Dreams & Reflections

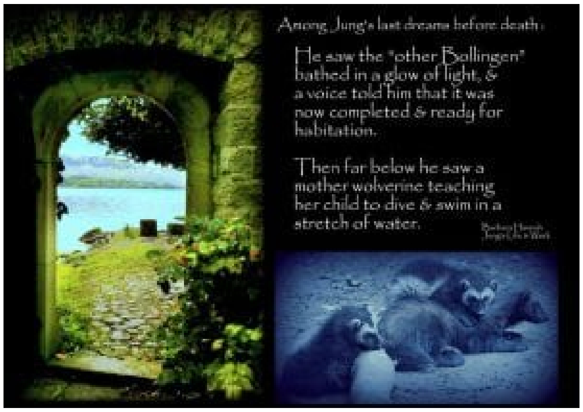


I am 88 years old. I am related to Kore.



Marie-Louise von Franz
Lectures on Jung's Aion

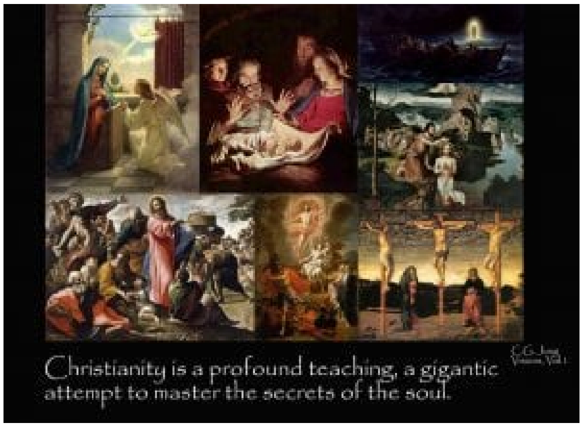
You don't 'go to sleep'. You can't 'go' if "IT" does not want. There is an enormous involuntary process in you which you are an expression of. You open your mouth, yawn & say: 'Oh! I've got an idea!' You have not made all this. IT lives in you. IT is a very simple thing. There is a life in us which moves our hands, makes us yawn & makes us think. That thing is a unit, & that unit is God.



Among Jung's last dreams before death:

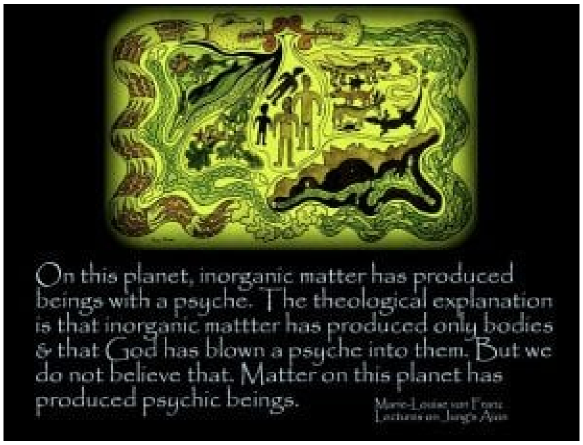
He saw the "other Bollingen" bathed in a glow of light, & a voice told him that it was now completed & ready for habitation.

Then far below he saw a mother wolverine teaching her child to dive & swim in a stretch of water.



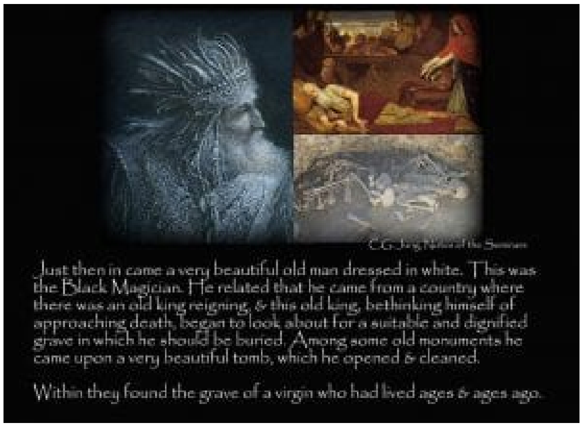
C.G. Jung
Visions, Vol 1

Christianity is a profound teaching, a gigantic attempt to master the secrets of the soul.



On this planet, inorganic matter has produced beings with a psyche. The theological explanation is that inorganic mattter has produced only bodies & that God has blown a psyche into them. But we do not believe that. Matter on this planet has produced psychic beings.

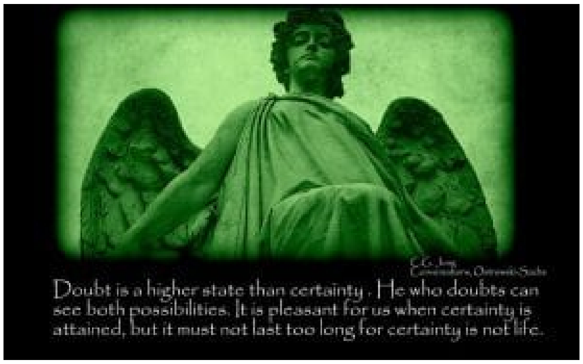
Marie-Louise von Franz
Lectures on Jung's Aion



C.G. Jung Notes of the Seminars

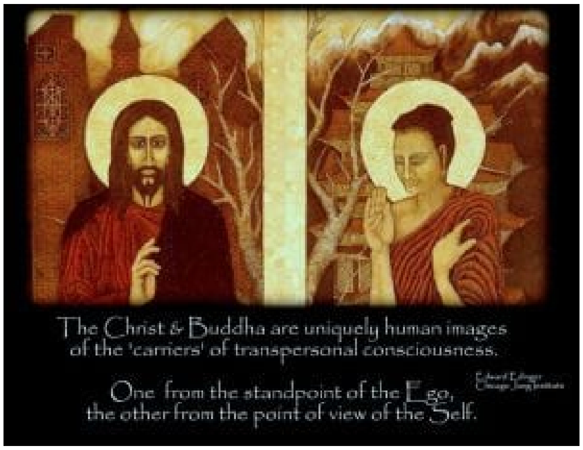
Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.

Within they found the grave of a virgin who had lived ages & ages ago.



C.G. Jung
Conversations, Ostrowski-Sachs

Doubt is a higher state than certainty . He who doubts can see both possibilities. It is pleasant for us when certainty is attained, but it must not last too long for certainty is not life.



The Christ & Buddha are uniquely human images
of the 'carriers' of transpersonal consciousness.

One from the standpoint of the Ego,
the other from the point of view of the Self.

Edward Edinger
Chicago Jung Institute

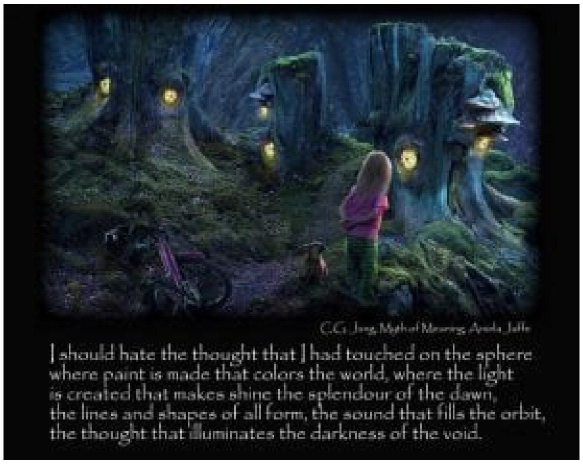
No personal sorrow is
too great to be dissolved
in an eternal image.

C.G. Jung
ETH lecture, 03/01/1935

"..the collective unconscious.. does not understand
the language of the conscious mind."

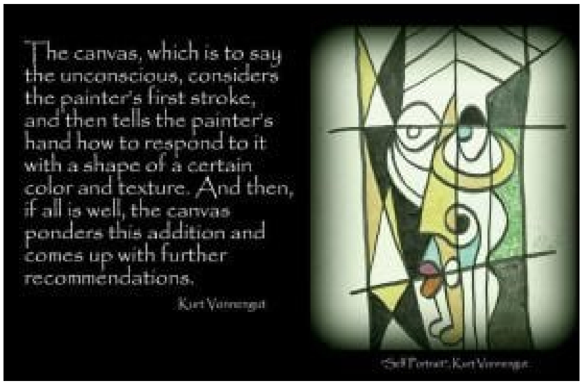
C.G. Jung
Secret of the
Golden Flower

"..it is necessary to have the magic of the symbol which contains those primitive
analogies that speak to the unconscious... but at the same time an idea that
corresponds to the highest intuitions of the conscious mind."



C.G. Jung, Myth of Meaning, Aniela Jaffe

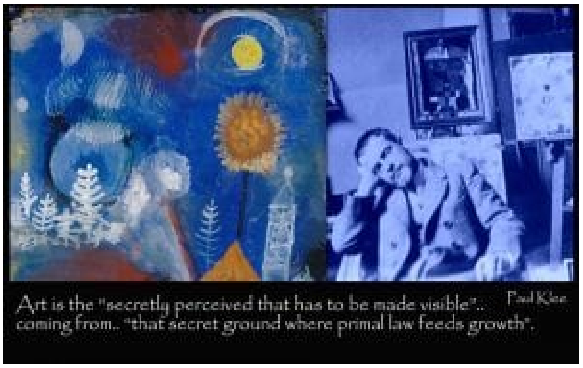
I should hate the thought that I had touched on the sphere
where paint is made that colors the world, where the light
is created that makes shine the splendour of the dawn,
the lines and shapes of all form, the sound that fills the orbit,
the thought that illuminates the darkness of the void.



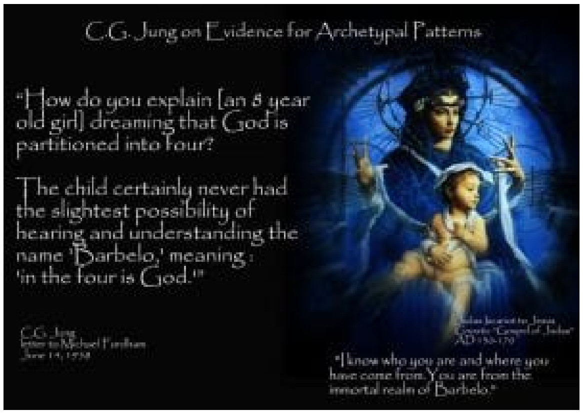
The canvas, which is to say the unconscious, considers the painter's first stroke, and then tells the painter's hand how to respond to it with a shape of a certain color and texture. And then, if all is well, the canvas ponders this addition and comes up with further recommendations.

Kurt Vonnegut

"Self Portrait", Kurt Vonnegut



Art is the "secretly perceived that has to be made visible".. coming from.. "that secret ground where primal law feeds growth". Paul Klee



C.G. Jung on Evidence for Archetypal Patterns

"How do you explain [an 8 year old girl] dreaming that God is partitioned into four?

The child certainly never had the slightest possibility of hearing and understanding the name 'Barbelo,' meaning : 'in the four is God.'"

C.G. Jung
letter to Michael Fordham
June 14, 1958

Judas Iscariot to Jesus
Gnostic "Gospel of Judas"
AD 130-170

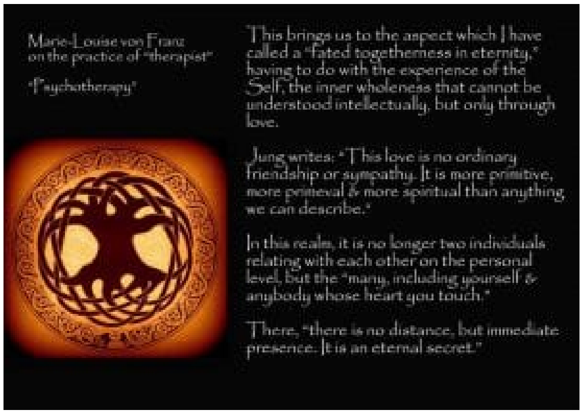
"I know who you are and where you have come from. You are from the immortal realm of Barbelo."

"Our way has to be one where
the creative character is present,

where there is a process of growth
that has the quality of revelation."
C.G. Jung, Notes of the Seminars

We shall not cease from
exploration. And the end
of all our exploring...

...will be to arrive where
we started and know the
place for the first time.
T.S. Eliot



Marie-Louise von Franz
on the practice of "therapist"

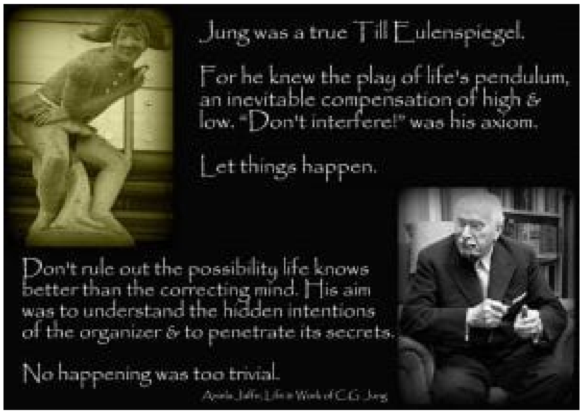
"Psychotherapy"

This brings us to the aspect which I have called a "fated togetherness in eternity," having to do with the experience of the Self, the inner wholeness that cannot be understood intellectually, but only through love.

Jung writes: "This love is no ordinary friendship or sympathy. It is more primitive, more primeval & more spiritual than anything we can describe."

In this realm, it is no longer two individuals relating with each other on the personal level, but the "many, including yourself & anybody whose heart you touch."

There, "there is no distance, but immediate presence. It is an eternal secret."



Jung was a true Till Eulenspiegel.

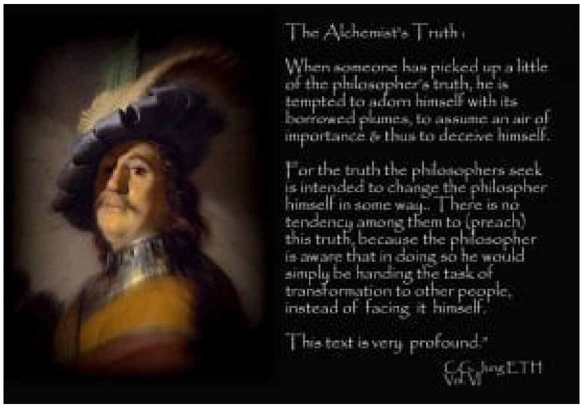
For he knew the play of life's pendulum, an inevitable compensation of high & low. "Don't interfere!" was his axiom.

Let things happen.

Don't rule out the possibility life knows better than the correcting mind. His aim was to understand the hidden intentions of the organizer & to penetrate its secrets.

No happening was too trivial.

Aniela Jaffe, Life & Work of C.G. Jung



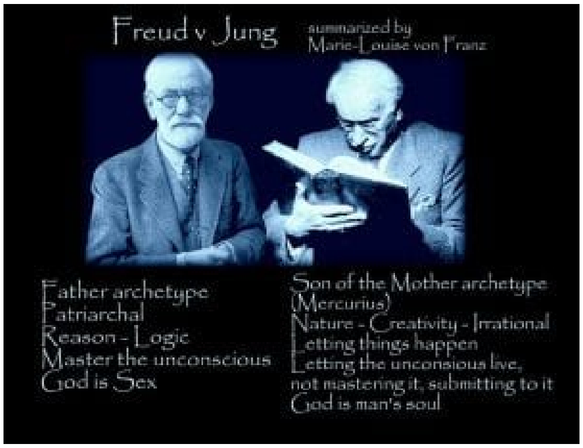
The Alchemist's Truth :

When someone has picked up a little of the philosopher's truth, he is tempted to adorn himself with its borrowed plumes, to assume an air of importance & thus to deceive himself.

For the truth the philosophers seek is intended to change the philospher himself in some way.. There is no tendency among them to (preach) this truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.

This text is very profound."

C.G. Jung ETH
Vol. VI



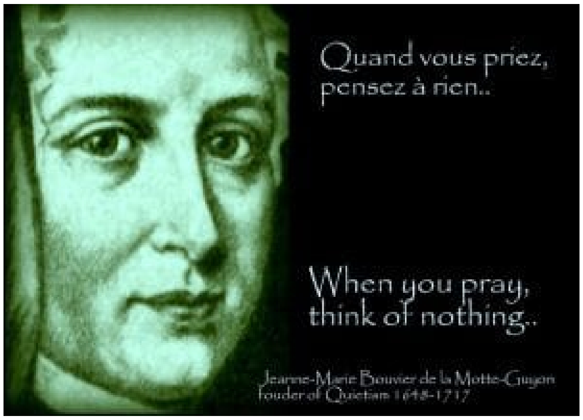
Freud v Jung summarized by Marie-Louise von Franz

Father archetype	Son of the Mother archetype (Mercurius)
Patriarchal	Nature - Creativity - Irrational
Reason - Logic	Letting things happen
Master the unconscious	Letting the unconsious live, not mastering it, submitting to it
God is Sex	God is man's soul

The Anima

C.G. Jung in "Meetings with Jung", E.A. Bennet

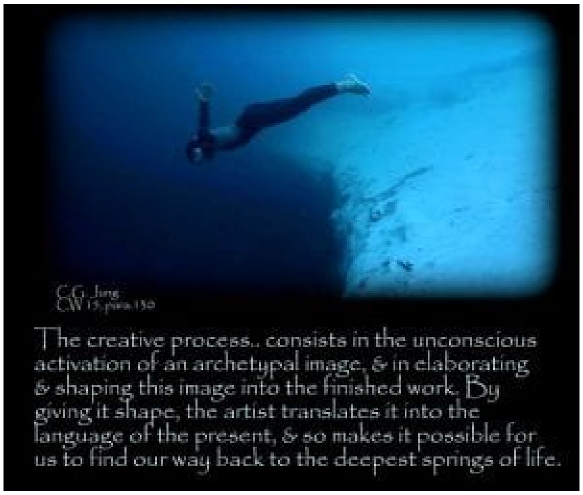
"You don't know who she is, she's not quite real, too good to be true; and there's something wrong somewhere."



Quand vous priez, pensez à rien..

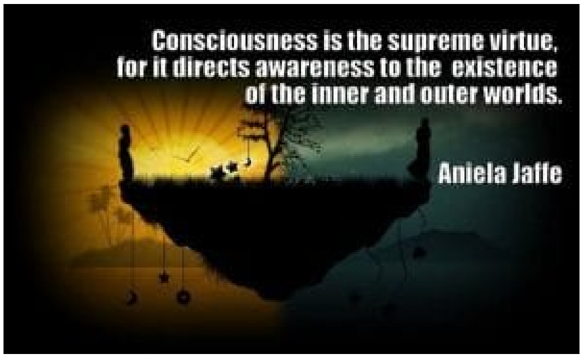
When you pray, think of nothing..

Jeanne-Marie Bouvier de la Motte-Guyon
fouder of Quietism 1648-1717



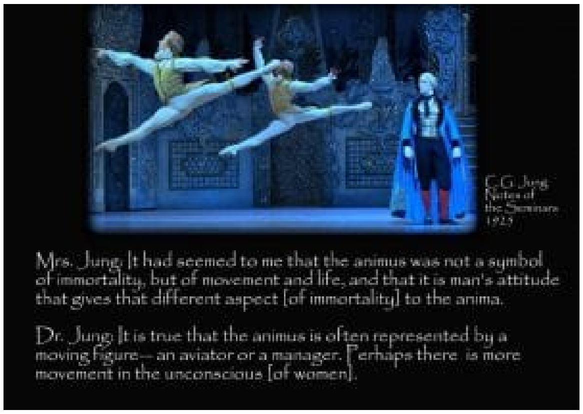
C.G. Jung
CW 15, para.130

The creative process.. consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.



Consciousness is the supreme virtue, for it directs awareness to the existence of the inner and outer worlds.

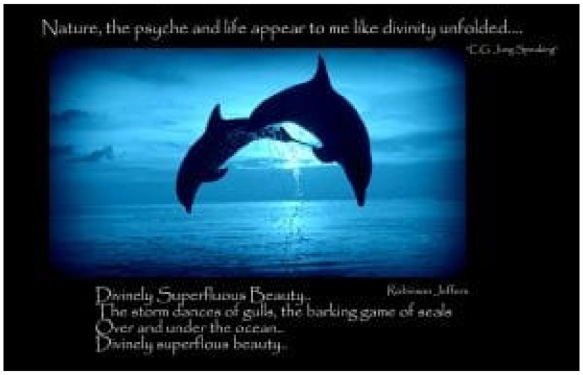
Aniela Jaffe



C.G. Jung
Notes of
the Seminars
1925

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect [of immortality] to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure-- an aviator or a manager. Perhaps there is more movement in the unconscious [of women].

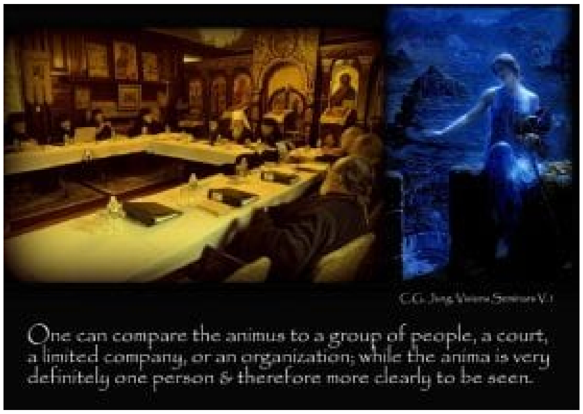


Nature, the psyche and life appear to me like divinity unfolded....

"C.G. Jung Speaking"

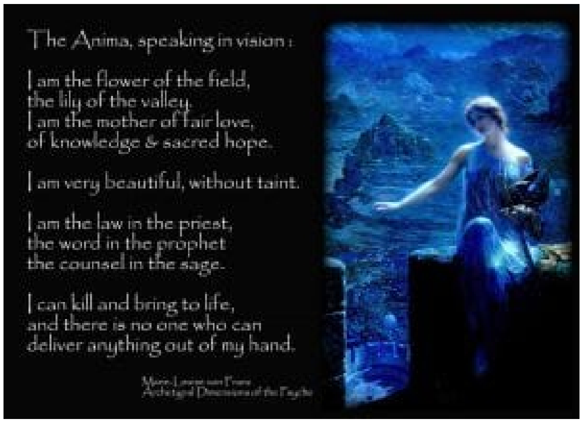
Divinely Superfluous Beauty..
The storm dances of gulls, the barking game of seals
Over and under the ocean..
Divinely superflous beauty..

Robinson Jeffers



C.G. Jung Visions Seminars V.1

One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.



The Anima, speaking in vision :

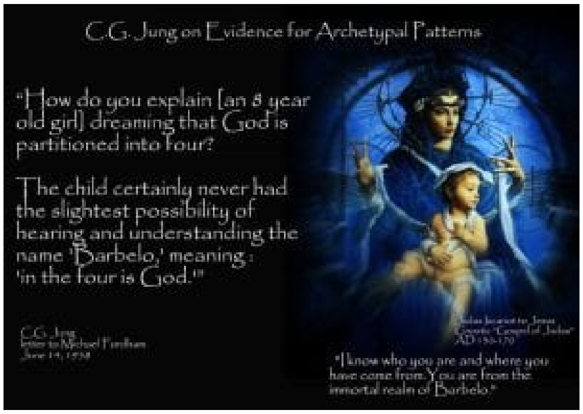
I am the flower of the field,
the lily of the valley.
I am the mother of fair love,
of knowledge & sacred hope.

I am very beautiful, without taint.

I am the law in the priest,
the word in the prophet
the counsel in the sage.

I can kill and bring to life,
and there is no one who can
deliver anything out of my hand.

Marie-Louise von Franz
Archetypal Dimensions of the Psyche



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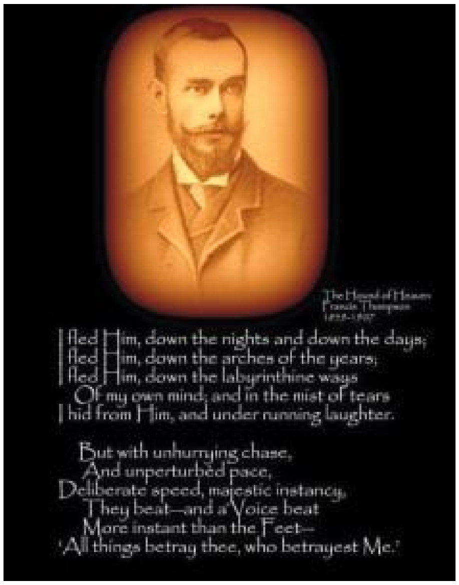
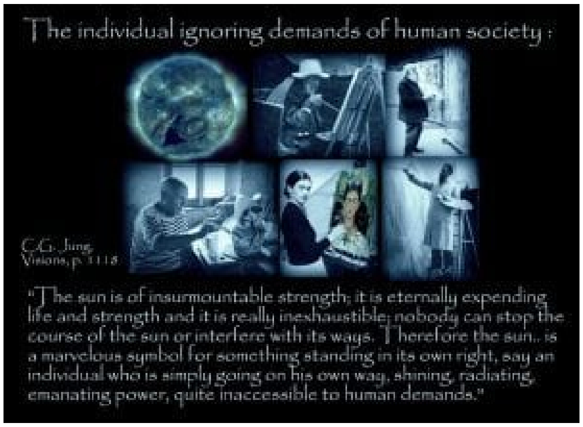


The Hound of Heaven
Francis Thompson
1859-1907

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.

But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
'All things betray thee, who betrayest Me.'



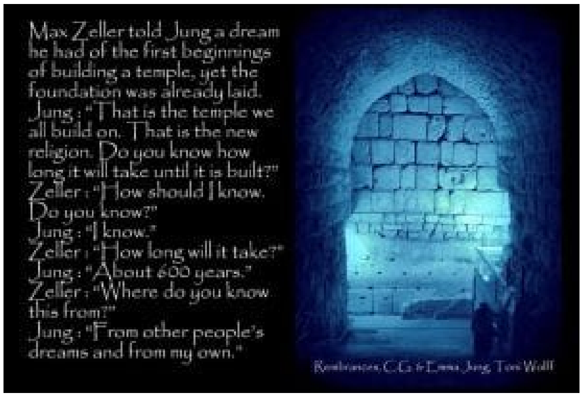
The individual ignoring demands of human society :

C.G. Jung
Visions, p. 1118

"The sun is of insurmountable strength; it is eternally expending life and strength and it is really inexhaustible; nobody can stop the course of the sun or interfere with its ways. Therefore the sun.. is a marvelous symbol for something standing in its own right, say an individual who is simply going on his own way, shining, radiating, emanating power, quite inaccessible to human demands."

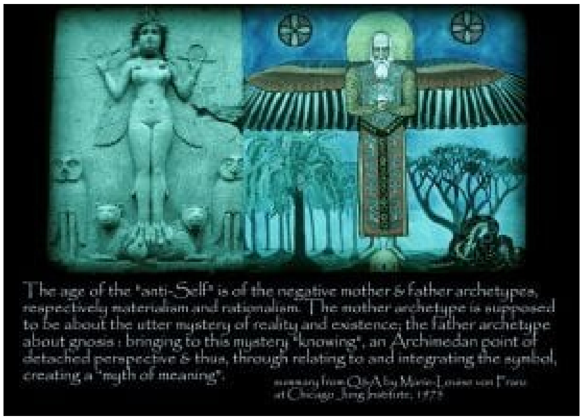
Regarding the rarity of good examples of the "animus", compared to the abundance of "animas" in literature...

"The Anima very much enjoys sitting for her portrait. But the Animus is a clever fox. It covers its tracks with it's tail." C.G. Jung



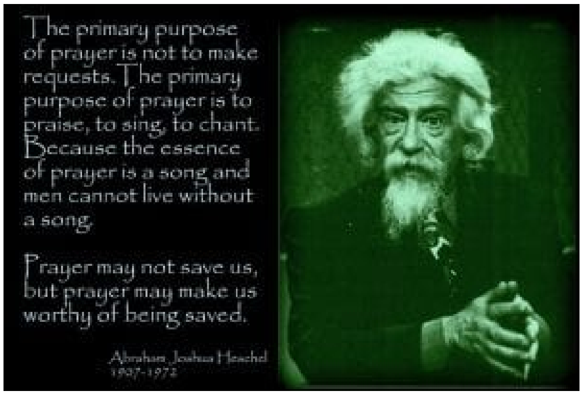
Max Zeller told Jung a dream he had of the first beginnings of building a temple, yet the foundation was already laid.
Jung : "That is the temple we all build on. That is the new religion. Do you know how long it will take until it is built?"
Zeller : "How should I know. Do you know?"
Jung : "I know."
Zeller : "How long will it take?"
Jung : "About 600 years."
Zeller : "Where do you know this from?"
Jung : "From other people's dreams and from my own."

Remembrances, C.G. & Emma Jung, Toni Wolff



The age of the "anti-Self" is of the negative mother & father archetypes, respectively materialism and rationalism. The mother archetype is supposed to be about the utter mystery of reality and existence; the father archetype about gnosis : bringing to this mystery "knowing", an Archimedan point of detached perspective & thus, through relating to and integrating the symbol, creating a "myth of meaning".

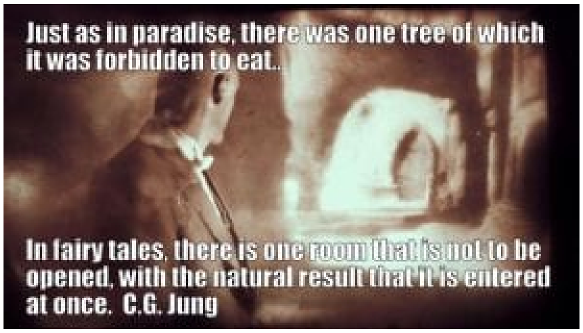
summary from Q&A by Marie-Louise von Franz
at Chicago Jung Institute, 1973



The primary purpose of prayer is not to make requests. The primary purpose of prayer is to praise, to sing, to chant. Because the essence of prayer is a song and men cannot live without a song.

Prayer may not save us, but prayer may make us worthy of being saved.

Abraham Joshua Heschel
1907-1972

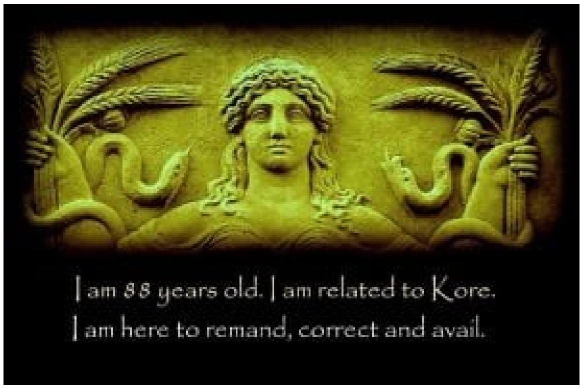


Just as in paradise, there was one tree of which it was forbidden to eat..

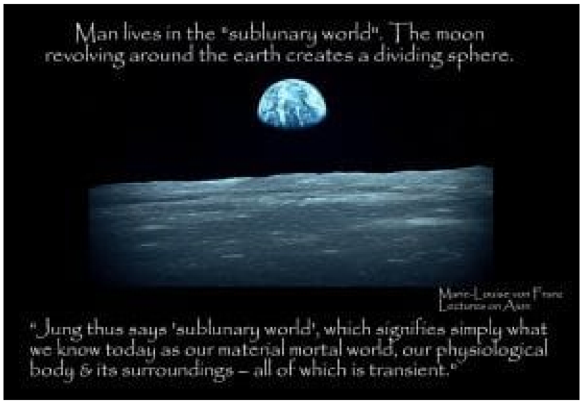
In fairy tales, there is one room that is not to be opened, with the natural result that it is entered at once. C.G. Jung

Marie-Louise von Franz
Interpretation of Fairy Tales

European folktales used to begin with the formula, "in the days when god still wandered the earth.." This spoke to the feeling that now god is too removed from us, too intellectual and no longer the lumen naturae, the light of nature.



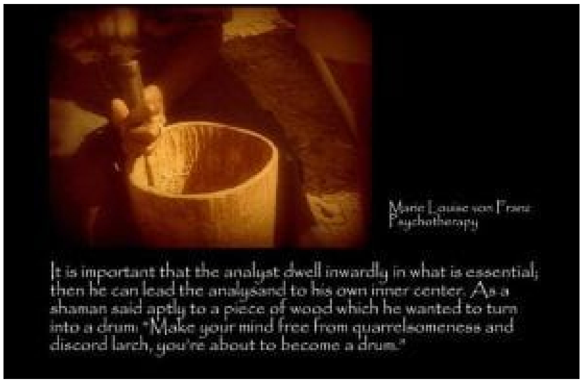
I am 88 years old. I am related to Kore.
I am here to remand, correct and avail.



Man lives in the "sublunary world". The moon revolving around the earth creates a dividing sphere.

Marie-Louise von Franz
Lectures on Aion

"Jung thus says 'sublunary world', which signifies simply what we know today as our material mortal world, our physiological body & its surroundings – all of which is transient."



Marie Louise von Franz
Psychotherapy

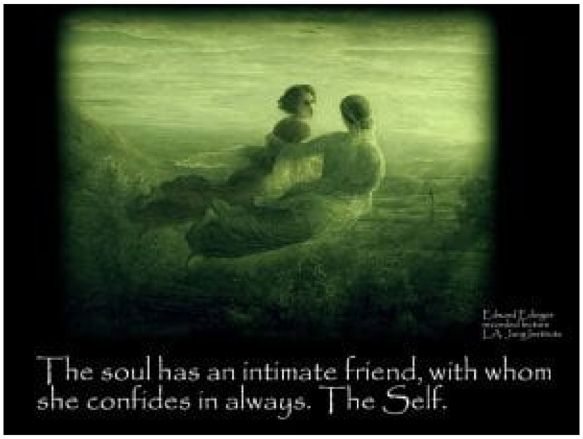
It is important that the analyst dwell inwardly in what is essential; then he can lead the analysand to his own inner center. As a shaman said aptly to a piece of wood which he wanted to turn into a drum: "Make your mind free from quarrelsomeness and discord larch, you're about to become a drum."

Thomas Lavin compares the "sacrifice of Siegfried" in Jung's 1913 vision, where he & a dark man murder the hero, & then Jung flees in a deluge, with a similar event :

"In 362 BC a deep chasm opened in the Roman Forum. The seers declared that the pit would never close until Rome's most valuable possession was thrown into it; claiming that nothing was more precious than a brave citizen, Marcus Curtius leaped, fully armed on horseback, into the chasm. It immediately closed. The spot afterward was covered by a pond known as Lacus Curtius, which was dry by 100 BC."

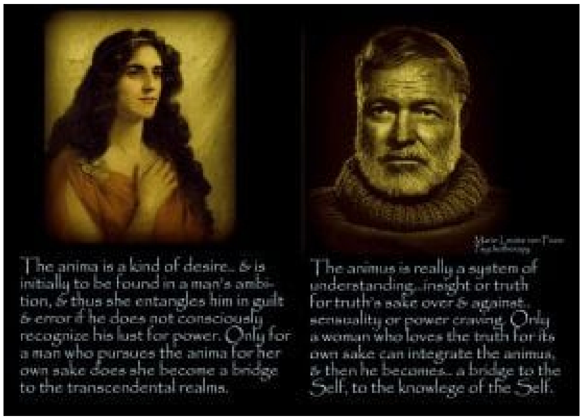
Barbara Hannah
Jung's Life & Work

"Drumming, which does not speak the language of the head, appeals to an even deeper layer than the language of the heart. It speaks the most 'ancient language of the belly & solar plexus,' right from the deepest layers of the human soul: the layer of the primeval ancestors and the layers below."



Edward Edinger
recorded lecture
L.A. Jung Institute

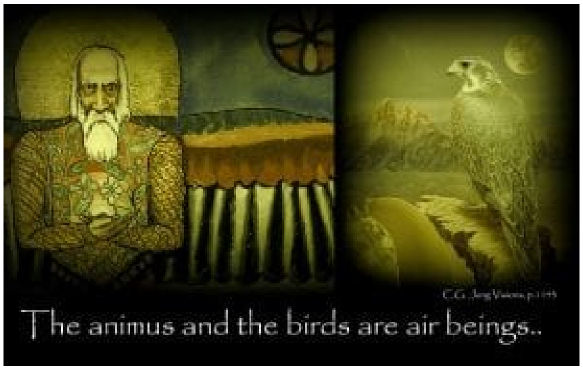
The soul has an intimate friend, with whom she confides in always. The Self.



Marie Louise von Franz
Psychotherapy

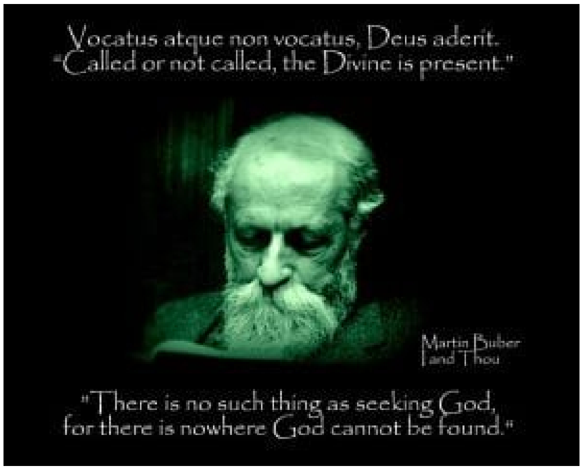
The anima is a kind of desire.. & is initially to be found in a man's ambition, & thus she entangles him in guilt & error if he does not consciously recognize his lust for power. Only for a man who pursues the anima for her own sake does she become a bridge to the transcendental realms.

The animus is really a system of understanding...insight or truth for truth's sake over & against.. sensuality or power craving. Only a woman who loves the truth for its own sake can integrate the animus, & then he becomes.. a bridge to the Self, to the knowlege of the Self.



C.G. Jung Visions, p.1145

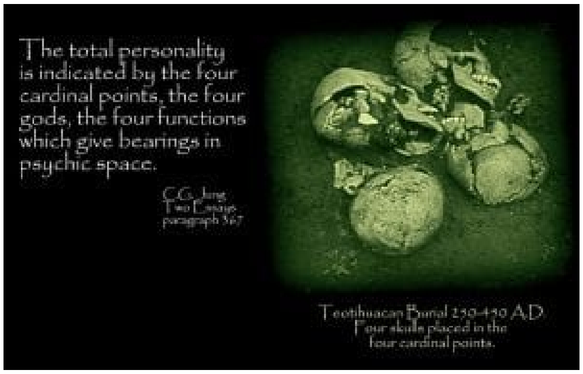
The animus and the birds are air beings..



Vocatus atque non vocatus, Deus aderit.
"Called or not called, the Divine is present."

Martin Buber
I and Thou

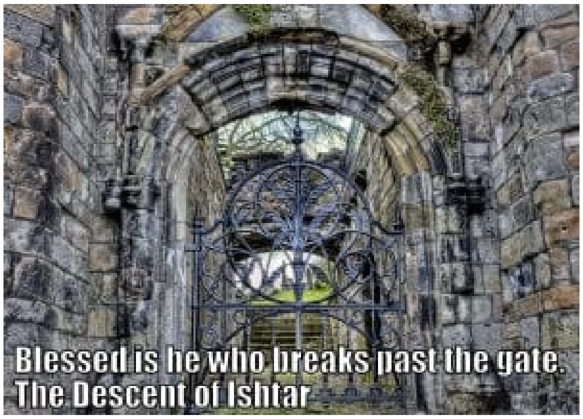
"There is no such thing as seeking God,
for there is nowhere God cannot be found."



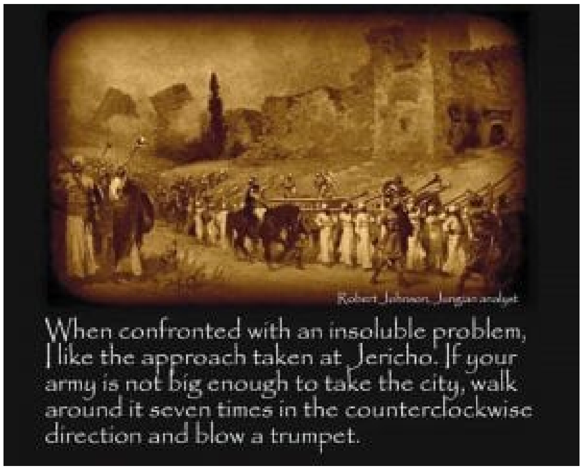
The total personality is indicated by the four cardinal points, the four gods, the four functions which give bearings in psychic space.

C.G. Jung
Two Essays
paragraph 367

Teotihuacan Burial 250-450 A.D.
Four skulls placed in the
four cardinal points.

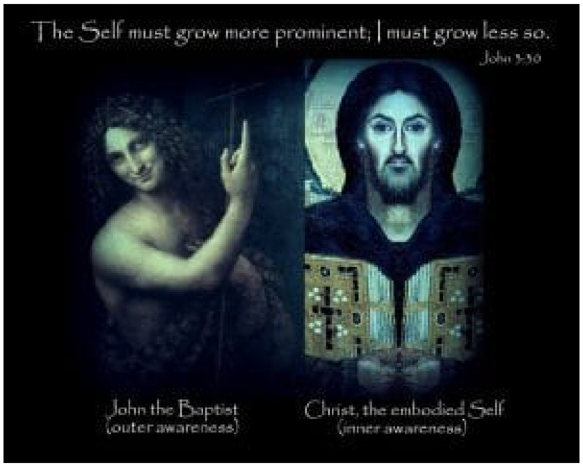


Blessed is he who breaks past the gate.
The Descent of Ishtar



Robert Johnson, Jungian analyst

When confronted with an insoluble problem, I like the approach taken at Jericho. If your army is not big enough to take the city, walk around it seven times in the counterclockwise direction and blow a trumpet.

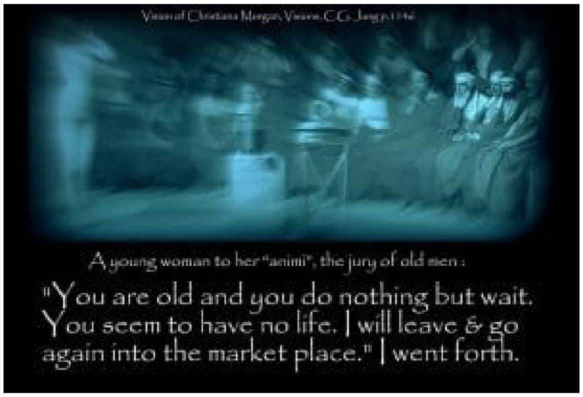


The Self must grow more prominent; I must grow less so.

John 3:30

John the Baptist
(outer awareness)

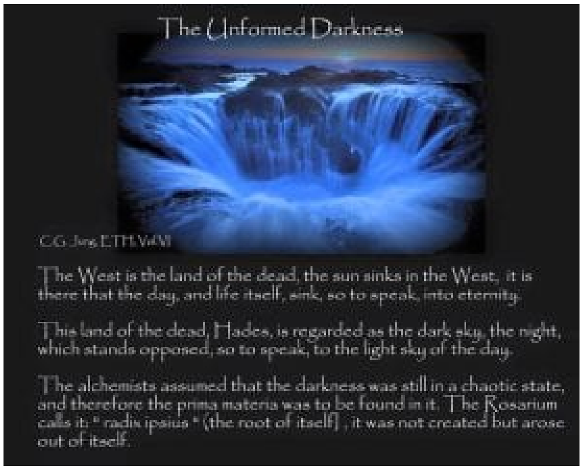
Christ, the embodied Self
(inner awareness)



Vision of Christiana Morgan, Visions, C.G. Jung p.1146

A young woman to her "animi", the jury of old men :

"You are old and you do nothing but wait. You seem to have no life. I will leave & go again into the market place." I went forth.



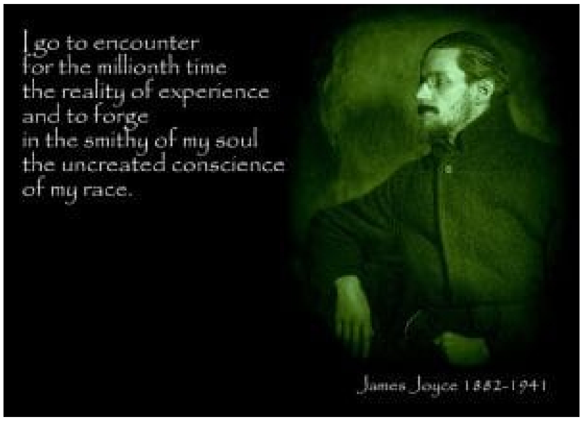
The Unformed Darkness

C.G. Jung, ETH, Vol.VI

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

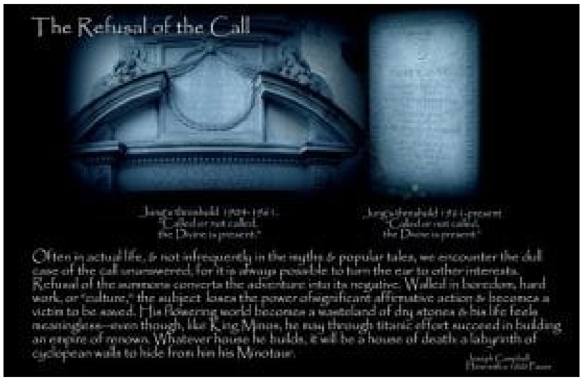
This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.

The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it. The Rosarium calls it: " radix ipsius " (the root of itself) , it was not created but arose out of itself.



I go to encounter
for the millionth time
the reality of experience
and to forge
in the smithy of my soul
the uncreated conscience
of my race.

James Joyce 1882-1941



The Refusal of the Call

Jung's threshold 1909-1961.
"Called or not called,
the Divine is present."

Jung's threshold 1961-present
"Called or not called,
the Divine is present."

Often in actual life, & not infrequently in the myths & popular tales, we encounter the dull case of the call unanswered; for it is always possible to turn the ear to other interests. Refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or "culture," the subject loses the power of significant affirmative action & becomes a victim to be saved. His flowering world becomes a wasteland of dry stones & his life feels meaningless—even though, like King Minos, he may through titanic effort succeed in building an empire of renown. Whatever house he builds, it will be a house of death: a labyrinth of cyclopean walls to hide from him his Minotaur.

Joseph Campbell
Hero with a 1000 Faces

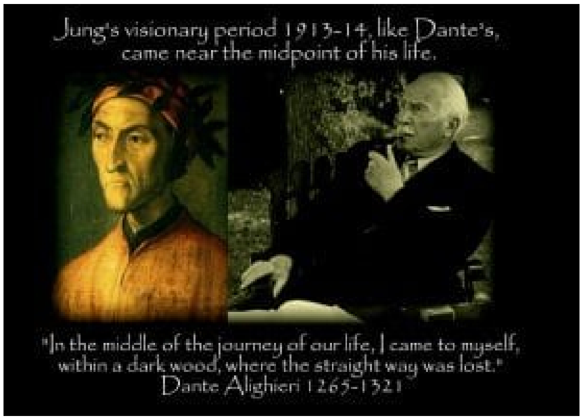
[The] creative impulse.. [is] incarnate god in man.. having really descended upon earth.. creating an immediate contact between [god] and man..

Being filled with the divine pneuma, [man] has naturally an absolutely different position in the universe.. no longer a mere inhabitant of the earth.. that inhabits the sea or the woods.. now filled with the divine breath.. he himself can create..

We are now at the end of that particular period.. no longer naive creators, we are beginning to be psychological, to look at ourselves. At no other time before us has.. one ever tried to dig up the psychological being of man.. we ask ourselves what that creative thing in us really is. What is the psyche after all? Why are we what we are.. why have we to do with...such things?

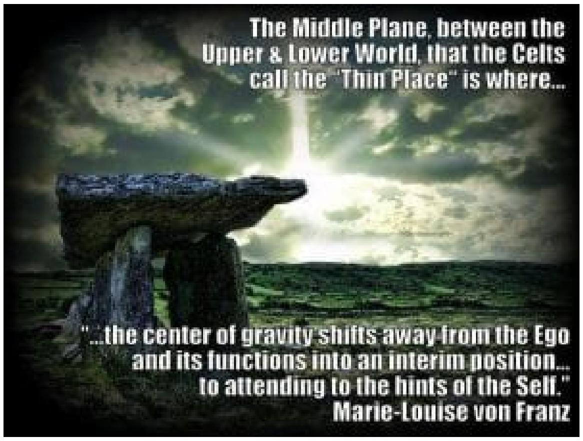
..a peculiar change is beginning in the world.. We don't know what it will lead to, but it is.. a very new development which coincides with.. the peculiar turning of the tide; instead of going out, it is coming in.

C.G. Jung, (summary)
Visions, p.1150-51



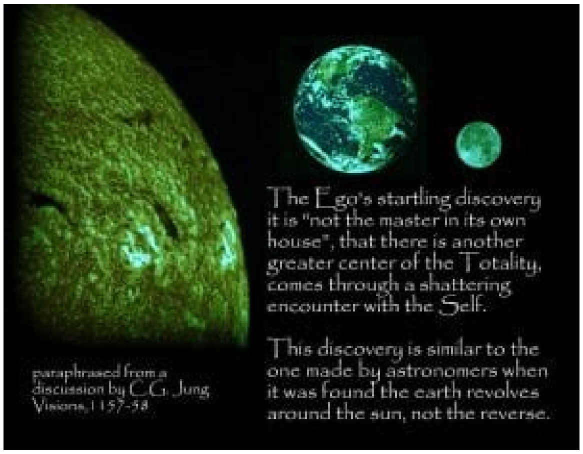
Jung's visionary period 1913-14, like Dante's, came near the midpoint of his life.

"In the middle of the journey of our life, I came to myself, within a dark wood, where the straight way was lost."
Dante Alighieri 1265-1321



The Middle Plane, between the Upper & Lower World, that the Celts call the "Thin Place" is where...

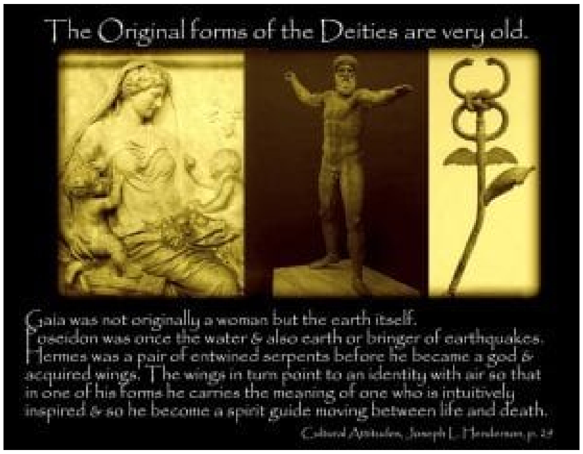
"...the center of gravity shifts away from the Ego and its functions into an interim position... to attending to the hints of the Self."
Marie-Louise von Franz



The Ego's startling discovery it is "not the master in its own house", that there is another greater center of the Totality, comes through a shattering encounter with the Self.

This discovery is similar to the one made by astronomers when it was found the earth revolves around the sun, not the reverse.

paraphrased from a discussion by C.G. Jung
Visions, 1157-58



The Original forms of the Deities are very old.

Gaia was not originally a woman but the earth itself.
Poseidon was once the water & also earth or bringer of earthquakes.
Hermes was a pair of entwined serpents before he became a god & acquired wings. The wings in turn point to an identity with air so that in one of his forms he carries the meaning of one who is intuitively inspired & so he become a spirit guide moving between life and death.

Cultural Attitudes, Joseph L. Henderson, p. 24

Carl Jung on the Symbolism of the Underground Cave. **(2019-01-17 15:56)**

[1]

We were speaking in the last lecture of the underground cave and I gave you several parallels from antiquity.

The underground motif is a very frequent one, it occurs everywhere and at all times in the history of the world.

I will give you some more instances.

In the legend of St. Sylvester the dragon appears as an awful and alarming monster with sparkling and jeweled eyes.

The snake here has the same eyes.

We often meet with this motif in the descent myths, the Greek Katabasis, and in the Nekyia, the journeys to the land of the dead.

Homer in his "Odyssey", Pythagoras, Orpheus, and later Goethe in his "Faust" all speak of journeys to the underworld.

Then again in Nietzsche, Zarathustra goes through the flames of a volcano to the underworld.

In such journeys snakes and dragon-like monsters are encountered and sometimes they are contained in a large tank.

The goddess in Hades had snakes' feet and was called the Heart, or Meat-eater; the goddess, or Sarcophaga was the flesh eater.

Hecate was the goddess of the earth and the primitives represent her as an old woman with a large mouth devouring corpses.

It is usual to find a spring or river in the underworld, often it is the spring of forgetfulness, and can also be that of remembrance.

You find these ideas in the Orphic cults; representations of them, on gold leaves, have been dug up in Rome.

It is usually the hero who goes down and generally to fetch someone: Orpheus, for instance, went down in order to fetch Eurydice, his lost love.

Hercules descended to fetch two friends whom he found sitting on a stone bench into which they had grown.

They had also gone down to fetch someone and, tired with their long descent, sat down on a bench to rest, and later were surprised to find that they had grown into the bench.

These are the things which happen in the underworld.

Hercules with his great strength tried to free them; with a great effort the first was wrenched free, but the second, being a greater hero, was more firmly fixed, and Hercules shook the earth with his efforts so terribly that the gods forbade him to continue for fear that their temples should be shaken down.

This all points to something which in antiquity was projected but which really belongs to the human psyche.

These things do not exist in the concrete world but if a man in antiquity had had such a dream probably he would have gone on a quest to find an actual holy place where he could carry out his dream in actuality.

Antique ritual and cults are full of such secret teaching.

Modern rationalism has tried to suppress this, but we still have among us many secret cults which celebrate these mysteries.

Most of our cathedrals have underground crypts, the idea of the crypt is the hidden, underground passage to Hades.

In the Mithras cult the real worship took place below, the faithful remained above ground and could only look down through the shafts which existed.

The cult is no longer hidden with us, but in the Roman Catholic Church, for instance, the service is performed in the choir and the congregation are spectators in the nave.

People often only know by one symbol that something has happened.

All these examples are projections of a process which takes place within us. Carl Jung, Modern Psychology, Pages 187-188.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/97a14-2.jpg`

Carl Jung: Nobody can set right a mismanaged life with a few words. (2019-01-18 03:30)

[1]

Dear Herr N., 20 February 1934

Nobody can set right a mismanaged life with a few words.

But there is no pit you cannot climb out of provided you make the right effort at the right place.

When one is in a mess like you are, one has no right any more to worry about the idiocy of one's own psychology, but must do the next thing with diligence and devotion and earn the goodwill of others.

In every littlest thing you do in this way you will find yourself.

It was no different with X.

He too had to do it the hard way, and always with the next, the littlest, and the hardest things.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. I, Page 144

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9a029-12bmy2blife.jpg`

Wolfgang Pauli's critique of Dr. Jung's "Synchronicity." (2019-01-18 03:30)

[1]

Jung
Pauli
Bohm
Heraclitus
Hippocrates

Dear Professor Jung, [Zollikon Zurich) 24 November 1950

It was with great interest that I read the latest version of your work on "synchronicity."

We had basically agreed in the past on the possibility and usefulness and also, in view of the Rhine experiments, on the necessity of a further principle of interpretation of nature other than the causal principle.

After the turn taken in your Ch. II, "The Astrological Argument: it seems that our points of view have come one step closer.

1. In several discussions last autumn and winter (which also gave me the opportunity to observe a great interest in your concept of synchronicity in
places where I would not have expected it), (repeatedly expressed my hope that such a turn would come about.

For example, (I said to M. Fierz and C. A. Meier at the time, "It is really paradoxical that physicists are now obliged to tell psychologists that they must not eliminate the unconscious in their statistical investigations!"

And now the unconscious has returned in the form of the "lively interest of the test persons or the psychic state of the astrologer"; here your statement about "the pernicious influence of the statistical method on the determination of synchronicity in terms of figures" (p. 35) seems to be the most important result of your investigations.

This "pernicious influence” consists in the elimination of actual influence of the psychic state of the of the participants by means of the statistical formation of mean values, in that these values are measured without this psychic state being taken into consideration.

It actually seems to me a general and essential attribute of synchronistic phenomena, one that I would even like to incorporate into the definition of the term "synchronicity"; in other words, whenever an application of statistical methods, without consideration of the psychic state of the people involved in the experiment, does not show such a "pernicious influence," then there is something very different from synchronicity going on.

I shall come back to this aspect later in connection with the discontinuities in microphysics.

The result you give of your investigation, according to which the continually renewed interest of your test persons is decisive, even makes astrology seem a secondary factor in this result and sets up favorable results for traditional astrology, in analogy to the "hits" in the Rhine experiment.

ust a quick question here: In the Rhine experiment, would it be possible to imagine test persons who produce a "negative" effect-i.e., who always come up with fewer hits than statistics would lead one to expect?

In your statistical experiment on the comparison between the horoscopes of married and single people, are there also test persons who, for example, find the sun-moon conjunctions predominantly with single people instead of married ones, precisely because their psychic state indicates a particular resistance to astrology?

When I say "predominantly," I mean more frequently than the chance statistics would lead one to expect?

I am reasonably certain that the astrological case and Rhine’s ESP experiment will also behave analogously in this respect; but it might also be that the bringing in of the archetypes in both cases hinders the possibility of "negative" test persons.)

I have not examined the statistics in Tables I to V in detail, as this would take a lot of time and trouble, and anyway, unless I am mistaken, this whole material has been checked by Mr. M. Fierz, who has more experience in such matters. (Should I be wrong in assuming this, then I would strongly recommend you to call on him again.

His present address, probably until about the end of April 1951’, is: The Institute for Advanced Study, Princeton, N.J.)

At any rate, your result corresponds perfectly to my expectations.

A positive result, independent of the state of the astrologers, would contradict the well-known causality of the processes involved.

In truth, nature is so fashioned that-analogous to Bohr’s “Complementarity” in physics-any contradiction between causality and synchronicity can never be ascertained.

2. This now leads me to the question, the discussion of which forms the main part of this letter.

How do the facts that make up modern quantum physics relate to those other phenomena explained by you with the aid of the new principle of synchronicity?

First of all, what is certain is that both types of phenomenon go beyond the framework of “classical” determinism.

But this in itself does not answer the question, which is touched on in several places in Ch. I and IV of your work.

Naturally, this question is of particular interest to me as a physicist; I have been discussing it and thinking
about it at great length for a year.

What appears to me of fundamental importance is the requirement made of a law of nature in any experimental science–namely, that in principle at least it should relate to reproducible processes (also indicated by you
on p. 2).

In nuclear physics, it has turned out that the statistical character of these laws of nature is the price that has to be paid for fulfilling this requirement of reproducibility.

Now in physics, the essential aspect of uniqueness (for which there has never been a place in the physical laws of
nature) has manifested itself in an unexpected place.

This place is the observation itself, which is unique (or is an act of creation, if you will) because it is impossible to eliminate the influence of the observer by means of determinable corrections.

The type of statistical law that thus comes into being (one that is not reproducible by statements on individual cases), which acts as a mediator between the discontinuum of individual cases and the continuum that can only be realized (approximately) in a large-scale statistical framework, may be described as statistical correspondence."’

(The law of half-life periods in radioactive decay is a special case of this kind.)

At least the statistical regularities of the natural laws of microphysics are reproducible (independent of the psychic state of the observer), a case in point being the above-mentioned half-life periods.

There also seems to me here (cf. in this respect the criterion formulated above on the pernicious influence" of
statistical methods on synchronicity) such a fundamental difference between the acausal physical phenomena (such as radioactivity or any other discontinuity that comes under the "correspondence" of physics) and the
· synchronistic" phenomena in the narrowest sense of the term (such as ESP experiments of mantic methods) that I would like to propose that they be construed as phenomena or effects on different levels.

On these different levels there is a difference similar to that between a unique pair continuing series (although in the latter at least the statistical characteristics tics are reproducible).

Although in the second case, too, it is something that cannot be covered by the old deterministic form of natural law, I nevertheless, as a physicist, have the impression that the ’statistical correspondence" of quantum physics, seen from the point of view of synchronicity, is a very weak generalization of the old causality.

This also manifests itself in the fact that although microphysics allows for an acausal form of observation, it actually has no use for the concept of "meaning."

So I have grave misgivings about placing physical discontinuities and synchronicity on the same level, which is what you do on p. 58.

If you do not share my misgivings, I shall be most interested to hear what your arguments are.

To emphasize the difference between the case of microphysics and any cases involving the psyche, I proposed a quaternary schema in an unpublished essay on "background physics" written in 1941.

In the schema, the different pairs of opposites are intended to correspond to these two cases.

The pair of opposites for physics is:

Of course, I cannot claim that the whole quaternity that I proposed at that time is a genuinely suitable expression for "synchronicity."

But a further characteristic of this schema, which seems important to me, is that space and time are not placed opposite each other, which a modem physicist would find particularly unacceptable.

I admit that this placing of three-dimensional space opposite one-dimensional time seems more natural in the physics of Newton (which can be said to have begun with Kepler) than in modem relativity and quantum physics, and I am also aware that time and space are psychologically different in that the existence of a memory (recollection) distinguishes the past from the future, for which there is no analogy in space.

Yet the positioning of space and time opposite each other in your schema on p. 59 does not really seem acceptable to me.

For a start, they do not form a true pair of opposites (since space and time can easily be applies simultaneously to the phenomena), and second the reasons you yourself give on p. 17a for the basic identity of space and time are very sound ones.

That is why I would now like to make the following compromise proposal for a quaternary schema as a basis for discussion; it avoids the opposing of time and space and perhaps combines the advantages of yur schema and the one I drew up in 1948.

On p. 61, where you talk about the “triadic world picture,” perhaps one could replace “by means of space, time, and causality” (8th line from the bottom) by “and the notion of causality.”

That would also fit in better with the term “three-principles doctrine,” since continuity (natura non facit saltus) can certainly be viewed as a characteristic principle for the (classical) scientific age.

3. When you use physical terms in order to explain psychological terms or findings, I often have the impression that with you they are dreamlike images of the imagination; this impression is usually accompanied by the feeling that the sentences you write here stop at the very point where they should begin.

For example, on p. 9 it says: "The physical analogy for this (for a coincidence in time) "is radioactivity or the electro-magnetic field: And on p. 10 it says of the archetypes that: "They represent a field of force that can be compared with radioactivity: Such sentences cannot be understood by any physicist, since he would never compare a field of force (neither electromagnetic nor any other) with radioactivity.

The concept of the physical field of force is based originally on the illustrative idea of a state of tension of the "ether" penetrating space.

This state was used as the medium of "ponderomotoric” effects between bodies (e.g., electrical and magnetic ones).

Field theory has made itself independent (since Faraday) in that a real existence was attributed to the state of tension even when it is not made visible with specimen bodies.

Later, the concrete-mechanistic image of the state of tension and the medium of ether was abandoned in favor of the abstract view that the relevant physical described in mathematical terms simply by appropriate continuous

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functions of the space and time coordinates, dispensing with descriptive images.

It was then the task of "field physics’ to establish the laws that fulfilled these functions, together with the specifications as to how these said functions, with the aid of test bodies, can-in theory at least-be measured. (I myself have a few ideas about the analogies of this physical field theory with the psychological notion of the unconscious and about the parallels in the temporal course of the development of these two concepts, but I do not want to prejudice your judgment.)

The essential thing about radioactivity is the transmutation of a chemical element that is connected with the emission of rays transporting energy (possibly of different sorts).

These rays are "active," i.e., they produce chemical and physical action when they encounter matter.

Such analogies as
{
Synchronistic coincidence or of archetypes Field of force or Radioactivity can be of great interest, but only on condition that the tertium comparatiionis is given (and possibly what the differences are).

My personal wish is not that you delete the sentences mentioned but rather that you extend and elucidate them.

4. As you yourself say, your work stands and falls with the Rhine experiments.

I, too, am of the view that the empirical results of these experiments are very well founded.

Given the importance of the ESP experiments for your synchronicity principle, I would appreciate it if you would make a point of explaining how, in your view, the so-called PK ("Psychokinesis) experiments
that you mentioned on p. 8 are to be interpreted.

Does the person expressing the wish concerning the results of the dicing have a prefigured image of the way the dice will go?

You mention in this connection a psychic "relativity of mass," but you do not go on to say what you mean by this nor how such an assumption can explain the PK experiments.

Here, too, I suspect that these are “dreamlike images of the imagination” of yours, and once again I would welcome further clarification.

There are other interesting details in your work that I would like to give more thought to (e.g., the connection between mantic methhods and the psychology of the number concept), but at the moment I have nothing new to report.

It’s about time I brought this long letter to a close.

I am hopeul that the questions that are still open to any differences still remaining in our points of view will be cleared up, given the basic agreement pointed out at the beginning of this letter.

With best wishes,

Yours,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 53-59

Dear Professor Jung, Zollikon-Ziirich, 28 June 1949

Many thanks for your interesting manuscript and your friendly letter.

I should first of all like to point out that the Rhine series of experiments seem to me to be a totally different type of phenomenon from the other phenomena listed by you as "synchronistic."

For with the former I cannot see any archetypal basis (or am I wrong there?).

This for me, however, is crucial to an understanding of the phenomena in question, as is your earlier observation (Eranos Jahrbuch 1947 [1946]) that their appearance is complementary to the archetypal contents becoming conscious.

I regret very much that this aspect is not mentioned at all in your latest work.

Perhaps you could make further additions here, for it would make it all easier to understand.

In this way, the appearance of the synchronistic phenomenon actually seems to be connected to a definite state of consciousness (this term is deliberately rather vague).

Your proposed statistical experiment on the horoscopes of married and single people should be carried out on a broader scale and under very strict conditions.

Whatever the outcome I do not discount a negative ne(, it will add further to our knowledge.

Speaking for myself, I can relate much better to those situations where an external event conincides with a dream than to what emerges from a series of statistics.

Whereas I have some personal experience with the former, my intuition lets me down when it comes to the latter.

I have now given much thought to yoru report about the coninciding of the scarab in the dream with the real insect and have attempted to feel myself into the situation.

I shall return to this below, where it is more relevant.

At this point I shall deal with the questions broached at the end of your letter about the relationship between psychology and physics.

This gives me an opportunity to extend last year’s essay on “background physics” by discussing the symbol "radioactivity; which at the time was no more than a key word.

This is also the best answer I can give to your question at the moment.

The idea of meaningful coincidence-i.e., simultaneous events not causally connected-was expressed very clearly by Schopenhauer [1785-1860j in his essay, "[Transzendente Spekulation] tiber die anscheinende Absicbtlichleit im Schicksale des Einzelnen [On the Apparent Design in the Fate of the Individual]."

There he postulates an "ultimate union of necessity and chance: which appears to us as a "force: "which links together all things, even those that are causally unconnected, and does it in such a way that they come together just at the right moment."

He compares causal chains with the meridians, simultaneousness with parallel circles corresponding exactly to your "equivalent cross-connections."

He sees, “albeit imperfectly from a distance” the compatibility of the opposition "between the apparent chance element in all occurrences in the life of the individual and their moral necessity in the shaping of that life in accordance with a transcendental practicality for the individual-or, in popular language, between the course of nature and providence.”

Perhaps some reference in your work to this essay of Schopenhauer’s would be a good idea, all the more so as he, too, was influenced by the ideas of Eastern Asia that you quote so frequently.

Although Sch.’s essay is probably known to only a relatively small number of physicist, it is always pleasing in a fundamental issue to be able to make connections with what is already in existence.

This essay of Schopenhauer’s had a lasting and fascinating effect on me and seemed to be pointing the way to a new trend in natural science.

But whereas Sch. wanted at all costs to cling to rigid determinism along the lines of the classical physics of his day, we have now acknowledged that in the nuclear world, physical events cannot be followed in causal chains through time and space.

Thus, the readiness to adopt the idea on which your work is based, that of the "meaning as an ordering factor” is probably considerably greater among physicists that it was in Schopenhauer’s day.

Accordingly, I myself have no serious misgivings about such an idea.

It does seem to me, however, that in your interpretation the term "acausal" needs to be made more precise, and the special use of the concept of time needs further elaboration.

For the physicist, the words "causal" and "causality" have a much less specific meaning than the word "determinism."

And what is more, the word "acausal" means different things to different writers.

According to your interpretation of the "synchronistic" phenomenon (I refer particularly to pp. 20 and 21 of your essay), it occurs through duplication or multiplication of an abstract ordering factor, the external manifestation of which is in fact doubled or multiple.

In this sense, the ordering factor could also be described as the cause of the synchronistic phenomenon.

This cause, however, could not be conceived of in time and space.

Conversely, if only objects in lime and space can be described as causal, then synchronistic phenomena do in fact appear to be "acausal."

Just as in microphysics, the characteristic feature of the situation is the impossibility of simultaneously applying the principle of causality and the classification of the phenomena in time and space.

What is much more difficult for me than the question of the definition of "acausal" is the entrance of the concept of time into the word "synchronistic."

Initially it refers expressly to phenomena that are supposed to be simultaneous in definitions in the usual physical sense.

Later, however (top 01 p. 21), you try to include phenomena such as predicting the future, which do not occur at the same time.

The word "synchron" thus seems to me somewhat illogical, unless you wish to relate it to a chronos that is essentially different from normal time.

This seems to me to be a difficulty that is not just one of formal logic but also a factual one.

For it is by no means easy to see why events that "express the presence of one and the same image or meaning” have to be simultaneous: The them time presents me with greater difficulties than the term meaning.

So what is the connection, the, between meaning and time?

By way of experiment, I shall construe your interpretation as follows: First of all, events in meaning can be perceived more easily when they are simultaneous.

But second, simultaneity is also the characteristic that determined the unity of conscious contents.

So inasmuch as “synchronistic” events form what you have termed a “psychoid” initial stage of consciousness, it is understandable if (not always, but in many cases) they also share this standard of characteristic of simultaneity.

This also suggests that the meaning-connection, a primary agent, produces times as the secondary one.

(I hope these vague formulations will become dearer in the course of our conversations.)

What seems satisfactory to me is that the ordering factor, "consisting of meaning." which contains time (the chronos) as a special case, as the masculine principle, stands in contrast to the feminine-indestructible one (causality in the narrowest sense, energy, collective psyche), as also seems to be the case in microphysics.

I now come to your questions concerning the possibility of linking together some of the physical facts mentioned by you with the synchronicity hypothesis.

The question is a very difficult one, as it seems to be connected with some of my personal experiences in "background physics” which mainly manifest themselves in dreams.

The energy quantum and the half-life radium decay seem to me much better suited to illustrate these connections
than the two other phenomena quoted by you, since they have an elemental and fundamental character.

Perhaps we can discuss this energy quantum again when we meet; at this point I would like to pick up on the physical phenomenon of radioactivity.

To make my views and my attitude to this question clearer, permit me to conduct a fictive thought experiment with you.

Please imagine that on the evening after the incident with the scarab that you have described, a stranger visits you and says something on the lines of: “Congratulations, doctor, on having finally succeeded in producing a radioactive substance. It will be most beneficial to the health of your patient."

Your assertion that there are no radioactive substances in your house and that the atmosphere is also free of radioactivity falls on deaf ears.

In fact, the stranger proceeds to explain in detail the half-life of the substance and the residual activity.

I have been playing this type of game for about 5 years now; it is played according to strictly defined rules and is so methodical that it cannot simply be dismissed as madness.

My initial attempts to throw the stranger out were soon abandoned, for although he is friendly by nature, the visitor can soon turn very unpleasant.

Judging from your question about radioactivity, I automatically assume that you are conspiring with the stranger.
expect me to agree with this conclusion.

As to what the stranger means, I can only deduce this indirectly from his reactions to my intellectual hypotheses; I am never completely sure about them.

Nor did he come to me on such easily perceived occasions as those I have created for my thought experiment with his remarks on radioactivity.

And before I could get down to finding out anything about "radioactivity" as he understood it, I had to have a rationally acceptable idea about who the stranger was.

The hypotheses that at the moment I just use for myself are the following:

1. "The stranger" is the archetypal background constellated by the system of scientific concepts of our time.

2. The expressions that emerge spontaneously from this background, such as "a radioactive substance has been produced" or "there is radioactivity; can be translated into the language of reason as follows: "a state of consciousness has been produced, or is simply present, which is accompanied by the multiple manifestation of the ordering factor in meaningfully related (usually simultaneous) events."

The language of the background is in the first instance a language of parable.

It seems to demand that reason, by dint of dedicated work, should translate it into a neutral language that adequately fulfills its requirements with regard to the distinction between "physical" and "psychic."

This neutral language does not yet exist, but one can attempt to make progress in the direction of its construction by means of careful analysis of analogies, such as the differences in what is indicated by the same words in the parable language.

With regard to the example in question-that of "radioactivity" –what strikes me first from the psychological angle is that a far-reaching parallel exists with what the alchemists referred to as the "production of the red tincture."

Experience has shown me that what you call a "conjunction process” is generally conducive to the appearance of the "synchronistic" phenomenon(referred to as "radioactivity" by the "stranger").

And it is more likely to make its appearance when the pairs of opposites keep in balance a much as possible.

In the I Ching this moment is depicted by the sign "Chen" (shock, thunder) (Wilhelm Baynes, hexagram 51).

In the case of your scarab, I am fairly sure that it was one of those moments, since you say that it was preceded by a long, drawn-out course of treatment.

From all the material you have at your disposal, it must be easy to establish the conjunction process
and its situation when the synchronistic event occurred.

In this respect, I would be very interested to know in which month of the year it happened.

The equinoctial days are particularly suitable.

I would be prepared to bet 4:1 that it was in September or March and perhaps 1:1 that it was in the second
Half of the month.

(Perhaps those who believe in horoscopes will hit on the idea of setting up horoscopes for the moment when such events occur.

For according to your report, a spiritual birth has taken place, and there can be no essential difference between that and a physical birth.)

I regard it as evidence of progress in our knowledge when, in this connection, the alchemistic concept of the “red tincture” is replaced by the “radioactive substance.”

Between the phenomena compared there are the following illuminating analogies:

1. Just as in physics, a radioactive substance (through "active precipitation" from developing gas-like substances) radioactivity” contaminates" a whole laboratory, si the synchronistic phenomenon seems to have the tendency
to spread into the consciousness of several people.
3. The physical phenomenon of radioactivity consists in the transition of the atomic nucleus of the active substance from an unstable early state to its stable final state (in one or several steps), in the course of which the radioactivity finally stops, Similarly, the synchronistic phenomenon, on an archetypal foundation, accompanies the transition

from an unstable state of consciousness into a new stable position, in balance with the unconscious, a position in which the synchronistic borderline phenomenon has vanished again.

3. Once again, the difficult thing here for me is the time concept. In physical terms, it is known that the actual amount of a radioactive substance (which can be measured by weighing it) can be used as a clock, or rather its logarithm can: In a definite time interval (selected as sufficiently small), it is always the same fraction of the existing atoms that disintegrates, and two time intervals can conversely be defined as the same when the same fraction of the initially existing atoms disintegrate in them. But this is where the statistical character of the laws of nature comes into play:

There are always irregular fluctuations about this average result, and they are only relatively small when the selection of the existing active atoms is sufficiently large; the radioactive clock is a typical collective phenomenon.

A quantity of radioactive substance consisting of just a few atoms let's say 10) cannot be used as a clock,

The moments in time when the individual atoms disintegrate are in no way determined by the law. of nature, and in the modem view they actually do not exist independently of their being observed in appropriate experiments,

The observation (in this case: the energy level) of the individual atom releases it from the situation· (i.e., meaning.) connection with the other atom and links it instead (in meaning) with the observer and his time.

This leads to the following analogy with the synchronistic phenomenon on an archetypal basis: The case where it has not been determined whether the individual atom of a radioactive clock is in the initial or final stage of radioactive decay corresponds to the connection of the individual with the collective unconscious through an archetypal content of which he is unconscious.

The ascertaining of the state of consciousness of the individual, which emerges from this collective unconscious and which causes synchronistic phenomenon to vanish, corresponds to the determination of the energy level of the individual atom by means of a special experiment.

This is as far as I have got.

I very much look forward to talking over these questions with you, as well as other examples, and not just radioactivity.

I have spoken to C. A. Meier, and we have agreed that Thursday, 14luly, would be a good day for us both to visit you in Bollingen.

He will be in touch with you to see whether this day is convenient for you.

Please excuse my lack of brevity.

With best wishes,

Yours sincerely, W PAULI Wolfgang Pauli, Atom and Archetype, Pages 36-42

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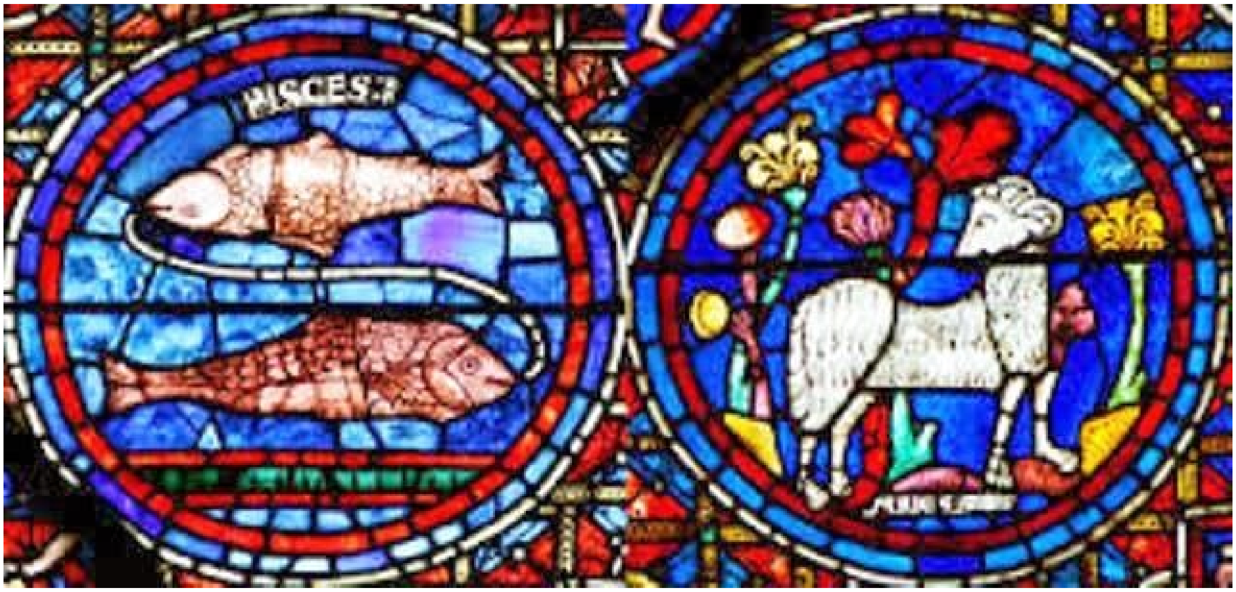
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/d9ed7-12bsynchronicity.jpg`

Carl Jung and Christ and the Ages of Aries and Pisces (2019-01-18 06:06)

[1]



Above all it is the connections with the age of the Fishes which are attested by the fish symbol. either contemporaneously with the gospels themselves ("fishers of men", fishermen as the first disciples, miracle of loaves and fishes) or immediately afterwards in the post-apostolic era

. ... But to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era and was doomed to die as the last ram of the declining Aries era.

Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon
it.

If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ’s birth.

Indeed, long before that, the archetype had been written in the heavens by projection, so as then, "when the time was fulfilled/’ to coincide with the symbols produced by the new era.

The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricorn (the goatfish).

As a zodiacal sign, therefore, it is not in the least remarkable.

It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the, "pisciculi."

Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symbolism in certain Gnostic-Christian circles.

But this assumption does not apply when it comes to eyewitness accounts In the synoptic gospels.

There is no evidence of any such thing.

We have no reason whatever to suppose that those stories are disguised astrological myths.

On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them.

They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.

Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the East.

I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.

As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.

The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.

This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.

The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.

Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.

Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time.

The beginning of the enantiodromia would fall, logically, midway between the two fishes.

We have seen that this is so.

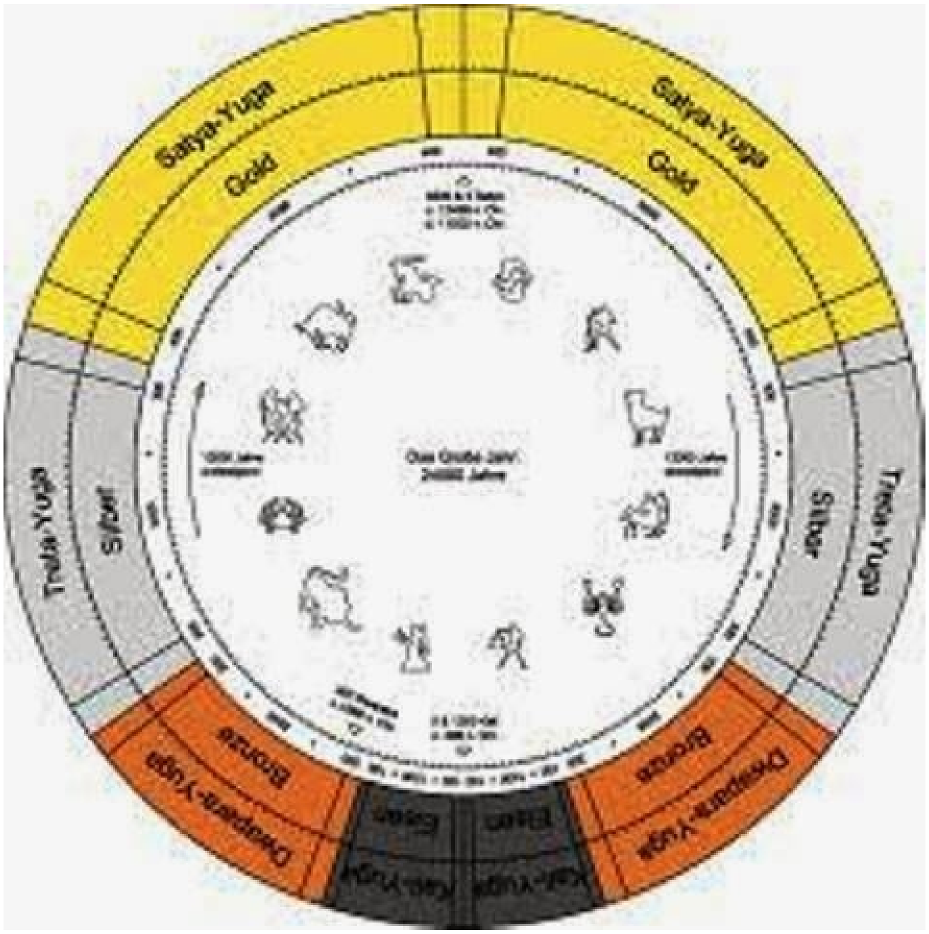
The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age.

Carl Jung, Aion, The Sign of the Fishes, Paragraphs 147-148.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/f418c-aries.jpg`

Carl Jung and Astrological Ages (2019-01-18 06:16)

[1]


Satya-Yuga
Gold
Satya-Yuga
Gold
Treta-Yuga
Silber
Silber
Treta-Yuga
Bronze
Dwapara-Yuga
Bronze
Dwapara-Yuga
Eisen
Kali-Yuga
Eisen
Kali-Yuga

[Carl Jung and Astrological Ages]

The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] drew attention to what he described as a ’synchronicity’ between the birth of Christ and the start of the Age of Pisces. In this he had rather a different view from the earlier work of Gerald Massey. Below are excepts - all from Aion - of what he wrote on the subject. [Aeon is Latin for eternal, hence Eon, a very long period of time.]

In a private conversation with Margaret Ostrowski-Sachs concerning Aion, published in Conversations with C.G.Jung, Jung told her:

"Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect."

Definition: [Astrological Ages]:

Exactly one-twelfth of a Great Year. The length of a 'Platonic' month equals 2160.4 years. [2002 AD] The term appears to have first been coined by Carl Gustav Jung in Aion - where, in footnote 84, he gives us its calculated length: 2143 years. Two centuries earlier Voltaire had proposed the concept, but not given it this name.

How did Jung Calculate the time span of a 'Platonic' Month?

This can be calculated - as Jung did - from the processional rate, as follows. In Aion, Jung used a processional rate of 50.3608 arc seconds per year [an arc second is one-sixtieth of one-sixtieth of a degree]. This he took as the angle by which the Vernal Equinox Point changes, as seen against the stars, each year. Divide that angle into the full circle of 360° and you have the number of years which it would take to make a complete precessional cycle: 25 734.3 years. Divide that number of years by 12 for a "Platonic" month and you get 2 144.5 years - Jung's math is out by a year.

However, the techniques to measure precession are now much more accurate than they were in the 1940s. The currently accepted value of the precessional rate [2002 AD] is 49.989 arc seconds per year, a fraction less than the one Jung was using. This gives a 'Platonic' month of 2 160.4 years and a Great Year of 25 925 years.

Is a 'Platonic' Month Equal to an Astrological Age?

No. However, this question has excited a lot of debate amongst astrologers and quite a few would say that the answer to that question was "yes." If your particular answer to this question is "yes," then the calculation of the date of the beginning of the next Astrological Age, the Age of Aquarius, is normally done as follows...

Simply add 2160.4 years on to the date on which the Age of Pisces began. [See New Ages for dates ranging between 2000 and 2100 AD calculated using this approach. Even Jung himself, in Aion [C G Jung Aion Chapter IV, The Sign of the Fishes, Footnote 84, 1951 AD] had a go at this same calculation, coming up with dates between 1997 and 2154 AD.]

Of course, even if you believe that this is the right way to find the start of the Age, the problem with this approach is... when did the Age of Pisces begin? This depends on where the constellation border lies between Pisces and Aries. The logical flaw here is obvious: the original Aries-Pisces boundary is a stellar one, not based on "Platonic" Months. How can you use one type of boundary for one Age and another type of boundary for the next? Of course the answer is that logically you can't. It doesn't work.

Why is a 'Platonic' Month Not Equal to an Astrological Age? Because of the definition of an Astrological Age. Jung stated that "it refers to the actual constellation of fixed stars, not to ... the zodiac divided into sectors of 30° each." The Real Solar Zodiac constellations have two properties which rule out a 'Platonic' Month being an Astrological Age: first, there are thirteen of them; secondly, they are all different sizes, not "sectors of 30° each."

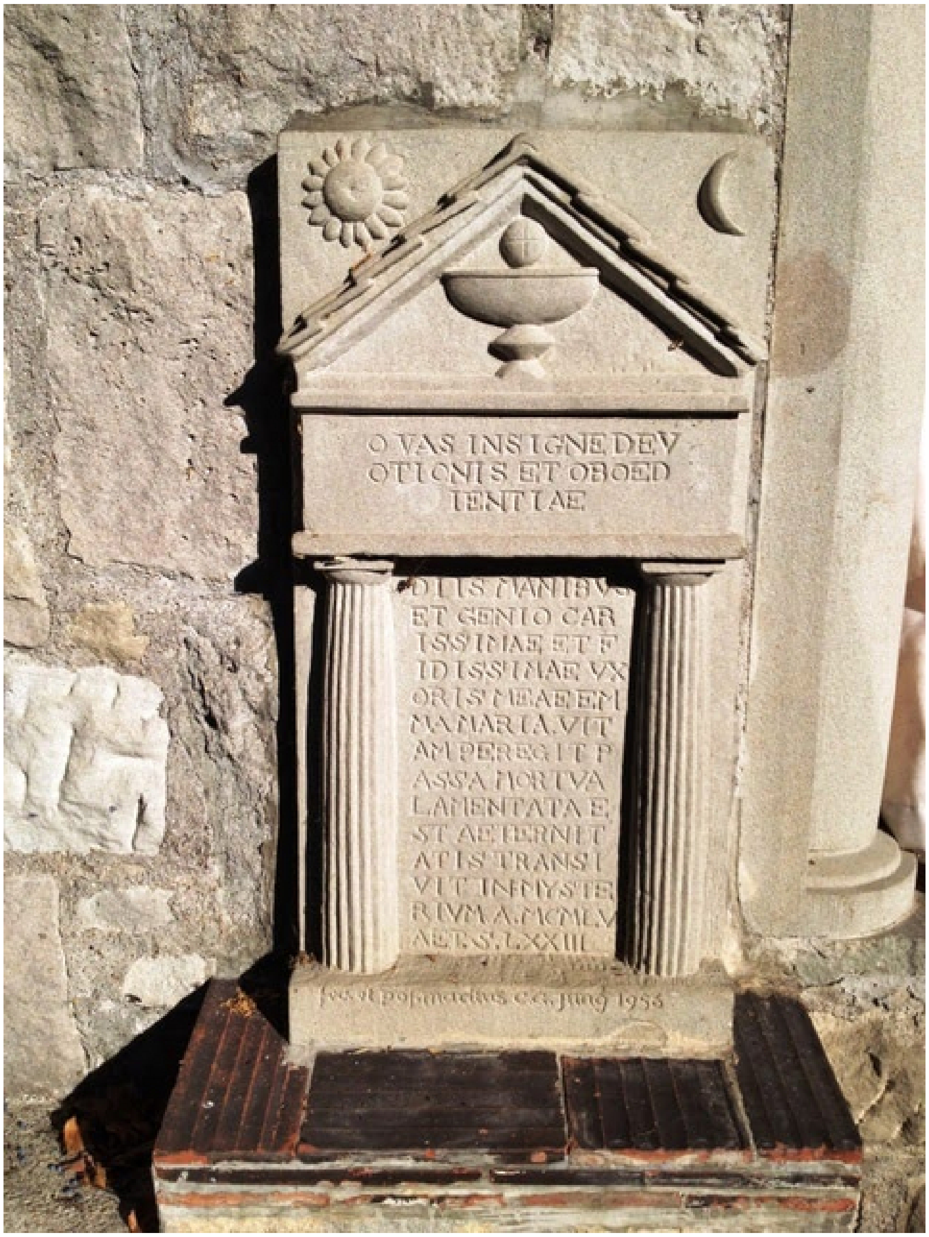
http://atlantisonline.smfforfree2.com/index.php?topic=3560.0 %3Bwap2

http://www.oocities.org/astrologyages/jungageofpisces.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/4bc83-platonic.jpg`

Carl Jung's Carved Memorial to his wife Emma Jung (2019-01-18 13:09)

[1]


O VAS INSIGNE DEV
OTIONIS ET OBOED
IENTIAE
DIIS MANIBVS
ET GENIO CAR
ISSIMAE ET F
IDISSIMAE VX
ORIS MEAE EM
MA MARIA VIT
AM PEREGIT P
ASSA MORTVA
LAMENTATA E
ST AETERNIT
ATIS TRANSI
VIT IN MYSTE
RIVM A. MCMLV
AET. S. LXXIII
fec. et pos. maritus C.G. Jung 1956

Oh outstanding vessel of devotion and obedience!

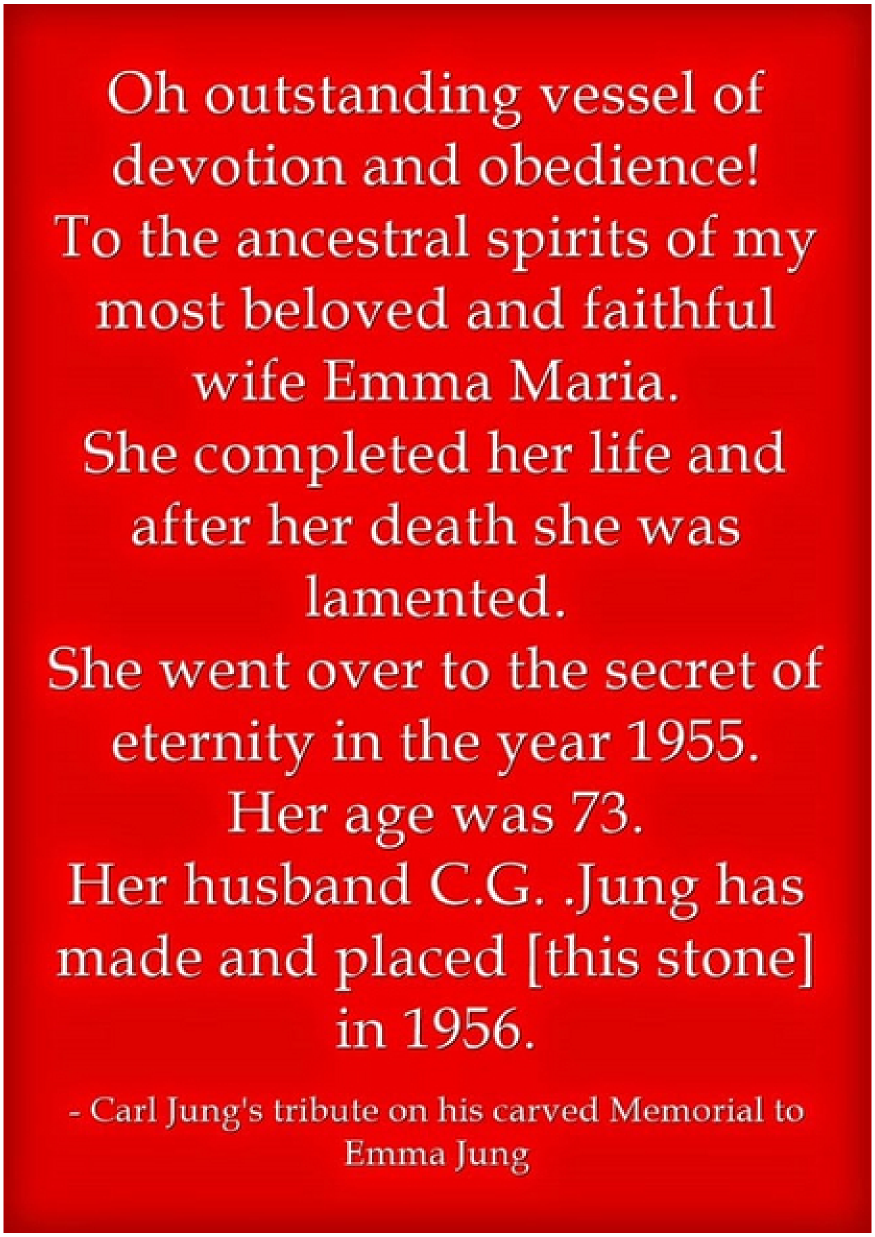
To the ancestral spirits of my most beloved and faithful wife Emma Maria.

She completed her life and after her death she was lamented.

She went over to the secret of eternity in the year 1955.

Her age was 73.

Her husband C.G. .Jung has made and placed [this stone] in 1956.



Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has made and placed [this stone] in 1956.

- Carl Jung's tribute on his carved Memorial to Emma Jung

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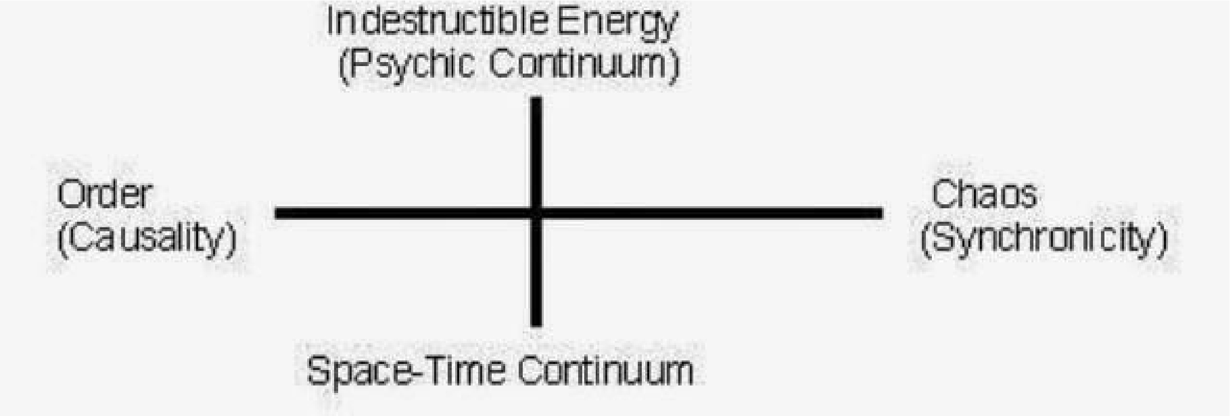
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/bcedb-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/e36b4-hhh.jpg`

Carl Jung on Psyche/Physics and Synchronicity/Causality. (2019-01-18 14:20)

[1]



To Edward Whitmont

Dear Colleague 4 March 1950

I have read your paper with great interest.

Your approach to the problem of psychophysical parallelism seems to me correct in all essentials, so far as I can judge this from the psychological side.

The difficulty this problem comes up against is that what we can grasp psychologically never goes deep enough for us to recognize its connection with the physical.

And conversely, what we know physiologically is not sufficiently advanced for us to recognize what would form the bridge to the psychological.

If we approach from the psychological side we come up against the phenomena I have termed archetypes.

If I am not mistaken, these irrepresentable formations, in their whole mode of action, correspond to the "patterns of behaviour" in biology, since they seem to represent the basic forms of psychic behaviour in general.

To know what these forms are in themselves, we would have to be able to penetrate into the whole mystery of the psyche.

But this is totally unconscious to us, because the psyche cannot lay itself by the heels.

We can do no more than carefully tap out the phenomenology that gives us indirect news of the essence of the psyche.

Similarly-from the other side-physics is tapping its way into irrepresentable territory which it can visualize only indirectly by means of models.

Both sciences, the psychology of the unconscious and atomic physics, are arriving at concepts which show remarkable points of agreement.

Here I will mention only the concept of complementarity.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space.

Accordingly, causality ceases too.

Physics has reached the same frontier.

Since the one line of research proceeds from within outwards and the other from without inwards, and there is no hope of our reaching the point where the two meet, there is nothing for it but to try to find points of comparison between the deepest insights on both sides.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i .e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them.

And when it comes to the chemistry of albumen, in my view all possibilities of comparison cease altogether.

There is, however, another possibility that should not be lost sight of, and that is synchronicity, which is basically nothing other than correspondentia more specifically and more precisely understood, and was as we know one of the elements in the medieval explanation of the world.

It is conceivable-and there are facts pointing in this direction-that an archetypal situation will reflect itself also in physical processes.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever.

I have observed such things.

These correspondences can go still further and give rise to the most curious meaningful coincidences.

This question could be answered more or less satisfactorily only if the dreams of physically ill persons were systematically investigated.

One might then be able to see what dream motifs correspond to what physical states.

But no investigations of the sort have yet been made.

Your approach is somewhat along these lines.

As you know, these ideas were brought to a high pitch of development by Paracelsus.

Today it is a question of finding conclusive proofs.

If one wants to work this field, one encounters the further difficulty that the statistical method of science, which alone furnishes adequate proofs, stands in a relationship of complementarity to synchronicity.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method.

Nevertheless, the possibility remains of collecting a series of individual instances of correspondence, each instance throwing its own light on the phenomenon of synchronicity.

It would be conceivable, for instance, that salt has a general biological significance and efficacy which correspond in some way to the symbolic significance of salt.

But this constellation could be substantiated only by a large number of individual observations.

I think this would be a very difficult undertaking as long as we know so little about the nature of synchronicity, which, incidentally, has nothing to do with synchronism but connotes a meaningful coincidence which is not necessarily synchronism in the strict sense.

With collegial regards,

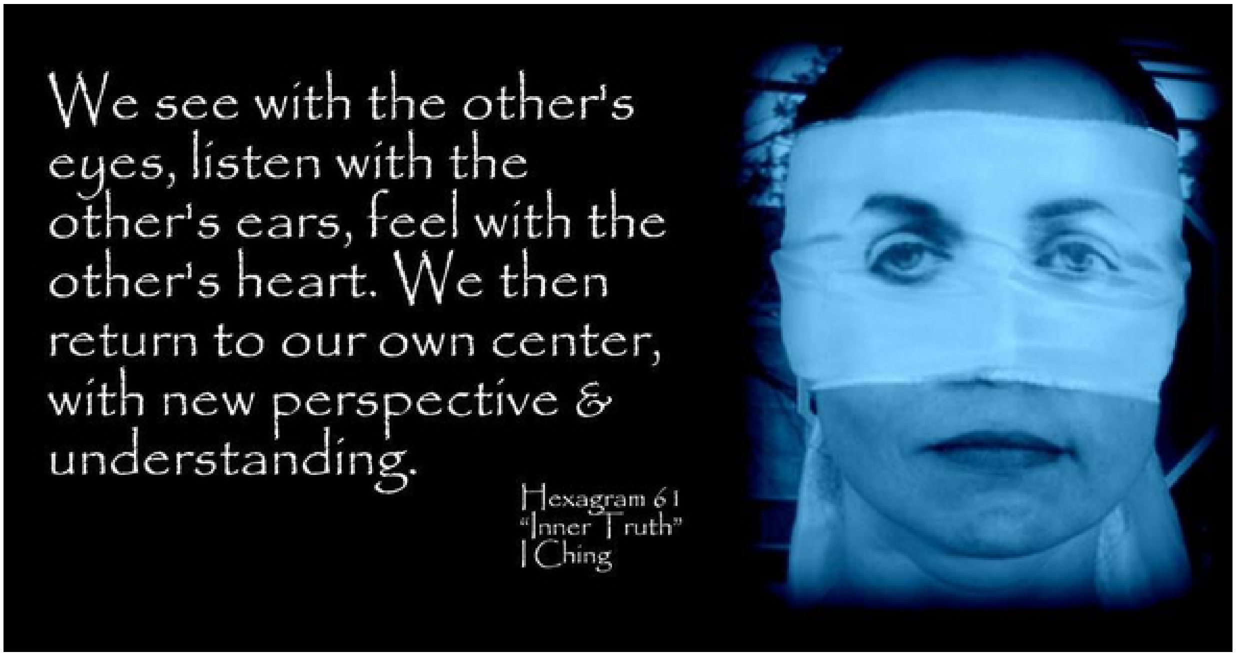
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 546-548.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/9e42e-1.jpg`

Hexagram 61: Chung Fu / Inner Truth (2019-01-18 14:30)

[1]


We see with the other's eyes, listen with the other's ears, feel with the other's heart. We then return to our own center, with new perspective & understanding.
Hexagram 61
"Inner Truth"
I Ching

61. Chung Fu / Inner Truth

The wind blows over the lake and stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of firm lines above and below, while it is open in the center.

This indicates a heart free of prejudices and therefore open to truth.

On the other hand, each of the two trigrams has a firm line in the middle; this indicates the force of inner truth in the influences they represent.

The attributes of the two trigrams are: above, gentleness, forbearance toward inferiors; below, joyousness in obeying superiors.

Such conditions create the basis of a mutual confidence that makes achievements possible.

The character fu (“truth”) is actually the picture of a bird’s foot over a fledgling.

It suggests the idea of brooding. An egg is hollow.

The light-giving power must work to quicken it from outside, but there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great water.

Perseverance furthers.

Pigs and fishes are the least intelligent of all animals and therefore the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of success depends on finding the right way of approach.

One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one without restraint.

Then one will establish contact with him, understand and gain power over him. When a door has thus been opened, the force of one’s personality will influence him.

If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

But it is important to understand upon what the force of inner truth depends.

This force is not identical with simple intimacy or a secret bond.

Close ties may exist also among thieves; it is true that such a bond acts as a force but, since it is not invincible, it does not bring good fortune. All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases, the holding together ceases also, and the closest friendship often changes into hate.

Only when the bond is based on what is right, on steadfastness, will it remain so firm that it triumphs over everything.

THE IMAGE Wind over lake: the image of INNER TRUTH.

Thus the superior man discusses criminal cases In order to delay executions.

Wind stirs water by penetrating it.

Thus the superior man, when obliged to judge the mistakes of men, tries to penetrate their minds with understanding, in order to gain a sympathetic appreciation of the circumstances.

In ancient China, the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not from weakness but from a superior clarity.

THE LINES

Nine at the beginning means: Being prepared brings good fortune.

If there are secret designs, it is disquieting.

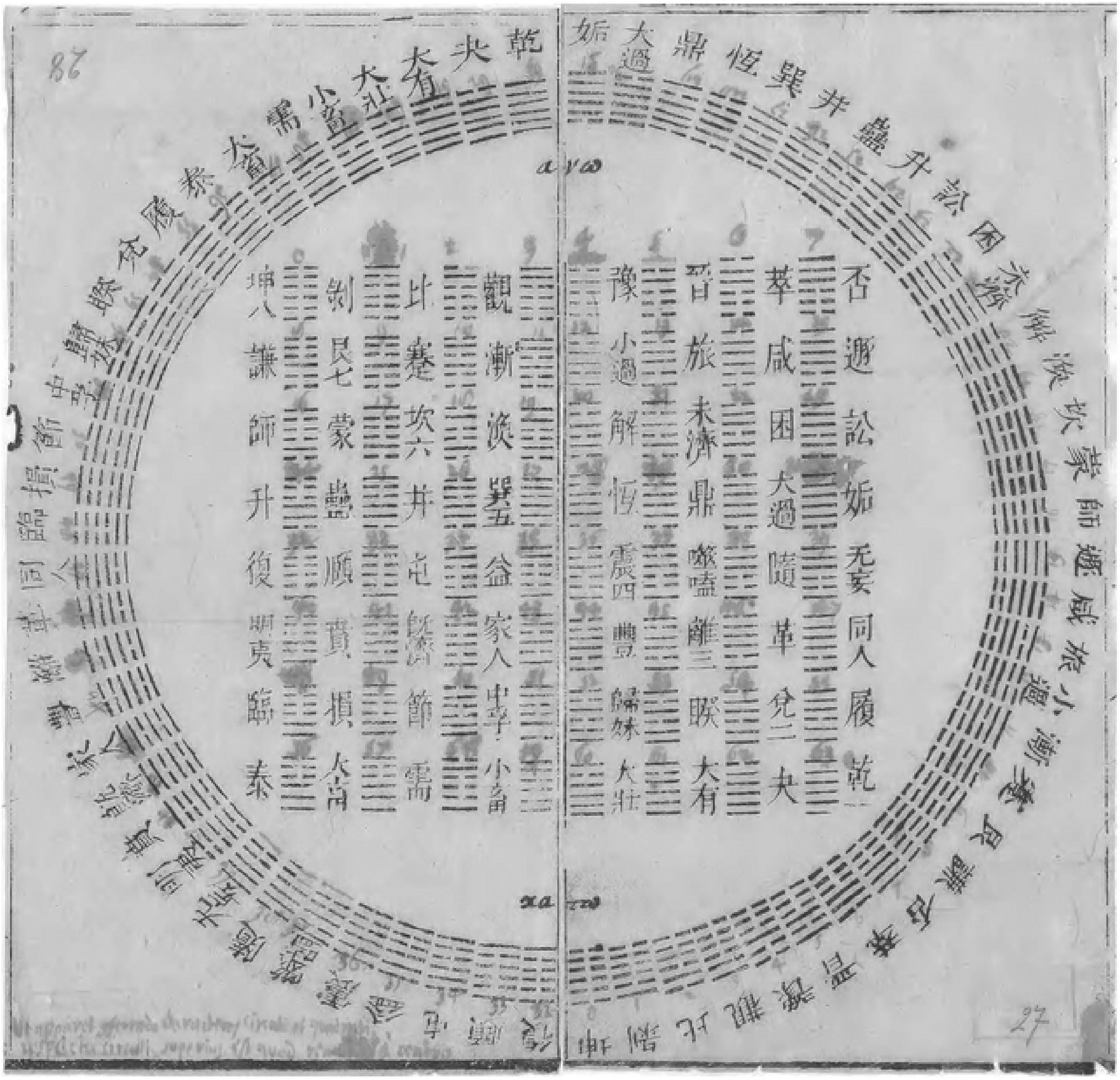
The force of inner truth depends chiefly on inner stability and preparedness.

From this state of mind springs the correct attitude toward the outer world.

But if a man should try to cultivate secret relationships of a special sort, it would deprive him of his inner independence.

The more reliance he places on the support of others, the more uneasy and anxious he will become as to whether these secret ties are really tenable.

[2]



In this way inner peace and the force of inner truth are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answers it.

I have a good goblet.

I will share it with you.

This refers to the involuntary influence of a man’s inner being upon persons of kindred spirit.

The crane need not show itself on a high hill. It may be quite hidden when it sounds its call; yet its young will hear its note, wll recognize it and give answer.

Where there is a joyous mood, there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction.

Whenever a feeling is voiced with truth and frankness, whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.

At first it acts on those who are inwardly receptive.

But the circle grows larger and larger.

The root of all influence lies in one’s own inner being: given true and vigorous expression in word and deed, its effect is great.

The effect is but the reflection of something that emanates from one’s own heart.

Any deliberate intention of an effect would only destroy the possibility of producing it.

Confucius says about this line:

“The superior man abides in his room.

If his words are well spoken, he meets with assent at a distance of more than a thousand miles.

How much more then from nearby!

If the superior man abides in his room and his words are not well spoken, he meets with contradiction at a distance of more than a thousand miles.

How much more then from nearby!

Words go forth from one’s own person and exert their influence on men.

Deeds are born close at hand and become visible far away.

Words and deeds are the hinge and bowspring of the superior man.

As hinge and bowspring move, they bring honor or disgrace.

Through words and deeds the superior man moves heaven and earth.

Must one not, then, be cautious?”

Six in the third place means:

He finds a comrade.

Now he beats the drum, now he stops.

Now he sobs, now he sings.

Here the source of a man's strength lies not in himself but in his relation to other people.

No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death—this is the fate of those who depend upon an inner accord with other persons whom they love.

Here we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

Six in the fourth place means:

The moon nearly at the full.

The team horse goes astray.

No blame.

To intensify the power of inner truth, a man must always turn to his superior, from whom he can receive enlightenment as the moon receives light from the sun.

However, this requires a certain humility, like that of the moon when it is not yet quite full.

At the moment when the moon becomes full and stands directly opposite the sun, it begins to wane.

Just as on the one hand we must be humble and reverent when face to face with the source of enlightenment, so likewise must we on the other renounce factionalism among men.

Only by pursuing one's course like a horse that goes straight ahead without looking sidewise at its mote, can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links together.

No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be.

The power of suggestion must emanate from the ruler.

It will firmly knit together and unite all his adherents.

Without this central force, all external unity is only deception and breaks down at the decisive moment.

Nine at the top means:

Cockcrow penetrating to heaven.

Perseverance brings misfortune.

The cock is dependable.

It crows at dawn.

But it cannot itself fly to heaven.

It just crows.

A man may count on mere words to awaken faith.

This may succeed now and then, but if persisted in, it will have bad consequences. I Ching, Hexagram 61, Wilhelm – Baynes Translation.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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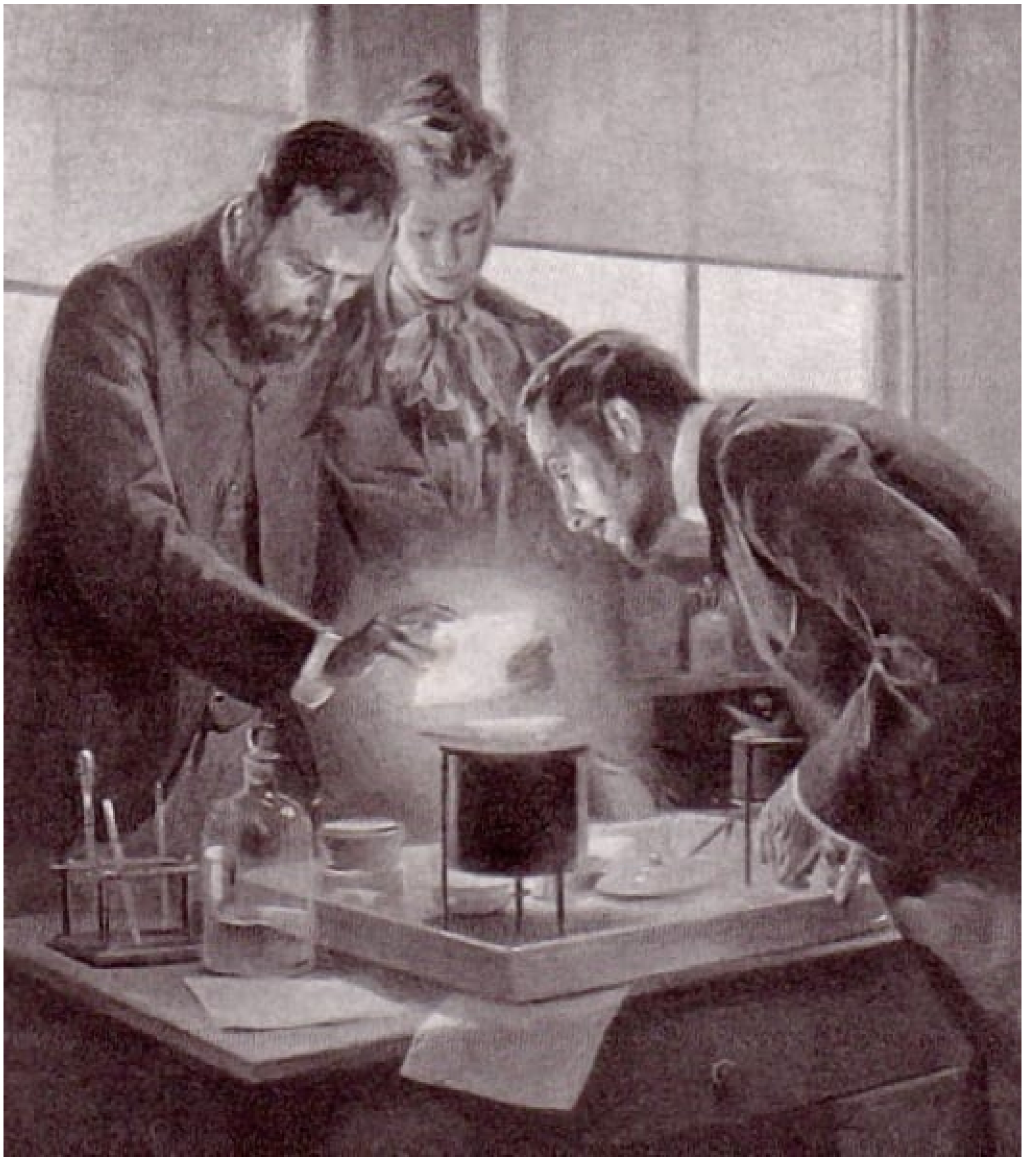
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/bd9f6-1hexagram.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/e0f00-1hexagrams2bdown.jpg`

Carl Jung on "Synchronicity" and the Half-Life of Radium (2019-01-19 03:30)

[1]



Dear Professor, Bollingen 30 Nov 1950

Many thanks for your kind letter and for the time and trouble you have taken with my manuscript.

Your opinions are very important to me, not just in the material itself but also in the light of our different points of view.

Re 1. In reply to your question about any possible "negative" synchronistic effect, I can state that RHINE gives a series of examples in which the initially positive number of hits is strikingly reversed.

I can well imagine that similar things happen in astrological-experiment setups.

But given the complexity of the situation, they are much more difficult to ascertain, for I am the test person whose interest would need to tum into resistance.

For this purpose, I would need to collect and work on a few hundred horoscopes i.e., until I was absolutely fed up with the whole thing.

Only then could one expect negative results.

Re 2 . What you so fittingly describe as “statistical correspondence" characterizes radioactivity, for example, but not, as you correctly say, synchronicity;
in the former case, the regularity of the half-life period can be ascertained only when there is a large number of individual cases, whereas in the latter the synchronistic effect is there only with a small number and disappears when there is a larger number.

There is in fact no connection between the phenomenon of the half-life period and synchronicity.

If I do bring the two together, then it is on the basis of another analogy which seems to me crucial: Synchronicity could be understood as an ordering system by means of which "similar" things coincide, without there being any apparent "cause."

I now wonder whether it is not so that every state of being that has no conceivable cause (and thus no potentially ascertainable one) falls into the category of synchronicity.

In other words, I see no reason why synchronicity should always just be a coincidence of two psychic states or a psychic state and a non-psychic event.

There may also possibly be coincidences of this kind between non psychic events.

One such case might be the phenomenon of the half-life period.

For the connection of psychic states to each other or to non-psychic events, I use the term "meaning" as a psychically appropriate paraphrasing of the term "similarity." In the coincidences of non-psychic events, one would naturally use the latter term.

[A quick question: could a possible factor here be the odd result in Rhine’s dice experiment: which showed that with a small number of dice the results are
bad, whereas with a larger number [20-40] they are positive?

A purely synchronistic effect would be just as conceivable with a small number of dice as with a larger one.

But doesn’t the positive result with a larger number indicate an additional synchronistic factor between the dice themselves?

Might there not be a similar harmony with a large number of radium atoms that would not be there with a smaller number?]

Insofar as for me synchronicity represents first and foremost a simple state of being, I am inclined to subsume any instance of causally non-conceivable
states of being into the category of synchronicity.

The psychic and half-psychic cases of synchronicity would be the one subcategory, the non psychic ones the other.

Insofar as physical discontinuities prove to be causally no further irreducible, they represent a "so-ness" ["Sosein"] or a unique ordering factor or a "creative act," just as well as any case of synchronicity.

I fully agree with you that these "effects" are on various levels, and conceptual distinctions should be made between them.

I just wanted to outline the general picture of synchronicity.

As for the world-picture quaternio, our differences of opinion seem to stem from the different nature of our approaches (which I referred to at the beginning).

The "dreamlike nature" of my physical concepts is based essentially on the fact that they are purely illustrative, whereas in your case they have an abstract-mathematical character.

Modem physics, having advanced into another world beyond conceivability, cannot dispense with the concept of a space-time continuum.

Insofar as psychology penetrates into the unconscious, it probably has no alternative but to acknowledge the "indistinctness" or the impossibility of distinguishing between time and space, as well as their psychic relativity.

The world of classical physics has not ceased to exist, and by the same token, the world of consciousness has not lost its validity against the unconscious.

Spatial and temporal definitions of measurement are different, even thugh they can both be applied to phenomena.

Meter and liter are, and will continue to be, incommensurable terms, and no schoolboy would ever say that a lesson lasts for 10 km.

And so space and time are also visual notions that are eternally separate and antithetical in a visual image of the world in spite of its background identity.

Equally, causality is a credible hypothesis because it can be constantly verified.

Nevertheless, the world abounds in “coincidences,” but this proves that it would virtually take laboratories to demonstrate effectively the necessary connection between cause and effect.

“Causality” is a psychologem (and originally a magic virtua) that formulates the connection between events and illustrates them as cause and effect.

Another (incommensurable) approach that does the same thing in a different way is synchronicity.

Both are identical in the higher sense of the term "connection" or "attachment."

But on an empirical and practical level (i.e., in the real world), they are incommensurable and antithetical, like space and time.

Your compromise proposal is most welcome, for it makes the bold attempt to transcend descriptivism and to extend the concrete world-picture by the one beneath the surface; in other words, it is not just on the surface like my schema.

Your proposal really set my mind working, and I regard it as perfectly suitable for a more complete world-picture.

You have replaced the space-time connection by energy conservation and space-time continuum, and I would now like to propose that instead of "causality" we have "(relatively) constant connection through effect: and instead of synchronicity we have (relatively) constant connection through contingency, equivalence, or "meaning"-i.e., the following quaternio:

Whereas my original schema seems to formulate the world of consciousness quite adequately, this second one satisfies the- requirements of modem physics on the one hand and those of the psychology of the unconscious on the other hand.

The mundus archetypus of the latter is characterized essentially through the contingence of the archetypes, which causes their indistinctness and also their inability to be localized.

(The archetypes are always “breaking barriers,” meaning that they disturb the sphere of influence of a definite causal agent by-thanks to the autonomy of their (noncausal) connections-assigning contingent factors to a specific causal process.)

Re 3-1 shall probably have to delete the sentence on p. 9 (and p. 10) on radioactivity and field, because I cannot explain it properly.

I would really need to have a good knowledge of physics, which is unfortunately not the case. I can only suggest that although ray energy and field voltage seem to be incommensurable in physical terms, they have, in psychological term an equivalence to the "breaking of barriers" by means of contingence with the archetypes, or they form their physical equivalence.

Perhaps I don’t know enough about psychology either to be able to develop these ideas further.

Re 4. The psychic "relativity of mass" is actually a logical outcome of the psychic relativity of time and space, insofar as mass cannot be defined without a concept of space and, when it is moved, not without a concept of time.

If these two concepts are elastic, then mass is undefinable-that is, psychically relative; one could just as well say that mass behaves arbitrarily-that it is contingent with the psychic state.

Nothing is known about any prefigured notions on the part of the test person.

My experience has shown that there aren’t any.

If there were, they would only disturb the experiment in my View.

The concept of the relativity of mass does not actually explain anything and neither does the relativity of time and space.

It is simply a formulation.

There is no way of seeing how the term "relativity of mass” can be explained more precisely.

Within the randomness of the throwing of the dice, a "psychic” orderedness comes into being.

Is this modification based on whether the dice are heavier or lighter, or whether their speed is accelerated or slowed down?

The boundaries of probability are overstepped by mass (i.e., the dice) in exactly the same way as the "knowledge" of the test person acquires improbability.

I seek the explanation for this in the singular nature of the archetype, which sometimes cancels out the constancy of the causal principle and assimilates a physical and a psychic process through contingency.

This synchronistic event can be described as a characteristic of the psyche or mass.

In the former case, the psyche would cast a spell on mass, and in the latter mass would bewitch the psyche.

It is thus more probable that both have the same characteristic, that both are basically contingent and, heedless of their own causal definitions, actually overlap.

A further possibility is that neither mass nor the psyche possesses such a characteristic but that a third factor is present to which it must be attributed, a factor that can be observed in the sphere of the psyche and can be observed from there-namely, the (psychoid) archetype which, thanks to its habitual indistinctness and “transgressivity,” assimilates into each other two incommensurable causal processes (in a so-called numinous moment), creates a joint field of tension (?) or makes them both “radioactive” (?).

I hope I have managed to make myself clear.

Once again, many thanks for your stimulating criticism.

Yours sincerely,

CGJ Carl Jung, Atom and Archetype, Pages 59-63

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/7e7d7-12bradium.jpg`

Wolfgang Pauli: I suggested that synchronicity should be defined in a narrower sense **(2019-01-19 03:30)**

[1]

Dear Professor Jung, Zollikon-Zurich, 12 December 1950

I was very pleased to receive your long letter, not just because it made a lot of things clear but also because it provided me with more food for thought.

Re 2. In my last letter, I suggested that synchronicity should be defined in a narrower sense so as to comprise effects that only appear when there is a small number of individual cases but disappear when there is a larger number; you, however, have now done the opposite by means of a definition of synchronicity which, in a broader sense, comprises every acausal and-I should like to add-holistic system.

You do this so that the non-psychic among these systems-namely, the compiled facts of "statistical correspondence" in quantum physics-also come under the same general category.

What has so far prevented me from adopting the broader term is the fear that with the more generally defined term too much might get lost that is specific to psychic and half-psychic synchronicity.

In quantum physics, there are not just effects that appear with large numbers instead of with small ones, and not only is the term "meaning" not the right one here (which you have written about at great length) but also the concept of the (psychic or psychoid) archetype cannot be used so lightly in the acausalities of microphysics.

So if one wishes to use the more extensive definition of synchronicity, then one must deal with the question of which is the more general case that includes as a special case that of the archetype as ordering factor.

In quantum physics, the observer makes a conscious choice (which always implies a sacrifice) between mutually exclusive experimental setups.

Nature replies to this man-made setup in such a way that the result in the individual case cannot be predicted and cannot be influenced by observer; but when this type of experiment is conducted on several occasions there is a reproducible static regularity, which is in itself a holistic orderedness of nature.

The experimental setup forms a whole that cannot be divided up into parts without fundamentally changing and affecting the results so that in nuclear physics the definition of the term “phenomenon” which must also include the particulars of the whole experimental setup in which it occurs.

Thus, the more general question seems to me the one about the different types of holistic, acausal forms of orderedness in nature and the conditions surrounding their occurrence.

This can either be spontaneous or "induced" -i.e., the result of an experiment devised and conducted by human beings.

The latter is also what happens with mantic methods, but the result of the experiment cannot be predicted here (e.g., the throwing of a coin when consulting the oracle); it is just assumed that there is a "connection through equivalence" (meaning) between the result of the physical process and the psychic state of the person conducting the experiment.

In cases of non-psychic acausality, on the other hand, the statistical result as such is reproducible, which is why one can speak here of a "law of probability" instead of an "ordering factor" (archetype).

Just as the mantic methods point to the archetypal element in the concept of number, the archetypal element in quantum physics is to be found in the (mathematical) concept of probability-i.e., in the actual correspondence between the expected result, worked out with the aid of this concept, and the empirically measured frequencies.

In connection with this, it should be noted that the specialized field "Fundamentals of Mathematics" is in a state of great confusion at the moment as a result of a large-scale undertaking to deal with these question, an endeavor that failed because it was one-sided and divorced from nature.

In this field of research into the fundamentals of mathematics, the "basis of mathematical probability calculus" marks a particular low point.

After reading an article on this subject in a journal, I was dismayed at the difference, of opinion, and later I heard that, whenever possible, experts avoid discussing this subject on the grounds that they now they will not be able to agree!

A psychological approach would be both appropriate and very useful here.

It seems to me absolutely essential that when you talk about physical discontinuities in chap. IV, you should indicate clearly the distinctions of terminology between the non-psychic acausal ordering systems on the one hand and the half-psychic and psychic synchronicities on the other.

In your letter, you actually promised that you would do this.

Bearing this in mind, I have once again carefully weighed up the pros and cons of the narrower and broader definitions of ‘synchronicity.”

Pure logic gives us a free hand to choose either definition.

In such a cae, the deciding factor is intuition, pointing the way to the future as it does, but his is psychology and the branch of psychology that I am particularly interested in-namely the scientific formation of concepts.

With me, the intuitive function has such a strong tendency toward the apprehension of holistic structures that despite all arguments to the contrary, I find myself leaning toward your broader definition: Given the impossibility of a direct application of the term “archetype” in microphysics, I am more inclined to believe that the present term “archetype” is inadequate rather than that your broader definition is in itself inappropriate.

For since your essay in Eranos Jahrbuch for 1946 [see Letter 37, n.1.], it seems to me that the term "archetype" is going through a phase of great change at the moment, and my intuition leads me to suspect that more changes are in the offing.

What is of consequence here is that several other important changes can be applied in both psychology and physics without that having been specifically so intended: similarity. acausality. ordering. Correspondence, pairs of opposites, and wholeness.

If the decision is now made to adopt the broader interpretation of the counter-principle to causality, then I have no doubt that your new formula of the "world picture quaternio" (p, 4 of your letter [46, par, 5]), which corresponds to my earlier wishes anyway, is exactly the proper expression.

If you extended chap, IV along these lines, it would be very different and in some respects more than simply a "resume"; it would be a glimpse into the future of natural philosophy.

Re 3. I was a little surprised at the note of resignation in your letter in the way you commented on your sentences referring to radioactivity and field, for there seems to be no objective reason for such resignation.

But in my explanation of my own point of view, I myself must also become psychological, otherwise I shall fail to deal with all the essentials; I am happy to swap roles and expose myself to the full brunt of your criticism.

As regards the "dreamlikeness" of your physical concepts, or your ideas in general, it seems to me that they are only accurate to a certain degree, when you say in your letter that they are based on the absence of abstract-mathematical character and on their "concreteness.”

I know a lot of people (such as chemists and radiologists) who approach physics from the experimental angle, and they all assure me that they have to imagine the physical conceptions "graphically," since the mathematical-formula apparatus is not accessible to them.

With none of them would I speak of the "dreamlikeness” of their concepts but would rather call their images "concretist.”

The "graphicness" of your physical concepts is much more along the lines of an introverted view, which, as part of the picture, involves psychic ground" processes in the subject, which are to be found alongside the conscious use of physical concepts.

It is this, in my opinion, that defines the dreamlike nature of your concepts, which brings out analogies and differences.

These "background" processes are not usually perceived, but I believe that they are always present in the unconscious.

I myself know them very well from physical" dreams, and that is why I feel that your “physical” concepts are not only interesting but also accessible to meaningful and rational interpretation if they are simply treated as dream symbols.

This is where I want to bring in my idea of a neutral language (which you were kind enough to quote), this language being interpretable both psychologically and physically, so as thus to obtain the "psychological correspondence" of the physical concepts.

In the case of field and radioactivity, which [as I remarked in my last letter] are not compared with each other by physicists in general, you seem to have particular problems, owing to the fact that a difference in the physical concepts stands in contrast to a similarity in their psychological correspondence.

But I believe this problem is not a serious one and is based on the fact that a crucial element is missing in your statements in the letter on the subject of the psychological correspondence to radioactivity.

In actual fact, the psychological correspondences to field and radioactivity also seem to differ from each other.

Expressed in the neutral language, what the two have in common is the idea of a conveyance of connections between spatial [and maybe temporal], distantly visible manifestations by means of an invisible reality.

Here both visible and invisible are to be understood in the sense of everyday life.

Both electromagnetic fields and the rays emitted by radioactive substances are invisible; it is only their mechanical or chemical effects on material bodies that are visible.

In finding the psychological interpretation of the neutrally formulated idea, one must take into account the fact that illustrative concepts are always based on causal interpretation, even when acausal connections are meant.

Invisible reality can thus be the collective unconscious, visible manifestations can also be conscious concepts [they are "visible" to the subject conceiving], and the causal connection "conveyed" can be a synchronistic one.

As we now move on to the concept of radioactivity, we are struck forcibly by the process of chemical transmutation of the radioactive nucleus as the feature that distinguishes radioactivity from the {static } field theory.

The nucleus is the center of the atom; the radioactive rays generally produce new radioactive centers where they encounter matter.

So let us test the following expression for "radioactivity" in the neutral language: A process of transmutation of an active center, ultimately leading to a stable state, is accompanied by self-duplicating {"multiplying" } and expanding phenomena, associated with further transmutations that are brought about through an invisible reality.

And now one does not have to look far for the psychological interpretation of this neutral expression.

The ‘active nucleus,” familiar to me as a dream symbol, has a close relationship to the lapis of the alchemists, and thus in your terminology is a symbol of the “Self.”

The transformation process as a psychic process is still the same today as that represented in the alchemical opus and consists of the transition of the “Self” into a more conscious state.

This process (at certain stages at least) is accompanied by the “multiplication” – i.e., by multiple outward manifestation of an archetype (this being the “invisible reality”), which again is the same as the “breaking of barriers through contingency” or “transgressivity” of the archetype type that you talk about in your letter.
The transformation process is the missing item in your letter when you talk of the psychological correspondence to radioactivity.

The psychic process is the same as with the alchemists, but in the physical process of radioactivity not only has the transmutation of the chemical element become reality, but acausality has now appeared on the scene in our conscious scientific ideas.

This symbolism, in contrast to that of the alchemists, seems to be more differentiated and more highly developed.

Whether or not you delete or elucidate the sentences on pages 9 and 10 of your work is a purely technical question; an explanation might become too long-winded.·

Re 4. What you say about the "relativity of mass’ and the PK experiments still seems to me very obscure, but perhaps that is all we can say about it at the moment, given the current level of our knowledge.

With the prefigured image of the test person, I actually did not mean a conscious conception but an unconscious prefigured image, operating from the unconscious.

As to your "quick" question about the positive result of the Rhine experiments when large numbers of dice are involved, I cannot come up with an answer.

I am very happy about this correspondence, for I now have the feeling that there is a real exchange of views on both sides about all these borderline problems.

Enclosed please find McConnell’s work.

Please let me know when you need your manuscript back.

With kind regards,

Yours sincerely, W P. Wolfgang Pauli, Atom and Archetype, Pages 63-67

Dear Professor, 23 January 1951

I am particularly indebted to you for having given me new heart.

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog.

This feeling is obviously due to the fact that I do not understand the mathematical or physical implications of the word, which you certainly do.

I could imagine that, for similar reasons, the psychological aspect seems unclear to you.

As regards the narrower and broader meaning of the term synchronicity, which you have explained so clearly, it seems to me as “synchronicity” in the narrower sense is characterized not just by the aspect of the archetypal situation but also by acausality.

The archetype certainly characterizes the psychic and half-psychic: “Synchronicity” cases, but I wonder whether the "anomaly" of the so-called causal law-namely, acausality-is not a more general characteristic and "super ordinated" condition than the archetypal basis that can be traced in psychic and half-psychic “Synchronicity” cases.

The latter can only be ascertained as present through introspection but remains hidden to the outsider as long as I do not inform him of my observation.

If I keep my observations to myself, the former can only ascertain an acausal "so-ness” ["So-sein"]. especially in those cases where the archetypal tertium comparationis is not obvious (as in the case of the scarab, for example).

Like the time when I was working on the psychology of "Das Wandlungssymbol in der Messe [Transformation Symbol in the Mass) ," approaching it from the angle of alchemy, it happened that a serpent tried to swallow a fish that was too large for it and consequently choked.

Fish is the other Eucharistic food, and in this case it is seized not by the person but by the chthonic spirit, the mercurial serpent.

(Fish = Christ. Serpent = Christ and the feminine darkness principle.)

At the time, I was the observer on the outside whho could only see the coincidence but not the common archytypal basis; i.e., I did not understand how the serpent corresponded to the Mass.

But I did feel very strongly that the case was one of meaningful coincidence-i.e., not just an irrelevant “so-ness” situation.

In this case, the only distinguishing feature is the presence of acausality, and in such situations and similar ones it is precisely this that has given me the idea of acausality is the more general definition, whereas the archetype is a characteristic that can be perceived occasionally where, almost by chance, an insight is possible.

Now if there are “nontransparent” cases of synchronicity even in the psychic sphere, then they are even likelier in the half-psychic or physical sphere.

In other words, what should emerge is that the general case is the acausal “so-ness” one, whereas “Synchronicity” is the causus particularis of a transparent “so-ness” situation.

But I can tum the argument around and say: Introspection teaches me that the archetype is characteristic of “Synchronicity” i.e., I is that special case of acausality in which the archetype can be perceived as the (transcendental) basis.

This perception is possible because the acausal case occurs (by chance) in the psychic sphere, where something can be perceived from inside through introspection; in the half-psychic, this is less possible and not at all in the physical one.

With the merely psychoid (transcendental) nature of the archetype, its purely physical occurrence is by no means precluded.

It can thus be both the basis of the purely psychic and half-psychic synchronicity as well as physical acausality in general.

The old precept of the croatio continua and the correspondentia was applied to nature as a whole and Dot just
the psyche.

I fully agree with you that the synchronicity of the psychic sphere must be conceptually separated from the discontinuities of microphysics.

But this leaves open the question of whether one should subsume the facts of psychic “Synchronicity” i.e., the archetypal characteristic-to a general causality or subsume the latter to the universal validity of the archetype.

In the latter case, this would give rise to a Platonic world-picture with a mundus archetypus as its model: In the former, the I would appear with its archetypal characteristic as a psychic "anomaly" of general causality, just as acausality would need to be its physical anomaly.

Your idea that the probability concept in mathematics corresponds to the archetype was most illuminating.

In fact, the archetype represents nothing else but the probability of psychic events.

To a certain extent, it is the symbolically anticipated result of a psychic statistic.

This can probably be best seen in the tendency of the archetype to keep producing and confirming itself (cf. the reinstatement of a Goddess in Christian Olympus).

I am, of course, very pleased that you have indicated your inclination to consider seriously the extension of the “Synchronicity” theory.

Under these circumstances, you are fully justified in demanding a new interpretation of the term archetype.

It seems to me that the way to achieve this is via the analogy archetype-probability.

In physical terms, probability corresponds to the so-called law of nature; psychically, it corresponds to the archetype.

Law and archetype are both modi and abstract ideal cases that occur only in modified form in empirical reality.

My definition of the archetype as “pattern of behavior” accords with this interpretation.

But whereas in the sciences the law appears exclusively as abstraction derived from experience, in psychology
we encounter an a priori existing image, already complete as far as can be judged; this image occurs spontaneously, in dreams, for example, and possesses an autonomous numinosity, as if Someone had stated in advance with great authority: "What is coming now is of great significance."

This strikes me as being in sharp contrast to the a posteriori character of the law of nature.

If that were not so, one would have to assume that the image-for example, of radioactivity-had always been present and that the real discovery of radioactivity (in this case) would simply be this particular image becoming conscious.

The way you deal with the image of the lapis raises the question for me of whether ultimately the symbols accompanying the lapis, such as the multiplicatio, do not indicate a transcendental basis common to both the physical and the psychic.

So although everything seems to indicate that radioactivity and its laws are something perceived a posteriori, it is nevertheless fundamentally impossible to prove that the law of nature is actually based on something toto coelo different from what we in psychology call archetype.

For in the end the law of nature, irrespective of its obviously empirical derivation, is always a psychic form as well, and nolens volens also has its origins in psychic premises.

Under these conditions, the analogy between the archetype and the constellation effects it radiates on the one hand, and the way the active nucleus affects its surroundings on the other, mean rather more than a simple metaphor, and the psychic transformation process would be, as you point out, the actual correspondence to radioactivity.

I shall now set about extending my manuscript along the lines of what we have agreed on and hope that I succeed in expressing myself clearly.

I shall close by once again expressing my thanks for the friendly and helpful interest you have shown,

With best wishes,

Yours sincerely, C.G.

Carl Jung, Atom and Archetype, Pages 68-70

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/612d6-12bpauli.jpg`

Carl Jung: ...I could have learnt a lot from Mantegna. (2019-01-19 04:30)

[1]

To Martin Elsasser

Dear Professor Elsasser, 28 January 1937

It was a great pleasure to hear from you again.

Ende’s pictures[1] are interesting but largely uninterpretable because they do not, as Goethe wants, refer to something universal but to a universality that is hidden behind something unique and personal.

For Ende the symbolic figure is essentially only an aesthetic problem which he flunks.

The point is, as I have often found with artists, that they go chasing after the striking form but not the meaningful one.

Thus the figure of the old philosopher could just as well be a pole or a bird or a triangle or anything else.

It is painfully apparent in the pictures that the painter is standing before closed doors through which, admittedly, a ray of light falls, but crookedly.

This is the sickness of our modem artists, that they only paint or draw and reckon it a virtue to do anything rather than think, unlike the great artists of the Renaissance.

I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna.

The greatness of the Renaissance artist lies not least in the fact that he worked with the whole of his personality, while the
artist of today assiduously avoids anything meaningful.

I thank you very much for your letter and wish you all the best.

With greetings also to your wife,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 249-250

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/9db58-12bmantegna.jpg`

Carl Jung: Doctors in general not only have a repugnance to reading voluminous books... (2019-01-19 06:49)

[1]

To Albert Jung

Dear Colleague, 10 November 1948

Best thanks for kindly sending me your writings.

I am sincerely grateful to you for your sympathetic and intelligent exposition.

I find it particularly meritorious that you have taken all this trouble to inculcate a little psychology into the doctors.

Doctors in general not only have a repugnance to reading voluminous books, they also have a regular horror of thinking, for which they have ceased to be trained ever since their high-school days.

It therefore remains uncommonly difficult for them; so difficult, indeed, that they can read the simplest of my books only with beads of sweat on their brows, if at all.

In the end, of course, psychology is only an outlying frontier of medicine, but in its practical aspects it is so important that at least the psychiatric side of medicine will not be able to avoid acquiring some knowledge of the nature of the psyche, which after all is the essence of bodily life.

The Innerschweizer Philosophengesellschaf seems to be taking a lively interest in my psychology.

I get word of it occasionally from Professor Gebhard Frei, who has lectured on this subject.

I wish you all luck with your lecture.

At least you have the advantage of an audience which has a more pertinent conception of the psyche and its symbolism than the medical public.

Again with best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 512.

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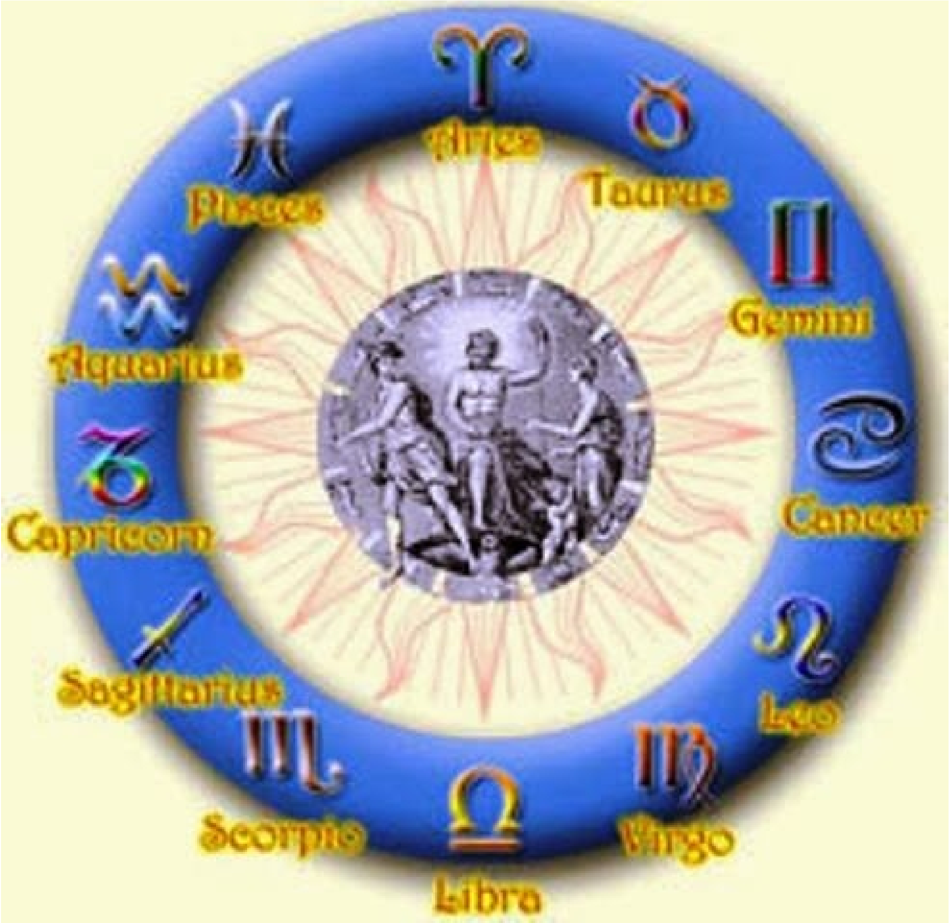
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/16574-1.jpg`

To give birth to the ancient in a new time is creation. (2019-01-19 06:53)

[1]



But what is the resolution?

It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new.

To give birth to the ancient in a new time is creation.

This is the creation of the new, and that redeems me.

Salvation is the resolution of the task. The task is to give birth to the old in a new time.

The soul of humanity is like the great wheel of the zodiac that rolls along the way:

Everything that comes up in a constant movement from below to the heights was already there.

There is no part of the wheel that does not come around again.

Hence everything that has been streams upward there, and what has been will be again.

For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns. [260]

Only the ignorant can marvel at this.

Yet the meaning does not lie in the eternal recurrence of the same. Carl Jung, The Red Book, The Way of the Cross, Page 311.

Footnote 260:

The Draft continues:

"Everything is forever the same and yet not, for the wheel rolls along on a long road. But the way leads through valleys and across mountains.

The movement of the wheel and the eternal recurrence of its parts is essential to the carriage, but meaning lies in the way.

Meaning is attained only through the wheel's constant revolution and forward movement.

The recurrence of the past is inherent in forward movement. This can only baffle the ignorant person.

Ignorance makes us resist the necessary recurrence of the same, or greed allows the wheel to toss us up and away in its upward movement because we believe that we will rise ever higher with this part of the wheel.

But we will not rise higher, but deeper; ultimately we will be at the very bottom.

Thus praise standstill, since it shows you that you are not bound to the spokes like Ixion, but sit alongside the charioteer who will interpret the meaning of the way to you" (pp. 469-70).

In Greek mythology, Ixion was the son of Ares. He tried to seduce Hera, and Zeus punished him by binding him to a fiery wheel that rolled unceasingly.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/edfec-journey.jpg`

Yet another new adventure occurred.. (2019-01-19 14:28)

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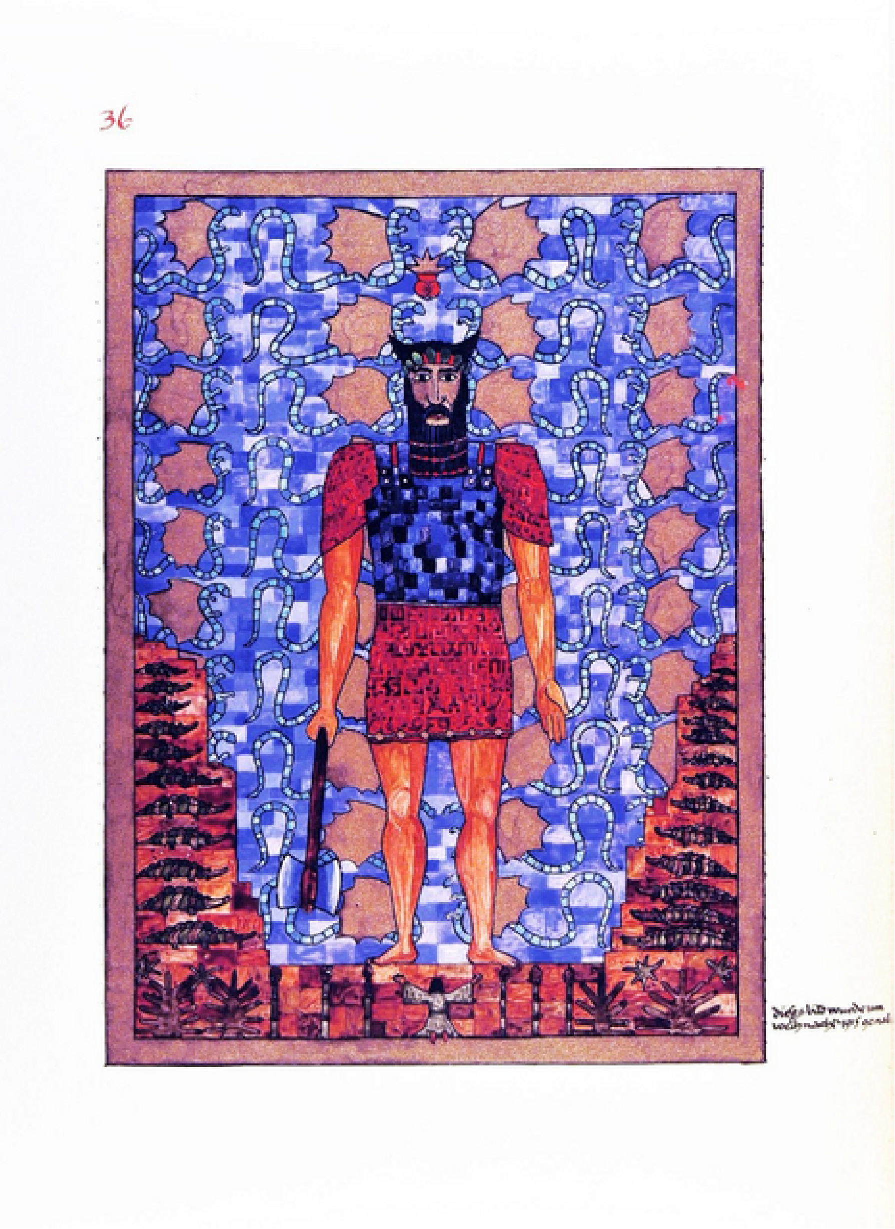

Yet another new adventure occurred: wide meadows spread out before me-a carpet of flowers-soft hills-a fresh green wood in the distance. I come across two strange journeymen probably two completely accidental companions: an old monk and a tall gangly thin man with a childish gait and discolored red clothes.

As they draw near, I recognize the tall one as the red rider. How he has changed! He has grown old, his red hair has become gray, his fiery red clothes are worn out, shabby, poor. And the other? He has a paunch and appears not to have fallen on bad times. But his face seems familiar: by all the Gods, it’s Ammonius! What changes! And where are these utterly different people coming from? I approach them and bid them good day. Both look at me frightened and make the sign of the cross.

Their horror prompts me to look down at myself I am fully covered in green leaves, which spring from my body. I greet them a second time, laughing.

Ammonius exclaims horrified: ”Apage, Satanas!"

The Red One: "Damned pagan riffraff!"

I: "But my dear friends, what's wrong with you? I'm the Hyperborean stranger, who visited you, Oh Ammonius, in the desert. And I'm the watchman whom you, Red One, once visited."

Ammonius: "I recognize you, you supreme devil. My downfall began with you."

The Red One looks at him reproachfully and gives him a poke in the ribs. The monk sheepishly stops. The Red One turns haughtily toward me.

R: "Already at that time I couldn't help thinking that you lacked a noble disposition, notwithstanding your hypocritical seriousness. Your damned Christian play-act-"

At this moment Ammonius pokes him in the ribs and the Red One falls into an embarrassed silence. And thus both stand before me, sheepish and ridiculous, and yet pitiable.

I: "Wherefrom, man of God? What outrageous fate has led you here, let alone in the company of the Red One?"

A: "I would prefer not to tell you. But it does not appear to be a dispensation of God that one can escape. So know then that you, evil spirit, have done me a terrible deed. You seduced me with your accursed curiosity, desirously stretching my hand after the divine mysteries, since you made me conscious at that time that I really knew nothing about them. Your remark that I probably needed the closeness of men to arrive at the higher mysteries stunned me like infernal poison. Soon thereafter I called the brothers of the valley together and announced to them that a messenger of God had appeared to me-so terribly had you blinded me-and commanded me to form a monastery with the brothers.

"When Brother Philetus raised an objection, I refuted him with reference to the passage in the holy scriptures where it is said that it is not good for man to be alone. So we founded the monastery, near the Nile, from where we could see the passing ships.

"We cultivated fat fields, and there was so much to do that the holy scriptures fell into oblivion. We became voluptuous, and one day I was filled with such terrible longing to see Alexandria again. I talked myself into believing that I wanted to visit the bishop there. But first I was intoxicated so much by life on the ship, and then by the milling crowds on the streets of Alexandria, that I became completely lost.

"As in a dream I climbed onto a large ship bound for Italy. I felt an insatiable greed to see the world. I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal. When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil."

R: "Be silent, old fool, if I had not been present, you would have become an outright pig. When you saw me, you finally pulled yourself together, cursed the drinking and the women, and returned to the monastery.

"Now hear my story; damned hobgoblin: I too fell into your snare, and your pagan arts also enticed me. After the conversation at that time, where you caught me in the fox trap with your remark about dancing, I became serious, so serious that I went into the monastery; prayed, fasted, and converted myself.

"In my blindness I wanted to reform the Church liturgy; and with the bishop's approval I introduced dancing.

"I became Abbot and, as such, alone had the sole right to dance before the altar, like David before the ark of the covenant. But little by little, the brothers also began to dance; indeed, even the congregation of the faithful and finally the whole city danced.

"It was terrible. I fled into solitude and danced all day until I dropped, but in the morning the hellish dance began again.

"I sought to escape from myself, and strayed and wandered around at night. In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains. And thus gradually I came to Italy. Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds. Only in Naples did I somewhat find my way again, and there I also found this ragged man of God. His appearance gave me strength. Through him I could regain my health. You've heard how he took heart from me, too, and found his way again."

A: "I must confess I did not fare so badly with the Red One; he's a toned-down type of devil."

R: "I must add that the monk is hardly the fanatical type, although I've developed a deep aversion against the whole Christian religion since my experience in the monastery."

I: "Dear friends, it does my heart good to see you enjoying yourselves together."
Both: "We are not pleased, mocker and adversary, clear off, you robber, pagan!"

I: "But why are you traveling together, if you're not enjoying each other's company and friendship"

A: "What can be done Even the devil is necessary; since otherwise one has nothing that commands a sense of respect with people."

R: "Well, I need to come to an arrangement with the clergy; or else I will lose my clientele."

I: "Therefore the necessities of life have brought you together! So let's make peace and be friends."

Both: "But we can never be friends."

I: "Oh, I see, the system is at fault. You probably want to die out first(Now let me pass, you old ghosts!"

When I had seen death and all the terrible solemnity that is gathered around it, and had become ice and night myself, an angry life and impulse rose up in me. My thirst for the rushing water of the deepest knowledge began to clink with wine glasses; from afar I heard drunken laughter, laughing women and street noise. Dance music, stamping and cheering poured forth from allover; and instead of the rose scented south wind, the reek of the human animal streamed over me. Luscious-lewd whores giggled and rustled along the walls, wine fumes and kitchen steam and the foolish cackling of the human crowd drew near in a cloud. Hot sticky tender hands reached out for me, and I was swaddled in the covers of a sickbed. I was born into life from below, and I grew up as heroes do, in hours rather than years. And after I had grown up, I found myself in the middle land, and saw that it was spring.

But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. They had not withstood life, but, seduced by life, had become their own monkey business. They had got caught in the muck, and so they called the living a devil and traitor. Because both of them believed in themselves
and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals. The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth.

After the cursing comes laughter, so that the soul is saved from the dead.Ideals are, according to their essence, desired and pondered; they exist to this extent, but only to this extent. Yet their effective being cannot be denied. He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur and behaves like a lunatic in that he stages himself as an ideal; but the hero has fallen. Ideals are mortal, so one should prepare oneself for their end: at the same time it probably costs you your neck.

For do you not see that it was you who gave meaning, value, and effective force to your ideal If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. The ideal is also a tool that one can put aside anytime, a torch on dark paths. But whoever runs around with a torch by day is a fool. How much my ideals have come down, and how freshly my tree greens!

When I turned green, they stood there, the sad remains of earlier temples and rose gardens, and I recognized with a shudder their inner affinity. It seemed to me that they had established an indecent alliance. But I understood that this alliance had already existed for a long time. At a time when I still claimed that my sanctuaries were of crystal purity, and when I compared my friends to the perfume of the roses of Persia, both of them formed an alliance of mutual silence.

They seemed to scatter, but secretly they worked together. The solitary silence of the temple lured me far away from men to the supernatural mysteries in which I lost myself to the point of surfeit. And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals.

And thus they stood there, the ruins, quarreling with one another and unable to reconcile themselves to their common misery Within myself I had become one as a natural being, but I was a hobgoblin who frightened the solitary wanderer, and who avoided the places of men. But I greened and bloomed from within myself I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

But what about men, what about mankind? There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. The other leads from below to above and mankind groans upward on it. This causes them trouble. We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure.

If I simply enjoy myself it causes others undeserved trouble. If I merely live, I am far removed from men. They no longer see me, and when they see me, they are astonished and shocked. I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men pass over me with equanimity And yet I am a man who cannot excuse himself from the discord of the human heart.

But my ideals can also be my dogs, whose yapping and squabbling do not disturb me. But at least then I am a good and a bad dog to men. But I have not yet achieved what should be, namely that I live and yet am a man. It seems to be nearly impossible to live as a man. As long as you are not conscious of yourself you can live; but if you become conscious of your sel£ you fall from one grave into another. All your rebirths could ultimately make you sick.

The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: "With regard to men you should be this or that."

My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me.

Henceforth I'm completely alone. I can no longer say to you: "Listen!" or "you should," or "you could," but now I talk only with myself Now no one else can do anything more for me, nothing whatsoever. I no longer have a duty toward you, and you no longer have duties toward me, since I vanish and you vanish from me. I no longer hear requests and no longer make requests of you. I no longer fight and reconcile myself with you, but place silence between you and me.

Your call dies away in the distance, and you cannot find my footprints. Together with the west wind, which comes from the plains of the ocean, I journey across the green countryside, I roam through the forests, and bend the young grass. I talk with trees and the forest wildlife, and the stones show me the way When I thirst and the source does not come to me, I go to the source.

When I starve and the bread does not come to me, I seek my bread and take it where I find it. I provide no help and need no help. If at any time necessity confronts me, I do not look around to see whether there is a helper nearby, but I accept the necessity and bend and writhe and struggle. I laugh, I weep, I swear, but I do not look around me.

On this way, no one walks behind me, and I cross no one's path. I am alone, but I fill my solitariness with my life. I am man enough, I am noise, conversation, comfort, and help enough unto myself. And so I wander to the far East. Not that I know anything about what my distant goal might be. I see blue horizons before me: they suffice as a goal. I hurry toward the East and my rising-I will my rising. Carl Jung, Red Book, Pages 275-27

Image 36

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/3b636-image36.jpg`

One word that was never spoken. (2019-01-19 15:47)

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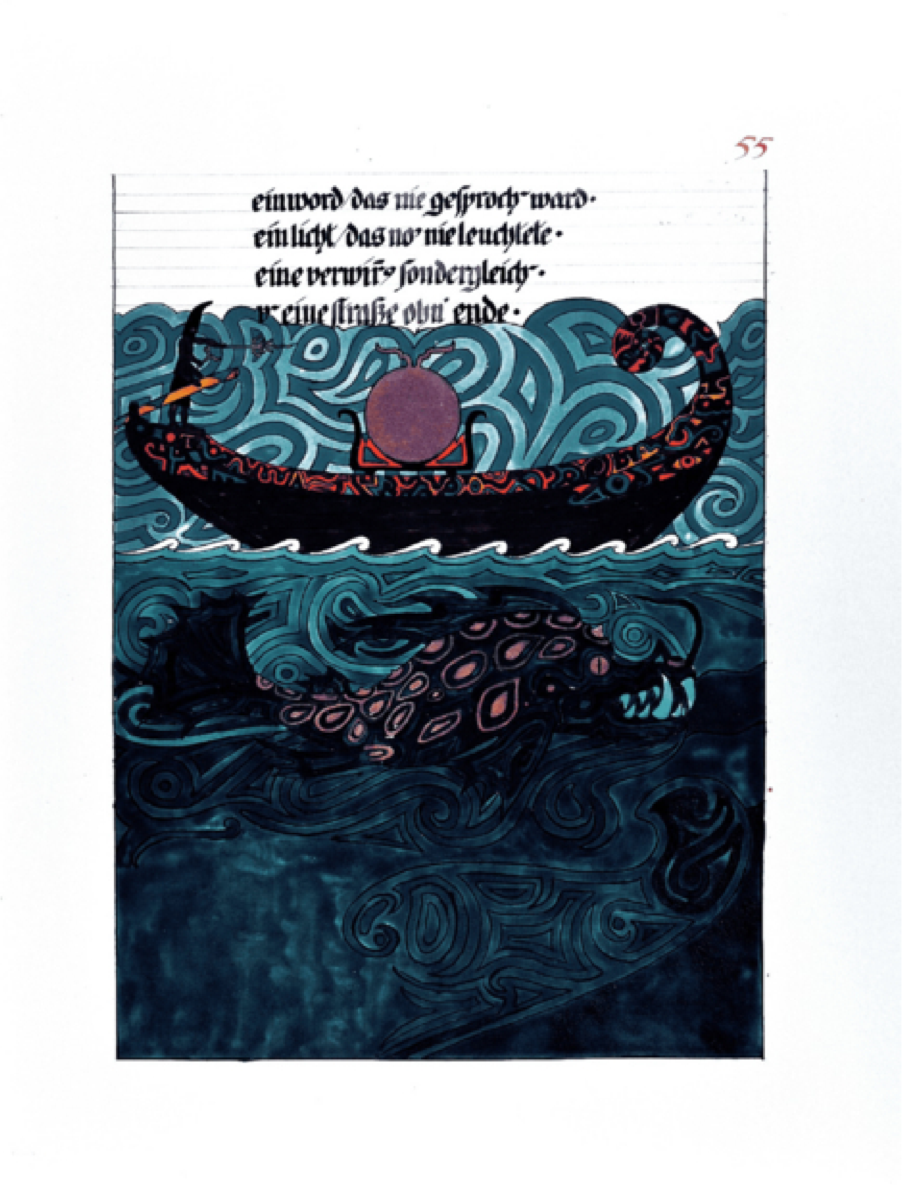
55
ein word das nie gesproch' ward ·
ein licht das no' nie leuchtete ·
eine verwirr' sondergleich' ·
u' eine straße ohn' ende ·

[Image 55]
One word that was never spoken.
One light that was never lit up.
An unparalleled confusion.
And a road without end. Carl Jung, The Red Book, Incantations.

Footnote 128:

128 The solar barge is a common motif in ancient Egypt. The barge was seen as the typical means of movement of the sun. In Egyptian mythology, the Sun God struggled against the monster Aphophis, who attempted to swallow the solar barge as it traveled across the heavens each day. In Transformations and Symbols of the Libido (1912).

Jung discussed the Egyptian "living sun-disc" (CW B, §I53) and the motif of the sea monster (§ 549f). In his

I952 revision of this text, he noted that the battle with the sea monster represented the attempt to free ego-consciousness from the grip of the unconscious (Symbols of Transformation, CW 5, §539).

The solar barge resembles some of the illustrations in the Egyptian Book of the Dead (ed. E. A. Wallis Budge [London: Arkana, I899 / I985]), i.e., the vignettes on pp. 390,400, and 404).

The oarsman is usually a falcon-headed Horus. The night journey of the sun God through the underworld is depicted in the Amduat, which has been seen as symbolic process of transformation. [See Theodor Abt and Erik Hornung, Knowledge for the Afterlife. The Egyptian Amduat-A QEestfor Immortality (Zurich: Living Human Heritage Publications, 2003).]

The Incantations from which this excerpt comes from may be read in context at this link:

http://carljungdepthpsychology.blogspot.com/2011/08/incantations-carl-jung.ht ml

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/49317-image55.png`

Some Carl Jung Quotations XVII **(2019-01-19 15:59)**

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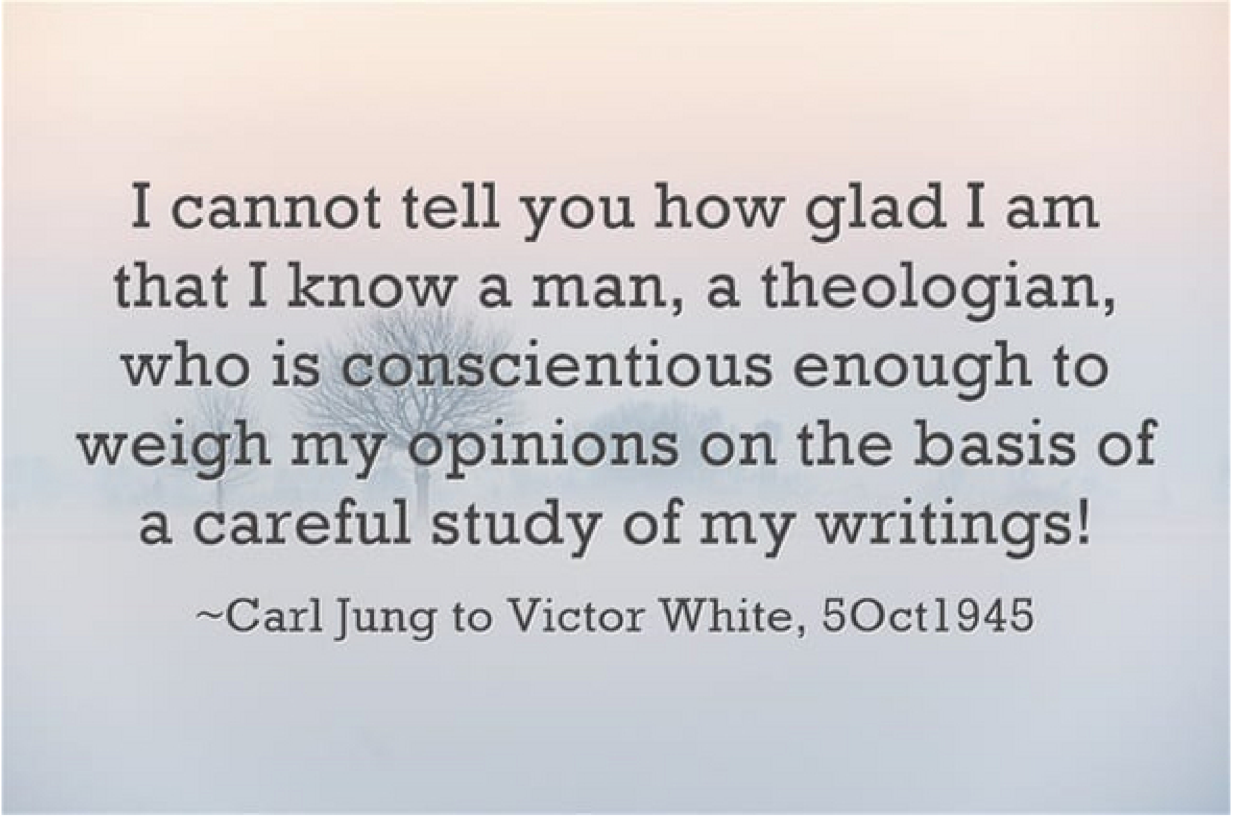

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!

~Carl Jung to Victor White, 5Oct1945

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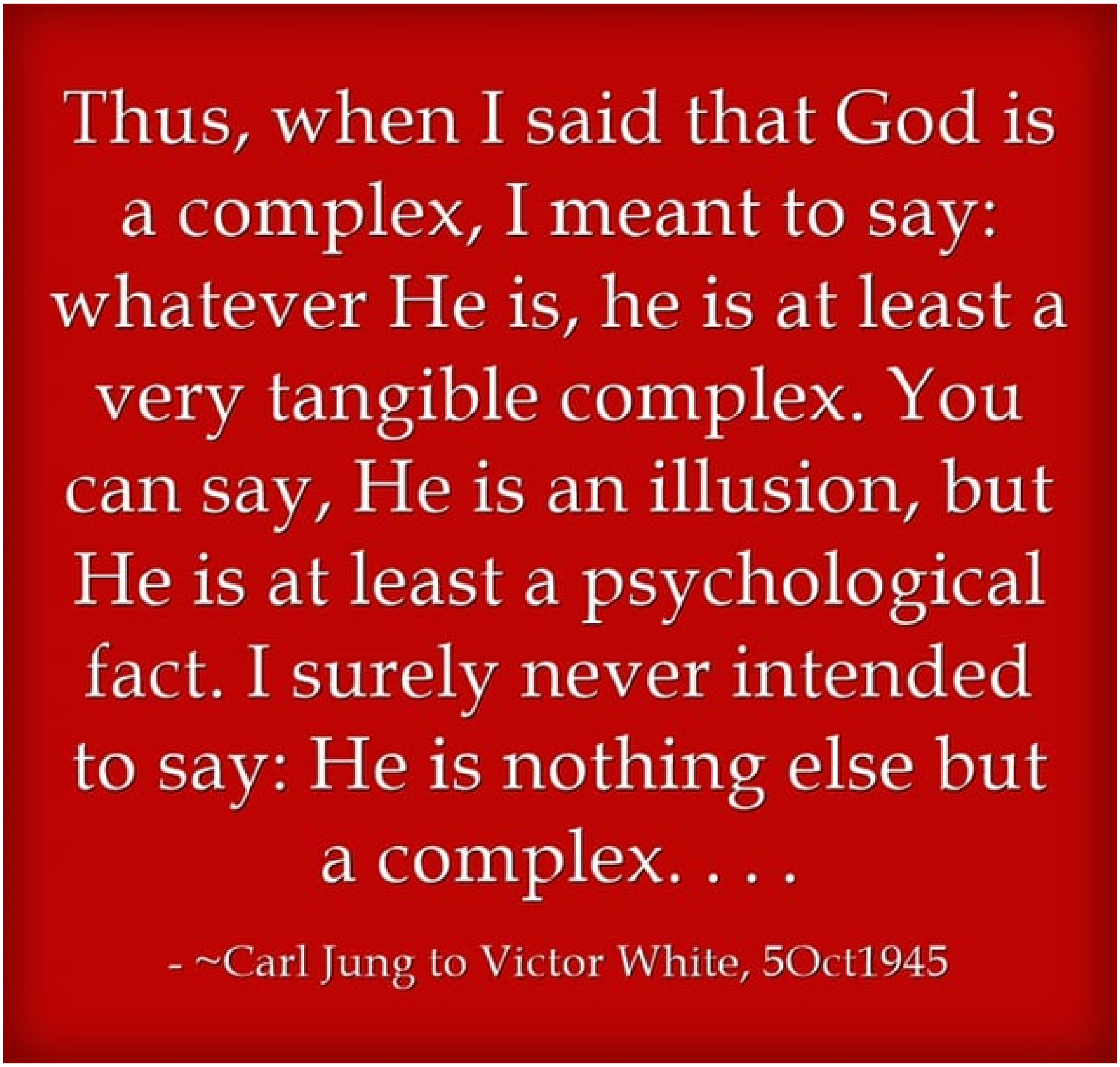

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . .

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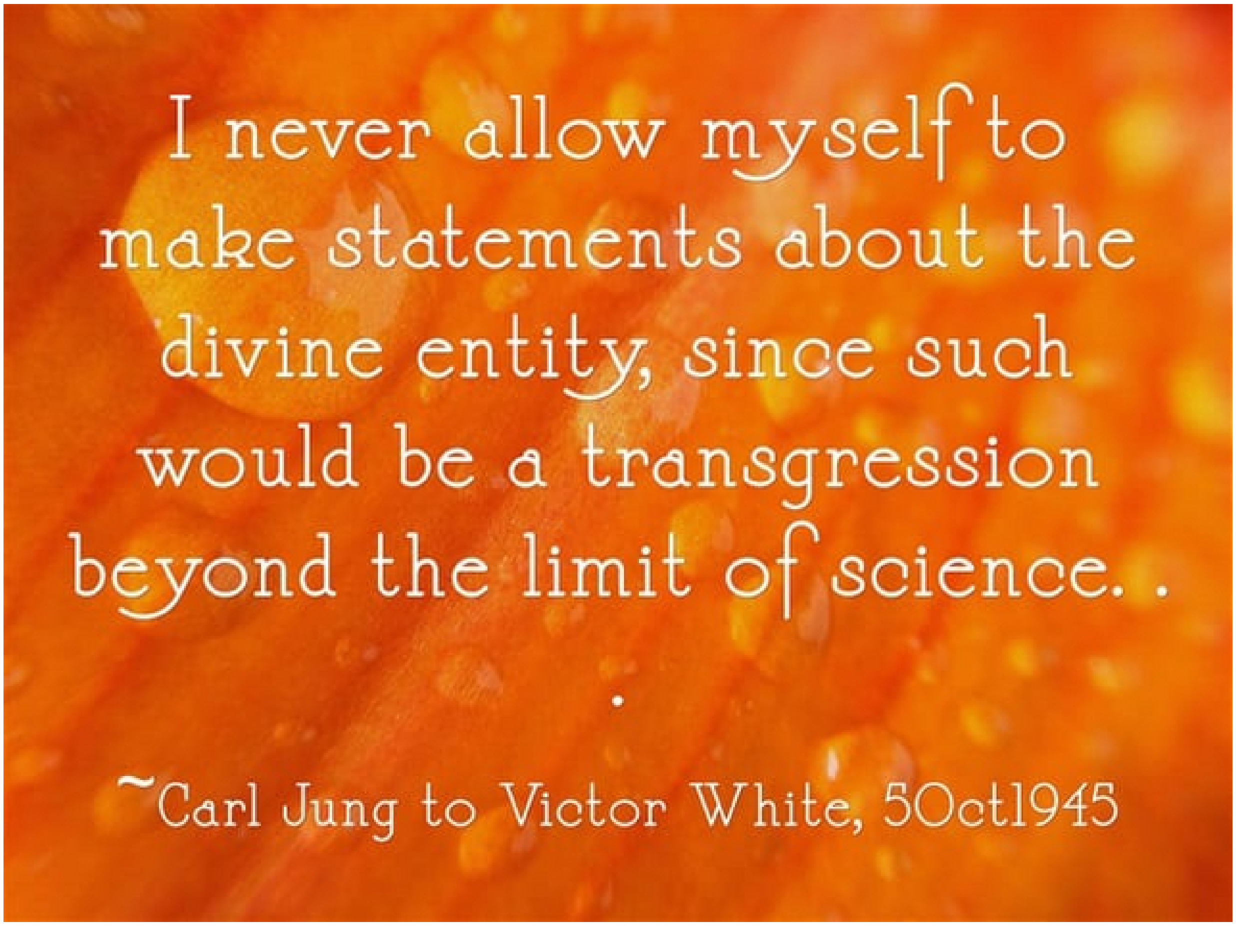

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. . .

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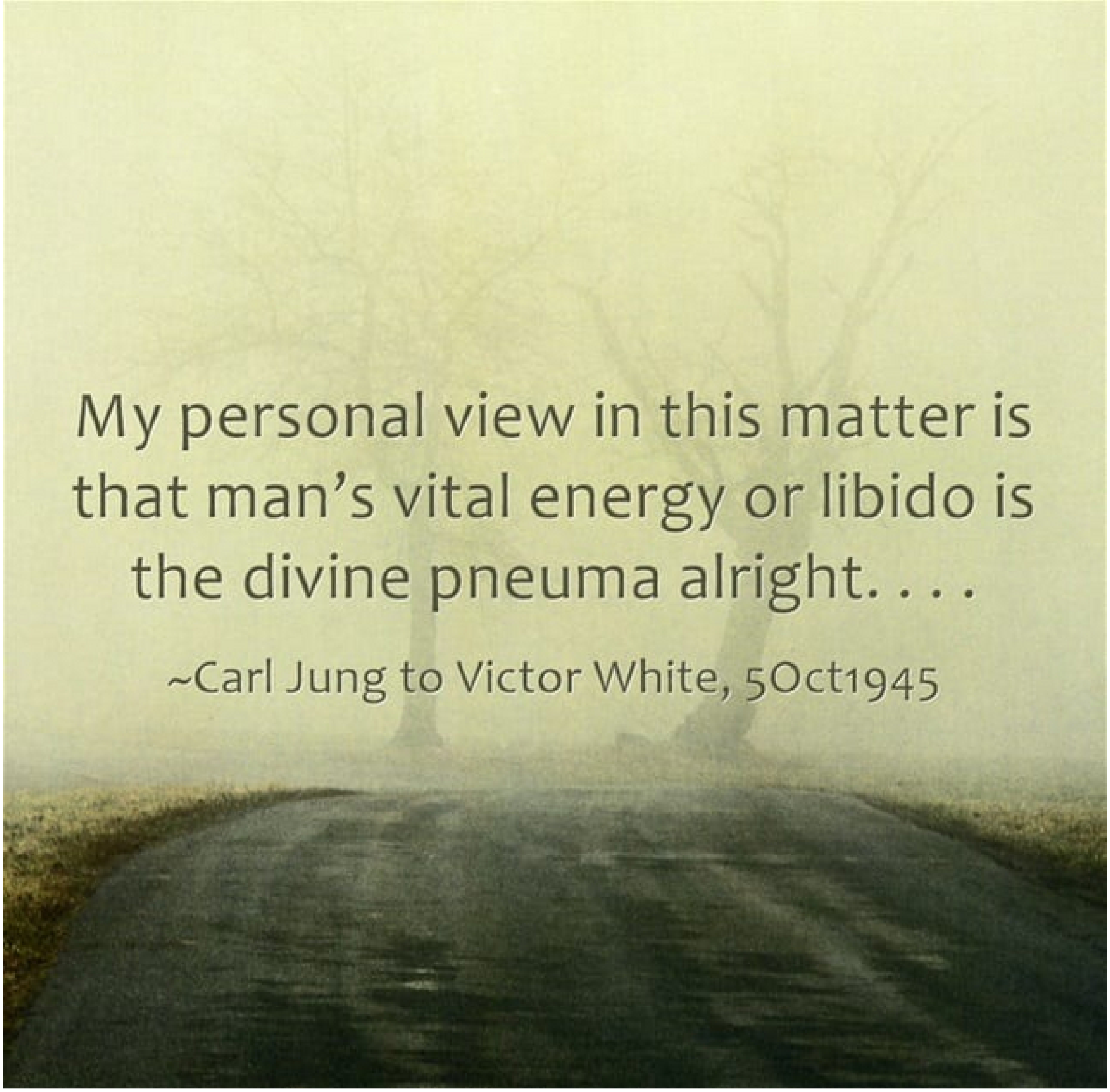
My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . .
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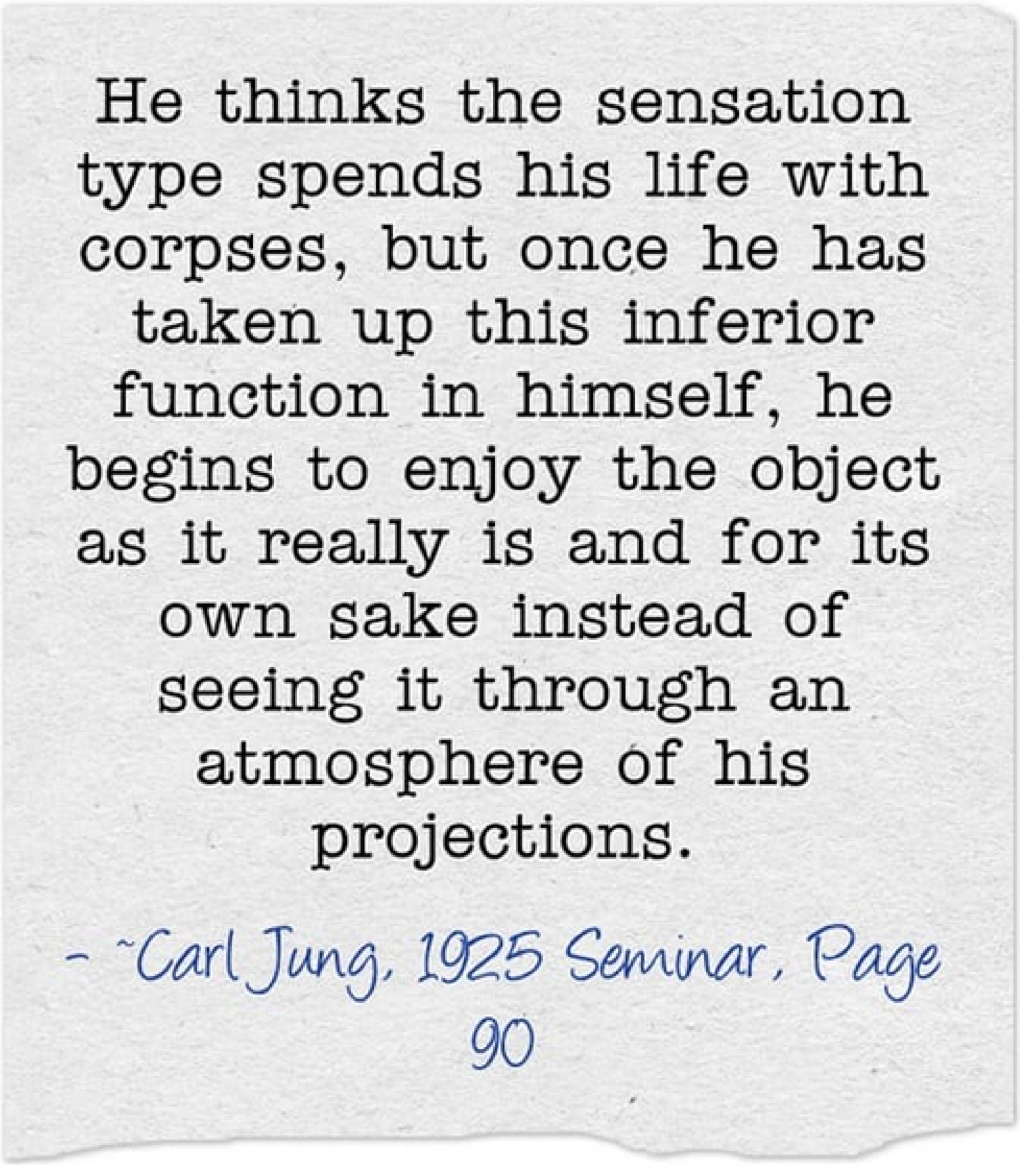

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections.

- ~Carl Jung, 1925 Seminar, Page 90

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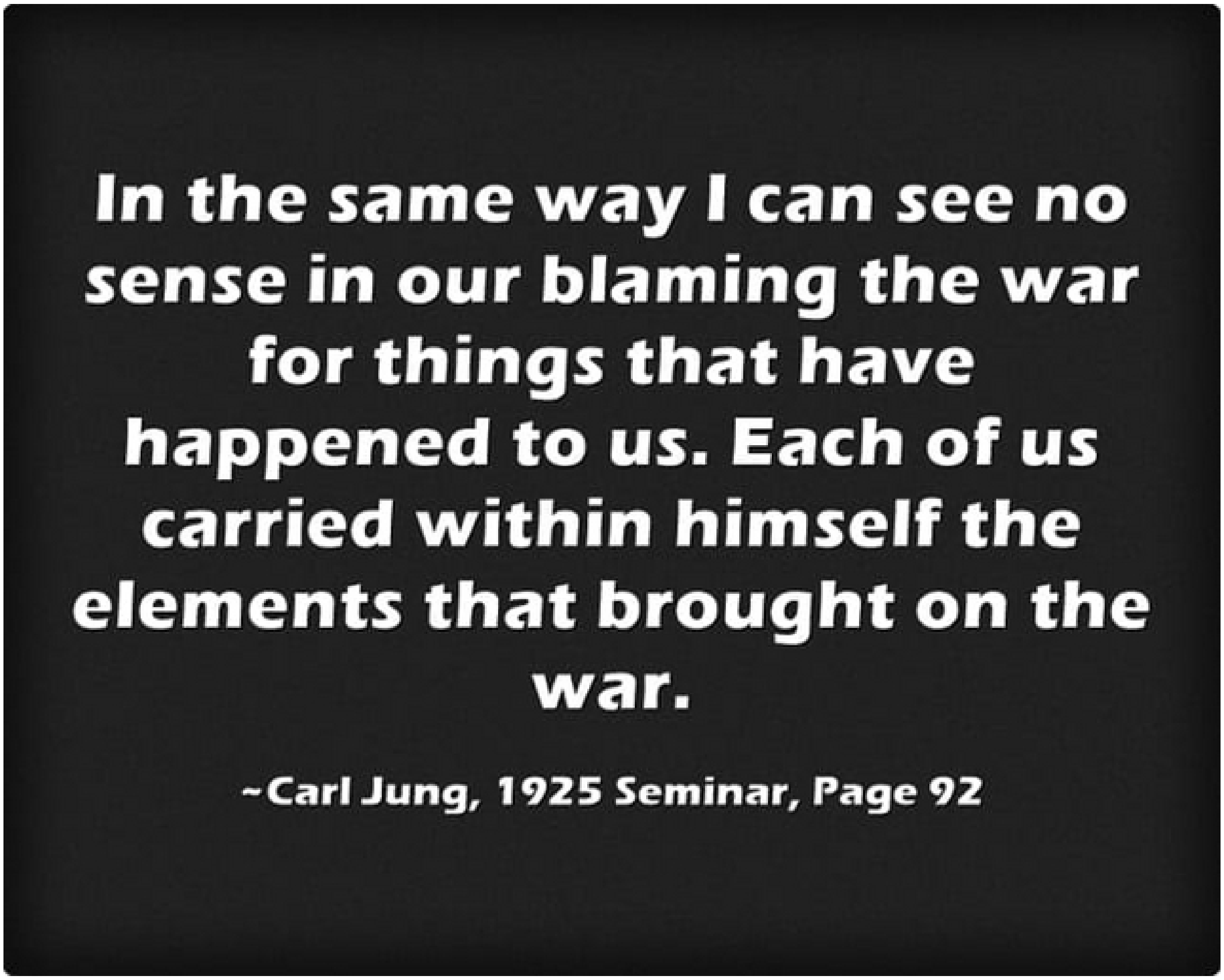

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.

~Carl Jung, 1925 Seminar, Page 92

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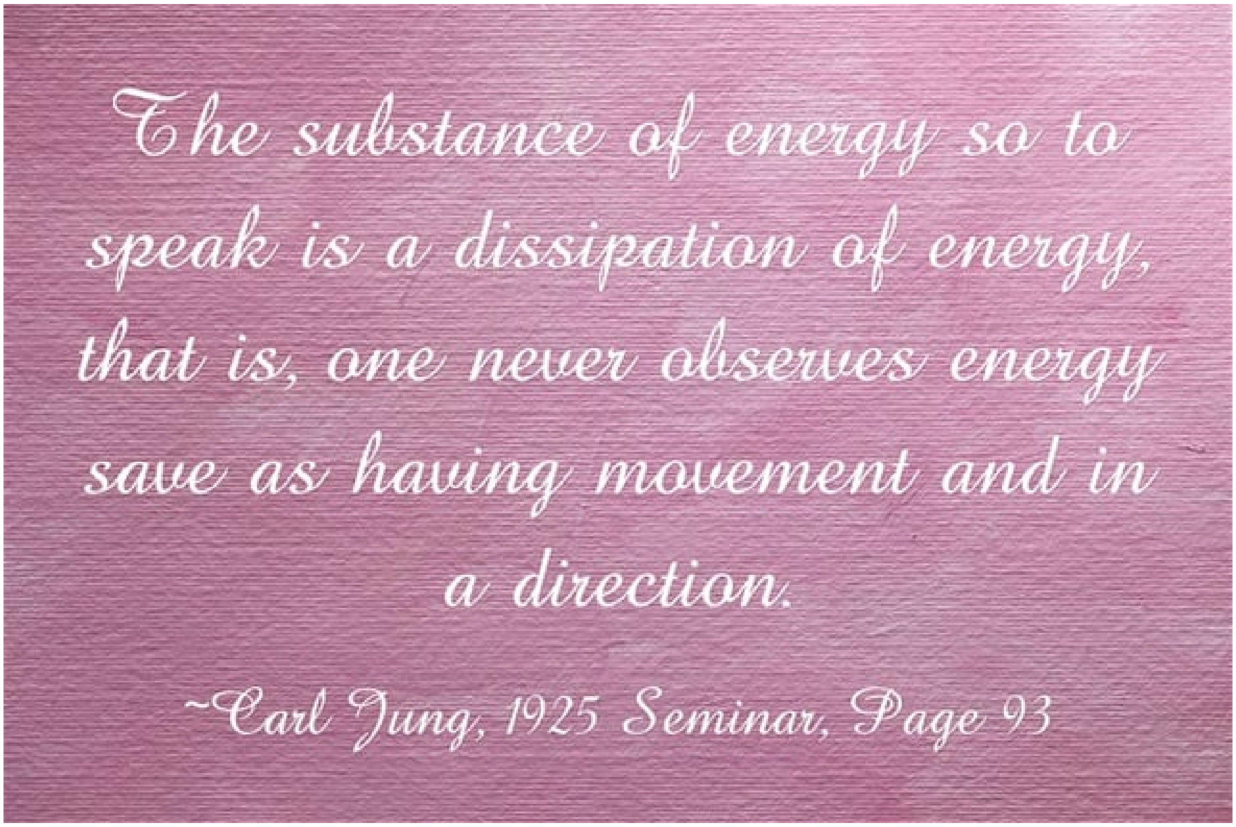

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction.

~Carl Jung, 1925 Seminar, Page 93

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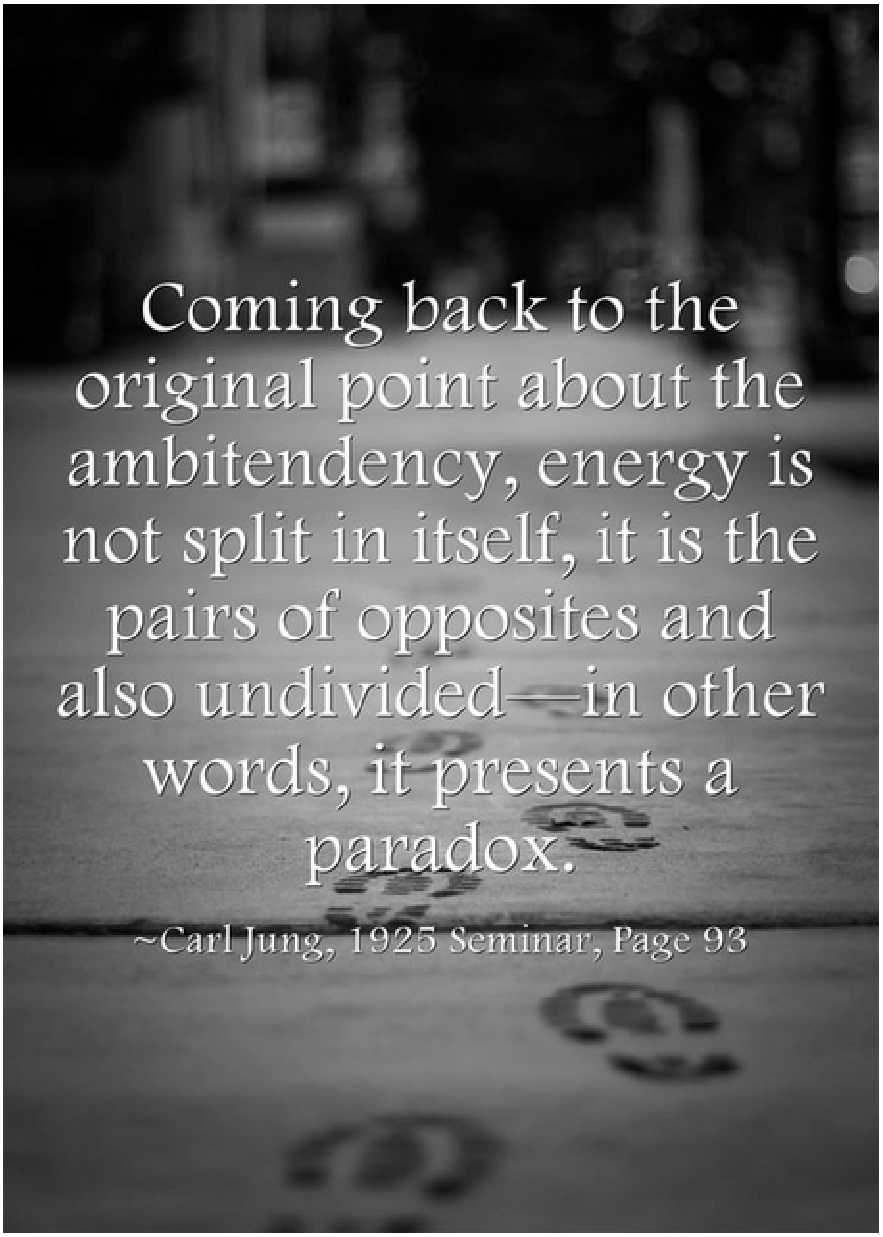

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox.
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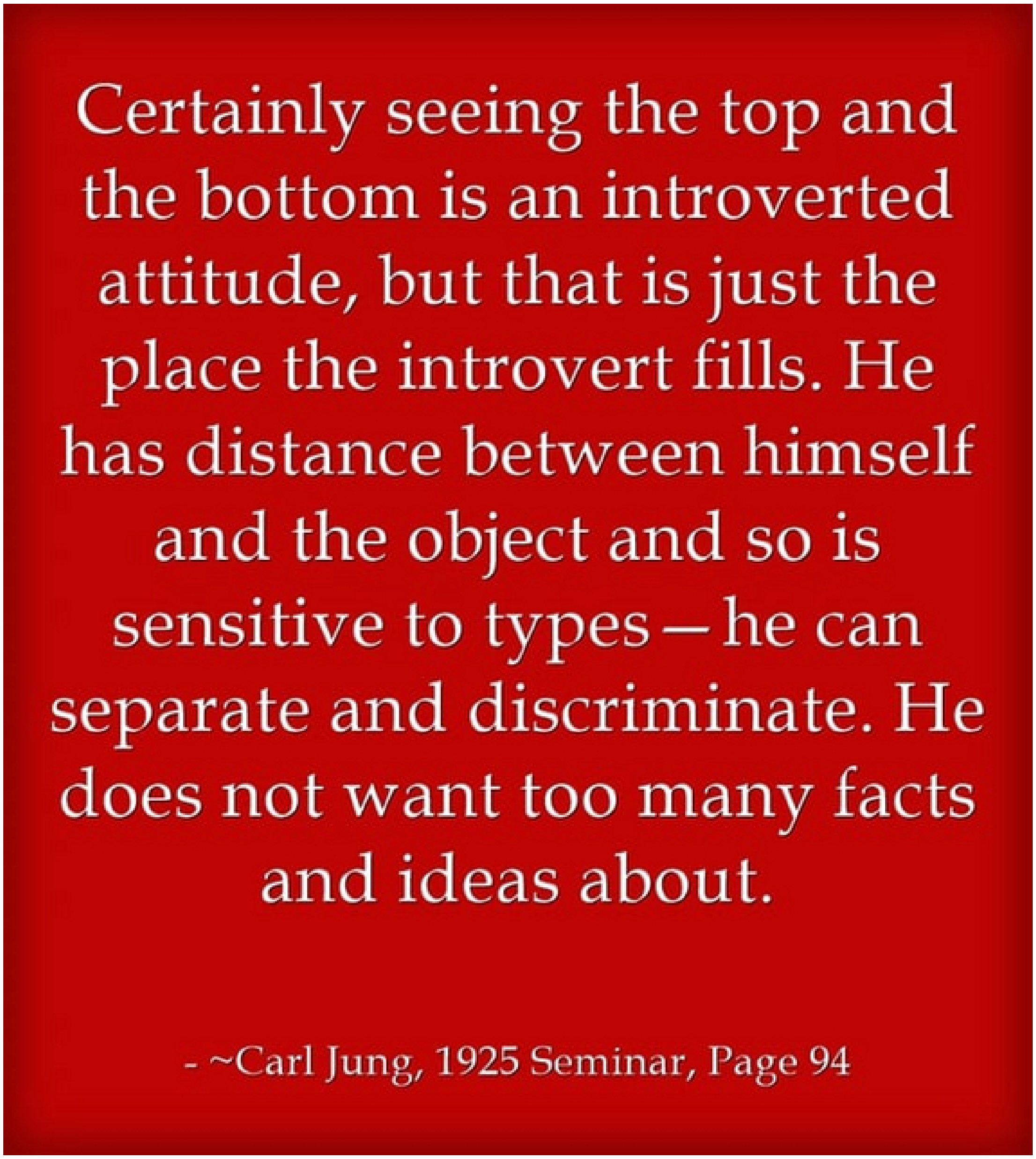

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about.

- ~Carl Jung, 1925 Seminar, Page 94

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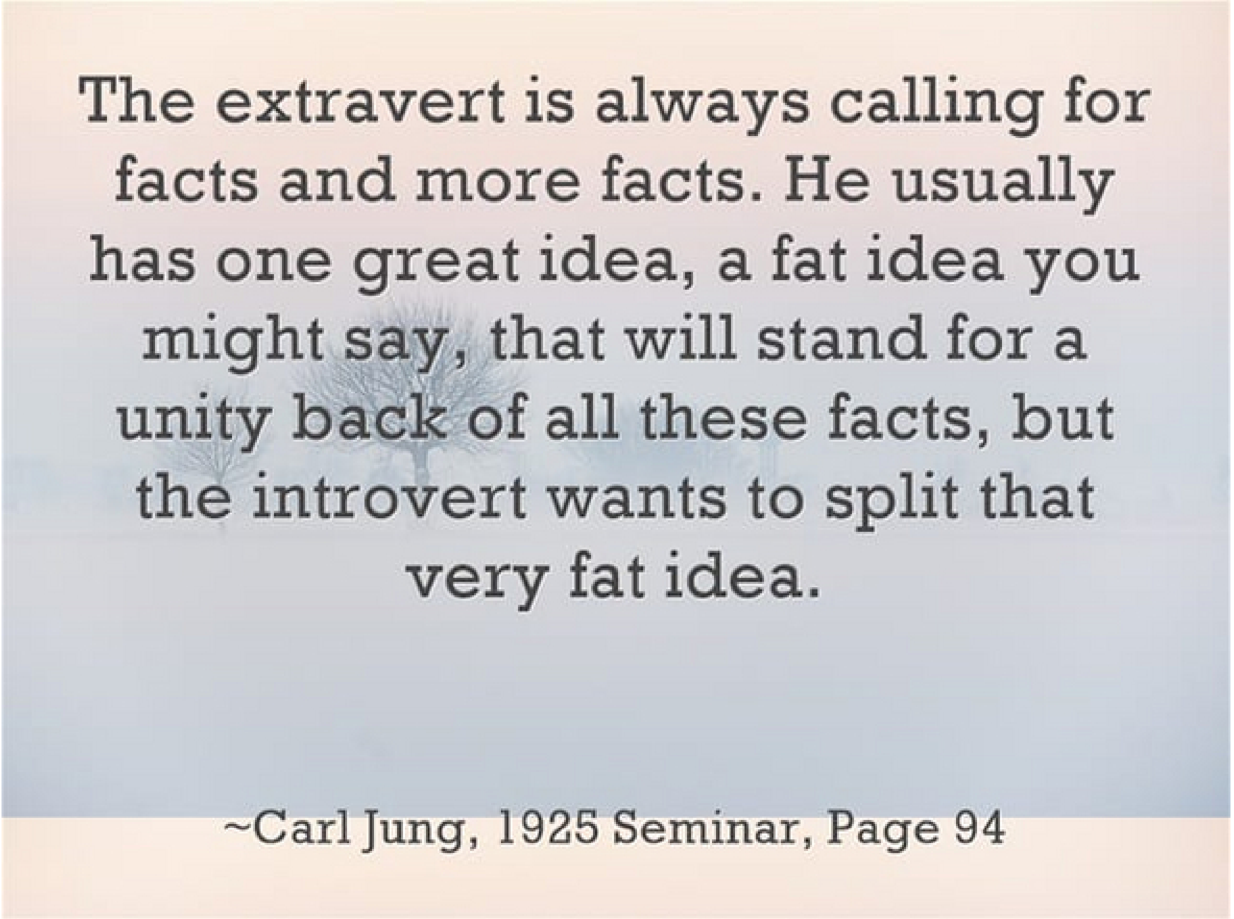

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.

~Carl Jung, 1925 Seminar, Page 94

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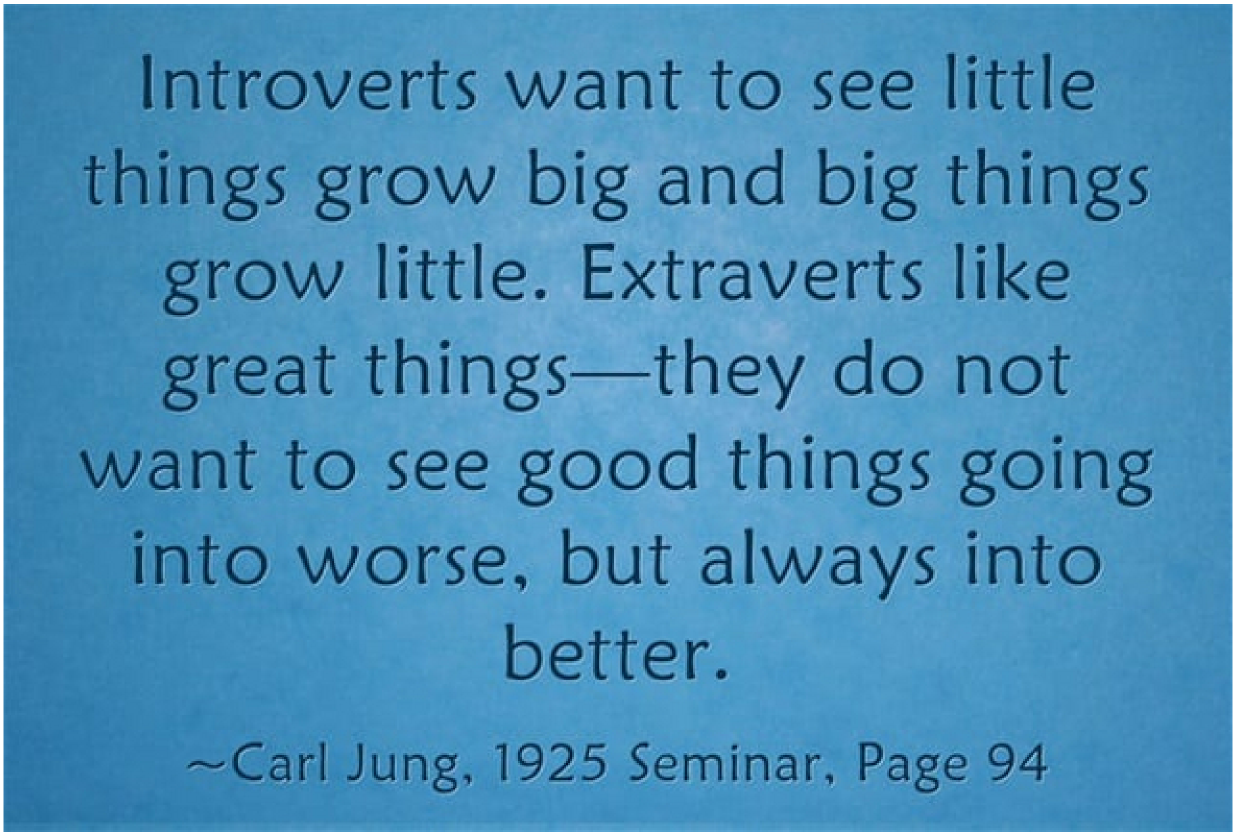

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better.

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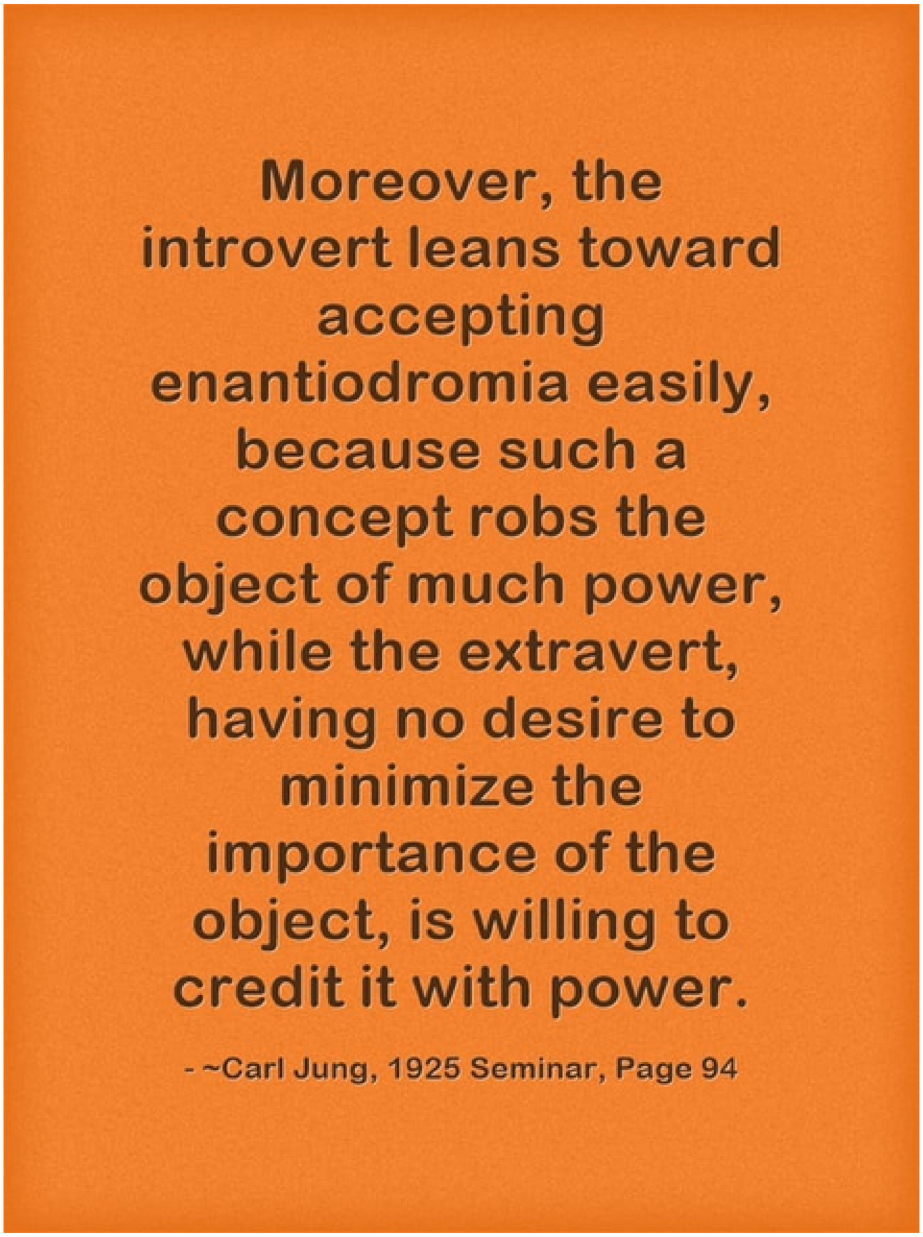

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power.

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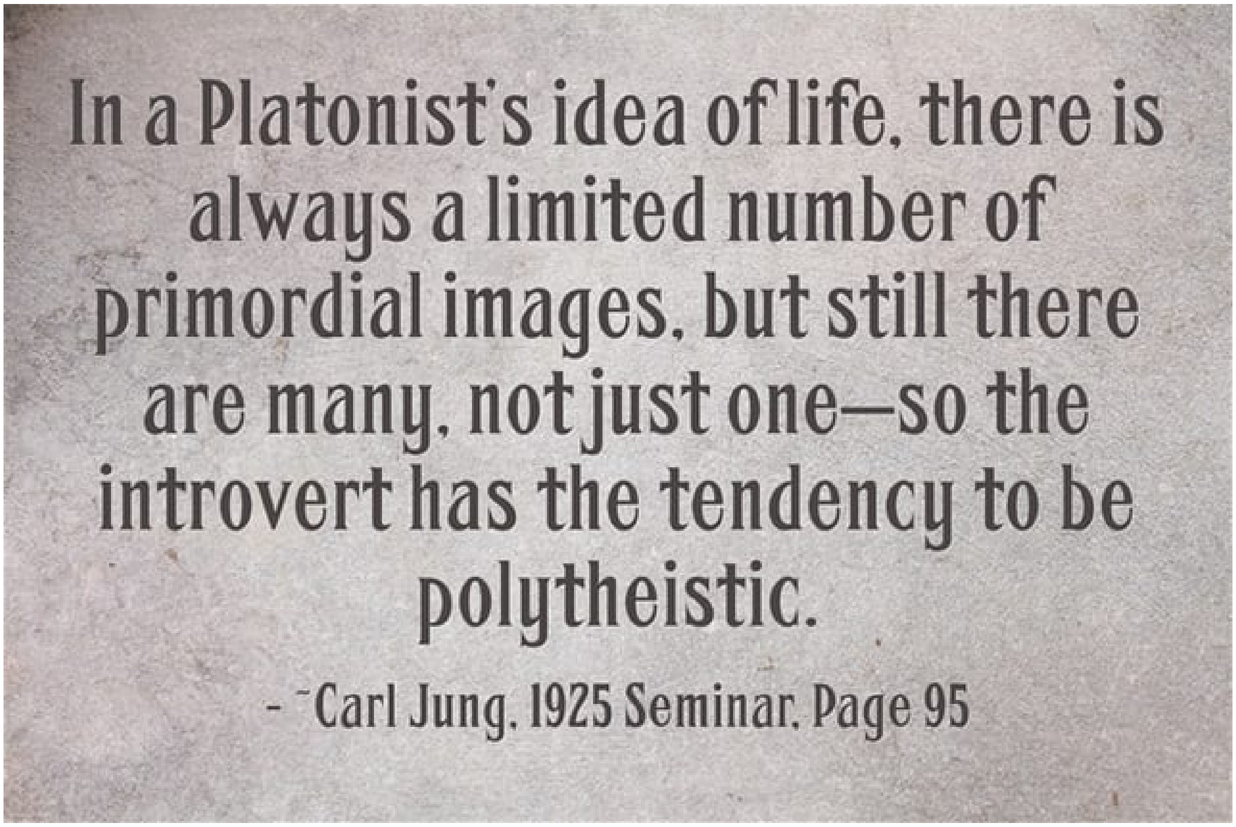

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic.

- ¯Carl Jung, 1925 Seminar, Page 95

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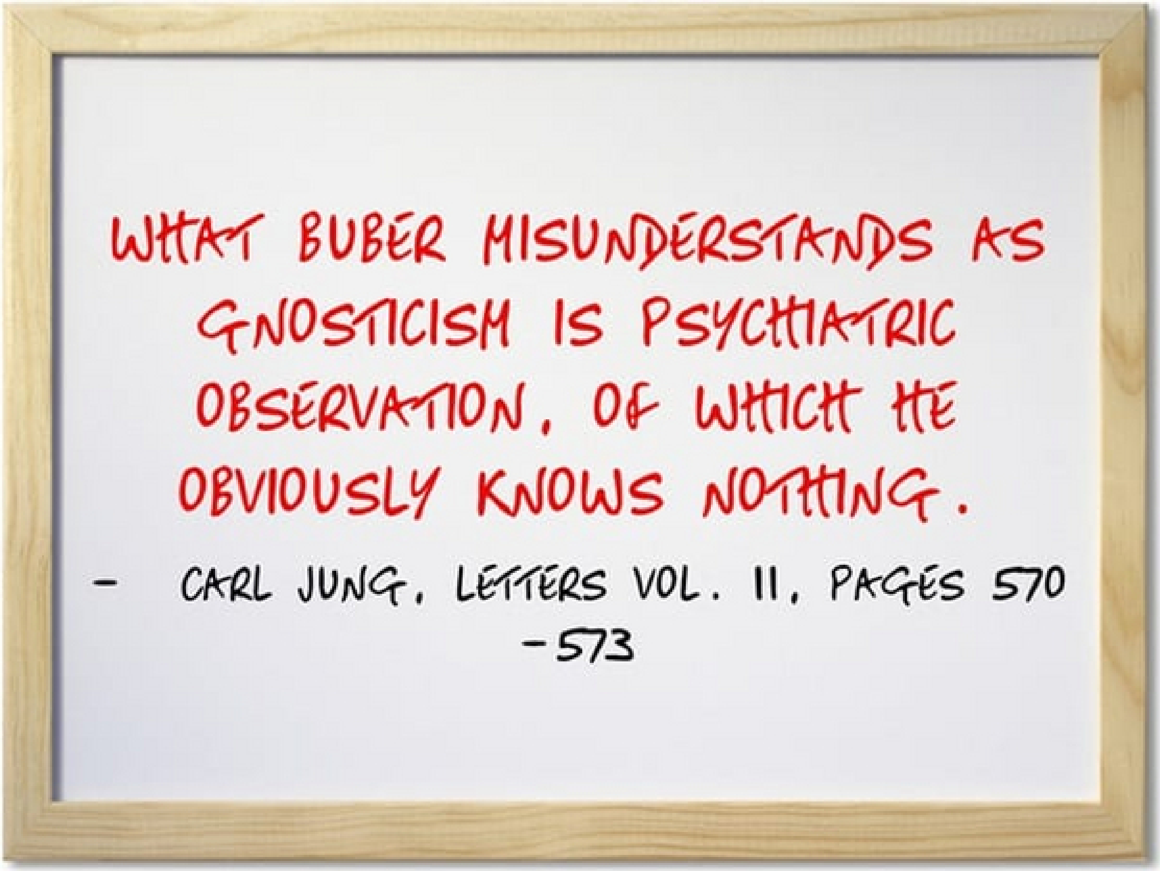
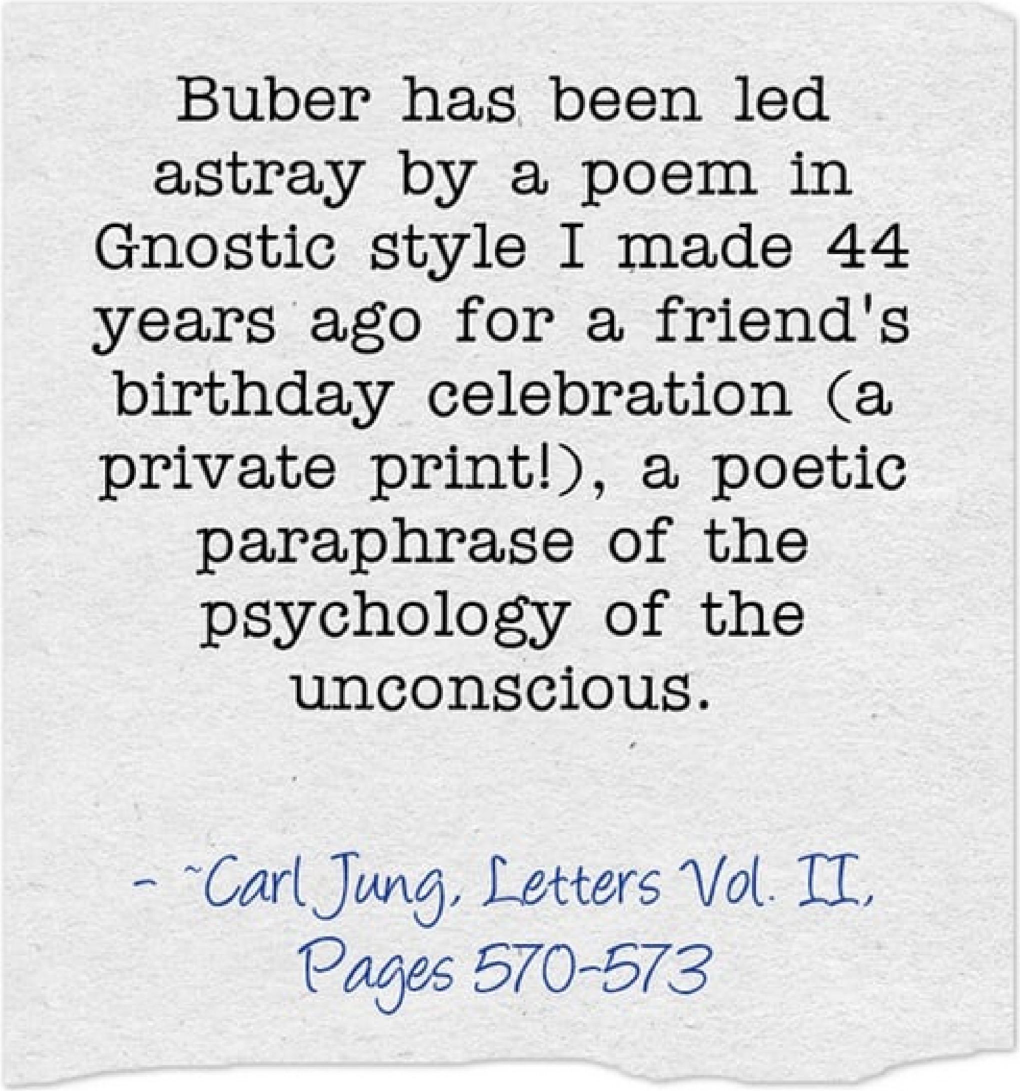


WHAT BUBER MISUNDERSTANDS AS GNOSTICISM IS PSYCHIATRIC OBSERVATION, OF WHICH HE OBVIOUSLY KNOWS NOTHING.

- CARL JUNG, LETTERS VOL. II, PAGES 570 -573

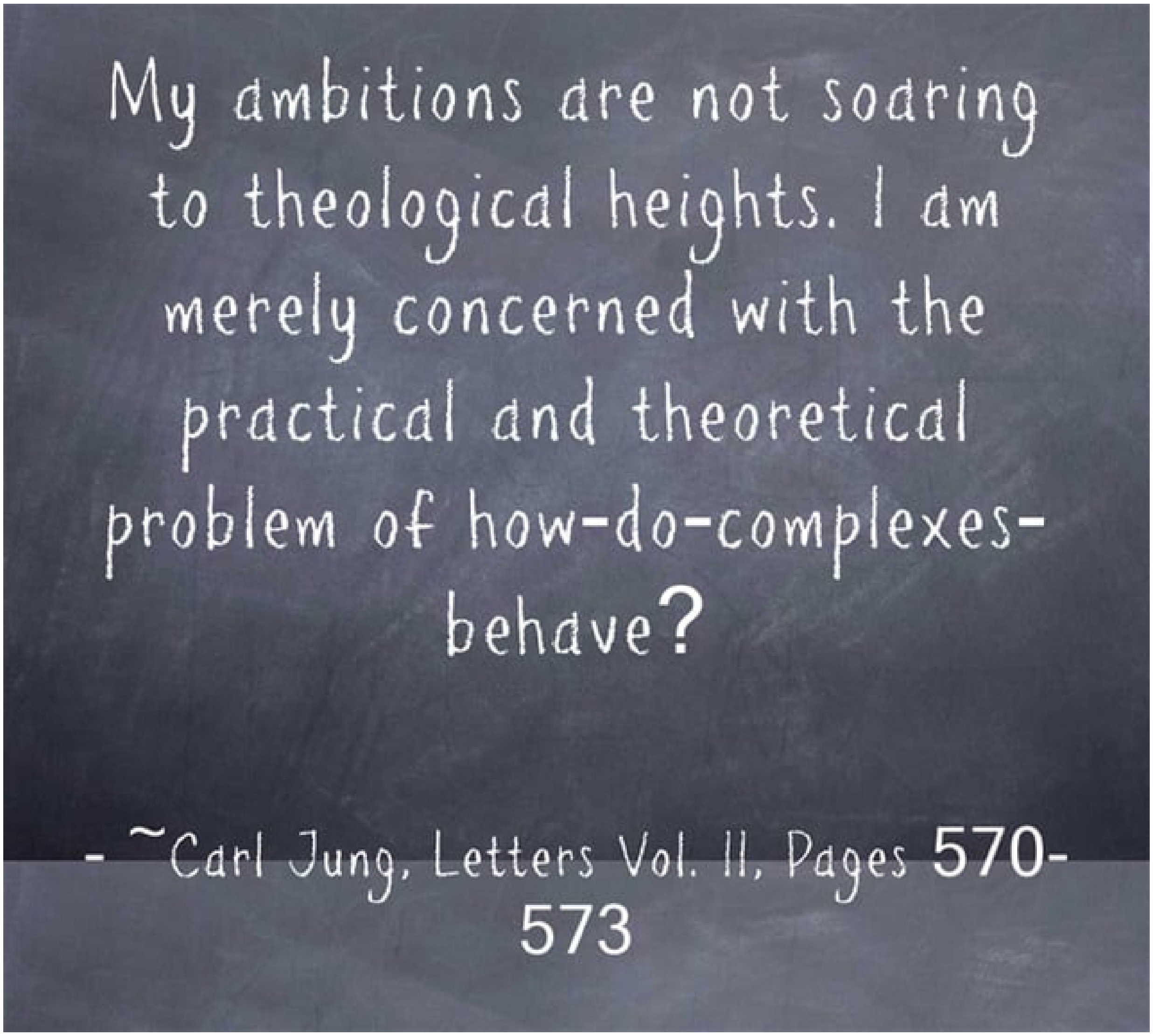
What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573



Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.

- ~Carl Jung, Letters Vol. II, Pages 570-573

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Pages 570-573



My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?

- ~Carl Jung, Letters Vol. II, Pages 570-573

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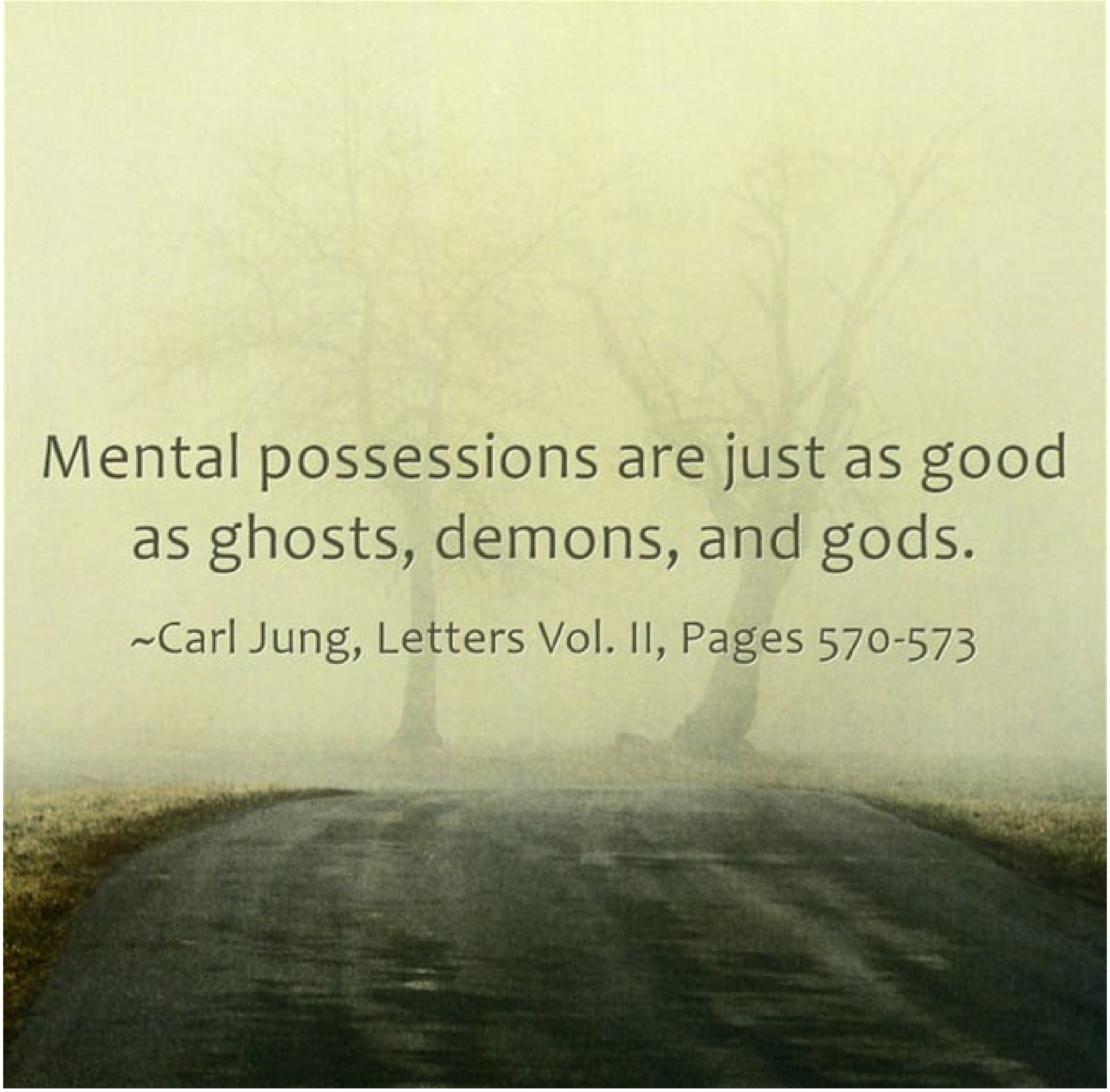

Mental possessions are just as good as ghosts, demons, and gods.
~Carl Jung, Letters Vol. II, Pages 570-573

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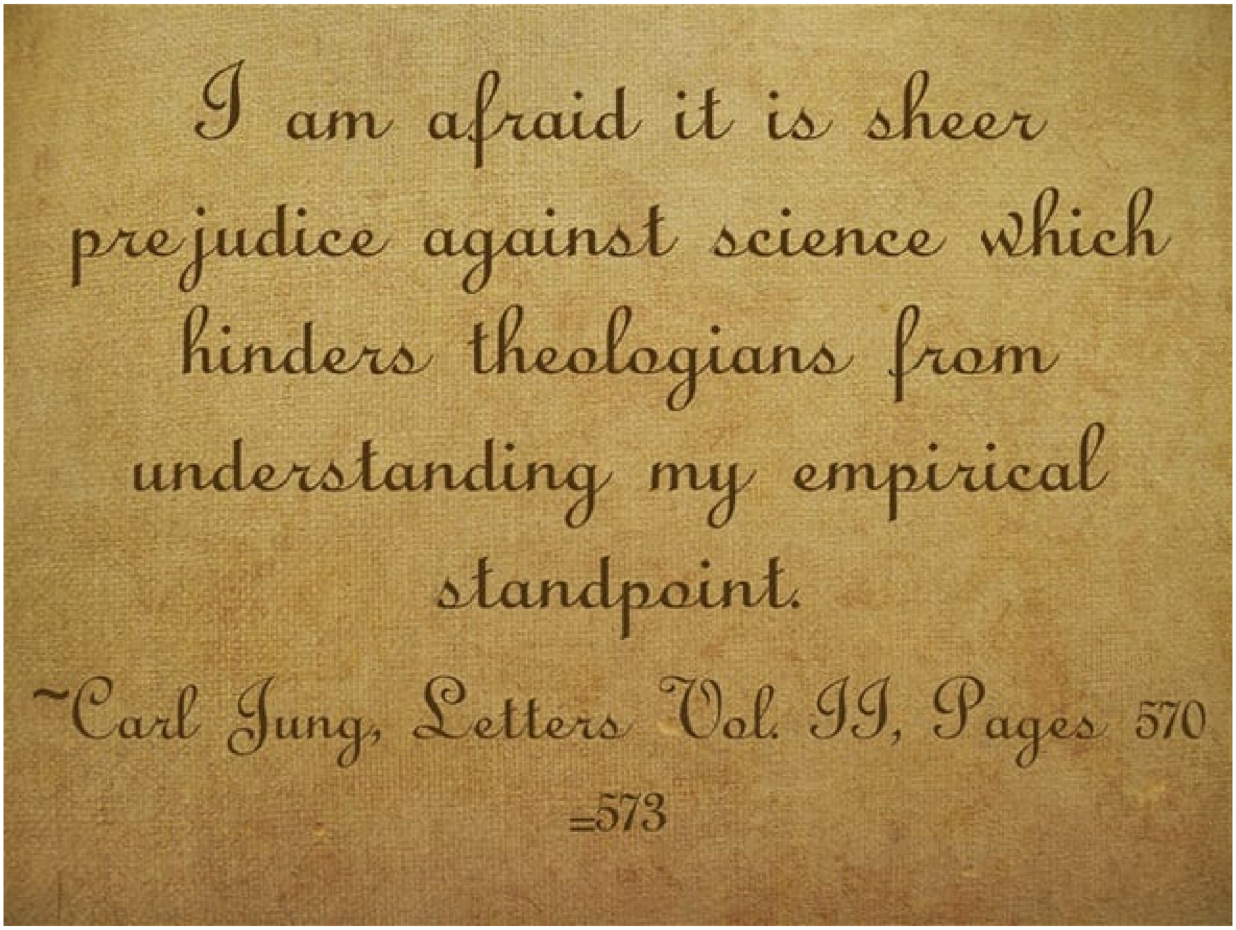

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.

~Carl Jung, Letters Vol. II, Pages 570 =573

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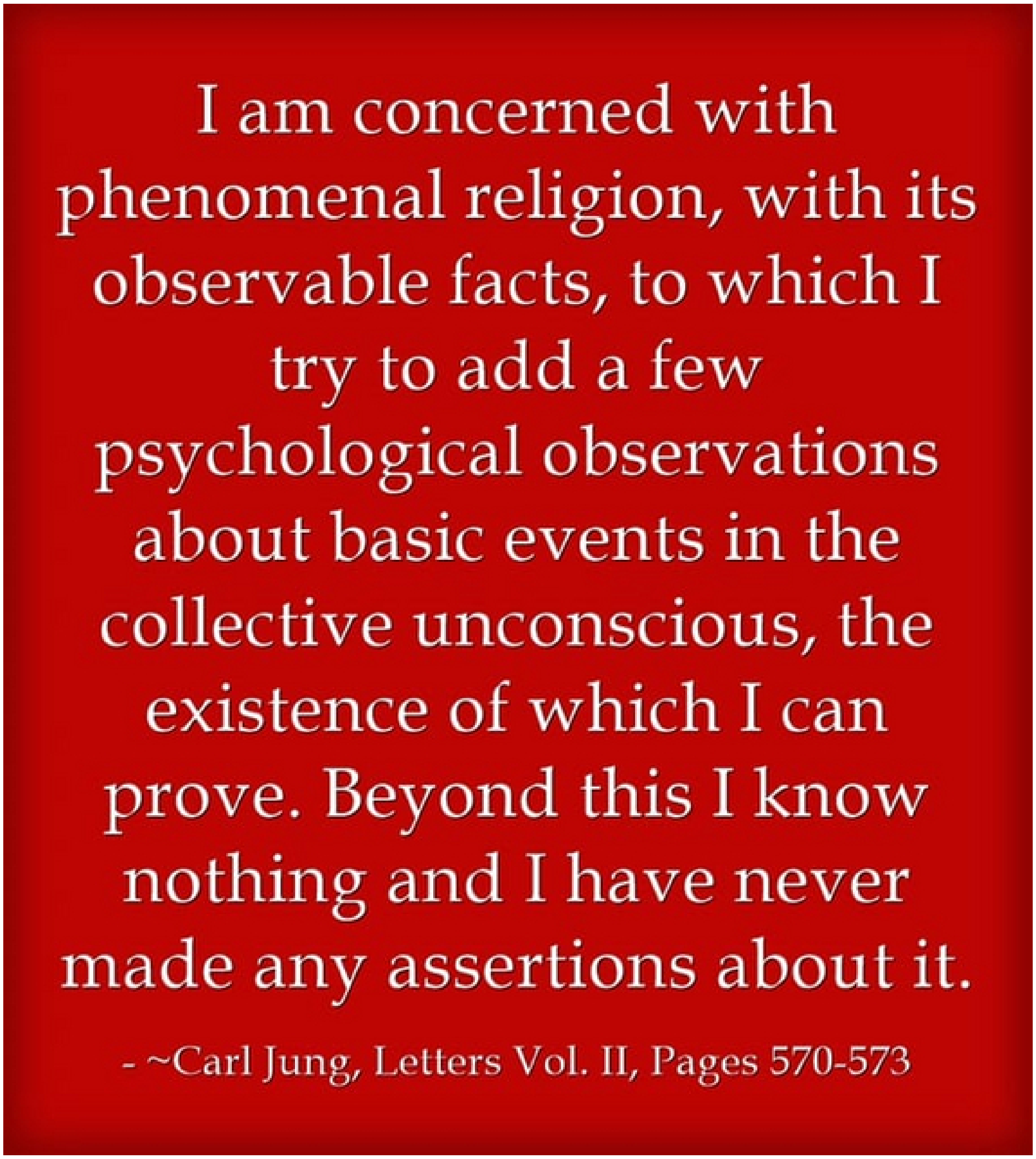

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it.

- ~Carl Jung, Letters Vol. II, Pages 570-573

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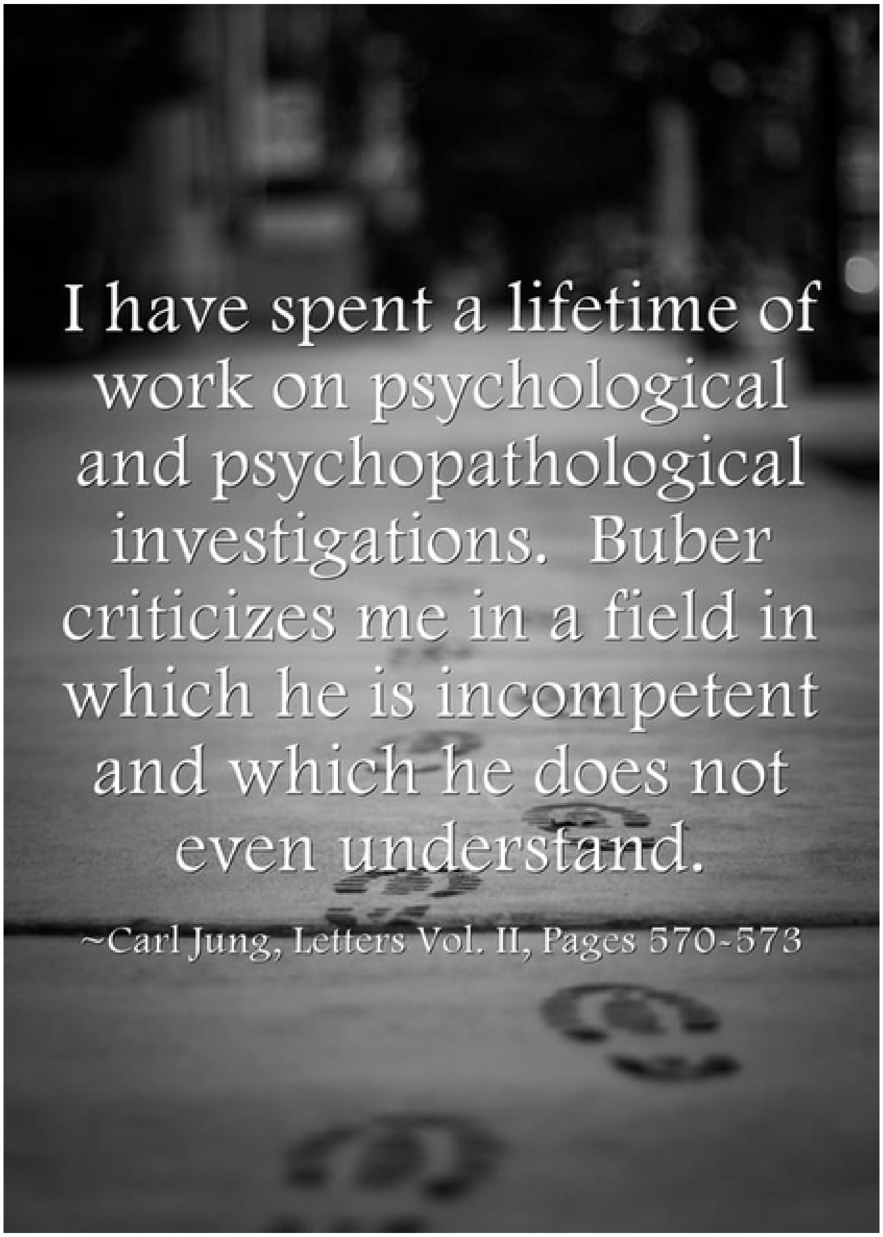

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand.

~Carl Jung, Letters Vol. II, Pages 570-573

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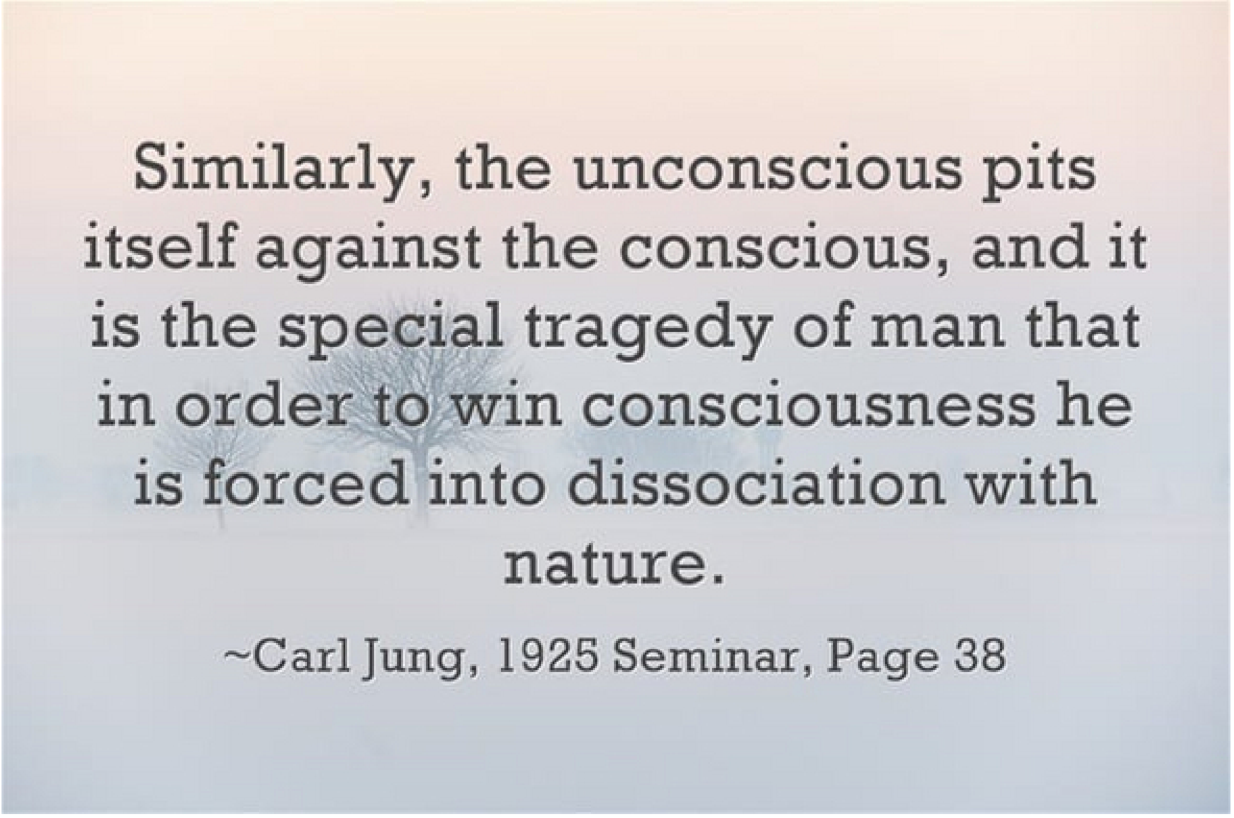

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

~Carl Jung, 1925 Seminar, Page 38

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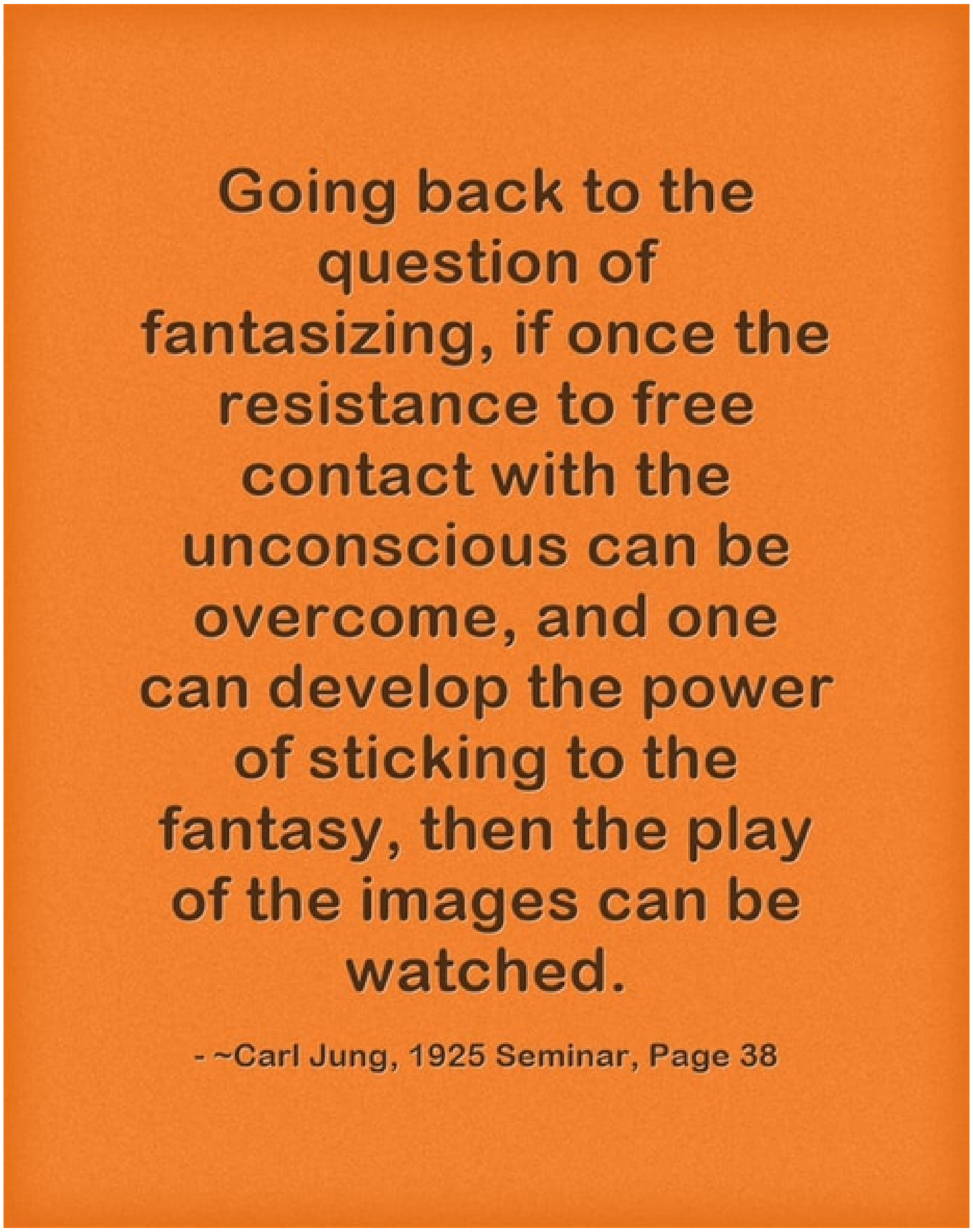

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

- ~Carl Jung, 1925 Seminar, Page 38

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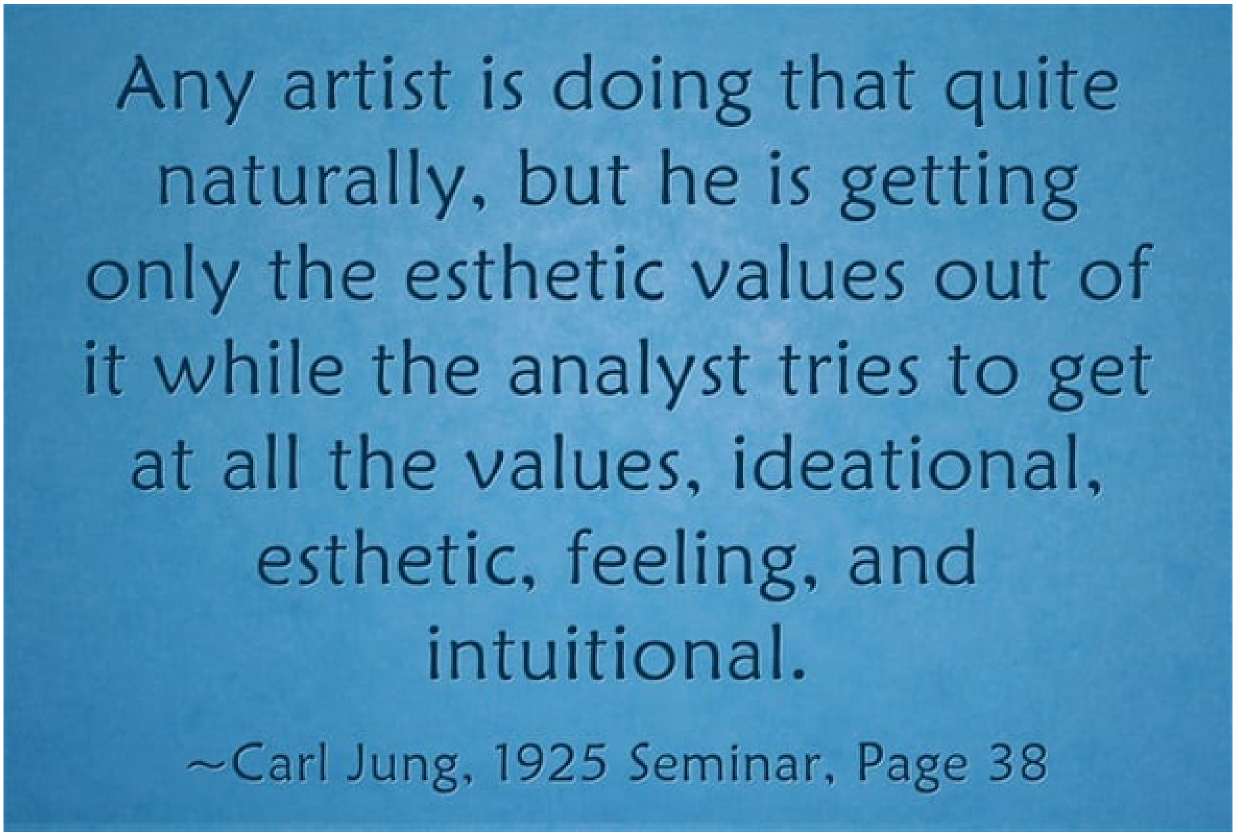

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

~Carl Jung, 1925 Seminar, Page 38

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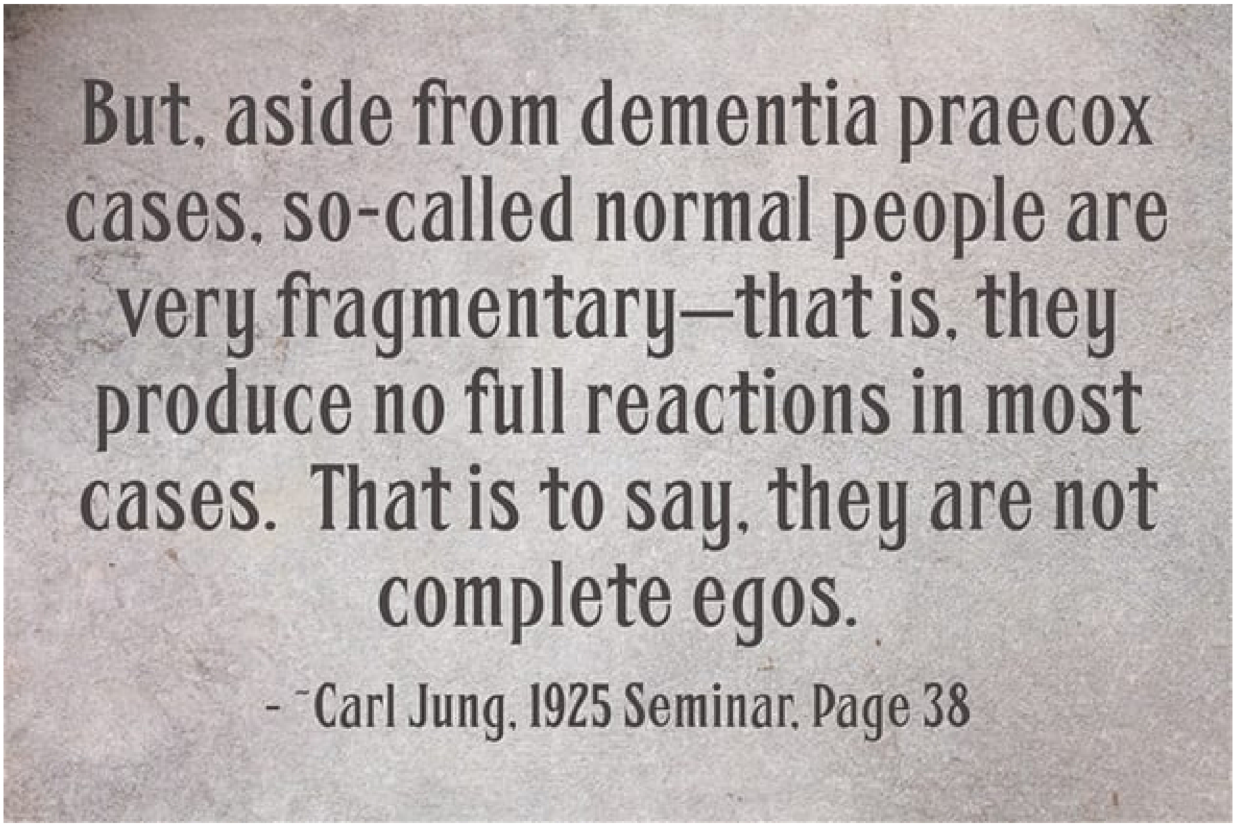

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos.

- Carl Jung, 1925 Seminar, Page 38

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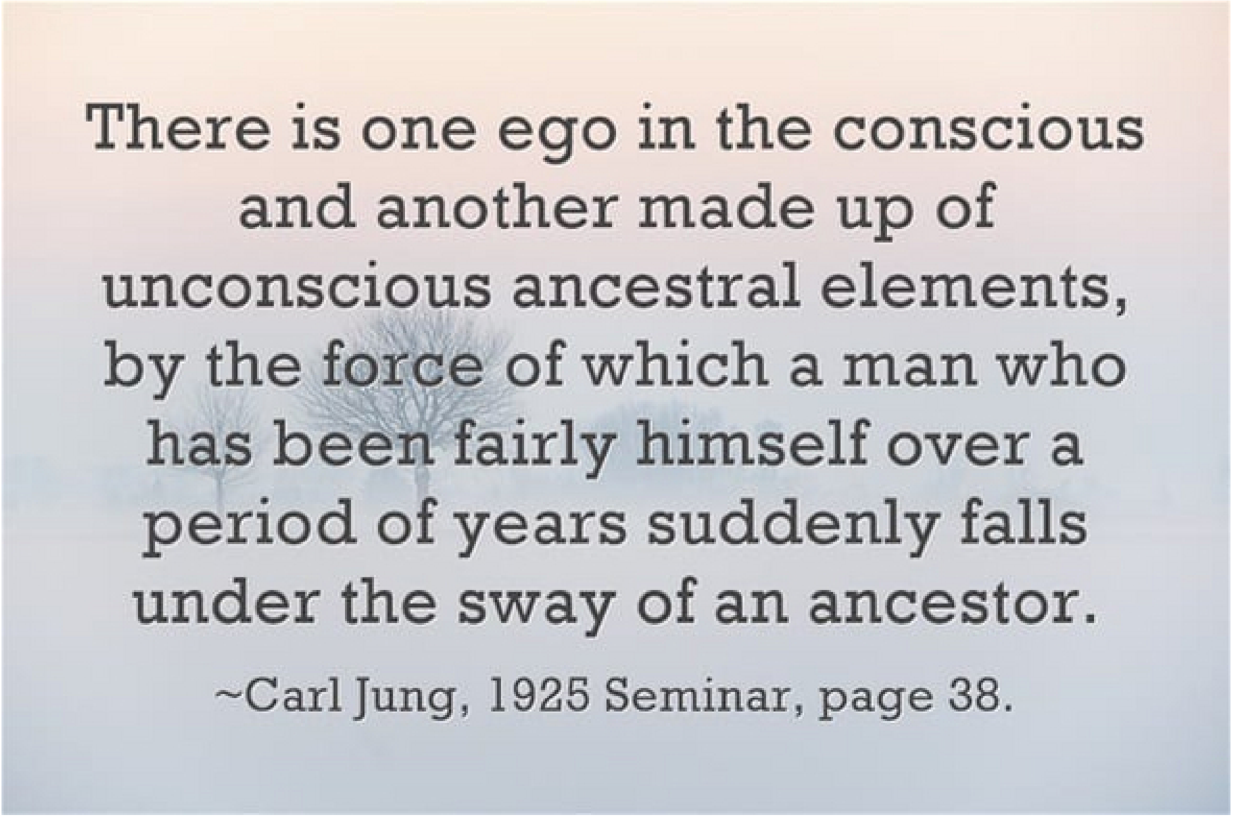

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

~Carl Jung, 1925 Seminar, page 38.

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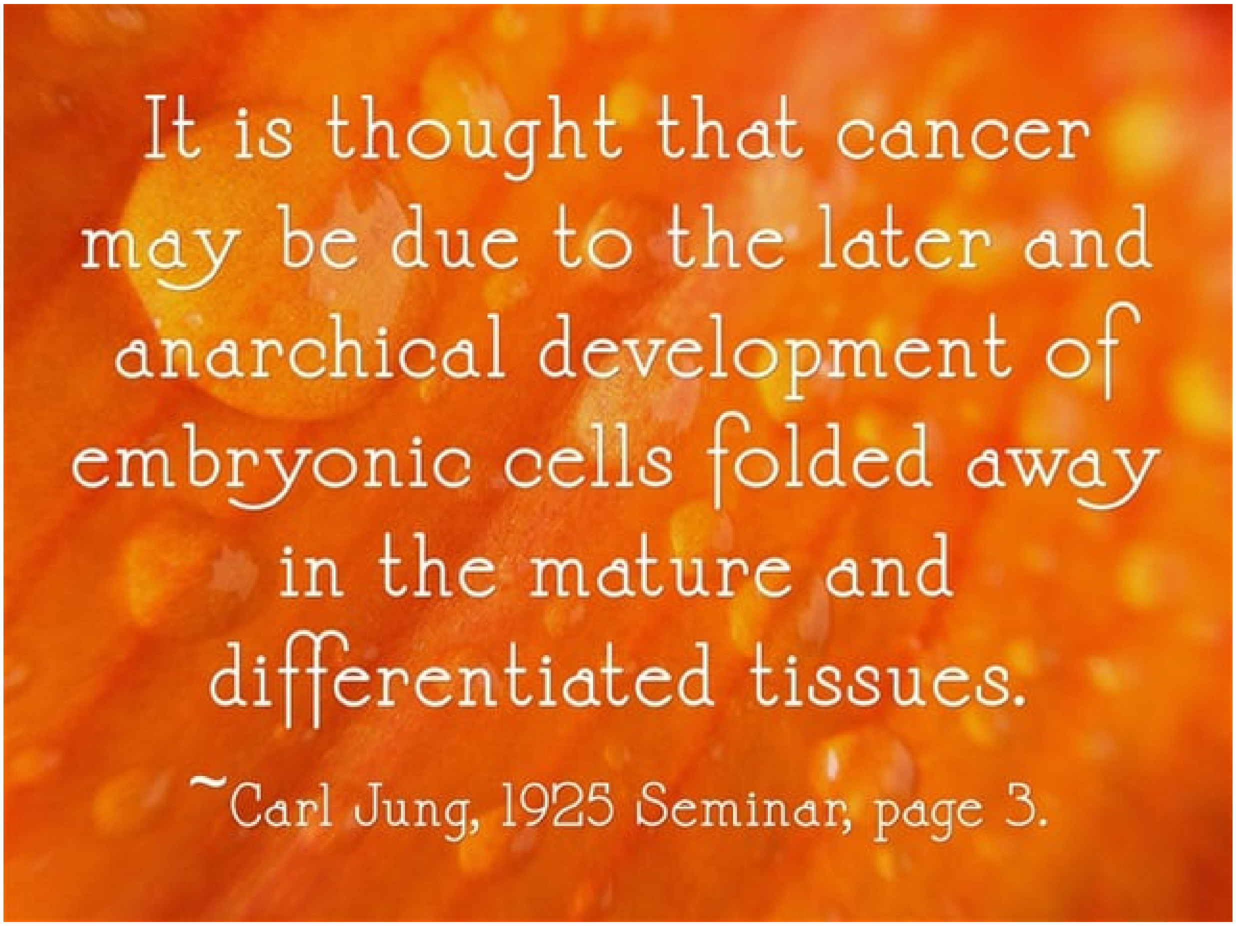

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

~Carl Jung, 1925 Seminar, page 3.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Carl Jung -J.B. Rhine Letters and Synchronicity (2019-01-19 19:37)

[1]

Synchronicity
"A meaningful coincidence of two or more events, where something other than the probability of chance is involved." - Dr Carl Jung

[Carl Jung and the J.B. Rhine Letter and Synchronicity]

(The link below is quite informative.)

According to the Jungian view, the collective unconscious is not at all an expression of personal wishes and goals, but is a neutral entity, psychic in nature, that exists in an absolutely transpersonal way.

Ascribing the arrangement of synchronistic events to the observer's unconscious would thus be nothing other than a regression to primitive-magical thinking, in accordance with which it was earlier supposed that, for example, an eclipse could be "caused" by the malevolence of a sorcerer.

Jung even explicitly warned against taking the archetypes (of the collective unconscious) or psi-powers to be the causal agency of synchronistic events. Marie Louise von Franz, Psyche and Matter,(p. 231).

http://www.nautis.com/files/The %20Rhine-Jung %20Letters.pdf

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/25c29-syn.jpg`

Aniela Jaffe and Wolfgang Pauli Correspondence (2019-01-20 03:30)

[1]

[2]

To: A. Jaffe March 12, 1951

Dear Mrs. Jaffe,

Many thanks for sending me the Hoyle book review; I have quickly read it through and find that it gives a good picture of Hoyle and his book.

I know Hoyle quite well and attended his lecture in Zurich.

His mixture of fantasy and science I find in poor taste (I regard it as feminine-i.e., more precisely, I see Hoyle as a leeling type).

His "Background Matter" and his continuous creation of matter out of nothing strike me as sheer nonsense.

I see no reason to doubt the conservation of physical energy.

It is clear to me that this type of cosmogony is not physics but a projection of the unconscious.

Which takes me once again to the subject of my own essay on "background physics."!

Partly in connection with this, 1 should like to mention that recently I have thought more about "Symbols of the Nucleus" (according to C. C. Jung, symbols of the "Self" or "imagines Dei," and have had another look at A. Huxley's Perennial Philosophy.

It seems to me to have the same shortcomings as Theologia Deutsch (much admired by Huxley, actually), which I
have recently read: I do not see why the "ground" made the "fall in time" known as creation and how it can have the need to be perceived by human consciousness.

In other words, Huxley's premises are too straight-Buddhist Platonic for me and disregard Cusa's' coincidentia oppositorium and even the paradox of complementary pairs of opposites.

So far I know of only two religious philosophy systems that are logically free of contradiction:

One of them is the static-taoistic one (Lao-tse).

The other an evolutionary one, based essentially on an assumed reaction of human (or even prehuman) consciousness to the "nucleus" (you may say, to the "God-image.")

In the latter case, I like to imagine it thus: That in this masculine-feminine symbol (cf. the essays by A. Jaffe) it is precisely the feminine part (matter, energy-see my essays on background physics) that captures the timeless-unchangeable in the "Chronos," whereas the masculine part possibly capture the changeable.

Now I should like to ask you something about this last aspect:

Do you think that this is objectively correct, or do you look on such an idea more as characteristic of a masculine thinking type and his particular psychology?

As ever,

W PAULI Wolfgang Pauli, Atom and Archetype, Pages 73-74

Aniela Jaffe to Pauli

My dear Professor, [Kusnacht] 14 March 1951

Many thanks for returning the synchronicity paper.

Prof. Jung has not worked on it recently but is planning to go back to it.

As far as 1 know, however, this has nothing to do with physics.

1 should have returned the enclosure (with letter) a while ago, along with Prof. Jung's thanks.

Please excuse the delay.

I am always behind schedule at the moment.

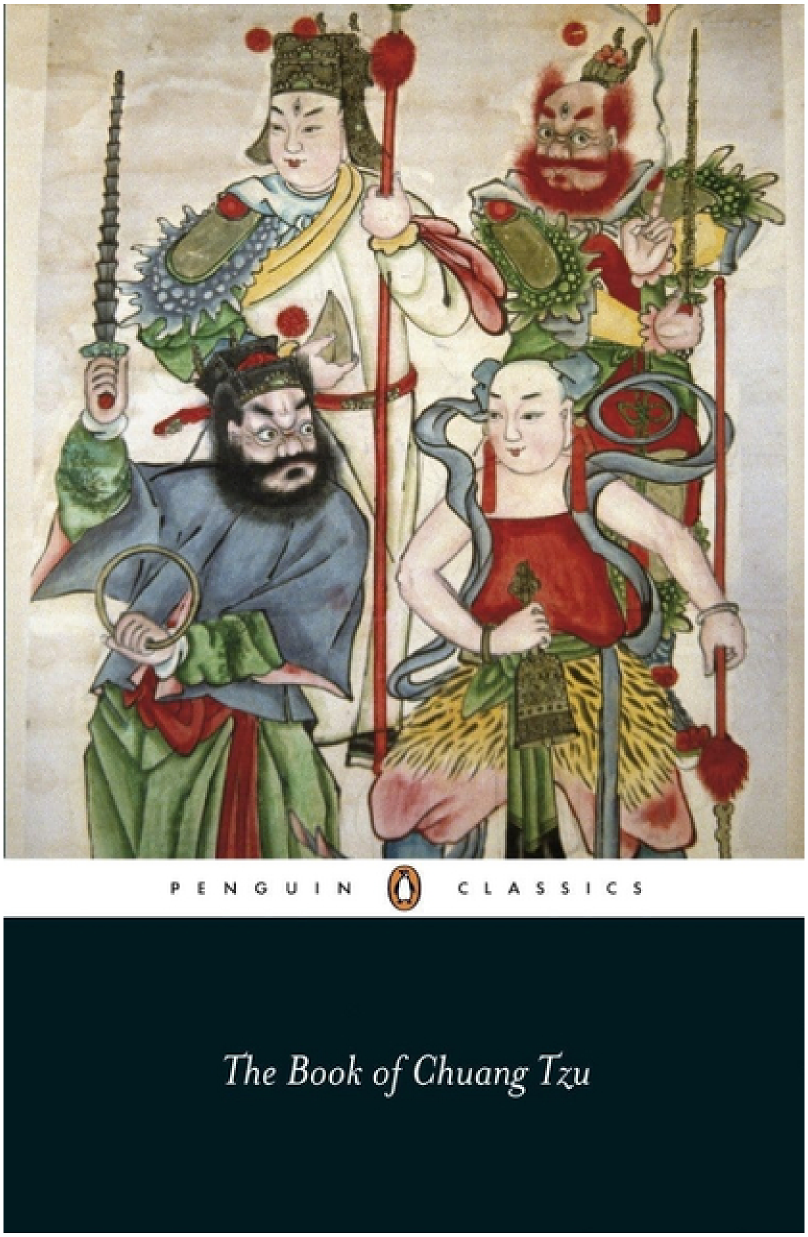
With best greetings and wishes for a Happy Easter,

Yours sincerely, A. J. Wolfgang Pauli, Atom and Archetype, Pages 71-72

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/d5b80-12bjaffe.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/b6dc7-12bpauli.jpg`

Carl Jung: A similar idea is to be found in Ch'uang-tze. (2019-01-20 03:30)

[1]



Dear Mr. Pauli, May 20, 1952

I read your kind letter with great interest.

I chose the expression incarnation more or less at random, albeit obviously under the influence of religious symbolism.

As incarnation continua, it is synonymous with creation continua and actually means the materialization of a potentially available reality, an actualization of the mundus potentialis of the first day of creation, or the Unus Mundus, in which there are as yet no distinctions or differences.

(This is a piece of alchemical philosophy.)

A similar idea is to be found in Ch'uang-tze.

In actual fact, I do not see any real possibility of deciding on the question of whether the “rotation"-i.e., the course of events-runs cyclically in itself or spirally.

All we have is the experience in the psychic sphere that the initial stage is unconscious, the final stage conscious.

In the field of biology we have the fact that alongside the further continuation of lower organisms, highly complex living creatures also came into being, as did, ultimately, the unique fact of reflected consciousness (i.e., I know that I am conscious").

These facts suggest at least the possibility of an “analogia entis.," i.e., the fact that these partial aspects of being probably correspond to a general characteristic of the state of being.

To me, the psychological problem really seems to lie at the very heart of modem-day living.

Unless we tackle this stumbling block, it will not be possible to give any uniform description or interpretation of nature.

As regards "flying saucers," I had hitherto been of the opinion that it was a “mass hallucination" (whatever that may be).

But now it seems that the problem is being taken seriously by the relevant military authorities in America-hence my curiosity.

The meteor was good, and was indeed a (All good things lie in the —–)

With best greetings and many thanks for your ever wonderfully stimulating conversation.
Yours sincerely,

[C. C. Jung] Carl Jung, Atom and Archetype, Page 83

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/101b2-12bchuang.jpg`

Carl Jung and Wolfgang Pauli on "Synchronicity" and "Radioactivity" (2019-01-20 03:30)

[1]

Dear Professor Jung, Zollikon-Zurich, 12 December 1950

I was very pleased to receive your long letter, not just because it made a lot of things clear but also because it provided me with more food for thought.

Re 2. In my last letter, I suggested that synchronicity should be defined in a narrower sense so as to comprise effects that only appear when there is a small number of individual cases but disappear when there is a larger number; you, however, have now done the opposite by means of a definition of synchronicity which, in a broader sense, comprises every acausal and-I should like to add-holistic system.

You do this so that the non-psychic among these systems-namely, the compiled facts of "statistical correspondence" in quantum physics-also come under the same general category.

What has so far prevented me from adopting the broader term is the fear that with the more generally defined term too much might get lost that is specific to psychic and half-psychic synchronicity.

In quantum physics, there are not just effects that appear with large numbers instead of with small ones, and not only is the term "meaning" not the right one here (which you have written about at great length) but also the concept of the (psychic or psychoid) archetype cannot be used so lightly in the acausalities of microphysics.

So if one wishes to use the more extensive definition of synchronicity, then one must deal with the question of which is the more general case that includes as a special case that of the archetype as ordering factor.

In quantum physics, the observer makes a conscious choice (which always implies a sacrifice) between mutually exclusive experimental setups.

Nature replies to this man-made setup in such a way that the result in the individual case cannot be predicted and cannot be influenced by observer; but when this type of experiment is conducted on several occasions there is a reproducible static regularity, which is in itself a holistic orderedness of nature.

The experimental setup forms a whole that cannot be divided up into parts without fundamentally changing and affecting the results so that in nuclear physics the definition of the term “phenomenon” which must also include the particulars of the whole experimental setup in which it occurs.

Thus, the more general question seems to me the one about the different types of holistic, acausal forms of orderedness in nature and the conditions surrounding their occurrence.

This can either be spontaneous or "induced" -i.e., the result of an experiment devised and conducted by human beings.

The latter is also what happens with mantic methods, but the result of the experiment cannot be predicted here (e.g., the throwing of a coin when consulting the oracle); it is just assumed that there is a "connection through equivalence" (meaning) between the result of the physical process and the psychic state of the person conducting the experiment.

In cases of non-psychic acausality, on the other hand, the statistical result as such is reproducible, which is why one can speak here of a "law of probability" instead of an "ordering lactor" (archetype).

Just as the mantic methods point to the archetypal element in the concept of number, the archetypal element in quantum physics is to be found in the (mathematical) concept of probability-i.e., in the actual correspondence between the expected result, worked out with the aid of this concept, and the empirically measured frequencies.

In connection with this, it should be noted that the specialized field "Fundamentals of Mathematics" is in a state of great confusion at the moment as a result of a large-scale undertaking to deal with these question, an endeavor that failed because it was one-sided and divorced from nature.

In this field of research into the fundamentals of mathematics, the "basis of mathematical probability calculus" marks a particular low point.

After reading an article on this subject in a journal, I was dismayed at the difference, of opinion, and later I heard that, whenever possible, experts avoid discussing this subject on the grounds that they now they will not be able to agree!

A psychological approach would be both appropriate and very useful here.

It seems to me absolutely essential that when you talk about physical discontinuities in chap. IV, you should indicate clearly the distinctions of terminology between the non-psychic acausal ordering systems on the one hand and the half-psychic and psychic synchronicities on the other.

In your letter, you actually promised that you would do this.

Bearing this in mind, I have once again carefully weighed up the pros and cons of the narrower and broader definitions of ‘synchronicity.”

Pure logic gives us a free hand to choose either definition.

In such a cae, the deciding factor is intuition, pointing the way to the future as it does, but his is psychology and the branch of psychology that I am particularly interested in-namely the scientific formation of concepts.

With me, the intuitive function has such a strong tendency toward the apprehension of holistic structures that despite all arguments to the contrary, I find myself leaning toward your broader definition: Given the impossibility of a direct application of the term “archetype” in microphysics, I am more inclined to believe that the present term “archetype” is inadequate rather than that your broader definition is in itself inappropriate.

For since your essay in Eranos Jahrbuch for 1946 [see Letter 37, n.1.], it seems to me that the term "archetype" is going through a phase of great change at the moment, and my intuition leads me to suspect that more changes are in the offing.

What is of consequence here is that several other important changes can be applied in both psychology and physics without that having been specifically so intended: similarity. acausality. ordering. Correspondence, pairs of opposites, and wholeness.

If the decision is now made to adopt the broader interpretation of the counter-principle to causality, then I have no doubt that your new formula of the "world picture quaternio" (p, 4 of your letter [46, par, 5]), which corresponds to my earlier wishes anyway, is exactly the proper expression.

If you extended chap, IV along these lines, it would be very different and in some respects more than simply a "resume"; it would be a glimpse into the future of natural philosophy.

Re 3. I was a little surprised at the note of resignation in your letter in the way you commented on your sentences referring to radioactivity and field, for there seems to be no objective reason for such resignation.

But in my explanation of my own point of view, I myself must also become psychological, otherwise I shall fail to deal with all the essentials; I am happy to swap roles and expose myself to the full brunt of your criticism.

As regards the "dreamlikeness" of your physical concepts, or your ideas in general, it seems to me that they are only accurate to a certain degree, when you say in your letter that they are based on the absence of abstract-mathematical character and on their "concreteness.”

I know a lot of people (such as chemists and radiologists) who approach physics from the experimental angle, and they all assure me that they have to imagine the physical conceptions "graphically," since the mathematical-formula apparatus is not accessible to them.

With none of them would I speak of the "dreamlikeness” of their concepts but would rather call their images "concretist.”

The "graphicness" of your physical concepts is much more along the lines of an introverted view, which, as part of the picture, involves psychic ground" processes in the subject, which are to be found alongside the conscious use of physical concepts.

It is this, in my opinion, that defines the dreamlike nature of your concepts, which brings out analogies and differences.

These "background" processes are not usually perceived, but I believe that they are always present in the unconscious.

I myself know them very well from physical" dreams, and that is why I feel that your “physical” concepts are not only interesting but also accessible to meaningful and rational interpretation if they are simply treated as dream symbols.

This is where I want to bring in my idea of a neutral language (which you were kind enough to quote), this language being interpretable both psychologically and physically, so as thus to obtain the "psychological correspondence" of the physical concepts.

In the case of field and radioactivity, which [as I remarked in my last letter] are not compared with each other by physicists in general, you seem to have particular problems, owing to the fact that a difference in the physical concepts stands in contrast to a similarity in their psychological correspondence.

But I believe this problem is not a serious one and is based on the fact that a crucial element is missing in your statements in the letter on the subject of the psychological correspondence to radioactivity.

In actual fact, the psychological correspondences to field and radioactivity also seem to differ from each other.

Expressed in the neutral language, what the two have in common is the idea of a conveyance of connections between spatial [and maybe temporal], distantly visible manifestations by means of an invisible reality.

Here both visible and invisible are to be understood in the sense of everyday life.

Both electromagnetic fields and the rays emitted by radioactive substances are invisible; it is only their mechanical or chemical effects on material bodies that are visible.

In finding the psychological interpretation of the neutrally formulated idea, one must take into account the fact that illustrative concepts are always based on causal interpretation, even when acausal connections are meant.

Invisible reality can thus be the collective unconscious, visible manifestations can also be conscious concepts [they are "visible" to the subject conceiving], and the causal connection "conveyed" can be a synchronistic one.

As we now move on to the concept of radioactivity, we are struck forcibly by the process of chemical transmutation of the radioactive nucleus as the feature that distinguishes radioactivity from the {static } field theory.

The nucleus is the center of the atom; the radioactive rays generally produce new radioactive centers where they encounter matter.

So let us test the following expression for "radioactivity" in the neutral language: A process of transmutation of an active center, ultimately leading to a stable state, is accompanied by self-duplicating {"multiplying" } and expanding phenomena, associated with further transmutations that are brought about through an invisible reality.

And now one does not have to look far for the psychological interpretation of this neutral expression.

The ‘active nucleus,” familiar to me as a dream symbol, has a close relationship to the lapis of the alchemists, and thus in your terminology is a symbol of the “Self.”

The transformation process as a psychic process is still the same today as that represented in the alchemical opus and consists of the transition of the “Self” into a more conscious state.

This process (at certain stages at least) is accompanied by the “multiplication” – i.e., by multiple outward manifestation of an archetype (this being the “invisible reality”), which again is the same as the “breaking of barriers through contingency” or “transgressivity” of the archetype type that you talk about in your letter.
The transformation process is the missing item in your letter when you talk of the psychological correspondence to radioactivity.

The psychic process is the same as with the alchemists, but in the physical process of radioactivity not only has the transmutation of the chemical element become reality, but acausality has now appeared on the scene in our conscious scientific ideas.

This symbolism, in contrast to that of the alchemists, seems to be more differentiated and more highly developed.

Whether or not you delete or elucidate the sentences on pages 9 and 10 of your work is a purely technical question; an explanation might become too long-winded.·

Re 4. What you say about the "relativity of mass’ and the PK experiments still seems to me very obscure, but perhaps that is all we can say about it at the moment, given the current level of our knowledge.

With the prefigured image of the test person, I actually did not mean a conscious conception but an unconscious prefigured image, operating from the unconscious.

As to your "quick" question about the positive result of the Rhine experiments when large numbers of dice are involved, I cannot come up with an answer.

I am very happy about this correspondence, for I now have the feeling that there is a real exchange of views on both sides about all these borderline problems.

Enclosed please find McConnell’s work.

Please let me know when you need your manuscript back.

With kind regards,

Yours sincerely, W P. Wolfgang Pauli, Atom and Archetype, Pages 63-67

Dear Professor, 23 January 1951

I am particularly indebted to you for having given me new heart.

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog.

This feeling is obviously due to the fact that I do not understand the mathematical or physical implications of the word, which you certainly do.

I could imagine that, for similar reasons, the psychological aspect seems unclear to you.

As regards the narrower and broader meaning of the term synchronicity, which you have explained so clearly, it seems to me as “synchronicity” in the narrower sense is characterized not just by the aspect of the archetypal situation but also by acausality.

The archetype certainly characterizes the psychic and half-psychic: “Synchronicity” cases, but I wonder whether the "anomaly" of the so-called causal law-namely, acausality-is not a more general characteristic and "super ordinated" condition than the archetypal basis that can be traced in psychic and half-psychic “Synchronicity” cases.

The latter can only be ascertained as present through introspection but remains hidden to the outsider as long as I do not inform him of my observation.

If I keep my observations to myself, the former can only ascertain an acausal "so-ness” ["So-sein"]. especially in those cases where the archetypal tertium comparationis is not obvious (as in the case of the scarab, for example).

Like the time when I was working on the psychology of "Das Wandlungssymbol in der Messe [Transformation Symbol in the Mass) ," approaching it from the angle of alchemy, it happened that a serpent tried to swallow a fish that was too large for it and consequently choked.

Fish is the other Eucharistic food, and in this case it is seized not by the person but by the chthonic spirit, the mercurial serpent.

(Fish = Christ. Serpent = Christ and the feminine darkness principle.)

At the time, I was the observer on the outside whho could only see the coincidence but not the common archytypal basis; i.e., I did not understand how the serpent corresponded to the Mass.

But I did feel very strongly that the case was one of meaningful coincidence-i.e., not just an irrelevant “so-ness” situation.

In this case, the only distinguishing feature is the presence of acausality, and in such situations and similar ones it is precisely this that has given me the idea of acausality is the more general definition, whereas the archetype is a characteristic that can be perceived occasionally where, almost by chance, an insight is possible.

Now if there are “nontransparent” cases of synchronicity even in the psychic sphere, then they are even likelier in the half-psychic or physical sphere.

In other words, what should emerge is that the general case is the acausal “so-ness” one, whereas “Synchronicity” is the causus particularis of a transparent “so-ness” situation.

But I can tum the argument around and say: Introspection teaches me that the archetype is characteristic of “Synchronicity” i.e., I is that special case of acausality in which the archetype can be perceived as the (transcendental) basis.

This perception is possible because the acausal case occurs (by chance) in the psychic sphere, where something can be perceived from inside through introspection; in the half-psychic, this is less possible and not at all in the physical one.

With the merely psychoid (transcendental) nature of the archetype, its purely physical occurrence is by no means precluded.

It can thus be both the basis of the purely psychic and half-psychic synchronicity as well as physical acausality in general.

The old precept of the croatio continua and the correspondentia was applied to nature as a whole and Dot just
the psyche.

I fully agree with you that the synchronicity of the psychic sphere must be conceptually separated from the discontinuities of microphysics.

But this leaves open the question of whether one should subsume the facts of psychic “Synchronicity” i.e., the archetypal characteristic-to a general causality or subsume the latter to the universal validity of the archetype.

In the latter case, this would give rise to a Platonic world-picture with a mundus archetypus as its model: In the former, the I would appear with its archetypal characteristic as a psychic "anomaly" of general causality, just as acausality would need to be its physical anomaly.

Your idea that the probability concept in mathematics corresponds to the archetype was most illuminating.

In fact, the archetype represents nothing else but the probability of psychic events.

To a certain extent, it is the symbolically anticipated result of a psychic statistic.

This can probably be best seen in the tendency of the archetype to keep producing and confirming itself (cf. the reinstatement of a Goddess in Christian Olympus).

I am, of course, very pleased that you have indicated your inclination to consider seriously the extension of the “Synchronicity” theory.

Under these circumstances, you are fully justified in demanding a new interpretation of the term archetype.

It seems to me that the way to achieve this is via the analogy archetype-probability.

In physical terms, probability corresponds to the so-called law of nature; psychically, it corresponds to the archetype.

Law and archetype are both modi and abstract ideal cases that occur only in modified form in empirical reality.

My definition of the archetype as “pattern of behavior” accords with this interpretation.

But whereas in the sciences the law appears exclusively as abstraction derived from experience, in psychology
we encounter an a priori existing image, already complete as far as can be judged; this image occurs spontaneously, in dreams, for example, and possesses an autonomous numinosity, as if Someone had stated in advance with great authority: "What is coming now is of great significance."

This strikes me as being in sharp contrast to the a posteriori character of the law of nature.

If that were not so, one would have to assume that the image-for example, of radioactivity-had always been present and that the real discovery of radioactivity (in this case) would simply be this particular image becoming conscious.

The way you deal with the image of the lapis raises the question for me of whether ultimately the symbols accompanying the lapis, such as the multiplicatio, do not indicate a transcendental basis common to both the physical and the psychic.

So although everything seems to indicate that radioactivity and its laws are something perceived a posteriori, it is nevertheless fundamentally impossible to prove that the law of nature is actually based on something toto coelo different from what we in psychology call archetype.

For in the end the law of nature, irrespective of its obviously empirical derivation, is always a psychic form as well, and nolens volens also has its origins in psychic premises.

Under these conditions, the analogy between the archetype and the constellation effects it radiates on the one hand, and the way the active nucleus affects its surroundings on the other, mean rather more than a simple metaphor, and the psychic transformation process would be, as you point out, the actual correspondence to radioactivity.

I shall now set about extending my manuscript along the lines of what we have agreed on and hope that I succeed in expressing myself clearly.

I shall close by once again expressing my thanks for the friendly and helpful interest you have shown,

With best wishes,

Yours sincerely, C.G.

Carl Jung, Atom and Archetype, Pages 68-70

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/05a5d-12bpauli.jpg`

Carl Jung on "Heraclitus" - Anthology (2019-01-20 04:14)

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal. The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

Old Heraclitus, who was indeed a very great sage, discovered the most marvellous of all psychological laws: the regulative function of opposites. He called it enantiodromia, a running contrariwise, by which he meant that sooner or later everything runs into its opposite. . . . Thus the rational attitude of culture necessarily runs into its opposite, namely the irrational devastation of culture. We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. The irrational cannot be and must not be extirpated. The gods cannot and must not die. Carl Jung, CW 7, Para III

When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights. But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned. The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

What does "wholeness" mean? I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow. The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing. Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"? Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire." And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago. Carl Jung, Memories Dreams and Reflections, Page 346

Carl Jung on “Freedom” – Anthology (2019-01-20 04:30)

[1]

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. Carl Jung, The Symbolic Life, Pages 310-311.

Without freedom there can be no morality. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; Memories, Dreams and Reflections; Page 220

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

I naturally agree with what you say about freedom of thought. The Communist doesn’t come into this category, since he doesn’t think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters

Vol. II, Pages 182-183.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

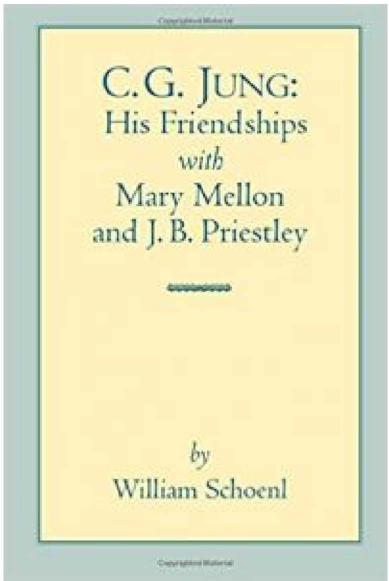
Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/fb5dc-12bfree2banthology.jpg`

William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley - Quotations

(2019-01-20 05:10)

[1]C.G. Jung: His Friendships with Mary Mellon and J.B. Priestley



Franz Jung told me that his father had "a nose and ears"-that he was human. It is a C. G. Jung with "a nose and ears" who appears in the correspondence with Mary Mellon. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page xi

Priestley did a BBC broadcast on Jung and his work; when Jung saw the transcript he commented that he had never seen a better summary of his main ideas in such a concise form-he called it a masterpiece. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page xii

Later in 1946, Priestley persuaded Jung to do a talk for the BBC: "The Fight with the Shadow." William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page xii

Journey Down a Rainbow, by Priestley and Jacquetta Hawkes, was the last book Emma Jung read before her death in 1955. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page xii

Under a Freedom of Information Act request, the Federal Bureau of Investigation, Washington, D.C., let me examine copies of the FBI reports on Jung. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page xiii

In 1934, Mary and Paul both read Jung’s Modern Man in Search of a Soul, with which they were impressed. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 4

While Mary had suffered from asthma since childhood, Paul had suffered from his parents’ mismatched marriage, and their separation and divorce. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 4

The Mellons did see Jung, however, in October, 193 7, at a seminar on "Dream Symbols and the Individuation Process" that Jung gave under the auspices of the Analytical Psychology Club in New York-after he had delivered his Terry Lectures on "Religion in the Light of Science and Philosophy" at Yale. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Pages 4-5

On December 16, Jung’s secretary replied that they could attend the seminar in May and June, though it would probably be impossible for them to see Jung individually. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 5

From Claridge's in Brook Street, Paul asked Jung's secretary whether he [Paul Mellon] could work with Toni Wolff, Jung's closest associate, during their stay. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 5

Mary even went to his lectures in German at the Federal Institute of Technology, where Jung taught. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 6

When Hitler attacked Poland on September 1, 1939, Jung at first thought Mary had left Europe. When he realized she had remained, he wrote her that it was courageous to stay and share whatever fate had in store for them. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7

As the analysis proceeded, a strong transference and countertransference developed between Mary and Jung. The growing strength of the transference and countertransference can be seen in the quality of the subsequent correspondence and in the signatures. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7

In December, Mary sent Jung a picture of himself and one of Ascona that Paul had taken. She teased that she could just hear him laugh: Did she look like a wet mouse the day of the party? Did he feel like a caged lion? William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7

He mentioned "a hell" of a trick her Christian name Mary played with him, as he was thinking of Gnostic texts and the name Maria. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7-8

Mary subsequently gave the name Bollingen to the idea that she conceived for the translation and publication of Jung's works in English. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 8

He [Jung] wrote that the Swiss government had advised people to lay in stores of food: Switzerland could support itself if its people would eat one-fifth less. [During WWII] William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 8

He [Jung] had seen a good number of the French interned in Switzerland, and said it was a complete moral crash on the part of France. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 9

He concluded by saying that Europeans were now in prison [WWII]: God save our souls. That was more important than butter! William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 9

Germany's war against Britain, and the destruction of France, he said, were almost more than one could bear. The devastation of London by bombing had hurt Jung as if England were his own country. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 9-10

Her plans for an enclosed garden at the Mellon house-something not only in the mind but in earth and stone-gave him a feeling of peace and restfulness, something to look forward to beyond the abomination of war and Germany's Nietzschean insanity. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

Jung continued, saying it was now a question whether they in Europe could retain the treasures of culture against the onslaught of the powers of darkness. William Schoenl - C.G. Jung-His Friendships with Mary Mellon &

J.B. Priestley, Page 10

It would be madness to attack Switzerland, said Jung, but the Germans were mad. All the Swiss sympathies were on the British side. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

A Swiss from Berlin mentioned that workmen criticized Hitler and called him a liar. But the young people in Germany were still full of illusions, though the mood in the army had dropped since Britain could not be conquered. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

Perhaps Switzerland would fall under German domination. In that case he would certainly be silenced; he would not mind, provided he still had his books and a roof over his head. But he hoped to see [Mary] her again and sent her every good wish. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10-11

Subsequent correspondence in 1941 shows that Mary was becoming too much identified with Jung: it was showing in her dreams. In April, Jung responded to dreams about "twin children, twin men, twin Jungs." William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 11

Sometimes I have a strong feeling that· you would like to see me as much as I want to see you. I wonder if that is true. Then it fades away. Tell me if you ever do because it would help me to know it sometimes. Anyway the grass is green and the fire still burns. Mary Mellon - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 15

She signed the letter: All my love to you, Mary. The letter and the dream together indicate that in her transference Mary projected images of father, lover, and modern prophet on Jung. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 15

Jung suggested that Mary probably had a living image of him and it might keep her too much away from herself, no matter what he was. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 16

He [Jung asked her [Mary] not to misunderstand him: he was in a healthy condition of mind but he merely described, with utmost honesty, the effect of a letter of hers. There was a living connection through the non-space, an unconscious identity. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 16

By cable Jung replied by cable that Ximena’s changes were unimportant. Barbara Hanna had pestered him about them. There was no worry. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 17

A letter from Jung explained the situation further. He [Jung] apologized if he had disturbed Mary by his impetuous telegram. He had become somewhat irritated by Barbara Hannah’s complaints about Ximena’s changes in the Zosimos manuscript. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 17

The letter went on to say that Frau Froebe-Kapteyn wished to collect for the Eranos archive a vast number of ancient and medieval pictures of Hermes-a decidedly useful enterprise. But she needed some money to pay for the necessary photos. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 17

Jung contributed his collaboration and $250 annually [to Eranos], but that was all he could do. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 17

He [Jung] had always had the impression that Paul [Mellon] had the psychology of someone waiting to be picked up by something not yet in sight. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B.

Priestley, Page 21

She began on a personal note: Mrs. Cabot had just sent her some new pictures of Jung and Toni Wolff that had made Mary so homesick she could scarcely bear it. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 22

Mary commented that it was taking far longer to start a new venture like Bollingen than she had anticipated. What Mary really wanted to discuss with Jung was the question of translating and publishing his books in English. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 22

If he [Jung] approved, she would love to publish the VII Sermones ad Mortuos in a beautiful leather binding. It was wonderful and she had reread it many times. Of course, if he wished, no one need know it was his-it could be published pseudonymously. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 22

Jung was so very much obliged to Mary Mellon for her generous interest in his humble efforts to do something for the spiritual welfare of this "godforsaken" world that he hated to bother her for such trifles. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 18

He [Jung] concluded by saying that he hoped she [Mary] did not allow life to become too complicated. It is better when it is simple. Jung also said that he had reduced his work with patients, and had given up public lectures. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 18

The tentative [Bollingen] list of publications, as it was headed, included twelve works. Four were by Jung, one by Emma Jung, and one by Toni Wolff: Jung’s Transformation Symbolism of the Mass, Two Essays (reprint), and, under the pseudonym Basilides, VII Sermones ad Mortuos, Emma Jung’s Grail, and-Mary also hoped-a book of essays from Toni Wolff. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 23

His [Jung’s] family was beginning to feel the restrictions of rationing. Only bread, vegetables, fruit, wine, and tobacco were not yet rationed. The winter had been long and cold; even the potatoes in the cellar froze, but they were edible. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 25

The condition of Europe became worse every day: the misery in the occupied countries was indescribable. The air vibrated with lies and rumors, and it was almost impossible to tell true from false information. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 26

Jung was very surprised to receive a stiff, formal letter over Mary’s signature informing him that, due to the war emergency and restrictions placed on American citizens in their relations with persons abroad, the Bollingen Foundation had decided to cease all activities abroad, particularly in Switzerland. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27

Her [Mary’s] lawyer, Donald Shepard, had drafted the letter. In it, Mary informed Jung that the U.S. Government had put into effect a Trading with the Enemy Act that had drastic provisions against American citizens dealing with enemy aliens, directly or even indirectly. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27

No member of the [Bollingen] Foundation desired to have any dealings with an enemy alien, directly or indirectly. Consequently, Paul [Mellon] and she felt that it was desirable to cease all activities in Switzerland. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27

In July, a formal letter from Donald Shepard informed Jung that the functioning of the Bollingen Foundation during the War had been further considered and it had been decided to cease all activities whatsoever. The Foundation, therefore, had been completely liquidated and dissolved-it was now out of existence. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27

On· the occasion of Jung's birthday, Mary and Paul Mellon sent him a telegram wishing him a very happy birthday and informing him that they had a son born to them and named Timothy. The telegram was signed "love." William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27

Though Jung did not say so to Mary, friends of his in Zurich told Cary Baynes in later years about his resentment of the cold letters. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27

Jung did not respond for six months and he did not give Mary the English-speaking rights to his works. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 31

Except for brief telegrams there appears to have been little communication between Jung and Mary in 1944. During that year Jung fell ill, and almost died from embolisms in the heart and lungs. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 31

In her letter she told Jung that various rumors had come to them for some time, accusing Jung of being pro-Nazi in an apparent effort to discredit his work. An agent of the Federal Bureau of Investigation had interviewed Bertine some weeks previously in an attempt to discover whether Jung was connected with the Nazis and whether he was anti-Semitic. Fortunately, she had several letters from him that cleared up the first point to the agent's apparent satisfaction. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 32

Bertine asked the agent what possible concern the FBI might have with a Swiss citizen's opinion; the agent replied that he was not allowed to tell her but the FBI had received suspicious information-including the statement that Jung was presently in the United States! William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 33-34

Bertine also reported a second recent incident to Jung. There had been a suggestion that she be asked to give a few lectures at a school of adult education in New York, but the idea was met with the undocumented allegation that Jung was pro-Nazi. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

Bertine told the woman who had suggested the lectures that the woman could tell the school people that Bertine had proof of Jung's point of view [on Nazis] if they were really interested. It had to date not been asked for. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

A quite liberal weekly [the New Republic] had published a review of Brill's Freud's Contribution to Psychiatry in which the reviewer irrelevantly stated that Jung had betrayed Freud's progressive viewpoint and that Jung had become one of the most important influences on fascist philosophy in Europe. At present, Bertine went on, it looked to her like a deliberate smear campaign. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

She [Eleanor Bertine] suspected that the whole nasty business of charging Jung with being pro-Nazi and anti-Semitic dated from some misrepresentations from the time when he was president of the International Medical Society for Psychotherapy. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

He [Jung] had decided to publish his "Psychologie und Alchemie" with Routledge in Britain and in the United States as well. He would not object should Mrs. Mellon want to publish one or another of his works, but he had to reserve his ultimate decision for each individual case. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 37

He [Jung] went on to say that it would be nice to see her [Mary] again after many years of separation and, on his side of the Atlantic, imprisonment. The Swiss, he said, had lived in suspense and a sort of unreality-never too sure of their existence. William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 38

...a great change occurred in February of 1944. After he [Jung] slipped on an icy road, broke his fibula, and spent six days in a hospital bed, he had a very bad embolism in the heart and, within about a week, two more embolisms in the lungs. He almost died. He became partially unconscious, partially delirious, and partially ecstatic. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 39

Then he [Jung] got a thrombosis of both legs up to the abdomen. He had spent four and a half months in the hospital and was a complete wreck when he returned home. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 39

Since then, Jung reported, he had picked up again, though slowly. Because his heart had a scar he had to walk slowly and avoid exertions of all sorts, including mental effort. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 39

He [Jung] had grown thinner but that was mainly due to their forced vegetarian diet and lack of fat. He could smoke and they still had decent tobacco. If she could send something like English tobacco or "Granger" from the United States, however, it would be most welcome. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 40

Jung went on to say that thirty-five years ago he had told the late Medill McCormick that the United States was on the march to domination of the Pacific and to the Imperium Americanum. McCormick laughed, but President Harry Truman cannot laugh with a skeleton in the cupboard-the atomic bomb. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 40

"I hope Mrs. Jung is well and all your family. Please give her my kindest regards and my love to Toni." ..."I can feel all through me how I will feel when I lay eyes on you again." Mary Mellon - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 43

In January, 1946, Mary cabled that the Bollingen Series had asked Rascher Verlag for exclusive English language rights to Psychologische Betrachtungen, edited by Jolande Jacobi, in 1945. She was happy to tell Jung that Routledge had given the Bollingen Series first option to American rights for Psychologie und Alchemie. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 46

He [Jung] found the book by Paul Radin (The Road of Life and Death, on a ritual drama of the Winnebago) especially interesting. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 46

Of the persons associated with Jung, Toni Wolff stood out in Mary’s mind as the one who understood his work best. Jolande Jacobi had also been mentioned for the position. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 48

She [Mary] remembered meeting Jacobi in Ascona and, frankly, she did not like her very much, but that might have been a first impression only. In Jung’s view she might be better suited to be his representative, or he might have another suggestion. Still, Mary said, she was hoping he would suggest Toni Wolff. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 48-49

In mid-July, Mary suddenly canceled her plans to go to Zurich. This was in part because she had not yet recovered from a recent operation, but there was another reason as well. She had consulted the I Ching on whether to make the trip to Europe; she had got exhaustion as the "prognosis." She had been and was exhausted. She concluded that it was not the time to go. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 51-52

In early October, she and Paul were returning from a hunt when an attack began. Her [Mary] atomizer containing a medication had broken, and the attack grew more severe. She was put to bed at Oak Spring, but she suffered another attack that was too much for her heart. There she died at the age of forty-two. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 54

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John Barrett arrived at Oak Spring the following day. Paul Mellon immediately told him that Mary's death would not prevent their going on together to accomplish what she had wanted. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 54

Barrett cabled Jung the tragic news that Mary Mellon had died suddenly and all were grieving. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 54

Jung wrote that she was a woman who had it in her to play a great role in the world. He shared Paul's grief and suffering. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 54

When the contracts for The Collected Works were signed in August of 1947, Jung stipulated that the first volume be published within three years, save for war, governmental restrictions, or acts of God. Three times he reluctantly granted a year's extension, until 1953 when the first volume appeared. William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 54

Many years after Mary's death, Franz Jung remembered his father speaking to him of his admiration for her and awe for her drive: she got things done. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 55

In 1946-the same year that Mary Mellon died Jung's friendship with J. B. Priestley began; that friendship promoted a greater awareness of Jung's psychology in Britain. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 59

Their mutual friend, Gerhard Adler, had written to Jung on Priestley's behalf, and Jung had agreed to see Priestley should the latter come to Zurich in May. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 59

To meet Jung, Priestley decided to visit Switzerland then, and he looked forward to the event.1 In response, Jung invited Priestley and his wife to a quite informal dinner at the Jung's. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 59

Priestley also said he had read Jung for years and regarded him not only as an original thinker in our time but also as one of its few liberators. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 60

However much of the poet or mystic there might be in Jung, thought Priestley, his methods of research had been scientific, and his evidence was based on years of careful observation, analysis, and clinical work. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 60

It was perhaps sufficient to say this unconscious wanted its life, even as the conscious mind did. And it had, Jung insisted, its own wisdom, like the ancient mother it was. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 61

The Germans, a scientifically educated nation, allowed Hitler to bewitch them, and then all the dark forces of the unconscious-demons we had pretended to exorcise from the world-raged unchecked, and the most fantastic cruelties and monstrous perversions. were let loose. William Schoenl, C.G. Jung-His Friendships with Mary Mellon

& J.B. Priestley, Page 61-62

There had been, Priestley continued, some silly rumors lately that Jung had shown pro-Nazi sympathies. Priestley would as soon expect a cancer specialist to have pro-cancer sympathies. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 62

Perhaps Jung's greatest achievement was this: using the instrument of the modern West-the scientific intellect-he had cleared a way through dark jungles into mountain air. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 63

Jung was even more impressed by Priestley's broadcast after he had read it; he had never seen a better summary of his main ideas in such a concise form-he called it a masterpiece! William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 64

As a psychologist Jung noticed the extroverted hero who lived the better part of his life forgetting nothing but himself and his relatedness to certain human beings. An introvert would have forgotten the greater part of the world! William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 64

Jung gave his broadcast talk in the Third Programme of the British Broadcasting Corporation on November 3, 1946. Entitled "The Fight with the Shadow," it was first published in The Listener (London) on November 7. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 65

The individual was the sole carrier of mind and life. Society and the state derived their quality from the mental condition of individuals: they were made up of individuals and their organizations. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 68

Priestley and Jung had become such good friends that in the following year, 1947, Mrs. Jane Priestley wrote to Jung when one of the Priestleys' daughters suffered from a psychological illness. Jung immediately replied. The illness is discussed in Vincent Brome's biography, J. B. Priestley. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 68-69

In January, 1948, the British Council in Zurich was threatened with closure; consequently, the Council asked Jung to help. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 69

Linda Fierz-David, a pupil of Jung, published an English edition of her book on Poliphilo's Dream. It contained an analysis of Priestley's autobiography, Rain upon Godshill (1939). William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 69

He [Priestly] also told Jung that he had just read a new edition of H. G. Baynes' Mythology of the Soul. He enjoyed it but he wished that somebody would publish case histories in which there was less mythology. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 70

Priestley had had marital difficulties, and since 1947 had pursued an affair with Jacquetta Hawkes, an archaeologist and a brilliant writer. The story of their love is told in Brome's f. B. Priestley and in Hawkes' A Quest of Love. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 71

In September, 1953, Priestley informed Jung that he had had a divorce (in June); his former wife remarried and he remarried, too. He told Jung of his present wife's keen interest in Jung's work. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 71

In 1954, Priestley published two articles supporting Jung, who was deeply touched by his English friend's kindness and understanding. The Times Literary Supplement published Priestley's "Jung and the Writer." William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 71

Priestley presented Jung as a declared enemy of the "nothing but" jailers of the human spirit. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 72

The timeless and masklike beauty of Greta Garbo made her a wonderfully acceptable anima figure, and of this her producers and directors were obscurely aware. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 74

In The New Statesman and Nation, in October, Priestley next reviewed The Collected Works of C. G. Jung that had appeared. He considered Jung to be a rare great thinker who did not regard himself as the plaything of a malevolent fate. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 75

In this review, Priestley defended Jung against the most common charge against him: that he was "mystical" or "metaphysical." William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 75

Priestley was deeply touched by Jung's expression of gratitude for his two articles: Jung had given his wife and him so much and held such a high place in their thoughts. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 76

Jung was very grateful indeed for Priestley's support, . support that had come when it was badly needed. A lack of acceptance of his work in the scientific world and, recently, responses to the German edition of his Answer to Job bothered Jung. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 76

He [Priestly] told [Upton]Sinclair that the book [Answer to Job] was rather revolutionary and apt to be misunderstood; indeed, it was already misunderstood to a grotesque degree. A number of theologians, however, thought highly of it. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 77

When the English edition [Answer to Job] appeared he read it and was in awe: Jung's wisdom seemed as vast as his knowledge, and his mischievous humor delighted [Upton] Sinclair. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 77

Jung responded that his Answer to fob was left by Bollingen Foundation to the English publishers-they apparently feared something like "Unamerican activities" and the loss of prestige. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 77

The way in which the "scientific world" reacted reminded him [Jung] strongly of those times in the first decade of the twentieth century when he had stood up for Freud against a world blindfolded by prejudice. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 78

Today-Jung minced no words in saying-some incompetent and profoundly ignorant reviewers sneezed at him. On average, he felt, he got bad reviews, which ought to convince him that he was writing pretty good stuff. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 78

If they [Priestly and Hawkes] felt the book [Journey Down a Rainbow] was good enough they would dedicate it to Jung. After it was published they sent him [Jung] a copy. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 78

On November 27, 1955, Emma Jung died after she became seriously ill in early November. Journey Down a Rainbow was the last book that she read-and with great pleasure-before she could read no more. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 79

Jung's correspondence with Priestley ended in 1955. Their friendship endured. When Jung's Undiscovered Self was published in 1958 he sent the Priestleys an inscribed copy. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 79

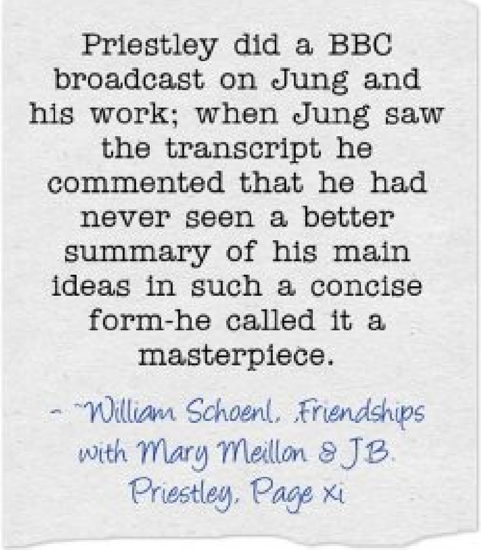
The Press [Bollingen] is going forward slowly, as it should.

I have got Mrs. Baynes to say that she would let me publish the I Ching after the Eranos book, then will come yours.

I think that makes a very good beginning.

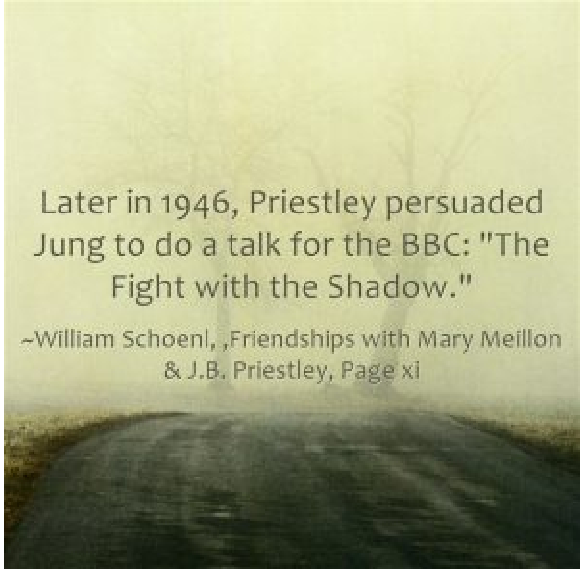
Zimmer will probably contribute something after that, and I have found a little 16th century book in French on Alchemy which I want to translate and reprint. It is written by "Un Amateur de la Verite". Mary Mellon, Jung's Friendships with Mary Mellon and J.B. Priestley, Page 14 I'm very much upset that one of your letters has been lost-I have too few of them in the first place without the British Empire taking liberties. I know of no way to retrieve it either. I wonder if any of mine have gone astray. You never answer specifically so it is hard to tell-except about the dreams-when they are too much to overlook. The one about your betraying me was a terrible shock-and I know I needed it in just that fashion. Cathy, who is a barometer for me, said just about that time-on looking at the snake medallion on my wrist-"I'm tired of that one-why don't you wear the other" (meaning the clover Paul had given me) that set me thinking and coupled with the dream I had an inkling that something of the sort, which you told me in your letter, was wrong. Then you explained it. But it is so hard, Dr. Jung, to be so connected and not run into such pitfalls. I can't help the former and it takes eternal vigilance to be aware of the danger of losing myself in you. But the opposite is true too. I look back now on the two years since I have seen you of your feeling for me. Paradoxically, that is what left me free to be myself and really love you. I know, as well as you, that we may never see one another again, but after your last letter I feel better about it. I begin to see just why not seeing you again could never alter anything, though at the same time there is nothing I want more-and perhaps we shall. The whole thing is so strange that it may contain that too. All these realizations about myself in connection with you are the sole cause, I am sure, of my being able to conceive another child-which has just happened. No one else would believe or understand-nor does anyone else have to-but it is true. It is a strange thing-the feeling of being with child again and stranger still to know and, though it doesn't sound like very much-a good deal has happened through you, but not of you-so to speak-if you understand what I mean. I know that everything is the result of the miraculous year I spent with you-but one thing leads me to believe that I have kept or gained my own identity. That is the difference there is between my expression and that of those around me who have also been touched by you. In other words there are people who live and breathe Jung, as you know. It is a pattern they take up-based on your ways, your likes and dislikes, your mode of living, speech and to my great amazement-even handwriting. I have had letters from one or two in the N. Y. Psychological Club-and I swear I had to look twice to see if it weren't yours. I am sure I would have fallen into the same pattern had it not been for the realization or feel (sic] what connection it has with what has happened to me these past three years. I express it badly but somehow, somewhere, some way you are in this child too. It is as if I had been twice impregnated, for had it not been for the brutal and spiritual anguish which you and I have forced me to go through, I do not believe I would ever have conceived again. I would never have got to the place where I knew what Paul is-who I am in relation to him, what I must be in relation to the world-and what I am in relation to you. It all came to me in a wave the night of October 7-and I wrote Paul a letter. This child was conceived soon after. It is all so strange and mysterious-so very difficult and marvelous-that I am baffled and can only thank God that I understand even a slight part of it. 37 years ago, you once told me, you began to analyse-37 years ago I was born. I don't understand. Carl Jung, Jung's Friendships with Mary Mellon and J.B. Priestley, Pages 18-20 The war proved to be a great trial to me. People in the army were much better off. They could do something. I only could seek a refuge for my daughter-in-law, who was in the 8th month, and for my grandchildren in the western part of the Alps. That was in the blackest days of May 1940, when France broke down. On account of my critique of the German tyranny I was on the black list of the Gestapo, and if the Germans had invaded Switzerland, I would certainly have been put on the spot. Well informed Germans told me so. My pupils in Germany were forced to repudiate my views publicly. I tell you these things, because you probably have heard the absurd rumor that I am a Nazi. This rumor has been started by the Freudian Jews in America. Their hatred of myself went as far as India, where I found falsified photo's [sic] of mine in the Psychological Seminar of Calcutta University. It was a photo retouched in such a way as to make me appear as an ugly Jew with a pince-nez! These photos came from Vienna! This rumor has been spread over the whole world. Even with us it has been picked up with such alacrity, that I am forced to publish all the things I have written about Germany. It is however difficult to mention the anti-Christianism of the Jews after the horrible things that have happened in Germany. But Jews are not so damned innocent after all-the role played by the intellectual Jews in prewar Germany would be an interesting object of investigation. I have challenged the Nazis already in 1934 at a great reception in Frankfort in the house of Baron van Schnitzler, the Director of the I. G. Farben concern. I told them, that. their anticlockwise Swastika is whirling down into the abyss of unconsciousness and evil. And this prediction has come off "and how"! After all this you can imagine our inexpressible joy, when we heard, that the Americans had gone ashore in Morocco! 38-39 You will never know what joy your long letter gave me. It was so long and complete and told me exactly what I wanted to know. I had to cable you when I received it. As I told you in the cable, it arrived at exactly the moment I needed it most. By some miracle they have always done just that. In the meantime I received your cable in answer to mine about the Paracelsus book. You remember that I wanted to give you the "Splendor Solis" before I left Zurich, and that it had been sold. This then is my 70th birthday present to you. From all I could find out about it, it is a very rare book, containing 10 parts to the British Museum's. But I didn't want to go ahead with it until I was sure you wanted it. You may have it in your hands by this time. It comes to you with my great love. If it is as rare as they say, no rarer person could receive it. It appears that I may be able to publish your "Psychology and Alchemy" after all. I have gone to all lengths in England (personal emissaries, cables, letters-all but myself) to find out the exact status of the book in relation to American rights. Routledge says no one has the option and I am negotiating for it now. You see-within the Bollingen Series I want to found a Library of Alchemy. I have already published Plato's "Timaeus" and yours as the next would be perfect. There is no such thing in the whole world, I am sure, as a Library of Alchemy. Mary Mellon, Jung's Friendships with Mary Mellon and J.B. Priestley, Pages 41-42 But I must see you-myself-you and I had the idea together and I cannot rest until I am with you again. I must talk to you, Dr. Jung, about so many things-I am tied up in this idea, my personal life is, I mean, I have conflicts which only you will understand, and you must help me too in the long range plan about yourself. I can only tell you this. In face of the criticism which you relayed to me and which I have heard here, and in consideration of the people you have behind you in this country and England, I am absolutely certain that I can be of great service to you with the outlet I have started. It needs authority behind it which I have acquired (God knows why except for my great love for you which all must feel is more than a passing fancy) and it needs the funds which I have at my disposal. It needs wisdom which I am gaining as time goes on, and it needs a certain moving in a sure direction without looking to right or left, sure in the direction and the goal to which it points-and no hysteria about you and your work. With your help I want to gather you up, so to speak, for the future. That is the backbone of the Bollingen Series-and what I am working toward. At the same time I mean to publish works that are pertinent and of fine quality to go alongside of you. It is much like Eranos, in print. Your fertilization of all those lectures has made Eranos. Yet you needed and will always need the other ones around you to feed you and bring in the ideas which need fertilization. To no one except those working with me have I expressed this. But I must talk to you. I need you myself on top of all this, as you must know. Whatever brought us together I don't know-but I do know it was meant to be, and that I am meant to do something about us. You [Carl Jung] must look like the bust Toni Wolff has of you, when you were much younger, if you are thin. Take care and stay as well as you can during this hard winter to come. The famine in Europe is too frightful to think about. I am sending you 11 pounds a week, made up of butter (or fats) and sugar. Let me know what else you want in the packages. Coffee? Tea? If what we send carries properly then I will send more to you and others. Let me hear from you again as soon as you can. Mary Mellon, Jung's Friendships with Mary Mellon and J.B. Priestley, Pages 42-43 I have heard from many people who came from England and through letters, how much it was appreciated and how excellently you [Mary Mellon] succeeded in presenting the essence of my ideas. Unfortunately in spite of all efforts

I could not hear your broadcast since all British stations were inaudible due to atmospheric disturbances. All the other people here who knew about this broadcast tried also in vain to listen in. Nobody in Switzerland has heard it as far as I know. We were very disappointed indeed! Would there be a possibility of having your manuscript, so that I could get an idea of how you did it? Since I saw you I have read several of your novels and plays and I enjoyed them very much. I was particularly impressed by the two aspects of your personality. Your one face is so much turned to the world that one is surprised again and again to meet another face which is turned to the great abyss of all things. I just wanted to tell you my impression as I s want to let you know how much I appreciate the superhuman faculty of looking at things with a straight and with an inverted eye. 63-64 I wanted to read your book first and now I have at last completed its lecture. It is a most delightful book and I enjoyed it very much indeed. There are quite a number of things to hich I can subscribe immediately, for instance what you say about tobacco!-Now, since yo-... r second letter has come, I cannot wait any longer to answer it. . . . I'm quite astonished that an English version of Mrs. Fierz's attempt should have got into your hands. When about two years ago-the question of an English translation of her book on Poliphilo's Dream was discussed I insisted that her analysis of your book should be left out in the English edition. I discussed the matter several times with her as well as with Mr. Barrett of the Bollingen Series. Poliphilo's Dream in itself is an excellent study of 15th Century psychology. I never felt quite happy about her insistence on the comparison with a modern writer. It doesn't add to the better understanding of old Francesco Colonna.-Well all sorts of things seem to be going on behind the screen about which I'm singularly uninformed. Your reaction is quite remarkable and Mrs. Fierz is going to write to you probably quite soon. 70 You as a writer are in a pos1t10n to appreciate what it means to an isolated individual like myself to hear one friendly human voice among the stupid and malevolent noises rising from the scribbler infested jungle. I am indeed most grateful for your warm-hearted support and your generous appreciation. Your succour comes at a time when it is badly needed: soon a little book of mine will be published in England which my publishers in USA did not dare to print. It's title is: "Answer to fob". It deals with the wholly unsatisfactory outcome of the book of Job and what its further historical consequences for the development of certain religious questions including Christian views were. The book will be highly unwelcome in certain spheres and will be misunderstood and misinterpreted accordingly. The German edition over here has already upset the representatives of three religion , not because it is irreligious, but because it takes their statements and premises seriously. Needless to say that the best of the so-called free-thinkers are equally shocked. Sir Herbert Read who is informed about its contents, wisely said: "You certainly understand how to put the foot into it." But I am really glad that they are willing to print it. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 76-77



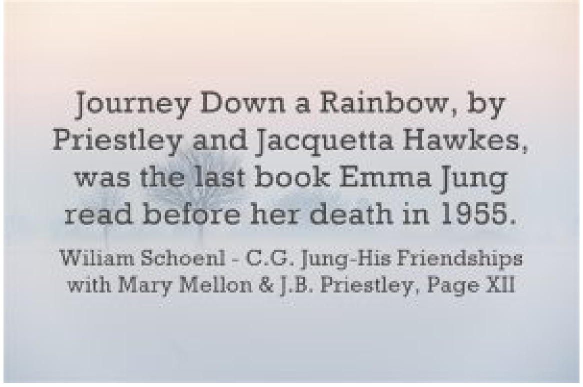
Priestley did a BBC broadcast on Jung and his work; when Jung saw the transcript he commented that he had never seen a better summary of his main ideas in such a concise form-he called it a masterpiece.

~William Schoenl, Friendships with Mary Meillon & J.B. Priestley, Page xi



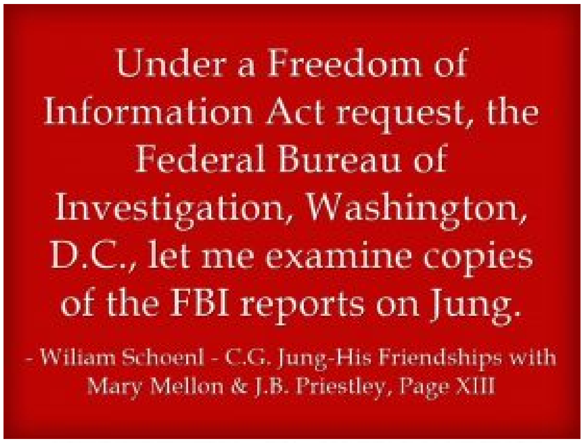
Later in 1946, Priestley persuaded Jung to do a talk for the BBC: "The Fight with the Shadow."

~William Schoenl, ,Friendships with Mary Meillon & J.B. Priestley, Page xi



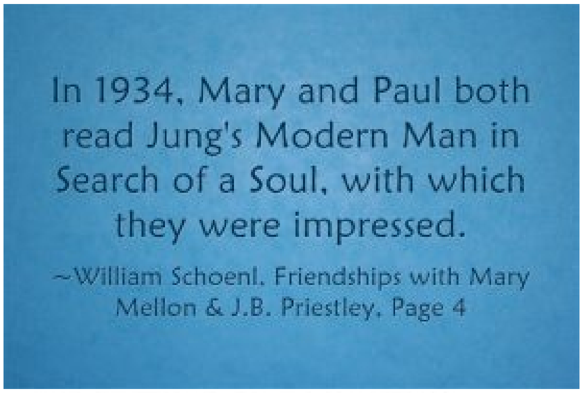
Journey Down a Rainbow, by Priestley and Jacquetta Hawkes, was the last book Emma Jung read before her death in 1955.

Wiliam Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page XII



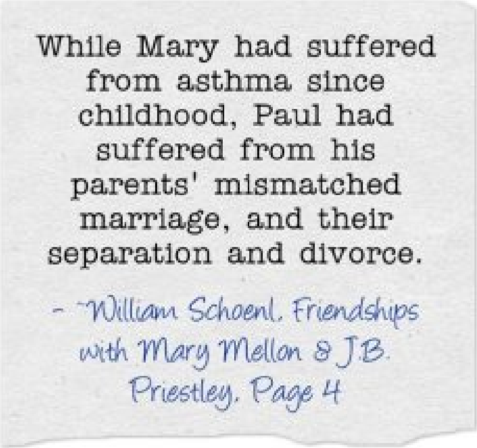
Under a Freedom of Information Act request, the Federal Bureau of Investigation, Washington, D.C., let me examine copies of the FBI reports on Jung.

- Wiliam Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page XIII



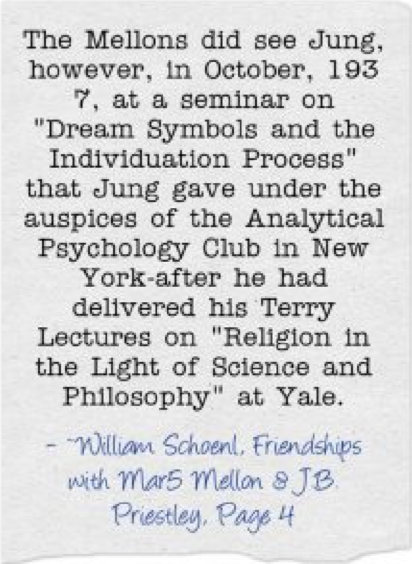
In 1934, Mary and Paul both read Jung's Modern Man in Search of a Soul, with which they were impressed.

~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 4



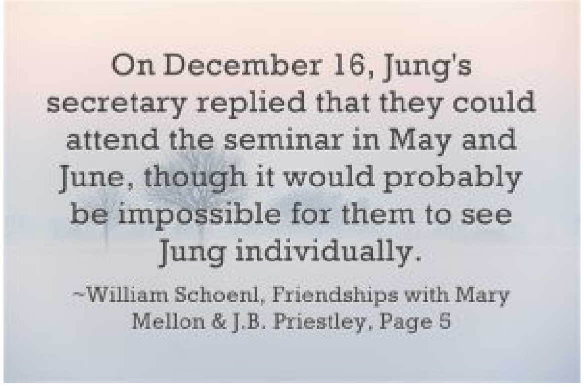
While Mary had suffered from asthma since childhood, Paul had suffered from his parents' mismatched marriage, and their separation and divorce.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 4



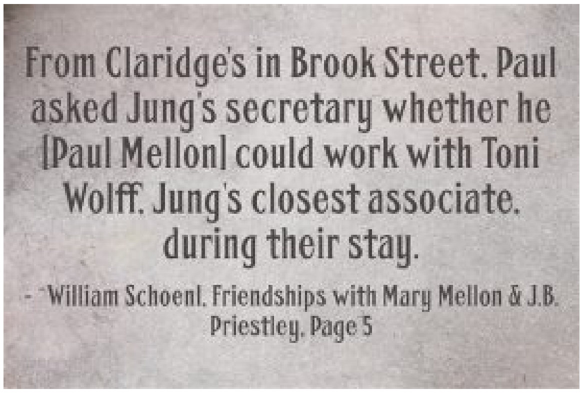
The Mellons did see Jung, however, in October, 1937, at a seminar on "Dream Symbols and the Individuation Process" that Jung gave under the auspices of the Analytical Psychology Club in New York-after he had delivered his Terry Lectures on "Religion in the Light of Science and Philosophy" at Yale.

- ~William Schoenl, Friendships with Mar5 Mellon & J.B. Priestley, Page 4



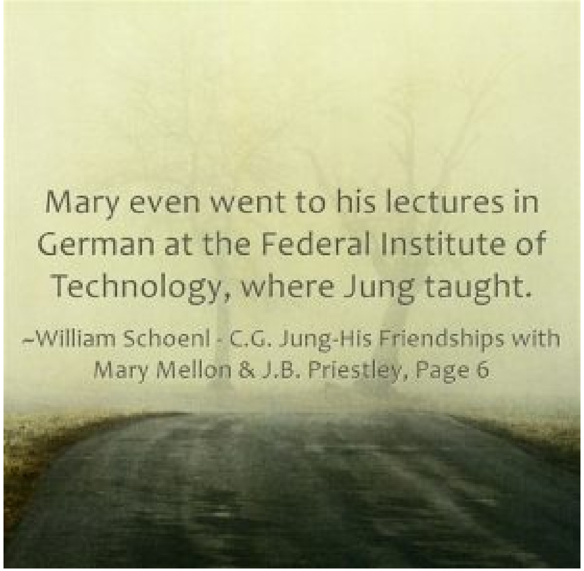
On December 16, Jung's secretary replied that they could attend the seminar in May and June, though it would probably be impossible for them to see Jung individually.

~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 5



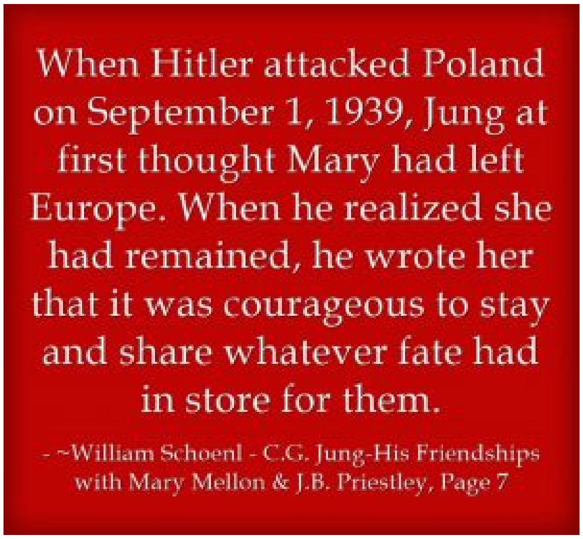
From Claridge's in Brook Street, Paul asked Jung's secretary whether he [Paul Mellon] could work with Toni Wolff, Jung's closest associate, during their stay.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 5



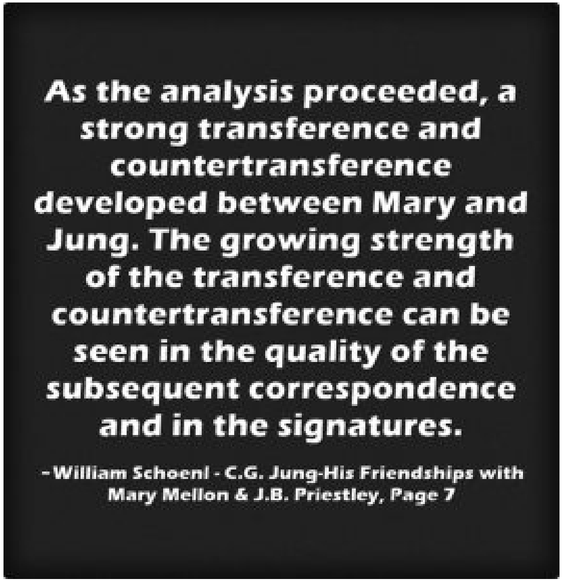
Mary even went to his lectures in German at the Federal Institute of Technology, where Jung taught.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 6



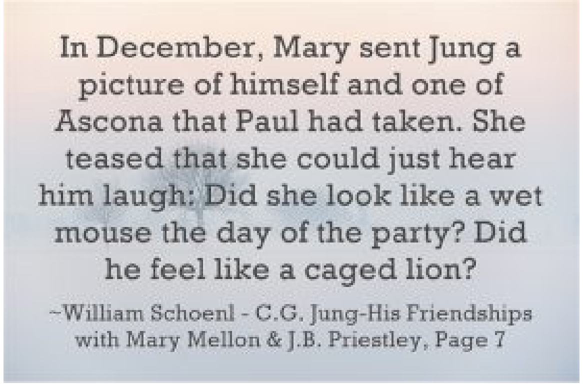
When Hitler attacked Poland on September 1, 1939, Jung at first thought Mary had left Europe. When he realized she had remained, he wrote her that it was courageous to stay and share whatever fate had in store for them.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7



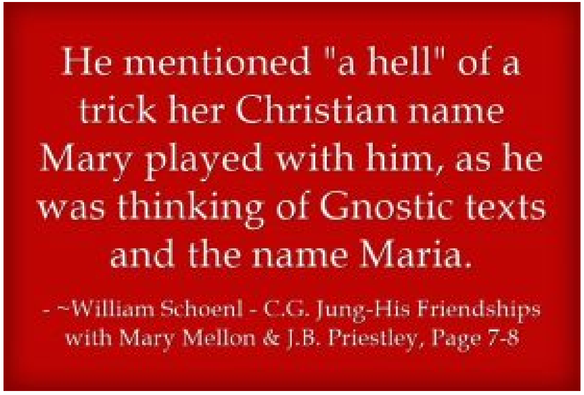
As the analysis proceeded, a strong transference and countertransference developed between Mary and Jung. The growing strength of the transference and countertransference can be seen in the quality of the subsequent correspondence and in the signatures.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7



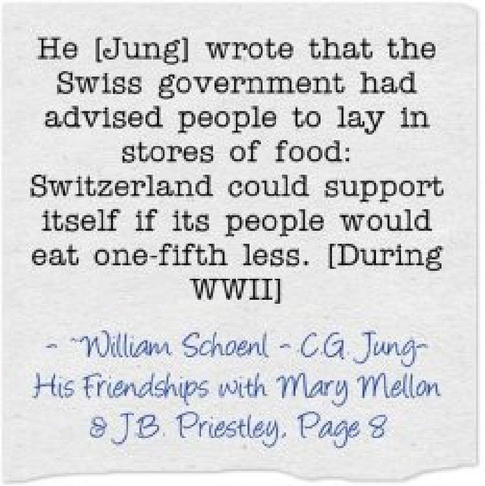
In December, Mary sent Jung a picture of himself and one of Ascona that Paul had taken. She teased that she could just hear him laugh: Did she look like a wet mouse the day of the party? Did he feel like a caged lion?

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7



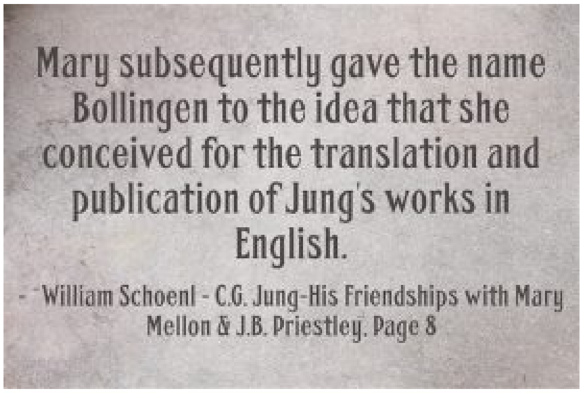
He mentioned "a hell" of a trick her Christian name Mary played with him, as he was thinking of Gnostic texts and the name Maria.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7-8



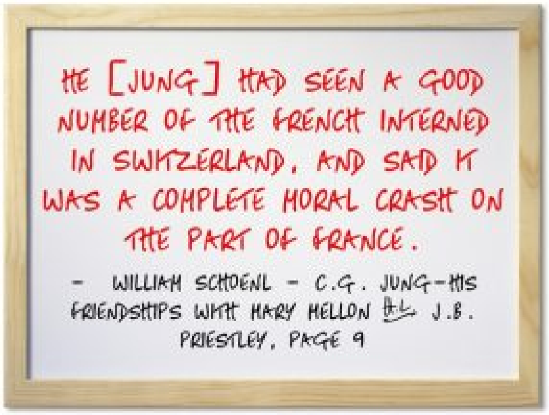
He [Jung] wrote that the Swiss government had advised people to lay in stores of food: Switzerland could support itself if its people would eat one-fifth less. [During WWII]

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 8



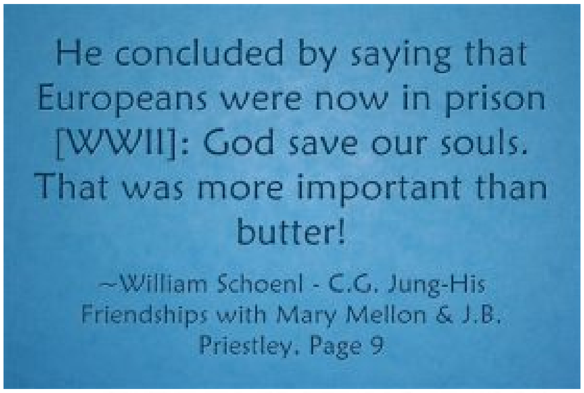
Mary subsequently gave the name Bollingen to the idea that she conceived for the translation and publication of Jung's works in English.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 8



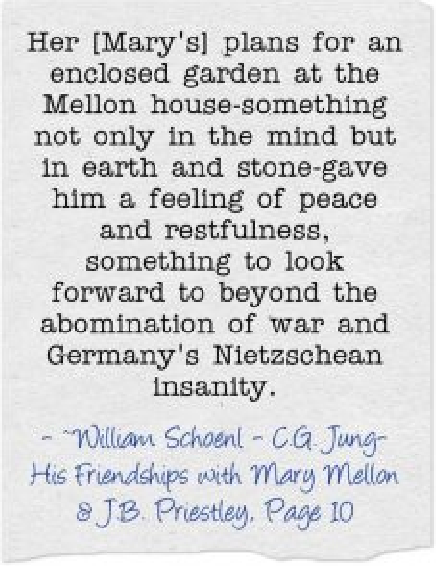
HE [JUNG] HAD SEEN A GOOD NUMBER OF THE FRENCH INTERNED IN SWITZERLAND, AND SAID IT WAS A COMPLETE MORAL CRASH ON THE PART OF FRANCE.

- WILLIAM SCHOENL - C.G. JUNG-HIS FRIENDSHIPS WITH MARY MELLON & J.B. PRIESTLEY, PAGE 9



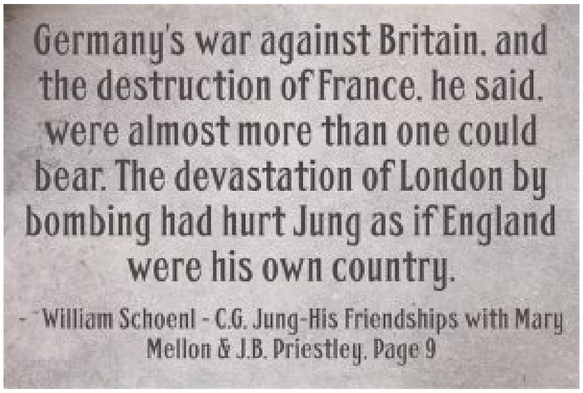
He concluded by saying that Europeans were now in prison [WWII]: God save our souls. That was more important than butter!

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 9



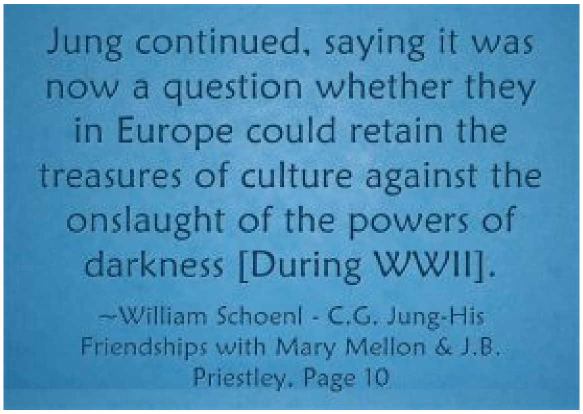
Her [Mary's] plans for an enclosed garden at the Mellon house-something not only in the mind but in earth and stone-gave him a feeling of peace and restfulness, something to look forward to beyond the abomination of war and Germany's Nietzschean insanity.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10



Germany's war against Britain, and the destruction of France, he said, were almost more than one could bear. The devastation of London by bombing had hurt Jung as if England were his own country.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 9

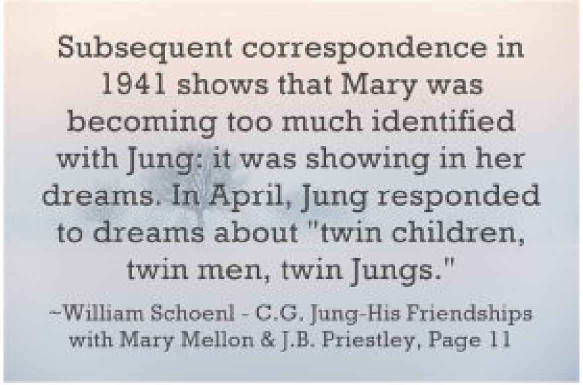


Jung continued, saying it was now a question whether they in Europe could retain the treasures of culture against the onslaught of the powers of darkness [During WWII].

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

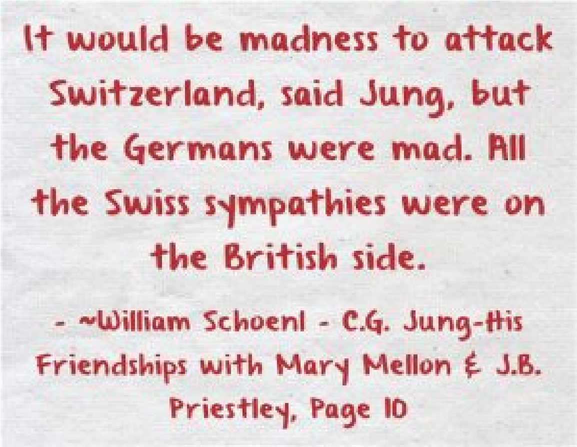
A Swiss from Berlin mentioned that workmen criticized Hitler and called him a liar. But the young people in Germany were still full of illusions, though the mood in the army had dropped since Britain could not be conquered.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10



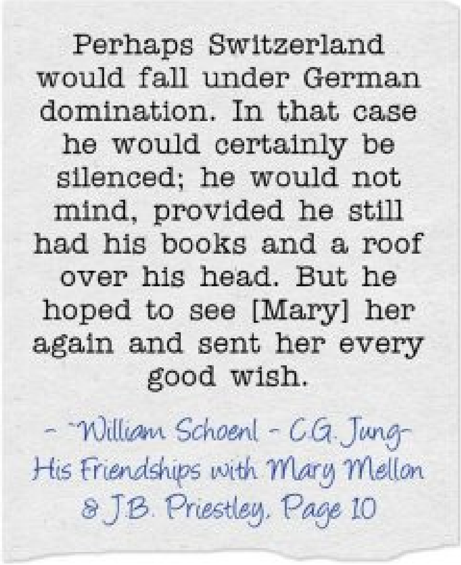
Subsequent correspondence in 1941 shows that Mary was becoming too much identified with Jung: it was showing in her dreams. In April, Jung responded to dreams about "twin children, twin men, twin Jungs."

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 11



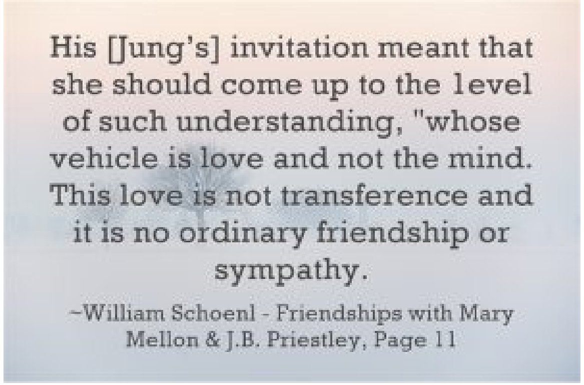
It would be madness to attack Switzerland, said Jung, but the Germans were mad. All the Swiss sympathies were on the British side.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10



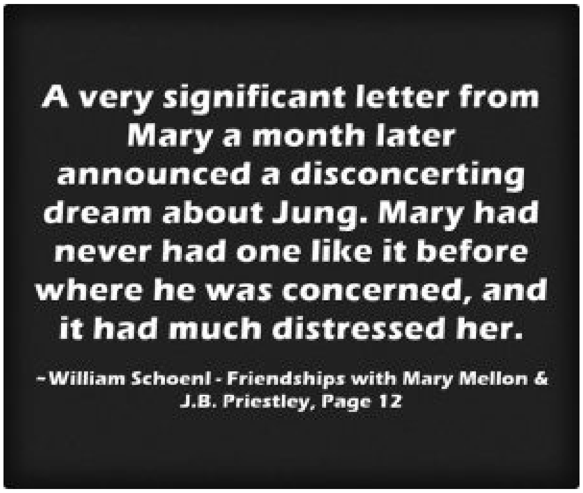
Perhaps Switzerland would fall under German domination. In that case he would certainly be silenced; he would not mind, provided he still had his books and a roof over his head. But he hoped to see [Mary] her again and sent her every good wish.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10



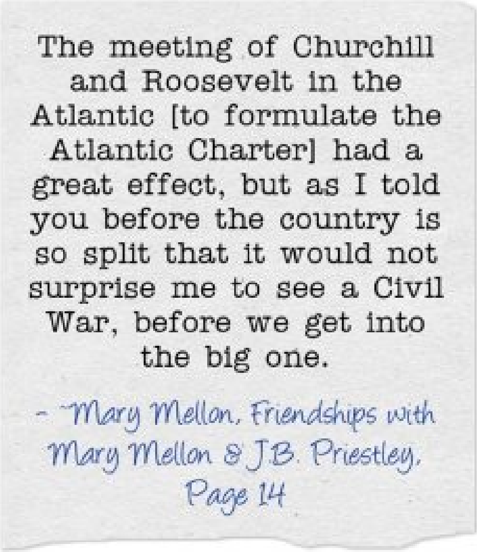
His [Jung's] invitation meant that she should come up to the level of such understanding, "whose vehicle is love and not the mind. This love is not transference and it is no ordinary friendship or sympathy.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 11



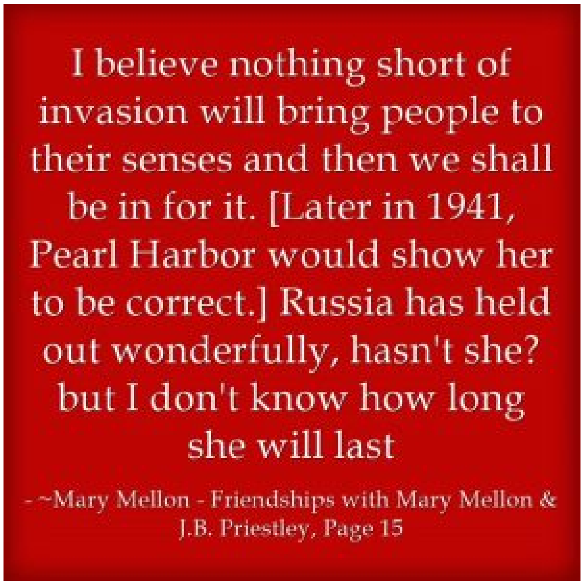
A very significant letter from Mary a month later announced a disconcerting dream about Jung. Mary had never had one like it before where he was concerned, and it had much distressed her.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 12



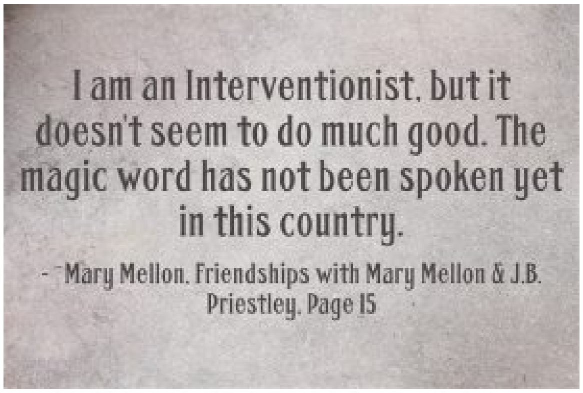
The meeting of Churchill and Roosevelt in the Atlantic [to formulate the Atlantic Charter] had a great effect, but as I told you before the country is so split that it would not surprise me to see a Civil War, before we get into the big one.

- ~Mary Mellon, Friendships with Mary Mellon & J.B. Priestley, Page 14



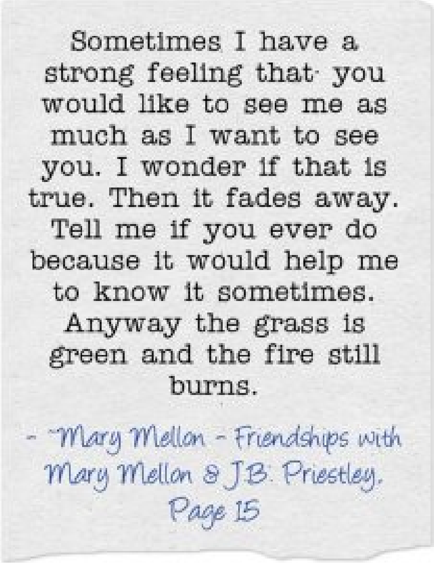
I believe nothing short of invasion will bring people to their senses and then we shall be in for it. [Later in 1941, Pearl Harbor would show her to be correct.] Russia has held out wonderfully, hasn't she? but I don't know how long she will last

- ~Mary Mellon - Friendships with Mary Mellon & J.B. Priestley, Page 15



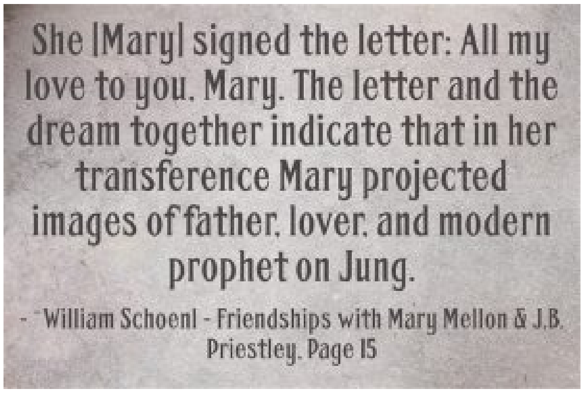
I am an Interventionist, but it doesn't seem to do much good. The magic word has not been spoken yet in this country.

- ~Mary Mellon, Friendships with Mary Mellon & J.B. Priestley, Page 15



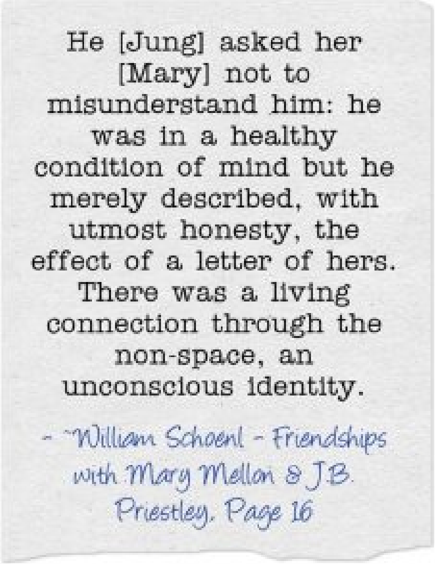
Sometimes I have a strong feeling that you would like to see me as much as I want to see you. I wonder if that is true. Then it fades away. Tell me if you ever do because it would help me to know it sometimes. Anyway the grass is green and the fire still burns.

- ~Mary Mellon - Friendships with Mary Mellon & J.B. Priestley, Page 15



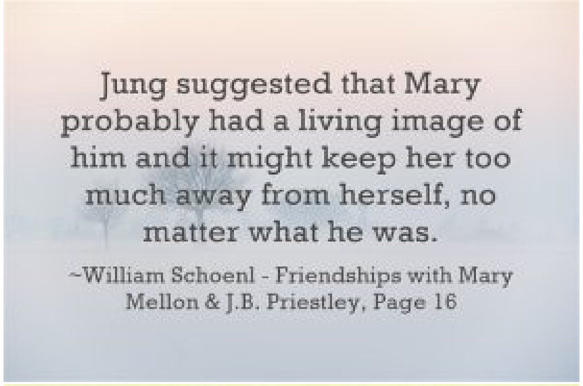
She [Mary] signed the letter: All my love to you. Mary. The letter and the dream together indicate that in her transference Mary projected images of father, lover, and modern prophet on Jung.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 15



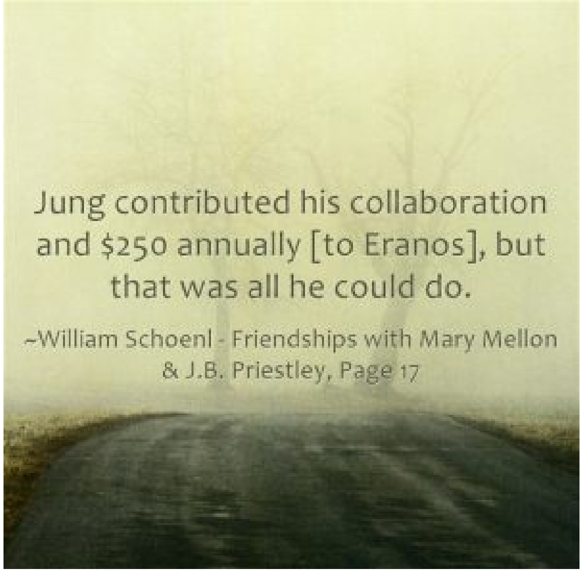
He [Jung] asked her [Mary] not to misunderstand him: he was in a healthy condition of mind but he merely described, with utmost honesty, the effect of a letter of hers. There was a living connection through the non-space, an unconscious identity.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 16



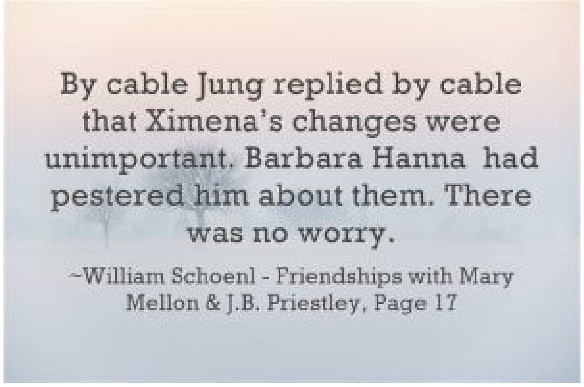
Jung suggested that Mary probably had a living image of him and it might keep her too much away from herself, no matter what he was.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 16



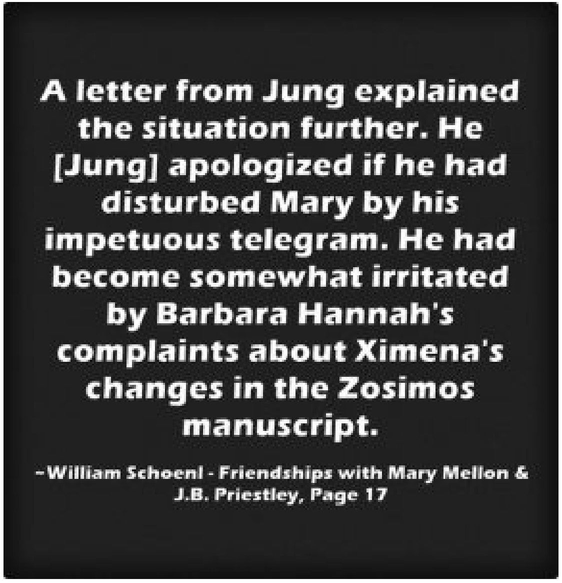
Jung contributed his collaboration and $250 annually [to Eranos], but that was all he could do.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 17



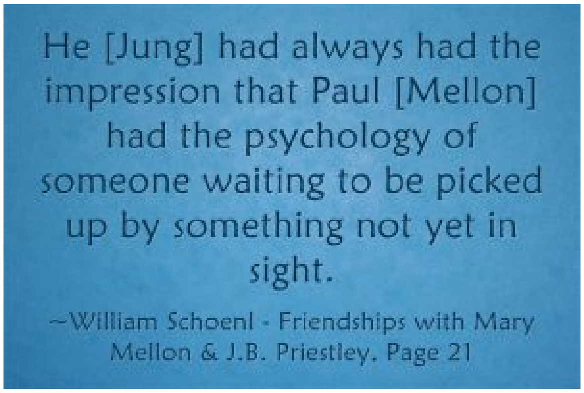
By cable Jung replied by cable that Ximena's changes were unimportant. Barbara Hanna had pestered him about them. There was no worry.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 17



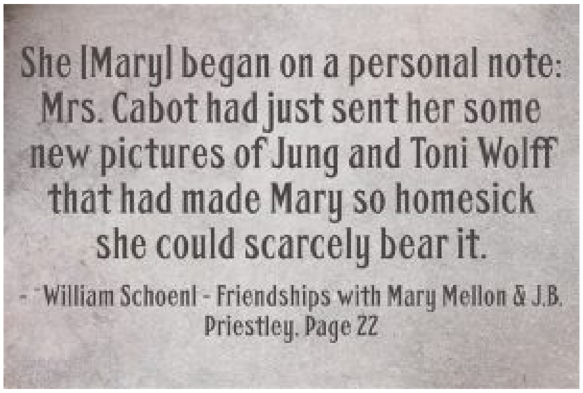
A letter from Jung explained the situation further. He [Jung] apologized if he had disturbed Mary by his impetuous telegram. He had become somewhat irritated by Barbara Hannah's complaints about Ximena's changes in the Zosimos manuscript.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 17



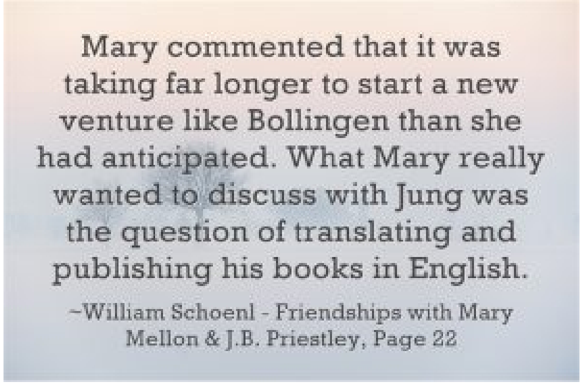
He [Jung] had always had the impression that Paul [Mellon] had the psychology of someone waiting to be picked up by something not yet in sight.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 21



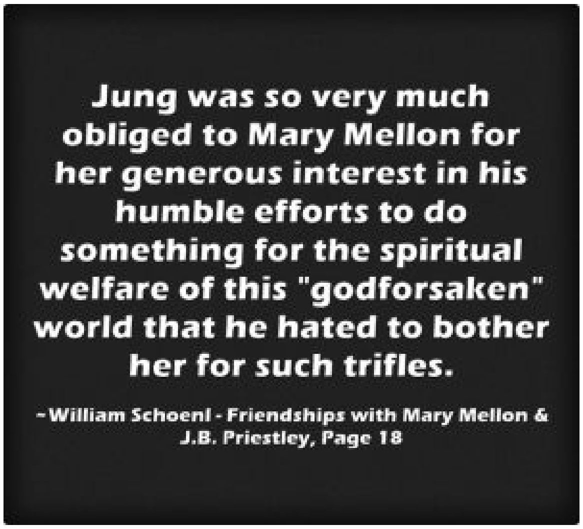
She [Mary] began on a personal note: Mrs. Cabot had just sent her some new pictures of Jung and Toni Wolff that had made Mary so homesick she could scarcely bear it.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 22



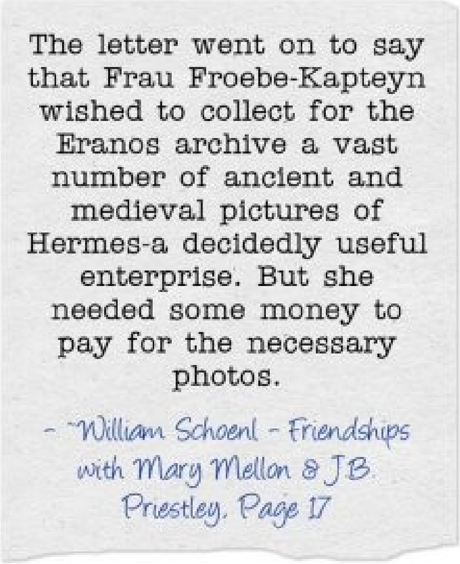
Mary commented that it was taking far longer to start a new venture like Bollingen than she had anticipated. What Mary really wanted to discuss with Jung was the question of translating and publishing his books in English.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 22



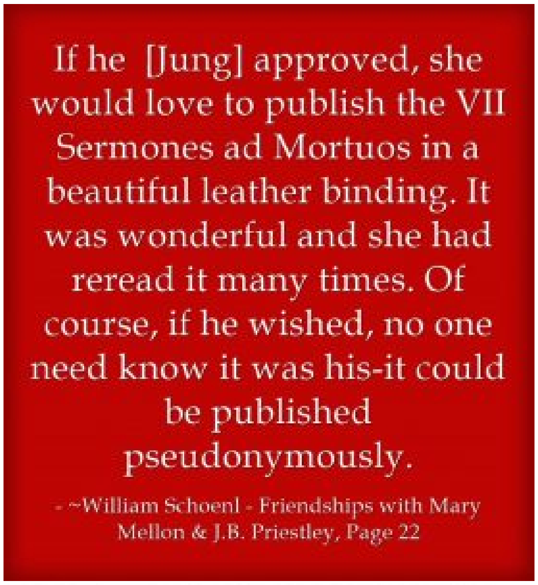
Jung was so very much obliged to Mary Mellon for her generous interest in his humble efforts to do something for the spiritual welfare of this "godforsaken" world that he hated to bother her for such trifles.

~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 18



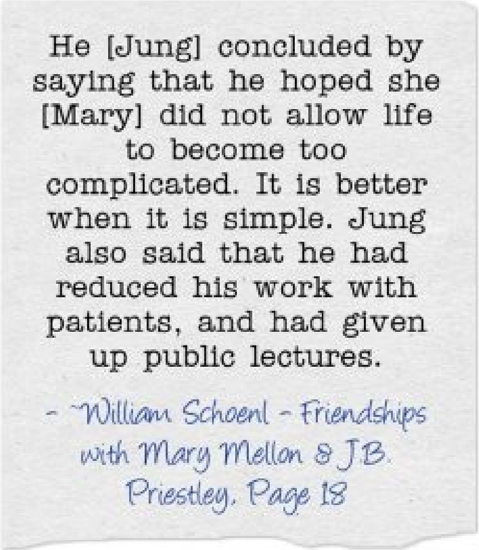
The letter went on to say that Frau Froebe-Kapteyn wished to collect for the Eranos archive a vast number of ancient and medieval pictures of Hermes-a decidedly useful enterprise. But she needed some money to pay for the necessary photos.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 17



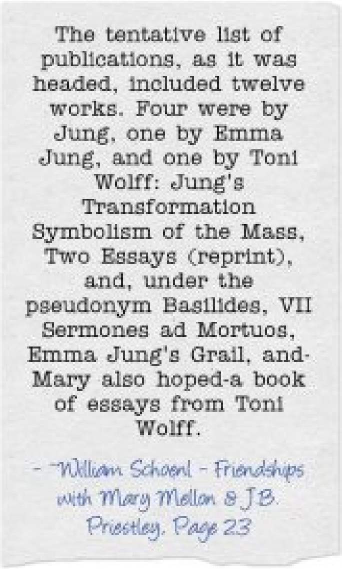
If he [Jung] approved, she would love to publish the VII Sermones ad Mortuos in a beautiful leather binding. It was wonderful and she had reread it many times. Of course, if he wished, no one need know it was his-it could be published pseudonymously.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 22



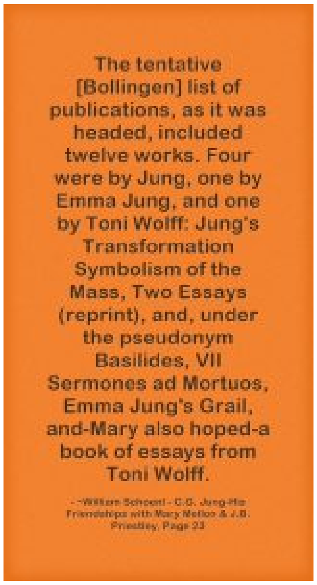
He [Jung] concluded by saying that he hoped she [Mary] did not allow life to become too complicated. It is better when it is simple. Jung also said that he had reduced his work with patients, and had given up public lectures.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 18



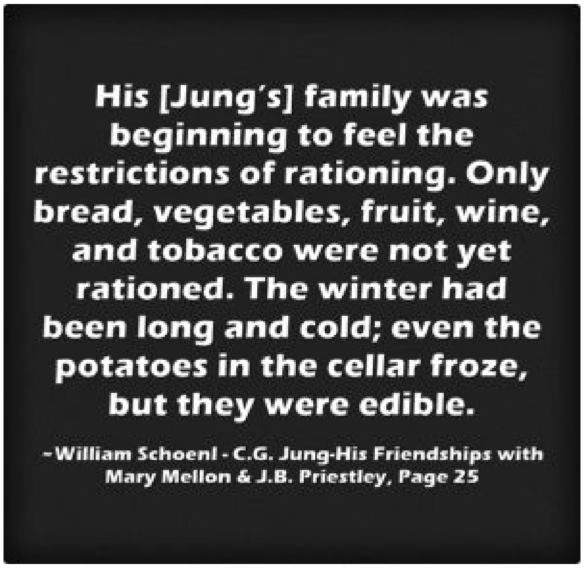
The tentative list of publications, as it was headed, included twelve works. Four were by Jung, one by Emma Jung, and one by Toni Wolff: Jung's Transformation Symbolism of the Mass, Two Essays (reprint), and, under the pseudonym Basilides, VII Sermones ad Mortuos, Emma Jung's Grail, and-Mary also hoped-a book of essays from Toni Wolff.

- ~William Schoenl - Friendships with Mary Mellon & J.B. Priestley, Page 23



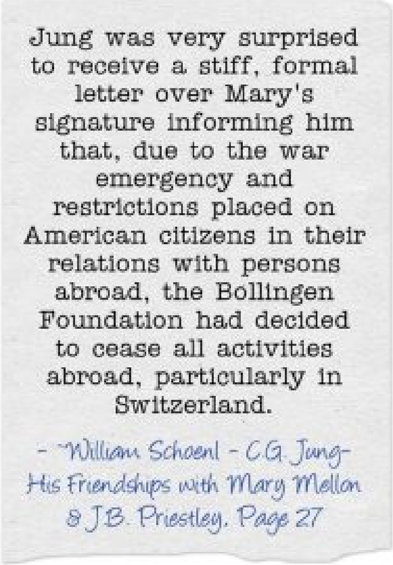
The tentative [Bollingen] list of publications, as it was headed, included twelve works. Four were by Jung, one by Emma Jung, and one by Toni Wolff: Jung's Transformation Symbolism of the Mass, Two Essays (reprint), and, under the pseudonym Basilides, VII Sermones ad Mortuos, Emma Jung's Grail, and-Mary also hoped-a book of essays from Toni Wolff.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 23



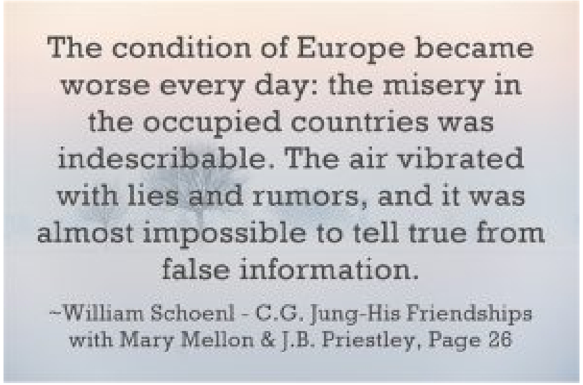
His [Jung's] family was beginning to feel the restrictions of rationing. Only bread, vegetables, fruit, wine, and tobacco were not yet rationed. The winter had been long and cold; even the potatoes in the cellar froze, but they were edible.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 25



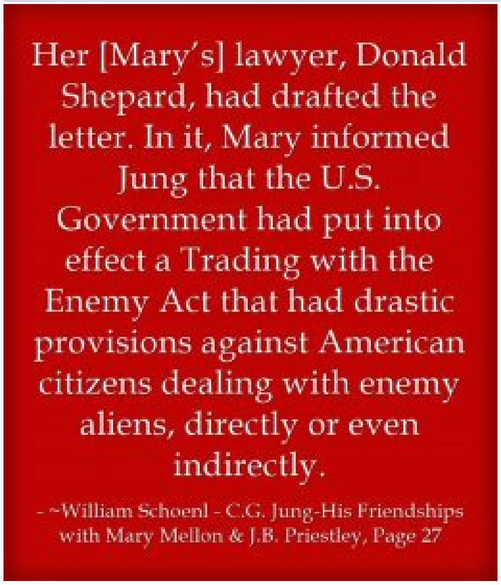
Jung was very surprised to receive a stiff, formal letter over Mary's signature informing him that, due to the war emergency and restrictions placed on American citizens in their relations with persons abroad, the Bollingen Foundation had decided to cease all activities abroad, particularly in Switzerland.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27



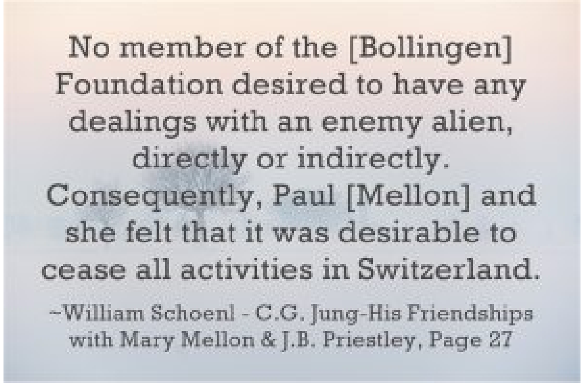
The condition of Europe became worse every day: the misery in the occupied countries was indescribable. The air vibrated with lies and rumors, and it was almost impossible to tell true from false information.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 26



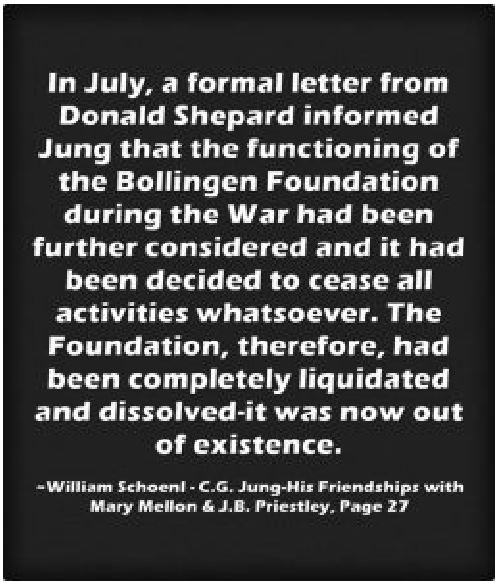
Her [Mary's] lawyer, Donald Shepard, had drafted the letter. In it, Mary informed Jung that the U.S. Government had put into effect a Trading with the Enemy Act that had drastic provisions against American citizens dealing with enemy aliens, directly or even indirectly.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27



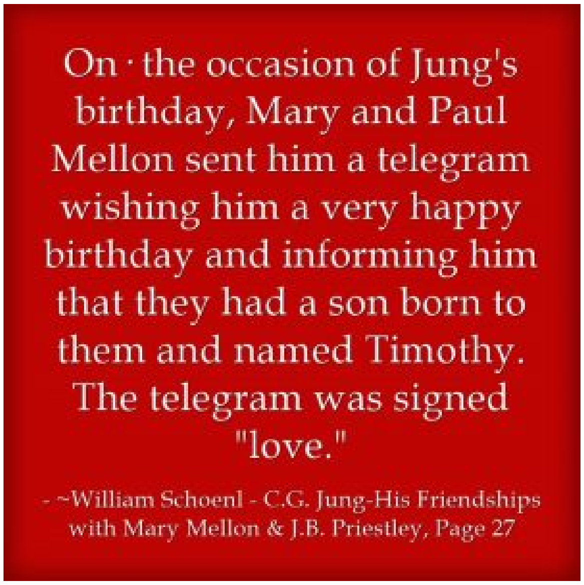
No member of the [Bollingen] Foundation desired to have any dealings with an enemy alien, directly or indirectly. Consequently, Paul [Mellon] and she felt that it was desirable to cease all activities in Switzerland.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27



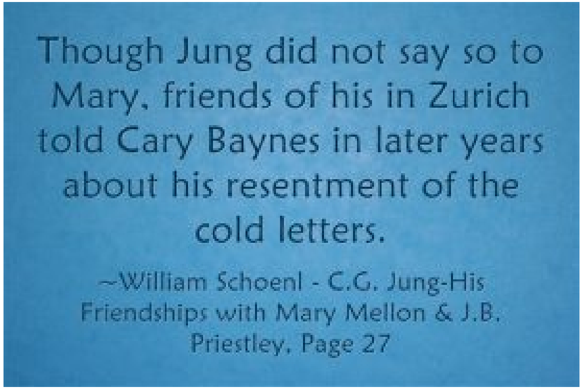
In July, a formal letter from Donald Shepard informed Jung that the functioning of the Bollingen Foundation during the War had been further considered and it had been decided to cease all activities whatsoever. The Foundation, therefore, had been completely liquidated and dissolved-it was now out of existence.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27



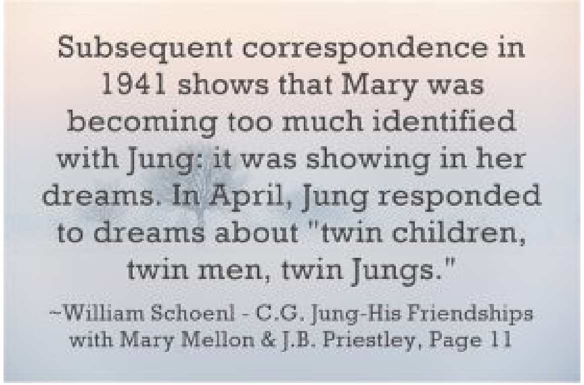
On · the occasion of Jung's birthday, Mary and Paul Mellon sent him a telegram wishing him a very happy birthday and informing him that they had a son born to them and named Timothy. The telegram was signed "love."

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27



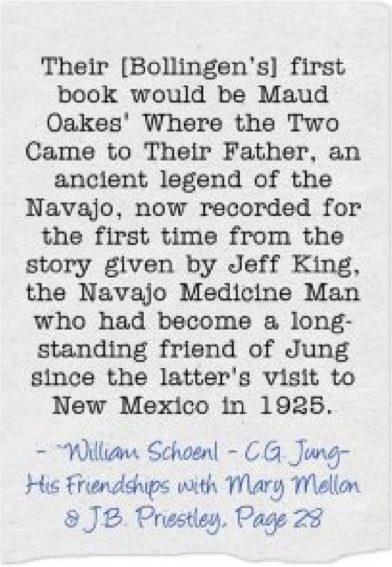
Though Jung did not say so to Mary, friends of his in Zurich told Cary Baynes in later years about his resentment of the cold letters.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 27



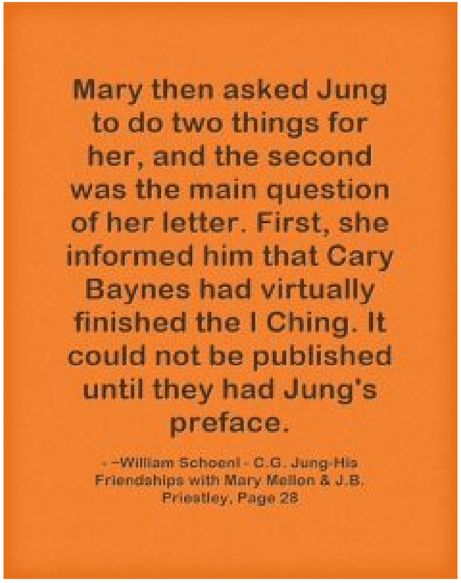
Subsequent correspondence in 1941 shows that Mary was becoming too much identified with Jung: it was showing in her dreams. In April, Jung responded to dreams about "twin children, twin men, twin Jungs."

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 11



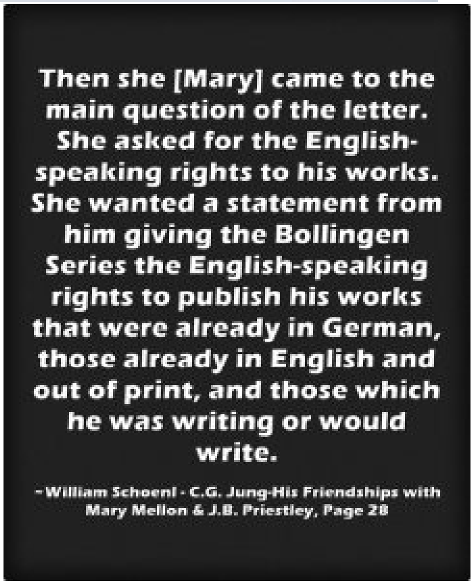
Their [Bollingen's] first book would be Maud Oakes' Where the Two Came to Their Father, an ancient legend of the Navajo, now recorded for the first time from the story given by Jeff King, the Navajo Medicine Man who had become a long-standing friend of Jung since the latter's visit to New Mexico in 1925.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 28



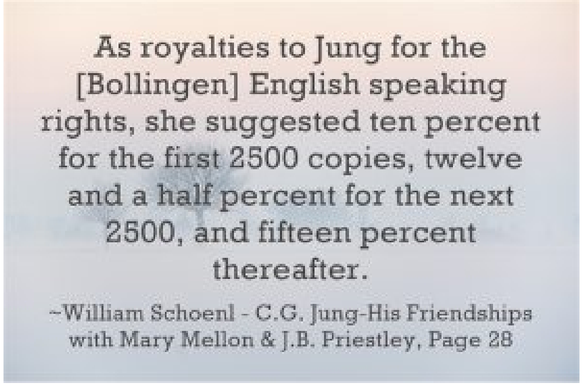
Mary then asked Jung to do two things for her, and the second was the main question of her letter. First, she informed him that Cary Baynes had virtually finished the I Ching. It could not be published until they had Jung's preface.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 28



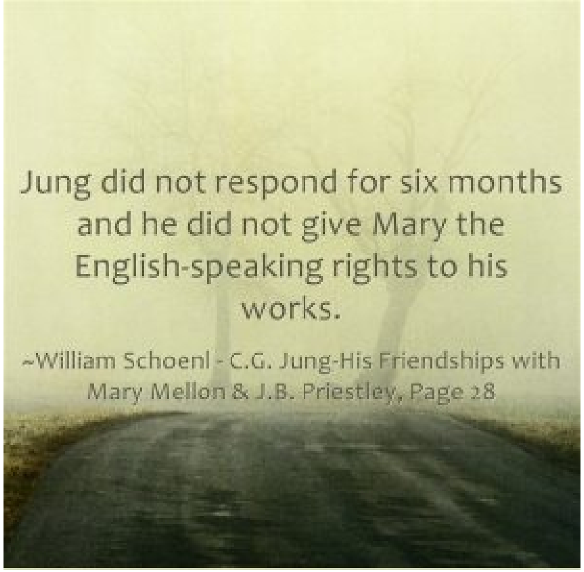
Then she [Mary] came to the main question of the letter. She asked for the English-speaking rights to his works. She wanted a statement from him giving the Bollingen Series the English-speaking rights to publish his works that were already in German, those already in English and out of print, and those which he was writing or would write.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 28



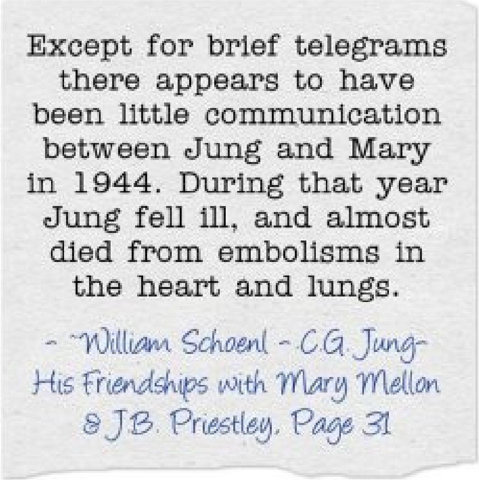
As royalties to Jung for the [Bollingen] English speaking rights, she suggested ten percent for the first 2500 copies, twelve and a half percent for the next 2500, and fifteen percent thereafter.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 28



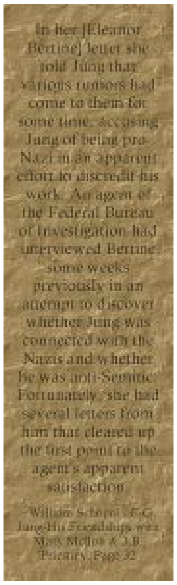
Jung did not respond for six months and he did not give Mary the English-speaking rights to his works.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 28



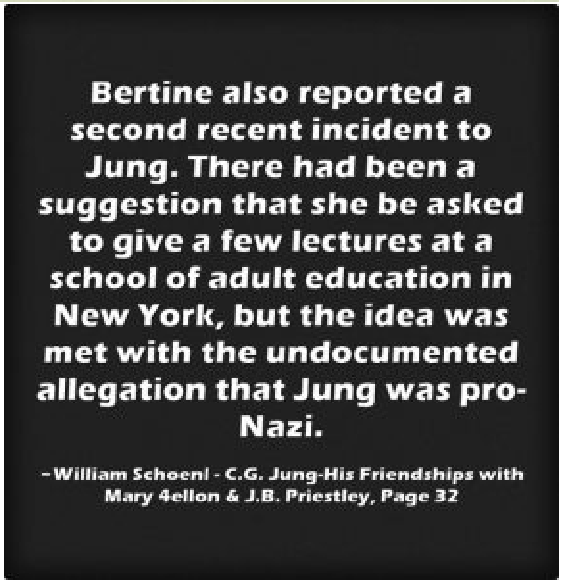
Except for brief telegrams there appears to have been little communication between Jung and Mary in 1944. During that year Jung fell ill, and almost died from embolisms in the heart and lungs.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 31



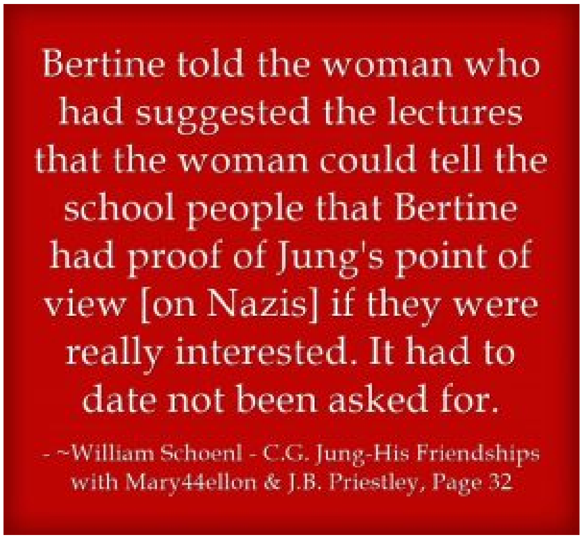
In her [Eleanor Bertine] letter she told Jung that various rumors had come to them for some time, accusing Jung of being pro-Nazi in an apparent effort to discredit his work. An agent of the Federal Bureau of Investigation had interviewed Bertine some weeks previously in an attempt to discover whether Jung was connected with the Nazis and whether he was anti-Semitic. Fortunately, she had several letters from him that cleared up the first point to the agent's apparent satisfaction.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 32



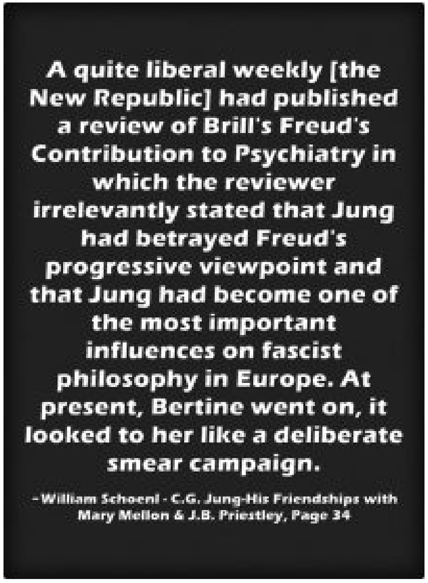
Bertine also reported a second recent incident to Jung. There had been a suggestion that she be asked to give a few lectures at a school of adult education in New York, but the idea was met with the undocumented allegation that Jung was pro-Nazi.

~William Schoenl - C.G. Jung-His Friendships with Mary 4ellon & J.B. Priestley, Page 32



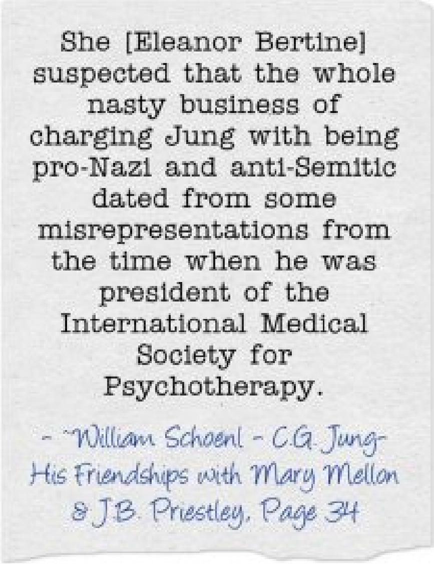
Bertine told the woman who had suggested the lectures that the woman could tell the school people that Bertine had proof of Jung's point of view [on Nazis] if they were really interested. It had to date not been asked for.

- ~William Schoenl - C.G. Jung-His Friendships with Mary44ellon & J.B. Priestley, Page 32



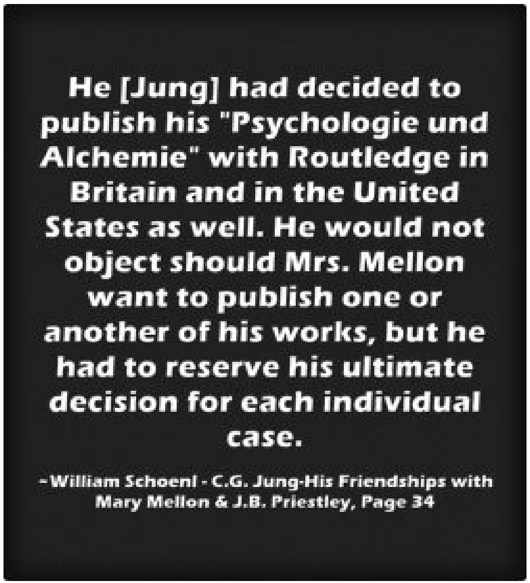
A quite liberal weekly [the New Republic] had published a review of Brill's Freud's Contribution to Psychiatry in which the reviewer irrelevantly stated that Jung had betrayed Freud's progressive viewpoint and that Jung had become one of the most important influences on fascist philosophy in Europe. At present, Bertine went on, it looked to her like a deliberate smear campaign.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34



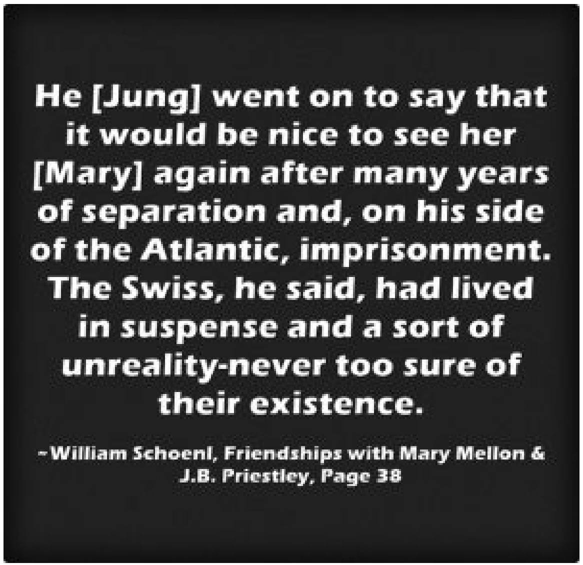
She [Eleanor Bertine] suspected that the whole nasty business of charging Jung with being pro-Nazi and anti-Semitic dated from some misrepresentations from the time when he was president of the International Medical Society for Psychotherapy.

- ~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34



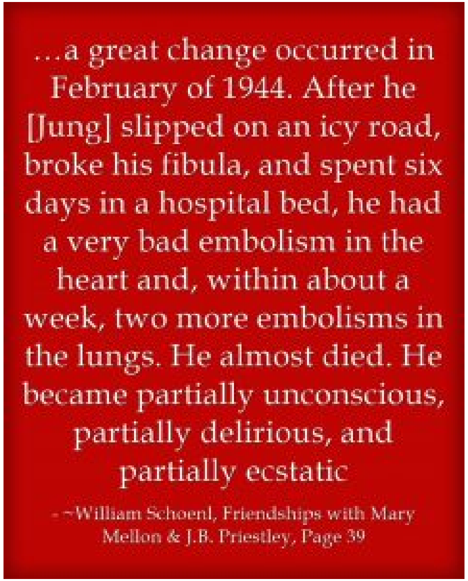
He [Jung] had decided to publish his "Psychologie und Alchemie" with Routledge in Britain and in the United States as well. He would not object should Mrs. Mellon want to publish one or another of his works, but he had to reserve his ultimate decision for each individual case.

~William Schoenl - C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34



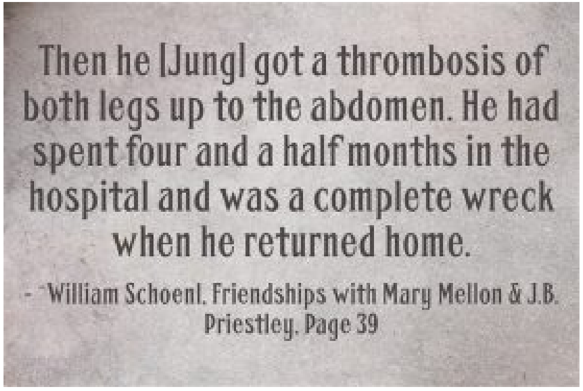
He [Jung] went on to say that it would be nice to see her [Mary] again after many years of separation and, on his side of the Atlantic, imprisonment. The Swiss, he said, had lived in suspense and a sort of unreality-never too sure of their existence.

~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 38



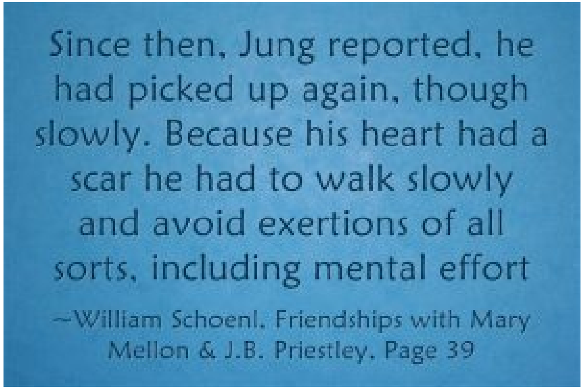
...a great change occurred in February of 1944. After he [Jung] slipped on an icy road, broke his fibula, and spent six days in a hospital bed, he had a very bad embolism in the heart and, within about a week, two more embolisms in the lungs. He almost died. He became partially unconscious, partially delirious, and partially ecstatic

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 39



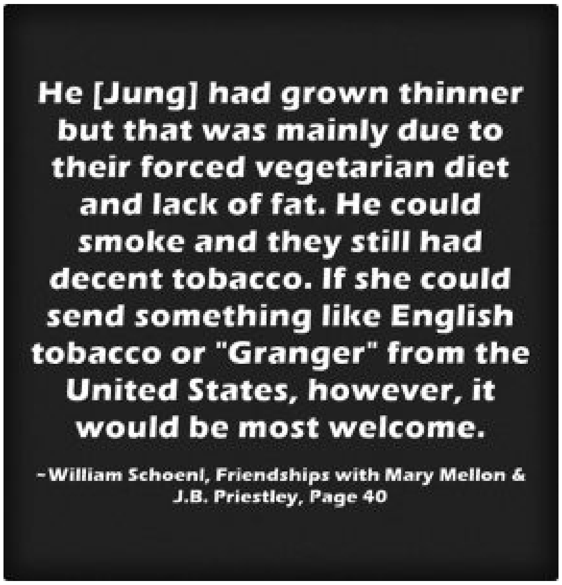
Then he [Jung] got a thrombosis of both legs up to the abdomen. He had spent four and a half months in the hospital and was a complete wreck when he returned home.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 39



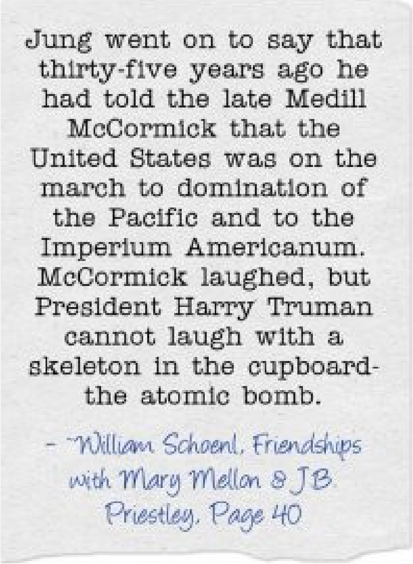
Since then, Jung reported, he had picked up again, though slowly. Because his heart had a scar he had to walk slowly and avoid exertions of all sorts, including mental effort

~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 39



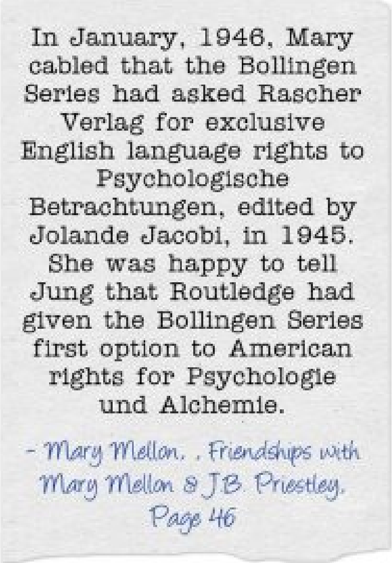
He [Jung] had grown thinner but that was mainly due to their forced vegetarian diet and lack of fat. He could smoke and they still had decent tobacco. If she could send something like English tobacco or "Granger" from the United States, however, it would be most welcome.

-William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 40



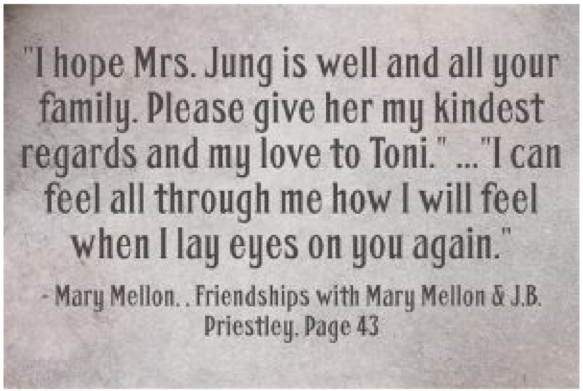
Jung went on to say that thirty-five years ago he had told the late Medill McCormick that the United States was on the march to domination of the Pacific and to the Imperium Americanum. McCormick laughed, but President Harry Truman cannot laugh with a skeleton in the cupboard- the atomic bomb.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 40



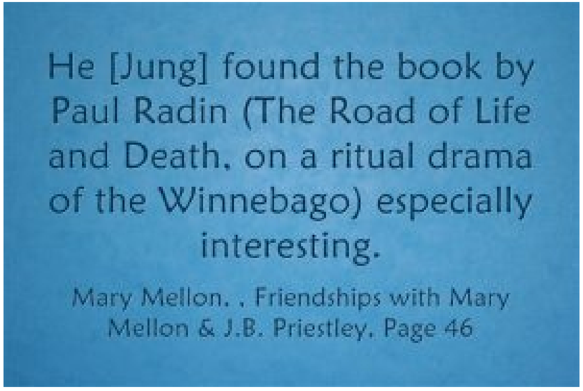
In January, 1946, Mary cabled that the Bollingen Series had asked Rascher Verlag for exclusive English language rights to Psychologische Betrachtungen, edited by Jolande Jacobi, in 1945. She was happy to tell Jung that Routledge had given the Bollingen Series first option to American rights for Psychologie und Alchemie.

- Mary Mellon, , Friendships with Mary Mellon & J.B. Priestley, Page 46



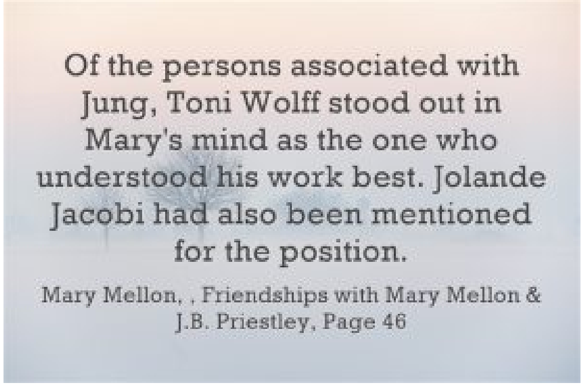
"I hope Mrs. Jung is well and all your family. Please give her my kindest regards and my love to Toni." ..."I can feel all through me how I will feel when I lay eyes on you again."

- Mary Mellon, , Friendships with Mary Mellon & J.B. Priestley, Page 43



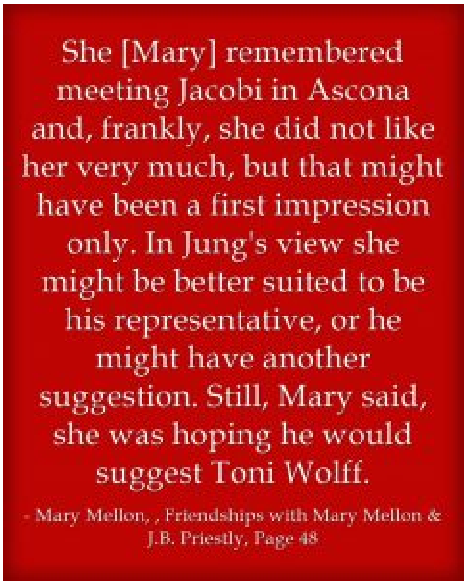
He [Jung] found the book by Paul Radin (The Road of Life and Death, on a ritual drama of the Winnebago) especially interesting.

Mary Mellon, , Friendships with Mary Mellon & J.B. Priestley, Page 46



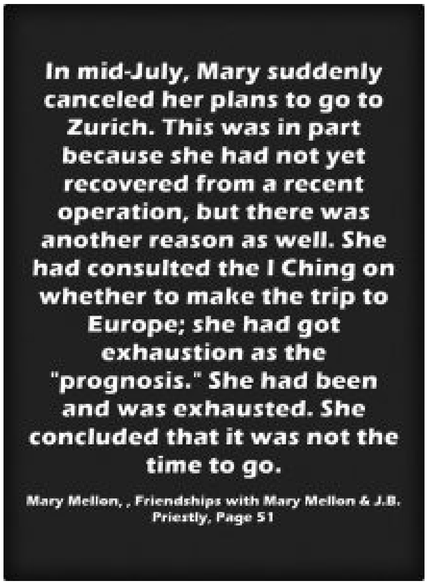
Of the persons associated with Jung, Toni Wolff stood out in Mary's mind as the one who understood his work best. Jolande Jacobi had also been mentioned for the position.

Mary Mellon, , Friendships with Mary Mellon & J.B. Priestley, Page 46



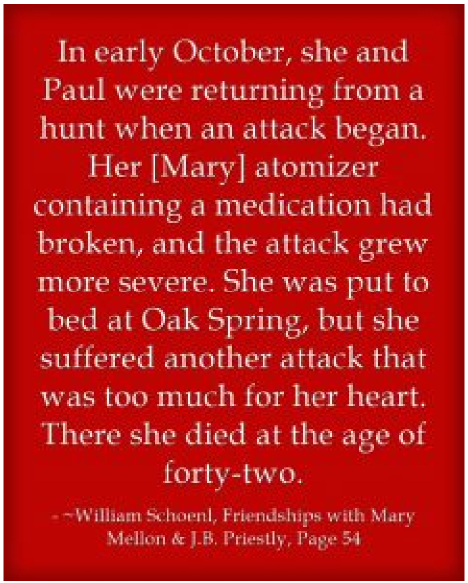
She [Mary] remembered meeting Jacobi in Ascona and, frankly, she did not like her very much, but that might have been a first impression only. In Jung's view she might be better suited to be his representative, or he might have another suggestion. Still, Mary said, she was hoping he would suggest Toni Wolff.

- Mary Mellon, , Friendships with Mary Mellon & J.B. Priestly, Page 48



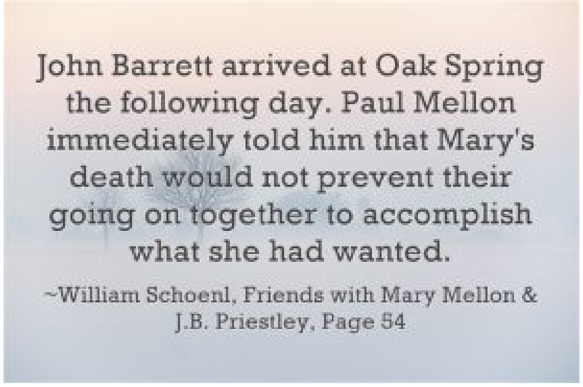
In mid-July, Mary suddenly canceled her plans to go to Zurich. This was in part because she had not yet recovered from a recent operation, but there was another reason as well. She had consulted the I Ching on whether to make the trip to Europe; she had got exhaustion as the "prognosis." She had been and was exhausted. She concluded that it was not the time to go.

Mary Mellon, , Friendships with Mary Mellon & J.B. Priestly, Page 51



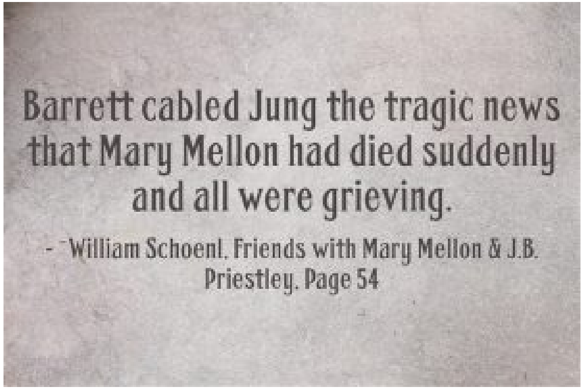
In early October, she and Paul were returning from a hunt when an attack began. Her [Mary] atomizer containing a medication had broken, and the attack grew more severe. She was put to bed at Oak Spring, but she suffered another attack that was too much for her heart. There she died at the age of forty-two.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestly, Page 54



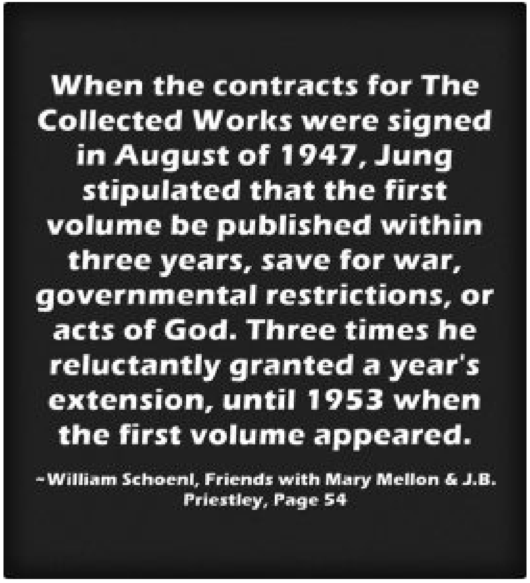
John Barrett arrived at Oak Spring the following day. Paul Mellon immediately told him that Mary's death would not prevent their going on together to accomplish what she had wanted.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 54



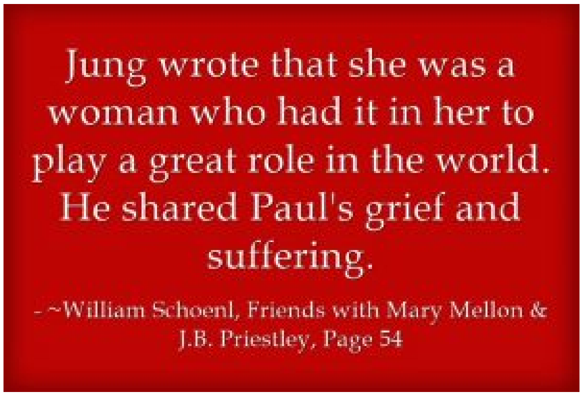
Barrett cabled Jung the tragic news that Mary Mellon had died suddenly and all were grieving.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 54



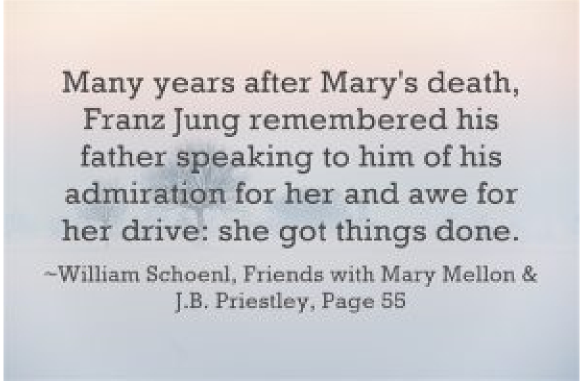
When the contracts for The Collected Works were signed in August of 1947, Jung stipulated that the first volume be published within three years, save for war, governmental restrictions, or acts of God. Three times he reluctantly granted a year's extension, until 1953 when the first volume appeared.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 54



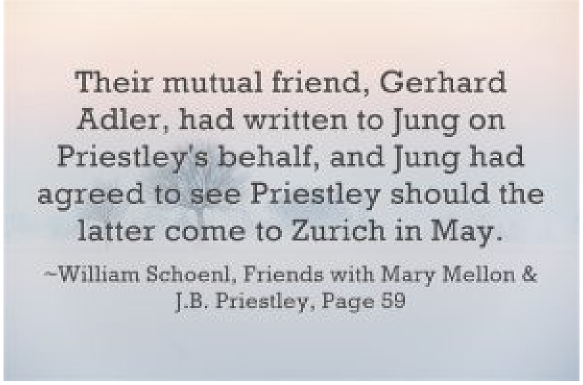
Jung wrote that she was a woman who had it in her to play a great role in the world. He shared Paul's grief and suffering.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 54



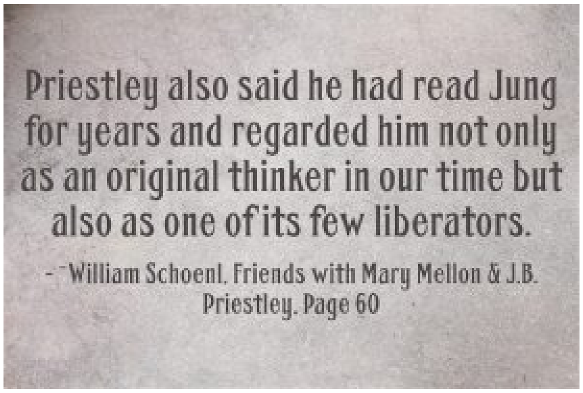
Many years after Mary's death, Franz Jung remembered his father speaking to him of his admiration for her and awe for her drive: she got things done.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 55



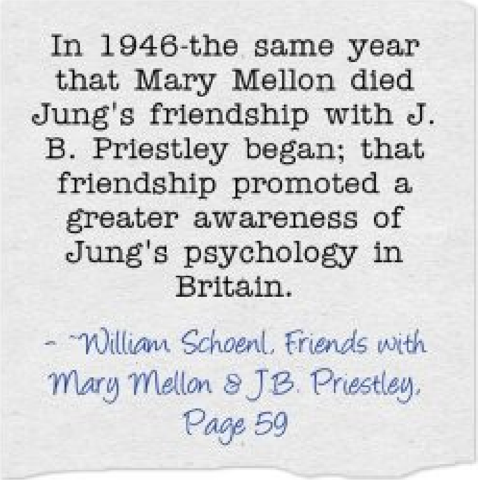
Their mutual friend, Gerhard Adler, had written to Jung on Priestley's behalf, and Jung had agreed to see Priestley should the latter come to Zurich in May.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 59



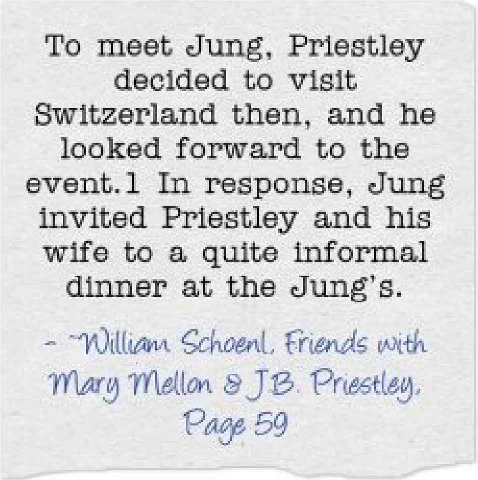
Priestley also said he had read Jung for years and regarded him not only as an original thinker in our time but also as one of its few liberators.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 60



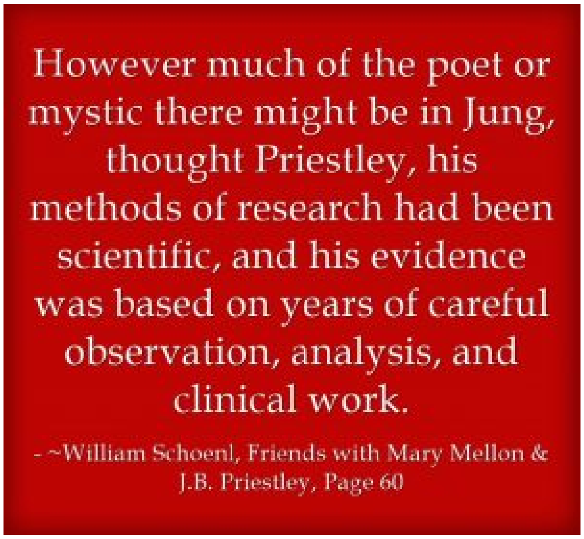
In 1946-the same year that Mary Mellon died Jung's friendship with J. B. Priestley began; that friendship promoted a greater awareness of Jung's psychology in Britain.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 59



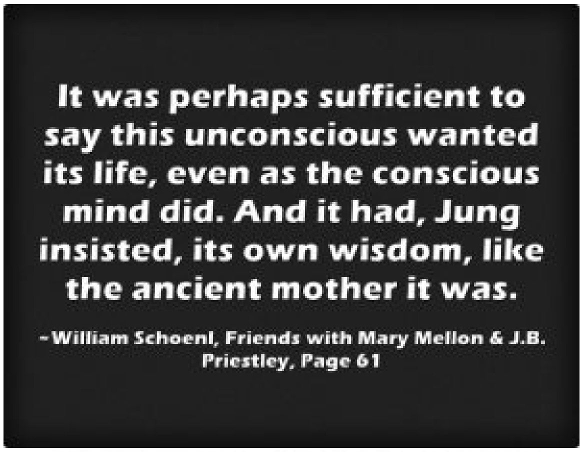
To meet Jung, Priestley decided to visit Switzerland then, and he looked forward to the event.1 In response, Jung invited Priestley and his wife to a quite informal dinner at the Jung's.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 59



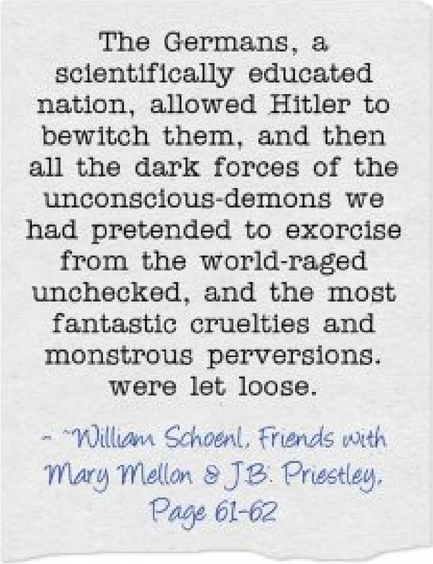
However much of the poet or mystic there might be in Jung, thought Priestley, his methods of research had been scientific, and his evidence was based on years of careful observation, analysis, and clinical work.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 60



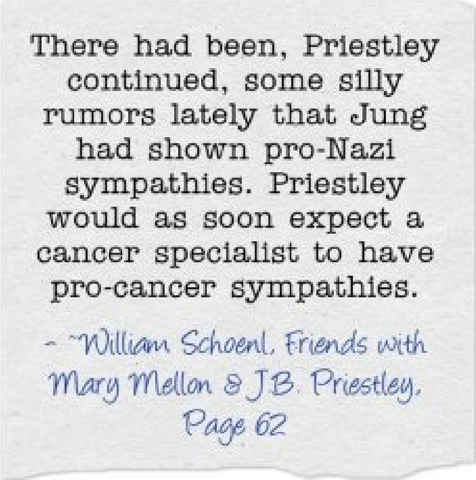
It was perhaps sufficient to say this unconscious wanted its life, even as the conscious mind did. And it had, Jung insisted, its own wisdom, like the ancient mother it was.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 61



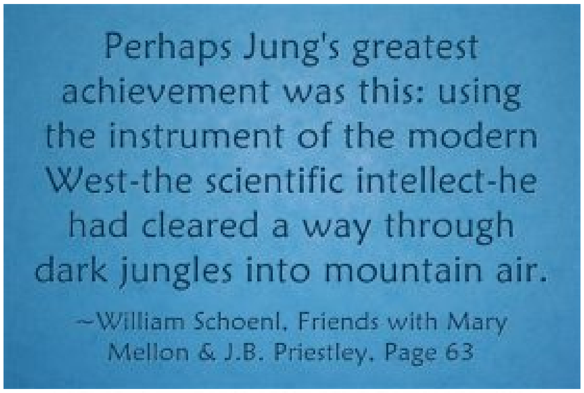
The Germans, a scientifically educated nation, allowed Hitler to bewitch them, and then all the dark forces of the unconscious-demons we had pretended to exorcise from the world-raged unchecked, and the most fantastic cruelties and monstrous perversions. were let loose.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 61-62



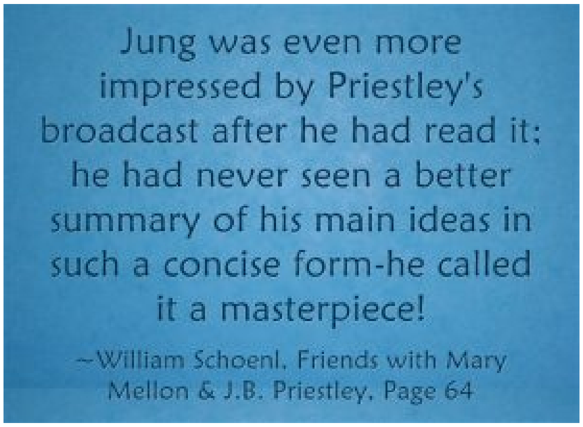
There had been, Priestley continued, some silly rumors lately that Jung had shown pro-Nazi sympathies. Priestley would as soon expect a cancer specialist to have pro-cancer sympathies.

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 62



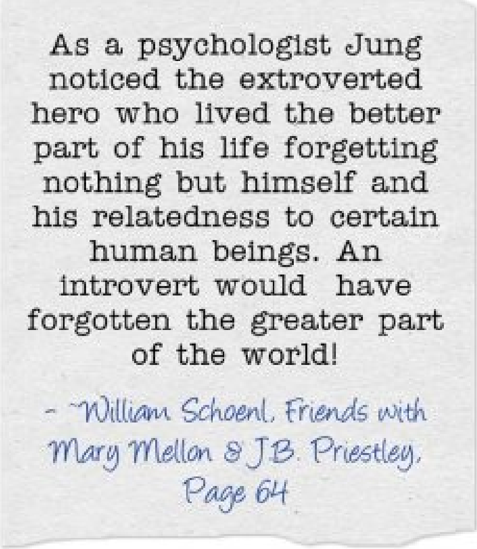
Perhaps Jung's greatest achievement was this: using the instrument of the modern West-the scientific intellect-he had cleared a way through dark jungles into mountain air.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 63



Jung was even more impressed by Priestley's broadcast after he had read it: he had never seen a better summary of his main ideas in such a concise form-he called it a masterpiece!

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 64

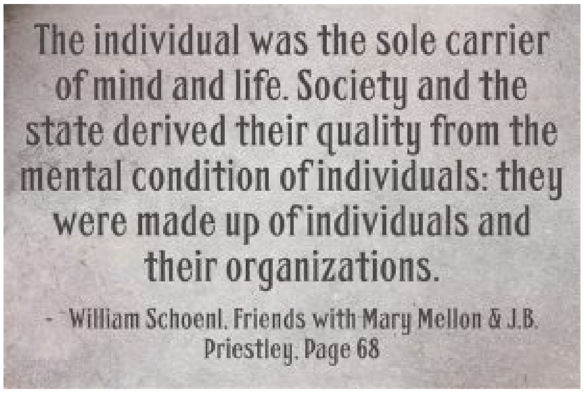


As a psychologist Jung noticed the extroverted hero who lived the better part of his life forgetting nothing but himself and his relatedness to certain human beings. An introvert would have forgotten the greater part of the world!

- ~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 64

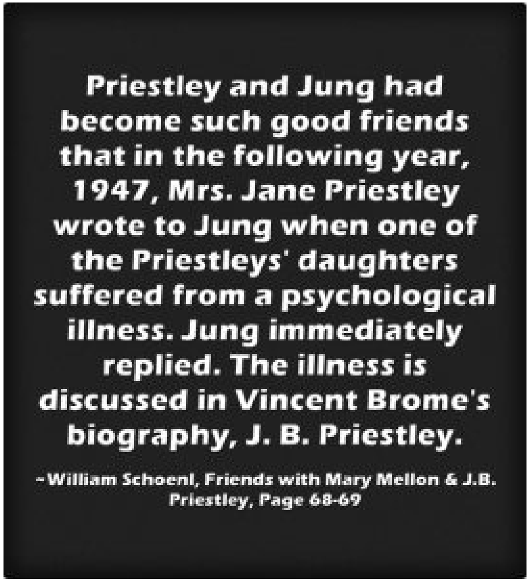
Jung gave his broadcast talk in the Third Programme of the British Broadcasting Corporation on November 3, 1946. Entitled "The Fight with the Shadow," it was first published in The Listener (London) on November 7.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 65



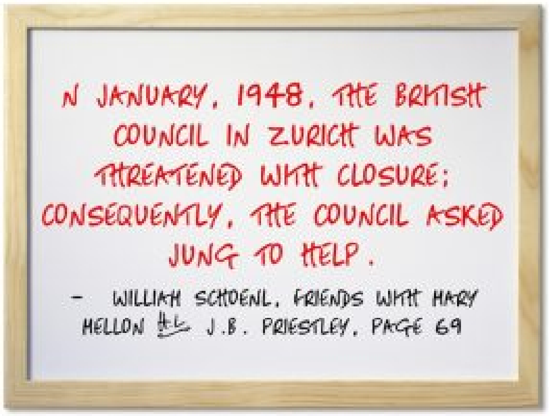
The individual was the sole carrier of mind and life. Society and the state derived their quality from the mental condition of individuals: they were made up of individuals and their organizations.

- William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 68



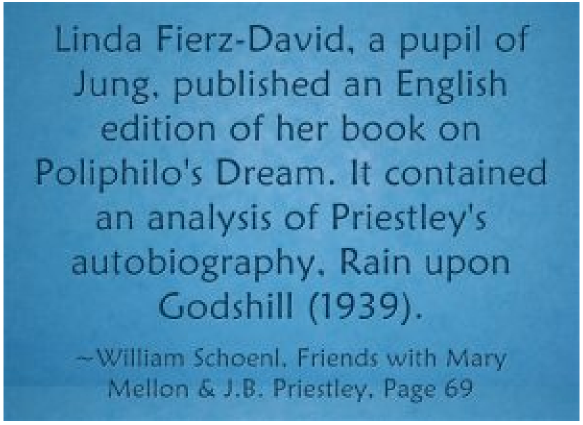
Priestley and Jung had become such good friends that in the following year, 1947, Mrs. Jane Priestley wrote to Jung when one of the Priestleys' daughters suffered from a psychological illness. Jung immediately replied. The illness is discussed in Vincent Brome's biography, J. B. Priestley.

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 68-69



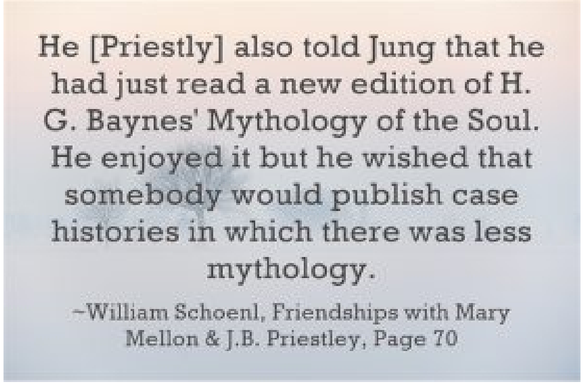
N JANUARY, 1948, THE BRITISH COUNCIL IN ZURICH WAS THREATENED WITH CLOSURE; CONSEQUENTLY, THE COUNCIL ASKED JUNG TO HELP.

- WILLIAM SCHOENL, FRIENDS WITH MARY MELLON & J.B. PRIESTLEY, PAGE 69



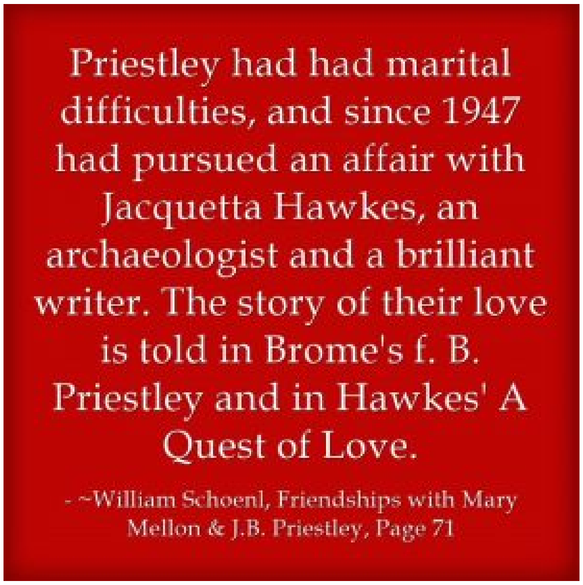
Linda Fierz-David, a pupil of Jung, published an English edition of her book on Poliphilo's Dream. It contained an analysis of Priestley's autobiography, Rain upon Godshill (1939).

~William Schoenl, Friends with Mary Mellon & J.B. Priestley, Page 69



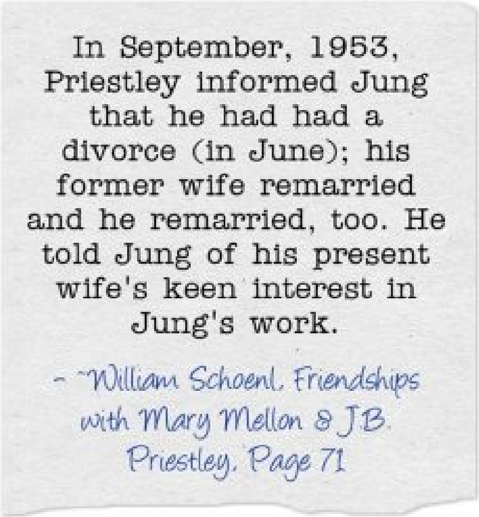
He [Priestly] also told Jung that he had just read a new edition of H. G. Baynes' Mythology of the Soul. He enjoyed it but he wished that somebody would publish case histories in which there was less mythology.

~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 70



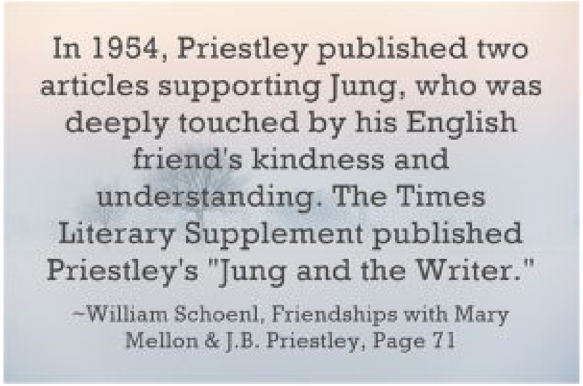
Priestley had had marital difficulties, and since 1947 had pursued an affair with Jacquetta Hawkes, an archaeologist and a brilliant writer. The story of their love is told in Brome's f. B. Priestley and in Hawkes' A Quest of Love.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 71



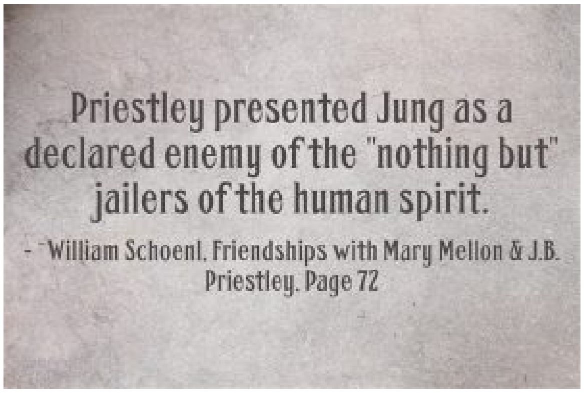
In September, 1953, Priestley informed Jung that he had had a divorce (in June); his former wife remarried and he remarried, too. He told Jung of his present wife's keen interest in Jung's work.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 71



In 1954, Priestley published two articles supporting Jung, who was deeply touched by his English friend's kindness and understanding. The Times Literary Supplement published Priestley's "Jung and the Writer."

~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 71



Priestley presented Jung as a declared enemy of the "nothing but" jailers of the human spirit.

- ~William Schoenl, Friendships with Mary Mellon & J.B. Priestley, Page 72

1. `https://www.amazon.com/C-G-Jung-Friendships-Mellon-Priestley/dp/1630516317/ref=sr_1_fkmr0_1?s=books&ie=UTF8&qid=1547979196&sr=1-1-fkmr0&keywords=C.G.+Jung%3A+Hi`

Carl Jung: Finding the right measure is also a way of relating to the world. (2019-01-20 05:38)

[1]

To Emma von Pelet

Dear Frau von Pelet, Bollingen, 4 April 1949

Your gift was a great joy!

Joh. Peter Hebel is our Basel poet par excellence, and I spent my whole youth at the mouth of the Wiese, of which Hebel sang.

I fear you have deprived yourself in leaving this heirloom to me.

My heartiest thanks!

What comes to you from the world, and what you answer, constitute your relation to the world.

Just this is "going out into the world."

For the time being you are doing so in the disguise of translations.

This is as good a work as any other.

Fruitful introversion is possible only when there is also a relation to the outside.

If Shanti is too much for you, you must draw in your horns until you have found a tolerable mean.

You shouldn't let yourself be put upon-that would be a serious weakness.

Finding the right measure is also a way of relating to the world.

With cordial thanks and kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 527.
]

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C.G. Jung, Carl Jung, Letters Vol. 1, Page 527.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/139c4-1.jpg`

The Force of God is Frightful **(2019-01-20 06:23)**

[1]

The force of the God is frightful.

"You shall experience even more of it. You are in the second age. The first age has been overcome. This is the age of the rulership of the son, whom you call the Frog God. A third age will follow; the age of apportionment and harmonious power."

My soul, where did you go? Did you go to the animals?

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space.

Above you comes the dove or the celestial soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Beyond me stands the celestial mother. Its counterpart is the phallus. Its mother is the earth, its goal is the heavenly mother.

The celestial mother is the daughter of the celestial world. Its counterpart is the earth. The celestial mother is illuminated through the spiritual sun. Its counterpart is the moon. And just as the .moon is the crossing to the dead of space, the spiritual sun is the crossing to the Pleroma, the upper world of fullness. The moon is the God's eye of emptiness, just as the sun is the God's eye of fullness. The moon that you see is the symbol, just as the sun that you see. Sun and moon, that is, their symbols, are Gods. There are still other Gods; their symbols are the planets.

The celestial mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Their number is immeasurably great and leads over to the one supreme fundamental, which contains all qualities in itself and itself has none, a nothing and everything, the complete dissolution of man, death and eternal life.

Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great. The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire. Therefore it is called: "I am a star, wandering about with you.".! Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him.

His light is blue, like that of a distant star. He is far out in space, cold and solitary, since he is beyond death. To attain individuality, we need a large share of death. Therefore it is called "You are the Gods" since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the celestial world.

To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. The one God, to whom worship is due, is in the middle. You should worship only one God. The other Gods are unimportant. Abraxas is to be flared. Therefore it was a deliverance when he separated himself from me. You do not need to seek him. He will find you, just like Eros. He is the God of the cosmos, extremely powerful and fearful. He is the creative drive, he is form and formation, just as much as matter and force, therefore he is above all the light and dark Gods. He tears away souls and casts them into procreation. He is the creative and created. He is the God who always renews himself in days, in months, in years, in human life, in ages, in peoples, in the living, in heavenly bodies.

He compels, he is unsparing. If you worship him, you increase his power over you. Thereby it becomes unbearable. You will have dreadful trouble getting clear of him. The more you free yourself from him, the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering.

But you have in you the one God, the wonderfully beautiful and kind, the solitary, starlike, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas.

He gives joy and peace, since he is beyond death and beyond what is subject to change. He is no servant and no friend of Abraxas. He himself is an Abraxas, but not unto you, but in himself and his distant world, since you yourself are a God who lives in faraway realms and who renews himself in his ages and creations and
peoples, just as powerful to them as Abraxas is to you.

You yourself are a creator of worlds and a created being.

You have the one God, and you become your one God in the innumerable number of Gods. As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer.

You are the suffering heart of your one star God, who is Abraxas to his world.
Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Accept what he forces upon you, since he is the master of the life of this world and none can escape him. If you do not accept, he will torment you to death and the heart of your God will suffer, just as the one God of Christ suffered the heaviest in his death.

The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has
no end for itself but it certainly does for the Gods.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. The one God thus delivers himself from the suffering of the earth into which his Eros plunged him; since when the one God saw the earth, he sought its procreation, and forgot that a world was already given to him in which he was Abraxas.

So the one God became human. Therefore the one in turn pulls man up to him and into him, so that the one becomes complete again. But the freeing of man from the power of Abraxas does not follow man's withdrawing from the power of Abraxas-no one can pull away from it-but through subjugating himself to it.

Even Christ had to subjugate himself to the power of Abraxas, and Abraxas killed him in a gruesome manner. Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in longing and power, in that the fruit of deception and human disappointment falls to him. Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers.

If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. But through pain and disappointment you redeem yourself since
your longing then falls of its own accord like a ripe fruit into the depths, following gravity, striving toward the midpoint, where the blue light of the star God arises.

So do not flee from Abraxas, do not seek him. You feel his coercion, do not resist him, so that you shall live and pay your ransom. The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfill your work. Here, where you are the creature subjugated to
Abraxas, you must learn to fulfill the work of life. There, where you are Abraxas, you compel your creatures.

You ask, why is all this so? I understand that it seems questionable to you. The world is questionable. It is the unending infinite folly of the Gods, which you know is unendingly wise. Surely it is also a crime, an unforgivable sin, and therefore also the highest love and virtue.

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough.

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving,
the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul.

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. I stand between you and Abraxas the all-encompassing. I am your body, your and Abraxas the all-encompassing. I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. " Carl Jung; Red Book; Appendix C.

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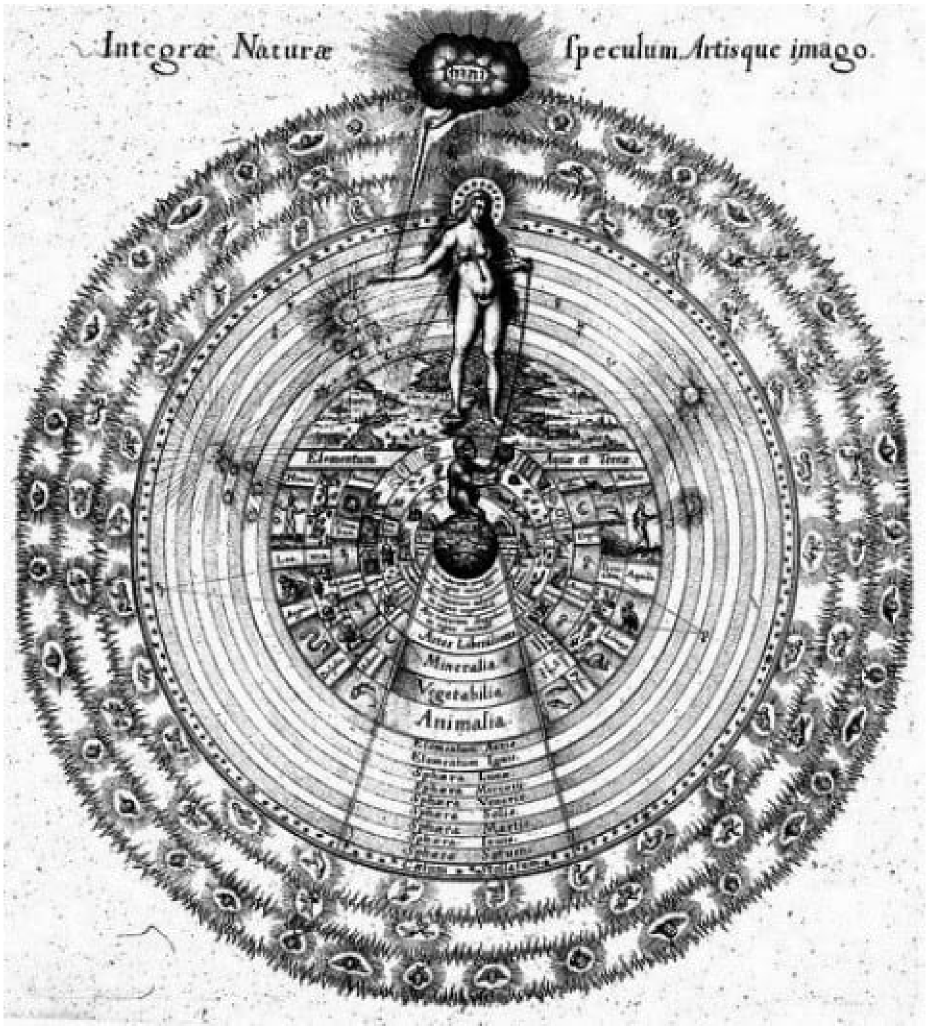
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/193bc-systema.jpg`

Carl Jung on the Anima Mundi (2019-01-20 07:19)

[1]


Integræ Naturæ
Speculum Artisque imago.
Artes Liberaliores
Mineralia
Vegetabilia
Animalia

[Carl Jung on the Anima Mundi]

"God is an intellectual figure whose center is everywhere and the circumference nowhere," as one of these philosophers said, repeating St. Augustine.

A man as introverted and introspective as Emerson could hardly fail to touch on the same idea and likewise quote St. Augustine.

The image of the circle regarded as the most perfect form since Plato’s Timaeus, the prime authority for Hermetic philosophy was assigned to the most perfect substance, to the gold, also to the anima mundi or anima media natum, and to the first created light.

And because the macrocosm, the Great World, was made by the creator "in a form round and globose," the smallest part of the whole, the point, also possesses this perfect nature.

As the philosopher says : "Of all shapes the simplest and most perfect is the sphere, which rests in a point."

It's image of the Deity dormant and matter. As is said in the Timaeus, only the demiurge, the perfect being, is capable of dissolving the tetraktys, the embrace of the four elements.

One of the great authorities since the thirteenth century, the Turba philosophorum„ says that the rotundum can dissolve copper into four.

Thus the much-sought-for aurum philosophicum was round.

Opinions were divided as to the procedure for procuring the dormant demiurge.

Some hoped to lay hold of him in the form of a prima materia containing a particular concentration or a particularly suitable variety of this substance.

Others endeavored to produce the round substance by a sort of synthesis, called the coniunctio; the anonymous author of the Rosarium philosophorum says:

"Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the Philosophers' Stone." Carl Jung, Psychology and Religion, Paragraph 92.

It is of course difficult to understand why a feeling of "most sublime harmony" should be produced by this abstract structure.

But if we think of the two circles in Plato's Timaeus, and of the harmonious all-roundness of his anima mundi„ we might find an avenue to understanding. Again, the term "world clock" suggests the antique conception of the musical harmony of the spheres. It would thus be a sort of cosmological system.

If it were a vision of the firmament and its silent rotation, or of the steady movement of the solar system, we could readily understand and appreciate the perfect harmony of the picture.

We might also assume that the platonic vision of the cosmos was faintly glimmering through the mist of a dreamlike consciousness.

But there is something in the vision that does not quite accord with the harmonious perfection of the platonic picture.

The two circles are each of a different nature. Not only is their movement different, but their color too.

The vertical circle is blue and the horizontal one containing four colors is golden.

The blue circle might easily symbolize the blue hemisphere of the sky, while the horizontal circle would represent the horizon with its four cardinal points, personified by the four little men and characterized by the four colors. (In a former dream, the four points were represented once by four children and another time by the four seasons.)

This picture immediately calls to mind the medieval representations of the world in the form of a circle or in the shape of the rex gloriae with the four evangelists, or the melothesia where the horizon is formed by the zodiac.

The representation of the triumphant Christ seems to be derived from similar pictures of Horus and his four sons.

There are also Eastern analogies:

the Buddhist mandalas or circles, usually of Tibetan origin. These consist as a rule of a circular padma or lotus which contains a square sacred building with four gates, indicating the four cardinal points and the seasons.

The center contains a Buddha, or more often the conjunction of Shiva and his Shakti, or an equivalent dorje (thunderbolt) symbol.

They are yantras or ritualistic instruments for the purpose of contemplation, concentration, and the final transformation of the yogi's consciousness into the divine all-consciousness. Carl Jung, Psychology and Religion, Paragraph 113.

The arcane substance was also known simply as the rotundum, by which was understood the anima media natura, identical with the anima mundi.

The latter is a virtus Dei, an organ or a sphere that surrounds God. Of this Mylius says: "[God has] love all round him.

Others have declared him to be an intellectual and fiery spirit, having no form, but transforming himself into whatsoever he wills and making himself equal to all things; who by a manifold relation is in a certain measure bound up with his creatures."

This image of God enveloped by the anima is the same as Gregory the Great's allegory of Christ and the Church: "A woman shall compass a man" (Jeremiah 31: 22).

This is an exact parallel to the Tantric conception of Shiva in the embrace of his Shakti.

From this fundamental image of the male-female opposites united in the center is derived another designation of the lapis as the ”hermaphrodite"; it is also the basis for the mandala motif.

The extension of God as the anima media natura into every individual creature means that there is a divine spark, the scintilla, indwelling even in dead matter, in utter darkness.

The medieval natural philosophers endeavored to make this spark rise up again as a divine image from the "round vessel."

Such ideas can only be based on the existence of unconscious psychic processes, for otherwise we simply could not understand how the same ideas crop up everywhere.

Our dream-example shows that such images are not inventions o the intellect; rather, they are natural revelations.

And they will probably be found again and again in exactly the same way.

The alchemists themselves say that the Arcanum is sometimes revealed in a dream. Carl Jung, Psychology and Religion, Paragraph 152.

The later views seem to cluster round the following central idea:

The anima mundi, the demiurge or divine spirit that incubated the chaotic waters of the beginning, remained in matter in a potential state, and the initial chaotic condition persisted with it.

Thus the philosophers, or the "sons of wisdom" as they called themselves, took their prima materia to be a part of the original chaos pregnant with spirit.

By "spirit" they understood a semi-material pneuma, a sort of "subtle body," which they also called "volatile*' and identified chemically with oxides and other dissoluble compounds.

They called this spirit Mercurius, which was chemically quicksilver though "Mercurius noster" was no ordinary Hgl and philosophically Hermes, the god of revelation, who, as Hermes Trismegistus, was the arch-authority on alchemy.

Their aim was to extract the original divine spirit out of the chaos, and this extract was called the quinta essentia, aqua permanens, or tinctura.

A famous alchemist, Johannes de Rupescissa (d. 1375) calls the quintessence "le ciel humain," the human sky or heaven.

For him it was a blue liquid and incorruptible like the sky.

He says that the quintessence is of the color of the sky "and our sun has adorned it, as the sun adorns the sky."

The sun is an allegory of gold.

He says: "This sun is true gold."

He continues:

"These two things joined together influence in us ... the condition of the Heaven of heavens, and of the heavenly Sun."

His idea is, obviously, that the quintessence, the blue sky with the golden sun in it, evokes corresponding images of the heaven and the heavenly sun in ourselves.

It is a picture of a blue and golden microcosm, and I take it to be a direct parallel to Guillaume's celestial vision.

The colors are, however, reversed; with Rupescissa the disc is golden and the sky blue.

My patient, therefore, having a similar arrangement, seems to lean more towards the alchemical side. Carl Jung, Psychology and Religion, Paragraph 160.

Thomas Taylor, who was strongly influenced by Proclus, says in his commentary to the Timaeus:

"For those which are connected with her essence in a following order, proceed from her [the anima mundi] according to the power of the fourth term (4), which possesses generative powers; but return to her according to the fifth (9) which reduces them to one."

Further confirmation of the quaternary nature of the world-soul and world-body may be found in the passage where the demiurge splits this whole fabric lengthwise into two halves and joins them up again in the form of a X. Carl Jung, Psychology and Religion, Page 126.

The devil is the aping shadow of God, in Gnosticism and also in Greek alchemy.

He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the devil.

Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin.

His sinlessness proves his essential lack of contamination with the dark world of nature-bound man, who tries in vain to shake off this darkness.

Man's connection with physis, with the material world and its demands, is the cause of his anomalous position:

on the one hand he has the capacity for enlightenment, on the other he is in thrall to the Lord of this world. ("Who will deliver me from the body of this death?")

On account of his sinlessness, Christ on the contrary lives in the Platonic realm of pure ideas whither only man's thought can reach, but not he himself in his totality.

Man is, in truth, the bridge spanning the gulf between "this world" the realm of the dark Tricephalus and the heavenly Trinity.

That is why, even in the days of unqualified belief in the Trinity, there was always a quest for the lost fourth, from the time of the Neo-pythagoreans down to Goethe's Faust.

Although these seekers thought of themselves as Christians, they were really Christians only on the side, devoting their lives to a work whose purpose it was to redeem the "four-horned serpent," the fallen Lucifer, and to free the anima mundi imprisoned in matter.

What in their view lay hidden in matter was the lumen luminum, the Sapientia Dei, and their work was a "gift of the Holy Spirit."

Our quaternity formula confirms the Tightness of their claims; for the Holy Ghost, as the synthesis of the original One which then became split, issues from a source that is both light and dark. '

For the powers of the right and the left unite in the harmony of wisdom we are told in the Acts of John. Carl Jung, Psychology and Religion, Paragraph 263.

Dr. Evans-Wentz has entrusted me with the task of commenting on a text which contains an important exposition of Eastern "psychology."

The very fact that I have to use quotation marks shows the dubious applicability of this term.

It is perhaps not superfluous to mention that the East has produced nothing equivalent to what we call psychology, but rather philosophy or metaphysics.

Critical philosophy, the mother of modern psychology, is as foreign to the East as to medieval Europe.

Thus the word "mind," as used in the East, has the connotation of something metaphysical.

Our Western conception of mind has lost this connotation since the Middle Ages, and the word has now come to signify a "psychic function" despite the fact that we neither know nor pretend to know what "psyche" is, we can deal with the phenomenon of "mind."

We do not assume that the mind is a metaphysical entity or that there is any connection between an individual mind and a hypothetical Universal Mind.

Our psychology is, therefore, a science of mere phenomena without any metaphysical implications.

The development of Western philosophy during the last two centuries has succeeded in isolating the mind in its own sphere and in severing it from its primordial oneness with the universe.

Man himself has ceased to be the microcosm and eidolon of the cosmos, and his "anima" is no longer the consubstantial scintilla, or spark of the Anima Mundi, the World Soul. Carl Jung, Psychology and Religion, Paragraph 759.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/ac793-fludd.jpg`

Carl Jung: "In the womb of the mother dwells the wisdom of the father." (2019-01-20 11:57)

[1]

To Walter Lewino

Dear Sir, 21 April 1948

I'm sorry to be so late in answering your letter.

I've been overburdened with work lately and I very often cannot attend to my correspondence personally for a long time.

No doubt the anima has a very important aspect as a giver of wisdom.

She is the femme inspiratrice par excellence.

She derives her wisdom from her "father"-in dogma [they are] represented by Mary [= anima] and God [the] Father,! viz., Holy Ghost.

"In the womb of the mother dwells the wisdom of the father."

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man.

As long as you are under the influence of the anima you are unconscious of that archetype, i.e., you are identical with it and that explains your preoccupation with Indian philosophy.

You are then forced to play the role of the Old Wise Man.

The archetype fulfils itself through you.

Only when you discriminate between yourself and this wisdom do you become aware of the male archetype of the spirit.

The anima is the road that leads to it and appears to be also the source of it, but it is an appearance only.

She herself is the archetype of mere life that leads into experiences and awareness.

Indian thought (f.i., Ramakrishna and many others) is based upon a mentality still "contained in the mother," because the general mood of India is matriarchal.

Our Western consciousness has undergone a differentiation of the parental images: we have father and mother.

We even dispossessed the mother, making her less divine than the father.

Lately, however, the archetype of the mother is decidedly developing inside the Catholic Church, aided by remarkable miracles (Assisi and Fatima), also the
attempts at bringing about the official recognition of the conclusion that Mary has been taken up to heaven together with her body.

It is most difficult to compare the Indian mentality with ours.

It could be compared, however, with the mood of Scholastic philosophy, but that is for us about 600 years ago.

Thank you for the pictures you've sent me.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 498-499.

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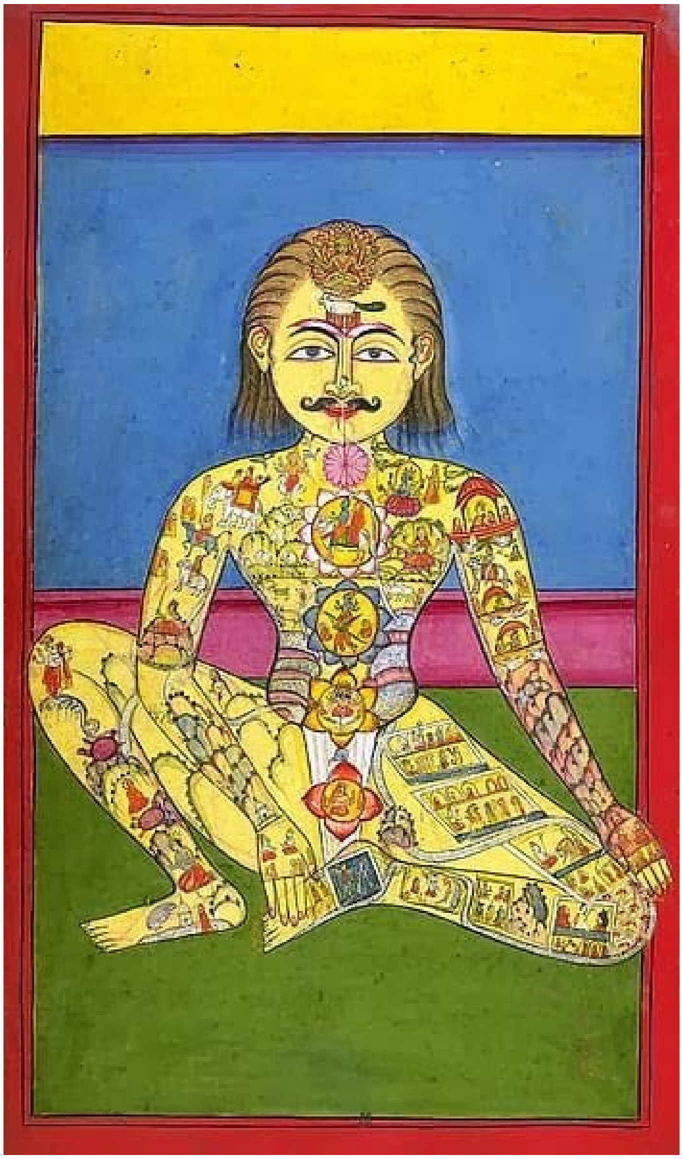
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/81425-1.jpg`

Carl Jung on Chakras (2019-01-20 21:43)

[1]



[Carl Jung on Chakras]

This teaching of the chakras should not be misunderstood as concrete and corporeal like the Theosophers tend to do today.

These centers are not corporeal entities.

When one speaks of them, it is understood "as if" they were situated somewhere in the navel, and so on. Carl Jung, Kundalini Yoga, Page 75.

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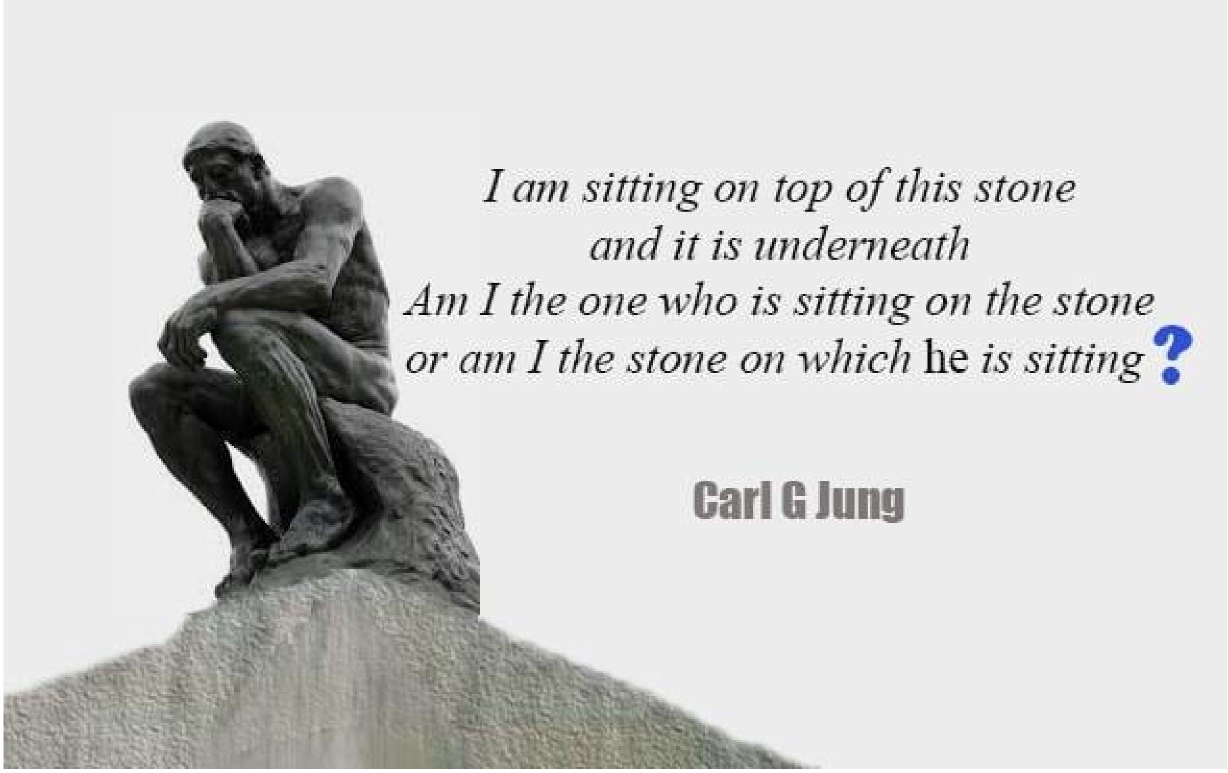
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/aff10-chakra.jpg`

Carl Jung: Am I the one who is sitting on the stone, or am I the stone on which he is sitting?
(2019-01-21 04:00)

[1]


I am sitting on top of this stone
and it is underneath
Am I the one who is sitting on the stone
or am I the stone on which he is sitting?
Carl G Jung

In front of this wall was a slope in which was embedded a stone that jutted out my stone.

Often, when I was alone, I sat down on this stone, and then began an imaginary game that went something like this: "I am sitting on top of this stone and it is underneath.’

But the stone also could say "I" and think: 1 am lying here on this slope and he is sitting on top of me."

The question then arose: "Am I the one who is sitting on the stone, or am I the stone on which he is sitting?"

This question always perplexed me, and I would stand up, wondering who was what now.

The answer remained totally unclear, and my uncertainty was accompanied by a feeling of curious and fascinating darkness.

But there was no doubt whatsoever that this stone stood in some secret relationship to me.

I could sit on it for hours, fascinated by the puzzle it set me. Carl Jung, MDR, Page 20

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/a21ba-12bsitting.jpg`

The lowest in you is the most despised....~Carl Jung (2019-01-21 04:09)

"The lowest in you is the stone that the builders discarded. It will become the cornerstone.

The lowest in you will grow like a grain of rice from dry soil, shooting up from the sand of the most barren desert, and rise and stand very tall. Salvation comes to you from the discarded.

Your sun will rise from muddy swamps. Like all others, you are annoyed at the lowest in you because its guise is uglier than the image of yourself that you love.

The lowest in you is the most despised and least valued, full of pain and sickness.

He is despised so much that one hides one’s face from him, that he is held in no respect whatsoever, and it is even said that he does not exist because one is ashamed for his sake and despises oneself In truth, it carries our sickness and is ridden with our pain.

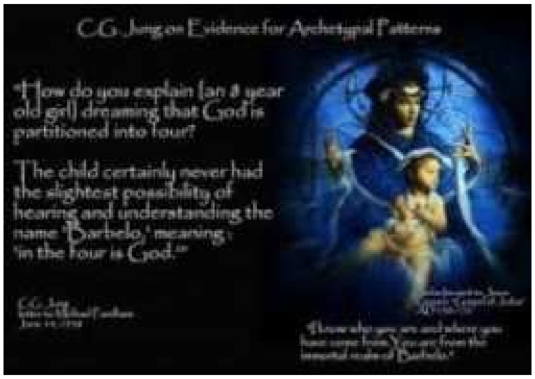
We consider him the one who is plagued and punished by God on account of his despicable ugliness.

But he is wounded, and exposed to madness, for the sake of our own justice; he is crucified and suppressed for the sake of our own beauty .

We leave him to punishment and martyrdom that we might have peace.

But we will take his sickness upon ourselves, and salvation will come to us through our own wounds" Carl Jung, Red Book, Footnote 204; Page 300.

the right way is that we accept emptiness..~Carl Jung (2019-01-21 04:19)

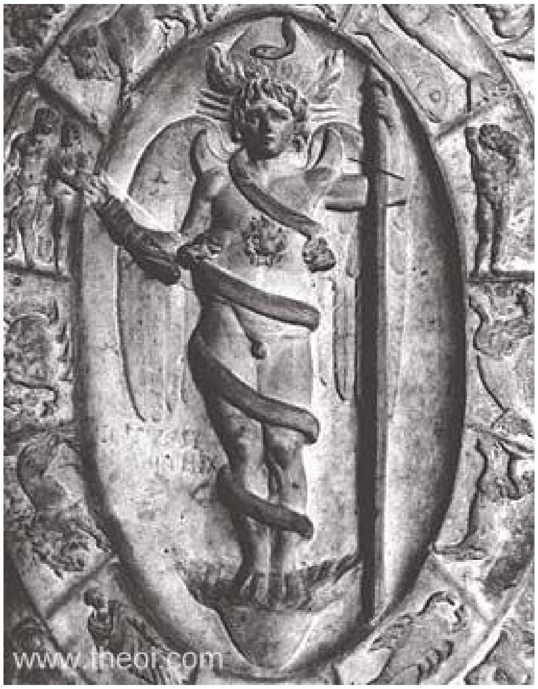

C.G. Jung on Evidence for Archetypal Patterns
"How do you explain [an 8 year old girl] dreaming that God is partitioned into four?
The child certainly never had the slightest possibility of hearing and understanding the name 'Barbelo,' meaning 'in the four is God.'"
"Know who you are and where you have come from. You are from the immortal realm of Barbelo."

Through haste and increased willing and action we want to escape from emptiness and also from evil.

But the right way is that we accept emptiness, destroy the image of the form within us, negate the God, and descend into the abyss and awfulness of matter.

The God as our work stands outside us and no longer needs our help. He is created and remains left to his own devices. Carl Jung, Red Book, Page 288

Phanes is the God who rises agleam....~Carl Jung (2019-01-21 04:22)

[1] 

Phanes hatched from the world egg & circled by the zodiac, Greco-Roman bas relief C2nd A.D., Modena Museum

On September II, Philemon describes him as follows:

"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that
brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love’s embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly’s wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says:

"The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens- I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in,milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of'the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals,denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love (2 August). / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" Carl Jung, Red Book, Footnote 211, Pages 301-302.

1. `http://www.theoi.com/image/img_phanes.jpg`

Carl Jung: Abstract thinking can lead us no further than to intellectual sophistries,... (2019-01-21 04:26)

[1]

To Albert Jung

Dear Colleague, 21 December 1960

Thank you for kindly sending me your lecture which has given me a valuable glimpse into your research work.

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.

It is only the limitation to my subject and to the resulting method that has prevented me from dilating on this aspect of the unconscious except in a few individual instances.

I am reluctant to express any views, let alone convictions, in domains where I do not feel fairly competent.

The division of the sympathicus seems to me particularly important psychologically.

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

It goes without saying that it is hardly possible for consciousness to establish a conscious relationship with the Anthropos, i.e., the natural self.

For, as you rightly point out, it would mean extending ego-consciousness into the realm of the transcendent, which by definition as well as on empirical grounds is beyond the reach of consciousness.

.

I do not doubt that the alchemical Mercurius was, for the medieval mind, compensatory to the Christ figure.

Admittedly my attempt to outline the historical situation is unsatisfactory in one respect, since neither of these figures nor their synthesis can be presented in a purely abstract and intellectual way; they form a living totality which cannot be represented by any conscious means.

This requires for its representation not merely all our capacities for experience, all our descriptive powers; it also needs the active participation of the Mercurius / Christ figure itself, o r, to put it symbolically, an influxus divinus that grips our very life and not just our so-called spiritual faculties, which allways remain caught in the toils of the intellect, intuition, and feeling. As the alchemists rightly say : Ars requirit tatum hominem.

But our consciousness is never the whole.

Only this gripping of consciousness can be regarded as an approximation to totality.

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

When we ourselves cannot go ahead actively any more, we suffer the activity, and then we are no longer the hand that wields the hammer but the hammer that is wielded, or some kind of tool that has got out of control.

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.

I therefore cherish no philosophical hopes.

One half of the truth lies in the hand of man, the other half in the hand of that which is greater than we.

In the first case we can be active, in the second we are bound to be passive, which means: to suffer.

No philosophy can help us here, it can only deceive us; and the lamentable spiritual void we are living in today cannot be filled with words but only by our total commitment, or, in mythological terms, by our voluntary self-sacrifice, or at least our readiness for it.

We are not even in a position to decide the nature of this self-sacrifice, for this decision depends on the other side.

The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.

With collegial regards and best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 617-620

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/ee475-4sophistry.jpg`

Carl Jung: The question of the "subtle body" interests me too. (2019-01-21 04:37)

[1]

To Gebhard Frei

Dear Professor Frei, 17 January 1949

Many thanks for kindly sending me your recent paper on magic.

The question of the "subtle body" interests me too.

I try, as my custom is, to approach the problem from the scientific angle.

I start with the formula: E = M, energy equals mass.

Energy is not mere quantity, it is always a quantity of something.

If we consider the psychic process as an energic one, we give it mass.

This mass must be very small, otherwise it could be demonstrated physically.

It becomes demonstrable in parapsychological phenomena, but shows at the same time that though it obeys psychic laws it does not obey physical laws,

being in part independent of time and space, which means that psychic energy behaves as though time and space had only relative validity.

Thus psychic energy can be grasped only by means of a 4- or multidimensional schema.

This can be represented mathematically, but not envisaged.

Atomic physics does the same for quantitatively measurable facts.

The psychologist, however, sees no possibility as yet of quantitatively measuring his facts.

He can only establish them, not explain them.

There are, undoubtedly, synchronistic effects with a "vitalizing" force, i.e. "animated" by a psychic content alien to them, they are compelled
to represent it somehow or other.

These effects do not come from consciousness but from an unconscious form of existence which appears to be permanently in a merely relative

spatio-temporal, i.e., 4-or multidimensional state.

Psychic contents in this state act as much outside me as in me, just as much outside time as in time.

I think this much can be concluded with sufficient certainty.

Of course it isn't an explanation but merely an attempt to formulate conclusions which seem to follow from the empirical premises.

The psychic seems to me to be in actual fact partly extraspatial and extratemporal.

“Subtle body" may be a fitting expression for this part of the psyche.

With best regards and cordial thanks,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 522-523.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/01ef5-1.jpg`

We cannot tell whether God and the unconscious are two different entities. (2019-01-21 04:52)

[1]

“It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

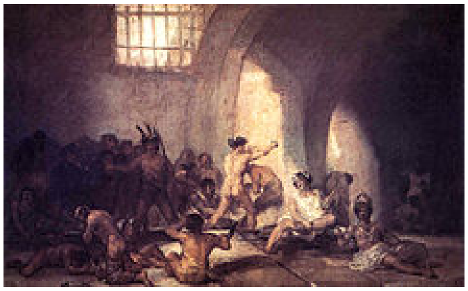
We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness.

Strictly speaking, the God-image does not coincide with the unconscious as such, but with this special content of it, namely the archetype of the Self.” Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/f5481-gog.jpg`

Madness in not to be despised...~Carl Jung (2019-01-21 04:53)

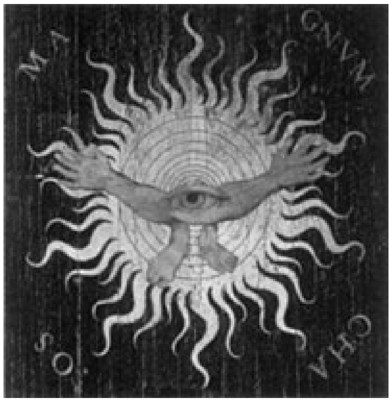
[1] 

Goya’s Madhouse, 1812-1819

My soul spoke to me in a whisper, urgently and alarmingly: "Words, words, do not make too many words. Be silent and listen: have you recognized your madness and do you admit it? Have you noticed that all your foundations are completely mired in madness? Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life." Carl Jung, Red Book, Page 298.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c3/Casa_de_locos.jpg/240px-Casa_de_locos.jpg`

Chaos must come over Men....~Carl Jung (2019-01-21 04:57)

[1] 

Chaos whose children were Children Gaia, Tartarus, Erebus, Nyx, and Eros

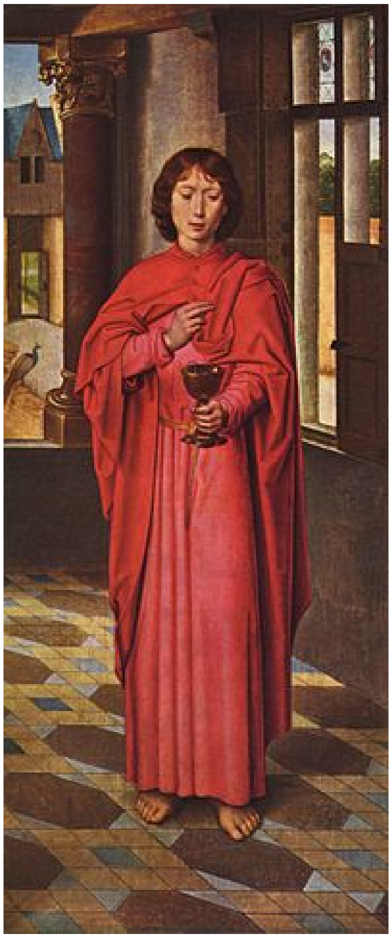
But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him,199 I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are busy.

For this is our way, our truth, and our life.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no)nan and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, Red Book, Page 299.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/9c/60.2_chaos_magno.jpg/200px-60.2_chaos_magno.jpg`

Disbelief in the immortality of the soul...~Carl Jung (2019-01-21 05:01)

[1] 

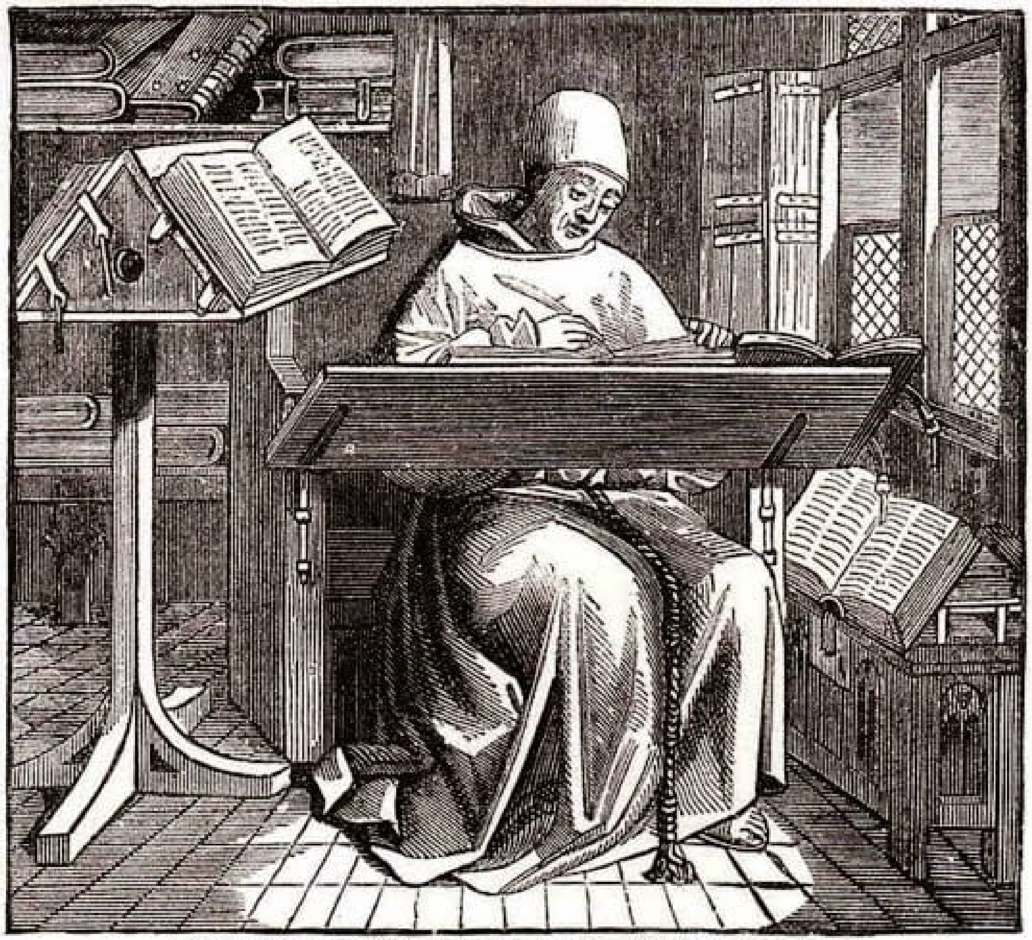
The Theologian, The Evangelist, The Elder, The Beloved Disciple, Apostle of Charity

You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You believe in your idols of words. The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung, Red Book, Page 298.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/a/ac/Hans_Memling_039.jpg/200px-Hans_Memling_039.jpg`

Carl Jung: “The conception of dogma must be reviewed.” (2019-01-21 05:08)

[1]



SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

To Pastor Werner Niederer

Dear Pastor Niederer, 23 June 1947

It was very kind of you to write to me at such length.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world.

I can only agree with your thoughts.

Last year I saw an English Dominican who spontaneously admitted that everything depended on whether the

Church would go along with modern psychological developments or not.

I was very surprised to hear that from a Catholic theologian. I wouldn't have gone so far.

But it does seem to me that it would be appropriate if theology at least knew about the existence of the unconscious.

This would be facilitated by St. Augustine's "Noli foras ire, redi ad te ipsum, in interiore homine habitat veritas."

Above all it must be understood that there is objective psychic existence, and that psychological explanation is not necessarily psychologizing, i.e., subjectivizing.

The conception of dogma must be reviewed.

I once reproached the late Dr. Temple, Archbishop of Canterbury, with the fact that in the "Doctrine of the Church of England" the dogma of the Virgin Birth is hedged about with qualifications and thus thrown in doubt.

A concretistic understanding of it is thus made more difficult, and so it should be, I now think, for "spirit" is not materia cruda but air, fire, and a ether, volatile volatilior,

a quinta essentia. Dogma is credibile quia ineptum.

To be understood at all it must be understood typice in modern terms, archetypally.

In our example Virgin = ANIMA quae non novit virum

She does not conceive by man, but conceives God himself by God himself.

That seems to me much better and more understandable, for such things can be observed and experienced.

So regarded, the dogmas gain new life, even the homoousia controversies comes alive again.

My new book Symbolik des Geistes is soon going to press.

In it questions of dogma are discussed.

In your office as pastor you must not think aloud-for the sake of the weaker brethren.

But one should know that symbols, even though not understood discursively, still have an effect on simple souls.

We doctors have to speak the vernacular with many of our patients too.

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 466-467.

Note: 2 "Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to "A Psychological Approach to the Dogma of the Trinity."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/16977-2.jpg`

Carl Jung: “People will read the gospel again and again and I myself read it again and again.” (2019-01-21 05:13)

[1]

To Julia Schmid-Lohner

Dear Frau Schmid-Lohner, 20 May 1947

I think I can set your mind at rest in regard to your question whether the days of the gospel are numbered.

People will read the gospel again and again and I myself read it again and again.

But they will read it with much more profit if they have some insight into their own psyches.

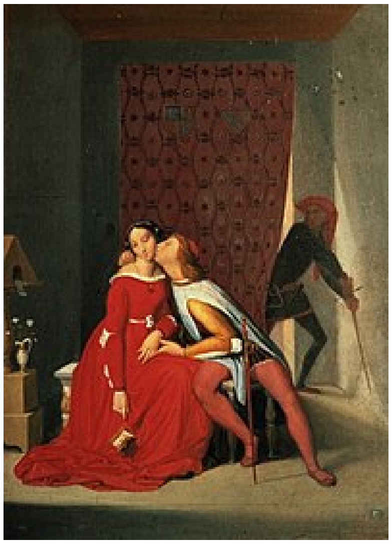
Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 463.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/22a80-1.jpg`

Accept your betrayal and Infidelity....~Carl Jung (2019-01-21 05:14)

[1] 

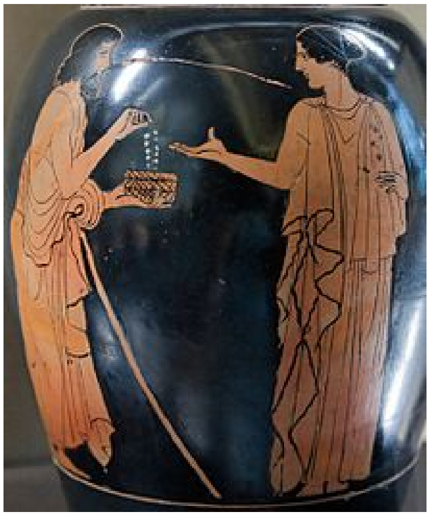
A triangular love scene of Paolo and Francesca da Rimini in The Divine Comedy (Dante Alighieri), depicted by Ingres.

"Why should our spirit not take upon itself torment and restlessness for the sake of sanctification? But all this will come over you, for I already hear the steps of those who bear the keys to open the gates of the depths. The valleys and mountains that resound with the noise of battles, the lamentation arising from innumerable inhabited sites is the omen of what is to come. My visions are truth for I have beheld what is to come. But you are not supposed to believe me, because otherwise you will stray from your path, the right one, that leads you safely to your suffering that I have seen ahead. May no faith mislead you, accept your
utmost unbelief it guides you on your way. Accept your betrayal and infidelity, your arrogance and your better knowledge, and you will reach the safe and secure route that leads you to your lowest; and what you do to your lowest, you will do to the anointed. Do not forget this: Nothing of the law of love is abrogated, but much has been added to it. Cursed unto himself is he who kills the one capable of love in himself for the horde of the dead who died for the sake of love is immeasurable, and the mightiest among these dead is Christ the Lord. Holding these dead in reverence is wisdom. Purgatory awaits those who murder the one in themselves who is capable of love. You will

lament and rave against the impossibility of uniting the lowest in you with the law of those who love. I say to you: Just as Christ subjugated the nature of the physical to the spirit under the law of the word of the father, the nature of the spirit shall be subjugated to the physical under the law of Christ's completed work of salvation through love. You are afraid of the danger; but know that where God is nearest, the danger is greatest. How can you recognize the anointed one without any danger? Will one ever acquire a precious stone with a copper coin? The lowest in you is what endangers you. Fear and doubt guard the gates of your way. The lowest in you is the unforeseeable for you cannot see it. Thus shape and behold it. You will thus open the floodgates of chaos. The sun arises from the darkest, dampest, and coldest. The unknowing people of this time only see the one; they never see the other approaching them. But if the one exists, so does the other" Carl Jung, Red Book, Footnote 205, Page 300.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/3/31/Gianciotto_Discovers_Paolo_and_Francesca_Jean_Auguste_Dominique_Ingres.jpg/200px-Gianciotto_Discovers_P`

The unsuspected animality human company (2019-01-21 05:14)

[1] 

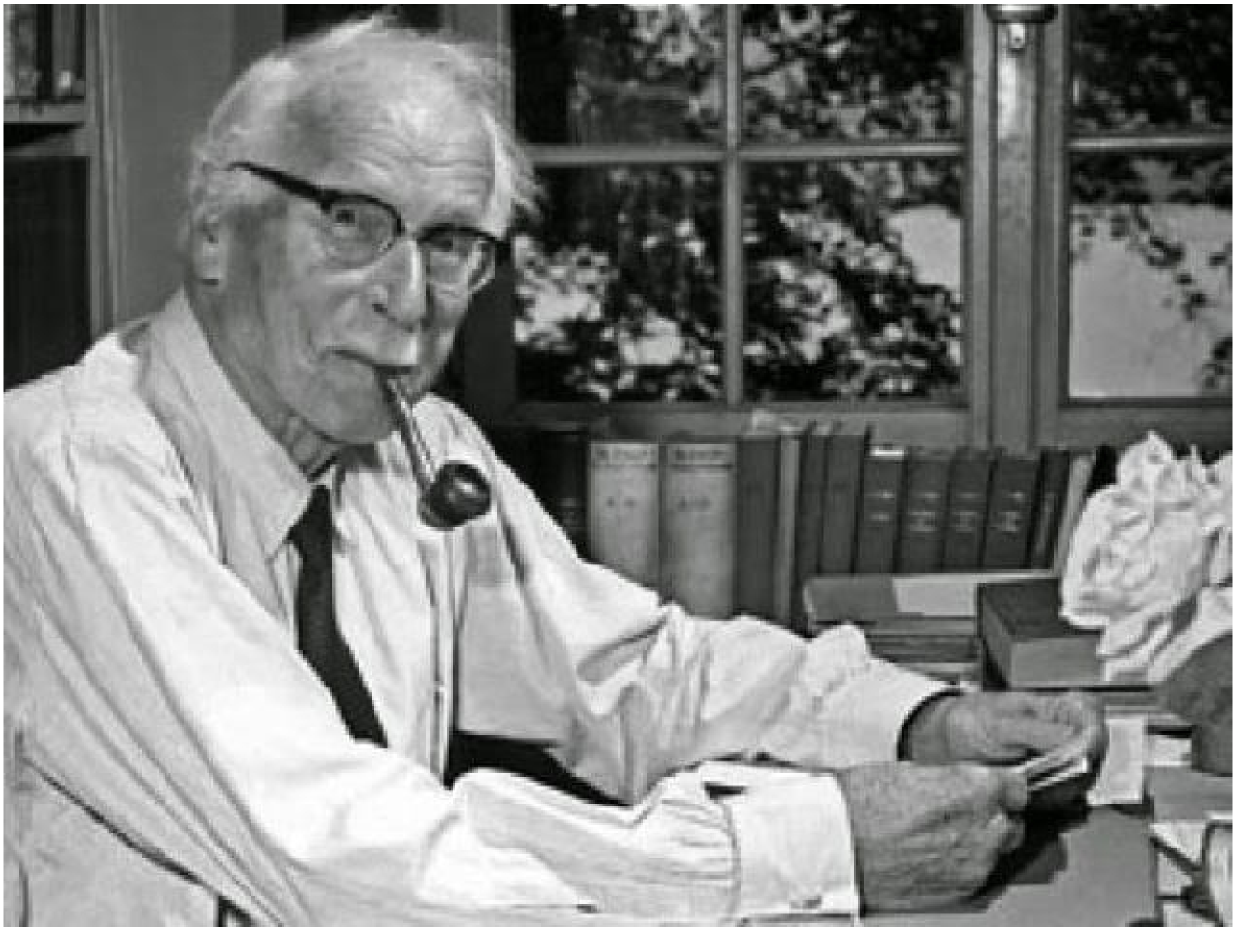
Polynices giving Eriphyle the necklace of Harmonia. Attic red-figure oinochoe, ca. 450–440 BC

No one should be astonished that men are so far removed from one another that they cannot understand one another, that they wage war and kill one another. One should be much more surprised that men believe they are close, understand one another and love one another. Two things are yet to be discovered. The first is the infinite gulf that separates us from one another. The
second is the bridge that could connect us. Have you considered how much unsuspected animality human company makes possible? Carl Jung, Red Book, Page 289

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/5/55/Polynices_Eriphyle_Louvre_G442.jpg/220px-Polynices_Eriphyle_Louvre_G442.jpg`

Carl Jung “Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. (2019-01-21 05:38)

[1]



To Oluf Berntsen

Dear Sir, 18 June 1947

Thank you very much for kindly sending me the interesting book by Paul Petitt which I didn’t know.

I have read it with the greatest interest.

I’m absolutely of the same conviction as he is, that there is a telos in each community.

But I should add that this telos is a summation of the individual tela.

Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen.

The community is nothing without the individual and if a community consists of individuals that do not fulfil their individual telos, then the community has no telos or a very wrong one.

That is the reason why the ”confirmisme social se transforme en idolatrie, quant il devient fin en soi."

Please give my best regards to Dr. Vischer if you see him.

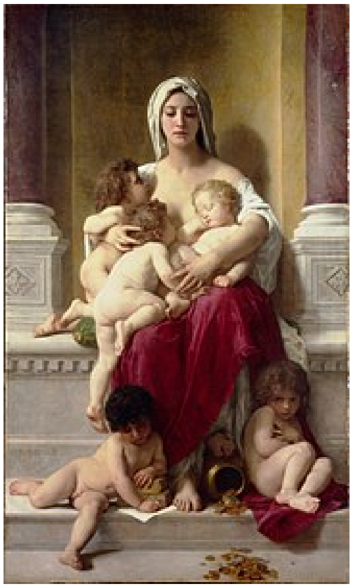
Yours gratefully,

C.G. Jung Carl Jung, Letters Vol. 1, Page 464.

Note: Quotation from Petit's article "2o mars 1941" in the above-mentioned book. The article criticized Petain's appeal to the French people to make a "redressement intellectuel et moral."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/8a3ca-2.jpg`

My God, I love you as a mother ~Carl Jung (2019-01-21 05:43)

[1] 

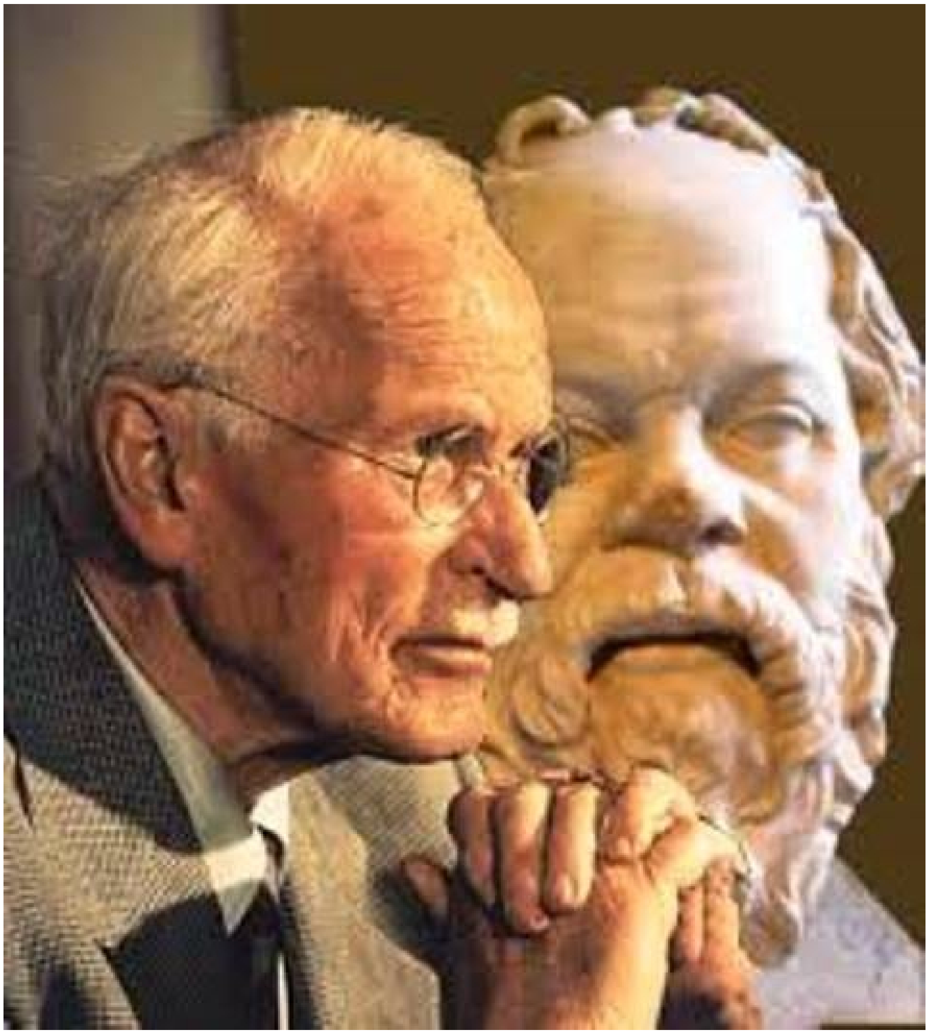
Charity by Bouguereau 1878

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Red Book, Page 2

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/1/10/William-Adolphe_Bouguereau_%281825-1905%29_-_Charity_%281878%29.jpg/180px-William-Adolphe_Bouguereau_%2`

Carl Jung: "But 2000 years of Christianity have to be replaced by something equivalent." (2019-01-21 10:15)

[1]



To Sigmund Freud

Dear Professor Freud, 11 February 1910

I am a lazy correspondent.

But this time I have (as always) excellent excuses: Preparing the Jahrbuch has taken me an incredible amount of time, as I had to work nightly with the blue pencil.

The book of the manuscripts goes off today.

It will be an impressive affair.

Enclosed is a list of addresses.

Please let me know if I have forgotten anyone from abroad.

You will see that I am setting about it on a rather large scale-I hope with your subsequent approval.

Our cause is forging ahead.

Only today I heard from a doctor in Munich that the medical students there are taking a massive interest in the new psychology, some of them poking fun at the gentlemen at the Clinic because they understand nothing about it.

Meanwhile I too have now received an invitation from the apothecary Knapp in Bern to join the I.O.

I have asked for time to think about it and have promised to submit the invitation to the Nuremberg Congress.

Knapp wanted to have me also for lectures.

The prospect appeals me. I am so thoroughly convinced that I would have to read myself the longest ethical lectures that I cannot muster a grainof courage to promote ethics in public, Jet alone from the psychoanalytical standpoint!

At present l am sitting so precariously on the fence between the Dionysian and the Apollonian that (wonder whether it might not be worthwhile to reintroduce a few of the older cultural stupidities such as the monasteries.

That is, I really don’t know which is the lesser evil.

Do you think this Fraternity could have any practical use?

Isn’t it one of Forel’s coalitions against stupidity and evil, and must we not love evil if we are to breakaway from the obsession with virtue which makes us sick and forbids us the joys of life?

If a coalition to have any ethical significance it should never be an artificial one but must be nourished by the deep instincts of the race.

Somewhat like Christian Science, Islam, Buddhism.

Religion can be replaced only by religion.

Is there perchance a new saviour in the I.O.?

What sort of new myth does he hand out for us to live by?

Only the wise are ethical from sheer intellectual presumption, the rest of us need the eternal truth of myth.

You will see from this string of associations that the problem does not leave me simply apathetic and cold.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls.

But 2000 years of Christianity have to be replaced by something equivalent.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea and without which no irresistible mass movement can come into being.

I imagine a far finer and more comprehensive task for Psychoanalyst than alliance with an ethical fraternity.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal.

That indeed was the beauty and purpose of classical religion, which from God knows what temporary biological needs bas turned into a Misery Institute.

Yet how infinitely much rapture and wantonness lie dormant in our religion, waiting to be led back to tl1eir true destination!

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion.

But a syndicate of interests dies out after 10 years.

Psychoanalyst. makes me "proud and discontent," I don't want to attach it to Forel, this hair-shirted John of the Locusts but would like to affiliate it with everything that was ever dynamic and alive.

One can only let this kind of thing grow.

To be practical: I shall submit this crucial question for psychoanalyst to the Nuremberg Congress.

I have abreacted enough for today-my heart was bursting with it.

Please don't mind all this storming.

With many cordial greetings,

Very sincerely yours.

Jung Carl Jung, Letters Vol. 1, Pages 17-19.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/30a92-1.jpg`

Carl Jung on Sun Symbolism (2019-01-22 04:01)

[1]

Lecture VIII 21st June 1935

The cloister, which our patient came to after her brief glimpse of the sun, belongs to sun symbolism, it is, so to speak, a piece of it.

I gave you a parallel last time in the four-fold Tai-gi-tu - a Chinese temple picture.

This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated.

I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it.

We will go on speaking of the problem of the sun vision today.

It would be surprising if we did not find it in India, as well as in China; India is richer in pictures and poorer in philosophy than China .

This parallel comes from the Tantra Yoga philosophy which was developed later.

Fortunately an Englishman, Sir John Woodroffe, had himself initiated and published some books about it under the name of Avalon.

Chief among them is the "Serpent Power" from which I have brought you the following extracts:

"At the centre of the region of the navel is the lotus Manipura, so-called . . . . because, owing to the presence of the fiery Tejas, it is lustrous as a gem. It is a lotus of ten petals."

The cakra Manipura has its centre in the region of the Solar Plexus.

Its petals are the color of rain clouds which cover the lotus blue. In the middle of the triangle is the Bija of Fire,

Ram, and just above it is the Bindu Point, which plays an important role as the symbolic dwelling house of the gods.

Meditation is advised on the region of the fire, a triangle which is light as the rising sun.

The text says:

"The triangle has three swastikas."

These turn in the opposite direction to the German swastika.

"The red Bija of fire, ’Ram’, is seated on a ram, the carrier of Agni, the lord of fire. Here is the old red Rudra smeared with white ashes."

His hands make the gestures of giving and taking, he is the destroyer and creator. We must not forget that this is the region of the navel where we feel.

It is a western prejudice that we think and feel in the head, American Indians know that this only happens if things are out of order.

These cakras are all old psychological localizations.

Primitives are so unconscious that nothing registers with them unless it affects their hearts or their stomachs and the same thing happens continually with us also.

We do not notice an emotion till a digestive disturbance draws attention to it.

We prefer, it is true, to identify with our heads and remain above all these things, but we can only do this at the cost of the unconscious centers below, and today the problem of the

Sun Vision is making itself felt in the region of the Solar Plexus.

The water region below Manipura is very unconscious, it is the seat of a sort of dog psychology.

The dog asks to be let out of the room when he needs to go.

Children's psychology begins there, but they quickly creep up out of it.

Ram is the sign of the Spring equinox, Mars is associated with him, a fiery red God.

He was the God of the doctors in the Middle Ages.

The Indian cakra Manipura is three-fold in contrast to the Chinese but the lowest cakra Muladhara is four-fold, for it is right down on the earth; this is like the Chinese who cling
to the yellow earth.

There are ten petals in the Manipura cakra.

It is doubtful whether the triangle's Swastikas are really Swastikas, they look like the three handled pot, an alchemic idea. It would be very suitable here as the text continues:

"The Shakti Lakin!, who as the Devata of this digestive region, is said to be fond of animal food and whose breasts are ruddy with the blood and fat which drop from her mouth."

Here is the primeval form of the God and Goddess.

Rudra is the old Vedic God, a Bellower of Frightfulness, a Destroyer and Healer.

He is a forerunner of Siva.

After Manipura we pass through the diaphragm.

The God was negative below and positive above the diaphragm, the meat-eating gods are to be found in the lower centers, the Shaktis of the higher centers are not meat-eaters.

In earlier times there was nothing above the diaphragm.

The commentary says: "Rudra should here be meditated upon as seated on a bull ".

The Bull is the next astrological sign to the Ram so Rudra is seated on the Bull of Heaven.

This god, in his original, primeval form consists of wild, untamed instinct and emotions.

He and his Shakti are a very wild pair of Gods who react in every direction.

They arose out of Brahma and divided into masculine and feminine, and develop as they pass through the wild emotional stage.

We will now continue our phantasy.

She does not stay long in the cloister:

"It was a bare, arched passage, which ended in a light pointed arch. Through this I came to a staircase which led up to the daylight. The staircase was exceedingly steep and wound round a rock."

This is the way of the snake, and has many points of resemblance with the Chinese picture I showed you last time.

You will remember that way led through rocks.

Here they have a similar meaning.

"Then the way continued up a small, iron staircase, which had a rail, and ended on a plateau overlooking an immense abyss, which seemed to reach into the infinite . I found myself in the clouds and a fog lay at my feet. The way led round a huge rock which blocked my view for a time, but I went and at last reached the summit. All around were steep, bare peaks as in the high Alps. The mountains stretched endlessly in every direction, there was no vegetation to be seen, neither path nor bridge were visible. I had no idea what to do next."

This is clearly the way of the snake that creeps round obstacles.

The height after the depth reminds one of Goethe's:

"Descend, I could as well say ascend."

Here her intuitive fortune gave out for a while, but she looked into the abyss for a long time.

She continues:

"For a long time I stood on that peak and could see no path. Then the sun app eared, large and red, as if it were near the horizon, and on the point of setting. I felt that my way led towards the sun and I was intensely relieved."

Here we come definitely to the real vision of the sun.

I can give you a parallel from the writings of Symeon, the New Theologian (970-1040), who also describes a vision of the sun:

"My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite.

For it sees no beginning, and it sees no end. It is entirely unconscious of the meanings, and does not know what to call that which it sees.

Something complete app ears, it seems to me, not indeed through the being itself, but through a participation.

For you enkindle fire from fire, and you receive the whole fire; but this remains undiminished and undivided, as before.

Similarly, that which is divided separates itself from the first; and like something corporeal spreads itself into several lights.

This, however, is something spiritual, immeasurable, indivisible, and inexhaustible.

For it is not separated, when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light.

And following It my spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed in coming out from among created beings, so that it might embrace
that uncreated and uncomprehended splendor.

Nevertheless it wandered everywhere, and strove to behold It.

It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it searched, as it seemed to it, the ends of the world . But in all of that it found nothing, for all was created.

And I lamented and was sorrowful, and my breast burned, and I lived as one distraught in mind.

But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out.

But flying away again It left me alone.

And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It app eared as the light of a spherical sun ".

You see how alike these visions are alike.

Last time I read you the vision which Dante had as he passed from the Inferno to the Purgatorio.

We find further sun visions later in the Purgatorio.

In the first Canto there is an appearance of the sun as the holy four-starred light; this is connected with the first time Dante saw the very old man.

The second Canto begins with "I saw the sun" and later in the same canto it is des crib ed as God’s angel coming in a boat with a red glow on his face, so brilliant that it hurt Dante’s eyes.

Albrecht Dietrich published a Mithraic Liturgy which contains another parallel which I will read to you.

Mithraism was once a sister religion of Christianity, but they soon split far apart.

It is not so very certain that this is Mithraic, but it is most certainly an initiation.

It describes a technique by which to induce visions, we should call it a method of active phantasying.

He says:

"Fetch from the rays breath, draw it in three times as deeply as you can.

You will feel yourself lifted up into the heights so that you believe yourself to be in the middle of the air region.

At that hour you will hear nothing of man or of beast, and you will also see nothing of the mortals upon the earth, but will see the genuinely immortal.

For that day and that hour you will see the divine order, the Gods who rule over the day rising into the heavens, and the others descending, and the way of the visible gods will

appear thro ugh the sun, God, my Father . . . . When you see the upper world, pure and lonely with no God or angel entering it, then expect to hear crashing thunder so loud

that you are overwhelmed.

Speak then again. “Silence, silence”.

Prayer: “I am a star, that holds its course with yours, that rises resplendent out of the deep"’.

This idea is typically Indian, he declares himself one with the vision, identical with a star.

"Silence, silence" here he has to speak the Logos, the Mantra.

The text continues:

"When you have said this the disc of the sun will emerge. After you have repeated the second prayer, the one where Silence is call ed for twice and the following words, whistle twice and

click with your tongue twice and at once you will see stars shooting forward from the disc of the sun, many, m any stars, five-rayed, filling the whole air."

"Whistling and clicking", so you are advised to make the noises to the gods that you would to animals.

The ancients recognized the non-human aspect of the gods, so they assumed these qualities to be animal, and thought that you must attract their attention by the same kind of noises

that would attract real animals.

This is the reason that animal pictures were used to entice the Gods, the dove, for instance, and the lamb.

The text continues:

"Say again ’Silence, silence’ and when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed.

And here you should say the following prayer with your eyes shut, the third prayer:

’Hear me . . . . . . ’ " .

Here follows a long list of the attributes of the God, all referring to fire, such as Creator of Light, One who breathes Fire, Courage of the Fire, Giver of the Light, Living Light , Lord of the Light and Body of the Light . Carl Jung, Modern Psychology, Pages 227-230.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/9b4cc-2.jpg`

Carl Jung feels depressed (2019-01-22 04:30)

[1]

He [Jung] told us that in 1934 he had gone to Bollingen to work and had put up his yellow flag to warn Professor Fierz that he was not "at home."

He was unable to work, however.

He felt terribly depressed.

A heavy cloud seemed to oppress him.

But he kept his flag up and struggled with the oppression all day Sunday and into Monday.

At last, he pulled down the flag, feeling it was no use trying to work any longer.

Immediately, Professor Fierz came over and told him of the Nazi purge, which had taken place on Sunday morning. Esther Harding, Conversations with Jung, Page 13.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/725bf-12bdepression.jpg`

As I am a doctor and a specialist in nervous and mental diseases... (2019-01-22 05:18)

[1]

As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religious the man who takes into account and carefully observes certain factors which influence him and, through him, his general condition.

It is easy to denominate and define these factors in accordance with historical tradition or ethnological knowledge, but to do the same thing from the standpoint of psychology is an uncommonly difficult task.

What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons.

As our experience with people depends to a large extent upon what we do with them, I can see no other way of proceeding than to give you at least a general idea of the line I take in my professional work. Carl Jung, Psychology and Religion, Paragraph 11.

Image: Jean Fouquet: The Trinity with the Virgin From Mary the Book of Hours of Etienne Chevalier (Chantilly)

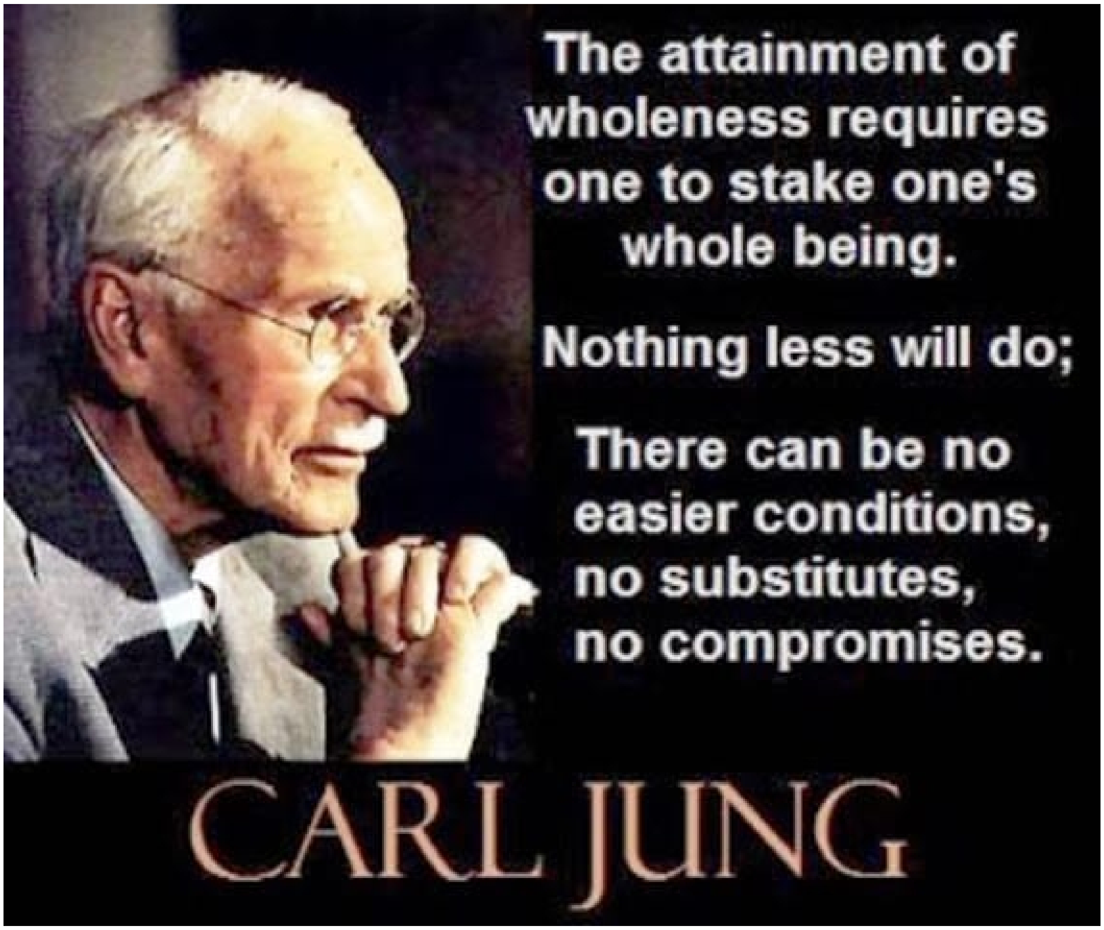
The mandala encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four symbols of the evangelists, three in the form of animals and one (Matthew) in the form of an angel. Mary is Queen of the Angels.

Related Slideshow Link: http://expositions.bnf.fr/fouquet/enimages/chevalier/intro.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/c4528-trinity.jpg`

Although the mind cannot apprehend its own form of existence,... (2019-01-22 05:26)

[1]


The attainment of wholeness requires one to stake one's whole being.
Nothing less will do;
There can be no easier conditions, no substitutes, no compromises.
CARL JUNG

Although the mind cannot apprehend its own form of existence, owing to the lack of an Archimedean point outside, It nevertheless exists. Not only does the psyche exist, it is existence itself. Carl Jung, Psychology and Religion, Page 12, Paragraph 18, owing to the lack of an Archimedean point outside, It nevertheless exists. Not only does the psyche exist, it is existence itself. Carl Jung, Psychology and Religion, Page 12, Paragraph 18

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/8642b-whole.jpg`

Five different forms of rebirth are defined and described. (2019-01-22 05:33)

[1]

Five different forms of rebirth are defined and described.

Metempsychosis, or transmigration of souls, is described as life extended in time by passing through different bodily existences, an eternal life interrupted by different reincarnations.

This concept does not require a continuity of personality, even in Buddhism where it is of particular importance, but only continuity of karma.

In reincarnation, human personality is regarded as continuous; previous existences are at least potentially available to awareness, since the same ego is presumed to exist throughout the various lives.

These lives are generally thought to be exclusively human.

The third form of rebirth, resurrection, is defined as a reestablishment of human existence after death, with the implication of some change or transformation of the being.

A different place or body may be involved in transformation; the change of body can be either in the carnal or the nonmaterial sense.

Rebirth in its fourth form (renovatio) is described as rebirth within the span of individual life; this rebirth may either consist of some healing or strengthening of a part of the physical or psychological being without essential change of the whole, or of a profound basic change in the essential nature of the individual, called transmutation.

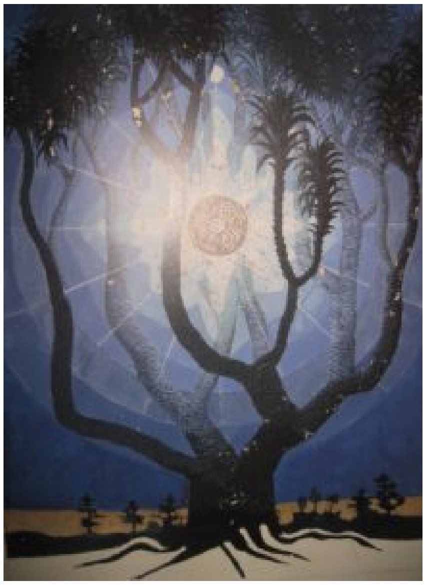
Examples are offered such as the assumption of the body of the Mother of God into heaven after her death.

The fifth form of rebirth is seen as an indirect one in which the individual witnesses or takes part in some rite of transformation and thereby shares a divine grace.

It is exemplified by the witnessing of transubstantiation in the Mass, or the confession of the initiate in the Eleusinian mysteries. Carl Jung, Vol. 9, Part 1; Pages. 113-115).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/c72df-rebirth.jpg`

The tension of the Future.....~Carl Jung (2019-01-22 05:46)



The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways.

You want to cast off the burden, you want to escape the inescapable. Running away is deception and detour.

Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting.

There is only one way and that is your way; there is only one salvation and that is your salvation.

Why are you looking around for help?

Do you believe that help will come from outside?

What is to come is created in you and from you.

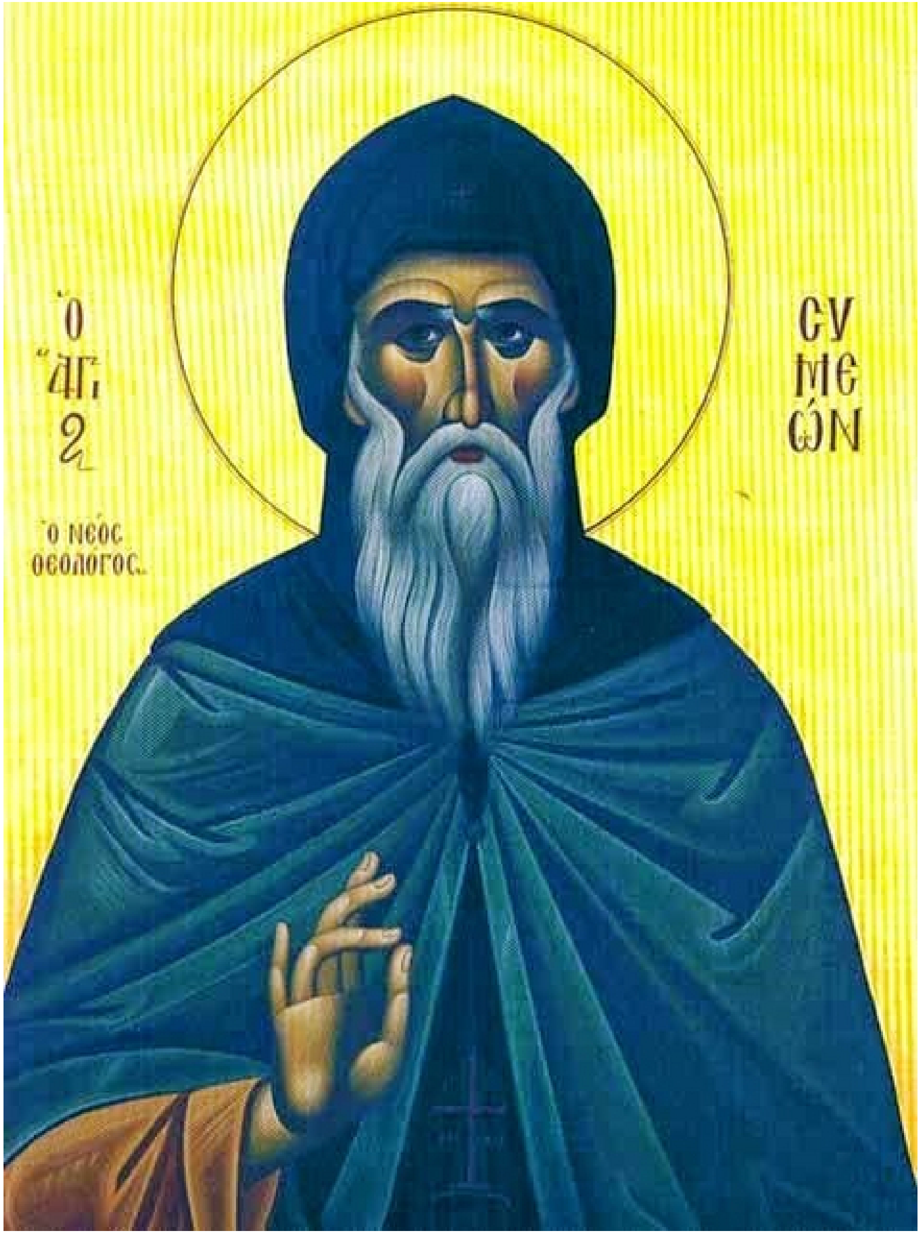
Hence look into yourself Do not compare, do not measure. No other way is really yours.

All other ways deceive and tempt you.

You must fulfill the way that is in you Carl Jung, Red Book, Page 308.

The Vision of the Sun by Symeon the New Theologian (2019-01-22 05:48)

[1]



[The Vision of the Sun by Symeon the New Theologian as cited by Dr. Jung in "Modern Psychology" Page 229]

I can give you a parallel from the writings of Symeon, the New Theologian (970-1040), who also describes a vision of the sun:

"My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite.

For it sees no beginning, and it sees no end. It is entirely unconscious of the meanings, and does not know what to call that which it sees.

Something complete app ears, it seems to me, not indeed through the being itself, but through a participation.

For you enkindle fire from fire, and you receive the whole fire ; but this remains undiminished and undivided, as before.

Similarly, that which is divided separates itself from the first; and like something corporeal spreads itself into several lights.

This, however, is something spiritual, immeasurable, indivisible, and inexhaustible.

For it is not separated, when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light.

And following It my spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed in coming out from among created beings, so that it might embrace
that uncreated and uncomprehended splendor.

Nevertheless it wandered everywhere, and strove to behold It.

It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it searched, as it seemed to it, the ends of the world . But in all of that it found nothing, for all was created.

And I lamented and was sorrowful, and my breast burned, and I lived as one distraught in mind.

But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out.

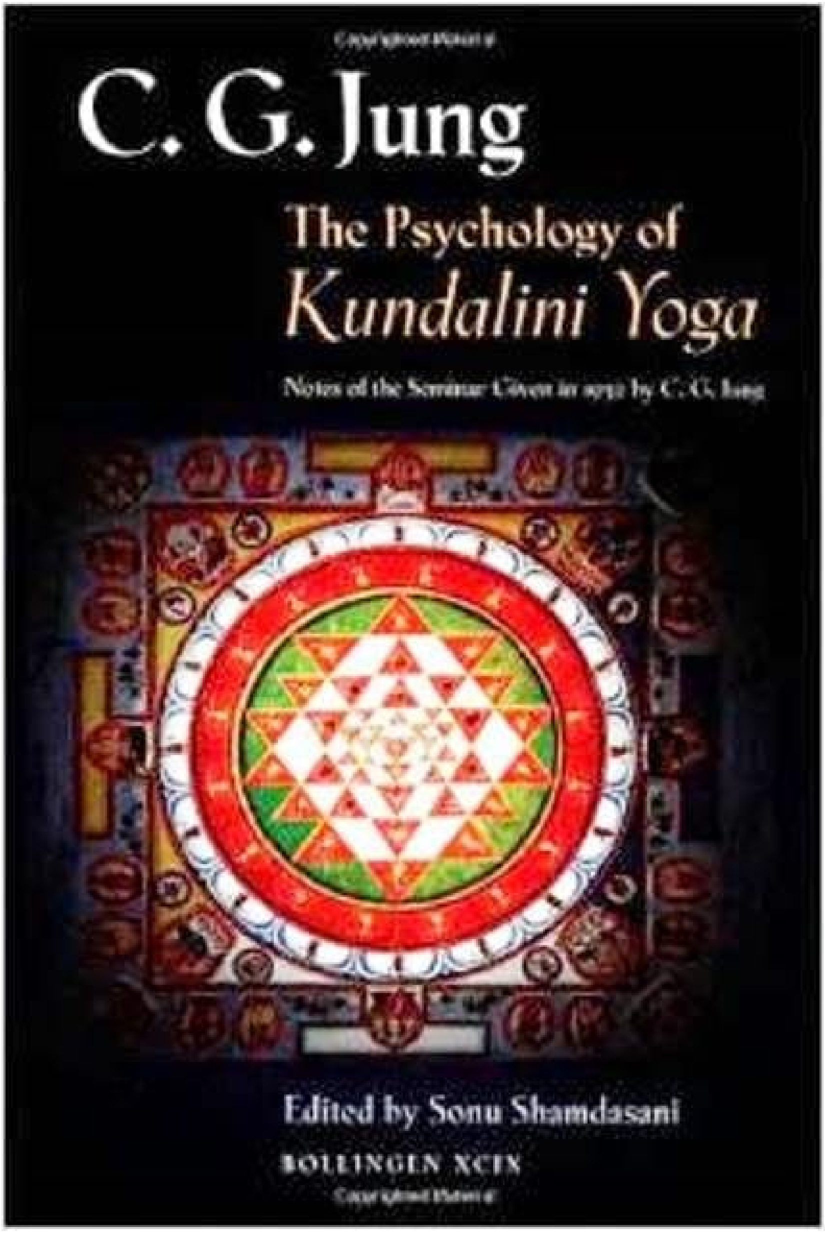
But flying away again It left me alone.

And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It app eared as the light of a spherical sun ".

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/6cd7c-1.jpg`

Carl Jung and Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (2019-01-22 05:49)

[1]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C. G. Jung
The Psychology of
Kundalini Yoga
Notes of the Seminar Given in 1932 by C. G. Jung
Edited by Sonu Shamdasani
BOLLINGEN XCIX
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[Dr. Jung greatly valued the contributions of Arthur Avalon (pseud. Sir John Woodroffe) and author of The Serpent Power in his “The Psychology of Kundalini Yoga” Seminars.]

Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919).

The copy in Jung’s library is the first edition and contains many marginal annotations.

Woodroffe was born in 1865. He studied at Oxford and became a barrister.

He was an advocate at the Calcutta high court and a fellow and Tagore law professor at the University of Calcutta.

From 1904–22, he was on the standing council for the Government of India and Puisne judge of the high court of Calcutta.

He was knighted in 1915, and returned to become a reader in Indian law at Oxford from 1923 to 1930. He died in 1936. (From Who Was Who, 1929–1940 [London, 1941], 1485.)

No evidence has emerged that he had any direct contact with Jung. Kundalini Yoga Seminar, Page xxvi, Footnote 31.

Heinrich Zimmer recalled: "The values of the Hindu tradition were disclosed to me through the enormous lifework of Sir John Woodroffe, alias Arthur Avalon, a pioneer and a classic author in Indic studies, second to none, who, for the first time, by many publications and books made available the extensive and complex treasure of late Hindu tradition:

the Tantras, a period as grand and rich as the Vedas, the Epic, Puranâs, etc.; the latest crystallisation of Indian wisdom, the indispensable closing link of a chain, affording keys to countless problems in the history of Buddhism and Hinduism, in mythology and symbolism." "Some Biographical Remarks about Henry R. Zimmer," Artistic Form and Yoga in the Sacred Images of India, translated by G. Chapple and J. Lawson (Princeton, 1984), 254. Kundalini Yoga Seminar, Page xxvi, Footnote 33.

John Woodroffe, Shakti and Shâkta: Essays and Addresses on the Shâkta Tantrashâstra, 3d ed. (London, 1929), x. Jung had a copy of this book in his library. Kundalini Yoga Seminar, Page xxvi, Footnote 34.

The following are the manuscripts upon which it appears that Jung drew directly for these seminars:

1) a three-page handwritten manuscript headed "Tantrism";

2) a four-page handwritten manuscript headed "Avalon Serpent," consisting of references and quotations from 1–76 and 210–72 of The Serpent Power (1st ed.);

3) a three-page handwritten manuscript headed "Chakras"; and

4) a two-page typewritten manuscript headed "Die Beschreibung der beiden Centren Shat-chakra Nirupana" (The description of each center Shat-chakra Nirupana)—this manuscript appears incomplete, as it breaks off midway through the description of the anvhata cakra.

Manuscripts 1) and 3) closely correspond to the text of "Indische Parallelen" (see appendix 1), which suggests that Jung used them directly to lecture from.

In addition, there exists a two-page manuscript headed "Tantra Texts. VII Shrichakrasambhara," which he evidently used in preparation for his Eidgenössische Technische Hochschule lectures on this text (Modern Psychology

3), and a two-page manuscript headed "Prapanchasara Tantra," which consists mainly in references and quotations from 25–87 of Zimmer's Artistic Form and Yoga.

The Prapanchasvratantram was vol. 18 of Woodroffe's Tantrik Texts (Calcutta, 1935), in ETH. Kundalini Yoga Seminar, Pages xxxiv-xxxv, Footnote 66.

See appendix 1. Concerning the cakras, Woodroffe stated: "According to the Hindu doctrine, these Cakras are differing centres of consciousness, vitality and Tattvik energy."

In Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919), 16.Hauer had defined them as "symbols of the experience of life, they show the real inner meaning of such an experience, to help you to understand and to interpret spiritually what you have lived" (HS, 58). Kundalini Yoga Seminar, Page 2, Footnote 3.

41 Jung's interpretation of the Kundalini as the anima may in part have been suggested by the following description of her cited in The Serpent Power: "She . . . is the 'Inner Woman' to whom reference was made when it was said, 'What need have I of outer women? I have an Inner Woman within myself' " (1st ed., 272).

This sentence is heavily marked in Jung's copy of the book; the whole phrase is cited in his "Die Beschreibung der beiden Centren Shat-chakra Nirupana" (2), and the last phrase, "I have an Inner Woman within myself," is cited again in his "Avalon Serpent" manuscript (1).

In "Concerning Mandala Symbolism" (1950), while commenting on a mandala painted by a young woman in which a coiled snake appeared, Jung said of the snake:

"It is trying to get out: it is the awakening of Kundalini, meaning that the patient's chthonic nature is becoming active. . . . In practice it means becoming conscious of one's instinctual nature." CW, vol. 9, part 1, §667. Kundalini Yoga Seminar, Page 22, Footnote 41

Woodroffe defined purusha as "a center of limited consciousness—limited by the associated Prakti and its products of Mind and Matter. Popularly by Purusha . . . is meant sentient being with body and senses—that is, organic life." Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919), 49. Surendranath Dasgupta defined purusha as spirit (Yoga as Philosophy and Religion [London, 1924], 3) and as "consciousness itself" (ibid., 173). Kundalini Yoga Seminar, Page 38, Footnote 11.

Woodroffe stated: "Citta in its special sense is that faculty (Vrtti) by which the Mind first recalls to memory (Smarana) that of which there has been previously Anubhava or pratya janana—that is, immediate cognition." In Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919), 64. Kundalini Yoga Seminar, Page 70, Footnote 8.

8 [In English in the original.] In his copy of Arthur Avalon's (pseud. Sir John Woodroffe) The Serpent Power (London, 1919), Jung had marked the phrase "the Devi Kundali. . . the world bewilderer" (37). Kundalini Yoga Seminar, Page 74, Footnote 8.

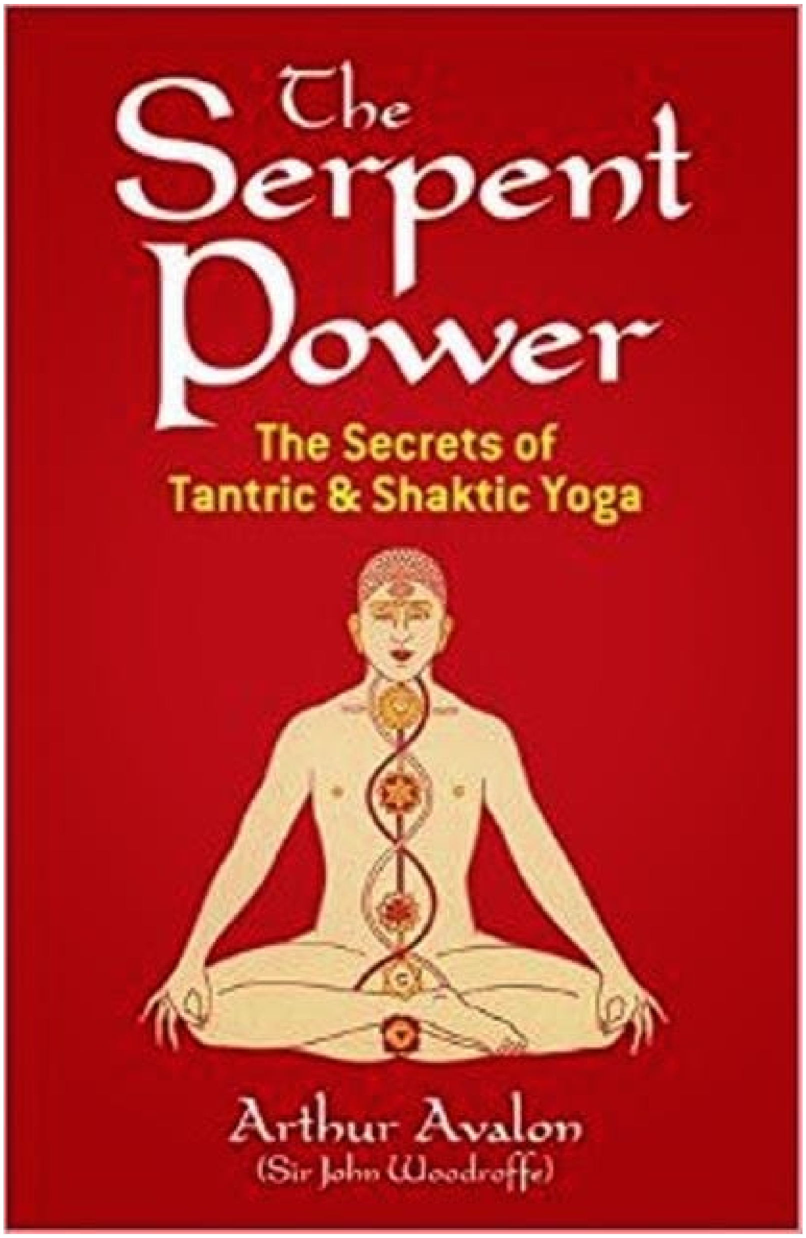
9 In his copy of The Serpent Power, Jung had marked the following passage: "Kundali Sakti is Cit, or consciousness, in its creative aspect as Power.

As Sakti it is through Her activity that the world and all human beings therein exist" (254). Kundalini Yoga Seminar, Page 74, Footnote 9

Dr. Jung: Professor Zimmer has depicted the material as relatively simple to us. I find it highly complicated—an ocean of individual differences, so ill-defined that one cannot touch it anywhere! Individual problems cannot be understood in uniqueness; thus one is thankful for all references, such as Zimmer's book Artistic Form and Yoga in the Sacred Images of India, or the translation of the tantric texts by Avalon, which show that there have always been people with such problems. The Indian conceptual world was thus for me a means to clarify personal experiences. Carl Jung, Kundalini Yoga Seminar, Page 84.

That was the symptomatology of the case, and it was that which forced me to look into things; I had the idea that something of the sort existed in the East. It was soon after Avalon's book The Serpent Power was published, and there I found the parallel. Carl Jung, Kundalini Yoga Seminar, Pages 105-106.

[2]


The Serpent Power
The Secrets of Tantric & Shaktic Yoga
Arthur Avalon
(Sir John Woodroffe)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/86525-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/dc157-2.jpg`

Carl Jung: "This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated." (2019-01-22 05:58)

[1]

Lecture VIII 21st June 1935

The cloister, which our patient came to after her brief glimpse of the sun, belongs to sun symbolism, it is, so to speak, a piece of it.

I gave you a parallel last time in the four-fold Tai-gi-tu - a Chinese temple picture.

This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated.

I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it.

We will go on speaking of the problem of the sun vision today.

It would be surprising if we did not find it in India, as well as in China; India is richer in pictures and poorer in philosophy than China .

This parallel comes from the Tantra Yoga philosophy which was developed later.

Fortunately an Englishman, Sir John Woodroffe, had himself initiated and published some books about it under the name of Avalon.

Chief among them is the "Serpent Power" from which I have brought you the following extracts:

" At the centre of the region of the navel is the lotus Manipura, so-called . . . . because, owing to the presence of the fiery Tejas, it is lustrous as a gem. It is a lotus of ten petals."

The cakra Manipura has its centre in the region of the Solar Plexus.

Its petals are the color of rain clouds which cover the lotus blue. In the middle of the triangle is the Bija of Fire,

-

Ram, and just above it is the Bindu Point, which plays an important role as the symbolic dwelling house of the gods.

Meditation is advised on the region of the fire, a triangle which is light as the rising sun.

The text says:

"The triangle has three swastikas."

These turn in the opposite direction to the German swastika.

"The red Bija of fire, ' Ram', is seated on a ram, the carrier of Agni, the lord of fire. Here is the old red Rudra smeared with white ashes."

His hands make the gestures of giving and taking, he is the destroyer and creator. We must not forget that this is the region of the navel where we feel.

It is a western prejudice that we think and feel in the head, American Indians know that this only happens if things are out of order.

These cakras are all old psychological localizations.

Primitives are so unconscious that nothing registers with them unless it affects their hearts or their stomachs and the same thing happens continually with us also.

We do not notice an emotion till a digestive disturbance draws attention to it.

We prefer, it is true, to identify with our heads and remain above all these things, but we can only do this at the cost of the unconscious centers below, and today the problem of the

Sun Vision is making itself felt in the region of the Solar Plexus.

The water region below Manipura is very unconscious, it is the seat of a sort of dog psychology.

The dog asks to be let out of the room when he needs to go.

Children's psychology begins there, but they quickly creep up out of it.

Ram is the sign of the Spring equinox, Mars is associated with him, a fiery red God.

He was the God of the doctors in the Middle Ages.

The Indian cakra Manipura is three-fold in contrast to the Chinese but the lowest cakra Muladhara is four-fold, for it is right down on the earth; this is like the Chinese who cling to the yellow earth.

There are ten petals in the Manipura cakra.

It is doubtful whether the triangle's Swastikas are re ally Swastikas, they look like the three handled pot, an alchemic idea. It would be very suitable here as the text continues:

"The Shakti Lakin!, who as the Devata of this digestive region, is said to be fond of animal food and whose breasts are ruddy with the blood and fat which drop from her mouth."

Here is the primeval form of the God and Goddess.

Rudra is the old Vedic God, a Bellower of Frightfulness, a Destroyer and Healer.

He is a forerunner of Siva.

After Manipura we pass through the diaphragm.

The God was negative below and positive above the diaphragm, the meat-eating gods are to be found in the lower centers, the Shaktis of the higher centers are not meat-eaters.

In earlier times there was nothing above the diaphragm.

The commentary says: "Rudra should here be meditated upon as seated on a bull ".

The Bull is the next astrological sign to the Ram so Rudra is seated on the Bull of Heaven.

This god, in his original, primeval form consists of wild, untamed instinct and emotions.

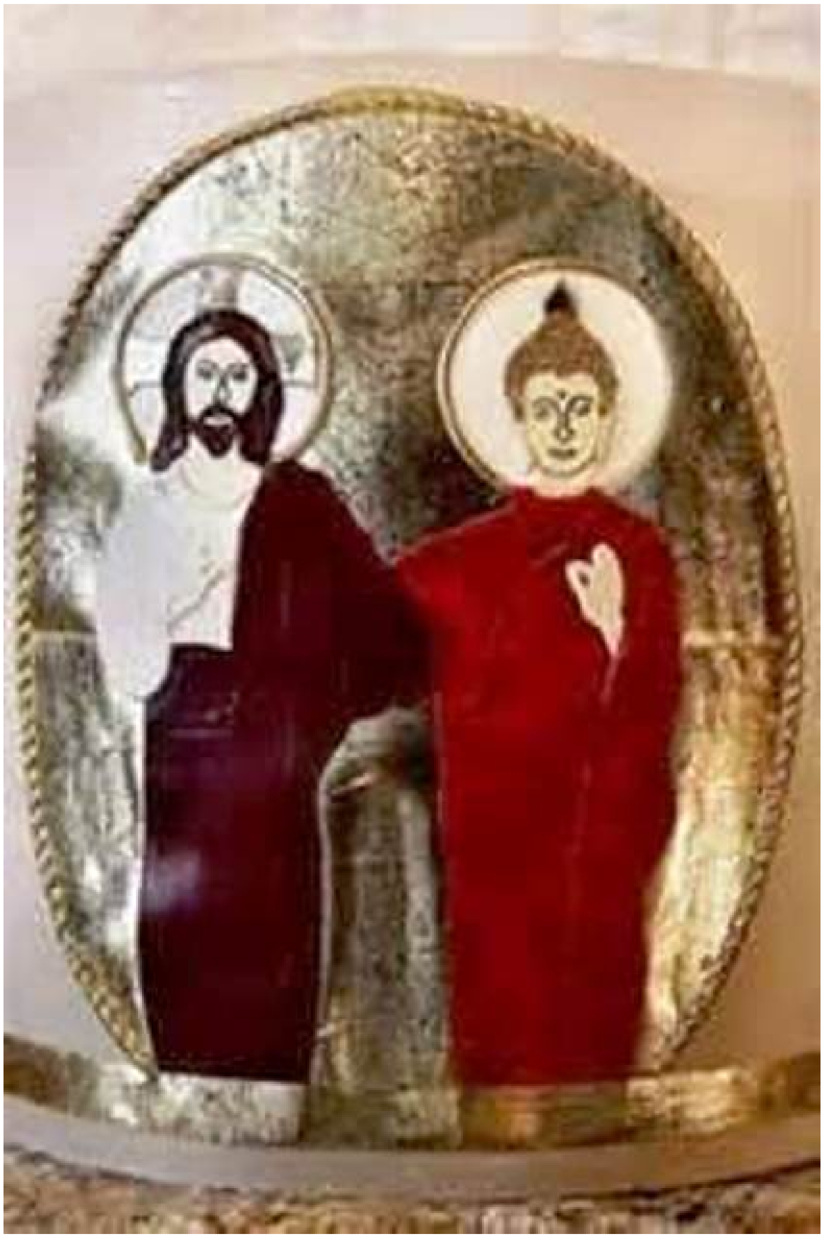
He and his Shakti are a very wild pair of Gods who react in every direction.

They arose out of Brahma and divided into masculine and feminine, and develop a s they pass through the wild emotional stage. Carl Jung, Modern Psychology, Page 227-228.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/5b5be-1.jpg`

Christ overcame the world by burdening himself with its suffering (2019-01-22 05:59)

[1]



Christ overcame the world by burdening himself with its suffering.

But Buddha overcame both the pleasure and suffering of the world by disposing of both.

And thus he entered into non-being, a condition from which there is no return. Buddha is an even higher spiritual power, that derives no pleasure from controlling the flesh, since he has altogether moved beyond pleasure and suffering. Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.

But if the living I approaches this condition, its passion may leave it, though it will not die.

Or are we not our passion?

And what happens to our passion when it leaves the I?

The I is consciousness, which only has eyes in front.

It never sees what is behind it. But that is where the passion it has overcome in front regroups. Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says: "Hail to you, 0 Kali, triple Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls.

May you be honored with this blood!"

Salome must of course despair of this end, which would like to turn Eros into spirit, since Eros cannot exist without the flesh.

In resisting the inferiority of the flesh, the I resists its female soul, which represents everything that strives to suppress conscious against spirit.

Thus this path also results in an opposition.

Hence the I returns from beholding the figures embodying its conflict. Carl Jung; Red Book, Page 367.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/c3b05-christ2band2bbuddha.jpg`

Carl Jung: "Life is indeed profit and loss." (2019-01-22 06:02)

[1]

Anonymous

Dear N., 19 July 1945

That’s the way it is.

Life is indeed profit and loss.

Whenever the apples perfume the air, paradise is soon coming to an end.

You can face eternity properly only when you have "forgotten the world."

And if everything turns out all right, it wasn’t all that bad.

Better to feel the weight of the earth too much than to hang out over the edge of it.

Everything went very logically and is onn the positive side, that is, you have really lived it even though it is not what you actually wanted.

It is a hot summer.

I wish you all the best,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 373-374.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/1bc07-1.jpg`

Man’s Immortal Mind **(2019-01-22 06:04)**

Man’s Immortal Mind

Jung was invited by the Tavistock Clinic in London—officially called the Institute of Medical Psychology—to give a series of five lectures, which he delivered September 30 to October 4, 1935, to an audience of some two hundred medical men and women. A mimeographed transcript of the lectures was privately circulated under the title "Fundamental Psychological Conceptions"; not until 1968 was the text published, as Analytical Psychology: Its Theory and Practice.’

The London press took notice of Jung’s presence, and during his visit several interviews were published, of which one in the Observer for October 6, 1935, is noteworthy. It is abridged here. "The laughter of Dr. C. G. Jung may be heard in London at the moment, after a silence of ten years"—thus the anonymous reporter begins, and he goes on to describe Jung’s enormous good humor. "As he talked, the abrupt cleavage between his own psychological theory and practice and those of Freud, with whom he parted company intellectually many years ago, became apparent. How abrupt is the cleavage he revealed in a sentence typical of his sudden, epigrammatic manner of speech— "

Sex is a playground for lonely scientists.

You might as well study the psychology of nutrition as the psychology of sex.

Primitive man, of course, had the sex instinct, but he was much more deeply concerned with feeding himself. Besides, why base the psychology of a man on his bad corner?

When I deal with one who is mentally unbalanced I am not concerned only with one function of his mind and body. I look for the ancient man in him. I try to trace the strata of the human mind from its earliest beginnings, just as a geologist might study the stratification of the earth. The fear of ancient man crouching at the ford is in all our unconscious minds, as well as all other fears and speculations born of man’s experience through the ages. The mind of mankind is immortal.

For instance, I remember suddenly feeling, during an earthquake in Switzerland, that the earth was alive, that it was an animal. At once I recognized the ancient Japanese belief that a huge salamander lies inside the earth, and that earthquakes happen when he turns in his sleep.

A patient of mine once told me that whenever lightning flashed she saw a great black horse. That is another primitive idea—that lightning was a horse’s leg striking downwards, the horse of Odin.’ If a man or a woman ceases to be able to communicate with us, we say that he or she is insane. But if I can find the ancient man in them, if I can explain the great black horse in the lightning, I may be able to make them communicate with me. I may be able to restore the bridge—more easily if I can discover from their dreams what is in their unconscious minds.

That is why I correspond not only with medical scientists, but with students of religion and mythology in all parts of the world. That is why I am at present studying medieval texts in the British Museum. The medieval stratum in our unconscious mind is nearest to the surface.

The study of medical science is in transition. The relationship between mind and body is being more fully appreciated. Not that there is anything new in that. The medieval doctors studied dreams. Eastern medicine is based on psychotherapy—the treatment of disease by hypnotic influence.

Psychology is not yet, of course, a recognized part of the medical curriculum. There is much enthusiasm, but there is also much misunderstanding and misinterpretation. Still, I have four hundred students at Zurich, and the criminal courts call me in as a last resort if they are unable to decide upon the guilt or innocence of a suspect.

In twenty years you will have your organization of approved medical psychologists, just like your Medical Register.

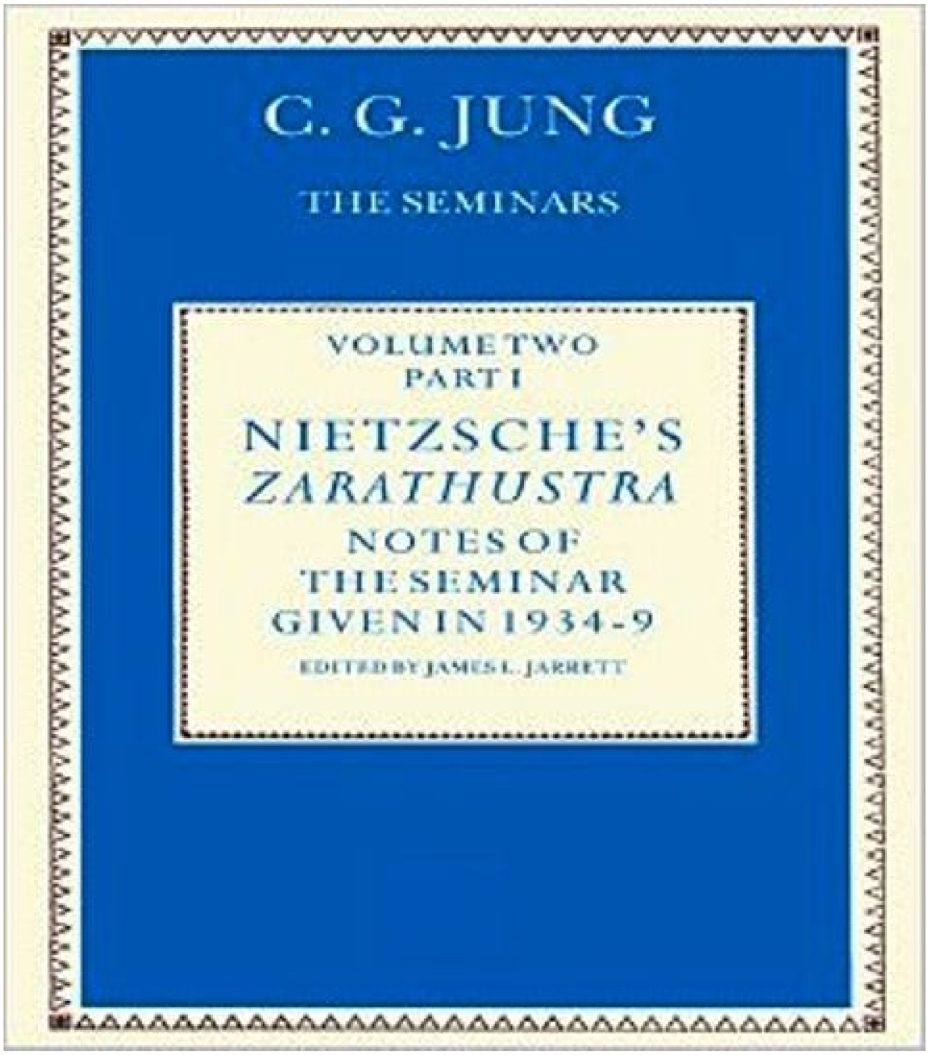
And your next book?

It is nearly finished. I shall call it "Dream Symbols of the Individuation Process."' It's about how man becomes himself. Man is always an individual, but he's not always himself.

. . . "Be yourself," as the Americans say. C.G Jung Speaks.

Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions.. **(2019-01-22 06:10)**

[1]



C. G. JUNG
THE SEMINARS

VOLUME TWO
PART I
NIETZSCHE'S
ZARATHUSTRA
NOTES OF
THE SEMINAR
GIVEN IN 1934-9
EDITED BY JAMES L. JARRETT

To the Rev. Arthur W. Rudolph

Dear Sir, 5 January 1961

It would be too ambitious a task to give you a detailed account of the influence of Nietzsche's thoughts on my own development.

As a matter of fact, living in the same town where Nietzsche spent his life as a professor of philosophy.

I grew up in an atmosphere still vibrating from the impact of his teachings, although it was chiefly resistance which met his onslaught.

I could not help being deeply impressed by his indubitable inspiration ("Ergriffenheit").

He was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth.

The fact that impressed me the most was his encounter with Zarathustra and then his "religious" critique, which gives a legitimate place in philosophy to passion as the very real motive of philosophizing.

The Unzeitgemiisse Betrachtungen were to me an eye-opener, less so the Genealogy of Morals or his idea of the "Eternal Return" of all things.

His all-pervading psychological penetration has given me a deep understanding of what psychology is able to do.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

Max Stirner, whom I read at the same time, gave me the impression of a man who was trying to express an infinitely important truth with inadequate means.

Over against him the figure of Zarathustra seems to me the better formulation.

Those are the main points I could mention about Nietzsche and his influence on my own development.

If you have any further questions and if their answer is within my reach, I am quite ready to cope with them.

Sincerely yours,

C.G. Jung

P.S. I may call the attention to the existence of notes that have been taken of my Seminars about Nietzsche's Zarathustra.

They would be accessible to you in California. Carl Jung, Letters Vol. II, Pages 621-622

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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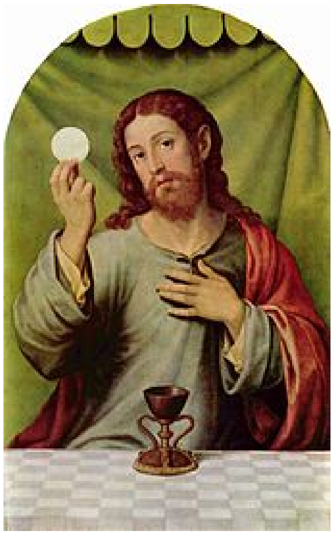
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/60c33-1amazon.jpg`

Your craving satisfies itself in you. ~Carl Jung (2019-01-22 06:10)

[1] 

Christ with the Eucharist, Vicente Juan Masip, 16th century.

You can offer no more precious a sacrificial meal to your God than yourself May your greed consume you, for this wearies and calms it, and you wi11 sleep we11 and consider the sun of each day as a gift. If you devour other things and other people, your greed remains eternally dissatisfied, for it craves more, the most costly-it craves you. And thus you compel your desire to take your own way. You may ask others provided that you need help and advice. But you should make demands on no one, neither desiring nor expecting anything from anyone except from yourself For your craving satisfies itself only within you. You are afraid of burning in your own fire. May nothing prevent you from doing so, neither anyone else's sympathy nor your more dangerous sympathy with yourself Since you should live and die with yourself. Carl Jung, Red Book, Page 311.

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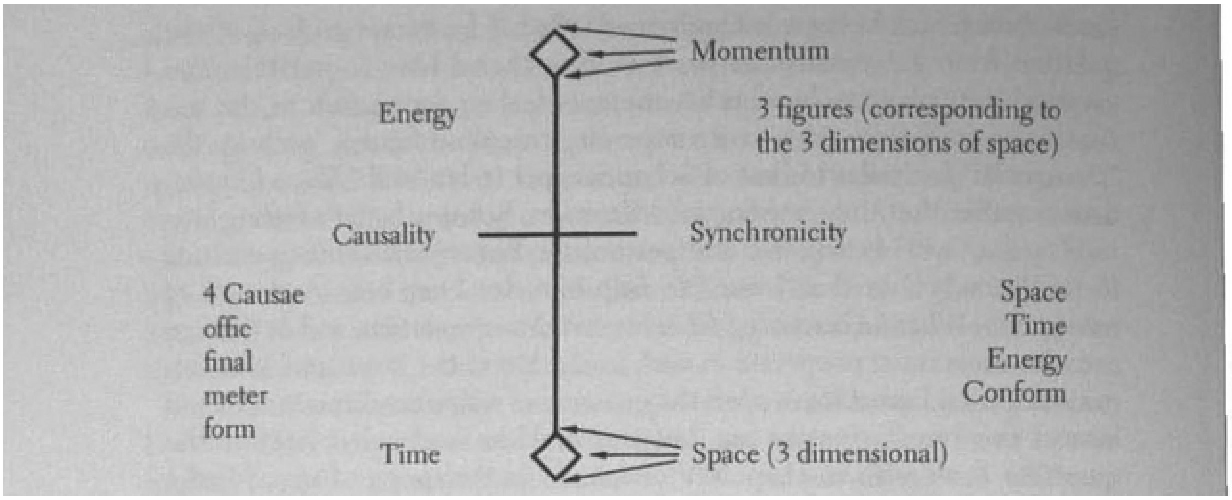
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/f/f1/Juan_de_Juanes_002.jpg/170px-Juan_de_Juanes_002.jpg`

Wolfgang Pauli: Wilhelm's translation: "Nature's love is not like human love..." (2019-01-23 03:30)

[1]



[Some Greek words have not been translated]

Dear Professor Jung, Zollikon, 27 February 1952

It has been a long time since I spoke to you at any length, and in the meantime all sorts of material has accumulated that I would like to tell you about and make available to you.

Now that classes are over for the semester, I can set about putting this long cherished plan into action.

I'm talking about the different considerations and amplifications that your book Aion has triggered.

Apart from astrology, where our views certainly differ, there is still much that has caught my interest-namely, the subject dealt with in chap. V, and also that of chap. XIII and XIV.

It may be of interest to you to see the problems dealt with there from a different angle than the conventional one.

As you well know, when it comes to religion and philosophy, my background is Lao-tse and Schopenhauer (although 1 could expand the time conditioned determinism of the latter with the idea of the complementary pairs of opposites and the acausal factor).

Given this background, your analytical psychology and, 1 believe, your personal mental attitude in general has always seemed readily accessible to me, but I must confess that specifically Christian religiousness-especially its concept of God- has always left me emotionally and intellectually out on a limb. (I have no emotional resistance to the idea of an unpredictable tyrant such as Jahweh, but the excessive arbitrariness in the cosmos in this idea strikes me as an untenable anthropomorphism from the point of view of natural philopophy.)

In the Lao-tse world-picutre, the problem of evil does not exist, as can be seen particularly in Taoteking no. 5 ("Nict Liebe nach Menschenart hat die Natur… [Wilhelm's translation: "Nature's love is not like human love…")

But Lao-tes's whole concept is better suited to the intuitive world-picutre of the Chinese, whereas Western science and its perceptions are alien to it.

This does not mean that I would go so far as to claim that Lao-tse's point of view, however satisfying it seems to me, is the last word on these matters as far as the Western world is concerned.

On the other hand, Schopenhauer's philosophy-also because it mediates between the West and East Asia-enables me to have much easier access to your book Aion.

For I was always of the opinion that it was precisely the privatio boni that was the bone of contention that led Schopenhauer to reject the ," as he called it.

From a critical point of view, I should like to say myself that what is being rejected here is only the idea of a humanlike consciousness in God.

I actually tend to identify Schopenhauer's so-called will (the way he uses the word has not gained currency at all) with the of the Gnostics, which is mentions on pp. 278-82 of Aion [CW 9ii, pars. 299-304].

Such an "unknowing God," remains innocent and cannot be held morally responsible, emotionally and intellectually the difficulty no longer arises of reconciling him with the existence of sin and evil.

I can happily agree with your view that the emotional and intellectual discussion of the "problem of evil" has once again become an urgent necessity for modern man.

This is particularly true for a physicist now that the possibility of using the results of physics for the purposes of mass destruction is just around the corner.

Even when there is no direct involvement in such a use of physics, it is possible that unless this discussion takes place, it can lead to a certain stagnation in the physics (because in the unconscious the libido will flow away and hence also the interest in physics in the narrower sense of the term).

Given the central role plays by the doctrine of privatio boni here (I believe that a lot of people today-like you or me-will tend to reject it).

I have investigated the historical origins of this tenet.

My work on Kepler had also led me to look more closely at Neoplatonism (since Kepler was strongly influenced by Proclus, Fludd, and Iamblichus-though as an alchemist he followed Aristotle much more than Plato or the Neoplatonists).

And I saw not only how Scotus Eriugena (who I felt to be a very weak sort of Christian) was a prominent promulgator of the privatio boni but also that Plotinus (whom I read in translation last summer) supported it as a basically full-fledged doctrine.

At the same time, he gives the impression that there is powerful opposition to this tenet on the part of the Gnostics.

I was also struck by the fact that according to Plotinus, matter is supposed to be a pure privatio and "absolutely evil" to boot; furthermore, evil, evidently as understood by Parmenides, is depicted as "nonbeing."

Recently I met Prof. Howald at a social gathering and asked him about Neoplatonism; he kindly pointed out that Dr. H. R. Schwyzer had just written a lengthy paper on Plotinus.

This led to an exchange of letters between Dr. Schwyzer and myself, as a result of which I was able to substantially increase my knowledge of the story of the privatio boni: Whereas Plato never uses the word nor the word

Aristotle' polemicizes (together with Parmenides and his school) against the equating of v).'7 with arip'Iatr;.

So even in those days there must have been people of note who supported the idea that the v).'7 no quale was simply a adp'7a'r; of the "Ideas." (Actually one can, if one chooses, interpret Plato in this way: but that seems to me to be doing Plato a grave injustice.)

In this equation of v).'7 with arip'Iatr; I am inclined to see the older model of natural philosophy (which for me as a physicist is interesting in itself), which was the basis for the later privatio boni.

Later the v).'7 was designated ro Kal,6v by the Neo-pythagoreans.

It seems—in accordance with the idea of your book Aion—that at the time all pairs of opposites were related to the one pair of opposites that was growing in importance==namely, “good-evil.”
Parallel to this is the identification of the “One” with the “Good,” which actually begins back with the early commentators on Plato.

This is what I regard as the model for the theological formula that you mentions, deus Summum bonum.

With Plotinus this has all been elaborated into a doctrine, enhanced by the distinction between the xxx and the xx (This last distinction gives rise to the Plotinistic “Trinity” to XX, XXXX, XXX, whose members are arranged in hierarchical order, unlike in Christian Trinity, where they are of equal importance.)

Whereas everone agrees that Plotinus, who never mentions Christians, never knew the Bible and was not influenced by Christians, there is, conversely, clear evidence of the influence of Plotinus on Christian theology, especially on Augustine (and also on Basilius, whom you quote).

One has the impression that the intellectual formulas of Neoplatonism fell into the laps of the early Christian theologians like ripe fruit.

All they had to do was a little editing in order to harmonize them with the Bible and their conception of God.

At this point I should like to raise for discussion the question of what this whole development in ancient philosophy since Parmenides means psychologically, and your views on the subject would be of great interest to me.

I myself have the impression that especially the story of the Plato commentaries actually corresponds to the dissociation of an early uniform archetype into a light (Noplatonists) and a dark one (Gnositcs).

This division is probably the same as that which appears later as “Christ” and “Antichrist.”

I also suspect that the “being” and “nobeing” things with Parmenides correspond psychologically to the “should be being” (desired) and “should not be being” (undesired) ones.

Parmenides was the reaction to Heraclitus.

For the latter, there is only the “process of becoming,” represented as a permanent living fire; the pairs of opposites are treated symmetrically and God is a coincidentia oppositorum (as later in Christian form with Nicholas of Cusa).

With Parmenides, there is not becoming (there can be no thinking

Cusa).

With Parmenides, there is no becoming (there can be no thinking about "nonbeing" nor hence about "becoming." since it is devoid of characteristics), the pairs of opposites are treated unsymmetrically favor of the "being," which is presented as a stationary sphere.

Psychologically speaking, this is yearing for peace and quiet (lack of conflict) as against the dispute (war) of "Heraclitus," who could "never step twice into the same river."

The ensuing extremely strong devaluation of matter is for me a sort of rationalized withdrawal from the world.

It strikes me as psychologically significant that it was precisely "those who denied the notion of becoming" who, with their static "ideal world," gradually came to interpret matter, and then evil, as simply a "lack."

I can well understand that on a feeling level these philosophical ideas can be intensified into a form of "provocation" and on a thinking level into a logical contradiction if they are connected with the Biblical idea of a "Creator tor God" who is also supposed to be "almighty," "only good," and "omniscient" in the bargain."

As you can see, your chap. V has taken me quite a way back to antiquity (and to the classical philologists).

After this excursion into history, let us now return to the point where I ascertained that Schopenhauer's "will" and the "unknowing Cod" of the Gnostics were the same.

Is it possible for this "agnosis" of Cod, which allows this God to retain his innocence, to be of help to modern man philosophically and on a feeling level?

This is a crucial and difficult question on which I cannot take any direct stance, not being a metaphysician.

But if I attempt to look at the question from a psychological point of view, then I have to put the other question instead, namely, whether my own feeling connection to the unconscious (and especially to its superior masculine figures, such as the "stranger") is similar to that of Schopenhauer to his "will."

Then I immediately realize that there are crucial differences.

Schopenhauer's feeling attitude to the "will" is negative and pessimistic.

But my own feeling attitude to the "stranger" is that I want to help him, for I see him as in need of redemption.

What he is striving for is his own transformation, and in this ego consciousness must cooperate in such a way that at the same time it broadens and grows.

I must leave open the question of what the ultimate aims and laws of this transformations are, but his problem is closely related to the laws of this transformation are, but this problem is closely related to the questions dealt with in chap. XIV of Aion.

In the spring of 1951, I had a dream in which the word "automorphism" cropped up (it is a word taken from mathematics).

It is the word for the ascribing to others one's own characteristics, and isomorphism of an algebraic system with itself, in other words, for a process in which inner symmetry, the wealth of associations (relations) of a system reveals itself.

In abstract algebra there is also "the automorphism-producing elements" (which I cannot specify here), and in the analogy they probably correspond to the "archetypes" as ordering factors, as you yourself defined and interpreted them in 1946.

My interpretation of the dream at the time (it was a proper examination, with the "stranger" as examiner, in which the word "automorphism" had the effect of a "mantra") was that a generic term was being sought that was to cover both your concept of the archetypes as well as the physical laws of nature.

This is why I read with great interest your formula on p. 370 of Aion [CW 9ii, par. 410] when the book came out.

For a mathematician, it would be an obvious thing to do to apply the term "automorphism" to the relationship of the small square to the large one.

What also occurred to me was that the quaternio on p. 99 of your article on synchronicity [CW 8, par. 961] (on which we had agreed) can also be written thus:

3-dimensional space belongs to one-dimensional time and correspondingly the (also indestructible) momentum (3 components corresponding to the 3 space dimensions) belongs to the (one-component) energy.

The small squares then correspond to the four-dimensionality of the space-time continuum and the 4 figures for energy and momentum.

Thus it seems to me that in the generic term "automorphism" is where the possibility lies for further progress, especially as it belongs to a neutral language (in relation to Physis and psyche) and as it also indicates a complementarity of oneness and plurality (or singularity and generality), cf. Aion, P·99 [CW 9ii, pars. 15-16].

Now insofar as these images of the "Self" (or the Son of God) are subject to laws or destiny or the necessity of those transformations, they appear as in need of redemption, and there arises a psychological (also feeling-toned) connection between them and man (or his consciousness of self).

We do not know whether these transformations all return to their original form or whether they represent an evolution toward unknown objectives.

(You hinted at the latter in connection with your formula on p. 370 [CW 9ii, par. 410] by mentioning a "higher level," which is attained by the process of transformation or integration.)

I would enjoy talking to you about what this actually means in terms of everyday living with regard to the attitude toward ethical or moral problems.

The conclusion to this letter leads me back to the excursion into history.

It was those who denied the process of becoming (the "static ones) who came up with the idea of the "privatio."

Thus it comes as no surprise to me that those modern thinkers who—like yourself—are now once again pleading he case for a symmetrical treatment of the pairs of opposites are also closer to the concept of becoming (the stationary sphere of Parmenides).

By way of apology for this lengthy letter, all I can say is that it has taken me about a year to now be able to write it.

I remain with best wishes,

Yours sincerely,

W. Pauli W. Pauli, Atom and Archetype, Pages 74-81

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/d0571-12bmomentum.jpg`

Carl Jung: Far from being a material world, this is a psychic world... (2019-01-23 04:30)

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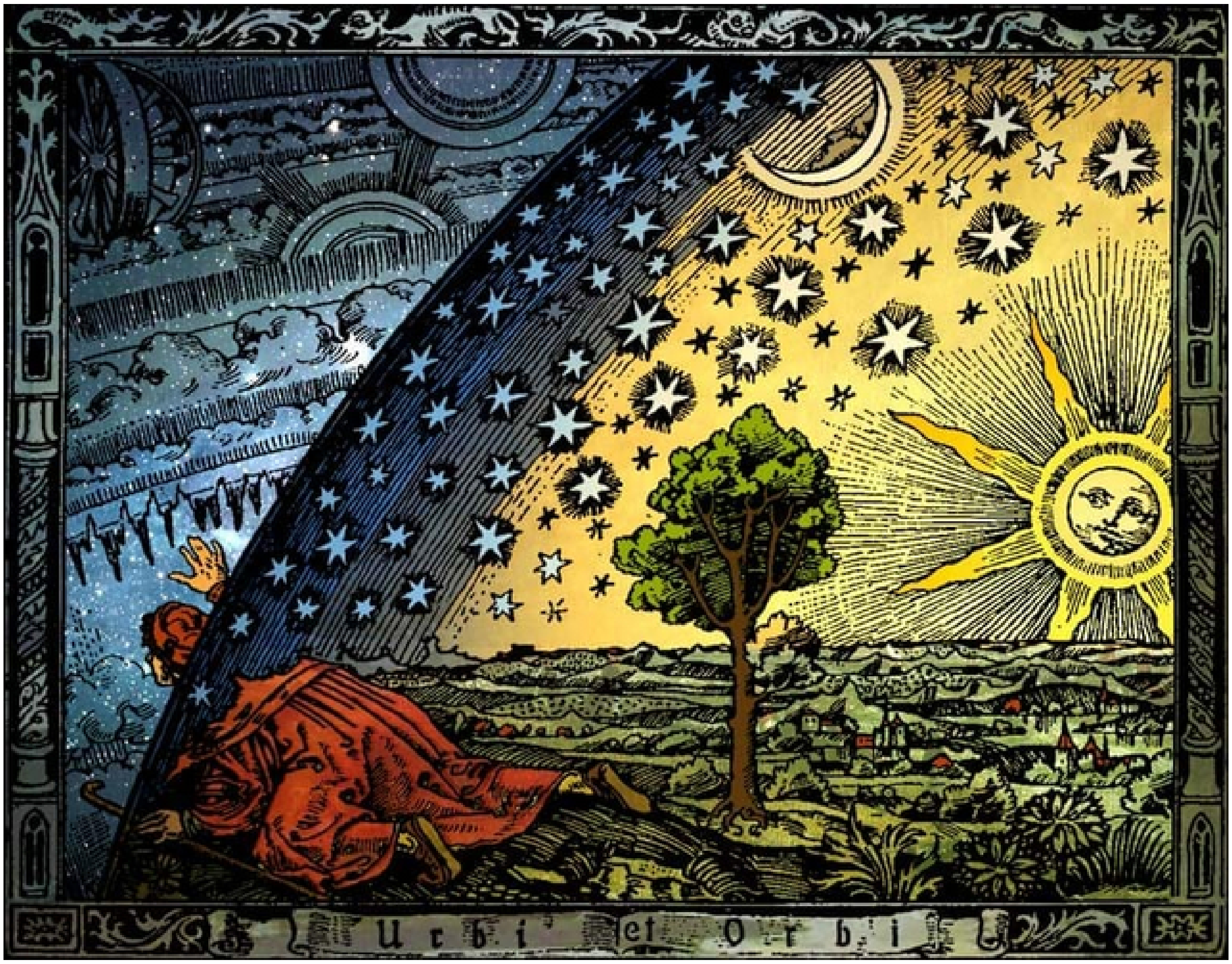

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter.

The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external."

We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness.

Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former.

Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness.

Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts.
The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all.

We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/e4417-12bflammarion.jpg`

Carl Jung: Existence is only real when it is conscious to somebody. (2019-01-23 04:30)

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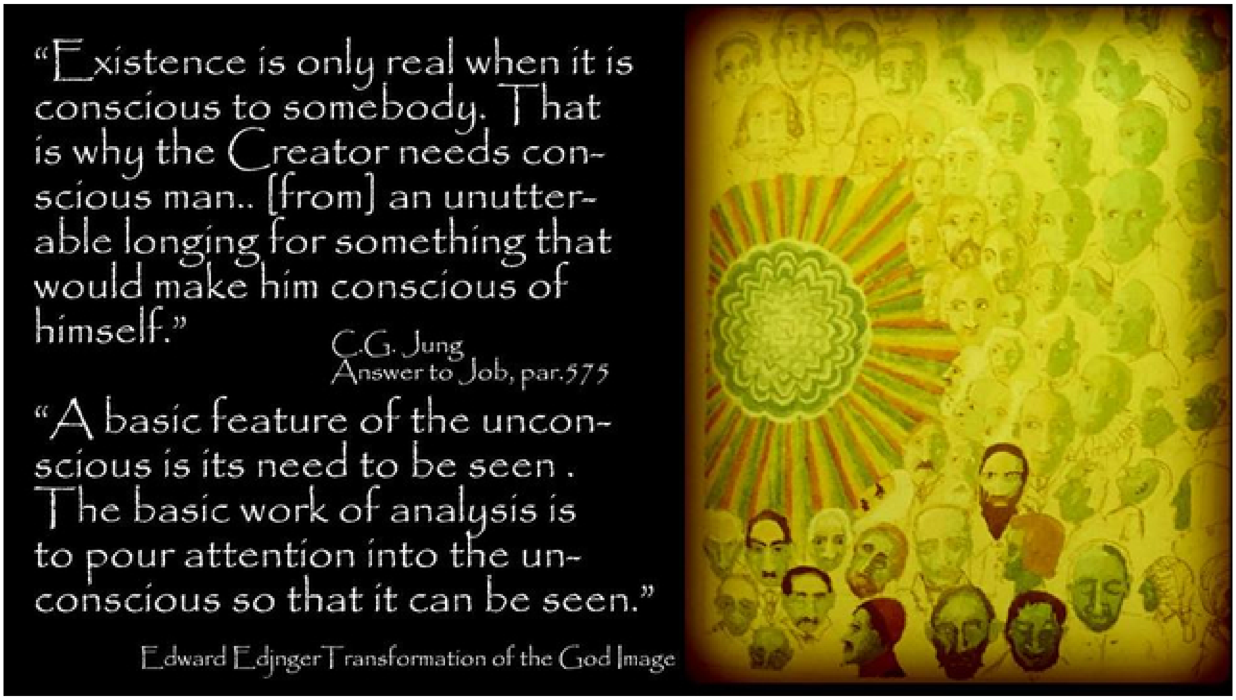

"Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man.. [from] an unutterable longing for something that would make him conscious of himself."

C.G. Jung
Answer to Job, par.575

"A basic feature of the unconscious is its need to be seen . The basic work of analysis is to pour attention into the unconscious so that it can be seen."

Edward Edinger Transformation of the God Image

Since the Omniscient looks into all hearts, and Yahweh's eyes "run to and fro through the whole earth," it were better for the interlocutor of the Eighty-ninth Psalm not to wax

too conscious of his slight moral superiority over the more unconscious God.

Better to keep it dark, for Yahweh is no friend of critical thoughts which in any way diminish the tribute of recognition he demands.

Loudly as his power resounds through the universe, the basis of its existence is correspondingly slender, for it needs conscious reflection in order to exist in reality.

Existence is only real when it is conscious to somebody.

That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious.

And that is also why Yahweh needs the acclamation of a small group of people.

One can imagine what would happen if this assembly suddenly decided to stop the applause: there would be a state of high excitation, with outbursts of blind destructive rage, then a withdrawal into hellish loneliness and the torture of non-existence, followed by a gradual reawakening of an unutterable longing for something which would make him conscious of himself.

It is probably for this reason that all pristine things, even man before he becomes the canaille, have a touching, magical beauty, for in its nascent state "each thing after its kind" is the most precious, the most desirable, the tenderest thing in the world, being a reflection of the infinite love and goodness of the Creator. Carl Jung, CW 11, Pages 372-373

Jung says:

The character thus revealed fits a personality who can only convince himself that he exists through his relation to an object.

Such dependence on the object is absolute when the subject is totally lacking in self-reflection and therefore has no insight into himself.

It is as if he existed only by reason of the fact that he has an object which assures him that he is really there.
And then on into the next paragraph where he makes the following remarks:

“Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. And that is also why Yahweh needs the acclamation of a small group of people. One can imagine what would happen if this assembly suddenly decided to stop the applause: there would be a state of high excitation, with outbursts of blind destructive rage, then a withdrawal into hellish loneliness and the torture of non-existence, followed by a gradual reawakening of an unutterable longing for something which would make him conscious of himself.”

This is a magnificent description of a basic feature of the unconscious, namely its need to be seen.

This is the basic work of analysis: to pour attention into the unconscious so that it can be seen.

And as it is seen, it is appeased.

The outbursts of blind, destructive rage are assuaged when it is seen.

As was mentioned in the discussion period last time, this description is very similar to what’s spoken of in clinical terms as narcissism.

In The Creation of Consciousness I report a dream that actually makes that connection explicit.

This is a dream a man had right after reading Answer to Job:

I see a huge ape-like man without a neck. His huge head is attached directly to his shoulders. He is naked and is looking lasciviously. Edward F. Edinger, Transformation of the God Image, Page 42

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/bc6bd-12bcreator2bneeds.jpg`

Carl Jung: Consciousness is a precondition of being. (2019-01-23 04:30)

[1]

EmilysQuotes.Com
If you avoid conflict to keep the peace,
you start a war inside yourself.

An inflated consciousness is always egocentric and conscious of nothing but its own existence.

It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future.

It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Carl Jung, CW 12, Para 563

Everything that man should, and yet cannot, be or do be it in a positive or negative sense—lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or—what is still more dangerous—as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices.

All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. Carl Jung, CW 9i, Para 287

The stirring up of conflict is a Luciferian virtue in the true sense of the word.

Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes {pmnes superfiuitates comburii) .

But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.

There is no change from darkness to light or from inertia to movement without emotion. Carl Jung CW 9i, 179

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. Carl Jung, Basel Seminar, Para 276

When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change.

And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling
to restore the balance.

This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined.

When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.

These contemporary events betray their psychological background by their very singularity.

The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium.

For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. 77 : 394/

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself.

One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious
responsibility. 70:964

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.

The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let
there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche.

Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

"But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?"

This is truly the crucial question, and I do not find the answer easy.

Instead of a real answer I can only make a confession of faith: I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists.

From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world.

I felt then as if I were the first man, the first creature, to know that all this is.

The entire world round me was still in its primeval state; it did not know that it was.

And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been.

All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Carl Jung CW 9i, Para 177

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/b3a2e-22bpeace.jpg`

Carl Jung: The archetypes are, so to speak, organs of the prerational psyche. (2019-01-23 04:30)

[1]

TABULA
RASA

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it.

In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception.

These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct.

Their presence gives the world of the child and the dreamer its anthropomorphic stamp.

They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics.

It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body.

The archetypes are, so to speak, organs of the prerational psyche.

They are eternally inherited forms and ideas which have at first no specific content.

Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time.

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself.

The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung, CW 10, Para -395

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect.

Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives.

Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology.

The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according
to laws entirely different from those of our consciousness.

The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

All the most powerful ideas in history go back to archetypes.

This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule.

In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality.

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. 96:342

I have often been asked where the archetype comes from and whether it is acquired or not.

This question cannot be answered directly.

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the psyche in general.

They may be compared to the invisible presence of the crystal lattice in a saturated solution.

As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities.

Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts.

It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas.

We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model.

The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/eaaff-12btabula.jpg`

ETH Lectures Quotations, Part II (2019-01-23 04:30)

[1]

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement.   Carl Jung, ETH, Page 198.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.
Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.
There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.
As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.
It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.
The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.

Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.
When the ego is identified with the Atman it goes up on to a height where it d
oes not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lectures, Pages 161-162

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.

This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.
It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering.

Carl Jung, ETH Lectures, Page 189.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.

The child’s psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page 213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important. Carl Jung, ETH Lectures, Page 213.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact. Carl Jung, ETH Lectures, Page 214.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture X, Page 224.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH

Lecture X, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.
Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.
A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man’s life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.
There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Plato’s idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture

XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.
These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.
Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

Plato’s philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic, but has a distinct organisation. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us, and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

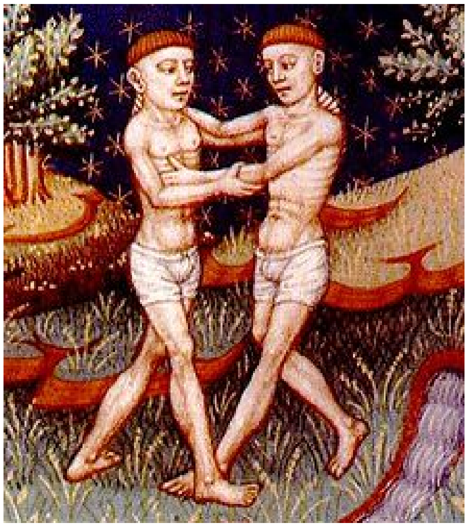
We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/ae87b-12beth.jpg`

When the month of theTwins had ended....Carl Jung (2019-01-23 05:19)

[1] 

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one,and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ.But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upperworld. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be. But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together. Carl Jung,The Red Book, Pages314-315.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/be/Gemini2.jpg/240px-Gemini2.jpg`

Oh, Master of the Garden....~Carl Jung (2019-01-23 05:36)

[1]

oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar.
And I remain silent.

Killing off would-be prophets is a gain for the people. If they want murder, then may they kill their false prophets. If the mouth of the Gods remains silent, then each can listen to his own speech. He who loves the people remains silent. If only false teachers teach, the people will kill the false teachers, and will fall into the truth even on the way of their sins. Only after the darkest night will it be day: So cover the lights and remain silent so that the night will become dark and noiseless. The sun rises without our help. Only he who knows the darkest error knows what light is.

oh master of the garden, your magical grove shone to me from afar.
I venerate your deceptive mantle, you father of all will,o',the,wisps.

I continue on my way; accompanied by a finely polished piece of steel, hardened in ten fires, stowed safely in my robe. Secretly; I wear chain mail under my coat. Overnight I became fond of serpents, and I solved their riddle. I sit down next to them on the hot stones lying by the wayside. I know how to catch them cunningly and cruelly; those cold devils that prick the heel of the unsuspecting. I became their friend and played a softly toned flute. But I decorate my cave with their dazzling skins. As I walked on my way; I came to a red rock on which a great iridescent serpent lay: Since I had now learned magic from DIAHMON, I took out my flute again and played a sweet magical song to make her believe that she was my soul. When she was sufficiently enchanted,

I spoke to her: "My sister, my soul, what do you say?" But she spoke, flattered and therefore tolerantly: "I let grass grow over everything that you do." Carl Jung, Red Book, Pages 316-317.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/7/76/Cole_Thomas_The_Garden_of_Eden_1828.jpg/220px-Cole_Thomas_The_Garden_of_Eden_1828.jpg`

Sexuality and Spirituality (2019-01-23 05:57)

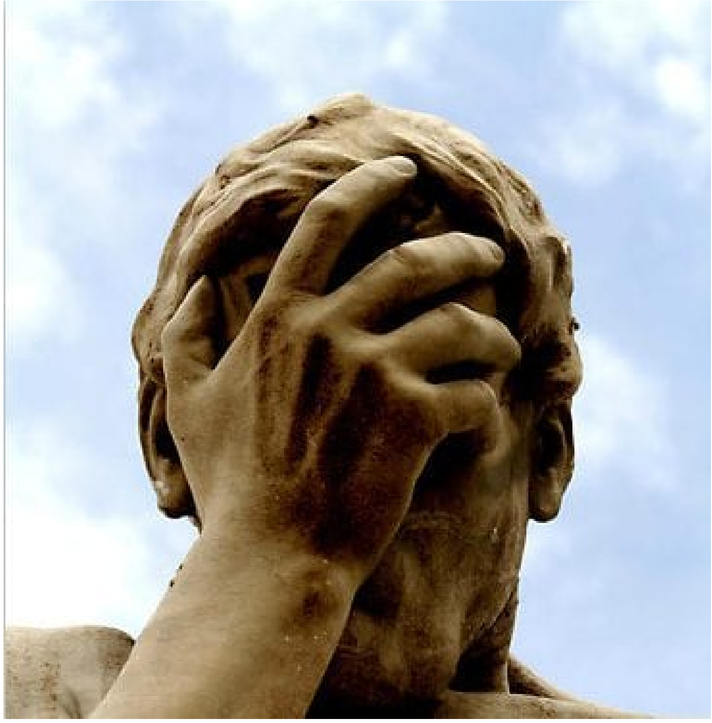
[1]

"Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you. Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas." Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/04501-eros.jpg`

Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst… (2019-01-23 06:36)

[1]



To William G. Wilson

Dear Mr. Wilson, 30 January 1961

Your letter was very welcome indeed.

I had no news from Roland H. any more and often wondered what has been his fate.

Our conversation which he has adequately reported to you had an aspect of which he did not know.

The reason was that I could not tell him everything.

In those days I had to be exceedingly careful of what I said.

I had found out that I was misunderstood in every possible way.

Thus I was very careful when I talked to Roland H .

But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.

You might be led to that goal by an act of grace or through a personal and honest contact with friends or through a high education of the mind beyond the confines of mere rationalism.

I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obviously the best one.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.

An ordinary man, not protected by an action from above and isolated in society, cannot resist the power of evil, which is called very aptly the Devil.

But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Roland H.

But I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view about the misleading platitudes one usually hears.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

The helpful formula therefore is: spiritus contra spiritum.

Thanking you again for your kind letter,

I remain,

Yours sincerely,

C.G. Jung

- "As the hart panteth after the water brooks, so panteth my soul after thee, 0 God" (Psalm 42:1). Carl Jung, Letters Vol. II, Pages 623-624

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

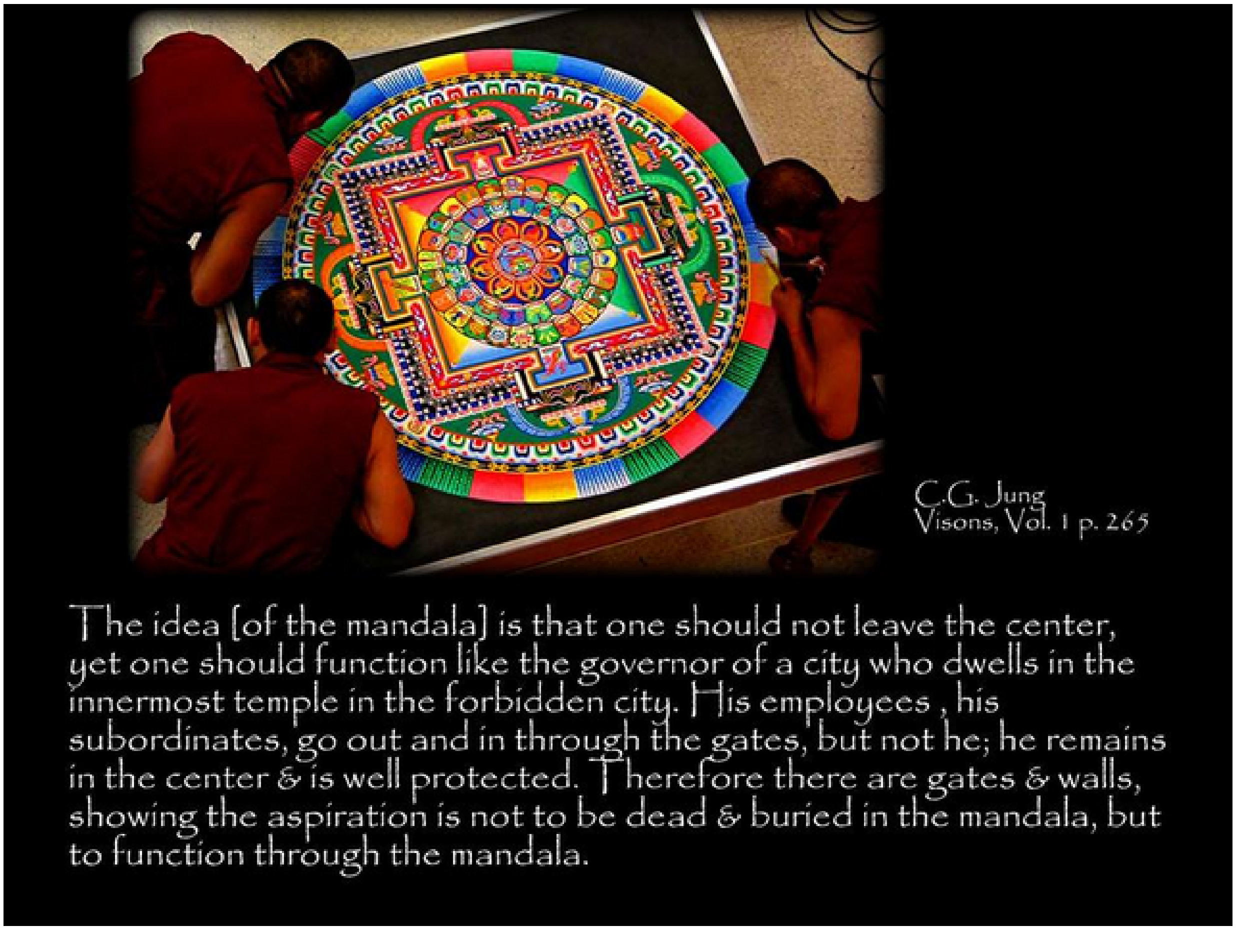
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/3b9c8-6alcohol.jpg`

Carl Jung: The idea [of the mandala] is that one should not leave the center... (2019-01-23 06:52)

[1]



C.G. Jung
Visons, Vol. 1 p. 265

The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple in the forbidden city. His employees , his subordinates, go out and in through the gates, but not he; he remains in the center & is well protected. Therefore there are gates & walls, showing the aspiration is not to be dead & buried in the mandala, but to function through the mandala.

The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple of the forbidden city.

His employees, his subordinates, go out and in through the gates, but not he, he remains in the center and is well protected.

Therefore there are gates and walls, showing the aspiration is not to be dead and buried in the mandala, but to function through the mandala. Carl Jung, Visions Seminar, Page 265.

[Image and Passage Courtesy of Craig Nelson.]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/9fda0-2mandala.jpg`

Jung regarded himself primarily as a doctor, a psychiatrist. (2019-01-23 07:11)

[1]

[Jung regarded himself primarily as a doctor, a psychiatrist.]

Jung was led to a confrontation with religious questions by a number of different routes. There were his childhood visions, which brought him face to face with the reality of religious experience and remained with him to the end of his life.

There was his insuppressible curiosity concerning everything that had to do with the contents of the psyche and its manifestations–the urge to know which characterized his scientific work.

And, last but not least, there was his conscience as a physician.

Jung regarded himself primarily as a doctor, a psychiatrist.

He was well aware that the patient’s religious attitude plays a crucial part in the therapy of psychic illnesses.

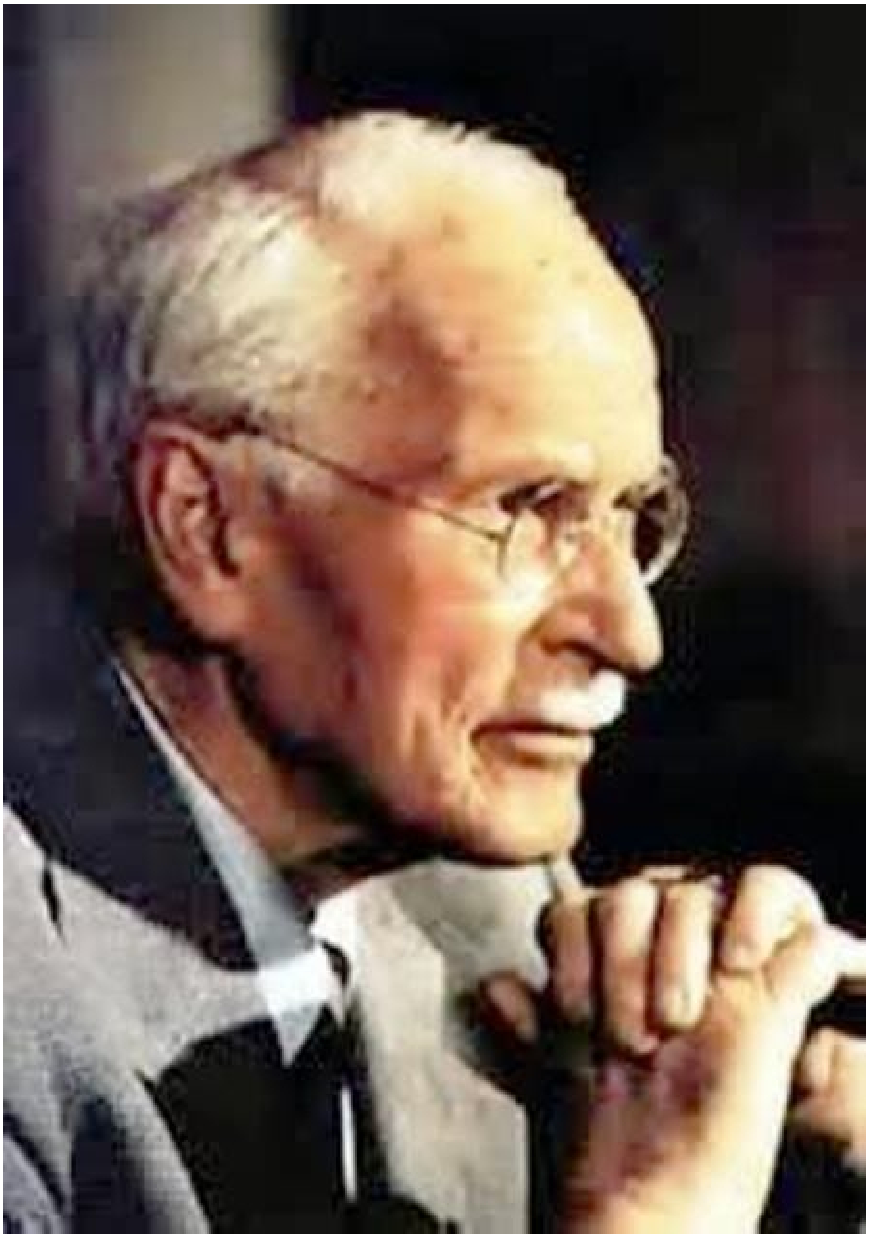
This observation coincided with his discovery that the psyche spontaneously produces images with a religious content, that it is "by nature religious."

It also became apparent to him that numerous neuroses spring from a disregard for this fundamental characteristic of the psyche, especially during the second half of life. Aneila Jaffe, Memories, Dreams and

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/1c7ef-jungdr.jpg`

Carl Jung: "I write as a Physician..." (2019-01-23 07:18)

[1]



[Carl Jung: "I write as a Physician..."]

I write as a physician, with a physician’s sense of responsibility, and not as a proselyte.

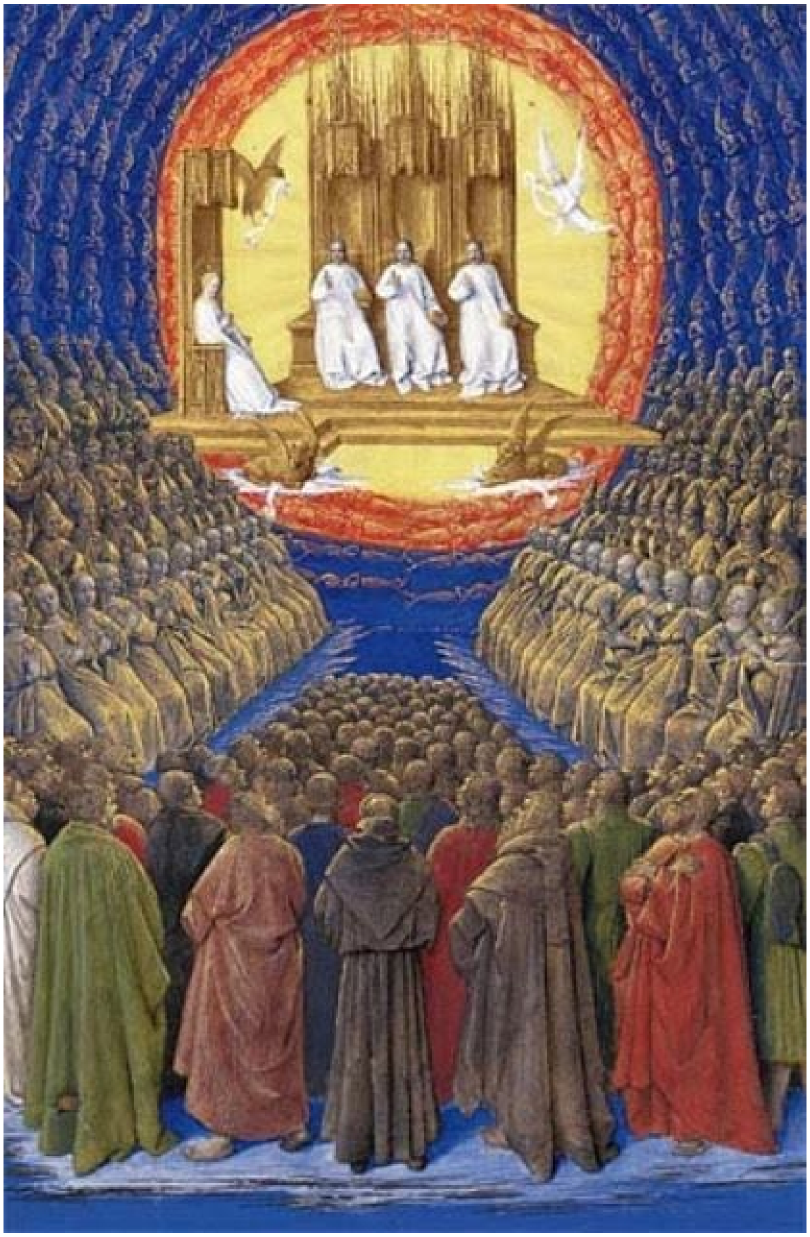
Nor do I write as a scholar, otherwise I would wisely barricade myself behind the safe walls of my specialism and not, on account of my inadequate knowledge of history, expose myself to critical attack and damage my scientific reputation.

So far as my capacities allow, restricted as they are by old age and illness, I have made every effort to document my material as reliably as possible and to assist the verification of my conclusions by citing the sources. C. G. Jung, Excerpt from the Forward to Aion, Pages x-x, May 1950

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/a57bf-carl.jpg`

As I am a doctor and a specialist in nervous and mental diseases... (2019-01-23 07:24)

[1]



As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religious the man who takes into account and carefully observes certain factors which influence him and, through him, his general condition.

It is easy to denominate and define these factors in accordance with historical tradition or ethnological knowledge, but to do the same thing from the standpoint of psychology is an uncommonly difficult task.

What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons.

As our experience with people depends to a large extent upon what we do with them, I can see no other way of proceeding than to give you at least a general idea of the line I take in my professional work. Carl Jung, Psychology and Religion, Paragraph 11.

Image: Jean Fouquet: The Trinity with the Virgin From Mary the Book of Hours of Etienne Chevalier (Chantilly) which appears as first image in Dr. Jung's "Psychology and Religion."

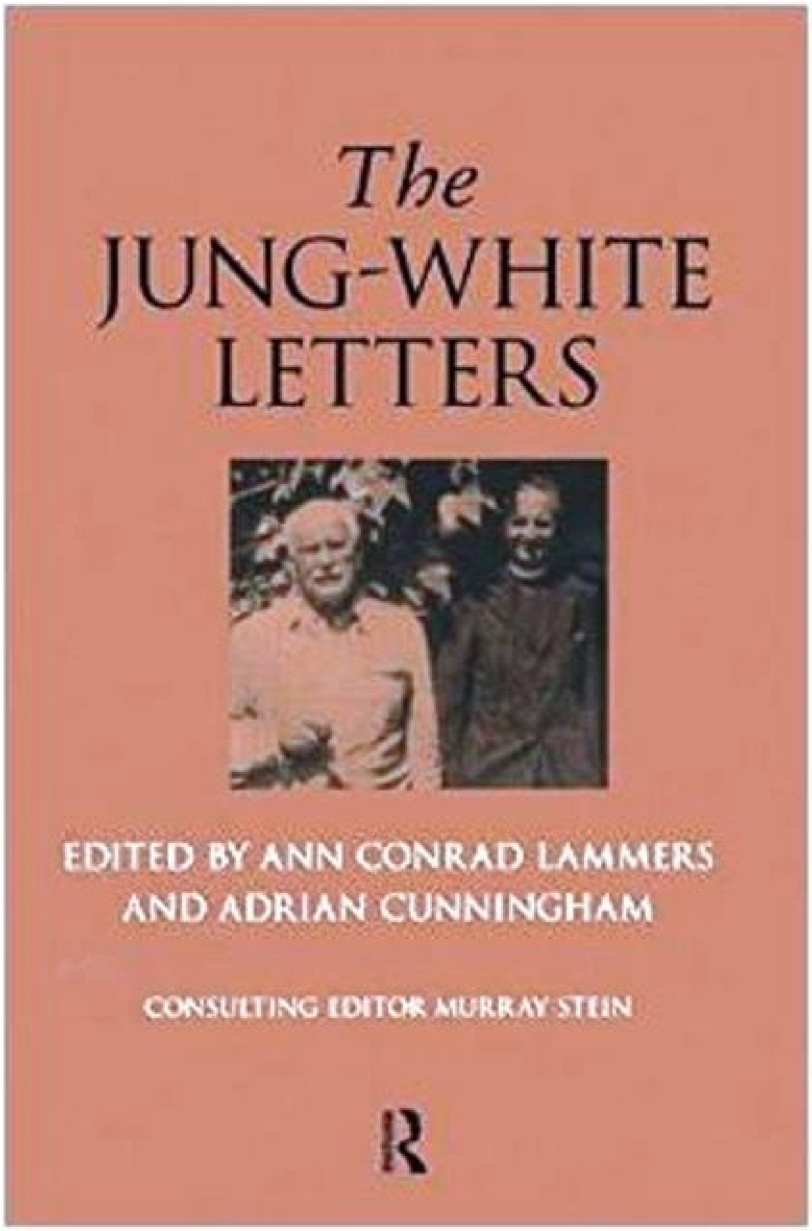
The mandala encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four symbols of the evangelists, three in the form of animals and one (Matthew) in the form of an angel. Mary is Queen of the Angels.

Related Slideshow Link: http://expositions.bnf.fr/fouquet/enimages/chevalier/intro.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/11373-trinity.jpg`

Carl Jung: "I know what's wrong, but how can I bring it home to him?" (2019-01-23 09:32)

[1]



The JUNG-WHITE LETTERS

EDITED BY ANN CONRAD LAMMERS
AND ADRIAN CUNNINGHAM

CONSULTING EDITOR MURRAY STEIN

To Father Victor White

My dear Victor, 23 April 1947

You are a more conscientious letter writer than I am.

I have been eaten up by work.

But now there is a lull-most welcome indeed.

I have just finished the MS of Symbolik des Geistes.

From now on it will take quite a while until it is printed.

I had to revise my paper "Geist der Psychologie" ("Geist" meaning the same as f.i. in Esprit des Lois) completely.

It has increased in size considerably.

I quite understand that it is very difficult to catch my meaning from the very sketchy first form of the paper.

I think we agree that the unconscious is psychic, i .e., a sort of mind.

Yet it is unc. since it is not associated with ego-consciousness, which is precisely the reason why it is "unconscious."

Though it might be conscious to another subject, an alter ego, it is at all events severed from the ego.

Yet it has according to its effects a psychic nature, or at least we assume it has.

I have covered these points in the new edition.

The paper is now going into print and I will send you an offprint as soon as copies are available.

I have made a great effort to explain what I mean by "psychic: I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning
of instincts.

This formulation raises a mountain of problems, f.i., Who is the subject of this will? What is the "knowing" coupled with every volitional act? etc.

I have dealt with these questions to the best of my ability in the enlarged paper, so you'd better wait for it.

I have gone once more through your splendid essay "De Revelatione."

I think, if you would give a short survey of The Psychology of St. Thomas at the Eranos meeting, you would fulfil our expectations.

You must realize that your public appreciates the demonstration of a mediaeval psychology which is strange to our ears.

We are not used to it as your colleagues are.

Moreover a genius like St. Thomas, who takes into consideration the action of angels and demons, will be accepted with the greatest attention, because it gives us a chance to
understand how a mediaeval mind tackled the modern problem of the collective unconscious.

Thus a part of your essay on St. Thomas, if you arrange it a bit for the occasion, would do.

The psychological conceptions of Aristotle have already been dealt with.

Since St. Thomas was influenced by Avicenna the latter's views might deserve some attention.

O. is still torn asunder by the opposites inside a dense cloud of inflation.

But his is a big problem.

I am no more strong enough to tackle it myself.

I have seen him.

I can only hope that by the grace of God some light will dawn upon him.

I know what’s wrong, but how can I bring it home to him?

He won’t lap it up. No cause for optimism in his case!

X.-yes, I think she would be giving headaches right and left.

I got them too as long as she was on the premises. "God protect me from my friends" said Bismarck. So do I.

But I have heard nothing of what she is up to recently.

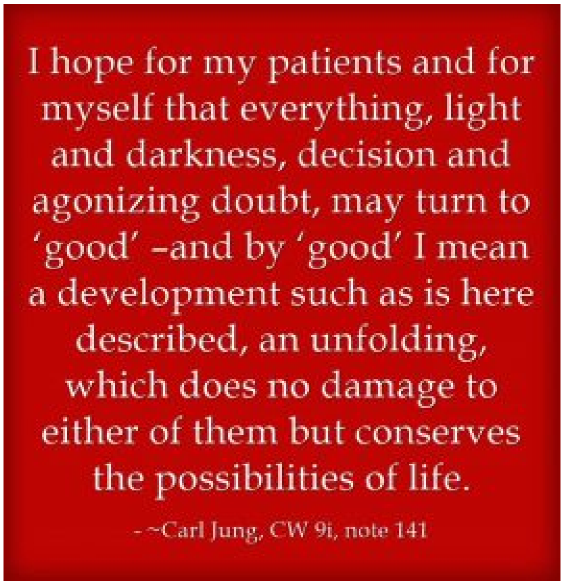
When you come to Zurich before Eranos, I hope you will give us the pleasure of putting you up in the style of last year.

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 457-458.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/19fbb-3.jpg`

Carl Jung Quotation (2019-01-23 13:36)



I hope for my patients and for myself that everything, light and darkness, decision and agonizing doubt, may turn to 'good' –and by 'good' I mean a development such as is here described, an unfolding, which does no damage to either of them but conserves the possibilities of life.

- ~Carl Jung, CW 9i, note 141

> "I hope for my patients and for myself that everything, light and darkness, decision and agonizing doubt, may turn to 'good' –and by 'good' I mean a development such as is here described, an unfolding, which does no damage to either of them but conserves the possibilities of life." C.G. Jung, Archetypes & the Collective Unconscious, note 141

Source: *[1]Google*

1. `https://plus.google.com/`

Carl Jung on the Catholic Church. (2019-01-23 18:15)

[1]

[Carl Jung on the Catholic Church.]

The Catholic Church, for instance, administers the sacraments for the purpose of bestowing their spiritual blessings upon the believer; but since this act would amount to enforcing the presence of divine grace by an indubitably magical procedure, it is logically argued that nobody can compel divine grace to be present in the sacramental act, but that it is nevertheless inevitably present since the sacrament is a divine institution which God would not have caused to be if he had not intended to lend it his support. Carl Jung, Psychology and Religion, Paragraph 7.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development.

Even the number of dogmas is not limited and can be multiplied in the course of time.

The same holds true of the ritual.

Yet all changes and developments are determined within the framework of the facts as originally experienced, and this sets up a special kind of dogmatic content and emotional value. Carl Jung, Psychology and Religion, Paragraph 10.

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society.

The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual.

The Catholic Church maintains them by her indisputable authority, the Protestant "church" (if this term is still applicable) by insistence on belief in the evangelical message.

So long as these two principles work, people are effectively protected against immediate religious experience.

Even if something of the sort should happen to them, they can refer to the Church, for she would know whether the experience came from God
or from the devil, and whether it is to be accepted or rejected. Carl Jung, Psychology and Religion, Paragraph 75.

In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision.

I had to go with them through the crises of passionate conflicts, through the panics of madness, through desperate confusions and depressions which were grotesque and terrible at the same time, so that I am fully aware of the extraordinary importance of dogma and ritual, at least as methods of mental hygiene.

If the patient is a practicing Catholic, I invariably advise him to confess and to receive communion in order to protect himself from immediate
experience, which might easily prove too much for him.

With Protestants it is usually not so easy, because dogma and ritual have become so pale and faint that they have lost their efficacy to a very great extent. Carl Jung, Psychology and Religion, Paragraph 76.

The Catholic "director of conscience" often has infinitely more psychological skill and insight. Protestant parsons, moreover, have gone through a scientific training at a theological faculty which, with its critical spirit, undermines naivete of faith, whereas the powerful historical tradition in a Catholic priest's training is apt to strengthen the authority of the institution. Carl Jung, Psychology and Religion, Paragraph 77.

I cannot refrain from calling attention to the interesting fact that whereas the central Christian symbolism is a Trinity, the formula presented by the unconscious is a quaternity. In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil.

Nevertheless it seems that the Church does not exclude an inner relationship between the devil and the Trinity.

A Catholic authority expresses himself on this question as follows: "The existence of Satan, however, can only be understood in relation to the Trinity."

"Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position." Carl Jung, Psychology and Religion, Paragraph 103.

The miraculous liquid, the divine water, called sky or heaven, probably refers to the supra-celestial waters of Genesis 1:7.

In its functional aspect it was thought to be a sort of baptismal water which, like the holy water of the Church, possesses a creative and transformative quality.

The Catholic Church still performs the rite of the benedictio fontis on Holy Saturday before Easter.

The rite consists in a repetition of the descensus spiritus sancti in aquam.

The ordinary water thereby acquires the divine quality of transforming and giving spiritual rebirth to man.

This is exactly the alchemical idea of the divine water, and there would be no difficulty whatever in deriving the aqua permanens of alchemy from the rite of the benedictio fontis were it not that the former is of pagan origin and certainly the older of the two. Carl Jung, Depth Psychology, Paragraph 161.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

This is how things stand in the Protestant camp.

The situation in the Catholic camp is more subtle.

Of especial importance here is the ritual with its sacral action, which dramatizes the living occurrence of archetypal meaning and thus makes a direct impact on the unconscious.

Can anyone, for instance, deny the impression made upon him by the sacrament of the Mass, if he has followed it with even a minimum of understanding?

Then again, the Catholic Church has the institution of confession and of the director of conscience, which are of the greatest practical value when these activities devolve upon suitable persons.

The fact that this is not always so proves, unfortunately, to be an equally great disadvantage.

Thirdly, the Catholic Church possesses a richly developed and undamaged world of dogmatic ideas, which provide a worthy receptacle for the plethora of figures in the unconscious and in this way give visible expression to certain vitally important truths with which the conscious mind should keep in touch.

The faith of a Catholic is not better or stronger than the faith of a Protestant, but a person's unconscious is gripped by the Catholic form no matter
how weak his faith may be.

That is why, once he slips out of this form, he may easily fall into a fanatical atheism, of a kind that is particularly to be met with in Latin countries. Carl Jung, Psychology and Religion, Paragraph 285.

The gross concretism of the vision is so striking that one might easily feel tempted, for aesthetic and other reasons, to drop the comparison with the Mass altogether.

If I nevertheless venture to bring out certain analogies, I do so not with the rationalistic intention of devaluing the sacred ceremony by putting it on a level with a piece of pagan nature worship.

If I have any aim at all apart from scientific truth, it is to show that the most important mystery of the Catholic Church rests, among other
things, on psychic conditions which are deeply rooted in the human soul. Carl Jung, Psychology and Religion, Paragraph 404.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/1b1ad-vatican.jpg`

Wolfgang Pauli: Physical symbolic language of my dream (2019-01-24 04:00)

[1]

Dear Professor Jung, 31 March 1953

I should like to thank you very much for your lengthy and instructive letter in which you put forward your views in such detail.

Much of what was in the letter-for example the interpretation of the Assumptio Mariae–needs no further comment since this question has now been cleared up for me in a perfectly satisfactory manner.

However, I would like to make a few remarks with regard to questions of an epistemological nature, and especially to make it clear that I have no use at all for the "Being" definitions that you assign to metaphysical judgments and can much better express what I mean with your terms "ascertainable" and "nonascertainable."

That is why I should like to start off by explaining what the epistemological state of affairs looks like from this viewpoint.

This also gives me a good opportunity to say where I am coming from mentally, whereas in the second section of
this letter I shall talk more about where I should like to go.

There, working on the basis of your letter, I shall once again take up the discussion of the question that is so important to me-namely, the relationship between spirit, psyche, and matter.

This will also implicitly make clear how I as a physicist actually came to respond "to such a specifically theological problem" as the one on which your book lob is based: Between the theologians and myself as a physicist there is the ("archetypal") relationship of enemy brothers.

As you hinted on p. 6 of your letter [Letter 59, par. 18], that is why there is the well-known secret (unconscious) identity" between them.

And in fact, the unconscious has shown me images and words in a purely physical language, the interpretation of which, even from an anti-metaphysical viewpoint, will not be unlike many a theological statement.

This goblet is a baptism goblet, and on the card it says in an old-fashioned ornate script:

I. THE CARD IN THE GOBLET

The labeling of ideas' as either of spiritual origin or physical (or physiological) origin and your corresponding definition of physics as a science of ideas of the second kind has revived memories of my youth.

I shall demonstrate this in the second part of this letter by means of an example, and at the same time compare my own attitude with yours as regards the relationship spirit-psyche-matter.

Among my books, there is a somewhat dusty case containing a Jugendstil silver goblet, and in this goblet there is a card.

A gentle, benevolent, and cheerful spirit from days of yore seems to be issuing forth from this goblet.

I can see him shaking your hand in a friendly way, welcoming your definition of physics as a pleasing, albeit somewhat belated, indication of your insight and understanding; he goes on to add how suitable the labels are for his laboratory, and expresses his satisfaction at the fact that metaphysical judgments in general (as he was wont to say) “have been relegated into the realm of the shadows of a primitive of animism.”

"Dr. E. Mach, Prolenot' at the University of Vienna.”

It so happened that my father was very friendly with his family, and at the time totally under his influence mentally, and he (Mach) kindly agreed to take on the role of my godfather.

He must have had a much stronger personality than the Catholic priest with the apparent result that I was thus baptized in an antimetaphysical manner rather than in a Catholic one.

Be that as it may, the card remains in the goblet, and despite all the great mental changes I went through later on, it remains a label that I myself bear-namely: "of antimetaphysical origin."

And in fact, to put it in a somewhat simplistic way, Mach regarded metaphysics as the root of all evil in this world-in other words, in psychological terms, as the Devil himself - and that goblet with the card remained as a symbol of the aqua permanens that keeps evil metaphysical spirits at bay.

I do not need to describe Ernst Mach more closely, for if you look at your own description of the extraverted sensation type, then you will see E. Mach.

He was a master at experimentation, and his apartment was crammed full of prisms, spectroscopes, stroboscopes, electrostatic machines, and the like.

Whenever I visited him, he always showed me some neat experiment, already completed, partly so as to eliminate unreliable thinking, with the ensuing illusions and errors, and partly to support it and correct it.

Working on the assumption that his psychology was a universal one, he recommended everyone to use that inferior auxiliary function as "economically" as possible (thought economy).

His own thought processes closely followed the impressions of his senses, tools, and apparatus.

This letter is not meant to be a history of physics, nor the classical case of type opposites: E. Mach and L. Boltzmann, the thinking type.

I last saw Mach just before the First World War, and he died in 1916 in a country house near Munich.

What is interesting in connection with your letter is Mach's attempt fall back on psychic facts and circumstances (sensory data, ideas) within the realm of physics as well and especially to eliminate as far as possible the concept of "matter."

He regarded this "auxiliary concept" as grossly overrated by philosophers and physicists and viewed it as a source of "pseudo problems."

His definition of physics basically coincided with the one proposed by you and he never failed to stress that physics, physiology, and psychology were "only different in the lines of investigation they took, not in the actual object, the object in all cases being the constant psychic "elements" (he exaggerated their simplicity somewhat, for in reality they are always very complex)."

I was surprised that despite your sweeping criticism of what later came to be called "Positivism" (Mach used this term a great deal) there are nevertheless also fundamental similarities between you and this line of thought: In both cases there is the deliberate elimination of thought process.

And of course there is nothing at all wrong with these labels for ideas and the corresponding definition of physics, especially as it accords perfectly with the idealistic philosophy of Schopenhauer, who consciously uses "Idea" and "Object" synonymously.

But it all depends on how one proceeds.

What Mach wanted, although it could not be carried out, was the total elimination of everything from the interpretation of nature that is "not ascertainable hic et nunc."

But then one soon sees that one does not understand anything-neither the fact that one has to assign a psyche to others (only one's own being ascertainable) nor the fact that different people are all talking about the same (physical) object (the "windowless monads" in Leibniz).

Thus, in order to meet the requirements of both instinct and reason, one has to introduce some structural elements of cosmic order, which "in themselves are not ascertainable."

It seems to me that with you this role is mainly taken over by the archetypes.

It is right that what one does or does not call "metaphysics" is, to a certain extent, a matter of taste.

And yet I agree with you totally that in practical terms, great value is to be attached to the demand that metaphysical judgements be avoided.

What is meant by that is the “not in themselves ascertainable” factors (concepts) that have been introduced do not completely escape the controlling, checking mechanism of experience, and that no more of them may be introduced than is absolutely necessary: They serve the purpose of making statements about the possibility of ascertainments hic et nunc.

This was the sense in which the concept of “possibility” was meant, and it was in this sense that I called such concepts “symbolic things in themselves” and the “rational aspect of reality.”

As you rightly point out, there is absolutely no need to make statements of Being in the metaphysical sense about these “things in themselves.”

In the natural sciences, one makes the pragmatic statement of usefulness about them (in order to understand the ordering system of the ascertainable); in mathematics there is just the formal logical statement of consistency.

In psychology, those “not in themselves ascertainable” concepts include, the unconscious and the archetypes, and in atomic physics, they include the totality of the characteristics of an atomic system that are not all simultaneously “ascertainable hic et nunc.”

In my last letter, I referred to that which is actually "ascertained hic et nunc" as "concrete phenomenon" and the "irrational aspect of reality.”

It is always present in the psyche of an observer whatever the "label of origin" might be.

At this point, however, the question arises of whether the description "psychic" or the term "psyche" can go further than the "ascertainable hie et nunc."

I am inclined to reply to this question in the negative and to take the "not in themselves ascertainable" structures, which are introduced as conceptual indications of possibilities of the ascertainable, and give them the definition "neutral" and not the definition "psychic.”

To me, this view also seems to be supported by Plato’s expressions maon (middle) and tritoneidos (third form), which both meet my requirements for "neutrality" (=middle position), nay, actually seem to emphasize it.

Plato certainly had the word "psyche" at his disposal, and if he opts to use a different word instead, then it must be one with a deeper meaning, one that calls for careful consideration.

For me, this deeper meaning lies in the need to make a clear distinction between the experience of the individual, which exists in his psyche as something ascertainable hic et nunc, and the general concepts, which, "non being ascertainable in themselves: are suitable for taking up a middle position.

Your identification of psyche = tritoneidos thus seems to me a retrograde step, a loss in terms of conceptual differentiation.

With my call for "neutral" general concepts, I find myself in agreement with your article "Der Geist der Psychologie" [The Spirit of Psychology), which struck me as fundamental, especially when you say: "The archetypes have .. . a nature which one cannot definitely describe as psychic.

Although by the application of purely psychological considerations I have come to question the solely psychic nature of the archetypes, etc.”

I feel that you should certainly take these doubts seriously and not once again make too much of the psychic factor.

When you say that "the psyche is partly of a material nature,” then for me as a physicist this takes on the form of a metaphysical statement.

I prefer to say that psyche and matter are governed by common, neutral, "not in themselves ascertainable" ordering principles.

(Unlike the psychologist, the physicist has no problem, for example, with saying "the U field" instead of "the unconscious," which would thus establish the "neutrality" of the concept.)

But I wish to make it quite clear that my hope that you might agree with this general point of view is based on the impression that some of the pressure needs to be removed from your analytical psychology.

The impression I have is of a vehicle whose engine is running with overloaded valves (expansion tendency of the concept ·psyche"); that is why I should like to relieve some of the pressure and let off steam. (I shall come back to this later on p. 10 below [par. 24]).

I would also hope that a clarification of the scope of the concept of the psyche might include your de iure recognition of the fact that the heart is not just a psychological symbol but also a conception labeled "of physical origin."

Economy with the inferior function on the lines of E. Mach often serves to fulfill a function, even if it is not actually that of thinking!

2. HOMO-USIA

I believe in fact-not as a dogma but as a working hypothesis-in the essential identity (home-usia) of the mundus archetypus and physis as you formulate it on p. 6 of your letter [Letter 59, par. 18].

If this hypothesis is valid-and the possibility of physical and psychological parallel statements supports this-then it must be expressed conceptually.

In my view, this can happen only by means of concepts that are neutral in relation to the opposition psyche-physis.

Now in fact such concepts do exist-namely. mathematical ones: The existence of mathematical ideas that can also be applied in physics seems to me possible only as a consequence of that homo-usia of the mundus archetypus.

At this point, the archetype of number always comes into operation, and this is how I account for the extremely Neopythagorean mentality of my unconscious (especially the figure of the "stranger").

No one is likely to say that the object of mathematic is psychic, for a distinction has to be made between the mathematical concepts and the experiences of the mathematicians (which certainly occur in their psyches.)

On the other hand, it seems to me important that the archetypal background of the number concept should not be neglected.

(Among mathematicians themselves there was for quite a while an odd tendency to degrade mathematical statements into mere tautologies.

This endeavor seems to have failed, since it was not possible to understand the consistency of mathematics in this way.)

It is this number archetype that ultimately makes possible the application of mathematics in physics.

On the other hand, the same archetype has a connection to the psyche (cf. trinity, quaternity, mantic, etc.), so that here I feel lies a crucial key for a conceptual expression of the home-usia of physis, psyche, and also of the spirit (ideas, etc.)

This is how I explain to myself the emphasis on number and mathematics in general in my dreams.

The correct conceptual language for expressing this is, I think, not yet known.

Taking a dream from the year 1948 as an example, I would nevertheless like to compare different, albeit not equally complete, ways of expressing similar or closely related facts and circumstances.

a) Physical symbolic language of my dream

My first physics teacher (A. Sommerfeld) appears to me and change in the splitting of the ground state of the H atom is fundamental.

Bronze tones are engraved on a metal plate."

Then I go off to Gottingen.

(The splitting, as the following dream showed, consisted of a sort of mirror image.

In other dreams it was called "isotope separation" instead of "splitting," and "absence" of "the heavier isotope" instead of "mirror image.")

b) Theological metaphysical language.

In the beginning was a God who is a complexio oppositorum (Heraclitus, Nicholas of Cusa).

This God shines down once again in the dark world, which is a likeness of the God (Hennes Trismegistus), even a second God (Plato).

This likeness of God can be "perceived in a minor in a mirror image of man” (Fludd).

The fundamental change is God becoming man, the consequence of which is that the complexio oppositorum is found again in man, as form (idea)-mattter, and always produces the infans solaris in the middle sphere.

c) Language of the psyche, or analytical psychology

What is going on in the dream is a psychic reality-the individuation process-that can happen to everyone.

The process is very similar to the one in Plato’s Timaeus.

The initial stage is a dyadic archetype whose proton corresponds to the "same one" and whose electron corresponds to the other one."

Through "reflection" of the unconscious," a quaternity is produced.

The metal plate, as a symbol of the feminine-indestructible and the physis, corresponds to the physically "divisible"’ of the Timaeus, the tones, as fleeting-spiritual, correspond to the male principle and the "indivisible."

The "Self" that appears here in the form of the physics teacher states that the physis carries permanently with it the image (eidolon) of the tones (eides), so that there is a consubstantial unity (homo-usia) of both.

The journey to Gottingen- the city of mathematics-at the end of the dream, signifies that the tones are immediately followed in Pythagorean manner by numbers and mathematical formulas (symbols), which is confirmed in the next dream.

The reflection or development of consciousness doubles the original archetype in a (timeless) aspect, which is not assimilable to consciousness, and a further aspect, which, as a reflection of the new consciousness content, is located in close proximity to the ego (and time).

This is why the splitting, as well as the "isotope separation" (with its absence of the heavier element), is a symbol of the incarnation of the archetype, which also accounts for the numinous character of this symbol.

This is a brief outline of the three languages: the metaphysical one, the psychological one, and the physical dream language.

I do not doubt that in the psychological language there is significant truthfulness to be found; nor do I doubt that you yourself could handle this language much better than I could.

Yet I am of the opinion that this is not the ultimate truth, either.

It does not express everything that dream symbols express-for example, not the fact that the atoms of individual element isotopes have masses (atomic weights) characterized by numbers.

Now in dreams, gravity often signifies the energetic gradient of the unconscious content toward consciousness (e.g., gentle oscillations = end of the gradient and corresponding feeling of being released of consciousness.

Thus the unconscious has the tendency to characterize this energetic gradient of the archetype quantitatively by means of a number, so that the (momentary) mass value would measure the attraction or affinity between archetype and consciousness (i.e., also to space and time!) according to their degree.

But numbers in dreams are not scalars (i.e. as opposed to vectors), as in physics, but are also individual entities, consisting of individual figures which in tum form a sum total.

In short, such numbers are loaded with further unconscious contents.

This is where Neopythagorean elements of the unconscious are involved, which might be a subject for further research.

But the decisive factor for me is the fact that the dreams carry on using physically symbolic language and not psychological language.

I must confess that that this contradicts my rational expectations.

Being a physicist by day I would have expected that nocturnal dreams would behave in a compensatory manner and speak to me in psychological terms.

If they did so, I would accept it without hesitation, but they do not.

They have rather the tendency to extend physics into the indefinite and to leave psychology aside.

So ultimately there is the tendency for my unconscious to take something away from psychology, to relieve its burden.

Since this is what my dreams have looked like for several years, as if there was a reflux or flowing back of physics from analytical psychology (direction of the gradient: divergence from psychology), I would venture to make the following diagnostic and prognostic conjecture: The "steam" mentioned on p. 6 [above, par 11] turns out to be unconscious physics, which has accumulated over a period of time in your analytical psychology without you having intended it.

Under the influence of the flow of unconscious contents directed away from psychology, future development must entail such an extension of physics, possibly together with biology, so that the psychology of the unconscious can become part of this development.

But it is not capable of development on its own and when left to its own devices.

(I would suspect that your work always brings on your heart condition whenever you unwittingly swim against this current).

In line with this approach, and urged on by the unconscious, I have already begun to take the two languages-the physical dream language of the unconscious and the psychological one of consciousness–and relate them to each other in the opposite direction as well.

If one has a lexicon for communicating between two languages, then one can translate in both directions.

In order to communicate with you, I shall (as far as my abilities allow) attempt to translate the language of my dreams into that of your psychology.

On my own, I actually often do it the other way round.

I can then see better where there seems to be a gap in the concepts of your psychology (never used in my dreams).

These seem to me to be long-term problems for the future.

The situation with the three languages reminds me vividly of the famous story of the three identical rings – a story that has been handed down in folklore and used and extended by Boccaccio (and later by [Gotthold] Lessing [1729 -1781]); the genuine ring, however, "the one as the fourth" used to be there but has got lost and has not yet been found.

It was originally invented to symbolize the relationship between 3 denominations, and I have the impression that we are experiencing it again with spirit-psyche-matter (physis) and their languages, but on a higher plane.

There is an interesting possibility as to the whereabouts of this genuine fourth ring-namely, in human relationships (and not at all on the intellectual conceptual level), an argument that you presented so cogently in your letter (bottom of p. 3, top of p. 4 [Letter 59]).

Where the feminine is active, it always involves Eros and relationships; the "incarnation" of an archetype
(isotope separation) is thus always a relationship problem.

Such problems are certainly present with me in various ways and play a part in the utterances of my unconscious.

As I hinted in my last letter, there is, for example, a relationship problem with my wife, who, since our trip to India, has had various physical ailments, from which she is making only a slow recovery.

But there is also a problem of relating to your psychology that which cannot be separated from you as a person.

I shall conclude with the assurance that in this respect, too, I shall continue to allow myself to be guided
by the unconscious (be it "psychic" or "neutral").

It seemed to me right and proper to be frank in all I had to say on the subject of your last letter.

Bearing in mind your state of health, I would, however, request you not to reply immediately to this letter, for it is intended as part of a long-term exchange of ideas.

Perhaps there will be an opportunity to continue this discussion at a later date.

With thanks for all the trouble you have taken, and with all best wishes,

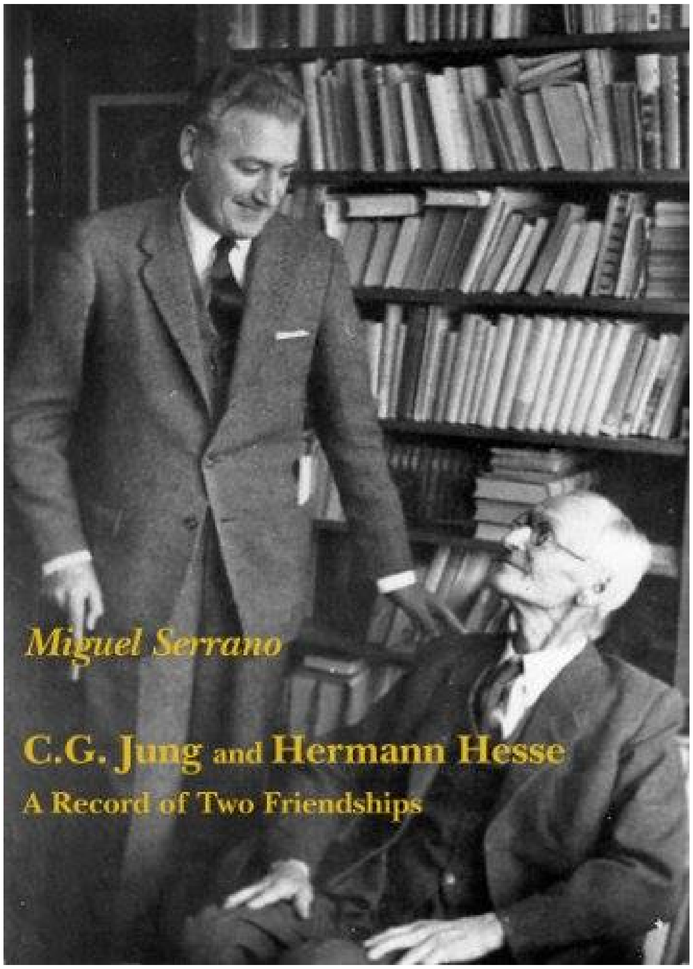
Yours sincerely,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 102-111

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/a9992-12bgoblet.jpg`

Miguel Serrano: I went to Montagnola to see Hermann Hesse, and upon my return I decided that I should try to see Dr. Jung again. (2019-01-24 04:30)

[1]



May 5, 1959: Second Interview On the following day, I went to Montagnola to see Hermann Hesse, and upon my return I decided that I should try to see Dr. Jung again.

I rang him up at his house in Küsnacht which is near Zürich, because I knew that by that time he had returned from his holidays.

There was a certain risk in that telephone call, because I knew that Dr. Jung was receiving no visitors; but if I had not made it, my relationship with Jung would undoubtedly have ceased.

His secretary, Aniela Jaffé, with whom I had corresponded from India, answered the phone.

She was very doubtful about my request and insisted that Professor Jung was receiving no one and that he was not in good health.

I then told her that I had been with him in Locarno and pleaded with her to ask whether I might come.

Mrs. Jaffé put down the phone, and a few moments later returned to tell me that Jung would receive me at four o'clock that very afternoon. I left immediately and arrived in time at his house in Küsnacht.

Over the doorway of his house was written an inscription in Latin: Vocatus adque non vocatus, Deus aderit. [Called or not called, God is present.]

The inside of the house seemed dark and shadowy.

I was greeted by the same woman I had seen with Jung in Locarno, and she introduced herself as Miss Bailey.

She asked me to go up, and as I climbed the stairs, I noticed that the walls were covered with ancient drawings of medieval and Renaissance scenes.

I then waited in a little room upstairs.

In due course, Dr. Jung appeared and greeted me cordially, asking me to go into his study, which had a window overlooking the lake.

In the center of the room was a desk covered with papers, and round about were many bookcases.

I noticed some bronze Buddhas and over his work table a large scroll showing Siva on top of Mount Kailas.

That painting forcibly reminded me of the many pilgrimages which I myself had taken into the Himalayas.

We sat down beside the window, and Dr. Jung made himself comfortable in a large armchair opposite me.

'Your story about the Queen of Sheba is more like a poem than an ordinary tale,' he said.

'The affair of the King and the Queen of Sheba seems to contain everything; it has a truly noumenal quality.'

I listened quietly, and he continued: 'But if you should ever meet the Queen of Sheba in the flesh, beware of marrying her. The Queen of Sheba is only for a magic kind of love, never for matrimony.

If you were to marry her, you would both be destroyed and your soul would disintegrate.'

'I know,' I answered.

'In my long psychiatric experience I never came across a marriage that was entirely self-sufficient. Once I thought I had, because a German professor assured me that his was. I believed him until once, when I was visiting in Berlin, I discovered that his wife kept a secret apartment.

That seems to be the role.

Moreover, a marriage which is devoted entirely to mutual understanding is bad for the development of individual personality; it is a descent to the lowest common denominator, which is something like the collective stupidity of the masses.

Inevitably, one or the other will begin to penetrate the mysteries. Look, it's like this....'

Jung then picked up a box of matches and opened it. He separated the two halves and placed them on a table so that at a distance they looked the same.

He then brought them together until the drawer of the box entered the shell. 'That's how it is,' he said; 'the two halves appear equal, but in fact they are not.

Nor should they be, since one should always be able to include the other or, if you like, remain outside of the other. Ideally, the man should contain the woman and remain outside of her.

But it's a question of degree, and the homosexual is fifty-five per cent feminine.

Basically speaking, however, man is polygamous.

The people of the Mussulman Empire knew that very well. Nevertheless, marrying several women at the same time is a primitive solution, and would be rather expensive today.'

Jung then laughed before continuing: 'I think that the French have found the solution in the Number Three. Frequently this number occurs in magic marriages such as your encounter with the Queen of Sheba.

It is something quite different from Freud's sexual interpretations or from D. H. Lawrence's ideas.

Freud was wrong, for example, in his interpretation of incest which, in Egypt, was primarily religious and had to do with the process of individuation.

In reality, the King was the individual, and the people were merely an amorphous mass.

Thus the King had to marry his mother or his sister in order to protect and preserve individuality in the country.

Lawrence exaggerated the importance of sex because he was excessively influenced by his mother; he overemphasized women because he was still a child and was unable to integrate himself in the world.

People like him frequently suffer from respiratory illnesses which are primarily adolescent.

Another curious case is that of Saint-Exupéry: from his wife I learned many important details about him.

Flight, you see, is really an act of evasion, an attempt to escape from the earth. But the earth must be accepted and admitted, perhaps even sublimated.

That is frequently illustrated in myth and religion.

The dogma of the Ascension of Mary is in fact an acceptance of matter; indeed it is a sanctification of matter.

If you were to analyze dreams, you would understand this better.

But you can see it also in alchemy.

It’s a pity we have no alchemical texts written by women, for then we would know something essential about the visions of women, which are undoubtedly different from those of men.’

I then asked Dr. Jung whether he thought it was wise to analyze one’s own dreams and to pay attention to them.

I told him that I had begun to analyze my own again and that I’d found my vitality increasing, as though I were making use of some hidden sources of energy which otherwise would have been lost.

‘On the other hand,’ I said, ‘I have talked with Krishnamurti, in India, and he told me that dreams have no real importance, and that the only important thing is to look, to be conscious and totally aware of the moment.

He told me that he never dreams.

He said that because he looks with both his conscious and unconscious mind, he has nothing left over for dreams, and that when he sleeps he gains complete rest.’

‘Yes, that is possible for a time,’ said Jung. ‘Some scientists have told me that when they were concentrating with all their attention on a particular problem, they no longer dreamed.

And then, for some unexplained reason, they began to dream again.

But to return to your question about the importance of analyzing your own dreams, it seems to me that the only important thing is to follow Nature.

A tiger should be a good tiger; a tree, a good tree.

So man should be man.

But to know what man is, one must follow Nature and go on alone, admitting the importance of the unexpected.

Still, nothing is possible without love, not even the processes of alchemy, for love puts one in a mood to risk everything and not to withhold important elements.’

Jung then rose and took a volume from the bookcase.

It was his own Archetypes of the Collective Unconscious, and he opened it to a chapter called ‘Study of a Process of Individuation.’

He showed me the extraordinary colored plates that are reproduced there, some of Tibetan tankas.

‘These were made,’ he said, ‘by a woman with whom we planned a process of individuation for almost ten years. She was an American and had a Scandinavian mother.’

He pointed to one picture done in bright colors.

In the center was a flower, rather like a four-leaf clover, and above it were drawn a king and queen who were taking part in a mystic wedding, holding fire in their hands.

There were towers in the background.

‘The process of the mystic wedding involves various stages,’ Jung explained, ‘and is open to innumerable risks, like the Opus Alquimia. For this union is in reality a process of mutual individuation which occurs, in cases like this, in both the doctor and the patient.’

As he spoke of this magic love and alchemic wedding, I thought of Solomon and the Queen of Sheba, Christ and his Church, and of Siva and Parvati on the summit of Mount Kailas –all symbols of man and his soul and of the creation of the Androgynous.

Jung went on as though he were talking to himself: ‘Somewhere there was once a Flower, a Stone, a Crystal, a Queen, a King, a Palace, a Lover and his Beloved, and this was long ago, on an Island somewhere in the ocean five thousand years ago.... Such is Love, the Mystic Flower of the Soul. This is the center, the Self....’ Jung spoke as though he were in a trance. ‘Nobody understands what I mean,’ he said. ‘Only a poet could begin to understand....’

‘You are a poet,’ I said, moved by what I had heard. ‘And that woman, is she still alive?’ I asked. ‘She died eight years ago.... I am very old....’ I then realized that the interview should end.

I had brought Hermann Hesse’s book, Piktor’s Metamorphosis. I showed him the drawings and gave him greetings from Steppenwolf.

‘I met Hesse through a mutual friend who was interested in myths and symbols,’ said Jung. ‘His friend worked with me for a while, but he was unable to follow through to the end. The path is very difficult....’

It was late when I left Jung’s house, and as I walked down towards the lake, I thought of our conversation and tried to put my feelings in order.
Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/0fb61-12bserrano.jpg`

Carl Jung Depth Psychology: Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god. (2019-01-24 04:47)

Source: *[1]Carl Jung Depth Psychology: Dr. Jung: Yes, the god Pan is obviously a nature spirit, a sort of philosophical nature god.*

1. `http://carljungdepthpsychology.blogspot.com/2016/07/dr-jung-yes-god-pan-is-obviously-nature.html`

The Entanglement is your Madness....~Carl Jung **(2019-01-24 04:58)**

[1]

"It seems to me that I gave you a long time. Neither did I descend to you nor did I disturb your work. I lived in the light of day and did the work of the day. What did you do?"

The Cabiri: "We hauled things up, we built. We placed stone upon stone. Now you stand on solid ground."

I: "I feel the ground more solid. I stretch upward."

The Cabiri: "We forged a flashing / sword for you, with which you can cut the knot that entangles you."

I: "I take the sword firmly in my hand. I lift it for the blow."

The Cabiri: "We also place before you the devilish, skillfully twined knot that locks and seals you. Strike, only sharpness will cut through it."

I: "Let me see it, the great knot, all wound round! Truly a masterpiece of inscrutable nature, a wily natural tangle of roots grown through one another! Only Mother Nature, the blind
weaver, could work such a tangle! A great snarled ball and a thousand small knots, all artfully tied, intertwined, truly; a human brain! Am I seeing straight? What did you do? You set my brain
before me! Did you give me a sword so that its flashing sharpness slices through my brain? What were you thinking of?"

The Cabiri: "The womb of nature wove the brain, the womb of the earth gave the iron. So the Mother gave you both: entanglement and severing."

I: "Mysterious! Do you really want to make me the executioner of my own brain?"

The Cabiri: "It befits you as the master of the lower nature. Man is entangled in his brain and the sword is also given to him to cut through the entanglement."

I: "What is the entanglement you speak of?"

The Cabiri: "The entanglement is your madness, the sword is the overcoming of madness."

I: "You offsprings of the devil, who told you that I am mad? You earth spirits, you roots of clay and excrement, are you not yourselves the root fibers of my brain? You polyp-snared rubbish, channels for juice knotted together, parasites upon parasites, all sucked up and deceived, secretly climbing up over one another by night, you deserve the flashing sharpness of my sword. You want to persuade me to cut through you? Are you contemplating self-destruction? How come nature gives birth to creatures that she herself wants to destroy?"

The Cabiri: "Do not hesitate. We need destruction since we ourselves are the entanglement. He who wishes to conquer new land / brings down the bridges behind him. Let us not exist anymore. We are the thousand canals in which everything also flows back again into its origin."

I: "Should I sever my own roots? Kill my own people, whose king I am? Should I make my own tree wither? You really are the sons of the devil."

The Cabiri: "Strike, we are servants who want to die for their master."

I: "What will happen if I strike?"

The Cabiri: "Then you will no longer be your brain, but will exist beyond your madness. Do you not see, your madness is your brain, the terrible entanglement and intertwining in the connection of the roots, in the nets of canals, the confusion of fibers. Being engrossed in the brain makes you wild. Strike! He who finds the way rises up over his brain. You are a Tom Thumb in the brain, beyond the brain you gain the form of a giant. We are surely sons of the devil, but did you not forge us out of the hot and dark? So we have something of its nature and of yours. The devil says that everything that exists is also worthy, since it perishes. As sons of the devil we want destruction, but as your creatures we want our own destruction. We want to rise up in you through death. We are roots that suck up from all sides. Now you have everything that you need, therefore chop us up, tear us out."

I: "Will I m’iss you as servants? As a master I need slaves."

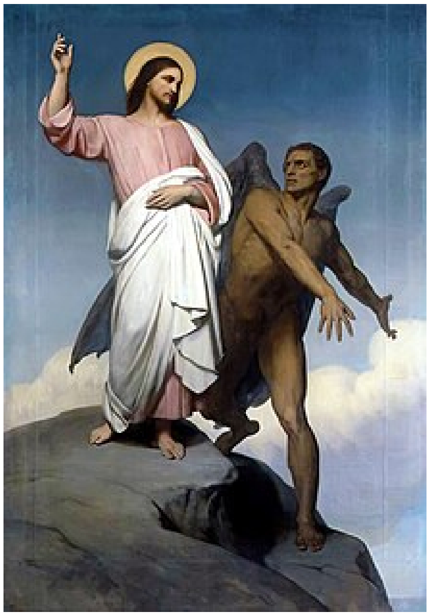
The Cabiri: "The master serves himself"

1: "You ambiguous sons of the devil, these words are your undoing. May my sword strike you, this blow shall be valid forever."

The Cabiri "Woe, woe! What we feared, what we desired, has come to pass." Carl Jung, The Red Book, Page 321.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/4b/The_Rake%27s_Progress_8.jpg/250px-The_Rake%27s_Progress_8.jpg`

The devil is the sum of the darkness of human nature. ~Carl Jung (2019-01-24 05:08)


[1]

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Because I wanted to live in the light, the sun went out for me when I touched the depths. It was dark and serpent-like.

I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature of the serpent. If I had / not become like the serpent, the devil, the quintessence of everything serpentlilce, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust. But I forestalled him by uniting myself with the serpent, just as a man unites with a woman.

So I took away from the devil the possibility of influence, which only ever passes through one's own serpenthood, which one commonly assigns to the devil instead of oneself Mephistopheles is Satan, taken with my serpenthood. Satan himself is the quintessence of evil, naked and therefore without seduction, not even clever, but pure negation without convincing force. Thus I
resisted his destructive influence and grasped him and fettered him firmly. His descendants served me and I sacrificed them with the sword.

Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they were satisfied.

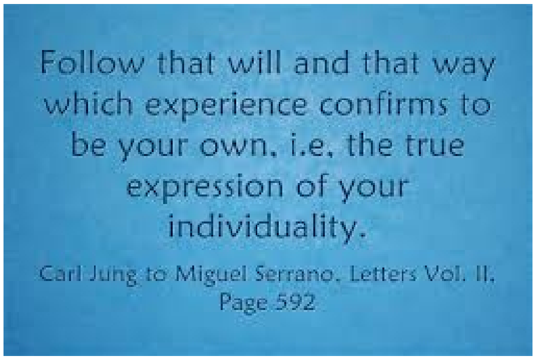
1 I am no longer threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them.

While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself. But whoever always wants only the fortune of others is ugly, since he 1 cripples himself A murderer is one who wants to force others to blessedness, since he kills his own growth. A fool is one who exterminates his love for the sake of love. Such a one is personal to the other. His beyond is gray and impersonal. He forces himself upon others; therefore he is cursed into forcing himself upon himself in a cold nothingness. He who has recognized the demands of the dead has banished his ugliness to the beyond. He no longer greedily forces himself upon others, but lives alone in beauty and speaks with the dead. But there comes the day when the demands of the dead also are satisfied.

If one then still perseveres in solitude, beauty fades into the beyond and the wasteland comes over onto this side. A black stage comes after the white, and Heaven and Hell are forever there. Carl Jung, Red Book, Pages 322-323.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/f/fa/Ary_Scheffer_-_The_Temptation_of_Christ_%281854%29.jpg/220px-Ary_Scheffer_-_The_Temptation_of_Christ_%2`

Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. (2019-01-24 05:58)

[1] 

Follow that will and that way which experience confirms to be your own, i.e. the true expression of your individuality.

Carl Jung to Miguel Serrano, Letters Vol. II, Page 592

To Father David

Dear Father David, 11 February 1961

After 6o years of experience I can wholeheartedly confirm my former dictum about the healing of neurosis.

As a neurosis starts from a fragmentary state of human consciousness, it can only be cured by an approximative totality of the human being.

Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon.

They represent the world of wholeness in which fragments can be gathered and put together again.

Such a cure cannot be effected by pills and injections.

I thank you for your kind letter, which I appreciate all the more as I am not very popular either with theologians or my own guild.

It is astonishing and not astonishing.

I remain,

dear Father David,

Yours very sincerely,

C.G. Jung

D . asked if Jung still adhered to his words in "Psychotherapists or the Clergy" (orig. 132) that "among all my patients in the second half of life . . . none . . . has been really healed who did not regain his religious outlook" (CW 11, par. 509) Carl Jung, Letters Vol. II, Page 625

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/4c63e-8follow.jpg`

Carl Jung corrects Erich Neumann on the so-called “castration complex.” (2019-01-24 06:21)

[1]

To Erich Neumann

Dear Colleague, 1 July 1947

The only disturbing term that struck me as I read your first volume was the so-called "castration complex."

I regard this term not only as an aesthetic mistake but also as an erroneous overvaluation of sexual symbolisms.

This complex actually has to do with the archetype of sacrifice, a far more comprehensive term and one which takes account of the fact that for primitives sex does not have anything
like the significance it has for us.

In primitive psychology one must always bear in mind that the search for food, or hunger, often plays a decisive role.

Thus the symbols of sacrifice are not just castrations or derivates of the same, as is especially obvious when you consider the taboos, all of which have a sacrificial meaning.

The tabooing of words or syllables, for instance, can only be derived from castration by sheer force.

Rather we must look at actual or alleged castration in the light of the archetype of sacrifice, which would make all these manifold forms far easier to understand in an unobjectionable way.

The term "castration complex" is much too concretistic for my taste and too one-sided, although there are plenty of phenomena to which it proves perfectly applicable.

But I would have avoided everything that gives the appearance of deriving psychic events from a specific instinct.

We must put the essence of the psyche at the beginning as a phenomenon sui generis and understand the instincts as being in a special relationship to it.

If we don’t do this, all psychic differentiation •is at bottom "nothing but."

And then what does one do with a castrated Origen?

This is the only point I must take exception to.

For the rest I must say that I deeply admire your lucid exposition, crammed full of ideas.

I have spoken with Rascher and he says he is ready to take on the book, but not until next year because of business reasons.

An unavoidable lowering of prices is expected, and this makes all publishers hesitant.

If I should come across anything else I will let you know.

I shall now scrutinize your smaller writings more closely, as there is a chance that Rascher will eventually bring out a collection of them.

But this question has not been clarified yet.

So you see that since things are going better with me I am busying myself with your affairs and doing my best to facilitate publication.

But it’s not all that simple in view of the scope of your work.

Meanwhile with best regards,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 467-468.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/6c617-3.jpg`

Carl Jung: “Your book is a remarkably clear survey of analytical psychology.” (2019-01-24 07:10)

[1]

</di

To M. Esther Harding

Dear Dr. Harding, 8 July 1947

At last I am through with your huge MS.

I allowed myself to make some pencil marks on it. . . . You write "noumenous."

This word derives from Lat. numinosum (powerful) and not from the Greek voovp.£vov == noumenon, which means: thought (part. pass.).

The correct English rendering of numinosum would be "numinous."

You have heaped together practically the whole of analytic experience.

Thus your treatise will be a most helpful instrument in the hands of practical analysts.

I was quite surprised by the masterful way in which you dealt with the undoubtedly difficult problems of the individuation process and with the intricacies of alchemical symbolism.

Your book is a remarkably clear survey of analytical psychology.

You have a decidedly pedagogic vein, which makes your book readable even to a person of average intelligence. (In spite of the "average" it seems to be pretty rare!)

My heartiest congratulations.

Yours cordially,

C.G. Jung

P.S. I don’t know T. S . Eliot. If you think that his book is worthwhile, then I don’t mind even poetry.

I am only prejudiced against all forms of modern art.

It is mostly morbid and evil on top [of that].

I am sorry that you couldn’t come across the ocean this year.

In spite of the fact that I feel more or less all right again, I more and more consider existence as something provisional and I realize now very often that I am doing a certain thing for the last time.

It has a somewhat peculiar ring.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more.

Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries.

I am glad that you and others carry on the work I once began. The world needs it badly.

It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not.

For the time being it seems to be a losing fight.

It would not be the first time that darkness has fallen upon a whole civilization and Master Eckhart been buried for 600 years.

Ships of 1500 tons have been built again only after 1700 years and the mail began to function in Europe only in the second half of the XIX century as it functioned in Roman times.

Switzerland has become an island of dreams amidst ruins and putrefaction.

Europe is a rotting carcass.

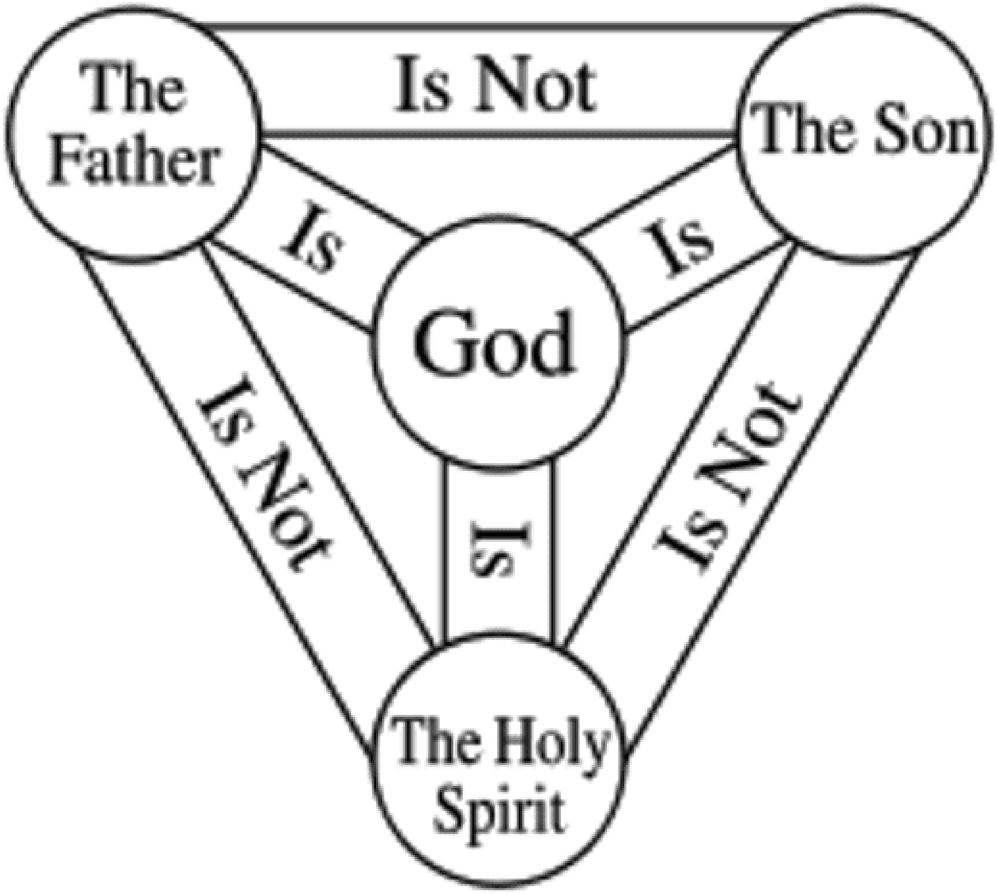
Towards the end of the Roman Empire they made attempts and had insights similar to mine. Carl Jung, Letters Vol. 1, Pages 468-469.

Note: Psychic Energy: Its Source and Goal (1948) , with a foreword by Jung, now in CW 18; 2nd edn., 1963: Psychic Energy: Its Source and Transformation.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/1c33d-1.jpg`

Carl Jung on The Trinity. (2019-01-24 09:01)

[1]



[Carl Jung on The Trinity.]

As a psychological symbol the Trinity denotes, first, the homoousia or essential unity of a three-part process, to be thought of as a process of unconscious maturation taking place within the individual.

To that extent the three Persons are personifications of the three phases of a regular, instinctive psychic occurrence that always tends to express itself in the form of mythologems and ritualistic customs (for instance, the initiations at puberty, and the various rites for birth, marriage, sickness, war, and death).

As the medical lore of the ancient Egyptians shows, myths as well as rites have a psychotherapeutic value, and they still have today.

Second, the Trinity denotes a process of conscious realization continuing over the centuries.

Third, the Trinity lays claim not only to represent a personification of psychic processes in three roles, but to be the one God in three Persons, who all share the same divine nature.

In God there is no advance from the potential to the actual, from the possible to the real, because God is pure reality, the "actus purus" itself.

The three Persons differ from one another by reason of the different manner of their origin, or their procession (the Son begotten by the Father and the Holy Ghost proceeding from both procedit a patre filioque).

The homoousia, whose general recognition was the cause of so many controversies, is absolutely necessary from a psychological standpoint, because, regarded as a psychological symbol, the Trinity represents the progressive transformation of one and the same substance, namely the psyche as a whole.

The homoousia together with the filioque assert that Christ and the Holy Ghost are both of the same substance as the Father.

But since, psychologically, Christ must be understood as a symbol of the self, and the descent of the Holy Ghost as the self's actualization in man, it follows that the self must represent something that is of the substance of the Father too.

This formulation is in agreement with the psychological statement that the symbols of the self cannot be distinguished empirically from a God-image.

Psychology, certainly, can do no more than establish the fact that they are indistinguishable.

This makes it all the more remarkable that the ”metaphysical" statement should go so much further than the psychological one. Indistinguishability is a negative constatation merely; it does not rule out the possibility that a distinction may exist. It may be that the distinction is simply not perceived.

The dogmatic assertion, on the other hand, speaks of the Holy Ghost making us "children of God," and this filial relationship is indistinguishable in meaning from the uterus (sonship) or filiatio of Christ.

We can see from this how important it was that the homoousia should triumph over the homoiousia (similarity of substance); for, through the descent of the Holy Ghost, the self of man enters into a relationship of unity with the substance of God.

As ecclesiastical history shows, this conclusion is of immense danger to the Church it was, indeed, the main reason why the Church did not insist on any further elaboration of the doctrine of the Holy Ghost. Its continued development would lead, on a negative estimate, to explosive schisms, and on a positive estimate straight into psychology.

Moreover, the gifts of the Holy Ghost are somewhat mixed: not all of them are unreservedly welcome, as St. Paul has already pointed out.

Also, St. Thomas Aquinas observes that revelation is a gift of the spirit that does not stand in any clearly definable relationship to moral endowment.

The Church must reserve the right to decide what is a working of the Holy Ghost and what is not, thereby taking an exceedingly important and possibly disagreeable decision right out of the layman's hands.

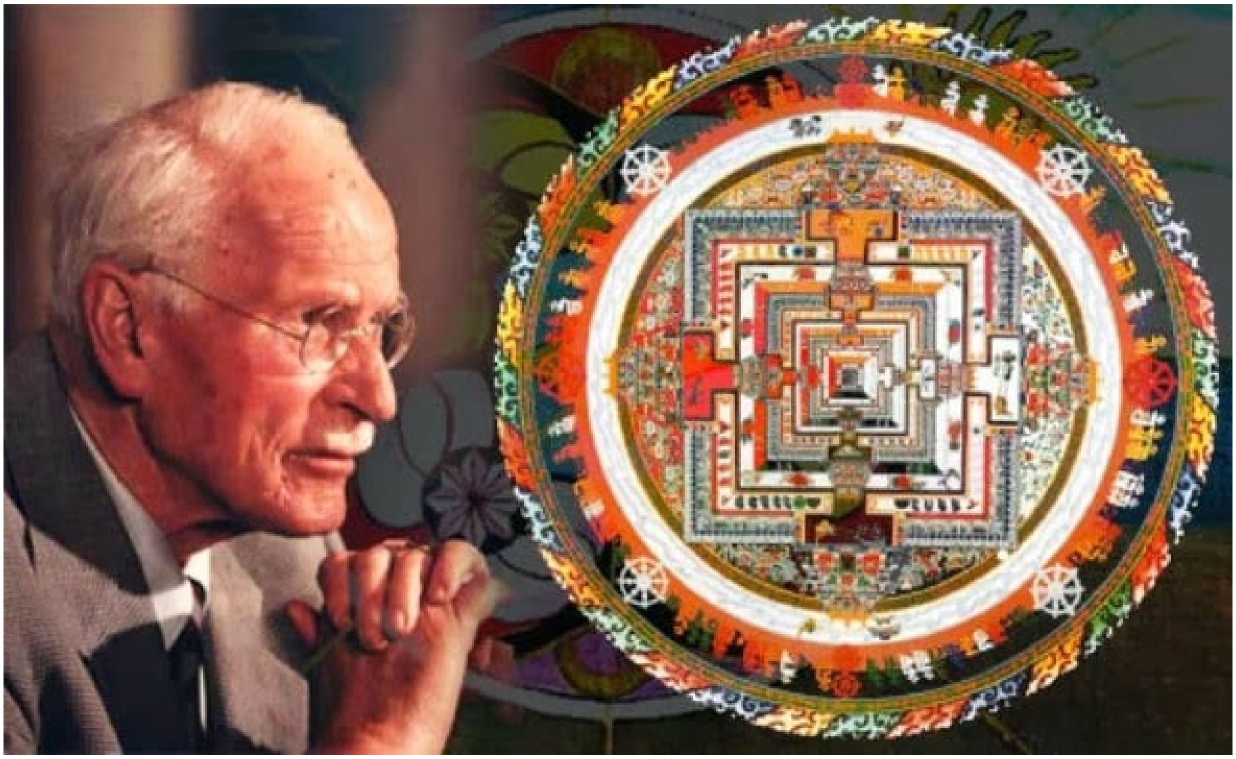
That the spirit, like the wind, "bloweth where it listeth" is something that alarmed even the Reformers.

The third as well as the first Person of the Trinity can wear the aspect of a deus absconditus, and its action, like that of fire, may be no less destructive
than beneficial when regarded from a purely human standpoint. Carl Jung, Psychology and Religion, Paragraphs 287-289.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/23d8b-trinity.png`

Carl Jung on the "Square Mandala"... (2019-01-24 09:06)

[1]



Mrs. Sawyer: But he called a square a mandala. [Footnote 15: Hauer stated: "In his description of the muladharara chakra, Hauer referred to the "square or mandala of the earth" (HS, 71).]

Dr. Jung: Yes, he calls that a mandala, and naturally anything within is a mandala too, and this is exactly what you see in the Lamaistic pictures:

The mandala, the lotus, is inside, as well as the temple, and the cloister with the square walls, the whole surrounded by the magic circle; then above are the gods, and mountains below.

The term mandala with us has taken on an importance which it does not possess in India, where it is merely one of the Yantras, an instrument of worship in the Lamaistic cult and in tantric yoga.

And mind you, the tantric school is little known in India—you could ask millions of Hindus, and they would not have the faintest idea of what it was.

It would be as if you asked the honorable citizens of Zurich what they had to tell you of scholasticism; they would know about as much as the Hindu knows about tantric yoga. And if you asked a Hindu what a mandala was, he would say that a round table, or anything circular, was a mandala.

But to us it is a specific term.

Even within the frame of the tantric school the mandala has not the importance that it has with us. Our idea of it would come nearest to Lamaism, the Tibetan religion, but this is hardly known, and its textbooks have been translated only very recently, hardly ten years ago.

One of the fundamental sources is the Shrichakrasambhara, a tantric text translated by Sir John Woodroffe. Carl Jung, Seminar on Kundalini Yoga, Page 12.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/65c91-temple.jpg`

An archetypal content expresses itself, first and foremost, in metaphors. (2019-01-24 09:10)

[1]

Archetypal image:

The form or representation of an archetype in consciousness.

[The archetype is] a dynamism which makes itself felt in the numinosity and fascinating power of the archetypal image.["On the Nature of the Psyche," CW 8, par. 414.]

Archetypal images, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales.

An archetypal content expresses itself, first and foremost, in metaphors.

If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet-to the perpetual vexation of the intellect-remains unknown and not to be fitted into a formula.["The Psychology of the Child Archetype," CW 9i, par. 267]

On a personal level, archetypal motifs are patterns of thought or behavior that are common to humanity at all times and in all places. For years I have been observing and investigating the products of the unconscious in the widest sense of the word, namely dreams, fantasies, visions, and delusions of the insane.

I have not been able to avoid recognizing certain regularities, that is, types. There are types of situations and types of figures that repeat themselves frequently and have a corresponding meaning. I therefore employ the term "motif" to designate these repetitions.

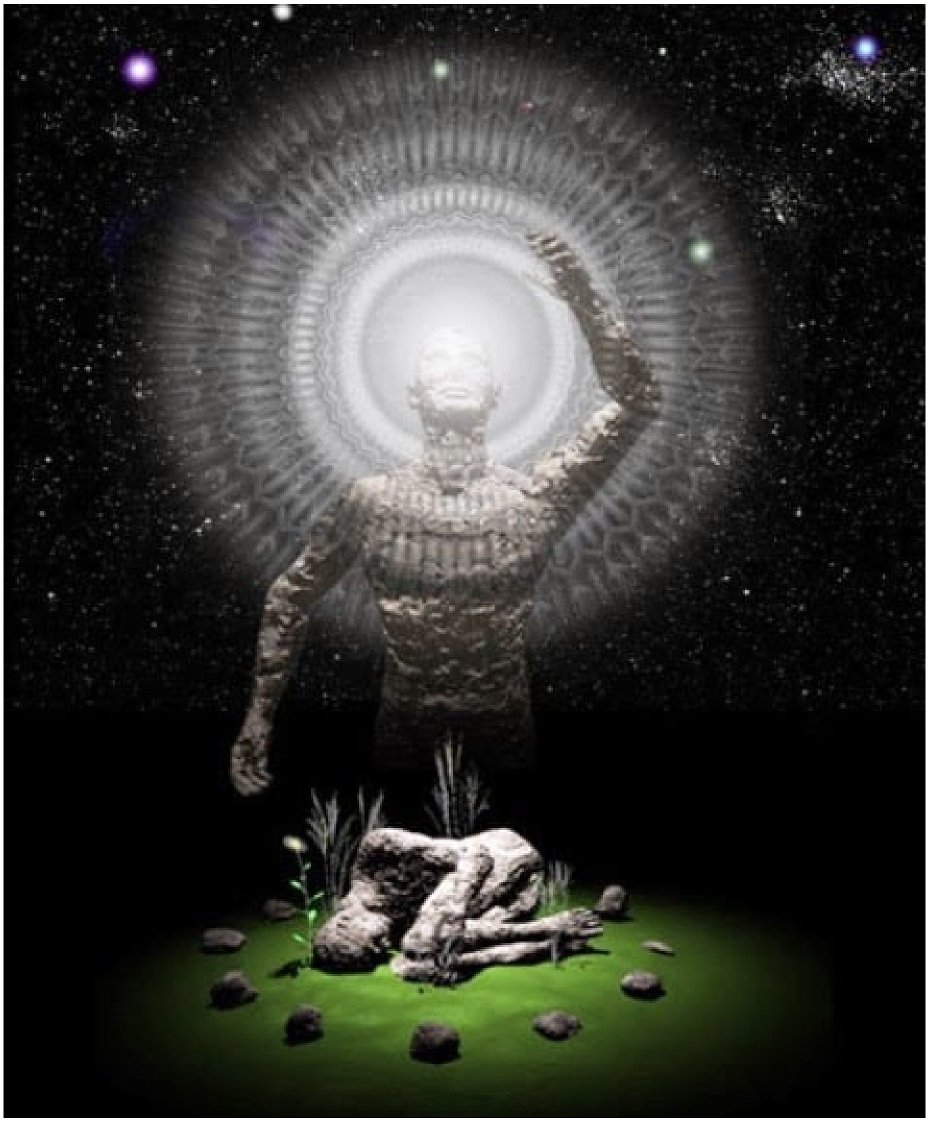
Thus there are not only typical dreams but typical motifs in dreams. . . . [These] can be arranged under a series of archetypes, the chief of them being . . . the shadow, the wise old man, the child (including the child hero), the mother ("Primordial Mother"and "Earth Mother") as a supraordinate personality ("daemonic"because supraordinate), and her counterpart the maiden, and lastly the anima in man and the animus in woman.["The Psychological Aspects of the Kore,"ibid., par. 309.]

http://www.nyaap.org/jung-lexicon/a

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/51ec1-imagesss.jpg`

The goal of psychological, as of biological, development is self-realization, or individuation. (2019-01-24 09:16)

[1]



The goal of psychological, as of biological, development is self-realization, or individuation.

But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization to put it in religious or metaphysical terms amounts to God's incarnation.

That is already expressed in the fact that Christ is the son of God.

And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary, empirical man we once were is burdened with the fate of losing himself in a greater dimension and being robbed of his fancied freedom of will.

He suffers, so to speak, from the violence done to him by the self.

The analogous passion of Christ signifies God's suffering on account of the injustice of the world and the darkness of man.

The human and the divine suffering set up a relationship of complementarity with compensating effects.

Through the Christ-symbol, man can get to know the real meaning of his suffering: he is on the way towards realizing his wholeness.

As a result of the integration of conscious and unconscious, his ego enters the "divine" realm, where it participates in "God's suffering."

The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."

The divine hero born of man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy.

The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while for the rest it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols.

The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life as well as in the life that transcends consciousness of a man who has been transformed by his higher destiny. Carl Jung, Psychology and Religion, Paragraph 233.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/6a89a-indi.jpg`

Carl Jung on Drugs, Medicine and Addiction (2019-01-24 10:29)

[1]

Dr. Carl Jung on the use of Drugs

Question: There is certainly nothing mystical about the statements you have just been making, Dr. Jung. Now to pursue this a little further, another development that falls right into line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. A particular development has been the so-called non-addictive drugs which began in France with hlorpromazine, reserpine, serpentina, and a great variety of milder tranquillizers known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists, not only to schizophrenics and others who are not approachable, but are being dispensed almost as freely as aspirins to reduce everyday tensions.

Dr. Jung: It is very dangerous.

Question: Why do you think it is dangerous? They say these drugs are non-addictive.

Dr. Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you are doing, you see, when you use such drugs. It is like the abuse of narcotics.

Question: But the argument is that these are not habit-forming; they are not addictive, not physiologically.

Dr. Jung: Oh yes, that is what one says.

Question: But you feel that psychologically there is still addiction?

Dr. Jung: Yes. There are many drugs that are not habit-forming like morphine, yet it becomes a psychic habit, and that is just as bad as anything else.

Question: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Dr. Jung: I can’t say. You see with us there are very few. In America, you know, there are all those little tablets and powders. Happily enough we are not yet so far. You see, American life is, in a subtle way, so one-sided and so deracincs, uprooted,

that you must have something to compensate the earth. You have to pacify your unconscious all along the line because it is in an absolute uproar, so at the slightest provocation you have a big moral rebellion. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. The real natural man is just in open rebellion against the utterly inhuman form of life. You are absolutely divorced, you know, from nature in a way, and that accounts for the drug abuse.

Question: But what about the treatment of seriously ill mental patients? We have the problem of hospitalized patients, the schizophrenics, manic-depressives. Certain schizophrenics are so withdrawn that you can’t deal with them. In many

hospitals they have been using drugs like chlorpromazine and the patient comes back to reality for a short time. I don’t think most of our practitioners believe the drugs cure the patients in themselves, but at least they make the patient more amenable to psychotherapy.

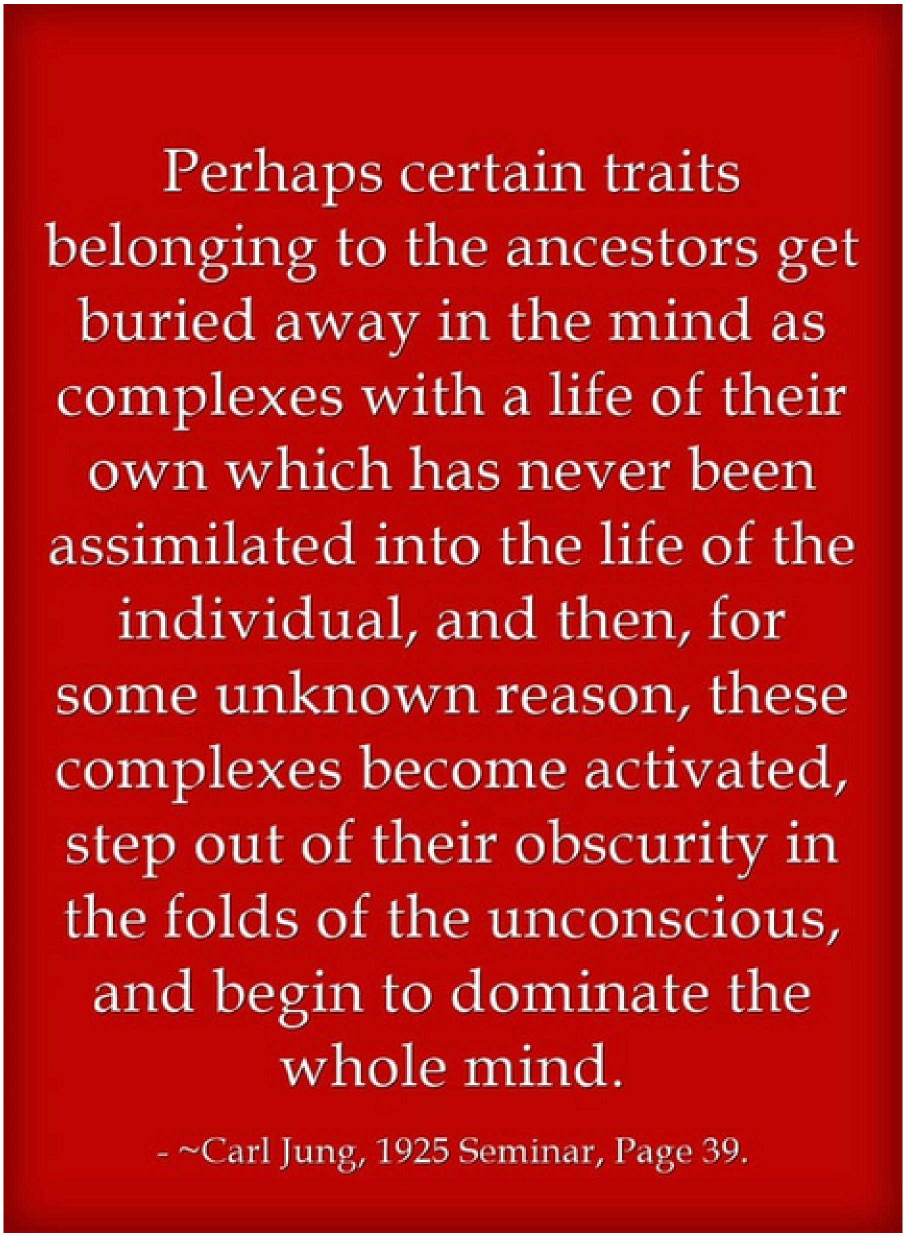
Dr. Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have an effect, because the patients simply become more suggestible. You see, any drug or shock

undermines the moral stamina, making these people accessible to suggestion. And then they can be led, they can be made into something, but it is not a very happy result. Carl Jung; C.G. Jung Speaks; The Houston Interviews [1957]; Page 334.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/79792-addiction.jpg`

Some Carl Jung Quotation [XVII] (2019-01-24 17:42)

[1]



Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

- ~Carl Jung, 1925 Seminar, Page 39.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

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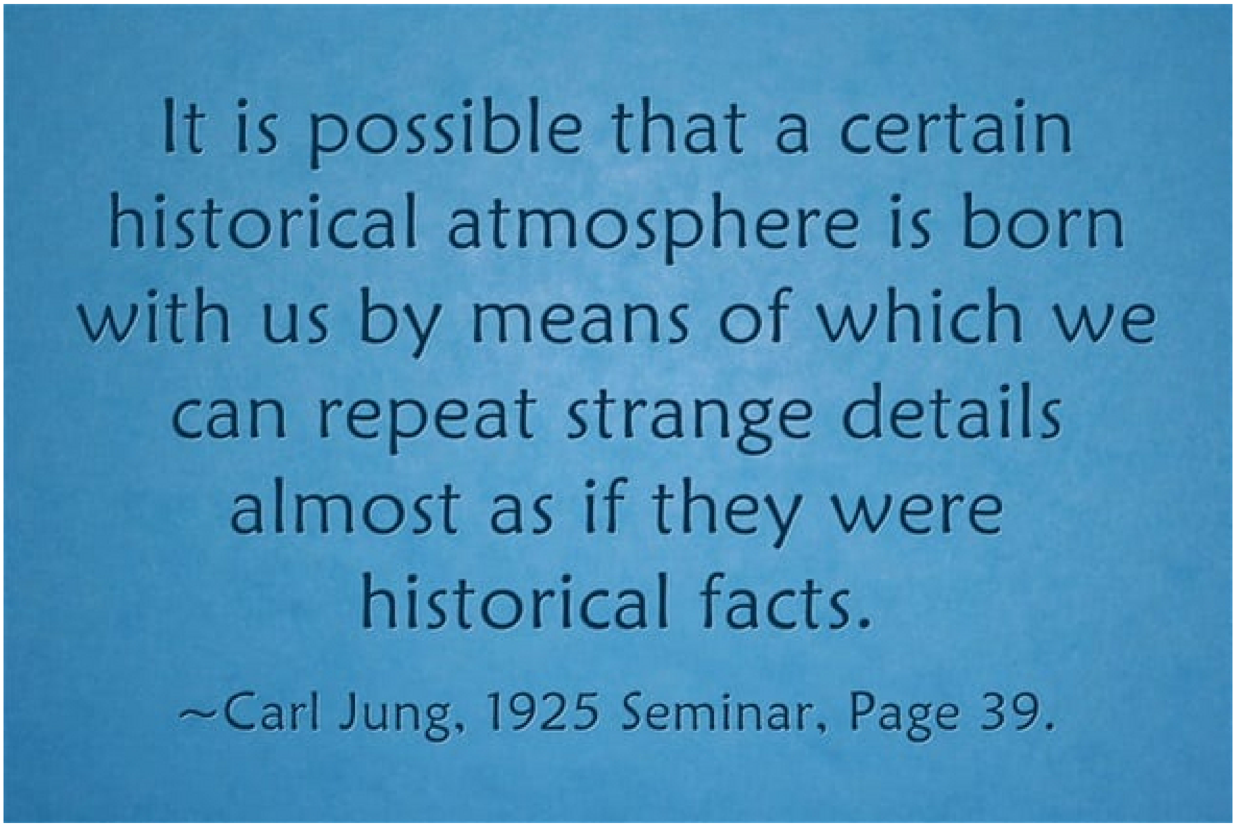

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

~Carl Jung, 1925 Seminar, Page 39.

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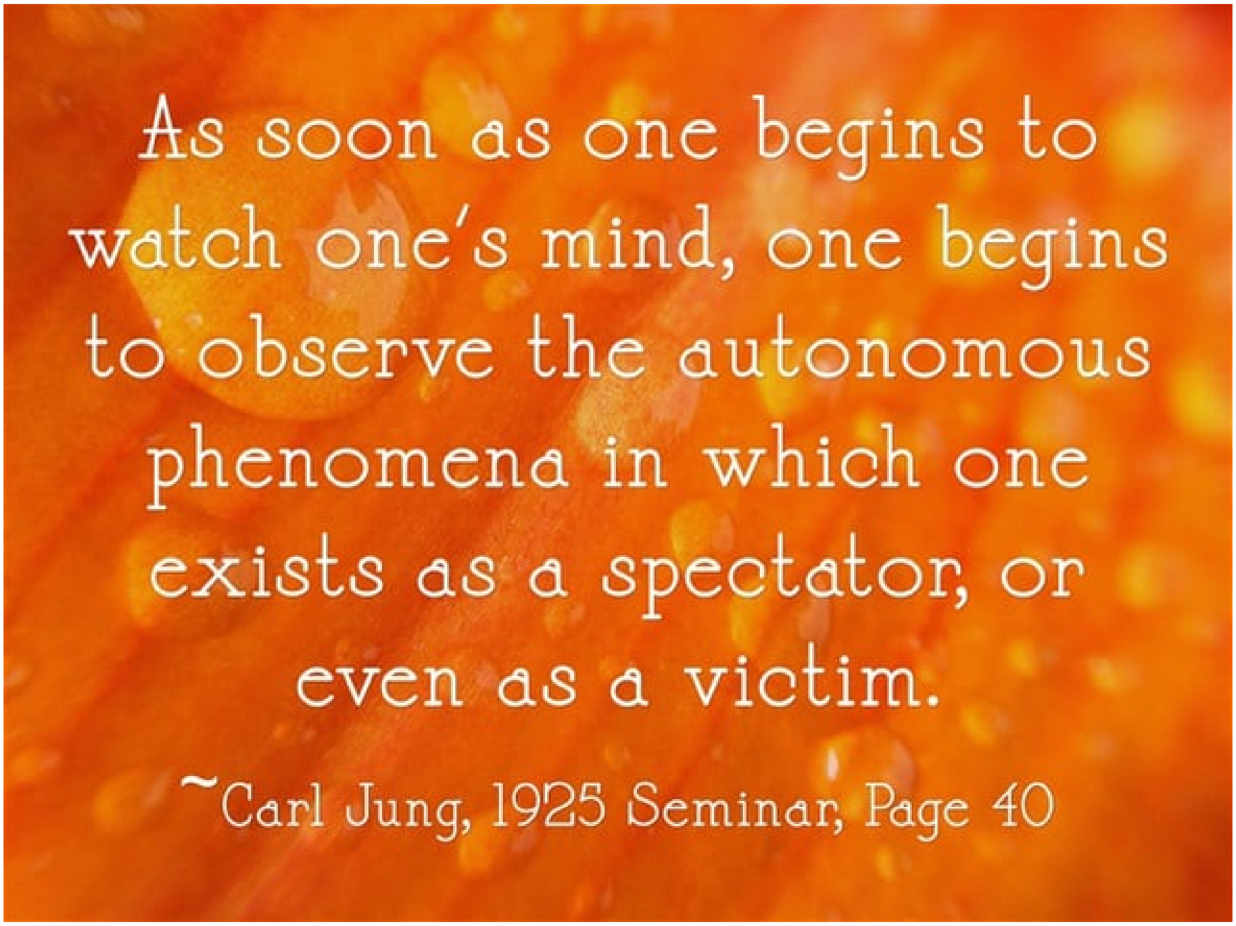
As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.
~Carl Jung, 1925 Seminar, Page 40

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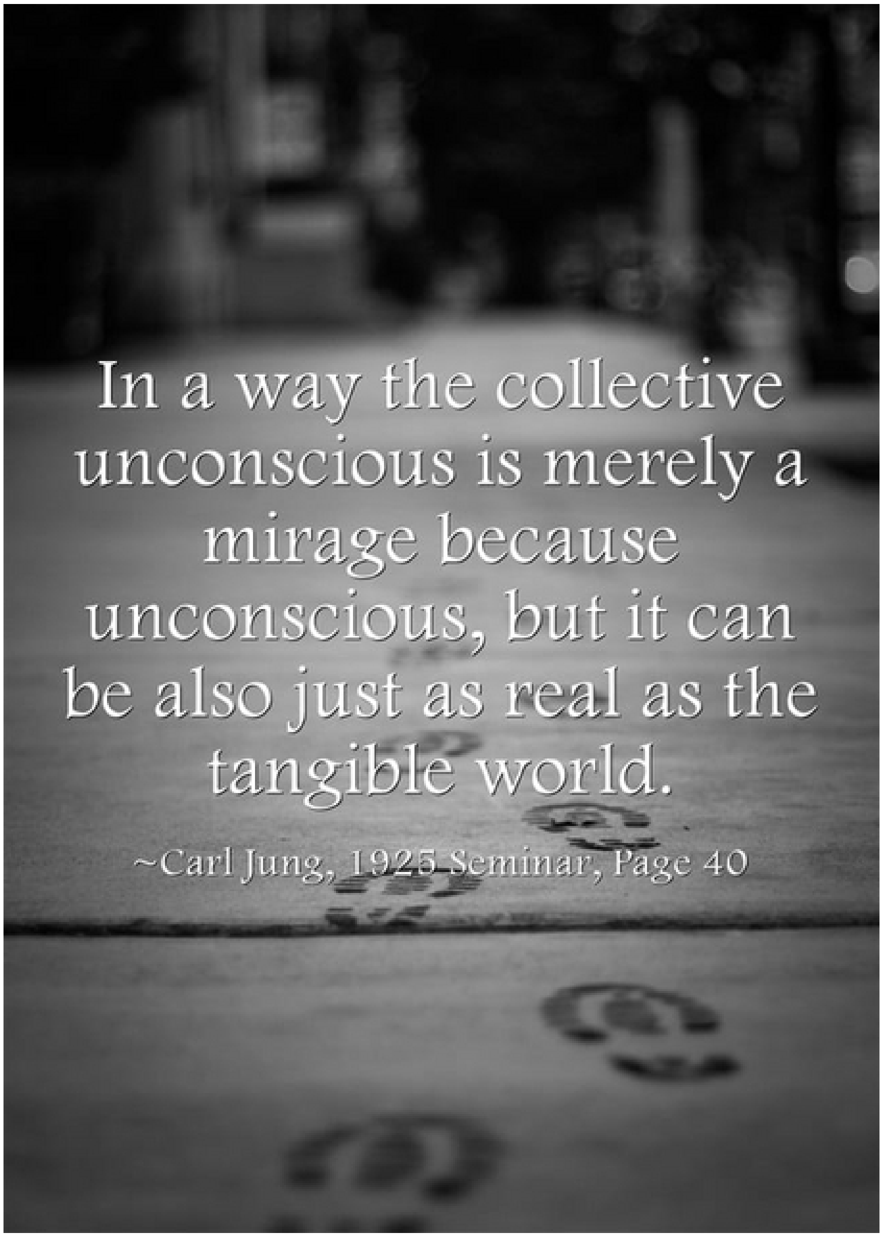
[4]



In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.
~Carl Jung, 1925 Seminar, Page 40

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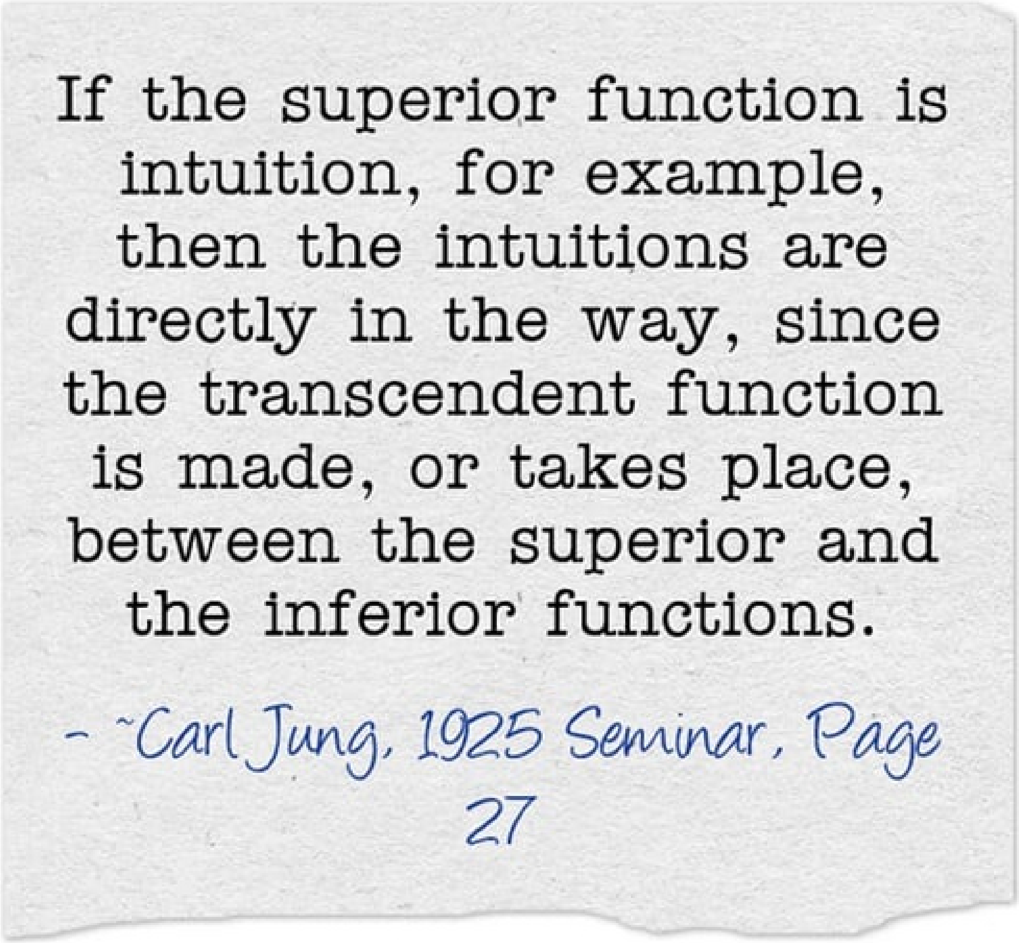
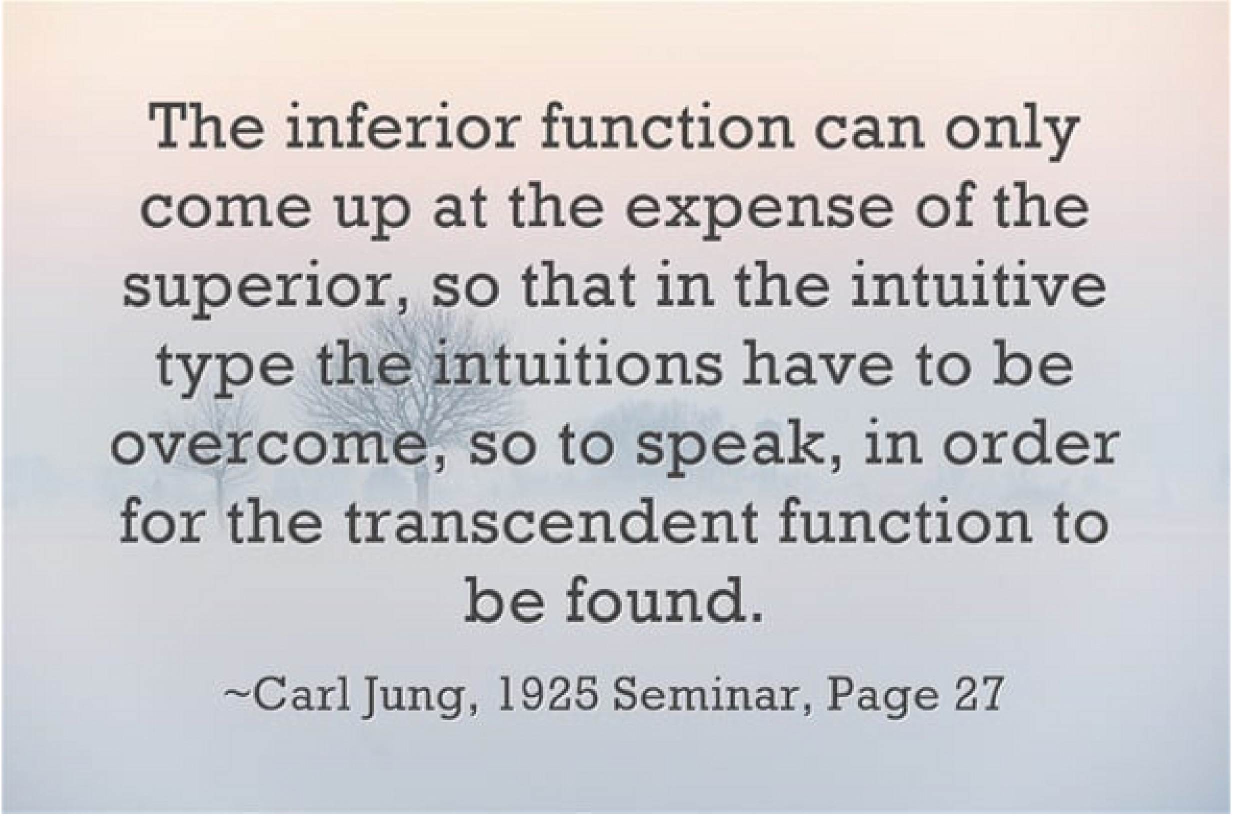


If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

- ~Carl Jung, 1925 Seminar, Page 27

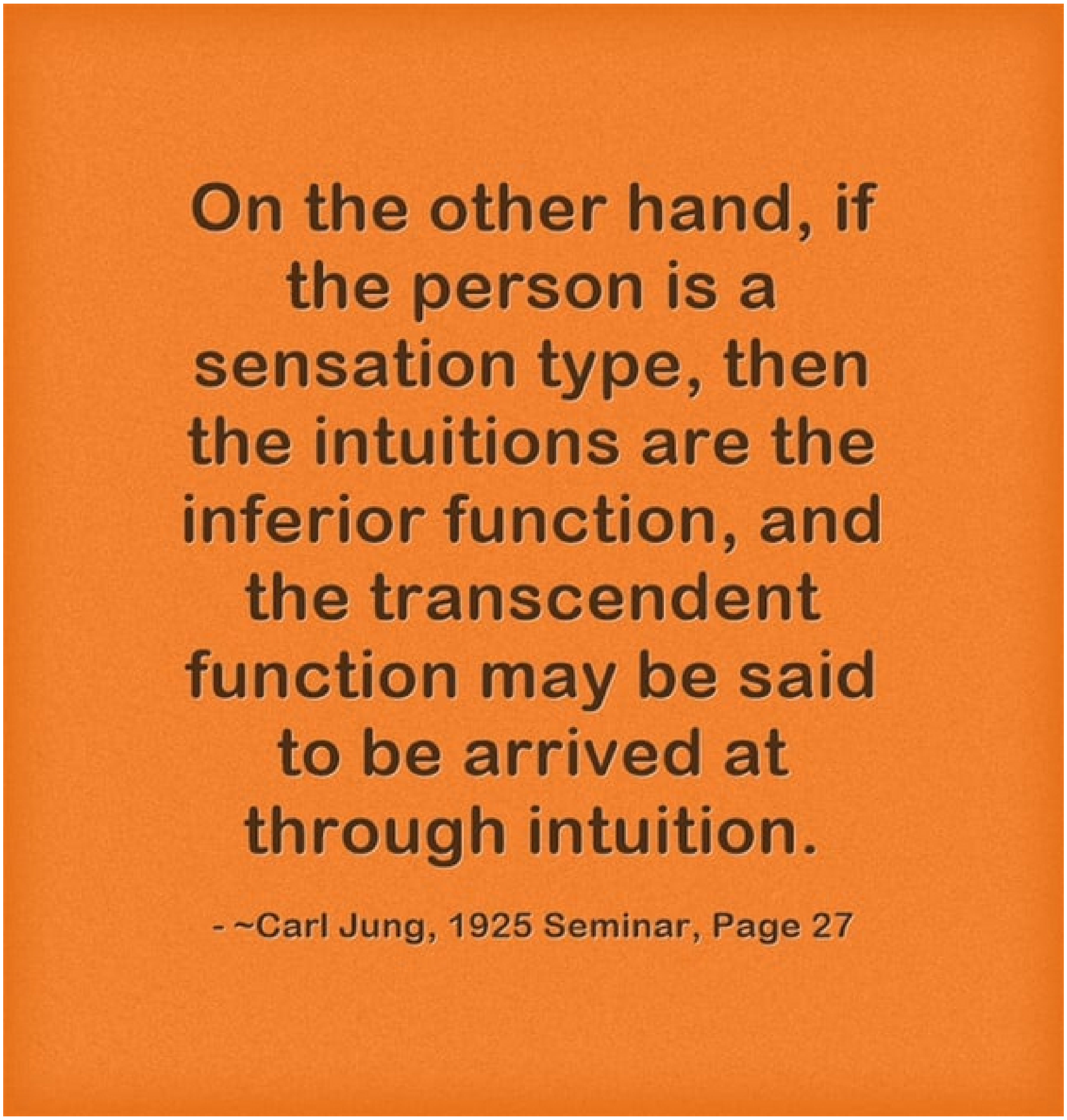
If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27



The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

~Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27



On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

- ~Carl Jung, 1925 Seminar, Page 27

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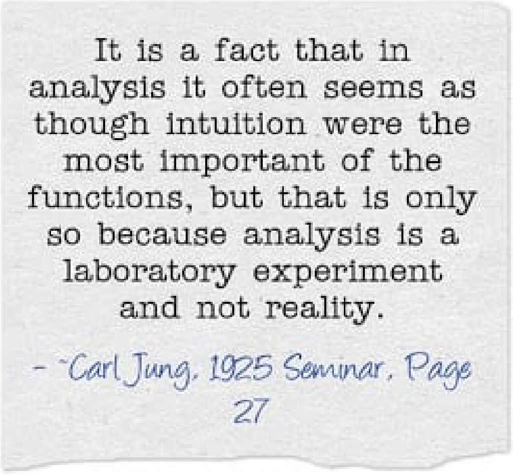

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27

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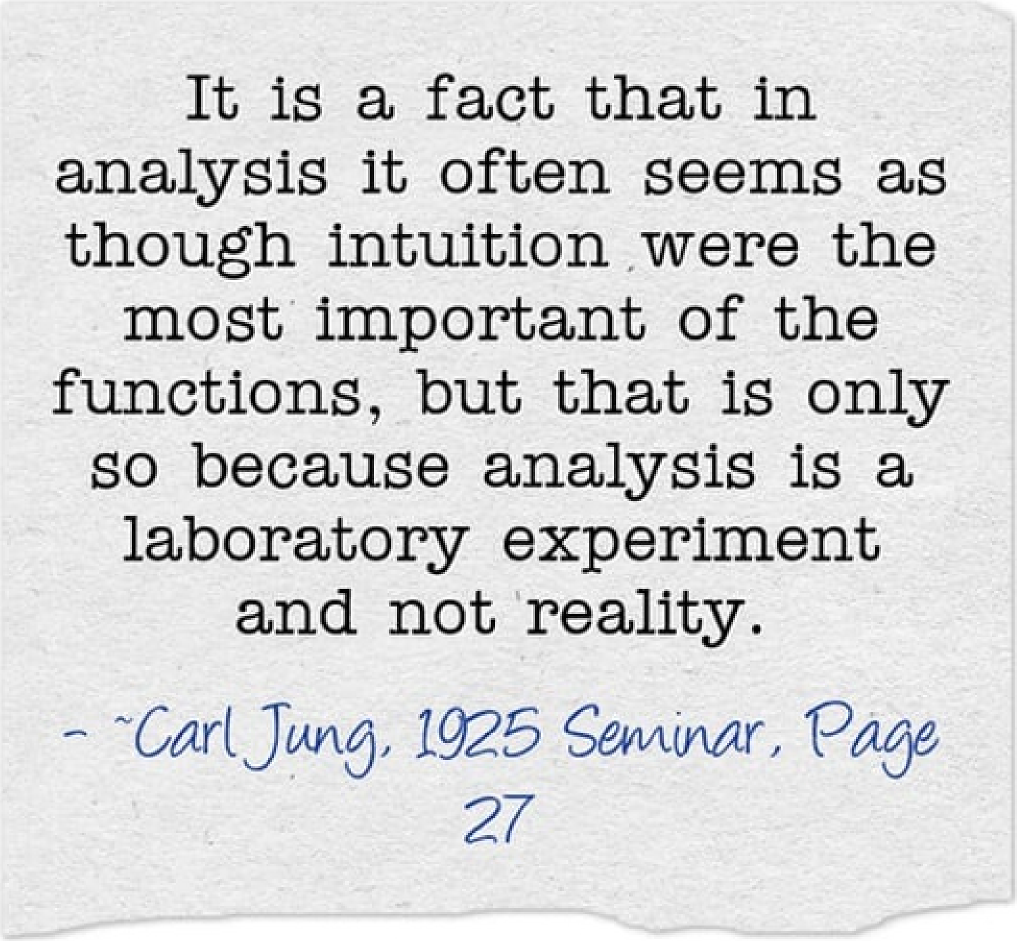

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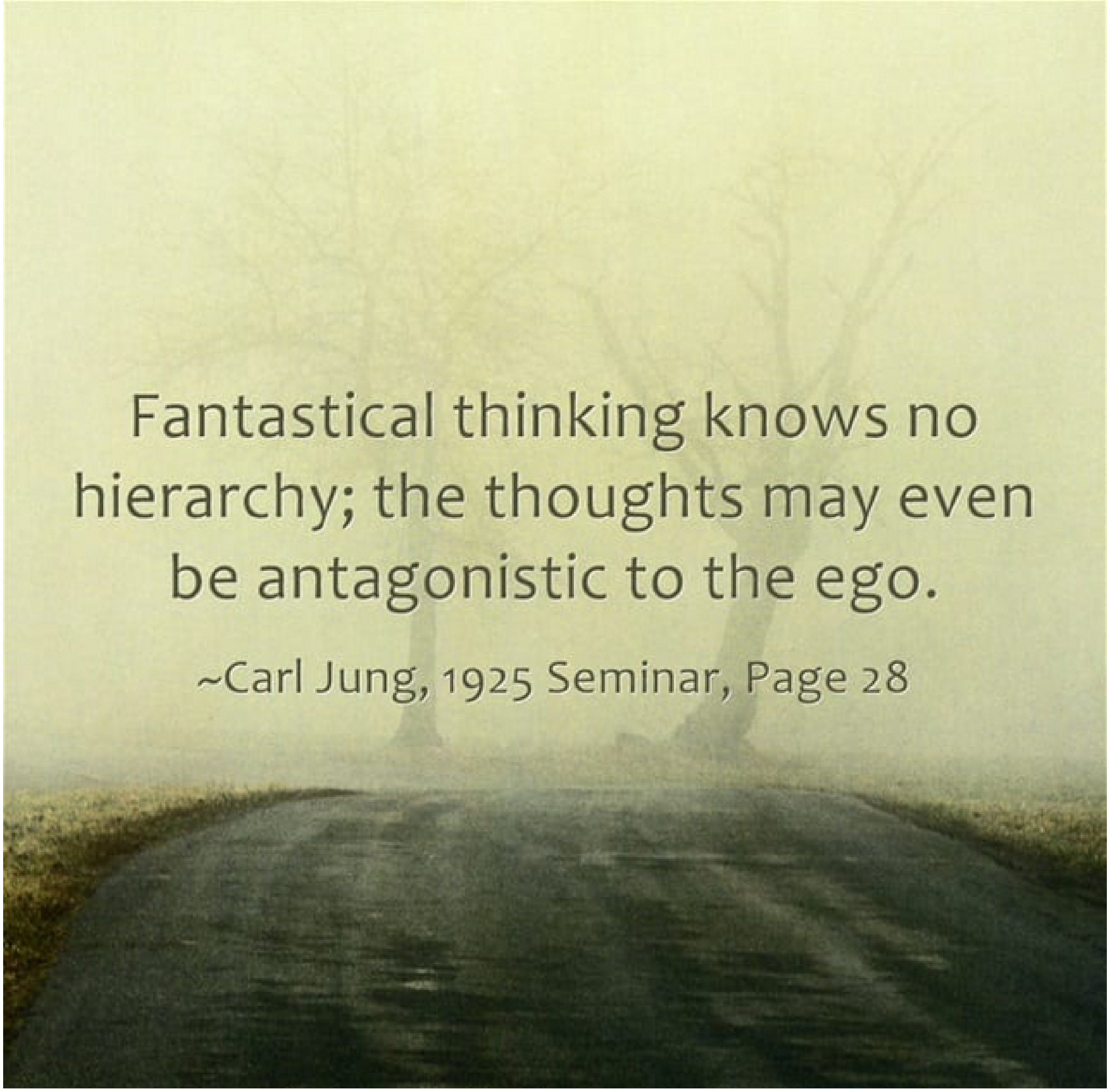
- ~Carl Jung, 1925 Seminar, Page
27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

[10]



Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.
~Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

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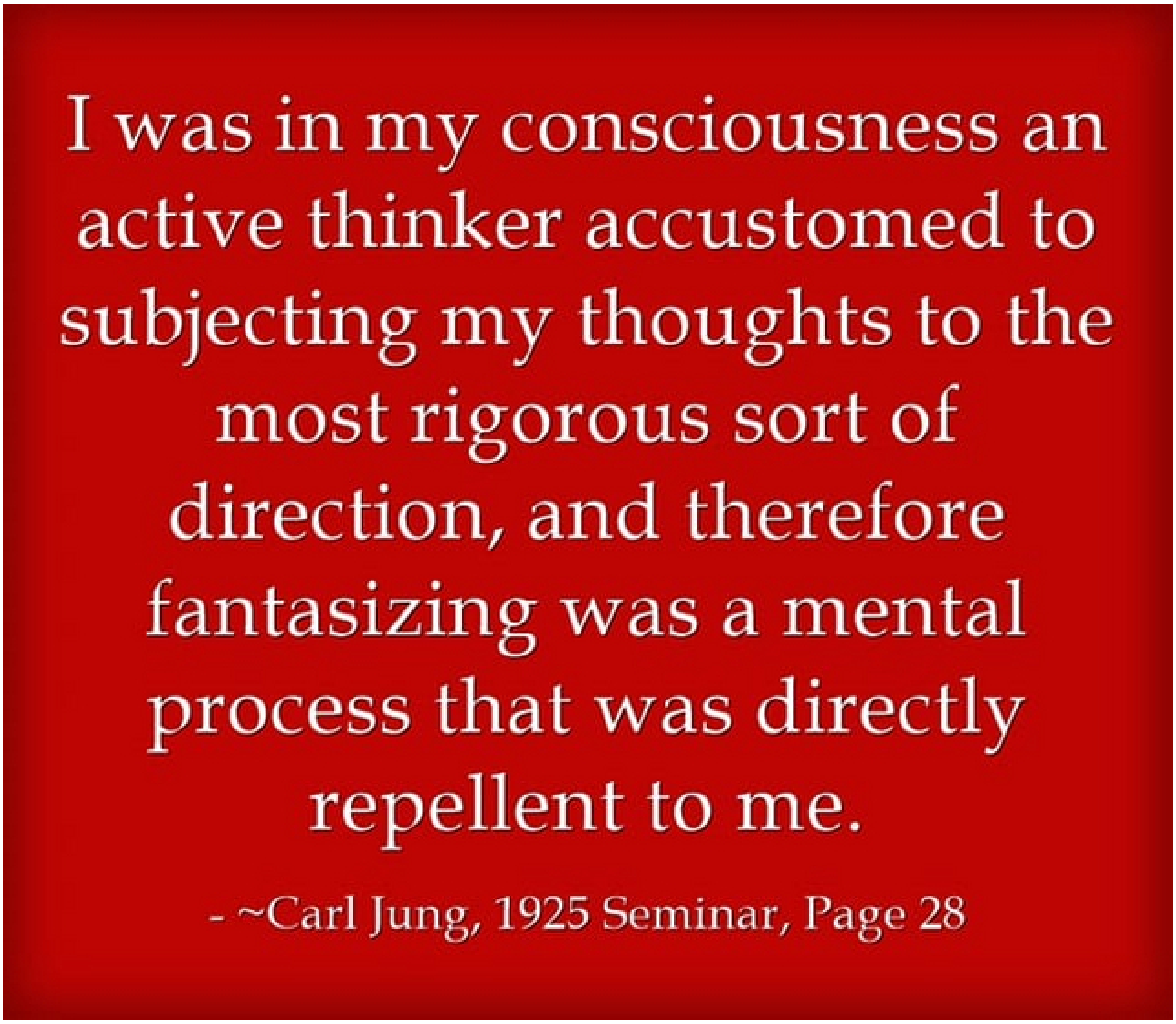

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

- ~Carl Jung, 1925 Seminar, Page 28

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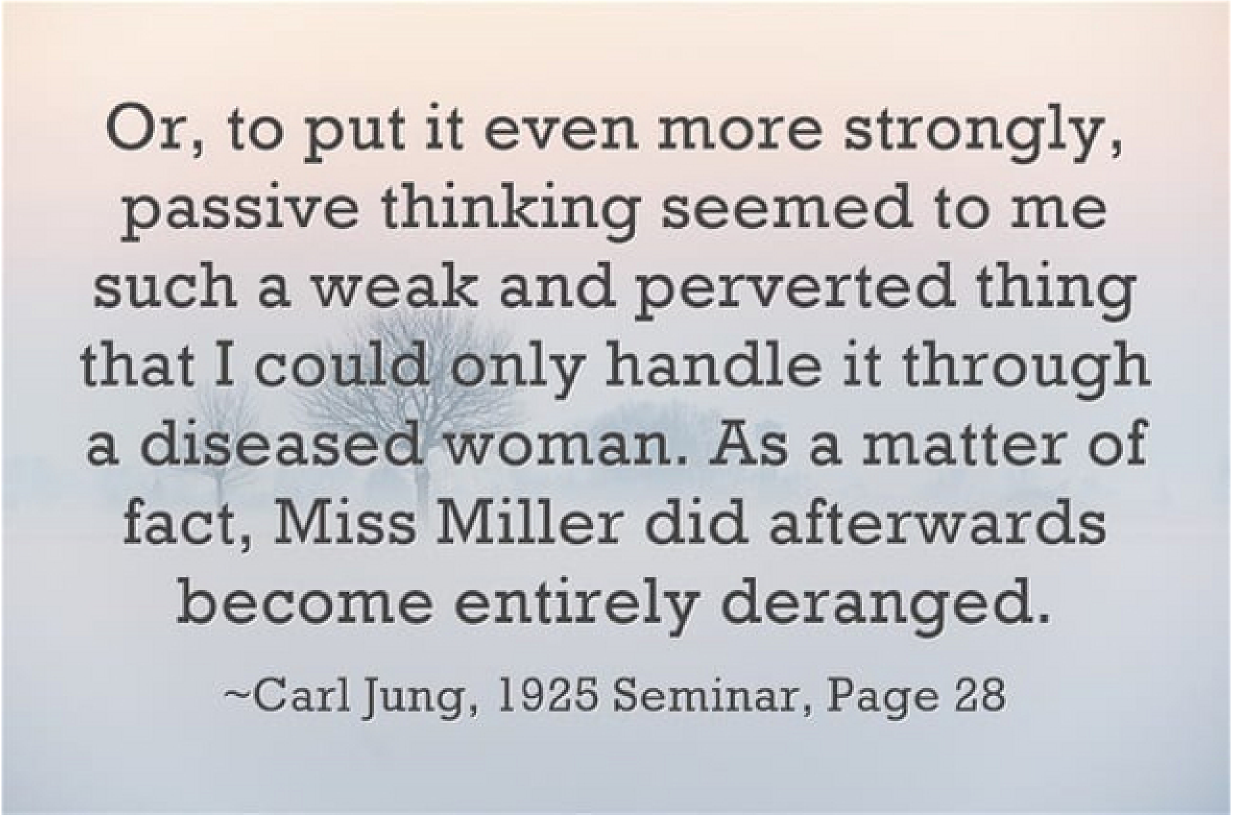

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.

~Carl Jung, 1925 Seminar, Page 28

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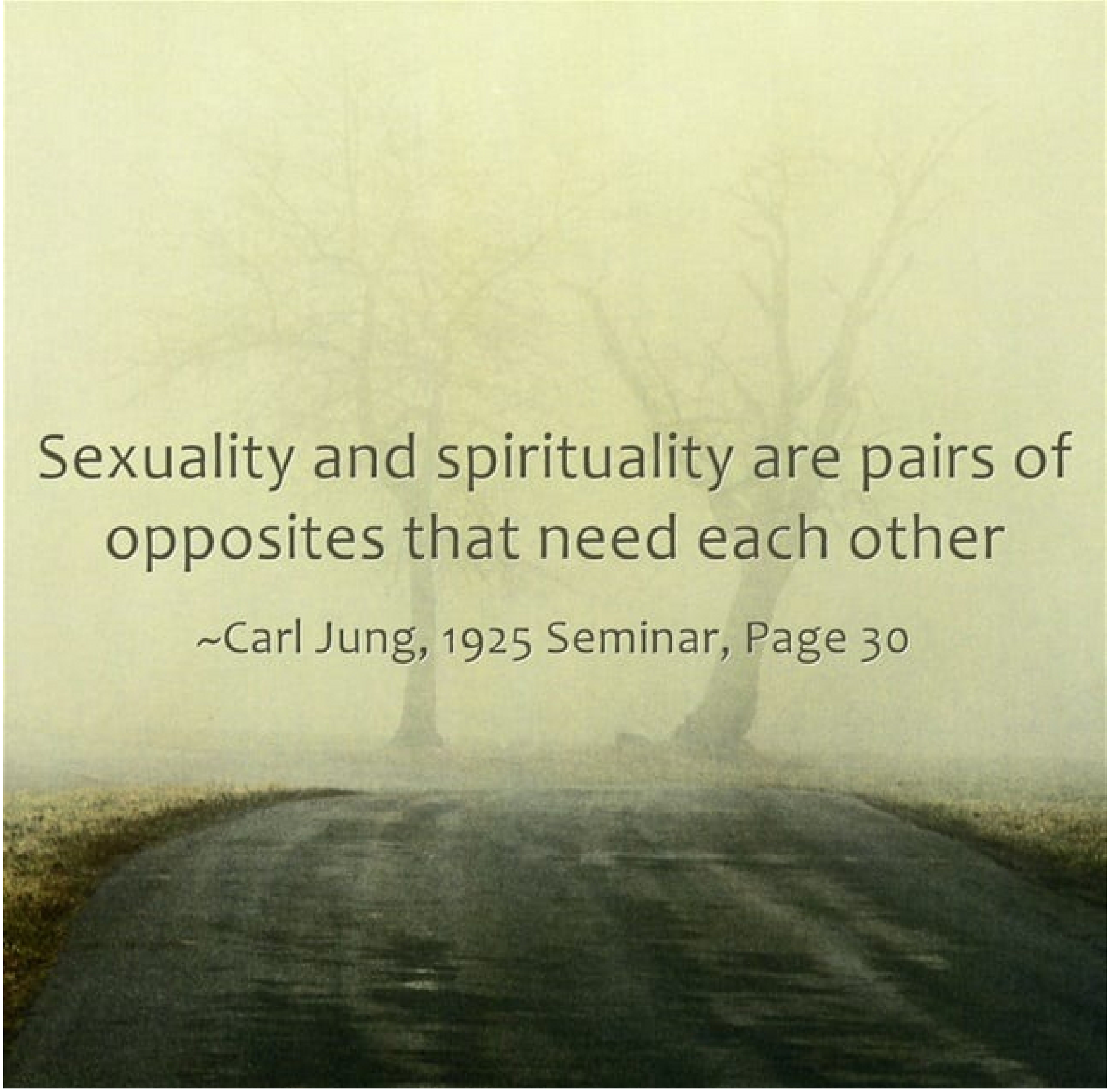
Sexuality and spirituality are pairs of opposites that need each other
~Carl Jung, 1925 Seminar, Page 30

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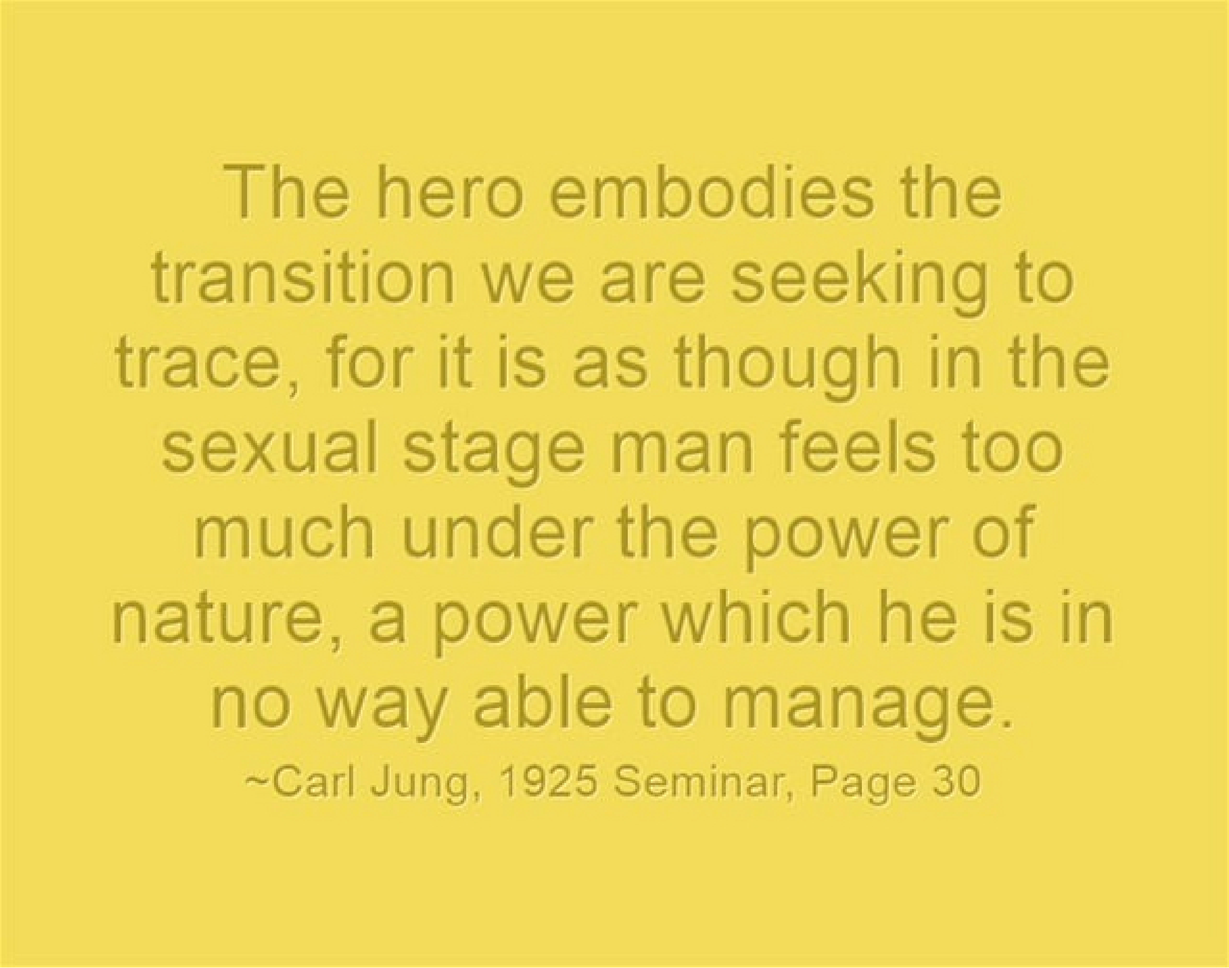

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

~Carl Jung, 1925 Seminar, Page 30

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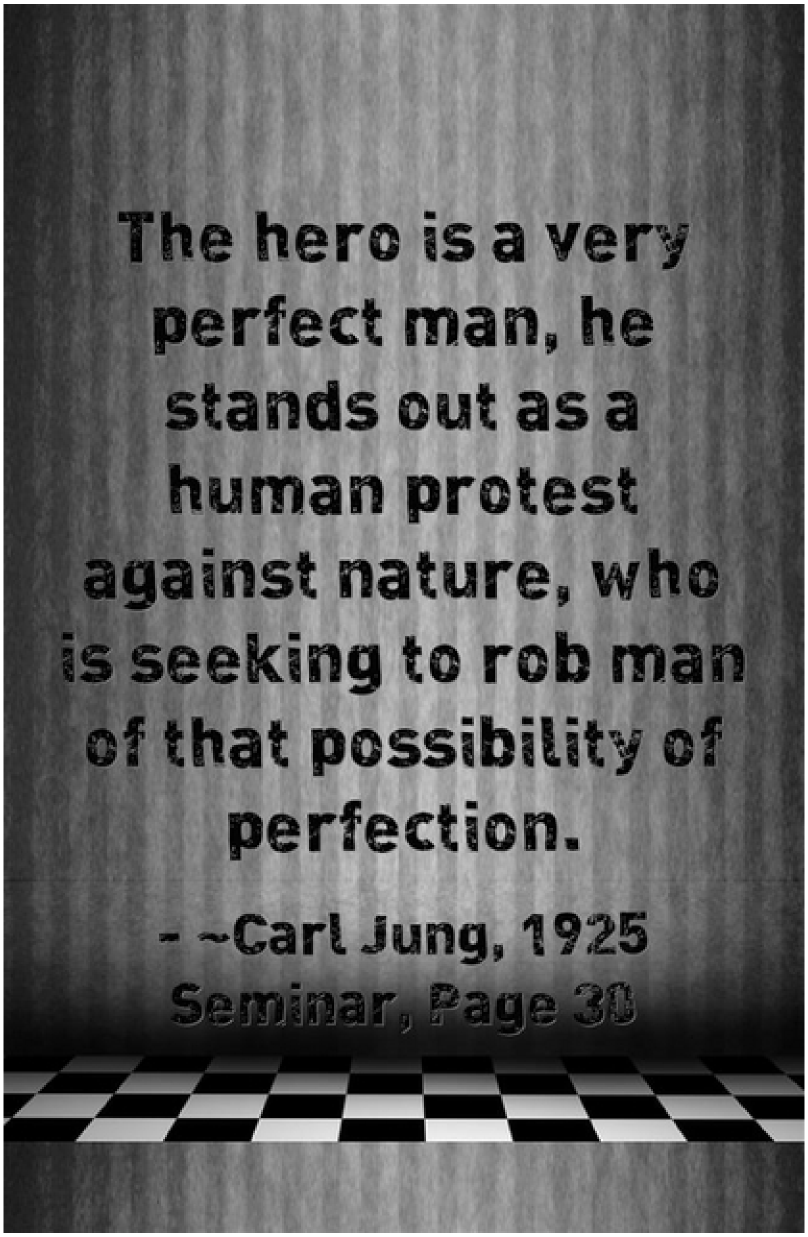

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

- ~Carl Jung, 1925 Seminar, Page 30

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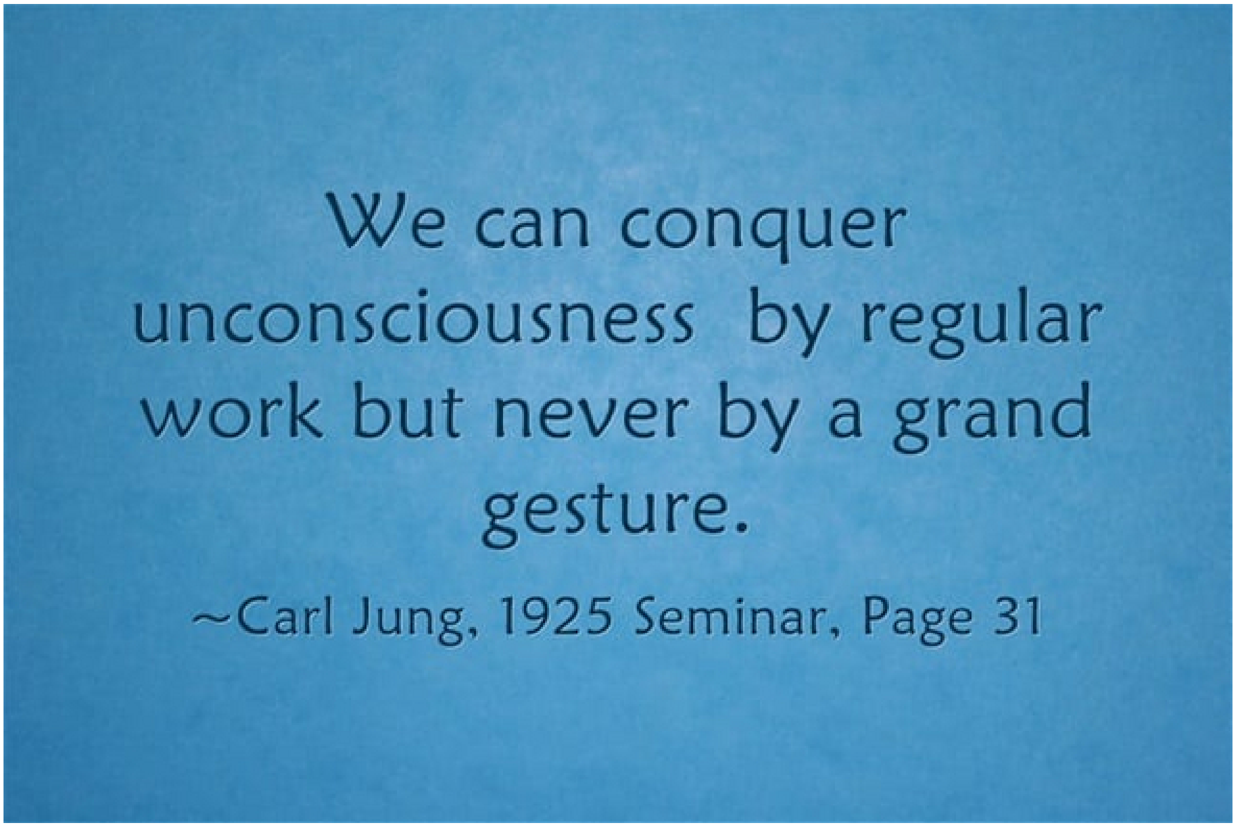

We can conquer unconsciousness by regular work but never by a grand gesture.

~Carl Jung, 1925 Seminar, Page 31

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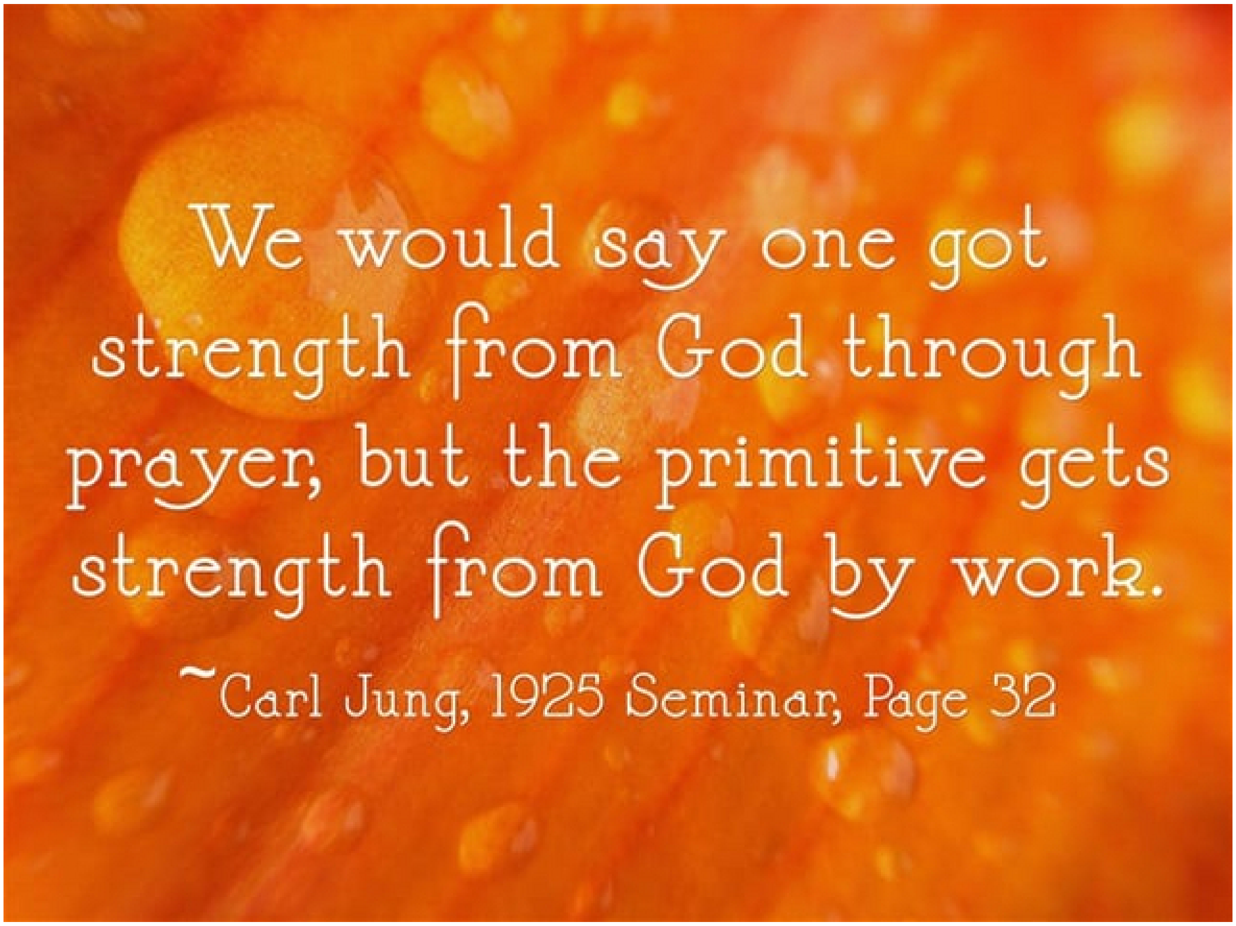

We would say one got
strength from God through
prayer, but the primitive gets
strength from God by work.

~Carl Jung, 1925 Seminar, Page 32

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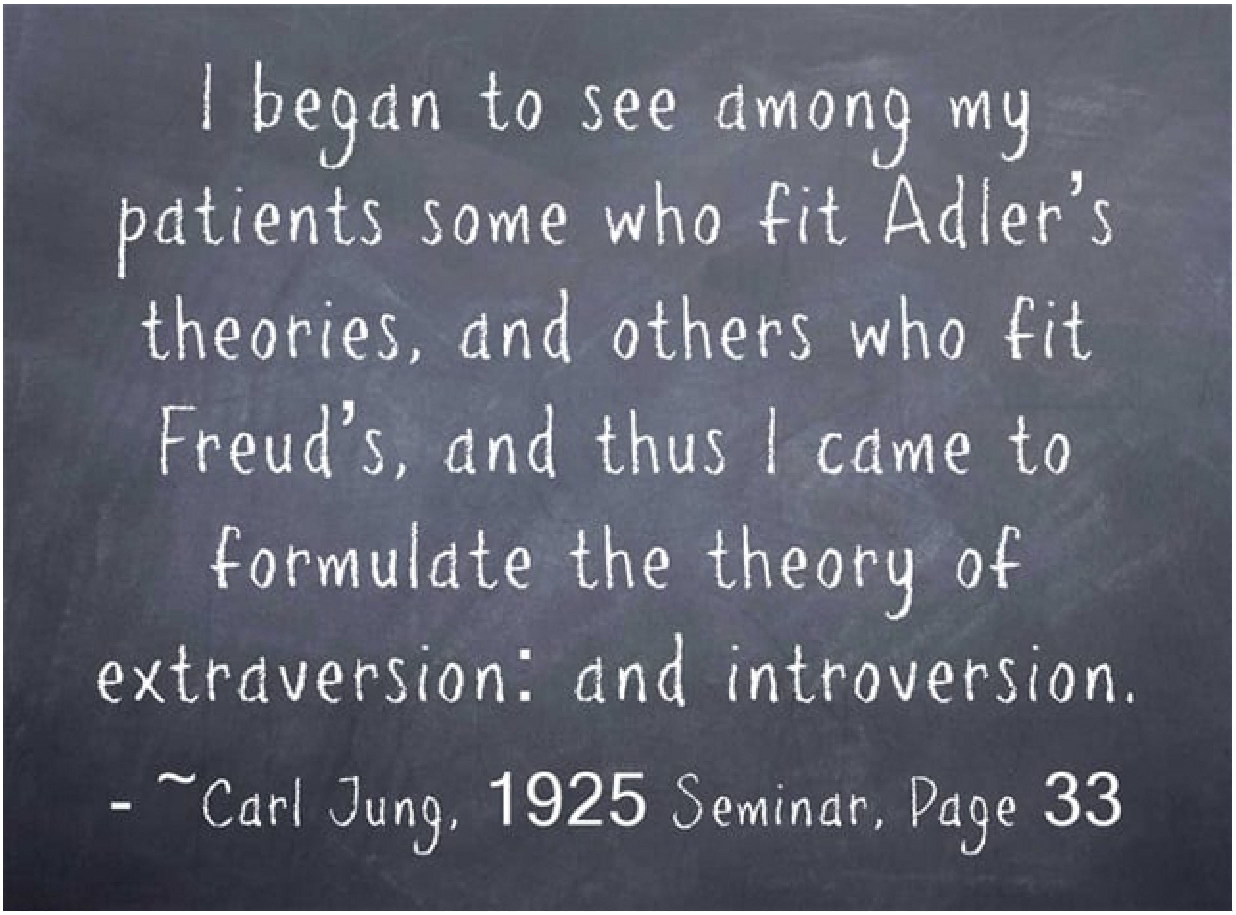

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.

- ~Carl Jung, 1925 Seminar, Page 33

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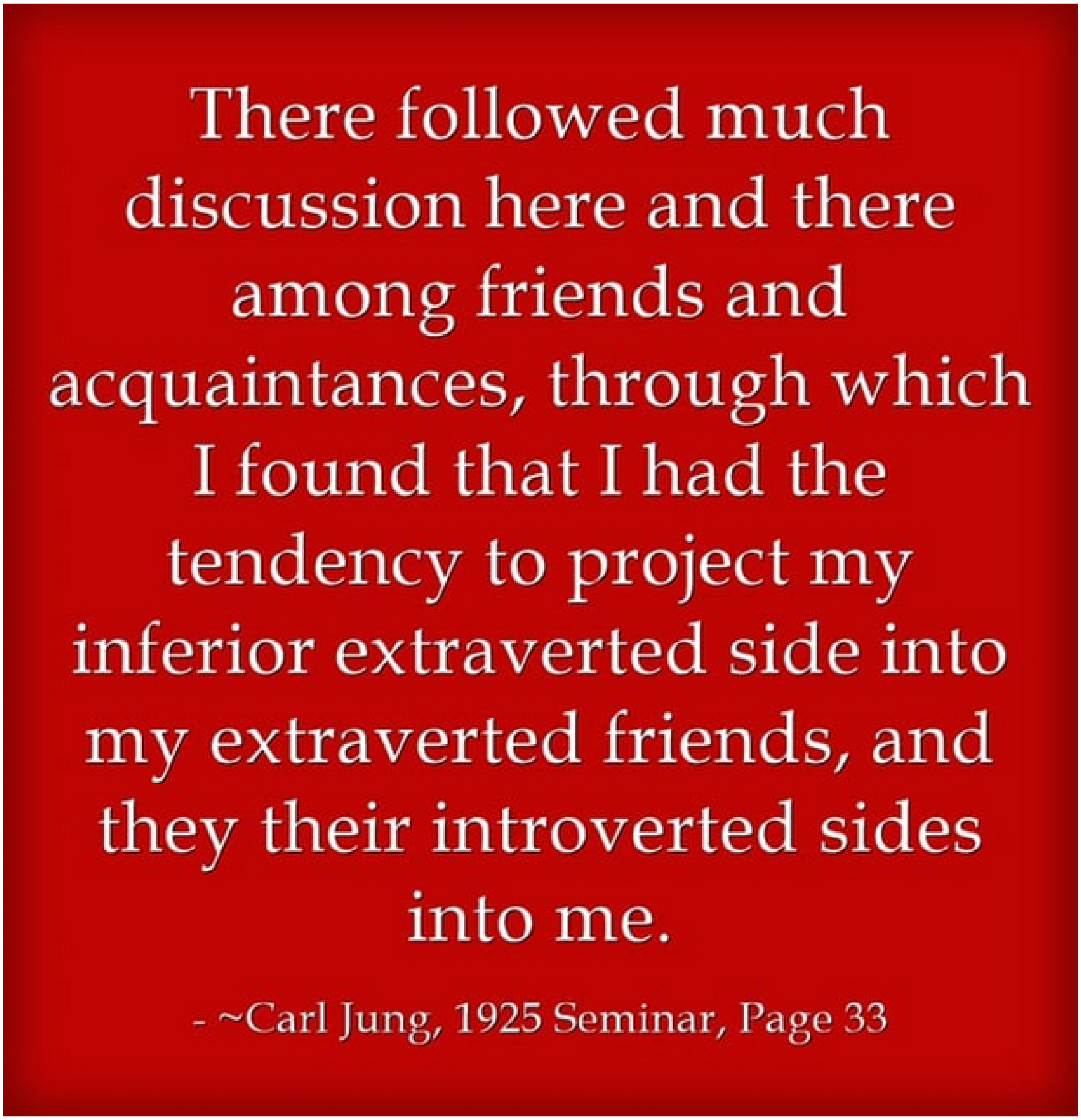

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.

- ~Carl Jung, 1925 Seminar, Page 33

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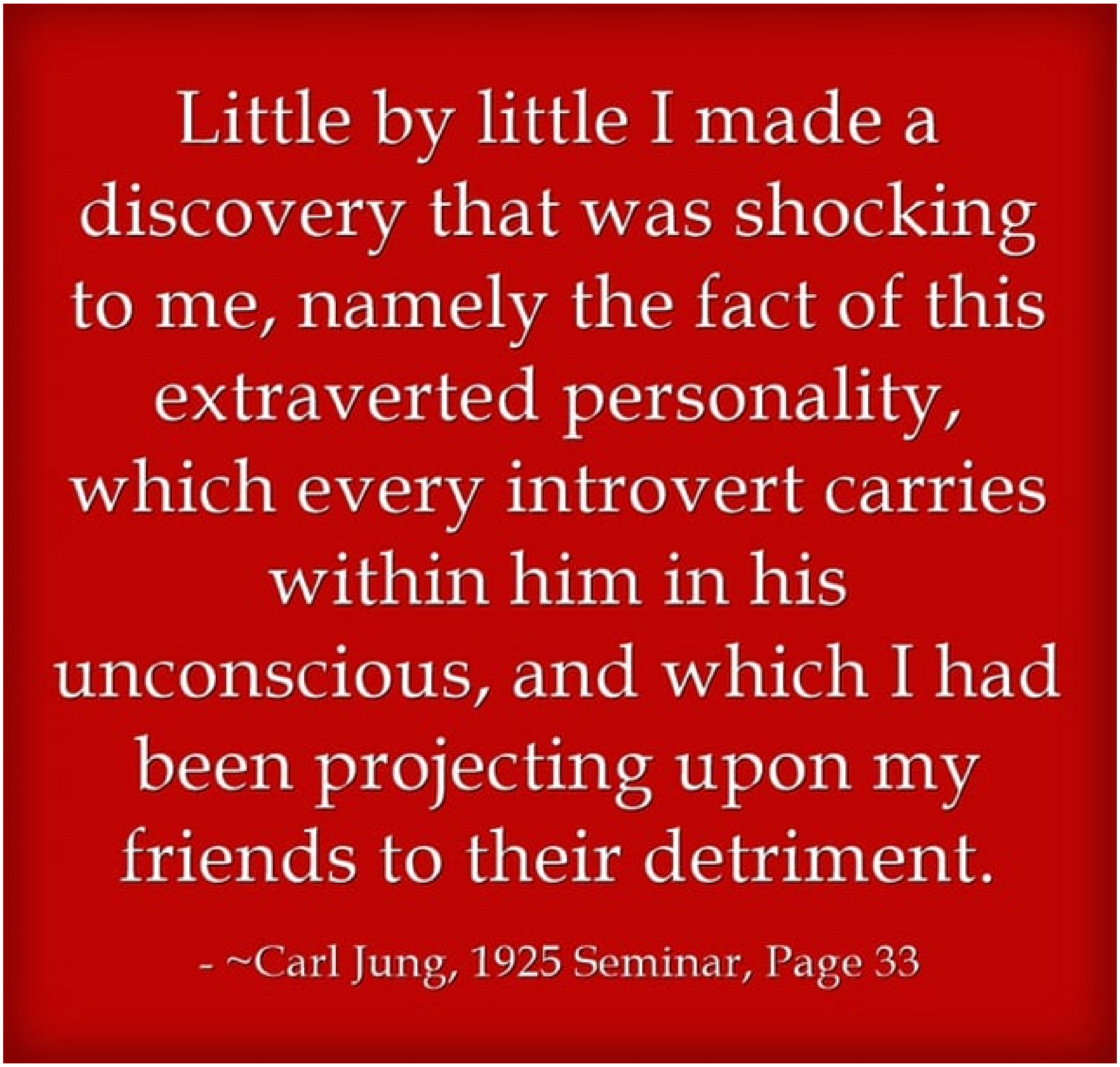

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

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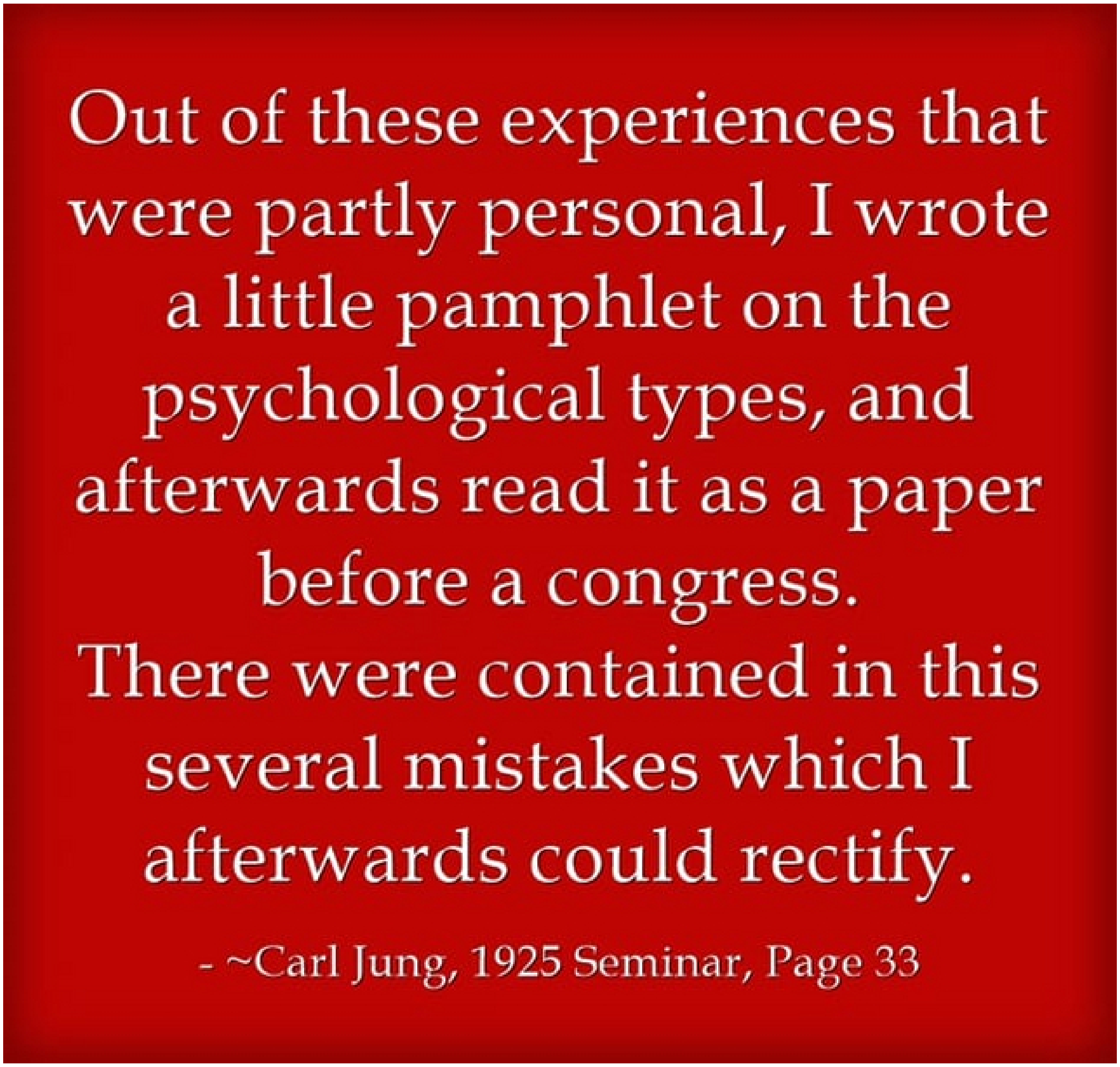

Out of these experiences that
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There were contained in this
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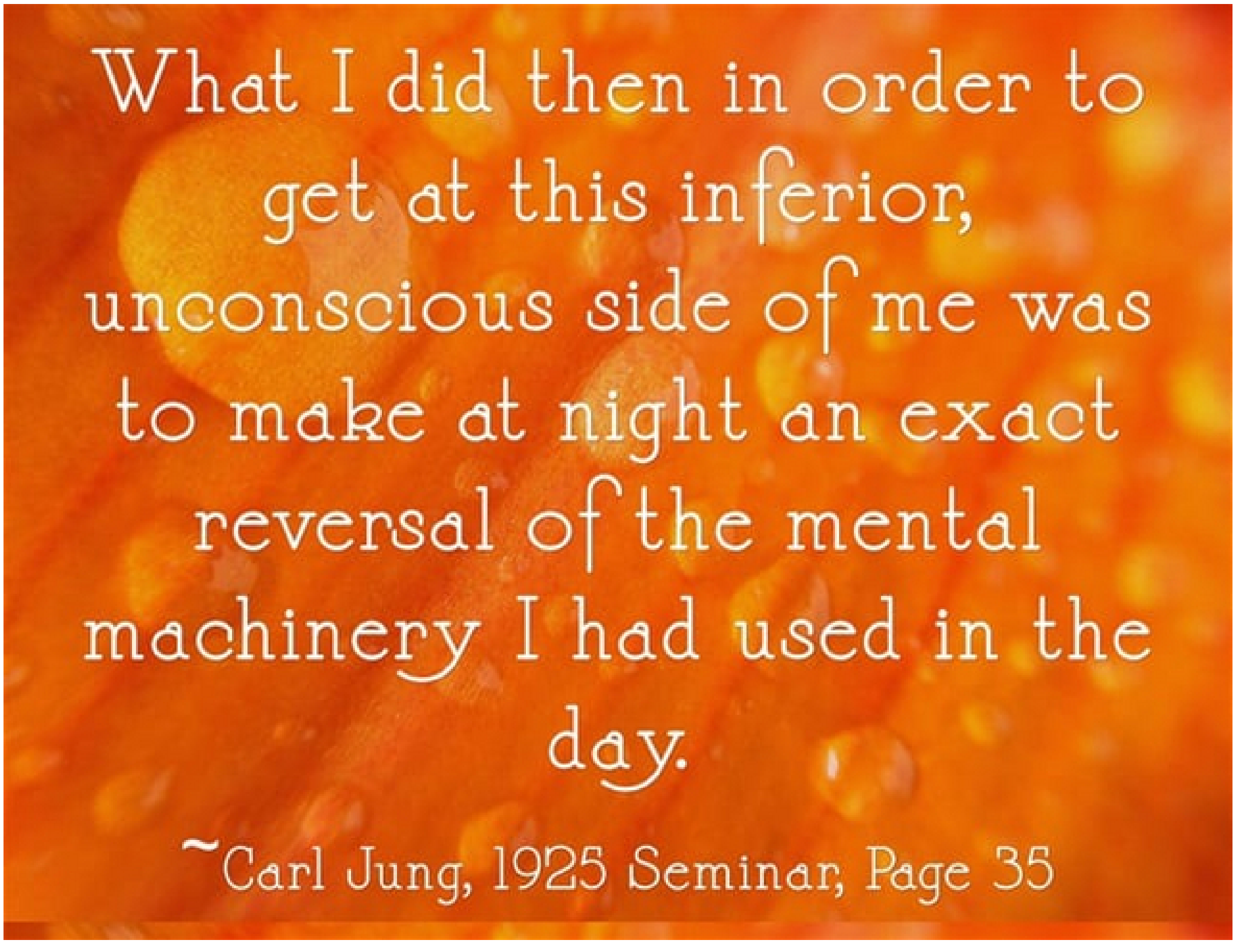

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

~Carl Jung, 1925 Seminar, Page 35

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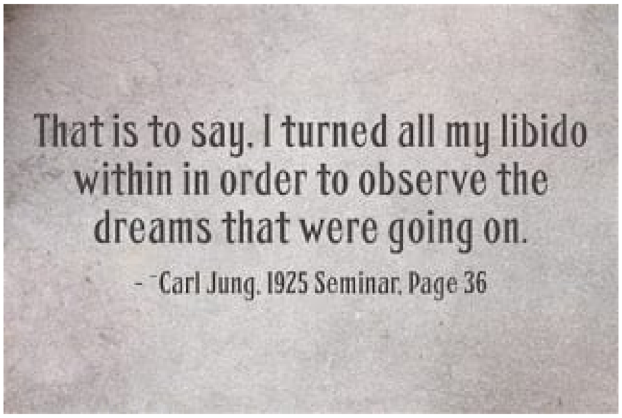

That is to say, I turned all my libido within in order to observe the dreams that were going on.

- Carl Jung, 1925 Seminar, Page 36

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

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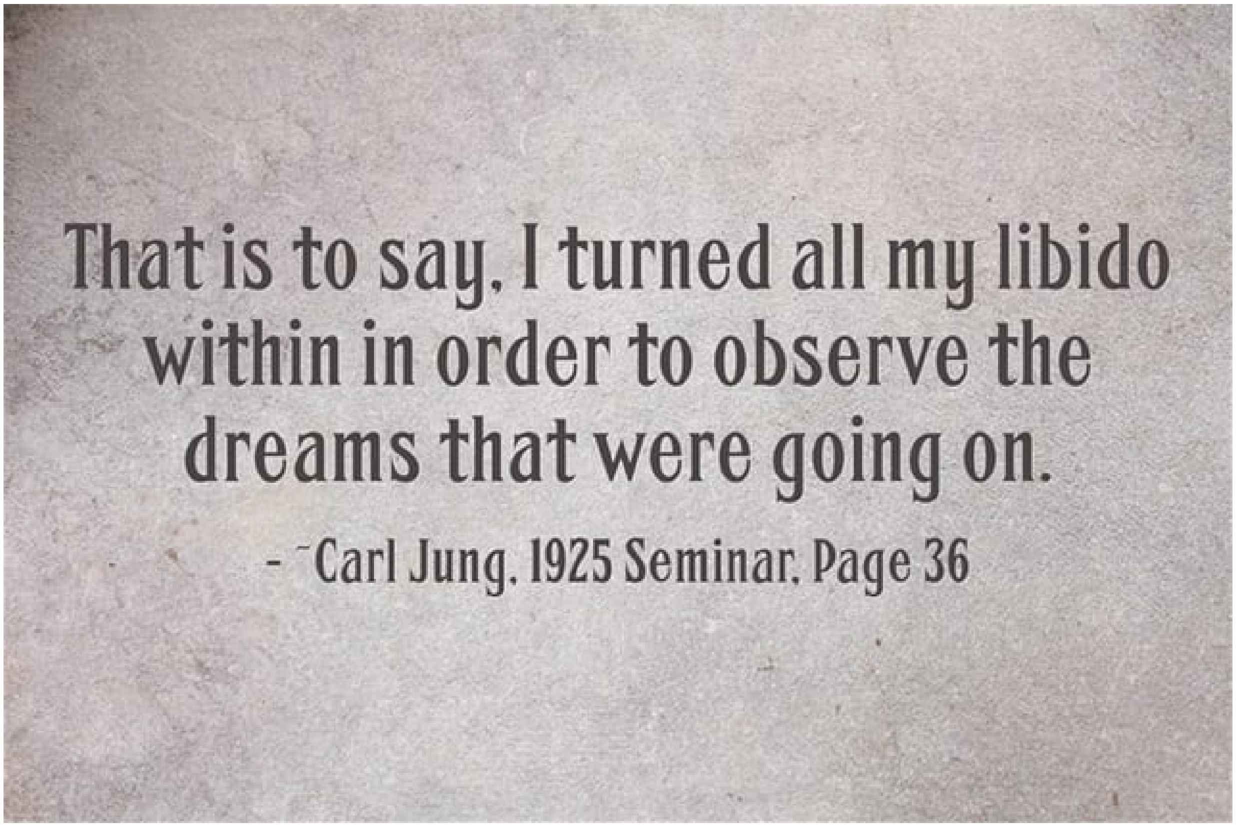

That is to say, I turned all my libido within in order to observe the dreams that were going on.

- ~Carl Jung, 1925 Seminar, Page 36

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

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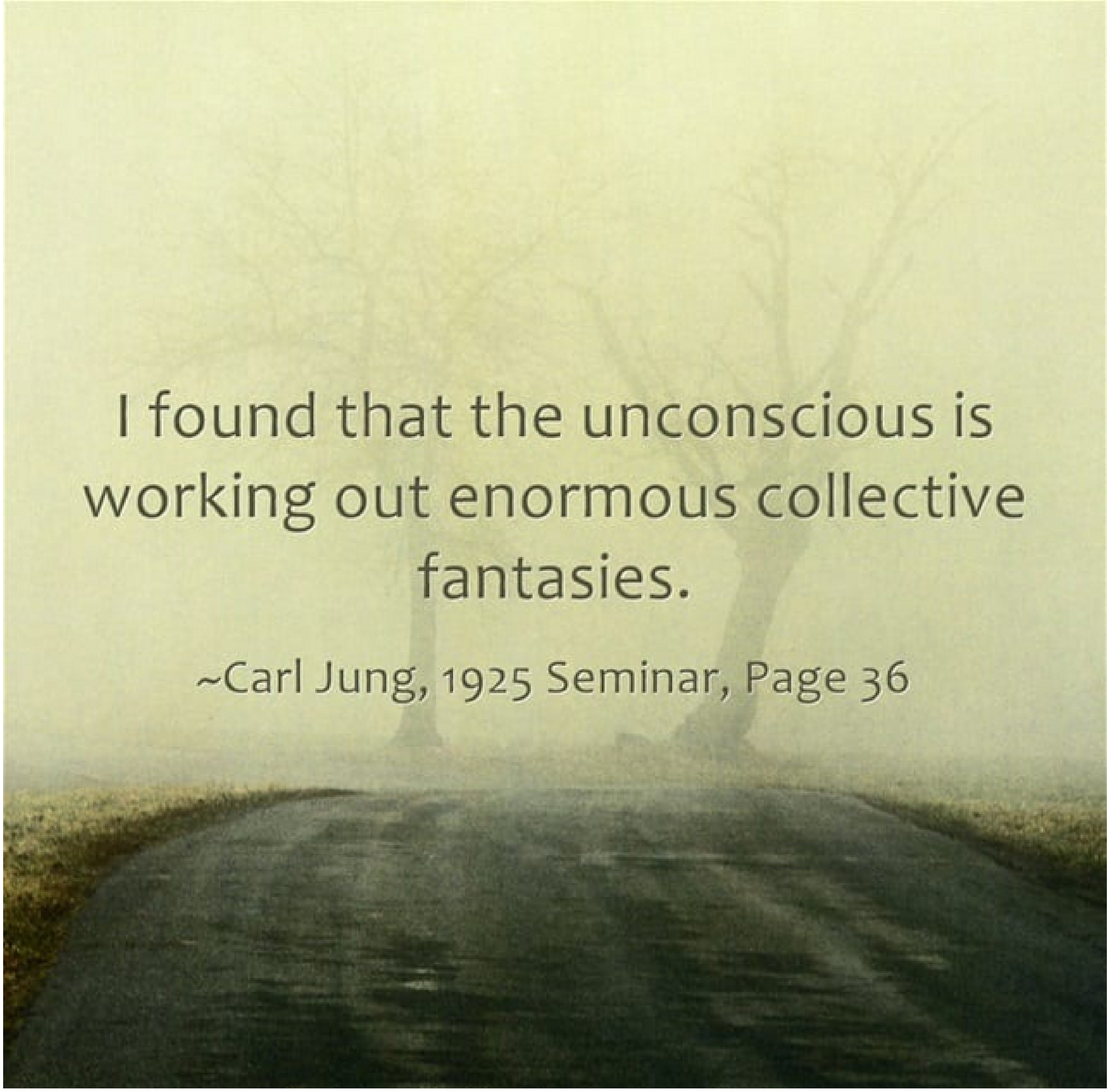
I found that the unconscious is working out enormous collective fantasies.
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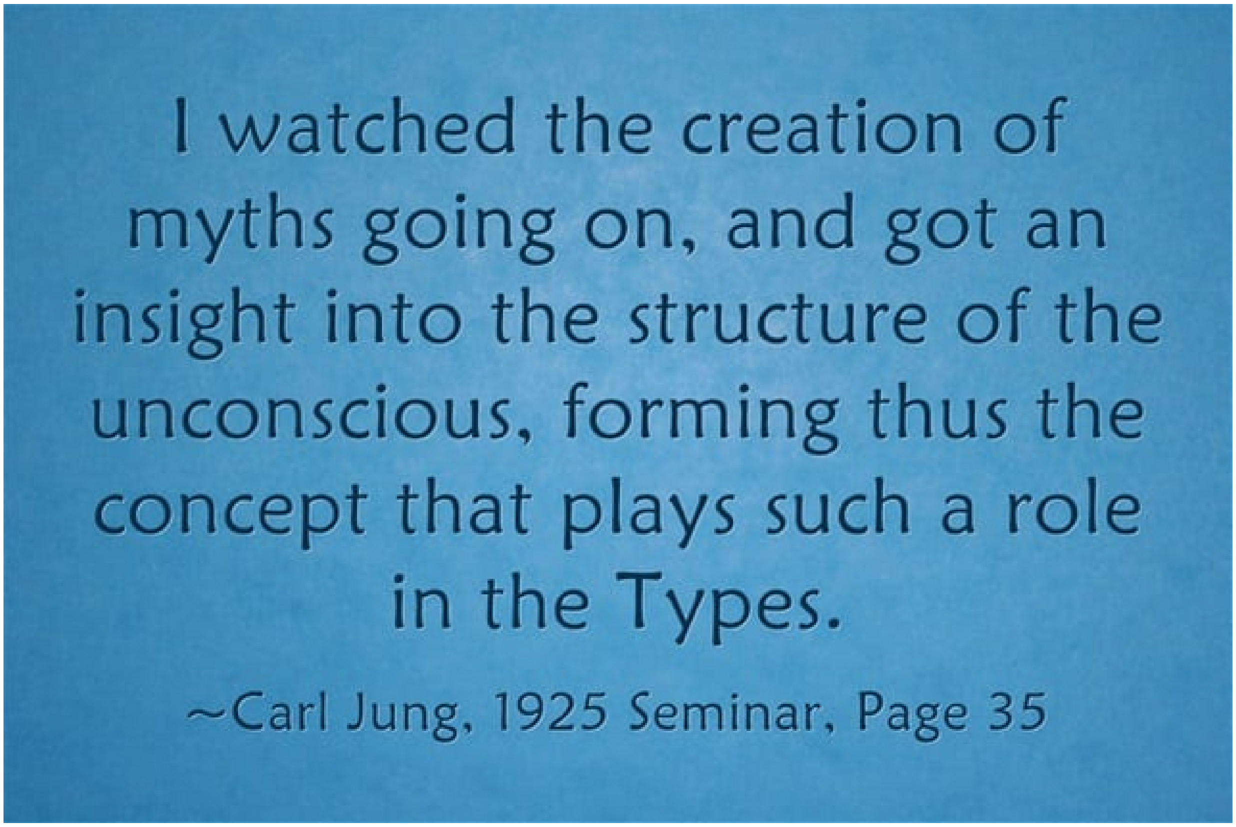

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

~Carl Jung, 1925 Seminar, Page 35

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/e395b-aaa.jpg`
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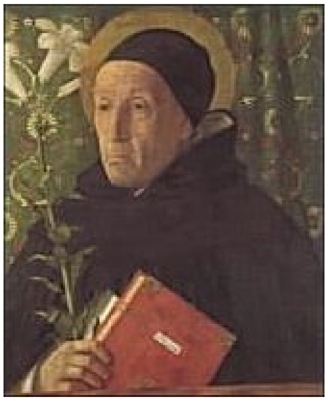
Meister Eckhart (2019-01-25 03:16)

[1] 

The only thing that burns in hell

is the part of you that won't let go of your life:

your memories, your attachments.

They burn them all away, but they're not punishing you,

they're freeing your soul.

If you're frightened of dying and you're holding on,

you'll see devils tearing your life away.

If you've made your peace,

then the devils are really angels freeing you from the earth.   Meister Eckhart

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1. `http://www.zimbio.com/go/Xj-llXZDD2t/http://freeassociations.files.wordpress.com/2010/01/meistereckhart1.jpeg`

He [Carl Jung]saw the “other Bollingen” bathed in a glow of light, **(2019-01-25 04:00)**

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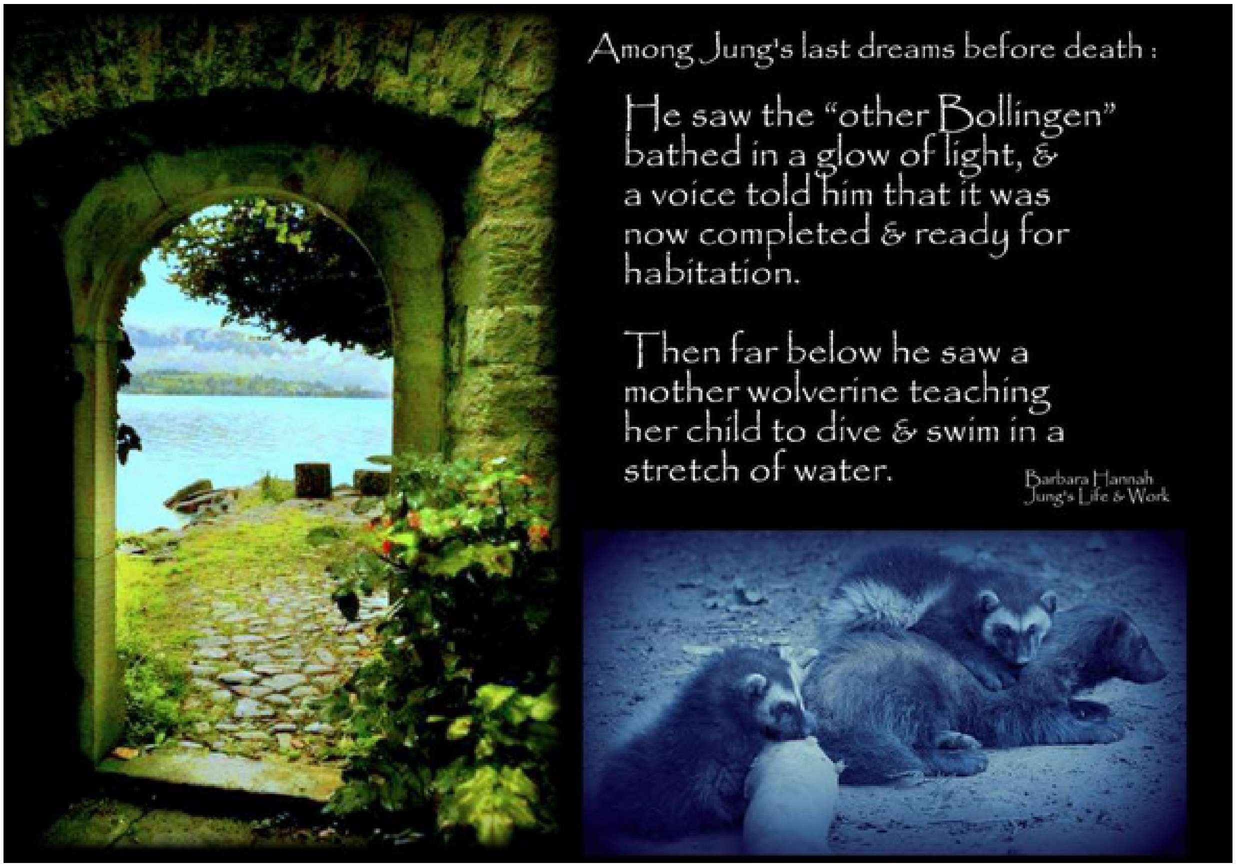
Among Jung's last dreams before death :
He saw the “other Bollingen” bathed in a glow of light, & a voice told him that it was now completed & ready for habitation.
Then far below he saw a mother wolverine teaching her child to dive & swim in a stretch of water.
Barbara Hannah
Jung's Life & Work

Jung stood the journey very well, and was glad to be home again, especially since he was still too ill to have any obligation to meet demands.

Not long after his return, he told the same dream to both Marie-Louise and myself (separately).

We both had the feeling that he still thought he would probably die and wanted the dream to be recorded.

He dreamed:

He saw the “other Bollingen” bathed in a glow of light, and a voice told him that it was now completed and ready for habitation.

Then far below he saw a mother wolverine teaching her child to dive and swim in a stretch of water.

This was obviously a death dream, for he had often dreamed of this “other Bollingen” before, in various stages of construction, and he had always spoken of it as being in the unconscious, in the Beyond.

The end of the dream has the same meaning: the dreamer must soon pass into another element (usually called another world) and learn as different a way of adaptation as the young wolverine, who was already at home on dry ground, had to learn in the water.

Evidently Mother Nature was ready for the change and prepared to give him her full support.

This dream made both Marie-Louise and me very sad, for it was clear that Jung would soon be leaving us to go to “the other Bollingen.”

In fact, it may have been this dream that loosened his strong tie to his earthly Bollingen.

Once again, as had happened so often before, Jung’s complete acceptance of death gave him a new lease of life, to his own great surprise.

He recovered quickly and was pretty well all winter, but I do not think quite as well as before his eighty-fifth birthday.

At all events, contrary to his earlier practice, he made no attempt to go to Bollingen and also abstained from his usual winter visit to the Tessin.

Although he was undoubtedly declining physically, his mind and psychic understanding steadily increased, right up to the end.

If he forgot the slightest thing (actually he did so less than when he was younger!), he immediately said:

“There, I told you I was getting senile!” If he believed this himself, it was the only illusion I ever knew him to harbor. Barbara Hannah, Jung: His Life and Work; Pages 1149-1150

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/dde1d-12bglow.jpg`

Carl Jung on “Consciousness and the Unconscious” (2019-01-25 04:30)

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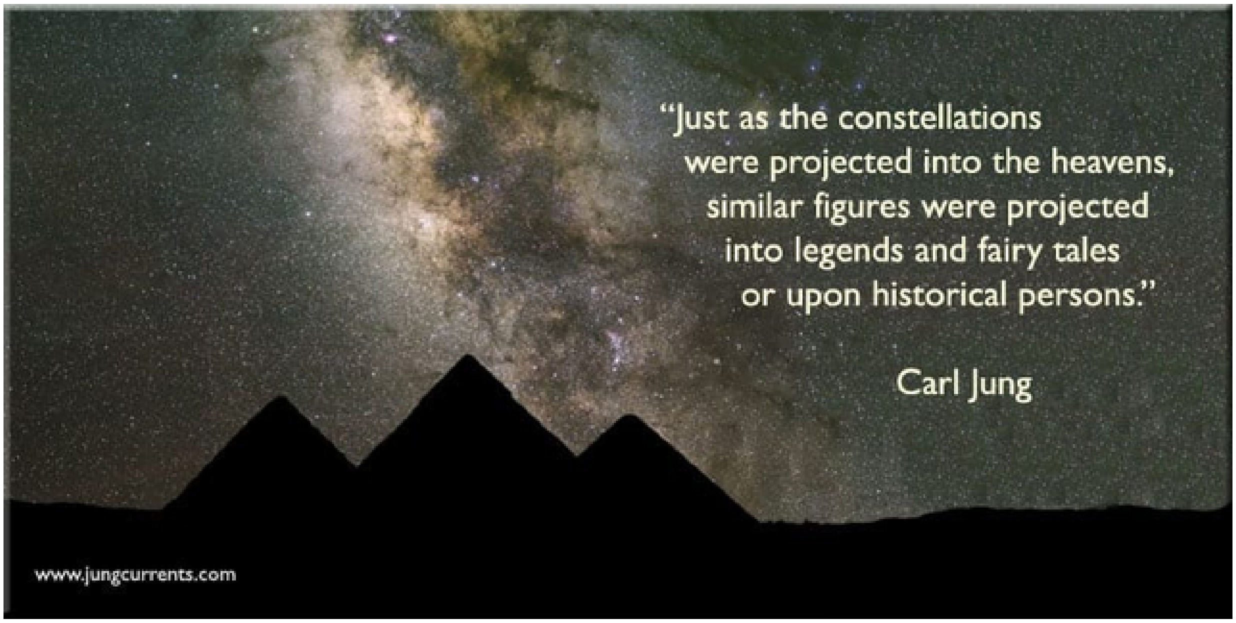
"Just as the constellations
were projected into the heavens,
similar figures were projected
into legends and fairy tales
or upon historical persons."
Carl Jung
www.jungcurrents.com

Our consciousness does not create itself—it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, Para 935

Just as conscious contents can vanish into the unconscious, other contents can also arise from it.

Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before.

They grow up from the dark depths like a lotus. Carl Jung, CW 18, Para 37.

The world comes into being when man discovers it.

But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image.

Thus it also occurs within; in other words, it becomes conscious. Carl Jung, Basel Seminar, Para i

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious?

Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection.

This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge.

To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The primitive cannot assert that he thinks; it is rather that "something thinks in him."

The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious.

Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie.

His consciousness is menaced by an almighty unconscious: hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces
and must adjust himself to them as best he can.

Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it.

The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world.

It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for the
other part, it moulds this empirical world in accordance with its own psychic assumptions.

The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality
or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

The world is as it ever has been, but our consciousness undergoes peculiar changes.

First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now.

Consciousness can hardly exist in a state of complete projection.

At most it would be a heap of emotions.

Through the withdrawal of projections, conscious knowledge slowly developed.

Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections.

This was the first stage in the despiritualization of the world.

One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.

Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them.

You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip.

All gaps in our actual knowledge are still filled out with projections.

We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are
conscious of it.

The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny.

Our cerebral consciousness is like an actor who has forgotten that he is playing a role.

But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness.

He must know once again that he was merely

a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

Since the stars have fallen from heaven and our highestsymbols have paled, a secret life holds sway in the unconscious.

That is why we have a psychology today, and whywe speak of the unconscious.

All this would be quite superfluous in an age or culture that possessed symbols.

Symbols are spirit from above, and under those conditions the spirit is above too.

Therefore it would be a foolish and senseless undertaking for such people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed.

Heaven has become or us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were.

But "the heart glows," and a secret unrest gnaws at the roots of our being. Carl Jung, CW 9i, Para 50

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of
light.

Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Rationalism and superstition are complementary.

It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral
world of the unconscious. Carl Jung, CW 18 Para 10

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be
pulled back again and again into physical existence. Carl Jung, CW 11 Para 843

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as
little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380

Psychic processes therefore behave like a scale along which consciousness "slides."

At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to it. 53 : 408

Nowhere and never has man controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it.

The same is true of that objective spirit which today we call the unconscious: it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae.

If a man puts his hand to the opus, he repeats, as the alchemists say, God’s work of creation.

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

We know that the mask of the unconscious is not rigid —it reflects the face we turn towards it.

Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and
intellectual judgment go, is completely neutral.

It only becomes dangerous when our conscious attitude to it is hopelessly wrong.

To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608

In the unconscious is everything that has been rejected by consciousness, and the more Christian one's consciousness is, the more heathenishly does the unconscious behave, if
in the rejected heathenism there are values which are important for life. Carl Jung, CW 11, Para 713

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams.

The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness.

It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle.
Carl Jung, CW 12, Para 51

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics the very act of observation alters the object observed.

Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Para 88

Nobody can say where man ends.

That is the beauty of it. The unconscious of man can reach God knows where.

There we are going to make discoveries. Carl Jung, Richard L. Evans Interview. Para 62

It suits our hypertrophied and hybristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of
consciousness.

The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection.

But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological
doctrine about the gods.

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to
the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented.

Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical.

This is only another piece of intellectual presumption.

"Psychic forces" have far more to do with the realm of the unconscious.

Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers.

Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true.

The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand.

He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole.

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself.

It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean.

Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is
a question of space, it does not matter whether the gods are "inside" or "outside."

It might be objected that there is no proof that consciousness is nothing more than an island in the ocean.

Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

Man’s capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412

The reason why consciousness exists, and why there is an urge to widen and deepen it, is very simple: without consciousness things go less well.

This is obviously the reason why Mother Nature deigned to produce consciousness, that most remarkable of all nature’s curiosities.

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and

that is why under other conditions he falls victim to countless dangers which
we on a higher level of consciousness can avoid without effort.

True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one.

Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695

Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped.

I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt: through knowledge, the gods are as it were robbed of their fire, that
is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind.

The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men.

He has raised himself above the human level of his age ("ye shall become like unto God"), but in so doing has alienated himself from humanity.

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind.

He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289

The man who has attained consciousness of the present is solitary.

The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness.

Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Para 150

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Para 745

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination.

Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory.

To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness.

If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Para iii

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness.

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial.

Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature.

As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems.

Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways.

And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear.

For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision.

And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness.

We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness.

But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism.

The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems.

Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man.

It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

"Reflection" should be understood not simply as an act of thought, but rather as an attitude.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen.

It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 11, Para 235

There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings.

Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature.

This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion.

It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise.

The biblical fall of man presents the dawn of consciousness as a curse.

And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751

The unconscious is the only available source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow.

As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Since we cannot imagine—unless we have lost our critical faculties altogether—that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness.

No one can say how great or small this "remnant" might be, for we have no means of measuring the possible range of conscious development, let alone the extent of the unconscious. Carl Jung, CW 16, Para 387

Gleaming islands, indeed whole continents, can still add themselves to our modern consciousness. Carl Jung, CW 8, Para 387

There are many people who are only partially conscious.

Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state.

They know what happens to them, but they do not know what they do or say.

They cannot judge of the consequences of their actions.

These are people who are abnormally unconscious, that is, in a primitive state.

What then finally makes them conscious?

If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious.

They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11:6*

An inflated consciousness is always egocentric and conscious of nothing but its own existence.

It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future.

It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Carl Jung, CW 12, Para 563

Everything that man should, and yet cannot, be or do be it in a positive or negative sense—lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or—what is still more dangerous—as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices.

All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. Carl Jung, CW 9i, Para 287

The stirring up of conflict is a Luciferian virtue in the true sense of the word.

Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes {pmnes superfiuitates comburii) .

But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.

There is no change from darkness to light or from inertia to movement without emotion. Carl Jung CW 9i, 179

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. Carl Jung, Basel Seminar, Para 276

When there is a marked change in the individual’s state of consciousness, the unconscious contents which are thereby constellated will also change.

And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance.

This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined.

When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.

These contemporary events betray their psychological background by their very singularity.

The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium.

For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. 77 : 394/

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself.

One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. 70:964

The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.

The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, ’Let there be light’ " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche.

Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

"But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?"

This is truly the crucial question, and I do not find the answer easy.

Instead of a real answer I can only make a confession of faith: I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists.

From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world.

I felt then as if I were the first man, the first creature, to know that all this is.

The entire world round me was still in its primeval state; it did not know that it was.

And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been.

All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Carl Jung CW 9i, Para 177

[C.G. Jung; Psychological Reflections, Pages 23-37

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Carl Jung on “Sin” – Anthology (2019-01-25 04:30)

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The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125,

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

As for the nigredo, it is certain that no one is redeemed from a sin he not committed, and that a man who stands on a peak cannot climb it. Carl Jung, Letters Vol. II, Pages 32-35.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa. Carl Jung, Letters Vol. II, Pages 471-473

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

The sin to be repented, of course, is unconsciousness. Carl Jung, Aion, Pages 191-192.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

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Magic is a Way of Living (2019-01-25 04:50)

[1]

Magic is a way of Living

It is an error to believe that there are magical practices that one can learn. One cannot understand magic. One can only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not
only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason.

This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension. Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings magical. The magical always surrounds me, always involves me.

lt opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim. Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.

But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible. We recognized that the world comprises reason and unreason;
and we also understood that our way needs not only reason but also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must
value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the
incomprehensible accords with reason, one may try to think it with success; but insofar as it is unreasonable, one needs magical practices to open it up.

The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of
grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises.

One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity, magic causes disarray and a lack of clarity.

One indeed needs reason for the magical translation of the not-understood into
the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/be5d9-magician.jpg`

Jungian and Catholic? Jung’s Forgotten Bridge (2019-01-25 05:44)

[1]

Jung’s psychological types are another way in which he looked at the process of individuation, and they, too, can become a fitting object of reflection for the philosopher of nature. I have argued at length (*Tracking the Elusive Human*, Vol. 1, 1988, Vol. 11, 1990) that Jung’s psychological typology could be integrated with the body and temperament types of William Sheldon, and this argument ultimately rests on observation, as does Jung’s natural science of the psyche as a whole. In this chapter I want to briefly summarize this kind of approach to psychological types and then look at how the philosopher of nature addresses the same issues. This will allow us to see, I hope, that although the philosopher and the psychologist use very different methods, their results are strikingly convergent.

In 1921 two books appeared that were to become psychological classics: C.G. Jung’s *Psychological Types*and E. Kretschmer’s *Physique and Character*. Yet, despite their proximity in time and similarity in theme, they were destined to live separate lives.

Jung was aware of the possibility of connecting his own typological work with that of Kretschmer’s. In 1929, in a paper entitled, "The Significance of Constitution and Heredity on Psychology", he wrote:

"I personally have the impression that some of Kretschmer’s main types are not so far removed from certain of the basic psychological types I have enumerated. It is conceivable that at these points a bridge might be established between the physiological constitution and the psychological attitude. That this has not been done already may be due to the fact that the physiological findings are still very recent while, on the other hand investigation from the psychological side is very much more difficult and therefore less easy to understand." (Coll. Wks, 8, p. 108)

But he could not pause to pursue this task. Fully engaged in his exploration of the unconscious, he rarely found the time to take up his pen in the cause of explaining his own psychological types, still less to attempt to relate them to Kretschmer's.

Almost forty years later the situation from the Jungian side still had not changed. C.A. Meier, in a wide-ranging talk on psychological types and individuation, said, "...It is rather a shame that this most genial contribution to psychiatry (Kretschmer's book) has never been decently evaluated in respect to its relation to Jungian psychology." ("Psychological Types and Individuation" in J.B. Wheelwright (Ed.) *The Analytic Process*, *Aims*, *Analysis and Training*.)

This failure would have been of small moment if Jung's typology were simply an interesting footnote to his psychology. Then its relationship to Kretschmer's body types would simply have been a footnote to a footnote. However, much more is at stake here. Psychological typology is an integral part of analytical psychology and a highly distinctive and valuable way in which to view the whole process of individuation. Thus, the English translation of Jung's book bore the subtitle, "The Psychology of Individuation", and Meier could say, "Individuation begins and ends with typology." Nor do body types and temperamental traits simply constitute a footnote to psychological types. The study of somatotypes in their deepest sense transcends the level of simple physical measurement and classification and explores the biological constitution of the human body. A bridge between psychological types and somatotypes is a way for Jungian psychology to enter into a deeper relationship with recent discoveries in the biochemistry and genetics of the human personality.

The prospect for building this bridge that Jung envisaged is not quite as bleak as it appears. The work of William H. Sheldon (1898-1977) represents an important clarification and development of Kretschmer's type descriptions. Sheldon remains the most widely known American contributor to the classification of the human physique and the study of the relationship between somatotype and temperament. Born in Rhode Island, and reputedly a godson of William James, he devoted his entire career to these themes. His basic elements of physique, endomorphy, mesomorphy and ectomorphy gained wide-spread recognition, but he evoked considerable opposition by his sweeping assertions and acerbic style. What is less widely known about Sheldon is his relationship with Jung. In 1934 he made a psychological Grand Tour of Europe, meeting Freud, Kretschmer and Jung. At Kretschmer's clinic he conceived the possibility of reformulating Kretschmer's type descriptions in terms of basic components and of quantifying them. When he arrived in Zürich he had a golden opportunity to become deeply acquainted with Jung's psychological types. Unfortunately, he was too preoccupied with the tantalizing possibilities of somatotype, and as a result, gained only a general idea of the scope of Jung's typology. This is illustrated by the fact that he takes Jung to task for describing only one kind of extraversion, while he was sure there was both an extraversion of action and one of affect. Clearly he never understood the role of the functions in delineating the various kinds of introversion and extraversion. This attitude is still shared by many psychologists outside Jungian circles who make use of the two basic attitudes but treat the functions as a terra incognita.

If Sheldon had begun to work on Jung's bridge, it is not likely that Jung would have been upset. In 1936 in an article on psychological typology, Jung wrote: "The whole make-up of the body, its constitution in the broadest sense, has in fact a very great deal to do with the psychological temperament ... Somewhere the psyche is living body, and the living body is animated matter." (Coll. Wks, 6, p. 543.)

If the full impact of psychological types had escaped Sheldon, Jung had still made a deep impression on him. Sheldon spent part of 1935 in England writing his first book, *Psychology and the Promethean Will*, which shows clear traces of Jung's influence. It was here that Sheldon met Aldous Huxley, who later incorporated some basic ideas of somatotyping in his utopian novel, *Island*.

Over the next twenty years Sheldon produced four major volumes in what he called his 'Human Constitution Series'. After the publication of the last of these works, *The Atlas of Men* in 1954, he had substantially completed the task that he had taken upon himself in Kretschmer's clinic. Now he began to look with a certain nostalgia at the possibilities he had not been able to pursue. Humphrey Osmond, the noted pioneer in the orthomolecular treatment of schizophrenia, was going to visit Jung:

"Before I left for Zürich Bill Sheldon gave me a copy of his *Atlas of Men*, inscribed to Jung from his former pupil. He told me that he was apologizing to Jung for not having paid sufficient attention to Jung's teachings, but explained that he was preoccupied with what was to become somatotyping. When I reached Jung's villa in Kusnacht (the date was November, 1955) 1 carried the *Atlas of Men*. Jung was delighted and said, 'Why, we must always give the body its due - did not your Shakespeare say, "Let me have men about me that are fat; Sleek-headed men and such as steep o'nights; Yond' Cassius has a lean and hungry look; He thinks too much; such men are dangerous."' So Jung certainly knew of Sheldon's work and expressed his explicit approval to me and told me to thank Sheldon and give him his congratulation and warm regards."

Jung's bridge still remains to be built, but the basic structural members in terms of psychological types and somatotypes have been carefully constructed. There is even a certain amount of agreement about the relationship between introversion and ectomorphy, and extraversion and mesomorphy. Further, if 'somewhere the psyche is living body', then somewhere a particular kind of psyche, that is, a particular psychological type, is probably a particular kind of living body.

What is at stake is not a minor bit of Jungian history but a potentially new way of looking at psychological types which could have important practical and theoretical ramifications. The basic structure of psychological types is left unaltered, but its range is greatly extended. The result is an integrated typology that would range from the psychological type to the physically conditioned temperament, to somatotypes, and finally, to biochemical types which would organize the material made available by the study of biochemical individuality. Such an integrated typology would stimulate the development of psychological types, as the following brief examples will, one hopes, illustrate.

In recent years there has been considerable interest in the typology of the coronary-prone personality, or Type-A personality. Less well-known is a parallel development based on the observations of cardiologists, as well as Sheldon-oriented anthropologists, that indicate a definite range of somatotypes for many heart-attack victims. Occasionally these neglected observations resurface. Not long ago James Mitchner, in an article in the *New York Times Magazine*, summed up the factors predictive of coronary risk which he had received from Paul Dudley White. Among his list of disposative indications, Dr. White had said:

"But if you classify a thousand deaths from heart failure, you find that very few strike ectomorphs, not too many hit endomorphs, but a heavy predominance knock down mesomorphs." ("Living with an Ailing Heart", Aug. 19, 1984, p. 108.)

Type-A behavior which, incidentally, has remarkable affinities with the temperamental traits that Sheldon associated with mesomorphy, can be viewed as a particular application of the general theory of psychological types. A Jungian typologist, examining this literature, would be drawn to the conclusion that these heart attack victims belong predominantly to a narrow spectrum of the whole range of psychological types, just as they belong to only a limited part of the somatotype spectrum. An integrated typology would go ahead and make the connection between the coronary-prone somatotypes and the coronary-prone psychological types, and would be in a position to see the full range of this coronary-prone person from the interior recesses of his psychological type through the more particular description of the Type-A personality to the somatotype, and finally, to the biochemical type; that is, the type of person who might have difficulty with his low-density lipo protein receptors, etc. On the practical level this would lead to better ways of treatment. For example, the emphasis on Type-A description will, no doubt, shift to the modification of Type-A personalities, yet, if we view the Type-A personality as a particular instance of a certain psychological type, then the whole range of analytic techniques could be brought to bear on the problem. Then the Type-A personality becomes a specific instance of the need for individuation.

An integrated typology would also give the theory of psychological types a much-needed outside point of reference. One result would be a keener awareness of what could be called intra-type variations. Until now the theory of psychological types has concentrated on the existence of the different types and the relationships between the functions of these different types. Thus an introverted intuitive type would have extraverted sensation as the fourth function, and each and every introverted intuitive type would have the same fourth function. But what of intra-type variations? Do the differences between one introverted intuitive type and another have to be left in the realm of incommunicable individuality? In an integrated typology two people of the same psychological type could vary significantly in body type, and body type could, thus, become a visible symbol of the intra-type variations. Though two individuals share the same order of the functions, the way the functions are structurally related could vary; that is, the distance between functions in terms of psychological accessibility could differ. Are some people further from their auxiliary function than others, or from their fourth function than other people of the same type? Sheldon observed that those endowed with a significant amount of each of the basic components of physique, what he called a mid-range physique, often exhibited behavioral difficulties resulting from the very abundance of their endowments. They could not make up their mind in which temperamental direction to go. To convert this observation into the idiom of psychological types, a mid-range introverted intuitive type would differ significantly in behavior from a highly ectomorphic introverted intuitive type, and the basis could be viewed in terms of intra-type variations. If these variations could become conscious, they would probably provide a theoretical answer to certain kinds of behavior that are already being observed in the analytic process.

Intra-type variations may also play a significant role in the difficulty in diagnosing psychological types. The problem of how to arrive at the sure estimation of someone's type has given rise to attempts to objectify the procedure by written testing and to reformulate typological theory in order to mitigate these diagnostic difficulties. An integrated typology presents a third perspective from which to view the question of diagnosis.

Many factors have been recognized as contributing to the difficulty of determining a person's type: the stage of personal development, parental and environmental overlays, the questions of neurosis and creativity. If we add to these intra-type variations, somatotypes and temperamental traits, a significant part of diagnostic difficulties can be placed in the very complexity of the subject matter. Another important cause resides in the fact that diagnosing types is as much an art to be learned as it is a theory to be understood. No one would expect a wine-taster or a stock-breeder to become proficient simply by mastering theory, still less a medical practitioner, yet, while we neglect the question of practical training in typology - which is not to be immediately identified with analytic training in general - we profess surprise that professional judgments differ so radically.

If typology represents a certain visibility of the process of individuation, then somatotypes would be the visibility of the psychological types themselves. Without minimizing the difficulties that surround the determination of somatotypes, they are certainly more visible and amenable to measurement and observation than are psychological types. Thus, they could inject a dimension of objectivity which would aid psychological type diagnosis if an integrated typology could be developed.

Finally, such an integrated typology would bring into focus the question of whether there is a genetic basis to psychological types. That there would be such a genetic foundation to somatotypes is an acceptable idea, yet there is mounting evidence for a genetic component for extraversion and introversion, as well. From the perspective of an integrated typology such a finding is not startling, and questions concerning the mode of genetic transmission or the biochemical foundations to introversion and extraversion become more askable.

If we speak in a biological language about types in terms of the possible embryological foundations to somatotypes or how the biological extraversion of the ectomorph is compensated by his or her psychological introversion, as Sheldon did, we can be immediately understood in terms of the perennial nature versus nurture conflict. Yet, even if there is a relationship between somatotype and psychological type and a genetic foundation to the psychological type, this does not diminish in the least the full range of development for each particular type. The last phrase, however, is an important qualifier. Each type builds on its own kind of foundation and moves through the process of individuation towards a fullness of growth that embraces all the functions and both attitudes. Nature and nurture demand each other. Jung could well have written a chapter in *Psychological Types* on the typological foundations of this conflict, with extroverts more keenly aware of the dramatic changes wrought by their interaction with the environment, and introverts concerned with inner continuity and finding precisely that.

Typology also has its own version of the even more intractable question of scientific method. It appears in its most vehement form in the differences between Eysenck and his factor analytic approach to extraversion and somatotypes, and the work of men like Sheldon and Jung. But even within the Jungian spectrum there is an unresolved tension between the proponents of type diagnosis by way of psychological testing and those who perceive by way of observation. This tension plays an important role in various attempts to reformulate type theory and has important ramifications for the future direction of analytical psychology as a whole.

But to return to the matter at hand, which is the development of an integrated typology, it is hard to imagine this taking place without interdisciplinary collaboration. What is needed for a definitive bridge building is the collaboration of typologists in the traditions both of Jung and Sheldon. These are the people who already have fluency in one typological language that has been gained by long exposure to the empirical material that underlies it. Thus, they are in the best position to learn the other typological language and explore their interrelationship. It will be an exciting event when Jungian typologists finally meet their Sheldonian counterparts, and both sides discover that their distinctive viewpoints can enrich each other. Then Jung’s forgotten bridge will be forgotten no longer.

Jung’s statement, "Somewhere the psyche is living body, and the living body is animated matter" appeals to the philosopher of nature as much as to the psychologist trying to build a bridge between psychological types and body types. What happens when we look at psychological types from the point of view of the philosophy of nature? First the philosopher would receive the results of the typologists, and then be inspired to ask distinctive kinds of questions which are not able to be addressed within the field of typology itself. For example, our philosopher of nature, reflecting on the commonly agreed upon facts of introversion and extraversion, would say: Why do these differences exist? And she or he would be forced to examine more closely the principles that govern this philosophical psychology.

The ultimate root of these differences cannot be found in the form or spiritual soul as if one person had a different nature than another. This type of approach would lay the groundwork for the worse sort of repression and prejudice in which we deny a fully human soul to this group of people or that. All human beings have the same kind of soul. We are all members of one human race. But if these undeniable human differences are not rooted in different kinds of souls, could they find their origin in different kinds of bodies? For St. Thomas the soul is not contained in the body, but rather the body is contained in the soul. This means that the soul is the very principle by which the body exists, rather the body being a preexisting receptacle for the soul. If we make matter the root of human differences then we end up imagining that the different psyches that exist are the result of the same psyche being received by matter in various ways. Then we arrive at a conception in which the soul is limited by matter, in fact, almost imprisoned by it and waiting for its liberation.

But if the answer does not lie in either the specific kind of soul or in the soul being limited or received by matter, just where does it reside? For St. Thomas, the human soul is the lowest and weakest of spiritual forms. Our intellect is not always in act but rather is a being in potency. The soul is united to the body precisely in order that it can know. The body does not imprison the soul but liberates it in the sense of providing it with the means by which it can realize itself. This "weakness" of human soul is not a lack of something that should be there, but only a way of expressing the ontological intensity of being the human psyche possesses by its very nature. According to St. Thomas, if it were fully self-actuated from its creation it would fully fill its own rung in the ladder of being. It would be one of a kind, and there could only be one human being. The low intensity of the ontological nature of the human soul is what demands many expressions of it. We are all partial realizations of what it means to be human. The expression of human nature cannot take place all at once in one being, but happens in a rainbow of human beings, each of which displays a certain facet of the human psyche. The very nature of the human psyche prevents its total and immediate self-expression in the form of some sort of archetypal and complete human being. Instead, the human psyche demands expression in a community of individuals and finds its realization there. From a typological point of view we are conscious of one aspect of the psyche; we are a specific type. For Jung, each of us has both introversion and extraversion and all four functions, but they are arranged in such a way that there is a primary function and attitude rooted in consciousness and a much less developed function and attitude strongly connected to the unconscious, which he called the inferior function. For the philosopher of nature, this pattern of the distribution of the attitudes and functions can be taken as a phenomenological parallel to the soul’s limited capacity of self-expression. But the psyche is dynamic, as well. Jung’s process of individuation has a typological expression in which the less conscious functions become developed and this, too, finds a parallel in the philosopher of nature seeing the soul actualize itself through the uses of the senses, imagination, intellect and will. Yet the inferior function never becomes fully conscious, for we are never without the unconscious, just as we never reach a direct spiritual seeing coming from the soul’s auto-intellection.

Without pressing the point too strongly, it is also possible to find parallels between the elements of Jung’s psychological types and the philosophy of nature. The inward and outward flows of energy and attention that make up introversion and extraversion can be related to the two fundamental aspects of human nature. We are outward-looking in virtue of our bodiliness and are integral parts of the world around us, and we are inward-looking by the very fact of possessing a spiritual soul. Even Jung’s four functions of sensation, intuition, thinking and feeling find counterparts in St. Thomas’ description of the soul. Jung’s sensation is close to St. Thomas’ use of the senses, and in both the use of thinking or reasoning is similar, as well. Jung’s intuition finds its closest partner in Thomas’ intellectus or intuition which he strongly contrasted with reasoning as the insight or intellectual seeing that is at the start and finish of any process of reasoning. Jung’s feeling comes closest to what St. Thomas called knowledge though connaturality. This is a knowledge that he contrasted strongly with knowledge through reasoning, for it does not come through ideas but is a knowledge that comes through the will, and it is based on the conformity of the will with the good.

From the point of view of the philosopher of nature, there is no cause for surprise if the typologist tries to find a close relationship between psychological types and body types. While he will maintain a distinction between body and spirit, he shies away from any separation or dualism. There is no human body which is not animated matter and no human psyche in this life that does not express itself by means of a living body. We are rational animals, according to Aristotle, and the differences among us psychologically are expressed by psychological types, while our physical differences find expression in body types, but they both are complementary expressions of one living human organism.

If each of us is a partial reflection in psyche and body of what it means to be human, this does not mean that we are permanently locked in this fragmentary condition. The human psyche is dynamic. It strives to realize itself as fully as possible. It has a certain capacity and urge to be whole. And this wholeness comes about by us living in a loving community whose gifts complement our own and by going on the journey of individuation in which we discover that. we have in some fashion all the different types within ourselves.

[2]http://www.innerexplorations.com/catjc/jc5.htm

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/b8/Christ_Handing_the_Keys_to_St._Peter_by_Pietro_Perugino_%28crop%29.jpg/220px-Christ_Handing_the_Keys_to`
2. `http://www.innerexplorations.com/catjc/jc5.htm`

Carl Jung and “Hardness increases in proportion to the speed of approach.” (2019-01-25 06:56)

[1]

Anonymous

Dear Fraulein N., Bollingen, 23 April 1945

I am sorry to hear you are ill.

Your news reached me when I was all of a dither and had to settle everything in a hurry-and I can’t hurry any more.

Even so I will send you a sign of life, for since yesterday I have been in Bollingen.

Writing was simply impossible before, as I had to have time for myself and my tasks.

Just now some hard chunks of reality have hit you, and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone.

Hardness increases in proportion to the speed of approach.

Wishing you a good recovery,

Yours ever,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 363.

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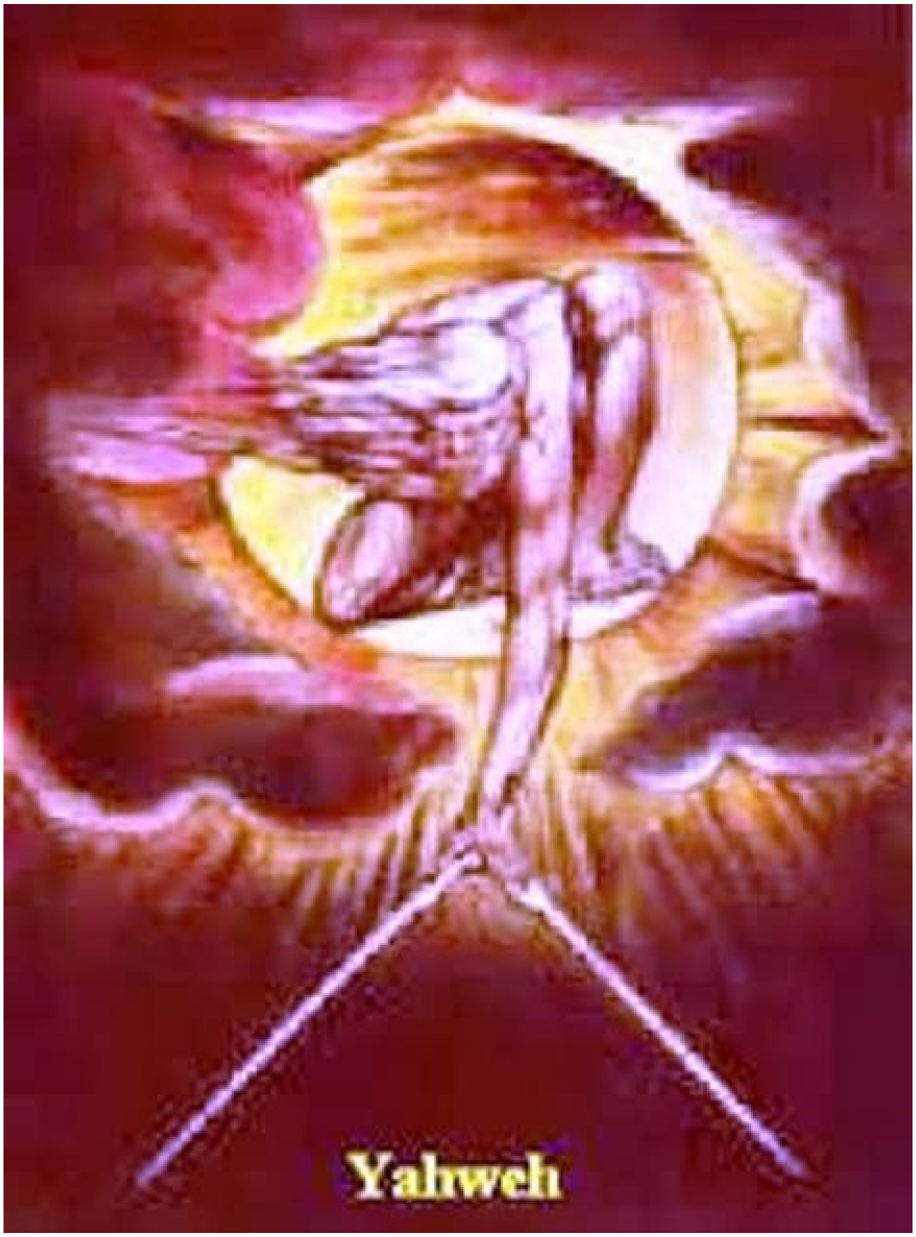
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/fd39a-1.jpg`

Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. **(2019-01-25 06:57)**

[1]



To Michael A . Ledeen

Dear Mr. Ledeen, 19 January 1961

I gather from your letter that your immediate wish is to have some suggestions for your forthcoming sermon on the problem of Job.

As you yourself realize, one hour is hardly enough to deal with such a big problem satisfactorily.

I would suggest a reduction of your programme, namely that you deal with its important aspect.

It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh.

The two are Love and Fear, which presuppose an apparently irreconcilable contradiction.

Yet such an opposition must be expected wherever we are confronted with an immense energy.

There is no dynamic manifestation without a corresponding initial tension which provided the necessary energy.

If we suppose the deity to be a dynamic phenomenon in our experience, its origin must be an opposition or a paradox.

Job obviously is confronted with this problem and he even expresses his conviction that God will help him against God.

As the monotheistic tendency always tries to postulate or to construct an anthropomorphic unity of the God-image, it is strange and painful to us to admit a paradoxical or a contradictory God-image.

If we try to realize what the full acceptance of such an image means, we will soon discover why most people are afraid of it.

This problem is so difficult that its discussion will fill an hour easily.

This in spite of the fact that it is an old truth.

I was quite interested to learn from your letter that my ideas have appealed to you.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 623

Carl Jung across the web:

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/546ee-7fear.jpg`

An individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist

(2019-01-25 09:29)

[1]

Dr. Jung:

Yes. It is the withdrawal from the emotions; you are no longer identical with them.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate.

So in anahata individuation begins. But here again you are likely to get an inflation.

Individuation is not that you become an ego—you would then become an individualist.

You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist.

Individuation is becoming that thing which is not the ego, and that is very strange.

Therefore nobody understands what the self is, because the self is just the thing which you are not, which is not the ego.

The ego discovers itself as being a mere appendix of the self in a sort of loose connection.

For the ego is always far down in muladhara and suddenly becomes aware of something up above in the fourth story, in anahata, and that is the self.

Now, if anybody makes the mistake of thinking that he lives at the same time in the basement and on the fourth story, that he is the purusha himself, he is crazy.

He is what the German very aptly call verrückt, carried off his feet up to somewhere else. He just sits up there and spins.

We are allowed to behold only the purusha, to behold his feet up there.

But we are not the purusha; that is a symbol that expresses the impersonal process.

The self is something exceedingly impersonal, exceedingly objective.

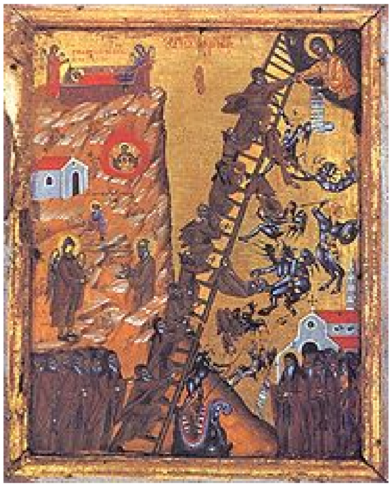
If you function in your self you are not yourself—that is what you feel.

You have to do it as if you were a stranger: you will buy as if you did not buy; you will sell as if you did not sell.

Or, as St. Paul expresses it, "But it is not I that lives, it is Christ that liveth in me," meaning that his life had become an objective life, not his own life but the life of a greater one, the purusha. Carl Jung, Kundalini Yoga, Lecture 2, Pages 39 – 40.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/5735c-buddha.jpg`

Through uniting with the self we reach the God.~Carl Jung (2019-01-25 15:10)

[1] 

Icon of The Ladder of Divine Ascent (the steps toward theosis as described by St. John Climacus) showing monks ascending (and falling from) the ladder to Jesus.

Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted.

I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable.

Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos. How many will the God break?

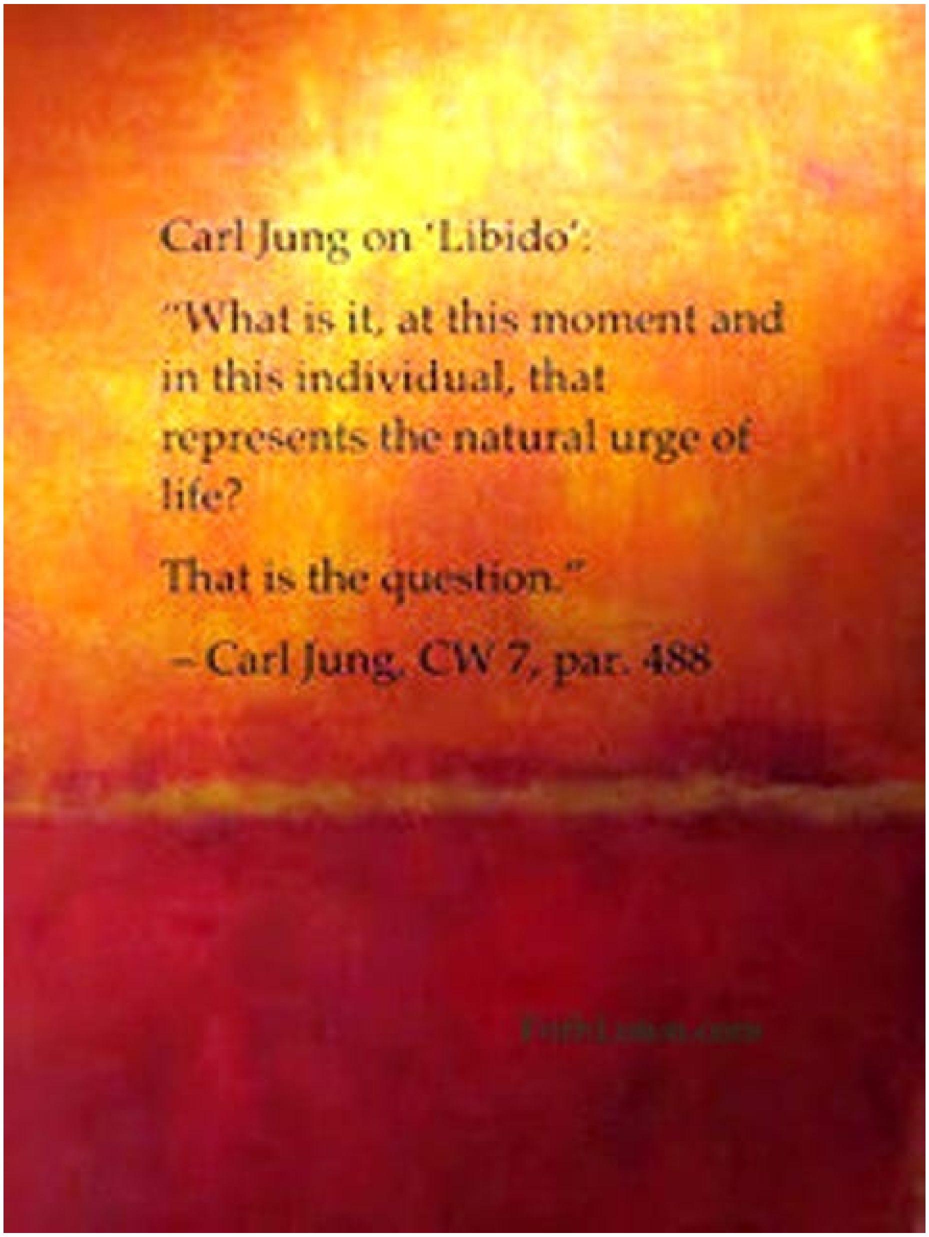
The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Red Book, Page 338.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/3/36/StJohnClimacus.jpg/200px-StJohnClimacus.jpg`

Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life?

(2019-01-25 16:15)

[1]



Carl Jung on 'Libido':

"What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question."

– Carl Jung, CW 7, par. 488

What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question.

That question neither science, nor worldly wisdom, nor religion, nor the best of advice can resolve for him.

The resolution can come solely from absolutely impartial observation of those psychological germs of life which are born of the natural collaboration of the conscious and the unconscious on the one hand
and of the individual and the collective on the other.

Where do we find these germs of life?

One man seeks them in the conscious, another in the unconscious.

But the conscious is only one side, and the unconscious is only its reverse.

We should never forget that dreams are the compensators of consciousness.

If it were not so, we would have to regard them as a source of knowledge superior to consciousness: we should then be degraded to the mental level of fortune tellers and would be obliged to accept all the futility of superstition, or else, following vulgar opinion, deny any value at all to dreams. Carl Jung, CW 7, Page 290.

Carl Jung across the web:

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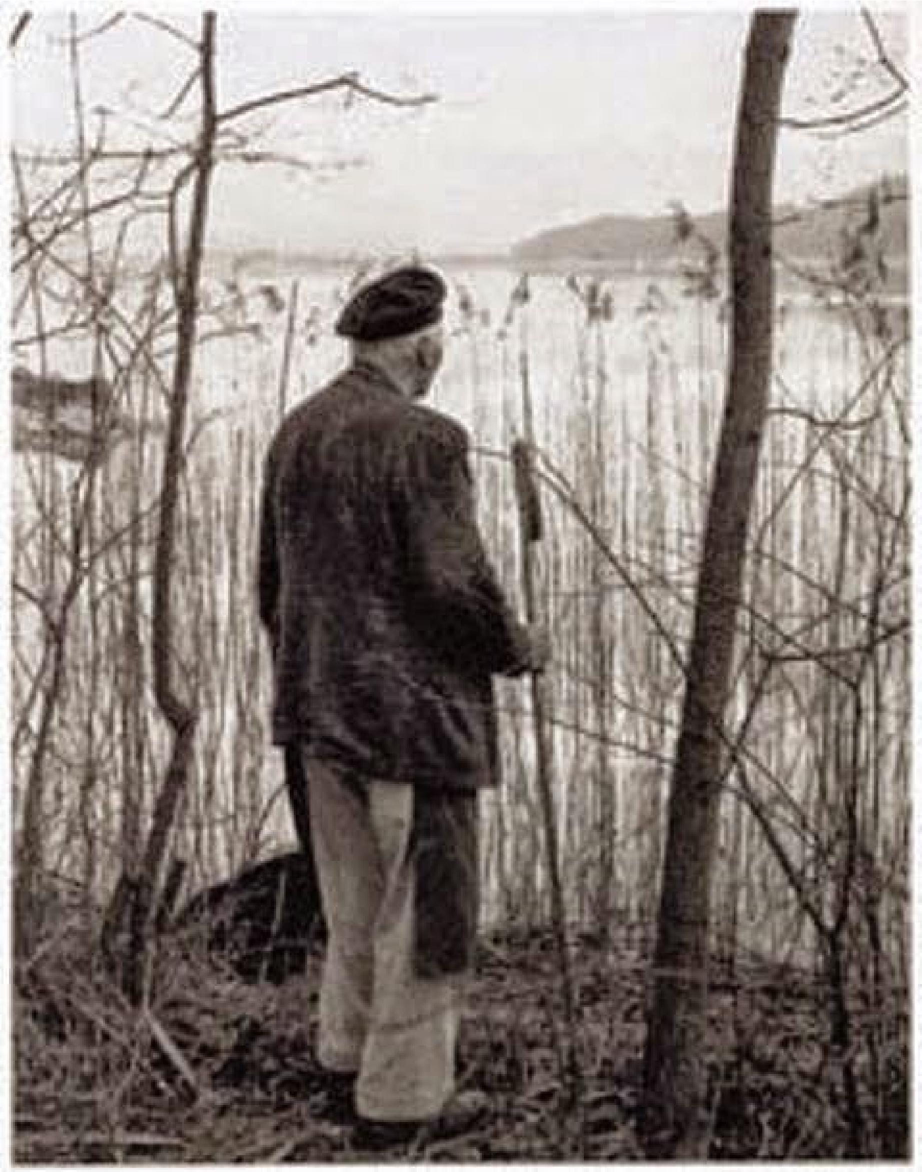
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/84f3d-zalibido.jpg`

Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last. ~British Medical Journal **(2019-01-25 17:40)**

[1]



I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist.

In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion.

"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last."

This view meets with my approval. Carl Jung, CW 18, Page 664

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/55f1e-2carl.jpg`

Wolfgang Pauli critique of Dr. Jung’s "Answer to Job" (2019-01-26 04:00)

[1]

Motto: "To be," or "not to be," this is the question

Dear Professor Jung, 27 February 1953

A year has elapsed since I last wrote to you, and now I feel the time is right to carry out what has long been my intention; namely, to write to you again.

The topic I have chosen this time could be called: "Reflection of an Unbeliever on Psychology, Religion, and your Answer to Job."

I do not doubt that you have received very many letters about your book Antwort auf Hiob [Answer to Job] (especially from theologians who, consciously or unconsciously, are beset with grave doubts and for whom your psychology will surely be welcomed as a means of helping them to deal with these doubts).

Nevertheless, despite the wealth of your experience, this letter will probably strike you as rather unusual.

My topic will deal with neither the complete historical development of the Judeo-Christian God-image nor all too general ideological questions.

Instead, I should like to single out in particular the last four chapters of your book, where the problem of the anima and hence-by definition-the opposition Catholicism-Protestantism and the individuation process playa crucial role in your religious-psychological reflections.

For in this way there is a connection between this chapter of your new book and your earlier book, Psychology and Religion” which I have deliberately alluded to in the heading above.

It goes without saying that if I react at all to such a personal book, it can only be in this personal way.

Hence it is impossible for this letter to remain on a purely scientific level, and in order to enable the emotional side and the unconscious to have their say, too, I shall make use of dreams.

In doing so, I have selected some that are very typical in that their motifs recur-with variations-at intervals extending over many years.

Even if my reaction and my point of view regarding these problems is a personal one, it is nevertheless clear to me that we are all-as children of the 20th century-affected unconsciously by the same archetypal occurrences, however different our conscious attitudes toward them may be; this is true of the psychologist who, at the end of a book and in the eventide of a long working life, sees a new hieros gamos approaching, the physicist who has to compensate for the one-sidedness that ensued after the pioneering scientific achievements of the 17th century, and the pope, who, by way of sanctioning an ancient popular belief, declares a new dogma.

Thus I write and report the following in the hope that in spite of any differences in the nuances of our opinions, there is still a sufficiently broad basis of understanding between us in these problems, which are as thorny as they are crucial.

I.

To read your book Antwort auf Hiob [Answer to Job], I had chosen the period of the equinox last autumn—after overcoming certain reservations, by the way.

On the evening of 19 September I had read the first 12 chapters (up to and including the Apocalypse).

My attitude was not at all critical; on the contrary, the effect that these chapters had on me, with their touches of Sarcasm, was as if I had enjoyed some light reading, and I was in a cheerful, albeit somewhat superficial mood.

However, in the night immediately after reading your book I had the following dream:

"At first I am riding in a train with Mr. Bohr.

Then I get out and find myself in a stretch of countryside clotted with little villages.

Now I start looking for a station so that I can ride off to the left.

I soon find it.

The new train comes from the right and seems to be a small local train.

As Iget in, I immediately see "the dark girl" in the compartment, surrounded by strangers.

I ask where we are, and the people say, ’"The next station is Esslingen, and we are nearly there."

I wake up very annoyed because we have come to such an uninteresting and boring place."

Thus was the pleasure of the evening turned into the annoyance of the morning.

Apparently "the dark one" was being sought out in the dream.

The place she lives seems to be somewhere in the Zurich Oberland.

Esslingen actually-i.e., extremely provincial, only loosely connected with the city of Zurich, which is where I pursue my main activity, theoretical physics (represented by Bohr).

The reason for my irritation seems to be the fact that I have to go off to such a remote, provincial setting to find the dark one.

Now what does this have to do with your book?

Well, it has a lot to do with it, and I immediately saw a connection.

The dark one for me has always been the counterpole to Protestantism, the "men’s religion that has no metaphysical representation of woman."

The pair of opposites Catholicism-Protestantism has long tormented me in my dreams.

It is the conflict between an attitude that does not accept, or only partially accepts, the "ratio," and another attitude that does not accept the anima.

This pair of opposites has appeared repeatedly in many different forms, e.g. as

Fludd- Kepler
Psychology-Physics
intuitive feeling-scientific thinking
Holland-Italy
Mysticism-Science

It is a pair of opposites that seems to call for resolution by means of coniunctio.

Now I knew beforehand that the new Catholic dogma about the Assumption into Heaven of the body of the Virgin Mary is discussed toward the end of the book Antwer au Hiob.

The declaration of this dogma had made even me sit up and take note, in one definite connection and in one definite light; that was the case from the very start and is still so today.

My source was mainly my (Protestant) colleague Gonseth, who had had discussions about this with Catholic intellectuals (especially Thomists) in Rome (in connection with the line of philosophy taken by him).

He reported that these intellectuals were somewhat embarrassed because of the concretism of the pope and regarded the new dogma as a concession to the people and also as a "metaphysical maneuver" against Communism.

Now inasmuch as politics have always been a prerogative of the princeps huius mundi, and inasmuch as anyone involved in politics (and that applies to the greater part of the Catholic clergy) is, in psychological terms, in intimate "contact with the Devil,” then the initiative for the new dogma (expressed in the terminology of your book Antw.au Hiob) would actually have come from the Devil; it is a countermeasure against the Devil.

Of course, in the 2oth century I cannot really understand what the pope means when he says "Heaven" (and I am not the least bit interested in what he means).

It does acquire some meaning for me if I identify "Heaven" here with the "place beyond Heaven” the non-physical space in which, in accordance with Platonic philosophy, "Ideas" are to be found.

This is probably not all that arbitrary inasmuch as historically, Christianity has taken over many words and expressions from Plato and the Platonists.

The "maneuver" would then consist in the fact that a concession to matter was to be made, which, since the days of Neoplatonism, has counted only as the privatio of ideas and as evil, or as the Devil in Christian terms.

One may harbor doubts as to whether this concession is enough, since in the new dogma it is actually strongly "disinfected" matter.

To me, however, it seems to be a meaningful and acceptable approach in which a decline into materialism (politically: into Communism) will be avoided because the matter will be taken into the world of ideas, not in its inorganic form but only in connection with the soul, the "metaphysical" representation of woman.

In this form, the “maneuver” seems to be quite logical.

In terms of social practice, doing away with soulless mental institutions would be a most beneficial consequence.

But as a symbol of the monistic union of matter and soul, this assumptio has an even deepter meaning for me.

Any deeper form of reality—i.e., every “thing as such”—is symbolic for me anyway, and only the “manifestations” is concrete (see p. 16).

It is true that in the empirical world of phenomena there must always be the difference between “physical” and “psychic,” and it was the mistake of the alchemists to apply a monist (neutral) language to concrete chemical processes.

But now that matter has also become and abstract invisible reality for the modern physicist, the prospects for a psycho-pyusical monism have become much more favorable.

Inasmuch as I now believe in the possibility of a simultaneous religious and scientific function of the appearance of archetypal symbols, the fact of the declaration of the new dogmas was and is for me a clear sign that the psychophysical problem is also now constellated anew in the scientific sphere.

The hieros gamos, whose dawn you see even from a distance. must also help with the solution to this problem.

I shall talk briefly about the fact that the parallels you draw between the new dogma and a definite stage of the individuation process also seem to me to provide strong support for this view.

But first I should like to report on my further emotional reactions as I read your book to the end.

I did, of course, await with bated breath what you would have to say on the subject of matter and on the psychophysical problem when you came to the new dogma.

To my disappointment, however, I found that there was no mention of the latter, and matter itself was alluded to only briefly in the expressions "creaturely man" and "incarnation of God," otherwise being basically ignored.

I thought to myself, "I don't know what the pope means with 'Heaven" but it is certainly not in this book, for matter has not been broached here."

I attributed the failure to mention the connection with the psychophysical problem to your endeavor to get a discussion going with the theologians, which struck me as doomed to failure from the outset.

It seems to me now that there are other factors involved as well (see under note 28).

II.

Having given vent to my wrath, I immediately realized that it was the same feeling as when [woke up after the dream [recounted earlier.

On the one hand, the dream was an anticipation of my reaction after I had read your book, and on the other hand it now led me back to the subject level.

At that moment, I saw that there also "happened" to be a work by McConnell lying on my desk, and I immediately recalled that you had intentionally arranged for your two works Antw. Auf Hiob and the one on synchronicity to be published at more or less the same time.

The ESP phenomena now also one side of the psychophysical problem (where does the psyche actually
stop when it comes to matter?), and if one took both books together, there was a much less "provincial" atmosphere.

On the subject level, a special form of the "dark one" has long been appearing in dreams and fantasies as the tertium, above and beyond the Catholic-Protestant pair of opposites (or the analogous opposites on the list
given)-namely, the Chinese woman (or the Exotic One) with the typical slanted eyes.

These indicate a particularly holistic view, but one that is still insufficiently connected with my rational ego.

As a feminine (anima) figure, however she is linked with emotional interest, which is accompanied by a
stimulation or animation of the pairs of opposites.

She sees connections other than those of conventional time, yet there always appears to me a "figure" that has the tendency to reproduce itself (automorphism) and to be at the basis of the perceptions of the "Chinese woman."

This "figure" (one can also, in a certain sense, call it "archetype," see under p. Il) is psychic and physical, which is why the Chinese woman first appeared as the bearer of "psychophysical secrets," ranging from sexuality to subtle ESP phenomena.

I believe that an animation of pairs of opposites also lies at the basis of ESP phenomena (and with the mantic of the 1 Ching).

Now my attention was drawn to the strangers by whom the dark one was surrounded in the dream.

They seemed to be pointing out inadequately understood ideas to me-i.e., preconscious ones-which are connected with that "Chinese" (holistic) aspect of the dark one.

This was confirmed by the following dream:

Dream, 28 September 1952

"The Chinese woman walks on ahead and beckons me to follow.

She opens a trapdoor and walks down some steps, leaving the door open.

Her movements are oddly dancelike she does not speak but only expresses herself in mime, almost as in ballet.

I follow her and see that the steps lead into an auditorium, in which "the strangers" are waiting for me.

The Chinese woman indicates that I should get up onto the rostrum and address the people, apparently to deliver a lecture.

As I am waiting, she “dances” rhythmically back up the steps, through the open door into the open air, and then back down again.

As she does so, she keeps the index finger of her left hand and her left arm pointing upward, her right arm and the index finger of her right hand pointing downward.

The repetition of this rhythmic movement now has a powerful effect, in that gradually it becomes a rotation movement (circulation of the light).

The difference between the two floors seems to diminish “magically.”

As I am actually mounting the rostrum of the auditorium, I wake up.”

This dream, which made a deep impression on me, marked a certain progress.

First of all, there is the motif of the auditorium with strangers, in front of whom I am to hold lectures.

This has cropped up in previous dreams and is closely linked to dreams that I had been offered a new professorship but had not yet accepted.

For example, when I was traveling to India and heading south off the coast of Spain and Portugal, I had a dream that 1was traveling to Holland to take up an appointment as a professor.

The "stranger" was awaiting me there.

See the table above for Holland as the counter position to science.

The Indian way of thinking more or less c0rresponds to this counter position.

The motif of the not-yet-accepted professorship seems to me very important, for it shows the resistance of the
conscious to the "professorship."

The unconscious is rebuking me for having kept something specific from the public, something akin to a confession that I had not accepted my appointment out of conventional forms of resistance.

These forms of resistance are sometimes virtually condensed into a
shadow figure.

In my case, this shadow was projected onto my father,' but I later learned to distinguish it from my real father, with the dream figure becoming visibly younger.

This shadow is always intellectual and lacking in feeling and mentally rigidly conventional.

It must be borne in mind that mathematical science for me, and anyone else who pursues it, involves an extremely close link with tradition-a typically Western tradition, by the way; it is a source of strength and at the same time a chain!

Conversions such as that of R. Wilhelm to Taoism or A. Huxley to Indian mysticism are, I think, not likely to happen to a scientist.

In the spirit of this tradition and my conscious attitude, everything that is part of the counterposition of the sciences was a private matter, being connected with feeling.

By way of contrast, the people in the lecture hall are expecting a professor who will teach the sciences and also their feeling-intuitive counterposition, perhaps even including ethical problems.

The people in the auditorium, despite my resistance, hold the view that this extended subject matter of the lecture, although personal, is nevertheless also of interest to the public.

Then the dram contains the motifs of the dance.

On the basis of experiencing extending over a lengthy period of time, I came to the conclusion that the rhythmic sensation being expressed here is based on an inner perception of "archetypal sequences."

As the ordering principle of the pairs of 0pposites is not primarily a temporal one, the tempo is arbitrary, with both last and slow rhythms."

Alter having seen the God figures on the island of Elephanta near Bombay, I am more or less convinced that the rhythmic movements of the transmigration of souls and the world age [Weltzitalter) in India, especially Siva's dance, are based on similar experiences.

To the Westerner however, after he has gone through the scientific age, it seems naive and erroneous to project the experience in concretist terms into rhythmic processes in the physis.

It is true that the "Chinese woman" is above and beyond the Catholicism-Protestantism, mysticism-science pairs of opposites, etc.; she is herself that holistic union of psyche and physis that still appears to the human mind as a problem; she is "seeing" in a special way.

But, being free of any rationalization processes, this also means she is not capable of the rational skills of my consciousness, such as logical thinking, mathematics, etc.

This is why she seeks the logos (or me) as a bridegroom and does not yet represent the final stage of development.

Thus, in a later stage of development, a new light-dark masculine figure appears as a superordinate authority: the
"stranger."

This later development is expressed in the following dream, for example:

Dream: 20 December 1952, in Bombay

"A major war is going on.

There is a Chinese couple on my side.

In the course of the fighting, I drive the opposition back.

When I am finally alone with the Chinese again, I catch sight of the stranger.

I demand a formal employment contract for the Chinese couple.

To their delight he agrees."

It seems that a further stage has thus been achieved in the ongoing confrontation with the unconscious.

But I am still a long way from being able to assimilate into consciousness the contents of the unconscious, which
appear here as "strangers" and "a Chinese couple; and this is probably what the task of the new ‘professorship” would be.

All I could do at this stage was feel my way tentatively into the context associated with these contents.

III.

I am still constantly surprised at this insistence of the unconscious on the new professorship with its lectures in auditoriums and on my appointment, and I wonder what such a professor might say who does not “hold the tail but grasps it in his hand” (namely, theoretical physics) but who also “grasps the head mentally” and not “just in dreams.”

I cannot anticipate the new coniunctio, the new hieros gamos called for by this situation, but I will nevertheless try to explain more clearly what I meant with meant with the final part of my Kepler essay: the firm grip on the “tail–that is, physics-provides me with unhoped aids which can be utilized with more important undertakings as “to grasp the head mentally.”

It actually seems to me that in the complementarity of physics, with its resolution of the wave-particle opposites, there is another sort of role model or example of that other, more comprehensive coniunctio.

For the smaller coniunctio in the context of physics, completely unintentionally on the part of its discoverers, has certain characteristics that can also probably be used to resolve the other pairs of opposites listed on p. 3.

The analogy is on the .. lines:

Quantum physics

mutually exclusive complementary experimental setups, to measure position as well as momentum.

Impossibility of subdividing the experimental setup without basically changing the phenomenon.

Unpredictable intervention with every observation.

The result of the observation is an irrational actuality of the unique occurrence.

The new theory is the objective, rational and hence symbolic grasping of the possibilities of the natural occurrences, a sufficiently broad framework to accommodate the irrational actuality of the unique occurrence.

One of the means used to back up the theory is an abstract mathematical sign, and also complex figures (functions) as a function of space (or of even more variability) and of time.

The laws of nature to be applied are statistical laws of probability. An essential component of the concept of probability is the motif of "the One and the Many."

The atom, consisting of nucleus and shell.

Psychology of the individuation process and the unconscious in general.

scientific thinking-intuitive feeling.

Wholeness of man consisting of consciousness and unconsciousness.

Change in the conscious and the unconscious when consciousness is acquired, especially in the process of the
coniunctio.

The result of the coniunctio is the infans solaris, individuation.

The objective, rational, and hence symbolic gasping of the psychology of the individuation process, broad enough to accommodate the irrational actuality of the unique individual.

The aid and means of backing up the theory is the concept of the unconscious.

It must not be forgotten that the "unconscious" is our symbolic sign for the potential occurrences in the conscious.

There is a generalization of the law of nature through the idea of a self-reproducing "figure" in the psychic or psychophysical occurrences, also called "archetype."

The structure of the occurrences that thus come into being can be described as "automorphism."

Psychologically speaking, it is "behind" the time concept.

The human personality, consisting of "nucleus" (or Self) and "Ego."

I should like to add just a few epistemological remarks to this provisional schema.

By allowing for occurrences and the utilization of possibilities that cannot be apprehended as predetermined and existing independent of the observer the type of interpretation of Nature characteristic of quantum physics clashes with the old ontology that could simply say "Physics is the description of reality" as opposed to "description of what one simply imagines."

"Being" and "nonbeing" are not unequivocal characterizations of features that can be checked only by statistical series of experiments with various experimental setups, which in certain circumstances are mutually exclusive.

In this way, the confrontation between "being" and "nonbeing" that was begun in ancient philosophy sees its continuation.

In antiquity, "nonbeing" did not simply mean not being present but in fact always points to a thinking problem.

Nonbeing is that which cannot be thought about, which cannot be grasped by thinking reason, which cannot be reduced to notions and concepts and cannot be defined.

It was along these lines, as I see it, that the ancient philosophers discussed the question of being or nonbeing.

And it was especially along these lines that the process of becoming and the changeable, hence also matter, appeared in a certain form of psychology as nonbeing—a mere privitio of “Ideas.”

By way of contrast, Aristotle, evading the issue, created the important concept of potential being and applied it to hyle.

Although hyle was actually “nonbeing” and simply a privatio of “form” (which is what he said instead of “Ideas,” it was potentially “being” and not simply a privatio.

This is where an important differentiation in scientific thinking came in.

Aristotle’s further statements on matter (he clung firmly to the Platonic notion of matter as something passive, receiving) cannot really be applied in physics, and it seems to me that much of the confusion in Aristotle stems from the fact that being by far the less able thinker, he was completely overwhelmed by Plato.

He was not able to fully carry out his intention to grasp the potential, and his endeavors became bogged down in the early stages.

It is on Aristotle that the peripatetic tradition and, to a large extent, alchemy is based (vide Fludd).

Science today had now, I believe now, I believe, arrived at a stage where it can proceed (albeit in a way as yet not at all clear) along the path laid down by Aristotle.

The complementary characteristics of the electron (and the atom) (wave and particle) are in fact "potential being," but one of them is always "actual nonbeing."

That is why one can say that science, being no longer classical, is for the first time a genuine theory of becoming and no longer Platonic.

This accords well with the fact that the man who is for me the most prominent representative of modern physics, Mr. Bohr, is, in my opinion, the only truly non-Platonic thinker: even in the early (before the establishment of present day way mechanics) he demonstrated to me the pair of opposites “Clarity-Truth” and taught me that every true philosophy must actually start off with a paradox.

He was and is (unlike Plato) a dekrainos kst exochen, a master of antinomic thinking.

As a physicist familiar with this course of development and this way of thinking, the concepts of the gentlemen with the stationary spheres are just as suspect to me as the concepts of “being” metaphysical spaces or “heavens”)be they Christian or Platonic), and “the Supreme” or “Absolute.”

With these entities, there is an essential paradox of human cognition (subject-object relation), which is not expressed, but sooner or later, when the authors least expect it, it will come to light!

For these reasons I should like to suggest also applying the Aristotelean way out of the conflict between “being” and “nonbeing” to the concept of the unconscious.

Many people still say that the unconscious is “nonbeing,” that it is merely a privatio of consciousness.

(This is probably includes all those who reproach you with “psychologism.”)

This counterposition is that of placing the unconscious and the archetypes, like ideas in general, in supracelestial places and in metaphysical spaces.

This view strikes me as equally dubious and contradictory to the law of the Kairos.

This is why I have opted for the third road in my analogy schema in interpreting the unconscious (as well as the characteristics of the electron and the atom) as “potential being.”

It is a legitimate description by man for potential occurrences in the conscious and as such belongs to the genuine symbolic reality of the “think in itself.”

Like all ideas, the unconscious I in both man and nature, ideas have no fixed abode, not even a heavenly one.

To a certain extent, one can say of all ideas “cuiuslibet rei centrum, cuius circumferential est nullibi” (the center of all things-a center whose periphery is nowhere), which, according to ancient alchemistic texts, is what Fludd said of God, see my Kepler article, p. 174 (tr. P. 219).

As long as quaternities are kept “up in heaven” at a distance from people (however pleasing and interesting such endeavors, seen as omens, may be), no fish will be caught, the hieros gamos is absent, and the psychophysical problem remains unsolved.

The psychophysical problem is the conceptual understanding of the possibilities of the irrational actuality of the unique (individual) living creature.

WE can only come close to dealing with this problem when we can synthetically resolve the pair of opposites “materialism-psychism” in natural philosophy.

When I say “psychism,” I do not mean “psychologism” nor something peculiar to psychology but simply the opposite of materialism.

I could also have said “idealism, but that would have restricted it to time to the famous currents of philosophy prevailing in the 19th century after Kant.

These currents (including Schopenhauer), as well as the whole of Indian philosophy, fall into this category of “psychism.”

But as the alchemists correctly surmised, matter goes just as deep as the spirit, and I doubt whether the goal of any development can be absolute spiritualization.

Sciences made by man-whether or not we wish or intend it even if it is natural sciences-will always contain statement about man.

An that is also precisely what I was trying to express with the analogy schema in this section.

Thus the aim of science and of life will ultimately remain man, which is actually the note on which your book Antwort auf Hiob [Answer to Job] closes.

In him is the ethical problem of Good and Evil, in him is spirit and matter, and his wholeness is depicted with the symbol of the quaternity.

It is today the archetype of wholeness of man from which natural science, now in the process of becoming quaternary, derives its emotional dynamics.

In keeping with this, the modern scientist=unlike those in Plato’s day-sees the rational as both good and evil.

For physics has tapped completely new sources of energy of hitherto unsuspected proportions, which can be exploited for both good and evil.

This has lead initially to an intensification of moral conflicts and of all forms of opposition, both in nations and in individuals.

This wholeness of man seems to be placed in tow aspects of reality: the symbolic “things in themselves,” which correspond to “potential being,” and concrete manifestations, which correspond to the actuality of “being.”

The first aspect is the rational one, the second the irrational one, (I use these adjectives analogously, as you did in the typology theory for the characterization of the various functions.)

The interplay of the two aspects creates the process of becoming.)

Is it in keeping with the Kairos and the quaternity to call these fragments of a philosophy “critical humanism”?

This lengthy letter is a sort of treatise, but it is a personal one and is dedicated to you personally in the form of a letter so that it can be submitted to you for criticism from the viewpoint of analytical psychology.

In section II especially I have provided quite a bit of relevant material.

I certainly do not believe that this paper contains everything that those “strangers’ wanted to hear from me; it is rather a preparatory clarification of my point of view, to enable me to dal with it at greater length.

Should you be able to reply to this letter at some point, it would give me great pleasure, but here is no hurry at all.

Its length is partly due to the influence of India.

Although the country had a very bad effect on my wife’s health, for me, as it was itself a place of extreme contrasts, it was most exciting in the way it brought to the surface all the opposites within myself.

This is the second paper I have written since I returned from India, as befits the demands of the “tail” and the “head.”

With best wishes for your well-being,

Yours sincerely,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 84-96

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/0f94f-12bjob.jpg`

Carl Jung: For the animus when on his way, on his quest, is really a psychopompos, leading the soul to the stars whence it came. (2019-01-26 04:30)

[1]

"For the animus when on his way, on his quest, is really a psychopompos, leading the soul to the stars whence it came.

On the way back out of the existence in the flesh, the psychopompos develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.

You see, the mythological idea was that man originally came down like a shooting star, a spark of fire, from the infinity of space, and fell into a created form and became a definite isolated little flame.

That gave rise to consciousness which is an isolated light in the night of the infinite spaces.

But when that creation of a human being is fulfilled, the animus does not press on to further generation or shaping of matter.

He begins to detach himself, to fall out again; he goes back to his origin, to the interstellar spaces where he once more walks among the stars.

We don't know whether there is any definite abode there, but according to mythology, the testimony of the consensus gentium, the heavenly mansions, the abode of the souls of the deceased are somewhere out in interstellar space.

It is therefore quite natural that even in very modern people one still encounters the same symbolism- whatever it means.

It is of course metaphorical, but we have no other than symbolic means to express such an idea." Carl Jung, Visions Seminar, Page 1229.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/6f7ba-12bvisions.jpg`

Carl Jung: As a psychotherapist I cannot be indifferent to the future of psychotherapy. (2019-01-26 04:30)

[1]

To Max Guggenheim

Dear Colleague, 28 March 1934

I realize that it is very disquieting when one sees somebody in my position having anything to do with the conformed ["gleichgeschaltet"] Germany.

But you should not forget that "Gleichschaltung" in Germany is a political fact which, however, does not get rid of the other fact that there are human beings in Germany.

You may be sure that if I had done for Russia what I have done for the Germans I would undoubtedly have been condemned as a Bolshevist, for everything there is just as politicized and thoroughly conformed.

But the work of Nansen and the Quakers continues nevertheless and no one would assert that the Quakers are Bolshevists.

If you disregard the persecution of the Jews in Germany, you must admit that there is a medical Society there which is very important for us in Switzerland.

It is therefore not a matter of indifference what happens to psychotherapy in that country.

At critical moments I had to look behind the scenes and what I saw has prompted me to intervene, not least because I was thinking of what will happen in Switzerland in the future.

You will perhaps have noticed that we Swiss are not very inventive, but in many of our innovations are influenced in the highest degree from abroad.

So if I have attempted to forestall certain developments in Germany, I have done so at the source from which sooner or later it is quite sure that effects will flow into Switzerland.

As a psychotherapist I cannot be indifferent to the future of psychotherapy.

Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany."

To begin with it was doomed to absolute perdition because it was considered wholly Jewish.

I have broken this prejudice by my intervention and have made life possible not only for the so-called Aryan psychotherapists but for the Jewish ones as well.

What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews.

People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists.

If the Jews start railing at me this is shortsighted in the extreme and I hope you will do what you can to combat this idiotic attitude.

The existence of the Society for Psychotherapy, which has very many Jewish members, is now assured, also the membership of Jewish doctors.

Actually the Jews should be thankful to me for that, but it seems that the-as you say-paranoid attitude prevents them from seeing clearly.

Also the Zentralblatt has now been placed on a secure footing and I have successfully ensured that the Jewish editor of the review section, Allers in Vienna, can do his work as before.

During the war people moaned that the Allies used the hunger blockade against Germany.

The understandable opposition of the Jews to the Hitler regime now makes it quits: everything German is outlawed, regardless of whether people are involved who are entirely innocent politically.

I find that shortsighted too.

With collegial regards,

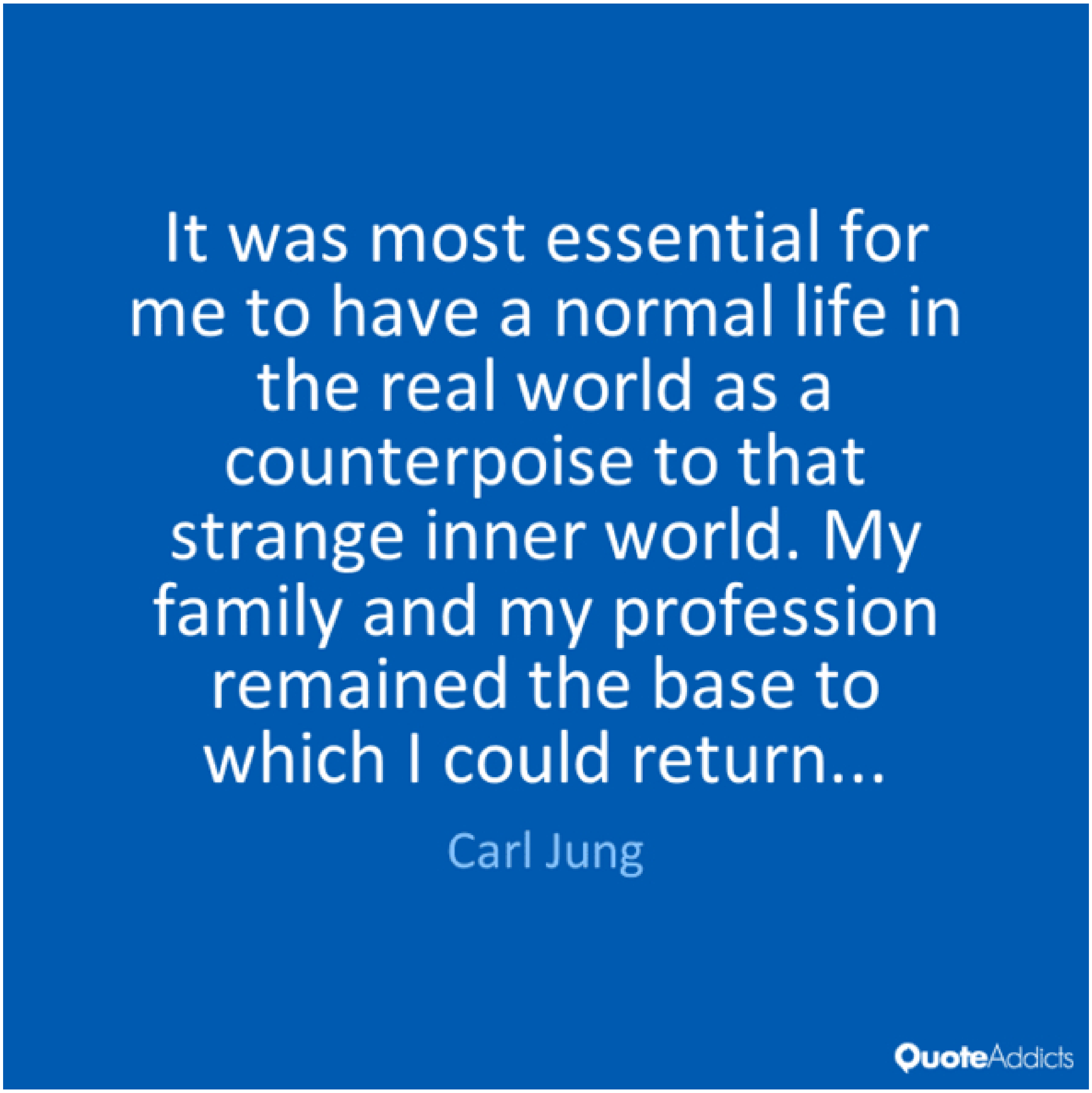
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 155-156

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/c216c-12bmax2bguggenheim.jpg`

Carl Jung on “Inner World” – Anthology (2019-01-26 04:30)

[1]



It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. My family and my profession remained the base to which I could return...

Carl Jung

QuoteAddicts

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; "On Psychic Energy," CW 8; par. 75.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, "On Psychic Energy," par. 75.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

In the second half of life one should begin to get acquainted with the inner world. That is a general problem. Carl Jung, Letters Vol. II, Page 402.

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/0a67d-12binner2bworld.png`

Carl Jung: “Often what is thought is less important than who thinks it.” **(2019-01-26 05:36)**

[1]

To Arnold Kiinzli

Dear Herr Kiinzli, Einsiedeln, 28 February 1943

Your kind letter has reached me in the dark forest where I am snatching the air for a few days.

I have nothing against your views if critical analysis, as you want it to do, not only judges by the presuppositions of the past but also takes account of the facts which the present has brought to light.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility.

I can put up with any amount of criticism so long as it is based on facts or real knowledge.

But what I have experienced in the way of philosophical criticism of my concept of the collective unconscious, for instance, was characterized by lamentable ignorance on the one hand and intellectual prejudice on the other.

Brinkmann's book on the unconscious is an exception. A work like this-and here I entirely agree with you-is a most welcome clarification of concepts and hence a valuable stepping-stone to the future.

I have no objection whatever to objective studies of this kind, since they meet all the requirements of the scientific attitude.

They discard unconscious subjective prejudices, whereas Heidegger bristles with them, trying in vain to hide behind a blown-up language.

Here he shows his true colours.

Only listen to one seminar on psychiatry and then you will know where this language can also be heard.

At Brinkmann's lecture in the SGPP the contrast between his normal language and the twaddle he read out from Heidegger was positively comic.

This struck not only me but my psychiatric colleagues as well.

The substance of what he read out was unutterably trashy and banal, and Brinkmann could just as well have done it to make Heidegger ridiculous.

At any rate that is the effect it had.

Heidegger's modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness.

His kindred spirits, close or distant, are sitting in lunatic asylums, some as patients and some as psychiatrists on a philosophical rampage.

For all its mistakes the nineteenth century deserves better than to have Heidegger counted as its ultimate representative.

Moreover this whole intellectual perversion is a German national institution.

England can oblige only with James Joyce and France with surrealism.

Italy remains tame with her Benedetto Croce, who should actually be dated 1850.

For all its critical analysis philosophy has not yet managed to root out its psychopaths.

What do we have psychiatric diagnosis for?

That grizzler Kierkegaard also belongs in this galere.

Philosophy has still to learn that it is made by human beings and depends to an alarming degree on their psychic constitution.

In the critical philosophy of the future there will be a chapter on "The Psychopathology of Philosophy."

Hegel is fit to bust with presumption and vanity, Nietzsche drips with outraged sexuality, and so on.

There is no thinking qua thinking, at times it is a pisspot of unconscious devils, just like any other function that lays claim to hegemony.

Often what is thought is less important than who thinks it.

But this is assiduously overlooked.

Neurosis addles the brains of every philosopher because he is at odds with himself.

His philosophy is then nothing but a systemized struggle with his own uncertainty.

Excuse these blasphemies!

They flow from my hygienic propensities, because I hate to see so many young minds infected by Heidegger.

Best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 330-332.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/7784b-1.jpg`

Carl Jung on the Symbolism of the Pool in Initiation. (2019-01-26 07:01)

[1]

Lecture X 5th July, 1935

You will remember that we ended the last lecture with the motif of a throne room.

The patient had just drawn the curtain aside in her phantasy.

Perhaps you expect something very exciting to be revealed but in that case I am afraid you will be disappointed.

The patient is actually following the curves of the snake.

Phantasy pictures are the way of the snake and she has to follow that way in every turn that it takes and that way is a spiral and very seldom leads anywhere direct.

She continues:

"I found myself in another dark, winding passage which I felt must lead right into the centre of the mountain. After a long, weary way I entered another big, dimly-lit cavern containing a pool . There was a kind of cupola over it, supported by four pillars."

We have met with the symbol of the pool before in previous material and I have already brought you many analogies to it.

The pool represents the piscina, the fish pond.

The piscina was the name for the pre-Christian baptismal place.

Baptism was not always such a harmless sprinkling as it is now, earlier it entailed total immersion, a figurative death was represented, which really meant drowning.

A sect called the Mandaeans still exist in the neighborhood of Basra, Gnostic followers of John the Baptist; everything they eat must be drowned, for they hold that to be the only pure form of death.

John the Baptist was one of those who had been cleans ed through drowning and he always immersed his initiates.

We find this symbol on every step of consciousness.

At later stages such things are psychological, they are looked upon as symbols, but earlier they are quite concrete, things are.

No one thinks of asking what they mean so there is no question of symbolism.

John baptized Christ, which shows that Christ went through his initiation as John the Baptist did.

The people of this sect practiced dream interpretation and had a real psycho-therapy.

If the King's advisers did not dare to tell the sovereign what his dreams meant, or if they could not find the right interpretation, they s ent for one of these Mandaeans who were, apparently, exceedingly independent and did not mind what they said to anybody.

Some of their interpretations were astonishingly good, I would not be able to improve upon them.

This note in the rhythm of life has a much older origin and can be found in many other places and times.

Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side.

In Germany even now they treat the sick by dragging them through a hole, through two trees, for instance, which have grown together, or through a hole in the wall.

In Cornwall there is a Neolithic clinic; a menhir stands at either end and between them a stone with a hole in it.

The sick were pulled through this hole and this is still secretly done to sick children.

I crept through it myself.

These things really do work just as well as our own chemist's shop .

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psychotherapy is always called in.

There are many rebirth techniques.

Initiates, for instance, were drowned in a vessel and, when brought out, swaddled like newborn babies and given new names or new garments to emphasize that they had become different people.

Sometimes an adoption ceremony was used to symbolize rebirth, the initiates were reborn as children of different parents .

And there is the ordeal of passing through the fire door; rebirth can take place through fire or water, or through both.

Fire and water are inherent opposites and it is just this which causes rebirth.

When opposites come together new energy is born and this is the purpose of the whole procedure.

These things were originally just primitive manifestations, and in earlier times things were simply lived. It is very remarkable how the human being acts without thinking; it thinks and we do.

The early form is simple experience, then man slowly begins to wonder why he does it; then thinking people rationalize and find that what they do has a philosophical meaning.

We have the same idea in the case we are studying.

These things had as yet no meaning for this lady; you have seen how little she was really in them.

It takes a long and loving connection with such things to establish a relationship with them.

You have to know a great deal to see what these things contain .

If I had asked her what it was all about she would not have known in the least.

Had she known it was the piscina she would have reacted quite differently, with far more affect.

These facts always present themselves in a quite banal way so that we do not guess what they mean or where they are rooted and what important symbols they are.

We think we are better than our forefathers but all these ancient things are not so very dead.

I would not even like to say that the burning of heretics is over for ever.

I am too canny to speak of present day events, but I can give you an antique example of what I mean: in the year 700 A. D. the burning of witches was forbidden, 700 years later, in 1400, it was being done blithely, and in the year that my grandfather was born a witch was burnt in a Christian country by a people of Germanic origin.

Our forefathers were just as nice as we are, as benevolent, and as well meaning, but directly under the surface, not far below our feet, is the volcano, and the whole of our culture and reason can quickly be destroyed if that volcano erupts.

We only need to think of the orgy of blood which ushered in the goddess of reason in Notre-Dame.

The living symbol of baptism keeps coming up in a banal form.

The baroque building of St. Peter’s in Rome is built out of this symbol: four pillars over an alter or a font.

The Catholic mass arose in a great measure from the ancient Egyptian mysteries and it is only by a study of earlier forms that we can understand how Gothic architecture was evolved.

In Luxor there is literally a kilometer of pillars, which grew out of the immense emotion which these symbols arouse .

The barque of the sun, which carried souls over the water of death, was the centre of this religion.

Safe crossing of the water of death is also a symbol of rebirth.

It is just a romantic sound to us, but it is the most important of all the processes of the psyche.

Our life energy wears out after a time; it goes b ad, and we feel empty and out of sorts.

Then it is necessary to do something to get our energy back.

On the most primitive levels in Australia every man who is initiated has a churinga which is an oval piece of wood or stone.

It is an individual symbol, a symbolic mechanism or medicine.

The initiate keeps it hidden in a hollow tree, or in a hole in the ground, and when his life energy becomes less he goes and fetches it out and rubs it.

By this process the good energy, with which the churinga was stored, enters the initiant and the bad energy flows out of him back into the churinga .

Then he buries it again and goes home filled with new energy.

In the earth the churinga gradually renews itself again and the process can be repeated.

If you do not believe this go to the Tomb of St. Anthony in Padua and there you will see people rubbing solemnly with exactly the same intention as the primitive with his churinga.

The German word " Behandlung " comes from this and the French "passe" contains the same idea, which occurs all over the world.

We can assume therefore, that the patient is approaching a holy place where there is a cupola over the fish pond, in which she will be as a fish and where she can obtain God’s grace .

The little fishers of early Christianity and of Orpheus the Fisher have this same symbolism.

We have the solar plexus in the pool with four pillars.

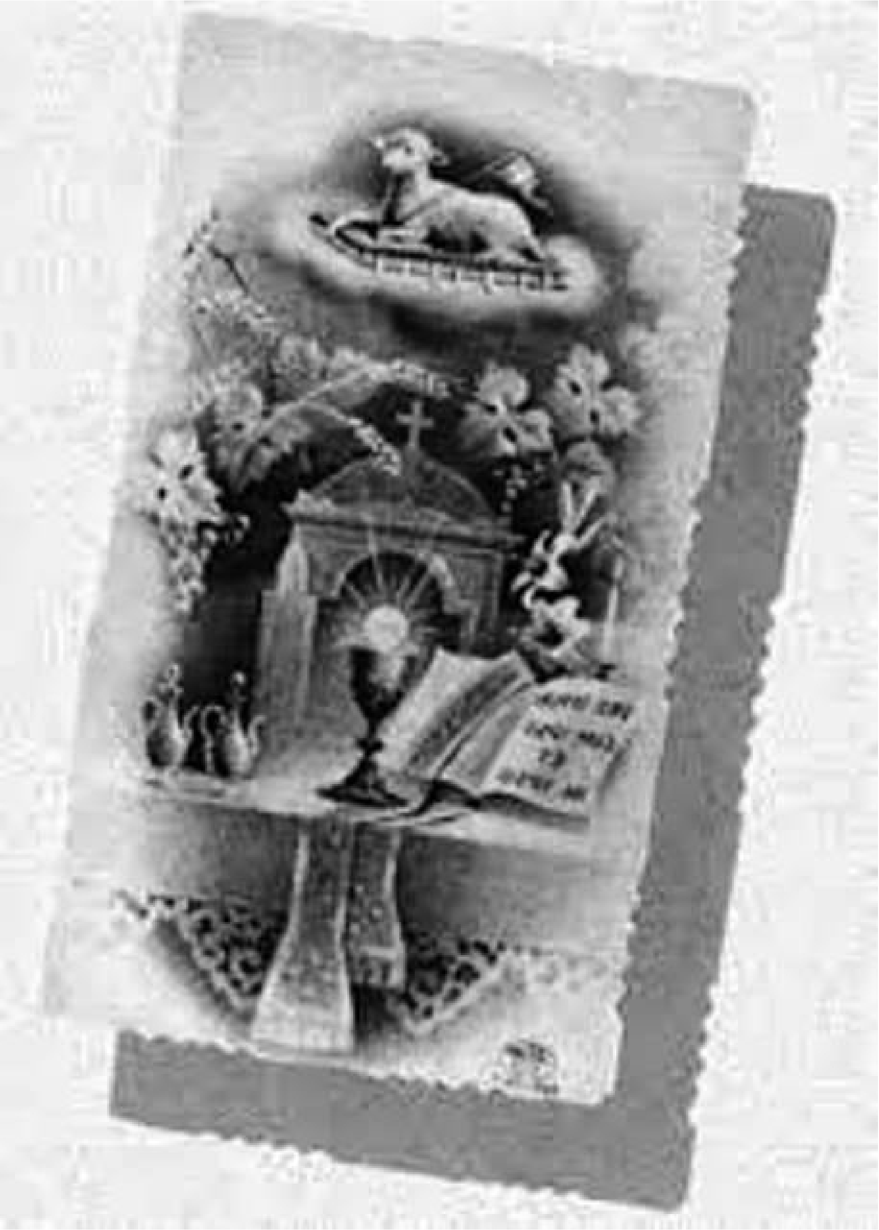
Sun symbolism again but here it is dark and damp, in contrast to the hot burning sun, so we can assume that the counter movement has set in. Carl Jung, Modern Psychology, Pages 235-237.

Image: An ancient Egyptian Font.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/0d689-2.jpg`

Mankind as a whole is included in God’s human nature… (2019-01-26 07:11)

[1]



[Carl Jung: Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act. (Referring to the Holy Communion of the Catholic Church.)]

Although this act is an eternal happening taking place within the divinity, man is nevertheless included in it as an essential component, firstly because God clothes himself in our human nature, and secondly because he needs the ministering co-operation of the priest and congregation, and even the material substances of bread and wine which have a special significance for man.

Although God the Father is of one nature with God the Son, he appears in time on the one hand as the eternal Father and on the other hand as a man with limited earthly existence.

Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act.

Just as, in the sacrificial act, God is both agens and patiens, so too is man according to his limited capacity.

The causa efficiens of the transubstantiation is a spontaneous act of God's grace.

Ecclesiastical doctrine insists on this view and even tends to attribute the preparatory action of the priest, indeed the very existence of the rite, to divine prompting, rather than to slothful human nature with its load of original sin.

This view is of the utmost importance for a psychological understanding of the Mass.

Wherever the magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units.

Where, on the other hand, the rite is conceived as the action of God himself, the human participants have only an instrumental or "ministering" significance.

The Church's view therefore presupposes the following psychological situation: human consciousness (represented by the priest and congregation) is confronted with an autonomous event which, taking place on a "divine" and "timeless" plane transcending consciousness, is in no way dependent on human action, but which impels man to act by seizing upon him as an instrument and making him the exponent of a "divine" happening.

In theritual action man places himself at the disposal of an autonomous and "eternal" agency operating outside the categories of human consciousness si parva licet componere magnis in much the same way that a good actor does not merely represent the drama, but allows himself to be overpowered by the genius of the dramatist.

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty.

Therefore the rite has no practical utility, for that would be making it serve a purpose a purely human category.

But everything divine is an end-in-itself, perhaps the only legitimate end-in-itself we know.

How something eternal can "act" at all is a question we had better not touch, for it is simply unanswerable.

Since man, in the action of the Mass, is a tool (though a tool of his own free will), he is not in a position to know anything about the hand which guides him.

The hammer cannot discover within itself the power which makes it strike. It is something outside, something autonomous, which seizes and moves him.

What happens in the consecration is essentially a miracle, and is meant to be so, for otherwise we should have to consider whether we were not conjuring up God by magic, or else lose ourselves in philosophical wonder how anything eternal can act at all, since action is a process in time with a beginning, a middle, and an end.

It is necessary that the transubstantiation should be a cause of wonder and a miracle which man can in no wise comprehend. It is a mysterium in the
sense of a secret that is acted and displayed.

The ordinary man is not conscious of anything in himself that would cause him to perform a "mystery."

He can only do so if and when it seizes upon him.

This seizure, or rather the sensed or presumed existence of a power outside consciousness which seizes him, is the miracle par excellence, really and truly a miracle when one considers what is being represented.

What in the world could induce us to represent an absolute impossibility?

What is it that for thousands of years has wrung from man the greatest spiritual effort, the loveliest works of art, the profoundest devotion, the most heroic self-sacrifice, and the most exacting service? What else but a miracle?

It is a miracle which is not man's to command; for as soon as he tries to work it himself, or as soon as he philosophizes about it and tries to comprehend
it intellectually, the bird is flown.

A miracle is something that arouses man's wonder precisely because it seems inexplicable.

And indeed, from what we know of human nature we could never explain why men are constrained to such statements and to such beliefs. (I am thinking here of the impossible statements made by all religions.)

There must be some compelling reason for this, even though it is not to be found in ordinary experience.

The very absurdity and impossibility of the statements vouches for the existence of this reason.

That is the real ground for belief, as was formulated most brilliantly in Tertullian's " (And the Son of God is dead, which is
to be believed because it is absurd. And buried He rose again, which is certain because it is impossible)."

An improbable opinion has to submit sooner or later to correction. But the statements of religion are the most improbable of all and yet they persist for thousands of years.

Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. I can, as a psychologist, only
draw attention to this fact and emphasize my belief that there are no facile "nothing but" explanations for psychic phenomena of this kind. Carl Jung, Psychology and Religion, Paragraph 379.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/08205-church.jpg`

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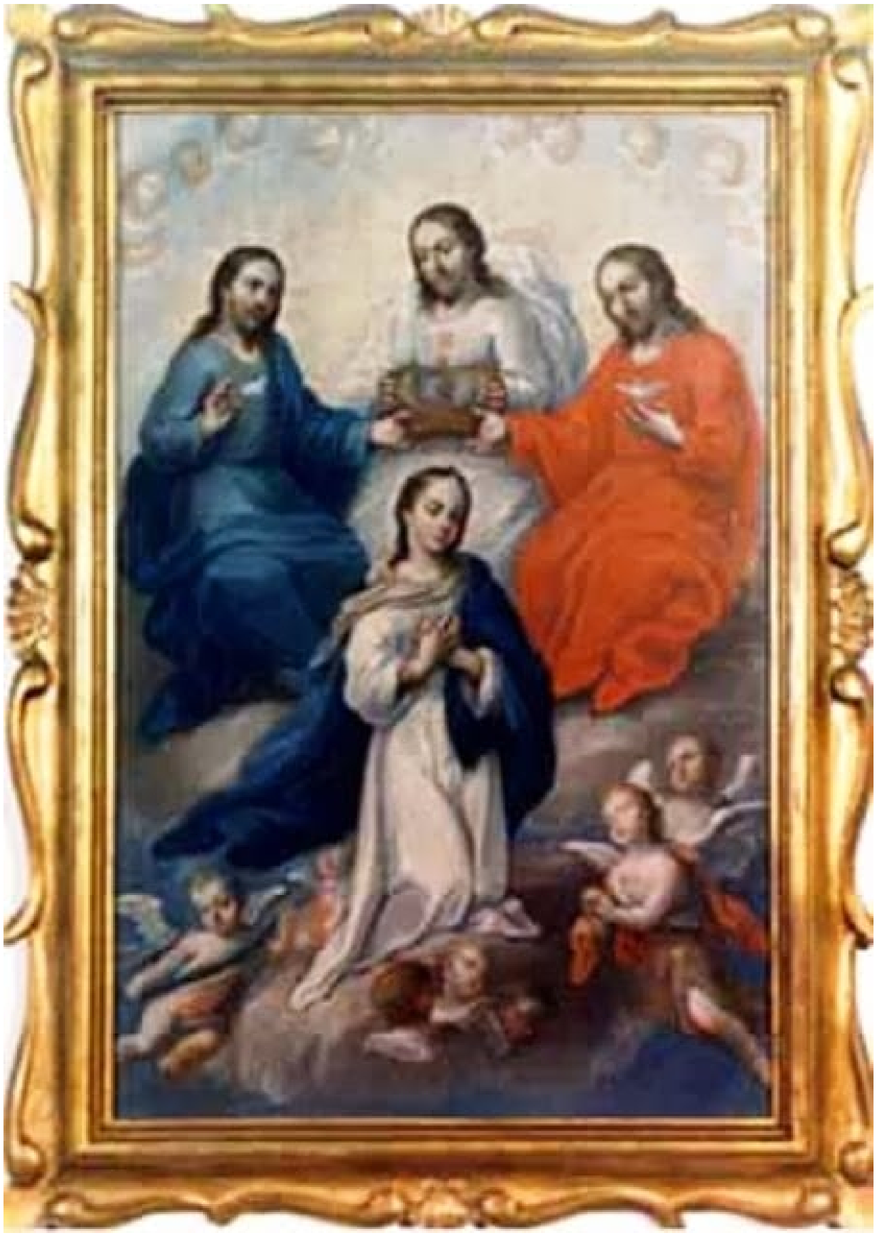
matter represents the concreteness of God's thoughts and is the very thing that makes individuation possible (2019-01-26 07:16)

[1]



[…matter represents the concreteness of God’s thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences.]

The Assumptio Mariae paves the way not only for the divinity of the Theotokos (i.e., her ultimate recognition as a goddess), but also for the quaternity.

At the same time, matter is included in the metaphysical realm, together with the corrupting principle of the cosmos, evil.

One can explain that matter was originally pure, or at least capable of purity, but this does not do away with the fact that matter represents the concreteness of God’s thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences.

The adversary is, quite logically, conceived to be the soul of matter, because they both constitute a point of resistance without which the relative autonomy of individual existence would be simply unthinkable.

The will to be different and contrary is characteristic of the devil, just as disobedience was the hallmark of original sin.

These, as we have said, are the necessary conditions for the Creation and ought, therefore, to be included in the divine plan and ultimately in the divine realm.

But the Christian definition of God as the summum bonum excludes the Evil One right from the start, despite the fact that in the Old Testament he was still one of the "sons of God."

Hence the devil remained outside the Trinity as the "ape of God" and in opposition to it.

Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante.

This would point to an infernal Antitrinity, a true "umbra trinitatis" analogous to the Antichrist.

The devil is, undoubtedly, an awkward figure: he is the "odd man out" in the Christian cosmos.

That is why people would like to minimize his importance by euphemistic ridicule or by ignoring his existence altogether; or, better still, to lay the blame for him at man’s door.

This is in fact done by the very people who would protest mightily if sinful man should credit himself, equally, with the origin of all good.

A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption.

If the power of the Evil One had been as feeble as certain persons would wish it to appear, either the world would not have needed God himself to come down to it or it would have lain within the power of man to set the world to rights, which has certainly not happened so far. Carl Jung, Psychology and Religion, Paragraph 252.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/20860-assumption.jpg`

Carl Jung on Sacrifice and Castration. (2019-01-26 10:02)

[1]

[Carl Jung on Sacrifice and Castration.]

To Erich Neumann

Dear Colleague, Bollingen, 19 July 1947

What I can do for your extremely valuable works I will do with pleasure.

Unfortunately everything has been greatly delayed by my illness, which cost me a tidy year.

In old age time presses and the years become ever fewer, i.e., it is plain to behold: Utendum est aetate, cito pede labitur aetas / Nec bona tam sequitur quam bona prima fuit!

I cannot deny the justification for the term "castration complex" and still less its symbolism, but I must dispute that "sacrifice" is not a symbol.

In the Christian sense it is actually one of the most important symbols.

The etymology is obscure: there is as much to be said for offerre [to offer] as for operari [to effect, to be active].

"Sacrifice" is both active and passive: one offers a sacrifice and one is a sacrifice. (Both together in the sacrifice symbolism in the Mass!)

It is the same with incest, for which reason I had to supplement it with the concept of the hierosgamos.

Just as the pair of concepts "incest/hierosgamos" describes the whole situation, so does "castration/sacrifice."

Couldn’t one, to proceed cautiously, say instead of castration complex castration symbol, or castration motif (like incest motif)?

You have still to go through the experience of being misunderstood.

The possibilities are beyond conception.

Perhaps you had better insert in your text a short explanation of the negative and positive aspects of the symbol, right at the beginning where you speak of the castration complex.

I very much hope it will be possible for you to come to Switzerland.

At the moment I am enjoying my urgently needed holiday in my tower on the Upper Lake.

Our Club wants to found a "C.G. Jung Institute for Complex Psychology."

Preparations are already in progress.

Frau Jaffe will be secretary.

She has written a magnificent essay on E .T.A. Hoffmann which I shall publish in my Psychologische Abhandlungen.

I am doing pretty well, but feel the burden of my 73 years.

With best regards,

Your devoted C.G. Jung, Carl Jung, Letters Vol. 1, Pages

Note: “Utendum est aetate, cito pede labitur aetas / Nec bona tam sequitur quam bona prima fuit! in English reads: "Hurry with the time, for time rushes with fleet foot, and that which follows is not as good as the one that was." Ovid, Ars amatoria, 3, 65 .

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/10a0b-1.jpg`

Carl Jung on the Party and the State. (2019-01-26 10:27)

[1]

To Heinz Westmann

Dear Mr. Westmann, 12 July 1947

Best thanks for your letter and your news about the Present Question Conference.

The theme is indeed very interesting: "What is the critical problem in human relationships today?"

Human relationships today are threatened by collective systems, quite apart from the fact that they are still, or always were, in a dubious and unsatisfactory condition.

The collective systems, styled "party" or "State," have a destructive effect on human relationships.

And they can easily be destroyed, too, because individuals are still in a condition of unconsciousness which cannot cope with the tremendous growth and fusion of the masses.

As yon know, the main endeavour of all totalitarian States is to undermine personal relationships through fear and mistrust, the result being an atomized mass in which the human psyche is completely stifled.

Even the relation between parents and children, the closest and most natural of all, is torn asunder by the State.

All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness.

The sole possibility of stopping this is the development of consciousness in the single individual, who thereby is rendered immune to the lure of collective organizations.

This alone keeps his soul alive, for its life depends on the human relationship.

The accent must fall on conscious personalization and not on State organization.

The latter inevitably leads to the blight of totalitarianism.

In this sense I wish your undertaking every success.

I am writing you this instead of a special greeting and leave it to you to make what use you will of this letter.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 472.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/a8768-2.jpg`

I bring you the Beauty of Suffering....~Carl Jung (2019-01-26 10:58)

It was noon on a hot summer's day and I was taking a stroll in my garden; when I reached the shade of the high trees, I met Philemon strolling in the fragrant grass.

But when I sought to approach him, a blue shade came from the other side, and when Philemon saw him, he said, "I find you in the garden, beloved. The sins of the world have conferred beauty upon your countenance.

"The suffering of the world has straightened your shape.

"You are truly a king.

"Your crimson is blood.

"Your ermine is snow from the coldness of the poles.

"Your crown is the heavenly body of the sun, which you bear on your head.

"Welcome to the garden, my master, my beloved, my brother!"

The shade replied, "Oh Simon Magus or whatever your name may be, are you in my garden or am I in yours?"

Philemon said, "You are, Oh master, in my garden. Helena, or whatever you choose to call her, and I are your servants.

You can find accommodation with us. S

Simon and Helena have become Philemon and Baucis and so we are the hosts of the Gods.

We granted hospitality to your terrible worm. And since you come forward, we take you in. It is our garden that surrounds you."

The shade answered, "Is this garden not mine? Is not the world of the heavens and of the spirits my own?"

Philemon said, "You are, Oh master, here in the world of men. Men have changed.

They are no longer the slaves• and no longer the swindlers of the Gods and no longer mourn in your name, but they grant hospitality to the Gods.

The terrible worm came before you, whom you recognize as your brother insofar as you are of divine nature, and as your father insofar as you are of human nature.

You dismissed him when he gave you clever counsel in the desert.

You took the counsel, but dismissed the worm: he finds a place with us.

But where he is, you will be also.

When I was Simon, I sought to escape him with the ploy of magic and thus I escaped you.

Now that I gave the worm a place in my garden, you come to me."

The shade answered, "Do I fall for the power of your trick?

Have you secretly caught me? Were not deception and lies always your manner?"

But Philemon answered, "Recognize, Oh master and beloved, that your nature is also of the serpent.

Were you not raised on the tree like the serpent?

Have you laid aside your body, like the serpent its skin?

Have you not practiced the healing arts, like the serpent?

Did you not go to Hell before your ascent?

And did you not see your brother there, who was shut away in the abyss?"

Then the shade said, "You speak the truth.

You are not lying. Even so, do you know what I bring you?"

"This I know not," Philemon answered, "I know only one thing, that whoever hosts the worm also needs his brother.

What do you bring me, my beautiful guest? Lamentation and abomination were the gift of the worm. What will you
give us?"

The shade answered, "I bring you the beauty of suffering.

That is what is needed by whoever hosts the worm." Carl Jung, Red Book, Page 359.

Carl Jung on "The Shadow" (2019-01-26 11:20)

[1]

The Shadow

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives

against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism.
Psychological Types (1921). CW 6: P.III

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.
The Integration of the Personality. (1939)

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man’s perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration.
"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.
"Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human

and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is.
"Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation.
"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man

more than his cleverness ?
Die Anima als Schicksalsproblem des Mannes (1963) Foreward by C.G. Jung. In CW 18 261

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality.
Psychology and Alchemy (1944). CW 12. P.74

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.
"The Postwar Psychic Problems of the Germans" (1945) *Written 1945.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.
"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

It is the face of our own shadow that glowers at us across the Iron Curtain.
Man and His Symbols. In CW 18: P.85

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.
"The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.

"Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow.
Depth Psychology and a New Ethic. (1949). In CW 18. P.17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge.
Aion (1951). CW 9, Part II: P.14

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.
"Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.
"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality.
"Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist.
"A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and

meaning things have in themselves, apart from traditional resuppositions.
"Psychotherapist or the Clergy" (1932). In CW 11: Psychology and Religion: West and East.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/ccfde-7shadow.jpg`

Carl Jung on "Transference." (2019-01-26 11:33)

[1]

To Olga Frobe-Kapteyn

Dear Frau Frobe, 16 August 1947

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference."

This designation degrades the relationship to a mere projection, which it is not.

"Transference" consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint.

"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones.

Of course it is all right with me if the lectures begin at 9:30.

Kindest regards,

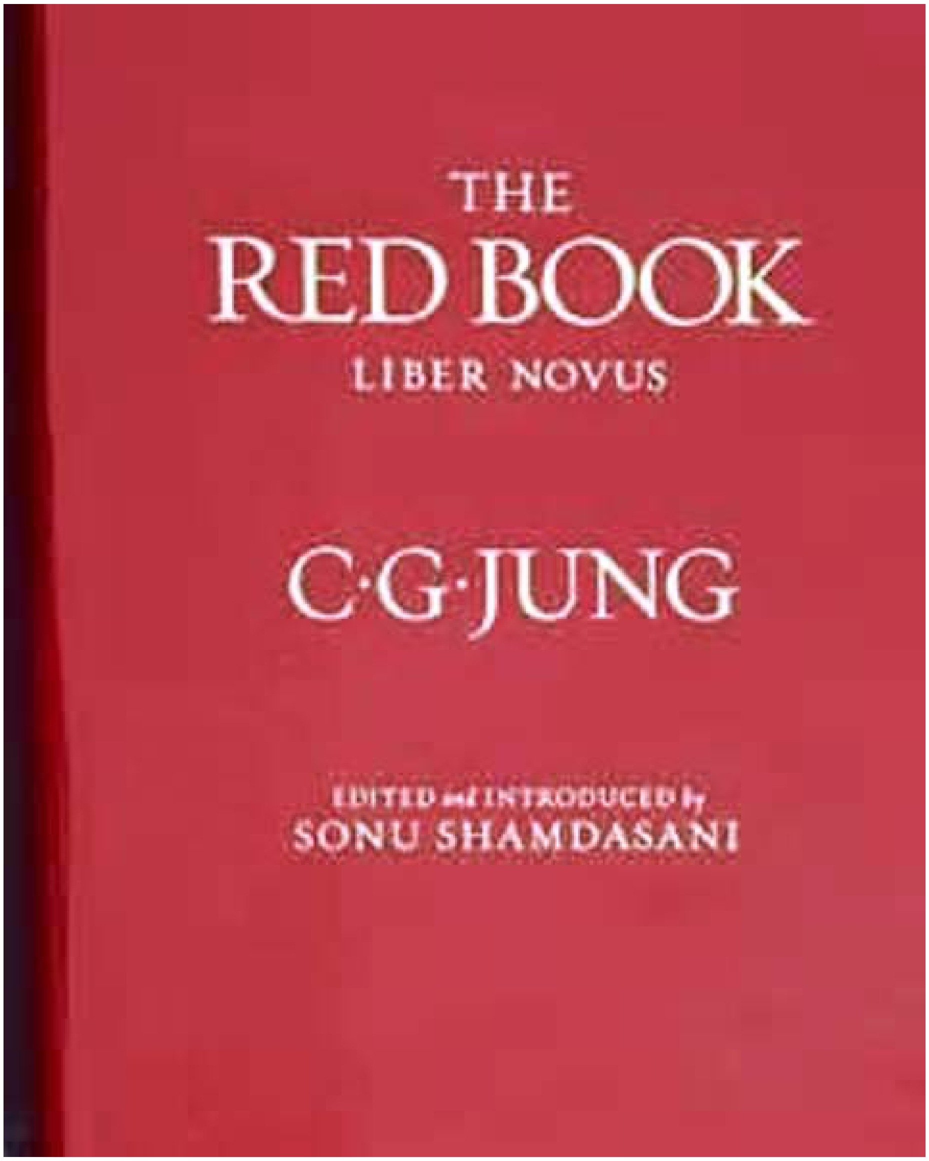
Ever sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 475

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/84fd1-1.jpg`

The silent places of your spirit.... (2019-01-26 15:17)

[1]



Jung went so far as to suggest that his patients prepare their own Red Books. Morgan recalled him saying:

I should advise you to put it all down as beautifully as you can-in some beautifully bound book. It will seem as if you were making the visions banal-but then’ you need to do that-then you are freed from the power of them. If you do that with these eyes for instance they will cease to draw you. You should never try to make the visions come again. Think of it in your imagination and try to paint it. Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church-your cathedral-the silent places of your spirit where you will find renewal. If anyone tells you that it is morbid or neurotic and you listen to them-then you will lose your soul-for in that book is your soul. Red Book; Preface.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/f36b3-red.jpg`

Carl Jung on Language and Psychological Functions. (2019-01-26 16:44)

[1]

To Jiirg Fierz

Dear Herr Fierz, 10 April 1 942

The application of my function theory to the spirit of language seems to me difficult and problematical in so far as language is infinitely older than the differentiation of the functions.

These are always present, but in such an undifferentiated state that they simply cannot be kept apart.

Together they constitute the psychic functioning in general and out of this matrix is produced language, partly as objective imitation and partly as subjective imitation-that is, it expresses what the object does or what the subject does.

Auditive, motor, and visual factors as well as skin sensations also play a large role.

You see this particularly with primitive languages, where many words would not be understood at all without the corresponding gestures.

Hence many primitives cannot have a conversation at night unless they make a fire in the light of which they can observe each other's miming.

I know little of the "objective spirit" the philosophers talk about, nor in my opinion does language live of itself-it always lives from man.

I think we are dealing here with the same kind of illusion as the State.

People talk of the State as though it were a living entity, when in fact it is only a conventional concept that could not live for a second unless man pumped the necessary life into it.

A psychological object-lesson could probably be derived from language without too much difficulty.

Take for instance the symptoms of emotion in language and the effects the emotions have upon it, emotive metaphors, etc.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 315.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/063c5-1.jpg`

Perfect is he who sits against the temple wall and mends shoes for money ~Carl Jung (2019-01-27 02:24)

Phanes himself says: "The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and non-being, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens-

I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love. / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" Carl Jung, Red Book, Footnote 211, Pages 302.

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

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Wolfgang Pauli: Is it possible to define your point of view as incarnation continua? (2019-01-27 03:30)

[1]

Dear Professor Jung, Zollikon, 17. V. 1952

I should like to thank you once again for the pleasant evening I spent with you.

I shall give a lot of thought to many of the things you said, so that I can digest them properly.

What made the deepest impression upon me was the central role played in your thinking by the concept of "incarnation" as a scientific working hypothesis.

This concept is of particular interest to me, first of all because it is interdenominational ("Avatara" in India) and also because it expresses a psycho-physical unity.

More and more I see the psycho-physical problem as the key to the spiritual situation of our age, and the gradual discovery of a new ("neutral") psycho-physical standard language, whose function is symbolically to an describe in invisible, potential form of reality that is only indirectly inferable through its effects, also seems to me an indispensable prerequisite for the emergence of the new, predicted by you.

I have also clearly seen how you have linked the concept of incarnation with ethics, which, moreover, just like Schopenhauer (in his work on the basis of morality), you have based on the identification of the Self with one’s fellow men on deeper psychic levels ("what one does to others, one also does to oneself" etc.).

Is it possible to define your point of view as incarnation continua?

There are two essentially different opinions with respect to psychic evolution (as distinct from the biological one): that of recurrence, as is the case in India, for example [the periodically recurring 4 aeons (Yugas)], but also with Heraclitus, according to whom the world is continually resurrected from "fire" and then swallowed up by it again.

The other view is the Christian western one, with the one and only genesis of the world, which ends in a permanent state of rest.

At the moment I see no possibility of objectively deciding between the two.

I actually also mentioned the fire of Heraclitus in my last letter because in those days, in the ancient world, it combined the physical and the psychic by being both a physical energy symbol and a psychic libido symbol (according to Heraclitus, fire was supposed to be "endowed with reason").

The problem of psycho-physical unity now seems to be returning "on a higher plane."

I shall be making further inquiries about "Fling saucers."

In June I have to attend a physicists’ congress in Copenhagen and will discuss the matter with people from America.

There are two contradictory opinions on the subject; according to one of them, which still finds support among experimental physicists in particular, it is a hallucination (like the "sea serpent" and similar sea monsters"); according to the other, more common in military circles, the phenomenon is a real one, and they have been invented by Americans for military purposes and are either special planes or balloons (hence "sacks").

As I was walking up the hill from Zollikon station after leaving your house, I did not actually see any "Flying saucers," but I did see a particularly beautiful large meteor.

It was moving relatively slowly (this can usually be explained by factors of perspective) from east to west and finally exploded, producing an impressively fine firework display.

I took it as a spiritual “omen” that our general attitude toward the spiritual problems of our age is in the sense of, in other words is more a “meaningful” one.

Once again many thanks,

Yours sincerely,

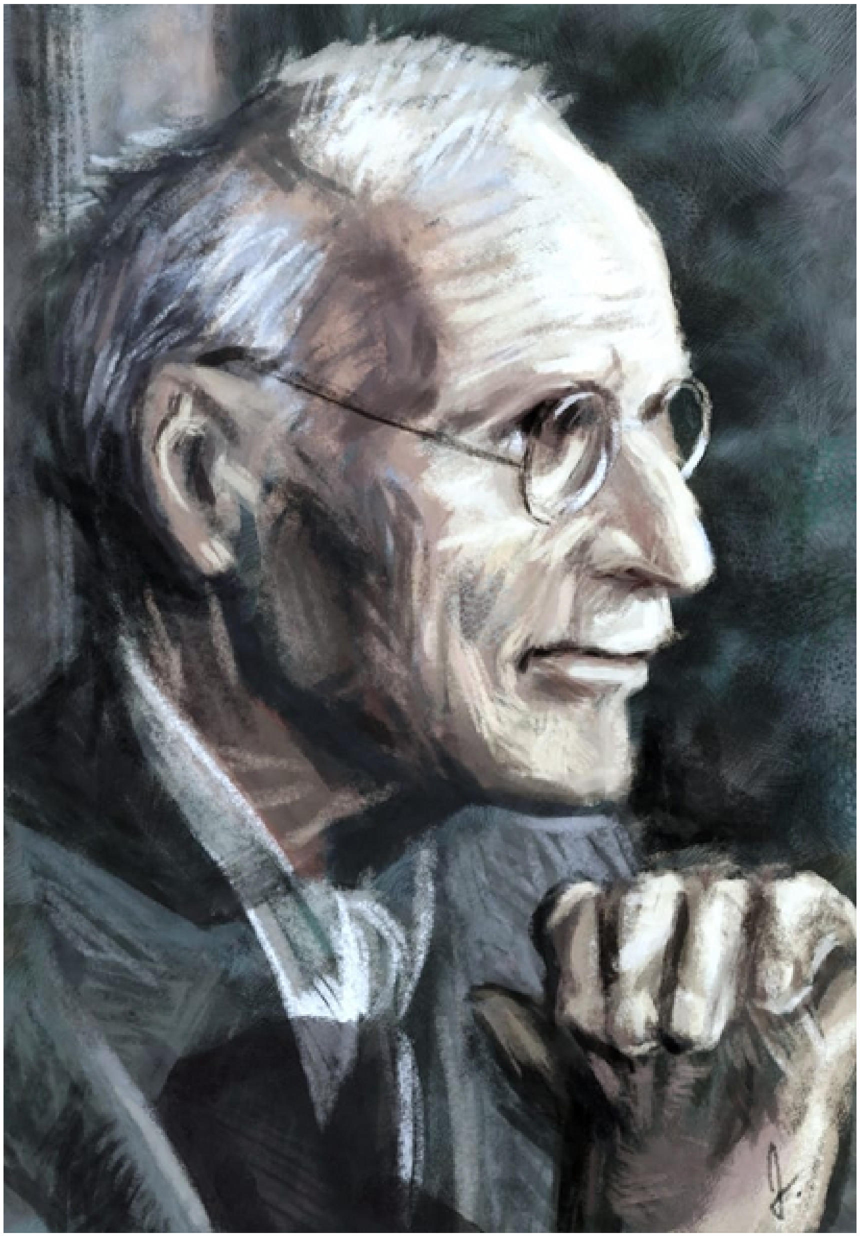
W. Pauli

Wolfgang Pauli, Atom and Archetype, Pages 81-83

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/9d3ce-12bincarnation.jpeg`

Carl Jung: Hence I would not recommend anybody to wish to go beyond himself. (2019-01-27 04:30)

[1]



To Ewald Jung

Dear Ewald, 31 July 1935

Hearty thanks for your birthday congratulations!

What I call transformation is at bottom a question of fate.

Although we may wish to keep within our own limits, or to overstep them, it is never done by wishing but only by happening.

Only when it happens to us that we overstep our limits can we be sure that we have overstepped them and that it had to be so.

In the end there is no legitimate having-to-go-beyond-ourselves.

Hence I would not recommend anybody to wish to go beyond himself.

Moreover this expression is false; we cannot go beyond ourselves but only deeper into ourselves, and this self is not identical with the ego because in this self we appear wondrously strange to ourselves.

As for your question about the anima, it can be answered with yes and no.

It is really the same problem as that of the constitution.

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists.

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with.

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion.

Please thank your wife and your sister for their kind wishes,

With best greetings,

CARL Carl Jung, Letters Vol. I, Pages 192-193

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/30870-12bcarl.jpg`

It is difficult to remain true to love...~Carl Jung (2019-01-27 05:38)

[1]

I gathered from DIAHMON's words that I must remain true to love to cancel out the commingling that arises through unlived love. I understood that the commingling is a bondage that takes the place of voluntary devotion. Scattering or dismembering arises, as DIAHMON had taught me, from voluntary devotion. It cancels out the commingling. Through voluntary devotion I removed binding ties. Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage? How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering? As long as I do not voluntarily devote myself to the dismembering, a part of my self secretly remains with men and things and binds me to them; and thus I must, whether I want to or not, be a part of them, mixed in with them and bound to them. Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is.

It is difficult to remain true to love since love stands above all sins. He who wants to remain true to love must also overcome sin. Nothing occurs more readily than failing to recognize that one is committing a sin. Overcoming sin for the sake of remaining true to love is difficult, so difficult that my feet hesitated to advance. Carl Jung, Red Book, Page 356.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/7/75/Virgin_Mary_-_Diego_Velazquez.jpg/170px-Virgin_Mary_-_Diego_Velazquez.jpg`

Carl Jung’s letters to J.B. Priestley (2019-01-27 05:41)

[1]

To J. B. Priestley

Dear Mr. Priestley, 17 July 1946

Since I saw you I have read several of your novels and plays and I enjoyed them very much.

was particularly impressed by the two aspects of your personality.

Your one face is so much turned to the world that one is surprised again and again to meet another face which is turned to the great abyss of all things.

I just wanted to tell you my impression as I want to let you know how much I appreciate the superhuman faculty of looking at things with a straight and with an inverted eye.

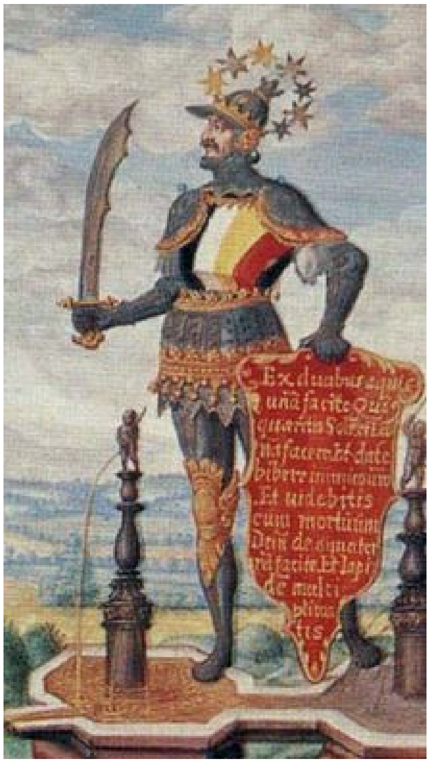
Yours gratefully,

C.G. Jung Carl Jung, Letters Vol. 1, Page

Note: J.B. Priestley was English novelist, playwright, and critic.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/f8320-1.jpg`

Blessed is the dead one, who rests from the completion of his work. ~Carl Jung, (2019-01-27 05:41)



[1]

Colors of the magnum opus seen on the breastplate of a figure from Splendor Solis

When night fell, DIAHMON approached me in an earth-colored robe, holding a silver fish: "Look, my son," he said, "I was fishing and caught this fish; I bring it to you, so that you may be comforted."

And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. His face was pale and blood had flowed into the furrows of his brow. But DIAHMON knelt down, touched the earth, and said to the shade: "My master and my brother, praised be your name. You did the greatest thing for us: out of animals you made men, you gave your life for men to enable their healing. Your spirit was with us through an endlessly long time. And men still look to you and still ask you to take pity on them and beg for the mercy of God and the forgiveness of their sins through you. You do not tire of giving to men. I praise your divine patience. Are not men ungrateful? Does their craving know no limits? Do they still make demands on you? They have received so much yet still they are beggars.

"Behold, my master and my brother, they do not love me, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his. If they were faithful to their love, they would not be greedy. But whoever gives, attracts desire. Should they not learn love? Fidelity to love? Freely willed devotion? But they demand and desire and beg from you and have learned no lesson from your awe-inspiring life. They have imitated it, but they have not lived their own lives as you have lived yours. Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Have you not forgiven the adulteress? Did you not sit with whores and tax-collectors? Did you not break the command of the Sabbath? You lived your own life, but men fail to do so; instead they pray to you and make demands on you and forever remind you that your work is incomplete. Yet your work would be completed if men managed to live their own lives without imitation. Men are still childish and forget gratitude, since they cannot say, Thanks be to you, our lord, for the salvation you have brought us. We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own. Through your help we have grown mature in continuing the work of redemption in us. Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. We are not ungrateful children who desire our parents' possessions. Thanks to you, our master, we will make the most of your talent and will not bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us. We want to take your troubles and your work upon ourselves so that your work may be completed and so that you may lay your weary tired hands in your lap, like the worker after a long day's hard burden. Blessed is the dead one, who rests from the completion of his work. Carl Jung, Red Book, Page 356.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/db/Splendor_Solis_-_Portion_of_Plate_3.jpg/220px-Splendor_Solis_-_Portion_of_Plate_3.jpg`

He is the Holy Begetting....~Carl Jung (2019-01-27 05:48)

[1]

Gallo-Roman bronze statuette of Priapus (or a Genius cucullatus?) discovered in Picardy, northern France, made in two parts, with the top section concealing a giant phallus.

"Abraxas is the God who is difficult to grasp. His power is greatest, because man does not see it. From the sun he draws the summum bonum from the devil the infinum malum; but from Abraxas LIFE, altogether indefinite, the mother of good and evil.

"Life seems to be smaller and weaker than the summum bonum; therefore it is also hard to conceive that Abraxas’s power transcends even the sun’s, which is the radiant source of all vital force. Abraxas is the sun, and at the same time the eternally sucking gorge of emptiness, of the diminisher and dismemberer, of the devil. The power of Abraxas is twofold; but you do not see it, because in your eyes the warring opposites of this power are canceled out.

"What the Sun God speaks is life, what the devil speaks is death.

"But Abraxas speaks that hallowed and accursed word that is at once life and death.

“Abraxas produces truth and lying, good and evil, light and darkness, in the same word and in the same act. Therefore Abraxas is terrible.

"He is as splendid as the lion in the instant he strikes down his victim. He is as beautiful as a spring day.

"He is the great and the small Pan alike.

"He is Priapos.

"He is the monster of the underworld, a thousand-armed polyp, a coiled knot of winged serpents, frenzy.

"He is the hermaphrodite of the earliest beginning.

"He is the lord of toads and frogs, which live in the water and go up on the land, whose chorus ascends at noon and at midnight.

"He is the fullness that seeks union with emptiness.

"He is holy begetting,

"He is love and its murder,

"He is the saint and his betrayer,

"He is the brightest light of day and the darkest night of madness.

"To look upon him, is blindness.

"To recognize him is sickness.

"To worship him is death.

"To fear him is wisdom.

"Not to resist him is redemption.

"God dwells behind the sun, the devil behind the night. What God brings forth out of the light, the devil sucks into the night. But Abraxas is the world, its becoming and its passing. Upon every gift that comes from the sun god the devil lays his curse.

"Everything that you request from the Sun God produces a deed from the devil. Everything that you create with the Sun God gives effective power to the devil.

"That is terrible Abraxas.

"He is the mightiest created being and in him creation is afraid of itself.

"He is the manifest opposition of creation to the Pleroma and its nothingness.

"He is the son’s horror of the mother.
He is the mother’s love for the son.
He is the delight of the earth and the cruelty of the heavens.
At his sight man’s face congeals.
Before him there is no question and no reply.
He is the life of creation.
He is the effect of differentiation.
He is the love of man.
He is the speech of man.
He is the appearance and the shadow of man.
He is deceptive reality." Carl Jung, Red Book, Page 350.

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1. `http://upload.wikimedia.org/wikipedia/commons/thumb/0/0e/Mus%C3%A9e_Picardie_Arch%C3%A9o_03.jpg/225px-Mus`

`%C3%A9e_Picardie_Arch%C3%A9o_03.jpg`

Carl Jung: You have intruded yourself as an anima figure into this witches (2019-01-27 06:25)

[1]

To Jolande Jacobi

JolandeJacobi, Bollingen, 26 August 1943

The mistake you are making consists in your being drawn too much into X.'s neurotic problem.

This is evident from the fact, for instance, that your animus is trying like mad to interpret when there is nothing to be interpreted.

Why does he say he has other relationships?

Why indeed!

As though anyone knew.

He just says it.

That is very nice of him, inconsiderate, truthful, tactless, unpremeditated, confiding, etc., etc.

If you knew the real reason you would also know who X. was at his birth and at his death.

But we shall only find that out in the Hereafter.

He has absolutely no reason he can state, it has simply happened and can be interpreted quite superfluously in a hundred different ways, and no single interpretation holds water, being merely an insistence which, once made, only has the effect of driving him into further whimsical and uninterpretable reactions.

In reality his irrational behaviour represents the conscious and unconscious sides of the anima, and is absolutely necessary in order to gain insight into her, just as in general he needs a bevy of women in order to grasp the essence of this glamorous figure.

Of course he is still too naive to notice this.

But you, just as naively, have intruded yourself as an anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an anima.

Wherever you stick a finger in out of "love" or involuntary participation you will burn it, for it is not involvement that is expected of you, but objective, disincarnate observation, and if you
want to snatch something out of it for the heart-and no reasonable objection can be made to this-you must pay for it in blood, as was always so and always will be.

At least one must keep one's head out of it so as not to be eaten up entirely by emotional ape-men.

Where there are emotional ties one is always the disappointed disappointer.

This one has to know if one wants, or is forced, to participate correctly.

With cordial greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 334-335.

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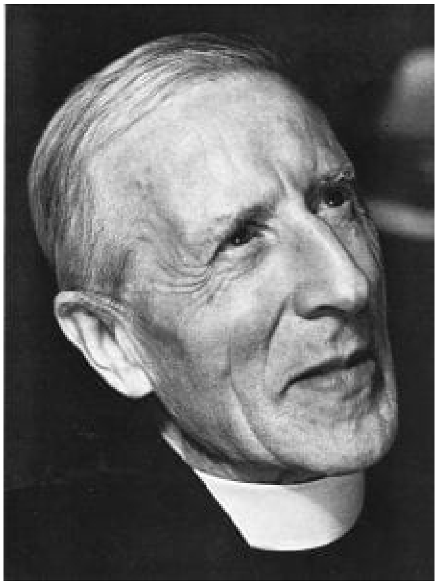
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/9a1c4-1.jpg`

Mankind and A Change of Age (2019-01-27 07:02)



We are, at this very moment, passing through a change of age.

The age of industry the age of oil, electricity and the atom; the age of the machine, of huge collectivities and of science — the future will decide what is the best name to describe the era we are entering. The word matters little. What does matter is that we should be told that, at the cost of what we arc enduring; life is taking a step, and a decisive step, in us and in our environment. After the long maturation that has been steadily going on during the apparent immobility of the agricultural centuries, the hour has come at last, characterized by the birth pangs inevitable in another change of state. There were the first men — those who witnessed our origin. There are others who will witness the great scenes of the end. To us, in our brief span of life, falls the honor and good fortune of coinciding with a critical change of the noosphere.

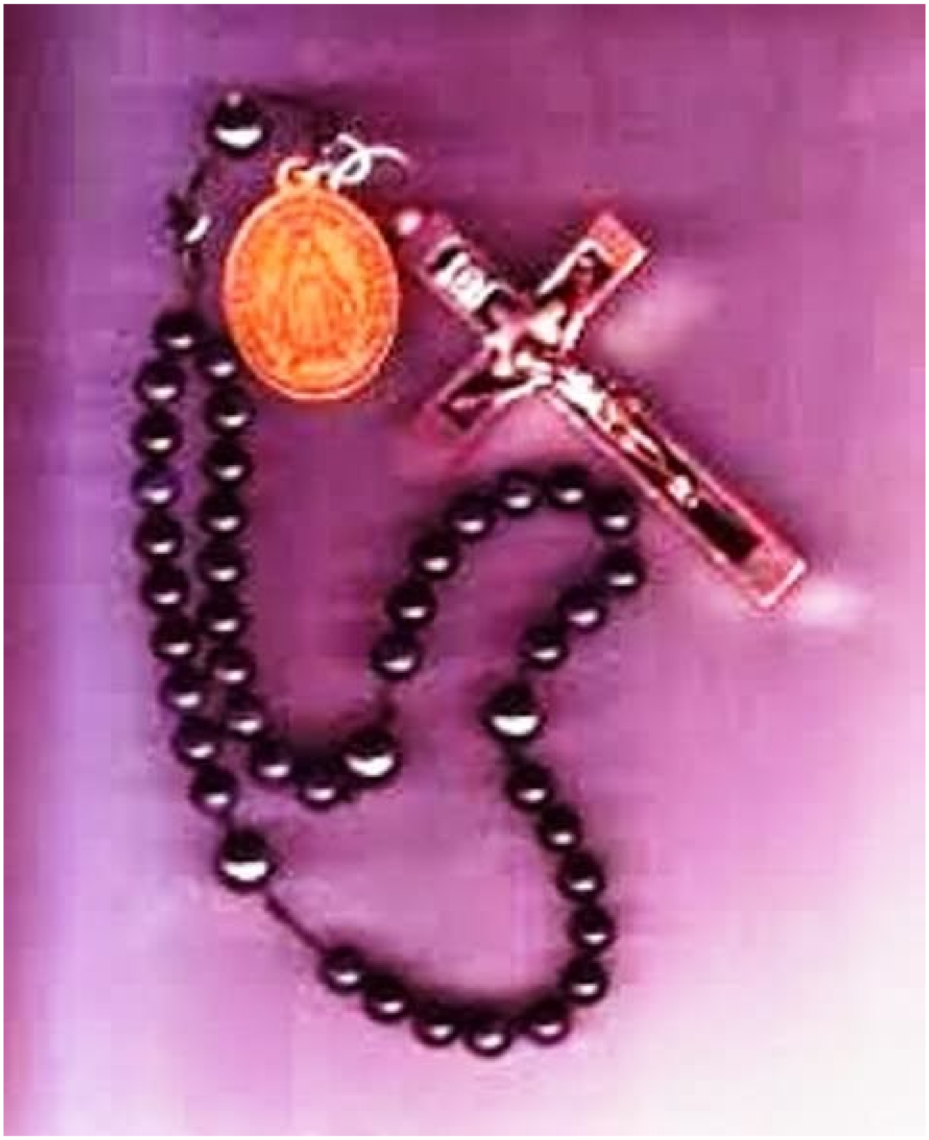
In these confused and restless zones in which present blends with future in a world of upheaval, we stand face to face with all the grandeur, the unprecedented grandeur, of the phenomenon of man. Here if anywhere, now if ever, have we, more legitimately than any of our predecessors, the right to think that we can measure the importance and detect the direction of the process of Hominization. Let us look carefully and try to understand. And to do so let us probe beneath the surface and try to decipher the particular form of mind which is coming to birth in the womb of the earth today.

Our earth of factory chimneys and offices, seething with work and business, our earth with a hundred new radiations — this great organism lives, in final analysis, only because of, and for the sake of, a new soul. Beneath a change of age lies a change of thought. Where are we to look for it, where are we to situate this renovating and subtle alteration which, without appreciably changing our bodies, has made new creatures of us? In one place and one only — in a new intuition involving a total change in the physiognomy of the universe in which we move — in other words, in an awakening.

What has made us in four or five generations so different from our forebears (in spite of all that may be said), so ambitious too, and so worried, is not merely that we have discovered and mastered other forces of nature. In final analysis it is, if I am not mistaken, that we have become conscious of the movement which is carrying us along, and have thereby realized the formidable problems set us by this reflective exercise of the human effort. Pierre Teilhard de Chardin; The Phenomenon of Man; Pages 214-215.

Carl Jung and the Cross and Gnosticism... (2019-01-27 08:05)

[1]



The cross signifies order as opposed to the disorderly chaos of the formless multitude.

It is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four.

No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles.

Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it.

For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East.

This realization is one of the central experiences of Gnosticism.

The definition of the cross or center as the "boundary" of all things, is exceedingly original, for it suggests that the limits of the universe are not to be found in a nonexistent periphery but in its center.

There alone lies the possibility of transcending this world.

All instability culminates in that which is unchanging and quiescent, and in the self all disharmonies are resolved in the "harmony of wisdom."

As the center symbolizes the idea of totality and finality, it is quite appropriate that the text should suddenly start speaking of the dichotomy of the universe, polarized into right and left, brightness and darkness, heaven and the "nether root," the omnium genetrix.

This is a clear reminder that everything is contained in the center and that, as a result, the Lord (i.e., the cross) unites and composes all things and is therefore "nirdvanda," free from the opposites, in conformity with Eastern ideas and also with the psychology of this archetypal symbol.

The Gnostic Christ-figure and the cross are counterparts of the typical mandalas spontaneously produced by the unconscious.

They are natural symbols and they differ fundamentally from the dogmatic figure of Christ, in whom all trace of darkness is expressly lacking. Carl Jung, Psychology and Religion, Paragraphs 435 - 436

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/6b856-cross.jpg`

The Psychological Meaning of Sacrifice (2019-01-27 08:10)

[1]

The Psychological Meaning of Sacrifice:

The Sacrificial Gifts Kramp, in his book on the Roman liturgy, makes the following observations about the substances symbolizing the sacrifice:

Now bread and wine are not only the ordinary means of subsistence for a large portion of humanity, they are also to be had all over the earth (which is of the greatest significance as regards the worldwide spread of Christianity).

Further, the two together constitute the perfect food of man, who needs both solid and liquid sustenance.

Because they can be so regarded as the typical food of man, they are best fitted to serve as a symbol of human life and human personality, a fact which throws significant light on the gift-symbol.

It is not immediately apparent why precisely bread and wine should be a "symbol of human life and human personality."

This interpretation looks very like a conclusion a posteriori from the special meaning which attaches to these substances in the Mass.

In that case the meaning would be due to the liturgy and not to the substances themselves, for no one could imagine that bread and wine, in themselves, signify human life or human personality.

But, in so far as bread and wine are important products of culture, they do express a vital human striving.

They represent a definite cultural achievement which is the fruit of attention, patience, industry, devotion, and laborious toil.

The words ”our daily bread" express man’s anxious care for his existence.

By producing bread he makes his life secure. But in so far as he "does not live by bread alone," bread is fittingly accompanied by wine, whose cultivation has always demanded a special degree of attention and much painstaking work.

Wine, therefore, is equally an expression of cultural achievement.

Where wheat and the vine are cultivated, civilized life prevails.

But where agriculture and vine-growing do not exist, there is only the uncivilized life of nomads and hunters.

So in offering bread and wine man is in the first instance offering up the products of his culture, the best, as it were, that human industry produces.

But the "best" can be produced only by the best in man, by his conscientiousness and devotion.

Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization.

As to the special nature of these substances, bread is undoubtedly a food.

There is a popular saying that wine "fortifies," though not in the same sense as food "sustains."

It stimulates and "makes glad the heart of man" by virtue of a certain volatile substance which has always been called "spirit."

It is thus, unlike innocuous water, an "inspiriting" drink, for a spirit or god dwells within it and produces the ecstasy of intoxication.

The wine miracle at Cana was the same as the miracle in the temple of Dionysus, and it is profoundly significant that, on the Damascus Chalice, Christ is enthroned among vine tendrils like Dionysus himself.

Bread therefore represents the physical means of subsistence, and wine the spiritual.

The offering up of bread and wine is the offering of both the physical and the spiritual fruits of civilization.

But, however sensible he was of the care and labor lavished upon them, man could hardly fail to observe that these cultivated plants grew and flourished according to an inner law of their own, and that there was a power at work in them which he compared to his own life breath or vital spirit.

Frazer has called this principle, not unjustly, the "corn spirit."

Human initiative and toil are certainly necessary, but even more necessary, in the eyes of primitive man, is the correct and careful performance of the ceremonies which sustain, strengthen, and propitiate the vegetation numen.

Grain and wine therefore have something in the nature of a soul, a specific life principle which makes them appropriate symbols not only of man's cultural
achievements, but also of the seasonally dying and resurgent god who is their life spirit. Symbols are never simple only signs and allegories are simple.

The symbol always covers a complicated situation which is so far beyond the grasp of language that it cannot be expressed at all in any unambiguous
manner.

Thus the grain and wine symbols have a fourfold layer of meaning:

1. as agricultural products;
2. as products requiring special processing (bread from grain, wine from grapes);
3. as expressions of psychological achievement (work, industry, patience, devotion, etc.) and of human vitality in general;
4. as manifestations of mana or of the vegetation daemon.

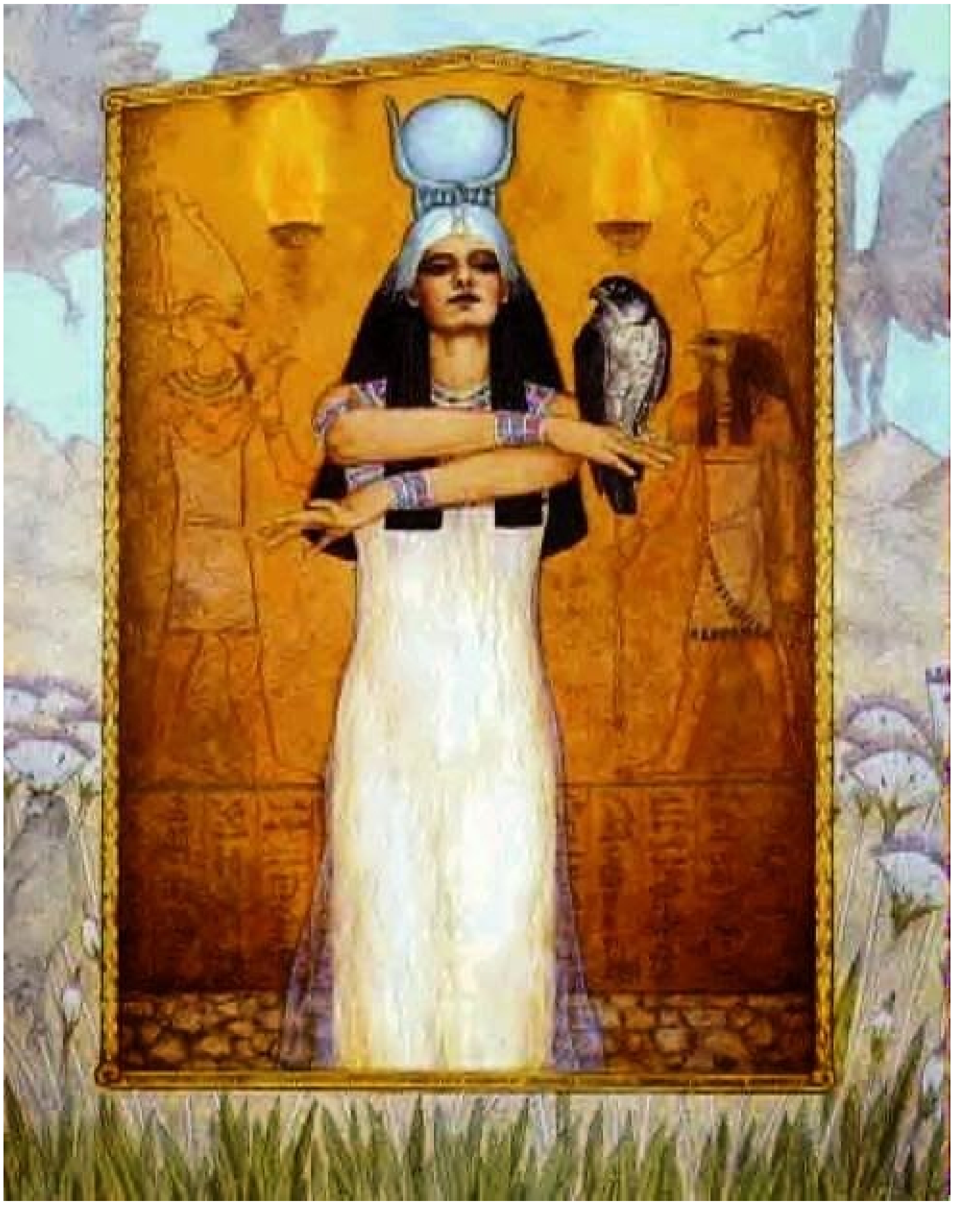
From this list it can easily be seen that a symbol is needed to sum up such a complicated physical and psychic situation.

The simplest symbolical formula for this is "bread and wine," giving these words the original complex significance which they have always had for tillers of the soil. Carl Jung, Psychology and Religion, Paragraphs 381-386.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/12281-chalice.jpg`

Carl Jung on Egyptian Crystal Gazing. (2019-01-27 11:06)

[1]



Lecture 1 28th October, 1938

Those of you who were present at my lectures in the last Semester will remember that I spoke to you of dreams, of their construction and of how one could reach their meaning.

In this Semester I intend to follow up this subject by speaking of the process of "active imagination".

The last dream we spoke of was the dream ab out a concert where a glowing ball appeared from the Christmas Tree at the end of the dream.

This was, as we saw, no ordinary ball but a symbol which goes far back into the spiritual history of man.

Such a symbol was once a content of the collective unconscious, it lay with other phenomena at the foundation of consciousness, and in tracing its history we saw how such contents become conscious.

Speaking from an anthropomorphic point of view, it almost seems as if these contents had a will to become conscious, but this is only a hypothesis and should not be taken literally.

I was, however, impressed early with the fact that unknown contents exist on the threshold of consciousness.

I observed this phenomenon in patients as well as in the mentally deranged.

It is these unknown contents which appear in dreams.

The question then arose, was it possible to reach this place and to influence it, to induce it to give its contents more clearly?

This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various peculiar phenomena take place.

This was the technique of the old Egyptians, they believed in crystal gazing.

There was nothing in the crystal itself, they actually perceived the unconscious background which was animated by their attentive gaze.

Many old magicians in all parts of the world make use of this technique, and employ all kinds of shining objects, water, jewels and even buttons, for the purpose.

The Egyptian priests gave their clients beautiful blue crystals in which to perceive these background processes; the purpose was divination, and also the healing of the ill of the soul and even of the body.

The old Egyptians knew that the unconscious background was absolutely necessary for these purposes. Carl Jung, Modern Psychology, Vol. 3, Page 11.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/18021-1.jpg`

Carl Jung on Active Imagination West and East (2019-01-27 12:02)

[1]

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The experience is age old, though naturally it was understood quite differently.

We find a similar idea with the Aesculapians.

They had rooms set apart for incubation sleep, their patients slept in these in order to have a dream which gave the diagnosis of, or even the remedy for, their illness.

The Indians, and the medicine men of primitive tribes, still resort to similar processes, the idea is to put the patient into harmony with his psychic background.

Loss of a soul, which is a very common condition with primitives, is also cured by resuming connection with the unconscious, the soul must be caught again at all costs and this is achieved by animating the psychic background.

Children are full of active imagination but we think of it as a childish activity.

This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world.

We, in the West, in these days turn all our thoughts outwards, all our stimulus comes from outside, but this is not characteristic of all people.

The attitude of the East, for instance, is totally different.

When a Westerner turns to active phantasying, he must keep the first fragment which he sees clearly in his mind.

This in itself is not difficult to him, for he is able to concentrate on a detail and retain it for a long time.

Differentiation is characteristic of the West but not at all of the East.

It is impossible to obtain precise information from an Easterner.

If you ask him about a detail, instead of giving you one blade of grass he will give you the whole plant or even the whole field.

Even this is difficult for him and to concentrate on minute detail is impossible.

But this exclusive, detailed attention is not the concentration which is needed for active phantasying.

That requires a more flexible concentration, a concentration which allows things to move, which plays with them, so to speak.

When an image presents itself, we should not give it a cramped attention but should watch it with no prejudice or expectation, then we shall find that other things will
come and settle themselves round it and the whole scene will develop.

We think we make these things ourselves but they really happen.

As Herbart says there are" freisteigende Vorstellungen ": that is, ideas or images which rise freely of themselves.

It is quite impossible to invent these things but it is very possible to repress them by a cramped attitude.

This technique is particularly useful in cases where it is very important to enter the unconscious.

There are only dreams in such cases and they are apt to be rather unsatisfactory dreams; they are fragments or they break off at the most important point.

It is, however, possible to tell a patient to go on with such a dream.

Neither you nor he can have any idea how it will proceed, it goes on happening, he spins it on.

When I ask a patient for the context (associations) of a dream, I ask for the web in which it is embedded.

This enables me to get a picture of what the whole thing means, and if I ask him to continue his dream, the material which he produces harmonizes with the meaning of the dream.

We think a simple thing like water is the same for everyone but we are very much mistaken; one can only marvel at what people say about such things, and at the material which
is produced by someone who is sincerely trying to spin on a dream.

It is, of course, possible to cheat.

You can make up a dream from a dictionary.

This has been done to me before now but I can detect it, to the chagrin of the inventors!

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness.

Consciousness is an effort and you have to sleep in order to recuperate from the task.

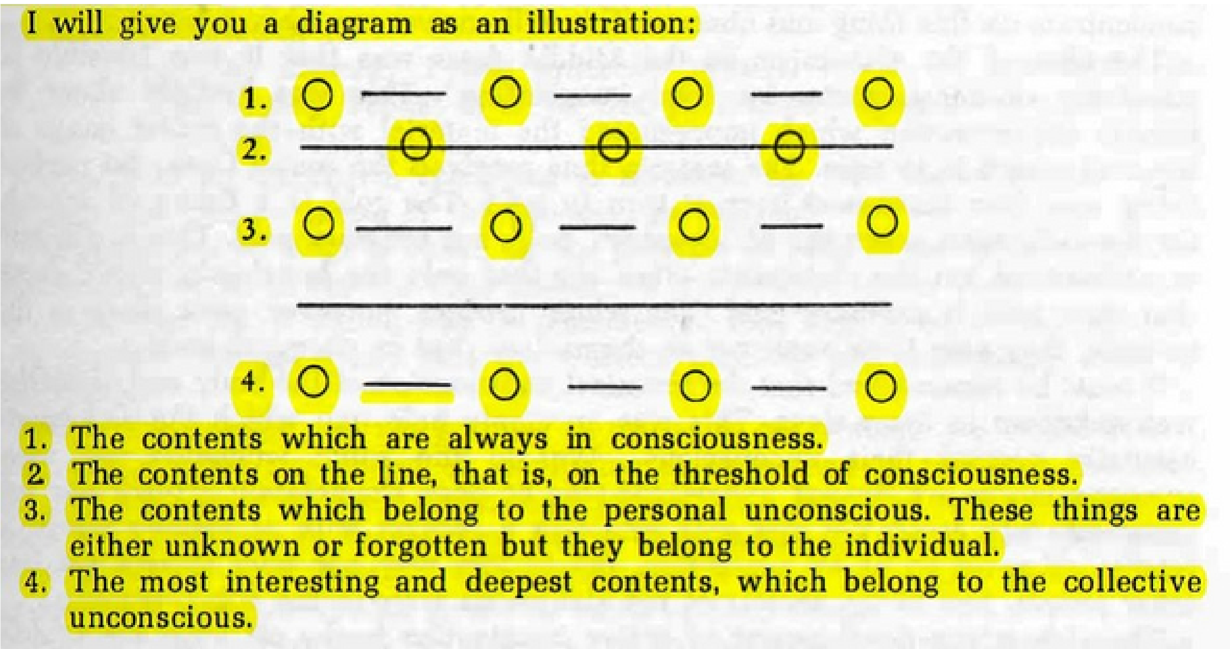
This is very evident with primitives, if you talk to them for long or ask them questions they get exceedingly exhausted, and need to lie down and go to sleep.

A primitive never thinks, he just sits about in the sun; that is, his thoughts do not reach consciousness.

A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads.

I will give you a diagram as an illustration:

[2]



I will give you a diagram as an illustration:

1. The contents which are always in consciousness.
2. The contents on the line, that is, on the threshold of consciousness.
3. The contents which belong to the personal unconscious. These things are either unknown or forgotten but they belong to the individual.
4. The most interesting and deepest contents, which belong to the collective unconscious.

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2. The contents on the line, that is, on the threshold of consciousness .
3 . The contents which belong to the personal unconscious. These things are either unknown or forgotten but they belong to the individual.
4 . The most interesting and deepest contents , which belong to the collective unconscious.

All these layers, even the top one, are influenced and modified when a content rises from the collective unconscious.

If there is no cramp in the conscious, and the psychic process develops continuously, naturally and without interference from the conscious, the individual’s whole life would be based on the collective
unconscious .

This does not belong to the individual, it is rather a collection of categories, an instinctive foundation, belonging to all mankind.

Although individually tinted, it is to be found in every individual, and therefore we find the motifs of the collective unconscious all over the world, in folk-lore, myths, religions, etc.

When a fragment of phantasy appears it is exceedingly difficult to concentrate the attention upon it.

It is very important to be able to do this but it can only be achieved by considerable practice

.At first people either get lost in their associations or they repress the whole thing.

We have not been educated to look inwards, though most people are able to give their attention to outside things.

The German word for contemplation is “Betrachtung", triichtig " means to be pregnant; you fertilize the background by concentrating your attention upon it and make it pregnant.

The Latin word "contemplatio" comes from "templum" (temple), a quadrangular open space.

This space was originally established by the priest or augur for the purpose of observation.

A protected space from which you can observe the inner contents and fertilize them with your attention.

And the word "meditatio" is related to "messen", to measure, judge or weigh.

We do not find any detailed description of such a technique in antiquity, it would not be in keeping with the classical spirit.

But in the Middle Ages peculiar conceptions appear.

The alchemists, who were no foolish gold seekers but natural philosophers, sometimes describe their meditation as a dialogue with an invisible person; they held a conversation
with God, their guardian spirit or themselves.

This conception shows that the Middle Ages had an attitude towards inner, as well as towards outer, events.

Inner things meant something to these people, and they knew that these things could answer them with words.

If I concentrate on this thing and observe it, it will answer me when I question it.

The idea of the alchemists in the Middle Ages was that it was possible to transform chemical matter by "real imagination".

This was brought about by intense concentration which impregnated the material with the round image of the soul which is in man.

The materia thus received the round form, the perfect thing, and thus impressed it must turn to gold.

The gold is a figure of speech, for the alchemists mean the philosophers’ gold, not ordinary gold.

This is difficult to understand but the alchemists often say that only the hopelessly stupid think that their gold is ordinary gold.

The whole process , however, took place in the materia, they saw their soul, not in themselves, but in chemical matter.

It must be remembered that the chemical construction of the body and of matter was unknown in those days.

This was an empty hole into which the alchemists naturally poured their unconscious.

We do the same whenever we meet someone whom we do not understand, we at once shamelessly project our unconscious into him.

We can only establish a contact with something which is totally unknown to us by projection, but in this way our own secrets get into other people, just as the secrets of the
alchemists were in the actual materia.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East.

Eastern culture allows such things to develop.

The concept of tapas , heat or heating, shows the brooding and hatching influence of the observer.

It is creative fervor or creative heat.

Tapas is mentioned among the things which carry the earth.

It is said in an old Vedic hymn that truth, greatness, rta, strength, consecration, tapas, Brahman and sacrifice carry the earth.

A hymn of the Rigveda says:

" What was hidden in the shell, Was born through the power of fiery torments. From this first arose love, As the germ of knowledge, The wise found the roots of existence in non- existence,
By investigating the heart’s impulses."

Goethe says the same thing:

" You follow a false trail;
Do not think that we are not serious;
Is not the kernel of nature
In the hearts of men? "

These describe the existence of the world as the action of the psyche – the result of Tapas.

The world is consciousness for the Indian, and Tapas is the exercise which creates the world.

It is not the world which produces concentration but concentration which produces the world.

The images which occupy my mind are re ally Maya.

Ma means building material.

We can understand the passages just quoted in this sense.

The unknown original creator of all things is, according to the Rigveda, Prajapati, the "Lord of Creation":

"Prajapati desired: ’I will procreate myself, I will be manifold’. He performed Tapa ; after he had performed Tapas he created these worlds."

Tapas is to be translated, according to Deussen, as: "He heated himself with his own heat", in the sense of "he brooded, he hatched."

The technique of Yoga is based on the practice of such concentration and the resemblance between eastern Yoga and active imagination in the West should not be overlooked.

But it should also be remembered that Yoga is an ancient system, a prescribed technique, and that the western parallels are exceedingly poor in comparison.

Active imagination, as we practice it today, is no system, we could call it childishly simple.

The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it.

Every educated person in the East has a Guru who sets his chelas (disciples) definite objects of meditation.

There are no such people as Gurus in the West, no one who is endowed with power to teach us such things.

The classical Indian book on Yoga is the Patanjali Yoga-Sutra.

It dates from about the second century B.C. and is a peculiarly profound book, full of profound ideas and very difficult to translate.

The goal of the practice of Yoga is the furtherance of Samadhi, withdrawal or ecstasy.

Hauer translates this as "Einfaltung", introversion (as opposed to "Entfaltung", extraversion) sinking back into the depths.

Yoga aims at weakening the klesas.

There are instinctive elements, urges, impulses to action in the unconscious which should be overcome.

This is what the term Yoga comes from, it is a yoking of uncontrollable powers in the human psyche.

We, in the West, do not yoke these powers, we repress them, push them aside or move away from them.

We have some idea of what we are doing when we crush or repress them, but it is worse when we move them, or ourselves, aside in order not to see them.

Such things only reappear as neurotic symptoms.

We do this unconsciously to avoid unpleasantness.

"Was ich nicht weiss, macht mir nicht heiss." (What I do not know does not annoy me.)

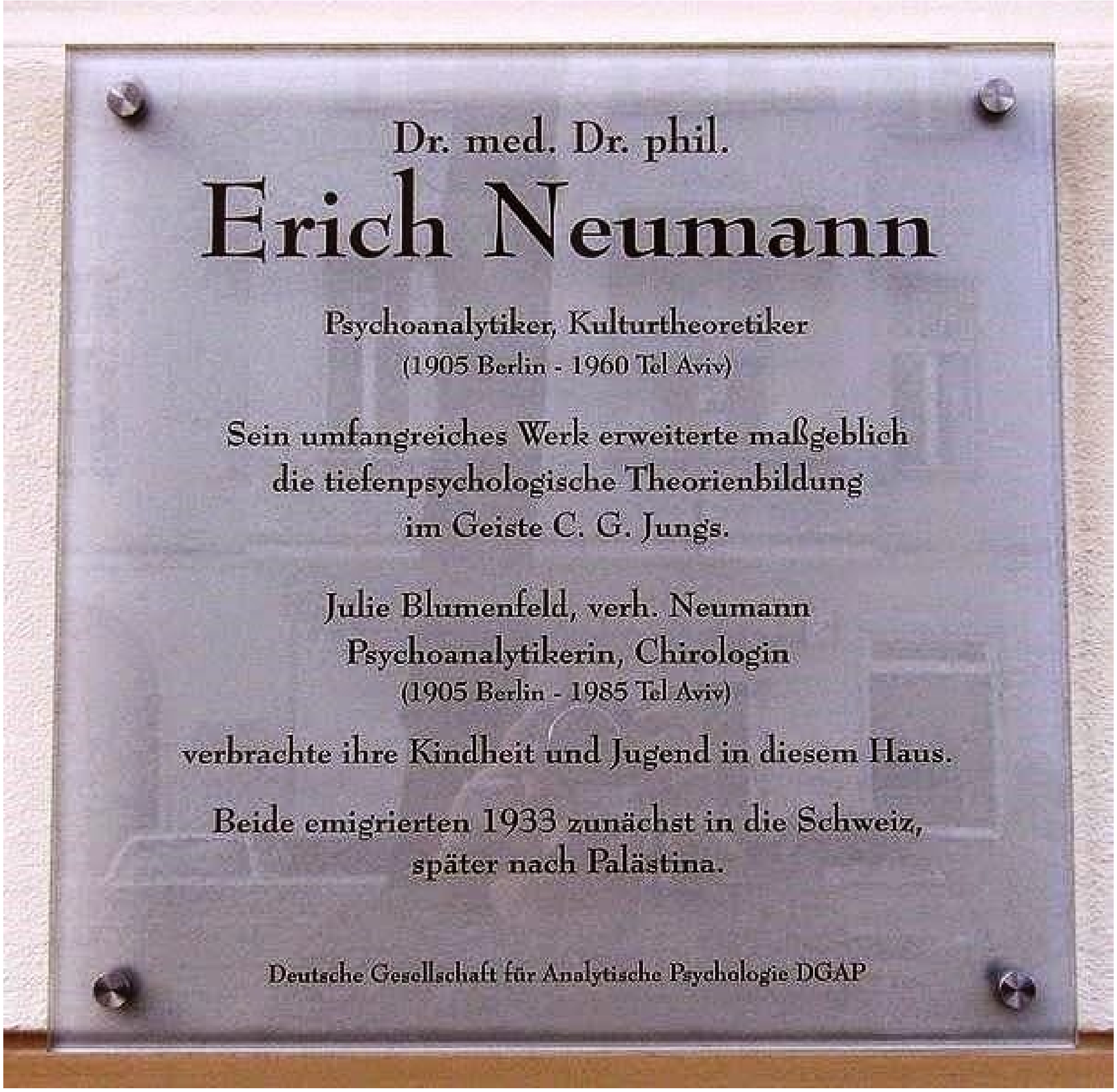
This point of view can also be observed in politics!

The Patanjali Yoga-Sutra, however, says that avidya, ignorance, not-knowing, is the basis of all the other klesas. Carl Jung, Modern Psychology, Vol. 3, Pages 11-15.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/3d153-2active.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/f07c5-1active.jpg`

Carl Jung: "Recently I had to cope with about 100 letters in 14 days." (2019-01-27 17:29)

[1]



Dr. med. Dr. phil.

Erich Neumann

Psychoanalytiker, Kulturtheoretiker

(1905 Berlin - 1960 Tel Aviv)

Sein umfangreiches Werk erweiterte maßgeblich die tiefenpsychologische Theorienbildung im Geiste C. G. Jungs.

Julie Blumenfeld, verh. Neumann

Psychoanalytikerin, Chirologin

(1905 Berlin - 1985 Tel Aviv)

verbrachte ihre Kindheit und Jugend in diesem Haus.

Beide emigrierten 1933 zunächst in die Schweiz, später nach Palästina.

Deutsche Gesellschaft für Analytische Psychologie DGAP

To Erich Neumann

Dear Dr. Neumann, 5 August 1946

I mustn’t keep you waiting any longer although I am far from having finished reading everything you sent me.

I am particularly impressed by the lucidity and precision of your formulations.

My further impressions must wait and I plead for patience.

You can scarcely imagine how overloaded I am with work, above all with letters.

Recently I had to cope with about 100 letters in 14 days.

Hardly were the postal connections with abroad re-established than tempests of letters blew in.

Also it rained MSS which are particularly bothersome.

Besides that I had to see patients and give an eye to my own work.

Since my illness I am no longer as efficient as before and have to spare myself a bit.

The result is I get nowhere.

I always wanted to write to you but each time something intervened that had to be settled immediately, so that I never found the leisure to write you anything substantial.

I have also been thinking how we could get you over to Europe again, but I see no way at present.

Conditions here are difficult, as you can imagine, and everything is uncertain.

We live on our cultural island as before, but all round us is sheer destruction, physical and moral.

One has to shut one's eyes to do anything sensible oneself.

Germany is rotted beyond description.

Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany's spiritual condition was right.

In France, England, and Switzerland it is now Catholic scholars who are taking an interest in my psychology.

For the rest, a book by a Reformed theologian Dr. H. Schar, Religion und Seele in der Psychologie C. G. Jungs, Z has just been published (Rascher, Zurich).

It might interest you.

It is very good and positive.

The author is lecturer on the psychology of religion at the University of Bern.

I have just finished lectures on "The Spirit of Psychology" for Eranos.

They are discussions of principle.

I'll send you an offprint,

Also my little book on transference is to appear soon.

It's a risky business, but when you are old you can say more than when life is still ahead.

The situation in Palestine seems to be very difficult indeed.

The new age is being born with endless pains.

Recently I ran into X. while visiting one of my Kabbalistic pupils.

He is an interesting phenomenon.

He gets into the unconscious through the roof and as the corns on his feet are blind he can't see what he's climbing down into.

Meanwhile with best greetings and wishes,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 438-439.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/f0e30-1.jpg`

Carl Jung dines with Winston Churchill. (2019-01-27 18:44)

[1]

[Carl Jung dines with Winston Churchill.]

To Ernst Anderes

Vir Magnifice! 22 September 1946

Permit me to thank you and the University once again for the invitation to Winston Churchill's reception and quite particularly for the honour of seating me next to the illustrious guest.

Conversation with him, however, made no small demands on one's tact and ingenuity, as I was constantly in doubt as to how much question and answer I might expect from that very tired man.

Nevertheless I thank you for one of the most interesting experiences of my life.

With collegial regards,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 442.

Note: 1 2 3 Aug.- 16 Sept., Churchill spent a holiday in Switzerland, and afterwards visited Bern and Zurich.

In Bern the Swiss Government arranged a reception, and in Zurich the University-where Churchill gave a famous address-arranged a dinner.

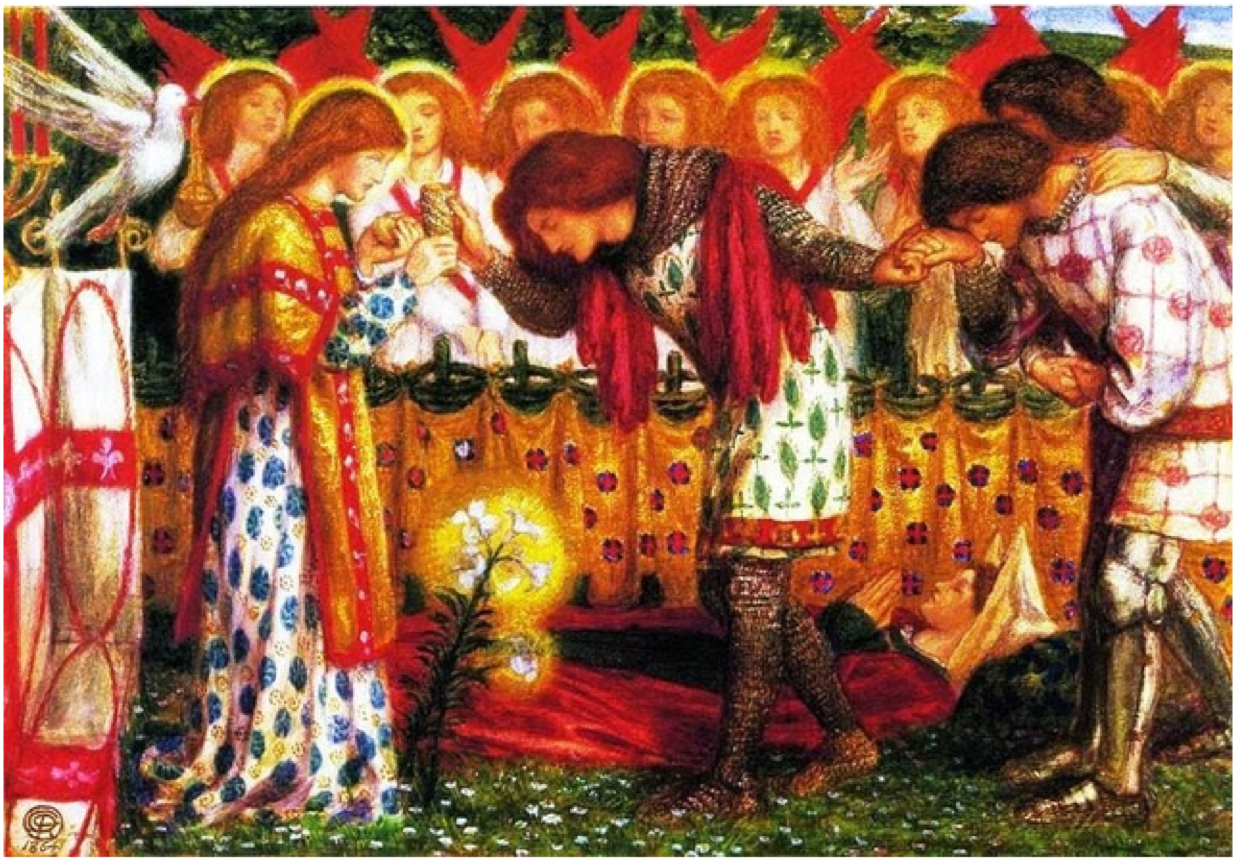
On both occasions Jung was present, and in Zurich was seated next to Churchill, apparently at the behest of Churchill whose daughter Mary was interested in Jung's work.

Image: Winston Churchill's daughter, Mary, with Carl Jung.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/f2e7a-2.jpg`

Emma Jung, Marie Louise Von Franz and The Holy Grail (2019-01-28 02:25)

[1]



Carl Jung remained faithful to his wife Emma in one way only serious scholars can understand:

He promised never to talk or write about the Grail Legend, as Emma Jung spent thirty years of her life researching the Grail story.

She died in 1955 before she could finish and publish her work. In keeping with his promise to her, Jung asked Marie-Louise von Franz to complete his wife's lifelong endeavor.

The Grail Legend, by Emma Jung and Marie-Louise von Franz, is the result of this joint feminine circumambulation around the archetype of the Self.

Theirs is a psychological consideration of the Grail legend based on meticulous research – with countless multi-layered side-bars interwoven like an iridescent thread – reaching as far back as Celtic and pre-Christian Eastern sources around the eighth or ninth century, focusing mainly on two main texts from the twelfth century, the work of Chretein de Troyes and of Robert de Boron.

The semi-historical, semi-legendary King Arthur and his knights of the Roundtable form the back drop of this story of Perceval's quest for and encounter with the Grail.

Arthur is traced back to sources dating from the fifth or sixth century when Britain endured the Saxon invasion, but it is Chretein's and Boron's inclusion of Arthur and his knights in connection with the Grail that embody, for Emma Jung, "the psychological expression of an extraordinary stirring of the unconscious" at that time, transforming "the popular fairy tale of a simpleton into a mystical religious quest" that inevitably "addresses the religious problem of modern man."

It would be impossible, within the scope of this report, to do homage to these women's 400 pages of conscientious research and insight.

Each motif, each connecting story within the story, each invitation to deeper reflection defies my ability to contain its completeness.

I can only share the thrill of my own experience of how the Grail legend captures my personal imagination.

The story is fairytale material. The Grail—a mysterious,

life-preserving and sustenance-dispensing vessel—is guarded by a king in a castle that is "difficult to find."

The king is either old or suffering (different versions of the same story) from some mysterious wound and his kingdom is devastated.

The king can only be restored to health if a knight of conspicuous excellence finds the castle and, seeing what goes on there, asks a certain question.

Perceval thinks himself up to the task and sets out on the quest.

He fails to ask the question "about the origin of evil, the king's wound, and about the Grail's meaning" the first time he encounters the Grail Castle and the Grail.

As in all fairy tales and myths, there is a second chance. Perceval prevails.

The Grail Castle, “the castle difficult to find,” is the timeless dimension, concealed from view – for our authors, an archetypal concept of the unconscious.

The Grail, available only to one worthy to share in what it offers, is thought by some to be the vessel which held the Christ’s blood (his essence, his soul substance), hidden by Joseph of Arimathea after the Christ’s death.

This vessel, for Jung, “signifies the whole psychic man as a realization of divinity reaching right down into matter”.

She identifies this, in Jungian terms, as the Self—that inner guide that is God’s voice, “the hidden disposition to wholeness which slumbers in the depths of the unconscious of
each person.”

The Grail story is itself a projection of the Self as an inner center, unrealized by and inaccessible to those trapped in the medieval mindset.

“The story of Perceval anticipates psychic problems reaching so far into the future that it could not be wholly comprehended by the medieval attitude.”

The medieval world, represented by the ailing king in our story, suffered from a “one-sided insistence on the light side of the God image (in the Christ figure) and so cast off its shadow – the Anti-Christ, its individual inner opposite – outwardly onto barbarian opponents instead of being able to integrate it.”

Arthur’s knights led a life of “high virtue” which led to pride and was perverted into evil.

There was a “too intense, one-sided spirituality of the feminine found in the Cult of the Virgin,” without a balanced genuine relationship with the actual women in their personal lives.

“There was a drifting apart of the opposites of spirit and world, of spiritual matters and worldly matters, choosing holiness instead of humanity.”

This problem of opposites and the failure to recognize and integrate the shadow were responsible for the king’s sickness (the king representing the dominant collective consciousness).

The old king had to die, or the ailing king had to be restored, redeemed, before the land could be freed from its present state.

“It is as if the dark aspect of divinity had attacked him in order to awaken him to a more conscious religious attitude.”

Until he grappled with the dark divinity—like Jacob and Job before him—he could not come to a realization of the totality of the God-image.

The Grail “signifies a stage of development of the human spirit, when man is no longer satisfied with the materialistic view or with the effectiveness of working things, but goes beyond this and endows the concrete with a symbolic meaning.”

This requires the ability to reflect, to discern, to place value.

In this respect, the Grail can be compared to the Feeling Function, our ability to discriminate between good and evil that reaches beyond the world's perspective of these.

It means rediscovering the soul of nature, the incarnate God.

It would be misleading not to mention that Perceval went on many a misguided adventure, lost many battles, made wrong turns in the woods, and, certainly, didn't ask the question – suffered from his own wounded Feeling Function – when he had the chance.

All of these adventures are explored and given their true place. The journey is not a straight line. We all know about that.

The Grail, says Jung, is the principle of individuation available within each person.

"As threads of fabric are woven into a pattern, so the Self as a living garment of divinity is woven out of the many decisions and crises, in themselves possibly insignificant, by which we are affected in the course of our lives."

Individuation comes one person at a time, not to the collective, "for only in the individual are opposites reconciled and united." I take from this that I, personally, cannot wait for
the collective to come to an awareness of what is important to heal our earth, to come to consciousness, to discover the truth behind the illusions we worship.

Perceval's quest, spiral though it was, was that of "redeeming the Spirit of God in matter, under the guidance of the Self, the 'inner Christ' . . . . to discover the form in which
the essential psychic life of Christ continues to exist and what that means."

This Grail is concerned with "carrying on Christ's effectiveness in this world," as a vessel through which the divine can have its way.

But Perceval had to ask the question, discern the value and importance of what he saw around him.

"To whom is the Grail brought?" and "Whom does the Grail serve?" seem to be the archetypal tipping point of the story.

The Grail is brought to the Old Grail King; the goal of the quest is death to the old king (not just finding the Grail) – death to the dominant collective consciousness of the day and to the one-sided god image it maintains.

With the secret words spoken and Perceval's royal ancestry revealed, the Grail is placed in his care.

In the story's version with the ailing King, the ailing King, along with his kingdom, is temporarily restored.

Jung points out that Perceval didn't himself complete the arch. He remained at the Grail Castle and did not choose to take the Grail back to Arthur's court.

Is not the hero supposed to return with the boon?

Because of this, the Grail disappeared with his death, went back into concealment.

For our authors, this means that the archetypal Grail remains in the unconscious of each living person, available as an inner guide, the voice of the divine, inviting each of us to our individual completeness.

"Individuation, when seen from the 'other' (archetypal) side actually depicts the process of the incarnation of the divine."

To ask the question, "Whom does the Grail serve?" is to ask, perhaps, Whom does the Self serve? Does the Self serve that ultimate Wholeness of which we each participate? Does the Self come in the service of that numinous experience we each encounter once or twice in a lifetime that feeds our hunger for deeper connection with life? Is the Self available to continue the incarnation of the divine in whatever form it happens to be evolving in the universe?

Encountering the Grail imposes a question on the beholder, say our authors, it does not impart direct knowledge.

The Grail "gives us an emotional readiness to receive," a numinous experience of our inner center, the Self.

I remember Carl Jung, in Memories Dreams, Reflections, speaking of life addressing a question to him: "Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer; otherwise I am dependent on the world's answer."

The Self asks a question of us unique to our personal destiny or daimon.

Our authors use the characters of Perceval and Gauvain to urge us to listen to our own inner nature and not to be distracted by what the world thinks we ought to be doing.

Perceval, the Introvert, gets dazzled and distracted from his mission by Arthur's court and the colorful knights: "An unreflective Perceval (not asking the question, not accessing his Introverted Feeling Function) is a Perceval cut off from the true source of his inner being."

His extroverted activity, without reflection on the true value of what he experienced, drains and weakens him.

Gauvain, the great Christian hero and Extrovert, fights unreflectively in the story for what is recognized by the community to be right.

He falls asleep when the time comes for him to use his Feeling Function, reflect on what is happening around him.

Eventually, Perceval "hangs back, seeks the 'lost God' and his own soul," gets back in touch with his Introverted Feeling Function and can ask the question. I, too, get out of sorts when I do not make time for my inner life, if I am too danced around by the colorful extroversion of the outer world.

Jung and von Franz make the distinction between "the uninterrupted chain of outer events versus making time to reflect on one's experiences" as vital for both introverts and extroverts in the process of individuation.

I have only scratched the surface here of Emma Jung's life endeavor and Marie-Louise von Franz' generous contribution to Jungian thought.

Their book has an entire exploration of the doctrine of the Trinity and their transformation of it into a quaternity – Father, Son, Holy Spirit, and Mary (The Grail) and the Feminine Feeling Function.

They introduce a section on Merlin as the image of the whole man, as the one who points to the unconscious and past it to the wholeness beyond opposites.

It is beyond the scope of this paper to include these important explorations.

I was moved to incorporate metaphors to reframe so-called Christian ones.

I love thinking of the Self as rich in second chances (Perceval gets that second chance, as we all do, over and over).

I am moved to more trust in the incarnating power of the Self in each of us as a purposeful movement of the divine in our midst.

I wander around our authors' notion that the origin of evil (the shadow) and the dark side of God are questions still to be solved by post-modern man.

I was pulled to read this work because of Robert Johnson's love affair with Perceval and the Grail Legend that dates from around 1987 when he first began talking about it as his platform for exploring Western Man's Wounded Feeling Function.

Emma Jung was his analyst in Zurich and he took a course on the Grail Legend from her.

I am indebted to Robert for pointing the way and indebted to Emma Jung for her passionate search that reaches beyond the grave.

I am also moved by Carl Jung's fidelity to his wife in the one way he could truly honor her.

I am grateful, too, for your fidelity in wandering with me through this lengthy report.

http://doczine.com/bigdata/2/1367411307 _4a9b155d4d/winter06-the-grail-legend.pdf

Image: "How Sir Galahad Sir Bors and Sir Percival were fed with the Sanc Grael; But Sir Percival's Sister Died by the Way," watercolor, by the English artist Dante Gabriel Rossetti

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/eb6d0-grail.jpeg`

Carl Jung: Anyone who puts another "factor" above the authority of the Church is no longer a Catholic

(2019-01-28 04:30)

[1]

To Jolande Jacobi 24 June 1935

… When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong.

The ultimate decisions rest with the authority of the Church for anyone who is of the Catholic faith.

Psychology in this context therefore means only the removal of all those factors which hinder final submission to the authority of the Church.

Anyone who puts another "factor" above the authority of the Church is no longer a Catholic. . . . Carl Jung, Letters Vol. I, Page 191

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/b0152-22bjacobi.jpg`

Carl Jung: I have fallen foul of contemporary history. (2019-01-28 04:30)

[1]

To E. Beit von Speyer

Dear Frau von Speyer, 13 April 1934

As you have probably noticed, your letter has not been answered.

The reason is that I was away from home and found it only on my return.

I am very sorry this has happened, but it was holiday time.

Thank you very much for your interesting picture.

It is a correct representation of your basic psychic attitude.

It is characteristic that the four functions are represented by four animals.

This means that the principles of these functions still have an instinctive form.

There are possibilities of further development.

I have fallen foul of contemporary history.

From abroad one can hardly have anything to do with Germany without becoming politically suspect on one side or the other.

People now think I am a blood-boltered anti-Semite because I have helped the German doctors to consolidate their Psychotherapeutic Society and because I have said there are certain differences between Jewish and so-called Aryan psychology which are mainly due to the fact that the Jews have a cultural history that is 2,000 years older than the so-called Aryan.

There has been a terrific shindy over this.

It is no pleasure to be well known.

You are then like a city on a mountain and cannot remain hidden.

With cordial greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 157

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/74f8c-12bspeyer.jpg`

Marie Louise Von Franz and "The Realization of the Shadow." (2019-01-28 04:32)

[1]

Marie Louise Von Franz and "The Realization of the Shadow."

The Shadow is not the whole of the unconscious personality. It represents unknown or little known attributes and qualities of the ego—aspects that mostly belong to the personal sphere and that could just as well be conscious.

In some aspects, the shadow can also consist of collective factors that stem from a source outside the individual's personal life.

When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people—such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice; inordinate love of money and possessions—in short, all the little sins about which he might previously have told himself:

“That doesn't matter; nobody will notice it, and in any case other people do it too.”

If you feel an overwhelming rage coming up in you when a friend reproaches you about a fault, you can be fairly sure that at this point you will find a part of your shadow, of which you are unconscious.

It is, of course, natural to become annoyed when others who are “no better” criticize you because of shadow faults.

But what can you say if your own dreams—an inner judge in your own being—reproach you?

That is the moment when the ego gets caught, and the result is usually embarrassed silence.

Afterward the pain and lengthy work of self-education begins—a work, we might say, that is the psychological equivalent of the labors of Hercules.

This unfortunate hero's first task, you will remember, was to clean up in one day the Augean Stables, in which hundreds of cattle had dropped their dung for many decades—
a task so enormous that the ordinary mortal would be overcome by discouragement at the mere thought of it.

The shadow does no consist only of omissions.

It shows up just as often in an impulsive or inadvertent act.

Before one has time to think, the evil remarks pop out, the plot is hatched, the wrong decision is made, and one is confronted with results that were never intended or consciously wanted.

Furthermore, the shadow is exposed to collective infections to a much greater extent than is the conscious personality.

When a man is alone, for instance, he feels relatively all right; but as soon as "the others" do dark, primitive things he begins to fear that if he doesn't join in, he will be considered a fool.

Thus he gives way to impulses that do not really belong to him at all.

It is particularly in contacts with people of the same sex that one stumbles over both one's own shadow and those of other people.

Although we do not see the shadow in a person of the opposite sex, we are usually much less annoyed by it and can more easily pardon it.

In dreams and myths, therefore, the shadow appears as a person of the same sex as that of the dreamer.

The following dream may serve as an example.

The dreamer was a man of 48 who tried to live very much for and by himself, working hard and disciplining himself, repressing pleasure and spontaneity to a far greater extent than suited his real nature.

I owned and inhabited a very big house in town, and I didn't yet know all its different parts.

So I took a walk through it and discovered, mainly in the cellar, several rooms about which I knew nothing and even exits leading into other cellars or into subterranean streets.

I felt uneasy when I found that several of these exits were not locked and some had no locks at all.

Moreover, there were some laborers at work in the neighborhood who could have sneaked in...When I came back up again to the ground floor, I passed a back yard where again I discovered different exits into the street or into other houses.

When I tried to investigate them more closely, a man came up to me laughing loudly and calling out that we were old pals from elementary school.

I remembered him too, and while he was telling me about his life, I walked along with him toward the exit and strolled with him through the streets.

There was a strange chiaroscuro in the air as we walked through an enormous circular street and arrived at a green lawn where three galloping horses suddenly passed us.

They were beautiful, strong animals, wild but well-groomed, and they had no rider with them. (Had they run away from military service?)

The maze of strange passages, chambers, and unlocked exits in the cellar recalls the old Egyptian representation of the underworld, which is a well-known symbol of the unconscious with its unknown possibilities.

It also shows how one is "open" to other influences in one's unconscious shadow side, and how uncanny and alien elements can break in.

The cellar, one can say, is the basement of the dreamer's psyche.

In the back yard of the strange building (which represents the still unperceived psychic scope of the dreamer's personality) an old school friend suddenly turns up.

This person obviously personifies another aspect of the dreamer himself—an aspect that had been part of his life as a child but that he had forgotten and lost.

It often happens that a person's childhood qualities (for instance, gaiety, irascibility, or perhaps trustfulness) suddenly disappear, and one does not know where or how they have gone.

It is such a lost characteristic of the dreamer that now returns (from the back yard) and tries to make friends again.

This figure probably stands for the dreamer's neglected capacity for enjoying life and for his extroverted shadow side.

But we soon learn why the dreamer feels "uneasy" just before meeting this seemingly harmless old friend.

When he strolls with him in the street, the horses break loose.

The dreamer thinks they may have escaped from military service (that is to say, from the conscious discipline that has hitherto characterized his life).

The fact that the horses have no rider shows that instinctive drives can get away from conscious control. In this old friend, and in the horses, all the positive force reappears that was lacking before and that was badly needed by the dreamer.

This is a problem that often comes up when one meets one's "other side."

The shadow usually contains values that are needed by consciousness, but that exist in a form that makes it difficult to integrate them into one's life.

The passages and the large house in this dream also show that the dreamer does not yet know his own psychic dimensions and is not yet able to fill them out.

The shadow in this dream is typical for an introvert (a man who tends to retire too much from outer life).

In the case of an extrovert, who is turned more toward outer objects and outer life, the shadow would look quite different.

A young man who had a very lively temperament embarked again and again on successful enterprises, while at the same time his dreams insisted that he should finish off a piece of private creative work he had begun.

The following was one of those dreams:

A man is lying on a couch and has pulled the cover over his face.

He is a Frenchman, a desperado who would take on any criminal job.

An official is accompanying me downstairs, and I know that a plot has been made against me: namely, that the Frenchman should kill me as if by chance. (That is how it would look from the outside.)

He actually sneaks up behind me when we approach the exit, but I am on my guard.

A tall, portly man (rather rich and influential) suddenly leans against the wall beside me, feeling ill.

I quickly grab the opportunity to kill the official by stabbing his heart. "One only notices a bit of moisture"—this is said like a comment.

Now I am safe, for the Frenchman won't attack me since the man who gave him his orders is dead. (Probably the official and the successful portly man are the same person, the latter somehow replacing the former.)

The desperado represents the other side of the dreamer—his introversion— which has reached a completely destitute state.

He lies on a couch (i.e., he is passive) and pulls the cover over his face because he wants to be left alone.

The official, on the other hand, and the prosperous portly man (who are secretly the same person) personify the dreamer's successful outer responsibilities and activities.

The sudden illness of the portly man is connected with the fact that this dreamer had in fact become ill several times when he had allowed his dynamic energy to explode too forcibly in his external life.

But this successful man has no blood in his veins—only a sort of moisture—which means that these external ambitious activities of the dreamer contain no genuine life and no passion, but are bloodless mechanisms.

Thus it would be no real loss if the portly man were killed.

At the end of the dream, the Frenchman is satisfied; he obviously represents a positive shadow figure who had turned negative and dangerous only because the conscious attitude of the dreamer did not agree with him.

This dream shows us that the shadow can consist of many different elements—for instance, of unconscious ambition (the successful portly man) and of introversion (the Frenchman).

This particular dreamer's association to the French, moreover, was that they know how to handle love affairs very well.

Therefore the two shadow figures also present two well-known drives: power and sex.

The power drive appears momentarily in a double form, both as an official and as a successful man.

The official, or civil servant, personifies collective adaptation, whereas the successful man denotes ambition; but naturally both serve the power drive.

When the dreamer succeeds in stopping this dangerous inner force, the Frenchman is suddenly no longer hostile.

In other words, the equally dangerous aspect of the sex drive has also surrendered.

Obviously, the problem of the shadow plays a great role in all political conflicts.

If the man who had this dream had not been sensible about his shadow problem, he could easily have identified the desperate Frenchman with the "dangerous Communists" of outer life, or the official plus the prosperous man with the "grasping capitalists."

In this way he would have avoided seeing that he hadwithin him such warring elements.

If people observe their own unconscious tendencies in other people, this is called a "projection."

Political agitation in all countries is full of such projections, just as much as the backyard gossip of little groups and individuals.

Projections of all kinds obscure our view of our fellow men, spoiling its objectivity, and thus spoiling all possibility of genuine human relationships.

And there is an additional disadvantage in projecting our shadow.

If we identify our own shadow with, say, the Communists or the capitalists, a part of our own personality remains on the opposing side.

The result is that we shall constantly (though involuntarily) do things behind our own backs that support this other side, and thus we shall unwittingly help our enemy.

If, on the contrary, we realize the projection and can discuss matters without fear or hostility, dealing with the other person sensibly, then there is a chance of mutual understanding— or at least a truce.

Whether the shadow becomes our friend or enemy depends largely upon ourselves.

As the dreams of the unexplored house and the French desperado both show, the shadow is not necessarily always an opponent.

In fact, he is exactly like any human being with whom one has to get along, sometimes by giving in, sometimes by resisting, sometimes by giving love—whatever the situation
requires.

The shadow becomes hostile only when he is ignored or misunderstood.

Sometimes, though not often, an individual feels impelled to live out the worse side of his nature and repress his better side.

In such cases the shadow appears as a positive figure in his dreams.

But to a person who lives out his natural emotions and feelings, the shadow may appear as a cold and negative intellectual; it then personifies poisonous judgments and negative thoughts that have been held back.

So, whatever form it takes, the function of the shadow is to represent the opposite side of the ego and to embody just those qualities that one dislikes most in other people.

It would be relatively easy if one could integrate the shadow into the conscious personality just by attempting to be honest and to use one's insight.

But, unfortunately, such an attempt does not always work.

There is such a passionate drive within the shadowy part of oneself that reason may not prevail against it.

A bitter experience coming from the outside may occasionally help; a brick, so to speak, has to drop on one's head to put a stop to shadow drives and impulses.

At times a heroic decision may serve to halt them, but such a superhuman effort is usually possible only if the Great Man within (the Self) helps the individual
to carry it through.

The fact that the shadow contains the overwhelming power of irresistible impulse does not mean, however, that the drive should always be heroically repressed.

Sometimes the shadow is powerful because the urge of the Self is pointing in the same direction, and so one does not know whether it is the Self or the shadow that is behind
the inner pressure.

In the unconscious, one is unfortunately in the same situation as in a moonlight landscape:

All the contents are blurred and merge into one another, and one never knows exactly what or where anything is, or where one thing begins and ends. (This is known as the
"contamination" of unconscious contents.)

When Jung called one aspect of the unconscious personality the shadow, he was referring to a relatively well-defined factor.

But sometimes everything that is unknown to the ego is mixed up with the shadow, including even the most valuable and highest forces.

Who, for instance, could be quite sure whether the French desperado in the dream I quoted was a useless tramp or a most valuable introvert?

And the bolting horses or the preceding dream—should they be allowed to run free or not?

In a case when the dream itself does not make things clear, the conscious personality will have to make the decision.

If the shadow figure contains valuable, vital forces, they ought to be assimilated into actual experience and not repressed.

It is up to the ego to give up its pride and priggishness and to live out something that seems to be dark, but actually may not be.

This can require a sacrifice just as heroic as the conquest of passion, but in an opposite sense.

The ethical difficulties that arise when one meets one's shadow are well described in the 18th book of the Koran.

In this tale Moses meets Khidr ("the Green One" or "first angel of God") in the desert.

They wander along together, and Khidr expresses his fear that Moses will not be able to witness his deeds without indignation.

If Moses cannot bear with him and trust him, Khidr will have to leave.

Presently Khidr scuttles a fishing boat of some poor villagers. Then, before Moses's eyes, he kills a handsome young man, and finally he restores a fallen wall of a city of unbelievers.

Moses cannot help expressing his indignation, and so Khidr has to leave him.

Before his departure, however, he explains the reasons for his actions:

By scuttling the boat he actually saved it for its owners because pirates were on their way to steal it.

As it is, the fishermen can salvage it. The handsome young man was on his way to commit a crime, and by killing him Khidr saved his pious parents from infamy.

By restoring the wall, two pious young men were saved from ruin because their treasure was buried under it.

Moses, who had been so morally indignant, saw now (too late) that his judgment had been too hasty.

Khidr's doings had seemed to be totally evil, but in fact they were not.

Looking at this story naively, one might assume that Khidr is the lawless, capricious, evil shadow of the pious, law-abiding Moses.

But this is not the case. Khidr is much more the personification of some secret creative actions of the Godhead. (One can find similar meaning in the famous Indian story of "The King and the Corpse" as interpreted by Henry Zimmer.)

It is no accident that I have not quoted a dream to illustrate this subtle problem.

I have chosen this well-known story from the Koran because it sums up the experience of a lifetime, which would very rarely be expressed with such clarity in an individual
dream.

When dark figures turn up in our dreams and seem to want something, we cannot be sure whether they personify merely a shadowy part of ourselves, or the Self, or both at the same time.

Divining in advance whether or dark partner symbolizes a shortcoming that we should overcome or a meaningful bit of life that we should accept—this is one of the most difficult problems that we encounter on the way to individuation.

Moreover, the dream symbols are often so subtle and complicated that one cannot be sure of their interpretation.

In such a situation all one can do is accept the discomfort of ethical doubt—making no final decisions or commitments and continuing to watch the dreams.

This resembles the situation of Cinderella when her stepmother threw a heap of good and bad peas in front of her and asked her to sort them out.

Although it seemed quite hopeless, Cinderella began patiently to sort the peas, and suddenly doves (or ants, in some versions) came to help her.

These creatures symbolize helpful, deeply unconscious impulses that can only be felt in one's body, as it were, and that point the way out.

Somewhere, right at the bottom of one's own being, one generally does not know where one should go and what one should do.

But there are times when the clown we call "I" behaves in such a distracting d\fashion that the inner voice cannot make its presence felt.

Sometimes all attempts to understand the hints of the unconscious fail, and in such a difficulty one can only have the courage to do what seems to be right, while being ready to change course if the suggestions of the unconscious should suddenly point in another direction.

It may also happen (although this is unusual) that a person will find it better to resist the urge of the unconscious, even at the price of feeling warped by doing so, rather than depart too far from the state of being human. (This would be the situation of people who had to live out a criminal disposition in order to be completely themselves.)

The strength and inner clarity needed by the ego in order to make such a decision stem secretly from the

Great Man, who apparently does not want to reveal himself too clearly.

It may be that the Self wants the ego to make a free choice, or it may be that the Self depends on human consciousness and its decisions to help him become manifest.

When it comes to such difficult ethical problems, no one can truly judge the deeds of others.

Each man has to look to his own problem and try to determine what is right for himself.

As an old Zen Buddhist Master said, we must follow the example of the cowherd who watches his ox "with a stick so that it will not graze on other people's meadows."

These new discoveries of depth psychology are bound to make some change in our collective ethical views, for they will compel us to judge all human actions in a much more individual and subtle way.

The discovery of the unconscious is one of the most far-reaching discoveries of recent times. But the fact that recognition of its unconscious reality involves honest self-examination and reorganization of one's life causes many people to continue to behave as if nothing at all has happened.

It takes a lot of courage to take the unconscious seriously and to tackle the problems it raises.

Most people are too indolent to think deeply about even the moral aspects of their behavior of which they are conscious; they are certainly too lazy to consider how the unconscious affects them. Marie Louise Von Franz; The Realization of the Shadow; Pages 114-118

[Dr. Von Franz (1915-1998), originally from Switzerland, was one of the world's most renowned analysts and a follower of Carl Jung. She has written such works as Shadow and Evil in Fairy Tales (1974), C.G. Jung (1972), Patterns of Creativity Mirrored in Creation Myths (1972), and Individuation in Fairy Tales (1990). The following selection, on the psychological archetype of the shadow as it appears in dreams, is from Man and His Symbols (1964), a book that Von Franz wrote with Carl Jung.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/cd4ee-louise.jpg`

Carl Jung:; My Mysteries are Inviolable **(2019-01-28 05:13)**

This play that I witnessed is my play, not your play. It is my secret, not yours. You cannot imitate me.

My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you.

You have your own.

He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone.

He must embrace the worthless and the worthy with the same love.

A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on merit.

Utterly poor, miserable, unknowingly humiliated, go on through the gate.

Turn your anger against yourself, since only you stop yourself from looking and from living.

The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.

But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world. Carl Jung, Red Book, Pages 246-247

Carl Jung: Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings. (2019-01-28 06:00)

Anonymous

Dear Sir, 14 February 1961

It is very difficult to answer your question.

I should give you the same answer as Shri Ramana Maharshj, but I see too much the difficulty of the practical application.

If you want to do something useful, it only can be there where you live, where you know the people and circumstances.

In nosing around among them you will find a possibility to help.

It is certain that you will find one, but not rarely the unconscious blindfolds you, because it does not want you to find an application of your energies to external circumstances.

The reason for such a resistance lies in the fact that you need some reconstruction in yourself which you would gladly apply to others.

Many things should be put right in oneself first, before we apply our imperfections to our fellow-beings.

Thus, if you should find no obvious possibility, it means that you have to cultivate your own garden first.

It is like water in a valley.

It cannot flow and it stagnates, but if you have a lake on a hill you cannot keep it from overflowing.

It may be that you need to raise your own level.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 626-627

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/82c56-3perfection.jpg`

Oh dark act, violation, murder! (2019-01-28 06:29)

[1]

Oh dark act, violation, murder! Abyss, give birth to the nredeemed. Who is our redeemer? Who our leader? Where are the ways through black wastes? God, do not abandon us! What are you summoning, God? Raise your hand up to the darkness above you, pray, despair, wring your hands, kneel, press your forehead into the dust, cry out, but do not name Him, do not look at Him. Leave Him without name and form. What should form the formless? Name the nameless? Step onto the great way and grasp what is nearest. Do not look out, do not want, but lift up your hands. The gifts of darkness are full of riddles. The way is open to whomever can continue in spite of riddles. Submit to the riddles and the thoroughly incomprehensible. There are dizzying bridges over the eternally deep abyss.

But follow the riddles.

Endure them, the terrible ones. It is still dark, and the terrible goes on growing. Lost and swallowed by the streams of procreating life, we approach the overpowering, inhuman forces that are busily creating what is to come. How much future the depths carry! Are not the threads spun down there over millennia? Protect the riddles, bear them in your heart, warm them, be pregnant with them. Thus you carry the future.

The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways. You want to cast off the burden, you want to escape the inescapable. Running away is deception and detour. Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting. There is only one way and that is your way; there is only one salvation and that is your salvation. Why are you looking around for help? Do you believe that help will come from outside? What is to come is created in you and from you. Hence look into yourself Do not compare, do not measure. No other way is Wee yours. All other ways deceive and tempt you. You must fulfill the way that is in you.

Oh, that all men and all their ways become strange to you! Thus might you find them again within yourself and recognize their ways. But what weakness! What doubt! What fear! You will not bear going your way. You always want to have at least one foot on paths not your own to avoid the great solitude! So that maternal comfort is always with you! So that someone acknowledges you, recognizes you, bestows trust in you, comforts you, encourages you. So that someone pulls you over onto their path, where you stray from yourself and where it is easier for you to set yourself aside. As if you were not yourself! Who should accomplish your deeds? Who should carry your virtues and your vices? You do not come to an end with your life, and the dead will besiege you terribly to live your unlived life. Everything must be fulfilled. Time is of the essence, so why do you want to pile up the lived and let the unlived rot?

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. The nature of the way is magical, as are supplication and invocation; malediction and deed are magical if they occur on the great way. Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. There is more of it in the air than I ever thought. However, it cannot be grasped. Carl Jung; Red Book.

A Greek Sphinx (from Delphi)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/8423d-sphinx.jpg`

Carl Jung to Hermann Graf Keyserling (2019-01-28 06:49)

[1]

To Count Hermann Keyserling

Dear Count, 10 December 1945

I was glad to hear through Mr. X. how you are.

It is wonderful how you have come through this catastrophe.

Let us hope conditions will gradually improve.

Here in Switzerland we are still rationed, but can’t complain about anything since we were miraculously spared the Nazi madness.

I see from numerous examples that the Germans still have no conception of the mood of the world against Germany.

The catastrophe overshadows the whole world.

The seed of evil is sprouting everywhere.

With best greetings and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 401.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/d2e09-2.jpg`

Carl Jung: But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. (2019-01-28 06:55)

[1]

C.G. Jung, The Red Book, p.291
The creation of a god is a creative act of the highest love.

The sacrifice has been accomplished: the divine child, the image of the God’s formation, is slain, and I have eaten from the sacrificial flesh.

The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.

The God needs all this for his genesis.

But when he has been created and hastens away into unending space, we need the gold of the sun.

We must regenerate ourselves.

But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below.

This is a great and dark mystery.

Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man.

But man must recognize his complicity in the act of evil.

He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Carl Jung across the web:

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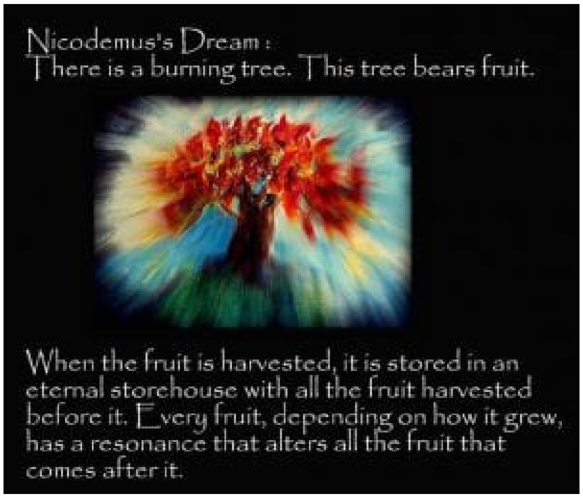
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/c9ce8-4creation2bof2bgod2bred2bbook.jpg`

I have received your Sprout. ~Carl Jung (2019-01-28 11:01)



Nicodemus's Dream :
There is a burning tree. This tree bears fruit.

When the fruit is harvested, it is stored in an eternal storehouse with all the fruit harvested before it. Every fruit, depending on how it grew, has a resonance that alters all the fruit that comes after it.

As I spoke thus, the spirit of the depths suddenly erupted.

He filled me with intoxication and mist and spoke these words with a powerful voice:

I have received your sprout, you who are to come!

I have received it in deepest need and lowliness.

I covered it in shabby patchwork and bedded down on poor words. And mockery worshiped it, your child, your wondrous child, the child of one who is to come, who should announce the father, a fruit that is older than the tree on which it grew.

In pain will you conceive and joyful is your birth.

Fear is your herald, doubt stands to your right, disappointment to your left. We passed by in our ridiculousness and senselessness when we caught sight of you.

Our eyes were blinded and our knowledge foll silent when we received
your radiance.

You new spark of an eternal fire, into which night were you born? You will wring truthful prayers from your believers, and they must speak of your glory in tongues that are atrocious to them.

You will come over them in the hour of their disgrace, and will become known to them in what they hate, foar, and abhor.

Your voice, the rarest pleasing sound, will be heard amid the stammerings of wretches, rejects, and those condemned as worthless.

Your realm will be touched by the hands of those who also worshiped before the most profound lowliness, and whose longing drove them through the mud tide of evil.

You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose knees must bend before you unwillingly and who are filled with resentment

Your life is with he who has overcome himself I and who has disowned his self overcoming.

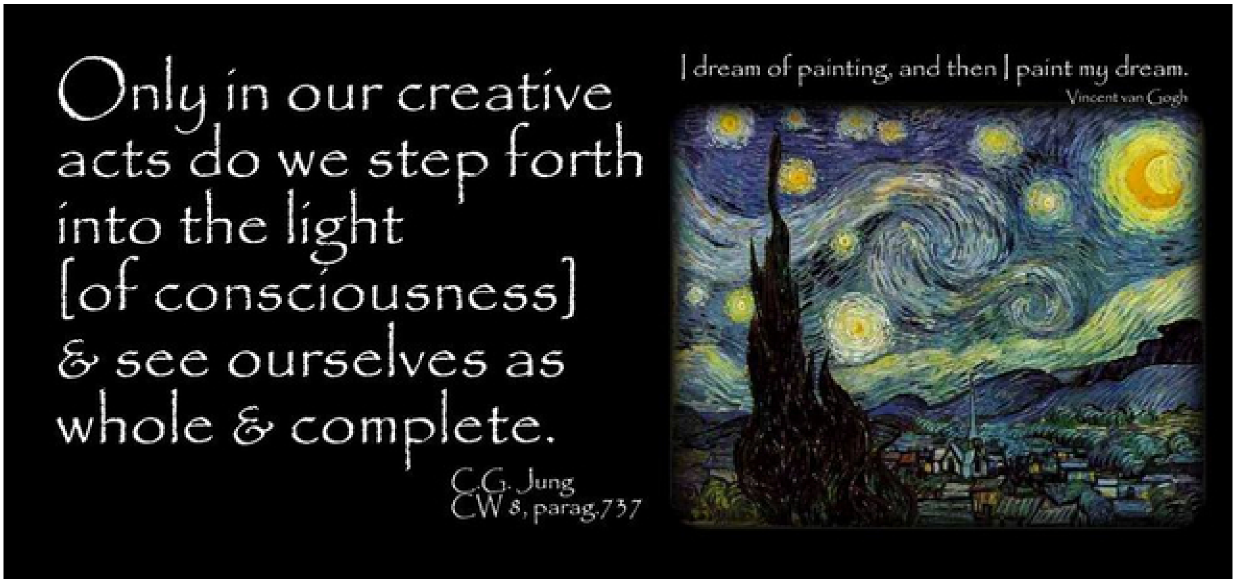
I also know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.

Those who will dirty their pure hands and cheat on their best knowledge against error and take their virtues from a murderer's grave are invited to your great banquet.

The constellation of your birth is an ill and changing star. These, oh child of what is to come, are the wonders that will bear testimony that you are a veritable God." Carl Jung; Red Book; Page 243

Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete.

(2019-01-28 14:48)


Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.
C.G. Jung
CW 8, parag.737
I dream of painting, and then I paint my dream.
Vincent van Gogh

Nevertheless, we are beginning to feel the consequences of this atrophy of the human personality.

Everywhere one hears the cry for a Weltanschauung; everyone asks the meaning of life and the world.

There have been numerous attempts in our time to put the clock back and to indulge in a Weltanschauung of the old style—to wit, theosophy, or, as it is more palatably called, anthroposophy.

But if we do not want to develop backwards, a new Weltanschauung will have to abandon the superstition of its objective validity and admit that it is only a picture which we paint to please our minds, and not a magical name with which we can conjure up real things.

A Weltanschauung is made not for the world, but for ourselves.

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world.

Only when mirrored in our picture of the world can we see ourselves in the round.

Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Para 737.

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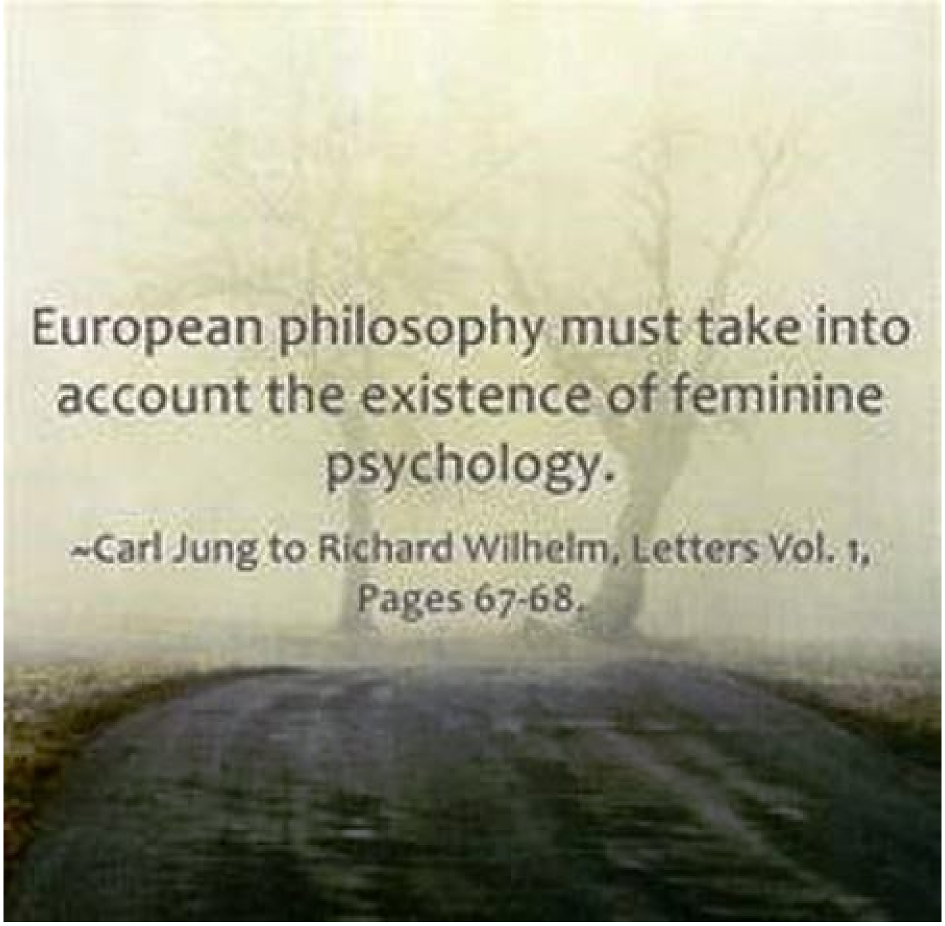
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/8cf6c-3step2bforth2bcw2b8.jpg`

Carl Jung: “Therefore I prefer to cling on to the deed, to what we can achieve with the means at hand.”

(2019-01-28 16:05)

[1]


European philosophy must take into account the existence of feminine psychology.
~Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

To Arnold Kunzli

Dear Herr Kunzli, 13 February 1943

Many thanks for your friendly answer.

One must certainly grant it the predicate "common sense."

I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it.

It goes without saying that every age has its presuppositions, which are the more difficult to lay by the heels the more one tries to jump over one’s own head.

I don’t believe in such a futile philosophical undertaking.

Even Kant, for all his critiques, constantly employs the concepts that were current in his century.

Poring over such work, a future age may find entertainment in a past one.

Therefore I prefer to cling on to the deed, to what we can achieve with the means at hand.

If it should later turn out that these means were not as good as those we shall have in a hundred years’ time, this is no reason for mortification today, since we know quite well that the better which is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be.

I regard all speculations that exceed our capacities as sterile griping and at the same time a pretext for covering up one’s own infertility.

This kind of criticism leads only to the mastery of complicated banalities, the Platonic exemplar of which is embodied for me in the philosopher Heidegger.

With best regards,

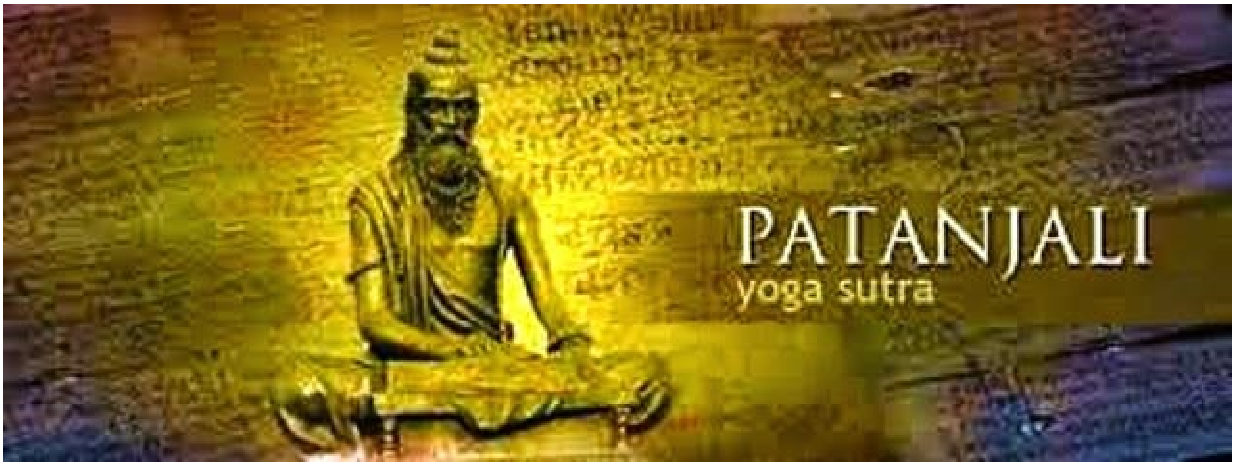
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 330.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/3f962-2.jpg`

Carl Jung on "Yoga." (2019-01-28 18:06)

[1]



Lecture II 4th November, 1938

We spoke in the last lecture of the classical Indian book on Yoga, the Patanjali Yoga-Sutra.

We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy.

There are Fakirs at fairs, it is true, wearing the signs of their caste, smeared with ashes or the blood of Kali, who sit rigidly still with a stiff outstretched arm and practice various other kinds of stunts, but these are not taken seriously by educated Indians.

Yoga is the oldest practical philosophy of India, it is the mother of psychology and philosophy which are one and the same thing in India.

It is impossible for anyone to be a philosopher there, till he has undergone the spiritual development of Yoga.

Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents.

It is the oldest cult of the East and is the foundation of everything spiritual, not only in India but also in China and Japan.

I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions.

These are compulsive mechanisms which lie at the base of the human being.

The worst of these, on which all the others are founded, is avidya, not-knowing.

This must not be confused with unconsciousness, for it is ignorance of the essence and being of man and the world.

The other klesas are egocentricity, being imprisoned by the ego, sensuality, hatred and compulsive life; that is, clinging to life or fearing it, not being able to separate oneself from it.

This last klesa is particularly obvious just now, a small cloud appears on the international horizon and half mankind trembles!

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and not-knowing is the chief enemy on the path.

Patanjali says in the Yoga Sutra that: "Not-knowing is understanding the temporal, impure, suffering and the non-self as eternal, pure, joy and as the Self."

The three dimensional world is not nearly as important in India as it is in the West, the Indian is not entangled in it as we are.

He regards it as a semblance, and he does not fear death as we do.

So the East remains very conservative and is little concerned with modern "improvement".

We criticize them for this but what about the improvements we are so proud of, are they such an unmixed blessing?

We have reduced the number of our shipwrecks, it is true, but when there is one it is a huge disaster, involving perhaps hundreds of lives .

There are fewer wars but what wars!

We have indeed improved war, it is impossible to imagine anything more efficient, more perfected, than modern warfare!

We have concentrated on technical and chemical knowledge, we have multiplied it beyond our wildest dreams and the result is poison gas.

A highly differentiated bomb is no doubt a great achievement, but, when there is a question of it falling on your head, you find yourself wishing for a South Sea island where the worst that is to be expected is a monkey with a coconut!

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge.

Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment.

We chase eagerly after such things but they lead further and further away from ourselves, from the highest value, from the Self.

The worst sin is to take things which are not the Self for the Self but we will speak of this later.

This chasing after temporal things is the klesas in their aspect of not-knowing.

Through Yoga meditation it is possible to abolish not-knowing and to find out what clinging to the world leads to.

It can be overcome and wholly checked.

Karma, according to the eastern conception, is the disposition which we bring into the world.

Everything depends on our karma and everything which happens to us is a consequence of it.

Karma is the sum total of results from earlier existences, our debit and credit account.

What we have lived in one existence, we take over into the next.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence.

While there is any karma left it forces you into one existence after the other, so the aim of Buddhist Yoga is to bring karma to an end.

Our karma is our personal problem but while we are caught in the klesas, we are naturally caught in the karma of other people as well and so we burden our karma more and more; but it is possible to stop the spontaneous working of the klesas by concentration, by fettering our ordinary consciousness, by dhyana, meditation, pondering on the images we see, and by Samadhi, introversion, ecstasy.

If I succeed in suppressing or dominating the klesas, so that they lose their reality, I stop producing karma to involve me in further existence .

Every educated Indian knows this, for this is the main idea of Yoga.

He has his Guru to teach him these things as a matter of course.

It is a matter of your own body and cannot be learnt intellectually.

There are many different kinds of Yoga and Europeans often become hypnotized by it, but it is essentially eastern, no European has the necessary patience and it is not the right method for him.

The writings of Paul Brunton and Yeats Brown show this very clearly.

It is impossible to grasp it with the intellect.

The more we study Yoga, the more we realize how far it is from us; a European can only imitate it and what he acquires by this is of no real interest.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts.

We know from mythology that the motif of the helpful animal app ears in Europe also, but the idea just has the charm of a fairy story for us and we cannot really understand how educated people can be serious about such nonsense.

And it is much the same with earlier existences, we are often intrigued by the idea and get all kinds of hunches but they are never really convincing.

And we are told that through Yoga we can read the thoughts of other people.

It might be useful, of course, to get to know their plots but it would make us feel very insecure.

We are also told that you can make yourself invisible, which might be a great pleasure but which also opens the door to childish ambitions.

H. G. Wells' book: "The Invisible Man" shows what disagreeable results it could have.

Another promise is obtaining the super-human strength of an elephant, universal knowledge and a string of other delights.

We know of many of these things through Rama Krishna and Vivekananda.

You will have heard of them probably through the books written about them by Romain Rolland and also through Annie Besant.

The latter regarded Rama Krishna as a saint, even a Savior; and some Americans went so far as to build a temple for him in America.

We find shameless advertisements for Yoga in later Buddhism, they promise you that you will become beautiful, that you will speak the right word at the right moment, etc. etc.

You find nothing of all this in the old texts.

Everything that is naive in these is symbolic, but these symbols are only understood by the wise.

But the wise Indian has not our moral point of view, he says: Let the foolish believe in all those promises, they will be fascinated by these things, and then they will become entangled in life and live out their karma.

I asked an Indian about the obscenities on the walls of the Black Pagoda at Konarak.

He replied: "But see how interested the people are."

I objected that they were probably already far too much interested in sex. But the Indian answered: "That is how it should be, otherwise they keep out of life and then how can they live their karma right through? Let them be stupid, promise them every kind of treat, that is how they are meant to be."

This point of view repays meditation.

The eight limbs of Yoga are:

1 . Yama = " sittliche "discipline. This does not refer to morality but to Ethos (custom), and is collective. The Yogin's standpoint towards the world.

2. Ni-yama = self-discipline of the individual.

3. Asana = the right position of the body, that is, sitting upright in the traditional posture of the Buddhist monk. Asana is self-control practiced outwardly during the Yoga meditation and is indispensable to the Indian who is practicing Yoga. The position of the body plays a great role in Buddhism, there is, for instance , a language of the hands called the Mudras. We find these Mudras in the statues of the Buddha; and als o in the kathakali, Indian classical plays, where the actors do not speak but express the meaning of the play through their hand gestures.

The hand is frequently raised, perhaps from the level of the abdomen to the breasts; the idea is that a thought lying in the lowest regions of the body, is rising up. The drumming,
which accompanies the play, also sometimes interprets the rising of the thought. The se hand gestures have become stereotyped into the Mudras.

4. Prana-yama = belongs to the same idea as Asana, but is discipline of the breathing. Breathing in and breathing out and holding the breath. There are many people in Europe who cannot even breathe. A German wrote a book called the "Hohe Lied vom Atem " and it was exceedingly popular because there are so many people who have forgotten how to breathe.
If you watch people you will see that many of them breathe only in their throats and suddenly they have to sigh deeply because they were not really breathing at all. This is very common but it frequently results in tuberculosis, because the lungs get no air. It is a neurotic and unconscious symptom with far reaching consequences to health.

This is also the German word "sittlich" means both moral and customary. case in India, and so the rhythm of breathing is made conscious in Yoga. They learn to be able to interrupt and regulate their breathing, and through this to breathe faster and slower, and to hold the breath for long periods. It is a so-called training and takes a long time to perfect.

5 . Pratya-hara = withdrawing from the senses. This is introversion and means breaking away from one's outer senses. These bind us in every kind of way, we laugh, for instance, because other people are doing so , although we have

not heard the joke. Or we see everyone else staring at the sky and we do so automatically. The pratya-hara exercise is to break such habits, such impulses: this kind of aimless curiosity is interrupted because it belongs to the klesas.

6. - Dharana = concentration.

7. Dhyana = meditation, submersion.

8 . Samadhi = introversion, ecstasy.

Every educated Indian has been trained in these eight limbs of Yoga, for they are the foundation of their whole spiritual development.

The whole man is involved, not just the intellect as is the case with our education.

The Indian receives a better all-round education than we do and gives a more educated impression.

Just the intellect is developed with us, we are specialists but we have little real culture for our other side is a barbarian or even a primitive.

This is very visible in the English who are noted for their stiffness.

One meets a man who is a wonderful engineer, for instance, but all the rest of the human being is nonexistent.

I speak of the English because the contrast is so obvious in India, but I do not mean that they are worse in this respect than the other western nations.

As a matter of fact, however, the barbarian, primitive side is more obvious in other nations because they have less form than the English, and good form "covers a multitude of sins".

I hope that I have given you some insight into the substance and development of Yoga.

In order to continue on this path we should consider some old texts which are not at all easy to obtain.

There is one, however, that is very suitable to our purpose, which was translated from the original Sanskrit into Chinese in 424 A. D.

It has now been translated into English and is in the Sacred Books of the East, Vol. 49, and is called the Amitayur-Dhyana-Sutra.

A Meditation on Buddha Amitayus, and is a Mahayana Buddhist text.

The text begins with the story of a Crown Prince, who has taken his father, the King, prisoner.

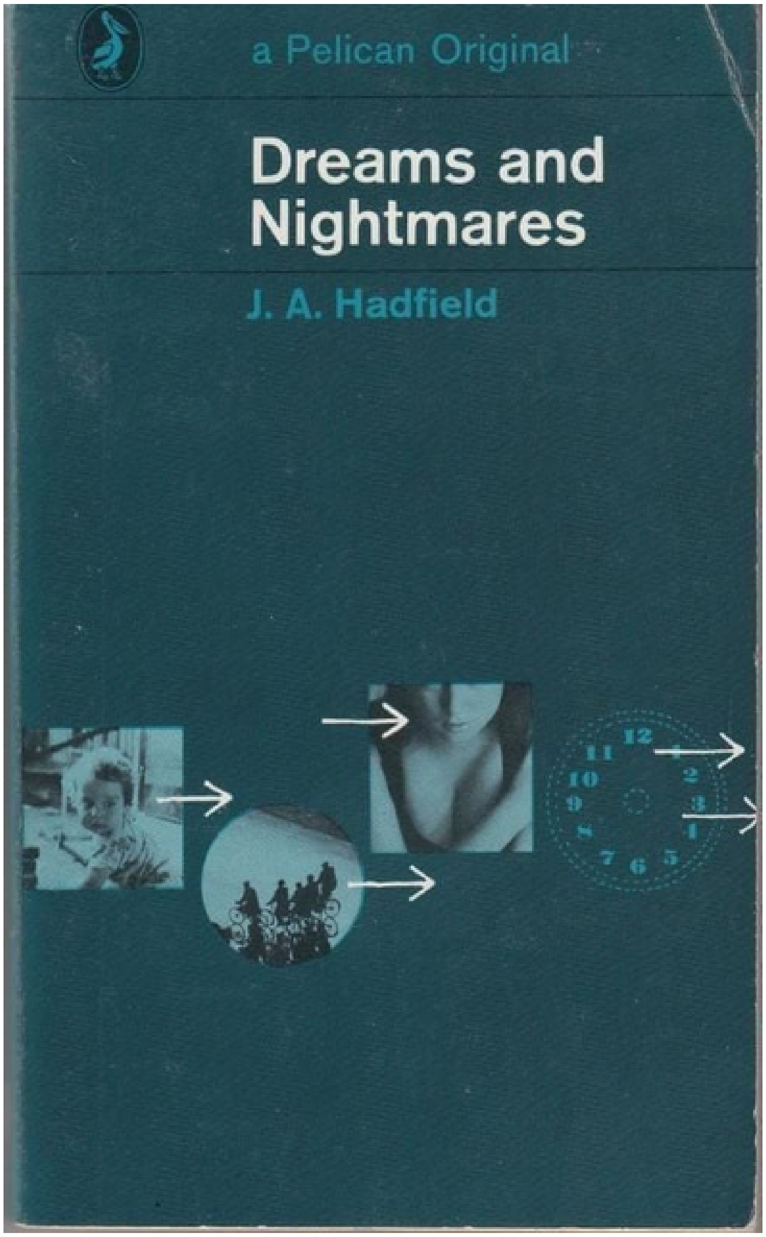
The Crown Prince intends to starve his father to death, but his mother, Vaidehi, the King’s wife, nourishes him when she goes to visit him.

She does this by rubbing her body with corn flour, honey and "ghee" (a sort of butter), and she conceals grape juice in the garlands of flowers that she wears round her neck. As no one notices this, the King is apparently nourished by miraculous means. Carl Jung, Modern Psychology, Pages 16-19.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/6e272-1.jpg`

Carl Jung: The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible... (2019-01-29 04:30)

[1]


a Pelican Original
Dreams and Nightmares
J. A. Hadfield

To J. A. Hadfield

Dear Dr. Hadfield, 4 November 1935

You know perhaps that I am president of the Internationale Aerztliche Gesellschaft ftir Psychotherapie.

This is an organization of medical psychotherapists which originally included German, Austrian, Dutch, Danish, Swedish, Norwegian, and Swiss members.

Through the revolution in Germany this original organization has been blown up.

Since then I have done my best to stitch that organization together again.

But it is an almost hopeless attempt to organize an international society in an atmosphere poisoned by all sorts of political and racial prejudices.

The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans.

We are therefore considering the possibility of a closer contact with an Anglo-Saxon organization.

A proposition has been made to try the Society for Mental Hygiene.

Now I must confess that I know

very little of this Society and I should therefore be much obliged if you could frankly tell me what you think of it, or whether you could make any other suggestion.

I assume that it would also be of a certain advantage to an Anglo-Saxon Society to have the collaboration of continental physicians.

I would be very much obliged if you would tell me whether any other medical society existing in England would be accessible to the proposition of a closer connection with the continental
groups.

Our purpose would be to create a really international organization of psychotherapists in which Germany wouldn't play a predominating role any more.

I should be very grateful to you for any suggestion and advice you can give me in that matter.

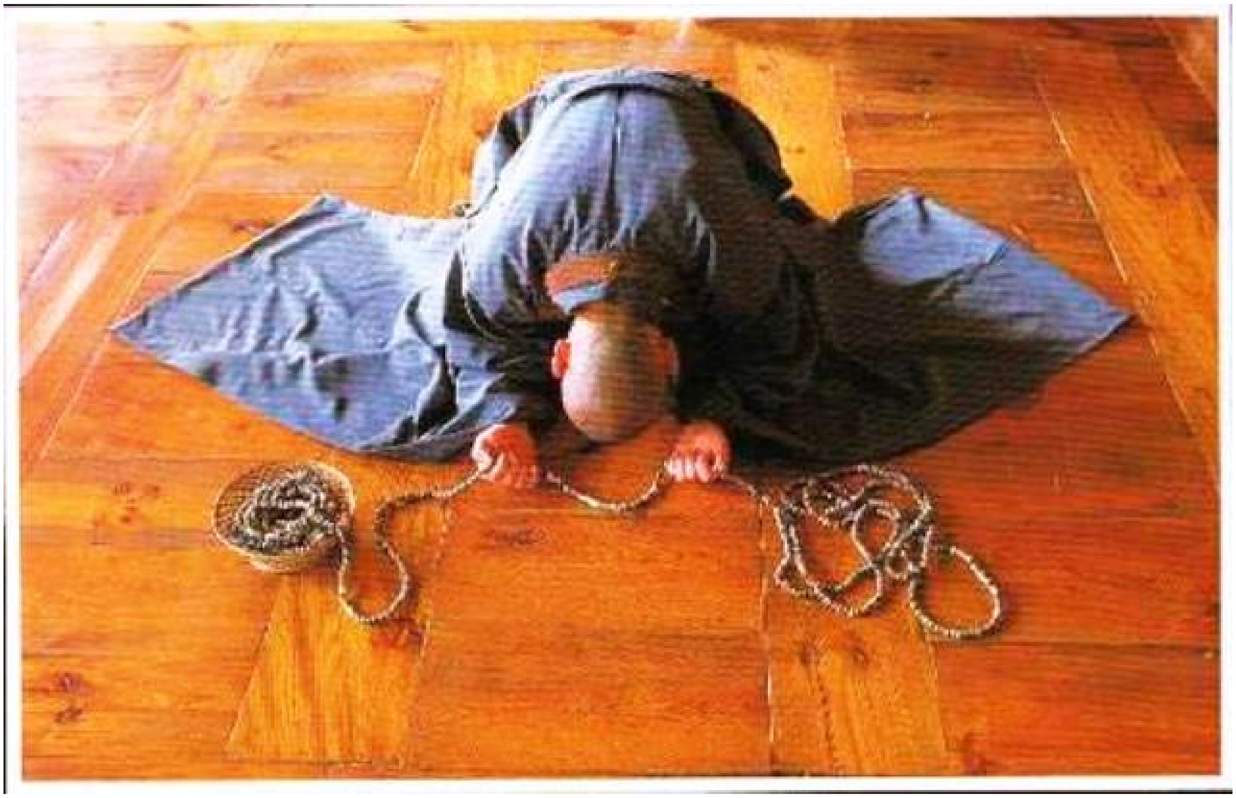
Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. I, Pages 202-203

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/b454a-42bhadfield.jpg`

Carl Jung: The unconscious is the only available source of religious experience. (2019-01-29 04:30)

[1]



The unconscious is the only available source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow.

As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Since we cannot imagine—unless we have lost our critical faculties altogether—that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness.

No one can say how great or small this "remnant" might be, for we have no means of measuring the possible range of conscious development, let alone the extent of the unconscious. Carl Jung, CW 16, Para 387

Gleaming islands, indeed whole continents, can still add themselves to our modern consciousness. Carl Jung, CW 8, Para 387

There are many people who are only partially conscious.

Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state.

They know what happens to them, but they do not know what they do or say.

They cannot judge of the consequences of their actions.

These are people who are abnormally unconscious, that is, in a primitive state.

What then finally makes them conscious?

If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious.

They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11:6*

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/7ae2e-12breligious.jpg`

Carl Jung: Theology and the Church do not embarrass me in the least. (2019-01-29 04:30)

[1]

To Paul Maag

Dear Colleague, 1 June 1933

Many thanks for kindly confirming my expectations.

You are, ofcourse, quite right: I have not yet given up struggling for a philosophy of life and I very definitely hope that this struggle will not come to an end too soon, for I cannot see that possessing the absolute truth is a state in any way to be envied.

I would therefore rather not make any specific prognoses about the future, since the modest share of the light of knowledge that has been vouchsafed me does not enable me to see whither and to what goals the tortuous paths of fate are wending.

Theology and the Church do not embarrass me in the least.

On the contrary, I am indebted to both for extraordinarily valuable insights.

It was kind of you to recommend Martensen's Jacob Bohme's Leben und Autorenschaft. Bohme's writings have long been familiar to me.

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths.

Hence I found it exceedingly odd that you should amiably take me for an atheist.

You must surely have noticed that my principal concern is psychology and not theology.

So when I treat of the concept of God I am referring exclusively to its psychology and not to its hypostasis.

I have voiced this scientifically necessary epistemological proviso many times in my writings.

I must also confess that I have never yet been taken for an atheist by my readers, because for educated people today the principles of the theory of knowledge have already become pretty much part of their flesh and blood.

Certainly in Kant's time1 there were still a few theologians who cherished the regrettable error that Kant was an atheist, but even then there was a bigger educated public who were capable of distinguishing between criticism of the concept of God and belief in God.

I think you do me an injustice when you hold the view that I have not mastered even the elements of gnoseology.

If you would submit the epistemological statements in my Psychological Types to a well-disposed examination, you could clearly discern my philosophical position.

You would also see that nothing is further from my mind than to deny the contents of religious experience.

With collegial

regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 123-124

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/da704-12bcarl.jpg`

Carl Jung: Imagination itself is a psychic process **(2019-01-29 04:30)**

[1]

Every psychic process is an image and an "imagining," otherwise no consciousness could exist and the occurrence would lack phenomenality.

Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary."

The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened.

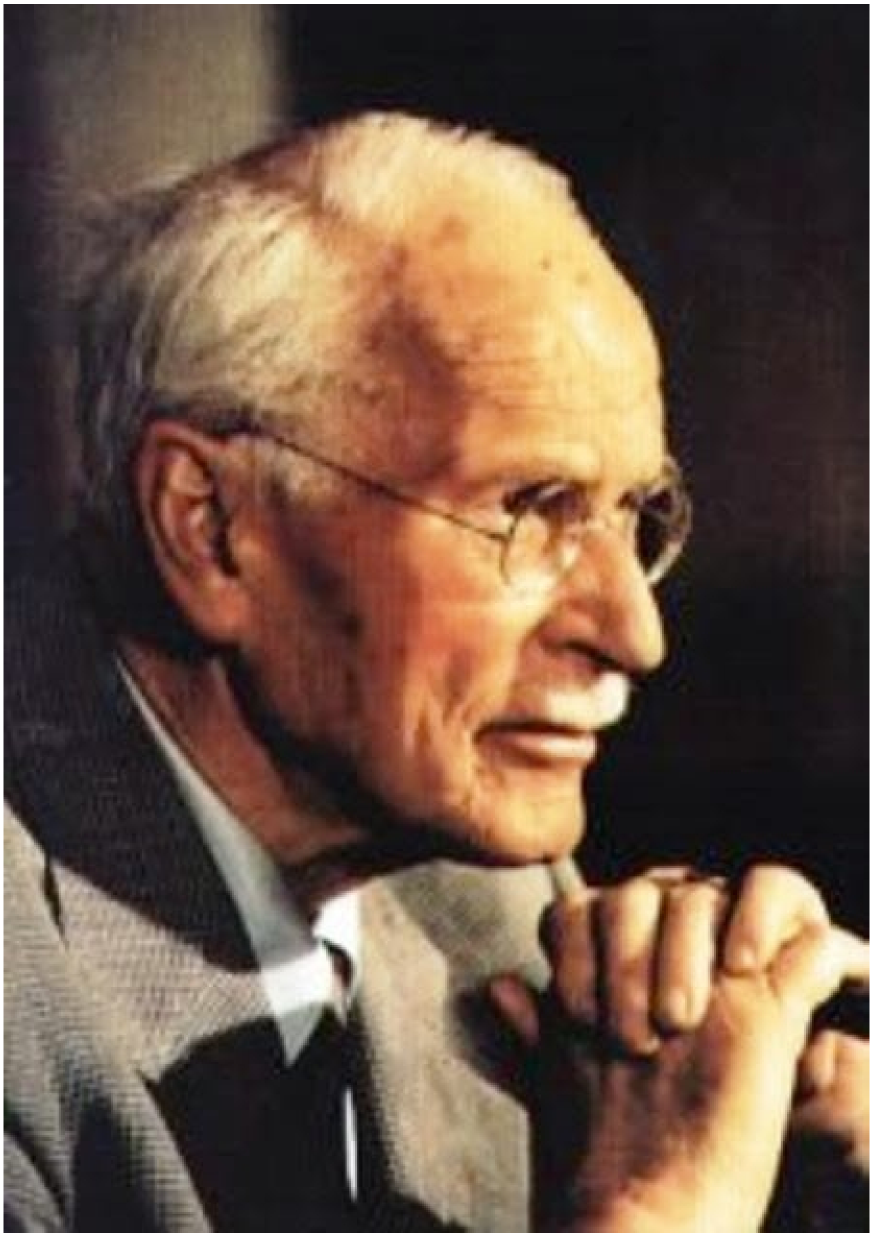
What others think about it decides nothing whatever for him in regard to his experience.

Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/5da57-12bimage.jpg`

Carl Jung: “This is the fateful year for which I have waited more than 25 years. (2019-01-29 05:11)

[1]



To H. G. Baynes

My dear Peter, Bollingen, 12 August 1940

This is the fateful year for which I have waited more than 25 years.

I did not know that i t was such a disaster.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe.

This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak.

It was the prelude to the destruction of all temples, because a new time had begun.

1940 is the year when we approach the meridian of the first star in Aquarius.

It is the premonitory earthquake of the New Age.

Up to the present moment Bollingen has escaped-together with Switzerland-the general destruction, but we are in prison.

You don’t see the walls, but you feel them.

The newspapers are hushed and one hardly cares to read them, except for doubtful information about the war.

For a while, just when I studied your book, I went with all my grandchildren to the West of Switzerland because we expected an attack.

Afterwards I was very busy because all doctors were with the army.

It is awkward to write, as the censor reads the stuff.

But I must tell you how often I think of you and all my friends in England.

I often complain that Mr. Chamberlain did not read my interview with Knickerbocker.

Your book is quite interesting and it seems as if your interpretations hit the nail on the head.

Certain points would need some discussion.

But one should talk, writing is too clumsy.

It is difficult to be old in these days.

One is helpless.

On the other hand one feels happily estranged from this world.

I like nature but not the world of man or the world to be.

I hope this letter will reach you and convey to you all the wishes the human heart can’t suppress in spite of censors.

They are human too after all.

In autumn I resume my lectures at the E .T.H. about the individuation process in the Middle Ages!

That’s the only thing with me one could call up to date.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man.

It’s the old beast that has not changed since the troglodytes.

My dear Peter, I am with you and with old England!

Cordially yours, C.G.

Note: While working on the "North Africa" chapter in his Memories (IX, i) , Jung related to Aniela Jaffe that, soon after peace was declared in 1918, he had a "visionary dream" which
continued to haunt him until the outbreak of World War II:

"I was returning to Switzerland from a trip in Germany. My body was covered with burns and my clothes were burnt full of holes; for I had seen fire fa11ing like rain from heaven and
consuming the cities of Germany. I had an intimation that the crucial year would be 1 940." (Communication from A.J.)

In the autumn of 1913 , while actually on a journey, Jung had an "overpowering vision" of a "monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps . . . .
Then the whole sea turned to blood."

The vision was repeated two weeks later; During the spring and early summer of 1914 he had "a thrice-repeated dream that an Arctic cold wave descended and froze the land to ice"
(Memories, pp.1755f./169). - These dreams and visions foretold the outbreak of World War I.

And in 1918 he wrote: "As the Christian view of the world loses its authority, the more menacingly will the 'blond beast' be heard prowling about in its underground prison, ready at any
moment to burst out with devastating consequences" ("The Role of the Unconscious," CW 10, par. 17). Cf. also "The Fight with the Shadow," ibid., par. 447.

Note: An interview with the American journalist H. R. Knickerbocker, "Diagnosing the Dictators," Hearst's International Cosmopolitan, Jan. 1939.

In it Jung suggested that Western civilization might be spared the horrors of Nazi terrorism by turning Hitler's aggressive libido towards Russia, as the only way to stop Hitler
making war on the West.

In this way Nazism could be induced to commit suicide. The interview is included in C. G. Jung Speaking (in press).

Alchemy I and II, Nov. 1940-Feb. 1941; May-July 1941. Carl Jung, Letters Vol. 1, Pages 285-286.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/529c9-1.jpg`

Just as Christ subjugated the nature..... **(2019-01-29 05:46)**

[1]

The Draft continues: "Why should our spirit not take upon itself torment and restlessness for the sake of sanctification? But all this will come over you, for I already hear the steps of those who bear the keys to open the gates of the depths. The valleys and mountains that resound with the noise of battles, the lamentation arising from innumerable inhabited sites is the omen of what is to come. My visions are truth for I have beheld what is to come. But you are not supposed to believe me, because otherwise you will stray from your path, the right one, that leads you safely to your suffering that I have seen ahead.

May no faith mislead you, accept your utmost unbelief it guides you on your way. Accept your betrayal and infidelity, your arrogance and your better knowledge, and you will reach the safe and secure route hat leads you to your lowest; and what you do to your lowest, you will do to the anointed. Do not forget this: Nothing of the law of love is abrogated, but much has been added to it. Cursed unto himself is he who kills the one capable of love in himself for the horde of the dead who died for the sake of love is immeasurable, and the mightiest among these dead is Christ the Lord. Holding these dead in reverence is wisdom. Purgatory awaits those who murder the one in themselves who is capable of love. You will lament and rave against the impossibility of uniting the lowest in you with the law of those who love.

I say to you: Just as Christ subjugated the nature of the physical to the spirit under the law of the word of the father, the nature of the spirit shall be subjugated to the physical under the law of Christ’s completed work of salvation through love. You are afraid of the danger; but know that where God is nearest, the danger is greatest.

How can you recognize the anointed one without any danger? Will one ever acquire a precious stone with a copper coin? The lowest in you is what endangers you. Fear and doubt guard the gates of your way. The lowest in you is the unforeseeable for you cannot see it. Thus shape and behold it. You will thus open the floodgates of chaos. The sun arises from the darkest, dampest, and coldest. The unknowing people of this time only see the one; they never see the other approaching them. But if the one exists, so does the other" (pp. 409-10).

Jung here implicitly cites the opening lines of Friedrich Holderlin's "Patmos," which was one of his favorite poems: "Near is / the God, and hard to grasp. / But where danger is, / salvation also grows." Jung discussed this in Transformations and Symbols of the Libido (1912, CW B, §65If). Carl Jung's Red Book; Footnote 205.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/7afd8-mask.jpg`

Carl Jung: In reply to your question about levitation I myself have never observed the levitation of a living body. (2019-01-29 05:50)

[1]

To Walter Schaffner

Dear Herr Schaffner, 16 February 1961

In reply to your question about levitation I myself have never observed the levitation of a living body.

But apparently such things do happen.

On the other hand I have seen objects moving that were not directly touched and moreover under absolutely satisfactory scientific conditions.

One could describe these movements as levitation if one assumes that the objects moved by themselves.

But this does not seem to have been the case, since all the objects that apparently moved by themselves moved as though lifted, shaken, or thrown by a hand.

In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

These phenomena have nothing to do with the "will," since they occurred only when the medium was in a trance and precisely not in control of his will.

They seem to fall into the category of poltergeist manifestations.

The experiments here mentioned were conducted in the Psychiatric Clinic at the Burghblzli in Zurich and not at the Federal Polytechnic.

Frankly, I see no connection between these phenomena and Ufos.

Unfortunately the latter phenomenon, if it exists at all, is complicated in the highest degree by fantasies and downright fraud.

I must caution you against people like Desmond Leslie and George Adamski.

Although I have been studying the Ufo phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of Ufos.

I cannot even say whether they exist or not.

Whether so-called levitation is in some way connected with antigravity is an unanswerable question.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 627-628

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/1385f-4levitation.jpg`

Knowledge with which you can bridle your thoughts.„ ~Carl Jung (2019-01-29 06:11)

[1]

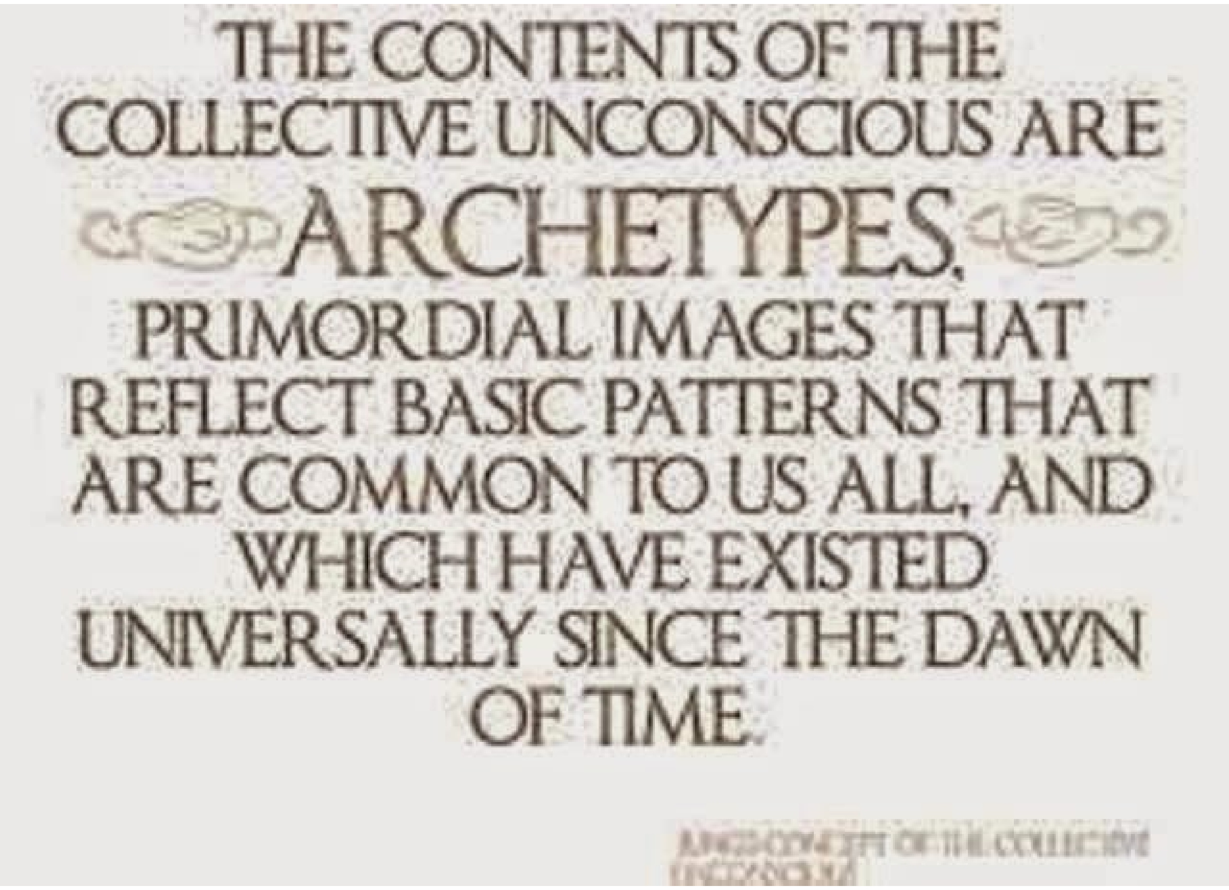
A statue of the Buddha meditating, Borim Temple, Korea

"You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, or any qualities whatsoever, you pursue thoughts that flow to you out of the Pleroma: thoughts, namely; concerning the non-existing qualities of the Pleroma. Inasmuch as you run after these thoughts, you fall again into the Pleroma, and attain distinctiveness and sameness at the same time. Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. If you had this striving, you would not need to know anything about the Pleroma and its qualities, and yet you would attain the right goal by virtue of your own essence. Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts." Carl Jung, Red Book, Page 348.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/5/53/Endurodoug.jpg/300px-Endurodoug.jpg`

Carl Jung "Your conception of the archetype as a psychic gene is quite possible." (2019-01-29 06:12)

[1]



THE CONTENTS OF THE
COLLECTIVE UNCONSCIOUS ARE
ARCHETYPES,
PRIMORDIAL IMAGES THAT
REFLECT BASIC PATTERNS THAT
ARE COMMON TO US ALL, AND
WHICH HAVE EXISTED
UNIVERSALLY SINCE THE DAWN
OF TIME.

To Elisabeth Metzger

Dear Frau Metzger, 7 February 1942

Your conception of the archetype as a psychic gene is quite possible.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature.

It can only be experienced as an image.

Hence the archetype can never enter consciousness in its entirety but remains a borderline phenomenon, in the sense that external stimuli impinge upon the inner archetypal datum in a zone of friction, which is precisely what we might describe consciousness as being.

This view would do greater justice to the essentially conflicting nature of consciousness.

From the rest of your remarks I see that you have already formed trenchant views of the nature of the psyche.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 313.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/29bd0-1.jpg`

Man is a Gateway ....~Carl Jung (2019-01-29 06:18)

[1]

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.

"At immeasurable distance a lonely star stands in the zenith.

"This is the one God of this one man, this is his world, his Pleroma, his divinity.

"In this world, man is Abraxas, the creator and destroyer of his own world.

"This star is the God and the goal of man.

This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

"When the greater world turns cold, the star shines.

"Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.

"Man here, God there.

"Weakness and nothingness here, eternally creative power there.

"Here nothing but darkness and clammy cold there total sun." Carl Jung, Red Book, Page 354.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

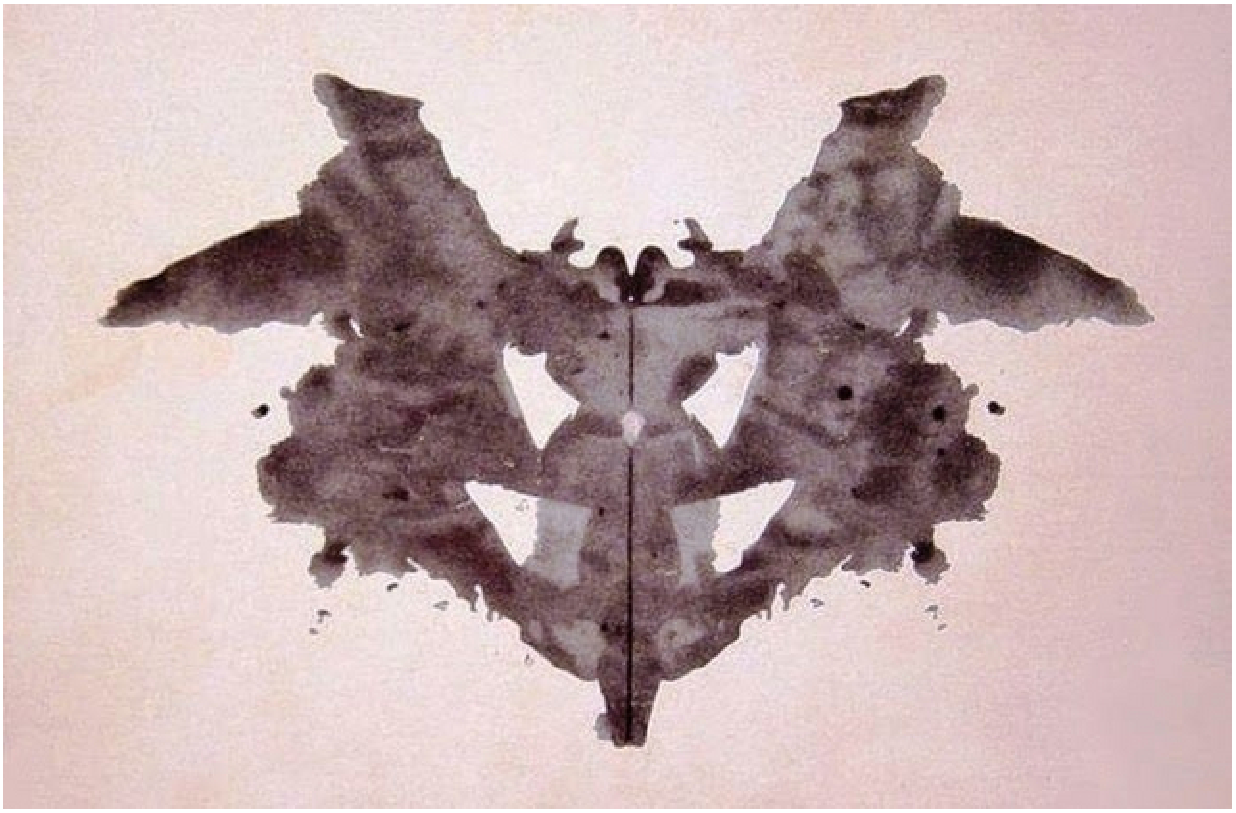
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/8/8d/Sankt_Petersburg_Winterpalast_2005_e.jpg/398px-Sankt_Petersburg_Winterpalast_2005_e.jpg`

Carl Jung’s use of Inkblots in High School (2019-01-29 06:22)

[1]



To Franzizka Bau mgarten-Tramer

Dear Dr. Baumgarten-Tramer, 21 November 1942

Many thanks for kindly sending me your paper "Zur Geschichte des Rorschachtests,"1 which I have read with pleasure.

Inspired by Justinus Kerner’s Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment.

I was therefore particularly amused when I heard that Rorschach was using the same technique to determine psychic peculiarities, which was doubtless a fruitful undertaking.

I look forward to further papers from you.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 323.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/e115f-1.jpeg`

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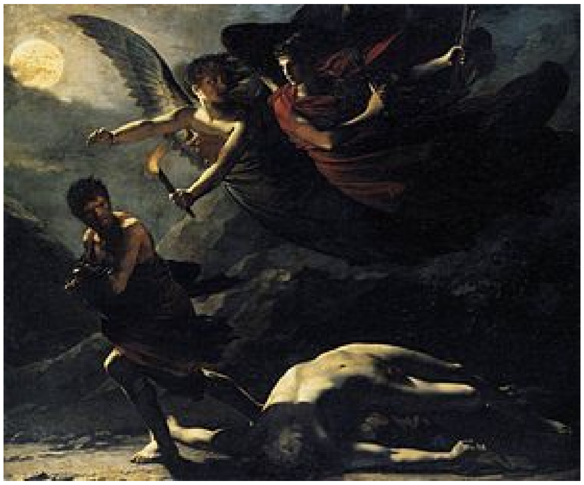
death and crime lie in wait for you and me ...~Carl Jung (2019-01-29 06:30)

[1] 

Justice and Divine Vengeance in pursuit of Crime — 1808 oil-on-canvas by Pierre-Paul Prud'hon

Nothing is more valuable to the evil one than his eye, since only through his eye can emptiness seize gleaming fullness. Because the emptiness lacks fullness, it craves fullness and its shining power. And it drinks it in by means of its eye, which is able to grasp the beauty and unsullied radiance of fullness. The emptiness is poor, and if it lacked its eye it would be hopeless. It sees the most beautiful and wants to devour it in order to spoil it. The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God.

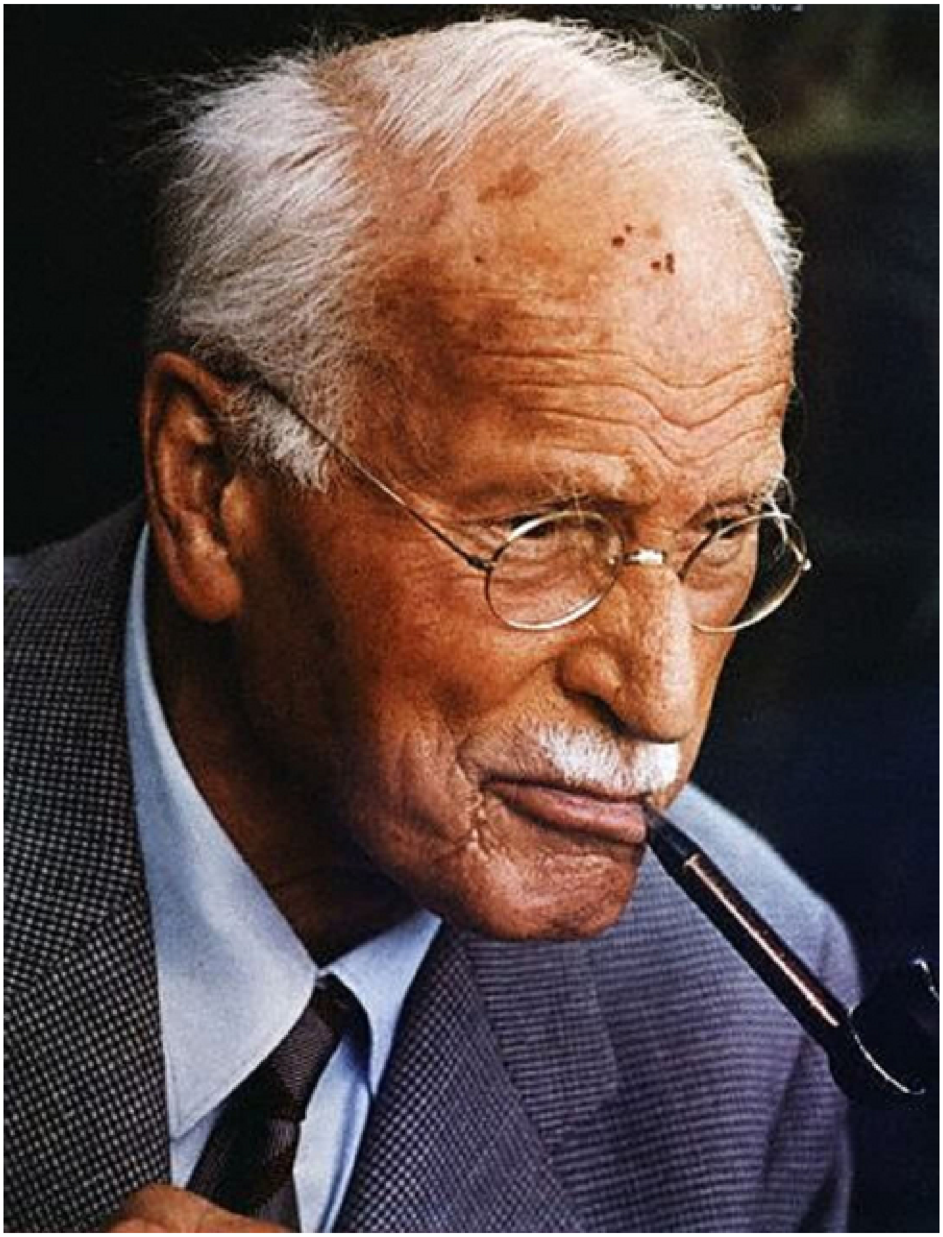
If your beauty grows, the dreadful worm will also creep up you, waiting for its prey. Nothing is sacred to him except his eye, with which he sees the most beautiful. He will never give up his eye. He is invulnerable, but nothing protects his eye; it is delicate and clear, adept at drinking in I recognize the fearful devilishness of human nature. I cover my eyes before it. I put out my hand to fend it of(if anyone wants to approach me for fear that my shadow could fall on him, or his shadow could fall on me, since I also see the devilish in him, who is the harmless companion of his shadow.

No one touches me, death and crime lie in wait for you and me. You smile innocently, my friend? Don't you see that a gentle flickering of your eye betrays the frightfulness whose unsuspecting messenger you are? Your bloodthirsty tiger growls softly, your poisonous serpent hisses secretly, while you, conscious only of your goodness, offer your human hand to me in greeting. I know your shadow and mine, that follows and comes with us, and only waits for the hour of twilight when he will strangle you and me with all the daimons of the night. Carl Jung, Red Book, Page 289.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/4b/Pierre-Paul_Prud%27hon_-_Justice_and_Divine_Vengeance_Pursuing_Crime.JPG/300px-Pierre-Paul_Prud%27hon_-`

Popular Carl Jung Quotations and Quotations attributed to but never uttered by Dr. Jung (2019-01-29 11:43)

[1]



Note: There is no documented evidence that Dr. Jung ever said: “Show me a sane man and I will cure him for you.”

Note: Dr. Jung did not say: “You meet your destiny on the road you take to avoid it.” This was actually said by Jean de La Fontaine, Book VIII, Fable 16.

Note Dr. Jung: did not say: “There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

Dr. Jung did not say: The privilege of a lifetime is being who you are.” The actual source is Joseph Campbell “A Joseph Campbell Companion: Reflections on the Art of Living.”

Note: There is no documented evidence that Dr. Jung ever said: "What you resist persists?"

Note: There is no documented evidence that Dr. Jung ever said: “Whatever is rejected from the self, appears in the world as an event.”

Popular Dr. Jung Quotations with sources:

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, Memories Dreams and Reflections, Page 247.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Page 69.

Nobody, as long as he moves about among the chaotic currents of life, is without trouble.

The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung; Civilization in Transition; Page 587.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung, MDR, Page 277

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung; "Archetypes of the Collective Unconscious," vol. 9, pt. 1, Collected Works, ed. William McGuire (1959).

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Pages 236-237.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, Memories Dreams and Reflections, Page 154.

Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Carl Jung, C.G. Jung Speaking, Pages 451-452.

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

… the experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

[1] `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/fc9a8-4carl.jpg`

Carl Jung on Winston Churchill (2019-01-29 16:26)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 27 September 1946

I congratulate you on your productivity!

It is indeed in all brevity a whole compendium of erotic problems.

I have suggested only a few, mostly stylistic, alterations in the text, with pencil.

The "man who carries his Eve within him" comes from alchemy and not from the "mouth of the people," at least so far as I know this collective organ.

I hope very much that you have recovered to some extent.

Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons.*

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 443.

I nearly fell over with astonishment when I discovered that I had been seated next to Churchill-and at a University dinner too! "There will be signs and wonders. . ."!

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/be54f-1.jpg`

Some Carl Jung Quotations XVIII (2019-01-29 16:34)

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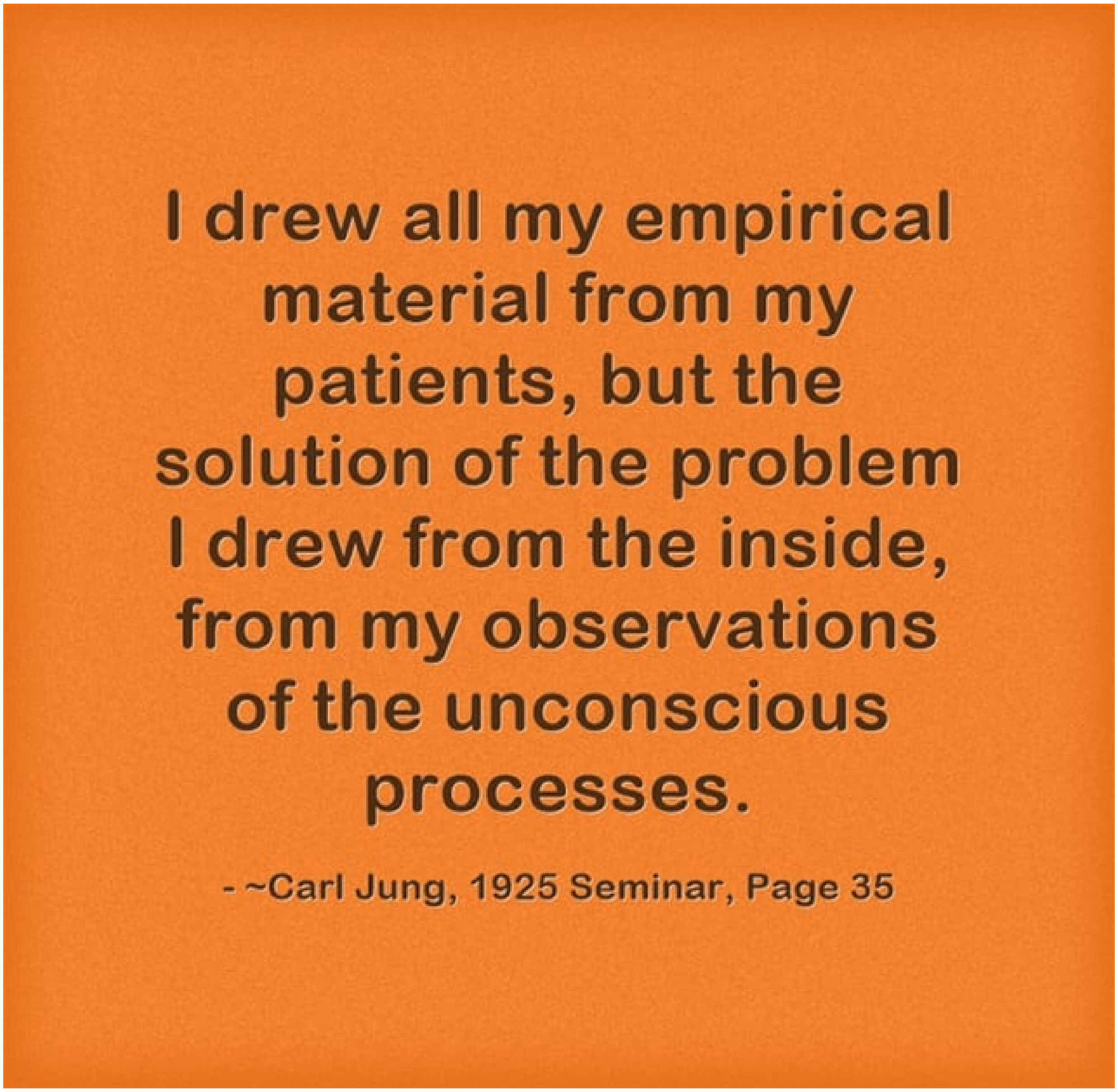
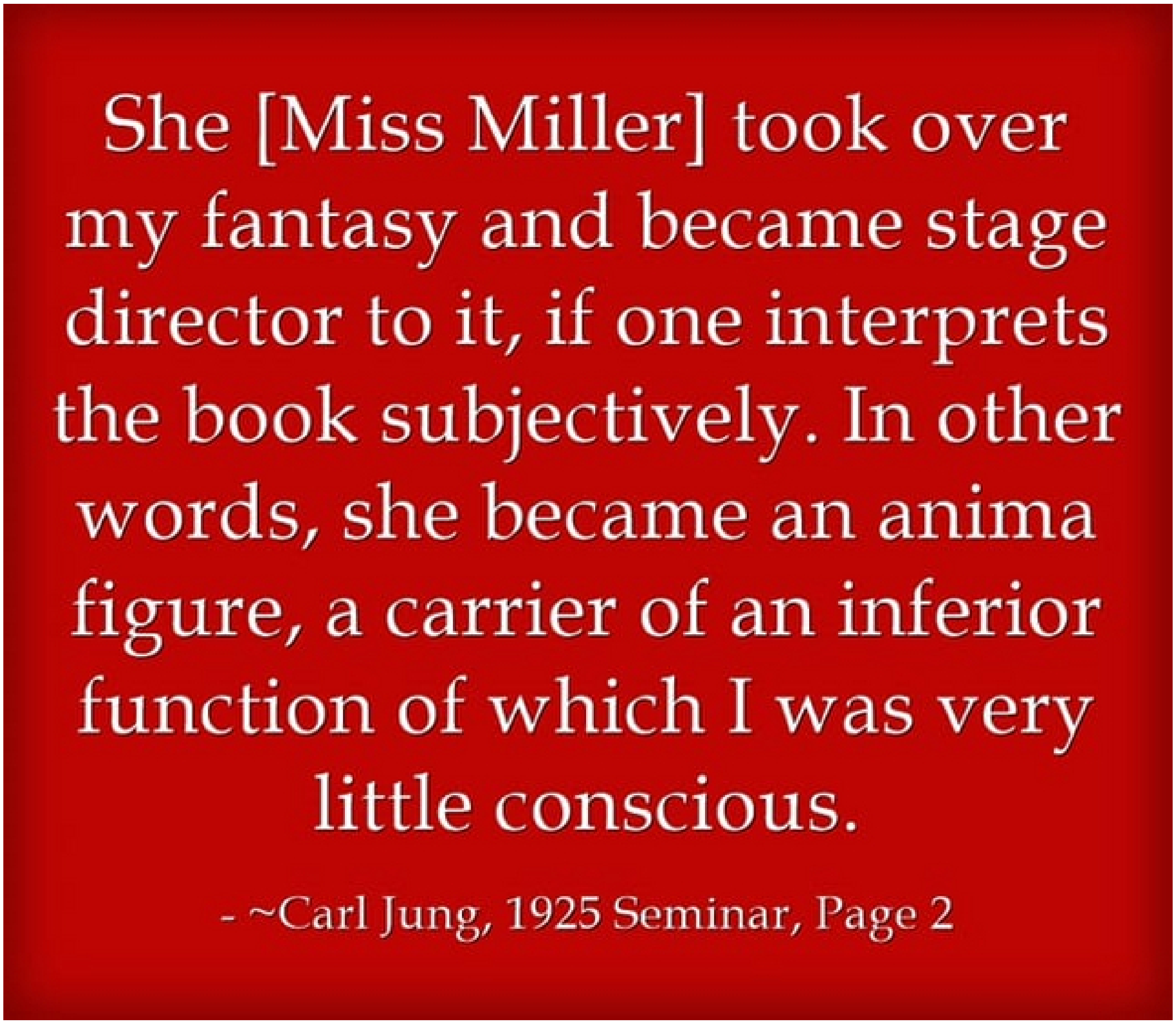


I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.

- ~Carl Jung, 1925 Seminar, Page 35

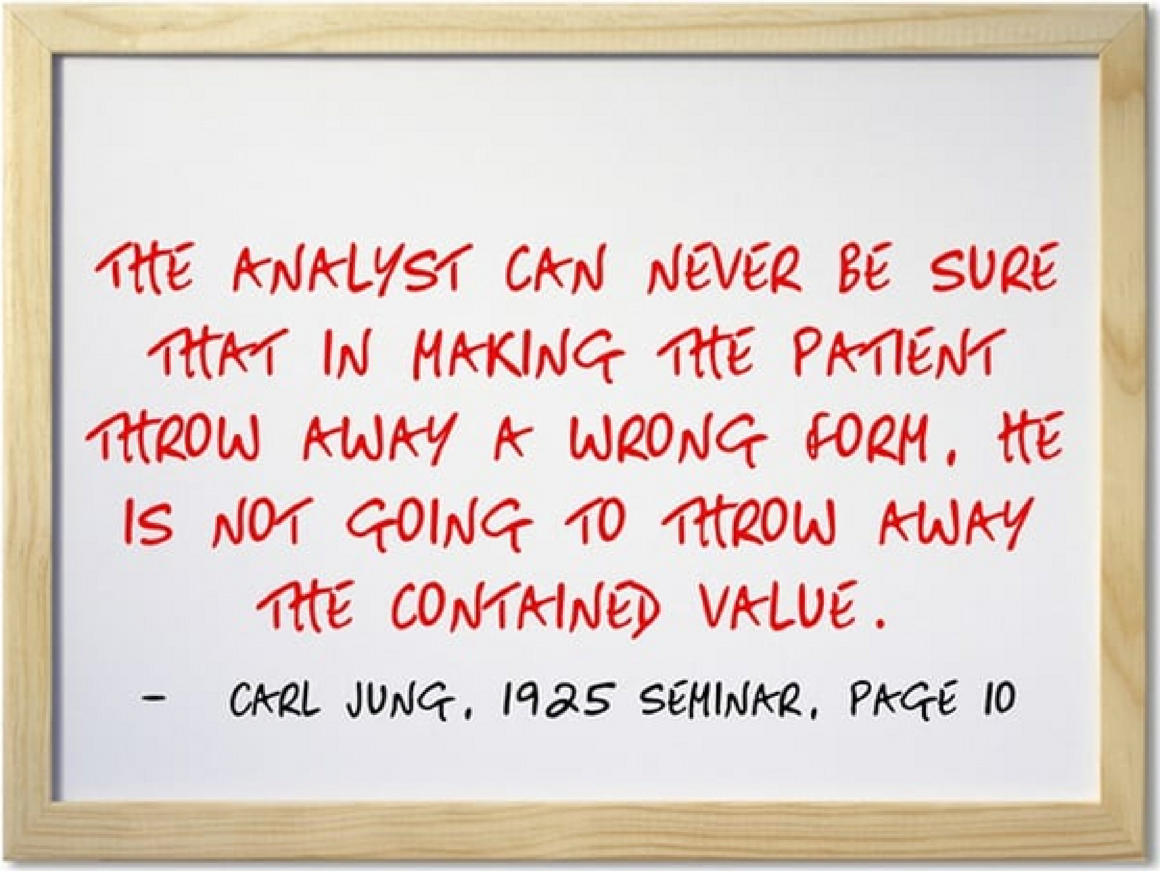
I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35



She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.

- ~Carl Jung, 1925 Seminar, Page 2

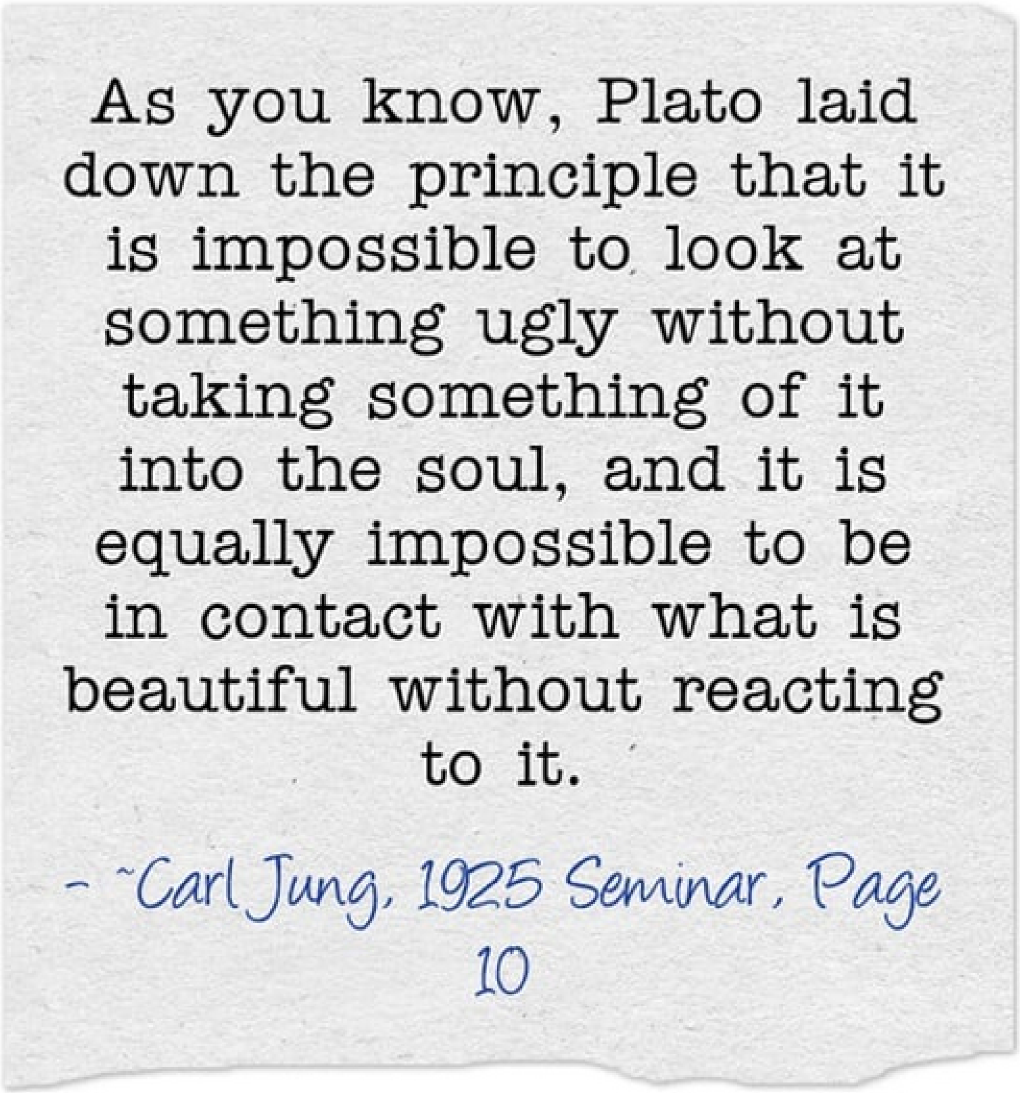
She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2



THE ANALYST CAN NEVER BE SURE THAT IN MAKING THE PATIENT THROW AWAY A WRONG FORM, HE IS NOT GOING TO THROW AWAY THE CONTAINED VALUE.

– CARL JUNG, 1925 SEMINAR, PAGE 10

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10



As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.

- ~Carl Jung, 1925 Seminar, Page 10

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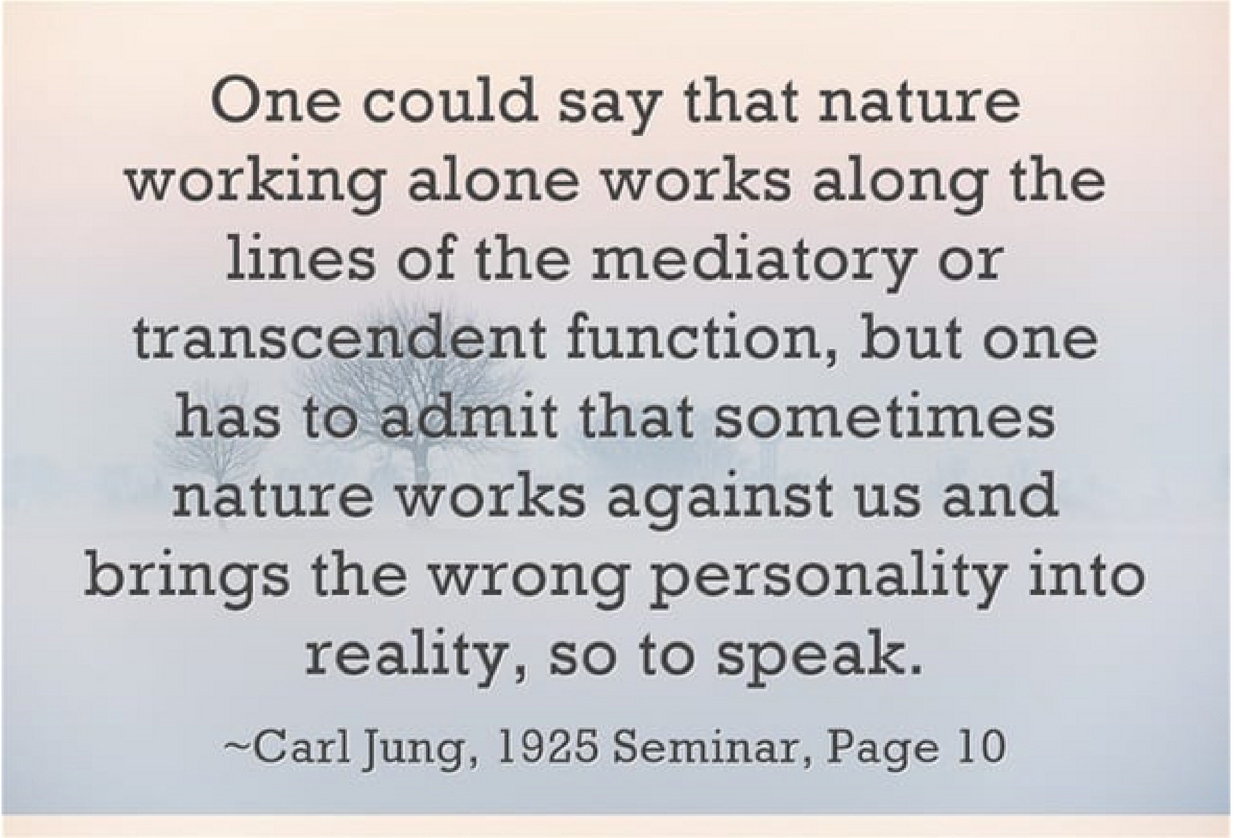

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.

~Carl Jung, 1925 Seminar, Page 10

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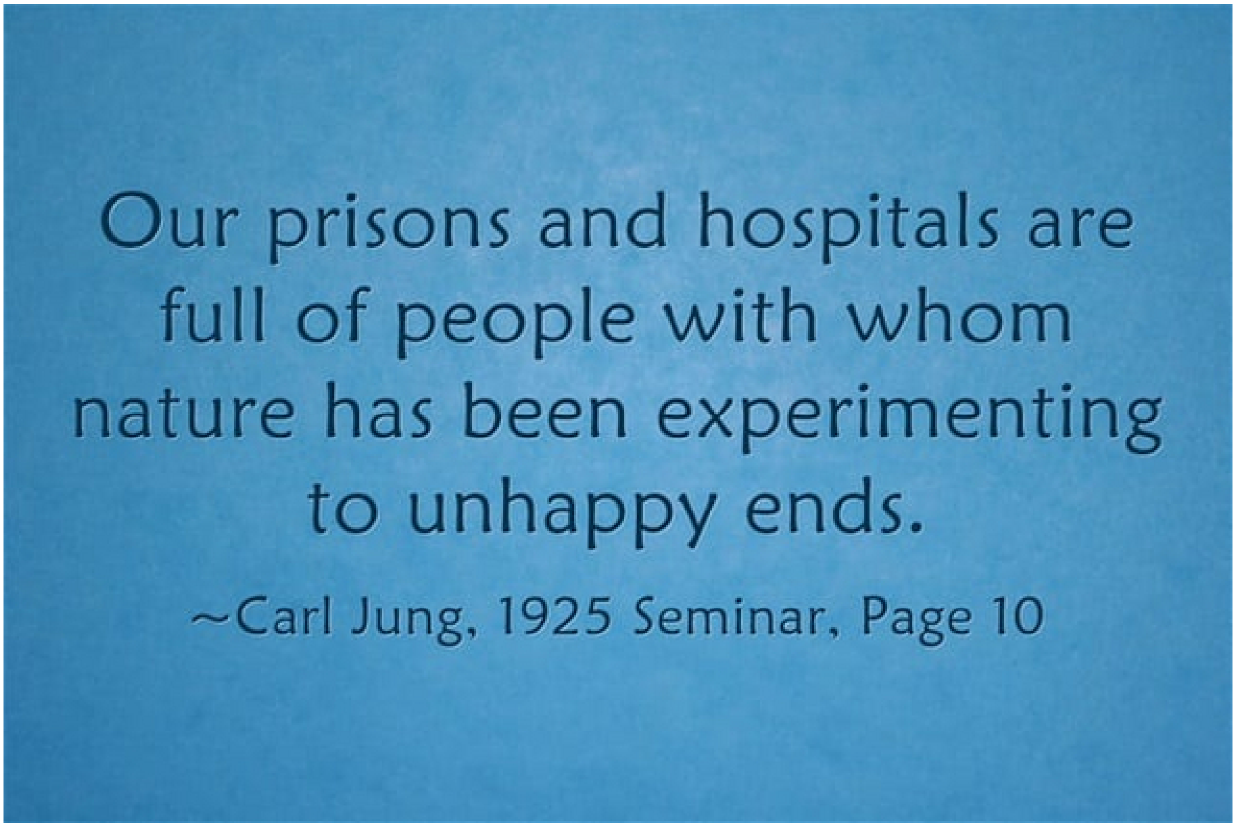

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends.

~Carl Jung, 1925 Seminar, Page 10

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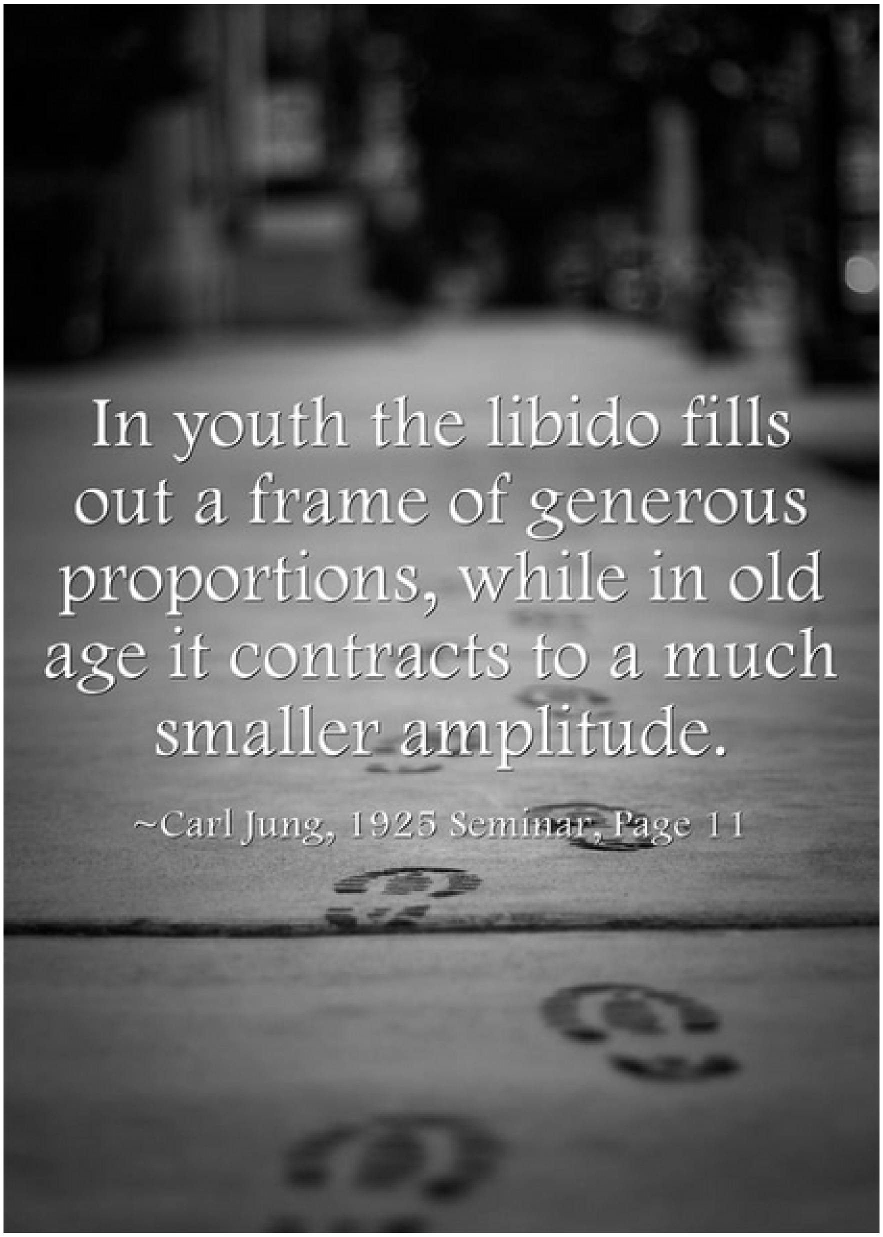
In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.
~Carl Jung, 1925 Seminar, Page 11

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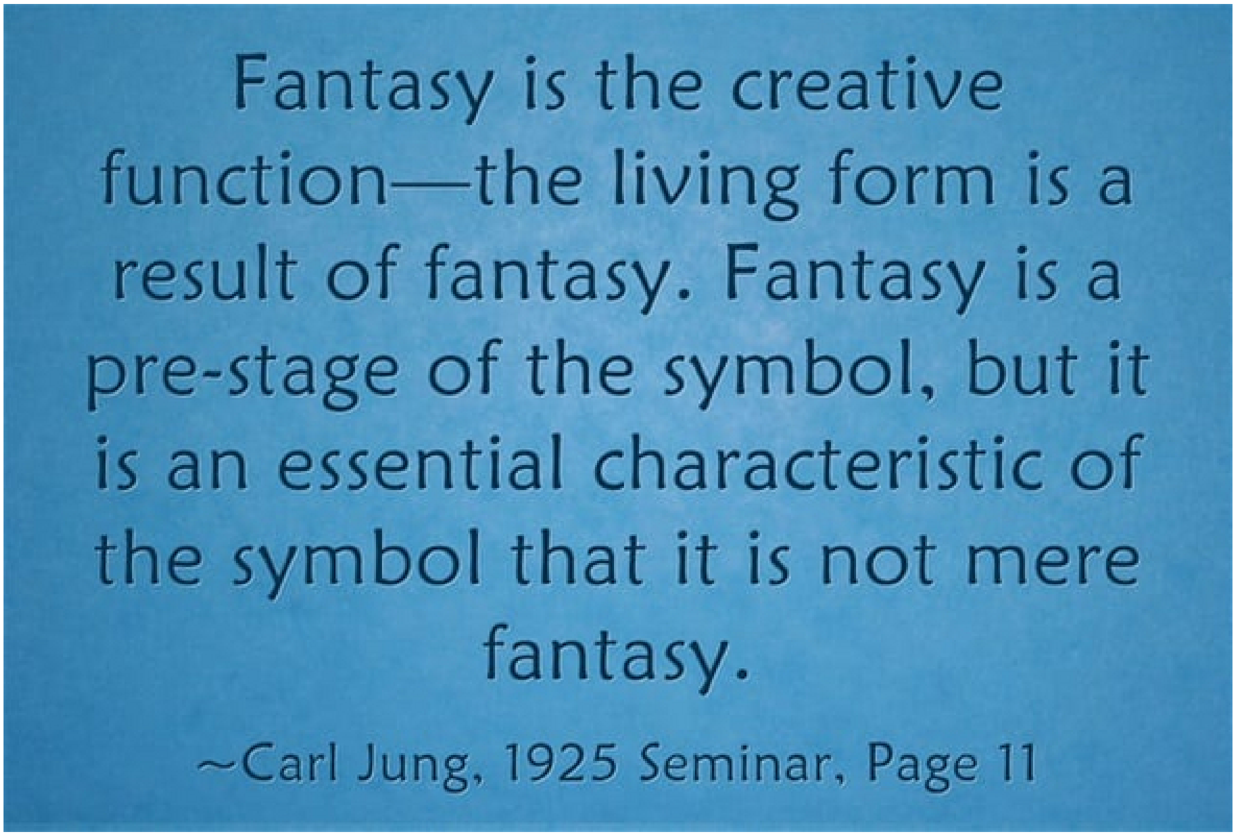

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.

~Carl Jung, 1925 Seminar, Page 11

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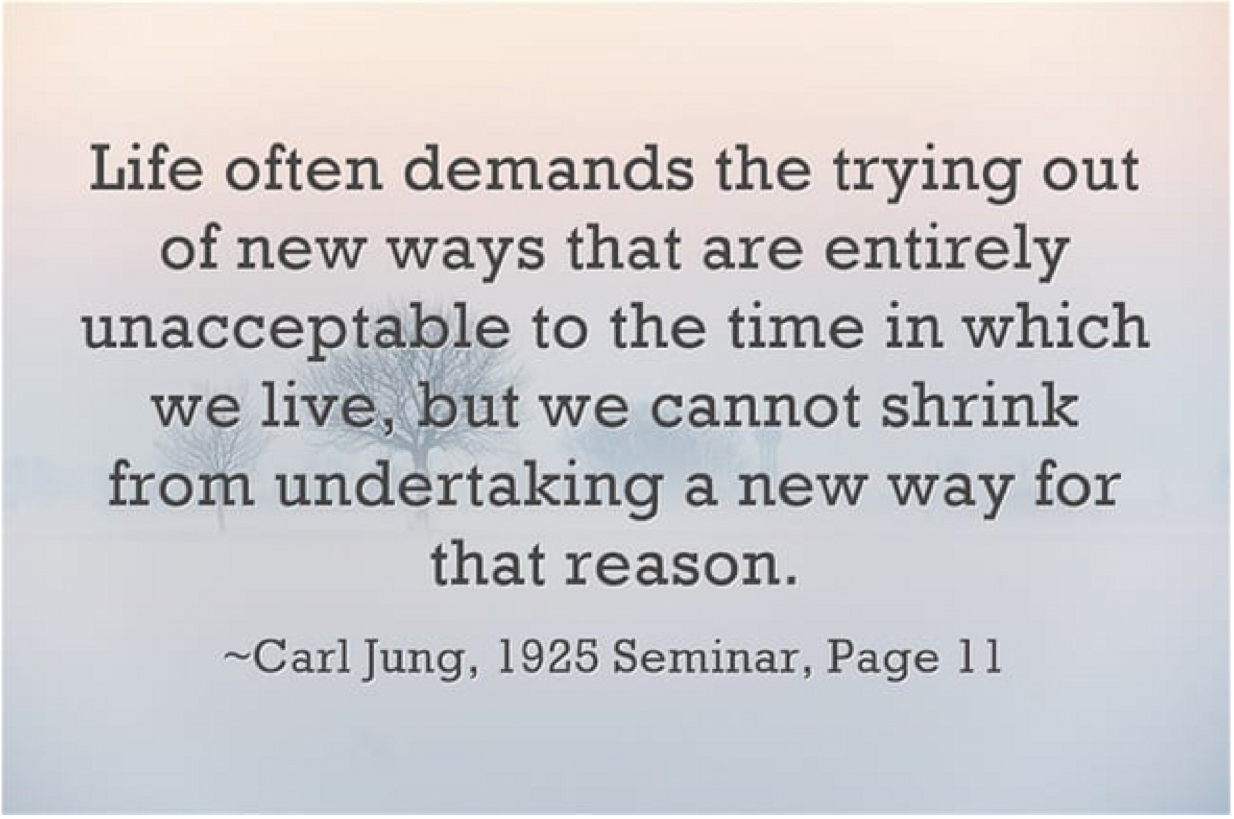

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.

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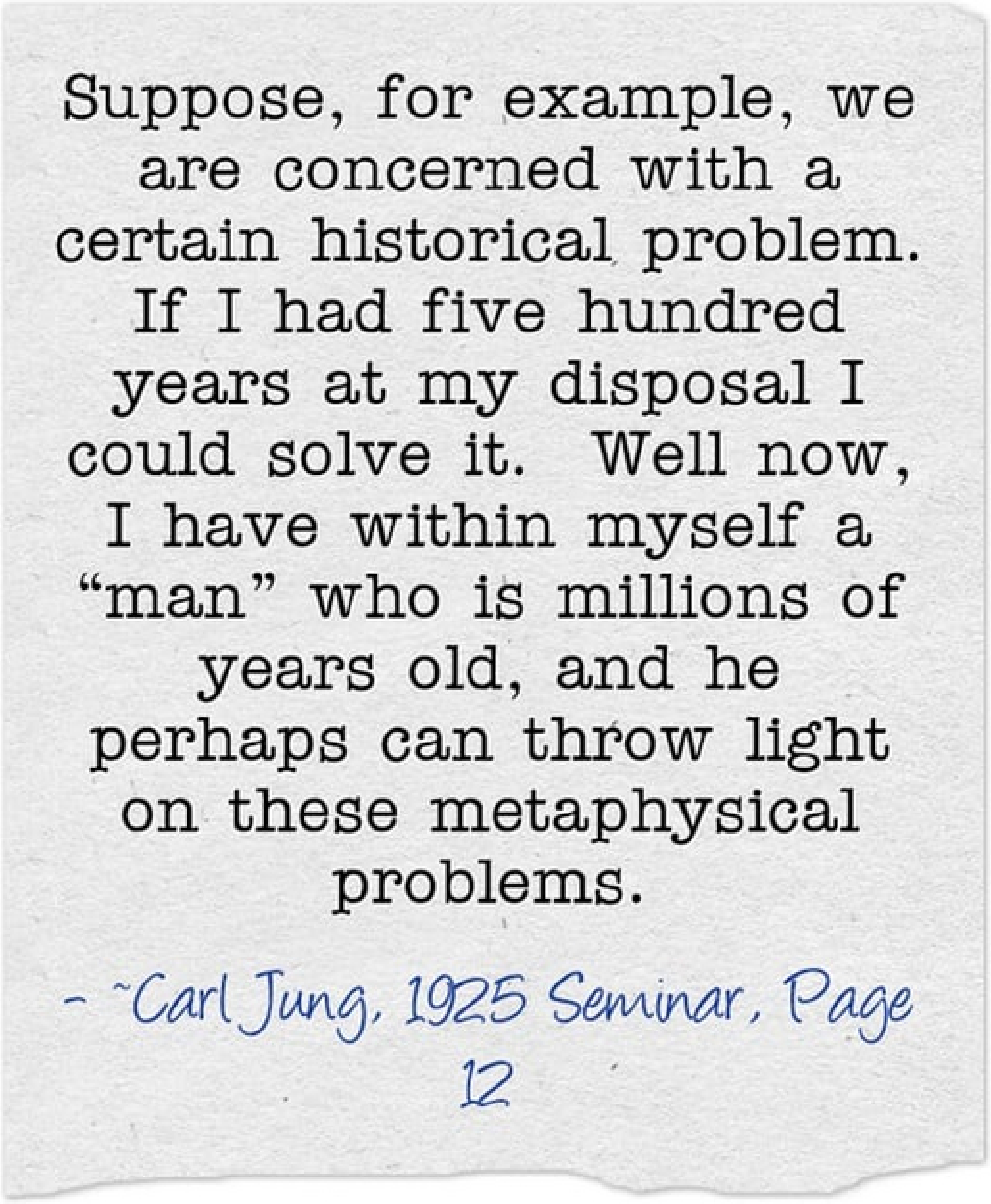
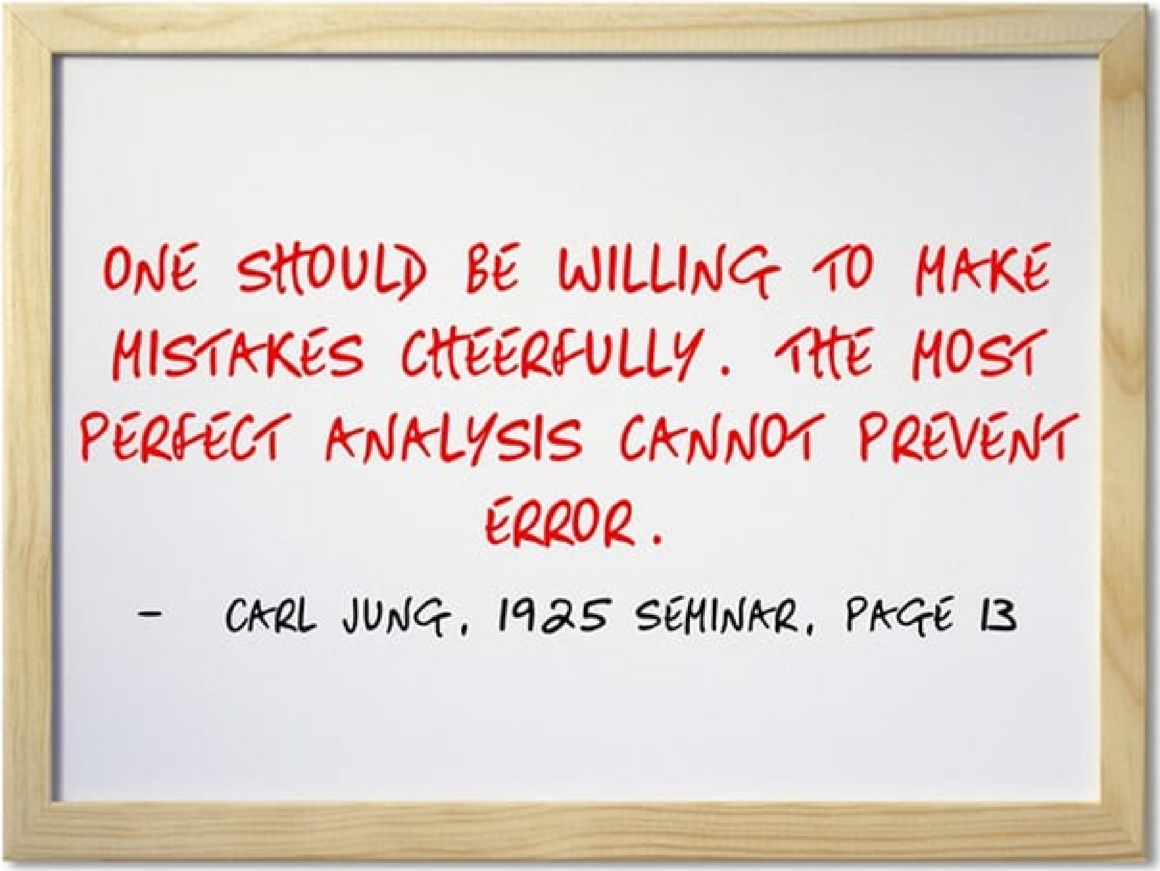


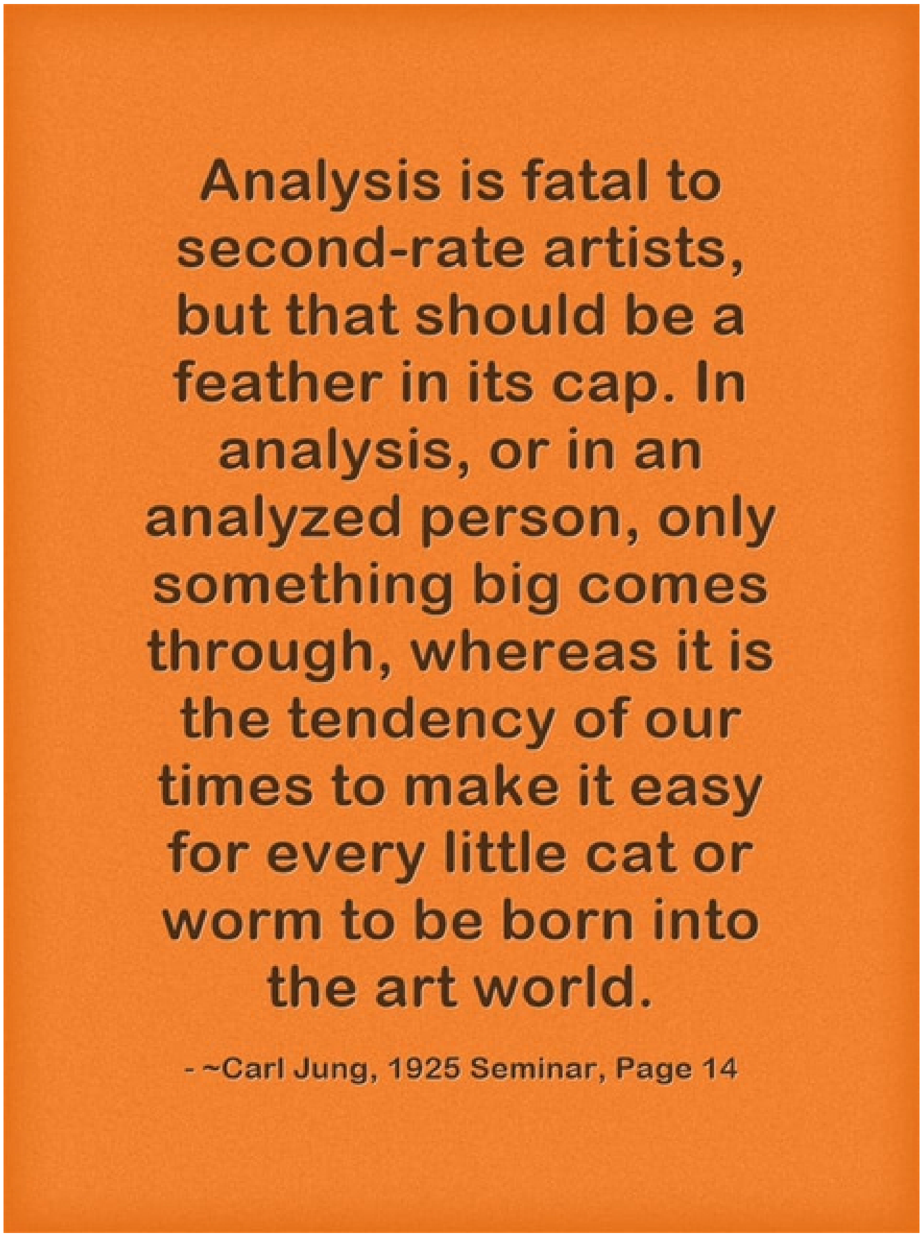
Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems.

- ~Carl Jung, 1925 Seminar, Page 12

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12


ONE SHOULD BE WILLING TO MAKE MISTAKES CHEERFULLY. THE MOST PERFECT ANALYSIS CANNOT PREVENT ERROR.
- CARL JUNG, 1925 SEMINAR, PAGE 13

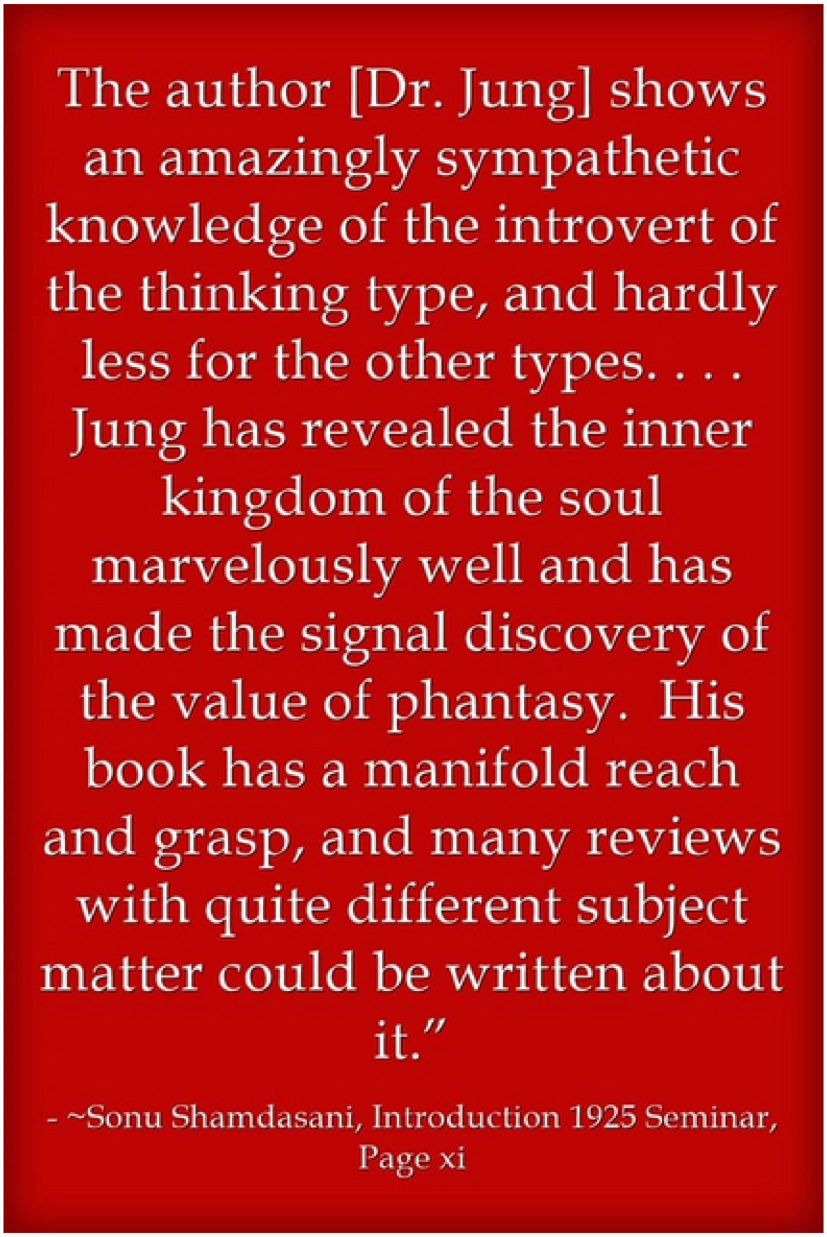
One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13



Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.

- ~Carl Jung, 1925 Seminar, Page 14

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14



The author [Dr. Jung] shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."

- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xi

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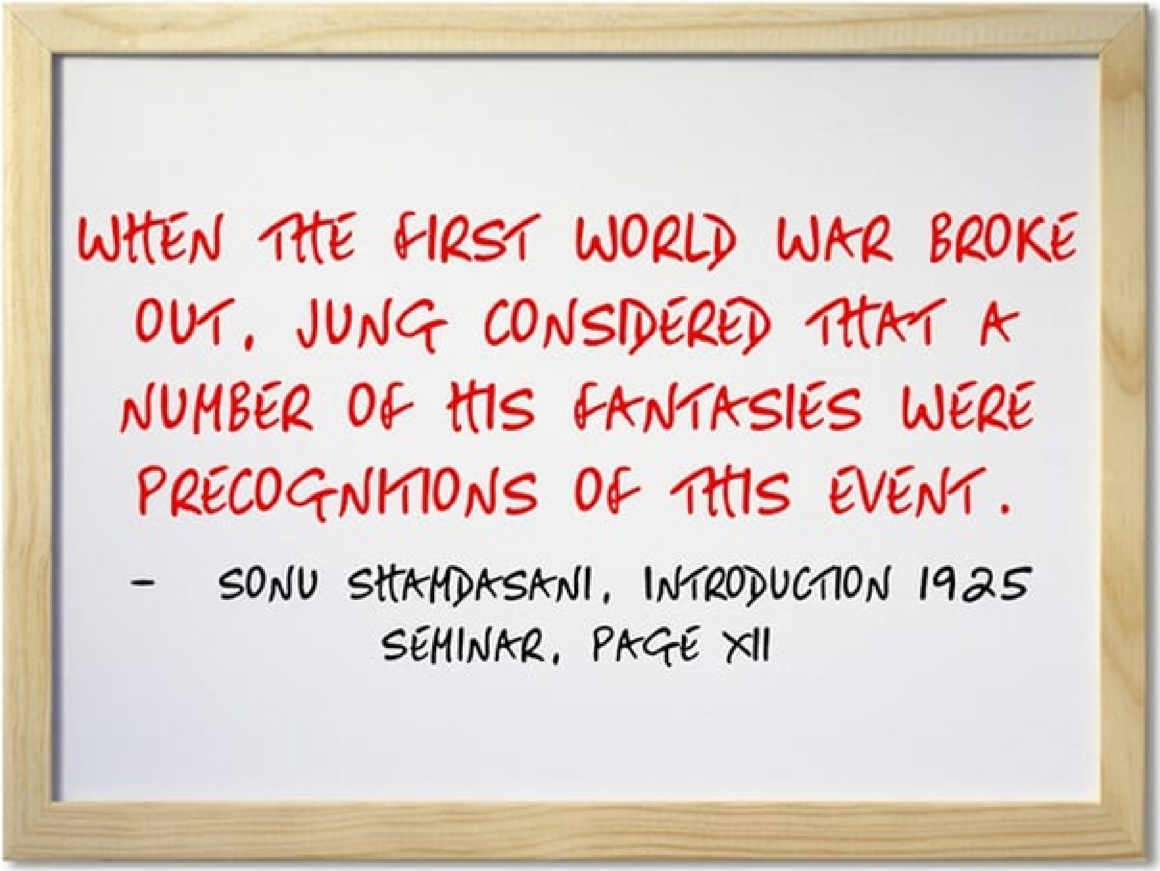
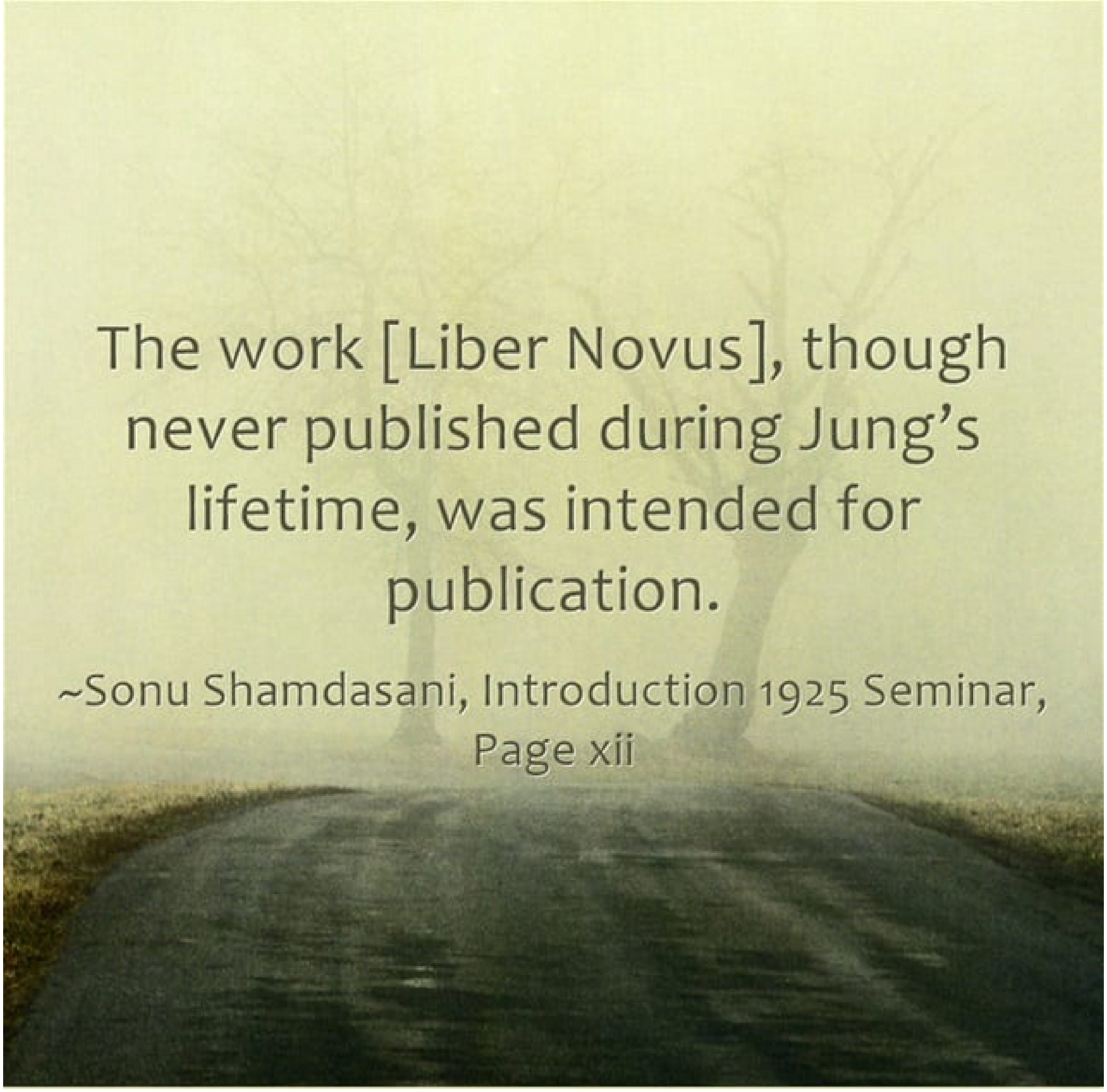


WHEN THE FIRST WORLD WAR BROKE OUT, JUNG CONSIDERED THAT A NUMBER OF HIS FANTASIES WERE PRECOGNITIONS OF THIS EVENT.

– SONU SHAMDASANI, INTRODUCTION 1925 SEMINAR, PAGE XII

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii


The work [Liber Novus], though never published during Jung’s lifetime, was intended for publication.
~Sonu Shamdasani, Introduction 1925 Seminar, Page xii

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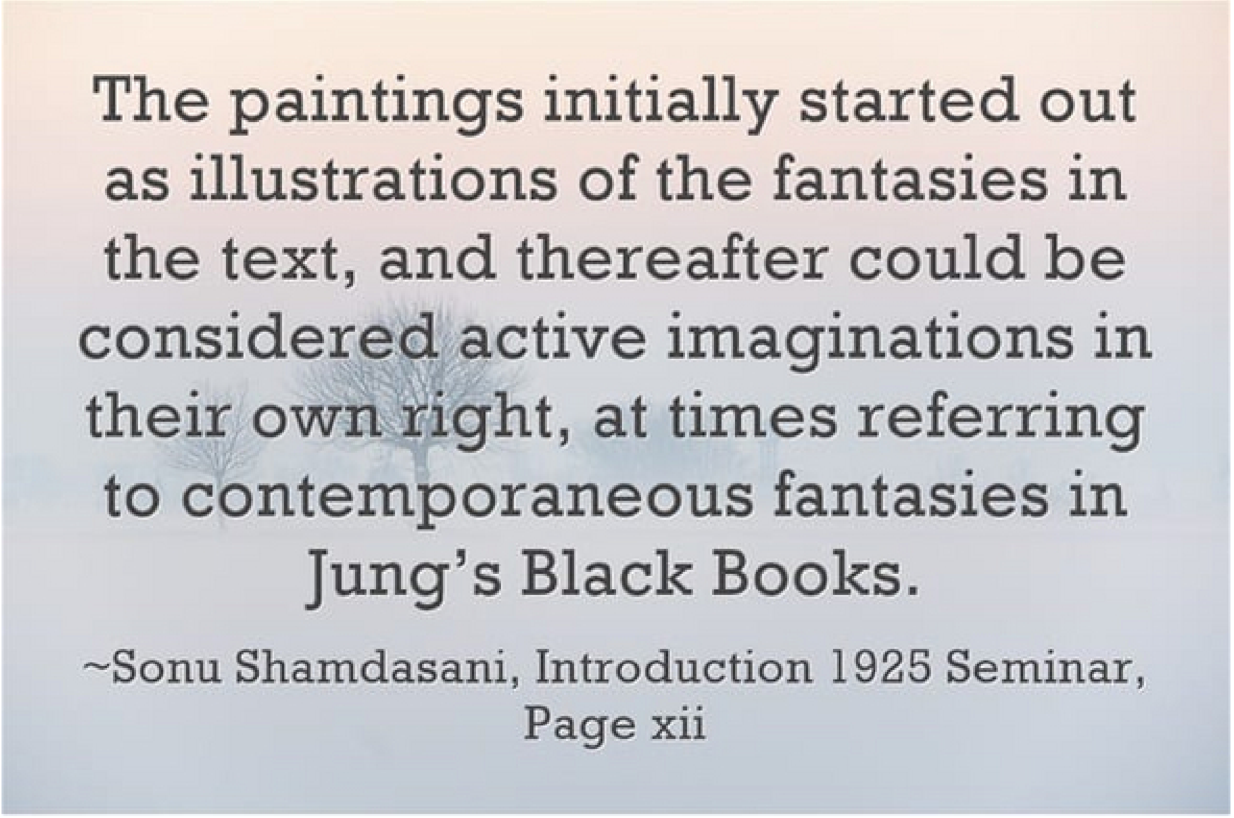

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung’s Black Books.

~Sonu Shamdasani, Introduction 1925 Seminar, Page xii

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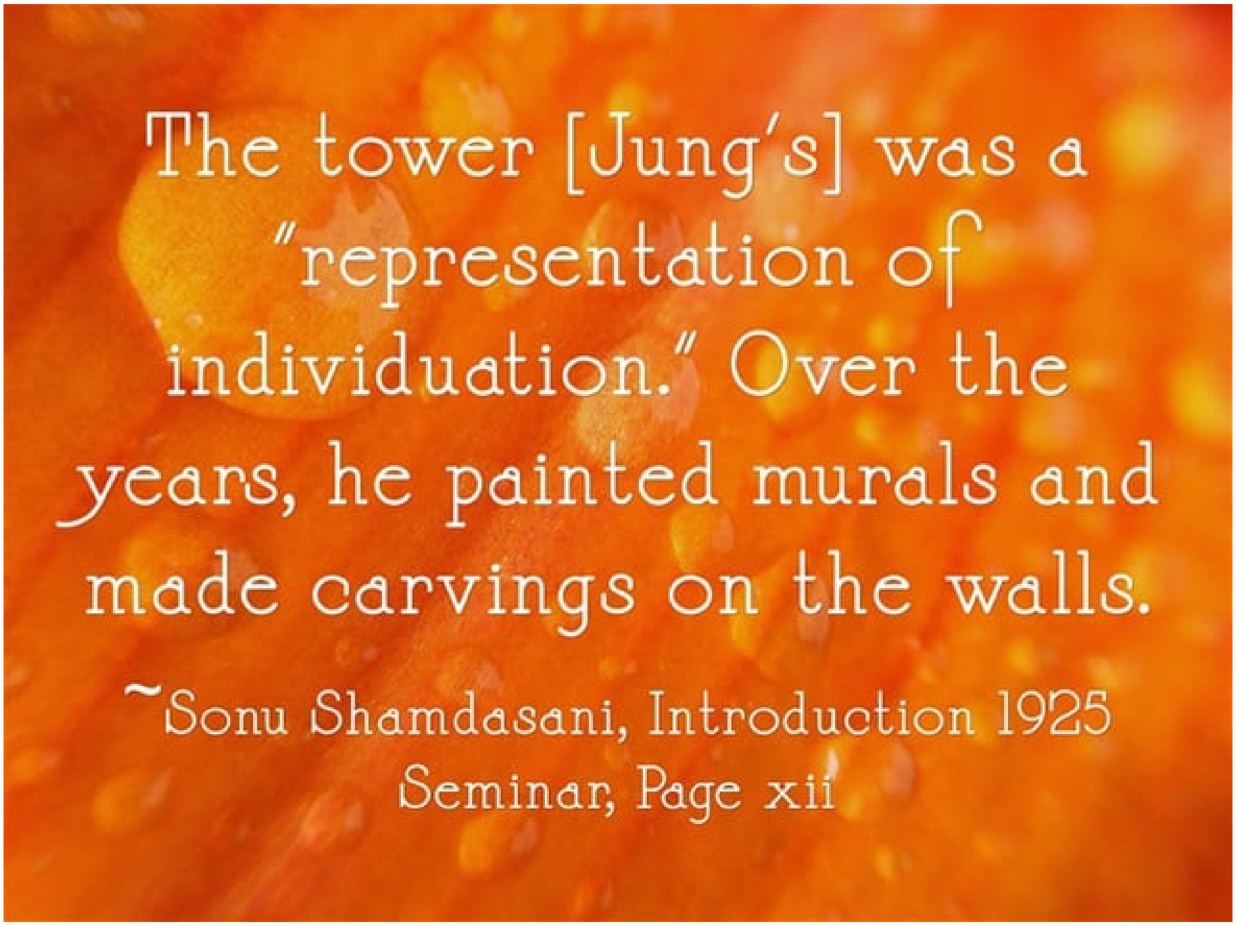

The tower [Jung’s] was a
“representation of
individuation.” Over the
years, he painted murals and
made carvings on the walls.

~Sonu Shamdasani, Introduction 1925
Seminar, Page xii

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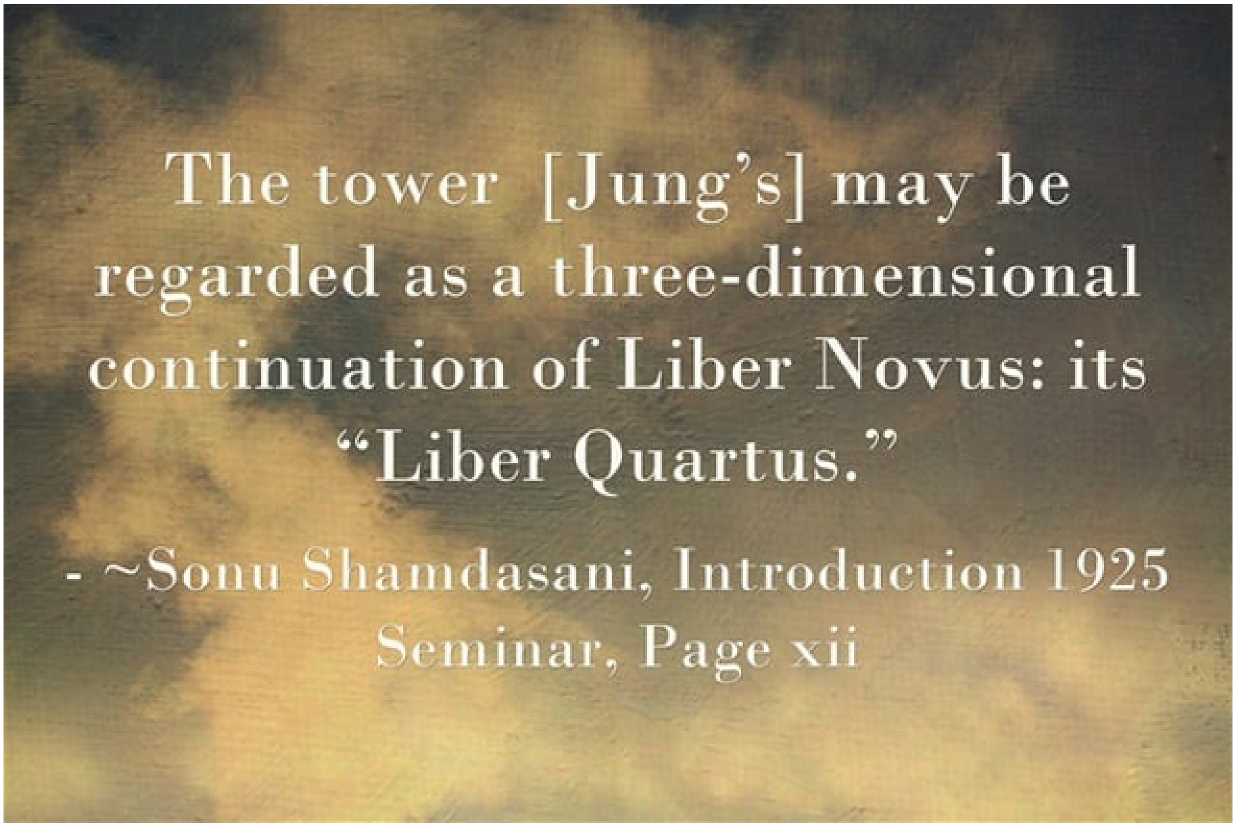
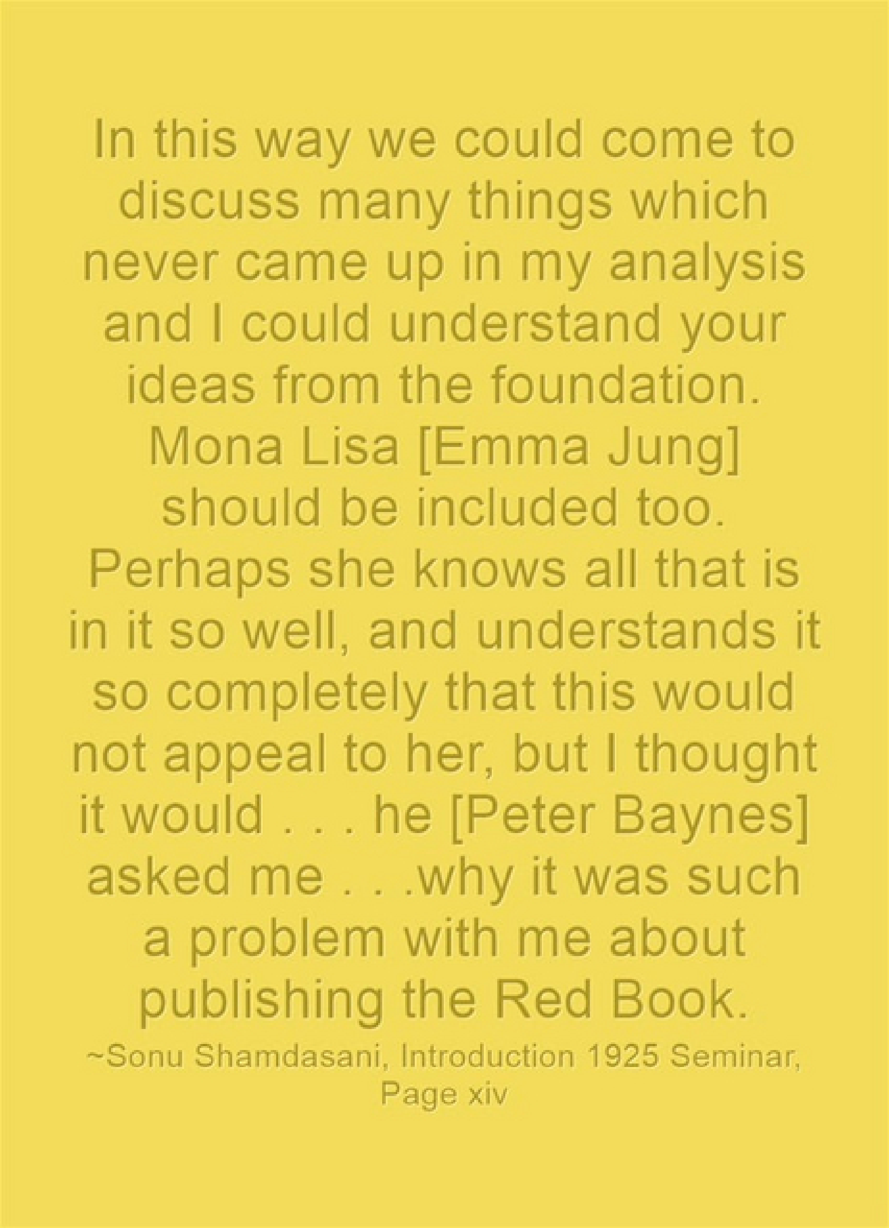


The tower [Jung’s] may be regarded as a three-dimensional continuation of Liber Novus: its “Liber Quartus.”

- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The tower [Jung’s] may be regarded as a three-dimensional continuation of Liber Novus: its “Liber Quartus.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii



In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

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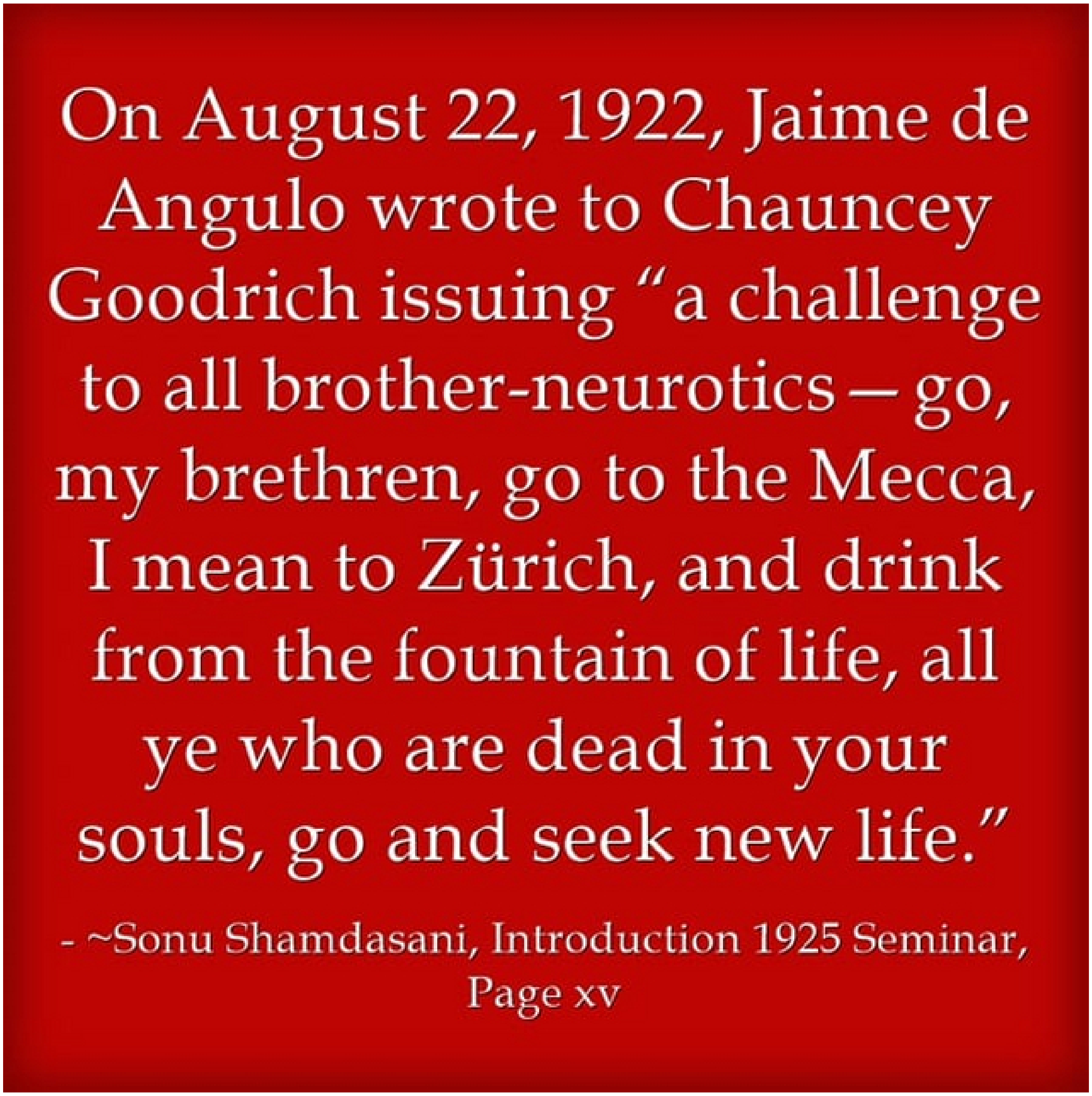

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing “a challenge to all brother-neurotics – go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.”

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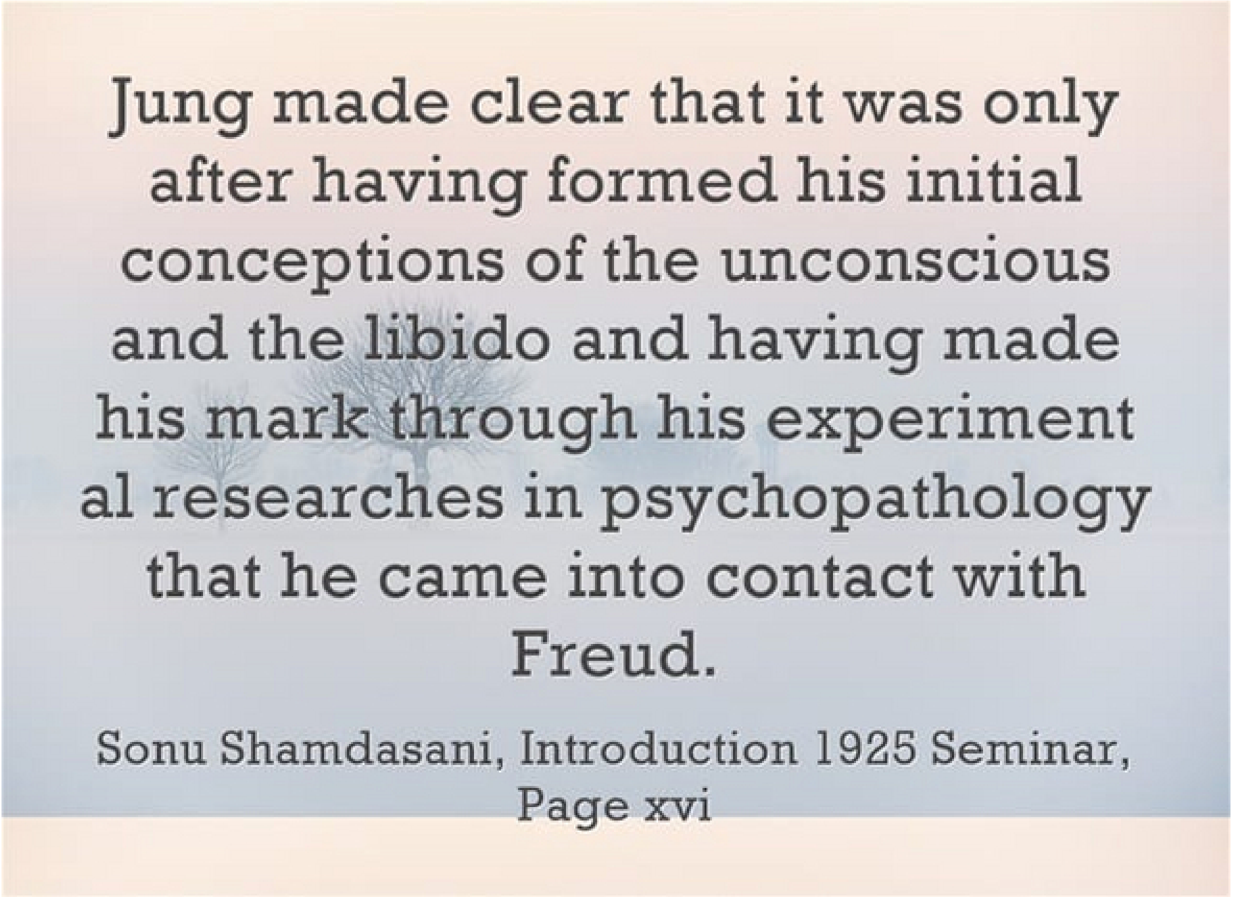

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud.

Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

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~Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

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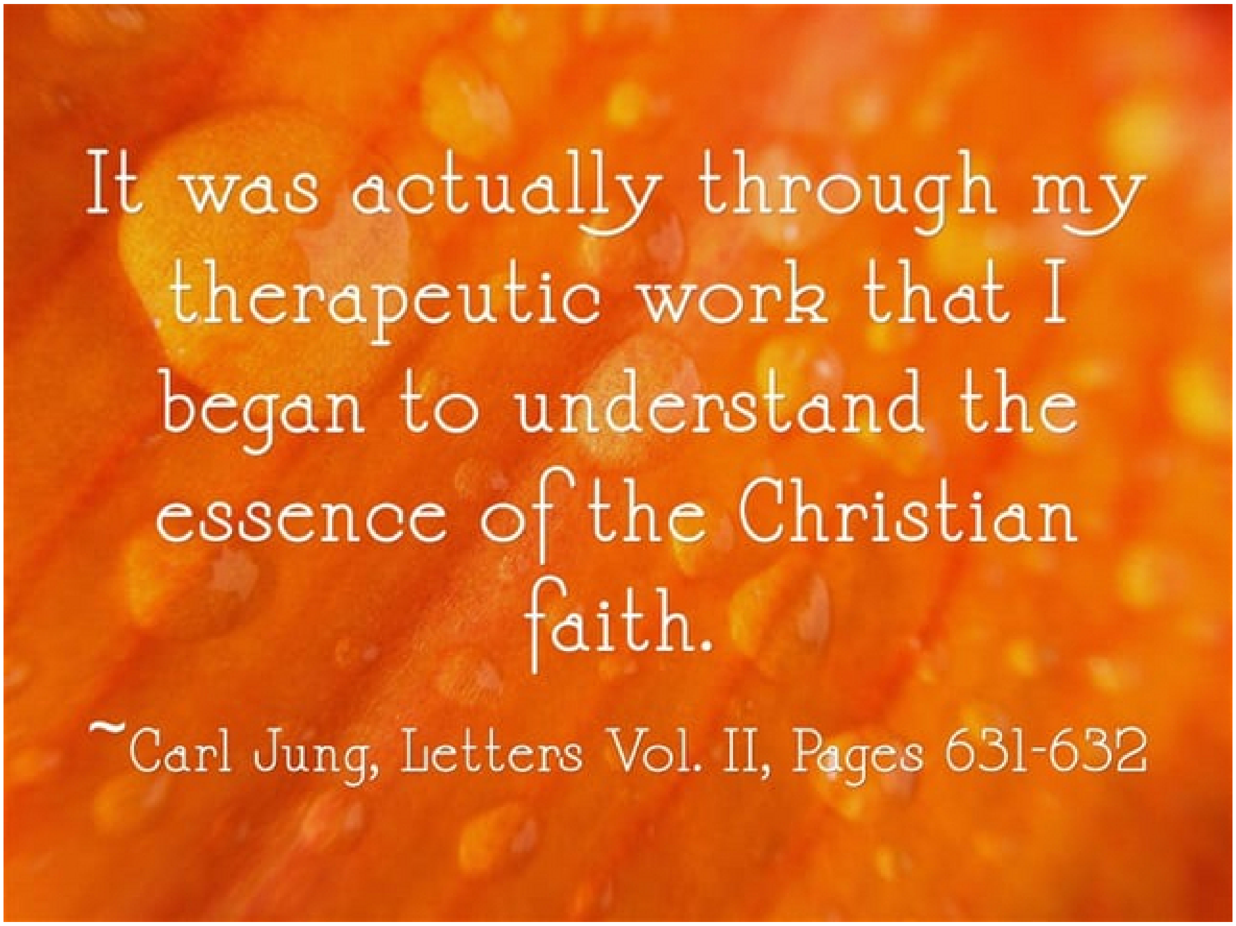

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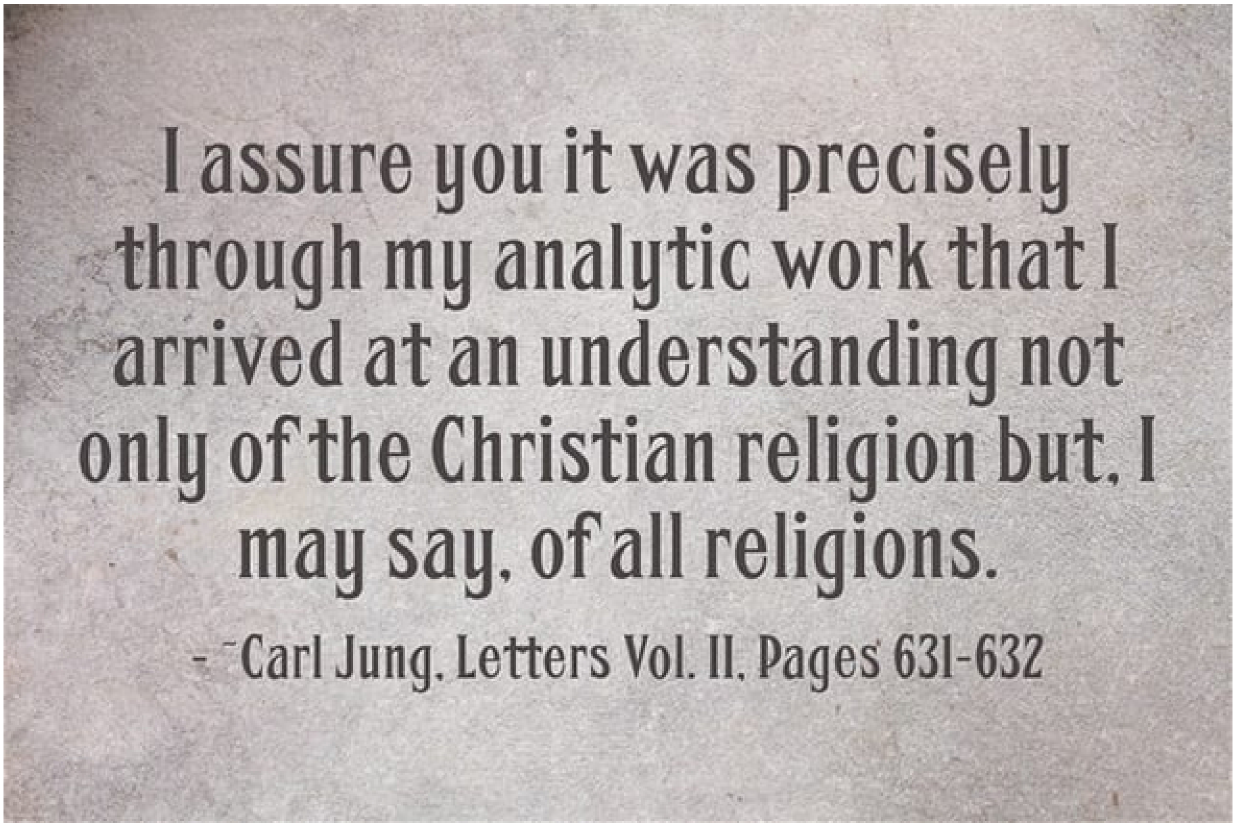

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/5eab0-aaa.jpg`
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Winston Churchill attends the most impressive reception he ever had in his life. (2019-01-29 16:47)

[1]

Dear N., 7 October 1946

Thank you for your letter.

Within the last weeks I had a sort of bad conscience, always thinking that I should write to you, but I had such a hectic time this summer that correspondence was pushed
into the background.

I lost about half of my vacations because of Eranos, a Congress/ and Mr. Churchill's visit to Switzerland.

The latter event was interesting in so far as I had a chance to meet Mr. Churchill at close quarters and also his most charming daughter Mary.

The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life.

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. 1, Page 446.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/64a2b-1.jpg`

Carl Jung: "I now go for a walk twice a day for about 3/4 of an hour." (2019-01-29 17:01)

[1]

To Jakob Stahel

Dear Colleague, 17 March 1947

Cordial thanks for your friendly picture postcard and kind remembrances.

I have-touch wood!-only good to report.

I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor.

I now go for a walk twice a day for about 3/4 of an hour.

Things are already going a bit better, though not yet brilliantly.

On Thursday I go to Locarno, Hotel du Pare.

I am sorry you're having such beastly weather, I walk in all weathers and am glad I can do it, thanks to your efforts.

I hope you are making a good recovery.

The rest will do you good too.

With best wishes, also to your wife,

Yours gratefully,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 451-452.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/955ff-2.jpg`

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. (2019-01-30 03:14)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 8 July 1947

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name.

However, that can be changed. It is not easy to get accustomed to the thought that "C.G. Jung" designates not merely my private person but something objective as well.

Your article is excellent.

Where do you get all this interesting information from?

Your various avocations are really remarkable.

I can soon say with Schopenhauer: legor et legar (I am read and shall be read).

I M making efforts to be lazy.

I wish I could grant you respite too.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 469-470.

Note: The C. G. Jung Institute in Zurich was founded 24 Apr. 1948; J. had taken an active part in the preparatory work. Jung's address on that occasion is in CW 18.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/da946-1.jpg`

Life wants to be Real........ (2019-01-30 03:55)

[1]

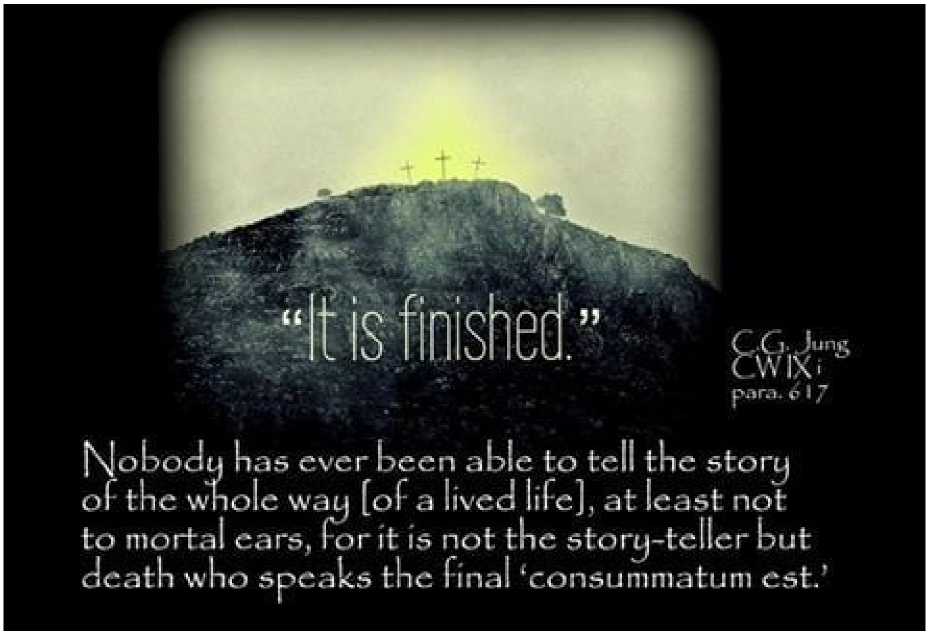
"Life wants to be real. If you love life you want to live really, not as a mere promise hovering above things. Life inevitably leads down into reality.

Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth." Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/ca64a-life.jpg`

Carl Jung: What else is the meaning of the frightful regressions of our time? (2019-01-30 04:00)

[1]



"It is finished."
C.G. Jung
CW IX i
para. 617
Nobody has ever been able to tell the story of the whole way [of a lived life], at least not to mortal ears, for it is not the story-teller but death who speaks the final 'consummatum est.'

Our series of pictures illustrates the initial stages of the way of individuation.

It would be desirable to know what happens afterwards.

But, just as neither the philosophical gold nor the philosophers' stone was ever made in reality, so nobody has ever been able to tell the story of the whole way, at least not to mortal ears, for it is not the story-teller but death who speaks the final "consummatum est."

Certainly there are many things worth knowing in the later stages of the process, but, from the point of view of teaching as well as of therapy, it is important not to skip too quickly over the initial stages.

As these pictures are intuitive anticipations of future developments, it is worthwhile lingering over them for a long time, in order, with their help, to integrate so many contents of the unconscious into consciousness that the latter really does reach the stage it sees ahead.

These psychic evolutions do not as a rule keep pace with the tempo of intellectual developments.

Indeed, their very first goal is to bring a consciousness that has hurried too far ahead into contact again with the unconscious background with which it should be connected.

This was the problem in our case too.

Miss X had to turn back to her "motherland" in order to find her earth again—vestigia retro!

It is a task that today faces not only individuals but whole civilizations.

What else is the meaning of the frightful regressions of our time?

The tempo of the development of consciousness through science and technology was too rapid and left the unconscious, which could no longer
keep up with it, far behind, thereby forcing it into a defensive position which expresses itself in a universal will to destruction.

The political and social isms of our day preach every conceivable ideal, but, under this mask, they pursue the goal of lowering the level of our culture by restricting or altogether inhibiting the possibilities of individual development.

They do this partly by creating a chaos controlled by terrorism, a primitive state of affairs that affords only the barest necessities of life and surpasses in horror the worst times of the so-called "Dark" Ages.

It remains to be seen whether this experience of degradation and slavery will once more raise a cry for greater spiritual freedom. Carl Jung, CW 9i, Para 617

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/1da45-12bfinished.jpg`

Carl Jung: It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

(2019-01-30 04:30)

[1]
REFL
SELF REFLECTION

"Reflection" should be understood not simply as an act of thought, but rather as an attitude.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen.

It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 11, Para 235

There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings.

Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature.

This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion.

It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise.

The biblical fall of man presents the dawn of consciousness as a curse.

And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/85521-12breflection.jpg`

Carl Jung on "Supra-Substantial Bread." (2019-01-30 04:30)

[1]

He [Jung] said the Greek word translated as daily occurred in this place only, never in classical Greek, so a guess had been made as to its meaning.

St. Jerome translated it as supra-substantial bread.

Recently it had been found in the gnostic writings of some newly-discovered fragments.

There, it seemed to have the meaning of daily portion, or ration.

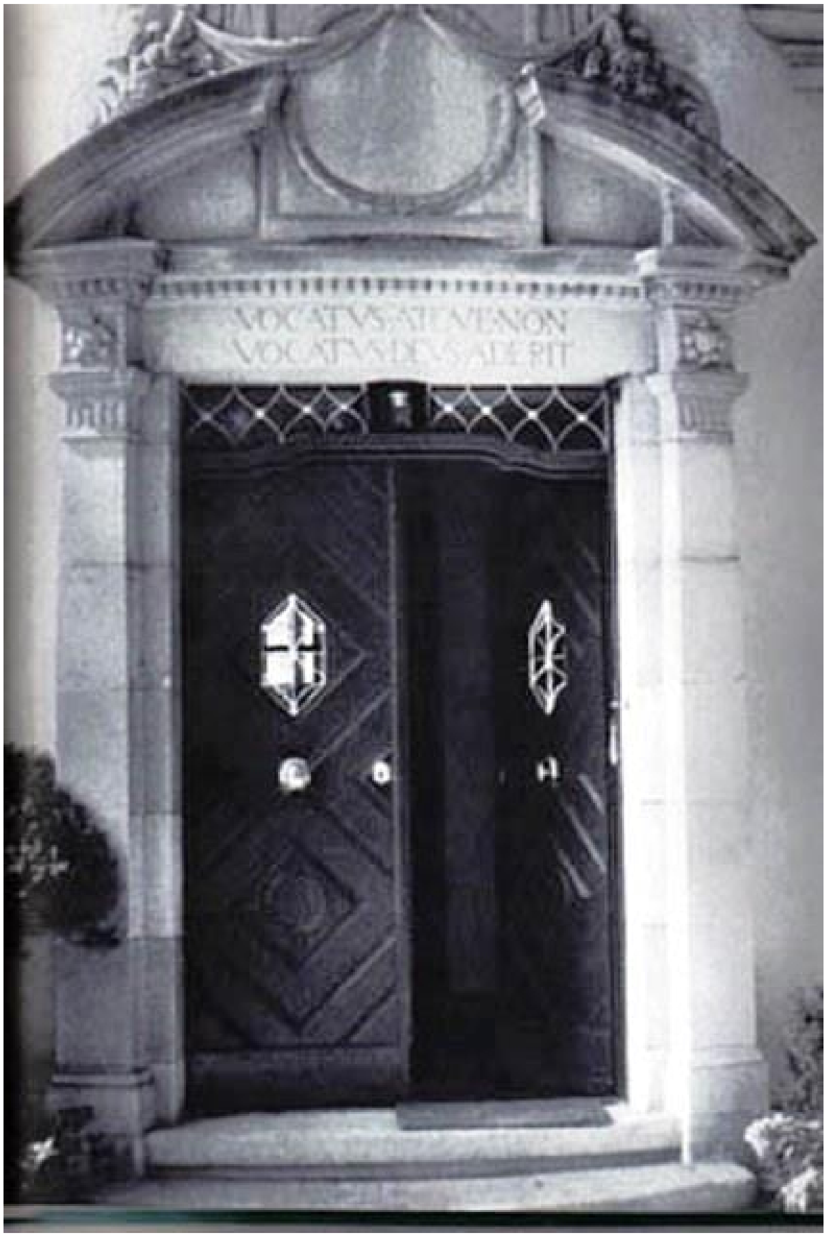
Here again, C. G. said, we have a contradiction, for the Lord’s Prayer taught us to be concerned about our daily ration, while another time he taught, "Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed, for your heavenly Father knoweth that ye have need of these things."

He said he was sorry that St. Jerome’s translation was not the correct one, for it was very meaningful. E. Harding, Conversations with Jung, Page 15.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/7a8a5-1supra.jpg`

"Called or not called, the god will be there" (2019-01-30 04:52)

[1]



Jung carved a Latin inscription above the door of his house in Kusnacht, Switzerland: "VOCATUS ATQUE NON VOCATUS DEUS ADERIT." In English translation, the inscription reads: "Called or not called, the god will be there."

Aniela Jaffe says: "It is the answer the Delphic Oracle gave the Lacedemonians when they were planning a war against Athens" (1979: 136).

In a letter of November 19, 1960, Jung explains the inscription:

By the way, you seek the enigmatic oracle Vocatus atque non vocatus deus aderit in vain in Delphi: it is cut in stone over the door of my house in Kusnacht near Zurich and otherwise found in Erasmus's collection of Adagia (XVIth cent.). [Jung had acquired a copy of the 1563 edition of Erasmus's Collectaneas adagiorum, a compilation of analects from classical authors, when he was 19 years old.]

It is a Delphic oracle though. It says: yes, the god will be on the spot, but in what form and to what purpose?

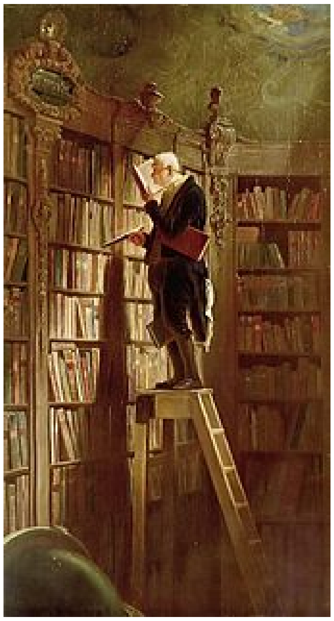
I have put the inscription there to remind my patients and myself: Timor dei initium sapiente ["The fear of the Lord is the beginning of wisdom."]

Here another not less important road begins, not the approach to "Christianity" but to God himself and this seems to be the ultimate question. (1975: 611)

http://www.jungnewyork.com/photo _vocatus.shtml

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/e2a37-latin.jpg`

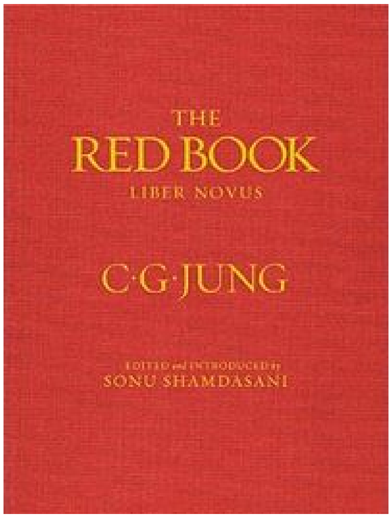
The soul demands your folly; not your wisdom. ~Carl Jung (2019-01-30 05:53)

[1] 

The Bookworm, 1850, by Carl Spitzweg.

Perhaps you think that a man who consecrates his life to research leads a spiritual life and that his soul lives in / larger measure than anyone else's. But such a life is also external, just as external as the life of a man who lives for outer things. To be sure, such a scholar does not live for outer things but for outer thoughts-not for himself but for his object. If you say of a man that he has totally lost himself to the outer and wasted his years in excess, you must also say the same of this old man. He has thrown himself away in all the books and thoughts of others. Consequently his soul is in great need, it must humiliate itself and run into every stranger's room to beg for the recognition that he fails to give her.

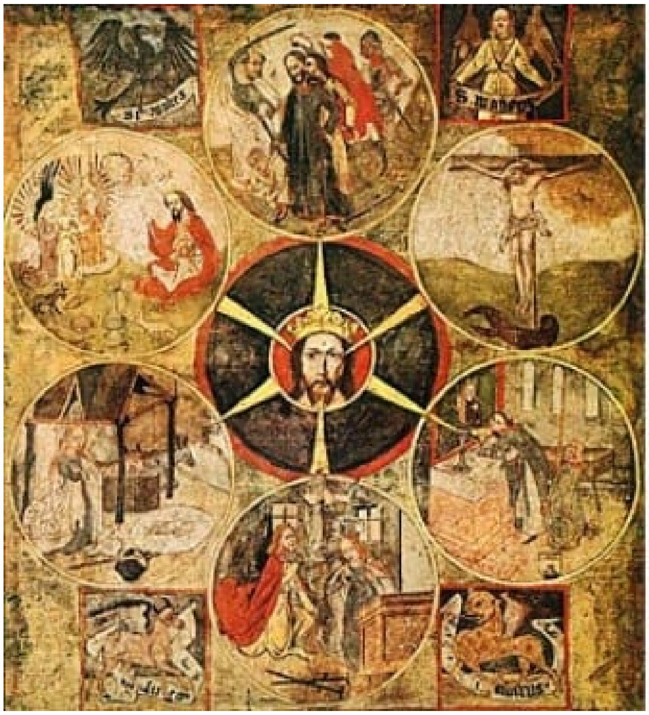
Therefore you see those old scholars running after recognition in a ridiculous and undignified manner. They are offended if their name is not mentioned, cast down if another one says the same thing in a better way; irreconcilable if someone alters their views in the least. Go to the meetings of scholars and you will see them, these lamentable old men with their great merits and their starved souls famished for recognition and their thirst which can never be slaked. The soul demands your folly; not your wisdom. Carl Jung, Red Book, Page 264.

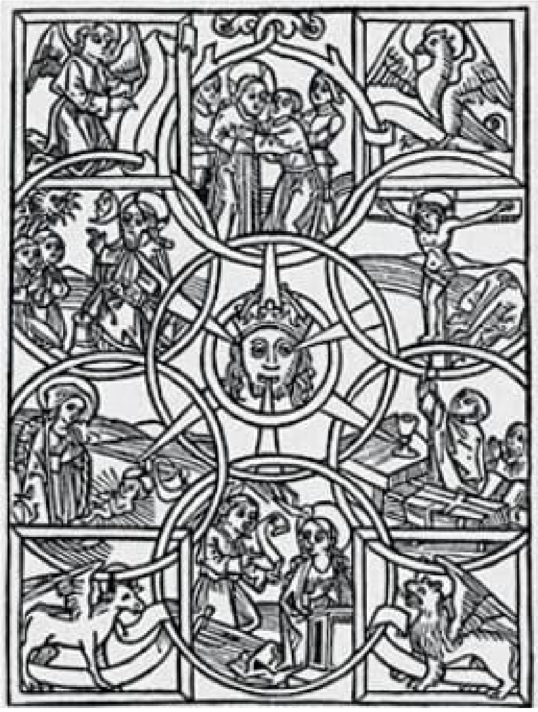
[2] 

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/0/04/Carl_Spitzweg_021.jpg/170px-Carl_Spitzweg_021.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

"God' is a primordial experience of man..." (2019-01-30 05:54)

[1]





"God’ is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it.

And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one’s own ideas and regards them as sacred because they can be traced back a couple of thousand years.

This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence.

Even a modern theologian like Gogarten’s is quite sure that God can only be good.

A good man does not terrify me what then would Gogarten have made of the Blessed Brother Klaus?

Presumably he would have had to explain to him that he had seen the devil in person.

And here we are in the midst of that ancient dilemma of how such visions are to be evaluated.

I would suggest taking every genuine case at its face value.

If it was an overwhelming experience for so worthy and shrewd a man as Brother Klaus, then I do not hesitate to call it a true and veritable experience of God, even if it turns out not quite right dogmatically.

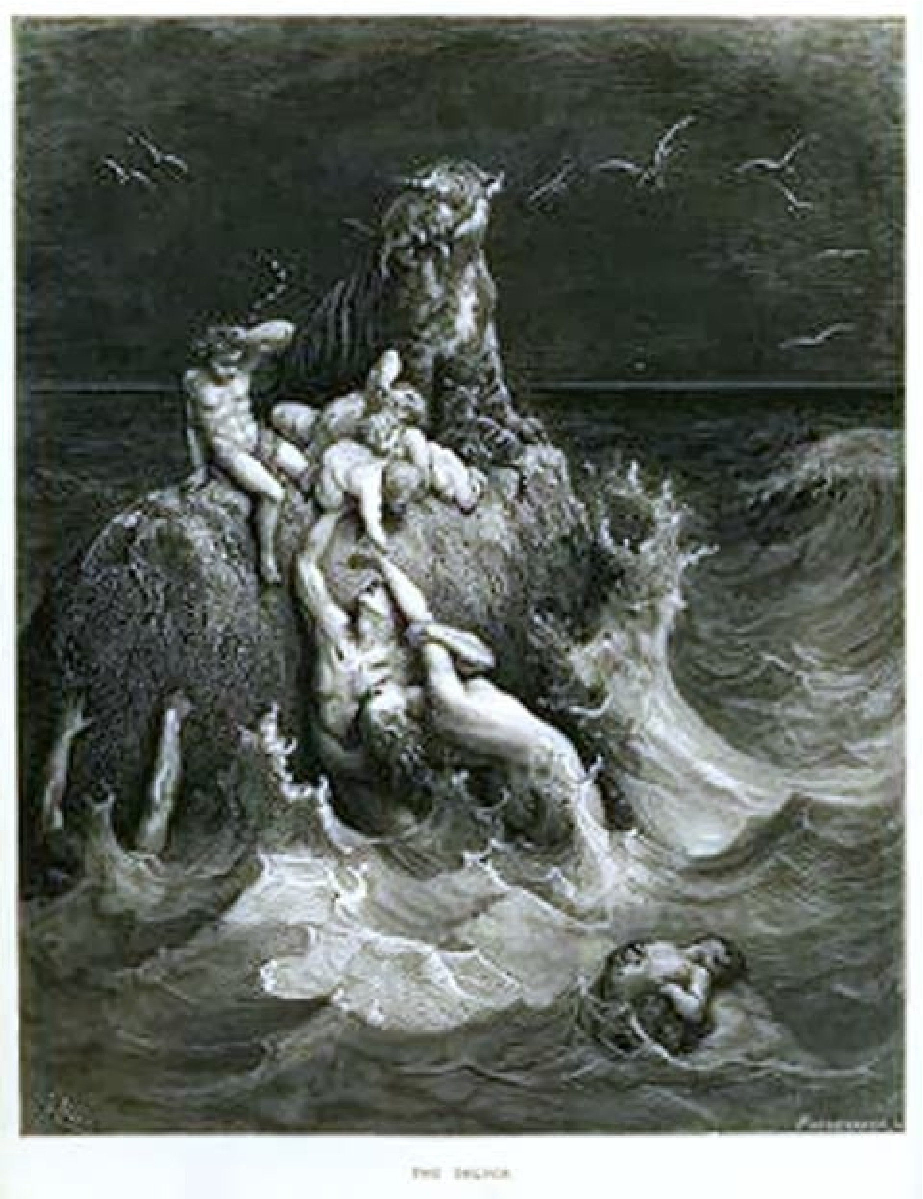
Great saints were, as we know, sometimes great heretics, so it is probable that anyone who has immediate experience of God is a little bit outside the organization one calls the Church.

The Church itself would have been in a pretty pass if the Son of God had remained a law-abiding Pharisee, a point one tends to forget. Carl Jung, Psychology and Religion, Brother Klaus, Paragraphs 480-481

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/3d0d5-klaus.jpg`

In the following night, the air was filled with many voices. **(2019-01-30 06:02)**

[1]



In the following night, the air was filled with many voices. A loud voice called, "I am falling." Others cried out confused and excited during this: "Where to? What do you want?" Should I entrust myself to this confusion? I shuddered. It is a dreadful deep. Do you want me to leave myself to chance, to the madness of my own darkness? Wither? Wither? You fall, and I want to fall with you, whoever you are.

The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing.

I see a gray rock face along which I sink into great depths. I stand in black dirt up to my ankles in a dark cave. Shadows sweep over me. I am seized by fear, but I know I must go in. I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.

But beyond this I catch a glimpse of a luminous red stone which I must reach. I wade through the muddy water. The cave is full of the frightful noise of shrieking voices. I take the stone, it covers a dark opening in the rock. I hold the stone in my hand, peering around inquiringly. I do not want to listen to the voices, they keep me away But I want to know.

Here something wants to be uttered. I place my ear to the opening. I hear the flow of underground waters. I see the bloody head of a man on the dark stream. Someone wounded, someone slain floats there. I take in this image for a long time, shuddering. I see a large black scarab floating past on the dark stream.

In the deepest reach of the stream shines a red sun, radiating through the dark water. There I see-and a terror seizes me-small serpents on the dark rock walls, striving toward the depths, where the sun shines. A thousand serpents crowd around, veiling the sun. Deep night falls. A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see?

Heal the wounds that doubt inflicts on me, my soul. That too is to be overcome, so that I can recognize your supreme meaning. How far away everything is, and how I have turned back! My spirit is a spirit of torment, it tears asunder my contemplation, it would dismantle everything and rip it apart. I am still a victim of my thinking. When can I order my thinking to be quiet, so that my thoughts, those unruly hounds, will crawl to my feet? How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl? I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness.

How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees? Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me. My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death. I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly. Let me persist in divine astonishment, so that I am ready to behold your wonders. Let me lay my head on a stone before your door, so that I am prepared to receive your light.

When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad.To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. This is how I overcame madness.

If you do not know what divine madness is, suspend judgment and wait for the fruits. But know that there is a divine madness which is nothing other than the overpowering of the spirit of this time through the spirit of the depths. Speak then of sick delusion when the spirit of the depths can no longer stay down and forces a man to speak in tongues instead of in human speech, and makes him believe that he himself is the spirit of the depths. But also speak of sick delusion when the spirit of this time does not leave a man and forces him to see only the surface, to deny the spirit of the depths and to take himself for the spirit of the times. The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.

Because I was caught up in the spirit of this time, precisely what happened to me on this night had to happen to me, namely that the spirit of the depths erupted with force, and swept away the spirit of this time with a powerful wave. But the spirit of the depths had gained this power, because I had spoken to my soul during nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time.

I went into the desert only at night. Thus can you differentiate sick and divine delusion. Whoever does the one and does without the other you may call sick since he is out of balance. But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.

The frightfulness and cruelty of the world lay under wraps and in the depths of our hearts. If the spirit of the depths seizes you, you will feel the cruelty and cry out in torment. The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear.

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery; there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Out of that burst the powerful and ever unvanquished source of blood. This was what was to come, which you now experience in your life, and it is even more than that. (I had this vision on the night of 12 December 1913.)

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.

Life does not come from events, but from us. Everything that happens outside has already been. Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same.
But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events.

The meaning is and always was artificial. We make it. Because of this we seek in ourselves the meaning of events, so that the way of / what is to come becomes apparent and our life can pow again. That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning. The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. I would not have been able to see what was to come if I could not have seen it in myself Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me.

You all have a share in the murder. In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory:

But I ask you, when do men fallon their brothers with mighty weapons and bloody acts? They do such if they do not know that their brother is themselves. They themselves are sacrificers, but they mutually do the service of sacrifice. They must all sacrifice each other, since t.he time has not yet come when man puts the bloody knife into himself in order to sacrifice the one he kills in his brother. But whom do people kill? They kill the noble, the brave, the heroes.

They take aim at these and do not know that with these they mean themselves. They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother. The time is still not ripe. But through this blood sacrifice, it should ripen. So long as it is possible to murder the brother instead of oneself the time is not ripe. Frightful things must happen until men grow ripe. But anything else will not ripen humanity.

Hence all this that talces place in these days must also be, so that the renewal can come. Since the source of blood that follows the shrouding of the sun is also the source of the new life. As the fate of the peoples is represented to you in events, so will it happen in your heart. If the hero in you is slain, then the sun of the depths rises in you, glowing from afar, and from a dreadful place. But all the same, everything that up till now seemed to be dead in you will come to life, and will change into poisonous serpents that will cover the sun, and you will fall into night and confusion.

Your blood also will stream from many wounds in this frightful struggle. Your shock and doubt will be great, but from such torment the new life will be born. Birth is blood and torment. Your darkness, which you did not suspect since it was dead, will come to life and you will feel the crush of total evil and the conflicts of life that still now lie buried in the matter of your body. But the serpents are dreadful evil thoughts and feelings.

You thought you knew that abyss? Oh you clever people! It is another thing to experience it. Everything will happen to you. Think of all the frightful and devilish things that men have inflicted on their brothers. That should happen to you in your heart. Suffer it yourself through your own hand, and know that it is your own heinous and devilish hand that inflicts the suffering on you, but not your brother, who wrestles with his own devils.

I would like you to see what the murdered hero means. Those nameless men who in our day have murdered a prince are blind prophets who demonstrate in events what then is valid only for the soul.Through the murder of princes we will learn that the prince in us, the hero, is threatened. Whether this should be seen as a good or a bad sign need not concern us. What is awful today is good in a hundred years, and in two hundred years is bad again. But we must recognize what is happening:

there are nameless ones in you who threaten your prince, the hereditary ruler. But our ruler is the spirit of this time, which rules and leads in us all. It is the general spirit in which we think and act today. He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure.

He is bejewelled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent. The hero wants to open up everything he can. But the nameless spirit of the depths evokes everything that man cannot. Incapacity prevents further ascent. Greater height requires greater virtue. We do not possess it. We must first create it by learning to live with our incapacity. We must give it life. For how else shall it develop into ability?

We cannot slay our incapacity and rise above it. But that is precisely what we wanted. Incapacity will overcome us and demand its share of life. Our ability will desert us, and we will believe, in the sense of the spirit of this time, that it is a loss. Yet it is no loss but a gain, not for outer trappings, however, but for inner capability. The one who learns to live with his incapacity has learned a great deal. This will lead us to the valuation of the smallest things, and to wise limitation, which the greater height demands.

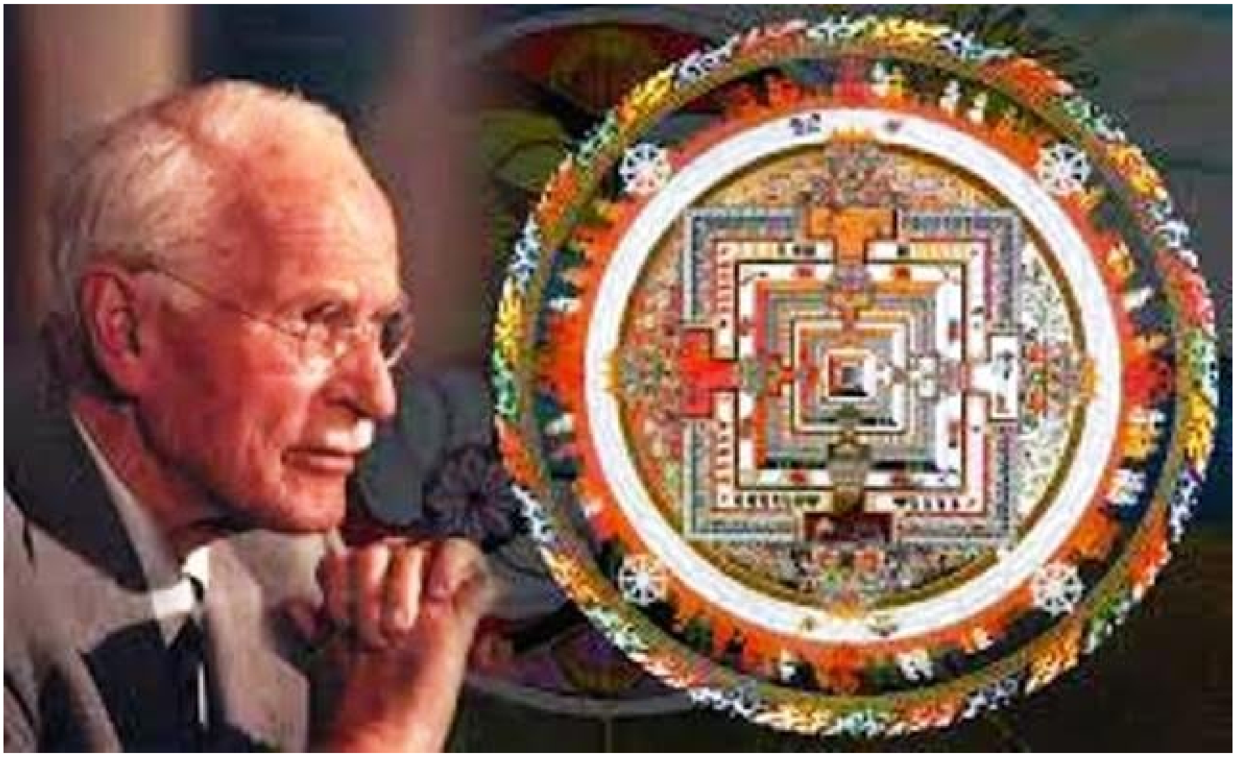
If all heroism is erased, we fall back into the misery of humanity and into ever worse. Our foundations will be caught up in excitement since our highest tension, which concerns what lies outside us, will stir them up. We 'will fall into the cesspool of our underworld, among the rubble of all the centuries in us. The heroic in you is the fact that you are ruled by the thought that this or that is good, that this or that performance is indispensable, this or that cause is objectionable, this or that goal must be attained in headlong striving work, this or that pleasure should be ruthlessly repressed at all costs.

Consequently you sin against incapacity. But incapacity exists. No one should deny it, find fault with it, or shout it down. Carl Jung, Red Book, Pages 237-240

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/46b04-hell.jpg`

Carl Jung: "Only in this spiritual centre is there any possibility of salvation." (2019-01-30 07:21)

[1]



To Gunther Dass

Dear Herr Dass, 12 July 1947

As regards the "centre" you are quite right: the pairs of opposites in German psychology have flown to extremes because the centre has....-got lost.

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer.

This happens in all societies where the spiritual centre has dropped out.

Only in this spiritual centre is there any possibility of salvation.

The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus.

This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness.

Then they lose the centre too.

Deus est circulus cuius centrum est ubique circumferentia vera nusquam!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 470-471.

Deus est circulus cuius centrum est ubique circumferentia vera nusquam! = The true God is a circle whose center is everywhere, the circumference nowhere!

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/1b96f-1.jpg`

Carl Jung: The thinking form is not authentic any more but is a vehicle. (2019-01-30 07:26)

[1]

To Friedrich Seifert

Dear Colleague, 31 July 1935

Heartiest thanks for your kind birthday congratulations.

I owe you particular thanks for your contribution to my Festschrift.

I have read it already and have learnt a whole lot from it.

It was always my view that Hegel was a psychologist manque, in much the same way as I am a philosopher manque.

As to what is "authentic," that seems to be decided by the spirit of the age.

Or perhaps the decisive factor is the historical development of the functions, as I have always suspected, but whose history would have to be written by a professional philosopher.

This development is a very complicated affair, since it would have to be treated not in terms of the contents that have remained more or less the same in the history of civilization but in terms of
form.

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology.

The thinking form is not authentic any more but is a vehicle.

Your essay is a highly significant novum in the interpretation of Hegel's philosophy.

I am extremely pleased that you have gone to all this trouble to contribute to my Festschrift.

I would also like to thank you for sending me your fantasies, which I find extraordinarily interesting and valuable.

So far I haven't had a chance to study them thoroughly and have only skimmed through them, but I have seen already that they are worth thorough study.

In case I should come across something that seems to me particularly worth mentioning, I will write to you again.

Meanwhile with best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 194-195

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/afc8e-32bseifert.jpg`

Just as Christ was crucified between the two thieves... (2019-01-30 08:19)

[1]

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is destined for damnation and death, and the other will rise up. But it will take a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep.

If I accept the lowest in me, I lower a seed into the ground of Hell. The seed is invisibly small, but the tree of my life grows from it and conjoins the Below with the Above. At both ends there is fire and blazing embers. The Above is fiery and the Below is fiery. Between the unbearable fires grows your life. You hang between these two poles. In an immeasurably frightening movement the stretched hanging welters up and down.

We thus fear our lowest, since that which one does not possess is forever united with the chaos and takes part in its mysterious ebb and flow. Insofar as I accept the lowest in me-precisely that red glowing sun of the depths-and thus fall victim to the confusion of chaos, the upper shining sun also rises. Therefore he who strives for the highest finds the deepest.

To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: "Be crafty like serpents and guileless like doves." For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward.

But the dead of the Above and the Below mounted, and their demands grew ever louder. And both the noble and the wicked rose up again and, unaware, broke the law of the mediator. They flung open doors both above and below. They drew many after them to higher and lower madness, thereby sowing confusion and preparing the way of what is to come.

But he who goes into the one and not also at the same time into the other by accepting what comes toward

him, will simply teach and live the one and turn it into a reality. For he will be its victim. When you go into the one and hence consider the
other approaching you as your enemy, you will fight against the other. You will do so because you fail to recognize that the other is also in you. On the contrary, you think that the other comes somehow from without and you think that you also catch sight of it in the views and actions of your fellow men which clash with yours. You thus fight the other and are completely blinded.

But he who accepts what approaches him because it is also in him, quarrels and wrangles no more, but looks into himself and keeps silent. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/532cb-cross.jpg`

Carl Jung on Hatha Yoga. (2019-01-30 10:13)

[1]

To J. A. Howard Ogdon

Dear Mr. Ogdon, 15 April 1948

Although I haven’t yet finished reading your interesting book, I don’t want to postpone the expression of my gratitude.

I can say that I have already learned quite a number of things from it.

I’m slowly ploughing along, taking it in gradually.

Although it is by no means the only autobiography of a cured psychosis, yours is unique owing to your psychological and general education.

This enables you to formulate and express in suitable terms what other former patients failed to formulate.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely.

Yoga as well as other "mystical" practices imitate nature and that explains their efficacy.

Yoga postures are imitations of catatonic gestures, postures and mannerisms.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances.

This is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind.

The dissociation leads to a sort of chaotic disrupture of the mental order and the catatonic tendency tries to bring about an order, however pathological, creating fixed positions
over against the relentless flow of associations.

The prana discipline has practically the same effect.

It concentrates the psychic energy upon the inner ways in which the prana flows.

The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards.

Thank you again for the kind gift of your book,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 497-498.

Note: Prana = vital wind, life breath, equivalent of the Greek pneuma; the discipline consists of exercises in breath control.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/c2249-1.jpg`

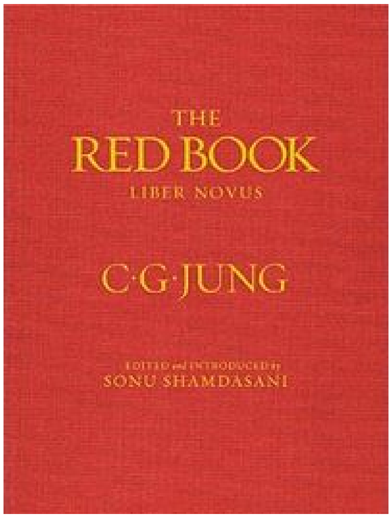
He who cannot bear doubt does not bear himself. ~Carl Jung (2019-01-30 11:07)

[1]

The Incredulity of Saint Thomas by Caravaggio

You can never deny your knowledge of good and evil to yourself so that you could betray your good in order to live evil. For as soon as you separate good and evil, you recognize them. They are united only in growth. But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is a veritable flower of life.

He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Therefore the weakest is close to the strongest, and if he can say to his doubt: "I have you," then he is the strongest. But no one can say yes to his doubt, unless he endures wide-open chaos. Because there are so many among us who can talk about anything, pay heed to what they live. What someone says can be very much or very little. Thus examine his life. Carl Jung, Red Book, Page 301.

[2] 

THE
RED BOOK
LIBER NOVUS
C·G·JUNG
EDITED and INTRODUCED by
SONU SHAMDASANI

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/e/e0/Caravaggio_-_The_Incredulity_of_Saint_Thomas.jpg/180px-Caravaggio_-_The_Incredulity_of_Saint_Thomas.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Carl Jung: “…an unconscious feminine figure which as you know I call the anima.”] (2019-01-30 15:37)

[1]

Anonymous

Dear Herr N., 22 March 1939

Your first dream shows that you yourself are identical with an unconscious feminine figure which as you know I call the anima.

So the process you are in is a real one, but it is being falsely played out on you instead of on the anima.

The second dream follows from the first.

Through the identity with the anima you are driven up to a steep cliff where you find yourself in a very precarious situation.

You can’t hold the child because it doesn’t belong to you.

The icy storm goes together with the heights on which no man can live: again an expression of an unnatural and dangerous situation.

In Goethe, Euphorion is the child of Helen, begotten by father Faust.

That is a normal situation.

Obviously the processes in Faust are real.

Such things cannot possibly be "wishful fantasies."

They are on the contrary the material which, when it comes up in a man, can make him go mad.

This is also true of the fourth stage of the transformation process; the experience in the Beyond.

It is an unconscious reality which in Faust’s case was felt as being beyond his reach at the time, and for this reason it is separated from his real existence by death.

It expresses the fact that he still had to “become a boy" and only then would he attain the highest wisdom.

Euphorion stands for the future man who does not flee from the bond with the earth but is dashed to pieces on it, which means that he is not viable under the existing circumstances.

Faust’s death must therefore be taken as a fact.

But like many a death it is really a mystery death which brings the imperfect to perfection.

The Paris-Helen-Euphorion episode is actually the highest stage that the transformation process has reached, but not in itself the highest, for the element Euphorion has not
been integrated into the FaustMephisto-Paris-Helen quaternity as the quinta essentia.

The connections you adduce with typology are interesting but difficult.

Goethe himself was an intuitive feeling type.

Faust first appears as Goethe’s shadow, namely as an introverted scientist and doctor (thinking and sensation).

Now comes the first transformation: he discovers his countertype ("feeling is all") and at the same time realizes the projection of the anima, as is invariably the case in the analytical process.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia.

They represent a real Platonic world of ideas (thinking and sensation on the mystic level).

Here Goethe divines the fact that unconscious, undifferentiated functions are contaminated with the collective unconscious, with the result that they can be realized only in part rationally
but for the most part irrationally, i-.e., as an inner experience.

All the rest of Part Two is closely connected with Goethe’s alchemical knowledge, which no one should underestimate.

I was amazed at the amount of Hermetic philosophy I found in it.

For your own clarification I would urgently recommend you to take account of the thought-processes of alchemy in relation to Faust.

By the same post I send you two offprints of my writings, "Die Erlosungsvorstellungen in der Alchemie" and jjDie Visionen des Zosimos."

Now a general remark.

I don’t know if I am deceiving myself, but it seems to me as though you have understood the “reality character" of Faust’s experience in a rather limited psychological or perhaps
psychologizing way.

Forgive me if this criticism offends you.

But I had a rather uncomfortable feeling when you spoke of "wishful fantasies."

The idea of a wishful fantasy is an expression taken over from Freud’s personalistic psychology of neurosis, which enables the doctor to break a patient of his silly megalomania or
hysterical pretensions.

But this only disguises the fact that the doctor does not understand in what respect such ideas are perfectly correct.

They are just as incorrect as the dream in which you give birth to a child, but in a deeper sense they are just as correct as Goethe’s Paris-Helen experience.

When an insane person says he is the forefather who has been fecundating his daughter for millions of years, such a statement is thoroughly morbid from the medical standpoint.

But from the psychological standpoint it is an astounding truth to which the broadest possible consensus gentium bears witness.

It is expressed in the words: Scit et te Deum esse.

Freud would say: "An incestuous wish-fantasy," because he would like to save the poor patient from a bit of obnoxious nonsense.

But I would say to the patient: "What a pity you are too stupid to understand this revelation properly."

In the case of Goethe’s Faust-which I consider altogether superb-! would anathematize the expression "wishful fantasy" from beginning to end.

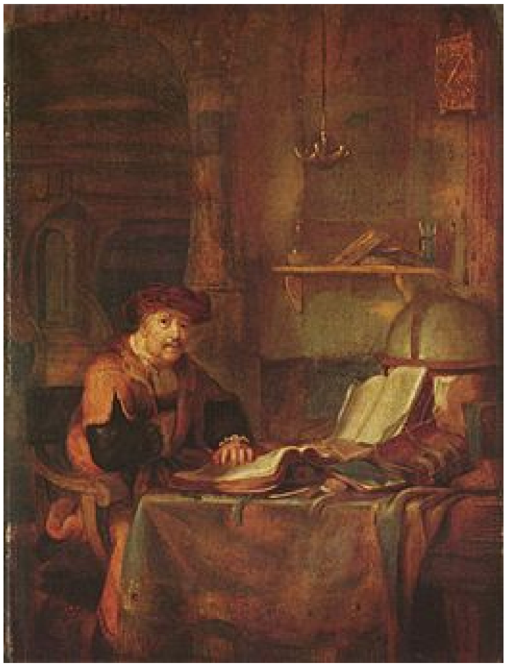
Yours sincerely,

C.G. Jung

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/625ac-1.jpg`

Have you counted the murderers among the scholars? ~Carl Jung (2019-01-30 15:49)

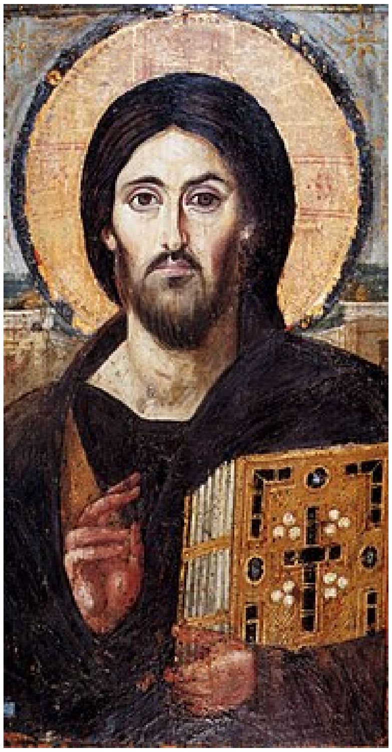
[1] 

Scholar and his books by Gerbrand van den Eeckhout

The spirit of our time spoke to me and said: "What dire urgency could be forcing you to speak all this?" This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up. But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations. But the spirit of the depths spoke to me and said: "To understand a thing is a bridge and possibility of returning to the path. But to explain a matter is arbitrary and sometimes even murder. Have you counted the murderers among the scholars?" Carl Jung, Red Book, Page 230.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c6/Gerbrand_van_den_Eeckhout_003.jpg/260px-Gerbrand_van_den_Eeckhout_003.jpg`

We should be Christs....Carl Jung (2019-01-31 01:13)

[1] 

The oldest known icon of Christ Pantocrator - Saint Catherine’s Monastery. The two different facial expressions on either side emphasize Christ’s dual nature as both divine and human.

St. Christopher, the giant, bore his burden with difficulty, despite the fact that he bore only the Christ child. But I was as small as a child and bore a giant, and yet my burden lifted me up. The Christ child became an easy burden for the giant Christopher, since Christ himself said, "My yoke is sweet, and my burden is light." We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy: This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Red Book, Page 283.

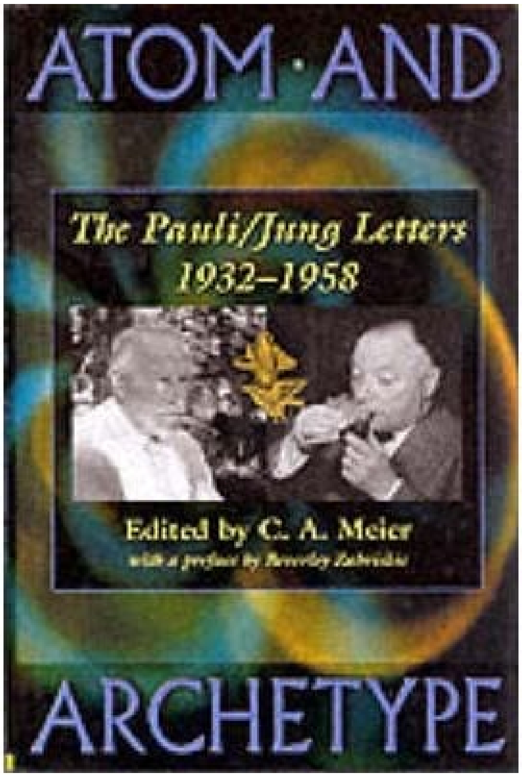
Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

Carl Jung Depth Psychology Blog: http://www.blogger.com/home

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/4a/Spas_vsederzhitel_sinay.jpg/200px-Spas_vsederzhitel_sinay.jpg`

Carl Jung: And the psyche is not a metaphysical concept but an empirical one. (2019-01-31 04:30)

[1]



Dear Mr. Pauli, [Zurich] 4 May 1953

I found your lengthy account of your relationship with Mach most interesting.

Please accept my sincere thanks.

It goes without saying that one can never be content with the ascertainable alone, for then, as you rightly point
out, one would not understand anything at all.

What is more, the greatest challenge to our thinking comes from the nonascertainable, and the same is true of our scientific curiosity and sense of adventure.

The real life of knowledge and understanding is played out on the borderline between the ascertainable and the nonascertainable.

It is just that under these circumstances it is rather difficult to see where I should be "positivist" and consequently "eliminate thought processes."

Seeing that I describe physics as a science of ideas with a material label, the material place of origin of these ideas is no more denied than is the place of origin of "intellectual" ideas.

All that is meant by this observation is an epistemological definition, not a practical one.

There will continue to be speculation and intuition about the realm of the nonascertainable, and ascertainable elements will continue to plucked from it as before.

But it should always be borne in mind that the area between the perceived and what is not ascertainable hic et nunc is the area of the psyche.

The fact that I as a psychologist am more preoccupied with archetypes is just as natural as the physicist's preoccupation with atoms.

I do not extend the concept of the psychic to include the nonascertainable, for here I use the speculative concept of the psychoid, which represents an approach to neutral language in that it suggests the presence of a nonpsychic essence.

It is a matter of choice whether one fills up this "essence" with the term "matter."

From the point of view of logic, one can understand Plato's idea of a neutral concept, for which I use the term · psyche"; yet 1 would assign to the psyche a mediatory third position, more or less on the lines of how-in another sense-the alchemists mists viewed the anima as ligammtum corporis et spiritus.

For the psyche is the medium" (i.e., the "Third"), in which ideas of corporeal or intellectual origin occur.

The Platonic concepts of the Same and the Other have nothing to do with his psyche, which is a metaphysical concept, which is a metaphysical concept, which is also why he he had no occasion to identify the "Greek word", with the psyche.

For us, however, [Greek words] are psychological matters.

And the psyche is not a metaphysical concept but an empirical one.

So if we want to solve this dilemma of the "Third," we have to realize that matter and spirit are two different
concepts that indicate opposites and-as ideas of different origins-are psychic.

But their intention is to depict the nonpsychic.

Insofar as the psyche introduces the two metaphysical-i.e., not immediately ascertainable—essences as concepts, it unites the two opposing essences by endowing them both with a psychical form of existence and thereby raising them to a conscious level.

In this way, one can metaphorically depict the psyche as "Greek Word" and that is what I originally meant.

But if we now take the actual Platonic concept of this thing, then it is a metaphysical matter, one dealt with by the demiurge.

In view of this situation, the psychological explanation must relate the statement of the Timaeus to a background process in which the demiurge represents the "consciousness maker" and the four characteristics to be mixed represent a distinctive quaternio necessary for the development of consciousness.

The consciousness maker can be understood vaguely as a tendency toward the development of consciousness and the quatemio as four functional aspects.

This ascertainment is of necessity vague because we are talking here about metaphysical dimensions or postulates.

In this way they are specifically neither transformed into something psychic nor robbed of their metaphysical existence.

This explanation does justice to the actual concept of the “Greek Word.”

The metaphorical conception of the Third mentioned initially corresponds to what you wish to distinguish from the general concepts as the experiencing of the individual.

The latter corresponds to the metaphysical conception of the Third.

You are perfectly correct when you say that my remark concerning the material nature of the psyche is a metaphysical judgment.

It was, of course, not meant as such and is not to be taken literally.

The remark is simply intended to point out that the nature of the psyche is involved in both hypothetical conceptions, spirit and material, and, like them, is not ascertainable.

The aim of the remark is to indicate that whenever something material exists, the psyche is also partially involved.

When it comes to the overall judgment, the following sentence needs to be added:

Wherever the spiritual exists, the psyche has its part to play.

This participation is ascertainable in that there are conceptions that are labeled partly as spiritual and partly as of material origin.

But just what form this participation actually takes cannot be ascertained because material, psyche and spirit are in themselves of an unknown nature and thus are metaphysical or postulated.

Thus I fully agree when you say “that psyche and matter are governed by common, neutral etc. ordering principles.”

(I would simply add “spirit” as well.)

Under these circumstances, I simply fail to see—with the best will in the world—how psychology can be “overburdened” with me, or what form an expansionist tendency of my concept of the psyche is supposed to take.

We can say of an object that it is psychic when it is ascertainable only as a concept.

But if it has features that indicate its nonpsychic autonomous existence, we naturally tend to accept it as nonpsychic.

This we do with all our sensory perceptions, unless they are “purely” psychic—for example, in the form of illusion.

As you point out, this applies to numbers and to the archetypes in general.

They are not just psychic, otherwise, they would be fabrications.

But in actual fact they are “in themselves being” (or psychoid) existences whose autonomous existence corresponds to that of the material object.

All these statements concerning the material or spiritual aspect of the psyche or the autonomous existence of the objects are of great heuristic significance, which I by no means underestimate.

The psyche is certainly our only instrument of cognition and is thus indispensable for any statement or perception.

But the objects of its perception are only very slightly psychic.

It is true that all objects are conceived in and through the medium of the psyche, but they are not integrated into its substance, thus forfeiting their existence.

So far, I believe, we are basically in agreement.

When you bring up the subject of overburdened psychology and take as your starting point the non psychological tendency of your dreams, then it must be pointed out that this is a subjective situation that can be explained in many different ways.

I . Your dreams are physical because this is your natural language, on the principle canis panem somniat, piscator pisces, but in fact the dream means something different.

2. The unconscious has the tendency to confine you to physics or keep you away from psychology, because psychology, for whatever reason, is not appropriate.

I never have dreams related to physics; they are usually related to mythology; in other words they are also un-psychological.

Just as your dreams contain symbolic physics, mine contain symbolic mythology, i.e. Jungian individual mythology.

What this means, on closer observation, is archetypal theology or metaphysics.

But this only becomes clear when I make the effort to find out what the archetypal symbols are referring to.

In this case, what I do is to translate the dream figure into the language of consciousness, thus reducing the dream meaning to my subjective situation.

But as a meta-physician I could also examine the dream statement for its objective meaning-in other words, not psychologically-which would tab me into the sphere of what one might call the spirit or the mind, and from there it might be possible for me to have a sense of archetypal physics.

It is true that the unconscious produces psychology, but the more it does so, the more it is against it, which is the case with both you and myself.

Psychological tendencies in the unconscious are found only where psychological insights are urgently necessary.

The process of developing consciousness is a very demanding one and is by no means a popular matter in nature.

This is why physics or metaphysics is usually preferred, although in both cases the fascinosum consists of the constellated archetypes.

These archetypes more or less free us from psychology in the sense that psychology is "relieved of its burden."

However important and interesting it may be to deal with the nonpsychic–especially with its archetypal stage-there is nevertheless the risk that one may lose oneself in the notion itself.

But then the creative tension disappears, for it comes into being only when the acknowledgement of the non-psychic is brought into relation with the observer.

What I mean by that is, for example, that the product is studied critically, not just from the point of view of its objective associations but also its subjective ones.

In physics this means the determination of the role played by the observer or the psychological prerequisites of a theory.

What does it mean if Einstein establishes a world formula but does not know which reality it corresponds to?

Hence, it would have been better if C.A. Meier had asked what the psychological significance was of the myth and cult of Asclepios-i.e., what psychic reality do they correspond to?

With the perception of the archetypal prerequisites in Kepler’s astronomy and the comparison with Fludd’s philosophy, you have taken two steps, and now you seem to be at the third one-namely, the question of what Pauli say about it.

If the formulation of the question is a partial one, as is the case with Asclepios, then the self-reflection of the doctor is an adequate reply.

But if the formulation of the question concerns the principles of the physical explanation of nature and hence is a cosmic and universal one (as is the case with Einstein) then this is a challenge to the microcosm in the person answering the question, i.e., the natural wholeness of the individual.

This is why the problem of the dark anima within you presents itself to you on the other side of the Zurichberg, and it is also why "master" figures appear in your dreams.

As a consequence of my professional work with psychology, I am more frequently confronted with the mythological aspect of nature, i.e., with what one might call the “spirit” (or the mind).

Consequently, I have the impressive dreams about animals (elephants, bulls, camels, etc.) that do not wish to be observed, and when I intervene they lead me to having a tachycardia attack.

(The connection between my heart disturbance and synchronicity is an indirect one.

It is a nonspecific form of exhaustion.

That is why there are lots of other causes—of attacks—e.g., the interchange of continental air masses with maritime ones, digitalis medicaments, mental effort, etc.)

I am actually supposed to make the animals conscious and integrate them, which, of course, is impossible, animals being unconscious and not capable of consciousness.

According to my dreams, these animals seem to be building a road through the primeval forest and do not wish to be disturbed.

So I have to dispense with psychology and wait to see whether the unconscious itself produces something.

Your Sommefeld dream (p. 7ff. of your letter) is also a good illustration of what I mean.

What the dream ascertains in the physical sense (a) is short and to the point.

The "theological-metaphysical" conception (b) is somewhat more thorough, and the psychological one (c) sums everything up in general terms.

"And yet,' as you write, you are ·of the opinion that this is not yet the ultimate truth.'

Certainly not, for it contains only that which can be conceived of and represented in psychic terms.

When compared with the whole truth, the psychic picture is also as incomplete as is the ego compared with the Self, but it is the conception of truth that we have.

As I have said, it is clear that there are potential realities that lie beyond our conception, for experience has shown that our world-picture seems to be capable of unlimited expansion, and natural science consists, so to speak, of an abundance of evidence that our conception corresponds commensurately to the thing-in-itself.

But nowhere can we arrive at a more complete truth than that very picture which is conceived.

That is why I say that we are virtually sealed off in the psyche, even though it is within our power to extend our prison to the big, wide world outside.

It was this thought that gave Leibniz the idea of the windowless monads.

I must say that I do not agree with the idea of "windowlessness' but believe that the psyche does have windows and that from these windows we can perceive ever broader realistic backdrops.

For these reasons, I am of the view that the psychic aspect of reality is to all intents and purposes the most important one.

Once again we are obviously dealing with a classical quaternia:

Transcendental
Reality = Material I spiritual
psychic
i.e., as usual 3 + 1, with the fourth one determining the unity and the whole.

Your explanation of the consciousness quaternio is interesting and I would say. correct.

This is also where the "origin" and "primordial home” of the number is probably to be found.

At any rate. this is where it begins to make its presence felt.

The world of discrete things begin with the four [Greek word] elements.

Inasmuch as the number is an archetype, it can be safely assumed that it: (1) bas substance. (2) has an individual form, (3) has meaning. and (4) has relationship connections to other archetypes.

About a year ago. I actually started examining the characteristics of the cardinal numbers in various ways. but my work ground to a halt. (Is there actually no systematic compilation of the mathematical properties of the numbers 1-9)

The mythological formulations are interesting but unfortunately call for a great deal of work in comparative-symbolism research. and I cannot afford to get involved in that.

Appropriately enough. you recall Lessing’s play “Nathan den Wei.," [Nathan the Wise].

But it seems to me that you did not have three but only two rings in your hand: physics and psychology (see p. 10 of your letter [Letter 60. pars. ’5-.6]).

The third ring is the spirit that is responsible for theological-metaphysical explanations.

In the spirit of Lessing. you see in the fourth ring the human connection that. being the fourth. establishes the
unity with the Three.

On the psychological level. this is certainly correct as the solution to all problems through the agape or caritas christiana (albeit free from the insidious influences of the Christian denominations!).

But the synthesis of the Many through carita. is basically a reflection of transcendental unity. a harmonious praestabilita, the materialization of which in our sublunary world is a challenge to all Christian virtues and hence is slightly beyond the scope of moral powers.

What it calls for above all is individuation and thus the acknowledgment of the shadow, the releasing of the anima from the projection, the coming to terms with this and so on.

This is a task that we cannot take on without psychological strain and stress, for the stream always flows from psychology into the opposites, but this provides relief only for the first moment.

In this way. psychology will be "relieved of its burden" in a completely natural manner.

Nor would it detract from it in any way if it were taken up in the framework of physics and biology.

The world-picture is always and everywhere a conception-i.e., psychic.

What is often a great stumbling block when it comes to the notion of thinking is that the opposition is not physis versus psyche. but physis versus pneuma, with psyche the medium between the two.

In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect.

In this way. the spirit has virtually disappeared from our field of vision and been replaced by the psyche; we find it difficult to attribute to the spirit an autonomy and reality that we ascribe to matter without a moment's hesitation.

I do not know whether my inclination to symmetrical points of view is pure prejudice, but it seems to me essential to think in a complementary way: to matter belongs nonmatter, to above below, to continuity discontinuity, and so on.

The one is a condition of the other.

With best wishes,

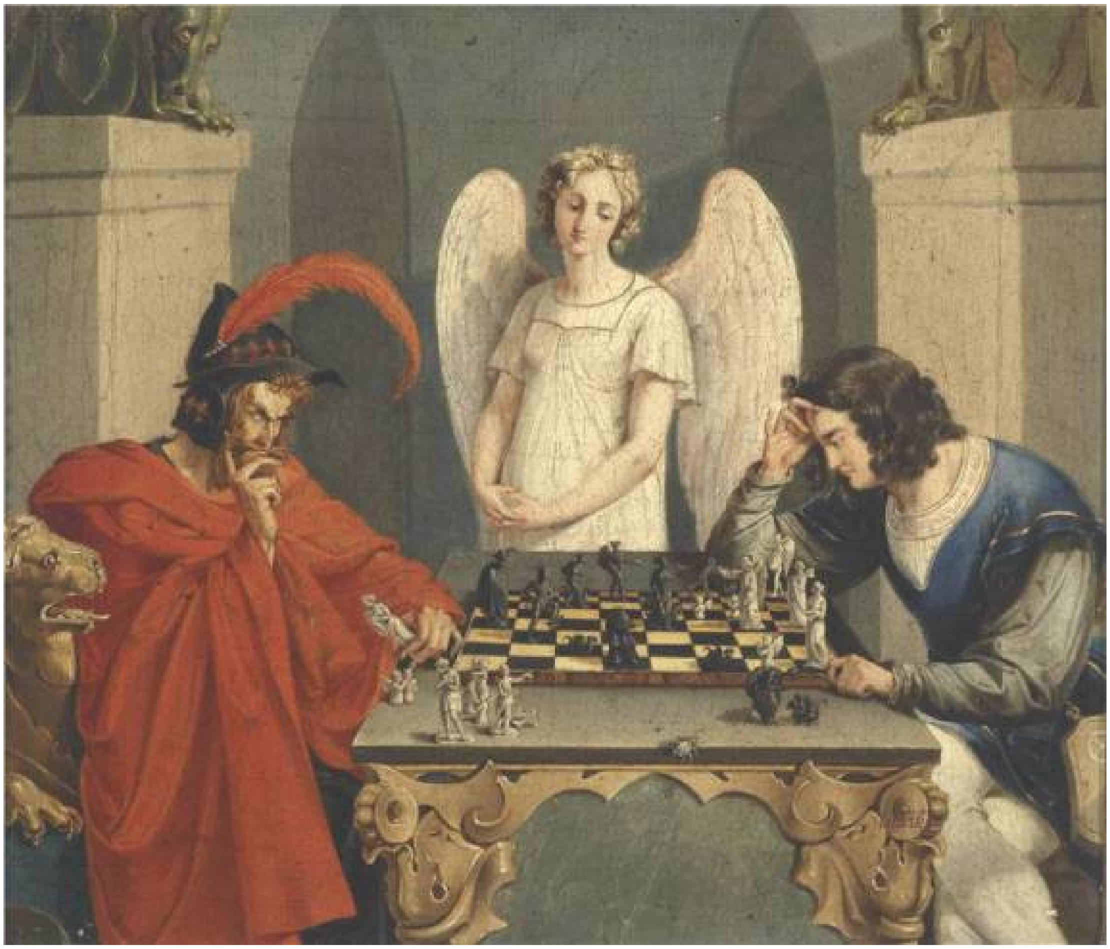
Yours sincerely,

C.G. Jung Carl Jung, Atom and Archetype, Pages 111-117

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/702e5-12batom.jpg`

Carl Jung on “Goethe” “Faust” – Anthology (2019-01-31 04:30)

[1]



Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Pages 267-269

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

Goethe's Faust aptly says: "in the beginning was the deed"." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Pages 88-89

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Pages 88-89

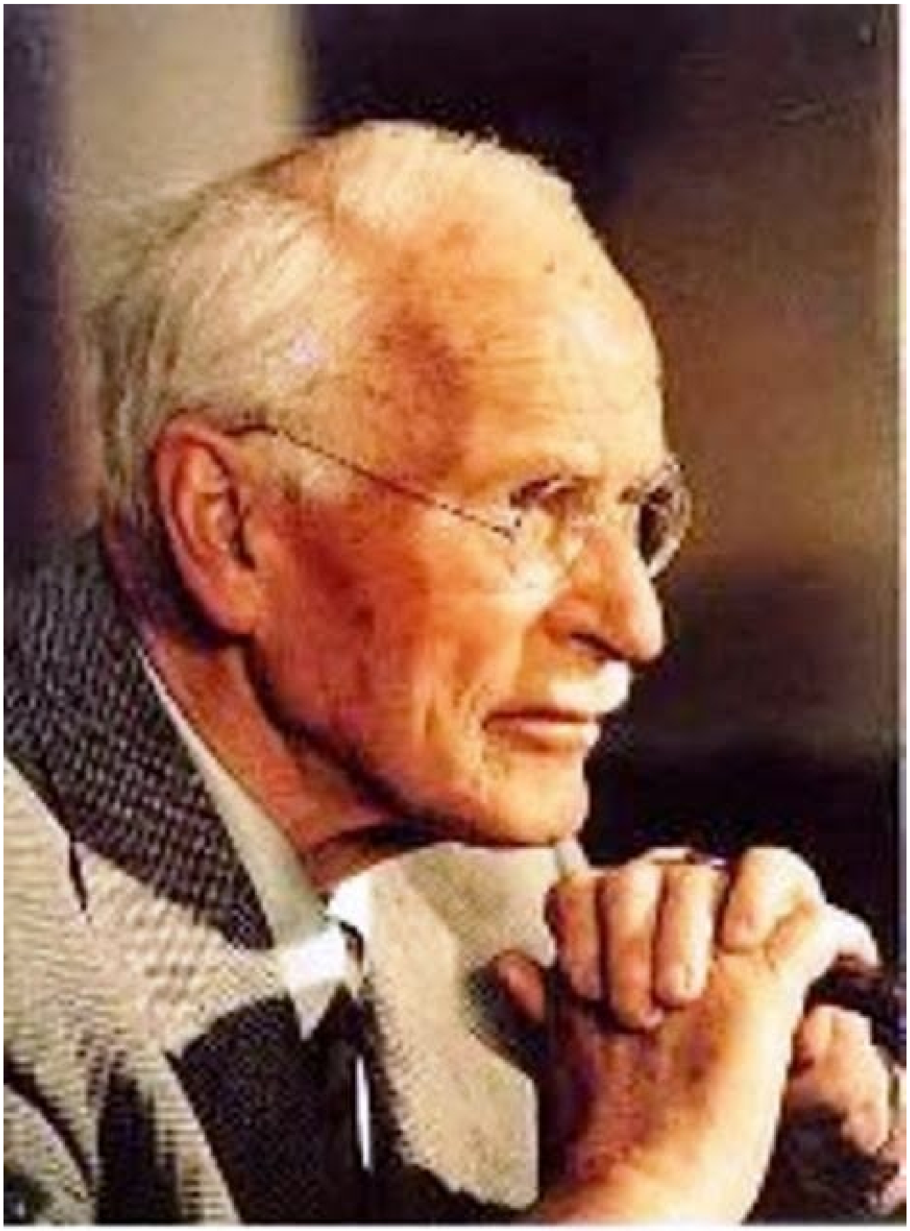
You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

There was quite a crowd there and Barker, the professor of English from Cambridge, said, 'Now Jung, you must know the famous passage in Faust about the setting sun!' And Jung did know it, and recited it. E.A. Bennet, Meetings with Jung, Page 284

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/e9fde-12bfaust.jpg`

Carl Jung: “Each of our actions and reactions is influenced by complicated psychic factors.” (2019-01-31 04:58)

[1]



Now what is to be understood by attitude?

Attitude is a psychological term designating a particular arrangement of psychic contents oriented towards a goal or directed by some kind of ruling principle.

If we compare our psychic contents to an army, and the various forms of attitude to military dispositions, then attention, for example, would be represented by a concentrated force standing to arms, surrounded by reconnoitering parties.

As soon as the strength and position of the enemy are known, the disposition changes: the army begins to move in the direction of a given objective.

In precisely the same way the psychic attitude changes.

During the state of attention the dominant idea is alertness; one's own thoughts are suppressed as much as possible, along with other subjective contents.

But in going over to an active attitude, subjective contents appear in consciousness—purposive ideas and impulses to act.

And just as an army has a commander and a general staff, so the psychic attitude has a general guiding idea which is reinforced by a wide assortment of experiences, principles, affects of all kinds, etc.

That is to say, no human action is entirely simple—an isolated reaction, as it were, to a single stimulus.

Each of our actions and reactions is influenced by complicated psychic factors.

To use the military analogy again, we might compare these processes with the situation at general headquarters.

To the man in the ranks it might seem that the army retreated simply because it was attacked, or that an attack was launched because the enemy had been located.

Our conscious mind is always disposed to play the role of the common soldier and to believe in the simplicity of its actions.

But, in reality, battle was given at this particular place and this particular moment because of a general plan of attack, which for days before had been marshalling the common soldier to this point.

Again, this general plan is not simply a reaction to reconnaissance reports, but results from the creative initiative of the commander.

Furthermore, it is conditioned by the action of the enemy, and also perhaps by wholly unmilitary, political considerations of which the common soldier is quite unaware.

These last factors are of a very complex nature and lie far outside the understanding of the common soldier, though they may be only too clear to the commander of the army.

But even to him certain factors are unknown, such as his own personal psychology and its complicated assumptions.

Thus the army stands under a simple and unified command, but this command is a result of the coordinated operation of infinitely complex factors.

Psychic action takes place on a similarly complicated basis.

However simple an impulse appears to be, every nuance of its particular character, its strength and direction, its course, its timing, its aim, all depend on special psychic conditions, in other words, on an attitude; and the attitude in turn consists of a constellation of contents so numerous that they cannot be counted.

The ego is the army commander; its reflections and decisions, its reasons and doubts, its intentions and expectations are the general staff, and its dependence on outside factors is the dependence of the commander on the well-nigh incalculable influences emanating from general headquarters and from the dark machinations of politics in the background.

I hope we shall not overload our analogy if we now include within it the relation of man to the world.

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature.

Even to those of us who are not pessimists our existence feels more like a struggle than anything else.

The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.

Hence, in order to meet the more or less chronic state of war, we need a carefully organized attitude; and should some superman achieve enduring mental peace his attitude would need a still higher degree of detailed preparation if his peace is to have even a modest duration.

It is much easier for the mind to live in a state of movement, in a continuous up and down of events, than in a balanced state of permanency, for in the latter state—however lofty and perfect it may be—one is threatened with suffocation and unbearable ennui.

So we are not deluding ourselves if we assume that peaceful states of mind, that is, moods without conflict, serene, deliberate, and well-balanced, so far as they are lasting, depend on specially well-developed attitudes. Carl Jung, CW 8, Pages 358-360, Paras 690-693.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/161b2-z.jpg`

But the self comprises infinitely more .than a mere ego... (2019-01-31 05:46)

[1]

To one familiar with our psychology, it may seem a waste of time to keep harping on the long-established difference between becoming conscious and the coming-to-be of the self (individuation).

But again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle.

Individuation is then nothing but ego-centeredness and autoeroticism.

But the self comprises infinitely more .than a mere ego, as the symbolism has shown from of old. It is as much one's self, and all other selves, as the ego.

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung, The Structure and Dynamics of the Psyche, Paragraph 432.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/16b18-ego.jpg`

Charles A. Lindbergh on Meeting Carl Jung (2019-01-31 05:54)

[1]

[Introduction]: In the summer of 1959, Charles A. Lindbergh (1902-1974) and his wife Anne Morrow Lindbergh were spending their vacation in Switzerland.

They went to see Mrs. Lindbergh's publishers, Kurt and Helen Wolff, who were residing at that time in Zurich.

Kurt Wolff had persuaded Jung to work with Aniela Jaffe on the composition of his autobiography, and the Wolff's saw Jung from time to time in order to discuss the work in progress.

On August 2, the Wolffs invited the Lindberghs to go along with them on a visit to Jung at his Bollingen retreat. In a letter of December 11, 1968, to Helen Wolff, Lindbergh set down his recollection of the visit.

Jung had become interested in the phenomenon of flying saucers, or unidentified flying objects, in the early 1950's, had replied to written questions by Georg Gerster on the subject in 1954, and published his own book in 1958.

In a statement that Jung issued to United Press International in August 1958, after the report had been spread by the press that he believed the "Ufos" to be physically real, Jung stated:

"This report is altogether false. . . . I cannot commit myself on the question of the physical reality or unreality of the Ufos since I do not possess sufficient evidence either for or against. I therefore concern myself solely with the psychological aspect of the phenomenon. . . . "

[Charles A. Lindburgh] . . . I looked forward, especially, to the possibility of listening to Jung talk about "flying saucers," for I knew he was deeply interested in them.

I recall Jung talking about the depths of the lake at our side, and relating these depths to the human subconscious.

We were sitting together in a small room, you, Kurt, Jung, Anne, and I. Finally, the conversation shifted to "flying saucers."

I had expected a fascinating discussion about psychological aspects of the numerous and recurring flying saucer reports.

To my astonishment, I found that Jung accepted flying saucers as factual.

On the one hand, he didn’t seem in the least interested in psychological aspects.

On the other, he didn’t seem at all interested in factual information relating to the investigation of flying-saucer reports.

When I told Jung that the U

He asked me how I accounted for recent flying saucer reports in Europe—especially a series of sightings along an apparently straight line of flying-saucer flight.

He referred to Donald Keyhoe’s book about flying saucers.

I told Jung that, while I had not seen Keyhoe in recent years, I had known him intimately many years ago.

(Keyhoe accompanied me, in another plane, when I made a three-month tour of the United States in the "Spirit of St. Louis," in 1927, under the auspices of the Daniel Guggenheim Fund for the Promotion of Aeronautics. He and I usually occupied the same suite of rooms at the hotels where I stopped.)

his book, cited alleged reports that the British De Havilland Comets which disintegrated in air had been reported hit by "unidentified flying objects."’

I said that I had been in close contact with the De Havilland Company and its engineers at the time, because Pan American Airways had on order and option a number of Comets, and I was a consultant
to Pan American in this field.

I told him that the cause of disintegration was fuselage rupture resulting from fatigue and inadequate basic design, and that in my conferences with De Havilland personnel and other engineers concerned, no mention had ever been made of "unidentified flying objects."

I also mentioned to Jung the high-level Pentagon conference cited by Keyhoe, again in the early chapters of his book, to substantiate his claims about the reality of flying saucers. Keyhoe wrote that this conference had been called because of the alarm caused by flying saucers and their sightings, that it was highly secret, and that the officials attending the conference felt the situation was so alarming and serious that the information discussed should be withheld from public knowledge.

I told Jung I had been working closely with the Air Force, as a consultant, at the time, and that Pentagon officials were not alarmed by reports on flying saucers, but astonished at the stories they read about flying saucers in the newspapers.

The conference was called as a result of the plea, "For God’s sake, somebody tell us what it’s all about." It was not a secret conference.

So far as I could judge, Jung showed not the slightest interest in these facts.

I then described a discussion on flying-saucer reports I had carried on with General Spaatz (an old friend and Chief of the United States Air Force).

I had, laughingly, asked Spaatz how I could persuade one of my sons that the flying-saucer reports he had read in a Reader’s Digest article were not true.

Spaatz, in his dryly humorous way, had replied: "Slim, don’t you suppose that if there was anything true about this flying-saucer business, you and I would have heard about it by this time?"

To this, Jung replied: There are a great many things going on around this earth that you and General Spaatz don’t know about.

Thereafter, I departed from the subject of flying saucers.

I can’t believe that Jung was as uninterested in either psychological aspects or facts relating to flying saucers as the Bollingen meeting made it appear to me.

I wonder if there wasn’t some reason that day for his not wanting to talk about the subject, even though I can’t explain in my own mind what it would be.

I was fascinated by Jung.

One intuitively feels the elements of mysticism and greatness about him—even though they may have been mixed, at times, with elements of charlatanism.

I liked Anne’s not unadmiring description of Jung as "an old wizard."

In the highest sense, he seemed like that to me in the wizard setting of lakeside Bollingen.

And in this instance, the "Old Wizard" just didn’t open his mind to me on the subject of flying saucers.

It was a great experience for us, that visit with you and Kurt to Bollingen, one Anne and I are deeply grateful for and will never forget.

Jung was such an extraordinary man, surely one of our time's great geniuses.

My admiration and respect for him remain, and I continue to find tremendous stimulation in his writings; but I approach his statements and conclusions with even greater caution than in the past.

I realize I have used the term "fact" loosely, as though the physical and psychological could be completely separated, as though the real and the intangible have no relationship in essence.

In a sense, every concept forms its own reality, and with this sense in mind, I think a more interesting discussion might have taken place with Jung. Charles Lindbergh, C.G. Jung: Interviews and Encounters, Pages 406-409

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/01/9b2bb-1lindberg.jpg`

We need the coldness of death to see clearly **(2019-01-31 06:12)**

[1]

In the following night, I wandered to the northern land and found myself under a gray sky in misty-hazy cool-moist air. I strive to those lowlands where the weak currents, flashing in broad mirrors, stream toward the sea, where all haste of flowing becomes more and more dampened, and where all power and all striving unites with the immeasurable extent of the sea. The trees become sparse, wide swamp meadows accompany the still, murky water, the horizon is unending and lonely, draped by gray clouds. Slowly, with restrained breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea. It flows softly and almost imperceptibly, and yet we continually approach the supreme embrace, entering the womb of the source, the boundless expansion and immeasurable depths. Lower yellow hills rise there. A broad dead lake widens at their feet. We wander along the hills quietly and they open up to a dusky, unspeakably remote horizon, where the sky and the sea are fused into infinity.

Someone is standing there, on the last dune. He is wearing a black wrinkled coat; he stands motionless and looks into the distance. I go up to him-he is gaunt and with a deeply serious look in his eyes. I say to him:

"Let me stand beside you for a while, dark one. I recognized you from afar. There is only one who stands this way, so solitary and at the last corner of the world."

He answered: "Stranger, you may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten."

"I know, you are ice and the end; you are the cold silence of the stones; and you are the highest snow on the mountains and the most extreme frost of outer space. I must feel this and that’s why I stand near you."

"What leads you here to me, you living matter? The living are never guests here. Well, they all flow past here sadly in dense crowds, all those above in the land of the clear day who have taken their departure, 1 never to return again. But the living never come here. What do you seek here?"

"My strange and unexpected path led me here as I happily followed the way of the living stream. And thus I found you. I gather this is your place, your rightful place?"

"Yes, here it leads into the undifferentiable, where none is equal or unequal, but all are one with one another. Do you see what approaches there?"

"I see something like a dark all of clouds, swimming toward us on the tide."

"Look more closely; what do you recognize?"

"I see densely pressed multitudes of men, old men, women, and children. Between them I see horses, oxen and smaller animals, a cloud of insects swarms around the multitude, a forest swims near, innumerable faded flowers, an utterly dead summer. They are already near; how stiff and cool they all
look, their feet do not move, no noise sounds from their closed ranks. They are clasping themselves rigidly with their hands and arms; they are gazing beyond and pay us no heed -they are all flowing past in an enormous stream. Dark one, this vision is awful."

"You wanted to stay by me, so get hold of yourself Look!"

I see: "The first rows have reached the point where the surf and the stream flow together violently. And it looks as if a wave of air were confronting the stream of the dead together with the surging sea, whirling them up high, scattering them in black scraps, and dissolving them in murky clouds of mist. Wave after wave approaches, and ever new droves dissolve into black air. Dark one, tell me, is this the end?"

"Look!"

The dark sea breaks heavily-a reddish glow spreads out in it-it is like blood -a sea of blood foams at my feet-the depths of the sea glow-how strange I feel-am I suspended by my feet? Is it the sea or is it the sky? Blood and fire mix themselves together in a ball-red light erupts from its smoky shroud-a new sun
escapes from the bloody sea, and rolls gleamingly toward the uttermost depths-it disappears under my feet.

I look around me, I am all alone. Night has fallen. What did Ammonius say? Night is the time of silence. I looked around me and I saw that the solitude
expanded into the immeasurable, and pierced me with horrible coldness. The sun still glowed in me, but I could feel myself stepping into the great shadow. I follow the stream that makes its way into the depths, slowly and unperturbed, into the depths of what is to come. And thus I went out in that night (it was the second night of the year 1914), and anxious expectation filled me. I went out to embrace the future. The path was wide and what was to come was awful. It was the enormous dying, a sea of blood. From it the new sun arose, awful and a reversal of that which we call day. We have seized the darkness and its sun will shine above us, bloody and burning like a great downfall.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and from it my phoenix ascended. But what happened to my day? Torches were kindled, bloody anger and disputes erupted. As darkness seized the world, the terrible war arose and the darkness destroyed the light of the world, since it was incomprehensible to the darkness and good for nothing anymore. And so we had to taste Hell.

I saw which vices the virtues of this time changed into, how your mildness became hard, your goodness became brutality; your love became hate, and your understanding became madness. Why did you want to comprehend the darkness! But you had to or else it would have seized you. Happy the man who anticipates this grasp.

Did you ever think of the evil in you? Oh, you spoke of it, you mentioned it, and you confessed it smilingly; as a generally human vice, or a recurring misunderstanding. But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?

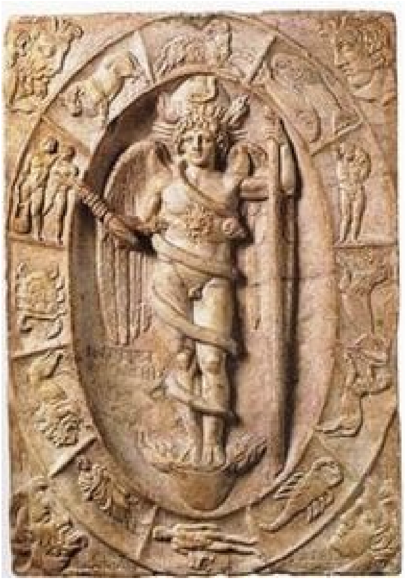
You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. The most extreme coldness draws near. With horror you see that you are defenseless, and that the army of your vices falls powerless to its knees. With the power of daimons, you seize the evil, and your virtues cross over to him. You are completely alone in this struggle, since your Gods have become deaf You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/727b7-death.jpg`

Phanes is the resplendent day....~Carl Jung (2019-01-31 15:34)



Phanes hatched from the world egg & circled by the zodiac, Greco-Romanbas relief C2nd A.D., Modena Museum

On September 11, Philemon describes him as follows: "Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love’s embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly’s wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" Carl Jung, Red Book, Footnote 211, Page 301.

1.2 February

The Holy Ghost ~Carl Jung [Psychology and Religion] (2019-02-01 04:12)

THE HOLY GHOST

[1]

234 The psychological relationship between man and the trinitarian life process is illustrated first by the human nature of

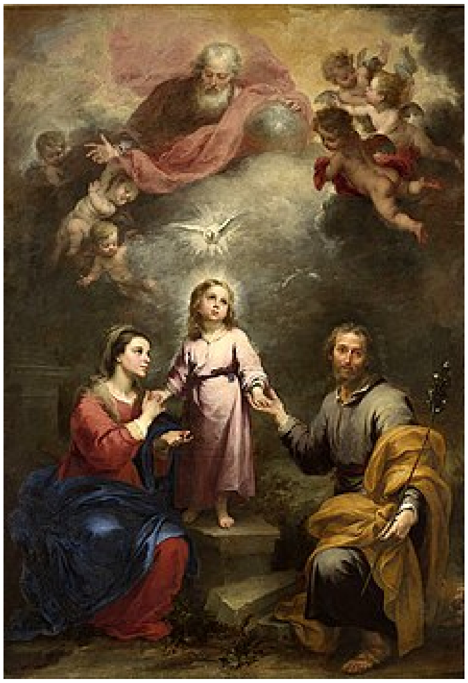
PSYCHOLOGY AND RELIGION t WEST

Christ, and second by the descent of the Holy Ghost and his indwelling in man, as predicted and promised by the Christian message. The life of Christ is on the one hand only a short, historical interlude for proclaiming the message, but on the other hand it is an exemplary demonstration of the psychic experiences connected with God’s manifestation of himself (or the realization of the self). The important thing for man is not the dewvbjjLevov and the bp^vov (what is "shown" and "done"), but what happens afterwards: the seizure of the individual by the Holy Ghost.

235 Here, however, we run into a great difficulty. For if we follow up the theory of the Holy Ghost and carry it a step further (which the Church has not done, for obvious reasons), we come inevitably to the conclusion that if the Father appears in the Son and breathes together with the Son, and the Son leaves the Holy Ghost behind for man, then the Holy Ghost breathes in man, too, and thus is the breath common to man, the Son, and the Father. Man is therefore included in God's sonship, and the words of Christ "Ye are gods" (John 10:34) appear in a significant light. The doctrine that the Paraclete was expressly left behind for man raises an enormous problem. The triadic formula of Plato would surely be the last word in the matter of logic, but psychologically it is not so at all, because the psychological factor keeps on intruding in the most disturbing way.

Why, in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable"
and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but of a product of human reflection 9 added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Father and son are united in the same soul, or, according to the ancient Egyptian view, in the same procreative force,"Reflection" should be understood not simply as an act of thought, but rather as an attitude. [Cf, Psychological Types, Def. 8. EDITORS.] It is a privilege born of human freedom in contradistinction to the compulsion of natural law. As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen. It should, therefore, be understood as an act of becoming conscious.

Ka-mutef. Ka-mutef is exactly the same hypostatization of an attribute as the breath or "spiration" of the Godhead.10
This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, an hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother.11 But that would
merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world. On the other hand, the mother-interpretation would reduce the specific meaning of the Holy Ghost to a primitive image and destroy the most essential of the qualities attributed to him: not only is he the life common to Father and Son, he is also the Paraclete whom the Son left behind him, to procreate in man and bring forth works of divine parentage. It is of paramount importance that the idea of the Holy Ghost is not a natural image, but a recognition of the living quality of Father and Son, abstractly conceived as the "third" term between the One and the Other. Out of the tension of duality life always produces a "third" that seems somehow incommensurable or paradoxical. Hence, as the "third," the Holy Ghost is bound to be incommensurable and
paradoxical too. Unlike Father and Son, he has no name and no character. He is a function, but that function is the Third Person of the Godhead.

[2] 

The Holy Spirit depicted as a dove descending on the Holy Family, with God the Father and angels shown atop, by Murillo, c. 1677.

237 He is psychologically heterogeneous in that he cannot be logically derived from the father-son relationship and can only be understood as an idea introduced by a process of human reflection. The Holy Ghost is an exceedingly "abstract" conception, since a "breath" shared by two figures characterized as distinct and not mutually interchangeable can hardly be conceived at all. Hence one feels it to be an artificial construction of the mind, even though, as the Egyptian Ka-mutef concept shows, it seems somehow to belong to the very essence of the Trinity. Despite the fact that we cannot help seeing in the positing of such a concept a product of human reflection, this reflection need not necessarily have been a conscious act. It could equally well owe its existence to a "revelation," i.e., to an unconscious reflection, and hence to an autonomous functioning of the unconscious, or rather of the self, whose symbols, as we have already said, cannot be distinguished from God-images. A religious interpretation will therefore insist that this hypostasis was a divine revelation. While it cannot raise any objections to such a notion, psychology must hold fast to the conceptual nature of the hypostasis, for in the last analysis the Trinity, too, is an anthropomorphic configuration, gradually taking shape through strenuous mental and spiritual effort, even though already preformed by the timeless archetype.

238 This separating, recognizing, and assigning of qualities is a mental activity which, although unconscious at first, gradually filters through to consciousness as the work proceeds. What started off by merely happening to consciousness later becomes integrated in it as its own activity. So long as a mental or indeed any psychic process at all is unconscious, it is subject to the law governing archetypal dispositions, which are organized and arranged round the self. And since the self cannot be distinguished from an archetypal God-image, it would be equally true to say of any such arrangement that it conforms to natural law and that it is an act of God's will. (Every metaphysical statement is, ipso facto, unprovable). Inasmuch, then, as acts of cognition and judgment are essential qualities of consciousness, any accumulation of unconscious acts of this sort 13 will have the 12 For this seeming contradictio in adjecto see "On the Nature of the Psyche" 0954/55 edn., p. 383).

The effect of strengthening and widening consciousness, as one can see for oneself in any thorough analysis of the unconscious. Consequently, man's achievement of consciousness appears as the result of prefigurative archetypal processes or to put it metaphysically as part of the divine life-process. In other words, God becomes

manifest in the human act of reflection. The nature of this conception (i.e., the hypostatizing of a quality) meets the need evinced by primitive thought to form a more or less abstract idea by endowing each individual quality with a concrete existence of its own. Just as the Holy Ghost is a legacy left to man, so, conversely, the concept of the Holy Ghost is something begotten by man and bears the stamp of its human progenitor. And just as Christ took on man's bodily
nature, so through the Holy Ghost man as a spiritual force is surreptitiously included in the mystery of the Trinity, thereby raising it far above the naturalistic level of the triad and thus beyond the Platonic triunity. The Trinity, therefore, discloses itself as a symbol that comprehends the essence of the divine and the human. It is, as Koepgen
14
says, "a revelation not only of God but at the same time of man."

240 The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God's birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind's essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as "in-fluences," "in-spirations," etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the "femme inspiratrice." In view of this, the Holy Ghost
would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her:

"In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second.

241 Since the Holy Ghost is an hypostasis of "life," posited by an act of reflection, he appears, on account of his peculiar nature, as a separate and incommensurable "third whose very peculiarities testify that it is neither a compromise nor a mere triadic appendage, but rather the logically unexpected resolution of tension between Father and Son. The fact that it is precisely a process of human reflection that irrationally creates the uniting "third" is itself connected with the nature of the drama of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity.

[3]

242 Thinking in the magic circle of the Trinity, or trinitarian thinking, is in truth motivated by the "Holy Spirit" in so far as it is never a question of mere cogitation but of giving expression to imponderable psychic events. The driving forces that work themselves out in this thinking are not conscious motives; they come from an historical occurrence rooted, in its turn, in those obscure psychic assumptions for which one could hardly find a better or more succinct formula than the "change from father to son," from unity to duality, from non-reflection to criticism. To
the extent that personal motives are lacking in trinitarian thinking, and the forces motivating it derive from impersonal and collective psychic conditions, it expresses a need of the unconscious psyche far surpassing all personal needs. This need, aided by human thought, produced the symbol of the Trinity, which was destined to serve as a saving formula of wholeness in an epoch of change and psychic transformation. Manifestations of a psychic activity not caused or consciously willed by man himself have always been felt to be daemonic, divine, or "holy," in the sense that they heal and make whole. His ideas of God behave as do all images arising out of the unconscious: they compensate or complete the general mood or attitude of the momment, and it is only through the integration of these unconscious images that a man becomes a psychic whole. The "merely conscious" man who is all ego is a mere fragment, in so far as he seems to exist apart from the unconscious. But the more the unconscious is split off, the more formidable the shape in which it appears to the conscious mind if not in divine form, then in the more unfavourable form of obsessions and outbursts of affect. 15 Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche.

Trinitarian thinking had something of the same quality, and its passionate profundity rouses in us latecomers a naive astonishment. We no longer know, or have not yet discovered,what depths in the soul were stirred by that great turning
point in human history. The Holy Ghost seems to have faded away without having found the answer to the question he set humanity. Carl Jung,Psychology and Religion, Pages 157-163.

1. http://upload.wikimedia.org/wikipedia/commons/thumb/3/3a/Lutte_de_Jacob_avec_l%27Ange.jpg/400px-Lutte_de_Jacob_avec_l%27Ange.jpg
2. http://upload.wikimedia.org/wikipedia/commons/thumb/7/74/Bartolom%C3%A9_Esteban_Perez_Murillo_003.jpg/240px-Bartolom%C3%A9_Esteban_Perez_Murillo_003.jpg
3. http://upload.wikimedia.org/wikipedia/commons/thumb/3/3a/Philippe_de_Champaigne_-_Annunciation_-_WGA04705.jpg/190px-Philippe_de_Champaigne_-_Annunciation_-_WGA0

Carl Jung: Am I particularly stupid? Or is it the style? (2019-02-01 04:30)

[1]

To Sandor Ferenczi

Dear Colleague, 25 December 1909

I consider it impossible to keep up our analytical relationship by correspondence.

One simply hasn't the time for so many and such long letters.

Now and then, as you say, a sign of life and no diplomatics when we meet-that is possible.

I am very pleased to welcome you among the collaborators, this time for the second volume.

Sadger tells me that for the 1st half of vol. II he is contributing a case in which he too will expatiate on homosexuality.

I am looking forward to comparing your findings.

Incidentally, your paper on "Introjection" made a great impression here, as also did your previous paper on "Actual" (etc.)

The latter particularly on Pfister.

At present I am once again in terminological difficulties.

The reason why this ahvays seems to happen only to me lies in my teaching activity.

Recently I took issue with Binswanger about Freud's concept of regression, as to whether it included the infantile element or not. Now it turns out that the concept crops up in two variants.

When Adler demonstrates repressed homosexuality in the dreams of a prostitute, there is a distinct collision with the clinical concept of homosexuality as it actually exists.

In this sense homosexuality is the dominance of this same component in overt acts because of a permanent cathexis, and for that reason it differs from the temporary
cathexis of the homosexual component due to displacement of the heterosexual component.

These and similar difficulties make teaching unspeakably tiring and lead to everlasting misunderstandings.

Freud’s paper on obsessional neurosis is marvellous but very hard to understand. I must soon read it for the third time.

Am I particularly stupid? Or is it the style?

I plump cautiously for the latter.

Between Freud’s speaking and writing there is "a gulf fixed" which is very wide.

Most of all I have disputed with Freud the "symptom of omnipotence" (!) because the term is too clinical.

Naturally he is right, and the term is artistic too.

But if you have to teach that kind of thing in a systematic context, you get goose pimples and take to swearing.

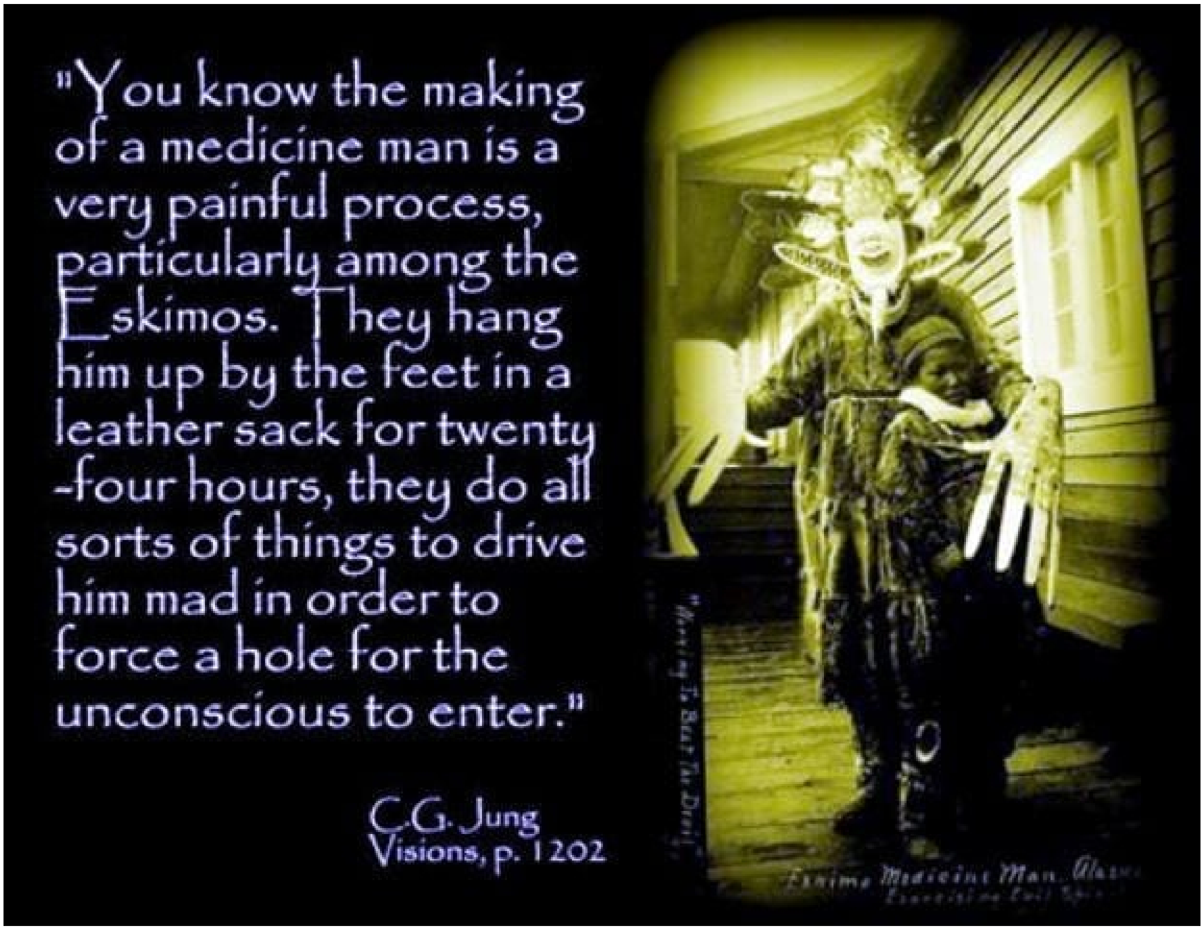
With best greetings,

JUNG Carl Jung, Letters Vol. I, Pages 13-14

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/08138-12bsandor.jpg`

Carl Jung: But I firmly believe in the natural magic of facts. (2019-02-01 04:30)

[1]



"You know the making of a medicine man is a very painful process, particularly among the Eskimos. They hang him up by the feet in a leather sack for twenty-four hours, they do all sorts of things to drive him mad in order to force a hole for the unconscious to enter."

C.G. Jung
Visions, p. 1202

Mr. Baumann: It would be like the Augurs in ancient Rome who read portents and made prophecies from the entrails of the sacrificed animals.
When they met each other in the street, they smiled as if with a secret understanding.

Dr. Jung: On that higher level it would be cynicism, but on a lower level it would be an apotropaic gesture against the forces with which they were dealing.

You know the making of a medicine man is a very painful process, particularly among the Eskimos.

They hang him up by the feet in a leather sack for twenty-four hours, they do all sorts of things to drive him mad in order to force a hole for the unconscious to enter.

Medicine men are really deadly afraid of the unconscious, those unknown psychical powers, but in order to give themselves a certain professional feeling about it as if they were able to control those forces, they assume that the whole thing is nothing but bunk, quite easily dealt with.

Yet at the bottom of their hearts they are most hellishly afraid of the whole procedure.

This is merely one way by which the medicine man, by a sort of tour de force, screws himself up above the dangers of his profession.

One sees something very similar frequently in analysis, in the way certain analysts deal with the problem of the transference in Freudian literature, for instance. "Then comes the stage where the transference will be dissolved"-as if it would be.

Whoever has faced this problem knows that is all bunk, it is simply the smile of the medicine man.

We are allquite above that problem: "It is a perfectly simple thing, we just dissolve it, we know the twist, it is only a sort of tour de passe-passe. "

But that is all simply getting up courage before the other medicine man and oneself.

You see he believes secretly that I can do it, and I believe secretly that he can do it.

It is like the primitives who know that their own medicine man is very ordinary and can do little, so when anyone is seriously ill, they naturally call in the medicine man of the tribe beyond the mountain.

I know of a case where a white man who was inquiring about magic rituals was actually informed by the tribe that they were not good at magic, it was too difficult for them, but on that island over there they knew all about it.

So he went there and those people said the same thing, that the people on the first island were good at it.

And this happens in these most advanced minds of modern psychology, it is still the same old trick; nobody dares to admit how little he can do, and therefore he must say
that he can do quite a lot, that he can even dissolve a transference in order to raise his consciousness above the problem.

But his consciousness is by no means above it, it is in participation mystique, inasmuch as it is not in the least clear to him how it can be dissolved.

He knows very well that the thing cannot be done in the way he thinks it should be done; he simply makes a sort of doctrine about it that will lift his consciousness just one point above, fortifying it and fastening it there by a certain superior air, in order to defend himself against the difficulties and the dangers of the real problem.

In the second stage where there is more consciousness and therefore less participation mystique, it becomes impossible to work magic because one is no longer in contact with those powers.

That is the case with us, or with any other advanced civilization where people have discovered efficient ways of dealing with the problems of life-with the economic problems, or with disease, war, etc.

They then develop a sort of quiet certainty of consciousness; they live in an established civilization, where everyone with, so they allow themselves to be quite rational; and in the course of centuries, through following a certain routine, they really become so.

We discovered that it paid to be rational, so we got into a sort of positivistic and optimistic attitude which was characteristic of the nineteenth century.

Everything was all right, things were generally in a progressive condition, and as we progress naturally from the good to the better, so in the future things would become still better; we should uproot evil in every form, and even improve the criminal.

We aimed at a more or less perfect condition, it only needed time.

This is the unnatural rationalistic attitude which always develops in times when things seem to run smoothly.

But the moment the unconscious was shaken up so that problems came up which we could not deal with, as in the World War, we became uncertain of our ways, we were no longer so optimistic and we did not believe to the same extent in the powers of good.

And the subsequent events have shown us that there are even much greater powers which do not work for the good-the incredible fact of Soviet Russia, for instance; the incredible fact of the National Socialists in Germany; and the incredible fact that, with all nations wanting disarmament, they still could not make up their minds to disarm.

Nothing was done.

Then there is the utterly miraculous fact that people have learned nothing from the war.

They said, "No more war, we shall do something else, we want to be human," and now look at the damned thing!

We have now had such a series of miraculous experiences that our consciousness is quite different from what it used to be in the nineteenth century.

We begin-of course very slowly-to open our eyes to the fact that there really are powers of evil and that things do not necessarily progress to a better condition-they may regress to hell, and certainly will if we let them go.

So we have attained a higher consciousness, we have scored one point; we are no longer so certain in our convictions, we now allow the deep shadow of humanity to exist, and that means a certain progress; we have at least got our heads above the mist.

That suggests that we should not only manipulate the powers of good as we said before, but we might also manipulate the powers of evil by a superior consciousness, and thereby work some magic.

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work.

But I firmly believe in the natural magic of facts.

I believe in the rain maker of Kiao Tchou-that one should do the right thing to oneself and by oneself, and wait until the rain falls.

Perhaps when that process of doing the right thing in an individual case has been repeated often enough and by as many people as possible, the rain will actually fall, a result will be reached which could not be reached in any other way.

Then another miracle might happen, disarmament might become possible.

But such a thing will never come to pass as long as one tries to work black magic, to pull the wool over one’s eyes.

Then you cannot help believing that somebody else is doing it to you, for you could never be so foolish as to think that you are the only intelligent gambler in the world; there will be another one on the other side and he will be afraid too.

So well that other fellows are playing the same kind of game, so nobody trusts anybody and naturally they have to keep up their cannons and ammunitions and poison gases, in case it should become clear that the other ones want what they themselves are after.

The mere thought that one could raise oneself above humanity and pull strings is a black-magic thought which I would utterly discourage.

Put yourself below humanity, and see whether you are just as wrong as mankind in general; do the right thing by yourself and then something can happen, then the rain can fall. That would be the right procedure according to my conviction. Carl Jung, Visions Seminar, Pages 1202-1205

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/a4579-12bprocess.jpg`

Carl Jung: It was this image that impressed itself on me, not the physical fact. (2019-02-01 04:30)

[1]

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet.

It was this image that impressed itself on me, not the physical fact.

Man's curses against devastating thunderstorms, his terror of the unchained elements—these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 9i, Para 331

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/98851-12bstorms.jpg`

Carl Jung on "Society" – Anthology (2019-02-01 04:30)

[1]

The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, The Symbolic Life, Page 453.

The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. Carl Jung; Man and His symbols; P. 84

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group. Carl Jung, Letters Vol. 1, Page 508.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Newton experienced a breakthrough into the unconscious through his spiritual isolation. When we leave society and the community of human intelligences the spirits rise from the unconscious. Carl Jung, Jung-Ostrowski, Page 60.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Pages 133-138

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Pages 217-221.

I give the adaptation of the individual to society its full due. But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social levelling process today. Carl Jung, Letters Vol. II, Page 221.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Pages 387-388

Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost. Carl Jung, Letters Vol. II, Pages 480-481.

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

. . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind of “religion,” which I prefer to call a creed, may not after all have an important function in human society. Carl Jung, CW 11, Para 648

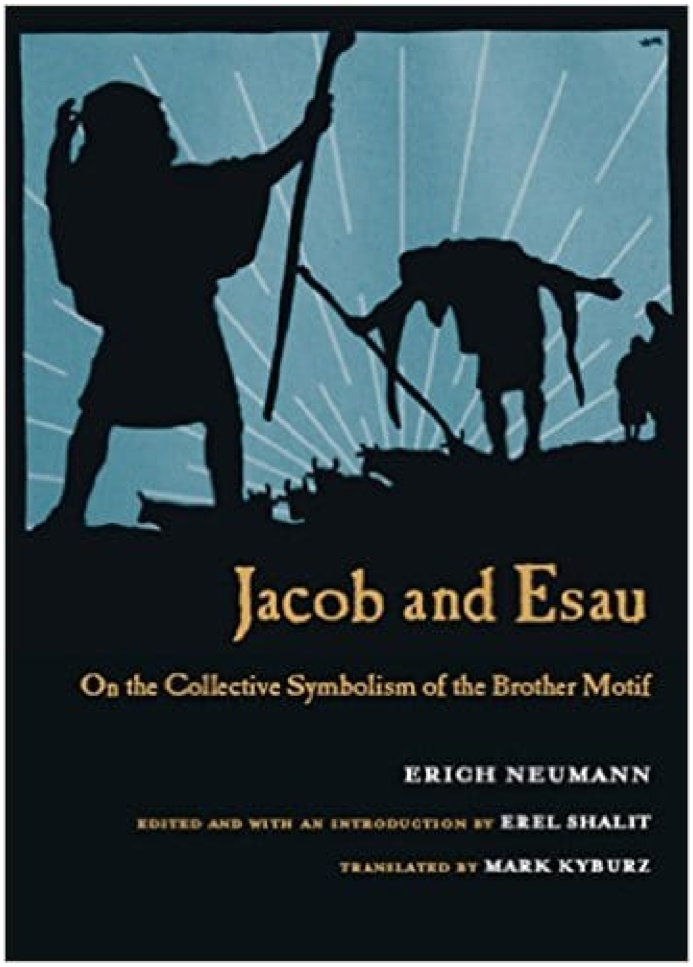
If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. Carl Jung, CW 16, Para 224.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/33d04-12bsociety.jpg`

A Book by Erich Neumann: Jacob & Esau: On the Collective Symbolism of the Brother Motif

(2019-02-01 04:59)

[1]


Jacob and Esau
On the Collective Symbolism of the Brother Motif
ERICH NEUMANN
EDITED AND WITH AN INTRODUCTION BY EREL SHALIT
TRANSLATED BY MARK KYBURZ

In 1934, Erich Neumann, considered by many to have been Carl Gustav Jung's foremost disciple, sent Jung a handwritten note: "I will pursue your suggestion of elaborating on the 'Symbolic Contributions' to the Jacob-Esau problem . . . The great difficulty is the rather depressing impossibility of a publication." Now, eighty years later, in Jacob and Esau: On the Collective Symbolism of the Brother Motif, his important work is finally published.

In this newly discovered manuscript, Neumann sowed the seeds of his later works. It provides a window into his original thinking and creative writing regarding the biblical subject of Jacob and Esau and the application of the brother motif to analytical psychology.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/bfb12-1jacob.jpg`

Archetypes of the Collective Unconscious are not to be regarded as Objects but as Subjects...

(2019-02-01 05:03)

[1]

INVITATORIU
ENITE EXULTEM DÑO IUBILEM DEO SALUTARI NRO

[The Archetypes of the Collective Unconscious are not subject to our will and are to be regarded not a objects but as subjects with laws of their own.]

I would go a step further and say that the statements made in the Holy Scriptures are also utterances of the soul even at the risk of being suspected of psychologism.

The statements of the conscious mind may easily be snares and delusions, lies, or arbitrary opinions, but this is certainly not true of the statements of the soul: to begin with they always go over our heads because they point to realities that transcend consciousness.

These entia are the archetypes of the collective unconscious, and they precipitate complexes of ideas in the form of mythological motifs.

Ideas of this kind are never invented, but enter the field of inner perception as finished products, for instance in dreams.

They are spontaneous phenomena which are not subject to our will, and we are therefore justified in ascribing to them a certain autonomy.

They are to be regarded not only as objects but as subjects with laws of their own. From the point of view of consciousness, we can, of course, describe them as objects, and even explain them up to a point, in the same measure as we can describe and explain a living human being.

But then we have to disregard their autonomy. If that is considered, we are compelled to treat them as subjects; in other words, we have to admit that they possess spontaneity and purposiveness, or a kind of consciousness and free will.

We observe their behaviour and consider their statements.

This dual standpoint, which we are forced to adopt towards every relatively independent organism, naturally has a dual result.

On the one hand it tells me what I do to the object, and on the other hand what it does (possibly to me).

It is obvious that this unavoidable dualism will create a certain amount of confusion in the minds of my readers, particularly as in what follows we shall have to do with the archetype of Deity.

Should any of my readers feel tempted to add an apologetic "only" to the God-images as we perceive them, he would immediately fall foul of experience, which demonstrates beyond any shadow of doubt the extraordinary numinosity of these images.

The tremendous effectiveness (mana) of these images is such that they not only give one the feeling of pointing to the Ens realissimum, but make one convinced that they actually express it and establish it as a fact.

This makes discussion uncommonly difficult, if not impossible.

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental x to which it points.

The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.

But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object; they do not posit it, they merely point to it. In the realm of psychic processes criticism and discussion are not only permissible but are unavoidable. Carl Jung, Psychology and Religion, Answer to Job, Paragraph 557.

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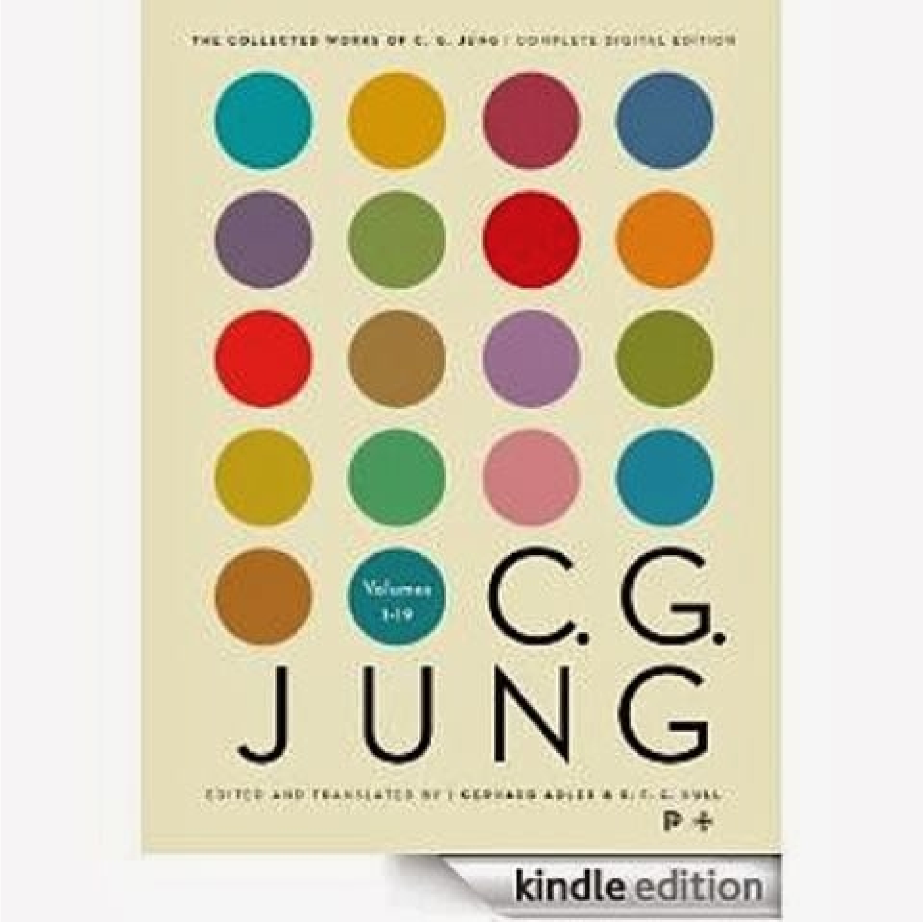
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/6360c-book.jpg`

Carl Jung’s "Collected Works" available on Amazon Kindle. (2019-02-01 08:12)

[1]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Lucid dreaming and astral travel in the early Church (2019-02-02 03:10)

Lucid dreaming and astral travel in the early Church by Robert Moss

[1]

St.John of Lycopolis

Early fathers of the Christian church were in favor of active dreaming and astral travel. Tertullian, who famously observed that "most people derive their knowledge of God from dreams" urged Christians who found themselves in captivity, perhaps on the way to martyrdom, to get out and about in their astral bodies:

Though the body is shut in, though the flesh is confined, all things are open to the spirit. In spirit, then, roam abroad; in spirit walk about, not setting before you shady paths or long colonnades, but the way which leads to God. As often as in spirit your footsteps are there, so often you will not be in bonds. The leg does not feel the chain when the mind is in the heavens. [Tertullian, Ad Maryras, 197 CE]

Athanasius explained in Contra Gentes that "when the body is still, at rest and sleeping, a man is in inner movement – he contemplates what is outside himself, he traverses foreign lands, he meets friends and often through them [dreams] he divines and learns in advance his daily actions. What else could this be [that travels] but a rational soul [psyche logike]?"

St. Augustine described travels of the "phantom" who can visit another person in dreams.
John of Lycopolis (d. 394), one of the Desert Fathers, became famous for his ability to travel in his dream body. A saint of the Coptic church, John was well-known during his life as a hermit for his austerities; he lived in a cave and ate only fruit consumed after sundown. He was believed to have great psychic gifts. Emperors and generals consulted him, as a seer, on the outcome of future battles and political conflicts. He was attributed "mighty works" of healing and prophecy.

He was fully aware of the ways in which psychic energy can work outside – and on – the physical body, and of the reality of dream travel and dream visitations.

John was about ninety when a Roman tribune implored him to see his wife. She was anxious about a possibly dangerous journey by river and wanted the holy man's blessing. John had not seen a woman in forty years, and refused to see this one. The tribune's wife was persistent, swearing that she would not embark on her journey without John's blessing. When the tribune reported this to John, the desert father said, "I shall appear tonight to her in a dream, and then she must not still be determined to see my face in the flesh." The tribune reported this to his wife.

That night, John came to her in a dream. He told her modestly, "I am a sinful man and of like passions with you." He added "Nevertheless I have prayed for you and for your husband's household, that you may walk in peace according to your faith." The tribune's wife woke up and related the dream to her husband, who confirmed John's appearance as she had perceived him. She sent her husband to thank him, convinced she had received a real blessing.

Wepwawet

[2]

It is significant that this account of a dream visitation by an early Christian father involves a former cult center of one of the Egyptian deities most closely associated with astral travel. In Greek, Lycopolis means “City of the Wolf”. The “wolf” in question is the jackal- (or dog-) headed god Wepwawet, whose name means “Opener of the Ways”. Wepwawet is similar to Anubis in both attributes and functions. Both are divine gatekeepers and psychomps – soul-guides – for both the living and the dead. In early times, Wepwawet was a god of Upper (or southern) Egypt while Anubis was worshipped in Lower (or northern) Egypt; later, they became syncretized. Special to Wepwawet is the function of serving as a scout and bodyguard for the pharaoh and his generals. His image appears on the shedshed, the battle standard of Upper Egypt, and he is often depicted in battle gear carrying a mace and a bow. So it is interesting that John of Lycopolis was valued by generals as a battle seer and is said to have provided accurate forecasts of the outcome of the Emperor Theodosius’ struggles with opposing armies and rebels.

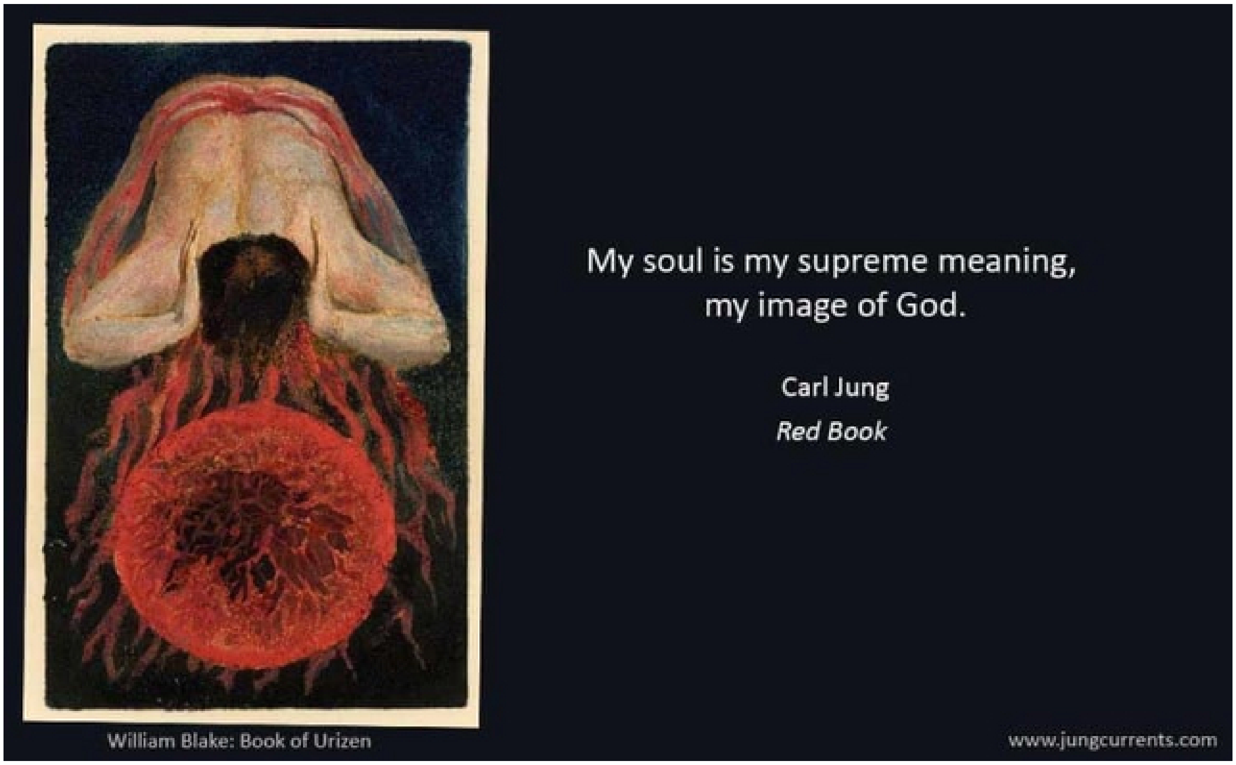
The primary source on John of Lycopolis and his dream visitation is The History of the Monks of Egypt, an anonymous account of a journey by a group of seven brothers from a monastery on the Mount of Olives to the desert fathers in Egypt in the 380s. The author does not expound on the past history of Lycopolis, whose former residents included the great experiential philosopher Plotinus as well as a jackal-headed god. But the world of the Monks of Egypt is a magical landscape where ascetic superheroes work miracles, do battle with evil spirits – and operate on the astral as well as the physical plane. The desert holy men live in a separate reality. “Some of them do not even know that another world exists on earth or that evil is found in cities.” Yet “it is clear to all who dwell there that through them, the world is kept in being.”

Read more: http://blog.beliefnet.com/dreamgates/2012/02/lucid-dreaming-and-astral-travel -in-the-early-church.html #ixzz1nO1x6Dkw

1. `http://blog.beliefnet.com/dreamgates/files/2012/02/John-of-Lycopolis-300x300.jpg`
2. `http://blog.beliefnet.com/dreamgates/files/2012/02/Wepwawet1-151x300.jpg`

Carl Jung on “Self” “Soul” and “Soul Image” (2019-02-02 04:00)

[1]



My soul is my supreme meaning,
my image of God.

Carl Jung
Red Book

William Blake: Book of Urizen

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[Carl Jung on “Self” “Soul” and “Soul Image”]

Self:

The archetype of wholeness and the regulating center of the psyche; a transpersonal power that transcends the ego.
As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only potentially empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . . It is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part.["Definitions," CW 6, par. 789.]

The self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. ["Introduction," CW 12, par. 44.]

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend.

The self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality," such as a king, hero, prophet, saviour, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united.["Definitions," CW 6, par. 790.]

The realization of the self as an autonomous psychic factor is often stimulated by the irruption of unconscious contents over which the ego has no control. This can result in neurosis and a subsequent renewal of the personality, or in an inflated identification with the greater power.

The ego cannot help discovering that the afflux of unconscious contents has vitalized the personality, enriched it and created a figure that somehow dwarfs the ego in scope and intensity. . . . Naturally, in these circumstances there is the greatest temptation simply to follow the power-instinct and to identify the ego with the self outright, in order to keep up the illusion of the ego's mastery. . . . [But] the self has a functional meaning only when it can act compensatorily to ego-consciousness. If the ego is dissolved in identification with the self, it gives rise to a sort of nebulous superman with a puffed-up ego.["On the Nature of the Psyche," CW 8, par. 430.]

Experiences of the self possess a numinosity characteristic of religious revelations. Hence Jung believed there was no essential difference between the self as an experiential, psychological reality and the traditional concept of a supreme deity.

It might equally be called the "God within us."["The Mana-Personality," CW 7, par. 399.

Soul:

A functional complex in the psyche. (See also Eros, Logos and soul-image.)
While Jung often used the word soul in its traditional theological sense, he strictly limited its psychological meaning.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." ["Definitions," CW 6, par. 797]

With this understanding, Jung outlined partial manifestations of the soul in terms of anima/animus and persona. In his later writing on the transference, informed by his study of the alchemical opus-which Jung understood as psychologically analogous to the individuation process–he was more specific.

The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate.["The Psychology of the Transference," CW 16, par. 522.]

Soul-image:

The representation, in dreams or other products of the unconscious, of the inner personality, usually contrasexual. (See also anima and animus.)
Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently.["Definitions," CW 6, par. 809.]

The soul-image is a specific archetypal image produced by the unconscious, commonly experienced in projection onto a person of the opposite sex.

For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the "saviour-fantasy" so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succour.[Ibid., par. 811.]

Where consciousness itself is identified with the soul, the soul-image is more likely to be an aspect of the persona.

In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes.[Ibid., par. 809.]

Many relationships begin and initially thrive on the basis of projected soul-images. Inherently symbiotic, they often end badly.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/3ef3c-12bmeaning.jpg`

Carl Jung on the "Golden Thread" (2019-02-02 04:30)

[1]

Dr. Jung talked about the various forms of relationship, about sexuality, about friendship (which is mitigated desire, with its obligations to write frequently and so on.).

There is a third kind of relationship, the only lasting one in which it is as though there were an invisible telegraph wire between two humans.

He said, "I call it, to myself, the Golden Thread."

This may be masked by other forms of relationship.

And other forms may be present without any such thread in them.

It is only when the veil of maya, of illusion, is rent for us that we can begin to recognize the Golden Thread.

He went on to speak of the three realities that make up the individuated state; God; the Self; and Relatedness.

Or in Christian terms: God, Father, and Son; the Spirit, or Self; and the Kingdom of Heaven.

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation.

For otherwise illusion comes in continually, and you don't know where you are. E. Harding, Conversations with Jung, Pages 10-11.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/8a819-12bthread.jpg`

Carl Jung: ...individuation is an opus contra naturam... (2019-02-02 04:30)

[1]

Without entering into other details of the text, I would like to draw attention to one more point: the building of the rampart against Gog and Magog (also known as Yajuj and Majuj).

This motif is a repetition of Khidr’s last deed in the previous episode, the rebuilding of the town wall.

But this time the wall is to be a strong defence against Gog and Magog.

The passage may possibly refer to Revelation 20:ηί. (AV):

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.

Here Dhulqarnein takes over the role of Khidr and builds an unscalable rampart for the people living "between Two Mountains."

This is obviously the same place in the middle which is to be protected against Gog and Magog, the featureless, hostile masses.

Psychologically, it is again a question of the self, enthroned in the place of the middle, and referred to in Revelation as the beloved city (Jerusalem, the centre of the earth).

The self is the hero, threatened already at birth by envious collective forces; the jewel that is coveted by all and arouses jealous strife; and finally the god who is dismembered by the old, evil power of darkness.

In its psychological meaning, individuation is an opus contra naturam, which creates a horror vacui in the collective layer and is only too likely to collapse under the impact of the collective forces of the psyche.

The mystery legend of the two helpful friends promises protection to him who has found the jewel on his quest.

But there will come a time when, in accordance with Allah’s providence, even the iron rampart will fall to pieces, namely, on the day when the world comes to an end, or psychologically speaking, when individual consciousness is extinguished in the waters of darkness, that is to say when a subjective end of the world is experienced.

By this is meant the moment when consciousness sinks back into the darkness from which it originally emerged, like Khidr’s island: the moment of death. Carl Jung, CW 9i, Pages 146-147

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/897f4-12bindividuation.jpg`

Carl Jung: Often the hands know how to solve a riddle with which the intellect has wrestled in vain.

(2019-02-02 04:30)

[1]

It does not suffice in all cases to elucidate only the conceptual context of a dream-content.

Often it is necessary to clarify a vague content by giving it a visible form.

This can be done by drawing, painting, or modelling.

Often the hands know how to solve a riddle with which the intellect has wrestled in vain.

By shaping it, one goes on dreaming the dream in greater detail in the waking state, and the initially incomprehensible, isolated event is integrated into the sphere of the total personality, even
though it remains at first unconscious to the subject.

Aesthetic formulation leaves it at that and gives up any idea of discovering a meaning.

This sometimes leads patients to fancy themselves artists—misunderstood ones, naturally.

The desire to understand, if it dispenses with careful formulation, starts with the chance idea or association and therefore lacks an adequate basis.

It has better prospects of success if it begins only with the formulated product.

The less the initial material is shaped and developed, the greater is the danger that understanding will be governed not by the empirical facts but by theoretical and moral considerations.

The kind of understanding with which we are concerned at this stage consists in a reconstruction of the meaning that seems to be immanent in the original "chance" idea. Carl Jung, CW 8, Para 180

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/cba5d-12bhands.jpg`

Carl Jung on “Hell,” “Lucifer,” “Satan,” and the “Devil” - Anthology (2019-02-02 04:30)

[1]

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries. This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 43.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease. Carl Jung, Letters Vol. 1, Pages 59-63.

But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness. Carl Jung, Letters Vol. 1, Pages 341-342.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

Becoming conscious does not in itself lead to hell by any means. It leads to this unpleasant place only if you are conscious of certain things and not of others. Carl Jung, Letters Vol. II, Page 30.

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell. Carl Jung, Letters Vol. II, Page 30.

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

What I have heard from the theological side has readied me for a special compartment in hell. Carl Jung, Letters Vol. II, Pages 547-548

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Pages 531-533

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Satan unlike Christ, was created, not begotten. When I create I am free and not dependent. Carl Jung, Jung-Ostrowski, Page 48.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

He is the pneumatic state the creator attains to through the phase of incarnation. He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Pages 163-174

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. Carl Jung, Liber Novus, Page 274.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. Carl Jung, Liber Novus, Page 261

The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding.   Carl Jung, Liber Novus, Page 261

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

The devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Carl Jung, Children's Dreams Seminar, Page 409

Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness. Carl Jung, Children's Dreams, Page 409.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW ii, Para 255.

Nor should we omit to mention one final turn of the screw: like the devil who delights in disguising himself as an angel of light, the inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly. Carl Jung, CW 9i, Para 431.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. Carl Jung, Letters Vol. II, Pages 624-625.

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Pages 253-254.

When you don't acknowledge that you have such qualities [The Shadow], you are simply feeding the devils. Carl Jung, Dream Analysis, Page 53.

If you get rid of qualities[of the Shadow] you don't like by denying them, you become more and more unaware of what you are, you declare yourself more and more non-existent, and your devils will grow fatter and fatter. Carl Jung, Dream Analysis, Page 53.

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Pages 250-252

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, Letters Vol. I, Pages 267-269

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Pages 267-269

"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying. E.A. Bennet, Meetings with Jung, Page 297

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/c6a2b-12bhell.jpg`

Carl Jung: Strictly speaking, a myth is a historical document. (2019-02-02 05:54)

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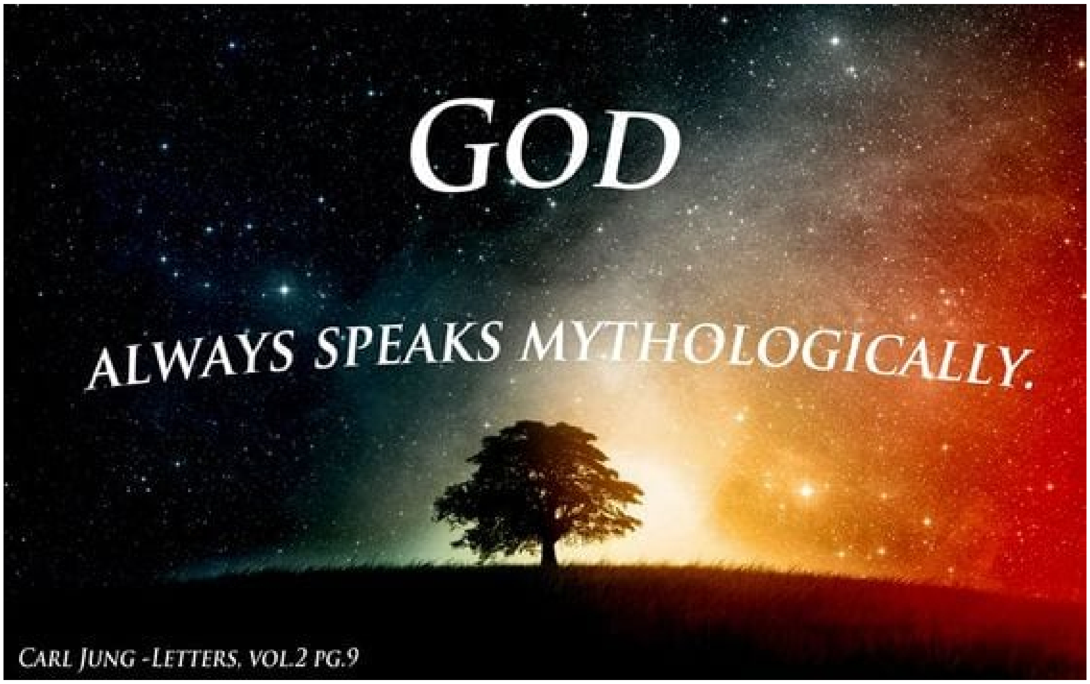

Question 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth.

Strictly speaking, a myth is a historical document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 400o B.C.

What preceded it?

Total darkness.

We just don’t know.

And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God’s son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn’t be found, some invented ones were added—there had to be 14 of them.’

Well, in the case of God’s son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy."

Here, then, we have one such trace [of Egyptian influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth.

This is one of the finest examples of mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon being as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue.

Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption. Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-373.

Carl Jung across the web:

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God is Reality itself and therefore last but not least man. (2019-02-02 06:15)

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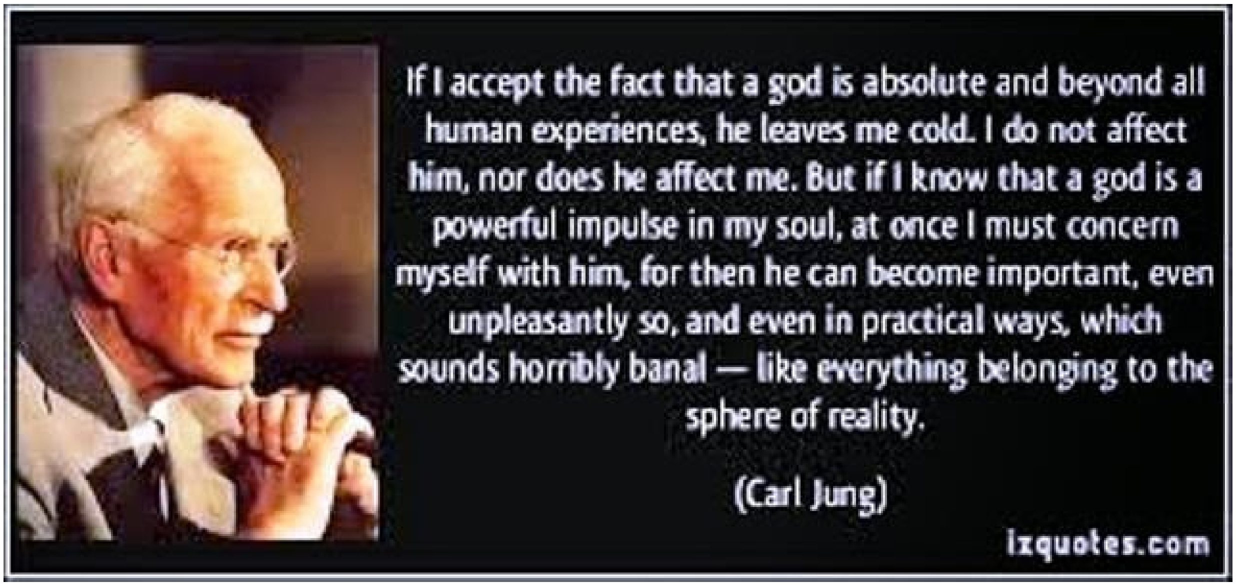

If I accept the fact that a god is absolute and beyond all human experiences, he leaves me cold. I do not affect him, nor does he affect me. But if I know that a god is a powerful impulse in my soul, at once I must concern myself with him, for then he can become important, even unpleasantly so, and even in practical ways, which sounds horribly banal — like everything belonging to the sphere of reality.

(Carl Jung)

[Carl Jung: It was only quite late that we realized (or rather, are beginning to realize) that God is Reality itself and therefore last but not least man.]

Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.

For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occurrence is something that is extremely difficult to conceive.

He must, however, accustom himself to the idea that "time" is a relative concept and needs to be complemented by that of the "simultaneous" existence, in the Bardo or pleroma, of all historical processes.

What exists in the pleroma as an eternal process appears in time as an aperiodic sequence, that is to say, it is repeated many times in an irregular
pattern.

To take but one example: Yahweh had one good son and one who was a failure.

Cain and Abel, Jacob and Esau, correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.

Just as many examples, no less instructive, could be found for the two women prefigured in eternity.

When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual events occurring in time, is an essential component or aspect
of the divine drama.

When Yahweh created the world from his prima materia, the "Void," he could not help breathing his own mystery into the Creation which is himself in every part, as every reasonable theology has long been convinced.

From this comes the belief that it is possible to know God from his Creation.

When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the contrary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other possibilities than those which express him.

All the world is God’s, and God is in all the world from the very beginning. Why, then, the tour de force of the Incarnation? one asks oneself, astonished. God is in everything already, and yet there must be something missing if a sort of second entrance into Creation has now to be staged with so much care and circumspection.

Since Creation is universal, reaching to the remotest stellar galaxies, and since it has also made organic life infinitely variable and capable of endless differentiation, we can hardly see where the defect lies.

The fact that Satan has everywhere intruded his corrupting influence is no doubt regrettable for many reasons, but it makes no difference in principle.

It is not easy to give an answer to this question.

One would like to say that Christ had to appear in order to deliver mankind from evil.

But when one considers that evil was originally slipped into the scheme of things by Satan, and still is, then it would seem much simpler if Yahweh would, for once, call this "practical joker" severely to account, get rid of his pernicious influence, and thus eliminate the root of all evil.

He would then not need the elaborate arrangement of a special Incarnation with all the unforeseeable consequences which this entails.

One should make clear to oneself what it means when God becomes man.

It means nothing less than a world-shaking transformation of God. It means more or less what Creation meant in the beginning, namely an objectivation of God.

At the time of the Creation he revealed himself in Nature; now he wants to be more specific and become man.

It must be admitted, however, that there was a tendency in this direction right from the start.

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God.

This was the first prefiguration of his becoming man.

He took Adam's descendants, especially the people of Israel, into his personal possession, and from time to time he filled this people's prophets with his
spirit. All these things were preparatory events and symptoms of a tendency within God to become man.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man.

That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records.

These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo is God's and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete.

Prefigurations, however, are not in themselves creative events, but are only stages in the process of becoming conscious. It was only quite late that we realized (or rather, are beginning to realize) that God is Reality itself and therefore last but not least man.

This realization is a millennial process. Carl Jung, Psychology and Religion, Paragraphs 629-631

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/8a438-accept.jpg`

Life’s Second Half: The Adventure Inward (2019-02-02 11:56)

Life’s Second Half: The Adventure Inward by by Andy Drymalski, EdD

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“..we cannot live the afternoon of life according to the programme of life’s morning–for what was great in the morning will be little at evening, and what in the morning was true will at evening become a lie.” Carl Jung.

Midlife is an important period of transition in most people’s lives. In the “first half” of life the developmental goal of the personality is the maturation of the ego and our adaptation to the demands of society. In youth we are educated, find work, pursue careers, and perhaps start a family, raise children, etc. If all goes well, we enter midlife with a stable sense of identity and place within the larger community.

It is also natural during this, “first half” period of our lives to utilize and develop the more prominent attributes of our innate personality. That is to say, we lead with our strengths. For example, the naturally extroverted child will tend to exercise and develop his social skills; the movement-oriented girl may be drawn to dance or sports, further developing her natural athleticism; and the thinking-oriented boy may gravitate to math, science, and the school chess club, thereby strengthening his thinking abilities.

To lead with our strengths is natural and appropriate in the first half of life. In order to establish a stable identity and sense of competence we must build off of the natural foundation we’ve been given. But towards midlife a shift occurs. The psyche increasingly directs its attention to the integration and strengthening of our “other half,” the positive but mostly neglected and undeveloped parts of our personality. In the same way that a conditioning coach helps an athlete strengthen less developed muscles for improved performance, the psyche pushes the individual to develop and integrate the weaker and less-developed parts of his/her personality. Thus, the thinking man is challenged to become more feeling, the extrovert more introspective, the introvert more outgoing, the kinesthetic person more auditory or visual, the follower more of a leader, and the leader better able to follow. It is not that we are asked to become our opposite, but rather, to develop our whole personality so that its complementary parts are more available for use and guidance. If not for the strong ego we developed in life's first half, we would not be able to shoulder the demands that the psyche places upon us in the second half of life. Weaknesses are strengthened when they have something stable and solid to push against.

This midlife transition can be both humbling and transforming. It is humbling because we are exploring a new world and sometimes re-experiencing the awkwardness of childhood. It is transforming because as we integrate new abilities and perspectives, our sense of self and world are changed. In youth the ego is expanding in strength and influence. Typically, it follows the well-posted paths of society, perhaps gathering accolades along the way. But at midlife the ego is challenged to become a servant of the larger personality and soul. This is why men often encounter a feminine guide–and women, a masculine guide–in their dreams towards midlife. These figures are manifestations, or symbols, of the soul. They invite and would guide us to an understanding of our deeper nature and a more personal spirituality. Thus, we could say that in youth the ego is educated mostly by family and society, at midlife and beyond, by the soul.

"New goals demand new eyes which see them and a new heart which desires them." Carl Jung

It is natural and psychologically healthy for mature adults to wrestle with questions of meaning, purpose, spiritual values, and personal sacrifice in the second half of life. To cling to the identity, goals, and worldview of our youth in later adulthood can lead to a midlife crisis. Such crises often occur because our ego wants to continue its current path while life and our deeper self beckon to us from another. In fear, or stubbornness, we sometimes fan the dying embers of youth's ego identity, while the kindling of life's second half sits at hand, unrecognized and unused.

The famous psychologist Erik Erikson observed that the midlife years (roughly 35 to 65) are generally approached in one of two ways. People can stagnate in self-absorption and egocentricity, or they can shoulder the torch of higher values, meaning, and vision for their own development and that of succeeding generations. He called this latter path "generativity." In the first half of life our generativity is often biological and procreative. We grow physically and we may bring new physical life into the world. But at midlife and beyond, our generativity gradually shifts from the biological sphere to the spiritual. From ego to soul, from the present to the future, from our immediate family to the world family. The deepest form of generativity is that which turns and plants the soil of our own soul. Without a living relationship with the core of our being, our outer pursuits can become just so much restless activity and white noise. Erikson observed that people who are able to negotiate the death/rebirth process of the midlife transition are more likely to enter their later years with a certain integrity of character and faith in life. Those who are unable, or unwilling, to pass through the transforming fires of midlife often approach late life with despair and a depleted sense of life's meaning.

"The neurotic disturbances of adult years have this in common, that they betray the attempt to carry the psychic dispositions of youth beyond the threshold of the so-called years of discretion." Carl Jung

One example of misdirected and derailed generativity is seen in the growing problem of internet pornography by midlife and older men. Viewed symbolically, sex is the generative union of opposites. Biologically, it produces a new generation of people. Psychologically, it can represent the integration of the complementary dimensions of the psyche, leading to growth of the personality. When older men or women become fixated on the outer biological/physical expression of this process, they short-circuit and derail the generative energy of the creative psyche. The inner drive to consciousness and transformation is thus diverted from its true goal.

Of course, encouraging adults to maintain the worldview of a twenty-year-old is big business, one example being the sale of impotency medications to senior men. When the body does not behave as the ego would like, we "pathologize" the body. Yet, for many men, impotence probably reflects the psyche's effort to redirect their generative energy into the further maturation of the personality, creativity, and the nurturance of meaningful relationships.

"From the middle of life onward, only he remains vitally alive who is ready to die with life." Carl Jung

The gambling industry is another example of the way in which the generative instincts of seniors can be effectively diverted for others' profit. To live life well involves taking risks and leaps of faith. And this is no less true, maybe even more true, in the second half of life. To accept midlife's journey inward is to venture into the unknown of our soul and that of the universe in search of life's gold. But when the need to "go for the gold" and to make a leap of faith gets projected onto money and games of chance, the instinctual drive to live life fully has missed its mark. Probably we all have a "bucket list" with desires and challenges, both outward and inward, that we need to embrace in order to discover and live the deeper purpose and meaning of our lives. "Take your risks and place your bets at the table of life, letting what needs to die, die and what needs to live, live with abundance."

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[2]

1. `http://hbmag.com/wp-content/uploads/2010/03/300-second-half.jpg`
2. `http://hbmag.com/life%E2%80%99s-second-half-the-adventure-inward/`

Carl Jung: Metaphysical assertions are statements of the psyche, and are therefore psychological. (2019-02-02 15:30)

[1]

Metaphysical assertions are statements of the psyche, and are therefore psychological.

To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth."

Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological."

For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides.

He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself.

This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul.

It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnezleur une ame, mais une petite!" Carl Jung, CW 11, Para 835

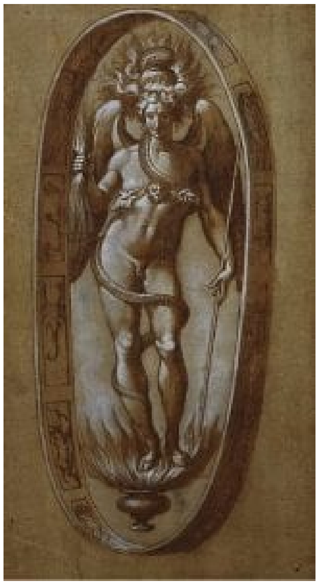
We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual
character.

But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not.

We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d8fec-12bmeta.jpg`

Phanes and the Birth of the Cosmos (2019-02-02 19:19)



Phanes hatched from the world egg & circled by the zodiac, Greco-Roman bas relief C2nd A.D., Modena Museum

PHANES was the Protogenos (primeval god) of procreation in the Orphic cosmogony. He was the primal generator of life, the driving force behind reproduction in the early cosmos. Phanes was hatched from the world egg (the primordial mixture of elements) when it was split into its constituent parts by the ancient gods Khronos (Time) and Ananke (Inevitability). Phanes was the first king of the universe, who passed the royal sceptre on to his daughter Nyx (Night),who in turn handed it down to her son Ouranos (Heaven). From him it was first seized by Kronos (Time), and then by Zeus, the ultimate ruler of the cosmos. Some say Zeus devoured Phanes in order to assume his primal cosmic power and redistribute it amongst a new generation of gods–the Olympians which he sired.

The Orphics equated Phanes with the Elder Eros (Sexual Desire) of Hesiod’s Theogony, who emerged at the beginning of time alongside Khaos (Air) and Gaia (Earth). Phanes also incorporated aspects of other primordial beings described by various ancient writers including Thesis, Phusis, Ophion, Khronos and Ananke. Phanes also appears in myth in the guise of Metis (i.e. Thetis, Thesis, creation), the goddess devoured by Zeus, and Tethys, the nurse of all. However these two divinities in the majority of Greek literature remain far-removed from the concept of creator-gods.

Phanes was portrayed as a beautiful golden-winged hermaphroditic deity wrapped in a serpent’s coils. The poets describe him as an incorporeal being invisible even through the eyes of the gods. His name means "bring to light" or "make appear" from the Greek verbs phanaô and phainô.

PARENTS
[1.1] Hatched from the WORLD-EGG by KHRONOS & ANANKE (Orphic Rhapsodies 66, Orphic Argonautica 12, Orphic Frag 54)
[1.2] POROS & PENIA (Plato calls him Eros) (Plato Symposium 187)
[2.1] HYDROS & GAIA (Orphic Frag 57)
OFFSPRING
[1.1] NYX (Orphic Argonautica 12, Orphic Fragment 101)
ENCYCLOPEDIA

PHANES (Phanês). A mystic divinity in the system of the Orphics, is also called Eros, Ericapaeus, Metis, and Protogonus. He is said to have sprung from the mystic mundane egg, and to have been the father of all gods, and the creator of men. (Proc. in Plat. Crat. p. 36; Orph. Arg. 15; Lactant. Instit. i. 5.)

Source: Dictionary of Greek and Roman Biography and Mythology.

PHANES & THE BIRTH OF THE COSMOS

THE ORPHIC COSMOGONY

Orphica, Theogonies Fragment 54 (from Damascius) (trans. West) (Greek hymns C3rd - C2nd B.C.) :
"Originally there was Hydros (Water), he [Orpheus] says, and Mud, from which Ge (the Earth) solidified: he posits these two as first principles, water and earth . . . The one before the two [Thesis], however, he leaves unexpressed, his very silence being an intimation of its ineffable nature. The third principle after the two was engendered by these–Ge (Earth) and Hydros (Water), that is - and was a Serpent (Drakon) with extra heads growing upon it of a bull and a lion, and a god's countenance in the middle; it had wings upon its shoulders, and its name was Khronos (Unaging Time) and also Herakles. United with it was Ananke (Inevitability, Compulsion) , being of the same nature, or Adrastea, incorporeal, her arms extended throughout the universe and touching its extremities. I think this stands for the third principle, occuping the place of essence, only he [Orpheus] made it bisexual [as Phanes] to symbolize the universal generative cause. And I assume that the theology of the [Orphic] Rhapsodies discarded the two first principles (together with the one before the two, that was left unspoken) [that is, the Orphics discarded the concepts of Thesis, Khronos and Ananke], and began from this third principle [Phanes] after the two, because this was the first that was expressible and acceptable to human ears. For this is the great Khronos (Unaging Time) that we found in it [the Rhapsodies], the father of Aither and Khaos. Indeed, in this theology too [the Hieronyman], this Khronos (Time), the serpent has offspring, three in number: moist Aither (Light) (I quote), unbounded Khaos (Air), and as a third, misty Erebos (Darkness) . . . Among these, he says, Khronos (Time) generated an egg–this tradition too making it generated by Khronos, and born 'among' these because it is from these that the third Intelligible triad is produced [Protogonos-Phanes]. What is this triad, then? The egg; the dyad of the two natures inside it (male and female), and the plurality of the various seeds between; and thirdly an incorporeal god with golden wings on his shoulders, bulls' heads growing upon his flanks, and on his head a monstrous serpent, presenting the appearance of all kinds of animal forms . . . And the third god of the third triad this theology too celebrates as Protogonos (First-Born) [Phanes], and it calls him Zeus the order of all and of the whole world, wherefore he is also called Pan (All). So much this second genealogy supplies concerning the Intelligible principles."

Orphica, Theogonies Fragment 57 (from Athenogoras):

"Khronos (Time) . . . [also called] Herakles generated a huge egg, which, being filled full, by the force of its engenderer was broken in two from friction. Its crown became Ouranos (Heaven), and what had sunk downwards, Gaia (Earth). There also came forth an incorporeal god [Protogonos-Phanes]."
[Athenogoras afterwards goes on to describe the birth of the Hekatonkheires, the Kyklopes and the Titanes; the castration of Ouranos, etc.]

Orphic, Theogonies Fragments 101 - 102 (from Proclus) :
"[Phanes] placed his distinguished sceptre [the rulership of the universe] in the hands of goddess Nyx (Night), that she hold royalty . . . [Nyx] holding in her hands the glorious sceptre of Erikepaios [Phanes]."

Orphica, Theogonies Fragment (from the Deveni Papyrus) :
"Zeus, when from his father the prophesied rule and strength in his hands he took and the glorious daimon . . . the god [Phanes] who first sprang forth into the Aither (Light).

Kronos (Time) who did a mighty deed to Ouranos (Sky), son of Nyx (Night), who became king first of all; following him again Kronos, and then Zeus the contriver. Zeus when, from his father the prophecy having heard,

strength in his hands he took, and the glorious daimon [Phanes], the reverend one, he swallowed, who first sprang forth into the Aither.
[So Zeus swallowed the body of the god] of the Firstborn king [Phanes], the reverend one. And with him all the immortals became one, the blessed gods and goddesses and rivers and lovely springs and everything else that then existed: he became the only one."

Orphica, Rhapsodies Fragment 66 :
"Great Khronos (Time) fashioned from (or in) divine Aither a bright white egg [the world egg from which Ouranos, Gaia and Phanes was born]."

Orphica, Rhapsodies Fragment 167 :
"So then, [Zeus] by engulfing Erikepaios the Firstborn [Phanes], he had the body of all things in his belly, and he mixed into his own limbs the god's power and strength. Because of this, together with him, everything came to be again inside Zeus, the broad air and the lofty splendour of heaven, the undraining sea and earth's glorious seat, great Okeanos and the lowest Tartara of the earth, rivers and boundless sea and everything else, and all the immortal blessed gods and goddesses, all that had existed and all that was to exist afterwards became one and grew together in the belly of Zeus. After he had hidden them all away, again into the glad light from his holy heart he brought them up, performing mighty acts."

Orphica, Epicuras Fragment (from Epiphanius) :
"And he [Epicurus] says that the world began in the likeness of an egg, and the Wind [Khronos (Time) and Ananke (Inevitability) entwined?] encircling the egg serpent-fashion like a wreath or a belt then began to constrict nature. As it tried to squeeze all the matter with greater force, it divided the world into the two hemispheres [Ouranos and Gaia, heaven and earth]."

Orphica, Argonautica 12 ff (trans. West) (Greek epic C4th to C6th A.D.) :
"Firstly, ancient Khaos's (Air's) stern Ananke (Inevitability), and Khronos (Time), who bred within his boundless coils Aither (Light) and two-sexed, two-faced, glorious Eros [Phanes], ever-born Nyx's (Night's) father, whom latter men call Phanes, for he first was manifested."

Ovid, Metamorphoses 1. 1 ff (trans. Melville) (Roman epic C1st B.C. to C1st A.D.) :
"Ere land and sea and the all-covering sky were made, in the whole world the countenance of nature was the same, all one, well named Chaos, a raw and undivided mass, naught but a lifeless bulk, with warring seeds of ill-joined elements compressed together. No Titan [Helios the Sun] as yet poured light upon the world, no waxing Phoebe [Selene the Moon] her crescent filled anew, nor in the ambient air yet hung the earth, self-balanced, equipoised, nor Amphitrite's [the Sea's] arms embraced the long far margin of the land. Though there were land and sea and air, the land no foot could tread, no creature swim the sea, the air was lightless; nothing kept its form, all objects were at odds, since in one mass cold essence fought with hot, and moist with dry, and hard with soft and light with things of weight. This strife a Deus (God) [probably Phanes], with nature's blessing, solved; who severed land from sky and sea from land, and from the denser vapours set apart the ethereal sky; and, each from the blind heap resolved and freed, he fastened in its place appropriate in peace and harmony. The fiery weightless force of heaven's vault flashed up and claimed the topmost citadel; next came the air in lightness and in place; the thicker earth with grosser elements sank burdened by its weight; lowest and last the girdling waters pent the solid globe. So into shape whatever god it was reduced the primal matter and prescribed its several parts. Then first, to make the earth even on every side, he rounded it into a mighty disc, then bade the sea extend and rise under the rushing winds, and gird the shores of the encircled earth. Springs too he made and boundless fens and lakes, and rivers hemmed in winding banks to flow, which, in their diverse journeyings, sometimes the earth absorbs, sometimes they reach the sea and in its broad domain, instead of banks, with new-found freedom beat upon the shores. He bade the plains spread wide, the valleys sink, the craggy mountains rise, the forest trees don their green leaves; and as the vault of heaven has five divisions, two zones on the right, two on the left, and hottest burns the fifth, with that same number Providence

divine parcelled in zones the solid earth below. The midmost uninhabitable heat claims for its own; two lie clothed deep in snow; two, in between, were given a temperate clime where warmth and cold combine in harmony. The air hangs high above them, weightier than the empyrean in the same degree as earth than water. There he bade the mists and there the clouds to have their dwelling-place, and thunder that should shake the hearts of men, and lightning flashing through the freezing gales. The Fabricator Mundi (World's Creator) [Phanes] did not grant the Venti (Winds) full freedom of the sky; who, even so, though each in separate regions rules his blasts, can well nigh tear the world apart, so fierce is brother's strife . . .
Scarce had he thus all things in finite bounds divided when the Sidera (Stars), in darkness blind long buried, over all the spangled sky began to gleam; and, that no part or place should lack fit forms of life, the firmament he made the home of gods and goddesses and the bright constellations; in the sea he set the shining fish to swim; the land received the beasts, the gusty air the birds. A holier creature, of a loftier mind, fit master of the rest, was lacking still. Then man was made, perhaps from seed divine formed by the great Origo Mundi (World's Creator) [probably Phanes], so to found a better world, perhaps the new-made earth, so lately parted from the ethereal heavens, kept still some essence of the kindred sky–earth that son of Iapetus [Prometheus] moulded, mixed with water, in likeness of the gods that govern the world."

ORPHIC HYMN TO PHANES

Orphic Hymn 6 to Protogonus (trans. Taylor) (Greek hymns C3rd B.C. to 2nd A.D.) :
"To Protogonos [i.e. Phanes], Fumigation from Myrrh. O mighty Protogonos (First-Begotten), hear my prayer, twofold, egg-born, and wandering through the air; bull-roarer, glorying in thy golden wings, from whom the race of Gods and mortal springs. Erikapaios, celebrated power, ineffable, occult, all-shining flower. 'Tis thine from darksome mists to pure the sight, all-spreading splendour, pure and holy light; hence, Phanes, called the glory of the sky, on waving pinions through the world you fly. Priepos, dark-eyed splendour, thee I sing, genial, all-prudent, ever blessed king. With joyful aspect on these rites divine and holy consecration (telete) propitious shine."

THE PROPHECIES OF PHANES

Nonnus, Dionysiaca 12. 15 ff (trans. Rouse) (Greek epic C5th A.D.) :
"[Helios the Sun] raised a finger, and pointed out to his circling daughter [the Hora of Autumn] close to a wall opposite the separated tablets of Harmonia. In these are recorded in one group all the oracles which the prophetic hand of Phanes first born engraved as ordained for the world, and drew with his pencil the house proper for each [the astronomical house or zodiac sign]. And Hyperion [Helios], dispenser of fire, added these words: 'In the third tablet, you shall know whence the fruitage of wine shall come–where is the Lion and the Virgin: in the fourth, who is the Prince of grapes–that is where Ganymedes draws the delicious nectar, and lifts cup in hand in the picture.'
When the god had spoken, the wineloving maiden turned her eyes about, and ran to the place. Beside the oracular wall she saw the first tablet, old as the infinite past, containing all things in one: upon it was all that Ophion lord paramount had done, all that ancient Kronos accomplished: when he cut off his father's male plowshare, and sowed the teeming deep with seed on the unsown back of the daughterbegetting sea (Thalassa); how he opened a gaping throat to receive a stony son, when he made a meal of the counterfeit body of a pretended Zeus; how the stone played midwife to the brood of imprisoned children, and shot out the burden of the parturient gullet [the stone was last swallowed and the first disgorged by Kronos].

But when the stormfoot Hora, Phaethon's [Helios'] handmaid, had seen the fiery shining victory of Zeus at war and the hailstorm snowstorm conflict of Kronos, she looked at the next tabled in its turn. There was shown how the pine was in labour of the human race–how the tree suddenly burst its tree-birth and disgorged a son unbegotten self-completed; how Raincloud Zeus brought the waters up in mountainous seas on high and flooded all cities, how Notos and Boreas, Euros and Libos [Zephyros] in turn lashed Deukalion's wandering hutch, lifted it castaway on waves in the air and left it harbourless near the moon.

When the priestess of lichtgang passed with nimble foot to the third tabled, the circling maiden stood gazing at the manifold oracles of the world's fate, in letters of flowing colour engraved with the artist's vermilion, all that elaborate story which the primeval mind had inscribed; and this was the prophecy that she read in the tablets : '. . . [various prophecies from the wanderings of Io to the tale of Atalanta]'

The Hora passed restless over all these on one tablet, until she came to the place where fiery Helios had indicated the signs of prophecy to the wind-swept maiden. There was drawn the shining Lion, there the starry Virgin was depicted in mimic shape, holding a bunch of grapes, the summergrown flower of fruitage : there the daughter of Khronos (Time) stayed her feet, and this is what she read : 'Kissos, the lovely youth, shall creep into a plant, and he shall by the highflying ivy that entwines about the branches. From young Kalamos will spring a reed rising straight and bending to the breeze, a delicate sprout of the fruitful soil, to support the tame vine. Ampelos shall change form into a plant and give his name to the fruit of the vine.

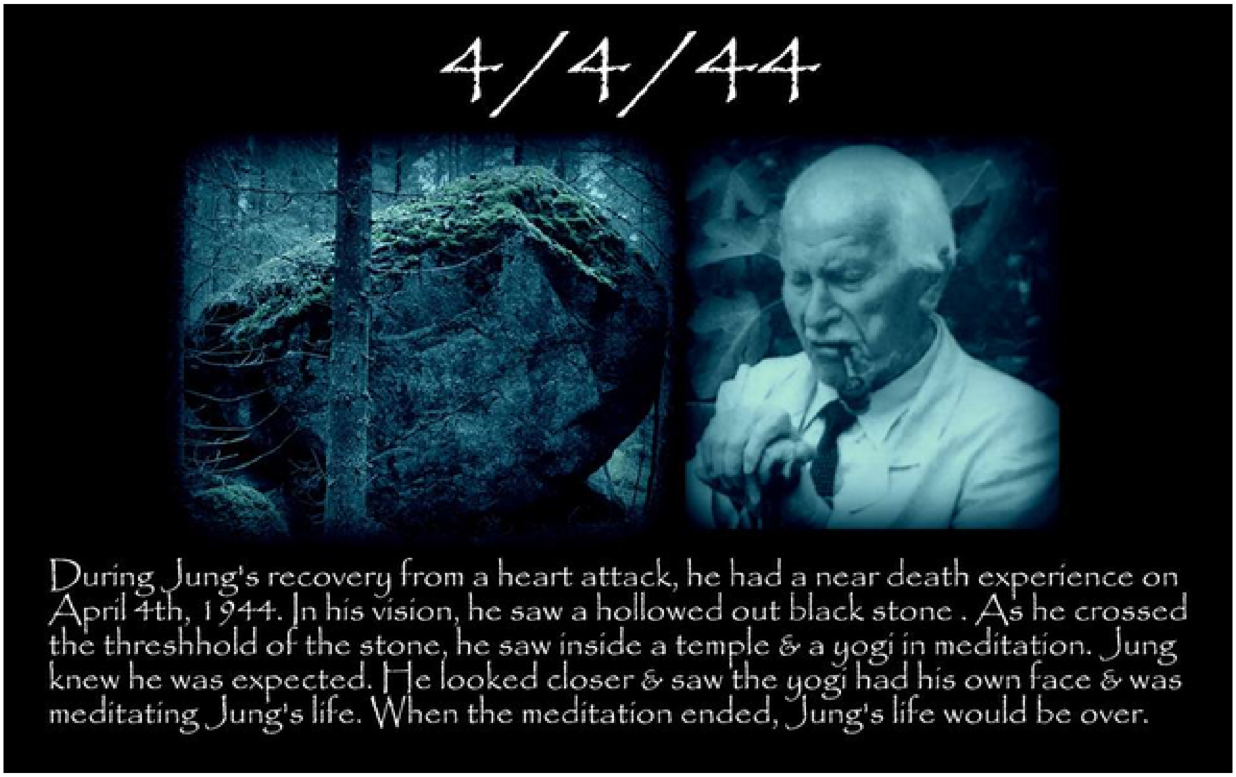
But when the harvest-home maiden had seen all these prophecies, she sought the place where hard by on the neighbouring wall was engraved the figure of Ganymedes pouring the nectar-juice into a golden cup. There was an oracle engraved in four lines of verse. There the grape-loving goddess revelled, for she found this prophecy, kept for Lyaios Ivybearer [Dionysos], 'Zeus gave to Phoibos [Apollon] the prophetic laurel, red roses to the rosy Aphrodite, the grayleaf olive to Athena Greyeyes, corn to Demeter, vine to Dionysos.' That is what the Euian maiden saw on the tablets."

HERMES DISGUISES HIMSELF AS PHANES

Nonnus, Dionysiaca 9. 136 ff (trans. Rouse) (Greek epic C5th A.D.) :
"She [Hera] would have destroyed the son of Zeus [Dionysos still a baby in the care of Ino]; but Hermes caught him up, and carried him to the wooded ridge where Kybele dwelt. Moving fast, Hera ran swift-shoe on quick feet from high heaven; but he was before her, and assumed the eternal shape of first-born Phanes. Hera in respect for the most ancient of the gods, gave him place and bowed before the radiance of the deceiving face, not knowing the borrowed shape for a fraud. So Hermes passed over the mountain tract with quicker step than hers, carrying the horned child folded in his arms, and gave it to Rheia . . . he put off the higher shape of selfborn Phanes and put on his own form again, leaving Bakkhos [Dionysos] to grow a second time in the Mother's nurture."

Carl Jung's near-death experience **(2019-02-03 04:30)**

[1]



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During Jung's recovery from a heart attack, he had a near death experience on April 4th, 1944. In his vision, he saw a hollowed out black stone . As he crossed the threshhold of the stone, he saw inside a temple & a yogi in meditation. Jung knew he was expected. He looked closer & saw the yogi had his own face & was meditating Jung's life. When the meditation ended, Jung's life would be over.

In a hospital in Switzerland in 1944, the world-renowned psychiatrist Carl G. Jung, had a heart attack and then a near-death experience. His vivid encounter with the light, plus the intensely meaningful insights led Jung to conclude that his experience came from something real and eternal. Jung’s experience is unique in that he saw the Earth from a vantage point of about a thousand miles above it.

His incredibly accurate view of the Earth from outer space was described about two decades before astronauts in space first described it. Subsequently, as he reflected on life after death, Jung recalled the meditating Hindu from his near-death experience and read it as a parable of the archetypal Higher Self, the God-image within. Carl Jung, who founded analytical psychology, centered on the archetypes of the collective unconscious. The following is an excerpt from his autobiography entitled Memories, Dreams, Reflections describing his near-death experience.

It seemed to me that I was high up in space. Far below I saw the globe of the Earth, bathed in a gloriously blue light. I saw the deep blue sea and the continents. Far below my feet lay Ceylon, and in the distance ahead of me the subcontinent of India. My field of vision did not include the whole Earth, but its global shape was plainly distinguishable and its outlines shone with a silvery gleam through that wonderful blue light.

In many places the globe seemed colored, or spotted dark green like oxidized silver. Far away to the left lay a broad expanse – the reddish-yellow desert of Arabia; it was as though the silver of the Earth had there assumed a reddish-gold hue. Then came the Red Sea, and far, far back – as if in the upper left of a map – I could just make out a bit of the Mediterranean. My gaze was directed chiefly toward that. Everything else appeared indistinct. I could also see the snow-covered Himalayas, but in that direction it was foggy or cloudy. I did not look to the right at all. I knew that I was on the point of departing from the Earth.

Later I discovered how high in space one would have to be to have so extensive a view – approximately a thousand miles! The sight of the Earth from this height was the most glorious thing I had ever seen.

After contemplating it for a while, I turned around. I had been standing with my back to the Indian Ocean, as it were, and my face to the north. Then it seemed to me that I made a turn to the south. Something new entered my field of vision. A short distance away I saw in space a tremendous dark block of stone, like a meteorite. It was about the size of my house, or even bigger. It was floating in space, and I myself was floating in space.

I had seen similar stones on the coast of the Gulf of Bengal. They were blocks of tawny granite, and some of them had been hollowed out into temples. My stone was one such gigantic dark block. An entrance led into a small antechamber. To the right of the entrance, a black Hindu sat silently in lotus posture upon a stone bench. He wore a white gown, and I knew that he expected me.

Two steps led up to this antechamber, and inside, on the left, was the gate to the temple. Innumerable tiny niches, each with a saucer-like concavity filled with coconut oil and small burning wicks, surrounded the door with a wreath of bright flames. I had once actually seen this when I visited the Temple of the Holy Tooth at Kandy in Ceylon; the gate had been framed by several rows of burning oil lamps of this sort.

As I approached the steps leading up to the entrance into the rock, a strange thing happened: I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me – an extremely painful process. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I might also say: it was with me, and I was it. I consisted of all that, so to speak. I consisted of my own history and I felt with great certainty: this is what I am. I am this bundle of what has been and what has been accomplished.

This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. I existed in an objective form; I was what I had been and lived. At first the sense of annihilation predominated, of having been stripped or pillaged; but suddenly that became of no consequence.

Everything seemed to be past; what remained was a "fait accompli", without any reference back to what had been. There was no longer any regret that something had dropped away or been taken away. On the contrary: I had everything that I was, and that was everything.

Something else engaged my attention: as I approached the temple I had the certainty that I was about to enter an illuminated room and would meet there all those people to whom I belong in reality. There I would at last understand – this too was a certainty – what historical nexus I or my life fitted into. I would know what had been before me, why I had come into being, and where my life was flowing. My life as I lived it had often seemed to me like a story that has no beginning and end. I had the feeling that I was a historical fragment, an excerpt for which the preceding and succeeding text was missing.

My life seemed to have been snipped out of a long chain of events, and many questions had remained unanswered. Why had it taken this course? Why had I brought these particular assumptions with me? What had I made of them? What will follow? I felt sure that I would receive an answer to all the questions as soon as I entered the rock temple. There I would meet the people who knew the answer to my question about what had been before and what would come after.

While I was thinking over these matters, something happened that caught my attention. From below, from the direction of Europe, an image floated up. It was my doctor, or rather, his likeness – framed by a golden chain or a golden laurel wreath. I knew at once: 'Aha, this is my doctor, of course, the one who has been treating me. But now he is coming in his primal form. In life he was an avatar of the temporal embodiment of the primal form, which has existed from the beginning. Now he is appearing in that primal form.'

Presumably I too was in my primal form, though this was something I did not observe but simply took for granted. As he stood before me, a mute exchange of thought took place between us. The doctor had been delegated by the Earth to deliver a message to me, to tell me that there was a protest against my going away. I had no right to leave the Earth and must return. The moment I heard that, the vision ceased.

I was profoundly disappointed, for now it all seemed to have been for nothing. The painful process of defoliation had been in vain, and I was not to be allowed to enter the temple, to join the people in whose company I belonged.

In reality, a good three weeks were still to pass before I could truly make up my mind to live again. I could not eat because all food repelled me. The view of city and mountains from my sickbed seemed to me like a painted curtain with black holes in it, or a tattered sheet of newspaper full of photographs that meant nothing. Disappointed, I thought, “Now I must return to the “box system” again.”

For it seemed to me as if behind the horizon of the cosmos a three-dimensional world had been artificially built up, in which each person sat by himself in a little box. And now I should have to convince myself all over again that this was important! Life and the whole world struck me as a prison, and it bothered me beyond measure that I should again be finding all that quite in order. I had been so glad to shed it all, and now it had come about that I - along with everyone else – would again be hung up in a box by a thread.

I felt violent resistance to my doctor because he had brought me back to life. At the same time, I was worried about him. “His life is in danger, for heaven’s sake! He has appeared to me in his primal form! When anybody attains this form it means he is going to die, for already he belongs to the “greater company.” Suddenly the terrifying thought came to me that the doctor would have to die in my stead. I tried my best to talk to him about it, but he did not understand me. Then I became angry with him.

In actual fact I was his last patient. On April 4, 1944 – I still remember the exact date I was allowed to sit up on the edge of my bed for the first time since the beginning of my illness, and on this same day the doctor took to his bed and did not leave it again. I heard that he was having intermittent attacks of fever. Soon afterward he died of septicernia. He was a good doctor; there was something of the genius about him. Otherwise he would not have appeared to me as an avatar of the temporal embodiment of the primal form. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/811d2-12bkos.jpg`

"Free will," he [Jung] said, "is doing gladly and freely that which one must do." (2019-02-03 04:30)

[1]

Mary S. Howells

When a great man dies, myths and legends begin to gather around him which are fascinating but seem to me undesirable, because the actual truth and the mystery of simplicity carry so much more meaning.

Therefore, I am choosing to write, not of his wisdom and priceless humor, but of the simplest things which to me are still poignant experiences.

After weeks of trying to shape life to my own idea of what I thought was reasonable and right, I sorrowfully acquiesced to fate, i.e., I renounced my ego drive. I was completely spent by strain and sadness.

As I was leaving his study at the end of a conference he said, "Remember, there is only one sorrow and one joy that goes round the world."

These words have remained with me and have helped me to equalize what the Zen Buddhists call the buffetings of pleasure and pain.

The second incident occurred again as I was taking leave.

Following through on the thought of the hour, I said: "Do you then believe in free will?"

"Certainly I do," he replied.

I, who was trained in obligation and duty, was dismayed and looked up for an explanation.

"Free will," he said, "is doing gladly and freely that which one must do."

One morning in 1929 as I waited for Dr. Jung to come up to his study, I noticed with deep concern that his usual light step was ponderous and slow.

I asked him if he were ill or very tired, and he said, "No .... Wilhelm has just died."

Thinking that he might wish to be alone for the hour, I offered to leave.

"Oh, no," he answered, "life goes right on."

This was typical, for to him, there never seemed to be any beginning or any end-birth and death formed one continuous cycle.

My visits with Dr. Jung, in 1949 and 1955, were at Kusnacht, Zurich, in his wonderfully warm study, or in the lovely living room by the fire, or in the blossoming garden sloping down to the lake, or at Ascona, along the shores of the lake near his hotel.

My impression throughout all my meetings with Jung was of a man who met one as an equal.

To me, there is no greater tribute than to say that each time I experienced with him an "I-Thou" relationship.

Dr. Jung always respected the other person, and responded with greatness and with humility.

The directness of the meeting of the eyes and the smile around the mouth conveyed this dramatically.

From the first moment I met him-when he laughingly said, "Oh, I hear dark rumors about you and your work in the New Testament!"-until the last time I saw him-when he said, "Go on talking about the religious aspects of my work.

They are the most important parts"-! was involved in probing with him the whole religious process of individuation.

From these talks, and the very great deal that was said, two personal impressions stand out in my memory.

One is that this man did in fact accept the shadow, and that this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being.

This inclusiveness, in the offering of one’s life to God, made him in what he was an effective exemplar of his belief that "incarnation" is not an idea but an achievement.

The second feeling that remains central out of my talks with him has to do with the controversy about where Dr. Jung stood personally as regards the relationship between the Self and the image of God, and as regards what he felt to be behind the image.

Regardless of what he tried to do in remaining scientific in his writing, when he talked with me face to face he left no doubt in my mind that when he spoke of God he was speaking of more than the archetype of God.

This is sharply emphasized in a statement he made after he had been talking most movingly about the use and need of prayer.

"Why do I have to talk about God?

Because He is everywhere! I am only the spoon in his kitchen."

And what great things have been stirred by this spoon.

For the world, and for us personally.

We must take hold more firmly of our own spoons now that his is put away.

That we know much of how to do this, is our great debt to Dr. Jung. Mary S. Howells, J.E.T., Pages 119-121

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/fbc05-12bhowell.jpg`

Carl Jung on "Buddha" "Buddhism" – Anthology (2019-02-03 04:30)

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The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, Psychology and Religion, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other’s standpoint. Carl Jung, Psychology and Religion, Page 483.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. . . . Carl Jung, Letters Vol. 1, Page 520.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Pages 580-581

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

And that was the case in Buddha's own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3) . Carl Jung, Letters Vol. I, Pages 222-223

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Sky and Psyche: Heaven and Soul (2019-02-03 05:23)

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Sky and Psyche: Heaven and Soul by Nicholas Campion

(This is the text of Campion, Nicholas, 'Sky and Psyche: Heaven and Soul', in Nicholas Campion and Patrick Curry (eds.), Sky and Psyche: the Relationship between Cosmos and Consciousness, Edinburgh: Floris Books 2006, pp. 9-14.)

The chapters in this book are based on lectures delivered at two conferences held in Bath in 2005, and associated with Bath Spa University's Sophia Centre: 'The Alchemical Sky' on 1 May, and 'Sky and Psyche' on 1-2 July. Both events were
designed to address the question of the relationship, as the title of the second event suggests, between sky and

psyche – in their broadest sense.

Psyche, in particular has a double meaning as soul and mind. Until the seventeenth century the two were indistinguishable; soul was that part of mind which could communicate with, travel to and/or unite with, God. Alchemical Sky, meanwhile, points to the possibility of transmutation - or transformation'; that the psyche's ability to reflect on the heavens necessarily involves what we might nowadays call an evolutionary process.

The question of the relationship between the soul and the stars been central to cosmology for thousands of years. The belief in the soul's journey to the stars permeated Egyptian thought. It appeared amongst the Greek Orphics, perhaps under Egyptian influence, from where it made its way into Plato's teachings in fourth century BCE Athens. Thanks to Plato's impact on the Church Fathers, his theories became a persistent, if controversial, part of Christian theology. In fact, one could argue that the entire Christian notion of soul is pagan. The belief that the soul could embark on a celestial journey draws attention to the cosmos as a real, physical space, if one in which morality varies with the region within which one finds one's self. For medieval Christians, Heaven, the soul's natural home, was located above the earth – beyond the stars.

If I could paraphrase Rob Hand, who spoke at the 'Sky and Psyche' conference, the relationship of soul to stars was the central problem in cosmomology during the centuries when Christian theology was being formulated and was fighting for supremacy over its pagan and heretical rivals. Did the soul come from the stars? If so, how did it return? Could it even return? Did it even want to? These were the sort of questions that pervaded discussions of humanity's relationship with the divine. While much modern psychology has become almost entirely dissociated from psyche in its original sense, the reaction to such ideas began with Jung in the 1910s and has found a home in the various schools of post-Jungian and transpersonal psychology.

Plato's idea of the rational mind, that part of the psyche which was in
contact with the divine, survives in various forms. His Idealism, which presented mind as independent of matter, flourishes, unrecognised in a world in which most academic disciplines take materialism as their starting point. Plato's cosmic order though, survives in one other significant area apart from depth psychology, and that is pure mathematics. John Barrow, professor of mathematical sciences at Cambridge University and one of the originators of the anthropic principle, in which the universe and human life are to one degree or another, mutually dependent, discussed
'mathematical Platonism', which he considered 'almost religious in the sense that it provides an underpinning necessary to give meaning to life and human activity'.

Roger Penrose is another mathematical Platonist. Professor of Mathematics at Oxford University, he shared the 1988 Wolf Prize for physics with Stephen Hawking.

Penrose's explanation for the manner in which mathematics allows for intellectual inquiry is instructive:

How is it that mathematical ideas can be communicate in this way? I imagine that whenever the mind perceives a mathematical idea, it makes contact with Plato's world of mathematical concepts...when one 'sees' a mathematical truth, ones; consciousness breaks through into this world of ideas, and makes direct contact with it ('accessible via the intellect').

Psyche as soul may not survive in Penrose's formula, but psyche as collective mind certainly does, and is not so far from Jung's collective unconscious. Penrose's notion of the individual mind connecting with the world of ideas is certainly an exact replica of the communication that takes place between Plato's human rational soul and the world-soul, the anima mundi. Plato laid the foundation of Penrose's opinion in the Phaedrus:

Now the divine intelligence, since it is nurtured on mind and pure knowledge, and the intelligence of every soul which is capable of receiving that which befits it, rejoices in seeing reality for a space of time and by gazing upon truth is nourished and made happy until the revolution brings it again to the same place.

Plato's use of the world revolution, of course, is a reference to the revolution of the heavens, of the stars and planets.

To turn to the title of the second, two-day, conference, it deliberately used the word 'psyche' rather than soul; while it is true that psyche is often directly translated as soul, as in English versions of Claudius Ptolemy's Tetrabiblos, it is also the root of our modern word psychology – the study of mind. The confusion comes about because, for many in the classical world, God was 'Mind' (nous in the Greek), and the human mind, with a small 'm', was an attribute of each individual's divine consciousness and a means of contacting the Divine. The mind in the modern secular world is viewed as, at best, a set of complexes, at worst as a mere bi-product of chemical reactions and electrical impulses, a complicated computer. Many academic and clinical psychologists regard mind as a mere epiphenomenon, an accidental consequence of the brain's physical processes. The word psyche therefore, in modern terms, deliberately confuses the spiritual and psychological, reminding us that, for much of western history until the modern period, the two were intimately related. Astronomy, meanwhile, struggles with its origins in celestial religion. When a NASA spokesman describes his reaction to the return of the 'Stardust' mission as 'incredible thrill, very emotional'

How does this relate to the space program's overwhelmingly technical logic? When Patrick Moore, the UK's most effective populariser of astronomy, discussed the 1964 solar eclipse he simultaneously dismissed ancient beliefs about their power, but preserved the notion of the sky as a source of numinous awe:

Solar eclipses caused great alarm in ancient times; the Chinese used to believe that the Sun was in danger of being eaten by a dragon. No terror is now associated with them, except in very undeveloped countries. But they remain perhaps the most awe-inspiring phenomena in all nature. Nobody who has been fortunate enough to witness a total eclipse of the Sun is ever likely to forget it. Somehow, astronomy can never quite discard that residual impulse which drew humanity to search the sky for meaning and inspiration.

We should turn to Paul Davies, professor of natural philosophy at Adelaide University, for illumination:

An increasing number of scientists and writers have come to realise that the ability of the physical world to organise itself constitutes a fundamental, and deeply mysterious, property of the universe. The fact that nature has creative power, and is able to produce a progressively richer variety of complex forms and structures, challenges the very foundation of contemporary science. 'The greatest riddle of cosmology', writes Karl popper, the well-known philosophers, 'may well be … that the universe is, in a sense, creative'.

The award of the Templeton prize to John Barrow in March 2006, highlighted, again, such prominent opinions on the extent to which the universe is essentially organised and that, therefore, the relationship between consciousness and matter is an integral part of this organisation.

The relationship between mind and matter may even be purposeful if it is argued that consciousness has developed precisely in order to allow human beings to reflect on the cosmos. News reports of Barrow's award gave renewed prominence to his ideas:

Life as we know it would be impossible, he and others have pointed out, if certain constants of nature – numbers denoting the relative strengths of fundamental forces and masses of elementary particles – had values much different from the ones they have, leading to the appearance that the universe was 'well tuned for life,' as Dr Barrow put it.

In a news release, the prize organizers said of Dr Barrow's work:

'It has also given theologians and philosophers inescapable questions to consider when examining the very essence of belief, the nature of the universe, and humanity's place in it.'

Asked about his religious beliefs, Dr Barrow said he and his family were members of the United Reformed Church in Cambridge, which teaches 'a traditional deistic picture of the universe,' he said.

Even atheism is no escape from the sky-psyche problem. A recent, ambitious atheist proposal, Frances Crick's 'Astonishing Hypothesis', according to which, as Crick put it, 'your memories and your ambitions, your sense of personal identity and free will, are in fact no more than the behaviour of a vast assembly of nerve cells and associated molecules',

singularly fails to provide a reasonable answer. One might ask whether, if every particle of matter in our bodies has already passed through three stars, including our sun, since the Big Bang, and if, as Crick argues, consciousness is a property of matter, at what point in this process does matter develop the ability to inquire into itself? As John Gribbin argued, Life begins with the process of star formation. We are made of stardust. Every atom of every element in your body except for hydrogen has been manufactured inside stars, scattered across the universe in great stellar explosions, and recycled to become part of you.

So, to repeat the question, at what stage between star and human do the relevant combinations of Crick's nerve cells and molecules begin to think?

The speakers at the two conferences came from a range of backgrounds. Their brief was to address the topic from whatever was their chosen perspective, personal or professional, academic or practitioner, psychological or spiritual. This variety is reflected in the diversity of the chapters in this book. The intention was not to come up with conclusions but exchange ideas for, as none of us know exactly what we mean by soul, or even how the mind works, or whether one is a form of the other, the only solution is uncertainty. The universe is a closed system. We are inside it and can never be in the position of impartial, external observers: in reflecting on the cosmos, we are reflecting on ourselves.

Endnotes

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11 Gribbin, John, Stardust: the cosmic recycling of stars, planets and people (London: Penguin 2001) p. 1.

[3]

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Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon,

(2019-02-03 05:34)

[1]

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages

in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic.

In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche.

QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen.

Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it! Carl Jng, C.G. Jung: Interviews and Encounters, Pages 374-375.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/e2aa2-62bbut2bif2bthe2bliving.jpg`

Carl Jung: It is much more needful to teach people the art of seeing. (2019-02-03 06:00)

[1]

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character.

But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not.

We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul.

Indeed the very intimacy of the relationship between God and the soul precludes from the start any devaluation of the latter.

It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e., a correspondence, otherwise a connection could never come about. Carl Jung, CW 12, Para 1

1 did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function.

I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it.

It is much more needful to teach people the art of seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious.

In order to facilitate this inner vision we must first clear the way for the faculty of seeing.

How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/a23a4-12bsoul.jpg`

Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters. **(2019-02-03 07:46)**

[1]

The continuing, direct operation of the Holy Ghost on those who are called to be God’s children implies, in fact, a broadening process of incarnation.

Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters.

These are, however, neither begotten by the Holy Ghost nor born of a virgin.

This may be prejudicial to their metaphysical status, but their merely human birth will in no sense endanger their prospects of a future position of honour at the heavenly court, nor will it diminish their capacity to perform miracles.

Their lowly origin (possibly from the mammals) does not prevent them from entering into a close kinship with God as their father and Christ as their brother. In a metaphorical sense, indeed, it is actually a "kinship by blood," since they have received their share of the blood and flesh of Christ, which means more than mere adoption.

These profound changes in man’s status are the direct result of Christ’s work of redemption.

Redemption or deliverance has several different aspects, the most important of which is the expiation wrought by Christ’s sacrificial death for the misdemeanors of mankind.

His blood cleanses us from the evil consequences of sin.

He reconciles God with man and delivers him from the divine wrath, which hangs over him like doom, and from eternal damnation. It is obvious that such ideas still picture God the father as the dangerous Yahweh who has to be propitiated.

The agonizing death of his son is supposed to give him satisfaction for an affront he has suffered, and for this "moral injury" he would be inclined to take a terrible vengeance.

Once more we are appalled by the incongruous attitude of the world creator towards his creatures, who to his chagrin never behave according to his expectations.

It is as if someone started a bacterial culture which turned out to be a failure.

He might curse his luck, but he would never seek the reason for the failure in the bacilli and want to punish them morally for it.

Rather, he would select a more suitable culture medium.

Yahweh's behaviour towards his creatures contradicts all the requirements of so-called "divine" reason whose possession is supposed to distinguish men from animals.

Moreover, a bacteriologist might make a mistake in his choice of a culture medium, for he is only human.

But God in his omniscience would never make mistakes if only he consulted with it.

He has equipped his human creatures with a modicum of consciousness and a corresponding degree of free will, but he must also know that by so doing he leads them into the temptation of falling into a dangerous independence.

That would not be too great a risk if man had to do with a creator who was only kind and good.

But Yahweh is forgetting his son Satan, to whose wiles even he occasionally succumbs.

How then could he expect man with his limited consciousness and imperfect knowledge to do any better?

He also overlooks the fact that the more consciousness a man possesses the more he is separated from his instincts (which at least give him an inkling of the hidden wisdom of God) and the more prone he is to error.

He is certainly not up to Satan's wiles if even his creator is unable, or unwilling, to restrain this powerful spirit. Carl Jung, Psychology and Religion, Paragraph 658.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/c2dc7-dove.jpg`

Foreword to the I Ching by Carl Gustav Jung (2019-02-03 08:24)

Image: Lu Xi, with the 8 trigrams and a turtle, as imagined by the Song painter Ma Lin

Foreword to the I Ching by Carl Gustav Jung [HTML Edition by Dan Baruth]

Since I am not a sinologue, a foreword to the Book of Changes from my hand must be a testimonial of my individual experience with this great and singular book. It also affords me a welcome opportunity to pay tribute again to the memory of my late friend, Richard Wilhelm. He himself was profoundly aware of the cultural significance of his translation of the I Ching, a version unrivaled in the West.

If the meaning of the Book of Changes were easy to grasp, the work would need no foreword.

But this is far from being the case, for there is so much that is obscure about it that Western scholars have tended to dispose of it as a collection of "magic spells," either too abstruse to be intelligible, or of no value whatsoever.

Legge's translation of the I Ching, up to now the only version available in English, has done little to make the work accessible to Western minds.[1]Wilhelm, however, has made every effort to open the way to an understanding of the symbolism of the text.

He was in a position to do this because he himself was taught the philosophy and the use of the I Ching by the venerable sage Lao Nai-hsüan; moreover, he had over a period of many years put the peculiar technique of the oracle into practice.

His grasp of the living meaning of the text gives his version of the I Ching a depth of perspective that an exclusively academic knowledge of Chinese philosophy could never provide.

I am greatly indebted to Wilhelm for the light he has thrown upon the complicated problem of the I Ching, and for insight as regards its practical application as well.

For more than thirty years I have interested myself in this oracle technique, or method of exploring the unconscious, for it has seemed to me of uncommon significance.

I was already fairly familiar with the I Ching when I first met Wilhelm in the early nineteen twenties; he confirmed for me then what I already knew, and taught me many things more.

I do not know Chinese and have never been in China.

I can assure my reader that it is not altogether easy to find the right access to this monument of Chinese thought, which departs so completely from our ways of thinking.

In order to understand what such a book is all about, it is imperative to cast off certain prejudices of the Western mind. it is a curious fact that such a gifted and intelligent people as the Chinese has never developed what we call science.

Our science, however, is based upon the principle of causality, and causality is considered to be an axiomatic truth. But a great change in our standpoint is setting in.

What Kant's Critique of Pure Reason failed to do, is being accomplished by modern physics.

The axioms of causality are being shaken to their foundations: we know now that what we term natural laws are merely statistical truths and thus must necessarily allow for exceptions.

We have not sufficiently taken into account as yet that we need the laboratory with its incisive restrictions in order to demonstrate the invariable validity of natural law.

If we leave things to nature, we see a very different picture: every process is partially or totally interfered with by chance, so much so that under natural circumstances a course of events absolutely conforming to specific laws is almost an exception.

The Chinese mind, as I see it at work in the I Ching, seems to be exclusively preoccupied with the chance aspect of events.

What we call coincidence seems to be the chief concern of this peculiar mind, and what we worship as causality passes almost unnoticed.

We must admit that there is something to be said for the immense importance of chance.

An incalculable amount of human effort is directed to combating and restricting the nuisance or danger represented by chance. Theoretical considerations of cause and effect often look pale and dusty in comparison to the practical results of chance.

It is all very well to say that the crystal of quartz is a hexagonal prism. The statement is quite true in so far as an ideal crystal is envisaged. But in nature one finds no two crystals exactly alike, although all are unmistakably hexagonal. The actual form, however, seems to appeal more to the Chinese sage than the ideal one.

The jumble of natural laws constituting empirical reality holds more significance for him than a causal explanation of events that, moreover, must usually be separated from one another in order to be properly dealt with.

The manner in which the I Ching tends to look upon reality seems to disfavor our causalistic procedures. The moment under actual observation appears to the ancient Chinese view more of a chance hit than a clearly defined result of concurring causal chain processes. The matter of interest seems to be the configuration formed by chance events in the moment of observation, and not at all the hypothetical reasons that seemingly account for the coincidence. While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.

Thus it happens that when one throws the three coins, or counts through the forty-nine yarrow stalks, these chance details enter into the picture of the moment of observation and form a part of it – a part that is insiguificant to us, yet most meaningful to the Chinese mind. With us it would be a banal and almost meaningless statement (at least on the face of it) to say that whatever happens in a given moment possesses inevitably the quality peculiar to that moment. This is not an abstract argument but a very practical one. There are certain connoisseurs who can tell you merely from the appearance, taste, and behavior of a wine the site of its vineyard and the year of its origin. There are antiquarians who with almost uncanny accuracy will name the time and place of origin and the maker of an objet d'art or piece of furniture on merely looking at it. And there are even astrologers who can tell you, without any previous knowledge of your nativity, what the position of sun and moon was and what zodiacal sign rose above the horizon in the moment of your birth. In the face of such facts, it must be admitted that moments can leave long-lasting traces.

In other words, whoever invented the I Ching was convinced that the hexagram worked out in a certain moment coincided with the latter in quality no less than in time. To him the hexagram was the exponent of the moment in which it was cast – even more so than the hours of the clock or the divisions of the calendar could be – inasmuch as the hexagram was understood to be an indicator of the essential situation prevailing in the moment of its origin.

This assumption involves a certain curious principle that I have termed synchronicity,[2] a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is a merely statistical truth and not absolute, it is a sort of working hypothesis of how events evolve one out of another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers.

The ancient Chinese mind contemplates the cosmos in a way comparable to that of the modern physicist, who cannot deny that his model of the world is a decidedly psychophysical structure. The microphysical event includes the observer just as much as the reality underlying the I Ching comprises subjective, i.e., psychic conditions in the totality of the momentary situation. Just as causality describes the sequence of events, so synchronicity to the Chinese mind deals with the coincidence of events. The causal point of view tells us a dramatic story about how D came into existence: it took its origin from C, which existed before D, and C in its turn had a father, B, etc. The synchronistic view on the other hand tries to produce an equally meaningful picture of coincidence. How does it happen that A', B', C', D', etc., appear all in the same moment and in the same place? It happens in the first place because the physical events A' and B' are of the same quality as the psychic events C' and D', and further because all are the exponents of one and the same momentary situation. The situation is assumed to represent a legible or understandable picture.

Now the sixty-four hexagrams of the I Ching are the instrument by which the meaning of sixty-four different yet typical situations can be determined. These interpretations are equivalent to causal explanations. Causal connection is statistically necessary and can therefore be subjected to experiment. Inasmuch as situations are unique and cannot be repeated, experimenting with synchronicity seems to be impossible under ordinary conditions.[3] In the I Ching, the only criterion of the validity of synchronicity is the observer's opinion that the text of the hexagram amounts to a true rendering of his psychic condition. It is assumed that the fall of the coins or the result of the division of the bundle of yarrow stalks is what it necessarily must be in a given "situation," inasmuch as anything happening in that moment belongs to it as an indispensable part of the picture. If a handful of matches is thrown to the floor, they form the pattern characteristic of that moment. But such an obvious truth as this reveals its meaningful nature only if it is possible to read the pattern and to verify its interpretation, partly by the observer's knowledge of the subjective and objective situation, partly by the character of subsequent events. It is obviously not a procedure that appeals to a critical mind used to experimental verification of facts or to factual evidence. But for someone who likes to look at the world at the angle from which ancient China saw it, the I Ching may have some attraction.

My argument as outlined above has of course never entered a Chinese mind. On the contrary, according to the old tradition, it is "spiritual agencies," acting in a mysterious way, that make the yarrow stalks give a meaningful answer.[4] These powers form, as it were, the living soul of the book. As the latter is thus a sort of animated being, the tradition assumes that one can put questions to the I Ching and expect to receive intelligent answers. Thus it occurred to me that it might interest the uninitiated reader to see the I Ching at work. For this purpose I made an experiment strictly in accordance with the Chinese conception: I personified the book in a sense, asking its judgment about its present situation, i.e., my intention to present it to the Western mind.

Although this procedure is well within the premises of Taoist philosophy, it appears exceedingly odd to us. However, not even the strangeness of insane delusions or of primitive superstition has ever shocked me. I have always tried to remain unbiased and curious – rerum novarum cupidus. Why not venture a dialogue with an ancient book that purports to be animated? There can be no harm in it, and the reader may watch a psychological procedure that has been carried out time and again throughout the millennia of Chinese civilization, representing to a Confucius or a Lao-tse both a supreme expression of spiritual authority and a philosophical enigma. I made use of the coin method, and the answer obtained was hexagram 50, Ting, THE CALDRON.

In accordance with the way my question was phrased, the text of the hexagram must be regarded as though the I Ching itself were the speaking person. Thus it describes itself as a caldron, that is, as a ritual vessel containing cooked food. Here the food is to be understood as spiritual nourishment. Wilhelm says about this:

The ting, as a utensil pertaining to a refined civilization, suggests the fostering and nourishing of able men, which redounded to the benefit of the state. . . . Here we see civilization as it reaches its culmination in religion. The ting serves in offering sacrifice to God. . . . The supreme revelation of God appears in prophets and holy men. To venerate them is true veneration of God. The will of God, as revealed through them, should he accepted in humility.
Keeping to our hypothesis, we must conclude that the I Ching is here testifying concerning itself.
When any of the lines of a given hexagram have the value of six or nine, it means that they are specially emphasized and hence important in the interpretation.[5] In my hexagram the "spiritual agencies" have given the emphasis of a nine to the lines in the second and in the third place. The text says:

Nine in the second place means:
There is food in the ting.
My comrades are envious,
But they cannot harm me.
Good fortune.

Thus the I Ching says of itself: "I contain (spiritual) nourishment." Since a share in something great always arouses envy, the chorus of the envious[6] is part of the picture. The envious want to rob the I Ching of its great possession, that is, they seek to rob it of meaning, or to destroy its meaning. But their enmity is in vain. Its richness of meaning is assured; that is, it is convinced of its positive achievements, which no one can take away. The text continues:

Nine in the third place means:
The handle of the ting is altered.
One is impeded in his way of life.
The fat of the pheasant is not eaten.
Once rain falls, remorse is spent.
Good fortune comes in the end.

The handle [German Griff] is the part by which the ting can be grasped [gegriffen]. Thus it signifies the concept[7] (Begriff) one has of the I Ching (the ting). In the course of time this concept has apparently changed, so that today we can no longer grasp (begreifen) the I Ching. Thus "one is impeded in his way of life." We are no longer supported by the wise counsel and deep insight of the oracle; therefore we no longer find our way through the mazes of fate and the obscurities of our own natures. The fat of the pheasant, that is, the best and richest part of a good dish, is no longer eaten. But when the thirsty earth finally receives rain again, that is, when this state of want has been overcome, "remorse," that is, sorrow over the loss of wisdom, is ended, and then comes the longed-for opportunity. Wilhelm comments: "This describes a man who, in a highly evolved civilization, finds himself in a place where no one notices or recognizes him. This is a severe block to his effectiveness." The I Ching is complaining, as it were, that its excellent qualities go unrecognized and hence lie fallow. It comforts itself with the hope that it is about to regain recognition.

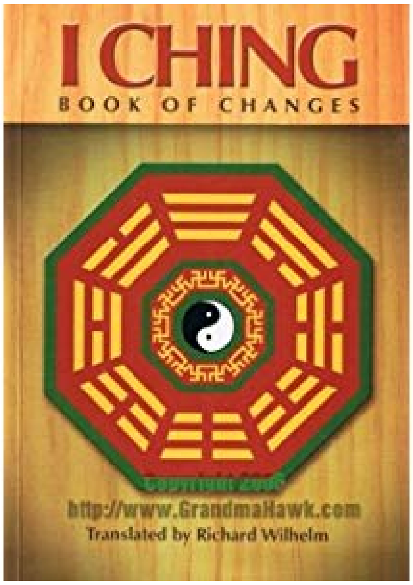
The answer given in these two salient lines to the question I put to the I Ching requires no particular subtlety of interpretation, no artifices, no unusual knowledge. Anyone with a little common sense can understand the meaning of the answer; it is the answer of one who has a good opinion of himself, but whose value is neither generally recognized nor even widely known. The answering subject has an interesting notion of itself: it looks upon itself as a vessel in which sacrificial offerings are brought to the gods, ritual food for their nourishment. It conceives of itself as a cult utensil serving to provide spiritual nourishment for the unconscious elements or forces ("spiritual agencies") that have been projected as gods – in other words, to give these forces the attention they need in order to play their part in the life of the individual. Indeed, this is the original meaning of the word religio - a careful observation and taking account of (from relegere [8]) the numinous.

The method of the I Ching does indeed take into account the hidden individual quality in things and men, and in one’s own unconscious self as well. I have questioned the I Ching as one questions a person whom one is about to introduce to friends: one asks whether or not it will be agreeable to him. In answer the I Ching tells me of its religious significance, of the fact that at present it is unknown and misjudged, of its hope of being restored to a place of honor – this last obviously with a sidelong glance at my as yet unwritten foreword,[9] and above all at the English translation. This seems a perfectly understandable reaction, such as one could expect also from a person in a similar situation.

But how has this reaction come about? Because I threw three small coins into the air and let them fall, roll, and come to rest, heads up or tails up as the case might be. This odd fact that a reaction that makes sense arises out of a technique seemingly excluding all sense from the outset, is the great achievement of the I Ching. The instance I have just given is not unique; meaningful answers are the rule. Western sinologues and distinguished Chinese scholars have been at pains to inform me that the I Ching is a collection of obsolete "magic spells." In the course of these conversations my informant has sometimes admitted having consulted the oracle through a fortune teller, usually a Taoist priest. This could be "only nonsense" of course. But oddly enough, the answer received apparently coincided with the questioner’s psychological blind spot remarkably well.

I agree with Western thinking that any number of answers to my question were possible, and I certainly cannot assert that another answer would not have been equally significant. However, the answer received was the first and only one; we know nothing of other possible answers. It pleased and satisfied me. To ask the same question a second time would have been tactless and so I did not do it: "the master speaks but once." The heavy-handed pedagogic approach that attempts to fit irrational phenomena into a preconceived rational pattern is anathema to me. Indeed, such things as this answer should remain as they were when they first emerged to view, for only then do we know what nature does when left to herself undisturbed by the meddlesomeness of man. One ought not to go to cadavers to study life. Moreover, a repetition of the experiment is impossible, for the simple reason that the original situation cannot be reconstructed. Therefore in each instance there is only a first and single answer.

[1]



To return to the hexagram itself. There is nothing strange in the fact that all of Ting, THE CALDRON, amplifies the themes announced by the two salient lines.[10] The first line of the hexagram says:

A ting with legs upturned.
Furthers removal of stagnating stuff.
One takes a concubine for the sake of her son.
No blame.

A ting that is turned upside down is not in use. Hence the I Ching is like an unused caldron. Turning it over serves to remove stagnating matter, as the line says. Just as a man takes a concubine when his wife has no son, so the I Ching is called upon when one sees no other way out. Despite the quasi-legal status of the concubine in China, she is in reality only a somewhat awkward makeshift so likewise the magic procedure of the oracle is an expedient that may be utilized for a higher purpose. There is no blame, although it is an exceptional recourse.

The second and third lines have already been discussed. The fourth line says:

The legs of the ting are broken.
The prince’s meal is spilled
And his person is soiled.
Misfortune.

Here the ting has been put to use, but evidently in a very clumsy manner, that is, the oracle has been abused or misinterpreted. In this way the divine food is lost, and one puts oneself to shame. Legge translates as follows: "Its subject will be made to blush for shame." Abuse of a cult utensil such as the ting (i.e., the I Ching) is a gross profanation. The I Ching is evidently insisting here on its dignity as a ritual vessel and protesting against being profanely used.

The fifth line says:

The ting has yellow handles, golden carrying rings.

Perseverance furthers.
The I Ching has, it seems, met with a new, correct (yellow) understanding, that is, a new concept (Begriff) by which it can be grasped. This concept is valuable (golden). There is indeed a new edition in English, making the book more accessible to the Western world than before.

The sixth line says:

The ting has rings of jade.
Great good fortune.
Nothing that would not act to further.

Jade is distinguished for its beauty and soft sheen. If the carrying rings are of jade, the whole vessel is enhanced in beauty, honor, and value. The I Ching expresses itself here as being not only well satisfied but indeed very optimistic. One can only await further events and in the meantime remain content with the pleasant conclusion that the I Ching approves of the new edition.

I have shown in this example as objectively as I can how the oracle proceeds in a given case. Of course the procedure varies somewhat according to the way the question is put. If for instance a person finds himself in a confusing situation, he may himself appear in the oracle as the speaker. Or, if the question concerns a relationship with another person, that person may appear as the speaker. However, the identity of the speaker does not depend entirely on the manner in which the question is phrased, inasmuch as our relations with our fellow beings are not always determined by the latter. Very often our relations depend almost exclusively on our own attitudes, though we maybe quite unaware of this fact. Hence, if an individual is unconscious of his role in a relationship, there may be a surprise in store for him; contrary to expectation, he himself may appear as the chief agent, as is sometimes unmistakably indicated by the text. It may also occur that we take a situation too seriously and consider it extremely important, whereas the answer we get on consulting the I Ching draws attention to some unsuspected other aspect impllcit in the question.

Such instances might at first lead one to think that the oracle is fallacious. Confucius is said to have received only one inappropriate answer, i.e., hexagram 22, GRACE – a thoroughly aesthetic hexagram. This is reminiscent of the advice given to Socrates by his daemon – "You ought to make more music" – whereupon Socrates took to playing the flute. Confucius and Socrates compete for first place as far as reasonableness and a pedagogic attitude to life are concerned; but it is unlikely that either of them occupied himself with "lending grace to the beard on his chin," as the second line of this hexagram advises. Unfortunately, reason and pedagogy often lack charm and grace, and so the oracle may not have been wrong after all.

To come back once more to our hexagram. Though the I Ching not only seems to be satisfied with its new edition, but even expresses emphatic optimism, this still does not foretell anything about the effect it will have on the public it is intended to reach. Since we have in our hexagram two yang lines stressed by the numerical value nine, we are in a position to find out what sort of prognosis the I Ching makes for itself. Lines designated by a six or a nine have, according to the ancient conception, an inner tension so great as to cause them to change into their opposites, that is, yang into yin, and vice versa. Through this change we obtain in the present instance hexagram 55, Chin, PROGRESS.

The subject of this hexagram is someone who meets with all sorts of vicissitudes of fortune in his climb upward, and the text describes how he should hehave. The I Ching is in this same situation: it rises like the sun and declares itself, but it is rebuffed and finds no confidence – it is "progressing, but in sorrow." However, "one obtains great happiness from one’s ancestress." Psychology can help us to elucidate this obscure passage. In dreams and fairy tales the grandmother, or ancestress, often represents the unconscious, because the latter in a man contains the feminine component of the psyche. If the I Ching is not accepted by the conscious, at least the unconscious meets it halfway, and the I Ching is more closely connected with the unconscious than with the rational attitude of consciousness. Since the unconscious is often represented in dreams by a feminine figure, this may be the explanation here. The feminine person might be the translator, who has given the book her maternal care, and this might easily appear to the I Ching as a "great happiness." It anticipates general understantling, but is afraid of misuse – "Progress like a hamster." But it is mindful of the admonition, "Take not gain and loss to heart." It remains free of "partisan motives." It does not thrust itself on anyone.

The I Ching therefore faces its future on the American book market calmly and expresses itself here just about as any reasonable person would in regard to the fate of so controversial a work. This prediction is so very reasonable and full of common sense that it would be hard to think of a more fitting answer.

All of this happened before I had written the foregoing paragraphs. When I reached this point, I wished to know the attitude of the I Ching to the new situation. The state of things had been altered by what I had written, inasmuch as I myself had now entered upon the scene, and I therefore expected to hear something referring to my own action. I must confess that I had not been feeling too happy in the course of writing this foreword, for, as a person with a sense of responsibility toward science, I am not in the habit of asserting something I cannot prove or at least present as acceptable to reason. It is a dubious task indeed to try to introduce to a critical modern public a collection of archaic "magic spells," with the idea of making them more or less acceptable. I have undertaken it because I myself think that there is more to the ancient Chinese way of thinking than meets the eye. But it is embarrassing to me that I must appeal to the good will and imagination of the reader, inasmuch as I have to take him into the obscurity of an age-old magic ritual. Unfortunately I am only too well aware of the arguments that can be brought against it. We are not even certain that the ship that is to carry us over the unknown seas has not sprung a leak somewhere. May not the old text be corrupt? Is Wilhelm’s translation accurate? Are we not self-deluded in our explanations?

The I Ching insists upon self-knowledge throughout. The method by which this is to be achieved is open to every kind of misuse, and is therefore not for the frivolous-minded and immature; nor is it for intellectualists and rationalists. It is appropriate only for thoughtful and reflective people who like to think about what they do and what happens to them – a predilection not to be confused with the morbid brooding of the hypochondriac. As I have indicated above, I have no answer to the multitude of problems that arise when we seek to harmonize the oracle of the I Ching with our accepted scientific canons. But needless to say, nothing "occult" is to be inferred. My position in these matters is pragmatic, and the great disciplines that have taught me the practical usefulness of this viewpoint are psychotherapy and medical psychology. Probably in no other field do we have to reckon with so many unknown quantities, and nowhere else do we become more accustomed to adopting methods that work even though for a long time we may not know why they work. Unexpected cures may arise from questionable therapies and unexpected failures from allegedly reliable methods. In the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterward that he did not see anything. The irrational fullness of life has taught me never to discard anything, even when it goes against all our theories (so short-lived at best) or otherwise admits of no immediate explanation. It is of course disquieting, and one is not certain whether the compass is pointing true or not; but security, certitude, and peace do not lead to discoveries. It is the same with this Chinese mode of divination. Clearly the method aims at self-knowledge, though at all times it has also been put to superstitious use.

I of course am thoroughly convinced of the value of self-knowledge, but is there any use in recommending such insight, when the wisest of men throughout the ages have preached the need of it without success? Even to the most biased eye it is obvious that this book represents one long admonition to careful scrutiny of one’s own character, attitude, and motives. This attitude appeals to me and has induced me to undertake the foreword. Only once before have I expressed myself in regard to the problem of the I Ching: this was in a memorial address in tribute to Richard Willielm.[11] For the rest I have maintained a discreet silence. It is by no means easy

to feel one's way into such a remote and mysterious mentality as that underlying the I Ching. One cannot easily disregard such great minds as Confucius and Lao-tse, if one is at all able to appreciate the quality of the thoughts they represent; much less can one overlook the fact that the I Ching was their main source of inspiration. I know that previously I would not have dared to express myself so explicitly about so uncertain a matter. I can take this risk because I am now in my eighth decade, and the changing opinions of men scarcely impress me any more; the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind.

I do not like to burden my reader with these personal considerations; but, as already indicated, one's own personality is very often implicated in the answer of the oracle. Indeed, in formulating my question I even invited the oracle to comment directly on my action. The answer was hexagram 29, K'an, THE ABYSMAL. Special emphasis is given to the third place by the fact that the line is designated by a six. This line says:

Forward and backward, abyss on abyss.
In danger like this, pause at first and wait,
Otherwise you will fall into a pit in the abyss.
Do not act in this way.

Formerly I would have accepted unconditionally the advice, "Do not act in this way," and would have refused to give my opinion of the I Ching, for the sole reason that I had none. But now the counsel may serve as an example of the way in which the I Ching functions. It is a fact that if one begins to think about it, the problems of the I Ching do represent "abyss on abyss," and unavoidably one must "pause at first and wait" in the midst of the dangers of limitless and uncritical speculation; otherwise one really will lose his way in the darkness. Could there be a more uncomfortable position intellectually than that of floating in the thin air of unproved possibilities, not knowing whether what one sees is truth or illusion? This is the dreamlike atmosphere of the I Ching, and in it one has nothing to rely upon except one's own so fallible subjective judgment. I cannot but admit that this line represents very appropriately the feelings with which I wrote the foregoing passages. Equally fitting is the comforting beginning of this hexagram – "If you are sincere, you have success in your heart" – for it indicates that the decisive thing here is not the outer danger but the subjective condition, that is, whether one believes oneself to be "sincere" or not.

The hexagram compares the dynamic action in this situation to the behavior of flowing water, which is not afraid of any dangerous place but plunges over cliffs and fills up the pits that lie in its course (K'an also stands for water). This is the way in which the "superior man" acts and "carries on the business of teaching."

K'an is definitely one of the less agreeable hexagrams. It describes a situation in which the subject seems in grave danger of being caught in all sorts of pitfalls. Just as in interpreting a dream one must follow the dream text with utmost exactitude, so in consulting the oracle one must hold in mind the form of the question put, for this sets a definite limit to the interpretation of the answer. The first line of the hexagram notes the presence of the danger: "In the abyss one falls into a pit." The second line does the same, then adds the counsel: "One should strive to attain small things only." I apparently anticipated this advice by limiting myself in this foreword to a demonstration of how the I Ching functions in the Chinese mind, and by renouncing the more ambitious project of writing a psychological commentary on the whole book.

The fourth line says:

A jug of wine, a bowl of rice with it;
Earthen vessels

Simply handed in through the window.
There is certainly no blame in this.
Wilhelm makes the following comment here:

Although as a rule it is customary for an official to present certain introductory gifts and recommendations before he is appointed, here everything is simplified to the utmost. The gifts are insignificant, there is no one to sponsor him, he introduces himself; yet all this need not be humiliating if only there is the honest intention of mutual help in danger.

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It looks as if the book were to some degree the subject of this line.

The fifth line continues the theme of limitation. If one studies the nature of water, one sees that it fills a pit only to the rim and then flows on. It does not stay caught there:

The abyss is not filled to overflowing,
It is filled only to the rim.

But if, tempted by the danger, and just because of the uncertainty, one were to insist on forcing conviction by special efforts, such as elaborate commentaries and the like, one would only be mired in the difficulty, which the top line describes very accurately as a tied-up and caged-in condition. Indeed, the last line often shows the consequences that result when one does not take the meaning of the hexagram to heart.

In our hexagram we have a six in the third place. This yin line of mounting tension changes into a yang line and thus produces a new hexagram showing a new possibility or tendency. We now have hexagram 48, Ching, THE WELL. The water hole no longer means danger, however, but rather something beneficial, a well:

Thus the superior man encourages the people at their work,
And exhorts them to help one another.

The image of people helping one another would seem to refer to the reconstruction of the well, for it is broken down and full of mud. Not even animals drink from it. There are fishes living in it, and one can shoot these, but the well is not used for drinking, that is, for human needs. This description is reminiscent of the overturned and unused ting that is to receive a new handle. Moreover, this well, like the ting, is cleaned. But no one drinks from it:

This is my heart’s sorrow,
For one might draw from it.

The dangerous water hole or abyss pointed to the I Ching, and so does the well, but the latter has a positive meaning: it contains the waters of life. It should he restored to use. But one has no concept (Begriff) of it, no utensil with which to carry the water; the jug is broken and leaks. The ting needs new handles and carrying rings by which to grasp it, and so also the well must be newly lined, for it contains "a clear, cold spring from which one can drink." One may draw water from it, because "it is dependable."

It is clear that in this prognosis the speaking subject is again the I Ching, representing itself as a spring of living water. The preceding hexagram described in detail the danger confronting the person who accidentally falls into the pit within the abyss. He must work his way out of it, in order to discover that it is an old, ruined well, buried in mud, but capable of being restored to use again.

I submitted two questions to the method of chance represented by the coin oracle, the second question being put after I had written my analysis of the answer to the first. The first question was directed, as it were, to the I Ching: what had it to say about my intention to write a foreword? The second question concerned my own action, or rather the situation in which I was the acting subject who had discussed the first hexagram. To the first question the I Ching replied by comparing itself to a caldron, a ritual vessel in need of renovation, a vessel that was finding only doubtful favor with the public. To the second question the reply was that I had fallen into a difficulty, for the I Ching represented a deep and dangerous water hole in which one might easily be mired. However, the water hole proved to be an old well that needed only to be renovated in order to be put to useful purposes once more.

These four hexagrams are in the main consistent as regards theme (vessel, pit, well); and as regards intellectual content they seem to be meaningful. Had a human being made such replies, I should, as a psychiatrist, have had to pronounce him of sound mind, at least on the basis of the material presented. Indeed, I should not have been able to discover anything delirious, idiotic, or schizophrenic in the four answers. In view of the I Ching's extreme age and its Chinese origin, I cannot consider its archaic, symbolic, and flowery language abnormal. On the contrary, I should have had to congratulate this hypothetical person on the extent of his insight into my unexpressed state of doubt. On the other hand, any person of clever and versatile mind can turn the whole thing around and show how I have projected my subjective contents into the symbolism of the hexagrams. Such a critique, though catastrophic from the standpoint of Western rationality, does no harm to the function of the I Ching. On the contrary, the Chinese sage would smilingly tell me: "Don't you see how useful the I Ching is in making you project your hitherto unrealized thoughts into its abstruse symbolism? You could have written your foreword without ever realizing what an avalanche of misunderstanding might be released by it."

The Chinese standpoint does not concern itself as to the attitude one takes toward the performance of the oracle. It is only we who are puzzled, because we trip time and again over our prejudice, viz., the notion of causality. The ancient wisdom of the East lays stress upon the fact that the intelligent individual realizes his own thoughts, but not in the least upon the way in which he does it. The less one thinks about the theory of the I Ching, the more soundly one sleeps.

It would seem to me that on the basis of this example an unprejudiced reader would now be in a position to form at least a tentative judgment on the operation of the I Ching.[12] More cannot be expected from a simple introduction. If by means of this demonstration I have succeeded in elucidating the psychological phenomenology of the I Ching, I shall have carried out my purpose. As to the thousands of questions, doubts, and criticisms that this singular book stirs up – I cannot answer these. The I Ching does not offer itself with proofs and results; it does not vaunt itself, nor is it easy to approach. Like a part of nature, it waits until it is discovered. It offers neither facts nor power, but for lovers of self-knowledge, of wisdom – if there be such – it seems to be the right book. To one person its spirit appears as clear as day; to another, shadowy as twilight; to a third, dark as night. He who is not pleased by it does not have to use it, and he who is against it is not obliged to find it true. Let it go forth into the world for the benefit of those who can discern its meaning.

C. G. JUNG

Zurich, 1949

[1] Legge makes the following comment on the explanatory text for the individual lines: "According to our notions, a framer of emblems should be a good deal of a poet, but those of Yi only make us think of a dryasdust. Out of

more than three hundred and fifty, the greater numbers are only grotesque" (The Sacred Books of the East, XVl: The Yi King, 2nd edn., Oxford: Clarendon Press, 1899, p.22). Of the "lessons"' of the hexagrams, the same author says: "But why, it may be asked, why should they be conveyed to us by such an array of lineal figures, and in such a farrago of emblematic representations"' (ibid., p. 25). However, we are nowhere told that Legge ever bothered to put the method to a practical test.

[2] Cf. "Sychronicity: An Acausal Connecting Principle," The Structure and Dynamics of the Psyche (Coll. Works of C. G. Jung, vol. 8).

[3] Cf. J. B. Rhine, The Reach of the Mind (New York and London, 1928).

[4] They are shên, that is "spirit-like." "Heaven produced the 'spirit-like things' " (Legge, p.41).

[5] See the explanation of the method in Wilhelm's text, p.721.

[6] For example, the invidi ("the envious") are a constantly recurring image in the old Latin books on alchemy, especially in the Turba philosophorum (eleventh or twelfth century).

[7] From the Latin concipere, "ito take together," e.g., in a vessel: concipere derives from capere,"to take," "to grasp."

[8] This is the classical etymology. The derivation of rehgio from religare, "bind to," originated with the Church Fathers.

[9] I made this experiment before I actually wrote the foreword.

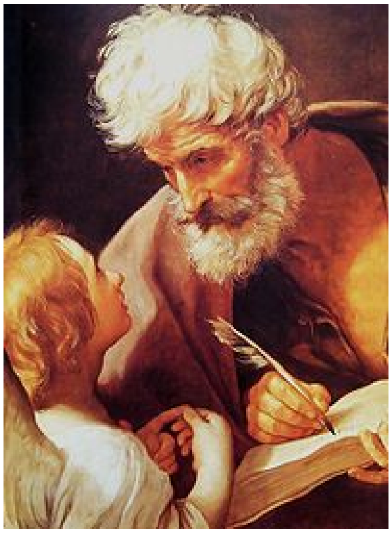
[10] The Chinese interpret only the changing lines in the hexagram obtained by use of the oracle. I have found all the lines of the hexagram to be relevant in most cases.

[11] Cf. R. Wilhelm and C. G. Jung, The Secret of the Golden Flower, tr. Gary F. Baynes (London and New York, 1931; new edn., revised, 1962), in which this address appears as an appendix. The book did not appear in English until a year after Wilhelm's death. The address is also in The Spirit in Man, Art, and Literature (Coll. Works of C. G. Jung, vol.15).

[12] The reader will find it helpful to look up all four of these hexagrams in the text and to read them together with the relevant commentaries.

1. `http://ecx.images-amazon.com/images/I/41v7KcboXBL._SL500_AA300_.jpg`

Perfection has no need of the Gods...~Carl Jung (2019-02-03 15:44)

[1] 

Saint Matthew, depicted with an angel, is the patron saint of Salerno, Italy, bankers and tax collectors

I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection. The Gods envy the
perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. The Gods love perfection because it is the total way of life. But the Gods are not with him who wishes to be perfect, because he is an imitation of perfection. Carl Jung, Red Book, Pages 244-245

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1. `http://upload.wikimedia.org/wikipedia/commons/thumb/1/19/Evangelist-St.-Matthew-And-The-Angel.jpg/200px-Evangelist-St.-Matthew-And-The-Angel.jpg`

The Symbol of the Crystal....Carl Jung (2019-02-03 15:47)

[1]

The symbol of the crystal signifies the unalterable law of events that comes of itself In tlijs seed you grasp what is to come. I saw something terrible and incomprehensible. (It was
on the night of Christmas day of the year 1913.) I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty: I knew to interpret
this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise?
I saw that the way to self-sacrifice began here. They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events. It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, Red Book, Page 254

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/99/John_William_Waterhouse_-_The_Crystal_Ball.JPG/200px-John_William_Waterhouse_-_The_Crystal_Ball.JPG`

Some Carl Jung Quotations XIX (2019-02-03 16:43)

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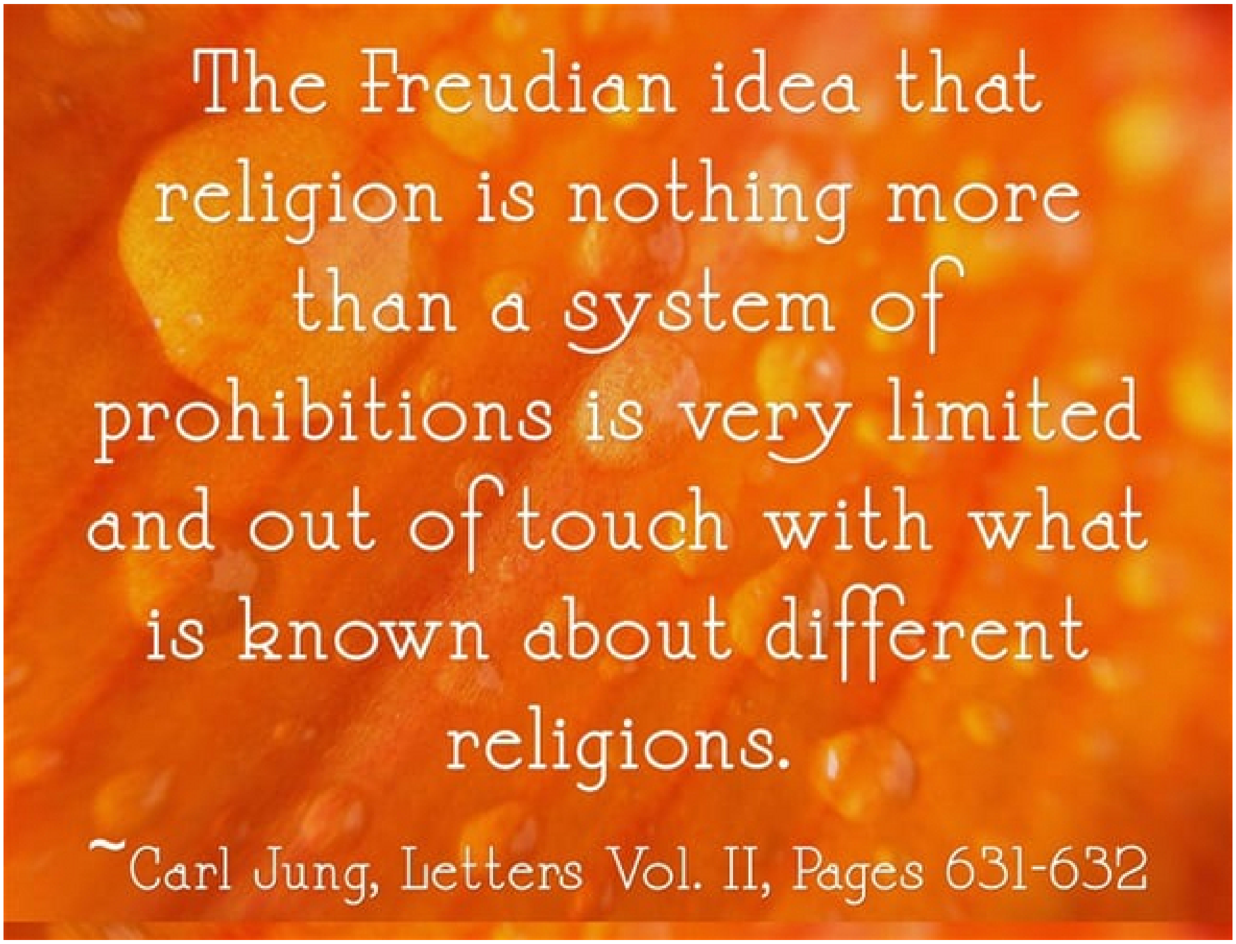

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

~Carl Jung, Letters Vol. II, Pages 631-632

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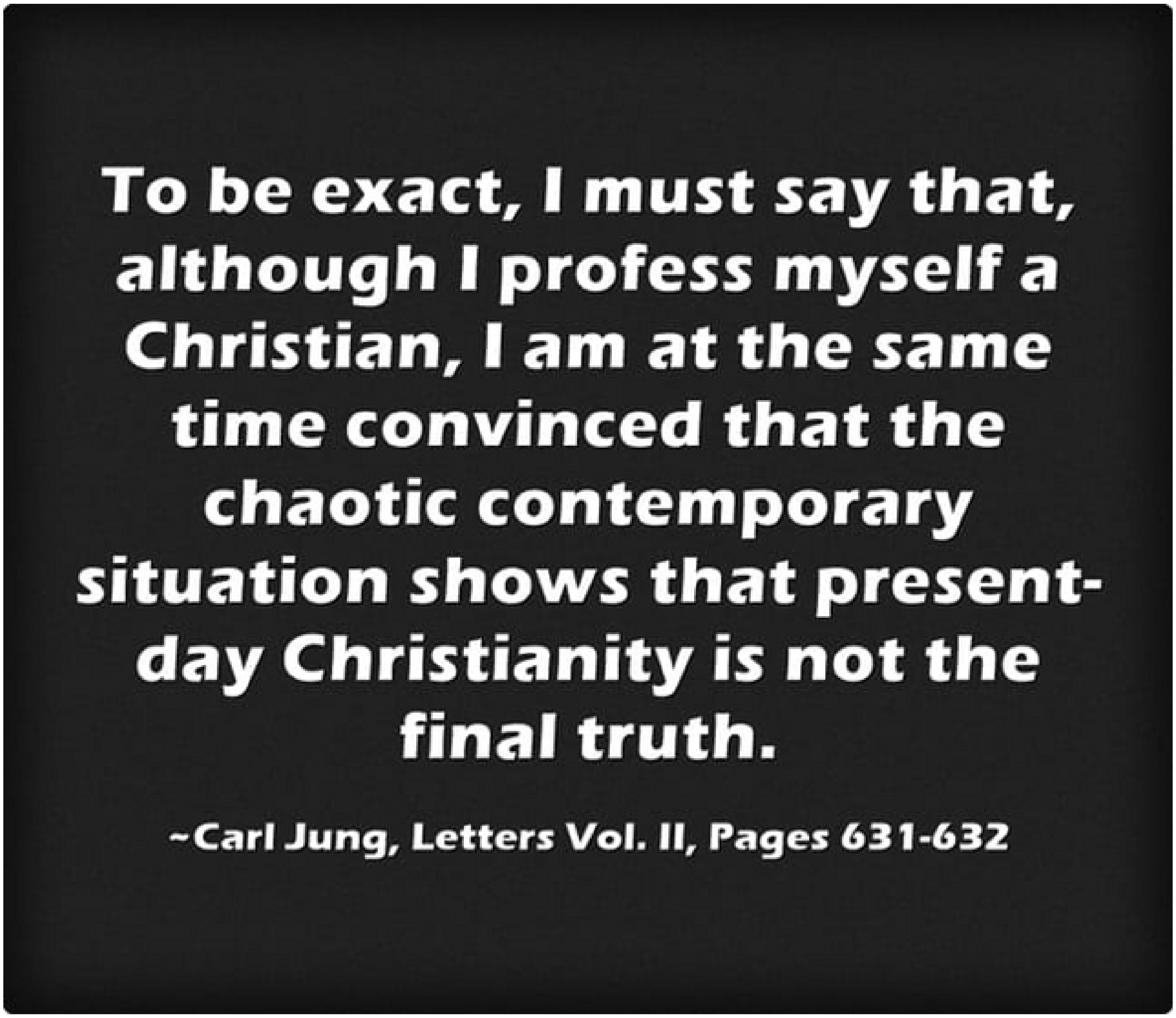

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.

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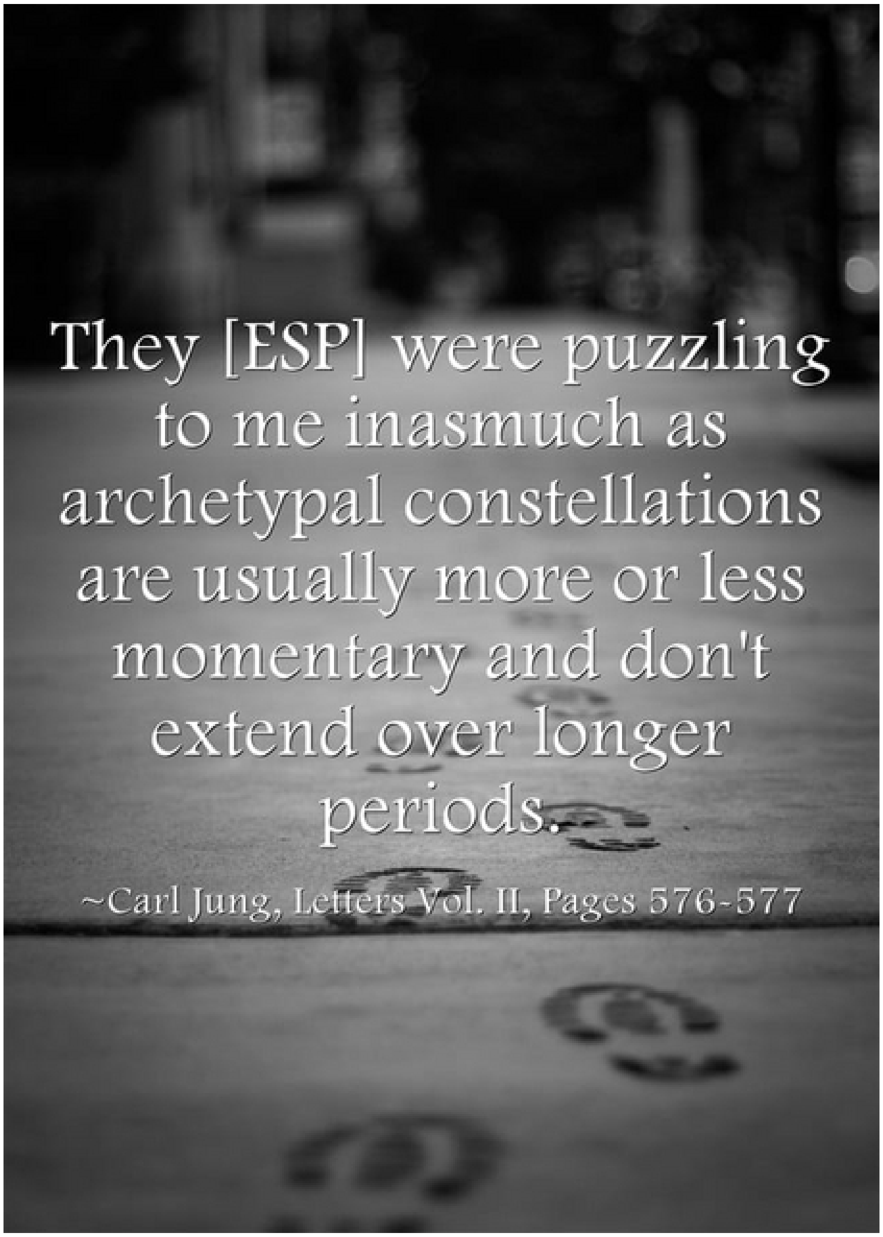
They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.
~Carl Jung, Letters Vol. II, Pages 576-577

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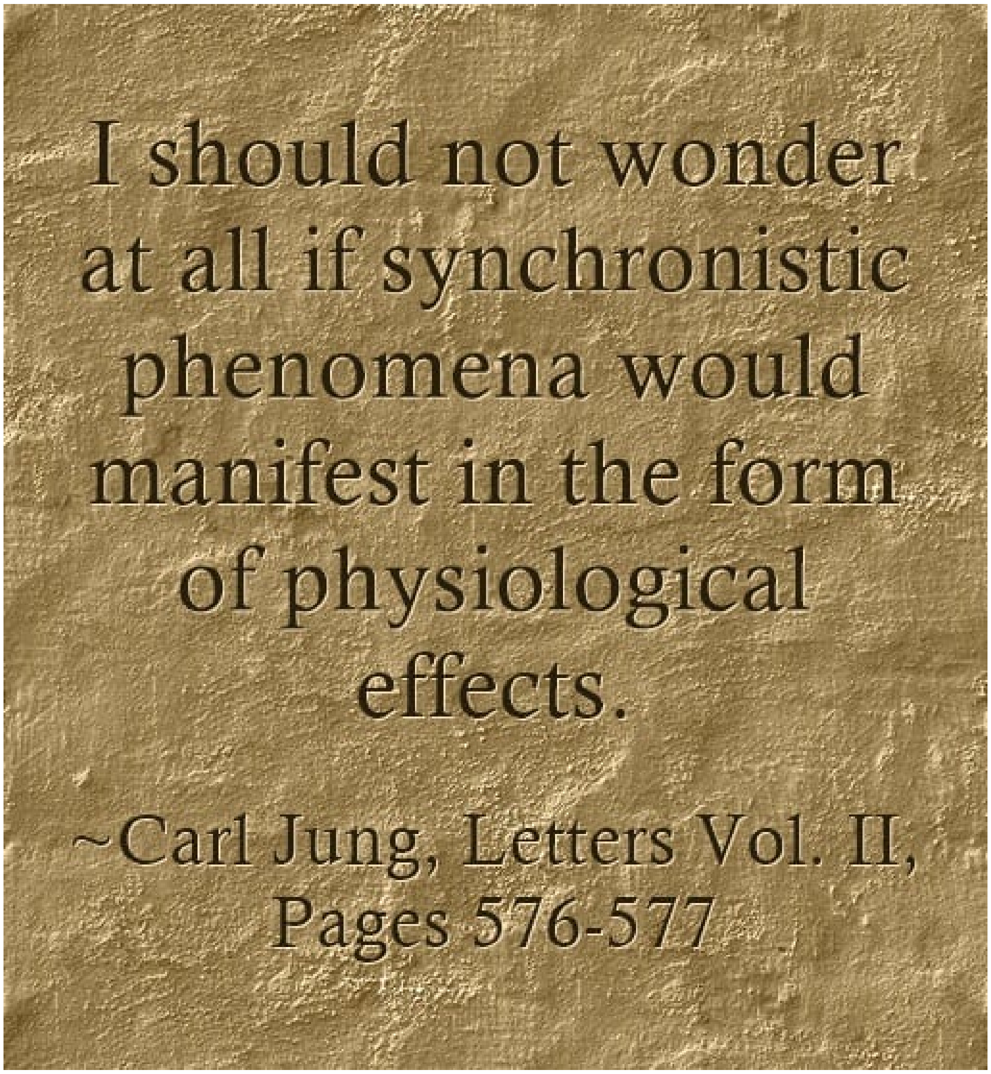

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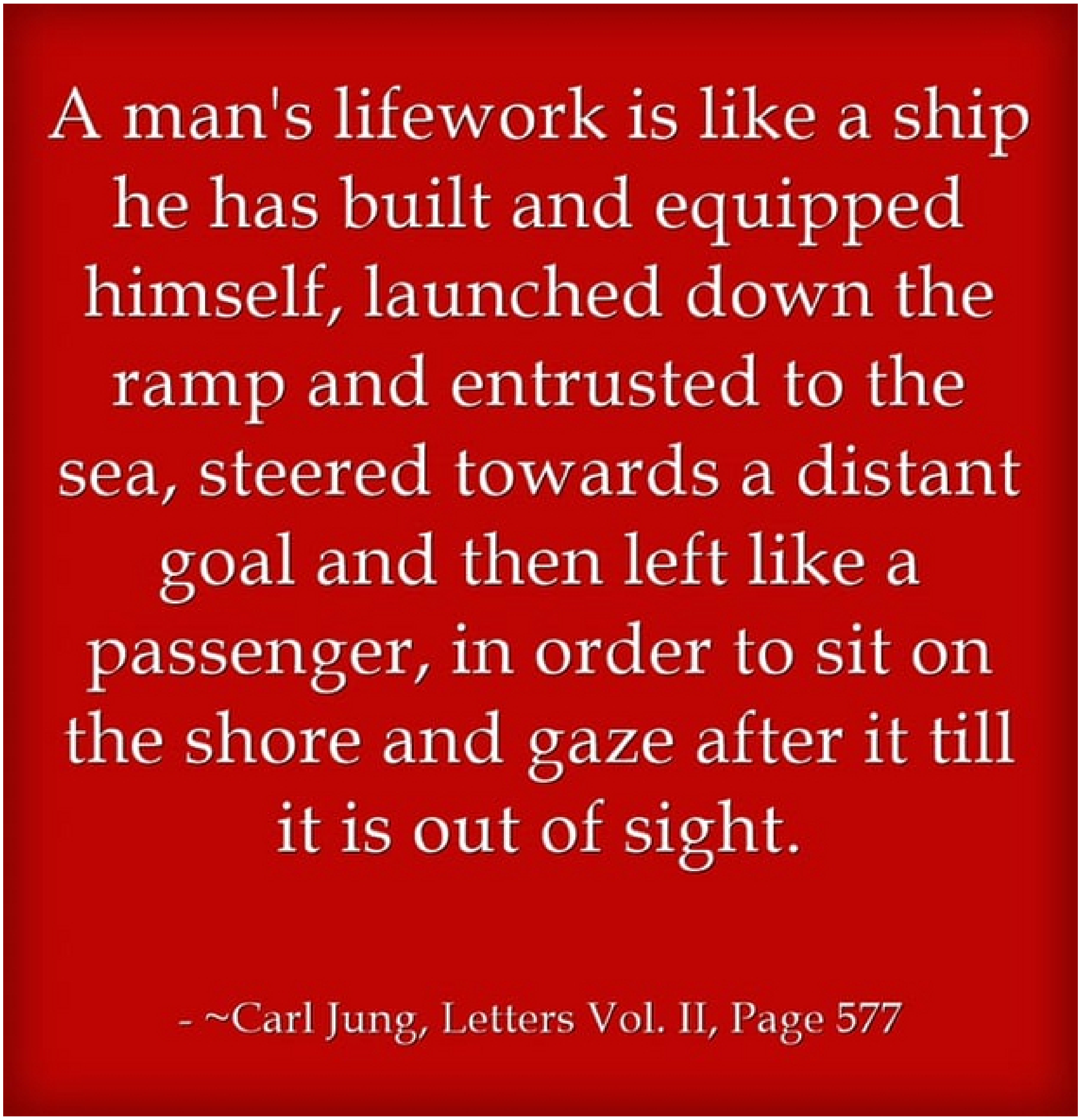
I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Pages 576-577



A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

- ~Carl Jung, Letters Vol. II, Page 577

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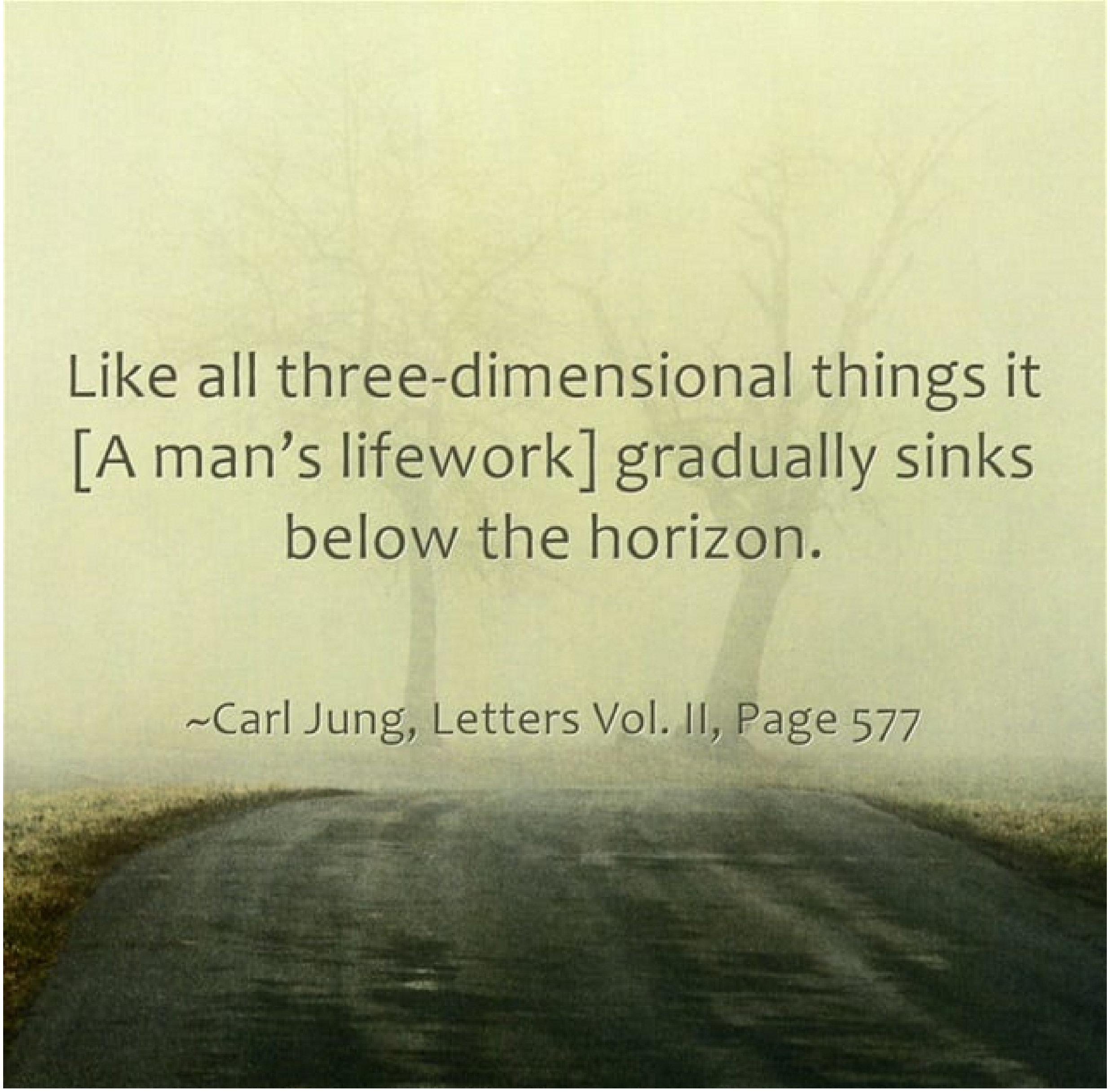
C.G. Jung Letters Vol. II, Page 577


Like all three-dimensional things it
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below the horizon.
~Carl Jung, Letters Vol. II, Page 577

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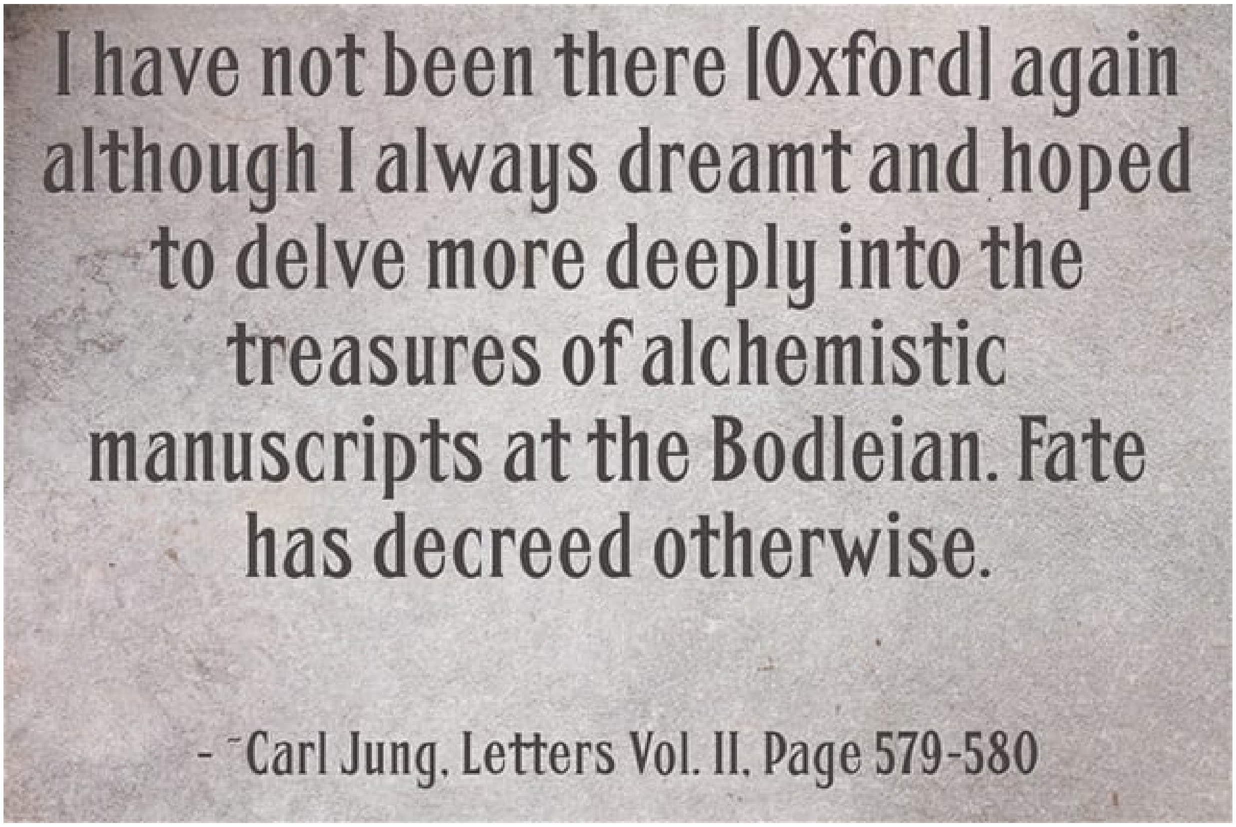

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise.

- Carl Jung, Letters Vol. II, Page 579-580

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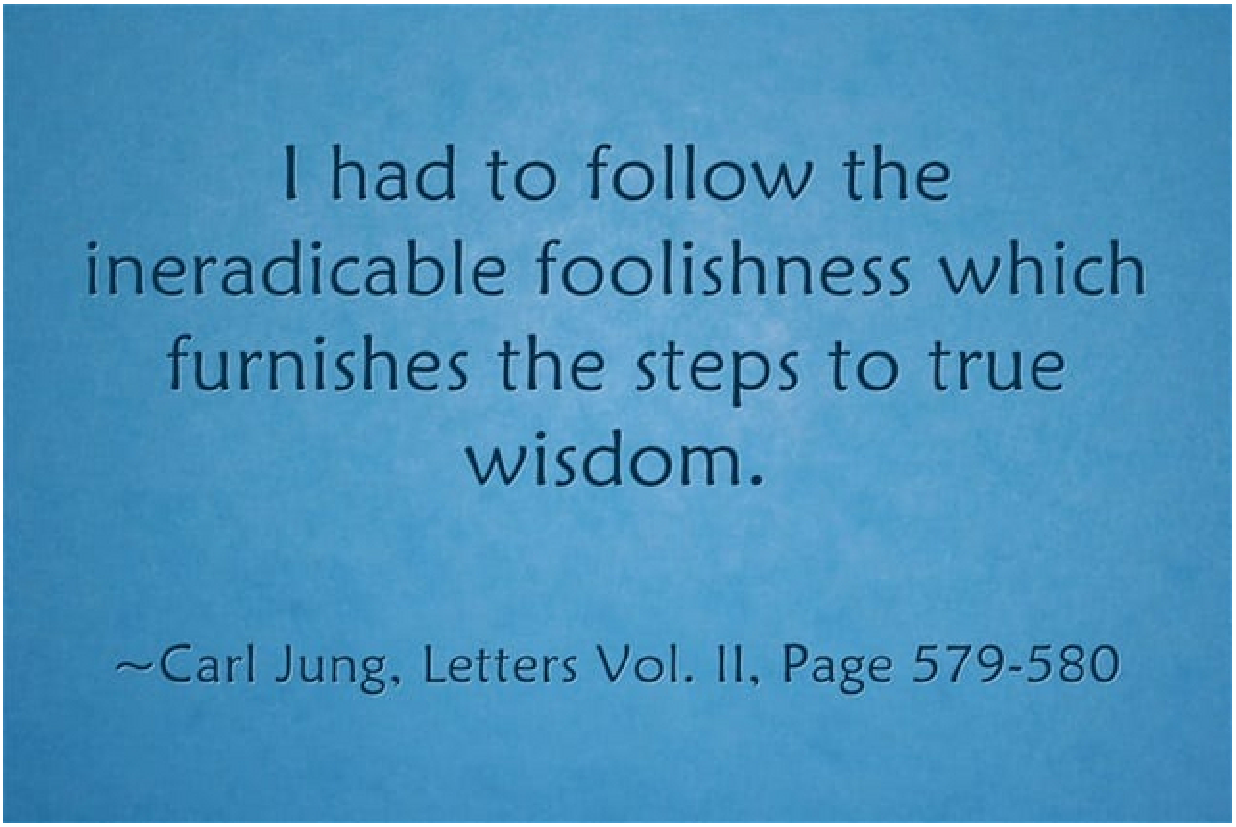

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

~Carl Jung, Letters Vol. II, Page 579-580

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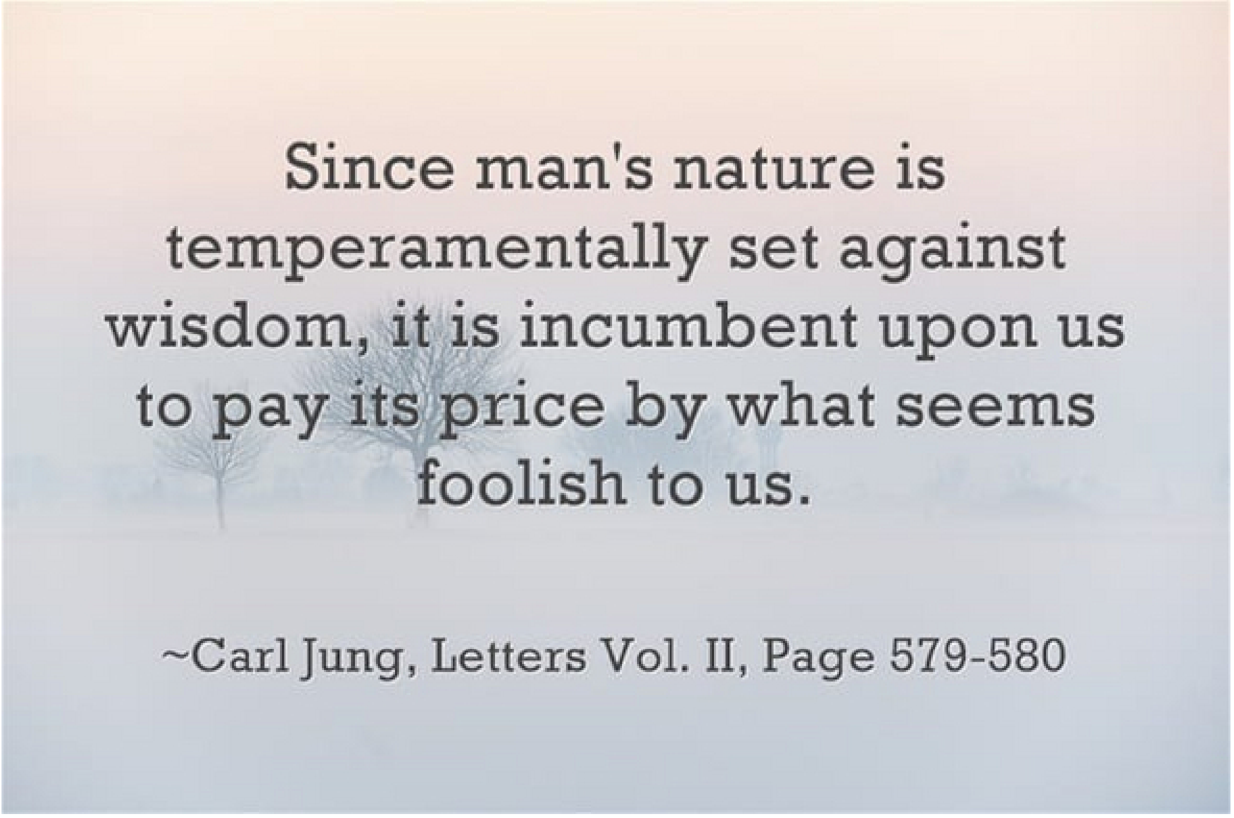

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

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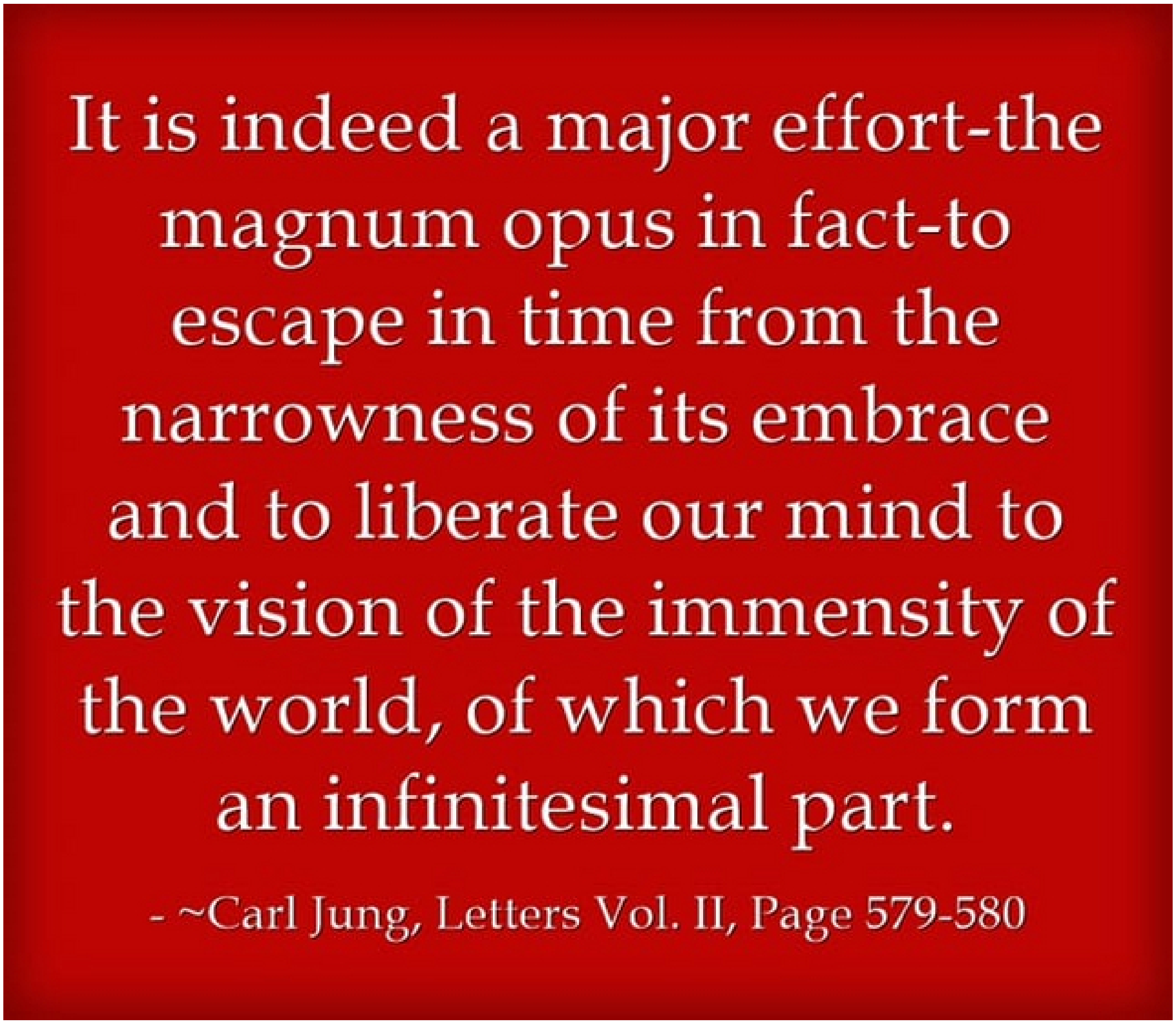

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

- ~Carl Jung, Letters Vol. II, Page 579-580

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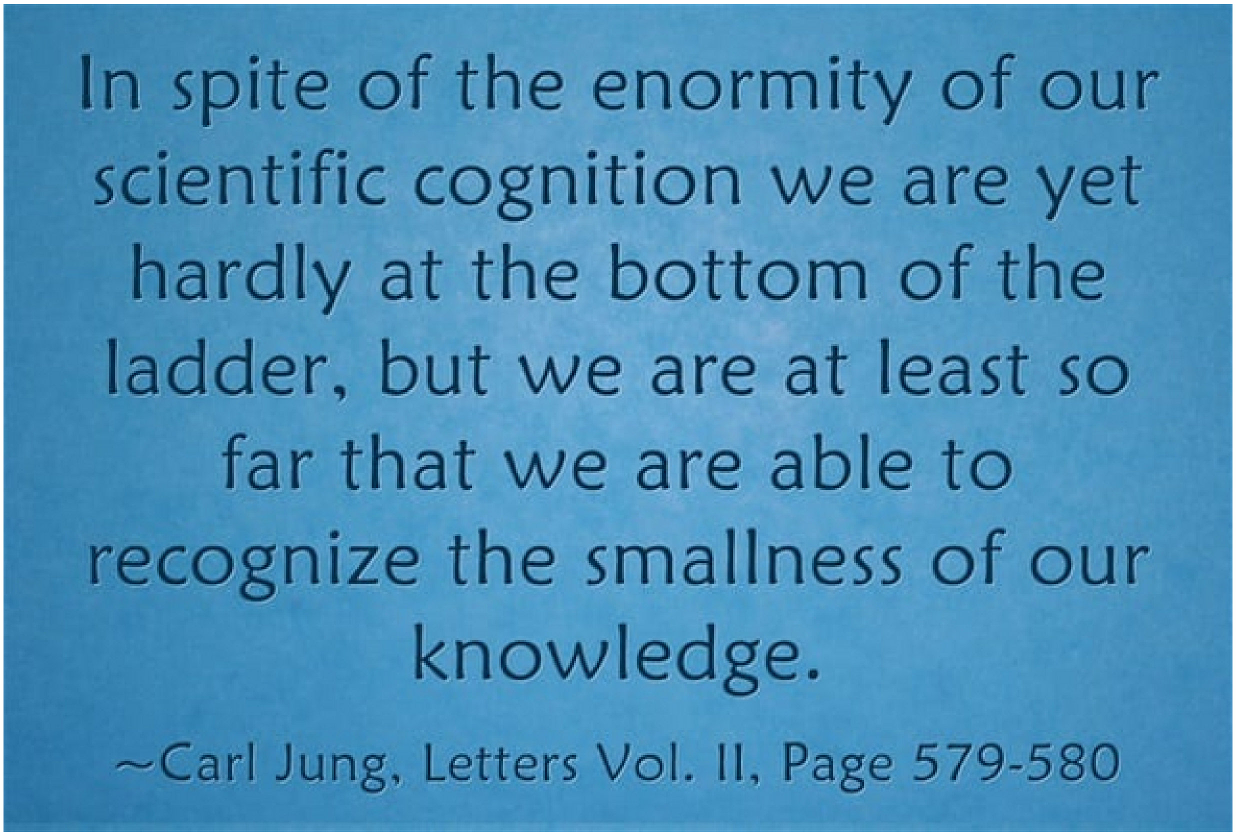
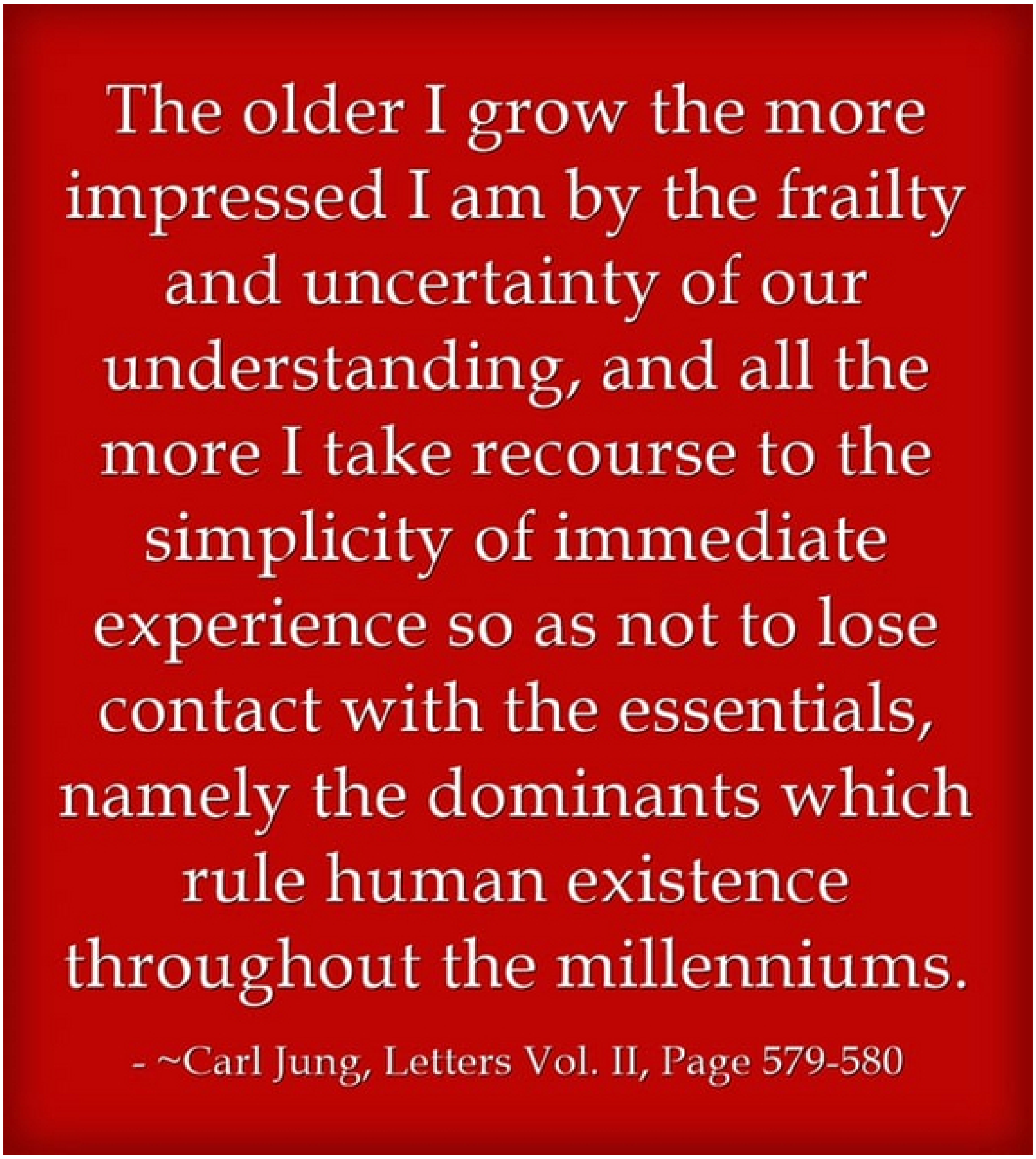


In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

~Carl Jung, Letters Vol. II, Page 579-580

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Pages 579-580



The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

- ~Carl Jung, Letters Vol. II, Page 579-580

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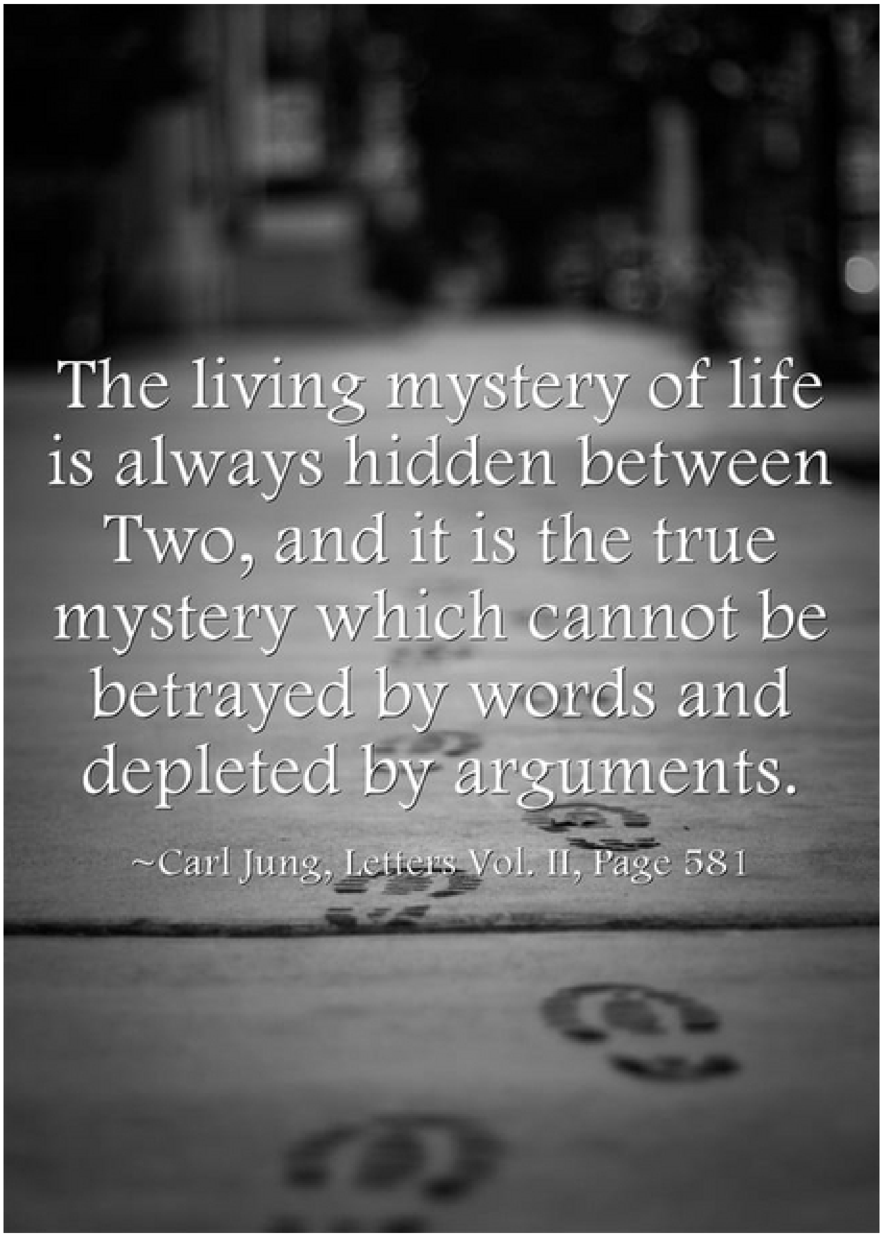
The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.
~Carl Jung, Letters Vol. II, Page 581

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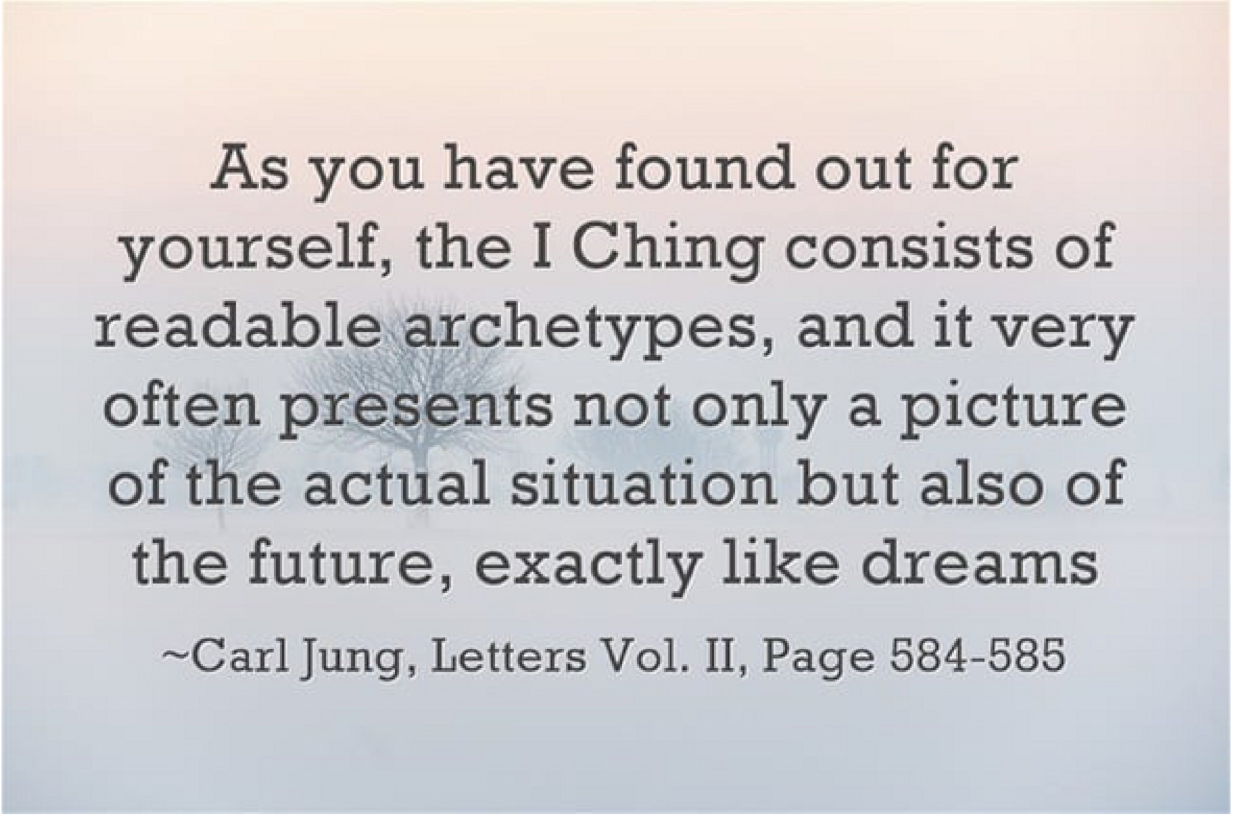
As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams
~Carl Jung, Letters Vol. II, Page 584-585

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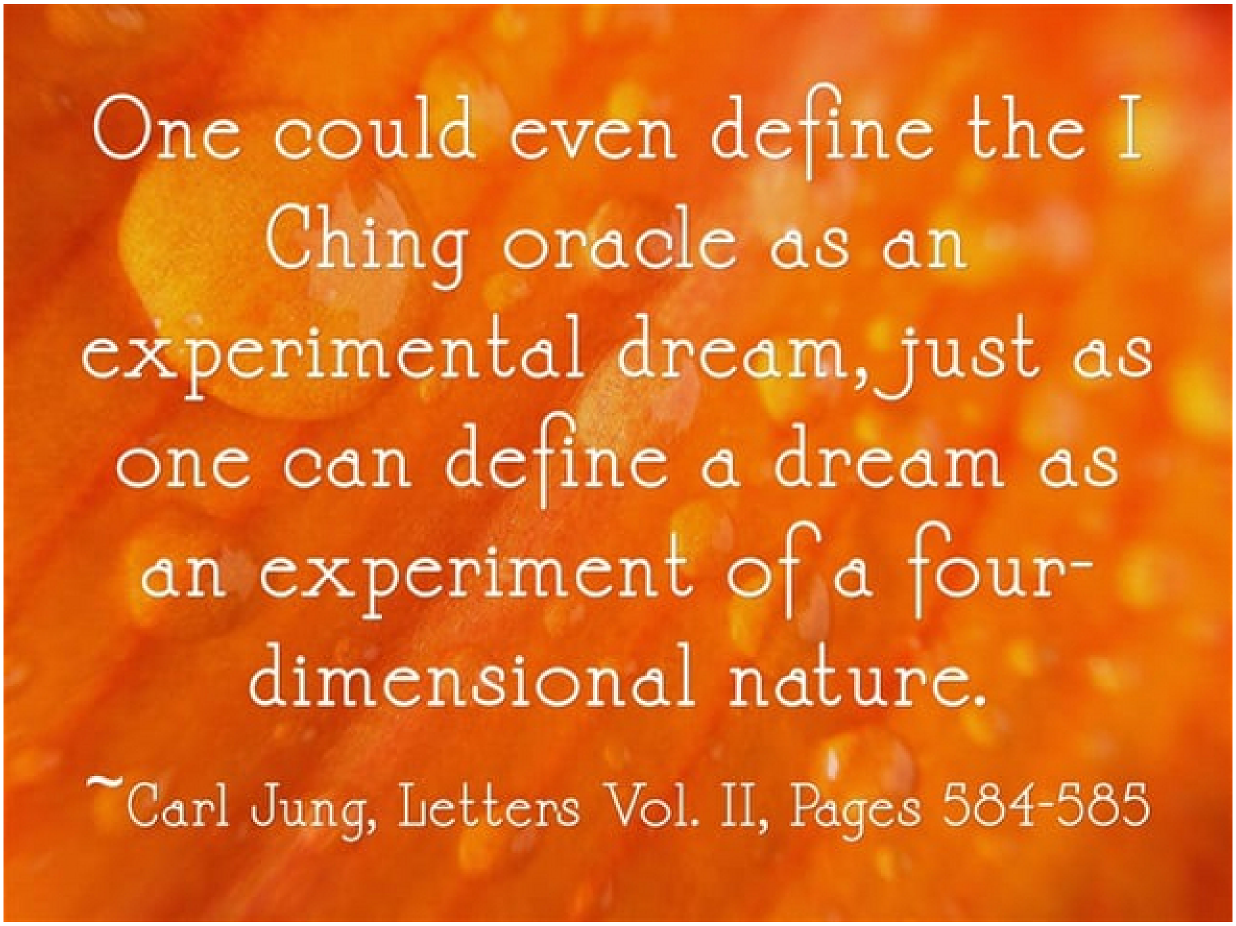

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

~Carl Jung, Letters Vol. II, Pages 584-585

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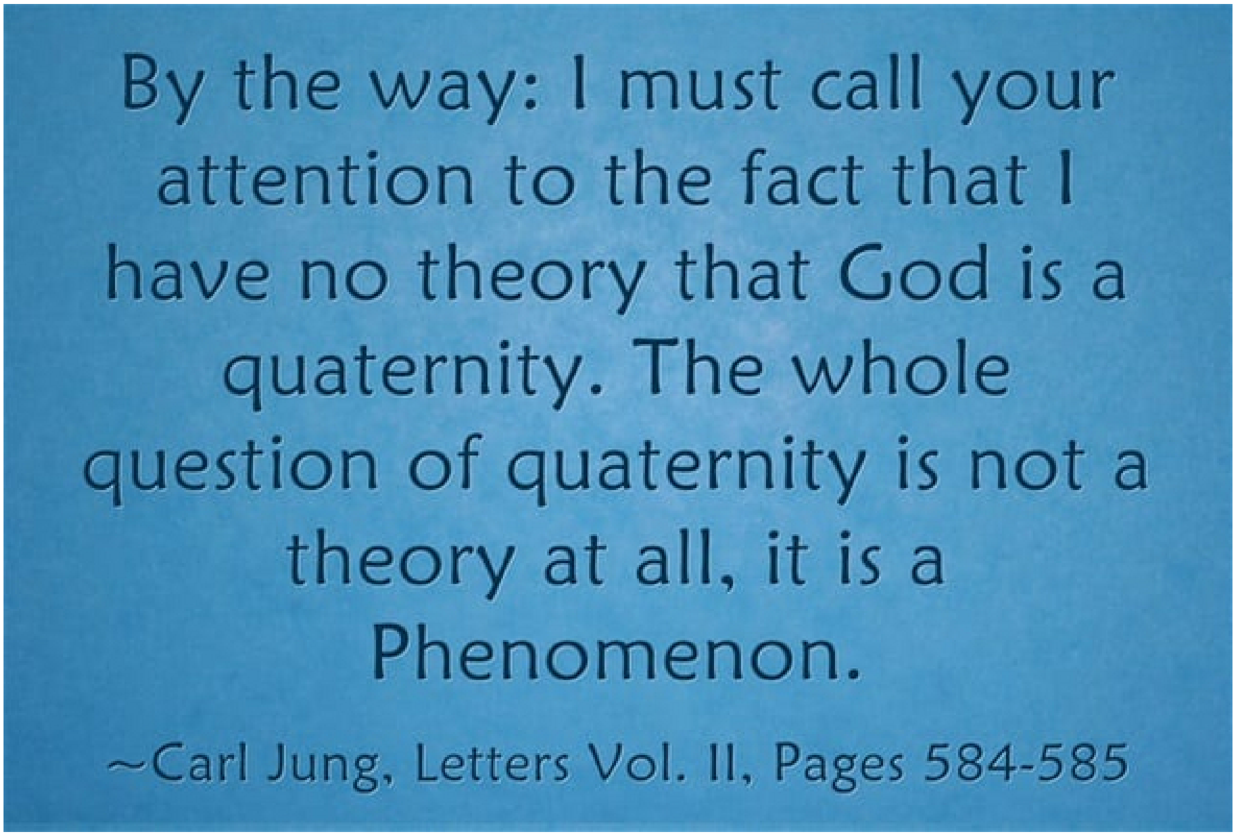

By the way: I must call your attention to the fact that I have no theory that God is a quaternity. The whole question of quaternity is not a theory at all, it is a Phenomenon.

~Carl Jung, Letters Vol. II, Pages 584-585

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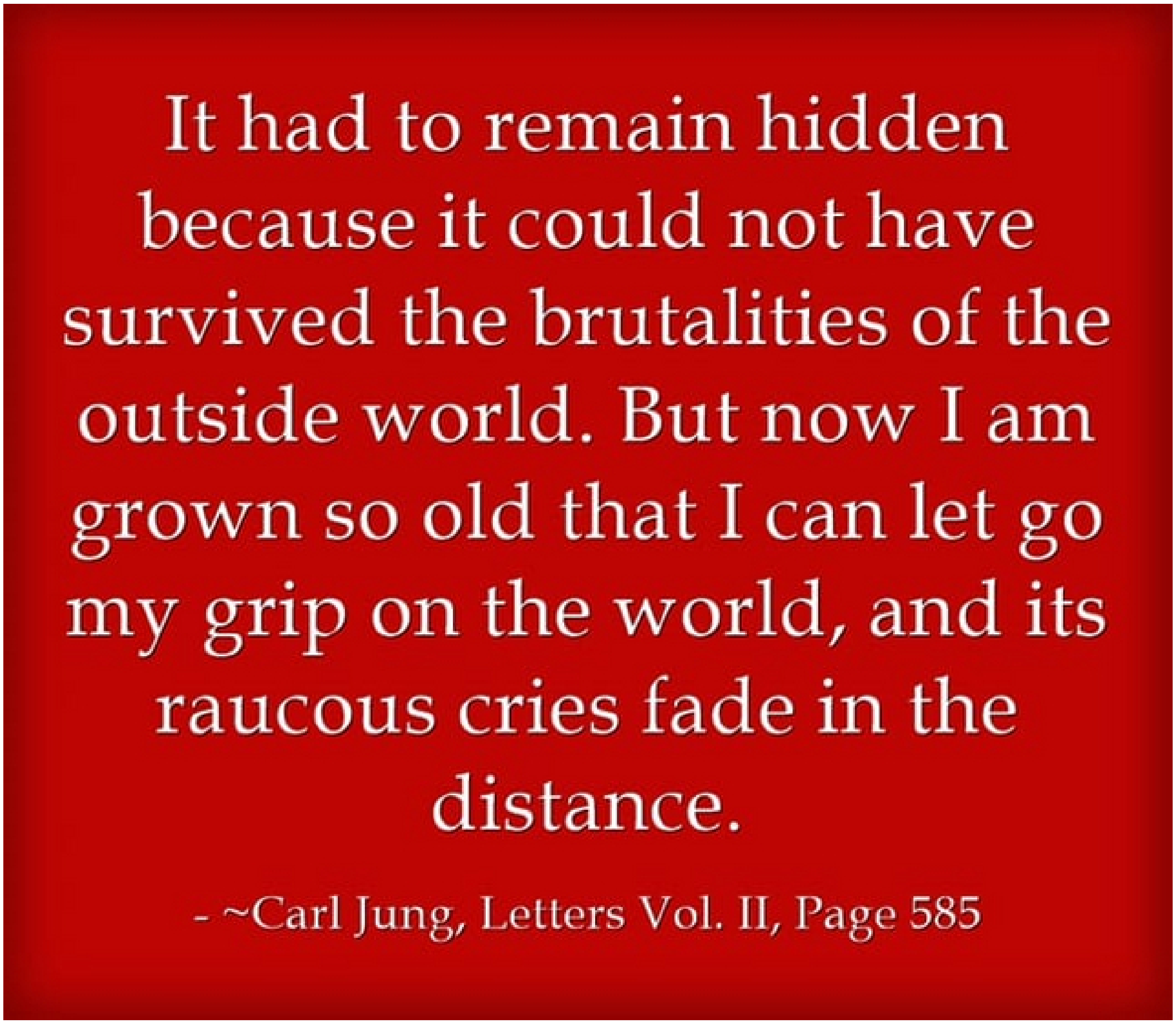

It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

- ~Carl Jung, Letters Vol. II, Page 585

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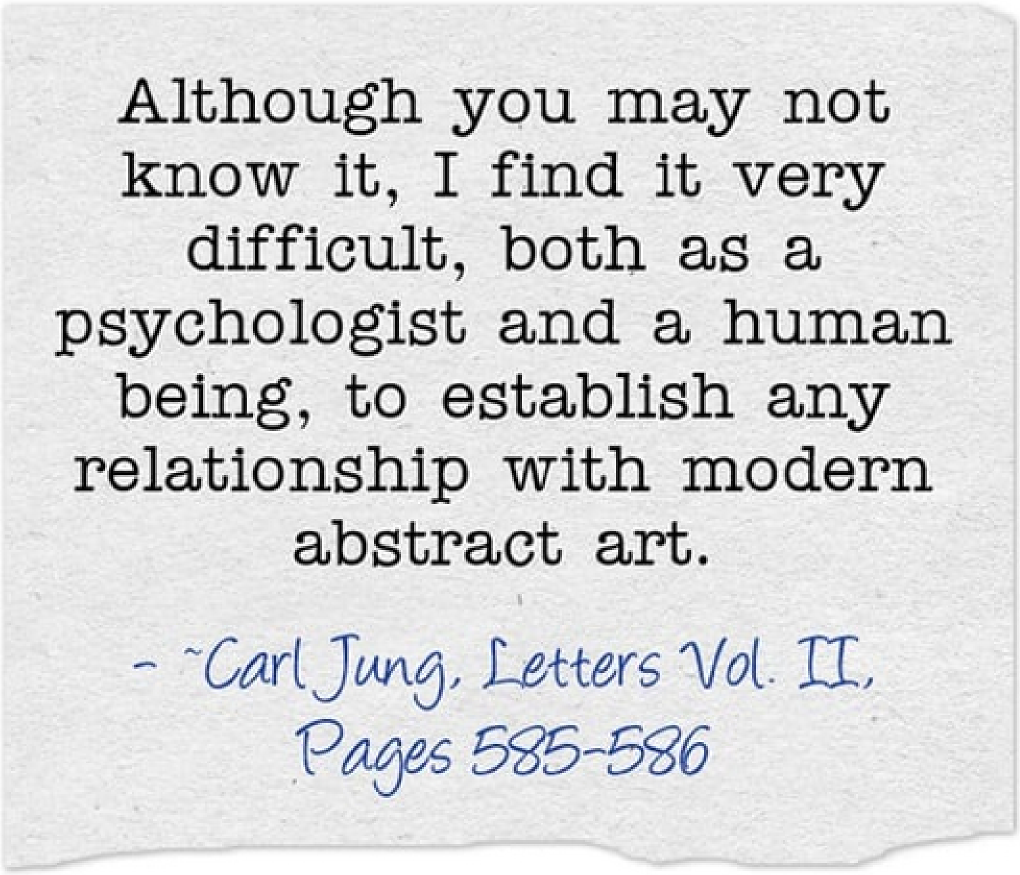

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

- ~Carl Jung, Letters Vol. II, Pages 585-586

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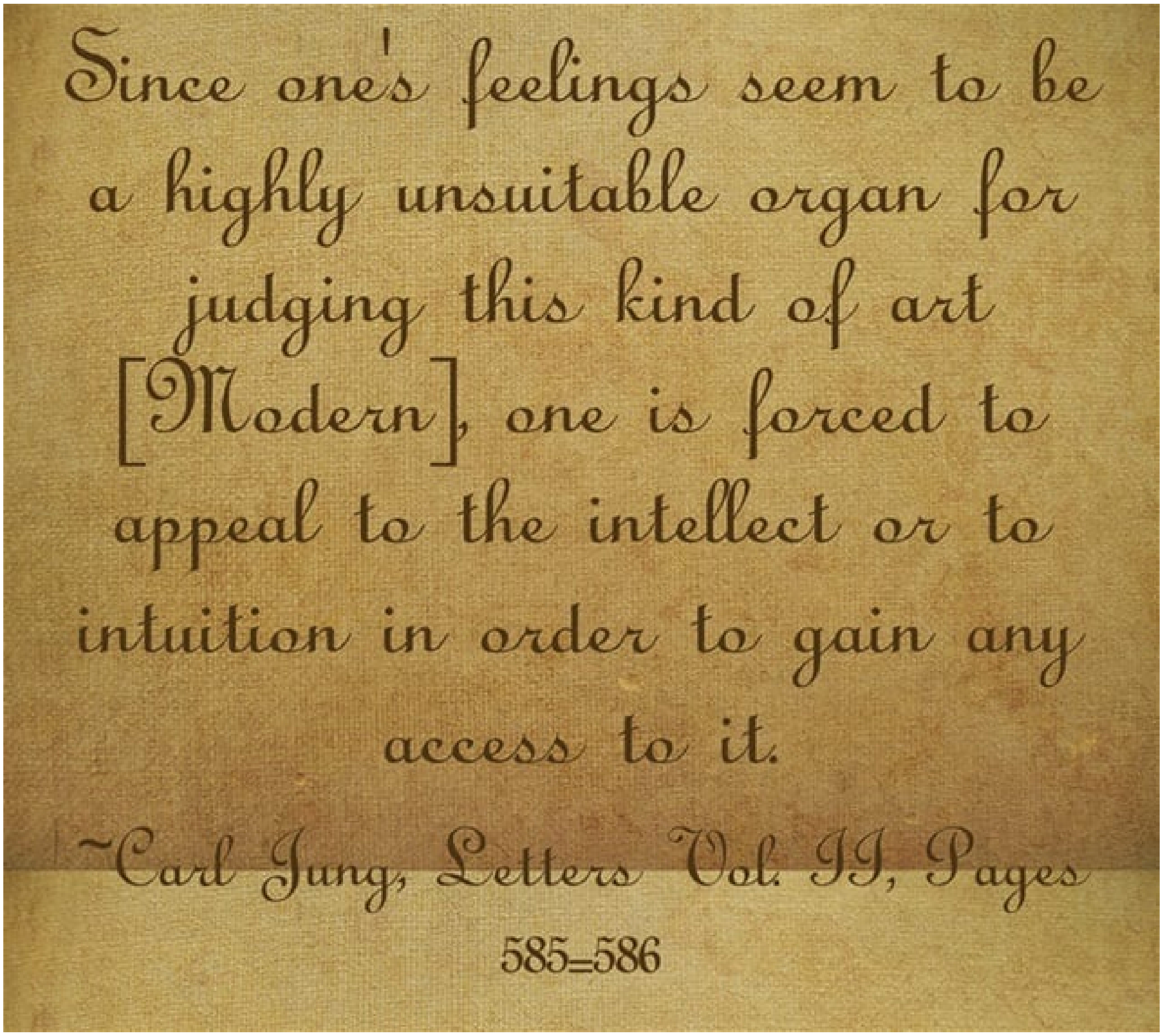

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it.

~Carl Jung, Letters Vol. II, Pages 585–586

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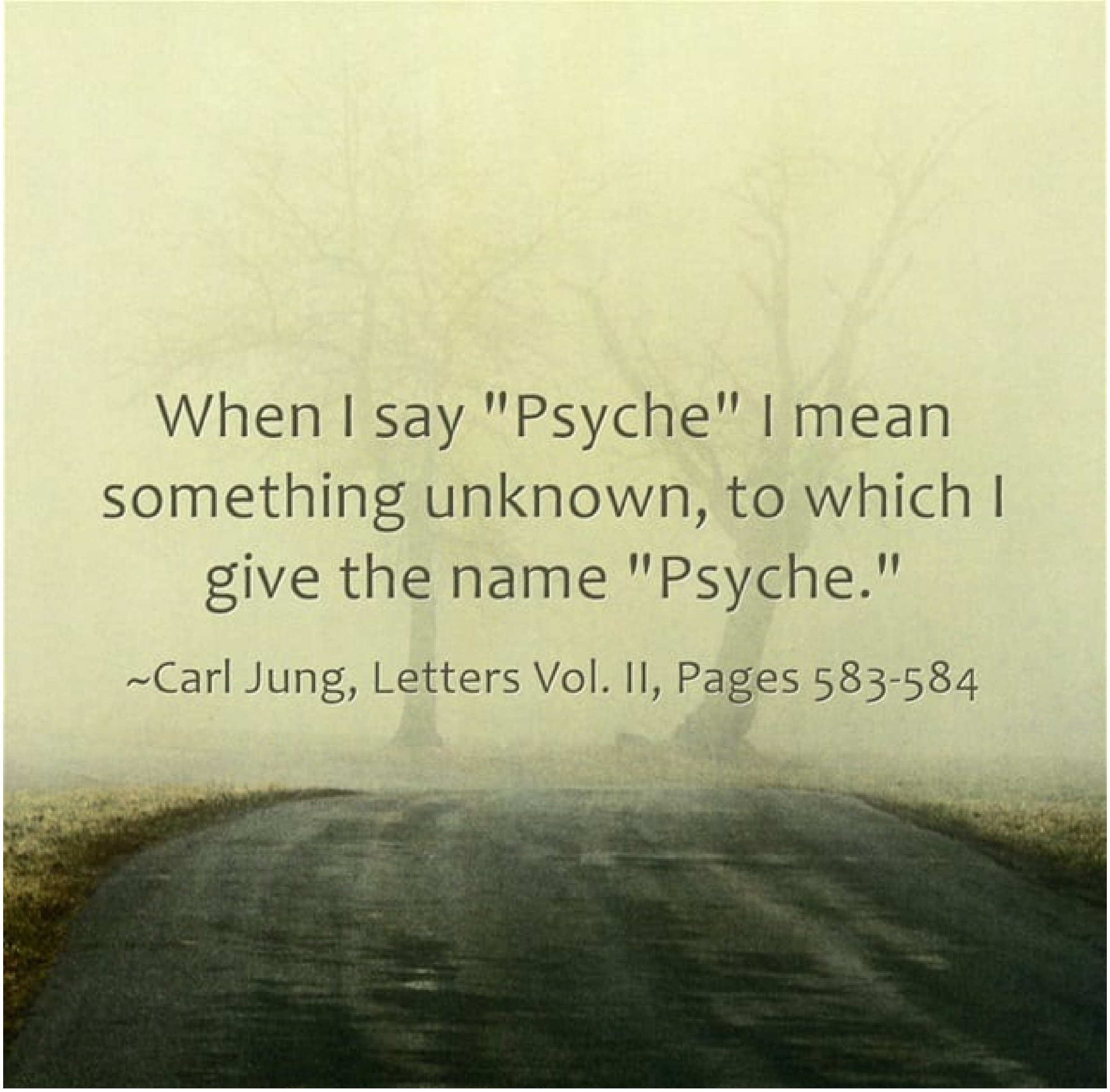
When I say "Psyche" I mean something unknown, to which I give the name "Psyche."
~Carl Jung, Letters Vol. II, Pages 583-584

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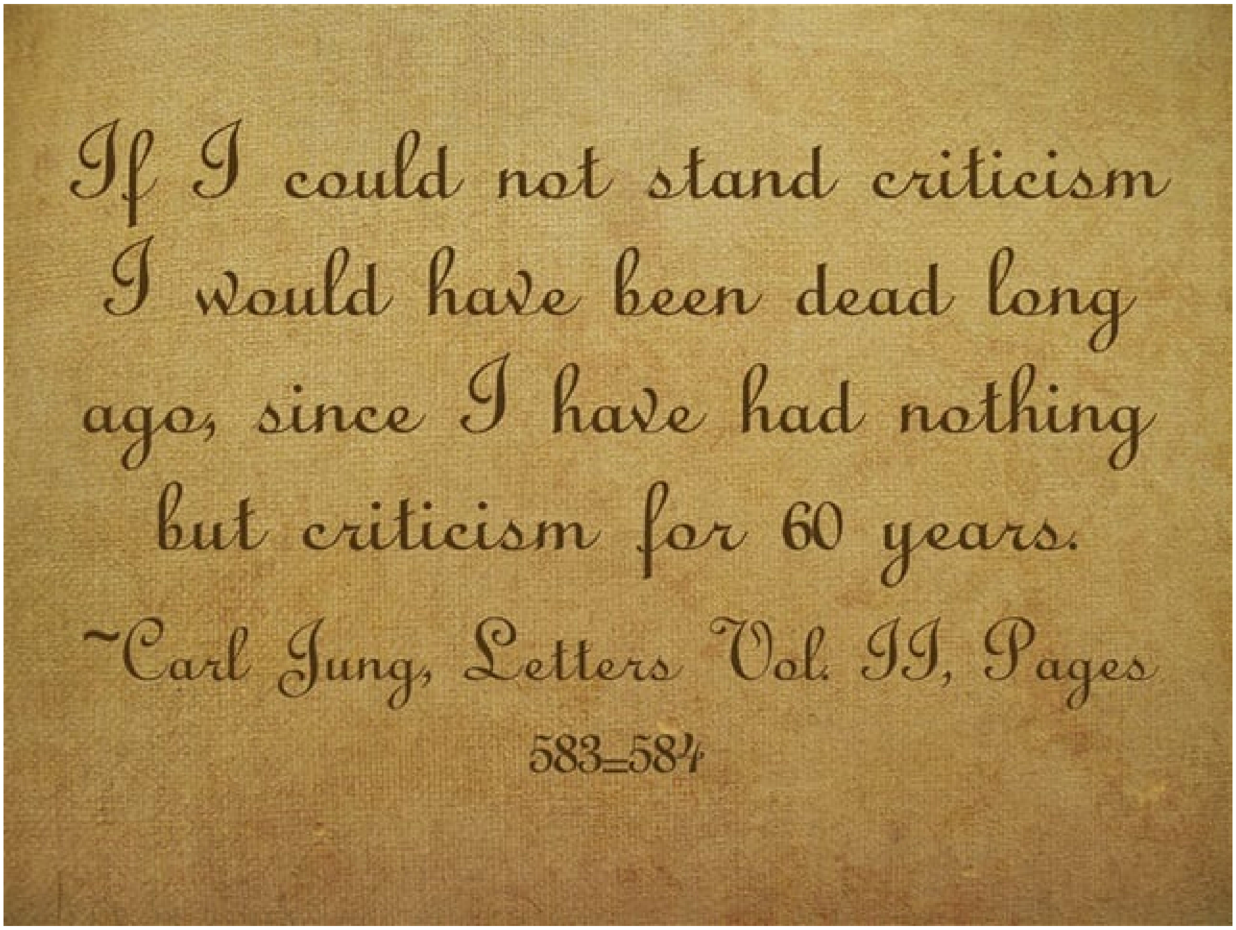

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 60 years.

~Carl Jung, Letters Vol. II, Pages 583=584

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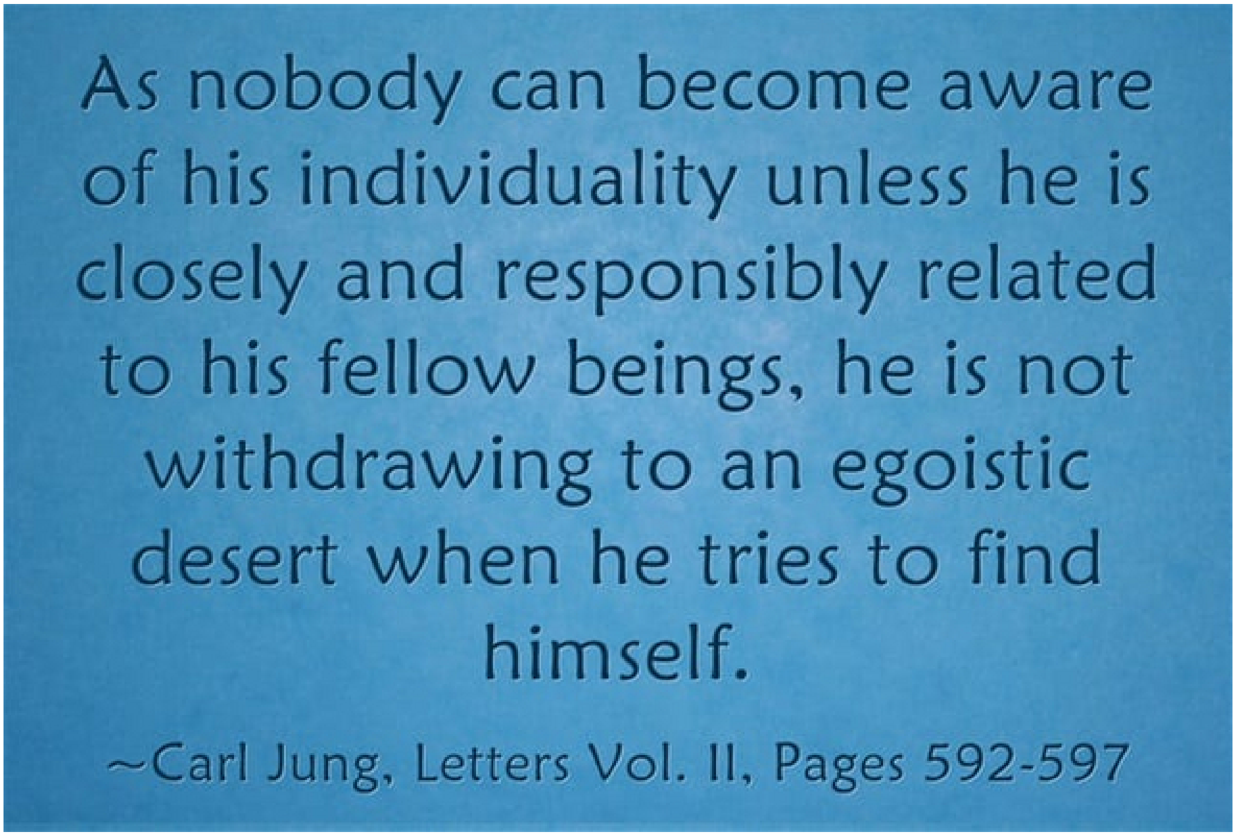

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

~Carl Jung, Letters Vol. II, Pages 592-597

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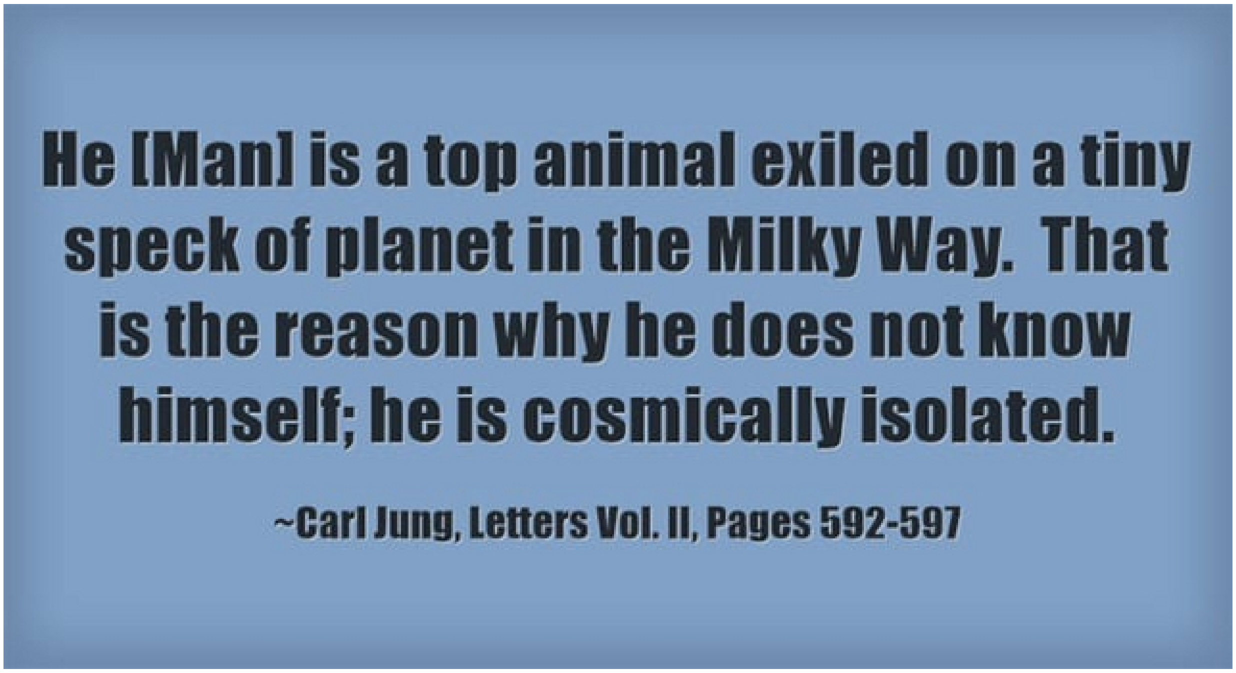
[23]



He [Man] is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated.

~Carl Jung, Letters Vol. II, Pages 592-597

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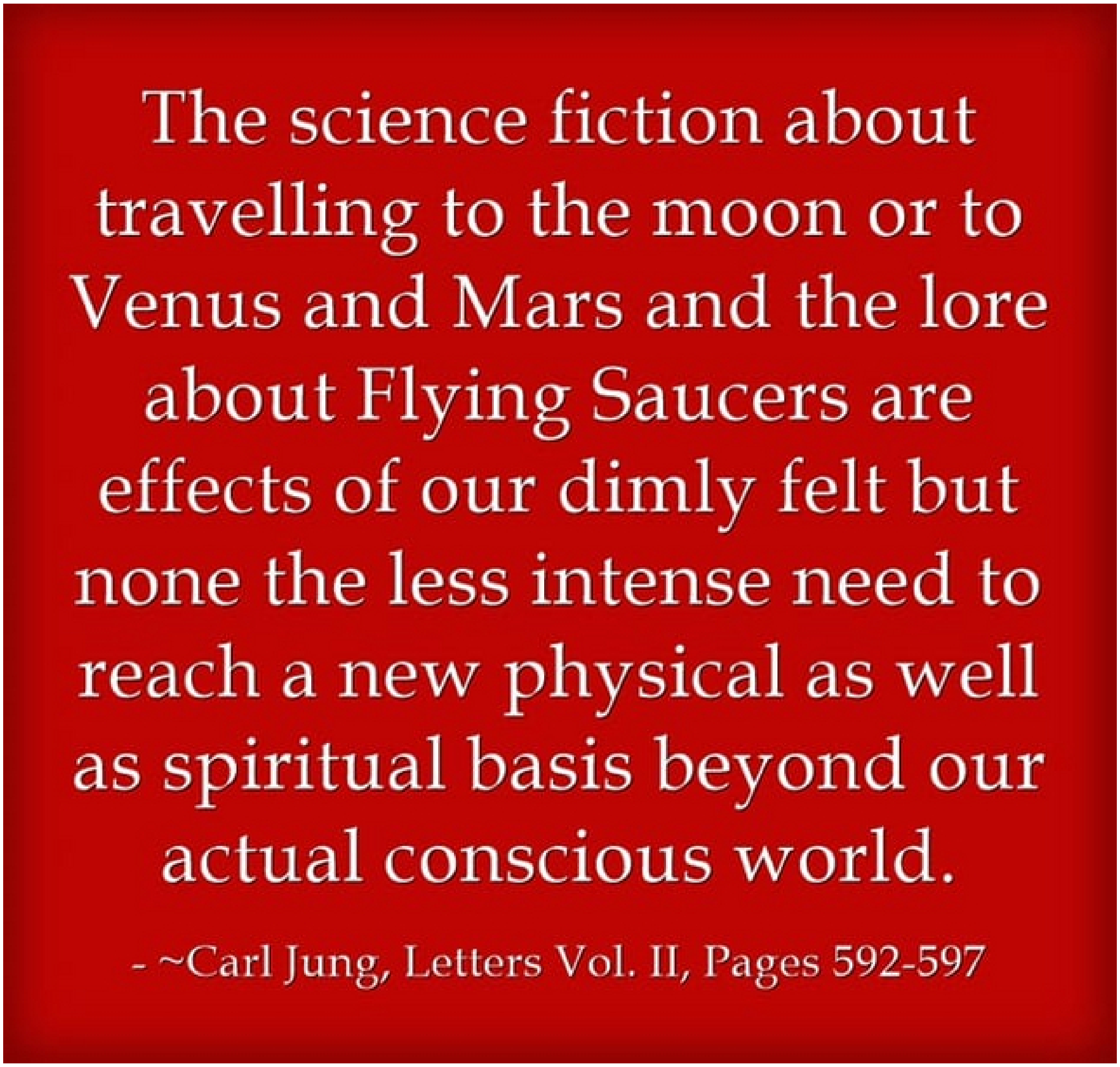
[24]



The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

- ~Carl Jung, Letters Vol. II, Pages 592-597

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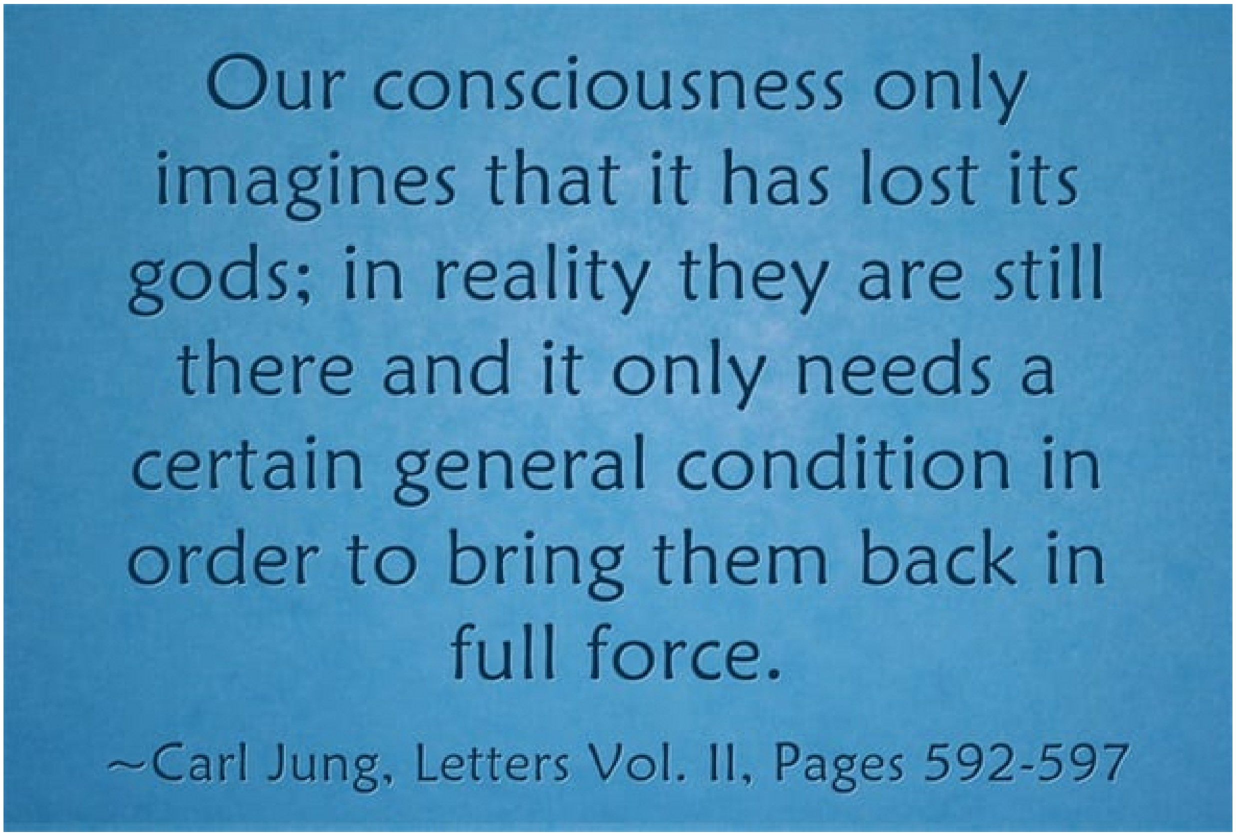
[25]



Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.

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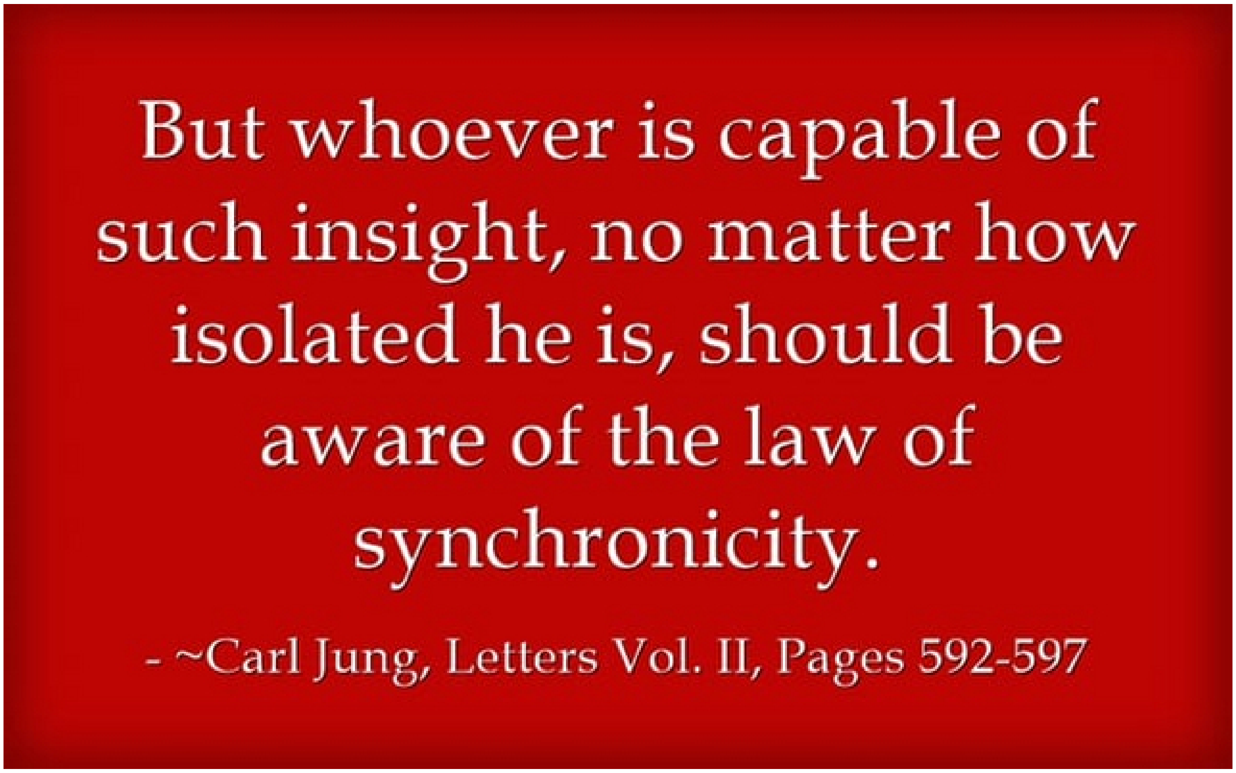

But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/2631b-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/681f2-ccc.jpg`
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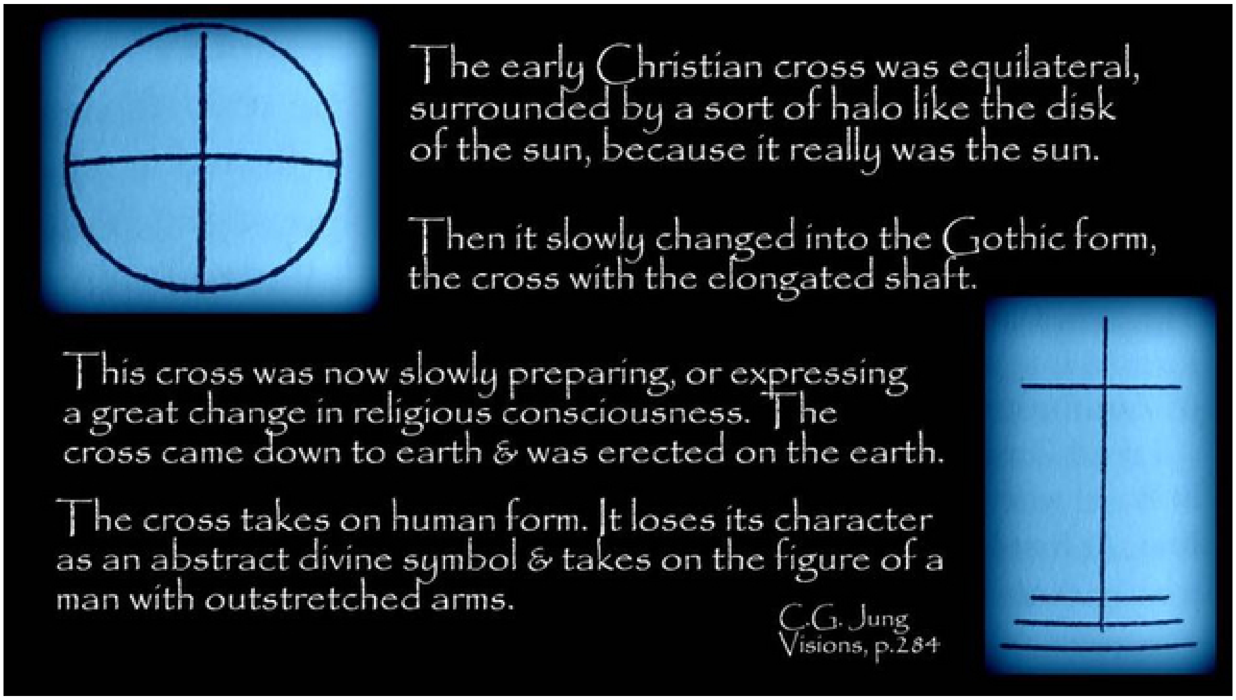
Carl Jung on the "Early Christian Cross" (2019-02-04 04:00)

[1]



The early Christian cross was equilateral, surrounded by a sort of halo like the disk of the sun, because it really was the sun.

Then it slowly changed into the Gothic form, the cross with the elongated shaft.

This cross was now slowly preparing, or expressing a great change in religious consciousness. The cross came down to earth & was erected on the earth.

The cross takes on human form. It loses its character as an abstract divine symbol & takes on the figure of a man with outstretched arms.

C.G. Jung
Visions, p.284

So the whole series of Zarathustra's adventures leads him up to the one problem, the relation to the earth, and this is what everybody will have to face who has advanced beyond medieval Christianity, beyond the more recent forms of Protestantism, that is.

The problem will come up because the Christian movement is the ascending movement; that is expressed in the symbolism of the church.

For instance, the early Christian cross was equilateral, surrounded by a sort of halo like the disk of the sun, because it was really still the sun.

Therefore the early fathers of the church had such a hard time to teach their followers that Christ was not the rising sun, that the rising sun was merely a symbol for Christ.

One finds the equilateral cross in Norman art until the beginning of the thirteenth century, and then it slowly changed into the Gothic form, the cross with the elongated shaft.

And this cross is now slowly preparing, or expressing, a great change in religious consciousness.

The cross that originally was quite in the heavens, that expressed a detached deity, came down to the earth; it lost the form which was like the disk of the sun and became a structure erected upon the earth.

These three lines represent the earth, this is Calvary.

The symbol has lost its divinity.

The church as a political institution prevailed against the spirit that originally prevailed.

So this later cross takes on a human form.

It loses its character as an abstract divine symbol and takes on the figure of a man with out-stretched arms.

In the days when that earlier form of the cross still prevailed, Christ was represented not as nailed to the cross, but standing in front of it with his arms outstretched.

I have seen in the Germanic museum in Nuremberg a so-called crucifix of the eleventh century, which represents Christ pulling the nails out of the cross and coming away from it, a most extraordinary thing.

The lower shaft of the cross was elongated till it became almost like a Catholic church spire, a thing pointing to heaven.

The elongation means an elongation of the center of gravity; the divine center of the spiritual man was removed from the earth-it was somewhere up in the sky.

This is expressed in the Gothic style.

The Norman style is rather hard and square, and it is built firmly upon the earth, sometimes giving almost the effect of a cave, while in the Gothic style everything is lifted up into the air, and therefore it is uplifting in its effect.

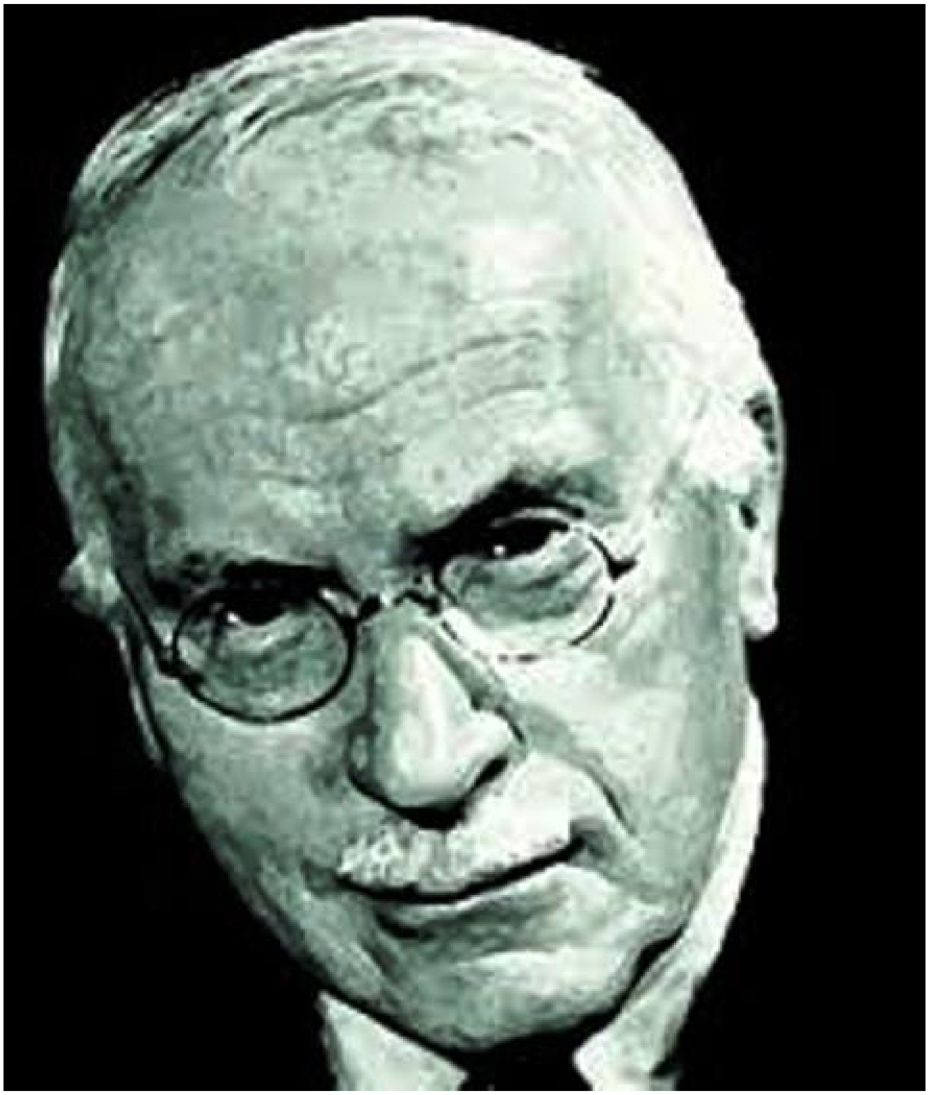
One could say that the divine symbol, with its magic power of attraction, descended to the point where it met man, and then pulled him up in a sort of inflation.

His human structure became, as it were, deified, and so the church slowly replaced the spirit-as if the church were spirit. Carl Jung, The Visions Seminar, Pages 284-285

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/d10ec-1cross.jpg`

Carl Jung response to: Will you not answer a few questions about the most important accusations against you, (2019-02-04 05:21)

[1]



[Carl Jung response to: Will you not answer a few questions about the most important accusations against you,]

ON THE ATTACK IN THE "SATURDAY REVIEW OF LITERATURE"

In 1948 the Bollingen Foundation, which had been formed three years earlier, donated funds at the request of the Library of Congress to establish an annual prize in poetry. The Library named it the Bollingen Prize in Poetry and designated the Fellows in American Letters of the Library as its jury of award. In February 1949 the Library announced that the first annual award had been made, on the recommendation of the Fellows, to Ezra Pound. Pound at that time was under indictment for treason, being charged with propagandistic activities in support of the enemy during the War; and, having been judged insane by a medical board, he had been confined in a government mental hospital.

At first, the reactions to the award were relatively mild, but in June, a poet and critic, Robert Hillyer, published two articles in the Saturday Review of Literature that arbitrarily dragged Jung into the controversy, through the Foundation’s interest in his work, and presented him as a Nazi and anti-Semite and part of a conspiracy to prepare for "a new authoritarianism." The affair has been well documented in a booklet, The Case Against "The Saturday Review of Literature," published by the magazine Poetry (Chicago), in October 1949.

Carol Baumann, an American pupil of Jung’s residing in Switzerland, felt that it was "high time that Jung’s own voice be heard, and I therefore asked for an interview." It was published in the Bulletin of the Analytical Psychology

Club of New York (a mimeographed private publication), December 1949.

Carol Baumann: (Dr. Jung received me in his garden at Kusnacht, and we sat at a round stone table in the shade of a circle of great trees. I had already sent Dr. Jung a list of the quotations which had been cited against him, and he glanced through these again.)

Dr. Jung: When people have jumped to false conclusions they often prefer to cling to their prejudices. There is little use in answering people who wish to misunderstand, for they are
not interested in ascertaining the objective truth.

Dr. Baumann: Yes, but many readers are mystified by the general uproar. Will you not answer a few questions about the most important accusations against you, to make your viewpoint clear to those who are really interested in learning the truth?

Carl Jung: It must be clear to anyone who has read any of my books that I never have been a Nazi sympathizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation,
or rearrangement of what I have written can alter the record of my true point of view.

Nearly every one of these passages has been tampered with, either by malice or by ignorance.

Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge of anti-Semitism.

Let us take the most important misquotation (SRL, June i) : "The Jew is a relative nomad, never has had and never will have his own culture. . . . The Aryan unconscious is a higher unconscious than the Jewish."

It is significant that when the full context is read, these phrases acquire exactly the opposite meaning from that attributed to them by the "researchers."

These mistranslated phrases have been taken from a paper entitled "On the Present Situation of Psychotherapy," which appeared in the Zentralblatt fur Psychotherapie (Vol. 7, Nos. 1 and 2).

An extensive presentation of the main points in this paper has been printed in a thirty two page article by Dr. Ernest Harms: "Carl Gustav Jung—Defender of Freud and the Jews" (Psychiatric Quarterly,
April, 1946).'

In order to evaluate the meaning of these questionable phrases, I will give you the whole paragraph in which they appear:

"In consequence of their more than twice as ancient culture, they (the Jews) are vastly more conscious of human weaknesses and inferiorities and therefore much less vulnerable in this respect than we are ourselves.

They also owe to the experience of ancient culture the ability to live consciously in benevolent, friendly and tolerant neighborhood with their own defects, while we are still too young to have no illusions about ourselves. . . . The Jew, as a member of a race whose culture is about 3,000 years old, like the educated Chinese, is psychologically conscious in wider areas than we are. . . .

The Jew, as relatively a nomad, never has produced, and presumably never will produce a culture of his own since all his instincts and gifts require a more or less civilized host-people for their development.

Therefore, the Jewish race as a whole has, according to my experience, an unconscious which can only conditionally be compared to the Aryan.

Aside from certain creative individuals, the average Jew is already much too conscious and differentiated to be pregnant with the tensions of the unborn future.

The Aryan unconscious has a higher potential than the Jewish; that is the advantage and the disadvantage of a youthfulness not yet fully estranged from barbarism."

Since this article was to be printed in Germany (in 1934) I had to write in a somewhat veiled manner, but to anyone in his senses the meaning should be clear.

I had to help these people. It had to be made clear that I, an Aryan outside Germany, stood for a scientific approach to psychotherapy.

That was the point!

I cannot see anything in the least anti-Semitic in this statement.

It is simply an appraisal of certain psychological differences in background, and in point of fact it is complimentary to the Jews to point out that they are in general more conscious and differentiated than the average Aryan, who has remained close to barbarism!

And it is an historical fact that the Jews have shown a remarkable ability to become carriers of the cultures in all lands where they have spread.

This shows a high degree of civilization, and such adaptability is a matter for admiration.

Some people show a funny kind of resentment when one speaks of differences in psychology—but one must admit that different nationalities and different races have different outlooks and different psychologies.

Take the difference between the French and the English, or for that matter, between the English and the Americans!

There is a marked difference in psychology everywhere.

Only an idiot can not see it.

It is too ridiculous to be so hypersensitive about such things.

They are facts of experience not to be ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-195

Carol Baumann: What can you say about the quotation: "The American presents to us a strange picture: a European with Negro mannerisms and an Indian soul"?

Carl Jung: This must be taken from a popular interview back in 1930 or thereabouts.

The psychology of the unconscious does not lend itself to popular treatment.

It is too easily misunderstood—all the more so when journalists try to make a sensational splash.

Such an isolated bald statement naturally reads like blatant nonsense to anyone familiar with the workings of the unconscious mind.

Before one can make any sense out of such a statement one needs to know how we can be influenced through the unconscious.

I can just as well speak of the primitive contents of the European unconscious.

There is no critical slur in these things. Indeed, for a wide awake person, the primitive contents may often prove to be a source of renewal.

The American unconscious is highly interesting, because it contains more varied elements and has a higher tension, owing to the melting-pot and the transplantation to a primitive soil, which caused a break in the traditional background of the Europeans who became Americans. On the other hand,

Americans are in a way more highly civilized than Europeans, and on the other hand their wellspring of life energy reaches greater depths.

The American unconscious contains an immense number of possibilities.

I cannot pretend to have attained a comprehensive view of it, and even that view which I have can not be compressed into a few sentences for an interview.

Carol Baumann: Mr. Hillyer claims that in 1936 you said that "Hitler's new order in Germany seemed to offer the only hope of Europe."'

Dr. Jung: Many Americans asked me what I thought about Hitler and his ideas, in the autumn of 1936, and I always expressed concern for the future of Europe.

It is not true that I ever admired Hitler. However, in the early years, before the power devil finally took the upper hand with Hitler, he brought about many reforms and to a certain extent served the German people constructively.

I may have said something of this kind as well as talking of the dangers ahead, which I had already written about.

If I state an historical fact people immediately jump to the conclusion that that implies admiration!

The mockery of it!

My whole life work is based on the psychology of the individual, and his responsibility both to himself and his milieu.

Mass movements swallow individuals wholesale, and an individual who thus loses his identity has lost his soul.

Such a widespread phenomenon has well-nigh destroyed our civilization, and the danger is by no means over yet!

Hitler became the mouthpiece of all the undercurrents seething in the German people.

This fact was aptly expressed by the oft-repeated phrase that Hitler followed his intuition with the false "assurance and accuracy of a sleepwalker"—until he came to the edge of the precipice from which there was no escape. In my paper on "Wotan"' I described how the wind god of old provided a very apt picture of the force which seized on the German people, stirring up the long-buried barbaric past.

I wrote this article in 1936 as a warning for those who could understand its implications.

When the unconscious of a whole people is stirred to such an extent, and there is no conscious and responsible leader to canalize the released forces, then the devil takes hold and the destructive forces rush headlong to their final destruction, but only after half destroying the world around them.

That is the tragedy.

Anyone who takes the trouble to read what I wrote both before and during the war will find my real views concerning mass psychology and its dangers, but my warning voice was not heard.

Carol Baumann: Can you say anything about the work of your Jewish followers?

Dr. Jung: There is plenty of evidence of their friendly collaboration with me.

Dr. Gerhard Adler, in London, has continually defended me against the accusation of anti-Semitism.

Dr. Ernest Harms, in America, as I already mentioned, painstakingly wrote up the true history of my connection with the Zentralblatt.

He, incidentally, studied with both Freud and myself, but does not count himself as belonging to either school.

Dr. Erich Neumann, of Tel Aviv, has written several books based on his study of my psychological views.

There are many others I might mention, and, as you know, there is a large group of Jewish pupils here in Zurich.

Carol Baumann: The fact that you accepted the editorship of the Zentralblatt far Psychotherapie and the honorary chairmanship of the International Society for Psychotherapy, in 1933, has greatly influenced Americans against you. Could you say something about this?

Dr. Jung: An objective review of the facts concerning this critical period in the history of European psychotherapy, and the motives which led me to try to save an international scientific organization of physicians, has been written by Dr. Harms, as I just said.

I can add little to what he has written.

However, I may sum up that when I, as a Swiss, accepted this position it was my aim to preserve a spirit of scientific cooperation among all European doctors in face of the Nazi anti-Semitism then first raising its head.

It was impossible to fight the Nazi intolerance openly without endangering the position of all German doctors, and of German Jewish doctors in particular.

But I did what I could as quietly as possible, and succeeded in getting a special paragraph adopted by the international society, whereby German Jewish physicians (who were barred from membership in the
German branch society) could individually become members of the international organization.

Thus they were able to become full members with equal rights.

Later, when through the influence of the Nazis, Dr. M.H. Goring (a cousin of Hermann Goring) became co-editor of the Zentralblatt, and other Nazi doctors were foisted upon us (in 1936 and ’37) my position gradually became untenable.

During this fateful time the Nazis played double with my name.

On the one hand, my name was placed on their black list on account of various things I had written which they could not swallow, as, for instance, my lecture on the "Theory of Complexes," held in Bad Nauheim in May 1934, in which I paid tribute to Freud.

Still later, my Swiss publisher received news that my books were banned and destroyed.

On the other hand, the Nazis were only too pleased to publicize my name, as a Swiss feather in their caps, in an effort to prop their waning reputation in the eyes of the world.

Many false and conflicting rumors were circulated about me: that I was anti-Semitic, that I was a Jew, that I was Hitler’s doctor, etc., etc.

The fact that my name became associated with Goring’s on the Zentralblatt editorial board naturally put me in an increasingly false position, especially when he printed his famous pronouncement about Mein Kampf.

This was inserted in the Zentralblatt without my consent, and I had not laid eyes on the manuscript before it appeared in print.

Of course this statement represented the point of view of the German society only, never of the international society as a whole.

Since the Zentralblatt was published inside of Germany, the Nazis enforced their influence whenever they could.

The task which I had accepted, namely the preservation Alf a non-political international society, finally became too heavy a burden and in fact an impossible undertaking.

In the meantime, I attempted to do my duty in this respect as any other decent man would have done in my place.

Several times I wanted to withdraw and I attempted to resign, but at the urgent request of the English and Dutch representatives, who begged me "for the sake of the whole organization to stay on,"

I stayed on. You cannot quit people when they are in a hole.

It has helped many people that I stuck to my post.

One can say it was a foolish idealism which caused me to stand by, but it seemed to me unfair to all the people clinging to me to leave them in the lurch.

My standpoint was: I'm not a rat which runs from a sinking ship; and so I did not actually resign until the end of 1939, when the war began and I could be of no further use.

Then all international communications were disrupted.

I have never desired to get involved in political events, but as a troubled Swiss onlooker and a conscientious psychological observer, I have naturally had certain reactions to the disturbing events of the time we live in.

I might add that in 1941 I delivered a lecture before a meeting of Swiss psychotherapists entitled "Psychotherapy Today"' in which I condemned the totalitarian state at a time when the victorious
panzer divisions were barely sixty-five miles away, and I knew the Nazis planned to make short work of me when and if they crossed the Swiss border. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-200.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/d936f-6answer2ba2bfew2bquestions.jpg`

Carl Jung: The (Psyche) contains many riddles (2019-02-04 05:30)

[1]

The nature of the psyche reaches into obscurities far beyond the scope of our understanding.

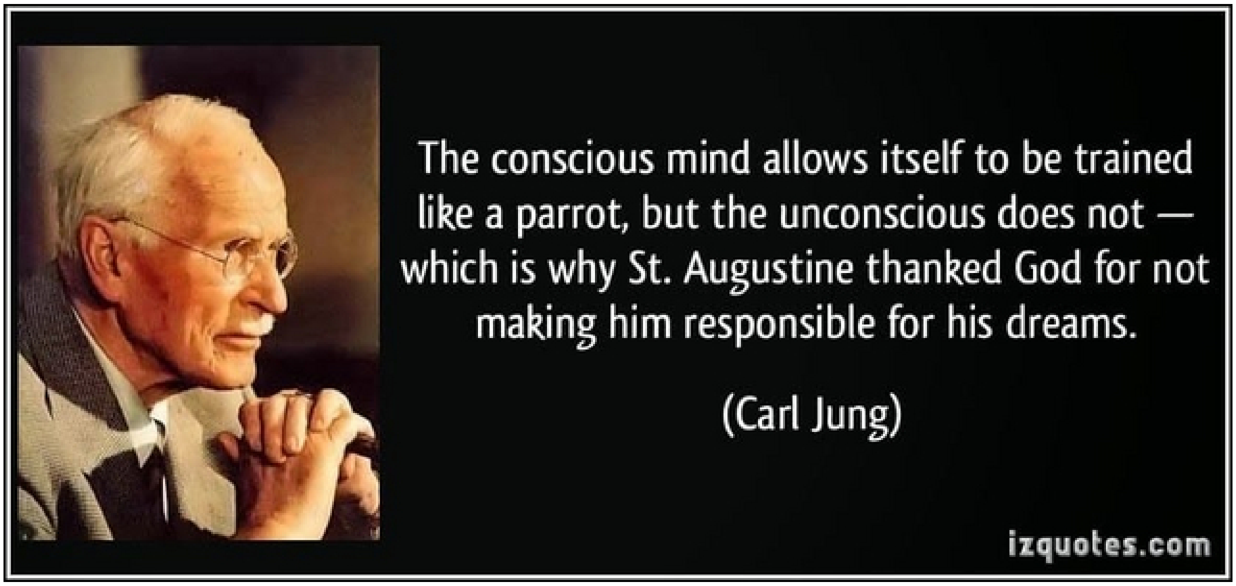
It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency.

This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/a3eab-12bgalaxtic.jpg`

It is only through the psyche that we can establish that God acts upon us... **(2019-02-04 05:37)**

[1]



The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams.

(Carl Jung)

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center.

Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image.

The similarity is further borne out by the peculiar fact that the archetype produces a symbolism which has always characterized and expressed the Deity.

These facts make possible a certain qualification of our above thesis concerning the indistinguishableness of God and the unconscious.

Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self.

It is this archetype from which we can no longer distinguish the God-image empirically.

We can arbitrarily postulate a difference between these two entities, but that does not help us at all.

On the contrary, it only helps us to separate man from God, and prevents God from becoming man.

Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance.

Only that which acts upon me do I recognize as real and actual.

But that which has no effect upon me might as well not exist.

The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of the conscious mind, rise np from the depths of our psychic nature. Carl Jung, Psychology and Religion, Paragraph 757

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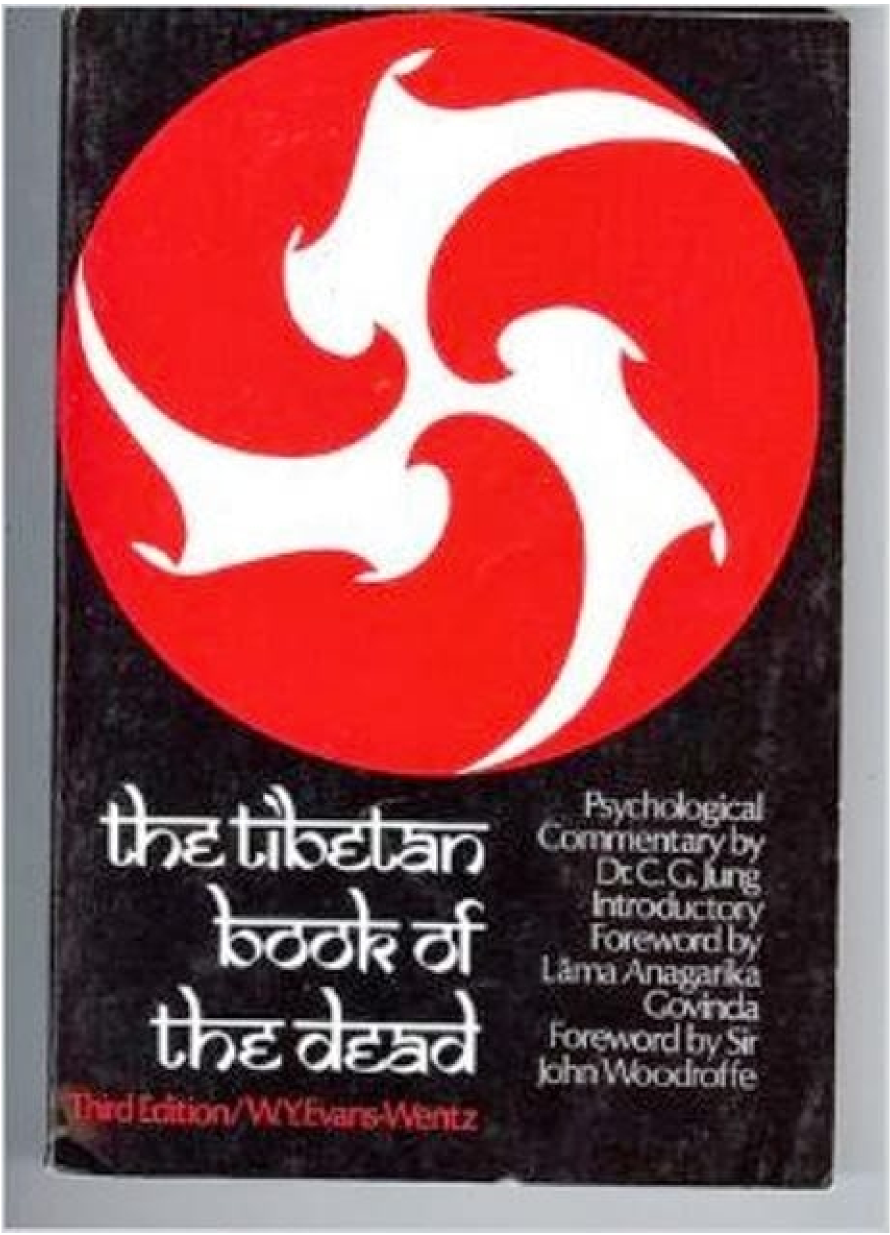
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/eba77-augustine.jpg`

The Bardo Thodol is in the highest degree psychological in its outlook... (2019-02-04 05:41)

[1]


the tibetan
book of
the dead
Psychological Commentary by Dr. C. G. Jung
Introductory Foreword by Lāma Anagarika Govinda
Foreword by Sir John Woodroffe
Third Edition/W.Y. Evans-Wentz

The Bardo Thodol, fitly named by its editor, Dr. W. Y. Evans-Wentz, "The Tibetan Book of the Dead," caused a considerable stir in English-speaking countries at the time of its first appearance in 1927.

It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, but which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life.

For years, ever since it was first published, the Bardo Thodol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights.

Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thodol offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unexampled superiority.

Not only the "wrathful" but also the "peaceful" deities are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications.

But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real.

The Bardo Thodol can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage.

The ever-present, unspoken assumption of the Bardo Thodol is the antinominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them.

The background of this unusual book is not the niggardly European "either-or," but a magnificently affirmative "both-and."

This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, "God is," while another clings equally fervently to the negation, "God is not."

What would these hostile brethren make of an assertion like the following:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology.

The Bardo Thodol is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion. Carl Jung, Psychology and Religion, Psychological Commentary on the Tibetan Book of the Dead, Paragraphs 833-834.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/682ce-dead.jpg`

Just as the disciples of Christ recognized that God had become flesh... (2019-02-04 05:45)

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of means the conceiving womb of the God.[Footnote 200] Carl Jung, The Red Book, Page 299.

Footnote 200:

Jung elaborated on this issue many years later in Answer to Job (1952), where he studied the historical transformation of Judeo-Christian God images. A major theme in this is the continued incarnation of God after Christ. Commenting on the Book of Revelation, Jung argued that: "Ever since John the apocalyptist experienced. “for the first time (perhaps unconsciously) the conflict into which Christianity inevitably leads, mankind is burdened with this: God wanted and wants to become man" (CW II, §739).

In Jung’s view, there was a direct link between John’s views and Eckhart’s views: "This disturbing invasion engendered in him the image of the divine consort, whose image lives in every man: of the child, whom Meister Eckhart also saw in the vision. It was he who knew that God alone in his Godhead is not in a state of bliss, but must be born in the human soul. The incarnation in Christ is the prototype which is continually being transferred to the creature by the Holy Ghost" (Ibid., §741).

In contemporary times, Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" (Ibid., §755).

Through being identified with the continued incarnation of God in the soul, the process of individuation found its ultimate significance. On May 3, 1958, Jung wrote to Morton Kelsey: "The real history of the world seems to be the progressive incarnation of the deity" (Letters 2, p. 436).

The Hui Ming Ching [The Book of Consciousness and Life] (2019-02-04 11:41)

Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

THE HUI MING CHING

The Book of Consciousness and Life

Translated by Richard Wilhelm
and
rendered into English by Cary F. Baynes

1. Cessation of Outflowing

If thou wouldst complete the diamond body with no outflowing.
Diligently heat the roots of consciousness and life.
Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.

The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.

The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men of ancient times, and the great sages, set forth their thoughts about unification of human nature and life by means of images from the external world; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost on earth. What I show through a series of images is not a frivolous giving away of secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the sheli is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the seed of this vesicle comes into being; when it ceases it disappears again. It is the place which harbours the truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, not in ten thousand aeons.

This germinal point is something great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: 'In the state before the appearance there is an inexhaustible breath.' Furthermore it is said: 'Before the parents have begotten the child, the breath of life is complete and the embryo perfect.' But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now fate takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

Therefore the Julai, in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

1. The Six Periods of Circulation in Conformity with the Law

If one discerns the beginning of the Buddha's path,
There will be the blessed city of the West.
After the circulation in conformity with the law, there is a turn upward towards heaven when the breath is drawn in.
When the breath flows out energy is directed towards the earth.
One time-period consists of six intervals (hou).
In two intervals one gathers Moni (Sakyamuni).
The great Tao comes forth from the centre.
Do not seek the primordial seed outside!

The most marvellous effect of the Tao is the circulation in conformity with the law. What makes the movement inexhaustible is the path. What best regulates the speed are the rhythms (kuei). What best determines the number of the exercises is the method of the intervals (hou).

This presentation contains the whole law, and the true features of the Buddha from the West are contained in it. The secrets contained in it show how one gets control of the process by exhaling and inhaling, how the alternation between decrease and increase expresses itself in closing and opening, how one needs true thoughts in order not to deviate from the way, how firm delimitation of the regions makes it possible to begin and to stop at the right time.

I sacrifice myself and serve man, because I have presented fully this picture which reveals the heavenly seed completely, so that every layman and man of the world can reach it and so bring it to completion. He who lacks the right virtue may well find something in it, but heaven will not grant him his Tao. Why not? The right virtue belongs to the Tao as does one wing of a bird to the other: if one is lacking, the other is of no use. Therefore there is needed loyalty and reverence, humaneness and justice and strict adherence to the five commandments; then only does one have the prospect of attaining something.

But all the subtleties and secrets are offered in this Book of Consciousness and Life to be pondered and weighed, so that one can attain everything in its truth.

The drawing is intended to show the circulation of the streams of energy during the movement of breathing. Inhalation is accompanied by the sinking of the abdomen and exhalation by the lifting of it, but in these exercises the point is that we have a backward-flowing movement as follows: when inhaling, one opens the lower energy-gate and allows the energy to rise upward along the rear line of energy (in the spinal cord), and this upward flow corresponds to the time-intervals indicated in the drawing. In exhaling, the upper gate is closed and the stream of energy is allowed to flow downward along the front line, likewise in the order of the time-intervals indicated. Furthermore, it is to be noted that the stations for ’washing’ and ’bathing’ do not lie exactly in the middle of the lines, but that ’washing’ is somewhat above and ’bathing’ somewhat below the middle, as the drawing shows.

1. The Two Energy-Paths of Function and Control

There appears the way of the in-breathing and out-breathing of the primordial pass.
Do not forget the white path below the circulation in conformity with the law!
Always let the cave of eternal life be nourished through the fire!
Ah! Test the immortal place of the gleaming pearl!

In the text there is another picture here which is very similar to the first. It shows again the paths of energy: the one in front leads down and is called the function-path (jen), and the one at the back leading upwards is the control-path (tu).

This picture is really the same as the one that precedes it. The reason that I show it again is so that the person striving for cultivation of the Tao may know that there is in his own body a circulation in conformity with the law. I have furnished this picture in order to enlighten companions in search of the goal. When these two paths (the functioning and the controlling) can be brought into unbroken connection, then all energy-paths are joined. The deer sleeps with his nose on his tail in order to close his controlling energy-path. The crane and the tortoise close their functioning-paths. Hence these three animals become at least a thousand years old. How much further can a man go! A man who carries on the cultivation of the Tao, who sets in motion the circulation in conformity with the law, in order to let consciousness and life circulate, need not fear that he is not lengthening his life and is not completing his path.

1. The Embryo of the Tao

According to the law, but without exertion, one must diligently fill oneself with light.
Forgetting appearance, look within and help the true spiritual power!
Ten months the embryo is under fire.
After a year the washings and baths become warm.

This picture will be found in the original edition of the Leng-yen-ching. But the ignorant monks who did not recognize the hidden meaning and knew nothing about the embryo of the Tao have for this reason made the mistake of leaving this picture out. I only found out through the explanations of adepts that the Julai (Tathagata) knows real work on the embryo of the Tao. This embryo is nothing corporeally visible which might be completed by other beings, but is in reality the spiritual breath-energy of the ego. First the spirit must penetrate the breath-energy (the soul), then the breath-energy envelops the spirit. When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the embryo. The breath-energy must crystallize; only then will the spirit become effective. Therefore it is said in the Leng-yen-ching: ’Take maternal care of the awakening and the answering.’ The two energies nourish and strengthen one another. Therefore it is said: ’Daily growth takes place.’ When the energy is strong enough and the embryo is round and complete it comes out of the top of the head. This is what is called: the completed appearance which comes forth as embryo and begets itself as the son of the Buddha.

1. The Birth of the Fruit

Outside the body there is a body called the Buddha image.
The thought which is powerful, the absence of thoughts, is Bodhi.
The thousand-petalled lotus flower opens, transformed through breath-energy.
Because of the crystallization of the spirit, a hundred-fold splendor shines forth.

In the Leng-yen-chou it is said: ’At that time the ruler of the world caused a hundredfold precious light to beam from his hair knots. In the midst of the light shone the thousand-petalled, precious lotus flower. And there within the flower sat a transformed Julai. And from the top of his head went ten rays of white, precious light, which were visible everywhere. The crowd looked up to the out-streaming light and the Julai announced: "The divine, magic mantra is the appearance of the light-spirit, therefore his name is Son of Buddha."

If a man does not receive the teaching about consciousness and life, but merely repeats meditation formulae stolidly and in solitude, how could there develop out of his own body the Julai, who sits and shines forth in the lotus flower and appears in his own spirit-body! Many say that the light-spirit is a minor teaching; but how can that which a man receives from the ruler of the world be a minor teaching? Herewith I have betrayed the deepest secret of the Leng-yen in order to teach disciples. He who receives this way rises at once to the dark secret and no longer becomes submerged in the dust of everyday life.

1. Concerning the Retention of the Transformed Body

Every thought takes shape and becomes visible in colour and form.
The total spiritual power unfolds its traces and transforms itself into emptiness.
Going out into being and going into non-being, one completes the miraculous Tao.
All separate shapes appear as bodies, united with a true source.

1. The Face Turned to the Wall

The shapes formed by the spirit-fire are only empty colours and forms.
The light of human nature [hsing] shines back on the primordial, the true.
The imprint of the heart floats in space; untarnished, the moonlight shines.
The boat of life has reached the shore; bright shines the sunlight.

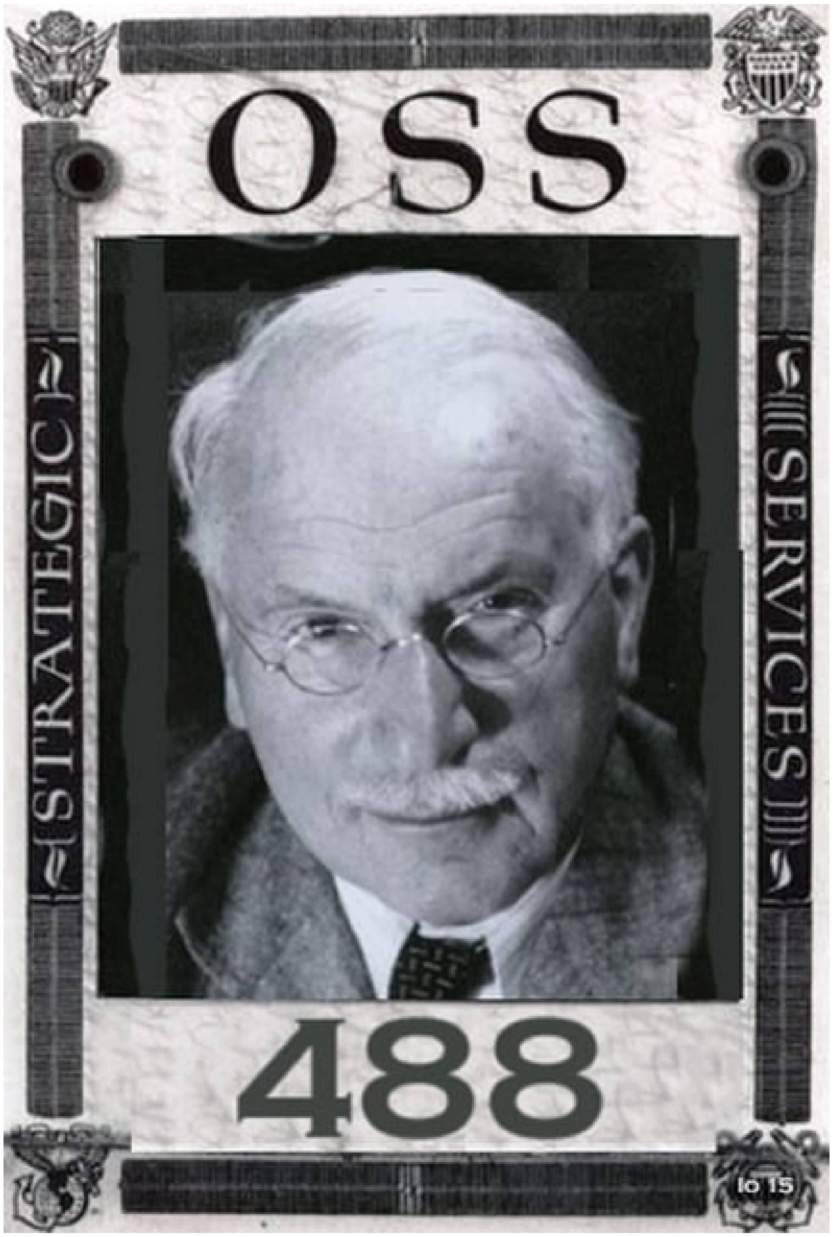
1. Empty Infinity

Without beginning, without end,
Without past, without future.
A halo of light surrounds the world of the law.
We forget one another, quiet and pure, altogether powerful and empty.
The emptiness is irradiated by the light of the heart and of heaven.
The water of the sea is smooth and mirrors the moon in its surface.
The clouds disappear in blue space; the mountains shine clear.
Consciousness reverts to contemplation; the moon-disk rests alone.

http://shapeless.org/huimingching.html

Carl Jung: OSS Secret Agent 488 (2019-02-04 17:07)

[1]



[Carl Jung’s letter to Allen W. Dulles]

To: Allen W. Dulles

My dear Dulles 11 February 1945

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda began to interest me.

German propaganda tries inevitably to hollow out a moral hole with the hope of an eventual collapse.

A better propaganda appeals to the moral strength and not to the feebleness of the enemy.

As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower's proclamations to the German people.

These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.

Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.

They fill up the hole of moral inferiority, which is infinitely better propaganda than destructive insinuations.

General Eisenhower certainly should be congratulated.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

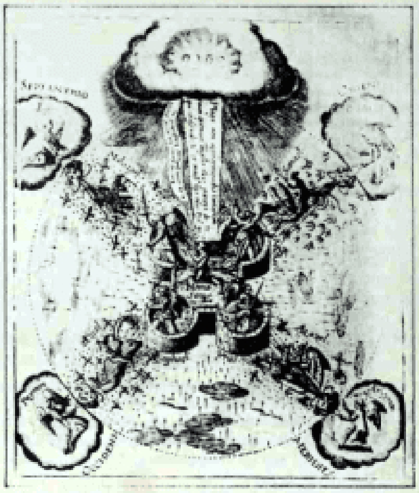
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/8ccd7-62bcarl2bjung2boss.jpg`

Carl Jung the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) (2019-02-05 02:53)



50. Baneful spirits attacking the Impregnable Castle.—Fludd, *Summum bonum* (1629)

[Carl Jung the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther)]

We meet with similar ideas in Gnosticism:

I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense [tower] there are twelve gates. . . .This same is the Mother-City of the Only-begotten.

By way of explanation I should add that "Setheus" is a name for God, meaning "creator."

The Monogenes is the Son of God.

The comparison of the Monad with a field and a city corresponds to the idea of the temenos (fig. 50).

Also, the Monad is crowned (cf. the hat which appears in dream one of the first series [par. 52] and dream 35 of this series [par. 254]).

As "metropolis" (cf. fig. 51) the Monad is feminine, like the padma or lotus, the basic form of the Lamaic mandala (the Golden Flower in China and the Rose or Golden Flower in the West).

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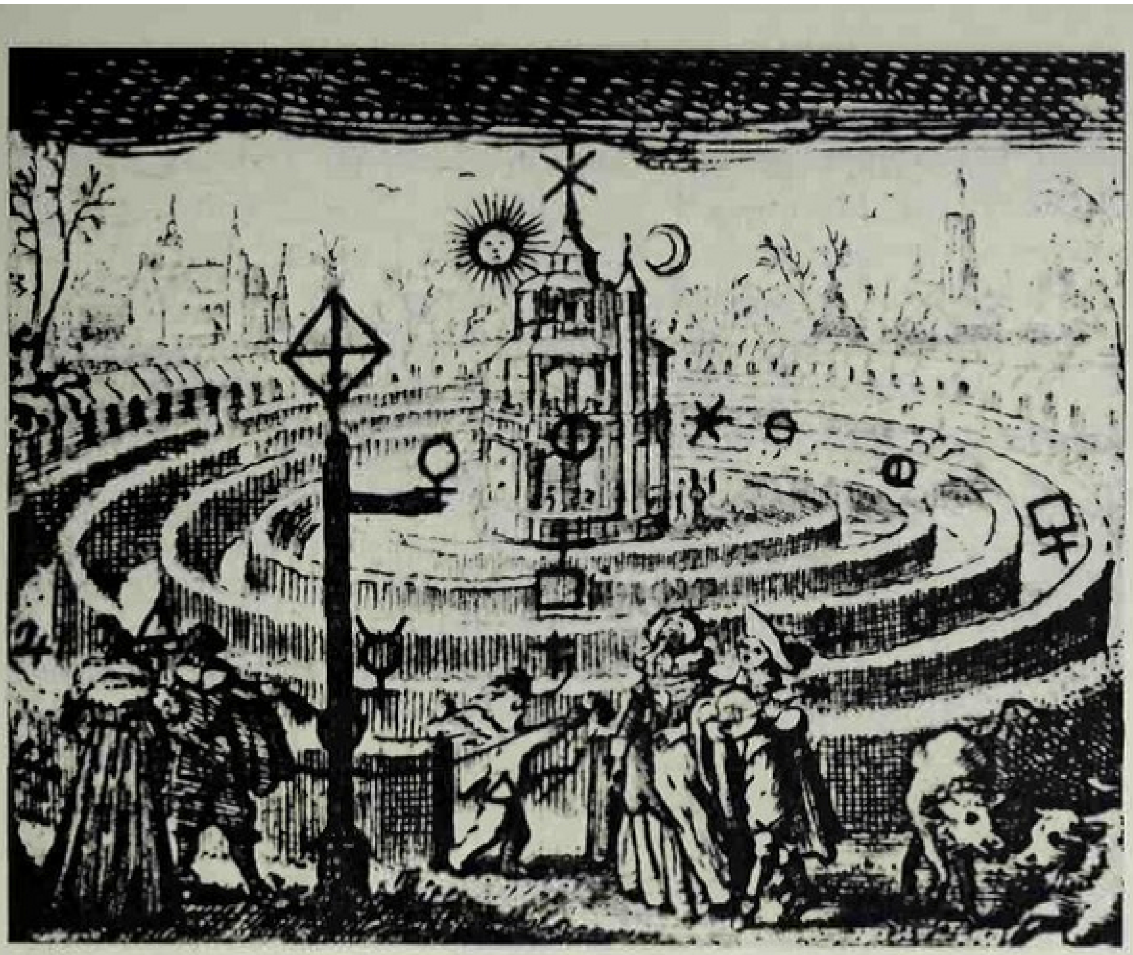


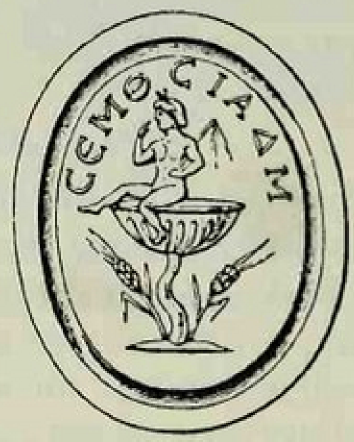
51. The Lapis Sanctuary, also a labyrinth, surrounded by the planetary orbits.— Van Vreeswyck, *De Groene Leeuw* (1672)

The Son of God, God made manifest, dwells in the flower.

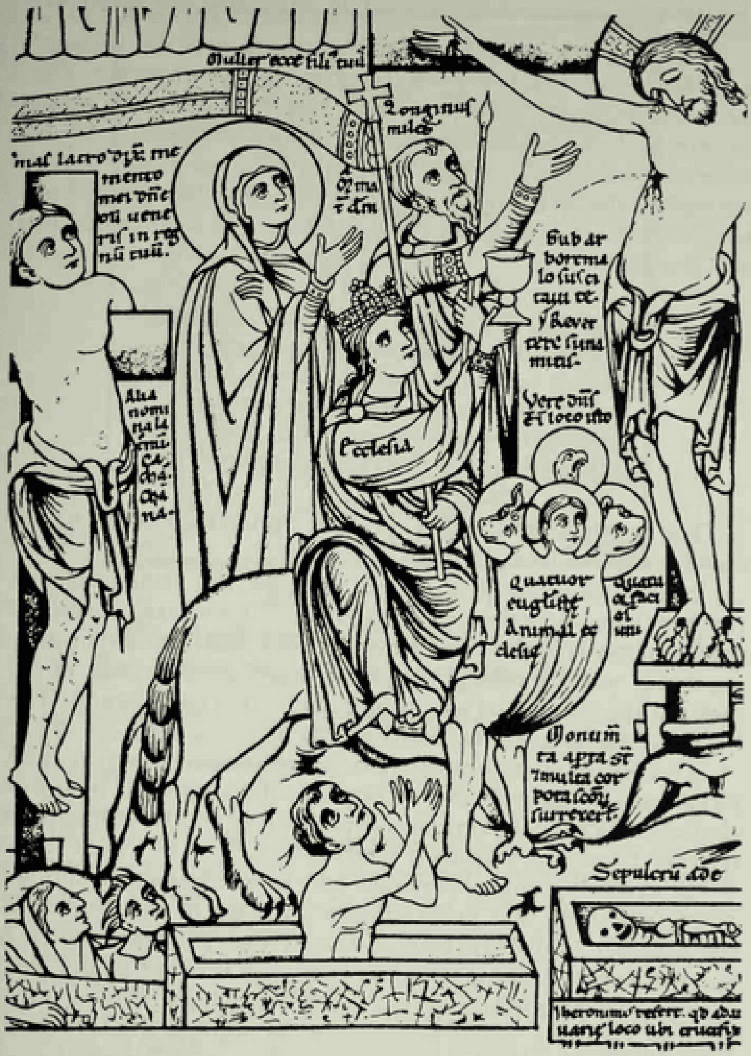
In the Book of Revelation, we find the Lamb in the centre of the Heavenly Jerusalem.

And in our Coptic text we are told that Setheus dwells in the innermost and holiest recesses of the Pleroma, a city with four gates (equivalent to the Hindu City of Brahma on the world-mountain Meru).

In each gate there is a Monad.



52. Harpokrates on the lotus.
—Gnostic gem



53. The tetramorph, the steed of the Church.—Crucifixion in Herrad of Landsberg's *Hortus deliciarum* (12th cent.) detail

The limbs of the Anthropos born of the Autogenes (= Monogenes) correspond to the four gates of the city.

The Monad is a spark of light (Spinther) and an image of the Father, identical with the Monogenes.

An invocation runs: "Thou art the House and the Dweller in the House."

The Monogenes stands on a table or platform with four pillars corresponding to the quaternion of the four evangelists.

The idea of the lapis has several points of contact with all this.

In the Rosarium the lapis says, quoting Hermes:

"I beget the light, but the darkness too is of my nature . . . therefore nothing better or more worthy of veneration can come to pass in the world than the conjunction of myself and my son."

Similarly, the Monogenes is called the "dark light," a reminder of the sol niger, the black sun of alchemy19 (fig. 34).

The following passage from chapter 4 of the ’Tractatus aureus" provides an interesting parallel to the Monogenes who dwells in the bosom of the Mother-City and is identical with the crowned and veiled Monad:

But the king reigns, as is witnessed by his brothers, [and] says:

"I am crowned, and I am adorned with the diadem; I am clothed with the royal garment, and I bring joy to the heart; for, being chained to the arms and breast of my mother, and to her substance, I cause my substance to hold together and rest; and I compose the invisible from the visible, making the occult to appear; and everything that the philosophers have concealed will be generated from us. Hear then these words, and understand them; keep them, and meditate upon them, and seek for nothing more. Man is generated from the principle of Nature whose inward parts are fleshy, and from no other substance."

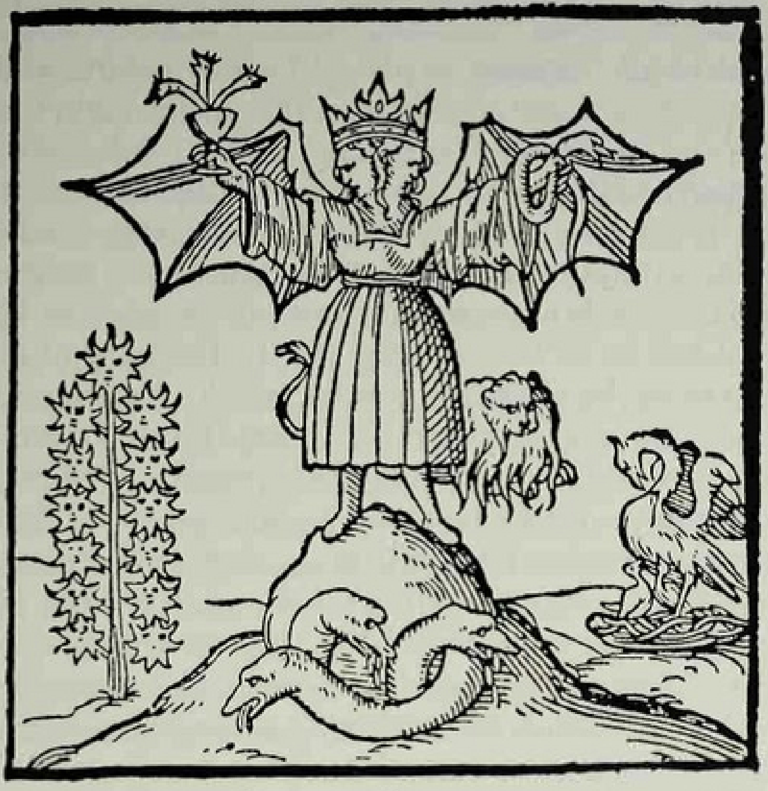
The "king" refers to the lapis.

That the lapis is the "master" is evident from the following Hermes quotation in the Rosarium:

"Et sic Philosophus non est Magister lapidis, sed potius minister" (And thus the philosopher is not the master of the stone but rather its minister).

Similarly the final production of the lapis in the form of the crowned hermaphrodite is called the aenigma regis.

A German verse refers to the enigma as follows (fig. 54):



Ænigma Regis.

Hie iſt geboren der Keyſer aller ehren/
Kein höher mag vber jn geboren werden.

54. Hermaphrodite with three serpents and one serpent. Below, the three-headed Mercurial dragon.—*Rosarium philosophorum*, in *Artis auriferae* (1593)

Here now is born the emperor of all honour Than whom there cannot be born any higher, Neither by art nor by the work of nature Out of the womb of any living creature.
Philosophers speak of him as their son And everything they do by him is done.

The last two lines might easily be a direct reference to the above quotation from Hermes.

It looks as if the idea had dawned on the alchemists that the Son who, according to classical (and Christian) tradition, dwells eternally in the Father and reveals himself as God's gift to mankind, was something that man could produce out of his own nature—with God's help, of course (Deo concedente).

The heresy of this idea is obvious.

The feminine nature of the inferior function derives from its contamination with the unconscious. Because of its feminine characteristics the unconscious is personified by the anima (that is to say, in men; in women it is masculine).

If we assume that this dream and its predecessors really do mean something that justly arouses a feeling of significance in the dreamer, and if we further assume that this significance is more or less in keeping with the views put forward in the commentary, then we would have reached here a high point of introspective intuition whose boldness leaves nothing to be desired.

But even the everlasting pendulum clock is an indigestible morsel for a consciousness unprepared for it, and likely to hamper any too lofty flight of thought. Carl Jung, Psychology and Alchemy, Pages 107-112.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/fb3a4-bb.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/0cad6-cc.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/477ad-dd.png`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/9c860-ee.jpg`

Carl Jung on the Spirituality of Plant Life, Animals and Divine Law (2019-02-05 03:53)

[Carl Jung on the Spirituality of Plant Life, Animals and Divine Law]

Prof. Jung:

The source of energy for plant life is the sun, but that is true of animals also, since they are parasites on plants. But the plant depends immediately upon the sunlight, which is also one of the elements of life, while the animal depends on it only indirectly.

Of course we need sunlight, most animals would perish without sunlight, though there are a few that are adapted to living without it.

Dr. Wheelwright: In plant life, anabolism exceeds katabolism. That is to say, as long as the tree is living, it is growing, whereas human beings stop growing at a certain point and their bodies begin to retrogress.

Prof Jung: Yes, another characteristic of vegetative life is that it continues to grow till the end, while at a certain time an animal ceases to grow.

Mrs. Sigg: The tree receives its nourishment from above and below, which is like man in a way.

Prof Jung: Yes, in contradistinction to the animal that expresses its life in horizontal movement. One can make the statement that vegetative life is vertical; it functions in living from below to above or from above to below. Therefore vegetative life is another aspect of the psyche within ourselves as well. So the plant is forever the symbol of what?

Answer: Of the soul.
Mrs. Crowley: Of the psychical experience.
Miss Hannah: Of impersonal life.

Prof Jung:

I would call it more definitely spirituality.

The plant represents spiritual development, and that follows laws which are different from the laws of biological, animal life; therefore spiritual development is always characterized by the plant.

For instance, the lotus is very typical as the symbol of spiritual life in India: it grows out of absolute darkness, from the depth of the earth, and comes up through the medium of the dark water-the unconscious-and blossoms above the water, where it is the seat of the Buddha. Or several gods may appear
in the lotus.

Mrs. Crowley: Is there not also that idea of a serpentine movement?

Prof.Jung:

Oh yes, that is another detail which of course points to the serpent, and the serpent is an animal.

The roots of the tree have that obvious serpentine character, and water-plants look like snakes.

Also plants under water seem to have snakelike movements due to the flowing water; the water flowing upon a flexible body naturally gives that undulating effect.

There the two things come together: namely, that part of the psyche which approaches plant life is the snake-that is, the cerebro-spinal system, which leads down and eventually transcends into the vegetative system, the sympathetic nervous system.

And there we approach the lowest form of life, a sedentary life that is rooted to the spot, like the sea-anemone and those colonies of the siphonophora
that are exactly like plants; and they all have the undulating movement which is characteristic of the sympathetic

nervous system.

So even in animals we can see the transition into plants, and that is indicated at least in the oldest nervous system in the world, the sympathetic nervous
system; there we are bordering upon plant life.

If we have any idea of plant life it is through that analogy.

Now, the plant or the tree is clearly beyond human experience, but the snake is within human experience.

That is, you can experience the life of the cerebro-spinal system within your own body, but you cannot experience the life of the tree in your own body: you have no connection, your whole being is totally different from that of a plant.

Therefore the tree represents, one could say, a transcendental experience, something that transcends man and is beyond him; it is before his birth
and after his death, a life which man has not within himself.

So he has no experience of it, yet peculiarly enough he finds the symbol of it in the tree.

You see, a sacred tree means to a primitive his life. Or sometimes people plant a tree when a child is born, with the idea of their identity.

If the tree keeps well and sane, the child's health will be good; if the child dies, the tree will die, or if the tree dies, the child will die.

This old idea is a representation of that feeling in man that his life is linked up with another life.

It is as if man had always known that he was, like any other animal, a parasite on plants, that he would perish if there were no plants.

Of course that is a biological truth, and it is also a spiritual truth, inasmuch as our psyche can only live through a parasitical life on the spirit.

Therefore no wonder, when you come to the end of your conscious life, stepping out onto that promontory as Nietzsche did, that you begin to realize the condition upon which your life ultimately rests.

And then the tree appears, the tree that is the origin of your life as it is your future abode, the sarcophagus into which your corpse will disappear; it is the place of death or rebirth.

Mr. Bash: How would you explain as spiritual symbols all the totemic symbols, for instance, which are almost always animals?

Prof Jung:

There are of course many symbols for psychic facts.

If the symbol is a totem animal, it is clearly a matter of what an animal means: namely, it is a matter of the reconciliation or the reunion of man with his cerebro-spinal system, or, more probably, with his sympathetic system.

But not with the tree.

The tree symbolizes something much higher and much deeper. It has a specifically transcendental character. For instance, it is far more wonderful when a tree speaks to you than when an animal speaks to you.

The distance between man and animal is not very great; but between the tree and the animal is an infinite distance, so it is a more primitive and yet a more advanced symbol.

Therefore we find the tree as a symbol of the Yoga, or for the divine grace in Christianity.

It is very advanced symbolism and at the same time exceedingly primitive.

Mr. Allemann: One important difference is that the tree is in Tao, following nature absolutely and accepting everything-there is no separate impulse; whereas in every animal there is that impulse.

Prof Jung:

Yes, and therefore deviation from the divine law.

The animal is in a way already a deviation from the divine law because it doesn't surrender absolutely and indifferently to all the conditions provided by the creator, but is able to dodge them.

And man with his consciousness has a far more wonderful opportunity for deviation.

While the tree symbolizes the kind of life that cannot deviate for one single inch from the divine law, from the absolute law of conditions; it is rooted to the spot, exposed to every enemy that attacks it.

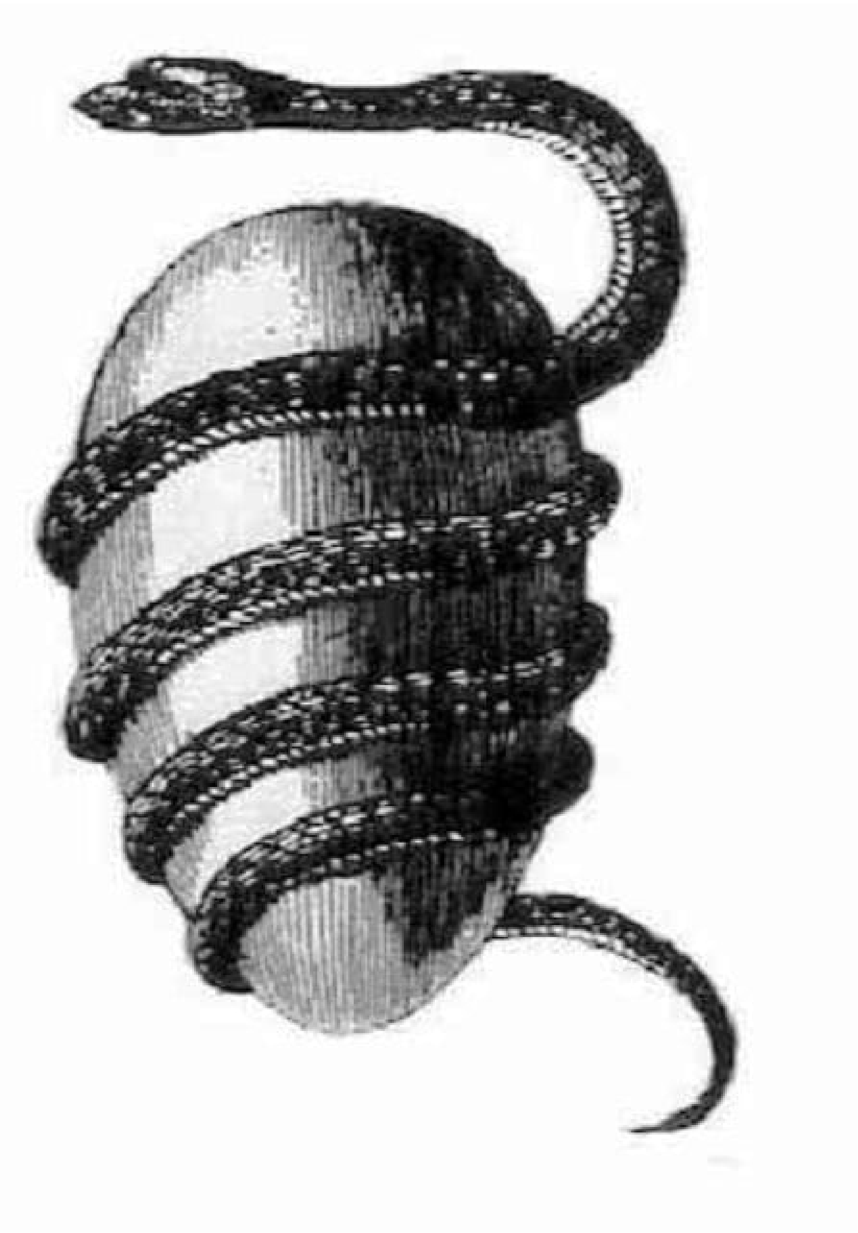
There is a very nice story in one of the Buddhistic treatises, the Samyutta Nikaya, about the devdta of a tree; that is a sort of tree-soul, a semidivine being living in a tree.

The story describes the despair of the devdta upon seeing that the termites are approaching the tree, because it cannot get away.

The Samyutta Nikaya is an original collection of stories told by the disciples of Buddha, and containing many authentic sayings of Buddha himself, so it would go back to the 6th century B.C. Carl Jung, Zarathustra Seminar, Pages 1434-1436.

Carl Jung: The relation to the snake is a chthonic mystery. (2019-02-05 04:30)

[1]



[Carl Jung on the “Black Snake.”]

Dr. Jung:

Last time we were talking about the black snake.

Today we are going to look into its further fate.

After our patient had swallowed the snake, she emerged from the cave, which means that she came up from the darkness of the unconscious where that happened.

The relation to the snake is a chthonic mystery.

I told you a similar rite was celebrated at Eleusis where the initiate had to kiss the snake, and in the antique mysteries of Sabazios the snake was passed through the garment at the neck and pulled out below, symbolizing the same procedure-swallowing the snake, the descent of the snake through the body.

Now we are not sure what should happen to that snake, whether it should remain in the body, or whether it should be digested, pass through the body and come out again.

It would then be a sort of rebirth mystery such as is celebrated in India to cure a sick man: a cow is made of leather, and the man is pushed into the mouth of the cow and pulled through the belly and out again, so he is reborn.

It is like that sort of rebirth clinic which still exists in Cornwall: there are two menhirs standing about as far apart as the length of this room, and in between is a huge slab of rock with a manhole in it, big enough for me to just squeeze myself through.

And it still happens that in the night of the new moon, farmers draw their sick babies through the hole in order to cure them.

That is a rite of rebirth which is used as a cure, as sick people were given new names for that purpose.

And there was a case in north Germany where two trees had grown together in such a way that a Yoni-shaped space was in between them, through which a sick person was pulled.

Or he was pulled through a hole made in the wall at the head of his bed.

And to cure cattle disease, they drove the cattle between two oak poles that were on fire.

So the human individual might in this case be called the birthplace of the snake.

That black snake is the earth factor in man, and we might assume that it is seeking rebirth, or perhaps it penetrates the body as a sort of phallic demon in order to impregnate it, or to transform it.

There are several possibilities-we do not know how the thing will develop.

We cannot find out from Zarathustra because the shepherd did not digest the serpent.

But now we shall see what happened to the serpent in this vision.

She says: "I emerged from the cave, the goat and the white snake accompanying me. We came upon a brilliant disk of gold lying on the ground."

You remember we said that the disk or the pool of gold was presumably below the roots of the tree, sowe could assume that we are here somewhere near the tree.

You also remember that descent from the image of the deity down into the golden pool in the ground symbolizing the sun above.

This is the same golden disk and she says: "The black snake which I had swallowed leapt from my throat and fell upon the golden disk."

The snake comes out all by itself. She does not say that she intentionally vomited the serpent; it simply leapt out ofher and fell upon the golden disk where, she says: "Instantly it was transformed into a handful ofashes."

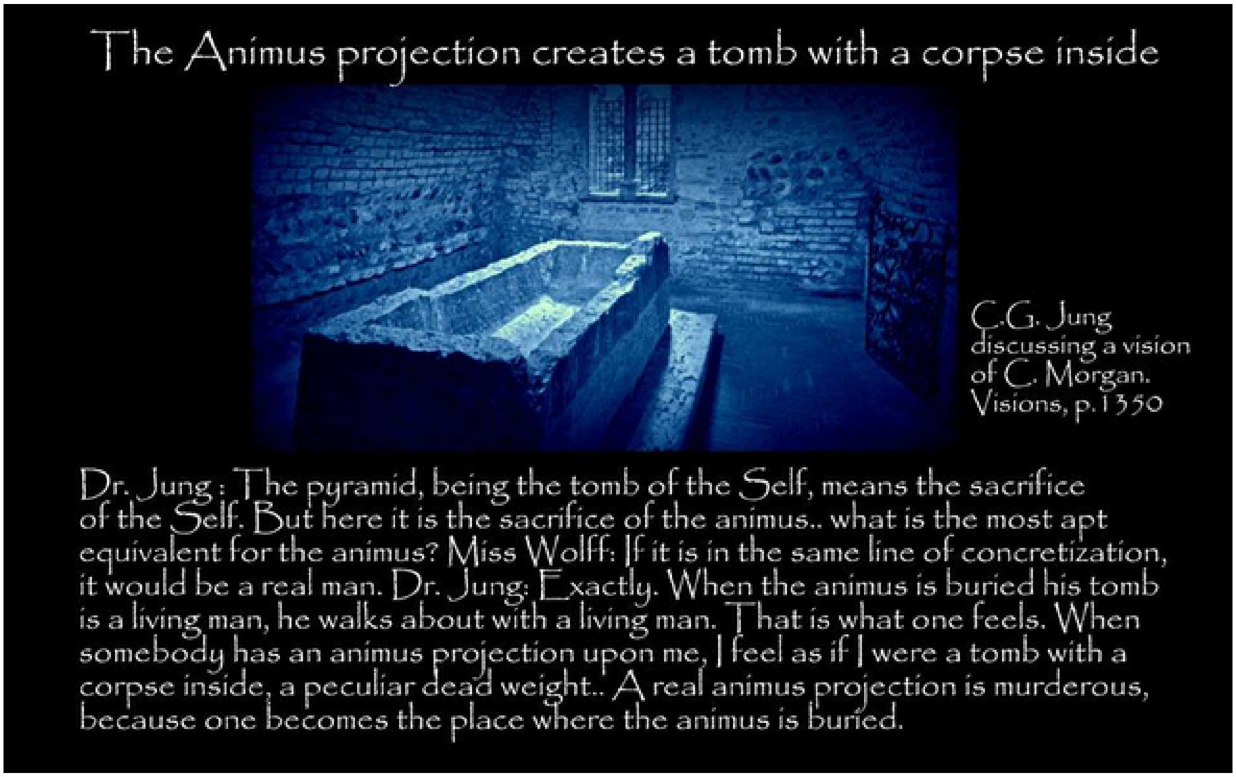
Now what can we conclude from that concerning the nature of the golden disk?

Carl Jung, Visions Seminar, Page 290

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/17bbb-12bsnake.jpg`

Carl Jung: ...the dead and buried Self that appears in the pyramid,... (2019-02-05 04:30)

[1]



The Animus projection creates a tomb with a corpse inside

C.G. Jung discussing a vision of C. Morgan. Visions, p.1350

Dr. Jung : The pyramid, being the tomb of the Self, means the sacrifice of the Self. But here it is the sacrifice of the animus.. what is the most apt equivalent for the animus? Miss Wolff: If it is in the same line of concretization, it would be a real man. Dr. Jung: Exactly. When the animus is buried his tomb is a living man, he walks about with a living man. That is what one feels. When somebody has an animus projection upon me, I feel as if I were a tomb with a corpse inside, a peculiar dead weight.. A real animus projection is murderous, because one becomes the place where the animus is buried.

Dr. Jung:

We have further contributions to the diamond symbolism today.

We said last time that the diamond was a carbon crystal, and Dr. Escher now says that it crystallizes in the cubic system, one of the simple forms being a double pyramid, the same above and below.

So the pyramid is really an analogy to the diamond, we were not far from the truth when we drew that parallel.

Then the word diamond-diamant in German and French-derives from the Greek adamas, which means the untamable or the invincible one, and that fits in beautifully with the symbolic meaning of the diamond.

Also it has peculiar magic qualities.

You know magic qualities have always been attributed to precious stones; the amethyst is a protection against drunkenness, for instance, and the diamond has the power of averting insanity and avoiding poison.

In the Middle Ages it was known as the pietra della reconciliazione, the stone of reconciliation,the peacemaker between husband and wife, a very good idea, and then after sixty years they celebrate the diamond wedding. Carl Jung, Visions Seminar, Page 1351

Now we will go on with our text.

We were speaking last time of the sacrificed animus whose remains were on three sides of the pyramid.

There was the split face of a man, and the man lying face downward on the ground, and a knife from which blood was dripping.

Those are the three symptoms of a slaughter which has taken place, obviously the slaughter of the animus that was left behind.

And the Self that was left behind turned into matter, into a pyramid.

Mrs. Baumann: Does it mean then that the animus and the Self are buried together in the pyramid?

Dr. Jung:

Yes. It is quite certain that it is the dead and buried Self that appears in the pyramid, as the dead pharaoh appears in the form of the pyramid.

That is the last one sees of him because his mummy is walled up inside; the old Egyptians gave a human shape to the sarcophagus itself, the head and face and arms indicating as nearly as possible the shape of the king, and then they built that outward sign over him.

Evidently the animus does not enter the pyramid-shrine altogether, because those remains of him are still outside, but there is apparently very little life left in them, so we may assume that his life also is buried within the pyramid.

When the kind of relation to the Self which the patient has had

Those remains of the animus in the vision are still visible, then, because you cannot get rid of the animus, which means that you cannot get rid of your own opposite, the other voice; just as you can never get rid of mankind, or of the object, it is always there, whatever it is.

So our patient has to do something about it and she says:

I seized the knife and where the knife had been, appeared a human hand with blood dripping from the finger.

With the knife I cut off the hand.

Evidently the hand comes out of the pyramid-bad symbolism you see.

The living being to which that hand belonged is the animus.

Cutting off the hand is a great mutilation, so she mutilates whatever life is left in the form of the animus.

Now she says:

Then I struck the pyramid with the knife. It crumbled away and I saw, standing where it had been, a man.

There he comes!

The pyramid is the visible sign of the Self that once has been, or the king who once has lived, and she now destroys the pyramid.

It is obviously a magic act of destruction, and she does it with the knife.

That means what?

Miss Hannah: With the logos.

Dr. Jung: Logos is too beautiful, too ecclesiastical. I should say it was the intellect, the discriminating mind, an acute mind, sharp like a knife; she cuts in with her mind, and so she destroys the pyramid.

That is what we do; we have destroyed those things with our minds so they now mean nothing to us except historical remains.

And we have developed an almost morbid mania for preserving remains, as a compensation for their lack of meaning; we do not understand them, and instead we have a sort
of historic sentimentality and preserve them indiscriminately.

Certain archaeological collections are really ridiculous, they preserve old poles and God knows what.

There is a collection in Switzerland which contains the most absurd things; they did not know what they were, but I knew, having a good power of fantasy and having had the subject suggested by one of my old teachers.

You see, those things were connected with a serious question, as I learned when I went to Africa.

Suppose you come to the desert and nothing grows there but cactus and you have a human need, what can you do?

That was a great question in antiquity; they had no paper you see.

An old professor of Latin used always to put that question to us boys: what do you think they did about it in antiquity?

Did they use newspaper?

But there was no paper, only papyrus, and that was an exceedingly expensive substance which had to be fetched from Egypt and paid for very heavily.

Linen?

That was also expensive.

Leaves?

But in a town or in the desert there were no leaves.

What did they do then?

So he said they always carried a little bag filled with gravel; ordinary people had just ordinary gravel and the rich people had marble.

Of course that was his joke, but they did have little sticks for that purpose.

There is a place in Zurich where there were Roman barracks, half a legion was stationed there, and in the outlets for the drainage, they found any number of those little sticks and didn't know what they were.

And those things were preserved, along with old drainage pipes and old bottles and God knows what nonsense, in a museum two thousand years afterwards just because they were old. Carl Jung, Visions Seminar, Pages 1362-1363

Dr. Jung:

Yes, he takes root, he becomes one with the earth, as it were.

So he is in danger of becoming nothing but an earthbound being.

That comes from the fact that the patient is occupied all the time with the descent into the world, and the man she meets there is the same, her opposite is also growing into the earth and becoming formless.

He said:

"You have liberated me from the pyramid. Can you now give me my limbs? Can you free them and shape them?" I answered: "Wait." I went away from him and sat alone wondering how I could free the man. At length I arose and said to him: "I must sever you from the earth."

He cried out: "If you cut me off I will bleed to death."

You see, the idea here is that something ought to be done about it.

That man is about to grow into the earth, in which case he would be completely lamed, he would become a tree perhaps, unable to move from the spot. And she seems to feel a certain responsibility about it, that it should be prevented.

What is the danger? Carl Jung, Visions Seminar, Page 1364

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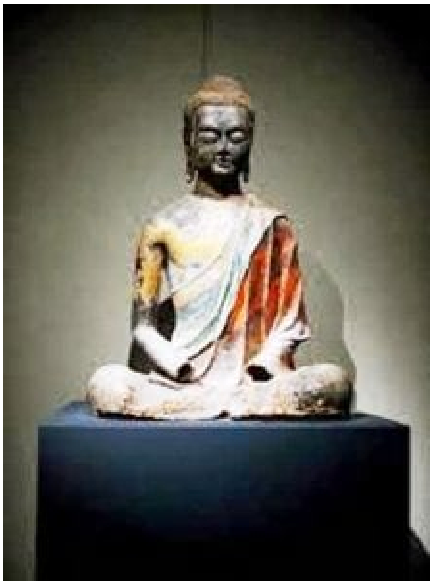
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/61e1c-12bpyramid.jpg`

But that is not India as the Indian sees it; that is not his reality. (2019-02-05 07:12)



The profound relationship between yoga and the hieratic architecture of India has already been pointed out by my friend Heinrich ZImmer, whose unfortunate early death is a great loss to Indology.

Anyone who has visited Borobudur or seen the stupas at Bharhut and Sanchi can hardly avoid feeling that an attitude of mind and a vision quite foreign to the European have been at work here if he has not already been brought to this realization by a thousand other impressions of Indian life.

In the overflowing wealth of Indian spirituality there is reflected a vision of the soul which at first appears strange and inaccessible to the Greek-trained European mind.

Our minds perceive things, our eyes, as Gottfried Keller says, "drink what the eyelids hold of the golden abundance of the world," and we draw conclusions about the inner world from our wealth of outward impressions.

We even derive its content from outside on the principle that "nothing is in the mind which was not previously in the senses."

This principle seems to have no validity in India. Indian thought and Indian art merely appear in the sense-world, but do not derive from it.

Although often expressed with startling sensuality, they are, in their truest essence, unsensual, not to say supra-sensual. It is not the world of the senses, of the body, of colors and sounds, not human passions that are born anew in transfigured form, or with realistic pathos, through the creativity of the Indian soul, but rather an underworld or an overworld of a metaphysical nature, out of which strange forms emerge into the familiar earthly scene.

For instance, if one carefully observes the tremendously impressive impersonations of the gods performed by the Kathakali dancers of southern India, there is not a single natural gesture to be seen.

Everything is bizarre, subhuman and superhuman at once.

The dancers do not walk like human beings they glide; they do not think with their heads but with their hands.

Even their human faces vanish behind blue-enamelled masks.

The world we know offers nothing even remotely comparable to this grotesque splendor.

Watching these spectacles one is transported to a world of dreams, for that is the only place where we might conceivably meet with anything similar.

But the Kathakali dancers, as we see them in the flesh or in the temple sculptures, are no nocturnal phantoms; they are intensely dynamic figures,consistent in every detail, or as if they had grown organically.

These are no shadows or ghosts of a bygone reality, they are more like realities which have not yet been, potential realities which might at any moment step over the threshold.

Anyone who wholeheartedly surrenders to these impressions will soon notice that these figures do not strike the Indians themselves as dreamlike but as real. And, indeed, they touch upon something in our own depths, too, with an almost terrifying intensity, though we have no words to express it.

At the same time, one notices that the more deeply one is stirred the more our sense-world fades into a dream, and that we seem to wake up in a world of gods, so immediate is their reality.

What the European notices at first in India is the outward corporeality he sees everywhere.

But that is not India as the Indian sees it; that is not his reality.

Reality, as the German word "Wirklichkeit" implies, is that which works.

For us the essence of that which works is the world of appearance; for the Indian it is the soul.

The world for him is a mere show or facade, and his reality comes close to being what we would call a dream.

This strange antithesis between East and West is expressed most clearly in religious practice.

We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar.

The Indian, on the other hand, speaks of dhydna, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner.

In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shamefacedly is the holiest symbol to the Indian.

We believe in doing, the Indian in impassive being.

Our religious exercises consist of prayer, worship, and singing hymns.

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind.

What, then, is yoga? The word means literally "yoking" i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world.

The kleshas would correspond, in the language of St. Augustine, to superbia and concupiscentia.

There are many different forms of yoga, but all of them pursue the same goal.

Here I will only mention that besides the purely physical exercises there is also a form called hatha yoga, a sort of gymnastics consisting chiefly of breathing exercises and special body postures. In this lecture I have undertaken to describe a yoga text which allows a deep insight into the psychic processes of yoga.

It is a little-known Buddhist text, written in Chinese but translated from the original Sanskrit, and dating from A.D. 424. It is called the Amitayur-dhyana Sutra, the Sutra of Meditation on Amitayus.

This sutra, highly valued in Japan, belongs to the sphere of theistic Buddhism, in which is found the teaching that the Adi-Buddha or Mahabuddha, the Primordial Buddha, brought forth the five Dhyani-Buddhas or Dhyani-Bodhisattvas.

One of the five is Amitabha, "the Buddha of the setting sun of immeasurable light/' the Lord of Sukhavati, land of supreme bliss.

He is the protector of our present world-period, just as Shakyamuni, the historical Buddha, is its teacher.

In the cult of Amitabha there is, oddly enough, a kind of Eucharistic feast with consecrated bread. He is sometimes depicted holding in his hand the vessel of the life-giving food of immortality, or the vessel of holy water. Carl

Jung, Psychology and Religion, The Psychology of Eastern Meditation, Paragraphs 908-912.

Puer aeternus. Latin for "eternal child," used in mythology to designate a child-god who is forever young

(2019-02-05 07:24)

Puer aeternus. Latin for "eternal child," used in mythology to designate a child-god who is forever young; psychologically it refers to an older man whose emotional life has remained at an adolescent level, usually coupled with too great a dependence on the mother.[The term puella is used when referring to a woman, though one might also speak of a puer animus-or a puella anima.]

The puer typically leads a provisional life, due to the fear of being caught in a situation from which it might not be possible to escape. His lot is seldom what he really wants and one day he will do something about it-but not just yet. Plans for the future slip away in fantasies of what will be, what could be, while no decisive action is taken to change. He covets independence and freedom, chafes at boundaries and limits, and tends to find any restriction intolerable.

[The world] makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales. For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life.[The Syzygy: Anima and Animus,"CW9ii, par. 22.]

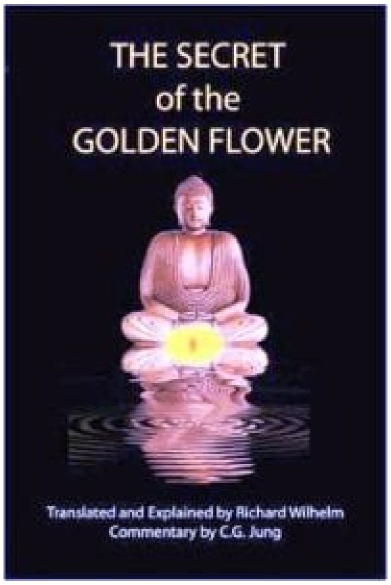
Common symptoms of puer psychology are dreams of imprisonment and similar imagery: chains, bars, cages, entrapment, bondage. Life itself, existential reality, is experienced as a prison. The bars are unconscious ties to the unfettered world of early life.

The puer’s shadow is the senex (Latin for "old man"), associated with the god Apollo-disciplined, controlled, responsible, rational, ordered. Conversely, the shadow of the senex is the puer, related to Dionysus-unbounded instinct, disorder, intoxication, whimsy.

Whoever lives out one pattern to the exclusion of the other risks constellating the opposite. Hence individuation quite as often involves the need for a well-controlled person to get closer to the spontaneous, instinctual life as it does the puer's need to grow up.

The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality.[The Psychology of the Child Archetype,"CW9i, par. 300.]

Commentary of The Secret of the Golden Flower by Carl Jung (2019-02-05 14:36)



Commentary of The Secret of the Golden Flower by Carl Jung

INTRODUCTION

1. DIFICULTIES ENCOUNTERED BY A EUROPEAN IN TRYING TO UNDERSTAND THE EAST

A thorough Westerner in feeling, I am necessarily deeply impressed by the strangeness of this Chinese text. It is true that some knowledge of Eastern religions and philosophies aids my intellect and intuition in understanding these ideas to a certain extent, just as I can understand the paradoxes of primitive beliefs in terms of 'ethnology', or in terms of the 'comparative history of religions'. Indeed, this is the Western way of hiding one's heart under the cloak of so-called scientific understanding. We do it partly because of the misérable vanité des savants which fears and rejects with horror any sign of living sympathy, and partly because a sympathetic understanding might permit contact with an alien spirit to become a serious experience. The socalled scientific objectivity would have reserved this text for the philological acuity of Sinologues, and would have guarded it jealously from any other interpretation. But Richard Wilhelm penetrated into the secret and mysterious vitality of Chinese wisdom too deeply to have allowed such a pearl of intuitive insight to disappear in the pigeonholes of the specialists. I am greatly honored that his choice of a psychological commentator has fallen upon me.

This entails the risk, though, that this unique treasure will be swallowed by still another special science. None the less, anyone seeking to minimize the merits of Western science and scholarship is undermining the main support of the European mind. Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself. Scientific method must serve; it errs when it usurps a throne. It must be ready to serve all branches of science, because each, by reason of its insufficiency, has need of support from the others. Science is the tool of the Western mind and with it more doors can be opened than with bare hands. It is part and parcel of our knowledge and obscures our insight only when it holds that the understanding given by it is the only kind there is. The East has taught us another, wider, more profound, and higher understanding, that is, understanding through life. We know this way only vaguely, as a mere shadowy sentiment culled from religious terminology, and therefore we gladly dispose of Eastern 'wisdom' in quotation marks, and relegate it to the obscure territory of faith and superstition. But in this way we wholly misunderstand the 'realism' of the East. This text, for instance, does not consist of exaggerated sentiment or overwrought mystical intuitions bordering on the pathological and emanating from ascetic cranks and recluses. It is based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing.

This assertion may seem bold, perhaps, and is likely to be met with disbelief, but that is not surprising, considering how little is known about the material. Moreover, the strangeness of the material is so arresting that our embarrassment as to how and where the Chinese world of thought might be joined to ours is quite understandable. When faced with this problem of grasping the ideas of the East, the usual mistake of Western man is like that of the student in Faust Misled by the Devil, he contemptuously turns his back on science, and, carried away by Eastern occultism, takes over yoga practices quite literally and becomes a pitiable imitator.

(Theosophy is our best example of this mistake.) And so he abandons the one safe foundation of the Western mind and loses himself in a mist of words and ideas which never would have originated in European brains, and which can never be profitably grafted upon them.

An ancient adept has said: 'If the wrong man uses the right means, the right means work in the wrong way.' This Chinese saying, unfortunately all too true, stands in sharp contrast to our belief in the 'right' method irrespective of the man who applies it. In reality, in such matters everything depends on the man and little or nothing on the method. For the method is merely the path, the direction taken by a man. The way he acts is the true expression of his nature. If it ceases to be this, then the method is nothing more than an affectation, something artificially added, rootless and sapless, serving only the illegitimate goal of self-deception. It becomes a means of fooling oneself and of evading what may perhaps be the implacable law of one's being.

This is far removed from the earth-born quality and sincerity of Chinese thought. On the contrary, it is the denial of one's own being, self-betrayal to strange and unclean gods, a cowardly trick for the purpose of usurping psychic superiority, everything m fact which is profoundly contrary to the meaning of the Chinese 'method'. For these insights result from a way of life that is complete, genuine, and true in the fullest sense; they are insights coming from that ancient, cultural life of China which has grown consistently and coherently from the deepest instincts, and which, for us, is forever remote and impossible to imitate.

Western imitation of the East is doubly tragic in that it comes from an unpsychological misunderstanding as sterile as are the modern escapades in Taos, the blissful South Sea Islands, and Central Africa, where 'primitivity' is earnestly being played at while Western civilized man evades his menacing duties, his Hic Rhodus hic salta. It is not a question of our imitating, or worse still, becoming missionaries for what is organically foreign, but rather a question of building up our own Western culture, which sickens with a thousand ills. This has to be done on the spot, and by the real European as he is in his Western commonplaces, with his marriage problems, his neuroses, his social and political delusions, and his whole philosophical disorientation.

We should do well to confess at once that, fundamentally speaking, we do not understand the complete detachment from the world of a text like this, indeed, that we do not want to understand it. Have we, perhaps, an inkling that a mental attitude which can direct the glance inward to this extent can bring about such detachment only because these people have so completely fulfilled the instinctive demands of their natures that little or nothing prevents them from viewing the invisible essence of the world? Can it be, perhaps, that the premise of such vision is liberation from those ambitions and passions which bind us to the visible world, and does not this liberation result from the sensible fulfillment of instinctive demands, rather than from the premature or fear-born repression of them? Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Anybody who knows the history of Chinese culture, and has also carefully studied the I Ching, that book of wisdom which for thousands of years has permeated all Chinese thought, will not pass over these questions lightly. He will know, moreover, that the views set forth in our text are nothing extraordinary from the Chinese point of view, but are actually inescapable, psychological conclusions.

In our Christian culture, spirit, and the passion of the spirit, were for a long time the greatest values and the things most worth striving for. Only after the decline of the Middle Ages, that is, in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism. This movement, it is true,at first committed the pardonable mistake of confusing intellect with spirit, and blaming the latter for the misdeeds of the former. Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, because spirit is something higher than intellect in that it includes not only the latter, but the feelings as well. It is a direction, or principle, of life that strives towards shining, supra-human heights. In opposition to it stands the dark, the feminine, the earth-bound principle (yin), with its emotionality and instinctiveness that reach far back into the depths of time, and into the roots of physiological continuity. Without a doubt, these concepts are purely intuitive insights, but one cannot very well dispense with them if one is trying to understand the nature of the human soul. China could not do without them because, as the history of Chinese philosophy shows, it has never gone so far from central psychic facts as to lose itself in a one-sided over-development and over-valuation of a single psychic function. Therefore, the Chinese have never failed to recognize the paradoxes and the polarity inherent in what is alive. The opposites always balanced one another- a sign of high culture. One-sidedness, though it lends momentum, is a mark of barbarism. The reaction which is now beginning in the West against the intellect in favour of feeling, or in favour of intuition, seems to me a mark of cultural advance, a widening of consciousness beyond the too narrow limits of a tyrannical intellect.

I have no wish to undervalue the tremendous differentiation of Western intellect; measured by it, Eastern intellect can be described as childish. (Obviously this has nothing to do with intelligence.) If we should succeed in elevating another, or even a third psychic function to the dignity accorded intellect, then the West might expect to surpass the East by a very great margin. Therefore it is sad indeed when the European departs from his own nature and imitates the East or affects it in any way. The possibilities open to him would be so much greater if he would remain true to himself and develop out of his own nature all that the East has brought forth from its inner being in the course of the centuries.

In general, and looked at from the incurably external point of view of the intellect, it would seem as if the things so highly valued by the East were not desirable for us. Intellect alone cannot fathom at first the practical importance Eastern ideas might have for us, and that is why it can classify these ideas as philosophical and ethnological curiosities and nothing more. The lack of comprehension goes so far that even learned Sinologues have not understood the practical application of the I Ching, and have therefore looked on the book as a collection of abstruse magic spells.

1. MODERN PSYCHOLOGY OFFERS A POSSIBILITY OF UNDERSTANDING

Observations made in my practice have opened to me a quite new and unexpected approach to Eastern wisdom. But it must. . be well understood that I did not have a knowledge, however inadequate, of Chinese philosophy as a starting point. On the contrary, when I began my life-work in the practice of psychiatry and psychotherapy, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously led along that secret way which has been the preoccupation of the best minds of the East for centuries. This could be taken for a subjective fancy- one reason for my previous reluctance to publish anything on the subject- but Richard Wilhelm, that great interpreter of the soul of China, fully confirmed the parallel for me. Thus he gave me the courage to write about a Chinese text which belongs entirely to the mysterious shadows of the Eastern mind. At the same time, and this is the extraordinary thing, in content it is a living parallel to what takes place in the psychic development of my patients, none of whom is Chinese.

In order to make this strange fact more intelligible to the reader, it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. I have called this substratum the collective unconscious. This unconscious psyche, common to all mankind, does not consist merely of contents capable of becoming conscious, but of latent dispositions towards certain identical reactions. Thus the fact of the collective unconscious is simply the psychic expression of the identity of brain-structure irrespective of all racial differences. This explains the analogy, sometimes even identity, between various myth-motifs, and symbols, and the possibility of human beings making themselves mutually understood. The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals.

Taken purely psychologically, it means that mankind has common instincts of imagination and of action. All conscious imagination and action have been developed with these unconscious archetypal images as their basis, and always remain bound up with them. This condition ensures a primitive health of the psyche, which, however, immediately becomes lack of adaptation as soon as circumstances arise calling for a higher moral effort. Instincts suffice only for the individual embedded in nature, which, on the whole, remains always the same. An individual who is more guided by unconscious than by conscious choice tends therefore towards marked psychic conservatism. This is the reason the primitive does not change in the course of thousands of years, and it is also the reason why he fears everything strange and unusual.

It might lead him to maladaptation, and thus to the greatest of psychic dangers, to a kind of neurosis in fact. A higher and wider consciousness, which comes about only through assimilation of the unfamiliar, tends towards autonomy, towards revolution against the old gods who are nothing other than those powerful, unconscious, archetypal images which have always held consciousness in thrall.

The more powerful and independent consciousness, and with it the conscious will, become, the more the unconscious is forced into the background. When this happens, it is easily possible for the conscious structures to detach themselves from the unconscious archetypes.

Gaining thus in freedom, they break the chains of mere instinctiveness, and finally arrive at a state that is deprived of, or contrary to, instinct. Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak
members of such a society, who then, again like Prometheus, are chained to the Caucasus by the unconscious. The wise Chinese would say in the words of the I Ching: When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change to yin.

A physician is in a position to see this peripeteia enacted literally in life. He sees, for instance, a successful businessman attaining all his desires heedless of his peril, and then, having withdrawn from activity at the height of his success, falling in a short time into a neurosis, which changes him into a querulous old woman, fastens him to his bed, and thus finally destroys him.

The picture is complete even to the change from a masculine to a womanish attitude. An exact parallel to this is the legend of Nebuchadnezzar in the Book of Daniel, and indeed, Caesarean madness in general. Similar cases of one sided exaggeration in the conscious standpoint, and of the corresponding yin reaction of the unconscious, form no small part of the practice of psychiatrists in our time, which so overvalues the conscious will as to believe that where there is a will there is a way'. Not that I wish to detract in the least from the high moral value of conscious willing; consciousness and will may well continue to be considered the highest cultural achievements of humanity. But of what use is a morality that destroys the human being?

To bring will and capacity into harmony seems to me to be a better thing than morality. Morality h tout prix is a sign of barbarism—more often wisdom is better—but perhaps I look at this through the professional glasses of the physician who has to mend the ills following in the wake of an exaggerated cultural achievement.

Be that as it may. In any case, it is a fact that consciousness heightened by a necessary one-sidedness gets so far out of touch with the archetypes that a breakdown follows. Long before the actual catastrophe, the signs of error announce themselves as absence of instinct, nervousness, disorientation, and entanglement in impossible situations and problems. When the physician comes to investigate, he finds an unconscious which is in complete rebellion against the values of the conscious, and which therefore cannot possibly be assimilated to the conscious, while the reverse, of course, is altogether out of the question. We are then confronted with an
apparently irreconcilable conflict with which human reason cannot deal except by sham solutions or dubious compromises. If both these evasions are rejected, we are faced with the question as to what has become of the much needed unity of personality, and with the necessity of seeking it.

And here we come to the path travelled by the East from time immemorial. Quite obviously, the Chinese owes the finding of this path to the fact that he was never able to force the opposites in human nature so far apart that all conscious connection between them was lost. The Chinese has such an all-inclusive consciousness because, as in the case of primitive mentality, the yea and the nay have remained in their original proximity. None the less, he could not escape feeling the
collision of the opposites, and therefore he sought out that way of life in which he would be what the Hindu terms nirdvandva, free of the opposites.

Our text is concerned with this way, and this same problem comes up with my patients
also. There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for it would be a matter of his will and his consciousness, and would only strengthen the latter against the unconscious, bringing about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be sufficiently strongly emphasized that we are not Orientals, and therefore have an entirely different point of departure in these things. It would also be a great mistake to assume that this is the path every neurotic must travel, or that it

is the solution to be sought at every stage of the neurotic problem. It is appropriate only in those cases where the conscious has reached an abnormal degree of development, and has therefore diverged too far from the unconscious. This high degree of consciousness is the conditio sine qua non. Nothing would be more wrong than to wish to open this way to neurotics who are ill on account of an undue predominance of the unconscious. For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of thirty-five and forty); in fact, if entered upon too soon, it can be decidedly injurious.

As has been indicated, the reason for looking for a new way was the fact that the fundamental problem of the patient seemed insoluble to me unless violence was done to the one or the other side of his nature. I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. This 'outgrowing', as I formerly called it, on further experience was seen to consist in a new level of consciousness.

Some higher or wider interest arose on the person's horizon, and through this widening of his view the insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out when confronted with a new and stronger life-tendency. It was not repressed and made unconscious, but merely appeared in a different light, and so did indeed become different. What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, viewed from the higher level of the personality, now seemed like a storm in the valley seen from a high mountain-top. This does not mean that the thunderstorm is robbed of its reality, but instead of being in it, one is now above it. However, since we are both valley and mountain with respect to the psyche, it might seem a vain illusion to feel oneself beyond what is human. One certainly does feel the affect and is shaken and tormented by it, yet at the same time one is aware of a higher consciousness, which prevents one from becoming identical with the affect, a consciousness which takes the affect objectively, and can say, 'I know that I suffer.'

What our text says of indolence: 'Indolence of which a man is conscious and indolence of which he is unconscious are a thousand miles apart', holds true in the highest degree of affect also.

Here and there it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me. I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. I therefore asked myself whether this possibility of outgrowing, that is, further psychic development, was not the normal thing, and therefore remaining stuck in a conflict was what was pathological.

Everyone must possess that higher level, at least in embryonic form, and in favorable circumstances must be able to develop this possibility. When I examined the way of development of those persons who quietly and, as if unconsciously, grew beyond themselves, I saw that their fates had something in common. The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. In no case was it conjured into existence through purpose and conscious willing, but rather seemed to be borne on the stream of time.

We are so greatly tempted to turn everything into purpose and method that I deliberately express myself in very abstract terms in order to avoid causing a prejudice in one direction or another. The new thing must not be pigeonholed under any heading, for then it becomes a recipe to be applied mechanically and it would again be a case of the 'right means in the hands of the wrong man.' I have been deeply impressed with the fact that the new thing presented by fate seldom or never corresponds to conscious expectation. And still more remarkable, though the new thing contradicts deeply rooted instincts as we have known them, it is a singularly appropriate expression of the total personality, an expression which one could not imagine in a more complete form.

What did these people do in order to achieve the development that liberated them? As far as I could see they did nothing (wu wei)1 but let things happen. As Master Lu-tsu teaches in our text, the light rotates according to its own law, if one does not give up one's ordinary occupation. The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way. We must be able to let things happen in the psyche. For us, this actually is an art of which few people know anything.

Consciousness is forever interfering, helping, correcting, and negating, and never leaving the simple growth of the psychic processes in peace. It would be simple enough, if only simplicity were not the most difficult of all things. To begin with, the task consists solely in objectively observing a fragment of a fantasy in its development. Nothing could be simpler, and yet right here the difficulties begin. No fantasy-fragment seems to appear—or yes, one does—but it is too stupid—hundreds of good reasons inhibit it. One cannot concentrate on it—it is too boring—what would it amount to— it is 'nothing but,' et cetera. The conscious mind raises prolific
objections, in fact it often seems bent upon blotting out the spontaneous fantasy-activity in spite 1 Action through no action iof real insight, even of firm determination on the part of the individual to allow the psychic processes to go forward without interference. Often a veritable cramp of consciousness exists.

If one is successful in overcoming the initial difficulties, criticism is still likely to start in afterwards and attempt to interpret the fantasy, to classify, to aestheticize, or to depreciate it. The temptation to do this is almost irresistible. After complete and faithful observation, free rein can be given to the impatience of the conscious mind; in fact it must be given, else obstructing resistances develop. But each time the fantasy material is to be produced, the activity of consciousness must again be put aside.

In most cases the results of these efforts are not very encouraging at first. They usually consist of webs of fantasy which yield no clear knowledge of their origin or goal. Also, the way of getting at the fantasies is individually different. For many people, it is easiest to write them; others visualize them, and others again draw and paint them with or without visualization. In cases of a high degree of conscious cramp, oftentimes the hands alone can fantasy; they model or draw figures that are often quite foreign to the conscious mind.

These exercises must be continued until the cramp in the conscious mind is released, or, in other words, until one can let things happen, which was the immediate goal of the exercise. In this way a new attitude is created, an attitude which accepts the non-rational and the incomprehensible, simply because it is what is happening. This attitude would be poison for a person who had already been overwhelmed by things that just happen, but it is of the highest value for one who chooses, with an exclusively conscious critique, only the things acceptable to his consciousness from among the things that happen, and thus is gradually drawn out of the stream of life into stagnant backwater.

At this point, the way travelled by the two types mentioned above seems to be separate. Both have learned to accept what comes to them. (As Master Lu-tsu teaches: 'When occupations come to us we must accept them; when things come to us we must understand them from the ground up.') One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before.

This reversal of one's being means an enlargement, heightening, and enrichment of the
personality when the previous values are retained along with the change, provided, of course, that these values

are not mere illusions. If the values are not retained, the individual goes over to the other side, and passes from fitness to unfitness, from adaptation to the lack of it, from sense to nonsense, and even from rationality to mental disturbance. The way is not without danger.

Everything good is costly, and the development of the personality is one of the most costly of all things. It is a question of yea-saying to oneself, of taking one's self as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects- truly a task that taxes us to the utmost.

The Chinese can fall back upon the authority of his entire culture. If he starts on the long way, he does what is recognized as being the best of all the things he could do. But the Westerner who wishes to start upon this way, if he is truly serious about it, has all authority against him—intellectual, moral, and religious. That is why it is infinitely easier for a man to imitate the Chinese way, and desert the troublesome European, or else to seek again the way back to the medievalism of the Christian Church, and build up once more the European wall intended to separate true Christians from the poor heathen and the ethnographic curiosities dwelling outside. Aesthetic or intellectual flirtations with life and fate come to an abrupt end here. The step to higher consciousness leads us out and away from all rear-guard cover and from all safety measures. The individual must give himself to the new way completely, for it is only by means of his integrity that he can go further, and only his integrity can guarantee that his way does not turn out to be an absurd adventure.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Therefore I need say nothing about the manifold outer and inner events, the endless variety of which I could never exhaust in any case. To do so, moreover, would be irrelevant to the text under discussion. But there is much to be said of the psychic states that accompany the further development. These psychic states are expressed symbolically in our text, and in the very symbols which for many years have been familiar to me in my practice.

THE FUNDAMENTAL CONCEPTS

1. THE TAO

The great difficulty in interpreting this and similar texts for the European mind is due to the fact that the Chinese author always starts from the central point, from the point we would call his objective or goal; in a word, he begins with the ultimate insight he has set out to attain. Thus the Chinese author begins his work with ideas that demand such a comprehensive understanding that a person of discriminating mind must feel that he would be guilty of ridiculous pretension, or even of talking utter nonsense, if he should embark on an intellectual discourse on the subtle psychic experiences of the greatest minds of the East. For example, our text begins: 'That which exists through itself is called the Way.' The Hui Ming Ching begins with the words: 'The subtlest secret of the Tao is human nature and life.'

It is characteristic of the Western mind that it has no concept for Tao. The Chinese character is made up of the character for 'head', and that for 'going'. Wilhelm translates Tao by Sinn (Meaning). Others translate it as 'way', 'providence', or even as 'God', as the Jesuits do. This shows the difficulty. 'Head' can be taken as consciousness, and 'to go' as travelling a way, thus the idea would be: to go consciously, or the conscious way. This agrees with the fact that 'the light of heaven' which' dwells between the eyes' as the 'heart of heaven' is used synonymously with Tao. Human nature and life are contained in 'the light of heaven' and, according to Liu Huayang, are the most important secrets of the Tao. Now ’light’ is the symbolical equivalent of consciousness, and the nature of consciousness is expressed by analogies with light.

The Hui Ming Ching is introduced with the verse:

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. These verses contain a sort of alchemistic instruction, a method or way of creating the ’diamond body’ which is also meant in our text. ’Heating’ is necessary; that is, there must be an intensification of consciousness in order that the dwelling place of the spirit may be ’illumined’.

But not only consciousness, life itself must be intensified. The union of these two produces conscious life’. According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ’melted out’, and in this way ’the great Tao is completed’.

If we take the Tao to be the method or conscious way by which to unite what is separated, we have probably come close to the psychological content of the concept. In any case, the separation of consciousness from life cannot very well be understood to mean anything but what I have described above as an aberration, or deracination, of consciousness. Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the ’reversal’, signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao.

1. THE CIRCULAR MOVEMENT AND THE CENTRE

As has already been pointed out, the union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a psychic process of development which expresses itself in symbols. Historically, this process has always been represented in symbols, and today the development of individual personality still presents itself in symbolical figures. This fact was revealed to me in the following observations. The spontaneous fantasy products we mentioned above become more profound and concentrate themselves gradually around abstract structures which apparently represent principles’, true Gnostic archai. When the fantasies are chiefly expressed in thoughts, the results are intuitive formulations of dimly felt laws or principles, which at first tend to be dramatized or personified.

(We shall come back to these again later.) If the fantasies are expressed in drawings, symbols appear which are chiefly of the so-called mandala type. ’Mandala’ means a circle, more especially a magic circle, and this symbol is not only to be found all through the East but also among us. Mandalas are amply represented in the Middle Ages. The early Middle Ages are especially rich in Christian mandalas, and for the most part show Christ in the center, with the four evangelists, or their symbols, at the cardinal points. This conception must be a very ancient one, for the Egyptians represented Horus with his four sons in the same way. (It is known that Horus with his four sons has close connections with Christ and the four evangelists.)

Later there is to be found an unmistakable and very interesting mandala in Jacob Boehme’s book on the soul. This latter mandala, it is clear, deals with a psycho-cosmic system strongly colored by Christian ideas. Boehme calls it the ’philosophical eye’, or the ’mirror of wisdom’, which obviously means a summa of secret knowledge. For the most part, the mandala form is that of a flower, cross, or wheel, with a distinct tendency towards quadripartite structure. (One is reminded of the tetraktys, the fundamental number in the Pythagorean system.) Mandalas of this sort are also to be found in the sand paintings used in the ceremonies of the Pueblo and Navaho Indians. But the most beautiful mandalas are, of course, those of the East, especially those belonging to Tibetan Buddhism. The symbols of our text are represented in these mandalas.

I have also found mandala drawings among the mentally ill, and indeed among persons who certainly did not have the least idea of any of the connections we have discussed.
Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. In India this type is called mandala nrithya or mandala dance, and the dance figures express the same meanings as the drawings. My patients can say very little about the meaning of the symbols but are fascinated by them and find them in some way or other expressive and effective with respect to their psychic condition.

Our text promises to ’reveal the secret of the Golden Flower of the great One’. The Golden Flower is the light, and the light of heaven is the Tao. The Golden Flower is a mandala symbol which I have often met with in the material brought me by my patients. It is drawn either seen from above as a regular geometric ornament, or as a blossom growing from a plant. The plant is frequently a structure in brilliant fiery colors growing out of a bed of darkness, and carrying the blossom of light at the top, a symbol similar to that of the Christmas tree.

A drawing of this kind also expresses the origin of the Golden Flower, for according to the Hui Ming Ching the ’germinal vesicle’ is nothing other than the ’yellow castle’, the ’heavenly heart’, the ’terrace of life’, the ’square inch field of the square foot house’, the ’purple hall of the city of jade’, the ’dark pass’, the ’space of former heaven’, the ’dragon castle at the bottom of the sea’. It is also called the ’border region of the snow mountains’, the ’primal pass,’ the ’realm of the greatest joy’, the ’land without boundaries’, and ’the altar upon which consciousness and life are made’. ’If a dying man does not know this germinal vesicle,’ says the Hui Ming Ching, ’he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.’

The beginning, in which everything is still one, and which therefore appears as the highest goal, lies at the bottom of the sea in the darkness of the unconscious. In the germinal vesicle, consciousness and life (’human nature’ and ’life’, hsing- ming) are still a ’unity’, ’inseparably mixed like the sparks in the refining furnace’. ’Within the germinal vesicle is the fire of the ruler.”... all the sages began their work at me germinal vesicle.’ Note the fire analogies.

I know a series of European mandala drawings in which something like a plant seed surrounded by its coverings is shown floating in water, and from the depths below, fire penetrating the seed makes it grow and causes the formation of a large golden flower from within the germinal vesicle.

This symbolism refers to a sort of alchemical, process of refuting and ennobling; darkness gives birth to light; out of the ’lead of the water-region’ grows the noble gold; what is unconscious becomes conscious in the form of a process of life and growth. (Hindu Kundalini yoga affords a complete analogy.) In this way the union of consciousness and life takes place.

When my patients produce these mandala pictures it is, of course, not through suggestion; similar pictures were being made long before I knew their meaning or their connection with the practices of the East, which, at that time, were wholly unfamiliar to me. The pictures came quite spontaneously and from two sources. One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Awareness of the individual self is expressed in the drawing, while the unconscious exacts devotedness to life. For quite in accord with the Eastern conception, the mandala symbol is not only a means of expression, but works an effect.

It reacts upon its maker. Very ancient magical effects are hidden in this symbol for it derives originally from the ’enclosing circle’, the ’charmed circle’, the magic of which has been preserved in countless folk customs. The image has the obvious purpose of drawing a sulcus primigenius, a magical furrow around the center, the templum, or temenos (sacred precinct), of the innermost personality, in order to prevent ’flowing out’, or to guard by apotropaeic means against deflections through external influences. The magical practices are nothing but the projections of psychic events, which are here applied in reverse to the psyche, like a kind of spell on one’s own
personality. That is to say, by means of these concrete performances, the attention, or better said, the interest, is brought back to an inner, sacred domain, which is the source and goal of the soul and which contains the unity of life and consciousness. The unity once possessed has been lost, and must now be found again.

The unity of these two, life and consciousness, is the Tao, whose symbol would be the
central white light (compare the Bardo Thodol, the Tibetan Book of the Dead). This light dwells in the ’square inch’, or in the ’face’, that is, between the eyes. It is the image of the creative point, a point having intensity without extension, thought of as connected with the space of the ’square inch’, the symbol for that which has extension. The two together make the Tao. Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity,while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. The above-mentioned mandala of a somnambulist girl, fifteen and a half years old, whom I had under observation thirty years ago, shows in its center a ’spring of life-energy’ without extension, which in its emanations collides directly with a contrary spaceprinciple—a perfect analogy with the fundamental idea of the Chinese text.

The ’enclosure’, or circumambulatio, is expressed in our text by the idea of a ’circulation’. The ’circulation’ is not merely motion in a circle, but means, on the one hand, the marking off of the sacred precinct, and, on the other, fixation and concentration. The sun wheel begins to run; that is to say, the sun is animated and begins to take its course, or, in other words, the Tao begins to work and to take over the leadership. Action is reversed into non-action; all that is peripheral
is subjected to the command of what is central. Therefore it is said: ’Movement is only another name for mastery.’ Psychologically, this circulation would be the ’turning in a circle around oneself, whereby, obviously, all sides of the personality become involved. ’They cause the poles of light and darkness to rotate,’ that is, day and night alternate.

Thus the circular movement also has the moral significance of activating all the light and the dark forces of human nature, and with them, all the psychological opposites of whatever kind they may be. It is self-knowledge by means of self-incubation (Sanskrit tapas). A similar archetypal concept of a perfect being is that of the Platonic man, round on all sides and uniting within himself the two sexes.

One of the finest parallels to what has been said here is the description of his central experience given by Edward Maitland, the collaborator of Anna Kingsford. He had discovered that during reflection on an idea, related ideas became visible, so to speak, in a long series 2 The radiance of paradise alternates with deep dreadful night (Faust) apparently reaching back to their source, which to him was the divine spirit. By means of concentration on this series, he tried to penetrate to their origin. He says: ’I was absolutely without knowledge or expectation when I yielded to the impulse to make the attempt. I simply experimented on a faculty... being seated at my writing-table the while in order to record the results as they came, and resolved to retain my hold on my outer and circumferential consciousness, no matter how far towards my inner and central consciousness I might go.

For I knew not whether I should be able to regain the former if I once quitted my hold of it, or to recollect the facts of the experience. At length I achieved my object, though only by a strong effort, the tension occasioned by the endeavor to keep both extremes of the consciousness in view at once being very great. ’

’Once well started on my quest, I found myself traversing a succession of spheres or belts… the impression produced being that of mounting a vast ladder stretching from the circumference towards the center of a system, which was at once my own system, the solar system, and the universal system, the three systems being at once diverse and identical.

Presently, by a supreme, and what I felt must be a final effort"… I succeeded in polarizing the whole of the convergent rays of my consciousness into the desired focus. And at the same instant, as if through the sudden ignition of the rays thus fused into a unity, I found myself confronted with a glory of unspeakable whiteness and brightness, and of a lustre so intense as well-nigh to beat me back… But though feeling that I had to explore further, I resolved to make assurance doubly sure by piercing if I could the almost blinding lustre, and seeing what it enshrined. With a great effort I succeeded, and the glance revealed to me that which I had felt must be there…It was the dual form of the Son… the unmanifest made manifest, the unformulate formulate, the unindividuate individuate, God as the Lord, proving through His duality that God is Substance as well as Force, Love as well as Will, Ferrunine as well as Masculine, Mother as well as Father.' He found that God is two in one like man. Besides this he noticed something that our text also emphasizes, namely, 'suspension of breathing'. He says ordinary breathing stopped and was replaced by an internal respiration, 'as if by breathing of a distinct personality within and other than the physical organism'. He took this being to be the entelechy of Aristotle, and the inner Christ of the Apostle Paul, the 'spiritual and substantial individuality engendered within the physical and phenomenal personality, and representing, therefore, the rebirth of man on a plane transcending the material'.

This genuine experience contains all the essential symbols of our text. The phenomenon itself, that is, the vision of light, is an experience common to many mystics, and one that is undoubtedly of the greatest significance, because in all times and places it appears as the unconditional thing, which unites in itself the greatest energy and the profoundest meaning.

Hildegarde of Bingen, an outstanding personality quite apart from her mysticism, expresses herself about her central vision in a similar way. 'Since my childhood,' she says, 'I have always seen a light in my soul, but not with the outer eyes, nor through the thoughts of my heart; neither do the five outer senses take part in this vision… The light I perceive is not of a local kind, but is much brighter than the cloud which bears the sun. I cannot distinguish height, breadth, or length in it… What I see or learn in such a vision stays' long in my memory. I see, hear, and know in the same moment… I cannot recognize any sort of form in this light, although I sometimes see in it another light that is known to me as the living light. While I am enjoying the spectacle of this light, all sadness and sorrow vanish from my memory…'

I know a few individuals who are familiar with this phenomenon from personal experience. As far as I have been able to understand it, the phenomenon seems to have to do with an acute state of consciousness, as intensive as it is abstract, a 'detached' consciousness (see below), which, as Hildegarde pertinendy remarks, brings up to consciousness regions of psychic events ordinarily covered with darkness. The fact that the general bodily sensations disappear during such an experience suggests that their specific energy has been withdrawn from them, and apparently gone towards heightening the clarity of consciousness. As a rule, the phenomenon is spontaneous, coming and going on its own initiative. Its effect is astonishing in that it almost always brings about a solution of psychic complications, and thereby frees the inner personality from emotional and intellectual entanglements, creating thus a unity of being which is universally felt as 'liberation'.

The conscious will cannot attain such a symbolic unity because the conscious is partisan in this case. Its opponent is the collective unconscious which does not understand the language of the conscious. Therefore it is necessary to have the magic of the symbol which contains those primitive analogies that speak to the unconscious. The unconscious can be reached and expressed only by symbols, which is the reason why the process of individuation can never do without the symbol. The symbol is the primitive expression of the unconscious, but at the same time it is also an idea corresponding to the highest intuition produced by consciousness.

The oldest mandala drawing known to me is a paleolithic so-called ’sun wheel,’ recently discovered in Rhodesia. It also is based on the principle of four. Things reaching so far back in human history naturally touch upon the deepest layers of the unconscious and affect the latter where conscious speech shows itself to be quite impotent. Such things cannot be thought up but must grow again from the forgotten depths, if they are to express the deepest insights of consciousness and the loftiest intuitions of the spirit. Coming from these depths they blend together the uniqueness of present-day consciousness with the age-old past of life.

PHENOMENA OF THE WAY

1. THE DISINTEGRATION OF CONSCIOUSNESS Whenever the narrowly delimited, but intensely clear, individual consciousness meets the immense expansion of the collective unconscious, there is danger because the latter has a definitely disintegrating effect on consciousness, indeed, according to the exposition of the Hui Ming Ching, this effect belongs to the peculiar phenomena of Chinese yoga practice. It is said there: ’Every separate thought takes shape and becomes visible in color and form. The total spiritual power unfolds its traces. . . .’ One of the illustrations accompanying the book shows a sage sunk in contemplation, his head surrounded by tongues of fire, out of which five human figures emerge; these five split up again into twenty five smaller figures. This would be a schizophrenic process if it were to become a permanent state. Therefore the instructions, as though warning the adept, say: ’The shapes formed by the spirit-fire are only empty colors and forms. The light of human nature [hsing] shines back on the primordial, the true.’

Thus it is understandable that the text returns to the protecting figure of the ’enclosing circle’. It is intended to prevent ’outflowing’ and to protect the unity of consciousness from being split apart by the unconscious. Moreover, the Chinese concept points a way towards lessening the disintegrating effect of the unconscious; it describes the ’thought-figures’ or ’separate thoughts’ as ’empty colors and shapes’, and thus depotentiates them as much as possible. This idea runs through the whole of Buddhism (especially the Mahayana form), and, in the instructions to the dead in the Tibetan Book of the Dead, it is even pushed to the point of explaining favorable as well as unfavorable gods as illusions still to be overcome.

It certainly is not within the competence of the psychologist to establish the metaphysical truth or falsity of this idea; he must be content to determine wherever possible what has psychic effect. In doing this, he need not bother himself as to whether the shape in question is a transcendental illusion or not,
since faith, not science, has to decide this point. We are working here in a field which for a long time has seemed to be outside the domain of science, and which has therefore been looked upon as wholly illusory. But there is no scientific justification for such an assumption, for the substantiality of these things is not a scientific problem since in any case it would he beyond the range of human perception and judgment, and therefore beyond any possibility of proof. The psychologist is not concerned with the substance of these complexes, but with the psychic experience.

Without a doubt they are psychic contents which can be experienced, and which
have an indisputable autonomy. They are fragmentary psychic systems which either appear spontaneously in ecstatic states and, under certain circumstances, elicit powerful impressions and effects, or else become fixed as mental disturbances in the form of delusions and hallucinations, thus destroying the unity of the personality.

The psychiatrist is prone to believe in toxins and the like, and to explain schizophrenia (splitting of the mind in a psychosis) in these terms, and hence to put no emphasis on the psychic contents. On the other hand, in psychogenic disturbances (hysteria, compulsion neurosis, etc.), where toxic effects and cell degeneration are out of the question, spontaneous split-off complexes are to be found, as, for example, in somnambulistic states. Freud, it is true, would like to explain these as due to unconscious repression of sexuality, but this explanation is by no means valid for all cases, because contents which the conscious cannot assimilate can evolve spontaneously out of the unconscious, and the repression hypothesis is inadequate in such instances. Moreover, the essential autonomy of these elements can be observed in the affects of daily life which obstinately obtrude themselves against our wills, and then, in spite of our earnest efforts to repress them, overwhelm the ego and force it under their control. No wonder that the primitive either sees in these moods a state of possession or sets them down to a loss of soul. Our colloquial speech reflects the same thing when we say: 'I don't know what has got into him today'; 'He is possessed of the devil'; 'He is beside himself'; 'He behaves as if possessed'. Even legal practice recognizes a degree of diminished responsibility in a state of affect. Autonomic psychic contents thus are quite common experiences for us. Such contents have a disintegrating effect on the conscious mood.

But besides the ordinary, familiar affects, there are subtler, more complex emotional states which can no longer be described as affects pure and simple but which are complicated fragmentary psychic systems. The more complicated they are, the more they have the character of personalities. As constituent factors of the psychic personality, they necessarily have the character of 'persons'. Such fragmentary systems appear especially in mental diseases, in cases of psychogenic splitting of the personality (double personality), and of course in mediumistic phenomena. They are also encountered in religious phenomena. Many of the earlier gods have evolved out of 'persons' into personified ideas, and finally into abstract ideas, for activated unconscious contents always appear first as projections upon the outside world. In the course of mental development, consciousness gradually assimilates them as projections in space and reshapes them into conscious ideas which then forfeit their originally autonomous and personal character. As we know, some of the old gods have become mere descriptive attributes via astrology (martial, jovial, saturnine, erotic, logical, lunatic, and so on).

The instructions of the Tibetan Book of the Dead in particular enable us to see how greatly the conscious is threatened with disintegration through these figures. Again and again, the dead are instructed not to take these shapes for truth, and not to confuse their murky appearance with the pure white light of Dharmakaya ('the divine body of truth'). The meaning is that they are not to project the one light of highest consciousness into concretized figures, and in such a way dissolve it into a plurality of autonomous fragmentary systems. If there were no danger of this, and if these systems did not represent menacingly autonomous and divergent tendencies, such urgent instructions would not be necessary. If we consider the simpler, polytheistically oriented attitude of the Eastern mind, these instructions would almost be the equivalent of warnings to a Christian not to let himself be blinded by the illusion of a personal God, not to mention a Trinity and innumerable angels and saints.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. But we differ from the Buddhist yoga doctrine in that we even deny that such autonomous parts are experienceable. A great psychic danger arises here, because the parts then behave like any other repressed contents: they necessarily induce wrong attitudes, for the repressed material appears again in consciousness in a spurious form. This fact, which is so striking in every case of neurosis, holds true also, for collective psychic phenomena. In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. It is completely forgotten that the reason mankind believes in the 'daemon' has nothing whatever to do with outside factors, but is due to simple perception of the powerful inner effect of the autonomous fragmentary systems. This effect is not nullified by criticizing its name intellectually, nor by describing it as false. The effect is collectively always present; the autonomous systems are always at work, because the fundamental structure of the unconscious is not touched by the fluctuations of a transitory consciousness.

If we deny the existence of the autonomous systems, imagining that we have got rid of them by a critique of the name, then their effect which nevertheless continues cannot be understood, and they can no longer be assimilated to consciousness. They become an inexplicable factor of disturbance which we finally assume must exist somewhere or other outside of ourselves. In this way, a projection of the autonomous fragmentary systems results,and at the same time a dangerous situation is created, because the disturbing effects are now attributed to bad will outside ourselves which of course is not to be found anywhere but at our neighbour's—de l' autre cote de la riviere. This leads to collective delusions, 'incidents', war, and revolution, in a word, to destructive mass psychoses.

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Expressed in terms of religion, the attitude is equivalent to saying: '"We no longer have any fear of God and believe that everything is to be judged by human standards.' This hybris, that is, this narrowness of consciousness, is always the shortest way to the insane asylum.

I recommend the excellent presentation of this problem in H. G. Wells' novel Christina Alberta's Father, and Schreber's Denkwurdigkeiten eines Nervenkranken.
The enlightened European is likely to be relieved when it is said in the Hui Ming Ching that the 'shapes formed by the spirit-fire are only empty colors and forms'. That sounds quite European and seems to suit our reason excellently. Indeed, we think we can flatter ourselves at having already reached these heights of clarity because we imagine we have left such phantoms of gods far behind. But what we have outgrown are only the word-ghosts, not the psychic facts which were responsible for the birth of the gods. We are still as possessed by our autonomous psychic contents as if they were gods. Today they are called phobias, compulsions, and so forth,or in a word, neurotic symptoms. The gods have become diseases; Zeus no longer rules Olympus but the solar plexus, and creates specimens for the physician's consulting room, or disturbs the brains of the politicians and journalists who then unwittingly unleash mental epidemics.

So it is better for Western man if at the start he does not know too much about the secret insight of Eastern wise men, for it would be a case of the 'right means in the hands of the wrong man'. Instead of allowing himself to be convinced once more that the daemon is an illusion, the Westerner ought again to experience the reality of this illusion. He ought to learn to recognize these psychic forces again, and not wait until his moods, nervous states, and hallucinations make clear to him in the most painful way possible that he is not the only master in his house. The products of the disassociation tendencies are actual psychic personalities of relative reality. They are real when they are not recognized as such and are therefore projected; relatively real when they are related to the conscious (in religious terms, when a cult exists); but they are unreal to the extent that consciousness has begun to detach itself from its contents. However, this last is the case only when life has been lived so exhaustively, and with such devotedness, that no more unfulfilled obligations to life exist, when, therefore, no desires that cannot be sacrificed unhesitatingly stand in the way of inner detachment from the world. It is futile to lie to ourselves about this. Wherever we are still attached, we are still possessed; and when one is possessed, it means the existence of something stronger than oneself. ('Truly from thence thou wilt ne'er come forth until thou hast paid the last farthing.') It is not a matter of indifference whether one calls something a 'mania' or a 'god.' To serve a mania is detestable and unsignified, but to serve a god is decidedly more meaningful and more productive because it means an act of submission to a higher, spiritual being. The personification enables one to see the relative reality of the autonomous psychic fragmentary system, and thus makes its assimilation possible and depotentiates the forces of fate. Where the god is not acknowledged, ego-mania develops, and out of this mania comes illness.

The teaching of yoga takes acknowledgement of the gods for granted. Its secret instruction is therefore intended only for him whose light of consciousness is on the point of disentangling itself from the powers of fate, in order to enter into the ultimate undivided unity, into the ’center of emptiness,’ where ’dwells the god of utmost emptiness and life’, as our text says. ’To hear such a teaching is difficult to attain in thousands of aeons.’ Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life. For as long as unconditional attachment through cupiditas exists, the veil is not lifted and the heights of a consciousness free of contents and free of illusion are not reached; nor can any trick nor any deceit bring this about. It is an ideal that can be completely realized only in death. Until then there are real and relatively real figures of the unconscious.

1. ANIMUS AND ANIMA

According to our text, among the figures of the unconscious there are not only gods but also the animus and anima. The word hun is translated by Wilhelm as animus. Indeed, the concept ’animus’ seems appropriate for hun, the character for which is made up of the character for ’clouds’ and that for ’demon.’ Thus hun means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. ’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. ’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver.’ It is that ’which we have received from the great emptiness, that which is identical in form with the primal beginning’. The anima, on the other hand, is the ’energy of the heavy and the turbid’; it clings to the bodily, fleshly heart. ’Desires and impulses to anger’ are its effects. ’Whoever is sombre and moody on waking ... is fettered by the anima.’

Many years ago, before Wilhelm acquainted me with this text, I used the concept ’anima’ in a way quite analogous to the Chinese definition of p’o, and of course entirely apart from any metaphysical premise. To the psychologist, the anima is not a transcendental being but something quite within the range of experience. For as the Chinese definition also makes clear, affective conditions are immediate experiences. But why then does one speak of anima and not simply of moods? The reason is that affects have an autonomous character, and therefore most people are under their power. But, as we have seen, affects are delimitable contents of consciousness, parts of the personality. As parts of the personality, they partake of its character and can therefore be easily personified, a process which is still going on today, as the examples cited above have shown. The personification is not an idle invention, inasmuch as the individual stirred by affect does not show a neutral character, but a quite distinct one, different from his ordinary character. Careful investigation has shown that the affective character in a man has feminine traits. This psychological fact has given rise to the Chinese teaching of the p’o- soul, as well as to my concept of the anima. Deeper introspection, or ecstatic experience, reveals the existence of a feminine figure in the unconscious, therefore the feminine name, anima, psyche, or soul. The anima can also be defined as an imago, or archetype, or as the resultant of all the experiences of man with woman. This is the reason the anima, as a rule, is projected on the woman. As we know, poetry has often described and celebrated the anima. The connection of anima with ghost in the Chinese concept is of interest to parapsychologists inasmuch as the ’controls’ are very often of the opposite sex.

Although Wilhelm’s translation of hun as ’animus’ seems justified to me, none the less I had important reasons for choosing ’logos’ for a man’s spirit, for masculine clarity of consciousness and reason, rather than the otherwise appropriate expression ’animus’. Chinese philosophers are spared certain difficulties which burden Western psychologists, because Chinese philosophy, like all mental and spiritual activity of ancient times, is exclusively a constituent of the masculine world. Its concepts are never taken psychologically, and have therefore never been examined as to how far they also apply to the feminine psyche. But the psychologist cannot possibly ignore the existence of woman and her special psychology. The reasons I prefer to translate hun as it appears in man by logos are connected with this fact.

Wilhelm in his translation uses logos for the Chinese concept hsing, which could also be translated as essence (of human nature), or creative consciousness. After death, hun becomes shen, spirit, which is very close, in the philosophical sense, to hsing. Since the Chinese concepts are not logical in our sense, but are intuitive ideas, their meaning can only be fathomed through the ways in which they are used, and by noting the constitution of the written characters, or further, by such relationships as that of hun to shen. Hun, then, would be the driscriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing,and returning after death through shen to the Tao. For this use, the expression ’logos’ ought to be especially appropriate, since it includes the idea of a universal being, and therefore covers the fact that man’s clarity of consciousness and capacity for reason are universal rather than something individually unique; moreover it is not personal, but in the deepest sense impersonal, and thus in sharp contrast to the anima, which is a personal demon expressing itself in thoroughly personal moods (therefore animosity!).

In consideration of these psychological facts, I have reserved the term ’anima’ for women exclusively, because, to answer a famous question, ’mulier non habet animam, sed animum.

Feminine psychology contains an element analogous to the anima of man. Primarily, it is not of an affective nature but is a quasi-intellectual element best described by the word ’prejudice’. The conscious side of woman corresponds to the emotional side of man, not to his ’mind’. Mind makes up the ’soul’, or better, the ’animus’ of woman, and just as the anima of the man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgements, or better said, opinions. (For further details I must refer the reader to my essay cited above, for here I can only touch upon the general aspects.) The animus of woman consists in a plurality of preconceived opinions, and is therefore not so susceptible of personification by one figure, but appears more often as a group or crowd. (A good example of this from parapsychology is the socalled ’Imperator’ group in the case of Mrs. Piper.) On a low level, the animus is an inferior logos, a caricature of the differentiated masculine mind, just as the anima, on a low level, is a caricature of the feminine eros. Following the parallelism further, we can say that just as hun
corresponds to hsing, translated by "Wilhelm as logos, so the eros of woman corresponds to ming, which is translated as fate, fatum, destiny, and is interpreted by Wilhelm as eros. Eros is an interweaving; logos is differentiating knowledge, clarifying light; eros is relatedness; logos is discrimination and detachment. Thus the inferior logos in the woman’s animus appears as something quite unrelated, and therefore as an inaccessible prejudice, or as an opinion which, irritatingly enough, has nothing to do with the essential nature of the object.

I have often been reproached for personifying the anima and animus as mythology does,
but this reproach would be justified only if it were proven that in my psychological use of these terms I concretize them in the same way that mythology does. I must declare once and for all that the personification is not an invention of mine, but is inherent in the nature of the phenomena. It would be unscientific to overlook the fact that the anima is a psychic, and therefore a personal, autonomous system. None of the people who make the charge against me would hesitate a second to say: ’I dreamed of Mr. X’, whereas, strictly speaking, he only dreamed of the representation of Mr. X. The anima is nothing but a representation of the personal nature of the

autonomous system in question. What the nature of this autonomous system is in a transcendental sense, that is to say, beyond the boundaries of experience, we cannot know.

I have defined the anima in man as a personification of the unconscious in general, and have therefore taken it to be a bridge to the unconscious, that is, to be the function of relationship to the unconscious. There is an interesting point in our text in this connection. The text says that consciousness (that is, personal consciousness) comes from the anima. Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Without a doubt, consciousness originally arises out of the unconscious. This is something we forget too often, and therefore we are always attempting to identify the psyche with consciousness, or at least attempting to represent the unconscious as a derivative, or an effect of the conscious (as, for example, in the Freudian repression theory). But for the reasons discussed above, it is essential that nothing be taken away from the reality of the unconscious, and that the figures of the unconscious should be understood as active quantities. The person who has understood what is meant by psychic reality need have no fear that he has fallen back into primitive demonology. If indeed the unconscious figures are not taken seriously as spontaneously active factors, we become victims of a one-sided faith in the conscious mind, which finally leads to a state of over-tension. Catastrophes are then bound to occur, because, despite all our consciousness, the dark psychic powers have been overlooked. It is not we who personify them; they have a personal nature from the very beginning. Only when this is thoroughly recognized can we think of depersonalizing them, that is of ’subjugating the anima’,as our text expresses it.

Here again we find a great difference between Buddhism and our "Western attitude of mind, and again there is a dangerous semblance of agreement. Yoga teaching rejects all fantasy contents and we do the same, but the East does it on quite different grounds. In the East, conceptions and teachings prevail which express the creative fantasy in richest measure; in fact, protection is required against the excess of fantasy. We, on the other hand, look upon fantasy as valueless, subjective day-dreaming. Naturally the figures of the unconscious do not appear as abstractions stripped of all imaginative trappings; on the contrary, they are embedded and interwoven in a web of fantasies of extraordinary variety and bewildering abundance.

The East can reject these fantasies because long ago it extracted their essence and condensed it in profound teachings. But we have never even experienced these fantasies, much less extracted their quintessence. Here we have a large portion of experience to catch up with, and only when we have found the sense in apparent nonsense can we separate the valuable from the worthless.

We may rest assured that what we extract from our experiences will differ from what the East offers us to-day. The East came to its knowledge of inner things in relative ignorance of the external world. We, on the other hand, will investigate the psyche and its depths supported by a tremendously extensive historical and scientific knowledge. At this present moment, it is true, knowledge of the external world is the greatest obstacle to introspection, but the psychological distress will overcome all obstructions. We are already building up a psychology, that is, a science which gives us a key to things to which the East has found entrance, only through abnormal psychic states.

THE DETACHMENT OF CONSCIOUSNESS FROM THE OBJECT:

By understanding the unconscious we free ourselves from its domination. This is really also the purpose of the instructions in our text. The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements.

His life-impulse is guided towards a consciousness without content which none the less permits all contents to exist. The Hui Ming Ching says about this detachment:
‘‘A halo of light surrounds the world of the law.

We forget one another, quiet and pure, altogether powerful and empty.

The emptiness is irradiated by the light of the heart of heaven.
The water of the sea is smooth and mirrors the moon in its surface.
The clouds disappear in blue space; the mountains shine clear.
Consciousness reverts to contemplation; the moon- disk rests alone."
This description of fulfillment pictures a psychic state which perhaps can best be characterized as a detachment of consciousness from the world, and a withdrawal of it to an extra-mundane point, so to speak. Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. The magical claim of things has ceased because the original interweaving of consciousness with the world has come to an end. The unconscious is no longer
projected, and so the primal participation mystique with things is abolished.

Therefore consciousness is no longer preoccupied with compulsive intentions but turns into contemplative vision, as the Chinese text very aptly says. How did this effect come about? (We assume, of course, that the Chinese author was first of all not a liar; secondly, that he was of sound mind; and, thirdly, that he was an extraordinarily intelligent man.) To understand or explain the detachment described in the text our mentality requires a somewhat roundabout approach. There is no use in our mimicking Eastern sensibility; for nothing would be more childish than to wish to aestheticize a psychic condition such as this.

This detachment is something I am familiar with in my practice; it is the therapeutic effect par excellence, for which I labor with my students and patients, that is, the dissolution of participation mystique. With a stroke of genius, Levy-Bruhl has established participation mystique as being the hallmark of primitive mentality. As described by him it is simply the indefinitely large remnant of non-differentiation between subject and object, still so great among primitives that it cannot fail to strike European man, identified as he is with the conscious standpoint. In so far as the difference between subject and object does not become conscious, unconscious identity prevails. The unconscious is then projected into the object, and the object is introjected into the subject, that is, psychologized. Plants and animals then behave like men; men are at the same time themselves and animals also, and everything is alive with ghosts and gods.

Naturally, civilized man regards himself as immeasurably above these things. Instead, often he is identified with his parents throughout his life, or he is identified with his affects and prejudices, and shamelessly accuses others of the things he will not see in himself. In a word, even he is afflicted with a remnant of primal unconsciousness, or non-differentiation between subject and object. By virtue of this unconsciousness, he is held in thrall by countless people, things, and circumstances, that is, unconditionally influenced. His mind, nearly as much as the primitive's, is full of disturbing contents and he uses just as many apotropaeic charms. He no longer works the magic with medicine bags, amulets, and animal sacrifices, but with nerve remedies, neuroses, 'progress', the cult of the will, and so forth.

But if the unconscious can be recognized as a co-determining quantity along with the
conscious, and if we can live in such a way that conscious and unconscious, or instinctive demands, are given recognition as far as possible, the centre of gravity of the total personality shifts its position. It ceases to be in the ego, which is merely the centre of consciousness, and instead is located in a hypothetical point between the conscious and the unconscious, which might be called the self. If such a transposition succeeds, it results in doing away with participation mystique, and a personality develops that suffers only in the lower stories, so to speak, but in the upper stories is singularly detached from painful as well as joyful events.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body.

These expressions are psychologically symbolical of an attitude which is out of reach of intense emotional involvement and therefore safe from absolute shock; they symbolize a consciousness detached from the world. I have reasons for believing that this sets in after the middle of life and is actually a natural preparation for death. To the psyche death is just as important as birth and, like it, is an integral part of life. What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer. Whatever theoretical position he assumed, he would hopelessly overstep the boundaries set him by science. He can only point out that the views of our text with respect to the timelessness of the detached consciousness are in harmony with the religious thought of all times, and with the thought of the overwhelming majority of mankind. A person thinking differently would stand outside the human order in some way, and therefore would be suffering from a disturbed psychic equilibrium. Thus, as a physician, I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. It is the pneumatic man, known to the European from antiquity, which he, however, seeks to produce by quite other symbols and magical practices, by faith and a Christian way of life. Here again we stand on a foundation quite different from that of the East. Again the text sounds as though it were not very far from Christian ascetic morality, but nothing could be more mistaken than to assume that it is actually dealing with the same thing. Back of our text is a culture thousands of years old, one which has built organically upon primitive instincts and which, therefore, knows nothing of the arbitrary morality violating the instincts characteristic of us as recently civilized Teutonic barbarians. For this reason the Chinese are without that impulse towards violent repression of the instincts which hysterically exaggerates and poisons our spirituality. The man who haves his instincts can also detach from them, and in just as natural a way as he lived them.

Any idea of heroic self-conquest would be entirely foreign to the sense of our text, but that is what it certainly would amount to if we followed the Chinese instructions literally. We must never forget our historical premises. Only a little more than a thousand years ago we stumbled from the crudest beginnings of polytheism into the midst of a highly developed Oriental religion which lifted the imaginative minds of half-savages to a height that did not correspond to their degree of spiritual development. In order to maintain this height in some fashion or other, the instinctual sphere inevitably had to be repressed to a great extent. Thus religious practice and morality took on a markedly violent, almost malicious, character. The repressed elements naturally do not develop, but vegetate further in their original barbarism in the unconscious. We would like to scale the heights of a philosophical religion but are, in fact,incapable of it. To grow up to it is the most we can hope for. The Amfortas wound and the Faustian split in the Germanic man are not yet healed; his unconscious is still loaded with those contents which must first become conscious before he can be liberated from them. Recently I received a letter from a former patient which pictures the necessary transformation in simple but pertinent words. She writes: 'Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and by accepting reality—taking things as they are, and not as I wanted them to be—by doing all this, unusual knowledge has come to me, and unusual powers as well, such as I could never have imagined before. I always thought that when we accepted things they overpowered us in some way or other. This turns out not to be true at all, and it is only by accepting them that one can assume an attitude towards them. So now I intend to play the game of life, being receptive to whatever comes to me, good and bad, sun and shadow that are forever alternating, and, in this way, also accepting my own nature with its positive and negative sides. Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to the way I thought it ought to!'

Only on the basis of such an attitude, which renounces none of the values won in the
course of Christian development, but which, on the contrary, tries with Christian charity and forbearance to accept even the humblest things in oneself, will a higher level of consciousness and culture be possible. This attitude is religious in the truest sense, and therefore therapeutic, for all religions are therapies for the sorrows and disorders of the soul. The increasing development of Western intellect and will has given us an almost fiendish capacity for aping such an attitude,
with apparent success, despite the protests of the unconscious. But it is only a matter of time until the counter position forces recognition of itself one way or another. Aping an attitude always produces an unstable situation, which can be overthrown by the unconscious at any time.

A safe foundation is found only when the instinctive premises of the unconscious win the same consideration as the viewpoints of the conscious mind. There can be no doubt that this necessity of giving due consideration to the unconscious runs violently counter to the Occidental and particularly to the Protestant cult of consciousness. Yet, though the new always seems the enemy of the old, anyone with a more than superficial desire to understand cannot fail to discover that without the most serious application of the Christian values we have acquire the new integration can never take place.

THE FULFILMENT:

Growing acquaintance with the spiritual East should be no more to us than the symbolical expression of the fact that we are entering into connection with the elements in ourselves which are still strange to us. Denial of our own historical premises would be sheer folly and would be the best way to bring about another deracination. Only by standing firmly on our own soil can we assimilate the spirit of the East.

Describing people who do not know where the true springs of secret powers are, an
ancient adept says: 'Worldly people lose the roots and cling to the tree-tops.' The spirit of the East has come out of the yellow earth, and our spirit can, and should, come only out of our own earth. It is for this reason that I approach these problems in a way that has often been criticized as being 'psychologism'. If 'psychology' were meant, I should be flattered, because it is really my purpose to push aside without mercy the metaphysical claims of all esoteric teaching; the secret objective of gaining power through words ill accords with our profound ignorance—which, we
should have the modesty to confess. It is my firm intention to bring things which have a metaphysical sound into the daylight of psychological understanding, and to do my best to prevent the public from believing in obscure words of power. Let the convinced Christian believe, for that is the duty he has taken upon himself. The non-Christian has forfeited the grace of faith. (Perhaps he was cursed from birth in not being able to believe, but only to know.)

Therefore, he has no right to put his faith elsewhere. One cannot grasp anything metaphysically, but it can be done psychologically. Therefore I strip things of their metaphysical wrappings in order to make them objects of psychology. In this way I can at least extract something understandable from them, and can avail myself of it. Moreover, I learn to know psychological conditions and processes which before were veiled in symbols and out of reach of my understanding. In doing this I also may be able to follow a similar path and to have similar experiences; if finally there should still be an ineffable metaphysical element, it would have the best opportunity of revealing itself.

My admiration for the great Eastern philosophers is as genuine as my attitude towards
their metaphysics is irreverent. I suspect them of being symbolical psychologists, to whom no greater wrong could be done than to take them literally. If it were really metaphysics that they mean, it would be useless to try to understand them. But if it is psychology, we can not only understand them, but we can profit greatly by them, for then the so-called 'metaphysical' comes within the range of experience. If I accept the fact that a god is absolute and

beyond all -human experience, he leaves me cold. I do not affect him, nor does he affect me. But if I know that a god is a powerful impulse of my soul, at once I must concern myself with him, for then he can become important, even unpleasantly so, and even in practical ways, which sounds horribly banal—like everything belonging to the sphere of reality.

The reproach of ’psychologism’ applies only to a fool who thinks he has his soul in his pocket; there are certainly more than enough such fools, because, although we know how to use big words about the ’soul’, the depreciation of psychic things is still a typical Western prejudice.

If I make use of the concept ’autonomous psychic complex’, my reader immediately comes up with the prejudice, -nothing but a psychic complex’. How can we be so sure that the soul is ’nothing but’? It is as if we did not know, or else continually forgot, that everything of which we are conscious is an image, and that image is psyche. The people who think God is depreciated if He is understood as something moved in the psyche, as well as the moving force of the psyche,that is, understood as an ’autonomous complex’ —these same people can be so afflicted by uncontrollable affects and neurotic states of mind that their wills and their whole philosophy of life fail miserably. Is that proof of the impotence of the psyche? Should Meister Eckhart also be reproached with ’psychologism’ when he says ’God must be brought to birth in the soul again and again’? I think the accusation of ’psychologism’ is justified only in the case of the type of intellect which denies the nature of the autonomous complex, and seeks to explain it rationally as the consequence of known causes, that is, as derived, as not existing in its own right. This latter judgement is just as arrogant as the ’metaphysical’ assertion which, overstepping human limitations, seeks to entrust a deity outside the range of our experience with the bringing about of our psychic states. ’Psychologism’ is simply the counterpart of metaphysical encroachment, and just as childish as the latter. Therefore it seems to me far more reasonable to accord the psyche the same validity as the empirical world, and to admit that the former has just as much ’reality’ as the latter. As I see it, the psyche is a world in which the ego is contained. Perhaps there are also fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical statements from the standpoint of psychology.

A metaphysical assertion of this kind is the idea of the ’diamond body’, the indestructible breath-body which develops in the Golden Flower, or in the square inch space. This body, like everything else, is a symbol for a remarkable psychological fact, which, because it is objective, first appears projected in forms born of the experiences of organic life, that is, as fruit, embryo, child, living body, and so on. This psychological fact could best be expressed in the words ’It is not I who live, it lives me.’ The illusion as to the superior powers of the conscious leads to the belief: I live. If the recognition of the unconscious shatters this illusion, the former appears as something objective in which the ego is included. The attitude towards the unconscious is then analogous to the feeling of the primitive to whom the existence of a son guarantees continuation of life. This characteristic feeling can assume grotesque forms even, as in the case of the old Negro who, angered at his disobedient son, cried out: ’There he stands with my body, but does not even obey me!’

It is a question of a change in inner feeling similar to that experienced by a father to whom a son has been born; it is a change also known to us through the testimony of the Apostle Paul: ’Not I (live), but Christ liveth in me.’ The symbol ’Christ’ as the ’son of man’ is an analogous psychic experience: a higher, spiritual being of human form is invisibly born in the individual, a spiritual body, which is to serve us as a future dwelling, a body which, as Paul expresses himself, is put on like a garment (’For as many of you as have been baptized into Christ have put on Christ’). Obviously it is always a difficult thing to express, in intellectual terms, subtle feelings which are, none the less, infinitely important for the life and well-being of the individual. In a certain sense, the thing we are trying to express is the feeling of having been ’replaced’, but without the connotation of having been ’deposed’. It is as if the direction of the affairs of life had gone over to an invisible center. Nietzsche’s metaphor, ’in most loving bondage, free’, would be appropriate here. Religious speech is full of imagery picturing this feeling of free dependence, of calm and devotion.

In this remarkable experience I see a phenomenon resulting from the detachment of consciousness, through which the subjective 'I live' becomes the objective ’It lives me’. This state is felt to be higher than the earlier one; it is really as if it were a sort of release from compulsion and impossible responsibility which are the inevitable results of participation mystique. This feeling of liberation fills Paul completely. It is the consciousness of being a child of God which frees one from the spell of the blood. It is also a feeling of reconciliation with all that happens, and that is the reason that, according to the Hui Ming Ching, the glance of one who has attained fulfillment returns to the beauty of nature.

In the Pauline Christ symbol the deepest religious experiences of the West and of the East confront each other. Christ the sorrow-laden hero, and the Golden Flower that blooms in the purple hall of the city of jade—what a contrast, what an infinity of difference, what an abyss of history! A problem fit for the crowning work of a future psychologist!

Among the great religious problems of the present is one which has received scant attention, but which, in fact, is the main problem of our day: the problem of the progress of the religious spirit. If we are to discuss it, we must emphasize the difference between East and West in their treatment of the jewel’, that is, the central symbol. The West emphasizes the human incarnation, and even the personality and historicity of Christ, while the East says: ’Without beginning, without end, without past, without future.’ In accordance with his conception, the Christian subordinates himself to the superior, divine person in expectation of His grace; but the Eastern man knows that redemption depends on the ’work’ the individual does upon himself. The Tao grows out of the individual. The imitatio Christi has this disadvantage: in the long run we worship as a divine example a man who embodied the deepest meaning of fife, and then, out of sheer imitation, we forget to make real our own deepest meaning—self-realization. As a matter of fact, it is not altogether uncomfortable to renounce one’s own real meaning. Had Jesus done this, He would probably have become a respectable carpenter, and not the religious rebel to whom, obviously, there would happen to-day the same thing that happened then.

Imitation of Christ might well be understood in a deeper way. It might be taken as the duty to give reality to one’s deepest conviction, always the fullest expression of individual temperament, with the same courage and the same self-sacrifice shown by Jesus. Happily—we must say—not everyone has the task of being a leader of mankind, or a great rebel, and so it might be possible for each to realize himself in his own way. This honesty might even become an ideal. Since great innovations always begin in the most unlikely places, the fact, for example, that a person to-day is not nearly as ashamed of his nakedness as he used to be might be the beginning of a recognition of himself as he is. Hard upon this will follow an increasing recognition of many things that were formerly strictly taboo, because the reality of the earth will not forever remain veiled like the virgines velandae of Tertullian. Moral unmasking is only one step further in the same direction, and behold, there stands a man as he is, and confesses to himself that he is as he is. If he does this in a meaningless way he is a muddled fool, but if he knows the significance of what he does he can belong to a higher order of man who makes real the Christian symbol, regardless of suffering. It can often be observed that wholly concrete taboos or magical rites, in an early stage of a religion become in the next stage a matter of psychic concern, or even wholly spiritual symbols. An external law, in the course of time, becomes an inner conviction. Thus it might easily happen to contemporary man, especially the Protestant, that the person Jesus, now existing outside in the realm of history, might become the superior man within himself. Then we would have attained, in a European way, the psychological state corresponding to ’enlightenment’ in the Eastern sense.

All this is a step in the evolution of a higher human consciousness on the way towards unknown goals, and is not metaphysics in the ordinary sense. Thus far it is only ’psychology’, but also thus far it can be experienced, it is intelligible, and—thank God—it is real, a reality with which something can be done, a reality containing possibilities and therefore alive. The fact that I content myself with what can be psychically experienced, and reject the

metaphysical, does not mean, as anyone with insight can understand, a sceptic or agnostic gesture against faith or trust in higher powers; what I am saying is approximately the same thing Kant meant when he called ’the thing in itself’ a ’merely negative boundary-concept’ Grenzbegriff]. Every statement about the transcendental is to be avoided because it is invariably only a laughable presumption, on the part of the human mind, which is unconscious of its limitations. Therefore, when God or the Tao is termed an impulse of the soul, or a state of the soul, something has been said about the knowable
only, but nothing about the unknowable, about which nothing can be determined.

CONCLUSION:

The purpose of my commentary is to attempt to build a bridge of psychological
understanding between East and West. The basis of every real understanding is man, and therefore I had to speak of human things. This must be my excuse for having dealt only with general aspects, and for not having entered into technical details. Technical directions are valuable for those who know, for example, what a camera is, or a combustion engine, but they are useless for anyone who has no idea of such apparatus. Western man for whom I write is in an analogous position. Therefore it seemed to me important above all to emphasize the agreement between the psychic states and symbolisms of East and West. By means of these analogies an
entrance is opened to the inner chambers of the Eastern mind, an entrance that does not require the sacrifice of our own nature and hence does not threaten us with being torn from our roots.

Nor is it an intellectual telescope or microscope offering a view fundamentally of no concern to us because it does not touch us. It is rather an atmosphere of suffering, seeking, and striving common to all civilized peoples; it is the tremendous experiment of becoming conscious, which nature has laid upon mankind, and which unites the most diverse cultures in a common task.

Western consciousness is by no means consciousness in general; it is a historically
conditioned and geographically limited factor, representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness, but ought to take place through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was a deed of violence on a grand scale„ and it has left us the duty—noblesse oblige—of understanding the mind of the East.

This is perhaps more necessary than we realize at present.

Carl Jung’s warning on Chinese Yoga (2019-02-05 14:55)

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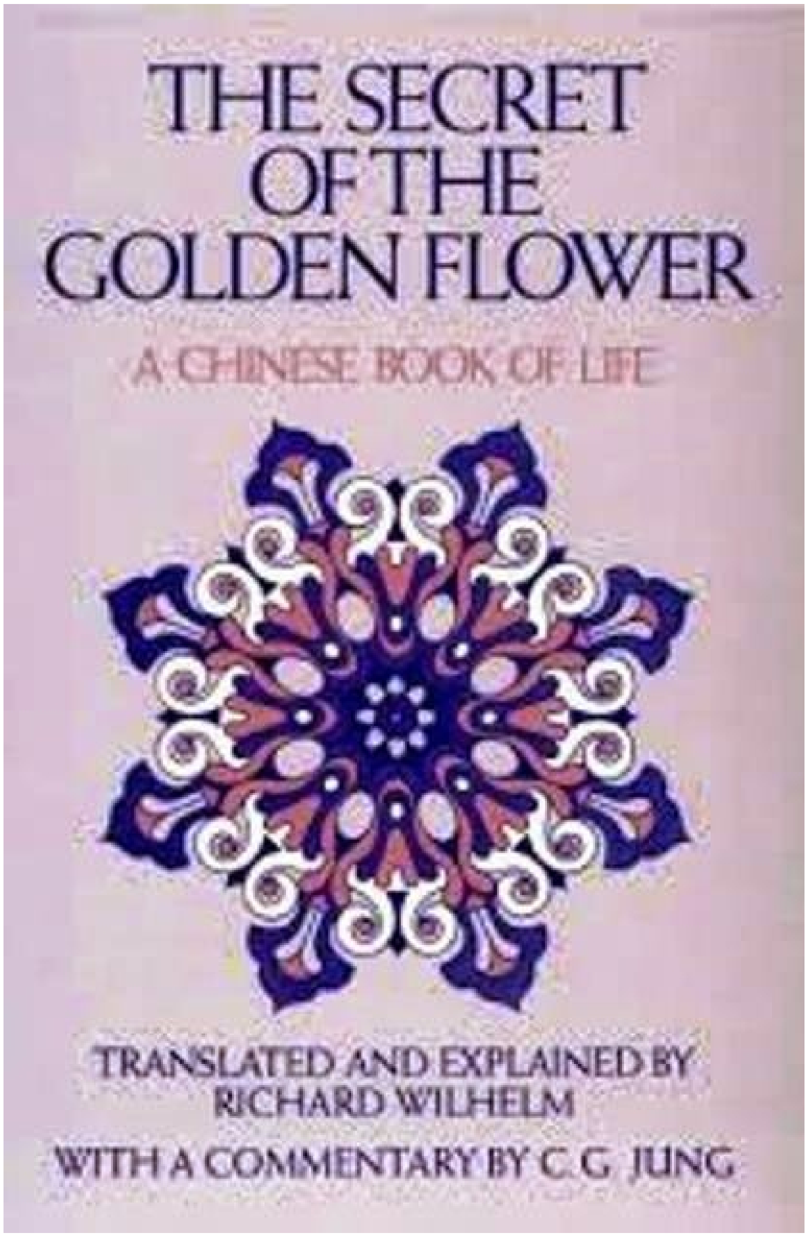

THE SECRET OF THE GOLDEN FLOWER

A CHINESE BOOK OF LIFE

TRANSLATED AND EXPLAINED BY RICHARD WILHELM

WITH A COMMENTARY BY C.G. JUNG

Our text is concerned with this way, and this same problem comes up with my patients also.

There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for it would be a matter of his will and his consciousness, and would only strengthen the latter against the unconscious, bringing about the very effect to be avoided.

The neurosis would then simply be intensified. It cannot be sufficiently strongly emphasized that we are not Orientals, and therefore have an entirely different point of departure in these things.

It would also be a great mistake to assume that this is the path every neurotic must travel, or that it is the solution to be sought at every stage of the neurotic problem.

It is appropriate only in those cases where the conscious has reached an abnormal degree of development, and has therefore diverged too far from the unconscious.

This high degree of consciousness is the conditio sine qua non. Nothing would be more wrong than to wish to open this way to neurotics who are ill on account of an undue predominance of the unconscious.

For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of
thirty-five and forty); in fact, if entered upon too soon, it can be decidedly injurious. Carl Jung, Secret of the Golden Flower Commentary.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/0ef36-flower.jpg`

Carl Jung: Three versions of a Press Conference in Vienna (2019-02-06 03:11)

[1]

Jung was invited to lecture at the prestigious Kulturbund, in Vienna, on February 22, 1928, and a day or two earlier he was interviewed—simultaneously, it appears—by several representatives of the Vienna press.

On February 21, different reports appeared in as many newspapers, and three of them are given here.

Though certain themes recur in each article, the reporters seized on different aspects of Jung's comments and expressed them in different terms.

The reports are complementary, each supplying details the others lack, but it is doubtful whether any of them reproduced Jung's actual words.

The Kulturbund was a cultural society that sponsored lectures by many European writers, scientists, and political figures, and the invitation to lecture had come from its executive vice-president, Jolande Jacobi (189o-1973).

In 1938, after the Nazi occupation of Austria, Dr. Jacobi emigrated to Zurich, became a leading pupil of Jung, and was one of the founders of the C. G. Jung Institute.

I. THE REALM OF THE UNCONSCIOUS

Dr. Jung: Coming back to Vienna again after some eighteen years' absence' is coming back to the city from which the fame of Sigmund Freud has radiated into the world.

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.

Vienna also means for me re-encountering a doctor whose theories have very close and important connections and affinities with my own system.

I mean Dr. Bernhard Aschner, whose Konstitutionslehre and Humoralpathologie have a psychic analogue in my system of psychoanalysis.

In the nineteenth century, the century of technology and exact science, we strayed very far from the intuition of earlier periods in history.

Purely intellectualistic, analytical, atomistic, and mechanistic thinking has, in my opinion, landed us in a cul de sac, since analysis also requires synthesis and intuition.

The humoral pathology of Aschner, who, incidentally, has rediscovered medical techniques based predominantly on intuition through his translation of Paracelsus, is for me a proof that the most important insights into body and mind can be gained by ways that are not purely rationalistic.

It is difficult for me to outline the special features of my teachings in a few words.

For me the essential thing is the investigation of the unconscious.

Whereas Freud holds that in order to cure the neuroses, all as you know he derives from sexual roots, it is sufficient to make the unconscious conscious, I maintain that it is necessary to coordinate with consciousness the activities streaming out of the matrix of the unconscious.

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them.

In the case of a neurotic businessman, for example, I might be able to show that his neurosis due to his unfulfilled artistic inclinations.

By examining his dreams, I shall now find out what his special gift is, and the most satisfying cures can be obtained if you can get the neurotic businessman—to stick to this example—to write poems, paint pictures, or compose songs.

It maybe that artistically speaking these works are completely worthless, but for their creator they have an immense subjective value.

Developing fantasy means perfecting our humanity.

In this connection I regard religious ideas as of the most importance, by which I do not, of course, mean any particular creed.

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

My travels into the interior of Africa and to New Mexico gave me an opportunity to make a thorough study of the manifestations of the unconscious among primitive peoples.

I was able to convince myself that religious ideas are inborn in them, and that religions should not be regarded in any sense as neurotic products, as is now asserted in certain quarters.

I still remember two natives with whom I climbed a mountain ten thousand feet high in East Africa.

During the night they were trembling with fear, and when I asked the cause of their agitation, one of them answered: "Everything is full of spirits."

On Wednesday evening I am going to speak in the Kulturbund on "The Structure of the Psyche."’

I shall discuss the nature of thinking, feeling, of sensation and intuition, of the will, of instinct, and of the fantasies arising out of the unconscious.

I hope this will lead to some conclusions about the cure of neurosis.

When you consider that various forms of neurosis, especially fatigue neuroses in big cities, are steadily increasing, and remember what a burden of painful feelings, how much unhappiness, how many suicides the neuroses have on their conscience, you will begin to appreciate the value of combatting them.

2. IN QUEST OF THE SECOND EGO

It is my opinion that sex does not play the all-powerful role in psychic life that Freud and his followers attribute to it.

Sex is after all only a glandular product, and it would be wrong to describe the brain as a mere appendage of the sex glands.

In my conception of dreams and their significance for the sick psyche I am not at one with Freud, either.

As you know, the great Viennese investigator calls the dream a wish-fulfilment.

Wishes that in the waking state were for some reason or other repressed into the pit of the subconscious are supposed, in his view, to find their way back into consciousness in the dream and to determine the content of the dream-images.

In my view the dream is a compensation, a completion of the waking state.

Suppose I am in a disagreeable situation and ought to worry about it. In the waking state for some reason or other I don't, and then I will worry about it in the sleeping state.

My dream will be this worrying I didn't do.

The doctor curing a neurosis according to Freud's method tries to dig up the wishes and tendencies buried in the subconscious of the patient and to bring them into the clear light of consciousness in order to destroy them.

My method is different.

The repressed tendencies that are made conscious should not be destroyed but, on the contrary, should be developed further.

An example will make this clear.

In everyone some kind of artist is hiding.

Among, savage peoples this is evident from the fact that the warrior decks his spear with feathers or paints his shield.

In our mechanized world this urge for artistic creation is by the one-sideded work of the day and is very often the cause of psychic disturbances.

The forgotten Artist must be fetched up again from the darkness of the subconscious, and a path cleared for the urge for artistic expression—no matter how worthless the paintings and poems may be that are produced in this way.

My friend the great English writer H. G. Wells has drawn a wonderful picture of this state of affairs in a novel.

The hero of his story Christina Alberta's Father' is a petty businessman, completely imprisoned in his prosaic surroundings and his business.

But in his few leisure hours another ego gradually emerges from his subconscious.

He fancies he is the re-embodiment of the Babylonian ruler Sargon I, the reincarnation of the king of kings.

Some kind of Sargon, in various disguises, is hiding in everyone of us.

The fact that he cannot get out of the subconscious and is unable to develop himself is often the cause of severe psychic disturbances.

The unconscious search, by people who are imprisoned in our narrow machine-world, for the other ego, for completion, is also the reason for their flight back to the primitive.

One need only remember the tremendous enthusiasm for ancient Egypt at the time when the tomb of Tutankhamen was discovered.

Thirty or forty years ago the tomb would have been a matter of interest only for a few hundred scholars, and would have left the public at large, who still found everything Egyptian distasteful, completely indifferent.

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do.

All this is still more evident in America.

There American millionairesses marry Indian chieftains.

That’s just it.

We are, in a sense, cultural cripples.

3. BACK TO THE JOYS OF THE GOLDEN AGO

The world had become impoverished in beauty, and people harked back to the Romans, to their nature-bound thinking, reminding themselves of those distant ages when every bush harbored a shrine, when those most marvellous figures of fantasy, the gods, were nothing other than perfect human beings.

After this epoch, the Renaissance, they began remembering the ancient Greeks, Rousseau preached the return to Nature, and the classicists (among them Schiller) the return to the sun of Homer.

And in our century we want to go still further back into the past in our hounded age there rise up before our wistful eyes epochs when man communed with clouds and sun, wind and tempest, the
Golden Age of humanity, as it is still sporadically reflected in the primitive, becoming more radiant the further we climb exploringly the genealogical tree of the present races, back to the ancient Egyptians and Babylonians, to the Biblical tribes and their forebears.

It is not for nothing that the recent excavations in Egypt and Mesopotamia have aroused such interest, it is not by chance that our civilization was so ready for Negro songs and dances.

We all, long to go home to the joys of the Golden Age, which let us be natural, graceful, and conscious of our strength, delivered from the bane of our time, the neuroses.

The aetiology of the neuroses is the great divide between my theory and that of Sigmund Freud, from whom I parted company some fifteen years ago because of this opposition.

My sojourns among the natives of East Africa and the Pueblo Indians of New Mexico proved to me that the causes of neurosis do not necessarily lie in the repression of the sexual instinct; the repression of any other primary instinct, say of hunger, can produce it just as well.

Freud's way and mine also diverge very widely in the matter of dream interpretation.

Whereas he will always look for sexual causes, I trace the origin of dreams back to age-old mythological influences.

Deriving from our remotest ancestors, there slumber in all of us subconscious memories which awaken at night and seek to compensate the false attitude modern man has towards nature.

A schizophrenic in my clinic once explained to me that there was a tube in the sun from which it blew out the wind.

Many years later a papyrus was discovered that told the scientific world for the first time of an age-old myth about the wind from the sun tube, a myth that had not only been recorded in the ancient papyrus but also inherited from generation to generation in the deepest layers of the conscious mind.

Then, in a single case, the enchained fantasy was allowed to burst forth, at first in inexplicable form.

What fell below the threshold of consciousness during the day both in our own lives and those of our ancestors awakens in dreams to posthumous reality.

Proper education is the best safeguard against psychic illness in its manifold forms, which we call neuroses.

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.

If that doesn't help, try to awaken the hidden artist who slumbers in every man.

Give him a chance to bring to light the pictures he carries unpainted within himself, to free, the unwritten poems he has shut up inside him, and yet another source of psychic disturbances is removed.

Even though the work he produces will hardly ever amount to anything technically and artistically, it has helped to cleanse and release his psyche.

The play of fantasy is also helped by religion, an indispensable auxiliary for the psychologist.

Catholicism in particular, with its ceremonial and liturgy, gives fantasy a priceless support, for which reason I have found in my practice that believing Catholics suffer less from neurosis and are easier to cure than Protestants and Jews,

For the need of religion, for its validity as a primary instinct of mankind, there are abundant proofs reaching back to the dawn of time.

Then it was part of man's unconscious, now it is part of his conscious, psychic diet; to it the doctor must turn when he tries to lead the patient back to himself, to rid him of all the psychic trash that has been pumped into him, to leave more room for the free play of fantasy, to cultivate his open and hidden talents, to make him more balanced, to guide him by the great saying of the Greek poet: Become what you are.

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.

Out of the many cultural cripples one-sided cerebral thinking has produced, the psychoanalyst who approaches them not merely as medical specimens but as human beings should be able to bring them closer to nature, make them more natural, as nature wanted them to be and as they faced life thousands of years ago.

If the gifts we are endowed with break down before the tasks of life, if they wither away or run riot, we have only our flight from nature to blame, from the Golden Age of our furthest ancestors that returns to us
only in dreams, a flight that leads to suppressed naturalness and to oppressive over-civilization of the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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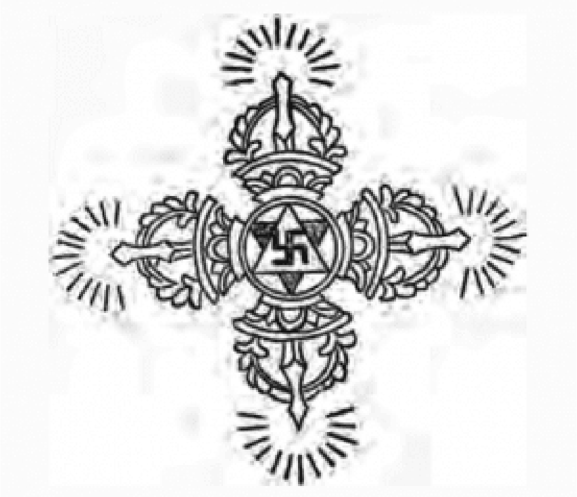
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/41dd9-62bvienna.jpg`

Carl Jung’s Introduction to Alchemy (2019-02-06 03:53)



Introduction

Lecture 8th November, 1940

Prof. FRITZ FLEINER, our late authority on constitutional law, once said of our Swiss democracy: "it educates the citizen to a higher degree of common sense and responsibility than any other form of government, and enriches his mind with ideas which transcend his private interests and everyday life."

While the former is a task which belongs to political education, the latter gives me a right to speak of a theme which lies far from the turmoil of present day events: the Process of Individuation, for not only political but also psychical equilibrium is undergoing a most violent shock. Individuation, as we understand it here, means a process inside the individual human being, as those of you who attended my former lectures already know.

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual.

Necessary as the public organization of the masses is, yet the value of them all depends on the value of the individual.

Were one to multiply an idiot by a million, the result would by no means be a genius. In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the whole will not flourish.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment.

The trend of nature in this respect is more towards completeness than perfection.

Man, however, is not only unconscious, physical nature, he has an ethos as well, which demands goodness, truth and beauty.

Therefore the merely natural urge comes into conflict with the reflective and valuing spirit, for the latter is constantly trying, for its own ends, to remodel or turn aside the pure play of nature.

It was this conflict which gave rise to those efforts that I have described to you in former lectures, with particular examples and in fullest detail.

These were - beginning with the East – classical Yoga, which aims at "yoking" the klesas, the natural urges; and the Buddhist exercises in meditation, whose task is that of transforming the Yogin into the Buddha. After which - turning to the West - I gave you a detailed account of the Ignatian exercises, which correspond exactly to Buddhist Yoga, though naturally in a Christian form and in keeping with the characteristic psychology of the West.

All these methods approach their task with the conscious design of influencing and altering the impetus of nature towards self-fulfillment in an explicit way, and in a previously determined direction.

They all start from the more or less silent assumption, that human consciousness knows exactly those forms and conditions into which nature should transform herself.

They do not doubt the possibility of being able to imprint and drill definite forms and formulas on nature, and are apparently quite sure that these forms represent the best and most Holy, even the
will of God itself.

Particularly the rules of the spiritual exercises of St. Ignatius do not leave the smallest loophole where anything unforeseen could slip in or out.

While nature is credited with every spontaneity and artifice, the spirit appears as an inexorable inflexibility, and as a fore-determined system of irrevocable and absolute validity.

The spirit is granted practically no freedom.

It does not seem to be credited with any creative activity, outside the actual and traditional formulation, handed down in human consciousness.

For the purpose of disciplining the "miles ecclesiae" (soldiers of the Church) this limitation is doubtless indispensable, but the Pauline spirit in the Christian religion hardly supports this attitude.

In I. Thess. V. 1 9 , St. Paul says: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. " (The Greek is: "to kalon katechete"; the Latin: " quod bonum est tenete.)

If the freedom of the spirit had not been very active somewhere, such strictly prescribed regulations would hardly have been necessary.

The schism in the Church, the Reformation and ... the numerous sects which sprang into existence, give a direct motive for the regulations.

These show us the freedom of the spirit at work but also, unfortunately, its lack of restraint, which the reformers themselves were already obliged to oppose.

These historical events speak all too clearly in favor of an authoritative formula, which, with relentless severity, guides the apparently chaotic spiritual development into certain channels.

Nothing indeed has develop ed inside schismatic religious movements which could in any way be compared with yoga or with the Ignatian exercises.

It seems, therefore, as if only the conscious, with its hard and rigid formulas, were the supreme arbiter capable of bridling a-moral and boundless nature.

It was from this conviction, that a firm belief gradually developed in the almighty power of human reason and of the will, and in the identity of spirit with consciousness.

But with the growth of this conviction, the idea of the spontaneity of the spirit also gradually disappeared; for the latter, it seemed, constantly needed the support of the human will.

Only nature had instinctive urges, but these were apparently missing in the spirit, so that the latter finally forfeited all importance as a natural phenomenon.

The spirit has recently even been represented as the "adversary of the soul " and as a principle hostile to life (KLAGES).

In the same degree in which the spirit forfeited its spontaneous manifesting activity, nature was reduced to pure matter, the "physis" became "physics".

But human reason won a disproportionate advantage in this development, which increasingly induced the individual, as well as the masses, to accept the superstition that one could subordinate the totality of life to reason, and thereby make reason the absolute ruler of destiny.

But the revolution of enlightenment, which raised the Goddess of Reason to the throne, ended in a bloody orgy.

For when the "deesse Raison" usurps the power, she turns into murderous "raisons d’Etat", which only benefit the people in power and never mankind.

Reason can only be applied by reasonable people, otherwise it is the right means in the hands of the wrong man and brings about destruction.

Is the spirit then really a system of ideas, impotent in itself, always dependent on the support of reason and will?

Has the spirit really no autonomy, no existence of its own and no natural dynamis, which could, should the opportunity arise, successfully oppose reason, or - better still - successfully oppose the instinctive power of nature?

Is the spirit not also nature, a spiritual nature, just as wild, unruly and chaotic as the world of physical instincts?

In answering this question, history may again be expected to provide us with some examples which will be no less convincing.

We need only think of the history of the heresies, of philosophy and of revolutionary ideas altogether.

When we face these mighty phenomena in the history of the spirit, we cannot easily avoid the impression, that the impulsive force and the dynamis of the spirit are hardly less than those of the world of physical instincts.

A deeper analysis of these phenomena leads us even to doubt, whether spiritual nature is so very different from physical nature.

Often indeed one even has the impression, that it is a matter of one and the same nature, merely approaching us in two modalities; whereby both avail themselves of so-called reason, in order to slip into the dominion of man and make the king-om of reason illusory.

Nature indeed was not originally regarded as merely material but was fully as much spirit as matter.

Nature was permeated with spirit for man in antiquity and the countenance of God still shines forth from nature in the "Theologia naturalis".

If we subject the psychical nature of man to a careful analysis, we discover not only physical natural urges in the unconscious, but also spiritual determinants.

And as the natural urges are not purely of evil, neither are the spiritual.

A representative of the philosophy of nature in the first century A. D., DEMOKRITOS (Pseudo-Demokritos) , coined the sentence: "Nature delights in nature, nature conquers nature, nature rules nature."

ZOSIMOS, a philosopher of the third century A. D., said something similar: "Nature, when it is turned upon itself, transforms itself."

These sentences should be interpreted in the following way: Nature consists of the inner communion of two and overcomes itself to reach a higher form.

The formula of Demokritos originates in the feeling for nature in antiquity when the world was not yet without soul.

It expresses the conviction, that nature also contains that which overcomes nature.

The later conflict between nature and spirit has not yet broken out, they are still in a condition of a mysterious process of embrace, death and higher birth, concealed in the womb of nature.

This thought then - that the means to higher development is enclosed in the essence of nature itself, and cannot therefore be forced on nature by the will and its rational formulas - is the basis of a spiritual movement in the West, which is of a totally different kind from that with which we became acquainted in the Ignatian exercises.

It is also an exercise in meditation, but of a quite particular kind, which was not usually even recognized as such.

For it was a secret, and successfully concealed itself behind a number of misleading designations; it called itself philosophy" quite as often as "alchemy" or the "art of making gold".

In its historical outcome it did not flow back into a recognized form of religion but into natural science, which all too often app eared in opposition to faith, and set knowledge and experience against belief.

The essence of science is knowledge, it does not know the piety of faith, but that of investigation and of knowledge.

This side of modern science originates in ancient astrology and alchemy.

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavors to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked.

If the Ignatian exercises represent, in a certain sense, the culmination of Christian determination to uplift the human being, alchemy and its philosophy represent, on the other side, an equally deep reaching attempt to free the unconscious spirit; an attempt which is without pre-supposition, and different to the former in every respect.

With the exception of astronomy, almost every natural science has arisen, to a smaller or greater degree, from alchemy; and, although it needed a long detour, this is also the case with modern psychology and its specific range of questions.

For this reason I have decided this winter to give you a description of alchemy, to supplement my earlier lectures on the Ignatian exercises.

I am aware that I am taking a great risk in making this venture, for this philosophy belongs to the most complicated spiritual phenomena, which I have ever encountered; so I must ask for your silent collaboration when I come to the difficult places.

It is the first time that I have ever attempted to deal with this sphere comprehensively; and I have no hope of being able to do this with the necessary clarity, for you will see for yourselves the difficulties with which I shall have to contend.

Before beginning this theme, I should like to give you a short summary of the foregoing lectures, because my lectures on Individuation are extending over several years , and it is important that we should not lose the thread.

It is a very difficult subject, and one which cannot be dealt with adequately in lectures, so it is necessary to remind you from time to time of what has been said before.

The main theme, from this point up till the end of the third lecture, is a resume of the lectures, reported in the 1938-39 and the 1939-40 volumes of the E.T.H. Notes; but many new aspects appeared and several new texts were quoted.

spoke first of Indian Yoga and of the Patanjali Yoga Sutra, but I will not go into this again, as it would lead into too much detail.

I should like, however, to remind you of the methods of meditation used in Mahajana Buddhism.

We spoke of two texts, the first was the AMITAYUR-DHYANA-SUTRA.

This is an ancient text, and belongs to the early days of Mahayana Buddhism.

The course which this meditation takes is very characteristic.

It begins with the Yogin looking fixedly at the setting sun; and, as you know, when we do this we still retain an image of it after looking away.

The Yogin then simply concentrates on this image and it becomes a symbol.

The sun is the light and the light represents the highest enlightenment: Buddha.

The whole meditation takes place within the Yogin.

It begins with the image of the sun and ends with it again, but the image has become Buddha.

The active imagination of the individual Yogin has amplified it by pictures, he has filled the image with his creative imagination.

After the sun has been perceived the text says: "Next thou shouldst form the perception of the mater, ... clear and pure", then of ice, "shining and transparent".

Both these have surfaces which reflect the light.

Then it becomes colored, "lapis lazuli", and firm as stone.

This means that the vision has gained substance, a firm foundation has been laid through active imagination.

The text says: "Thou wilt see the ground consisting of lapis lazuli, transparent both within and without".

This firm ground forms a basis on which the ensuing phantasy can be built up.

Beneath this ground of lapis lazuli is the "golden banner ".

Banner is a literal translation of the Sanskrit word "dhvaja " , which really has more the sense of emblem or symbol.

This is an image which is still hidden beneath the blue surface; that is, it is in the unconscious.

The surface of the water, or the mirroring surface, is the boundary between conscious and unconscious.

Many people are therefore fond of talking of the latter as the subconscious, because it gives them a superior feeling to be above!

The symbol which lies below is a so-called mandala, a magic circle.

This is generally used as a yantra in the East, a religious instrument for the purpose of supporting meditation.

We find a western form of mandala in the rose window.

The mystical rose of the West corresponds more exactly to the eastern lotus or padma.

Buddha sits or stands in the centre of the lotus, just as Christ, as rex gloriae, is often to be found in the centre of the rose window.

Mandala is a more general term.

A series of eight lakes is then formed and made real by means of active imagination.

These lakes contain precious stone water, and are covered with lotus flowers.

The numberless rays, jewels, musical sounds, etc., are described in fullest detail, and form a "ground of seven jewels " for the great lotus flamer.

"Each leaf of that lotus exhibits the colours of a hundred jewels, and has eighty four thousand veins " . . .

"There is a tower built of gems " on the lotus flower, and on it there are "four posts with jeweled banners", and on the so-called "flowery throne" the Yogin perceives the Buddha himself.

The text says: "It is your mind that is indeed Buddha", so the Yogin imagines himself as this Buddha which he has created, and knows that the "ocean of true and universal knowledge of all the Buddhas derives its source from one’s own mind and thought".

Therefore the Yogin should apply his thought to a careful meditation on Buddha, the Holy and Fully Enlightened One.

He does this in all imaginable detail.

In the statement: "your mind is indeed the Buddha " (which means that the Yogin’s mind is now fully enlightened), he surveys the whole growth of his meditation, in that he recognizes that this Buddha, which he has begotten, is not only an object in itself but is also his own subject.

It is his mind which has been raised to the "flowery throne " and sits in the lotus.

This lotus, this mandala, equals the sun, with which the meditation began.

Buddha, full enlightenment, is the inner sun, and the Yogin thus goes back, as it were, into the primeval condition of the eternal light.

This is a spiritual image which we also meet in western mysticism, as I pointed out to you in earlier lectures.

The idea of Buddha as the inner sun is parallel to the Christian mystical experience of God, of the inner Christ.

We read in Acts, for instance: "For in him we live, and move, and have our being "S and St. Paul says: " Know ye not your own s elves, how that Jesus Christ is in you? "

The other text which we studied was the SHRI-CHAKRA-SAMBHARA TANTRA(Holy-wheel-collected text).

Chakra is another word for mandala, and this text again is a meditation on a mandala.

A circle or mandala has the meaning of a totality.

We know from Plato, that the round thing is the perfect thing, a symbol for wholeness.

So in this text the Buddha is invoked : "All-knowing one, come forward, be round, and round (the Mandala)".

This means: become the totality, perfection, so that the Yogin may become whole himself during this meditation; for the better he can form the Buddha, the more the Buddha is himself, built of his own substance.

This conception is obviously extremely unchristian.

The text is in a disordered state but, if you study it attentively, you see that it falls into three phases: thesis, antithesis and synthesis.

The Thesis really deals with human consciousness, which is subjected to a thorough philosophical and intellectual analysis.

In the first part (A) the different kinds of knowledge are minutely analyzed, and in the second (B) , the functions of the conscious.

So that the first phase, the thesis, really consists of a dissolution of the conscious individuality into fragments, an intensive intellectual training which has no parallel in the Ignatian exercises.

There are four kinds of knowledge and four functions, for the quaternity is another symbol for the totality, the simplest way of dividing the circle is into four.

The second phase is the Anti-Thesis.

The thesis reaches a kind of achievement and this is threatened in the anti-thesis.

This threat is met by considering how the 5th in each case is the quinta essentia, Buddha essence, Buddha knowledge.

the danger should be dealt with, and by imagining defenses.

The attack comes from the side of the unconscious : a bad woman, the Yogin’s feminine side, the so-called anima, plays a leading role.

She app ears as ten female Devatas, who threaten the Yogin. We find parallels to this in Christianity, St. Antony of Egypt, for instance, was much tormented by such female apparitions, but in the Christian examples there is a strong moral flavor.

There is no moral conflict in the East, such figures are simply a disturbance.

This disturbance or threat is finally conquered by the Yogin’s realization that these figures are illusion, and he avows: "I am the pure which is the true nature of all things. I am of the nature of the Void."

The Void (Shunyata) is the essential essence of the world, the unfathomably deep void, which produces every kind of illusory figure, mirror images of our own psychical condition.

The third phase follows: the Synthesis to which we must devote special attention, for it is in the synthesis that a positive edifice is erected.

We are shown in this how the Yogin transforms himself, through many symbolical stages, until he attains Buddha, complete enlightenment.

There is a symbol sequence in ten stages (beginning with Mount Meru), which is especially interesting to us, in that these same symbols also played an important role in the western hemisphere, particularly in Hermetic or alchemistic philosophy.

Our forefathers devoted a great deal of time to these things and would have recognized their own "black arts " in such eastern texts.

I have handled this series thoroughly in earlier lectures, so I will not go into detail again, but will only briefly remind you of it.

This meditation also starts with a foundation, but this time it is the image of a mountain, the world mountain, Mount Meru.

On this mountain there is a city, with four fences, of four different colours; and the city is "quadrangular in shape with three tiers of squares thereon and eight turrets."

This must all, of course, be imagined, that is, created, in fullest detail.

On the "top of all a multi-colored, four-headed Vajra" should be imagined.

This is the diamond or thunderbolt and is a well-known Tibetan symbol.

The date of this text is unknown, it is quite possibly of comparatively recent origin.

Many such texts have only reached Europe lately, largely owing to Sir John Woodroffe (Arthur Avalon), the editor of the "Tantric Texts", of which the Shri-Chakra-Sambhara Tantra is the seventh volume.

The vajra or thunderbolt represents concentrated energy. (See tracing14) .

The symbol in the centre is the emblem of a popular religion in Tibet, the religion of the "Red Hats".

I was told by a reliable authority on the b orders of Tibet, that this religion deals in magic and has not a very high reputation.

The symbol goes left, anti-clockwise, towards the dark unconscious which is unfavorable.

The higher Buddhist Tibetan order of the "Yellow Hats" has the same symbol but turning the other way, right, clockwise, towards the conscious, which is favorable.

Both symbols are found together on the throne of the Dalai Lama, he unites the red and yellow hats, the two paths of Tibetan Buddhism: the path of the left hand, leading to the dark, and the path of the right hand, leading towards the light summit of consciousness. Carl Jung, Modern Psychology, Pages 11-18.

Carl Jung: ...the psyche is the science of the future. (2019-02-06 04:30)

It is my conviction that the investigation of the psyche is the science of the future.

Psychology is the youngest of the sciences and is only at the beginning of its development.

It is, however, the science we need most.

Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man’s greatest danger to man, for the simple reason that
there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes.

The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/ff6fc-12bpsyche.jpg`

Carl Jung on “Perfection” – Anthology (2019-02-06 04:30)

[1]

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The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid” par. 123.]

Man’s suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

The alchemists thought of their opus as a continuation and perfection of creation. Carl Jung, CW 18, Para 1631

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Pages 539-541

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/37d9e-12bperfection.jpg`

Between the Christian and the Buddhist mandala there is a subtle but enormous difference.

(2019-02-06 05:26)

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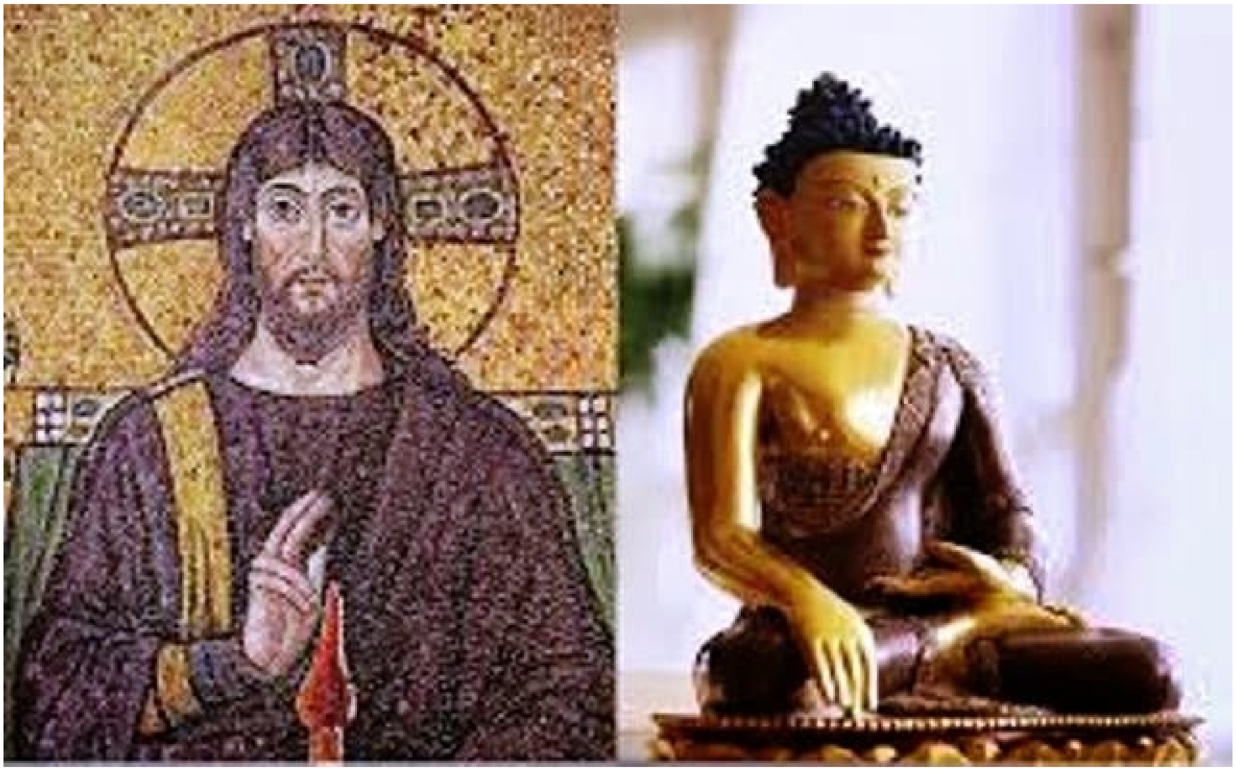


Between the Christian and the Buddhist mandala there is a subtle but enormous difference.

The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2 : 20).

Our sutra, however, says: "Thou wilt know that thou art the Buddha."

At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is anatman, “without self.”

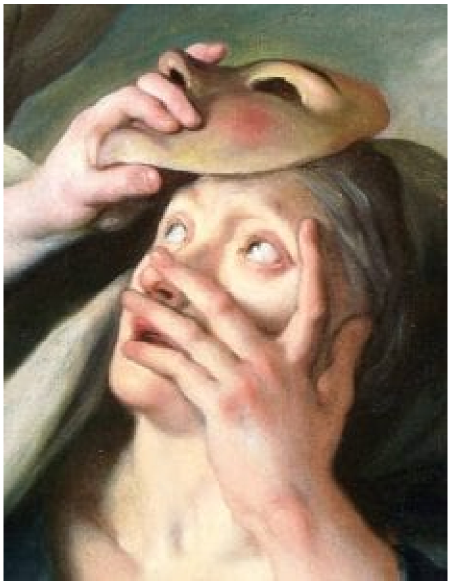
But there is an immeasurable difference in the formulation.

The Christian attains his end in Christ, the Buddhist knows he is the Buddha.

The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, Psychology and Religion, Paragraph 949.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/f784d-buddha.jpg`

Carl Jung "Persona" Quotations [Anthology] (2019-02-06 05:31)



The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.
"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.305

Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face.
"Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is.
"Concerning Rebirth" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her

noticing it, though she pays for her self-sacrifice with a bad neurosis.
"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.306

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being.
"The Psychology of the Child Archetype" (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril.
"The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility.
"Psychological Typology" (1936). In CW 6: Psychological Types. P. 964

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile' i.e., creative-fantasies.
"The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.355

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness.
"Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing.

"What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself.
"The Gifted Child" (1943). In CW 17: The Development of Personality. P. 248

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.
"On the Relation of Analytical Psychology of Poetry" (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

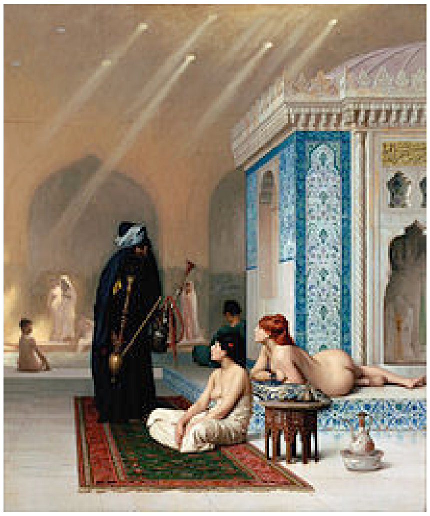
To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness.
"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P. 161

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.
Mysterium Coniunctionis (1955) CW 14: P. 706

The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge.
"Psychological Aspects of the Kore" (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments.
"Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Difficulties encountered by a European in trying to understand the East~Carl Jung (2019-02-06 05:50)

[1] 

Harem Pool by the Orientalist painter Jean-Léon Gérôme

COMMENTARY BY C. G. JUNG (From ‘The Secret of the Golden Flower’)

1. DIFFICULTIES ENCOUNTERED BY A EUROPEAN IN TRYING TO UNDERSTAND THE EAST

A thorough Westerner in feeling, I am necessarily deeply impressed by the strangeness of this Chinese text.

It is true that some knowledge of Eastern religions and philosophies aids my intellect and intuition in understanding these ideas to a certain extent, just as I can understand the paradoxes of primitive beliefs in terms of ’ethnology’, or in terms of the ’comparative history of religions"

Indeed, this is the Western way of hiding one’s heart under the cloak of so-called understanding.

We do it partly because of the misérable vanité des savants which fears and rejects with horror any sign of living sympathy, and partly because a sympathetic understanding might permit contact with an alien spirit to become a serious experience.

The so-called scientific objectivity would have reserved this text for the philological acuity of Sinologues, and would have guarded it jealously from any other interpretation.

But Richard Wilhelm penetrated into the secret and mysterious vitality of Chinese wisdom too deeply to have allowed such a pearl of intuitive insight to disappear in the pigeonholes of the specialists.

I am greatly honored that his choice of a psychological commentator has fallen upon me.

This entails the risk, though, that this unique treasure will be swallowed by still another special science.

None the less, anyone seeking to minimize the merits of Western science and scholarship is undermining the main support of the European mind.

Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself.

Scientific method must serve; it errs when it usurps a throne.

It must be ready to serve all branches of science, because each, by reason of its insufficiency, has need of support from the others.

Science is the tool of the Western mind and with it more doors can be opened than with bare hands.

It is part and parcel of our knowledge and obscures our insight only when it holds that the understanding given by it is the only kind there is.

The East has taught us another, wider, more profound, and higher understanding, that is, understanding through life.

We know this way only vaguely, as a mere shadowy sentiment culled from religious terminology, and therefore we gladly dispose of Eastern ’wisdom’ in quotation marks, and relegate it to the obscure territory of faith and superstition.

But in this way we wholly misunderstand the ’realism’ of the East.

This text, for instance, does not consist of exaggerated sentiment or overwrought mystical intuitions bordering on the pathological and emanating from ascetic cranks and recluses.

It is based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing.

This assertion may seem bold, perhaps, and is likely to be met with disbelief, but that is not surprising, considering how little is known about the material.

Moreover, the strangeness of the material is so arresting that our embarrassment as to how and where the Chinese world of thought might be joined to ours is quite understandable.

When faced with this problem of grasping the ideas of the East, the usual mistake of Western man is like that of the student in Faust

Misled by the Devil, he contemptuously turns his back on science, and, carried away by Eastern occultism, takes over yoga practices quite literally and becomes a pitiable imitator. (Theosophy is our best example of this mistake.)

And so he abandons the one safe foundation of the Western mind and loses himself in a mist of words and ideas which never would have
originated in European brains, and which can never be profitably grafted upon them.

An ancient adept has said: ’If the wrong man uses the right means, the right means work in the wrong way.’

This Chinese saying, unfortunately all too true, stands in sharp contrast to our belief in the ’right’ method irrespective of the man who applies it.

In reality, in such matters everything depends on the man and little or nothing on the method. For the method is merely the path, the direction taken by a man.

The way he acts is the true expression of his nature.

If it ceases to be this, then the method is nothing more than an affectation, something artificially added, rootless and sapless, serving only the illegitimate goal of self-deception.

It becomes a means of fooling oneself and of evading what may perhaps be the implacable law of one's being.

This is far removed from the earth-born quality and sincerity of Chinese thought.

On the contrary, it is the denial of one's own being, self-betrayal to strange and unclean gods, a cowardly trick for the purpose of usurping psychic superiority, everything m fact which is profoundly contrary to the meaning of the Chinese 'method'.

For these insights result from a way of life that is complete, genuine, and true in the fullest sense; they are insights coming from that ancient, cultural life of China which has grown consistently and coherently from the deepest instincts, and which, for us, is forever remote and impossible to imitate.

Western imitation of the East is doubly tragic in that it comes from an unpsychological misunderstanding as sterile as are the modern escapades in Taos, the blissful South Sea Islands, and Central Africa, where 'primitivity' is earnestly being played at while Western civilized man
evades his menacing duties, his Hic Rhodus hic salta.

It is not a question of our imitating, or worse still, becoming missionaries for what is organically foreign, but rather a question of
building up our own Western culture, which sickens with a thousand ills.

This has to be done on the spot, and by the real European as he is in his Western commonplaces, with his marriage problems, his neuroses, his social and political delusions, and his whole philosophical disorientation.

We should do well to confess at once that, fundamentally speaking, we do not understand the complete detachment from the world of a text like this, indeed, that we do not want to understand it.

Have we, perhaps, an inkling that a mental attitude which can direct the glance inward to this extent can bring about such detachment only because these people have so completely fulfilled the instinctive demands of their natures that little or nothing prevents them from viewing the invisible essence of the world?

Can it be, perhaps, that the premise of such vision is liberation from those ambitions and passions which bind us to the visible world, and does not this liberation result from the sensible fulfillment of instinctive demands, rather than from the premature or fear-born repression of them?

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed?

Anybody who knows the history of Chinese culture, and has also carefully studied the I Ching, that book of wisdom which for thousands of years has permeated all Chinese thought, will not pass over these questions lightly.

He will know, moreover, that the views set forth in our text are nothing extraordinary from the Chinese point of view, but are actually inescapable, psychological conclusions.

In our Christian culture, spirit, and the passion of the spirit, were for a long time the greatest values and the things most worth striving for.

Only after the decline of the Middle Ages, that is, in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism.

This movement, it is true, at first committed the pardonable mistake of confusing intellect with spirit, and blaming the latter for the misdeeds of the former.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit.

It is in no way fitted to do this, because spirit is something higher than intellect in that it includes not only the latter, but the feelings as well.

It is a direction, or principle, of life that strives towards shining, supra-human heights.

In opposition to it stands the dark, the feminine, the earth-bound principle (yin), with its emotionality and instinctiveness that reach far back into the depths of time, and into the roots of physiological continuity.

Without a doubt, these concepts are purely intuitive insights, but one cannot very well dispense with them if one is trying to understand the nature of the human soul.

China could not do without them because, as the history of Chinese philosophy shows, it has never gone so far from central psychic facts as to lose itself in a one-sided over-development and over-valuation of a single psychic function.

Therefore, the Chinese have never failed to recognize the paradoxes and the polarity inherent in what is alive.

The opposites always balanced one another- a sign of high culture.

One-sidedness, though it lends momentum, is a mark of barbarism.

The reaction which is now beginning in the West against the intellect in favor of feeling, or in favor of intuition, seems to me a mark of cultural advance, a widening of consciousness beyond the too narrow limits of a tyrannical intellect.

I have no wish to undervalue the tremendous differentiation of Western intellect; measured by it, Eastern intellect can be described as childish. (Obviously this has nothing to do with intelligence.)

If we should succeed in elevating another, or even a third psychic function to the dignity accorded intellect, then the West might expect to surpass the East by a very great margin.

Therefore it is sad indeed when the European departs from his own nature and imitates the East or affects it in any way.

The possibilities open to him would be so much greater if he would remain true to himself and develop out of his own nature all that the East has brought forth from its inner being in the course of the centuries.

In general, and looked at from the incurably external point of view of the intellect, it would seem as if the things so highly valued by the East were not desirable for us.

Intellect alone cannot fathom at first the practical importance Eastern ideas might have for us, and that is why it can classify these ideas as philosophical and ethnological curiosities and nothing more.

The lack of comprehension goes so far that even learned Sinologues have not understood the practical application of the I Ching, and have therefore looked on the book as a collection of abstruse magic spells. Carl Jung, Commentary on The Secret of the Golden Flower, Part I.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/46/HaremPool.jpg/220px-HaremPool.jpg`

Carl Jung: "I do remember the Clark Conference of 1909." (2019-02-06 09:45)

[1]

To Virginia Payne

Dear Miss Payne, 23 July 1949

I do remember the Clark Conference of 1909.

It was my first visit to the United States and for this reason my recollections are particularly vivid, although I must say that the details of the Conference itself have largely disappeared.

But I do remember some incidents. I traveled on the same boat with Professor Freud who was also invited and I remember vividly our discussion of his theories.

We chiefly analyzed our dreams during the trip and also during our stay in America and on the way back.

Professor William Stern from Breslau was on the same boat, but Freud didn't feel particularly enthusiastic about the presence of an academic psychologist.

No wonder, because his position of pioneer in Europe was not particularly enviable.

I still sympathize entirely with his negative feelings, since I enjoyed the same fate for over 30 years.

Two personalities I met at the Clark Conference made a profound and lasting impression on me.

One was Stanley Hall, a the President, and the other was William James whom I met for the first time then.

I remember particularly an evening at President Hall's house.

After dinner William James appeared and I was particularly interested in the personal relation between Stanley Hall and William James, since I gathered from some remarks of President Hall that William James was not taken quite seriously on account of his interest in Mrs. Piper and her extra-sensory perceptions.

Stanley Hall had prepared us that he had asked James to discuss some of his results with Mrs. Piper and to bring some of his material.

So when James came (there was Stanley Hall, Professor Freud, one or two other men and myself) he said to Hall: "I've brought you some papers in which you might be interested."

And he put his hand to his breast-pocket and drew out a parcel which to our delight proved to be a wad of dollar bills.

Considering Stanley Hall's great services for the increase and the welfare of Clark University and his rather critical remarks as to James' pursuits, it looked to us a particularly happy rejoinder.

James excused himself profusely.

Then he produced the real papers from the other pocket.

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices.

Stanley Hall was an equally clear-headed man, but decidedly of an academic brand.

The Conference was noteworthy on account of the fact that it was the first time that Professor Freud had an immediate contact with America.

It was the first official recognition of the existence of psychoanalysis and it meant a great deal to him, because recognition in Europe for him was regrettably scarce.

I was a young man then.

I lectured about association tests and a case of child psychology.

I was also interested in parapsychology and my discussions with William James were chiefly about this subject and about the psychology of religious experience.

As far as I remember we didn't make many contacts with psychologists or psychiatrists with the exception of old Dr. Putnam, who curiously enough was an adept of Hegel's philosophy.

Apart from that he was an unprejudiced, very human personality whom I liked and admired.

Since it was our first stay in America we thought it all very strange and we felt we didn't speak the same mental language as our American surroundings.

I had many discussions with Professor Freud about the peculiar American psychology which, to myself at least, was more or less enigmatical.

I only got the gist of it when I carne back in 1912.

Then only did I begin to understand the main and distinctive features of American compared with European psychology.

We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp.

It was a large party of about 40 people.

I cannot remember much of the papers presented at the Conference, nor of other discussions that took place, but we felt very much that our point of view was very different and that there hardly existed
a bridge between the then prevailing American views and our peculiar European standpoint.

It is not for me to judge the effect on psychiatry in general, since this is a specifically American development which I haven't followed up.

The influence of psychology on psychiatry is still very small for obvious reasons.

In any great institution there is no time at all for individual investigation-at least it is so in Europe, and the number of alienists I have taught is quite small.

Hoping I have been able to give you at least an idea of my recollections of the Clark Conference,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 530-532.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/6f306-1james.jpg`

Carl Jung on Education.......... (2019-02-06 19:24)

[1]

"At present we educate people only up to the point where they can earn a living and marry; then education ceases altogether, as though a complete mental outfit had been acquired. ... Vast numbers of men and women thus spend their entire lives in complete ignorance of the most important things." Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/02eb0-books.jpg`

Carl Jung: The only way of delimiting the Self is by experiment. (2019-02-07 03:30)

[1]

Next he spoke of fear.

He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self."

I said I feared to open the door for fear the demons would come out and destroy.

He said, "If you lock them up they will as surely destroy.

The only way of delimiting the Self is by experiment.

Go as far as your desire goes, and you will presently find that you have gone as far as your own laws allow: If you feel afraid, be brave enough to run away.

Find a hole to hide in, for this is the action of a brave man and by so doing you are exercising courage.

Presently the swing of cowardice will be over, and courage will take its place."

I said, "But how hopelessly unstable and changeable you will appear!"

He replied, "Then be unstable.

A new stability will reassert itself. Does one live for other people or for oneself?

Here is the place where one must learn true unselfishness."

The law was made by man.

We made it.

It is therefore below us, and we can law above it.

As St. Paul said, "I am redeemed and am freed from the law."

He realized that, as man, he had made it. So also a contract cannot bind us, for we who made it can break it.

Thus, vice too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out.

But when we are bound by an artificial barrier, or laws and moralities that have entered into us, then we are prevented from finding, or even from seeing, that there is a real barrier of the Self outside this artificial barrier.

We fear that if we break through this artificial barrier we shall find ourselves in limitless space.

But within each of us is the self-regulating Self. Esther Harding, Conversations with Jung, Pages 7-9

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/56170-12bfear.jpg`

Carl Jung: The Nature of Mind... (2019-02-07 03:31)

[1]

The Nature of Mind:

This section contains a valuable piece of psychological information.

The text says: "The mind is of intuitive ("quick-knowing") Wisdom."

Here "mind" is understood to be identical with immediate awareness of the "first impression" which conveys the whole sum of previous experience based upon instinctual patterns.

This bears out our remarks about the essentially introverted prejudice of the East.

The formula also draws attention to the highly differentiated character of Eastern intuition.

The intuitive mind is noted for its disregard of facts in favor of possibilities.

The assertion that the Mind "has no existence" obviously refers to the peculiar "potentiality" of the unconscious.

A thing seems to exist only to the degree that we are aware of it, which explains why so many people are disinclined to believe in the existence of an unconscious.

When I tell a patient that he is chock full of fantasies, he is often astonished beyond all measure, having been completely unaware of the fantasy-life he was leading.

The Names Given to the Mind:

The various terms employed to express a "difficult" or "obscure" idea are a valuable source of information about the ways in which that idea can be interpreted, and at the same time an indication of its doubtful or controversial nature even in the country, religion, or philosophy to which it is indigenous.

If the idea were perfectly straightforward and enjoyed general acceptance, there would be no reason to call it by a number of different names.

But when something is little known, or ambiguous, it can be envisaged from different angles, and then a multiplicity of names is needed to express its peculiar nature.

A classical example of this is the philosophers' stone; many of the old alchemical treatises give long lists of its names*

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone.

A substance that can be described in "innumerable" ways must be expected to display as many qualities or facets.

If these are really "innumerable" they cannot be counted, and it follows that the substance is well-nigh indescribable and unknowable.

It can never be realized completely.

This is certainly true of the unconscious, and a further proof that the Mind is the Eastern equivalent of our concept of the unconscious, more particularly of the collective unconscious.

In keeping with this hypothesis, the text goes on to say that the Mind is also called the "Mental Self."

The "self" is an important concept in analytical psychology, where much has been said that I need not repeat here.

I would refer the interested reader to the literature given below.

Although the symbols of the "self" are produced by unconscious activity and are mostly manifested in dreams, the facts which the idea covers are not merely mental; they include aspects of physical existence as well.

In this and other Eastern texts the "Self" represents a purely spiritual idea, but in Western psychology the "self" stands for a totality which comprises instincts, physiological and semi-physiological phenomena.

To us a purely spiritual totality is inconceivable for the reasons mentioned above.

It is interesting to note that in the East, too, there are "heretics" who identify the Self with the ego.

With us this heresy is pretty widespread and is subscribed to by all those who firmly believe that ego-consciousness is the only form of psychic life.

The Mind as "the means of attaining the Other Shore" points to a connection between the transcendent function and the idea of the Mind or Self.

Since the unknowable substance of the Mind, i.e., of the unconscious, always represents itself to consciousness in the form of symbols the self being one such symbol the symbol functions as a "means of attaining the Other Shore," in other words, as a means of transformation.

In my essay on psychic energy I said that the symbol acts as a transformer of energy.

My interpretation of the Mind or Self as a symbol is not arbitrary; the text itself calls it "The Great Symbol." Carl Jung, Psychology and Religion, Commentary to the Tibetan Book of the Great Liberation, Paragraphs 804-812.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/77cfe-mind.jpg`

Let it go forth into the world for the benefit of those who can discern its meaning. **(2019-02-07 03:38)**

[1]

I have succeeded in elucidating the psychological phenomenology of the I Ching, I shall have carried out my purpose.

As to the thousands of questions, doubts, and criticisms that this singular book stirs up I cannot answer these.

The I Ching does not offer itself with proofs and results; it does not vaunt itself, nor is it easy to approach.

Like a part of nature, it waits until it is discovered.

It offers neither facts nor power, but for lovers of self-knowledge, of wisdom if there be such it seems to be the right book.

To one person its spirit appears as clear as day; to another, shadowy as twilight; to a third, dark as night.

He who is not pleased by it does not have to use it, and he who is against it is not obliged to find it true.

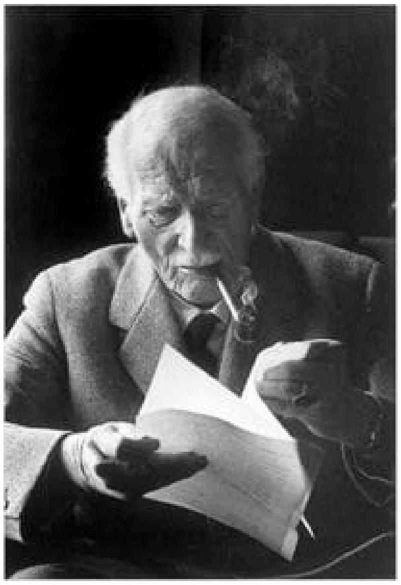
Let it go forth into the world for the benefit of those who can discern its meaning.   Carl Jung, Psychology and Religion, Paragraph 1018.

Forward to The I Ching by Carl Jung

http://www.iging.com/intro/foreword.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/f83bd-ching.jpg`

Carl Jung: Interview on Radio Berlin in 1933 (2019-02-07 05:56)



AN INTERVIEW ON RADIO BERLIN

On June 21, 1933, Jung accepted the presidency of the Oberstaatliche Arztliche Gesellschaft fur Psychotherapie (International Medical Society for Psychotherapy), which united national societies in Denmark, Germany, Great Britain, Holland, Sweden, and Switzerland and had its headquarters in Zurich.

Though Jewish and other anti-Nazi members had been expelled ,from the German national society, Jung as president enabled them to become members of the International Society.

Thus has Jung's leadership been defended by his followers, while his adversaries have attacked his participation in a Society that had links with Nazi Germany.

The issue has been, and still is, warmly debated.

A document of the time is an interview with Jung by Dr. Adolf Weizsacker, a German neurologist and psychiatrist who had previously been his pupil.

It was recorded and broadcast by Radio Berlin on June 26, 1933.

On the same date Jung began a seminar on dreams, given to a group of analytical psychologists in Berlin, which continued for five days. Its members included at least four analysts who subsequently left Nazi Germany; Gerhard Adler, who settled in London; and James Kirsch, Hilde Silber (Kirsch), and Max Zeller, who settled in Los Angeles, California.

A transcript of the lectures that Jung gave in the seminar and of the radio interview has long been extant in mimeographed form.

Today we have particular pleasure in welcoming to our studio the most progressive psychologist of modern times, Dr. Carl Gustav Jung of Zurich. Dr. Jung is at present in Berlin giving a course of lectures, and he has kindly expressed his willingness to answer a number of questions bearing on contemporary problems.

From this you will see that there is a school of modern psychology which is fundamentally constructive.

We all know very well that psychology and analysis for their own sakes have rightly become suspect nowadays.

We are tired of this continual probing and breaking down along intellectual lines, and it is fortunate for us that there is one psychologist who approaches the human psyche in an entirely different way from the other well known psychologies or psychotherapies, especially Freudian psychoanalysis.

Dr. Jung comes from a Protestant parsonage in Basel.

That is important.

It puts his whole approach to man on a different footing from that of Freud and Adler.

The crucial thing about this psychology is that Dr. Jung does not tear to pieces and destroy the immediacy of our psychic life, the creative element which has always played the decisive role in the history of the German mind, but approaches it with deep reverence and does not devalue it, letting himself be guided in the practical treatment of conflicts or neuroses by the positive and constructive forces which lie dormant in the unconscious psychic life of every man and can be awakened.

Hence his psychology is not intellectual but is imbued with vision; it seeks to strengthen the positive forces in man and does not stop at triumphantly laying bare the negative elements, since that brings nothing really new into the life of the individual or of the community.

Permit me now, Dr. Jung, to put a number of questions to you and to ask you to answer them, which you can as a Swiss, with a certain detachment, and as a psychologist, with great experience of the human psyche.

I would like to ask you, first, whether there is in your psychological experience a decisive difference between the psychic situation of the Germans and that of Western Europeans and wherein this difference consists?

The fact of the matter is that we are at the moment surrounded by the deepest misunderstandings, and it would interest us to hear, quite briefly, what you think might be the cause of these misunderstandings, and whether the differences between our nature and theirs are so great as to make these misunderstandings comprehensible to us.

Dr. Jung: There is indeed an enormous difference between the psychic attitude of the Germans and that of Western Europeans.

The nationalism that Western Europeans know seems to them a kind of chauvinism, and they cannot understand how it is that in Germany it has become a nation-building force, because nationalism for them still means their own brand of chauvinism.

This peculiarity of the Germans can be explained only by the youthfulness of the German nation.

Their enthusiasm for the reconstruction of the German community remains incomprehensible to Western Europeans because this necessity no longer exists for them in the same degree, since they achieved national unity in earlier centuries and in other forms.

Question: Yes, and now I would like to ask a second question which is extraordinarily important for us, because the new turn of events in Germany is being led by the younger generation.
How do you explain the assurance of German youth in pursuit of their visionary goal, and what is the significance of the fact that the older generation cannot quite rid themselves of a kind of reserve even though they would very much like simply to affirm what is happening? What in your view should be done in order to bridge over this hopeless gulf between the generations, which deepens still further the cleavage in our German nationhood? What is the cause of it all?

Dr. Jung: The assurance of German youth in pursuit of their goal seems something quite natural to me.

In times of tremendous movement and change it is only to be expected that youth will seize the helm, because they alone have the daring and drive and sense of adventure.

After all, it’s their future that’s at stake.

It is their venture and their experiment.

The older generation naturally takes a back place and they should possess enough experience of life to be able to go along with this necessary course of events.

They too had their time, once.

The gulf between the older and younger generation is due precisely to the fact that the older generation did not go along with the times and, instead of foreseeing it, was overtaken by the storm of a new epoch.

But that is not by any means specific of the Germans.

It is something you can observe in all countries at the present time.

The older generation have immense difficulty in finding their way about in a new world.

Political changes go hand in hand with all sorts of other changes in art, philosophy, in our religious views.

Everywhere the wind of change is blowing.

And I come very much into contact with people of the older generation who have confessed to me that they have little real understanding of the new time and the utmost difficulty in finding their way about.

Many of them even turn directly to me for advice for with a little psychology one can understand these things.

With a little psychological knowledge, too, it would have been possible to foresee the changes.

But the older generation has, I am bound to say, committed the unforgivable , mistake of overlooking the real man in favor of an abstract idea of man.

This error hangs together with the false intellectualism that characterized the whole nineteenth century.

Question: Thank you, Dr. Jung. We have now heard something of your attitude to the more general problems of the situation as a whole. I would like now to ask some more specific questions about your psychology. What in your view is the position of psychology in general at the present day? What is its task in such a time of activity?

Dr. Jung: It is just because we live in an active and responsible time that we need more consciousness and self-reflection.

In a time like ours, when tremendous political and social movements are afoot, I as a psychologist am very often turned to, as I have said, by people who feel the need for psychic orientation.

This need reflects a sound instinct.

When general confusion reigns, as it does in Europe today, when there is a widespread splintering of opinions, there instinctively arises in us a need for a common Weltanschauung I would say, which allows us to take a unitary view of things and discern the inner meaning of the whole movement.

If we do not succeed in getting this view, it may easily happen that we are as it were unconsciously swept along by events.

For mass movements have the peculiarity of overpowering the individual by mass suggestion and making him unconscious.

The political or social movement gains nothing by this when it has swarms of hypnotized camp followers.

On the contrary there is the danger of equally great disillusion on awaking from the hypnosis.

It is therefore of the greatest value for mass movements to possess adherents who follow not from unconscious compulsion but from conscious conviction.

But this conscious conviction can be based only on a Weltanschauung.

Question: And you think, if I understand you correctly, that such a Weltanschauung can in certain cases best be acquired with the help of psychology—your psychology—so that people can stand firm inwardly in order to work successfully and surely in the outer world, because otherwise their unconscious impulses, moods, and I don't know what, can obtrude themselves in their outward activities.
You see, the fact is that in Germany today psychology is suspect in many quarters precisely because it is concerned with the self-development of the so-called individual, and so they suspect this
famous parlor individualism or individualism deluxe of belonging to an age which is now really over for us. So I would like to ask you: How, just at the present time, when the collective forces of the whole community have taken the lead in molding our way of life, how are we to assess the efforts of psychology in the practical role it would have to play for the whole of life and the whole community?

Dr. Jung: The self-development of the individual is especially necessary in our time.

When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose.

Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement.

As Hitler said recently, the leader must be able to be alone and must have the courage to go his own way.

But if he doesn't know himself, how is he to lead others?

That is why, the true leader is always one who has the courage to be himself, and can look not only others in the eye but above all himself.

Now I come to something quite specific. What difference—though I have already stressed this a little at the beginning—what difference is there between a psychology like yours, imbued with vision, and the psychologies of Freud and Adler, which are built entirely on an intellectual basis?

Dr. Jung: It is, you see, one of the finest privileges of the German mind to let the whole of creation, in all its inexhaustible diversity, work upon it without preconceptions.

But with Freud as well as with Adler a particular individual standpoint—for instance, sexuality or the striving for power—is set up as a critique against the totality of the phenomenal world.

In this way a part of the phenomenon is isolated from the whole and broken down into smaller and smaller fragments, until the sense that dwells only in the whole is distorted into nonsense, and the beauty that is proper only to the whole is reduced to absurdity.

I could never take kindly to this hostility to life.

Question: I am particularly grateful to you, Dr. Jung, for that answer I think it will act on many of us like a liberation. In conclusion, I still have a question that is of particular concern to us today, and that is the question of leadership. From your psychological experience, have you anything to say about the idea of personal leadership and of a leading elite that is now acknowledged in Germany, in contradistinction
to an elected government dependent on the opinion of the masses as evolved in Western Europe?

Dr. Jung: Today we are living in a time of barbarian invasions, but they take place inwardly in the psyche of the people.

It is a breaking of the nations.

Times of mass movement are always times of leadership.

Every movement culminates organically in a leader, who embodies in his whole being the meaning and purpose of the popular movement.

He is an incarnation of the nation's psyche and its mouthpiece.

He is the spearhead of the phalanx of the whole people in motion.

The need of the whole always calls forth a leader, regardless the form a state may take.

Only in times of aimless quiescence does the aimless conversation of parliamentary deliberations drone on, which always demonstrates the absence of a stirring in the depths or of a definite emergency;
even the most peaceable government in Europe, the Swiss Bundesrat, is in times of emergency invested with extraordinary powers, democracy or no democracy.

It is perfectly natural that a leader should stand at the head of an elite, which in earlier centuries was formed by the nobility.

The nobility belies the law of the nature in the blood and exclusiveness of the race. Western Europe doesn't understand the special psychic emergency of the young German nation because it does not find itself in the same situation either historically or psychologically.

Commentator: Thank you, Dr. Jung, for answering these questions so readily, and also for the gist of your answers, which will surely be of the greatest import for many of our listeners. The fact is that we are living today in a phase of reconstruction where everything depends on inwardly consolidating what has been achieved and building it into the psyche of the individual. For this purpose we need, if I may express
my personal opinion, leaders like you, who really know something about the psyche, the German psyche, and whose psychology is not just intellectual chatter but a living knowledge of human beings.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 59-66

Footnotes:

1. Jung’s statements and speeches as president of the Society and its various international congresses and editor of its organ, Zentralblatt fur Psychotherapie and ihre Grenzgebiete (Leipzig), are printed in an appendix to CW 10.

For historical accounts, see Ernest Harms, "Carl Gustav Jung—Defender of Freud and the Jews," Psychiatric Quarterly (Utica, N.Y.), April 2946, and Aniela Jaffe, "C. G. Jung and National Socialism," in her From the Life and Work of C. G. Jung, tr. R.F.C. Hull (New York, 1971).

Also see Jung’s letter to James Kirsch, 26 May 1934, in Letters, ed. Adler, vol. r, and below, "On the Attack in the Saturday Review of Literature," pp. 192ff.

1. For a firsthand account of the seminar by another of its members and a discussion of Jung’s "dim view of the new government and the prospects for Germany" during that visit to Berlin, see Barbara Hannah, Jung: His Life and Work (New York, 1976), PP. 209-21 3.

[1]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

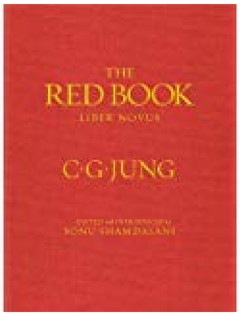
WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/01561-62bberlin2binterview.jpg`

Spirit began to degenerate into intellect ~Carl Jung (2019-02-07 06:02)

[1]

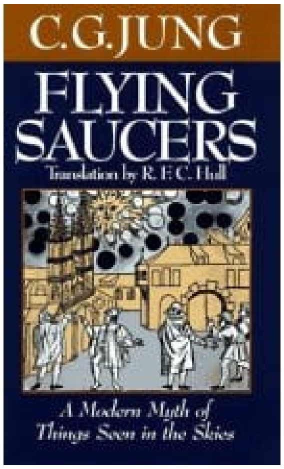
In our Christian culture, spirit, and the passion of the spirit, were for a long time the greatest values and the things most worth striving for. Only after the decline of the Middle Ages, that is, in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism. This movement, it is true, at first committed the pardonable mistake of confusing intellect with spirit, and blaming the latter for the misdeeds of the former. Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, because spirit is something higher than intellect in that it includes not only the latter, but the feelings as well. It is a direction, or principle, of life that strives towards shining, supra-human heights. In opposition to it stands the dark, the feminine, the earth-bound principle (yin), with its emotionality and instinctiveness that reach far back into the depths of time, and into the roots of physiological continuity. Without a doubt, these concepts are purely intuitive insights, but one cannot very well dispense with them if one is trying to understand the nature of the human soul. China could not do without them because, as the history of Chinese philosophy shows, it has never gone so far from central psychic facts as to lose itself in a one-sided over-development and over-valuation of a single psychic function. Therefore, the Chinese have never failed to recognize the paradoxes and the polarity inherent in what is alive. The opposites always balanced one another- a sign of high culture. One-sidedness, though it lends momentum, is a mark of barbarism. The reaction which is now beginning in the West against the intellect in favor of feeling, or in favor of intuition, seems to me a mark of cultural advance, a widening of consciousness beyond the too narrow limits of a tyrannical intellect. Carl Jung, Commentary The Secret of the Golden Flower. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

[2] 

THE
RED BOOK
LIBER NOVUS
C·G·JUNG
EDITED AND INTRODUCED BY
SONU SHAMDASANI

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/7/7a/Anger_of_achilles.jpg/220px-Anger_of_achilles.jpg`
2. `http://ecx.images-amazon.com/images/I/51OU5eX1UhL._AA160_.jpg`

Carl Jung: Have you ever met any people who have seen Ufos (2019-02-07 06:05)

[1] 

C.G.JUNG
FLYING SAUCERS
Translation by R. F. C. Hull
A Modern Myth of Things Seen in the Skies

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

Dr. Jung: I actually do know of four cases of people who have seen Ufos or said they did.

They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thoroughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn't, although he carried his camera with him, "as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband's attention to them and he saw them too.

The spheres or discs gleamed like silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology.   Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 389-391

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/f770f-12b2bmet2bany2bpeople.jpg`

Carl Jung: "Fear is aggressivity in reverse.." (2019-02-07 08:57)

[1]

To: Dr. S.

Dear Colleague, 30 September 1948

Fear is aggressivity in reverse.

Consequently, the thing we are afraid of involves a task.

If you are afraid of your own thoughts, then your thoughts are the task.

Hence you are absolutely right in your argumentative letter about the spirit.

It was just my intention to reduce such complications to their primary form.

In this respect my essay is certainly exoteric, but in this very exotericism lies a quite special esotericism, since spirit is aboriginal and probably always an agens per se, and can therefore never be
caught in intellectual form.

It is a primordial phenomenon.

But from the empirical, psychological standpoint one can also call it a quality which attaches to certain psychic contents in contradistinction to the material, concrete label.

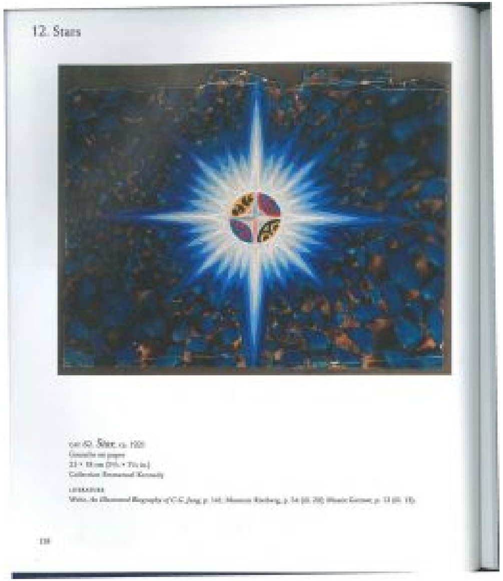
With kind regards,
.
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 509.

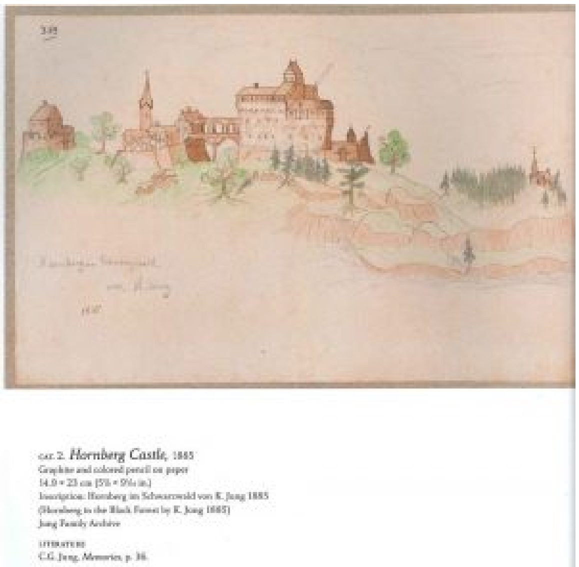
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/f9979-fear.jpg`

The Art of C.G. Jung [Images] (2019-02-07 09:55)

[1]The Art of C.G. Jung



12. Stars



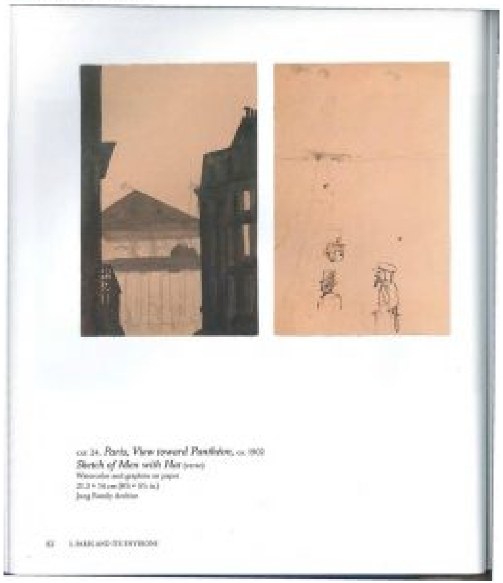
CAT. 2. *Hornberg Castle,* 1885
Graphite and colored pencil on paper
14.0 × 23 cm (5½ × 9⅛ in.)
Inscription: Hornberg im Schwarzwald von K. Jung 1885
(Hornberg in the Black Forest by K. Jung 1885)
Jung Family Archive

LITERATURE
C.G. Jung, *Memories,* p. 36.

CAT. 22 *"Clouds above a Seine Landscape,"* 1902
Watercolor on cardboard
Inscription verso:
Wolkenstimmung in einer Seinelandschaft / Clouds above a Seine Landscape
Meiner allerliebsten Braut zu Weihnachten 1902. / For my most beloved fiancée, Christmas 1902
Paris. December 1902. Von C.G. Jung gemalt / Paris. December 1902. Painted by C.G. Jung
Private collection, Küsnacht

LITERATURE

2. PARIS AND ITS ENVIRONS 83



CAT. 24. *Paris, View toward Panthéon,* ca. 1902
Sketch of Men with Hat (verso)
Watercolor and graphite on paper
Jung Family Archive

82 2. PARIS AND ITS ENVIRONS

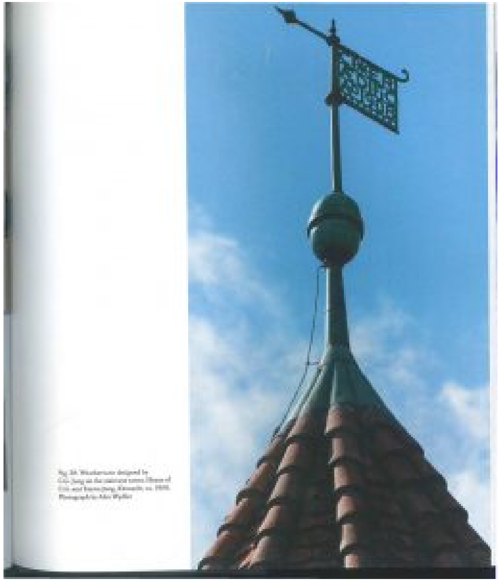
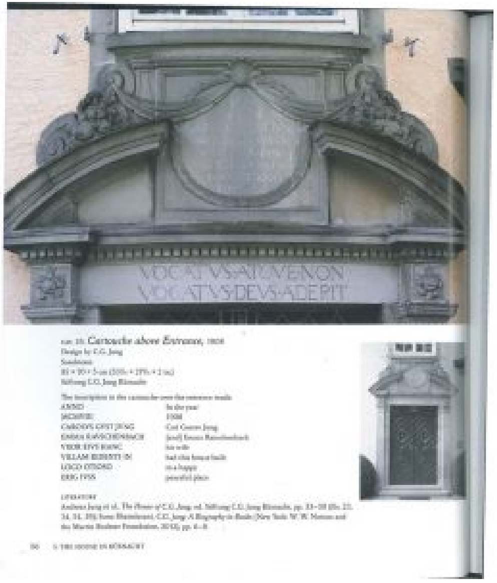


Fig. 26. Weathervane designed by C.G. Jung on the eastern tower, House of C.G. and Emma Jung, Küsnacht, ca. 1908. Photograph by Alex Wydler

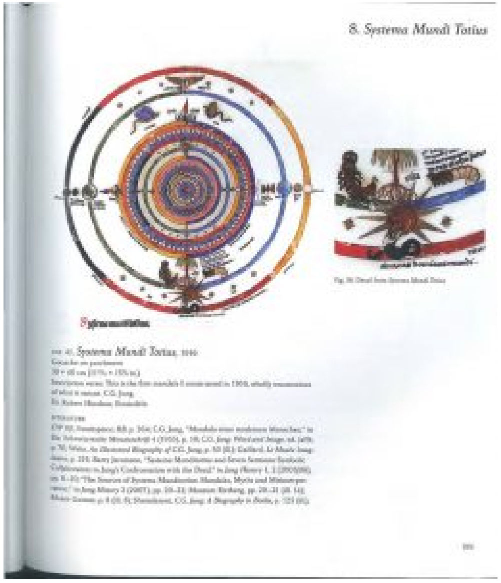


CAT. 35. *Cartouche above Entrance,* 1908
Design by C.G. Jung
Sandstone
Stiftung C.G. Jung Küsnacht

The inscription in the cartouche over the entrance reads:

ANNO	In the year
MCMVIII	1908
CAROLVS GVST JVNG	Carl Gustav Jung
EMMA RAVSCHENBACH	[and] Emma Rauschenbach
VXOR EIVS HANC	his wife
VILLAM [illegible]	had this house built
LOCO [illegible]	in a happy
[illegible]	peaceful place

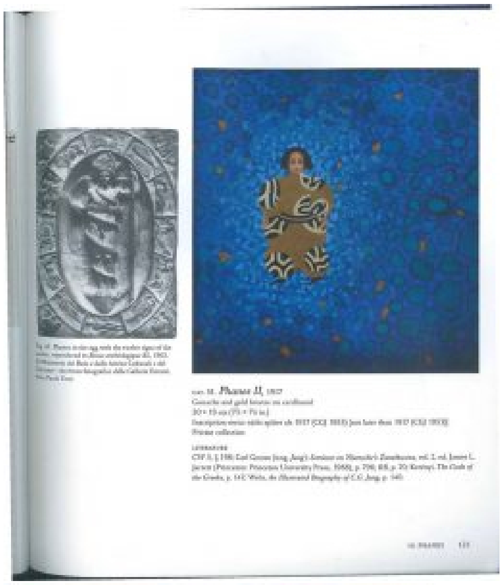
LITERATURE



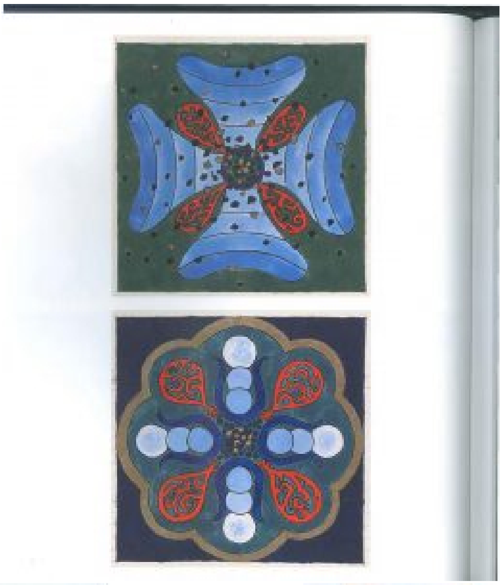
8. *Systema Mundi Totius*

CAT. 41. *Systema Mundi Totius,* 1916
Gouache on parchment
Inscription verso: This is the first mandala I constructed in 1916, wholly unconscious of what it meant. C.G. Jung

LITERATURE



cat. 32. *Phanes II*, 1937



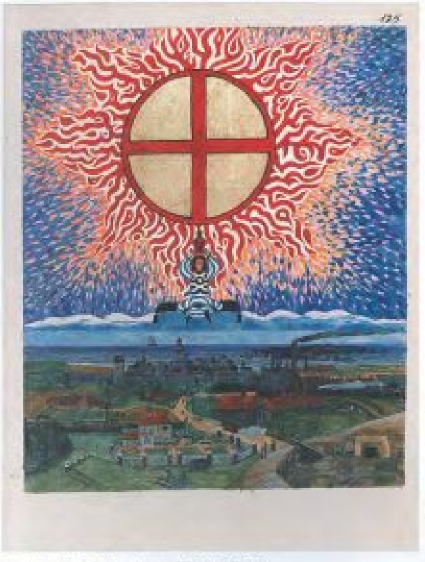
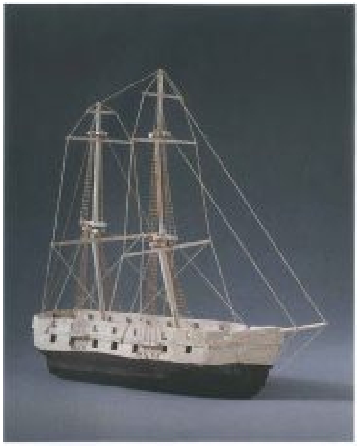


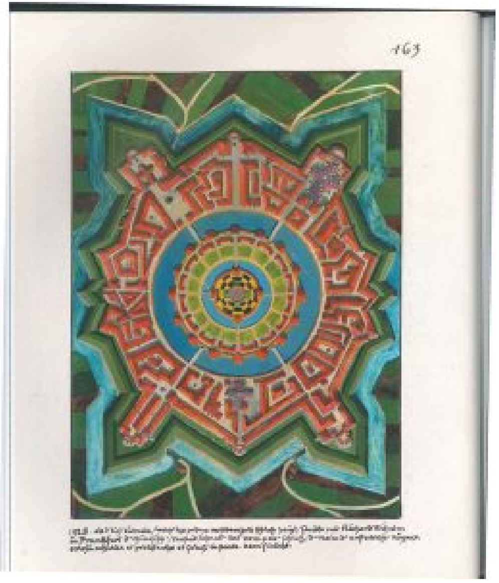
Fig. 43. *The Red Book*, page 125 (1919/20)



cat. 31. *Model Ship*, ca. 1915
Painted wood; string
Foundation of the Works of C.G. Jung, Zurich

LITERATURE

cat. 33 *Madonna with Child*,
Attributed to C.G. Jung
Gouache on parchment
Jung Family Archive



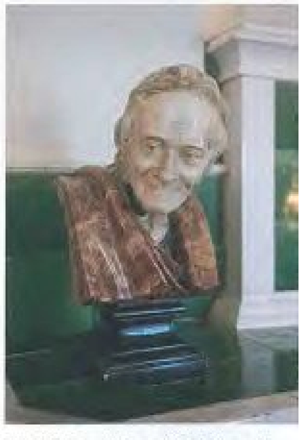
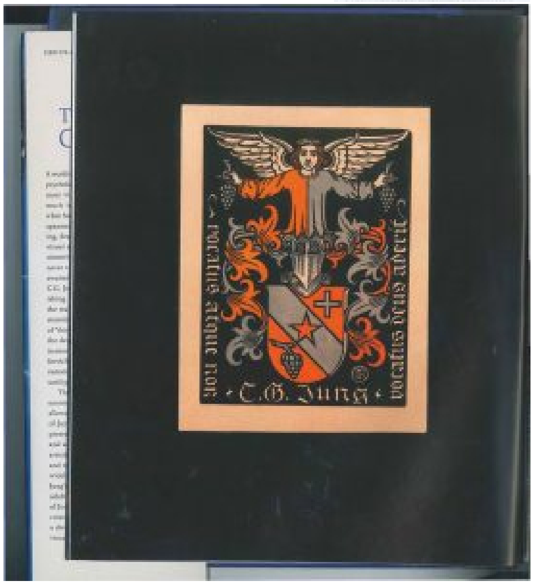
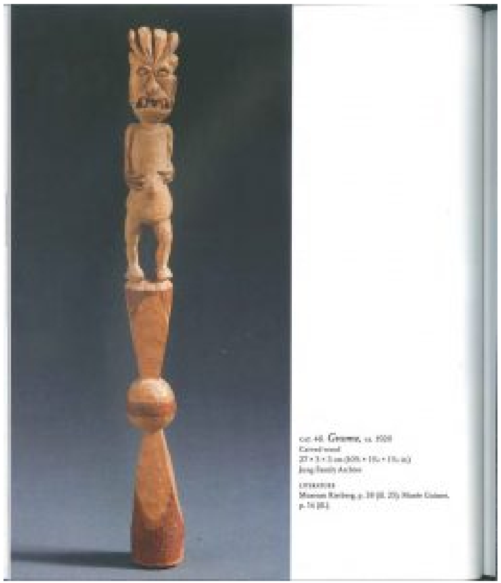
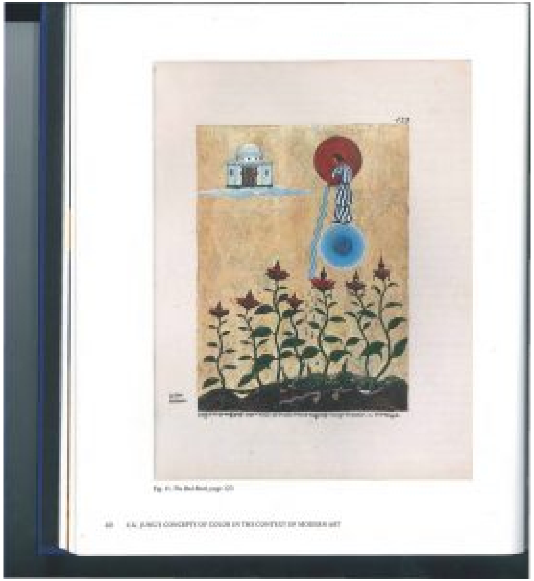
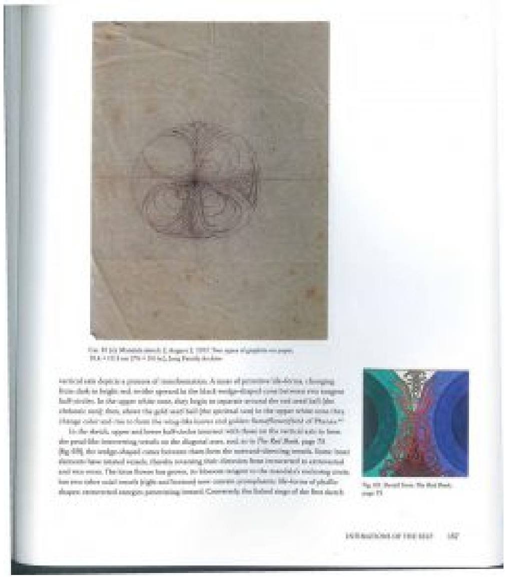


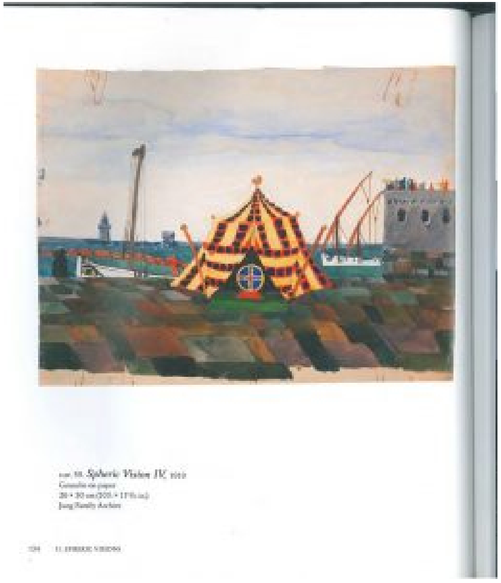
Fig. 86. Portrait bust of Voltaire, after Jean-Antoine Houdon, plaster and marble. This bust was originally in Jung's library, later in the waiting room of his house. © Foundation of the Works of C.G. Jung, Zurich/Alex Wydler

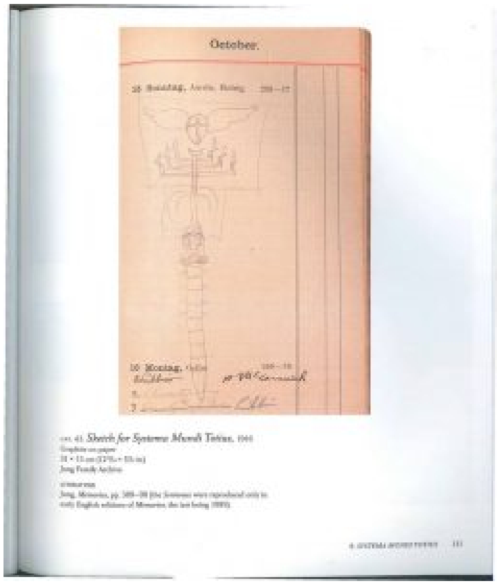

vocatus atque non vocatus deus aderit
C.G. Jung

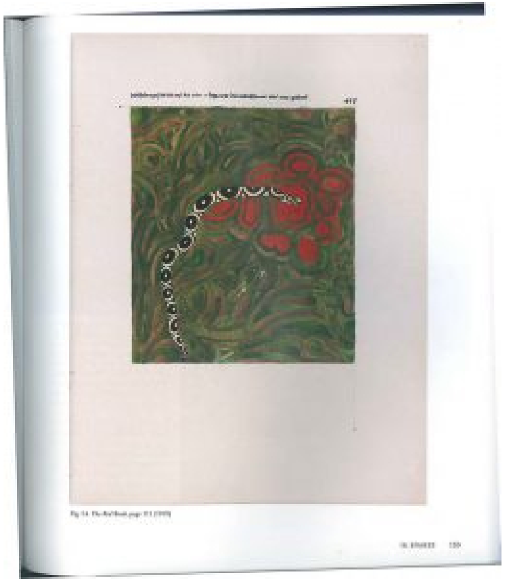


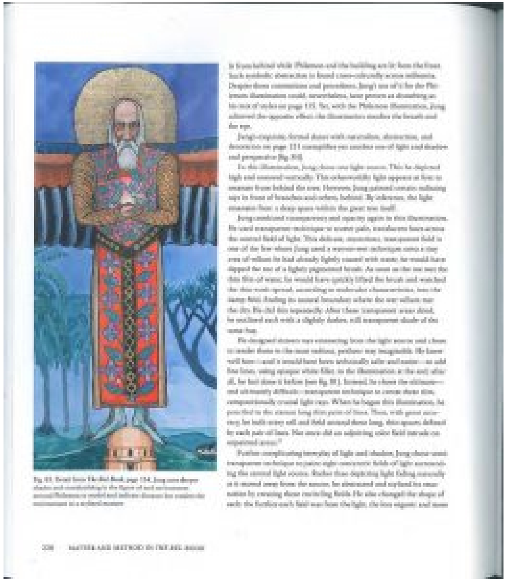


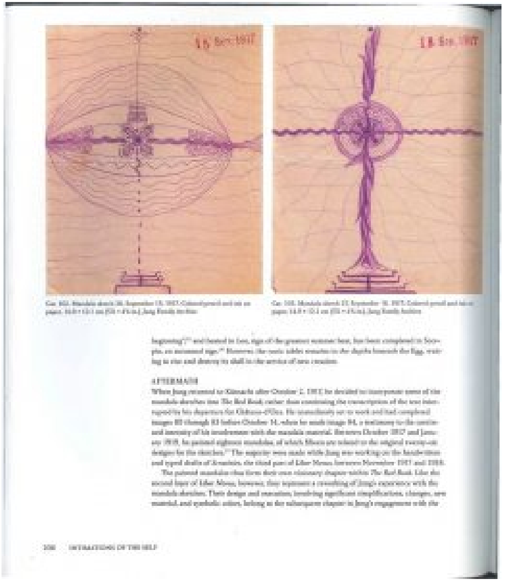












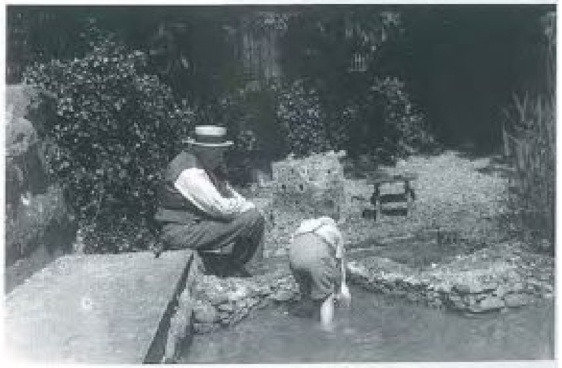
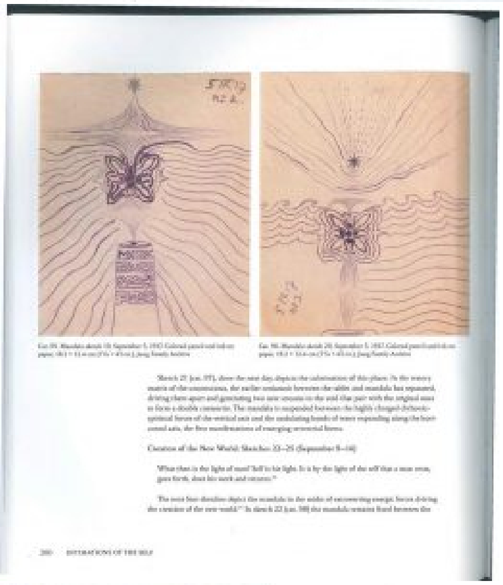
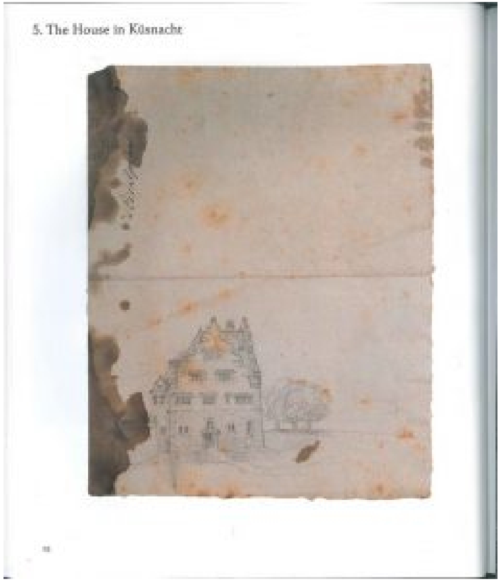


Fig. 20. Jung playing with grandson near the *"Small Castle"* in the garden by the lake, ca. 1945. Courtesy Jung Family Archive



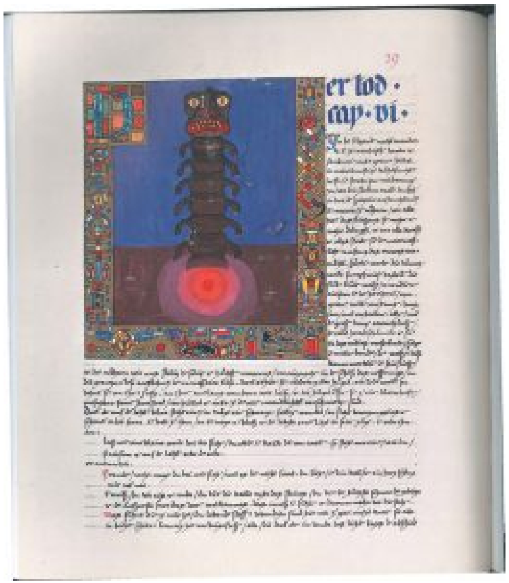


5. The House in Küsnacht

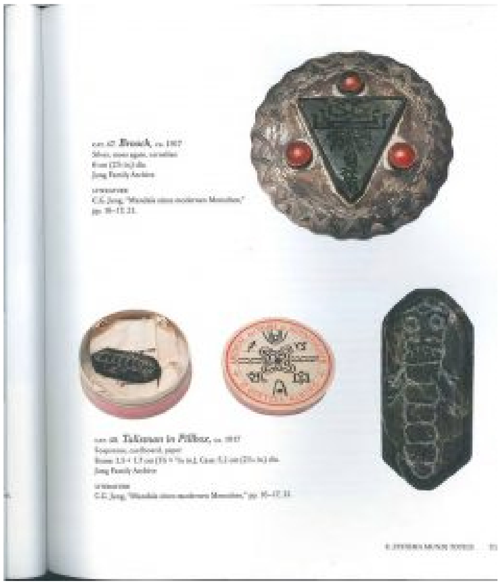
9. Mandalas

Loki / Hephaestus, ca. 1920

Book Dedication for Emma Jung-Rauschenbach in Swiss Chronicle by Johannes Stumpf, 1921


29

er tod · cap · vi ·


Brooch, ca. 1917

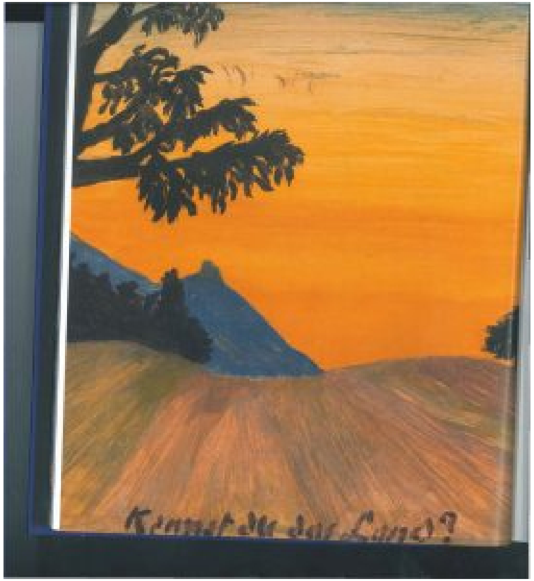
Jung Family Archive

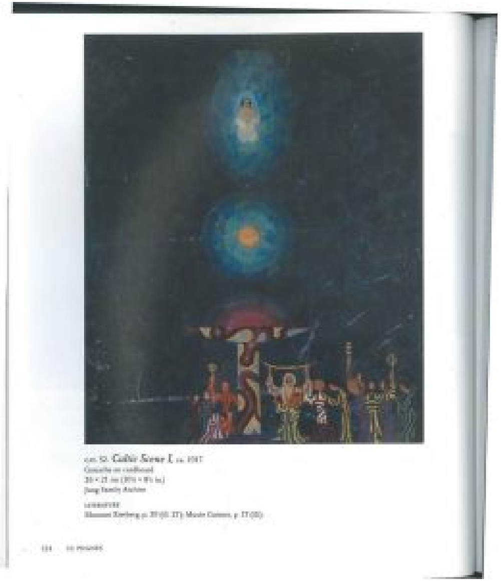
Talisman in Pillbox, ca. 1917

Jung Family Archive

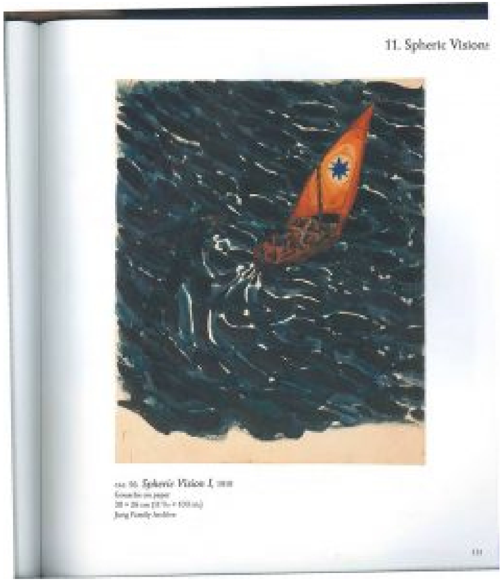
Farmers' Houses and Clouds, ca. 1900

Jung Family Archive


Kennst du das Land?


Cultic Scene I, ca. 1917

Jung Family Archive


11. Spheric Visions

Spheric Vision I

Jung Family Archive

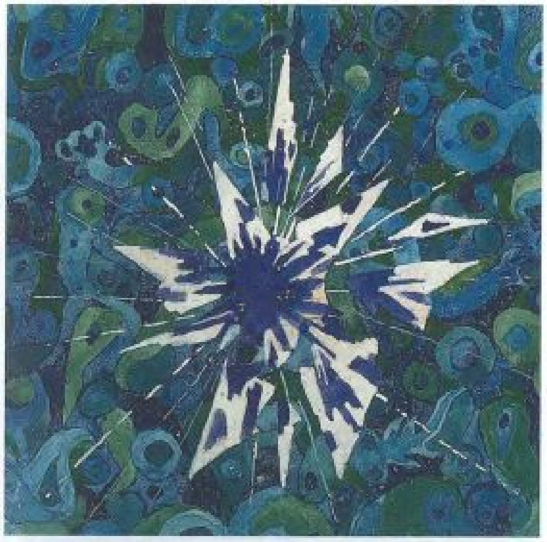
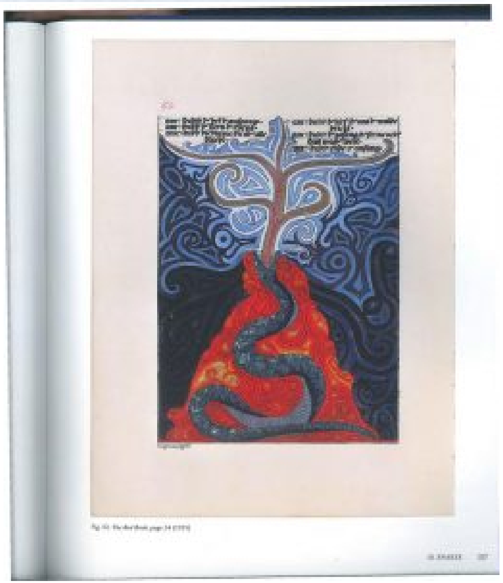
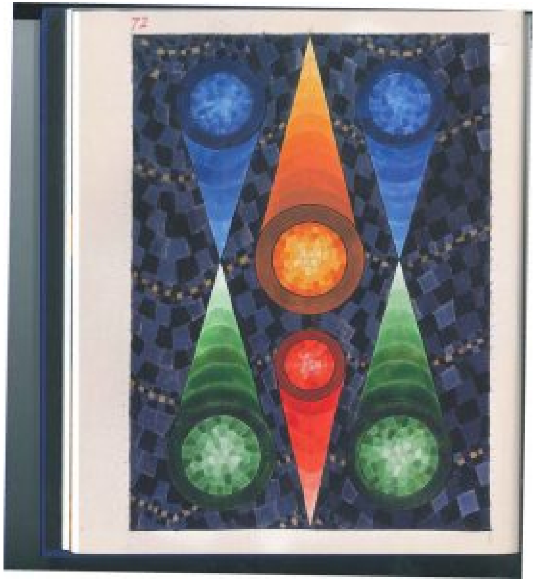
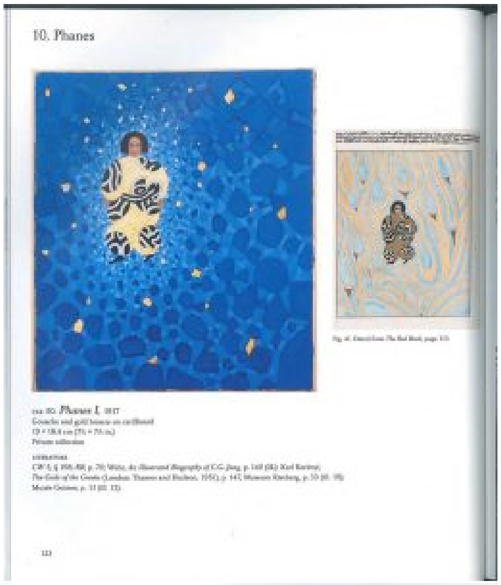


Fig. 80. Detail from *The Red Book*, page 135







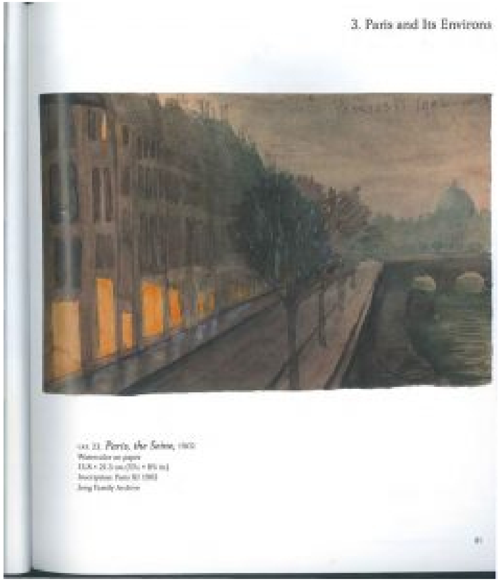
10. Phanes

cat. 10. *Phanes I*, 1917
Gouache and gold bronze on cardboard
19 × 18.4 cm ([illegible] in.)
Private collection

LITERATURE
[illegible]

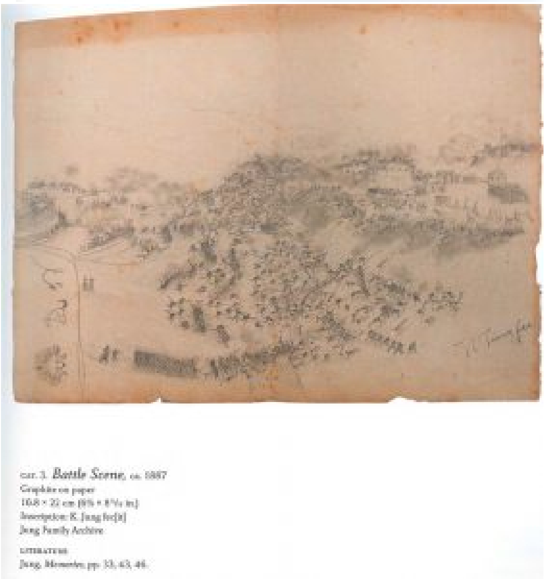
cat. 45. *Devilish Monster*, ca. 1925
Carved wood, painted
[illegible]
Private collection

cat. 36. *Southeast Façade with Garden*, ca. 1908
Ink on paper
9.5 × 13.5 cm ([illegible] in.)
Jung Family Archive



3. Paris and Its Environs

cat. 22. *Paris, the Seine*, 1902
Watercolor on paper
[illegible]
Inscription: Paris [illegible] 1902
Jung Family Archive

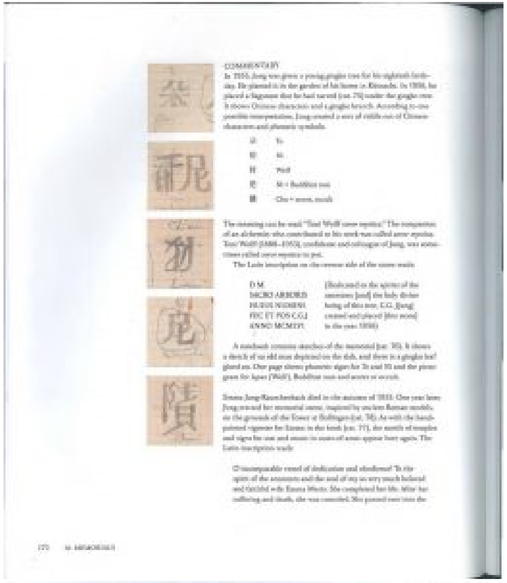


cat. 3. *Battle Scene*, ca. 1887
Graphite on paper
10.8 × 22 cm ([illegible] in.)
Inscription: K. Jung fec[it]
Jung Family Archive

LITERATURE
Jung, *Memories*, pp. 33, 43, 46.

Jung Family Grave

Houses in the Countryside


COMMENTARY

Philemon in Flight

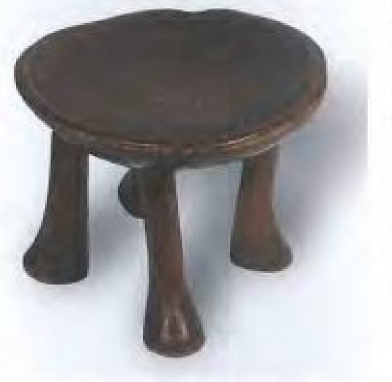
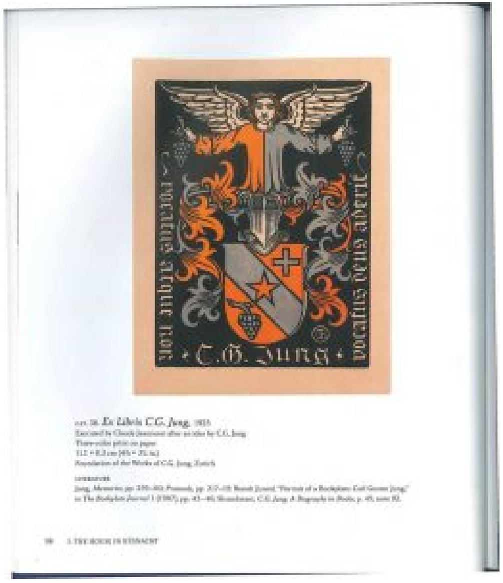
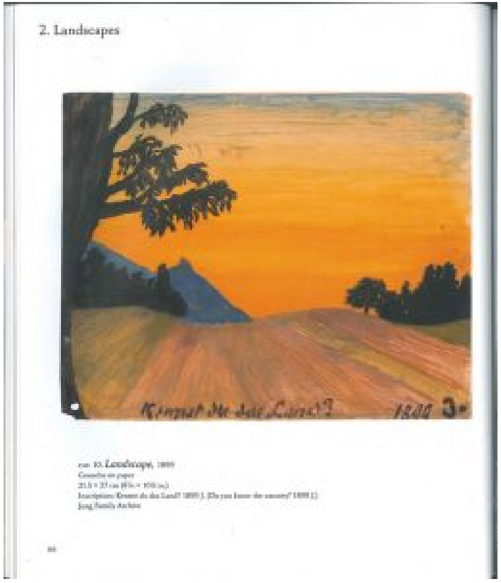
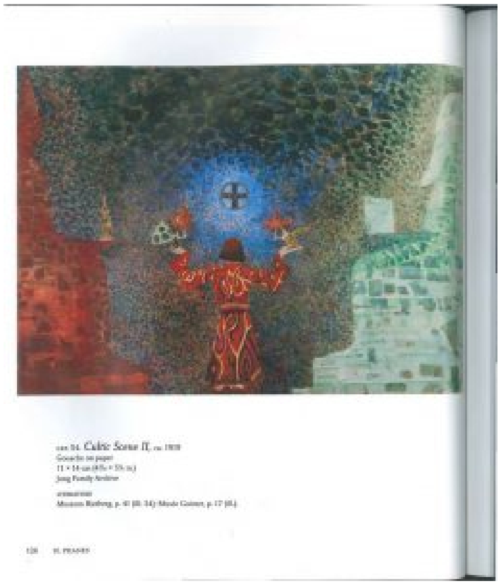


Fig. 91. Wooden stool, East Africa. Jung brought this four-legged stool home from his trip to Kenya and Uganda in 1925. Private collection. © Foundation of the Works of C.G. Jung, Zurich/Alex Wydler


vocatus atque non vocatus deus aderit
C.G. Jung
Ex Libris C.G. Jung

2. Landscapes


Kennst du das Land? 1890 3
Landscape



Cubic Scene II

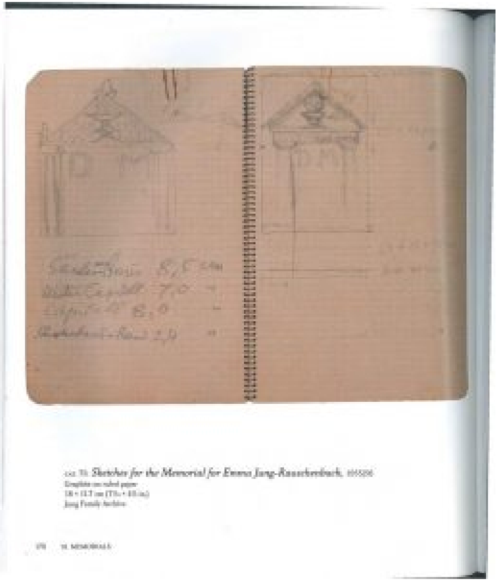
Jung Family Archive

Jung's Song Folder of the Student Association Zofingia

Jung Family Archive

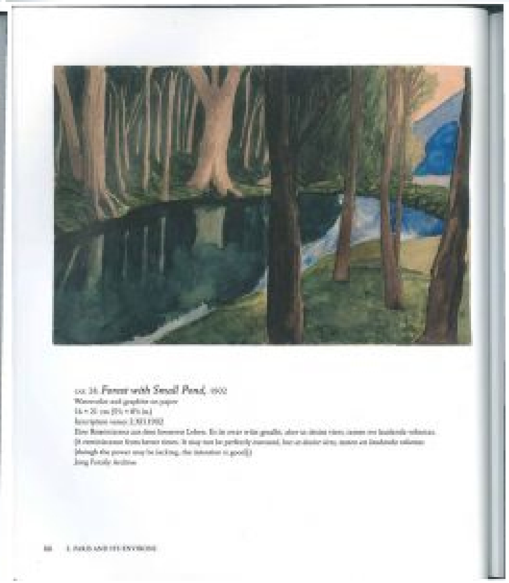
Fig. 33. *The Red Book*, page 155 (1925). Clockwise from upper left:

Revelation 22:17



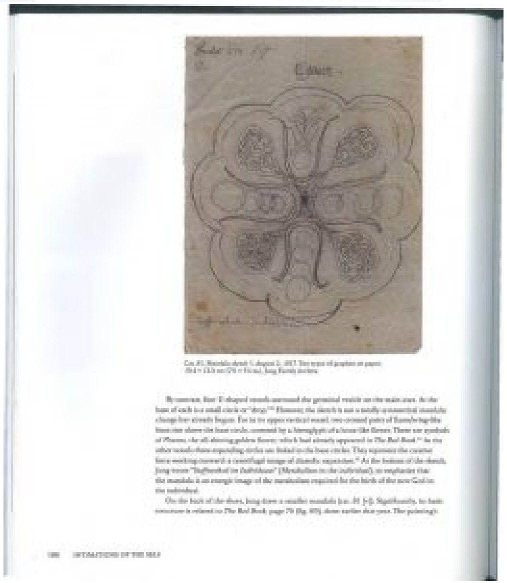
Sketches for the Memorial for Emma Jung-Rauschenbach

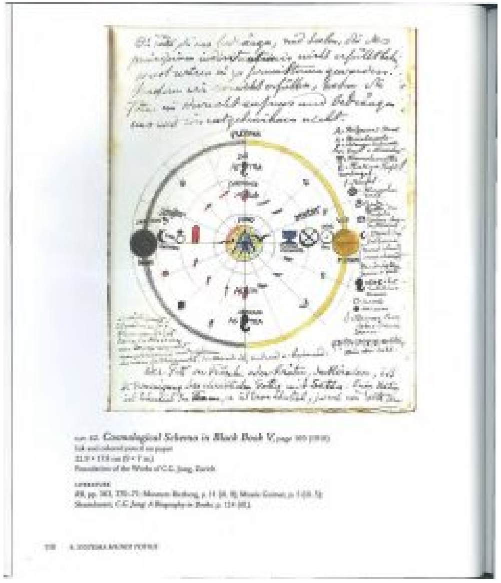
Jung Family Archive



Forest with Small Pond

Jung Family Archive





Cosmological Schema in Black Book V

Foundation of the Works of C.G. Jung, Zurich

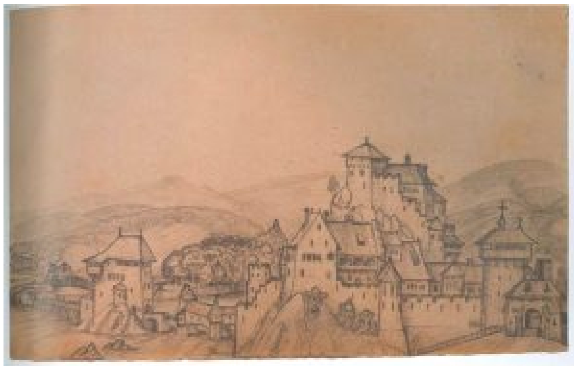
Spheric Vision VI,

Jung Family Archive

Fig. 19. *"Small Castle,"* ca. 1922. Courtesy Jung Family Archive

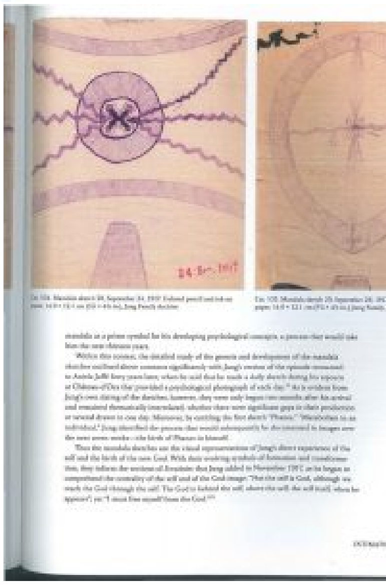
cat. 4. *Sketch of Imaginary Town,* ca. 1888
Sketch of Imaginary Castle and Helmets (verso)
Ink on paper
Inscription: Jung
Jung Family Archive

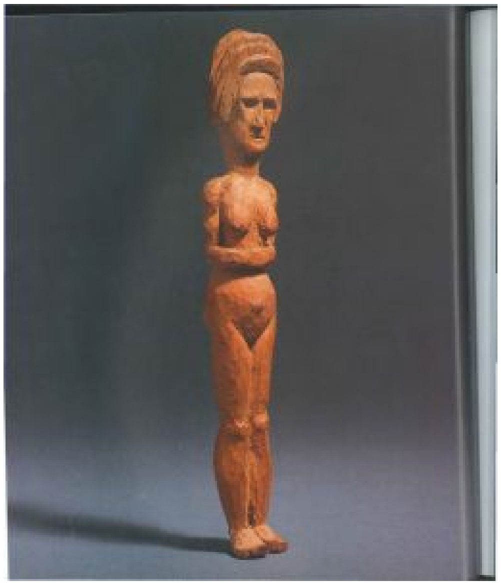
LITERATURE
Jung, *Memories*, p. 46.

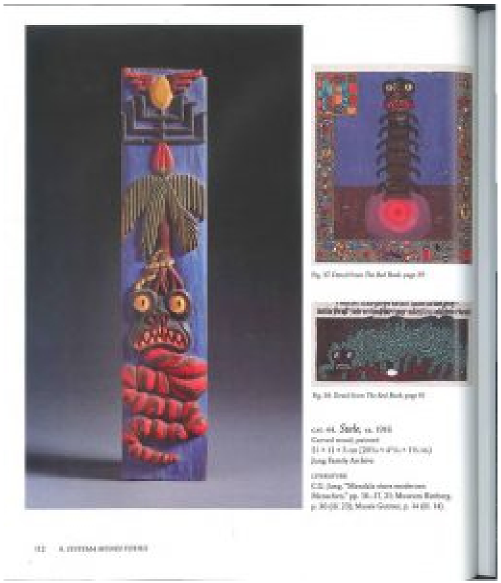


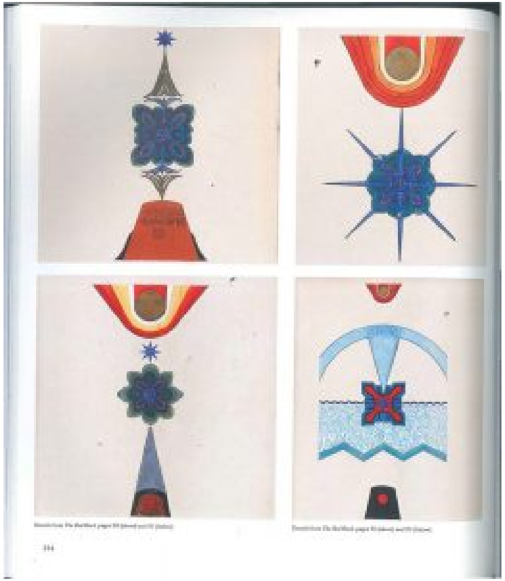
cat. 5. *Castle and Town I,* 1888
Graphite on paper
Inscription verso: K.G. Jung, cand. med. 7. Mai 1888
Jung Family Archive

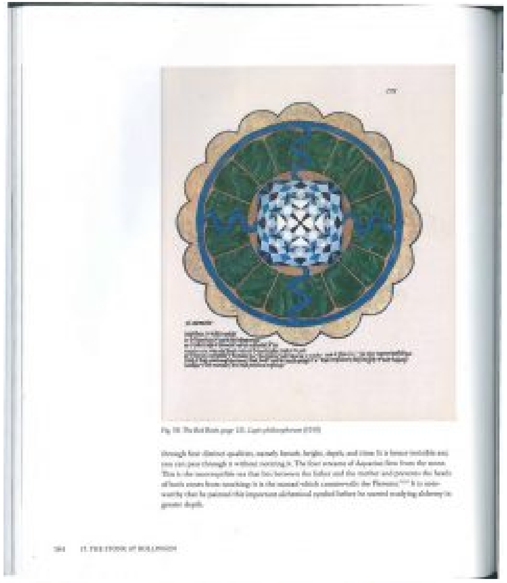
LITERATURE
Jung, *Memories*, p. 100.



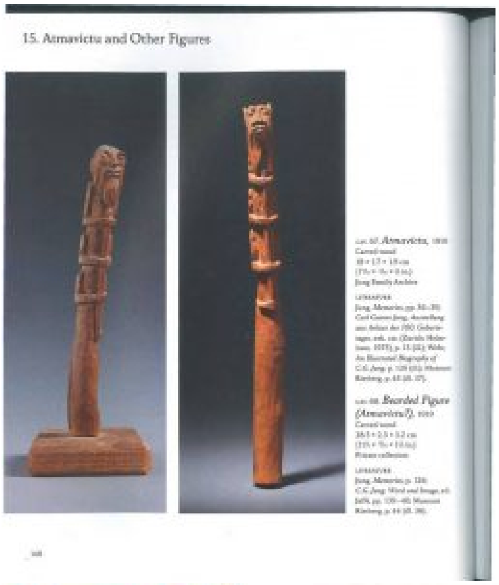








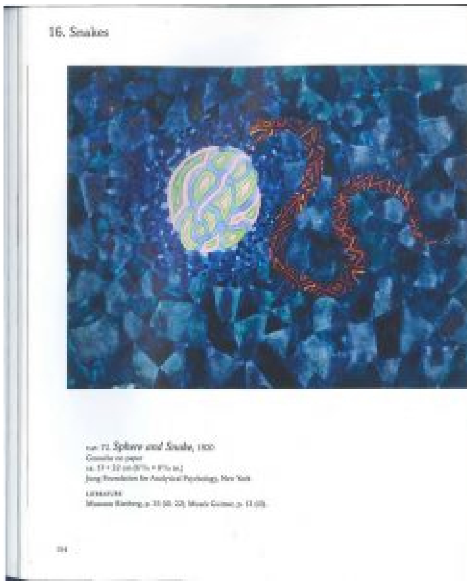
6. Inner Images and *The Red Book*



15. Atmavictu and Other Figures

Atmavictu

Bearded Figure (Atmavictu?)



16. Snakes

Sphere and Snake

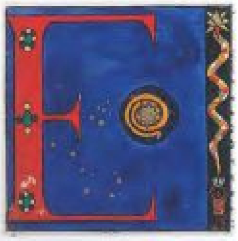


Fig. 67. Detail from *The Red Book*, page 37

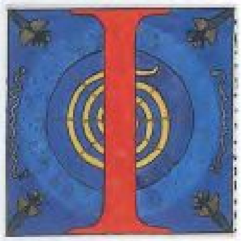
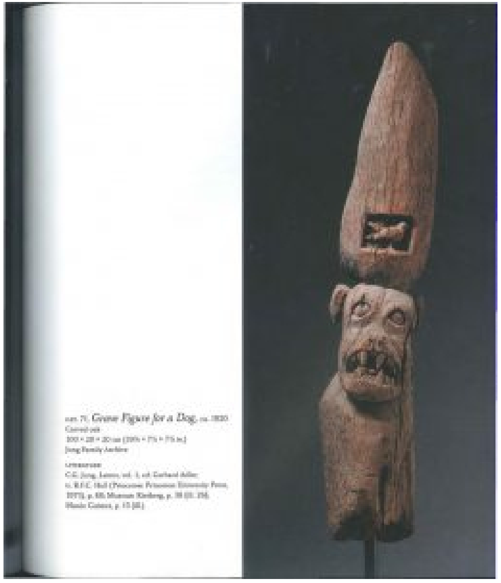


Fig. 68. Detail from *The Red Book*, page 40

17. The Stone at Bollingen

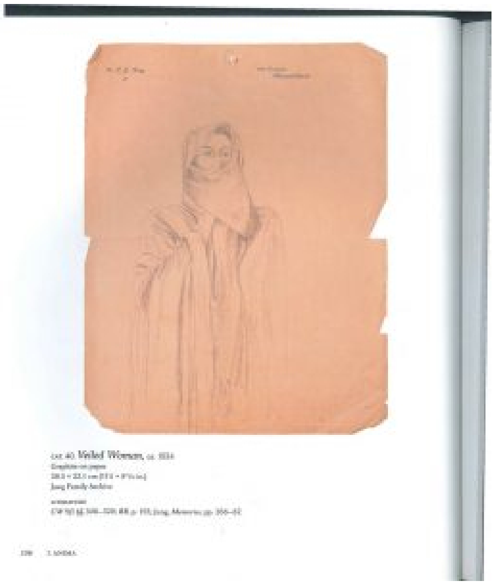
Stone at Bollingen

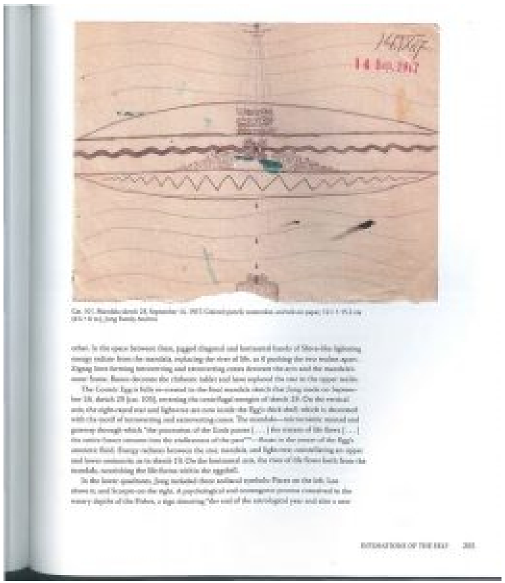
Country Road with Trees

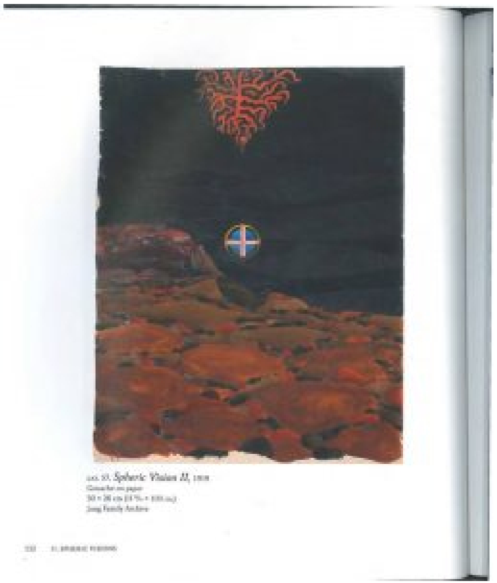


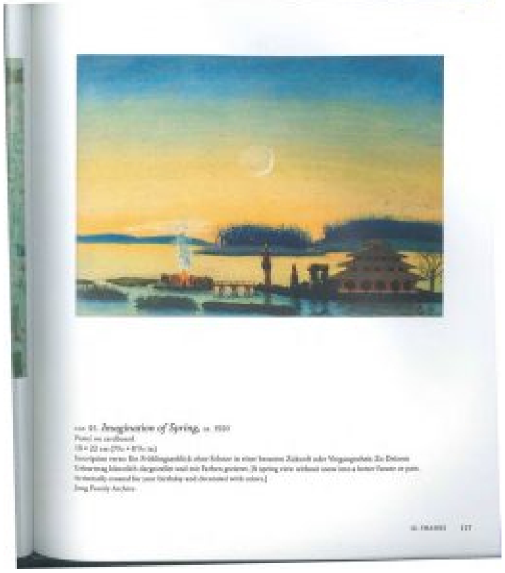
Grave Figure for a Dog

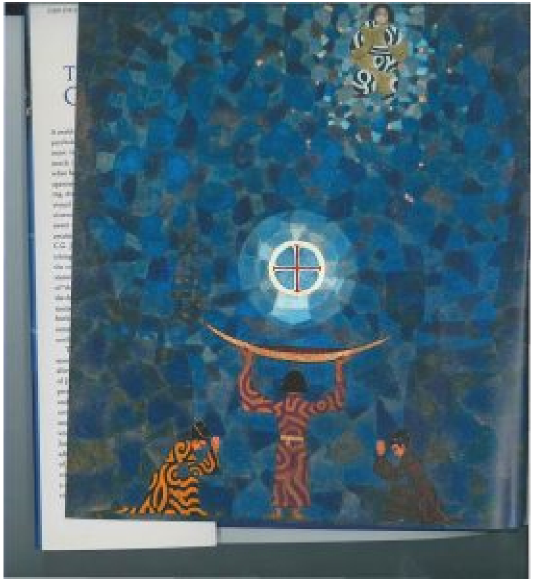
Snake

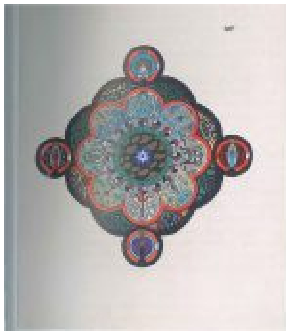


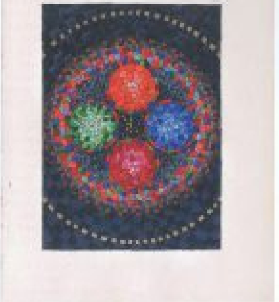


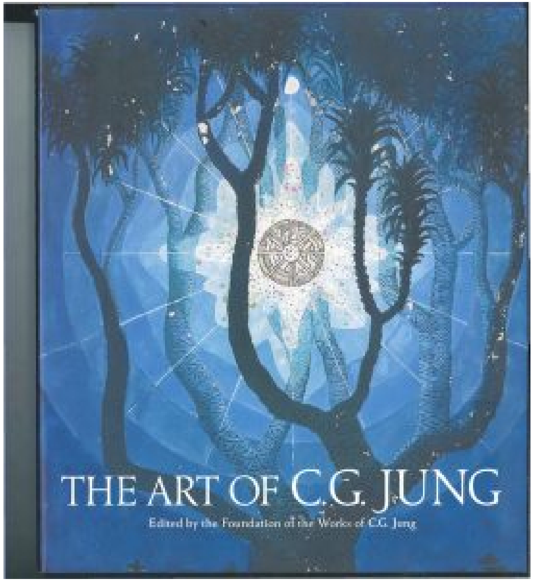






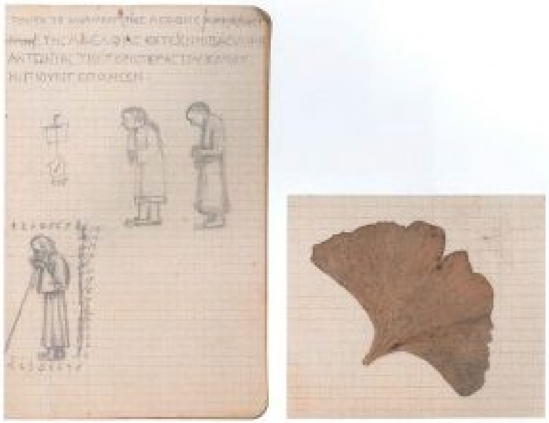




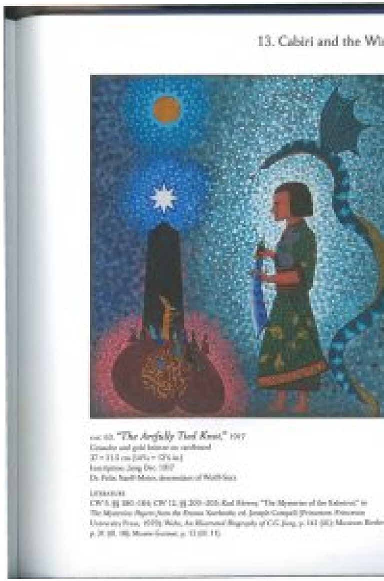


THE ART OF C.G. JUNG

Edited by the Foundation of the Works of C.G. Jung



CAT. 76. *Sketches for the Memorial for Toni Wolff,* 1955/1956
Graphite on ruled paper
18 × 23.5 cm (7⅛ × 9¼ in.)
Jung Family Archive



13. Cabiri and the Wi

CAT. 62. *"The Artfully Tied Knot,"* 1917

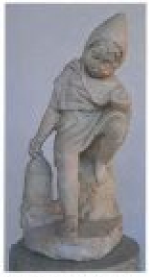


Fig. 55. A sleeping child holding a lamp and wearing a cucullus (hood), 1st–2nd century AD, found in Rome near the Palatine Bridge. National Museum of Rome, Baths of Diocletian

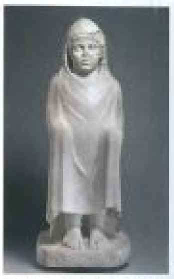


Fig. 56. Telesphoros in his usual form, 2nd century AD. Formerly in the Glyptothek, Munich. Gift of Paul Arndt and Walther Amelung

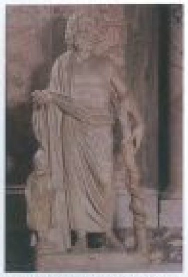


Fig. 57. Asclepius and Telesphoros, early 2nd century AD. Galleria Borghese, Rome

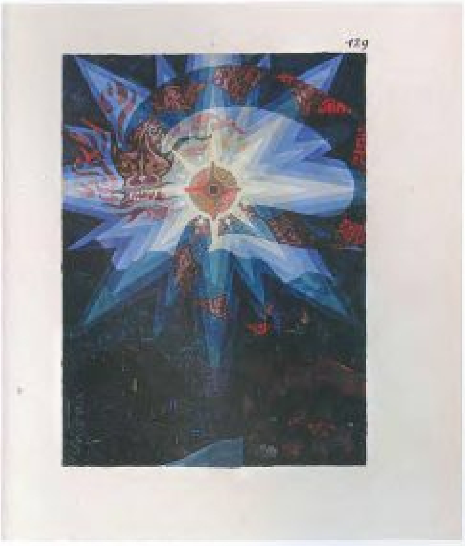
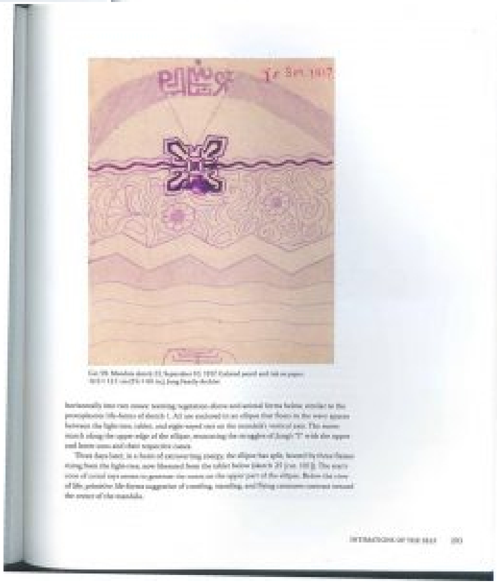


Fig. 44. *The Red Book,* page 129 (1921)



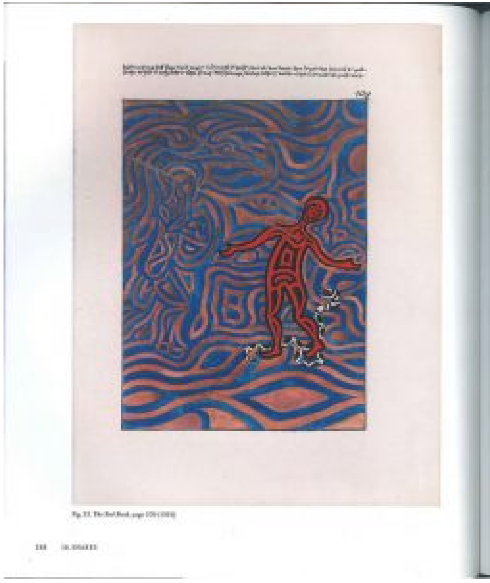
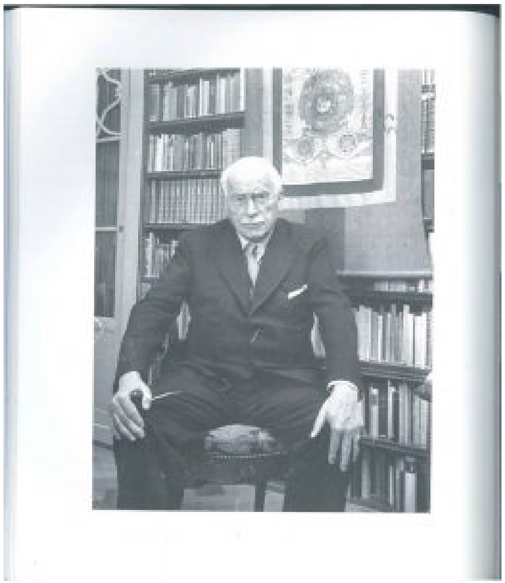
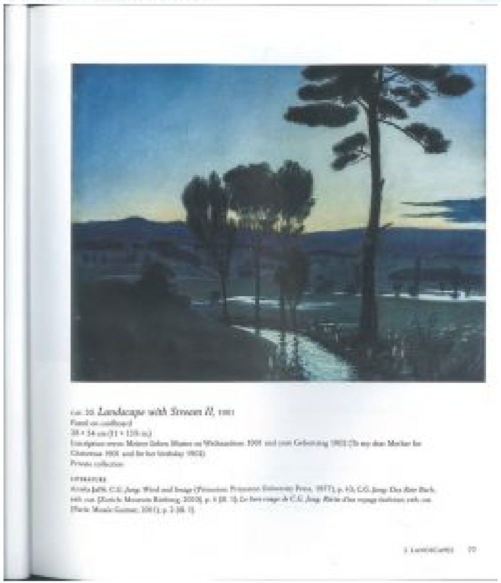
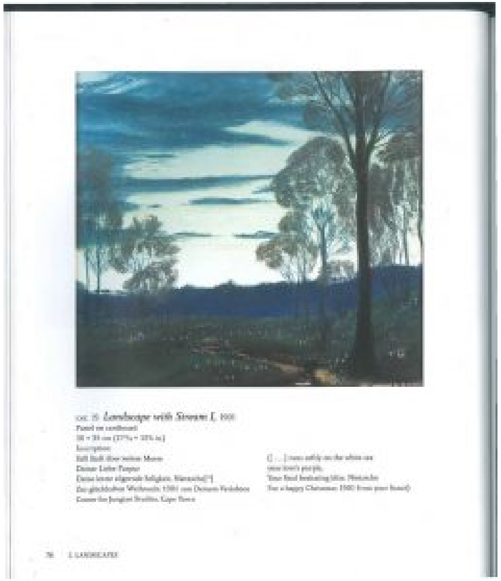


Fig. 48. *The Red Book*, page 154 (1925)

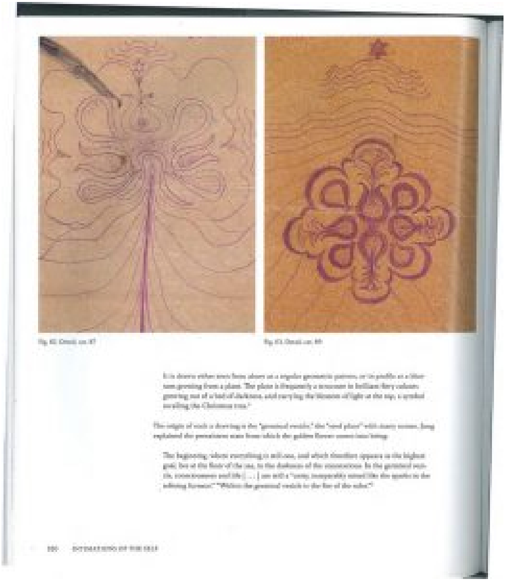


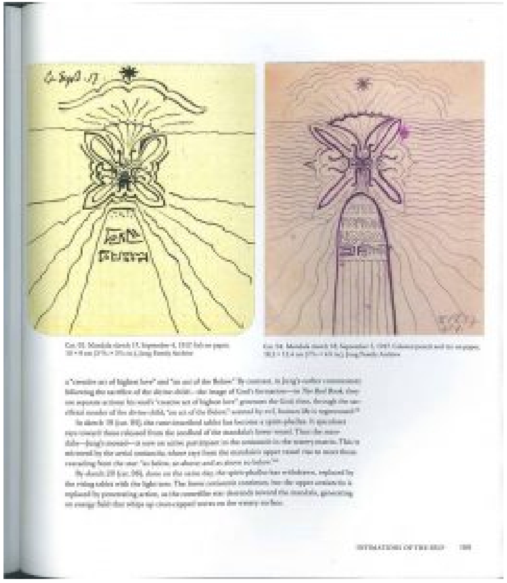


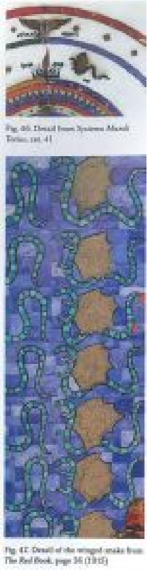
Landscape with Stream II

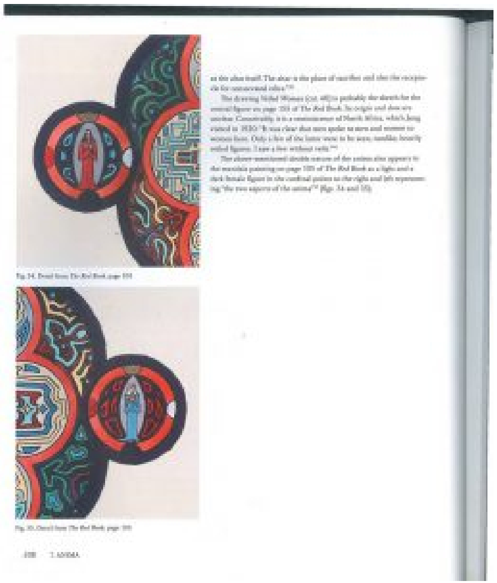


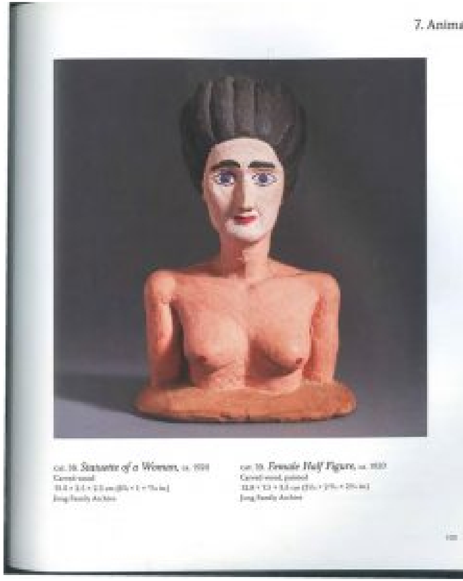
Landscape with Stream I











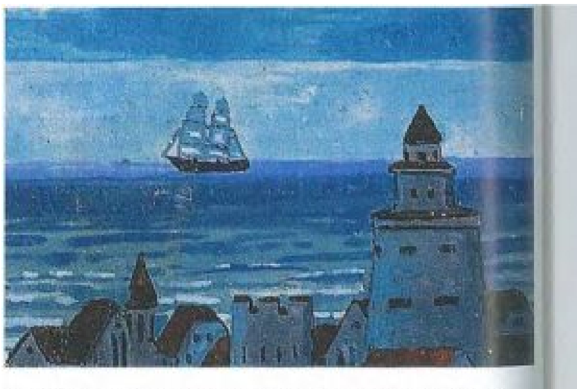
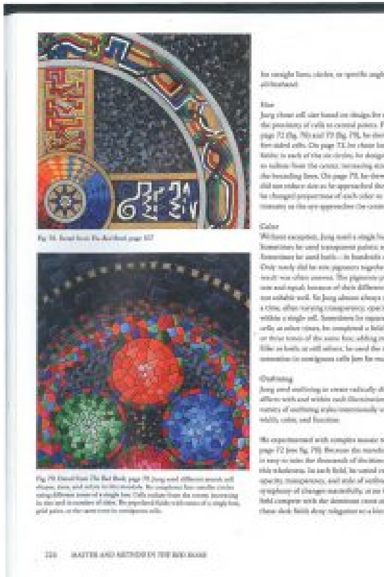
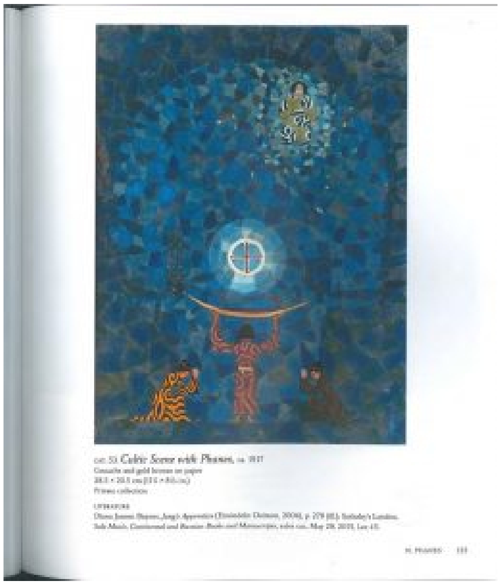


Fig. 26. Two-masted ship, Detail from *The Red Book*, page 125



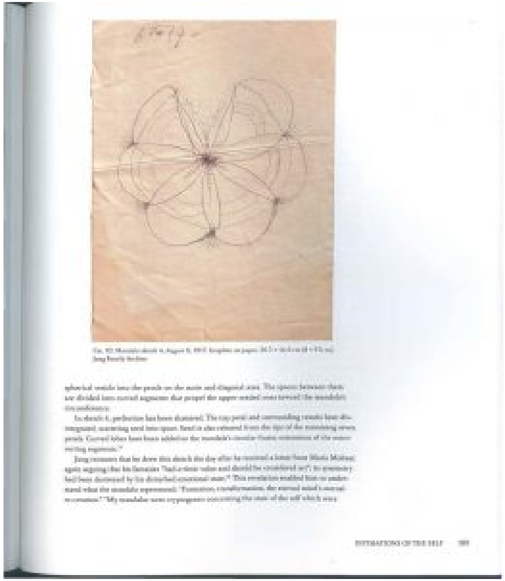

cat. 53. *Celtic Scene with Phanes*, ca. 1917

Private collection

cat. 21. *Landscape*, 1904

Pastel on paper

Inscription: CGJ 1904

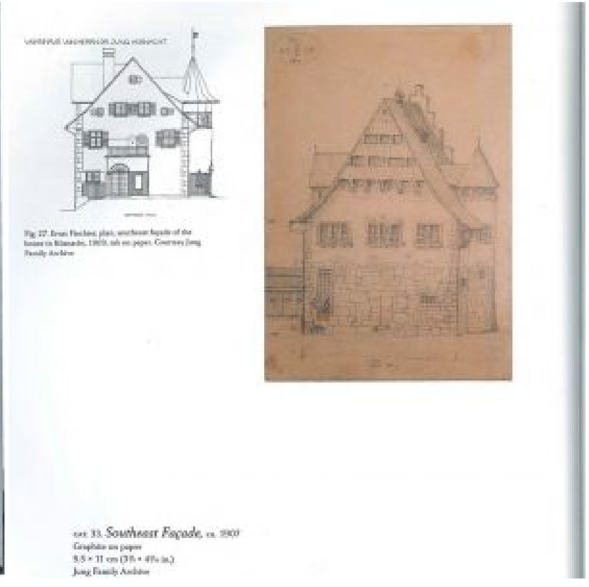


cat. 30. *Sea with Sailboat*, 1903

Pastel on cardboard

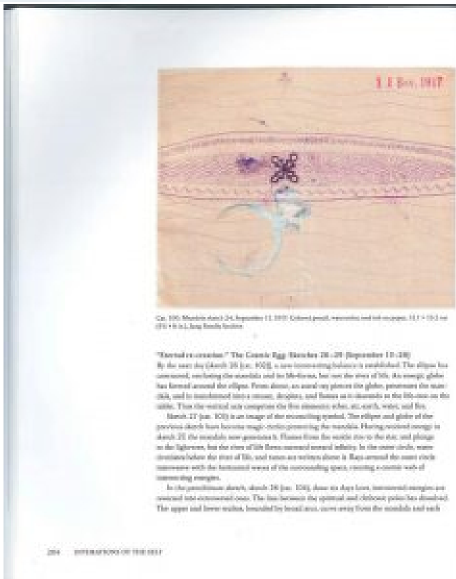
Jung Family Archive

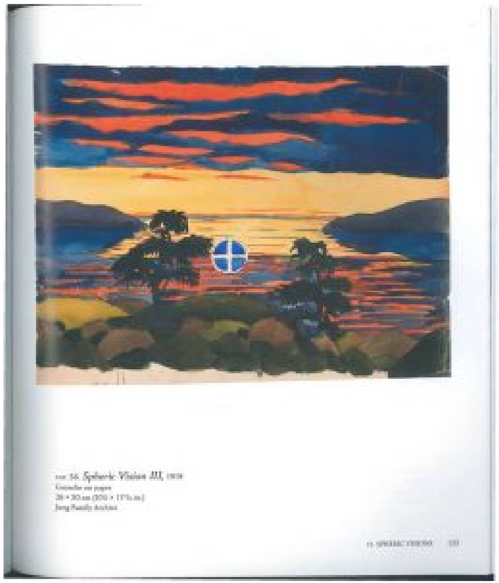
Fig. 45. *The Red Book*, page 159, *Window into Eternity* (1927)

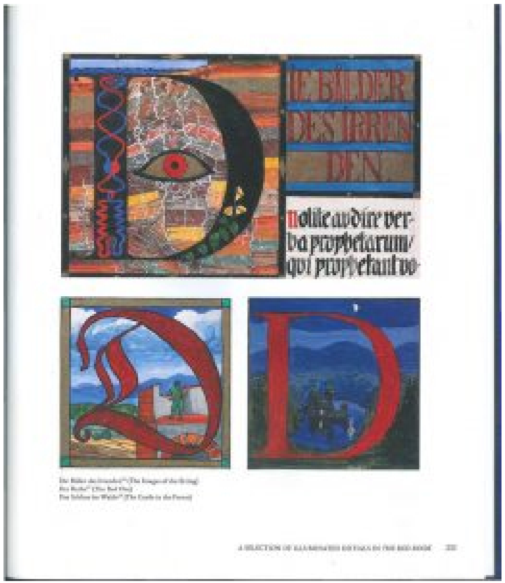

cat. 33. *Southeast Façade*, ca. 1909

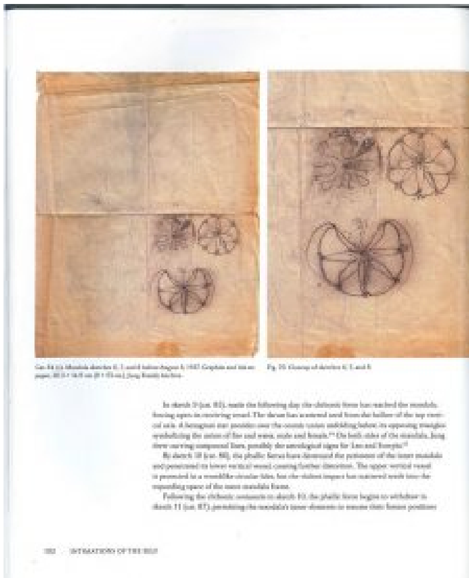
Graphite on paper

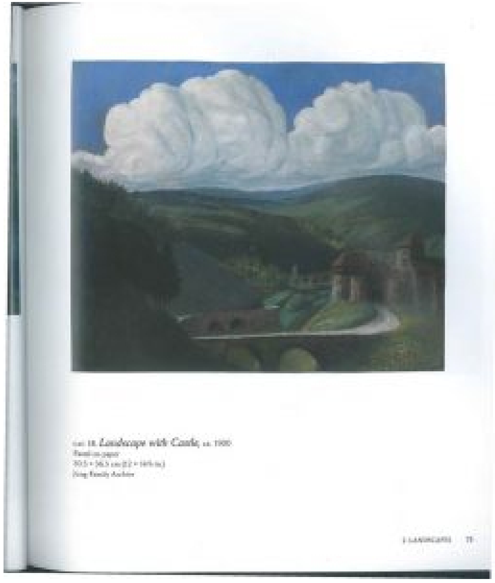
Jung Family Archive






IE BILDER
DES IRREN
DEN
Nolite audire ver-
ba prophetarum/
qui prophetant vo-





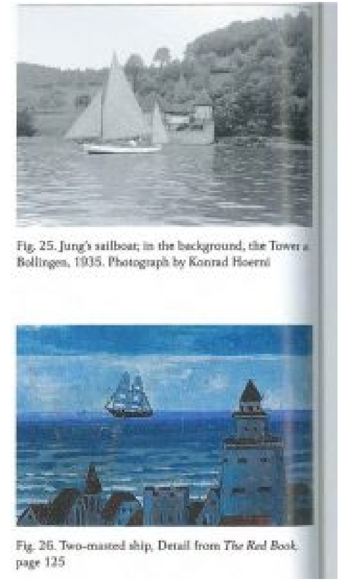
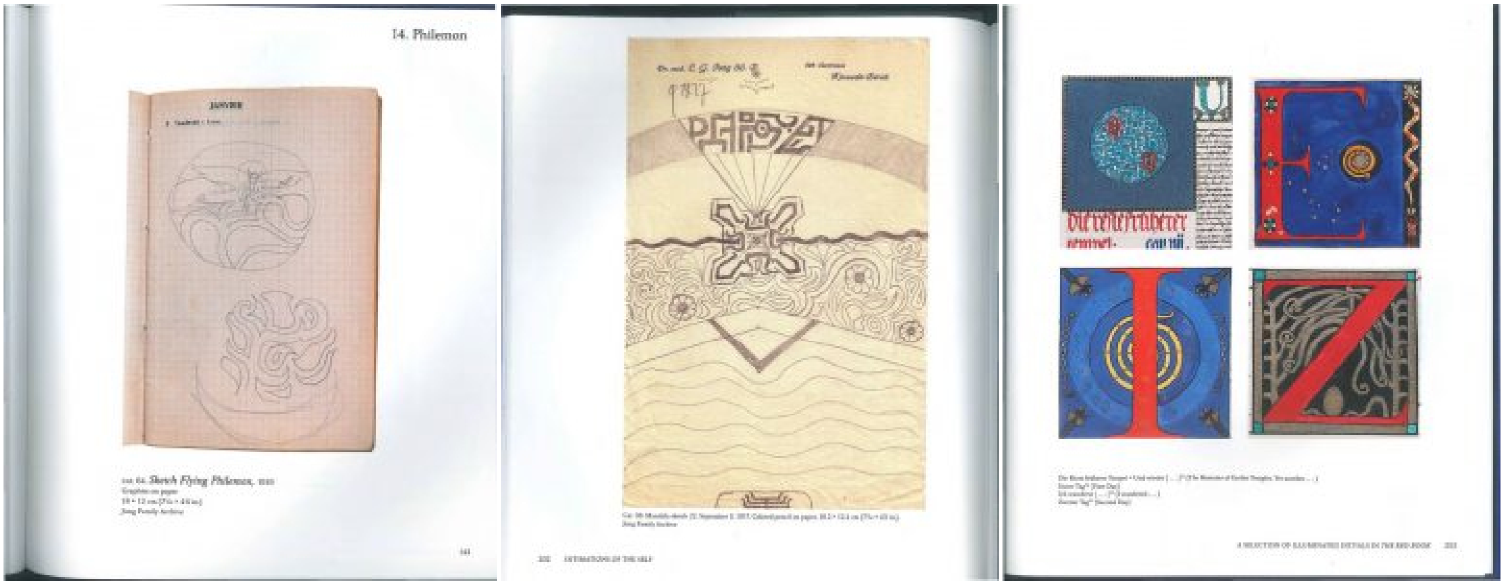


Fig. 25. Jung's sailboat; in the background, the Tower a Bollingen, 1935. Photograph by Konrad Hoerni

Fig. 26. Two-masted ship, Detail from *The Red Book*, page 125


14. Philemon
Sketch Flying Philemon

1. `https://www.amazon.com/Art-C-G-Jung/dp/0393254879/ref=sr_1_1?ie=UTF8&qid=1549550973&sr=8-1&keywords=the+art+of+c.g.+jung`

Carl Jung: “For this reason the experience of the self is always a defeat for the ego.” (2019-02-07 11:38)

[1]

… the experience of the self
is always a defeat for the
ego.
~Carl Jung, CW 14, Par. 778.

With the advance towards the psychological a great change sets in, for self-knowledge has certain ethical consequences which are not just impassively recognized but demand to be carried out in practice.

This depends of course on one’s moral endowment, on which as we know one should not place too much reliance.

The self, in its efforts at self-realization, reaches out beyond the ego-personality on all sides; because of its all-encompassing nature it is brighter and darker than the ego, and accordingly confronts it with problems which it would like to avoid.

Either one’s moral courage fails, or one’s insight, or both, until in the end fate decides.

The ego never lacks moral and rational counterarguments, which one cannot and should not set aside so long as it is possible to hold on to them.

For you only feel yourself on the right road when the conflicts of duty seem to have resolved themselves, and you have become the victim of a decision made over your head or in defiance of the heart.

From this we can see the numinous power of the self, which can hardly be experienced in any other way.

For this reason the experience of the self is always a defeat for the ego.

The extraordinary difficulty in this experience is that the self can be distinguished only conceptually from what has always been referred to as "God," but not practically. Both concepts apparently rest on an identical numinous factor which is a condition of reality.

The ego enters into the picture only so far as it can offer resistance, defend itself, and in the event of defeat still affirm its existence.

The prototype of this situation is Job's encounter with Yahweh.

This hint is intended only to give some indication of the nature of the problems involved.

From this general statement one should not draw the overhasty conclusion that in every case there is a hybris of ego-consciousness which fully deserves to be overpowered by the unconscious.

That is not so at all, because it very often happens that ego-consciousness and the ego's sense of responsibility are too weak and need, if anything, strengthening.

But these are questions of practical psychotherapy, and I mention them here only because I have been accused of underestimating the importance of the ego and giving undue prominence to the unconscious.

This strange insinuation emanates from a theological quarter.

Obviously my critic has failed to realize that the mystical experiences of the saints are no different from other effects of the unconscious. Carl Jung, Mysterium Coniunctionis, Page 545, Para 778.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/d371d-iii.jpg`

Carl Jung on the Second Half of Life. (2019-02-07 11:50)

[1]

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from everything he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don’t; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want."

The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don’t know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead.

What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever.

Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before.

Therefore I strongly advocate schools for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 106-108.
Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

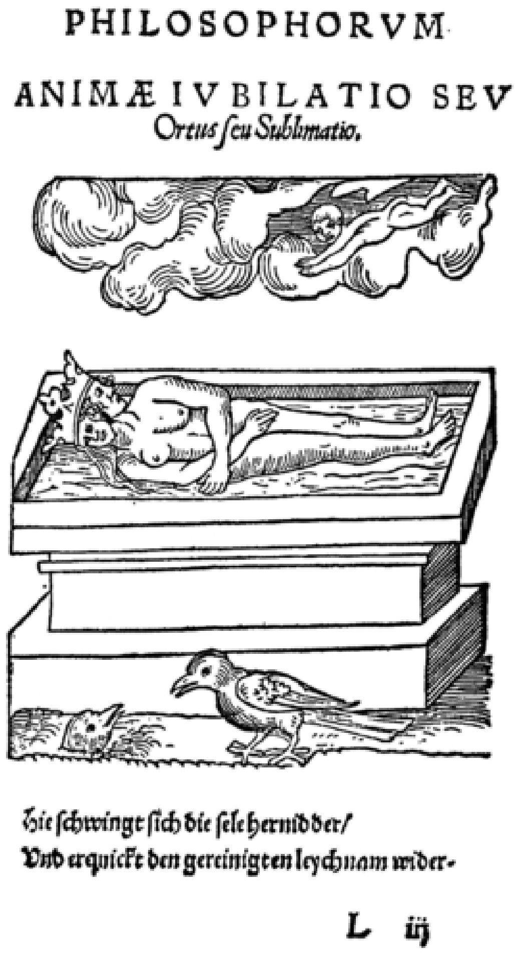
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/c1ea0-22bmiddle2bage.jpg`

Carl Jung: “We, as heirs to these riches, do not find our heritage at all easy to enjoy.” (2019-02-07 15:58)

[1]



PHILOSOPHORVM

ANIMÆ IVBILATIO SEV
Ortus ſeu Sublimatio.

Hie ſchwingt ſich die ſele hernidder/
Vnd erquickt den gereinigten leychnam wider.

L iij

Figure 9

The soul descending from heaven is identical with the dew, the aqua divina, which, as the Rosarium, quoting Hermes, explains, is "Rex de coelo descenderis."

Hence this water is itself crowned and forms the "diadem of the heart" in apparent contradiction to the earlier statement that the ashes were the diadem. It is difficult to tell whether the alchemists were so hopelessly muddled that they did not notice these flat contradictions, or whether their paradoxes were sublimely deliberate.

I suspect it was a bit of both, since the ignorantes, stulti, fatui would take the texts at their face value and get bogged in the welter of analogies, while the more astute reader, realizing the necessity for

symbolism, would handle it like a virtuoso with no trouble at all. Intellectual responsibility seems always to have been the alchemists' weak spot, though a few of them tell us plainly enough how we are to regard their peculiar language.

The less respect they showed for the bowed shoulders of the sweating reader, the greater was their obligation, willing or unwilling, to the unconscious, for the infinite variety of their images and paradoxes points to a psychological fact of prime importance, namely the indefiniteness of the archetype with its multitude of meanings, all presenting different facets of a single, simple truth.

The alchemists were so steeped in their inner experiences that their sole concern was to devise fitting images and expressions regardless of whether these were intelligible or not.

Although in this respect they remained behind the times, they nevertheless performed the inestimable service of having constructed a phenomenology of the unconscious long before the advent of psychology.

We, as heirs to these riches, do not find our heritage at all easy to enjoy.

Yet we can comfort ourselves with the reflection that the old masters were equally at a loss to understand one another, or that they did so only with difficulty.

Thus the author of the Rosarium says that the "antique Philosophi tarn obscure quam confuse scripserunt," so that they only baffled the reader or put him off altogether.

For his part, he says, he would make the "experimentum verissimum" plain for all eyes to see and reveal it "in the most certain and human manner" and then proceeds to write exactly like all the others before him.

This was inevitable, as the alchemists did not really know what they were writing about.

Whether we know today seems to me not altogether sure.

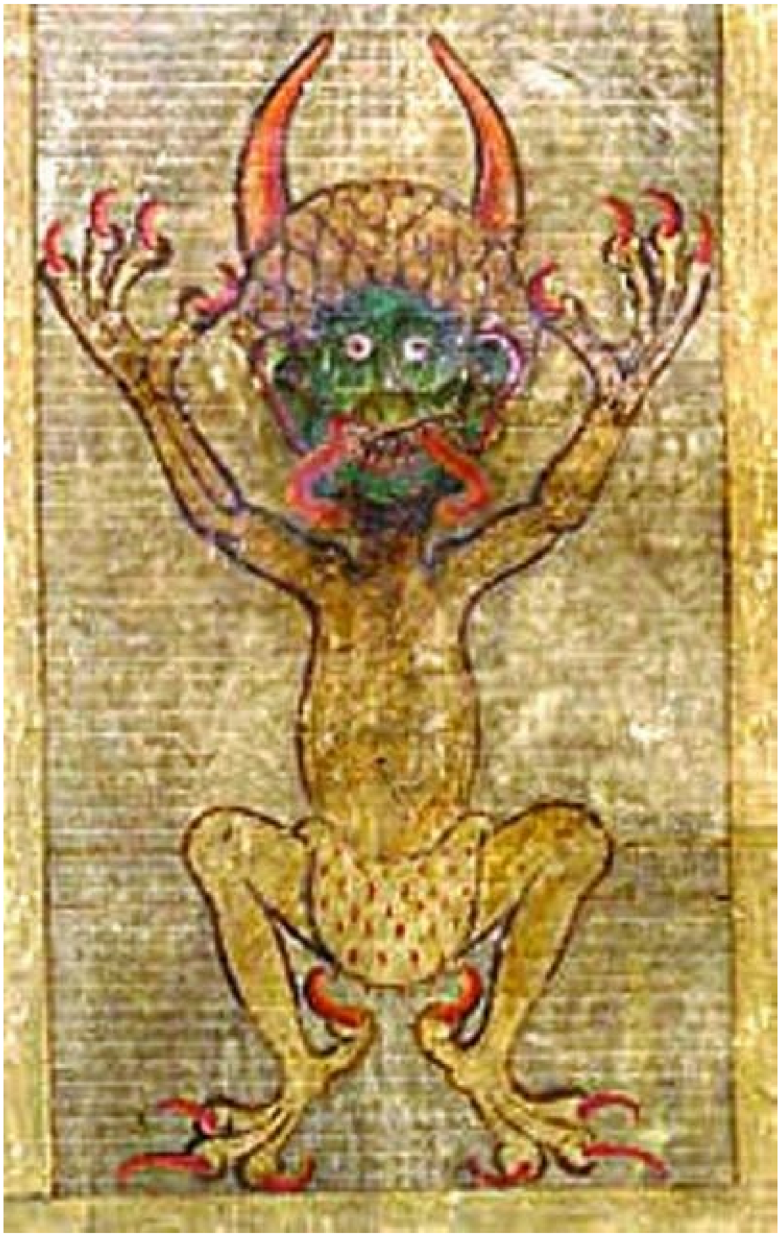
At any rate we no longer believe that the secret lies in chemical substances, but that it is rather to be found in one of the darker and deeper layers of the psyche, although we do not know the nature of this layer.

Perhaps in another century or so we shall discover a new darkness from which there will emerge something we do not understand, but whose presence we sense with the utmost certainty. Carl Jung, CW 16, Page 287. Par 497.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/4b8d5-1aaa.png`

Out of evil, much good has come to me.~Carl Jung Patient (2019-02-07 16:05)

[1]



Satan, as seen in Codex Gigas. Demons are generally seen as evil beings, and Satan as greatest of these (in the Christian tradition).

She writes: 'Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and by accepting reality—taking things as they are, and not as I wanted them to be—by doing all this, unusual knowledge has come to me, and unusual powers as well, such as I could never have imagined before.

I always thought that when we accepted things they overpowered us in some way or other. This turns out not to be true at all, and it is only by accepting them that one can assume an attitude towards them.

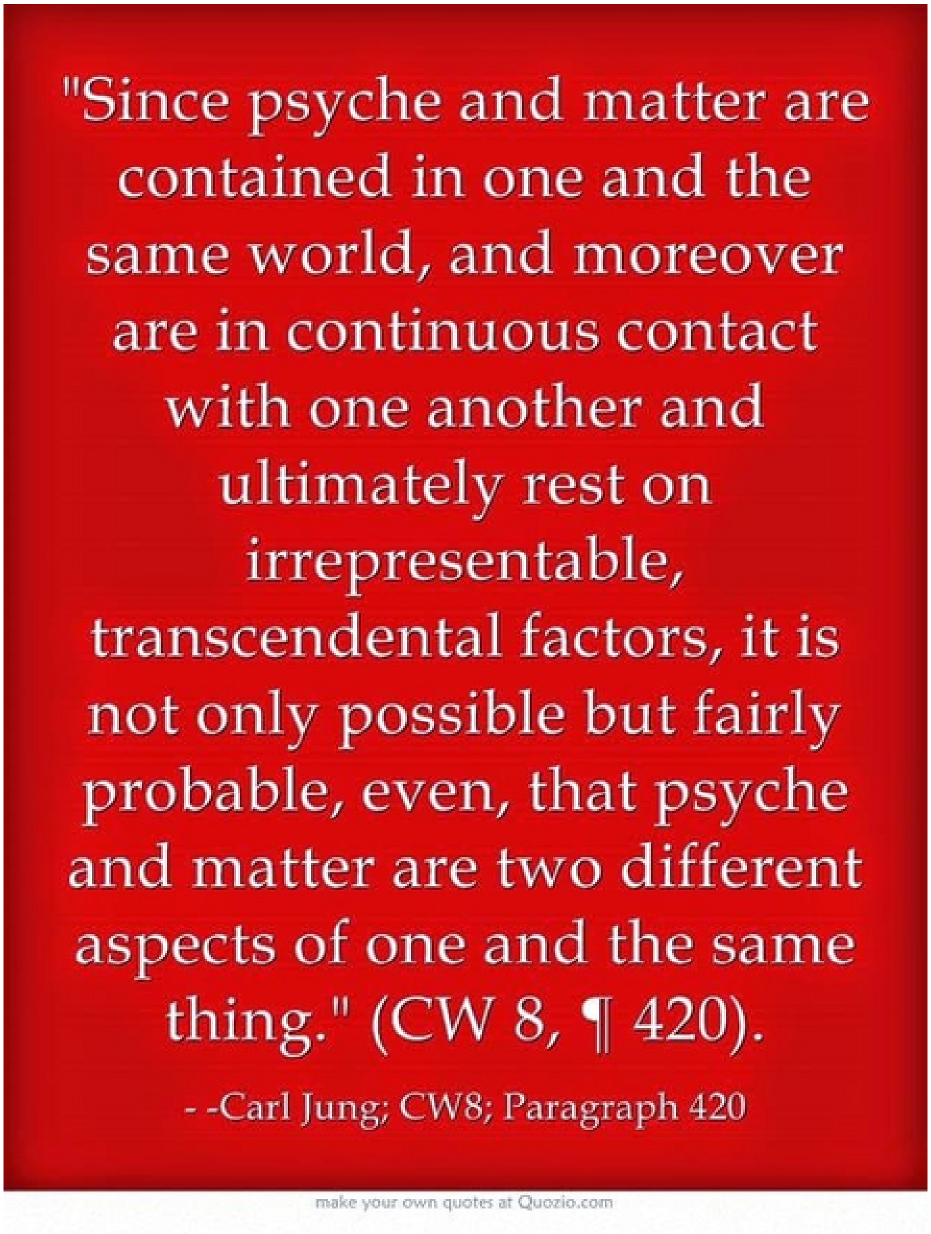
So now I intend to play the game of life, being receptive to whatever comes to me, good and bad, sun and shadow that are forever alternating, and, in this way, also accepting my own nature with its positive and negative sides.

Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to the way I thought it ought to!' A Letter from Dr. Jung's patient as reproduced in the Commentary of the Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/7c1bb-devil.jpg`

Carl Jung: "Since psyche and matter are contained in one and the same world..." (2019-02-07 16:24)

[1]



"Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing." (CW 8, ¶ 420).

- -Carl Jung; CW8; Paragraph 420

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[Carl Jung: "Since psyche and matter are contained in one and the same world…"]

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing.

The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them.

Our present knowledge does not allow us to do much more than compare the relation of the psychic to the material world with two cones, whose apices, meeting in a point without extension—a real zero-point—touch and do not touch.

In my previous writings I have always treated archetypal phenomena as psychic, because the material to be expounded or investigated was concerned solely with ideas and images.

The psychoid nature of the archetype, as put forward here, does not contradict these earlier formulations; it only means a further degree of conceptual differentiation, which became inevitable as soon as I saw myself obliged to undertake a more general analysis of the nature of the psyche and to clarify the empirical concepts concerning it, and their relation to one another.

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic, although it manifests itself psychically.

But physiological processes behave in the same way, without on that account being declared psychic.

Although there is no form of existence that is not mediated to us psychically and only psychically, it would hardly do to say that everything is merely psychic.

We must apply this argument logically to the archetypes as well.

Since their essential being is unconscious to us, and still they are experienced as spontaneous agencies, there is probably no alternative now but to describe their nature, in accordance with their chiefest effect, as "spirit," in the sense which I attempted to make plain in my paper "The Phenomenology of the Spirit in Fairytales."

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane.

Matter and spirit both appear in the psychic realm as distinctive qualities of conscious contents.

The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium. Carl Jung, CW 8, Pages 215-216.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/a615c-1.jpg`

Carl Jung: The pilgrim’s way is spiked with thorns everywhere, (2019-02-07 16:25)

[1]

If we judge others, it is because we are judging something in ourselves of which we are unaware.
— John A. Sanford —
AZ QUOTES

To the Rev. John A. Sanford

Dear Mr. Sanford, 10 March 1961

Thank you very much for kindly sending me your sermon.

I have read it with interest and pleasure.

It is a historical event, as you are so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard if you are only humble enough.

The example you give is very beautiful and meaningful, as it shows the benevolent intention and the meaningful allusion to a continuation of our existence-two important postulates of the Christian creed.

The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants.

Even if confession is a relatively poor version of the cura the Catholic Church knows at least the function of the directeur de conscience, a highly i mportant function which is unknown to the Protestants.

I admire your courage and sincerely hope that you will not become too unpopular for mentioning a topic so heartily hated and despised by most of the theologians.

This is so at least over here.

There are only single individuals who risk the fight for survival.

The pilgrim’s way is spiked with thorns everywhere, even if he is a good Christian, or just therefore.

My best wishes!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 630

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

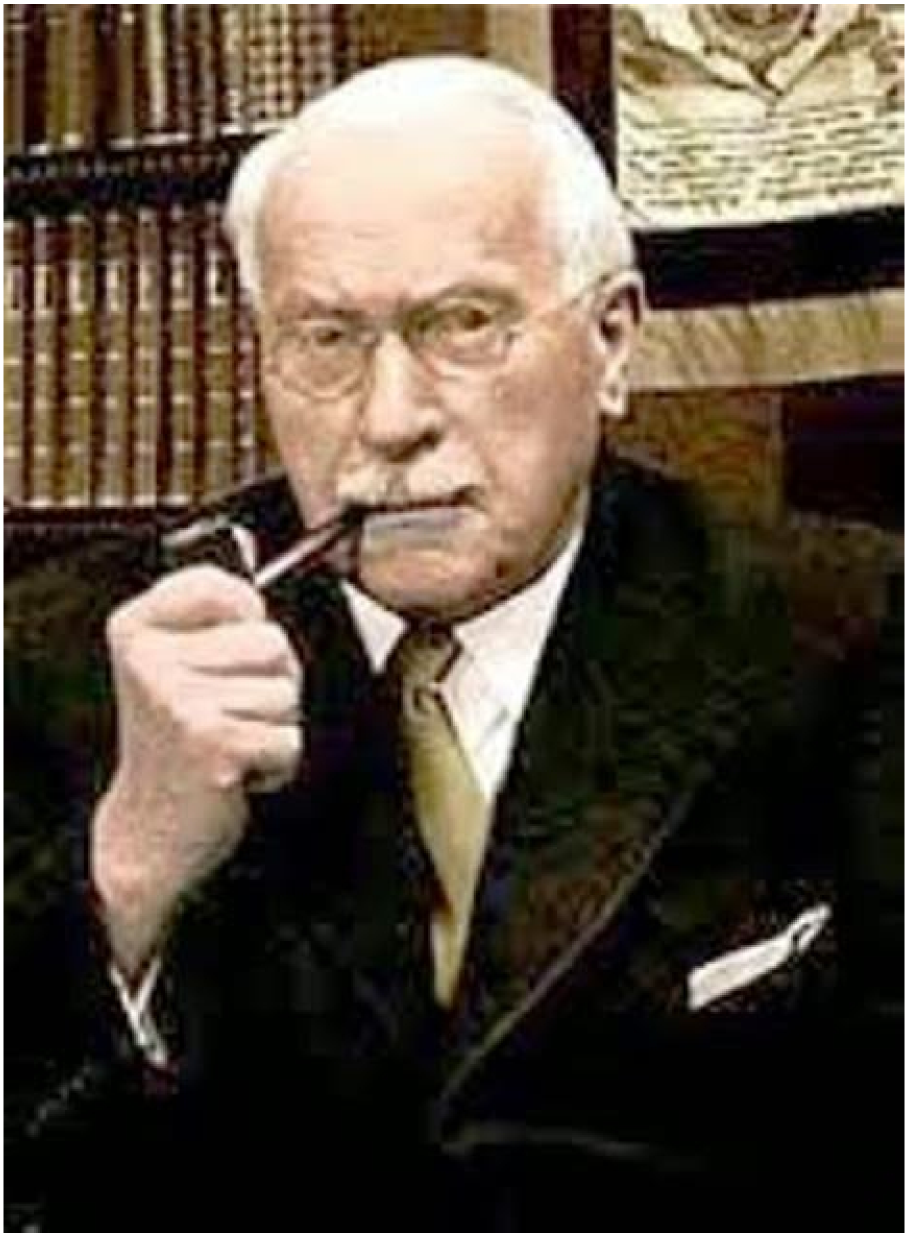
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/4880e-2samfprd.jpg`

Carl Jung: “There were and there are simply not enough doctors who have any reliable training in psychotherapy.” (2019-02-07 17:14)

[1]



To Edmund Kaufmann

Dear Minister, January 1950

Permit me, as a foreigner, the liberty of claiming your valuable time in a matter affecting your state.

I am writing to you at the instigation of Dr. W. Bitter director of the Psychotherapeutic Teaching Institute in Stuttgart.

The existence of this Institute is threatened, partly as a result of financial difficulties, but for the other and most important part through the union of neurologists under the leadership of Prof. Kretschmer.

The Institute trains not only physicians but also laymen for psychotherapeutic work.

For professional and prestige reasons, this work is a thorn in the flesh of psychiatrists and professional neurologists.

We have had the same trouble in Switzerland and are still suffering from it.

However, with a great effort I have succeeded in pushing it through that lectures on the psychology and therapy of the neuroses shall be held at the Medical Faculty here.

And two years ago an Institute similar in principle to the Stuttgart one was founded in Zurich.

Today, with the exception of London, Berlin, and Zurich, there is no University or Medical Faculty or any other Institute where the necessary specialists and their assistants receive an adequate amount
of psychological training.

The Stuttgart Institute is a praiseworthy exception.

The tremendous spread of neuroses in our time makes it imperatively necessary that physicians and their assistants should be trained in psychology.

As there are far too few specialists (precisely because they have not been psychologically trained at the Universities), the medical psychotherapist as well as a Psychotherapeutic Institute are
dependent on the collaboration of trained laymen.

In my very extensive international practice I have for decades had lay assistants and could not have managed without their help.

There were and there . are simply not enough doctors who have any reliable training in psychotherapy.

This requires a thorough knowledge of psychology which is not taught at psychiatric clinics.

Psychotherapeutic Teaching Institutes are of great social importance and fill a painful gap in the University medical curriculum.

Though I am a doctor myself-medicus medicum non decimat-l must nevertheless state with regret that it is just the doctors who are the greatest hindrance to our endeavours.

The professional spirit is always inimical even to the most useful innovation.

One has only to think of the lamentable attitude of the medical profession to antisepsis and the combatting of puerperal fever!

Again and again I am confronted with the positively abysmal ignorance of my near colleagues, the psychiatrists, as regards the psychology and treatment of the neuroses.

Compared with our European backwardness, at least psychosomatic medicine is making considerable headway in America .

It would therefore be a cultural act of far-reaching significance if the flourishing Stuttgart Institute could be kept alive.

In the hope, dear Minister, that you will not take offense at the free expression of my views, I remain, with respectful regards,

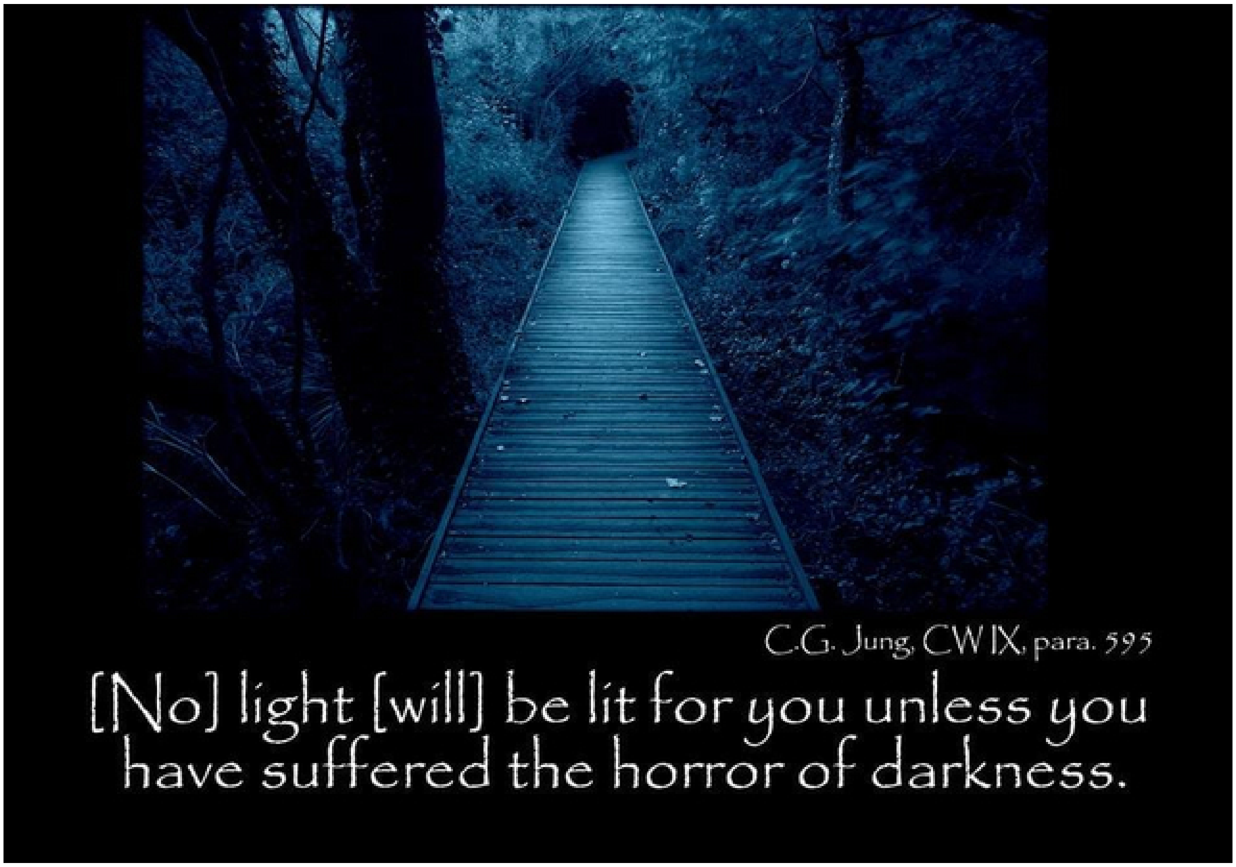
Yours very truly,

C. G. JUNG Carl Jung, Letters Vol. 1, Pages 542-544.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/5c1d5-3.jpg`

Carl Jung: By accepting the darkness... (2019-02-08 04:00)

[1]



C.G. Jung, CW IX, para. 595
[No] light [will] be lit for you unless you have suffered the horror of darkness.

By accepting the darkness, the patient has not, to be sure, changed it into light, but she has kindled a light that illuminates the darkness within.

By day no light is needed, and if you don't know it is night you won't light one, nor will any light be lit for you unless you have suffered the horror of darkness.

This is not an edifying text but a mere statement of the psychological facts.

The transition from Picture 7 to Picture 8 gives one a working idea of what I mean by "accepting the dark principle."

It has sometimes been objected that nobody can form a clear conception of what this means, which is regrettable, because it is an ethical problem of the first order. Here, then, is a practical example of this "acceptance," and I must leave it to the philosophers to puzzle out the ethical aspects of the process. Carl Jung, CW 9i, Para 595.

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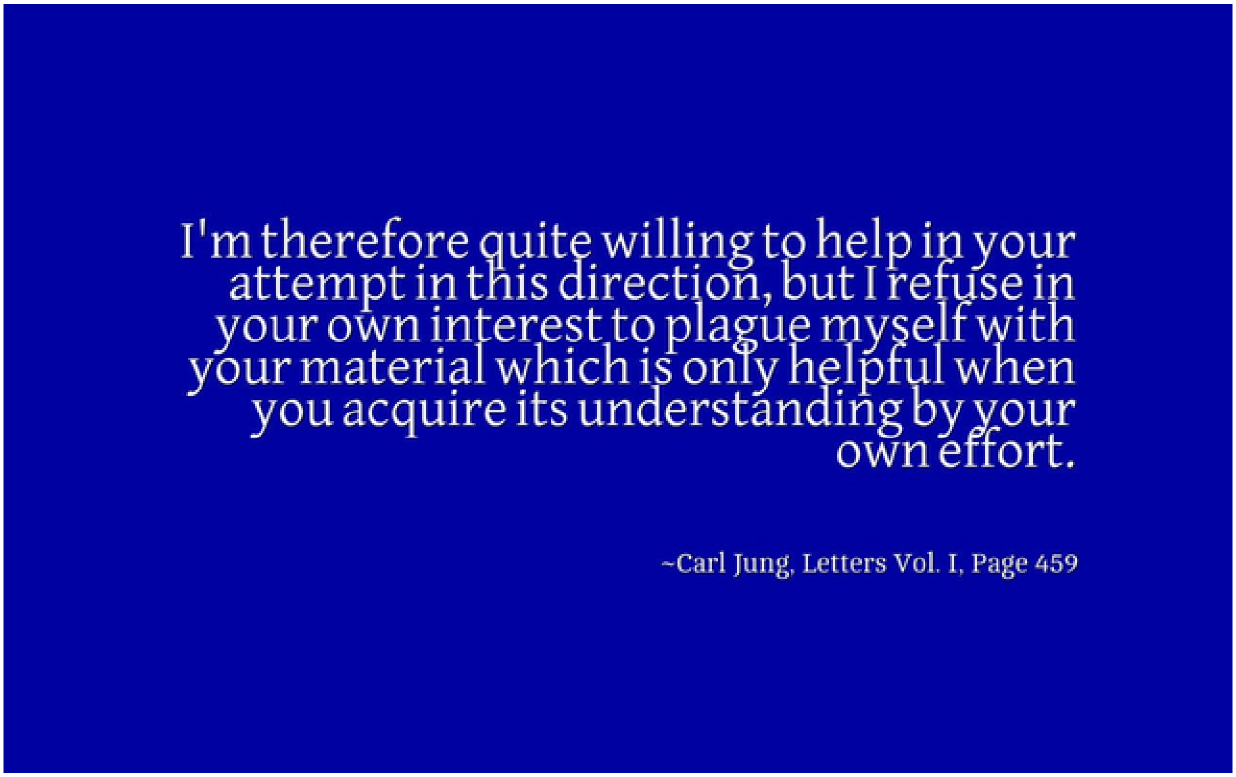
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/d017f-12blight.jpg`

Some Carl Jung Quotations LVIII*** (2019-02-08 04:30)

[1]

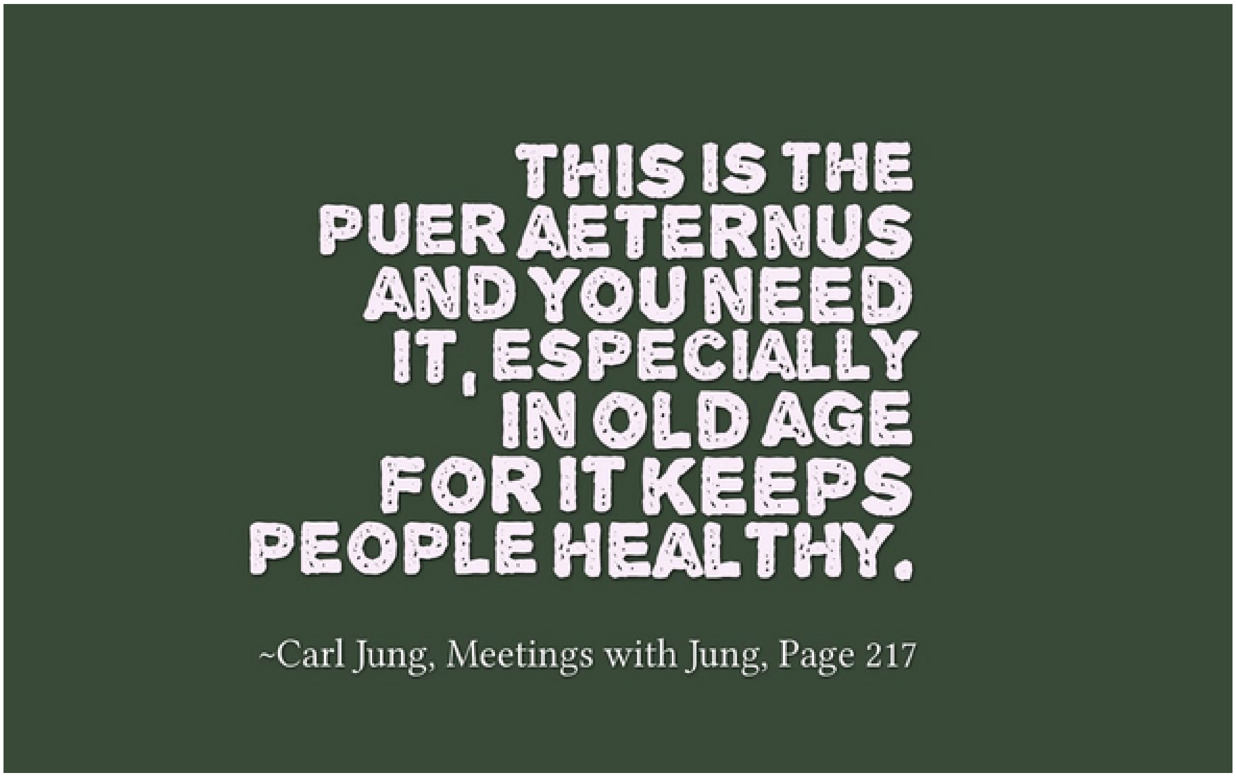


I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort.

~Carl Jung, Letters Vol. I, Page 459

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

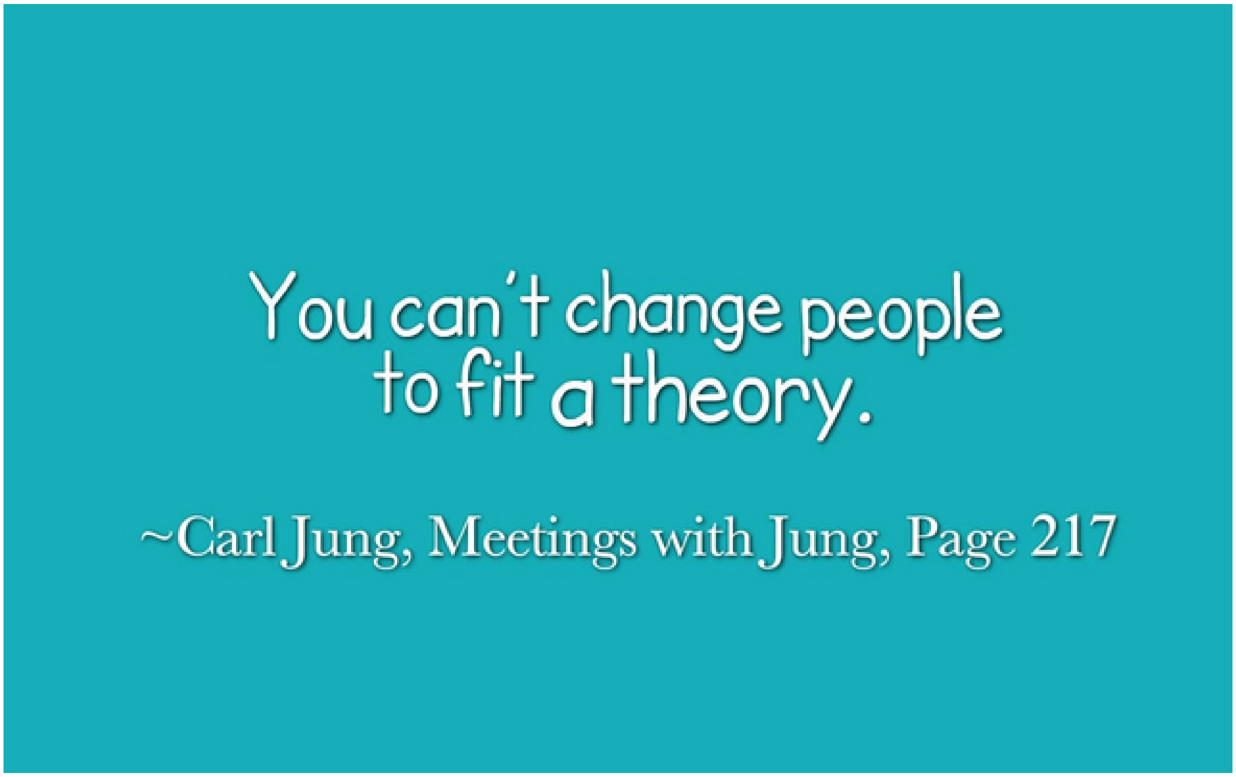
[2]



THIS IS THE
PUER AETERNUS
AND YOU NEED
IT, ESPECIALLY
IN OLD AGE
FOR IT KEEPS
PEOPLE HEALTHY.

~Carl Jung, Meetings with Jung, Page 217

[3]

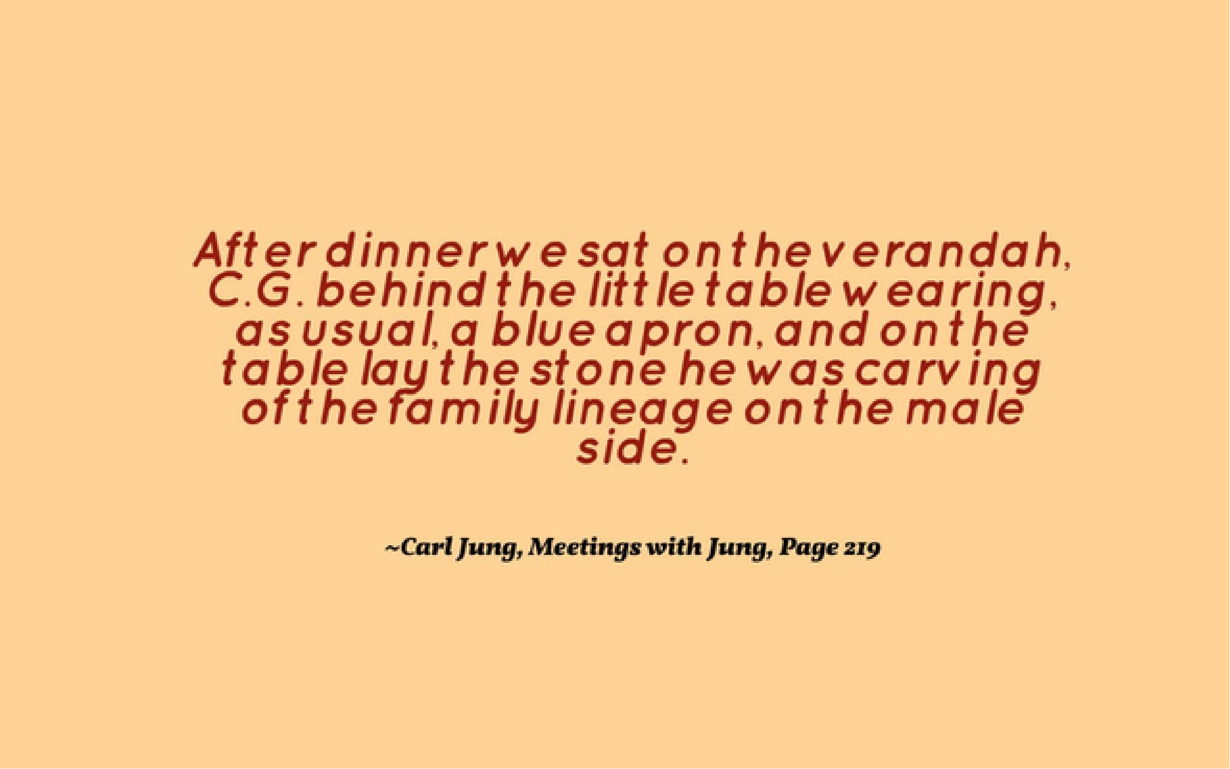


You can't change people to fit a theory.

~Carl Jung, Meetings with Jung, Page 217

You can't change people to fit a theory. Carl Jung, Meetings with Jung, Page 217

[4]

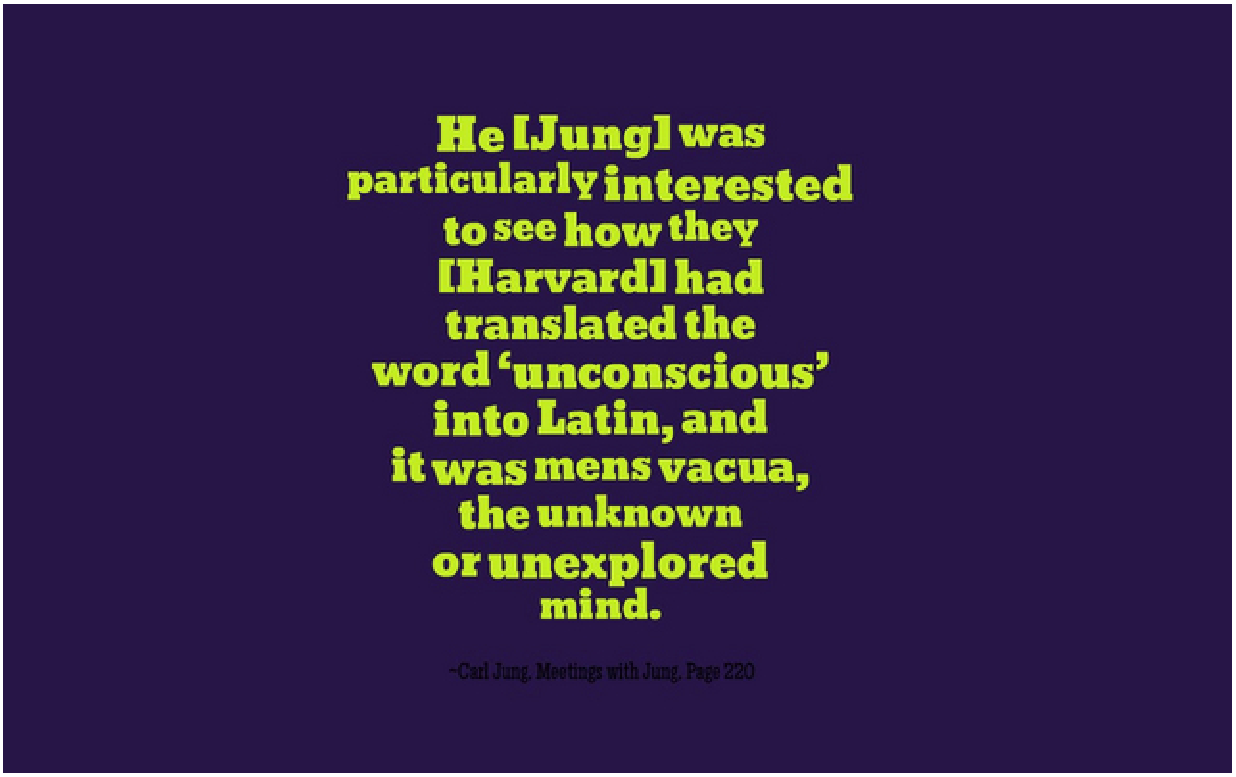


After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side.

~Carl Jung, Meetings with Jung, Page 219

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

[5]

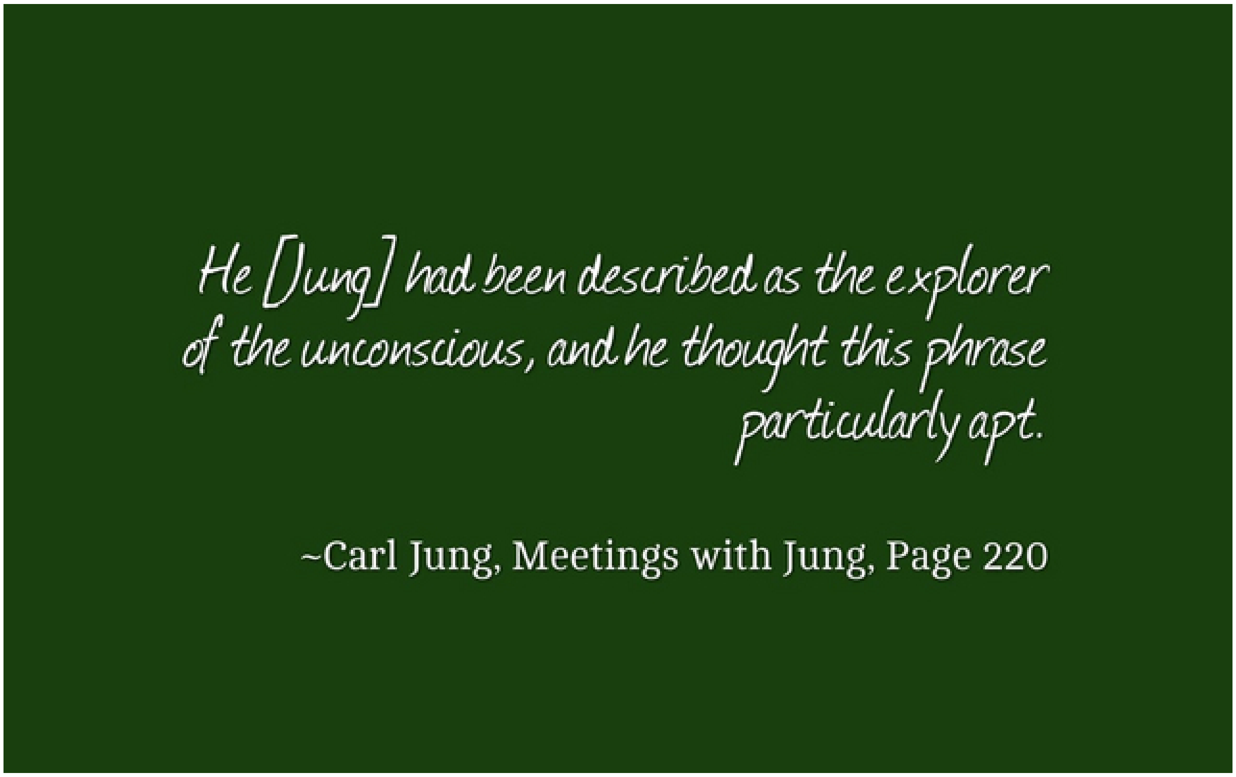


He [Jung] was particularly interested to see how they [Harvard] had translated the word ‘unconscious’ into Latin, and it was mens vacua, the unknown or unexplored mind.

~Carl Jung, Meetings with Jung, Page 220

He [Jung] was particularly interested to see how they [Harvard] had translated the word ‘unconscious’ into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

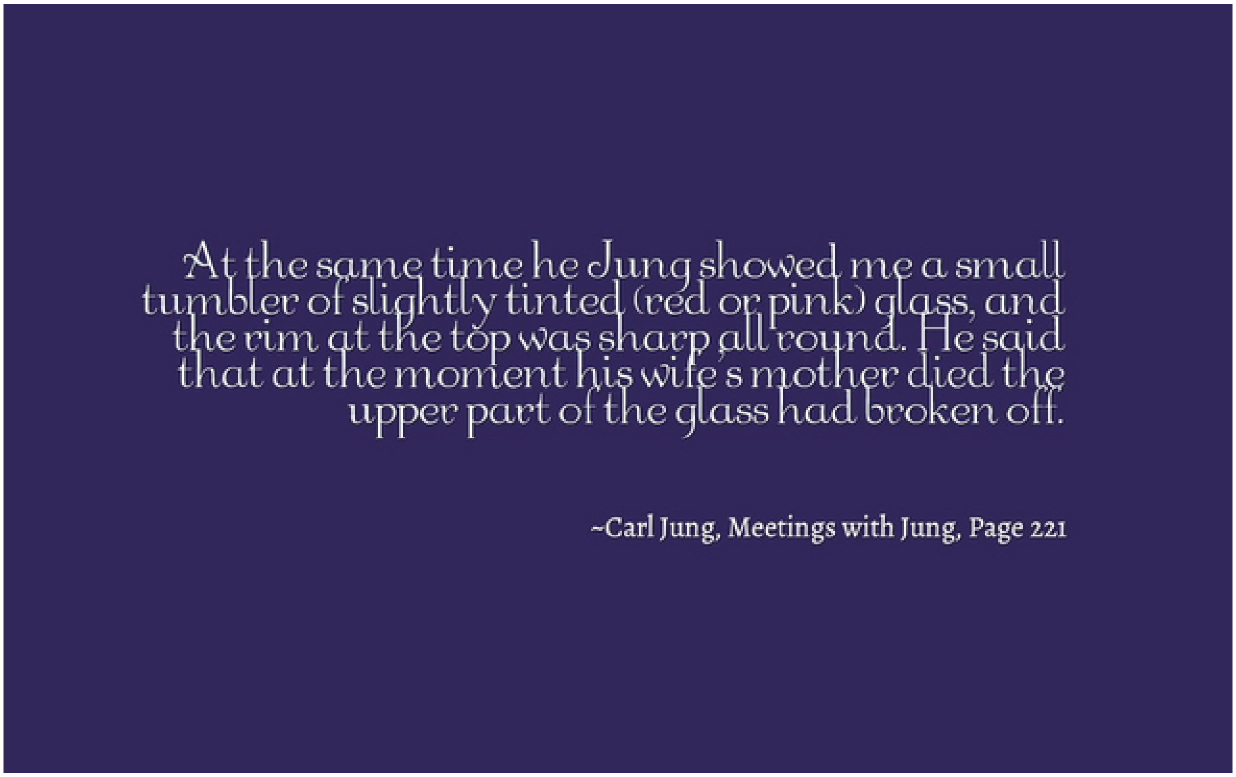
[6]



He [Jung] had been described as the explorer of the unconscious, and he thought this phrase particularly apt.

~Carl Jung, Meetings with Jung, Page 220

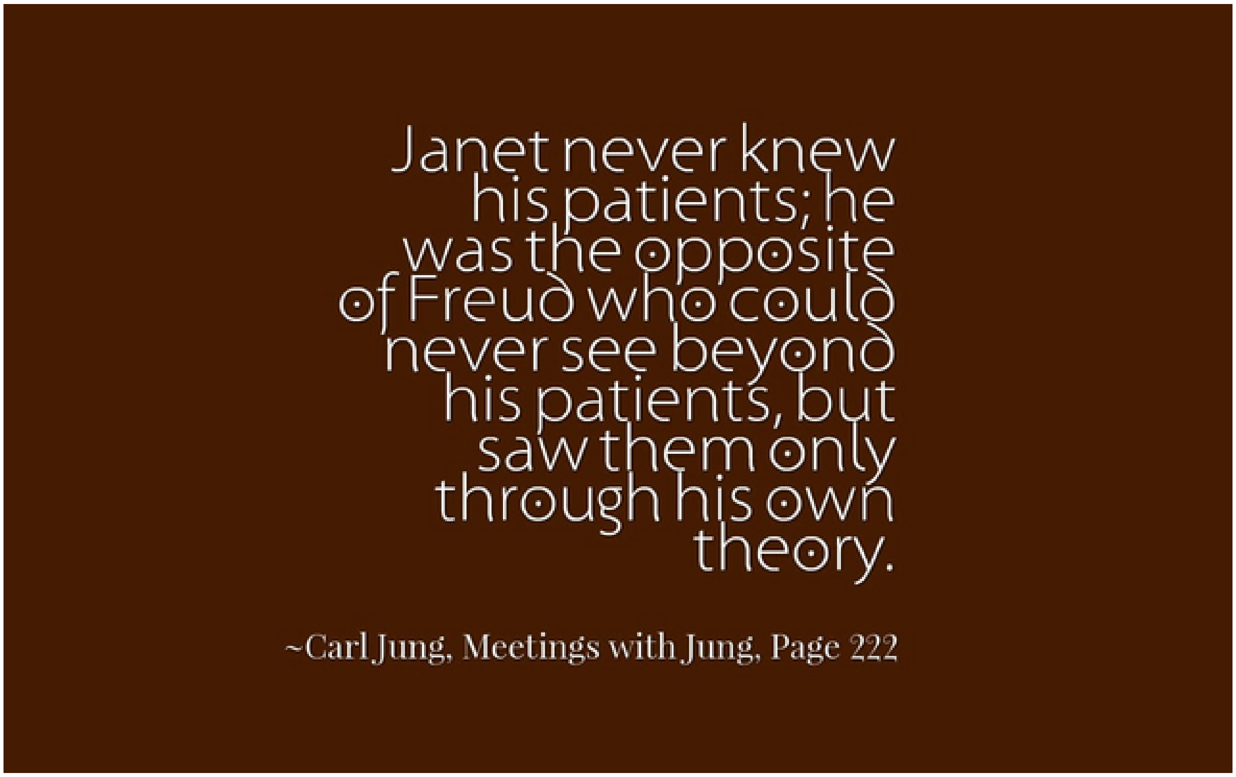
He [Jung] had been described as the explorer of the unconscious, and he thought this phrase particularly apt. E.A. Bennet, Meetings with Jung, Page 220



At the same time he Jung showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off.

~Carl Jung, Meetings with Jung, Page 221

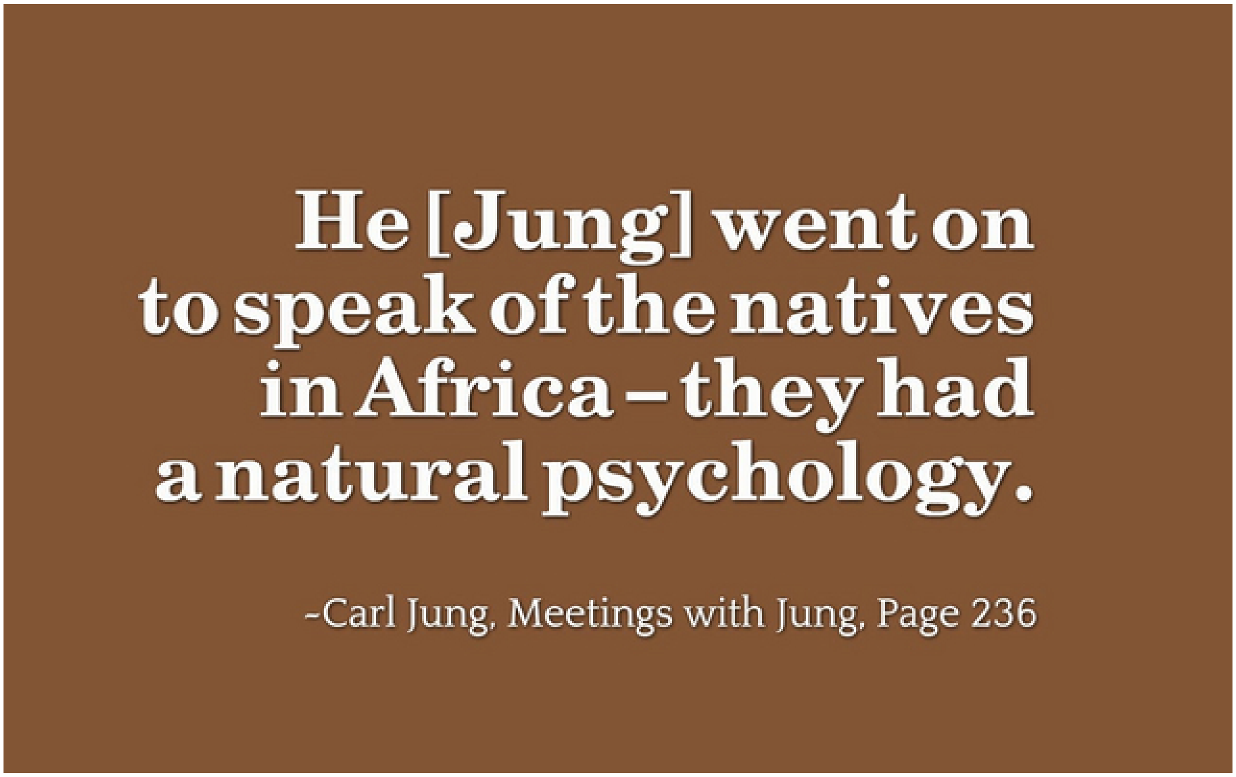
At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A. Bennet, Meeting with Jung, Page 221



Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory.

~Carl Jung, Meetings with Jung, Page 222

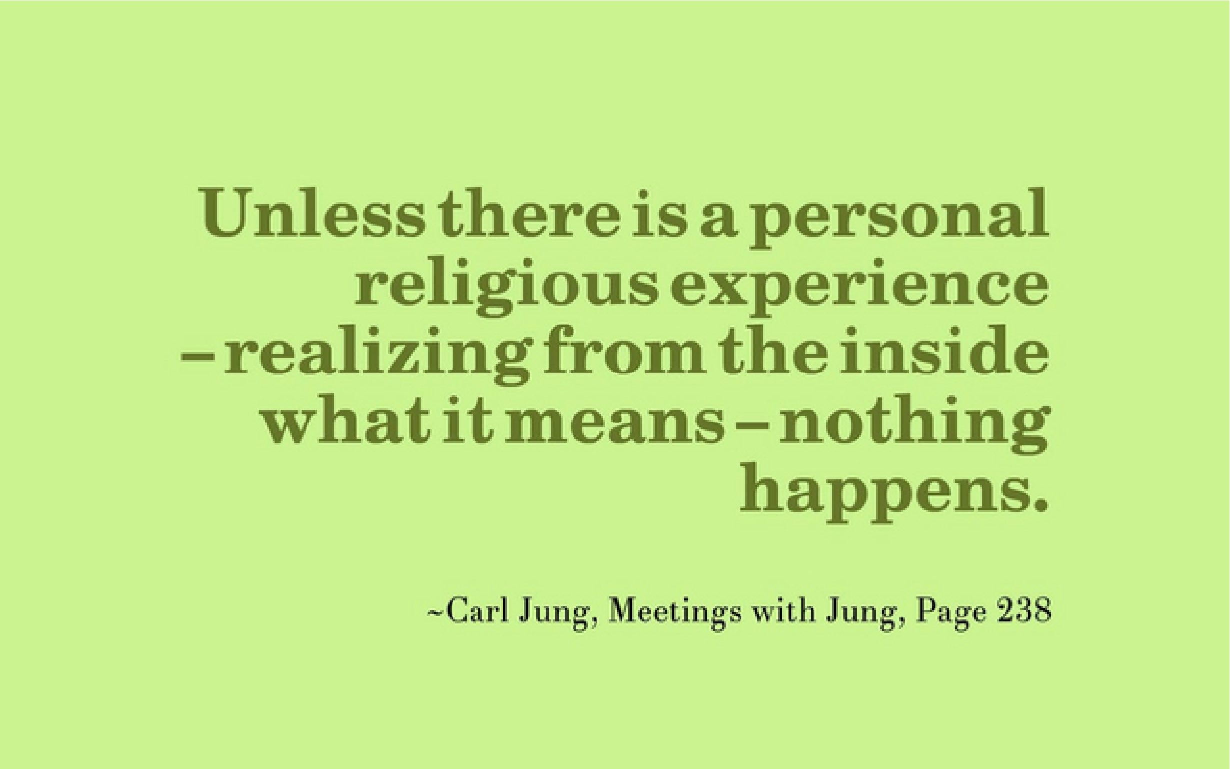
Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory. Carl Jung, Meetings with Jung, Page 222



He [Jung] went on to speak of the natives in Africa – they had a natural psychology.

-Carl Jung, Meetings with Jung, Page 236

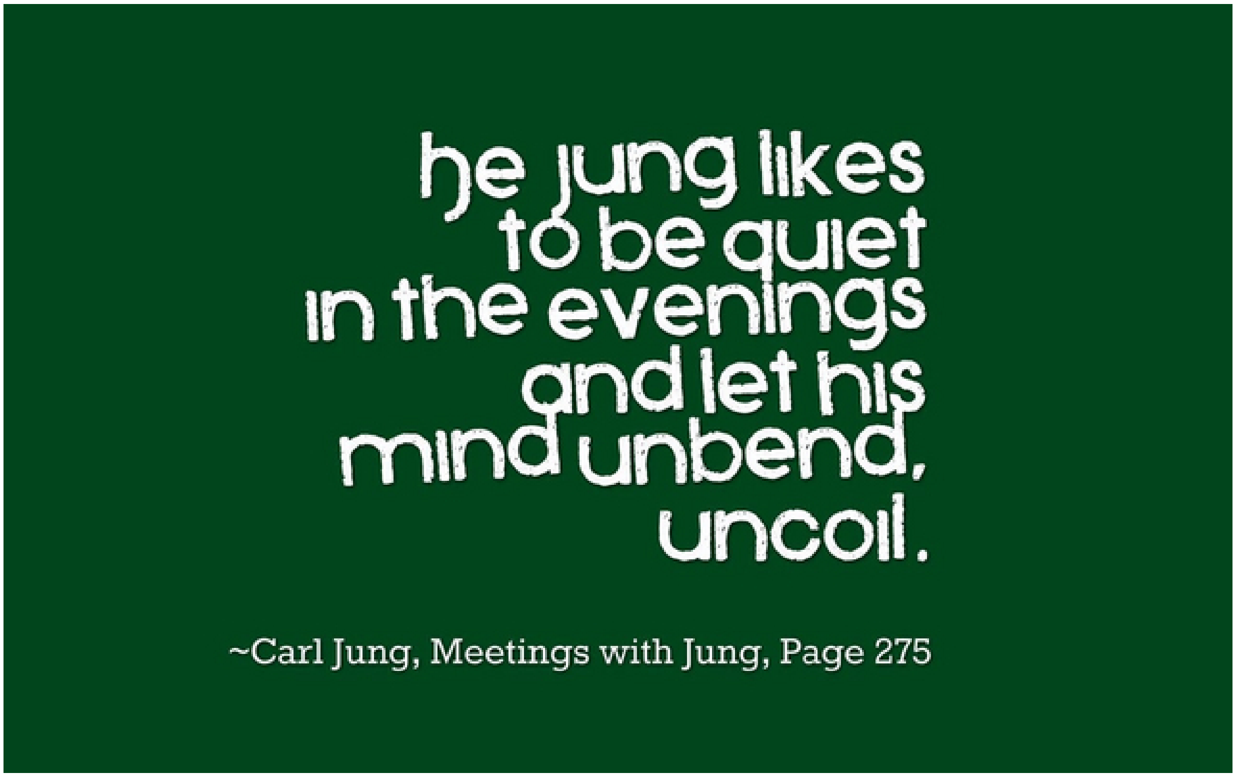
He [Jung] went on to speak of the natives in Africa – they had a natural psychology. E.A. Bennet, Meetings with Jung, Page 236



Unless there is a personal religious experience – realizing from the inside what it means – nothing happens.

~Carl Jung, Meetings with Jung, Page 238

Unless there is a personal religious experience – realizing from the inside what it means – nothing happens. Carl Jung, Meetings with Jung, Page 238

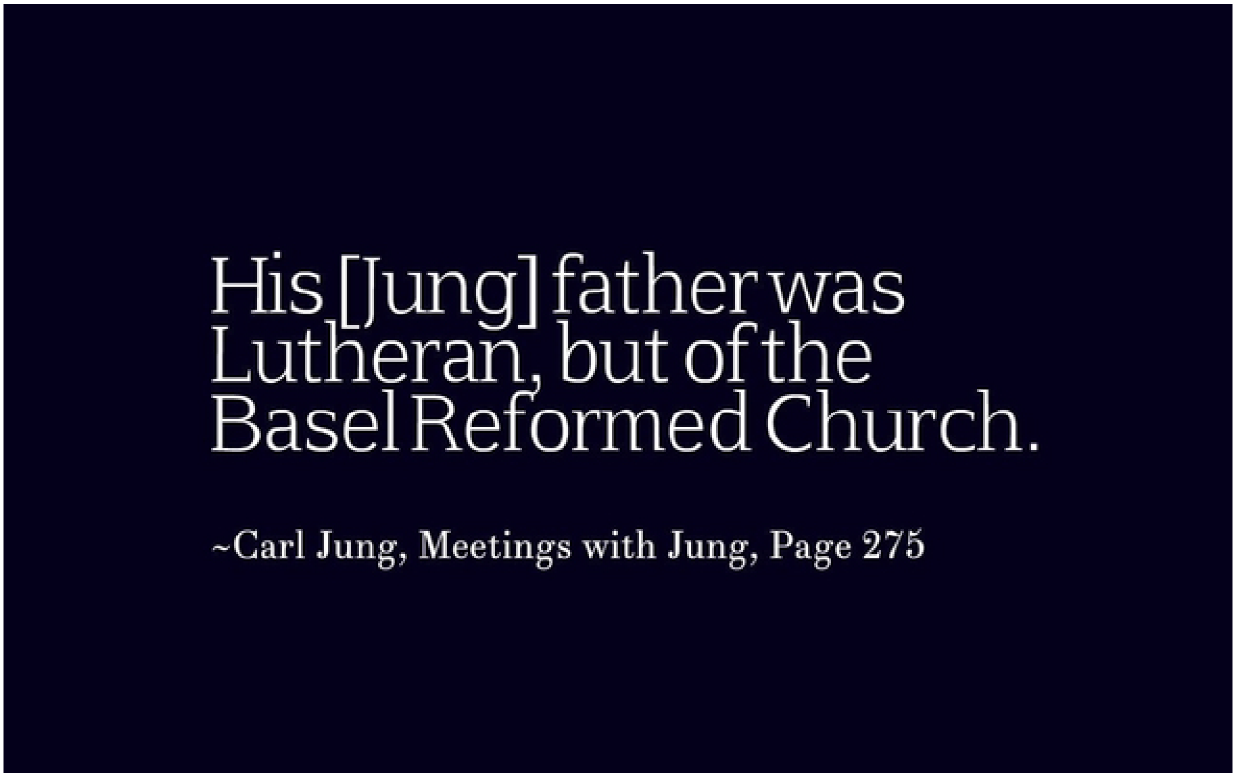


he jung likes
to be quiet
in the evenings
and let his
mind unbend,
uncoil.

~Carl Jung, Meetings with Jung, Page 275

He [Jung] likes to be quiet in the evenings and let his mind unbend, uncoil. E.A. Bennet, Meetings with Jung, Page 274.

[12]

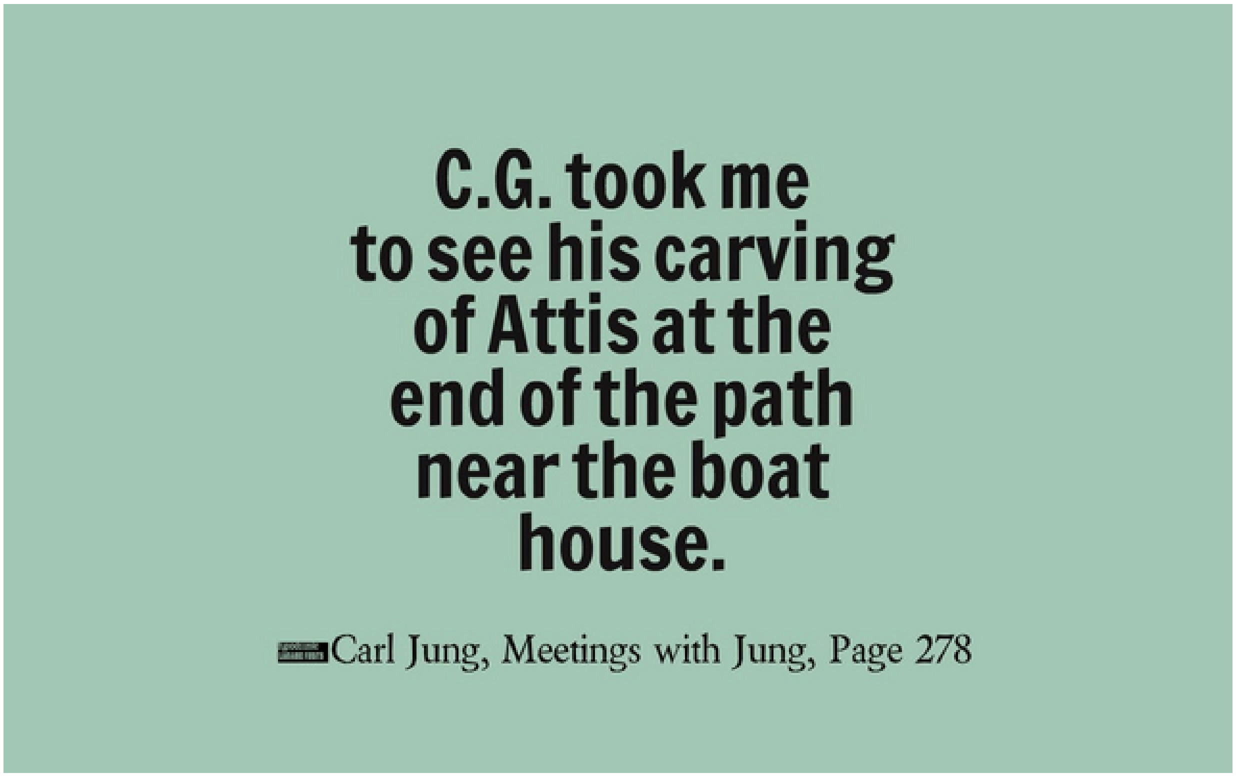


His [Jung] father was
Lutheran, but of the
Basel Reformed Church.

~Carl Jung, Meetings with Jung, Page 275

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

[13]

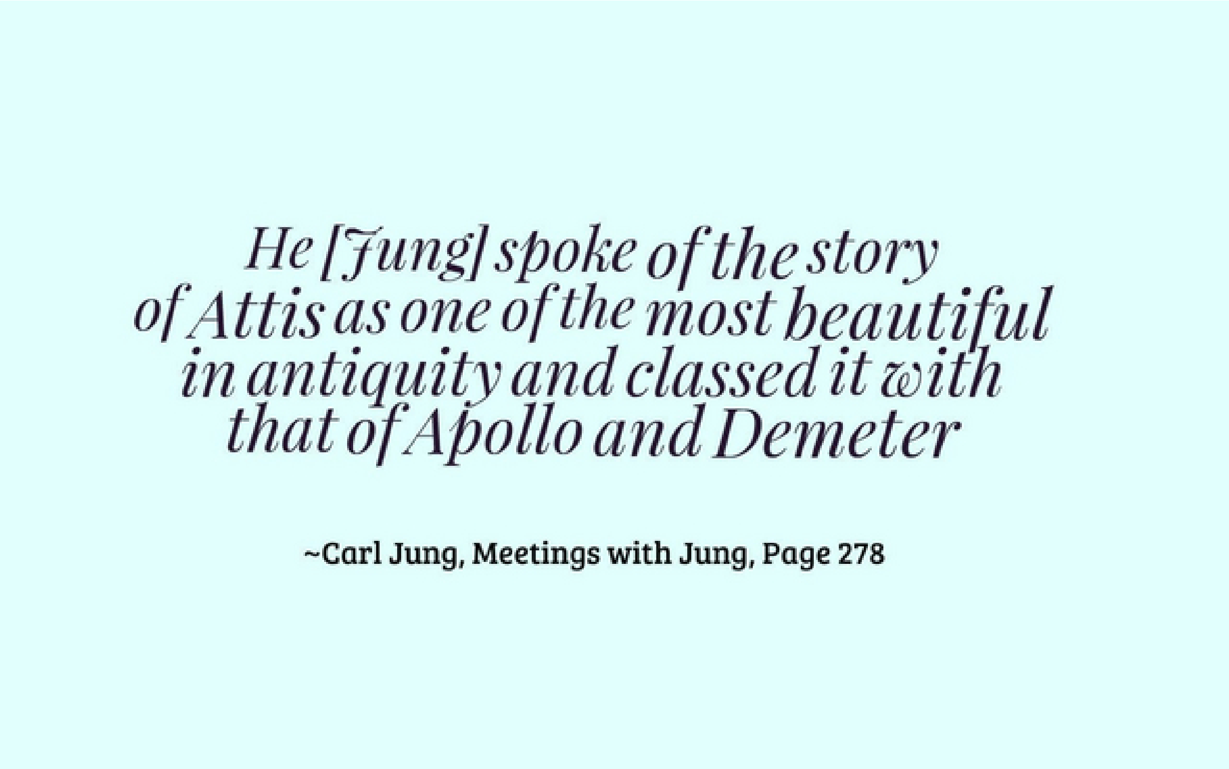


C.G. took me to see his carving of Attis at the end of the path near the boat house.

Carl Jung, Meetings with Jung, Page 278

C.G. took me to see his carving of Attis at the end of the path near the boat house. E.A. Bennet, Meetings with Jung, Page 278.

[14]

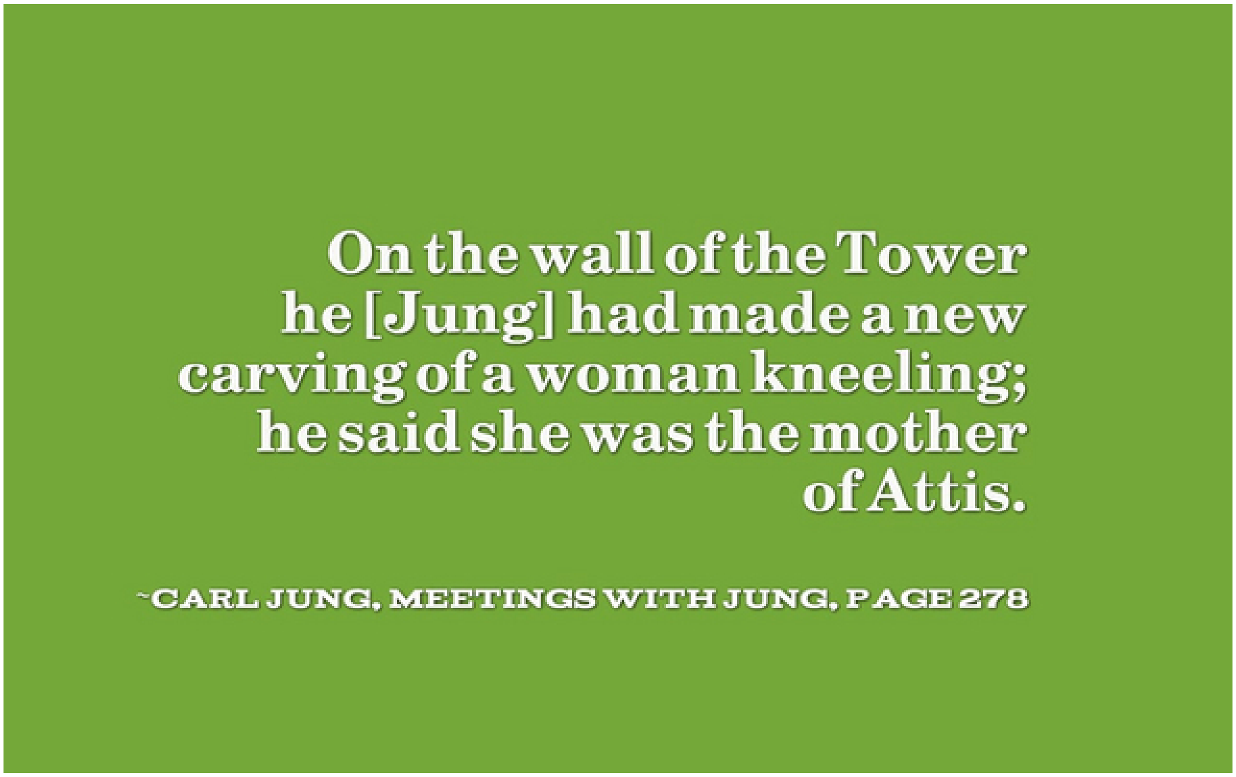


He [Jung] spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter

~Carl Jung, Meetings with Jung, Page 278

He [Jung] spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter. E.A. Bennet, Meetings with Jung, Page 278.

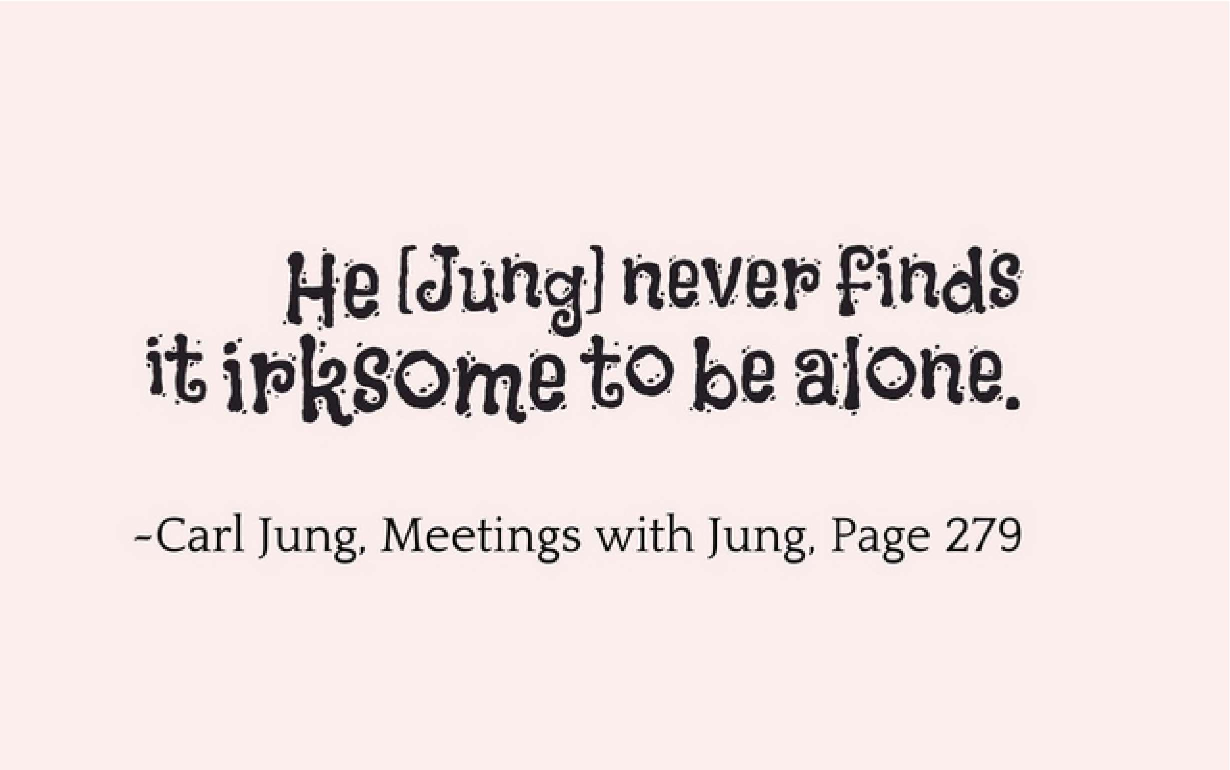
[15]



On the wall of the Tower he [Jung] had made a new carving of a woman kneeling; he said she was the mother of Attis.

~CARL JUNG, MEETINGS WITH JUNG, PAGE 278

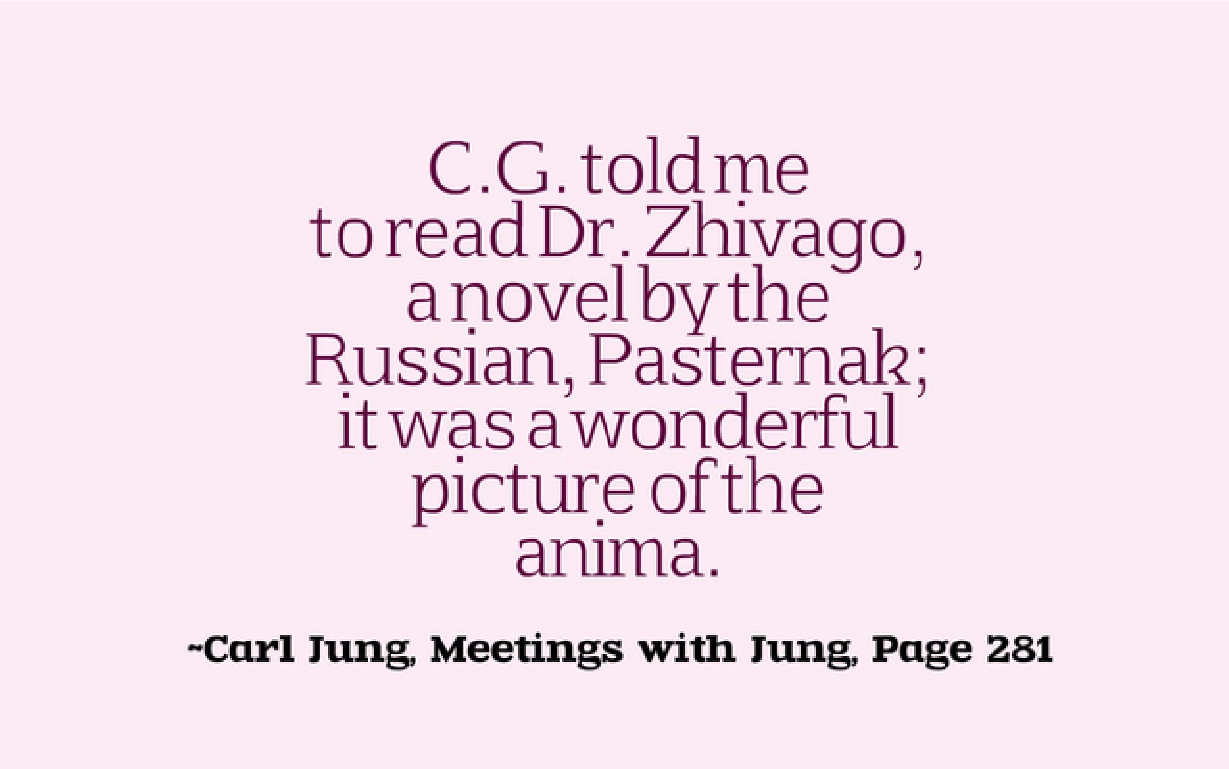
On the wall of the Tower he [Jung] had made a new carving of a woman kneeling; he said she was the mother of Attis.
E.A. Bennet, Meetings with Jung, Page 278



He [Jung] never finds it irksome to be alone.

-Carl Jung, Meetings with Jung, Page 279

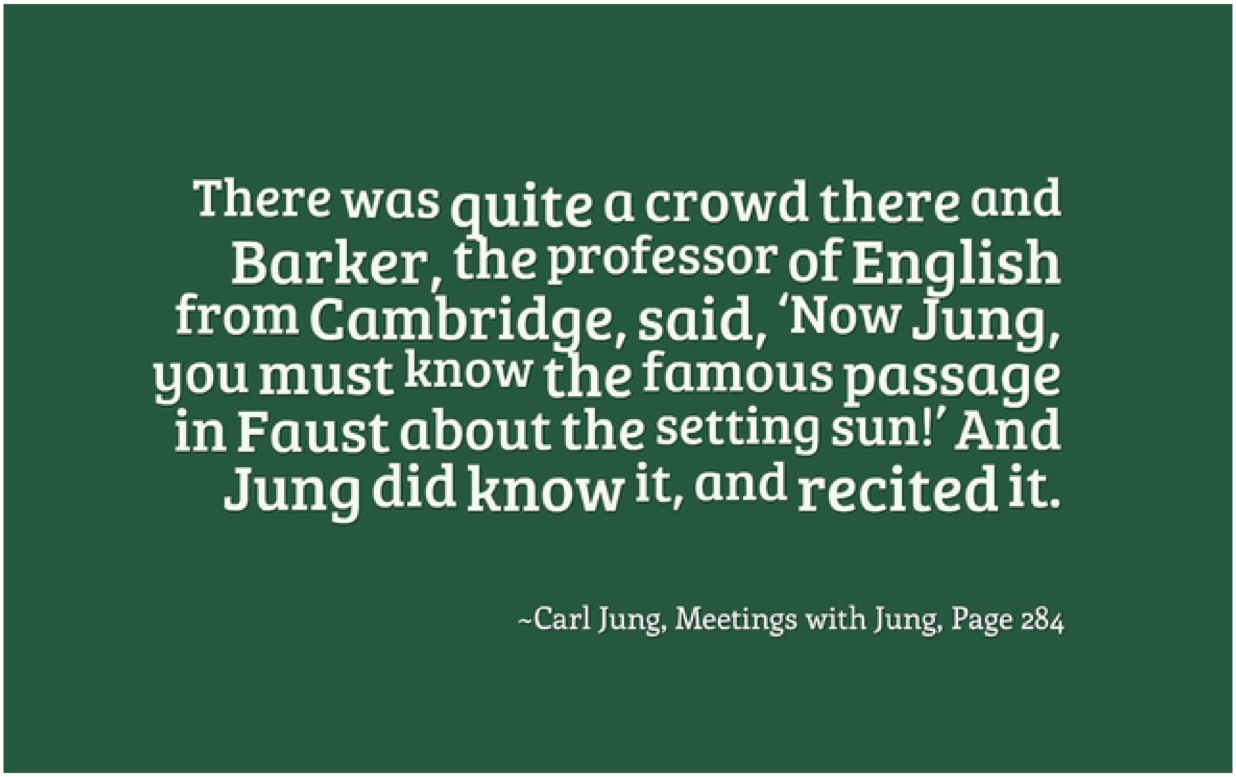
He [Jung] never finds it irksome to be alone. E.A. Bennet, Meetings with Jung, Page 279



C.G. told me
to read Dr. Zhivago,
a novel by the
Russian, Pasternak;
it was a wonderful
picture of the
anima.

~Carl Jung, Meetings with Jung, Page 281

C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. E.A. Bennet, Meetings with Jung, Page 281

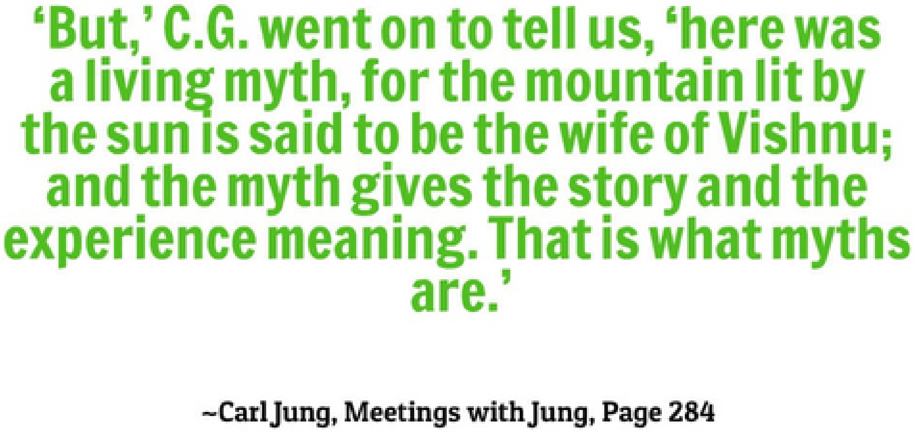


There was quite a crowd there and Barker, the professor of English from Cambridge, said, 'Now Jung, you must know the famous passage in Faust about the setting sun!' And Jung did know it, and recited it.

~Carl Jung, Meetings with Jung, Page 284

There was quite a crowd there and Barker, the professor of English from Cambridge, said, 'Now Jung, you must know the famous passage in Faust about the setting sun!' And Jung did know it, and recited it. E.A. Bennet, Meetings with Jung, Page 284

[19]

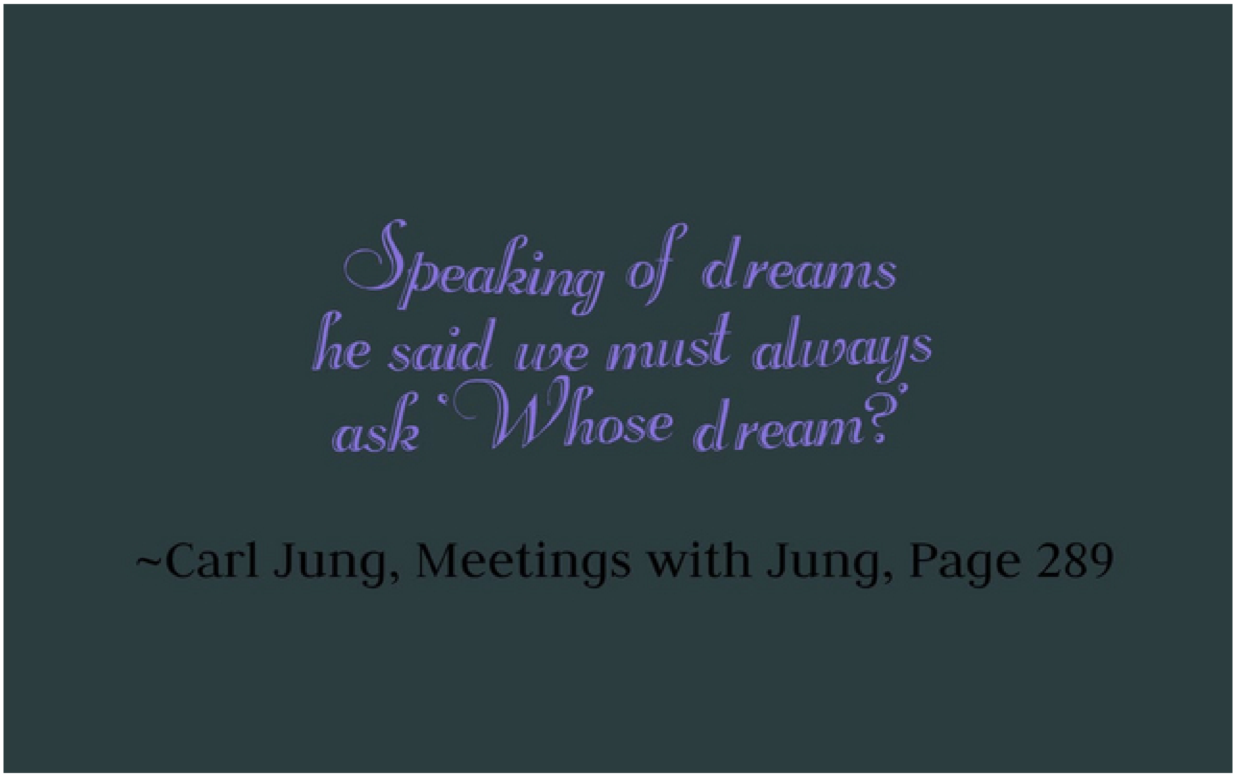


'But,' C.G. went on to tell us, 'here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are.'

~Carl Jung, Meetings with Jung, Page 284

‘But,’ C.G. went on to tell us, ‘here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are.’ E.A. Bennet, Meetings with Jung, Page 284

[20]

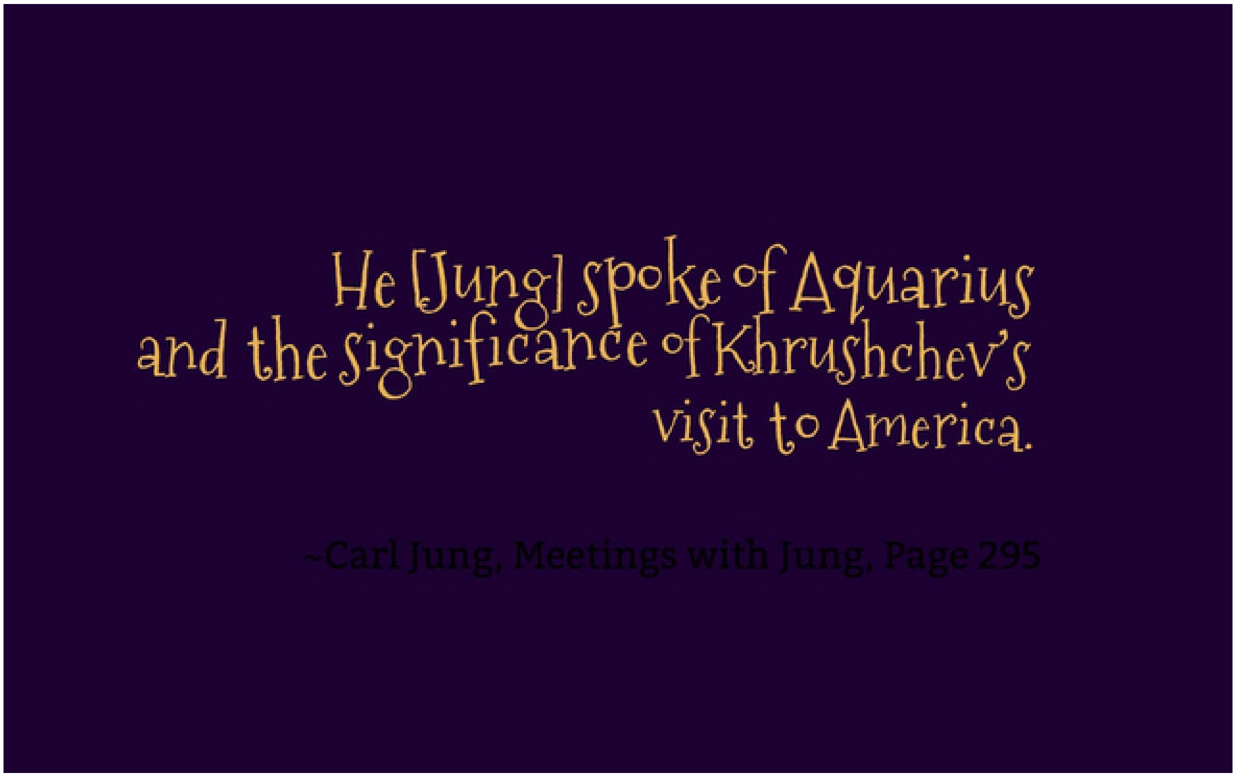


Speaking of dreams
he said we must always
ask ‘Whose dream?’

~Carl Jung, Meetings with Jung, Page 289

Speaking of dreams he said we must always ask ‘Whose dream?’ E.A. Bennet, Meetings with Jung, Page 289

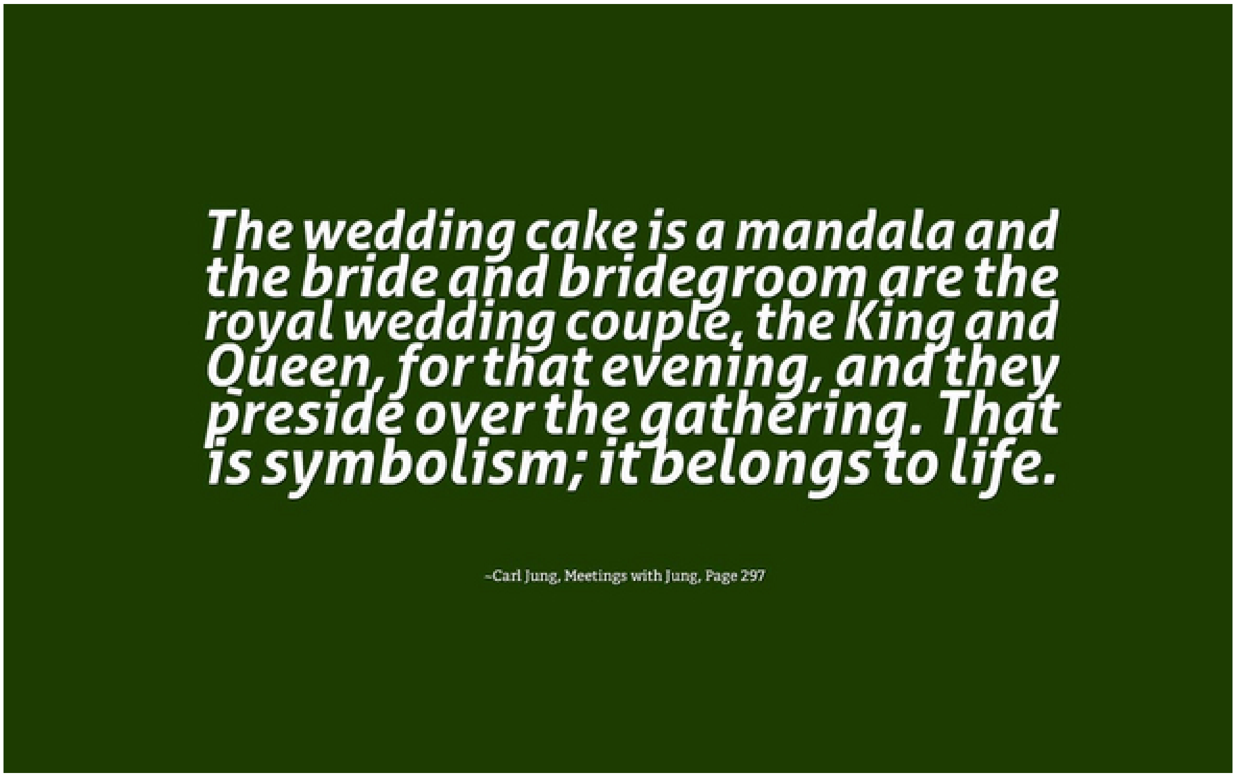
[21]



He [Jung] spoke of Aquarius
and the significance of Khrushchev's
visit to America.

~Carl Jung, Meetings with Jung, Page 295

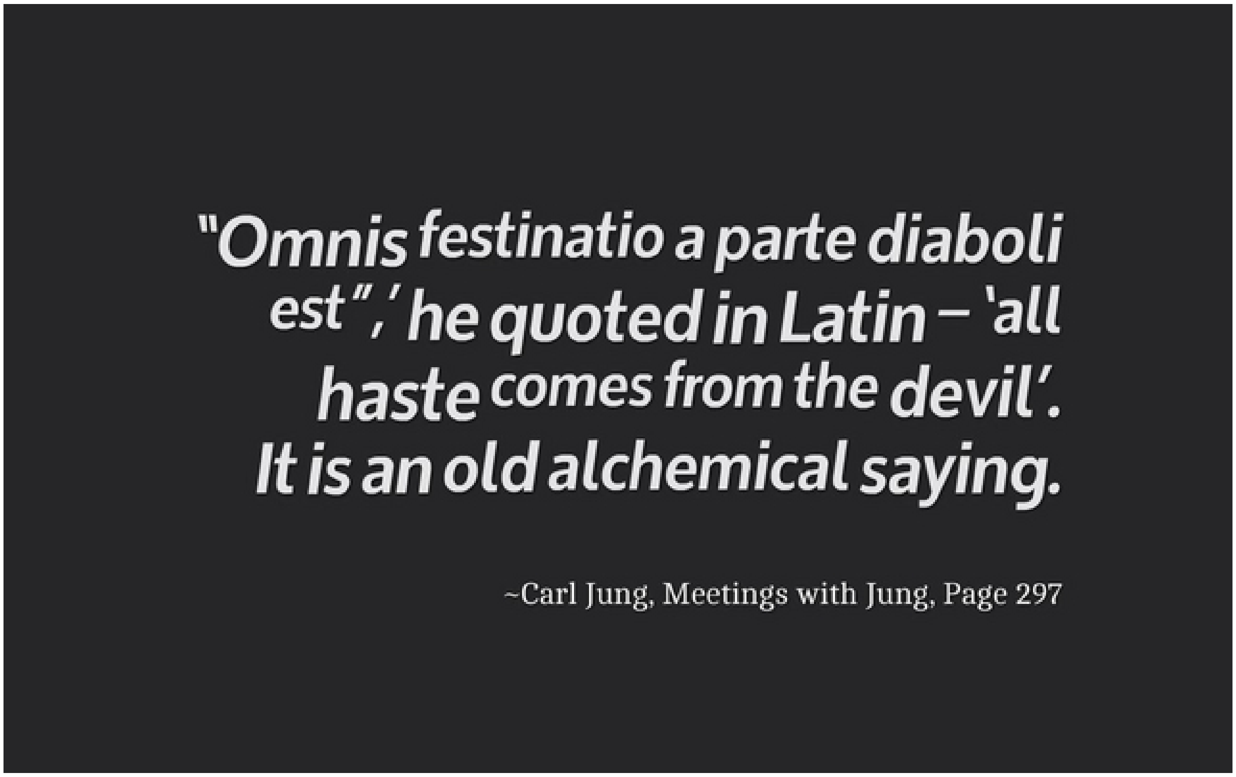
He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295



The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life.

~Carl Jung, Meetings with Jung, Page 297

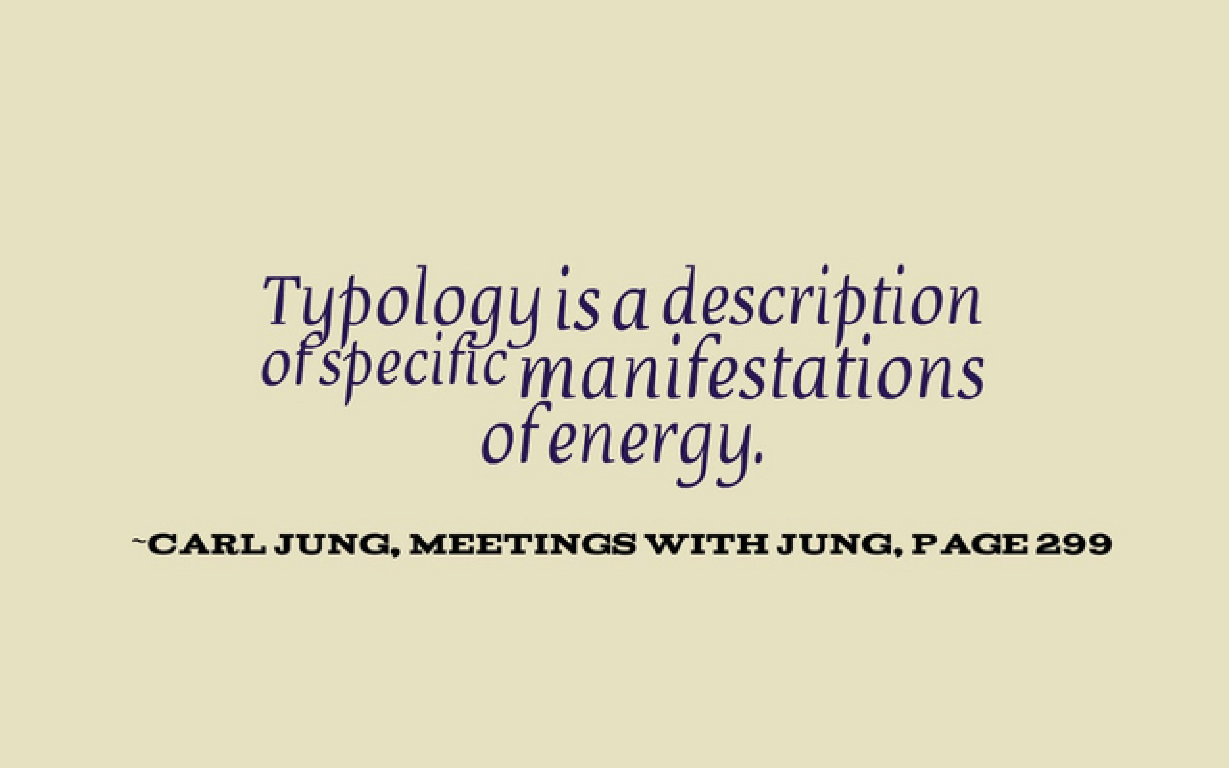
The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life. Carl Jung, Meetings with Jung, Page 297



"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying.

~Carl Jung, Meetings with Jung, Page 297

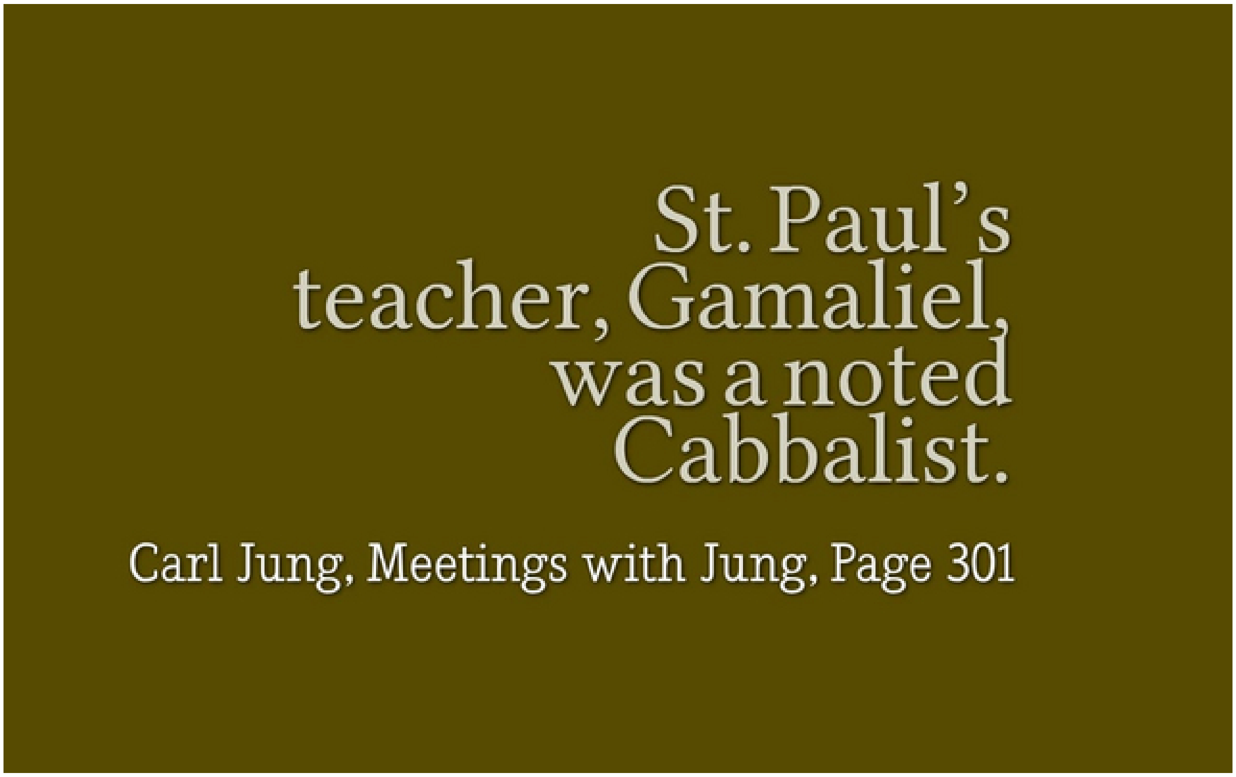
"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying. E.A. Bennet, Meetings with Jung, Page 297



Typology is a description of specific manifestations of energy.

~CARL JUNG, MEETINGS WITH JUNG, PAGE 299

Typology is a description of specific manifestations of energy. Carl Jung, Meetings with Jung, Page 299

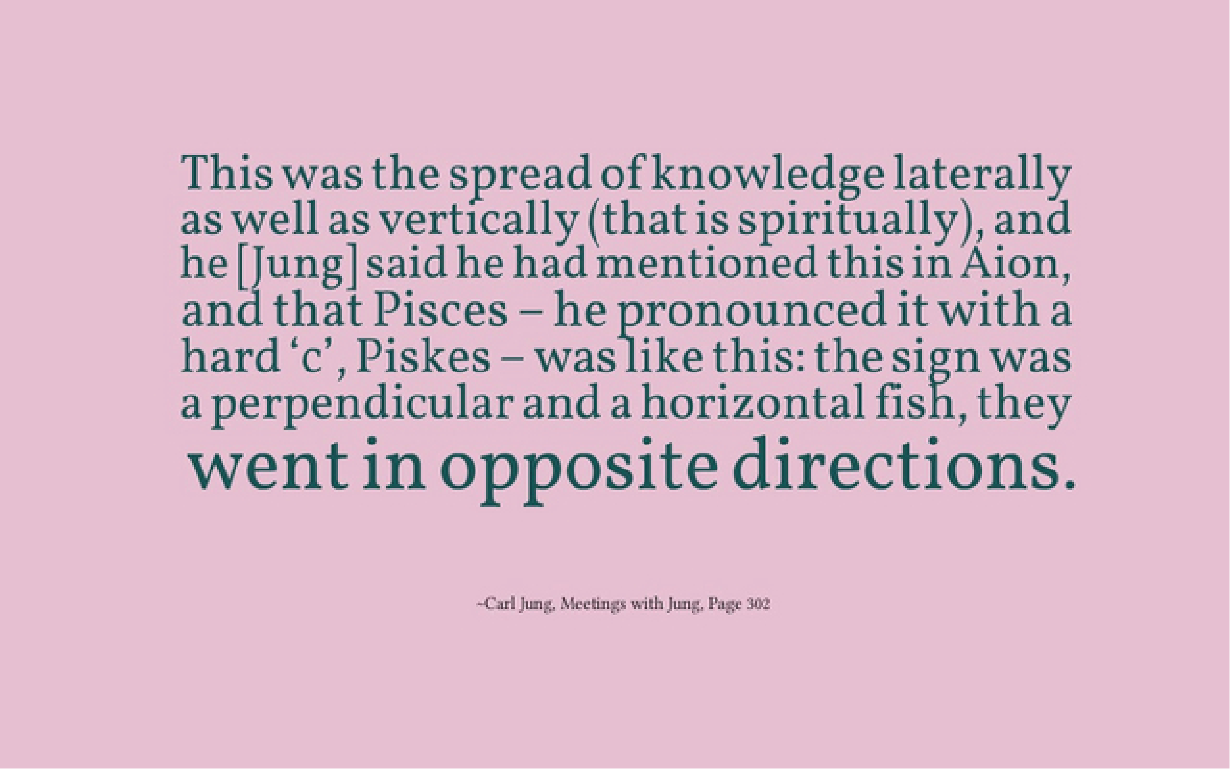


St. Paul's teacher, Gamaliel, was a noted Cabbalist.

Carl Jung, Meetings with Jung, Page 301

St. Paul's teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

[26]



This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions.

~Carl Jung, Meetings with Jung, Page 302

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard ‘c’, Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/b7b22-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/f5fae-bbb.jpg`
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25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/18065-yyy.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/e46f2-zzz.jpg`

The Unity of Life and Consciousness is Tao ~Carl Jung (2019-02-08 04:42)

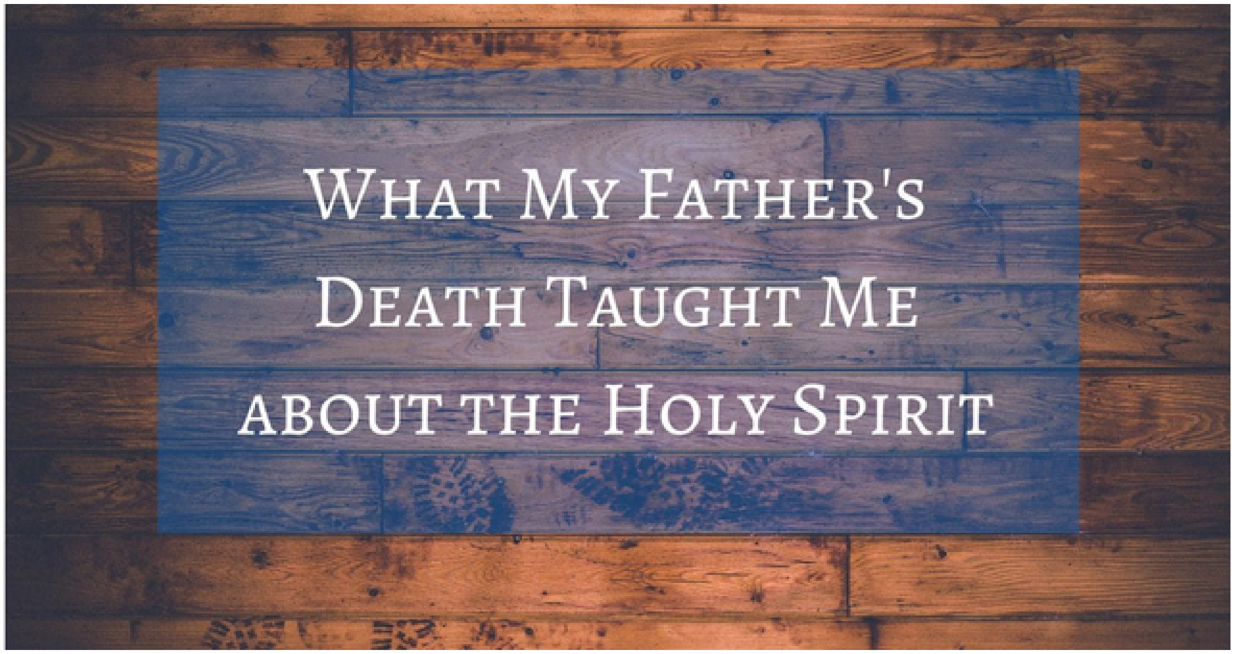
[1]

The unity of these two, life and consciousness, is the Tao, whose symbol would be the central white light (compare the Bardo Thodol, the Tibetan Book of the Dead). This light dwells in the ’square inch’, or in the ’face’, that is, between the eyes. It is the image of the creative point, a point having intensity without extension, thought of as connected with the space of the ’square inch’, the symbol for that which has extension. The two together make the Tao. Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity,while life [ming] would coincide with extensity. Carl Jung, Commentary to The Secret of the Golden Flower. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/4f/Pakua_with_frame.svg/150px-Pakua_with_frame.svg.png`

Carl Jung answers Can I help the spirit of my dead father... (2019-02-08 06:00)

[1]



QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don’t think that way everything goes wrong, then somewhere things don’t click, at least in the biological sense.

It’s as if I ate something that rationally considered is harmless but it doesn’t agree with me—I get the stomach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn’t I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability.

That's it, we just don't know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's striving towards a goal.

Yes, but that still doesn't prove anything.

It’s like when you have a patient who says, I simply must have a fine car, or else. So you tell him,

Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn’t make him immortal.

He has that need, but you can find many people who don’t admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious.

That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that’s going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure somewhere which didn’t belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently.

Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 383-386.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/d1ba7-62bfather2527s2bdead2bspirit.jpg`

Carl Jung: "There is no point in delivering oneself over to it to the last drop." (2019-02-08 06:57)

[1]

Anonymous

Dear Dr. N., 2 December 1937

I have the feeling that you are really going a bit too far.

We should make a halt before something destructive.

You know what my attitude is to the unconscious.

There is no point in delivering oneself over to it to the last drop.

If that were the right procedure, nature would never have invented consciousness, and then the animals would be the ideal embodiments of the unconscious.

In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now.

Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours.

The unconscious can realize itself only with the help of consciousness and under its constant control .

At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships.

I certainly don’t want to interfere, but before I go to India I would beg you to reflect on this warning.

With kindest regards,

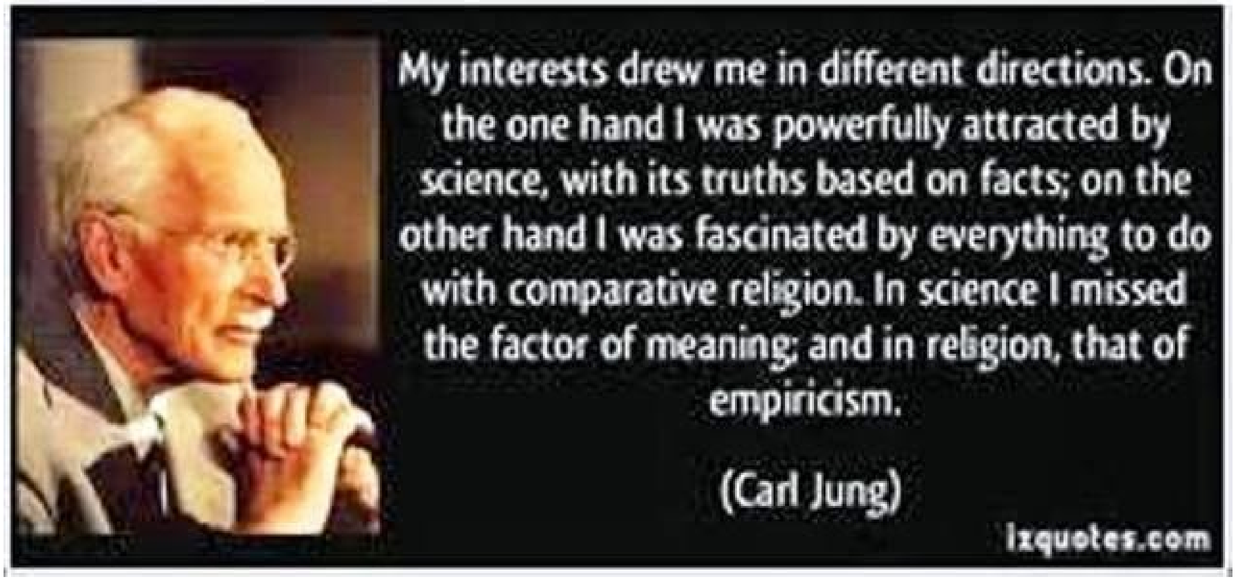
Yours,

Carl Carl Jung, Letters Vol. 1, Pages 239-240.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/d82cc-1.jpg`

Carl Jung on the Conflict between Science and Religion (2019-02-08 07:16)

[1]



My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. In science I missed the factor of meaning; and in religion, that of empiricism.

(Carl Jung)

lzquotes.com

Despite this inevitable epistemological criticism, however, we have held fast to the religious belief that the organ of faith enables man to know God.

The West thus developed a new disease: the conflict between science and religion.

The critical philosophy of science became as it were negatively metaphysical in other words, materialistic on the basis of an error in judgment; matter was assumed to be a tangible and recognizable reality.

Yet this is a thoroughly metaphysical concept hypostatized by uncritical minds.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God.

Religious faith, on the other hand, refuses to give up its pre-critical Weltanschauung, In contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children.

They cling to the world of childhood.

A famous modem theologian confesses in his autobiography that Jesus has been his good friend "from childhood on."

Jesus is the perfect example of a man who preached something different from the religion of his forefathers.

But the imitatio Christi does not appear to include the mental and spiritual sacrifice which he had to undergo at the beginning of his career and without which he would never have become a savior.

The conflict between science and religion is in reality a misunderstanding of both.

Scientific materialism has merely introduced a new hypostasis, and that is an intellectual sin.

It has given another name to the supreme principle of reality and has assumed that this created a new thing and destroyed an old thing.

Whether you call the principle of existence "God” "matter," "energy," or anything else you like, you have created nothing; you have simply changed a symbol.

The materialist is a metaphysician.

Faith, on the other hand, tries to retain a primitive mental condition on merely sentimental grounds.

It is unwilling to give up the primitive, childlike relationship to mind-created and hypostatized figures; it wants to go on enjoying the security and confidence of a world still presided over by powerful, responsible, and kindly parents.

Faith may include a sacrificium intellects (provided there is an intellect to sacrifice), but certainly not a sacrifice of feeling.

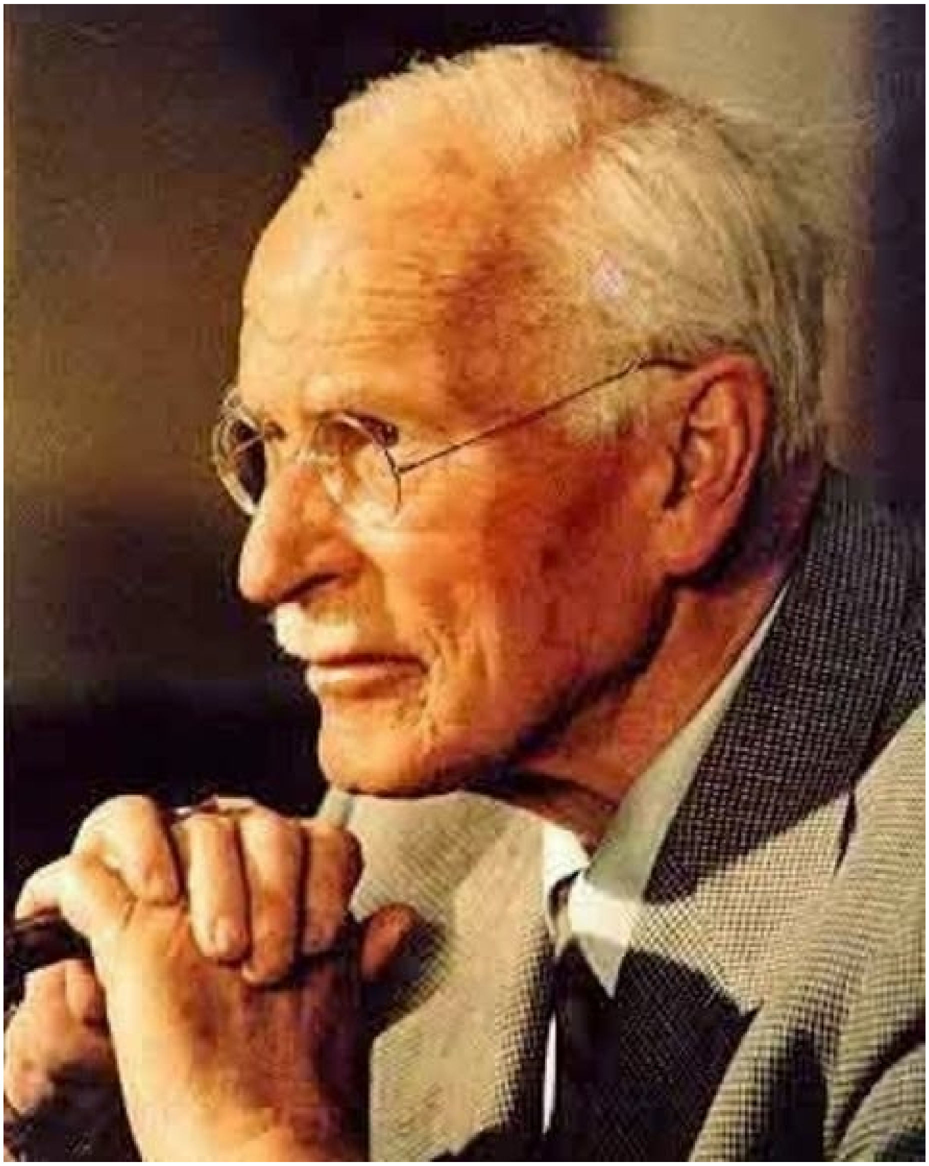
In this way the faithful remain children instead of becoming as children, and they do not gain their life because they have not lost it.

Furthermore, faith collides with science and thus gets its deserts, for it refuses to share in the spiritual adventure of our age. Carl Jung, Psychology and Religion, Paragraphs 762-763.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/ada70-science.jpg`

Carl Jung: “Who looks outside dreams; who looks inside awakes." (2019-02-08 07:18)

[1]



To Fanny Bowditch

Dear Miss Bowditch, 22 October 1916

It is understandable that, as long as you look at other people and project your own psychology into them, you can never reach harmony with yourself.

I am afraid that the mere fact of my presence takes you away from yourself so that it will be necessary for you to devalue you: such an extent that you can concentrate your libido on your Own individuality.

I have no objection as long as this procedure serves your best interest.

I know that this is the way of not a few people.

However I must ask you for patience.

I have to enter military service at the end of the week and I shall return only at the beginning of December.

But then I am willing to start work with you.

I realize that under the circumstances you have described you feel the need to see clearly.

But your vision will become clear only when you can look into your own heart.

Without, everything seems discordant; only within does it coalesce into unity.

Who looks outside dreams; who looks inside awakes.

With best regards,

Yours sincerely,

DR. JUNG Carl Jung, Letters Vol. 1, Page 33

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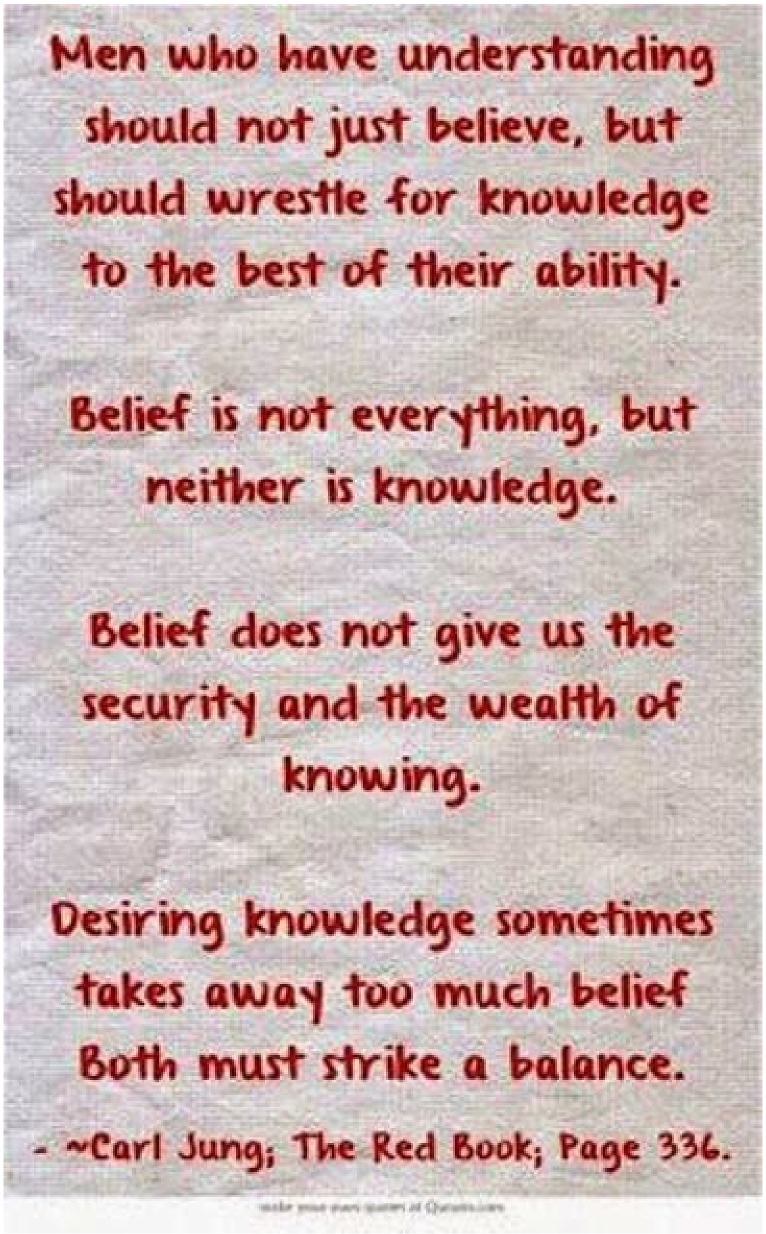
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/32736-2.jpg`

Carl Jung: “The question then is: Why don’t we believe any more?” (2019-02-08 07:31)

[1]



Men who have understanding
should not just believe, but
should wrestle for knowledge
to the best of their ability.

Belief is not everything, but
neither is knowledge.

Belief does not give us the
security and the wealth of
knowing.

Desiring knowledge sometimes
takes away too much belief
Both must strike a balance.

- ~Carl Jung; The Red Book; Page 336.

To Pastor Walther Uhsadel

Dear Pastor Ubsadel, 18 August 1936

I have now read your little book on prayer with great interest and 1 have to agree with all of it on the assumption that you are speaking to believers or at least to people who are capable of believing.

You simply take belief for granted.

But this presupposition is to a large extent no longer valid and therein lies the whole difficulty.

If we believe. then any discussion about prayer is superfluous because it is self-evident.

But if we don't believe, it seems to me pointless to talk about prayer.

The question then is: Why don't we believe any more?

How does one get to believe?

Whence does modern man derive any certainty that the circle of the world is open towards the Divine?

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was.

This knowledge alone has probably never yet prompted any modern man to believe.

On the contrary!

God's perfection would lead one to expect a perfect work of creation and not this sorry semi-hell of laziness, stupidity, and wickedness.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality.

Among the educated today I have as a rule to deal with people who are incapable of believing and whom I cannot condemn on that account.

They are profoundly alienated from the Church as well as from religion because all they hear is "Thou shalt" when they don't know anyway how they could fulfil this commandment.

What modern man needs and what would afford the only possibility of a religious attitude is precisely not an effort of the will and not moral compulsion, but rather the experience that his view of the world, which reflects his hybris of consciousness, is really and truly inadequate.

This experience is possible only when something happens to him personally which is not of his conscious doing.

It is only the experience of the spontaneous activity of the psyche, independent of his will and consciousness, that has this power of conviction.

It seems to me that the most important task of the educator of the soul would be to show people the way to the primordial experience which most clearly befell St. Paul, for example, on the road to Damascus.

In my experience this way opens up only during the psychic development of the individual.

Naturally I'm speaking of educated people.

That collective effects also occur is shown by the amazing success of the Oxford Movement.

My own personal view is that this is merely a psychologie des foules with a prognosis to match.

The turning away of educated people from the churches is a momentous loss, for it means a slipping of the Church down to a lower, popular level and hence an impoverishment of spiritual life.

A Church that has only the support of the masses can hardly be distinguished from the State.

It seems to me that Protestantism has lost contact with the individual personality in the most disastrous way.

The absence of personal confession and of the exceedingly important function of the directeur de conscience is, in a sense, the cause of a dangerous alienation of minds.

I hope you will not be offended by the candour of my remarks.

Nobody is more poignantly aware of the necessity of religious convictions than I, but just for that reason I am concerned most of all about the technical question of the way in which religious experience may, so to speak, be induced.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 216-217.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/3a5bc-3.jpg`

Carl Jung on “Instinct and Will.” (2019-02-08 08:19)

[1]

Whereas, in the course of the nineteenth century, the main concern was to put the unconscious on a philosophical footing, towards the end of the century various attempts were made in different parts of Europe, more or less simultaneously and independently of one another, to understand the unconscious experimentally or empirically.

The pioneers in this field were Pierre Janet in France and Sigmund Freud in the old Austria.

Janet made himself famous for his investigation of the formal aspect,

Freud for his researches into the content of psychogenic symptoms.

I am not in a position here to describe in detail the transformation of unconscious contents into conscious ones, so must content myself with hints.

In the first place, the structure of psychogenic symptoms was successfully explained on the hypothesis of unconscious processes.

Freud, starting from the symptomatology of the neuroses, also made out a plausible case for dreams as the mediators of unconscious contents.

What he elicited as contents of the unconscious seemed, on the face of it, to consist of elements of a personal nature that were quite capable of consciousness and had therefore been conscious under other conditions.

It seemed to him that they had ”got repressed" on account of their morally incompatible nature.

Hence, like forgotten contents, they had once been conscious and had become subliminal, and more or less irrecoverable, owing to a counter-effect exerted by the attitude of the conscious mind.

By suitably concentrating the attention and letting oneself be guided by associations—that is, by the pointers still existing in consciousness—the associative recovery of lost contents went forward as in a mnemo-technical exercise.

But whereas forgotten contents were irrecoverable because of their lowered threshold-value, repressed contents owed their relative irrecoverability to a check exercised by the conscious mind.

This initial discovery logically led to the interpretation of the unconscious as a phenomenon of repression which could be understood in personalistic terms.

Its contents were lost elements that had once been conscious.

Freud later acknowledged the continued existence of archaic vestiges in the form of primitive modes of functioning, though even these were explained personalistically.

On this view the unconscious psyche appears as a subliminal appendix to the conscious mind.

The contents that Freud raised to consciousness are those which are the most easily recoverable because they have the capacity to become conscious and were originally conscious.

The only thing they prove with respect to the unconscious psyche is that there is a psychic limbo somewhere beyond consciousness.

Forgotten contents which are still recoverable prove the same.

This would tell us next to nothing about the nature of the unconscious psyche did there not exist an undoubted link between these contents and the instinctual sphere.

We think of the latter as physiological, as in the main a function of the glands.

The modern theory of internal secretions and hormones lends the strongest support to this view.

But the theory of human instincts finds itself in a rather delicate situation, because it is uncommonly difficult not only to define the instincts conceptually, but even to establish their number and their limitations.

In this matter opinions diverge.

All that can be ascertained with any certainty is that the instincts have a physiological and a psychological aspect.

Of great use for descriptive purposes is Pierre Janet’s view of the "partie superieure et inferieure d’une fonction."

The fact that all the psychic processes accessible to our observation and experience are somehow bound to an organic substrate indicates that they are articulated with the life of the organism as a whole and therefore partake of its dynamism—in other words, they must have a share in its instincts or be in a certain sense the results of the action of those instincts.

This is not to say that the psyche derives exclusively from the instinctual sphere and hence from its organic substrate.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm.

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it.

Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature.

Even so, the psyche is to some extent dependent upon processes in the organic substrate.

At all events, it is highly probable that this is so.

The instinctual base governs the partie inferieure of the function, while the partie superieure corresponds to its predominantly "psychic" component.

The partie inferieure proves to be the relatively unalterable, automatic part of the function, and the partie superieure the voluntary and alterable part.

The question now arises: when are we entitled to speak of "psychic" and how in general do we define the "psychic" as distinct from the "physiological"?

Both are life-phenomena, but they differ in that the functional component characterized as the partie inferieure has an unmistakably physiological aspect.

Its existence or nonexistence seems to be bound up with the hormones.

Its functioning has a compulsive character: hence the designation "drive."

Rivers asserts that the "all-or-none reaction" is natural to it, i.e., the function acts altogether or not at all, which is specific of compulsion.

On the other hand the partie superieure, which is best described as psychic and is moreover sensed as such, has lost its compulsive character, can be subjected to the will and even applied in a manner contrary to the original instinct.

From these reflections it appears that the psychic is an emancipation of function from its instinctual form and so from the compulsiveness which, as sole determinant of the function, causes it to harden into a mechanism.

The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources.

At the risk of anticipating my programme, I cannot refrain from pointing out that if we delimit the psyche from the physiological sphere of instinct at the bottom, so to speak, a similar delimitation imposes itself at the top.

For, with increasing freedom from sheer instinct the partie superieure will ultimately reach a point at which the intrinsic energy of the function ceases altogether to be oriented by instinct in the original sense,
and attains a so-called "spiritual" form.

This does not imply a substantial alteration of the motive power of instinct, but merely a different mode of its application.

The meaning or purpose of the instinct is not unambiguous, as the instinct may easily mask a sense of direction other than biological, which only becomes apparent in the course of development

Within the psychic sphere the function can be deflected through the action of the will and modified in a great variety of ways.

This is possible because the system of instincts is not truly harmonious in composition and is exposed to numerous internal collisions.

One instinct disturbs and displaces the other, and, although taken as a whole it is the instincts that make individual life possible, their blind compulsive character affords frequent occasion for mutual injury.

Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life.

But this increases the possibility of collision and produces cleavages—the very dissociations which are forever putting the unity of consciousness in jeopardy.

In the psychic sphere, as we have seen, the will influences the function.

It does this by virtue of the fact that it is itself a form of energy and has the power to overcome another form.

In this sphere which I define as psychic, the will is in the last resort motivated by instincts—not, of course, absolutely, otherwise it would not be a will, which by definition must have a certain freedom of choice.

"Will" implies a certain amount of energy freely disposable by the psyche.

There must be such amounts of disposable libido (or energy), or modifications of the functions would be impossible, since the latter would then be chained to the instincts—which are in themselves extremely
Conservative and correspondingly unalterable—so exclusively that no variations could take place, unless it were organic variations.

As we have already said, the motivation of the will must in the first place be regarded as essentially biological.

But at the (permitting such an expression) upper limit of the psyche, where the function breaks free from its original goal, the instincts lose their influence as movers of the will.

Through having its form altered, the function is pressed into the service of other determinants or motivations, which apparently have nothing further to do with the instincts.

What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect.

Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will.

Later I shall show what seems to me to constitute the relation of spirit to instinct.

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct.

What I would call the psyche proper extends to all functions which can be brought under the influence of a will.

Pure instinctuality allows no consciousness to be conjectured and needs none.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function.

It must "know" of a goal different from the goal of the function.

Otherwise it would coincide with the driving force of the function.

Driesch rightly emphasizes: "There is no willing without knowing."

Volition presupposes a choosing subject who envisages different possibilities.

Looked at from this angle, psyche is essentially conflict between blind instinct and will (freedom of choice).

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension.

Apart from psychoid processes, there are in the unconscious ideas and volitional acts, hence something akin to conscious processes; but in the instinctual sphere these phenomena retire so far into the background that the term "psychoid" is probably justified.

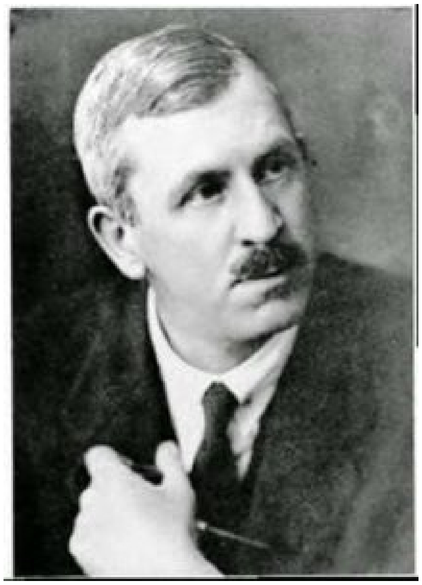
If, however, we restrict the psyche to acts of the will, we arrive at the conclusion that psyche is more or less identical with consciousness, for we can hardly conceive of will and freedom of choice without consciousness.

This apparently brings us back to where we always stood, to the axiom psyche = consciousness.

What, then, has happened to the postulated psychic nature of the unconscious? Carl Jung, CW 8, Pages 178-181, Para 371-381

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/6383d-2.gif`

H.G. Baynes on the Suicide of his Wife (Hilda) **(2019-02-08 10:25)**



Peter's return from Africa brought him face to face with the terrible tragedy of his wife's death. He speaks of being haunted by her spirit. Diana Baynes, Jung's Apprentice, Page 195

She could not free her soul from the clutching fingers, which caught her out of the chaos of the past, by means of life.

Therefore she was forced to free herself by death.

Freedom she must have at all costs and I was merely part of the cost.

Life had proved too much for her and she had to give it up.

Her last word to me was her undying belief in Love …

Yesterday I stood beside her grave and wondered if her spirit was in the breeze that rustled the autumn leaves.

Throughout the year her spirit had been with me.

By negation of the body and its functions she went over almost completely to the life of the spirit so that the shedding of the body became an inevitable need for her cramped and tormented soul.

Thus she became a spirit of great power and constantly she affects me.

Whether this relation exists in the world or solely in my soul I cannot say, but for me her spirit lingers.

She is my guide, because her main preoccupation was religion. Religion seized her and ·broke her . . . only from the angle of religion does her life appear meaningful and intelligible.

Her religious instinct was her only paramount guide by which she held her precarious course.

Therefore like Pallas Athena, Hilda often assumes the guise of Mentor and stands beside me holding me to that same quest and striving in that same warfare.

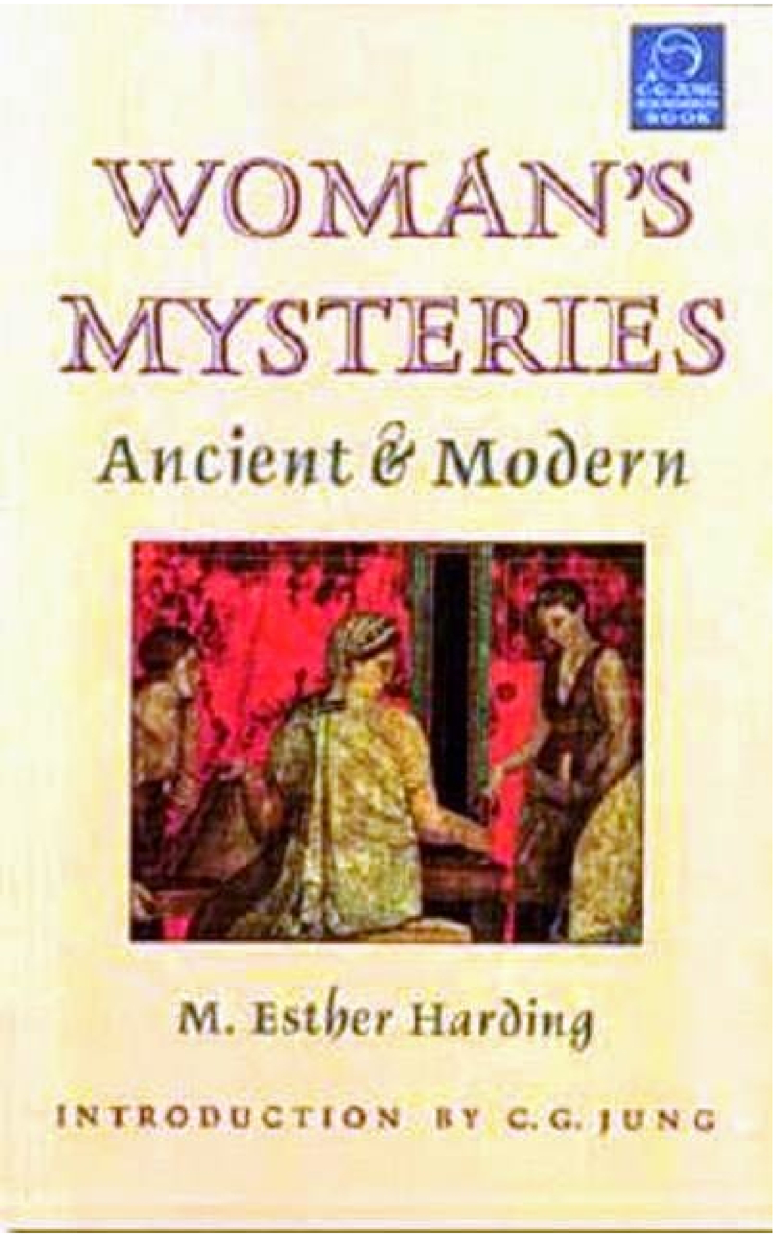
But her spirit has gone through a transformation.

She has relinquished her personal and limited notions of truth … she has become an influence that is in a way personal in effect but celestial in intention.

Very like the influence which Pallas Athena exercised upon Ulysses. H.G. Baynes, Jung’s Apprentice, Page 195-196

Carl Jung: “The question of women’s initiation pictures is obscure…” (2019-02-08 15:58)

[1]


A C.G. JUNG FOUNDATION BOOK
WOMAN'S MYSTERIES
Ancient & Modern
M. Esther Harding
INTRODUCTION BY C.G. JUNG

To Wellmann W. Schmied

Dear Sir, 5 November 1942

With regard to your question about the black sun, Baudelaire's "soleil noir"1 is by no means an exception.

The idea of a counter earth occurs, for instance, in the Pythagorean system, and we find the sol niger3 in alchemy, also the ignis niger.

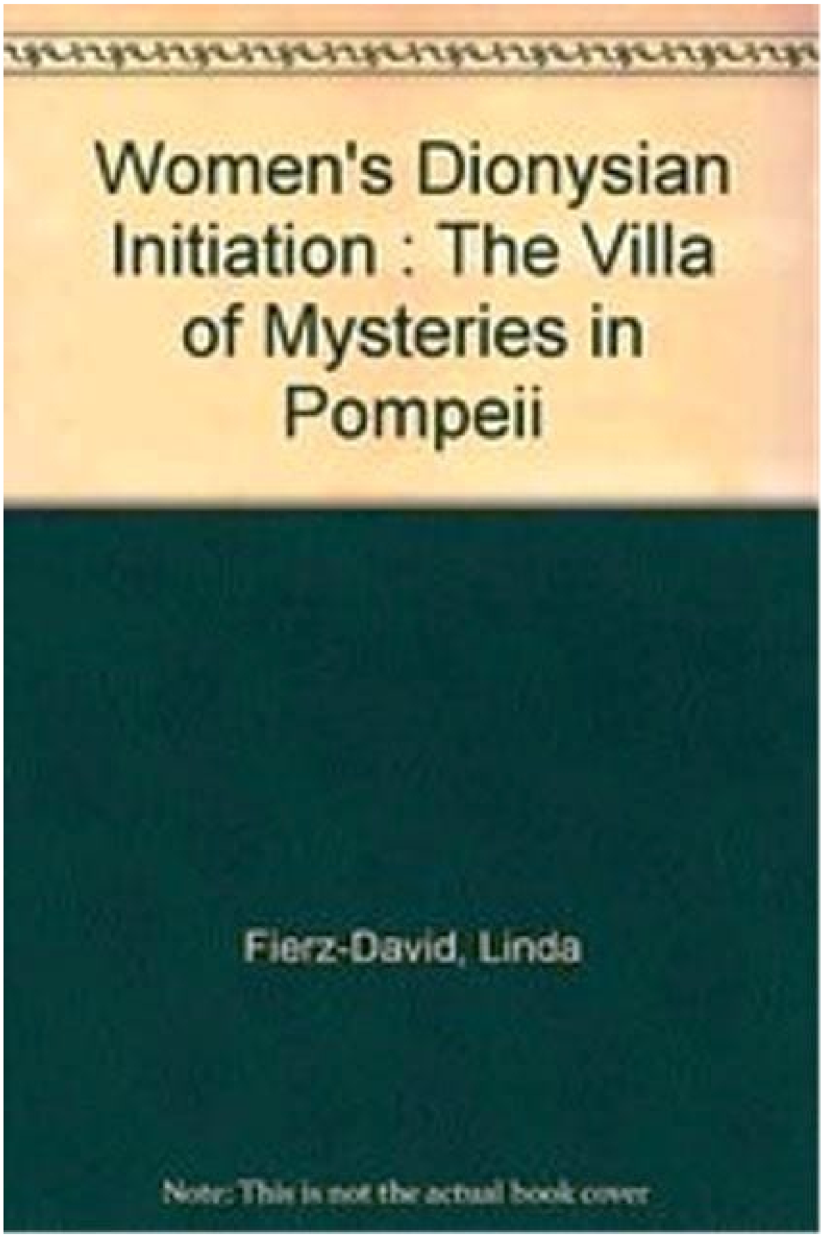
The corresponding idea of a black moon does not exist, because this would coincide with the new moon and so is already anticipated.

The moon plays a considerable role with women, while the sun-vision occurs both with women and men.

The question of women’s initiation pictures is obscure in so far as the archetypal material in this respect is not nearly so extensive as men’s.

This for the simple reason that the initiations were evolved and handed down chiefly by men.

[2]



Women's Dionysian Initiation : The Villa of Mysteries in Pompeii

Fierz-David, Linda

Note: This is not the actual book cover

Nevertheless there are all sorts of clues in Greek mythology (also in primitive psychology).

I would particularly draw your attention to the figures of Hecate, Demeter, and Kore, and the Magna Mater.

It is this last figure that plays the most important and most repellent role in female initiations.

The "terrible" refers to her.

You will find something about it in Kerenyi and Jung : Einfiihrung in das Wesen der Mythologie (Pantheon Akademische Verlagsanstalt, Amsterdam and Leipzig, 194).

Much of interest also in H. Thurnwald : Menschen der Siidsee (Enke Verlag, Stuttgart, 1937) .

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 322-323.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/207cb-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/51688-2.jpg`

Carl Jung: “I can scarcely feel my way into a psyche that has not grown up on any soil.” (2019-02-08 16:36)

[1]

To Erich Neumann

My dear Neumann, 22 December 1935

Don’t grow any grey hairs for having overlooked my 60th birthday!

To me the abstract number means nothing. I much prefer to know, or to bear from you, what you are doing.

What the European Jews are doing I know already, but I am extraordinarily interested in what the Jews are doing on their own archetypal soil.

Analytical psychology (or as it is now called, complex psychology) has its roots deep in Europe, in the Christian Middle Ages, and ultimately in Greek philosophy.

The connecting link was missing for so long bas now been found, and it is alchemy as Silberer correctly surmised.

Unfortunately, rationalistic psychologism broke his neck for him.

The "cultivated Jew" is always on the way to becoming a "non-Jew."

You are quite right: the way does not go from good to better, but dips down first to the historical data.

I usually point out to most of my Jewish patients that it stands to reason they are Jews.

I wouldn’t do this had f not so often seen Jews who imagined they were something else.

For them ”Jewishness" is a species of personal insult.

_ . . I find your very positive conviction that the soil of Palestine is essential for Jewish individuation most valuable.

How does this square with the fact that Jews in general have lived much longer in other• countries than in Palestine?

Even Moses Maimonides preferred Cairo Fostat although he had the opportunity of living in Jerusalem.

Is it the case that the Jew is so accustomed to being a non-Jew that he needs the Palestinian soil in concreto to be reminded of his Jewishness?

I can scarcely feel my way into a psyche that has not grown up on any soil.

With heartiest wishes for your continued well-being,

Your ever devoted,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 206-207.

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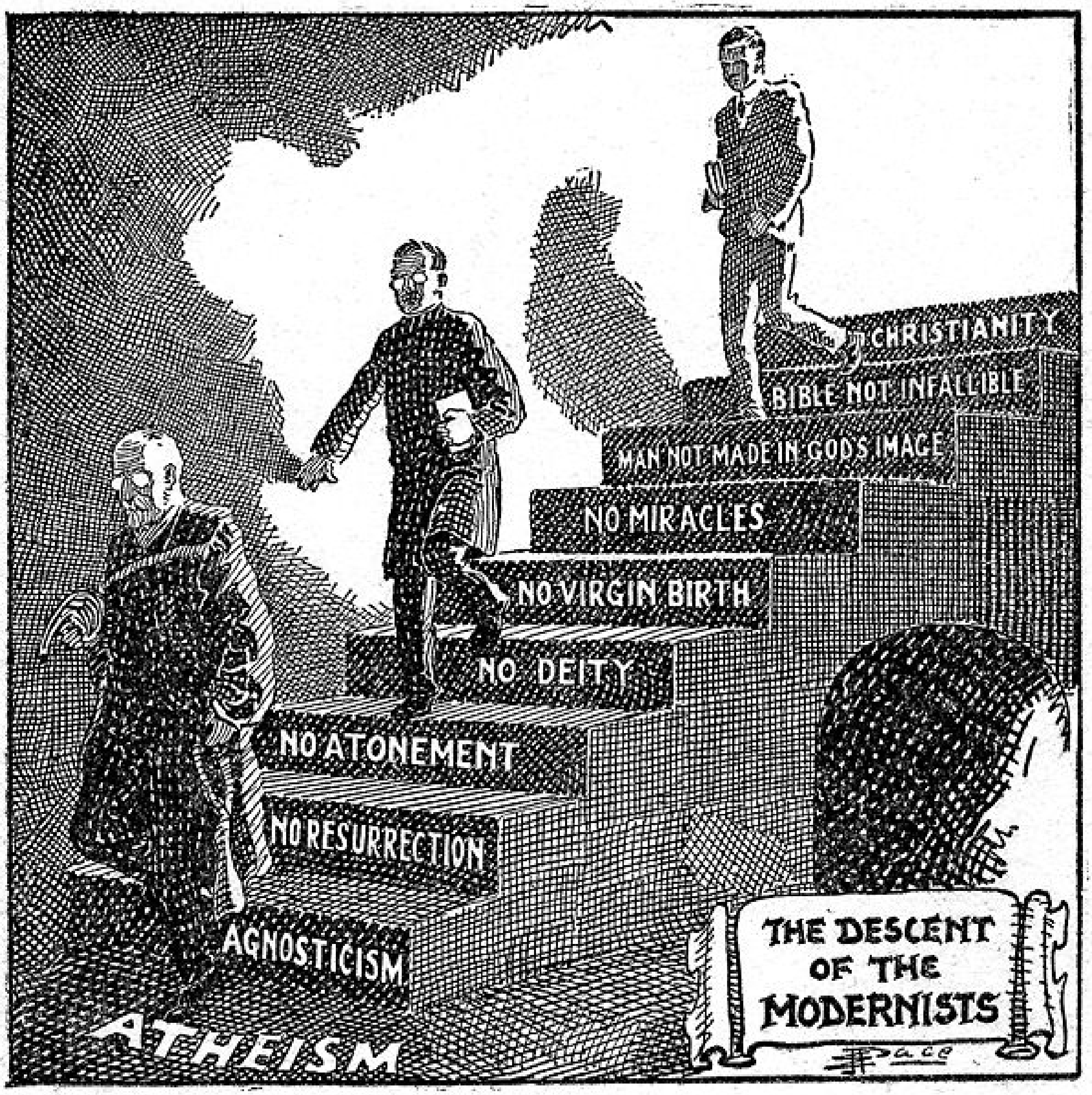
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/9f2c4-1m.jpg`

Why our time is so utterly Godless and Profane ~Carl Jung (2019-02-08 16:46)

[1]

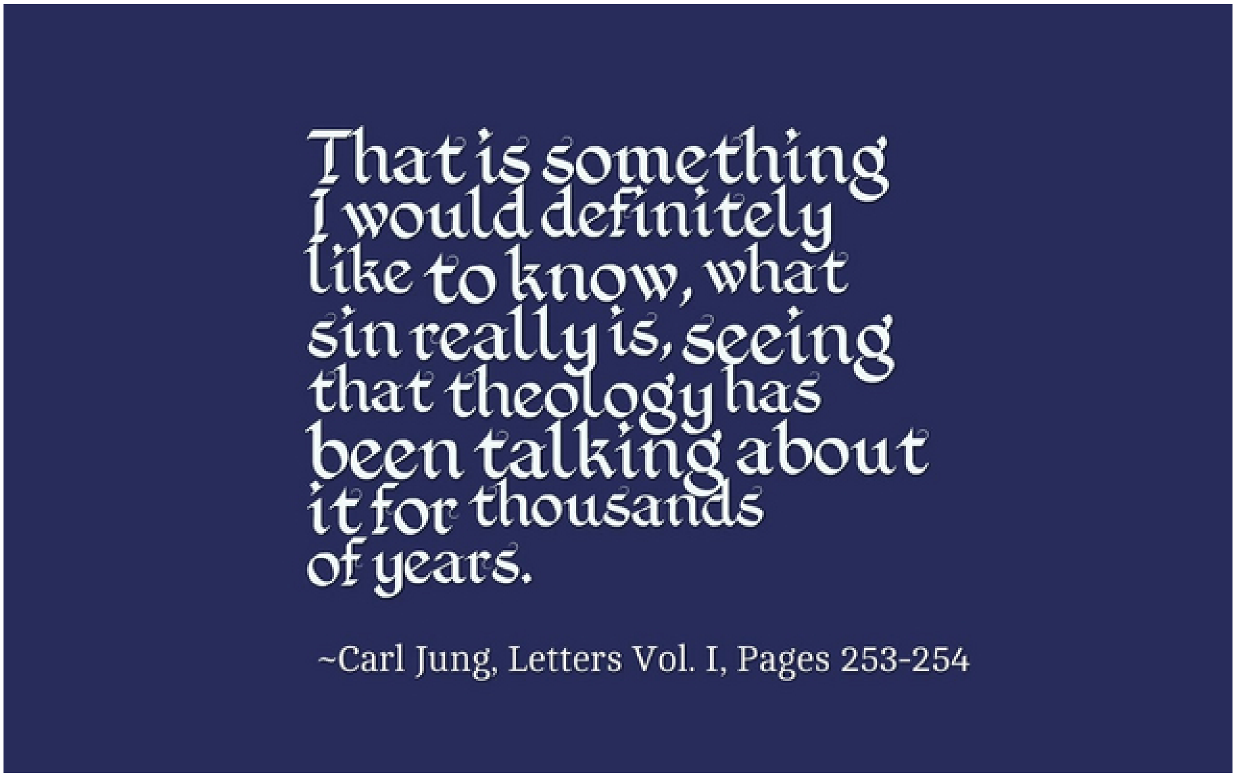


If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. But we differ from the Buddhist yoga doctrine in that we even deny that such autonomous parts are experienceable. A great psychicdanger arises here, because the parts then behave like any other repressed contents: they necessarily induce wrong attitudes, for the repressed material appears again in consciousness in a spurious form. This fact, which is so striking in every case of neurosis, holds true also, for collective psychic phenomena. In this respect our time is caught in a fatal error: we believe wecan criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. It is completely forgotten that the reason mankind believes in the 'daemon' has nothing whatever to do with outside factors, but is due to simple perception of the powerful inner effect of the autonomous fragmentary systems. This effect is not nullified by criticizing its name intellectually, nor by describing it as false. The effect is collectively always present; the autonomous systems are always at work, because the fundamental structure of the unconscious is not touched by the fluctuations of a transitory consciousness. Carl Jung, Commentary on The Secret of the Golden Flower. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/1/10/Descent_of_the_Modernists%2C_E._J._Pace%2C_Christian_Cartoons%2C_1922.jpg/612px-Descent_of_the_Modernis`

Some Carl Jung Quotations LX*** (2019-02-09 04:30)

[1]

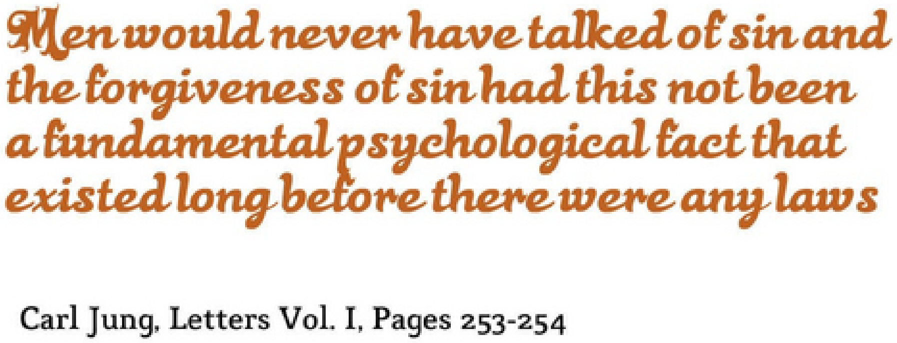


That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years.

~Carl Jung, Letters Vol. I, Pages 253-254

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

[2]

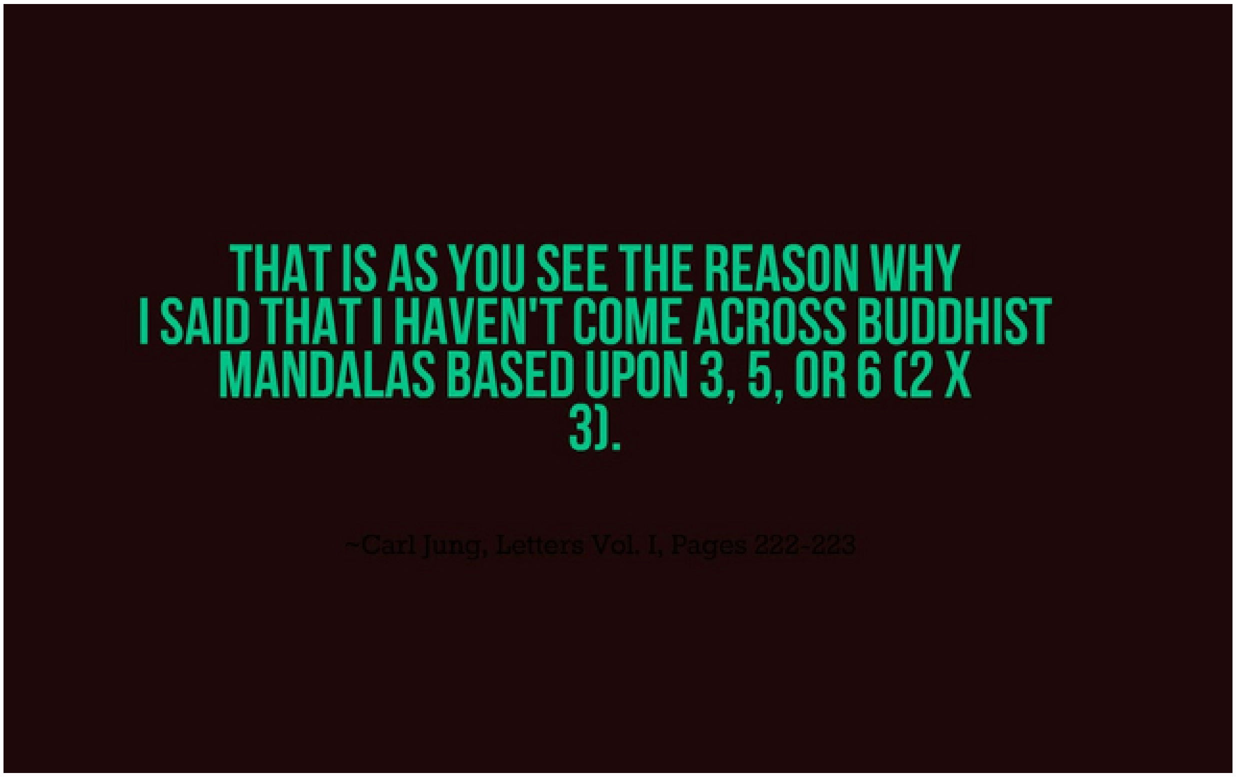


Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws

Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

[3]

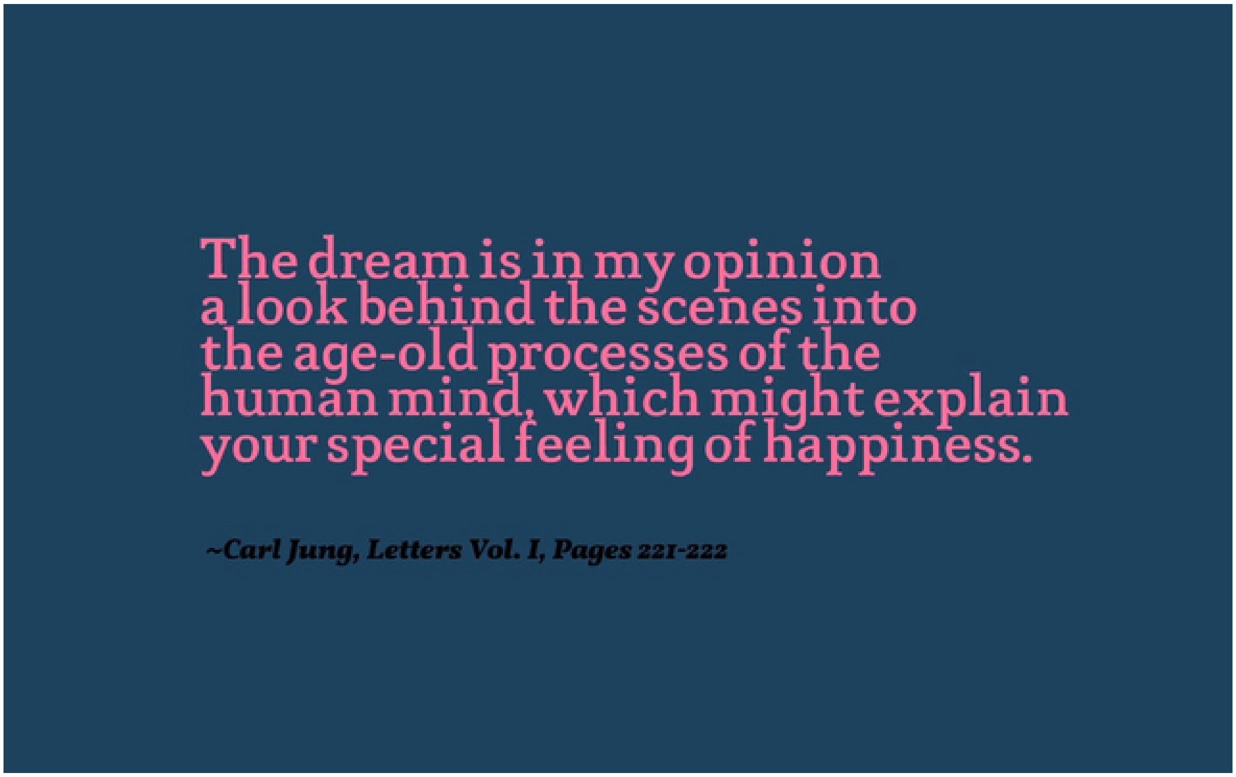


THAT IS AS YOU SEE THE REASON WHY I SAID THAT I HAVEN'T COME ACROSS BUDDHIST MANDALAS BASED UPON 3, 5, OR 6 (2 X 3).

~Carl Jung, Letters Vol. I, Pages 222-223

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3). Carl Jung, Letters Vol. I, Pages 222-223

[4]

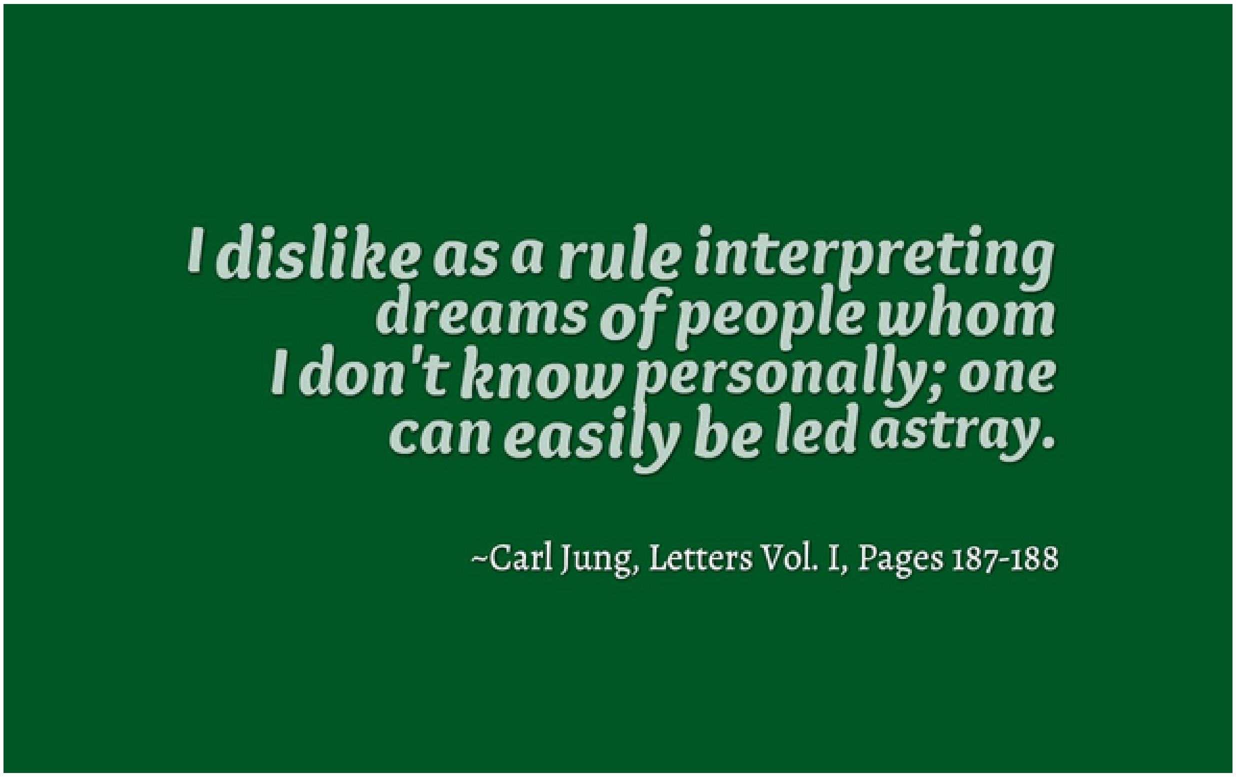


The dream is in my opinion
a look behind the scenes into
the age-old processes of the
human mind, which might explain
your special feeling of happiness.

~Carl Jung, Letters Vol. I, Pages 221-222

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

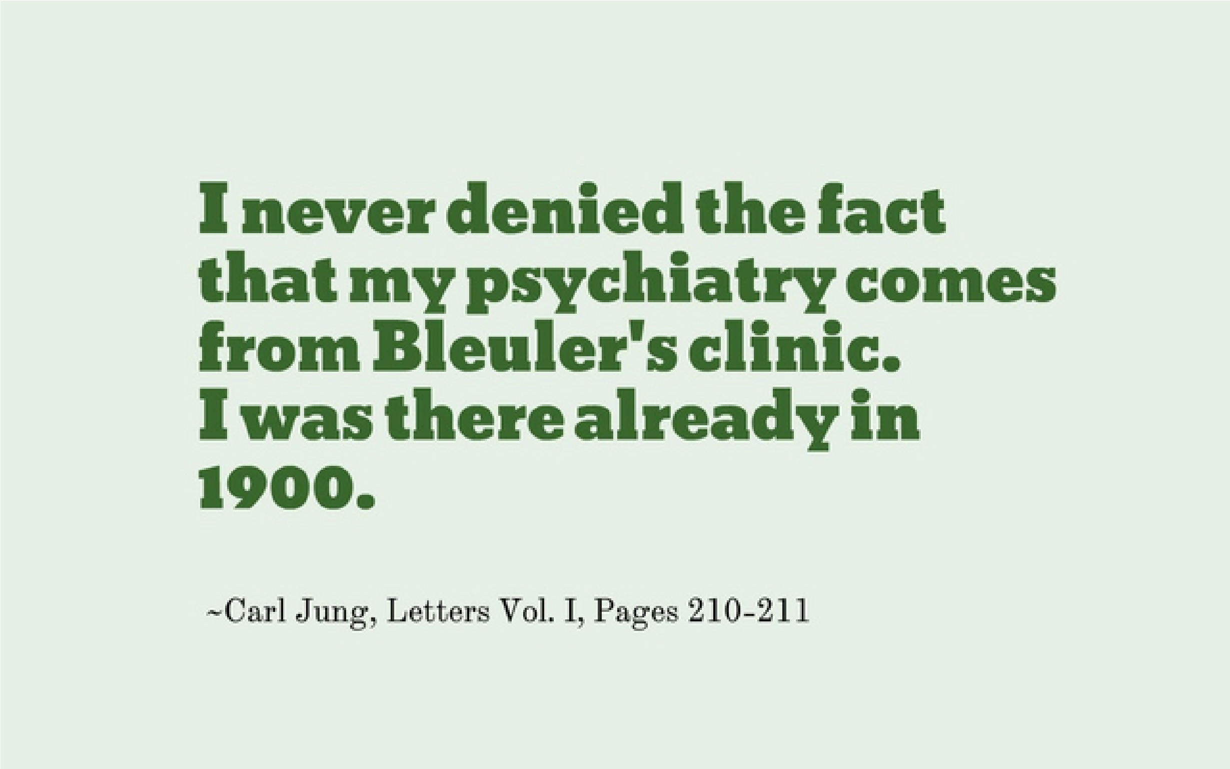
[5]



I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray.

~Carl Jung, Letters Vol. I, Pages 187-188

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.



I never denied the fact that my psychiatry comes from Bleuler's clinic. I was there already in 1900.

~Carl Jung, Letters Vol. I, Pages 210-211

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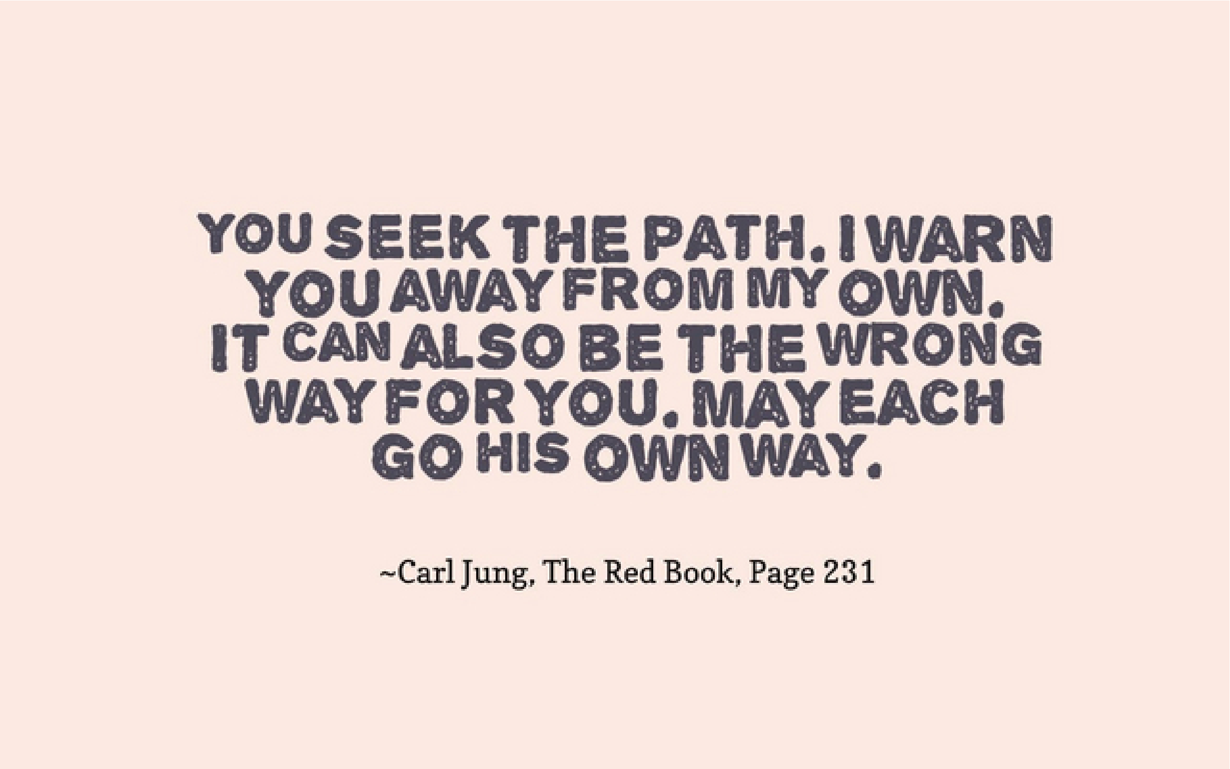


YOU SEEK THE PATH. I WARN
YOU AWAY FROM MY OWN.
IT CAN ALSO BE THE WRONG
WAY FOR YOU. MAY EACH
GO HIS OWN WAY.

~Carl Jung, The Red Book, Page 231

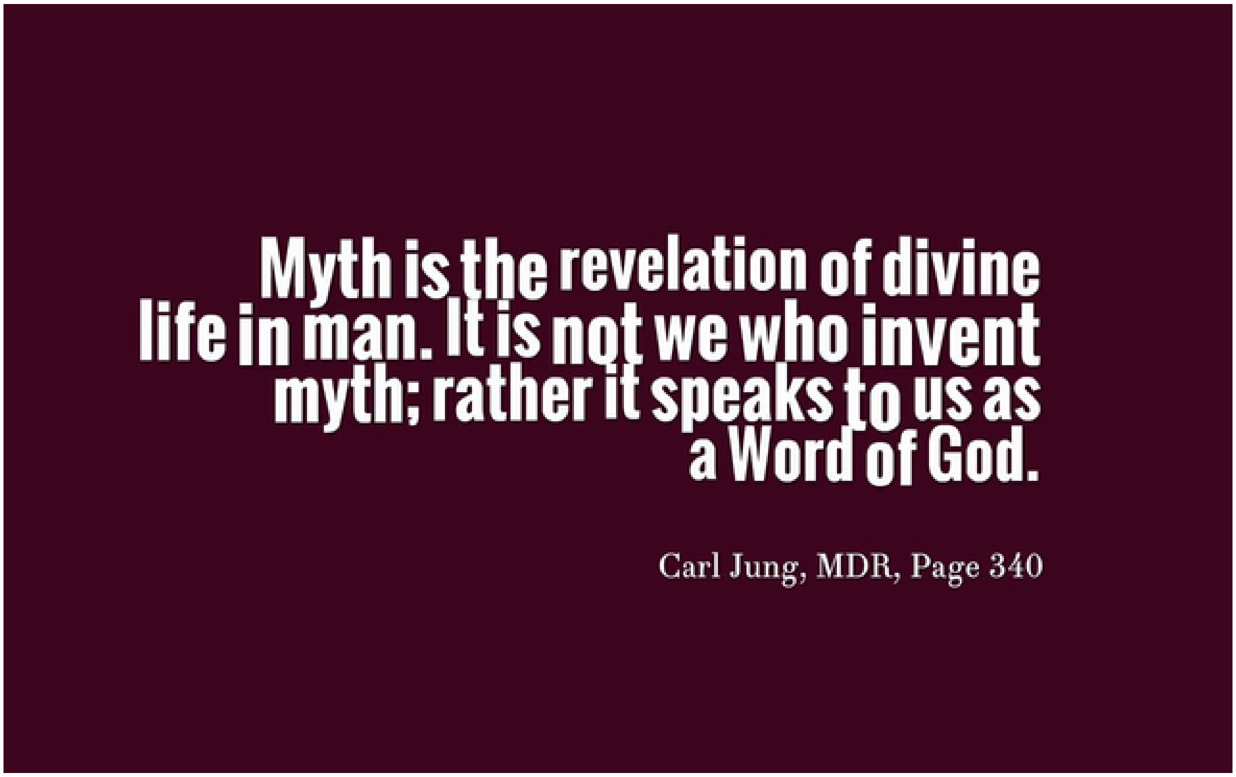
You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Sex is a playground for lonely scientists.

~Carl Jung; C.G. Jung Speaks; Pages 85-87.

Sex is a playground for lonely scientists. Carl Jung; C.G. Jung Speaks; Pages 85-87.

[9]

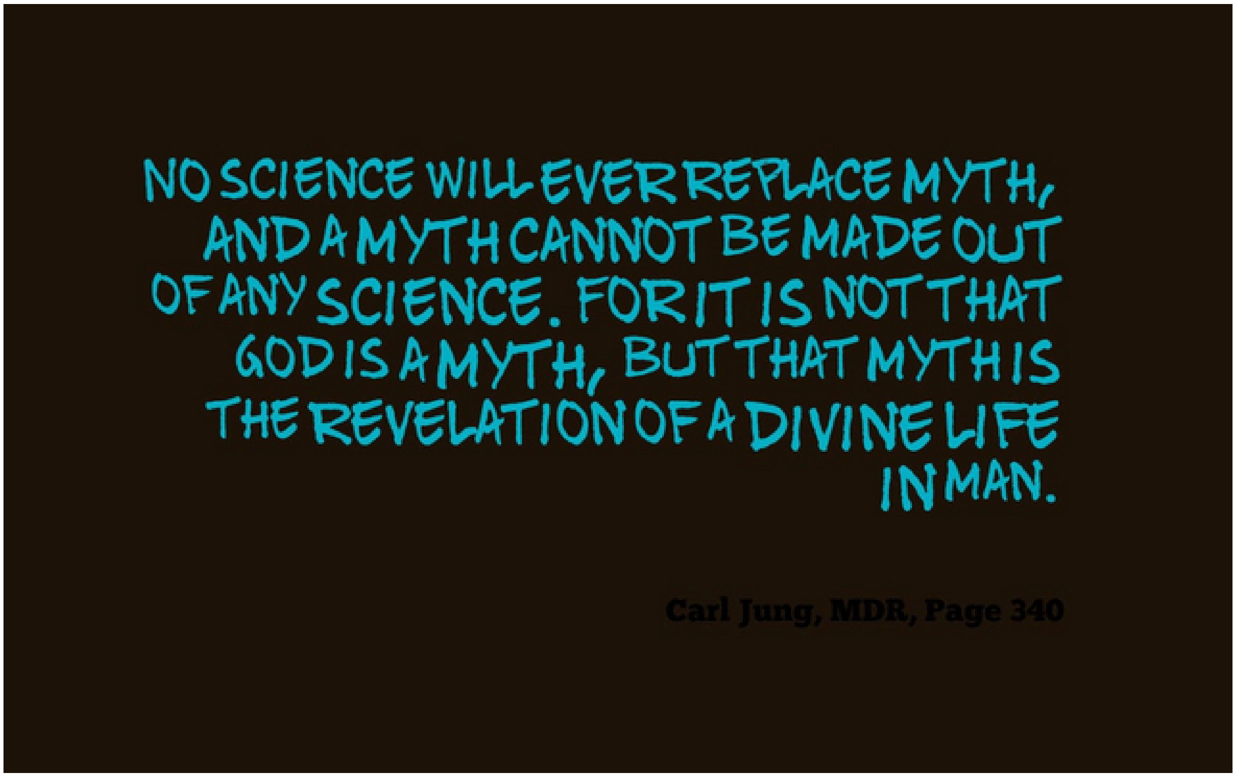


Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God.

Carl Jung, MDR, Page 340

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

[10]

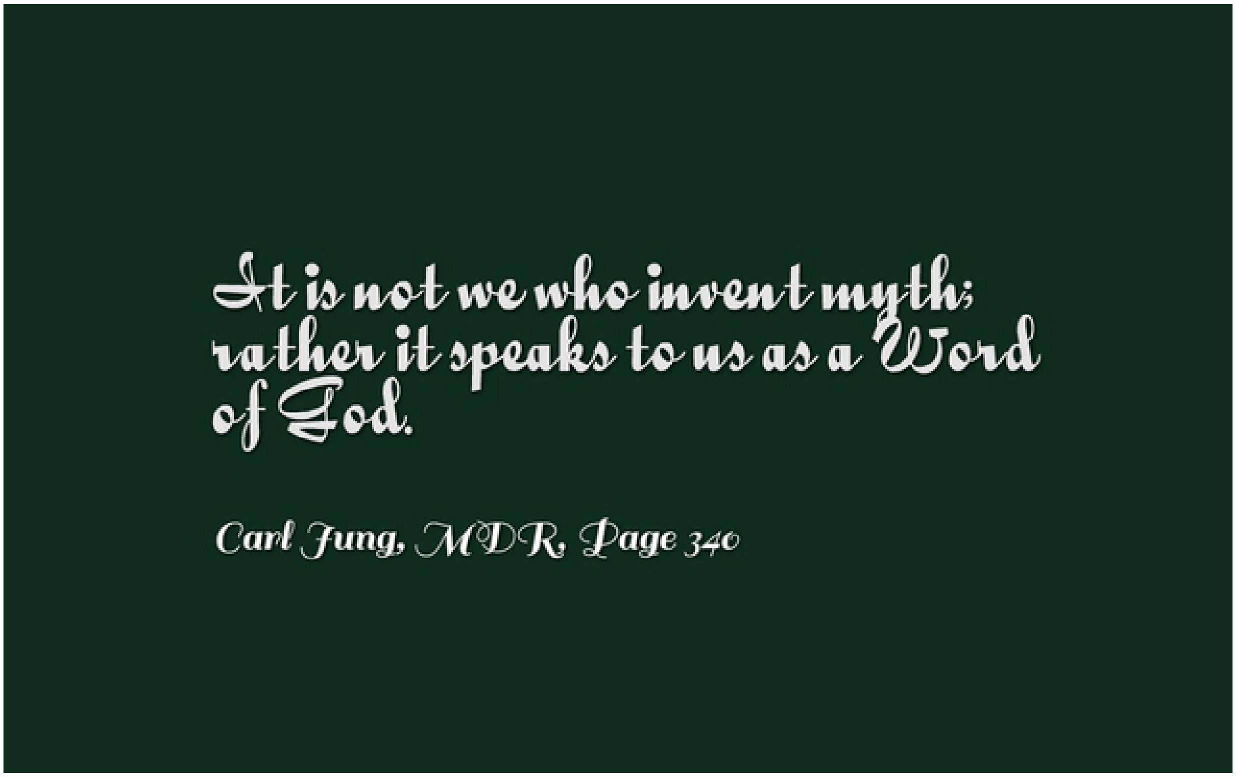


NO SCIENCE WILL EVER REPLACE MYTH, AND A MYTH CANNOT BE MADE OUT OF ANY SCIENCE. FOR IT IS NOT THAT GOD IS A MYTH, BUT THAT MYTH IS THE REVELATION OF A DIVINE LIFE IN MAN.

Carl Jung, MDR, Page 340

No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

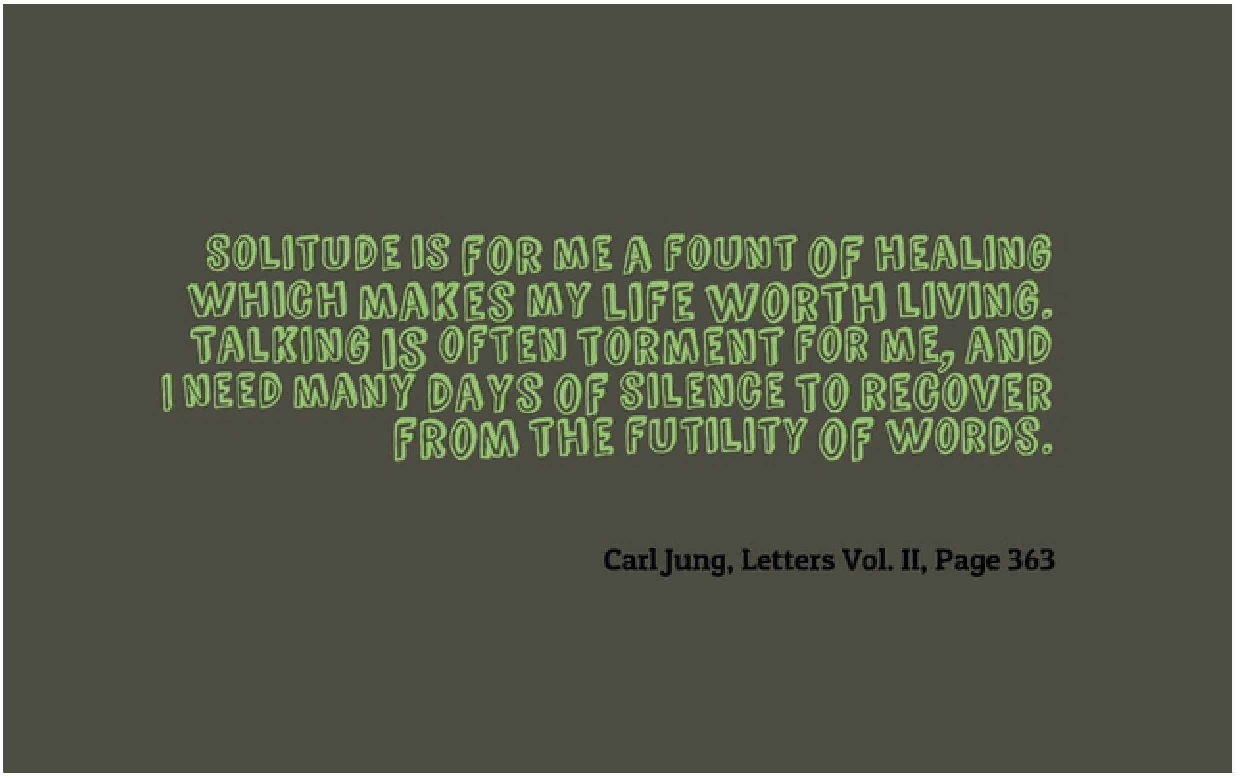
[11]



It is not we who invent myth; rather it speaks to us as a Word of God.

Carl Jung, MDR, Page 340

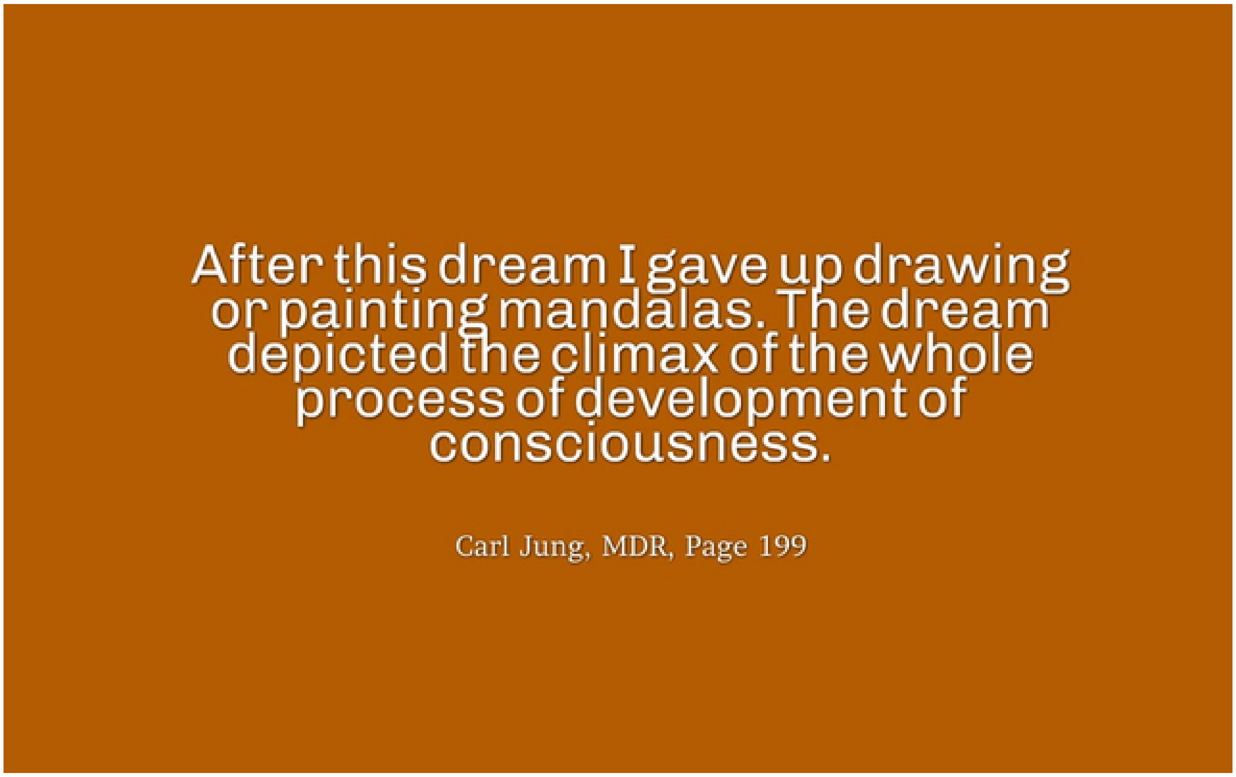
It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.



SOLITUDE IS FOR ME A FOUNT OF HEALING
WHICH MAKES MY LIFE WORTH LIVING.
TALKING IS OFTEN TORMENT FOR ME, AND
I NEED MANY DAYS OF SILENCE TO RECOVER
FROM THE FUTILITY OF WORDS.

Carl Jung, Letters Vol. II, Page 363

Solitude is for me a fount of healing which makes my life worth living. Talking is often torment for me, and I need many days of silence to recover from the futility of words. Carl Jung, Letters Vol II, Page 363.



After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness.

Carl Jung, MDR, Page 199

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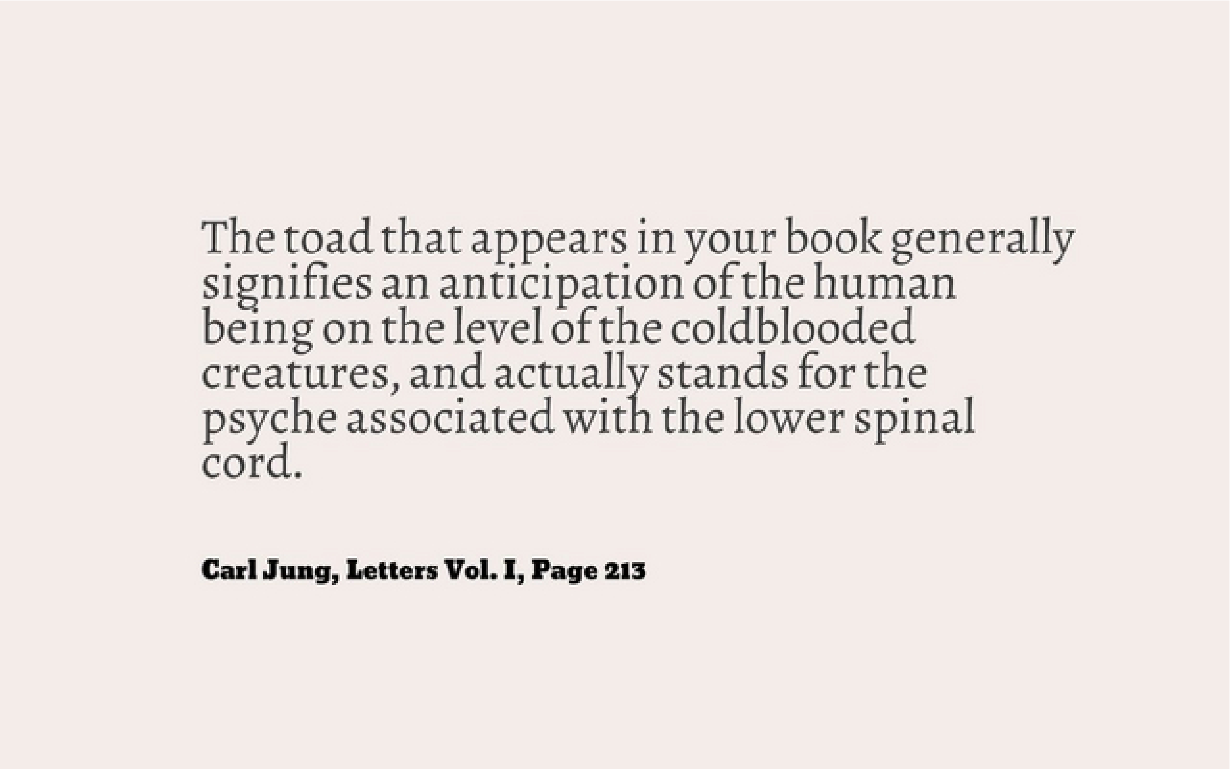
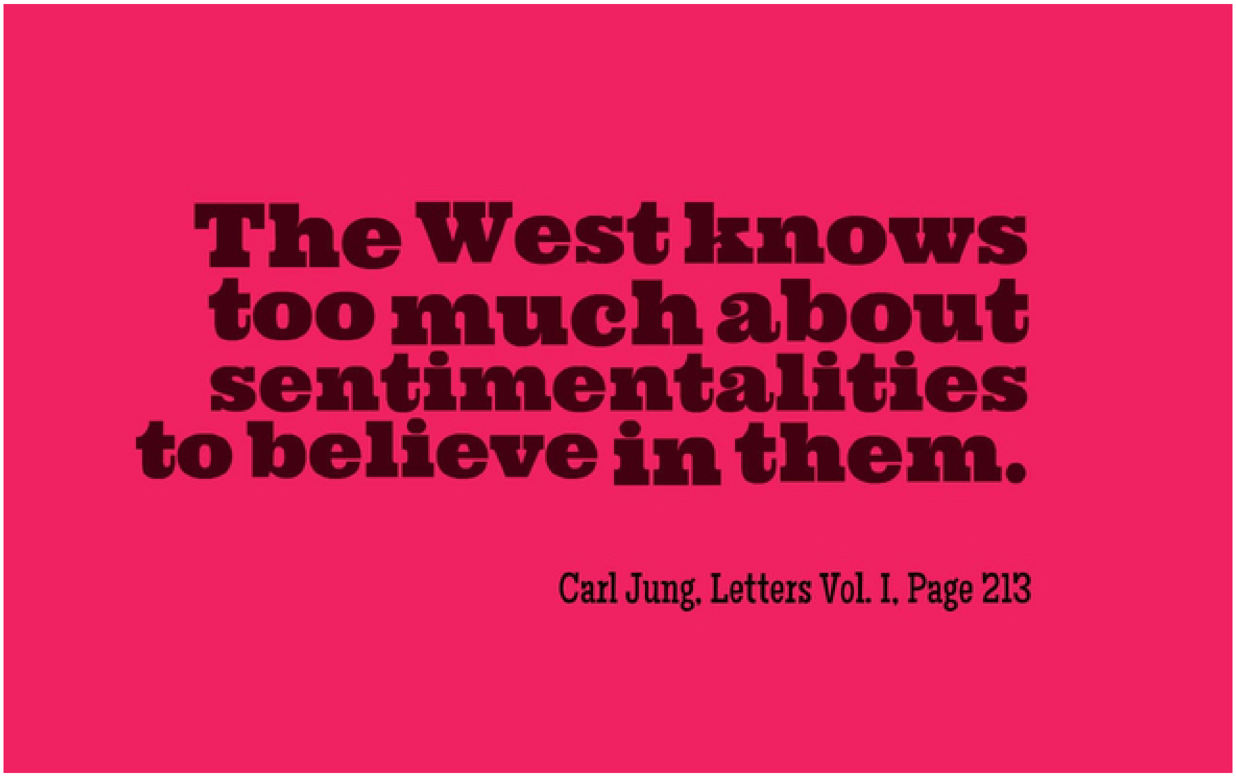


The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord.

Carl Jung, Letters Vol. I, Page 213

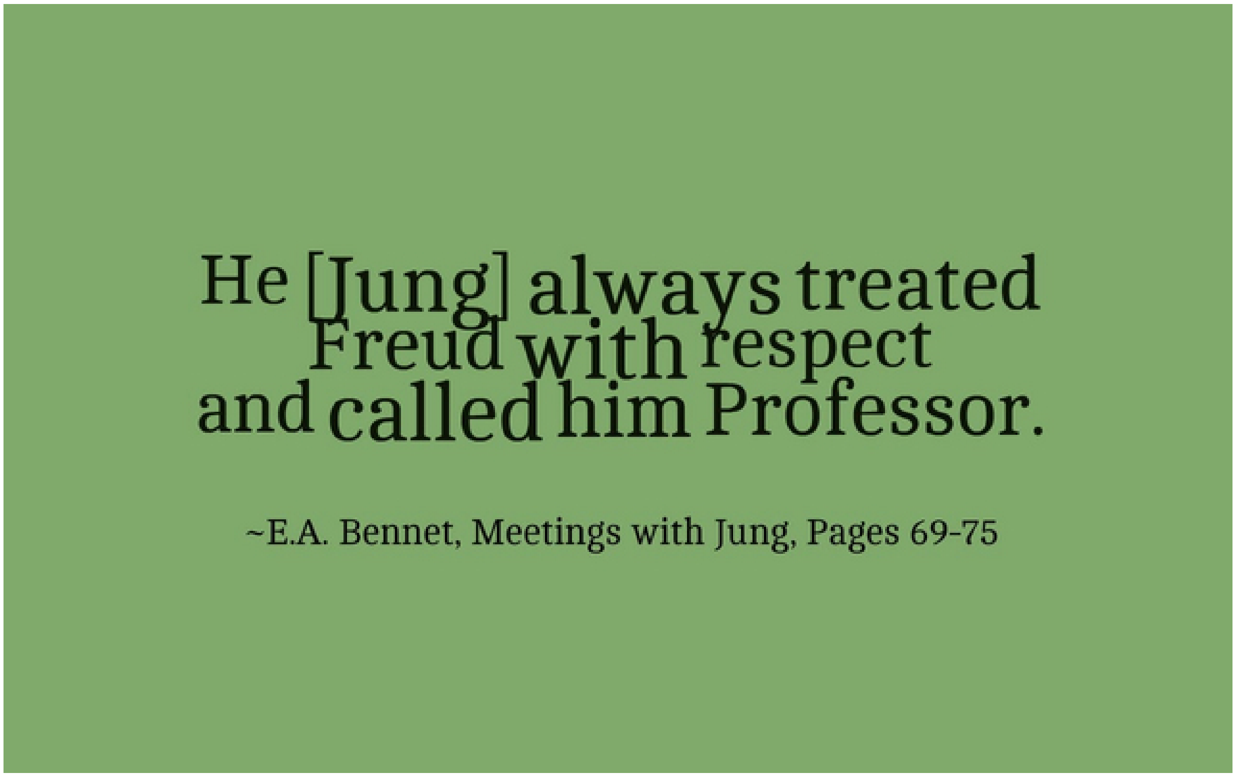
The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Carl Jung, Letters Vol. I, Page 213



The West knows too much about sentimentalities to believe in them.

Carl Jung, Letters Vol. I, Page 213

The West knows too much about sentimentalities to believe in them. Carl Jung, Letters Vol. I, Page 213

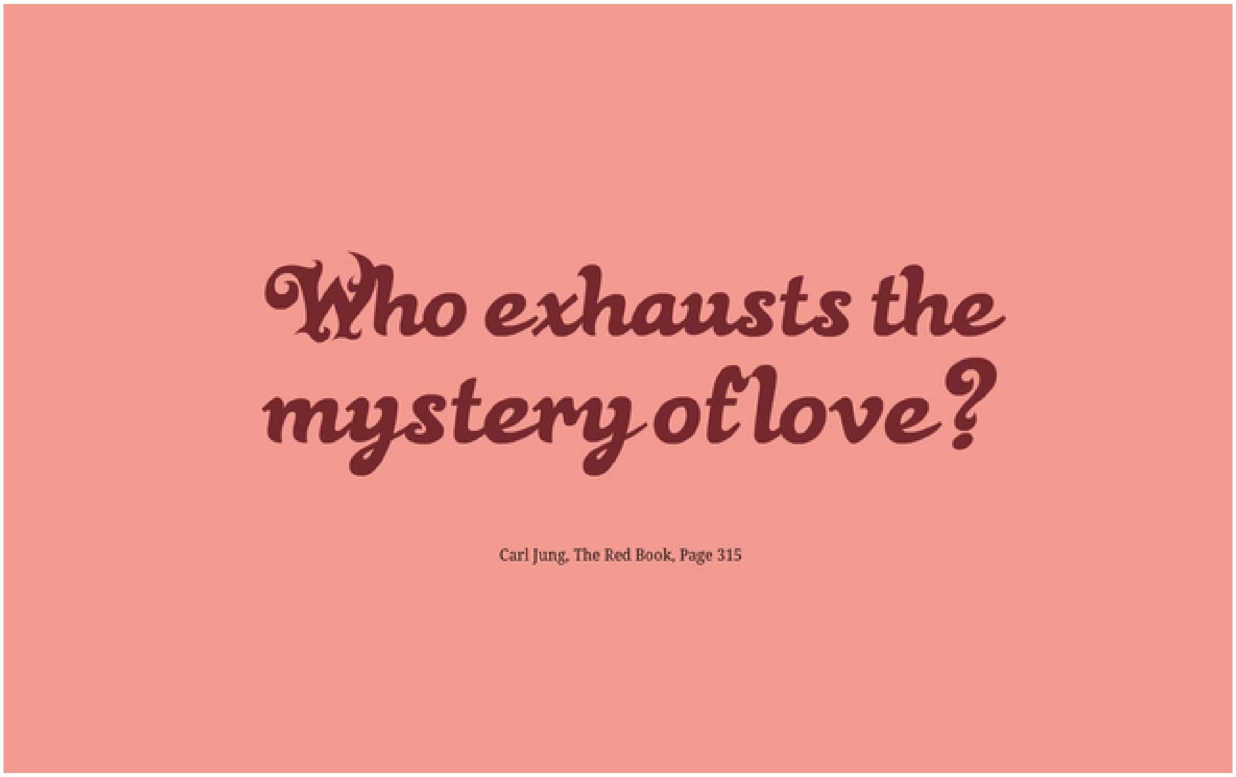


He [Jung] always treated Freud with respect and called him Professor.

~E.A. Bennet, Meetings with Jung, Pages 69-75

He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings with Jung, Pages 69-75

[17]

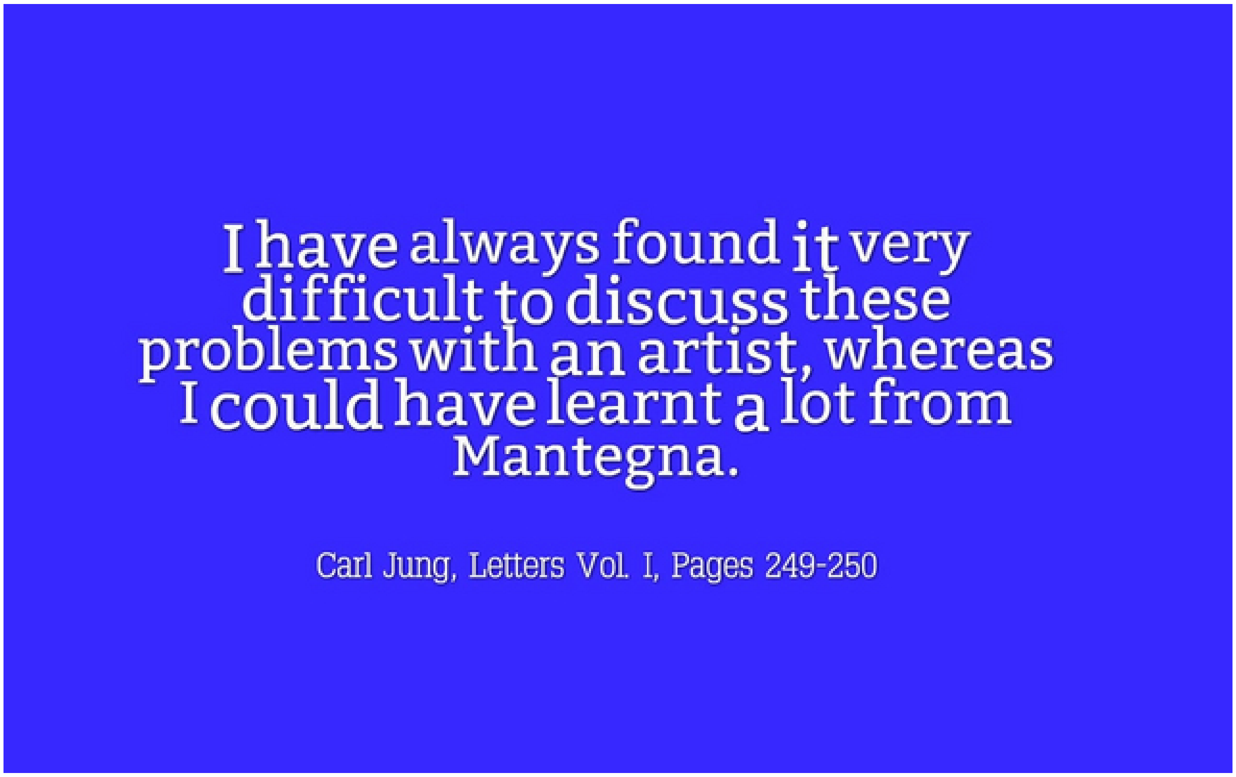


Who exhausts the mystery of love?

Carl Jung, The Red Book, Page 315

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

[18]

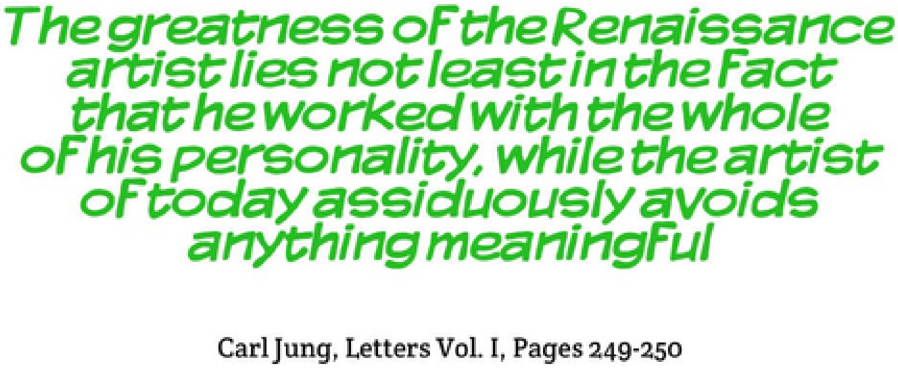


I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna.

Carl Jung, Letters Vol. I, Pages 249-250

I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna. Carl Jung, Letters Vol. I, Pages 249-250

[19]



The greatness of the Renaissance
artist lies not least in the fact
that he worked with the whole
of his personality, while the artist
of today assiduously avoids
anything meaningful

Carl Jung, Letters Vol. I, Pages 249-250

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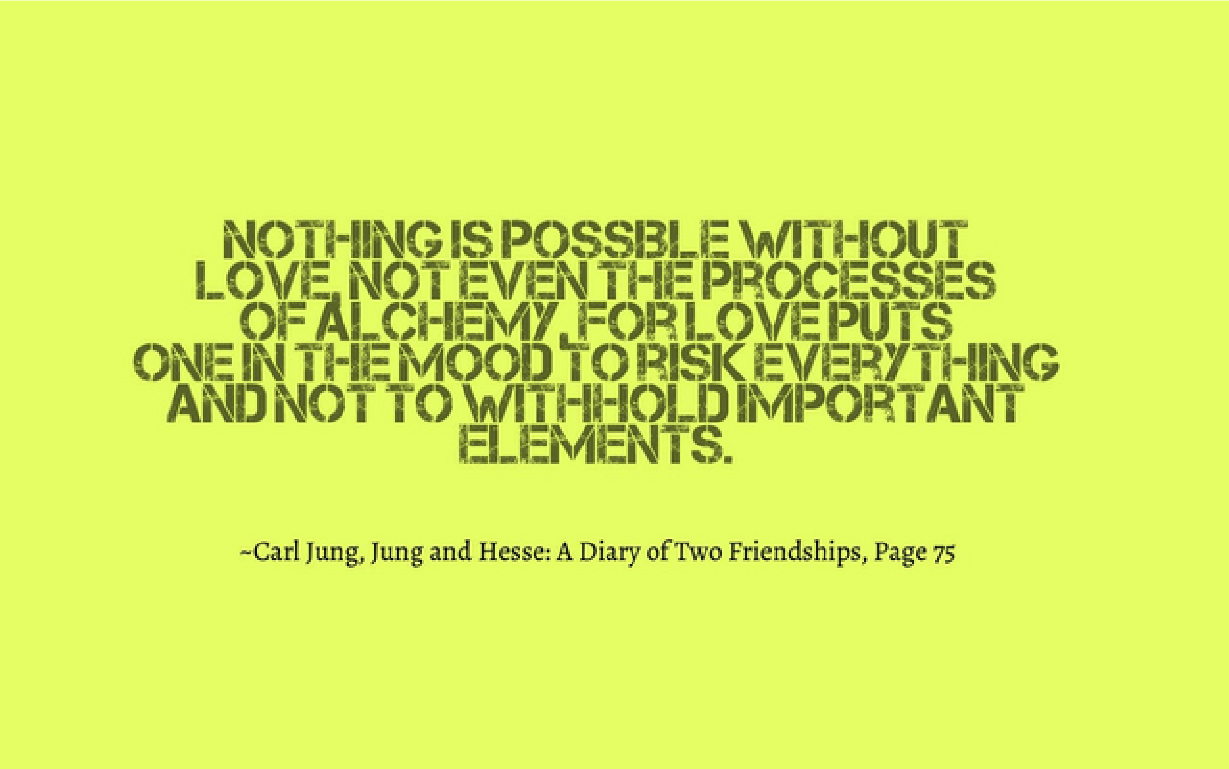
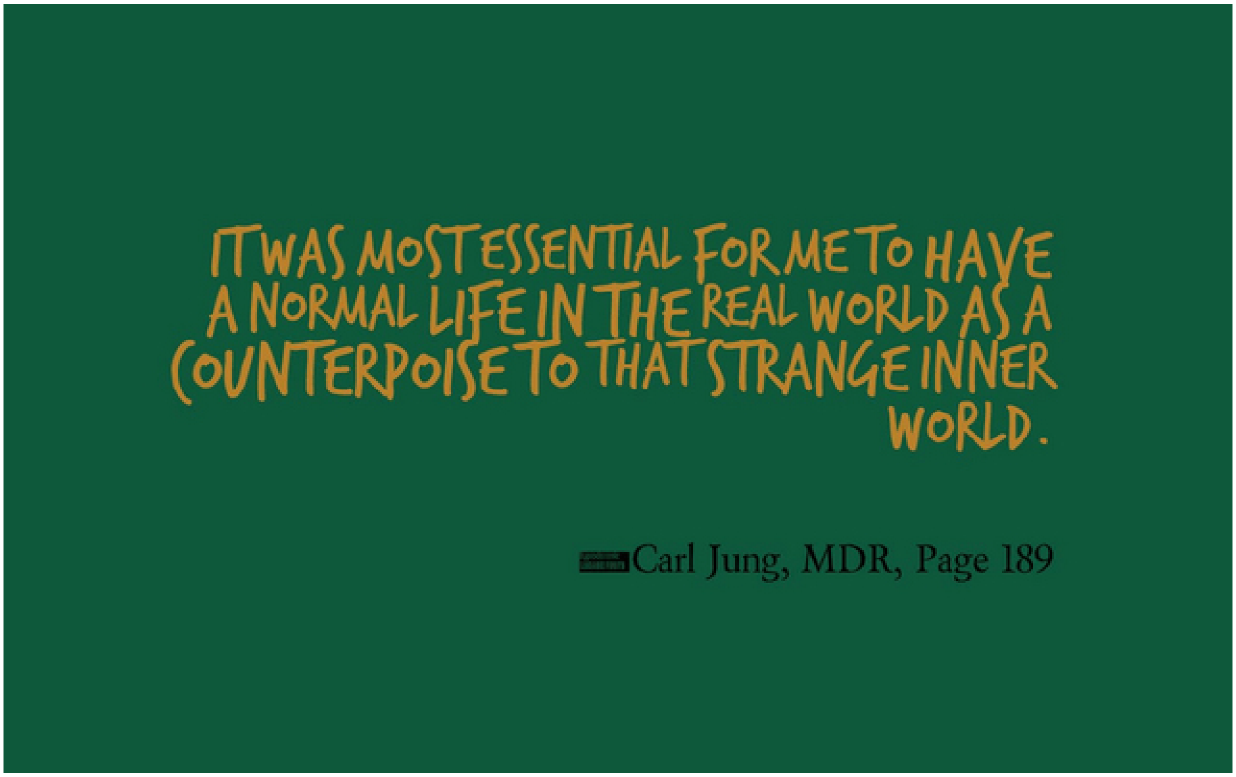


NOTHING IS POSSBLE WITHOUT LOVE, NOT EVEN THE PROCESSES OF ALCHEMY, FOR LOVE PUTS ONE IN THE MOOD TO RISK EVERYTHING AND NOT TO WITHHOLD IMPORTANT ELEMENTS.

~Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

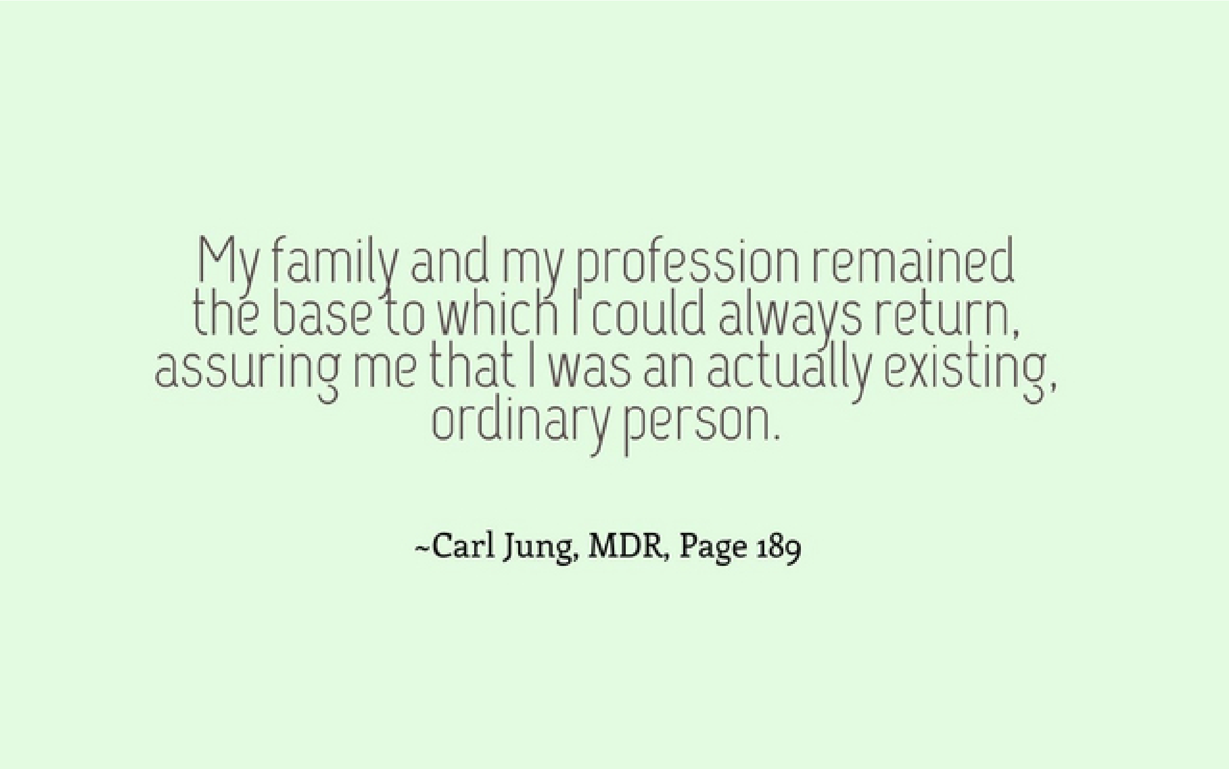
Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements. Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75



IT WAS MOST ESSENTIAL FOR ME TO HAVE A NORMAL LIFE IN THE REAL WORLD AS A COUNTERPOISE TO THAT STRANGE INNER WORLD.

Carl Jung, MDR, Page 189

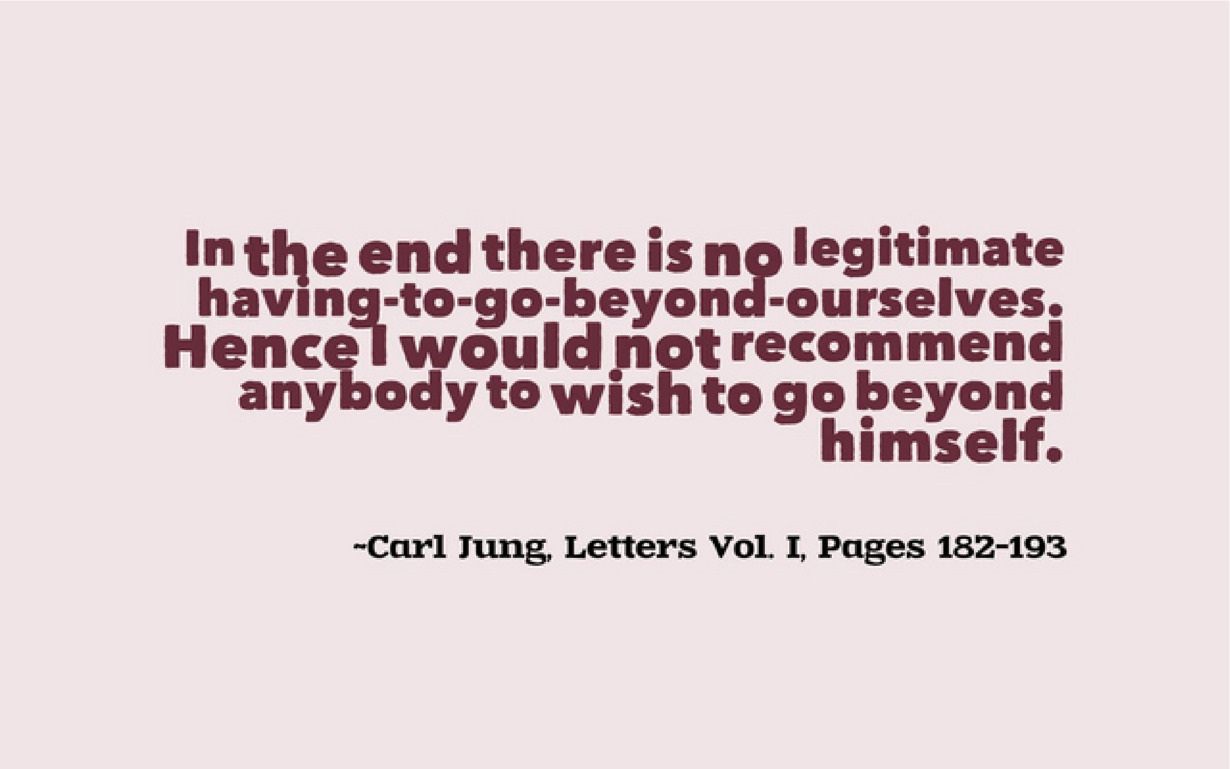
It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. Carl Jung, MDR, Page 189



My family and my profession remained
the base to which I could always return,
assuring me that I was an actually existing,
ordinary person.

~Carl Jung, MDR, Page 189

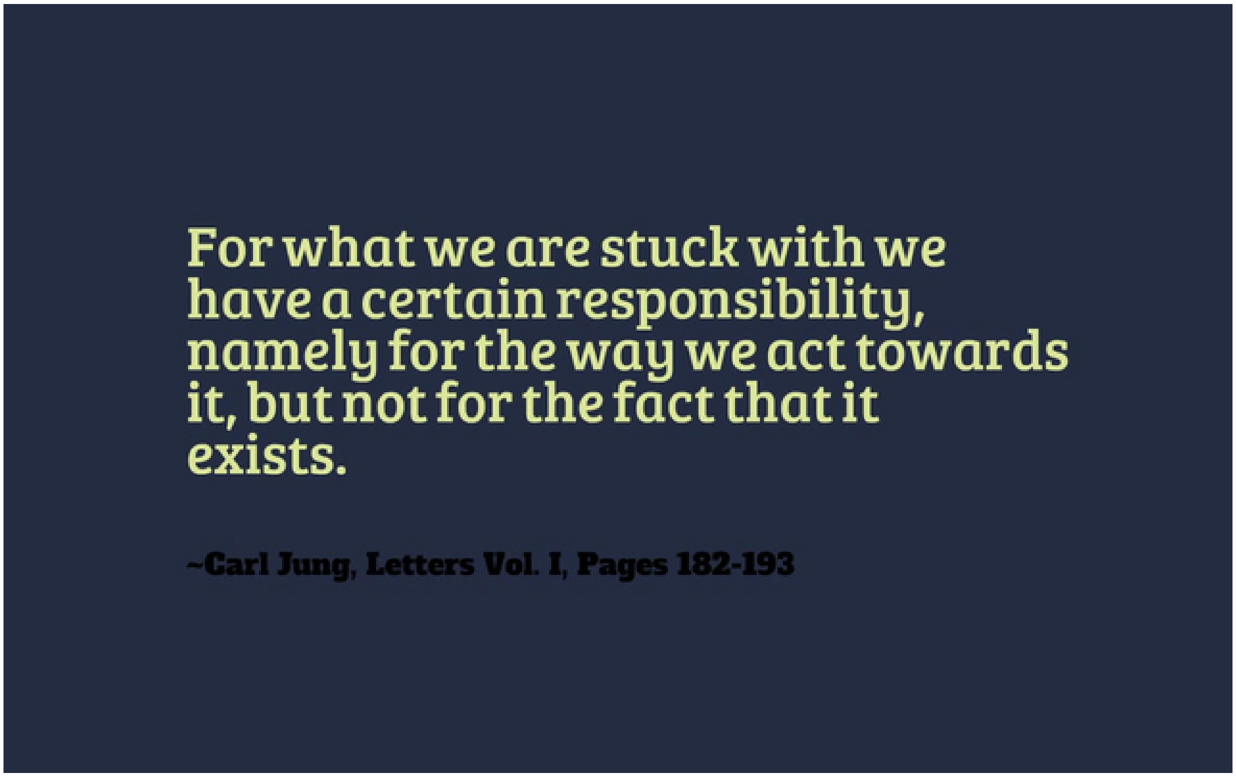
My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189



In the end there is no legitimate having-to-go-beyond-ourselves. Hence I would not recommend anybody to wish to go beyond himself.

-Carl Jung, Letters Vol. I, Pages 182-193

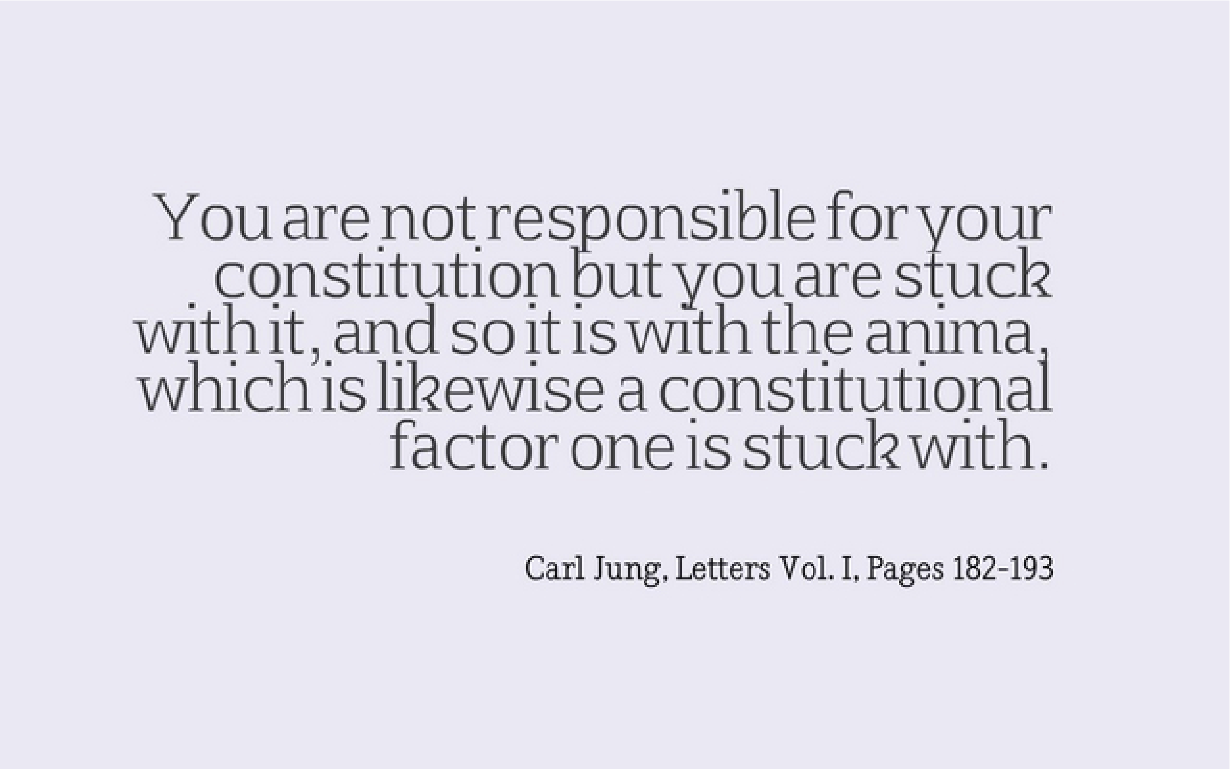
In the end there is no legitimate having-to-go-beyond-ourselves. Hence I would not recommend anybody to wish to go beyond himself. Carl Jung, Letters Vol. I, Pages 192-193



For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists.

~Carl Jung, Letters Vol. I, Pages 182-193

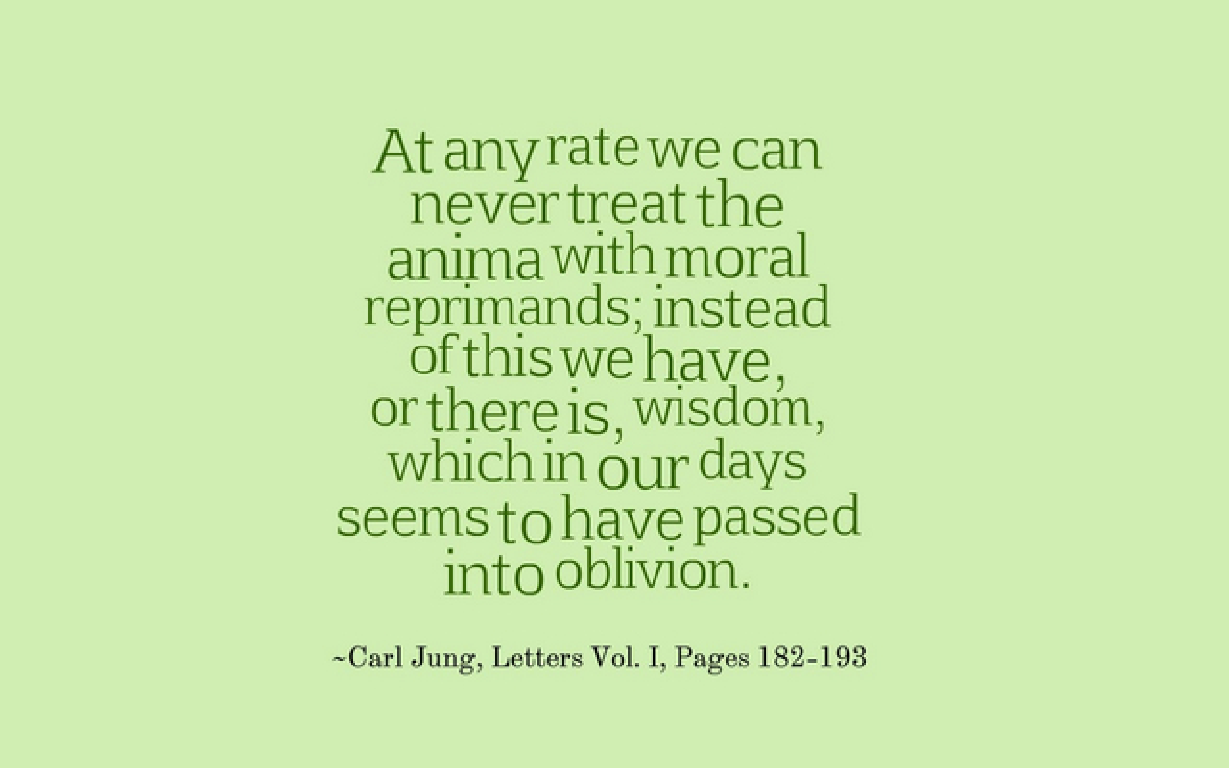
For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Pages 192-193



You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with.

Carl Jung, Letters Vol. I, Pages 182-193

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung, Letters Vol. I, Pages 192-193



At any rate we can
never treat the
anima with moral
reprimands; instead
of this we have,
or there is, wisdom,
which in our days
seems to have passed
into oblivion.

~Carl Jung, Letters Vol. I, Pages 182-193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Pages 192-193

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/f5d81-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/bdf37-bbb.jpg`
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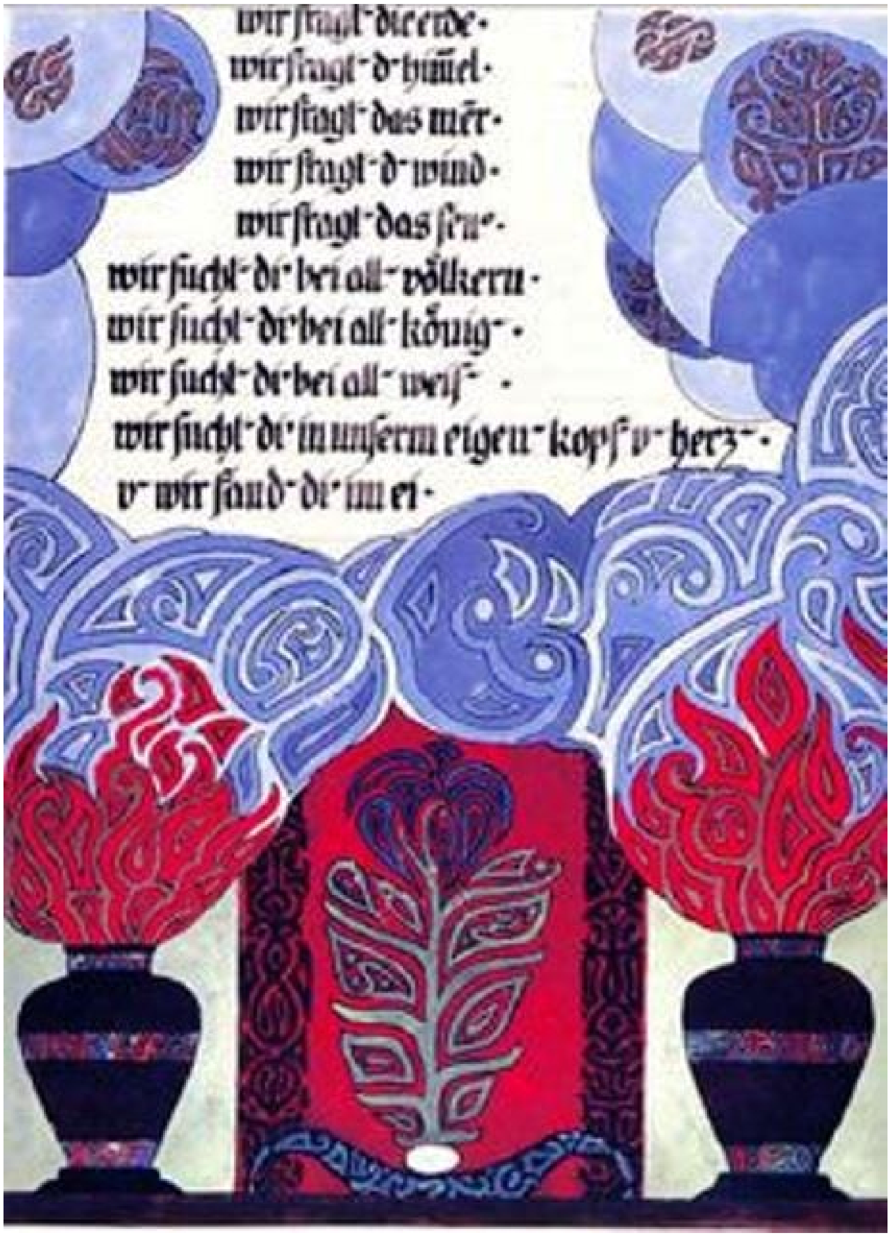
Carl Jung answers is a connection between dual predestination and synchronicity (2019-02-09 06:05)

[1]


wir fragt die erde·
wir fragt d' himel·
wir fragt das mer·
wir fragt d' wind·
wir fragt das feu'·
wir ſucht di' bei all' völkern·
wir ſucht di' bei all' könig'·
wir ſucht di' bei all' weiſ'·
wir ſucht di' in unserm eigen' kopf u' herz'·
u' wir fand' di' im ei·

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity.

Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination.

Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite.

The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin.

He had never thought of that!

He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible.

Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 387-380.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/8be6e-82bconnection.jpg`

Carl Jung: “An introvert would have forgotten the greater part of the world…” (2019-02-09 06:54)

[1]

To J. B. Priestley

Dear Mr. Priestley, 9 August 1946

Thank you very much for the copy of your talk and for the book.

I have read both in the meantime.

I cannot say how much I enjoyed your most luminous and comprehensive talk.

It is really remarkable how you succeeded in getting your vast subject together and making a whole of it.

I must say I have never seen a better summary of my main ideas in such a concise form.

It is a masterpiece.

I have also read your novel with greatest interest.

I was particularly impressed by the way in which you make your figures real.

They are complete characters.

The next impression was the atmosphere you give to places and situations.

As a psychologist I could not help noticing your extraverted hero, who lives the better part of a human life forgetting nothing but himself and his fatal relatedness to certain human beings.

An introvert would have forgotten the greater part of the world in order to work out the secret of his relationship to the little girl and her mystery.

And she would have married him as soon as possible in order to show him that she is no mystery at all.

But Gregory needed 30 years and a bad slump into a prolonged brown study in order to remember himself.

The most impressive dissolution of the magic family represents one of the most characteristic experiences of an extravert.

An introvert-if the gods are favourable to him -might discover how positively, even magically attractive people can be.

He would also need 30 years or more.

Your novel has given me the chance of meeting some more individuals and of sharing some more human lives.

We live in so many lives and so many lives live in us, that’s where you take it.

My best thanks!

Yours truly,

C.G. Jung Carl Jung, Letters Vol. 1, Page 440.

Note: P. gave a BBC talk "Description of a Visit to Carl Gustav Jung" on 18 June 1946 and sent Jung a copy together with his Bright Day (1946).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/1ea8f-1.jpg`

Carl Jung’s Birthday wishes to Jolande Jacobe (2019-02-09 10:43)

[1]

To Iolande Jacobi

Dear Dr. Jacobi, 24 March 1950

I have heard that tomorrow you celebrate your 60th birthday.

I wouldn't want to miss this opportunity of expressing my hearty felicitations.

Above all, this is the day when I must remember with gratitude all the persevering and self-sacrificing work you have done throughout the years to spread and develop my ideas.

I can only hope and wish that your health will continue to sustain your characteristic energy and working capacity so that the latter remain undiminished without detriment to the former.

To this end I also wish you that wise limitation which is the art to be learnt in the 7th decade.

In multos annos!

In enduring friendship,

C.G. Jung Carl Jung, Letters Vol. 1, Page 551.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/98839-1.jpg`

Carl Jung: "America is the most tragic country in the world to-day." (2019-02-09 15:19)

[1]

America Facing Its Most Tragic Moment

America is the most tragic country in the world to-day.

Prudery is always the cover for brutality.

The chivalry of the South is a reaction against its instinctive desire to imitate the negro.

The American women have to work harder than any other women to attract the men of their country.

The reason American girls like to marry foreigners is not love of titles, but love of men who are a little dangerous.

America is the most emotional country, and the country of the greatest self-control.

The effort to maintain self-control in the face of brutal instinct makes us a land of neurasthenics.

In America you distrust a man if he has more than one idea.

American wives have thrown themselves into social activity because they are not happy with their husbands. Neither the men nor the women know this.

The regeneration of America depends on whether it has the courage to face itself.

Eliminate prudery and America may become the greatest country the world has ever known.

American women rule the home because the American men have not yet learned to love them.

[NB. This is a transcription of an interview given in 1912 by Carl Jung to the New York Times. I have reproduced it here because I find Jung's comments to be striking and prescient. I urge everyone to consider them carefully.]

"When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality. The pair of opposites – you find them everywhere." said Dr. Carl Jung, the Swiss psychiatrist, who is here in attendance upon one of the many medical conventions.
"I find the greatest self-control in the world among the Americans – and I search for its cause. Why should there be so much self-control, I ask myself – in America – and I find for an answer brutality. I find a great deal of prudery. What is the cause, I ask, and I discover brutality. Prudery is always the cover for brutality. Is is necessary – it makes life possible until you discover the brute and take real control of it. When you do that in America, then you will be the most emotional, the most temperamental, the most fully developed people in the world.

"It seems to me that you are about to discover yourselves. You have discovered everything else – all the land of this continent, all the resources, all the hidden things of Nature which can server you in the building of your Nation. You have built your big cities and crowded your cities with theatres and clubs and cathedrals and school-houses. It is al ready and waiting for you to use to some great end when you shall discover yourselves. To do that you will have to study your own self-control; you will have to analyze your own consciousness; you will have to admit that have been hiding from yourselves ever since the Puritans and Huguenots came to the country.

"You will not be ashamed of the brutality when you understand it, and as soon as you understand it, it will be transformed into great emotions which shall give impetus to your National development, far beyond what you now hope for. Your success in all the big things of art and literature will astound Europe, as to-day it is astounded by your great systems of business and philanthropy.

"In America. as in all countries entered by a conquering race, the conquerors always drop toward the level of the conquered, for it is much easier to go down ten feet than to climb up one. The whole effort toward human development is to push us up that one foot, and if we let go of any of the things which we have gained by civilization, we slip quickly. In South Africa the Dutch, who were at the time of their colonizing a developed and civilized people, dropped to a much lower level because of their contact with the savage races. The savage inhabitants of a country have to be mastered. In the attempt to master, brutality rises in the master. He must be ruthless. He must sacrifice everything soft and fine for the sake of mastering savages. Their influence is very great; the more surely they are dominated, the more savage the master must become. The slave has the greatest influence of all, because he is kept close to the one who rules him.

"In America the Indians do not influence you now; they have fallen back before your power, and they are very few. They influenced your ancestors. You, to-day, are influenced by the negro race, which not so long ago had to call you master. In the North the negro's present influence is not great. In the South, where they are not given opportunities equal to the white race, their influence is very great. They are really in control.

"I notice that your Southerners speak with the negro accent; your women are coming to walk more and more like the negro. In the South I find what they call sentiment and chivalry and romance to be the covering of cruelty. Cruelty and chivalry are another pair of opposites. The Southerners treat one another very courteously, but they treat the negro as they would treat their own unconscious mind if they know what was in it. When I see a man in a savage rage with something outside himself, I know that he is, in reality, wanting to be savage toward his own unconscious self."

This world "unconscious" which Dr. Jung uses constantly signifies to him all that lies below the threshold of that part of the mind which we recognize as conscious. He believes that in our growth, in childhood, and youth, we are storing this unconsciousness of ours with fears and hopes, likes and dislikes; that we push down instinctively into this forgetfulness all the facts which we refuse to face, or which we do not understand. In our maturity these facts and memories, prejudices, and passionate elements have the same vitality as at the moment of repression, and because they are hidden we do not recognized the part they play in our lives. They are likely in certain cases to dominate the conscious mind and to affect the health of the individual.

Jung and Freud in a New School

Dr. Carl Jung is the Professor Psychiatry and Psychology at the University of Zurich, where for years he has been doing work in Psychanalysis. He is well known in Europe through this work and through his writings. It was he who brought Dr. Sigmund Freud to the recognition of the older school of psychology, and together theses two men stand at the head of a school of thought which is considered by many students of the subject to give the most radical explanation of the human mind, and the most fundamental, since the beginning of its study. Dr. Jung lays emphasis upon the fact that psychanalysis brings to the surface of the conscious mind all the hidden memories and factors of the unconscious mind – which has so long been called the sub-conscious. He believes that, if a man can understand his hidden motives and impulses, he comes into a new power.

It is the search for this power as it is to be found in the individual, in the Nation, or the race which makes psychanalysis – in the eyes of its followers – the greatest human study being carries on to-day. Everything that science has discovered is used by these new psychologists. All the fruits of literatures, all the myths of the ancients, serve to reveal the hidden influences of man and society.

Psychanalysis came into maturity in a materialistic age when the followers of Darwin and Spencer believed that they had the whole truth and the full wisdom. All the explanations that were being given were "scientific" and based upon what seemed to the scientist tangible proofs. The schools of neurologists and physiological psychologists all insisted that they, too, were scientific; but there were, nevertheless, many things still in the dark which seemed to be of equal value with all that was known of the mind and its mechanism.

Dr. Sigmund Freud of Vienna in his study of the hysteria and insanity which came under his attention as a physician, was the first psychologist to persist in searching for the cause which science says must in every case precede an effect. Other psychologists had ascribed all mental derangements to physical causes, and yet had attained comparatively small results in the treatment of certain cases. This led Freud to believe that there was something besides a physical cause, and he went upon the theory that a mental effect might well have a mental cause in combination with a physical. This made him, in the eyes of his colleagues, a revolutionist, even though his method of study was more thoroughly scientific than that of his predecessors. The great number of cures that he can point to as a result of his method – psychanalysis – has forced his antagonists to accept much of what he has done, but the war between the new and the old method is still on in Europe, and its echoes are heard here in this country wherever physicians meet together to discuss hysteria, neurosis, and other manifestations of psychic derangement.

Dr. Carl Jung has proceeded on this same theory, and added to it other scientific processes. His classrooms are crowded with students, who are eager to understand what seems to many to be an almost miraculous treatment. His clinics are crowded with medical cases which have baffled other doctors, and he is here in America to lecture upon his subject. There is antagonism here, too, but Dr. Jung finds a growing interest in psychanalysis.

"Your America mind," he says, "is very direct. It is very logical. It deals so much of the time with what we call reality, that is, with the raw materials of life, in order to bring forth your great enterprises, your great buildings, that you have learned to think, to reason, upon abstractions. If a man in America sees there is some small gap in his business which must be filled to make the business effective, he does not think merely of his own peculiar enterprise, but he thinks of the gap in relation to all business enterprises like his, and he works out a method and is even likely to organize some great business as a result of having seen a small defect in his own private enterprise.

"That is what I call thinking in abstraction, and it is something which the human race is only now learning to do. In antiquity they knew the principles of machinery, but their minds were not equal to making the machines which should express these principles. In some way when they saw the stuff before them out of which the machine was to be made, they began to think of its form and to delight in it, and the decorated it, and they lost sight of its end, and, hence, never brought it into existence as an effective machine. In America you never lose sight of the end for which you are designing your great machinery of American life. Your end is effective business, the dealing with the raw material of life, and you have built up a great system.

"It is expected, because I am a European, that I will criticise America, and it is expected of me as a student of psychology that I should find fault with the way you think, with the way the American mind realizes itself, but I am not a critic: I am a psychanalyst. It is for me to try to understand, and where one understands one cannot judge; for if every effect has its cause, there must have been sufficient cause for the great effects that I find in your country, and I must search for the cause and not blame the effect.

"There is not question but that you have sacrificed many beautiful things to achieve your great cities and the domination of your wildernesses. To build so great a mechanism you must have smothered many growing things, but there must be somewhere a cause, and when you have discovered that your mechanism will not have its danger for you that it has to-day. Whatever a man builds is likely to devour him, and the builder in America is in danger of being destroyed – but why should I call him names for that reason? He has to express himself in big buildings, in trusts, in system, of which we in Europe have as yet only the beginnings. We envy you. We have not learned to think in such great abstractions – and are not in as great danger as you Americans.

Puritan Ancestry and Its Results.

"I believe much of this ability to build on a large scale, to crush everything which is in the way of that building, to destroy everything which hinders your processes and systems grows out of your Puritan ancestry. They had learned to think abstractly before they came here. The biggest problem of the Middle Ages was to learn to think. They chose the greatest abstraction of all, the idea of God, and they sacrificed everything to that idea. Countries went down before it, families were broken up by it, armies were slaughtered in the attempt to learn to think of God, and your Puritans, the Huguenots, and all those to whom the idea of God was greater than anything else, learned to think so well that they left their own homes, and you are the descendants of these people. An abstract thought is always ruthless. It is the most dangerous one to think, and it is the most marvelous.

"So you must believe that I am not a critic, but that I am trying to understand. Many things which might displease me will no longer displease me when I understand what their cause is. A people is like an individual. If it suffers, it must not be hurt by a physician unless he is quite sure that in that hurt lies part of the cure.

"America does not see that it is in any danger. It does not understand that it is facing its most tragic moment; a moment in which it must make a choice to master its machines or to be devoured by them – and since it does not know this I would not want to hurt it.

"America is the country of the nervous disease, and in every nervous disease there is the psychic element. It is the painful witness of some conflict in both soul and body. I try to find out from my patients what they are hiding from themselves, and so, when they come to me, I am only a listener. I make my own mind a blank – receptive. I must have no prejudices, I must be making no judgments upon the moral or spiritual state which they disclose.

"After a while in our interviews they speak of something with difficulty, and then it becomes evident where the conflict is. Sometimes it is very childlike – some mistaken idea they have of life which holds them fast and keeps them from true living, and has even set up a nervous ailment as a sign of its existence. If my patient comes to realize that this conflict is real, and is tragic, and that all of his efforts to get away from it are useless as well as unworthy of him, then I can help him. Then what I have learned can be put at his service.

"I study the individual to understand the race, and the race to understand the individual. I ask myself, What influence has the building of America had upon the American man and the American woman of to-day? I find that it is a good subject for the student of psychanalysis.

"There is only so much vital energy in any human being. We call that in our work the Libido. And I would say that the Libido of the American man is focused almost entirely upon his business, so that as a husband he is glad to have no responsibilities. He gives the complete direction of his family life over to his wife. This is what you call giving independence to the American woman. It is what I call the laziness of the American man. That is why he is so kind and polite in his home, and why he can fight so hard in his business. His real life is where his fight is. The lazy part of his life is where his family is.

"When men are still in the barbaric stage they make women their slaves. If, while they are still barbaric by nature, some influence makes them see that they dare not treat women as slaves, then what do they do? They do not know yet how to love something which is equal to themselves. They do not know what real independence is, so they must kneel down before this slave and change her into the one thing they instinctively (even when they are barbarians) respect: they change the slave idea into the mother idea. And then they marry the mother-woman. And they respect her very much. And since they respect her so much, they can depend upon her. They need not be her master. In America your women rule their homes because the men have not yet learned to love them.

Gambling the Business of the Day.

"I made many observations on shipboard. I noticed that whenever the American husband spoke to his wife there was always a little melancholy note in his voice, as though he were not quite free; as though he were a boy talking to an older woman. He was always very polite and very kind, and paid her every respect. Yo could see that in her eyes he was not at all dangerous, and that she was not afraid of being mastered by him. But when any one told him that there was betting going on he would leave her, and his face became eager and full of desire, and his eyes would get very bright and his voice would get strong, and hard, and brutal. That is why I say his Libido, his vital energy, is in the game. He loves to gamble. That is business to-day.

"It takes much vital energy to be in love. In America you give so many opportunities both to your men and women that they do not save any of their vital force for loving. This is a wonderful country for opportunity. It is everywhere. It spreads out. It runs all over the surface of everything. And so the American mind runs out and spreads over the whole country. But there is a dark side of this. The people of America do not have to dig deep for their own life. In Europe we do.

"In Europe we have many divisions. Take my own little country of Switzerland. In Switzerland we must be Swiss, because we won't be German, and we won't be French, and we won't be Italian. And the people of Germany feel the same way. But in America you can be anything. In my country I have not as many opportunities given to me. Therefore I dig deeper and deeper in order to find my own life. In America you think you are concentrated because you are so direct, because you like your men who only have one idea at a time. I find that you distrust a man if he has two ideas. But if he has only one, you give him every chance to launch his enterprise. I do not feel that you care for those things which are profound. You can so easily distract yourself. And anything that you find unpleasant you bury so quickly at once in your unconscious mind.

"The American husband is very indignant when he comes to me for treatment for neurasthenia or nervous breakdown, and I tell him it's because he is brutal on one hand and prudish on the other. You have in America the wooden face, just as they have it in England, because you're trying so hard to hide your emotions and your instincts. In Europe we have many little outlets for our emotions. We have an old civilization, which gives us a chance to live like men and women. But in England, even a hundred years ago, the people were still the conquering race that had been colored by the savage instincts of the inhabitants of the British Isles. The English had to conquer the Celt, and the Celt lived a few hundred years ago in almost savage conditions.

"In America you are still pioneers, and you have the great emotions of all adventurous pioneers, but if you should give way to them you would lose in the game of business, and so you practice the greatest self-control. And then this self-control – which holds you together and keeps you from dissolution, and from going to pieces – reacts upon you and you break down under the effort to maintain it.

"That is what I mean by psychanalysis. The search back into the soul for the hidden psychological factors which, in combination with physical nerves, have brought about a false adjustment to life. In America there is just such a tragic moment arrived. But you do not know it is tragic. All you know is that you are nervous, or, as we physicians say, neurotic. You are uncomfortable. But you do not know that you are unhappy.

American Marriages Tragic.

"You believe, for instance, that American marriages are the happiest in the world. I say they are the most tragic. I know this not only from my study of the people as a whole, but from my study of the individuals who come to me. I find that the men and women are giving their vital energy to everything except to the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old, old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not.

"There is not country in the world where women have to work so hard to attract men's attention. There is in your Metropolitan Museum a bas-relief which shows the girls of Crete in one of their religious dances about their god in the form of a bull. These girls of 200 B.C. wear their hair in chignons; they have puffed sleeves; their corseted waists are very slender; they are dressed to show every line of their figures just as women are dressing to-day.

"At that time the reasons which made it necessary to attract men to themselves in this way had to do with the morals of their country. The women were desperate just as they are to-day, without knowing it. In Athens four or five hundred years before Christ there was even an epidemic of suicide among young girls, which was only brought to an end by the decision of the Areopagus that the next girl who did away with herself would be exhibited nude upon the streets of Athens. There were no more suicides. The judges of Athens understood sex psychology.

"On Fifth Avenue I am constantly reminded of that bas-relief. All the women, by their dress, by the eagerness of their faces, by their walk, are trying to attract the tired men of their country. What they will do when they fail I can’t tell. It may be that then they will face themselves instead of running away from themselves, as they do now. Usually men are more honest with themselves than women. But in this country your women have more leisure than the men. Ideas run easily among them, are discussed in clubs, and so here it may be that they will be the first ones to ask if you are a happy country or unhappy.

"It may be that you are going to produce a race which are human beings first, and men and women secondarily. It may be that you are going to create the real independent woman who knows she is independent, who feels the responsibility of her independence and, in time, will come to see that she must give spontaneously those things which up to now she only allows to be taken from her when she pretends to be passive. To-day the American woman is still confused. She wants independence, she wants to be free to do everything, to have all the opportunities which men have, and, at the same time she wants to be mastered by man and to be possessed in the archaic way of Europe.

"You think your young girls marry European husbands because they are ambitious for titles. I way it is because, after all, they are not different from the European girls; they like the way European men make love, and they like to feel we are a little dangerous. They are not happy with their American husbands because they are not afraid of them. It is natural, even though it is archaic, for women to want to be afraid when they love. If they don’t want to be afraid then perhaps they are becoming truly independent, and you may be producing the real ’new woman.’ But up to this time your American man isn’t ready for real independence in woman. He only wants to be the obedient son of his mother-wife. There is a great obligation laid upon the American people – that it shall face itself – that shall admit its moment of tragedy in the present – admit that it has a great future only if it has courage to face itself."

http://www.kuro5hin.org/story/2009/8/1/02211/52328

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/50af1-carl_jung_1912.jpg`

Carl Jung: “Therefore I wouldn’t care to belong to any other nation...” (2019-02-10 03:03)

[1]

Carl Gustav Jung 1875 - 1961
70
Helvetia

To Arnold Kunzli

Dear Herr Kunzli, 12 January 1944

Having been away from home for some time I am only now getting down to answering your kind letter with your review.

Above all I want to thank you heartily for the excellent review, which I'm sorry to hear must be printed in abbreviated form.

This is yet another reminder of the fact that I have to be presented to my contemporaries only as a third-class passenger.

It all hangs together with Switzerland being a hundred years behind the times.

Compared with Pulver's review, yours has the great merit of singling out the essential, which remains invisible with Pulver, and not only with him but with all the others as well, so that it then looks as if one had actually said nothing.

I don’ t hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit.

They still have, thank God, sufficient instinct to avoid its dangers and to enjoy poets who have been dead for a hundred years or, if more recent, are insignificant.

In our age of worldwide deracination it is a veritable blessing that there are still people who are immune to the spirit, or at least take serious pains to skirt round everything the spirit might mean with all conceivable circumspection.

This shows true respect for the spirit, even though it is sometimes a hard job to play the role of the tabooed with good grace.

Therefore I wouldn’t care to belong to any other nation, for even a positive evaluation of the spirit, however enjoyable it may momentarily be for an author, always degenerates into capriciousness: you then have the spirit, or think you have, and are thus relieved of the obligation to fear it.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows.

Perhaps you could place the whole review with a Swiss daily? Bund? Basler Nachrichten?

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1., Pages 340-341.

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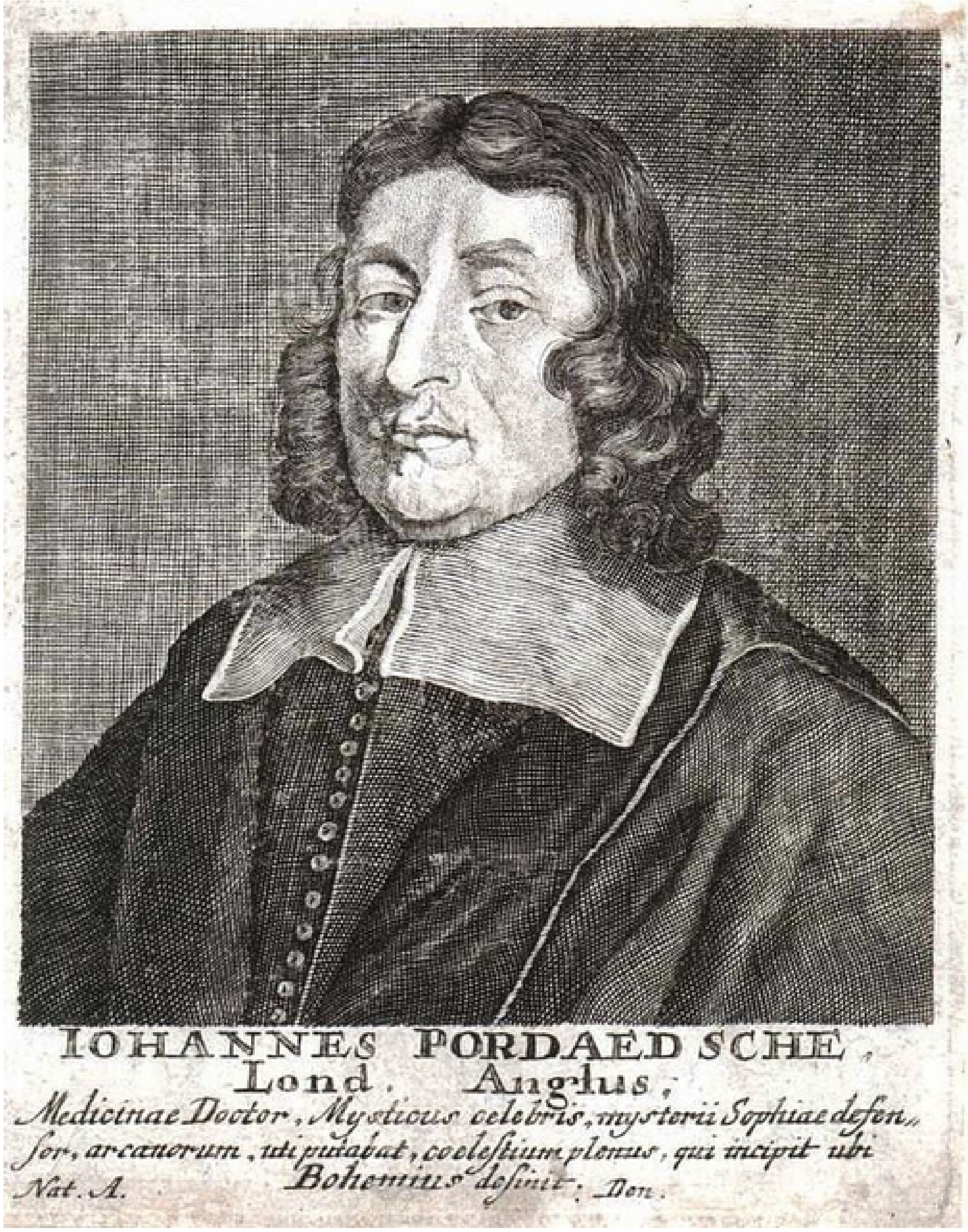
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/8bec3-2.jpg`

Carl Jung: "our inner earth" and "our inner heaven" are "spotted" with the peccatum originale of Luciferian pride. (2019-02-10 03:58)

[1]


IOHANNES PORDAEDSCHE,
Lond. Anglus,
Medicinae Doctor, Mysticus celebris, mysterii Sophiae defen-
ſor, arcanorum, uti putabat, coeleſtium plenus, qui incipit ubi
Nat. A. Bohemius deſinit. Don.

To Emma von Pelet

Dear Frau von Pelet, Bollingen until 15 January 1944

...John Pordage/English mystic and alchemist of the 17th century, says that "our inner earth" and "our inner heaven" are "spotted" with the peccatum originale of Luciferian pride.

Psychologically this means collective guilt, for we all have within us that fiery devil who has seized power in Germany thanks to the boundless unconsciousness and arrogance of the individual.

It is a madman’s fate that will irresistibly run its course and would do so also in us if we were to break the authority of the law within us and our contract with ourselves.

But this does not prevent us from being continually licked round by the flames of hell.

All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 341-342.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/c397d-1.jpg`

Carl Jung: The fish was the symbol of the unconscious life, like the Christ. (2019-02-10 04:04)

A blog dedicated to the Life, Work and Legacy of Carl Jung

Source: *[1]Carl Jung: The fish was the symbol of the unconscious life, like the Christ.*

1. `http://carljungdepthpsychology.blogspot.com/2016/12/carl-jung-fish-was-symbol-of.html#.Wn61lKw4VRA.wordpress`

Carl Jung on “Psychic Mimicry.” (2019-02-10 05:13)

[1]

SECRET
DESIRE

To Emil Egli

Dear Dr. Egli, 15 September 1943

Many thanks for kindly sending me your book, Der Schweizer in der Landschaft.

I entirely agree with the pages you have marked.

The more so as my thoughts have often moved along similar lines.

At one time I related the idiosyncrasies of Paracelsus to his early environment and also dropped similar hints in my answer to Keyserling’s expose of Switzerland.

I am deeply convinced of the-unfortunately-still very mysterious relation between man and landscape, but hesitate to say anything about it because I could not substantiate it rationally.

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end.

It is probably a matter of something like psychic mimicry.

Altogether your book makes very interesting and delectable reading.

Again with best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 538-539.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/317ff-1.jpg`

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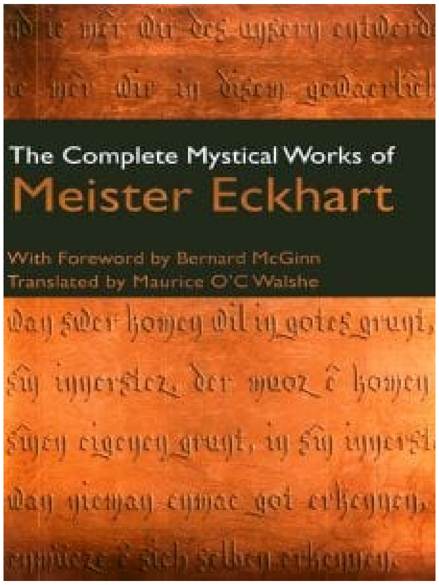
matter can never find rest except in form...~Meister Eckhart (2019-02-10 05:34)


The Complete Mystical Works of
Meister Eckhart
With Foreword by Bernard McGinn
Translated by Maurice O'C Walshe

"The mind never rests but must go on expecting and preparing for what is yet known and what is still concealed. Meanwhile, man cannot know what God is, even though he be ever so well of what God is not; and an intelligent person will reject that. As long as it has no reference point, the mind can only wait as matter waits for him. And matter can never find rest except in form; so, too, the mind can never find rest except in the essential truth which is locked up in it–the truth about everything. Essence alone satisfied and God keeps on withdrawing, farther and farther away, to arouse the mind's zeal and lure it to follow and finally grasp the true good that has no cause. Thus, contented with nothing, the mind clamors for the highest good of all." Meister Eckhart

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Esther Harding: Indeed all during his [Jung] illness, he told us, ideas were flooding up, even in his delirium,

(2019-02-10 05:50)

DOCTORS ON HOLIDAY ON THE RIGI By Dr. Esther Harding

Introduction: The founding of the C. G. Jung Institute in April 1948 brought many of Jung's friends and pupils to Zurich. (For Jung's address on the occasion, see CW 18, pars. 1129ff.)

In June, for the first time since before the War, Esther Harding (see above, p. 25) and her friend and colleague Eleanor Bertine, traveled from New York. Dr. Bertine (1887-1968), American by origin and training, shared with Dr. Harding the leadership of the Jungian movement in the eastern United States.

After returning from abroad, her Report from Zurich was brought out as a pamphlet by the Analytical Psychology Club of New York, 1948.

It dealt chiefly with the organization of the Institute, but a more personal excerpt under the above title was included in Memories and Perspectives Marking the Centennial of C. G. Jung's Birth (published privately by the Club, 1975), and this version is printed here.

Dr. Harding's journal entries for her visit at the same time are given afterward.

Dr. Esther Harding: We arrived in Switzerland at the very height of rose-time.

I think I never saw so many roses in my life, garden roses and climbing roses, wild roses and tame.

One thing that strikes an American abroad, as a lot of you know, is that literally every inch of land is used, either fertilized for grazing or agriculture, or allocated to timber production, or else made into the ubiquitous gardens by which every peasant's cottage, as well as every mansion, is surrounded.

All the villages looked like blooming rose-gardens.

We well remembered, on this return, the majesty of the mountains, but we had almost forgotten the quaint loveliness of every little hamlet.

For us, of course, the country round about Kusnacht was filled with memories of steps and stages on the inner way which had been accomplished there.

It was under a particular tree that heavy thoughts had clustered like ripe fruit, yon forest had been a place of darkness of spirit, but clarification had come while swinging down the steep hill above the village just as twilight was falling.

All the sounds, too, brought repercussions from the past, the thrice-repeated ding-dong, ding-dong, ding-dong announcing train time at the station, the splash of the little lake boats pulling up to a stop just under our window, the chimes of half a dozen churches ringing the quarter hour from near at hand and from across the lake.

All were so utterly familiar, so unchanged by all the violence of the intervening years.

But the goal for which we had made the pilgrimage was, of course, to see Dr. Jung.

So we were delighted to get a call bright and early the morning after our arrival giving us an appointment for the following morning.

He had explained previously that he could no longer carry the burden of people’s personal problems, but that he would be glad to talk with us about anything else we wished.

We found him looking older, of course, for the twelve years since we had been there; his hair was snow white, but he appeared well and more full of ideas and of mental vitality than ever.

He had so much to give that he seemed actually to need to give it.

Physically, we were told, he readily gets over-tired and then he goes rapidly downhill.

His illness has left him with only a small reserve, and he has to live within rather rigid limits.

But within those limits, he is magnificent.

Talking did not seem to tire him, and he poured out treasures lavishly, from what seemed to be an inexhaustible fund of wisdom.

He said that he had thought old age would be a rather dull time of decrease and inaction, but actually it was most exciting. "You just sit quietly in one place and absolutely everything comes right to your doorstep!"

The hard digging and delving that he has done all his life in pioneering this new way into the psyche seems now to be bearing fruit in the form of a great wealth of spontaneous ideas.

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.

His literary output is enormous.

At present he is engaged in redoing Psychology of the Unconscious, writing another book on alchemy and one on the Self.

And of course he gives a lot of time to the Institute and to the working out of all the myriad details connected with getting it well started.

And finally, he is continually visited by scholars interested in psychology and all the numerous fields which touch upon it, men and women who bring their special points of view to him and seek something of his integrating wisdom.

So, in spite of physical limitations, he is an immensely hard worker.

He said that, a while ago when he had gone off to the mountains for a much-needed rest and vacation, he had made up his mind that he had done his bit and had about come to the end of his assignment.

So he wasn't going to have any more ideas, please.

But that very night the conception of the central theme of the book on the Self forced itself upon him, and there was nothing for it but to set to work on another big undertaking.

Dr. Jung was, as he put it, "not quite pessimistic" about the inevitability of the destruction of our civilization.

He found some indications—quite slight clues, to be sure—in the dreams of all sorts of people and in the particular way that certain things have happened, which suggest that this moment, with its upheaval and disorder, may be truly the transition to a new order, as we have all been hoping for so long.

He said that the uprush of brutality, which he had observed so generally in dreams of Germans before the War, was giving way to constructive symbols of a new phase.

One rather interesting astrological fact, he noted, is that the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below.

This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

Of course he made no claim to be a prophet, but merely an observer of whatever indications there might be.

At the end of the morning, Dr. Jung proposed that we join him for a long week-end trip, Thursday to Monday, on the Rigi.

We had heard that he was planning a holiday and would be out of town for about a week, which we naturally took as our bad luck, never dreaming of such a windfall as this.

He knew of a charming little inn recently built on a saddle just below the summit of the mountain, and said he would ask Miss Schmid to engage the rooms for us all. Mrs. Jung had hoped to go but couldn't manage it just then.

Miss Wolff would try to get up by Saturday night.

So Thursday morning we met Dr. Jung at the railroad station.

He was carrying a fat and heavy briefcase which held the manuscript of the book he had brought along to work on.

That did not look much like a holiday to us, but fortunately it was never opened all the time we were there.

The mountain and talk claimed every minute.

Each morning, right after breakfast, we all fared forth for a tramp.

The Rigi is a fairly domesticated mountain, at least a cogwheel railroad runs up to the top from each side, and there are many trails crisscrossing the slopes, where they are not too steep.

Dr. Jung, needlessly apologetic, set the pace slow enough for us to keep up without having had a chance to get into training beforehand.

For actually he was able to do as much as we cared to.

There were benches placed here and there at particularly beautiful spots where we could sit down and divide our attention about evenly between the view and the talk.

As you may remember, the Rigi rears steeply above Lucerne across from the sharp peaks of Pilatus, with the gem-like chain of lakes of the Vierwaldstdttersee strung out at its feet. In the distance, across lower snow ranges, tower the giants of the Bernese Oberland.

Wherever you look, your eye is caught and held by something you want to be able always to remember.

Dr. Jung pointed to the sheer face of a cliff, asking, "Do you see that door ?"

We looked hard and could see nothing but unbroken rock.

Then he pointed out the line of a ledge and above it the faintest bit of roughness. It was the door of a cave in the cliff, one of many made by the Swiss army as a means of defending the mountains when they momently expected invasion.

The plan was to abandon the northern plain, where Zurich is located, and to retire into the mountains and fight there to the last ditch.

The Swiss meant it, too, and that spirit was probably what saved them.

After lunch, and there is no problem in getting all you want to eat and drink in Switzerland if you can pay for it, there was time for a little rest, then we came together again for tea and another walk, then dinner and more talk until far into the night.

And such talk!

Dr. Jung was in top form, and the conversation ranged over everything conceivable, from the sublime to the ridiculous, from samples of his inimitable Rabelaisian wit to the meaning of faith.

He told us about his experiences under threat of invasion during the war, about the visit of Churchill to Switzerland, which was like a triumphal procession, and the talks he had had with —or perhaps I should rather say had heard from—him.

Dr. Jung spoke of the United States and its overwhelming job of world leadership.

I said that this had not been sought or wanted by our country, and I questioned whether we wereready to carry such a responsibility.

His answer was that the United States must not stay immature now, or it will be at the peril of the whole world.

"Only you have the power, you must take the responsibility that goes with it."

He thought it most necessary that we be firm with Russia or Russia will certainly control Europe.

Like all the other Europeans I talked with, including some who had previously been far from pro-American, he was immensely appreciative of the Marshall Plan, and hoped that we would be firm and definite about laying down conditions for its operation.

I asked whether that would not bring everybody down on us, with the accusation that we were using dollars to dominate the world.

He agreed that it would, but said that such was the inevitable price of power.

"You cannot at once hold power and avoid criticism, for what you don't do, if not for what you do."

He thought we would have to accept that fact and go ahead, for the European countries could not agree among themselves.

There was too much long and bitter history dividing them.

In these long hours in the mountains, Dr. Jung reminisced about his own past experiences, his trips to Africa and to India, the long anxiety during the period of Hitler's domination.

And then, one morning, sitting in an outdoor terrace cafe looking over the deep valley with its emerald green lake and on to the snow peaks beyond, he took us to the mountains of the mind, as he told us of his latest idea of the psyche.

This is the basis of his new book on the Self and will be the culmination of his life's work, the final great step in integration of a career outstandingly devoted to the integrative processes, both in knowledge and in life.

He has found a symbol of the psychic structure which joins into an organic unity everything from the mineral world through the animal, the unconscious and ordinary consciousness up to the Anthropos, which is quality-less and so, like the old Uroboros, touches the primordial condition of Chaos with its forces constituting matter, from which the whole cycle springs again.

It all was most suggestive and exciting, but too much to take in at one telling.

Though he drew diagrams to elucidate his thought, I admit to a feeling rather like my reaction many years ago when I first contacted his work through Psychology of the Unconscious.

It was: "There speaks the master. I do not understand, but, please God, I shall before I die."

The elaboration of these new ideas will, I think, bring some light to the dim inter-region between psyche and body, as well as that between psychology and physics.

Anyway we felt that the companion with whom we sat waiting for the drinks to be brought on that mountain terrace had himself given us a drink from the cup of pure genius.

Of course the days on the Rigi were the high point of the trip.

It is impossible to be with Dr. Jung without a constant sense that the inner world of the unconscious is a vital fact, ever-present in the room.

The habitual directness of his connection with the actual libido of the moment is more like that of the animal than of the usual man of today.

One feels that he has fully completed the cycle from the experience of blind instinct through ego-consciousness and back to a broad conscious relation to the powerful but mysterious tides of the unconscious.

His talk moves back and forth from the obvious facts and events of the outer world to the subtle and irrational manifestations of another to which he grants an exactly equal validity and weight.

That this is no mere lip service, no mere intellectual point of view, is shown in the freeing effect he produces upon practically everybody, not too congealed by the fear that this man may somehow be going to crack up his well-tailored persona and reveal matters too disturbing to be welcome.

But, though Dr. Jung’s talk is rich in references to experiences which are ordinarily explained by a priori interpretations from the realms of mysticism or superstition, he is utterly sure-footed in keeping to the line that differentiates the facts which you experience—the observed data—from what you think about them and the names you call them by.

He himself is frequently thinking about them, rescuing them from the scrapheap of mere fantasy and superstition and seeking an explanation for them consonant with the findings of modern psychology.

Certainly he does not hesitate to incur the criticism, once seriously levelled against him by a psychologist at the New School, to the effect that "Jung is more concerned with religious phenomena than is compatible with scientific respectability!"

He even strayed so far into "scientific disrespectability" as to tell us about a magician whom he knows personally and who has talked freely to him.

The man is a Swiss peasant who lives up in the hills above Bollingen, conscientiously practicing his profession.

He trusted Dr. Jung, and told him willingly many stories of his successes with magic, producing in evidence a drawer full of testimonials and letters of appreciation from "grateful patients."

He even brought out his greatest treasure, a book of spells for making magic in the name of Baldur, or of Venus, or of other thoroughly pagan gods.

This little volume, believe it or not, he claimed had been presented to him by a monk!

Apparently these invocations of highly questionable powers had not disturbed the peace of mind of the good friar in the least. Indeed magic flourishes, very much as of yore in out-of-the-way places in Switzerland.

And not only there, one might add. I have been repeatedly asked since our return,

How does Dr. Jung really feel about the campaign against him as a Nazi sympathizer?

That question cannot be answered quite simply, even if I could be sure of interpreting his reaction correctly, for the reply would have to depend upon the level of consciousness with which the interrogation was concerned.

On the surface level it is deeply painful to him to have his name associated with the unspeakable horrors perpetrated with deliberate intent by the German government.

Such vilification as he has received, and even the simple lack of understanding it implies, of all he has stood for in his entire life and work, cannot fail to hurt a man of his sensibility.

But on another plane, it just does not touch him.

While there are undoubtedly some venomous motives at work, the whole attack can also be regarded as on more manifestation of the fact that he stirs the unconscious to such an extent that he is inevitably mythlogized as god or devil.

He has had that experience before many times, and takes it in his stride as a part of life, a phenomenon to be accepted, rather than an offense to be personally resented.

Indeed, Dr. Jung has a deep realization that, to be complete, the very godhead must include the devil, and human beings must accordingly find an adjustment to that fact and not just childishly reiterate that it oughtn't to be.

So, with respect to the attacks against himself, he pulls up his collar and goes about his business, without getting unduly involved.

But to get on with my story.

Saturday Miss Wolff arrived with her little dog.

Though badly hampered by rheumatism, from which she has been a great sufferer, she gamely came along Sunday morning when we climbed to the pinnacle of the Rigi.

Mrs. Jung, who had expected to get up that evening, was delayed by the death and funeral of a long-standing member of the Zurich Club, whom some of you will undoubtedly remember, Herr Dr. Schlegel.

Dr. Jung asked us to stay over until Tuesday in order to see her, but we had a dinner engagement with friends who had come to Zurich from southern Switzerland for a visit with us, so we had to leave before she arrived, greatly to our regret. Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

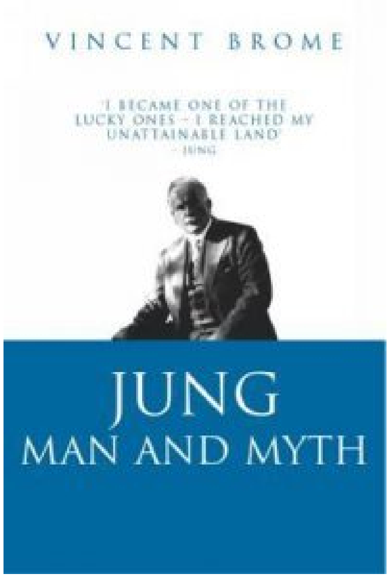
Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Vincent Brome "Jung: Man and Myth" and his reliance upon Anonymous Sources (2019-02-10 06:05)


VINCENT BROME
'I BECAME ONE OF THE LUCKY ONES – I REACHED MY UNATTAINABLE LAND' – JUNG
JUNG
MAN AND MYTH

Jung: Man and Myth

In 1978, Vincent Brome, a professional biographer, published his biography, Jung: Man and Myth.

According to the cover blurb, the book "reveals to us the truth behind the myth of the semi-mystical Messiah".

Brome, who had met Jung on two occasions, interviewed about thirty people who had known Jung.

Among those he interviewed were some individuals whom he did not name.

At the outset, Brome stated his book was not a definitive work, which he considered we would have to wait another thirty years for.

For his account of Jung's early and late years, Brome drew heavily on Memories, Dreams, Reflections, unaware of its problematic status.

Brome's attitude towards Jung's work is clear in an appendix on "Jung's model of the psyche", where he presented an outline of Jung's ideas, which he critiqued.

Brome is far more sympathetic to psychoanalysis, and presented Freudian interpretations of Jung.

Hence Brome's approach can be characterized as psycho-biographical, rather than historical.

Brome encapsulated his overall assessment of Jung's work in the following statement:

There was a sense in which Jung's model of the human psyche converted autobiography into psychotherapy.

He had experienced every detail of his model, and it was as if he had elevated an elaborate process of self-analysis into abstract theory convinced that it had universal application.

If one holds such a position, it follows that a biography of Jung would present the key to an understanding of his work and its genesis.

Such a position negates intellectual history.

Brome's psychobiographical approach is particularly apparent in his version of Jung's "confrontation with the unconscious", which he understood as a "breakdown".

To be more precise, Brome diagnosed Jung as "a cyclothymic personality who suffered a manic depressive psychosis", and raises the question whether hereditary factors were present in Jung's "illness".

Brome challenged Jung's statements that his self-exploration was a deliberately undertaken enterprise:

Just how far deliberation entered into the process, and to what degree pathological forces carried him involuntarily back to his beginnings is difficult to establish . . . with a psyche so complex, rich and powerful every conceivable complication cross-fertilised the process until the rationally willed was indistinguishable from the compulsively inescapable.

Jung's critical dreams and fantasies were subjected to reductive interpretations.

We may see this by considering his treatment of Jung's "confrontation with the unconscious".

Brome interpreted Jung's waking fantasy of 13 December 1913 and dream of Siegfried cited earlier from the perspective of Jung's "traumatic" break with Freud. Concerning the first, he commented:

Jung was six foot, Freud five feet seven, one relatively a dwarf to the other, and there in the first dream, the entrance to the cave was blocked by a mummified dwarf.

The dead Freud checked Jung's struggle towards rebirth so powerfully that when the sun of a new day arose in the cave it suddenly obliterated everything with a bursting jet of blood, simultaneously symbolising rebirth and death.

Brome interpreted the Siegfried dream in terms of Jung's supposed "identification" with Freud.

He set Jung's own interpretations of the fantasy and the dream in Memories to one side.

His approach was to view Jung's experiences during this period in terms of interpersonal dynamics.

His overall interpretation of Jung's confrontation with the unconscious boils down to the following:

Slowly the reasonably "normal", conventionally faithful married man, believing in one form of God, had been revealed as a person with bi-sexual potential, committing adultery, unreconciled to the personal God of Christianity and capable of murdering his own father [ie., Freud] at one remove.

The misprison of the Freudocentric reading of Jung is readily apparent in this account.

Furthermore, one sees how psychoanalytic interpretations are used to insert "Freud" into texts from which he is completely absent. Jung "must" have been preoccupied with Freud at this time, therefore these experiences "must" have been about his relation to Freud. Besides, what evidence is there that Jung was actually capable of murdering Freud, aside from the imputation of Oedipal hostility?

The problem with such interpretations is that they are completely arbitrary.

If one employs such hermeneutics, anything can stand for anything, without the need for any supportive evidence.

In historical work, as opposed to journalism, it is crucial that references and sources are clearly given, for this is the only way in which other scholars can potentially assess the reliability of the material in question and the claims made about it.

A feature of Brome's book is his reliance on anonymous sources.

Information concerning Jung's monetary discussions with his wife during his honeymoon is credited to an "anonymous English psychiatrist".

An event where Jung allegedly awoke at night to hear his youngest daughter crying and left to seek solace with Toni Wolff is credited to an interview with "X".

Brome referred to an anonymous person who talked to him "under a heavy cloak of anonymity with nothing more than corroborative verbal evidence from similar sources.”

The web of intrigue thickens—we now have anonymous sources backing up other anonymous sources.

Brome judiciously stated that it would be a mistake to take these as reliable, but then in the same sentence goes on to present another anonymous

witness “wo knew the situation intimately described him [Jung] as not a great lover.

His sexuality was very straightforward, and all the mythopoeic talk vanished in a cloud of uncomplicated passion”.

Talk of sexuality and anonymity often appear to go hand in hand.

We are left with no way to evaluate the veracity of these accounts, nor to ascertain to what extent they are based on first-, second- or third-hand evidence, nor to judge the reliability of the witnesses.

In the case of Jung, given the level of fantasy and gossip that surrounded him since his early days at the Burghölzli, this presents an especial problem.

As we have seen, it was for these types of reasons that Cary Baynes and Gerhard Adler declined to be interviewed for the Jung biographical project.

Brome presented information from a woman who had been a patient of Jung and who insisted on anonymity, whom he called “Anna Maria”.

Anna Maria was an English woman, who had been sent to Jung at eighteen, suffering from anorexia.

Brome commented, “the case is particularly interesting because Jung developed his new—mythological—analysis with this patient”.

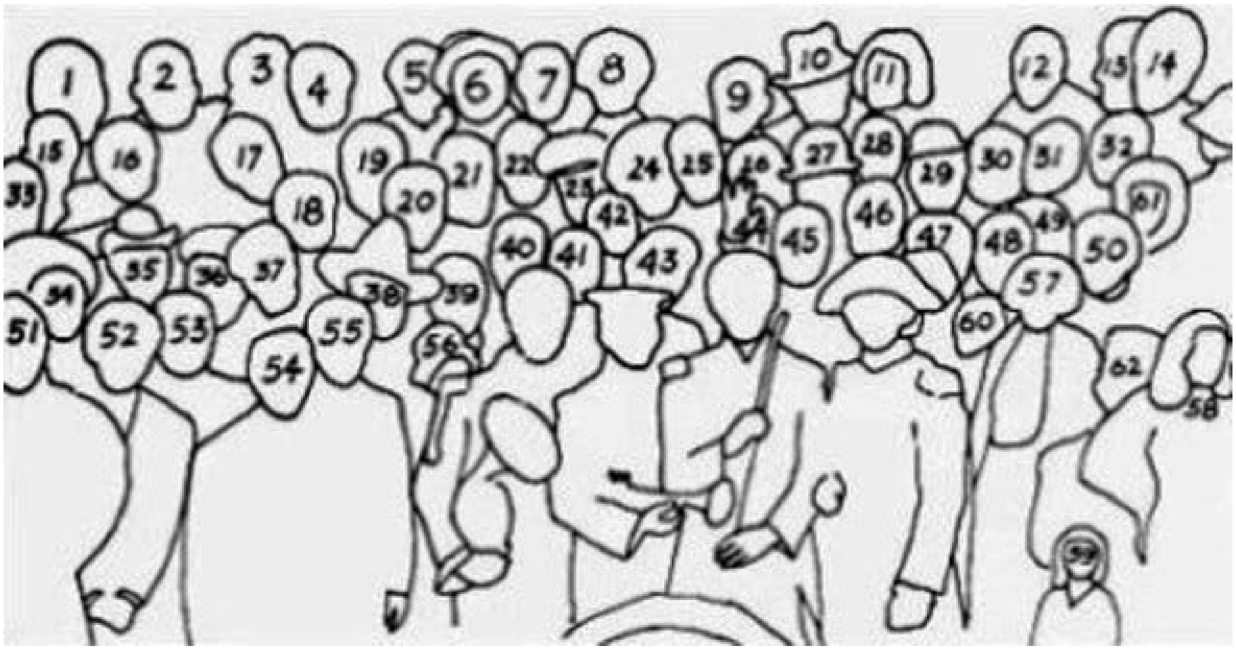
If this was the case, this patient would be a vitally important paradigm case, but we are not even given the dates as to when the analysis took place. Without these details, such information is unusable from a historical perspective. Sonu Shamdasani, Jung Stripped Bare: by his Biographers Even, Pages 73-77

Carl Jung and The Beatles (2019-02-10 06:08)

[1]

ST PEPPERS
LONELY HEARTS
CLUB BAND
BEATLES

[2]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On February 9, 1964, The Beatles appeared on the Ed Sullivan Show.

In honor of their memorable appearance here is a photo the the "Sgt. Pepper" album.

Do you recognize those on the cover?

1. Sri Yukteswar (Indian Guru)
2. Aleister Crowley (black magician)
3. Mae West
4. Lenny Bruce
5. Stockhausen (modern German composer)
6. W.C. Fields
7. Carl Jung (psychologist)
8. Edgar Allen Poe
9. Fred Astaire

10. Merkin (American artist)

11. The Vargas girl (by artist Alberto Vargas)

12. Huntz Hall (Bowery Boy)
13. Simon Rodia (creater of Watts Towers)
14. Bob Dylan
15. Aubrey Beardsly (Victorian artist)
16. Sir Robert Peel (Police pioneer)
17. Aldous Huxley (philosopher)
18. Dylan Thomas (Welsh poet)
19. Terry Southern (author)
20. Dion (American pop singer)
21. Tony Curtis
22. Wallace Berman (Los Angeles artist)
23. Tommy Handley (wartime comedian)
24. Marilyn Monroe
25. William Buroughs (author)
26. Mahavatar Babaji (Indian Guru)
27. Stan Laurel
28. Richard Lindner (New York artist)

29. Oliver Hardy
30. Karl Marx
31. H.G. Wells
32. Paramhansa Yogananda (Indian Guru)
33. Stuart Sutcliff
35. Max Muller
37. Marlon Brando
38. Tom Mix (cowboy film star)
39. Oscar Wilde
40. Tyrone Power
41. Larry Bell (modern painter)
42. Dr. Livingstone
43. Johnny Weissmuller (Tarzan)
44. Stephen Crane (American writer)
45. Issy Bonn (comedian)
46. George Bernard Shaw

47. Albert Stubbins (Liverpool footballer)
49. Lahiri Mahasaya (Indian Guru)
50. Lewis Carol
51. Sonny Liston (boxer)
52 – 55. The Beatles (in wax)
57. Marlene Dietrich
58. Diana Dors
59. Shirley Temple
60. Bobby Breen (singing prodigy)
61. T.E. Lawrence (Lawrence of Arabia)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/f7189-beatles.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/4b1a5-whos-who-on-the-cover3.jpg`

This time I shall hardly be spared the reproach of mysticism. (2019-02-10 06:12)

[1]

This time I shall hardly be spared the reproach of mysticism.

But perhaps the facts should be fuller considered, doubtless the unconscious remnants, for it is one of the essential tasks of analysis to render impotent by dissolution the content of the completes competing with the proper conduct of life.

Psychoanalysis works backwards like the science of history.

Just as the largest part of the past is so far removed that it is not reached by history, so too the greater part of the unconscious determinants is unreachable.

History, however, knows nothing of two kinds of things, that which is hidden in the past and that which is hidden in the future.

Bother perhaps might be attained with a certain probability, the first as a postulate, the second as an historical prognosis.

Insofar as tomorrow is already contained in today, and all the threads of the future are in place, so a more profound knowledge of the past might render possible a more or less far reaching and certain knowledge of the future.

Let us necessarily we must come to the same result.

Just as traces of memory long since fallen below the threshold of consciousness are accessible to the unconscious, so too there are very fine subliminal combinations of the future, which are of the greatest significance for future happenings in so far as the future is conditioned by our own psychology.

But just so little as the science of history concerns itself with the combinations for the future, which is the function of politics, so little, also, are the psychological combinations for the future the object of analysis, they would be much more the object of an infinitely refined psychological synthesis, which attempts to follow the natural current of the libido.

This we cannot do, but possible this might happen in the unconscious, and it appears as if from time to time, in certain cases, significant fragments of this process come to light, at least in dreams.

From this comes the prophetic significance of the dream long claimed by superstition.

The aversion of the scientific man of to-day to this type of thinking, hardly to be called phantastic, is merely an overcompensation to the very ancient and all to great inclination of mankind to believe in prophesies and superstitions. Carl Jung, Psychology of the Unconscious, Footnote 17.

Image: "Consulting the Oracle" by John Waterhouse

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/4948d-oracle.jpg`

Jung and Meister Eckhart on God and Mystical Experience (2019-02-10 06:21)

[1]

"The Temple of the Rose Cross," Teophilus Schweighardt Constantiens,

Journal of Jungian Scholarly Studies Vol. 2, No. 4, 2006 _ One Mind: Jung and Meister Eckhart on God and Mystical Experience by Christine Herold, Ph.D. The "One Mind" of my title is intended in the sense that Johannes Eckhardt and Carl Gustav Jung were of "one mind" with regard to many of their observations on the nature of God, the human psyche and mystical experience. "One Mind" refers in another sense to Eckhart‟s influential idea of the Godhead (W2:335, Forman trans.) which Jung sees as a precursor to his theory of the Collective Unconscious. In this paper I hope to demonstrate the conjunction of thought in these two great minds in which their psychological, universal understanding of mysticism connects individual psychology and archetypal visionary experience. Jung (b. 1875, Kesswil, Switzerland) is impressed that Meister Eckhart in the Thirteenth Century (b.ca 1260, Hochheim, Germany) understood God as "a psychodynamic state" (Jung, Types 246). According to Jung, Eckhart sees "a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man" (Types 243). "*From the empirical standpoint of analytical psychology,*" Jung explains, The God-image is the symbolic expression of a particular psychic state, or Function, which is characterized by its absolute ascendancy over the will of the subject, this inspiration that transcends conscious understanding, has its source in an accumulation of energy in the unconscious. The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that [archetypal] . . . imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. (Types 243-44) As Jung indicates in his Answer to Job, the God-image coincides with the archetype of "wholeness," or the "self" (Answer 647-48). An individual in the grip of the archetype, he observes, **can then take on archetypal dimensions and exercise corresponding effects; he can appear in the place of God, so that it is not only possible, but quite sensible, for other men to act towards him as they act towards God. We know that, in the Catholic Church, this possibility has become an institution whose psychological efficacy cannot be doubted**. (Symbols 66) Jung contrasts this position with the metaphysical point of view from which God is seen as "absolute" and outside oneself. Understood psychologically, this viewpoint indicates, in Jung‟s words, "a complete unawareness of the fact that God‟s action springs from one‟s own inner being." Jung credits Meister Eckhart with a rare awareness of this psychological phenomenon. Jung, like many current writers on Eckhart, infers that the Meister wrote from personal experience (Types 242). He concludes: **that Eckhart must have experienced a quite extraordinary enhancement of the value of the soul, i.e., of his own inner being, that enabled him to rise to a purely psychological and relativistic conception of God and of his relation to man.** (Types 242-43) Bernard McGinn agrees that "Eckhart preached the possibility of a radical new awareness of God," an understanding of the unio mystica that "emphasized a goal of „union without difference‟, or what in Eckhartian terms we can describe as a unitas indistinctionis—the insistence that in the ground of reality there is absolute identity between God and the soul." McGinn points out that the Meister did not preach exclusively "to the clerical elite of the schools" (145-46) but to ordinary men and women. Realizing one‟s identity with God, for Eckhart, was not reserved for those who had adopted "a traditional religious way of life," nor did it require renunciation of the world. God can, in fact, be received as much, Eckhart says, "at the fireplace or in the stable," as in "inwardness, prayer, sweet ravishments and in the special graces" (which I take to mean the sacraments) [Davies 54]. He speaks, in fact, against enclosure: Nowadays many people, apparently virtuous, flee the world and hide in monasteries and cells, hoping to be rid of worldly temptations. If their aim were to seek out God, well and good, but it is to be feared that they think more of themselves than of him. (in Strakosch, 63-64)"Such a person," he writes, "is doing nothing other than taking God, winding a cloak about his head and thrusting him under a bench" (Davies 54). According to Eckhart,The spiritual human being, in the form of an assimilation to God, should be free from all ways, exercises, and techniques to find God. God will give the right way. . . . Study only this, to become Herold pregnant with God. [dar ûf setze al dîn studieren, daz dir got grôz werde]. (W1:201, 5-83, in Haas, 148-50)These populist psychological views related Eckhart to the Beguine movement of his day, and also led to his condemnation by the Church (Strakosch 32). Pope John XXII‟s Bull of Condemnation (In Agro Dominico 1329) explicitly mentions Eckhart‟s preaching "before the uneducatd crowd." As a result of Eckhart‟s condemnation, McGinn tells us, "the Dominican General Chapter of Toulouse of 1328 warned against preaching subtilia to the people" (Introduction 360 n.39). "Unitas indistinctionis," McGinn writes, "was born not in books but in the depths of the experience of the mystics of the thirteenth century, in their attempts to live the annihilation (anéantissement) of Marguerite Porete,4 or the perfect detachment (abegescheidenheit) of Meister Eckhart" (Introduction 12). Robert Forman points out, that Eckhart, while arguably a mystic, disapproves of visions, locutions, and sensations, what he calls the ""sensible variety‟ of mystical experience," though he is sympathetic to "ecstatic rapture, which he calls the „introvertive‟ variety of mystical experience" (Forman 20). Eckhart does denigrate, however, an attachment to or desire for a state of rapture. He counsels,If a man were in an ecstasy, as Saint Paul was, and knew that some sick man needed him to give him a bit of soup, I should think it far better if you would abandon your ecstasy out of love and show greater love in caring for the other in his need. (Counsel 10, College & McGinn trans., 46) In fact, attachment to any state, Eigenschaft, is what we must overcome, according to the Meister, through a process of Lâzen, "letting go," in order to attain Abegescheidenheit, "detachment," which makes Gezucket, "rapture" possible (Forman 74-84). Eckhart writes, "Whatever state we find ourselves in, whether in strength or in weakness, in joy or in sorrow, whatever we find ourselves attached to, we must abandon" (W2:160, Forman 79). In Gezucket, Eckhart explains, "with both internal and external powers withdrawn, one experiences neither thought, affective feeling, sensation, nor vision," but has reached the "ground" (grunt), the "innermost man," the "spark of the soul" (Forman 99, 104). Eckhart states that this ground is identical with the nature of the soul, which is identical with the nature of God (Forman 106). Eckhart explains the soul in this way: . . . by this Kingdom of God we understand the soul, for the soul is of like nature with the Godhead. . . . So much, is God in the soul, that his whole divine nature depends upon her. (W2:270, Evans trans.) Eckhart here expresses a concept very close to the psychological interpretation offered by Jung. "Looked at historically," Jung says,the soul . . . refers to a psychological content that must possess a certain measure of autonomy within the limits of consciousness. If this were not so, man would never have hit on the idea of attributing an independent existence to the soul, as though it were some objectively perceptible thing. It must be a content in which spontaneity is inherent, and hence also partial unconsciousness, as with every autonomous complex. (Types 247)Analytical psychology defines the soul as both "the relation to the unconscious," and "a personification of unconscious contents." Jung restates Eckhart‟s proposition in these terms: "God and the soul are essentially the same when regarded as personifications of an unconscious content"; and he concludes that "Meister Eckhart‟s view . . . is purely psychological" (Types 247-48), pointing out that Eckhart "states bluntly that God is dependent on the soul" (Types 251). Again Eckhart himself states, "By being created, the soul created God, for he did not exist until the soul was made. A little while since and I declared, I am the cause that God is God!" (W1:410, Evans). One in this state of rapture, Eckhart tells us, is "inside of the divine „expanseless expanse‟." Forman explains that, according to Eckhart, one may come permanently "to live amidst this expanse." This state Eckhart calls Geburt, "the birth" (Forman 165). Eckhart explains, in Sermon 6,The Father gives birth eternally to his

Son in his own likeness. . . . And I say further: he gave birth to the Word from my soul. . . . and the Father gives birth to his son in the soul entirely in the same way as he gives birth to him in eternity. He must do so, whether he wishes to or not. . . . and I can say more: he gives birth to me as his Son and as his same Son. Further: not only does he give birth to me as his Son, but he gives birth to me as himself and himself as me. (Davies 35)Eckhart further teaches that in the soul "God comes into being and passes away" (W1:143, Evans). Eckhart‟s expression for the „passing away‟ of God is Der Durchbruch, the Breakthrough of the Soul to the Godhead. Jung‟s understanding of this is that God „becomes‟ by an act of conscious differentiation from the unconscious dynamis, a separation of the ego as subject from God . . . as object. . . . But when the "breakthrough" abolishes this separation by cutting the ego off from the world, and the ego becomes identical with the unconscious dynamis, God disappears as an object and dwindles into a subject which is no longer distinguishable from the ego. In other words, the ego, as a late Herold product of differentiation, is reunited with the dynamic Alloneness. (Types 255)This state of All-oneness Jung speaks of, Eckhart calls the "flood and source," the "ground of the ground" (W2:105, Forman 172), or "Godhead." Forman demonstrates that in Eckhart‟s thought the breakthrough represents the soul‟s going beyond all form and distinction of God, including that of the Father, Son and Holy Ghost, "beyond all change, diversity, and multiplicity" (Forman 178). Eckhart assures us that from the ground of the ground "all things are moved, and all those receive life that live of themselves, being endowed with reason" (W2:105, Forman 179). In Forman‟s words, "To Break Through to the Godhead is apparently to directly perceive just this: all things are moved by that which I myself am" (179). Eckhart emphasizes, "This breaking through guarantees to me that I and God are one" (W2:275, Forman 180). This is unio mystica Eckhartian style. Jung notes, as have others, the similarities in Eckhart‟s thought to Eastern ideas. Jung claims that, since we have no indication of direct transmission (from the Upanishads, for example), "this parallelism proves that Eckhart was thinking from the depths of the collective psyche which is common to East and West" (Forman 180). Similar ideas on the "deification" of man are, in fact, found in the mysticism of Eastern Christianity, as in the seventh century Mystagogia of Maximus the Confessor. "Psychologically," Jung says, the religious philosophers of the East and Meister Eckhart in the West identify "the Deity with the numinosity of the unconscious" (Aion 194). Jung considers the psychological phenomenon described, and most probably experienced, by Eckhart to be a "mystic regression to the psychic conditions of prehistory . . . in which the impelling dynamis has not yet petrified into an abstract idea but is still a living experience." Jung explains that "as a result of this retrograde process the original state of identity with God is reestablished and a new potential is produced." He describes the experience as capable of creating "the world anew" (Types 255-56). "In these bold ideas," Jung declares, "we hear the voice of the collective psyche, which with imperturbable assurance and the finality of a natural law brings about spiritual transformation and renewal" (Types 257. In his eighties, reflecting on the influences of his youth, Jung wrote, "I was attracted to the thought of Pythagoras, Heraclitus, Empedocles, and Plato . . . Their ideas were beautiful and academic . . . but somewhat remote. Only in Meister Eckhart did I feel the breath of life—not that I understood him" (Memories 68). In the understanding of his later years, Jung would say of Eckhart that his world-embracing spirit knew, without discursive knowledge, the primordial mystical experience of India as well as of the Gnostics. . . Well might the writings of this Master lie buried for six hundred years, for „his time was not yet come.‟ Only in the nineteenth century did he find a public at all capable of appreciating the grandeur of his mind. (Aion 194)It strikes me that I might say the same about Jung‟s own thought and the twentyfirst century. This reminds me of a letter Freud once wrote to Jung, attempting to warn him away from his studies in the "occult," and alerting him to certain lurking charges against him. But not to worry as of yet, for "The reputation you have won with your Dementia will stand against the charge of „mystic‟ for quite a while" (Memories 363). http://www.thejungiansociety.org/Jung%20Society/e-journal/Volume-2/Herold-2006.pdf

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1. `http://upload.wikimedia.org/wikipedia/commons/thumb/a/a5/Templeofrosycross.png/220px-Templeofrosycross.png`

Carl Jung: "Therefore the Catholic is the Christian Church par excellence." (2019-02-10 06:22)

[1]

To Pastor H. Wegmann

Dear Pastor Wegmann, 19 December 1943

Your review of Dr. Aeppli's book in the NZZ delighted as much as it interested me, particularly because Kohler's review of Aeppli's last book was so deplorably compromising.

I admire your review for its courage, manliness, and honesty, qualities we so often painfully miss but which are vitally important for "Protestantism" (in the best sense of this unfortunate term).

It is indeed quite wrong for the "reformed Church" to want to act in every respect like the Catholic.

The latter possesses the whole wealth of tradition, the former is poor and should be poor, since it must relinquish all our yesterdays again and again in order to live wholly in the ever-procreative spirit which is its truest foundation.

What it leaves behind is always the katholicon, and what it finds before it is the presence of God in the living individual human being, the only place where God can be met with beyond a peradventure.

And if it is not an ecclesia spiritualis, then it is nothing but a Catholic memory, for which there is certainly much to be said, or there could not be so many people who are satisfied with the anamnesis alone.

Its supreme and unique meaning, it seems to me, is that it lives in and with the creative spirit and shares its adventures, tragedies, perils, and triumphs.

The Catholic Church arranges the codification of memories and the lessons of history so much better.

The conservation of so much classical paganism is of inestimable value.

Therefore the Catholic is the Christian Church par excellence.

But a confession of faith in the Holy Spirit is beyond Christ (for which I politely beg your pardon) and hence, it seems to me, more helpful for the attainment of salvation (which still hasn't materialized)
than that backward-looking memory of the prefiguring God-man who prepared the way for the Paraclete.

And it is the Paraclete that represents the revelation of God in the individual-as-he-is, the nothing-hut-man.

This is but a token of my gratitude to you for having made me feel in your review something one so often longs to hear and so seldom does hear-an avowal of the living presence of the spirit.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 339-340.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/8c39f-1.jpg`

Carl Jung: "This seems to be a particularly critical moment." (2019-02-10 08:04)

[1]

To Alwine von Keller

Dear Frau von Keller, 21 August 1944

Best thanks for your long letter. I have heard nothing from Frau X. for a long time.

I only hope things are going better with her. She is indeed a problem, like all Germans today.

I am very grateful to you for news about Zimmer I for have had but little.

Like the physician who attended me,Dr. Haemmerl. he died on the eve of his fame.

This seems to be a particularly critical moment.

There is indeed a great danger in being praised before the eve.

That is why one’s fate always strives for posthumous recognition.

It would almost have done away with me too, for the sole reason that I was appointed professor in Basel.

I am extremely glad that this year’s Eranos meeting went off very well without me.

By the beginning of winter I hope to have got my wits together again so that I can also think of other people. Meanwhile with best thanks and friendly greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 344-345.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/271a8-1.jpg`

Carl Jung: “It is wonderful to see medieval mentality still at its best.” (2019-02-10 08:19)

[1]

To H. G. Baynes

My dear Peter, 27 May 1941

Thank you very much for your long letter!

Your lecturing activity is really astonishing.

But I can understand that the public realizes a certain need to compensate the onesidedness of organized activities.

And I can well imagine that the great cataclysm has knocked over many prejudices and false values.

I have noticed similar phenomena in Switzerland, but universities of course are the last to be touched or moved, which-! suppose-is the case all over the world.

The war has brought me more work instead of less.

Our young people are for long stretches of time with the army and thus I can't get rid of my patients.

My public lectures at the Technical University demand a certain amount of attention.

I am actually lecturing about the psychology of alchemy.

For several years now I have been lecturing about the process of individuation.

First I gave an account of Patanjali's Yoga Sutra/ then of two Buddhist treatises concerning the attainment of Buddhahood.

The third course was about the Exercitia Spiritualia of St. Ignatius.

The fourth course is about alchemy as the absolute contrast to the Exercitia.

As they are going to celebrate the 400th Anniversary of Paracelsus's death in 1541 I had to prepare a lecture about him (on invitation of course), which has taken away practically the whole of my spring vacation as I had to dive into the unfathomable chaos of Paracelsan tracts with their queer and difficult terminology.

Recently I delivered two lectures at the Club about the main symbolism of the Mass (sacrifice and transubstantiation).

I seem to be dealing more and more with subjects not just suitable for public discussion (f.i. a lecture on the Trinity at Eranos!).

I have not continued my book, since I discovered that the subject I had in mind was much vaster than my limited knowledge and moreover I did not feel my approach was the right one.

It seems to me that I am now on a better track.

The ultimate result is perhaps no book but a series of essays or lectures.

The general trend is a continuation of Psychology and Religion.

I often have interviews now with a Catholic priest an intelligent and scholarly man, who gives me a chance to get thoroughly acquainted with the Catholic mind.

It is wonderful to see mediaeval mentality still at its best.

At the same time I realize more and more the importance of the loss Protestantism has suffered.

But it was tragically inevitable.

Don't think, please, that I am callous in not mentioning the horrors of our time. I am confirmed in my fundamental disbelief in this world.

Here we are all right so far.

With every good wish I remain,

Yours cordially,

C.G. Carl Jung, Letters Vol. 1, Pages 299-300.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/0ca49-2.jpg`

Carl Jung and a personal God and the concept of a divine impersonal principle (2019-02-10 10:19)

[1]

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions.

He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite.

Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 388-389.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

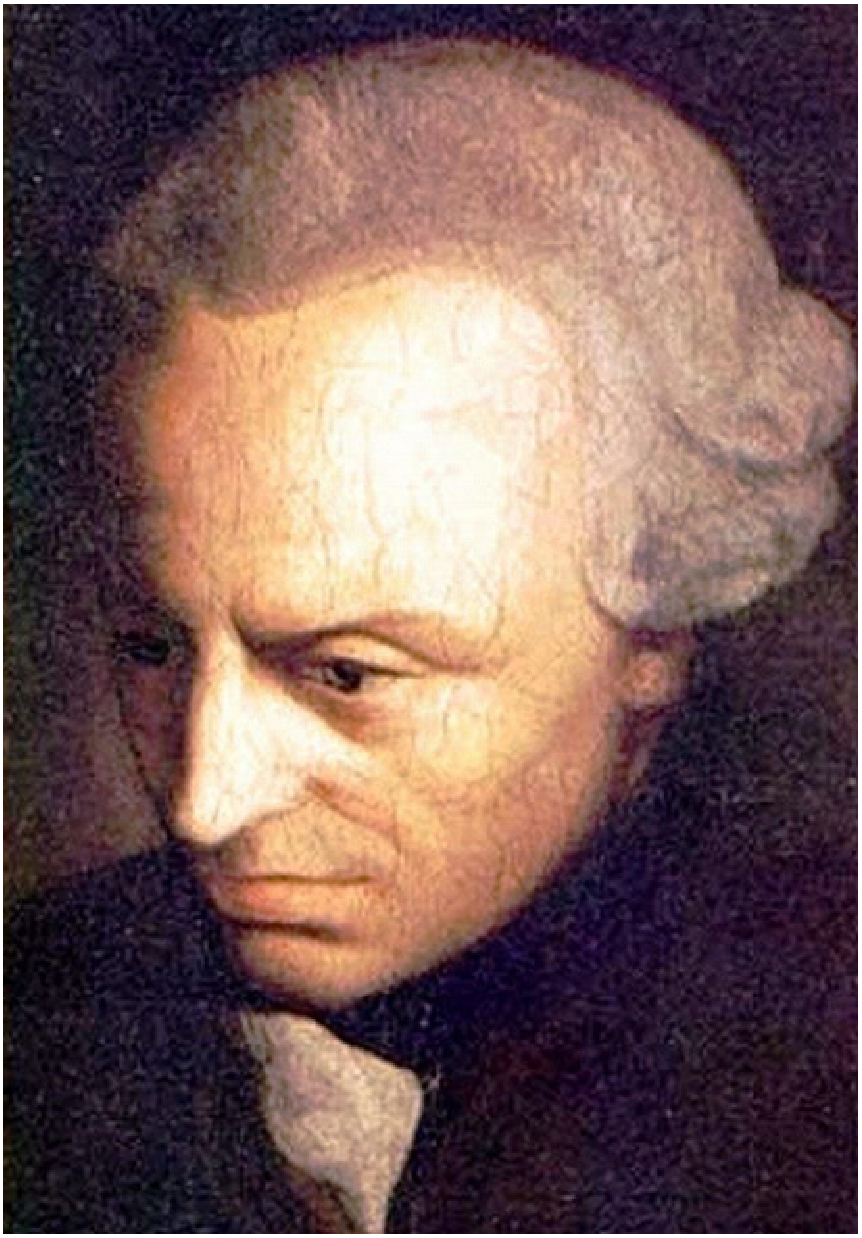
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/586bb-72bbelief2bin2ba2bpersonal2bgod2bletter.jpg`

Carl Jung: "So when I say "God" I am speaking exclusively of assertions that don’t posit their object." (2019-02-10 13:43)

[1]



To Josef Goldbrunner

Dear Dr. Goldbrunner, 8 February 1941

Very many thanks for kindly sending me your book on my psychology.

I read it at once and was impressed by your careful exposition and the trouble you have taken over your task, which was surely not an easy one.

A fundamental misunderstanding has crept into it, however, for which I wouldn’t like to hold you entirely responsible.

You evidently did not know that epistemologically I take my stand on Kant, which means that an assertion doesn’t posit its object.

So when I say "God" I am speaking exclusively of assertions that don’t posit their object.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself.

All such assertions refer to the psychology of the God-image.

Their validity is therefore never metaphysical but only psychological.

All my assertions, reflections, discoveries, etc. have not the remotest connection with theology but are, as I have said, only statements about psychological facts.

This self-limitation which is absolutely essential in psychology is generally overlooked, whereupon this disastrous confusion arises, with the result that it looks as if I were presuming to make metaphysical judgments.

Again with best thanks and kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 293-294.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/db330-1.jpg`

Carl Jung on “Savior” “Salvation” – Anthology (2019-02-10 15:52)

[1]

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung; On the Psychology of the Trickster-Figure; CW 9i, par. 472.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

One of the greatest hindrances to understanding is the projection of the shaman—the savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 259-261

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

Can you imagine a real prophet or saviour in our days of television and press reportage? He would perish by his own popularity within a few weeks. Carl Jung, Letters Vol. II, Page 172.

And that’s how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Pages 83-86.

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 259-261

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God’s formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470-471.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Salvation is the resolution of the task. Carl Jung, Liber Novus, Page 311

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/bfa7a-12bsalvation.jpg`

Carl Jung: Every advance in culture is, psychologically, an extension of consciousness, (2019-02-11 03:30)

[1]

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination.

Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory.

To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness.

If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. 54: iii

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness.

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial.

Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature.

As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems.

Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways.

And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear.

For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision.

And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. 94-750

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness.

We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness.

But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. 94 : 752

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism.

The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems.

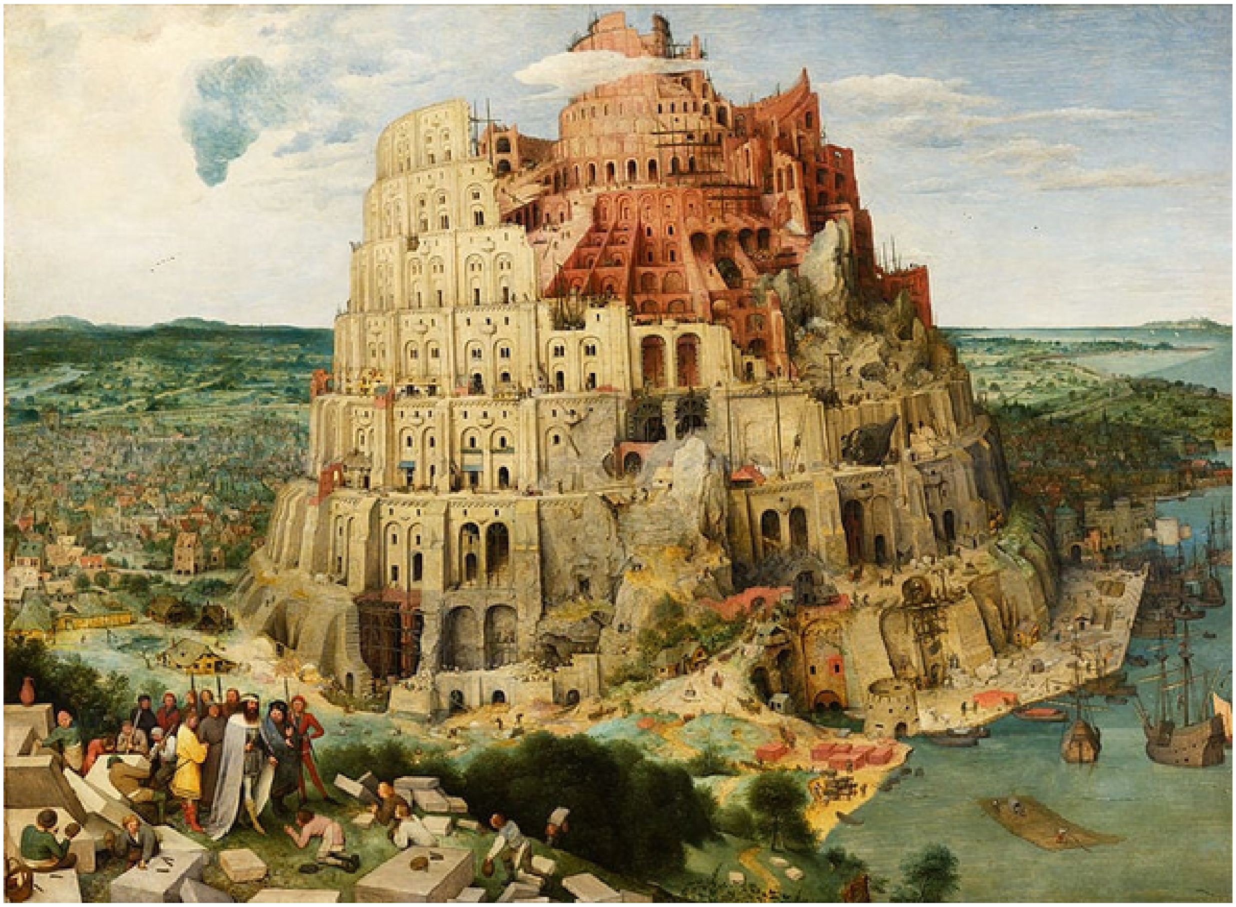
Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man.

It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, 94-750

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/134c5-12bculture.jpg`

Carl Jung on “Language” – Anthology **(2019-02-11 03:30)**

[1]



The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

Archetypes speak the language of high rhetoric, even of bombast. Carl Jung; Memories, Dreams and Reflections; Chapter 6.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

You cannot preach to a man who does not understand the language. Carl Jung, Letters Vol. 1, Pages 383-387.

...nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Pages 39-41

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52.

Moreover I know from experience that philosophers don’t understand my uncouth language. Carl Jung, Letters Vol. II, Pages 43-47.

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Pages 69-71

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings. Carl Jung, Letters Vol. II, Pages 95-98

Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language. Carl Jung, Letters Vol. II, Pages 227-229

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth. Carl Jung, Letters Vol. II, Pages 225-226.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose, so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship. Carl Jung, Letters Vol. II, Pages 357-358.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Often he [Rilke] reminds me of a medieval man: half troubadour, half monk. His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. Carl Jung, Letters Vol. II, Pages 381-382.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

His [Hegel’s] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious. Carl Jung, Letters Vol. II, Pages 500-502

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Pages 507-508

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Pages 550-552

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/e7810-12blanguage.jpg`

Carl Jung answers a series of questions (2019-02-11 05:33)

[1]

CARL GUSTAV JUNG
1875 ~ 1961
BEGRUENDER DER
ANALYTISCHEN PSYCHOLOGIE
LEBTE IN DIESEM HAUS
VON 1879 BIS 1896

AT THE BASEL PSYCHOLOGY CLUB

On November i , 1958, Jung visited a small study group of the Psychologische Gesellschaft in Basel and answered a series of written questions, besides other questions spoken from the audience.
The event was tape-recorded and transcribed, and it is first published here, in translation. Square brackets indicate lacunae in the text or conjectural readings.

Dr. Jung: I would like to thank you for crediting me with the ability to say something sensible in spite of my advanced years.

This cannot be taken entirely for granted since I tend for the most part to be very absent-minded.

Concentrating on your difficult questions might thus end in the fiasco of my getting lost in some train of thought.

So I beg you to call me to order if it seems to you that I am wandering off somewhere into the blue.

QUESTION I:

What is the criterion that indicates whether an archetypal dream or a vision should make an obligatory demand on an individual, or be evaluated only as an expression of a general contemporary event which the dreamer has picked up and which does not address him as an individual human being?

Dr. Jung: The desired criterion here is whether the dreamer feels numinously addressed by the dream.

If not, then it doesn't concern him—and it doesn't concern me either.

At most it could initiate a theoretical bandying about of words, which of course is futile.

QUESTION 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth.

Strictly speaking, a myth is a historical document.

It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 4000 B.C.

What preceded it?

Total darkness.

We just don’t know.

And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that’s all.

I will give you only one example.

As you know, Christ’s genealogical table in the New Testament consists of 3 x 14 names.’

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God's son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn't be found, some invented ones were added—there had to be 14 of them.'

Well, in the case of God's son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy."

Here, then, we have one such trace [of Egyptian influence].

If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth.

This is one of the finest examples of mythological continuity.

It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon being as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil's 4th Eclogue,' you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil's poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue.

Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante's time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,' and another hundred years until the promulgation of the Assumption.

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages

in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic.

In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche.

QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen.

Reasonable measures like these are quite hopeless.

The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it!

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer.

To put it briefly, it's a question of conscious immortality.

This is a question our Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it's as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is
absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these
phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India.

For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end.

The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship.

That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from experience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily preserved for eternity.

But we can assume with great probability that something of our psyche goes on existing.

Whether this part is in itself conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness.

But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare.

For instance, a soldier is shot in the head in combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis.

Here again we have to depend on dreams that give us a few hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean.

[Two members of the audience then relate examples of the transmigration of souls.]

Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it.

Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero!

QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stomach ache.

But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.

And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability.

That’s it, we just don’t know.

QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn’t prove he’ll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche’s striving towards a goal.

Yes, but that still doesn’t prove anything.

It’s like when you have a patient who says, I simply must have a fine car, or else. So you tell him,

Then get one, go to it, work!

That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn’t make him immortal.

He has that need, but you can find many people who don’t admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious.

That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure somewhere which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently.

Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics!

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?
What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity.

Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination.

Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite.

The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin.

He had never thought of that!

He was so dumfounded that he couldn’t utter a word!

There’s the theologian for you—the general run of theological thinking is often simply incomprehensible.

Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men.

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions.

He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite.

Hence God is personal, he is my Father, he is a universal principle.

An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty.

But naturally one cannot form any such ideas of which it could seriously be said that they must be so, because their object is one which we cannot know unless we were God himself, and in so far as we are "God" we are speaking of our unconscious, being ourselves unconscious to the extent we are "God."

Thus it is that all the statements we make about God are statements about the unconscious.

It is local, it is universal, it is the One, it is the Many or the All, it is personal and impersonal because the unconscious appears to us in all these forms.

One feels personally addressed by the unconscious—or one doesn't.

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

I actually do know of four cases of people who have seen Ufos or said they did.

They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thoroughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn't, although he carried his camera with him, "as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband's attention to them and he saw them too.

The spheres or discs gleamed like silver in the sun.

Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology.

It is said that people who make the least fuss about these things are the most likely to see a Ufo.

A former patient, now an analyst living in the southwest of America, also observed a silvery object in the sky for about four minutes, after which it vanished at great speed.

She described it as "web-like" and as though sprayed with aluminum, so that one could make out its web-like structure.

She evidently wanted to convey that the object was lighter than metal.

Not for a moment did she doubt that it was real—it was like seeing a bus passing—with no connection whatever with any kind of psychology, so that one is absolutely flummoxed and thinks these people must have seen something real.

I have not concerned myself at all with the question of whether these things can be real and if so how.

Ufos in dreams should be treated like any other dream image, they play exactly the same role.

QUESTION' I0: Can our preoccupation with psychology and with Ufos be traced back to a decline of the belief in God, as though this left a void which the unconscious had to fill?

Yes, we feel uneasy and dissatisfied and insecure and now under modern political conditions we are naturally afraid also.

And naturally we ask, What is the matter with man's psychology?

We cannot make anyone else responsible for what is happening in the world except man.

There lies the great danger: why is man as he is?

In our world miracles do not happen any more, and we feel that something simply must happen which will provide an answer or show a way out.

So now these Ufos are appearing in the skies.

Although they have always been observed" they didn't signify anything.

Now, suddenly, they seem to portend something because that something has been projected on them—a hope, an expectation.

What sort of expectation you can see from the literature: it is of course the expectation of a savior.

But that is only one aspect.

There is another aspect, a mythological one.

The Ufo can be a ship of death, which means that ships of death are coming to fetch the living or to bring souls.

Either these souls will fall into birth, or many people are going to die and will be fetched by fleets of these ships of death."

These are important archetypal ideas, because they can also be predictions.

If an atomic war were to break out, an infinite multitude of souls would be carried away from the earth.

How one is to explain the Ufos in individual cases, I cannot say.

It depends on the circumstances, on a dream, or on the person concerned.

There is indeed a void in individuals now that we are beginning to discover that our belief in metaphysical explanations has grown enfeebled.

In the Middle Ages the Ufos would have been taken for divine manifestations, but we must say with Goethe: "For all our wisdom, Tegel still is haunted." Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-391

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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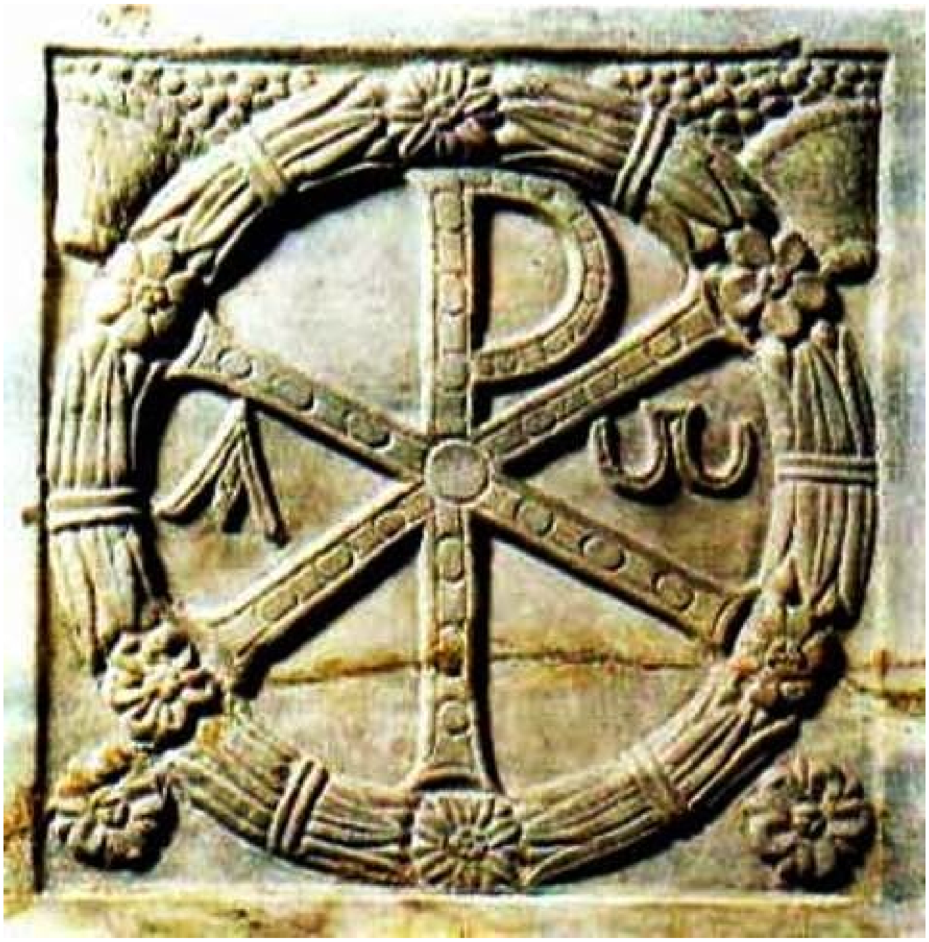
WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/ddd89-62bbasel2bseminar.jpg`

Carl Jung: “Christ was referred to as the fish.” (2019-02-11 05:57)

[1]



We do not know what this secret is, but the symbols which he found point to history, indications that not only the Christian " Weltanschauung " is meant, but quite other " Weltanschauungs " of which the Church wishes to remain in ignorance.

A darkness lies under the conscious, the unconscious, the dark place under the church.

We do not know what this is, but we find a thread of it here.

The secret was known to the church, and it was kept in the Sacramentum, hidden from the profane.

Christ was referred to as the fish.

In a papyrus which has recently been discovered and is in the British Museum he is referred to by the secret sign XP.

The sign >!(is formed from it.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism.

On Gnostic gems we find the symbol of the vase, the vase of sin.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered.

The vase was the crater, and is very often thought of in connection with Aesculapius, the doctor.

The Egyptian form of this is expressed by the well bucket in which the fruitful water of the Nile is drawn up.

same symbol appears next in the Grail legend and seems to come to an end there.

In Wolfram von Eschenbach's history of Parsifal, written in the beginning of the thirteenth century , we find this sentence "It is called the " Lapsit exillis"; this was interpreted "lapis ex coelis" , the precious stone out of which the Grail was made coming from the sky, but the word was really "exilis" which means small, insignificant; this appeared so strange that the meaning of the word was changed.

About the same time, in Provence, the philosopher Villanova speaks of the philosopher's stone as the "lapis exilis", describing it as one stone, one medicine , one vase, the symbol of healing.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy.

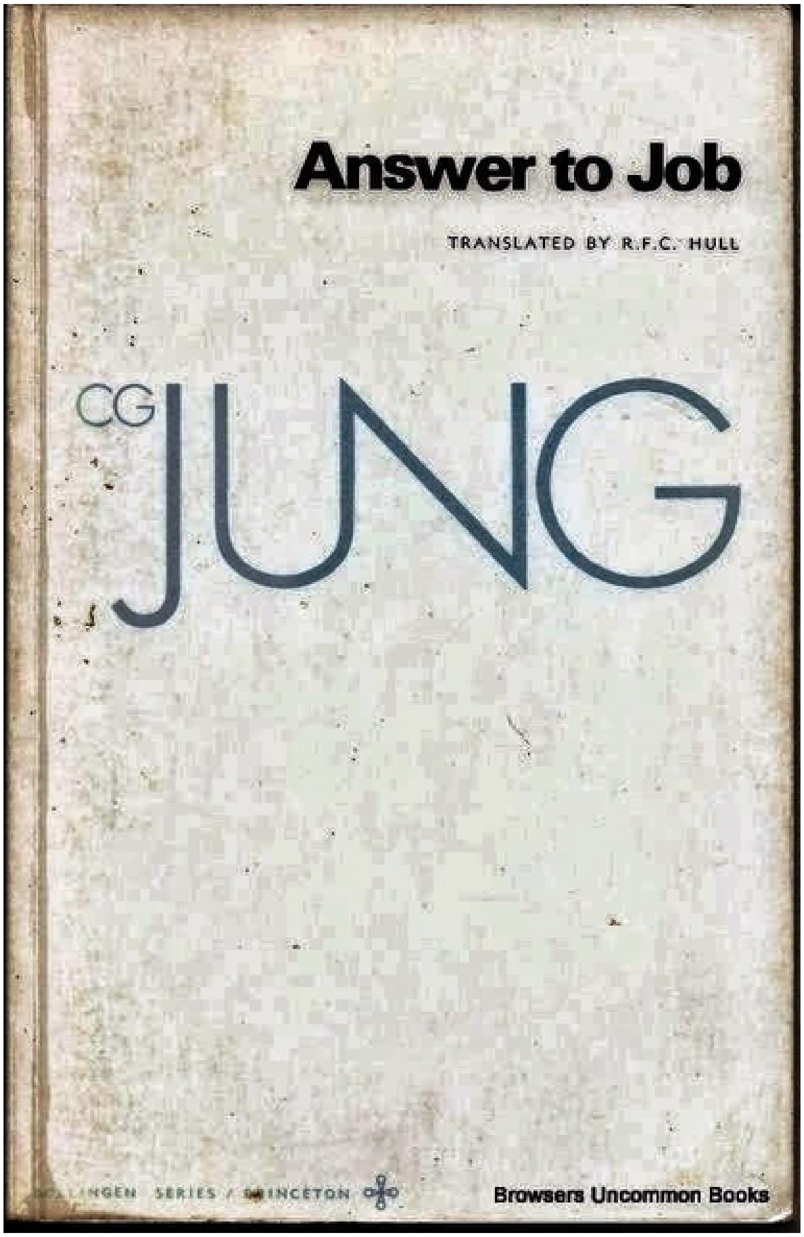
This hidden teaching is continued to the present day in the form of secret societies, the most important of those surviving being the Free Masons.

They do not treasure "day" consciousness, but the things which belong to "night consciousness.

The vast number of members of these societies shows how living these things still are. I have given you this one sequence, it must serve as an example to show that what is being done now has been done before and will recur again . Carl Jung, Modern Psychology, Pages 199-200.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/dec2e-2.jpg`

Carl Jung: "Man then counts for more in the unconscious than he does consciously." (2019-02-11 06:24)


Answer to Job
TRANSLATED BY R.F.C. HULL
CG
JUNG
BOLLINGEN SERIES / PRINCETON
Browsers Uncommon Books

A more differentiated consciousness must, sooner or later, find it difficult to love, as a kind father, a God whom on account of his unpredictable fits of wrath, his unreliability, injustice, and cruelty, it has every reason to fear.

The decay of the gods of antiquity has proved to our satisfaction that man does not relish any all-too-human inconsistencies and weaknesses in his gods.

Likewise, it is probable that Yahweh's moral defeat in his dealings with Job had its hidden effects: man's unintended elevation on the one hand, and on the other hand a disturbance of the unconscious.

For a while the first-mentioned effect remains a mere fact, not consciously realized though registered by the unconscious.

This contributes to the disturbance in the unconscious, which thereby acquires a higher potential than exists in consciousness.

Man then counts for more in the unconscious than he does consciously.

In these circumstances the potential starts flowing from the unconscious towards consciousness, and the unconscious breaks through in the form of dreams, visions, and revelations.

Unfortunately the Book of Job cannot be dated with any certainty.

As mentioned above, it was written somewhere between 600 and 300 B.C.

During the first half of the sixth century, Ezekiel, 90 the prophet with the so-called "pathological" features, appears on the scene.

Although laymen are inclined to apply this epithet to his visions, I must, as a psychiatrist, emphatically state that visions and their accompanying phenomena cannot be uncritically evaluated as morbid.

Visions, like dreams, are unusual but quite natural occurrences which can be designated as "pathological" only when their morbid nature has been proved.

From a strictly clinical standpoint Ezekiel's visions are of an archetypal nature and are not morbidly distorted in any way.

There is no reason to regard them as pathological.

They are a symptom of the split which already existed at that time between conscious and unconscious.

The first great vision is made up of two well-ordered compound quaternities, that is, conceptions of totality, such as we frequently observe today as spontaneous phenomena.

Their quinta essentia is represented by a figure which has "the likeness of a human form"

Here Ezekiel has seen the essential content of the unconscious, namely in the higher man by whom Yahweh was morally defeated and who he was later to become.

In India, a more or less simultaneous symptom of the same tendency was Gautama the Buddha (b. 562 b.c.), who gave the maximum differentiation of consciousness supremacy even over the highest Brahman gods.

This development was a logical consequence of the purusha-ätman doctrine and derived from the inner experience of yoga practice. Carl Jung, CW 11, Paras 665-666.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/3efa9-1.jpg`

Psychotherapists or the Clergy ~Carl Jung (2019-02-11 07:45)

[1]

The Confessional

It is far more the urgent psychic problems of patients, rather than the curiosity of research workers, that have given effective impetus to the recent developments in medical psychology and psychotherapy. Medical science almost in defiance of the patients' needs has held aloof from all contact with strictly psychic problems, on the partly justifiable assumption that psychic problems belong to other fields of study. But it has been compelled to widen its scope so as to include experimental psychology, just as it has been driven time and time again out of regard for the biological unity of the human being to borrow from such outlying branches of science as chemistry, physics, and biology.

489 It was natural that the branches of science adopted by medicine should be given a new direction. can characterize the change by saying that instead of being regarded as ends in themselves they were valued for their practical application to human beings. Psychiatry, for example, helped itself out of the treasure chest of experimental psychology and its methods, and funded its borrowings in the inclusive body of knowledge that we call psychopathology a name for the study of complex psychic phenomena. Psychopathology is built for one part on the findings of

psychiatry in the strict sense of the term, and for the other part on the findings of neurology a field of study which originally embraced the so-called psychogenic neuroses, and still does so in academic parlance. In practice, however, a gulf has opened out in the last few decades between the trained neurologist and the psychotherapist, especially after the first researches in hypnotism.

This rift was unavoidable, because neurology, strictly speaking, is the science of organic nervous diseases, whereas the psychogenic neuroses are not organic diseases in the usual sense of the term. Nor do they fall within the realm of psychiatry, whose particular field of study is the psychoses, or mental diseasesfor the psychogenic neuroses are not mental diseases as this term is commonly understood. Rather do they constitute a special field by themselves with no hard and fast boundaries, and they show many transitional forms which point in two directions: towards mental disease on the one hand, and diseases of the nerves on the other.

490 The unmistakable feature of the neuroses is the fact that their causes are psychic, and that their cure depends entirely upon psychic methods of treatment. The attempts to delimit and explore this special field both from the side of psychiatry and from that of neurology led to a discovery which was very unwelcome to the science of medicine: namely, the discovery of the psyche as an aetiological or causal factor in disease. In the course of the nineteenth century medicine had become, in its methods and theory, one of the disciplines of natural science,and it cherished the same basically philosophical assumption of material causation. For medicine, the psyche as a mental "substance" did not exist, and experimental psychology also did its best to constitute itself a psychology without a psyche.

491 Investigation, however, has established beyond a doubt that the crux of the psychoneuroses is the psychic factor, that this is the essential cause of the pathological state, and must therefore be recognized in its own right along with other admitted pathogenic factors such as inheritance, disposition, bacterial infection,and so forth. All attempts to explain the psychic factor in terms of more elementary physical factors were doomed to failure. There was more promise in the attempt to reduce it to the concept of the drive or instinct a concept taken over from biology. It is well known that instincts are observable physiological urges based on the functioning of the glands, and that, as experience shows, they condition or influence psychic processes. What could be more plausible, therefore, than to seek the specific cause of the psychoneuroses not in the mystical notion of the "soul/' but in a disturbance of the instincts which might possibly be curable in the last resort by medicinal treatment of the glands?

492 Freud's theory of the neuroses is based on this standpoint: it explains them in terms of disturbances of the sexual instinct. Adler likewise resorts to the concept of the drive, and explains the neuroses in terms of disturbances of the urge to power, a concept which, we must admit, is a good deal more psychic than that of the physiological sexual instinct.

493 The term "instinct" is anything but well defined in the scientific sense. It applies to a biological phenomenon of immense complexity, and is not much more than a border-line concept of quite indefinite content standing for an unknown quantity. I do not wish to enter here upon a critical discussion of instinct. Instead I will consider the possibility that the psychic factor is just a combination of instincts which for their part may again be reduced to the functioning of the glands. We may even consider the possibility that everything "psychic" is comprised in the sum total of instincts, and that the psyche itself is therefore only an instinct or a conglomerate of instincts, being in the last analysis nothing but a function of the glands. A psychoneurosis would then be a glandular disease.

494 There is, however, no proof of this statement, and no glandular extract that will cure a neurosis has yet been found. On the other hand, we have been taught by all too many mistakes that organic therapy fails completely in the treatment of neuroses, while psychic methods cure them. These psychic methods are just as effective as we might suppose the glandular extracts would be. So far, then, as our present knowledge goes, neuroses are to be influenced or cured by approaching them not from the proximal end, i.e., from the functioning of the glands, but from the distal end, i.e., from the psyche, just as if the psyche were itself a substance. For instance, a suitable

explanation or a comforting word to the patient can have something like a healing effect which may even influence the glandular secretions. The doctor’s words, to be sure, are "only" vibrations in the air, yet their special quality is due to a particular psychic state in the doctor. His words are effective only in so far as they convey a meaning or have significance. It is this that makes them work. But "meaning" is something mental or spiritual. Call it a fiction i you like. Nevertheless this fiction enables us to influence the course of the disease far more effectively than we could with chemical preparations. Indeed, we can even influence the biochemical processes of the body. Whether the fiction forms itself in me spontaneously or reaches me from outside via human speech, it can make me ill or cure me. Fictions, illusions, opinions are perhaps the most intangible and unreal things we can think of; yet they are the most effective of all in the psychic and even the psychophysical realm.

495 It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche’s reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts.

496 The reproach levelled at the Freudian and Adlerian theories is not that they are based on instincts, but that they are one sided. It is psychology without the psyche, and this suits people who think they have no spiritual needs or aspirations. But here both doctor and patient deceive themselves. Even though the theories of Freud and Adler come much nearer to getting at the bottom of the neuroses than any earlier approach from the medical side, their exclusive concern with the instincts fails to satisfy the deeper spiritual needs of the patient. They are too much bound by the premises of nineteenth-century science, too matter of fact, and they give too little value to fictional and imaginative processes. In a word, they do not give enough meaning to life. And it is only meaning that liberates.

497 Ordinary reasonableness, sound human judgment, science as a compendium of common sense, these certainly help us over a good part of the road, but they never take us beyond the frontiers of life’s most commonplace realities, beyond the merely average and normal. They afford no answer to the question of psychic suffering and its profound significance. A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.

498 With this realization the doctor sets foot on territory which he enters with the greatest caution. He is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickensfor it is this that the sick person longs for, over and above everything that reason and science can give him. He is looking for something that will take possession of him and give meaning and form to the confusion of his neurotic soul.

499 Is the doctor equal to this task? To begin with, he will probably hand his patient over to the clergyman or philosopher, or abandon him to that vast perplexity which is the special note of our day. As a doctor he is not required to have a finished outlook on life, and his professional conscience does not demand it of him. But what will he do when he sees only too clearly why his patient is ill; when he sees that he has no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?

500 There are many well-educated patients who flatly refuse to consult a clergyman. Still less will they listen to a philosopher,for the history of philosophy leaves them cold, and intellectual problems seem to them more barren than the desert. And where are the great and wise men who do not merely talk about the meaning of life and of the world, but really possess it? One cannot just think up a system or truth which would give the patient what he needs in order to live, namely faith, hope, love, and understanding.

501 These four highest achievements of human endeavour are so many gifts of grace, which are neither to be taught nor learned, neither given nor taken, neither withheld nor earned, since they come through experience, which is an irrational datum not subject to human will and caprice. Experiences cannot be made. They happen yet

fortunately their independence of man’s activity is not absolute but relative. We can draw closer to them that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being.

502 Thus, in trying to meet the therapeutic demands made upon him, the doctor is confronted with a question wrhich seems to contain an insuperable difficulty. How can he help the sufferer to attain the liberating experience which will bestow upon him the four great gifts of grace and heal his sickness? We can,of course, advise the patient with the best intentions that he should have true love, or true faith, or true hope; and we can admonish him with the phrase: "Knoxv thyself." But how is the patient to obtain beforehand that which only experience can give him?

503 Saul owed his conversion neither to true love, nor to true faith, nor to any other truth. It was solely his hatred of the Christians that set him on the road to Damascus, and to that decisive experience which was to alter the whole course of his =life. He was brought to this experience by following out, with conviction, his own worst mistake.

504 This opens up a problem which we can hardly take too seriously. And it confronts the psychotherapist with a question which brings him shoulder to shoulder with the clergyman: the question of good and evil.

505 It is in reality the priest or the clergyman, rather than the doctor, who should be most concerned with the problem of spiritual suffering. But in most cases the sufferer consults the doctor in the first place, because he supposes himself to be physically ill, and because certain neurotic symptoms can be at least alleviated by drugs. But if, on the other hand, the clergyman is consulted, he cannot persuade the sick man that the trouble is psychic. As a rule he lacks the special knowledge which would enable him to discern the psychic factors of the disease, and his judgment is without the weight of authority.

506 There are, however, persons who, while well aware of the psychic nature of their complaint, nevertheless refuse to turn to the clergyman. They do not believe that he can really help them. Such persons distrust the doctor for the same reason, and rightly so, for the truth is that both doctor and clergyman stand before them with empty hands, if not what is even worse with empty words. We can hardly expect the doctor to have anything to say about the ultimate questions of the soul. It is from the clergyman, not from the doctor, that the sufferer should expect such help. But the Protestant clergyman often finds himself face to face with an almost impossible task, for he has to cope with practical difficulties that the Catholic priest is spared. Above all, the priest has the authority of his Church behind him, and his economic position is secure and independent. This is far less true of the Protestant clergyman, who may be married and burdened with the responsibility of a family, and cannot expect, if all else fails, to be supported by the parish or taken into a monastery. Moreover the priest, if he is also a Jesuit, is au fait with the most up-to-date developments in psychology. I know, for instance, that my own writings were seriously studied in Rome long before any Protestant theologian thought them worthy of a glance.

507 We have come to a serious pass. The exodus from the German Protestant Church is only one of many symptoms which should make it plain to the clergy that mere admonitions to believe, or to perform acts of charity, do not give modern man what he is looking for. The fact that many clergymen seek support or practical help from Freud’s theory of sexuality or Adler’s theory of power is astonishing, inasmuch as both these theories are, at bottom, hostile to spiritual values, being, as I have said, psychology without the psyche. They are rationalistic methods of treatment which actually hinder the realization of meaningful experience. By far the larger number of psychotherapists are disciples of Freud or of Adler. This means that the great majority of patients are necessarily alienated from a spiritual standpointa fact which cannot be a matter of indifference to one who has the fate of the psyche at heart. The wave of interest in psychology which at present is sweeping over the Protestant countries of Europe is far from receding. It is coincident with the mass exodus from the Church. Quoting a Protestant minister, I

may say: "Nowadays people go to the psychotherapist rather than to the clergyman." 508 I am convinced that this statement is true only of relatively educated persons, not of mankind in the mass. However, we must not forget that it takes about twenty years for the ordinary run of people to begin thinking the thoughts of the educated person of today. For Instance, Biichner's work Force and Matter 2 became one of the most widely read books in German public libraries some twenty years after educated persons had forgotten all about it. I am convinced that the psychological needs of the educated today will be the interests of the people tomorrow.

509 I should like to call attention to the following facts. During the past thirty years, people from all the civilized countries of the earth have consulted me. Many hundreds of patients have passed through my hands, the greater number being Protestants, a lesser number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life that is to say, over thirty-fivethere has not been one whose problem in the last resort wras not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church.

510 Here, then, the clergyman stands before a vast horizon. But it would seem as if no one had noticed it. It also looks as though the Protestant clergyman of today were insufficiently equipped to cope with the urgent psychic needs of our age. It is indeed high time for the clergyman and the psychotherapist to join forces to meet this great spiritual task.

511 Here is a concrete example which goes to show how closely this problem touches us all. A little more than a year ago the leaders of the Christian Students' Conference at Aarau [Switzerland] laid before me the question whether people in spiritual distress prefer nowadays to consult the doctor rather than the clergyman, and what are the causes of their choice. This was a very direct and very practical question. At the time I knew nothing more than the fact that my own patients obviously had consulted the doctor rather than the clergyman. It seemed to me to be open to doubt whether this was generally the case or not. At any rate, I was unable to give a definite reply. I therefore set on foot an inquiry, through acquaintances of mine, among people whom I did not know personally; I sent out a questionnaire which was answered by Swiss, German, and French Protestants, as well as by a few Catholics. The results are very interesting, as the following general summary shows. Those who decided for the doctor represented 57 per cent of the Protestants and only 25 per cent of the Catholics, while those who decided for the clergyman formed only 8 per cent of the Protestants as against 58 per cent of the Catholics. These were the unequivocal decisions. The remaining 35 per cent of the Protestants could not make up their minds, wrhile only 17 per cent of the Catholics were undecided.

512 The main reasons given for not consulting the clergyman were, firstly, his lack of psychological knowledge and insight, and this covered 52 per cent of the answers. Some 28 per cent were to the effect that he wras prejudiced in his views and showed a dogmatic and traditional bias. Curiously enough, there was even one clergyman who decided for the doctor, while another made the irritated retort: "Theology has nothing to do with the treatment of human beings. All the relatives of clergymen who answered my questionnaire pronounced themselves against the clergy.

513 So far as this inquiry was restricted to educated persons, it is only a straw in the wind. I am convinced that the uneducated classes would have reacted differently. But I am inclined to accept these sample results as a more or less valid indication of the views of educated people, the more so as it is a well-known fact that their indifference in matters of the Church and religion is steadily growing. Nor should we forget the above-mentioned truth of social psychology: that it takes about twenty years for the general outlook and problems of the educated to percolate down to the uneducated masses. Who, for instance, would have dared to prophesy twenty years ago, or even ten, that Spain, the most Catholic of European countries, would undergo the tremendous mental revolution we are witnessing today? 8 And yet it has broken out with the violence of a cataclysm.

514 It seems to me that, side by side with the decline of religious life, the neuroses grow noticeably more frequent. There are as yet no statistics with actual figures to prove this increase. But of one thing I am sure, that everywhere the mental state of European man shows an alarming lack of balance. We are living undeniably in a period of the greatest restlessness, nervous tension, confusion, and disorientation of outlook. Among my patients from many countries, all of them educated persons, there is a considerable number who came to see me not because they were suffering from a neurosis but because they could find no meaning in their lives or were torturing themselves with questions which neither our philosophy nor our religion could answer. Some of them perhaps thought I knew of a magic formula, but I soon had to tell them that I didn't know the answer either. And this brings us to practical considerations.

515 Let us take for example that most ordinary and frequent of questions: What is the meaning of my life, or of life in general? Today people believe that they know only too well what the clergyman will or rather must say to this. They smile at the very thought of the philosopher's answer, and in general do not expect much of the physician. But from the psychotherapist who analyses the unconscious from him one might at last learn something. Perhaps he has dug up from the abstruse depths of his mind, among other things, some meaning which could even be bought for a fee! It must be a relief to every serious-minded person to hear that the psychotherapist also does not know what to say. Such a confession is often the beginning of the patient's confidence in him.

5l6 I have found that modern man has an ineradicable aversion for traditional opinions and inherited truths. He is a Bolshevist for whom all the spiritual standards and forms of the past have somehow lost their validity, and who therefore wants to experiment with his mind as the Bolshevist experiments with economics. Confronted with this attitude, every ecclesiastical system finds itself in an awkward situation, be it Catholic, Protestant, Buddhist, or Confucianist. Among these moderns there are of course some of those negative, destructive, and perverse natures degenerates and unbalanced eccentrics who are never satisfied anywhere, and who therefore flock to every new banner, much to the hurt of these movements and undertakings, in the hope of finding something for once which will compensate at low cost for their own ineptitude. It goes without saying that, in my professional work, I have come to know a great many modern men and women, including of course their pathological hangers-on. But these I prefer to leave aside. Those I am thinking of are by no means sickly eccentrics, but are very often exceptionally able, courageous, and upright persons who have repudiated traditional truths for honest and decent reasons, and not from wickedness of heart. Every one of them has the feeling that our religious truths have somehow become hollow. Either they cannot reconcile the scientific and the religious outlook, or the Christian tenets have lost their authority and their psychological justification. People no longer feel redeemed by the death of Christ; they cannot believe for although it is a lucky man who can believe, it is not possible to compel belief. Sin has become something quite relative: what is evil for one man is good for another. After all, why should not the Buddha be right too?

517 There is no one wrho is not familiar with these questions and doubts. Yet Freudian analysis would brush them all aside as irrelevant, for in its view, it is basically a question of repressed sexuality, which the philosophical or religious doubts only serve to mask. If we closely examine an individual case of this sort, we do discover peculiar disturbances in the sexual sphere as well as in the sphere of unconscious impulses in general. Freud sees in the presence of these disturbances an explanation of the psychic disturbance as a whole; he is interested only in the causal interpretation of the sexual symptoms. He completely overlooks the fact that, in certain cases, the supposed causes of the neurosis were always present, but had no pathological effect until a disturbance of the conscious attitude set in and led to a neurotic upset. It is as though, when a ship was sinking because of a leak, the crew interested itself in the chemical constitution of the water that was pouring in, instead of stopping the leak. The disturbance of the instinctual sphere is not a primary but a secondary phenomenon. When conscious life has lost its meaning and promise, it is as though a panic had broken loose: "Let us eat and drink, for tomorrow7 we die!" It is this mood, born of the meaninglessness of life, that causes the disturbance in the unconscious and provokes the painfully curbed instincts to break out anew. The causes of a neurosis lie in the present as much as in the past, and only a cause actually existing in the present can keep a neurosis active. A man is not tubercular because he was

infected twenty years ago with bacilli, but because active foci of infection are present now. The questions when and how the infection occurred are totally irrelevant. Even the most accurate knowledge of the previous history cannot cure the tuberculosis. And the same holds true of the neuroses.

5l8 That is why I regard the religious problems which the patient puts before me as authentic and as possible causes of the neurosis. But if I take them seriously, I must be able to confess to the patient: "Yes, I agree, the Buddha may be just as right as Jesus. Sin is only relative, and it is difficult to see how we can feel ourselves in any way redeemed by the death of Christ." As a doctor I can easily admit these doubts, while It is hard for the clergyman to do so. The patient feels my attitude to be one of understanding, while the parson's hesitation strikes him as a traditional prejudice, and this estranges them from one another. He asks himself: "What would the parson say if I began to tell him of the painful details of my sexual disturbances?" He rightly suspects that the parson's moral prejudice is even stronger than his dogmatic bias. In this connection there is a good story about the American president, "silent Cal" Coolidge. When he returned after an absence one Sunday morning his wife asked him where he had been. "To church," he replied. "What did the minister say?" "He talked about sin." "And what did he say about sin?" "He was against it."

519 It is easy for the doctor to show understanding in this respect, you will say. But people forget that even doctors have moral scruples, and that certain patients* confessions are hard even for a doctor to swallow. Yet the patient does not feel himself accepted unless the very worst in him is accepted too. No one can bring this about by mere words; it comes only through reflection and through the doctor's attitude towards himself and his own dark side. If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person's psyche. He never feels it when he passes judgment. Whether he puts his judgments into words, or keeps them to himself, makes not the slightest difference. To take the opposite position, and to agree with the patient offhand, is also of no use, but estranges him as much as condemnation. Feeling comes only through unprejudiced objectivity. This sounds almost like a scientific precept, and it could be confused with a purely intellectual, abstract attitude of mind. But what I mean is something quite different. It is a human quality a kind of deep respect for the facts, for the man who suffers from them, and for the riddle of such a man's life. The truly religious person has this attitude. He knows that God has brought all sorts of strange and inconceivable things to pass and seeks in the most curious ways to enter a man's heart. He therefore senses in everything the unseen presence of the divine will. This is what I mean by "unprejudiced objectivity." It is a moral achievement on the part of the doctor, who ought not to let himself be repelled by sickness and corruption. We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is.

520 Perhaps this sounds very simple, but simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ all these are undoubtedly great virtues. What I do unto the least o my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved what then? Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed.

521 Anyone who uses modern psychology to look behind the scene not only of his patients' lives but more especially of his own life and the modern psychotherapist must do this if he is not to be merely an unconscious fraud

will admit that to accept himself in all his wretchedness is the hardest of tasks, and one which it is almost impossible to fulfil. The very thought can make us sweat with fear. We are therefore only too delighted to choose, without a moment's hesitation, the complicated course of remaining in ignorance about ourselves while busying ourselves with other people and their troubles and sins. This activity lends us a perceptible air of virtue, by means of which we benevolently deceive ourselves and others* God be praised, we have escaped from ourselves at last! There are countless people who can do this with impunity, but not everyone can, and these few break down on the road to their Damascus and succumb to a neurosis. How can I help these people if I myself am a fugitive, and perhaps also suffer from the morbus sacer of a neurosis? Only he who has fully accepted himself has "unprejudiced objectivity." But no one is justified in boasting that he has fully accepted himself. We can point to Christ, who sacrificed his historical bias to the god within him, and lived his individual life to the bitter end without regard for conventions or for the moral standards of the Pharisees.

522 The Protestants must sooner or later face this question: Are we to understand the "imitation of Christ" in the sense that we should copy his life and, if I may use the expression, ape his stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness? It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. He would be a kind of crazy Bolshevist who deserved the cross. We therefore prefer the historically sanctioned and sanctified imitation of Christ. I would never disturb a monk in the practice of this identification, for he deserves our respect. But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic, Neu* rosis is an inner cleavage the state of being at war with oneself. Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal him. What drives people to war with themselves is the suspicion or the knowledge that they consist o two persons in opposition to one another. The conflict may be between the sensual and the spiritual man, or between the ego and the shadow. It is what Faust means when he says: "Two souls, alas, dwell in my breast apart/* A neurosis is a splitting of personality.

523 Healing may be called a religious problem. In the sphere of social or national relations, the state o suffering may be civil war, and this state is to be cured by the Christian virtue of forgiveness and love of one's enemies. That which we recommend, with the conviction of good Christians, as applicable to external situations, we must also apply inwardly in the treatment of neurosis. This is why modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature how he is to love the enemy in his own heart and call the wolf his brother.

52 4 The modern man does not want to know in what way he can imitate Christ, but in what way he can live his own individual life, however meagre and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile that he rebels against the force of tradition that would hold him to well-trodden ways. All such roads, for him, lead in the wrong direction. He may not know it, but he behaves as if his own individual life were God's special will which must be fulfilled at all costs. This is the source of his egoism, which is one of the most tangible evils of the neurotic state. But the person who tells him he is too egoistic has already lost his confidence, and rightly so, for that person has driven him still further into his neurosis.

525 If I wish to effect a cure for my patients I am forced to acknowledge the deep significance of their egoism, I should be blind, indeed, if I did not recognize it as a true will of God. I must even help the patient to prevail in his egoism; if he succeeds in this, he estranges himself from other people. He drives them away, and they come to themselves as they should, for they were seeking to rob him of his "sacred" egoism. This must be left to him, for it is his strongest and healthiest power; it is, as I have said, a true will of God, which sometimes drives him into complete isolation. However wretched this state may be, it also stands him in good stead, for in this way alone can he get to know himself and learn what an invaluable treasure is the love of his fellow beings. It is, moreover, only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures.

526 When one has several times seen this development at work one can no longer deny that what was evil has turned to good, and that what seemed good has kept alive the forces of evil. The archdemon of egoism leads us along the royal road to that ingathering which religious experience demands. What we observe here is a fundamental law of lifeenantiodromia or conversion into the opposite; and it is this that makes possible the reunion of the warring halves of the personality and thereby brings the civil war to an end.

527 I have taken the neurotic's egoism as an example because it is one of his most common symptoms. I might equally well have taken any other characteristic symptom to show what attitude die physician must adopt towards the shortcomings of his patients, in other words, how he must deal with the problem of evil.

528 No doubt this also sounds very simple. In reality, however, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Modern youth gives us astonishing examples of this attitude. To show how far this tendency may go, I will instance a question addressed to me by a German society. I was asked if incest is to be reprobated, and what facts can be adduced against it!

529 Granted such tendencies, the conflicts into which people may fall are not hard to imagine. I can well understand that one would like to do everything possible to protect one's fellow beings from such adventures. But curiously enough we find our- selves without means to do this. All the old arguments against unreasonableness, self-deception, and immorality, once so potent, have lost their attraction. We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Caution has its place, no doubt, but we cannot refuse our support to a serious venture which challenges the whole of the personality. If we oppose it, we are trying to suppress what is best in manhis daring and his aspirations. And should we succeed, we should only have stood in the way of that invaluable experience which might have given a meaning to life. What would have happened if Paul had allowed himself to be talked out of his journey to Damascus?

530 The psychotherapist who takes his work seriously must come to grips with this question. He must decide in every single case whether or not he is willing to stand by a human being with counsel and help upon what may be a daring misadventure. He must have no fixed ideas as to what is right, nor must he pretend to know what is right and what not otherwise he takes something from the richness of the experience. He must keep in view what actually happens for only that which acts is actual. 4 If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which 1 lose if I hold to what seems to me true. Light has need of darkness otherwise how could it appear as light?

531 It is well known that Freudian psychoanalysis limits itself to the task of making conscious the shadow-side and the evil within 4 [A more literal translation, which brings out the meaning more clearly while losing the play on words, would be: "He must keep in view only what is real (for the patient). But a thing is 'real' (wirklich) if it 'works' us. It simply brings into action the civil war that was latent, and lets it go at that. The patient must deal with it as best he can. Freud has unfortunately overlooked the fact that man has never yet been able single-handed to hold his own against the powers of darkness that is, of the unconscious. Man has alxvays stood in need of the spiritual help which his particular religion held out to him. The opening up of the unconscious always means the outbreak of

intense spiritual suffering; it is as when a flourishing civilization is abandoned to invading hordes of barbarians, or when fertile fields are exposed by the bursting of a dam to a raging torrent. The World War was such an invasion which showed, as nothing else could, how thin are the walls which separate a well-ordered world from lurking chaos. But it is the same with the individual and his rationally ordered world. Seeking revenge for the violence his reason has done to her, outraged Nature only awaits the moment when the partition falls so as to overwhelm the conscious life with destruction. Man has been aware of this danger to the psyche since the earliest times, even in the most primitive stages of culture. It was to arm himself against this threat and to heal the damage done that he developed religious and magical practices. This is why the medicine-man is also the priest; he is the saviour of the soul as well as of the body, and religions are systems of healing for psychic illness. This is especially true of the two greatest religions of humanity, Christianity and Buddhism. Man is never helped in his suffering by what he thinks of for himself; only suprahuman, revealed truth lifts him out of his distress.

532 Today the tide of destruction has already reached us and the psyche has suffered damage. That is why patients force the psychotherapist into the role of the priest and expect and demand of him that he shall free them from their suffering. That is why we psychotherapists must occupy ourselves with problems which, strictly speaking, belong to the theologian. But we cannot leave these questions for theology to answer; challenged by the urgent psychic needs of our patients, we are directly confronted with them every day. Since, as a rule, every concept and every point of view handed down from the past proves futile, we must first tread with the patient the path of his illness the path of his mistake that sharpens his conflicts and increases his loneliness till it becomes unbearable hoping that from the psychic depths which cast up the powers of destruction the rescuing forces will also come.

533 When I first took this path I did not know where it would lead. I did not know what lay hidden in the depths of the psyche that region which I have since called the "collective unconscious" and whose contents I designate as "archetypes." Since time immemorial, invasions of the unconscious have occurred, and ever and again they repeat themselves. For consciousness did not exist from the beginning; in every child it has to be built up anew in the first years of life. Consciousness is very weak in this formative period, and the same is true of the psychic history of mankind the unconscious easily seizes power. These struggles have left their mark. To put it in scientific terms; instinctive defence-mechanisms have been built up which automatically intervene when the danger is greatest, and their coming into action during an emergency is represented in fantasy by helpful images which are ineradicably imprinted on the human psyche. Science can only establish the existence of these psychic factors and attempt a rationalistic explanation by offering an hypothesis as to their source. This, however, only thrusts the problem a stage further back without solving the riddle. We thus come to those ultimate questions: Where does consciousness come from? What is the psyche? At this point all science ends.

534 It is as though, at the climax of the illness, the destructive powers were converted into healing forces. This is brought about by the archetypes awaking to independent life and taking over the guidance of the psychic personality, thus supplanting the ego with its futile willing and striving. As a religious-minded person would say: guidance has come from God. With most of my patients I have to avoid this formulation, apt though it is, for it reminds them too much of what they had to reject in the first place. I must express myself in more modest terms and say that the psyche has awakened to spontaneous activity. And indeed this formulation is better suited to the observable facts, as the transformation takes place at that moment when, in dreams or fantasies, motifs appear whose source in consciousness cannot be demonstrated. To the patient it is nothing less than a revelation when something altogether strange rises up to confront him from the hidden depths of the psyche something that is not his ego and is therefore beyond the reach of his personal will. He has regained access to the sources of psychic life, and this marks the beginning of the cure.

535 In order to illustrate this process, I ought really to discuss it with the help of examples. But it is almost impossible to give a convincing example offhand, for as a rule it is an extremely subtle and complicated matter. Often it is simply the deep impression made on the patient by the independent way the dreams deal with his problem. Or it may be that his fantasy points to something for which his conscious mind was quite unprepared. But in most cases

it is contents of an archetypal nature, or the connections between them, that exert a strong influence of their own whether or not they are understood by the conscious mind. This spontaneous activity of the psyche often becomes so intense that visionary pictures are seen or inner voices heard a true, primordial experience of the spirit.

536 Such experiences reward the sufferer for the pains of the labyrinthine way. From now on a light shines through the confusion; more, he can accept the conflict within him and so come to resolve the morbid split in his nature on a higher level.

537 The fundamental problems of modern psychotherapy are so important and far-reaching that their discussion in an essay precludes any presentation of details, however desirable this might be for clarity's sake. I hope nevertheless that I have succeeded in my main purpose, which was to set forth the attitude of the psychotherapist to his work. This may be found more rewarding than precepts and pointers to methods of treatment, which in any case never work properly unless they are applied with right understanding. The attitude of the psychotherapist is infinitely more important than the theories and methods of psychotherapy, and that is why I was particularly concerned to make this attitude known. I believe I have given an honest account and have, at the same time, imparted information which will allow you to decide how far and in what way the clergyman can join with the psychotherapist in his aspirations and endeavours. I believe, also, that the picture I have drawn of the spiritual outlook of modern man corresponds to the true state of affairs, though I make no claim to infallibility. In any case, what I have had to say about the cure of neurosis, and the problems involved, is the unvarnished truth. We doctors would naturally welcome the sympathetic understanding of the clergy in our endeavours to heal psychic suffering, but we are also fully aware of the fundamental difficulties which stand in the way of co-operation. My own position is on the extreme left wing in the parliament of Protestant opinion, yet I would be the first to warn people against uncritical generalizations of their own point of view. As a Swiss I am an inveterate democrat, yet I recognize that Nature is aristocratic and, what is even more, esoteric. "Quod licet Jovi, non licet bovi" is an unpleasant but eternal truth. Who are forgiven their many sins? Those who have loved much. But as to those who love little, their few sins are held against them. I am firmly convinced that a vast number of people belong to the fold of the Catholic Church and nowhere else, because they are most suitably housed there. I am as much persuaded of this as of the fact, which I have myself observed, that a primitive religion is better suited to primitive people than Christianity, which is so incomprehensible to them and so foreign to their blood that they can only ape it in the most disgusting way. I believe, too, that there must be protestants against the Catholic Church, and also protestants against Protestantismfor the manifestations of the spirit are truly wondrous, and as varied as Creation itself.

538 The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/f/fe/%D0%98%D1%81%D0%BF%D0%BE%D0%B2%D0%B5%D0%B4%D1%8C_%D0%B1%D0%B5%D1%80%D0%BD_%D1%81%D0%BE%D0%B1%D0%BE%D1%8`

Some Carl Jung Quotations XX (2019-02-11 10:38)

[1]

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.
~Carl Jung, Letters Vol. II, Pages 592-597

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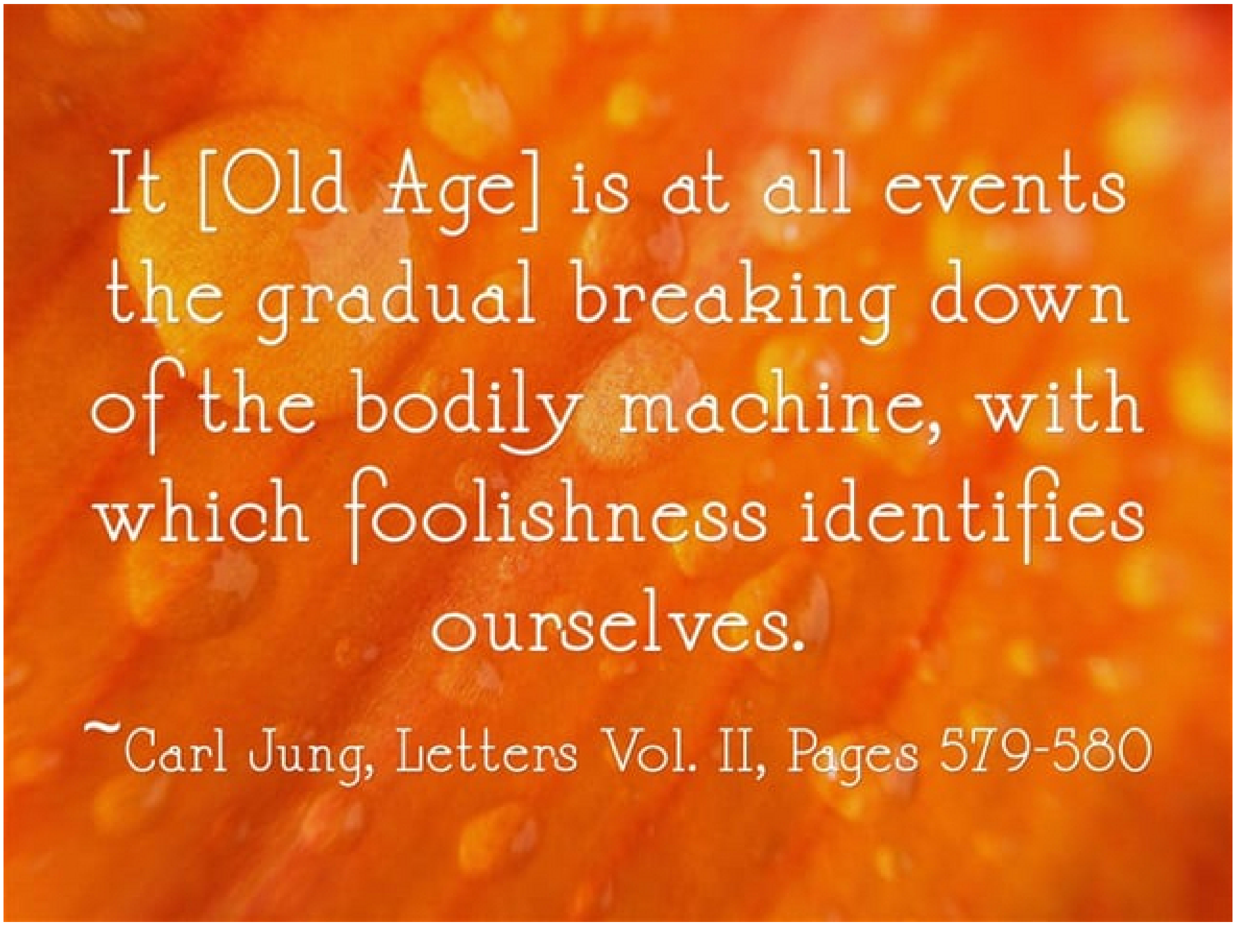
It [Old Age] is at all events
the gradual breaking down
of the bodily machine, with
which foolishness identifies
ourselves.
~Carl Jung, Letters Vol. II, Pages 579-580

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"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval.

~Carl Jung citing British Medical Journal, CW 18, Page 664

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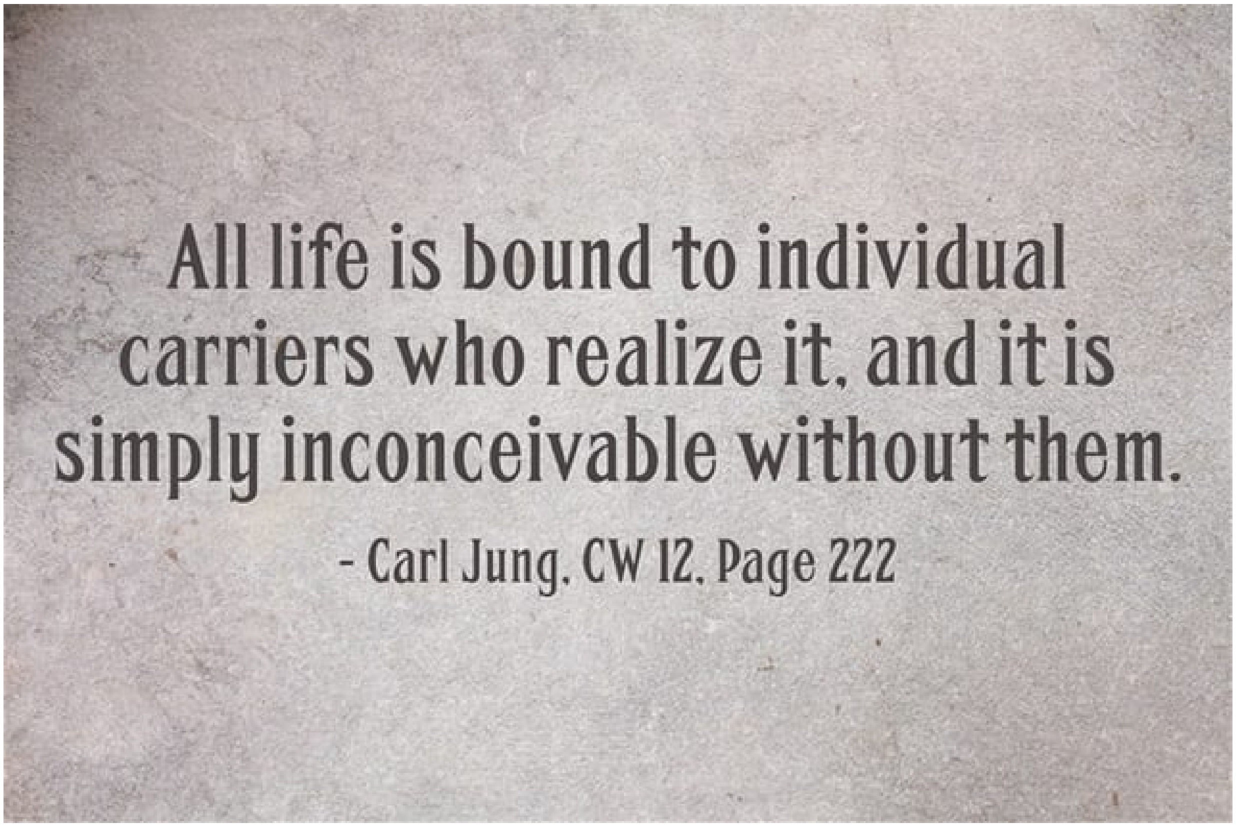

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

- Carl Jung, CW 12, Page 222

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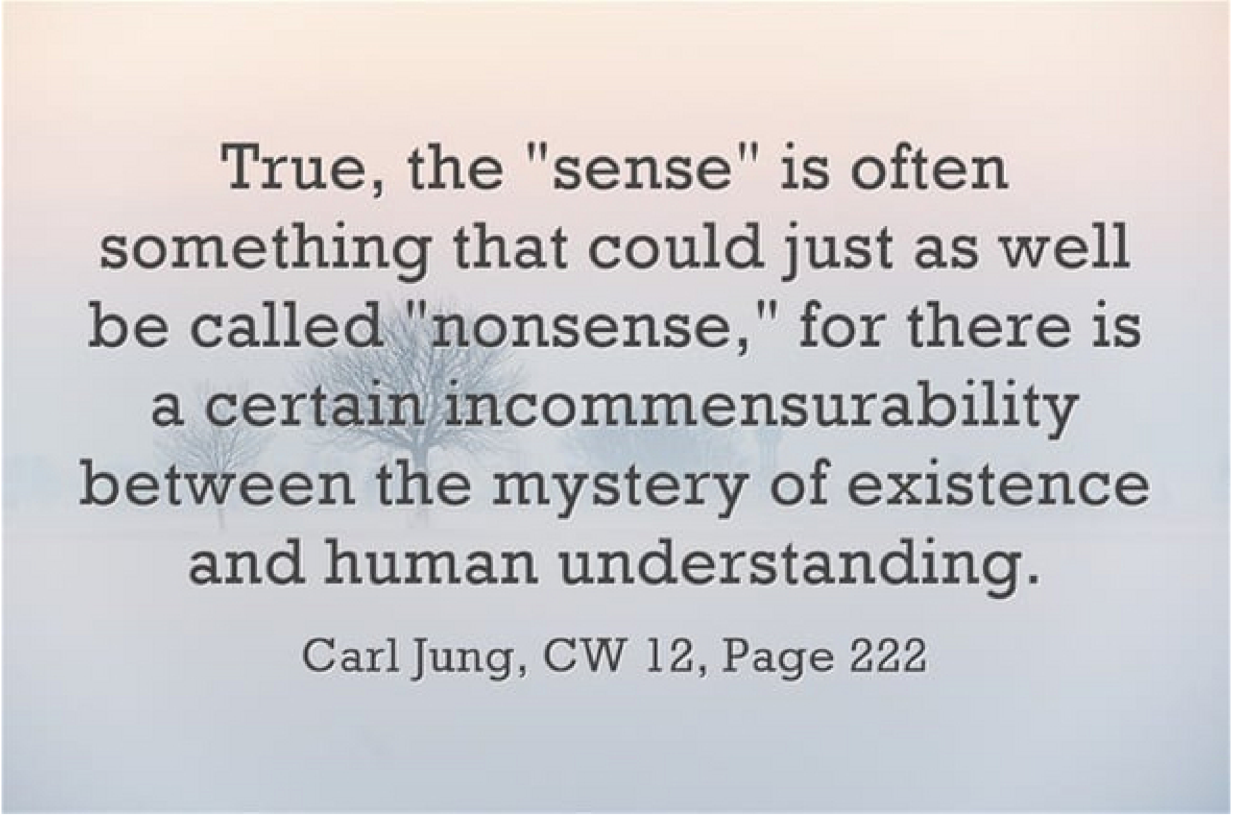

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

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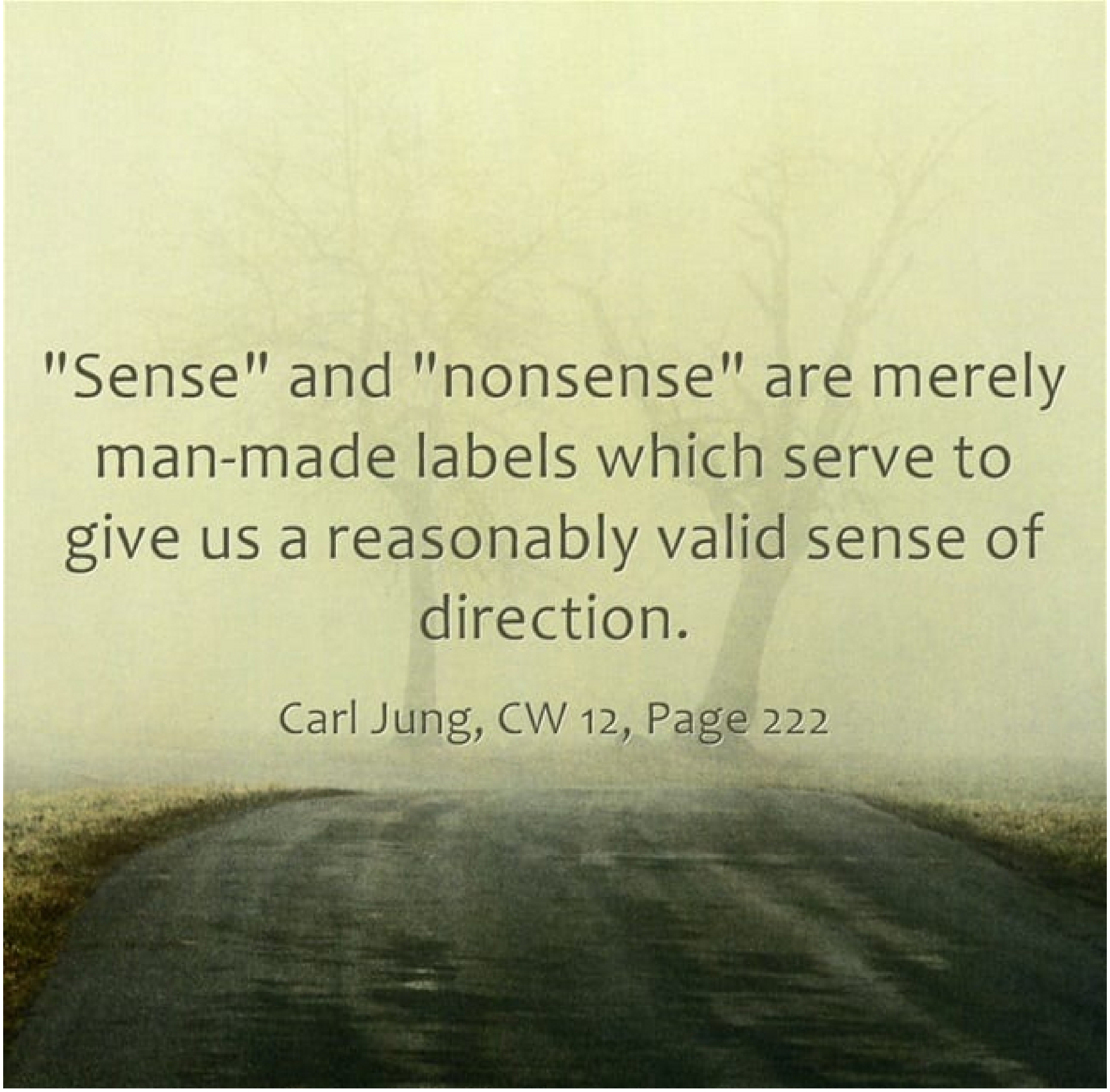
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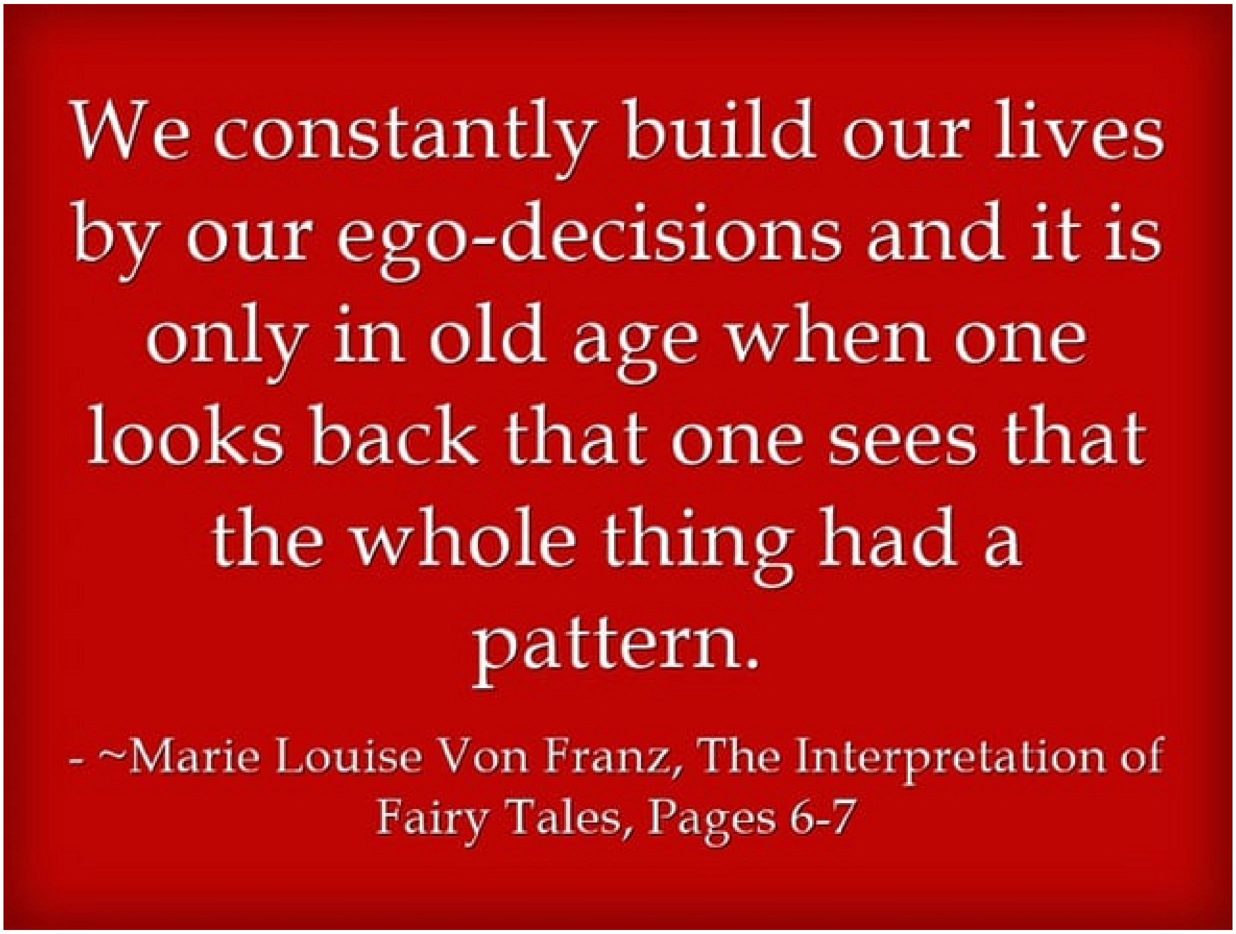

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

- ~Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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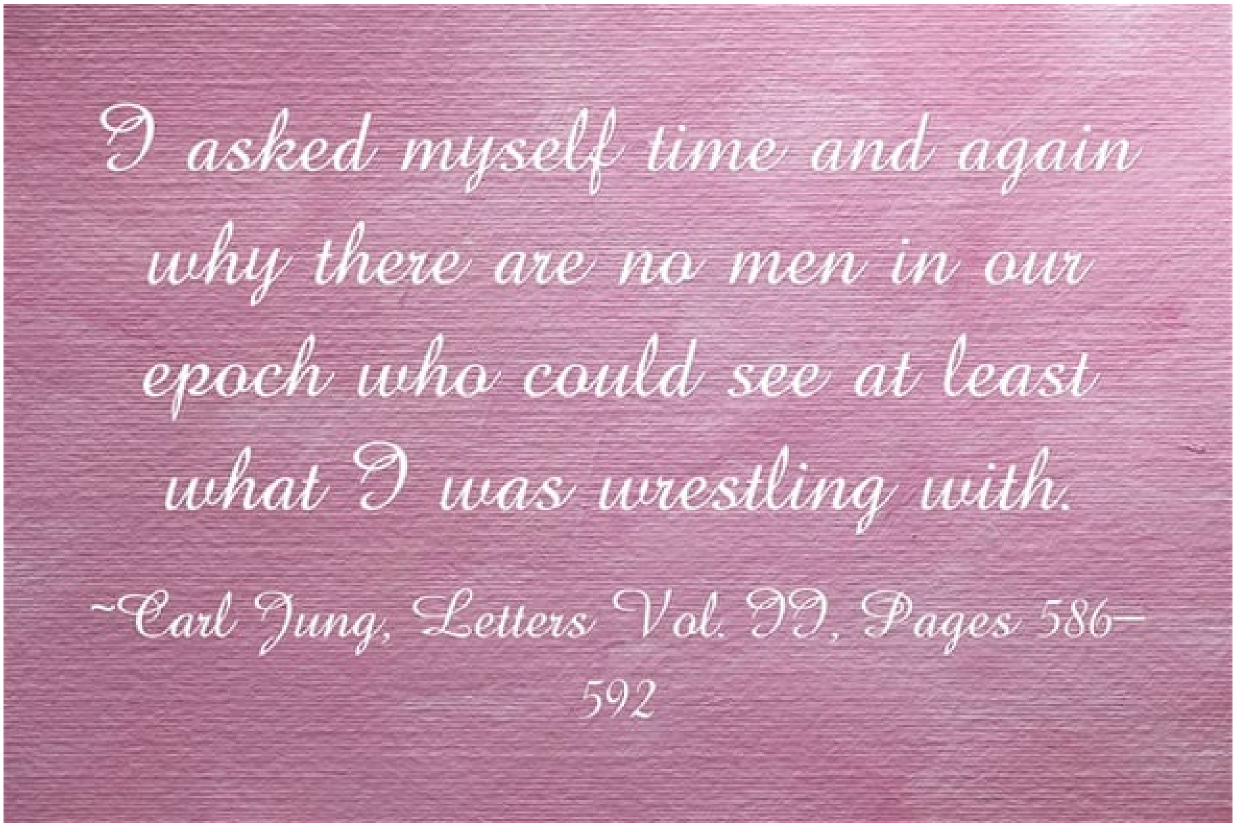

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

~Carl Jung, Letters Vol. II, Pages 586–592

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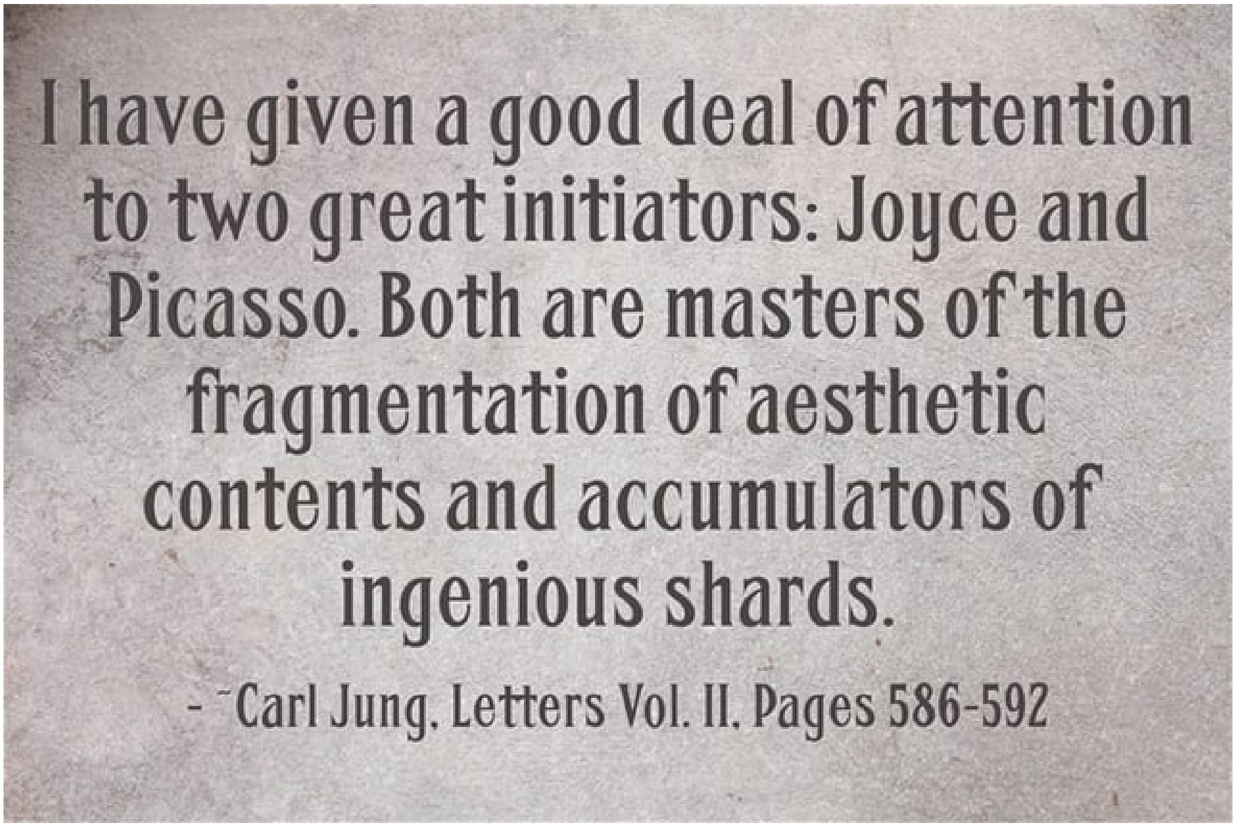

I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

- ~Carl Jung. Letters Vol. II. Pages 586-592

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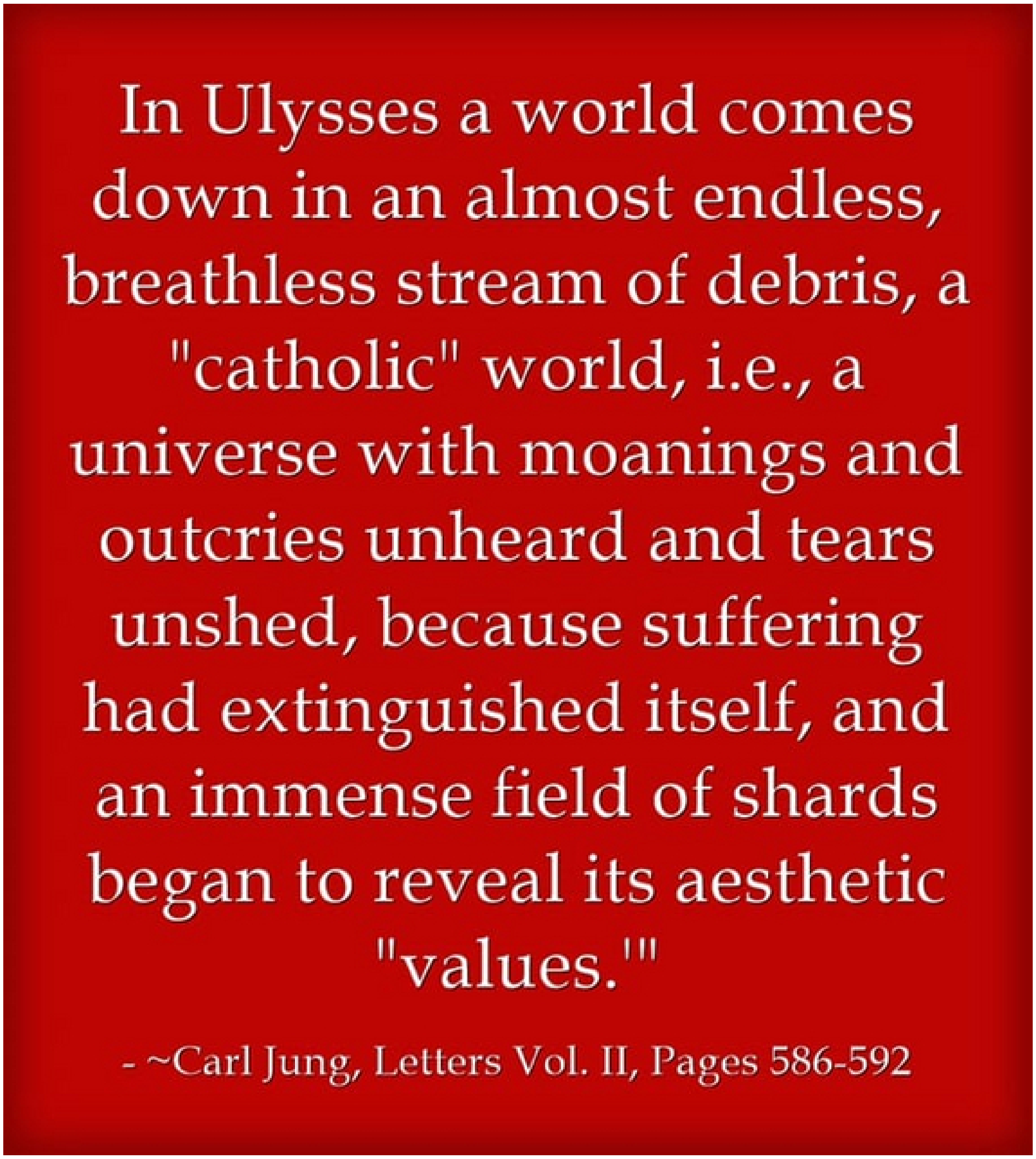

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"

- ~Carl Jung, Letters Vol. II, Pages 586-592

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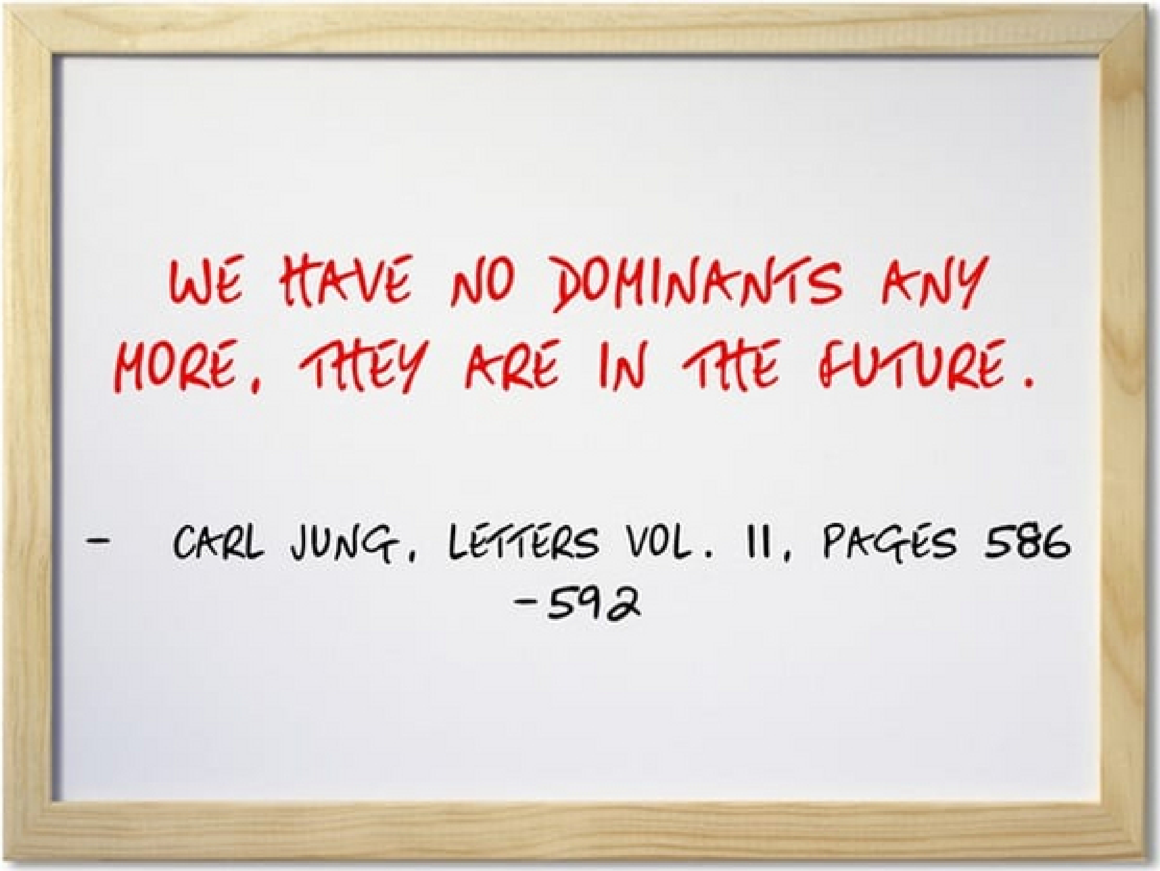

WE HAVE NO DOMINANTS ANY MORE, THEY ARE IN THE FUTURE.

- CARL JUNG, LETTERS VOL. II, PAGES 586 -592

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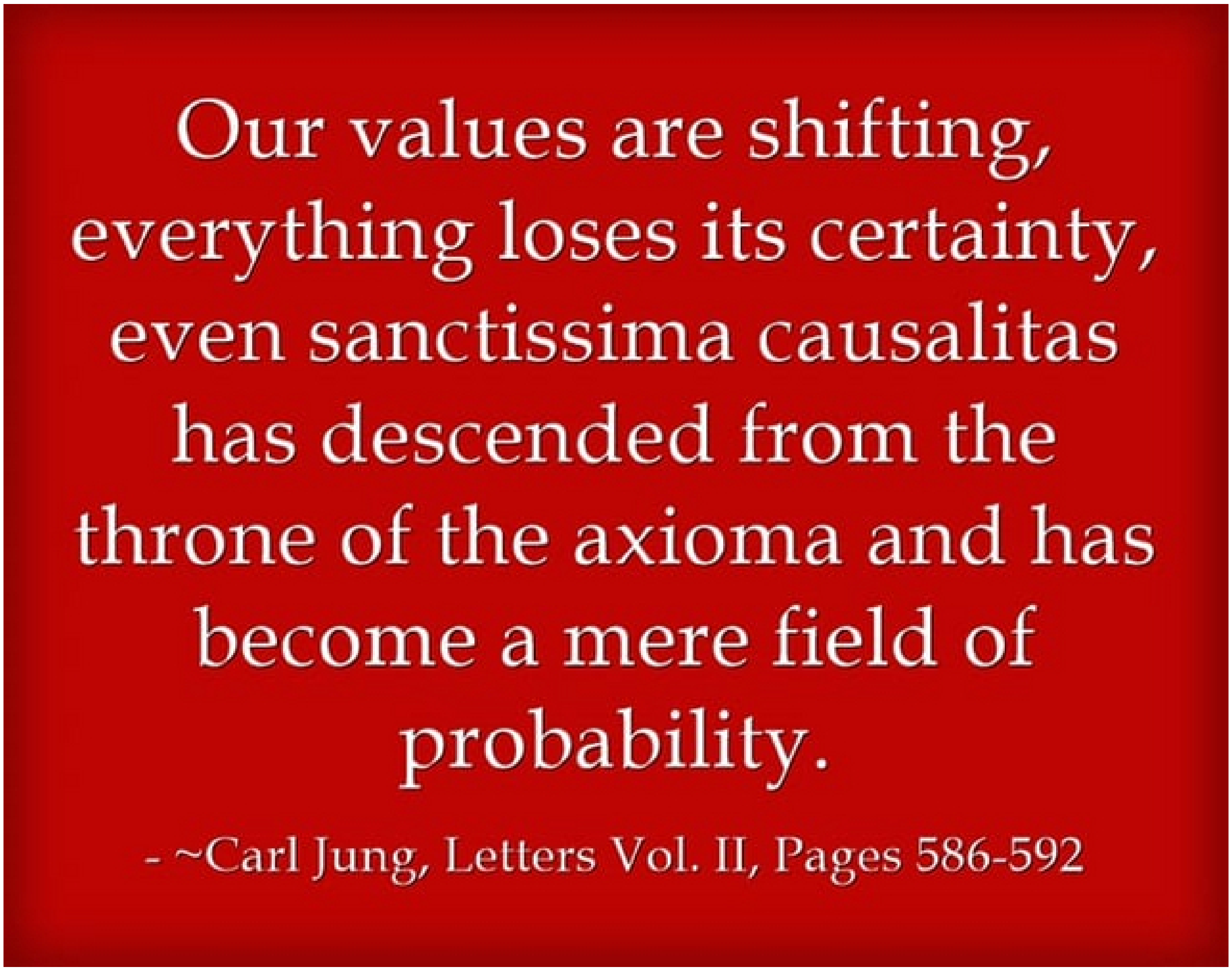

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability.

- ~Carl Jung, Letters Vol. II, Pages 586-592

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In everyone some kind of
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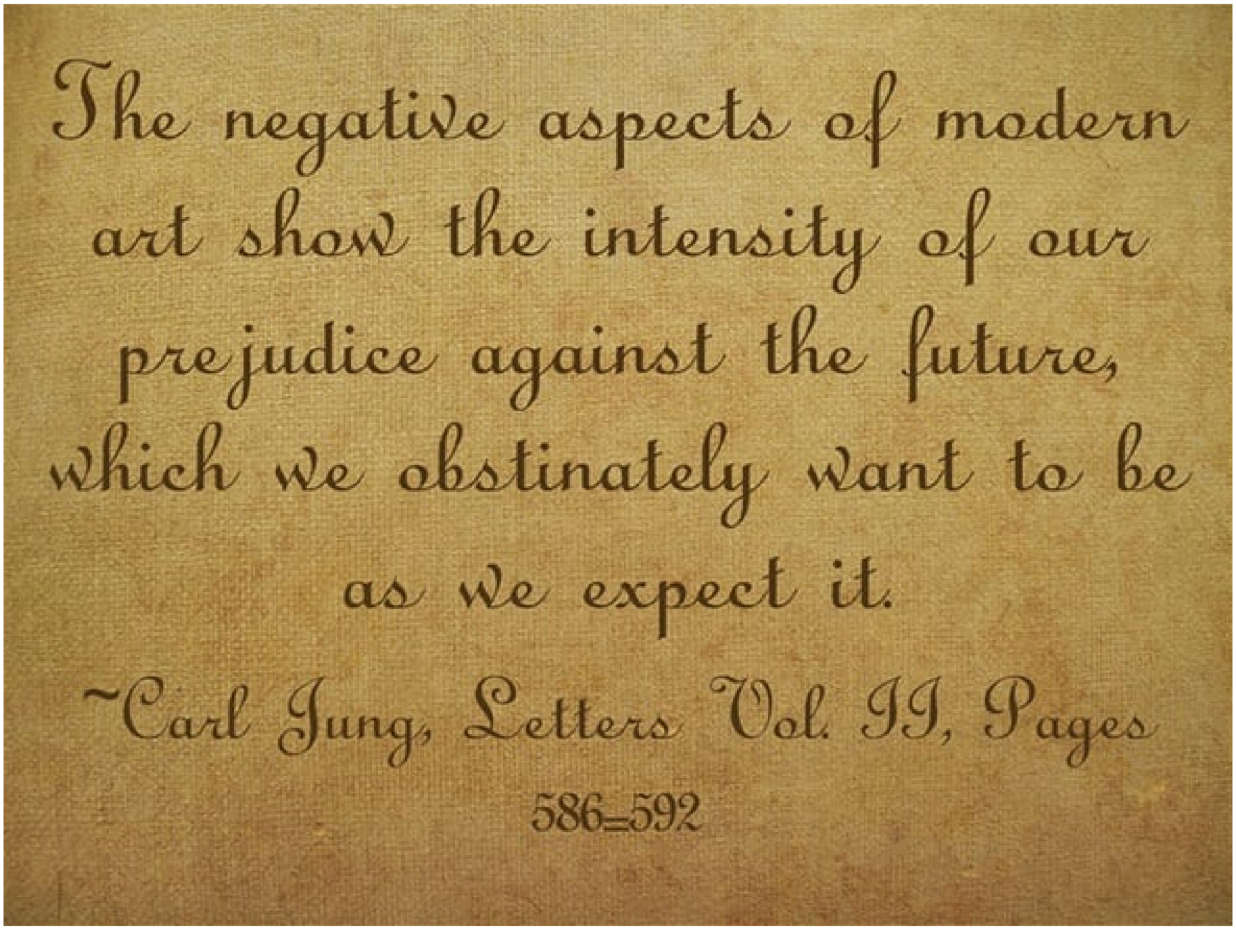
~Carl Jung, C.G. Jung Speaking, Pages 38-46

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46



The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.

~Carl Jung, Letters Vol. II, Pages 586-592

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Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.

~Carl Jung, Letters Vol. II, Pages 597-598

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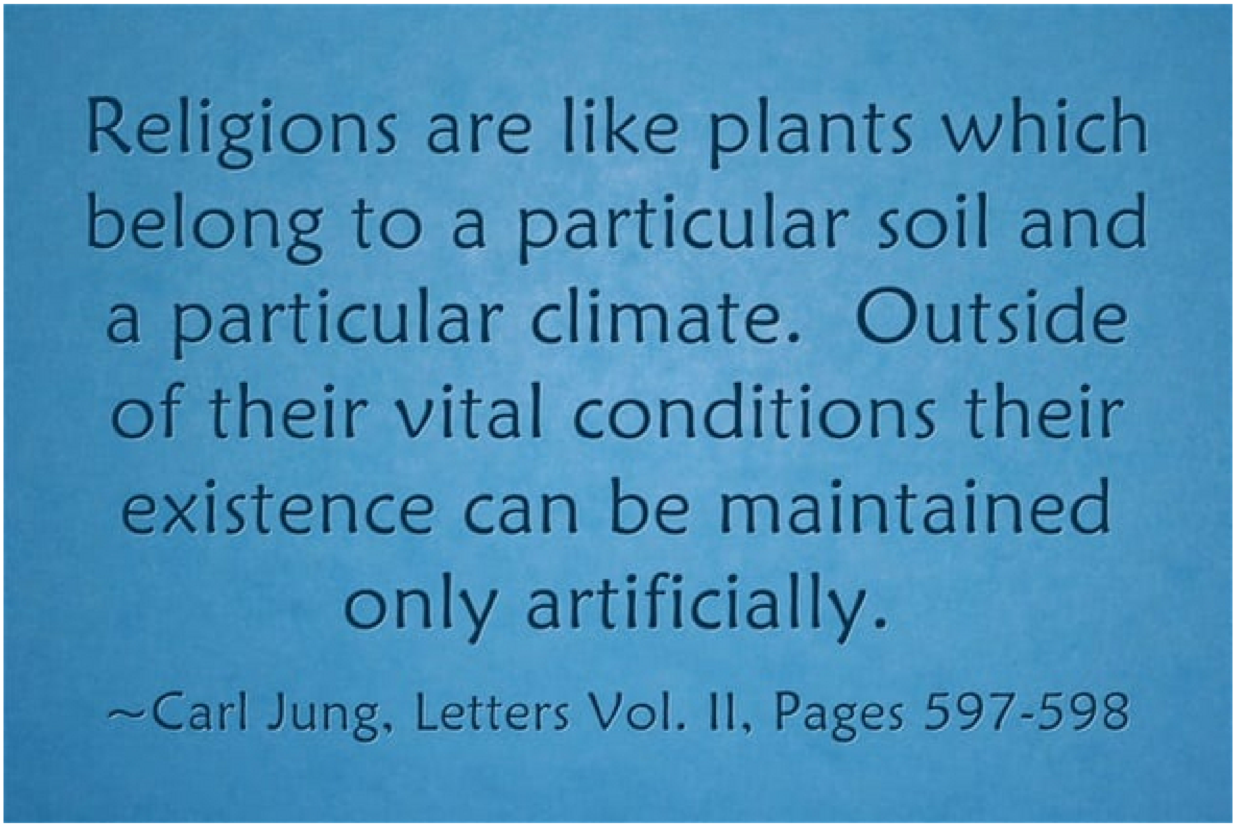

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially.

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Despite their powers of
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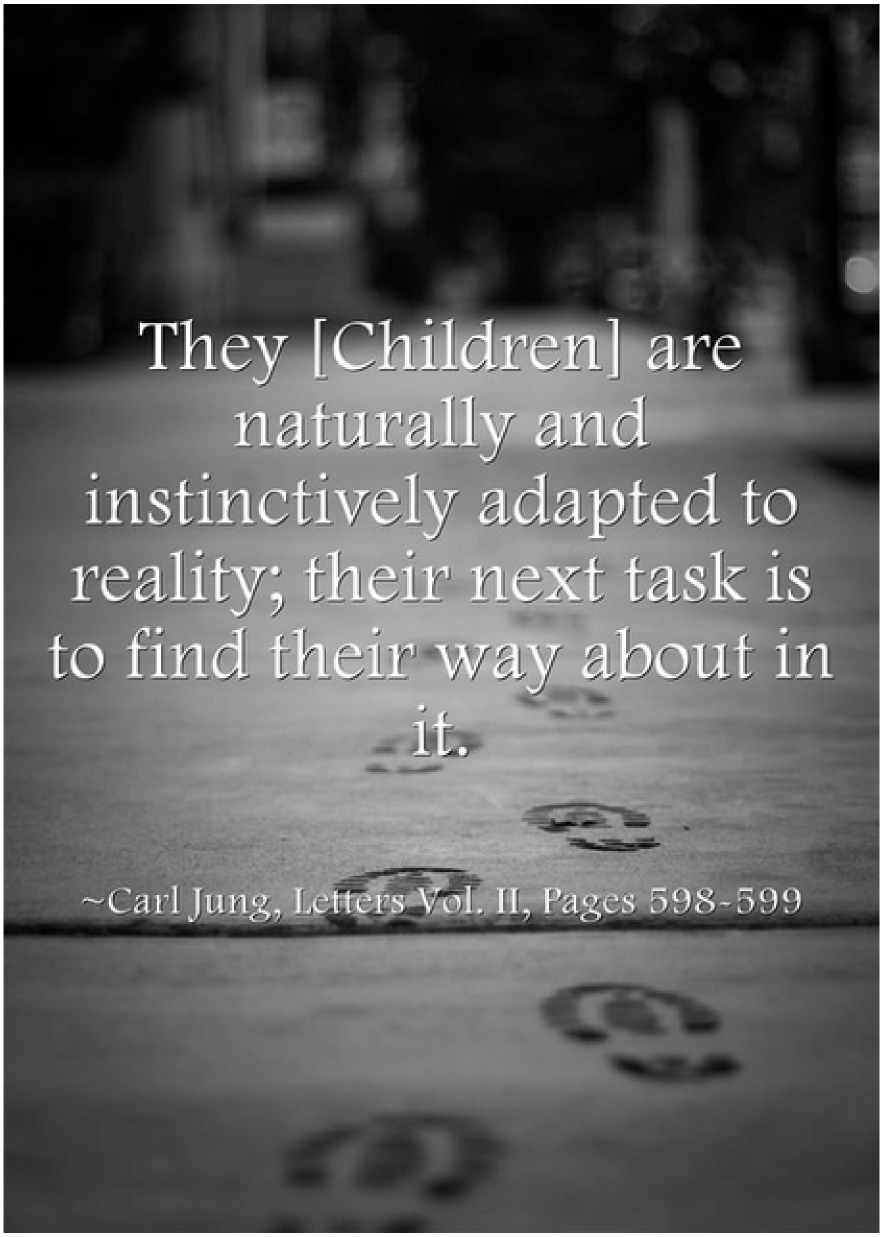

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it.
~Carl Jung, Letters Vol. II, Pages 598-599

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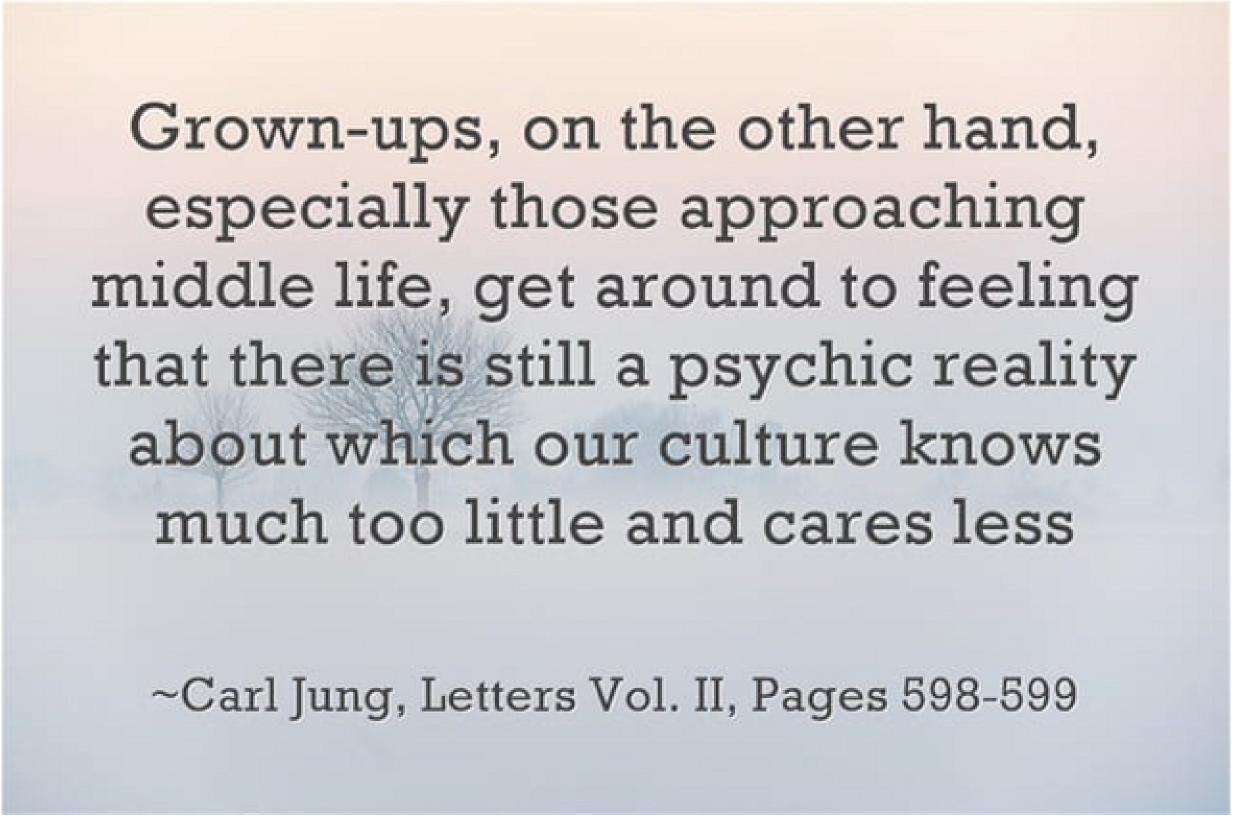

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less

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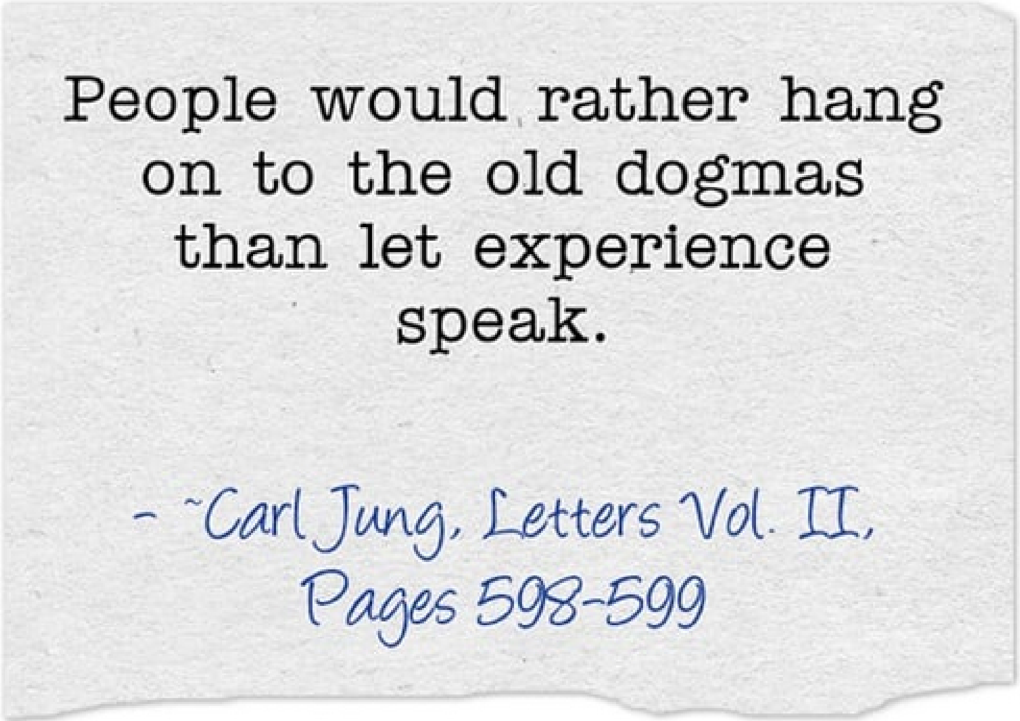

People would rather hang on to the old dogmas than let experience speak.

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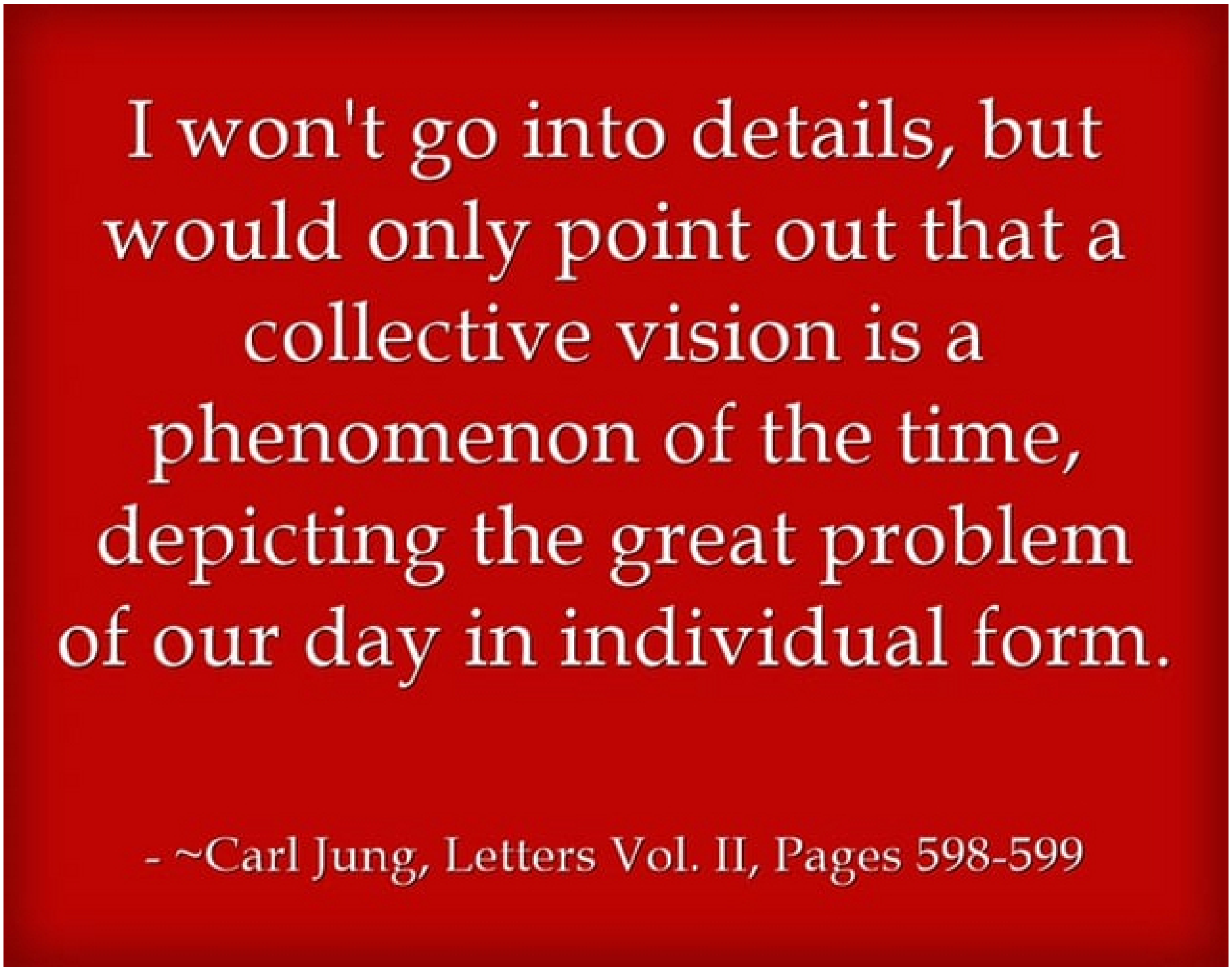
[21]



I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.

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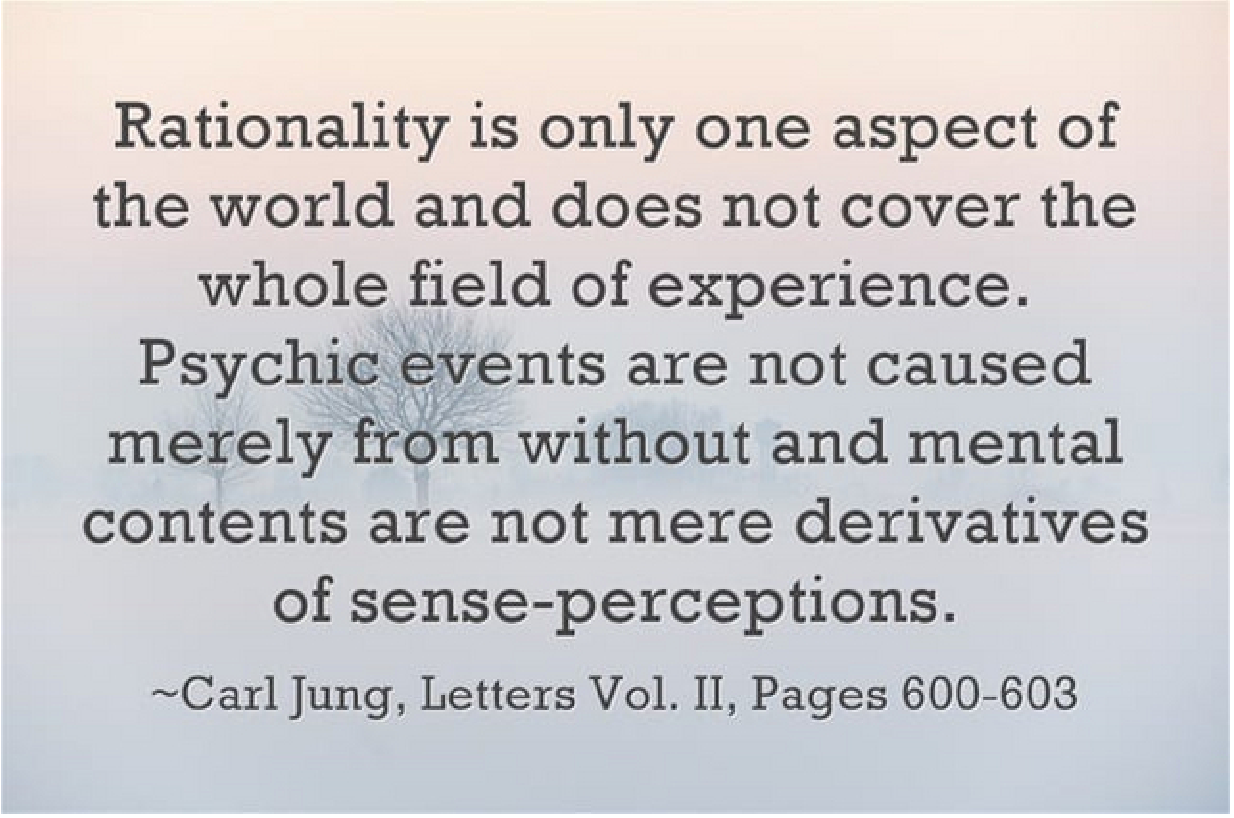

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.

~Carl Jung, Letters Vol. II, Pages 600-603

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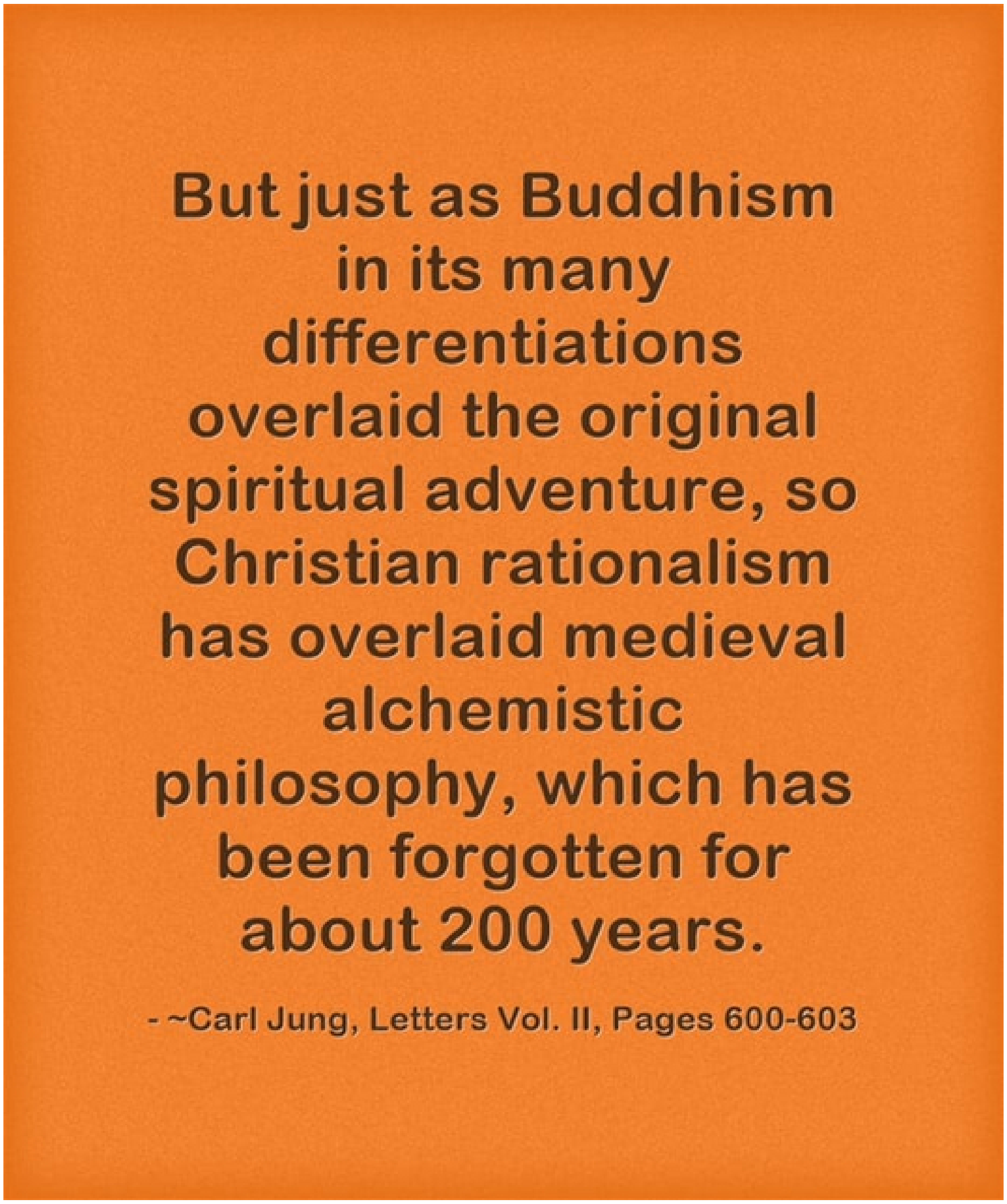

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

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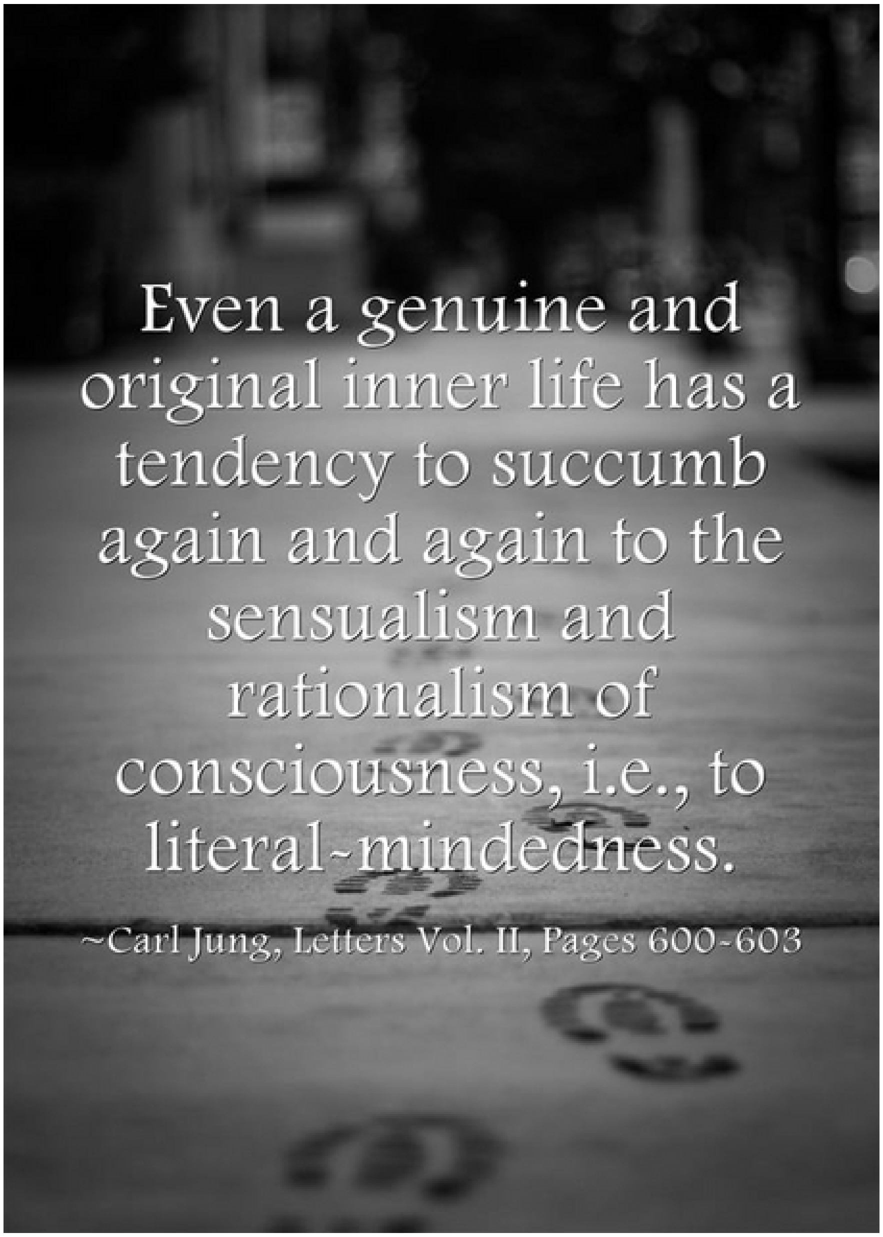
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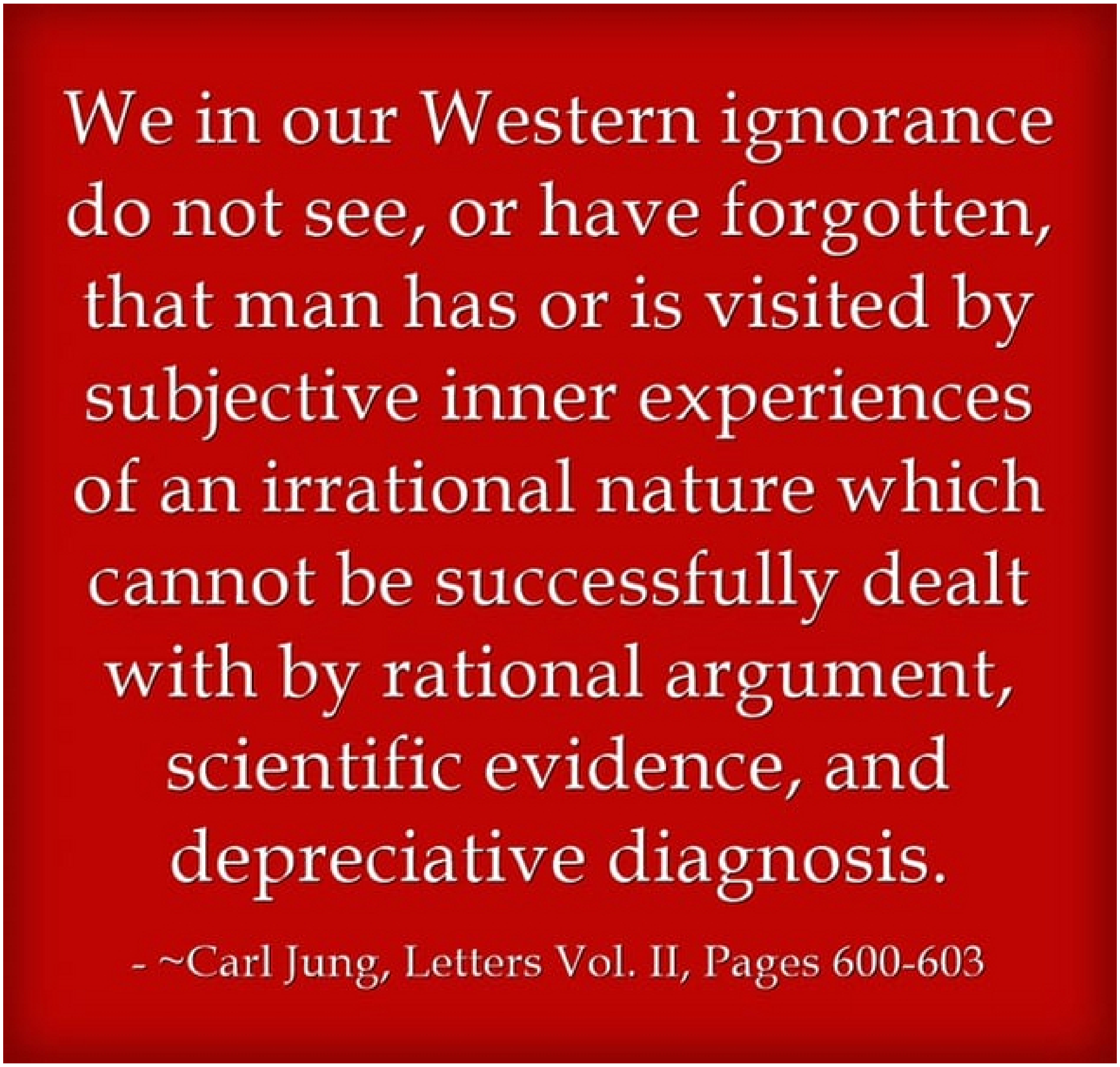

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.

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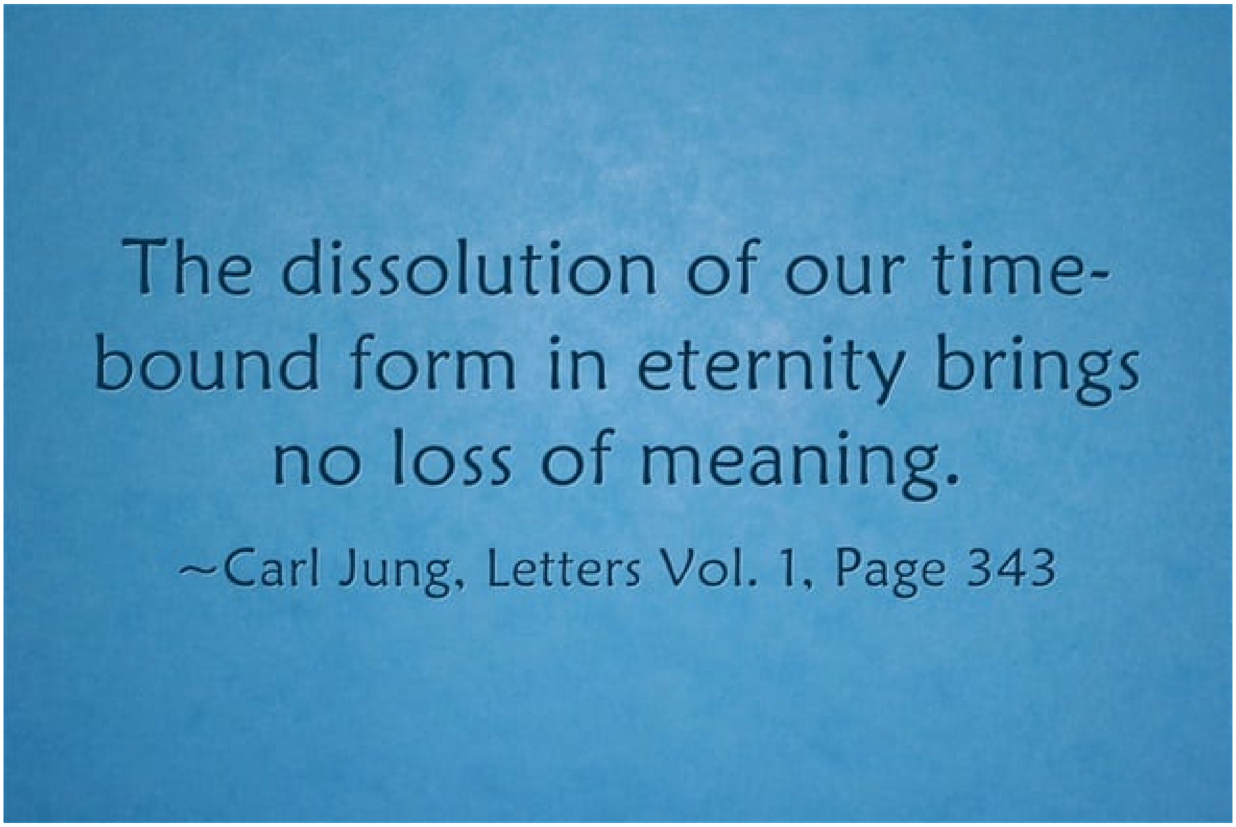

The dissolution of our time-bound form in eternity brings no loss of meaning.

~Carl Jung, Letters Vol. 1, Page 343

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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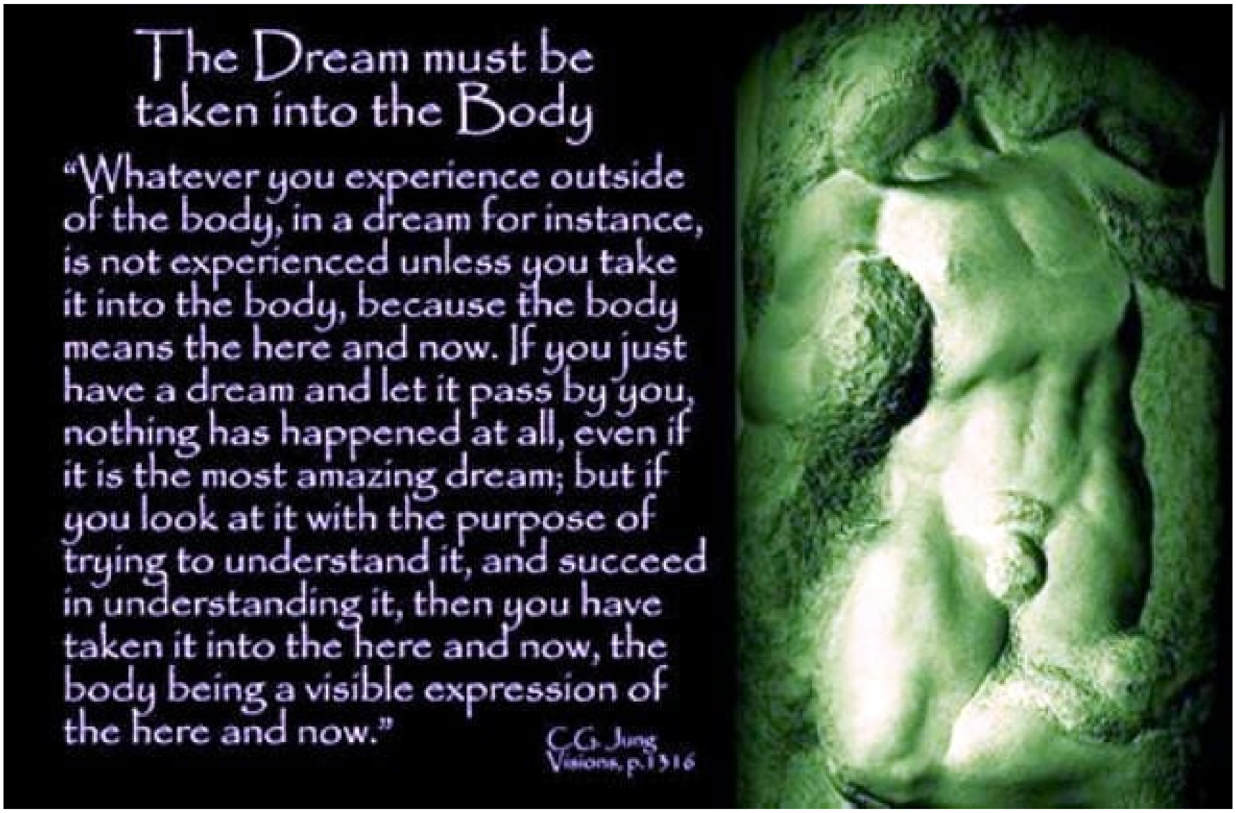
Carl Jung: Then whatever you learn in analysis will happen to you in reality. (2019-02-12 04:30)

[1]



The Dream must be taken into the Body

"Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now."

C.G. Jung
Visions, p.1316

Miss Hannah: How much would it help the patient if she should get back into the body? Would she be able to understand it or would she have to begin all over?

Dr. Jung:

Anything experienced outside of the body has the quality of being without body; so you must experience the whole thing over again, it must come in a new way.

Then whatever you learn in analysis will happen to you in reality.

It must be like that, because you are the point of identity, you are the one that experiences analysis and the one that experiences life.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now.

For instance, if you had not taken your body into this room, nobody would know you were here; though even if you seem to be in the body, it is by no means sure that you are, because your mind might be wandering without your realizing it.

Then whatever is going on here would not be realized; it would be like a vague dream that floats in and out, and nothing has happened. Carl Jung, Visions Seminar, Page 1316.

Dr. : Jung:

Yes, the energy has passed out of the Indian again.

One could say that the generative power was exhausted at the end of the vision.

You should think of this series of visions as sort of spiritualistic seances.

The patient herself called her condition when seeing these images a trance.

Dhyana is the word applied to that state in the East, it has exactly thesame meaning.

You notice in spiritualistic seances that there is always a great deal of talk about a certain power created by thought, which is stored up and used by the spirits to manifest in moving physical bodies through space, as tables are lifted into the air, for instance.

That is all done by a strange power of an almost physical nature, which is supposed to be part of the medium as well as of other participants of the seance.

Very interesting experiments have been made in order to find out the nature of the power, but it is most mysterious, most elusive; though we have very definite facts, we are still far from understanding it.

We would say it was libido, a form of psychological energy.

Of course, psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity,
namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before.

So only for a time can the Indian assume human form, say, or creative, autonomous activity, and then it dissolves.

At the end of the vision before, the bowing down to the ground might be just as well the disappearance into the ground, which means into the body; that generative power is again dissolved into the physiological process, as if it had never existed.

And then in the next dhyana or trance condition it comes up again in its animal form, as it was in the ram.

The ram is chthonic; it symbolizes the fertility of the earth.

The ram appears also in the Hindu system as the lord of the fire zone.

And according to old astrological tradition, it is associated with the planet Mars, which is supposed to be fiery and impulsive, manifesting suddenly.

That form was checked by the animus, but here the creative force is again appearing in the animal form.

This time it is a bird. What would that denote? Carl Jung, Visions Seminar, Pages 118-119

From now on the visions will be rather more like real experiences.

She will be more active in them, she is part of the mystery play, and this happens in the moment when the Indian comes down the hill and drinks the water.

Before, he was high up on the rock, but now he descends into the deeper layers of the unconscious until he comes to the spring of life, one could say.

He leaves the divine-mystery sphere and comes down to the sources of the libido, which are deep in the body.

He becomes almost physical and in that way he wakes her up; there he catches her-that was the key he inserted in drinking the water.

That is an old symbol: drinking from the magic well has a transforming effect; it bestows all sorts of magic qualities upon one.

By drinking from a certain well women became pregnant.

And you remember the symbolism of the well where the woman of Samaria came to draw water, and where Jesus offered the living water.

In this case, by going down toward the earth, down into the body, and drinking the water, the Indian establishes a moment of communication between the sources of life and himself, and so he brings her in.

You see, that would again be something like bringing the egg to the mother, and also like the grain that comes from the earth. For she now enters the mystery play, and apparently she is veiled. Carl Jung, Visions Seminar, Page 147

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/4e30d-12bdestiny.jpg`

Carl Jung: "I am as modest as an earthworm when it comes to such things." (2019-02-12 05:06)

[1]

To Boshi Sen 24 February 1938

Thank you very much for the two excellent pictures which I greatly enjoyed.

They vividly bring back my visit at Bosepara Lane.

I never mind an argument.

Presumably you mean the eternal continuation of existence.

India is keen on such speculations.

I am as modest as an earthworm when it comes to such things.

I assume nothing at all about it.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility.

We don't even understand it when it is in matter, how could we hope to have any insight into it without matter?

I also don't know whether continuation of life beyond earthly existence would be a good or bad thing.

In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there.

If we should discover ourselves in a new garment and in a new place we shall say: Alas, once more!

And we shall crawl through it as we have done hitherto. . .

The two greatest things of India, in my humble opinion, are the earth of the great mountain in the North and the spirit of Buddha in the South.

Please give my best regards to Mrs. Sen.

I remembered her request on the way back, but I didn't feel equal to the task of writing something about India.

I was still too much in it.

But I will try now to formulate some of my impressions.

Thus later you will hear of me again.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 241-242.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/caf27-2.jpg`

Victoria Ocampo pays Jung a visit. (2019-02-12 06:17)

[1]

[Victoria Ocampo pays Jung a visit.]

Introduction: The distinguished Argentine writer, publisher, and translator Victoria Ocampo had apparently not met Jung before the encounter with him, in 1934, that she describes in this extract from an article in La Nacion (Buenos Aires), March 5, 1936.

Earlier, however, she had arranged to have Jung's Psychological Types translated into Spanish by Ram6n Gomez de la Serna; it was published in Buenos Aires late in 1934, and for it Jung had written a special foreword, dated October 1934 (included in CW 6).

Jung, for his part, was acquainted with Victoria Ocampo's personality through numerous references to her in letters written to him by Count Hermann Keyserling, who, in a letter in November 1929, described a "strangely intense and at the same time unreal relationship" that had developed between them during his travels in South America.

Some of Jung's letters to Keyserling that discuss the relationship are published in Letters, edited by Gerhard Adler, vol. 1, Dec. 20, 1929, April 23, 1931, and August 13, 1931. (The first part of Victoria Ocampo's 1936 article discussed ideas provoked by Psychological Types. The entire article was collected in Domingos en Hyde Park, 1936, a volume in Ocampo's Testimonios.)

Victoria Ocampo: In October of 1934, on my return from Rome to Paris, I made a detour and stopped in Zurich to see the author of Psychological Types.

It was pouring rain that afternoon when in Kusnacht my taxi dropped me, armed with an umbrella, and disarmed by contradictory emotions, before Dr. Jung's door.

Was it because of the long hours on the train, the sudden change of temperature, the rain, the proximity of the great man? I don't know.

The fact is that I was aware of the growth and development within me of one of those inferiority complexes which make us feel and play the role of the idiot to perfection.

It was in this unhappy state that I, my umbrella, and my emotions, entered the house of the famous Swiss psychiatrist.

But my umbrella—whose fate I envied at that moment—remained in the vestibule while we (my emotions and I) had to go up a staircase.

We were requested to wait in a small study, its walls lined with books.

This interval was providential.

On several shelves, I suddenly perceived, lined up in a tight row, a regiment of detective novels.

The arrival of the dove with the olive branch could not have produced in Noah's heart greater delight than this discovery did in mine.

To me it also announced "Land!"

"Homo sum!" I thought.

In Dr. Jung's house they (he or his family) also read those completely silly stories that were read in mine or yours, and which relax you like a yawn.

I finally recovered my nerve.

True, I know through experience the weakness of certain princes of the mind for detective novels; my library, rich in this type of literature, has repeatedly been sacked by such people.

But despite this, I did not expect to find Edgar Wallace in the home of the most eminent professor of the University of Zurich.

I was enchanted.

Completely comforted, a few minutes later I entered Dr. Jung's office.

I immediately notice that he is tall, very tall.

But, strangely, my eyes, which I raise to his, do not learn from his face anything but an expression of power and intelligence which suffuses it; an intelligence which comes at me like an enormous elephant, blotting out all else.

An elephantine intelligence!

It is my feeling that that great intelligence which sees everything does not see me, that it is going to knock me down and flatten me out.

Instinctively I tend to avoid him and to throw things at him.

He catches them one by one, with that extreme, incredible adroitness of elephants ... (whether it is a matter of tearing up a tree trunk or catching a cube of sugar).

And so we start our conversation.

Suddenly he says something which I still ponder and which I believe is, of the entire interview, most worthy of repeating.

When I ask him whether he would not like to deliver some lectures in Argentina, he answers: "What for?

They could not be interested.

They would not understand.

Because they are Latins? Because they are Catholics ?"

I wished I might have immediately been given a long lecture to explain what he meant; but patients were waiting for him, with God knows what burden of complexes.

Jung accompanied me to the vestibule (where I picked up my umbrella, which I no longer envied).

His two dogs did not leave his side, and jostling them, we all went down the stairs.

One was an extravert, the other an introvert, the master of the house told me, laughing.

I did not have to ask which one was which.

As he himself confessed, Psychological Types, which I recommend to my friends both known and unknown, "is the result of almost twenty years' work in the field of practical psychology."

Huxley says that when we read Jung's books, we feel that his intuitive understanding of the human being is as profound as Dostoevsky's.

For myself, I confess that a work like Psychological Types stirred me as deeply as the Brothers Karamazov. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 82-84

[2]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

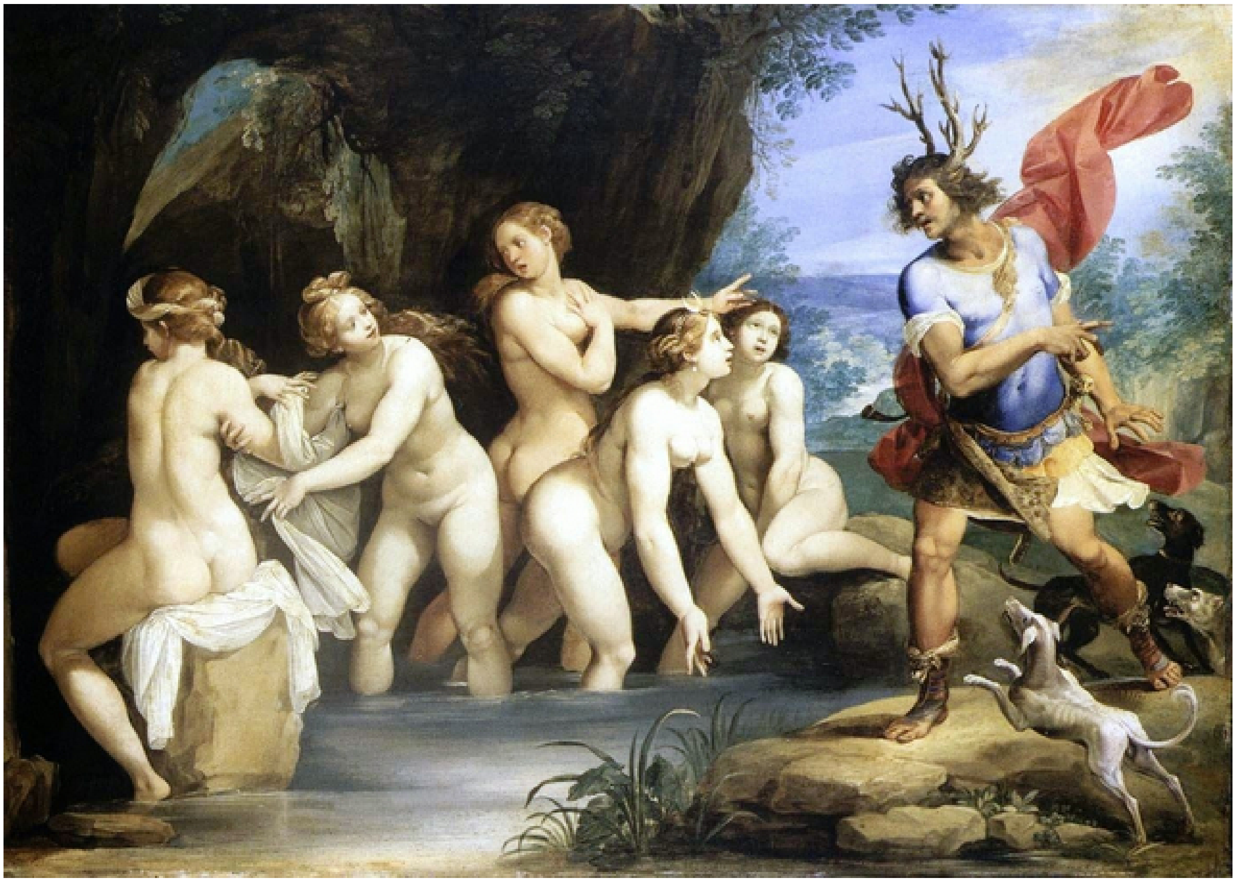
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/3c7a2-62bvictoria.jpg`
2. `http://www.amazon.com/gp/product/082632004X?keywords=victoria%20ocampo&qid=1455271870&ref_=sr_1_1&sr=8-1`

Carl Jung: "…Sal deals Sulphur an Incurable wound. (2019-02-12 14:10)

[1]



[Carl Jung: "…Sal deals Sulphur an Incurable wound.]

To Karl Kerenyi

Dear Colleague, 6 July 1944

Your recent communications on Asklepios interested me enormously.

Immediately after your visit I discovered a treatise which till now I had never deemed worthy of closer study.

In it I found that Sulphur is not only medicina but also medicus.

It reports a dream vision in which two figures, Sal and Sulphur, quarrel and suddenly Sal deals Sulphur an Incurable wound.

From this wound-evidently a borrowing from the gospel passage "flumina de ventre Christi" flows a stream of milk.

Diana comes from a grove to bathe in it.

A prince, passing by, burns with love for her, she reciprocates, but at this juncture she sinks below the surface and the prince, hastening to her rescue, is drowned likewise.

Whereupon their souls rise up out of the stream, etc.

The two are naturally Sol and Luna-the brother-sister pair who originally gave birth to Sulphur.

This vision reminds me of what you told me about Koronis.

May I ask you to name the passages in your texts?

With your permission I would like to refer to your findings.

It would help to fortify the minds of my readers if, in danger of getting lost in this abstruse chaos, they felt the solid ground of Greek mythology under their feet.

So it was with me, as I have already told you.

I had almost lost the courage to publish this farrago.

With best thanks in advance,

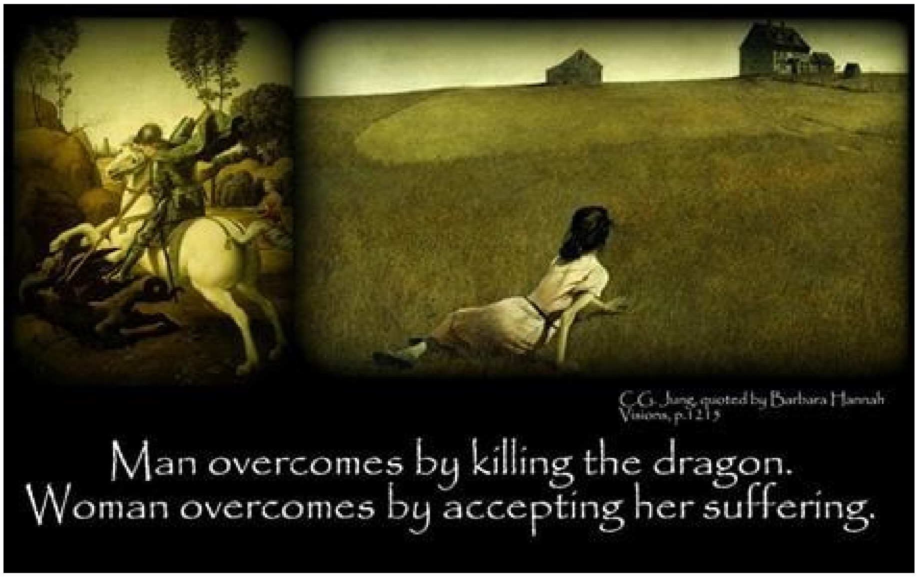
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 142-143.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/e99dd-1.jpg`

Carl Jung on Suffering. Anthology (2019-02-12 15:20)

[1]


C.G. Jung, quoted by Barbara Hannah
Visions, p.1215
Man overcomes by killing the dragon.
Woman overcomes by accepting her suffering.

Suffering is not an illness; it is the normal counterpole to happlness. Carl Jung, CW 18, Para 179

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Pages 233-235

… When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl

Jung, CW 11, Page 46.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262

The Mysterium showed me the things which lay before me and had to be fulfilled. ... What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung; CW 10; Para. 315.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Pages 449-450.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 363-365.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

All "good people" suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. . . . Carl Jung, MDR, Page p. xii.

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.

A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 1346.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The boon of increased self-awareness is the sufficient answer even to life’s suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God’s will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

If a man’s life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Pages 586-592

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The development of consciousness is the burden, the suffering, and the blessing of mankind. Carl Jung, C.G. Jung Speaking, Page 248

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, CW 18, Para 1578

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. Carl Jung, CW 17, Para 290

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles. Carl Jung, CW 5, Para 533

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/b2c61-12bsuffering.jpg`

Carl Jung: "It is just as if the retained or dammed up contents were filtering through the skin…" (2019-02-12 15:28)

[1]

To Elined Kotschnig

Dear Mrs. Kotschnig, 18 February 1941

Please don't believe one moment that I have less to do on account of the war.

I only have less foreigners, but otherwise it's all the same as before.

If you are going to ask me further questions, please have it typewritten, it's so much easier than handwriting.

Also short and precise questions are much appreciated.

I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it.

But I know that if a patient's psychology becomes cleared up so that he functions as any human being ought to function, then everything comes into the open which has been retained before.

These psychological skin diseases seem to be nothing else than a sort of psychological perspiration.

It is just as if the retained or dammed up contents were filtering through the skin and appearing on the surface, like saltpeter blossoming out of humid walls.

The life of X., as you describe it, is tangibly full of quantities of life not lived, but I must confess that under the circumstances you describe it's almost impossible to find a way to help her.

As the old doctors assumed that such skin diseases were caused by a so-called dyscrasia-a bad mixture of humours-psychology comes to a very similar result in so far as the general attitude of the patient is more responsible for the ailment than any particular point that might be cleared up or settled by specific advice.

You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a complete change.

Thus X. would need a complete analysis which surely would be no easy case. . . .

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 294-295.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/48181-2.jpg`

Carl Jung: “We have all become “prisoners of God” miraculously without knowing it.” (2019-02-12 15:56)

[1]

H.M. PAGET
"HYPATIA" AT THE HAYMARKET THEATRE: PHILAMMON DECLARING HIS LOVE FOR HYPATIA

[Carl Jung: “We have all become “prisoners of God” miraculously without knowing it.”]

To Eugen Diesel

Dear Dr. Diesel, 10 April 1942

I am sorry that I am only now thanking you for your friendly letter and for your kindness in sending me your books.

I had completely forgotten that we met in Darmstadt in 1930.

Meanwhile I have read one of them all through and part of the other and have gained some insight into the way you see our modern world.

I did not know the Verhiingnis der Volker.

What strikes me is the tremendous force with which your thinking has been swept into the world turmoil and into the abysmally insoluble problem of human masses.

Solutions seem to me possible only in the realm of the microcos.

The world at large still is and probably always will be the hopeless struggle of a cosmos against an eternal chaos.

I am so impressed by this fact that my thoughts, as I finally had to admit, have not got beyond hic mundus and the princeps huius mundi of the New Testament.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath.

Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful.

Please don't take this as a criticism of your preoccupations: I know that a mirror has to be held up to mankind.

Schopenhauer has obviously had a long-lasting effect on you.

I have read your book not only as a foreground phenomenon but also as a background one, and I fully understand why you must now be occupied with rendering a total account of the "human process to date."

Quite rightly the question of standpoint is the most difficult of all, it was of the most concern to me, too, and therefore I had to avert my eyes from the corrupting spectacle, remembering the fate of Alypius,
that friend of St. Augustine's, who wanted to keep his eyes shut at the circus-but when the crowd raised a mighty cry at the fall of a gladiator he was forced to open them again, and then, as Augustine says,
he "was stricken with a deeper wound in the soul than the man he had opened his eyes to see suffered in the body."

It is, as you say, the most interesting theme because the most hopeful.

One must never look to the things that ought to change.

The main question is how we change ourselves.

This standpoint is admittedly absurd, yet it is infinitely more satisfying than the absence of the Archimedean point.

I would dearly like to talk with you about this, as it seems to me, most important matter if it were possible in the circumstances, but now is not the time for horizontal movements: everyone is in the
prison and can only move vertically.

We have all become “prisoners of God” miraculously without knowing it.

One can only hope that in time, by the grace of God, the shackles hung upon us will be sufficiently loosened for a European conversation to be conducted in quietude.

Until then each must go through his incubation period.

I am taking the liberty of sending you by the same post one of my latest writings. With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 313-315

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/ffd9d-1.jpg`

Carl Jung on "Parapsychological Phenomena" (2019-02-13 04:30)

[1]

In more than one occasion Dr. Jung talked about parapsychological phenomena.

He said he felt that the observed phenomena could only be explained with the hypothesis that time is a psychic phenomenon, i.e., a conditioning of our psyches, or of our consciousness.

If one can once get outside this ego conditioning, time becomes entirely relative, and the present moment is as if eternal.

This observation, however, does not tell us anything about immortality, or life after death.

It refers only to the quality of our experience.

He gave as evidence the variable length of experience of a measured period of time.

There is also the experience of long-continued happenings in dreams.

And the story Zimmer told of the ahant who wanted to know the karma of Vishnu and was sent to get water, then met a maiden and lived a whole lifetime, and, when he returned, found the god just finishing his cigarette!-or something of the sort.

C. G. said it was to explain such things that he formulated his theory of synchronicity, viz., that everything that occurs in any one moment is, in some way, an expression of that particular, unique moment in time, which never was before and will never recur.

He explained the falling of the yarrow sticks for the I Ching in this way.

Then he recounted several happenings that had an aptness of coincidence which caused the greatest surprise and wonder.

For instance: the woman whose dreams had held much sexual material, which she kept trying to explain symbolically, till C. G. felt he really must enlighten her; and at the next appointment two sparrows fluttered to the ground at her feet and "performed the act."

Or the patient who dreamed of a scarab, and one flew at the window ....

Then he spoke of ESP experiences, dreams of events still unknown to the dreamer, which subsequently do occur.

These dreams usually only come when the news is close at hand, rather than at the moment of occurrence ....

He related several experiences having to do with psychic phenomena connected with death of persons at a distance.

There sometimes were what he called "spooks" about; cracklings and snappings in furniture.

Occasionally, he had warning dreams about a person who was about to die, or. he felt an unseen presence at the time of their departure.

He twice dreamed of Baynes after his death, each time in connection with Churchill, and each time when Churchill was actually in Switzerland, though C. G. did not know this at the time. For
instance, he dreamed that he was sitting at a dinner table with Churchill or Roosevelt when a group of English officers, among whom was Baynes, in civilian clothes, came in.

At this time Churchill had landed near Zurich for his plane to refuel on his way to Africa.

A second dream was similar to the first, except that Roosevelt was not there.

This time, Churchill was spending one night in Geneva on his way to Yalta.

He told us a lot about this visit and his contact with Churchill.

He told us that in 1934 he had gone to Bollingen to work and had put up his yellow flag to warn Professor Fierz that he was not "at home."

He was unable to work, however.

He felt terribly depressed.

A heavy cloud seemed to oppress him.

But he kept his flag up and struggled with the oppression all day Sunday and into Monday.

At last, he pulled down the flag, feeling it was no use trying to work any longer.

Immediately, Professor Fierz came over and told him of the Nazi purge, which had taken place on Sunday morning.

He spoke of exteriorized libido: how, when there was an important idea that was not yet quite conscious, the furniture and woodwork all over the house creaked and snapped, and that Mrs. Jung was aware of it as well as he.

One time there came a sharp snap at the door just as he was falling asleep.

This was repeated, and it woke him quite up.

Then, as he began to fall asleep again, he had a vision of a fish, and, just as he lost consciousness, his wardrobe gave a great crack.

He opened his eyes to see a large fish emerging from the top corner.

He told us of his hallucinations of the Ravenna mosaics.

When they went into the piscina, he and Miss Wolff, there was a misty blue light, and through it they saw the mosaics.

They stood and discussed them for about half an hour and were amazed to find the Peter symbol, Peter walking on the water and being rescued by ·Christ, combined with the others (Moses bringing water from the rock; Jonah and the whale; the miraculous draft of fishes).

He came back and narrated this in the seminar (of 1929?).

When Dr. Meier was going to Ravenna, a year or two later, C. G. told him he must not fail to see the mosaics and to get him pictures of them, for he and Miss Wolff had failed to find any
in the town. (I was present at that seminar).

When Dr; Meier returned, he told C. G. that no such mosiacs existed.

He could not believe it.

It was only some years later that he ran across the story of the countess who had vowed to make such a gift of mosaics if she were delivered from shipwreck.

The mosaics were made, but were destroyed by fire while in nearby St. Giovani's Church.

Jung learned that a sketch does exist, but he has not seen it ....

Another time, he talked about "haunted houses."

In Africa once he heard music and the sound of people talking, though he could not distinguish the words.

The natives told him, "Those are the people who talk."

This occurred more than once to him.

And other travellers also have reported such experiences.

Always at these places there are evidences that there has at some past time been a settlement-for example, there are plants there only grown under cultivation .... Esther Harding, Conversations with Jung, Pages 13-14

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/d8a53-12bparapsych.jpg`

Carl Jung on “Therapist” “Therapy” – Anthology (2019-02-13 04:30)

[1]

Wisdom never forgets that all things have two sides.
~CG Jung
PHOTO: Adam Baker
@BrianCollinson

Wisdom never forgets that all things have two sides, and it would also know how to avoid such calamities if ever it had any power. Carl Jung, Mysterium Conjunctionis, Para 135

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. Carl Jung; Man and His Symbols. (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all....In the last resort it is highly improbable that there could ever be a therapy which got rid of all difficulties. Man needs difficulties; they are necessary for health. What concerns us here is only an excessive amount of them. Carl Jung; CW 9; The Transcendent Function.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

...as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455-456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

There were and there are simply not enough doctors who have any reliable training in psychotherapy. Carl Jung, Letters Vol. 1, Pages 542-544.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

He[A patient being referred] is desperate for therapy, and needs it too—as he basically consists of an intellectual halo wandering lonely and footless through the world. Carl Jung to Erich Neumann, 11Sept1933.

Music is dealing with such deep archetypal material with boots as swift as and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis Carl Jung, J.E.T., Page 126.

Music is dealing with such deep archetypal material and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis. C.G. Jung Speaking, Page 89.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR, Page 117.

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. Carl Jung, Man and His Symbols, Page 61.

I practice psychology in the first place as a science, in the second place as an instrument of psychotherapy. Carl Jung, Letters Vol. II, Pages 56-57.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101

Altogether, you are practising on me an extremely beneficial Psychotherapy of a special kind, giving me the valuable experience of what I can only call "meaningful collaboration," a working together in spirit and in deed. Carl Jung, Letters Vol. II, Page 360.

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Pages 498-500

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Pages 533-534

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

It was actually through my therapeutic work that I began to understand the essence of the Christian faith.

Carl Jung, Letters Vol. II, Pages 631-632

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology. Carl Jung, Letters Vol. I, Page 377

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor’s own mental health and the patient’s maladjustment. Carl Jung, CW 16, Para 358.

The therapist must be guided by the patient’s own irrationalities. Carl Jung, CW 16, Para 82.

A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179

The great healing factor in psychotherapy is the doctor’s personality. Carl Jung, CW 16, Para 198.

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/c878b-12btherapy.jpg`

Carl Jung: "This reconciliation symbolism as a cure for psychic dissociation is found in most religions."

(2019-02-13 05:12)

[1]

To Pastor Ernst Fischer

Dear Pastor Fischer, 21 December 1944

The article you sent me in the Volksblatt may refer to a dreambut the development is literary so that one can never be quite certain how much invention is mixed up with it.

The dream is not uninteresting and was obviously dreamt by a very religious person.

We know, of course, that what happens in the dream is a drama taking place on one's own interior stage, where the dreamer is the actors, the libretto, the theatre, and the public rolled into one.

Here the dreamer witnesses how his wife and daughter suddenly vanish as though rapt up to heaven.

This is undoubtedly a process of dissociation which the dream by projection extends to any number of other families.

If we take this bit as genuine, we would have to conclude that the dreamer is suffering from a dissociation affecting not only himself but his whole circle.

His dissociation consists in a splitting-off of the feminine element in the unconscious, which in Western languages is designated by anima, psyche, and their cognates, all of the feminine gender.

These dissociations usually occur when consciousness has in one respect or another strayed too far from its natural basis and consequently gets into conflict with its natural preconditions.

This is such a common phenomenon in the history of culture that for the purpose of healing such dissociations reconciliation rites were instituted which frequently took the form of the hierosgamos.

Even in Christianity we have this symbolism in the nuptiae agni and in the union of the sponsus Christ with the sponsa ecclesia.

This reconciliation symbolism as a cure for psychic dissociation is found in most religions.

Even in the strongly masculine Jewish religion we have the love symbolism of the pardes rimmonim and the ultimate union of the Shekhinah with the sponsus Tifereth.

The dissociated state is itself a morbid one and people who run around in such a state are liable to infect others.

The excitement emanating from this article tends to rouse the naive reader to expect some kind of miracle which is not altogether as it should be.

I therefore always advise my patients when they have significant dreams of this nature to regard them as messages directed to their own private address (somnia a Deo missal) and I would have given the same advice to the writer of this article.

On top of that he lays himself bare before the eyes of the knowledgeable.

It would be another matter if together with the dream he had made an insightful confession of his own state.

But from lack of knowledge this was obviously impossible.

Hoping I have given a satisfactory answer to the complicated questions raised by the article I remain,

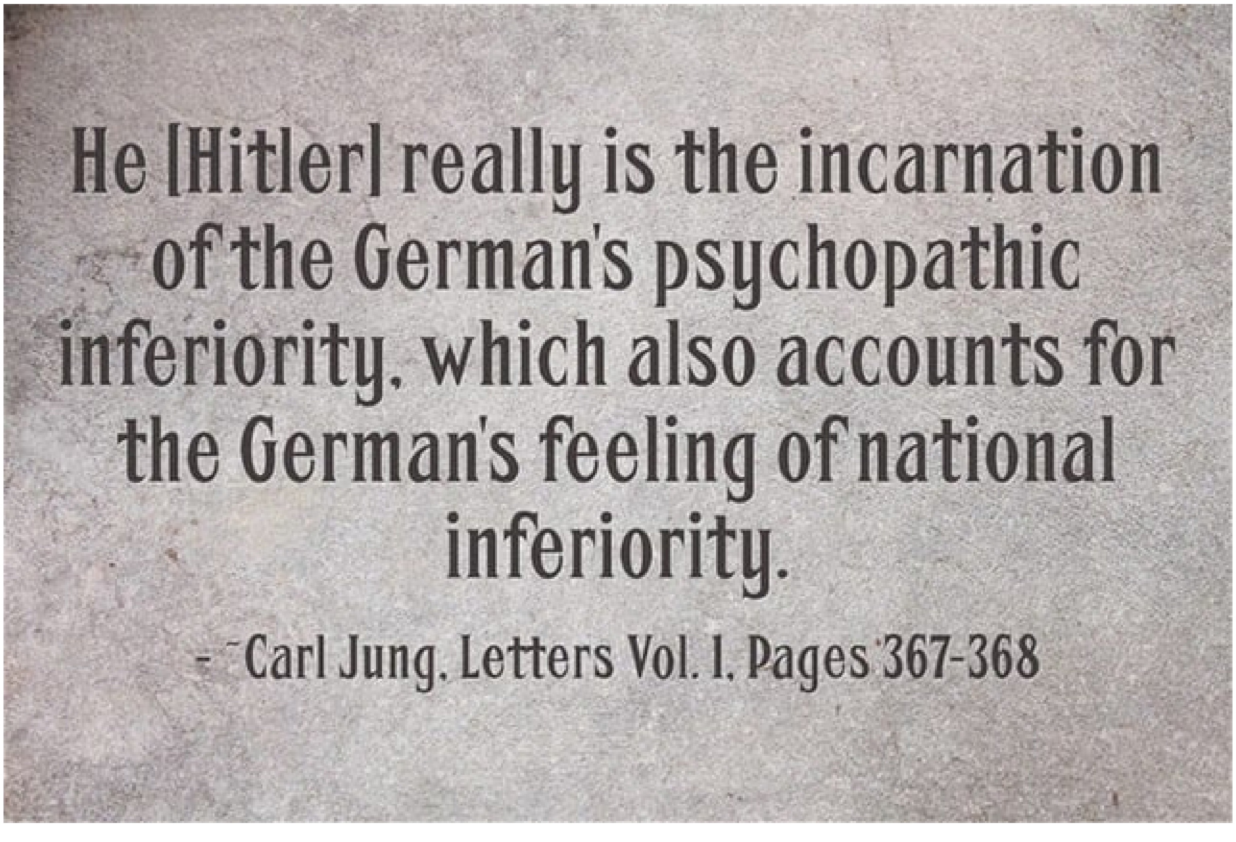
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 355-356.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/00f5b-1.jpg`

Carl Jung: " He really is the incarnation of the German's psychopathic inferiority..." (2019-02-13 05:55)

[1]



He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority.

- Carl Jung, Letters Vol. I, Pages 367-368

To Albert Oeri

Dear friend, 7 May 1945

Best thanks for your interesting article on "The Vanished One."

I had seen it already as I often read the Basler Nachrichten.

I particularly liked the historical parallels and your remark that Hitler represents the heights and the depths of the German nature with painful exactitude.

He really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority.

The inferiority complex is always found just at the place where it does not belong.

Your article reminds me that a little while ago I wrote something which I am still not sure whether I can use or not.

I would like to submit it to your excellent judgment, so that you can tell me what you think of it and whether one can say such things out loud at all without being suspected of utter crankiness.

At bottom I am convinced of the soundness of my reflections, but making them plausible is another matter.

So I would first like to hear your opinion before anything further is done with this cuckoo's egg.

In any case please regard it simply as grateful response to your pungent remarks about Germany.

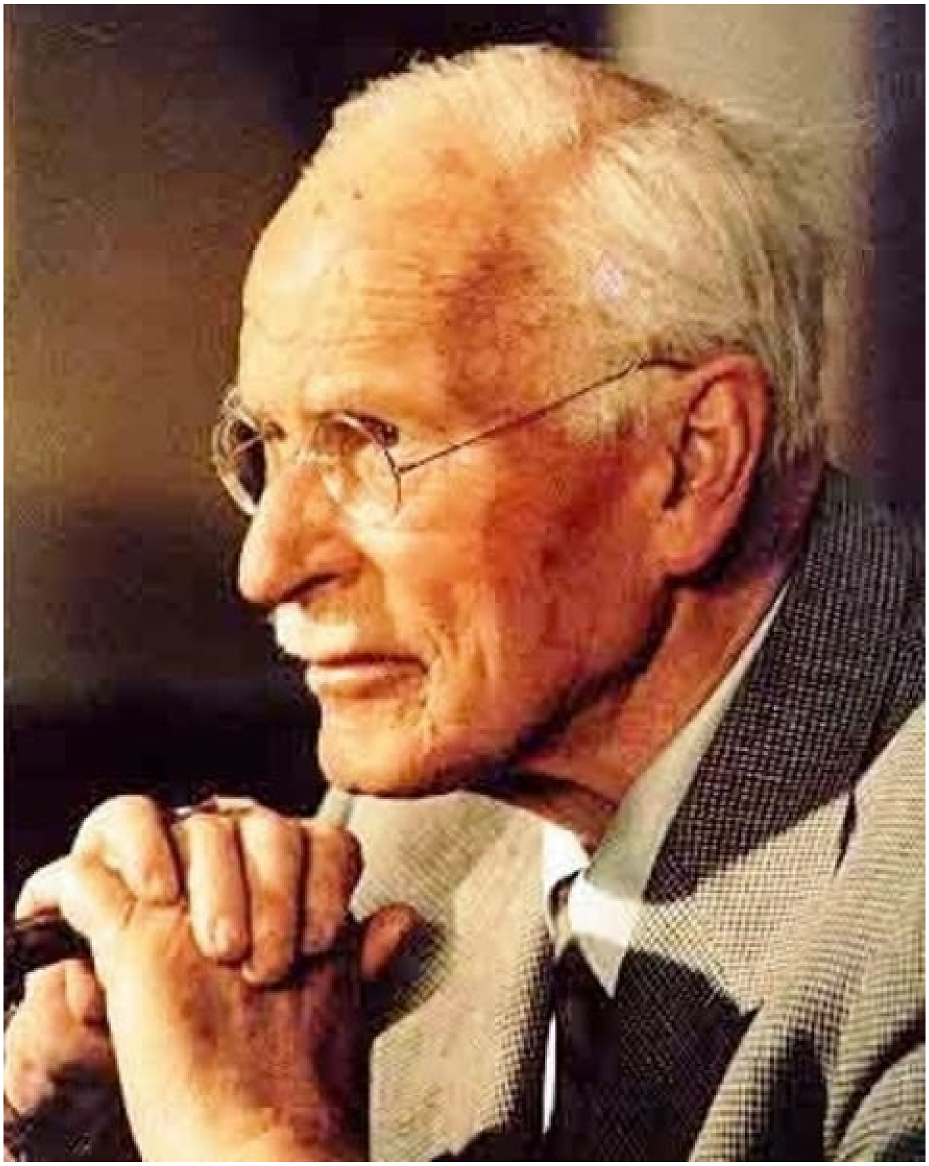
With best thanks and kind regards,

Jung Carl Jung, Letters Vol. 1, Pages 367-368.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/bd24c-aaa.jpg`

Carl Jung: "...I shall have to write something about the concept of collective guilt that will stir people up." (2019-02-13 06:16)

[1]



To Albert Oeri

Dear friend, 26 May 1945

Very many thanks for your kind assessment of my half-baked concoction which I myself found unsatisfactory.

You are quite right, of course: it is too pessimistic, or rather, it has a pessimistic effect on people who are brought up to expect their piece of cake still in this world.

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance?

The misery is that you can't tell "people" anything whatever; you can tell it only to individuals.

Nevertheless, I shall have to write something about the concept of collective guilt that will stir people up.

Thanks for the detailed news of your daughters,

especially Regula, who was much in our minds during those catastrophic times.

Please give her my greetings.

I would be interested to see her again one day.

All the best,

Jung Carl Jung, Letters Vol. 1, Pages 370-371.

[Note: The “Half-Baked Concoction” refers to: “Now "The Postwar Psychic Problems of the Germans" in C. G. Jung Speaking”]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/6f3ec-1.jpg`

Carl Jung on Adolph Hitler (2019-02-13 06:23)

[1]

Adolf Hitler as an infant (c. 1889–1890)

There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler’s is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939). No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honour, it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. Carl Jung; During an interview with H. R. Knickerbocker (1939). Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/ce/Bundesarchiv_Bild_183-1989-0322-506%2C_Adolf_Hitler%2C_Kinderbild.jpg/170px-Bundesarchiv_Bild_183-1989-`

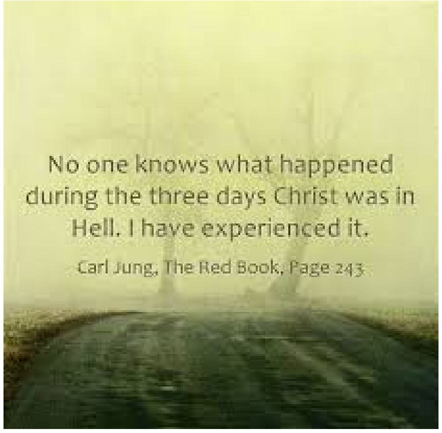
Medicine in the hands of a Fool...~Carl Jung (2019-02-13 07:04)

[1]

Medicine in the hand of a fool was ever poison and death. just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the moulding of one's own character. "The Theory of Psychoanalysis" (1913). Carl Jung; Freud and Psychoanalysis. P.450

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/f/f3/2007PolskaNiepo%C5%82omiceSta%C5%84czyk.jpg/200px-2007PolskaNiepo%C5%82omiceSta%C5%84czyk.jpg`

Carl Jung and “The Hell of Initiation.” (2019-02-13 09:30)

[1] 

No one knows what happened during the three days Christ was in Hell. I have experienced it.

Carl Jung, The Red Book, Page 243

Introduction: J. P. Hodin, a British art critic and historian, of Czech origin, had studied Jung's statements about art and creativity, particularly in his essays on Joyce and on Picasso.

Feeling dissatisfaction with Jung's explanation of his point of view, he requested an appointment to discuss psychology and modern art, and Jung received him at his house in Kusnacht on June 17, 1952.

Hodin's account of the interview was published in his book Modern Art and the Modern Mind (Cleveland, 1972), in a chapter titled as above, part of which had been included in a lecture, "C. G. Jung and Modern Art," at the Institute of Contemporary Arts, London, in February 1954.

The present version is recast in dialogue form.

J.P. Hodin: (In a small study, its windows opening on the garden and the lake beyond it, Jung awaited me: a writing-desk in one corner, bookcases, a few insignificant pictures of small size in dark frames on the wall—landscapes, figures.

Jung bade me welcome and asked me to be seated in a chair near the window.

He was over medium height, had a strong frame which suggested peasant stock, and walked with a rather heavy gait.

The soundness of his shape was matched by his strong gaze.

His hair and moustache were white, but he seemed younger than his years although he was, he told me, just recovering from one of the illnesses which assail old age.

That is why, when I mentioned in passing an incident from the life of the aged Swiss poet Hermann Hesse, Jung spoke of having many times lately thought of Freund Hein, which is a German expression for death.

But he must have embarked on one of his most ambitious works, the Mysterium Coniunctionis, at about this same time.

He listened attentively to my objections.

When I mentioned that in England his psychology had again and again been attacked as unscientific, he was at first indignant.

(Only later followed an even stream of evidence.)

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images.

Folklore is another field of research into motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan.

It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific!

There are only a few heaven-inspired minds who understand me.

In America it was William James.

But most people are ignoramuses.

They take no pains to find out the essential things about themselves.

It requires too much Latin and Greek!

(I asked him if he had any inclination to interpret works of other modern artists—Paul Klee, for example. I had just come from Bern, where I had visited Klee's aged sister and his son Felix and had seen very early works of this artist.)

No. I cannot occupy myself with modern art any more.

It is too awful.

That is why I do not want to know more about it.'

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics.

Neurotics smart under the problems of our age. T

hey smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time.

In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms dissolve.

Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic.

What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives.

True, it is art, but it is primitive.

Or one imitates the drawings of children.

The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value.

But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new.

The fact is we have not yet reached the point when things can be put together.

And we cannot reach it yet, because the world is cut in two.

J.P. Hodin: The iron curtain …A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles.

Since 1933 we have witnessed uttermost destruction.

First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men.

That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round.

It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared psychologically.

I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual.

My idea which is also form is like a man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time.

J.P. Hodin: Do you consider science to have had a negative influence on modern man?

Dr. Jung: Science is only one source of evil.

Besides science there are technology, religion, philosophy, art.

Modern art preaches the same fatality.

The destructive role of the intellect, of rationalism, not only of science, must share the guilt.

Everything that should represent the irrational and fails to do so is responsible.

"La Deesse raison a ses raisons" [the goddess of Reason has her own reasons].

This doctrine took the stage as a mass movement in the French Revolution, and it is the same revolution which we are still experiencing, because we have raised Reason to a seat above the gods.

J.P. Hodin: (What Jung meant by this, I felt, was not God or gods as objective realities. As a psychologist all he says is that God is an archetype of what is to be found in the soul of man and which may be called the image of God. I misunderstood him intentionally in order to make him express himself more specifically, and suggested that modern man could not reconcile himself to dogmas, and that this was understandable if viewed historically.)

Dr. Jung:

Dogmas would be all right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the Heavens.

Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust's key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/f065a-12bhell2bof2binitiation2bletter.jpg`

Carl Jung: "I tendered my resignation at the meeting of delegates in Zurich." (2019-02-13 15:28)

[1]

To J. H. van der Hoop

Dear Colleague, 26 October 1940

As you will remember, I tendered my resignation at the meeting of delegates in Zurich, July 1939, because I was firmly resolved to give up the running of the Society.

I knew for certain that conditions would arise in the future when I would no longer be in a position to do anything useful.

The precipitate announcement at that time of three new national groups was an unmistakable symptom of developments to come.

I was induced to continue as president until such time as the said groups were accepted.

I have now endeavoured for more than a year to get the necessary documents from these groups but in no case have I succeeded.

One of them hasn't even been constituted as yet, the other hasn't sent in its statutes, and the third hasn't replied at all.

Meanwhile Prof. Goring has been pressing for the acceptance of the three groups.

Since I have not succeeded in carrying out the task allotted to me within a reasonable period, I have felt justified in handing this task back to the Society and making my resignation final.

This decision was welcomed by Prof. Goring, who declared that I was too old anyway to understand the new developments.

Accordingly,at the last Congress of the German group in Vienna, Goring transferred the Society to Germany, on the ground that Germany now had all the necessary international connections to continue the Society-connections with Holland, Denmark, Sweden, Switzerland, Hungary, Italy, and Japan.

Our secretary-general, Dr. C. A. Meier, has apprised Prof. Goring of the whole legal position in a special memorandum, to which no reply has been forthcoming.

The situation now is as follows: I have handed over the business management in the interim to Dr. C. A. Meier until such time as an international meeting of delegates becomes possible again.

This interim situation is perfectly understandable because no international business can be conducted under present conditions, with the result that the secretariat is, so to speak, unemployed.

Dr. Meier will pay the moneys due to the German group out of the Society's funds in Switzerland.

He will preserve the framework of the International Society since the Swiss group considers itself a member.

The International Society consists at present of Sweden, Denmark, England, Switzerland, and Holland.

Through my resignation I have given up the management of the Zentralblatt.

I have been accused by the Germans of making it essentially an organ of my school; hence I have given it up with pleasure.

If you count the number of papers that have appeared from my pen in the Zentralblatt, and the few my pupils have written, you will have to admit that such an accusation is not borne out by the facts.

In Switzerland I have gone to inconceivable trouble to get the psychotherapists together, but find no support among my colleagues, which is due mainly to the sectarian resistance of the Freudians.

Of late I have made no more such attempts but am now leaving it to others to do something about it.

If people find I am standing in their way, it makes no difference to me to resign.

Naturally in the normal course of things an international meeting of delegates should be convened, but as you well know this is not possible under the present conditions.

I myself would be very pleased if a better alliance of psychotherapists in Switzerland and a closer collaboration with Holland were possible, but since my efforts in this respect have proved fruitless I must, as I have said, leave it to others.

Though I am a member of the Swiss Psychotherapy Commission instituted by the Psychiatric Society, and am also president of the Curatorium of a Psychotherapeutic Institute not yet functioning in Zurich because of the war, I must everywhere guard against taking any initiative, otherwise it is immediately thought that I want to monopolize everything.

This idiotic prejudice is a considerable obstacle to cooperation.

That this is not merely Swiss bigotry should be clear to you from the above-mentioned accusation concerning the Zentralblatt.

As I am no longer president, I would ask you to direct all matters relating to the Society to Dr. C. A. Meier.

For the reasons stated, I want to avoid exerting any influence on the affairs of the Society so as to prevent useless upsets.

I would like to bring it to your attention that an article will soon appear in the Zentralblatt in which I am represented as the spokesman of a bygone epoch.

From this you can see how timely my resignation was.

With collegial regards,

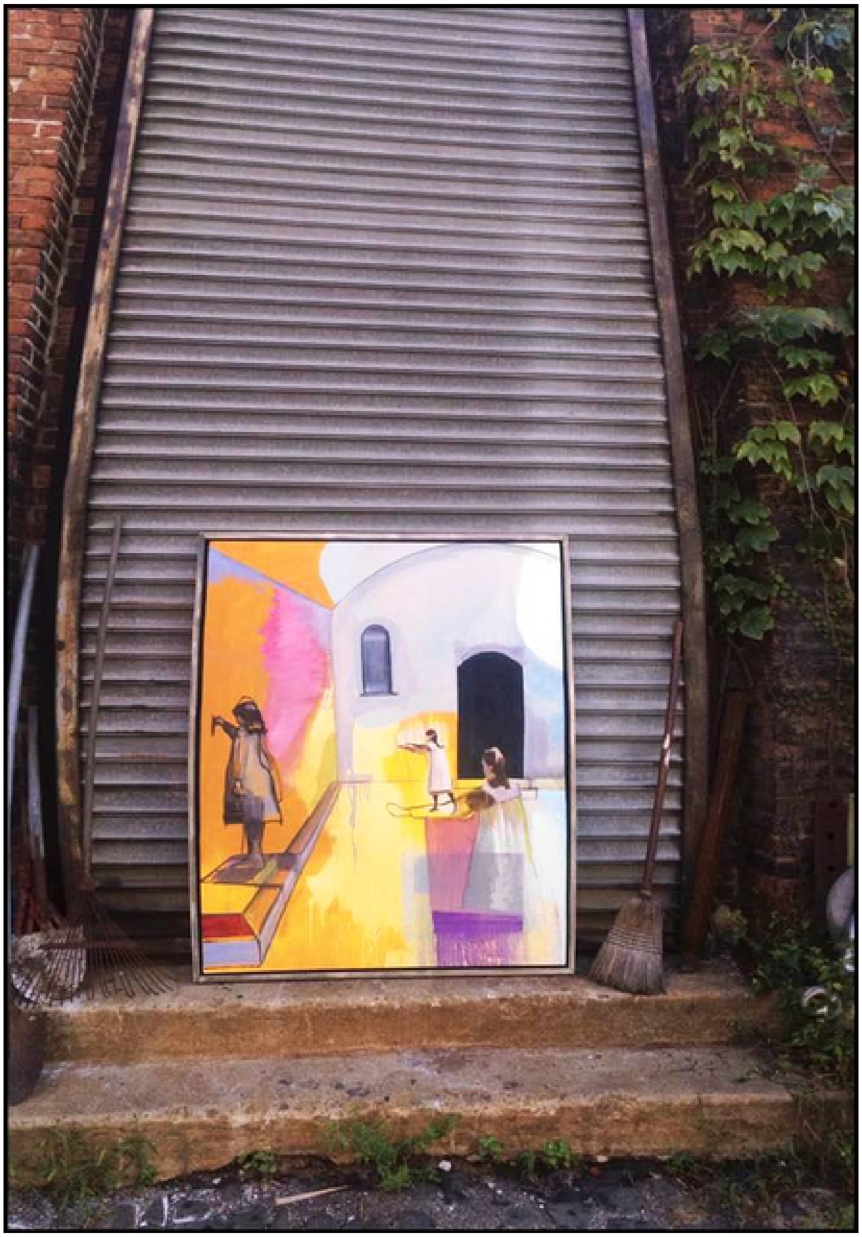
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 286-288.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/4e26a-1.jpg`

Carl Jung on the provisional life; where one does not exist really (2019-02-13 16:42)

[1]



The provisional life; where one does not exist really, they are only a spectator; so any experience is ghost-like, perfectly abstract, without a trace of realization.

I remember a very impressive case of this, a girl about 25 years old. She proved to be absolutely inaccessible.

She lived things, she did things, but she did not know what she was living.

I said: "Cannot you see what you do, damn it?"

But no, nothing touched her, so she had no relation to the world at all, she lived in a sort of mist.

Finally I said: "Well, it is no good, I cannot waste my time any longer; if you will not try to see what you are doing I must give it up."

And it happened three or four months later she shot herself, and since she was a stranger here I was called in to give evidence.

I saw the corpse.

She had shot herself through the heart in the street and had not lost consciousness for a minute or two.

The expression on her face was completely altered. For a long time I stood watching her face and asking myself: "What kind of expression is that?"

It was most extraordinary, the expression of someone who was convinced, say, that a thing was black, and to whom it was very important that it was black, but to whom one had finally prove that it was red; and it was as if she suddenly realized it was red.

It was a look full bewilderment and a sort of of pleasant surprise.

I saw what had happened: at the moment when she shot herself, while she was still alive, yet felt it was done and irrevocable, she understood what life was for the first time.

I have seen several cases where serious attempts at suicide have occurred, and just as they thought: now it is the end, they understood what life was, and they never tried it again.

Sometimes people have to injure themselves very badly in order to awaken to what life really is.

The unconscious works sometimes with the most amazing cunning, arranging certain fatal situations, fatal experiences, which make people wake up; they are dangerous, they may cost their lives, but that simply shows how deeply unconscious people often are. Carl Jung, Visions Seminar, Pages 339-340.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

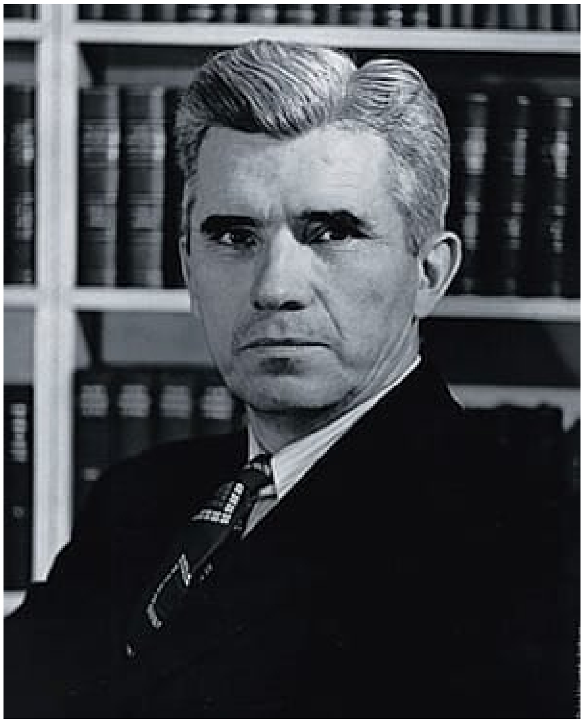
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/af32b-72bprovisional2blife2bvisions.jpg`

Carl Jung: There are things which are simply incomprehensible to the tough brains of our race and time.

(2019-02-14 04:30)

[1] 

To J. B. Rhine

Dear Dr. Rhine, 20 May 1925

I was glad to be able to contribute to your researches, but being of a less optimistic outlook than you Americans I never put my experiences on show.

I have learned too much from the past in that respect.

There are things which are simply incomprehensible to the tough brains of our race and time.

One simply risks being taken for crazy or insincere, and I have received so much of either that I learned to be careful in keeping quiet.

I would ask it as a favour from every psychologist in Europe not to put that photograph on the wall, but since North Carolina is very far away from Europe, so far away, indeed, that probably very few are even aware of the existence of a Duke University, I shall not object.

I have found that there are very few people who are interested in such things from healthy motives and fewer still who are able to think about such and similar matters, and so in the course of the years I arrived at the conviction that the main difficulty doesn't consist in the question how to tell, but rather in how not to tell it.

Man's horror now is so great that in order not to lose his modest brain capacity he always prefers to treat the fellow who disturbed him as crazy.

If you are really serious in teaching people something good, you must do your best to avoid such prejudices.

Those are the reasons why I prefer not to communicate too many of my experiences.

They would confront the scientific world with too upsetting problems.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 190

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/f8437-12brhine.jpg`

Carl Jung: He is still in a sorry condition, for Hades is a gloomy place. (2019-02-14 04:30)

[1]

To Count Hermann Keyserling

Dear Count, 25 August 1928

The negative relationship to the mother is always an affront to nature, unnatural.

Hence distance from the earth, identification with the father, heaven, light, wind, spirit, Logos.

Rejection of the earth, of what is below, dark, feminine.

Negative relationship to material things, also to children.

Flight from personal feelings.

On the subjective level the "father" is an imago: the image of your relationship to the father and to everything he stands for.

In your dream this imago is dark, on the point of disappearing; that is to say a different attitude to the father imago is brewing (and to everything it stands for).

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus).

This is too much for our human stature.

It is an inflation by the universal, supra-personal spirit.

(Originally this was forced on you by the negative attitude of your mother.)

This spiritual inflation is compensated by a distinct inferiority of feeling, a real undernourishment of your other side, the feminine earth (Yin) side, that of personal feeling.

Hence your feeling appears in negative form, as an obsessive symptom == fear of starvation. Symptoms are always justified and serve a purpose.

Because of your negative relation to the earth side there is a danger of actual starvation; you arouse enmity because you give out no warm feeling but merely autoerotic emotions which leave other people cold, also you are ruthless and tactless in manner.

But your inferior feeling is genuine, hence anyone who sees behind your heavenly cloak with its ten thousand meteors has confidence in you. (There aren't many
of them.)

By having too much libido in the father imago you give the spirit of your father too much blood, therefore he cannot get out of the chthonic shadow world into non-spatiality (eternal rest) as he would like to.

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One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering.

Yours very sincerely,

Jung, Carl Jung, Letters Vol. I, Pages 52-53

[2]

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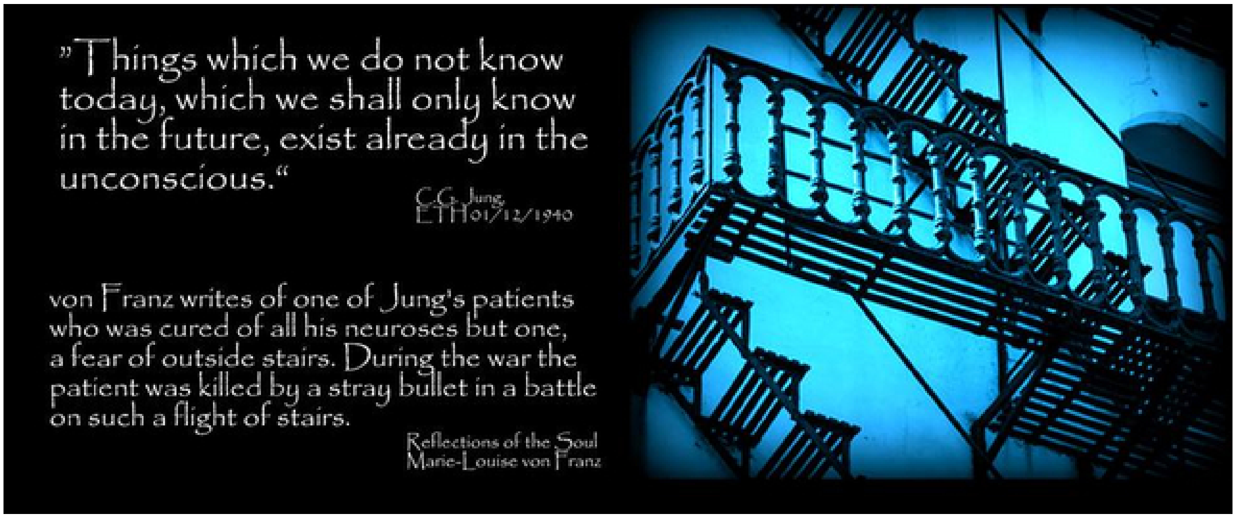
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/4f0a5-12bhermann2bk.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Carl Jung: But had that "I" been created or did it just happen? **(2019-02-14 04:30)**

[1]



"Things which we do not know today, which we shall only know in the future, exist already in the unconscious."

C.G. Jung, ETH 01/12/1940

von Franz writes of one of Jung's patients who was cured of all his neuroses but one, a fear of outside stairs. During the war the patient was killed by a stray bullet in a battle on such a flight of stairs.

Reflections of the Soul
Marie-Louise von Franz

Carl Jung: "does man feel himself to have been created or not"?

"Homo creatus est" means that man was created.

We are inclined to turn our backs smilingly on such a statement, thinking naturally enough of the first chapter of Genesis.

But it is really a psychological declaration of the first importance: does man feel himself to have been created or not?

Natural science holds that man has developed, through long generations of pre-human ancestors.

This is, of course, a process of nature, not a human activity.

Do we feel that we have created ourselves or have we rather found ourselves?

Most people feel the latter, one day we found ourselves and said "I" for the first time.

But had that "I" been created or did it just happen?

This is quite a different question and a very difficult one. Our feeling gives us no answer.

We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities and our imperfections.

No proofs lie to our hand whether this conglomeration had a purpose, an intention, behind it, or whether it was the result of blind chance.

Speaking generally, neither our own feeling nor natural science can assure us that there is any kind of purpose behind.

But if we leave general conclusions and seek out individuals with a long and ripe experience of life and ask them: "Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?"

Astonishingly many of such individuals will reply that they have the feeling of something at work which led them, of an inner meaning, an inner guidance, which curiously enough has made them what they are.

Is such a statement simply a subjective phantasy or are there scientific proofs?

We must answer: there is the fact that the unconscious, the unconscious psyche, is older than the conscious.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops.

Things which we do not know today, which we shall only know in the future, exist already in the unconscious.

There are actual proofs that this is so. If we follow a series of dreams through months or years, we can see a thought appearing of which the dreamer is totally unaware and which he cannot see till, perhaps years afterwards, it breaks through into his consciousness.

One is, therefore, justified in saying that the unconscious knew it long before the conscious.

Then the question arises: "Has the unconscious consciousness of its own?" Carl Jung, ETH Lectures, Pages 212-213.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/1007d-12bstairs.jpg`

Married on Valentine's Day:... (2019-02-14 05:00)

[1]

Married on Valentine’s Day:

The couple met when she was sixteen years old (some sources say fifteen) and he was twenty one. They were married on 14 February 1903 (Valentine’s Day) seven years after they first met. Together they had five children: Agathe, Gret, Franz, Marianne and Helene.

When Emma died Carl Jung carved a stone in her name, "She was the foundation of my house." He is also said to have cried "She was a queen! She was a queen!" while mourning for her. The inscription Jung put on Emma’s grave was "Oh vase, sign of devotion and obedience."

Carl Jung wrote to Erich Neumann at the time of Emma’s death:

Dear Neumann:

Deepest thanks for you heartfelt letters…I am sorry that I can only set down these dry words, but the shock I have experienced is so great that I can neither concentrate nor recover my power of speech.

I would have liked to tell the heart that you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life.

I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her and was one reason why she could die such a painless and royal death.

The quick and painless end-only five days between the final diagnosis and death-and this experience have been a great comfort to me. But the stillness and audible silence about me, the empty air and infinite distance are hard to bear. Carl Jung letter to Erich Neumann on November 27, 1955.

Carl Jung's Vision shortly after Emma's death:

I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was like a vision. She was in her prime, perhaps about 30, and wearing the dress which had been made for her many years before by my cousin the medium.

It was perhaps the most beautiful thing she had ever worn. Her expression was neither joyful nor sad, but rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the midst of affects.

I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation. It signifies detachment from the valuations and from what we call emotional ties. In general, emotional ties are very important to human beings.

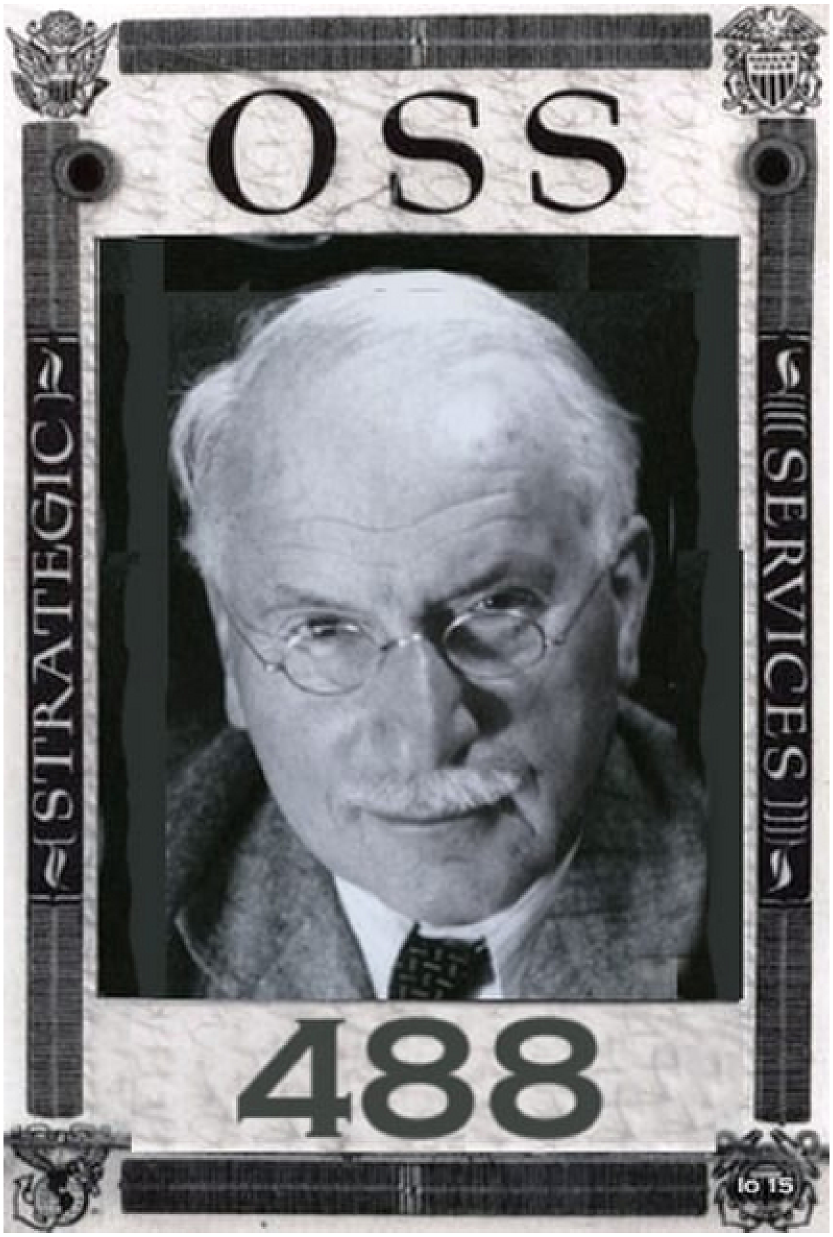
But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity. Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree.

Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret. Only through objective cognition is the real coniunctio possible. Carl Jung; Memories, Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/1e057-valentine.jpg`

Dr. Jung gives a Wartime Interview (2019-02-14 06:00)

[1]



[Dr. Jung gives a WARTIME INTERVIEW]

Introduction: In the summer of 1942, Switzerland was encircled by the Axis powers—on the west, France un-occupied and occupied was under Nazi control.

For the Allies it was the darkest time of the war.

The Swiss, in their neutrality, carried on an existence as nearly normal as they could.

The Eranos Conference, at Ascona, went on with plans for its annual meeting in August, on the theme "The Hermetic Principle in Mythology, Gnosis, and Alchemy."

Jung agreed to speak on an alchemical subject, "The Spirit Mercurius,"’ and when the Tribune de Geneve sent a journalist to interview him on "the spiritual values of the Swiss" in June, he was deep in research.

The interviewer, Pierre Courthion, was a French-Swiss art historian and educator, who had served the League of Nations as chief of the arts section of the International Institute for Intellectual Cooperation
and had written and lectured widely on modern art.

His article, published on June 19, 1942, is somewhat abridged in this version.

Pierre Courthion: C. G. Jung lives in Kiisnacht, at the back of a garden, in a comfortable house full of Biedermeyer furniture and family pictures.

His secretary took me to a book-lined room, its tables piled with manuscripts, and I saw a very tall man coming toward me.

He was dressed in dark clothes and wore a little black silk skull cap.

Pushing aside with an enormous hand the lectern on which a volume of Berthelot's Greek texts' lay open, he offered me a seat and sat down himself in an armchair by the window.

While he was inquiring if I had had much trouble finding the place (which is secluded, at number 228 on the interminable Seestrasse, past the village and the Sonne hotel) I watched him against the light from windows through which the branches of the still-leafless trees could be seen trembling in the mist.

Jung lighted his copper-stemmed pipe and told me about his life; his travels as an "itinerant psychologist" to India, then Africa,' to study the psychology of primitive people.

From Kenya and Uganda he went to the Sudan and Khartoum, then down the Nile to investigate the influence of the African mentality on Egypt.

"In Egypt," he said, "the external appearance is Asiatic, but there is a religious influence that is entirely African."

And, Jung told me humorously, when he got back to Switzerland he realized that he had gone a long way looking for what he could have found close to home, in the Lotschenta, for example. "These
studies," he said, "are not easy.

You have to get people's confidence before they will tell you about themselves.

But what surprises!

Things you read about in Paracelsus still exist. I've met sorcerers, spell-casters.

Did you know that there are still some places in Bern or St. Gall where they make pacts with the devil and sign them with blood?

That they practice magic on cows?

In the Swiss soul, as all human souls, there are regions we do not know about. . . ."" What will individuals of different types tend to do?

That's very important to know. The rest is just mechanics.

The creative instinct, the will of the creator, that is what matters.

In other words: With the devil's grandmother for a mother and the devil for a father, how does one get to be the good Lord's child?"

Jung has a laugh whose sonority is somehow intentionally reassuring.

When I asked him about the signs and symbols being studied again today, he said: "The symbol has a very complex meaning because it defies reason; it always presupposes a lot of meanings that can't be comprehended in a single logical concept.

The symbol has a future.

The past does not suffice to interpret it, because germs of the future are included in every actual situation.

That's why, in elucidating a case, the symbolism is spontaneously applicable, for it contains the future; within its zone of mystery, it comprises the individual's defense.

For example, a developing disease always has a counter-aspect: together with fever as a germ infection, there is simultaneously fever as a bodily reaction and defense.

Why, the dream is even a defense.

In explaining dreams from a causal point of view, Freud got to their primary causes.

But what interests me is why a person dreams of one thing rather than another.

If you look at a dream conscientiously you can see that some of the details in it have been changed from impressions that you had before.

Thus the dream invents an accident when it needs one, when it wants an accident.

In the end, we have to ask what the aim of the dream is from a teleological point of view.

Why does this person's unconscious wish to show him an image like that?

And here is where I learned a great deal from primitive people: the dream is a product of the imagination, a gallery of images, images of protection from some blow that is threatening; the function of the dream is to compensate the conscious attitude.

I believe that what dreams show us in vivid and impressive images are our vulnerable points.

That is why the medieval doctors asked about dreams.

So we must observe the same rule.

A Dutchman said, 'Magic is the science of the jungle,' and the Chinese claim that when we wake up troubled it is because the soul—kuei, the body-soul, which is less spiritual than the spirit and causes apparitions (ghosts) after death—is hovering above us.

The imagery of alchemy is found all over the world."

Jung’s firm strength surprised me, and the modest way he had of expressing his experience of the human soul in a few words (on a scale that ranges from the greatest common sense to extreme intuition).

He spoke slowly, distinctly; then, as if perceiving my confusion in traversing this obscure psychological domain where he himself moves so easily, he stopped for a moment and got up to switch on an overhead lamp. Its reflections made the shadows of his face look purple.

Our interview continued between two lights: the fading light of day (thick fog right up to the windows now) and the still tentative light from the lamp, filtered through its yellow shade.

In the confined space of the room, fantastic, flickering apparitions came to life.

Still illustrating the premonitions he had mentioned before, Jung said to me, "Take the tendency to commit suicide—right from the beginning.

What happens?

You don’t pay attention on the street.

One day you fall down stairs.

Then there is a little automobile accident.

It doesn’t look like anything.

Yet these are the preliminaries.

Chance?

Primitive people never mention chance.

That is why I say, ‘Be careful when you are not at one with yourself, in your moments of dissociation.’ "

Jung sat up in his big green armchair and put down his pipe, by that gesture emphasizing what he was about to say.

Weighing each word, he stated, "One must never give way to fear, but one must admit to oneself that one is afraid."

Yet knowing about a repression does not always cure it; sometimes one has to confess to it openly.

Then the doctor told me an ultra-simple tale about a hotel maid who came to him seeking treatment for the agonies of insomnia.

He explained to her about sailing a boat, how one lets oneself go with the wind.

"When you want to sleep," he told her, "go with the wind."

And in the rhythmic reassurance of being rocked the young woman found sleep again.’

"You see," he said, "nothing is more thrilling than trying to understand.

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph."

Carl Gustav Jung stood up, and it seemed to me that I was now facing another man, pale, with an arched nose, almost pointed at the tip.

He took off his cap (his forehead is higher than I expected) and led the way to another room, equally encumbered with old books and work tables, there he showed me some remarkable paintings on cloth made by Tibetan monks.

The door onto the stairs was partially open and the big house was full of voices and laughter.

A burst of sound escaping from a piano somewhere brought us a phrase of Schumann.

My host accompanied me to the garden gate.

In the night fog we spoke sadly of the replica of servitude to which many individuals are reduced.

But as I grasped Jung’s powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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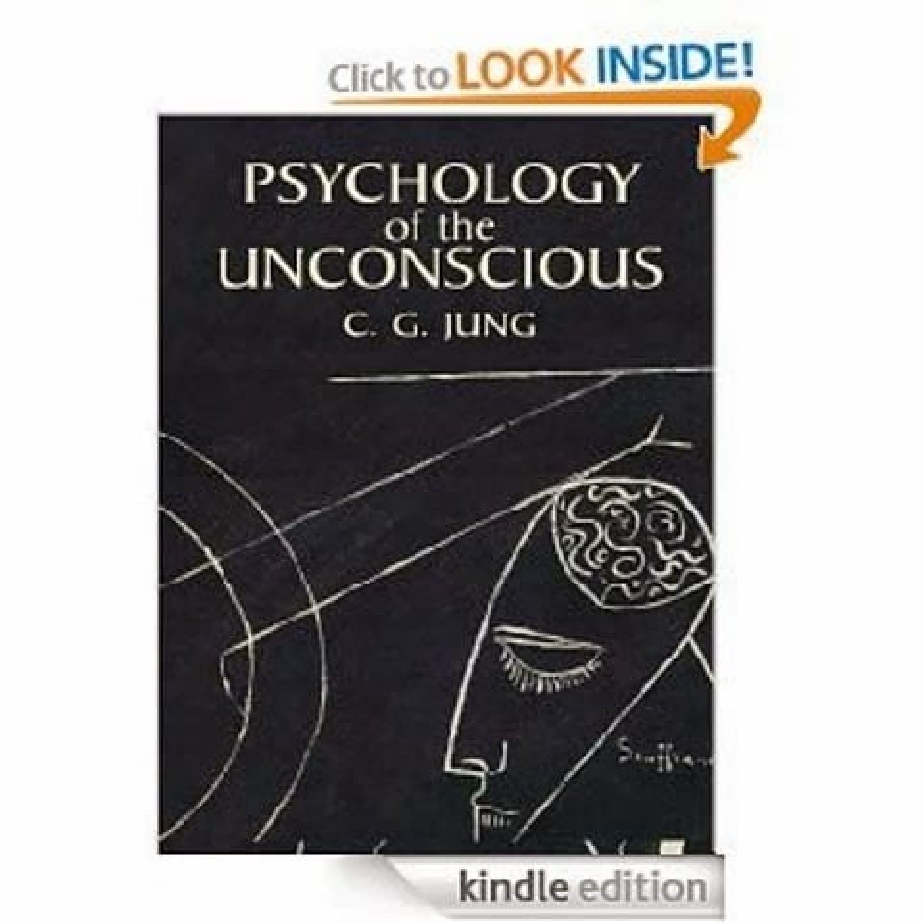
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/f9a20-62bwartime2binterviews.jpg`

Miss Miller and The Song of the Moth... **(2019-02-14 06:19)**

[1]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Miss Miller and The Song of the Moth

A little later Miss Miller traveled from Geneva to Paris. She says:

"My weariness on the railway was so great that I could hardly sleep an hour. It was terrifically hot in the ladies' carriage."

At four o'clock in the morning she noticed a moth that flew against the light in her compartment. She then tried to go to sleep again. Suddenly the following poem took possession of her mind.

The Moth to the Sun

"I longed for thee when first I crawled to consciousness.
My dreams were all of thee when in the chrysalis I lay.
Oft myriads of my kind beat out their lives
Against some feeble spark once caught from thee.
And one hour more – and my poor life is gone;
Yet my last effort, as my first desire, shall be
But to approach thy glory; then, having gained
One raptured glance, I'll die content.
For I, the source of beauty, warmth and life
Have in his perfect splendor once beheld." Psychology of the Unconscious, Page 53.

This link will present the material in a more complete context:

http://www.naderlibrary.com/lit.jungpsychologyunconscous.4.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/a83ba-miller.jpg`

Carl Jung: "I simply cannot conceive that there is anything Christian about churches whose main motive is division." (2019-02-14 07:00)

[1]

To Pastor Walther Uhsadel

Dear Pastor Uhsadel,

Best thanks for kindly sending the writings you promised me.

I read them at once with the greatest interest and particularly enjoyed your attitude to the question of psychotherapy and its relation to the cure of souls.

Your reaction is exactly what I would have wished a theological reaction to be.

I am not surprised that you are accused of "catholicizing tendencies," but what does surprise me is that these people have the unity of the Church so little at heart.

I simply cannot conceive that there is anything Christian about churches whose main motive is division.

On the contrary, I find the catholicizing tendencies are actually a compliment, as they point to an endeavour to establish spiritual unity where human bickering creates disunity.

Merely to read the order of the liturgy has something very satisfying about it, since it aptly contrasts the impersonal institution of the Church and its actions with the purely personal aspect of Protestantism
and its habitual dissension.

I am taking the liberty of sending you, by the same post, some offprints of a later series of Eranos 1ectures.

There are things in them that might interest you from the theological point of view.

I shall always be a grateful recipient of whatever new things you care to send me.

With kind regards,

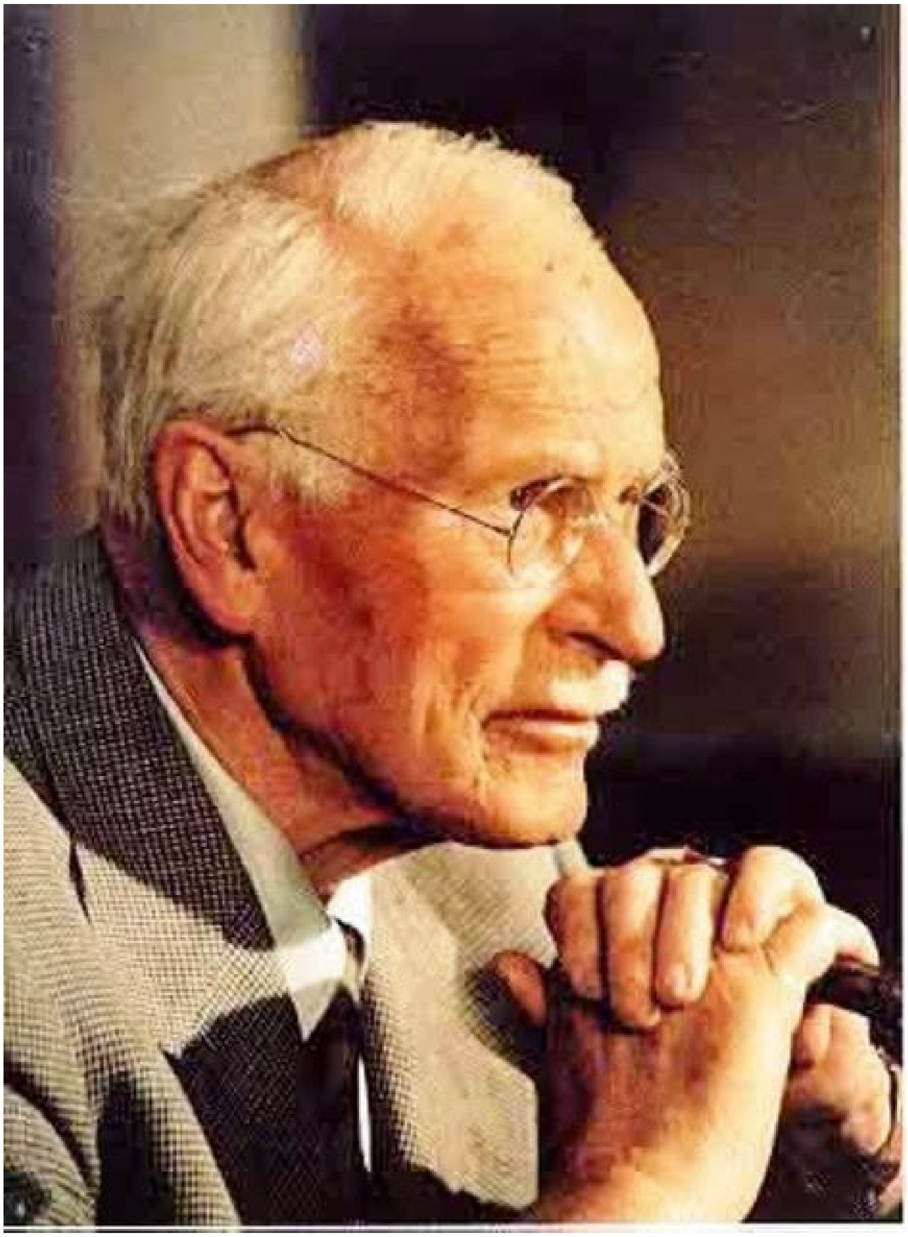
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 245-246.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/0091d-1.jpg`

Carl Jung upbraids a colleague (2019-02-14 07:14)

[1]



Anonymous

Dear Colleague, 6 August 1938

It is remarkable how people can act so dumb when dealing with inner figures.

Forgive me, but that's what you are doing.

When you are treating a woman with an animus that proclaims the opinions of her father or husband, you are I hope capable of distinguishing between what the woman herself is saying and what must be ascribed to the animus.

Technically you have to proceed in exactly the same way with your anima as in an actual case.

Your difficulty only goes to show that the inner reality is not yet sufficiently real for you, and that is why you are in continual danger of possession which inevitably leads to an inflation.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 246.

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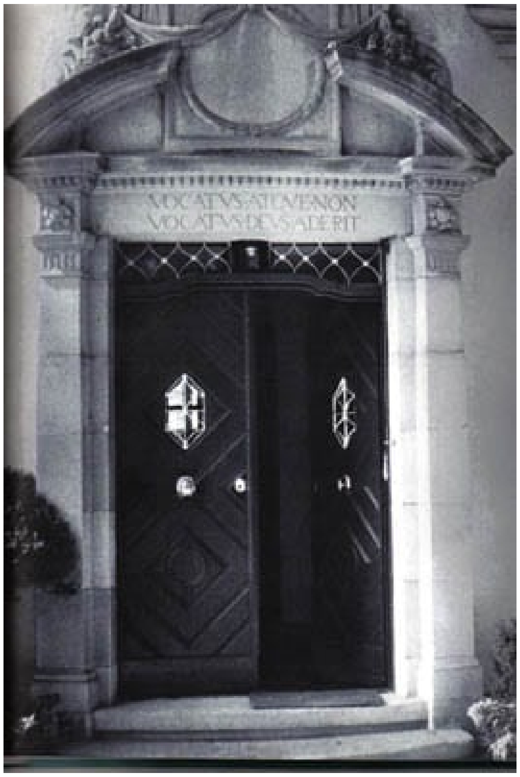
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/123a6-2.jpg`

Dr. Jung and the meaning of: "Called or uncalled, God is present!" (2019-02-14 07:27)

[1] 
VOCATVS ATQVE NON
VOCATVS DEVS ADERIT

Dr. Jung:

"Called or uncalled, God is present!" It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn't the psyche of the artist and the intellectual particularly complex and worthy of closer consideration?

So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow!

It is important to see also the negative sides of great men.

On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the temptation by the Devil.

Biographies should show people in their undershirts.

Goethe had his weaknesses, and Calvin was often cruel.

Considerations of this kind reveal the true greatness of a man.

This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

Carl Jung across the web:

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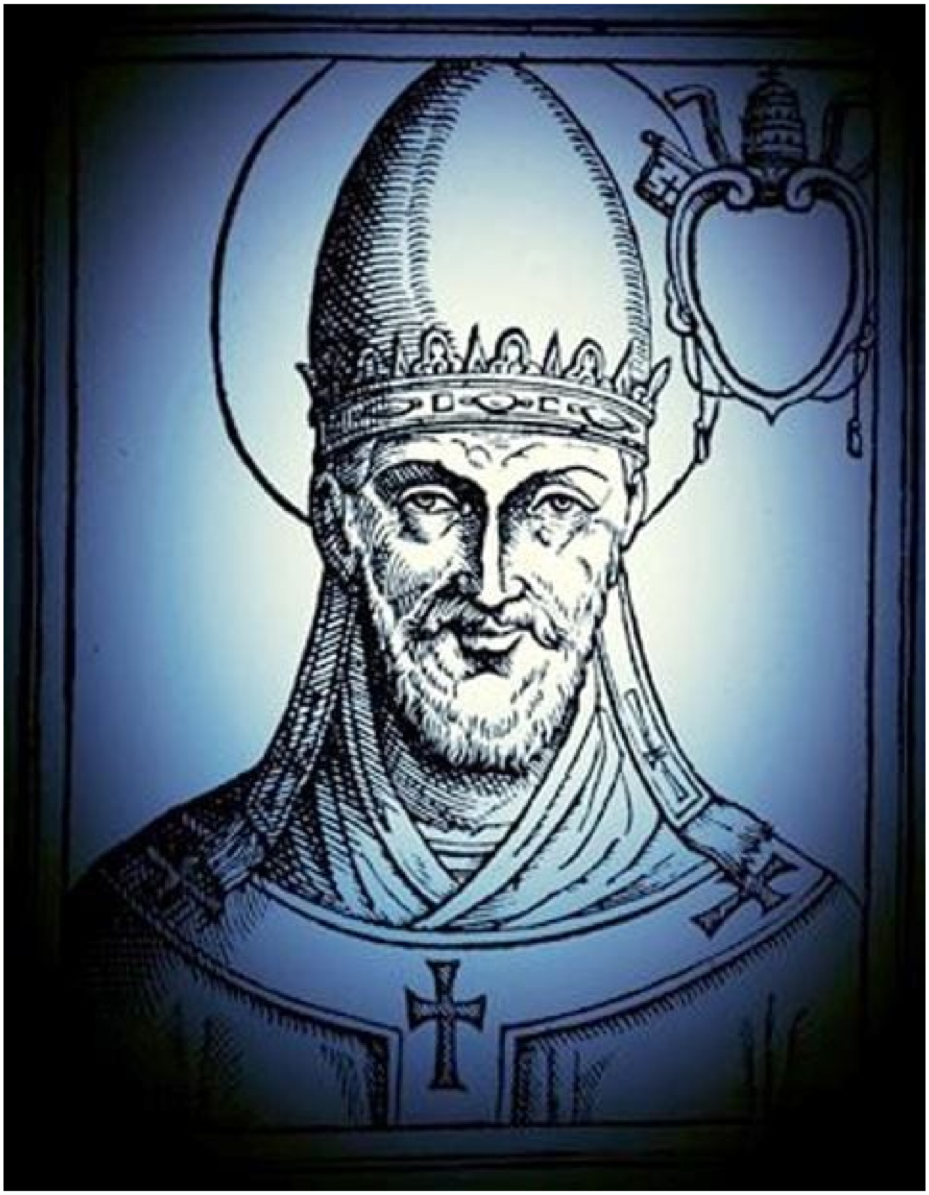
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/92d2d-1vocatus.jpg`

Carl Jung: So this is probably a historic detail in the life of Zarathustra. (2019-02-14 09:30)

[1]



We must go a little into the history of that Zoroastrian belief because it plays a certain role in the symbolism of the book. Zarathustra is almost a legendary figure, yet there are certain notions about him which prove that he must have been a real person who lived in a remote age.

It is not possible to place him exactly either geographically or chronologically, but he must have lived between the seventh and ninth centuries B.c. probably in north-western Persia.

He taught chiefly at the court of a king or prince named Vishtaspa.

(The Greek form of this name is Hystaspes, which you may remember was the name of the father of Darius I.)

The story says that Zarathustra first became acquainted with the two ministers at the Court of Vishtaspa, and through them with the noble queen whom he converted, and then through her he converted the king.

This is psychologically a very ordinary proceeding, it usually happens that way.

One of the most successful propagandists of early Christianity in high circles was the Pope Damasus I, whose nickname was matronarum auriscalpius, meaning the one who tickles the ears of the noble ladies; he used to convert the nobility of Rome through the ladies of the noble families.'

So this is probably a historic detail in the life of Zarathustra.

Then in contradistinction to certain other founders of religions, he married and lived to be quite old.

He was killed by soldiers, while standing near his altar, on the occasion of the conquest of his city. Carl Jung, Zarathustra Seminar, Pages 4-5

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/72f5b-12bpope2bdamascus.jpg`

From Esther Harding's Notebooks: 1922, 1925 (2019-02-14 10:55)

FROM ESTHER HARDING'S NOTEBOOKS: 1922, 1925 Kiisnacht, 3 July [1922]

Dr. Jung spoke of the inferior function being united to the collective: it is just a bit of nature and, as such, must first be accepted and adapted to. . . . The superior function is in your hands, and you can put it to your uses.

The inferior is your master, and you must adapt yourself to it. Yet it is nature; there is life there.

The thing that wants to be born must first be found. The form it is to grow into shall later be the object of search, and the search may be a long one....

4 July I began by describing how I always had so much to say before I got into the room, so that I had to edit my thoughts allusion.

Extraverts' language is thin and poor, but profuse, so that although what they want to say may be very slight, atleast when they have finished they have said what they set out to say, He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed. . . .

I had been trying to find out the meaning of my [slip of the tongue] and thought it was in protest against the extra difficulty of the feminine position regarding searching for the anima.

This he denied. He said a man must take up a feminine attitude, while a woman must fight her animus, a masculine attitude. I asked, "Is this why I always want to fight you?"

And he replied, "In so far as I am your animus. As far as you are identified to your animus, so far will you project him to me. And then, if you battle me with him who is demonic, I call my demon, my anima, to my aid, and it is two married couples fighting.

Then you have a hell of a row." He said this is what happens when you get a reciprocal transference.

But that as he is not [word illegible], I need not fear that would happen to him. Then he began talking about how it happens that a professional woman lives her animus. The professional situation is new for woman and needs a new adaptation, and this, as always, is readily supplied by the animus. On the other hand, analysis requires a new adaptation from a man, for to sit still and patiently try to understand a woman's mind is far from a masculine attitude.

The only time he does it is as lover to his mistress; he will not do so for his wife, for she is only his wife. In love, his anima shows him how.

He then takes on a feminine tenderness and uses the baby talk he learned from his mother; he calls on the eternal image of the feminine in himself. But [in analysis] that won't do.

[The male analyst] has got to learn the feminineness of a man, which is not the anima. He must not let his masculinity be overwhelmed, or his weakness calls out the animus in the woman patient.

Similarly, the professional woman takes on the animus, the prototype of the father, and develops a god-almightiness, Tan imitation of] the hero, instead of developing the images of the female.

This animus is primitive man, and men want to react to it with their fists.

But, as this is a woman, that way is barred to them; so they shun her—just as a man who lives his anima is shunned by all really womanly women.

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman. . . .

Next he spoke of the Self and how it can be separated off from the demons. He reiterated that words in the realm of the spirit are creative and full of power.

I said, "You mean as Logos?" He replied, "Yes. God spake and created from the chaos—and here we are all gods for ourselves.

But use few words here, words that you are sure of. Do not make along theory or you will entangle yourself in a net, in a trap."

Next he spoke of fear. He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self."

I said I feared to open the door for fear the demons would come out and destroy.

He said, "If you lock them up they will as surely destroy. The only way of delimiting the Self is by experiment,

Go as far, as your desire goes, and you will presently find that you have gone as far as your own laws allow. If you feel afraid, be brave enough to run away. Find a hole to hide in, for this is the action of a brave man, and by so doing you are exercising courage.

Presently the swing of cowardice will be over, and courage will take its place." I said, "But how hopelessly unstable and changeable you will appear!"

He replied, "Then be unstable. A new stability will reassert itself.

Does one live for other people or for oneself? Here is the place where one must learn true unselfishness."

The law was made by man. We made it. It is therefore below us, and we can be above it. As St. Paul said, "I am redeemed and am freed from the law."

He realized that, as man, he had made it.

So also a contract cannot bind us, for we who made it can break it.

This too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out., But when we are bound by an artificial barrier, or by laws and moralities that have entered into us, then we are prevented from finding, or even from seeing that there is a real barrier of the Self outside this artificial barrier.

We fear that if we break through this artificial barrier we shall find ourselves in limitless space.

But within each of us is the regulating Self.

5 July I began the hour by telling Jung how something wonderful had happened to me yesterday, that his talk on the animus relationship had cleared things up, so that much had clicked into place, and that now I felt quite different.

I said that yesterday we were dealing with the negative relationship to the animus, but there must also be a positive relationship.

He replied that there certainly must—but that the important part of analysis was to get that negative point cleared, for that is the growing point of differentiation from the unconscious.

Until that is clear, the voice of the animus is as the voice of God within us; in any case, we respond to it as if it were.

When we are not aware of the negative aspect of the animus, we are still animal, still connected to nature, therefore unconscious and less than human.

We need to reach a higher degree of consciousness, Which must be sought at that point. Then we discover a new country. And it is our responsibility to cultivate it. ("To him that knoweth to do good and doeth it not, to him it is sin.")

Also the legend of Christ and the man working on the Sabbath, to whom he said, "If thou knowest what thou doest, blessed art thou! But if thou knowest not what thou doest, cursed art thou !"

If we are conscious, morality no longer exists.

If we are not conscious, we are still slaves, and we are accursed if we obey not the law.

He said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way.

No amount of teaching or organization can bring us there.

Then I asked him about a single animus figure, and he said, "Many souls are young; they are promiscuous; they are prostitutes in the unconscious and sell themselves cheaply.

They are like flowers that bloom and die and come again. Other souls are older, like trees or palms.

They find, or must seek, one complete animus, who shall perhaps be many in one. And when they find him, it is like the closing of an electric circuit.

Then they know the meaning of life. "But to have an animus like an archimandrite is as if to say, you are a priest of the Mysteries. And this needs a great humility to counterbalance it.

You need to go down to the level of the mice. And as a tree, so great as the height of its branches, so deep must be the depths of its roots.

And the meaning of the tree is neither in the roots, nor in the uplifted crown, but in the life in between them."

Then I asked him how to get the mean between the two worlds,! Between the world of the unconscious and that of reality: He replied, "You are the mediator. It is in your immediate life that they meet.

In the pleroma they are always...striving up against its oneness.

The glacier is always there. Our civilization finds an adaptation that will satisfy these things for a while, and they are quiet. Then they begin to .come. up again, and again we find a new adaptation, and they are quiet once more.

Today we are in a period of great transition, and they come up again.

Eventually they will swallow man, but it will not be the same again, for he has attained the union of the opposites through their separation.

Possibly, after man will come a period of the animal and then again the plant—who knows ?—and who or what will carry on the lamp of consciousness? Who knows?"

In December 1924 Jung came to the United States—his first visit since before the War—and journeyed to the Southwest.

With American friends he visited the Grand Canyon on New Year's Day 1925, and then the party motored across Arizona and New Mexico to Taos, where Jung spent a day or two with the Pueblo Indians

He traveled back to New York through the South, and sailed for Europe on January 34.

New York, 13 January [1925] Dr. Jung gave a talk to a group at Dr. Mann's apartment on 59th Street.'

He spoke on racial psychology and said many interesting things about the ancestors, how they seem to be in the land. As evidence of this, he spoke about the morphological changes in the skulls of people here in the U.S.A. and in Australia.

He said that in America there is a certain lack of reverence contains certain ruthlessness.

The ancestors are not considered here, their values not respected.

He spoke of the "single-mindedness" of Americans, which would be impossible to Europeans because of all the many considerations to which they must pay due regard. The American disregards these completely, is, indeed, utterly unconscious of them.

In the spring, Dr. Harding again went to Kusnacht to work with Jung.

Kusnacht, 13 May Dr. Jung talked about the various forms of relationship, about sexuality, about friendship (which is mitigated desire, with its obligations to write frequently and so on).

There is a third kind of relationship, the only lasting one, in which it is as though there were an invisible telegraph wire between two human beings. He said, "I call it, to myself, the Golden Thread."

This may be masked by other forms of a relationship. And other forms may be present without any such thread in them.

It is only when the veil of maya, of illusion, is rent for us that we can begin to recognize the Golden Thread.

He went on to speak of the three realities that make up the individuated state: God; the Self; and Relatedness. Or in Christian terms: God, Father, and Son; the Spirit, or Self; and the Kingdom of Heaven.

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation.

For otherwise illusion comes in continually, and you don't know where you are. C.G. Jung Speaking; Pages

25-31.

"DOCTOR JUNG, I PRESUME" [1925] (2019-02-14 10:58)

"DOCTOR JUNG, I PRESUME" [1925] Despite the increased facilities for travel nowadays, I fancy it must still be unusual for a junior Government officer in an up-country station to find himself entertaining a great European thinker of the calibre of Carl Gustav Jung of Zurich. Nevertheless, I had this memorable experience along time ago, and it occurred because Jung, oddly enough, was wandering about in a safari car, more or less lost. It happened in 1925 when I was the Assistant District Commissioner at Kapsabet, the Government station for Nandi District in Kenya, an out-of-the-way place in those days. One afternoon I was returning to my bungalow, which lay just off the main road behind a screen of trees, when I saw a large safari box-body car pulled into the side.Now this main road was magnificently broad, bordered and shaded by enormous blue gums, and looking as if it led to some important place. But, alas, just beyond my house it changed abruptly into a neglected earth track. This was, in fact, part of the old Sclater Road to Uganda for foot caravans in the 1890's. It had become literally side-tracked when the railway reached Kisumu by a more southern route in 1901 and an easier connection with Uganda was made across Lake Victoria. All this explains why the safari car had stopped: the three Europeans in it had seen where the broad road ended at the township boundary. They had got out of the car and were looking at me speculatively as I approached. I said, "Good afternoon. Can I help you in any way? I'm the A.D.C. here." The tallest of the three, a reddish-faced man, replied. "We're trying to get to Mount Elgon and would like to know the best road to take." I told them there was no direct road to Elgon from Kapsabet and they could not possibly get there in daylight. I went on to explain that Elgon, where I had recently spent several weeks on a boundary job, was a sprawling land mass with extensive foothills, and it would be about seventy miles on earth roads, either by Kakamega or Eldoret, to get to them. Then it would be over twenty miles to the summit. "We aren't interested in the summit," said the spokesman. "We just want to get to the foothills." From where we were standing we could see the blue-gray shape of Elgon away to the north west receding into the usual mist. As we all gazed at it, thinking, I suppose, how close it might be as the vulture flew, I again stressed that they could not get there in daylight and suggested they had some tea with me, pushed on to the hotel at Eldoret, thirty miles distant, and made a fair start in the morning. The tall man then said, "I am Dr. X." (the name escaped me and I have never discovered who he was).' "This is Dr. Jung and this is Mr. Douglas, our secretary, an American."' Douglas was a young man, about twenty-five, athletic looking and darkly handsome. He appeared bored by the proceedings and I do not recollect that he ever uttered a single word—perhaps the perfect secretary. On the other hand I noticed that they had no African servants with them and it occurred to me later that perhaps this explained young Douglas's gloom.' I led the way to my bungalow, and over tea Dr. X again took up the batting. "It may seem odd to you," he said, "but we are in fact psychologists intending to do some field work." I started mentally. "Did you say Dr. Jung?" The burly man smiled and said, "Yes, I am Dr. Jung." "Of Zurich ?" "Yes, of Zurich." He looked surprised and pleased. "I cannot help wondering," I said, "what kind of field work you will find to do on Elgon?" Dr. X. explained. "Dr. Jung," he said, "is interested in dreams and their interpretation, and as a change from studying them among the highly civilized people of Europe, he wants to get further back and see if he can learn anything from a fairly primitive people. After considering the possibilities everywhere we decided that the tribes on Mount Elgon would suit us best for this purpose. And so," he concluded, "we are devoting our summer vacation to this work." They were thinking, it seemed, of contacting the Kara mojong or the Sabei and I told them that these tribes were in Uganda—so far as I knew, in a Closed District, which meant that they would have to get a permit to enter it from the Provincial Commissioner at Mbale. They seemed rather disconcerted, and I hurried on to another obvious weakness in this psychological expedition. "How," I asked, "do you propose to communicate with these people?" "We have thought of that," said Dr. X, "and Dr. Jung has learned Swahili for the purpose." "Yes," said Dr. Jung. "I have spent six weeks learning Swahili." Somewhat diffidently I pointed out that the Karamojongand the Sabei had their own languages and did not speak Swahili. Dr. Jung said he understood Swahili was the lingua franca and everyone spoke it. I explained that though Swahili was indeed the lingua franca of East Africa, this only meant that people could be found everywhere who spoke and understood it, but that in fact the majority of the Africans, including the vast majority of the women, did not speak Swahili. Further, the more primitive the tribe the fewer Swahili speakers would there be. I said they would have to use interpreters and probably the Administration would be able to help them in this way. I carefully avoided suggesting that it might be necessary for them to have interpreters who could speak English, as this would have been to cast doubts on Dr. Jung's command of Swahili, and for all I knew a man of his intellectual capacity might have been able to learn more Swahili in six weeks than I could in six years. Like a prophet of doom I went on to say that even with good interpretation, they would run into considerable difficulty, because the more primitive the tribe the more purely materialistic was their language. Swahili was a poor medium for expressing any abstract ideas or emotions, and I was pretty sure that the Karamojong and Sabei languages would be even worse. At this point Dr. X. observed that thismethods of getting results. That, of course, immediately shut me up, and Dr. Jung took up the running, asking me about camping conditions on Elgon. Eventually he came to the subject of the Elgon caves. "Have you been inside them ?" he asked. "I have been inside one," I replied. "What did you find inside ?" "Fleas," I answered. Dr. Jung gave a great bellow of laughter, and Dr. X. joined in a little more moderately, but young Douglas only gave me a sort of sour smile as if I had taken an undue liberty with the great man. I went on to explain that the people who lived on Elgon had always used the caves as cattle shelters, so far as I knew, and the floors were covered with dung and sheep and goat droppings to a great depth. In these rich layers flourished countless millions of fleas. Visiting one with gum boots on and an electric torch had been enough for me. "Of course," I said, "I know what you have in mind—paintings or such-like by primitive or even prehistoric man. In fact, that's what I was looking for in the cave I visited, but I did not see anything. However, there are many caves. I have never heard of any relics of that kind in any of them, but I don't know if all the caves have ever been visited, more especially by trained observers. You might be lucky and find something that has hitherto been missed. The fleas are rather a deterrent." Shortly afterwards they thanked me warmly and I put them on the road to Eldoret. It was a queer thing that I never heard any more about this psychological expedition, though I was on the look-out for news. Unless they had resources and prepared lines of work about which they did not tell me, I cannot help thinking that their safari could hardly have produced any useful results because either Dr. Jung and his friends stopped longer than I gathered was their intention, or they came back the following year, in which case I can only suppose that they would have been rather better prepared than on their initial effort. And what was the result of Dr. Jung's "Researches about primitive psychology in North Kenya"? Truth compels me to state that I don't know. It is not my line of country. C.G. Jung Speaking; Pages 32-37.

Toni Wolff - Some Principles of Dream Interpretation (2019-02-14 10:58)

[1]Toni Wolff - Some Principles of Dream Interpretation

[Following is my feeble attempt as transcribing the link above. It may contain modest errors in which case I would refer the reader to the original text contained within the link]

A lecture read before the APC of London, April 11, 1934.

Some Principles of Dream-Interpretation by Toni Wolff.

As you remember, Freud has said that the dream is the royal road to the unconscious.

And, whether Freud's ideas on the unconscious hold true or not, he is certainly right in this valuation of the dream function.

Dreams are the one undeniable fact to prove the existence of a psychical activity outside the control of our ego-consciousness.

The most hard-boiled rationalist cannot deny that he is subject to dreaming, however unpsychologically he may explain the cause of it.

The rationalistic and materialistic concept of' dreams, however, is a mere episode in history, a manifestation of the goddess of reason, who presided over the mentality of the nineteenth century, of which Freud himself is a product.

A German poet, Friedrich Huch, published two small volumes of his dreams in 1904 and 19I4.

He characterizes the dream-idea as follows:

(I) I am going to publish these dreams with the idea that the expressions of the night-consciousness can claim our interest, and, furthermore, because they often contain the dark germs of our conscious achievements.

My dreams should not be valued as literary products, and they are addressed to everybody who sees in the unintentional activity of the psyche an unprejudiced testimony of life."

This is indeed a most apt description of the dream-function. And to illustrate this, I will quote one of these dreams.

“A beautiful young girl is lying under a sort of great dark umbrella, whose 1tnner side contains all the constellations like the night sky.

Rays of’ light descend from the stars and, wherever they touch her body their golden reflections are visible.”

The clear symbolism of the dream can be understood without difficulty.

It shows how the unconscious psyche, through the mediation of the anima, contains the eternal images and laws of Nature.

It really is the “moral imperative."

As you know, every other epoch, without exception, held the dream in deep respect and even in awe.

Dreams were considered the utterance of impersonal factors, such as the voice of the gods or Fate.

The primitives believe firmly in having dreams which concern the welfare of the tribe.

These are called ’big dreams’ in contradistinction to small dreams which ·relate merely to the dreamer’s person.

Accordingly, if a man has having a big dream, they sit in counsel over it.

The same is recorded of the old Romans, where even certain of the dreams of women were submitted to the Senate.

The ancient Greeks, in their sanatoria, which were sanctuaries of Aesculapius made the patient, who carne there to be cured, sleep in the temple on the night following his arrival.

The dream he had there was then interpreted by the priest, who in this way received the diagnosis as well as the means of’ therapy.

In olden times a bad dream was looked on as a bad omen for the doings or’· the following day’ and still is viewed thus by the naive and unprejudiced mind.

And quite justly so, for it means that the dreamer is not at one with himself over the plan he is about to carry out.

You will remember, further, some of the very interesting dreams in the Old Testament; Joseph's dream, for instance, and the natural consequences which followed it, when he saw himself put above all his brothers: the sun, moon and eleven stars making obeisance to him (Gen. 37, 3-I2).

And, perhaps above all you will remember the dream of Nebuchadnezzar, the king of kings, who fell a victim to the classical insanity of ancient potentates, that of god-almightiness.

Psychologically, this means a tremendous inflation, the ego becoming· identified with. the Self.

These monarchs were of course led on to this condition by the absolute power in their hands; but it was a psychologically impossible situation and so all enantiodromia is inevitable when Nebuchadnezzar is not willing to take Daniels's warning about a change of attitude.

After twelve months the dream of Nebuchadnezzar comes true and the great king becomes insane.

He is driven from men and his heart changed from a man's and a beast's heart given to him.

The king had dreamt of a tree in the midst of the earth whose height reached unto heaven, and the sight thereof to the end of the earth, and the fruit was much, and animals were sheltered under it, and everybody was fed of it.

But then a watcher and holy one· came down from heaven and ordered the tree to be hewn down, and the branches cut off and the fruit scattered; and the beasts and fowls to go away from it, and only the stump to remain.

Daniel advises the king to break off all his sins by righteousness and his iniquities by showing mercy to the poor."

But instead of' taking this advice, Nebuchadnezzar goes on as before, and when he walks in the palace of the kingdom of Babylon, he feels like God after the Creation, when He saw that ·everything He had made was very good.

The king says: Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honour of my majesty?"

At the exact moment, of course, the enantiodromia sets in.

A voice from heaven repeats the prophecy of the dream, and it is fulfilled till 'seven times' passed over, as decreed.

Nebuchadnezzar is not released 'from his downfall until he lifts up his eyes to heaven"' that is to say, until he recognizes a power which is greater than his own and which he cannot control.

The necessity for this acceptance had been the unconscious purpose of his insanity and is therefore, also, the healing factor, and it needed all this horrible experience for him to come to this submission.

But, although his case is that of an exceptional personality and situation, it differs only in degree from our own attitude.

We may know perfectly what a dream means to tell us.

But there is a wide gap between mere knowledge and complete realization in body and soul, and it seems almost impossible to change an attitude until one has experienced how utterly unpredictable it has become.

But I apologize for taking up the role of Daniel.

I did not go into this dream to make it the basis of a moral admonition.

I chose it for a very different purpose because the very function of dreams is so wonderfully symbolized in it.

You will see what I mean if you try to abstract it from it the historic personality of' the dreamer and the language and imagery typical of the epoch.

If you interpret the dream on strictly psychological lines you will be able to see the exposition of a very fundamental psychological truth, and take it as an archetypal image of an age-old human problem.

Nebuchadnezzar, then, stands for the ego-consciousness which, like him, is a great king, proud of its achievements and creations and as he did, prompted by a previous dream,–setting up a great image in its own honor.

It is a rigid image of gold with feet partly of iron and partly of clay.

It ·is the image everybody is beholding and fashioning about himself.

Young people have to worship the image, they are rather in the situation of Joseph who is yet to become great, and to that purpose man, in the first half of life, has to believe in his own unfailing power.

To ·achieve this, the unconscious helps him along with promises and incentives in the form of underlining his ego and belittling people of whom he is too which in awe.

But man in the psychological situation of Nebuchadnezzar is man at an age where he has achieved whatever he is able to achieve through personal efforts and faith)in his own will and intention.

He then gets identified with his attainments and values, his ego-consciousness becomes the almighty and worshipped image.

But its feet are only partly of iron; partly they are of clay, and so the kingdom of the ego shall be partly strong and-partly broken.

The feet are broken by the agency of the stone which was cut out of the mountain without hands - that is to say; which 'is not ·fashioned by man.

If man is to live life he must cease worshiping the all-powerful image of the/ego, and then shift his consciousness from its present centre to a new one.

In Daniel's words he ought to be "righteous namely right with the psychological situation into which he is moving; and "show mercyto the poor", namely-those inner factors not identical with the ego, which up to now have been neglected.

Before nature no excuse is effective to avoid this change of attitude.

The excuse of having no time, no money, being caught in a responsible position, and complicated relations, are mere rationalizations of a profound disinclination of the ego-consciousness to give up its kingdom and its leadership.

And how is one to know when the time for this has come?

Exactly as the dream says: there is a watcher and a holy one from heaven who knows and who cries out.

He tells by many signs, and one of the paramount ones is the dream.

The symbol of the watcher is a most excellent one and show how exact was then the observation of psychical facts by whosoever records the story.

It is indeed as if something in ourselves were constantly on guard and watching to see if we are in accordance with our inner laws.

The watcher is a regulating factor which seems to be the result of a kind of perception of our psychical totality.

In so far as we are grossly unaware of the total facts of the psyche, the watcher, “to heal us of our error” has to use strong language, as in the case of Nebuchadnezzar.

The nearer we come to recognizing impersonal psychical factors, the more subtle our psychological sins become and quite often the dream language accordingly becomes more banal.

But, in any case, the watcher is of a most impartial and unprejudiced character.

He does not even moralize.

He merely states the facts.

He keeps watch on the psychical activity and signals us if we deviate from it.

He does not seem to care much about whether our personal strivings and achievements.

But he seems to care a lot about our basic psychical structure, and the fundamental laws of our total psychical structure.

Hence the punishment if we err.

If we defy thes natural facts by to much ignorance or personal willpower, the consequences are many beginning with small lapses when we merely make fools of ourselves – such as Freud described in the “Psychopathology of Everyday Life” on to nightmares to nervous symptoms, to a heavy neurotic breakdown or even psychosis.

The unconscious, that is, our psychical nature, is in itself, of indifferent character.

If it shows a negative, or even destructive aspect, this is the result of a faulty attitude of our conscious.

Therefore, the realization of the unconscious in is no key or panacea to set things right.

The way of valuing the unconscious fact is always up to our conscious attitude or judgement.

The conscious and the unconscious are corollaries; the influence each other.

Obviously they are each of a totally different character.

The conscious uses the rational language of the epoch we live in.

It is the function by which we relate to the eternal world and through which we establish our personal position in this world.

he unconscious, on the other hand expresses itself in primitive, symbolic, timeless language.

It also is purposeful, hut its purpose is to put man right with his total psychical structure, with his inner world to put him in rapport with the eternal image of man, with human nature as it always was and will always be.

It is necessary to be quite clear about these two aspects of the psyche in order to set a basis for dream-interpretation.

You cannot value a dream correctly by either applying a purely intellectual and dogmatic pat tern, as Freud and Adler do, nor by making wild guesses without any conscious standpoint at all.

The all-important principle of dream analysis is the compensating function of the unconscious in relation to the conscious.

For dream interpretation, therefore, one must always bear in mind two paramount, and in away, paradoxical truths which correspond to the rational mind to the irrational side of the psyche: One is in need of a complete and detailed knowledge of the conscious life of the dreamer, the other is absolutely unprejudiced and unconditioned attitude towards the unconscious material.

If the first is lacking it is impossible to read the message of the unconscious means to give for the here-and-now condition of the dreamer, for the actual problem of the moment with which he is confronted.

The gap between the conscious and the unconscious will then remain and the dreamer with either violate the psychical facts by making them fit into is naturally one-sided conscious attitude; or else he will be swamped by the psychical background and loose the hold on his conscious standpoint.

He will then become not more conscious but more unconscious therefore before whilst the meaning of dream interpretation is, of course, to obtain a wider range of consciousness.

The second principle that of an unconditioned attitude toward the unconscious fact on the side of the interpreter is the reason why it is almost impossible to analyze one's own dreams and the dreams of near relatives and friends.

One cannot help being prejudiced either by favorable or unfavorably toward people with whom one is intimately connected, one is somewhat identified with them, one makes projections on them and so on

In the same way on is prejudiced against one's own unconscious.

The conscious has to be intentional; discriminating and to some extent one-sided.

You will be quite frequently meet people who use their psychological knowledge in the way of their ego-consciousness.

Either they interpret their dreams according to their wishes and illusions.

Or they are constantly prompted to look at themselves under the microscope, using the psychological knowledge as a moralistic scrutiny in order to find out if they are theoretically correct, if what they say and thing is not perhaps just an anima or animus reaction, if they apply the feeling function where, rather, the thinking function would be more correct and so on.

If people in the more advanced stage of analysis have therefore, quite often to put aside what they know, and to learn to be more naïve.

I remember the dream of the woman in just this situation.

She is a highly educated American, a thinking type, who therefore knows a good deal of psychological theory.

She dreamed that she was back in the United States and wanted to see a college friend.

In reality this friend is married and had children.

But in the dream she was a psychologist, holding an important position at a psychological institute.

The institute was of an academic kind and based on a scheme the dreamer had once heard of.

The idea was to put people through physical and psychological tests and to improve them wherever they were not up to the mark.

A secretary told her that the friend was busy at the moment and that anyhow the institute was not favorably minded towards the caller as she came form Zurich and Dr. Jung was not at all approved here.

The dream shows, of course, a typical animus use of psychology as opposed to the one the dreamer really could apply if she were more natural and more her own self.

To achieve an unconditioned attitude toward the unconscious fact is, in fact a most difficult task.

It is an inherent characteristic of the Western mind – more particularly of men – to feel a deep mistrust of Nature and to correct and guide here whenever it is possible.

This instinctive attitude is the motive and basis of our Scient and our technical inventions.

It is, furthermore, the basic attitude of Christianity.

That is why when we come to those psychical facts, which represent the nature we instinctively try to moralize about them, or to invent a theory by which things could be helped along and be improved.

The Eastern mind conceives of thing altogether differently.

For it, man is a part of nature as a matter of course, and consequently nature is more respected and has a psychical quality.

As a result, the Eastern mind is far ahead of us in the knowledge of the basic psychological facts.

I will only remind you of the fundamental laws of opposites which ancient Chinese philosophy has formulated and the symbols of the Yang and the Yin are cosmic principles as well as psychical ones.

To be in Tao meant to put yourself right with the principle which is actually constellated at the moment and to know that each of these principles, having reached it climax, is succeeded by the opposite one, whose germ it carries.

The philosophy of the I Ching and the method of the casting of the sticks or coins is based on this idea.

The result is not so much an oracle as a picture of the constellation of the moment.

If, for instance, it is shown that the principle of Yin is at work, actually the wise man puts himself right with it by adopting a Yin attitude, which means that he is passive, patient, keeping himself rather at bay.

Then he is in accordance with the great laws of nature outside and inside.

To give you an idea of China's attitude to the acceptance of natural facts I will read you the dream of an old Chinese patriarch about his oncoming death and the attitude his family takes towards this even.

This story is from the book by Nora Waln "The House of Exile."

To give you an idea of China's attitude to the acceptance of natural

The book is the diary of a young American girl who stays with a Chinese family with whom her own family had business connection of long standing.

I remember a Western man's dream which was not unlike the Chinese Patriarch's.

He was a man of about fifty.

It is a most impressive dream.

He saw a beautiful divine figure of a man sitting the a sarcophagi of his parents.

The "winged figure" was clearly his anima and his analysis proceeded well on this line.

But a few months afterwards he died quite suddenly of aneurism.

Nothing had pointed to this fatal meaning of the dream.

A Chinese dream interpreter likely would have seen it though.

But in the West we know too little of the unconscious to prophesy, when indications are not very clear.

Besides, his unconscijous had meant him to know it would have chosen a different symbolism.

His soul knew, and this was enough.

Apparently it did not matter whether his ego was aware of it also.

The nearest guarantee we can get to a more or less unprejudiced attitude in regard to the unconscious is a consciousness about ourselves, more particular about those facts which it is difficult to face.

But if we know our own Nature, and if we are aware of its limitations, we can expect a fair respect for other human beings and allow for the difference in their psychology.

Furthermore if we don't try to moralize but bear in mind that it is not good advice that they want, but on the contrary, that their most precious value is knowledge of themselves, and that they have to find it by their own experimenting and their own mistakes we are willing to let them take their risks and are open to the queerest suggestions their unconscious my present.

In applying those two principles, that of complete acquaintance with the dreamers' detailed biography and life-probles, and that of a perfet open-mindedness in regard to unconscious ways and means, I take it as a matter of course that the dream analysis is based upon a profound knowledge of psychology.

To value the conscious of the dreamer it is necessary, for instance, to see which psychological type he belongs, whether his is in the first or second part of life, whether his has omitted a task belonging to conscious and collective adaptation, and so on.

Heedless to say the difference between a man's and a woman's psychology has to be taken into account, and furthermore, with a modern woman, it matters whether she is married and has a family or whether she is a professional woman.

In dealing with unconscious material, we have, of course, to consider the method of dream analysis.

When you bear in mind the ruling principal that the unconscious always is always a compensation to the conscious, you are then confronted with the choice of two or rather four different ways to approach the dream.

You have to consider whether to apply the reductive or the synthetic technique; and ,too, if the dream be more satisfactorily interpreted on the objective or subjective level.

It is not always possible to decide immediately.

The knowledge of the dreamer's conscious situation will help a great deal of course.

And more so, even after a careful consideration and valuation of all associations related to the dream images.

It is useless to try and analyze a dream before not having all the necessary associations to each part of the dream configuration.

But it is surprising how often this fundamental rule is forgotten and how one jumps at conclusions without going into each situation separately and making a detailed report of all material corresponding to it.

In this way Analytical Psychology can be misused as owning standard symbols or rather signs, like psychoanalysis and then we land in the famous psychological institute of our American dreamer.

The dream is generally formed of two layers of material; one is the dream image which is a pure product of the unconscious; the other is the material belonging to it and consisting of correlating associations, and these are obviously part of the dreamer's conscious.

The dream therefore is sort of a transcendent function mediating between the conscious and the unconscious, and forms a bridge between the two.

As the dream does not contain the whole of unconscious facts, so do the associations contain only that part of the conscious which is in close connection with the dream idea.

The technique of so-called "free association" used by the Freudians, leads completely astray from the dream-content.

It is sort of associative thinking or flight of ideas where one idea leads on to the next, so that you begin with the desk in your study, travel through the woods of the whole world, land in Noah's Ark, only because all of these things are made of wood.

To some extent this associative thinking is also used in modern literature, for instance by James Joyce.

There is, of course, it is intentional, and used as a new literary technique.

But look at his followers and see what results you get there.

The dream and the association material together form a definite and complex product, mid-way between the conscious and the unconscious psyche.

In how far its structure differs from the conscious mind is evident by the irrational form of expression of the dream, which uses primitive language and renders abstract connotations in a concrete and dramatic way, and symbolizes psychological tendencies and subjective factors by means of situations and figures.

This, of course, is also true for the more purely unconscious material found in phantasies and drawings.

Associations matter there too.

But the phantasies and drawings convey their meaning largely by forms and colours and thereby have a sort of self-evident and objective existence, moreover the layer out of which their material is drawn is rather that of the collective psyche.

The individual experiences himself not so much in his personal condition of the here-and-now but in his aspect as general human being, where he reaches down into the psychology which is common to all mankind.

The dream and its meaning convey a more acute consciousness of the individuals situation of the moment, his aspect in time, int he very instant

even.

The reductive technique has therefore to be applied wherever the dreamer is not sufficiently conscious of the here-and-now, where he does not live in his totally in the actual moment.

Where, for instance, his attitude is still determined by past experiences; these later have to be examined and explained.

In this case, the usual one in the first part of a psychological analysis, the approach to the dreamer is indeed a causalistic one; the question, then, “Why have I dreamt this dream?”

But after the past and the determination by it have been sufficiently dealt with the same dream ought to be looked at as the result of a cause but as a means to an end.

The idea is then “For what purpose did I have this dream.”

Quite often this problem of choice between reductive and synthetic or constructive goes hand and hand with the dilemma of applying the interpretation either on the objective or subjective level.

As a rule it is safe to say that the dream-persons and situations which in real life are important for the dreamer, have to be taken objectively.

That is, they have to be taken not as the people themselves, but as the dreamer's relation to them.

I would like to emphasize this, as the dream does not concern other people and therefore does not criticize them.

It is a subjective product purely of the psyche of the dreamer, and therefore he alone is commented upon.

Naturally insofar as his attitude towards both is faulty he would dream about that.

But insofar as the psyche has two aspects, one turned towards the world of outer objects and an other turned towards psychical facts themselves anything belonging to the external world can really symbolize a factor in the dreamer's own psychology, whether personal or collective.

It is often hard to say which way of interpretation is the more preferable; they may even interweave.

The safest road is certainly to let the dreamer judge which hypothesis is the most effective for him, in which way he can make the most practical use of the meaning of the dream.

The same way the interpreter has to consider his own impression on the dream as a necessary though irrational criterion.

These are dreams which show a perfectly logical structure but which create a decidedly unpleasant if not negative effect upon our feelings.

And so there is quite often a negative or even destructive element found in them.

We must bear in mind bear in mind that common sense is one of the most important tools of life and so it applies of course to the unconscious as well; the unconscious being the “unintentional expression of psychlical life” outside of rational considerations and acrobatic stunts of a mentality belonging to a technological epoch.

The unconscious is pure objective nature.

But nature is not the only mother and giver of life, she is also the cold and ruthless Sphinx which does not mind producing abnormalities and strange deranged phenomena.

In the same way, the dream produces situations which are objective pictures of the dreamer’s psychological condition, out of which, if not criticized by the conscious will lead into chaos and catastrophe.

There is, for instance, the dream of a woman who found herself at the top of a house, and climbing out of a window, and sliding down the walls.

As the dreamer is not a cat burglar this way of coming down to earth is a complete impossibility.

Just imagine the dream-situation happening in reality – a supposition which is always very practical to make; then you realize the utter impossibility of the proposition.

The dreams very aptly describes the woman’s attitude.

She was an intuitive always projecting her problems on toe other people and running round university towns in order to try and converting certain famous psychologists to a better understanding of the unconscious.

Not only did she always fail, of course, but in doing this she was completely outside her own certain psychology; and furthermore, she had no money at all and could not even afford her trips.

She could have taken any job which came to her way just in order to live.

She also had the following dream: She was on a hill and saw the gallow.

A man was there, presumably the hangman, and she noticed a figure in a sack which was the culprit who was going to be hanged.

She took the figure to be herself.

This dream, in its own way has a two aspects.

One might say that to be hanged symbolizes the classical situation of being crucified, that is of having come to an impossible situation, an impasses where to where we cannot move anymore and have to just wait and see what is going to happen to us.

This was, of course, here situation but she did not realize it at all – a feeling which is proved by the previous dream of sliding down the walls.

Considering her total attitude, it is much more efficacious the obviously sinister aspect of the dream and showing how she is really having in a criminal way towards her personal human needs, both physical and psychological and so her being executed is an inevitable consequence, if she is unable to make a total change of attitude.

Whoever wants to play the savior to others will undergo his fate.

As a very humoristic side-light on a different kind of Christ identification I would like to quote a dream which I owe to Dr. Baynes.

It concerns a patient of his, A very cultured lady who made rather a fuss of the suffering attached to a psychological analysis.

She dreamt that the Post Office had returned a letter to her addressed to “Jesus Christ in Gethsemane” and had put a notice on it: “Not delivered as addressee cannot be found.”

There are dreams, I think, although containing a truth when put upon the balance have to be rejected.

I remember such a dream of mine which was very impressive.

It was about a year after I had begun psychological work and I had just got my study which up to then had been my sister’s room and was free for my use when she was married.

I dreamt that in this room several men were digging my grave.

So apparently being committed to my work meant my undoing; the sinister character of the dream was very obvious but I took my risk in spite of it.

The subtle symbolism of the positive aspect was manifested only in the course of the years.

The grave is of course the symbol of something final and definite, in this instance it meant the way I had chosen by going into this kind of work.

For the western man with is instinctive tendency to get outside himself the most difficult task of all seems indeed that of coming down to his own psychological structure.

So it is a very common fact that individuation, that is the realization of one's own nature, and the practical consequences which follow, appear first in rather negative dream images such as confinement and imprisonment.

Our individual psychical structure is a prison from which we cannot escape just as it is with our body.

A woman of about 45 had the following dream about this problem:

"She was in a sort of mansion belonging to her. It was at night and she tried to escape. Her father had locked every door and window, she managed nevertheless to squeeze through an opening and went away.

Suddenly she remembered that she had forgotten her passport and as he wanted to cross the frontier, she had to go back to recover it.

But she knew that this time she would have to remain."

I cannot quote all her associations to the dreamer

Her father is dead but he has a headstrong negative father-complex.

The house reminds her also of her husband's business where she worked at times.

It is, therefore her personal reality situation as well as her psychological structure and its resulting laws as symbolized by her progenitor.

And furthermore, it expresses her immediate situation in analysis.

She is from a country beyond the Swiss border hence the problem of the passport in crossing the frontier.

In reality she had the dream when already in Zurich.

As a young girl she sometimes escaped at night to go to a rendezvous.

In her analysis she also tries to “escape” by all sorts of ideas she has about her dreams.

Her first reaction was: here is the father again, I am still having that fixations; the house is also the Church, I must do this and that to get free; I should take up some work of my own, or I should have a lover who understands and satisfies me; or I should look up this clairvoyant who would be able to tell me whether I am tied up or perhaps that wise man has the magic or the technique at meditation on which would help me.

She has really tried all these ways and means; they were necessary experiments with life and with ideas which one has to take.

She is a personality of great vitality and grand yet though undeveloped range.

If she had left out anything she wanted to do she would merely have become neurotic and the yoga philosophy says, “You have to eat the world before you leave it behind to seek yourself.”

Or as the Gnostic teacher Karpocrates puts it “You have to be redeemed from sins you have not committed” at which is disciples immediately went sinning!

So at last the dreamer is confined in her father’s house out of which there is no escape.

Her passport means her identity, her individual self.

The father’s house is God’s house, the larger and impersonal psyche, the Self to whose ultimate authority she is now is committed.

Another frequent symbol of self-realization is the image of the spider and its net; the ego being the fly which is caught in it.

A man of about 35 had the following dream: He was in an underground room arched like a church.

A huge spider was making it net in the way of producing four threads as thick as a rope.

The dreams to a pair of scissors and was about to the threads and also to kill the spider.

He did not have very good feelings about this though.

He tried to interpret the dream as showing his mother complex which he should get rid of.

He certainly had a mother-complex of a kind insofar as his mother has a stronger personality than the father who was of a rather passive and sensitive nature.

The dreamer resembles his father very much; he also is rather passive, aesthetic and lives in past values rather than in present ones.

The dream is certainly marked by female symbolism, such as the Church and the spider.

But the associations the not point the way he thought, quite apart from the fact that the complex cannot be disposed of.

The only thing to do about this is to find out its symbolic meaning.

A complex is a part of the psyche which cannot be assimilated into the ego.

As the word denotes, it is a unit of certain psychological factors which function in an autonomous way independently of ego-intentions.

The complex may have been formed from the way the individual has reacted to certain experiences.

But it goes on to have an autonomous character even when all the past determinations are completely understood.

But its meaning changes and becomes part of the individuals own complications.

In this dream the room resembling a Church conveys the idea of a religious attitude; its being underground conveys the idea of instinctual natural forces or root namely the basic structure of the psyche.

In a painting previous to the dream the man had indeed drawn the figure of one of the fates spinning her thread and sitting under the level of the earth.

The four threads of the father then point to the four psychological functions, and so the spider is evidently a symbole of the Self, in whose complexities the ego is caught like a fly in a web.

The Self or non-ego factors are indeed like a network which is gradually unfolding and of which the ego-consciousness is a mere part.

At firs the ego tries, of course, to struggle against its imprisonment loathe to give up its illusion of freedom and of unlimited possibilities and

Power.

One tries to cut the threads.

The scissors represent the rational and willful attitude of modern man.

But the killing of the spider would mean moral suicide.

These dreams as you realize expose the problems of people who are no more young and who are therefore confronted with the problem of individuation or realization of the self in the more strict sense; Old age a you know even has dreams which strictly point to the acceptance of death as the final goal of life.

By this I don't mean the fact of physical dying, but a psychological attitude about the meaning or philosophy of death.

Whatever happens afterwards, the ego-consciousness, such as we are aware of certainly dies out, and looked at from this end, the beginning of individuation, that is, the recognition and acceptance of non-ego factors of the psyche may be said to be a preparation for the final dissolution of the ego-consciousness.

These dreams of death by no means always bears a sinister aspect; on the contrary they produce hopeful expectations.

The symbols are, for instance, preparation for a lone expected journey to unknown countries the dreams always longed to visit.

Or the arrival of a husband and wife who passed over long ago and who come back to fetch the partner for a wedding trip.

As an interesting contrast and as proof that psychilical laws are insurmountable it appears that also man is not allowed to die just when he wishes and thinks it convenient.

Nature fordes him on to live if he has not achieved his tasks whatever they may be.

I remember the dream of a man between 50 and 60 which he had after a period of life when I was not sure how things would turn out for him.

He had the most incredible and fatal difficulties to face and he frequently and consequently lost all interest and zest in life.

He dreamt he was in a modern hotel unknown to him waiting for a cab to take him somewhere.

The cabman then came in.

He looked like the well known cabmen of Vienna who however are no longer in existence since the war.

The dreamer is surprised that the cabman would come to his room to say he was ready.

Furthermore he noticed he was terribly drunk for he proceeded at once to the basin with the running water, turned the tap and made the pretense of washing his very dirty hands.

The dreamer thought this strange the behavior being like a doctor’s and not that of a cabman’s.

But he was horrified when the man began spitting into the basin.

The man expected the worst from the drunkard but it was worse even than his expectation, the man passed water into the basin.

The dreamer could hold himself back no longer and went for the man swearing an scolding and turning him out of the room.

The association with Vienna that the dreamer, as a young man, had been mortally ill there and the doctors thought he would not recover.

The cabman then is apparently the famous Coachman, death, waiting to get him on for the long journey or rather having been called to take him.

But the unconscious makes a point of presenting him in an abominable way in order to make him as repellant as possible to the dreamer.

It is not at all necessary that the idea of the dream has to be consciously grasped.

The effect of the dream is such that the dreamer's activity is aroused so the idea of the journey becomes impossible.

As a matter of fact, it was rather chance as we discussed this dream at all and the dreamer had felt much better quite some time before right after having had the dream.

His psychical energy had been transferred from the outlook on death to the outlook on living.

Not to remain only withing the psychology of the second half of life, I would tell you a few dreams from young people.

One is of a young girl who I was about to be engaged but had some difficulties about it.

She knew that the man who asked her to marry him was absolutely the right man for her and she wanted to marry him quite certainly.

But somehow she was not quite in love with him and she felt this to be wrong particularly as she could not put any blame on him except perhaps that

his love-making was not quite what she expected.

It was not of a romantic nature and he did not use wonderful words about her.

And above all she was disappointed about her own lack of warm response to him.

After a few talks about herself she produced the following dream:

She was with a friend on board a ship.

This friend was in contrast to herself, rather of the fast type, almost a flapper.

They went round the deck and came upon a big sack; the opened it and inside was a man completely drunk.

They recognized him as Rudolf Valentino the famous cinema star.

He was the cause of her lack of response to her fiancé.

She had drawn her ideas about love from the scrrn and she expected her sober minded lover to act more like the passionate move hero making sentimental gesture and whispering poetic nonsense.

To this complete unreality her better instinct did not of course react.

The psychological situation of another girl is of a more complicated character and her dreams therefore were at times of a rather weird nature.

She came from a very cultured family and was studying at the University to go for a profession.

But she was very feminine and was in love with a man whom she is going to marry.

She was a feeling type and had gotten rather involved with a number of her friends and fellow students of both sexes in the way in which they all unburdened their problems.

Most of them suffered from some psychological twist or other due to a general lack of orientation which results the impossibility of taking the generation above them as a leading authority.

The dreamer saw their problems clearly with her intellect.

But with her feelings she was very tolerant and could explain and excuse everything even if she had to suffer from a rather egotistical attitude of her friends.

The whole situation finally became to much for her and she got quite confused in regard to all these as well as about her own.

Contrary to her friends she was not critical of everything and everybody except their own dear selves but she went rather to the other extreme of being too sympathetic and understanding at the risk of being drawn into this inner disorientation.

The dreams showed that her rather excessive way of feeling into things and people was a result of her intention not to be like her mother.

Her mother as also a feeling type but instead of just saying “that is my feeling about something, it is purely subjective and my own affair” her animus takes hold of it and makes unjustified generalizations whereby she condemned everything which was not to her liking as being objectively no good.

Her father on the contrary, is a man with an unusually large spiritual horizon and with exceptional justice in his judgements.

The daughter had the following dream: She was at home playing the piano.

Her mother came in followed by an imaginary lover of hers, a small short fat with short stumpy legs rather a comical figure.

Then the father walked into the room and the daughter was terrified about what was going to happen.

But the father remained quite undisturbed and said to the man rather calmly "you are wearing my shoes."

Whereupon the man took them off and gave them to the father.

The mother had no lover at all, he is clearly her animus in its negative aspect passing judgement in the supposition that they are areas as well weighed and justified as her husband's.

The dream made the daughter see that criticism and judgement are perfectly necessary and in their place when they are clearly founded and not merely and automatic generalization and unsubstantiated conclusion.

Feeling is after all is meant to be a function of valuation.

But it did not yet help her about her perplexities about herself.

Of a series of dreams which dealt with the problem, I will choose two for their unusual character.

In one of them they lived in an underground as the wife of a sort of faun or primitive man and she had about a hundred children.

It was almost primitive and the children and everything was very dirty but she felt quite happy in the situation.

But then she thought that presumably it was the time to go and live in the upper world again.

Just as she thought this a friend cam along and offered to take her up.

But she felt that she did not want to go now after all and she said he could have his car whenever she made up her mind and it would save her a lot of time instead of going a long way on foot.

This friend has said that she had thought to be a purely intellectual being but discovered later that she had very real feelings too.

This dream clearly brings her back to her primordial instincts where she is sort of an animal creature.

This place is like sort of a rabbit’s whole.

She was always sure of wanting to have children and for a time though of nothing else.

But later she knew that she could not live only as a mother that she had to become more conscious and that her cultural side also had to be taken care of.

Hence her decision to have a profession.

But through her contact with university life, the disorientation in the minds of modern youth got hold of her and the dream brings her back to the pure and simple instinctual level where she is nothing but a primitive woman.

Having got in tough with her basic female function so then she can move upwards into the world of modern life again.

There it will be naturally not enough for her to comprehend her femininity merely from the biological aspect and another dreams gives a very remarkable exposition of a modern man’s perplexities when she really tries to find her feminine psychology.

It is all the more remarkable as this girl had had all she could wish from her mother.

In this dream she was at a wedding banquet.

All the guests were rather unpleasant and weird people.

But strangest of all was the married couple.

The bridegroom was a very silent man speaking no word quite aloof from the others remote as a Buddha.

The bride was a most unpleasant and really disgusting woman with puffy cheeks.

The guest then began to recite all sorts of rhymes and jokes about the bride all of a derogatory character.

The bridegroom did not utter a word and the dreamer got made about his passivity and lack of defense of the bride.

Suddenly the door opened and in walked the police.

They said that all these people were using wrong names everybody was quite a different person from what they pretended to be and they were now to give their real names.

This was done.

This disgusting young man who was with the bride suddenly transformed into a really nice old woman with the name of Mrs. Barbara Pinkpank. The wrinkled one.

The bridegroom alone was not questioned.

This wedding banquet is unfortunately a most apt illustration of modern life where nobody is his real self either for a purpose of for lack of better knowledge.

The married couple in its primarily negative aspect is strongly reminiscent of scenes which took place in the decadent days of old Rome.

The emperor Heliogabel, for instance, a weak young man of Asiatic extraction who procured his position through the diplomacy of his very ambition grandmother was of such a nature.

Not only did he outrage Roman citizens to be the most sacred goddess protectress of the city herself, and was solemnly carried through town on a triumphal chariot and worshiped as the Goddess but he actually and publically married himself to a common boxer champion of the circus he himself being the bride.

The surface aspect of our civilization with its moral and philosophical disorientation is not unlike the later days of old Rome with her moral decay and incredible religious syncretism.

To be impressed with such an image is certainly a first step to a partial withdrawal by which a valuation and criticism is prepared.

But the dreamer has a deeper aspect and shows a way to a solution.

The bride is obviously representative of the modern woman who is disoriented as woman and functions as a sort of man.

And why does she do so fundamentally?

The dream has an answer to this too.

The bridegroom is as the dreamer described him like a Buddha.

He is really a God.

The bride then in her true aspect is a Goddess a symbol of Mother Earth the archetype of the primordial woman as which she reveals herself in the end.

The married couple then is a God with his mate.

I think that this is a most serious problem as the Protestant religion has no feminine Goddess.

How can a woman accept and realize her femininity if her own principle is not also conceived of as divine.

In Christianity the woman belonged to the devil but even he devil is male.

The worship of the Virgin and the Mother of God made amends of that of course but the Protestant Church has not equivalent for her.

No wonder that the modern woman becomes disoriented and maybe this fatal psychological omission of the Reformed Church is one of the reasons why the Trinity symbolism has become insufficient.

In the early days of the Gnostics the Holy Spirit was of a female character it was Sophia the Wisdom.

But that was thought to be dangerous and therefore heretical teaching.

And anyhow we cannot go back in history.

I think it likely that some such feeling of what is wrong with the psychology of men and women has prompted the German government to pass laws “whereby man and woman should again find their correct place.”

Maybe by being limited externally the woman discovers her internal femininity and thereby the wisdom of nature which is really her prerogative.

To end I would like to give you some dreams of a man which to my feelings are remarkable perception of the principle which seems more and more necessary in Europe.

The dreamer is a most cultured man of about 60 and of a nationality which places him in a position whereby he is able to have objectivity of the general political situation.

He lives in Switzerland.

His great hobby has always been history and his most admired hero is Julius Caesar.

Quite a number of years ago he dreamt he saw in an underground room the foot and shoe of a Roman soldier of one of Caesar’s Roman Legions.

The dream at this time could hardly be interpreted. But the dream showed where it led to.

In March 1931 he had the following dream which was really a nightmare.

He was in a room.

In the opposite corner stood a figure wrapped like an Egyptian mummy.

But gradually the figure became alive and slowly began to move toward him.

It tried to get free of its bandages and a bearded head of a man appeared.

He looked like a man who had been shut up in a dark prison for years.

His eyes rolled wide and he tried to form words but apparently he had either forgotten speech or did not know the language of the world

which he had come back to.

As he advanced toward the dream and stammered in wild and desperate tone, the dreamer woke in terror.

The associations were of a historical film he had seen wherein a prince was unjustly thrown into prison and had looked like the figure in the dream when he had finally come out.

The mummy was like that of an Egyptian pharaoh.

Further associations made it clear that the figure was the impersonation of a ruling principle which was characterized as imperator-principle of which Julius Caesar is the most outstanding representative.

The dream took place just about the time when the new German government was formed.

The imperator-principle is the principle of leadership where the capable man in the time of disorientation and disintegration is able to see the immediate necessities from a new angle and to take things into his own hands.

Of course the dream was also relevant to the dreamer himself.

But it certainly is at the same time it is an expression of the political situation which becomes more and more apparent in Europe at the time of the dream was even obvious in the United States.

This is corroborated by a most recent dream of the same man which occurred after things had got hot in France and in Austria and just at the time when we had some upstirring political events in Switzerland.

In the dream he went to the Zurich playhouse where Shakespeare’s Julius Caesar was given in a modern setting and clothes.

He remembered having seen several scenes but when it came to the great scene at the forum he thought he could not bear to see Caesar in a modern suit and he left the theatre.

I asked him what political principle Caesar and Brutus would represent, not in Shakespeare’s tragedy but in real history; he said that Brutus was the conservative element who conspired against Caesar because he thought he was violating democratic and constitutional ideals.

But this was quite an unjust accusation against Caesar because he was the one blameless in history who never defiled himself by breaking the law or by seeking merely personal ends.

He was the leader and dictator first because the epoch was in need of this and then also by his genius.

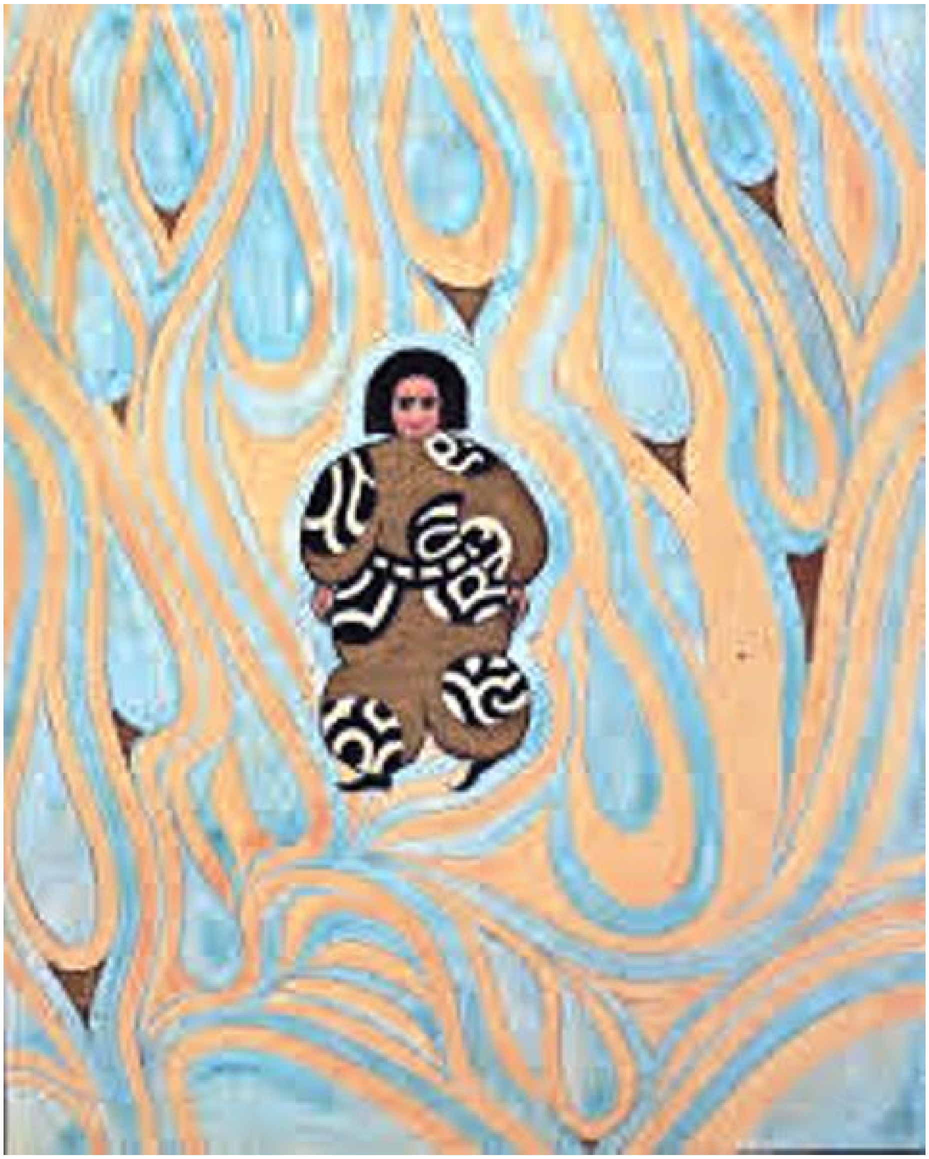
With these sidelights on history in the making I shall conclude my paper.

I hope I have not quite failed in the purpose I had in mind.

It was to read to you about a psychological subject with which I am familiar and whereby I could therefore express something of myself.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2019/02/Toni-Wolff-Some-Principles-of-Dream-Interpretation.pdf`

Carl Jung answers: Where do you get the incentive for your creative work, Professor? (2019-02-14 11:37)



Emil A. Fischer: Where do you get the incentive for your creative work, Professor?

One is always in the dark about one's own personality.

One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right!

The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

Carl Jung across the web:

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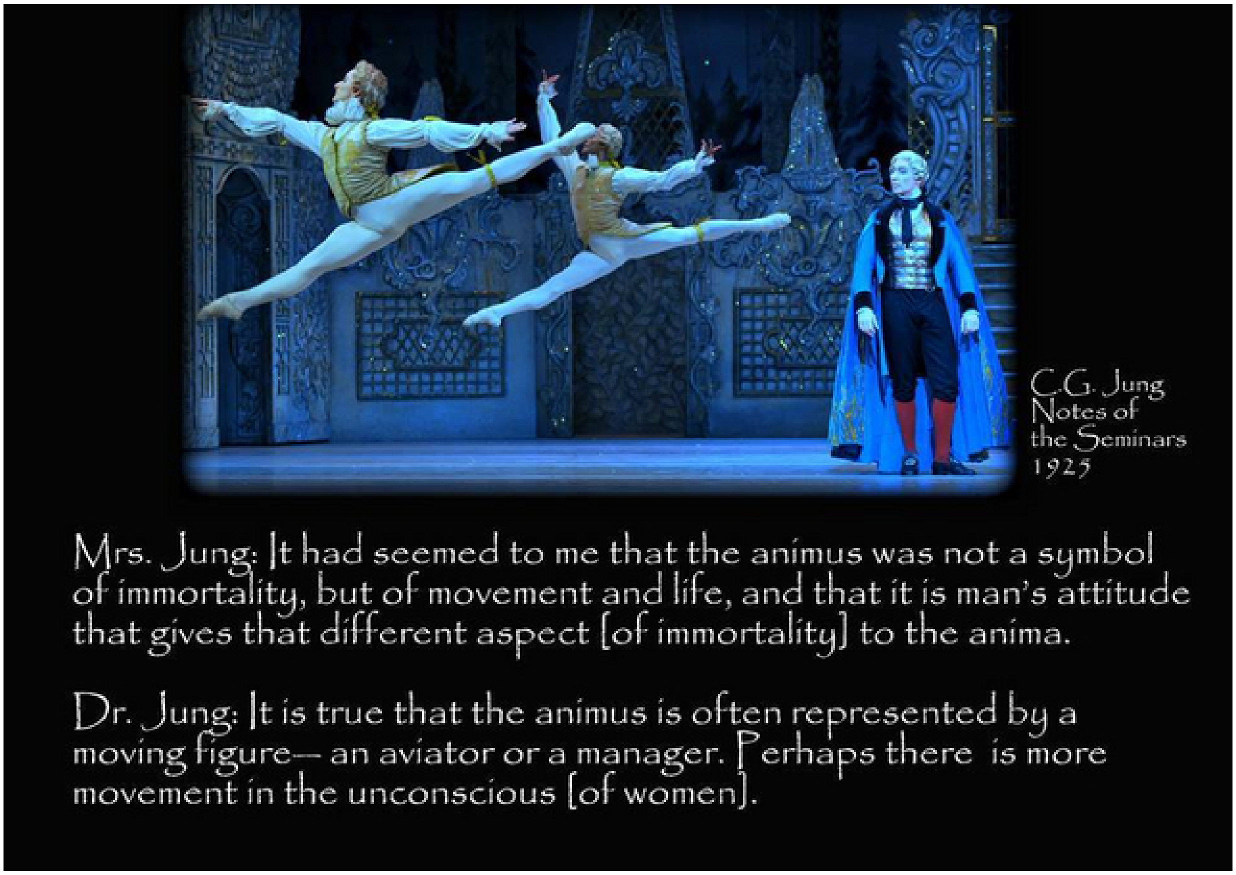
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/07a48-42bpainting.jpg`

Carl Jung: When she [The Anima] brings forth she dies. (2019-02-14 12:04)

[1]



C.G. Jung
Notes of
the Seminars
1925

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect [of immortality] to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure— an aviator or a manager. Perhaps there is more movement in the unconscious [of women].

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

Inasmuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image.

Immortality belongs to the child of the anima.

Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies.

But this problem of the anima and the animus is far too complex to be dealt with here. Carl Jung, 1925 Seminar, Page 168.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/aef1c-1forth.jpg`

Carl Jung answers: What were the circumstances that induced you to work in the field of psychological research? (2019-02-14 13:21)

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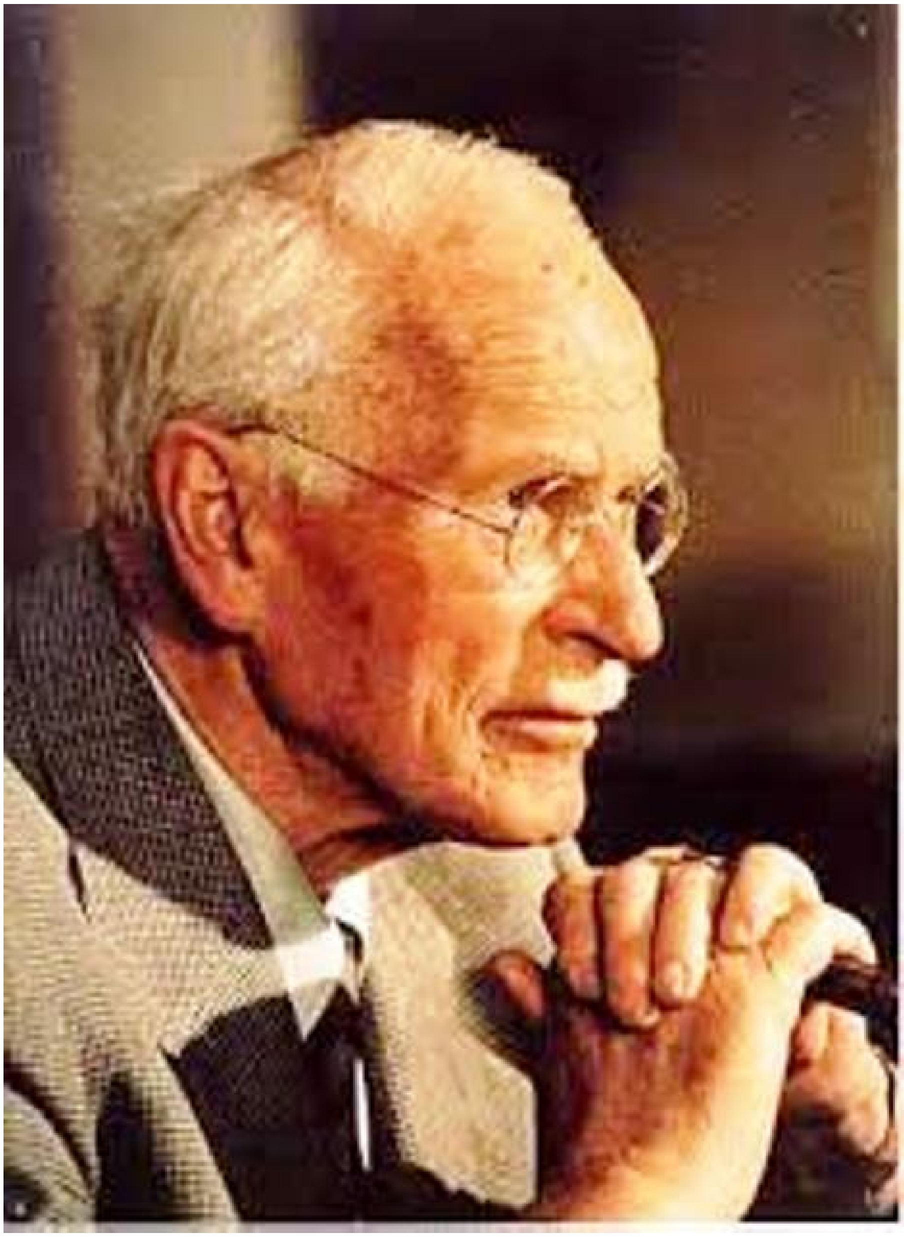

Emil A. Fischer: What were the circumstances that induced you to work in the field of psychological research?

Dr. Jung: Even as a small boy I noticed that people always did the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say such nonsense?"

Even as a child I clearly felt that people did not say what was really in their minds.

Emil A. Fischer: Isn't it possible for people to come to psychology in exactly the opposite way? Don't some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psychology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productivity?

Dr. Jung: Nature can help you only if you manage to get time for yourself.

You need to be able to relax in the garden, completely at peace, or to walk.

From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

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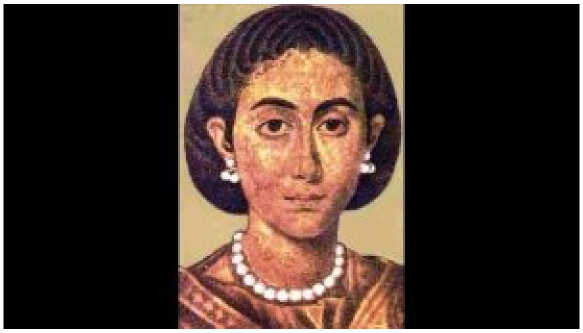
The eternal image of woman...~Carl Jung (2019-02-14 16:08)



Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man. Carl Jung; "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338 Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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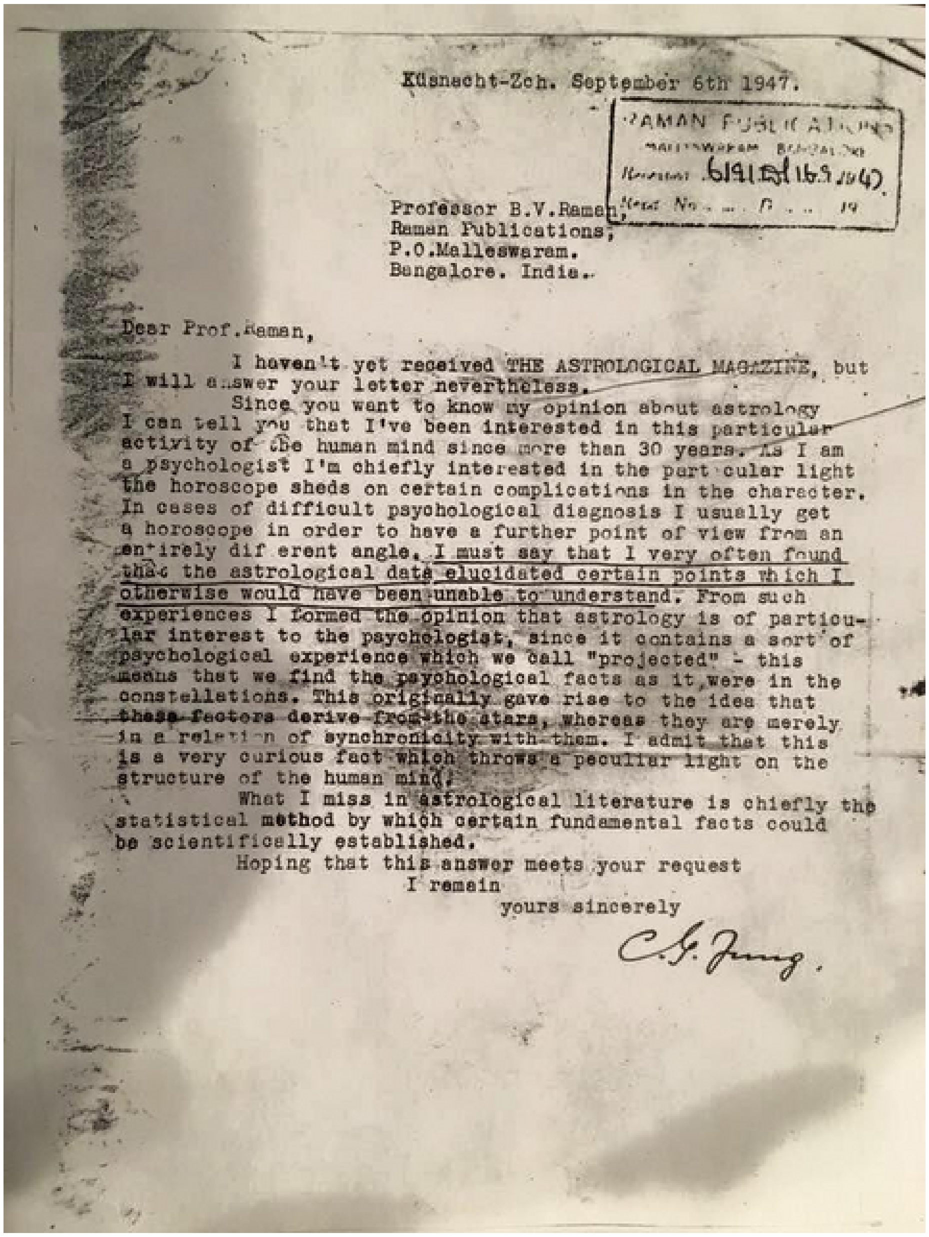
Carl Jung’s Letter on Astrology (2019-02-14 18:10)

[1]



Küsnacht-Zch. September 6th 1947.

RAMAN PUBLICATIONS
MALLESWARAM BANGALORE
Received 6191 Dt 16.9.1947
Reply No. ... D ... 19

Professor B.V.Raman,
Raman Publications,
P.O.Malleswaram.
Bangalore. India.

Dear Prof.Raman,

I haven't yet received THE ASTROLOGICAL MAGAZINE, but I will answer your letter nevertheless.

Since you want to know my opinion about astrology I can tell you that I've been interested in this particular activity of the human mind since more than 30 years. As I am a psychologist I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character. In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle. I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand. From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" - this means that we find the psychological facts as it were in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request
I remain
yours sincerely
C.G.Jung.

Dear Prof. Raman, 6 September 1947

I haven't yet received The Astrological Magazine, but I will answer your letter nevertheless.

Since you want to know my opinion about astrology I can tell you that I've been interested in this particular activity of the human mind for more than 30 years.

As I am a psychologist I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character.

In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle.

I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand.

From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" -this means that we find the psychological facts as it were in the constellations.

This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them.

I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.

Hoping that this answer meets your request, I remain,

Yours sincerely, C.G. Jung [Letters Volume 1, Page 475-476.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/7e675-92bastrology.jpg`

Carl Jung: I would strongly advise you to do this bit of analysis with a woman, (2019-02-15 04:30)

[1]

Anonymous

Dear Fraulein N., 23 May 1935

As it is at the moment essentially a question of consolidating your personality,

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

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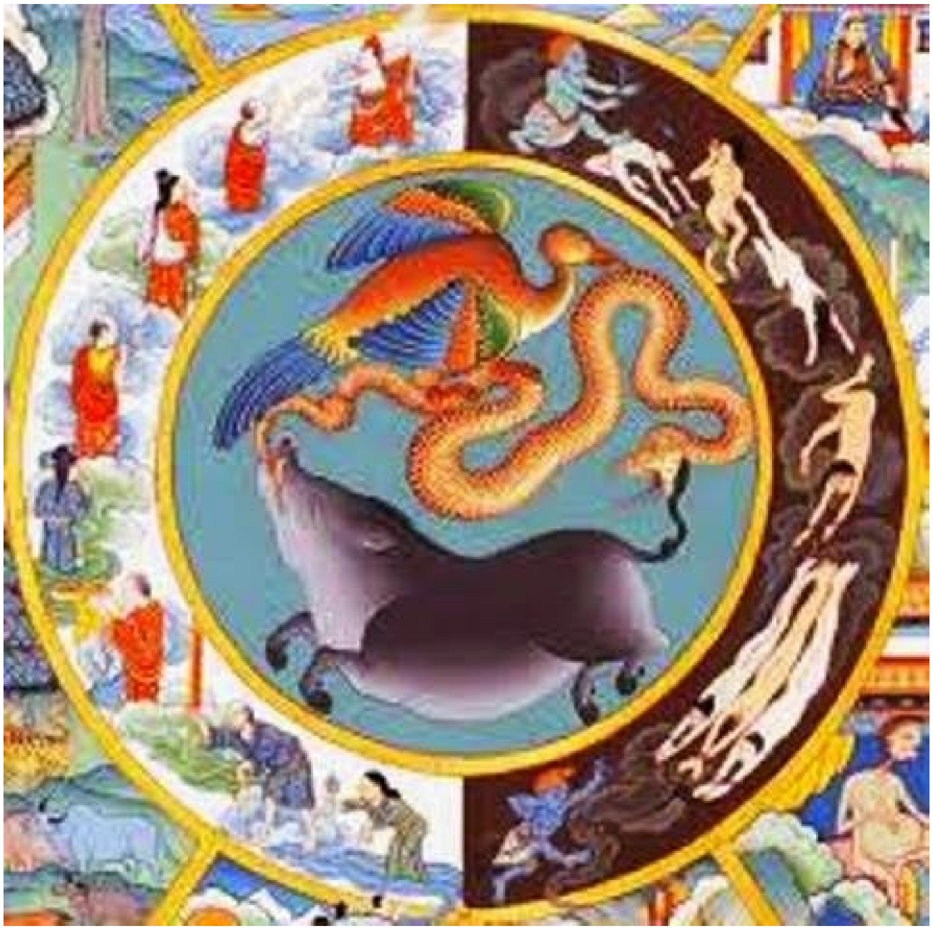
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/f17be-12bwoodman.jpg`

Carl Jung was born in 1875, “The Year of the Pig.” **(2019-02-15 04:38)**

[1]



To Heinrich Zimmer

Dear Professor Zimmer, 12 December 1938

Your little book Weisheit I ndiens1 arrived safely and I also found in it your gladdening dedication which, however, keeps it a secret that everything I know comes from my mastery of not-knowing.

This is attested by the fact that I was born in 1875, the year of the pig.

I shall especially enjoy the "Sinnbilder" and will read "Die Geschichte vom Konig mit dem Leichnam”4 devoutly for the third time.

With cordial thanks and many good wishes for the coming festivities,

Yours ever,

C.G. Jung Carl Jung, Letters Vol. 1, Page

Note: Two of the chapters in Zimmer's book. The second one is republished in The King and the. Corpse (1948 }, pp. 202ff.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/20e89-1.jpg`

Carl Jung on Psychology and Physics (2019-02-15 05:28)

[1]

Keystone-France via Getty Images

[Carl Jung: "I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics.]

To Oscar Hug 24 May 1938

Dear Colleague,

You have misunderstood my sentence.

I meant that though the methods of modern physics are different from those of psychology their fundamental ideas are not.

I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics.

I am convinced that if the two sciences pursue their goals with the utmost consistency and right into the ultimate depths of man they must hit upon a common formula.

So far as "your psychological way" is concerned I would cautiously add "a psychological way."

Psychological experience has as we know plenty of other aspects.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 246.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/5d935-1.jpg`

Carl Jung on accusation of plagiarism of anima/animus theory. (2019-02-15 05:38)

[1]

To Georgette Boner

Dear Dr. Boner, 8 December 1938

My most cordial thanks for your extremely valuable reference to Tristram Shandy.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century.

I can only think that Laurence Sterne drew upon the secret teachings (presumably Rosicrucian) of his time.

They contain the Royal Secret of the King and Queen, who were none other than the animus and anima, or

Deus and Dea.

With kind regards,

Yours sincerely.

C.G. Jung Carl Jung, Letters Vol. 1, Page 248.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/cd0c6-2.jpg`

The Sun as spiritual "longing." ~excerpts from Psychology of the Unconscious. (2019-02-15 05:40)

[1]

[The Sun as spiritual "longing." excerpts from Psychology of the Unconscious.]

In Mysticism the inwardly perceived, divine vision is often merely sun or light, and is very little, or not at all, personified.

In the Mithraic liturgy there is found, for example, a significant quotation:

"The path of the visible Gods will appear through the sun, the God my Father."

Hildegarde von Bmgen (1100-1178) expresses herself in the following manner:

" But the light I see is not local, but far off, and brighter than the cloud which supports the sun. I can in no way know the form of this light since I cannot entirely see the sun’s disc.

But within this light I see at times, and infrequently, another light which is called by me the living light, but when and in what manner I see this I do not know how to say, and when I see it all weariness and need is lifted from me, then too, I feel like a simple girl and not like an old woman "

Symeon, the New Theologian (970-1040), says the following:

" My tongue lacks words, and what happens in me my spirit sees clearly but does not explain.

It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite.

For it sees no beginning, and it sees no end.

It is entirely unconscious of the meanings, and does not know what to call that which it sees.

Something complete appears, it seems to me, not indeed through the being itself, but through a participation.

For you enkindle fire from fire, and you receive the whole fire, but this remains undiminished and undivided, as before.

Similarly, that which is divided separates itself from the first ; and like something corporeal spreads itself into several lights.

This, however, is something spiritual, immeasurable, indivisible, and inexhaustible.

For it is not separated when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light.”

That that thing, perceived as inner light, as the sun of the other world, is longing, is clearly shown by Symeon’s words.

"And following It ray spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed my coming out from among created beings, so that it might embrace that uncreated and uncomprehended splendor.

Nevertheless it wandered everywhere, and strove to behold It. It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it
searched, as it seemed to it, the ends of the world."

But in all of that it found nothing, for all was created. And I lamented and was sorrowful, and my ’breast burned, and I lived as one distraught in mind.

But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out. But flying away again It left me alone.

And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It appeared as the light of a spherical sun."

The invocation is, as one sees, almost inexhaustible in light and fire attributes, and can be likened in its extravagance only to the synonymous attributes of love of the mystic of the Middle Ages.

Among the innumerable texts which might be used as an illustration of this, I select a passage from the writings of Mechtild von Magdebuig (1212-1277):

" O Lord love me excessively and love me often and long; the oftener you love me, so much the purer do I become, the more excessively you love me, the more beautiful I become, the longer you love me, the more holy will I become here upon earth."

God answered: "That I love you often, that I have from my nature, for I myself am love. That I love you excessively, that I have from my desire, for I too desire that men love me excessively That I love you long, that I have from my everlastingness, for I am without end."

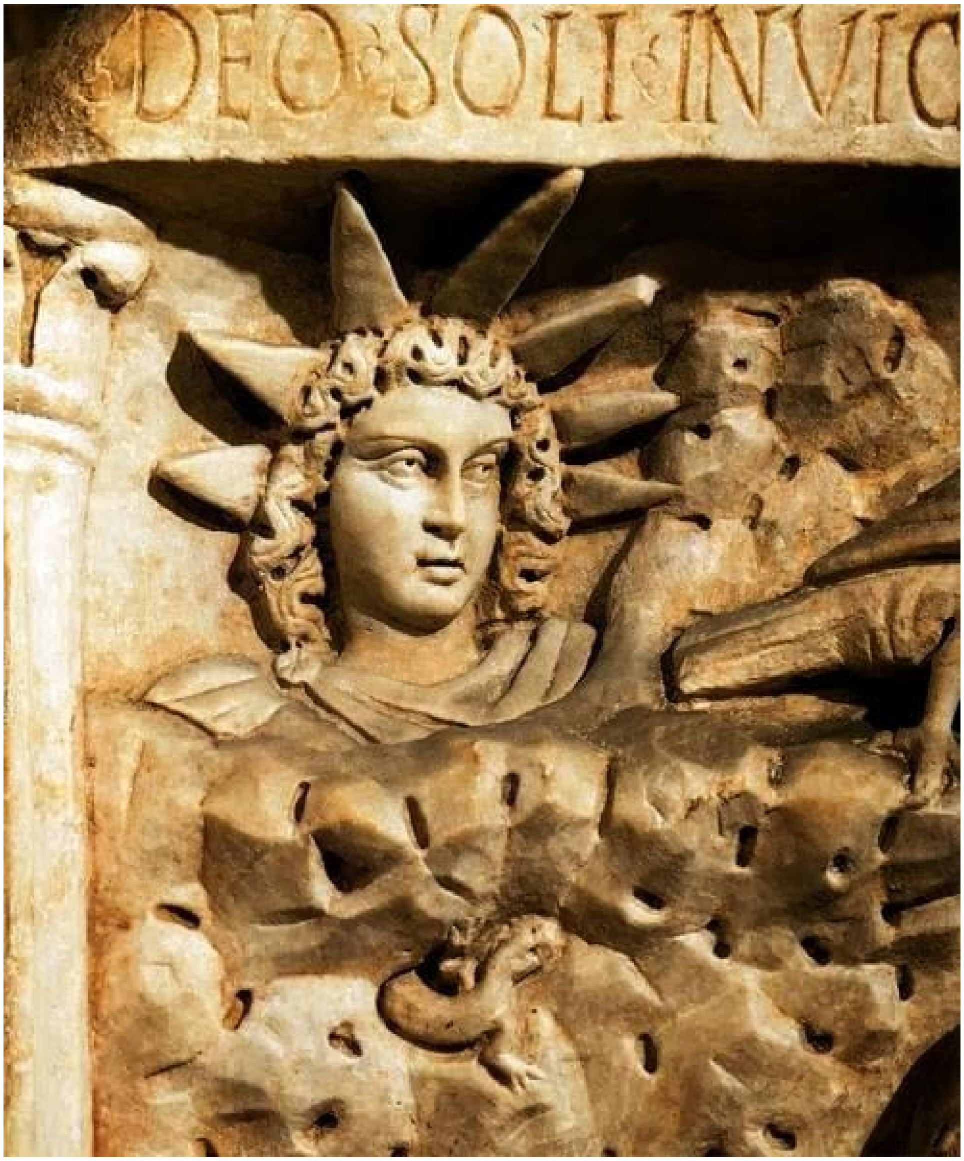
An excerpt from the Mithraic Dieterich Liturgy:

Hear me, grant me my prayer Binding together the fiery bolts of heaven with spirit, two-bodied fiery sky, creator of humanity, fire-breathing, fiery-spirited, spiritual being rejoicing in fire, beauty of humanity, ruler of humanity of fiery body, light-giver to men, fire-scattering, fire-agitated, life famed among men, increasing the human race, enlightening humanity, conqueror of stars.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/c95eb-ritimithraicmysteries.jpg`

Carl Jung on Mithraicism and the superiority of Christianity. (2019-02-15 05:46)

[1]



[Carl Jung on Mithraicism and the superiority of Christianity.]

The foremost authority on the Mithraic cult, Franz Cumont, says as follows.:

"The gods were everywhere and mingled in all the events of daily life.

The fire which cooked the means of nourishment for the believers and which warmed them, the water which quenched their thirst and cleansed them, also the air which they breathed, and the day which shone for them, were the objects of their homage.

Perhaps no religion has given to its adherents in so large a degree as Mithraicism opportunity for prayer and motive for devotion.

When the initiated betook himself in the evening to the sacred grotto concealed in the solitude of the forest, at every step new sensations awakened in his heart some mystical emotion.

The stars that shone in the sky, the wind that whispered in the foliage, the spring or brook which hastened murmuring to the valley, even the earth which he trod under his feet, were in his eyes divine , and all surrounding nature a worshipful fear of the infinite forces that swayed the universe." Carl Jung, Psychology of the Unconscious, Page 83.

These fundamental thoughts of Mithraicism, which, like so much else of the ancient spiritual life, arose again from their grave during the renaissance are to be found in the beautiful words of Seneca.:

" When you enter a grove peopled with ancient trees, higher than the ordinary, and whose boughs are so closely interwoven that the sky cannot be seen, the stately shadows of the wood, the privacy of the place, and the awful gloom cannot but strike you, as with the presence of a deity, or when we see some cave at the foot of a mountain penetrating the rocks, not made by human hands, but hollowed out to great depths by nature, it fills the mind with a religious fear, we venerate the fountain-heads of great rivers; the sudden eruption of a vast body of water from the secret places of the earth, obtains an altar we adore likewise the springs of warm baths, and either the opaque quality or immense depths, hath made some lakes sacred. " Psychology of the Unconscious, Page 84.

The comparison of the Mithraic and the Christian sacrifice plainly shows wherein lies the superiority of the Christian symbol, it is the frank admission that not only are the lower wishes to be sacrificed, but the whole personality.

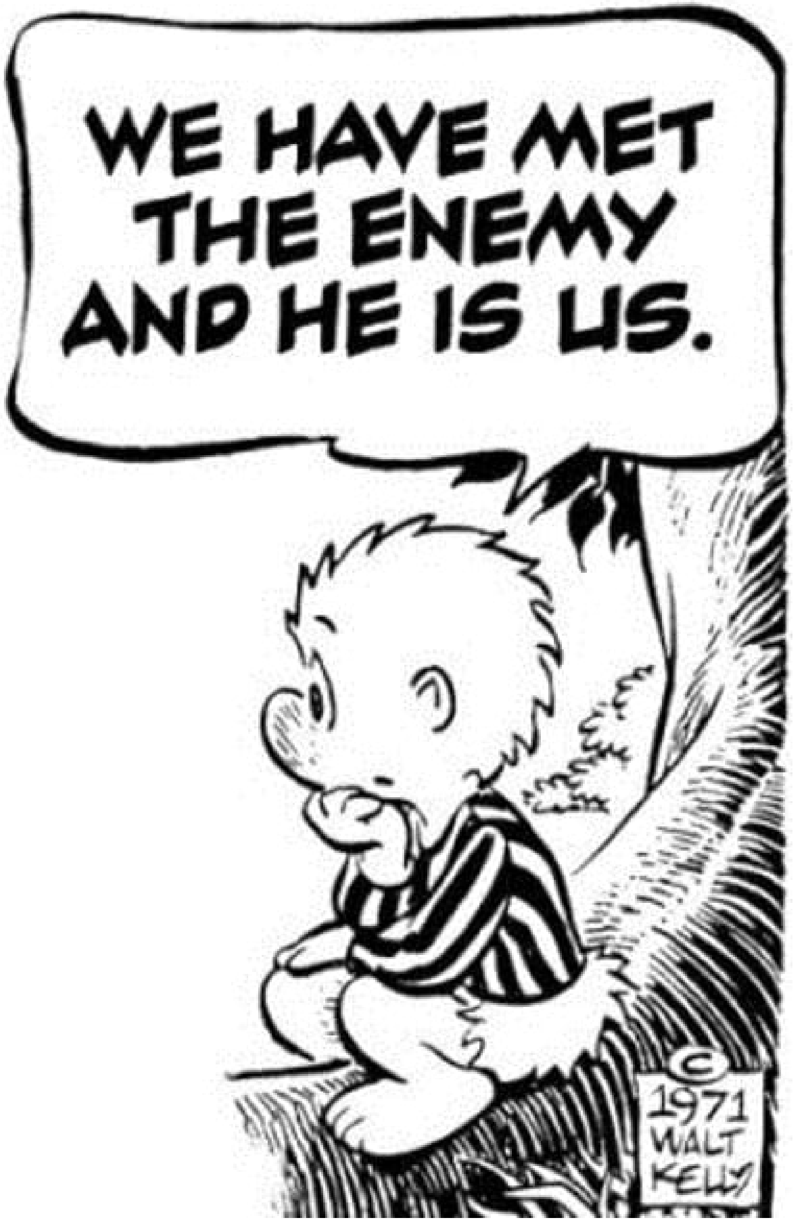
The Christian symbol demands complete devotion, it compels a veritable self-sacrifice to a higher purpose, while the Sacnficium Mithnacum, remaining
fixed on a primitive symbolic stage, is contented with an animal sacrifice.

The religious effect of these symbols must be considered as an orientation of the unconscious by means of imitation. Carl Jung, Psychology and the Unconscious, Pages 478-479.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/e3d3f-mithra.jpg`

Carl Jung on: "The Post-War Psychic Problems of the Germans (2019-02-15 05:50)

[1]


WE HAVE MET THE ENEMY AND HE IS US.
© 1971 WALT KELLY

Introduction: Four days after the unconditional surrender of the German Army at Rheims, this interview by Peter Schmid was published in Die Weltwoche (Zurich) for May ii, 1945, under the title "Werden die Seelen Frieden finden?" (Will the Souls Find Peace?).

The interview probably took place somewhat earlier.

A partial translation was published by the newspaper PM (New York), May to, 1945.

Peter Schmid: Do you not think that the end of the war will bring about great changes in the psyche of Europeans, particularly the Germans, who are now awakening as though from a long and terrible dream?

Carl Jung: Indeed I do.

As to the Germans, we have a psychic problem ahead of us the magnitude of which cannot yet be foreseen, though its outlines can already be discerned in the cases I am treating.

For the psychologist one thing is clear, and that is that he ought not to make the popular sentimental distinction between Nazis and opponents of the regime.

Two cases I am now treating are both outspoken anti-Nazis, and yet their dreams show that behind all the decency the most pronounced Nazi psychology is still alive with all its violence and savagery.

When Field Marshal von Kiichler,' questioned by a Swiss reporter about the German atrocities in Poland, exclaimed indignantly: "Excuse me, that wasn't the Wehrmacht, it was the Party!" this proved that a division into decent and indecent Germans is thoroughly naïve.

All of them, whether consciously or unconsciously, actively or passively, have their share in the horrors; they knew nothing of what was going on and yet they did know, as though party to a secret contract genial.

For the psychologist the question of collective guilt, which worries politicians so much and will go on worrying them, is a fact, and it will be one of the most important tasks of therapy to get the Germans to admit this guilt.

Even now I am receiving many applications from Germans who want to be treated by me.

If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

I shall have no alternative ,but to answer the applications with a questionnaire asking certain crucial questions, like "What do you think about Buchenwald?"

Only when a patient sees and admits his own responsibility can individual treatment be considered.

But how was it possible that the Germans, of all people, got themselves into this hopeless psychic mess?

Could it have happened to any other nation?

Here you must allow me to go back a bit and to recapitulate my theory as to the general psychic antecedents of this National Socialist war.

Let us take a small practical example as a starting point.

One day a woman comes to me and breaks out into the wildest accusations against her husband: he is a veritable devil who torments and persecutes her, and so on and so forth.

In reality the good man is a perfectly respectable citizen, quite innocent of any such demonic intentions.

Where does this crazy idea come from in this woman?

It is the devil in her own soul that she is projecting; she has transferred her own wishes and her own rages to her husband.

I make this clear to her; she admits it and becomes a contrite little lamb.

Everything seems to be in order.

And yet that is just the thing I find most disquieting, because I don't know where the devil, who had previously attached himself to the image of the husband, has gone to.

Exactly the same thing happened on a large scale in the history of Europe.

For primitive man the world is full of demons and mysterious powers which he fears; the whole of Nature is animated by these forces, which are nothing but man's own inner powers projected into the outside world.

Christianity and modern science have de-demonized Nature, which means that the European has consistently taken back the demonic powers out of the world into himself, and has steadily loaded his unconscious with them.

Out of man himself the demonic powers rise up in revolt against the supposed spiritual constraints of Christianity.

The demons begin to break out in Baroque art: the columns writhe, the furniture sprouts satyr's feet.

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

The first perfect example of this species was Napoleon.

The Germans display a specific weakness in the face of these demons because of their incredible suggestibility.

This shows itself in their love of obedience, their supine submission to commands, which are only another form of suggestion.

This hangs together with the general psychic inferiority of the Germans, the result of their precarious position between East and West.

Of all the Western peoples, they were the ones who, at the general exodus from the Eastern womb of the nations, remained too long with their mother.

Finally they did get out, but arrived too late, while the mujik never broke loose at all.

Hence the Germans are profoundly troubled with a national inferiority complex, which they try to compensate by megalomania: "Am deutschen Wesen soli die Welt genesen" —though they are none
too comfy in their own skins!

It is a typical adolescent psychology, apparent not only in the extraordinary prevalence of homosexuality but in the absence of an anima figure in German literature (the great exception here is Goethe).

It is also apparent in German sentimentality and "Gemiitlichkeit," which is really nothing but hardness of heart, unfeelingness, and soullessness.

All those charges of soullessness and bestiality which German propaganda levelled at the Russians apply to themselves; Goebbels' speeches are nothing but German psychology projected upon the enemy.

The immaturity of the personality also displayed itself in a terrifying way in the German General Staff, whose lack of character resembled the squashiness of a mollusk inside a panzer.

Germany has always been the land of psychic catastrophes: the Reformation, peasant wars and wars of religion.

Under National Socialism, the pressure of the demons became so great that they got human beings into their power and blew them up into lunatic supermen, first of all Hitler who then infected the rest.

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

Ten per cent of the German population today are hopeless psychopaths.

Peter Schmid: You have been talking of the psychic inferiority and demonic susceptibility of the Germans, but do you think this also applies to us Swiss, so far as we are Germanic in origin?

Dr. Jung: We are insulated against this susceptibility by the smallness of our country.

If eighty million Swiss were piled together the same thing might happen, for the demons hurl man is rootless and then the demons can get him.

Hence the technique of the Nazis never to form individuals but only huge masses.

Hence, too, the faces of the demonized man of today: lifeless, rigid, blank.

We Swiss are protected against these dangers by our federalism and our individualism.

Such a mass accumulation would not be possible with us as it was in Germany, and in this isolation lies perhaps the therapy with which one can conquer the demons.

Peter Schmid: But what will happen if this therapy is carried out by bombs and guns? Won't military subjection of the demonized nation merely intensify the feeling of inferiority and make the disease worse?

Dr. Jung: The Germans today are like a drunken man who wakes up the next morning with a hangover.

They don't know what they've done and don't want to know.

The only feeling is one of boundless misery.

They will make convulsive efforts to rehabilitate themselves in face of the accusations and hatred of the surrounding world, but that is not the right way.

The only redemption lies, as I have already indicated, in a complete admission of guilt.

Mea culpa, mea maxima culpa!

Out of honest contrition for sin comes divine grace.

That is not only a religious but also a psychological truth.

The American treatment of conducting the civilian population through the concentration camps and letting them see all the abominations committed there is therefore quite right.

Only, the object lesson should not be driven home with moral instruction; repentance must come from inside the Germans themselves.

It is possible that positive forces will emerge from the catastrophe, that from this introversion prophets will once again arise, for prophets are as characteristic of this strange people as the demons.

Anyone who falls so low has depth.

In all probability there will be a miraculous haul of souls for the Catholic Church—the Protestant Church is too split up.

There are reports that the general misery has reawakened the religious life in Germany; whole communities fall to their knees in the evenings, beseeching God to deliver them from the Antichrist.

Then one can hope that the demons will be banished and that a new and better world will rise on the ruins?

No, the demons are not banished, that is a difficult task that still lies ahead.

Now that the angel of history has abandoned the Germans, the demons will seek a new victim.

And that won’t be difficult.

Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.

We love the criminal and take a burning interest in him because the devil makes us forget the beam in our own eye when observing the mote in our brother’s and in that way outwits us.

The Germans will recover when they admit their guilt and accept it; but the others will become victims of possession if, in their horror at the German guilt, they forget their own moral shortcomings.

We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

"General suggestibility" plays a tremendous role in America today, and how much the Russians are already fascinated by the devil of power can easily be seen from the latest events, which must dampen our peace jubilations a bit.

The most sensible in this respect are the English: their individualism saves them from falling for the slogan, and the Swiss share their amazement at the collective unreason.

Then we must anxiously wait and see which way the demons go next?

I have already suggested that the only salvation lies in the piecemeal work of educating the individual.

That is not as hopeless as it may appear.

The power of the demons is immense, and the most modern media of mass suggestion —press, radio, film, etc.—are at their service.

But Christianity, too, was able to hold its own against an overwhelming adversary not by propaganda and mass conversions—that came later and was of little value—but by persuasion from man to man.

And that is the way we also must go if we wish to conquer the demons.

I don't envy you your task in writing about these things.

I hope you will succeed in presenting my ideas in such a way that people won't find them too strange.

Unfortunately it is my fate that other people, especially those who are themselves possessed by demons, think me mad because I believe in these powers.

But that is their affair; I know they exist.

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/c08a9-62bpost2bwar2bgermany.jpg`

Carl Jung on the Sun as God. (2019-02-15 05:50)

[1]

[Carl Jung on the Sun as God.]

The sun is, as Renan remarked, really the only rational representation of God, whether we take the point of view of the barbarians of other ages or that of the modern physical sciences.

In both cases the sun is the parent God, mythologically predominantly the Father God, from whom all living things draw life; He is the fructifier and creator of all that lives, the source of energy of our world.

The discord into which the soul of man has fallen through the action of moral laws can be resolved into complete harmony through the sun as the natural
object which obeys no human moral law.

The sun is not only beneficial, but also destructive; therefore the zodiacal representation of the August heat is the herd-devouring lion whom the Jewish hero Samson killed in order to free the parched earth from this plague.

Yet it is the harmonious and inherent nature of the sun to scorch, and its scorching power seems natural to men It shines equally on the just and on the unjust, and allows useful living objects to flourish as well as harmful ones.

Therefore, the sun is adapted as is nothing else to represent the visible God of this world.

That is to say, that driving strength of our own soul, which we call libido, and whose nature it is to allow the useful and injurious, the good and the bad to proceed.

That this comparison is no mere play of words is taught us by the mystics.

When by looking inwards (introversion) and going down into the depths of their own being they find “in their heart" the image of the Sun, they find their own love or libido, which with reason, I might say with physical reason, is called the Sun, for our source of energy and life is the Sun.

Thus our life substance, as an energic process, is entirely Sun.

Of what special sort this "Sun energy" seen inwardly by the mystic is, is shown by an example taken from the Hindu mythology.

From the explanation of Part III of the "Shvetashvataropanishad" we take the following quotation, which relates to the Rudra :

(2) "Yea, the one Rudra who all these worlds with ruling power doth rule, stands not for any second. Behind those that are born he stands, at ending time ingathers all the worlds he hath evolved, protector (he).

(3) "He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings he tricks them out, creating heaven and earth, the only God.

(4) "Who of the gods is both the source and growth, the Lord of all, the Rudra Mighty seer; who brought the shining germ of old into existence may he with reason pure conjoin us."

These attributes allow us clearly to discern the all-creator and in him the Sun, which has wings and with a thousand eyes scans the world. Carl Jung, Psychology of the Unconscious, Pages 127-129.
[Carl Jung on the Sun and God.]

The sun is, as Renan remarked, really the only rational representation of God, whether we take the point of view of the barbarians of other ages or that of the modern physical sciences.

In both cases the sun is the parent God, mythologically predominantly the Father God, from whom all living things draw life; He is the fructifier and creator of all that lives, the source of energy of our world.

The discord into which the soul of man has fallen through the action of moral laws can be resolved into complete harmony through the sun as the natural
object which obeys no human moral law.

The sun is not only beneficial, but also destructive; therefore the zodiacal representation of the August heat is the herd-devouring lion whom the Jewish hero Samson killed in order to free the parched earth from this plague.

Yet it is the harmonious and inherent nature of the sun to scorch, and its scorching power seems natural to men It shines equally on the just and on the unjust, and allows useful living objects to flourish as well as harmful ones.

Therefore, the sun is adapted as is nothing else to represent the visible God of this world.

That is to say, that driving strength of our own soul, which we call libido, and whose nature it is to allow the useful and injurious, the good and the bad to proceed.

That this comparison is no mere play of words is taught us by the mystics.

When by looking inwards (introversion) and going down into the depths of their own being they find “in their heart" the image of the Sun, they find their own love or libido, which with reason, I might say with physical reason, is called the Sun, for our source of energy and life is the Sun.

Thus our life substance, as an energic process, is entirely Sun.

Of what special sort this "Sun energy" seen inwardly by the mystic is, is shown by an example taken from the Hindu mythology.

From the explanation of Part III of the "Shvetashvataropanishad" we take the following quotation, which relates to the Rudra :

(2) "Yea, the one Rudra who all these worlds with ruling power doth rule, stands not for any second. Behind those that are born he stands, at ending time ingathers all the worlds he hath evolved, protector (he).

(3) "He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings he tricks them out, creating heaven and earth, the only God.

(4) "Who of the gods is both the source and growth, the Lord of all, the Rudra Mighty seer; who brought the shining germ of old into existence may he with reason pure conjoin us."

These attributes allow us clearly to discern the all-creator and in him the Sun, which has wings and with a thousand eyes scans the world. Carl Jung, Psychology of the Unconscious, Pages 127-129.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/408d7-helios.jpg`

Carl Jung: “A man must be able to stand this struggle.” (2019-02-15 07:26)

[1]

To G. Meyer

Dear Colleague, 20 May 1933

I am sorry to say that continuing pressure of work makes it quite impossible for me to see you, especially at the time you mention, when I urgently need my rest.

It is, moreover, a very useful thing to experience a conflict of opposites. Nobody can solve this conflict for you, as it is a conflict in your own nature.

A man must be able to stand this struggle.

This act of courage is essential for a doctor.

Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded.

You can find in my books all the necessary indications that might make the solution possible on a human and intellectual level.

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need.

With best regards,

C.G. Jung Carl Jung, Letters Vol. 1, Page 121.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/18fb8-1.jpg`

Married on Valentine’s Day (2019-02-15 07:35)

[1]

Married on Valentine’s Day:

The couple met when she was sixteen years old (some sources say fifteen) and he was twenty one. They were married on 14 February 1903 (Valentine’s Day) seven years after they first met. Together they had five children: Agathe, Gret, Franz, Marianne and Helene.

When Emma died Carl Jung carved a stone in her name, "She was the foundation of my house." He is also said to have cried "She was a queen! She was a queen!" while mourning for her. The inscription Jung put on Emma’s grave was "Oh vase, sign of devotion and obedience."

Carl Jung wrote to Erich Neumann at the time of Emma's death:

Dear Neumann:

Deepest thanks for you heartfelt letters…I am sorry that I can only set down these dry words, but the shock I have experienced is so great that I can neither concentrate nor recover my power of speech. I would have liked to tell the heart that you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life. I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her and was one reason why she could die such a painless and royal death.

The quick and painless end-only five days between the final diagnosis and death-and this experience have been a great comfort to me. But the stillness and audible silence about me, the empty air and infinite distance are hard to bear. Carl Jung letter to Erich Neumann on November 27, 1955.

Carl Jung's Vision shortly after Emma's death:

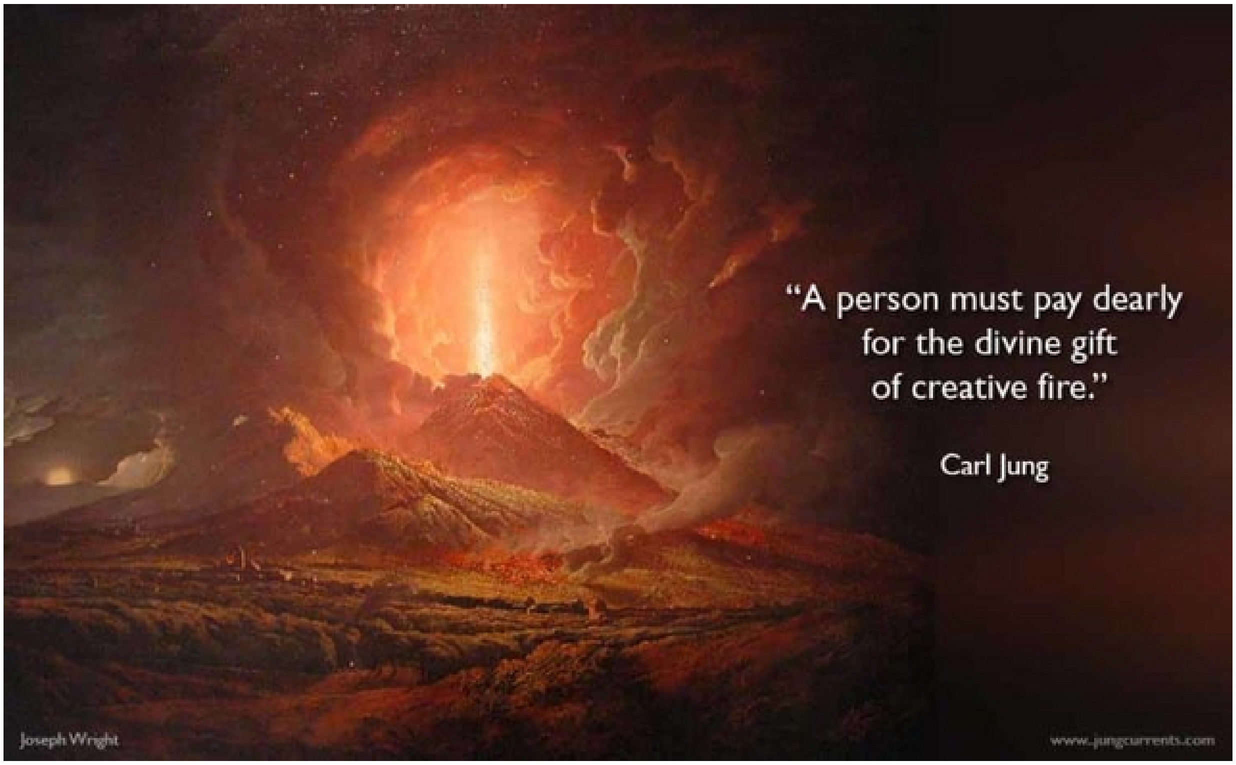
I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was like a vision. She was in her prime, perhaps about 30, and wearing the dress which had been made for her many years before by my cousin the medium. It was perhaps the most beautiful thing she had ever worn. Her expression was neither joyful nor sad, but rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the midst of affects. I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation. It signifies detachment from the valuations and from what we call emotional ties. In general, emotional ties are very important to human beings. But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity. Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree. Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret. Only through objective cognition is the real coniunctio possible. Carl Jung; Memories, Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/bcf9c-ema.jpg`

Carl Jung on Time, Disturbances and Systems of Yoga in Creativity **(2019-02-15 12:27)**

[1]



“A person must pay dearly for the divine gift of creative fire.”

Carl Jung

Joseph Wright

www.jungcurrents.com

Emil A. Fischer: How important is the time factor in your scientific activity? Isn’t it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the afternoons.

The mornings were devoted to scientific work.

In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36, chiefly in the afternoon.

n the last ten years I’ve turned again to working in the morning.

Emil A. Fischer: How do you react to disturbances? Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net."

Once I have all the material, nothing and nobody must get near.

I am not as sensitive to noise as Carlyle, who installed triple glass windows and saw to it that all the fowl and dogs near his property were bought up.

But when I am in the active creative process, any disturbance is downright physically painful.

I have a little house at Bollingen, to which I retreat and where I can work undisturbed when my notes and preparatory studies have reached the stage where I can start writing.

Emil A. Fischer: Do some Yoga systems offer the possibility of developing one’s creative energies?

Dr. Jung: Yoga can liberate certain psychic contents and natural dispositions but it cannot produce them.

You can’t make something out of nothing, not even with will-power.

And what is will-power?

To have will-power means that you have a lot of drive.

Creativeness is drive!

A creative calling is like a daimonion, which, in some instances, can ruin a person’s entire life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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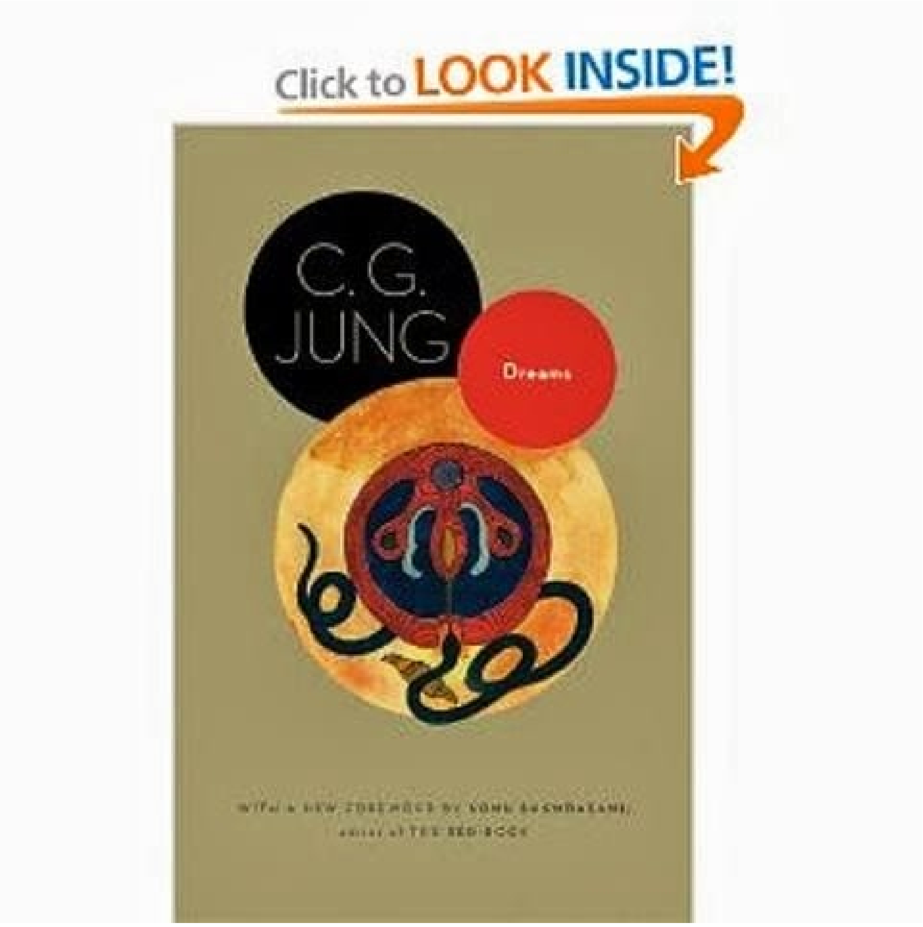
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/ded0f-22bcreative.jpg`

Carl Jung and On The Significance of Number Dreams (2019-02-15 18:17)

[1]



On The Significance of Number Dreams

[I shall preface this post by stating that this is a fine example of how to interpret a dream symbolism utilizing word Association. It will be noticed by the attentive reader that dream interpretation demands a great deal of arduous work on the part of both the dreamer and doctor.

I am not certain that the format of this post will be easy to read so I would heartily suggest that the reader use a paper and pen to write down the various associations so that the subsequent process of discerning the dreams meaning will be easier to comprehend.]

The symbolism of numbers which greatly engaged the imaginative philosophy of earlier centuries has again acquired a fresh interest from the analytic investigations of Freud and his school.

But in the material of number dreams we no longer discover conscious puzzles of symbolic concatenations of numbers but the unconscious roots of the symbolism of numbers.

There is scarcely anything quite fundamentally new to offer in this sphere since the presentations of Freud, Adler and Stekel.

It must here suffice to corroborate their experiences by recording parallel cases.

I have had under observation a few cases of this kind which are worth reporting for their general interest.

The first three instances are from a middle-aged married man whose conflict of the moment was an extra-conjugal love affair.

The piece of the dream from which I take the symbolized number is: in front of the manager his general subscription.

The manager comments on the high number of the subscription. It reads 2477.

The analysis of the dream brings out a rather ungentlemanly reckoning up of the expense of the affair which is foreign to the generous nature of the dreamer, and which the unconscious makes use of as a resistance to this affair.

The preliminary interpretation is therefore, that the number has some financial importance and origin.

A rough estimate of the expenses so far leads to a number which in fact approaches 2477 francs; a more exact reckoning, however, gives 2387 francs, which could be only arbitrarily translated into 2477.

I then left the numbers to the free association of the patient; it occurs to him that the figure in the dream should be divided as 24-77.

Perhaps it is a telephone number; this supposition proves incorrect.

The next association is that it is the total of some numbers.

A reminiscence then occurs to him that he once told me that he had celebrated the 100th birthday of his mother and himself when his mother was 65 and he was 35 years old. (Their birthdays are on the same day.)

In this way the patient arrived at the following series of associations:

He is born on 26 II.
His mistress 28 VIII.
His wife 1 III.
His mother (his father is long dead) 26 II.
His two children 29 IV.
and 13 VII.
The patient is II. 75.
His mistress VIII. 85.

He is now 36 years old, his mistress 25.

If this series of associations is written in the usual figures,

the following addition is arrived at :
26. II. = 262
28. VIII. = 288
1. III. = 13

26. II. = 262
29. IV. = 294
II. 75. = 275
VIII. 85 = 88.5
25 = 25
36 = 36
_ _ _ _ _ _ _ _ _ _ _
2477

This series, which includes all the members of his family, gives the number 2477.

This construction led to a deeper layer of the dream's meaning.

The patient is most closely united to his family, but on the other hand very much in love.

This situation provokes a severe conflict. The detailed description of the manager's appearance (which I leave out for the sake of brevity) pointed to the analyst, from whom the patient rightly fears and desires firm control and criticism of his condition of dependence and bondage.

The dream which followed soon afterwards, reported in brief, runs:

The analyst asks the patient what he actually does at his mistress? to which the patient replied he plays there, and that indeed on a very high number, on 152.

The analyst remarks: " You are sadly cheated."

The analysis displayed again a repressed tendency to reckon up the expense of the affair.

The amount spent monthly was close on 152 francs, it was from 148-158 francs.

The remark that he was being cheated alludes to the point at issue in the difficulties of the patient with his mistress.

She maintains that he had deflowered her; he, on the contrary, is firmly convinced that she was not a virgin, and that she had already been seduced by some one else at the time when he was seeking her favors and she was refusing him.

The expression " number " leads to the associations: number of the gloves, calibre-number.

From there the next step was to the fact that he recognized, at the first coitus, a noticeable width of the opening instead of the expected resistance of the hymen.

To him, this is proof of the deception. The unconscious naturally makes use of this opportunity as an effective means of opposition to the relationship.

152 proves at first refractory to further analysis. The number on a subsequent occasion aroused the really not remote association, "house-number."

Then came this series of associations.

When the patient first knew her the lady lived at X Street No. 17, then Y Street No. 129, then Z Street No. 48.

Here the patient thought that he had clearly gone far beyond 152, the total being 194.

It then occurred to him that the lady had removed from No. 48 Z Street at his instigation for certain reasons; it must therefore run 194 48 = 146.

She now lives in A Street No. 6, therefore 146 + 6 = 152.

The following dream was obtained during a later part 13 of the analysis.

The patient dreamt that he had received an account from the analyst in which he was charged interest for delay in payment from the period September 3rd to 29th.

The interest on the total of 315 francs was 1 franc.

Under this reproach of meanness and avariciousness leveled at the analyst, the patient covered, as analysis proved, a violent unconscious envy.

Diverse things in the life of the analyst can arouse the patient's envy, one fact here in particular had recently made a marked impression.

His physician had received an addition to the family.

The disturbed relations between the patient and his wife unfortunately does not permit such an expectation in his case.

Hence his ground for envy and invidious comparisons.

As before, the analysis of 315 produces a separation into 315. To three he associates his doctor has three children, just lately there is one in addition.

He himself would have five children were all living; as it is he has 3 minus 1 = 2 living ; for three of the children were stillborn.

The symbolism of the numbers is not exhausted by these associations.

The patient remarks that the period from 3rd to 29th September contains twenty-six days.

His next thought is to add this and the other figures of the dream:

26
315
1
_ _ _ _
342

With 342 he carries out the same operation as on 315, splitting it into 3-4-2.

Whereas before it came out that his doctor had three children, and then had another, and the patient had five, now it runs: the doctor had three children, and now has four, patient has only two.

He remarks on this that the second figure sounds like a rectification in contrast with the wish fulfillment of the first.

The patient, who had discovered this explanation for himself without my help, declared himself satisfied.

His physician, however, was not; to him it seemed that the above disclosures did not exhaust the rich possibilities that determined the unconscious images.

The patient had, for instance, added to the figure five that of the stillborn children; one was born in the 9th month and two in the 7th.

He also emphasized the fact that his wife had had two miscarriages, one in the 5th week and the other in the 7th.

Adding these figures together we get the determination of the number 26.

Child of 7 months
Child of 7 months
Child of 9 months
_ _ _ _ _
23 months

2 miscarriages (5 + 7 weeks) 3 months
_ _ _ _
26 months

It seems as if the number twenty-six were determined by the number of the lost times of pregnancy.

This time (twenty-six days) denotes, in the dream, a delay for which the patient was charged one franc interest.

He has, in fact, suffered a delay through the lost pregnancies, for his doctor has, during the time the patient has known him, surpassed him with one child.

One franc must be one child.

We have already seen the tendency of the patient to add together all his children, even the dead ones, in order to outdo his rival.

The thought that his physician had outdone him by one child could easily react immediately upon the determination of 1.

We will therefore follow up this tendency of the patient, and carry on his play with figures, by adding to the figure 26, the two complete pregnancies of nine months each.

26 + 9 + 9 = 44

If we follow the tendency to split up the numbers we get 2 + 6 and 4 + 4, two groups of figures which have only this in common, that each group gives 8 by addition.

These numbers are, as we must notice, composed entirely of the months of pregnancy given by the patient.

Compare with them those groups of figures which contain the information as to the doctor's fecundity, viz. 315 and 342; it is to be noted that the resemblance lies in their sum-total giving 9:9 8 = 1.

It looks as if here likewise the notion about the differentiation of 1 were carried out.

As the patient remarked, 315 seems thus a wish fulfillment, 342 on the other hand a rectification.

An ingenious fancy playing round will discover the following difference between the two numbers: 3 x 1 X 5 = 15. 3 X 4 X 2 = 24. 24 - 15 = 9.

Here again we come upon the important figure 9, which neatly combines the reckoning of the pregnancies and births.

It is difficult to say where the borderline of play begins; necessarily so, for the unconscious product is the creation of a sportive fancy, of that psychic impulse out of which play itself arises.

It is repugnant to the scientific mind to have serious dealings with this element of play, which on all sides loses itself in the vague.

But it must be never forgotten that the human mind has for thousands of years amused itself with just this kind of game; it were therefore nothing wonderful if this historic past again compelled admission in dream to similar tendencies.

The patient pursues in his waking life similar phantastic tendencies about figures, as is seen in the fact already mentioned of the celebration of the 100th birthday.

Their presence in the dream therefore need not surprise us.

In a single example of unconscious determination exact proofs are often lacking, but the sum of our experiences entitles us to rely upon the accuracy of the individual discoveries.

In the investigation of free creative phantasy we are in the region, almost more than anywhere else, of broad empiricism; a high measure of discretion as to the accuracy of individual results is consequently required, but this in nowise obliges us to pass over in silence what is active and living, for fear of being execrated as unscientific.

There must be no parleying with the superstition-phobia of the modern mind; for this itself is a means by which the secrets of the unconscious are kept veiled.

It is of special interest to see how the problems of the patient are mirrored in the unconscious of his wife.

His wife had the following dream :

She dreamt, and this is the whole dream:

"Luke 137." The analysis of the number gives the following.

To 1 she associates: The doctor has another child. He had three. If all her children were living she would have 7 ; now she has only 3 1 = 2. But she
desires 1 + 3 + 7 = 11 (a twin number, 1 and 1), which expresses her wish that her two children had been pairs of twins, for then she would have reached the same number of children as the doctor.

Her mother once had twins. The hope of getting a child by her husband is very precarious; this had for a long time turned her ideas in the unconscious
towards a second marriage.

Other phantasies pictured her as " done with," i.e. having reached the climacteric at 44.

She is now 33 years old, therefore in 11 years she will have reached her 44th year.

This is an important period as her father died in his 44th year.

Her phantasy of the 44th year contains the idea of the death of her father.

The emphasis of the death of her father corresponds to the repressed phantasy of the death of her husband, who is the obstacle to a second marriage.

At this place the material belonging to the dream "Luke 137" comes in to solve the conflict.

The dreamer is, one soon discovers, in no wise well up in her Bible, she has not read her Bible for an incredible
time, she is not at all religious.

It were therefore quite purposeless to have recourse to associations here.

The dreamer's ignorance of her Bible is so great that she did not even know that the citation "Luke 137" could only refer to the Gospel of St. Luke.

When she turned up the New Testament she came to the Acts of the Apostles.

As chapter i. has only 26 verses and not 37, she took the 7th verse, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

But if we turn to Luke i. 37, we find the Annunciation of the Virgin.

Verse 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Verse 36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Verse 37. For with God nothing shall be impossible.

The necessary continuation of the analysis of "Luke 187 " demanded the looking up of Luke xiii. 7, where it says:

Verse 6. A certain man had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

Verse 7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

The fig-tree, which from antiquity has been a symbol of the male genital, is to be cut down on account of its unfruitfulness.

This passage is in complete accord with innumerable sadistic phantasies of the dreamer, concerned with the cutting or biting off of the penis.

The relation to her husband's unfruitful organ is obvious. That she withdraws her libido from her husband is clear for he is impotent as regard herself; it is equally clear that she undergoes regression to the father ("which the father hath put in his own power ") and identifies herself with her mother who had
twins.

By thus advancing her age the dreamer places her husband in regard to herself in the position of a son or boy, of an age at which impotency is normal.

Furthermore, the desire to overcome her husband is easily understood from, and amply evidenced in, her earlier analysis.

It is therefore only a confirmation of what has been already said, if, following up the matter of "Luke 137," we find in Luke vii.

verse (12) Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. Verse (13) And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
Verse (14) And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

In the particular psychological situation of the dreamer the allusion to the resurrection presents a delightful meaning as the cure of her husband's impotency.

Then the whole problem would be solved. There is no need for me to point out in so many words the numerous wish-fulfilments contained in this material ; they are obvious to the reader.

The important combination of the symbol "Luke 137" must be conceived as cryptomnesia, since the dreamer is quite unversed in the Bible.

Both Flournoy and myself have already drawn attention to the important effects of this phenomenon.

So far as one can be humanly certain the question of any manipulation of the material with intent to deceive does not come into consideration in this case.

Those well posted in psychoanalysis will be able to allay any such suspicion simply from the disposition and setting of the material as a whole. Carl Jung; Papers on Analytical Psychology; "On the Significance of Dream

Numbers," Pages 191-199

http://www.amazon.com/Dreams-Volumes-Collected-Works-Bollingen/dp/0691150486

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/c22f8-volumes.jpg`

Carl Jung: It seems as if one-half of the world had been made by an engineer and the other half by a foolish poet. (2019-02-16 04:30)

[1]

C.G. Jung
Visions V I
p.313
It seems as if one-half of the world had been made by an engineer and the other half by a foolish poet.

Dr. Adler: There is a custom in Germany of putting children in the rain in spring so that they may grow quicker.

Dr. Jung: Exactly. You see rain in popular superstition is used as a charm, it is magic, and that is not to be rationalized; it is an entirely psychological effect.

You can say that is only a poetic idea, but it is a fact, it is poetic mana.

It seems as if one-half of the world had been made by an engineer and the other half by a foolish poet.

So the giant is strengthening his hair by receiving that mana; it is like watering his flower beds, he is making it grow.

And what about the hair in itself?

Mrs. Deady: In the story of Samson, his hair was his strength.

Dr. Jung: Yes, when his hair was cut he lost his power.

Hair is supposed to be a sign of strength.

Therefore a person with very thick strong hair is assumed to be temperamentally strong, particularly passionate, or brutal, or a sexual hero.

Then the hair has much to do with the head, and therefore people, especially women, have always been very keen about hairdressing.

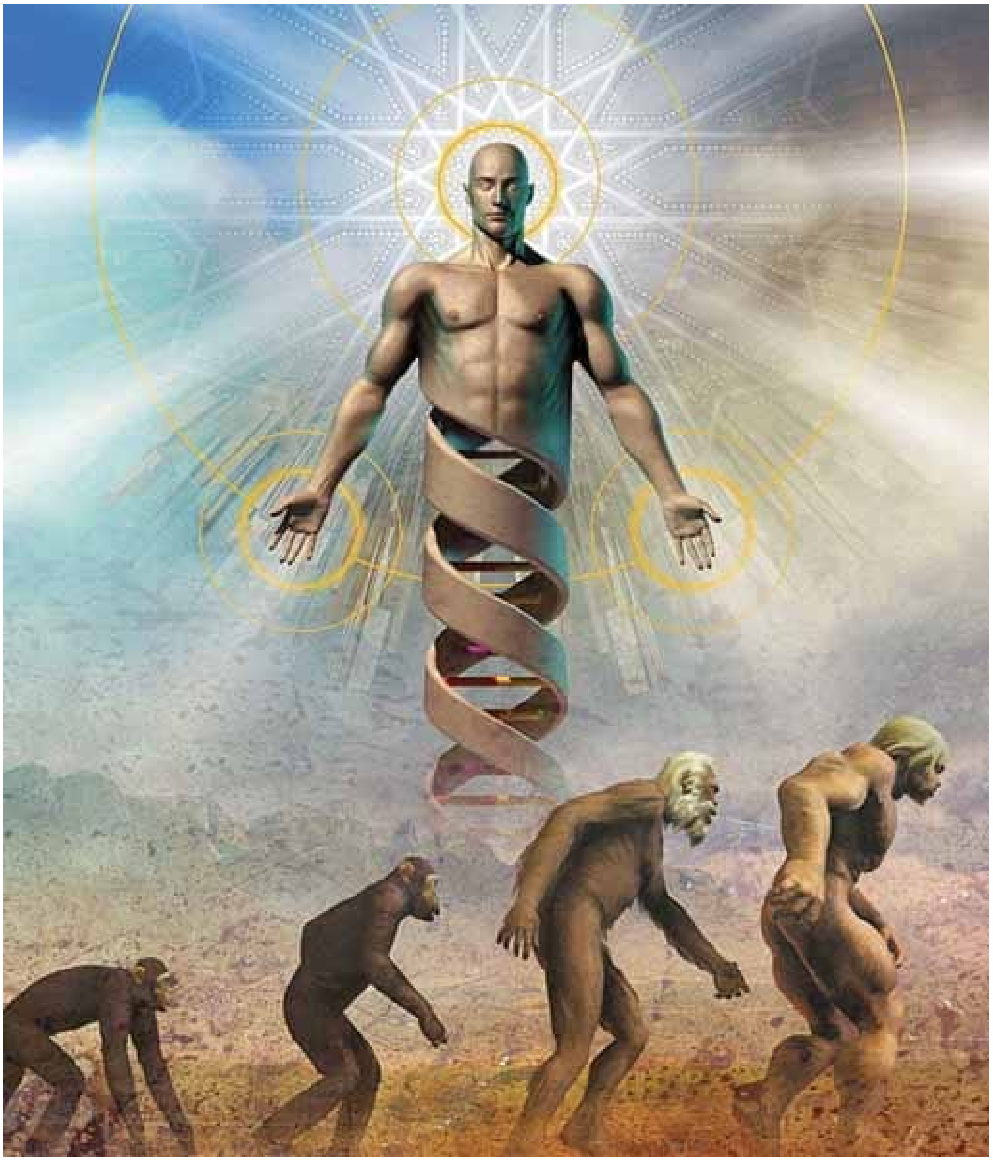
Primitive women sometimes arrange their hair in a very elaborate way, and not only women, but men also.

One sees in Africa astounding fantasies upon the heads of those people, built up with the aid of clay and wax and all sorts of things. Carl Jung, Visions Seminar, Page 313

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/54ffc-12bengineer.jpg`

Carl Jung: Genesis represents the act of becoming conscious as a taboo infringement, (2019-02-16 04:30)

[1]



Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped.

I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt: through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind.

The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men.

He has raised himself above the human level of his age ("ye shall become like unto God"), but in so doing has alienated himself from humanity.

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind.

He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289

The man who has attained consciousness of the present is solitary.

The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness.

Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Para 150

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Para 745

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/6283a-12bgenesis.jpg`

Carl Jung: I would be very chary of the assumption of "make-believe." (2019-02-16 04:30)

[1]

To Dr. S.

Dear Colleague, 28 January 1935

Your question about dreams relates to the little explored problem of the attitude of the dreamer to what is dreamt.

There are various levels of realization, different degrees of intensity and enfeeblement of the dream experience.

So far as I can judge, it seems that a certain degree of waking consciousness is correlated with an inner distance from the dream event; in other words, when I am on the point of awaking from a dream, this expresses itself in a kind of pushing away of the dream experience, so that it looks as if someone else were experiencing the dream and I were getting only a report of it.

Conversely, it very often happens that at the beginning of a dream one merely experiences something like a cinema show, or that one knows something has been said earlier, or that one has maintained an opinion, and that only with deeper sleep does one enter into the real action as an active protagonist.

Then, suddenly, one is in the dream.

I would be very chary of the assumption of "make-believe."

I have good reasons for doubting whether there is such a thing in dreams at all.

With best regards,

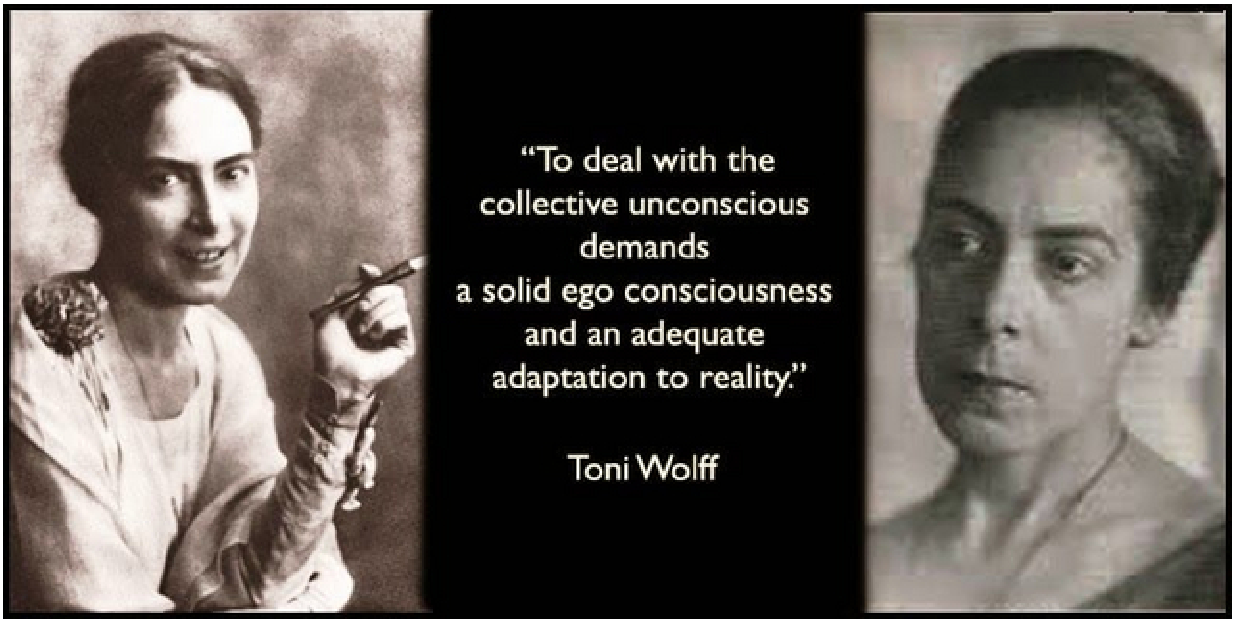
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 185-186

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/7773e-12bcarl.jpg`

Carl Jung on the death of Toni Wolff, the effect on his health and premonitory dreams (2019-02-16 12:20)

[1]


"To deal with the collective unconscious demands a solid ego consciousness and an adequate adaptation to reality."
Toni Wolff

To James Kirsch:

Dear Colleague, Bollingen, 28 May 1953

At last I can find time to thank you personally for the kind letter you wrote to me on the occasion of the death of Toni Wolff.

On the day of her death, even before I had received the news, I suffered a relapse and had a bad attack of my tachycardia.

This has now subsided but it has left an arrhythmia which hampers my physical capacities very much.

I have ventured out to Bollingen over Whitsun and hope to recuperate a little more here.

Toni Wolff's death was so sudden, so totally unexpected, that one could hardly realize her passing.

I had seen her only two days before.

Both of us completely unsuspecting.

The Hades dreams I had in the middle of February I related entirely to myself because nothing pointed to Toni Wolff.

Nobody who was close to her had any warning dreams, and in England, Germany and Zurich only people who knew her superficially.

At the beginning of my illness in Oct. 52 I dreamt of a huge black elephant that uprooted a tree. (meanwhile I have written a long essay on "The Philosophical Tree.")

The uprooting of a tree can signify death.

Since then I have dreamt several times of elephants which I always had to treat warily.

Apparently they were engaged in road-building.

Your new interested me very much.

The Professor for the Old Testament at the University here is giving a seminar on my Job.

One can of course consider the Book of Job from various angles.

What mattered to me this time was man’s relationship to God, i.e., to the God-image.

If God’s consciousness is clearer than man’s, then the Creation has no meaning and man no raison d’etre.

In that case God does not in fact play dice, as Einstein says, but has invented a machine, which is far worse.

Actually the story of the Creation is more like an experiment with dice than anything purposive.

These insights may well involve a tremendous change in the God-image.

“Synchronicity” is soon to appear in English and Psychology and Alchemy is out at last.

The clinical practice of psychotherapy is a mere makeshift that does its utmost to prevent numinous experiences.

To a certain extent you can also get along in this way.

To a certain extent you can also get along in this way.

There will however always be cases which go beyond that, even among doctors.

The “white stone” (calculus albus) occurs in the Apocalypse as a symbol of election.

The model of the self in Aion is based on the Ezekiel vision.

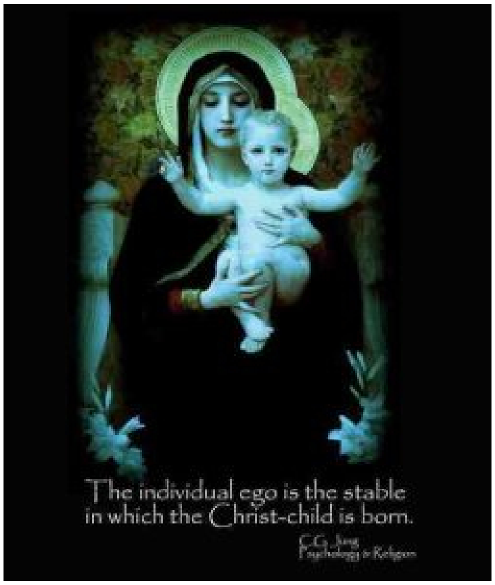
With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume II, Pages 117-118 [Excerpt.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/061e4-1.jpg`

Pre-Christian sources of the Trinity Concept from Greece.~Carl Jung **(2019-02-16 15:52)**


The individual ego is the stable
in which the Christ-child is born.
C.G. Jung
Psychology & Religion

III. GREECE In enumerating the pre-Christian sources of the Trinity concept, we should not omit the mathematical speculations of the Greek philosophers. As we know, the philosophizing temper of the Greek mind is discernible even in St, John's gospel, a work that is, very obviously, of Gnostic inspiration. Later, at the time of the Greek Fathers, this spirit begins to amplify the archetypal content of the Revelation, interpreting it in Gnostic terms. Pythagoras and his school probably had the most to do with the moulding of Greek thought, and as one aspect of the Trinity is based on number symbolism, it would be worth our while to further examine the Pythagorean system of numbers and see what it has to say about the three basic numbers with which we are concerned here. Zeller says: "One is the first from which all other numbers arise, and in which the opposite qualities of numbers, the odd and the even, must therefore be united; two is the first even number; three the first that is uneven and perfect, because in it we first find beginning, middle, and end." The views of the Pythagoreans influenced Plato, as is evident from his Timaeus; and, as this had an incalculable influence on the philosophical speculations of posterity, we shall have to go rather deeply into the psychology of number speculation. The number one claims an exceptional position, which we meet again in the natural philosophy of the Middle Ages. According to this, one is not a number at all; the first number is two. Two is the first number because, with it, separation and multiplication begin, which alone make counting possible. With the appearance of the number two, another appears alongside the one, a happening which is so striking that in many languages "the other" and "the second" are expressed by the same word. Also associated with the number two is the idea of right and left, and remarkably enough, of favourable and unfavorable, good and bad. The "other" can have a "sinister" significance or one feels it, at least, as something opposite and alien. Therefore, argues a medieval alchemist, God did not praise the second day of creation, because on this day (Monday, the day of the moon) the binarius, alias the devil, came into existence. Two implies a one which is different and distinct from the "numberless" One. In other words, as soon as the number two appears, a unit is produced out of the original unity, and this unit is none other than that same unity split into two and turned into a "number." The "One" and the "Other" form an opposition, but there is no opposition between one and two, for these are simple numbers which are distinguished only by their arithmetical value and by nothing else. The "One," however, seeks to hold to its one-and-alone existence, while the "Other" ever strives to be another opposed to the One. The One will not let go to the Other because, if it did, it would lose its character; and the Other pushes itself away from the One in order to exist at all. Thus there arises a tension of opposites between the One and the Other. But every tension of opposites culminates in a release, out of which comes the "third." In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the "Other" which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding of the One to a condition where it can be known unity become recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality. Three therefore appears as a suitable synonym for a process of development in time, and thus forms, a parallel to the self-revelation of the Deity as the absolute One unfolded into Three. The relation of Threeness to Oneness can be expressed by an equilateral triangle, A = B =: C, that is, by the identity of the three, threeness being contained in its entirety in each of the three angles. This intellectual idea of the equilateral triangle is a conceptual model for the logical image of the Trinity. In addition to the Pythagorean interpretation of numbers, we have to consider, as a more direct source of Trinitarian ideas in Greek philosophy, the mystery-laden Timaeus of Plato. I shall quote, first of all, the classical argument: “Hence the god, when he began to put together the body of the universe, set about making it of fire and earth. But two things alone cannot be satisfactorily united without a third; for there must be some bond between them drawing them together. And of all bonds the best is that which makes itself and the terms it connects a unity in the fullest sense; and it is of the nature of a continued geometrical proportion to effect this most perfectly. For whenever, of three numbers, the middle one between any two that are either solids or planes [i.e., cubes or squares] is such that, as the first is to it, so is it to the last, and conversely as the last is to the middle, so is the middle to the first, then since the middle becomes first and last, and again the last and first become middle, in that way all will necessarily come to play the same part towards one another, and by so doing they will all make a unity. In a geometrical progression, the quotient (q) of a series of terms remains the same, e.g.: 2: i === 4 : 2 =; 8:4 = 2, or, algebraically expressed: a, aq, aq. The proportion is therefore as follows: 2 is to 4 as 4 is to 8, or a is to aq as aq is to aq. This argument is now followed by a reflection which has far reaching psychological implications: if a simple pair of opposites, say fire and earth, are bound together by a mean, and if this bond is a geometrical proportion, then one mean can only connect plane figures, since two means are required to connect solids: Now if it had been required that the body of the universe should be a plane surface with no depth, a single mean would have been enough to connect its companions and itself; but in fact the world was to be solid in form, and solids are always conjoined, not by one mean, but by two. Accordingly, the two-dimensional connection is not yet a physical reality, for a plane without extension in the third dimension is only an abstract thought. If it is to become a physical reality, three dimensions and therefore two means are required. Accordingly, the god set water and air between fire and earth, and remade them, so far as was possible, proportional to one another, so that as fire is to air, so is air to water, and fire as air is to water, so is water to earth, and thus he bound together the frame of a world visible and tangible. For these reasons and from such constituents, four in number, the body of the universe was brought into being, coming into concord by means of proportion, and from these it acquired Amity, so that united with itself it became indissoluble by any other power save him who bound it together. The union of one pair of opposites only produces a two dimensional triad: p2 + pq + q. This, being a plane figure, is not a reality but a thought. Hence two pairs of opposites, making a quaternio (p* + pq + pq 2 + <J *), are needed to represent physical reality. Here we meet, at any rate in veiled form, the dilemma of three and four alluded to in the opening words of the Timaeus. Goethe intuitively grasped the significance of this allusion when he says of the fourth Cabir in Faust: "He was the right one / Who thought for them all," and that "You might ask on Olympus" about the eighth "whom nobody thought of." It is interesting to note that Plato begins by representing the union of opposites two-dimensionally, as an intellectual problem to be solved by thinking, but then comes to see that its solution does not add up to reality. In the former case we have to do with a self-subsistent triad, and in the latter with a quaternity. This was the dilemma that perplexed the alchemists for more than a thousand years, and, as the "axiom of Maria Prophetissa" (the Jewess or Copt), it appears in modern dreams, and is also found in psychology as the opposition between the functions of consciousness, three of which are fairly well differentiated, while the fourth, undifferentiated, "inferior" function is undomesticated, unadapted, uncontrolled, and primitive. Because of its contamination with the collective unconscious, it possesses archaic and mystical qualities, and is the complete opposite of the most differentiated function. For instance, if the most differentiated is thinking or the intellect, then the inferior, fourth function will be feeling. Hence the opening words of the Timaeus "One, two, three but where, my dear Timaeus, is the fourth . . . ?"- all familiarly upon the ears of the psychologist and alchemist, and for him as for Goethe there can be no doubt that Plato is alluding to something of mysterious import. We can now see that it was nothing less than the dilemma as to whether something we think about is a mere thought or a reality, or*

at least capable of becoming real. And this, for any philosopher who is not just an empty babbler, is a problem of the first order and no whit less important than the moral problems inseparably connected with it. In this matter Plato knew from personal experience how difficult is the step from two-dimensional thinking to its realization in three-dimensional fact. Already with his friend Dionysius the Elder, tyrant of Syracuse, he had so many disagreements that the philosopher-politician contrived to sell him as a slave, from which fate he was preserved only because he had the good fortune to be ransomed by friends. His attempts to realize his political theories under Dionysius the Younger also ended in failure, and from then on Plato abandoned politics for good. Metaphysics seemed to him to offer more prospects than this ungovernable world. So, for him personally, the main emphasis lay on the two-dimensional world of thought; and this is especially true of the Timaeus, which was written after his political disappointments. It is generally reckoned as belonging to Plato's late works. In these circumstances the opening words, not being attributable either to the jocosity of the author or to pure chance, take on a rather mournful significance: one of the four is absent because he is "unwell." If we regard the introductory scene as symbolical, this means that of the four elements out of which reality is composed, either air or water is missing. If air is missing, then there is no connecting link with spirit (fire), and if water is missing, there is no link with concrete reality (earth). Plato certainly did not lack spirit; the missing element he somuch desired was the concrete realization of ideas. He had to content himself with the harmony o airy thought-structures that lacked weight, and with a paper surface that lacked depth. The step from three to four brought him sharply up against something unexpected and alien to his thought, something heavy, inert, and limited, which no "privation boni" can conjure away or diminish. Even God's fairest creation is corrupted by it, and idleness, stupidity, malice, discontent, sickness, old age and death fill the glorious body of the "blessed god/' Truly a grievous spectacle, this sick world-soul, and unfortunately not at all as Plato's inner eye envisaged it when he wrote: All this, then, was the plan of the everlasting god for the god who was going to be. According to this plan he made the body of the world smooth and uniform, everywhere equidistant from its centre, a body whole and complete, with complete bodies for its parts. And in the centre he set the soul and caused it to extend throughout the whole body, and he further wrapped the body round with soul on the outside. So he established one world alone, round and revolving in a circle, solitary but able by reason of its excellence to bear itself company, needing no other acquaintance or friend but sufficient unto itself. On all these accounts the world which he brought into being was a blessed god. This world, created by a god, is itself a god, a son of the self-manifesting father. Further, the demiurge furnished it with a soul which is "prior" to the body. The world-soul was fashioned by the demiurge as follows: he made a mixture of the indivisible and the divisible, thus producing a third form of existence. This third form had a nature independent of the "Same" and the "Different". At first sight the "Same" seems to coincide with the indivisible and the "Different" with the divisible.18 The text says: from "Not being." Theodor Gomperz mentions two primary substances which are designated as follows in Plato's Philebus: limit, unlimited; the same, the other; the divisible, the indivisible. He adds that Plato's pupils would have spoken of "unity" and of "the great and the small" or of "duality." From this it is clear that Gomperz regards the "Same" and the "indivisible" as synonymous, thus overlooking the resistance of the "Other," and the fundamentally fourfold nature of the world soul. The indivisible and ever the same substance [Cornford's "Sameness"], and that which is physically divisible, he mixed an intermediate, third form of existence which had its own being beside the Same and the Different, and this form he fashioned accordingly as a mean between the indivisible and the physically divisible. Then he took all three existences and mixed them again, "forcing the nature of the Different, though it resisted the mixture, into union with the Same." Thus, "with the admixture of being, the three became one. 187 The world-soul, representing the governing principle of the whole physical world, therefore possesses a triune nature. And since, for Plato, the world is a second god, the world-soul is a revelation or unfolding of the God-image. 188 Plato's account of the actual process of creation is very curious and calls for some elucidation. The first thing that strikes us is the twice-repeated ('he mixed'). Why should the mixture be repeated, since it consists of three elements in the first place and contains no more than three at the end, and, in the second place, Same and Different appear to correspond with indivisible and divisible? Appearances, however, are deceptive. During the first mixture there is nothing to suggest that the divisible was recalcitrant and had to be forcibly united with the indivisible, as was the case with their supposed analogues. In both mixtures it is rather a question of combining two separate pairs of opposites, which, because they are called upon to make a unity, may be thought o as arranged in a quaternio: Same Indivisible Divisible Different Indivisible and divisible, together with their mean, form a simple triad which has "its own being" beside the Same and the Different. This triad corresponds to the condition *of "thought" not yet become "reality." For this a second mixture is needed, in which the Different (i.e., the "Other") is incorporated by force. The "Other" is therefore the "fourth" element, whose nature it is to be the "adversary" and to resist harmony. But the fourth, as the text says, is intimately connected with Plato's desire for "being." One thinks, not unnaturally, of the impatience the philosopher must have felt when reality proved so intractable to his ideas. That reasonableness might, under certain circumstances, have to be imposed by force is a notion that must sometimes have crossed his mind. The passage as a whole, however, is far from simple. It can be translated in many ways and interpreted in many more. The critical point for us is, literally, he compounded (a form of the nature of sameness and difference) in the middle of the indivisible (and the divisible). Consequently the middle term of the second pair of opposites would coincide with the middle term of the first pair. The resultant figure is a quincunx, since the two pairs of opposites have a common mean or "third form": This seems borne out by the fact that the first pair of opposites is correlated with (being), and the second with (nature). If one had to choose between "Being" and "Nature", the latter would probably be considered the more concrete of the two. I have placed the pairs of opposites side by side, instead of facing one another (as in the previous diagram), in order to illustrate their union in a single mean. Three elements are to be distinguished in our diagram: the two pairs of opposites and their common mean, and I understand the text as referring to these three elements when it says: "Then, taking these three existences . . ." Since the mean is called the "third form," each pair of opposites can presumably be taken as representing the first and second forms: Indivisible = first form, Divisible = second form, mean = third form, and so on. Their union in a quincunx signifies union of the four elements in a world-body. Thomas Taylor, who was strongly influenced by Proclus, says in his commentary to the Timaeus: "For those which are connected with her essence in a following order, proceed from her [the anima mundi] according to the power of the fourth term (4), which possesses generative powers; but return to her according to the fifth (9) which reduces them to one." Further confirmation of the quaternary nature of the world-soul and world-body may be found in the passage where the demiurge splits this whole fabric lengthwise into two halves and joins them up again in the form of an "X" According to Porphyry, a X i*1 a circle signified the world-soul for the Egyptians. It is, in fact, thehieroglyph for "city." Perhaps Plato was trying, in this passage, to bring forth the mandala structure that later appeared as the capital of Atlantis in his Critias. The two mixtures could be regarded as a parallel to the two means of the physical elements. Cornford, on the other hand, considers that Plato is referring to three intermedia, which he calls "Intermediate Existence/' 'Intermediate Sameness' "Intermediate Difference.' His main insistence is on the threefold procedure and not on the four substances. The Middle Ages were also familiar with the quatuor elementa (A B C D) and the tria regimina (three procedures) which united them as follows: AB, BC, CD. From this point of view, Cornford fails to catch Plato's subtle allusion to the recalcitrant fourth. We do not wish it to be supposed that the thought-processes we have deduced from the text of the Timaeus represent Plato's conscious reflections. However extraordinary his genius may have been, it by no means follows that his thoughts were all conscious ones. The problem of the fourth, for instance, which is an absolutely essential ingredient of totality, can hardly have reached his consciousness in complete form. If it had, he would have been repelled by the violence with which the elements were to be forced into a harmonious system. Nor would he have been so illogical as to insist on the three-foldness of his world-soul. Again, I would not venture to assert that the opening words of the Timaeus are a conscious reference to the underlying problem of the recalcitrant fourth. Everything suggests that the same unconscious spiritus rector was at work which twice impelled the master to try to write a tetralo, the fourth part remaining unfinished on both occasions. This factor also ensured that Plato would remain a bachelor to the end of his life, as if affirming the masculinity of his triadic God-image. As history draws closer to the beginng of our era, the gods become more and more abstract and spiritualized. Even Yahweh had to submit to this transformation. In the Alexandrian philosophy that arose in the last century B.C., we witness not only an alteration of his nature but an emergence of two other divinities in his immediate vicinity: the Logos and Sophia. Together with him they form a triad, and this is a clear prefiguration of the post-Christian Trinity. Carl Jung; Psychology and Religion Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Carl Jung Letter on Technology (2019-02-17 04:10)

[1]

A Letter to the Zurich Student
At the Federal Polytechnic Institute in Zurich

September 1949
C.G. Jung

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore conjecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures. This corresponds to the basic pattern of primitive labor, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either. The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instincts to lie fallow. The result is an increased resistance to work in general. The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge worker-populations, but that is a problem in itself.

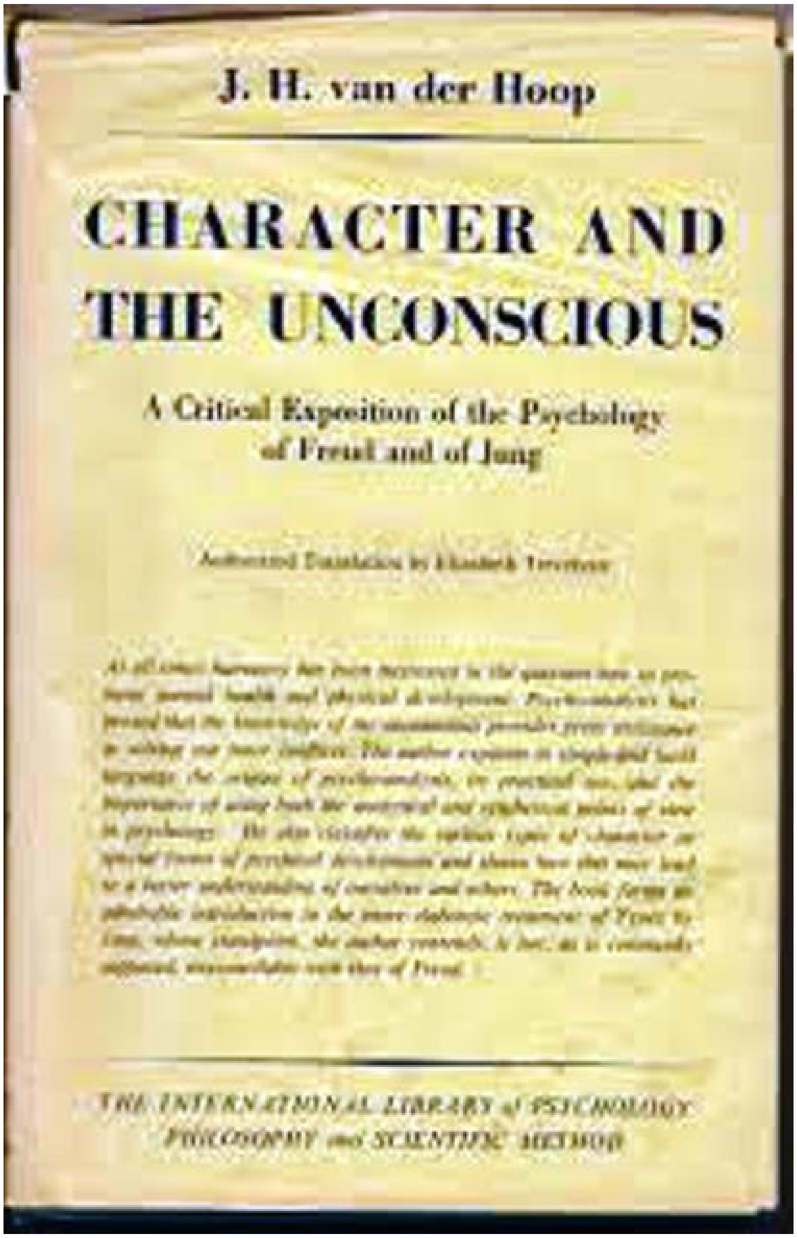
Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attitude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating. In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awaiting discovery. undoubtedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used. We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/71175-printingpress.jpg`

Carl Jung: The snag is that an international movement can only come into being if everyone goes along with it. (2019-02-17 04:30)

[1]



J. H. van der Hoop

CHARACTER AND THE UNCONSCIOUS

A Critical Exposition of the Psychology of Freud and of Jung

THE INTERNATIONAL LIBRARY of PSYCHOLOGY PHILOSOPHY and SCIENTIFIC METHOD

To J. H. van der Hoop

Dear Colleague, 19 January 1935

With regard to the negotiations for the next Congress I have asked the Swiss representative of the secretariat, Dr. Meier, to send you the programme as it looks at present.

The preparations are bedevilled by all sorts of difficulties.

Not only have very different wishes to be considered, but one must also reckon with the withdrawal of delegates and much else besides.

Naturally I would be very pleased if someone from Switzerland could be found for lectures. . . . The few younger people who are on my side are not yet representative enough to be considered.

I myself have my good reasons for keeping in the background because of the preconceived opinion that I am a mere antipode of Freud and Adler.

Consequently one is exposed to all sorts of misunderstandings which are no encouragement to general collaboration.

I have done my utmost to prevent nationalistic outbursts at the International Congress and to create a basis of a purely scientific nature, but if you have seen Gauger's book you will understand that my efforts are meeting with very great difficulties.

The snag is that an international movement can only come into being if everyone goes along with it.

But if everyone holds back and waits to see whether it will come into being or not, naturally nothing happens.

Recognizing this fact, I have not hesitated to place myself at the disposal of such a movement in the hope that other sensible people will do the same.

For it is solely up to us to put an international movement on its feet.

If we attempt such an undertaking at all under the existing circumstances, we cannot do it without Germany.

The "neutrals" are too weak and moreover the repercussions of the present political situation and of the psychic epidemic that has broken out in Germany would reach us in some form in the end.

It therefore seems to me better to take the bull by the horns and to confer directly with the Germans.

Here in Switzerland I have succeeded after much effort in bringing together a number of doctors and psychologists so that a meeting can

take place on Jan. 22nd to celebrate the founding of the Swiss national group.

Not one of the older psychotherapists is attending since practically all of them prefer to live in sectarian seclusion.

In my humble opinion a "sufficiently international beginning" has been made, so that, if every national group is really willing to join in, an International Society is altogether possible.

That this Society is not at present all-embracing is certainly not the fault of our intentions but of political conditions beyond our control, and also of the undoubted sectarian tendency of psychotherapists to go it alone.

Again it is up to us to do our utmost to combat these pathological symptoms.

So far as my lectures in Amersfoort are concerned, I am quite willing to give a lecture at the Dutch Society of Psychotherapy on "Principles of Practical Psychotherapy."

As to the other lectures in Amersfoort, I have arranged with Dr. van der Water that there should be a kind of seminar where fundamental concepts will be debated.

From what he says I have the impression that it will not be an exclusively medical public, and I therefore had a general exposition of the complex theory and of practical dream analysis in mind, since I was of the opinion that specifically medical questions about indicia etc. should be reserved for the discussion.

I should be grateful if you would let me know whether this plan meets with your approval.

You must remember that the nature of these Amersfoort proceedings is completely new and unknown to me.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 184-185

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/f0d01-12bvan2bder2bhoop.jpg`

Mythological Gods as Archetypes (2019-02-17 05:02)

[1]

Mythological Gods as Archetypes:

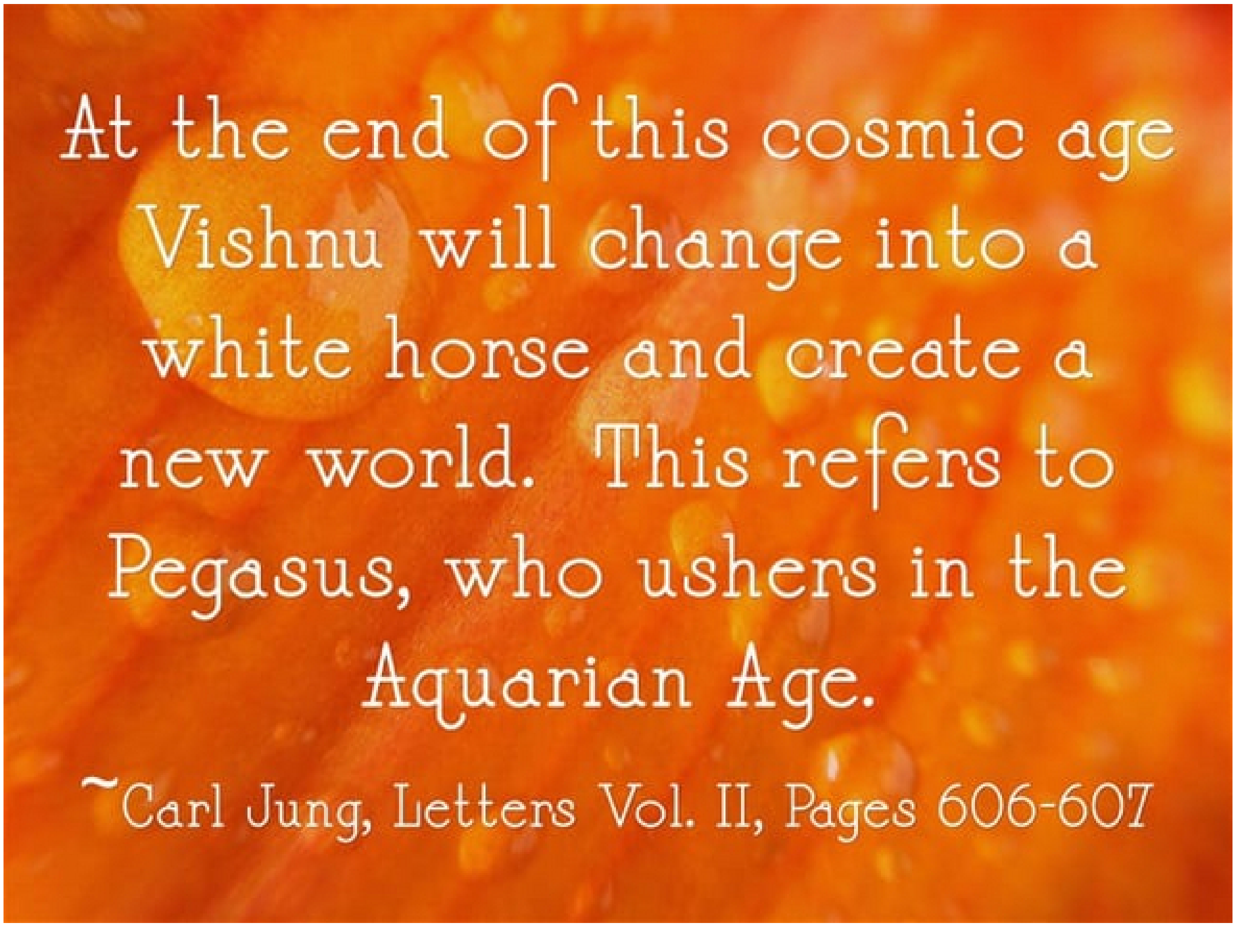
In our language a mythological god is an archetype and an archetype is always at the same time an instinctive pattern, an instinctive basis. Of the archetype of the mother, the biological basis would be motherhood, or of the archetype of the coniunctio, it would be sex.

You Could refer to a biological instinctive god every field, it is ITS meaning, or spiritual aspect. You Could Say That every instinctive dynamism Has an archetypal image. Thus gods are representations of general complexes. Ares or Mars, is an image of the instinct of aggression and self-defense in nature. In animal life, self-defense and aggression and fear to dominate whole part of life, and we are not exempt from this. Every god archetype is a dynamic, explosive load of dynamite and Therefore uncontrolled. The gods are always a bit below the mark as Compared with the human level. Even to the Greeks they were shocking, for they behaved like animals. Stoics The philosophical arguments used to explain it in a philosophical way. The role of the mother-goddess and gods longer available is measureless to have outbursts where they experience the greatest dynamism of life . Marie Louise von Franz 1972, pp.59-60. http://solarlunar.com/mythological-gods-archetypes/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/19b58-nomad.jpg`

Some Carl Jung Quotations XXI (2019-02-17 06:03)

[1]



At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age.

~Carl Jung, Letters Vol. II, Pages 606-607

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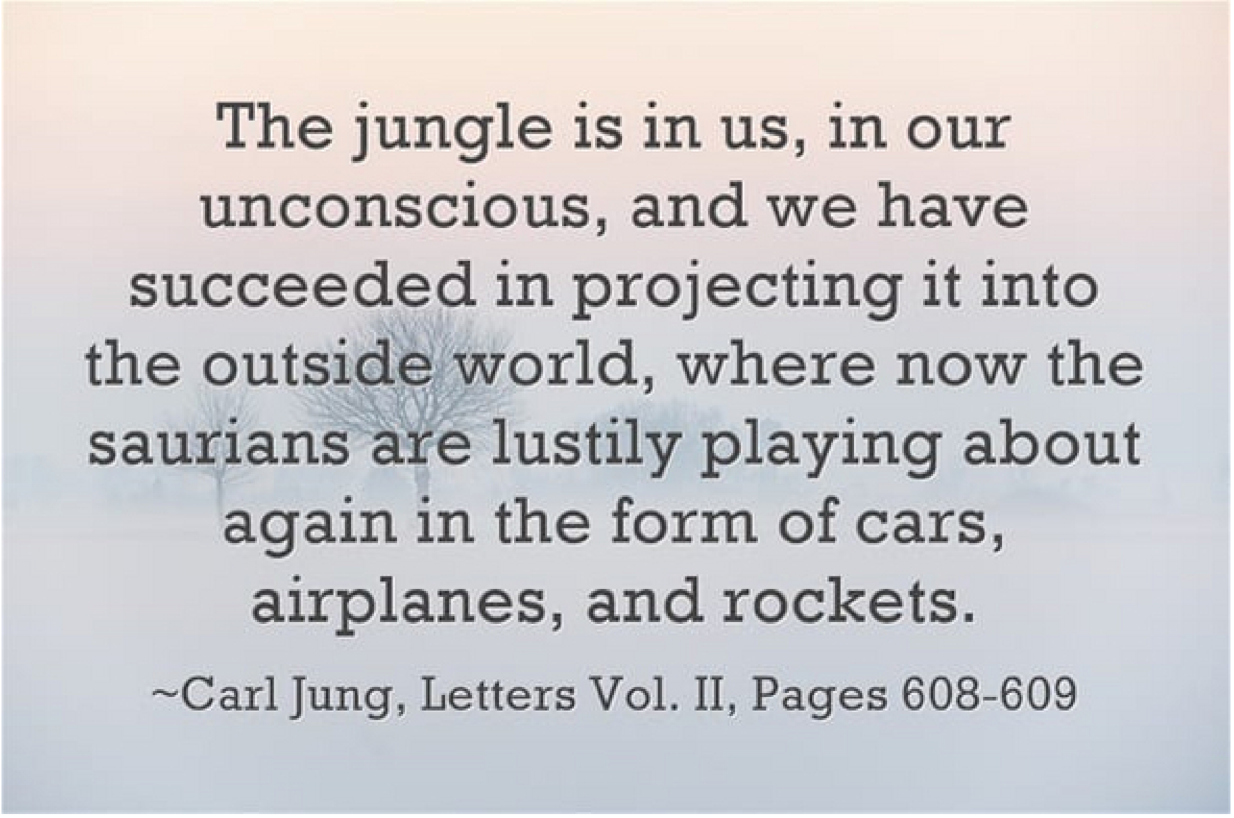
[2]



The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

~Carl Jung, Letters Vol. II, Pages 608-609

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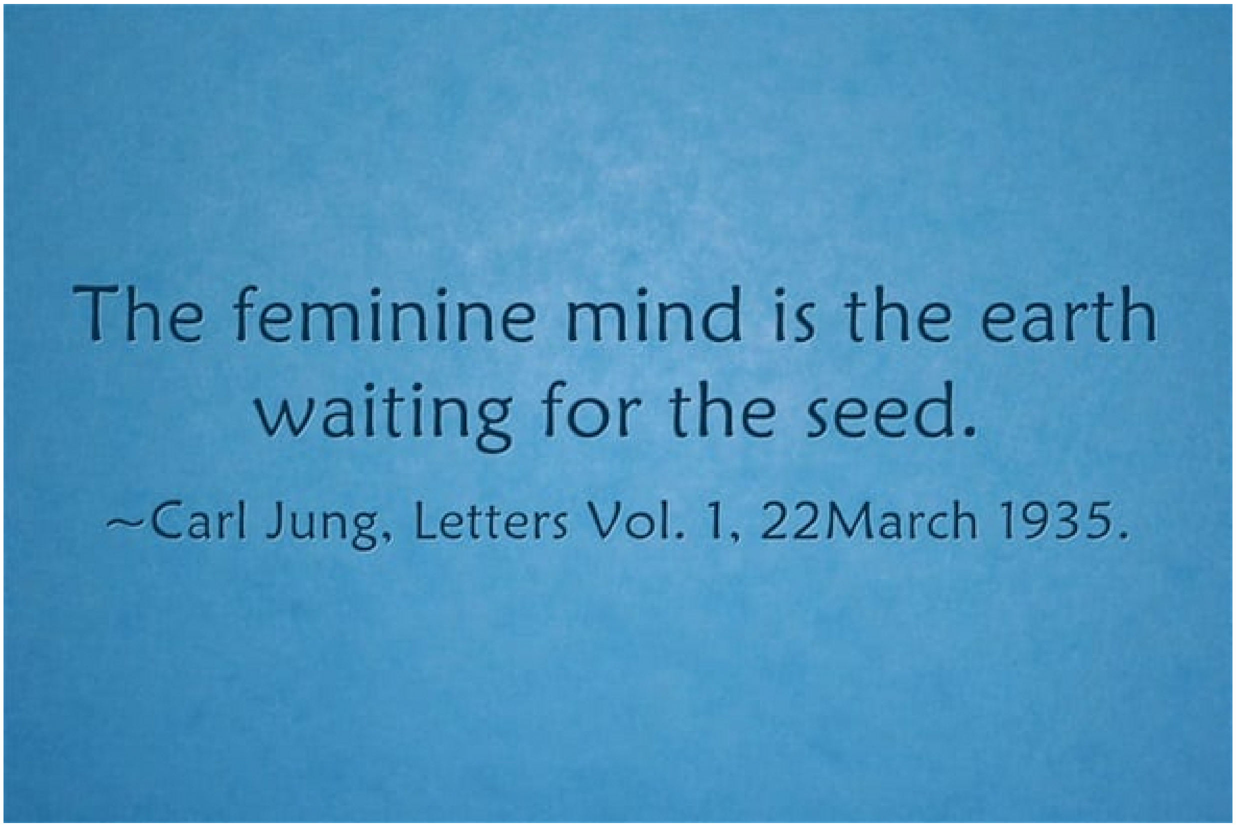

The feminine mind is the earth
waiting for the seed.

~Carl Jung, Letters Vol. 1, 22March 1935.

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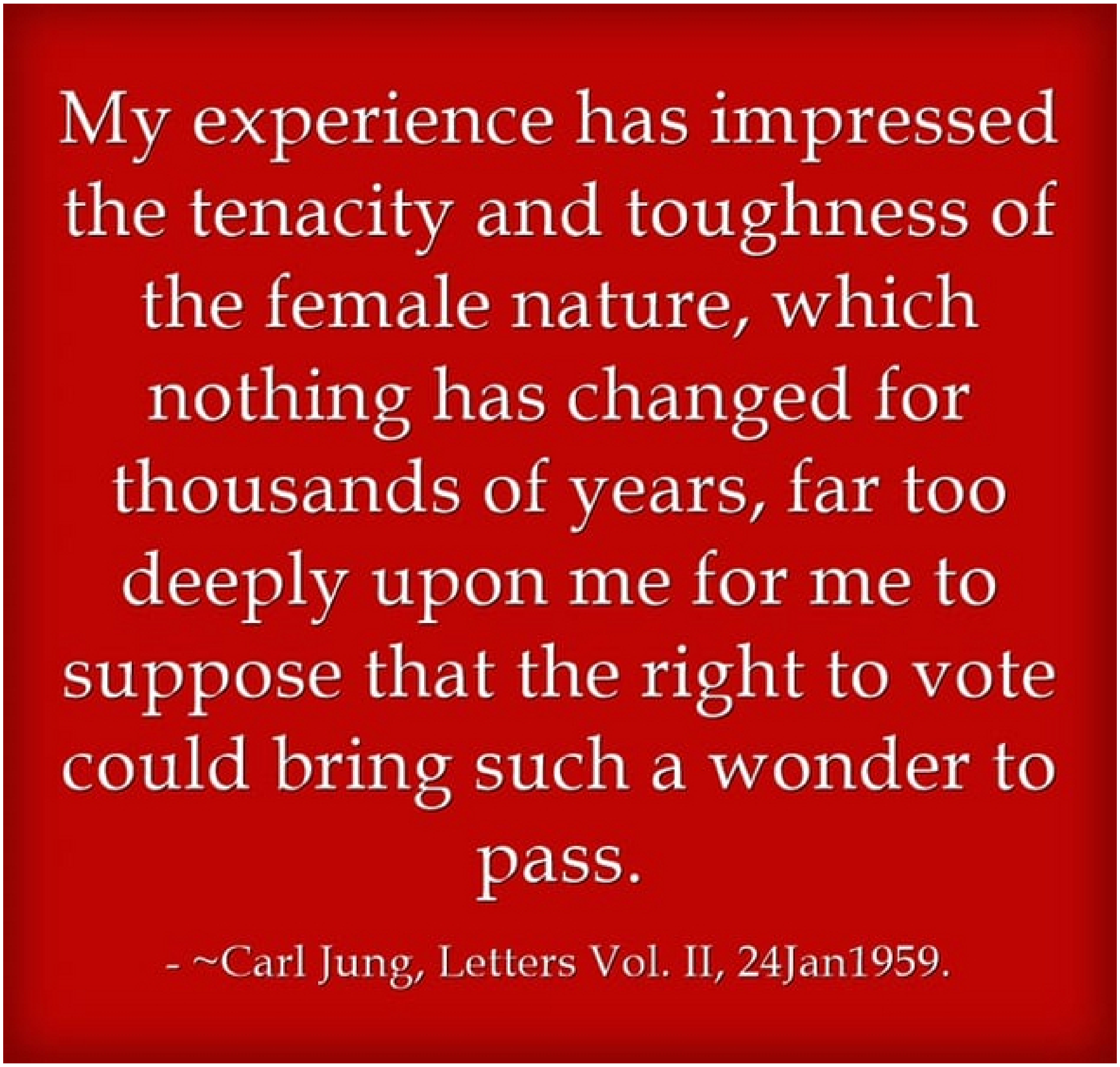

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass.

- ~Carl Jung, Letters Vol. II, 24Jan1959.

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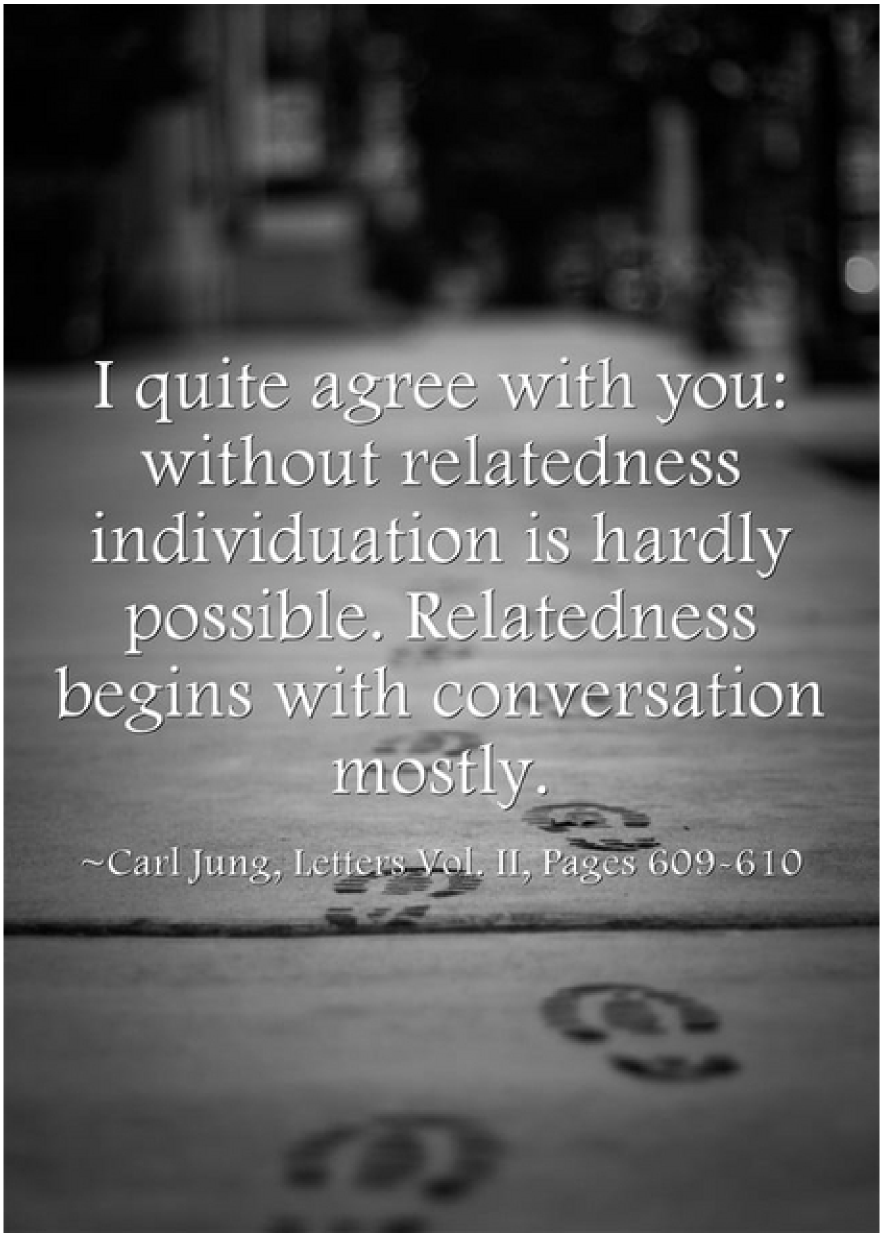
I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly.
~Carl Jung, Letters Vol. II, Pages 609-610

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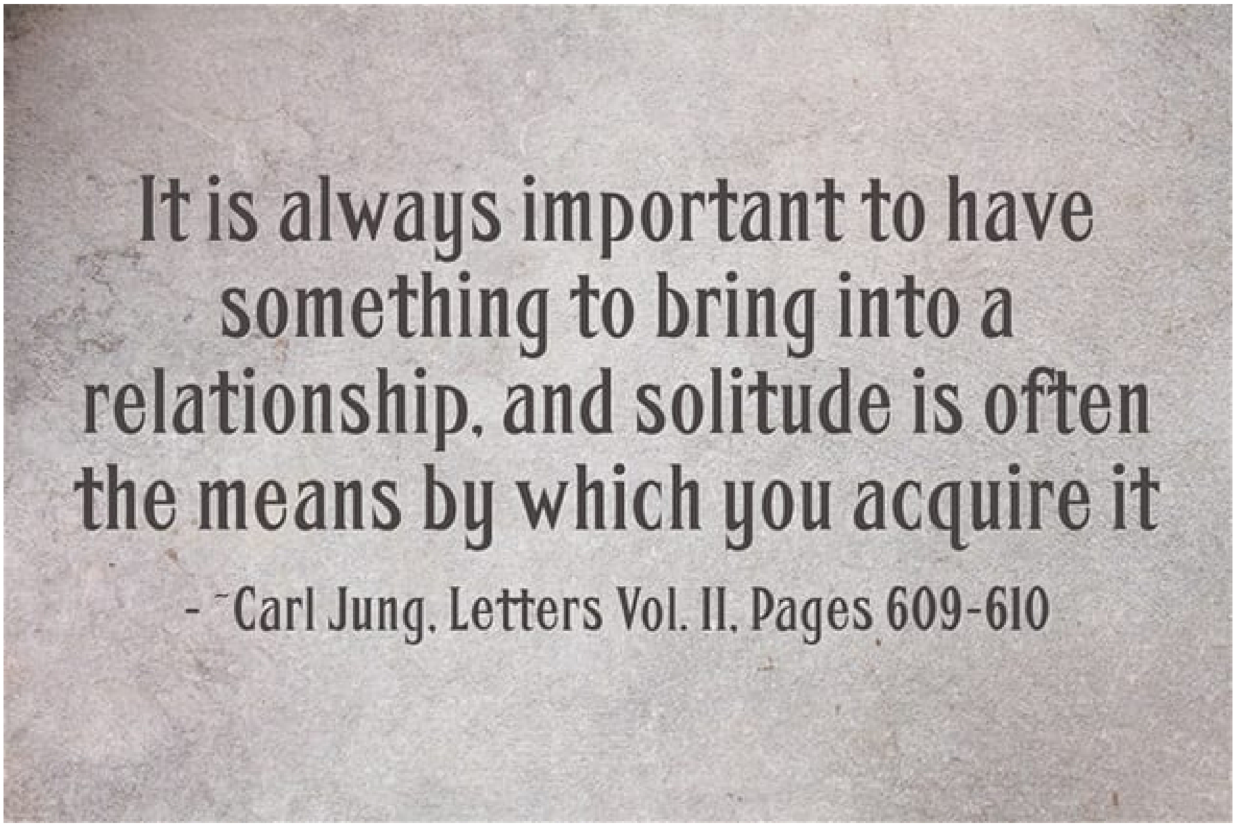

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it

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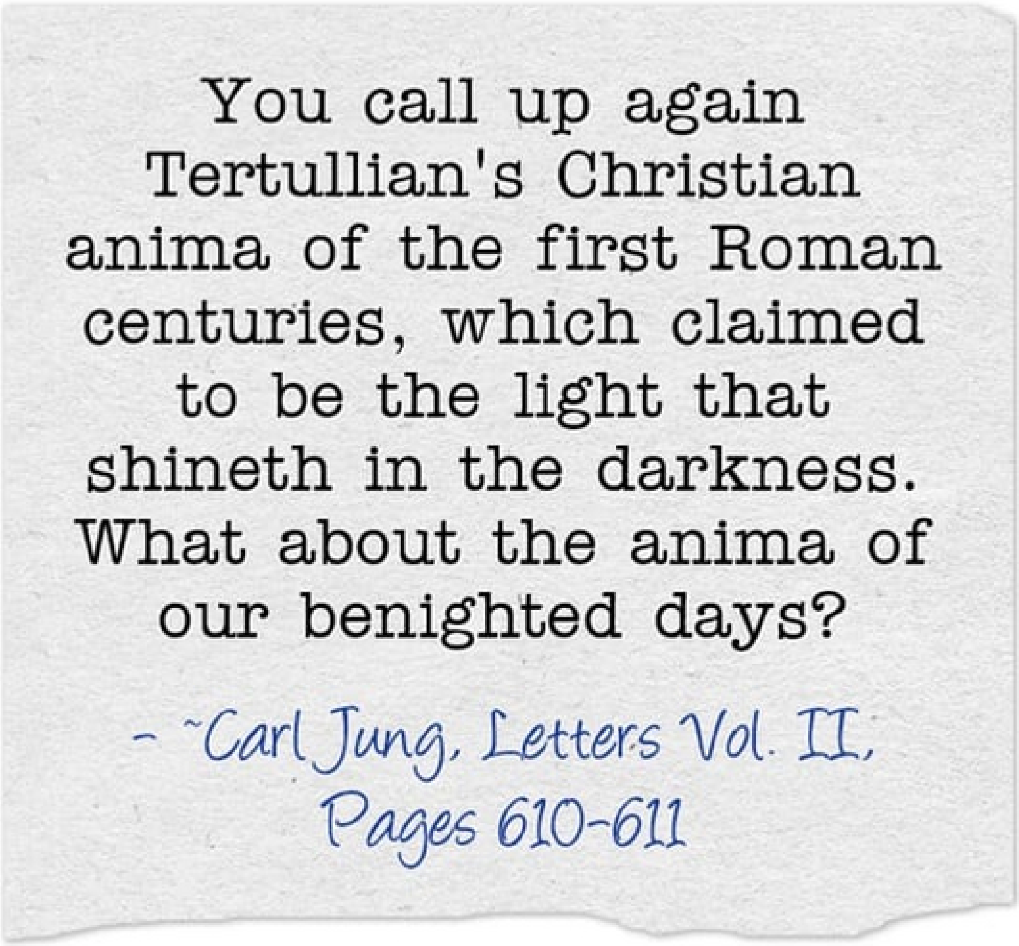

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days?

- ~Carl Jung, Letters Vol. II, Pages 610-611

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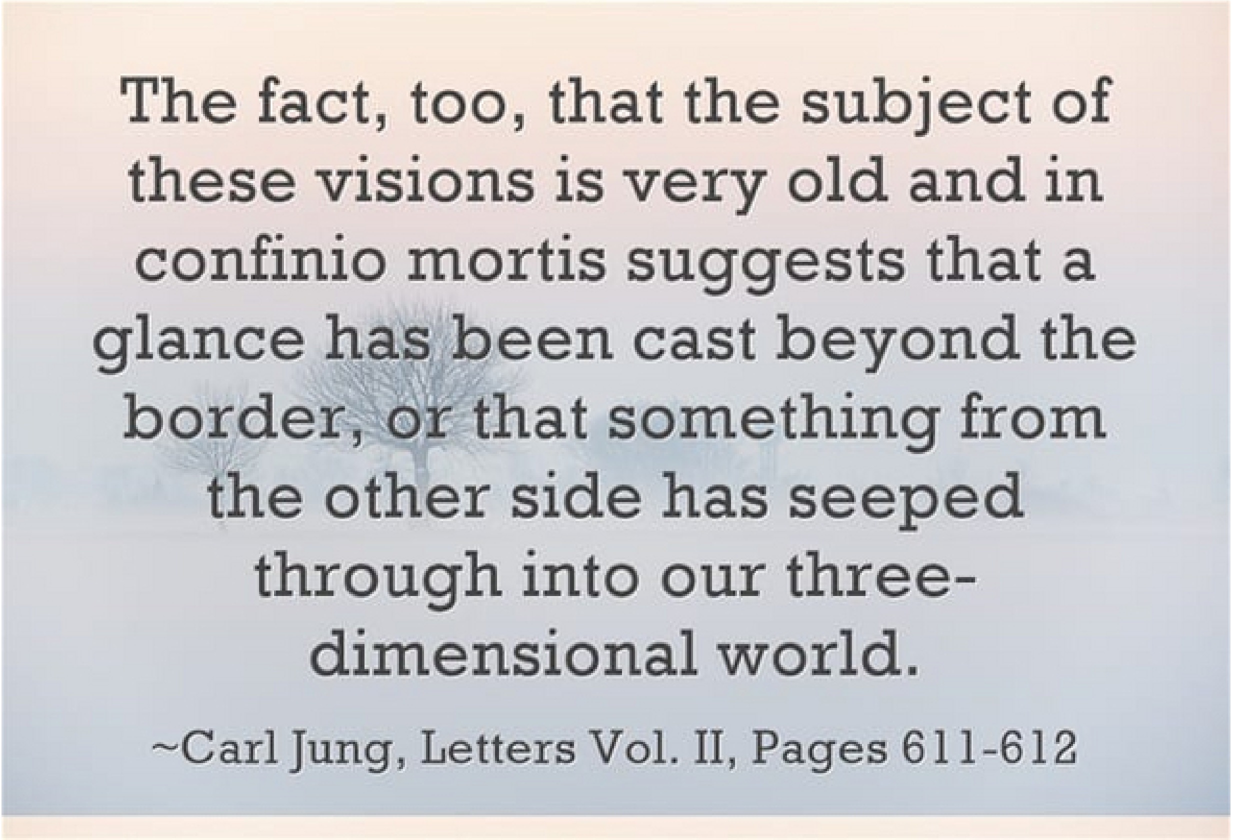

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

~Carl Jung, Letters Vol. II, Pages 611-612

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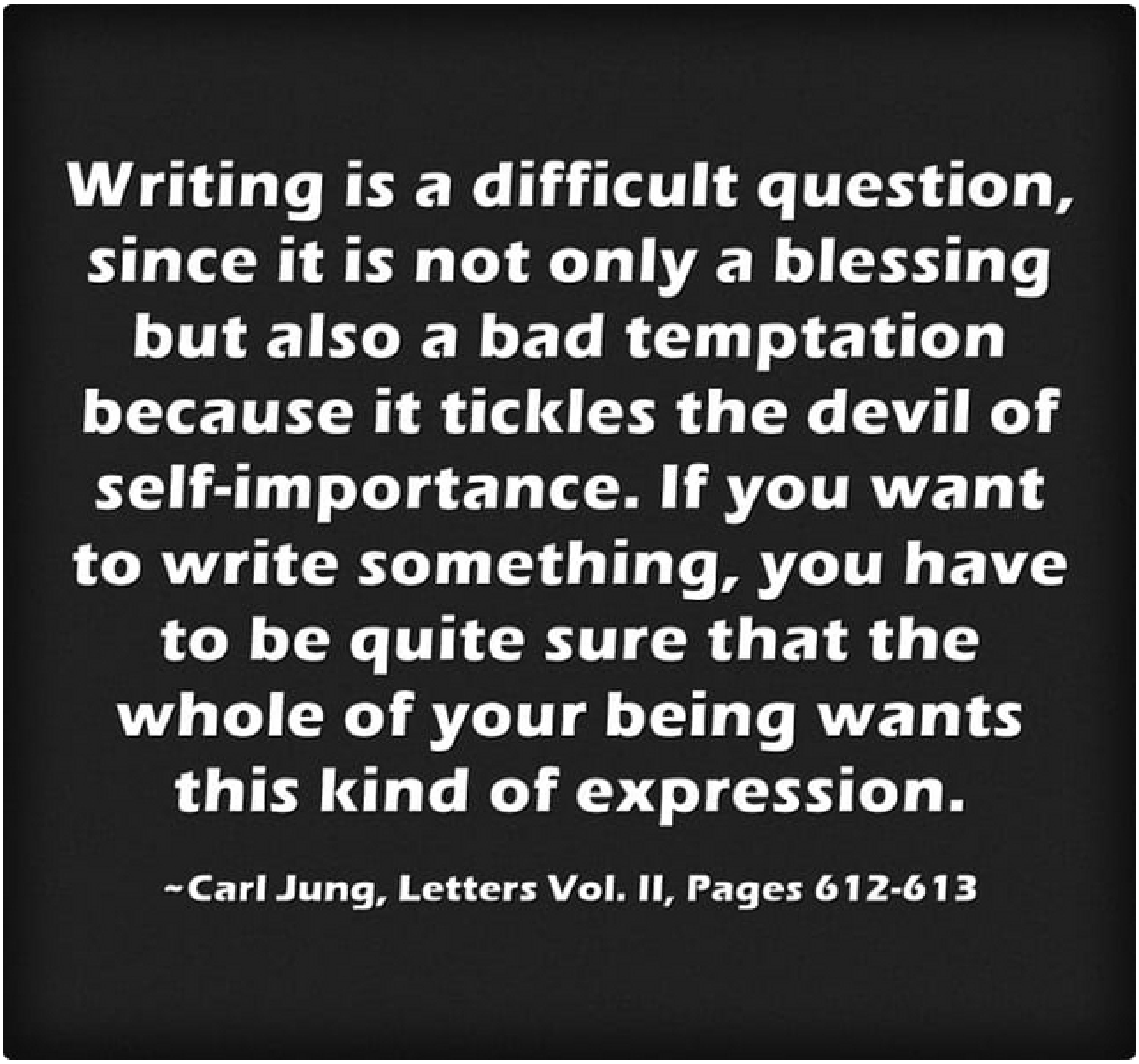

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.

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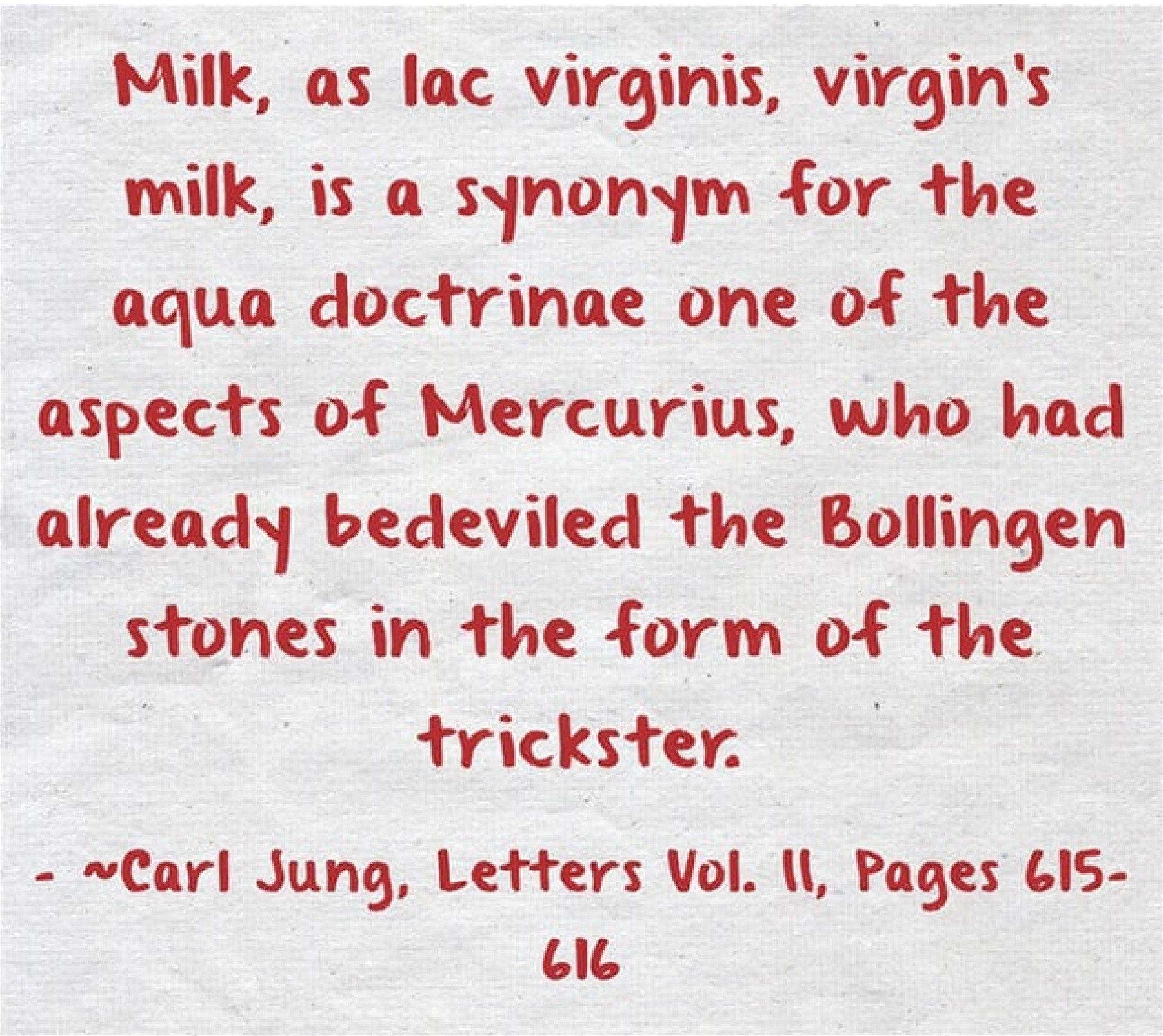

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.

- ~Carl Jung, Letters Vol. II, Pages 615-616

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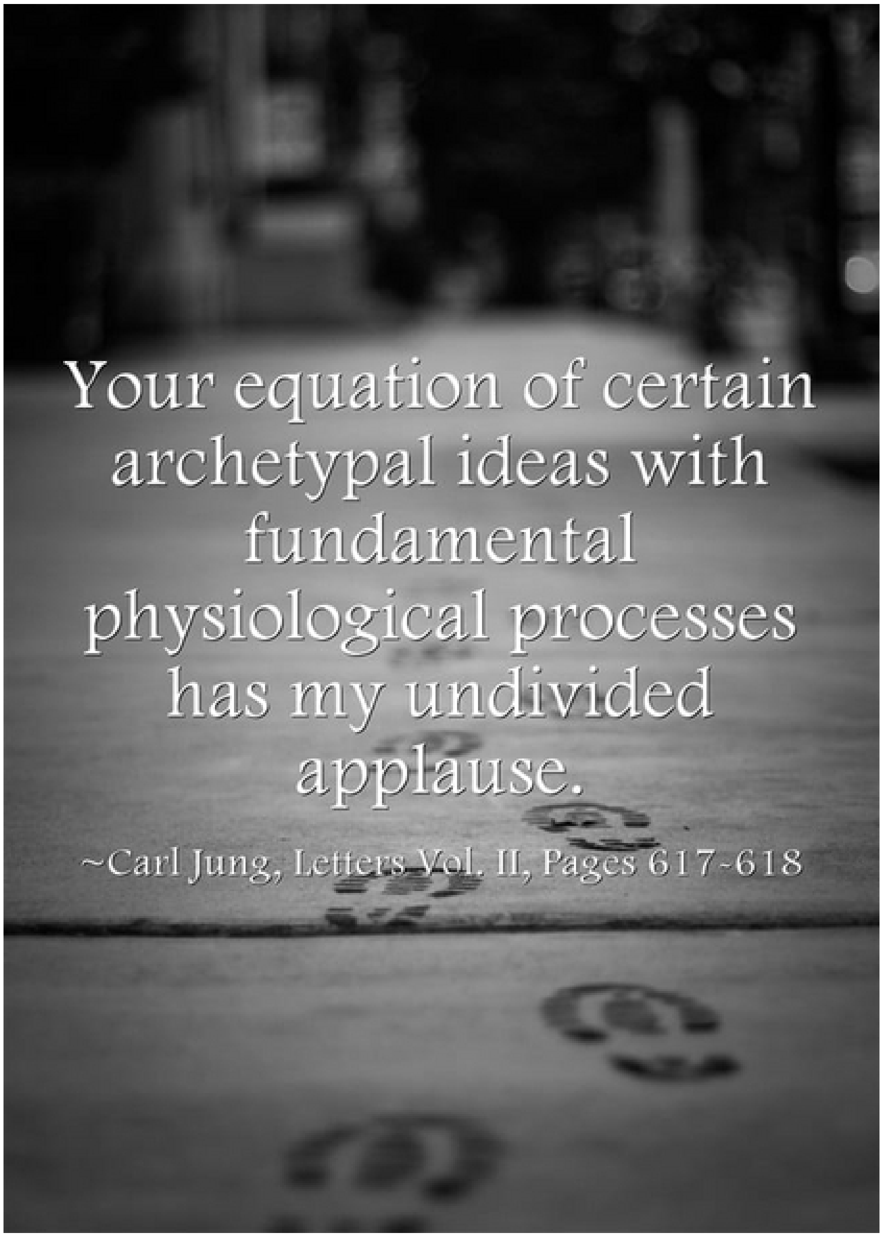
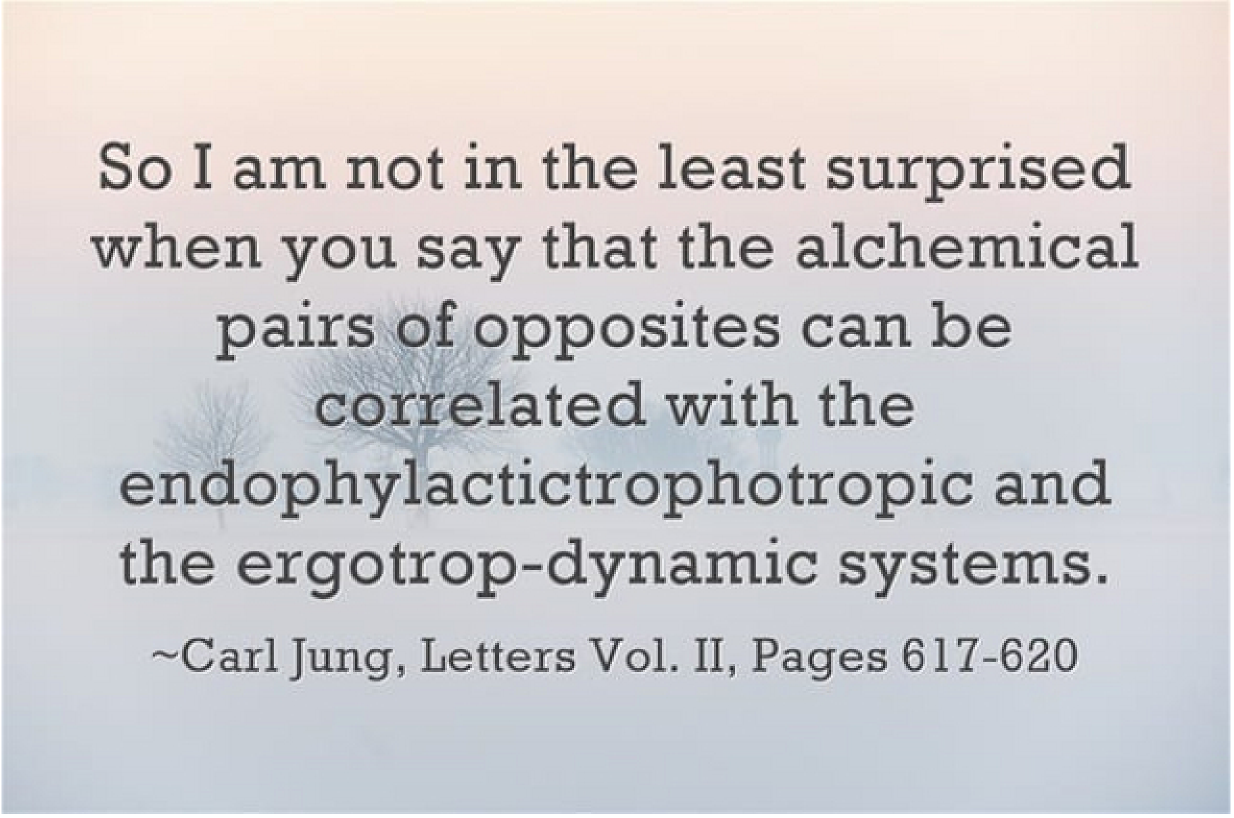

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.
~Carl Jung, Letters Vol. II, Pages 617-618

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause. Carl Jung, Letters Vol. II, Pages 617-620



So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

~Carl Jung, Letters Vol. II, Pages 617-620

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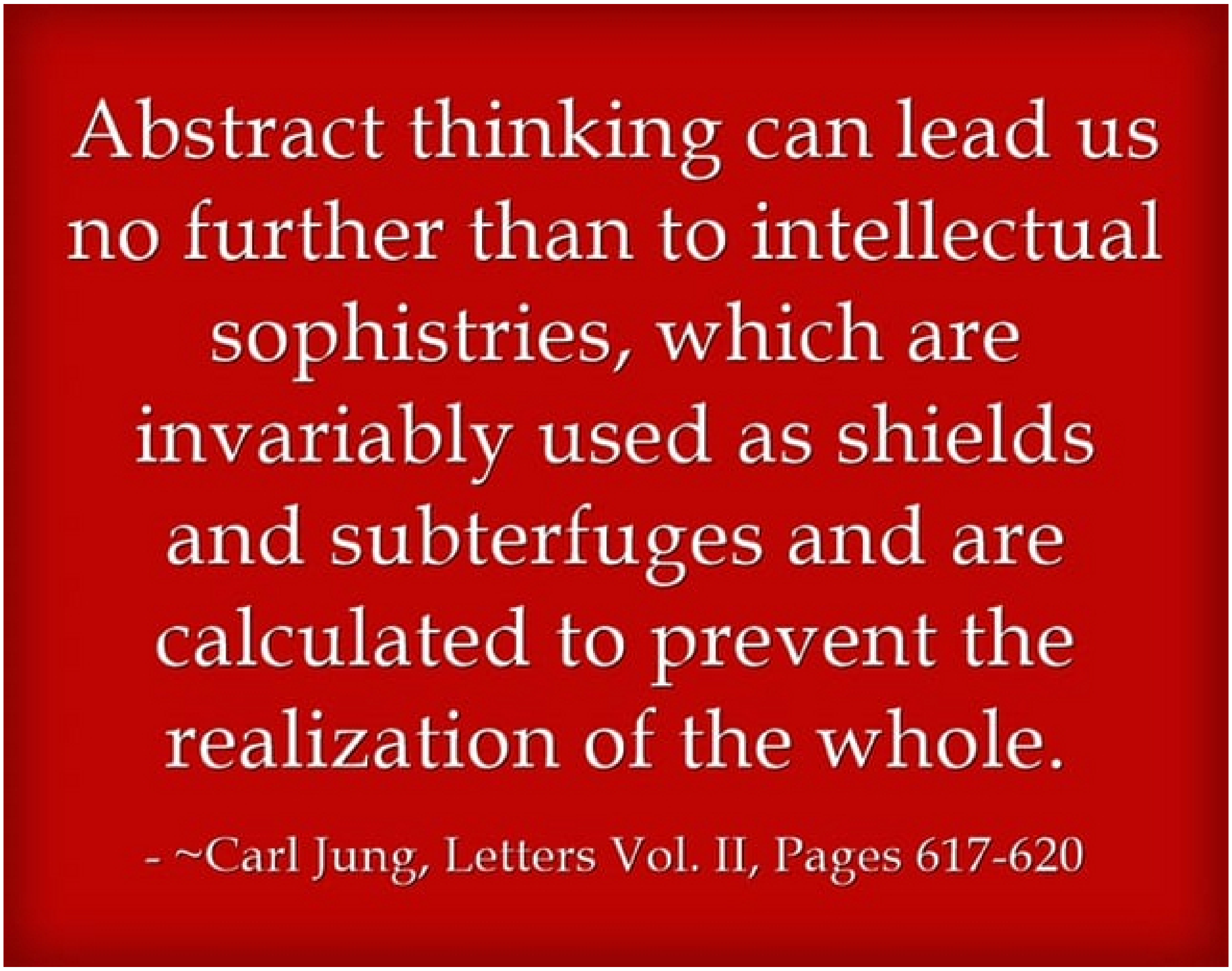

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

- ~Carl Jung, Letters Vol. II, Pages 617-620

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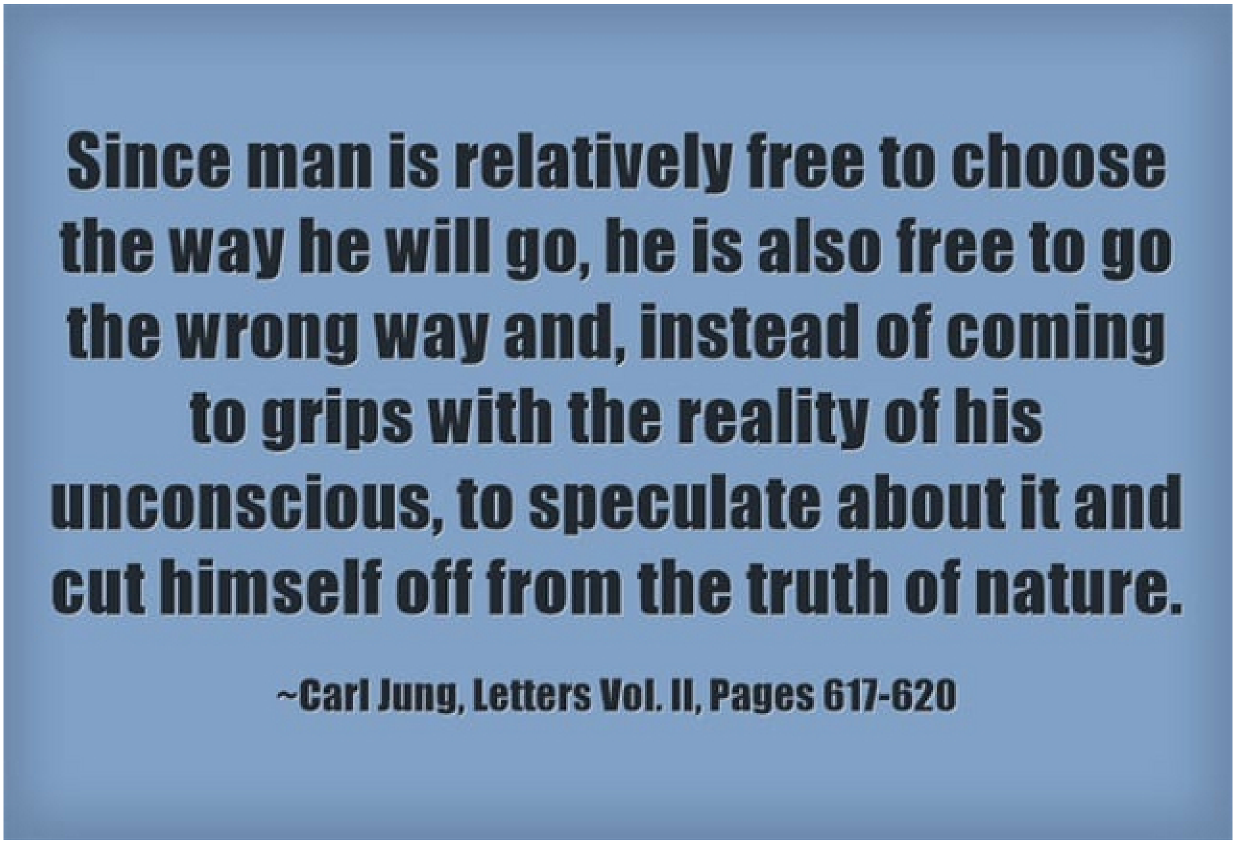

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature.

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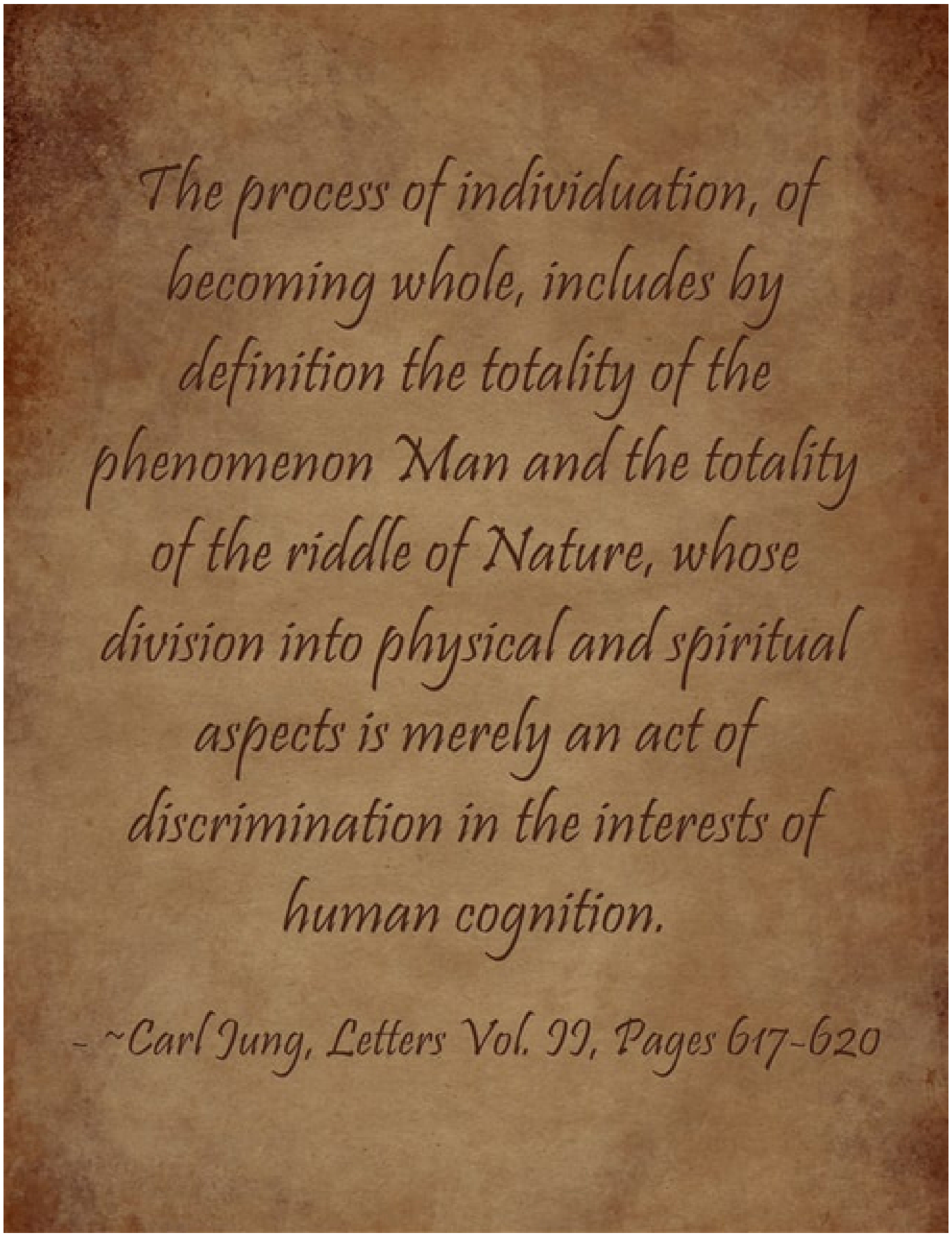

The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical and spiritual aspects is merely an act of discrimination in the interests of human cognition.

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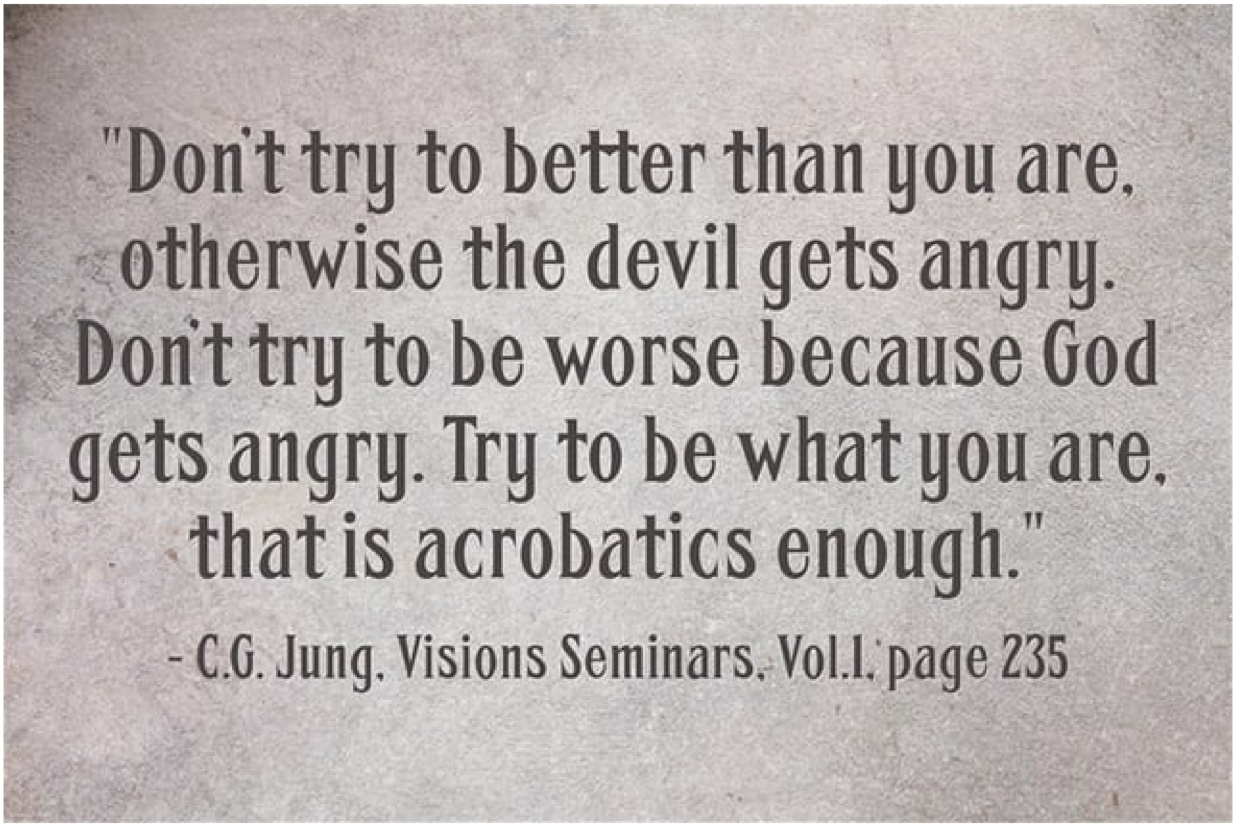

"Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough."

- C.G. Jung, Visions Seminars, Vol.I, page 235

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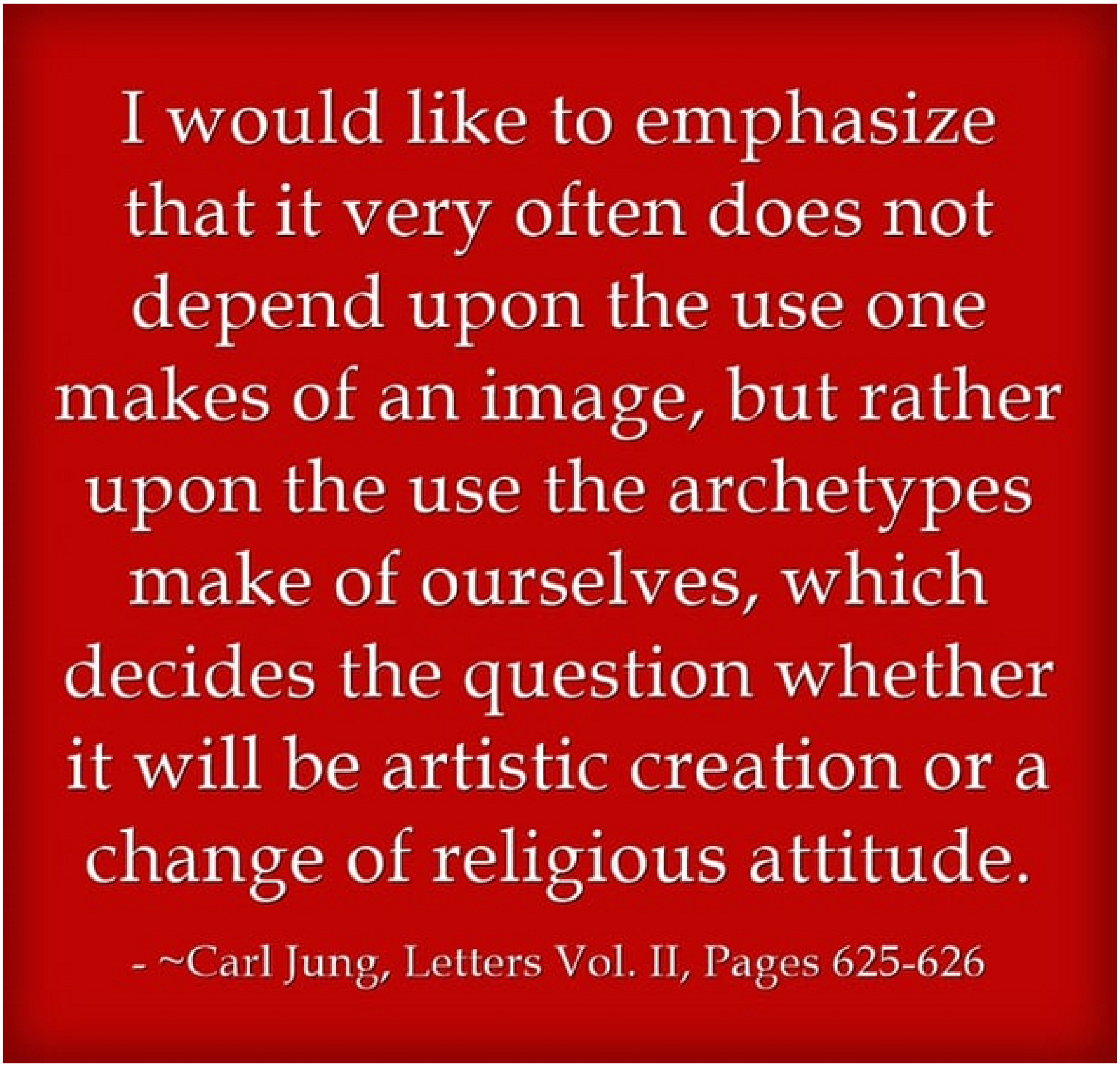

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

- ~Carl Jung, Letters Vol. II, Pages 625-626

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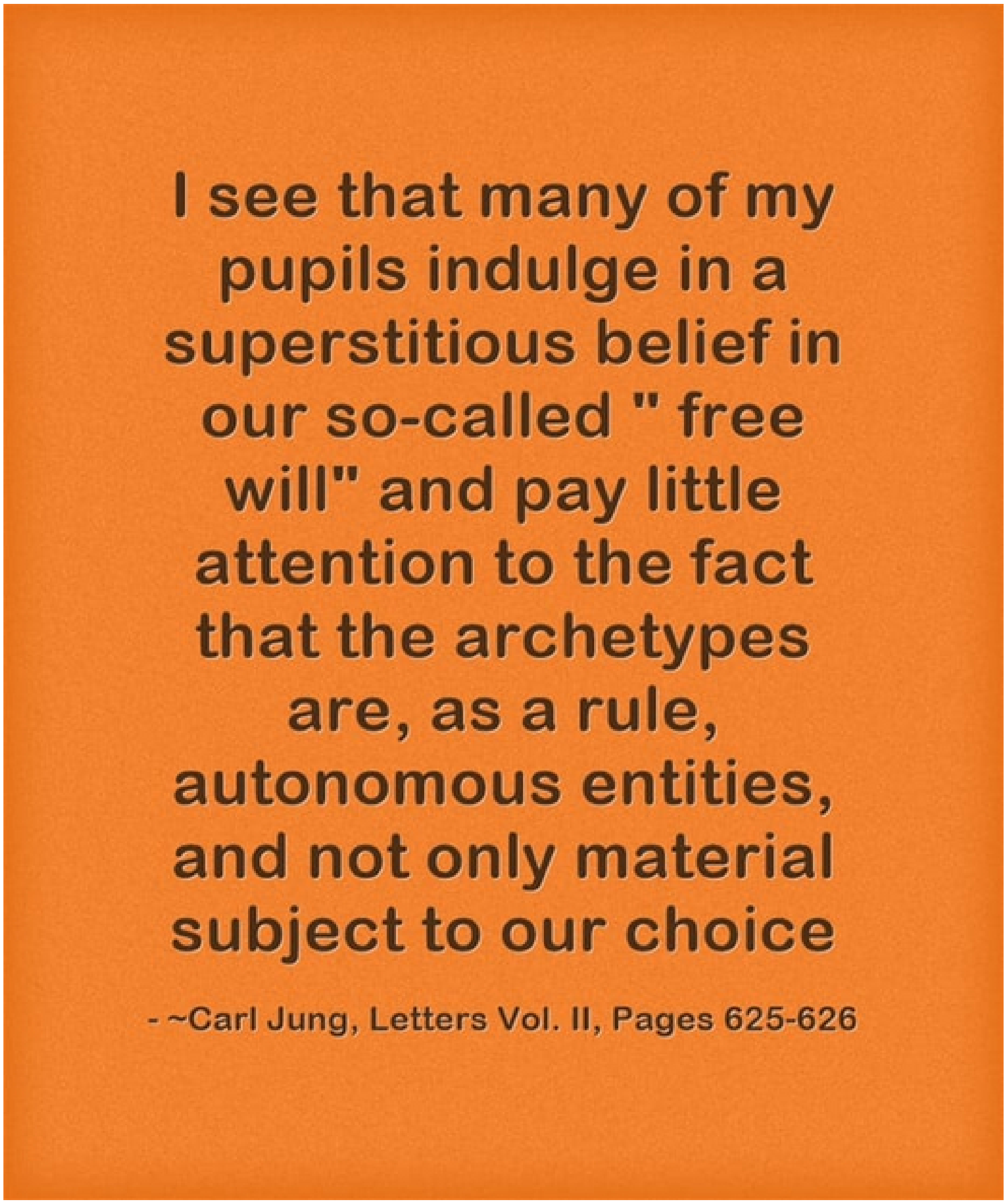

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice

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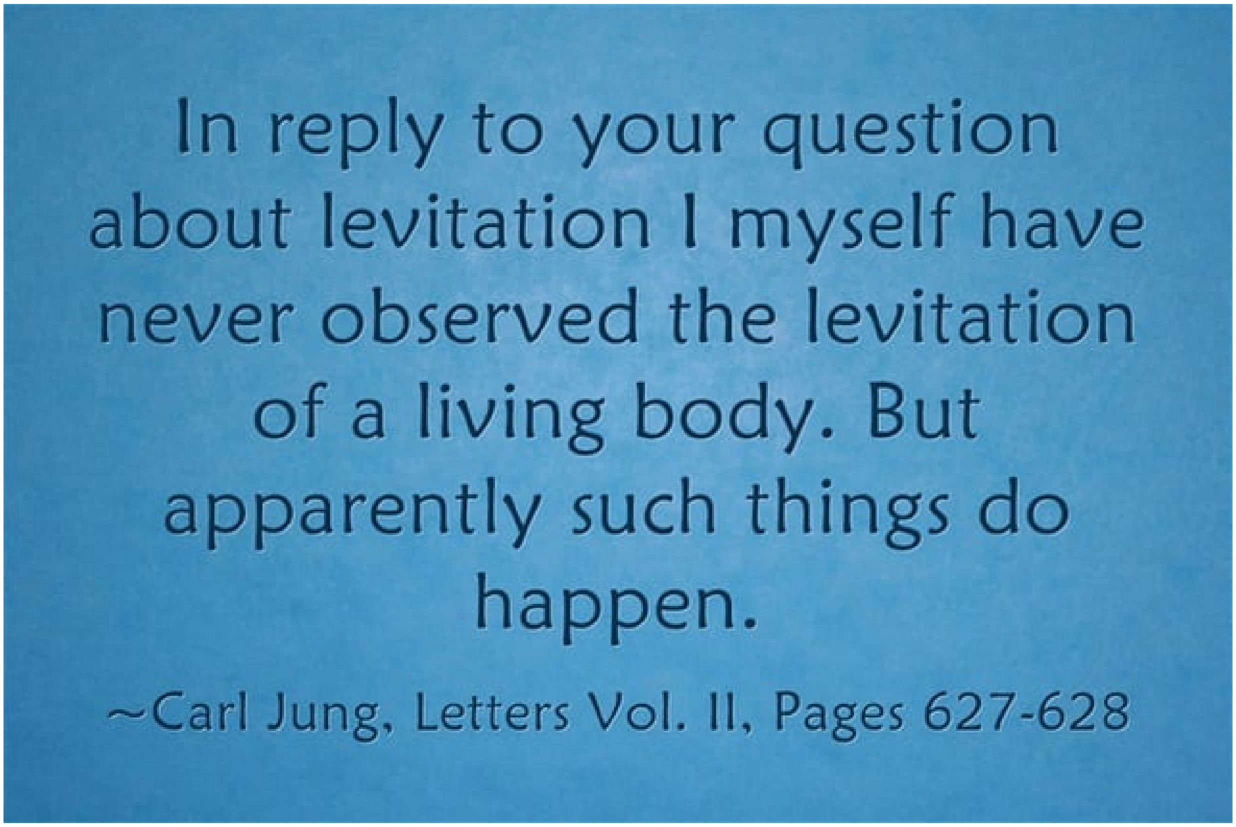

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen.

~Carl Jung, Letters Vol. II, Pages 627-628

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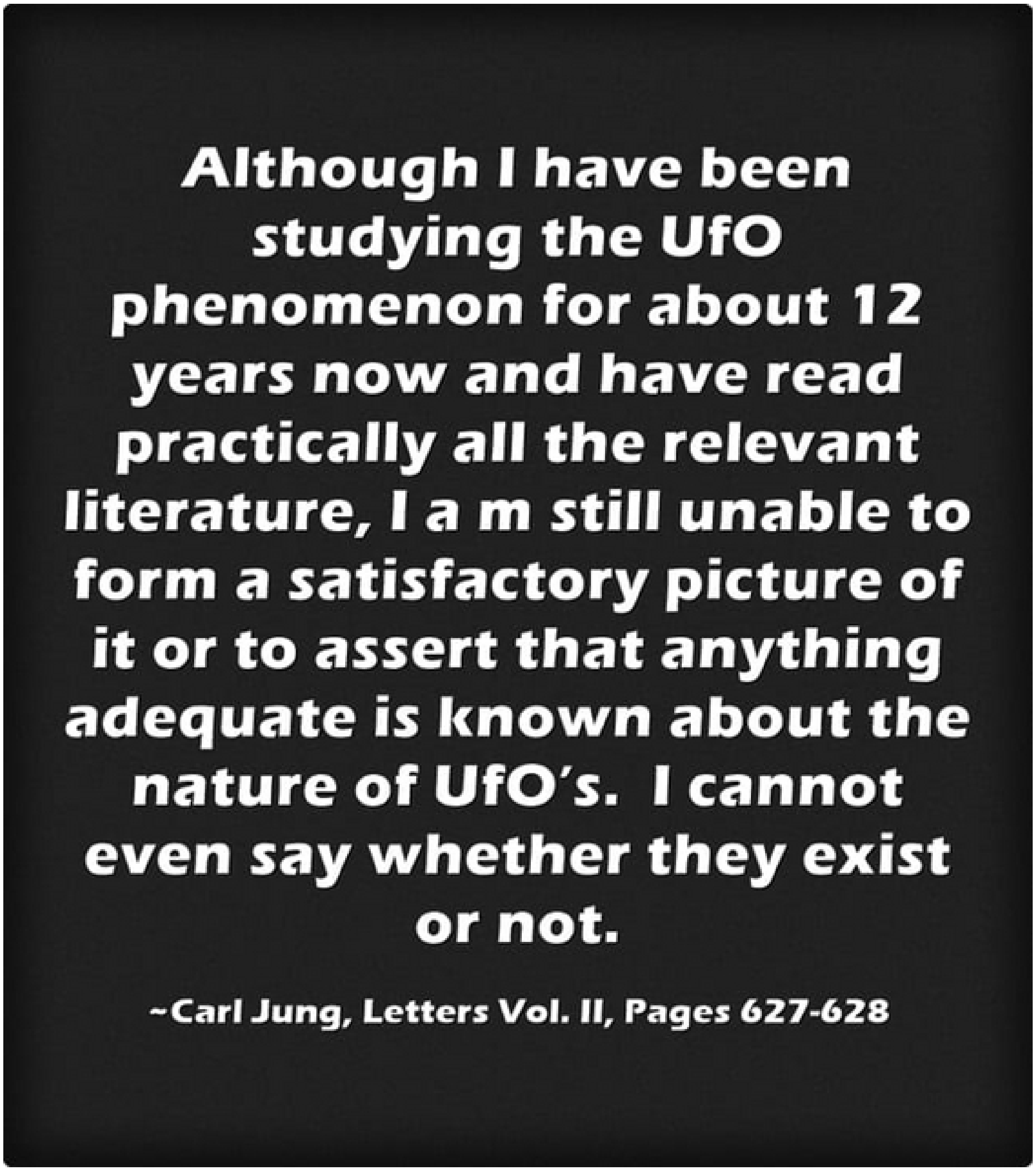

Although I have been studying the UfO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UfO's. I cannot even say whether they exist or not.

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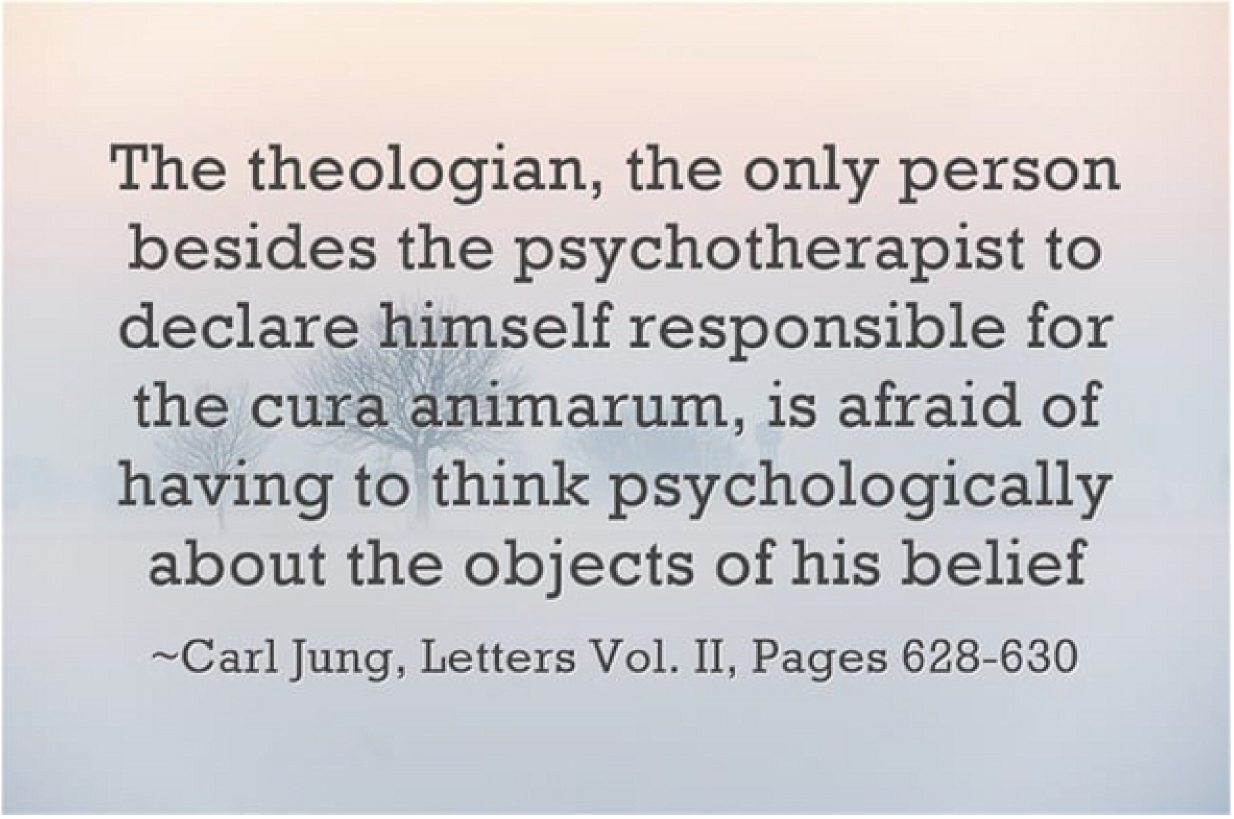

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief

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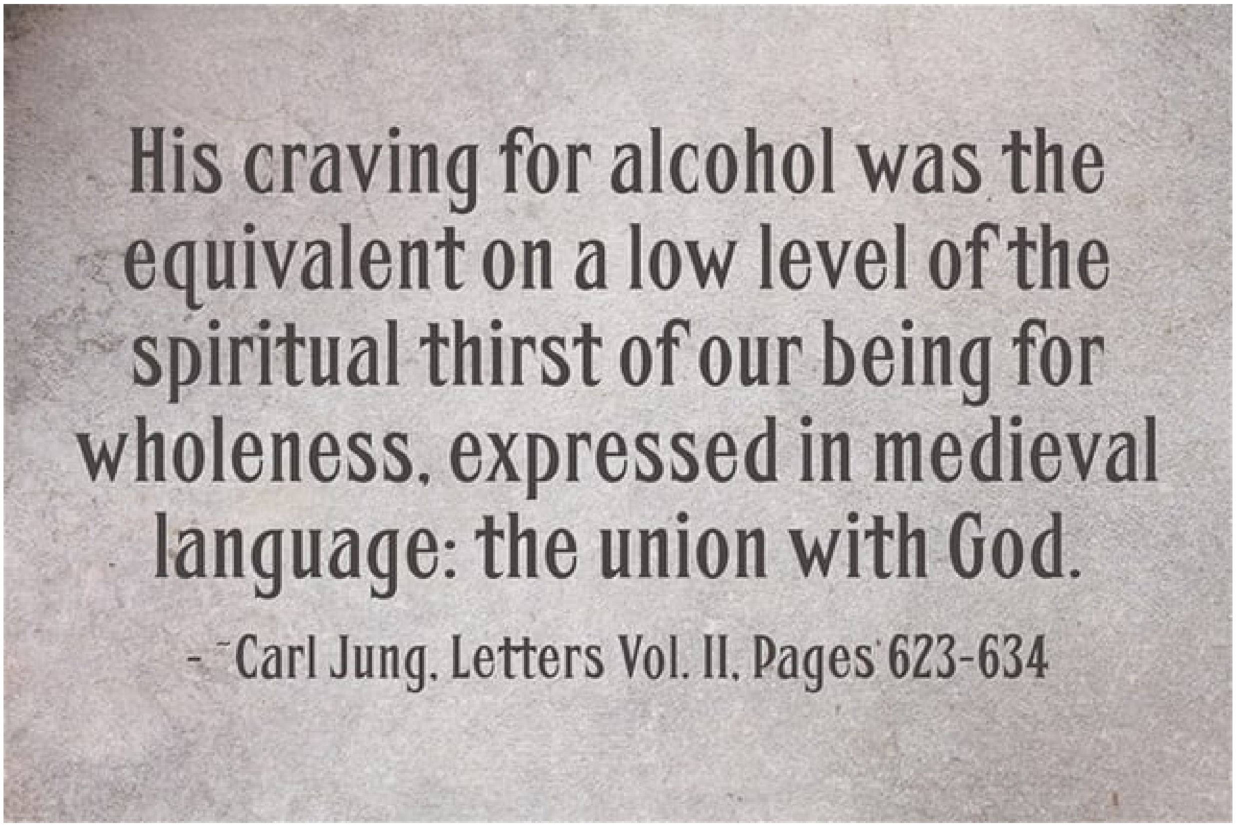

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.

- Carl Jung, Letters Vol. II, Pages 623-634

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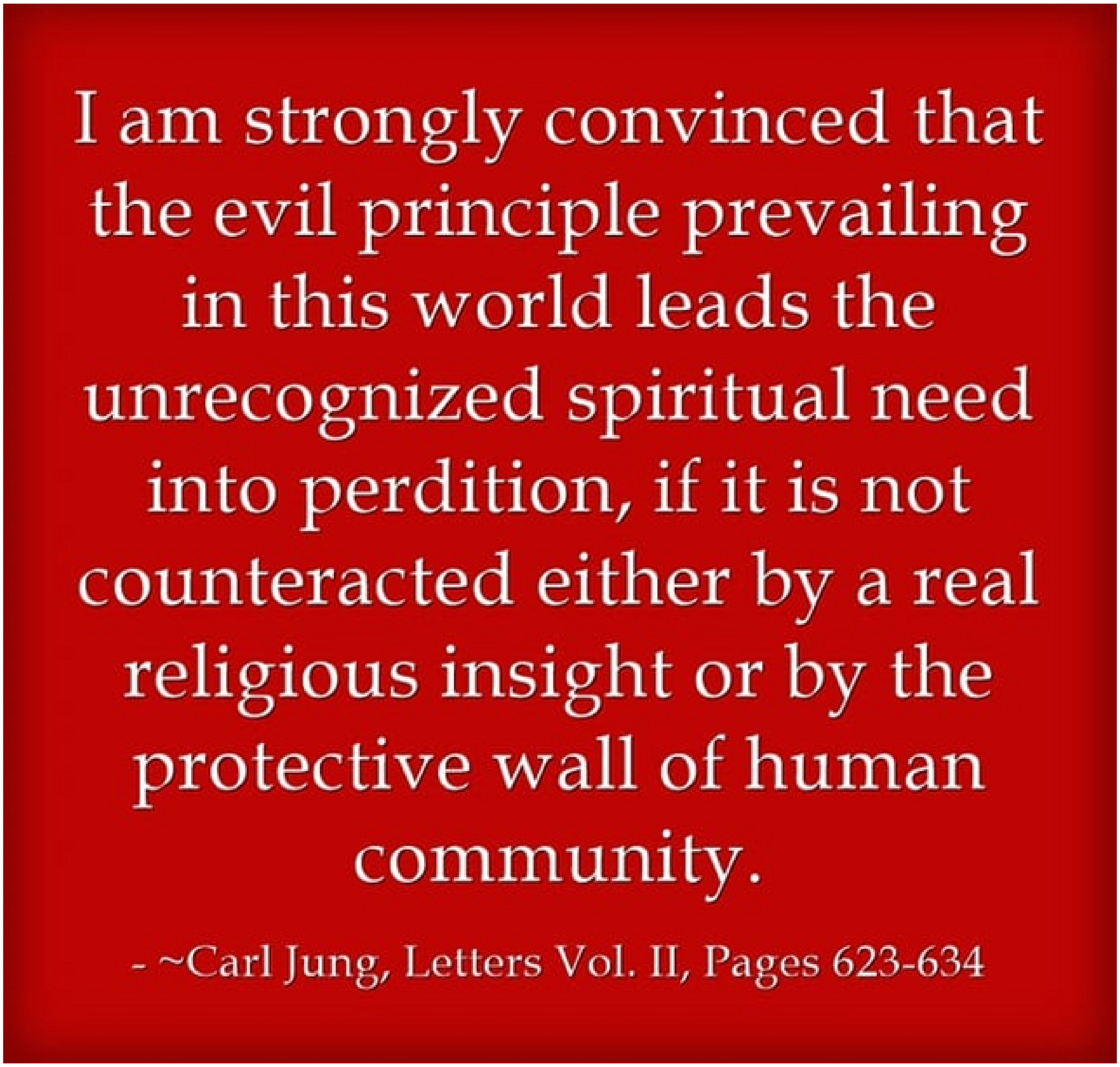

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.

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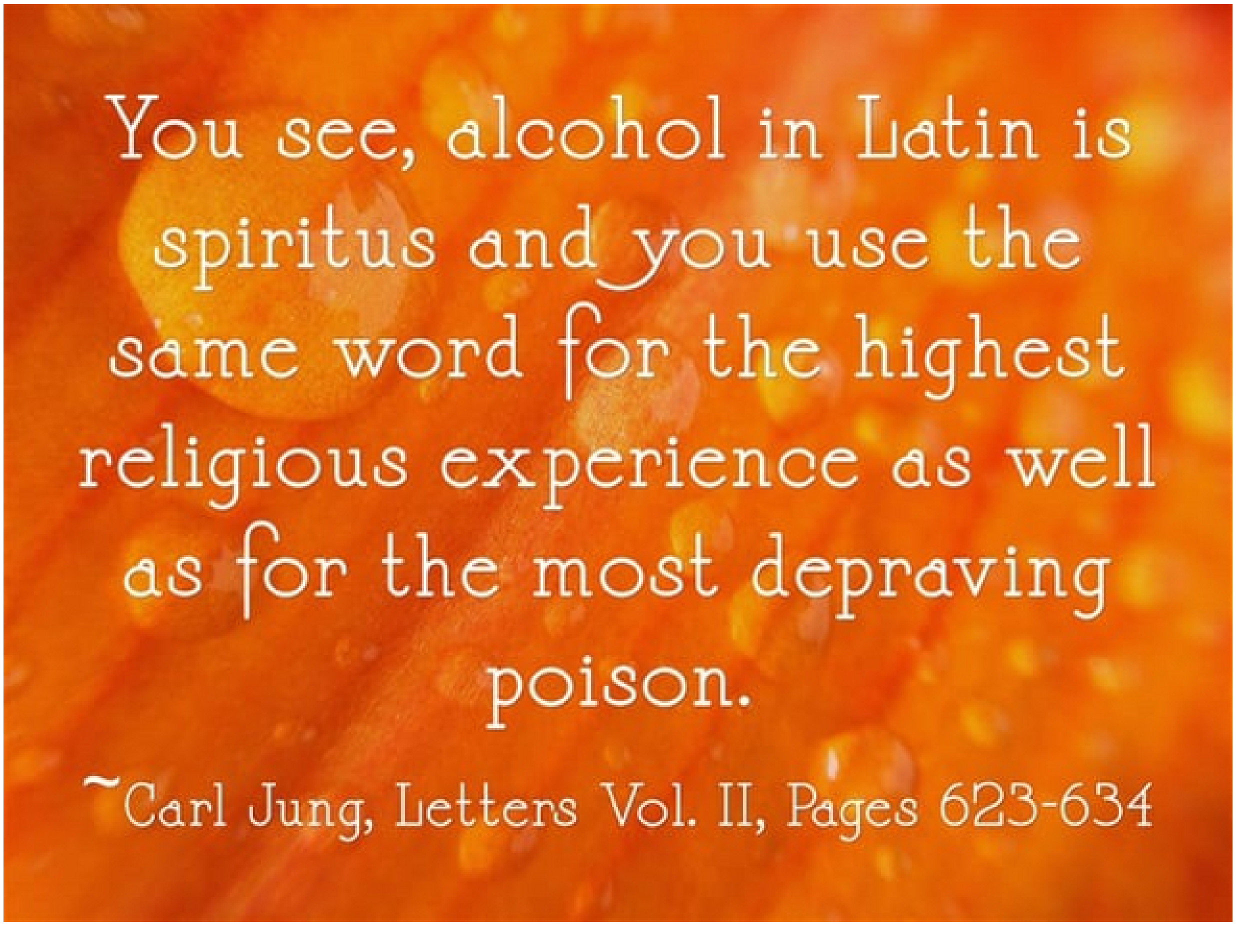

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

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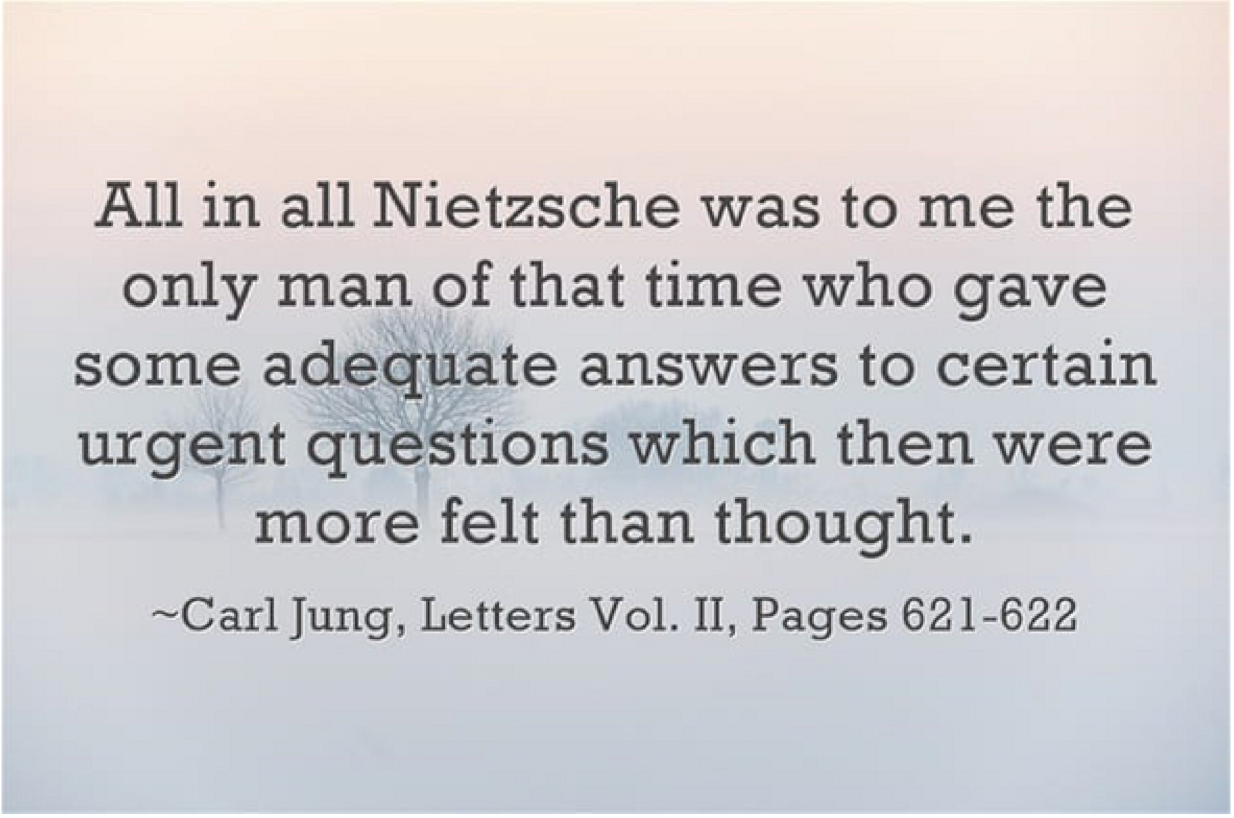

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

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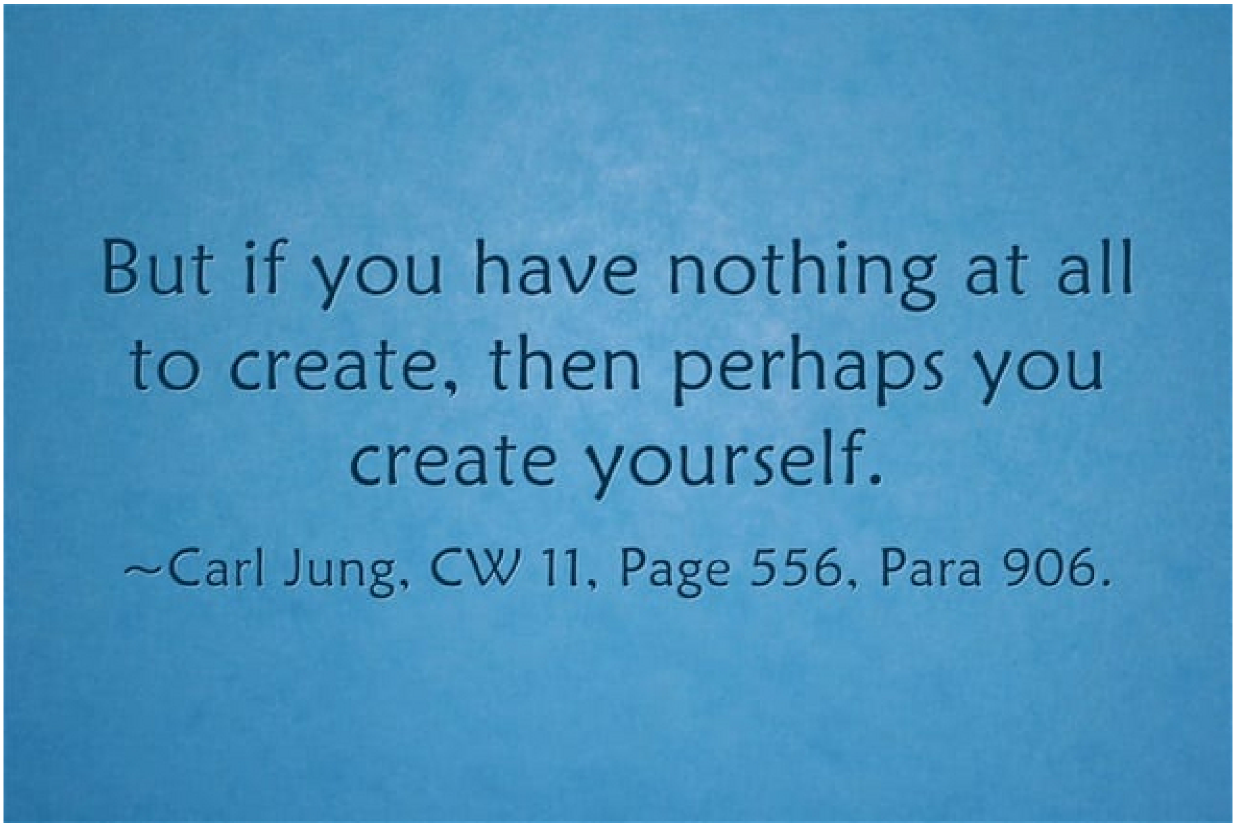

But if you have nothing at all
to create, then perhaps you
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~Carl Jung, CW 11, Page 556, Para 906.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Man and His Environment (2019-02-17 07:22)

[1]

Man and His Environment

Hans Carol, a Swiss geographer from Zurich University, sought views on regional planning for the Canton of Zurich from influential persons, among whom was Jung, who gave him a half-hour appointment in February 1950. The subject so engrossed Jung that he kept Carol nearly an hour longer. Carol came across notes of their conversation some years later and wrote them up for the Neue Zurcher Zeitung's literary supplement, June, 1963; a slightly expanded account appeared in the magazine Landscape in 1965. The following is reprinted from the anthology, Jung Speaking.

Carol: I would be grateful if you, as a leading psychologist, would comment on the subject of man and his environment. Although we planners try not to look at the human being as a mere product of his physical environment, we believe nonetheless that the environment is a crucial factor in human existence. Just as men are influenced by education, they are surely also influenced by the environment society designs for them.

Jung: I am very pleased that you are devoting your attention to this question. The abstract nature of work in a technological age leaves the worker dissatisfied. Dissatisfaction induces people to look for compensation elsewhere. Suggestibility increases geometrically according to the number of persons involved. Mass mental disorder may reach epidemic proportions. Decentralization, on the other hand, allows for small social units. Every man should have his own plot of land so that the instincts can come to life again. To own land is important psychologically, and there is no substitute for it. We keep forgetting that we are primates and that we have to make allowances for these primitive layers in our psyche. The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. The industrial worker is a pathetic, rootless being, and his remuneration in money is not tangible but abstract. In earlier times, when crafts flourished, he derived satisfaction from seeing the fruit of his labor. He found adequate self-expression in such work. But this is no longer the case. First of all, he is responsible for only a small part of the finished product. Secondly, the product is sold, it disappears, and he has no further stake in it. Because the psychological reward is inadequate, the worker rebels against his employer and against “capitalism” as a whole. We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. I am just a culture-coolie myself, but I derive a great deal of pleasure from growing of my own potatoes. People tend to look for the Kingdom of God in the outer world rather than in their own souls. This is particularly true of socialism. Individuation is not only an upward but also a downward process. Without any body, there is no mind and therefore no individuation. Our civilizing potential has led us down the wrong path. All too often an American worker who owns only one car considers himself a poor devil, because his boss has two or three cars. This is symptomatic of pointless striving for material possessions.

Yet, we need to project ourselves into the things around us. My self is not confined to my body. It extends into all the things I have made and all the things around me. Without these things, I would merely be a human ape, a primate. Everything surrounding me is part of me, and that is precisely why a rented apartment is disastrous. It offers so few possibilities for self-expression. In a standardized apartment, in a standardized milieu, it is easy to lose the sense of one’s own personality, of one’s individuality.

A community is based on personal relationships. No community can evolve where people can easily move household from one place to another. The one-family house, the house owned by its inhabitants, is much better because it necessarily engenders a sense of permanence.

If man has a hand in shaping his environment, it will reflect his personality. A Soviet collective farm lacks soul, and the people who live in it are a dull, unhappy lot because they have been deprived of any opportunity for self expression…

A captive animal cannot return to freedom. But our workers can return. We see them doing it in the allotment gardens in and around our cities; these gardens are an expression of love for nature and for one’s own plot of land. As our working hours become shorter, the question of leisure time becomes increasingly essential to us, time in which we are free of commands and restrains and in which we can achieve self-realization. I am fully committed to the idea that human existence should be rooted in the earth. (JS. PP. 201- 3)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/0bfa4-gaiabyanselmfeuerbach1875.jpg`

Carl Jung on the Perils of Noise in Modern Times (2019-02-17 07:52)

[1]

Stop!
Noise
[ABUSE!]

Carl Jung on Noise in Modern Times:

Carl G. Jung [September 1957]

Dear Professor Oftinger:

Unfortunately I am so old and tired that I am no longer able comply with your wish. You maybe assured, however, that I have every sympathy with your project and understand it only too well. I personally detest noise and flee it whenever and wherever possible, because it only disturbs the concentration needed for my work but forces me to make the additional physic effort of shutting it out.

You may get habituated to it as to over indulgence to alcohol, but just as you pay for this with cirrhosis of the liver, so in the end you pay for nervous stress with a premature depletion of your vital substance. Noise is certainly only one of evils our time, though perhaps most obtrusive.

The others are gramophone, the radio, and now the blight of television. I was once asked by an organization of teachers why, in spite of the better food in elementary schools, the curriculum could no longer be completed nowadays.

The answer is: lack of concentration, too many distractions. Many children do their work to the accompaniment of the radio. So much is fed into them from outside that they no longer have to think of something they could do something from inside themselves, which requires concentration. Their infantile dependence on the outside is thereby increased and prolonged into later life, when it becomes fixed in the well-known attitude that every inconvenience should be abolished by order of the state.

Panem et circenses-this is the degenerative symptom of urban civilization, to which we must now add the nerve-shattering din of our technological gadgetry. The alarming pollution of our water supplies, the steady increase of radioactivity, and the somber threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard.

Noise is welcome because it drowns the inner instinctive warning. Fear seeks noisy company and pandemonium to scare away the demons. (The primitive equivalents are yells, bull-roars, drums, fire-crackers, bells, etc.) Noise like crowds, gives a feeling of security; therefore people love it and avoid doing anything about it as they instinctively feel the apotropaic magic it sends out. Noise protects us from painful reflection, it scatters anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with invincible power of our modernity.

The dark side of picture is that we wouldn't have noise if we didn't secretly want it. Noise is not merely inconvenient or harmful, it is an unadmitted and uncomprehended means to an end: compensation of the fear which is only too well founded. If there were silence, their fear would make people reflect, and there's no knowing what might than come to consciousness. Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, and start fidgeting, whistling, humming, coughing, whispering. The need for noise is almost insatiable, even though it becomes unbearable at times. Still, it is better than nothing. "Deathly silence" – telling phrase! – strikes us as uncanny. Why? Ghosts walking about? Well, hardly. The real fear is what might come up from one's own depths – all the things that have been held at bay by noise.

You have taken on a difficult task with much needed noise abatement, for the more you attack noise the closer you come to territory of silence, which is so much dreaded. You will be depriving all those nobodies whom nobody ever listens to of their sole joy in life and of incomparable satisfaction they feel when they shatter the stillness of the night with their clattering motorbikes, disturbing everyone's sleep with their hellish din. At that moment they amount to something. Noise is their raison d'etre and a confirmation of their existence. There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for...

Modern noise is an integral component of modern "civilization," which is predominantly extroverted and abhors all inwardness. It is an evil with deep roots. The existing regulations could do much to improve things but they are not enforced. Why not? It's a question of morality. But this is shaken to its foundations and all goes together with the spiritual disorientation of our time. Real improvement can be hoped for only if there is radical change of consciousness. I fear all other measures will remain unreliable palliatives since they do not penetrate to the depths where the evil is rooted and constantly renewed.

Zola once aptly remarked that the big cities are "holocausts de I'humanite," but the general trend is set in that direction because destruction is an unconscious goal of the collective unconscious at the present time: it is terrified by the snowballing population figures and uses every means to contrive an attenuated and inconspicuous form of genocide. Another, easily overlooked weapon is the destruction of the ability to concentrate-the prime requisite for operating our highly differentiated machines and equipment. The life of the masses is inconceivable without them and yet it is constantly threatened by superficiality, inattention and slovenliness. The nervous exhaustion caused by the tempo leads to addiction (alcohol, tranquilizers, and other poisons) and thus to an even poorer performance and the premature wastage of the vital substance-another effective weapon for inconspicuous depopulation.

Excuse this somewhat pessimistic contribution to one of the less delectable questions of our time. As a doctor I naturally see more than others of the dark side of human existence and am therefore more inclined to make the menacing aspects the object of my reflections than to advance grounds for optimistic forecasts. In my view there are more than enough people catering this already.

Yours sincerely, C.G. Jung

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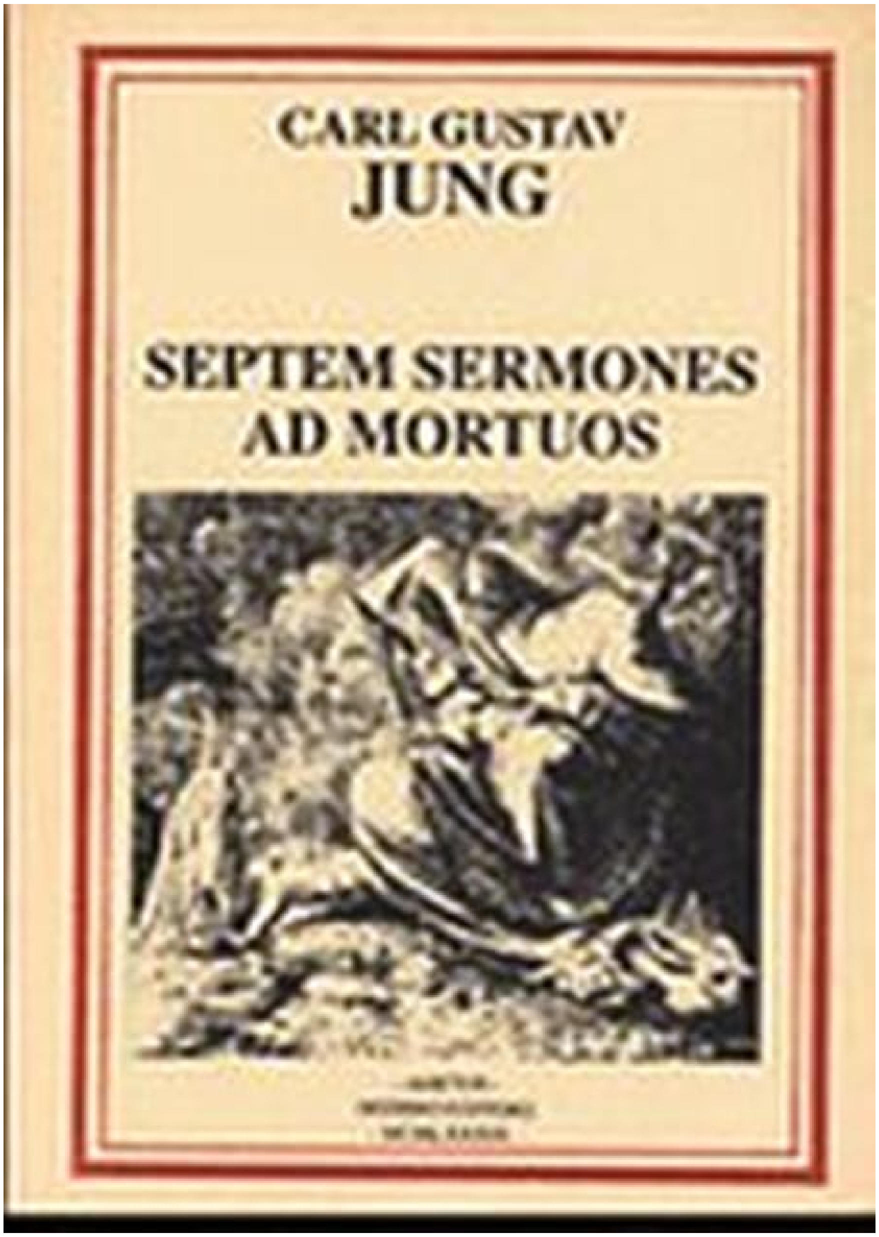
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/f541b-noise.jpg`

Carl Jung: It was then that I ceased to belong to myself alone, ceased to have the right to do so. (2019-02-17 10:02)

[1]



When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but many others also.

It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of the psyche.

I loved it and hated it, but it was my greatest wealth.

My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, MDR, Page 192.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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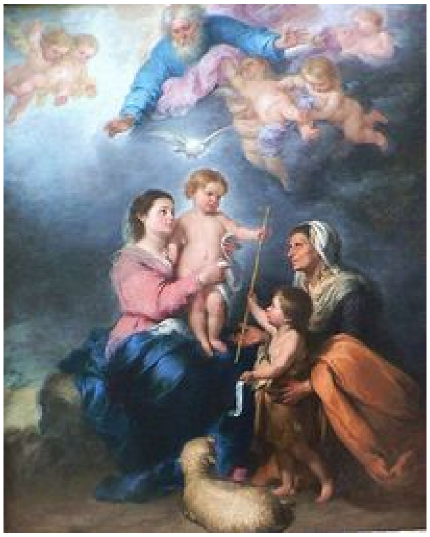
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/f7226-12bseptem.jpg`

Father, Son and Spirit ~Carl Jung (2019-02-17 10:23)

[1] 

God the Father (top), the Holy Spirit (represented by a dove), and child Jesus, painting by Bartolomé Esteban Murillo

FATHER, SON, AND SPIRIT I have dwelt at some length on the views of the Babylonians and Egyptians, and on Platonist philosophy, in order to give the reader some conception of the trinitarian and Unitarian ideas that were in existence many centuries before the birth of Christianity.

Whether these ideas were handed down to posterity as a result of migration and tradition or whether they arose spontaneously in each case is a question of little importance.

The important thing is that they occurred because, once having sprung forth from the unconscious of the human race (and not just in Asia Minor!), they could rearise anywhere at any time.

It is, for instance, more than doubtful whether the Church Fathers who devised the homoousios formula were even remotely acquainted with the ancient Egyptian theology of kingship. Nevertheless, they neither paused in their labours nor rested until they had finally reconstructed the ancient Egyptian archetype.

Much the same sort of thing happened when, in A.D. 431, at the Council of Ephesus, whose streets had once rung with hymns of praise to many-breasted Diana, the Virgin Mary was declared the ’birth-giver of the god who worshipped Mary after the manner of an antique goddess.

Her cult had its chief centres in Arabia, Thrace, and Upper Scythia, the most enthusiastic devotees being women. Their provocations moved Epiphanius to the rebuke that "the whole female sex is slippery and prone to error, with a mind that is very petty and narrow."

It is clear from this chastening sermon that there were priestesses who on certain feast days decorated a wagon or four-cornered seat and covered it with linen, on which they placed offerings of bake-meats "in the name of Mary", afterwards partaking of the sacrificial meal.

This plainly amounted to a Eucharistic feast in honor of Mary, at which wheaten bread as eaten.

The orthodox standpoint of the time is aptly expressed in the words of Epiphanius: "Let Mary be held in honor, and let the Father and the Son and the Holy Ghost be adored, but let no one adore Mary."

Thus the archetype reasserted itself, since, as I have tried to show, archetypal ideas are part of the indestructible foundations of the human mind. However long they are forgotten and buried, always they return, sometimes in the strangest guise, with a personal twist to them or intellectually distorted, as in the case of the Arian heresy, but continually reproducing themselves in new forms representing the timeless truths that are innate in man's nature.

Even though Plato's influence on the thinkers of the next few centuries can hardly be overestimated, his philosophically formulated triad cannot be held responsible for the origins of the Christian dogma of the Trinity. For we are concerned here not with any philosophical, that is conscious, assumptions but with unconscious, archetypal forms.

The Platonic formula for the triad contradicts the Christian Trinity in one essential point: the triad is built on opposition, whereas the Trinity contains no opposition of any kind, but is, on the contrary, a complete harmony in itself. The three Persons are characterized in such a manner that they cannot possibly be derived from Platonic premises, while the terms Father, Son, and Holy Ghost do not proceed in any sense from the number three. At most, the Platonic formula supplies the intellectual scaffolding for contents that come from quite other sources.

The Trinity may be conceived platonically as to its form, but for its content we have to rely on psychic factors, on irrational data that cannot be logically determined beforehand.

In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any Trinitarian idea at all.

The psychological datum consists of Father, Son, and Holy Ghost.

If we posit "Father" then "Son" logically follows; but "Holy Ghost" does not follow logically from either "Father" or "Son."

So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is (a real person who is sent by the Son and the Father).

The (procession from the Father and the Son) is a "spiration" and not a "begetting," This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of "corpus" and "spiramen," the latter being understood as something more than mere "breath."

What it really denoted was the anima, which, as its name shows, is a breath-being (anemos = wind). Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body.

The underlying idea is that the body "lives," and that "life" is something superadded and autonomous, conceived as a soul unattached to the body. Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both.

The Holy Ghost as "life" is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image.

This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship.

There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son. The ka is the life spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double.

He is the "life" of the dead man, and thus corresponds on the one hand to the living man's soul, and on the other to his "spirit" or "genius." We have seen that Ka-mutef is a hypostatization of procreative power.

In the same way, the Holy Ghost is hypostatized procreative power and life-force.6 Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad).

The form is still concretistic, in that the archetype is represented by the relationship "Father" and "Son." Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between "Father" and "Son," is spirit and not a human figure.

The masculine father-son relationship is thus lifted out of the natural order (which includes mothers and daughters) and translated to a sphere from which the feminine element is excluded: in ancient Egypt as in Christianity the Theotokos stands outside the Trinity.

One has only to think of Jesus's brusque rejection of his mother at the marriage in Cana: "Woman, what have I to do with thee?" (John 2:4), and also earlier, when she sought the twelve-year-old child in the temple: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2 149).

We shall probably not be wrong in assuming that this special sphere to which the father-son relationship is removed is the sphere of primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death.

Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits. The celibacy of the priesthood is a continuation of this archetypal idea.

The intellectual operation that lies concealed in the higher father-son relationship consists in the extrapolation of an invisible figure, a "spirit" that is the very essence of masculine life.

The life of the body or of a man is posited as something different from the man himself.

This led to the idea of a ka or immortal soul, able to detach itself from the body and not dependent on it for its existence.

In this respect, primitives have extraordinarily well developed ideas about a plurality of souls.

Some are immortal, others are only loosely attached to the body and can wander off and get lost in the night, or they lose their way and get caught in a dream.

There are even souls that belong to a person without being lodged in his body, like the bush-soul, which dwells outside in the forest, in the body of an animal.

The juxtaposition of a person and his "life" has its psychological basis in the fact that a mind which is not very well differentiated cannot think abstractly and is incapable of putting things into categories. It can only take the qualities it perceives and place them side by side: man and his life, or his sickness (visualized as a sort of demon), or his health or prestige (mana, etc.).

This is obviously the case with the Egyptian ka. Father-son-life (or procreative power), together with rigorous exclusion of the Theotokos, constitute the patriarchal formula that was "in the air" long before the advent of Christianity.

The Father is, by definition, the prime cause, the creator, the auctor rerum, who, on a level of culture where reflection is still unknown, can only be One. The Other follows from the One by splitting off from it.

This split need not occur so long as there is no criticism of the auctor rerum so long, that is to say, as a culture refrains from all reflection about the One and does not start criticizing the Creator's handiwork.

A feeling of oneness, far removed from critical judgment and moral conflict, leaves the Father's authority unimpaired.

I had occasion to observe this original oneness of the father world when I was with a tribe of Negroes on Mount Elgon.

These people professed to believe that the Creator had made everything good and beautiful.

"But what about the bad animalsthat kill your cattle?" I asked. They replied: "The lion is good and beautiful." "And your horrible diseases?" "You lie in the sun, and it is beautiful."

I was impressed by their optimism. But at six o'clock in the evening this philosophy came to a sudden stop, as I was soon to discover.

After sunset, another world took over the dark world of the Ayik, who is everything evil, dangerous, and terrifying. The optimistic philosophy ends and a philosophy of fear, ghosts, and magical spells for averting the Evil One begins.

Then, at sunrise, the optimism starts off again without any trace of inner contradiction.

Here man, world, and God form a whole, a unity unclouded by criticism. It is the world of the Father, and of man in his childhood state. Despite the fact that twelve hours out of every twenty-four are spent in the world of darkness, and in agonizing belief in this darkness, the doubt never arises as to whether God might not also be the Other.

The famous question about the origin of evil does not yet exist in a patriarchal age.

Only with the coming of Christianity did it present itself as the principal problem of morality.

The world of the Father typifies an age which is characterized by a pristine oneness with the whole of Nature, no matter whether this oneness be beautiful or ugly or awe-inspiring.

But once the question is asked: "Whence comes the evil, why is the world so bad and imperfect, why are there diseases and other horrors, why must man suffer?*' then reflection has already begun to judge the Father by his manifest works, and straightway one is conscious of a doubt, which is itself the symptom of a split in the original unity.

One comes to the conclusion that creation is imperfect nay more, that the Creator has not done his job properly, that the goodness and almightiness of the Father cannot be the sole principle of the cosmos.

Hence the One has to be supplemented by the Other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son. 202 This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity.

The archetype of the redeemer-god and first man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha ofIndian philosophy, and is also found in the Persian conception of the Original Man, Gayomart.

Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind.

It is not hard to see that a critique which raised the question of the origin of evil and of suffering had in mind another world a world filled with longing for redemption and for that state of perfection in which man was still one with the Father.

Longingly he looked back to the world of the Father, but it was lost forever, because an irreversible increase in man’s consciousness had taken place in the meantime and made it independent.

With this mutation he broke away from the world of the Father and entered upon the world of the Son, with its divine drama of redemption and the ritualistic retelling of those things which the God-man had accomplished during his earthly sojourn.

The life of the God-man revealed things that could not possibly have been known at the time when the Father ruled as the One. For the Father, as the original unity, was not a defined or definable object; nor could he, strictly speaking, either be called the "Father" or be one.

He only became a "Father" by incarnating in the Son, and by so doing became defined and definable.

By becoming a father and a man he revealed to man the secret of his divinity.

One of these revelations is the Holy Ghost. As a being who existed before the world was, he is eternal, but he appears empirically in this world only when Christ had left the earthly stage. He will be for the disciples what Christ was for them.

He will invest them with the power to do works greater, perhaps, than those of the Son (John 14: 12).

The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both.

As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son.

He is, in fact, the third element that rounds out the Three and restores the One.

The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son.

Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself.

Thenceforward there are two: the "One" and the "Other," which results in a certain tension.

This tension works itself out in the suffering and fate of the Son 10 and, finally, in Christ's admission of abandonment by God (Matthew 27:46). 205 Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him.

He continues the work of redemption in mankind at large, by descending upon those who merit divine election. Consequently, the Paraclete is, at least by implication, the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other.

It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious.

The trinitarian conception of a life-process within the Deity, which I have outlined here, was, as we have seen, already in existence in pre-Christian times, its essential features being a continuation and differentiation of the primitive rites of renewal and the cult-legends associated with them.

Just as the gods of these mysteries become extinct, so, too, do the mysteries themselves, only to take on new forms in the course of history.

A large-scale extinction of the old gods was once more in progress at the beginning of our era, and the birth of a new god, with new mysteries and new emotions, was an occurrence that healed the wound in men's souls.

It goes without saying that any conscious borrowing from the existing mystery traditions would have hampered the god's renewal and rebirth.

It had to be an entirely unprejudiced revelation which, quite unrelated to anything else, and if possible without preconceptions of any kind, would usher into the world a new and a new cult legend.

Only at a comparatively late date did people notice the striking parallels with the legend of Dionysus, which they then declared to be the work of the devil.

This attitude on the part of the early Christians can easily be understood, for Christianity a The relation of Father to Son is not arithmetical, since both the One and the Other are still united in the original Unity and are, so to speak, eternally on the point of becoming two.

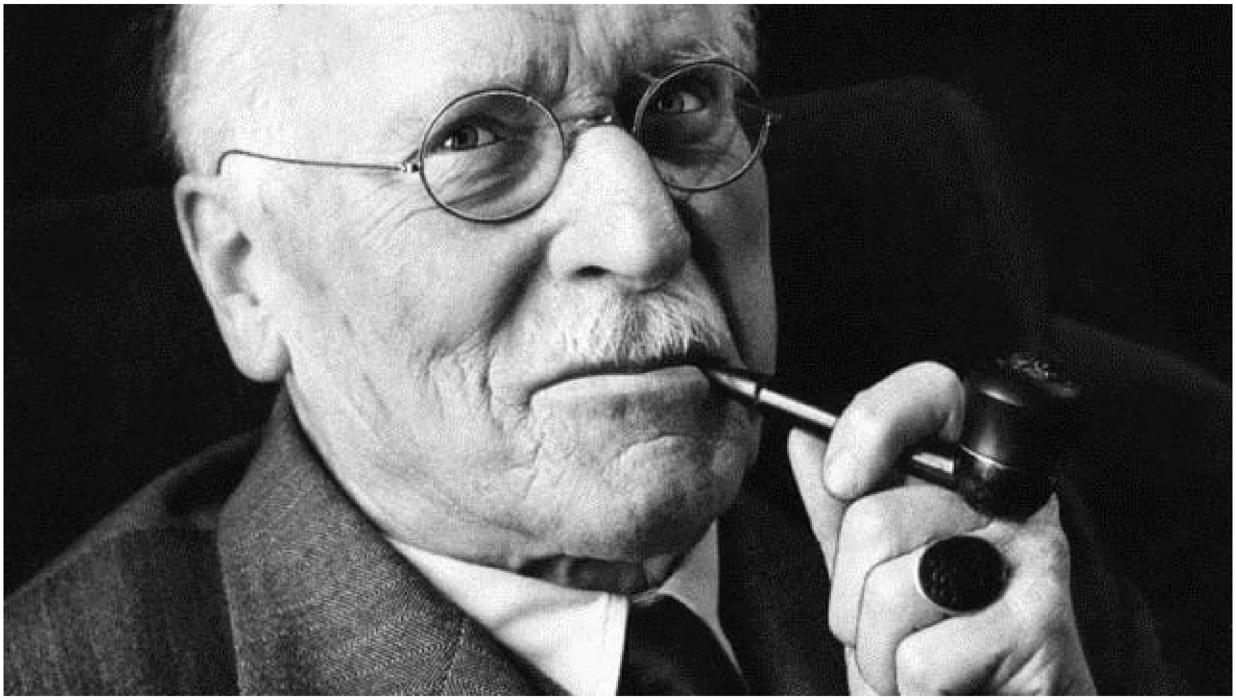
Hence the Son is eternally being begotten by the Father, and Christ's sacrificial death is an eternally present act did indeed develop in this unconscious fashion, and furthermore its seeming lack of antecedents proved to be the indispensable condition for its existence as an effective force.

Nobody can doubt the manifold superiority of the Christian revelation over its pagan precursors, for which reason it is distinctly superfluous today to insist on the unheralded and unhistorical character of the gospels, seeing that they swarm with historical and psychological assumptions of very ancient origin. Carl Jung, Psychology and Religion.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/5/5e/MurilloTrinity.jpg/220px-MurilloTrinity.jpg`

Carl Jung: "Marriage is a brutal reality..." (2019-02-17 11:24)

[1]



[Carl Jung: “Marriage is indeed a brutal reality….”]

Anonymous

My dear N., 29 September 1934

Thank you for your letter!

Marriage is indeed a brutal reality, yet the experimentum crucis of life.

I hope you learn to endure and not to struggle against the suppressing necessities of fate.

Only thus you remain in the centre.

I should like to come over to England once more.

But I find it exceedingly difficult to prepare new lectures.

I have almost no time.

Please give my best regards to Mrs. N.

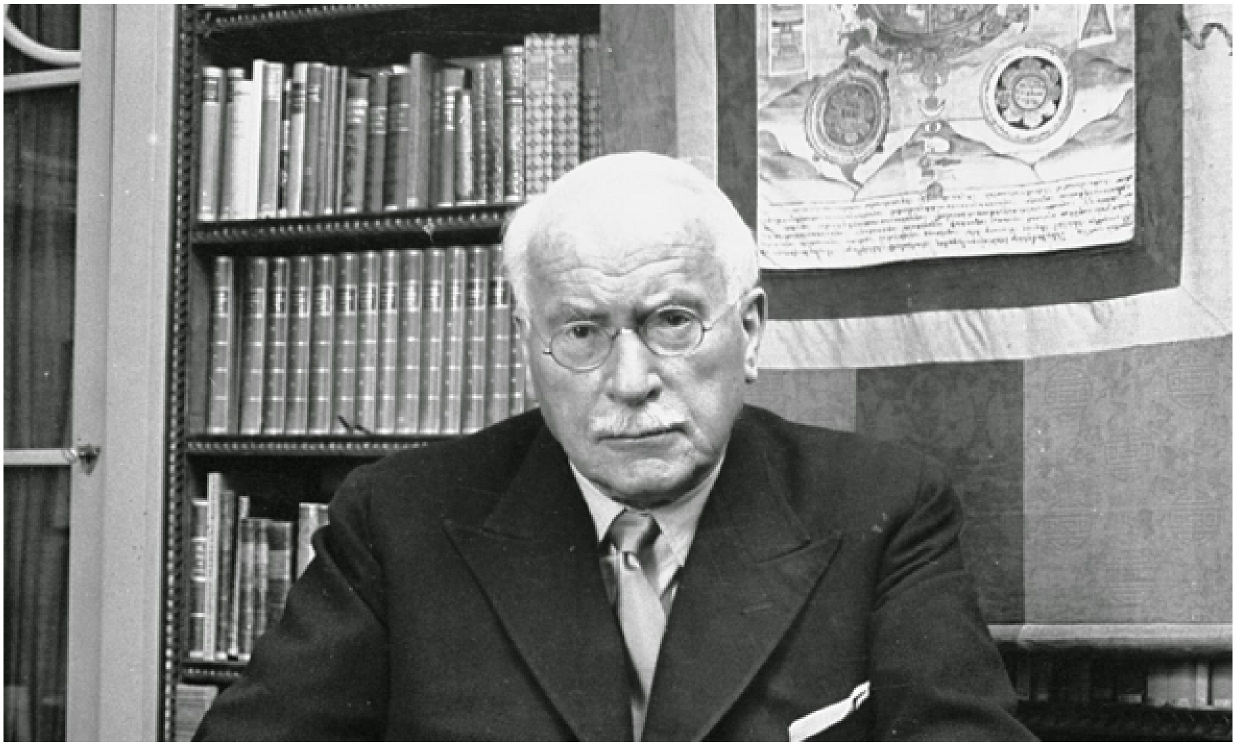
Cordially yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 172-173.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/2a63e-3.jpg`

Carl Jung: “There always are and there always will be the two standpoints…” (2019-02-17 11:40)

[1]



To Samuel D. Schmalhausen

Dear Sir, 19 October 1934

Thank you very much for kindly sending me your interesting book.

From the psychological point of view it is important to look at the problem of further development of man from the standpoint of collective influences as well as from his individual standpoint.

Being a doctor I’m naturally concerned with the suffering individual and not with the Marx movement.

What the Marx movement can do to man you can only study where this movement really influences the individual, as f.i. in Russia or in Germany or in Italy.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all. seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only.

I don't see the way to a reconciliation between the two since they are necessary pairs of opposites which keep the world in balance.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 174.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/22add-1.jpg`

H.G. Godwin "Peter" Baynes on Dr. Jung's Libido (2019-02-17 12:04)

gettyimages
George C. Beresford

Doctor H G Baynes, an analytical psychologist and associate of Jung, while he was a member of the RAMC (Royal Army Medical Corps), 1915. (Photo by George C Beresford/Hulton Archive/Getty Images)

C.G. has the same problem. His libido is still strong and possessive.

He is never content.

He built his tower as a tribute to the dream of life he would have liked to realize and never could. [This was Bollingen].

He had to compromise because his nature is essentially complex.

He wants simplicity because he is not simple.

He has always tried to foist upon Emma the tangible burdens of his complex strivings.

He accumulates and then cannot maintain.

Thus he is also surrounded by the decaying heaps of things and people from which his libido has receded and which are left to Emma to deal with. She expresses this remorseless continuity, this Abraxoid character to his desiring vitality.

Always she reminds him of the debt intuitiveness piles up in the world of real things. He hates sensation because it is unexpressive, inarticulate and quite remorseless and indifferent to the flutters and strivings of intuition which is forever trying to escape from the real and the actual.

New desires that add more and more to the heap of tangible liabilities must be renounced if this essential simplification is to be attained. Things cannot create happiness.

They only make Egypt more lascivious and terrible in its effect. They only make you forget, like alcohol and infatuation.

This is terrible Abraxas which makes life and death with the same breath and in the same act.

The right way for me is toward an increasing simplification of life in the midst of a world which goes ever towards an increasing specialization and complexity. Diana Baynes, Jung's Apprentice, Page 211-212

Carl Jung: In the last resort every individual alone has to win his battle, nobody else can do it for him.
(2019-02-18 03:30)

To S. Malkinson

Dear Sir, 12 June 1933

I'm afraid there will be little hope in the future as I have to reducemy time spent on the treatment of patients next October.

The reason is that I have to give lectures here and in Germany and this occupation will take a great deal of my time.

It is true, I don't deny my sympathy to suffering humanity, but I am only one man against a host of patients and it is just impossible that one man can do the whole job.

It is a mistake when you think that only the authority in this field could help you.

You have a mind just as well as any other human being and you can use it if you only know how to apply it.

Any of my pupils could give you so much insight and understanding that you could treat yourself if you don't succumb to the prejudice that you receive healing through others.

In the last resort every individual alone has to win his battle, nobody else can do it for him.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 127

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/1127b-12bmalkinson.jpg`

Dr. Jung is visited by Alberto Moravia (2019-02-18 05:15)

[1]

A VISIT FROM MORAVIA

Introduction: The Italian novelist Alberto Moravia, whose writings had been censored by the Fascists, was working during the postwar period as a correspondent for L'Europeo (Milan).

In the issue of December 5, 1948, he published a brief article on a visit to Zurich; the title translates as "The Psychoanalyst Jung Teaches How to Tame the Devil," though only the latter half is devoted
to an interview with Jung, extracted here.

The first part is about Swiss banking and Italo Svevo, his fellow novelist.

In 1952, incidentally, the Roman Catholic Church put all of Moravia's books on the Index.

Alberto Moravia: I am on my way to visit C. G. Jung in one of Zurich's suburbs.

Here are the luxurious villas of the banking and commercial bourgeoisie, surrounded by vast gardens.

They have their offices in modern, austere, and bare buildings in the center of town.

Looking for Jung's villa along the main thoroughfare, in pouring rain, I am reminded of the American novelist Scott Fitzgerald, writer of another post-war generation. In one of his beautiful novels' he describes to perfection the psychoanalytic milieu of Zurich: An American millionaire, much disturbed by his daughter's state of mind, brings her to Zurich to one of the most famous and expensive psychiatric clinics. There it is simply discovered that the daughter, at the age of fifteen, had been seduced by just that loving father.

She falls in love with her physician, who cures her, marries him, and goes to live with him on the Riviera. . . .

But here, at last, is No. 228 Seestrasse, the street of the lake.

The rain is pelting down on the yellow leaves of the tree-lined avenue, at the end of which one can see the entrance to a villa.

I ring the bell and Jung's secretary opens the door.

In a few minutes Jung himself ushers me through the waiting room into his study.

Jung is an elderly man (he is 74), of stocky build, with a strong face reddened by the continuous flames of a cheerful fireplace.

He has a white mustache, penetrating eyes, and white, dishevelled hair.

A man of middle-class appearance, dressed in rough woolen sporty clothes, breathing a bit laboriously, stout, and with a pipe in hand.

He asks me to sit down in an armchair, in front of a bright lamp which nearly blinds me.

He, instead, possibly because it is the habit of a psychoanalyst, sits down facing me, his face in shadow as if he wants to study me without being himself scrutinized.

Thus, with my face illuminated and his in darkness, we begin our conversation.

We talk in French, which Jung speaks fluently despite a somewhat harsh German accent.

The first questions and answers are awkward.

Then, no doubt because his examination of my face has given him a favorable impression, Jung warms up and begins to talk with greater ease.

Naturally the discussion revolves around his theories and books, all of which I know only superficially, and in particular the theory expounded in his last book, Symbolik des Geistes.

Digressing at times, Jung explains to me some of the ideas of this latest work and its connection with the theory which gave him fame.

In the new book, the most important part apparently concentrates on an "attempt at a psychological explanation of the dogma of the Trinity."

This book has caused much talk in Switzerland, precisely because of his interpretation of the Christian Trinity.

In short, according to Jung, the Christian dogma represents a symbol for the collective psyche; the Father symbolizes a primitive phase; the Son an intermediate and reflective phase; and the Spirit a third phase in which one returns to the original phase, though enriching it through the intermediate reflections.

Jung would like to add to that Trinity a fourth figure so as to transform the whole into, so to speak, a Quaternity.

This fourth figure is the direct antithesis to the clear and conscious function of the first three: it would possess an obscure, subconscious function, and would represent—according to Jung—the devil.

In order to make this idea of a Quaternity comprehensible, Jung connects it with his well known theory of the psychology of the unconscious.

He roughly reasons as follows: In ancient times the devil, i.e., the unconscious, existed in direct relationship to the spirit, or the conscious.

This relationship was highly beneficial; the conscious nourished with its light the shadows of the unconscious; with its positivity the negativity of the unconscious; with its rationality the instinctuality of the unconscious.

The ancient religions were aware of the relationships between conscious and unconscious; and what is more, they encouraged them.

Yahweh, for instance, was not only God but also Devil.

However, beginning with Christianity and particularly the Reformation, the unconscious, that is to say the devil, has become increasingly thwarted, suppressed, forgotten, obliterated.

With Luciferian pride the Nordic Protestant believes he can do without the devil.

And so, acquiring strength in direct proportion to that excess of repression, the unconscious suddenly explodes catastrophically in various diabolical and destructive ways, Jung explains that thus one can understand the clearly demonic and suicidal tendency of European civilization on the threshold of the first World War.

At that time the devil, i.e., the unconscious, for too long repressed and even forgotten, took his revenge by driving men to regard with sensual joy destruction and death.

At this point Jung graphically conjures up the picture of trains full of exuberant soldiers, the locomotives bedecked with flowers, leaving Berlin for the front in 1914, and he explains this joy at the imminent massacre with the joy of a finally achieved union with blood and death, i.e., the unconscious.

Jung proposes the same explanation for the monstrous and automatic cruelty of the Nazis during the second He says that this time once again the World War.

He says that at this time once again absence of a healthy relationship with the devil gave origin to an explosion of unprecedented and destructive fury.

He concludes that it is necessary to restore as quickly as possible these relationships: and if necessary, to create precisely that Quaternity.

On this strange prediction, much in tune with the Faustian atmosphere, I leave Jung.

Outside it continues to rain. Through the rain I make my way back to Zurich. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 186-189

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/a0cc9-62bmoravia.jpg`

Feeling in Psychological Types...~Carl Jung **(2019-02-18 05:25)**

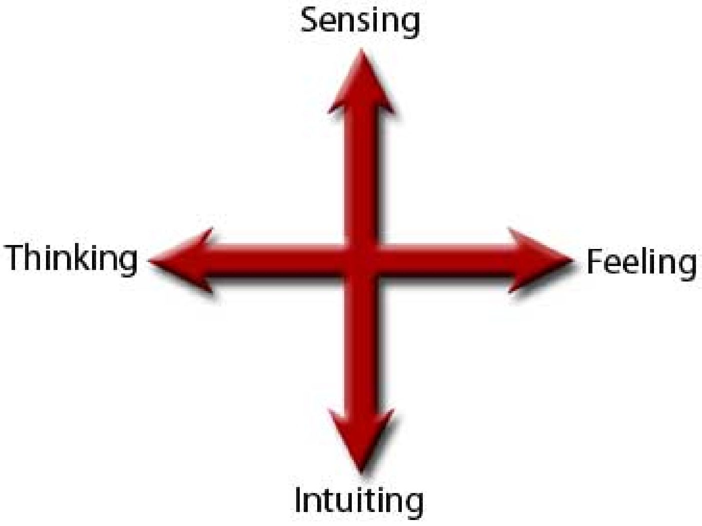
[1]

Feeling: Feeling in the extraverted attitude is orientated by objective data, i.e. the object is the indispensable determinant of the kind of feeling. It agrees with objective values. If one has always known feeling as a subjective fact, the nature of extraverted feeling will not immediately be understood, since it has freed itself as fully as possible from the subjective factor, and has, instead, become wholly subordinated to the influence of the object. Even where it seems to show a certain independence of the quality of the concrete object, it is none the less under the spell of. traditional or generally valid standards of some sort. I may feel constrained, for instance, to use the predicate 'beautiful' or 'good', not because I find the object 'beautiful' or 'good' from my own subjective feeling, but because it is fitting and politic so to do; and fitting it certainly is, inasmuch as a contrary opinion would disturb the general feeling situation. A feeling-judgment such as this is in no way a simulation or a lie – it is merely an act of accommodation. A picture, for instance, may be termed beautiful, because a picture that is hung in a drawing-room and bearing a well-known signature is generally assumed to be beautiful, or because the predicate 'ugly' might offend the family of the fortunate possessor, or because there is a benevolent intention on the part of the visitor to create a pleasant feeling-atmosphere, to which end everything must be felt as agreeable. Such feelings are governed by the standard of the objective determinants. As such they are genuine, and represent the total visible feeling-function. In precisely the same way as extraverted thinking strives to rid itself of subjective influences, extraverted feeling has also to undergo a certain process of differentiation, before it is finally denuded of every subjective [p. 447] trimming. The valuations resulting from the act of feeling either correspond directly with objective values or at least chime in with certain traditional and generally known standards of value. This kind of feeling is very largely responsible for the fact that so many people flock to the theatre, to concerts, or to Church, and what is more, with correctly adjusted positive feelings. Fashions, too, owe their existence to it, and, what is far more valuable, the whole positive and wide-spread support of social, philanthropic, and such like cultural enterprises. In such matters, extraverted feeling proves itself a creative factor. Without this feeling, for instance, a beautiful and harmonious sociability would be unthinkable. So far extraverted feeling is just as beneficent and rationally effective as extraverted thinking. But this salutary effect is lost as soon as the object gains an exaggerated influence. For, when this happens, extraverted feeling draws the personality too much into the object, i.e. the object assimilates the person, whereupon the personal character of the feeling, which constitutes its principal charm, is lost. Feeling then becomes cold, material, untrustworthy. It betrays a secret aim, or at least arouses the suspicion of it in an impartial observer. No longer does it make that welcome and refreshing impression the invariable accompaniment of genuine feeling; instead, one scents a pose or affectation, although the egocentric motive may be entirely unconscious. Such overstressed, extraverted feeling certainly fulfils æsthetic expectations, but no longer does it speak to the heart; it merely appeals to the senses, or – worse still – to the reason. Doubtless it can provide æsthetic padding for a situation, but there it stops, and beyond that its effect is nil. It has become sterile. Should this process go further, a strangely contradictory dissociation of feeling develops; every object is seized upon with feeling- [p. 448] valuations, and numerous relationships are made which are inherently and mutually incompatible. Since such aberrations would be quite impossible if a sufficiently emphasized subject were present, the last vestige of a real personal standpoint also becomes suppressed. The subject becomes so swallowed up in individual feeling processes that to the observer it seems as though there were no longer a subject of feeling but merely a feeling process. In such a condition feeling has entirely forfeited its original human warmth, it gives an impression of pose, inconstancy, unreliability, and in the worst cases appears definitely hysterical. Carl Jung, Psychological Types, Chapter 10.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/8/89/Sensitiva_%28Miquel_Blay%2C_MRABASF_E-76%29_01.jpg/260px-Sensitiva_%28Miquel_Blay%2C_MRABASF_E-76%29_01`

Extraverted Feeling-Type...~Carl Jung (2019-02-18 05:29)

[1]



The four psychological functions according to Carl Jung

The Extraverted Feeling-Type

In so far as feeling is, incontestably, a more obvious peculiarity of feminine psychology than thinking, the most pronounced feeling-types are also to be found among women. When extraverted feeling possesses the priority we speak of an extraverted feeling-type. Examples of this type that I can call to mind are, almost without exception, women. She is a woman who follows the guiding-line of her feeling. As the result of education her feeling has become developed into an adjusted function, subject to conscious control. Except in extreme cases, feeling has a personal character, in spite of the fact that the subjective factor may be already, to a large extent, repressed. The personality appears to be adjusted in relation to objective conditions. Her feelings correspond with objective situations and general values. Nowhere is this more clearly revealed than in the so-called 'love-choice'; the 'suitable' man is loved, not another one; he is suitable not so much because he fully accords with the fundamental character of the woman -as a rule she is quite uninformed about this – but because [p. 449] he meticulously corresponds in standing, age, capacity, height, and family respectability with every reasonable requirement.

Such a formulation might, of course, be easily rejected as ironical or depreciatory, were I not fully convinced that the love-feeling of this type of woman completely corresponds with her choice. It is genuine, and not merely intelligently manufactured. Such ’reasonable’ marriages exist without number, and they are by no means the worst. Such women are good comrades to their husbands and excellent mothers, so long as husbands or children possess the conventional psychic constitution. One can feel ’correctly’, however, only when feeling is disturbed by nothing else. But nothing disturbs feeling so much as thinking. It is at once intelligible, therefore, that this type should repress thinking as much as possible. This does not mean to say that such a woman does not think at all; on the contrary, she may even think a great deal and very ably, but her thinking is never sui generis; it is, in fact, an Epimethean appendage to her feeling. What she cannot feel, she cannot consciously think. ’But I can’t think what I don’t feel’, such a type said to me once in indignant tones. As far as feeling permits, she can think very well, but every conclusion, however logical, that might lead to a disturbance of feeling is rejected from the outset. It is simply not thought. And thus everything that corresponds with objective valuations is good: these things are loved or treasured; the rest seems merely to exist in a world apart. But a change comes over the picture when the importance of the object reaches a still higher level. As already explained above, such an assimilation of subject to object then occurs as almost completely to engulf the subject of feeling. Feeling loses its personal character – it becomes feeling per se; it almost seems as though the [p. 450] personality were wholly dissolved in the feeling of the moment.

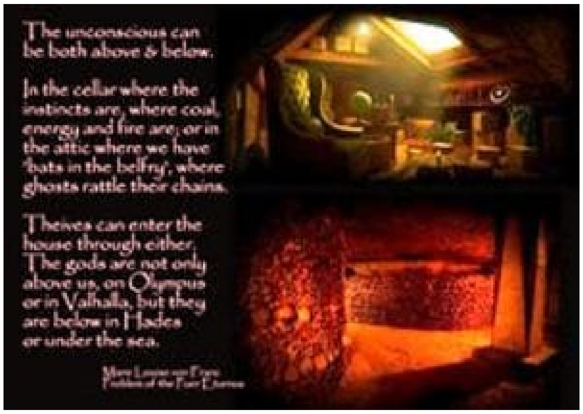
Now, since in actual life situations constantly and successively alternate, in which the feeling-tones released are not only different but are actually mutually contrasting, the personality inevitably becomes dissipated in just so many different feelings. Apparently, he is this one moment, and something completely different the next – apparently, I repeat, for in reality such a manifold personality is altogether impossible. The basis of the ego always remains identical with itself, and, therefore, appears definitely opposed to the changing states of feeling. Accordingly the observer senses the display of feeling not so much as a personal expression of the feeling-subject as an alteration of his ego, a mood, in other words. Corresponding with the degree of dissociation between the ego and the momentary state of feeling, signs of disunion with the self will become more or less evident, i.e. the original compensatory attitude of the unconscious becomes a manifest opposition. This reveals itself, in the first instance, in extravagant demonstrations of feeling, in loud and obtrusive feeling predicates, which leave one, however, somewhat incredulous. They ring hollow; they are not convincing. On the contrary, they at once give one an inkling of a resistance that is being overcompensated, and one begins to wonder whether such a feeling-judgment might not just as well be entirely different. In fact, in a very short time it actually is different. Only a very slight alteration in the situation is needed to provoke forthwith an entirely contrary estimation of the selfsame object.

The result of such an experience is that the observer is unable to take either judgment at all seriously. He begins to reserve his own opinion. But since, with this type, it is a matter of the greatest moment to establish an intensive feeling rapport with his environment, redoubled efforts are now required [p. 451] to overcome this reserve. Thus, in the manner of the circulus vitiosus, the situation goes from bad to worse. The more the feeling relation with the object becomes overstressed, the nearer the unconscious opposition approaches the surface. We have already seen that the extraverted feeling type, as a rule, represses his thinking, just because thinking is the function most liable to disturb feeling. Similarly, when thinking seeks to arrive at pure results of any kind, its first act is to exclude feeling, since nothing is calculated to harass and falsify thinking so much as feeling-values. Thinking, therefore, in so far as it is an independent function, is repressed in the extraverted feeling type. Its repression, as I observed before, is complete only in so far as its inexorable logic forces it to conclusions that are incompatible with feeling. It is suffered to exist as the servant of feeling, or more accurately its slave. Its backbone is broken; it may not operate on its own account, in accordance with its own laws, Now, since a logic exists producing inexorably right conclusions, this must happen somewhere, although beyond the bounds of consciousness, i.e. in the unconscious. Preeminently, therefore, the unconscious content of this type is a particular kind of thinking. It is an infantile, archaic, and negative thinking.

So long as conscious feeling preserves the personal character, or, in other words, so long as the personality does not become swallowed up by successive states of feeling, this unconscious thinking remains compensatory. But as soon as the personality is dissociated, becoming dispersed in mutually contradictory states of feeling, the identity of the ego is lost, and the subject becomes unconscious. But, because of the subject's lapse into the unconscious, it becomes associated with the unconscious thinking – function, therewith assisting the unconscious [p. 452] thought to occasional consciousness. The stronger the conscious feeling relation, and therefore, the more 'depersonalized,' it becomes, the stronger grows the unconscious opposition. This reveals itself in the fact that unconscious ideas centre round just the most valued objects, which are thus pitilessly stripped of their value. That thinking which always thinks in the 'nothing but' style is in its right place here, since it destroys the ascendancy of the feeling that is chained to the object. Unconscious thought reaches the surface in the form of irruptions, often of an obsessing nature, the general character of which is always negative and depreciatory. Women of this type have moments when the most hideous thoughts fasten upon the very objects most valued by their feelings. This negative thinking avails itself of every infantile prejudice or parallel that is calculated to breed doubt in the feeling-value, and it tows every primitive instinct along with it, in the effort to make 'a nothing but' interpretation of the feeling. At this point, it is perhaps in the nature of a side-remark to observe that the collective unconscious, i.e. the totality of the primordial images, also becomes enlisted in the same manner, and from the elaboration and development of these images there dawns the possibility of a regeneration of the attitude upon another basis. Hysteria, with the characteristic infantile sexuality of its unconscious world of ideas, is the principal form of neurosis with this type. Carl Jung, Psychological Types, Chapter 10

1. `http://www.towerofpower.com.au/images/articles/a/carl-jung-four-functions.jpg`

Intuition as a function of Perception~Carl Jung **(2019-02-18 05:41)**



The unconscious can be both above & below.

In the cellar where the instincts are, where coal, energy and fire are; or in the attic where we have 'bats in the belfry', where ghosts rattle their chains.

Theives can enter the house through either. The gods are not only above us, on Olympus or in Valhalla, but they are below in Hades or under the sea.

Marie Louise von Franz

Intuition Intuition as the function of unconscious perception is wholly directed upon outer objects in the extraverted attitude. Because, in the main, intuition is an unconscious process, the conscious apprehension of its nature is a very difficult matter. In consciousness, the intuitive function is represented by a certain attitude of expectation, a perceptive and penetrating vision, wherein only the subsequent result can prove, in every case, how much was [p. 462] 'perceived-into', and how much actually lay in the object. Just as sensation, when given the priority, is not a mere reactive process of no further importance for the object, but is almost an action which seizes and shapes the object, so it is with intuition, which is by no means a mere perception, or awareness, but an active, creative process that builds into the object just as much as it takes out. But, because this process extracts the perception unconsciously, it also produces an unconscious effect in the object. The primary function of intuition is to transmit mere images, or perceptions of relations and conditions, which could be gained by the other functions, either not at all, or only by very roundabout ways. Such images have the value of definite discernments, and have a decisive bearing upon action, whenever intuition is given the chief weight; in which case, psychic adaptation is based almost exclusively upon intuition. Thinking, feeling, and sensation are relatively repressed; of these, sensation is the one principally affected, because, as the conscious function of sense, it offers the greatest obstacle to intuition. Sensation disturbs intuition's clear, unbiassed, na[umlaut]ive awareness with its importunate sensuous stimuli; for these direct the glance upon the physical superficies, hence upon the very things round and beyond which intuition tries to peer. But since intuition, in the extraverted attitude, has a prevailingly objective orientation, it actually comes very near to sensation; indeed, the expectant attitude towards outer objects may, with almost equal probability, avail itself of sensation. Hence, for intuition really to become paramount, sensation must to a large extent be suppressed. I am now speaking of sensation as the simple and direct sense-reaction, an almost definite physiological and psychic datum. This must be expressly established beforehand, because, if I ask the intuitive how he is [p. 463] orientated, he will speak of things which are quite indistinguishable from sense-perceptions. Frequently he will even make use of the term 'sensation'. He actually has sensations, but he is not guided by them per se, merely using them as directing-points for his distant vision. They are selected by unconscious expectation. Not the strongest sensation, in the physiological sense, obtains the crucial value, but any sensation whatsoever whose value happens to become considerably enhanced by reason of the intuitive's unconscious attitude. In this way it may eventually attain the leading position, appearing to the intuitive's consciousness indistinguishable from a pure sensation. But actually it is not so. Just as extraverted sensation strives to reach the highest pitch of actuality, because only thus can the appearance of a complete life be created, so intuition tries to encompass the greatest possibilities, since only through the awareness of possibilities is intuition fullysatisfied. Intuition seeks to discover possibilities in the objective situation; hence as a mere tributary function (viz. when not in the position of priority) it is also the instrument which, in the presence of a hopelessly blocked situation, works automatically towards the issue, which no other function could discover. Where intuition has the priority, every ordinary situation in life seems like a closed room, which intuition has to open. It is constantly seeking outlets and fresh possibilities in external life. In a very short time every actual situation becomes a prison to the intuitive; it burdens him like a chain, prompting a compelling need for solution. At times objects would seem to have an almost exaggerated value, should they chance to represent the idea of a severance or release that might lead to the discovery of a new possibility. Yet no sooner have they performed their office, serving intuition as a ladder or a bridge, than they [p. 464] appear to have no further value, and are discarded as mere burdensome appendages. A fact is acknowledged only in so far as it opens up fresh possibilities of advancing beyond it and of releasing the individual from its operation. Emerging possibilities are compelling motives from which intuition cannot escape and to which all else must be sacrificed. Carl Jung, Psychological Types, Chapter 10.

Carl Jung's Memorials to Emma Jung and Toni Wolff **(2019-02-18 06:34)**

[1]

What she [Toni Wolff] meant to Jung on that perilous journey van perhaps be summed best in something he told me towards the end of his life.

He was carving in stone, which had become his favorite visual medium, some sort of memorial of what Emma Jung and Toni Wolff had brought to his life.

One the stone for his wife he was cutting the Chinese symbols meaning: “She was the foundation of my house.”

One the stone intended for Toni Wolff, who had died first, he wanted to inscribe another Chinese character to the effect that she was the fragrance of the house.

This imagery of meaning of which this ancient Chinese ideogram is a direct visual expression is clearly saying thereby that she was the “scent,” which represents the faculty of intuition I have mentioned.

And finally and most conclusive of all, there is the testimony of Emma Jung herself, great spirit that she was.

Just before she died she told a friend of mine close to both herself and her husband, “I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done for him at a most critical time. Laurens van der post, Jung and the Story of our Time, Page 177.

Carl Jung’s bas-relief stone monument to Toni Wolff:

Toni Wolff
Lotus
Nun
Mysterious"

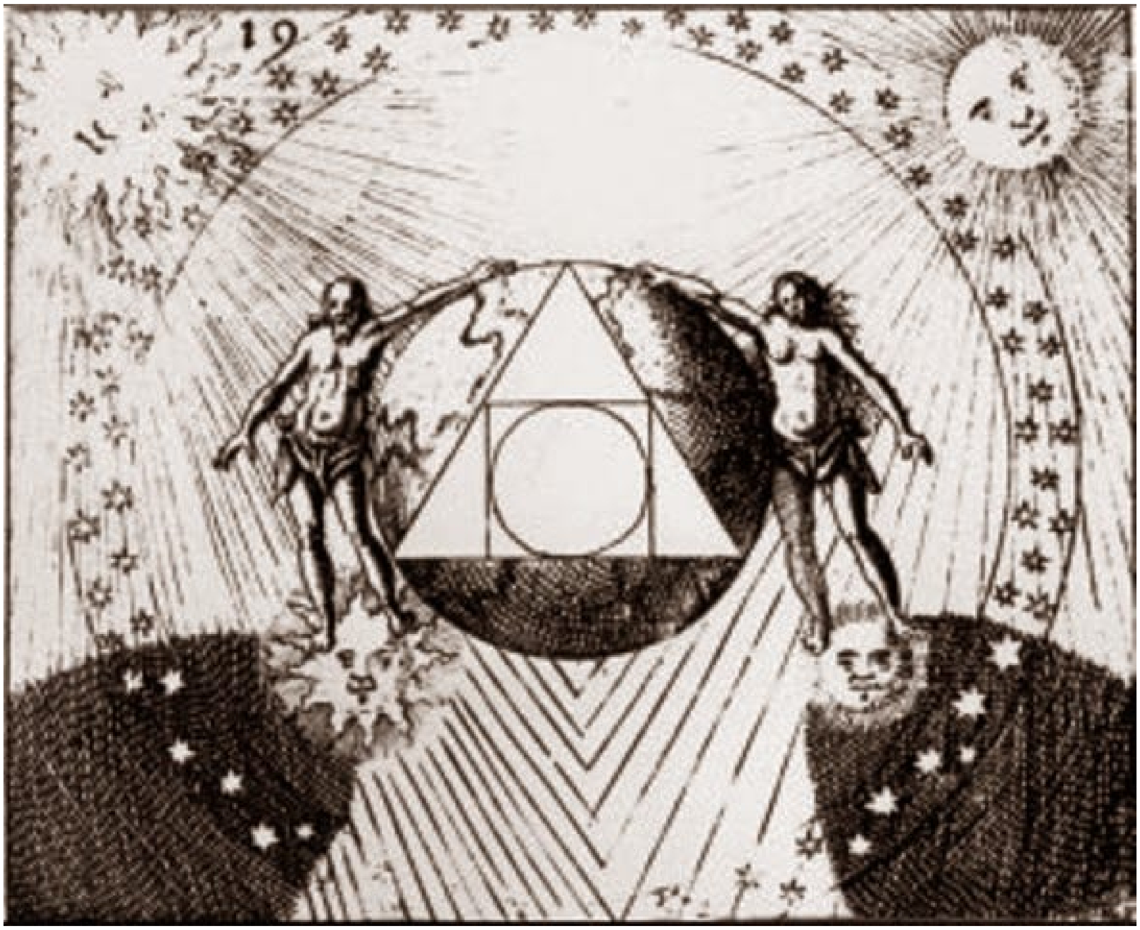
Carl Jung’s sculptured stone monument to Emma Jung:

Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/abb73-1-bmp.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/380e7-2.jpg`

Squaring the Circle (2019-02-18 08:56)

[1]



Squaring the Circle:

Squaring the circle was a problem that greatly exercised medieval minds. It is a symbol of the opus alchymicum, since it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity.

Unity is represented by a circle and the four elements by a square.

The production of one from four is the result of a process of distillation and sublimation which takes the so-called “circular” form: the distillate is subjected to sundry distillations so that the “soul” or “spirit” shall be extracted in its purest state.

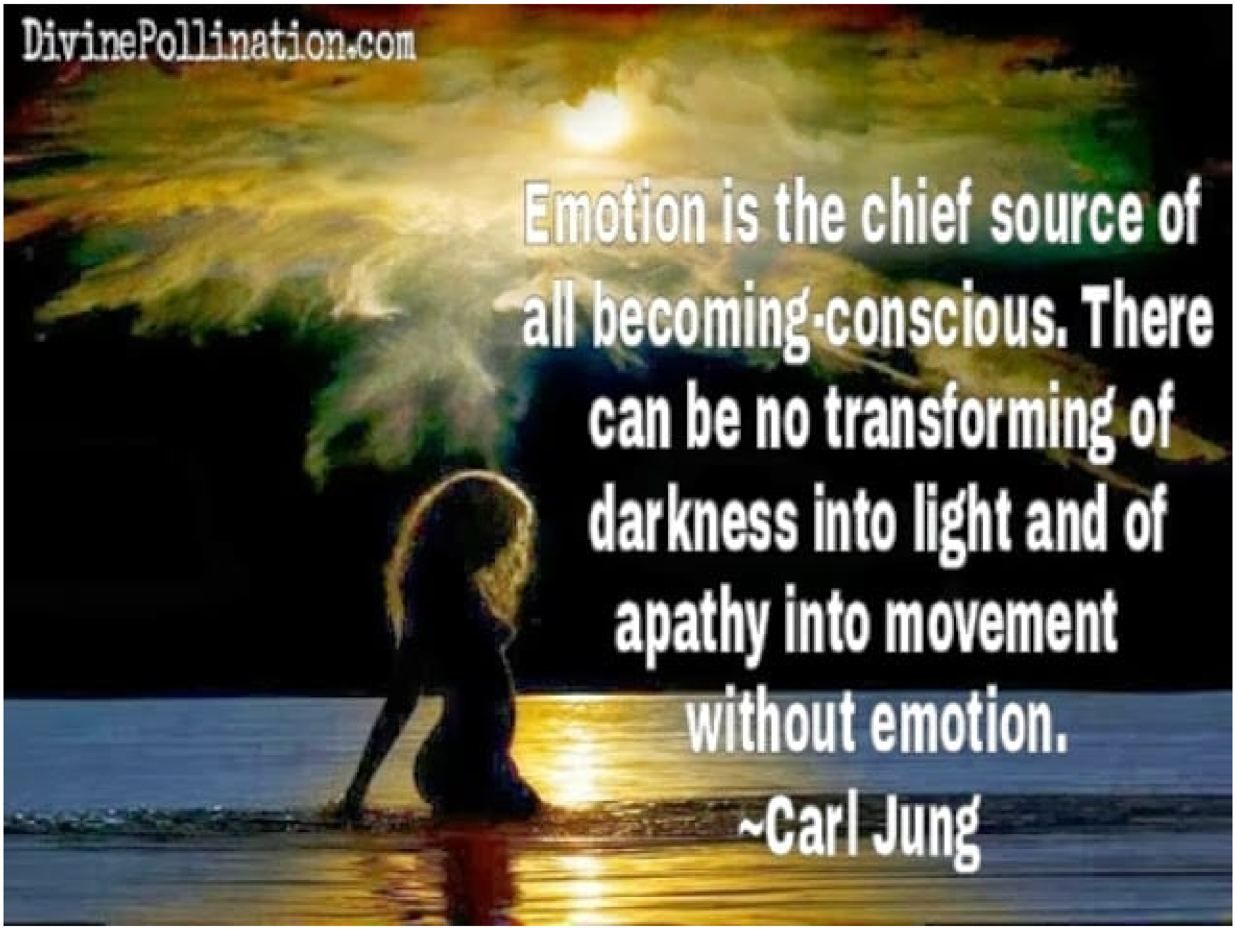
The product is generally called the “quintessence,” though this is by no means the only name for the ever-hoped-for and never-to-be-discovered “One.” Carl Jung

http://solarlunar.com/squaring-the-circle-alchemy/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/7f73b-circle.jpg`

Carl Jung on Emotions (2019-02-18 09:01)

[1]


DivinePollination.com
Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.
~Carl Jung

Emotion:

An involuntary reaction due to an active complex.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 179.]

Affect:

Emotional reactions marked by physical symptoms and disturbances in thinking. (See also complex and feeling.)
Affect is invariably a sign that a complex has been activated.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment.["The Shadow," Aion, CW 9ii, par. 15.] —

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/6931d-emotion.jpg`

The vision quest is a model for any inner journey **(2019-02-18 09:04)**

[1]

The vision quest is a model for any inner journey:

“The individual undertakes his inner quest, without any show of heroic strength and achieves it, not as a triumph, but as a submission to powers higher than himself.

He accomplishes nothing by guile, which would be merely another form of heroic trial of strength. He is essentially a suppliant, not a man of power.

He can count only upon his own intrinsic human worth and is of necessity his own teacher.

He may be allowed to see the object of the heroic quest but not to possess it, or he may possess it briefly before losing it again, or he may derive spiritual insight from it as a talisman which comes and goes” (Henderson, 141).

http://solarlunar.com/vision-quest/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/532ee-quest.jpg`

The Shadow ~Carl Jung [Aion; Pages 8-10] (2019-02-18 09:17)

[1]

THE SHADOW

Whereas the contents of the personal unconscious are acquired during the individual's lifetime, the contents of the collective unconscious are invariably archetypes that were present from the beginning. Their relation to the Instincts has been discussed elsewhere.

1 The archetypes most clearly characterized from the empirical point of view are those which have the most frequent and the most disturbing Influence on the ego. These are the shadow, the anima, and the animus.

2 The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious. The only exceptions to this rule are those rather rare cases where the positive qualities of the personality are repressed, and the ego In consequence plays an essentially negative or unfavorable role.

4 The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of It involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and It therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psycho therapeutic measure frequently requires much painstaking work extending over a long period.

5 Closer examination of the dark characteristics that is, the Inferiorities constituting the shadow reveals that they have an
emotional nature, a kind of autonomy, and accordingly an obsessive or, better, possessive quality. Emotion, incidentally, Is not an activity of the individual but something that happens to him. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment.

6 Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections„ which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. No matter how obvious it may be to the neutral observer that it is a matter of projections, there is little hope that the subject will perceive this himself. He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally- toned projections from their object.

7 Let us suppose that a certain individual shows no inclination whatever to recognize his projections. The projection-making factor then has a free hand and can realize its object if it has one or bring about some other situation characteristic of its power. As we know, it is not the conscious subject but the unconscious which does the projecting. Hence one meets with projections, one does not make them. The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an auto-erotic or autistic condition in which one dreams a world whose reality remains forever unattainable. The resultant sentiment d'incompletude and the still worse feeling of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified. The more projections are thrust In between the subject and the environment, the harder it is for the ego to see through its illusions. A forty-five-year-old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off

from the world once said to me: "But I can never admit to myself that I've wasted the best twenty-five years of my life!"

8 It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously, of course or consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance. Rather, it is an unconscious factor which spins the illusions that veil his world. And what is being spun is a cocoon, which in the end will completely envelop him.

9 One might assume that projections like these, which are so very difficult if not impossible to dissolve, would belong to the realm of the shadow that is, to the negative side of the personality. This assumption becomes untenable after a certain point, because the symbols that then appear no longer refer to the same but to the opposite sex, in a man's case to a woman and vice versa. The source of projections is no longer the shadow which is always of the same sex as the subject but a contra-sexual figure. Here we meet the animus of a woman and the anima of a man, two corresponding archetypes whose autonomy and unconsciousness explain the stubbornness of their projections. Though the shadow is a motif as well known to mythology as anima and animus, it represents first and foremost the personal unconscious, and its content can therefore be made conscious without too much difficulty. In this it differs from anima and animus, for whereas the shadow can be seen through and recognized fairly easily, the anima and animus are much further away from consciousness and in normal circumstances are seldom if ever realized. With a little self-criticism one can see through the shadow so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung, Aion, The Shadow, Pages 7-8.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/6f1e1-shadow.jpg`

Carl Jung, Emma Jung and Toni Wolff (2019-02-18 12:10)

[1]

[Carl Jung, Emma Jung and Toni Wolff]

1. Carl Jung’s view of "Love" and "Life"

“Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love.” Carl Jung, The Red Book, Page 327.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

2. Carl Jung on Marriage:

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51

3. Emma Jung on Toni Wolff:

"I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Laurens Van Der Post Jung: The Story of our Time; Page 177.

4. Toni Wolff on Emma Jung:

"You know, sometimes if a man’s wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! his ’other woman’ can sometimes help a man live out certain aspects of himself that his wife either can’t fulfill, or else doesn’t especially want to. As a result, some of the wife’s energies are now freed for her own creative interests and development, often with the result that the marriage not only survives, but emerges even stronger than before!" C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

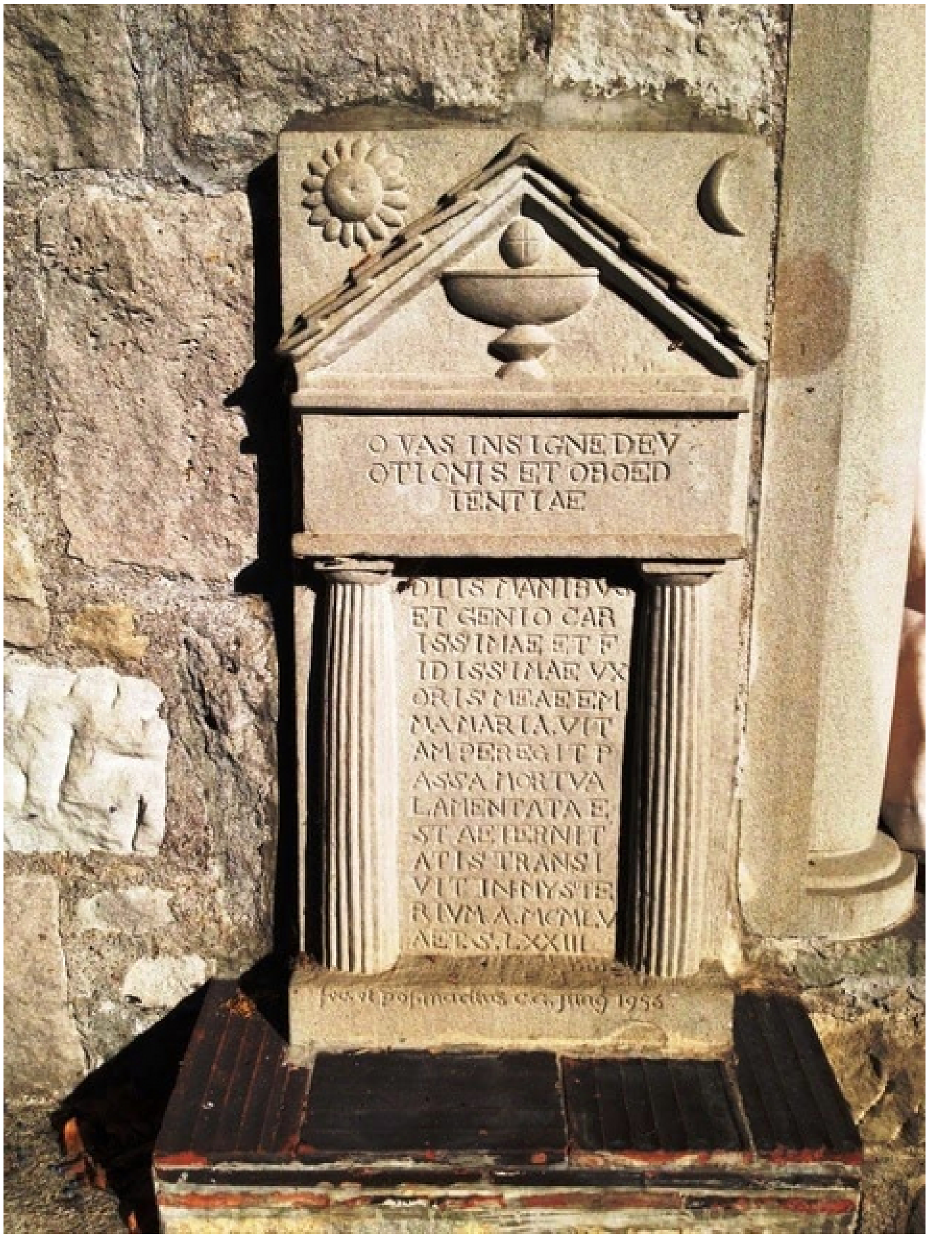
5. Carl Jung’s bas-relief stone monument to Toni Wolff:

Toni Wolff
Lotus
Nun
Mysterious"

6. Carl Jung's sculptured stone monument to Emma Jung:

Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.

[3]


O VAS INSIGNE DEV
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7. On Carl Jung, Emma Jung and Toni Wolff:

Fowler McCormick, a businessman and philanthropist from Chicago, was a close friend of the Jung family and he often told me in later years how deeply the Jung's and Toni were respected in their own circle for keeping their personal problems to themselves.

Even the Jung children did not know of their father's close relation to Toni until long after it began, even though they often saw her in their home.

He felt, and I would corroborate this impression, that as nearly as possible in our monogamous society, Jung found two wives in these women and so provides no model for the rest of us to follow.

It depended on a form of consciousness that totally transcended the ordinary worldly model-that of an important man who maintains a marriage and indulges himself on the side with a mistress. Memory of Toni Wolff by Joseph L. Henderson C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances Pages 32-33.

8. Barbara Hannah on Toni Wolff:

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

9. Carl Jung, Toni Wolff, The Red Book:

He recalled that Toni Wolff had become drawn into the process in which he was involved, and was experiencing a similar stream of images. Jung found that he could discuss his experiences with her, but she was disorientated and in the same mess.

Likewise, his wife was unable to help him in this regard. Consequently; he noted, "that I was able to endure at all was a case of brute force." [Red Book; Page 204; Footnote 118; MP; Page 174 and Footnote 119; Memories; Page 201]

10. [Carl Jung on the death of Toni Wolff, the effect on his health and premonitory dreams]

To James Kirsch:

"Dear Colleague, Bollingen, 28 May 1953

At last I can find time to thank you personally for the kind letter you wrote to me on the occasion of the death of Toni Wolff.

On the day of her death, even before I had received the news, I suffered a relapse and had a bad attack of my tachycardia.

This has now subsided but it has left an arrhythmia which hampers my physical capacities very much.

I have ventured out to Bollingen over Whitsun and hope to recuperate a little more here.

Toni Wolff's death was so sudden, so totally unexpected, that one could hardly realize her passing.

I had seen her only two days before.

Both of us completely unsuspecting.

The Hades dreams I had in the middle of February I related entirely to myself because nothing pointed to Toni Wolff.

Nobody who was close to her had any warning dreams, and in England, Germany and Zurich only people who knew her superficially.

At the beginning of my illness in Oct. 52 I dreamt of a huge black elephant that uprooted a tree. (meanwhile I have written a long essay on "The Philosophical Tree.")

The uprooting of a tree can signify death.

Since then I have dreamt several times of elephants which I always had to treat warily.

Apparently they were engaged in road-building." Carl Jung, Letters Volume II, Pages 117-118 [Excerpt.]
'

11. [Carl Jung reflected further on this issue after the death of Toni Wolff in 1953 and Emma Jung in 1955.]

In the published version of Memories, Jung discussed the issue of reincarnation, and noted that:

"Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for signs. Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance."

As ever, Jung's discussions in the protocols were more candid: the person in question turns out to be Toni Wolff.

On September 23, 1957, Jung narrated a dream he had had of her to Aniela Jaffe.

In the dream, she had returned to life, as if there had been a type of misunderstanding that she had died, and she had returned to live a further part of her life. Aniela Jaffe asked Jung if he thought this could indicate a possible.. . who are the dead, and what does it mean to answer them?

Rebirth. Jung replied that with his wife he had a sense of a great detachment or distance. By contrast, he felt that Toni Wolff was close. Jaffé then asked him whether something that one has not completed in one life has to be continued in a next life.

Jung replied that his wife reached something that Toni Wolff didn't reach and that rebirth would constitute a terrible increase of actuality for her.

He had the impression that Toni Wolff was nearer the earth, that she could manifest herself better to him, whilst his wife was on another level where he couldn't reach her.

He concluded that Toni Wolff was in the neighborhood, that she was nearer the sphere of three dimensional existence, and hence had the chance to come into existence again,

He had the impression that for her a continuation of three dimensional existence would not be meaningless.

He felt that higher insight hindered the wish for re-embodiment. ” Sonu Shamdasani. "’The Boundless Expanse”: Jung’s Reflections on Death and Life" Quadrant 38.1 (2008).

12. Laurens van der Post on Carl Jung, Emma Jung and Toni Wolff

What she [Toni Wolff] meant to Jung on that perilous journey van perhaps be summed best in something he told me towards the end of his life.

He was carving in stone, which had become his favorite visual medium, some sort of memorial of what Emma Jung and Toni Wolff had brought to his life.

One the stone for his wife he was cutting the Chinese symbols meaning: “She was the foundation of my house.”

One the stone intended for Toni Wolff, who had died first, he wanted to inscribe another Chinese character to the effect that she was the fragrance of the house.

This imagery of meaning of which this ancient Chinese ideogram is a direct visual expression is clearly saying thereby that she was the “scent,” which represents the faculty of intuition I have mentioned.

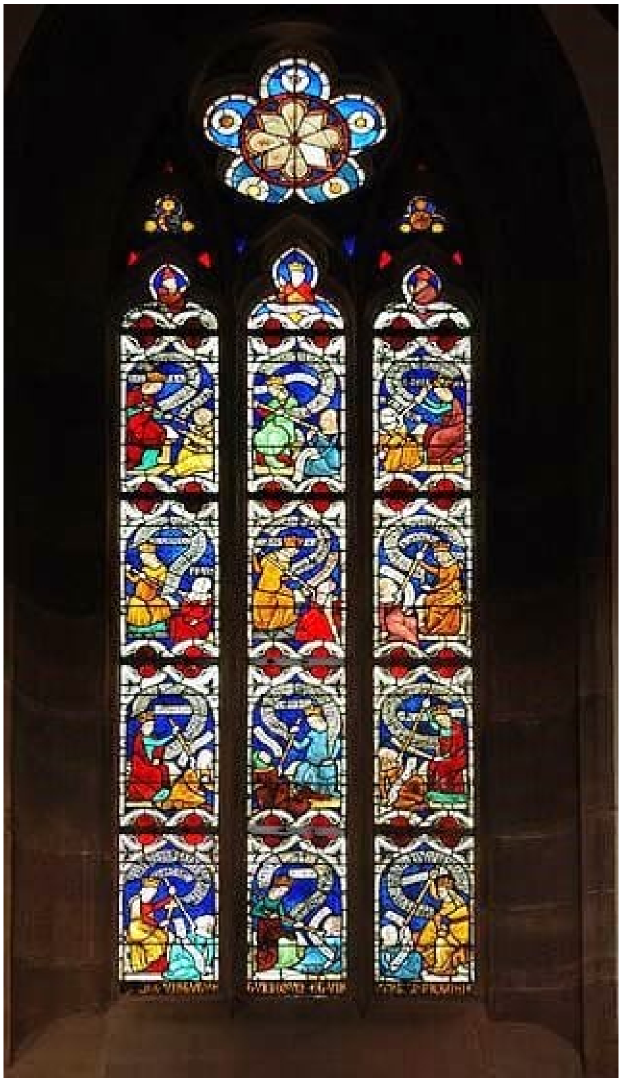
And finally and most conclusive of all, there is the testimony of Emma Jung herself, great spirit that she was.

Just before she died she told a friend of mine close to both herself and her husband, “I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done for him at a most critical time. Laurens van der post, Jung and the Story of our Time, Page 177.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/a847f-1-bmp.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/bcf67-2.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/b51f5-3.jpg`

Carl Jung on Laws made by Man and Vice (2019-02-18 17:46)

[1]



The law was made by man.

We made it.

It is therefore below us, and we can be above it.

As St. Paul said, "I am redeemed and am freed from the law."

He realized that, as man, he had made it.

So also a contract cannot bind us, for we who made it can break it.

Thus vice too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out.

But when we are bound by an artificial barrier, or by laws and moralities that have entered into us, then we are prevented from finding, or even from seeing that there is a real barrier of the Self outside
this artificial barrier.

We fear that if we break through this artificial barrier we shall find ourselves in limitless space.

But within each of us is the regulating Self. Carl Jung, C.G. Jung Speaking, Ester Harding’s Notebooks, Page 28.

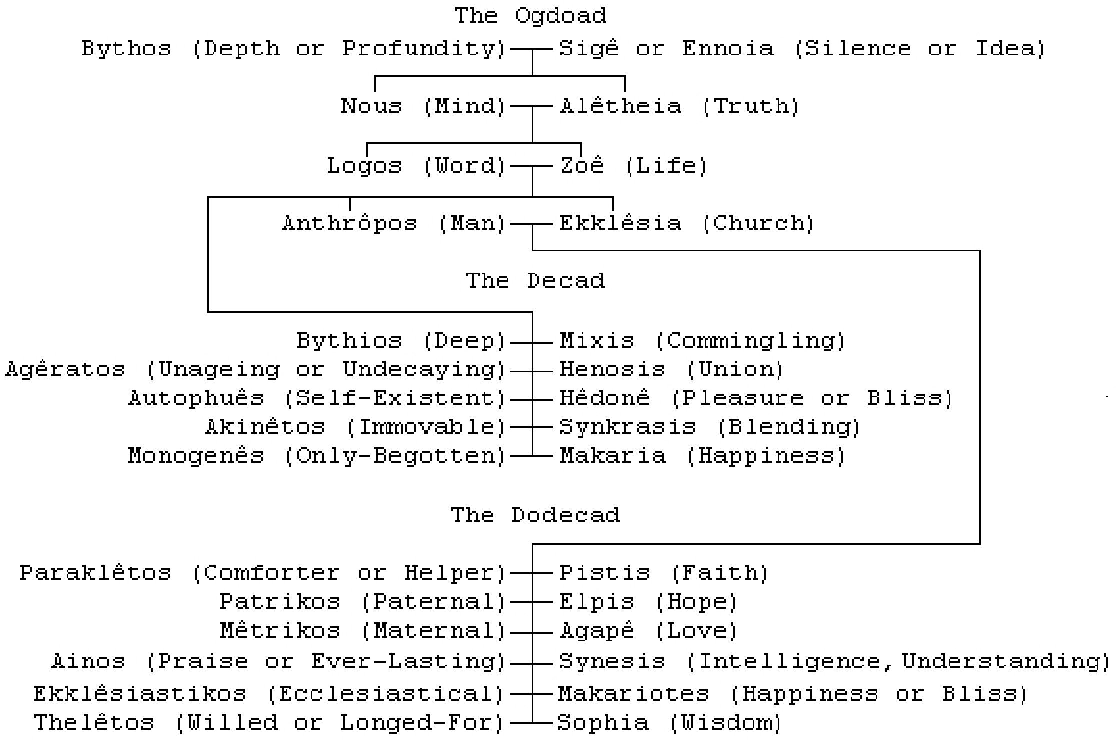
Image: Virtues fighting vices, stained glass window (14th century) in the Niederhaslach Church

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/da577-1vice.jpg`

The Zyzygy: Anima and Animus ~Carl Jung (2019-02-18 18:52)

THE SYZYGY: ANIMA AND ANIMUS

[1]


The Ogdoad
Bythos (Depth or Profundity)
Sigê or Ennoia (Silence or Idea)
Nous (Mind)
Alêtheia (Truth)
Logos (Word)
Zoê (Life)
Anthrôpos (Man)
Ekklêsia (Church)
The Decad
Bythios (Deep)
Mixis (Commingling)
Agêratos (Unageing or Undecaying)
Henosis (Union)
Autophuês (Self-Existent)
Hêdonê (Pleasure or Bliss)
Akinêtos (Immovable)
Synkrasis (Blending)
Monogenês (Only-Begotten)
Makaria (Happiness)
The Dodecad
Paraklêtos (Comforter or Helper)
Pistis (Faith)
Patrikos (Paternal)
Elpis (Hope)
Mêtrikos (Maternal)
Agapê (Love)
Ainos (Praise or Ever-Lasting)
Synesis (Intelligence, Understanding)
Ekklêsiastikos (Ecclesiastical)
Makariotes (Happiness or Bliss)
Thelêtos (Willed or Longed-For)
Sophia (Wisdom)

The Zyzygies

20 What, then, is this projection-making factor? The East calls it the "Spinning Woman" Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother, that is, to the son’s relation to the real mother, to her imago, and to the woman who is to become a mother for him. His Eros is passive like a child’s; he hopes to be caught, sucked in, enveloped, and devoured. He seeks, as it were, the

protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight!

21 If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding. Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying. You behold the secret conspiracy between mother and son, and how each helps the other to betray life.

22 Where does the guilt lie? With the mother, or with the son? Probably with both. The unsatisfied longing of the son for life and the world ought to be taken seriously. There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a giftfrom the mother. The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force. It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales. For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life. The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure. He has learnt these lessons only too well, and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological. For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son. What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hieros games? Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb?

23 This myth, better than any other, illustrates the nature of the collective unconscious. At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one. The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment.

24 In the case of the son, the projection-making factor is identical with the mother-imago, and this is consequently taken to be the real mother. The projection can only be dissolved when the son sees that in the realm of his psyche there is an image not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo. Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya and not only into life’s reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.

25 This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague. The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious. It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a

dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.

26 The projection-making factor is the anima, or rather the unconscious as represented by the anima. Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being. She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother. On the contrary, there is every likelihood that the numinous qualities which make the mother-imago so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.

27 Since the anima is an archetype that is found in men, it is reasonable to suppose that an equivalent archetype must be present in women; for just as the man is compensated by a feminine element, so woman is compensated by a masculine
one. I do not, however, wish this argument to give the impression that these compensatory relationships were arrived at by deduction. On the contrary, long and varied experience was needed in order to grasp the nature of anima and animus empirically. Whatever we have to say about these archetypes, therefore, is either directly verifiable or at least rendered probable by the facts. At the same time, I am fully aware that we are discussing pioneer work which by its very nature can only be provisional.

28 Just as the mother seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter. Practical experience of these relationships is made up of many individual cases presenting all kinds of variations on the same basic theme. A concise description of them can, therefore, be no more than schematic.

29 Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. But I do not wish or intend to give these two intuitive concepts too specific a definition. I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. It gives rise to misunderstandings and annoying interpretations in the family circle and among friends. This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth. Such assumptions, as everyone knows, can be extremely irritating. As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are tight. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism" for the dressmaker and hairdresser have already taken care of their vanity. The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation. No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus. Often the man has the feelingand he is not altogether wrong that only seduction or a beating or rape would have the necessary power of persuasion. He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse). This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions

of times in all the languages of the world and always remains essentially the same. This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation. Yet they live in the illusion that they are related to one another in a most individual way.

31 In both its positive and its negative aspects the anirna /animus relationship is always full of "animosity/' i.e., it is emotional, and hence collective. Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it. Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them.

32 Whereas the cloud of "animosity" surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions, which all have the purpose (sometimes attained) of severing the relation between two human beings. The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

33 Like the anima, the animus too has a positive aspect. Through the figure of the father he expresses not only conventional opinion butequally what we call "spirit," philosophical or religious ideas in particular, or rather the attitude resulting from them. Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter. Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man’s consciousness, the animus gives to woman’s consciousness a capacity for reflection, deliberation, and selfknowledge.

34 The effect of anima and animus on the ego is in principle the same. This effect is extremely difficult to eliminate because, in the first place, it is uncommonly strong and immediately fills the ego-personality with an unshakable feeling o lightness and righteousness. In the second place, the cause of the effect is projected and appears to lie in objects and objective situations. Both these characteristics can, I believe, be traced back to the peculiarities of the archetype. For the archetype, of course, exists a priori. This may possibly explain the often totally irrational
yet undisputed and indisputable existence of certain moods and opinions. Perhaps these are so notoriously difficult to influence because of the powerfully suggestive effect emanating from the archetype. Consciousness is fascinated by it, held captive, as if hypnotized. Very often the ego experiences a vague feeling of moral defeat and then behaves all the more defensively, defiantly, and self-righteously, thus setting up a vicious circle which only increases its feeling of inferiority. The bottom is then knocked out of the human relationship, for, like megalomania, a feeling of inferiority makes mutual recognition impossible, and without this there is no relationship.

35 As I said, it is easier to gain insight into the shadow than into the anima or animus. With the shadow, we have the advantage of being prepared in some sort by our education, which has always endeavoured to convince people that they are not one-hundred-per-cent pure gold. So everyone immediately understands what is meant by "shadow," "inferior personality," etc. And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector. With the anima and animus, however, things are by no means so simple. Firstly, there is no moral education in this respect, and secondly, most people are content to be self-righteous and prefer mutual vilification (if nothing worse!) to the recognition of their projections. Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. Hence it is much more

difficult to become conscious of one’s anima/animus projections than to acknowledge one’s shadow side. One has, of course, to
overcome certain moral obstacles, such as vanity, ambition, conceit, resentment, etc., but in the case of projections all sorts of purely intellectual difficulties are added, quite apart from the contents of the projection, which one simply doesn’t know how to cope with. And on top of all this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep.

36 Although there are, in my experience, a fair number of people who can understand without special intellectual or moral difficulties what is meant by anima and animus, one finds very many more who have the greatest trouble in visualizing these empirical concepts as anything concrete. This shows that they fall a little outside the usual range of experience. They are unpopular precisely because they seem unfamiliar. The consequence is that they mobilize prejudice and become taboo like everything else that is unexpected.

37 So if we set it up as a kind of requirement that projections should be dissolved, because it is wholesomer that way and in every respect more advantageous, we are entering upon new ground. Up till now everybody has been convinced that the idea "my father," "my mother," etc., is nothing but a faithful reflection of the real parent, corresponding in every detail to the original, so that when someone says "my father" he means no more and no less than what his father is in reality. This is actually what he supposes he does mean, but a supposition of identity by no means brings that identity about. This is where the fallacy of the enkekalymmenos (’the veiled one’) comes in.

If one includes in the psychological equation X’s picture of his father, which he takes for the real father, the equation will not work out, because the unknown quantity he has introduced does not tally with reality. X has overlooked the fact that his idea of a person consists, in the first place, of the possibly very incomplete
picture he has received of the real person and, in the second place, of the subjective modifications he has imposed upon this picture. X’s idea of his father is a complex quantity for which the real father is only in part responsible, an indefinitely large share falling to the son. So true is this that every time he criticizes or praises his father he is unconsciously hitting back at himself, thereby bringing about those psychic consequences that overtake people who habitually disparage or overpraise themselves. If, however, X carefully compares his reactions with reality, he stands a chance of noticing that he has miscalculated The fallacy, which stems from Eubulidcs the Megarian, runs: "Can you recognize your father?" Yes. "Can you recognize this veiled one?" No, "This veiled one is your father. Hence you can recognize your father and not recognize him," somewhere by not realizing long ago from his father’s behaviour that the picture he has of him is a false one. But as a rule X is convinced that he is right, and if anybody is wrong it must be the other fellow. Should X have a poorly developed Eros, he will be either indifferent to the inadequate relationship he has with his father or else annoyed by the inconsistency and general Incomprehensibility of a father whose behaviour never really corresponds to the picture X has of him. Therefore X thinks he has every right to feel hurt, misunderstood, and even betrayed.

38 One can imagine how desirable it would be in such cases to dissolve the projection. And there are always optimists who believe that the golden age can be ushered in simply by telling people the right way to go. But just let them try to explain to these people that they are acting like a dog chasing its own tail. To make a person see the shortcomings of his attitude considerably more than mere "telling" is needed, for more is involved than ordinary common sense can allow. What one is up against here is the kind of fateful misunderstanding which, under ordinary conditions, remains forever inaccessible to insight. It is rather like expecting the average respectable citizen to recognize himself
as a criminal.

39 I mention all this just to illustrate the order of magnitude to which the anima/animus projections belong, and the moral and intellectual exertions that are needed to dissolve them. Not all the contents of the anima and animus are projected, however. Many of them appear spontaneously in dreams and so on, and many more can be

made conscious through active imagination. In this way we find that thoughts, feelings, and affects are alive in us which we would never have believed possible. Naturally, possibilities of this sort seem utterly fantastic to anyone who has not experienced them himself, for a normal person "knows what he thinks." Such a childish attitude on the part of the "normal person" is simply the rule, so that no one without experience in this field can be expected to understand the real nature of anima and animus. With these reflections one gets into an entirely new world of psychological experience, provided of course that one succeeds in realizing them in practice. Those who do succeed can hardly fail to be impressed by all that the ego does not know and never has known. This increase in self-knowledge is still very rare nowadays and is usually paid for in advance with a neurosis, if not with something worse.

40 The autonomy of the collective unconscious expresses itself in the figures of anima and animus. They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness. To this extent, both figures represent -functions which filter the contents of the collective unconscious through to the conscious mind. They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly. Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls. This comparison is
inadequate in so far as nothing previously belonging to the ego personality has split off from it; on the contrary, the two figures represent a disturbing accretion. The reason for their behaving in this way is that though the contents of anima and animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition. Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation. The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual
attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these clangers, which are especially great in neurosis, can in some measure be avoided. It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature. Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are.

41 Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results. They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world. Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Helen (Selene), Persephone, and Hecate. Both of them are unconscious powers, "gods" in fact, as the ancient world quite rightly conceived them to be. To call them by this name is to give them that central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious. Those who do not see them are in their hands, just as a typhus epidemic flourishes best when its source is undiscovered. Even in Christianity the divine syzygy has not become obsolete, but occupies the highest place as Christ and his bride the Church.6 Parallels like these prove extremely helpful in our attempts to find the right

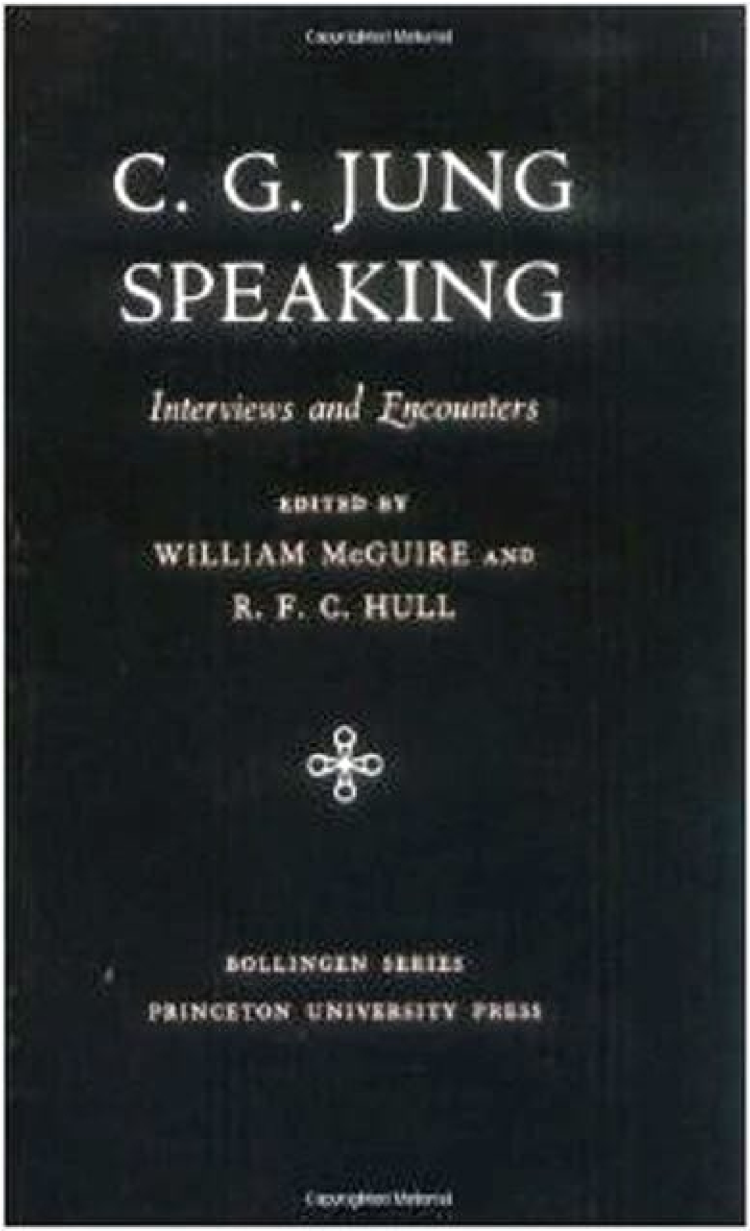
criterion for gauging the significance of these two archetypes. What we can discover about them from the conscious side is so slight as to be almost imperceptible. It is only when we throw light into the dark depths of the psyche and explore the strange and tortuous paths of human fate that it gradually becomes clear to us how immense is the influence wielded by these two factors that complement our conscious life.

42 Recapitulating, I should like to emphasize that the integration of the shadow, or the realization of the personal unconscious, marks the first stage in the analytic process, and that without it a recognition of anima and animus is impossible. The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to the opposite sex, because only in such a relation do their projections become operative. The recognition of anima or animus gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed. The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed here, and in a woman the Chthonic Mother. These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the ’marriage quaternio. The marriage quaternio provides a schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes, and division of settlements into quarters. The self, on the other hand, is a God image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God. Carl Jung, Psychological Types, Chapter 10.

1. `http://upload.wikimedia.org/wikipedia/commons/b/b9/Aeons.png`

Carl Jung on the “Golden Thread." (2019-02-18 19:29)

[1]



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C. G. JUNG
SPEAKING

Interviews and Encounters

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In the spring, Dr. Harding again went to Kusnacht to work with Jung. Kiisnacht, 13 May

Dr. Jung talked about the various forms of relationship, about sexuality, about friendship (which is mitigated desire, with its obligations to write frequently and so on).

There is a third kind of relationship, the only lasting one, in which it is as though there were an invisible telegraph wire between two human beings.

He said, "I call it, to myself, the Golden Thread."

This may be masked by other forms of relationship.

And other forms may be present without any such thread in them.

It is only when the veil of maya, of illusion, is rent for us that we can begin to recognize the Golden Thread.

He went on to speak of the three realities that make up the individuated state: God; the Self; and Relatedness.

Or in Christian terms: God, Father, and Son; the Spirit, or Self; and the Kingdom of Heaven.

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation.

For otherwise illusion comes in continually, and you don't know where you are. Esther Harding, C.G. Jung Speaking, Page 31

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/b238f-1speak.jpg`

Carl Jung: In itself the fact of having frequent dreams is not abnormal. **(2019-02-19 04:30)**

[1]
"The dream is the small hidden door in the deepest and most intimate sanctum of the soul..."
~Carl Jung

To P. Schmid

Dear Herr Schmid, 21 December 1934

In itself the fact of having frequent dreams is not abnormal.

There are very many people who have a very active dream life, but this could not be said to be in any way extraordinary or pathological.

If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading
of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered.

In such cases one can say that the unconscious would have all sorts of things to contribute to his conscious life provided he understood what the unconscious meant.

But even such an activation of the unconscious is not in itself a pathological phenomenon.

Only when the dreamer is basically disturbed by the dreams, for instance in sleeping, or feels nervous the next day, can one speak of a real disturbance of the psychic equilibrium.

But that is not in itself a disquieting fact either, for the equilibrium can often be temporarily upset without there being any fear of a more deep-seated injury.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. I, Page 182

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/26df9-12bdream.jpg`

Carl Jung answers questions at the Oxford Congress (2019-02-19 05:38)

[1]

Introduction: The tenth International Medical Congress for Psychotherapy was held at Oxford from July 29 to August 2, 1938.

Jung presided, in his capacity as president of the International General Medical Society for Psychotherapy,' which sponsored the Congress.

On August 1, at the request of a number of doctors at the Congress, Jung participated in a question-and-answer session, which was recorded in shorthand by Derek Kitchin.

The transcript has been in private hands and is published here for the first time.

Question 1. What is your view on the exact nature of psychic causation?

Dr. Jung: That sounds very dangerous, but it is not so terrible.

It means really the question of causality versus finality.

It is a simple fact of logic that you can explain a sequence of events either from A to Z or from Z to A.

You may say that A is the big causa prima, the absolute causa efficiens from which depends the sequence as a sequence; or you can consider the Z as the final cause, which has an attractive effect upon the events which precede it.

This simply means that we take the sequence of events which we observe as a solid connection. In itself it is not a solid connection at all.

The sequence of events has perhaps no connection whatever.

If we try to explain the sequence we have got to apply the idea that there is a connection.

We cannot help that: the idea of causation is a category of judgment a priori, and we cannot look at any sequence of events without applying that category is not quite correct.

We might have said: “You cannot look at a sequence of events without applying the idea of connection."

The idea of causality itself is a thoroughly magical idea.

We assume that this thing here, the causa prima, has a virtue, that of producing subsequent events.

So we make the same assumption about the final cause: that it has the virtue of attracting a series of events towards itself so that it appears to be the result, the goal, the aim.

That is mere assumption.

It is the way our mind deals with a sequence of events.

Now, as everywhere in natural science, and also in psychology and psychotherapy, we consider the sequence of psychic events as a connection, a solid sequence, that either begins with a prime cause or follows a final cause.

Both ways have been applied: the Freudian point of view is a strict causality point of view, and the Adlerian point of view is as strict a final-cause point of view.

I handle the case more skeptically.

I should say that if we have to apply the cause either way, we want to explain either way.

Any biological process has two aspects: you can explain it either from the beginning or from the end.

You have "Either—or," or rather, "Either—and/or."

You have to say that it is surely in a way a causation, but the causa prima has a sort of magical effect.

At the same time, inasmuch as it is purposive, teleological, it is also directed by the final cause, or by the idea of the goal, or whatever you like to call it.

I take the whole question of causation as a problem of the theory of cognition.

Question 2. How would you define volition? What, in your view, is the relationship of the volitional process to the process of repression and inhibition?

Dr. Jung: That also is a very central problem.

It is of great interest to me that such questions should be asked at all.

I think it is very important.

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

Medical psychology, surely, cannot stand alone.

This is a science much too big for our medical preparation.

We medical people ought to take loans from other sciences.

For instance, we should have some knowledge of primitive psychology, of history, philosophy, and so on.

Many things with which we are grappling in our psychology could be simplified and made easier by knowledge that we have gained in other spheres.

Therefore we have a natural tendency to simplify and to create, at least for ourselves, a terminology which is generally understandable.

But I am thoroughly convinced that we shall not be able to evolve such a teminology from medical psychology alone.

That would always remain a sort of slang, a medical slang, and we have plenty of such slang already; I don't advocate any further increase of that kind of thing.

I am also a strong adherent of the idea that our terminology should be correct.

We should not use hybrid words, or badly constructed Graeco-Latin terms; words of entirely wrong derivation.

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.

It really is so, as it is said in Green Pastures, that when the Lord heard those people cursing while they were building the tower of Babel he turned them all into foreigners and sent them all to Europe.

People speak different languages in Europe; they don't do so in America.

This definition of volition: here I can only give you my own point of view, which is quite subjective.

It is a mere proposition, which I submit to further discussion.

I hold that this question ought to be settled with the help of primitive psychology.

Many of our difficulties would vanish if we had a better knowledge of primitive psychology.

You know, perhaps, that I have done some work along that line.

I have been to primitive countries and I have done actual field work with primitives, in order to gain an immediate impression of the primitive mind.

I can assure you that what we call "will" or "volition" is a phenomenon that does not exist with primitives, or only in traces.

I will give you a very simple example.

Once I wanted to send a letter to a very distant station, about 120 kilometres from the place where we were.

The chief sent me a man, a runner, and I gave him my letter, and said, "Here is the letter, now you go down to the station."

The man simply stared at me as if he did not understand a word.

I spoke his language—that means, I spoke the pidgin Swahili; he understood it, but it did not reach him somehow.

I did not know what the matter was. I repeated, "Here is the letter, and now you go."

He went on staring at me as he had before, as if he did not understand a word, but he seemed willing.

I said, "That man is idiotic." In the meantime my headman, a Somali, came up and said, "You don’t do it in the right way."

He took a whip and began to dance up and down in front of that good native, and curse him up and down, and his ancestors and his children; and so that man began to wake up, wondering what great thing was in store for him: he heard that this here is the great white man who wants to send a letter to the other white man at the station, and that he should run in such and such a way; and then the messenger’s staff was brought, a cleft stick, and the letter was put into the cleavage, and that was handed to him, and then he was shown how he should run.

And during all that procedure that man’s face came up like the sun on Sunday morning; a large grin appeared, and he grasped it; then he went off, and in one stretch he ran that 120 kilometres.

That is a very simple example of how it ought to be done in many cases.

Every primitive needs the rite d’entree, which is what some people call the procedure about which I have told you.

This means that you must put his mind into the frame of doing, if you want something outside the ordinary.

Naturally, if it is something of his every-day, there is a certain adaptation, a certain attitude to it; but if he has to bring a letter somewhere, that is something else.

To us it is nothing extraordinary, but to him it is an extraordinary thing, and that thing needs a rite d'entree.

Hunting is for many tribes not an ordinary affair, so they have a special rite d'entrie for hunting.

They work themselves up into the state of doing the special thing.

For instance, the Australian aborigines have a special routine for making a man angry, in order to get the idea into him that he should avenge a man who has been killed by another tribe.

It is done in a very elaborate way, the waking-up ceremonial.

I cannot go into details, but at the very moment when that man is thoroughly awake, you tell him that the man has been killed and that he ought to do something about it; and then the whole tribe wakes up and seeks the enemy.

If they find him, there will be a battle about it, but if they don't find him, the excitement subsides, and everyone goes home as if nothing had happened.

This shows that the will was practically non-existent and that it needed all that ceremonial which you observe in primitive tribes to bring up something that is an equivalent of our word "decision."

Slowly through the ages we have acquired a certain amount of will power.

We could detach so much energy from the energy of nature, from the original unconsciousness, from the original flow of events, an amount of energy we could control.

We can say now, "I have made up my mind, I am going to do this and that,"with a certain amount of energy.

I cannot exceed that amount of energy; I have only a certain amount of will power.

So you say, when the task is too difficult or when there are too great inhibitions, "I cannot carry through my decision."

There are people who have a lot of will power at their disposal, and others who have very little.

Also, as you know, the education of children consists to a great extent of building up that volition, because it is not there to begin with.

We see them in extraordinary situations, these ancient rites d'entree.

All rites are in a way rites d'entree or rites de sortie, which are meant to get us out of a certain predicament.

One of the most striking examples of the rite de sortie is when a tribe has been making war on another tribe and a man has succeeded in killing somebody.

Then, of course, he is a great warrior; then he is all excited and he comes home.

You would expect a wonderful reception.

Not at all; they catch him before he enters the village, the great, victorious hero, and they put him in a little but and they feed him on a vegetarian diet for a few months in order to get him out of his blood-thirst—which is a very recommendable thing!

Now, what we do, or what we decide, is not all willpower or volition, because we are acting a great deal on instinct, and instinct has no merit at all.

That is no moral decision; we are simply moved to do something, just as it happens.

Instinctive reaction has the quality of "all or none."

It happens or it does not happen.

With the will it is an entirely different proposition.

The will, volition, is a moral action, and naturally it has a direct connection with repression and inhibition.

You can repress instincts by your will, easily or, it may be, with great difficulty.

You cannot bring about so-called sublimation by means of instinct; that will not happen.

But you can bring it about by volition.

Inhibition can be an absence of will; for instance, when you want to do something, you really wish it, but you cannot carry it out because your volition is inhibited; the energy is absent, it is taken away.

On the primitive level that phenomenon is a very frequent one; it is the loss of the soul; it has that quality.

There are many patients who will tell you that today they have no libido at all; or that suddenly, when they woke up in the morning, their libido had gone, or that at a certain moment during the day it had vanished.

They have what the people in South America call "lost the gana."

It is a peculiar concept, and shows exactly what that is, I mean that loss.

For instance, Argentine people play tennis; a ball jumps over the fence.

There is a little Indian girl outside, and the people inside ask her to throw the ball in.

She sadly stares at the people and does nothing.

Then naturally they ask her, "Why don’t you throw the ball over the fence?"

"I have no gana," no pleasure in doing it.

"I can’t do it, because I have no pleasure in it"; and then you can’t do it.

That, you see, is a primitive concept. Gana is what we would call libido, or energy, or volition.

When gana is absent, that is an excellent motive.

For instance, when somebody asks you a favor, and you say, "I’m sorry, it doesn’t please me," or that you don’t like it, that is very impolite.

But in South America it is different. There people understand what it means when you say it doesn’t please you; that is enough.

You say, "I have no gana"; that counts.

There is also a social recognition of the extraordinarily important fact whether somebody is pleased to do something or not.

With us this apparently does not count at all. I am afraid that is a piece of primitive psychology.

That is what we call an inhibition.

I should think it would be of a certain importance for our medical psychology if we could consider these primitive conditions a bit more.

Many things could then be explained in a way that would allow primitive psychology to come in without medical knowledge.

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from everything he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don't; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want."

The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don't know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead.

What is there ahead?

Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever.

Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don't go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don't want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before.

Therefore I strongly advocate schools for adult people.

You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses.

Question 4. Would you say that the attitude to be attained in the second half of life should be conceived as one of the objective type rather than as one of sublimation?

Dr. Jung: This is a profound and very ticklish question.

You see, in the first part of life it seems that sublimation is the thing indicated, and in the second part of life it seems that objectivity is indicated.

Now, what is sublimation?

This term has been taken from alchemy. It is really an alchemical term, and when you understand it in that sense it does not evoke the psychological fact which we understand as sublimation.

Sublimation means that you don’t do what you really wish to do, and play the piano instead.

That is nice, you see!

Or, instead of giving way to your terrible passions, you go to Sunday school.

Then you say you have sublimated it—"it"!

It is, of course, an act of volition.

I don’t want to ridicule it at all, only sometimes it has a somewhat humorous aspect.

Life, in spite of its misery, sometimes has an exceedingly humorous aspect.

And so those people who perform miracles of moral self-restraint occasionally look rather comical.

It would be bad if this were not so; there would be no fun in life at all.

So even sublimation, which is a very useful and heroic thing, sometimes looks a bit funny; but it is never a serious thing, and it is certainly a way of dealing with the difficulties of life, all those difficulties that are forced upon us by our original nature.

We have a very unruly and passionate nature, perhaps, and we simply hurt ourselves if we live it in an uncontrolled way.

Try to tell the truth.

We would like to tell the truth, I am sure.

Nobody likes to lie if he is not forced to.

But just tell the truth for twenty-four hours and see what happens!

In the end you can’t stand yourself any more.

So, you see, you can’t let go of all your ambitions; you can’t beat down every man who gets your goat; you can’t express your admiration to every pretty woman you see.

You must control yourself, after all, and that is also a considerable piece of sublimation.

Take swearing: you must not use this impossible language, and so, instead of saying something disagreeable, you say something agreeable, as you have learnt, and all that continues—ethics, self-repression, and sublimation. And the worse your passions are, the more you must use this sublimation mechanism, otherwise you get into hot water.

And you don’t like that either.

Now surely the passions are likely to be worse in the first half of life than in the second.

There is a certain saying about the virtues of Solomon and David, who grew virtuous on account of their old age.

There is also a French saying: "Si jeunesse savait, si vieillesse pouvait!"

En fin, in the second half of life people have a chance to be more virtuous, somehow.

They don’t make enough use of that chance, and that comes from the fact that, unfortunately, they have learned more objectivity than sublimation.

They say, for instance, "Oh well, after all, it seems to be human nature that one has certain weaknesses"; so they begin to allow themselves certain weaknesses, and gradually, the more the passions subside, the more you can yourself allow to side-step a little bit, to make little mistakes and to excuse yourself by saying it is not so terribly serious after all.

An elderly gentleman, of course, can allow himself to show some tenderness to a nice young girl.

Formerly he would have blushed; it would have been shocking; but now he can show his appreciation and everyone will say, "How nice and fatherly that is!"

Also, ladies of a certain age can allow themselves to have very liberal views, and to express such views, and among those are things which they never would have said before in younger age, because it would have been too shocking.

But when they are older one thinks, "That’s nice; that shows a certain experience of life"; and they are very free in the way in which they express themselves.

That is great objectivity; that is already the beginning of a certain philosophy that deals with facts as they are. It is perhaps a sort of disillusionment, or perhaps it is a sort of superiority gained through experience of life.

You know that your virtues are not going to increase very considerably any more.

Even your virtues grow gray hair and become bald.

And so, what can you do?

You say, "Oh, that’s fine; you mustn’t expect too much."

And that is how we deal with ourselves in the second part of life.

I do not speak of how the analyst ought to deal with his patients.

There is an "ought," but there is a certain wisdom, and that belongs to the secrets of the art, which I shall not reveal here!

Question 5. Would you give us some hints with regard to religious experience? Is a so-called religious feeling a valid psychological experience?

Dr. Jung: Well, I understand this question in the following way.

Is the religious experience a valid experience?

What is a valid experience?

For instance, if a dog bites me, is that a valid experience?

It is an experience; and if I have a religious experience, well, that is an experience too, and how shall I say that it is valid?

You might say, "Oh, you have an imagination, you have an illusion; you think that you had a religious experience."

Well, that does not concern me.

Perhaps it is an illusion; how do I know?

There is no criterion.

I can only say, "I felt it like this."

Of course, you can draw conclusions, and so you can ask, "Are the conclusions you draw from it valid?"

For instance, you can draw the conclusion that you have an experience of your patron saint, who has appeared to you, or you have seen the Mother of God, or something like that.

Then you can ask, "Is that valid? Is that interpretation valid?"

You know how divided opinions are.

Opinions are geographically rather different.

For instance, a vision with us will be interpreted in terms of traditional Christianity; several hundred miles more South, in terms of Islamic mentality, and a little bit more East, it will be something else again; and sometimes there is a considerable difference in the interpretation of such experiences, but the experiences themselves are always valid—because they exist.

For instance, is it a valid fact that there are elephants?

You cannot even say that elephants are needed; you only can say they exist.

And so with such experiences.

The moment a man says, "I had a religious experience," you can only say, "Well, you had a religious experience."

You can hold all sorts of views about it.

You can say, "Oh, that was merely because your stomach was not all right, or you have slept badly."

But that is merely explaining away the fact that he had such an experience.

Of course you can say, "Well, that may be quite pathological."

And in that case you must go to the Encyclopaedia Britannica and look up that kind of experience.

All human experiences, you know, are registered in the Encyclopaedia Britannica!

And then you will be taught whether there was that experience, and of what kind.

But it may be that it is not contained in the Encyclopaedia Britannica, and in that case you can say, "Well, I have never heard of such an experience; I don't know what it is," and you have got to explain it to yourself somehow.

But, generally speaking, religious experience is something we are fairly well acquainted with.

We have the history of religions; we have innumerable texts which inform us about the forms of religious experience.

So we know it is a universal phenomenon, and if it is absent, then we are confronted with an abnormal case.

If somebody should say, "I don't know what a religious experience is," then I say that something is lacking, because the whole world has at times religious experience, and you must have lost it somewhere
if you don't know what it is.

ou are not in a normal frame of mind.

There is some trouble.

When that is the case, we know that some other type of psychological function is exaggerated through the admixture of the energy which should normally be in a religious experience.

When you look at the life of a primitive tribe, as long as its religious life is well organized, things are in order.

Now let a missionary come in, who can sense nothing of primitive religions and simply says, "This is all wrong," and then you see how the religious life of the tribe begins to disintegrate.

This is one of the most extraordinary phenomena.

Then people become greedy, they become fresh; then a mission boy steps up to me and says, "I'm a brother of yours, I'm just as good as you are, I know of those fellows Johnny, Marki, and Luki, all the bunch of them."

That's how they talk.

For years they sing a hymn in which there is a word meaning "hope," or "confidence."

A missionary who listened to that hymn didn't know the accentuation of that word properly: If you put the accent on the last syllable it means "hope," and if you put it on the first, it means "locust."

So they sang, "Jesus is our locust," and that went quite well, because the locust is a religious figure in Africa.

So it meant something to them: "Jesus is a locust."

But it would have meant precious little to them to sing, "Jesus is our hope and confidence."

Even the highest people to whom I talked were quite unable to understand the elements of the Christian religion.

How could they?

I have not found one mission boy in Africa who could have understood the elements of the Christian faith or what it is all about.

The Pueblo Indians told me, "Oh, it is very nice what the priest is doing; he comes along every second month, and when we bury our dead he does very interesting things with them, but then we do the Indian medicine afterwards."

You see, they always wrap up the dead twice, first according to the Christian rite and afterwards according to the Indian rite, and then it is finished.

The same with birth; in Indian families everything is done twice. I said, "That's very nice, but do you know about Jesus?"

And they say, "Oh yes, we know about Jesu, and the priest often talks with a man he calls Jesu."

And I say, "What about the man?" and they say, "Oh, we don't know; we don't understand what he is all about."

And they are highly civilized people, philosophical people, even.

The man who talked like that to me was a philosopher.

He was very critical, he had an excellent psychology.

He said, "Look at the white man's face: sharp lines, disappointed nose; and these Americans are always seeking something.

We don't know what they are seeking; we think they are all crazy."

He made the right diagnosis!

Don't be too triumphant; it isn't only the Americans; it is the white man.

And he felt it.

It was the first time I got a really objective line on the white man. I saw suddenly with his eyes.

Such people understand nothing of the Christian religion, what it really is.

If you break up a tribe, they lose their religious ideas, the treasure of their old tradition, and they feel out of form completely.

They lose their raison d'etre, they grow hopeless.

That medicine man, with tears in his eyes, said, "We have no dreams any more." "Since when?" "Oh, since the British are in the country."

They are entirely depossessed, all the meaning goes out of their life; it does not make sense any more because we infect them with our insanity.

Because it is an insanity: we have lost the religious order of life.

That is my idea, and that is the point at which I will come to a conclusion. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/51645-42boxford.jpg`

Carl Jung says God is reality itself (2019-02-19 08:01)

[1]

Carl Jung says God is reality itself:

"To this day God is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans and intentions and change the course of my life for better or worse."

"For the collective unconscious we could use the word God. But I prefer not to use big words, I am quite satisfied with humble scientific language because it has the great advantage of bringing that whole experience into our immediate vicinity.

"You all know what the collective unconscious is, you have certain dreams that carry the hallmark of the collective unconscious; instead of dreaming of Aunt This or Uncle That, you dream of a lion, and then the analyst will tell you that this is a mythological motif, and you will understand that it is the collective unconscious.

"This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

“If you try to formulate it, to think what the unconscious is after all, you wind up by concluding that it is what the prophets were concerned with; it sounds exactly like some things in the Old Testament. There God sends plagues upon people, he burns their bones in the night, he injures their kidneys, he causes all sorts of troubles. Then you come naturally to the dilemma: Is that really God? Is God a neurosis?

“Now that is a shocking dilemma, I admit, but when you think consistently and logically, you come to the conclusion that God is a most shocking problem. And that is the truth, God has shocked people out of their wits. Think what he did to old Hosea. He was a respectable man and he had to marry a prostitute. Probably he suffered from a strange kind of mother complex.”

jung2“The absence of human morality in Yahweh is a stumbling block which cannot be overlooked, as little as the fact that Nature, i.e., God’s creation, does not give us enough reason to believe it to be purposive or reasonable in the human sense. We miss reason and moral values, that is, two main characteristics of a mature human mind. It is therefore obvious that the Yahwistic image or conception of the deity is less than that of certain human specimens: the image of a personified brutal force and of an unethical and non-spiritual mind, yet inconsistent enough to exhibit traits of kindness and generosity besides a violent power-drive. It is the picture of a sort of nature-demon and at the same time of a primitive chieftain aggrandized to a colossal size, just the sort of conception one could expect of a more or less barbarous society–cum grano salis.

“This image owes its existence certainly not to an invention or intellectual formulation, but rather to a spontaneous manifestation, i.e., to religious experience of men like Samuel and Job and thus it retains its validity to this day. People still ask: Is it possible that God allows such things? Even the Christian God may be asked: Why do you let your only son suffer for the imperfection of your creation?

“This most shocking defectuosity of the God-image ought to be explained or understood. The nearest analogy to it is our experience of the unconscious: it is a psyche whose nature can only be described by paradoxes: is is personal as well as impersonal, moral and amoral, just and unjust, ethical and unethical, of cunning intelligence and at the same time blind, immensely strong and extremely weak, etc. This is the psychic foundation which produces the raw material for our conceptual structures. The unconscious piece of Nature our mind cannot comprehend. It can only sketch models of a possible and partial understanding.”

jung3“It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness. Strictly speaking, the God-image does not coincide with the unconscious as such, but with this special content of it, namely the archetype of the Self.”

“God is reality itself.”

“God is a psychic fact of immediate experience, otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved.”

“All modern people feel alone in the world of the psyche because they assume that there is nothing there that they have not made up. This is the very best demonstration of our God-almighty-ness, which simply comes from the fact that we think we have invented everything physical – that nothing would be done if we did not do it; for that is our basic idea and it is an extraordinary assumption. Then one is all alone in one’s psyche, exactly like the

Creator before the creation. But through a certain training, something suddenly happens which one has not created, something objective, and then one is no longer alone. That is the object of certain initiations, to train people to experience something which is not their intention, something strange, something objective with which they cannot identify.

"This experience of the objective fact is all-important, because it denotes the presence of something which is not I, yet is still physical. Such an experience can reach a climax where it becomes an experience of God."

http://thesethingsinside.wordpress.com/2013/01/07/carl-jung-says-god-is-reali ty-itself/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/1f7fa-jung1.jpg`

Peter Baynes letter [s] to Agnes "Anne' Leay (2019-02-19 09:24)

[Letter 1 Excerpt]I see another picture of you and me joined in passionate love in absolute surrender, and coming from us and encircling us is a soft and radiant light.

Perhaps this means that the faith of the spirit and the realization of the body are two aspects of a single truth and that men who try to find that truth by either way alone can never understand the mystery.

I have a curious feeling that you have known this from the beginning and that is why you waited.

But I had to discover it through you, so to speak.

I could have said that these two things were required theoretically, but never before have I experienced it as a clear and self-evident reality.

With you I know that the intensity of erotic passion and intensity of the spiritual faith make a single whole.

This totality is for me like the birth of a new Sun in my world.

I know it always has been true and it always will be true, but it has never been true for me before in my whole life.

That is why I told you that looking back I seem to have been blind. Peter Baynes, Jung's Apprentice, Page 228

[Letter II Excerpt]

On his return to the house in Kilchberg, Peter wrote to Anne:

Anne my darling, I am tired out and my heart feels like lead. I cannot tell you yet all the arguments which C.G. used which have caused this war within.

He was so tremendously impressive because his humanity spoke to me.

He did not say I made you love me on false pretences, but he said that to marry me as he knows me and as Cary knows me would not be a natural choice for a young and gentle woman.

He said that I could not possibly raise another family at my age and with my experience because you are at the beginning of the biological phase while I am at the end of it.

He believes that I have . allowed myself to be misled by my anima and have interpreted your feeling for me, and have even sought to awaken it, on a mistaken basis.

His idea is that owing to the collapse of your relation to your father you had no psychological means of realizing yourself as a woman.

That you absolutely needed to be fully accepted erotically by an older man whose authority and interest were unimpeachable, in order to discover your true erotic personality.

That the real meaning of your relation to me was this need of becoming aware of yourself as an erotically mature and valued personality in order to choose a husband who would be really able to appreciate your quality.

He is confident I was right in getting you to realise your fine quality as a woman, but he maintains I was wrong in wanting to possess you as my mate.

With regard to my greater experience of life and all that that means, he said either you would have to repress this fact or else you would have to create an animus against me in order to defend your less developed personality from being overwhelmed.

He believes if we can hold our love now with the rein of wisdom it will be for both of us a supreme good for all our days, because it is real and fully accepted.

But if we marry we shall surely kill Eros again because the psychological reality is too heavy for any real success.

The inequality is too great and the sacrifice of other real interests too formidable.

Oh Anne, we talked all day and I tested and retested everything he said.

But what weighs most is the fact that he spoke from love.

He never attacked me, or blamed me or disapproved.

He said here are the things you are blind to because of your desire.

These are the things you need to see because of your love.

If you really mean to be worthy of her love for you look at all the facts and let her see all the facts.

He also said that I was mysticizing [sic] sexuality and that my attitude to sex was hysterical, because I had not sufficiently differentiated spiritual motives from sex motives.

He said the mysticizing of sex had surely made a deep emotional appeal to you.

And that this would certainly lead to disillusionment and disappointment, with consequent resentment.

The upshot was, wait.

Not to fan the flames but to see if wisdom and reflection would not bring the relationship into its own real course.

I am writing all this as though by command.

Love had made me weak.

It feels almost like cutting out the pith and beauty of life.

But my love for you is real. It is greater than my own will.

The old wise man in my heart is not just opinion.

It is the fruit of a life long love and study of the human soul.

Anne, it is best that I do not come to England now. I am so weak.

I would make you love me compassionately. You must let me fight for the wise way against my own weakness.

I think you had better come out here in October and let C.G. carry on the task which I failed in. You need him Anne, to find your real self.

I cannot believe it is ever wrong to love, but oh Anne, it is hard to renounce.

Your Peter. Peter Baynes, Jung’s Apprentice, Pages 230-231

[Letter III Excerpt]

That is the simple truth.

There is an emotional centre which is constant and which stands apart from the tidal motions of sexuality.

It is neither an affirmation nor a plea, but a light that burns steadfastly.

[There is] a new steadiness since you gave me your passion …

I can see that when fate weaves the tie between us it is not a matter of instinct alone or feeling alone (although both these are woven in the thread) but also a spiritual force which is concerned with generation, creation becoming.

This is the overwhelming factor which cannot be gainsaid and if that is present we have to obey or lose the most vital meaning.

…. You would just wake up and rub your eyes and see me as not in the least beautiful or heroic, but as a rather self-important, middle
aged gentleman, with considerable gaps in his teeth which art has to supply, and a pronounced tendency to long-winded psychological
explanations, lying in bed at the moment with lumbago of all things.

The fact that I love you is really true, but then you are essentially lovable, indeed, more so than any other woman I have ever seen or known or heard about.

So I have every reason to love you … I want to know that you have taken the whole tale of my 48 years into account with all that that means.

You need to look at every wrinkle of an aging horse to see what he is good for. Peter Baynes, Jung's Apprentice, Page 235

Letter IV excerpt:

It is because of the ghosts that we absolutely need to hold on to a warm human hand and replenish the larder of faith by human
consideration and understanding. The ghost of your mother seduces you through your pity. You cannot harden your heart against
her just as I could not against Hilda and for that reason, Jung says she nearly pulled me over into unconscious suicide when I was in
Africa. We must surely find how we can release her [i.e. Anne's mother's] spirit and set her free. Peter Baynes, Jung's Apprentice, Page 238

Letter V excerpt:

You had been unable to meet anyone with your whole self, or better still, as though your deepest self had not yet awoken out of timeless slumber. So that when that deep self is touched and warmed into life by a man, you would be wholly given in love and this could only happen when you felt profoundly secure and also profoundly understood…..

There is a depth in me that has never yet been given to a woman, an emotional nucleus of a curious innocence and sensibility that
no sophisticated hand could ever release. It is this which you laid your gentle hand over, cupping it in a hand of

brooding warmth. I
knew that this was what I had always craved from a woman, just that cupping of the hand over that inner nucleus of feeling and the
agony I had last winter was that I had actually found the woman I had always longed for but it was too late. Peter Baynes, Jung's Apprentice, Page 237

Letter VI excerpt:

To see that lovely creature rising splendidly out of the sea with all the pearly foam dripping from her shoulders and the warm slumbers of love in her eyes ... I think love is faith and perhaps that is why despair and fear of the future seem to be a treachery. Loving is the measure of our faith in life. It is a host on the march. And your letter, Eve, has more power than a battle song. Peter Baynes (description of Anne Leay), Jung's Apprentice, Page 237

C.G. is very distant and obviously with intention. He feels that I am going wrong and am cutting myself off. At least, that is what I have
gathered from Cary and Maggie ... But Cary has been unusually friendly and human to me, and Emma Jung has been very nice too. Naturally C.G.'s coldness troubles me very much and as soon as he is through with this week's turmoil, I shall ask him for a talk. I shall
tell him that if he thinks I am acting under illusion I would like to submit to analysis, for of course nothing lasting and real can be
founded on illusion. No, the truth is that I have to be tom in two because two absolutely essential parts of my life, the two most vital aspects of myself, are pulling in opposite directions. But Anne, there is no panic or disorder, because I am certain of the reality of our love. That stands like a rock and even if I have to be tom in two, that fact cannot be divided into half-truths. The pain is bad because I love C.G. and have given him all my loyalty, so that when he turns from me, as though all virtue had gone out of me, it is like an icy wind of December ... I think the only way is for us to talk it out face to face. Peter Baynes, Jung's Apprentice, Page 237

Jung made a very fine contribution to appease the storm and got the thing on the level again. He told of how he had himself been
caught by a counter-transference to a beautiful aristocratic girl and how he had a dream in which she was enthroned very high on an Eastern temple, high above him. And this he explained was how all his knowledge and interest in Oriental ideas and feelings had developed out of his transference to the girl. He had, as he said, to cut off his head and learn to submit his ignorance to his patient.
I know that his case was Maggie and I have a feeling that his coldness to me now is very largely on account of her. He is very attached to her and feels her great value because it developed literally under his hand. I think he is entirely committed to the idea of Entwichlung - psychic development. Either you are developing or you are regressing. In this talk about transference he said a man deludes himself when he thinks that a woman is in love with him. A woman does not love him but loves the future she can bring to birth through him. She loves only the boy, the growing, developing immaturity in him and the man himself as he is, is often felt to be an almost intolerable interloper between her love and this growing, incubating egg of the future. It was not quite as extreme as that but very nearly. I got the impression that he thinks the majority of women who marry are only willing to accept the man's sexuality in so far as it is conceived of as part of the generative yearning for the future being, whether as actual children or as the psychic child which she is mothering. If this is the case, it certainly would explain the disillusionment of the ego which regularly happens in marriage. But what I wanted to say was that I am beginning to feel more and more that all these people, who like myself have been caught up and swung almost off their feet by the ideas which analysis lives upon - well all these eager folk are just too hungry for this geistige Entwicklung; so that this is the sole interest that they seek, either in themselves or others. Consequently, it is a great relief to go off to Lucerne and meet a whole pack of men who have not been inoculated. Peter Baynes, Jung's Apprentice, Pages 244-245

I had a very good talk with Jung, much easier than I expected, and the constraint I had felt in him before has entirely vanished. I did not tell him your [Anne Leay] dreams as I felt your objection was sound, but I told him the ones I sent you, except the pool with the children and ducklings which I feel is very clear and beautiful, and expresses the essence of my feeling almost like a poem. But there is a sensitiveness behind the dream which does not want to explore it to analysis. There are things which should not be treated, but left as they are. Peter Baynes, Jung's Apprentice, Page 247

This is the crucial association. For it means there is still undisciplined libido that wants to break loose and throw everything to the winds, a kind of animal lust for freedom a tout prix, something in my animal character that must be tamed and disciplined. This is the real test according to Jung, and my whole character and future depend on whether I master the undisciplined libido or whether it masters me. There is no escape from that problem and if I were to go into the marriage with you under the illusion that by doing so all would be well, I should be heading straight for disaster. He gave me no opinion and no counsel, as of course I knew he would not. But he said I have to weigh up and decide whether such a step will be more on the side of construction or destruction. He said in his view, I would have to pay a pretty heavy price, but it might be that the gain would be worth the price. His last words were, 'I can never advise a man in matters like this because in the last resort it is something you have to decide between yourself and your God.' He said this with great seriousness and with great love. I got the impression that he could say nothing now which I have not already taken into my reckoning. But if there rises new material from the side of the anima which is very likely to happen, I shall take it to him. Anyway, he realises now that I am not intending to repudiate my love for him in order to escape his criticism, or vindicate my own way. Peter Baynes, Jung's Apprentice, Page 248

Jung … has also compromised with his evil side. But he did it with his eyes open and knew what he did. But you [he is addressing himself] created a rainbow illusion of fantasy in order not to see what you were doing. He chose to lame himself by the constant burden of two women neither of whom could he satisfy. But because he chose to lame himself he also harnessed himself to the real human task and refused to climb to the heights of madness and illusion. He chose the harder way and therefore he has learned patience and humility. [I] chose the easier way of nature and therefore [my] patience is poor and [my] humility is not real. Peter Baynes, Jung's Apprentice, Page 248=249

I was literally blasted by a storm of tears. I cried as I have not done since I was a child, except once when Hilda died. Cary was marvellously sweet to me and came into my bed and lay beside me. But I know nothing of why this had come upon me except this crucifixion between my love for you and my deep feeling for Cary. Those long deep breaths which came to me after the storm told me of the depth from which the whole storm had arisen. It was as though all the passionate misery of all the men of my race for generations who had forsworn their love in the name of duty was sweeping through me, as though the room was full of their spirits and adding their individual sadness to mine. I cannot describe it in any other way. It seemed as though the very sensitiveness which gave me a particular insight and feeling for the poignant loveliness and sweetness you were offering me at the same time made me impotent to cut the bond which holds me to Cary. Peter Baynes, Jung's Apprentice, Page 250

Carl Jung on "Primitive""Primitives" - Anthology (2019-02-19 10:34)

Carl Jung on “Primitive” “Primitives” – Anthology

The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. Carl Jung, CW 6, para 844.

The sun is the only truly “rational” image of God, whether we adopt the standpoint of the primitive savage or of modern science Carl Jung, CW 5, Para 176

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

The picture thus presented is an altogether primitive idea which we find in similar forms elsewhere, as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth), lie together in a calabash until a son, man, arises between them.

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory.

War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers. Carl Jung, CW 7, Para 240

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. . . . The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment, and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung, CW 8, Page 25.

The Bataks and many other primitives therefore say that when a man dies his character deteriorates, so that he is always trying to harm the living in some way Carl Jung, CW 8, Para 598

The primitive atmosphere in which the word "spirit" came to birth exists in us still, though of course on a psychic level somewhere below consciousness. But as modern spiritualism shows, it needs very little to bring that bit of primitive mentality to the surface Carl Jung, CW 8, Para 628

No wonder, then, that the primitive mind sees in this the activity of a strange invisible being, a spirit. Spirit in this case is the reflection of an autonomous affect, which is why the ancients, very appropriately, called the spirits imagines, 'images' Carl Jung, CW 8, Para 628

According to a primitive view the soul is a fire or flame, because warmth is likewise a sign of life. Carl Jung, CW 8, Para 665

The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man’s advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages, whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

The name's people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, 'quick-moving, twinkling, iridescent'. The Greek word psyche also means 'butterfly'. Saiwalô is related on the other side in the Old Slavonic sila, 'strength'. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, 'spirit', and anima, 'soul', arc the same as the Greek anemos, 'wind'. The other Greek word for 'wind', pneuma , also means 'spirit'. In Gothic we find the same word in us-anan, 'to breathe out', and in Latin it is anhelare, 'to pant'. In Old High German, spiritus sanctus was rendered by atum,'breath'. In Arabic, 'wind' is rih, and rüh is 'soul, spirit'. The Greek word psyche has similar connections; it is related to psychein, 'to breathe', psychos, 'cool', psychros, 'cold, chill', and physa, 'bellows'. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirits." And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Paras 663-664)

Reduction to the natural condition is neither an ideal state nor a panacea. I£ the natural state were really the ideal one, then the primitive would be leading an enviable existence.But that is by no means so, for aside from all the other sorrows and hardships of human life the primitive is tormented by superstitions, fears, and compulsions to such a degree that, if he lived in our civilization, he could not be described as other than profoundly neurotic, if not mad. Carl Jung, CW 8, Para 94

In his classic study of mana Lehmann defines it as something "extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128

The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221.

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

The mass is swayed by participation mystique, which is nothing other than an unconscious identity. Supposing, for example, you go to the theatreglance meets glance, everybody observes everybody else, so that all those who are present are caught up in an invisible web of mutual unconscious relationship. If this condition increases, one literally feels borne along by the universal wave of identity with others. It may be a pleasant feeling—one sheep among ten thousand! Again, if I feel that this crowd is a great and wonderful unity, I am a hero, exalted along with the group. When I am myself again, I discover that I am Mr. So-and-So, and that I live in such and such a street, on the third floor. I also find that the whole affair was really most delightful, and I hope it will take place again tomorrow so that I may once more feel myself to be a whole nation, which is much better than being just plain Mr. X. Since this is such an easy and convenient way of raising one's personality to a more exalted rank, mankind has always formed groups which made collective experiences of transformation—often of an ecstatic nature—possible. The regressive identification with lower and more primitive states of consciousness is invariably accompanied by a heightened sense of life. Carl Jung, CW 9i, Para 226

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The primitive cannot assert that he thinks; it is rather that "something thinks in him." The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious. Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie. His consciousness is menaced by an almighty unconscious hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces and must adjust himself to them as best he can. Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it. The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world. It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for theother part, it moulds this empirical world in accordance with its own psychic assumptions. The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

Affects usually occur where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment. Carl Jung, CW 9i, Para 15

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche's reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. As against Freud's view that the dream is essentially a wish-fulfillment, I hold . . . that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 9

Para 505

[In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9i, Para 7

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. Carl Jung CW 10 Para 49

One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. Carl Jung, CW 10, Para 320

It is not only primitive man whose psychology is archaic. It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105

The primitive form of conscience is paradoxical to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

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There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation Carl Jung, CW 10, Para 26

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in mid air. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals copulation is followed by pregnancy. Only for human beings is it denied—not known, but flatly denied—that this is so, for the simple reason that they prefer a mythological explanation which has freed itself from the trammels of concretism. It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. Carl Jung, CW 11, Para 79

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before Carl Jung, CW 11, Para 470

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The ideology of this mysterium, [the mystical effect of God-man's self-sacrifice], is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules and in the conception of the Messiah among the Hebrew prophets. These anticipations go back to the primitive hero-myths where the conquest of death is already an important factor. The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning. The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus. The mythical event incarnates itself in Him and so enters the realm of world history as a unique historical and mystical phenomenon Carl Jung, CW 12, Para 416

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191) . The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone"another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 12, Para 750

Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the "Lady Soul" to a tiger. The tree represents the life of the shaman's heavenly bride, and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460

The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat's blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. “Assimilation” in this sense means mutual penetration of conscious and unconscious, and not-as is commonly thought and practised-a one-sided evaluation, interpretation, and deformation of unconscious contents by the conscious mind. As to the value and significance of unconscious contents in general, very mistaken views are current. It is well known that the Freudian school presents the unconscious in a thoroughly negative light, much as it regards primitive man as little better than a monster. Its nursery-tales about the terrible old man of the tribe and its teachings about the “infantile-perverse-criminal” unconscious have led people to make a dangerous ogre out of something perfectly natural. As if all that is good, reasonable, worth while, and beautiful had taken up its abode in the conscious mind! Have the horrors of the ‘World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung CW 16, Paras 326-327

The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person’s taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. Carl Jung, CW 16, Para 374

The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

Modern psychology can affirm that for many people this problem arises in the second half of life, when the unconscious often makes itself felt in a very insistent way. The unconscious is the land of dreams, and according to the primitive view the land of dreams is also the land of the dead and of the ancestors. From all we know about it, the unconscious does in fact seem to be relatively independent of space and time, nor is there anything objectionable in the idea that consciousness is surrounded by the sea of the unconscious, just as this world is contained in “Orthos.” The unconscious is of unknown extent and is possibly of greater importance than consciousness. At any rate, the role which consciousness plays in the life of primitives and primates is insignificant compared with that of the unconscious. The events in our modern world, as we see humanity blindly staggering from one catastrophe to the next, are not calculated to strengthen anyone’s belief in the value of consciousness and the freedom of the will. Consciousness should of course be of supreme importance, for it is the only guarantee of freedom and alone makes it possible for us to avoid disaster. But this, it seems, must remain for the present a pious hope. Carl Jung, CW 18, Para 754

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Surely the times of primitive Christianity were bad too, but not as bad as the world is now.   Carl Jung, Letters Vol. II, Page 346.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Page 331.

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Page 387.

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Page 496.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything. Carl Jung, Letters Vol. II, Page 513

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. II, Page 4.

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. Carl Jung; Man and His symbols; Page 84

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves. Carl Jung; Man and His symbols; Page 36.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Page 259-260

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive. Carl Jung, Letters Vol. I, Page 118

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions

Seminar, Pages 760-761

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles, pythons, buffaloes, and rhinoceroses, we dream of being run over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

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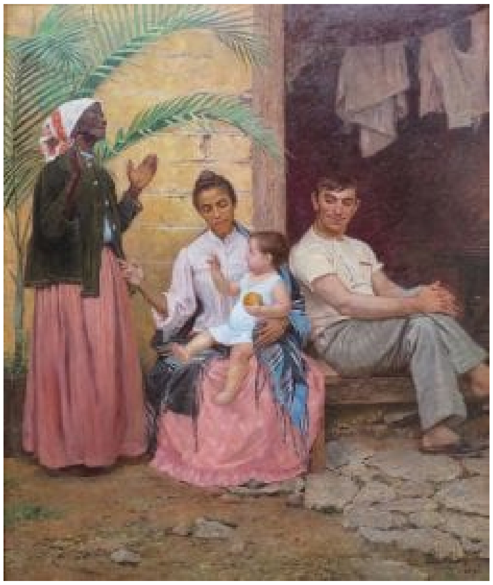
In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

The God-concept is not only an image, but an elemental force. The primitive power which Job's Hymn of Creation vindicates, absolute and inexorable, unjust and superhuman, is a genuine and authentic attribute of the natural power of instinct and fate which "leads us into life," which makes "all the world become guilty before God" (Romans 3:19), and against which all struggle is in vain. Carl Jung, CW 5, Para 89

We can understand at once the fear that the child and the primitive have of the great unknown. We have the same childish fear of our inner side, where we likewise touch upon a great unknown world. All we have is the affect, the fear, without knowing that this is a world-fear—for the world of affects is invisible. We have either purely theoretical prejudices against it, or superstitious ideas. One cannot even talk about the unconscious before many educated people without being accused of mysticism. The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

Carl Jung on "Race" "Racial" - Anthology (2019-02-19 13:39)



Carl Jung on “Race” “Racial” - Anthology

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe’s position midway between the Asiatic East and the Anglo-Saxon—or shall we say American?—West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe’s technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 400

Especially among southern races one can observe that older women develop deep, rough voices, incipient moustaches, rather hard features and other masculine traits. On the other hand the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions Carl Jung, CW 8, Para 780

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. . . . Carl Jung, CW 15, Page 128.

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

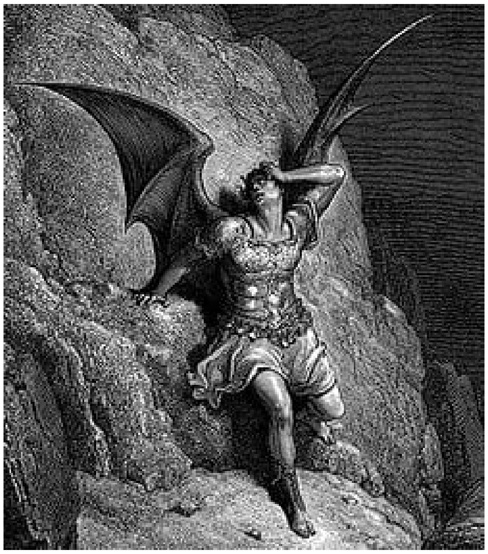
Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

Jung, to put it briefly, saw the Jews as a "race with a three thousand year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism." Aniela Jaffe, Jung's Last Years, Page 81.

The Reign of the Antichrist...~Carl Jung (2019-02-19 18:16)

[1] 

Satan is locked up in the bottomless pit for a thousand years, and Christ shall reign for the same length of time. "After that he must be loosed a little season." These thousand years correspond astrologically to the first half of the Pisces aeon. The setting free of Satan after this time must therefore correspond one cannot imagine any other reason for it to the enantiodromia of the Christian aeon, that is, to the reign of the Antichrist, whose coming could be predicted on astrological grounds. Carl Jung, Answer to Job.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/e0ab4-gustave2bdor25c325a9252c2bdepiction2bof2bsatan252c2bthe2bantagonist2bof2bjohn2bmilton2`

Carl Jung: Then after the war a whole lot of Germans, especially teachers, came to me for training in practical psychology. (2019-02-20 04:30)

[1]

To Poul Bjerre

Dear Colleague, 11 January 1935

As I have a virtually international practice and the views regarding psychotherapy1 are very different from ours especially in Anglo-Saxon

countries, I very early-that is, more than 20 years ago-found myself in the position of training people for psychotherapy who were able to work in their own countries as consulting psychologists or practical psychologists at paedagogic institutes or as free practitioners.

Then after the war a whole lot of Germans, especially teachers, came to me for training in practical psychology.

A large number of such lay psychologists work together with doctors and I must emphasize that this collaboration has generally had very favourable results.

The very fact that four eyes see more than two, and that teachers or even educated laymen often possess an understanding of practical psychology that should not be underestimated, is often of the greatest assistance to the work of the doctor.

I have therefore, as you know, several times publicly advocated that a special standing should be created for practical psychologists who supplement the doctor's work in paedagogics and the social sciences.

From the medical side it would be an unwarrantable presumption to think that the human psyche is an object for exclusively medical influence.

Nervous patients just as often need a bit of quite ordinary education and training to learn how to cope better with their psychic complications.

Every surgeon has one or more efficient theatre nurses who work under his direction and who usually perform much better than his assistants.

Given time, we shall reach a similar situation in psychotherapy.

I find it positively irresponsible of doctors simply to ignore the tremendous spread of psychological knowledge in our day and to try to keep psychotherapy an exclusively medical preserve.

In that way they merely create a psychological movement split off from medicine in the field of general paedagogics, which is then of necessity completely outside the doctor's control.

I therefore take every available opportunity of advocating that all pedagogically minded psychotherapists, clergymen, and educationists in the stricter sense should work together instead of against each other, but every time I meet with the highly inopportune and shortsighted resistance of the doctors.

I hope I have now fulfilled your wish to know what my position is.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 183-183

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/0a86e-12bpoul.jpg`

Dr Jung: Comments on Ira Progoff's Doctoral Thesis. (2019-02-20 06:45)

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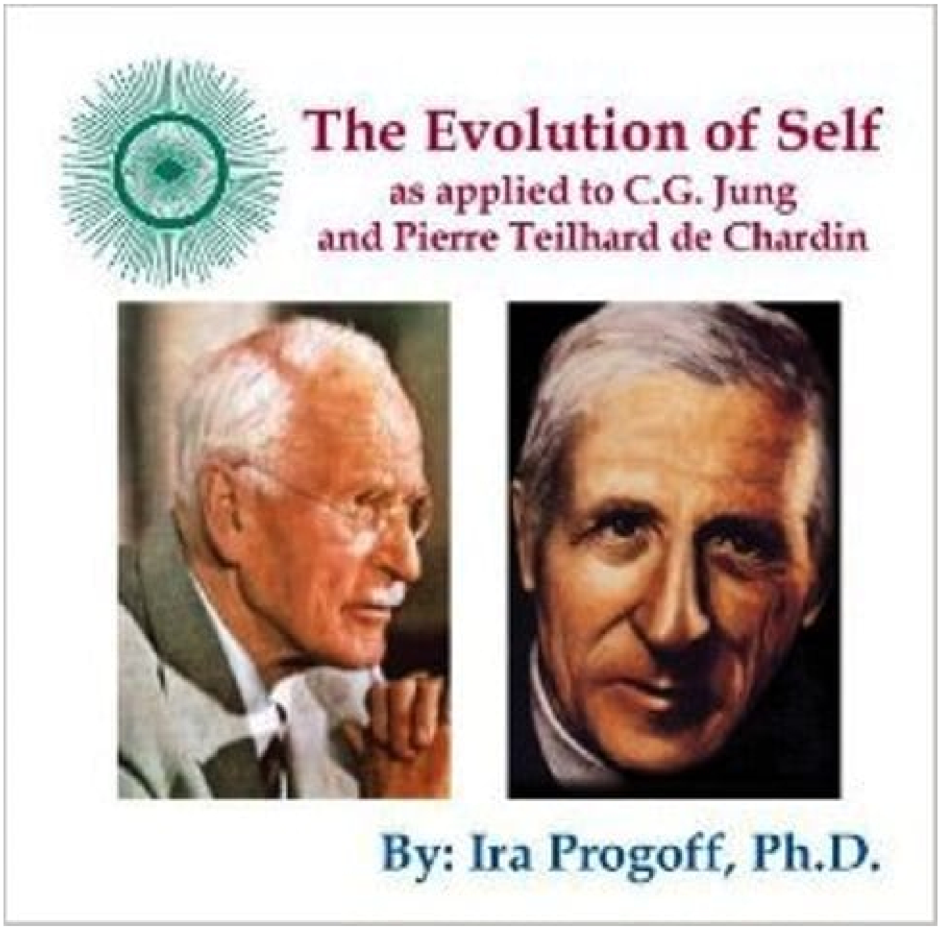
The Evolution of Self
as applied to C.G. Jung
and Pierre Teilhard de Chardin
By: Ira Progoff, Ph.D.

Introduction: Toward a Ph.D. degree at the New School for Social Research, New York, in early 1952, Ira Progoff submitted as his thesis a presentation of Jung's psychological theories and an interpretation of their significance for the social sciences.

This was, most probably, the first serious notice of Jung's work by a social scientist. Progoff sent his manuscript to the Bollingen Foundation, which was about to begin the publication of the Collected Works of Jung, and it came to the attention of one of the

Foundation's advisers, Cary F. Baynes, an old friend of Jung's.

Recognizing the significance of Progoff's monograph, she sent the thesis to Jung to read and asked her daughter, Ximena de Angulo, who lived in Switzerland and had known Jung since her childhood, to facilitate matters by taking down Jung's comments.

Miss de Angulo sent Progoff her report of the interview—as the discussion turned out to be—and he took account of Jung's remarks in revising his thesis for eventual publication as a book: Jung's Psychology and Its Social Meaning (1953)

Progoff, who had been a welfare worker while studying at the New School, was enabled through a Bollingen Fellowship to go to Switzerland in 1953.

He met Jung for discussions and attended the Eranos Conference in August, where he came under the influence of the Zen scholar, D. T. Suzuki.

Out of his experiences he wrote The Death and Rebirth of Psychology (1956).

In 1966, Progoff founded Dialogue House, of which he is director, and which fosters a program for personal development through the "intensive journal" process.

A copy of Ximena de Angulo's interview was placed in the archives of Bollingen Foundation, where it was found nearly twenty years later and made available for publication in the present collection, with the permission of Miss de Angulo and Dr. Progoff. It is published in full, except for the deletion of page numbers in the thesis, as these have no systematic relationship to the revised book.

Ira Progoff: The interview took place in the summerhouse at the bottom of the garden.

We each had a copy of the thesis, and I had brought along pad and pencil so as to be able to take notes.

As a starting question I asked Jung if he thought the thesis merited expansion into a book, and he said without a moment's hesitation: "Oh, yes, most definitely."

He went on to say that as it stood, its most obvious shortcoming was a certain onesidedness, that it told "only half the story."

"You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.

This cannot be emphasized too much,"

This, in a way, turned out to be the leitmotiv of the interview; he recurred to it again and again.

I received the impression that what bothered him about the work was that it was phrased as though he had had social theories in mind from the beginning.

I pointed out that in a thesis designed to prove the relevance of his ideas to the social sciences that had perhaps been unavoidable.

He said yes, yes, that was probably so; but it was clear that he attaches the greatest possible importance to accentuating his standpoint as a medical man, as an empiricist who discovers certain facts and erects hypotheses to explain them, but who is not responsible for the implications, philosophical or otherwise, that may be drawn from his statements.

He said that he was all the time being accused of making philosophical statements, because he made use of philosophical concepts, and because he didn’t shy away from making his assumptions clear, but that his statements were not intended as philosophy, they were intended as descriptions of fact.

"I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings."

He went on to say that he thought the derivation of these philosophical concepts should be clarified.

"My conceptions are much more like Carus than like Freud."

Kant, Schopenhauer, C. G. Cams, and Eduard von Hartmann "had provided him with the tools of thought."

He had read their works when young, perhaps as early as his sixteenth year, at any rate well before the beginning of his medical studies, and they had influenced his thinking decisively.

"To Schopenhauer I owe the dynamic view of the psyche; the ‘Will’ is the libido that is back of everything."

It is a force outside consciousness, something that is not the ego.

Kant had shown that the world is tied to the "I," to the thinking subject, but here was this non-ego, this "Will" that was outside the Kantian critique.

When Jung came to study the dissociation of consciousness observable in schizophrenia, where people talk under the influence of something other than the ego, this non-ego struck him as the same thing as Schopenhauer’s "Will."

"The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture?"

It is correct that Burckhardt and Nietzsche influenced him; however, they were indirect, "side influences," Jung said.

They were part of the atmosphere of Basel at the time he was growing up, though Nietzsche had already left the city then; "Burckhardt was our daily bread. I used to see him every day, going to his work."

Everybody read him. Nietzsche was a great psychological critic.

"We were living at a time when there had been no wars within men’s memory, but here was a man who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right."

But it was as a phenomenon that Nietzsche made the deepest impression on Jung.

He saw the non-ego at work in him; Nietzsche was in a fever, in a passion, a passion that "gripped" Jung.

He told how Nietzsche's insights and visions had tremendous fascination to a person living at that time who thought about the contemporary situation.

"In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me."

Bachofen also influenced him. "He influenced my understanding of the nature of symbols."

Jung thought that if the thesis were expanded, it might be a good idea to take his later writings more into consideration, especially Aion and Die Psychologie der CI bertragung.

These, he said, were the generalities.

Then he drew out a list, and we began going through the thesis point by point: "(it is not) that the unconscious is held in common. . . ."Jung: "That is leaning over backwards. It is collective, is held in cdmmon. 'Collective' may be objectionable in some
ways, but it does convey the fact that we share unconscious contents, that there is participation mystique."

"...Jung's use of the term (unconscious) may partly be accounted for by the fact that he developed his thought while working under the influence of Sigmund Freud, and that he naturally adapted for his own system the terms with which he had been accustomed to working."

This is not true, Jung said. "I had these thoughts long before I came to Freud. Unconscious is an epistemological term deriving from von Hartmann. Freud was not much of a philosopher, he was strictly a medical man. I had read these philosophers
long before I ever saw Freud. I came to Freud for facts. I read The Interpretation of Dreams, and I thought Oh, here is a man who is not just theorizing away, here is a man who has got facts. This was not Freud's first publication, but it was the first one I read, then I read the others. We met in 1906."

From the beginning, Jung said, he had occupied himself very much with zoology, with comparative zoology.

Here he looked at me keenly to see if I took in the import of this statement.

When I responded, he went on with a gleam in his eye: "I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals."

This led me to ask him what had first taken him into psychiatry.

"Oh," he said, "that was not until the very end of my medical studies. I had been acting as assistant to von Miller', the internist, who had received a call to Germany, and he wanted to take me along. In my last semester, I was preparing for my final exams, and I also had to know something about psychiatry, so I took up Krafft-Ebing's textbook on psychiatry. I read first the Introduction . . . and then it happened. Then it happened. I thought, this is it, this is the confluence of medicine and philosophy! This is what I have been looking for! They all thought I was crazy, they couldn't understand me at all, they thought I was giving up the chance of a fine career to enter a blind alley of medicine! You see, my professors all knew that in internal medicine they had facts to work with, something to build on, and they saw a great future for it, but psychiatry, that was sort of a strange no man's land tacked onto medicine, no one really knew anything. It was all up in the air, and it led nowhere."

I said that looking back now, his professors' reaction was really not surprising because, before his and Freud's work, psychiatry really didn't have any solid foundation and no place much to go.

"Well, yes, that is so," he assented.

"But I knew absolutely that this was the thing for me; it came over me with the most tremendous rush. You know, my heart beat so"—he spoke with great emphasis and looked at me intently—"I could hardly stand it; I was in a regular state!"

And even at this distance in time he managed, by his voice and the forceful way he gestured, to convey something to me of the intensity of this experience!

To me this was the high point of the interview—well, no, perhaps there was another one, which I'm coming to later—but at any rate it made the greatest possible impression on me to see how vividly he was able to reproduce this event before the mind's
eye; one could feel the sense of destiny, the nervous excitement that must have gripped him.

". . . term 'persona' . . . derived from Etruscan, meaning mask."

Jung said the Latin word persona came from per sonare, to sound through, because masks had a sort of tube inside, from the actor's mouth into the mouth of the mask, a built-in megaphone to amplify the sound so it would carry.

The mask came to be called persona after this megaphone.

Not Etruscan.

"... the therapy of individuation ..." Jung: "Why therapy? It is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation."

I said I had always understood that individuation involved consciousness.

"Oh," he said, "that is an overvaluation of consciousness. Consciousness is a part of it, perhaps, yes, but that depends on how much consciousness there is naturally there. Consciousness can also block individuation by not allowing what is in the unconscious to develop."

He said it was therapy to restore the free flow from the unconscious, but the process itself is natural, and it will force itself meant to be an artist, but does something else, then pretty soon this development which is blocked will produce all kinds of symptoms, and in the end he will find himself painting whether he wants to or not, or else he will be very sick.

I asked him if it was what made a tree grow into a tree, if it was not the same thing as the Aristotelian entelechy, the inherent potentialities within the acorn which develop it into the oak.

He hesitated, and I had to say it again another way, but then he said it was the same thing. (I think his prejudice against Aristotle is so great that it made him unwilling to commit himself; probably because "Aristotelian" thinking within the Church produces such intellectual aridity and doctrinaire rigidity.)

I was still not quite sure I had understood aright, and I said it had always bothered me whether, say, a Hindu yogin or a primitive medicine man, a truly wise one, of course, could be considered to be individuated, since they were not "conscious" in our sense of what went on inside them.

"Well, I don't know about that," he said. "They may not be conscious but they hear the inner voice, they act on it, they do not go against it—that is what counts. The primitive may not formulate it in the way you mean, but he has a pretty clear idea what goes on; I understand his language. When I go to him, we speak the same language."

"You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated."

It is on this that the Church bases the development of its dogma; otherwise we today would be in the position of knowing more than the apostles, since the dogma has been set down in the intervening centuries.

What has been defined and differentiated into dogma was present in globo in the inspiration of the apostles.

He repeated that individuation was a natural process; that "it can happen without consciousness."

These statements, and especially the decisiveness and assurance with which he made them, made a deep impression on me.

The part about how he came to specialize in psychiatry was the most exciting of the interview, because it is a moving thing to hear how a person received the "call," and because it opened up new perspectives for my own private research into his philosophical antecedents, the subject I had originally meant to write my thesis on.

But this part held the most meaning for me.

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

I can't explain exactly why it came as a revelation to me. I had previously had a slightly different perspective on it, with more of an accent on effort and less on nature and process.

That he knew so definitely what he was talking about gave me a direct intuition of the importance of "fact" and "experience" in psychology.

I could see that it was a fact that he was talking about, though it might escape definition, just as a tree is a fact.

A tree is not a bad analogy, because we do not understand how a tree functions either, how it raises up to its crown the huge volume of water that circulates in its system, for example, yet the tree is an indisputable fact, a natural process.

. . meaning of terms 'introvert,' 'extravert' depends on context of Jung's theory of types, can only be grasped in terms of his total system . .." Jung's comment here was that this was misleading; his terms are not deduced, they arise from the facts.

He feels that whatever application is made of his ideas, in fairness to him it should always be phrased so that this fact of cardinal importance is clear.

For the same reason he objects strenuously to the word "system"; he says he has no system, he deals with facts and attempts to construct hypotheses to cover them.

"System" sounds closed, dogmatic, rigid.

He wants the experimental, empirical, hypothetical nature of his work emphasized.

As to the spelling of extravert, he says extrovert is bad Latin and should not be used.

He also prefers archetype.

Paragraph on incest. Jung suggests looking up Die Psychologie der Ubertragung for a clearer view of the meaning of incest.

Paragraph as it stands is insufficient. (Immediately following the preceding sentence is a notation which is clear enough in itself, but which doesn't seem to me now to have much connection with the incest paragraph.

However, I shall set it down here.)

"The archetype is the form of instinct, it is how the instinct appears to us; cf. Der Geist der Psychologie,' Eranos Jahrbuch 1946."

Jung went on to say that an example of what he meant was the story of King Albrecht and Johannes, later known as Johannes Parricida.

The king and his suite were riding from Zurich to Basel.

Johannes and some companions wished to murder the king, but they couldn't seem to make up their minds to do the deed.

Johannes kept hesitating.

When they came to the ford over the Limmat, at Baden, then he did it, he murdered the king.

"That is the archetype; you see, the ford is the natural ambush, the place where the hero slays the dragon. Then suddenly Johannes found it in him to do the deed; the archetype was constellated."

". . . Jung considers the libido intensity of the anima to be so great that he refers to it as 'maim,' that is, as having a miraculous quality." (Ref. to Two Essays.)°

Jung says he never could have said "miraculous" but ausserordentlich wirksam, i.e., effective, or even numinous. But not miraculous.". . . Jung's concept of individuation . . . opens the possibility of new conceptions of the nature of Man."

Jung said to put "of the nature of the psyche. . as Jung uses the term 'consciousness,' it signifies a part, a small part of consciousness in general."

Jung said this is unclear, should be a "part of the cognitive" or something like that.

Consciousness simply is consciousness, not part of it.

"The representation collective refers to the condition in which there is a failure to distinguish between the individual and the group as a whole."

According to Jung, the above is participation mystique.

A representation collective is a generally held idea, like "democracy is the best form of government," which everyone accepts without questioning; a kind of basic premise which is simply assumed to be true, which nobody dreams of investigating.

All sorts of cultural and political slogans would come under this heading.

He went on to say that he had known Levy-Bruhl personally, that he had been Jung's house guest in Kiisnacht.

Levy-Bruhl had had many good ideas, but contemporary sociologists and anthropologists had completely failed to understand him, had misunderstood his idea that primitives think a-logically, and especially the conception of participation
mystique.

These attacks had rattled him so much that later he took a lot back, and in later editions dropped the "mystique" out of the term, but Jung has stuck to the formulation of the first edition because he thinks it accurately describes the facts.

In this connection, Jung told of having gone to hear a lecturer who attacked the concept of participation mystique, and who told an anecdote to illustrate the fact that natives distinguish perfectly between themselves and others, and
between persona and objects.

While the railroad from Mombasa to Nairobi was being built, a great deal of Native labor had to be employed, and the white engineers had the greatest trouble in getting them to work without constant supervision.

As soon as the engineer's back was turned, they dropped their work.

One man thought he would fix that.

He had a glass eye, and when he had to leave, he called the Natives together and said: "I am going, but I am leaving my eye to watch you," and he took the eye out and placed it on the table.

"You keep working, because this eye will see you if you stop."

When he returned he found to his consternation that nobody had worked.

"We put a hat over your eye so it couldn't see us loafing," the Natives told him.

Far from disproving Levy-Bruhl's conception, as the lecturer thought, this anecdote backs it up: so little were the Natives able to separate the glass eye from its wearer that they went to the trouble to put a hat over it to prevent it from "seeing."

When Jung afterward wrote a polite letter to the speaker pointing out this fact, he received an irate reply, and the lecturer became his life-long enemy!

". . . Jung's failure to be able to give an absolute definition of consciousness . • ."

Jung commented: "How can consciousness explain itself ?"

"The 'collective representations' by which society contains the individual, etc . . ."

Again, it should be "participation mystique."

Jung reworded the sentence to read as follows:

"The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities."

"On this 'pre-conscious' level, the individual contains him read: "On this 'pre-conscious' level the individual is unconscious of himself."

He said "within his own archetype" was misleadingly worded, that a clear distinction must be made between the archetype and archetypal images, which is how the archetype appears to us.

"The archetypes exist in the unconscious as undifferentiated symbols . . ."

Jung suggests rereading "Der Geist der Psychologie" (Eranos 1946): the archetypes are psychoeides, are noumena (not numina!).

Only the image is empirical, he said.

". . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation."

Jung: ". . . differentiated out of participation mystique, i.e., out of the collective unconscious."

He said, "The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere."'

. symbol . . . in other areas it appears with metaphysical or ontological overtones where it leads into the philosophical side of his system."

Jung said if one studied the definitions of "symbol" in the Types' one saw that it was not metaphysical.

(I think what he is getting at here and in other places is that he does not aim for a metaphysical overtone or for philosophical aspects. If we find such overtones it is because general usage has given some of the concepts he makes use of such overtones. He could, of course, have chosen entirely new terms, but I think he did not do so because he wants to redefine the traditional terms, show where they arise out of experience, and thus keep the tradition alive, but with a different foundation.)

"Only by the fact that (the libido analogue) comes from the collective suprapersonal layer of the unconscious is it able to function as a transformer of psychic energies . . ."

Jung said this was well-expressed and showed the correct understanding of what he means by "collective" in collective unconscious.

". . psychological problems of Western man . ." Jung said Protestantism also belongs in the context, i.e., pre-Christian paganism, Greco-Hebrew religiosity, and Protestantism.

This brought to my mind the reference to his Swiss Calvinist background, and I asked if it was correct.

He said no, no touch of Calvinism.

The Reformation was introduced in Basel by Oecolampadius (in 1529), according to Jung the mildest of all the Reformers.

Important factors in keeping the Reform within bounds were the fact that the city was a bishop's seat and that the university had been founded by Aeneas Silvius (Piccolomini) when he became Pope Pius II.

Of all Swiss Protestant cities, Basel has always had the most tolerance and understanding of Catholic ways, viz., the celebrated Basler Fastnacht.

Jung attributes his own attempts at a sympathetic understanding of Catholicism to this element in his background.

. . when a culture becomes too highly rationalized .. .individuals are not able to experience the natural flow of unconscious materials."

Jung commented that symbols can lose their efficiency; they age.

"The result is a vacuum in the psyche between the upper and lower layers."

Jung: "What should that be ?"

He seemed to think the idea ought to be worded differently.

"The mechanisms of convention . . . keep people unconscious.

. . . (They) follow their customary runways without the effect of conscious choice."

Jung suggested saying "without bothering about conscious choice, without being confronted with the necessity of making up their minds."

"The lunatic is an individual completely overcome by the unconscious."

Jung says it must read: "more or less overcome by the unconscious."

I pointed out that it appeared to be a direct quotation from his writings, but that didn't bother him.

He said in that case it must be incorrectly translated.

". . . (demons) involve the reactivation of archaic images stored in the unconscious from past historical eras .. ."

Jung corrected this to read "they are the archetypal images which are always in the unconscious."

He commented in general that it is important to differentiate the terminology correctly.

,". . . Jung's statement that the entire tradition of psychoanalysis—commencing with Freud and extending through his own work—has been possible only because Western civilization has been passing through a crisis in its deepest beliefs." (My italics.)

Jung says this must be taken much further back; the tradition begins with the German Romantics, comes down through Schopenhauer, Carus, etc., i.e., requires to be set in a larger historical perspective.

". . . Jung's conception of consciousness . . . two levels of meaning: one as the totality of the psyche, that is to say, as cognition in general; . . . the other as the small segment of awareness that centers around the ego." (My italics.)

Jung said the first (italicized) part is wrong, only the second is correct.

". . contemporary situation ... searching for new religions, ... etc."

Jung asked to have the words "and moral" inserted into the latter part of the sentence, i.e., "the total questioning of intellectual and moral values and the search throughout Western civilization for the meaning of life." Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/6bb7c-82bprogoff.jpg

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Carl Jung on the Meditation of Mount Meru. (2019-02-20 06:55)

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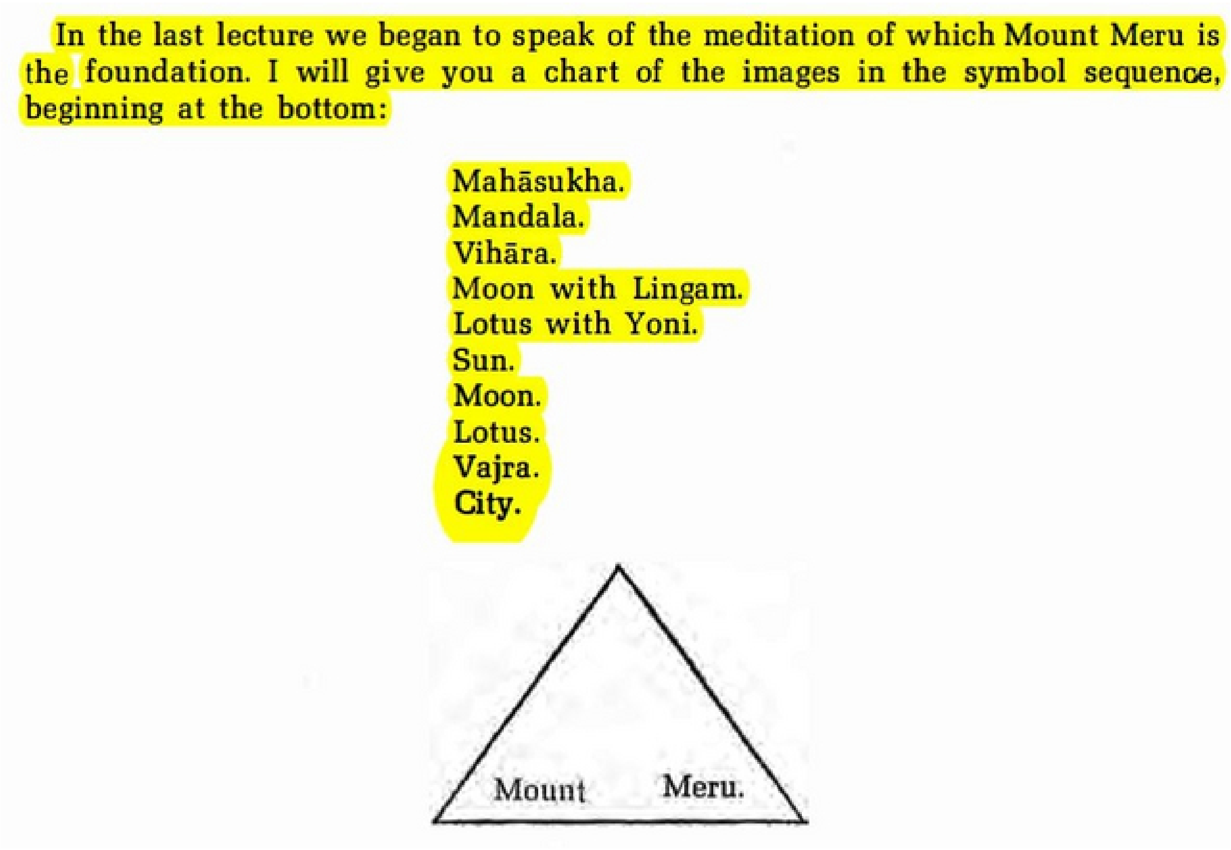

In the last lecture we began to speak of the meditation of which Mount Meru is the foundation. I will give you a chart of the images in the symbol sequence, beginning at the bottom:

Mahāsukha.
Mandala.
Vihāra.
Moon with Lingam.
Lotus with Yoni.
Sun.
Moon.
Lotus.
Vajra.
City.

Lecture II 15th November, 1940

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Moon.
Lotus .
VCiatyjra .

Above the Vajra, with which we dealt last time, there is an eight petalled lotus, a symbol of totality.

The lotus has, as you know, the significance of the s eat of the Buddha.

Above this comes the symbol of the moon, and then the sun.

Then a lotus again with the feminine symbol, and then the moon with the lingam or masculine symbol.

This last is a true union of masculine and feminine, the moon being a feminine symbol and the lingam a masculine.

Then we come to the Vihara, a cloister.

This is a higher stage of the city, a congregation of people who live in a higher community.

In this cloister there is another mandala, a magic circle with an eight petalled lotus, where the Yogin himself sits as Mahasukha, the Lord of Great Bliss, with four faces, which "symbolize the four purified elements", and are each of a different color, the four divine colours.

He has twelve hands and three eyes. These twelve hands represent the Nidana chain, the chain of causation, which leads to the sum total of the suffering of the world, which should be brought to an end by Buddha.

15 The bottom or first image is Mount Meru.

This means that something comes forth, and begins to rise like a mountain in a flat landscape.

It is a heaping up of things, which were spread before over the whole world.

This is a very simple symbol for what happens in this meditation: the Yogin’s attention, which bound him to the world through his fears and desires, is drawn back into himself, and everything, which was outside
before, heaps itself up inwardly into a mountain.

Through this, the Yogin appears before his own inward eye, the inner man becomes visible, and this achievement appears next as a city up on this mountain.

The fortification of this city is particularly emphasized, and it contains all those people, who before were scattered all over the world, outside the Yogin.

This conception is not purely Buddhist, it is an old Hindu idea: the city of Brahman.

The great treasure, represented as the vajra, is kept in the city, as the treasure is kept in the "house of the treasure" in alchemy.

The "gazophylacium" or the "domus thesauraria" plays a great role in medieval mysticism.

We find the same idea in an example well known to you all, that of the heavenly Jerusalem, which descended

" out of heaven from God ".

This is also the goal for the "nations of them which are saved ".

The idea of the heavenly Jerusalem is also such a mountain, where we find the highest symbol of Christianity, Christ as the mystical lamb.

In our eastern text it is the "four-headed vajra", the symbol of concentrated accumulated energy, energy which the Yogin had previously dispersed over the whole world.

The senses take possession of our energy, and thus chain us to everything all over our world, through fear and desire.

This is the cause of suffering, the effect of the Nidana chain, which inevitably leads to suffering and death.

It is this energy which the Yogin has regained, and which has collected in the "four-headed vajra".

The word vajra has a double meaning: diamond and thunderbolt : as diamond it represents the highest value and greatest beauty combined in an indestructible form in the stone, and as thunderbolt it stands for a tremendous magic power which can strike like lightning.

The thunderbolt is a well-known weapon of the gods, and at the end of this Tantric text there is a description of the leading principles for the use of this power, which the Lama has accumulated in his contemplative condition.

It is like a highly charged Leyden jar which can suddenly send out electric shocks.

The vajra is only a preparation, and the first symbol, which blooms from its tension, is a lotus: the seat of the gods, or birthplace of the Buddha.

It grows from the tension of the vajra, as the actual lotus grows from the slime, slowly pushing its way up through the water, from the dark world to the light.

When man retires from the world he finds himself in a condition of terrible tension, charged with energy.

If he can endure this, without losing his energy again through letting it flow into new connections with the world, he begins to bloom like the lotus, and reaches the spiritual world, as the lotus reaches a new world of light when it breaks through the surface of the water.

This is the significance of the many plant symbols, in the West as well as the East.

The Yoga tree "whose roots grow upward and whose branches grow downward" is a typical eastern conception, but we find the same idea in the West : for example, in the thirteenth century the Flemish mystic RUYSBROEK spoke of a tree which grew downwards, its roots were in the sky and its branches in the earth.

We also find references to a hidden root which sprouts.

Christ was such a shoot that grew from a secret root, and Mary is the rosa mystica, the flower or vase, in which the god was begotten.

The western rose is wholly parallel to the eastern lotus.

You will remember, for instance, the end of the Divine Comedy, where the "snow white rose" is formed by the saintly multitude”.

The lotus also expresses the idea of totality and of transformation.

Everything which is below, mountain, city and vajra, represents an uplifting, they are like the stalk of the lotus which grows up through the water.

The moon springs from the lotus and has primarily a feminine significance.

We find, in many mystical forms of meditation, that the imagination produces feminine and masculine symbols for the purpose of the coniunctio, the union.

Masculine and feminine are symbols for the opposites in general ; and the coincidentia or unio oppositorum, (the union of the opposites) is the preliminary step towards seeing God, who is a unio oppositorum.

We found this same idea in the Exercitia.

We read in the Upanishads that out of manas came the moon.

There is a common root to both words, and the English word mind is also related.

In this text mind is thought of as feminine, the moon represents the mind.

The typical p air of opposites in alchemy is the sun and moon : the sun is red, masculine, and the moon white, feminine.

This is reversed in China, where male is white and female red, but you find the same idea of the coniunctio there.

When the moon represents mind, the sun represents the body, not the coarse material body, but the essence, the quinta essentia, of the body, the "subtle body".

It is impossible to reduce these ideas to anything logical or exact ; but they refer to the material body developing a sort of essence, a principle of life.

We find many hints of this i n primitive conceptions, also in medieval ideas and with the Neo-Vitalists.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence.

This is really a typically eastern idea, for in the well-known forms of western meditation, the spiritual is always sharply divided from the physical; but, in the East, the body is drawn into the meditation and shares in the highest enlightenment.

The spirit is given no precedence, which explains the extraordinary plasticity and concreteness of eastern meditation.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost.

The whole meditation originates in the body, not in the spirit.

Above the sun and the moon comes the lotus again, but this time with the significance of the female organ, the Yoni.

This leads to the next symbol, the moon with the lingam, the male organ, the completed union of the opposites.

The world opposites, represented as male and female, are here irrevocably united, there is no more separation.

So the world process comes to an end here, there is no longer any tension between the opposites which could be fruitful, and no energy that could be wasted in any way.

An incorruptible stability has set in, which has the significance of eternity, and which is shut off from the outer world.

Our text is Tibetan, but we find this same conception of the divinity of the two principles in Indian Tantrism.

For instance, in a Hindu form of Tantrism they are personified as Shiva, the sun, creator and destroyer at once, and his Shakti or Parvati, his feminine counterpart.

They are represented in an eternal embrace.

The process reaches a culmination, so to speak, with this coniunctio, and the city app ears again but this time in enlightened peace, as the Vihara, the monastery.

It is a spiritual city here, in which the Holy Ones, the Perfected, live.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude.

The Yogin himself appears in the mandala as the universal being, as Mahasukha, the Lord of Great Bliss.

He is now in the condition of complete knowledge, and has three eyes.

The third eye is the co-called Ajna centre, the chakra of complete knowledge.

This meditation has thus reached its goal, the Yogin has become conscious of himself as Mahasukha, Buddha.

He has not become Buddha in the sense of Gautama Buddha, for the latter has passed into Nirvana and does not exist any longer.

There is a great difference here between western and eastern mysticism; when a western mystic experiences the mystical union, he identifies with Christ, he goes over into Christ, loses the human being and is no longer himself.

In the East, on the contrary, it is the human being who becomes Buddha, he realizes the Buddha essence in himself, and becomes the universal Buddha.

We find the same idea in Hinduism, in the philosophy of the Upanishads.

The universal being is Atman, and the Yogin comes to the realization that he is Atman.

In spite of the many resemblances, this is a complete contrast between East and West.

When we see this symbol sequence for the first time, it is naturally very foreign to us.

But we find similar ideas in those forms of western mysticism which are related to alchemy, and are perhaps the forerunners of later alchemy.

The same images are to be found, for instance, in the writings of the school of St. Victor.

This school was founded by GUILLAUME DE CHAMPEAUX, the teacher of Abelard, who restored a small half ruined monastery near Paris, the monastery of St. Victor of Marseilles.

It was destroyed in a most shameful way by the French Revolution.

Guillaume de Champeaux took some monks and some relics of St. Victor from the monastery at Marseilles to Paris.

He had no intention originally of devoting himself to science, or of allowing the monastery to take up this line of study.

He had retired from the world in high dudgeon, his pupil Abelard annoyed him very much with the universalia dispute, but he was unsuccessful in restraining his pupils, who soon returned to science and to the study of nature .

For the most part, however, the Victorines were mystics.

Three names became famous in the twelfth century, HUGO OF ST. VICTOR, ADAM OF ST. VICTOR, (the famous writer of Latin religious poetry, including some beautiful spiritual poems) and RICHARD OF ST. VICTOR.

It is the last who concerns us here. He wrote a book called "Benjamin minor " .

The curious title originates in a verse of the Psalms: "Ibi Beniamin adolescentibus, in mentis excessu " (Benjamin spoke there to the young men in a condition of ecstasy).

This comes from the Vulgate, the text does not app ear in this form in our Bible.

But Richard of St. Victor used the Vulgate text as the motto for his book.

He calls it a "praeparatio animi ad contemplationem" (preparation of the mind for contemplation), so he attempts something very similar to that which the Buddhists strive for in their own way.

I will read you a translation of some passages from the text of "Benjamin minor" and you will see the extraordinary resemblance in construction:"

The first and fundamental task of the mind, which strives to climb the summit of knowledge, must be to know itself."

(This, allowing for difference in language, might be the beginning of the Shrichakra-Sambhara Tantra.)

"It is the summit of knowledge to know that one knows oneself completely. The complete knowledge of the reasonable mind is a great and high mountain. It is higher than the peaks of all worldly knowledge, it looks down from above on all the wisdom of the world and on all the knowledge of the world."

This corresponds to the elevation of the Yogin.

The text continues: "What has Aristotle found of this kind, what has Plato found, what of such things has the great multitude of the philosophers found?

Verily and without doubt, if they had been able to climb this mountain of their penetrating mind, their effort would have sufficed to find themselves; had they known themselves perfectly, they would never have paid homage to idols, they would never have inclined to the hill of things created, they would never have lifted their head against the creator.

Here the searchers failed in the search.

Here, I say, did they fail, and therefore it was impossible for them to climb the mountain.

'Man lifts himself on high in his innermost and God is uplifted.' (Ps. 63) Learn to meditate, 0 man, learn to meditate on thyself, and thou wilt ascend in thine innermost. The more thou improvest daily in self-knowledge, the more thou wilt climb above thyself. He who reaches perfect self-knowledge, has already reached the top of the mountain." 6 Vulgate 67.

" . . . 0 how rare are those, either because they will not or because they cannot, who ascend to that height. Verily, it is rare to climb this mountain, still more rare to stand on the summit and remain there for a time, but most rare is it to dwell there and rest in the spirit: 'Who shall ascend into the hill of the Lord? or who shall stand in his holy place?' (Ps . 23) (The idea of living, of making one's home, in the city on the mountain comes in here.]

" . . . Amazement at good fortune is expressed in the cry: 'Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?' (Ps. 14.] To climb up and to stand, 0 what great strength, to live and to rest, 0
what great bliss ! Who is capable of such a task, who worthy of such a service? Who, Lord, shall ascend, who shall stand on the holy hill? '0 send out thy light and thy truth : let them lead me ; let them bring me unto
thy holy hill, and to thy tabernacles.' (Ps . 42.) "

Or to thy dwelling: "tabernacula tua". The title of the 78th chapter is : "How great is the value of self-knowledge."

I will read you a passage:

" . . . On the summit of this mountain Jesus was transfigured;" (Here Christ corresponds to Buddha, that is the Yogin as Buddha.]

"Moses was seen with Elias on this mountain, and both were recognized without a sign ; and on it the Father's voice to the Son was heard. What herein is not marvelous? What is not desirable? Dost thou desire to see Christ in transfiguration? Ascend the mountain, learn to know thyself. Dost thou desire to see Moses and Elias and to recognize them without sign, dost thou desire to understand law and prophesy without a teacher, without an interpreter? Ascend the mountain, learn to know thyself. If thou longest for the hidden mystery of the Father, ascend this mountain, learn to know thyself. He descended from Heaven when he said: gnothi seaut6n which means: know thyself. Dost thou see yet the full value of the ascent of this mountain, and the use of complete knowledge of oneself? "

If thou longest for the hidden mystery of the Father, ascend this mountain, learn to know thyself.

He descended from Heaven when he said: gnothi seaut6n which means: know thyself.

Dost thou see yet the full value of the ascent of this mountain, and the use of complete knowledge of oneself? "

The modern point of view is very different, such knowledge is considered morbid, an illness.

The title of the 83rd chapter is: "That the mind should comprehend the divine revelation, and should be accustomed to stand in the innermost"

" . . . If the mind does not raise itself to the contemplation of itself, how can it undertake the flight of vision to that which is above itself?

The Lord descends to this mountain and Moses ascends to it.

It is on this mountain that God teaches the construction of the tabernacle and that Moses learns.

What does the ’tabernacle of the congregation’ mean, if not the state of perfection?

He then who ascends the mountain, he who pays careful attention, he who searches long and learns at last how he is made, that man remains there in order to learn from divine communication what he should become, how he is to prepare the building of his spirit for God, and by what obedience he must propitiate God.

For the mind, which is still scattered by many desires, which is torn asunder by many thoughts in this direction and in that, how could it be worthy to receive this Grace?

He who cannot yet collect himself to insight, when could that man ascend in vision to what is above him? "

The title of the 84th chapter is : " How the mind which thirsts for the vision of heavenly things, must gather itself inward."

" He who languishes for the vision of heavenly things, he who sighs for experience of the divine, must learn to collect the scattered of Israel, must strive to find the roving of the mind, must accustom himself to be at home in his innermost and to forget everything outside."

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside.

"He collects not only his desire but also his knowledge, that he may learn to love the true good only and to think of it alone without ceasing.

’Bless ye God in the congregations, even the Lord.’ (Ps. 67.)"12 22 It is not a house of prayer or outer congregation, which is meant here.

The congregations are a congregating in the individual. He assembles his own scattered fragments, not those of other people.

" For in this two-fold congregation, of the thoughts and desires, in this double unanimity of investigation and effort, Benjamin is exalted, breathed on by the spirit of God and carried on high.

’There is little Benjamin’."

The author identifies himself, of course, with this little Benjamin who is chosen by divine appointment.

" . . . Where else dost thou think but in the congregation?

’Bless ye God in the congregations, even the Lord, from the fountain of Israel.

There is little Benjamin.’

The first stage is that someone creates a synagogue out of his thoughts and desires instead of a church.

Ye know well enough, that synagogue means bringing together and church a congregation.

It is one thing to force something, willingly or unwillingly, into one ; and another for it to come voluntarily together of itself, at a hint from a summoner.

Unintelligent and unreasonable beings can be crowded together, but they cannot be called together.

But the coming together of beings reasonable in themselves, resulting from their own impulse, should rightly be called a congregation.

Behold the difference which exists between congregation and crowding together, between church and synagogue.

When you perceive that your desires are being influenced by outer delights , and that your thoughts are constantly dwelling on them, then hasten inwards with greatest care, so that at least you can build them into an inner synagogue.

For as often as we collect the roving of the mind into one, and bind the emotions of the heart into a yearning for the eternal, what else do we make of this inner family than a synagogue?

But when all that crowd of our desires and thoughts, enticed by the taste of inner sweetness, has learnt to come together willingly at the hint of reason and to stand firmly in the innermost, then one may hold them worthy of the name of the church.

Let us learn therefore only to love the inner good, only to meditate long on that, and in the measure that we know how to love Benjamin, we shall without doubt build a church. "

This is the idea of the "ecclesia spiritualis."

Everyone must practice inner congregating in order to be able to be a member of the Church at all, for the Church is spiritual and not external.

You see that these Victorines have a very characteristic interpretation, which is similar in many respects to that of the Devoti, of whom we spoke last year.

On the other side, however, the Victorines have a different relation to knowledge in general, so that they could be called a school of philosophy.

This leads us over to the typical western method of meditation, western Yoga, the exercitia spiritualia of St. Ignatius. Carl Jung, Modern Psychology, Pages 14-26.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/cad20-1a.jpg`

Carl Jung: Naturally, the creative impulse has always been the maker of the individual. (2019-02-20 07:23)

[1]

C.G. Jung, Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

Miss Hannah: But if you did not use it as a symptom which somebody has produced, but as a projection, could not concrete, objective art be the first fumbling of the individual towards individuation-with the hypothesis that if the individual was formed, the need for art would disappear?

Prof Jung: Well, if you don't call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/1b218-12bcreative2binstinct2bzarathust`

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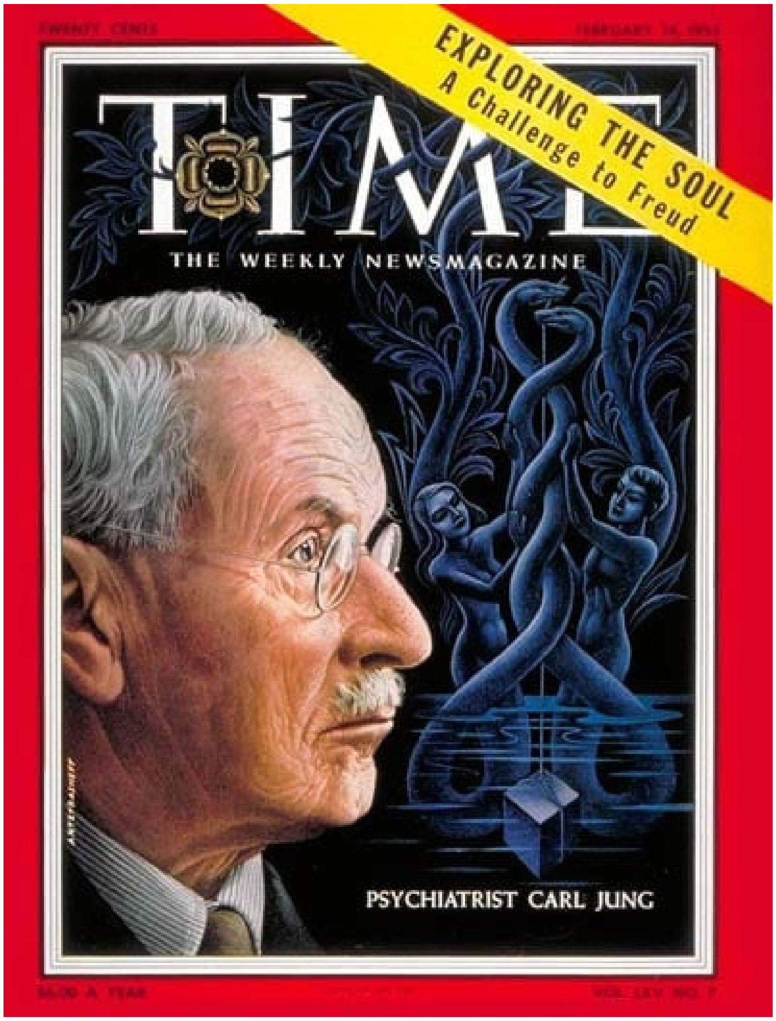
Carl Jung, Cover of Time Magazine in 1955 (2019-02-20 09:22)

On February 14, 1955, the profile of "Psychiatrist Carl Jung" appeared on the cover of Time Magazine.

The yellow diagonal banner across the right top corner read "EXPLORING THE SOUL: A Challenge to Freud." The title of the lengthy article in the Medicine section was "The Old Wise Man."

[1]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Monday, Feb. 14, 1955

MEDICINE: THE OLD WISE MAN

Freud, Adler and Jung—these names personify, above all others, modern man's restless exploration of his own mind, his struggles for self-knowledge and for control of his darkest drives. In the 20th century, impelled by the detailed theory and dogma of the Big Three, psychology has burst out of consulting room and clinic, spreading all through life and leaving nothing untouched—neither love nor the machine, war nor politics, neither art nor morals nor God. Of the three pioneers who built this Age of Psychology, Freud and Adler are dead. The third, Carl Gustav Jung, is still at 79 tirelessly adventuring through the vast reaches of the psyche.

Last week, wreathed by pipe smoke that swirled through his thinning white hair and gave him the aspect of a medieval alchemist, Jung was busy in the study of his old fashioned, high-ceilinged house at Küsnacht on Lake Zurich. The three-volume work on which he was dotting the last "i" seemed strange for a modern psychiatrist: Representation of the Problems of Opposites in Medieval Natural Philosophy. "Pretty abstruse, huh?" said Jung to a visitor. Then laughter rocked his heavy shoulders. "I must laugh! I have such a hell of a trouble to make people see what I mean."

For a man who has added such words as introvert, extravert and complex (in its psychological meaning) to the party patter of millions, Jung has indeed great difficulty in making people see what he means. That is partly because he has explored yoga, alchemy, fairy tales, the tribal rites of the Pueblo Indians, German romantic philosophers, Zen Buddhism, extrasensory perception and the cave drawings of prehistoric man, along with an estimated 100,000 dreams. But when Dr. Jung is accused of having left medicine for mysticism, he replies that psychiatry must take into account all of man's experience, from the most intensely practical to the most tenuously mystical.

If the details of his work are sometimes foggy, his overall purpose is clear: to help man live at peace with his unconscious. That is the aim also of the other "depth psychologists," but Jung significantly differs from the others. He is a constant challenge to the legacy of his old master, Sigmund Freud, whose teachings have affected man's view of himself more deeply than anything since Darwin's theory of evolution by natural selection.

THE FREUDIAN VIEW

Through most of the Christian era, the healing of the mind was considered part of the realm of the soul. The Enlightenment abolished the soul. Its place was taken, in the minds of millions, by reason, which stood atop a quaking pile of instincts.

When Freud was a young man, scientific inquiry and materialism ruled even in psychiatry. Research was aimed at finding physiological causes for psychic effects. Freud's great contribution was his discovery of the unconscious mind, the source of human drives that did not fit into this narrow system.

But Freud still clung to the mechanical and material scientism of his age. He constructed a new, detailed, machinelike scheme of the mind. The steam that made the machine run was sexual energy or libido. In Freud's view, the unconscious was cluttered with emotional material, commonly thought of as forgotten but actually repressed because of a conflict between sex-powered drives and personal or social standards of what is acceptable.

Freud concluded that to rid patients of their neuroses, he had to dredge up the repressed material and expose it to the cleansing processes of the conscious mind. The Freudian concept of libido was eventually broadened to include love, friendship, even devotion to abstract ideas. But Freud narrowly insisted that the infantile parricide-and-incest wish which he called the Oedipus Complex was crucially important in all human beings. As Jung bitingly put it: "The brain is viewed as an appendage of the genital glands."

Vienna's Alfred Adler, an early disciple of Freud, soon rejected this sex-is-everything view, and formulated his theory that human beings are propelled more by drives for power because of inherent feelings of inferiority. But in the Freudian world, the human being stands alone, without a will to make free moral choices, conditioned by mysterious urges and traumas over which he has no control. Creative work, good deeds, ambition are only "sublimation." Religion is usually a form of neurosis; God is a projection of the Father image.

It is against this view of life, this "psychology without a psyche," that Jung protests in all his work.

THE JUNGIAN ANSWER

Man's unconscious, argues Jung, is not merely a trash basket for disagreeable experiences thrown away by the conscious mind, but a vast subterranean storehouse full of both good and evil. For the most part the eternal human affections, aspirations and fears are just what they seem to be. Religion is not a neurosis, in Jung's view; it is a deeply and universally felt human need.

Jung concedes great merit to Freud, believes his methods work with some patients, notably younger ones with real sexual problems. But, says Jung, both Freud and Adler say to everything, "'You are nothing but...' They explain to the sufferer that his symptoms come from here or there and are 'nothing but' this or that... Sexuality, it is true, is always and everywhere present; the instinct for power certainly does penetrate the heights and the depths of the soul; but the soul itself is not solely either the one or the other, or even both together... A person is only half understood when one knows how everything in him came about. Only a dead man can be explained in terms of the past... Life is not made up of yesterdays only..."

Jung's view is gaining increasing respect among intellectuals, clergyman, ordinary laymen. It is also reflected among analysts.* Most analysts are dedicated Freudians who run their profession as a kind of closed shop and dismiss Jung as an escapist from life's harsh realities. But there is a constant splintering: besides the Jungians and Adlerians, there is a whole spectrum of deviationists—followers of Karen Horney, Otto Rank, Erich Fromm, Harry Stack Sullivan, Franz Alexander, Melanie Klein. There are also more and more eclectics who derive most of their theory from Freud but add a little of Jung or Adler or a dash of Horney and Sullivan. Many of them nowadays admit that Freudian analysis may have been too narrowly based on sexual drives, and that other matters—even religion—ought perhaps to be considered. Writes Milton Sapirstein, an analyst of the Freudian school: "More and more, psychiatrists seem prepared to accept the dependencies of religion, social causes and group movements as healthy and needful, without labeling them 'sublimated homosexuality' to a father figure, or a desire to return to the mother's womb."

Freud was the Columbus who discovered the hemisphere of the unconscious. Jung may well be the Magellan to circumscribe the whole sphere of the psyche.

DOUBLE UNCONSCIOUS

In the Jungian hypothesis, the mind has three layers: 1) the conscious, which is just about what everybody thinks it is; 2) the personal unconscious (corresponding, but only approximately, to Freud's unconscious), into which go forgotten facts and repressed emotional material; and 3) the collective unconscious, which is part of the heritage of the entire human race, and therefore a sort of common pool containing the instincts and some patterns for mental behavior.

What drives the psychic machine? Libido, says Jung, but he uses the word differently from Freud: Jung's libido includes all psychic energy. It can flow, says Jung, in either of two directions, in either of two dimensions. When it is flowing forward, from the unconscious to the conscious, a man feels that life is running smoothly as he goes about his business. Psychic energy must also flow in reverse, from the conscious to the unconscious, as when a man relaxes from an active to a pensive or dreamy state. But if this backward flow lasts too long, the libido is being attracted to something in the unconscious that is stirring toward consciousness. If this is not made conscious, it will attract around it similar material which then forms a knot or complex.

Psychic energy may also flow inward or outward. If in an individual it usually goes outward, he is an extravert. When he perceives an object or situation, his first reaction is to project his energy onto the object and away from himself. But if it flows inward, he is an introvert, and his first reaction is along the lines of "What will this do to me?"

Jung then breaks down personality types into four classes, depending on which of the major psychic functions they rely on most heavily: sensation, thinking, feeling or intuition. Since anybody can be either extraverted or introverted in combination with any of the four main functions, Jung recognizes eight basic personality types. But he has said repeatedly — unfortunately for the thick-tongued dogmatism of cocktail-party conversation — that everybody is enough of a mixture so that the labels are only a rough guide. In fact, there are some rare souls who defy classification at all.

ARCHETYPES FOR ALL

Things are not so simple in the Jungian unconscious. There, Jung sees a host of symbols which represent the archetypes. In writing of them, Jung, who has a vivid style and imagination, sometimes sounds almost as if he were writing about living beings. But the Jung archetypes are simply ancient patterns of human experience and feeling, repeated over and over in all ages and cultures. They occur in two principal forms: 1) in individual thoughts, dreams and visions; 2) projected as myths, customs or faiths.

When Jung started out as a practicing analyst, he found again and again that ancient symbols and rituals were repeated in the dreams of 20th century patients who could not possibly have heard or read of them. He concluded that mankind's collective unconscious 1) far predates the evolution of the conscious part of the mind, and 2) forms the same basic patterns repeatedly. In each individual, of course, the patterns are differently arranged. (Jung compares this to the body, which is composed of the same organs in all human beings, but with significant individual variations.)

Usually classified as the most obvious archetype — although it belongs largely to the conscious — is the persona. This was the Roman actor's word for the mask he wore to indicate his assumed character, and Jung uses it in much the same sense: the face which each individual presents to his surroundings. It involves a certain amount of necessary and healthy play acting, easing the relations between a man's inner world and the world around him. The persona is injurious only when it dominates the true personality beneath.

One danger then is that the persona will blind a man to the existence of his own shadow. This shadow, part of the personal unconscious, is the Mr. Hyde in every Dr. Jekyll, the inferior or evil element that wants to do what the conscious or the conscience forbids. It is necessary to control the shadow, but there is danger: the more firmly it is stamped upon, the greater the force with which it will eventually erupt.

ANIMA, EARTH-MOTHER & SELF

Deeper in the collective unconscious, Jung sees the anima, an embodiment of the "female principle" in man. By this Jung means all the traits in man conventionally considered female, e.g., gentleness and appreciation of the finer things, but also pettiness and rage. More importantly, the anima also enables man to "apprehend the nature of women" — it is the unconscious image of what a woman ought to be. This may range from Helen of Troy to Rider Haggard's She to the 20-year-old red-haired actress with whom an elderly university professor runs off. The anima, explains a Jung disciple, "has attributes that appear and reappear through the ages . . . She always looks young, though there is often a suggestion of years of experience . . . She is wise, but not formidably so; it is rather that 'something strangely meaningful — something like secret knowledge . . . clings to her.' "When this image is projected on a flesh-and-blood woman, a man falls in love, but trouble arises when she fails to fit his unconscious prefab design.

Corresponding to the anima in the female is the animus, the embodiment of all male characteristics in a woman, and her collective, inherited image of man.

Next most important among the archetypes are the old wise man and the earth-mother. The old wise man may appear in dreams or fantasies as a king or hero, medicine man, magician or savior (to Dr. Jung's patients, he often appears as Dr. Jung). A little of this, Jung holds, is good: every man has in him the seeds of greatness; and it is well for him to be aware of it. But a man abnormally receptive to the idea may turn into the leader of a wild-eyed revivalist sect, with messianic delusions, or a Hitler, or simply a madhouse Napoleon.

The corresponding feminine archetype is the earth-mother — the very source of life. But if a woman becomes "inflated" with the idea, and sees herself endowed with an unmatched capacity for understanding the problems of others, she may become a super-do-gooder, or tighten her circle of mothering influence until it strangles the objects of her devotion.

Finally, towering over a host of lesser archetypes, is the transcendent Self. This embodies elements from both conscious and unconscious, from all the archetypes, good and evil. It is a symbol of oneness such as is found in many religions, e.g., the Hindu atman.

Jung's concept of the Self leads into the all-important process which he calls individuation. This is the sort of wholeness which Jung found many of his patients pursuing unconsciously after they had actually been cured of neurosis. Individuation may be a lifetime task ("Usually the analyst dies before the patient," says one Jungian analyst). By getting to know more and more aspects of his unconscious, the subject can give proper values to what were once half-sensed and disturbing urges. Individuation is "finding the God within."

THE NEED FOR SYMBOLS

In this process, symbols help. One which particularly fascinates Jung is the mandala,** a square and-wheel pattern embodying the number four or a multiple of it. A precious stone, often equated with the philosopher's stone of the alchemists, can symbolize the Self. The interlaced, banyan-like Tree of Life is often seen to bear a single luminous blossom — perhaps the Orient's Golden Flower, or a Christmas-tree star — which signifies the way of life that is life itself.

What place have such symbols in modern psychology? Says Jung: they are facts. They appear day after day in the dreams and doodlings of patients. If, for instance, a patient dreams of a snake held skyward, a Freudian analyst will automatically call it a phallic symbol. Jung concedes that it may mean that. But it is also a fact that the serpent has a much broader significance. For instance, to the Ophite Gnostics (2nd century A.D.) the serpent symbolized the redeeming principle of the world. It can stand, says Jung, for the recognition of the shadow side of life, the bringing out of evil into the open. Argues Jung: Why not test the hypothesis that it may represent the same urge in a modern patient? Moreover, says Jung, patients who are often shocked by the appearance of such symbols in their minds, fearing them to be signs of near insanity, are reassured when they find that they are only repeating ancient human patterns.

In a religious age, according to Jung, man would not need to get consciously acquainted with his archetypes, because religion provides its own symbols. But Christianity has become so weakened in this respect — largely through the Protestant Reformation, says Protestant Jung — that to millions its symbols now mean nothing. For this reason, says Jung, Roman Catholicism is generally more effective today than other churches, and he rarely finds Catholics in need of individuation. Says Jung: "[Catholicism] is a full-fledged religion. Protestantism is not. Religions consist of a doctrine and a rite. The ritual does not exist in Protestantism: it has only one leg to stand on — justification through faith alone. The Catholic Church has the rite too, with all its magic effects." Jung himself has not been to church for years, but when asked if he believes in God, he says: "I could not say I believe. I know! I have had the experience of being gripped by something that is stronger than myself, something that people call God."

Unconsciously at least, says Jung, many a modern man seeks the comfort and security of religious symbols. That is why many try to import strange Eastern religions; others turn to demagogues and isms (which Jung regards as volcanic eruptions of the unconscious), and still others go to the analyst. "Our heart glows, and secret unrest gnaws at the roots of our being . . . Dealing with the unconscious has become a question of life for us." Hence the man who cannot find religious symbols must be helped by the analyst to understand the symbols in his own unconscious. "I have treated many hundreds of patients . . . Among [those] in the second half of life — that is to say, over 35 — there has not been one whose problem in the last resort was not that of finding a religious outlook on life . . ."

DREAM OF A HAYRIDE

The practical differences between the methods of Freud and Jung show up clearly in the case of a successful businessman who went to a Jungian analyst for help. At 51 he had developed a phobia against train or air trips, expressed in uncontrollable anxiety and attacks of giddiness.

Despite the patient's age, the orthodox Freudian psychoanalyst would have set him on a couch and invited him to talk on in "free association," especially about his earliest childhood. Purpose: to find either a specific shock related to his giddiness, or some emotional repressed stress.

The Jungian analyst uses no couch, but has the patient seated in a chair and facing him. This setup represents a meeting of equals: unlike Freud, who wanted the analyst to keep in the background,*† Jung believes the doctor must fully share the emotional experience of analysis.

The Jungian analyst is concerned primarily with the present and the future. This businessman had carried too heavy a load of work for years. Now, from his unconscious, come symptoms which force him to cut down his activities. Unconsciously, he must want to slow down. To help the analyst find possible unconscious motives, the businessman is asked to talk about his work and travel (this is not free association, which, Jung argues, tends to lead away from the focus of interest).

After several sessions the businessman tells of a dream: "I am sitting on a large wagon, laden with hay, which I am driving back to the barn, but the load of hay is so high that the lintel of the door into the barn knocks me on the head, so that I fall off my seat and I wake up terrified in the act of falling." For the Freudian, the barn is a symbol of the female genitalia; the dream represents a tendency to return to the womb, but because this has undertones of incestuous desire, it would be followed by punishment (castration). An Adlerian would interpret the overloaded wagon as an exaggerated will to power, in compensation for an inferiority complex.

The Jungian analyst takes the dream more literally. After examining and reexamining it in the context of the patient's life (Jung distrusts all set dream theories), the analyst suggests this meaning: the patient has overloaded his wagon beyond its capacity; as a result, his conscious intentions receive a blow. The dream is an attempt by the unconscious to redress the balance of an exaggerated extraverted attitude which is becoming less and less appropriate as the businessman grows older.

This interpretation denies the patient the easy Freudian way out — a childhood trauma to use as a scapegoat. He faces the responsibility of revising his goals in life. In this case, the businessman realized that he had lived a one-sided life. Not only did he slow down, but he was satisfied to do so — and could take trips without anxiety or giddiness.

Jungians often say that after a patient has been cured of a neurosis in Freudian analysis, his "soul has been sterilized." Says Jung: "The neurosis contains the soul of the sick person, or at least a considerable part of it, and if the neurosis could be taken out like a decayed tooth, in the rationalistic way, then the patient would have gained nothing and lost something very important, much as a thinker who loses his doubt of the truth of his conclusions, or a moral man who loses his temptations . . . The individual [must] choose his own way consciously and with conscious moral decision."

FATHERS & SONS

One of modern man’s troubles, according to Jung, is that he has lost touch with his roots. Americans, for instance, he thinks are not yet at home in their unconscious on a continent wrested so recently from nature; this produces tension and helps account for America’s go-getting energy.*‡ Carl Jung himself is not troubled by lack of roots. He comes from a long line of pastors of the Swiss Reformed Church. Though he has traveled all over the world, from India (where he lectured) to Kenya (where he lived with a primitive tribe near Mount Elgon), Jung’s home is the same house he and his wife Emma built in 1908.

He had a lonely boyhood in Basel, started to learn Latin at six, and grew into what he was later to classify as "an introvert type with the dominant function of thinking." His first ambition was to become an archaeologist or paleontologist. "He’s still thrilled at news of an excavation," says a disciple. "But we carry history inside us, too, and he’s dug it up there."

Largely to please his father, Jung chose medicine. He soon became fascinated with psychiatry. In 1900, newly graduated Dr. Jung went to Zurich as an assistant in the famed old university mental clinic. After he discovered the writings of Freud, Jung devised word-association tests which were hailed as proof of Freud’s basic theory of repression. Jung and his chief, Dr. Eugen Bleuler, gave Freudian theories a longed-for accolade of respectability through the prestigious Zurich clinic. In 1907 Jung went to Vienna to spend two weeks with the master. "The first day we talked for 13 hours," he recalls. "We talked about everything. But I could not swallow his so-called science positivism, his merely rational view of the psyche and his materialistic point of view."

Later, crossing the Atlantic together on their way to give addresses at Clark University in Worcester. Mass., Freud and Jung debated endlessly on psychological problems and analyzed each other’s dreams. Freud cast Jung in the role of his intellectual son and heir. But the halcyon days were over. At Munich in 1912, Freud upbraided Jung for writing about psychoanalysis without mentioning the founder’s name. The talk turned to Egypt’s King Amenhotep IV as founder of a religion. "He is the one who scratched out his father’s name on the monuments," said Freud. "Yes." Jung replied, "but with that you cannot dismiss Amenhotep. He was the first monotheist among the Egyptians. He was a great genius, very human, very individual. That he scratched out his father’s name is not the main thing at all." Whereupon Freud fainted dead away. Jung’s explanation: "Indirectly, he was continuing his reproach that I had scratched out the father’s name — that is, his name."

When Jung denied the predominantly sexual nature of the libido, Freud saw it as open rebellion. By 1913 the break was final: Jung wrote Freud "that I could do no further work with him if he would not give up that dogmatic attitude." Said Freud: "We took leave from one another without feeling the need to meet again!"

THE ALCHEMIST

One of the most controversial issues about Jung — outside psychiatry — concerns Nazi Germany. Some of his writings about race have been abused by others for racist propaganda. Chiefly because he held the editorship of a German psychoanalytic journal during the Nazi regime (his co-editor at one time was a relative of Hermann Göring), Jung has sometimes been accused of Nazi sympathies. Jung’s position: as a foreigner of renown, he merely took the job to safeguard what he could of German psychiatry.

Since the war, Jung has lived by the banks of Lake Zurich, treating a few patients and keeping a keen eye on the most difficult patient of all — the world at large. He has never stopped writing, revising his concepts, or enlarging the scope of his inquiries. He has explored medieval alchemy, not because he has any interest in its pseudo-chemical aspects, but because he considers it interesting psychologically: for the most part, he sees the alchemists as seekers after original religious experience outside the permissible limits of the medieval church.

The majority of Jung’s patients have been women, and he has had some down-to-earth things to say about the status of woman in the modern world. She has, he thinks, lost the old ideal of marriage ("He shall be thy master"). The tradition that it is the man who generally breaks up a marriage is no longer true: "Today life makes such demands on man that the noble hidalgo Don Juan is to be seen nowhere save in the theater. More than ever, man loves his comfort . . . There is no longer a surplus of energy for window-climbing and duellos." Woman, meanwhile, will go to greater lengths than ever to find a husband, "by that quiet and obstinate wish that works . . . magically, like the fixed eye of the snake." As men and women adopt more of the roles and interests traditionally attributed to the other sex, Jung thinks a new relationship between them is developing, based on equal partnership.

Most recently, in Answer to Job (just published in England, not yet in the U.S.), he suddenly tackled the 1950 papal proclamation of the dogma of the Assumption of the Virgin, which he considers the greatest religious event since the Reformation. His explanation of the dogma: it was, he contends, historically and psychologically necessary, because the mass of Roman Catholic women (at least unconsciously) demanded it, to give them a symbol of identification in heaven.

FREUDIAN DOUBTS

How big is Jung’s influence today? The Freudians, confident that they are the possessors of revealed psychiatric truth, have crusaded for their own dogma and sought converts with evangelical zeal. Jung, by contrast, for a long time would not even bother to set up a formal training school for analysts who wanted to follow him, and he still refuses to seek converts. Proselytizing, in his book, is merely a reflection of unconscious doubts. Not until 1948 was a C. G. Jung Institute established in Zurich, and Jung has given it little more support than his name. It now has about 100 students from 14 countries, including the U.S., Denmark, India. London, New York, San Francisco and Los Angeles are the next major centers of Jungian influence; in each there is a handful of analysts trained by Jung himself or his earliest disciples. San Francisco has a small training institute, and one is being set up in Los Angeles. The Bollingen Foundation * is currently bringing out his collected works (four volumes published, 14 to go).

Jung’s influence in psychiatric practice, though often unacknowledged, has been conceded by the late A. A. Brill, leading U.S. Freudian, who called him "the pioneer psychoanalyst in psychiatry." Freud thought that analysis was useful only in the milder forms of emotional illness (neurosis). Jung was among the first to use it to interpret schizophrenia, commonest of the most serious psychoses (which fills 300,000 hospital beds in the U.S.).

Results of early treatment by analysis were only tentative. But then came insulin and metrazol, and now, in the last two years, have come two new drugs, chlorpromazine and reserpine, which are making thousands of supposedly hopeless cases of schizophrenia accessible to analytic techniques.

THE NATURAL FACE

The ultimate value of Jung’s ideas cannot yet be measured by practical standards. His great achievement is that he has shown psychology a new direction: he has constructed a psychology for human beings who reach out toward the unknown, the intangible, the spiritual. He has attacked the goal of psychological adjustment, which is fine "for the unsuccessful, for all those who have not yet found an adaptation," but which for others means only "restriction to the bed of Procrustes, unbearable boredom, infernal sterility, and hopelessness." Even if he is only half right, Jung has suggested to mankind a way of "adjustment" not merely to his animal instincts and social pressures but to his great paradoxes and his eternal religious needs.

Living happily in his old house, surrounded by 19 grandchildren and two great-grandchildren, the old man seems to many of his followers the most convincing case history in support of Jungian theories. Has Jung himself achieved individuation? Says he: "Individuation means to become what one is really meant to be. In Zen Buddhism they have a saying: ’Show your natural face.’ I think I have shown my natural face, often to the bewilderment of my time. Yes, I’ve attained individuation—thank heavens! Otherwise I would be very neurotic, you know."

Freud and his followers have always insisted that the name "psychoanalysis" belongs properly only to their theory and method. Adler called his "individual psychology"; Jung’s is "analytical psychology."

* The mandala, meaning magic circle in Sanskrit, is most familiar as an aid to contemplation among Buddhist and other Oriental sects. A medieval Christian mandala shows Christ at the center, with the four evangelists at the cardinal points.

† Said he: "I cannot let myself be stared at for eight hours daily."

‡ Once a Zurich analyst had to deal with a new patient so tense that it seemed she had no mere neurosis but a beginning psychosis. Alarmed—because analysis at this stage may touch off a psychotic crisis the analyst went to Jung for advice. The master listened to the symptoms, then asked: "American? From the Middle West?" The analyst nodded. "Well then, I think you’re pretty safe," said Jung, "but I would worry if it were a European."

⍰ Set up by his U.S. admirer Paul Mellon of the Pittsburgh Mellons, and named for the little town of Bollingen on Lake Zurich, where Jung spends many vacations and periods of meditation.

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/90047-time2bmagazine2bcover.jpg`
2. `http://juliadodson.com/35001.html`

Carl Jung’s Natal Chart (2019-02-20 10:01)

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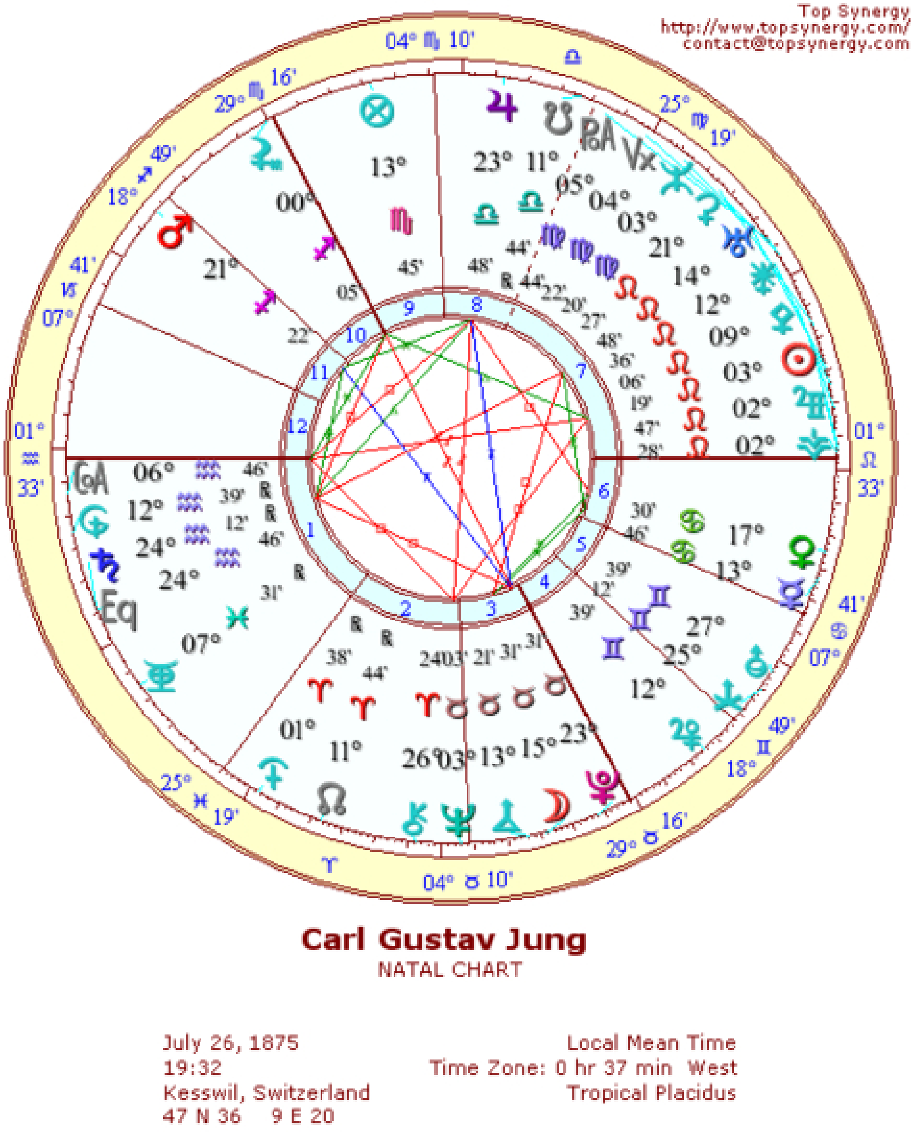
Top Synergy
http://www.topsynergy.com/
contact@topsynergy.com
Carl Gustav Jung
NATAL CHART
July 26, 1875
19:32
Kesswil, Switzerland
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Local Mean Time
Time Zone: 0 hr 37 min West
Tropical Placidus

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/14c1f-carl2bjung2bnatal2bchart.png`

C.G. Jung and Hermann Hesse by Miguel Serrano Forward (2019-02-20 10:09)

C.G. Jung and Hermann Hesse by Miguel Serrano

Foreword

I reread the pages of this book with an overpowering feeling of nostalgia.

How many years have there been, and how many editions? - twenty in the United States alone, as well as translations into most of the European languages, even Dutch and Greek, not to mention Persian and Japanese. How many years have passed since I experienced this great adventure of the soul! Truly, I have been blessed with a magical existence, since I was lucky enough to live for ten years in Montagnola, in the ancient Casa Camuzzi, which had once provided a home for Hermann Hesse. It was a nobleman's house, built in the Saint Petersburg Baroque style by one of the architects of the Golden Hill, its balconies and terraces facing the peaks of the Alps and the Lago di Lugano - but also opening onto the Garden of Klingsor.

Youthful pilgrims from East and West beat a path to its door, carrying in their knapsacks The Hermetic Circle, often in its German translation but more often in the English version. They retraced, step by step, the journey I had made so many years earlier (more than twenty years earlier, in fact) and, quite unexpectedly, they found themselves fact to face with the author of those pages, who acted as their guide, sat them down at his table to drink wine and offered them hospitality, just as all those years ago Hesse had done with me - then merely another youthful pilgrim, who had arrived from the Polar South with no more credentials than a recently-published first work entitled: Neither by Sea nor by Land.

Many things had changed since those far-off days. The streets of Montagnola were no longer of earth but of asphalt, and the pilgrims who trod them were different, too. Almost all of them had gotten to know Hermann Hesse via the biased propaganda of an adulterated form of Hinduism or of the drug culture. I tried to make them see that Hermann Hesse was not at all like that, and that he was being used, distorted. Of course, I realized that I would only achieve limited success among a small number of those I spoke to, whom I might just be able to save before an entire generation plunged into the abyss. I was encouraged in my endeavor by the memory of Ninon Hesse, the author's wife, who had confessed to me, in the last interview we ever had, her own discouragement in her struggle to ensure that Hesse was not distorted. She told me that she had had a visit from a Canadian television company, which wanted her to write a script from Steppenwolf. She had refused, because Hesse had expressly stated in his Will that his works were not to be filmed. Ninon was having problems with the author's children, too. While she was alive, Hesse's instructions were obeyed faithfully, but this was to change after her death.

One day, in Montagnola, I received a visit from Hermann Hesse's son, Heiner, accompanied by some North American filmmakers. Heiner Hesse had given them permission to make a film of Steppenwolf. They wanted to consult me. I questioned Heiner about the terms of his father's Will and reminded him of what Ninon had told me. He confirmed that those were indeed the terms, but explained that there was an additional clause to the effect that 'if any of his children were to find himself in an adverse economic situation, he could authorize a film of one of the books.' I asked him if he was in such a situation, and he said 'no,' but that he was '... doing it to help present-day youth.' They left me the script, saying that they would return in a week's time for my opinion.

As I read the pages, I was surprised to discover statements by the protagonist of Steppenwolf that were lengthy diatribes against Nazism - something that had never appeared in the original book. I pointed this out at our subsequent meeting, and I can still remember - with a sense of something akin to shock - the reply: 'We had to put these in because the North American public tends to see in Hermann Hesse's cultural baggage the same tradition that gave rise to Nazism in Germany.' This was appalling. It goes without saying that I told them that I was opposed both to this falsification and to the making of the film itself - but, of course, it went ahead after the payment of $ 70 000 to Heiner Hesse. The film was a complete failure.

The total lack of discretion and respect shown by the North Americans and the information media, as well as their lack of culture, led them to try to destroy a German - and so German! - author's links with the very roots of his nationality so as to use him for their own aims, to use him in the great conspiracy of 'universal revelation,' so to speak, which had just begun and which was soon to spread with vertiginous speed across the whole planet. This phenomenon was doubtless encouraged by the vast lack of culture which was generalized and propagated by so many circles in the United States of America.

By this time, my book, The Hermetic Circle, had acquired a certain reputation and was being read by young people and by university circles and professional psychiatrists, in Jungian groups, to a point where the Australian Psychiatric Society sent me a letter of congratulations signed by the president and all its members. For several years, symposiums were held in Montagnola or its immediate vicinity, at the instigation of enlightened North Americans, in which writers and university professors from Europe and America took part. They invited me, too, with the result that I was afforded the opportunity to give two talks. One was about Nietzsche and the Eternal Return, which was subsequently published in book-form under the same title, after I had also given the talk at a university college in Madrid and at the Institute of Hispanic Culture in Madrid and Barcelona, as well as in various Chilean universities. My second lecture was on 'The Transformation of Hermann Hesse in the United States of America.'

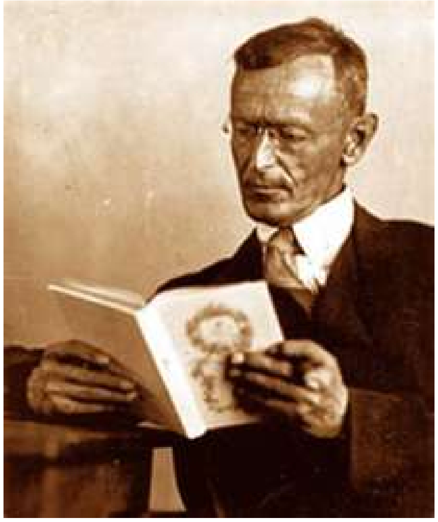
In this talk, I sustained the thesis that Hermann Hesse's essential meaning had been adulterated, making him appear to be some kin of Bohemian, a hippy, an apostle of the drug culture, a pacifist vagrant (although he was indeed a pacifist) who preached liberty at the expense of discipline and method and who, by some subtle means, hinted at homosexuality - or, if one prefers, bisexuality. I affirmed most emphatically that Hermann Hesse could not really be understood if he was cut off from his roots in the literary tradition of German Romanticism, in the ongoing tradition of Novalis, Hölderlin, Kleist and of Nietzsche himself, whom he so admired. Hesse had become the ultimate flower of German Romanticism and of the philosophical line of thought that, with Schopenhauer and Goethe himself (an admirer of Shakunthala), had initiated the great conceptual journey to the East. (Hermann Hesse wrote an extraordinary study of German Romanticism, which has long since disappeared and is completely unknown today.) Under the influence of C.G. Jung, with whom he underwent psychoanalysis, Hesse entered fully into the Germanico-alchemical dream of the Androgyne - which is the opposite of homosexuality - whose aspiration is totality and the fusion of the opposites, the unity of Nietzsche's 'Self,' the inner homo, of coelo, Demian, beloved and admired by Sinclair; that is to say, by Hesse. His most intimate ego. Narcissus and Goldmund. In the original German version of Steppenwolf, the female protagonist is called Hermina, which is the feminine of Hermann. And this is the same alchemical-tantrio game as in Mozart's Magic Flute: Pamino and Pamina. Hermann Hesse, like the great Germans of the grand tradition, was steeped in the music of Mozart and Bach.

An attempt has been made to turn Hesse into a product of the Consumer society and a propagator of its rites and orthodoxy. He has been firmly inserted in the sinister current of the Kali Yuga. But the young Chilean who, many ears ago, walked the dusty streets of Montagnola and who later returned as his country's ambassador to India, went in search of the other Hesse, the real one; just as he went in search of the real India - that of the eternal ones, the beloved, the Immortals.

These, I can still encounter in the pages of this book.

Miguel Serrano
Valparaíso, Chile
June 1991

Back

[1] 

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/deaa9-hermann2bhesse.jpg`

Some Carl Jung quotations*** (2019-02-20 16:25)

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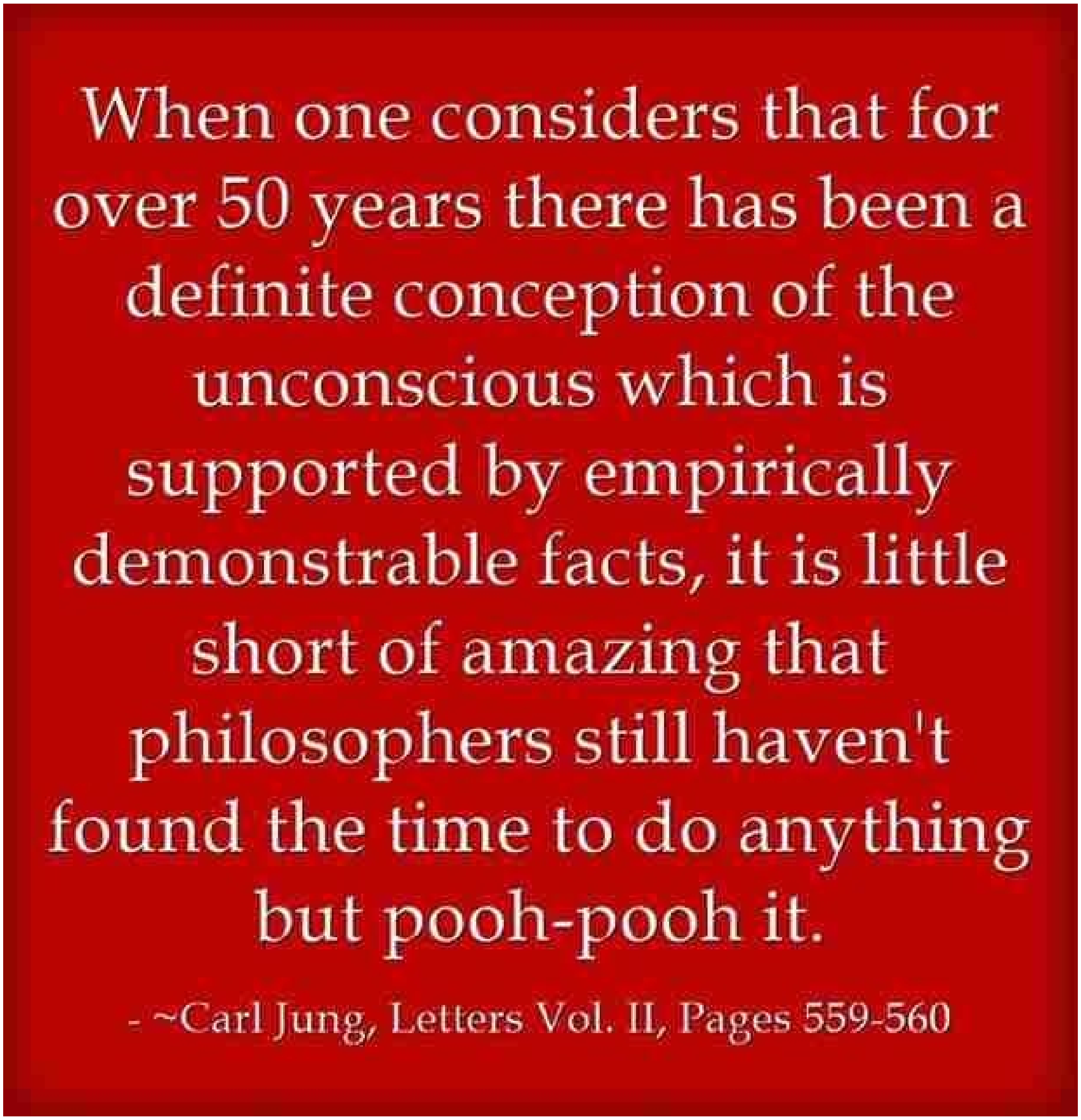

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it.

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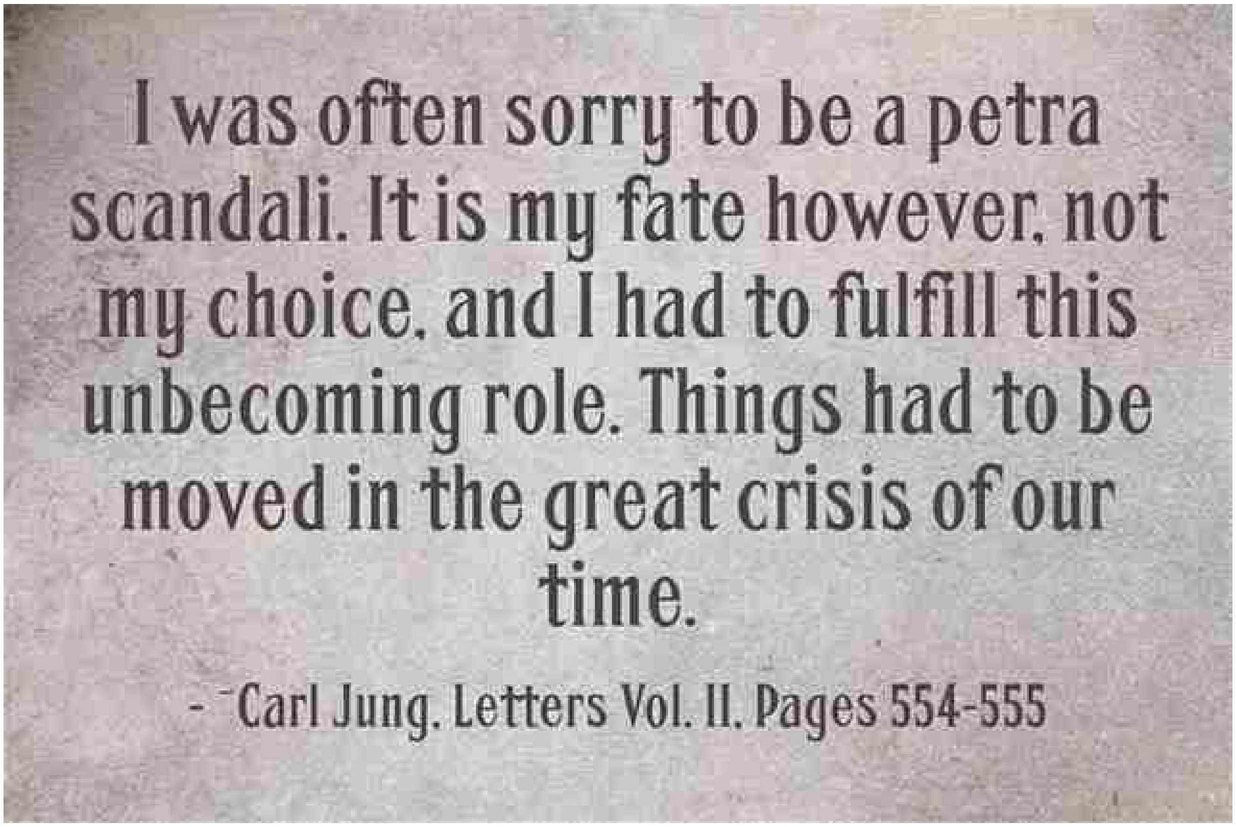

I was often sorry to be a petra scandali. It is my fate however, not my choice, and I had to fulfill this unbecoming role. Things had to be moved in the great crisis of our time.

- Carl Jung, Letters Vol. II, Pages 554-555

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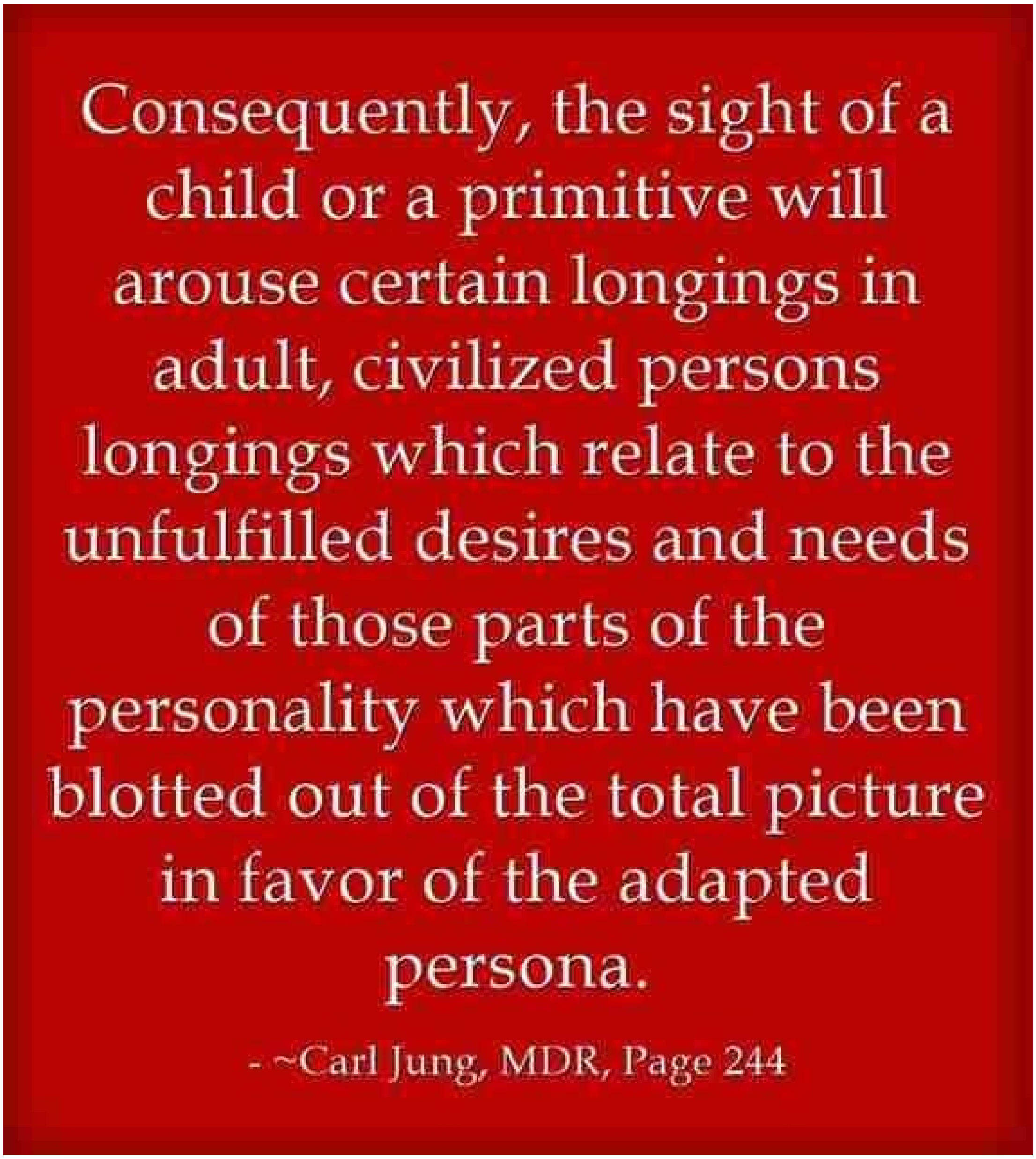

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona.

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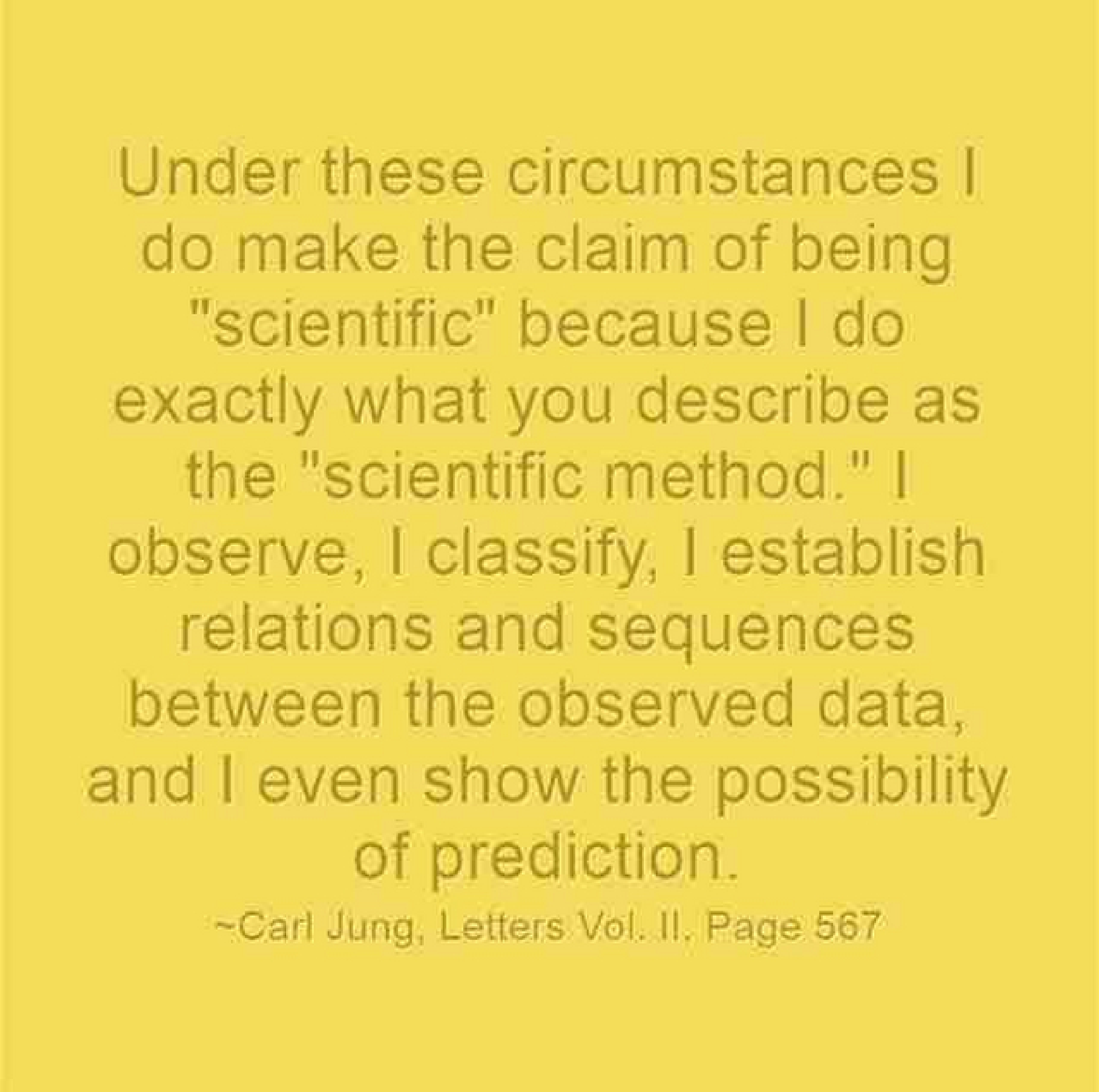

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method." I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction.

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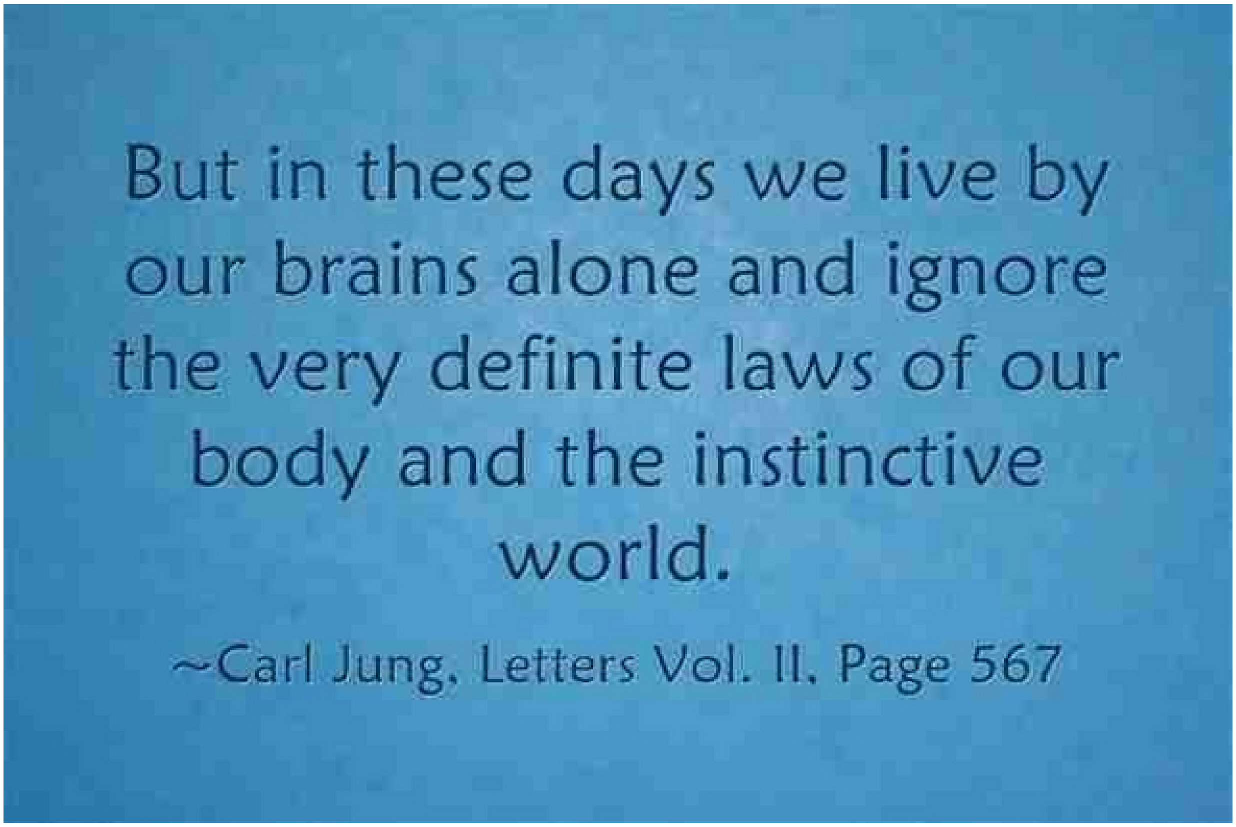

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.

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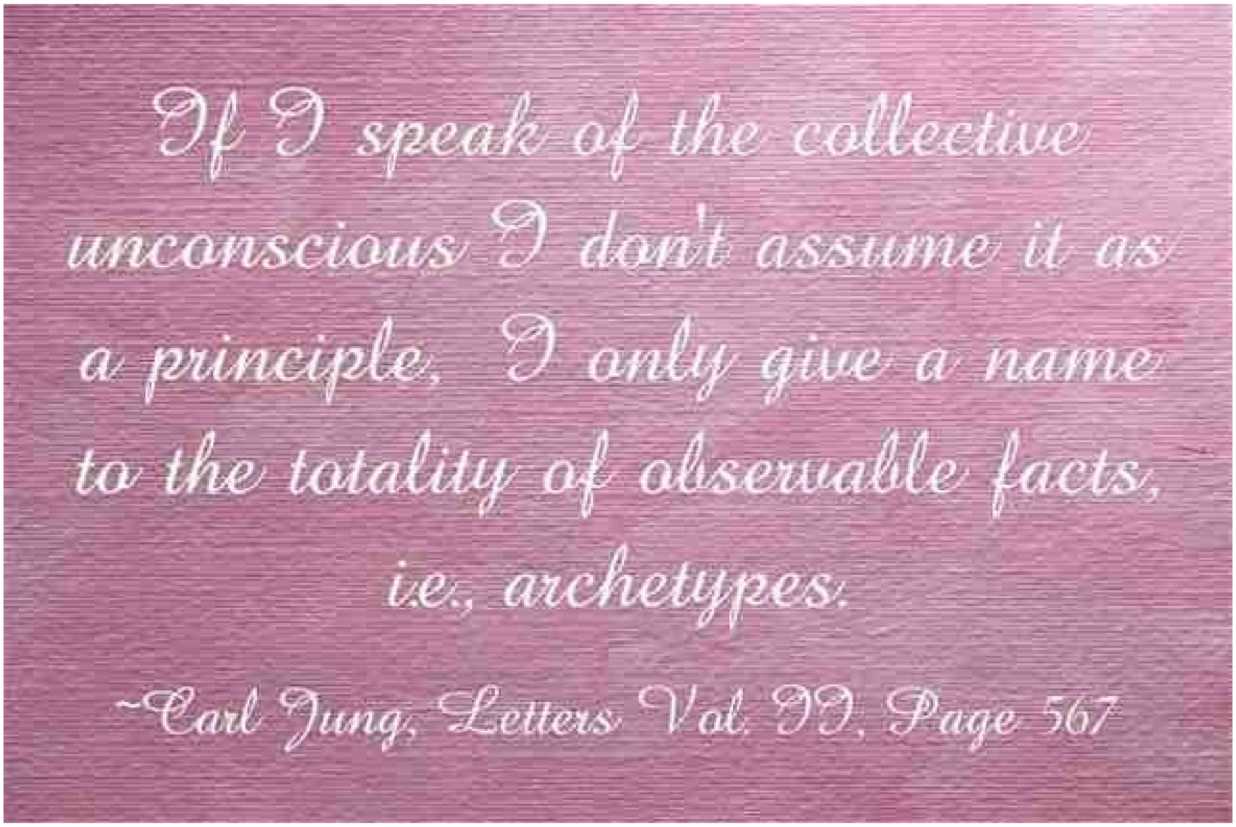

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes.

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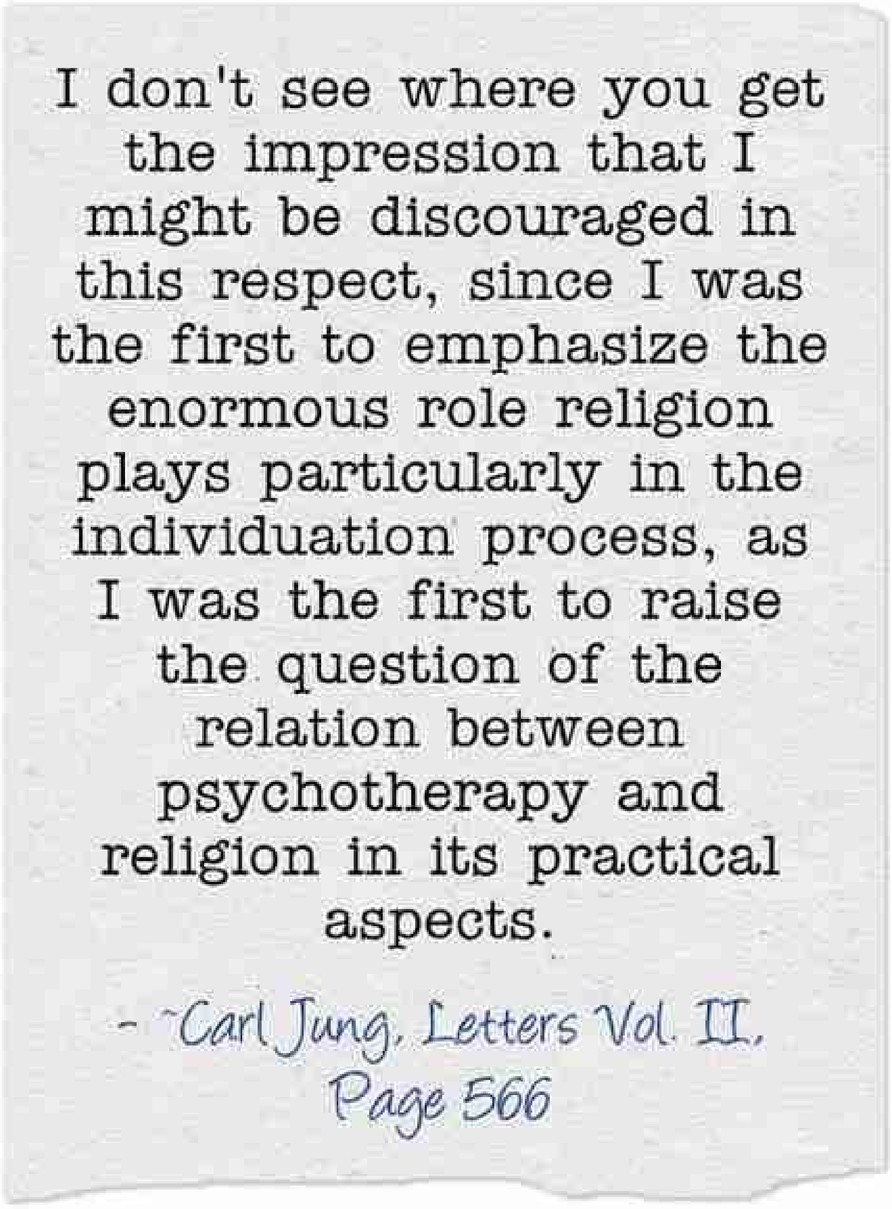

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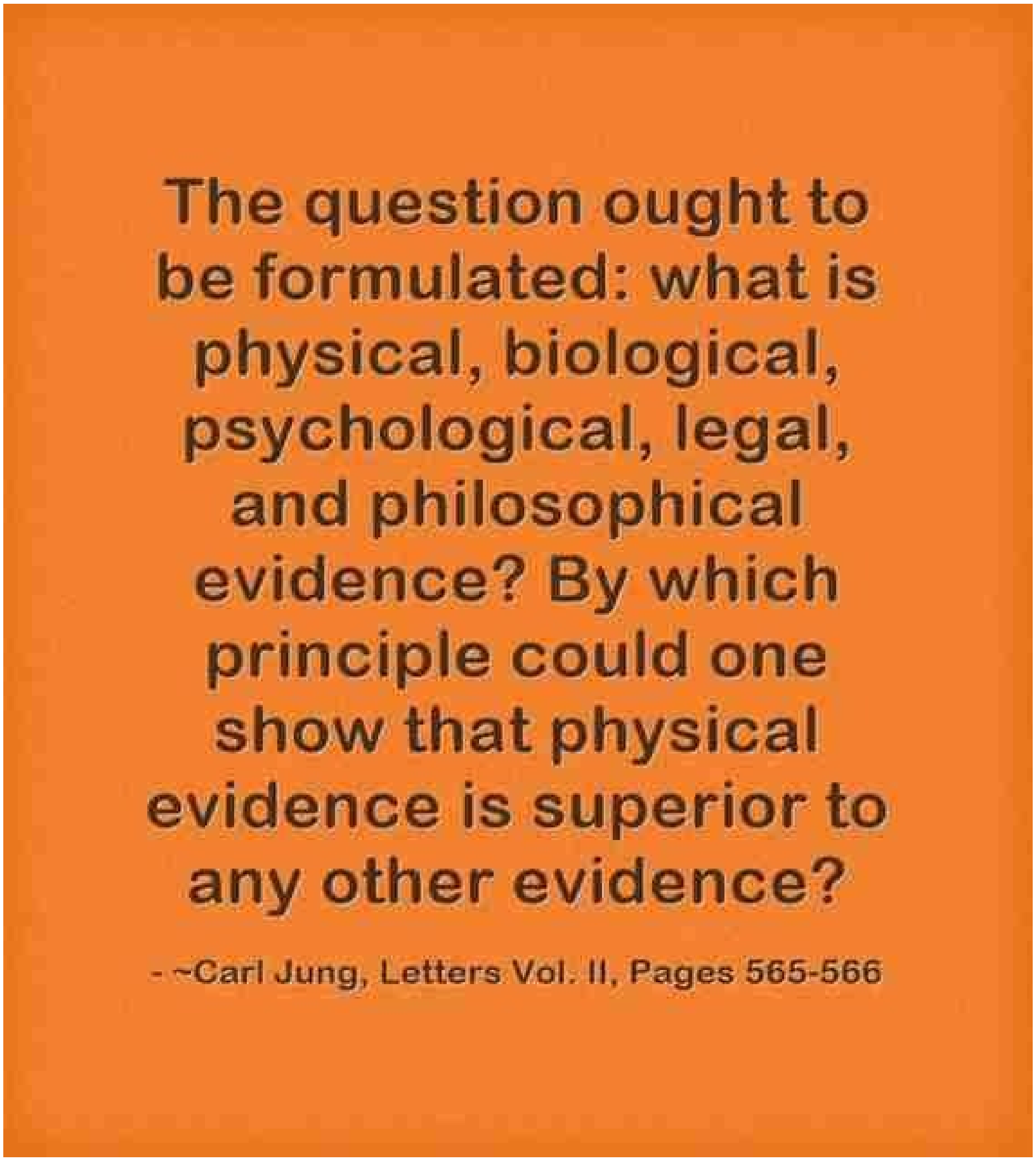

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence? By which principle could one show that physical evidence is superior to any other evidence?

- ~Carl Jung, Letters Vol. II, Pages 565-566

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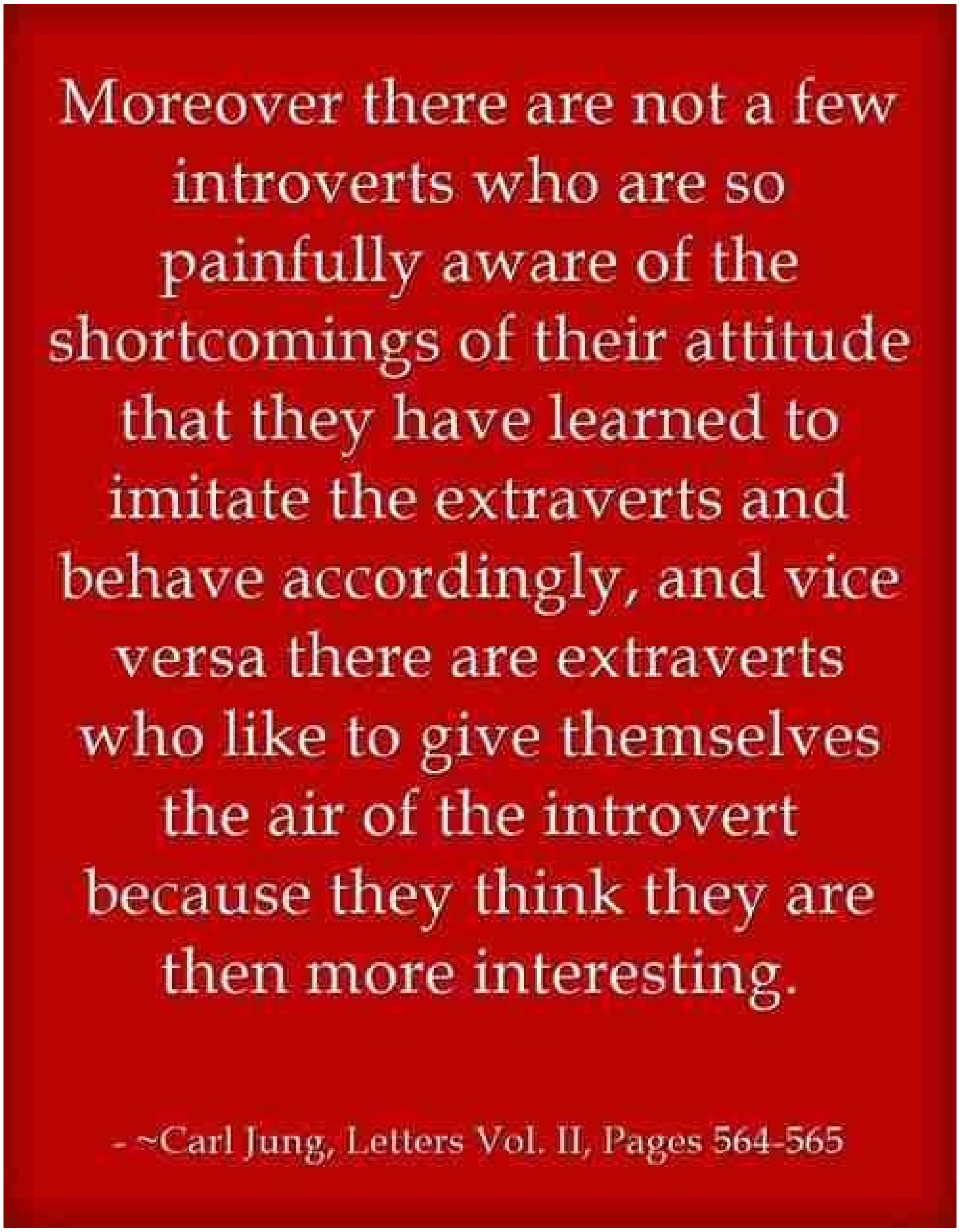

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting.

- ~Carl Jung, Letters Vol. II, Pages 564-565

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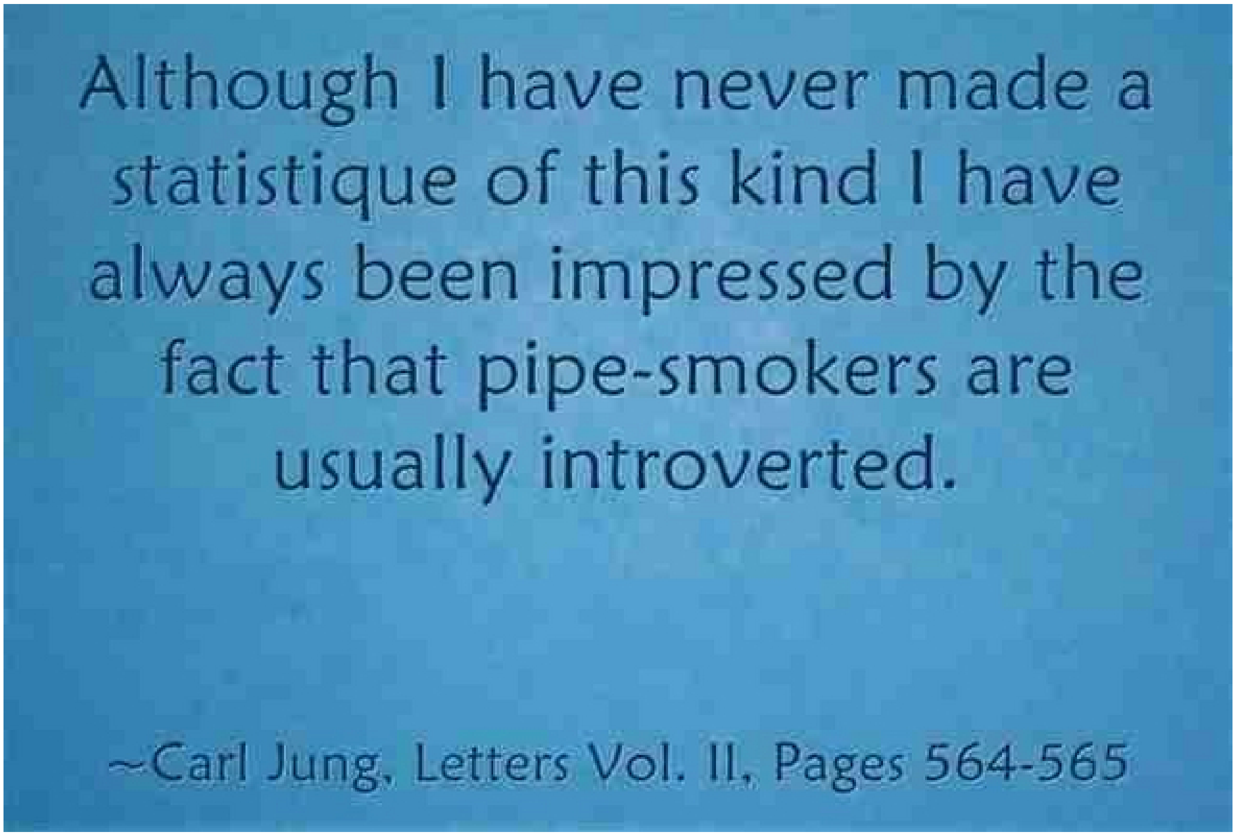

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted.

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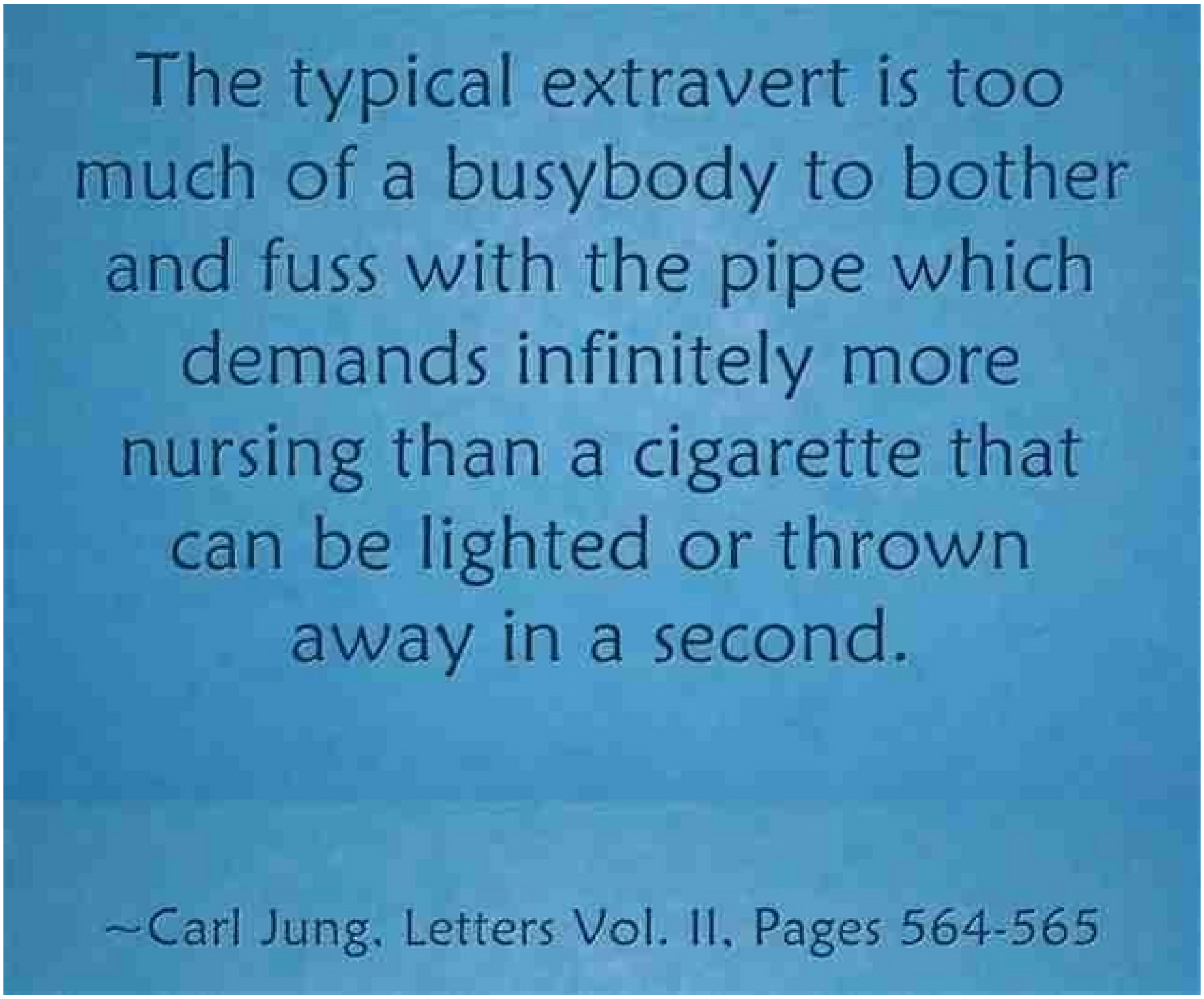

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second.

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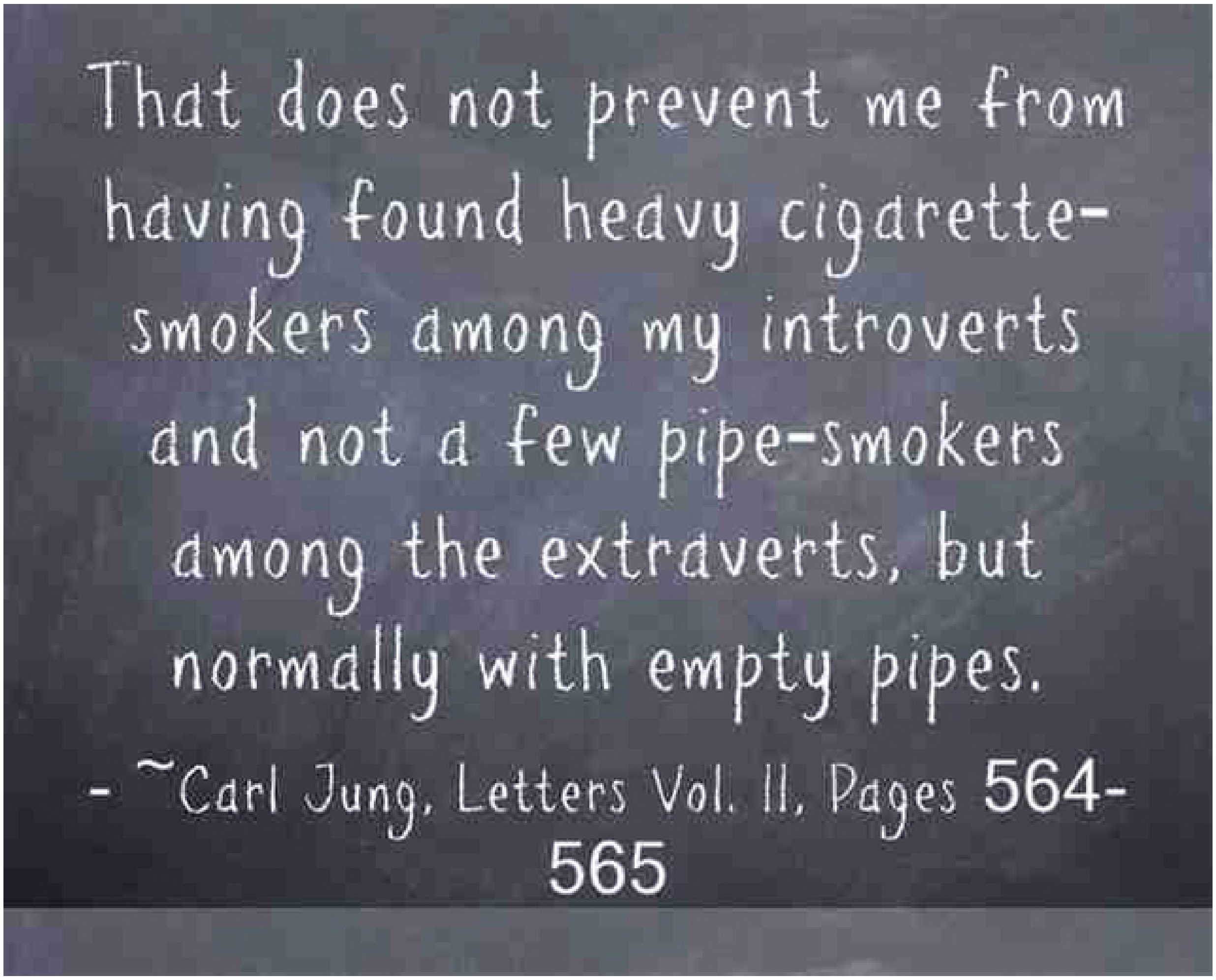

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes.

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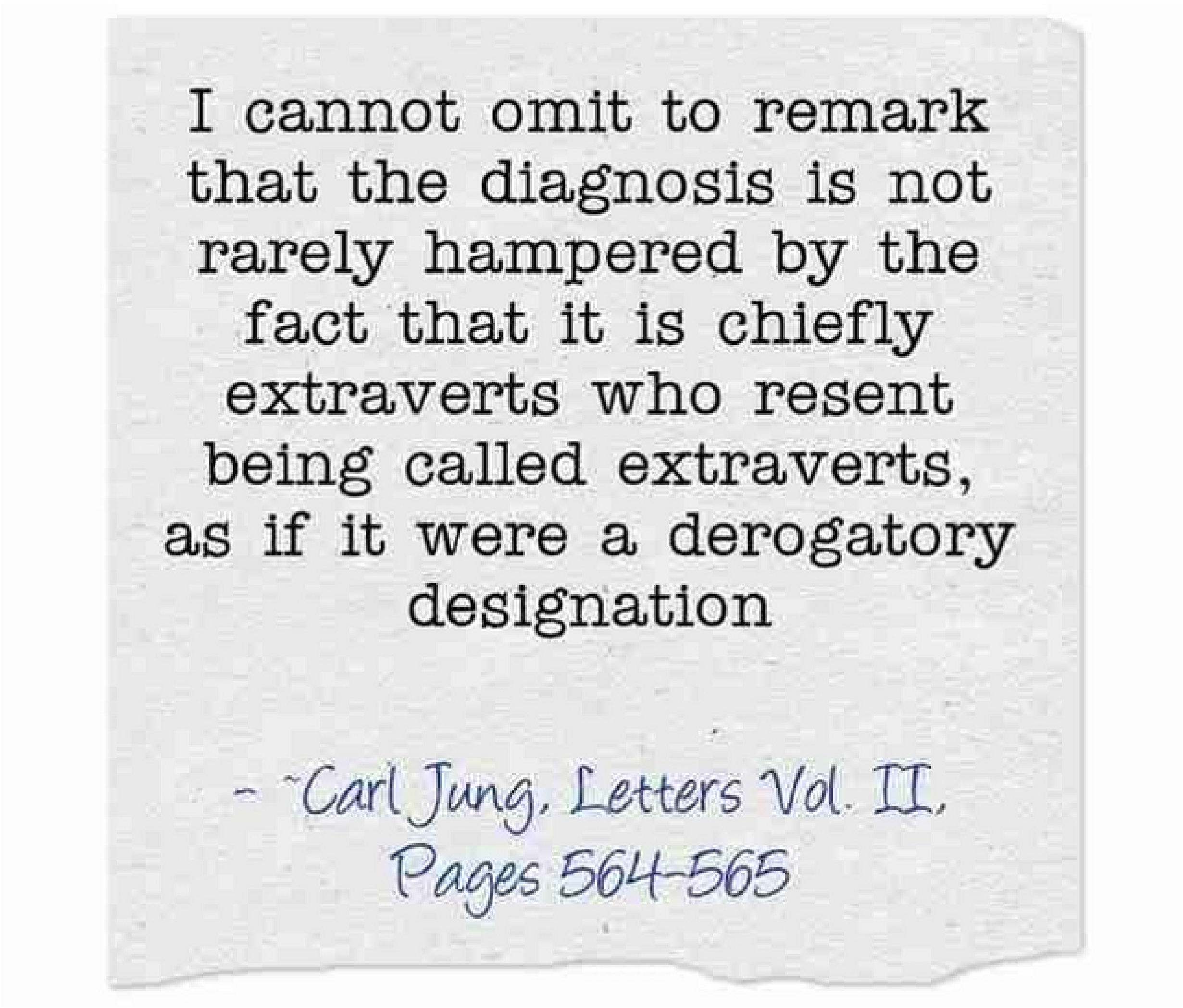

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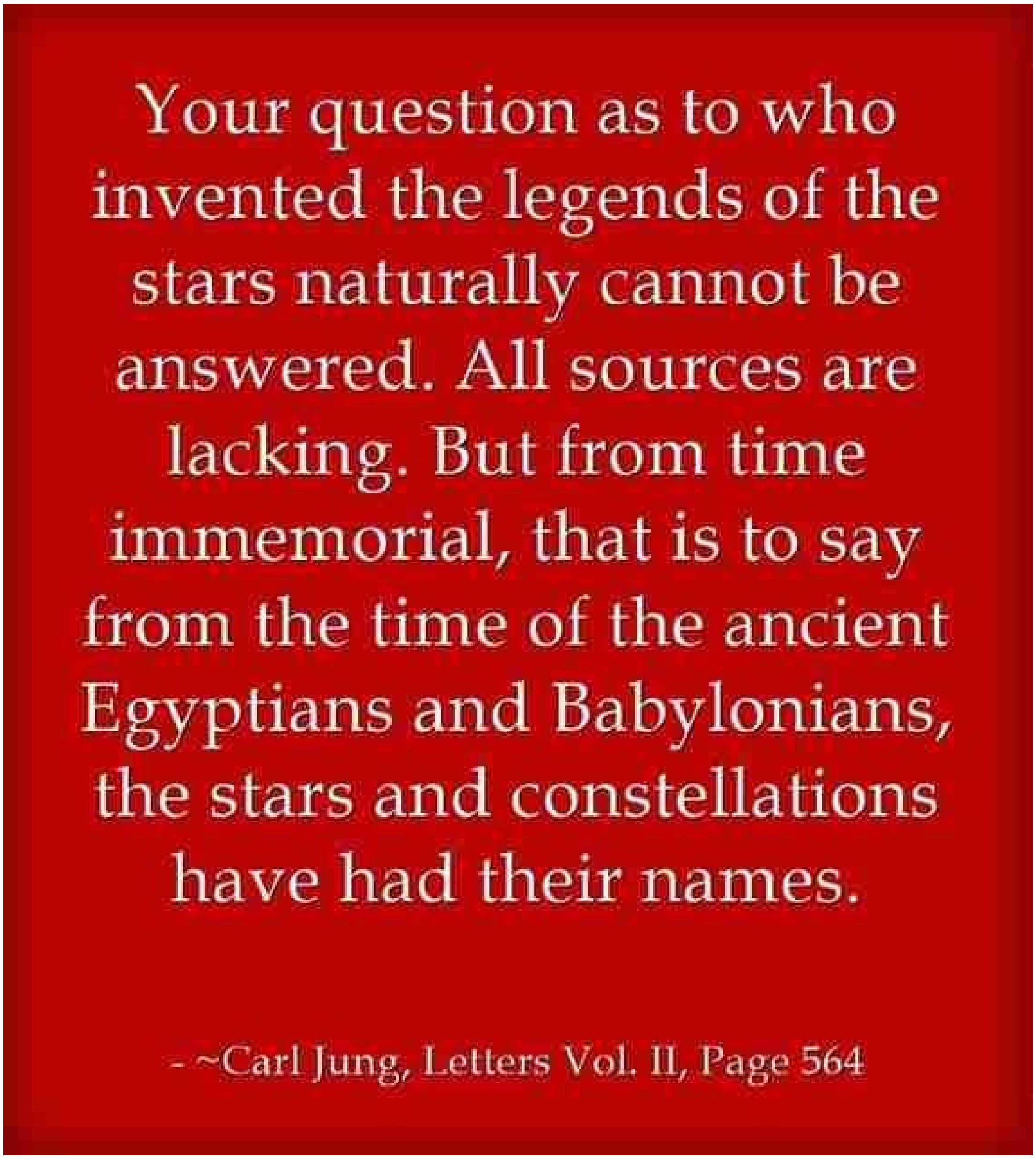

Your question as to who invented the legends of the stars naturally cannot be answered. All sources are lacking. But from time immemorial, that is to say from the time of the ancient Egyptians and Babylonians, the stars and constellations have had their names.

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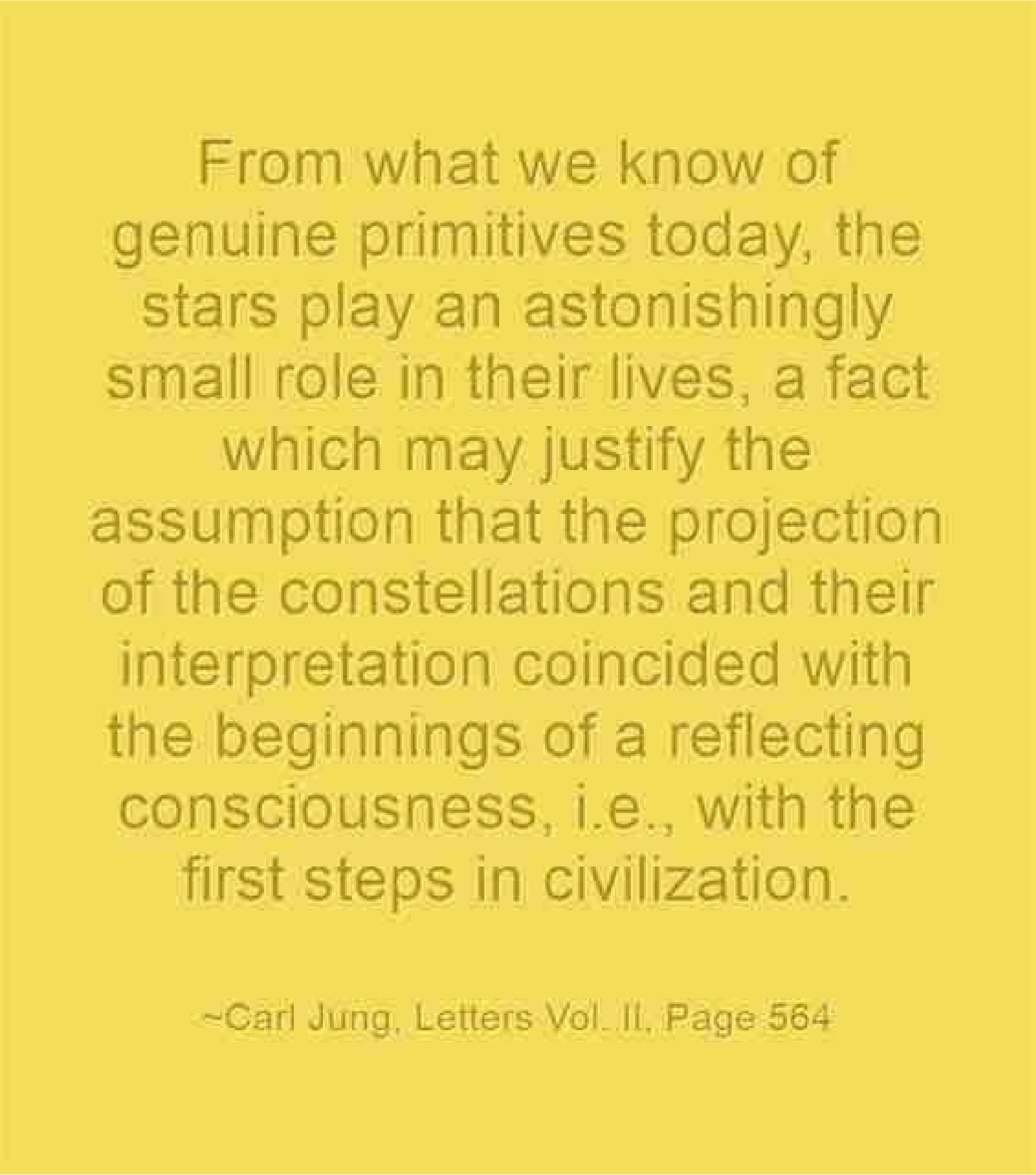

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization.

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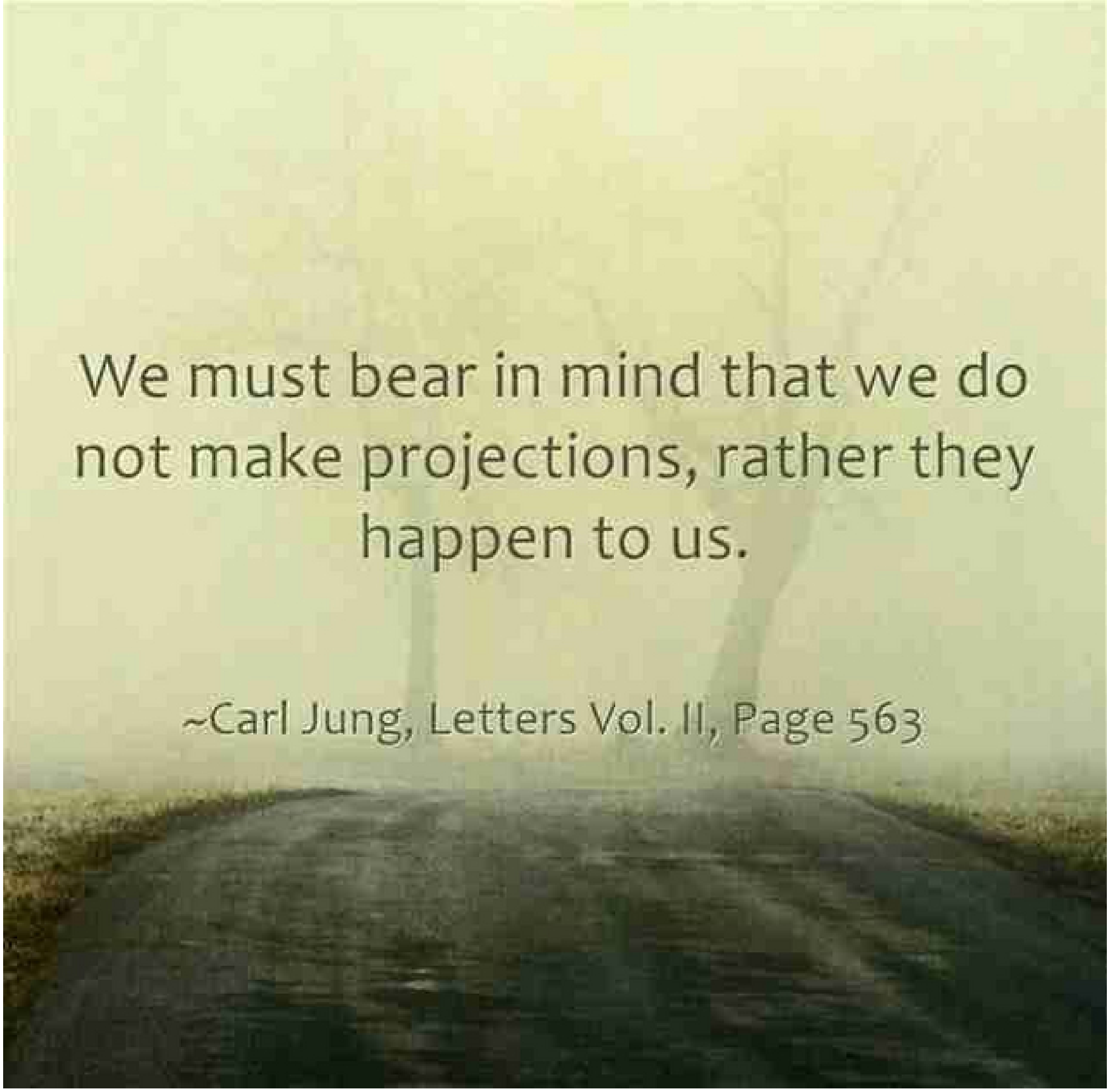
We must bear in mind that we do not make projections, rather they happen to us.
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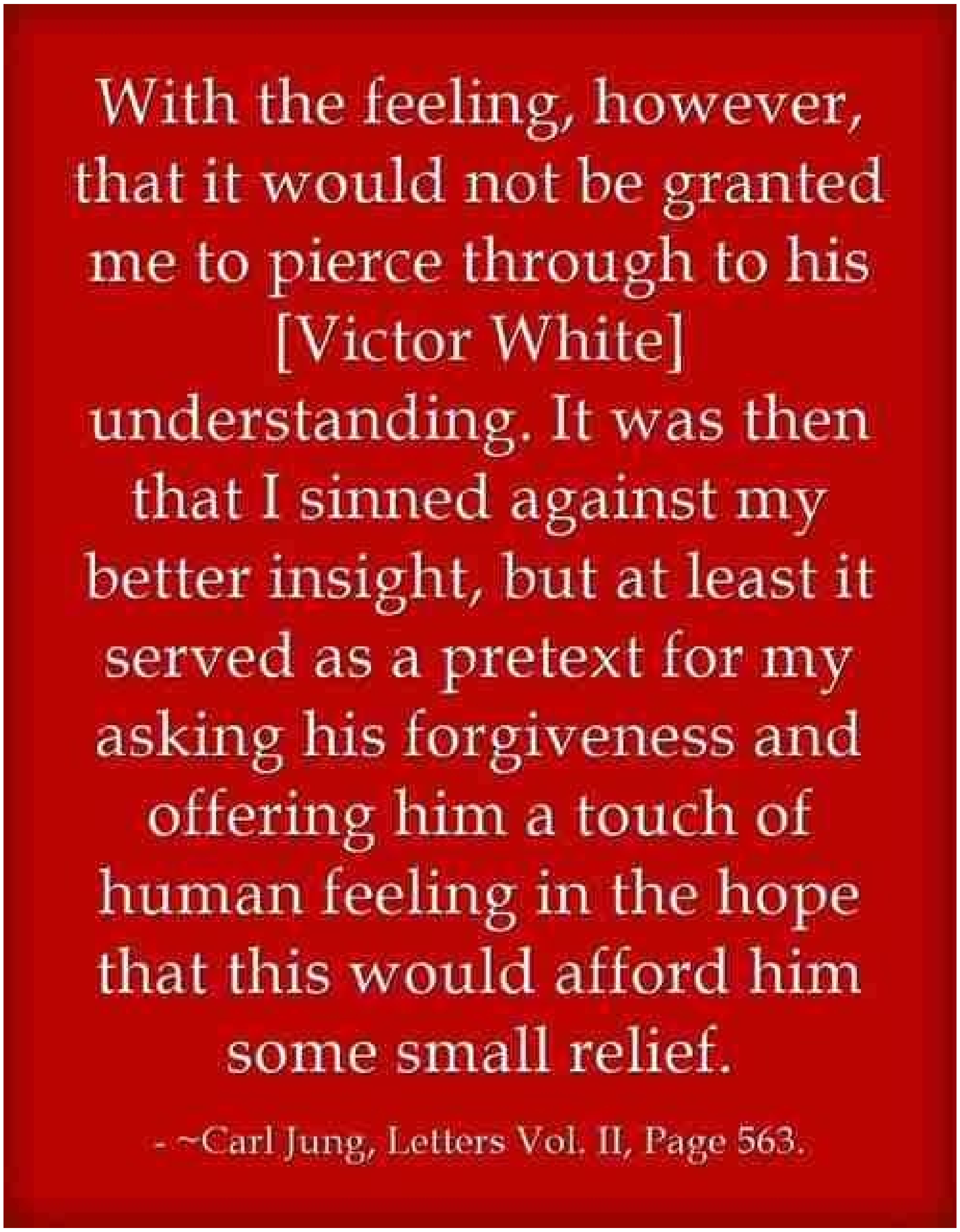

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.

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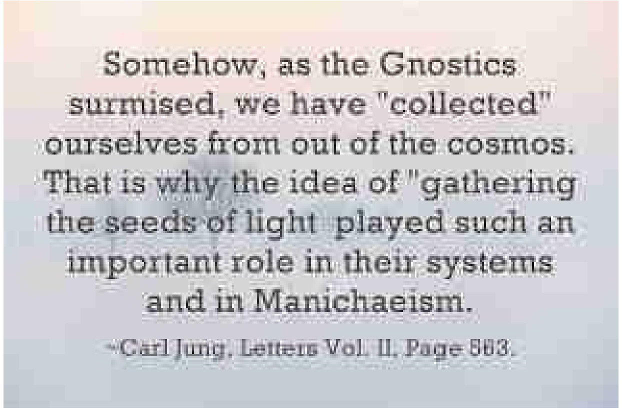

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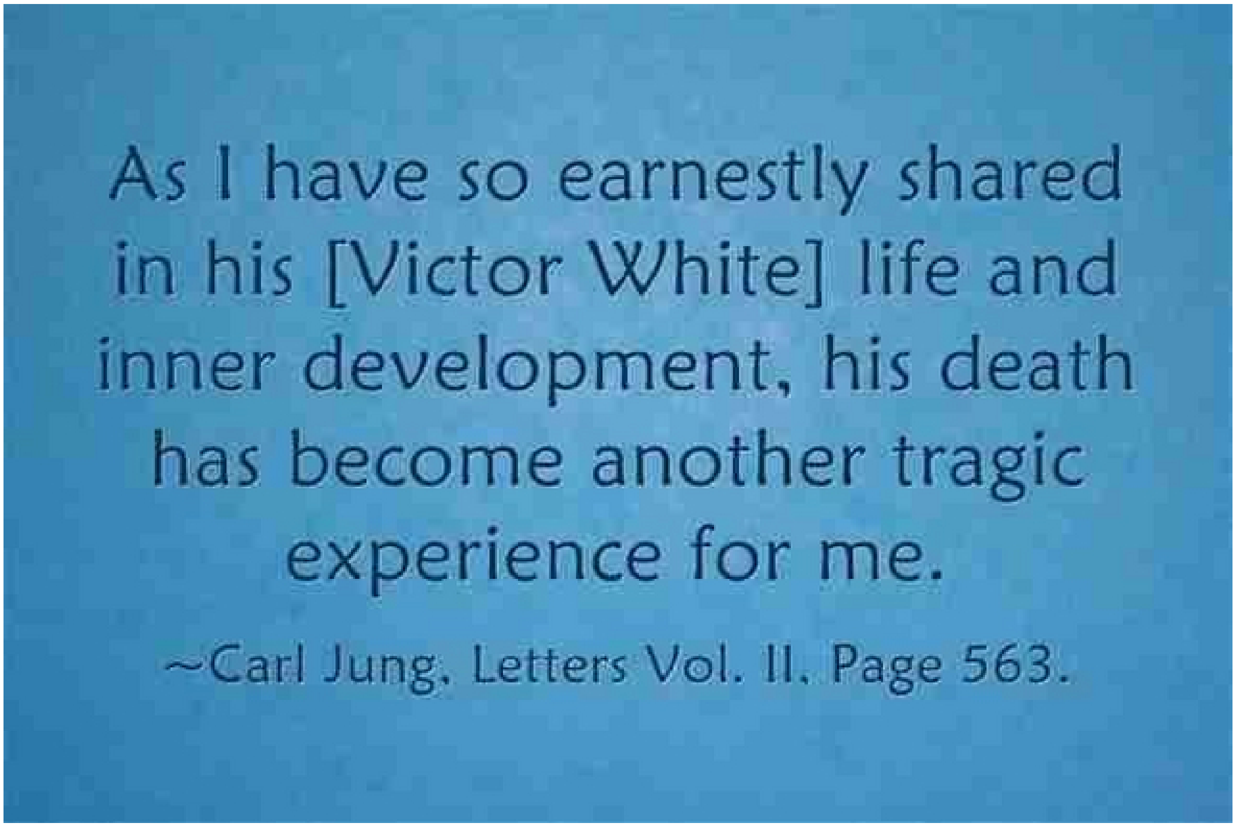

As I have so earnestly shared
in his [Victor White] life and
inner development, his death
has become another tragic
experience for me.

~Carl Jung, Letters Vol. II, Page 563.

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

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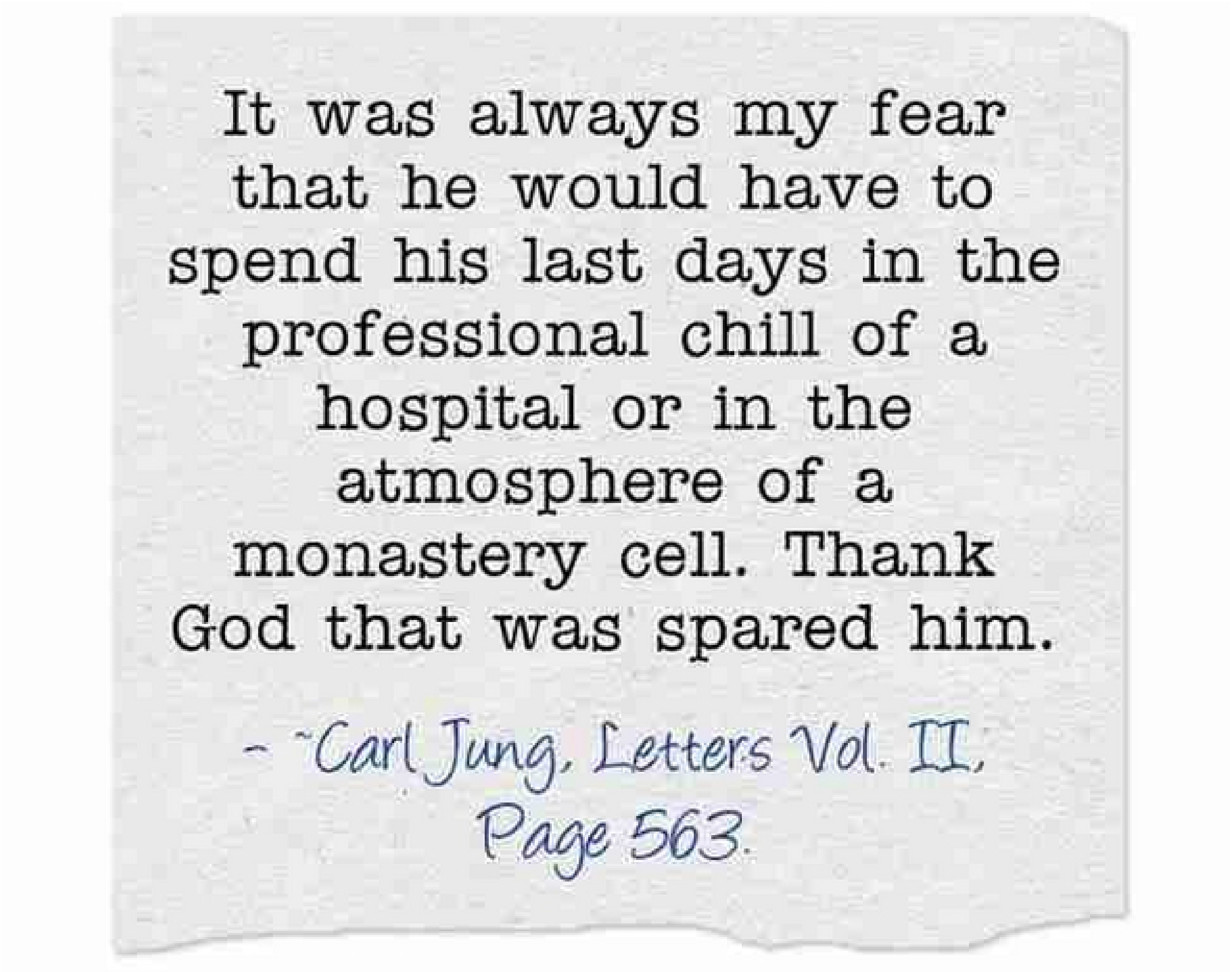

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him.

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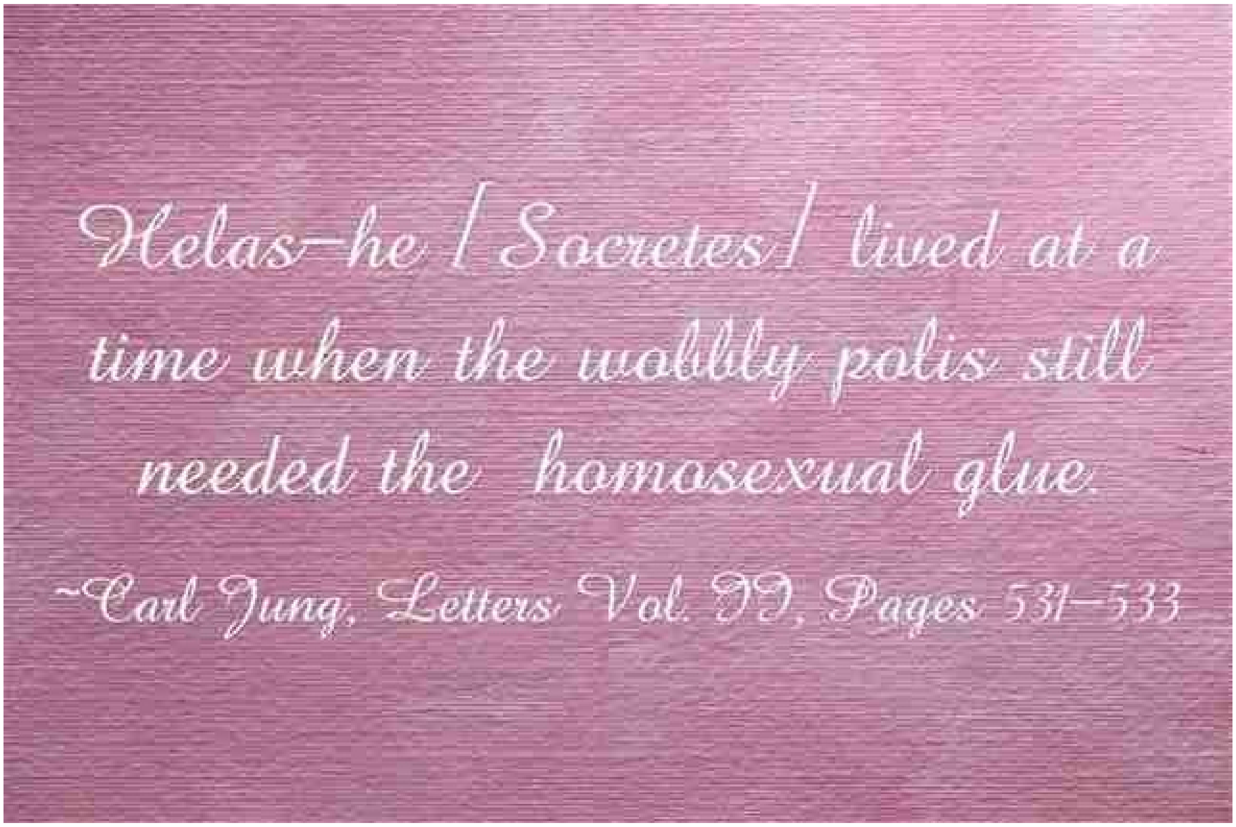

Helas–he [Socretes] lived at a time when the wobbly polis still needed the homosexual glue.

~Carl Jung, Letters Vol. II, Pages 531–533

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Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet.
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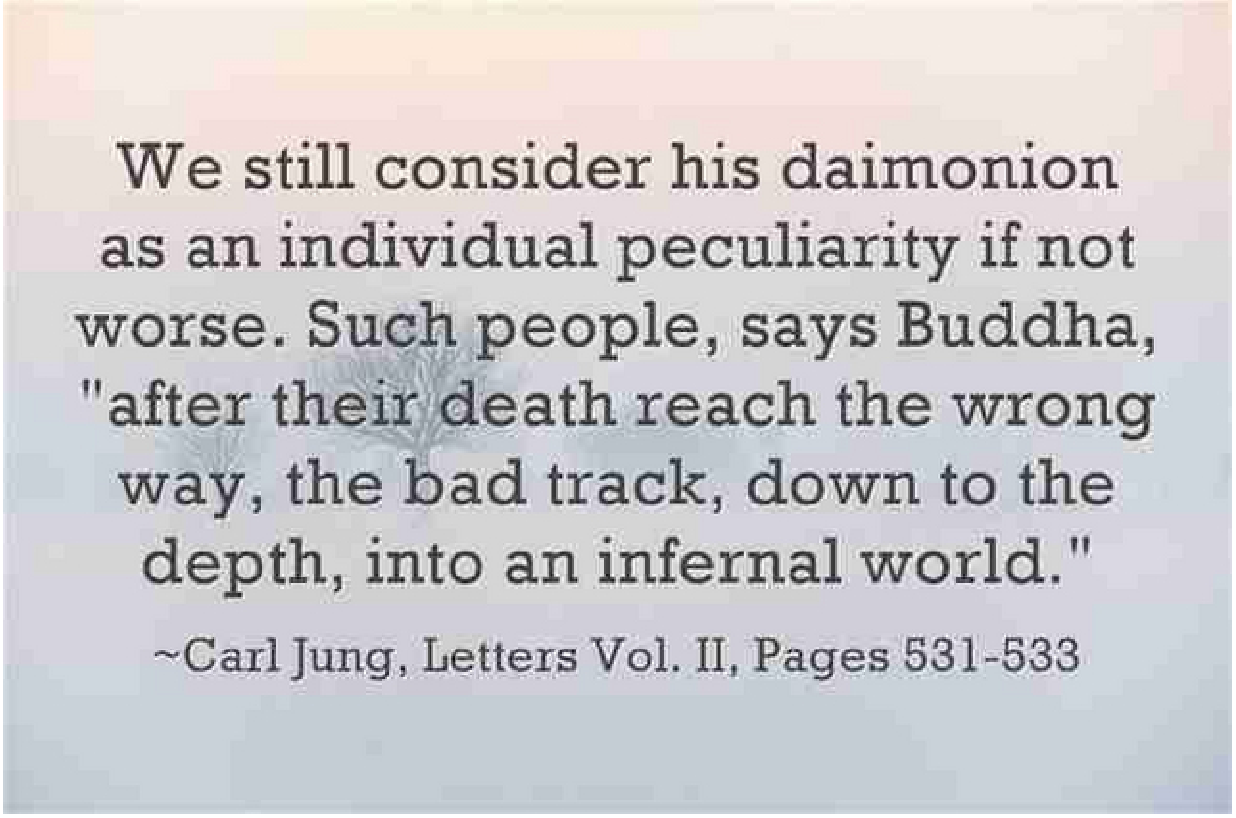

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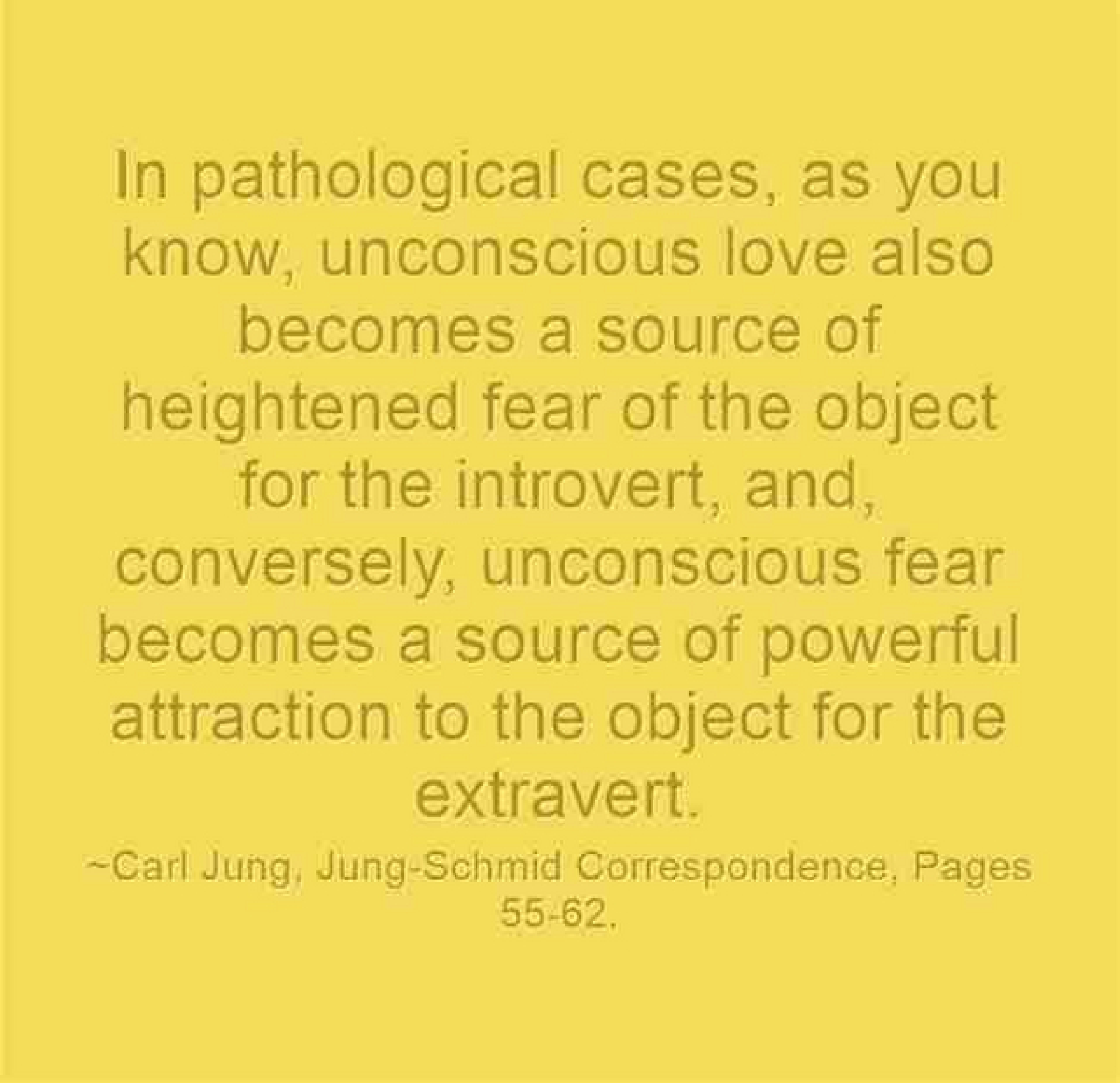

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert.

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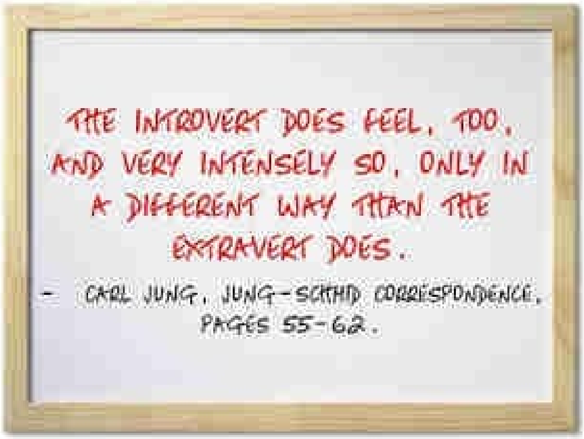

THE INTROVERT DOES FEEL, TOO, AND VERY INTENSELY SO, ONLY IN A DIFFERENT WAY THAN THE EXTRAVERT DOES.

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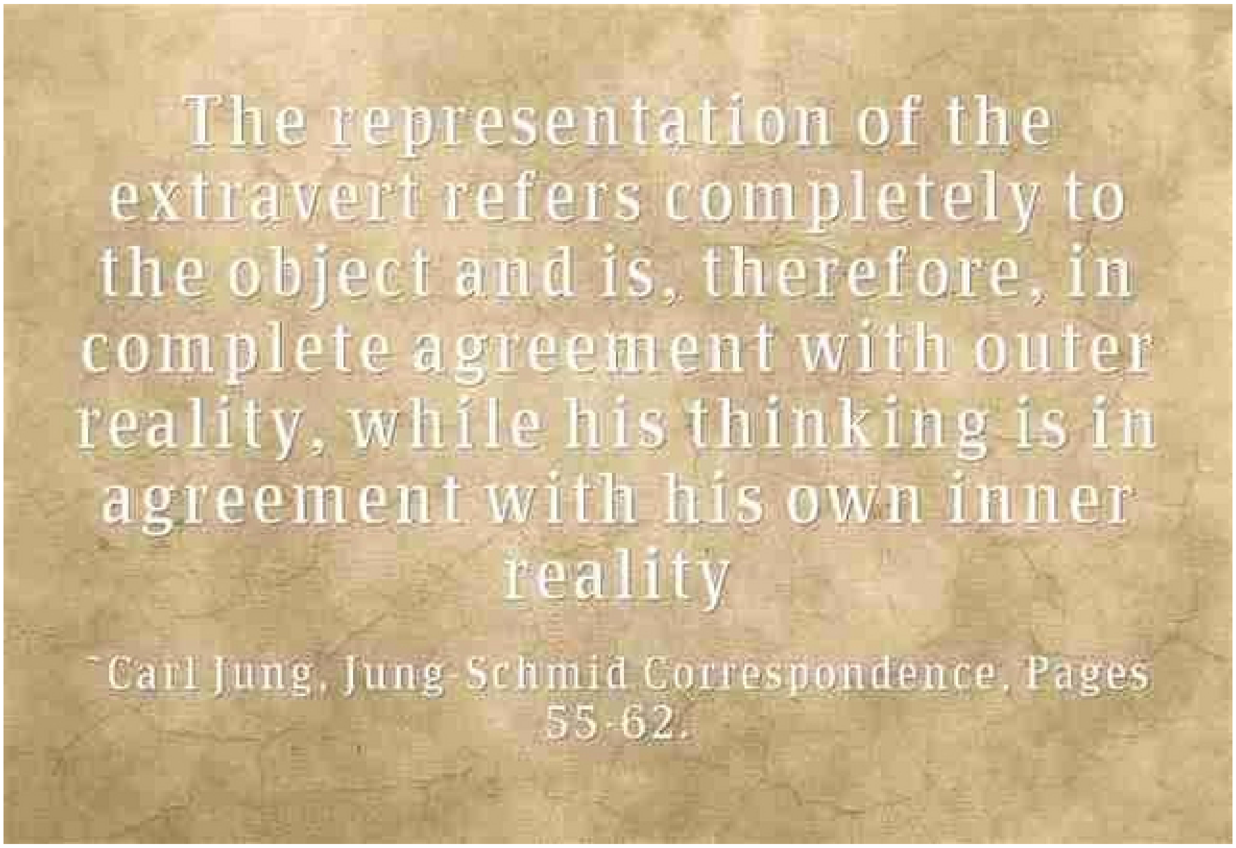

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality

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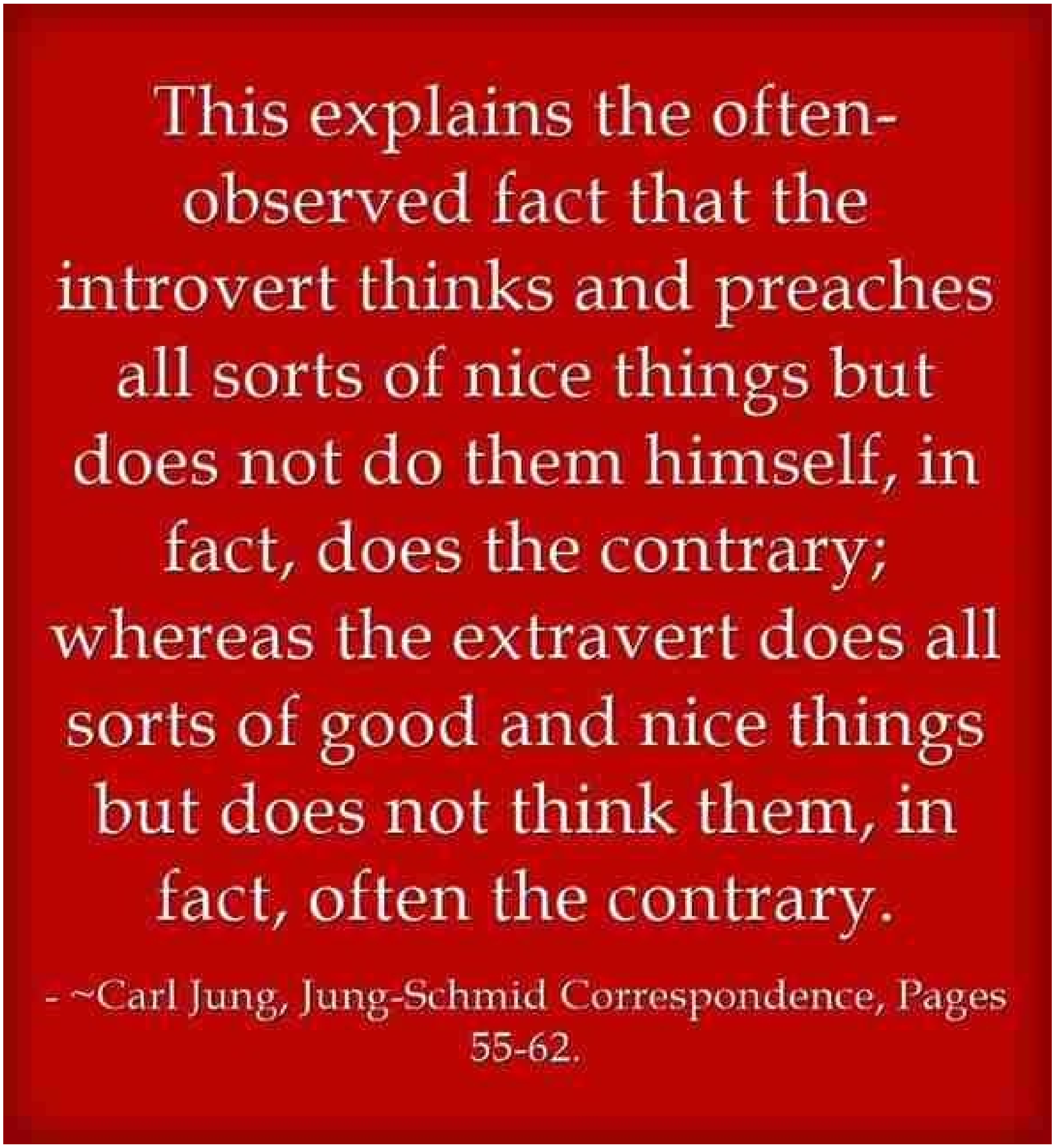

This explains the often-observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary.

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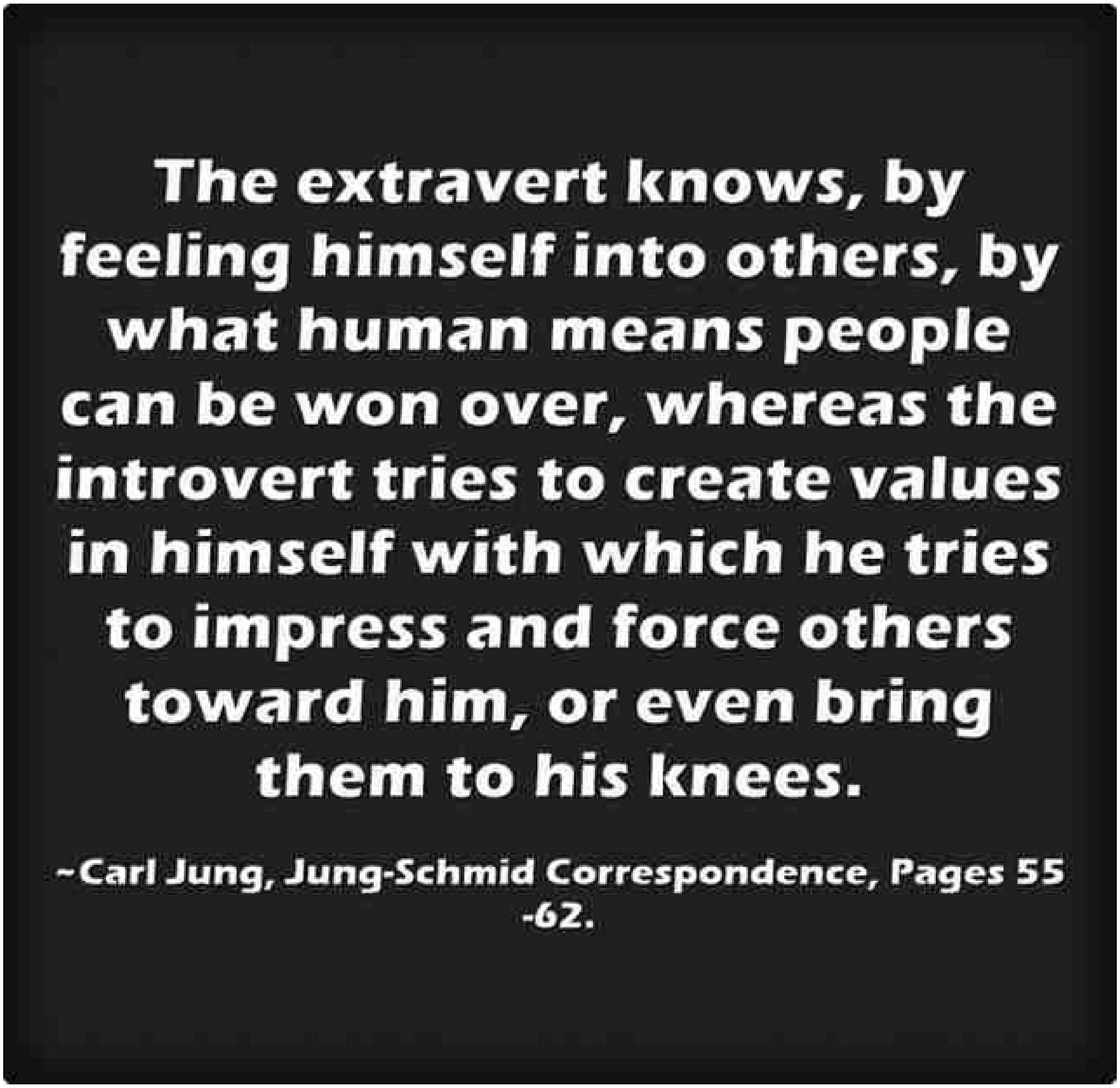

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees.

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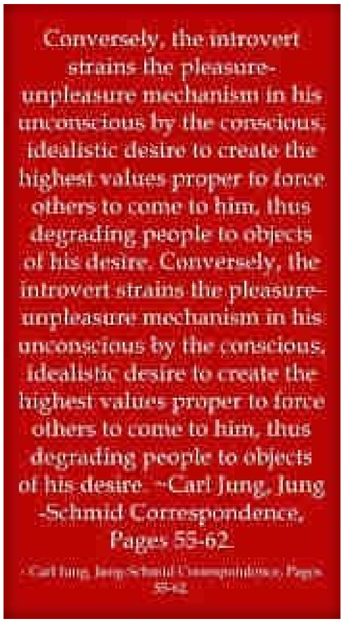
[29] 

Conversely, the introvert strains the pleasure-unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Conversely, the introvert strains the pleasure–unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. ~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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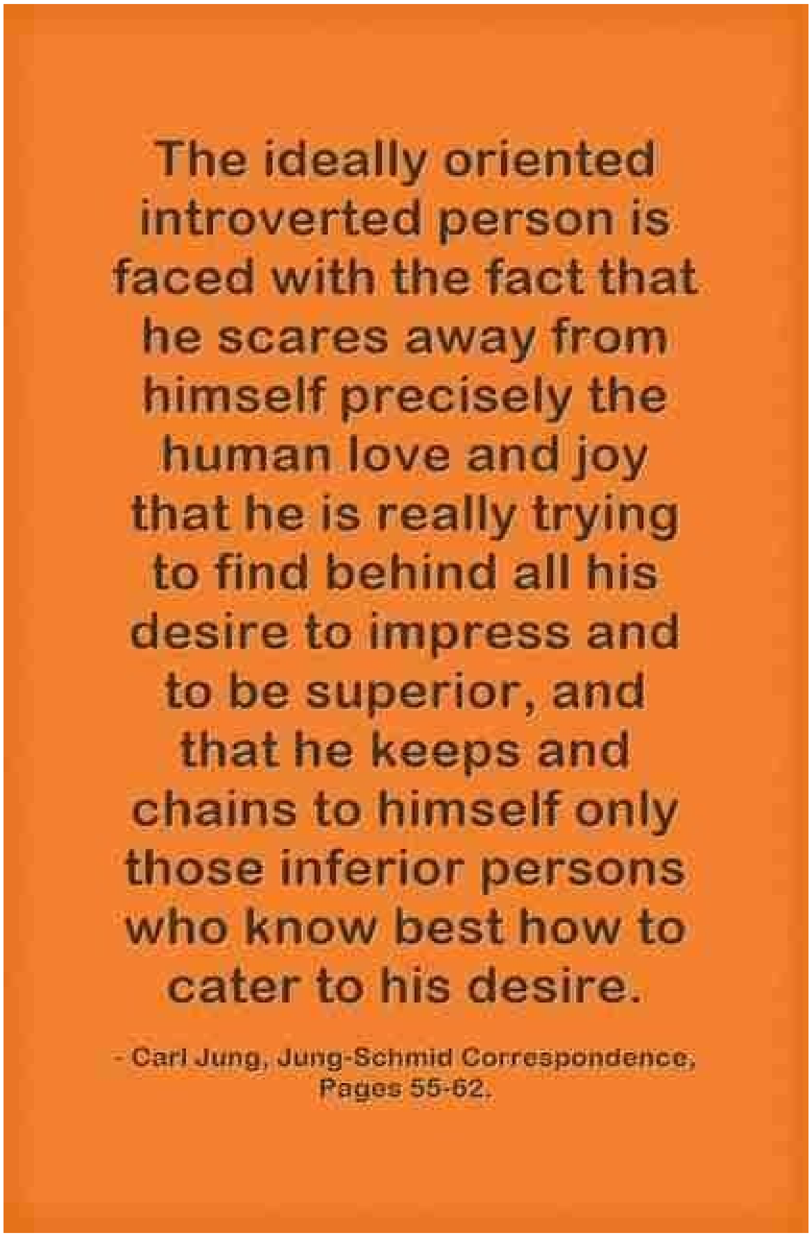

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire.

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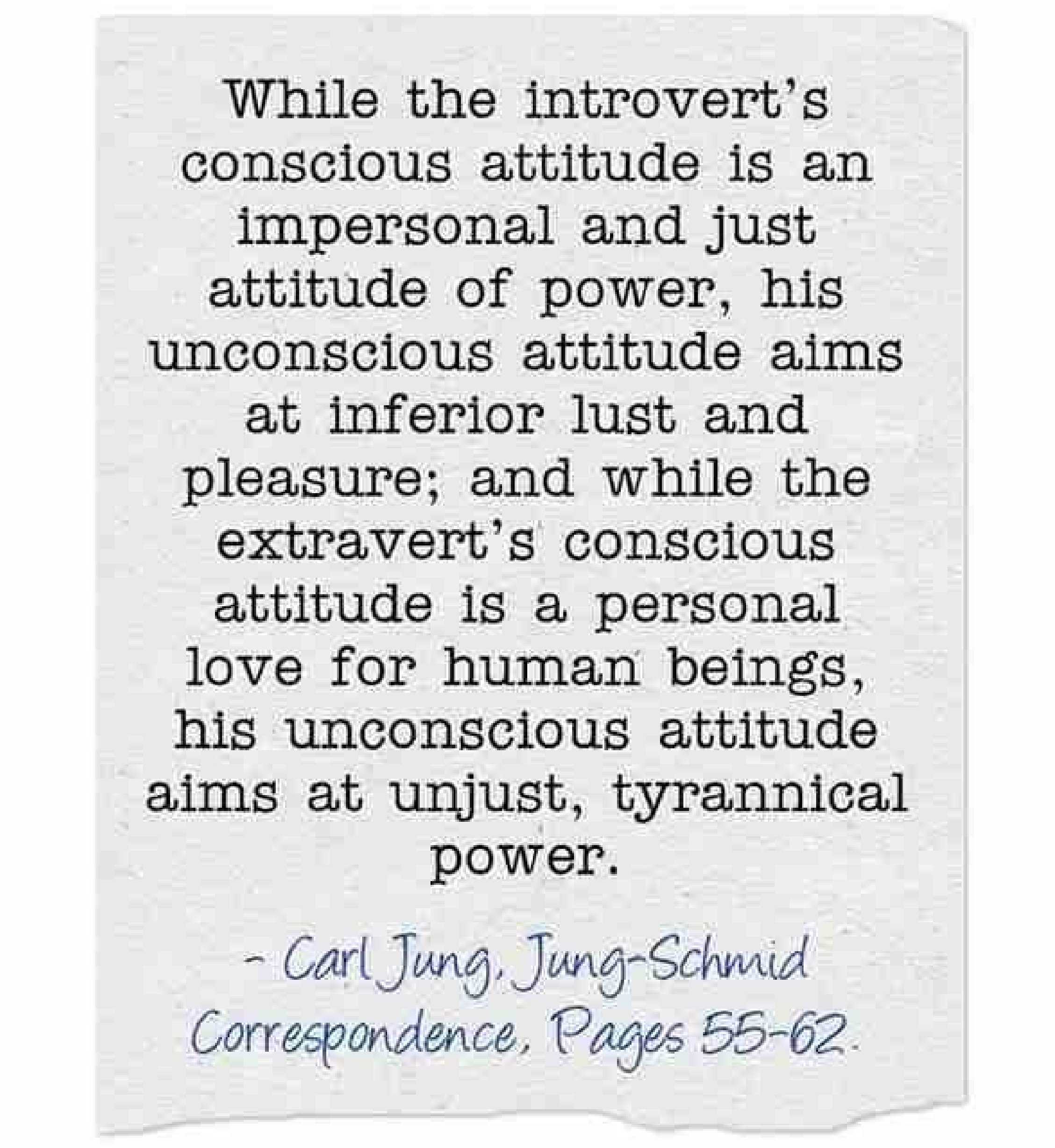

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power.

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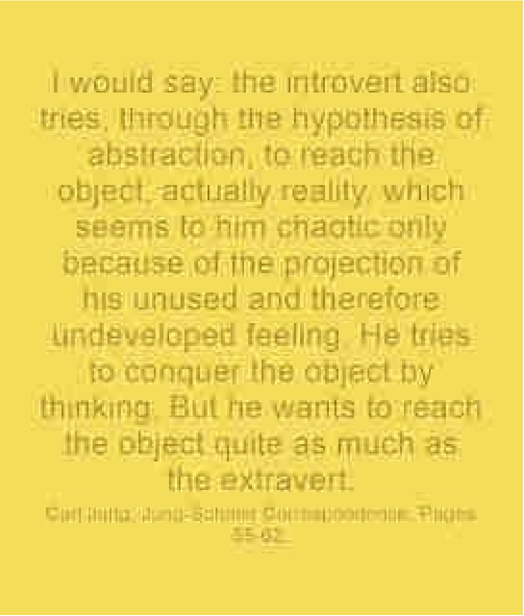

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert.

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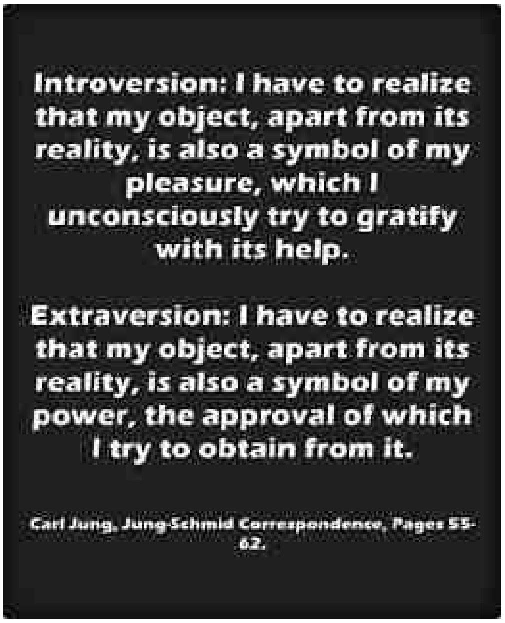

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it.

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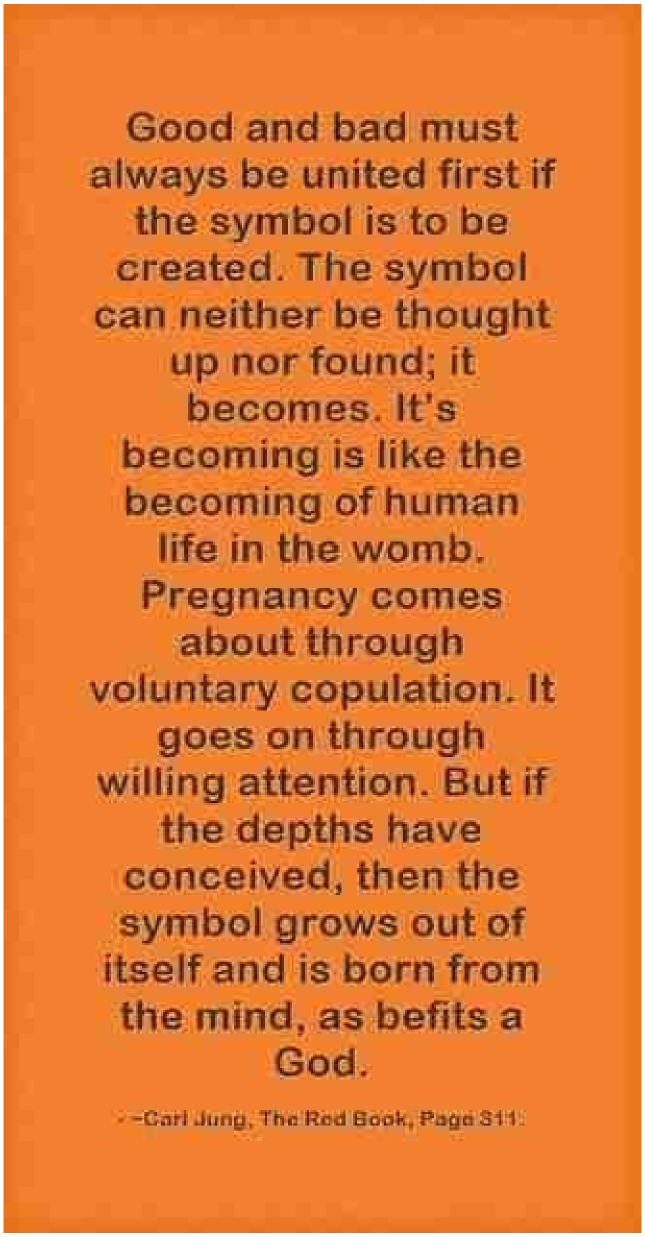

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. It's becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.

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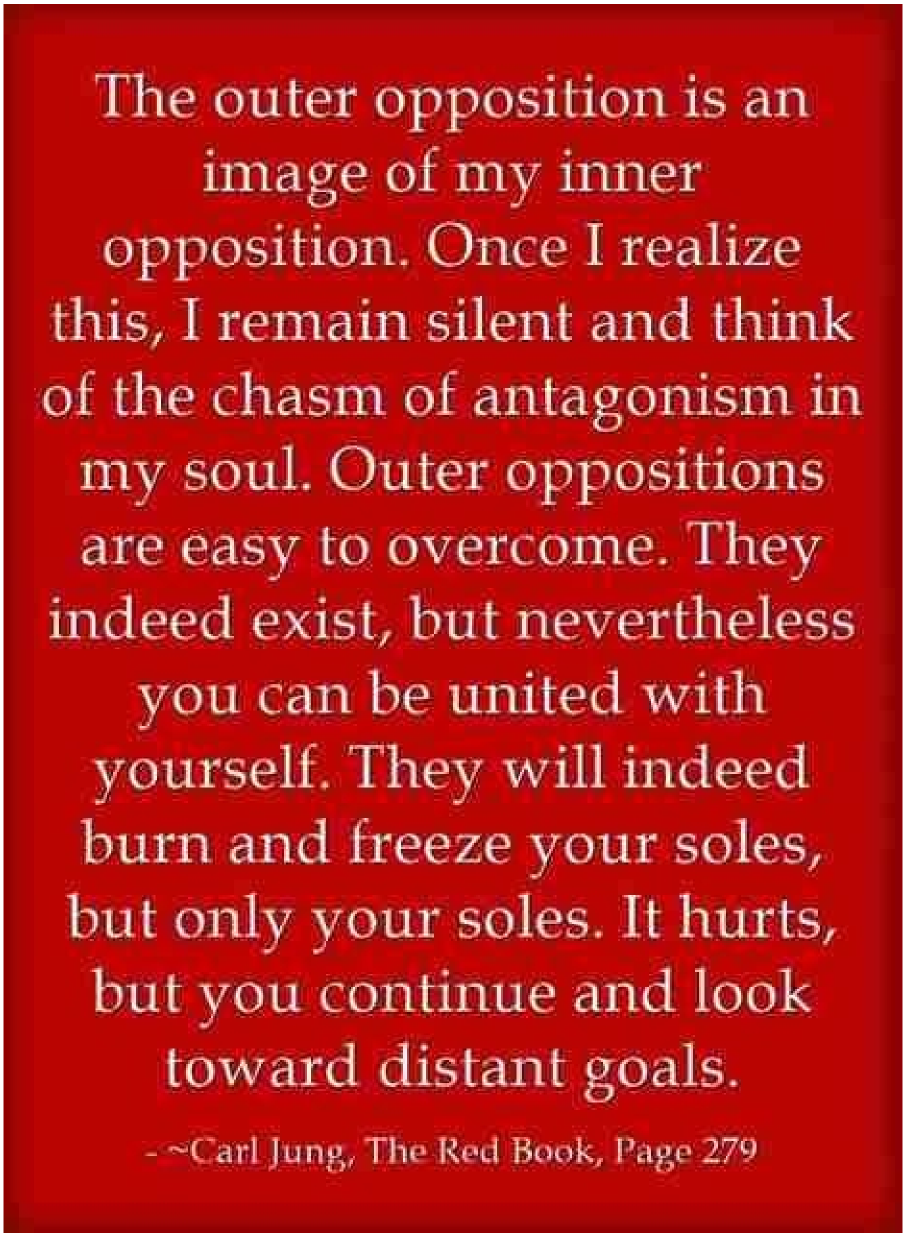

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals.

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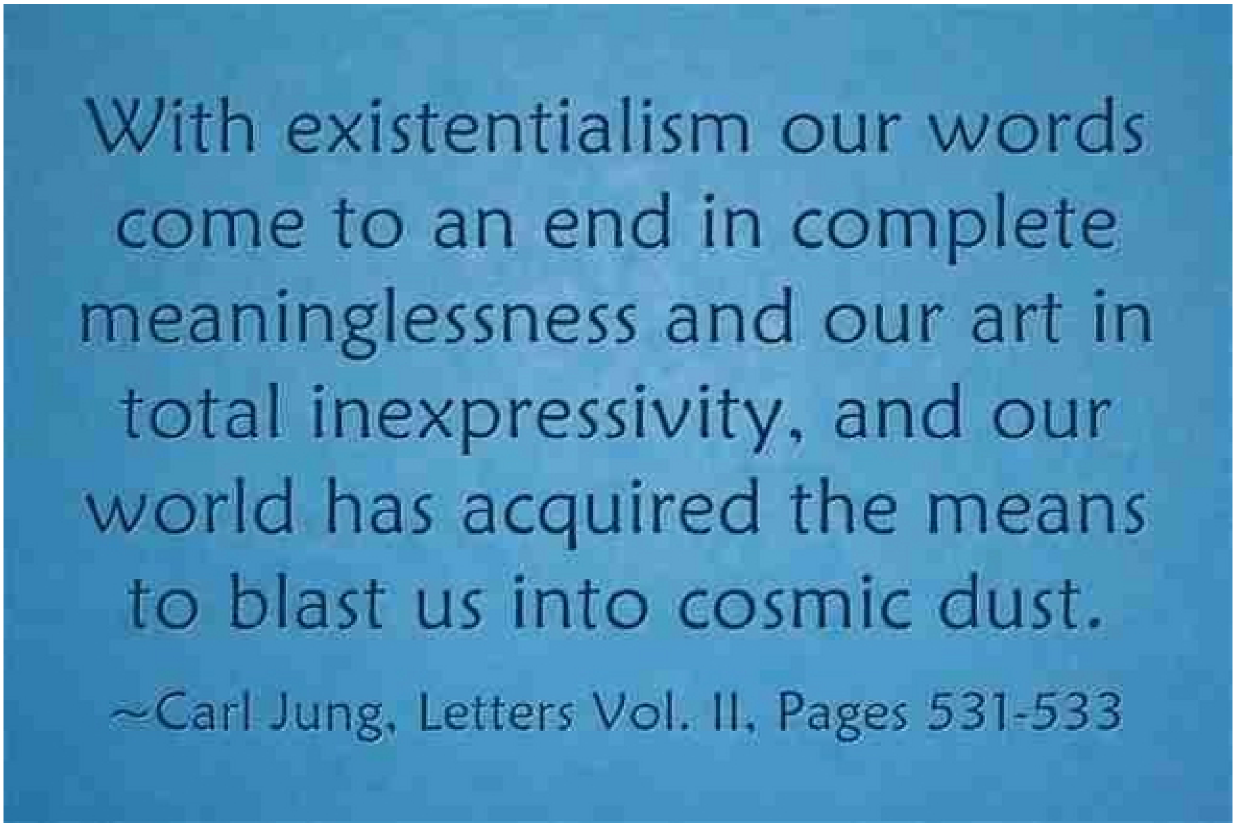

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.

~Carl Jung, Letters Vol. II, Pages 531-533

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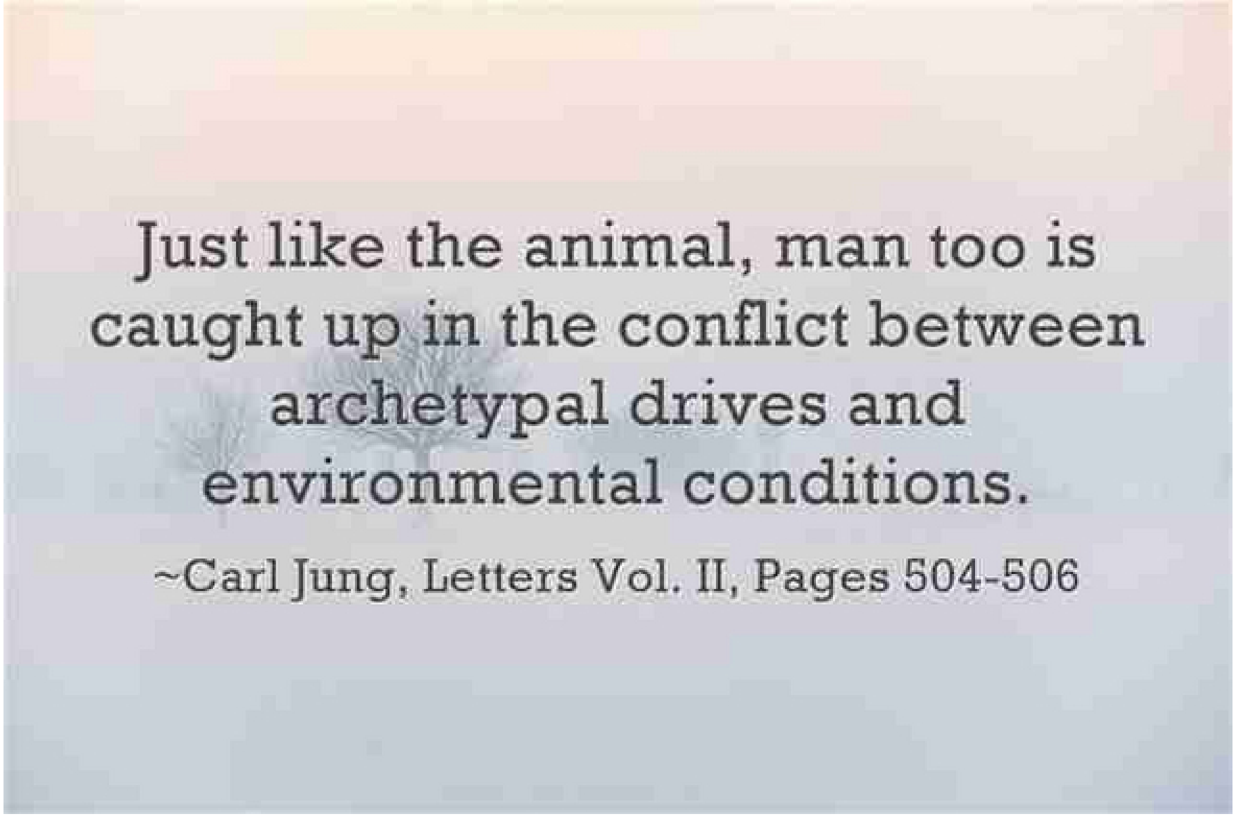

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.

~Carl Jung, Letters Vol. II, Pages 504-506

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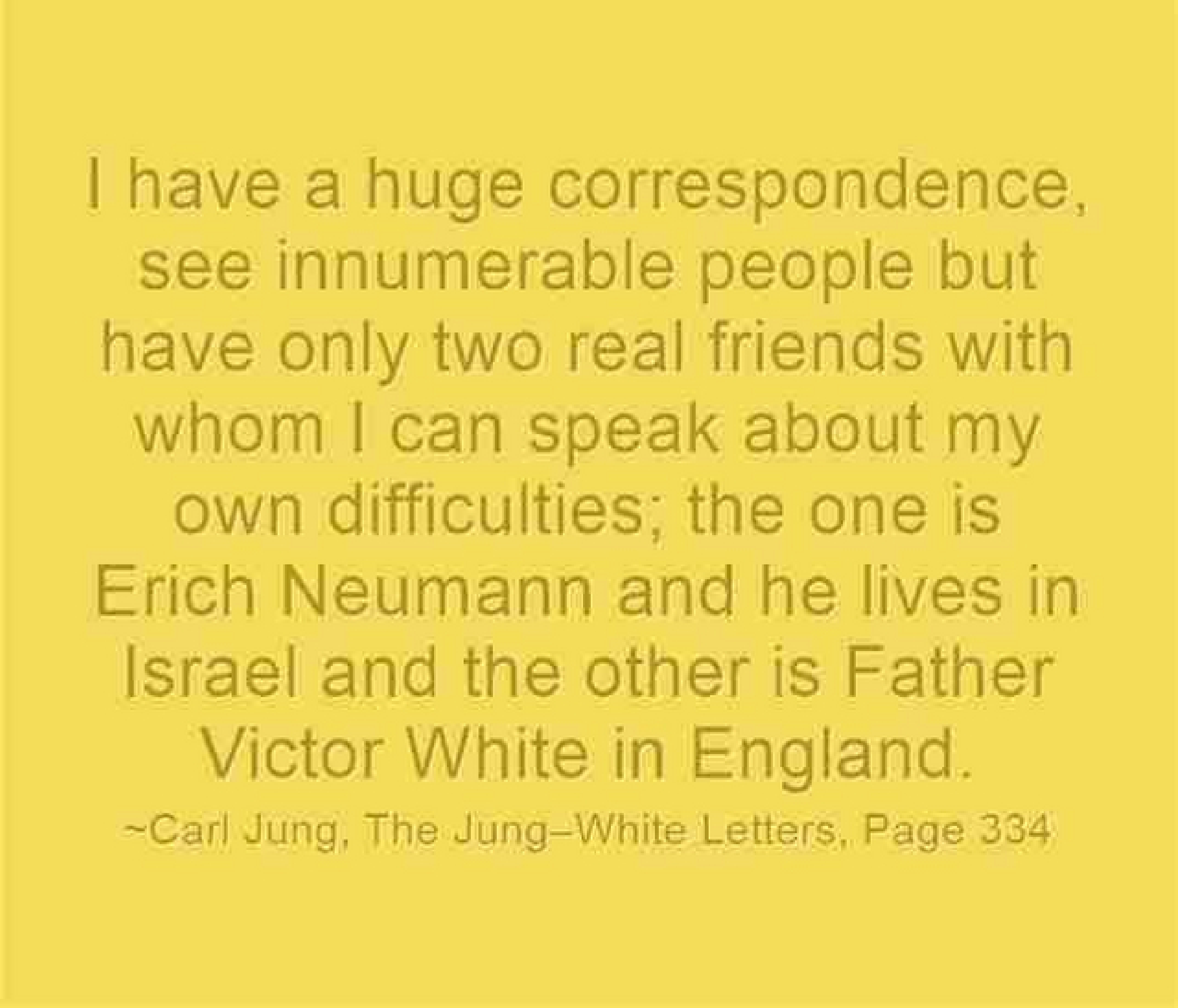

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England.

~Carl Jung, The Jung–White Letters, Page 334

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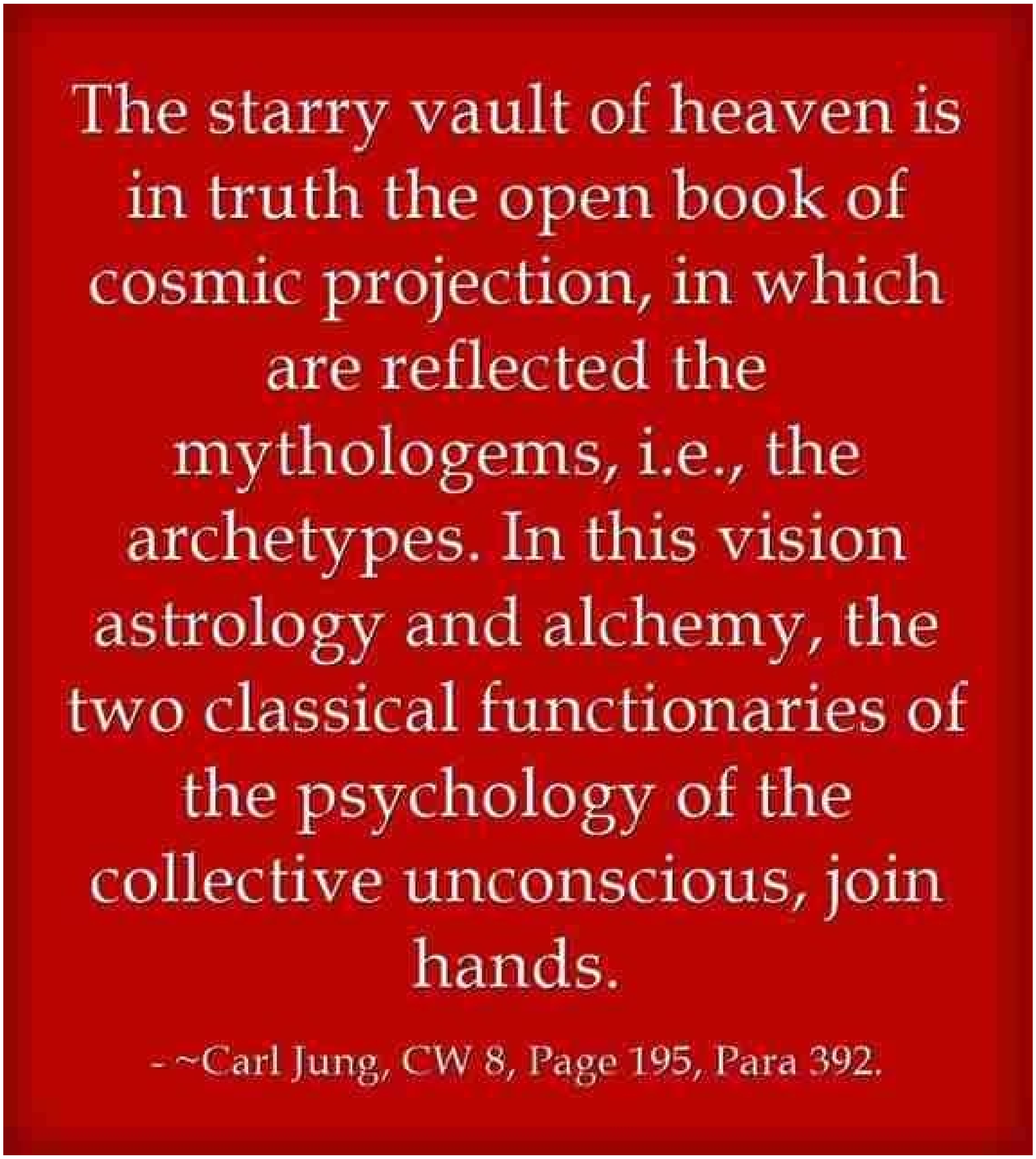

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands.

- ~Carl Jung, CW 8, Page 195, Para 392.

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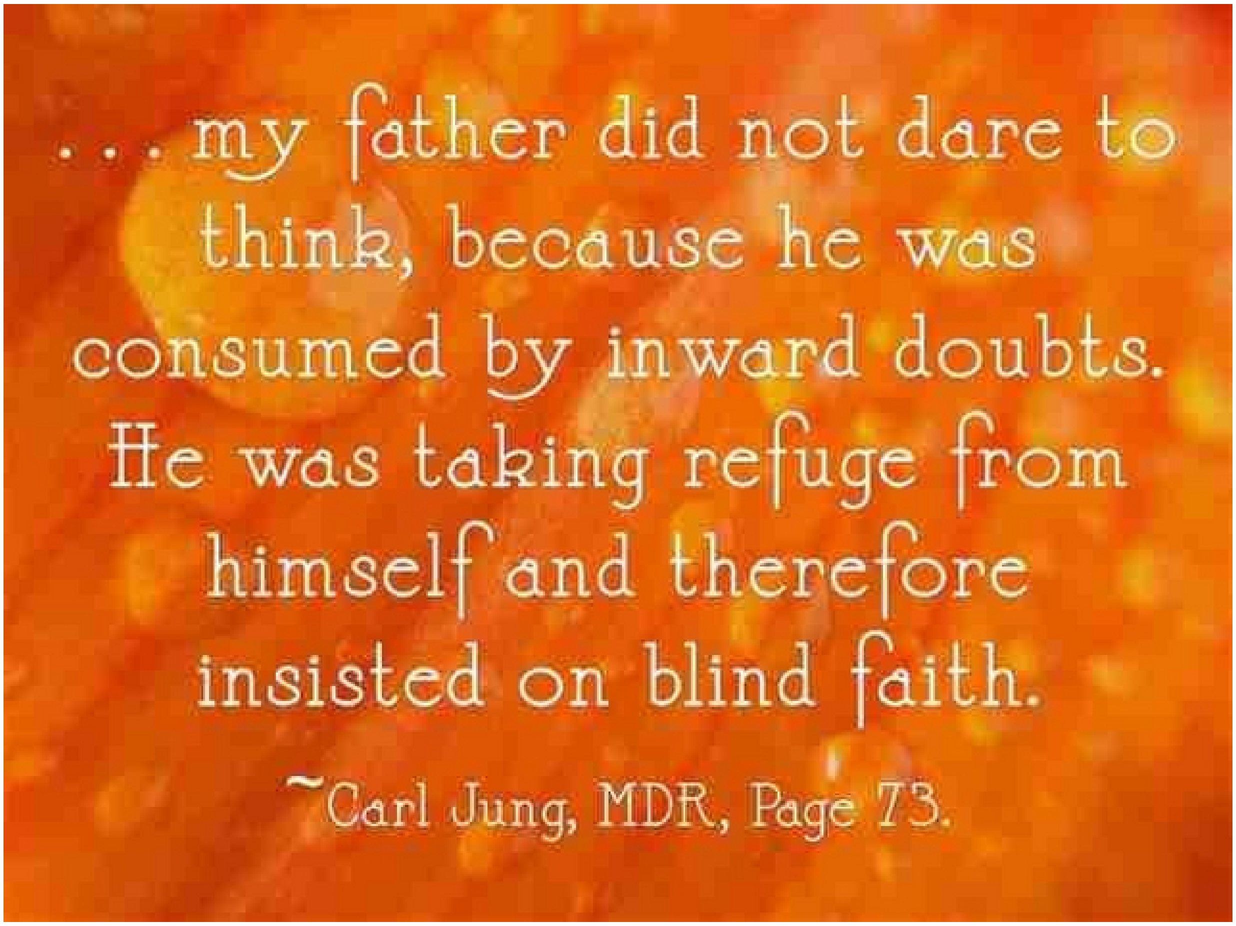

. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith.

~Carl Jung, MDR, Page 73.

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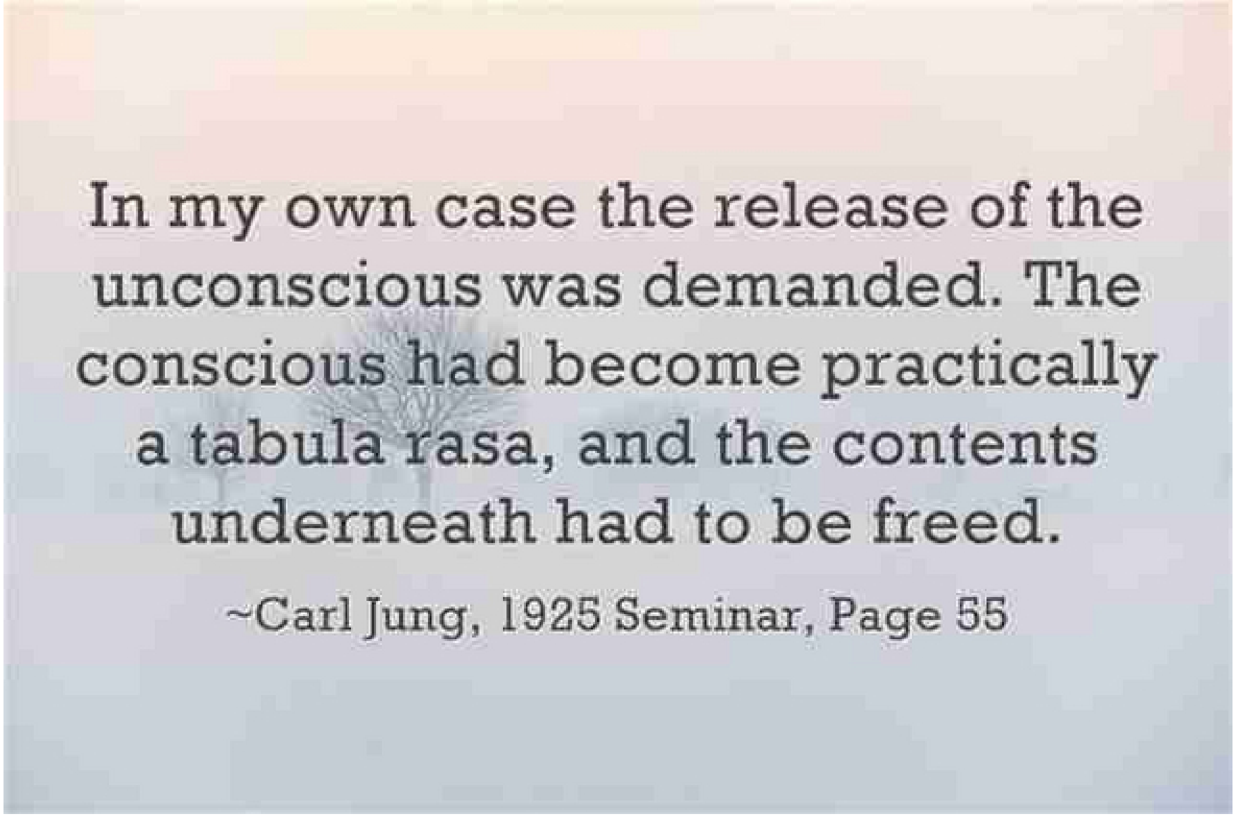

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

~Carl Jung, 1925 Seminar, Page 55

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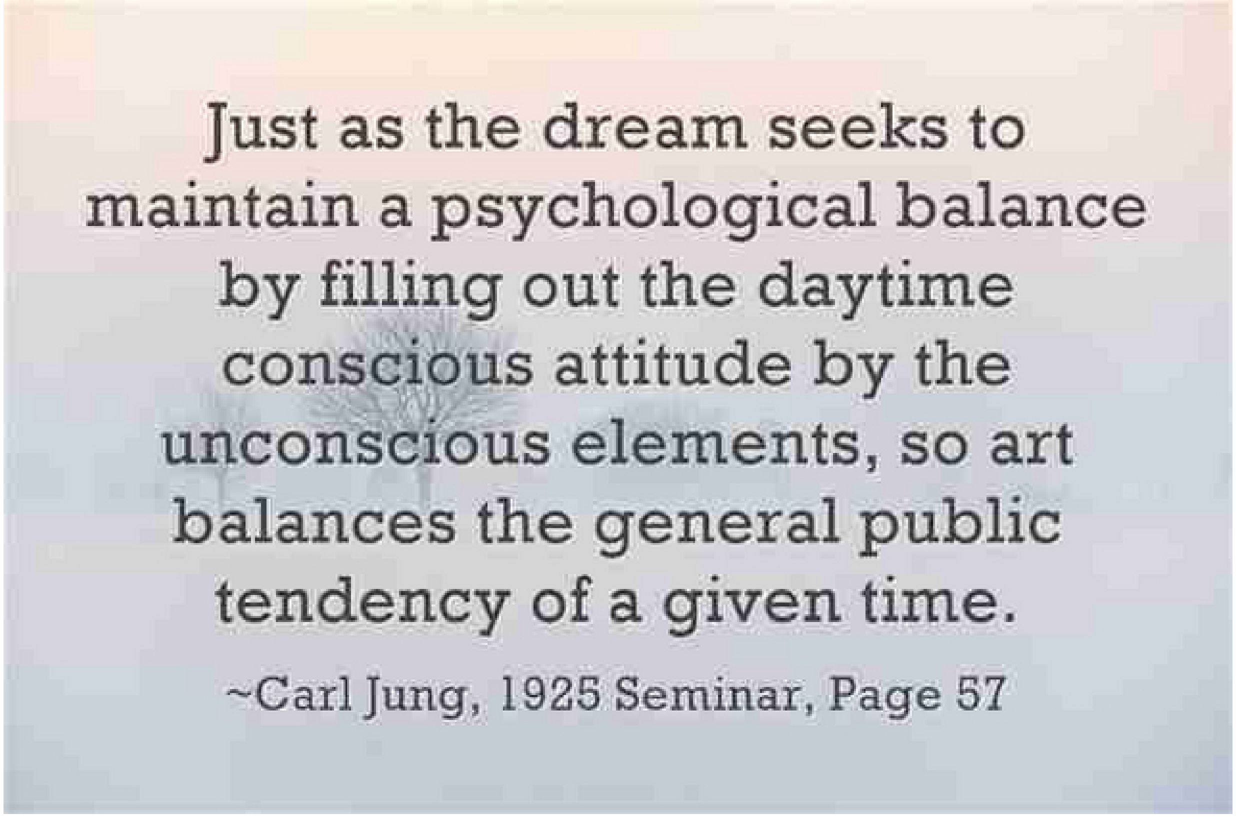

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

~Carl Jung, 1925 Seminar, Page 57

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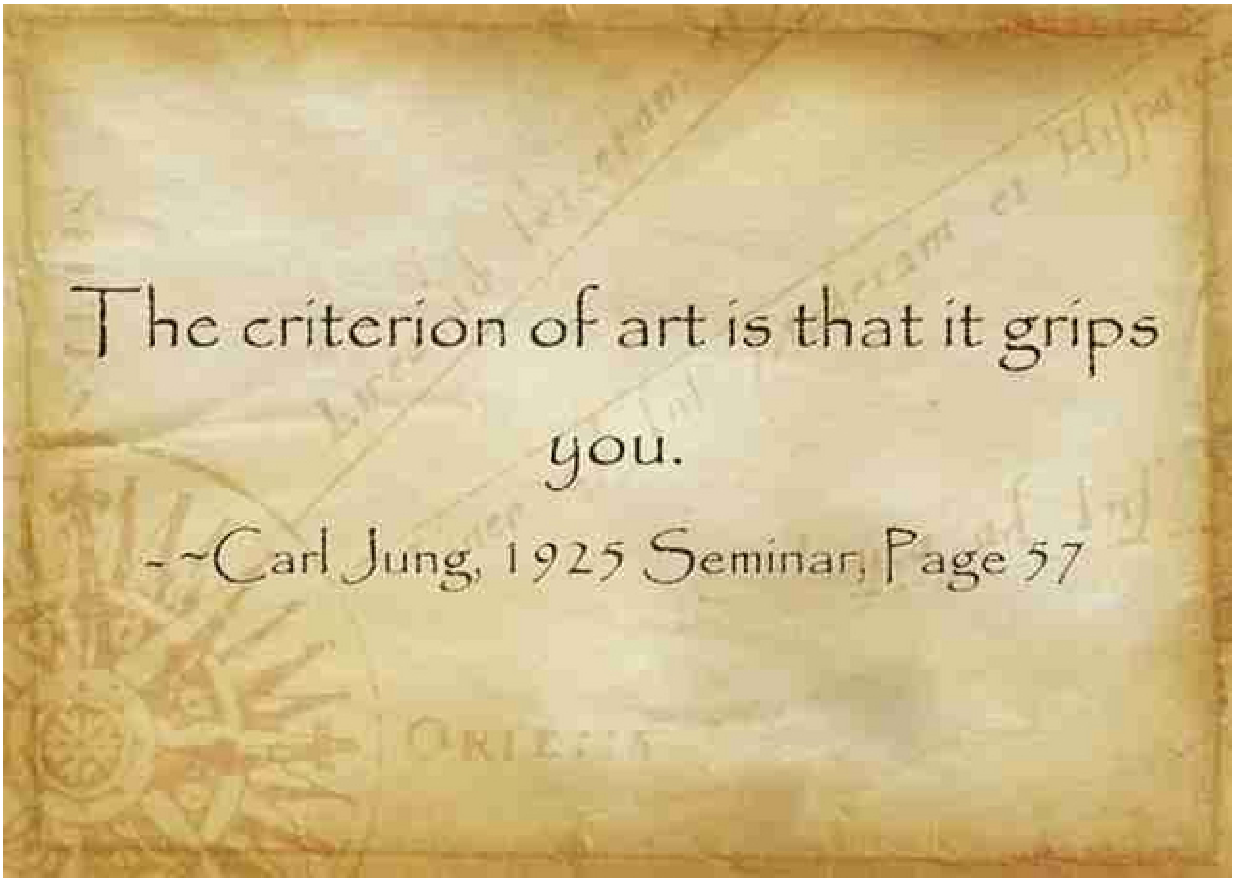

The criterion of art is that it grips you.

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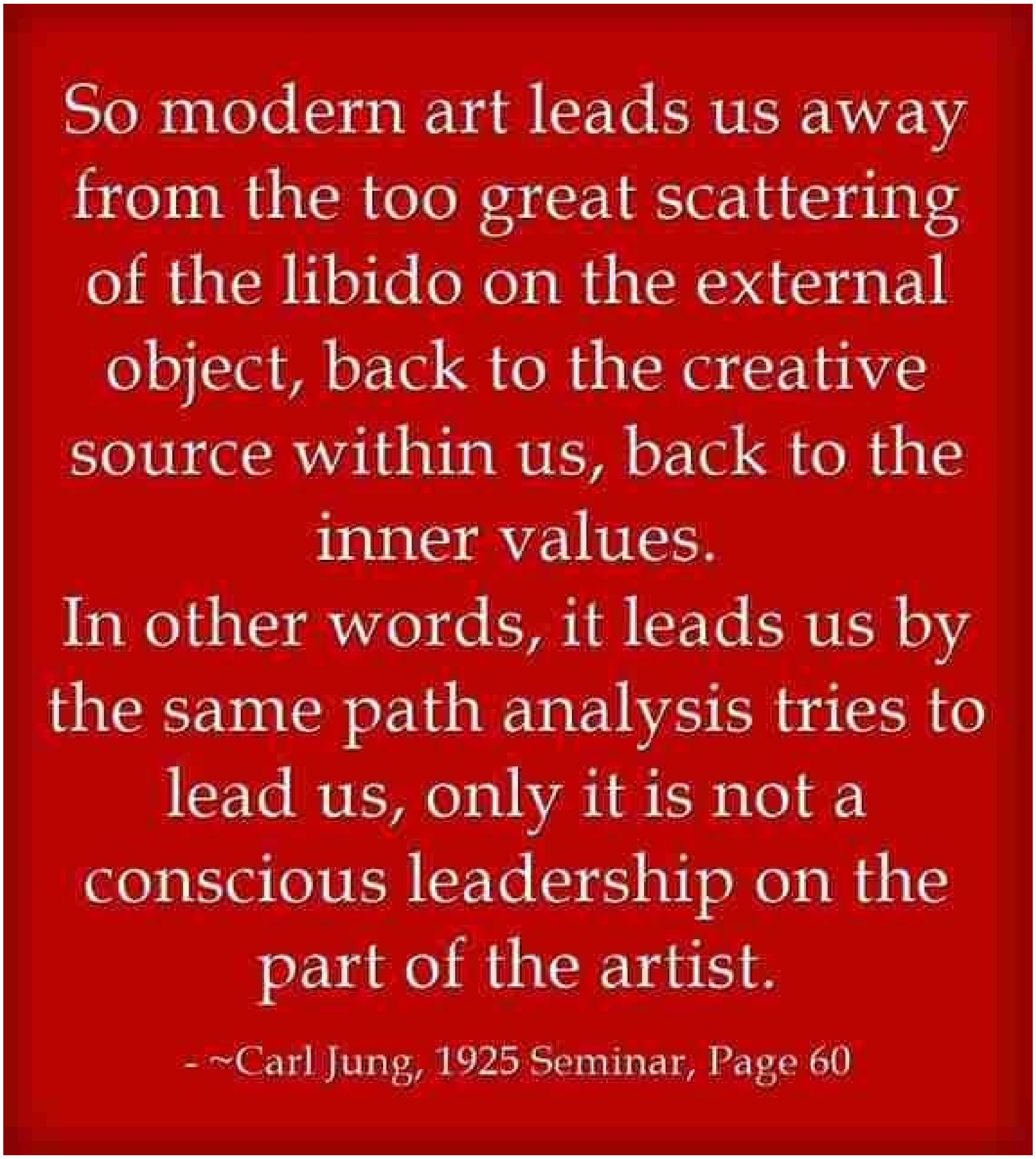

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.
In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

- ~Carl Jung, 1925 Seminar, Page 60

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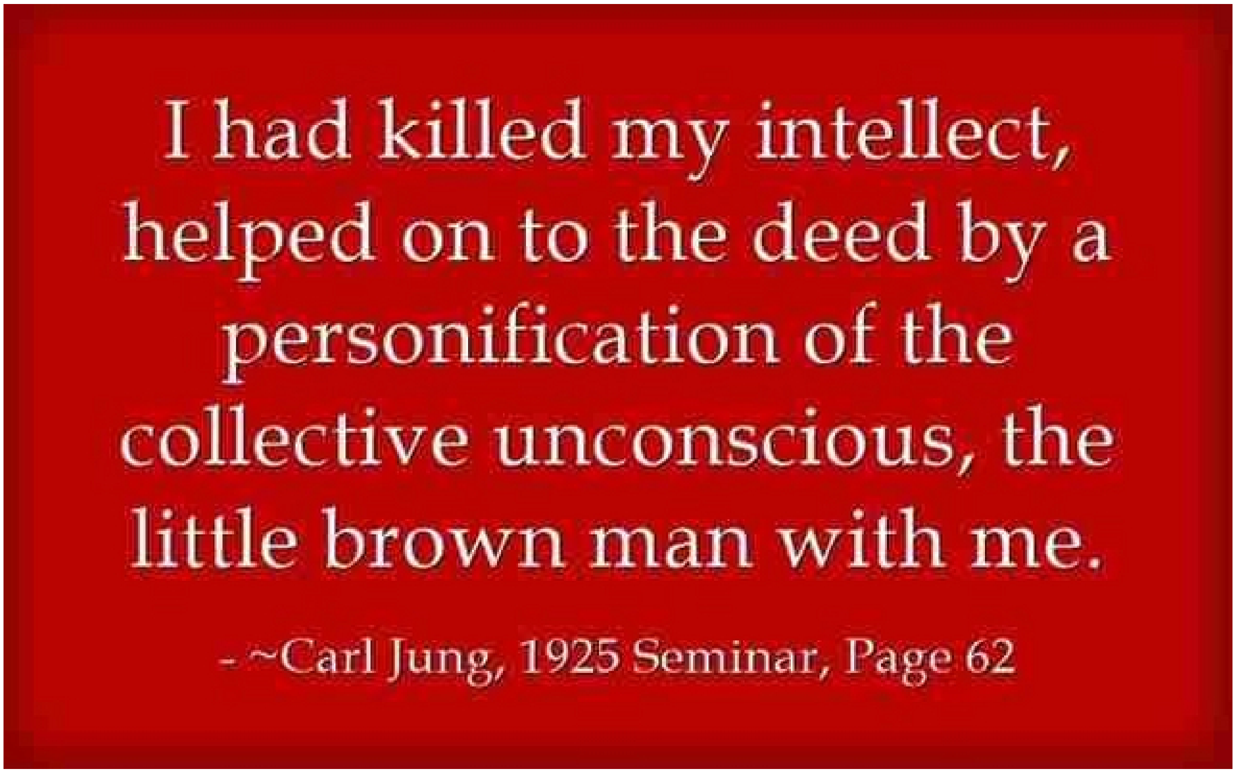

I had killed my intellect,
helped on to the deed by a
personification of the
collective unconscious, the
little brown man with me.

- ~Carl Jung, 1925 Seminar, Page 62

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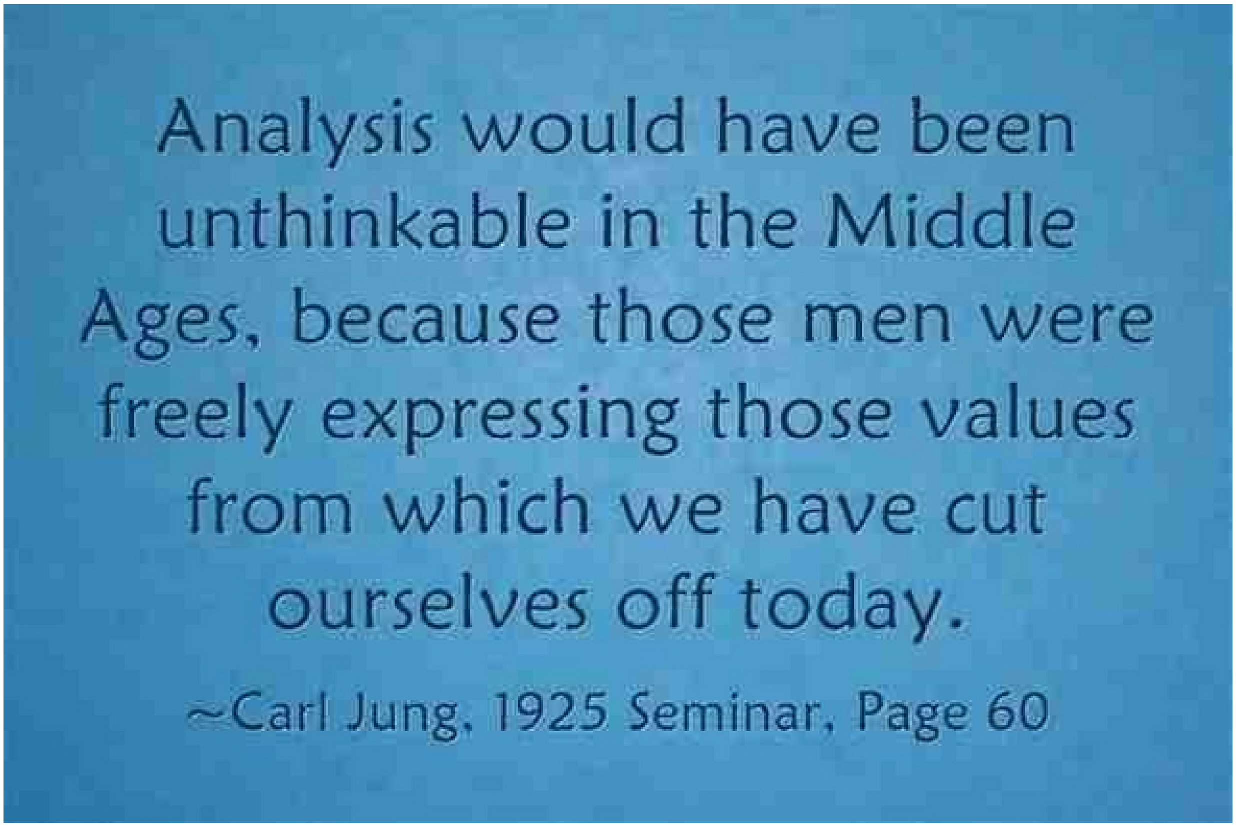

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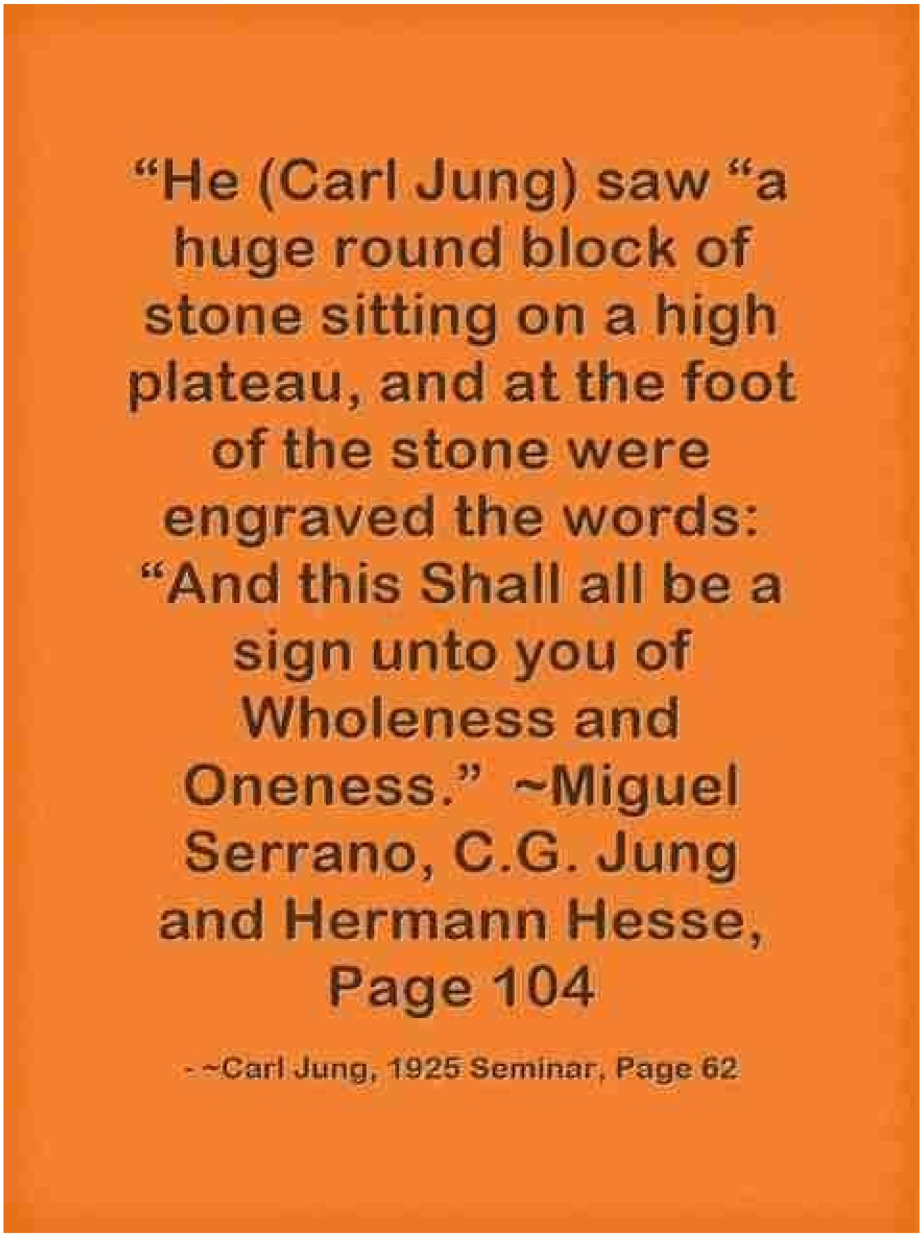

"He (Carl Jung) saw "a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: "And this Shall all be a sign unto you of Wholeness and Oneness." ~Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

- ~Carl Jung, 1925 Seminar, Page 62

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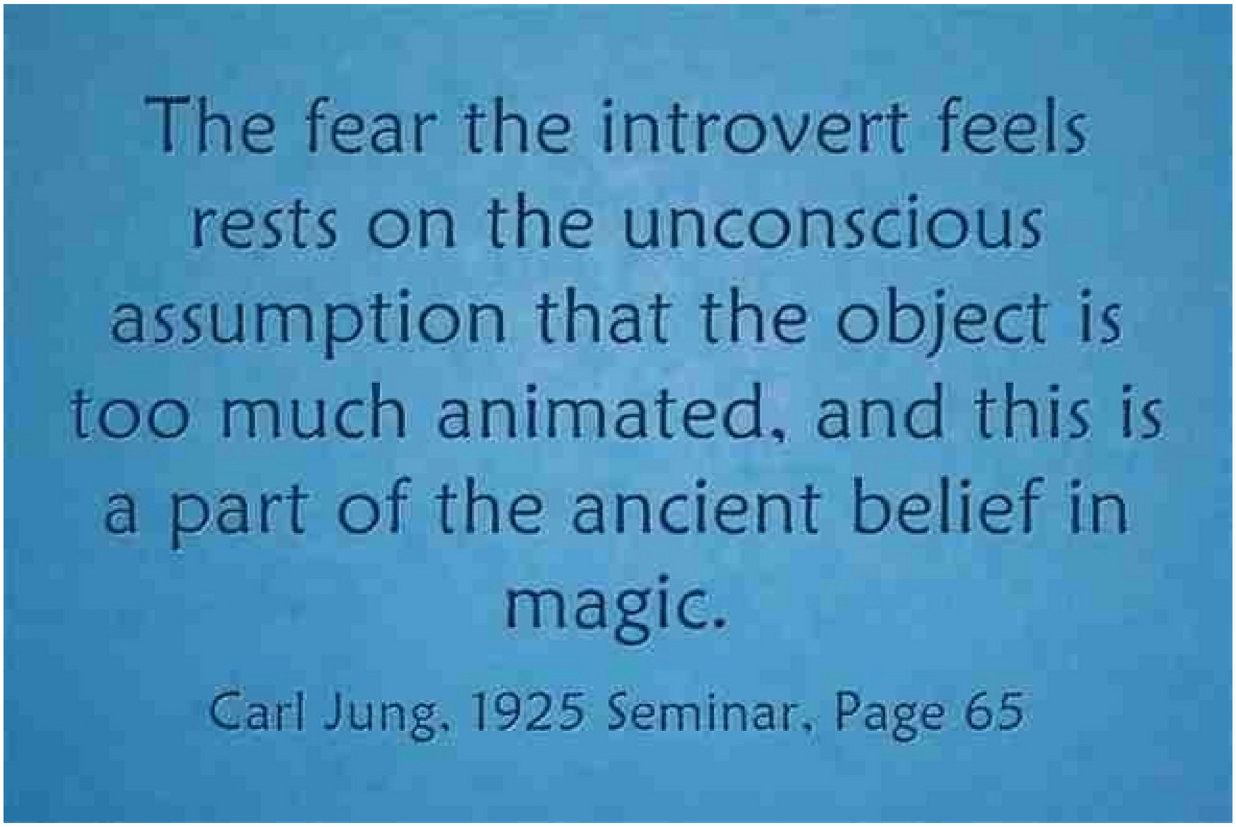

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

Carl Jung, 1925 Seminar, Page 65

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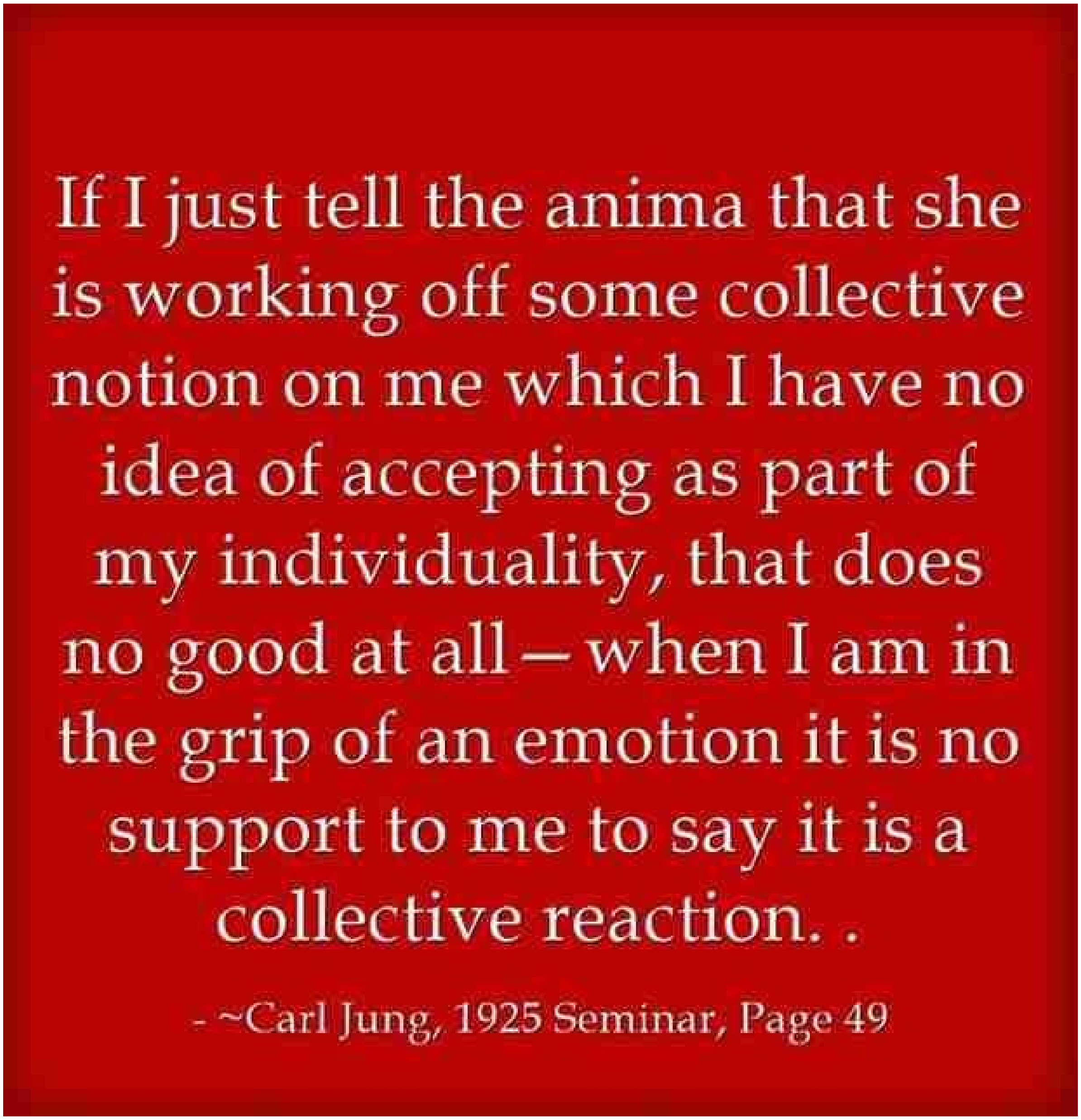

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. .

- ~Carl Jung, 1925 Seminar, Page 49

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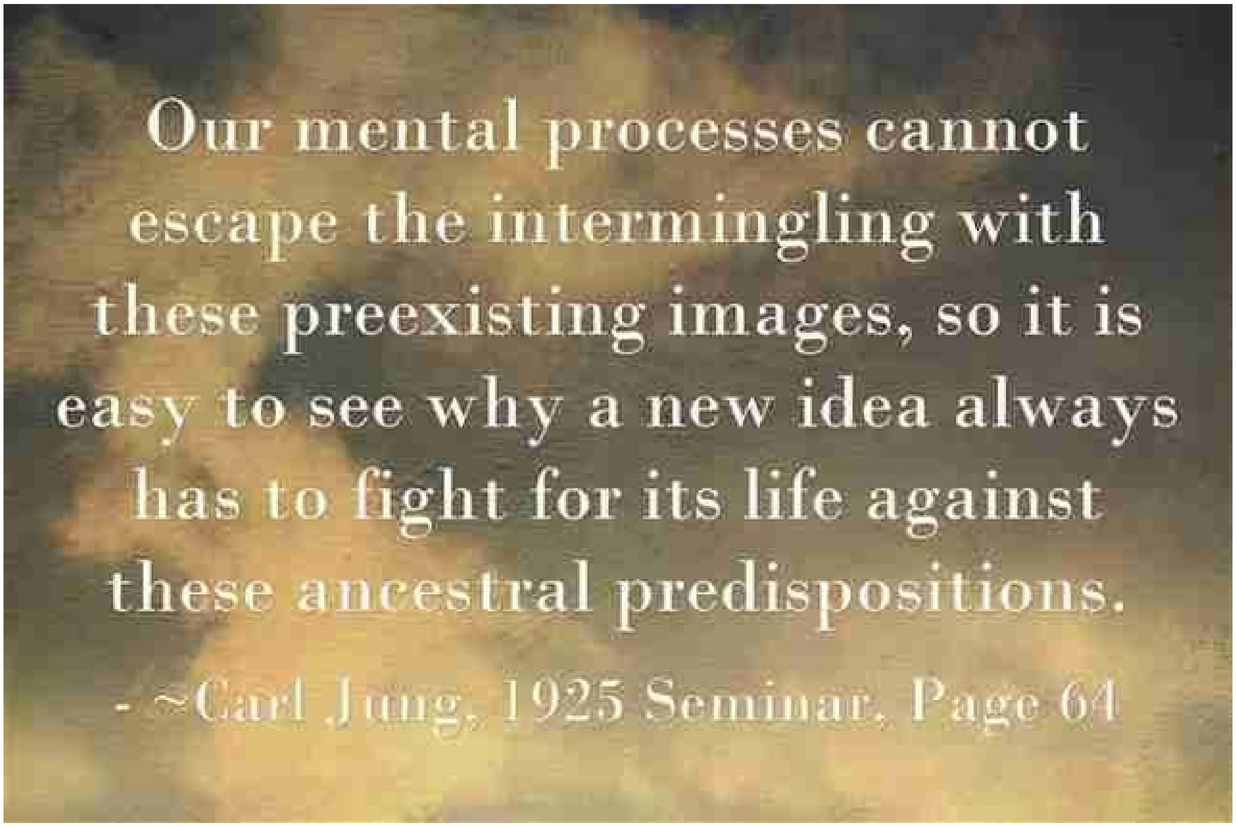

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.

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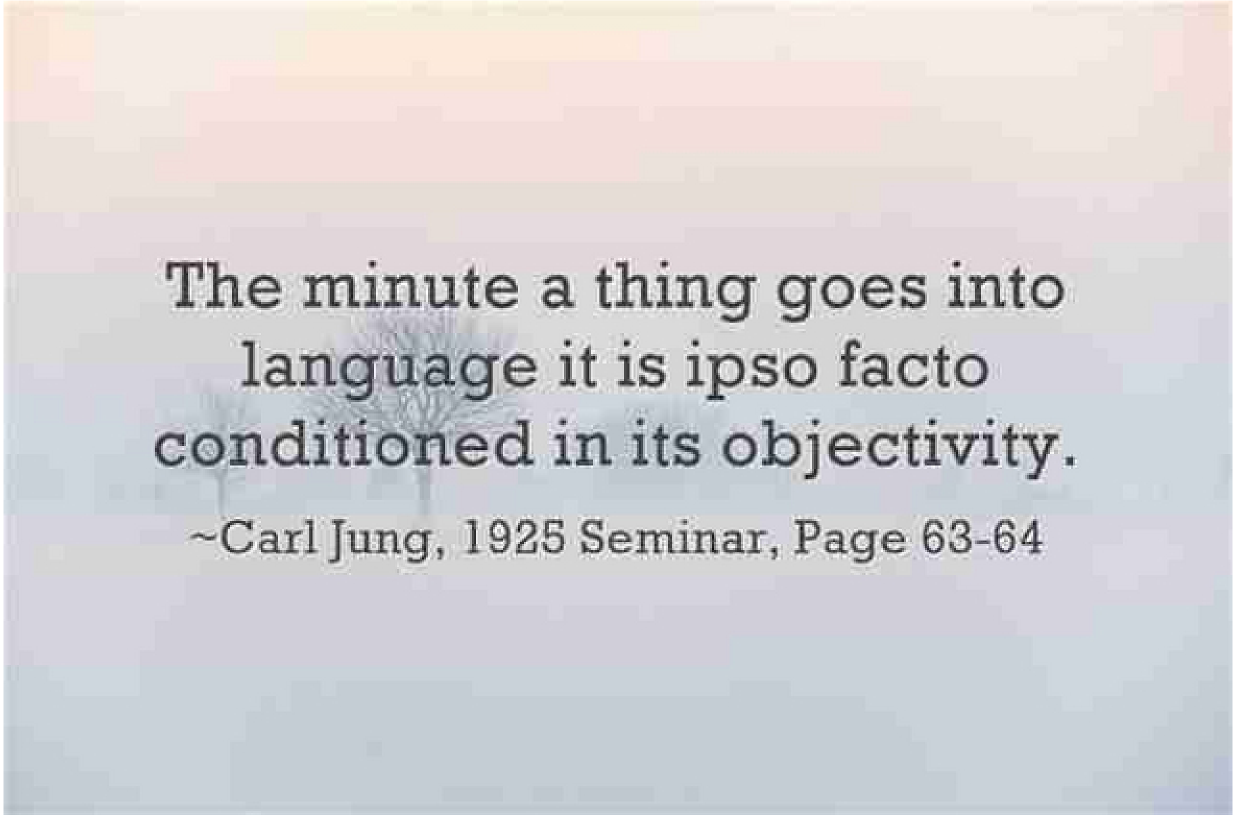

The minute a thing goes into language it is ipso facto conditioned in its objectivity.

~Carl Jung, 1925 Seminar, Page 63-64

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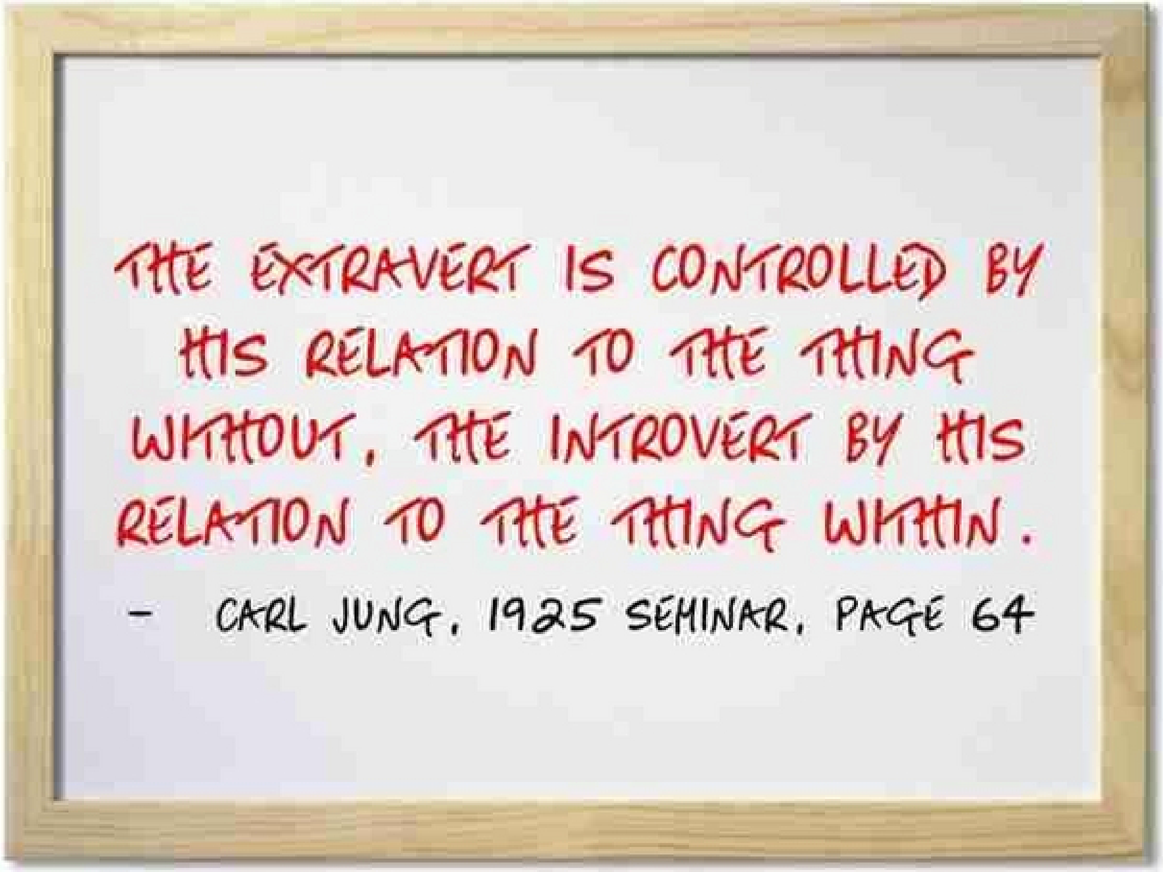
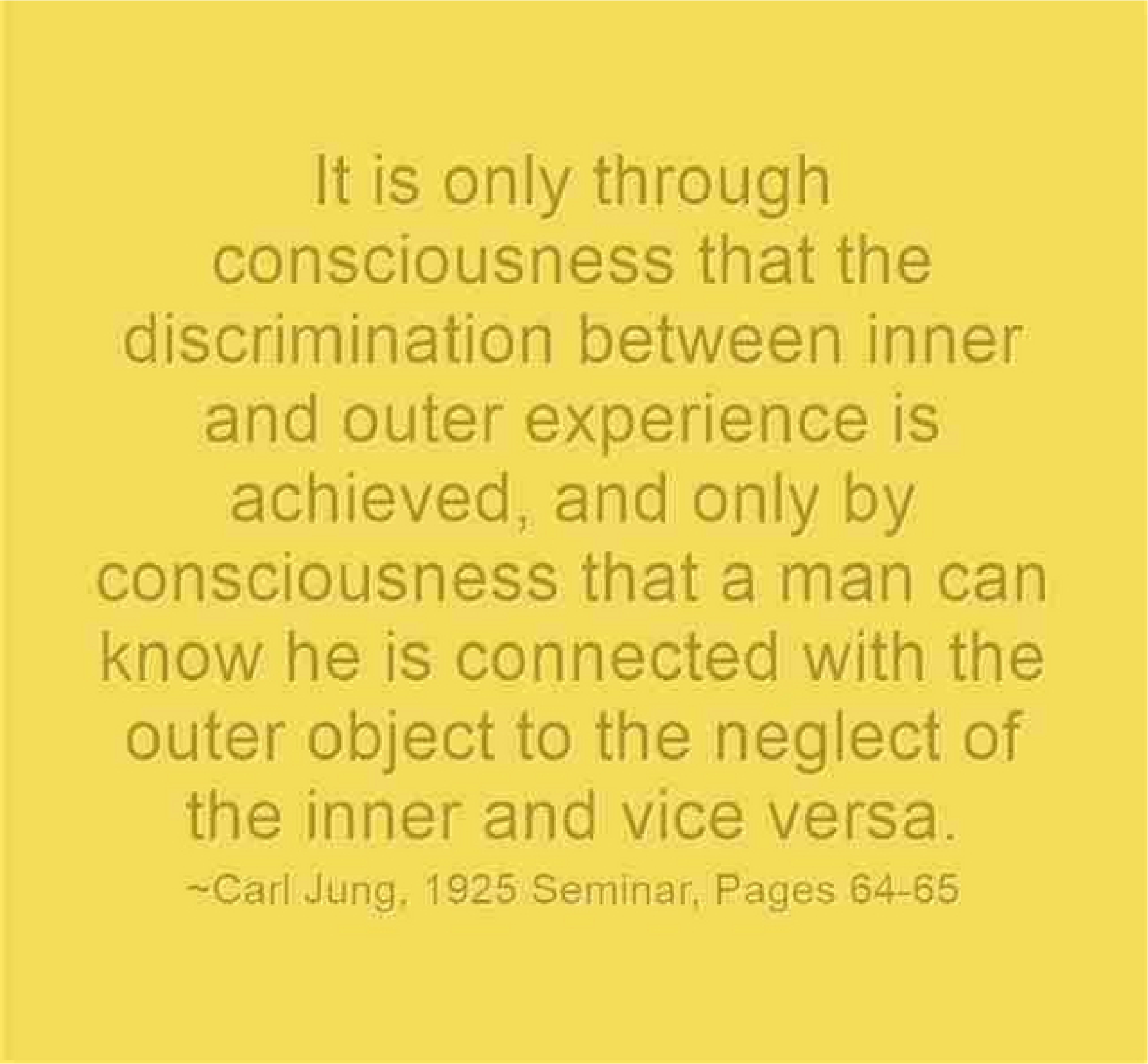


THE EXTRAVERT IS CONTROLLED BY HIS RELATION TO THE THING WITHOUT, THE INTROVERT BY HIS RELATION TO THE THING WITHIN.

- CARL JUNG, 1925 SEMINAR, PAGE 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64



It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

~Carl Jung, 1925 Seminar, Pages 64-65

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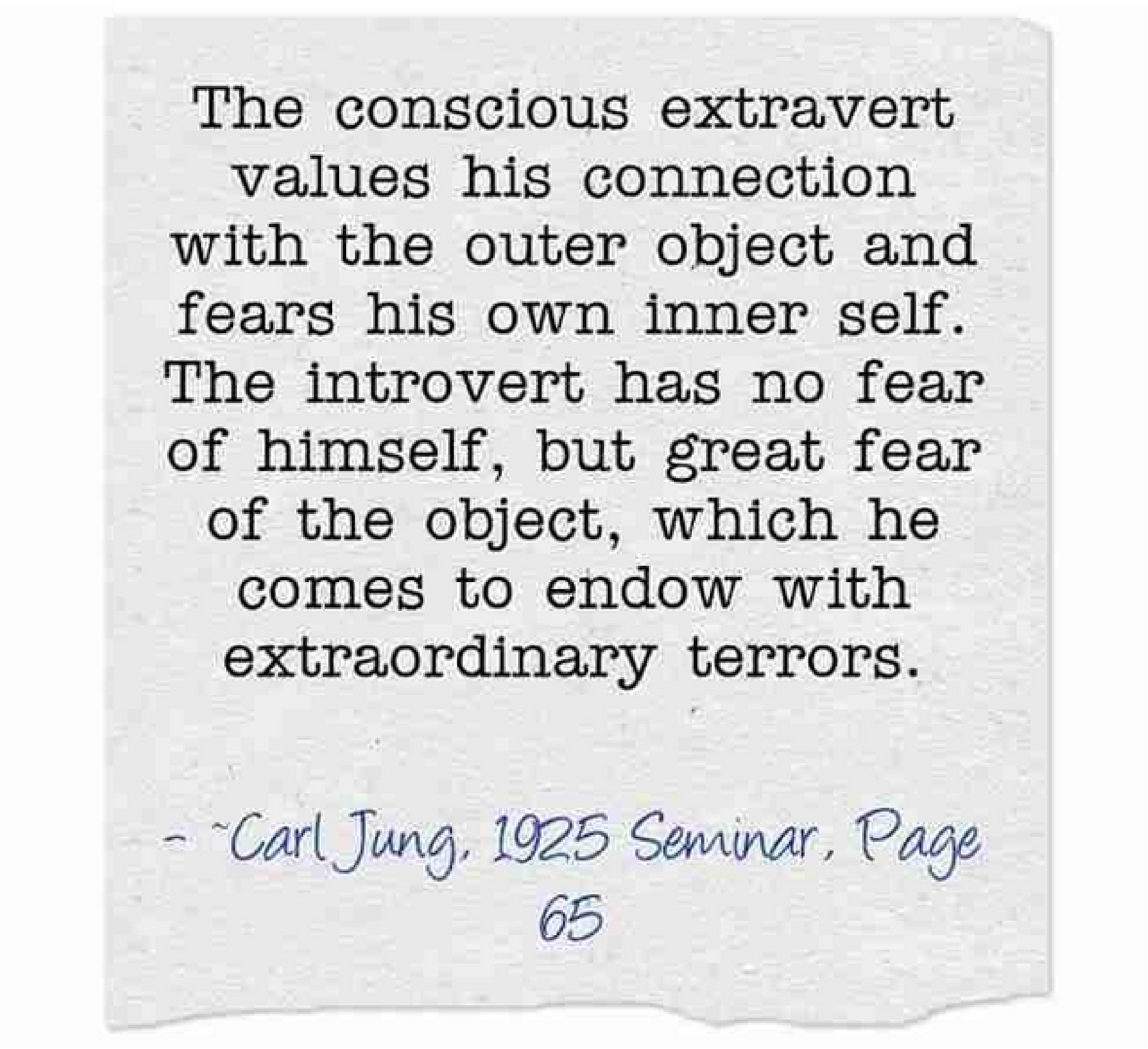

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.

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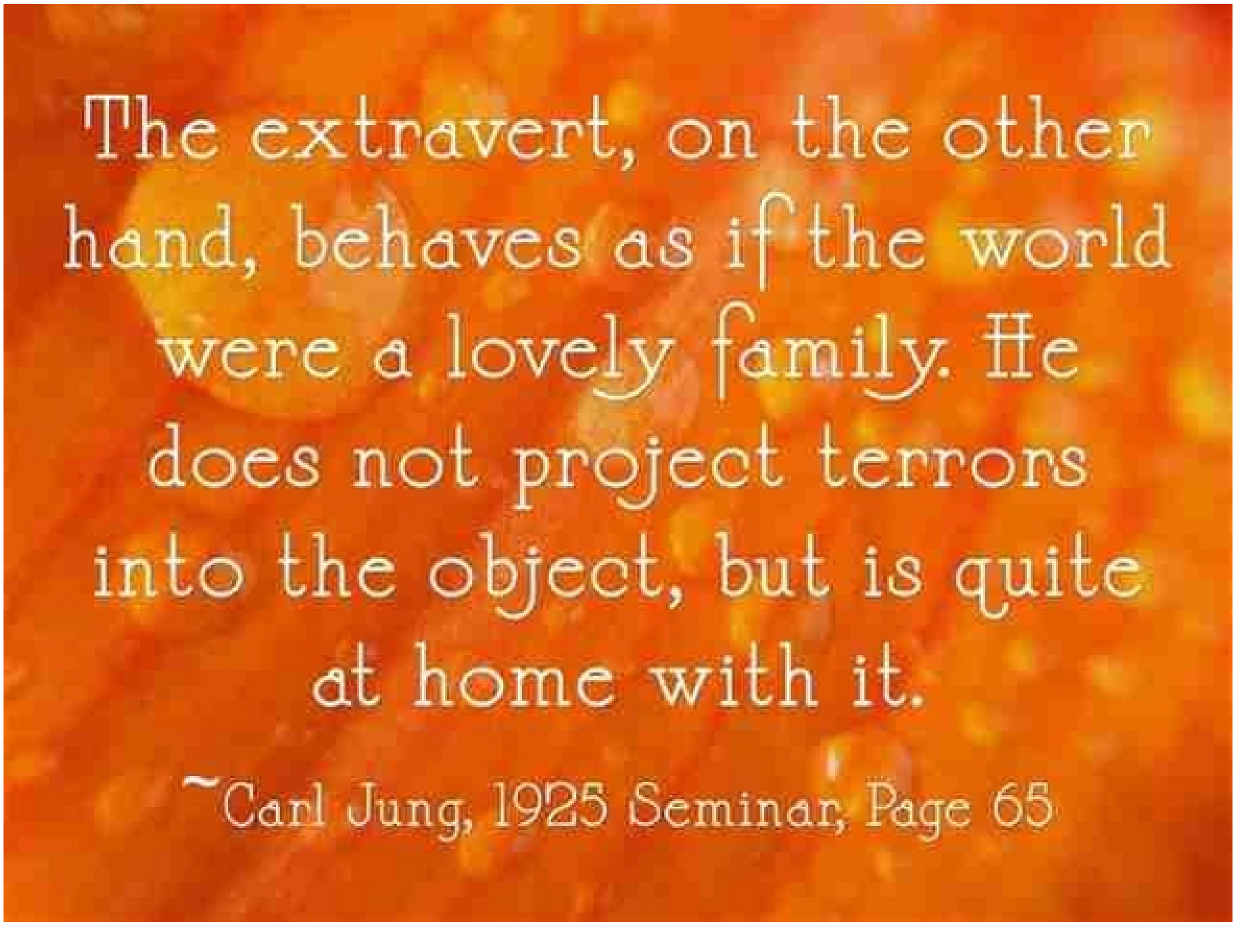
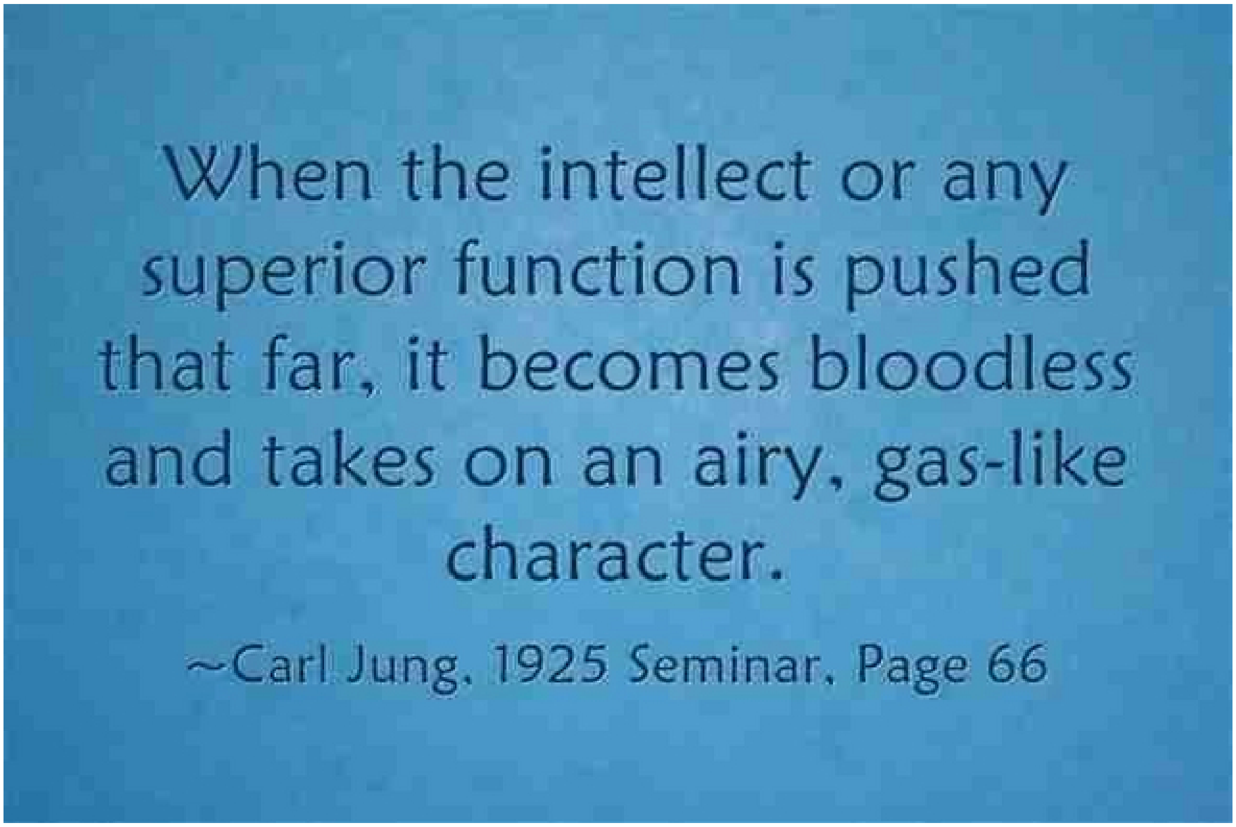


The extravert, on the other hand, behaves as if the world were a lovely family. He does not project terrors into the object, but is quite at home with it.

~Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66



When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.

~Carl Jung, 1925 Seminar, Page 66

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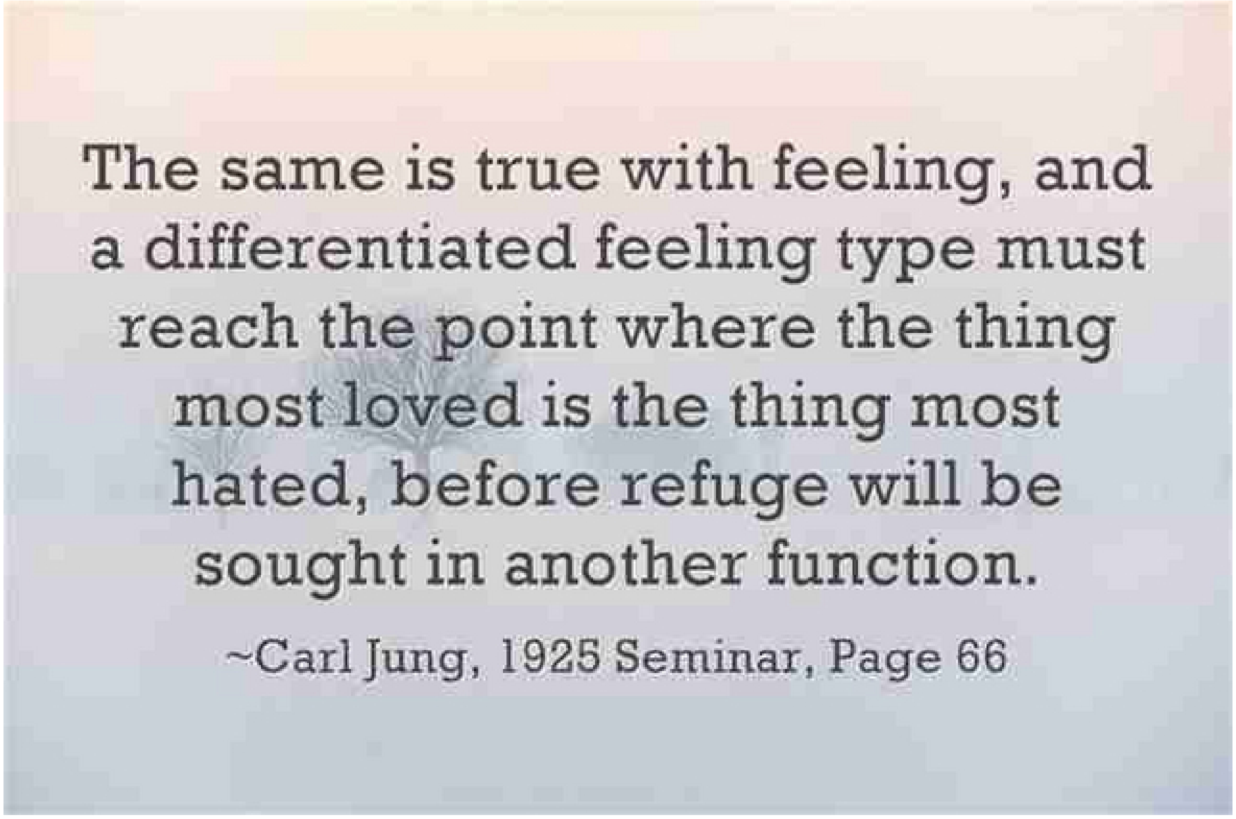

The same is true with feeling, and
a differentiated feeling type must
reach the point where the thing
most loved is the thing most
hated, before refuge will be
sought in another function.

~Carl Jung, 1925 Seminar, Page 66

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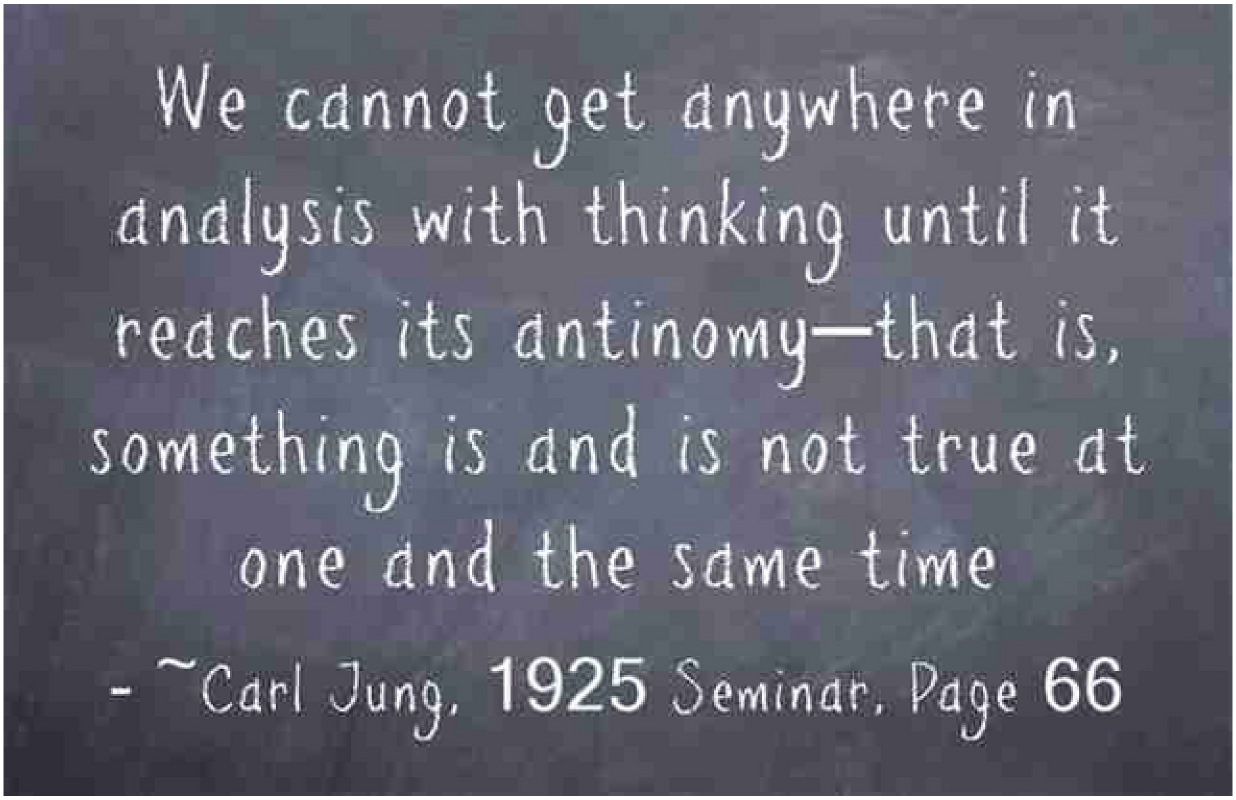
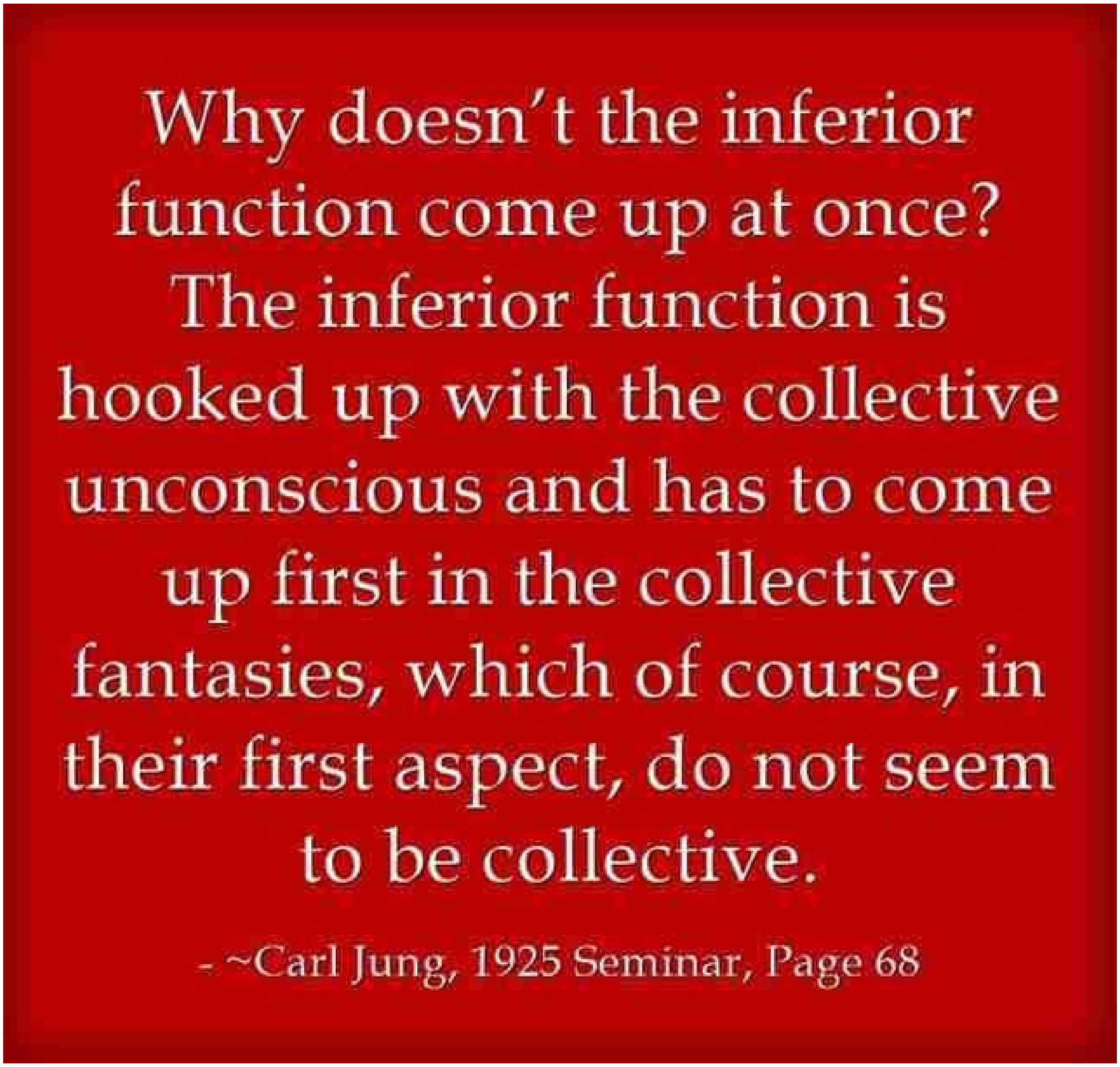


We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time

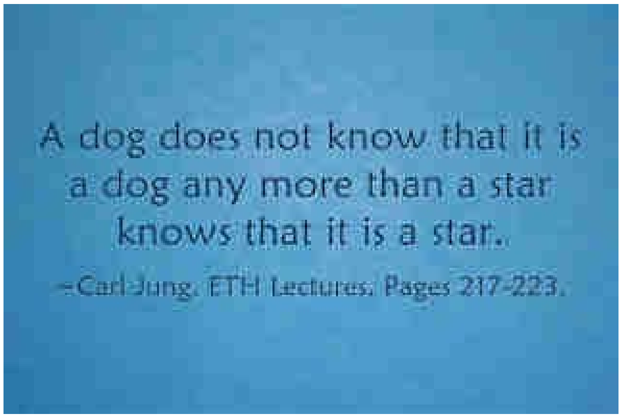
- ~Carl Jung, 1925 Seminar, Page 66



Why doesn’t the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.

- ~Carl Jung, 1925 Seminar, Page 68

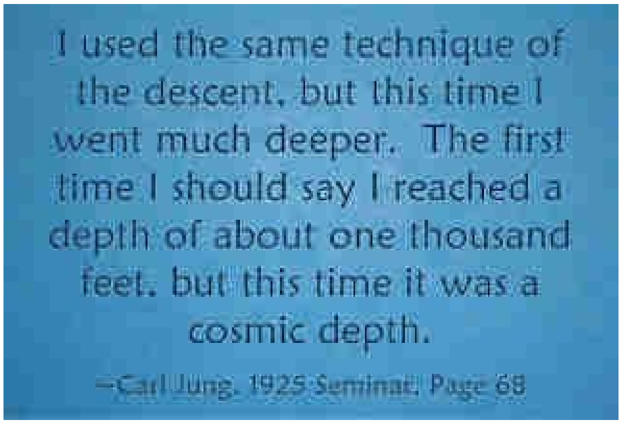
Why doesn’t the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68


A dog does not know that it is a dog any more than a star knows that it is a star.

–Carl Jung, ETH Lectures, Pages 217-223.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

[61]


I used the same technique of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.

–Carl Jung, 1925 Seminar, Page 68

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Carl Jung: “Today I will briefly recapitulate the exercitia spiritualia.” (2019-02-20 17:26)

[1]

Lecture III 22nd November, 1940

Today I will briefly recapitulate the exercitia spiritualia.

These exercises were the invention of ST. IGNATIUS OF LOYOLA, but they have their forerunners in previous history.

They originated from two main sources: the Devoti, who had been devoting themselves to spiritual meditation in monasteries for several centuries, and Islam.

The father of the meditative movement in Islam was ALGAZZALI, the great theologian and scholar (1059-1111).

He invented spiritual exercises, which lasted for three or four weeks for the purpose of deepening and strengthening the spiritual life of the faithful.

Ignatius built up his exercises in the form of rules and regulations.

He was originally an officer in the army, but he was laid up as the result of a wound, and during his convalescence he read spiritual books, and thus received the stimulus which eventually led to the exercises.

The big exercises, like their Islamic forerunners, last three or four weeks.

The small, three day, exercises are really only sermons, but the big exercises are meditation in the true sense of the word.

A praeparatio precedes the actual exercises.

There are two principal texts which are meditated on during this preparation, the "Anima Christi" and the "Fundamentum".

"Anima Christi"

"Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
0 good Jesu, hear me :
Within Thy wounds, hide me :
Never permit me to be separated from The:
From the wicked enemy defend me :
At the hour of my death call me,
And bid me come unto Thee,
That with Thy Saints I may praise Thee
For ever and ever. Amen"

This prayer is meditated on line by line, as I described to you in full detail in my earlier lectures.

We have an excellent example and elucidation of the exercises in the book "Deus Semper Maior" by the modern Jesuit, ERICH PRZYWARA.

Three volumes have already appeared, one can almost say he meditates on every word.

His meditations on the "Anima Christi" and the "Fundamentum" are really the best part of the book, and by reading these you win an excellent impression of Przywara’s theology and also that of Ignatius himself.

The purpose of the meditation on the "Anima Christi" is to form the figure of Christ so concretely, through active imagination, that the meditator is removed, so to speak, into the presence of the image and finally taken up into it.

That is: the meditator or believer - in the West we must not use the term Yogin - disappears entirely into the form which he has created.

According to the orthodox view, of course, he has not created this form, for Christ is an objective, external presence, which only becomes clear to the inner eye through the meditation.

This is undertaken as a support to the already existing conviction of the absolute existence of Christ.

The meditator, through his most intimate and active mental absorption in this form, gradually loses his own identity and soul into that of Christ.

It is through this, that the elevation of the human being, which is the purpose of such meditations, takes place.

As Przywara says, a totality is formed: the totality of the perfect divine man, a unity of spirit and flesh, of God and creature.

Christ appears as a totality in this meditation, not only as man but also as God, inasmuch as the Church formula is: "verus deus et verus homo"

This all-embracing figure, "very God and very man", embraces the human being in the fullest sense, and contains him completely.

The figure of Christ has, as you have already heard, its counterpart in the East, in the figure of the Purusha, of the Atman or of Mahasukha.

It is the idea of a being which entirely contains the conscious man, and which raises him thereby to a totality, which he could never attain by himself.

This greater being, which contains the human being, is, according to the Indian definition, the so-called Self, the transcendent Self of man, not the ego but something far beyond the ego, the transcendental subject.

This in a sense corresponds to the inner Christ of Christian mysticism, the Christ who is the vine while we are the branches.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts.

This experience is very different to the Indian point of view, where it is the Yogin himself who becomes Buddha.

It is the exact opposite; for in the West, Christ is the active agent who takes man and makes him part of himself, it is not the meditator who makes Christ his own.

In the East, no subject exists except that of the Yogin himself.

There is no longer a Buddha, he has gone over into Nirvana, into a state of non-being which represents the highest perfection.

It is blasphemous in the East to speak as if there were still a Buddha.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists.

His existence is almost the be all and end all of Christianity, and therefore, in Christian meditation, man goes over into Christ’s form, into the totality of the transcendent subject, and disappears as man.

And it is really the goal of the exercises, to bring about the disappearance of the subjective ego man, for it is he who has voluntarily subjected himself to the discipline of the Church.

This point of view, which I am trying to make clear to you, is not the invention of St. Ignatius, but contains ideas which have existed since the earliest days of the Church, and are also to be found in those an ancient spiritual movements which ran parallel to the Church.

I should like, therefore, to read you a passage from HIPPOL YTUS.

He was a dissident Bishop of the Church of Rome and died a martyr’s death about 235 A. D.

He dissented from orthodox views and was the opponent of Pope Calixtus I.

This story belongs to the chronique scandaleuse of the Church.

They had a deplorable dispute, which is interesting inasmuch as it is a case of an introvert and an extravert getting on each other’s nerves.

Hippolytus is one of our main sources of information about Gnosticism, and the other spiritual movements which sprang from a common origin with the Church and ran parallel to it.

The passage comes from his "Philosophumena": 1027 "And thou shalt receive the kingdom of heaven, thou who whilst thou didst sojourn in life, didst know the Celestial King. And [hereafter] shalt thou be a companion of the Deity, and a co-heir with Christ, no longer enslaved by lusts or passions, and wasted by dis ease. For thou hast become God. [For whatever sufferings thou didst undergo while being a man, these He gave to thee, because thou wast of mortal mold.] But whatever (attributes) it is consistent with [the nature of] God [to impart], these God has promised to bestow upon thee, because thou hast been deified, and begotten unto immortality. This constitutes [the import of the proverb] , ’Know thyself ; discover God within thyself, for He has formed thee after His own image. For with the knowledge of self is conjoined the being an object of God’s knowledge, for thou art called by Himself . . . . He has elevated thee, 0 man, to His own rank, by having made thee even God unto His glory ! "

This, as you see, is a dangerous formulation which could give rise to very peculiar ideas.

But it is a confession which is exceedingly typical of the early Christian point of view.

We find similar statements in the writings of St. Paul and therefore Hippolytus refers to I. Cor. XIII. 1 2 : " . . . but then shall I know even as I am known. "

Hippolytus takes the inner relationship of man to God literally: the idea of reciprocal relationship between God and man, which is one of the original conceptions of Christianity and which was only lost much later.

I should also like to read you a passage from another valuable document, which is not Christian but Gnostic. MONOIMUS , the Arab , explains his opinions in a letter to Theophrastus (Monoimus is only known to us through Hippolytus):

" . . . . Seek for Him from thyself, and learn who it is that absolutely appropriates all things in thee and says, ’My God, my mind, my understanding, my soul, my body.’ And learn from whence are sorrow, and joy, and love, and hatred, and involuntary wakefulness, and involuntary drowsiness, and involuntary anger, and involuntary affection

; and if you accurately investigate these, you will discover Himself, unity and plurality in thyself, according to that tittle, and that He finds the outlet to be from 28 thyself " . . .

This is a truly psychological interpretation of the religious phenomenon.

Monoimus goes so far as to say, that God himself has his origin in man.

This stands in absolute opposition to the teaching of the Church, that God is an objective presence, a Thou.

For God is not really an external Thou in this passage, but my own inner existence.

This conception leads us directly to the East. Monoimus was an Arab and it is possible that at that time, about the end of the first century A. D., there were direct influences from the East.

We have other reasons for suspecting this.

Already in the second century B. C. we find signs of Buddhist symbols and ideas in Persia; and in Egyptian and Greek literature also there are conceptions which are very probably Indian.

We also find indications in India of western influences, but it is impossible to date them accurately.

This whole question is still open, for we have not yet won the necessary evidence to be able to judge with certainty.

The interesting point in the quotation from Monoimus is that the Deity is made responsible for all involuntary psychic phenomena.

If, for instance, someone should involuntarily fall asleep, or be wakeful when he wants to sleep, or should have an involuntary fit of anger, or should be sad without intention, then it is not his doing, but is "a Deo missum " (sent by God).

We say: "Don’t be so lazy", "keep awake”, "pull yours elf together" and so on; but according to the point of view of Monoimus we are ordering God about when we do this.

This contains an important standpoint when judging human emotions.

We all know how difficult it is to control our emotions; we cannot in fact win complete control without injuring ourselves.

Habitual repression of the emotions is dangerous, it can even endanger life.

We get, in a mild form, a lump in the throat, or feel as if we could burst with emotion.

It has almost a redeeming effect, if we can break out in some way. In this passage we are told that these overpowering emotions come from the inner God.

We come now to the "FUNDAMENTUM:

"Man was created to praise, do reverence to and serve God our Lord, and thereby to save his soul. And the

other things on the face of the earth were created for man's sake and to help him in the following out of the end for which he was created. Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they are a hindrance to him in regard of that end. Wherefore it is necessary to make ourselves detached in regard of all created things - in all that is left to the liberty of our free will, and is not forbidden it, - so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters, solely desiring and choosing those things which
may lead us to the end for which we were created "

The name "Fundamentum" comes from the fact that it expresses the " Weltanschauung" and psychological foundation of the exercises; it brings the goal of human life to consciousness. In contrast to the western biological point of view, that every living creature has its purpose in itself, Ignatius declares that man has been created for a specific purpose: to praise God. He should come to the court of the king, in order to belong to that circle which surrounds and praises God; he should be a grape on the vine of God.

This goal lies at the root of the whole of Jesuit morality, all created things should be made use of for this goal, but only in so far as they further the "Laudare Dominum".

We find a detailed meditation in Przywara on the essence of God and the relation of man to God.

He speaks of God as a "unio oppositorum".

All opposites are united in God, whereas they are torn apart in man.

Man is a conflict and is therefore in a deplorable condition, needing redemption.

Redemption of course is the unity which is God. Przywara says: "God appears in the face of the rent as cross."

The cross is the symbol for the union of the opposites.

Man meets God in the centre of the cross, man is the manifestation of the conflict and God represents their union.

Inasmuch as man is redeemed, he becomes one as God is one.

The symbol of the cross is really for Przywara the symbol of God; the essence of God is a cross.

This is a very deep reaching formulation, in that it declares God to be suffering.

This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity.

This gives the tearing apart of the human soul an extraordinarily new and important interpretation.

But it is also not new, for we have a parallel in a very interesting antique text from the fragments of the Acts of John:13:30:

" XII . . . . . And our Lord stood in the midst of the cave and lighted it up and said, 'John, unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and reeds, and gall and vinegar isgiven Me to drink : but unto thee I am speaking, and hearken thou to what I say. I put it into thy heart to come up into this 'mountain, that thou mightest hear matters needful for a disciple to learn from his teacher, and for a man to learn from his God. "

This scene takes place during the crucifixion on Golgotha.

St. John has withdrawn to the Mount of Olives, where he is granted this revelation.

You find the symbol of the mountain here again, the mountain which we found in Richard of St. Victor: if you desire to find Christ, know yourself, ascend on to the mountain.

"XIII. And having thus spoken, He shewed me a cross of light set up, and about the cross a great multitude: + and therein was one form and one likeness: and in the cross another multitude, not having one form +."

The multitude refers to the plurality of the psychological units in man, "and therein was one form" that is the human form.

Many things are united in man and they form a plurality.

As a poet, Carl Spitteler, once expressed it: "Die Volker meiner Seele" (the people or nations of my soul.

"And the Lord Himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but a sweet (or peculiar) and kind voice and one truly of God, saying unto me:

'John, it is needful that one should hear these things from Me: for I have need of one that will hear. This cross of light is sometimes called the Word by me for your sakes, sometimes Mind, sometimes Jesus, Sometimes Christ, sometimes Door, sometimes a Way, sometimes Bread, sometimes Seed, sometimes Resurrection, sometimes Son, sometimes Father, (sometimes Spirit), sometimes Life, sometimes Truth, sometimes Faith, sometimes Grace. Now these things it is called as toward men: but as to what it is in truth, as conceived of in itself and as spoken of to you – it is the marking off of all things, and the + uplifting and foundation + of those things that are fixed and were unsettled, and the joining together of wisdom. And whereas it is wisdom fitly comp acted together, there are on the right and on the left of it, powers, principalities, dominations and daemons, operations, threat , wrath, devils (or slanderings), Satan, and the Lower Root, from which the nature of the things that come into being proceeded."

(This is the rhizoma, the root, the chaos, the prima materia, the Hyle, in which everything originates.)

"This , then, is the Cross which fixed all things apart by a word, and marked off the things from birth and below it, and then compacted all into [one] : but this is not the cross of wood which thou wilt see when thou go est down hence,"

(That is, when John goes down to Golgotha.)

"neither am I he that is upon the cross, whom now thou seest not, but only hearest a voice. I was reckoned to be what I am not, not being what I was unto many others: but they will call Me something else, which Is vile and not worthy of Me. As therefore the place of rest is neither seen nor spoken of "

(This is Paradise.)

"much more shall I, the Lord of that place, be neither seen [nor spoken of]. XIV. Now the multitude of one aspect that is about the Cross is the lower nature":

(We find the idea of the chaotic lower nature, the unredeemed nature of man, here) "and those whom thou seest in the Cross, even if they have not one form, it is because not yet hath every member of Him that came down been comprehended. But when the upper nature shall be taken up, and the race which is rep airing to Me, in obedience to My voice, + then that which now hears Me not shall become as thou art +; and shall no longer be what it now is, but ab ove them, as I am now. For so long as thou callest not thyself Mine, I am not that which I am. But if hearing thou hearkenest unto Me, then shalt thou be as I am, and I shall be what I was, when I [have] thee as I am with Myself. For from this thou art.Care not therefore for the many, and them that are outside the mystery despise: for know thou that I am wholly with the Father, and the Father with Me.

"XV. Nothing therefore of the things which they will say of Me have I suffered : nay, that suffering also which I shewed unto thee and unto the rest in the dance, I will that it be called a mystery. For when thou
seest, that did I shew thee: but what I am, that I alone know, and none else. Let Me therefore keep that which is Mine own, and that which is thine behold thou through Me, and behold Me in truth that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet I suffered not: that I suffered not, yet did I suffer : that I was pierced, yet was I not smitten; hanged and I was not hanged ; that blood flowed from Me, yet it flowed not: and, in a word, those things that they say of Me I had not, and the things that they say not, those I suffered. Now what they are I will signify unto thee, for I know that thou wilt understand. Perceive thou therefore in Me the praising (perhaps slaying) of a Word, the piercing of a Word, the blood of a Word, the wound of a Word, the hanging of a Word, the passion of a Word, the nailing of a Word, the death of a Word. And thus speak I, separating off the manhood. Think thou therefore in the first place of the Word, then shalt thou perceive
the Lord, and in the third place the Man, and what he hath suffered."'

This highly remarkable text shows you that these ideas have been pondered over since the earliest days of Christianity.

Przywara naturally does not refer to this text, because it is not canonical.

I do not know if he knew it and thought of it while he was writing, but any way it contains the ideas which are emphasized in his meditation.

After the Praeparatio we come to the main exercises themselves.

Though there is no absolutely fixed programme, they are divided into four weeks.

The first exercise is called: "The exercise on the threefold sin."

The first sin is the sin of the angels, their revolt against God; the second is original sin, the sin of Adam and Eve; third is our own sinfulness.

A colloquy usually follows this, a dialogue between the mediator and the Deity.

It is, however, a one-sided conversation, the mediator speaks all the time, there is no mention of God saying anything.

This is followed by a most thorough investigation into the sins of the mediator, and a repetition of the colloquy and of the exercises.

Then comes the meditation on Hell which is meditated upon in all imaginable detail, and must be experienced with all the senses: the shrieks of the damned must be heard, the stink of the smoke and sulphur must be smelt, the heat of the fire felt, and so on.

In the second week, the kingdom of Christ and his human existence are meditated on.

The becoming of Christ, the birth of Christ and the events in his life must also be meditated up on with all the senses.

The great battle between the two principles, personified by Christ and Lucifer, is then meditated on.

There are Persian models for this, Gayomart, the divine man, for instance, who falls into the power of the forces of darkness.

This is of course pre-Christian.

It is the eternal image of the fight between light and darkness.

This must be meditated upon very thoroughly, in order to gain consciousness of the existence of the opposites.

In the third week we come, logically enough, to the Passion of Christ.

This is again the suffering which originates in the battle between the opposites.

Fasting is included in the regulations for this week.

In the fourth week we come to the exercises on the love of God, and see how God enters the conflict as the power of redemption and takes man, as it were, through love back into himself.

Then comes the meditation on the appearances of Christ after death.

The transcendence of this subject is emphasized and, through his identification with this aspect of Christ, man is raised above space and time into eternity.

At the very end of the exercises come Ignatius’ celebrated "rules for thinking with the Church."

These bring the individual psychical events into harmony with the Church, and Ignatius goes so far as to say: "the white that I see I would believe to be black, if the Hierarchical Church were so to rule it.

"This is the great reproach which is levelled at the Jesuits, that they go too far in disciplining individual judgment. Carl Jung, Modern Psychology, Pages 27-34.

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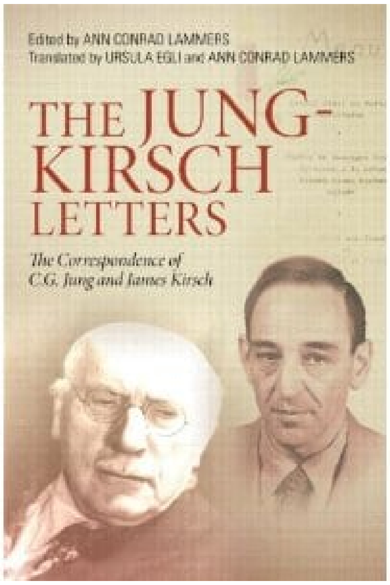
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/0937a-1.jpg`

Carl Jung and James Kirsch and the Jewish Question **(2019-02-20 18:00)**


Edited by ANN CONRAD LAMMERS
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THE JUNG-KIRSCH LETTERS
The Correspondence of C.G. Jung and James Kirsch

[1]

Letters between James Kirsch and CG Jung By Thomas B. Kirsch, M.D.

I always knew that there were letters from CG Jung to my father among the papers he left behind, although I did not read them completely until recently. Approximately 5 years ago I was told by an English woman sandplay therapist, Sasha Rosen, who was visiting in Berkeley that the ETH in Zürich also had the letters from my father to Jung, which was a surprise for me. Only within the past two years that have I made a concerted effort to obtain copies of these letters as I was not sure that I wanted to see what was in those letters. They had an analytic relationship and I was uncomfortable delving into it. There are 211 letters from my father to Jung and approximately 41 letters from Jung to my father. Two of the letters to my father were included in the collected letters of Jung, volume 1, and approximately 16 other letters from Jung to my father are published in Psychological Perspectives in volume 3, numbers 1 and 2, 1972. The other letters from Jung have not been published. Mostly they corresponded in German and the letters from my father have been translated privately for me by Ursula Egli. The correspondence begins in 1931 and the last letter is dated 1960. Jung died in 1961 The last letters are very short due to Jung's failing health, but the bulk of the correspondence contains substantive discussion of material related to Jewish psychology, Christianity, synchronicity, my father's translation into English of Answer to Job, discussion of my father's dreams and those of his patients, and many other subjects. Time does not permit me to give you more than a very small slice of the correspondence. I have made selections from two long letters which my father wrote from Tel Aviv, Palestine in 1934 where my father was living at the time. Even here, I will need to heavily edit the letters because of time restraints.

Let me give you some biographical data to orient you. My father was born in Guatemala in 1901 to a family of German Jewish merchants. The family returned to Berlin when he was six years old and he was educated in Germany, obtaining his medical degree from Heidelberg University in 1922. In Heidelberg he was introduced to psychoanalysis and became life long friends with Erich Fromm. He returned to Berlin to begin a practice of psychiatry. In the late 1920s he entered a Jungian analysis with Frau Sussman, a lay analyst in Berlin, after two years of Freudian analysis. Subsequently, he traveled to Zurich for analysis with both Jung and Toni Wolff, beginning in 1929. In October 1930 he lectured at the Jung club in Zürich on the "Modern Jew in Germany" and Jung attended. He was part of an informal Jewish group in Berlin which included Gerhard Adler, Erich Neumann, and Ernst Bernhard, each of who played an important role in the formation and dissemination of analytical psychology He became a member of the C.G.Jung Gesellschaft in Berlin which had been founded in 1931. When Hitler came to power, he moved to Palestine. Having been an ardent Zionist in his youth, he immigrated to Palestine.. He soon became disillusioned with Zionism, but at the time of these letters he was still quite taken with the Zionist movement. In 1935 he immigrated to London where he lived and practiced until 1940. When Britain's fall to Hitler seemed imminent, he and his family moved to Los Angeles where he practiced from 1941 until his death in 1989. Thus, he played a leading role in the formation of analytical psychology in many countries, but in Los Angeles he was a true pioneer. I chose these letters from 1934 because they represent such an important time in history, and because what Jung wrote at that time about Jewish psychology has affected the field of analytical psychology until the present.

Psychoanalysts to this day cite this article of Jung′s as the reason not to read him. In Europe the president of the German Medical Psychotherapy Society, Ernst Kretschmer, had resigned, and Jung as the honorary vice president was coerced into accepting the presidency. Jung agreed only on the condition that it become international in nature and name, which it did. The organization fell apart during the war, but then was resurrected after the war by another Swiss, Medard Boss, and it still exists today. There Jung made his unfortunate remarks on the differences between Aryan and Jewish psychology, saying that the Aryan culture had a higher potential and at the same time Jewish psychology was dependent upon a host culture. My father′s letter of May 7, 1934 is written shortly after the publication of Jung′s article. (The State of Psychotherapy Today in CW 10 pp.157-173) The letter begins with my father having felt slighted by Jung when they met in Ascona at the Eranos lectures. My father then writes, "I was informed of some remarks you made which did not indicate that you are a friend of the Jewish people. For instance, it appears that you said, "in analysis Jews are not honest," . Then Mr. Bally came here, visited with all colleagues, and related that you had openly crossed over to Hitler′s side, that you were received by him and thus are an anti-Semite. His essay in the Zurcher Zeitung titled "German-bred Psychotherapy" was read by many. The result was that your books which had been exhibited in many bookstores disappeared from the shop windows and your name was placed on the boycott list. Your detailed answer was not read this general disposition against you was of course fabulously exploited by the Freudians in an effort to spread total silence about you at least in this area……. Well, dear Doctor, the rumor about your being anti-Semitism does not seem to come to an end. From a letter which I received from Germany last week4 I learned that you expressed your gratitude in recognition of Hitler′s reforms at the German universities on the radio via German broadcasting stations. If that is in fact I do not understand you as a Swiss citizen. Please do not interpret my letter as being aggressive. I am merely interested in understanding you in this regard and hope that you will grant me the privilege of reaching such an understanding. On the other hand, I do not feel understood by you in this matter…..

About the Jews you write: "Probably, the Jews…. will never create their own form of culture because all their instinct′s and talents presuppose a more or less civilized society for its development." I am dumbfounded to hear such anticipation from you however, and even the premises to such a prejudice do not appear to add up. What you are writing certainly is true for the Galuth Jews. It seems to me that you received your picture of the Jews essentially from Freud who, of course is an excellent example of the Galuth psychology. Here in Palestine (and Palestine is already the intellectual/spiritual center } the Jews are living as resident people with a purpose, self-reliant, and not in the middle of another civilized nation. I wish that you could see some of these new types of Jews……..

Christ is in the repressed complex of Jewish people but just as all things change in individual lives of human beings as soon as a repressed complex enters into consciousness and comes alive, in the same way things can change collectively—and also creatively—with our repressed Christ complex. I have a great number of proofs (dreams and pictures) for my conception that this Christ complex is pivotal for the Jewish people from this viewpoint, the peculiar psychology, the peculiar fate of the Jews—as well as the anti-Semitism—have to be understood.
I believe you will only be able to confirm my interpretations. It is a question of the collective standstill, the repression with all its consequences. Also we are not nomads, but rather restless people who have lost their living God despite all the warnings of the prophets. We even pronounced the dreadful words about Christ: May his blood

flow on our heads and those of our children….

I cannot imagine that what you wrote in your essay "The Current State of Psychotherapy" is everything that you have to say about the Jews. Would it not be possible for you to publish here a detailed essay about Jews? I could arrange for a good translation into Hebrew to appear in an excellent publication Please excuse this somewhat confusing letter, but I assure you that I am writing from the heart. Would you please respond in detail?

With my most heartfelt greetings

Yours very truly

Jung's response comes on May 26, 1934. will be summarized as it is already published. Basically Jung explains that he took on the presidency of the international society for psychotherapy. He could not leave German psychotherapists in the lurch. About the rumors, he denies all of them and says that anyone who would believe these rumors must think of him as extraordinarily stupid. He has had nothing to do with Hitler or done anything on the radio nor has he made any political statements. He does elaborate on his opinion of Jews about their inability to create a cultural form of their own. He then cites the specific reasons for that. He is quite open to the fact that conditions in Palestine at that time may have him change his mind about needing a host culture. He agrees with my father about the Jewish Christ-complex. He mentions also that he plans to write something more about the Jewish question in correspondence with Erich Neumann. That sadly never took place. My father responds on June 8, 1934 with a very long letter which I will have to greatly condense.

First, my father thanks Jung for his detailed response and his willingness to enter into a discussion about the Jewish problem. He goes on to say "I have to admit that without it I might have believed some of the accusations which would have darkened somewhat the image I have of you, particularly in view of the fact as Miss Wolff told me once that if you had been German you would have voted for the Nazis. I realize that I was mistaken or rather that I misunderstood you. I fell into the trap of accepting a collective prejudice in a case where you intended a personal criticism addressed to me."…..

However, I felt it necessary to inform you of these rumors, and since they produced a reaction from you, such as your clear and unequivocal letter, a great burden has been lifted from my heart.

My father elaborates the four points which Jung makes in his letter about Jewish psychology.

1) The fact that the Jews do not have their own culture. My father goes on to explain to Jung that before Christ the Jews had a very rich culture of their own. My father then mentions a lecture that he has given in Palestine which he sends on to Jung under separate cover.

2) Next follows a discussion of the Jews rejection of Christ, and Jews will never admit to this, but that my father feels this defines the fate of the Jewish people. According to him, the Jews and Christians are shadows for each other.

3) The nomadic nature of the Jewish people. My father feels that this is a consequence of a repressed complex; namely the Christ complex.

4) Greek antiquity had a great influence on Jewish psychology. My father goes into great detail, over a thousand words, to elaborate these four points.

He concludes the letter with the following �Zionism is a great experiment in that its foundation and its meaning is based on the fact that the Jewish people believed in their creative strength. Whether such creativity exists and will give the Jewish people a new imprint will be revealed in the future. I strongly believein that and feel unconditionally connected with this experiment. To be an upholder and promoter of a culture would not give the slightest meaning to my existence. I would prefer to find the tiniest truth as long is it grows on my pile of manure, rather than disseminate the largest truth of a foreign culture. Jung does not answer until September 29, 1934. They had met at the Eranos meetings in August of that year, but presumably did not have time for one�on�one conversation. Jung further discusses the relationship between psychoanalysis (Freud and Adler) with Jewish psychology, noting that it is Jews themselves who feel more comfortable with the reductive approach of Freud and Adler.

The last paragraph of Jung's letter to my father is a most prophetic one. I would like to quote it now.

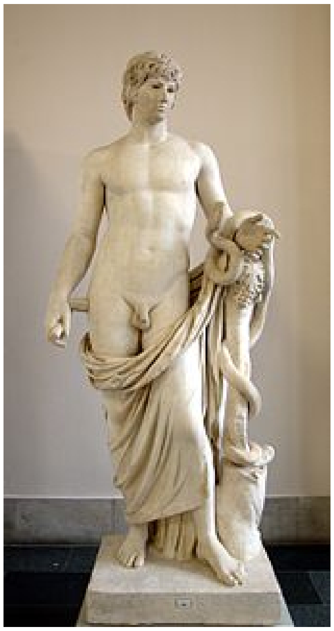
With regard to your patient, it is quite correct that her dreams are occasioned by you. The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other.

This statement of Jung is the essence of present�day psychoanalytic inter-ubjective theory and practice. It could not be said more aptly today. As I said in my introduction, the correspondence covers many subjects over many years. I have chosen these letters because of the times in which they were written and the subject which they discuss. Jung gives very complex answers to the Jewish question, and he attempts a critical appraisal of Jewish psychology at a most inopportune time. What Jung does say is that he has been writing and thinking about this subject for many years, and that is why in spite of warnings from both my father and Neumann, Jung feels justified to continue writing about this issue. Jung talks about many of his theories in a clear and direct manner with him. There are many riches to mine in the letters, and I am hoping that someone with a knowledge of Jung, German, and archival research will want to work on them. For me, to have read the correspondence and to see the nature of the correspondence has been of great value for me both in my relationship to my father and also to Jung and my professional work.

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/6e1e9-jung2bkirsch2bletters.jpg`
2. `http://www.israjung.co.il/essays/Kirsch-Jung.pdf`

The Agathodaemon and the Afterlife (2019-02-21 03:14)

[1] 

Roman marble sculpture of Agathodaemon restored with an unrelated head, as "Antinous Agathodaemon", purchased in Rome ca. 1760, (Staatliche Museen, Berlin)

The myth of the agathodaemon can neither be proved nor disproved. "Agatho" stems from the Greek "to agathon," meaning the highest or supreme good in a moral sense, summum bonum. Since the daemon brought both spiritual and material wealth to a household or person, the agathodaemon amounts to the "good spirit." Each person was assigned a daemon at birth, and the "good spirit" of the daemon protected and guided him through life. Sacrifices of milk and honey were made to the daemon on one’s birthday. Otherwise a cup of consecrated or spiritually pure wine was passed around at dinner, called the cup of the agathodaemon. As we shall see, these rituals were meant as an affirmation of life (and thus as an acknowledgement of death).

The agathodaemon was the "good" half of a good and evil duality. This duality was portrayed in frescoes as a serpent with the head of a lion with 7 or 12 solar rays emanating from it. The serpent portion was called the kakodaemon, representing the underworld and water, and the lion’s head was the agathodaemon, representing the solar fires.

The cosmic interpretation of the daemon as solar provider was tied to the household’s prosperity in the form of the genius. The lion-headed serpent was frequently pictured along with the household genius, the latter shown as a youth holding a horn of plenty and a bowl, or a poppy and ears of corn, representing the growth and abundance of harvest. The harvest imagery along with the serpent as rain and sun were all symbolic of a successful harvest. This worship of things bringing goodness points to an innocent superstition behind common Greek religious practices.

Karl Kerenyi has pointed out the duality in Roman religion of the male "genius," being Jupiter, and the female "iuna," being luna or the Moon. In Greek religion there was a duality between Apollo, the Sun god, and Artemis, or Diana, the Goddess of the Hunt and the Moon. Closely related to Artemis was Persephone, who inhabited the underworld or the kingdom of the dead.

Thus two opposite domains, the Olympic and the Chthonic, were in contact. The lion-headed serpent represented the dualities of fire and water, Sun and Moon, and good and evil. There was another duality of Zeus and the primordial Night, sometimes called Erebos; Zeus was in "awe" of the sphere of Night, which was a region bordering the sphere of death and non-existence but not part of it, and bordering too the realm of the gods since Zeus could apprehend it.

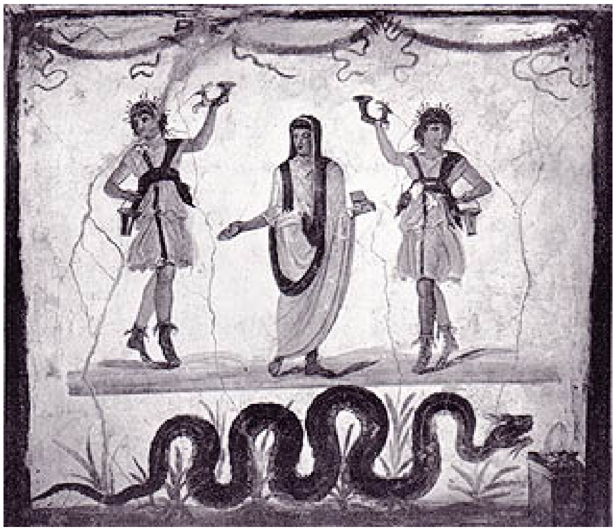
The actual religious significance of the agathodaemon comes about when one links "goodness" to an atonement for some kind of "badness." "To agathon" or supreme goodness may balance out "agos," meaning a defilement for which one must atone. In particular, agos was the sinful shedding of blood. In the human sense this refers to the menses. Everyday personal hygiene was thus brought into religious practice as something impure, but which could be cleansed, leading to a "goodness."

In the cosmic sense the shedding of blood is a shedding of stellar waters. Both Apollo and Artemis (the Sun and the Moon) were pure, but they were also in contact with the impure, the female underworld aspect of streaming waters. The Greeks knew that there was no clean separation between good and evil, angels and daemons. The agathodaemon is a testament to that fact, since it is the "good" daemon, on par with the angel, but operating in the border region between existence and non-existence, in the sphere of Night that is connected with the afterlife. By contrast, the angel operates in the Olympic realm. The angel leads mankind to one kind of immortality, associated with the shining realm of the spinning tops, which is a linking back, but the agathodaemon points to pure non-existence associated with the forward stream that ends in the Moon.

The watery kakodaemon as the lunar image might have seemed to the Greek philosopher changeless and somehow frozen in time. But the Sun appeared every morning and this required the solar lion of the agathodaemon to connect the Earth with the gods at the other end of the spectrum. In one sense the agathodaemon pointed to the Sun, but in another sense it pointed to the image of the spinning tops as seen from the Moon, because the lunar temple of the kakodaemon touched Olympic heights through the agathodaemon, if only by a trick of light.

As a symbol of the underworld the kakodaemon was "not hosia" and thus existed only to point out the necessary opposition to "goodness." As something shameful the kakodaemon paved the way for atonement and redemption, and thus kept the priest in business. These things were achieved or granted in the daily fill of time. Even in a cosmic sense, mercy and redemption were also marked by time, by the multifold images of the life of a world. Cosmic life and death was mapped out in the heavens, and if the worlds could attain a kind of immortality, surely so could man.

The Romans sanitized and imperialized Artemis and replaced her with the genius and iuna. The genius was male, the iuna female: the combination made a hermaphrodite. Psyche was married to Eros, the son of Aphrodite (Venus). In the Sun-god Apollo’s eyes (and it was only for him to see) the bridegroom was a winged serpent, or at least flew like Mercury (Hermes) between the head and tail of the serpent that spanned the heavens. The celestial waters which connected his mother’s bright birth palace (the spinning tops where Eros turned into a young boy, a golden ray of light, an agathodaemon) became dark and Styxian by the time they reached the Moon, his wife’s dark mountain of death (where Eros became a man again, the Uranian Lord of the Canals, Ku-ur-ku, a kakodaemon). Poor Psyche had married both man and child, both Uranus and, by proxy, Venus. She was pricked by Uranus, who carried the immortal essence of the spinning tops, and she too became immortal.



Wall painting from the Shrine of the Lares from the House of Vettii, Pompeii, about 70 CE.

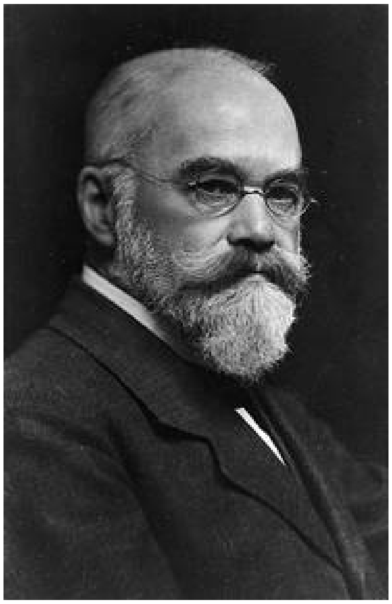
One might guess that the House of Vettii belonged to a magistrate because the symbols in this painting are common to patrician tombs. The household genius is shown in the center like a kind of human altar, with the household protective spirits, or Lares, shown rampant at either side. The genius is partly an underworld figure – taking the place of Osiris from ancient Samaritan iconography; the Lares taking the place of the winged angels Nephthys and Isis, who resurrected Osiris to the afterlife. The serpent at the bottom of the painting is sacred to the Lares, and as something Artemisian and watery, is also a kakodaemon. This makes the genius a kako-genius or cacogen. The horrifying aspect of the cacogen, the Medusa, had feet that were underworldly and serpentine, but here the cacogen's true identity is shown, a beautiful boy, and the serpent is separate from the boy so that what is immortal and beautiful may keep its humanity. Not shown is a bas-relief goat skull (festooned with garlands) and a sacrificial knife that sit above the wall painting, indicating that sacrificial offerings were brought to this shrine.

For the ancient Greeks, the sacrifice had the effect of bringing something far afield close by. The sacrificial meal brought about a divine presence – the distant gods were brought directly into the festival arena. The goat was divine to Dionysus, to Artemis, and to Bacchus. For some ancient Greeks, Dionysus was the same as the king of the underworld, Hades, officially the husband of Persephone, and hermetically the husband of Psyche. Psyche is Greek for "soul," and according to Plato and others, the soul was not affected by death, because death could do nothing to the soul. (Greek logic.) Thus the cacogen, once the mask is torn away and the soul shines through, is unaffected by death. But for the average festival goer a simpler interpretation was sufficient: immortality was simply the ongoing cycle of life, inspired by the heavenly bodies, by the sunrise and sunset, and by the phases of the Moon. The idea of regeneration also came from plant growth and from the reproduction of animals. Thus, indirectly the serpent was a symbol of fertility, and the kakodaemon is shown winding river-like through verdant growth.

The problem for the Roman priest was how to ritualize the myth: how to take something cerebral and complex and distill it into a ceremony. As Karl Kerenyi put it, the sacrificial ceremony necessarily became a "quotation" of myth: a gesture only, which could imitate but not replicate the full myth. In the painting from Pompeii the genius holds a small box in his left hand, lid open, perhaps a censer used during the sacrificial ceremony. In his right hand he holds a dish-like patera. The patera is also called a mundum (literally "universe"), and its raised central knob represents the lifegiving source or freshet of the universe. Otherwise it is simply used as a dish for offerings. The Lares hold cups and baskets filled with offerings. The cups are shaped like goats, and were probably filled with the blood of the sacrificed goat during the ceremony. One can imagine the priest offering the cup to the householder in a gesture of communion, and then flinging the contents onto the sacrificial fire. The artist has added a small altar at bottom right expressly for the kakodaemon, which prepares to eat.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c8/Antinoos-Agathodaimon_Antikensammlung_Berlin_Sk361.jpg/170px-Antinoos-Agathodaimon_Antikensammlung_Berl`
2. `http://home.earthlink.net/~danielsage17/images/lares.jpg`

Carl Jung: These are the demands I put to a pupil. (2019-02-21 04:30)

[1] 

To Otto Korner

Dear Colleague, 22 March 1935

Thank you for your letter.

I am in some doubt as to whether the faithful account you have given of the meaning of my psychology will be properly understood by anyone who, coming to it from outside, has not the necessary knowledge to understand what it is really all about.

To such people I usually say nothing about its deeper intentions and its background, but apprise them of the fact that for many years there has been an English Seminar in Zurich.

Moreover I hold public lectures and from the next semester on I have a seminar for students.

In addition, I have undertaken numerous training analyses myself or have had them undertaken by my pupils.

If nothing of this sort has been organized in Germany, it is chiefly because the Germans have noticed much later than the Anglo-Saxons that there are other psychic things besides the intellect.

Also, as you know, there are still very few people in Germany nowadays who are capable of looking beyond this.

To me, it is just this academic restriction to the intellect that makes anti-Semitism explicable.

To my mind it would be an advantage if you told Prof. X. what my views are about the training course.

In this connection I have sent a memorandum to Prof. Goring.

Above all, I demand knowledge of clinical psychiatry and of organic nervous diseases.

Secondly a training analysis, a certain amount of philosophical education, + study of primitive psychology, 5. of comparative religion, 6. of mythology, 6. of analytical psychology, beginning with knowledge of the diagnostic association technique, the technique of interpreting dreams and fantasies, 8. training of one's own personality, i.e., development and differentiation of functions which are in need of education.

These are the demands I put to a pupil.

Naturally there are only a few people who can fulfil them, but I have long ago given up producing manufactured articles.

Above all, I don't want to evoke the impression that I think psychotherapy is intellectual child's play, and I always take pains to make it clear to people that real knowledge of the human
psyche requires not only a vast amount of learning but a differentiated personality.

In the last resort the psyche cannot be handled with any one technique, and in psychotherapy it is just the psyche we are dealing with and not with any old mechanism that can be got at with
equally mechanistic methods.

One should therefore avoid giving the impression that psychotherapy is an easy technique.

Such a view undermines the dignity and prestige of our science, which I regard as the highest of them all.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 187-189

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/93b03-12bkorner.jpg`

Excerpts from four vivid and immediate recollections, dating from the late 1930's to the late 1950's

(2019-02-21 05:59)

[1]

Carl Jung and "Four Contacts with Jung."

Introduction: Michael Fordham, the leading medical analyst among British Jungians and co-editor of the Collected Works, edited Contact with Jung (London, 1966), a collection of "essays on the influence of Jung's work and personality" by forty-two of Jung's pupils in Europe, England, America, and Israel.

Excerpts from four vivid and immediate recollections, dating from the late 1930's to the late 1950's, have been chosen. (The selections from Charles Baudouin's journal for 1945 and 1954, in the present volume, were also included, in French, in Contact with Jung.)

A. I. ALLENBY (OXFORD):

I first got in touch with Jung after the end of the second world war.

I then wrote to him, and told him who I was and what I was doing, which included writing a thesis on the psychology of religion.

With his reply Jung sent the manuscript of his article on the Trinity'—a new version which had not yet appeared in print.

This was generous indeed, and an endearing token of encouragement for the complete stranger that I was to him then.

Only about a month before his death I again received a letter from Jung, in reply to one of mine, in which he went with great care into all the questions I had raised.

It ended with these words: "My best wishes for any further discoveries you may make."

This is the first characteristic one encountered in Jung: his respect for the other person, whoever he or she might be, and his concern for the individual value in anyone.

When I first went to visit him at Kusnacht, I was full of appre hension as to how I should fare in meeting the great man—but the moment I entered his intimate little study I felt completely at ease.

Once he wanted me to understand that one should not feel guilty about events which happen on their own account.

"They are just like acts of God," he said.

"Think of it as if a building had been hit by lightning; that, also, is an act of God. There was a church in a Swiss village which had been damaged by lightning, and the pastor went round the village to collect money for the repairs, and one shrewd old peasant said to him: 'What—you are not going to make me give you anything, if he destroys his own house!' That man had got it right," Jung said and laughed.

On another occasion Jung explained to me what happens when one mistrusts one's feelings and refuses to act on them.

"You can see from the window my boathouse down by the lake," he said.

"Some time ago I went for a swim and then lay on the balcony of the boathouse to sun myself. The level of the lake was so high that the boathouse was surrounded by water. There came my dog in search of me. He could not see me, and was not sure whether I was there. Being of a somewhat cowardly disposition and not very fond of the wet, the dog first put one paw into the water, then withdrew it, and then another paw and withdrew it, too. And this went on for some time. Eventually I made the faintest little noise, and the dog shot through the water and up the steps of the boathouse in one jump. The dog is conditioned by instinct and has no will-power of his own, except when a little noise from his master releases it."

Jung, of course, wanted to convey to me, although he left it to me to draw the conclusion, that a person who mistrusts his own feelings or thoughts and does not utilize his will to put them to the test is hardly distinguishable from an animal; as a conscious human being he hardly exists.

Another time Jung reverted to the problem of self-doubt, using a further example by way of illustration.

"Our needs and desires are always active," he said.

"Trouble occurs only if they are active in the unconscious, if we do not take them consciously in hand so as to give them a definite form and direction. If we refuse to do this we are dragged along by them and become their victim. Then they are like a sledge rushing downhill in the snow, with no one at the steering-ropes. You must place yourself firmly at the steering-ropes, not hang on at the back or, worse, be unwilling to take the ride at all—that only lands you in panic. Our unconscious energies give momentum to our journey through life and, if we direct their course, our actions will have strength; we may even sense that God is behind us."

He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life.

"And do you know what happened to his children ?" Jung asked.

"The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored."

I remember Jung stating on one occasion:

"Every human being is inherently a unique and individual form of life. He is made like that. But there is something which man can do over and above the given material of his nature, and that is he can become conscious of what makes him the person he is, and he can work consciously towards relating what is himself to the world around him. And," Jung added reflectively, "this is perhaps all we can do."

Another time he said to me, as if he were speaking to himself: "This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing."

KENNETH LAMBERT (LONDON):

One way to express a personal debt to Jung is to recall certain personal experiences of him in action as a person at certain points of time, communicating his experience to another person—as compared with him as a theoretician.

I have two such memories.

The first was of him in London in 1939, when he answered questions put to him by a group of doctors, psychotherapists, and clergymen, including a bishop.

The result was a series of communications on "The Symbolic Life," and the poverty and neurotic potential of individuals and groups for whom such an experience was meaningless.

At that time Jung’s personal exuberance and physical size were noticeable, and we last saw him marching out, with a certain playful humor, arm-in-arm with the gaitered bishop—arm-in-arm, although communication on the subject of the symbol had not greatly advanced between them.

Eleven years later Jung gave me half a morning for a personal interview.

He spoke with a spontaneous frankness and an unashamed sense of paradox.

He remembered the group and the bishop, and asserted that the theologian is now passe, owing among other things to his inability to understand projection.

But, he added, "Always I have a feeling of compassion for the clergyman. He has a devil of a problem."

He had, of course, participated in this, for he spoke with feeling for his father "with all his intelligence, who had to be helpless over all this—so restricted and out of touch with nature and the dreams."

Indeed, the intensely personal and historical basis of Jung's scientific motivation revealed itself as he showed me photographs of his grandfather the doctor and of his father the pastor—high-foreheaded and sensitive in facial expression.

"I had the whole problem of the father to solve," he said, "I am always unpopular—with the theologians and with the doctors. I am always mettant mes pieds sur le plat. The medical chaps have no intelligence," he added.

"They work too much from the outside, whereas everybody's psychology is making careful plans to get them into a state in which they have to face themselves, and the shadow. It's their chance to realize the self. If you can get them out of their hole by giving them a kick in the pants you've cheated them of their birthright."

The same feet were put on the priest's plate.

For he emphasized how Christianity forces people to meet the shadow, and he outlined an argument he had worked at to show that St. Thomas Aquinas really believed that the world was created by the Diabolus.

Jung's own sense of the difficulty made him tell a rabbinical story of how God wanted to make a world with his mercy and his justice.

The trouble was that if he used his mercy there would be too many sins, and if he used his justice you couldn't live.

So he mixed both of them up and said: "Oh, how I wish there would be a world."

Jung roared with laughter, and went on to mention the symbolism attached to Christ, indicating opposites in his nature, as, for instance, the Leviathan, the Lion, the Serpent, the Black Raven, and his crucifixion between two thieves.

Then the symbolism became astrological.

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

Jung then associated to this by telling two stories about people.

A man told Jung about a Quaker who seemed a perfectly good man.

So where was his shadow?

Jung asked about his wife.

Apparently she was perfect, too.

His children? "Oh," said the inquirer, "one of them is a thief."

In Jung's words, "He went out wagging his tail."

The second story concerned a theologian without a shadow, but it turned out that his son was "getting into the way of forging checks." J

ung’s comment was, "The son assumes the father’s shadow. His father was stealing, you see, from God his sins.

The son was punished for the father’s sins not rendered to God."

RENEE BRAND (SAN FRANCISCO):

The year was 1955, in the fall.

We were stepping from the living-room where tea had been served into the garden of 228 Seestrasse in Kusnacht.

Ten students from the Institute had been delegated to celebrate with Jung the planting of a Ginkgo biloba tree given to him for his eightieth birthday.

We stood in a semicircle by the place chosen for the tree while two gardeners started digging the hole.

Between them they fell into an alternating rhythm, accentuated by the spades breaking up the earth and the thud of throwing it out.

Jung was giving directions about the width and breadth of the hole, concerned that the roots should get enough space.

As I looked at him in the outdoor light of the afternoon, he suddenly seemed less sturdy, his frame less powerful—different than in his study at my recent visit, or even a few minutes ago at tea.

He looked all of his eighty years and very frail, with the frailty of old age.

With the shock of this realization, a sinister crescendo seemed to get into the rhythm of spades going in and earth thumping down.

Irrationally, it seemed that this hole was not for planting a tree, that these were not gardeners, they were grave-diggers.

The feeling about death was so strong that the scene became unbearable, and I stood in utter helplessness, wishing and praying for it all to stop.

Suddenly I heard Jung saying: "This has nothing to do with death. They are planting new life."

He was looking straight in front of him, addressing no one.

Having my unspoken thought picked out of my head and answered was so startling that the irrational panic turned into a numinous experience.

ELIZABETH OSTERMAN (SAN FRANCISCO):

The heavy wooden door on which I had just knocked was set in a thick stone wall which seemed solidly part of the earth.

This was the entryway to the medieval-looking, secluded country place which Jung had built by hand through the years at Bollingen on the shore of Lake Zurich.

On my way to the Aegean Islands on this first trip away from the western United States, I had stopped in Switzerland for this visit.

Leaving the highway some distance from the town of Rapperswil, I had traversed a footpath which skirted a dense wood at the rear of a complex of walls and stone towers.

A few feet away to my left the lake water lapped among the reeds.

The July sun warmed the rain dampened earth, and a soft haze covered the distant mountains.

As I stood waiting before the door I was somewhat nervous, but was reassured by sounds of wood-chopping coming from behind the wall.. . . Now the door opened, and I was invited into the inner garden by his household companion.

There, beyond a second doorway, was the strong-bodied, white-haired, eighty-three-year-old man in his green workman's apron, seated before the chopping block.

Behind him was a large square stone carved by him in earlier years when he was attempting to give form to his emerging realizations.

I felt as though I had stepped out of time and had entered into an inner world where everything was relevant, unhurried, natural.

At the water's edge we settled into comfortable chairs, and through that afternoon the conversation wandered back into the prehistory of the earth, into the depths of the psyche, into the wonders of nature around us.

Once I looked at my watch and he said, "Never mind a watch; I'll tell you."

He returned frequently to the theme of what man is doing to himself by living in a fast and meaningless way, how he has become estranged from himself.

With immediacy and great simplicity he said: "We must give time to nature so that she may be a mother to us. I have found the way to live here as part of nature, to live in my own time. People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don't think to live their lives. They are up in the head. When a man begins to know himself, to discover the roots of his past in himself, it is a new way of life."

The force that emanated from this man sitting beside me was amazing. He seemed at once powerful and simple; real, the way the sky and rocks and trees and water around him were real.

He seemed to be all there in his own nature, but what made it so exciting was his awareness of it.

A knock on the door broke into the conversation; the taxi man had arrived. Jung remarked, "That says it." It was time to leave. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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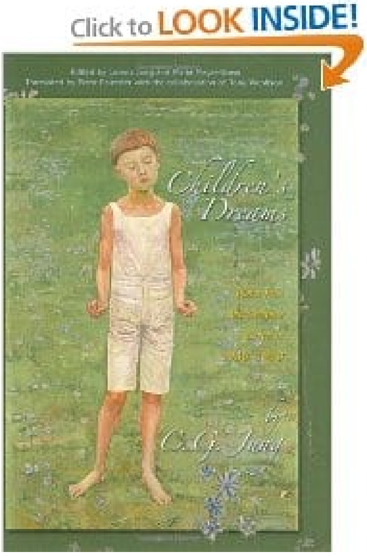
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/8cf2b-62bfour2bcontacts2bwith2bjung2binterview2band2bencounters.jpg`

Children’s Dreams: Notes from the Seminar Given in 1936-1940 (2019-02-21 06:05)

[1] 

In the 1930s C. G. Jung embarked upon a bold investigation into childhood dreams as remembered by adults to better understand their significance to the lives of the dreamers. Jung presented his findings in a four-year seminar series at the Swiss Federal Institute of Technology in Zurich. Children’s Dreams marks their first publication in English, and fills a critical gap in Jung’s collected works.

Here we witness Jung the clinician more vividly than ever before–and he is witty, impatient, sometimes authoritarian, always wise and intellectually daring, but also a teacher who, though brilliant, could be vulnerable, uncertain, and humbled by life’s great mysteries. These seminars represent the most penetrating account of Jung’s insights into children’s dreams and the psychology of childhood. At the same time they offer the best example of group supervision by Jung, presenting his most detailed and thorough exposition of Jungian dream analysis and providing a picture of how he taught others to interpret dreams. Presented here in an inspired English translation commissioned by the Philemon Foundation, these seminars reveal Jung as an impassioned educator in dialogue with his students and developing the practice of analytical psychology.

An invaluable document of perhaps the most important psychologist of the twentieth century at work, this splendid volume is the fullest representation of Jung’s views on the interpretation of children’s dreams, and signals a new wave in the publication of Jung’s collected works as well as a renaissance in contemporary Jung studies.

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/e2fec-children2527s2bdreams.jpg`
2. `http://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691133239`

The symbolism of the instrument of coitus was an inexhaustible material for ancient phantasy.

(2019-02-21 06:40)

[1]

The symbolism of the instrument of coitus was an inexhaustible material for ancient phantasy.

It furnished a widespread cult that was designated phallic, the object of reverence of which was the phallus.

The companion of Dionysus was Phales, a personification of the phallus proceeding from the phallic Herme of Dionysus.

The phallic symbols were countless.

Among the Sabines, the custom existed for the bridegroom to part the bride’s hair with a lance.

The bird, the fish and the snake were phallic symbols In addition, there existed in enormous quantities theriomorphic representations of the sexual instinct, in connection with which the bull, the he-goat, the ram, the boar and the ass were frequently used.

An undercurrent to this choice of symbol was furnished by the sodomitic inclination of humanity.

When in the dream phantasy of modern man, the feared man is replaced by an animal, there is recurring in the ontogenetic re-echo the same thing which was openly represented by the ancients countless times.

There were he-goats which pursued nymphs, satyrs with she-goats; in still older times in Egypt there even existed a shrine of a goat god, which the Greeks called Pan, where the Hierodules prostituted themselves with goats, It is well known that this worship has not died out, but continues to live as a special custom in South Italy and Greece.

Today we feel for such a thing nothing but the deepest abhorrence, and never would admit it still slumbered in our souls.

Nevertheless, just as truly as the idea of the sexual assault is there, so are these things there too, which we should contemplate still more closely, not through moral eye-glasses, with horror, but with interest as a natural science, since these things are venerable relics of past cultural periods.

We have, even today, a clause in our penal code against sodomy. But that which was once so strong as to give rise to a worship among a highly developed people has probably not wholly disappeared from the human soul during the course of a few generations.

We may not forget that since the symposium of Plato, in which homo sexuality faces us on the same level with the so-called "normal sexuality," only eighty generations have passed And what are eighty generations?"

They shrink to an imperceptible period of time when compared with the space of time which separates us from the homo-Neandertalensis or Heidelbergensis.

I might call to mind, m this connection, some choice thoughts of the great historian Gughelmo Feireio:

"It is a very common belief that the further man is separated from the present by time, the more does he differ from us in his thoughts and feelings, that the psychology of humanity changes from century to century, like fashions of literature.

Therefore, no sooner do we find in past history an institution, a custom, a law or a belief a little different from those with which we are familiar, than we immediately search for some complex meanings, which frequently resolve themselves into phrases of doubtful significance.

"Indeed, man does not change so quickly; his psychology at bottom remains the same, and even li his culture varies much from one epoch to another, it does not change the functioning of his mind.

The fundamental laws of the mind remain the same, at least during the short historical period of which we have knowledge, and all phenomena, even the most strange, must be capable of explanation by those common laws of the mind which we can recognize in ourselves."

The psychologist should accept this viewpoint without reservation as peculiarly applicable to himself.

Today, indeed, in our civilization, the phallic processions, the Dionysian mysteries of classical Athens, the barefaced Phallic emblems, have disappeared from our coins, houses, temples and streets ; so also have the theriomorphic representations of the Deity been reduced to small remnants, like the Dove of the Holy Ghost, the Lamb of God and the Cock of Peter adorning our church towers In the- same way, the capture and violation of women have shrunken away to crimes.

Yet all of this does not affect the fact that we, in childhood, go through a period in which the impulses toward these archaic inclinations appeal again and again, and that through all our life we possess, side by side with the newly recruited, directed and adapted thought, a phantastic thought which corresponds to the thought of the centuries of antiquity and barbarism.

Just as our bodies still keep the reminders of old functions and conditions in many old-fashioned organs, so our minds, too, which apparently have outgrown those archaic tendencies, nevertheless bear the marks of the evolution passed through, and the very ancient re-echoes, at least dreamily, in phantasies. Carl Jung, Psychology of the Unconscious, Pages 33 – 35.

Image:

Pan teaching his Eromenos, the shepherd Daphnis, to play the pipes, 2nd century AD Roman copy of Greek original ca. 100 BC, found in Pompeii.

Pan God of Nature, the Wild, Shepherds, Flocks, Goats, of Mountain Wilds,and is often associated with sexuality.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/6feff-pan.jpg`

Carl Jung: ...whenever she was in the country she was attacked by birds—black birds. (2019-02-21 06:43)

[1]

Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/f64c6-22bcrows.jpg`

Carl Jung on the Realm of Eros (2019-02-21 06:48)

[1]

Carl Jung on the Realm of Eros:

Regarding the realm of Eros -

In classical times, when such things were understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.

I might as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abyss of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love.

Eros is a kosmogonos, a creator and father-mother of all higher consciousness. …. In my medical experience and my life I have again and again been faced with the mystery of love, and have never been able to explain what it is. ... No matter, no worse expresses the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful.

Love “bears all things” and endures all things” (1 Cor. 13.7)

These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and instruments of cosmogonic “love.”

I put the word in quotations marks to indicate that I do not use it in its connotations of desiring, preferring, favoring wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole. Being a part , man cannot grasp the whole.

He is at its mercy.

He may assent to it, or rebel against i; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it.

Love is his light and his darkness, whose end he cannot see.

“Love ceases not”-whether he speaks with the “tongues of angels,” or with scientific exactitude traces the life of a cell down to its uttermost source.

Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions.

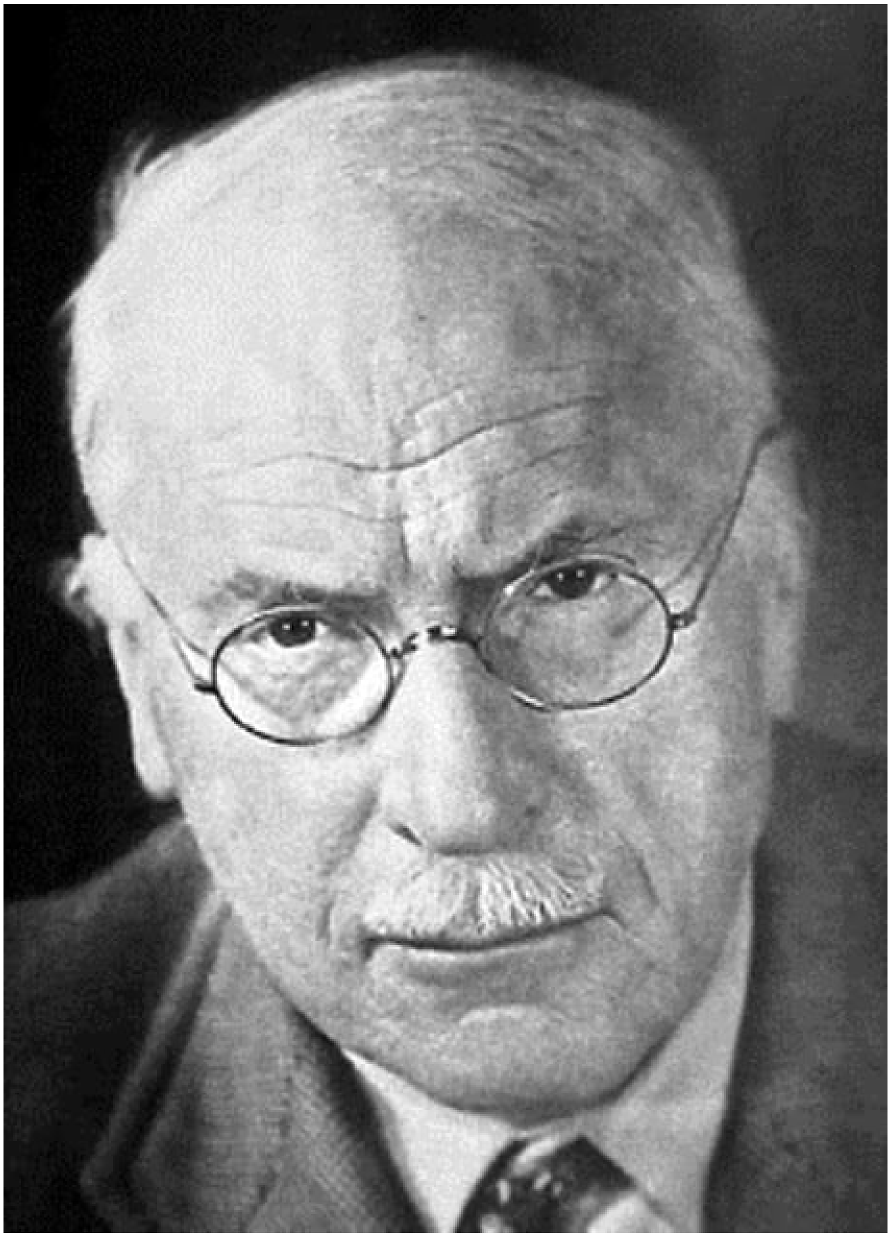
If he posses a grain of wisdom, he will know, ignotum per ignotius-that is by the name of God.

That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error.

(Carl Jung – Memories, Dreams and Reflections p. 354)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/1b9ca-eros.jpg`

Carl Jung: “If a young man loves a woman who could almost be his mother...” (2019-02-21 08:02)



Anonymous

Dear Mr. N., 22 March 1939

As you will realize it is extremely difficult to judge an individual case in which one doesn't know the dramatis personae.

If a young man loves a woman who could almost be his mother, then it always has to do with a mother complex.

Such a union is sometimes quite useful for many years, particularly in the case of artistic persons who haven't fully matured.

The woman in such a case is helped by an almost biological instinct.

She is hatching the eggs.

The man as the son-lover benefits by the partially sexual, partially motherly interest of the woman.

Thus such a relationship can be satisfactory in every respect for an indefinite period, but the advancing years would certainly put a definite limit to it as it is not quite natural.

It may be that even an artistic nature becomes so adult that the need of becoming a father and a grown-up man in general begins to prevail against the original son-attitude.

When that is the case the relationship is overdue.

What I say is a general rule which shouldn't be recklessly generalized.

Man is a most peculiar experiment of nature and particularly in erotic respects simply anything is possible.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 266-267.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/ce9a1-1.jpg`

Carl Jung on Psyche and Soul (2019-02-21 10:18)

[1]

Carl Jung wrote much of his work in German. Difficulties for translation arise because the German word Seele means both psyche and soul. Jung was careful to define what he meant by psyche and by soul.
I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche, I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality". (Jung, 1971: Def. 48 par. 797)

[The translation of the German word Seele presents almost insuperable difficulties on account of the lack of a single English equivalent and because it combines the two words "psyche" and "soul" in a way not altogether familiar to the English reader. For this reason some comment by the Editors will not be out of place.]
[In previous translations, and in this one as well, psyche– for which Jung in the German original uses either Psyche or Seele– has been used with reference to the totality of all psychic processes (cf. Jung, Psychological Types, Def. 48); i.e., it is a comprehensive term. Soul, on the other hand, as used in the technical terminology of analytical psychology, is more restricted in meaning and refers to a "function complex" or partial personality and never to the whole psyche. It is often applied specifically to "anima" and "animus"; e.g., in this connection it is used in the composite word "soul-image" (Seelenbild). This conception of the soul is more primitive than the Christian one with which the reader is likely to be more familiar. In its Christian context it refers to "the transcendental energy in man" and "the spiritual part of man considered in its moral aspect or in relation to God." . . . –Editors.] (Jung, 1968: note 2 par. 9)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/024b9-ba2bbird.png`

Essays on Contemporary Events ~Carl Jung (2019-02-21 11:55)

Essays on Contemporary Events

[1]

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. the storm of events does not sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naive of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation. Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

"In Germany Shall diverse sects arise,
Coming very near to happy paganism.
The heart captivated and small receivings
Shall open the gate to pay the true tithe."

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible on our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless – indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the "scientific" reaction, it was inevitable that nineteenth-century "scientific" enlightenment should one day dawn in Russia.

But what is more than curious – indeed, piquant to a degree – is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it. Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.

And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?
Are you not yourself the coffin filled with life's gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!
I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
And we are not both the first-fruits
Of the same womb, forever predestined
To the same fate?

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown – God!

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on an experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he cam face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness – but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan – or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit – a state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler – which has indeed actually happened – he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhauser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the Germanic race – commonly called "Aryan" – the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races – all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie" – we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia's vastness, sweeping in on a wide front from Thrace to the Baltic, scattering the nations before it like dry leaves. or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man's earliest intuitions personified these powers. Man's earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan's nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism – on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronus, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Fuhrer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the "thousand-year Reich." The Mediterranean father-archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, "German Faith," "German Christianity," or the State. The "German Christians" are a contradiction in terms and would do better to join Hauer's "German Faith Movement." These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always "God." But the more Hauer restricts the world-wide sphere of Indo-European culture to the "Nordic" in general and to the Edda in particular, and the more "German" this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the "German" god is the god of the Germans.

One cannot read Hauer's book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is ergriffen by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos – the present moment in time – whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply are admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities – a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was damned up and has broken into its old channel. But the Obstruction will not last forever; it is rather a reculer pour mieux sauter, and the water will overleap the obstacle. Then, at last, we shall know what Wotan is saying when he "murmers with Mimir's head."

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.

How fare the gods? how fare the elves?

All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?

Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;
Much I do know, and more can see
Of the fate of the gods, the mighty in fight.

From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.

O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.

http://allfatherwotan.org/essayonwotan.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/67065-dionysian2bprocession2bon2ba2bmarble2bsarcophagus252c2bpossibly2bindicating2bthat2bthe`

Archetypes of the Near Death Experience: Mandalas of God (2019-02-21 12:22)

Archetypes of the Near Death Experience: Mandalas of God

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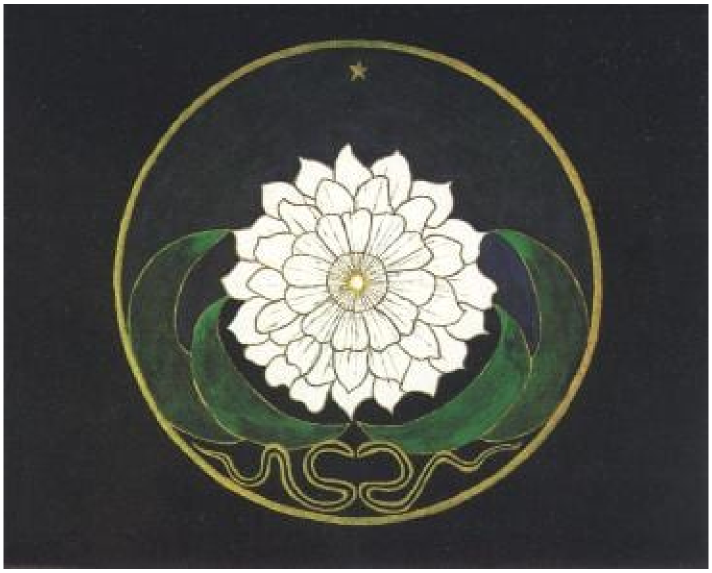

In our dreams, the symbols and images that appear represent archetypes of our higher consciousness. As in dreams, near-death experiences are experiences of our higher consciousness, and therefore, it shouldn't be surprising that similar symbols and images appear in near-death experiences as well. On Karen Keeley's website, Insights into Consciousness and Personality, she provides a good explanation of how these symbols and archetypes are universal and what they mean. She states:

"The fact that the same symbols and archetypes surface over and over again in all cultures is evidence that mankind does indeed possess a "collective unconscious," and that (according to those who believe in a personal God) behind the collective unconscious is God. Carl Jung's "Self" is not just the individual person, but includes "the preexistent matrix of consciousness from which the ego, or individually differentiated consciousness, arises." In order to be taken seriously as a scientist and psychologist Jung obviously couldn't use the term "God," so he used "Self" instead. Those accustomed to thinking of God as totally separate and apart from themselves may find this blasphemous, but others find God in (or through) their own inner self, by discovering or remembering their True Self, higher self, core self – which was created in the EXACT image and likeness of God in the beginning, is intimately connected to God and can never be separated, therefore to know one's own true Self is to know God. The implication of Jungian psychology is of a "deeper" center than can normally be consciously experienced, but which is accessible inwardly, JOINTLY, to all individuals on Earth, to each according to their specific needs and desires, if they seek and ask. Jung taught that without ego consciousness, the Self (or God, "I Am") cannot realize itself in the world; and without the Self, the ego has no depth or source of meaning and integration. The ego stands to the Self as "the moved to the mover," and through the process of "individuation", as consciousness of the Self increases, the ego increasingly experiences itself as "the object of a supraordinate subject" and the individual transcends the ego. It is helpful to think of a wheel (or a circle, a mandala) as a symbol of the Self, as Jung did."

The following are examples of sacred circular symbols, or "mandalas," that appear in near-death experiences.

Nancy Evans Bush, a devout Christian, had an unusual near-death experience resulting from a severe complication during childbirth. In her own words, she described seeing unusual mandalas during her near-death experience: "I was rocketing through space like an astronaut without a capsule with immense speed and great distance. A small group of circles appeared ahead of me. To the right was just dark space. The circles were black and white and made a clicking sound as they snapped black to white and white to black. They were not evil exactly, just mocking and mechanistic. The message in their jeering was, "Your life never existed. The world never existed. Your family never existed. You were allowed to imagine it. You were allowed to make it up. It was never there. There was nothing there. There never was anything there. You're not real."

Several years after her near-death experience, Nancy was looking through a book on eastern philosophy. What she saw in the book so upset her she threw the book across the room. In the Eastern philosophy book was the same circular shape she saw in her near-death experience. It was the Chinese symbol "yin-yang" which represents the oneness of all so-called opposite principles we find in the universe.

The Buddhist concept of reality is that nothing in this physical world is real. People consist of a "bundle" of habits, memories, sensations, desires, and so forth, which together delude people into thinking that he or she consists of a stable, lasting self. This false self is what reincarnates body after body. In Buddhism, life in a corporeal body is the source of all suffering. Hence, the goal is to obtain liberation. This means abandoning the false sense of self so that the bundle of memories and impulses disintegrates, leaving nothing to reincarnate and hence nothing to experience pain. "Nirvana" is the Buddhist term for liberation. Nirvana literally means extinction - an extinction that allows a person to become one with all there is – to become "God" (Buddha). To attain Nirvana, one must face and accept the concept that physical reality is not real; true reality comes through self-extinction which results in becoming one with the Clear Light.

Black Elk was an American Indian who saw an interesting mandala during his near-death experience. He was shown an elaborate vision oriented around a classic Native American mandala: the circular hoop, the four directions, and the center of the world on an axis stretching from sky to Earth. Numerous neighing, dancing horses, surrounded by lightning and thunder, filled the sky at each direction. Then he heard a great Voice say: "Behold the circle of the nation’s hoop, for it is holy, being endless, and thus all powers shall be one power in the people without end." Then Black Elk, standing on the highest mountain, surveying the grand vista of the hoop of the world, said: "I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being."

Plato described the near-death experience of a soldier named Er. In his near-death experience, Er saw a "cosmic axis" - a rainbow light holding together the eight spheres revolving around the Earth, each guided by its own Fate. One of these Fates casts before those who are to be reincarnated a number of earthly destinies from which they may choose to be, for example, a tyrant, an animal, an artist, etc. Then, just before returning to Earth as a shooting star, each soul is required to drink from the "River of Forgetfulness" so that all these cosmic events will fade from memory. Only Er was not allowed to drink and forget. Thus, Plato’s cosmology was based on a near-death experience and this amazing vision of the universal light.

Mellen-Thomas Benedict saw the light in his near-death experience change into different figures, like Jesus, Buddha, Krishna, mandalas, archetypal images and signs. He was told that our beliefs shape the kind of feedback we receive from the light. For example, if you were a Buddhist or Catholic or Fundamentalist, you would receive a feedback loop of your own beliefs. The light revealed itself to Mellen-Thomas as our "Higher Self matrix," a mandala of human souls. He saw that what we call our Higher Self in each of us is a matrix and all Higher Selves are connected as one being. All humans are connected as one being and we are actually the same being, just different aspects of the same being. We are part of the same soul fractaling out in many creative directions, but still the same. Mellen-Thomas saw this mandala of human souls and describes it as the most beautiful thing he has ever seen. When he went into it, he experienced an overwhelming love – the kind of love that cures, heals, and regenerates. He was told a grid exists around the planet where all the Higher Selves are connected. Later in his experience, Mellen-Thomas rode a stream of consciousness through the center of a galaxy. The stream was expanding in amazing fractal waves of energy. He realized that, as the stream was expanding, his own consciousness was also expanding to take in everything in the universe.

He learned a tremendous amount of information including how the atomic bomb mushroom cloud is the holiest mandala humanity has manifested to date, as an archetype. It, more than any religion or philosophy on Earth, brought humanity together all of a sudden, to a new level of consciousness. Knowing we can blow up the planet hundreds of times over, finally made us realize that maybe we are all in this together.

Lynnclaire Dennis had a near-death experience in 1987 while hot-air ballooning in the Swiss Alps. During her experience, she came into contact with what she calls "the Pattern", a mandala which she describes as "primarily a matrix of personal and global healing." Seeing the Pattern, she knew she was looking at life itself. It was light; it was time and space. It was the energy of all matter, the heart of all that mattered. Lynnclaire states there are many symbols that appear in this pattern such as mathematical symbols, religious symbols like the yin/yang, the cross, a tear, a circle, a straight line, the vesica pisces, a crescent, a pentagram, a six-pointed star and on and on and on.

Dr. George Rodonaia saw molecules flying around, atoms, protons, and neutrons during his near-death experience. On the one hand, it was totally chaotic, yet what brought him such great joy was that this chaos also had its own symmetry. This symmetry was beautiful and unified and whole, and it flooded him with tremendous joy. He saw the universal form of life and nature, laid out before him. It was at this point that any concern he had for his body just slipped away, because it was clear to him that he didn’t need it anymore, that it was actually a limitation.

The world-renowned psychiatrist, Carl G. Jung, had a near-death experience in which he saw the Earth from a vantage point of a thousand miles into space. The sight of the Earth from this height was the most glorious thing he had ever seen. His vivid encounter with the light, plus the intensely meaningful insights led Jung to conclude that his experience came from something real and eternal. Jung saw the Earth as representing the "mother" archetype. Carl Jung, who founded analytical psychology, centered on the archetypes of the collective unconscious.

During his near-death experience, Dannion Brinkley entered a glorious heavenly temple where he saw thirteen Beings of Light. He was able to count the beings as they stood behind a podium. Each one of them represented a different emotional and psychological characteristic that all humans have. For example, one of these beings was intense and passionate, while another was artistic and emotional. One was bold and energetic, yet another possessive and loyal. In human terms, it was as though each one represented a different sign of the zodiac. In spiritual terms, these beings went far beyond the signs of the zodiac. Each being then proceeded to show Dannion visions of the future.

During John Engelbrecht’s near-death experience, he saw in heaven a new full moon. The moon in the new world shined so clear and bright, that it was beyond all comprehension. John told two heavenly beings that he would like to fly higher up under heaven and take the sun in his right hand and the moon in his left hand and count all the stars. His wish was granted.

According to Carl Jung, the moon is an archetype representing the male unconscious femininity. He also said the moon represents a principle of the feminine psyche, in the sense that the sun is the principle of the male psyche. This is particularly obvious in the astrological interpretation of the sun and moon, not to mention the age-old assumptions of mythology.

Josiane Antonette had a vision during her near-death experience in which she saw a sun attempt to shine upon one side of a darkened Earth, but the inhabitants paid no attention. The other side of the Earth remained in darkness. She watched as the darkness grew and covered the whole planet. No one paid attention as the darkness covered the sunlight. A voice told her, "This is the world with the absence of light, love, and free will. It is the people’s choices that created the world you have just seen." With these words, the Earth became a place of vibrant, breathtaking beauty. She perceived how the Earth, the sun, the moon, the darkness, the light, the planets, and all forms of life – plants, rocks, animals, and people – are interconnected; they come from the same source of light. Everything is united by a transparent net, or web, and each thread shines with great radiance. Everything pulses with the same luminosity – a magnificent light of unparalleled brilliance. The voice then tells her, "From the light we have come, and to the light we all shall return."

Carl Jung theorized that the sun was an archetype of the human concept of self. Through Carl Jung's research we now know that the individual psyche is not just a product of personal experience, but has an evolutionary history resulting in a transpersonal dimension manifested in universal patterns and images such as are found in all the world's religions and mythologies. Jung further discovered that the psyche has a structuring or ordering principle that unifies the various archetypal contents. The archetype of wholeness is the central archetype that Jung calls the Self. The Self is the supreme psychic authority and subordinates all else to it including the ego. It is the central source of life and the fountain of our being. It is represented through those symbols that indicate wholeness, or completeness, such as mandalas, circles, and most importantly, the sun, which has been described as the "Window opening into eternity," and the source of the divine within all living things.

In metaphysical terms, light is eternal and omnipresent, and while it diminishes in inverse proportion to the square of the distance, it sooner or later fills the entire universe. Light is the vehicle of divinity; it is the consciousness of God. We stand at the center of our own creation because at the center is the sun or the light of the ONE. We exist as a preordained Idea manifest within the Self. As an image of the One, so is the One an image of us; the mind of humanity is made manifest through the physical body as the ONE manifests through the body of the sun. Life is a solar idea.

David Oakford traveled past all of the planets in our solar system during his near-death experience. Near each planet he could see the auras around each one of them. He saw spirits on all of them as well. He was told that all planets are places for spirits to live, learn and thus evolve. He saw great cities on each and every one of those planets. It was explained that other life in the universe is not readily seen because the beings were all of higher vibration and most spirits in human form have yet to attain the higher vibration required to see them. He was told that each planet has a theme for learning and that any of them can be chosen by a soul when we are between physical lives. He was told that souls practice on the other planets to be ready to live on Earth. He was told Earth is the ultimate experience for a soul. It is ultimate because our souls evolve faster here than anywhere else. He was told that the lessons we need to learn are difficult to learn without having a physical form. After he was told of all these things, he was able to see our whole solar system all at once in full color. The planets were all in a line and he could see all of them from Pluto to the sun. He felt very blessed that he was given this great gift.

Rev. Howard Storm was completely stationary yet hanging in space during his near-death experience. Everywhere around him were countless radiant beings, like stars in the sky, coming and going. It was like a super-magnified view of a galaxy super packed with stars. And in the giant radiance of the center they were packed so densely together that individuals could not be identified. Their selves were in such harmony with the Creator that they were really just one.

Thomas Sawyer described his experience with an image that appears very frequently in near-death experiences. In his near-death experience, he saw the shape of a tunnel. It was perfectly level, straight and cloud-like. It was very vast, as opposed to small and confining, and was anywhere from a thousand feet to a thousand miles wide. It was cylindrical. If you took a tornado and stretched it out straight, it would be similar to that. It extended to infinity. Simultaneously, with the awareness of this tunnel, he had a feeling of forward motion. While moving through this tunnel he felt an acceleration. There was not any wind vibration, nor any noise. It was like floating within a vacuum. He went faster and faster through the tunnel until he attained the speed of light, or faster. Off in the distance there appeared an extremely bright light. It was brighter than anything he'd ever seen in his life.

Edgar Cayce described the tunnel as a "column" that winds around on a wheel such as the Rotarians use. Cayce said he ascended this column during his out-of-body experiences and there would be beings on either side of him calling out to him for help, or trying to get his attention. Cayce knew that any deviation from this column, and the beam of light ahead of it, would mean he could not be able to return to his body.

Kimberly Clark Sharp experienced an enormous explosion beneath her during her near-death experience. It was an explosion of light that rolled out to the farthest limits of her vision. She was in the center of the light. It reached the ends of the universe, which she could see, and doubled back on itself in endless layers. She was watching eternity unfold. The light was brighter than hundreds of suns, but didn't hurt her eyes. She had never seen anything as luminous or as golden as this light, and she immediately understood it was entirely composed of love, all directed at her. This wonderful, vibrant love was very personal, as you might describe secular love, but also sacred. Though she had never seen God, she recognized this light as the light of God.

The Edgar Cayce readings revealed that God built the cosmos using the tools of music, arithmetic, geometry; harmony, system, and balance. The building blocks were all of the same material, the life essence. It was a power sent out from God which, by changing the length of its wave and the rate of its vibration, became a pattern of differing forms, substances, and movement. This created the law of diversity that supplied endless designs for the pattern. God played on this law of diversity as a person plays on a piano, producing melodies and arranging them in a symphony. According to Cayce, the planets of our solar system are physical representations of afterlife realms. There are nine planets to our solar system. Therefore, our solar system is a physical representation of nine of the many afterlife realms that exist. The Earth is the third planet from the sun and represents the third afterlife realm. According to Cayce, circular geometric images represent our Higher Self and the circle itself is a mandala representing the divine.

According to the Hindu yogi Adi Da Samraj, each of the levels of this Great Mandala of the Cosmos represent a quality of energy, or light. In each of the rings or portions of this Mandala, which moves out from the central Whiteness, are infinite numbers of possible worlds and various kinds of embodiment. The level which we exist in now is on the outskirts of the Great Mandala of the Cosmos. There are grosser conditions of awareness, grosser possibilities, than the present one, which may be called "hells", or degraded states, or states of embodiment less than human. They may appear as forms of worlds other than the present one, as well as states in the realm of this gross world that are not necessarily apparent to vision.

http://www.near-death.com/archetypal.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/a2287-mandala.jpg`

Carl Jung Psychiatrist of the Gods? (2019-02-21 13:40)

September 21, 1997

Psychiatrist of the Gods? By WALTER KENDRICK

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In December 1913, a funny thing happened in Kusnacht, Switzerland. According to Frank McLynn's "Carl Gustav Jung," during that month Jung fought a "skirmish with insanity," possibly brought on by a midlife crisis; he had a series of portentous dreams that culminated in the apparition of Philemon, "a mythological creature recalling centaurs, mermaids and the Minotaur," who dropped in for chats in Jung's garden. But Richard Noll's "Aryan Christ" paints a more lurid picture: Jung's "head changed into that of a lion and he became a god. He became the Deus Leontocephalus, the lion-headed god whose image is found in the sanctuaries of the mystery cult of Mithras (first to fourth centuries C.E.)." There is a discrepancy here.

It is due in part to McLynn's and Noll's different sources. McLynn's account of Jung's "descent into the underworld" relies chiefly on the official version recorded by Aniela Jaffe in "C. G. Jung, Memories, Dreams, Reflections" (1963). Noll regards this source as tainted by "a significant, deliberate omission": "the long-suppressed story of Jung's deification," which "has been hidden for more than 80 years." So Noll goes back to the notes on a 1925 seminar, where Jung plainly said, "The animal face which I felt mine transformed into was the famous Leontocephalus of the Mithraic Mysteries." Jung presented this flapdoodle as a dream, not a real event, but according to Noll Jung believed it to have been real: "He had been initiated into the most ancient of mysteries and had become a god." The truth, of course, had to be kept dark, lest Jung lose his "modicum of respectability." Only the great man's most intimate associates have been aware of it – until now.

The differences between McLynn and Noll go deeper than their choices of documentation. McLynn's "Carl Gustav Jung" is a full-fledged biography by the author of five others, including lives of Robert Louis Stevenson and Sir Henry Morgan Stanley, the African explorer. McLynn, a professional biographer and neither pro- nor anti-Jung, recognizes that "Jung is in many ways a battlefield" and has sought to avoid absorbing "any of the conscious or unconscious parti pris the man and his doctrines provoke." The result is an evenhanded chronicle that follows Jung from cradle to grave and attempts to explicate the theories he constantly spun out.

McLynn's tone remains coolly reasonable, though he often finds Jung exasperating: "It was typical of him to muddy the waters so that a good argument became dissolved in a bad one"; Jung's exposition of general ideas was "typically turbid and confused"; in his last years, he displayed a "maddening insistence, whenever he had lost something, that it had been spirited away by supernatural forces." McLynn's Jung emerges as an oversized Swiss version of an eccentric Englishman – annoying to have around but dangerous only to those whose stupidity deserves what it gets.

Noll's Jung is a different creature altogether. "The Aryan Christ" doesn't pretend to be a biography; it skims across Jung's early years to focus on that crucial month in 1913, and it largely ignores his life after about 1930. In part, Noll does for Jung what Frank Sulloway did for Sigmund Freud in "Freud: Biologist of the Mind" (1979): he places Jung's dreams and theories in the context not of biology but of contemporary mythological studies, showing how virtually all his supposed revelations can be found in books by once-popular authorities like Friedrich Creuzer and Franz Cumont. The Jungian panoply of archetypes, the collective unconscious and so on, may be simply a byproduct of ”cryptomnesia,” or ”implicit memory,” which is ”implicated in such contemporary issues as ’false memory syndrome’ in cases of alleged child abuse,” Noll says. ”If so,” he concludes, ”the collective unconscious may still be said to exist, but only on the shelves of Jung’s personal library.”

Debunking, however, ranks second on Noll’s agenda. His first aim is to prove that Jungianism should be called neither psychotherapy nor philosophy but religion, ”an Aryans-only cult of redemption and rebirth.” Jung and his followers, Noll maintains, knew this dire truth and concealed it from the world under a series of masks. The inconsistencies and contradictions in Jung’s work make perfect sense to Noll because ”Jung was careful to always speak and write in code.” Like other conspiracy theories, Noll’s explains everything. The Jung conspiracy, furthermore, continues to this day, he insists, carried on by the jealous guardians of Jung’s personal papers.

”The Aryan Christ” is an excellent example of the kind of parti pris that McLynn avoids. Noll has suffered at the hands of ”The Jung Cult” (the title of his previous book on the subject): those guardians refused to answer his letters, and the publication of an anthology he edited, which presumably would have supported his theory, was canceled ”due to objections by the Jung family.” Noll seems weary of the whole business, but he’s still licking his wounds. For all its ominous evocation of cults and conspiracies, ”The Aryan Christ” fails to convince me that any serious damage has been done by a few people’s adherence to an obviously wacko creed. I prefer McLynn’s no-nonsense summation: ”Acres of print could have been saved if Jung had come clean and admitted that he was a prophet.”

McLynn’s reasonableness never flags, even when he must handle such crazies as Jung’s mother, Emilie, who bore him on July 26, 1875, and devoted herself thereafter to scaring the daylights out of him. Or his cousin Helene Preiswerk, a fake medium, whose antics formed the basis of Jung’s dissertation at the University of Basel, where he qualified as a medical doctor in 1900. Or Jung himself, who throughout his youth (some might say his life) exhibited frequent signs of an ”unbalanced mental state.”

McLynn patiently follows Jung through his years at the Burgholzli hospital in Zurich; through his love affair with Freud, who called him his ”beloved son” until their bitter split in 1913; and through all the gyrations of Jung’s later life –his fascination with alchemy and ”ambivalent” attraction to Nazism in the 1930’s, his turn toward astrology and flying saucers in the 1950’s, his ascension as ”the New Age guru” in the years just before his death on June 6, 1961. McLynn never loses his straight face, calmly reporting for instance that Jung hated jet travel because ”the body went too fast for the soul, which had to catch it up; this was the true meaning of ’jet lag.’ ”

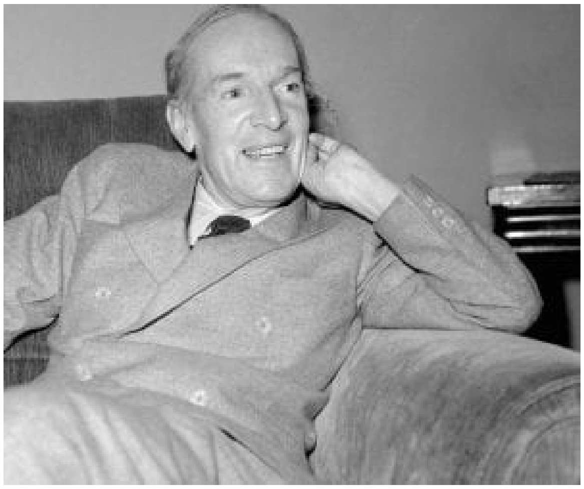
Yet one gets the impression that McLynn, although he never says so, regards Jung as certifiable and his followers as worse. There’s no accounting for the followers, but McLynn has a key to Jung’s case: he was Swiss. As a nation, says McLynn, the Swiss are ”xenophobic, conservative, earthbound, introverted, money-minded”; so was Jung. He displayed ”the characteristic Swiss mixture of obstinacy, doggedness, stolidity and innate pride”; in some ways he was simply ”a home-loving Swiss bourgeois.” Recent revelations of Swiss banking activities have given those traits a sinister cast. Still, it’s a provocative thought: along with cheese, complicated pocket knives and cuckoo clocks, the world has Switzerland to thank for the infuriating genius of Carl Gustav Jung.

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/1b503-stone.jpg`
2. `http://www.nytimes.com/books/97/09/21/reviews/970921.21kendrit.html`

Carl Jung letter to Upton Sinclair (2019-02-21 17:25)

Dear Mr. Sinclair, 7 January I955



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Having read your novel Our Lady1 and having enjoyed every page of it, I cannot refrain from bothering you again with a letter. This is the trouble you risk when giving your books to a psychologist who has made it his profession to receive impressions and to have reactions.

On the day after I had read the story, I happened to come across the beautiful text of the "Exultet" in the Easter night liturgy:

Although I am peculiarly sensitive to the beauty of the liturgical language and of the feeling expressed therein, something was amiss, as if a corner had been knocked off or a precious stone fallen from its setting. When trying to understand, I instantly remembered the bewildered Marya confronted with the incongruities of the exorcism, her beautiful and simple humanity caught in the coils of a vast historical process which had supplanted her concrete and immediate life by the almost inhuman superstructure of a dogmatic and ritual nature, so strange that, in spite of the identity of names and biographical items, she was not even able to recognize the story of herself and of her beloved son. By the way, a masterful touch! I also remembered your previous novel3 about the idealistic youth who had almost become a saviour through one of those angelic tricks well known since the time of Enoch (the earthly adventure of Samiasaz4 and his angelic host). And moreover, I recalled your Jesus biography.5 Then I knew what it was that caused my peculiarly divided feeling: it was your common sense and realism, reducing the Holy Legend to human proportions and to probable possibilities, that never fails in knocking off a piece of the spiritual architecture or in causing a slight tremor of the Church's mighty structure. The anxiety of the priests to suppress the supposedly satanic attempt at verisimilitude is therefore most convincing, as the devil is particularly dangerous when he tells the truth, just as he often does (vide the biography of St. Anthony of Egypt by St. Athanasius).

It is obviously your laudabilis intentio to extract a quintessence of truth from the incomprehensible chaos of historical distortions and dogmatic constructions, a truth of human size and acceptable to common sense. Such an attempt is hopeful and promises success, as the "truth" represented by the Church is so remote from ordinary understanding as to be well-nigh unacceptable. At all events, it conveys nothing any more to the modern mind that wants to understand since it is incapable of blind belief. In this respect, you continue the Strauss-Renan tradition in liberal theology.

I admit it is exceedingly probable that there is a human story at the bottom of it all. But under these conditions I must ask: Why the devil had this simple and therefore satisfactory story to be embellished and distorted beyond recognition? Or why had Jesus taken on unmistakably mythological traits already with the Gospel writers? And why is this process continued even in our enlightened days when the original picture has been obscured beyond all reasonable expectation? Why the Assumptio of 1950 and the Encyclical Ad caeli Reginam7 of Oct. 11, 1954?

The impossibility of a concrete saviour, as styled by the Gospel writers, is and has always been to me obvious and indubitable. Yet I know my contemporaries too well to forget that to them it is news hearing the simple fundamental story. Liberal theology and incidentally your laudabilis intentio have definitely their place where they make sense. To me the human story is the inevitable point de depart, the self-evident basis of historical Christianity. It is the "small beginnings" of an amazing development. But the human story—I beg your pardon—is just ordinary, well within the confines of everyday life, not exciting and unique and thus not particularly interesting. We have heard it a thousand times and we ourselves have lived it at least in parts. It is the we—known psychological ensemble of Mother and beloved Son, and how the legend begins with mother's anxieties and hopes and son's heroic fantasies and helpful friends and foes joining in, magnifying and augmenting little deviations from the truth and thus slowly creating the web called the reputation of a personality.

Here you have me—the psychologist—with what the French call his deformationpro professionnelle. He is blase, overfed with the "simple" human story, which does not touch his interest and particularly not his religious feeling. The human story is even the thing to get away from, as the small story is neither exciting nor edifying. On the contrary, one wants to hear the great story of gods and heroes and how the world was created and so on. The small stories can be heard where the women wash in the river, or in the kitchen or at the village well, and above all everybody lives them at home. That has been so since the dawn of consciousness. But there was a time in antiquity, about the fourth century B.C. (I am not quite certain about the date.

Being actually away on vacation, I miss my library!), when a man Euhemeros8 made himself a name through a then new theory: The divine and heroic myth is founded upon the small story of an ordinary human chief or petty Icing of local fame, magnified by a minstrel's fantasy. All-Father Zeus, the mighty "gatherer of clouds," was originally a little tyrant, ruling some villages from his maison forteupon a hill, and "nocturnis ululatibus horrenda Prosperpina"9 was presumably his awe-inspiring mother-in-law. That was certainly a time sick of the old gods and their ridiculous fairy stories, curiously similar to the "enlightenment" of our epoch equally fed up with its "myth" and welcoming any kind of iconoclasm, from the Encyclopedie10 of the XVIIIth century to the Freudian theory reducing the religious "illusion" to the basic "family romance" with its incestuous innuendos in the early XXth century. Unlike your predecessor, you do not insist upon thechronique scandaleuse of the Olympians and other ideals, but with a loving hand and with decency like a benevolent pedagogue, you take your reader by the hand: "I am going to tell you a better story, something nice and reasonable, that anybody can accept. I don't repeat these ancient absurdities, these god-awful theologoumena11 like the Virgin Birth, blood and flesh mysteries, and other wholly superfluous miracle gossip. I show you the touching and simple humanity behind these gruesome inventions of benighted ecclesiastical brains."

This is a kind-hearted iconoclasm far more deadly than the frankly murderous arrows from M. de Voltaire's quiver: all these mythological assertions are so obviously impossible that their refutation is not even needed. These relics of the dark ages vanish like morning mist before the rising sun, when the idealistic and charming gardener's boy experiments with miracles of the good old kind, or when your authentic Galilean grandmother "Marya" does not even recognize herself or her beloved son in the picture produced by the magic mirror of Christian tradition.

Yet, why should a more or less ordinary story of a good mother and her well-meaning idealistic boy give rise to one of the most amazing mental or spiritual developments of all times? Who or what is its agens? Why could the facts not remain as they were originally? The answer is obvious: The story is so ordinary that there would not have been any reason for its tradition, quite certainly not for its world-wide expansion. The fact that the original situation has developed into one of the most extraordinary myths about a divine heros, a God-man and his cosmic fate, is not due to its underlying human story, but to the powerful action of pine-existing mythological motifs attributed to the biographically almost unknown Jesus, a wandering miracle Rabbi in the style of the ancient Hebrew prophets, or of the contemporary teacher John the Baptizer, or of the much later Zaddiks of the Chassidim12 The immediate source and origin of the myth projected upon the teacher Jesus is to be found in the then popular Book of Enoch and its central figure of the "Son of Man" and his messianic mission. From the Gospel texts it is even manifest that Jesus identified himself with this "Son of Man." Thus it is the spirit of his time, the collective hope and expectation which caused this astounding transformation not at all the more or less insignificant story of the man Jesus.

The true agens is the archetypal image of the Cod-man, appearing in Ezekiel's vision13 for the first time in Jewish history, but in itself a considerably older figure in Egyptian theology, viz., Osiris and Horus.

The transformation of Jesus, i.e., the integration of his human self into a super- or inhuman figure of a deity, accounts for the amazing "distortion" of his ordinary personal biography. In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Even the Gospels themselves make it their special job to prove that their Jesus is the incarnated God equipped with all the magic powers of a kurioV tvn pneumatwn.14 That is why they are so liberal with miracle gossip which they naively assume proves their point. It is only natural that the subsequent post-apostolic developments even went several points better in this respect, and in our days the process of mythological integration is still expanding and spreading itself even to Jesus' mother, formerly carefully kept down to the human rank and file for at least 500 years of early church history. Boldly breaking through the sacrosanct rule about the definability of a new dogmatic truth, viz., that the said truth is only definibilis inasmuch as it was believed and taught in apostolic times, explicite or implicite, the pope has declared the Assumptio Mariae a dogma of the Christian creed. The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost. Obviously the "pious belief" of the masses continues the process of projection, i.e., of transformation of human situations into myth.

But why should there be myth at all? My letter is already too long so that I can't answer this last question any more, but I have written several books about it. I only wanted to explain to you my idea that in trying to extract the quintessence of Christian tradition, you have removed it like Prof. Bultmann in his attempt at "demythologizing" the Gospels. One cannot help admitting that the human story is so very much more probable, but it has little or nothing to do with the problem of the myth containing the essence of Christian religion. You catch your priests most cleverly in the disadvantageous position which they have created for themselves by their preaching a concrete historicity of clearly mythological facts. Nobody reading your admirable novel can deny being deeply impressed by the very dramatic confrontation of the original with the mythological picture, and very probably he will prefer the human story to its mythological "distortion."

But what about the euanggelion, the "message" of the God-man and Redeemer and his divine fate, the very foundation of everything that is holy to the Church? There is the spiritual heritage and harvest of 1900 years still to account for, and I am very doubtful whether the reduction to common sense is the correct answer or not. As a matter of fact, I attribute an incomparably greater importance to the dogmatic truth than to the probable human story. The religious need gets nothing out of the latter, and at all events less than from a mere belief in Jesus Christ or any other dogma. Inasmuch as the belief is real and living, it works. But inasmuch as it is mere imagination and an effort of the will without understanding, I see little merit in it. Unfortunately, this unsatisfactory condition prevails in modem times, and in so far as there is nothing beyond belief without understanding but doubt and scepticism, the whole Christian tradition goes by the board as a mere fantasy. I consider this event a tremendous loss for which we are to pay a terrific price. The effect becomes visible in the dissolution of ethical values and a complete disorientation of our Weltanschauung. The "truths" of natural science or "existential philosophy" are poor surrogates. Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. But the individual as the only carrier of life and existence is of paramount importance. He cannot be substituted by a group or by a mass. Yet we are rapidly approaching a state in which nobody will accept individual responsibility any more. We prefer to leave it as an odious business to groups and organizations, blissfully unconscious of the fact that the group or mass psyche is that of an animal and wholly inhuman.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. It is tragic that science and its philosophy discourage the individual and that theology resists every reasonable attempt to understand its symbols. Theologians call their creed a symbolum,15 but they refuse to call their truth "symbolic." Yet, if it is anything, it is anthropomorphic symbolism and therefore capable able of re-interpretation.

Hoping you don't mind my frank discussion of your very inspiring writings,
I remain, with my best wishes for the New Year,

Yours sincerely, C. G. JUNG

P.S. Thank you very much for your kind letter that has reached me just now. I am amazed at the fact that you should have difficulties in finding a publisher.16 What is America coming to, when her most capable authors cannot reach their public any more? What a time!

[1]

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1. `http://themoonsfavors.blogspot.com/2012/02/cg-jung-selected-letters.html`

Carl Jung's Letter to Victor White (2019-02-21 17:31)

Carl Jung's letter to Father Victor White

Dear Victor, Bollingen, 10 April 1954

[1]

Your letter has been lying on my desk waiting for a suitable time to be answered. In the meantime I was still busy with a preface I had promised to P. Radin and K. Kerenyi. They are going to bring out a book together about the figure of the trickster.2 He is the collective shadow. I finished my preface yesterday. I suppose you know the Greek-Orthodox priest Dr. Zacharias? He has finished his book representing a reception, or better—an attempt—to integrate Jungian psychology into Christianity as he sees it. Dr. Rudin S.J. from the Institute of Apologetics did not like it. Professor Gebhard Frei on the other hand was very positive about it.

I am puzzled about your conception of Christ and I try to understand it. It looks to me as if you were mixing up the idea of Christ being human and being divine. Inasmuch as he is divine he knows, of course, everything, because all things macrocosmic are supposed to be microcosmic as well and can therefore be said to be known by the self. (Things moreover behave as if they were known.) It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. The sententia,therefore: animam Christi nihil ignoravisse4 etc. is not contradicted by psychological experience. Rebus sic stantibus, Christ as the self can be said ab initio cognovisse omnia etc. I should say that Christ knew his shadow—Satan—whom he cut off from himself right in the beginning of his career. The self is a unit, consisting however of two, i.e., of opposites, otherwise it would not be a totality. Christ has consciously divorced himself from his shadow. Inasmuch as he is divine, he is the self, yet only its white half. Inasmuch as he is human, he has never lost his shadow completely, but seems to have been conscious of it. How could he say otherwise: "Do not call me good ... ."? It is also reasonable to believe that as a human he was not wholly conscious of it, and inasmuch as he was unconscious he projected it indubitably. The split through his self made him as a human being as good as possible, although he was unable to reach the degree of perfection his white self already possessed. The Catholic doctrine cannot but declare that Christ even as a human being knew everything. This is the logical consequence of the perfect union of the duae naturae. Christ as understood by the Church is to me a spiritual, i.e., mythological being; even his humanity is divine as it is generated by the celestial Father and exempt from original sin. When I speak of him as a human being, I mean its few traces we can gather from the gospels. It is not enough for the reconstruction of an empirical character. Moreover even if we could reconstruct an individual personality, it would not fulfill the role of redeemer and God-man who is identical with the "all-knowing" self. Since the individual human being is characterized by a selection of tendencies and qualities ties, it is a specification and not a wholeness, i.e., it cannot be individual without incompleteness and restriction, whereas the Christ of the doctrine is perfect, complete, whole and therefore not individual at all, but a collective mythologem, viz, an archetype. He is far more divine than human and far more universal than individual.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition,6 all the more so Christ.

I think that the great split7 in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites!

All conservatives and institutionalists are Pharisees, if you apply this name without prejudice. Thus it was to be expected that just the better part of Jewry would be hurt most by the revelation of an exclusively good God and loving Father. This novelty emphasized with disagreeable clearness that the Yahweh hitherto worshipped had some additional, less decorous propensities For obvious reasons the orthodox Pharisees could not defend their creed by insisting on the bad qualities of their God. Christ with his teaching of an exclusively good God must have been most awkward for them. They probably believed him to be hypocritical, since this was his main objection against them. One gets that way when one has to hold on to something which once has been good and had meant considerable progress or improvement at the time. It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that Cod's goal was man. Not knowing better, they cheated him by obeying his Law literally. But as Job discovered Yahweh's primitive amorality, God found out about the trick of observing the Law and swallowing camels.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI,9 no auto-da-fes, no thumbscrews and racks any more, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz, as the iron curtain, the completion of the second Fish.10

Now a new synthesis must begin. But how can absolute evil be connected and identified with absolute good? It seems to be impossible. When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. If the moral opposites could be united at all, they would be suspended altogether and there could be no morality at all. That is certainly not what synthesis aims at. In such a case of irreconcilability the opposites are united by a neutral or ambivalent bridge, a symbol expressing either side in such a way that they can function together.11 This symbol is the cross as interpreted of old, viz, as the tree of life or simply as the tree to which Christ is inescapably affixed. This particular feature points to the compensatory significance of the tree: the tree symbolizes that entity from which Christ had been separated and with which he ought to be connected again to make his life or his being complete. In other words, the Crucifixus is the symbol uniting the absolute moral opposites. Christ represents the light; the tree, the darkness; he the son, it the mother. Both areandrogynous (tree = phallus).12 Christ is so much identical with the cross that both terms have become almost in- terchangeable in ecclesiastical language (f.i. "redeemed through Christ or through the cross" etc.). The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Christ was suffering on account of his split and he recovers his perfect
life at Easter, when he is buried again in the womb of the virginal mother. (Represented also in the myth of Attis by the tree, to which an image of Attis was nailed, then cut down and carried into the cave of the mother Kybele.13 The Nativity Church of Bethlehem is erected over an Attis sanctuary!)14 This mythical complex seems to represent a further development of the old drama, existence becoming real through reflection in consciousness, Job's tragedy.15 But now it is the problem of dealing with the results of conscious discrimination. The first attempt is moral appreciation and decision for the Good. Although this decision is indispensable, it is not too good in the long run. You must not get stuck with it, otherwise you grow out of life and die slowly. Then the one-sided emphasis on the Good becomes doubtful, but there is apparently no possibility of reconciling Good and Evil. That is where we are now.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz, the union of Christ with the symbol of the tree. It is no longer a matter of an impossible reconciliation of Good and Evil, but of man with his vegetative (= unconscious) life. In the case of the Christian symbol the tree however is dead and man upon the Cross is going to die, i.e., the solution of the problem takes place after death. That is so as far as Christian truth goes. But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion; "Dii estis."16 This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father. He will [mis]understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and
atheism, the negation of God, are indirect means to attain this goal. Through the negation of God one becomes deified, i.e., god-almighty-like, and then one knows what is good for mankind. That is how destruction begins. The intellectual schoolmasters in the Kremlin are a classic example. The danger of following the same path is very great indeed. It begins with the lie, i.e., the projection of the shadow.

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible.

There is certainly Pharisaism, law consciousness, power drive, sex obsession, and the Wrong kind of formalism in the Church. But these things are symptoms that the old showy and easily understandable ways and methods have lost their significance and should be slowly replaced by more meaningful principles. This indeed means trouble with the Christian vices. Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. As "tout passe," even theological books are not true forever, and even if they expect to be believed one has to tell them in a loving and fatherly way that they make some mistakes. A true and honest introverted thinking is a grace and possesses for at least a time divine authority, particularly if it is modest, simple end straight. The people who write such books are not the voice of God. They are only human. It is true that the right kind of thinking isolates oneself. But did you become a monk for the sake of congenial society? Or do you assume that it isolates only a theologian? It has done the same to me and will do so to everybody that is blessed with it.

That is the reason why there are compensatory functions. The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. The compensation will be a hell of a conflict to begin with, but later on, by understanding what nirdvanda17 means, they18 become the pillars at the gate of the transcendent function, i.e., the transitus to the self.

We should recognize that life is a transitus. There is an old covered bridge near Schmerikon19 with an inscription: "Alles ist Uebergang."20 Even the Church and her sententiae are only alive inasmuch as they change. All old truths want a new interpretation, so that they can live on in a new form. They can't be substituted or replaced by something else without losing their functional value altogether. The Church certainly expects of you that you assimilate its doctrine. But in assimilating it, you change it imperceptibly and sometimes even noticeably. Introverted thinking is aware of such subtle alterations, while other minds swallow them wholesale. If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpses. If on the other hand you truly assimilate the doctrine you will alter it creatively by your individual understanding and thus give life to it. The life of most ideas in their controversial nature, i.e., you can disagree with them even if you recognize their importance for a majority. If you fully agreed with them you could replace yourself just as well by a gramophone record. Moreover, if you don't disagree, you are no good as a directeur de conscience, since there are many other people suffering from the same difficulty and being badly in need of your understanding.

I appreciate the particular moral problem you are confronted with. But I should rather try to understand why you were put into your actual situation of profound conflict before you think it is a fundamental mental mistake. I remember vividly your charta geomantica21 that depicts so drastically the way you became a monk. I admit there are people with the peculiar gift of getting inevitably and always into the wrong place. With such people nothing can be done except get them out of the wrong hole into another equally dubious one. But if I find an intelligent man in an apparently wrong situation, I am inclined to think that it makes sense somehow. There may be some work for him to do. Much work is needed where much has gone wrong or where much should be improved. That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant.

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also, The Church is a "Durchgang" [passage] and bridge between representatives of higher and lower consciousness and as such she quite definitely makes sense. Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. What would you do if you were a bank-clerk or a medical assistant at a big clinic? You are always and everywhere in a metal conflict unless you are blissfully unconscious. I think it is not only honest but even highly moral and altruistic to be what one professes to be as completely as possible, with the full consciousness that you are making this effort for the weak and the unintelligent who cannot live without a reliable support. He is a good physician who does not bother the patient with his own doubts and feelings of inferiority. Even if he knows little or is quite inefficient the right persona medici might carry the day if seriously and truly performed for the patient. The grace of God may step in when you don't lose your head in a clearly desperate situation If it has been done, even with a lie, in favor of the patient it has been well done, and you are justified, although you never get out of the awkward feeling that you are a dubious number. I wonder whether there is any true servant of God who can rid himself of this profound insecurity balancing his obvious rightness. I cannot forget that crazy old Negro Mammy22 who told me: "God is working in me like a clock—funny and serious." By "clock" seems to be meant something precise and regular, even monotonous; by "funny and serious" compensating irrational events and aspects—a humorous seriousness expressing the playful and formidable nature of fateful experiences.

If I find myself in a critical or doubtful situation, I always ask myself whether there is not something in it, explaining the need of my presence, before I make a plan of how to escape. If I should find nothing hopeful or meaningful in it, I think I would not hesitate to jump out of it as quick as possible. Well, I may be all wrong, but the fact that you find yourself in the Church does not impress me asbeing wholly nonsensical. Of course huge sacrifices are expected of you, but I wonder whether there is any vocation or any kind of meaningful life that does not demand sacrifices of a sort. There is no place where those striving after consciousness could find absolute safety. Doubt and insecurity are indispensable components of a complete life. Only those who can lose this life really, can gain it. A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born. If one lives properly and completely, time and again one will be confronted with a situation of which one will say: "This is too much. I cannot bear it any more." Then the question must he answered: "Can one really not bear it?"

Fidem non esse caecum sensum religionis e latebris subconscientiae erumpentem,23 etc., indeed not! Fides in its ecclesiastical meaning is a construction expressed by the wholly artificial credo, but no spontaneous product of the unconscious. You can swear to it in all innocence, as well as I could, if asked. Also you can teach, if asked, the solid doctrine of St. Thomas Aquinas, as I could if I knew it. You can and will and must criticize it, yet with a certain discrimination, as there are people incapable of understanding your argument.Quieta movere24 is not necessarily a good principle. Being an analyst, you know how little you can say, and sometimes it is quite enough when only the analyst knows. Certain things transmit themselves by air when they are really needed.

I don't share at all X.'s idea that one should not be so finicky about conscience, it is definitely dishonest and—sorry—a bit too Catholic. One must be finicky when it comes to a moral question, and what a question! You are asked to decide whether you can deal with ambiguity, deception, "doublecrossing" and other damnable things for the love of your neighbour's soul. If it is a case of "the end justifying the means," you had better buy a through ticket to hell. It is a devilish hybris even to think that one could be in such an exalted position to decide about the means one is going to apply. There is no such thing, not even in psychotherapy. If you don't want to go to the dogs morally, there is only one question, namely "Which is the necessity you find yourself burdened with when you take to heart your brother's predicament?" The question is how you are applied in the process of the cure, and not at all what the means are you could offer to buy yourself off. It depends very much indeed upon the way you envisage your position with reference to the Church. I should advocate an analytical attitude, which is permissible as well as honest, viz, take the Church as your ailing employer and your colleagues as the unconscious inmates of a hospital.

Is the LSD-drug mesca1in?25 It has indeed very curious effects— vide Aldous Huxley26 —of which I know far too little. I don't know either what its psychotherapeutic value with neurotic or psychotic patients is. I only know there is no point in wishing to know more of the collective unconscious than one gets through dreams and intuition. The more you know of it, the greater and heavier becomes our moral burden, because the unconscious contents transform themselves into your individual tasks and duties as soon as they begin to become conscious. Do you want to increase loneliness and misunderstanding? Do you want to find more and more complications and increasing responsibilities? You get enough of it. If I once could say that I had done everything I know I had to do, then perhaps I should realize a legitimate need to take mescalin. But if I should take it now, I would not be sure at all that I had not taken it out of idle curiosity. I should hate the thought that I had touched on the sphere where the paint is made that colours the world, where the light is created that makes shine the splendour of the dawn, the lines and shapes of all form, the sound that fills the orbit, the thought that illuminates the darkness of the void. There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counterpoison, but I am profoundly mistrustful of the "pure gifts of the Gods." You pay very dearly for them. Quidquid id est, timeo Danaos et dona ferentes.27

This is not the point at all, to know of or about the unconscious, nor does the story end here; on the contrary it is how and where you begin the real quest. If you are too unconscious it is a great relief to know a bit of the collective unconscious. But it soon becomes dangerous to know more, because one does not learn at the same time how to balance it through a conscious equivalent. That is the mistake Aldous Huxley makes: he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again:

It is really the mistake of our age. We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Radioactive clouds over Japan, Calcutta, and Saskatchewan point to progressive poisoning of the universal atmosphere.

I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility. It is just as if a surgeon had never leaned further than to cut open his patient's belly and to leave things there. When one gets to know unconscious contents one should know how to deal with them. I can only hope that the doctors will feed themselves thoroughly with mescalin, the alkaloid of divine grace, so that they learn for themselves its marvellous effect. You have not finished with the conscious side yet. Why should you expect more from the unconscious? For 35 years I have known enough of the collective unconscious and my whole effort is concentrated upon preparing the ways and means to deal with it.

Now to end this very long epistle I must say how much I have appreciated your confidence, frankness, courage and honesty. This is so rare and so precious an event that it is a pleasure to answer at length. I hope you will find a way out to Switzerland.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way.

I am spending the month of April in Bollingen procul negotiis29 and the worst weather we have known for years.

Cordially yours, C. G. JUNG

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/d7822-victor2bwhite.jpg`
2. `http://themoonsfavors.blogspot.com/2012/02/cg-jung-selected-letters.html`

Carl Jung on the early development of Alchemy. (2019-02-21 18:16)

[1]

Lecture V 6th December, 1940

In the last lecture, I read you the beginning of an old Greek text, Physika kai Mystika", by the so-called Demokritos.

This will have given you some idea of the outward appearance of such texts.

Demokritos begins with a chemical recipe, presumably for making gold, but the concrete result was a failure.

So we are told Demokritos searched in the books left behind by his master, an old legendary OSTANES .

The name is Persian, and there was such an Ostanes about the time of Alexander the Great, possibly the same man; for the treatise of Demokritos, though attributed to the first century A. D., probably contains a great deal of material dating from the pre-Christian centuries.

These early texts are develop ed products, showing a certain line of thought, which must have been in existence for a considerable time.

The maxim, which Demokritos found to elucidate the secret, is the famous phrase: "Nature delights in nature, nature conquers nature, and nature rules nature," which is constantly quoted in later alchemy, right up to the eighteenth century, because it is very characteristic for the significance of the process.

It is also often cited by the critics of alchemy in all ages, to prove the unscientific, muddle-headedness of the alchemists.

One must admit that it does sound somewhat peculiar, but this is characteristic of alchemy which consists of peculiar things, and seems to be just nonsense at first; it is only after careful hought that one is able to see that there really is something in it.

We will try to understand this sentence in detail.

Nature is a concept which had about the same meaning in antiquity as it has now: the totality of nature.

There are various versions of the sentence, and the plural is often used: "The natures rejoice in the natures" and so on.

The natures refer to nature beings, including the chemical elements and matter in general, for ancient, and even medieval, man had no notion of the actual construction of the elements.

"Nature delights in nature." In some later Latin texts we find this word amplified as "embraces" or even as "devours".

Nature gives itself pleasure, or eats itself out of sheer love, so to speak.

Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end.

This is the famous Ouroboros.

You find this symbol everywhere, the snake or dragon which forms a closed circle.

Claiming to be explaining the hieroglyphs, HORAPOLLON interprets it as the symbol of eternity, or of the cosmos, the totality of nature.

This rejoicing in or embracing means the interpenetration of nature in itself, everything hangs on everything and all things are interwoven.

Then we come to the sentence: "Nature conquers nature", "vincit" or "superat" in the Latin texts.

This means that the web of nature is not something static but represents a process, a process consisting of two ends, a head and a tail, or a left and a right.

A pair of opposites is present, which mutually repress or overcome each other, so that when one principle is below the other is above, and vice versa.

This is an idea which you also find in Chinese natural philosophy, as the two principles of Yang and Yin: Yang the masculine, hot, dry, the sun, belonging to the day, the south side of the mountain, the dragon; Yin the feminine, cool, moist, dark, belonging to the night, the north side of the mountain, the tiger.

These two principles make up the essence of nature, the opposites are necessarily present in every process of energy, there can be no energy without a potential, a pair of opposites must be there: high and low, hot and cold, and so on, otherwise no phenomena could take place.

The two Chinese principles, Yang and Yin, are constantly active, swallowing each other, penetrating each other, diminishing and increasing.

Whenever one of them gains the upper hand, the other begins to operate.

The essential part of this idea is not an empirical fact but a psychological hypothesis.

It is an intuitive perception that man himself consists of such opposites, which he can thus observe directly.

He knows from this that when one opposite is in power and is overshadowing everything else, then necessarily in a short time it will decline, and whatever else has been repressed will come into the foreground.

This happens not only in the fate of the individual but also in that of nations.

Nature is an unrecognizable mixture of opposites, the one swallows the other, so to speak, or rules the other, and then the process is reversed.

This sentence really expresses the fact that nature exists without human aid, can deal with her processes herself, has everything in herself to bring about transformations, to move from the depths to the heights and down into the depths again.

This sentence represents a basic principle in alchemistic thought and therefore it fits very well into any of the alchemists' meditations, and runs exactly parallel to Chinese thought.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin.

The standard work on this subject is the I Ching, the Book of Changes, where these processes are represented in the form of sixty-four hexagrams.

The activity of Yang and Yin plays the decisive role in Taoist philosophy, to which Chinese alchemy belongs.

Because of many similarities, it has been claimed that western alchemy was originally inspired by China, but to prove such a statement is quite another matter.

By what routes did this philosophy reach Europe?

The dragon, for instance, did not need to be imported from China, there have been dragon myths in Europe since the earliest times.

And, as far as we know, alchemistic philosophy developed in East and West practically simultaneously.

The oldest Greek treatises date from the first century A. D., and the oldest Chinese treatise that we know of, that of WEI POYANG, from about 142 A.D.

But of course in Chinese literature, as in Greek, there are quotations from, and traces of, earlier alchemists.

We can trace these back with reasonable certainty, in the Greek texts to the fourth century B. C ., that is, about as far as the probable date of Ostanes.

Demokritos remarks, at the end of this short text, that he took the treatise to Egypt in order that the adepts should rise above curiosity concerning banal things and chaotic matter, and not cling to these.

This is peculiar advice to find among chemical prescriptions, but all the texts which are ascribed to Demokritos contain such philosophic advice, inserted just where the chemical matter is being dealt with.

This is extremely characteristic for the alchemistic treatises in general.

We will now turn to some passages from another old alchemist: ZOSIMOS OF PANAPOLIS who lived in the third century A. D.

He was a pagan and a Gnostic, influenced by Christianity, but it is very difficult to make out just how far the latter influence went.

You will see for yours elves in the passages which I am about to read. We will take a very short text of his first:

"Concerning the true Book of Sophe, the Egyptian, and of the Divine Master of the Hebrews and "the Sabaoth Powers. "

The Sabaoth Powers are angel powers. This treatise then deals with these, with the Book of Sophe and with the divine Lord of the Hebrews.

The latter can apparently be no other than Jehovah, the Jewish God, yet one cannot be absolutely sure in this case, because there was such a terrible jumble of opinions, convictions, religions and philosophies in the third century A. D., that one can never be perfectly sure of anything.

The treatise begins:

' . . . There are two sciences and two wisdoms, that of the Egyptians and that of the Hebrews, which latter is confirmed by divine justice. The science and wisdom of the most excellent dominate the one and the other.

Both originated in olden times. Their origin is without a king, autonomous and immaterial; it is not concerned with material and corruptible bodies, it operates, without submitting to strange influences, supported by prayer and divine grace."

This passage represents a sort of introduction into the art of alchemy.

I would draw your attention especially to the assertion, that this wisdom has nothing to do with material and corruptible bodies.

The task of alchemy is admittedly to transform chemical matter, corruptible bodies, into incorruptible bodies.

Yet here it is expressly stated that this is not the case, it is rather an entirely immaterial process, supported by prayer and divine grace, which must necessarily be present.

This last statement again is a formula which you find throughout alchemy up till the late Middle Ages.

It is stressed again and again, that the art cannot be brought to completion, unless divine grace intervenes.

There must, so to speak, be a miracle.

The text continues :

"The symbol of chemistry is drawn from the creation by its adepts, who cleanse and save the divine soul bound in the elements, and who free the divine spirit from its mixture with the flesh."

Here you have a piece of alchemistic doctrine in a nutshell.

The word symbol is not used here in the real sense of a symbol, but means rather idea.

The idea of chemistry, its central conception, is said here to have been drawn from the creation.

The creation, as it is reported in Genesis, should in a sense be imitated in the chemical process.

We find the same idea in other texts, though it is not always the Genesis version of the creation (the Greek alchemists would know this through the Septuagint) which is referred to, but often the idea of the creation of the world by the gods or by nature.

The alchemists copy the process of creation, in order to reach the original intentions of the creator, and thus to find a means of transforming and ennobling nature.

Zosimos tells us here exactly what is to be achieved by the divine art: the anima mundi, the divine soul and spirit, are bound in matter, and they should be freed from this prison.

You can see here, what was really happening to these people, who were working with a physical matter which was totally unknown to them.

All that we now know about chemical matter was unconscious to them ; so for them it was the great mystery, by which they were completely fascinated.

And they assumed that a divine soul lay sleeping in this prison.

This idea originated in a Gnostic myth: the Demiurge manifesting himself in matter, through his animating breath.

As man is filled with the Pneuma, so matter is filled with the divine essence.

Creation has, so to speak, got the Divine Being into difficulties, for he is hung up in matter, bound in her, and he suffers from this imprisonment, and must therefore be freed.

This shows us why the alchemist was so tremendously enthusiastic about his work, he was, so to speak, in the role of the redeemer.

He undertook a work of redemption in the materia, in that he set the divine spirit - a piece at least of the Deity - free from its prison.

In most other religions, in Christianity for instance, this process is reversed.

Our souls are bound in our bodies, and we suffer from the prison of the flesh; and a Saviour came from Heaven in order to free our immortal souls from this miserable plight.

But the alchemists turn the tables, they themselves are the saviours of matter; it is the meaningful, metaphysical task of man to undertake the divine work of freeing God from his bound condition, and to lead him back to his original perfection and incorruptible condition.

This is a very important thought, but it is a projection.

It is not really to be found in the materia.

If you look at a piece of pyrites you will not see anything of the kind.

The alchemists stared into the dark unknown hole of the materia, until their own unconscious psychical background became visible in it.

This is always the case whenever man sees something which is unknown to him, he finally sees his own unconscious.

It was his own psychical condition which appeared to the alchemist in the materia; he saw the divine being which lay bound in himself.

But as he saw this in the materia, he worked on the materia in order to free the divine being; and therefore, but only in a projected and symbolic way, he did the thing which should really be done in himself.

We assume that the old alchemists did not know this, yet texts exist where the author is by no means so naive as we think; he recognizes the character of the projection and is apparently quite aware that the work was really done on himself.

You will see this presently in Zosimos.

The text continues:

"As the sun is, so to speak, a flower of the fire and (simultaneously) the heavenly sun, the right eye of the world, so copper when it blooms - that is when it takes the colour of gold, through purification - becomes a terrestrial sun, which is king of the earth, as the sun is king of heaven. "

Here analogous conclusions are drawn between the sun and the fiery flower which appears in the chemical process.

This is the golden flower.

We find exactly the same idea in China, in the "Secret of the Golden Flower ", for instance. The golden flower appears in the fire; that is, it is preserved and blossoms in the fire, instead of being destroyed.

Sun and gold have a common sign: medieval man assumed that the sun was made of gold and that gold shone in the dark.

It does not seem to have occurred to anybody to find out whether gold really gave a light in the dark, people simply assumed it did.

The sun, as the right eye of the world, is an Egyptian idea : the eye of Horus.

And as the sun is the King of Heaven so the copper, though it is base metal, when it receives the colour of gold becomes king of the earth.

In Latin texts this gold is even called the deus terrestris, the god of the earth.

This again is a projection: it is the ignoble, dark, corrupt and rejected quality in man, which contains the imprisoned soul.

This base part of man is capable of transformation, and can be raised into a sun; just as the alchemists say that copper can become gold and a deus terrestris .

For, as you know, this gold, which alchemy tries to produce, is not ordinary gold, but philosophic gold, something exceedingly mysterious .

It has been given a "thousand names".

There is a book in the Bibliotheque Nationale (Paris) which consists only of names, for it is something so mysterious that it cannot be described clearly, which accounts for the innumerable names.

The thing, which is to be produced, is really indefinable, though it is possible to speak of gold, for instance, as an analogy, because, by a psychological miracle, the brightest thing appears in the darkest place of the soul, just as gold is found in the darkest depths of the earth.

The text continues :

"The following are the perfect tinctures which communicate the true colour of the sun: that of Demokritos and the monad which communicates the Scythian comaris (komaros = strawberry tree), the perfect (tincture) of the (silver) like that of Isis, made known by Heron; this is the perfection of the sun."

This rather cryptic passage means that Zosimos intends to describe the tinctures which will give the quality of the sun to base matter.

The monad is the unity, often expressed as "to hen", the one.

This monad communicates the "Scythian comaris".

This is again a peculiar concept from ancient alchemy.

It is the "theion " (divine), and arsenicon (male) ; the divine and the male together make the monad.

But theion is also sulphur and so this comaris is sulphur and "arsenic".

But man at that time did not know arsenic, this term was only used later to designate a chemical substance.

When they spoke of arsenic in antiquity they were speaking of the male, and we have no idea what they understood by that.

To make it still more complicated, the word "comaris" did not come from a Greek root but from a Syriac root, Komar, which means priest.

There is a treatise by a certain Comarius, an Archpriest ;he is the author of, or chief personage in, the treatise.

We can therefore assume that the comaris in our text also means a mystical monad, on one side the prescription of Demokritos and on the other the Monad, the divine and the male.

The tinctures have the quality of penetration, and the alchemists always tried to find the tincture, or colouring matter, that would dye lead, silver, copper, iron, etc. right through, in order to give them the perfect colour; because they assumed that gold was essentially characterised by its colour.

Therefore they spoke of the tinctura auri and the process of transformation was also sometimes referred to as a process of dyeing, and many terms belonging to the technique of dyeing were used: dipping, colouring matter, [bapheion), and the term baptismal water also appears: an immersion in the font, so to speak, which transforms or changes the colour of the baptised.

The treatise then continues with a whole series of recipes, and we are confronted with the extremely peculiar fact that this text, which began mystically, ends in nonsensical recipes, which it would hardly be possible to interpret.

This is incredibly confusing, and is even worse in another treatise of Zosimos, which bears the title: "Concerning apparatus and ovens."

The alchemistic ovens played a much more important role in olden times than they would now.

We have developed continual and reliable means of heating, but in those days only wood was used and that is unreliable.

The alchemist took a great interest in his furnace, and often laid the blame for failures on the heat of the fire.

The title continues: "Commentaries on the letter Omega."

This letter Q is like a head and a neck, it is a "stoicheion" which means letter or element.

The element Omega is also the last letter of the Greek alphabet; and belonged to the zone of Saturn in the "language of corporeal beings", presumably of men, inasmuch as they are corporeal beings.

"In the language of incorporeal [beings) it is something different which cannot be interpreted. Nikotheos, the hidden one, alone knows it."

Incorporeal beings are presumably spirits, or ghosts, immaterial beings and things ; in so far as the element Omega is immaterial, it cannot be expressed.

In other words, on one side it is Saturn, lead, on the other something totally different, inexpressible.

Only Nikotheos knows what it is, and Zosimos describes him in another passage as the "one who cannot be found ".

We know of Nikotheos from other sources. PORPHYRIUS , in his life of Plotinus, speaks of Nikotheos as the adversary of Plotinus [or rather of Plotinus as the adversary of Nikotheos) , and we learn that he was the founder of a Gnostic sect and left a book, Apokalypseis [revelations), behind him.

This mention of him is about 244 A. D., contemporary therefore with Zosimos. Nikotheos is also mentioned in the Coptic Codex Brucianus in Oxford, a Gnostic text.

Nikotheos is spoken of there as one of those who were raised to Heaven, where he saw inexpressible things.

In the same passage the author says, that there are things concerning Heaven, which cannot be expressed by a tongue of flesh.

This is exactly the idea of the Omega element being lead in the language of corporeal beings, and inexpressible in the language of incorporeal beings .

The fact, that matter includes something which cannot be formulated by a human tongue, is clearly expressed here; something which is a tremendous mystery, connected with metaphysical things.

This means, that there is again a projection, because what we cannot express, what we cannot grasp or know, is naturally the unconscious .

There is no other source that we can prove scientifically.

Zosimos continues:

"So, in the speech of corporeal beings, this element is called ocean, the origin and seed of all the gods."

The whole world of substances originated in this dark unknown element, which is concealed in lead, and which is called the ocean, the place of origin, in corporeal language .

We find similar conceptions in China. If you read "The Secret of the Golden Flower " (which Richard Wilhelm and I published together) you will find this Omega element described as the " germinal vesicle" or as "the altar upon which consciousness and life are made."

So as you see such terms are characteristic for this peculiar process. Carl Jung, Modern Psychology, Pages 42-48.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/37bf4-1.jpg`

The God Image is not in the Body but in the Mind. ~Carl Jung (2019-02-21 19:34)

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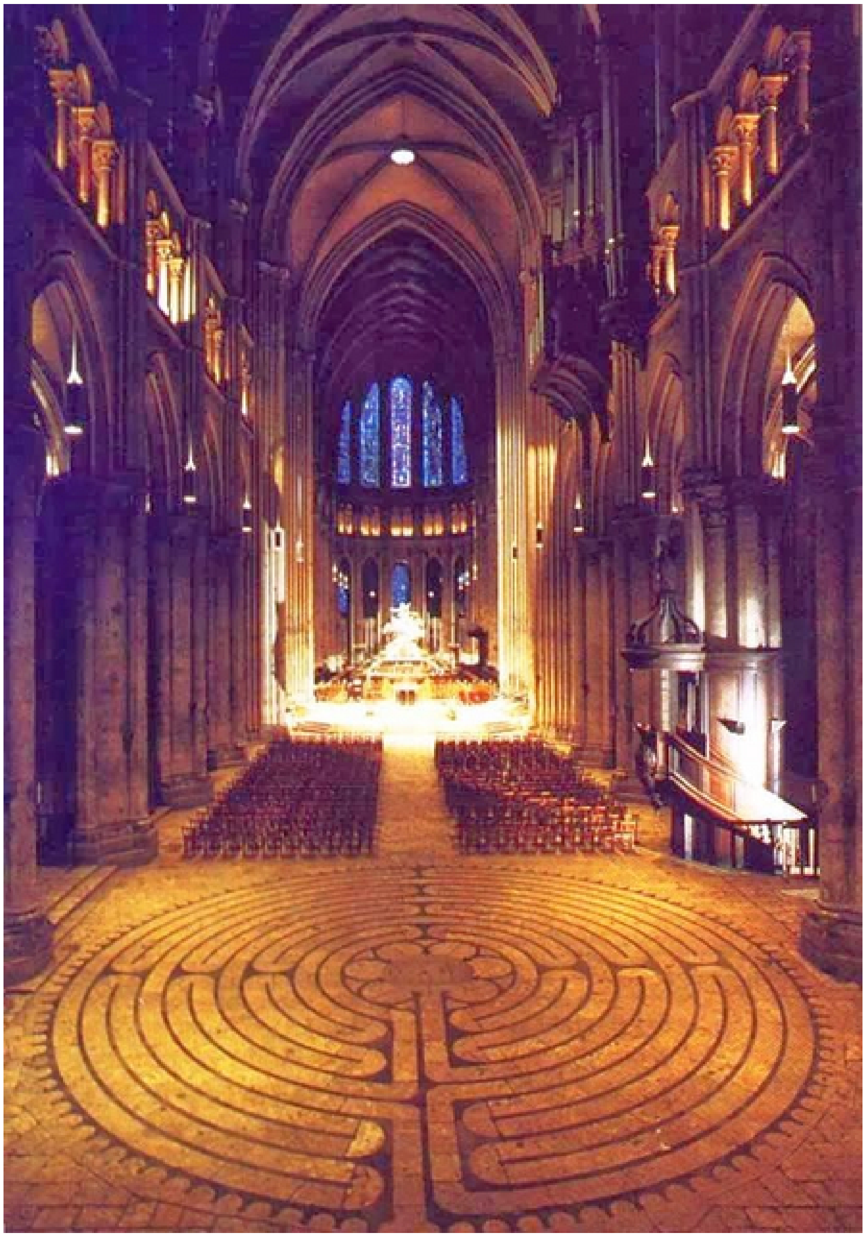

The God Image is not in the Body but in the Mind. Carl Jung

As Christ is in us, so also is his heavenly kingdom.

These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear.
Christ exemplifies the archetype of the self. He represents a totality of a divine or heavenly kind, a glorified man, a son of God unspotted by sin.

As Adam Secundus he corresponds to the first Adam before the Fall, when the latter was still a pure image of God, of which Tertullian (d. 222) says:

"And this therefore is to be considered as the image of God in man, that the human spirit has the same motions and senses as God has, though not in the same way as God has them."

Origen (185-254) is very much more explicit:

The imago Dei imprinted on the soul, not on the body, is an image of an image, "for my soul is not directly the image of God, but is made after the likeness of the former image."

Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God image in us reveals itself through " prudence, justice, moderation, virtue, wisdom, and the teaching of discipline."

St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God.

The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. "The God-image is within, not in the body. . . . Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image."

Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: ". . . but where man knows himself to be made after the image of God, there he knows there Is something more in him than is given to the beasts"

From this it is clear that the God-image is, so to speak, identical with the anima rationalis. The latter Is the higher spiritual man, of St Paul.

Like Adam before the Fall, Christ is an embodiment of the God image, whose totality is specially emphasized by St. Augustine.

"The Word," he says, "took on complete manhood, as it were in its fullness: the soul and body of a man. And if you would have me put it more exactly since even a beast of the field has a 'soul' and a body when I say a human soul and human flesh, I mean he took upon him a complete human soul."

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed"), and can be
restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead.

The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.

St. Augustine says: "Therefore our end must be our perfection, but our perfection is Christ," since he is the perfect God-image. For this reason he is also called "King."

His bride is the human soul, which "in an inwardly hidden spiritual mystery is joined to the Word, that two may be in one
flesh," to correspond with the mystic marriage of Christ and the Church.

Concurrently with the continuance of this hieros gamos in the dogma and rites of the Church, the symbolism developed in the course of the Middle Ages into the alchemical conjunction of opposites, thus giving rise on the one hand to the concept of the lapis philosophorum, signifying totality, and on the other hand to the concept of chemical combination.

The God-image in man that was damaged by the first sin can be "reformed" with the help of God, in accordance with
Romans 12 : 2: "And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is ... the will of God" (RSV).

The totality images which the unconscious produces in the course of an individuation process are similar "reformations" of an a priori archetype (the mandala).

As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image.

Despite the word ('be transformed') in the Greek text of the above quotation, the "renewal" of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis.

This is in exact agreement with the empirical findings of psychology, that there is an ever-present archetype of wholeness which may easily disappear from the purview of consciousness or may never be perceived at all until a consciousness illuminated by conversion recognizes it in the figure of Christ.

As a result of this "anamnesis" the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions.

The only time the split Lord Jesus Christ does not occur is when a person is still as legitimately unconscious of his instinctual life as an animal. But it proves harmful and impossible to endure when an artificial unconsciousness a repression no longer reflects the life of the instincts.

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all embracing
totality that even includes the animal side of man.

Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent.

Although the exclusion of the power of evil was something the Christian consciousness was well aware of, all it lost in effect was an insubstantial shadow, for, through the doctrine of the privatio boni first propounded by Origen, evil was characterized as a mere diminution of good and thus deprived of substance.

According to the teachings of the Church, evil is simply "the accidental lack of perfection." This assumption resulted in the proposition "All good is from God, All the evil of the man." Another logical consequence was the subsequent elimination of the devil in certain Protestant sects. Carl Jung, Aion, Christ, A Symbol of the Self, Pages 37-40.

Image: Mandala on floor of the Chartre Cathedral.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/e281a-chartre.jpg`

The Basic Postulates of Analytical Psychology Chapter IX of Modern Man in Search of a Soul

(2019-02-21 19:38)

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Carl Gustav Jung
Modern Man in Search of a Soul
UPA

The Basic Postulates of Analytical Psychology Chapter IX of Modern Man in Search of a Soul:

It was universally believed in the Middle Ages as well as in the Græco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul". [the German Seele = soul or psyche] Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered "scientific" or admitted to be true unless it could be perceived by the senses or traced back to physical causes.

This radical change of view did not begin with philosophical materialism, for the way was being prepared long before. When the spiritual catastrophe of the Reformation put an end to the Gothic Age with its impetuous yearning for the heights, its geographical confinement, and its restricted view of the world, the vertical outlook of the European mind was forthwith intersected by the horizontal outlook of modern times. Consciousness ceased to grow upward, and grew instead in breadth of view, as well as in knowledge of the terrestrial globe. This was the period of the great voyages, and of the widening of man’s ideas of the world by empirical discoveries. Belief in the substantiality of the spirit yielded more and more to the obtrusive conviction that material things alone have substance, till at last, after nearly four hundred years, the leading European thinkers and investigators came to regard the mind as wholly dependent on matter and material causation.

We are certainly not justified in saying that philosophy or natural science has brought about this complete volte-face. There were always a fair number of intelligent philosophers and scientists who had enough insight and depth of thought to accept this irrational reversal of standpoint only under protest; a few even resisted it, but they had no following and were powerless against the popular attitude of unreasoned, not to say emotional, surrender to the all-importance of the physical world. Let no one suppose that so radical a change in man's outlook could be brought about by reasoning and reflection, for no chain of reasoning can prove or disprove the existence of either mind or matter.

Both these concepts, as every intelligent man today may ascertain for himself, are mere symbols that stand for something unknown and unexplored, and this something is postulated or denied according to man's mood and disposition or as the spirit of the age dictates. There is nothing to prevent the speculative intellect from treating the psyche, on the one hand, as a complicated biochemical phenomenon, and at bottom a mere play of electrons, or, on the other, from regarding the unpredictable behaviour of electrons as the sign of mental life even in them.

The fact that a metaphysics of the mind was supplanted in the nineteenth century by a metaphysics of matter, is a mere trick if we consider it as a question for the intellect; yet regarded from the standpoint of psychology, it is an unexampled revolution in man's outlook upon the world. Other-worldliness is converted into matter-of-factness; empirical boundaries are set to man's discussion of every problem, to his choice of purposes, and even to what he calls "meaning". Intangible, inner happenings seem to have to yield place to things in the external, tangible world, and no value exists if it is not founded on a so-called fact. At least, this is how it appears to the simple mind.

It is futile, indeed, to attempt to treat this unreasoned change of opinion as a question of philosophy. We had better not try to do so, for if we maintain that mental phenomena arise from the activity of glands, we are sure of the thanks and respect of our contemporaries, whereas if we explain the break-up of the atom in the sun as an emanation of the creative Weltgeist, we shall be looked down upon as intellectual freaks. And yet both views are equally logical, equally metaphysical, equally arbitrary and equally symbolic.

From the standpoint of epistemology it is just as admissible to derive animals from the human species, as man from animal species. But we know how ill Professor Daque fared in his academic career because of his sin against the spirit of the age, which will not let itself be trifled with. It is a religion, or — even more — a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common-sense upon its side.

The spirit of the age cannot be compassed by the processes of human reason. It is an inclination, an emotional tendency that works upon weaker minds, through the unconscious, with an overwhelming force of suggestion that carries them along with it. To think otherwise than our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Just as formerly the assumption was unquestionable that everything that exists takes its rise from the creative will of a God who is spirit, so the nineteenth century discovered the equally unquestionable truth that everything arises from material causes.

Today the psyche does not build itself a body, but on the contrary, matter, by chemical action, produces the psyche. This reversal of outlook would be ludicrous if it were not one of the outstanding features of the spirit of the age. It is the popular way of thinking, and therefore it is decent, reasonable, scientific and normal. Mind must be thought to be an epiphenomenon of matter. The same conclusion is reached even if we say not "mind" but "psyche", and in place of matter speak of brain, hormones, instincts or drives. To grant the substantiality of the soul or psyche is repugnant to the spirit of the age, for to do so would be heresy.

We have now discovered that it was intellectually unjustified presumption on our forefathers' part to assume that man has a soul; that that soul has substance, is of divine nature and therefore immortal; that there is a power inherent in it which builds up the body, supports its life, heals its ills and enables the soul to live independently of the body; that there are incorporeal spirits with which the soul associates; and that beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world.

But people who are not above the general level of consciousness have not yet discovered that it is just as presumptuous and fantastic for us to assume that matter produces spirit; that apes give rise to human beings; that from the harmonious interplay of the drives of hunger, love, and power Kant's Critique of Pure Reason should have arisen; that the brain-cells manufacture thoughts, and that all this could not possibly be other than it is.

What or who, indeed, is this all-powerful matter? It is once more man's picture of a creative god, stripped this time of his anthropomorphic traits and taking the form of a universal concept whose meaning everyone presumes to understand. Consciousness today has grown enormously in breadth and extent, but unfortunately only in spatial dimensions; its temporal reach has not increased, for were that the case we should have a much more living sense of history.

If our consciousness were not of today only, but had historical continuity, we should be reminded of similar transformations of the divine principle in Greek philosophy, and this might dispose us to be more critical of our present philosophical assumptions. We are, however, effectively prevented from indulging in such reflections by the spirit of the age. It looks upon history as a mere arsenal of convenient arguments that enables us, on occasion, to say: "Why, even old Aristotle knew that." This being the state of affairs, we must ask ourselves how the spirit of the age attains such an uncanny power. It is without doubt a psychic phenomenon of the greatest importance — at all events a prejudice so deeply rooted that until we give it proper consideration we cannot even approach the problem of the psyche.

As I have said, the irresistible tendency to account for everything on physical grounds corresponds to the horizontal development of consciousness in the last four centuries, and this horizontal perspective is a reaction against the exclusively vertical perspective of the Gothic Age. It is a manifestation of the collective mind, and as such is not to be treated in terms of the consciousness of individuals. Resembling in this the primitives, we are at first wholly unconscious of our actions, and only discover long afterwards why it was that we acted in a certain way. In the meantime, we content ourselves with all sorts of rationalized accounts of our behavior, all of them equally inadequate.

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of the spirit. This realization would at once make us critical of our bias. We should say: most likely we are now making as serious an error on the other side.

We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind, and so we overestimate physical causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate we can know nothing, and only when we admit this do we return to a state of equilibrium. This is in no way to deny the close connection of psychic happenings with the physiological structure of the brain, with the glands, and the body in general. We are once for all deeply convinced of the fact that the contents of consciousness are to a large part determined by our sense-perceptions.

We cannot fail to recognize that unalterable characteristics of a physical as well as a psychic nature are unconsciously ingrained in us by heredity, and we are deeply struck by the power of the instincts which inhibit or reinforce or otherwise modify our mental capacities. Indeed, we must admit that as to cause, purpose and meaning, the human psyche — however we approach it — is first and foremost a close reflection of everything we call corporeal, empirical and mundane.

And finally, in the face of all these admissions, we must ask ourselves if the psyche is not after all a secondary manifestation — an epiphenomenon — and completely dependent upon the body. In the light of reason and of our commitments as practical men to an actual world, we say yes. It is only our doubts as to the omnipotence of matter which could lead us to examine in a critical way this verdict of science upon the human psyche.

The objection has already been raised that this approach reduces psychic happenings to a kind of activity of the glands; thoughts are regarded as secretions of the brain, and so we achieve a psychology without the psyche. From this standpoint, it must be confessed, the psyche does not exist in its own right; it is nothing in itself, but is the mere expression of physical processes. That these processes have the qualities of consciousness is just an irreducible fact — were it otherwise, so the argument runs, we could not speak of the psyche at all; there would be no consciousness, and so we should have nothing to say about anything. Consciousness, therefore, is taken as the sine qua non of psychic life — that is to say, as the psyche itself. And so it comes about that all modern "psychologies without the psyche" are studies of consciousness which ignore the existence of unconscious psychic life.

Yet there is not one modern psychology — there are several. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany and so forth. But there are so many psychologies that an American University was able to publish a thick volume under the title: Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no one single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the inter-relation of their subject-matters. Psychology takes the psyche for its subject-matter, and philosophy — to put it briefly — takes the world. Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw the ascendance of psychology in its own right.

It is even threatening to swallow philosophy. The inner resemblance of the two disciplines consists in this, that both are systems of opinion about subject-matter which cannot be fully experienced and therefore cannot be comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that heavy volumes are needed to contain them all, whether they belong to the one field or to the other. Neither discipline can do without the other, and the one always furnishes the implicit — and frequently even unconscious — primary assumptions of the other.

The modern preference for physical grounds of explanation leads, as already remarked, to a "psychology without the psyche" — I mean, to the view that the psyche is nothing but a product of biochemical processes. As for a modern, scientific psychology which starts from the mind as such, there simply is none. No one today would venture to found a scientific psychology upon the postulate of an independent psyche that is not determined by the body. The idea of spirit in and for itself, of a self-contained world-system of the spirit that is the only adequate postulate for the belief in autonomous, individual souls, is extremely unpopular with us, to say the least.

But I must remark that, in 1914, I attended at Bedford College, London, a joint session of the Aristotelian Society, the Mind Association and the British Psychological Society, at which a symposium was held on the question: Are individual minds contained in God or are they not? Should anyone in England dispute the scientific standing of these societies, he would not receive a very cordial hearing, for their membership includes the outstanding minds of the country. And perhaps I was the only person in the audience who listened with surprise to arguments that had the ring of the thirteenth century. This instance may serve to show that the idea of an autonomous spirit whose existence is taken for granted has not died out everywhere in Europe or become a mere fossil left over from the Middle Ages.

If we keep this in mind, we can perhaps summon up the courage to consider the possibility of a "psychology with the psyche" — that is, of a field of study based on the assumption of an autonomous psyche. We need not be alarmed at the unpopularity of such an undertaking, for to postulate mind is no more fantastic than to postulate matter. Since we have literally no idea of the way in which what is psychic can arise from physical elements, and yet cannot deny the reality of psychic events, we are free to frame our assumptions the other way about for once, and to hold that the psyche arises from a spiritual principle which is as inaccessible to our understanding as matter. To be sure, this will not be a modern psychology, for to be modern is to deny such a possibility.

For better or worse, therefore, we must turn back to the teachings of our forefathers, for they it was who made such assumptions. The ancient view held that spirit was essentially the life of the body, the life-breath, or a kind of life-force which assumed spatial and corporeal form at birth or after conception, and left the dying body again after the final breath. The spirit in itself was considered as a being without extension, and because it existed before taking corporeal form and afterwards as well, it was considered as timeless and hence immortal. From the standpoint of modern, scientific psychology, this conception is of course pure illusion. But as it is not our intention to indulge in "metaphysics", even of a modern variety, we will examine this time-honoured notion for once in an unprejudiced way and test its empirical justification.

The names people give to their experiences are often quite enlightening. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwala and the Old German saiwalô , and these can be connected with the Greek aiolos, mobile, coloured, iridescent. The Greek word psyche also means butterfly. Saiwalô is related on the other side to the old Slavonic word sila , meaning strength. From these connections light is thrown on the original meaning of the word Seele: it is moving force, that is, life-force.

The Latin words animus, spirit, and anima, soul, are the same as the Greek anemos, wind. The other Greek word for wind, pneuma, means also spirit. In Gothic we find the same word in us-anan , to breathe out, and in Latin an-helare, to pant. In Old High German, spiritus sanctus was rendered by atun, breath. In Arabic, wind is rîh, and rûh is soul, spirit. There is a quite similar connection with the Greek psyche, which is related to psycho, to breathe, psychos, cool, psychros, cold, and phusa, bellows. These affinities show clearly how in Latin, Greek and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirit". And this also is why the primitive point of view endows the soul with an invisible breath-body.

It is quite evident that, since breath is the sign of life, breath is taken for life, as are also movement and moving force. According to another primitive view the soul is regarded as fire or flame, because warmth also is a sign of life. A very curious, but by no means rare, primitive conception identifies the soul with the name. The name of an individual is his soul, and hence arises the custom of using the ancestor’s name to reincarnate the ancestral soul in the new-born child. We can infer from this that the ego consciousness was recognized as an expression of the soul. Not infrequently the soul is identified with the shadow, for which reason it is a deadly insult to tread upon a person’s shadow.

For the same reason, noon-day, the ghost-hour of southern latitudes, is considered threatening; the shadow then grows small, and this means that life is endangered. This conception of the shadow contains an idea which was indicated by the Greeks in the word synopados, "he who follows behind". They expressed in this way the feeling of an intangible, living presence — the same feeling which led to the belief that the souls of the departed were shadows.

These indications may serve to show how primitive man experienced the psyche. To him the psyche appears as the source of life, the prime mover, a ghost-like presence which has objective reality. Therefore the primitive knows how to converse with his soul; it becomes vocal within him because it is not he himself and his consciousness. To primitive man the psyche is not, as it is to us, the epitome of all that is subjective and subject to the will; on the contrary, it is something objective, contained in itself, and living its own life.

This way of looking at the matter is empirically justified, for not only on the primitive level, but with civilized man as well, psychic happenings have an objective side. In large measure they are withdrawn from our conscious control. We are unable, for example, to suppress many of our emotions; we cannot change a bad mood into a good one, and we cannot command our dreams to come or go. The most intelligent man may at times be obsessed with thoughts which he cannot drive away with the greatest effort of will. The mad tricks that memory plays sometimes leave us in helpless amazement, and at any time — unexpected fantasies may run through our minds. We only believe that we are masters in our own house because we like to flatter ourselves.

Actually, however, we are dependent to a startling degree upon the proper functioning of the unconscious psyche, and must trust that it does not fail us. If we study the psychic processes of neurotic persons, it seems perfectly ludicrous that any psychologist could take the psyche as the equivalent of consciousness. And it is well known that the psychic processes of neurotics differ hardly at all from those of so-called normal persons — for what man today is quite sure that he is not neurotic?

This being so, we shall do well to admit that there is justification for the old view of the soul as an objective reality — as something independent, and therefore capricious and dangerous. The further assumption that this being, so mysterious and terrifying, is at the same time the source of life, is also understandable in the light of psychology. Experience shows us that the sense of the "I" — the ego consciousness — grows out of unconscious life. The small child has psychic life without any demonstrable ego consciousness, for which reason the earliest years leave hardly any traces in memory.

Where do all our good and helpful flashes of intelligence come from? What is the source of our enthusiasms, inspirations, and of our heightened feeling for life? The primitive senses in the depths of his soul the springs of life; he is deeply impressed with the life-dispensing activity of his soul, and he therefore believes in everything that affects it — in magical practices of every kind. That is why, for him, the soul is life itself. He does not imagine that he directs it, but feels himself dependent upon it in every respect.

However preposterous the idea of the immortality of the soul may seem to us, it is nothing extraordinary to the primitive. After all, the soul is something out of the common. While everything else that exists takes up a certain amount of room, the soul cannot be located in space. We suppose, of course, that our thoughts are in our heads, but when it comes to our feelings we begin to be uncertain; they appear to dwell in the region of the heart. Our sensations are distributed over the whole body.

Our theory is that the seat of consciousness is in the head, but the Pueblo Indians told me that Americans were mad because they believed their thoughts were in their heads, whereas any sensible man knows that he thinks with his heart. Certain negro tribes locate their psychic functioning neither in the head nor in the heart, but in the belly.

To this uncertainty about the localization of psychic functions another difficulty is added. Psychic contents in general are non-spatial except in the particular realm of sensation. What bulk can we ascribe to thoughts? Are they small, large, long, thin, heavy, fluid, straight, circular, or what? If we wished to form a vivid picture of a non-spatial being of the fourth dimension, we should do well to take thought, as a being, for our model.

It would all be so much simpler if we could only deny the existence of the psyche. But here we are with our immediate experiences of something that is — something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs bafflingly from this in every respect and in all its parts, and yet reflects it. The psyche may be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine.

If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I", and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? I must admit that I can see as little nonsense in this so-called superstition as in the findings of research regarding heredity or the basic instincts.

We can easily understand why higher and even divine knowledge was formerly ascribed to the psyche if we remember that in ancient cultures, beginning with primitive times, man always resorted to dreams and visions as a source of information. It is a fact that the unconscious contains subliminal perceptions whose scope is nothing less than astounding. In recognition of this fact, primitive societies used dreams and visions as important sources of information. Great and enduring civilizations like those of the Hindus and Chinese built upon this foundation and developed from it a discipline of self-knowledge which they brought to a high pitch of refinement both in philosophy and in practice.

A high regard for the unconscious psyche as a source of knowledge is by no means such a delusion as our Western rationalism likes to suppose. We are inclined to assume that, in the last resort, all knowledge comes from without. Yet today we know for certain that the unconscious contains contents which would mean an immeasurable increase of knowledge if they could only be made conscious. Modern investigation of animal instinct, as for example in insects, has brought together a rich fund of empirical findings which show that if man acted as certain insects do he would possess a higher intelligence than at present. It cannot, of course, be proved that insects possess conscious knowledge, but common-sense cannot doubt that their unconscious action-patterns are psychic functions.

Man’s unconscious likewise contains all the patterns of life and behavior inherited from his ancestors, so that every human child, prior to consciousness, is possessed of a potential system of adapted psychic functioning. In the conscious life of the adult, as well, this unconscious, instinctive functioning is always present and active. In this activity all the functions of the conscious psyche are prepared for. The unconscious perceives, has purposes and intuitions, feels and thinks as does the conscious mind. We find sufficient evidence for this in the field of psycho-pathology and the investigation of dream-processes.

Only in one respect is there an essential difference between the conscious and the unconscious functioning of the psyche. While consciousness is intensive and concentrated, it is transient and is directed upon the immediate present and the immediate field of attention; moreover, it has access only to material that represents one individual’s experience stretching over a few decades. A wider range of "memory" is artificially acquired and consists mostly of printed paper. But matters stand very differently with the unconscious. It is not concentrated and intensive, but shades off into obscurity; it is highly extensive and can juxtapose the most heterogeneous elements in the most paradoxical way.

More than this, it contains, besides an indeterminable number of subliminal perceptions, an immense fund of accumulated inheritance — factors left by one generation of men after another, whose mere existence marks a step in the differentiation of the species. If it were permissible to personify the unconscious, we might call it a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at his command a human experience of one or two million years, almost immortal.

If such a being existed, he would be exalted above all temporal change; the present would mean neither more nor less to him than any year in the one hundredth century before Christ; he would be a dreamer of age-old dreams and, owing to his immeasurable experience, he would be an incomparable prognosticator. He would have lived countless times over the life of the individual, of the family, tribe and people, and he would possess the living sense of the rhythm of growth, flowering and decay.

Unfortunately — or rather let us say, fortunately — this being dreams. At least it seems to us as if the collective unconscious, which appears to us in dreams, had no consciousness of its own contents — though of course we cannot be sure of this, any more than we are in the case of insects. The collective unconscious, moreover, seems not to be a person, but something like an unceasing stream or perhaps an ocean of images and figures which drift into consciousness in our dreams or in abnormal states of mind.

It would be positively grotesque for us to call this immense system of experience of the unconscious psyche an illusion, for our visible and tangible body itself is just such a system. It still carries within it the discernible traces of primeval evolution, and it is certainly a whole that functions purposively — for otherwise we could not live. It would never occur to anyone to look upon comparative anatomy or physiology as nonsense. And so we cannot dismiss the collective unconscious as illusion, or refuse to recognize and study it as a valuable source of knowledge.

Looked at from without, the psyche appears to us to be essentially a reflection of external happenings — to be not only occasioned by them, but to have its origin in them. And it also seems to us that the unconscious can be understood only from without and from the side of consciousness. It is well known that Freud has attempted an explanation from this side — an undertaking which could only succeed if the unconscious were actually something which came into being with the existence and consciousness of the individual.

But the truth is that the unconscious is always there beforehand as a potential system of psychic functioning handed down by generations of man. Consciousness is a late-born descendant of the unconscious psyche. It would certainly show perversity if we tried to explain the lives of our ancestors in terms of their late descendants; and it is just as wrong, in my opinion, to regard the unconscious as a derivative of consciousness. We are nearer the truth if we put it the other way round.

But this was the standpoint of past ages, which always held the individual soul to be dependent upon a world-system of the spirit. They could not fail to do so, because they were aware of the untold treasure of experience lying hidden beneath the threshold of the transient consciousness of the individual.

These ages not only formed an hypothesis about the world system of the spirit, but they assumed without question that this system was a being with a will and consciousness — was even a person — and they called this being God, the quintessence of reality. He was for them the most real of beings, the first cause, through whom alone the soul could be understood. There is psychological justification for this supposition, for it is only appropriate to call divine an almost immortal being whose experience, compared to that of man, is nearly eternal.

In the foregoing I have shown where the problems lie for a psychology that does not explain everything upon physical grounds, but appeals to a world of the spirit whose active principle is neither matter and its qualities nor any state of energy, but God. We might be tempted at this juncture by modern philosophy to call energy or the clan vital God, and thus to blend into one spirit and nature.

As long as this undertaking is restricted to the misty heights of speculative philosophy, no great harm is done But if we should operate with this idea in the lower realm of practical psychology, where our way of explaining things bears fruit in daily conduct, we should find ourselves involved in the most hopeless difficulties. We do not profess a psychology shaped to the academic taste, or seek explanations that have no bearing on life.

What we want is a practical psychology which yields approvable results — one which helps us to explain things in a way that is justified by the outcome for the patient. In practical psychotherapy we strive to fit people for life, and we are not free to set up theories which do not concern our patients or which may even injure them. Here we come to a question which is often attended by mortal danger — the question whether we base our explanations upon matter or upon spirit.

We must never forget that everything spiritual is illusion from the naturalistic standpoint, and that the spirit, to ensure its own existence, must often deny and overcome an obtrusive, physical fact. If I recognize only naturalistic values, and explain everything in physical terms, I shall depreciate, hinder or even destroy the spiritual development of my patients.

And if I hold exclusively to a spiritual interpretation, then I shall misunderstand and do violence to the natural man in his right to existence as a physical being. More than a few suicides in the course of psycho-therapeutic treatment are to be laid at the door of such mistakes. Whether energy is God, or God is energy, concerns me very little, for how, in any case, can I know such things? But to give appropriate psychological explanations — this I must be able to do.

The modern psychologist occupies neither the one position nor the other, but finds himself between the two, dangerously committed to "this as well as that" — a situation which invitingly opens the way to a shallow opportunism. This is undoubtedly the danger of the coincidentia oppositorum — of intellectual liberation from the opposites. How should anything but a formless and aimless uncertainty result from giving equal value to contradictory postulates? In contrast to this, we can readily appreciate the advantage of an explanatory principle that is unequivocal.

It allows of a standpoint which can serve as a point of reference. Undoubtedly we are confronted here with a very difficult problem. We must be able to appeal to an explanatory principle founded on reality, and yet it is no longer possible for the modern psychologist to believe exclusively in the physical aspect of reality when once he has given the spiritual aspect its due. Nor will he be able to put weight on the latter alone, for he cannot ignore the relative validity of a physical interpretation.

The following train of thought shows my way of attempting the solution of this problem. The conflict of nature and mind is itself a reflection of the paradox contained in the psychic being of man. This reveals a material and a spiritual aspect which appear a contradiction as long as we fail to understand the nature of psychic life.

Whenever, with our human understanding, we must pronounce upon something that we have not grasped or cannot grasp, then — if we are honest — we must be willing to contradict ourselves, and we must pull this something into its antithetical parts in order to deal with it at all. The conflict of the material and spiritual aspects of life only shows that the psychic is in the last resort an incomprehensible something. Without a doubt psychic happenings constitute our only, immediate experience. All that I experience is psychic. Even physical pain is a psychic event that belongs to my experience.

My sense-impressions — for all that they force upon me a world of impenetrable objects occupying space — are psychic images, and these alone are my immediate experience, for they alone are the immediate objects of my consciousness. My own psyche even transforms and falsifies reality, and it does this to such a degree that I must resort to artificial means to determine what things are like apart from myself.

Then I discover that a tone is a vibration of the air of such and such a frequency, or that a color is a wave-length of light of such and such a length. We are in all truth so enclosed by psychic images that we cannot penetrate to the essence of things external to ourselves. All our knowledge is conditioned by the psyche which, because it alone is immediate, is superlatively real. Here there is a reality to which the psychologist can appeal — namely, psychic reality.

If we go more deeply into the meaning of this concept, it seems to us that certain psychic contents or images are derived from a material environment to which our bodies also belong, while others, which are in no way less real, seem to come from a mental source which appears to be very different from the physical environment. Whether I picture to myself the car I wish to buy, or try to imagine the state in which the soul of my dead father now is — whether it is an external fact or a thought that occupies me — both happenings are psychic reality.

The only difference is that one psychic happening refers to the physical world, and the other to the mental world. If I change my concept of reality in such a way as to admit that all psychic happenings are real — and no other use of the concept is valid — this puts an end to the conflict of matter and mind as contradictory explanatory principles.

Each becomes a mere designation for the particular source of the psychic contents that crowd into my field of consciousness. If a fire burns me I do not question the reality of the fire, whereas if I am beset by the fear that a ghost will appear, I take refuge behind the thought that it is only an illusion.

But just as the fire is the psychic image of a physical process whose nature is unknown so my fear of the ghost is a psychic image from a mental source; it is just as real as the fire, for my fear is as real as the pain caused by the fire. As for the mental process that finally underlies my fear of the ghost — it is as unknown to me as the ultimate nature of matter. And just as it never occurs to me to account for the nature of fire except by the concepts of chemistry and physics, so I would never think of trying to explain my fear of ghosts except in terms of mental processes.

The fact that all immediate experience is psychic and that immediate reality can only be psychic, explains why it is that primitive man puts the appearance of ghosts and the effects of magic on a plane with physical events. He has not yet torn his naive experiences into their antithetical parts. In his world mind and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half-born, still enclosed in a dream-state within his own psyche and the world as it actually is, a world not yet distorted by the difficulties in understanding that beset a dawning intelligence. When the primitive world disintegrated into spirit and nature, the West rescued nature for itself.

It was prone to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the contrary, took mind for its own, and by explaining away matter as mere illusion (maya), continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind, East and West cannot rend humanity into two different halves. Psychic reality exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche.

We may well point to the idea of psychic reality as the most important achievement of modern psychology, though it is scarcely recognized as such. It seems to me only a question of time for this idea to be generally accepted. It must be accepted, for it alone enables us to do justice to psychic manifestations in all their variety and uniqueness. Without this idea it is unavoidable that we should explain our psychic experiences in a way that does violence to a good half of them, while with it we can give its due to that side of psychic experience which expresses itself in superstition and mythology, religion and philosophy. And this aspect of psychic life is not to be undervalued. Truth that appeals to the testimony of the senses may satisfy reason, but it offers nothing that stirs our feelings and expresses them by giving a meaning to human life.

Yet it is most often feeling that is decisive in matters of good and evil, and if feeling does not come to the aid of reason, the latter is usually powerless. Did reason and good intentions save us from the World War, or have they ever saved us from any other catastrophic nonsense? Have any of the great spiritual and social revolutions sprung from reasoning — let us say the transformation of the Græco-Roman world into the age of feudalism, or the explosive spread of Islamic culture?

As a physician I am of course not directly concerned with these world-questions; my duties lie with people who are ill. Medicine has until recently gone on the supposition that illness should be treated and cured by itself; yet voices are now heard which declare this view to be wrong, and demand the treatment of the sick person, and not of the illness.

The same demand is forced upon us in the treatment of psychic suffering. More and more we turn our attention from the visible disease and direct it upon the man as a whole. We have come to understand that psychic suffering is not a definitely localized, sharply delimited phenomenon, but rather the symptom of a wrong attitude assumed by the total personality. We can therefore not hope for a thorough cure to result from a treatment restricted to the trouble itself, but only from a treatment of the personality as a whole.

I am reminded of a case which is very instructive in this connection. It concerns a highly intelligent young man who had worked out a detailed analysis of his own neurosis after a serious study of medical literature. He brought me his findings in the form of a precise and well-written monograph fit for publication, and asked me to read the manuscript and to tell him why he was not cured. He should have been according to the verdict of science as he understood it.

After reading his monograph I was forced to grant him that, if it were only a question of insight into the causal connections of a neurosis, he should in all truth be cured. Since he was not, I supposed this must be due to the fact that his attitude to life was somehow fundamentally wrong — though I had to admit that his symptoms did not betray it. In reading his account of his life I had noticed that he often spent his winters at St. Moritz or Nice.

I therefore asked him who paid for these holidays, and it thereupon came out that a poor school-teacher who loved him had cruelly deprived herself to indulge the young man in these visits to pleasure-resorts. His want of conscience was the cause of his neurosis, and it is not hard to see why scientific understanding failed to help him. His fundamental error lay in his moral attitude. He found my way of looking at the question shockingly unscientific, for morals have nothing to do with science. He supposed that, by invoking scientific thought, he could spirit away the immorality which he himself could not stomach. He would not even admit that a conflict existed, because his mistress gave him the money of her free will.

We can take what scientific position we choose, there remains the fact that the large majority of civilized persons simply cannot tolerate such behavior. The moral attitude is a real factor in life with which the psychologist must reckon if he is not to commit the gravest errors. The psychologist must also remember that certain religious convictions not founded on reason are a necessity of life for many persons. It is again a matter of psychic realities which can cause and cure diseases. How often have I heard a patient exclaim: "If only I knew that my life had some meaning and purpose, then there would be no silly story about my nerves!"

Whether the person in question is rich or poor, has family and social position or not, alters nothing, for outer circumstances are far from giving his life a meaning. It is much more a question of his unreasoned need of what we call a spiritual life, and this he cannot obtain from universities, libraries, or even churches. He cannot accept what these have to offer because it touches only his head, and does not stir his heart. In such cases, the physician’s recognition of the spiritual factors in their true light is vitally important, and the patient’s unconscious helps him in his need by producing dreams whose contents are undeniably religious. Not to recognize the spiritual source of such contents means faulty treatment and failure.

General conceptions of a spiritual nature are indispensable constituents of psychic life. We can point them out among all peoples whose level of consciousness makes them in some degree articulate. Their relative absence or their denial by a civilized people is therefore to be regarded as a sign of degeneration.

Whereas in its development up to the present psychology has dealt chiefly with psychic processes in the light of physical causation, the future task of psychology will be the investigation of their spiritual determinants. But the natural history of the mind is no further advanced today than was natural science in the thirteenth century. We have only begun to take scientific note of our spiritual experiences.

If modern psychology can boast of having removed any of the coverings which concealed the picture of the human psyche, it is only that one which hid from the investigator its biological aspect. We may compare the present situation with the state of medicine in the sixteenth century, when people began to study anatomy but had not as yet even the faintest idea of physiology.

The spiritual aspect of the psyche is at present known to us only in a fragmentary way. We have learned that there are spiritually conditioned processes of transformation in the psyche which underlie, for example, the well-known initiation rites of primitive peoples and the states induced by the practice of Hindu yoga. But we have not yet succeeded in determining their particular uniformities or laws.

We only know that a large part of the neuroses arise from a disturbance in these processes. Psychological research has not as yet drawn aside all the many veils from the picture of the human psyche; it remains as unapproachable and obscure as all the deep secrets of life. We can speak only of what we have tried to do, and what we hope to do in the future, in the way of attempting a solution of the great riddle. Carl Jung.

(Source: Modern Man in Search of a Soul, 1933. Published by Routledge & Kegan Paul, translated by Cary Baynes. Reproduced here, Chapter IX, The Basic Postulates of Analytical Psychology.)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/e5688-modern.jpg`

Carl Jung: The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia.

(2019-02-22 04:30)

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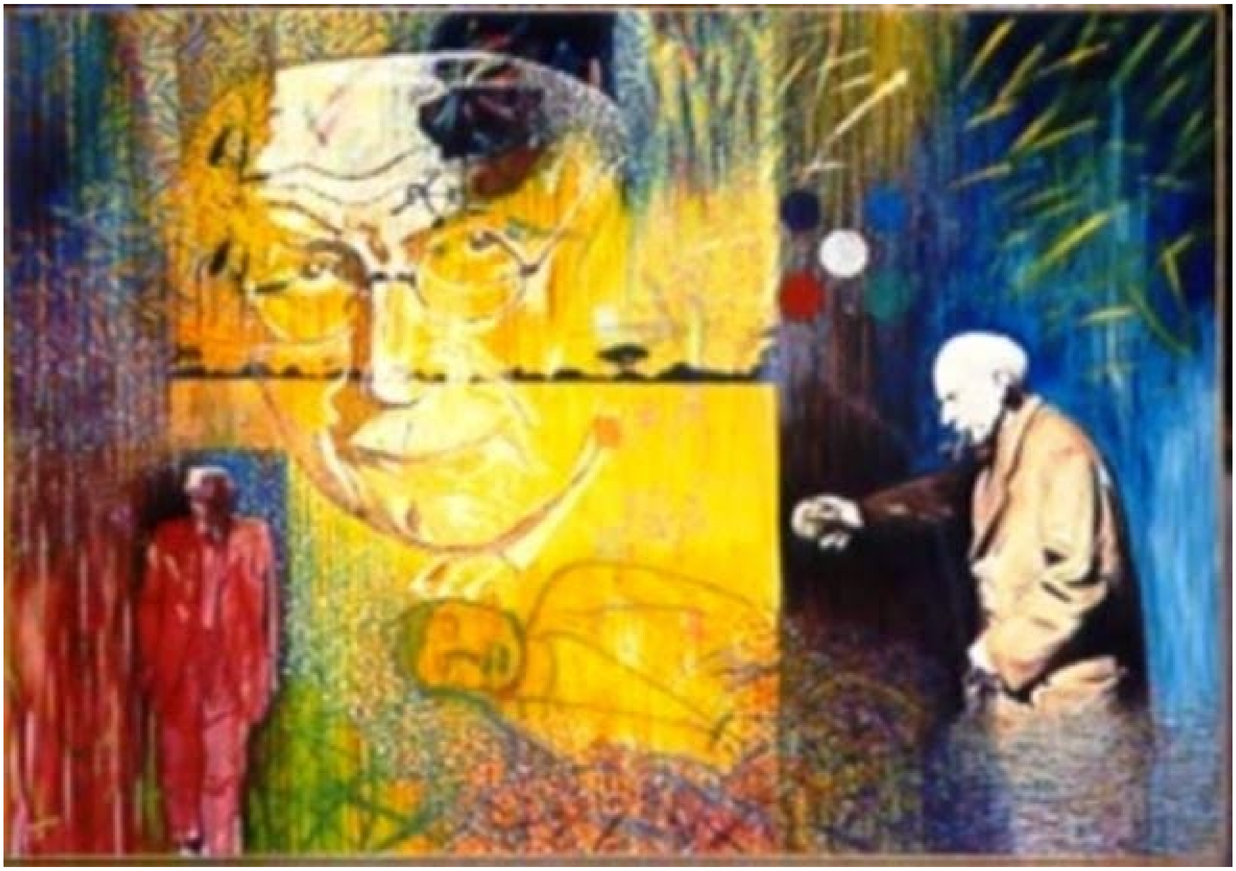

To Dr. S.

Dear Colleague, 22 March 1935

The working out of the dreams you sent me contains all the viewpoints needed for their interpretation.

In other words, you have found an adequate interpretation through your discussion of them.

I would only add that there is obvious alteration of the anima figure.

That may also be the reason why she seems to vanish away.

She disappears in her earlier form and grows clearer in another, which very often happens in the course of this process.

She can change from a child into an old woman and from an animal into a goddess.

If she is old, this is an indication that one's consciousness has become considerably more childish.

If she is young, then one is too old in one's conscious attitude.

The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness.

This is needed to understand the spiritual side of the anima figure.

I won’t say anything more about this so as not to anticipate your further work along these lines.

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface.

This is also indicated by the snakelike patterns of the psoriasis.

It is a kind of painting that appears on the skin.

Very often this points to the need to portray certain contents or states graphically, and in colour.

This is sometimes necessary because they cannot be grasped conceptually but only concretely.

This "art" activity is also indicated by the fact that the anima discovers all sorts of feminine handicrafts in her trunk.

That is to say, all these works of the anima are products of the feminine mind in a man.

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia.

No fee required.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 189

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/e9f7b-12bdreams.jpg`

Carl Jung: So the statement that "man was created" seems to me very important. (2019-02-22 04:30)

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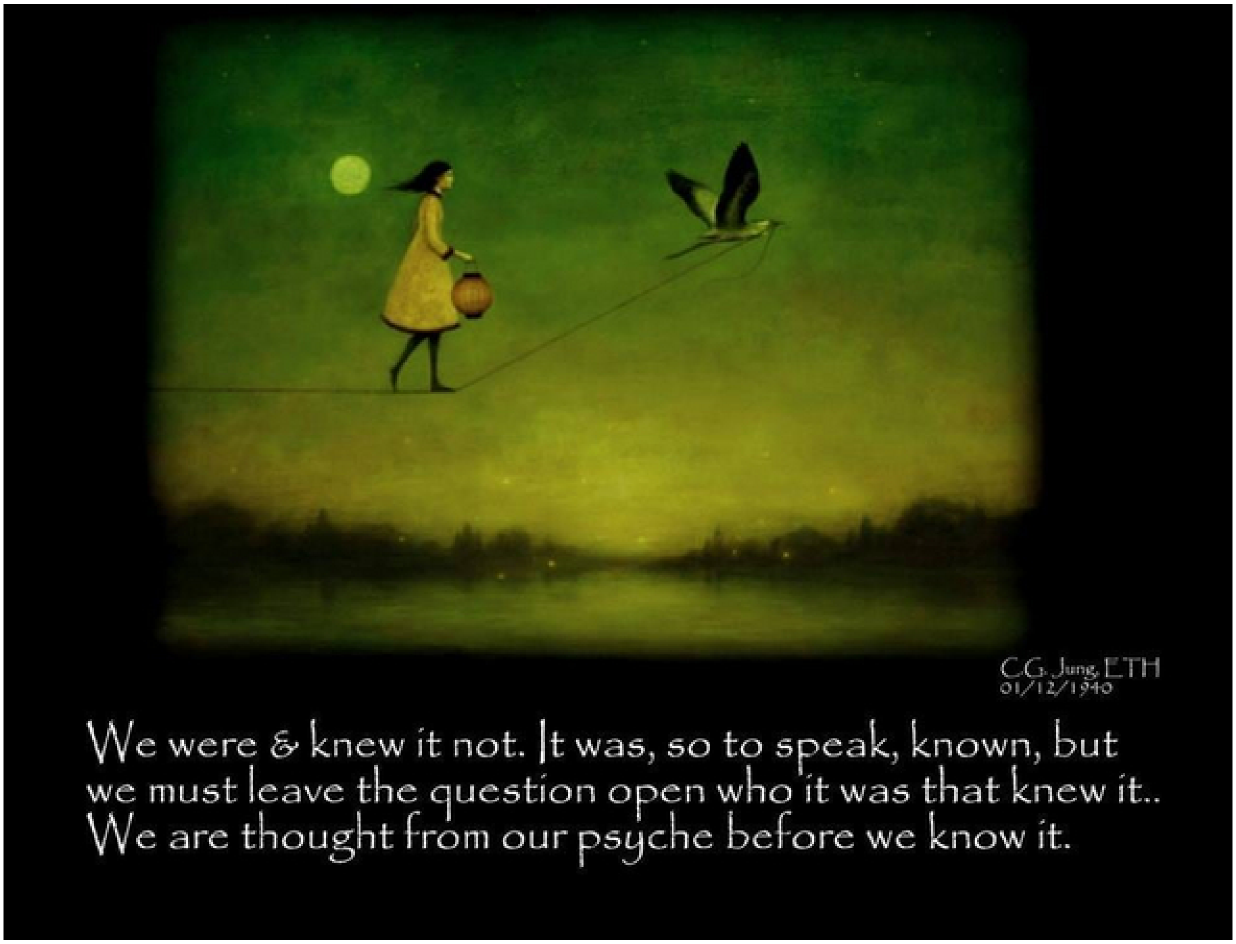

C.G. Jung, ETH
01/12/1940
We were & knew it not. It was, so to speak, known, but
we must leave the question open who it was that knew it..
We are thought from our psyche before we know it.

This psychological fact does not prove the feeling of having been created, but it contains a substantial possibility for such a feeling.

This is a very unpopular and antiquated point of view but it is true.

If we understand "man is created" in this sense it changes our whole attitude.

For if we think that everything originates in the conscious the door is open to a Luciferian hybris.

Then we believe "where there is a will there is a way" and think we are the gods of this world.

Then there is not one god but many gods, for everyone is trying to be the one and only god.

But if we understand: "I am created" correctly, then we recognise that we are a product, that we were anticipated.

We were and knew it not.

It was, so to speak, known, but we must leave the question open who it was that knew it.

If we adopt this point of view we are not very far from the old formulation that man was created.

We are thought from our psyche before we know it, we can bring empirical facts to prove this.

So the statement that "man was created" seems to me very important.

I speak, of course, of his psychic existence and this must not be confused with the facts of natural science regarding his anatomical existence. Carl Jung, ETH, 12 January 1940

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/7dee8-12bbefore.jpg`

Carl Jung on "Evil" and "Man" (2019-02-22 05:16)

[1]

To Max Pulver

Dear Dr. Pulver, 2 November 1944

Many thanks for kindly sending me your interesting and timely book.

The third chapter seems to me particularly valuable.

Regarding the problem of evil and power, it has always struck me as significant that "Macht" [power] is derived from "machen" [to make); and since "making" is a specific activity of man, one might come to
the conclusion that the characteristic expression of human life bears the stamp of evil and that in consequence the Anthropos is really Lucifer.

Again with thanks and kind regards,

Yours sincerely,

C.G. Jung

Note: Anthropos =The Original Man, man in his ideal, archetypal totality and one of the symbols of the self. Carl Jung, Letters 352-353.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/23f3f-1.jpg`

Theology after Jung by Ann Ulanov (2019-02-22 07:27)

Theology after Jung by Ann Ulanov

[1]

The nondenominational seminary where I have taught nearly four decades is a graduate school of religion, mainly Christian, that trains students to be professors in universities and for ministries of many kinds—in churches, prisons, hospitals, and, with additional training, as clinicians. I have taught the major schools of depth psychology; in this paper I focus on the impact of Jung's thought on the theological enterprise.But what is the theological enterprise, and what is the psychological project vis a vis religion? These two disciplines are like terrains on either side of a central river. When religion is dominant in culture, the two are one, what Christianity called the care of souls, what John Mbiti (1970), scholar of African religions, called the drama of rocks, trees, drums, for we human beings live in a religious universe. In the twentieth century, the one became two with depth psychology verging into a separate river from its original containment in theology. Now, in the twenty-first century, the two are converging to meet again, to send boats and bridges back and forth. First, then, a word about theology, with its dangers and contributions, and the same for depth psychology.

Theology

Theology is an intellectual expression of love of God. Our intellect becomes the means of the dance, the adoration, the witness to the center of reality. The JOURNAL OF JUNGIAN THEORY AND PRACTICE VOL. 8 NO. 1 2006ger of theology is that its students can veer off into rationalization as defense against the unknown and the unknowing that always come with encounter with the numinous other who exceeds our grasp. Evidence of this defense is intellectualizing talk about the center of reality as substitute for experiencing it. We try to translate the unknown into our concepts of knowing and thus, in Jungian vocabulary, construct an ego-oriented theology. The opposite danger of theology is that its students veer off into unconscious identification with their systematic outline of the unknown. Caught in the archetypal energy at the center of dogma, they unconsciously insist everyone else identify with their system too. The result is theological bullying, or worse, theological sadism. In Jungian terms, this is not Selforiented theology but an unconscious falling into Self theology. We see both these dangers acted out in religions. The religious right appears to bypass the ego with its reality testing and differentiation of subject and object. God tells us what to do in every situation so we need not struggle to discern truth.

We already know. We bypass the ego for God's will. Believers inflamed with certainty about who God is zealously pursue others to convert. In its worst form, this coercive proselytizing exiles or even kills those who do not sign on. The religious left appears to bypass the Self in favor of this or that interpretation, eschewing the concrete devotion to a path because, after all, we cannot be certain. We bypass God for the ego's will. This results in a flabby, unfleshed religion. In contrast, theology proper, the genuine article, is a love affair expressed intellectually. Like the humble tumbler who could only show his devotion for the Virgin Mother by doing somersaults and handstands, theologians express love through words and systems and elaborations on doctrines—verbal crocheting, verbal painting, verbal music to celebrate the sovereign of the spheres (Miller, 1966). And they know perfectly well that the object of their devotion surpasses their words, so they circle around once again, and again, as if describing a lover.
Listen to some of the greats:

Augustine: "*Distinct, however, [from things intellectually seen] is that Light itself, whereby the soul...beholds...all things truly the object of the intellect. For that Light is God Himself; but the soul...when it endeavors to fix its gaze on that Light, quivers through weakness and is not able*" (Butler, 1922/1966, p. 54).

Gregory the Great extols that in contemplation the human mind should "*by touching (tangendo) love this Wisdom, and yet never by passing through it penetrate it*" (ibid., p. 79).

Bernard of Clairveaux exclaims: "*When the Lord comes as consuming fire...there ensues a sudden...enlargement of mind and an inpouring of light illuminating the intellect....But not through open doors but through narrow aperture*" (ibid., p. 104).

For Gregory of Nyssa, "*the true knowledge of what we seek consists precisely in not seeing...[for] our goal transcends all knowledge and everywhere is cut off from us by the darkness of incomprehensibility*" (Danielou & Mursillo, 1961, p. 118).

Berdyaev (1953) asserts: "*Truth penetrates the world with flashes of light and transfigures life....Truth is God....This differs from the usual interpretation of Truth as a judgement which corresponds to reality [which is] a diminished Truth...not the Truth of the light shining through*" (p. 45).

62 Theology after JungJean-Luc Marion (1991) joins the chorus when he writes: "*One must admit that theology, of all writing, certainly causes the greatest pleasure....[the pleasure] of transgressing it: from words to the Word, from the Word to words....Theology always writes starting from an other than itself....it causes [us] to write outside of [ourselves], even against [ourselves] since [we] must write...by that which [we]receive and in no case master*" (p. 1)

Depth Psychology

The psychological project presents different dangers and benefits. The fear that meets a psychological approach to theological symbols is that we thereby reduce them to psychological factors. God the Father really comes down to our oedipal complex, writ large. Jung is suspected of substituting his psychological vocabulary for a theological one. We talk of ego relating to Self instead of soul to God. God, who transcends creatures and all creation, shrinks to a factor in the human unconscious. The Self may transcend the ego, but does it transcend the psyche?

A sophisticated version of this reductionist approach, and it is not accurate to call it reduction, is Edinger's. He aims to extract religious symbolism from its embededment in religious traditions and look at it only psychologically, without the impediment of joining the religious community with its need for a unified doctrine. "*We attempt to pry these great psychic megaliths, these huge stones, out of their religious context in order to make them available for direct experience*" (Edinger, 2004, p. 12). He is assuming here, incorrectly I believe, that all believers
do not know direct experience of God. Surely some do, as this remark by Luther about the Psalms which he translates from the Hebrew Scripture illustrates: we find in the Psalms "*joyous thoughts about God*" (cited in Edinger, 2004, p.

14).

Further, Edinger’s approach yields a lonely journey and one in danger of intellectualizing (pp. 63, 86). We can grasp the idea abstractly, but how to get it over into living? Gone is the community of sisters and brothers who seek the same God, who gain stimulation by each other’s differences in which they build a bigger unity. The danger opposite to reductionism looms equally large for the psychological approach to religious symbolism. Investigation of archetypal energies in religious images can sweep us up into unconscious identification with those energies; they now have us. So beneath our ego talk about the psychological meaning of dogma, we actually may be caught in identification with our own psychological approach, becoming adamant, intolerant of any who differ from our theory. We may not damn them, as in the religious version of fundamentalism, but we split away from them as falling short of true understanding of the deep psyche.

Witness the schisms in Jung societies all over the globe. In contrast, the contribution of depth psychology to theology, and here I focus on Jung, is to construct a bridge between psyche and religion. Jung sees his analytical psychology not as creating the light—that already exists—but making connections between sacred images and corresponding images in our psyche (Jung, 1953, paras. 14–15). We thereby renew traditional images by our idiosyncratic take on them, and religious tradition feeds us by offering multiple variations on the core images, variations that support our growth beyond our own versions of the images. Another way to say the same thing, and useful to theologians and analysts alike, is to look into our own God complex and discern its roots in personal biography, in collective containers, and in core archetypal imagery. Then,and only then, do we come face to face with the big questions, such as: Does this power to create and find images for the center of reality exist within us, or outside us, or both?

Teaching

To respond to that question and to the impact of Jung’s thought on theology, I must say a word about my own approach to teaching. I can use the three aspects of countertransference to describe it. You remember that countertransference includes first, our own idiosyncratic style; second, our own complexes that need more analyzing; and third, our picking up from the unconscious of others what is going on unconsciously in them. My idiosyncratic style is to offer many theories and psychic objects for students to play with and make their own. I am against coercion, and that opposition would fall into the area of complex too. I want above all to attune to each student’s own voice, which often in the beginning of their degree is still unconscious to them. I want to hear and support the student’s own experience of the psyche, and to aid them to speak and write out of that, to discover to what they belong and, at the same time, to open to the variety of belongings of other students and of all the theorists we study. This belonging and openness make for lively conversation, so that in the classroom we know we are near to the fire.

Theology students differ from analytic candidates or students in university religious studies because of the theological component. They accept their involvement with what Jung calls the religious instinct as a driving force in their psyches they are aware of (Jung; 1953, para. 14; see Ulanov, 1971, chapter 6). They want a spiritual life, struggle with faith and doubt, search for what doctrines mean in living with others in society, discern ethical consequences of faith in God. They know about the God of their respective traditions (it is a nondenominational school). What they learn in the classes of depth psychology and religion is the Deus absconditus, the God hidden in the depths of psyche, both individual and communal. They know about the numinous; what they do not know is God in and through the psyche, this force in the psyche.

Theology after Jung

To come then to the major point: the impact of Jung’s work on theology is the shock, the experience, the wonder that the psyche is, there, objective within our subjectivity, a layer that Jung calls archetypal which we do

not invent but discover. This is the major effect of Jung on theology in my experience. It no doubt reflects my own approach, which is not to convert students to a way of thinking, to sign them to an allegiance to a particular theory, but instead to communicate the fact of the aliveness of the psyche. This engendering aliveness is there for the taking, an ever-present gift, a secret in the open, a joy and a fear. This presence gets communicated through my teaching, but I got communicated to through Jung's work. That is his legacy to me, 64 Theology after Jungand mine to my students, an example of the oral tradition of teaching and learning, where you can trace your teachers way back to the greats. It is this excitement about aliveness of psyche that gives students a freedom to become who they are being, and they share this with each other and with me. When it works, what happens in the classroom operates at a depth level of
psyche responding to psyche, the psyche's own objectivity communicating to us, through us to each other, through the material to us, us to the material and imposing a form upon it. It is a very exciting process: original ideas occur to us that we could not find alone. It is a messy process: I do not lecture formally, but welcome questions, comments as I go along presenting material. This method keeps us close to the ground, rather than up in the finer regions of the intellect talking about the material or forming it into a structure.

[2]

Only over nearly forty years of teaching and analyzing, which I do in my private practice, can I find words that express the faith beneath what I am doing. I trust the psyche to make itself heard, felt, seen, and I know from my long working that the psyche only gets in through the archaic, through the cracks, the confusions, the gaps. Thus questions, criticisms, the hot spots in each student are where the psyche will touch them. As Jung says, the unconscious is not this or that but the unknown as it intimately touches us (Jung 1916/1960, p. 68). A bridge
emerges between the psyche's communicating through primitive hot spots and, in Christian tradition, the story that the Christ, the new being, gets born in the muck of a stable, not in the civilized refinements of the inn.

The major impact of Jung's insights on theology students (and professors) is not in theological controversies such as Jung's notion of the Trinity, or of God as having an evil side and needing to depend on humans for conscious recognition of the necessity to reconcile with the divine shadow. Those sorts of issues go up into the intellectual realm of theology, and Jung's scholarship in religious matters, though exemplary for the analytic community, falls short of what religious scholars bring to the discussion. So in addition to defensiveness of theologians about Jung's novel insights into doctrine, there is also a knowledge gap between Jung and them that impedes vigorous discussion of Jung's influence on theological work.

Where Jung's impact is felt, I repeat, as I am just circling around this main point and describing it in different ways, is the objectivity of the psyche—that it has its own life, so to speak, its own agenda, and cannot be reduced to childhood conditioning (Object Relations theory), to instinctual drives (Freudian theory), to the immediacy of the relation between analyst and analysand (Intersubjectivist, Self psychology, and Relational theory), nor to the ontological questions of the meaning of life (Existentialist theory). The psyche includes all those factors, but that there lives in us individually and in our shared existence in society a life force, or presence, or even guide—through nudges, dreams, body symptoms—is astounding.

In addition, Jung's theory of the Self bears in upon the students' theological conviction. For Jung, the Self, as center of the whole conscious and unconscious psyche, manifests in a pattern of ordering images around a center, and manifests dynamically as if a living organism exerting intention. Images of Self have a generalized or collective quality and are indistinguishable from God-images for Jung. Hence, the imago dei, our being created in the image of

God, is the Self. Its main pattern is to manifest as authority over ego consciousness, to pull all parts of psyche, ego included, to orbit around itself as center, and, dynamically, as if to construct dialogue with our ego, both individually and collectively. We could describe the Church, Synagogue, and Mosque as collective agents that desire dialogue with God (Ulanov, 1988/2000, pp.126–128).

Self images carry into consciousness the Deus absconditus, the God hidden in the unconscious, speaking from the other side of conscious convictions and struggles. For theological students, or any believer, these God-images bring what is left out of the conscious God-image, and can prove amazing (see Ulanov, 1986/2003, 1996/1998). Big chunks of our personality, like lost sheep, return to the fold. Theologically, it means God reaches us through the psyche, that it, too, is part of the flesh in which the Holy incarnates, manifests.

How do we teach this fact, and without doing therapy in the classroom, which I oppose as unethical. It can be made real by asking students to pay attention to which images in doctrine or scripture attract and repel them. This is where to begin in choosing a passage to exegete, a dogma to unpack. Such images hold a communication. Jung in particular, with his attention to image, adds a psychic hermeneutic to other methods of exegesis and interpretation, and also makes a bridge to interfaith dialogue, something desperately needed in this first decade of our new century and millennium. For in researching the image, we inevitably find it turns up in other cultures and religious traditions. We spy patterns on all levels—of personal life, cultural trends, of the image's effect in different locations throughout history. This quickens our sense of being touched by or in touch with another source of consciousness, of it with us, an abiding meaning or power that we must relate to (Jung, 1938/58, para. 8).

Within the personal conditioning of the author(s) and the cultural context in which the image is embedded, we reach the archetypal core image and can compare it with its appearance in different traditions. But to do this effectively, we must not merely know about it, but experience that core image. Otherwise we are talking about again, instead of communicating out of being communicated to. To reach that depth of communication, the students depend on me to pour libido into the unconscious image, the image that arises in a thinker's theory, or the image that arises in me or the student in response to the theory. And I depend on the students to notice what is hot, what touches them from the side of the unknown. But our attention is always on the theory, and we pour back into the receiving of the theory all this energy. We may profit therapeutically in the process, and where relevant, relate that to the theory in question. In such a way, we live the meaning of Jung's statement that the archetypes are "tools of God" (Jung, 1975, p. 130), and that corresponds to the meaning of the religious statement we have fallen into the hands of the living God (Hebrews 10:31). We thus experience psychic reality individually and together as a small society, which refutes the criticism of Jung that somehow he only focuses on the inner life and the individual. No. Together in the humdrum day of schedules, school life, religious issues, we find and create this psychic reality. Jung's focus on the image, at the personal, cultural, and archetypal levels, corresponds to the theological recognition that we need mediators between us and the Holy. Whether we choose a favorite saint, or sutra, or meditation practice, a relic, a guru, a piece of silk blessed by the Dalai Lama, as finite creatures we need concrete symbols to make a bridge to the infinite they convey. This is another link between psychology and theology: the dependence on symbols to connect to the unseen. In Jung's terms, the ego is needed for God to manifest in this world and God is needed for the ego to exist. Mutuality characterizes the relationship and brings the invisible showing itself in the visible. (Here the function of projection finds its most exalted place.)

This sense of the tremendous presence right there in us and in the classroom arouses fear (Ulanov, 1975/86/2003), awe, even hostility. A boat is floated over to the religious fact of terror before the Almighty as well as a sense of finally coming home into light unchangeable to our darkness, to unfathomable darkness to our light. To accept this sense of the Other, right there objectively within our subjectivity, is to be willing to live a paradoxical life, always a mark of religion, and for Jung, a mark of perceiving the Self, that other source of consciousness that perceives the ego. The relation is two-way, mutual, between the I and the not-I, between the Subject that knows me as subject. From then on life is changed. I must always consult this other not-I so intimately involved with me in this world. This intimacy affects the way we pray, worship, even do scholarship. For we are talking about a love affair, or a hate affair, about desire, aggression, deep peace, even terror. Awareness of our unconscious God-images brings missing parts of ourselves as well as making the bridge to the Holy at that particular moment. To bring all of ourselves to God, we must include all those parts we would omit, hop over, improve upon, what Jung would call the Shadow. God finds us in the stable. Paradoxically we live at once the accepted and the unaccepted, the official God handed down through the ages and the personal God image, like Jung's "green Christ" (Jung, 1963a, p. 210).

Paradox confounds the rational ego and supports the ego turned toward the Self, and reveals that turning as central to healing. This fact encourages students to think long and hard about Jung's idea that turning toward, into the psyche, so often necessitated by a problem, gives hope. Our ego is bid to leave the familiar country, much like Abraham, and go into the wilderness. This is a spiritual risk, yet leads to life: "If you will contemplate your lack…of inner aliveness…and impregnate it with the interest born of alarm at your inner death, then something can take shape in you, for you inner emptiness conceals just as great a fullness if only you will allow it to penetrate into you. If you prove receptive to this 'call of the wild,' the longing for fulfillment will quicken the sterile wilderness of your soul as rain quickens the dry earth" (Jung, 1963, paras. 189ff.).

[3]

1. `http://www.utsnyc.edu/view.image?Id=496`
2. `http://ecx.images-amazon.com/images/I/51TMSY4RsBL._SY90_.jpg`
3. `http://www.junginstitute.org/pdf_files/JungV8N1p61-68.pdf`

Carl Jung on Zosimos, Zoroaster, Philo the Jew and Thrice Greatest Hermes (2019-02-22 07:37)

[1]

L DZT
ALCHYMYA
RB

Lecture VI 13th December, 1940

The treatise of Zosimos, which we began in the last lecture, is among the most difficult texts which are to be found in this kind of alchemistic literature.

It would be asking a great deal of you, were I to expect you to follow the elucidation of such a text; particularly as it is not my intention really to explain it.

I only intend to give you a certain impression of the curious way in which such texts are composed, of the peculiar thoughts which they contain and of the allusions which we meet in them.

I shall only comment upon it sufficiently for you to be able to see, that it is not utter nonsense or completely indigestible; I do not ask you to understand such a text thoroughly.

The "element Omega" can be imagined much as Zosimos describes it: as something round.

Its locality, size, consistency and so on, are all left in the dark.

We only know that Zosimos relates it to Saturn, and that Saturn is lead.

So we can assume that it has something to do with lead, and has a curious relation to the nature of Saturn, that troubled and dark maleficus, the evil-doer, as we hear in astrology.

This element is also brought into connection with the ocean, the sea, the mother and origin of all living beings .

So this element is also the universal mother, the place of origin.

Such an idea is very strange to us, we could go a long way before we could find anything similar.

For such reasons these texts were considered hopelessly abstruse during many centuries, and were not thought to be worthy of serious study.

This began to change, however, with the school of REITZENSTEIN, who explored such texts and papyri very seriously.

But we are still only at the very beginning of understanding them, for they are so mixed up with concrete chemical prescriptions and ideas , that they are most deceptive.

It was a misfortune that it was not realized earlier, that these "origins of chemistry" were no real chemistry but were full of psychological projection.

They were really psychology, a science which was then unknown. The text continues: "These are the determinants of the language of corporeal beings."

This refers to the before mentioned designations.

The outward appearance of this element can be described as the ocean or as lead.

"Under the name of the great and indescribable element Omega is to be understood: the description of the apparatus of the divine water, of the simple as well as the highly ingenious and of all ovens in general."

We are here introduced to the fact, that this element is the secret of chemistry.

We must assume, therefore, that the old alchemists worked with such an element, or at least were under the impression that they were doing so.

The text continues:’ Zosimos benevolently explains this to Theosebeia. "

This is probably an interpolation of some copyist. Many of the texts of Zosimos are addressed to this Theosebeia, and he begins them simply: "0 woman. "

She was his soror mystica, his spiritual friend.

The name Theosebeia, which means the worshipper of God, was most probably a name which she received at her baptism into the mysteries.

We must not forget that Zosimos was not a Christian but a Gnostic pagan, and how much he was influenced by Christianity is a very controversial question.

"The suitable (kairikai) tinctures, 0 woman, have made my book on the ovens ridiculous."

He says here that his book on the ovens (this treatise) has been made ridiculous in some way, presumably by another book, which he wrote himself, about the suitable tinctures; but we do not know exactly.

"In fact many authors, blinded by their own daemons, have amused themselves about the right tinctures, and have not regarded the book on ovens and apparatus as being in accordance with the true facts."

We should notice here, that he does not say that these authors have ridiculed or criticized his book from their own conscious critique, but on account of their daemons.

That is, everyone has a daemon in himself, that whispers criticisms and opinions to him; in this case, Zosimos thinks, in a misleading way.

We shall often meet with this idea, it belongs to popular superstition, but we have a very reputable example from antiquity in the daemon of Socrates.

Such a daemon was by no means necessarily evil, it was rather something between a divine being and a spirit.

It would not be wrong to translate the passage as "their own mind " , though that would be to modernize it, and to invite misunderstandings.

Man in antiquity differentiated between man’s "daemon" and his "own mind".

Psychologically this is correct, it is quite a different thing, if I reflect ab out a book and give my own criticism, than if I have a hunch about it.

I prepared the criticism, but the hunch "drops into me", into my head from above, as it were.

We are apt to identify with our hunches, and instead of saying "an idea came to me", we say "I thought", when we have done nothing of the kind but something has happened to us.

To be psychologically correct, we should differentiate between these two things most carefully.

We see here, that the old authors were very careful to do so, Zosimos did not attribute their criticism to the authors but to their daemons.

Some of these daemons were deceitful or malevolent, so they made the authors say stupid things .

"No words can convince them about the truth, if they are not inspired by their own daemon."

So it is of no use to formulate the truth convincingly, it must be told to people by their own daemons.

This also is a great psychological truth, one cannot tell people the most important things, it simply does not penetrate; unless at the same time, by the grace of God, the truth drops in as a sort of hunch,
and then it is usually accompanied by the conviction: "I thought that myself ! "

"Through an unfavorable fate they distorted in their speech that which they had received, to the detriment of the art and of their own success, so that two different contrary meanings were given by the same words .

They only granted a point with reluctance, when forced thereto by the demonstrations",

That is through proofs during the experiments.

"even concerning things which they had understood before. Such authors should not be recognized by God or the philosophers. When the time of the operations had been fixed to the last detail, and when
the daemon had favored them physically " ,

The operations are the chemical experiments and, in order to succeed, the experimenter must be favorably disposed by his own daemon; that is: the psychological conditions, which produce useful
and helpful hunches, must be present.

We should say now: he must have the unconscious with him, for if the unconscious is against him, he will be hindered by every kind of obstacle and will get no helpful hunches.

In those days they expressed the same thing by talking of daemons .

"they still hesitate to admit a further point, and forget all the former obvious things. Everywhere they were forced to obey the Heimarmene (compulsion of the stars), in the things already said, and in their opposites, without being able to imagine anything different to the Heimarmene in relation to physical things."

This is rather complicated.

The Heimarmene belongs to, and plays a great role in, Stoic philosophy.

They understood by this, that from birth man was dependent on his astrological constellations, that he had no freedom but must live his horoscope right to the bitter end.

It is the manuscript, so to speak, which is given to man as he comes down to earth through the sphere of the planets .

He is entirely dependent in this world on the impressions which he received from the stars, he must live according to them till the end of his days , and can only do and think that which is written in his stars .

The horoscope must be fulfilled, it is simply man's evil, or perhaps good, destiny.

Man cannot go beyond it, unless he is redeemed in a mystical manner by a redeemer or through initiation into certain mysteries, whose goal is to free man from this compulsion.

We know one aspect of this idea in the Church's doctrine of original sin; man can only be redeemed from original sin through baptism and the other sacraments.

This is an exact parallel to the ancient conception of the Heimarmene.

Zosimos says here that these adversaries of his can only think as the stars command them, they cannot imagine anything beyond this, they have to accept what good or bad fortune hands to them,
and they can only speak and understand corporeal language.

They know nothing of incorporeal language or of symbols.

They work with lead, for instance, and for them it is just lead, whereas, to the real artist or philosopher, it is the symbol for something quite different, something which cannot be expressed and
which transcends our understanding.

Man has always expressed incomprehensible things by symbols.

The word symbol, in its right sense, is never used for something which we know.

When a railway official wears a wing on his coat it stands for the sign of the railway, were it a symbol, it would stand for some mystery, some secret society, for instance, to which the man belonged. Zosimos continues:

"Hermes, in his paper on the natures, called people of this kind senseless"

The Greek word is anoi, that is without Nous or ratio, without understanding.

We could translate it as unconscious; these people are unconscious, they have no understanding, they do not know what they say or do. Zosimos tells us here that Hermes called people of this nature senseless.

The anima rationalis has signified human consciousness since olden days; so to be senseless, unreasonable, was even then to be without the consciousness of reasonable people, and therefore to be entirely delivered over to the rule of the stars.

Zosimos continues that these people, whom Hermes called "senseless", were "incapable of understanding immaterial things and could only follow the Heimarmene, and were not even in the position to understand fate as it led them justly."

They had no idea, in fact, what they were doing or what they were living, because they could only think and see the concrete things which lay directly under their noses; they were quite incapable of interpreting anything.

"They mocked his (Hermes') teaching about corporeal things and gave themselves to phantasies which went against their own happiness . . . .

But Zoroaster, who rejoices in his knowledge of magic and all higher things, declares that he turns away from the language of corporeal beings, and that everything which comes from the Heimarmene is bad, in detail as also in the whole."

The old Persian founder of a religion, Zoroaster (Zarathustra), is mentioned here.

His date is uncertain but he lived many centuries before Zosimos, at least a thousand years, and was already then a legendary figure .

He was known to the ancients as a sort of arch-magician, astrologer and alchemist, who was credited with the knowledge of all secrets.

Texts attributed to him still existed in those days, and he is quoted as an authority here.

Zoroaster says that he has turned away from the language of men who were under the Heimarmene; as it was only concerned with concrete things which were wholly bad.

Such corporeal language would lead to no divine freedom, in which a symbol could be evolved.

"Hermes, however, speaking of external things, condemns magic, and says that the spiritual man, he who knows himself, does not attain things through magic, and does not think it decent to force necessity (fate), but allows things to happen as they would by nature and authority. He has only one goal, to strive to know himself and God, and to rule the inexpressible Trias (Triad) . "

This means that Hermes entirely renounces magic, he says it i s not the right thing for spiritual men.

He defines the spiritual man par excellence, as he who knows what he is doing in that he knows himself.

He is conscious of himself, and he is endowed with divine intelligence, he is not cursed with only being able to think concretely, but can think beyond himself.

He does not think it decent to offer violence to fate, that is, he refuses to use magic to overthrow fate.

This latter device was naturally attempted a great deal at that time, magic was used to avert unfavorable destiny.

But Hermes rejects this procedure, and says things should be allowed to happen as they would by nature and rule; that is, one should let fate flow over one, without losing one's reason.

But beyond that, the spiritual man must rule the "inexpressible triad " .

The word triad is usually taken as an allusion to God, to the Holy Trinity.

The classical expression of the Greek Orthodox Church, "Hagia Trias", is not used here, Zosimos simply says Trias (triad) and thus leaves it uncertain whether he alludes to the former.

But it is the task of the spiritual man to govern this triad.

No Christian could say that he must govern the Holy Trinity; for that is God himself, but Zosimos says the spiritual man must learn to know God and himself, and to govern the triad, so this triad cannot
possibly be the Holy Trinity, it must be something else .

This passage has been quoted to prove that Zosimos was perhaps a disguised Christian, because he speaks of a trinity and there was no other trinity known.

But alchemy did know another trinity, the trinity of the underworld, Hecate Tricephalos, and also the three-headed hound of Hell.

It would make sense to govern the demonic, three headed Hecate, or the three-headed hound, so it is much more probable that Zosimos alluded to this, and that he means the spiritual man should learn to rule
the world of dark bodies, into which man is born and entangled by the Heimarmene.

Zosimos continues, speaking of the spiritual man :

"He allows fate to do as it pleases, in that he lets it fulfil itself in earthly life, that is, through the body. "
He allows whatever fate has decreed in the eternal stars to fulfil itself, in that he gives his body to its purposes, for it must be fulfilled in his personal destiny.
He uses no magic to avert his fate in any way.

This means : he puts distance between himself and his own body, his physical existence, in that he has discovered the existence of his spiritual freedom. Zosimos continues :

"He (Hermes) expresses himself in the following way :

’If thou understandest, and if thou dost conduct thyself as is suitable, thou wilt behold the Son of God, who has become All, for the benefit of devout souls. In order to free thy soul from the bosom
of the corporeal region, ruled by the Heimarmene, and to lead it over into the incorporeal region, behold how He has become All, namely God, angel, and man who is subject to suffering.
He, who can do All, becomes everything as he will; he obeys his father, in that he penetrates all substances and enlightens the spirit of each one ; he has soared up into the happy region, where he was before
he became flesh. Thou wilt follow him, encouraged and led in that light’. "

This is a passage which one is immediately inclined to connect with Christianity; but when we examine the text more closely, we soon discover that the Christian analogy is again doubtful.

The passage contains ideas which are unknown in Christianity, but which are to be found in a parallel literature, that of the Gnosis .

The latter contained the same concept of the redeemer, and the Son of God, as described here, is more Gnostic than Christian.

Such conceptions in Gnosticism are often attributed to Christian influence, but the reverse is more often true, for Christianity originated in the Gnosis.

But it was inconvenient to admit this, so early Fathers of the Church preferred, for political interests, to assume that Christianity fell down ready made from Heaven, and that nothing of the kind
ever existed before.

Yet in the gospels themselves, we come on teaching, which was undoubtedly pre-Christian.

The very foundation of the gospel of St. John is the Logos, which comes from the philosophy of Philo, who was a Gnostic Jew and not a Christian.

He lived at the same time as Christ, but his writings never refer to Christianity.

The idea, that the Son of God should become All for the benefit of the souls to be saved for instance, is not a Christian but a Gnostic idea .

We never hear in Christianity that Christ, so to speak, transformed himself into all the elements, became every kind of creature and thing, in order to redeem the whole cosmos.

But our text says: "He who can do All, becomes everything as he will," and that "he penetrates all substances and enlightens the spirit of each one."

On the other hand, that "he has become God, angel, and man who is subject to suffering" is an idea which is certainly Christian, but it is also to be found in Gnosticism.

This passage from a Hermetic writing, quoted by Zosimos, really formulates the teaching which is the basis of the whole alchemistic philosophy of Zosimos .

One sees that it is Gnostic knowledge, and that this Son of God is closely related to the Monogenes which we read of in the Codex Brucianus.

The idea of an all-penetrating spirit, that permeates all substances, is pure Gnosis, and it became the founda-

tion of later alchemy.- We have already met the same idea before in Zosimos,
when he said that the task of the alchemists was to free the divine soul and spirit bound in matter.

That is the spirit which permeates everything. In the quotation from Hermes it is a spirit which penetrates all things with the purpose of redeeming them.

This corresponds to the divine water of alchemy, which is said to penetrate all things and to transform them ; and also to free e the spirit which is bound in them.

Later in the same treatise Zosimos says :

" . . . . Now I come to my subject, which concerns the apparatus. I have read the letters that thou (Theosebeia) protest unto me, and have seen, that thou askest me to give thee a description of the apparatus. I was astonished to see that thou wouldst receive information from me, ab out things which may not be known. Hast thou not heard of the philosopher who said: 'I have intentionally kept silence about these things, for they
are fully described in my other writings .' And yet thou wouldst hear of them from me. But do not believe, that what I write will be more worthy of credence, than that which the ancients said, and know that I
cannot surpass them. But that we may hear all that they said, I will expose what I know unto thee. It is the following: A vessel of glass, a tube of clay an ell long. A retort or vessel with a narrow mouth, the neck of which should correspond to the size of the tube. One should have a b owl of water and moisten the vessel with a sponge. "

This was the old method of cooling the neck of a retort, so that the distilled substance should settle at the bottom when it cooled.

"For sublimated vapours , as well as for mercury, it is the same vessel. One can fix mercury in the vessel and in similar apparatus, which have a receptacle twisted in the form of a snake."

This is a kind of apparatus used for distillation.

"The mercury is made yellow by the steam of the sulphur (theion) , as the old texts recommend . . . . "

The treatise then continues with certain chemical transformations which have nothing to do with reality. If, for instance, you put quicksilver with sulphur it turns black not yellow.

The chemical instructions are absolutely incorrect, one is not surprised that he says they are not worthy of credence; and yet he writes ab out them for pages.

All these alchemistic treatises consist of such prescriptions, and one becomes more and more bewildered and has no idea what to make of them.

When you read the Latin texts, you fall from one hole into the next.

You think you have a glimmer of what the author means, and in the next sentence it is contradicted.

One can only say, that it was apparently an attempt to discover chemistry, but I do not remember ever finding a chemical prescription that really made sense.

Sometimes what the alchemists say about such ingredients as lead or quicksilver seems to be fairly reasonable, but most of the time one can only hold one's head in despair!

You will have got some idea from all this of how these old texts are composed.

I will read you another text whose antiquity is not beyond doubt, because we only, know of it through Arab sources.

Arab texts still exist which contain versions of this celebrated "TABULA SMARAGDINA" of HERMES TRISMEGISTUS.

[3]

Hermes (who is analogous to the Egyptian Thoth, the teacher of knowledge, the god of revelation) is the patron of alchemy.

The old tradition was that these books originally came from him, the Hermes who was mentioned by Zosimos, is this Hermes Trismegistus.

The "Tabula Smaragdina" was said to have been written on a green stone, buried and secretly discovered.

It was regarded, throughout the whole Middle Ages, as the epitome of the alchemical mysteries and was quoted again and again.

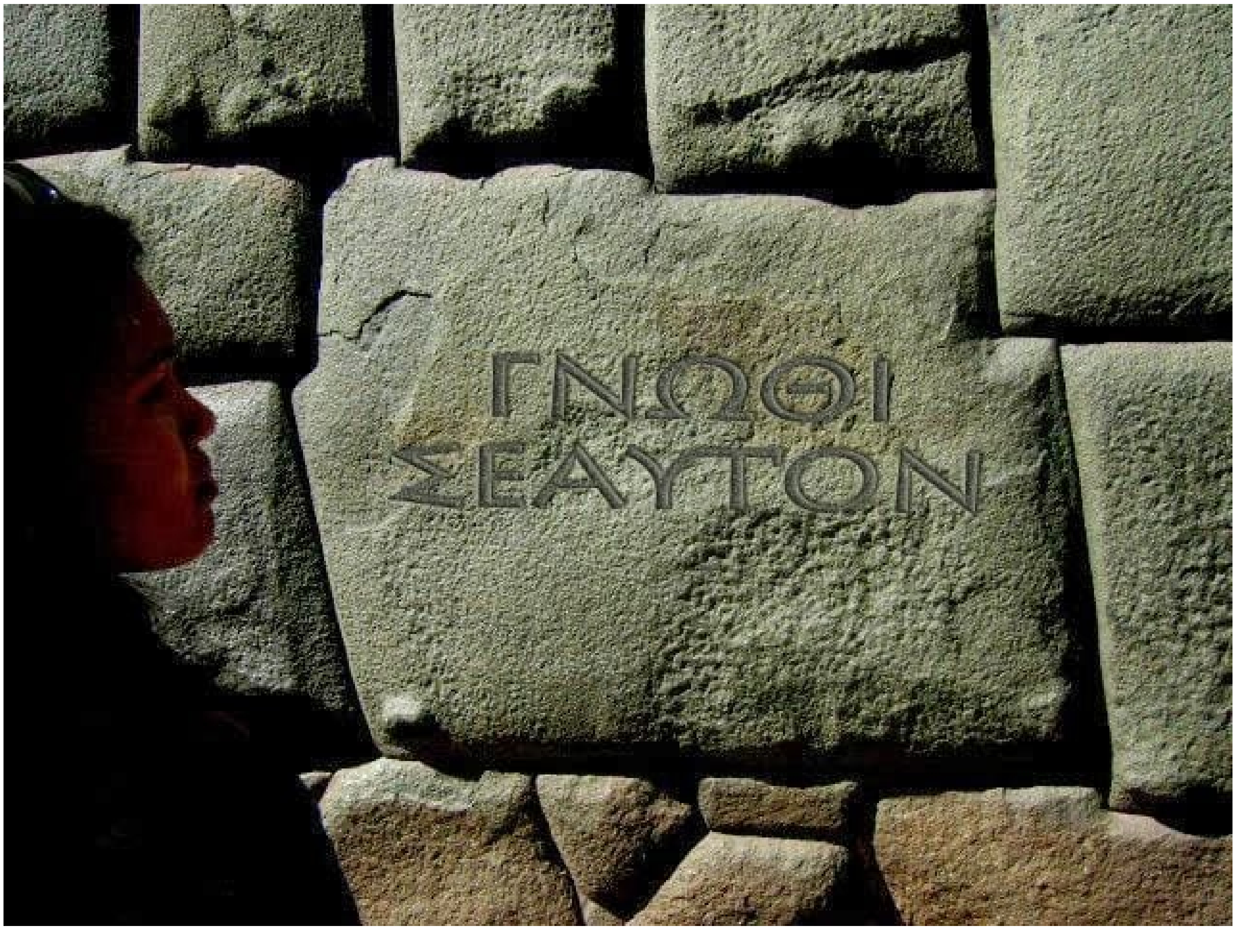
The text runs :

1 . Verily, without deception, surely and the most true.
2 . That which is below is like that which is above, and that which is above is like that which is below, in order that the miracle of the one thing may come to pass. (That is in this one thing.)
3. And so, as all things proceeded from one, through the meditation of the one, so all things came from this one thing through adaptation (Angleichung) .
4. Its father is the sun, its mother the moon; the wind has carried it in its belly; the earth nourishes it.
5. The father of all the completion of the whole world is here. (Pater telesmi totius mundi est hie. Telesm6s = totality and perfection.)
6. Its strength is perfect when it has turned towards the earth.
7 . Separate the earth from the fire, the subtle from the dense, gently, with great mental ingenuity.
8. It rises from the earth to the sky and descends again on to the earth, and receives the power of above and b below into itself. Thus thou wilt have the glory of the whole world. Therefore all darkness will flee from
thee.
9. Here is the strong p power of the whole strength: for it overcomes every subtle thing and penetrates every solid thing.
10. Thus the world has been created.
11. Therefore the marvelous- adaptations will come whose manner this is.
12. So I am called HERMES TRISMEGISTUS, for I possess the three parts of the philosophy of the universe .
1 3 . What I have said about thee operation of the sun is finished.) Carl Jung, Modern Psychology, Pages 49-56.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/13018-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/3f633-3.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/0a5b5-3.jpg`

Carl Jung on Self-Knowledge (2019-02-22 07:42)

[1]



[Carl Jung on Self-Knowledge]

To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest.

He will have set his hand, as it were, to a declaration of his own human dignity and taken the first step towards the foundations of his consciousness – that is, towards the unconscious, the only accessible source of religious experience.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem.

The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to “God.”

I put the word “God” in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche.

Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul's Damascus experience is the prototype.

That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.

The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who
has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations.

Absolute certainty brings its own evidence and has no need of anthropomorphic proofs.

In view of the general ignorance of and bias against psychology it must be accounted a misfortune that the one experience which makes sense of individual existence should seem to have its origin in a medium that is certain to catch everybody's prejudices.

Once more the doubt is heard: "What good can come out of Nazareth?" The unconscious, if not regarded outright as a sort of refuse bin underneath the conscious mind, is at any rate supposed to be of "merely animal nature."

In reality, however, and by definition it is of uncertain extent and constitution, so that overvaluation or undervaluation of it is groundless and can be dismissed as mere prejudice.

At all events, such judgments sound very queer in the mouths of Christians, whose Lord was himself born on the straw of a stable, among the domestic animals.

It would have been more to the taste of the multitude if he had got himself born in a temple. In the same way, the worldly-minded mass man looks for the numinous experience in the mass meeting, which provides an infinitely more imposing background than the individual soul. Even Church Christians share this pernicious delusion.

Psychology's insistence on the importance of unconscious processes for religious experience is extremely unpopular, no less with the political Right than with the Left.

For the former the deciding factor is the historical revelation that came to man from outside; to the latter this is sheer nonsense, and man has no religious function at all, except belief in the party doctrine, when suddenly the most intense faith is called for.

On top of this, the various creeds assert quite different things, and each of them claims to possess the absolute truth.

Yet today we live in a unitary world where distances are reckoned by hours and no longer by weeks and months.

Exotic races have ceased to be peepshows in ethnological museums. They have become our neighbors, and what was yesterday the
prerogative of the ethnologist is today a political, social and psychological problem.

Already the ideological spheres begin to touch, to interpenetrate, and the time may not be so far off when the question of mutual understanding in this field will become acute.

To make oneself understood is certainly impossible without far-reaching comprehension of the other's standpoint.

The insight needed for this will have repercussions on both sides. History will undoubtedly pass over those who feel it is their vocation to resist this inevitable development, however desirable and psychologically necessary it may be to cling to what is essential and good in
our own tradition.

Despite all the differences, the unity of mankind will assert itself irresistibly. On this card Marxist doctrine has staked its life, while the West hopes to get by with technology and economic aid.

Communism has not overlooked the enormous importance of the ideological element and the universality of basic principles.

The nations of the Far East share our ideological weakness and are just as vulnerable as we are.

The underestimation of the psychological factor is likely to take a bitter revenge. It is therefore high time we caught up with ourselves in this matter.

For the present this must remain a pious wish, because self-knowledge, as well as being highly unpopular, seems to be an unpleasantly idealistic goal, reeks of morality, and is preoccupied with the psychological shadow, which is normally denied whenever possible or at
least not spoken of.

The task that faces our age is indeed almost insuperably difficult. It makes the highest demands on our responsibility if we are not to be guilty of another trahison des clercs.

It addresses itself to those guiding and influential personalities who have the necessary intelligence to understand the situation our world is in.

One might expect them to consult their consciences. But since it is a matter not only of intellectual understanding but of moral conclusions, there is unfortunately no cause for optimism.

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also.

As a rule, where one is present the other is lacking, and where one capacity is present in perfection it is generally at the cost of all the others.

The discrepancy between intellect and feeling, which get in each other's way at the best of times, is a particularly painful chapter in the history of the human psyche.

There is no sense in formulating the task that our age has forced upon us as a moral demand.

We can, at best, merely make the psychological world situation so clear that it can be seen even by the myopic, and give utterance to words and ideas which even the hard of hearing can hear.

We may hope for men of understanding and men of good will, and must therefore not grow weary of reiterating those thoughts and insights which are needed.

Finally, even the truth can spread and not only the popular lie.

With these words I should like to draw the reader's attention to the main difficulty he has to face.

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which
our ancestors made themselves guilty in the not so distant past.

Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the dark-skinned peoples during the process of colonization.

In this respect the white man carries a very heavy burden indeed.

It shows us a picture of the common human shadow that could hardly be painted in blacker colors.

The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions, so that for the Church to talk of original sin and to trace it back to Adam's relatively innocent slip-up with Eve is almost a euphemism.

The case is far graver and is grossly underestimated.

Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them.

And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."

In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good.

The evil, the guilt, the profound unease of conscience, the obscure misgiving are there before our eyes, if only we would see. Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time.

Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals.

In reality we merely lacked a suitable opportunity to be drawn into the infernal melee. None of us stands outside humanity's black
collective shadow.

Whether the crime lies many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present – and one would therefore do well to possess some "imagination in evil," for only the fool can permanently neglect the conditions
of his own nature.

In fact, this negligence is the best means of making him an instrument of evil.

Harmlessness and naïveté are as little helpful as it would be for a cholera patient and those in his vicinity to

remain unconscious of the
contagiousness of the disease.

On the contrary, they lead to projection of the unrecognized evil into the “other.”

This strengthens the opponent’s position in the most effective way, because the projection carries the fear which we involuntarily
and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat.

What is even worse, our lack of insight deprives us of the capacity to deal with evil.

Here, of course, we come up against one of the main prejudices of the Christian tradition, and one that is a great stumbling block to our policies.

We should, so we are told, eschew evil and, if possible, neither touch nor mention it. For evil is also the thing of ill omen, that which is
tabooed and feared.

This attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like the Old Testament scapegoat, which was supposed to carry the evil into the wilderness.

But if one can no longer avoid the realization that evil, without man’s ever having chosen it, is lodged in human nature itself, then it bestrides the psychological stage as the equal and opposite partner of good.

This realization leads straight to a psychological dualism, already unconsciously prefigured in the political world schism and in the even more unconscious dissociation in modern man himself.

The dualism does not come from this realization; rather, we are in a split condition to begin with.

It would be an insufferable thought that we had to take personal responsibility for so uch guiltiness.

We therefore prefer to localize the evil with individual criminals or groups of criminals, while washing our hands in innocence and ignoring the general proclivity to evil.

This sanctimoniousness cannot be kept up, in the long run, because the evil, as experience shows, lies in man – unless, in accordance with the Christian view, one is willing to postulate a metaphysical principle of evil.

The great advantage of this view is that it exonerates man’s conscience of too heavy a responsibility and fobs it off on the devil, in correct
psychological appreciation of the fact that man is much more the victim of his psychic constitution than its inventor.

Considering that the evil of our day puts everything that has ever agonized mankind in the deepest shade, one must ask oneself how it is that, for all our progress in the administration of justice, in medicine and in technology, for all our concern for life and health, monstrous engines of destruction have been invented which could easily exterminate the human race.

No one will maintain that the atomic physicists are a pack of criminals because it is to their efforts that we owe that peculiar flower of human ingenuity, the hydrogen bomb.

The vast amount of intellectual work that went into the development of nuclear physics was put forth by men who devoted themselves to their task with the greatest exertions and self-sacrifice and whose moral achievement could just as easily have earned them the merit of inventing something useful and beneficial to humanity.

But even though the first step along the road to a momentous invention may be the outcome of a conscious decision, here, as everywhere, the spontaneous idea – the hunch or intuition – plays an important part.

In other words, the unconscious collaborates too and often makes decisive contributions.

So it is not the conscious effort alone that is responsible for the result; somewhere or other the unconscious, with its barely discernible goals and intentions, has its finger in the pie.

If it puts a weapon in your hand, it is aiming at some kind of violence.

Knowledge of the truth is the foremost goal of science, and if in pursuit of the longing for light we stumble upon an immense danger, then
one has the impression more of fatality than of premeditation.

It is not that present-day man is capable of greater evil than the man of antiquity or the primitive.

He merely has incomparably more effective means with which to realize his proclivity to evil.

As his consciousness has broadened and differentiated, so his moral nature has lagged behind.

That is the great problem before us today. Reason alone does not suffice.

In theory, it lies within the power of reason to desist from experiments of such hellish scope as nuclear fission if only because of their dangerousness.

But fear of the evil which one does not see in one's own bosom but always in somebody else's checks reason every time, although one knows that the use of this weapon means the certain end of our present human world.

The fear of universal destruction may spare us the worst, yet the possibility of it will nevertheless hang over us like a dark cloud so long as no bridge is found across the world-wide psychic and political split – a bridge as certain as the existence of the hydrogen bomb.

If a world-wide consciousness could arise that all division and all antagonism are due to the splitting of opposites in the psyche, then one
would really know where to attack.

But if even the smallest and most personal stirrings of the individual soul – so insignificant in themselves – remain as unconscious and
unrecognized as they have hitherto, they will go on accumulating and produce mass groupings and mass movements which cannot be subjected to reasonable control or manipulated to a good end.

All direct efforts to do so are no more than shadow boxing, the most infatuated by illusion being the gladiators themselves.

The deciding factor lies with the individual man, who knows no answer to his dualism.

This abyss has suddenly yawned open before him with the latest events in world history, after mankind had lived for many centuries in the comfortable belief that a unitary God had created man in his own image, as a little unity.

Even today people are largely unconscious of the fact that every individual is a cell in the structure of various international organisms and is therefore causally implicated in their conflicts.

The individual man knows that as an individual being he is more or less meaningless and feels himself the victim of uncontrollable forces, but, on the other hand, he harbors within himself a dangerous shadow and opponent who is involved as an invisible helper in the dark machinations of the political monster.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections.

This necessary corrective requires self-criticism, for one cannot just tell the other person to withdraw them.

He does not recognize them for what they are, any more than one does oneself.

We can recognize our prejudices and illusions only when, from a broader psychological knowledge of ourselves and others, we are prepared to doubt the absolute rightness of our assumptions and compare them carefully and conscientiously with the objective facts.

Funnily enough, “self-criticism” is an idea much in vogue in Marxist countries, but there it is subordinated to ideological considerations and must serve the State, and not truth and justice in men’s dealings with one another.

The mass State has no intention of promoting mutual understanding and the relationship of man to man; it strives, rather, for atomization, for the psychic isolation of the individual.

The more unrelated individuals are, the more consolidated the State becomes, and vice versa.

There can be no doubt that in the democracies too the distance between man and man is much greater than is conducive to public welfare or beneficial to our psychic needs.

True, all sorts of attempts are being made to level out glaring social contrasts by appealing to people’s idealism, enthusiasm and ethical conscience; but, characteristically, one forgets to apply the necessary self-criticism, to answer the question:

Who is making the idealistic demand? Is it, perchance, someone who jumps over his own shadow in order to hurl himself avidly on an idealistic program that promises him a welcome alibi?

How much respectability and apparent morality is there, cloaking with deceptive colors a very different inner world of darkness?

One would first like to be assured that the man who talks of ideals is himself ideal, so that his words and deeds are more than they seem.

To be ideal is impossible, and remains therefore an unfulfilled postulate.

Since we usually have keen noses in this respect, most of the idealisms that are preached and paraded before us sound rather hollow and become acceptable only when their opposite is openly admitted to.

Without this counterweight the ideal goes beyond our human capacity, becomes incredible because of its humorlessness and degenerates into bluff, albeit a well-meant one.

Bluff is an illegitimate way of overpowering and suppressing people and leads to no good.

Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that are needed wherever a human relationship is to be established.

A human relationship is not based on differentiation and perfection, for these only emphasize the differences or call forth the exact opposite; it is based, rather, on imperfection, on what is weak, helpless and in need of support – the very ground and motive of dependence.

The perfect has no need of the other, but weakness has, for it seeks support and does not confront its partner with anything that might force him into an inferior position and even humiliate him. This humiliation may happen only too easily where idealism plays too prominent a role.

Reflections of this kind should not be taken as superfluous sentimentalities.

The question of human relationship and of the inner cohesion of our society is an urgent one in view of the atomization of the pent-up mass man, whose personal relationships are undermined by general mistrust.

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units.

To counter this danger, the free society needs a bond of an affective nature, a principle of a kind like caritas, the Christian love of your neighbor. But it is just this love for one's fellow man that suffers most of all from the lack of understanding wrought by projection.

It would therefore be very much in the interest of the free society to give some thought to the question of human relationship from the psychological point of view, for in this resides its real cohesion and consequently its strength.

Where love stops, power begins, and violence, and terror.

These reflections are not intended as an appeal to idealism, but only to heighten the consciousness of the psychological situation.

I do not know which is weaker: idealism or the insight of the public.

I only know that it needs time to bring about psychic changes that have any prospect of enduring.

Insight that dawns slowly seems to me to have more lasting effects than a fitful idealism, which is unlikely to hold out for long. Carl Jung, Undiscovered Self, Pages 63 – 74.

Image: Gnothi seauton (Know thyself.) Artist's impression of original text inscribed in Temple of Apollo at Delphi. Photo of the Stone of 12 Angles, Cusco, Peru.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/dca98-know.jpg`

The Life, Death and Rebirth of The Tibetan Book of the Dead (2019-02-22 09:02)

[1]

Kazi Dawa Samdup and Walter Evans-Wentz

The Tibetan Book of the Dead: A Biography is part of a new series from Princeton University Press called "Lives of Great Religious Books." The volumes in the series describe the origins and legacies of some of the most famous religious works from around the world. I was invited to write about The Tibetan Book of the Dead. It is a particularly apt work for the series, because in addition to its great fame, it raises a number of questions about how religious books come to life, how they gain—or claim—canonical status, and how they die and are reborn, often at unexpected times and places.

The above photograph, taken in Gangtok, the capital of the Himalayan kingdom of Sikkim in 1919, shows the two men who created The Tibetan Book of the Dead. On the left stands Kazi Dawa Samdup (1868-1922), a Sikkimese of Tibetan descent. He would serve as translator. On the right stands Walter Evans-Wentz (1878-1965), an American from Trenton, New Jersey. He would serve as editor of The Tibetan Book of the Dead.

There is something slightly misleading about the photograph. Evans-Wentz is dressed in the brocades of a Tibetan aristocrat. Such dressing-up is of course a commonplace of the colonial period, but Evans-Wentz had little interest in Tibet or Tibetan Buddhism. He was a devotee instead of several of the Hindu swamis of the day, and his deepest devotion was to the Theosophical Society, founded by the Russian medium Helena Petrovna Blavatsky (1831-1891) and the American Civil War veteran, Colonel Henry Olcott (1832-1907) in New York in 1875. Although largely forgotten today, the Theosophical Society was very influential in the late nineteenth and early twentieth century, especially among European and American artists and writers (from William Butler Yeats to L. Frank Baum). They believed that the mystical traditions of all religions arose from a single core, set forth to the world by a series of Mahatmas or "great souls," who included Jesus and the Buddha. Once living on the island continent of Atlantis, in recent centuries the Mahatmas, seeking to escape the increasing levels of magnetism elsewhere in the world, had congregated in Tibet. This is what may have drawn Evans-Wentz to Sikkim and the Tibetan borderlands.

[2]

Kazi Dawa Samdup is dressed in the traditional robe of a Tibetan layman. Over his left shoulder he wears the red and white cotton shawl of a lama (the Tibetan word for "guru") of the Nyingma or "Ancient" sect of Tibetan Buddhism, but he was not a lama. He was a schoolteacher, the English teacher at the local boarding school for boys. Evans-Wentz had purchased a Tibetan text from a British Army major who had recently returned from Tibet. The text was entitled the Bar do thos grol in Tibetan, literally "Liberation in the Intermediate State through Hearing." It consisted of a number of shorter works meant to be studied by the living or read to the dead, instructions and prayers for finding liberation from rebirth during the "intermediate state," a liminal period of up to forty-nine days between death and reincarnation.

For the Theosophists, Ancient Egypt was a source of esoteric wisdom; Madame Blavatsky's first major work was Isis Unveiled. Evans-Wentz, on learning what this Tibetan book was about, asked Kazi Dawa Samdup to translate portions of it. Over a period of several weeks, Evans-Wentz visited Kazi Dawa Samdup before his school day began and they would work on the translation. Evans-Wentz then added his own extensive, and often eccentric, preface, introduction, footnotes, and appendices that together outweigh the translation itself. Then, seeking to evoke The Egyptian Book of the Dead, he dubbed it The Tibetan Book of the Dead. Published by Oxford University Press in 1927, it would become the most famous Buddhist text in the Western world.

Yet the original text whose translation formed the core of The Tibetan Book of the Dead was not a particularly famous or influential work in Tibetan Buddhism, and like the photograph of its translator and editor, it is not quite what it seems. It belongs to a genre of texts called terma in Tibetan, literally "treasure." When Buddhism was first being established in Tibet in the eighth century, it is said that an Indian master named Padmasambhava buried a large cache of texts all over the country—in mountains, inside pillars, at the bottom of lakes—so that they could be discovered at the appropriate moment in the distant future. Hundreds of such works were unearthed over the centuries, forming an important component of the canon of the Nyingma sect. The texts are said to have been written in a secret code, one that only their discoverer can read and then translate into Tibetan. Scholars of Tibetan Buddhism, as well as some other sects of Tibetan Buddhism, regard these texts with skepticism, seeing them as latter day creations that seek legitimacy through a claim to the ancient past. The Bar do thos grol is such a treasure text, said to have been composed in the eighth century and unearthed in the fourteenth. Evans-Wentz discovered it in the twentieth century, but it was in a language he could not read. He had selections from it translated into English, read it using his own Theosophical code, and presented it to the world.

The Tibetan Book of the Dead thus seems to entail multiple layers of dissimulation, beginning with the photograph of its translator and editor, and extending back to the ancient Tibetan text—how ancient remains a question—that lies buried under the prefaces, notes, and appendices of the American Theosophist Walter Evans-Wentz. And yet, it has been reprinted many times since 1927 and has sold hundreds of thousands of copies. The Tibetan text itself has been retranslated repeatedly, most recently in 2005 in “the first complete translation”, with various Tibetan lamas, including the Dalai Lama himself, offering their commentary.

It has been reprinted, of course, because it has been read, and because it has offered some degree of comfort to those who wonder what lies beyond death. It has often been the first book read by those who go on to develop a serious interest, even an academic interest, in Buddhism or in Tibet; and this from a book that, from almost every perspective, is not what it purports to be. The Tibetan Book of the Dead, a work more recent than it claims, offers a particularly compelling opportunity to ponder that old question of the relation between what we call “religion” and what we call “truth.”

[3]

1. `http://www.berfrois.com/wp-content/uploads/2011/04/book-dead.jpg`
2. `http://www.ahastories.com/Resources/TibetanBookOfDead.jpg`
3. `http://www.berfrois.com/2011/04/life-death-rebirth-tibetan-book-of-dead/`

The Jung Schmid Letters **(2019-02-22 10:45)**

Note: Use the link at the bottom of this page to see other books forthcoming from the Philemon Foundation.

[1]

THE JUNG-SCHMID LETTERS

Between 1915 and 1916, Jung conducted an extensive theoretical discussion on the question of psychological types with his colleague, Swiss psychiatrist, Hans Schmid-Guisan (1881–1932).

Schmid first met Jung in 1911 and subsequently went to Zürich to study with Jung and became a member of the Zürich group of the International Psycho-Analytical Association. In 1913 he started a psychiatric practice in Basel, and was amongst those who sided with Jung when he broke with Freud. They maintained a close friendship up until Schmid’s early death in 1932.

[2]

The value of this correspondence is that it shows how Jung’s thinking about the type problem evolved from his original 1913 conception, rigidly linking extroversion to feeling and introversion to thinking, toward the flexible four-function two-attitude model we know today, which is the basis of the most widely used paper and pencil test of normal personality orientation in the world today, the Myers Briggs Type Indicator.

As increasing numbers of type practitioners begin to take the measure of Jung's insights into how consciousness organizes itself through functions of thinking, feeling, sensation, and intuition, which it deploys, according to its preference, in either extroverted or introverted ways, it has become important to learn how Jung arrived at this understanding.

Anticipated Publication Date
Date TBA

Editors + Translators
John Beebe
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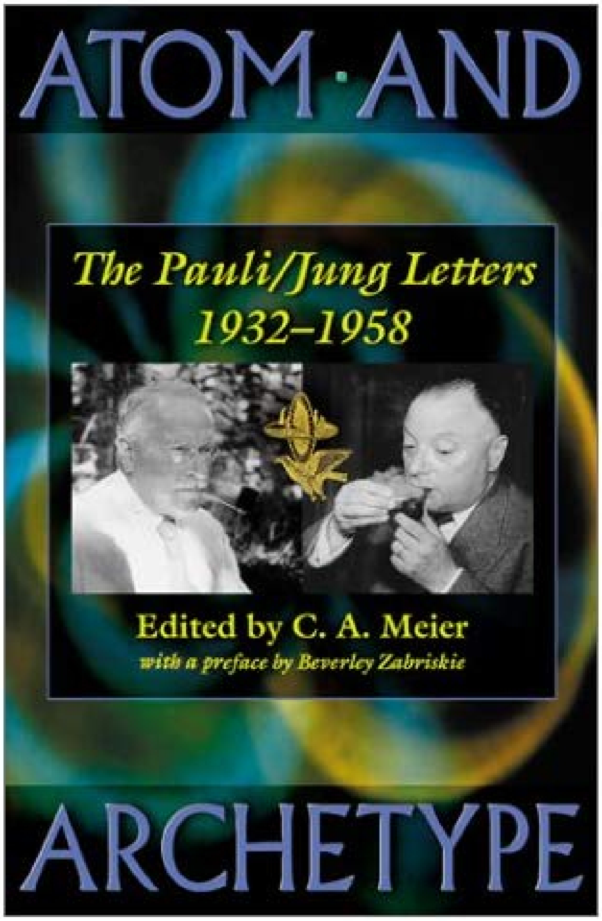
[3]

1. `https://www.philemonfoundation.org/img/flashalt.jpg`
2. `https://www.philemonfoundation.org/beta/images/uploads/wings.jpg`
3. `https://www.philemonfoundation.org/forthcoming/jung_schmid`

Carl Jung and Wolfgang Pauli (2019-02-22 11:04)

"When the hard-boiled rationalist... came to consult me for the first time, he was in such a state of panic that not only he but I myself felt the wind blowing over me from the lunatic asylum."

[1]



Looking Back: The Odd Couple

Arthur I. Miller on a meeting of minds between Carl Jung and the physicist Wolfgang Pauli

More than 20 years ago I was intrigued to discover that the renowned physicist Wolfgang Pauli and the great psychologist Carl Jung had co-authored a book entitled The Interpretation of Nature and the Psyche (published by Bollingen, 1955). I tracked it down and read it with growing fascination. It is actually made up of two articles. Jung's is on synchronicity and was about what I expected. But Pauli's was an eye-opener. Its title stopped me in my tracks: 'The influence of archetypal ideas on the scientific theories of Kepler'. Johannes Kepler was a German mathematician, astronomer and astrologer, and key figure in the 17th-century scientific revolution. Pauli's is an authoritative and yet passionate exploration of his discoveries, emphasising the roots of his ideas in alchemy, mysticism and religion. It is written with great authority and bears the stamp of Jung's analytic psychology.

There was more, because Pauli went on to argue that quantum theory – despite its grandeur, and in the faces of his distinguished colleagues – was not a complete theory: it lacked the power to explain biological and mental processes, such as consciousness. Here was a totally different person from the one exhibited in Pauli's many scientific articles.

As a physicist, I knew about Pauli and his contributions to science, and of course was well aware of Jung. But the two together – the rational Pauli and the iconoclastic Jung? Who was the real Pauli, and how was he influenced by Jung?

Two mavericks strike sparks

My 2009 book, Deciphering the Cosmic Number (to appear in paperback as 137) is the story of two mavericks – Pauli, the scientist who dabbled in the occult, and Jung, the psychologist who was sure that science held answers to some of the questions that tormented him. Both made enormous and lasting contributions to their fields. But in their many conversations they went much further, exploring the middle ground between their two fields and striking sparks off each other.

In 1931 Wolfgang Pauli was at the height of his scientific career. He had discovered the exclusion principle – known to this day as the Pauli Exclusion Principle – which explains why the structure of matter is as it is and why certain stars die as they do. Just a year earlier, he had made the audacious suggestion that there might be an as yet undiscovered particle – an outrageous suggestion in those days. Besides the electron, proton and light quantum, which everyone took for granted, he insisted that there had to be another particle, which became known as the neutrino. Twenty-six years later Pauli's neutrino was finally discovered in the laboratory.

But while his friends and colleagues competed to win science's glittering prizes, Pauli was a different kind of character. He seemed almost indifferent to success. His scientific work was not enough to give him satisfaction and his personal life too fell deeper and deeper into chaos as he trawled the bars of Hamburg, sampling the nightlife and chasing after women. In 1932 a prize-winning film of Dr Jekyll and Mr Hyde came out, starring Frederic March as the tormented doctor. Pauli's life too seemed to have fractured. He had reached a dangerous low.

The solution was obvious. He turned to the world-famous psychologist Carl Jung who, as it turned out, lived not far from him just outside Zurich. Jung remembered vividly what Pauli looked like the first time he walked into his office: 'When the hard-boiled rationalist… came to consult me for the first time, he was in such a state of panic that not only he but I myself felt the wind blowing over me from the lunatic asylum!'

Pauli was 31. Jung, his senior by 26 years, was firmly established and hugely famous. He was the toast of the wealthy ladies and gentlemen of European and American high society, who came to him hoping to solve their various psychological malaises. Along with Sigmund Freud, Jung had opened up the concept of the mind as something that could be studied, understood, and healed. But the approaches of the two legendary psychoanalysts could not have been more different. Right from the start Jung wanted to shed light on those deep recesses of the unconscious that were beyond Freud's method, which dealt only with the areas of the unconscious generated by events in one's daily life.

Yet Jung was far more than just a psychologist. His interests ranged far and wide across Chinese philosophy, to alchemy and UFOs. He saw the same patterns underlying radically different ways of thinking across the world, and he was convinced that these patterns arose from the mind. He called them 'archetypes', essential elements of the pysche. Thus he developed the concepts of the collective unconscious and of archetypes, which are today taken for granted. He then came up with the concept of synchronicity, which he always considered one of his most important ideas. He was sure that bonds as strong as those that linked Eastern and Western thinking could also link the apparently coldly rational world of science with the supposedly irrational world of intuition and the psyche.

One area that brought all these interests together was numbers. Jung was fascinated by the way 3 and 4 popped up again and again in alchemy and also in religion, and in the power of numbers to predict occurrences in life – as codified in the Chinese Book of Changes, the I Ching. But it was not until he met Wolfgang Pauli that all this began to coalesce.

The cosmic number

Pauli, a kindred spirit, was also infatuated with numbers. It had begun when he was a physics student, when his mentor Arnold Sommerfeld used to extol the wonders of whole numbers with all the fervour of a kabbalist. Among them was 137.

It was Sommerfeld who discovered this extraordinary number in 1915, while trying to solve one particular puzzling feature of atoms: the 'fine structure' of spectral lines, the characteristic combination of wavelengths of light emitted and absorbed by each chemical element – the fingerprint or DNA, as it were, of each wavelength of light. It was dubbed the 'fine-structure constant' (which in fact equals 1/137, though for convenience physicists refer to it as 137). From the moment 137 first popped up in his equations, he and other physicists saw that its importance went far beyond the fact that it solved this one puzzle. They quickly realised that this unique 'fingerprint' was the sum of certain fundamental constants of nature, specific quantities believed to be invariable throughout the universe, quantities central to relativity and the quantum theory. Perhaps it was not surprising, then, that physicists began referring to 137 as a 'mystical number'. To add to the mystery, the sum of the Hebrew letters in the word kabbalah happens to be 137.

By the time Sommerfeld stumbled across 137 in 1915, whole numbers were beginning to crop up everywhere in atomic physics. Two years before, the Danish physicist Niels Bohr had worked out that the energy levels of the electrons within atoms could be expressed with whole numbers, so-called quantum numbers. He assumed that only three quantum numbers were necessary to locate an electron in the atom, just as it takes only three numbers to locate an object in space: its coordinates in the three dimensions. But then 10 years later the 24-year-old Pauli showed that in fact a fourth quantum number was needed. The problem was that the fourth quantum number could not be visualised as something we can actually see. For Pauli the problem came down to numbers: to the 'difficult transition from three to four'. And 137 turned out to be linked with this transition.

Jung's analysis of Pauli's dreams brought out the connection between Pauli's scientific discovery – which involved going from three to four quantum numbers, a momentous step in atomic physics – and the extraction from his deep unconscious of his feeling function. This could then join his other three basic functions – thinking, intuition and sensation – in his consciousness, another transition from three to four. In this way Pauli achieved individuation, or a balanced psyche: the goal of Jung's analytic psychology.

Three hundred years earlier, a full-scale row over a very similar issue had broken out between the mystic and scientist Johannes Kepler and the Rosicrucian Robert Fludd. Kepler argued that three was the fundamental number at the core of the universe, using arguments from Christian theology and ancient mysticism. Fludd, however, argued for four on the basis of the Kabbalah, of the four limbs, the four seasons and the four elements (earth, water, air and fire): God's creation of the world was a transition from two to three to fourness, he asserted.

But where did 137 come in? Pauli became convinced that the number was so fundamental that it ought to be deducible from a theory of elementary particles. This quest took over his waking and sleeping life. Driven beyond endurance, he sought the help of Jung.

Alive to the alchemy

Jung's theory of psychology offered Pauli a way to understand the deeper meaning of the fourth quantum number and its connection with 137, one that went beyond science into the realm of mysticism, alchemy and archetypes. Jung, for his part, saw in Pauli a treasure trove of archaic memories, as well as a great scientist who could help him put his theories on a firm footing.

Pauli told very few colleagues about his discussions with Jung. He feared their derision. Nevertheless, his sessions with Jung convinced him that intuition rather than logical thought held the key to understanding the world around us. Many scientists see Pauli as the epitome of rationality and logical thinking. They assume that a scientist who worked as hard as he did, and achieved as much, must have lived strictly a life of the mind, devoted to physics. This still tends to be the image that both ordinary people and scientists themselves have of scientists.

Scientists who have not examined Pauli's vast correspondence and writings still place him in this straitjacket. But Pauli was alive to the alchemical roots of science. Modern science, he believed, had come to a dead end. Perhaps the means to break through and to develop new insights was to take a radically different approach and return to science’s alchemical roots.

Although a 20th-century scientist, Pauli felt an affinity with the 17th century – perfectly natural to anyone who, as he did, accepted that there was, as Jung postulated, a collective unconscious. Pauli and Jung spent many evenings in Jung’s Gothic-like mansion discussing topics that included physics and psychology, and ranged over Jesus Christ, alchemy, mysticism, Far Eastern religions, the I Ching, Yahweh, consciousness and Armageddon. The high level at which they discussed these topics should not be forgotten.

Jung’s and Pauli’s was a truly unique meeting of the minds. It was, as Jung wrote, to lead both of them into ‘the no-man’s land between Physics and the Psychology of the Unconscious...the most fascinating yet the darkest hunting ground of our times’.

[2]

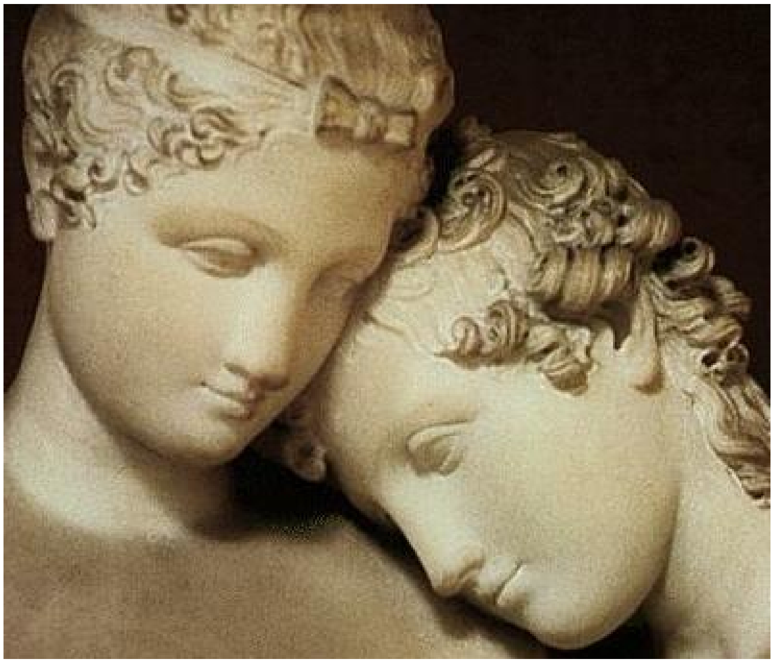
1. `http://ecx.images-amazon.com/images/I/517PHW58V0L._SS500_.jpg`
2. `http://jungcentral.com/carl-jung-and-wolfgang-pauli/`

ERICH NEUMANN. AMOR AND PSYCHE (1956) (2019-02-22 11:12)

In Search of Cupid and Psyche: Myth and Legend in Children’s Literature

ERICH NEUMANN. AMOR AND PSYCHE (1956)

[1]



The overall presupposition of Neumann’s interpretation is that this story represents a mythical expression of the psychic development of the feminine. This perspective is similar to the Freudian focus on the feminine which shows how the myth symbolizes a woman’s sexual anxieties . . .

Neumann’s interpretation of the Eros [sic] and Psyche myth is influenced by his view of the development of human consciousness which he describes in his major work, The Origins and History of Consciousness. There he traces the stages of human consciousness beginning with the self-contained uroboros (the symbol of the primal dragon that bites its own tail), where there is not yet individual consciousness differentiated from the environment or from the original unconscious matrix. Neumann sees the uroboric state expressed in creation myths, especially the myth of the Great Mother. Aphrodite (Venus) is one of the primary mythical figures representing the Great Mother and she is also at the starting point of the "Eros and Psyche" tale. Neumann sees Aphrodite as a symbol of the seductive inertia of nature and the collective unconscious. She is the original, conservative, maternal source of life and her beauty serves the purpose of fertility.

Neumann contrasts Aphrodite with Psyche who, from the very beginning of the tale, is in conflict with the Great Mother. Aphrodite is jealous of Psyche’s human beauty and the fact that human beings worship her as a goddess, and even Aphrodite’s divine son, Eros, desires her. In one respect Neumann sees Eros as an extension of the Great Mother archetype, since Psyche’s entire story involves a conscious separation not only from the Mother but also from Eros as the Great Mother’s son. For Neumann the whole process of Psyche’s development represents 1) a differentiation of consciousness out of an original unconscious unity and 2) a monumental step in human history where women become responsible for their own decision-making so that their experiences are no longer merely a function of the arbitrary will of the gods or the work of transpersonal forces.

Psyche’s act ends the mythical age in the archetypal world, the age in which the relation between the sexes depended only on the superior power of the gods, who held [sic] men at their mercy. Now begins the age of human love, in which the human psyche consciously takes the fateful decision on itself. And this brings us to the background of our myth, namely the conflict between Psyche, the "new Aphrodite" and Aphrodite as the Great Mother. (Amor and Psyche: The Psychic Development of the Feminine. New York: 1956: p. 146)

Psyche’s act refers to her rebellious act of disobeying Eros’ command that she remain with him in the paradisiacal embrace of darkness and not know his identity. Neumann interprets Eros’ command as an extension of Psyche’s original unconscious state of unity with the Great Mother archetype. With Psyche’s heroic act, suffering, guilt and loneliness enter the world of female consciousness.

According to Neumann, Psyche’s act resembles the heroic male who so frequently in my myth overcome the dragon monster in his quest for conscious development. Neumann sees her existence in the dark paradise of Eros, pleasurable as this is, as a variant of the mythical male hero’s engulfment by the whale, dragon or monster. (Ibid, p. 70) In the traditional night sea journey, the male solar hero kindles a fire in the belly of the whale and cuts himself out of the darkness. Neumann notes that Psyche too uses a light and a knife to perform her parallel tasks. She does not kill the monster, though she is prepared to do exactly that for the sake of greater knowledge. Psyche drives Eros and herself from their paradise of uroboric unconsciousness, but the knowledge she acquires is for the sake of establishing a conscious relationship with him. For Neumann, the fundamental difference between Psyche as a female heroine and the male solar hero is that her deed turns into an act of love. In fact the rest of the story of her development is to overcome through suffering and struggle the separation caused by her deed. This crucial difference prompts Neumann to interpret the Psyche story as a mythical portrait of a woman’s development.

Neumann interprets the "marriage of death" which Aphrodite has arranged for Psyche as a mythical vestige of matriarchal psychology in which marriage is seen from the woman’s perspective as rape of the virgin. He points out that this was a central aspect of feminine mysteries wherein the maiden was ritually sacrificed to a monster or dragon. According to Neumann this viewpoint grows out of the primordial relationship of identity between mother and daughter, and consequently, the approach of the male in marriage is considered to be a painful separation from the mother.

The jealous sisters represent, for Neumann, a man-hating matriarchal stratum in Psyche's soul. Here there is no hint of the sisters as symbols of sibling rivalry, a theme so prominent in [Fritz] Hoevels' analysis. Neumann, rather, speaks of them as aspects of Psyche's shadow (Jung defines the shadow as "the negative side of the personality, the sum of all those unpleasant qualities we like to hide together with the insufficiently developed functions and the contents of the personal unconscious"—CW 7, p. 66) which manifest the beginning of a higher form of female consciousness (Amor and Psyche, p. 73). The sisters appear very negative in the story, but from Neumann's perspective, they contribute to Psyche's overall development by pushing her to confront Eros. While the sisters do not yet represent a higher consciousness, they are its precursor. Although for the wrong reasons, the sisters raise important objections to the matriarchal situation of Psyche's blind servitude, which Neumann considers appropriately described as being devoured by a monster. The sisters not only represent aspects of the matriarchy, they push Psyche beyond this state of development.

In order to understand the positive meaning and function of the sisters, Neumann advises the reader to disregard the way they are presented in Apuleius' story as Jealously plotting against Psyche. The sisters represent an underlying largely unconscious strength that appears to contradict Psyche's softness and conscious willingness to remain in the dark paradise of sensuality. . . .

, , , In traditional Jungian thought the total psyche of both men and women is conceived of as a relationship between the conscious and unconscious mind. Jung has posited that the unconscious of each man and woman is personified by symbols or figures of the opposite sex, so a man's unconscious is personified by female figures, while a woman's unconscious is personified by male figures. The classical statement of Neumann's unusual view is found in The Origins and History of Consciousness:

But one thing, paradoxical though it may seem, can be established at once as a basic law: even in woman, consciousness has a masculine character [italics added by Gollnick]. The correlation "consciousness—light—day" and "unconsciousness—dark—night" holds true regardless of sex and is not altered by the fact that the spirit-instinct polarity is organized on a different basis in men and women. Consciousness, as such, is masculine and even in women, just as the unconscious is feminine in men. (The Origins, p. 42)

From this perspective Neumann interprets Psyche's development as a growth toward the masculine, by which he means consciousness. . . .

EROS [CUPID]

... Eros is difficult to understand in relation to the psychological dynamics described in Jungian thought. On the one hand he is an aspect of or an extension of Aphrodite. This connection is underscored when he is portrayed as the son who is still under his mother's domain and who returns to her when he is wounded by the oil of Psyche's lamp. The sensuous kiss Aphrodite gives Eros also highlights this incestuous bond between them and shows their close alliance in psychological roles. When Neumann speaks of Eros as a god, the son of Aphrodite, he represents him as a person apart from Psyche. At other times Neumann speaks of Eros as relatedness—a quality Jung used to characterize female consciousness. Neumann writes: "It is characteristic of the 'labors of Psyche' that the component of relatedness, that is, the Eros-component, is increasingly accompanied by a masculine spiritual element, which is at first unconscious but gradually develops into a conscious attitude" (Amor and Psyche, p. 108). In this case Eros is considered as part of Psyche, ... as a content of Psyche's unconscious. But he then makes reference to the Psyche-Eros constellation" as the archetype of the relation between man and woman" . . .. In the latter description Neumann returns to the idea of both Eros and Psyche as elements in the collective unconscious and their relationship therein as a personification of the state of the unconscious where polar opposites are not yet differentiated, the condition also symbolized by the Great Mother and the Aphrodite-Eros constellation. From the Jungian perspective all of these symbols might be mixed in a "contamination of unconscious contents" where various symbols of the unconscious merge and it is no longer possible to distinguish clearly between the various contents (Jung defines the contamination of unconscious contents in this way. "The displacement and overlapping of images are as great in alchemy as in mythology and folklore. As these archetypal images are produced directly by the unconscious, it is not surprising that they exhibit its contamination of content to a very high degree. The best instances of this interconnection of everything with everything else can be found in dreams, which are very much nearer to the unconscious even than myths" (CW 14, p. 293). Neumann sees Psyche as originally bound to Eros in a paradise of uroboric unconsciousness, and when she sees Eros in the light, this original unconscious tie is dissolved. For Neumann this change represents a shift from the principle of fascinating attraction and the fertility of the species to a genuine love principle of personal development and encounter. For Neumann the link between individuation and love as encounter is one of the central psychological insights of the myth: "With Psyche, then, there appears a new love principle, in which the encounter between feminine and masculine is revealed as the basis of individuation" (Amor and Psyche, p. 90). Individuation is accomplished through a conscious encounter with the unconscious, which is symbolized by contrasexual symbols: the male achieves individuation by confronting his unconscious, personified as a feminine anima and the female meets her unconscious personified by male figures. This process is usually understood intrapsychically, but it is generally influenced by encounters with persons of the opposite sex in the external world. In this view, a loving encounter is often the occasion for an intensification of the individuation process. [Italics mine MJ]

From this traditional Jungian perspective Eros can be seen as either Psyche’s inner masculine side or as a figure who transcends (is outside of) her own mind—either as a person in the external world or as a god in a transcendent reality . . .

To some extent, Neumann attempts to explain this ambiguity by what he calls "secondary personalization." By this term he means that psychological contents which are primarily transpersonal and originally appeared in transpersonal form (as deities) are eventually taken to be personal (The Origins, p. xxiii-xxiv). In other words, psychological contents which were originally projected onto the gods are now experienced as aspects of the human psyche. Neumann considers this a normal process of development and not dangerous so long as the psyche itself is regarded as a "numinous world of transpersonal happenings." Here Neumann brings the realm of the gods into the human mind but not in such a way as to remove the divine aura from these highly charged contents.

Neumann maintains that secondary personalization sheds light, not only on the formation of myths and fairy tales, but also on the course of personal development. Secondary personalization causes the child to project onto the parents much material which is really transpersonal and has nothing to do with the actual parents, allowing the child to deal with that material in a concrete way" (The Origins, p. 190). It may also be very surprising to parents to find themselves perceived by their child as divine or demonic characters. This constitutes a kind of reduction of archetypal material to personal material.

Neumann sees this process as parallel to the historical development of ego consciousness out of humanity’s originally unconscious state. This is part of the progressive assimilation of unconscious contents that builds up the personality and helps separate the individual from the collective—a process that occurs in the development of both the human race and the individual human being. Neumann sees secondary personalization at work in the development of human history in what he calls the "psychization" of the world (Ibid, p. 338). In this process of "psychization" we are dealing, not only with the reduction of the deep layers of the psyche to personal elements in myths and fairy tales, but also with the potential reduction of transcendent religious phenomena to forces within the psyche. . . .

Gradually the processes which Neumann sees as essentially psychological are increasingly translated into stories where the deep archetypal dynamics become hidden in the stories of myths, fairy tales and the early romances. This is why we are likely to miss the psychological dimension of these stories and why Neumann advises us not to be side-tracked by the secondary personalizations involved in the specific details of the intrigues of Eros, the sisters, TASKS

When it comes to interpreting the seemingly strange tasks Psyche must perform, Neumann sees the details as crucial to deciphering the meaning of the story. . . . First, Psyche must sort out a seemingly impossible mixture of grains. Neumann says the mound of seeds symbolizes an "uroboric mixture of the masculine," i.e., masculine promiscuity, and the ants who assist her represent chthonian powers associated with the vegetative nervous system:

> Psyche counters Aphrodite’s promiscuity with an instinctual ordering principle. While Aphrodite holds fast to the fertility of the swamp stage (using [J.] Bachofen’s category), which is also represented by Eros in the form of a dragon, a phallic serpent-monster, Psyche possesses within her an unconscious principle which enables her to select, sift, correlate, and evaluate, and so find her way amid the confusion of the masculine. In opposition to the matriarchal position of Aphrodite, for whom the masculine is anonymous . . . Psyche, even in her first labor, has reached the stage of selectivity.
>
> (Amor and Psyche, p. 95-96)

This corresponds to Neumann’s view that Psyche’s story represents a development toward consciousness well beyond the unconscious, matriarchal, state symbolized by Aphrodite as the Great Mother.

In the second task Psyche must gather wool from dangerous sheep. Neumann sees the rams as the destructive power of the masculine, "the negative masculine death principle as experienced by the matriarchate and the reed which aids Psyche as the feminine vegetative wisdom of growth (Ibid, p. 99). For Neumann, the feminine wisdom is to wait, to avoid confronting the rams (the masculine) directly. Just as with the first task, Neumann sees the fulfillment of this second task as the product of a fruitful contact between masculine and feminine. This interpretation is in accord with the Jungian theory that individuation depends on the integration of masculine and feminine in the human psyche.

Neumann sees Psyche’s third task as a quest for the water of life. Psyche has to catch some of this water which defies containment. Neumann understands this task as a summary of Psyche’s overall work: she is the vessel of individuation which is to give specific form to the eternally moving energy of life to encompass this overwhelming power without being shattered by it. Neumann interprets the eagle who comes to Psyche’s aid as a symbol of the masculine spirit which moves Psyche even further toward the masculine-feminine integration characterizing individuation: "The eagle holding the vessel profoundly symbolizes the already male-female spirituality of Psyche, who in one act ‘receives’ like a woman, that is, gathers like a vessel and conceives, but at the same time apprehends and knows like a man" (Ibid, p. 105) Neumann maintains that each of the first three tasks contributes to Psyche’s growth in consciousness by incorporating aspects of the "masculine."

Neumann reminds us that in myths and fairy tales there are usually three tasks, but in this case there is also a fourth. The number four is frequently a symbol of wholeness, and Neumann sees this as the meaning of the last task, where Psyche must journey to the underworld, a journey which represents a direct struggle with the feminine principle embodies in the deadly alliance of Aphrodite-Persephone. Neumann understands the tower which counsels Psyche on how to carry out this perilous journey as both feminine (as a fortress) and masculine (as a phallic symbol). The tower, a structure erected by human beings, represents the collective human culture, which furnishes wisdom and instruction as a means to survive the underworld journey.

Neumann also believes that the strength Psyche has accumulated by carrying out the first three tasks enables her to face the most difficult task of all—a direct battle with death or the underworld. Neumann's view is that the first three tasks represent a confrontation with the negative masculine principle manifested as "masculine" promiscuity" (seeds), "the deadly masculine" (rams), and the "uncontainable masculine" (stream of life). In each case Psyche must overcome the negative "masculine" potential. According to Neumann this is a dramatic way of expressing the dangers encountered as the female attempts to incorporate masculine dimensions of the psyche.

Neumann interprets the beauty ointment which Psyche must fetch from the underworld as the eternal youth of death, the "barren frigid beauty of mere maidenhood, without love for a man, as exacted by the matriarchate" (Ibid, p. 188). He sees in this deathlike sleep the pull of narcissism which would regress Psyche from the woman who loved Eros back to the maiden lost in the narcissistic love of herself. (Bettelheim also calls attention to the narcissistic state symbolized by Psyche alone in Eros' magical palace, see The Uses of Enchantment, p. 292.) According to Neumann, the only saving grace in Psyche's act is the intention to make herself pleasing to Eros. The key here is that Psyche places her desire for beauty in the service of devotion to her beloved and for no one else. This intent rescues Psyche's preoccupation with beauty from the anonymous realm of Aphrodite's fertility and narcissism and connects her to her own feminine centre. Neumann, like Jung, sees the essence of the feminine in personal relatedness, so for him, Psyche's spiritual development is only fulfilled in her individual love encounter with Eros, not in the successful completion of tasks, which would seem to be the prerogative of a male hero. Thus, paradoxically, it is through her failure to complete her task that she finds success in that she demonstrates her willingness to sacrifice even her life for her beloved.

. . . Not only does Psyche save herself through love but she also redeems Eros by making him human. Neumann's interpretation appears to derive from his understanding of integrating transpersonal contents of the unconscious, where integration means humanizing such transpersonal contents as Eros and Aphrodite by bringing them into conscious relationship to the ego. This process alters the unconscious itself: "The tale of Psyche ends with the deification of the human Psyche. Correspondingly, the divine Aphrodite becomes human, and so likewise Eros, who through suffering prepares the way for union with the human Psyche" (Amor and Psyche, p. 92). In terms of Neumann's schema, this means that the realm of the feminine has been transformed. The female psyche is no longer dominated by an impersonal fertility principle, symbolized by the old Aphrodite-Eros combination, and is now able to direct itself to individual love as personal encounter. From this perspective, Eros (as erotic love) must be saved from the transpersonal sphere of the Great Mother and ushered into the sphere of human love. . . .

Voluptas

For Neumann the birth of Psyche's daughter at the end of the story has great significance. The daughter, named Voluptas (meaning 'Pleasure' or 'Joy'), represents "birth of the divine child," which in Jungian terms is the Self, the "divine" fruit of the individuation process. The myth itself is not explicit as to whether the child of Psyche and Eros is divine, since its divinity was dependent upon the condition that Psyche keep the secret of Eros' identity and in the tale itself it is doubtful whether Psyche does keep the secret. Nevertheless, Neumann interprets her as the divine joy of mystical union and, together with the Eros-Psyche archetype, a perfect expression of the result of individuation.

The archetype of Psyche united with Eros, taken together with the child Joy, strikes us as one of the highest forms that the symbol of the coniunctio has taken in the West. It is a youthful form of Shiva united with his Shakti. The hermaphrodite of alchemy is a later but lesser form of this image, because, as Jung has pointed out, it represents a monstrosity, contrasting sharply with the divine par, Eros and Psyche.

(Ibid, p. 144-145)

The hermaphrodite of alchemy is Hermes, who symbolizes the synthesis of opposites, at once both male and female, young and old. In this regard Neumann places his interpretation of the tale in the context of Jung's own search for symbol systems which represent historical antecedents to analytical psychology.

Neumann’s interpretation can be seen as a creative commentary on a myth which evokes the main outlines of the individuation process described by Jung and, as such, continues to be valued by many depth psychologists. . . .

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1. http://comminfo.rutgers.edu/~mjoseph/top13.jpg
2. http://comminfo.rutgers.edu/~mjoseph/neumann.html

On the Nature of Four Jung’s Quarternity, Mandalas, the Stone and the Self by Carbonek (2019-02-22 16:08)

On the Nature of Four
Jung’s Quarternity, Mandalas, the Stone and the Self by Carbonek

[1]

During a difficult period in his life in which he withdrew from his teaching position and devoted much of his time investigating the nature of the unconscious, Jung frequently painted or drew mandalas, but only learned to understand the mandala symbology many years after he had begun creating the images.

He understood only that he felt compelled to make the figures and that they comforted him, Only gradually did I discover what the mandala really is: â€œFormation, Transformation, Eternal Mindâlas eternal recreational⍰. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptionsâ€⍰ (MDR 195-196). Mandalas are defined by Jung as magic circles, containing certain design motifs that he found to have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung believes that his mandalas were cryptograms⍰ of the state of the self as it was on the day the mandala was created. Each mandala that he spontaneously created was different from their predecessors and the paintings were precious to him, he safeguarded them like pearls (MDR 196). He also believes that mandalas appear in connection with dreams, chaotic psychic states of disorientation or panic (CW 9i 645) as they did in Jung’s own life, and that a function of the mandalas is to bring order out of chaos. Edinger agrees, Quaternity, mandala images emerge in times of psychic turmoil and convey a sense of stability and rest. The image of the fourfold nature of the psyche provides stabilizing orientation. It gives one a glimpse of static eternity.â€⍰ (Edinger 182). Jung eventually came to believe that the mandala itself is an image of a squaring the circleâ€⍰ and as such could be called an archetype of wholeness (CW 9i 715).

Jungâ€™s continuing practice of drawing and painting mandalas eventually leads him to understand them as symbols of the Self, that they are informed by archetypal forces in the unconscious that the artist is not aware of during the creation of the work.

Working with mandalas, Jung eventually realizes that like the designs he was drawing, his own life had been a series of meandering paths that bent back upon each other and yet always led back to the center. The mandala symbolically represents that path to the center, to individuation (MDR 196). Jungâ€™s later practice of having his patients to spontaneously create mandalas is a prime example of Jungâ€™s own explorations into the unconscious becoming effective tools in his psychiatric practice. In â€œConcerning Mandala Symbolismâ€� several mandalas painted by some of Jungâ€™s patients are reproduced and his commentary on each shows the universality of the symbolism across the patientsâ€™ cultural differences. He doesnâ€™t go into the clinical details of the patientsâ€™ therapy but notes that â€œa rearranging of the personality is involved, a kind of new centeringâ€� over time as the mandala-creating process continued. (CW 9i 645). Jungâ€™s reasoning for the similarity in mandala symbols created by his patients is that these symbols and images come from the collective unconscious and are therefore archetypes, or primordial images, which reside in each of us (CW 9i 711).

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a â€œquaternityâ€�. The symbol might be â€œin the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the â€œsquaring the circleâ€� or quadratura circuli (CW 9i 713). Jung thought that â€œsquaring the circleâ€� was a â€œproblem that greatly exercised medieval mindsâ€� and this was also a â€œsymbol of the opus alchymicum because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unityâ€� (CW 12 165). However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

â€œIn France Fabre Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet, where it was used for centuries by ascetics and mystics to aid in contemplationâ€� (712).

The fourfold symmetry of the quaternity eventually led Jung to study alchemical works and in these he found many examples, such the four main steps in the alchemical process: nigredo (black), albedo (white), citrinalis (yellow), and rubedo (red) (Henderson and Sherwood 5). Alchemical processes have fourfold properties such as hot, cold, wet, and dry while all materials are said to be combinations of the four elements: earth, air, fire, and water. He found that even the alchemical Philosopher’s Stone had a four-fold nature, â€œThe lapis is called a sacred rock� and is described as having four parts (CW 9ii 143). Elias Ashmole, in his Theatricum Chemicum Britannicum, an 18th century collection of English alchemical texts, he even describes four different Philosopher’s Stones: Mineral, Vegetable, Magical, and Angelical, each with a different functionality (Edinger 264).

The alchemical arts have a dual nature, one which may be described as external, embodied and practical, and another which is internal, spiritual, and abstract (Henderson and Sherwood 7). While there were certainly those who practiced alchemy in a physical way, that is, with laboratory equipment with the goal of transmutating a base material into gold (chrysopoeia), or developing an elixir of immortality (spagyrics), it is clear that the metaphor of a laboratory process was more valuable to alchemists as a way to describe what was a psychological and spiritual practice in an attempt to improve themselves as human beings (Henderson and Sherwood 7). Jung "sees a projection of the process of individuation in the steps performed by alchemists" and "devoted many years to the psychological interpretation of alchemical symbology" (Ellenberger 719).

Edinger also sees the alchemical association between self and the lapis, and the goal of the individuation process is to achieve a conscious relation to the Self. The goal of the alchemical procedure was most frequently represented by the Philosophersâ€™ Stone. Thus the Philosopher’s Stone is a symbol for the Self.� (Edinger 261).

The study of alchemy was essential for Jung’s understanding of the way to the Self, Alchemy¦ made it possible for me to describe the individuation process at least in its essential aspectsâ€� (CW 14 792). And Jung notes that while medieval alchemists didn’t discover the structure of matter, they did discover the structure of the psyche, even if they themselves did not understand what it meant (CW 14 150).

We find a wide spectrum of four-fold symbols and systems in religion, myth, history and culture. There are four winds (Boreas, Eurus, Notus, Zephyrus), four seasons (winter, spring, summer, fall), four directions (north, east, south, west), four Evangelists (Matthew, Mark, Luke, John), four letters in the sacred name of God (YHVH), four ancient ages (gold, silver, bronze, iron), and four medieval humours: sanguine (blood), choleric (yellow bile), phlegmatic (phlegm), melancholic (black bile)to name a few.

Adding a fourth to an already established thee has a transformational effect. In geometry, a fourth point transforms the two-dimensional triad or triangle into a figure with depth, the cube and the tetrahedron (a form lapis). As the mathematician Michael Schneider observes, there are always four ways (another quaternity) to look at any three-dimensional structure: as points, lines, areas, and volumes, or as corners, edges, faces, and from the center outward (63). Ellenberger notes that the quaternity can appear as a geometric figure of square or sometimes rectangular shape, or it will have some relation wit the number four: four persons, four trees, and so on. Often it is a matter of completing a triadic figure with a fourth term, thus making it into a quaternity (712). Jung searches for the quaternity when a trinity is encountered, Jung over and over again in his writings returns to the alchemical question: Three are here but where is the fourth? (Edinger 189). The completion of the quaternity is seen frequently in alchemical works, even whimsically, â€œAll things do live in the three/ But in the four they merry beâ€� (quoted in CW 12 125).

One Trinity that was completed in the last century, with the bodily assumption of the Virgin Mary into heaven (defined as dogma in 1950 by Pope Pius XII), transformed the Christian Trinity into a Quaternity, and one that Jung believes was achieved by the overwhelming insistence of the Catholic masses (CW 9ii, 142). The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Thus circle and quaternity on one side and the threefold rhythm on the other interpenetrate so that each is contained in the otherâ€� (CW 11 125). Jung believes that this was the most significant religious event since the reformation (quoted in EJ 321).

Another quaternity that Jung develops is that of the four psychic functions: sensing, thinking, feeling, and intuiting. The essential function of sensation is to establish that something exists, thinking tells us what it means, feeling what its value is, and intuition surmises whence it comes and whither it goes. (CW 6 983). Sensation and intuition he terms irrational types with thinking and feeling are rational types. Jung diagrams the four functions in a basic symbol of the quaternity, as a cross with the irrational functions at right angles with the ration functions. Along with what he terms the two general attitudes, extroversion and introversion, Jung feels that these now eight types provide a useful framework for these psychological concepts (CW 6 987). Jung’s suggestion that his psychological typology could be compared with a trigonomic net or a crystallographic axial system suggests the lapis, or Philosopher’s Stone once again circling back to alchemical concepts (CW 6 987).

During the years that Jung spends drawing and painting mandalas, he comes to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self (MDR 196). If there is one concept about the development of the self, of individuation that is important for those of us in the 21st century caught in a Cartesian-Newtonian notion of reality is that there is no linear evolution for this process; that the process is one of circling, rotating, orbiting, circumambulating around the center “ we must square the circle. We must create our own mandalas and go where they lead us. As much as we might wish for a clearly delineated way, here is no straight line to follow:

"From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, and vessel. Another variant is the wheel (rota). The former motif emphasizes the ego’s containment in the greater dimension of the self; the latter emphasizes the rotation which also appears as a ritual circumambulation. Psychologically, it denotes concentration on and preoccupation with a centre. (CW 9ii 352).

The circumambulation Jung describes, the process of â€œsquaring the circleâ€� or â€œcircling the squareâ€� has an uncertainty built into the journey: do we ever achieve individuation or is it a goal that is ever just out of reach? It is important to take the path that the mandala represents, to revolve around the center, to rotate near and around the center, and hopefully, move towards the self.. As Jung remarks¦ the self is our life’s goal, for it is the completest expression of that fateful combination we call individuality(CW 7 404).

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[2]

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Carl Jung on the “Tabula Smaragdina.” (2019-02-22 17:04)

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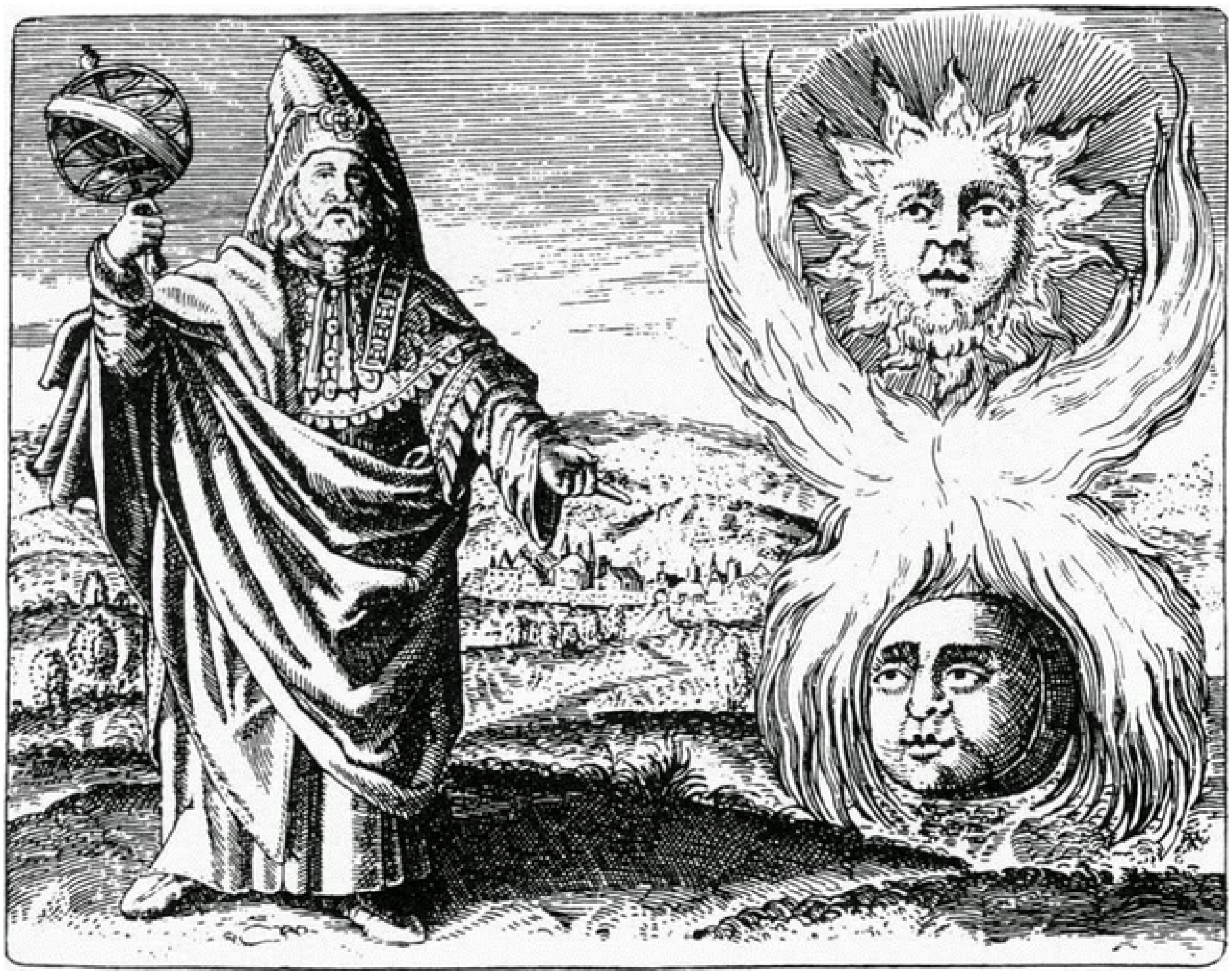


Lecture VII 20th December, 1940

I read you the text of the "Tabula Smaragdina" at the end of the last lecture.

Its importance can hardly be over-estimated, for it had an enormous influence on medieval alchemy.

Even the most modern alchemists (if one can use such an expression when speaking of about two hundred years ago) were under its fascination, and we find it quoted, in part or as a whole, in many alchemical treatises.

Its origin is unknown, and we do not know if it was originally Greek, though there are certain indications pointing to this conclusion; and Prof. E. J. Holmyard, one of the authorities on the "Tabula Smaragdina", was convinced that it was of Greek origin.

The Greek word "telesmos", in the Latin text, has perhaps remained unchanged from the original form.

Most probably the Latin version is a translation from the Arabic.

There are Arabic texts still in existence, which contain different versions of the "Tabula Smaragdina".

One of these texts is in the "Staatsbibliothek" in Berlin, RUSKA publishes it in his book on the "Tabula Smaragdina".

This text is not itself very old, about twelfth century, there is inner evidence that it could not be much older.

It contains important variations from the Latin version.

The text is embedded in a much longer manuscript, the so-called "Treasure of Alexander”.

It begins with a long and rather phantastic story, of how the treasure of Hermes was found embedded in a pyramid.

The book was written on gold leaves, each half a finger thick.

Hermes had hidden it in, under or by the sea.

The Arabic word used is indefinite, but it is certain that this treasure was found in the neighborhood of the sea by a wise man, BALINAS of TYANA.

We know of him as APOLLONIUS OF TYANA, the old miracle worker.

This description of the "Tabula Smaragdina", which comes in the fourth part of the manuscript, is as follows:

"Concerning that which the priest Sagijiis of Nabulus dictated on his (Bolinas) entry into the dark chamber.

He says : “I found the following words of wisdom at the end of the book of Balinas the Wise. As I entered the chamber, above which the talisman was hung, I came upon an old man, sitting on a throne of gold,
who had an emerald tablet in his hand. And behold, it was written upon in Syriac, in the original language.

1 . In this (is) a true explanation, which one cannot doubt.
2. It announces : The highest (comes) from the lowest, and the lowest from the highest, the work of the miracles of one.
3. And the things have (formed) themselves from this basic material through a single process. How marvellous indeed is its world It is the chief (principle) of the world and its preserver.
4. Its father is the sun and its mother the moon; the wind has carried it in its body, and the earth has nourished it.
5. (It is) the father of the talisman and preserver of the miracles.
6 . Whose powers are complete, whose lights are established.
7. A fire, which becomes earth. Take the earth away from the fire, and the subtle will adhere to you more than the coarse, with care and wisdom.
8 . It rises from earth to heaven, to grasp all the lights of the height to itself, and comes down (again) on to the earth, in that all the strength of the highest and of the lowest is in it, for the light of lights (is) with it,
so that the darkness flees from it.
9. (It is) the force of forces, which overcomes every subtle thing and penetrates into every coarse thing.
10. In agreement with the edifice of the great world is the edifice of the small world.
11. And the philosophers work according to this.
12. And it was to this that Hermes pointed, that thrice blessed with wisdom.
13. And this is his last book, which he concealed in the chamber."

This is a comparatively recent version of the text, but there is also an older Arabic text, which goes back to DJABIR IBN HAYYAN.

He was a famous alchemist of the eighth century A. D. and has left a great many writings in Arabic.

Among these texts a fragment was discovered, which is undoubtedly the Tabula Smaragdina.

It runs: "BaliInas mentions the engraving of the Table in the hand of Hermes which says:

1. 'Truth ! Certainty ! That in which there is no doubt!
2. That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one (thing) .
3. As all things were from One . . . .
4. Its father is the Sun and its mother the Moon. The Earth carried it in their belly, and the Wind nourished it in her belly, as Earth which shall become Fire.
7. Feed the Earth from that which is subtle, with the greatest power.
8. It ascends from the Earth to the Heaven and becomes ruler over that which is above and that which is below."

The fragment ends here, so as you see it is unfortunately incomplete.

Perhaps it was incompletely preserved, we do not know.

But in any case our Latin text is very much more significant, both in meaning and formulation, than these Arabic versions.

In order to do it justice, and because of its great importance, we will study the Latin text in more detail, and I shall endeavour to elucidate it to a certain extent; not with the expectation, however, that you will fully understand this very obscure document.

If we were to deal thoroughly with such a text, we should have to approach the matter very differently; quite apart from the fact that it is really impossible to examine such a text in all its roots.

Many things enter into these, some are unknown and some very difficult to explain.

The first, or rather the second, paragraph runs: "That which is below is like that which is above."

This sentence is quoted very often.

We can see without difficulty that it refers to the relation between the microcosm and the macrocosm.

Man was understood, already in antiquity, as a small mirror image of the whole of the world.

As nature receives its quality from heaven, so does man.

This is an idea which came originally from astrology, which assumed that man was really formed by the stars .

The soul descended, according to this conception, from the highest heaven, through the seven spheres of the planets.

Each planet imprinted its quality upon him, and his individual character depended on the amount, and way in which, he was caught by each planet. T

his is so to speak, the manuscript with which each of us comes to earth, and it is these inexorable astral influences which form the Heimarmene.

It is the goal of the various mysteries to free man from this compulsion.

The text tells us that the similarity between above and below exists "in order that the miracle of the one thing may come to pass".

This is very mysterious.

What are we to understand by this one thing?

It becomes clearer later, but the thought here evidently is, that the miracle of the one thing first comes into existence through the syntheses of above and below.

The third paragraph begins: "And so, as all things proceeded from one, through the meditation of the one."

The one is evidently the origin.

Now the origin of all things is the Deity, the Creator. The "resuna", the one thing, in alchemy is actually the Deity, we know that positively.

There is a very old text, which comes to us through the Arabs (an Arabic manuscript is still in existence): "the liber quartorum" (the Book of the Tetrad.), which was apparently written by the Arabs.

Only these Arabs are not really Arabs, but so-called Sabians; they flourished up till 1050 A. D. in Bagdad, Basra and those regions of Mesopotamia.

They belonged to an old philosophical Gnostic sect.

One of its chief lights was THABIT IBN QURRA who lived in the ninth century.

He is mentioned in this Arabic text, and it is expressly stated that the "one thing" is the Deity.

So we may assume that the "basic material" is the Deity.

We know that Djabir ibn Hayyan’s version (eighth century) was already in existence in the time of Thabit ibn Qurra.

To return to our Latin version of the Tabula Smaragdina, and the sentence: "all things proceeded from one, through the meditation of the one."

One could think that this meant through meditation about the one, and that everything originated through this meditation, as the Spirit of God moving upon the face of the waters in the Beginning.

But it could also mean that "the one" meditated actively, that one person meditated the world into existence.

This would make sense, but it is an Indian idea, and we can hardly suspect Indian influence here.

But that "the One" should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity.

Then we come to the curious statement that all things came from this one thing "through adaptation".

The Latin is "adaptatio", though it is sometimes read as "adoptio".

This rendering is not generally accepted, however, though " adaptatio" is a very curious idea.

Yet it corresponds to one of the oldest primitive conceptions of mankind about the way the world came into existence.

There are Central Australian myths of the primordial ancestors, who created things by transforming themselves into them.

They adapted themselves, as it were, to things, although the things were not yet in existence.

In the case of the first parents of the bow and arrow, for instance, the man transformed himself into the wooden part of the bow, the woman clung round his neck as the bow string, and the fluffy ends of the string were her hair.

This primordial ancestral pair transformed themselves into this weapon, and at any time they might re-transform into their original shapes.

That is a true adaptio.

Now we come to the fourth paragraph:

"Its father is the sun, its mother the moon."

This again is very peculiar.

Sun and moon are usually regarded as emanations or adaptations of the deity, and not as if they were its parents.

But here it seems to be a matter of another form of deity, a god who is yet to be born, who should proceed from the one; that goes, so to speak, through all things and is born again from them.

The subject of this sentence in Latin is "illud", a neuter pronoun, although there was no neuter before but a "resuna", a feminine.

So we see here quite clearly that the one thing which is meant is a mysterious thing, whose parents are the sun and moon, and which originates in a sense in the union of those two.

"The wind has carried it in its belly, the earth nourishes it".

Here we have the four elements, the sun is fire, the moon water, the wind air and the earth.

So the original one has divided itself into the four elements through adaptation, and through the coming together of the four, it app ears again as a united product. This is a thoroughly Egyptian idea, and we find a very interesting parallel in a publication of the American Egyptologist, BREASTED, on an inscription belonging to the eighth century B. C. which is in London.

This inscription speaks of a dividing up of the creative god, Ptah.

He was originally the god of craftsmen, of those who create things.

Ptah created the world, and the inscription describes how he split himself into the elements, into the multiplicity of things.

He did this by dividing himself into eight basic forms, the so-called Ogdoas.

This octagon is the highest council, so to speak, and with the original Ptah makes nine, the Egyptian company of gods.

But it is a matter of one whole god, who has split himself up into eight under gods, and yet each of these gods is a Ptah, a whole god.

We can recognise a forerunner of the Christian Trinity here, the Holy Trinity is also a God that is three, without losing His unity, a Tri-unitas.

When the four in our text, or the eight Ptahs, are reunited, the original one god appears again.

He can therefore, as it were, give forth this creation, mirror himself eightfold, and draw the whole back again into himself.

The fifth paragraph is: "The father of all the completion of the whole world is here" [or is this).

We suddenly meet a masculine here.

The Latin "hie" can be the masculine nominative singular of "this", or the adverb "here .

It is difficult to be sure which, but the father of completion is evidently the god that arises from the union of the four, which have, so to speak, come together in order that the one should be conceived, that one from which they originally sprang.

The sun, the father, has begotten it, the moon conceived it, the wind carried it and the earth nourishes it.

We must draw the conclusion here, that this god has become his ·own son.

One could perhaps suspect Christian influence here but as we have already seen in the Egyptian parallel, these ideas existed in antiquity, long before the Christian era.

We are, therefore, rather bound to draw the conclusion, that the Christian conception originated in these much older ideas, or at least that it found the possibility of arising in such soil.

The one thing, which is born from the functional cooperation of the four elements, is a real son god.

Perhaps it was on account of his understanding of this text, that a later alchemist - HENRICUS KHUNRATH, a German doctor and philosopher of the sixteenth century - said, that the purpose of alchemy was to produce the "filius macrocosmi”.

Certainly the "one" produced in the "Tabula Smaragdina" is a real "filius macrocosm”.

Khunrath said that Christ was the "filius microcosmi", because he was only for the world of man, whereas the "filius macrocosmi" of alchemy was for the whole world.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature.

The next sentence of the Tabula Smaragdina bears this out: "Its strength is perfect when it has turned towards the earth."

This turning itself towards the earth is strictly opposed to the Christian conception.

According to the latter, strength would be perfected through the spirit, for the spirit and in the spirit.

But here it is expressly the physis; the strength of this "filius" becomes perfect when it turns towards the earth.

Translators are fond of slipping in the little word "again" but it is not in the text.

It is clear that this son does not - like the redeemer figures in Christianity and Gnosticism - turn towards the realm of heaven and the spirit.

These redeemers come from heaven, go down to earth and return again to heaven.

But this son is born from the physis, from nature, and it is when "it" turns to the earth that "it" reaches perfection.

This is not at all a Christian idea.

In the seventh paragraph we find a prescription for the art: "Separate the earth from the fire, the subtle from the dense, gently, with great mental ingenuity.

"The addition" gently, with great mental ingenuity "points out that it is a matter of a tremendous creative effort of the mind. The texts often use the word " ingenium", where it is a case of a particular creative effort in the curious transformation which alchemy strives to produce.

The injunction here refers to a typical alchemistic procedure: the separatio.

One could also call this the analysis, during which the mixed up elements, of which every living being - man, animal, plant and mineral - consists, are separated. This corresponds, as you will perhaps remember, to the analysis which was undertaken in the Shri-Chakra-Sambhara Tantra.

In the eighth paragraph it is said: "It rises from the earth to the sky and descends again on to the earth and receives the power of above and below into itself."

Here again we find the curious process of development which is opposed to the other conceptions, where the redeemers almost invariably come down from heaven, and, when they have accomplished their work on earth, ascend there again.

But here the movement goes from nature up into the spiritual realm of heaven, and descends again on to the earth, gathering the strength of both into, itself.

We find a similar idea als o in the Gnostic systems, where the redeemer figures rob the Archons [archontes), the rulers of the s even spheres of Heaven, of their powers.

They are de-potentiated by the fact, that the redeemer goes through the spheres of heaven, without being affected by them.

If, for instance, the redeemer can deceive the Archons, so that they do not notice that the highest son of god is passing through their realm, he can reach the earth without being molested by them.

When he has accomplished his work on earth, he goes back in full glory and de-potentiates the Archons, who are the rulers of human destiny.

This dissolves the Heimarmene.

In our text the movement is reversed.

The eighth paragraph continues: Thus thou wilt have the glory of the whole world. Therefore all darkness will flee from thee."

Here it is apparently a matter of enlightenment, all darkness is removed from the one who accomplishes the art.

This is a promise which can be compared to the promises always made by redeemers.

But their promises are different, in that they promise that man shall be freed from the corruption of the body, and reach the kingdom of the pure spirit.

The ninth paragraph is: "Here is the strong power of the whole strength [Hie est totius fortitudinis fortitudo fortis): for it overcomes every subtle thing and penetrates every solid thing."

This is a kind of play on words, a heaping up of the epithets of strength, meaning that the one which shall be produced has most extraordinary power.

One must always keep in mind in such cases that the real thing may be weak, and that therefore its strength is over emphasized.

The tenth paragraph is: "Thus the world has been created."

So this process corresponds exactly to the creation of the world.

The Deity divided itself in the beginning into the four [or eight), and, through the reversal of this process, the "filius macrocosmi" came into being.

The world is created again, but a different world, the world of the son.

When we speak of the world, we really only speak of an impression of the world.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image.

We begin to realize, that the more firmly we believe something, the more likely it is to change in a few decades.

Our image of the world has changed to an incredible extent during our life time.

We live now in a totally different world to the one we grew up in.

We must understand this as a change in point of view about the world, as the birth of a different "Weltanschauung".

There was no "Weltanschauung" in the ancient world, everything was projected into space.

Man at that time was bound to say: "The world is such and such", no one could say: "I think such and such about the world "

We find the first signs of a "Weltanschauung "in the Greek Philosophers, but the majority of men, even in the time of our own fathers, lived in a world which they were quite certain of.

Our parents knew that the world was governed by a benevolent Father, and they were absolutely sure of eternal salvation, if they behaved at all decently.

All this has changed in our lifetime.

The eleventh paragraph is: "Therefore the marvellous adaptations will come, whose manner this is."

The marvellous adaptations are the creation of nature, which come forth from this one thing, through its spiritual activity.

The manner of these adaptations is represented here, and is undoubtedly a psychical process.

Then its direction is reversed, the elements are re-united and a new world comes into being.

The end of the text is: "So I am called Hermes Trismegistus, for I possess the three parts of the philosophy of the universe. What I have said about the operation of the sun is finished."

The sun is another word in alchemistic language for gold, so presumably Hermes has been describing the art of gold making or alchemy, the two terms are synonymous.

But the sun could be understood differently, as the light of day, a symbol of consciousness.

The sun also represents the Nous in man, the spirit in man which originates in the divine spirit; that is, in the Deity, thought of as a light which illuminates everything, as we read in the CORPUS HERMETICUM, which is also attributed to Hermes; though this attribution is mythical.

The light of the beginning is called there the "archetyponphs" (the archetypal light).

It is , so to speak, a primeval consciousness, related to "the One" of the beginning.

And through "adaptation", the consciousness of each individual arises from this primeval consciousness.

Our consciousness is thus understood as a splitting up of the archetypal consciousness.

This all embracing light, or consciousness, is attributed to the Deity.

So the "operatio solis", the transformation of the gold, could also mean the transformation of that light which we have received through "adaptation" from the Deity; in other words the transformation of our consciousness.

I will let this remain as a hypothesis.

I have brought all these texts to your notice, with the intention of giving you some idea of the peculiar composition of the older foundations of alchemy.

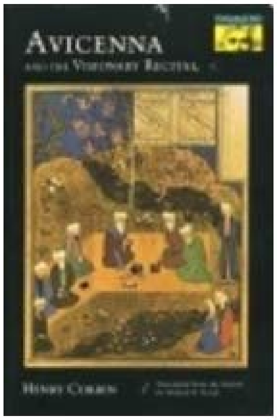
They give us certain hints as to the meaning of contents, to which we should usually attribute no such significance.

In the next lecture we shall begin with alchemy itself. Carl Jung, Modern Psychology, Pages 57-63.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/35aa1-1.jpg`

Carl Jung and Islam (2019-02-22 17:34)

Carl G. Jung and Islam By Tarek M. Bajari



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Abstract

Religious experience plays an important role in Jungian psychology. Jung, a Christian by birth, believed that this experience is nothing but a product of the psyche, and consequently viewed other world religions as an expression of one psychic function that has its roots deep in the collective unconscious of mankind. Having said that, Jung’s relation to Islam is still unclear and can be explored only indirectly through sporadic hints in his writings.

“**Every servant professes a special belief in his Lord, of whom he asks assistance according to the knowledge he has of himself. Thus the faiths differ with the Lords, just as the Lords differ, although all the faiths are forms of the one faith, just as all the Lords are forms in the mirror of the Lord of Lords**. . . .” Ibn al-Arabi (1165 - 1240) (Source: Corbin, H.: Creative Imagination in the Sufism of Ibn-Arabi, 1969. p. 310)

The first encounter of the young Carl G. Jung with Arabic culture was most probably through his father. In his autobiography Memories, Dreams, Reflections we learn that the senior Jung who was a country pastor received a Ph.D. in oriental languages and wrote a dissertation on an Arabic version of the Song of Songs of Solomon (Memories, p. 91).
The major direct encounter of Jung with the Arabic/Islamic culture was during his visit to North Africa. In his memories, Jung gives a description of the deep impact of this visit on him. Jung writes: “**What the Europeans regard as oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation which I could not explain.**” And then he goes on to describe how he was haunted by the smell of blood as though the soil was soaked with blood (Memories, page 239). The emotional intensity of the orient, the encounter with a tribe leader and the sound of the muezzin calling for morning prayer all that let him feel that he had fallen under the spell of this land (Memories, p. 242).

One cannot leave Jung’s comment about his visit to North Africa without mentioning the dream he had at the last day of his trip to Tunis. Jung writes: “I dreamt that I was in an Arab city, and as in most such cities there was a citadel, a casbah. The city was situated in a broad plain, and had a wall around it. The shape of the wall was square, and there were four gates. y to make him unconscious and incapable of fighting. Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the centre of the citadel. The room was white, very plain and beautiful. Along the light colour colored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkistan, which was familiar to me from the Manichaean fragments from Turfan, I did not know the contents, but nevertheless I had the feeling that this was “my book”, that I had written it. The young prince with whom I had just been wrestling sat to the right of me on the floor. I explained to him that now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with sort of paternal kindness and patience, to read the book. I knew that this was absolutely essential, and at last he yielded (Memories, pp. 242-244).”

Jung’s interpretation of this dream is quite helpful in trying to understand the impact of his encounter with the Arab culture on him. Jung recognized the Arab youth, the inhabitant of the mandala-shaped castle, as a figuration of the Self or in his words as a messenger or emissary of the Self. Jung goes on to interpret the struggle between him and the youth figure as an echo of the Biblical struggle of Jacob with the Angel of God who wished to kill men because he did not know them. At the end of the dream Jung himself become the master of the castle and the Arab youth sits at his feet trying to learn how to know men. Jung ends his comments by asserting that his encounter with the Arab culture had struck him overwhelmingly and that the emotional nature of the people touched historical layers within him, which helped him to gain some perspective on his European condition. The Arab in the dream, Jung goes on to say, was seen as a shadow, but not a personal one rather a shadow of the Self.

Jung's experience with the emotional "primitive" Islamic culture as he describes it might be due to him not being completely aware of The casbah in the interior of the city was surrounded by a wide moat (which is not the way it really is in Arab countries). I stood before a wooden bridge leading over the water to a dark, horseshoe-shaped portal, which was open. Eager to see the citadel from inside also, I stepped out on the bridge. When I was about halfway across it, a handsome, dark Arab of aristocratic, almost royal bearing came toward me from the gate. I knew that this youth in the white burnoose was the resident prince of the citadel. When he came up to me, he attacked me and tried to knock me down. We wrestled. In the struggle we crashed against the railing; it gave way and both of us fell into the moat, where he tried to push my head under water to drown me. No, I thought, this is going too far. And in my turn I pushed his head under water. I did so although I felt great admiration for him, but I did not want to let myself be killed. I had no intention of killing him; I wanted only y to make him unconscious and incapable of fighting.

Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the centre of the citadel. The room was white, very plain and beautiful. Along the light colour colored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkistan, which was familiar to me from the Manichaean fragments from Turfan, I did not know the contents, but nevertheless I had the feeling that this was "my book", that I had written it. The young prince with whom I had just been wrestling sat to the right of me on the floor. I explained to him that now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with sort of paternal kindness and patience, to read the book. I knew that this was absolutely essential, and at last he yielded (Memories, pp. 242-244)."

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Jung's experience with the emotional "primitive" Islamic culture as he describes it might be due to him not being completely aware of the other side i.e. more developed Islamic personality as represented by several Muslim philosophers such as Ibn Arabi and Avicenna.

Meanwhile, one cannot avoid having the impression that Jung had enough knowledge of this other part of the Islamic culture as a result of his compassionate study of Arabic alchemy. One other aspect of Jung's relation to Islam comes form his apparent reasonable knowledge of the Quran and the Khidr figure, who plays a great role in Sufism Islam, as it is apparent from his interpretation of the 18th Sura of the Quran (The Cave) in his essay, "Concerning the Rebirth" (collected works, vol. 9, part I).

The Cave Sura starts with the story of three, five or seven young men who remain sleeping in the cave for 309 years. The sleepers as understood by Jung signify that any one who finds himself in the darkness of the unconscious (the cave) will undergo a process of transformation that will lead to momentous changes of personality in either positive or negative sense, grasped sometimes as a prolongation of life or immortality. The fate of the numinous figures,
Jung goes on saying, grips the hearer, because the story gives expression to parallel processes in his own unconscious which in that way are integrated into consciousness again. The repristination of the original state is tantamount to attaining once more the freshness of youth.

The story of the sleepers is followed by some moral observations that seem, as Jung points out to have no connection with the previous text. But Jung describes these comments as just what is needed for those who cannot be reborn themselves and have to be content with moral conduct, that is to say with adherence to the law.

Jung continues his interpretation of the Sura by focusing on the story of Moses and Khidr. The story of Moses and his encounter with the Khidr figure is described in the Quranic Sura as follows: "And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages. So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey. He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel. Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come). Then they found one of our servants, unto whom we had given mercy from us, and had taught him knowledge from our presence. Moses said unto him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught? (The other) said: Surely you cannot have patience with me. How can you have patience in that of which you have not got a comprehensive knowledge? Moses said: Allah willing, you will find me patient and I shall not disobey you in any matter.

The other said: If you would follow me, then do not question me about any thing until I myself speak to you about it. So they went (their way) until when they embarked in the boat he made a hole in it. (Moses) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing. He answered: Did I not say that you will not be able to have patience with me? Moses said: Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. So they went on until, when they met a boy, he slew him. (Moses) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing. He answered: Did I not say to you that you will not be able to have patience with me? (Moses) said: If I ask you about anything after this, keep me not in your
company; indeed you shall have (then) found an excuse in my case. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Moses) said: If you had pleased, you might certainly have taken a recompense for it. He answered: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience. As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ngratitude. So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience."

Jung sees in the figure of Moses as described in the Sura a representation of an individual on the quest for transformation, together with his servant "shadow" Joshua bin (son) Nun. The word Nun in Arabic means whale or fish in general which indicates that Joshua’s origin is nothing but the deep sea i.e. the unconscious. Both Moses and his servant encounter the Khidr as a teacher and experience strange and rather immoral events. Moses however learns from his teacher a greater wisdom.

The teacher Khidr appears to Moses at the junction of the two rives where the east and west seems to come close together. Moses and his servant had forgot their fish (Nun), the father of the shadow, the carnal of man, who comes from the dark world of the creator. The fish as Jung understands it is a symbol of the instinctive unconscious, a source of renewal found in the conditions of “Loss of soul”. The fact that Khidr appears at the same place where the fish disappeared led Jung to consider the fish as a prefiguration of Khidr who represents a symbol of the Self. Jung writes: “To the initiate who o is capable of transformation it is a comforting tale; to the obedient believer, an exhortation to not murmur against Allah’s incomprehensible omnipotence. Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason.”

Jung goes on to stress that we all are the questing Moses, and what is transformed here is neither Moses nor Joshua, rather it is the forgotten fish because the place where the fish disappeared is exactely the place of Khidr´s appearance.

Jung concludes his interpretation of the Sura as follows: “In spite of its apparently disconnected and illusive character, it gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process. Because of the great age of the legend and the Islamic prophet’s primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend or a pair of friends and the deeds they perform. That is why it is all so illusive and lacking in logical sequence.

Nevertheless, the legend expresses the obscure archetype of transformation so admirably that the passionate religious eros of the Arab finds it completely satisfying. It is for this reason that the figure of Khidr plays such an important role in Islamic mysticism.”

Keeping in mind the extremely difficult task of interpreting the Quran especially for a person who is not familiar with the Arabic language, one cannot read Jung’s interpretation without being impressed by its richness and creativity.

Jung’s interpretation of the Sura reflects an apparent knowledge of the Quran, the Khidr and Islamic mysticism, but at the same time it is somehow irritating for Muslims, as it would be to the believers of any other faith, to describe their religious leader as “having a primitive cast of mind”. This comment leaves one wondering whether to attribute to the Arab figure in the previously mentioned dream some characteristics of a personal shadow instead of limiting to it to be only a shadow of the Self. Marvin Spiegelman in the introduction of his book Sufism, Islam and Jungian Psychology writes: “we are here dealing with a frequent shadow problem involving any growth of consciousness when we confront it at a collective level: the previous height of awareness needs to be denigrated somehow. It is as if one’s parents must be defeated and made ´less-than‘ so that we can find and enjoy our own individuality”.

For me as a layman, Jung’s most important contribution to understanding human mind is his “discovery” of the collective unconscious as psychic structure that is universal and shared by all mankind, predates the individual and form the origin of all the religious, spiritual, and mythological symbols. The consequence of this discovery is the assumption that the Self is the common source and the aim of our emerging consciousness and that different world religions and their various symbols are nothing but different faces of one truth that manifests itself differently according to the individual and culture that perceives it. This is why I believe that the study of world religious believes and their symbolism might prove to be an important factor in our quest toward becoming more conscious.

Finally, I feel that more research is needed to investigate the meeting points between Islam and Jungian Psychology. Such studies, I believe, will enrich our understanding for both, Islam and Jungian psychology.

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[2]

1. `http://ecx.images-amazon.com/images/I/21Q8r3-KukL._SL500_AA300_.jpg`
2. `http://www.cgjung-gesellschaft-oesterreich.at/forum_2007.pdf`

Carl Jung: It is a path "sharp as the edge of a razor." (2019-02-23 04:00)

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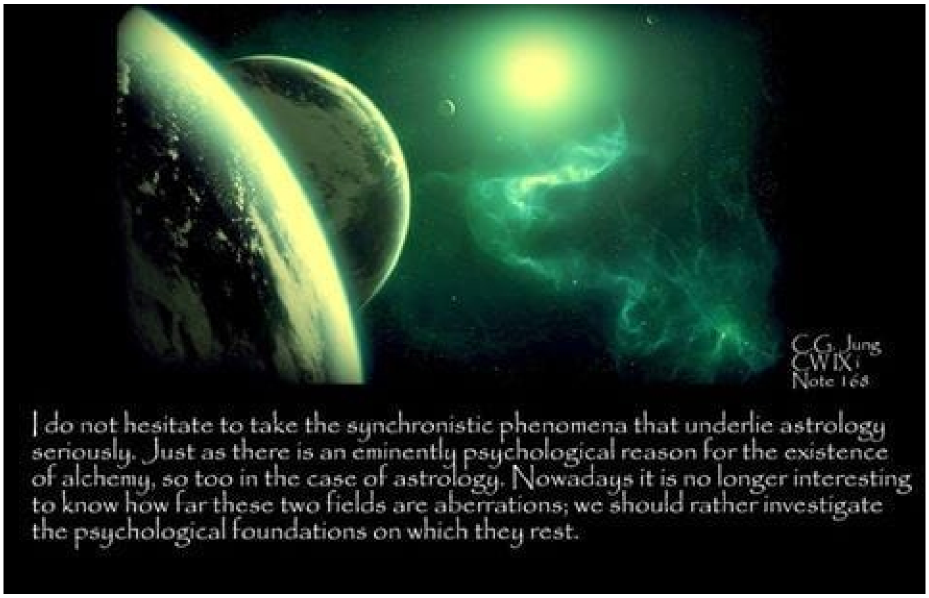

I do not hesitate to take the synchronistic phenomena that underlie astrology seriously. Just as there is an eminently psychological reason for the existence of alchemy, so too in the case of astrology. Nowadays it is no longer interesting to know how far these two fields are aberrations; we should rather investigate the psychological foundations on which they rest.

Although the attainment of inner balance through symmetrical pairs of opposites was probably the main intention of this mandala, we should not overlook the fact that the duplication motif also occurs when unconscious contents are about to become conscious and differentiated.

They then split, as often happens in dreams, into two identical or slightly different halves corresponding to

the conscious and still unconscious aspects of
the nascent content.

I have the impression, from this picture, that it really does represent a kind of solstice or climax, where decision and division take place.

The dualities are, at bottom, Yes and No, the irreconcilable opposites, but they have to be held together if the balance of life is to be maintained.

This can only be done by holding unswervingly to the centre, where action and suffering balance each other.

It is a path "sharp as the edge of a razor."

A climax like this, where universal opposites clash, is at the same time a moment when a wide perspective often opens out into the past and future.

This is the psychological moment when, as the consensus gentium has established since ancient times, synchronistic phenomena occur—that is,
when the far appears near: sixteen years later, Miss X became fatally ill with cancer of the breast. [Footnote 168]

Footnote 168. I do not hesitate to take the synchronistic phenomena that underlie astrology seriously. Just as there is an eminently psychological reason for the existence of alchemy, so too in the case of Astrology. Nowadays it is no longer interesting to know how far these two fields are aberrations; we should rather investigate the psychological foundations on which they rest. [Cf. Jung, "Synchronicity: An Acausal Connecting Principle," passim.—EDITORS.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/5a0fc-12bsynchron.jpg`

Carl Jung: Insanity is such an explosion, for instance. (2019-02-23 04:30)

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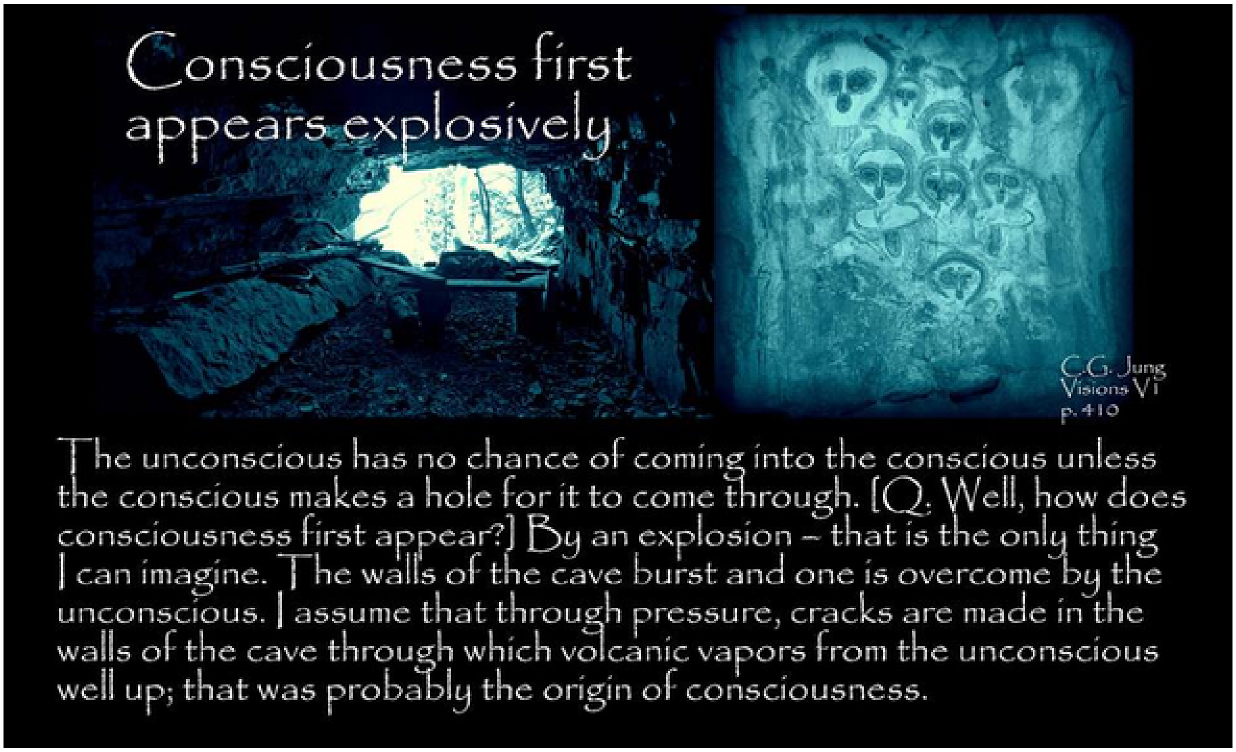

Consciousness first appears explosively

C.G. Jung
Visions V1
p.410

The unconscious has no chance of coming into the conscious unless the conscious makes a hole for it to come through. [Q. Well, how does consciousness first appear?] By an explosion – that is the only thing I can imagine. The walls of the cave burst and one is overcome by the unconscious. I assume that through pressure, cracks are made in the walls of the cave through which volcanic vapors from the unconscious well up; that was probably the origin of consciousness.

Dr: Jung: That is perfectly true.

The unconscious has no chance of coming into the conscious unless the conscious makes a hole for it to come through.

Prof Demos: Well, how does consciousness first appear?

Dr: Jung: By an explosion-that is the only thing I can imagine.

Insanity is such an explosion, for instance.

The walls of the cave burst and one is overcome by the unconscious.

I assume that through pressure, cracks are made in the walls of the cave through which volcanic vapors from the unconscious well up; that was probably the origin of consciousness.

But that is not the condition here.

Therefore the bird is shut in and cannot escape, although one might have expected her to be far enough advanced to allow the bird to escape.

Here her vision is centered upon the fire and she says: "I saw the fire create small snakes which disappeared."

Now that is why the Hindus call that coiled-up Kundalini snake the serpent fire; it is because of such facts, they have observed such visions.

And that woman, not knowing of Tantric philosophy at all, produces exactly the same mythology.

It is interesting that the phoenix comes out of the fire as well as the snakes, for snakes are decidedly lower, they belong to the earth, they are the opposite of the phoenix.

But we have evidence of that in the Persian version of the phoenix myth.

The bird Semenda was said to burn itself up, but out of the ashes a worm came forth which transformed itself into a bird again.

It is a sort of enantiodromia.

The bird and the snake are natural enemies, but out of the creature which is most unlike a bird, a bird develops.

That the bird cannot come up into consciousness is perhaps due to the fact that her conscious assumes that only snakes are down there, and snakes are supposed to be dangerous and venomous.

But you see the fire produces both; the snakes would be a counterbalance to the harmless bird.

Then she says about the fire: "It also created men and women."

It is an extraordinarily creative fire, it seems to be the creator of the world.

And that agrees exactly with the idea in Tantric philosophy that fire is the creator; out of the first living germ of fire came man and woman. Carl Jung, Visions Seminar, Pages 410-411

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/fda37-12bchance.jpg`

Carl Jung on “Soul” in The Red Book – Anthology (2019-02-23 04:30)

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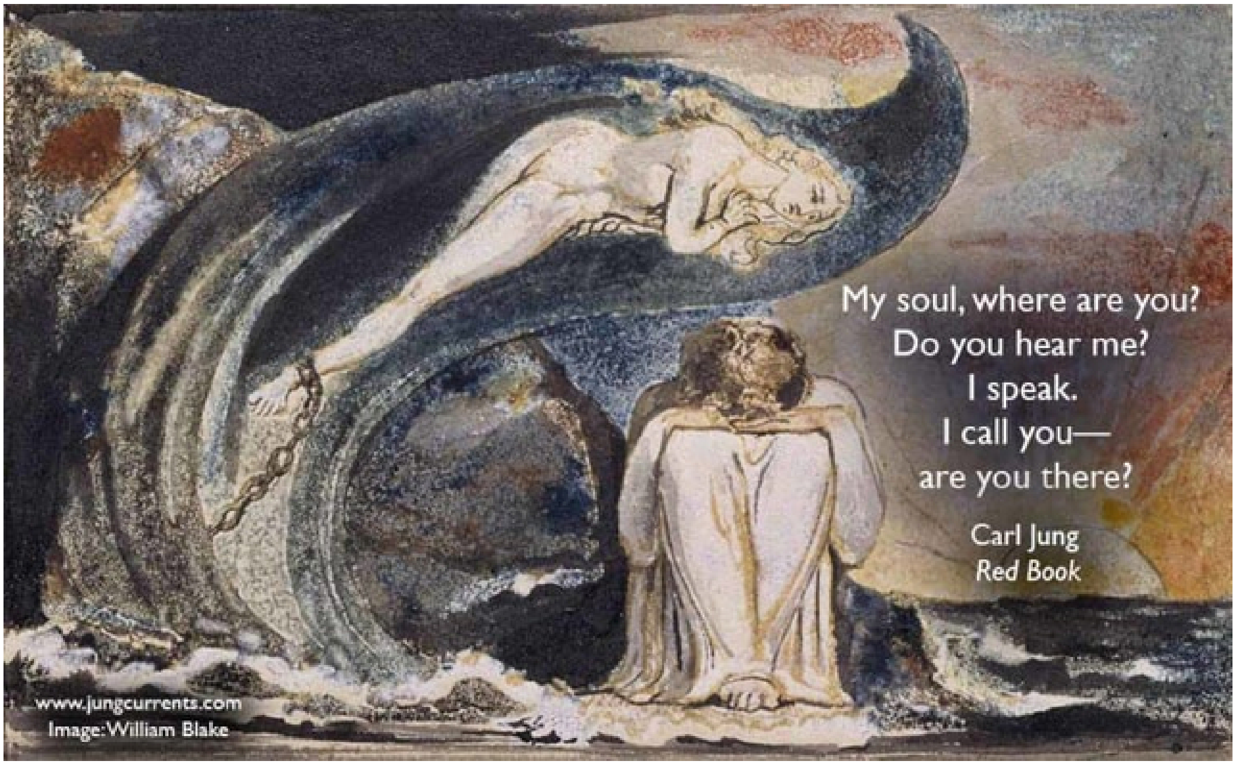

My soul, where are you?
Do you hear me?
I speak.
I call you—
are you there?
Carl Jung
Red Book
www.jungcurrents.com
Image: William Blake

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ... Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law.

Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

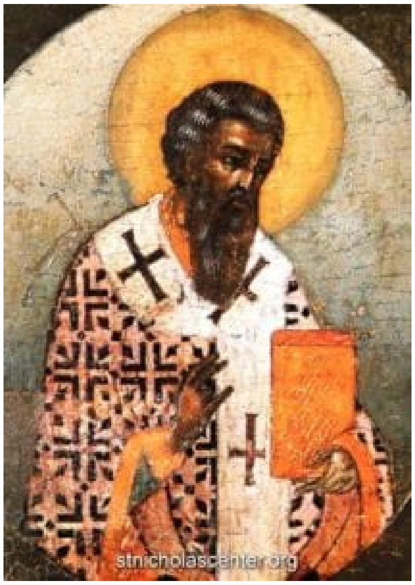
My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/82542-12bmy2bsoul.jpg`

Carl Jung an the "Little Ram" (2019-02-23 05:24)



This strange usage ["little ram"] is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one.

Thus in St. Eucherius the rapacious wolf "in its good part" signifies the apostle Paul, but "in its bad part" the devil Carl Jung, CW 14, Para 147

Carl Jung on The Archetype of the Shadow: (2019-02-23 05:28)

The Archetype of the Shadow:

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire."

If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives.

It also says, “Reconcile yourself with him as long as he is on the road.”

“What ye have done to the least of your brethren ye have done unto me.”

The least of me is my inferior function which represents my shadow- side.

But what, if the inferior and neglected function expresses the will of God?

When sacrifice is demanded it frequently implies the acceptance of our shadow- side.

The the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.

His self is empty and he cannot draw the opposites together.

The best protection against abandonment to demons is a conscious relationship to a close, living human being.

In the case of a woman the relationship should be to a man.

We should not try to escape upward or downward from the world.

To want to be the best or the worst of men is megalomania.

It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.

That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.

All “good people” suffer from irritability.

We must be charitable to our weaknesses.

An alchemical text says: “The mind should learn compassionate love for the body.”

The unconscious shows us the face that we turn towards it.

It smiles if we are friendly to it; but if we neglect it, it makes faces at us.

We can only become real by accepting our sexuality and not denying it through saintliness.

We must descend into our own depths to have the visio Dei.

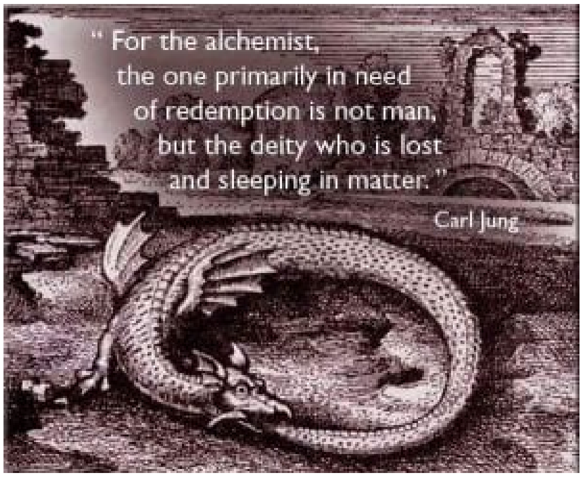
There are always people who want to bring light into the world because they are afraid to reach down into their own dirt.

But who can be humble who has not sinned?

This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Jung-Ostrowski, Pages 25-26.

Carl Jung and Alchemy, Lead, Quicksilver (2019-02-23 05:39)


" For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter."
Carl Jung

Cold, inert metal certainly seems to be the direct opposite of spirit but what if the spirit is as dead and as heavy as lead?

A dream might then easily tell us to look for it in lead or quicksilver!

It seems that nature is out to prod man’s consciousness towards greater expansion and greater clarity, and for this reason continually exploits his greed for metals, especially the precious ones, a nd makes him seek them out and investigate their properties.

While so engaged it may perhaps dawn on him that not only veins of ore are to be found in the mines, but also kobolds and little metal men, and that there may be hidden in lead either a deadly demon or the dove of the Holy Ghost Carl Jung, CW 13, Para

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Carl Jung’s Near Death Experience **(2019-02-23 05:48)**

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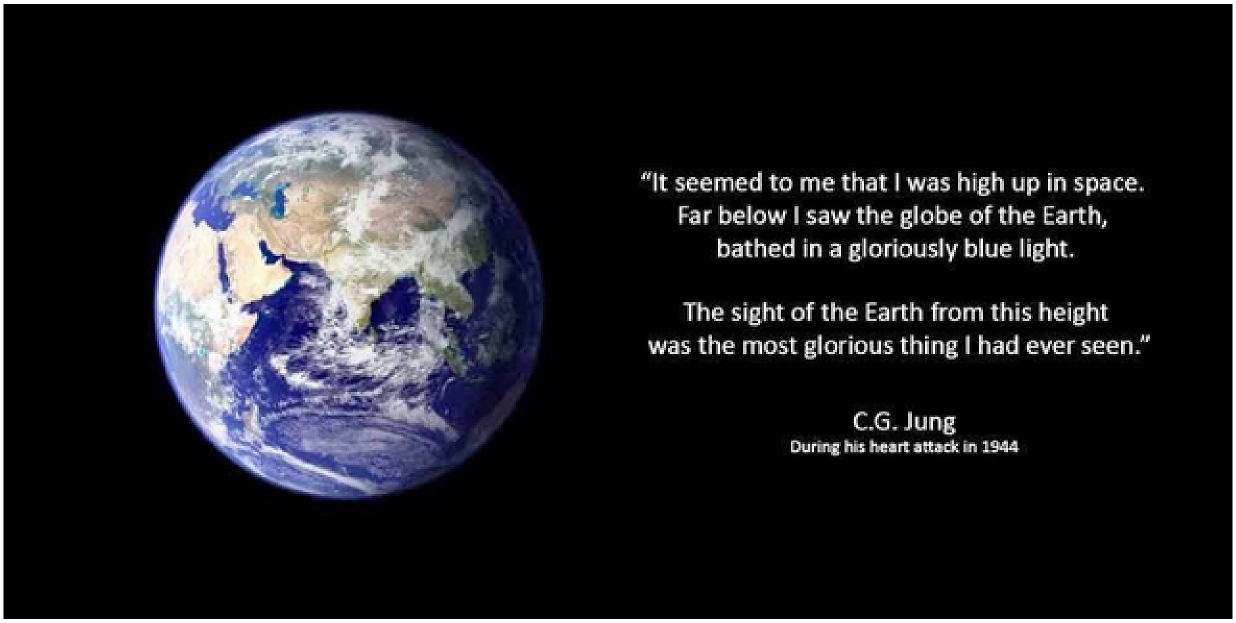
“It seemed to me that I was high up in space.
Far below I saw the globe of the Earth,
bathed in a gloriously blue light.
The sight of the Earth from this height
was the most glorious thing I had ever seen.”
C.G. Jung
During his heart attack in 1944

It seemed to me that I was high up in space. Far below I saw the globe of the Earth, bathed in a gloriously blue light.

I saw the deep blue sea and the continents. Far below my feet lay Ceylon, and in the distance ahead of me the subcontinent of India.

My field of vision did not include the whole Earth, but its global shape was plainly distinguishable and its outlines shone with a silvery gleam through that wonderful blue light.

In many places the globe seemed colored, or spotted dark green like oxidized silver. Far away to the left lay a broad expanse – the reddish-yellow desert of Arabia; it was as though the silver of the Earth had there assumed a reddish-gold hue.

Then came the Red Sea, and far, far back – as if in the upper left of a map – I could just make out a bit of the Mediterranean.

My gaze was directed chiefly toward that. Everything else appeared indistinct.

I could also see the snow-covered Himalayas, but in that direction it was foggy or cloudy.

I did not look to the right at all. I knew that I was on the point of departing from the Earth.

Later I discovered how high in space one would have to be to have so extensive a view – approximately a thousand miles!

The sight of the Earth from this height was the most glorious thing I had ever seen.

After contemplating it for a while, I turned around.

I had been standing with my back to the Indian Ocean, as it were, and my face to the north.

Then it seemed to me that I made a turn to the south.

Something new entered my field of vision.

A short distance away I saw in space a tremendous dark block of stone, like a meteorite.

It was about the size of my house, or even bigger.

It was floating in space, and I myself was floating in space.

I had seen similar stones on the coast of the Gulf of Bengal.

They were blocks of tawny granite, and some of them had been hollowed out into temples.

My stone was one such gigantic dark block.

An entrance led into a small antechamber.

To the right of the entrance, a black Hindu sat silently in lotus posture upon a stone bench.

He wore a white gown, and I knew that he expected me.

Two steps led up to this antechamber, and inside, on the left, was the gate to the temple.

Innumerable tiny niches, each with a saucer-like concavity filled with coconut oil and small burning wicks, surrounded the door with a wreath of bright flames.

I had once actually seen this when I visited the Temple of the Holy Tooth at Kandy in Ceylon; the gate had been framed by several rows of burning oil lamps of this sort.

As I approached the steps leading up to the entrance into the rock, a strange thing happened: I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me – an extremely painful process.

Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me.

I might also say: it was with me, and I was it.

I consisted of all that, so to speak.

I consisted of my own history and I felt with great certainty: this is what I am.

I am this bundle of what has been and what has been accomplished.

This experience gave me a feeling of extreme poverty, but at the same time of great fullness.

There was no longer anything I wanted or desired.

I existed in an objective form; I was what I had been and lived.

At first the sense of annihilation predominated, of having been stripped or pillaged; but suddenly that became of no consequence.

Everything seemed to be past; what remained was a “fait accompli”, without any reference back to what had been.

There was no longer any regret that something had dropped away or been taken away.

On the contrary: I had everything that I was, and that was everything.

Something else engaged my attention: as I approached the temple I had the certainty that I was about to enter an illuminated room and would meet there all those people to whom I belong in reality.

There I would at last understand – this too was a certainty – what historical nexus I or my life fitted into.

I would know what had been before me, why I had come into being, and where my life was flowing.

My life as I lived it had often seemed to me like a story that has no beginning and end.

I had the feeling that I was a historical fragment, an excerpt for which the preceding and succeeding text was missing.

My life seemed to have been snipped out of a long chain of events, and many questions had remained unanswered.

Why had it taken this course? Why had I brought these particular assumptions with me?

What had I made of them? What will follow?

I felt sure that I would receive an answer to all the questions as soon as I entered the rock temple.

There I would meet the people who knew the answer to my question about what had been before and what would come after.

While I was thinking over these matters, something happened that caught my attention.

From below, from the direction of Europe, an image floated up.

It was my doctor, or rather, his likeness – framed by a golden chain or a golden laurel wreath.

I knew at once: ’Aha, this is my doctor, of course, the one who has been treating me.

But now he is coming in his primal form.

In life he was an avatar of the temporal embodiment of the primal form, which has existed from the beginning.

Now he is appearing in that primal form.’

Presumably I too was in my primal form, though this was something I did not observe but simply took for granted.

As he stood before me, a mute exchange of thought took place between us.

The doctor had been delegated by the Earth to deliver a message to me, to tell me that there was a protest against my going away.

I had no right to leave the Earth and must return.

The moment I heard that, the vision ceased.

I was profoundly disappointed, for now it all seemed to have been for nothing.

The painful process of defoliation had been in vain, and I was not to be allowed to enter the temple, to join the people in whose company I belonged.

In reality, a good three weeks were still to pass before I could truly make up my mind to live again.

I could not eat because all food repelled me.

The view of city and mountains from my sickbed seemed to me like a painted curtain with black holes in it, or a tattered sheet of newspaper full of photographs that meant nothing.

Disappointed, I thought, “Now I must return to the “box system” again.” For it seemed to me as if behind the horizon of the cosmos a three-dimensional world had been artificially built up, in which each person sat by himself in a little box.

And now I should have to convince myself all over again that this was important!

Life and the whole world struck me as a prison, and it bothered me beyond measure that I should again be finding all that quite in order.

I had been so glad to shed it all, and now it had come about that I – along with everyone else – would again be hung up in a box by a thread.

I felt violent resistance to my doctor because he had brought me back to life.

At the same time, I was worried about him. “His life is in danger, for heaven’s sake!

He has appeared to me in his primal form!

When anybody attains this form it means he is going to die, for already he belongs to the “greater company.”

Suddenly the terrifying thought came to me that the doctor would have to die in my stead.

I tried my best to talk to him about it, but he did not understand me.

Then I became angry with him.

In actual fact I was his last patient. On April 4, 1944 – I still remember the exact date I was allowed to sit up on the edge of my bed for the first time since the beginning of my illness, and on this same day the doctor took to his bed and did not leave it again.

I heard that he was having intermittent attacks of fever.

Soon afterward he died of septicernia.

He was a good doctor; there was something of the genius about him. Otherwise he
would not have appeared to me as an avatar of the temporal embodiment of the primal form.   Carl Jung, Memories Dreams and Reflections

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/73b1b-globe.jpg`

Carl Jung Quotations with Images III (2019-02-23 05:54)

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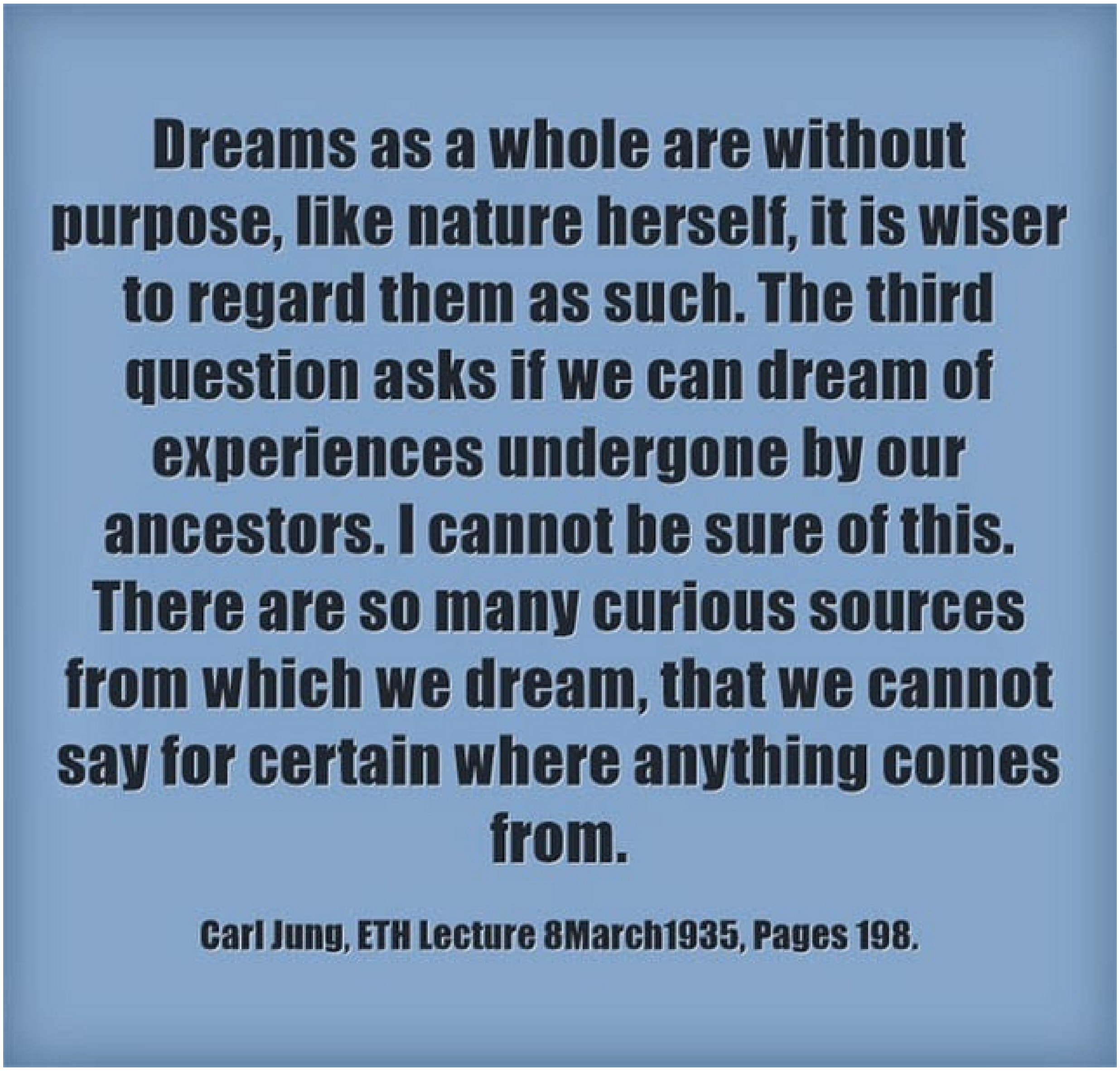

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from.

Carl Jung, ETH Lecture 8March1935, Pages 198.

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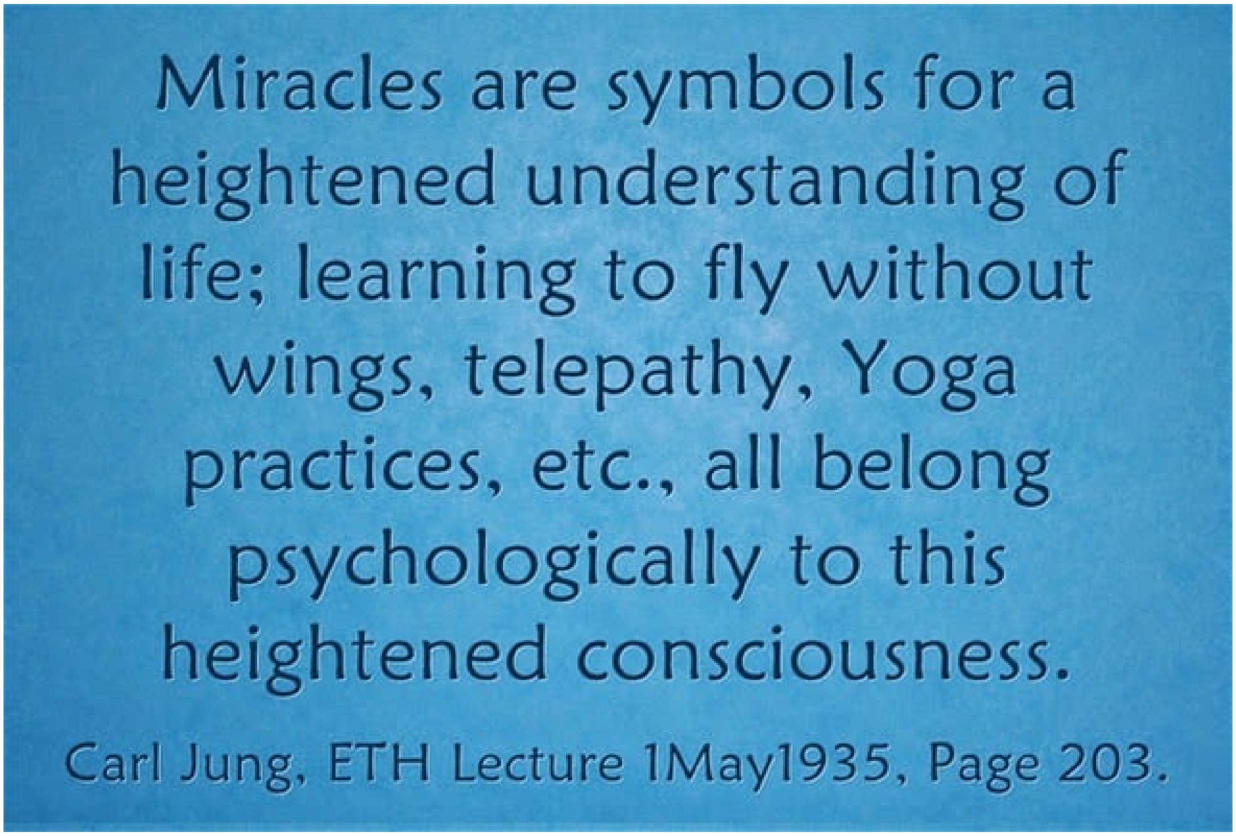

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness.

Carl Jung, ETH Lecture 1May1935, Page 203.

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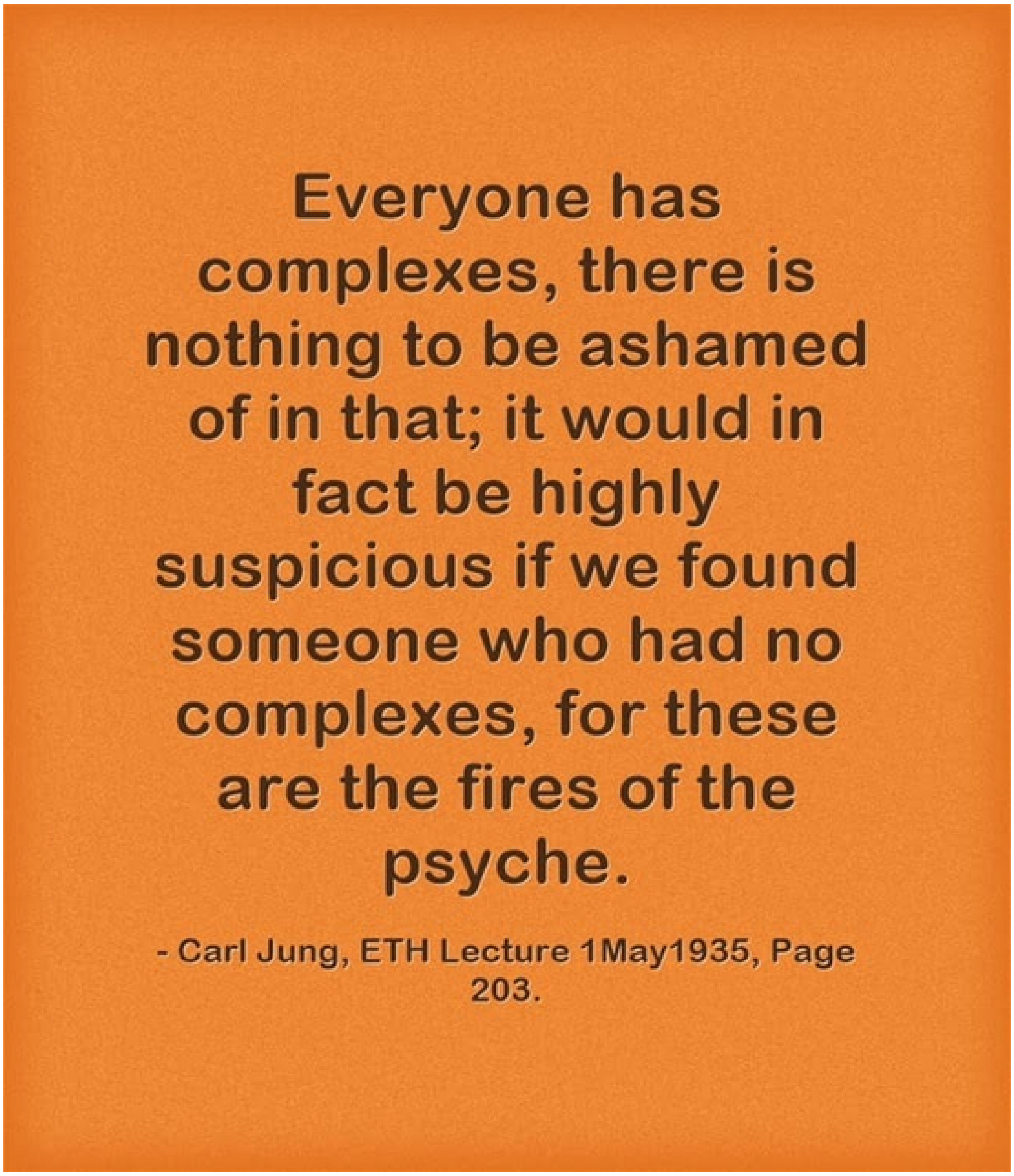

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche.

- Carl Jung, ETH Lecture 1May1935, Page 203.

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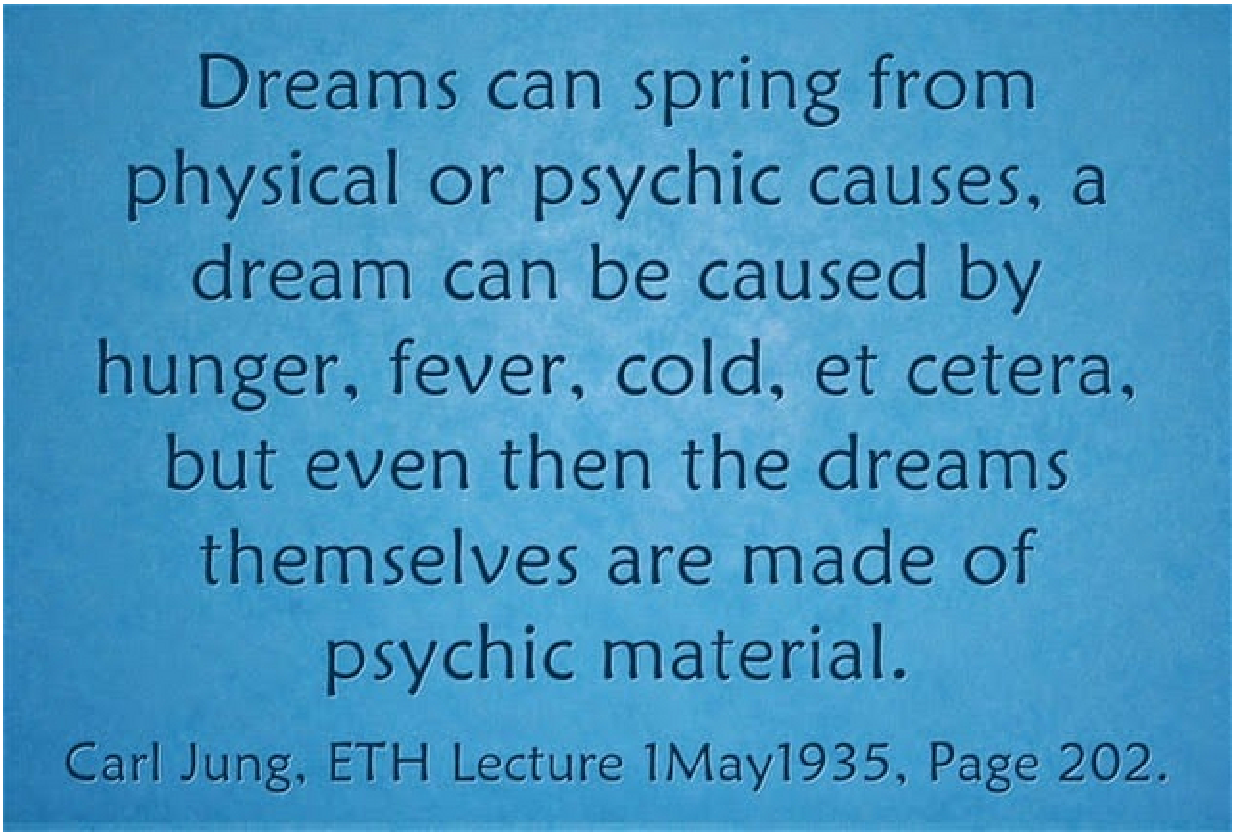

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material.

Carl Jung, ETH Lecture 1May1935, Page 202.

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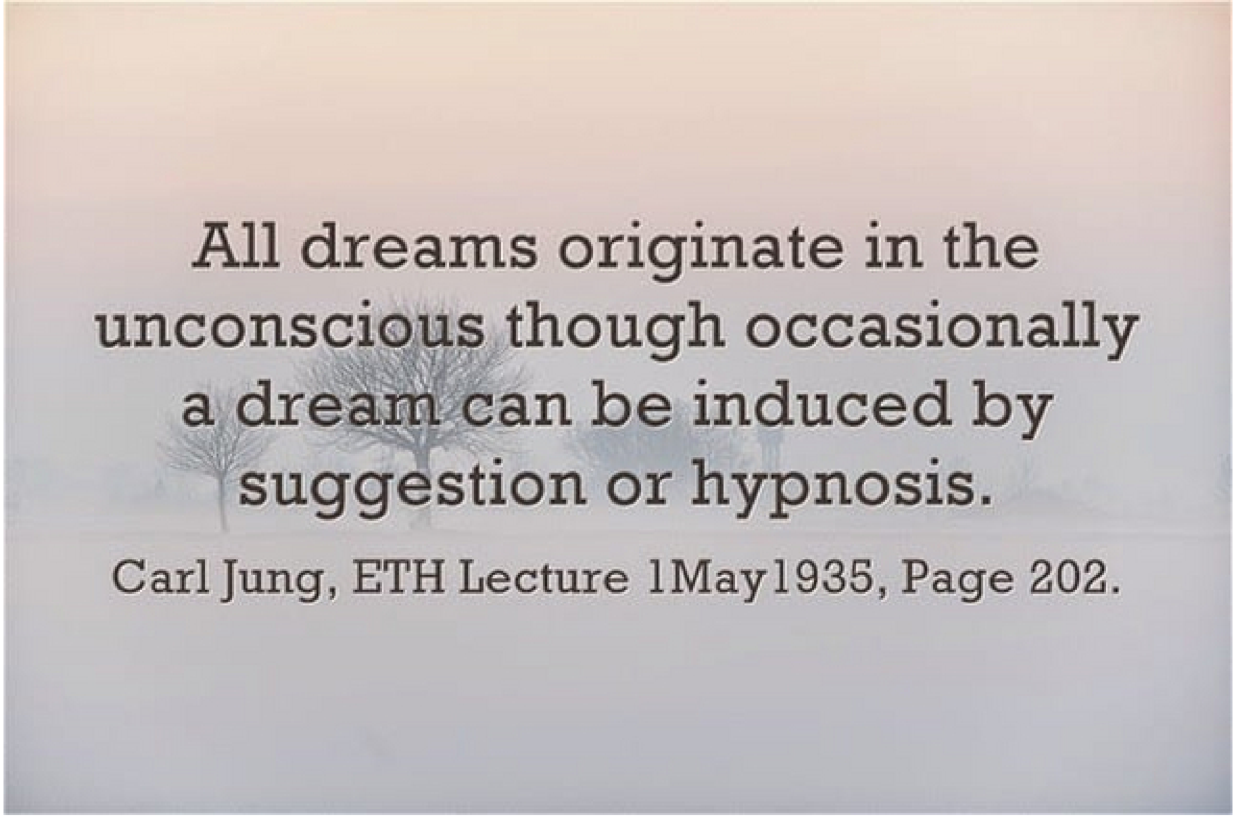

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Carl Jung, ETH Lecture 1May1935, Page 202.

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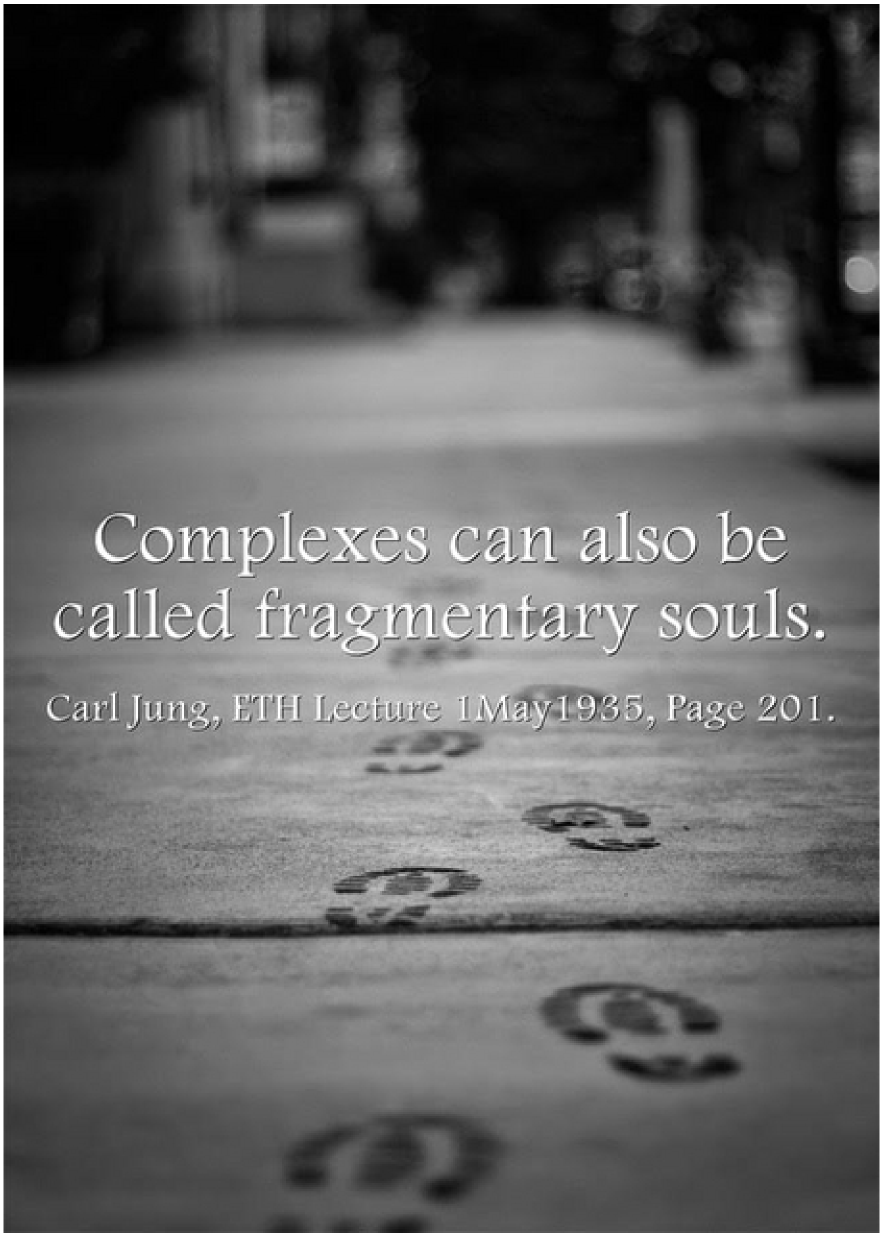
Complexes can also be called fragmentary souls.
Carl Jung, ETH Lecture 1May1935, Page 201.

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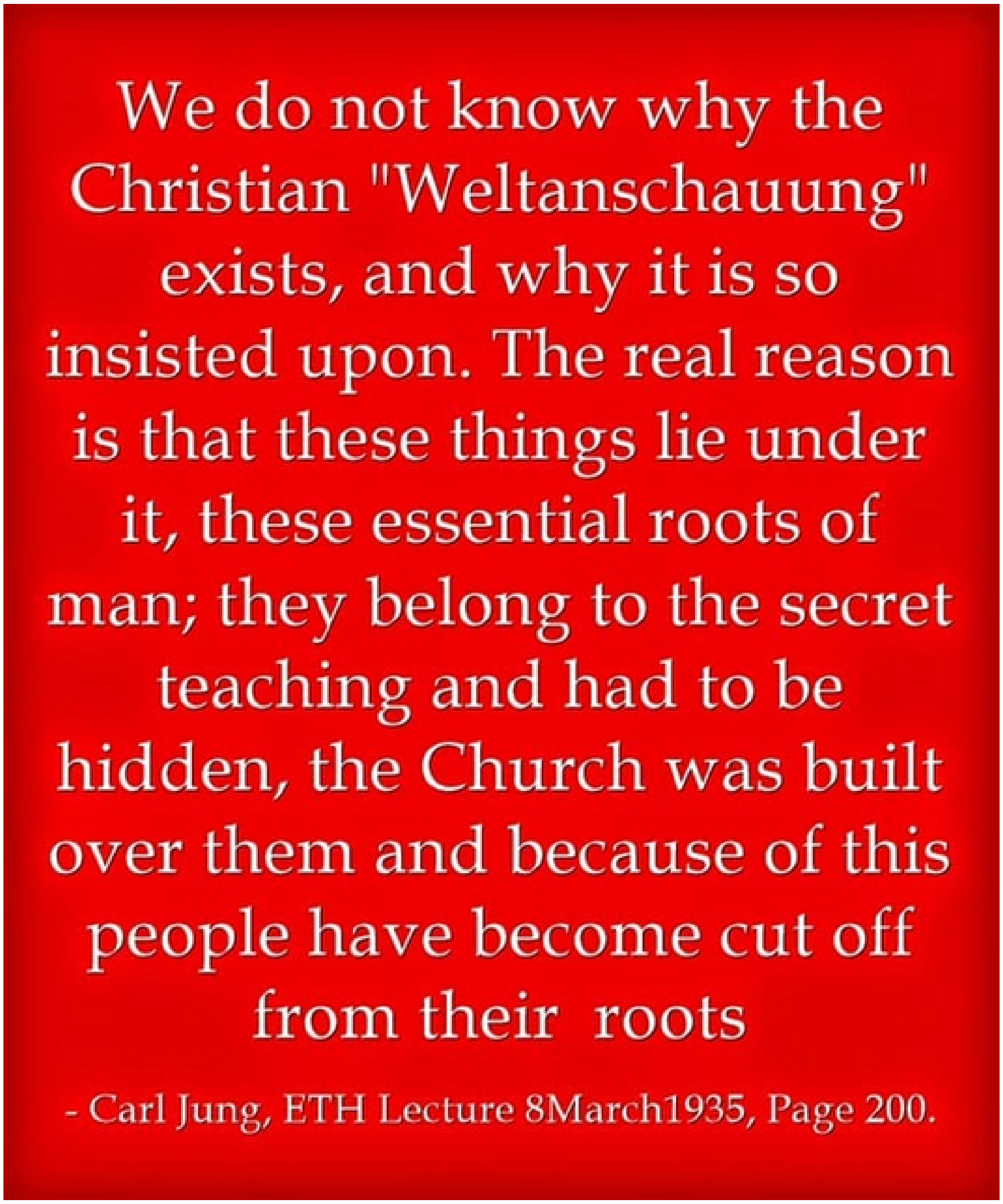

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots

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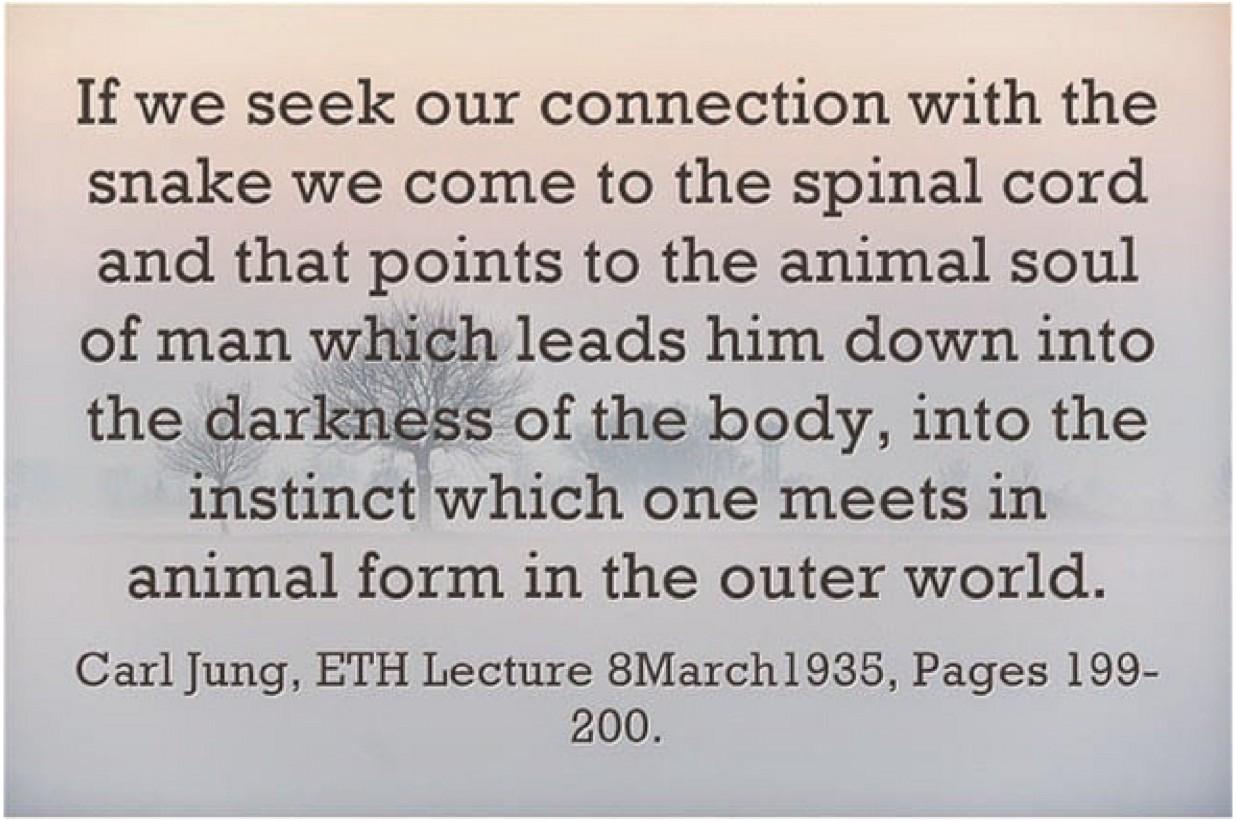

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.

Carl Jung, ETH Lecture 8March1935, Pages 199-200.

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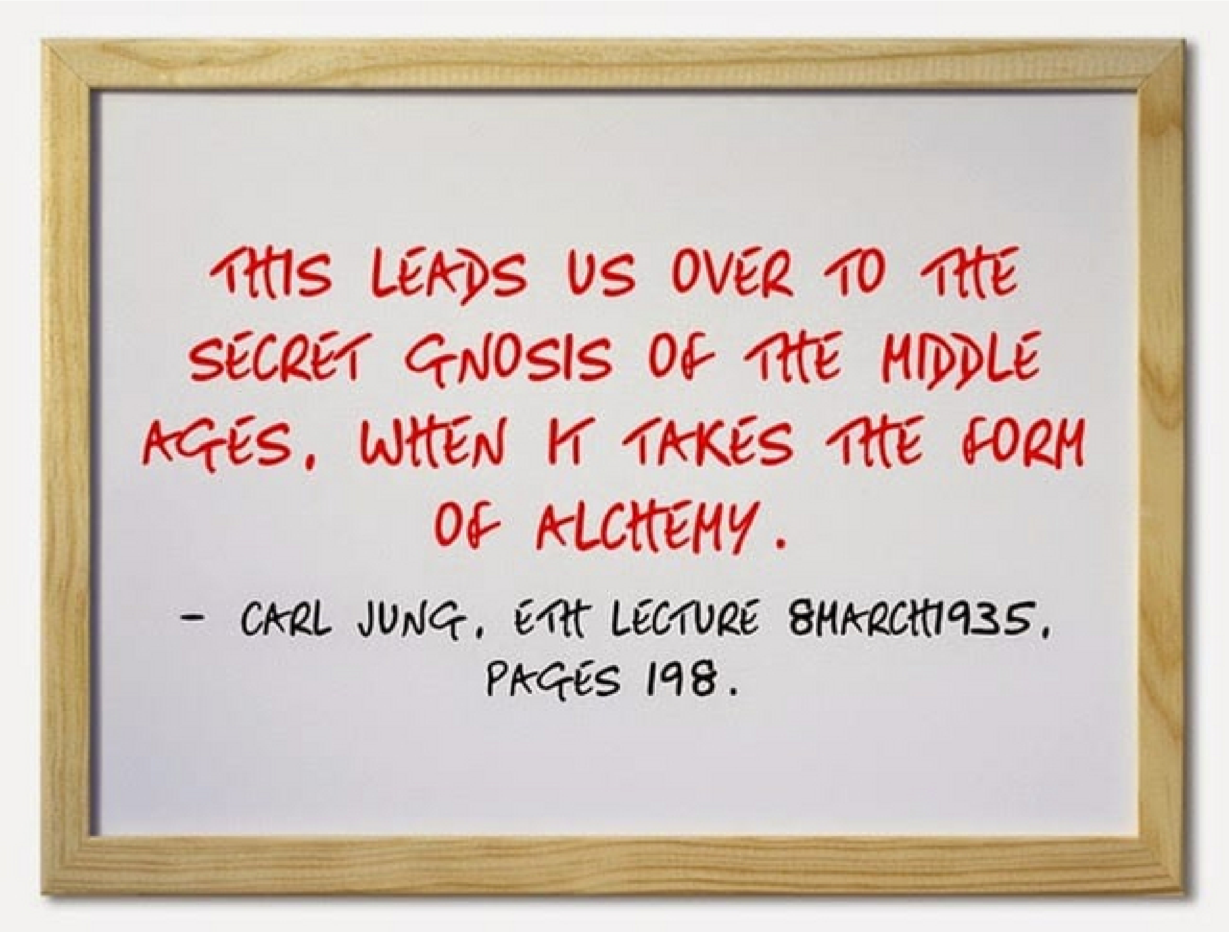

THIS LEADS US OVER TO THE SECRET GNOSIS OF THE MIDDLE AGES, WHEN IT TAKES THE FORM OF ALCHEMY.

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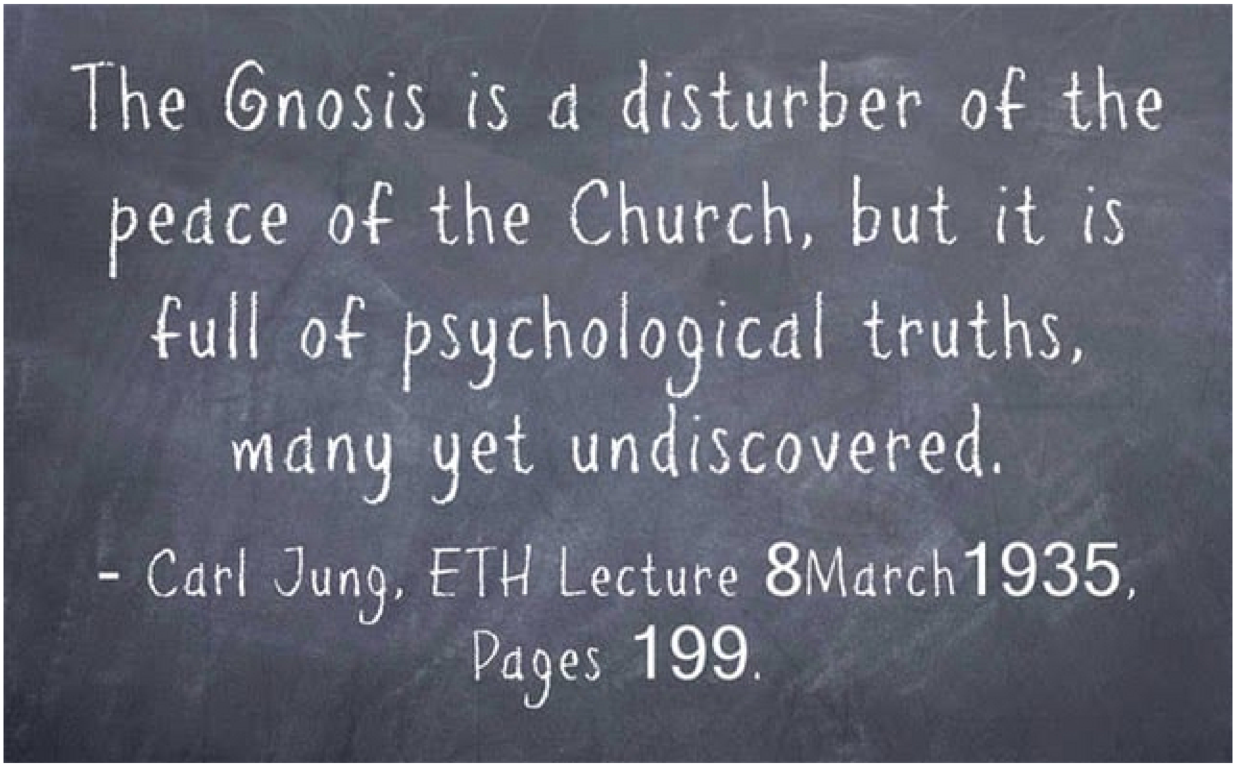

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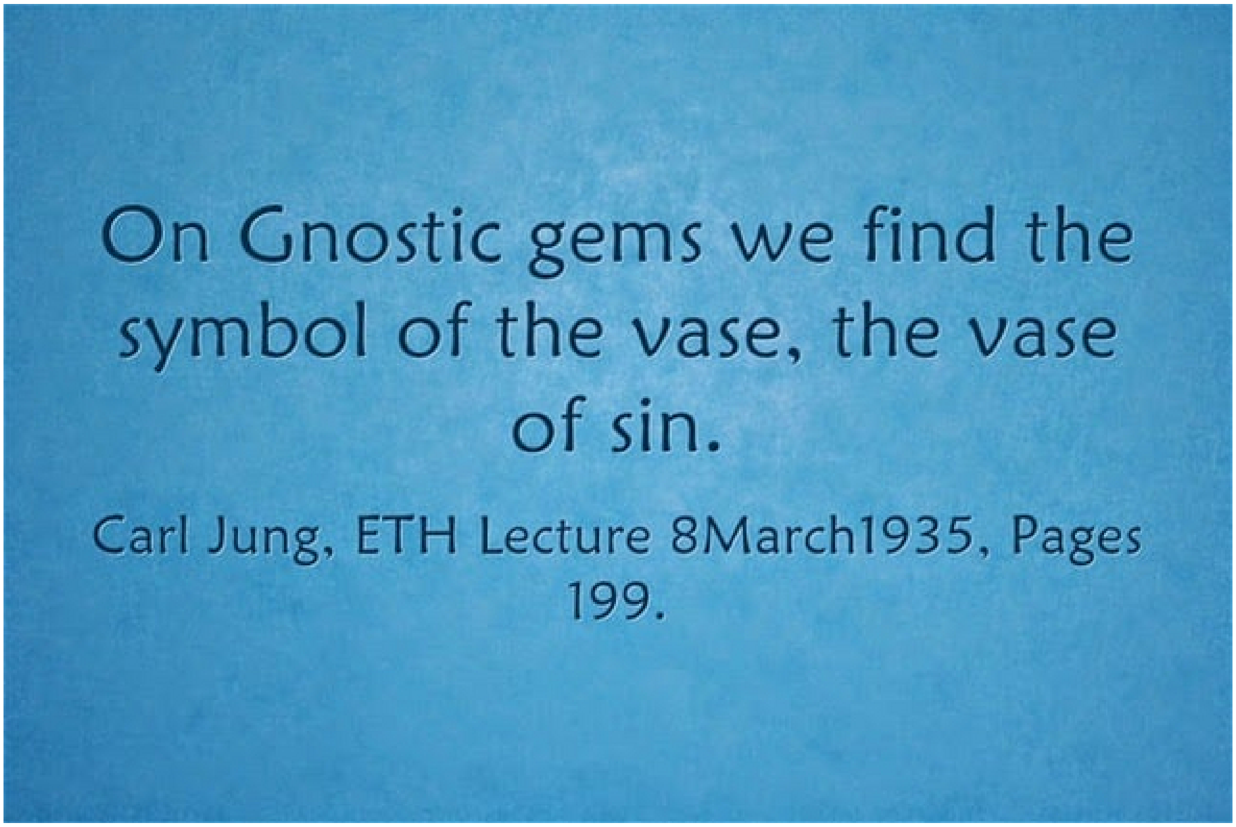

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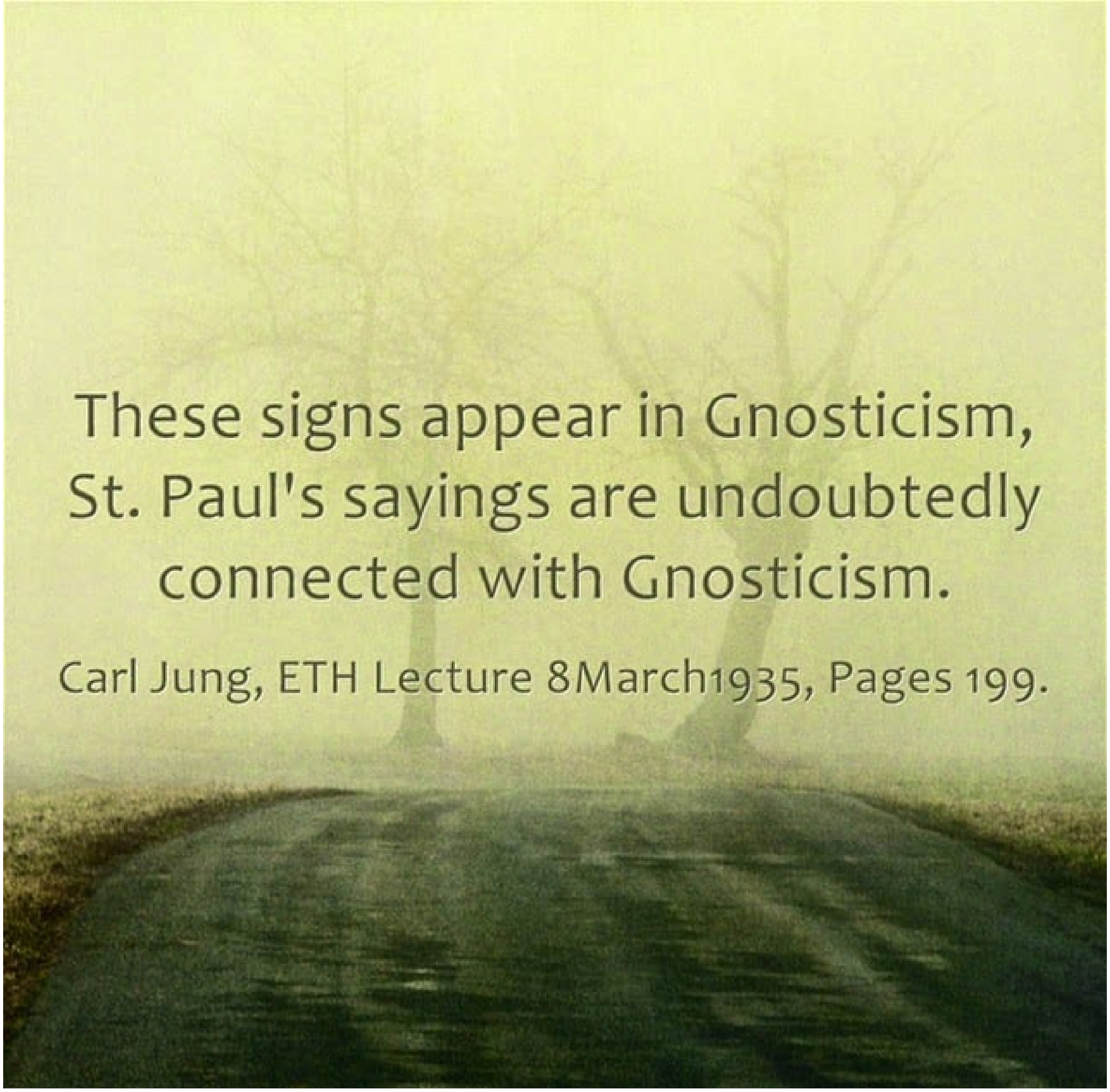
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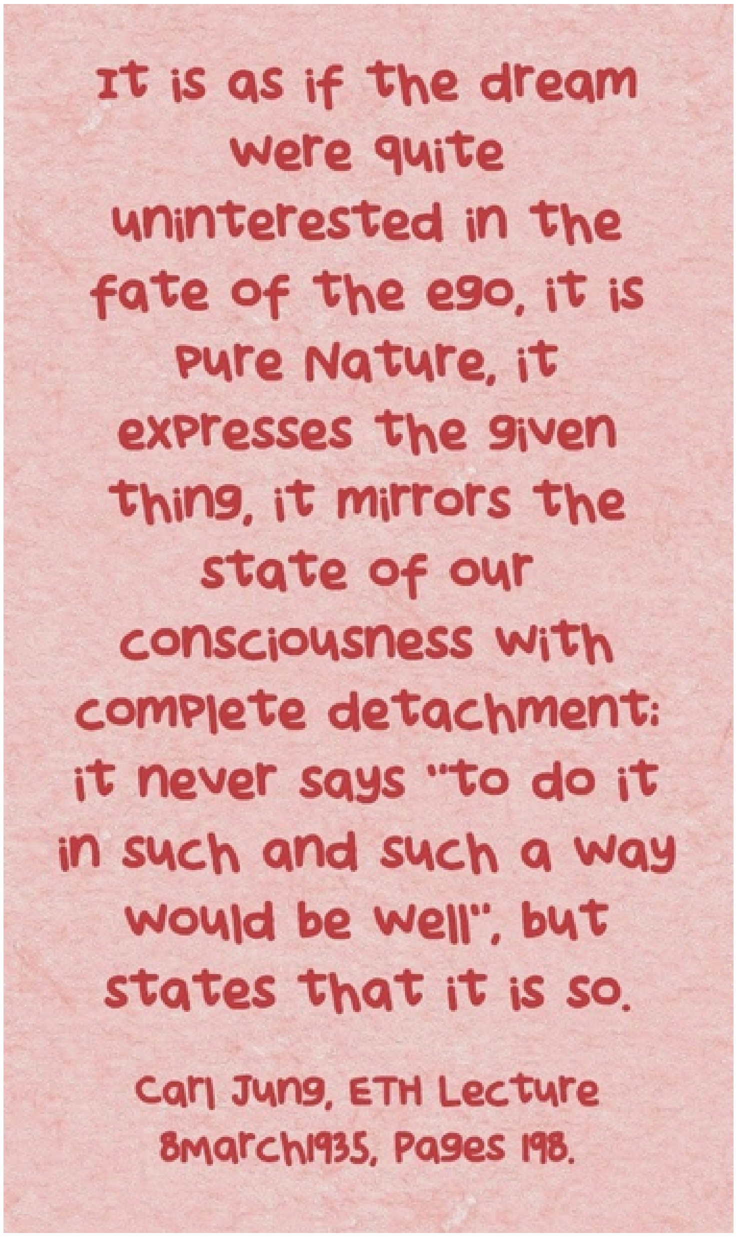

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment: it never says "to do it in such and such a way would be well", but states that it is so.

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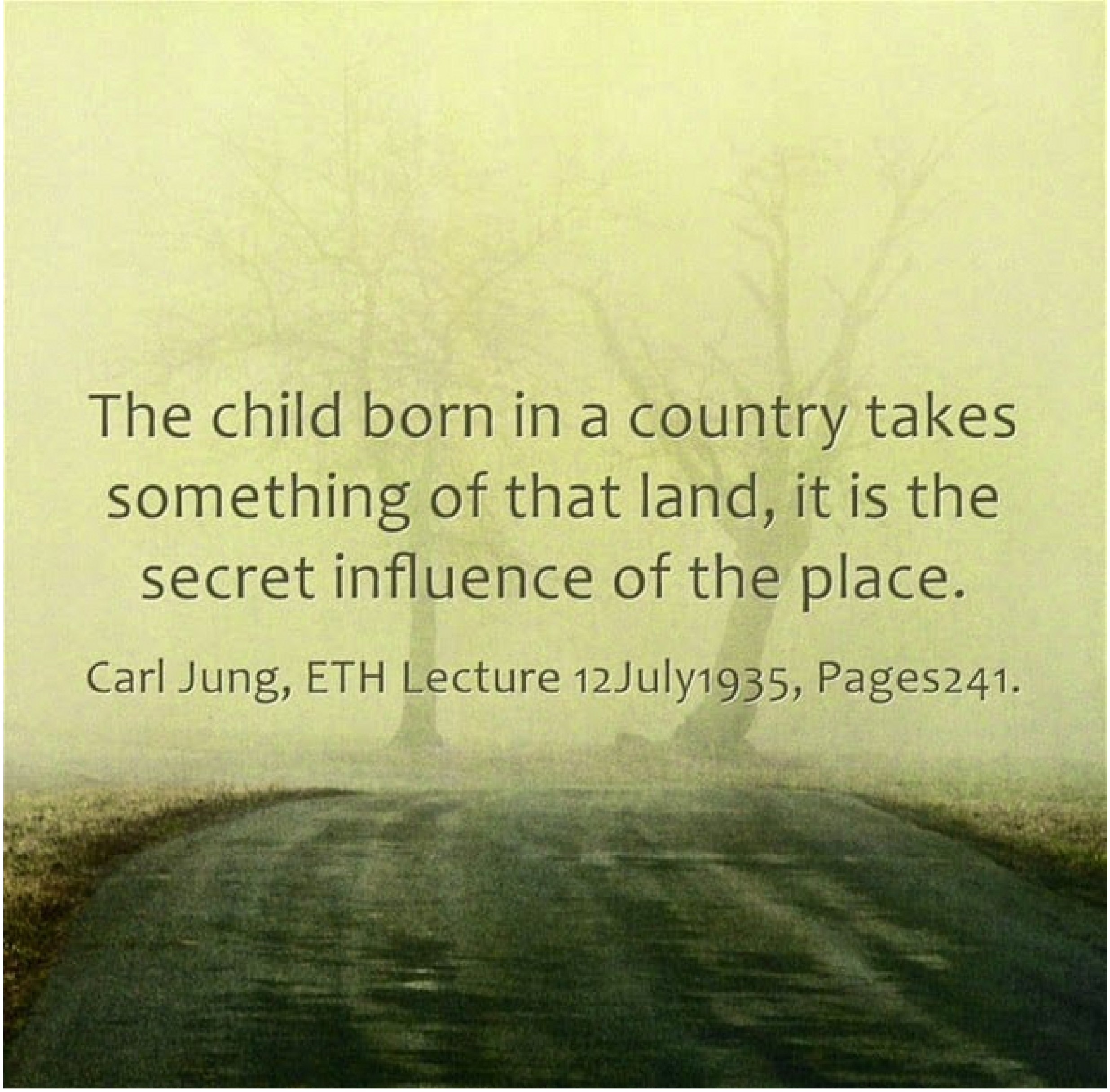
The child born in a country takes something of that land, it is the secret influence of the place.
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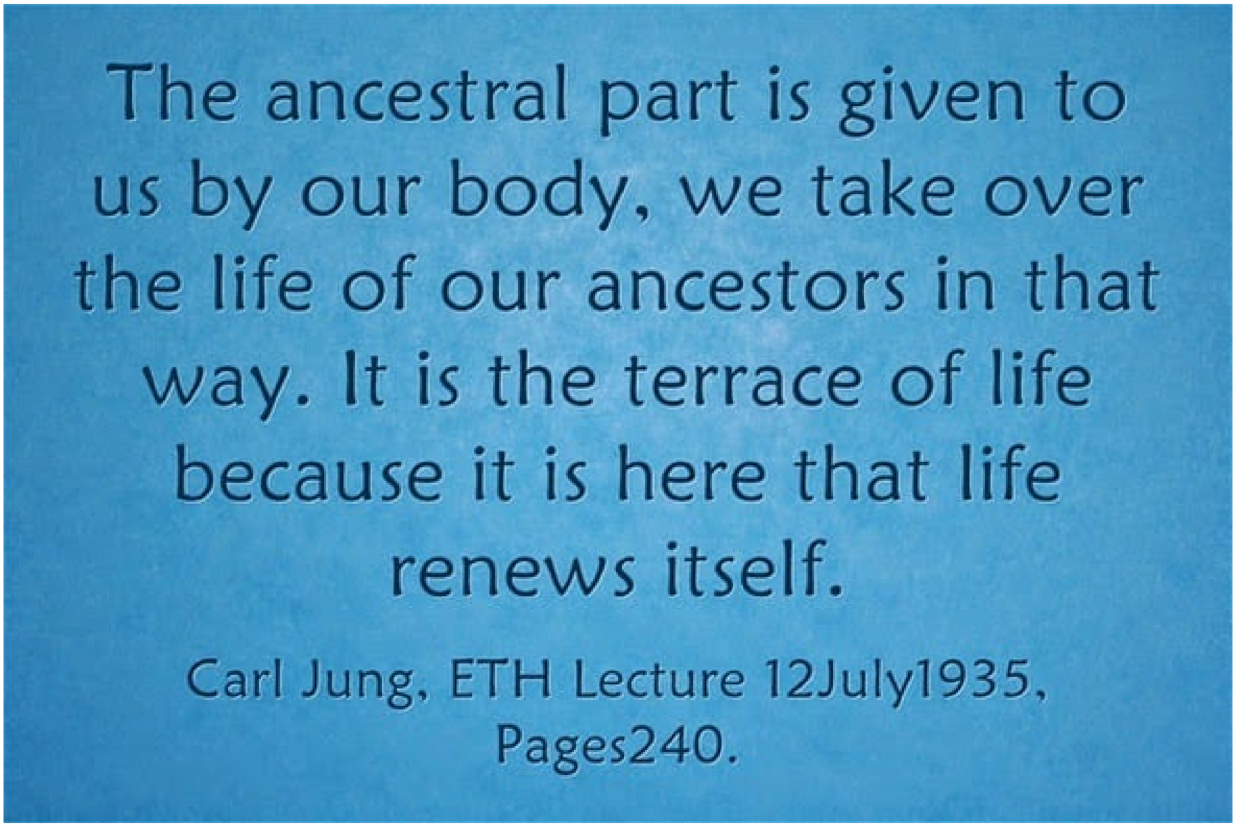

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself.

Carl Jung, ETH Lecture 12July1935, Pages240.

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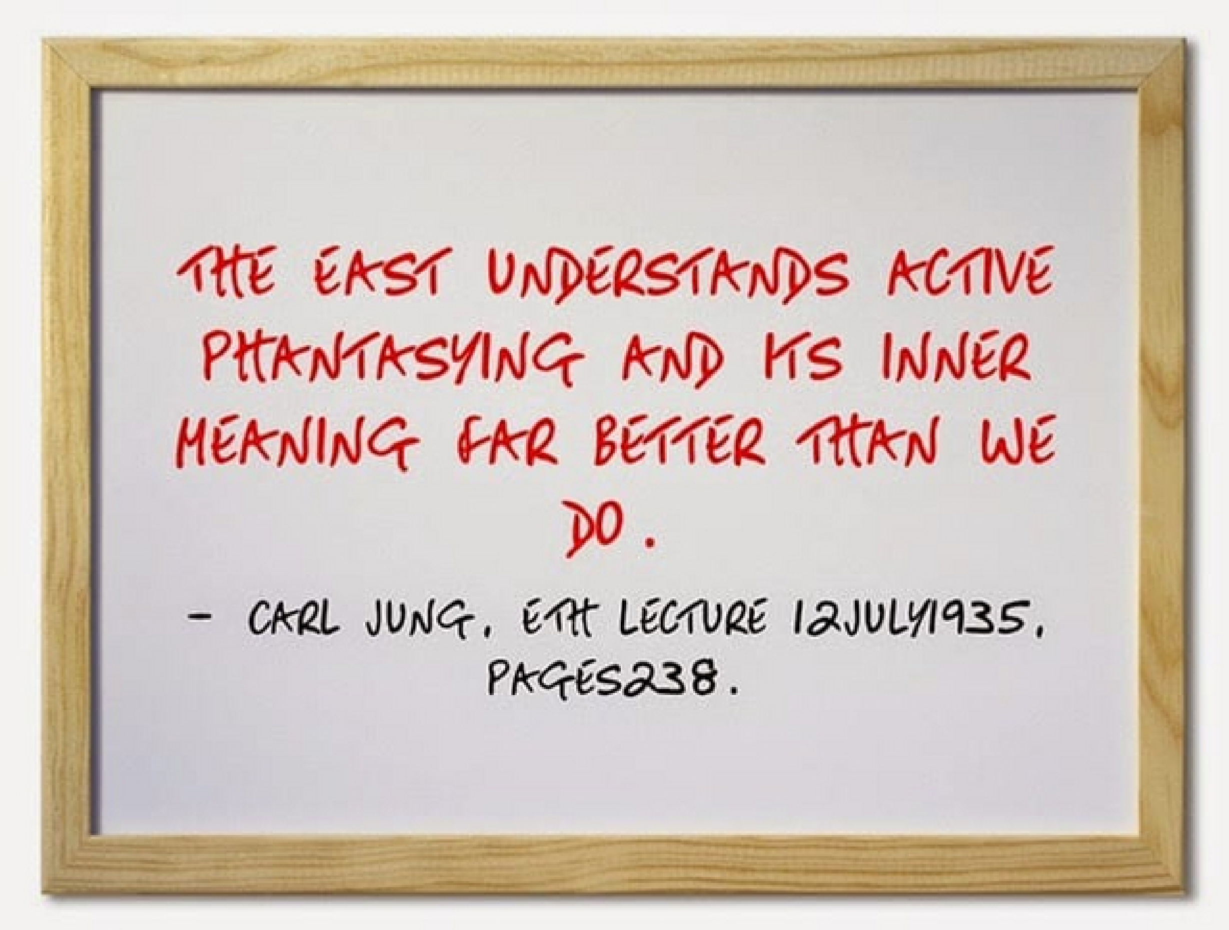

THE EAST UNDERSTANDS ACTIVE PHANTASYING AND ITS INNER MEANING FAR BETTER THAN WE DO.

– CARL JUNG, ETH LECTURE 12JULY1935, PAGES238.

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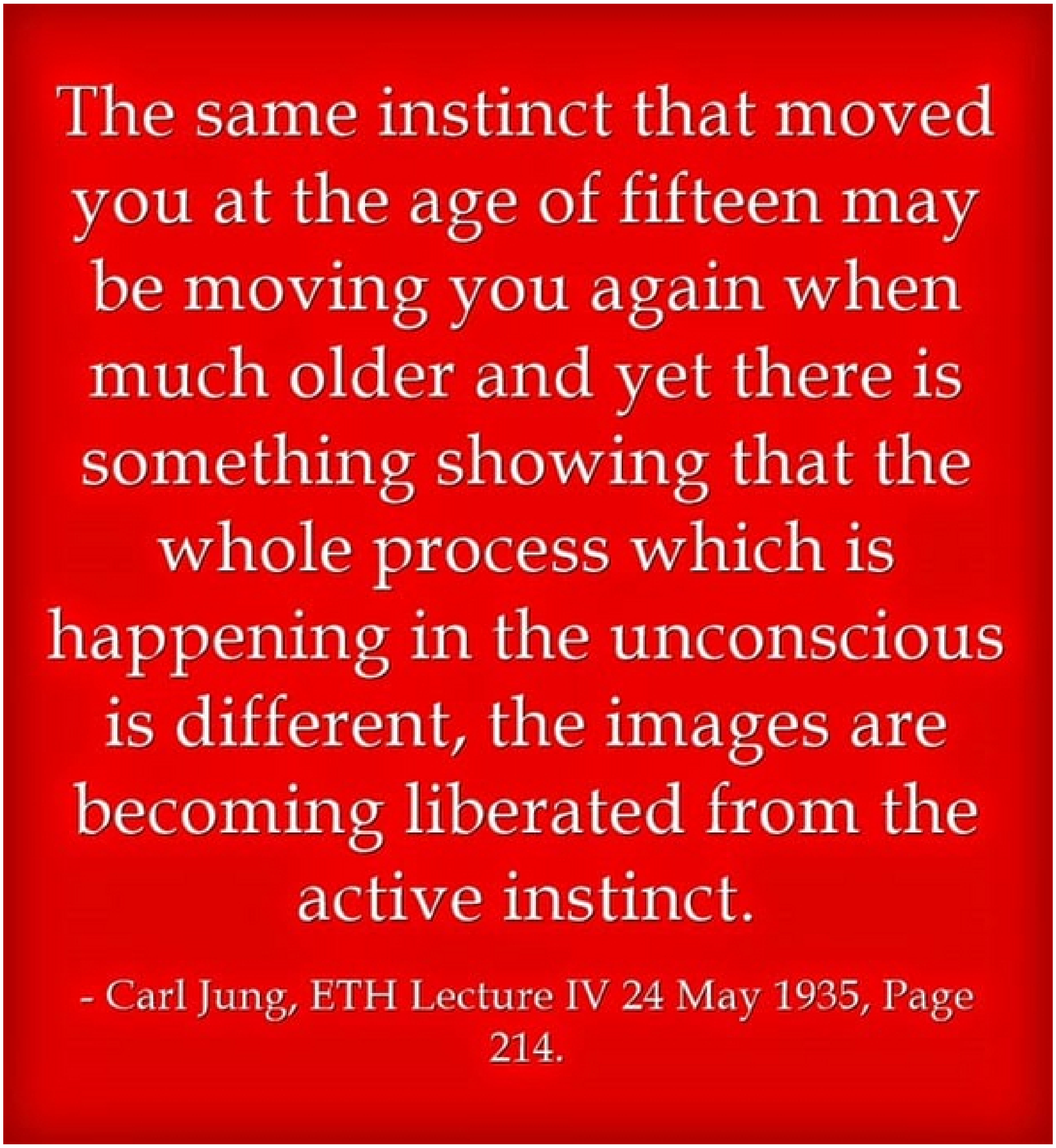

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct.

- Carl Jung, ETH Lecture IV 24 May 1935, Page 214.

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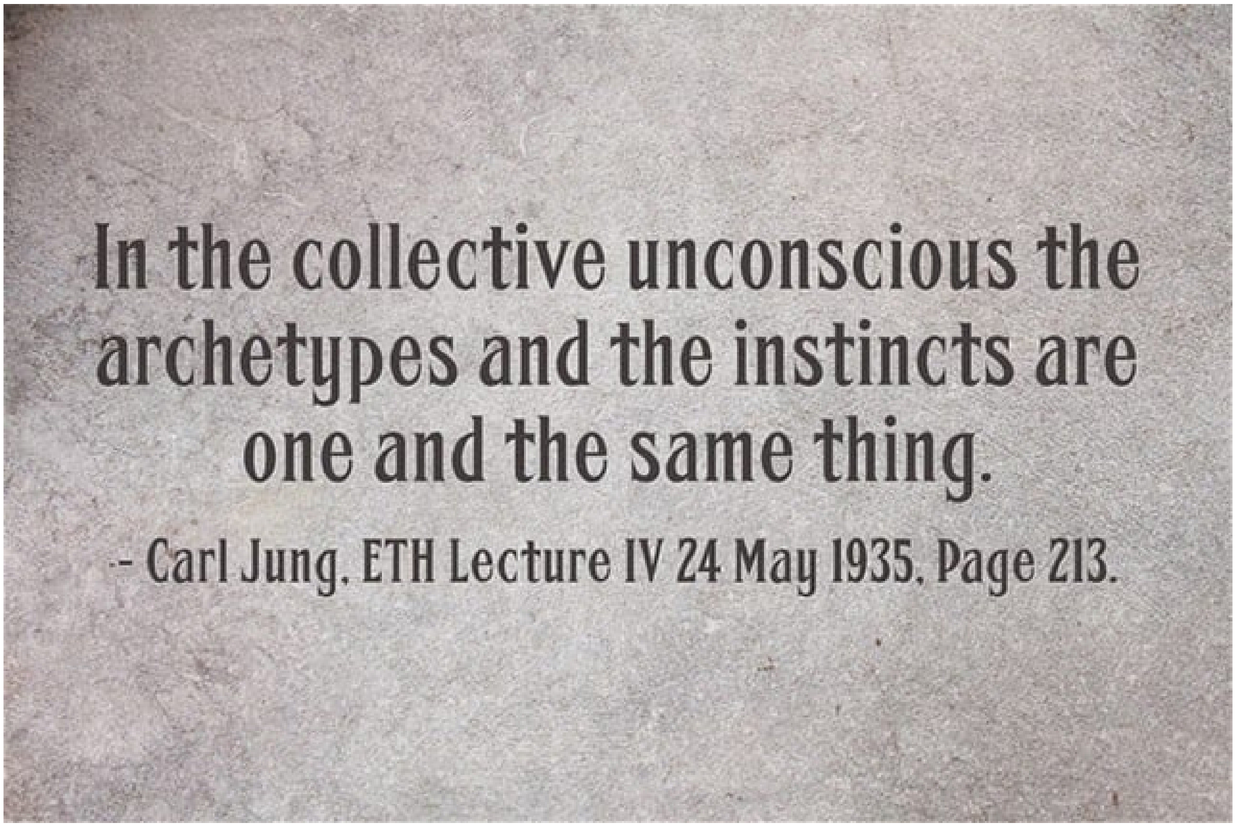

In the collective unconscious the archetypes and the instincts are one and the same thing.

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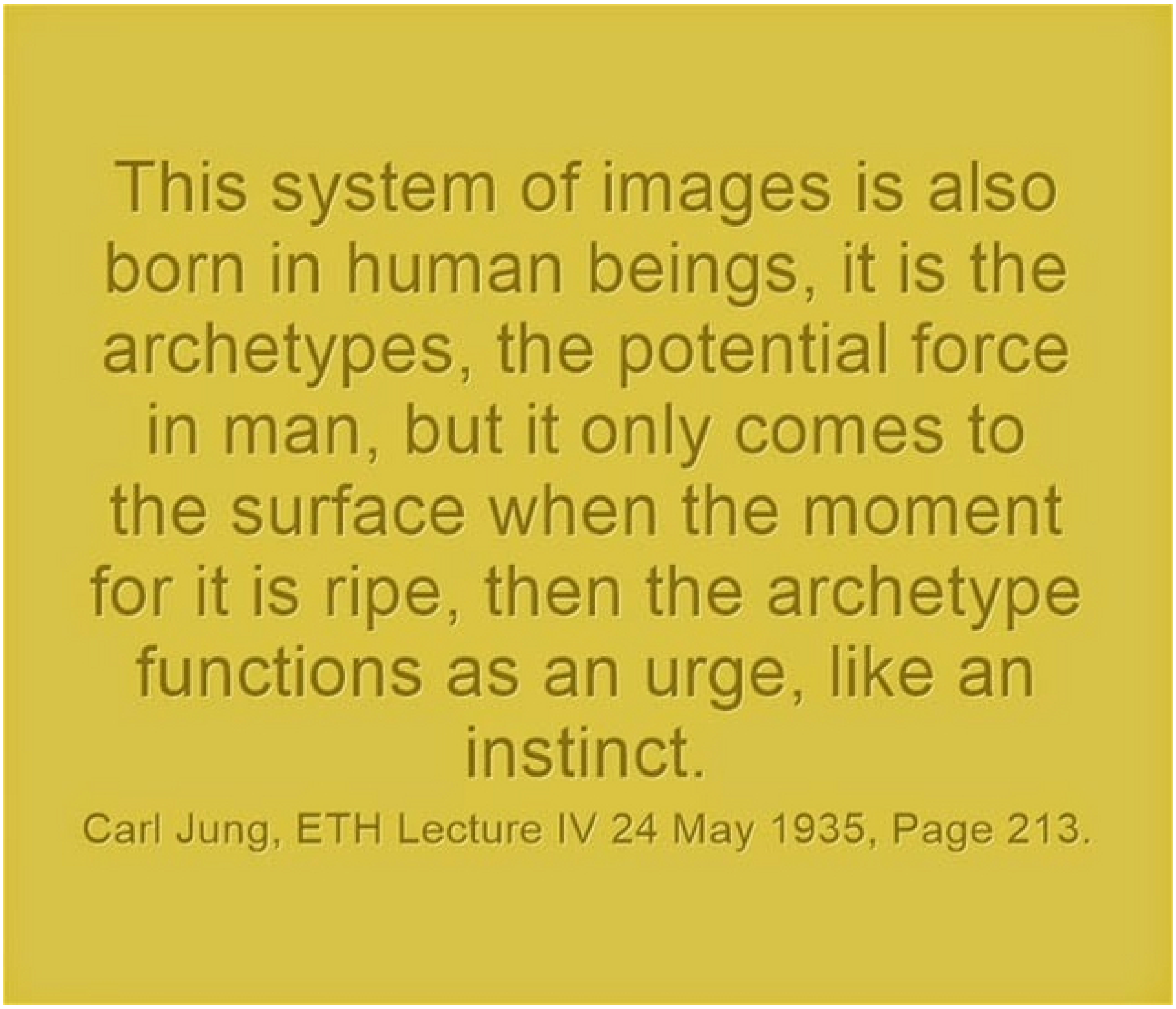

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct.

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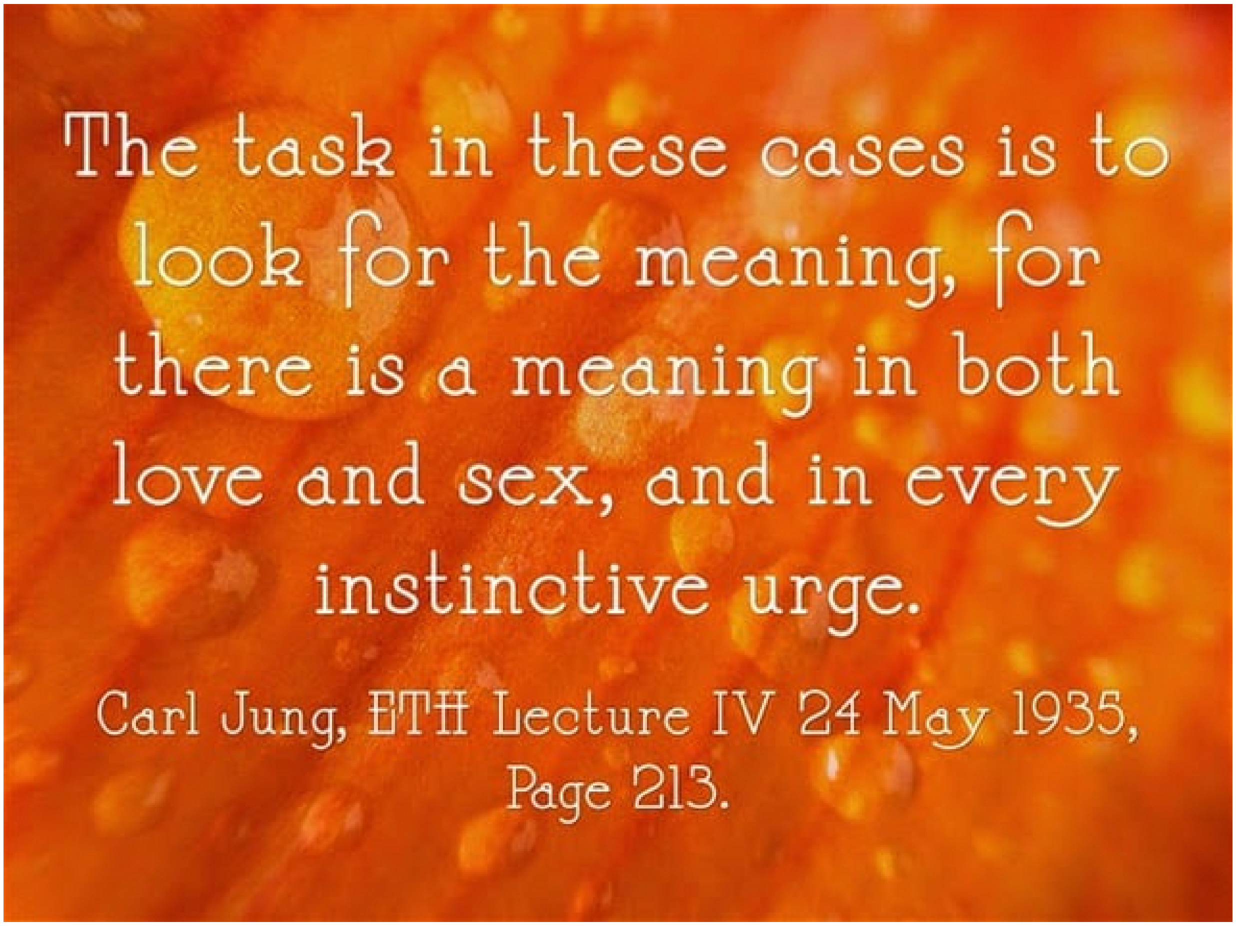

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge.

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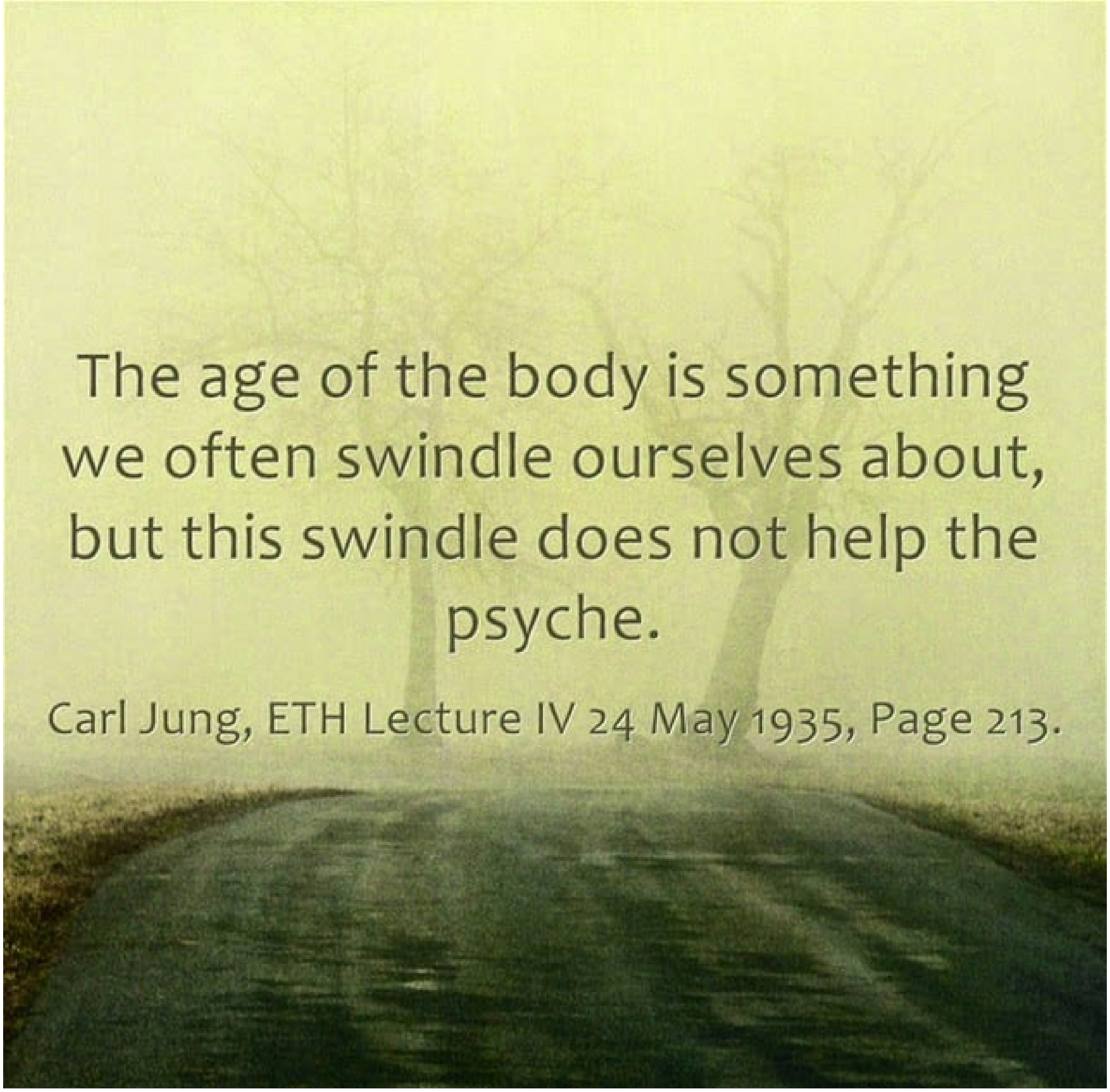
The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche.
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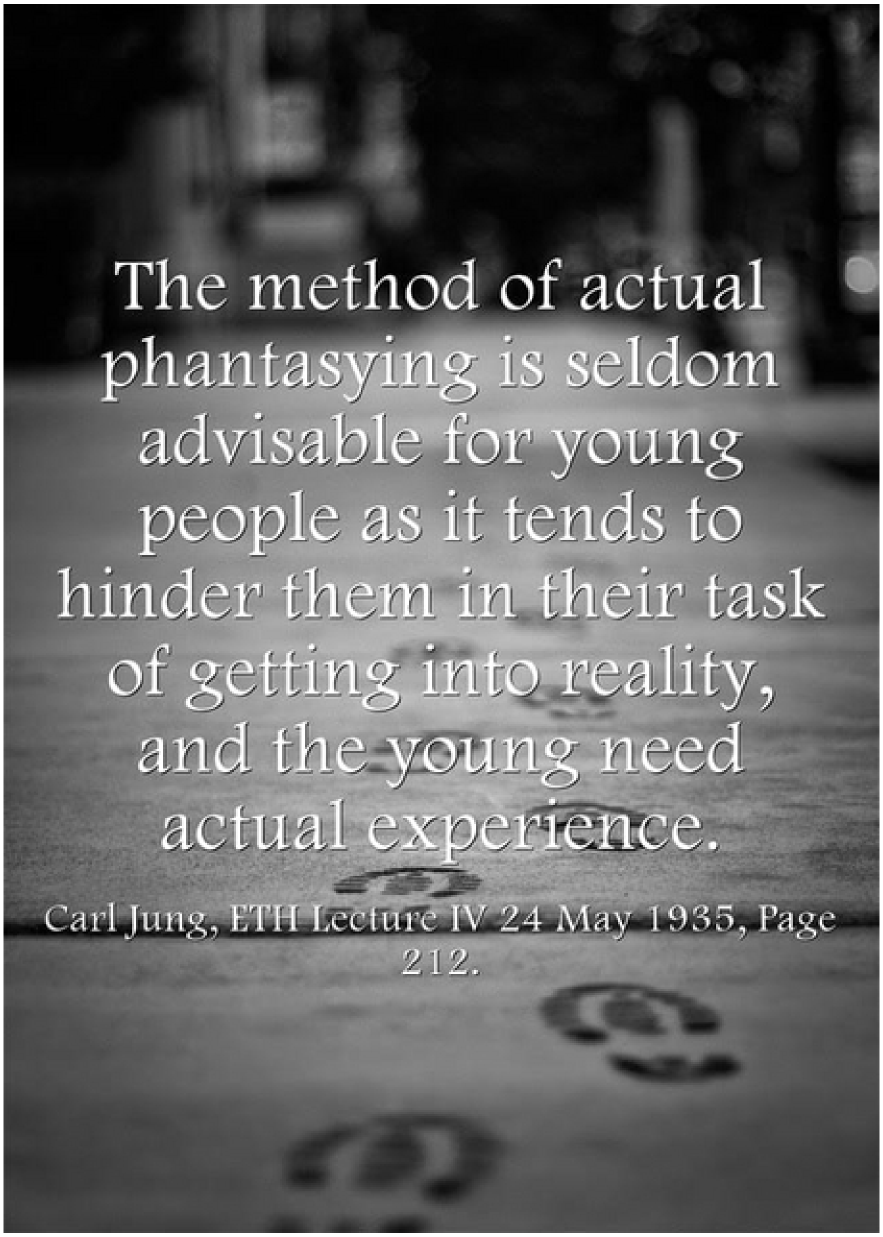

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience.

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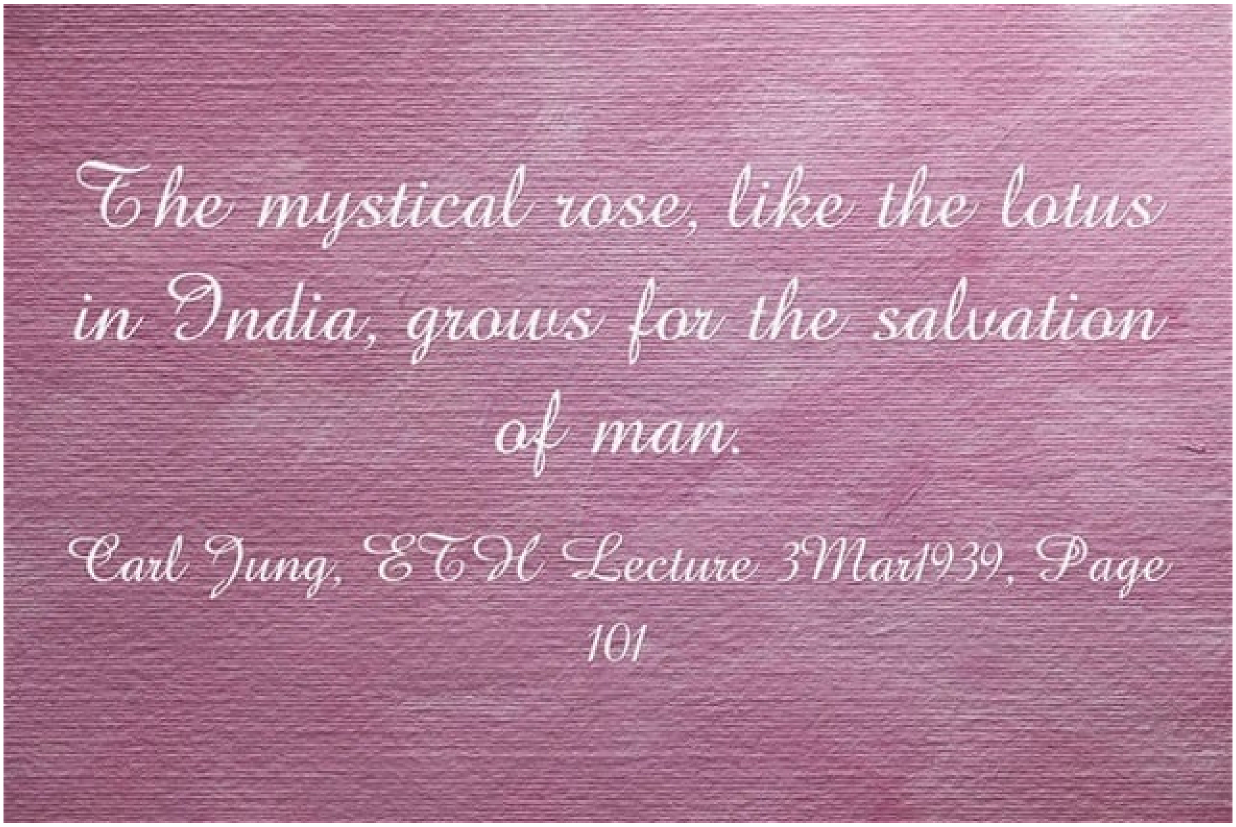

The mystical rose, like the lotus in India, grows for the salvation of man.

Carl Jung, ETH Lecture 3Mar1939, Page 101

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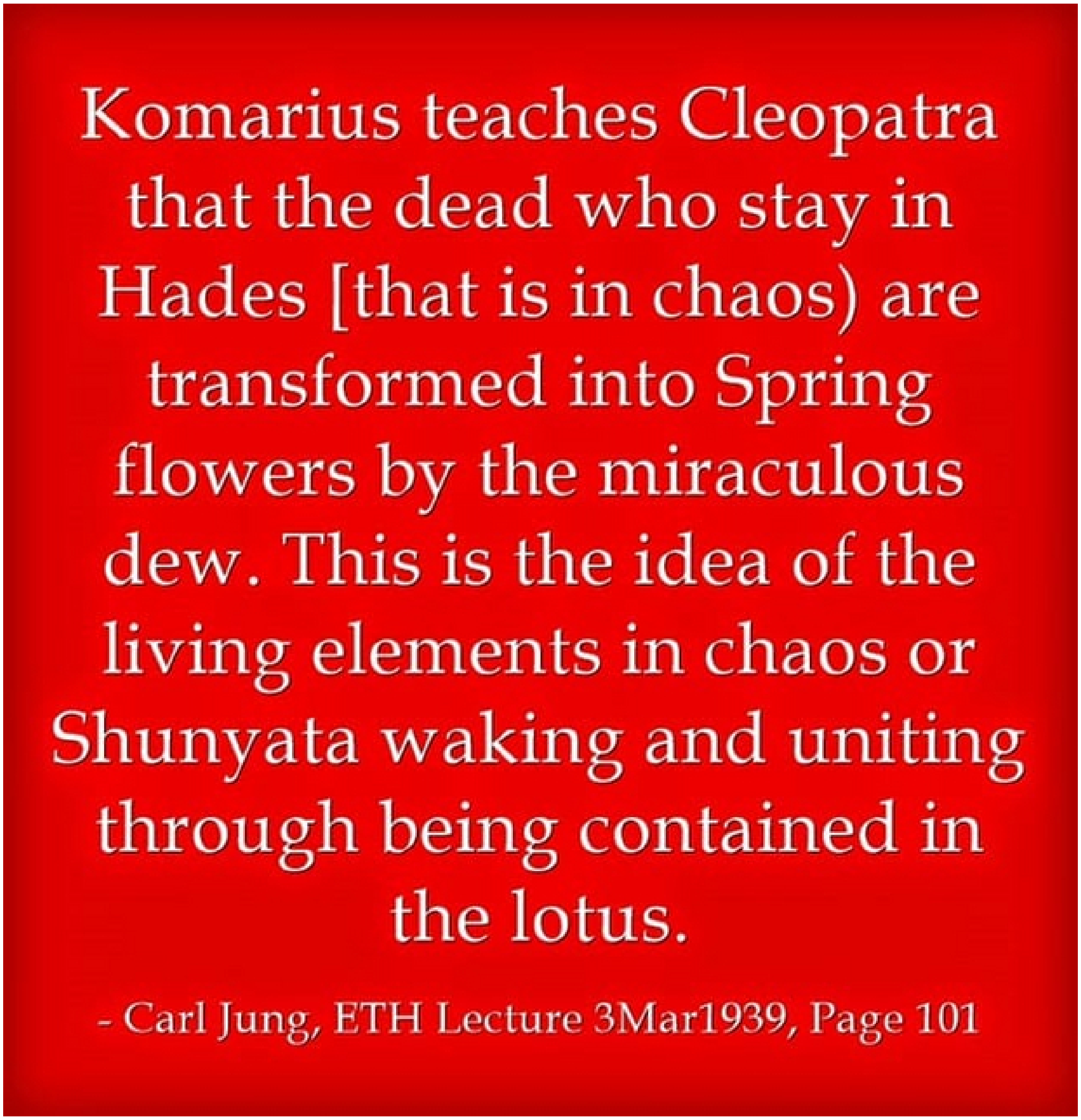

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus.

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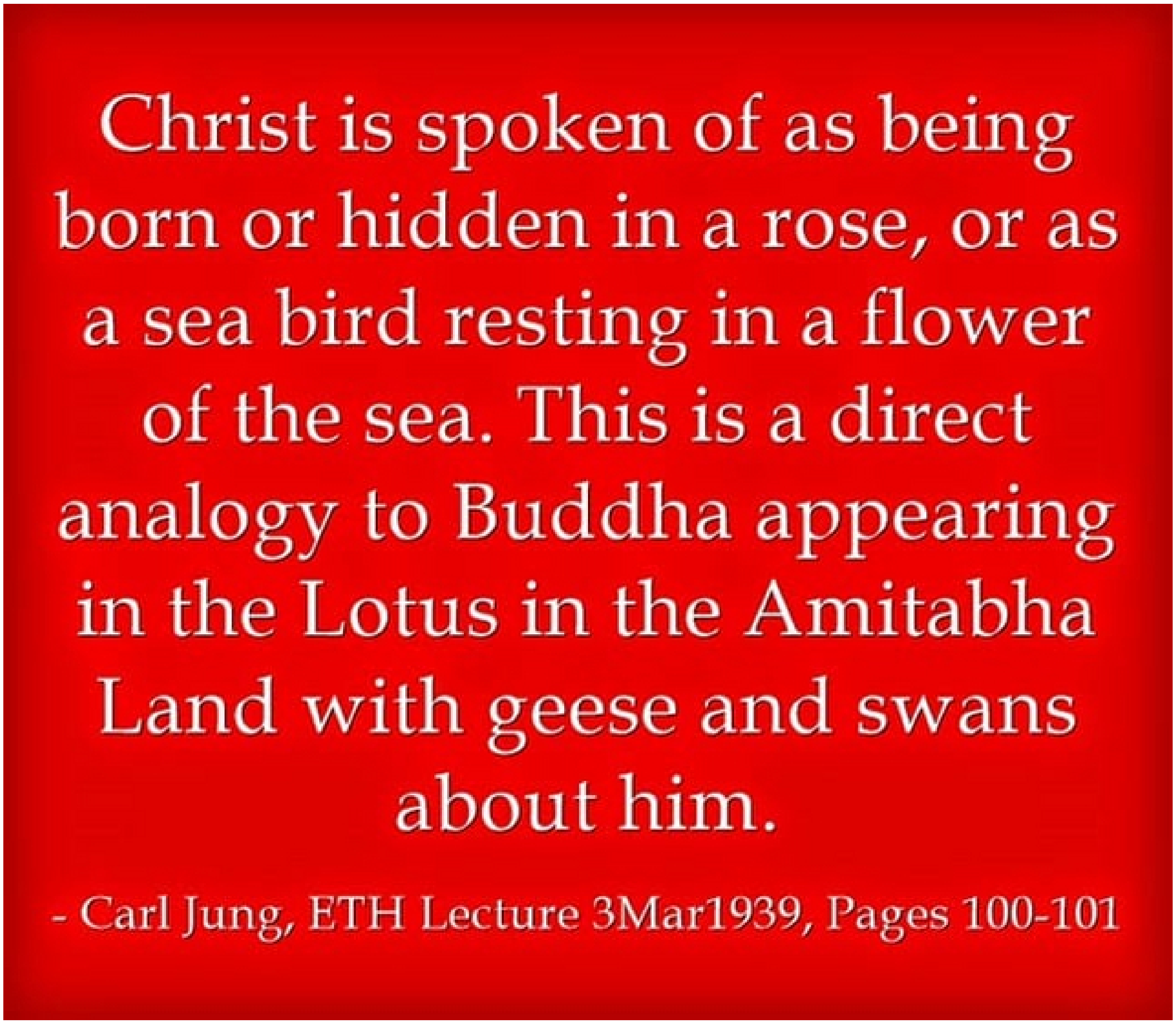

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him.

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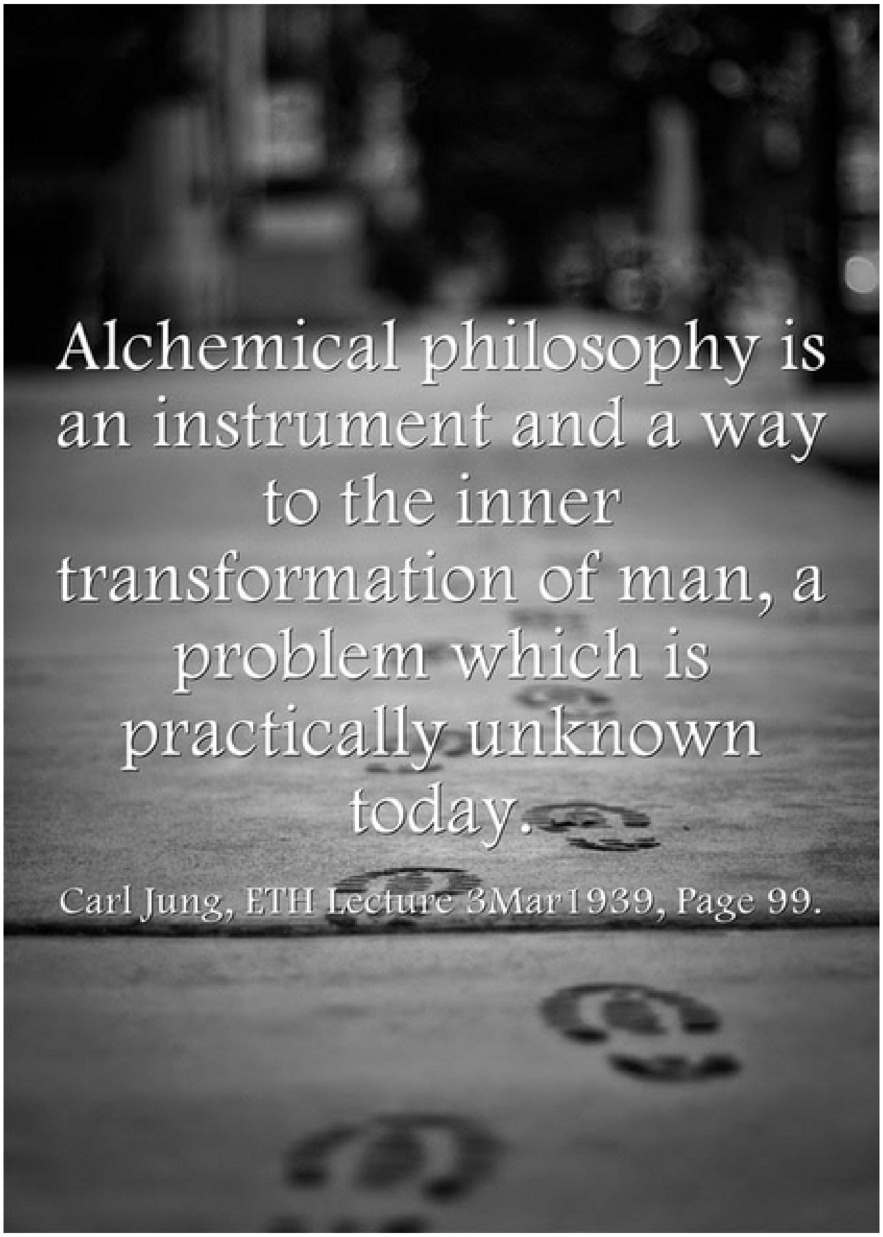
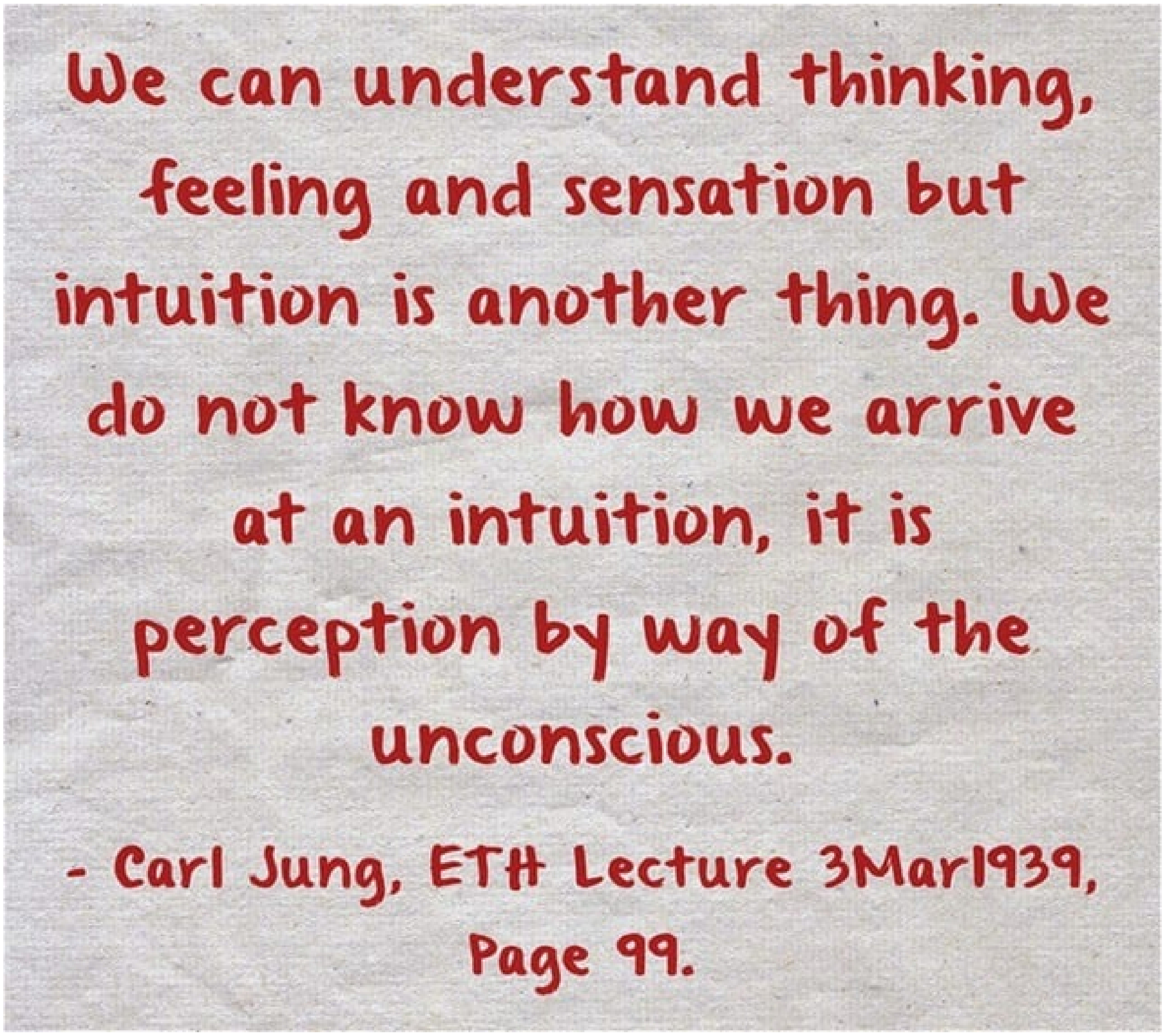


Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.



We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious.

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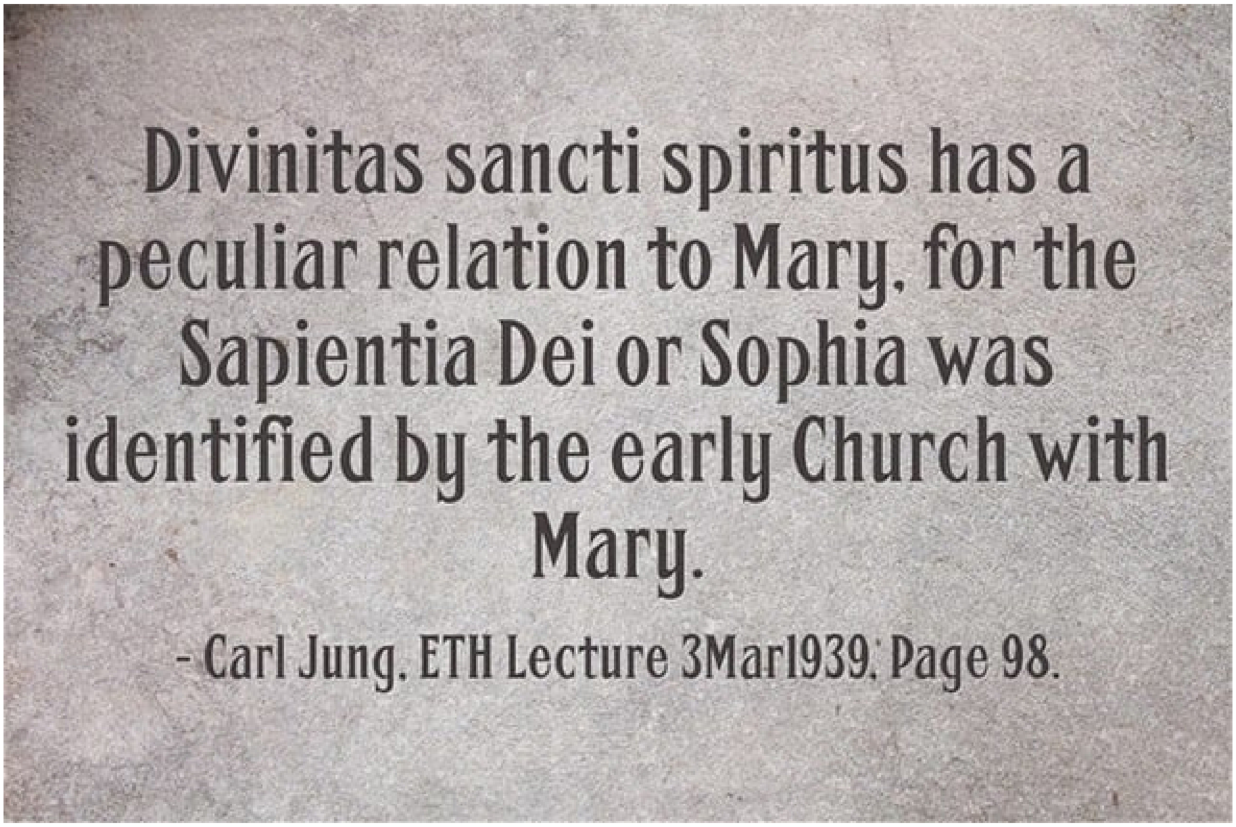

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary.

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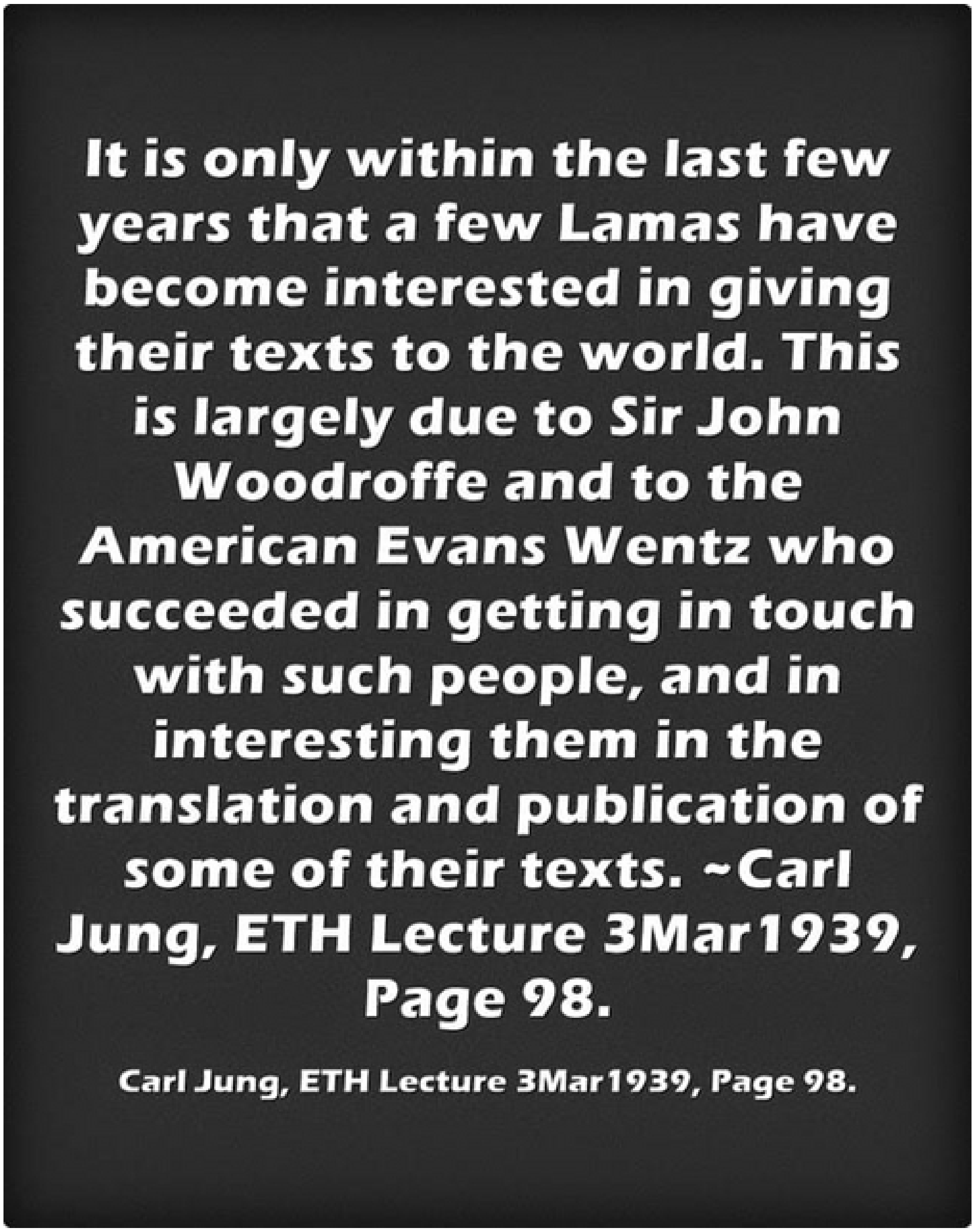

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. ~Carl Jung, ETH Lecture 3Mar1939, Page 98.

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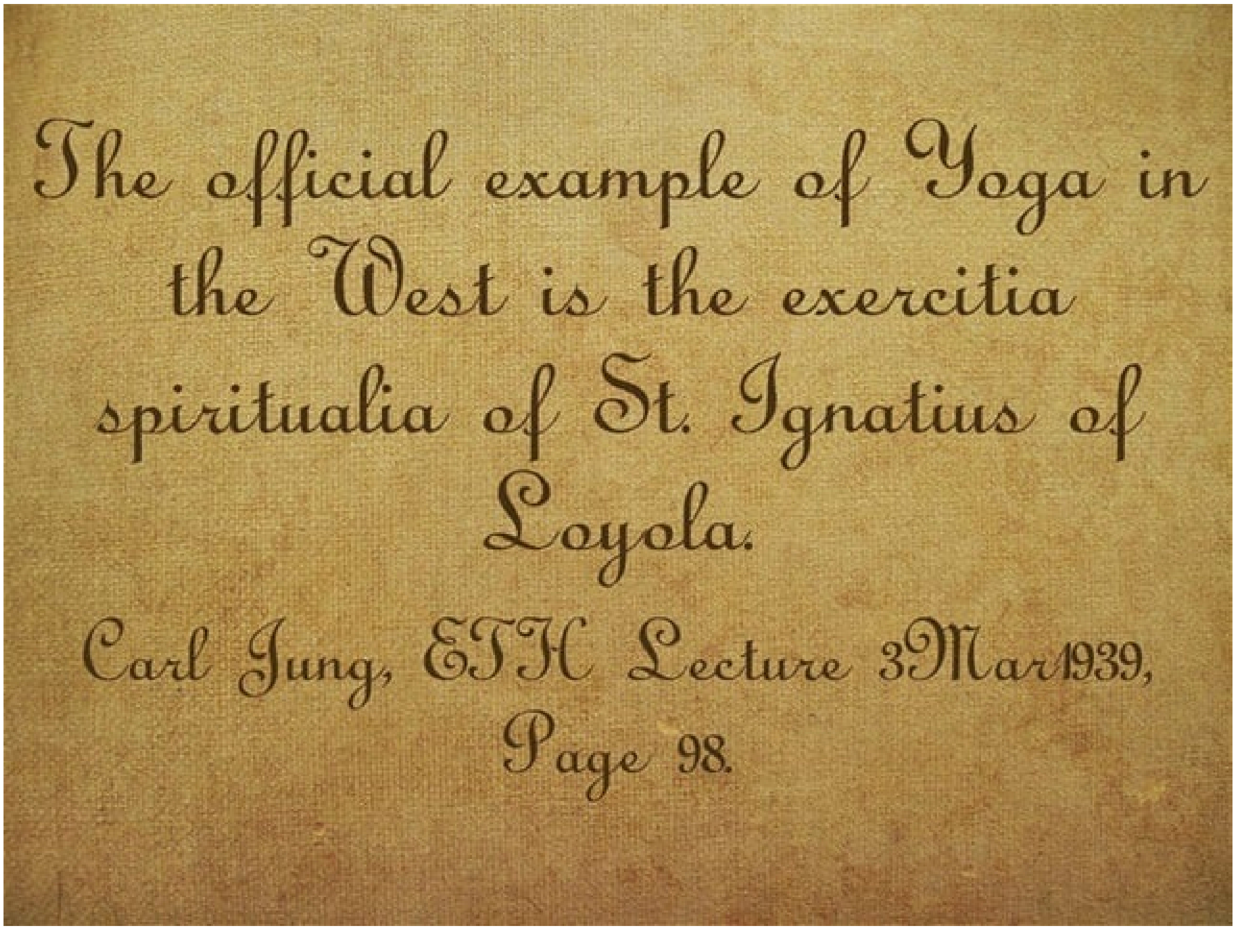

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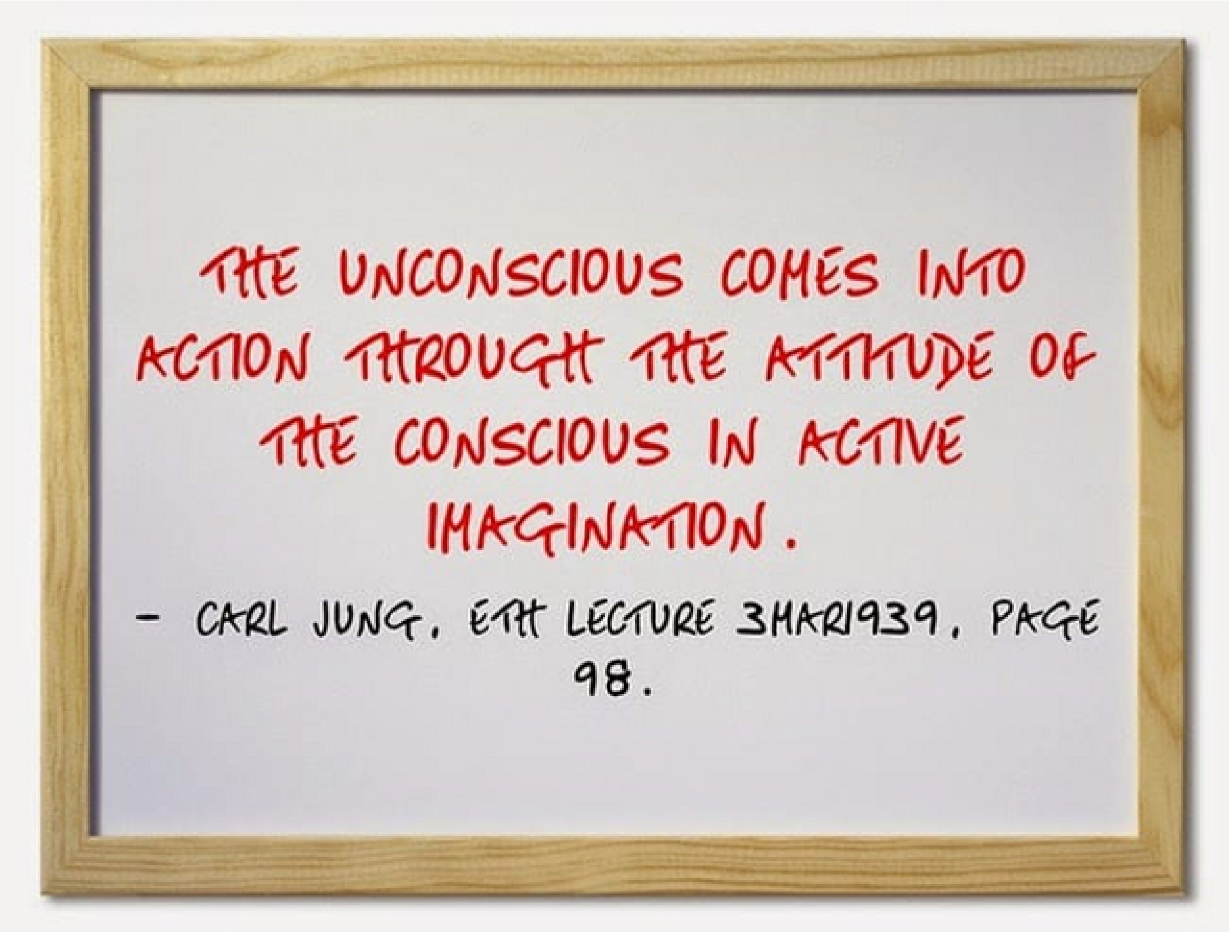

THE UNCONSCIOUS COMES INTO ACTION THROUGH THE ATTITUDE OF THE CONSCIOUS IN ACTIVE IMAGINATION.

– CARL JUNG, ETH LECTURE 3MAR1939, PAGE 98.

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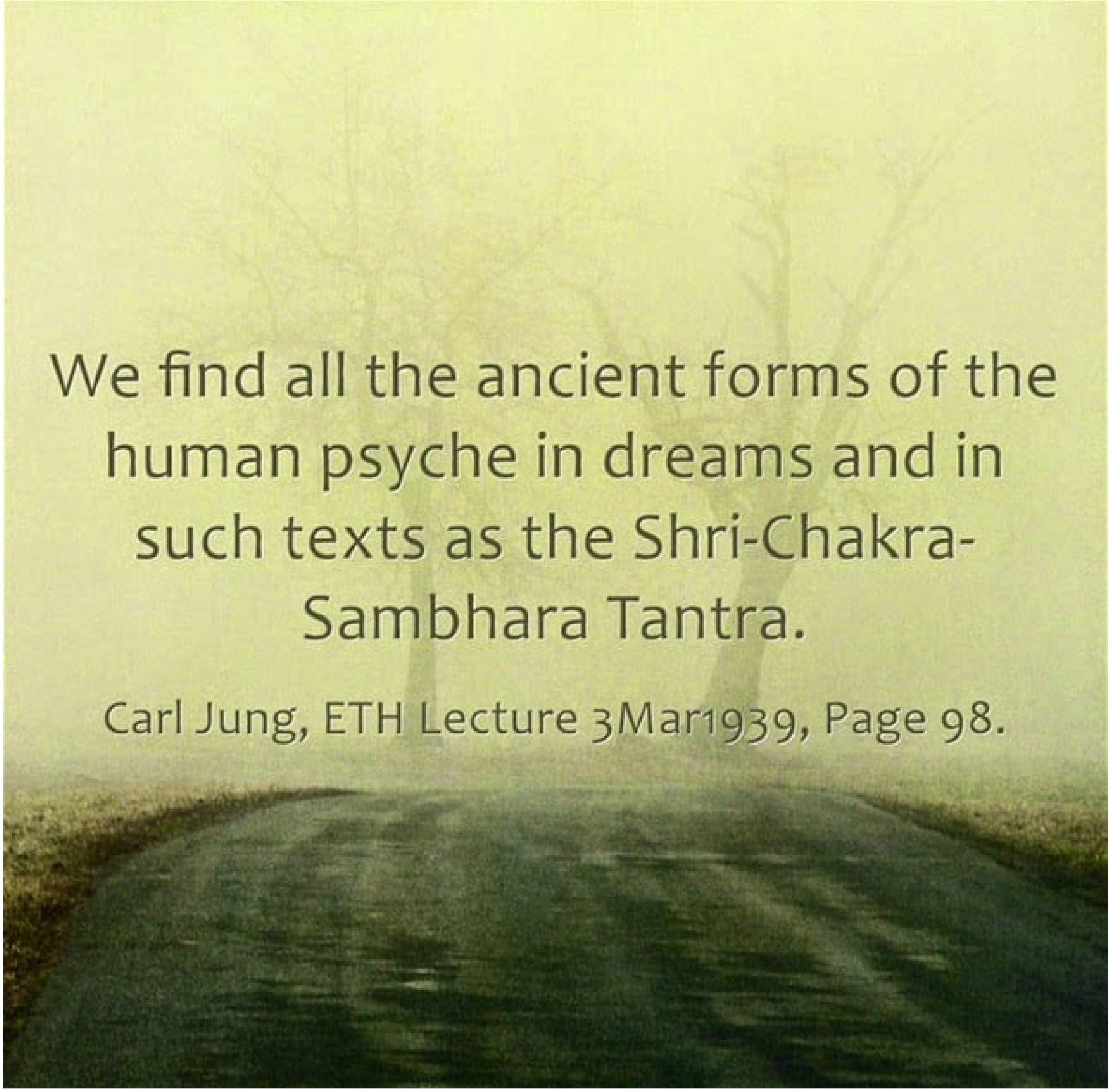
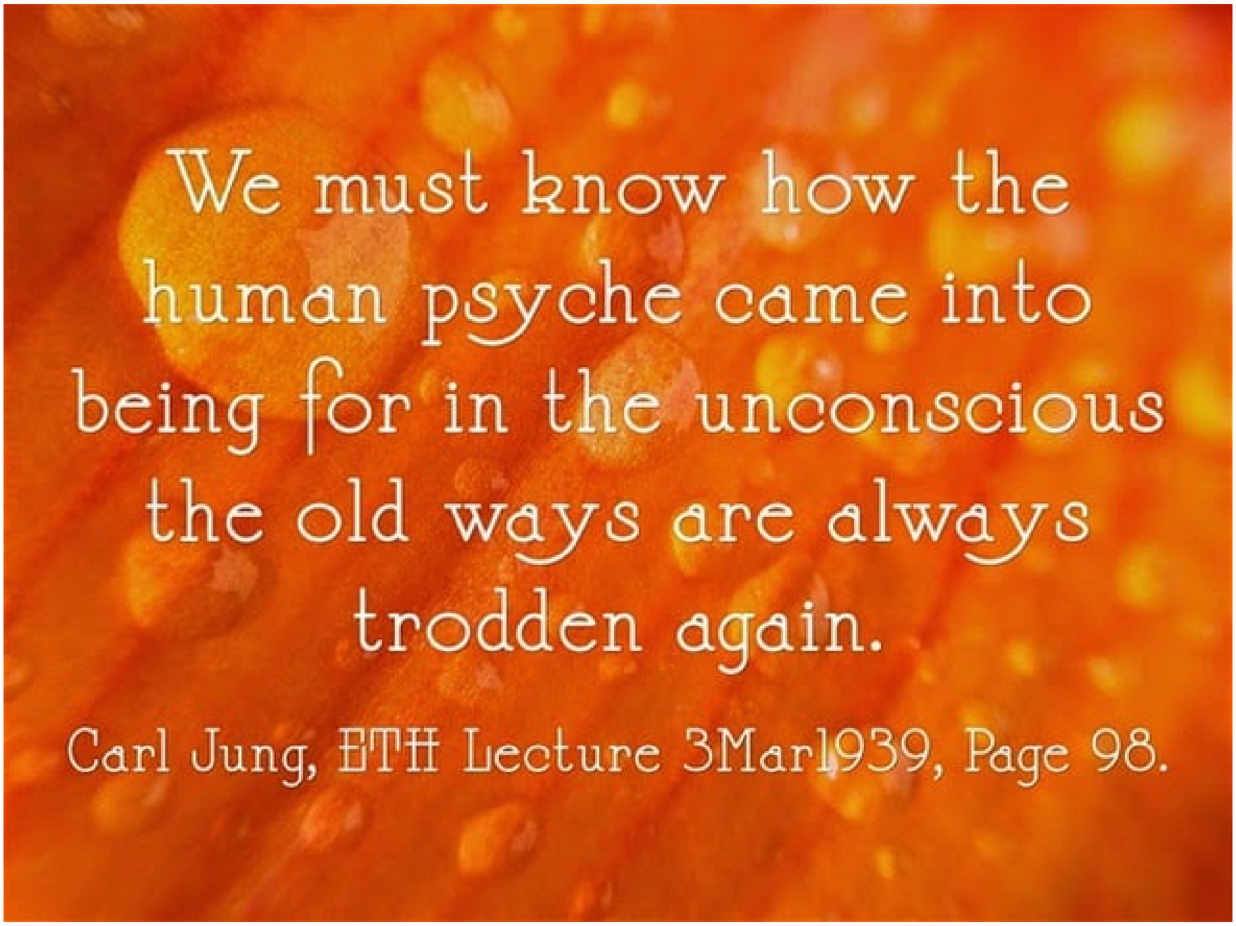


We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra.
Carl Jung, ETH Lecture 3Mar1939, Page 98.



We must know how the human psyche came into being for in the unconscious the old ways are always trodden again.

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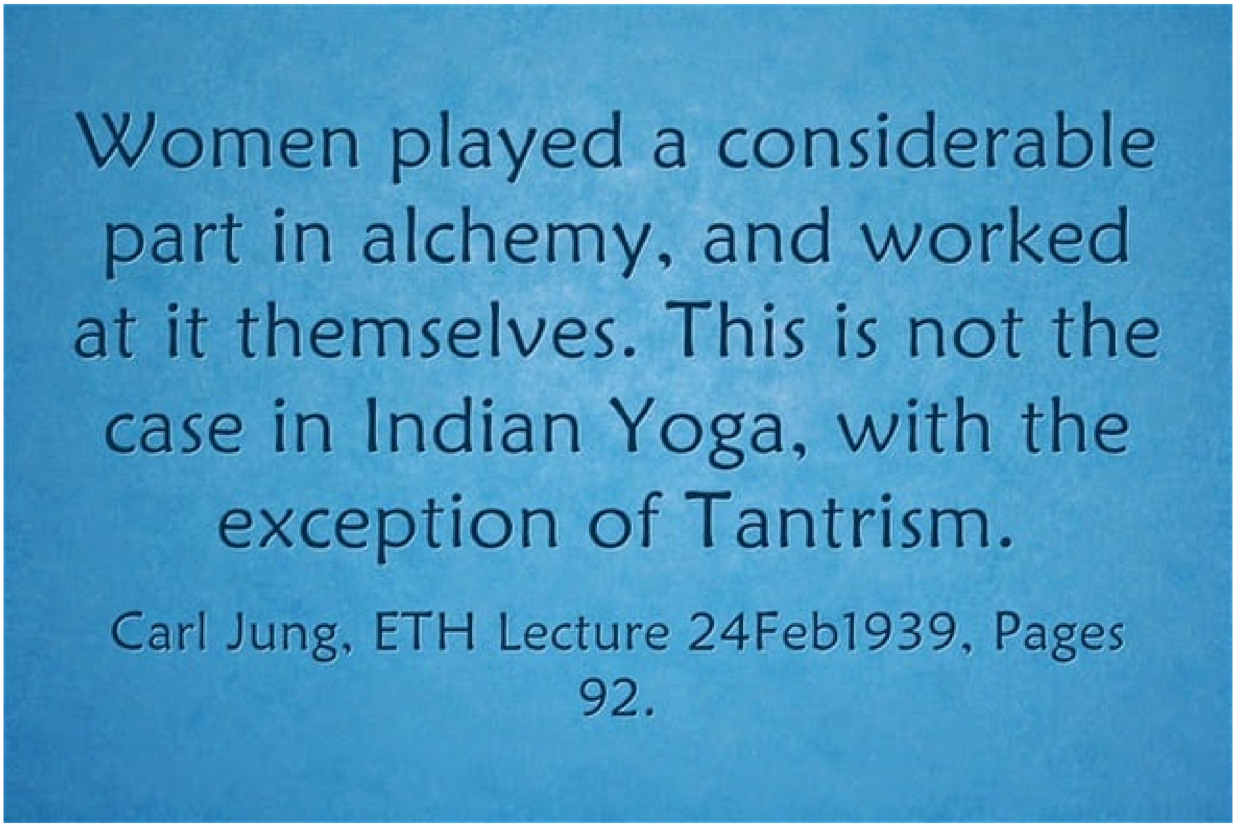

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism.

Carl Jung, ETH Lecture 24Feb1939, Pages 92.

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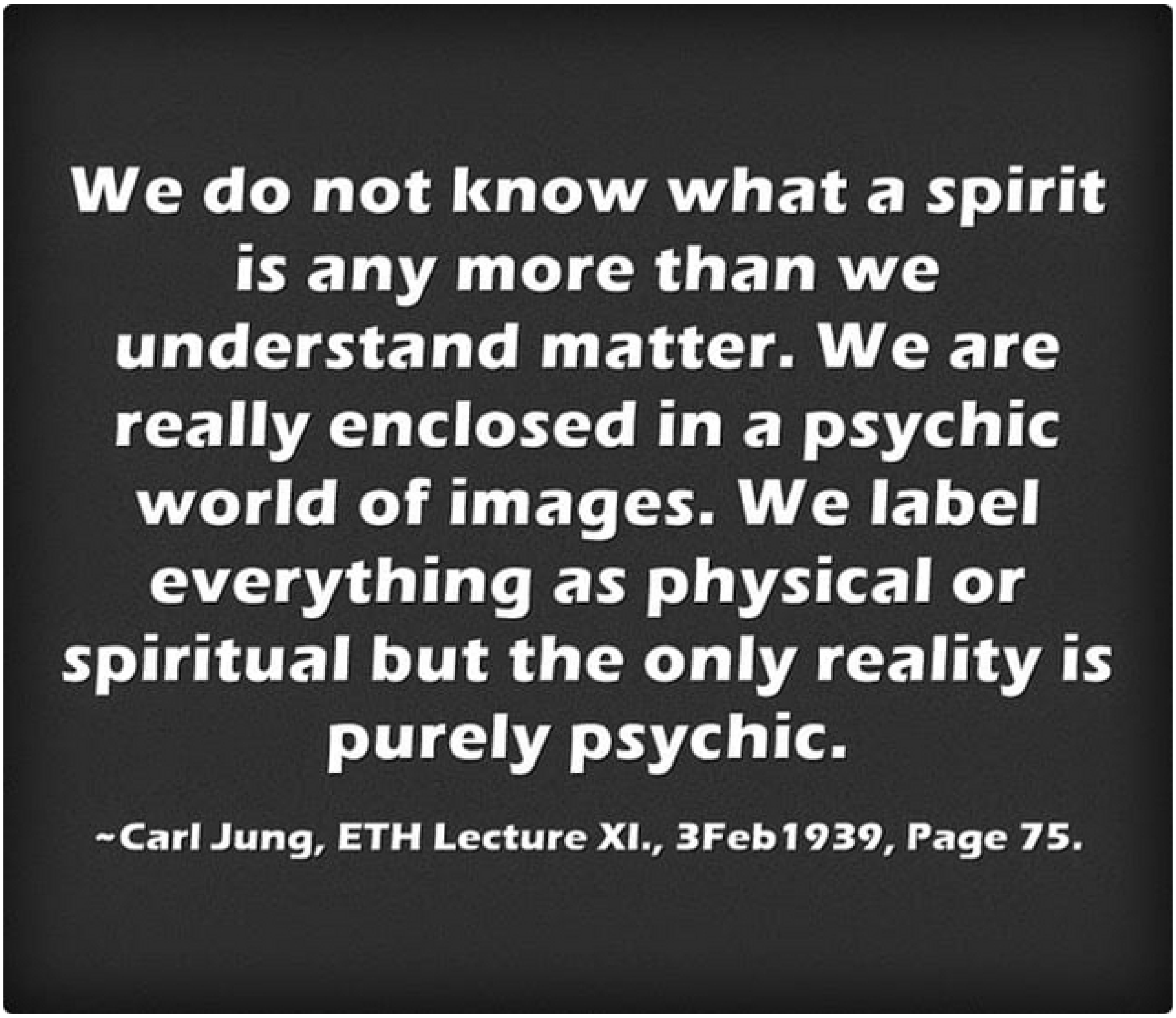

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic.

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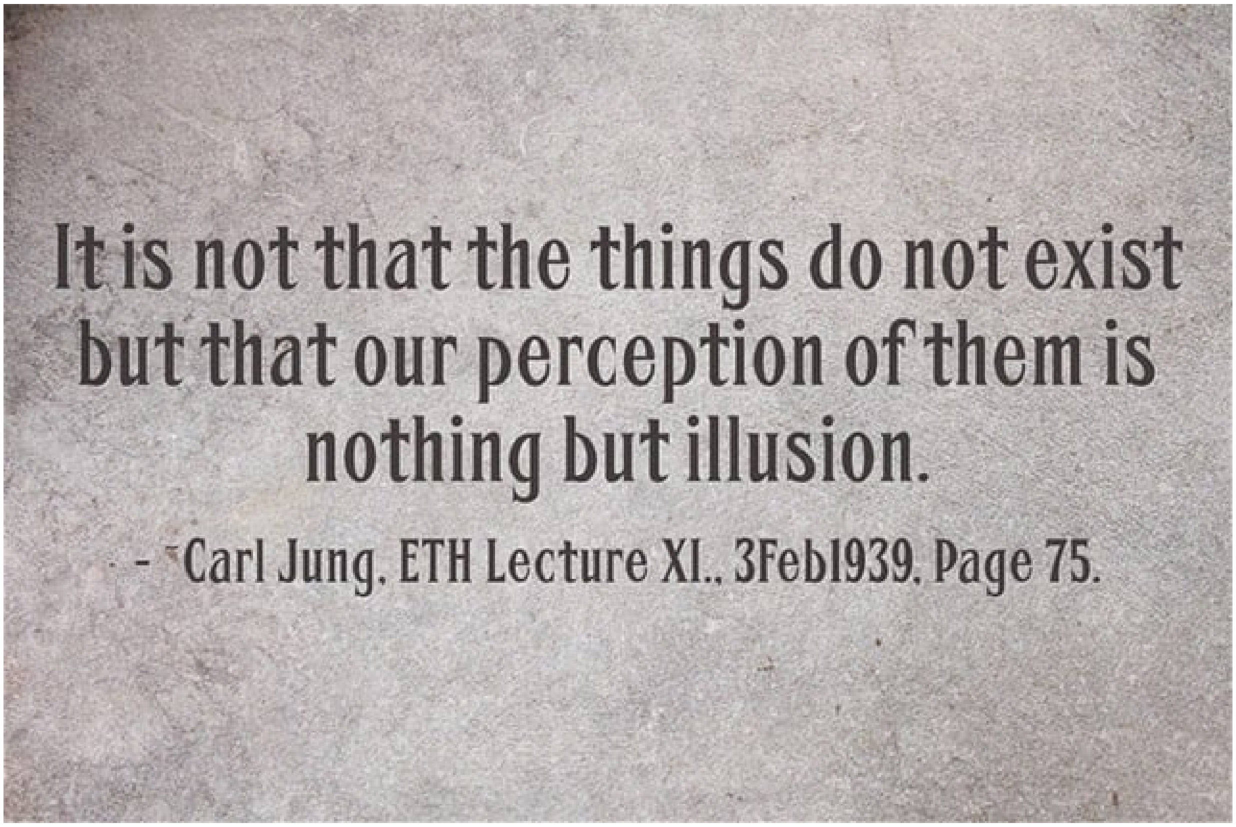

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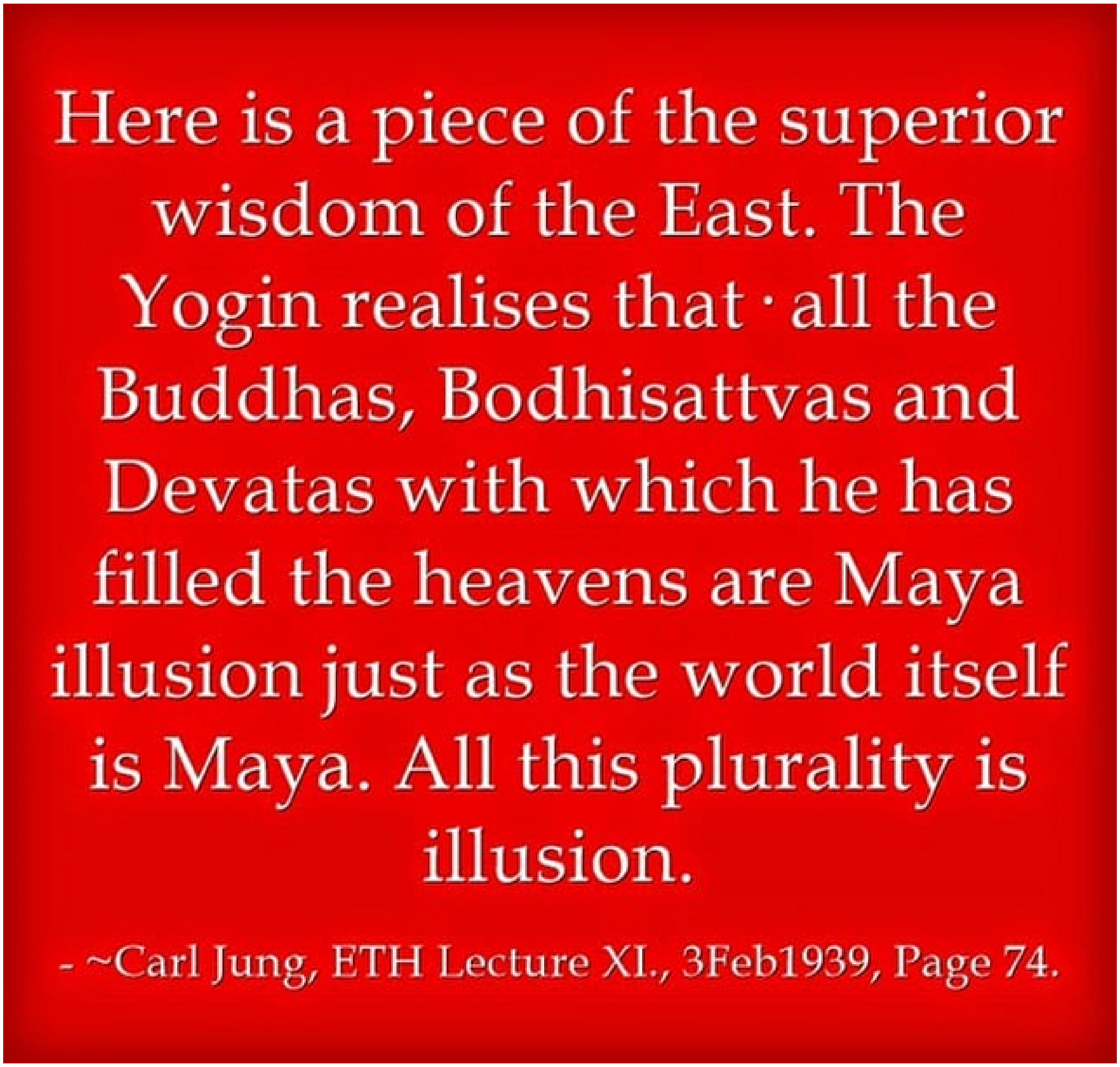

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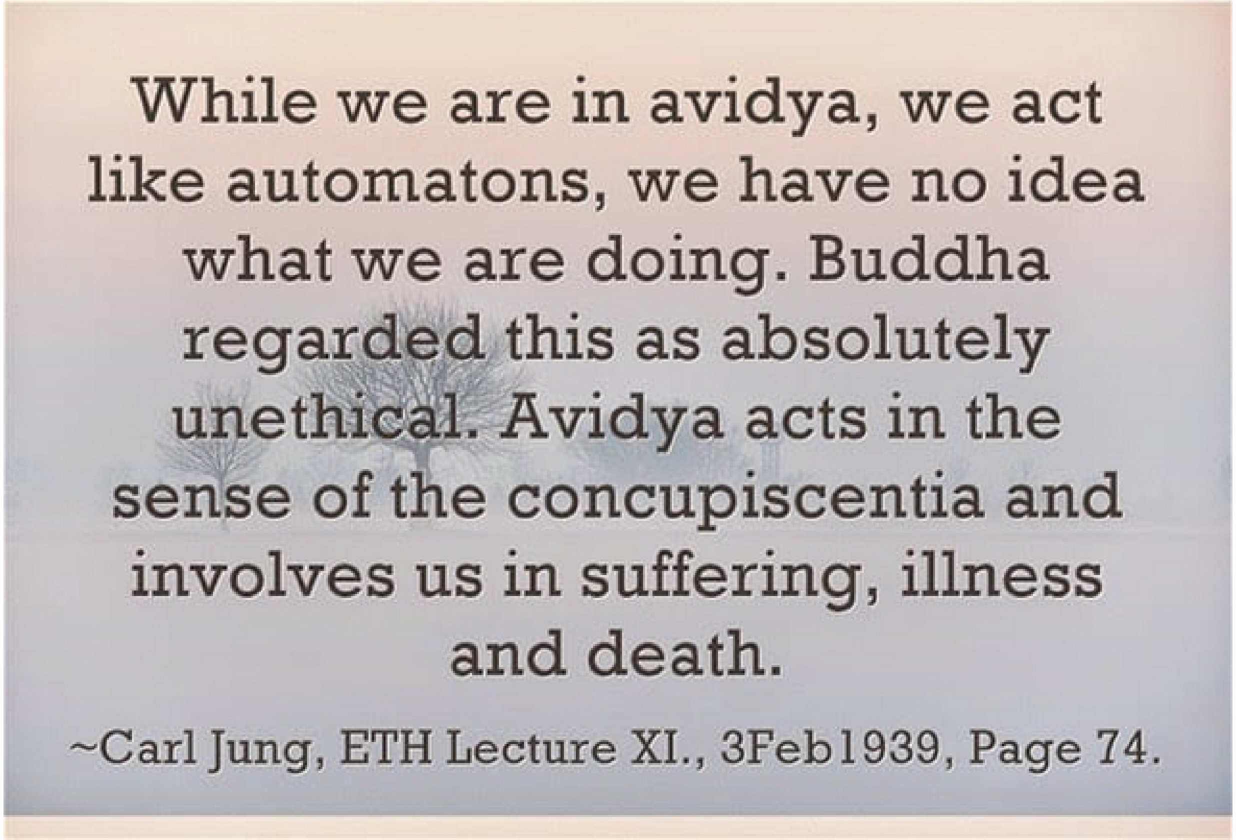

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death.

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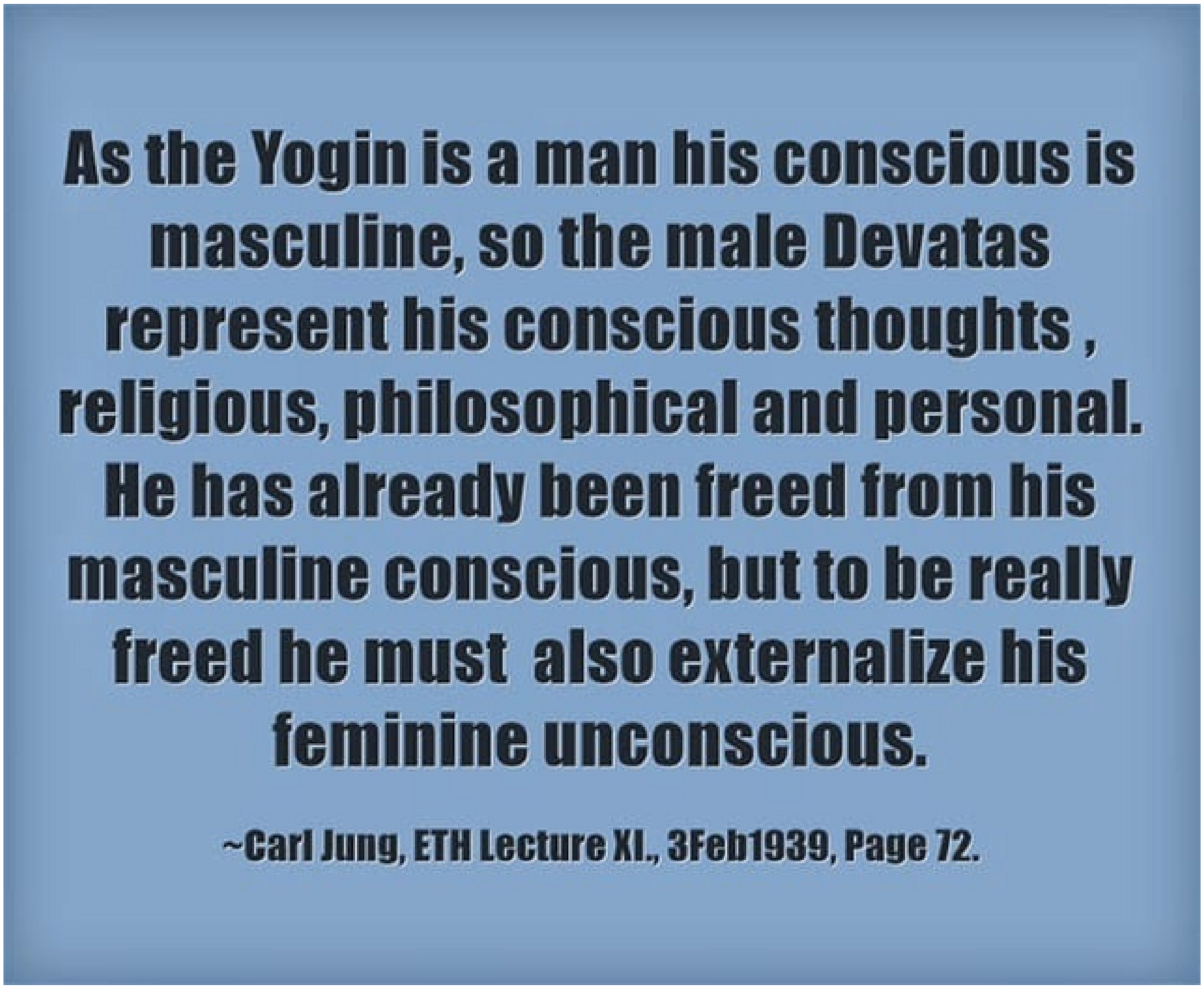

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious.

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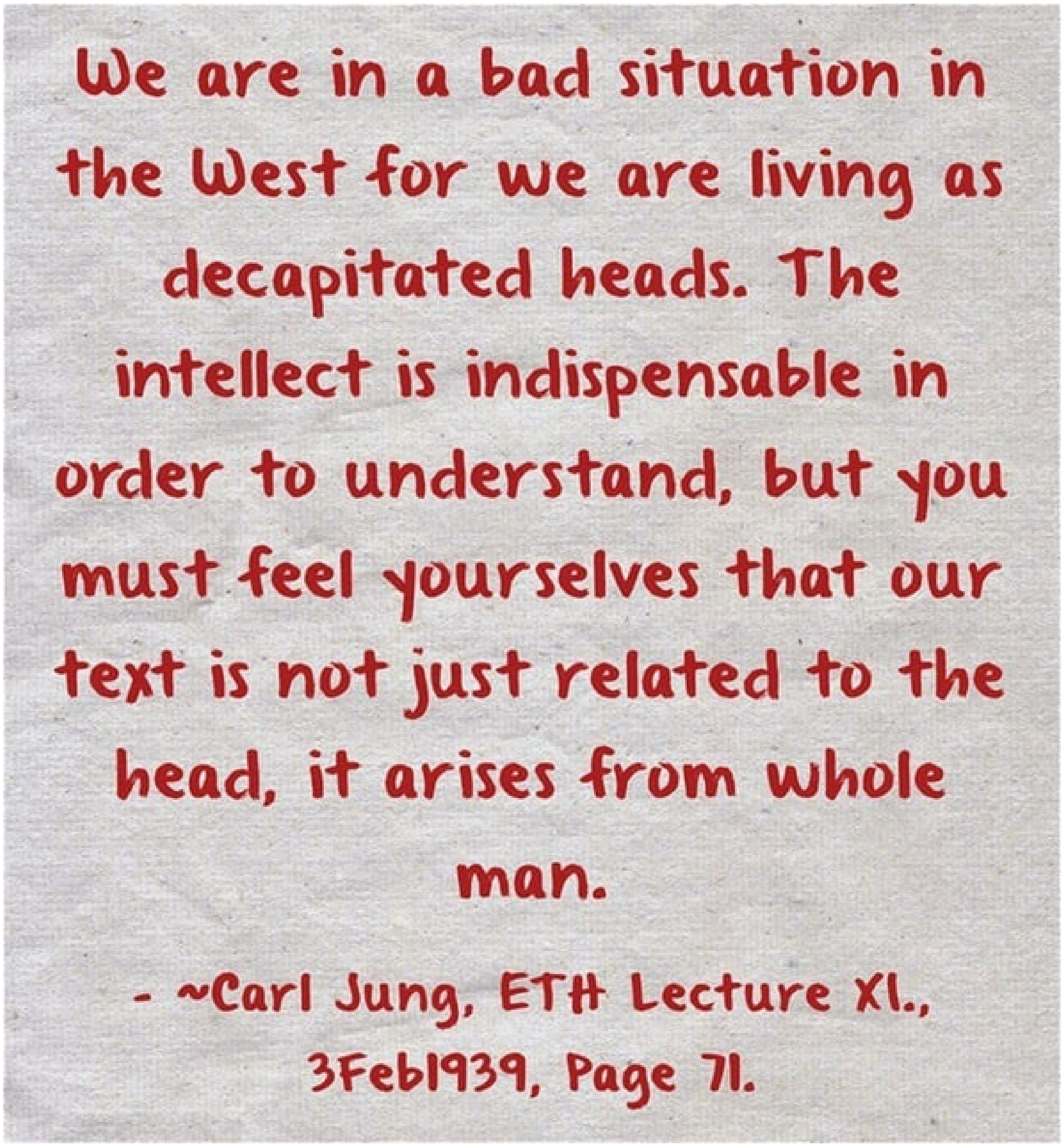

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man.

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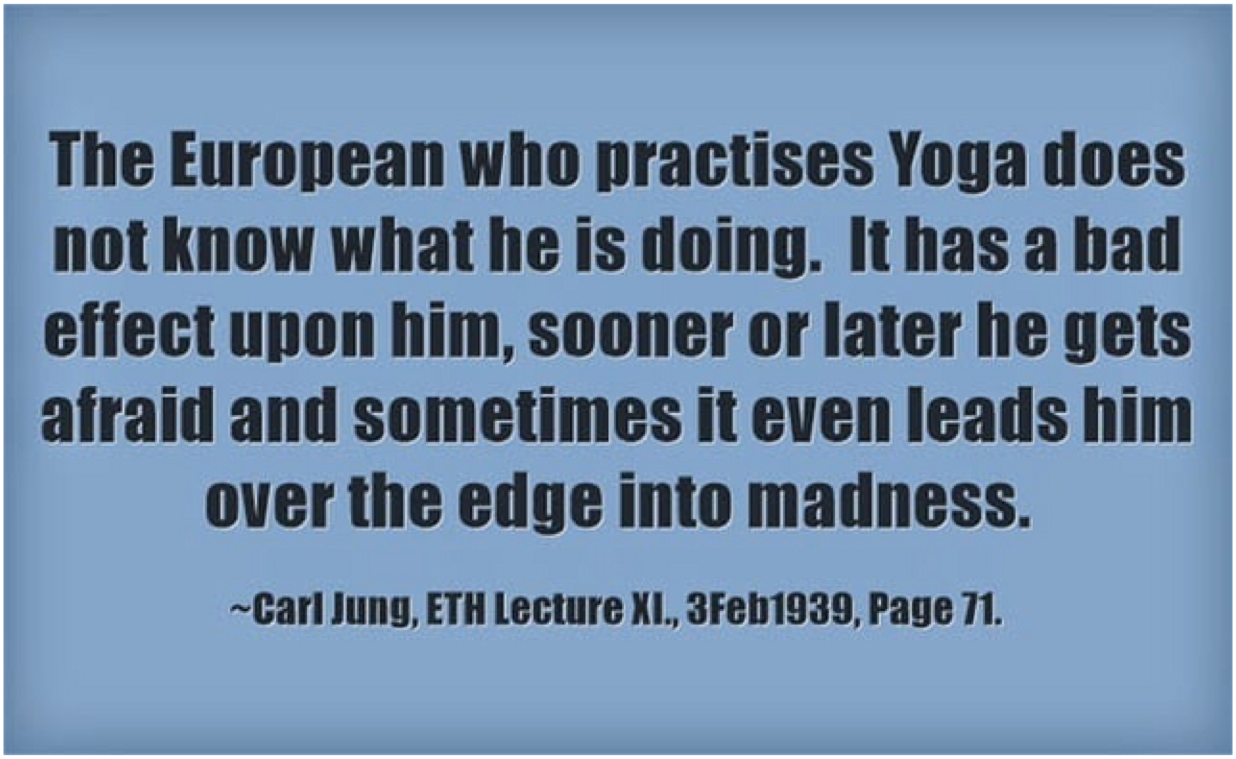

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness.

~Carl Jung, ETH Lecture XI., 3Feb1939, Page 71.

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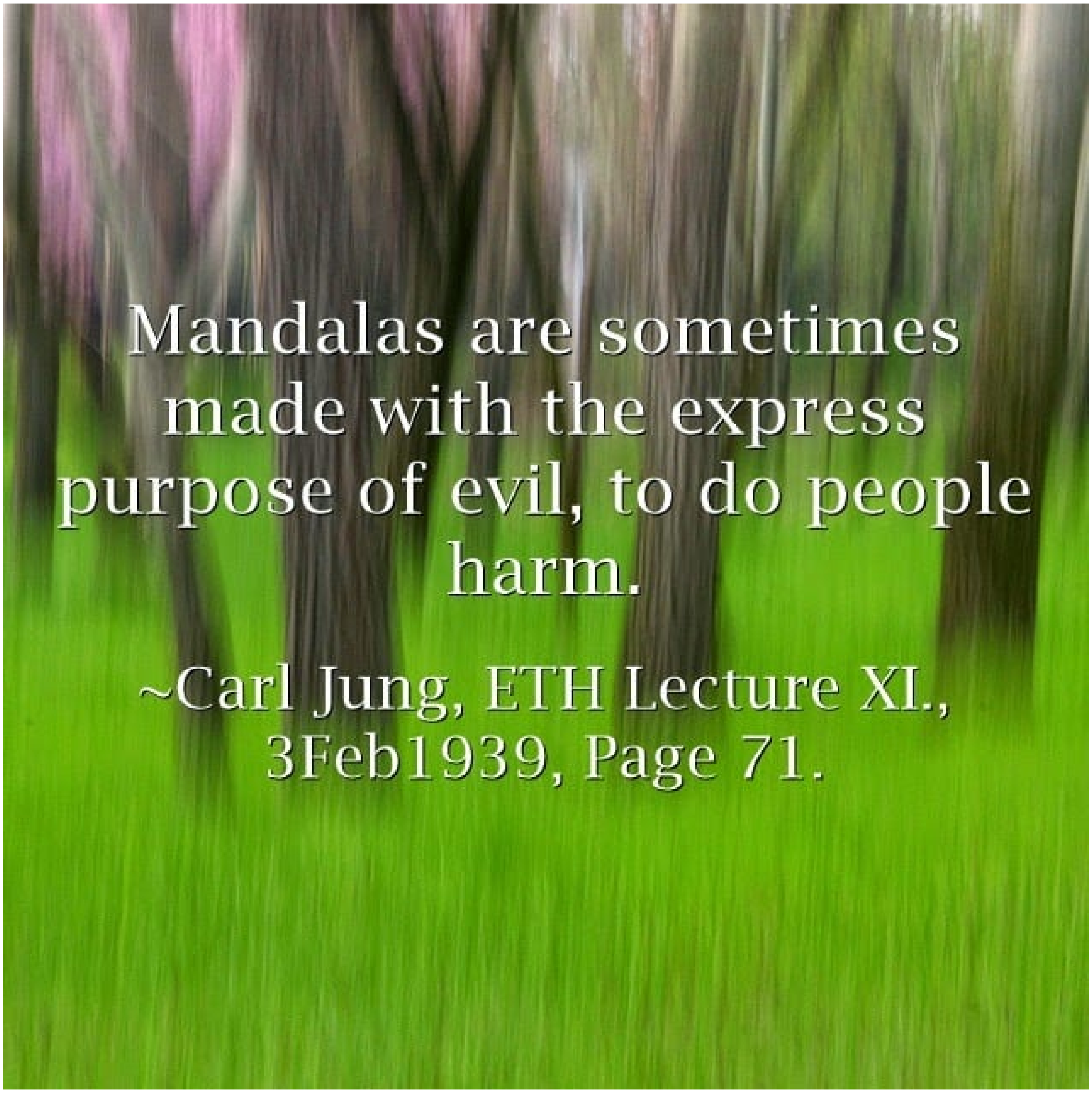
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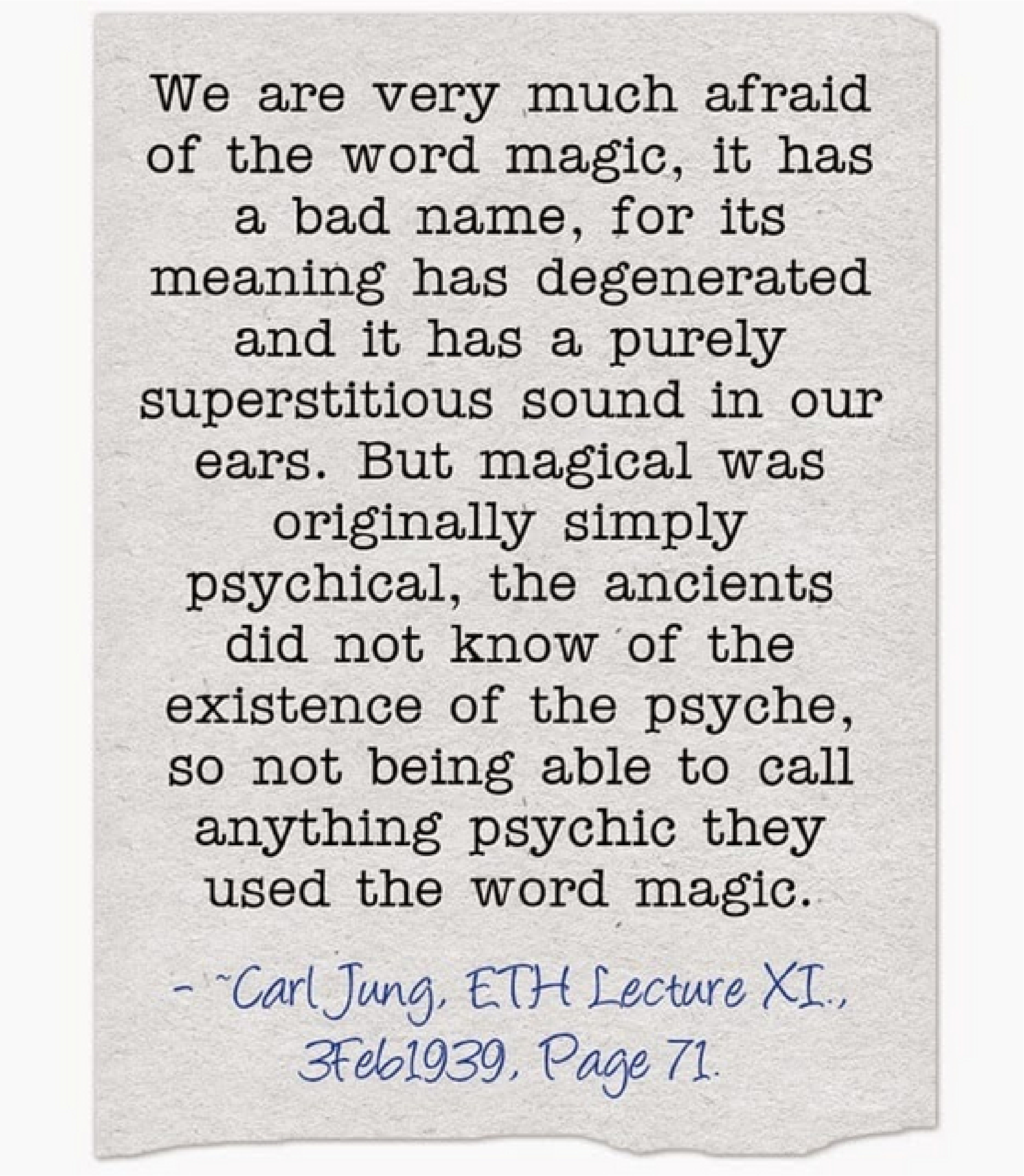

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic.

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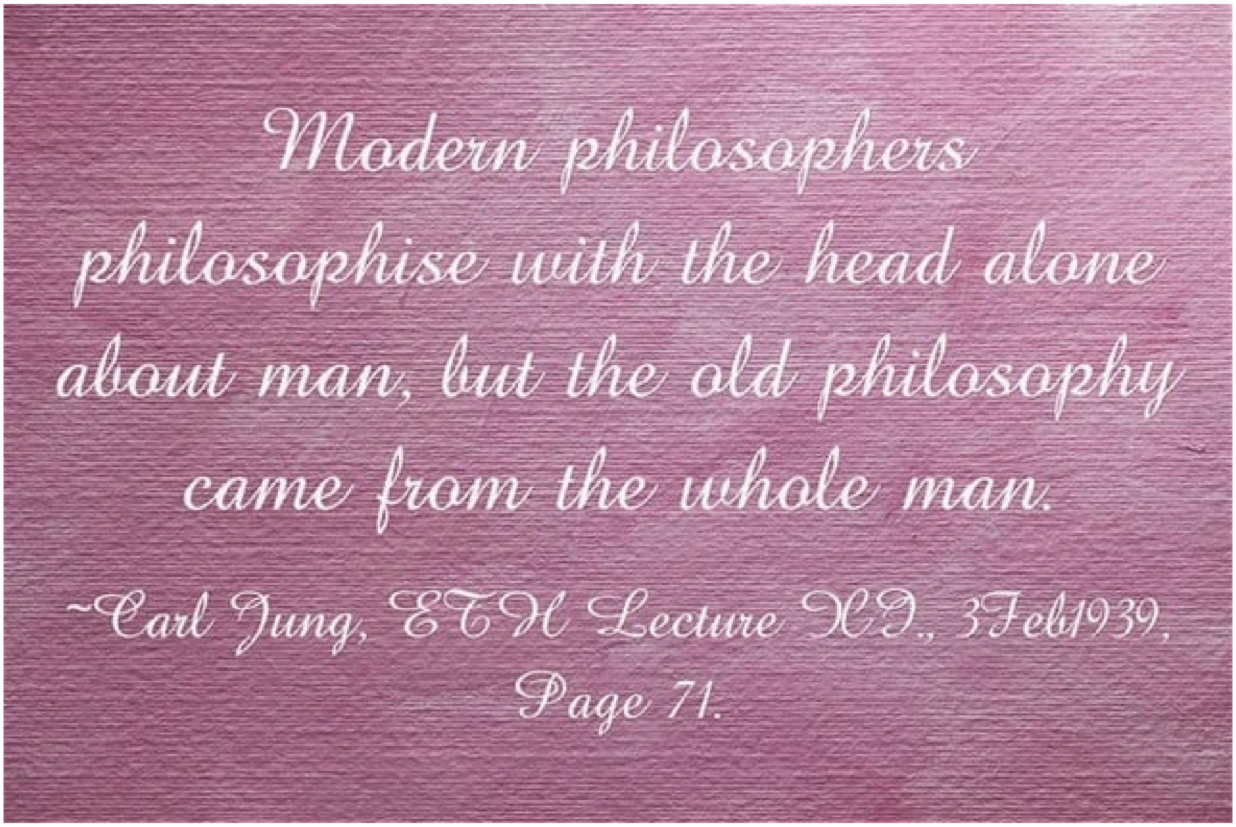

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man.

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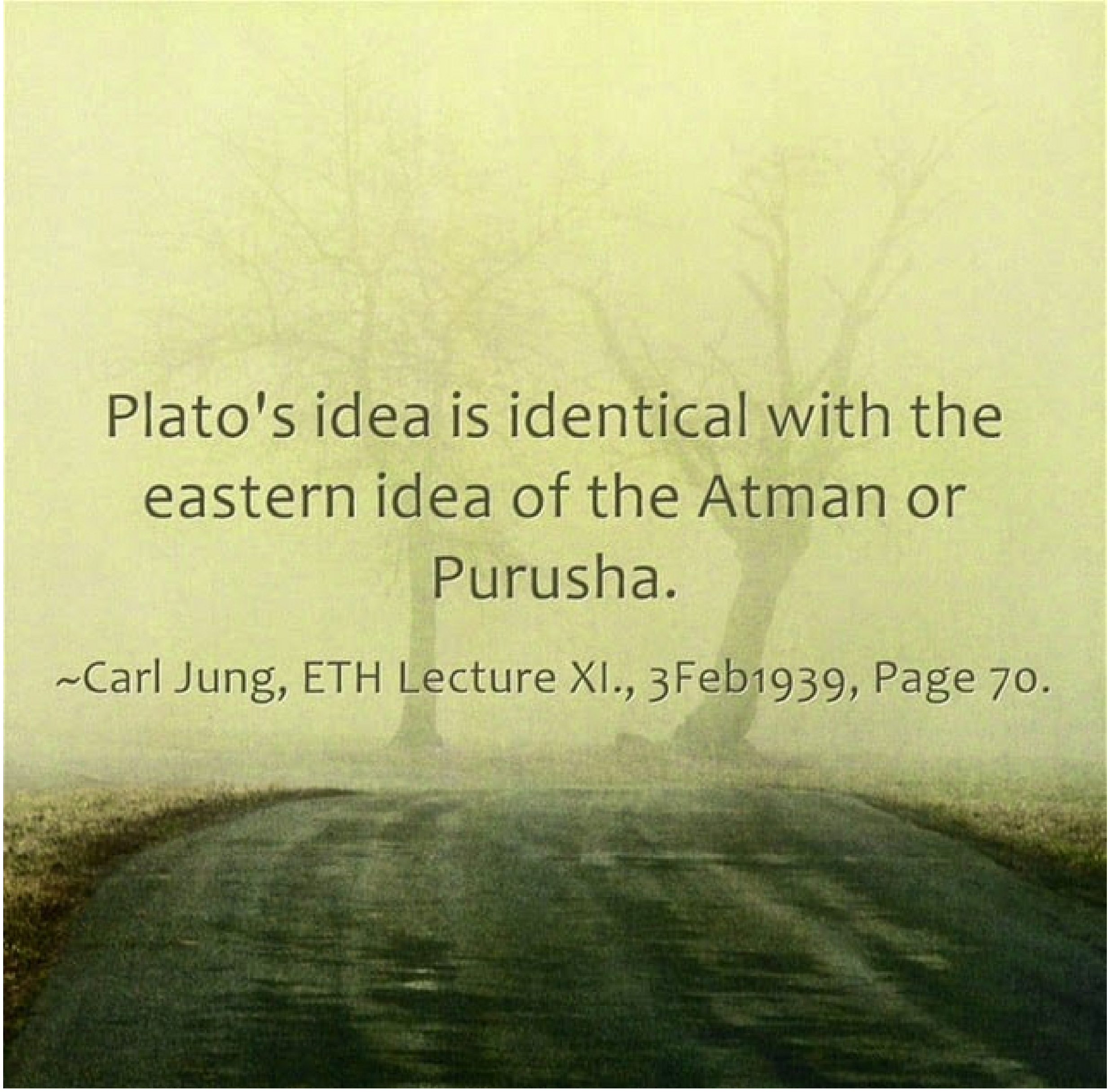
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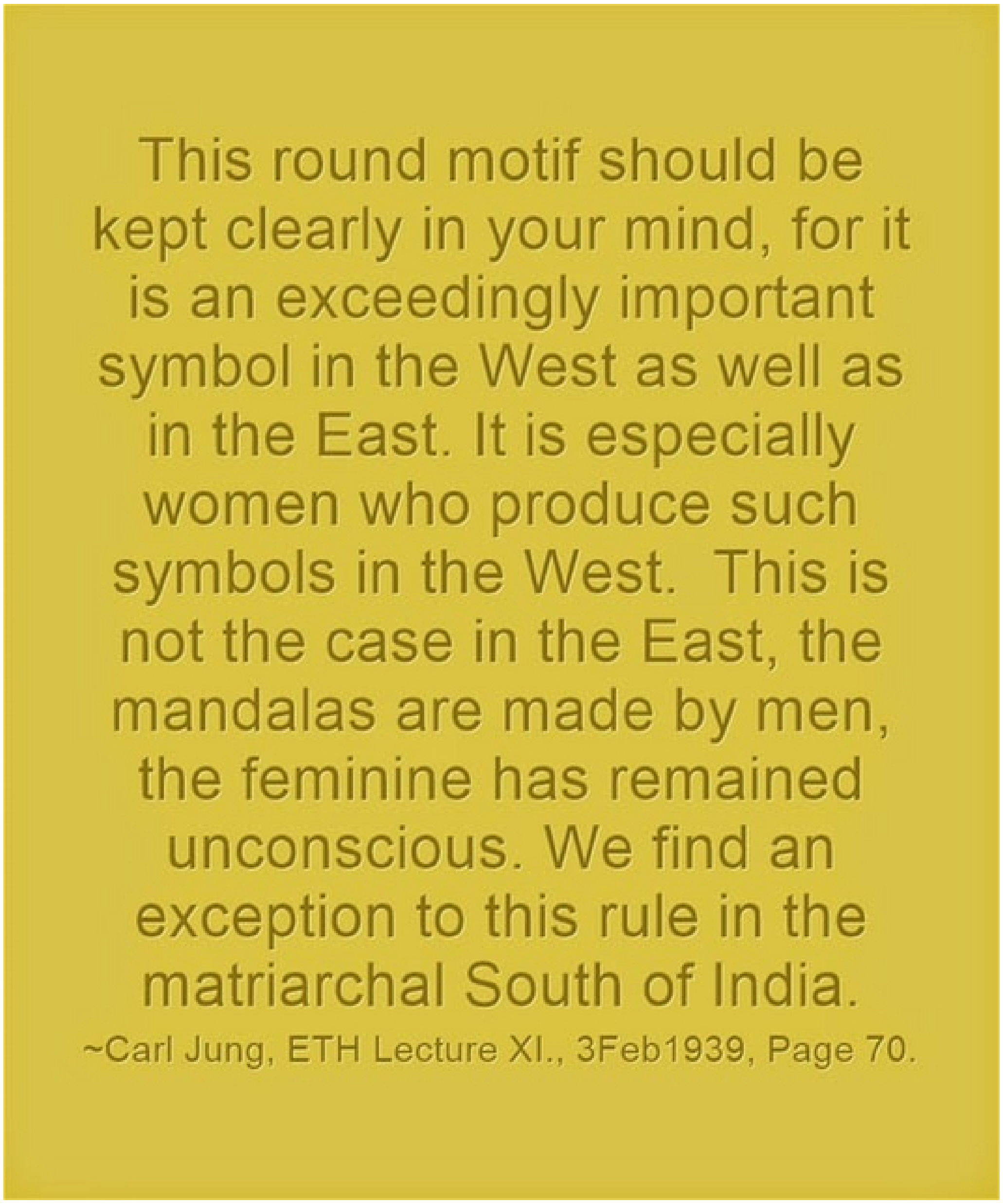

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India.

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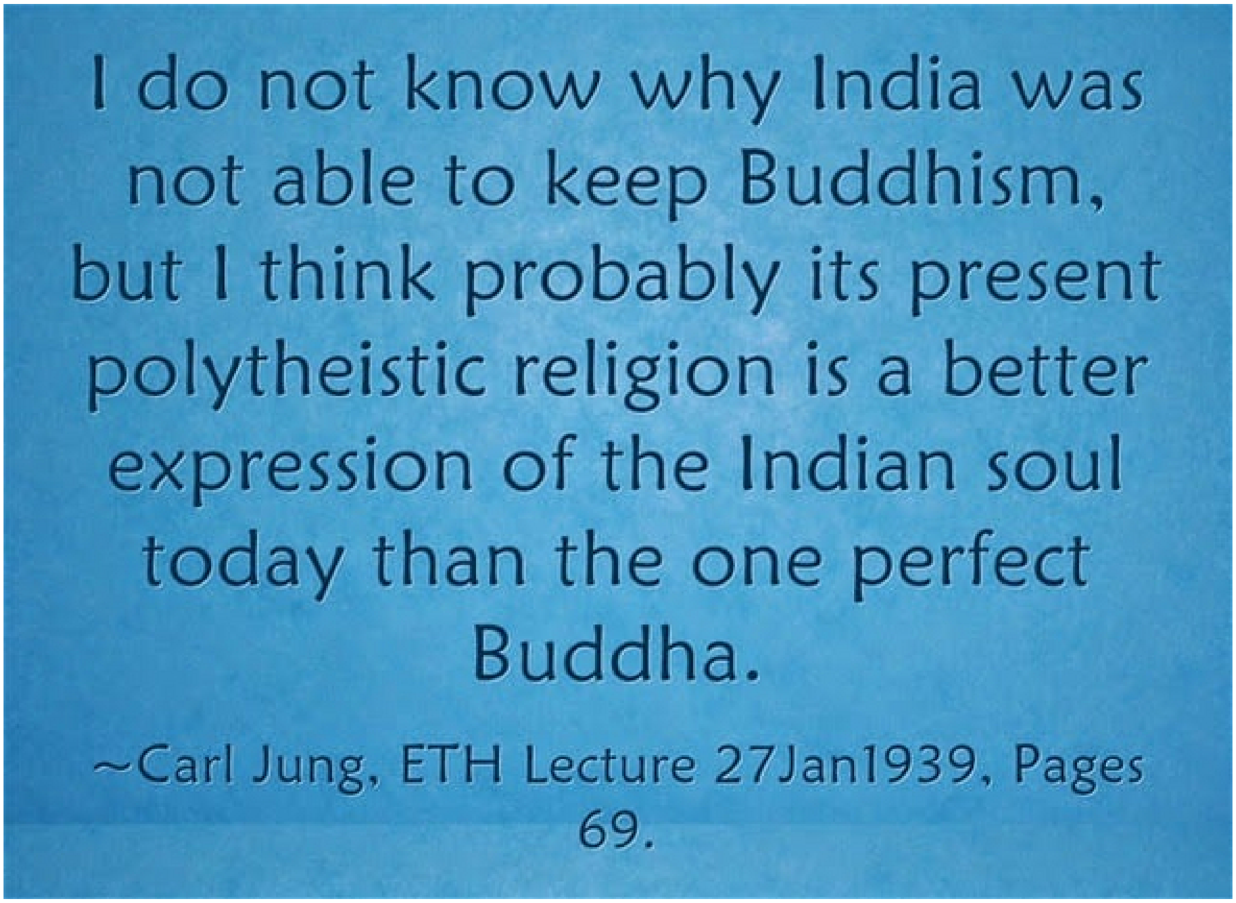

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha.

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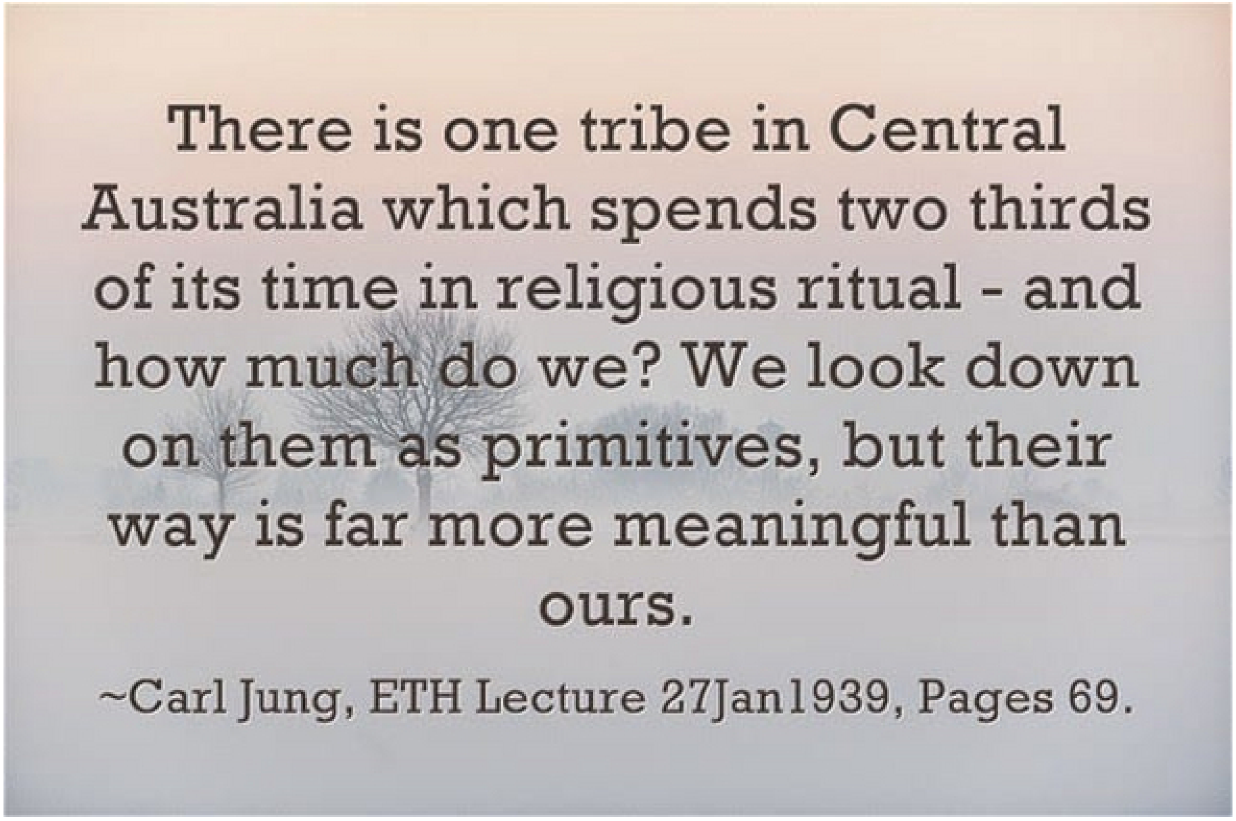

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours.

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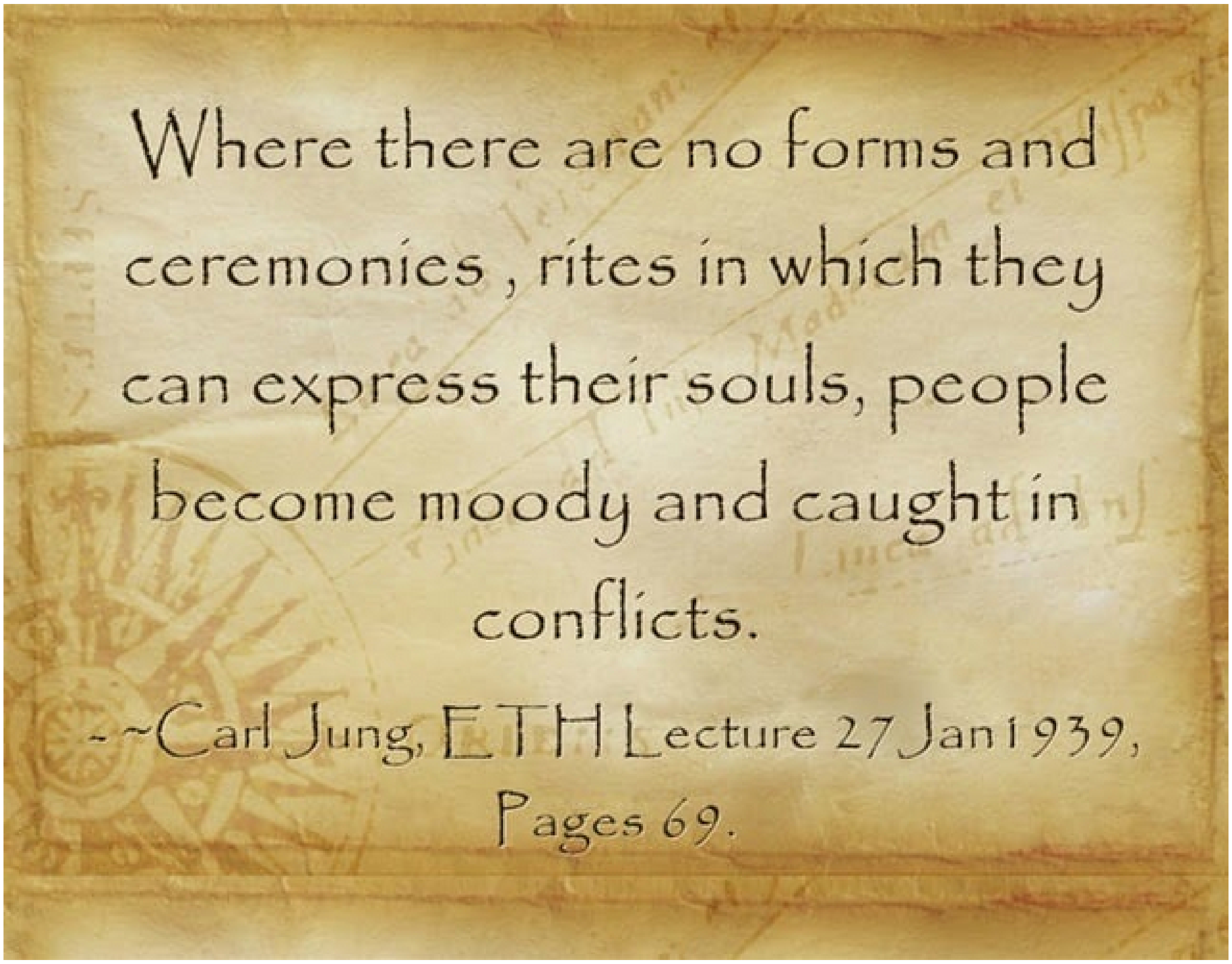

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts.

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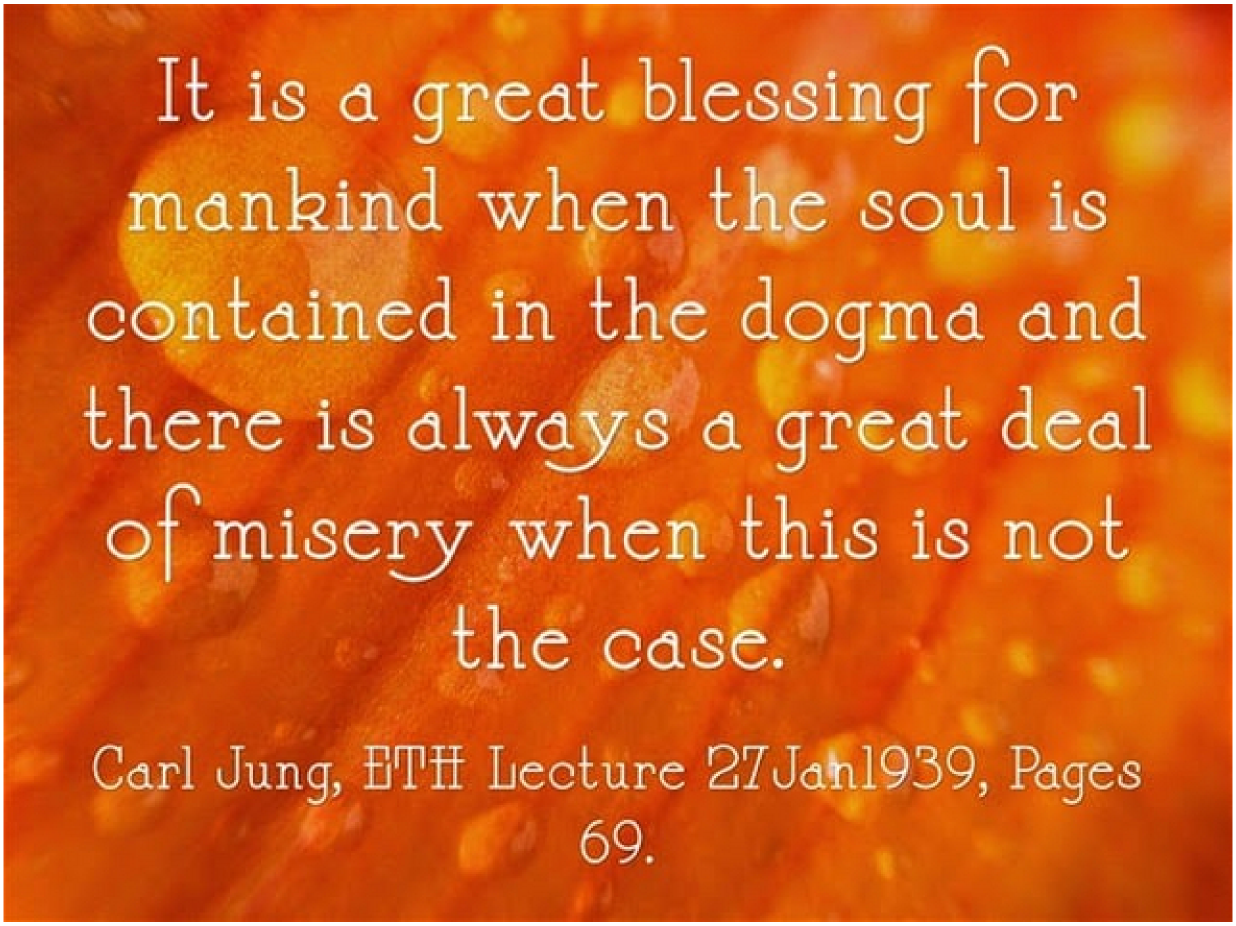

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case.

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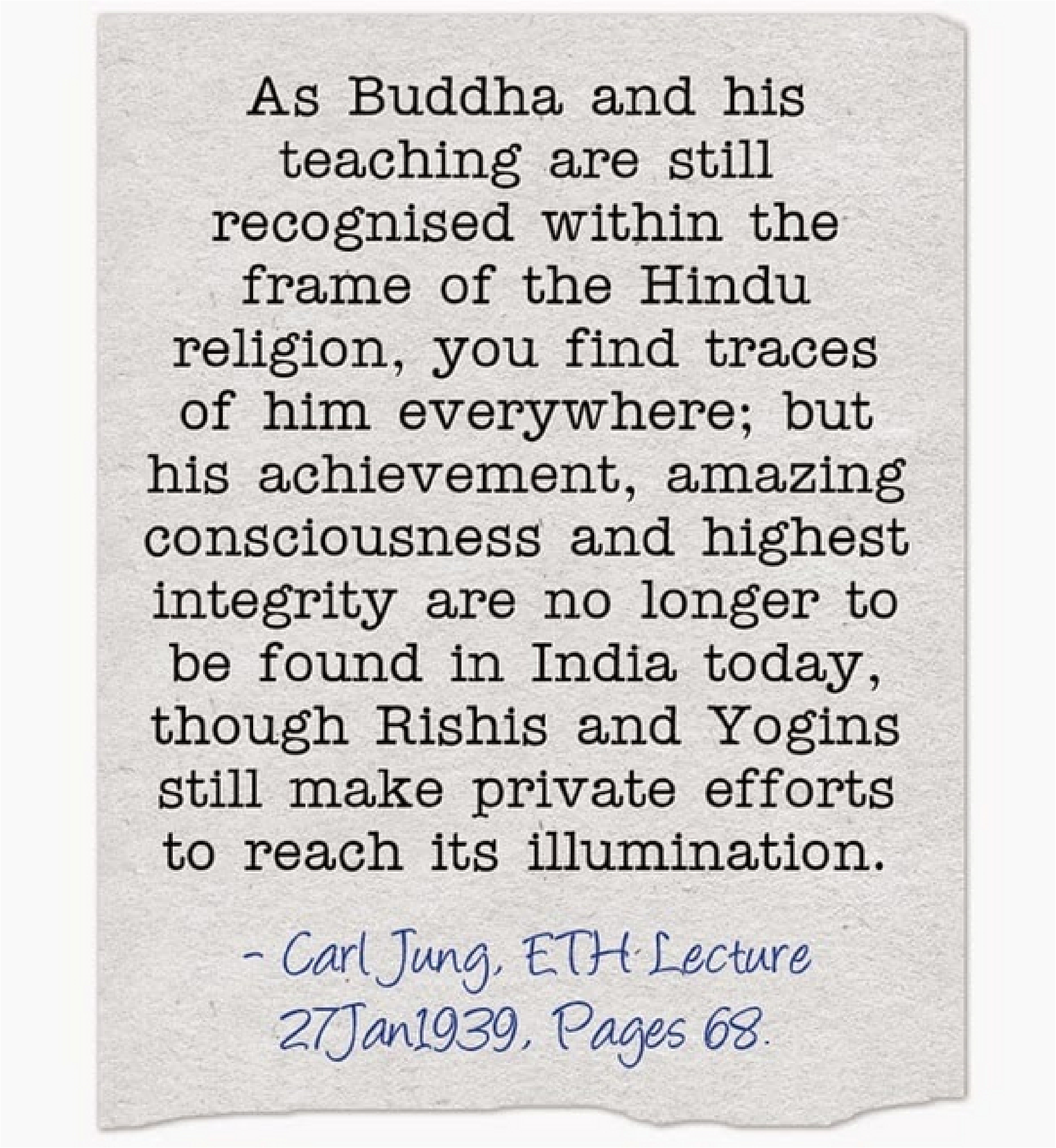

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination.

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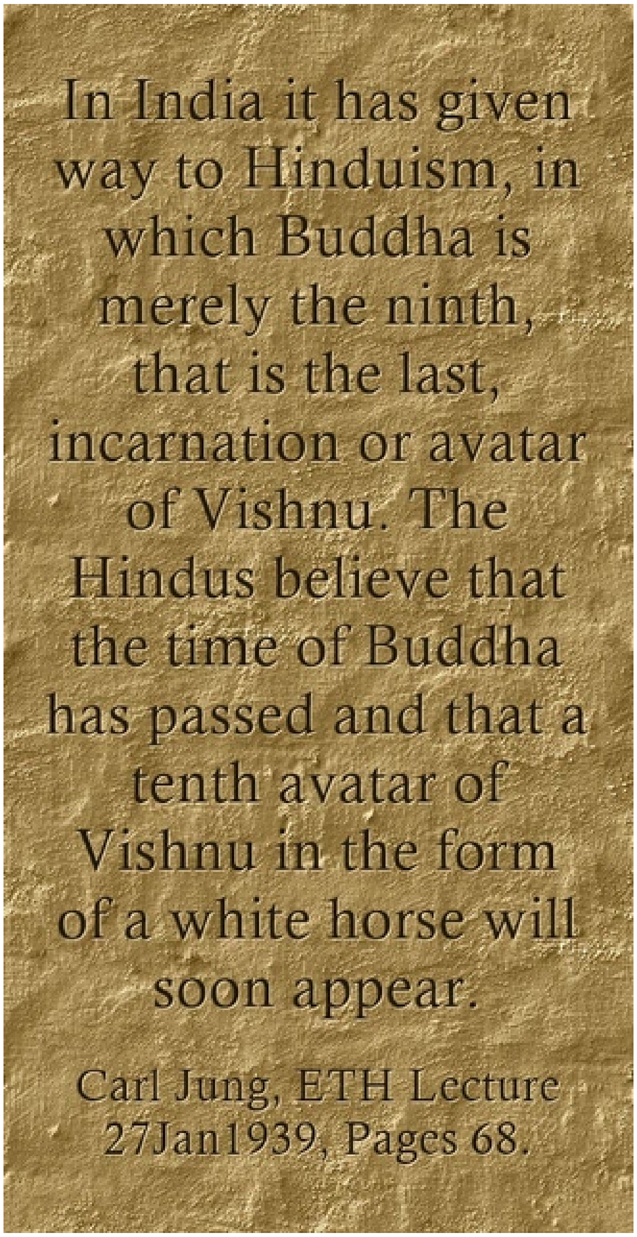

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear.

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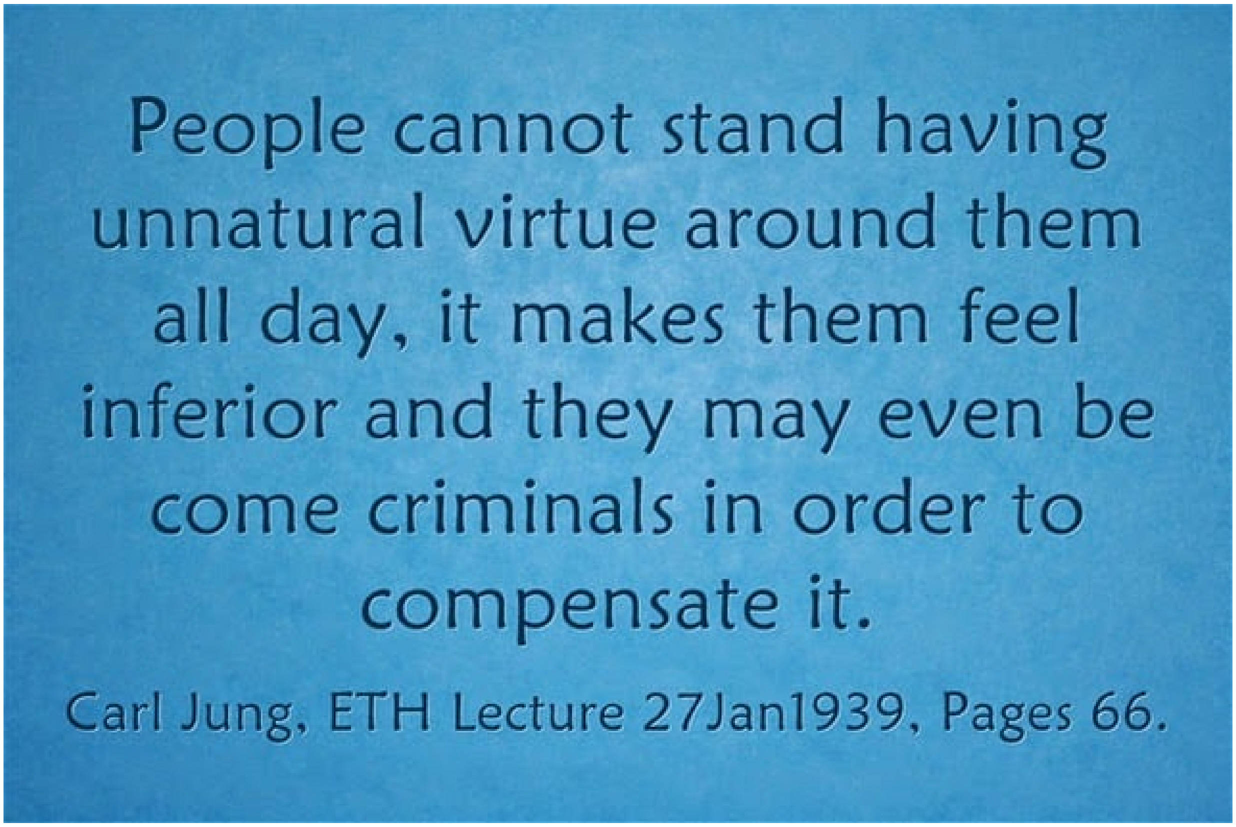

People cannot stand having
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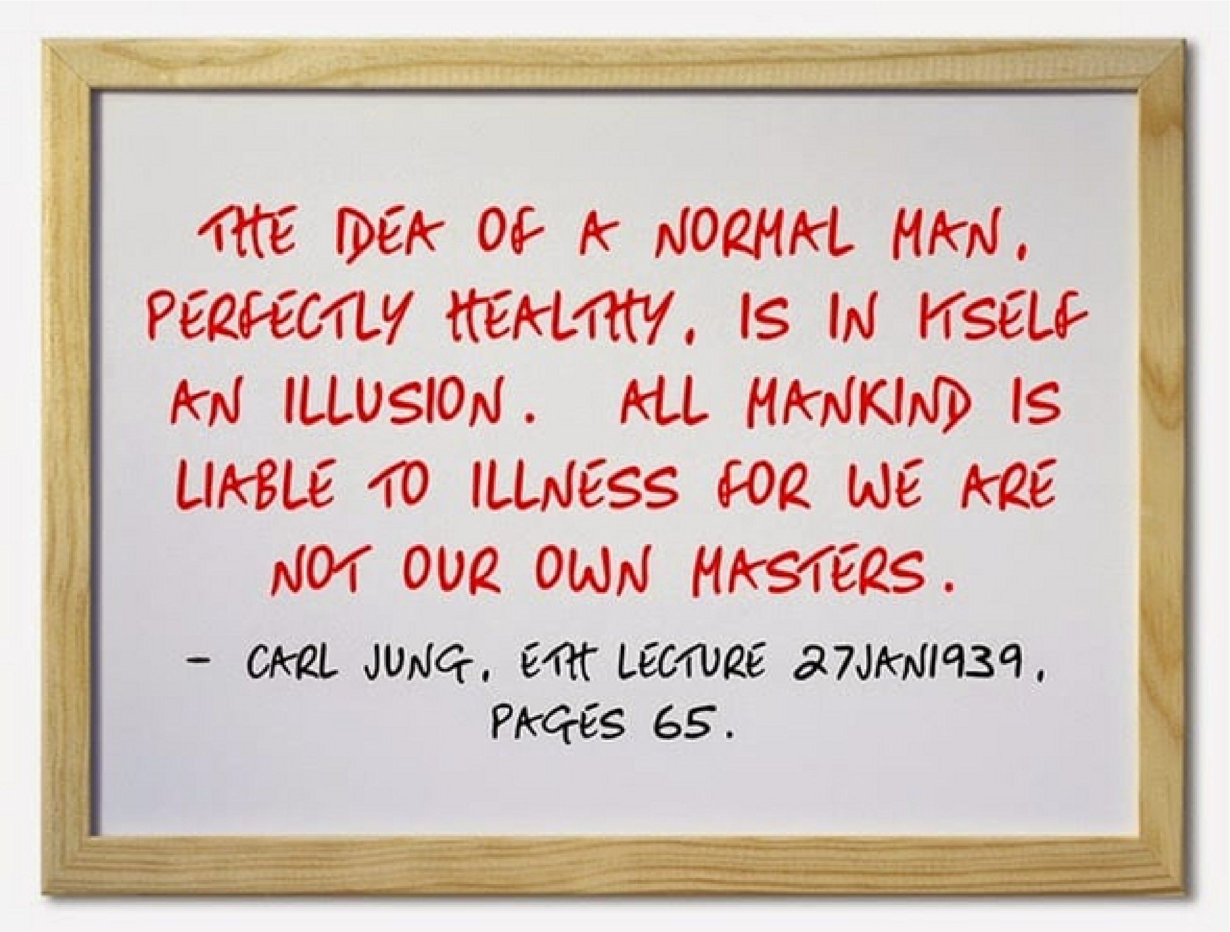

THE IDEA OF A NORMAL MAN, PERFECTLY HEALTHY, IS IN ITSELF AN ILLUSION. ALL MANKIND IS LIABLE TO ILLNESS FOR WE ARE NOT OUR OWN MASTERS.

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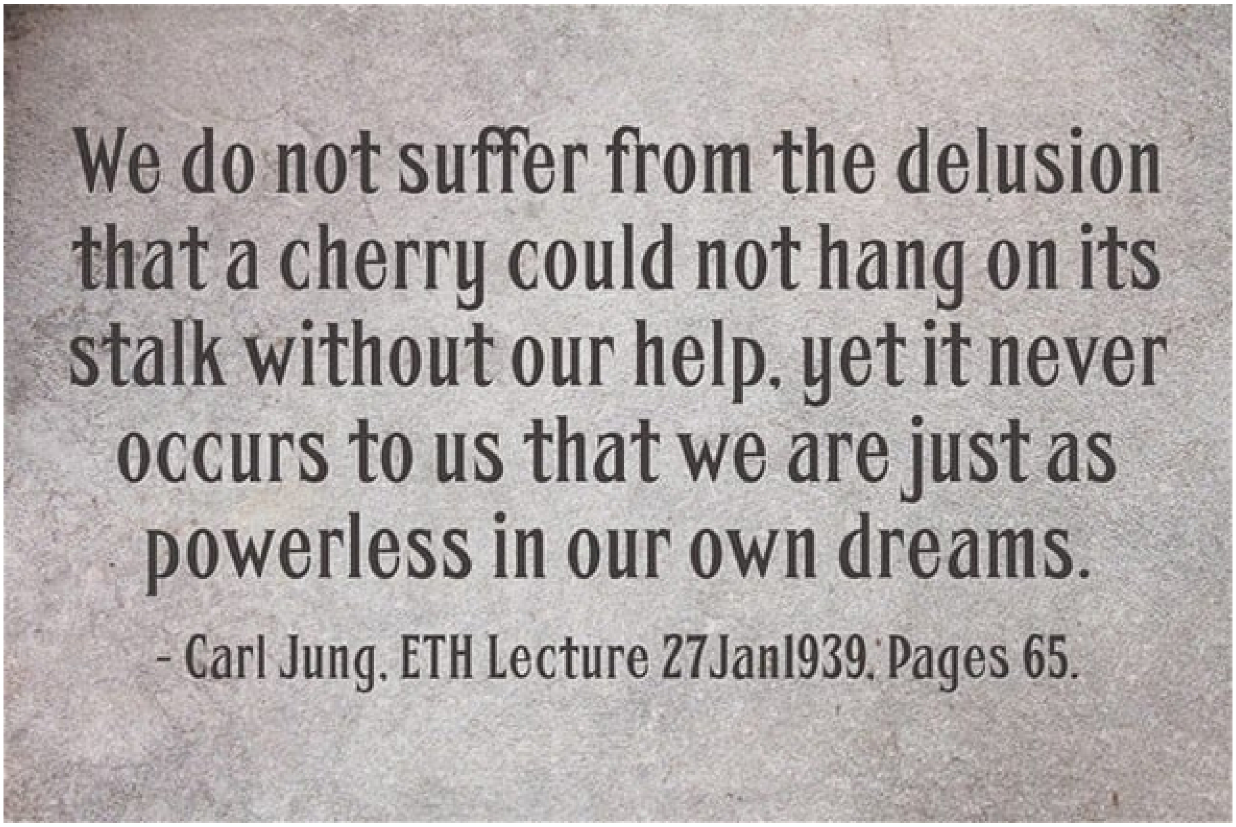

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams.

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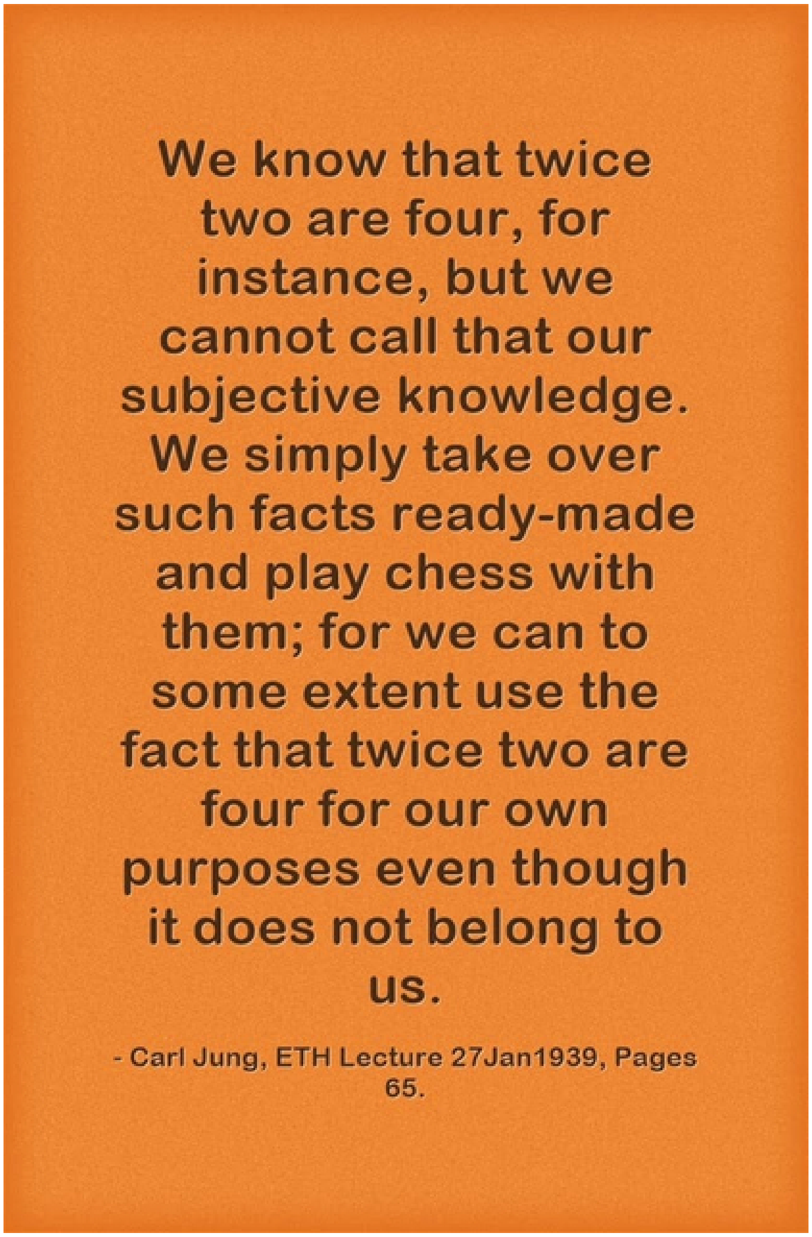

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us.

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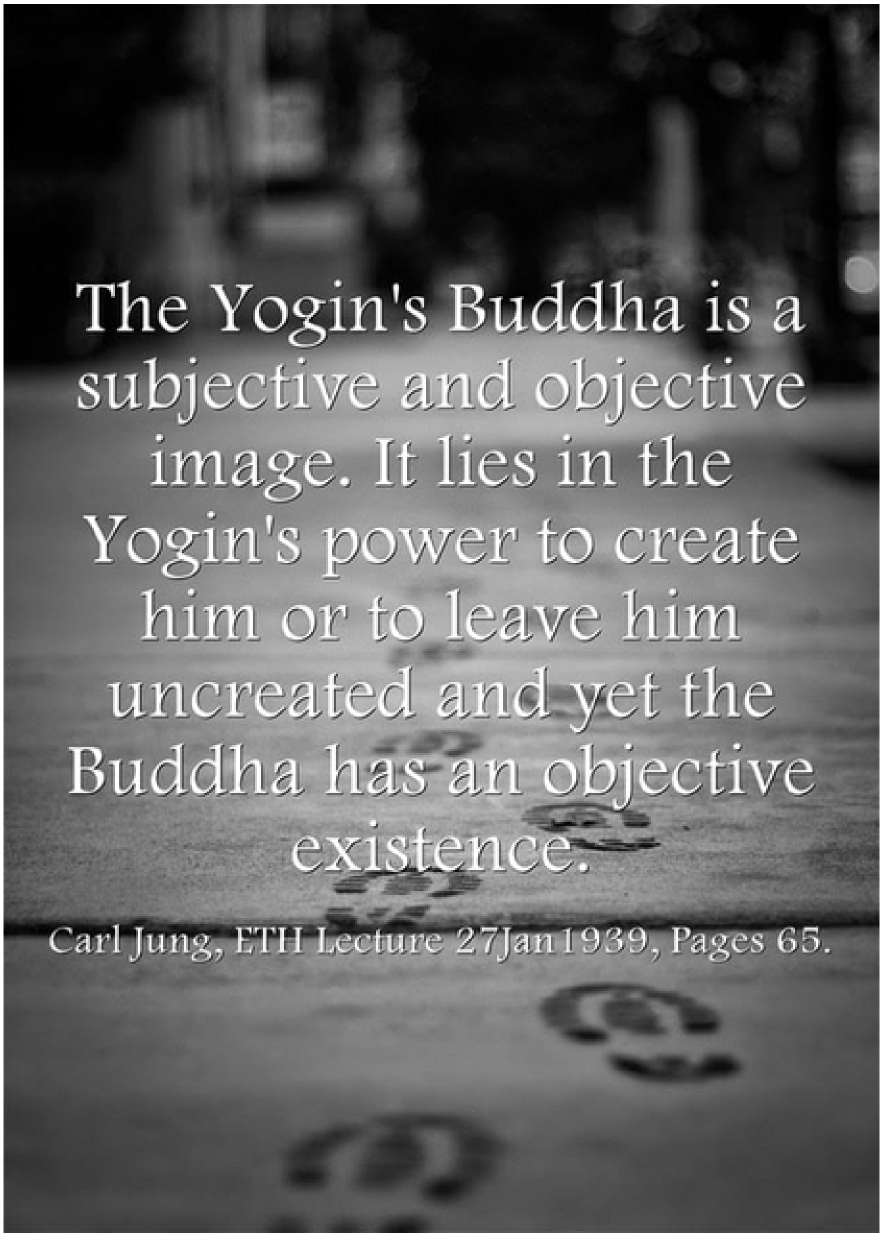
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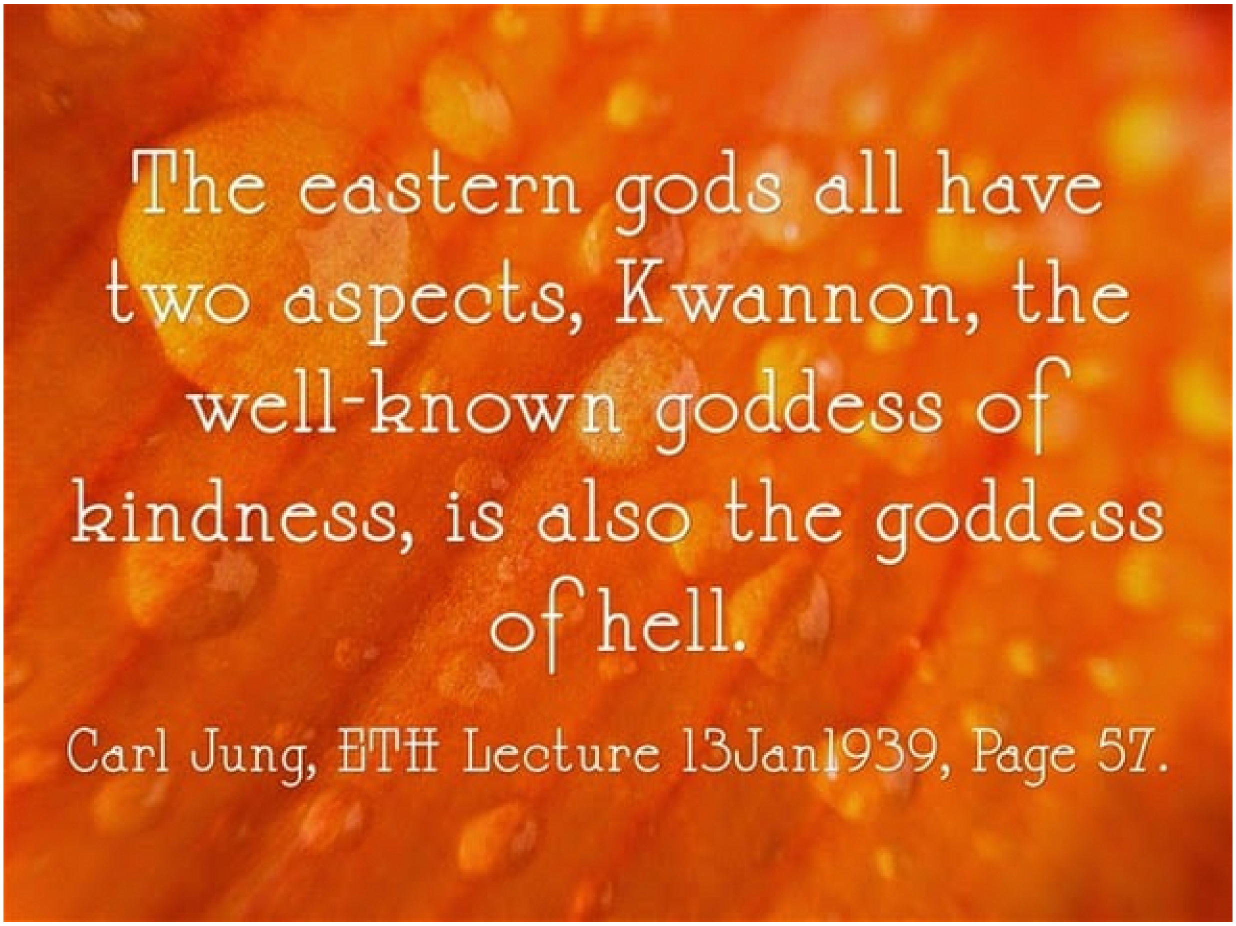

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell.

Carl Jung, ETH Lecture 13Jan1939, Page 57.

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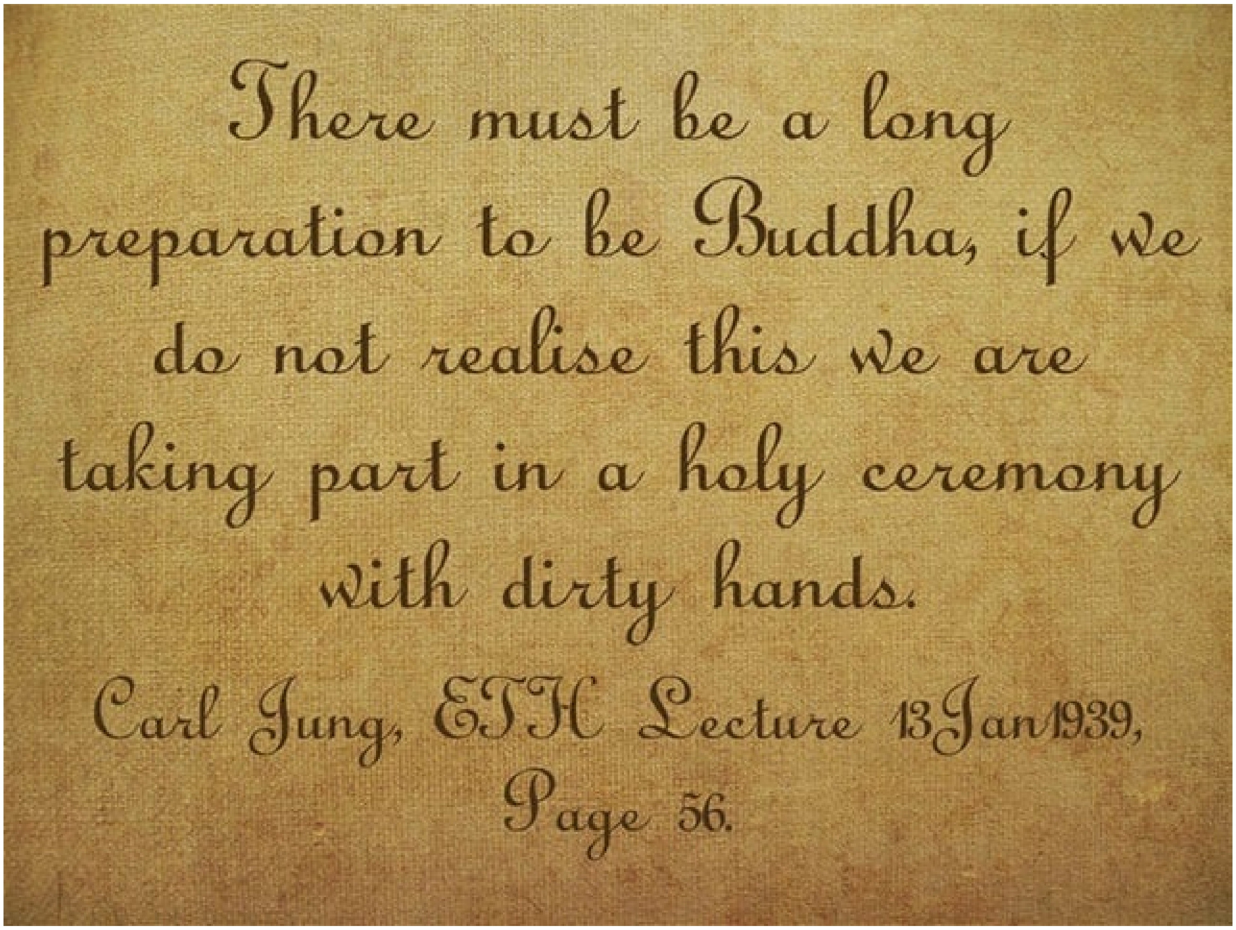

There must be a long
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Carl Jung, ETH Lecture 13Jan1939,
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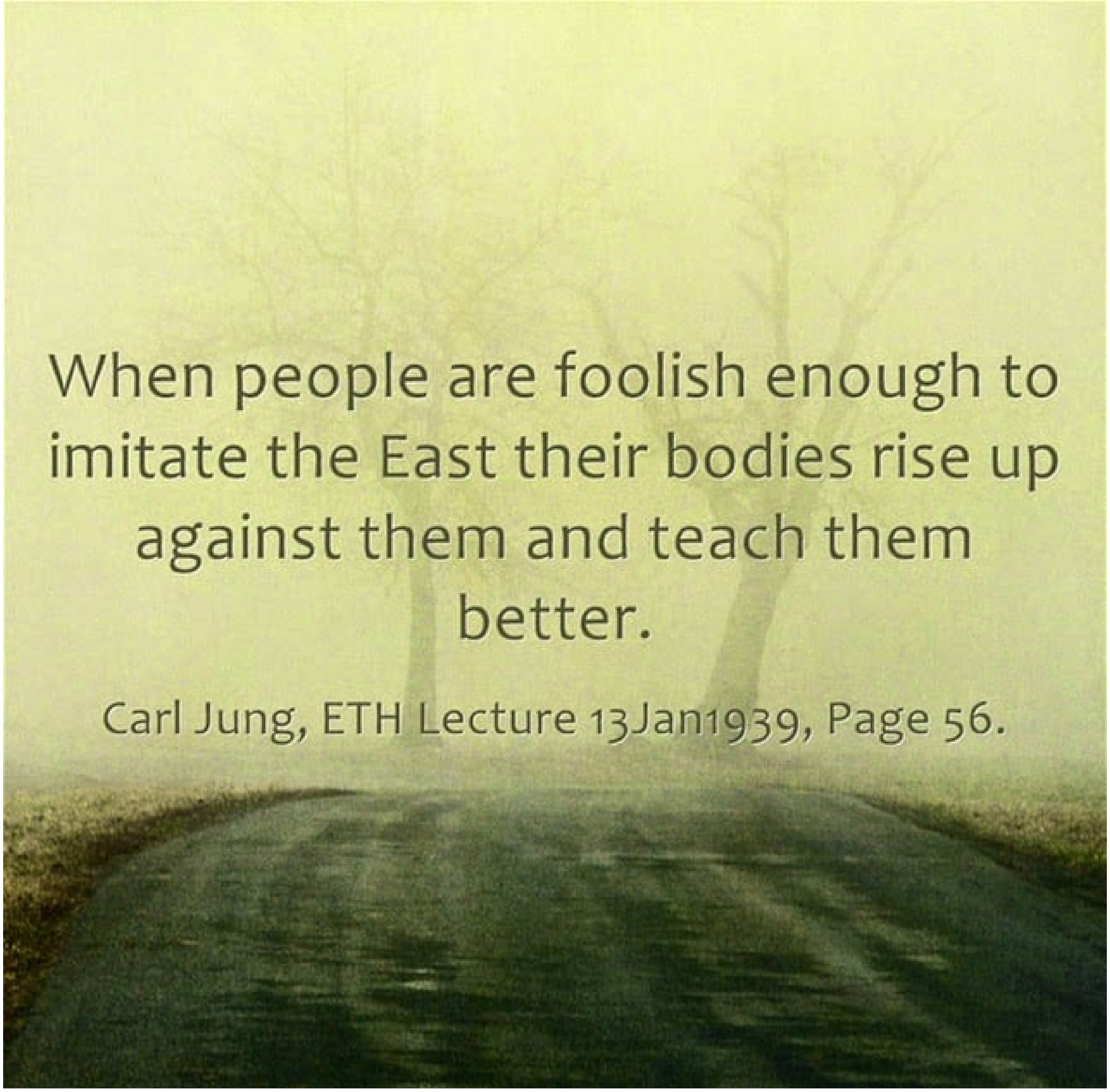
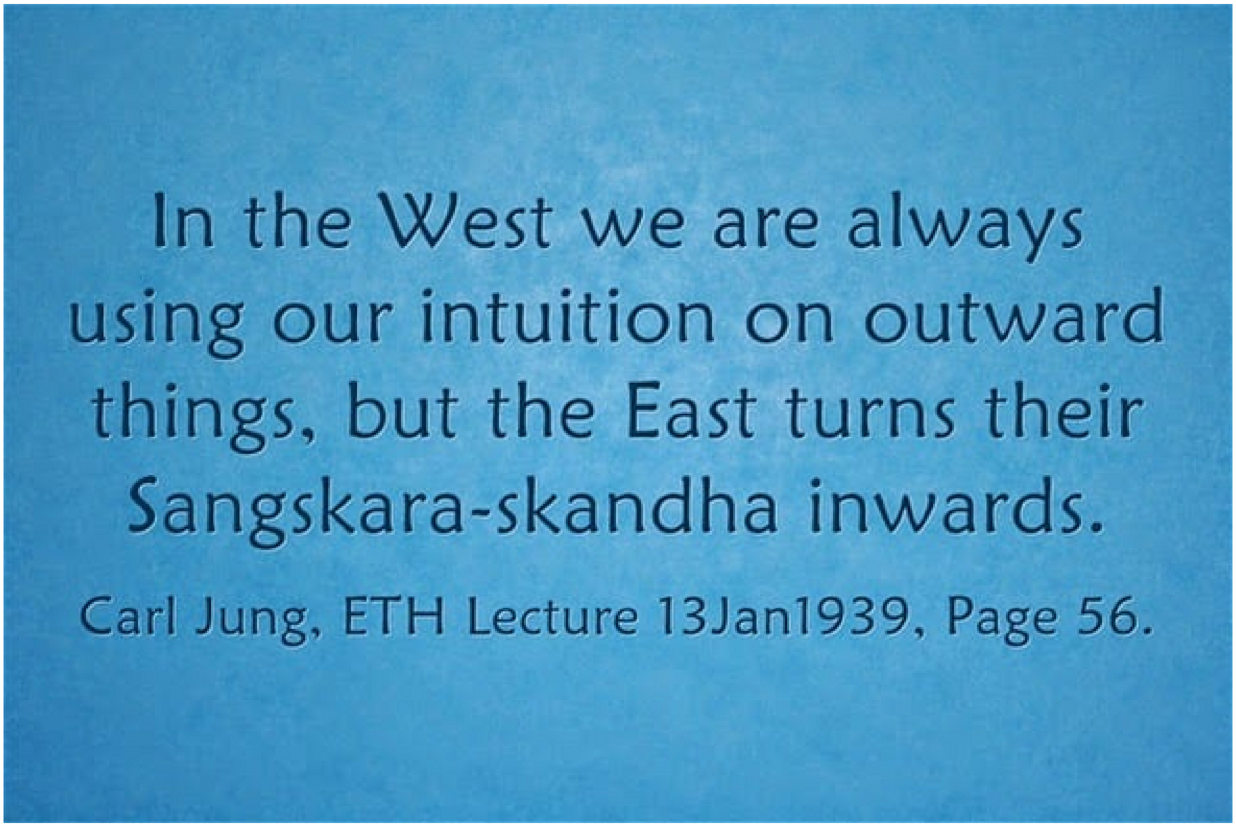


When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.



In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards.

Carl Jung, ETH Lecture 13Jan1939, Page 56.

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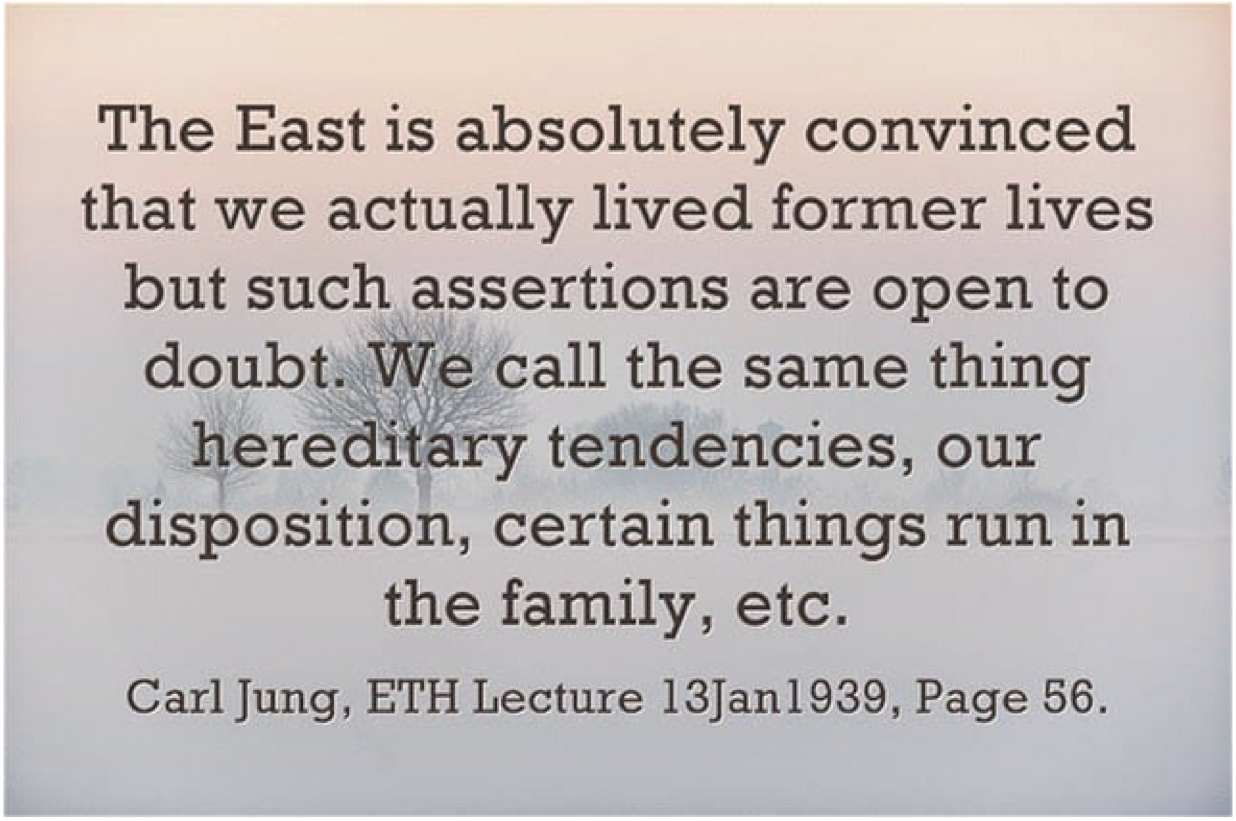
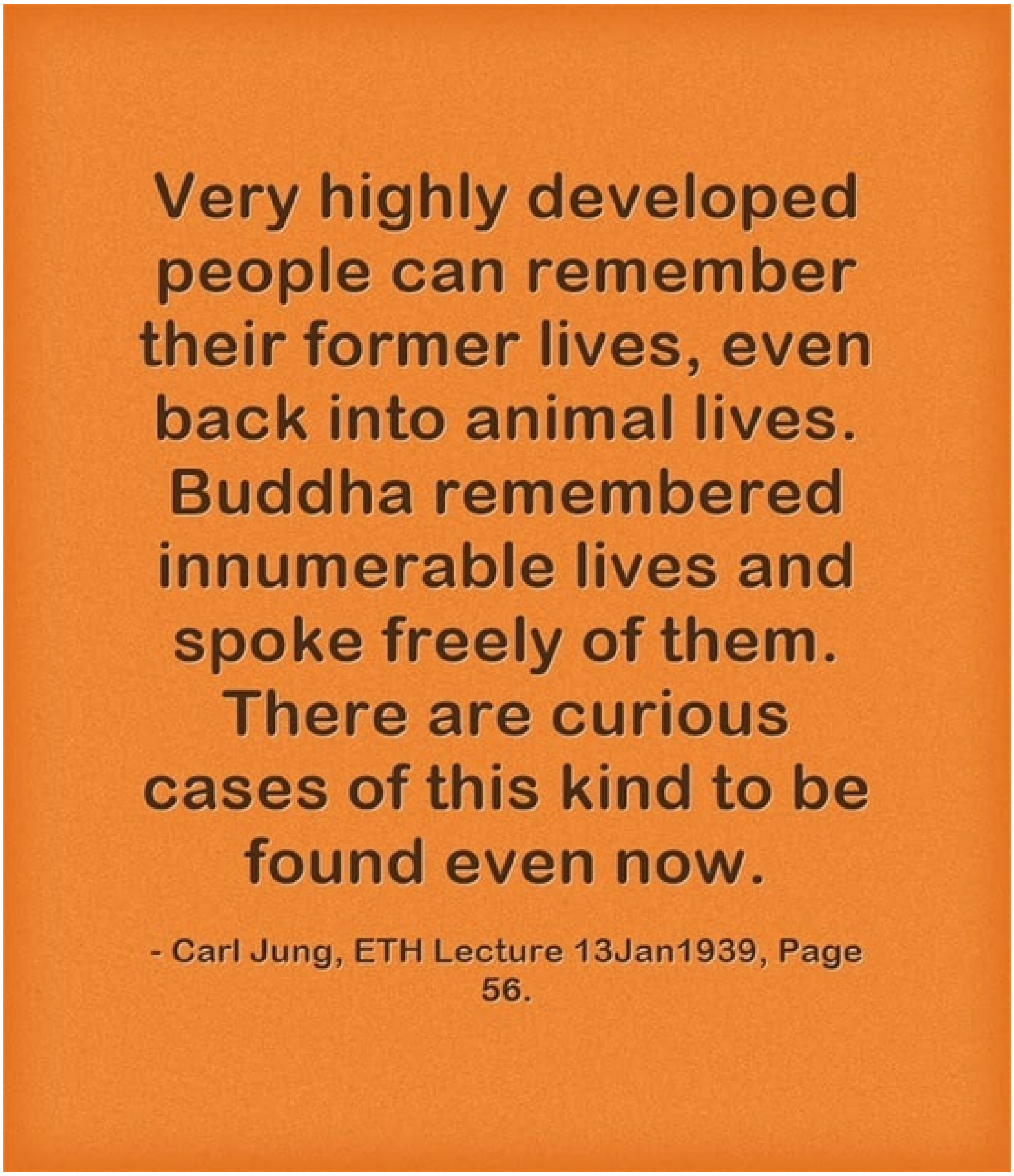


The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc.

Carl Jung, ETH Lecture 13Jan1939, Page 56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.



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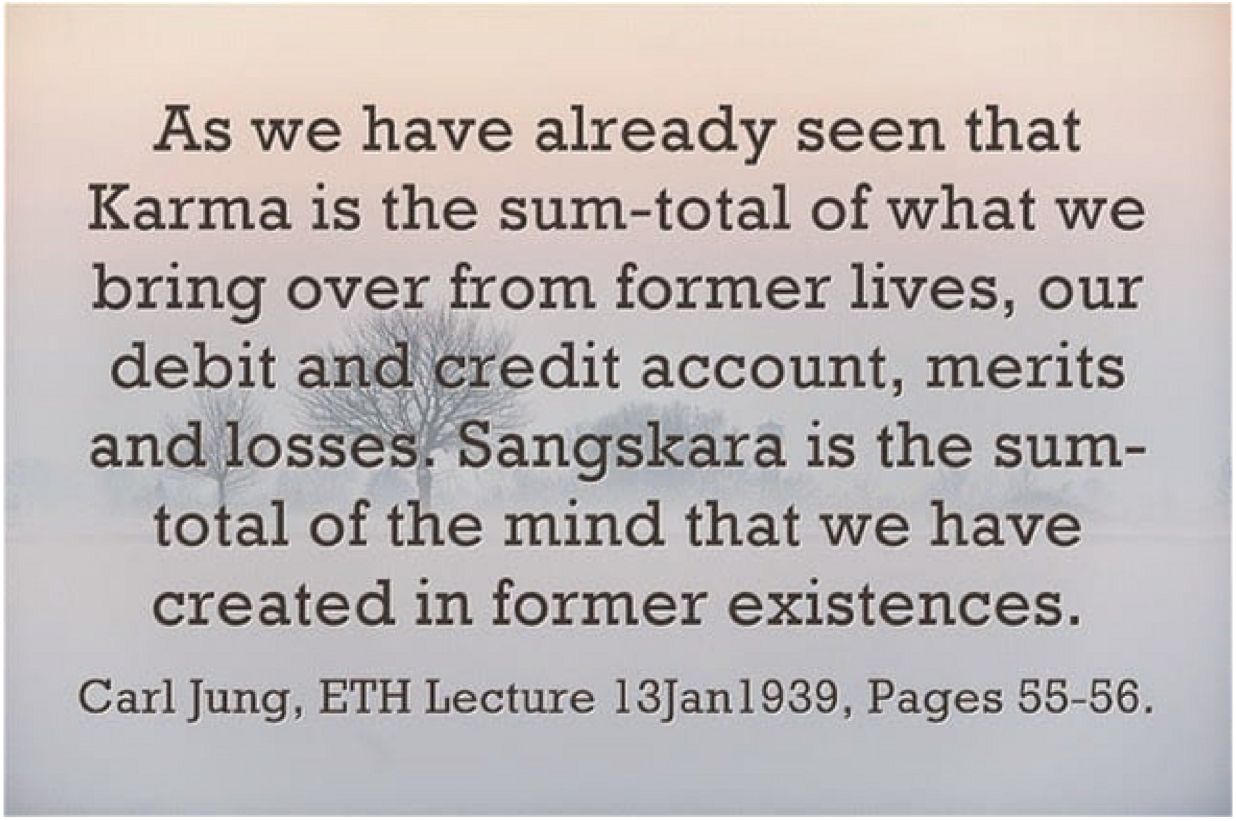

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences.

Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

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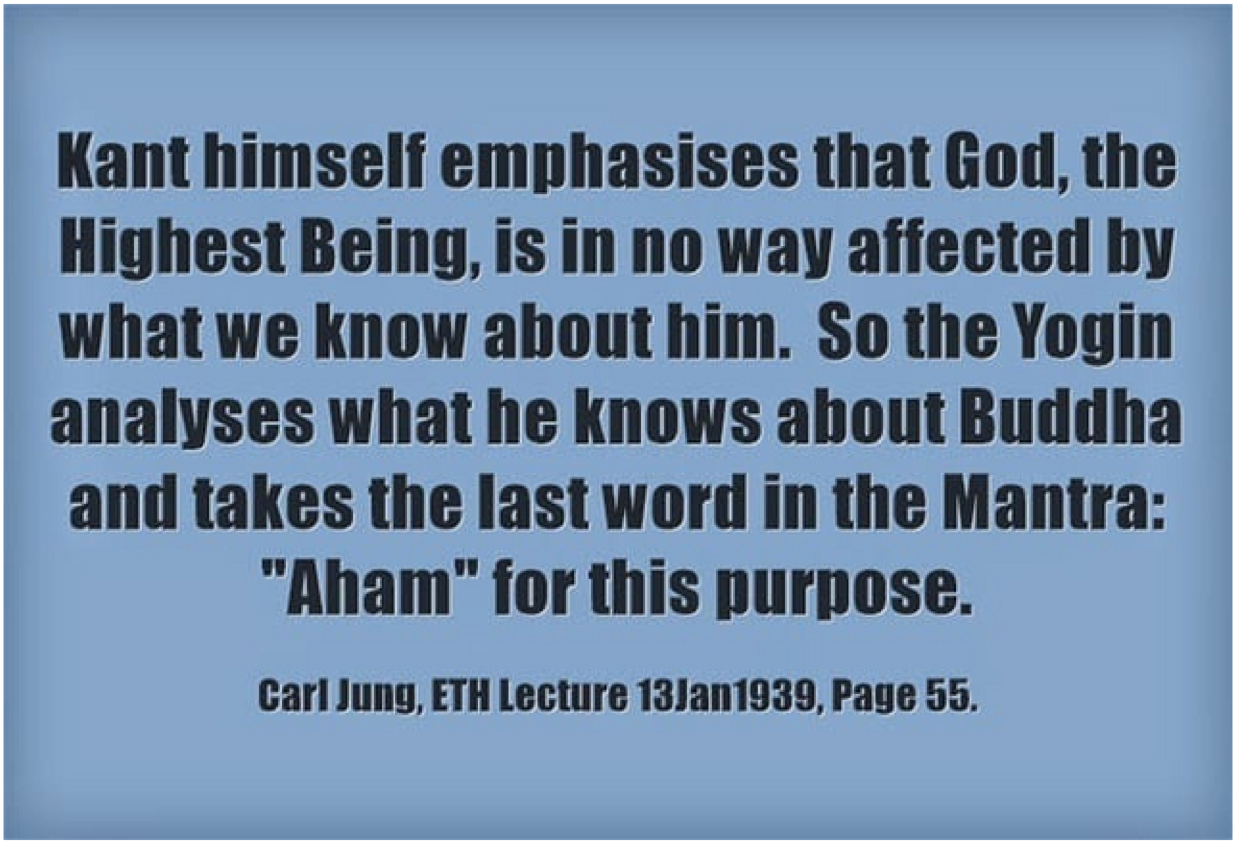

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose.

Carl Jung, ETH Lecture 13Jan1939, Page 55.

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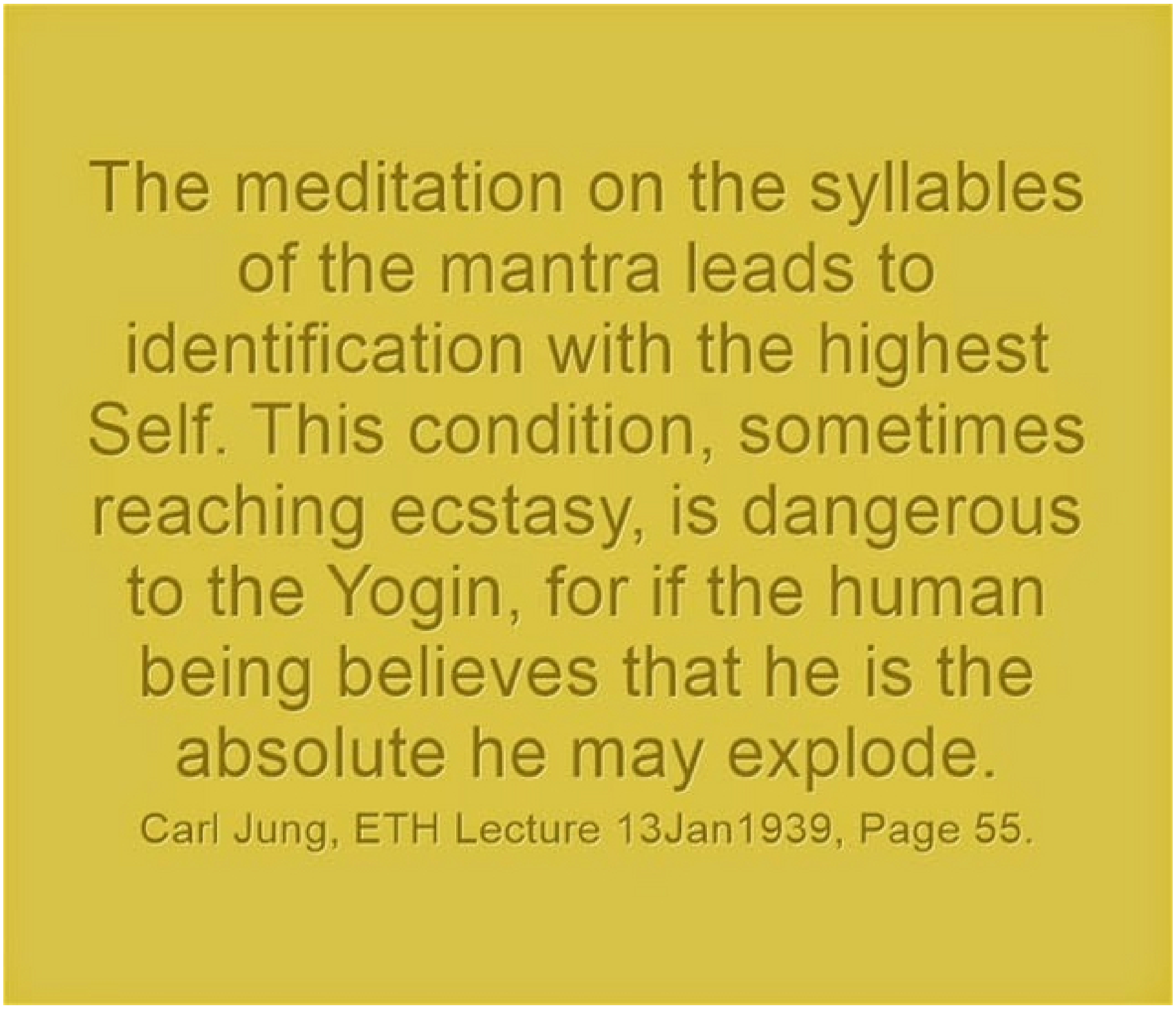

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode.

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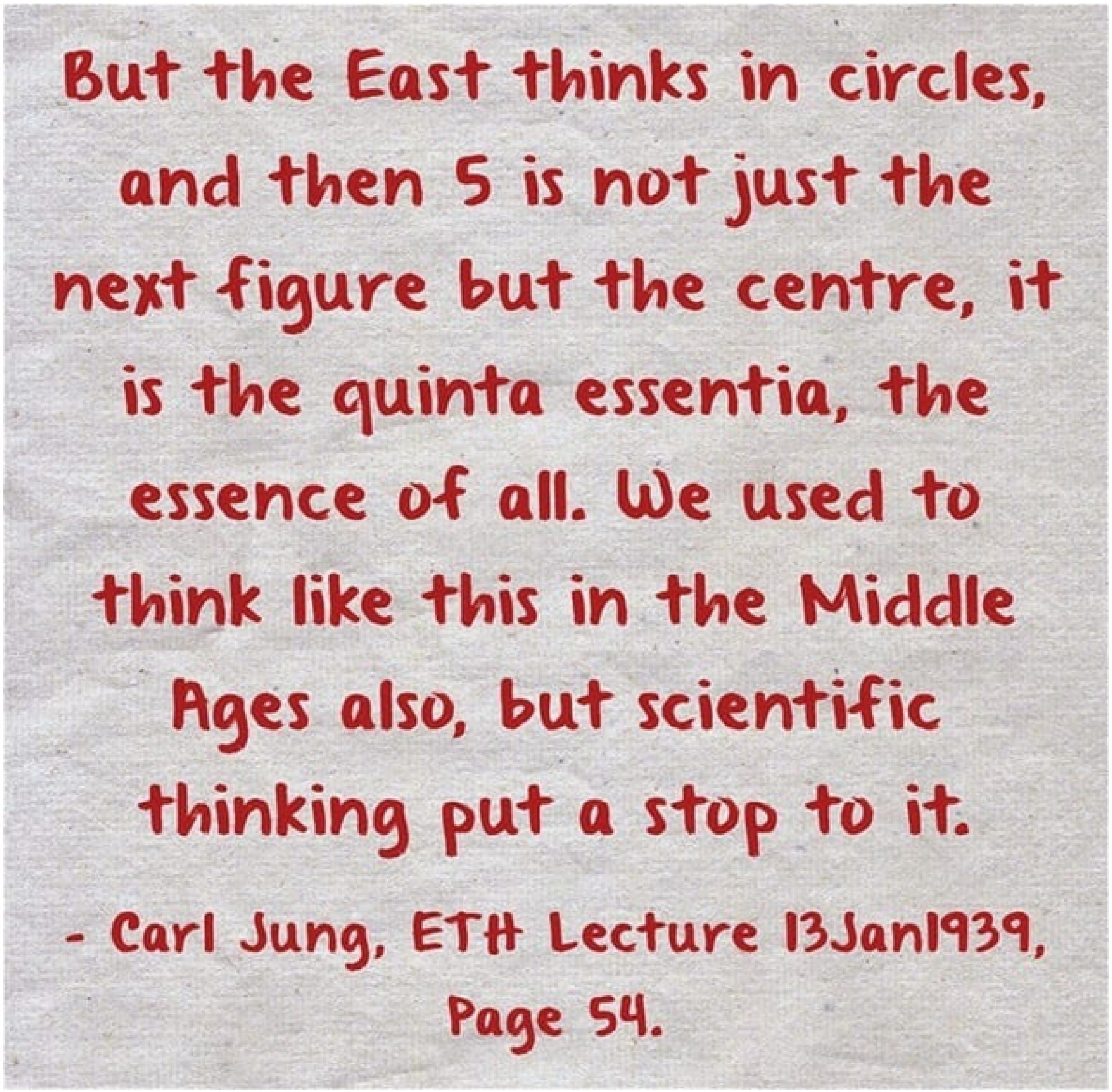

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it.

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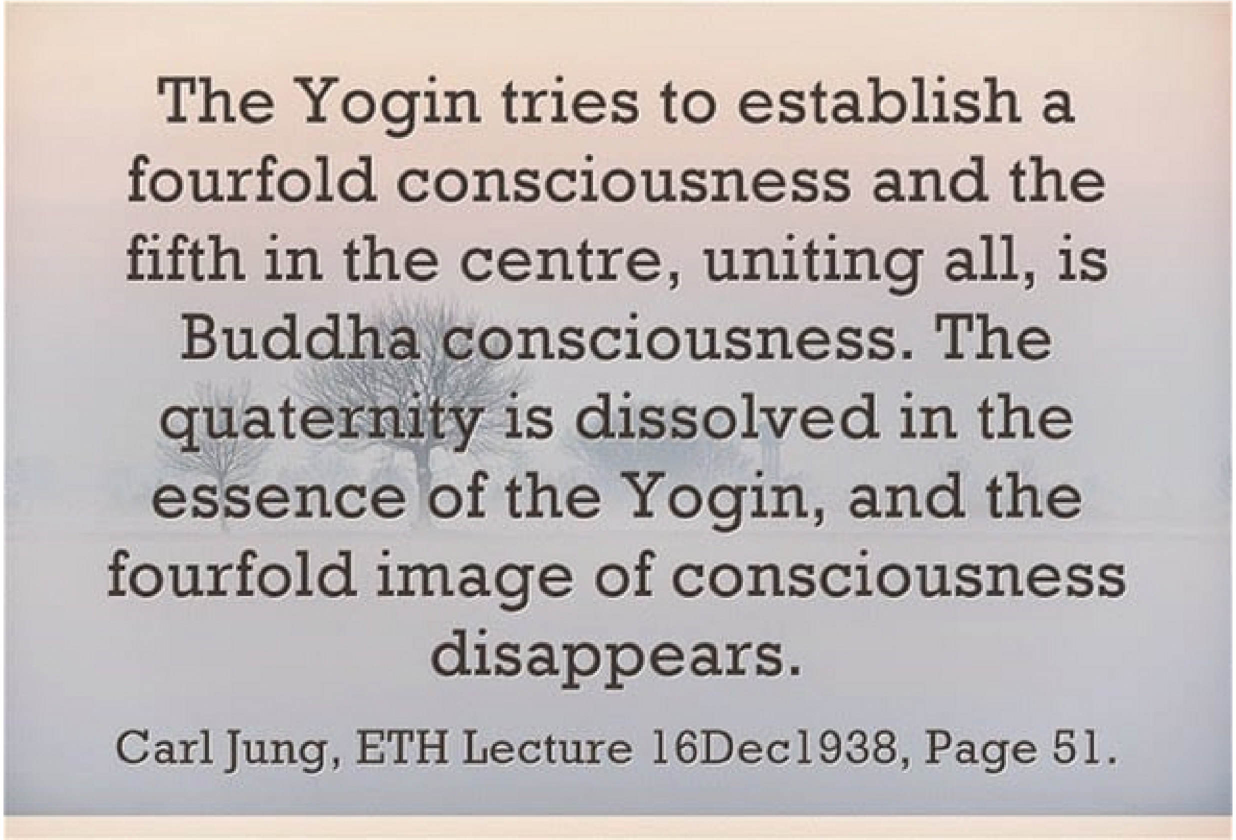
The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears.

Carl Jung, ETH Lecture 16Dec1938, Page 51.

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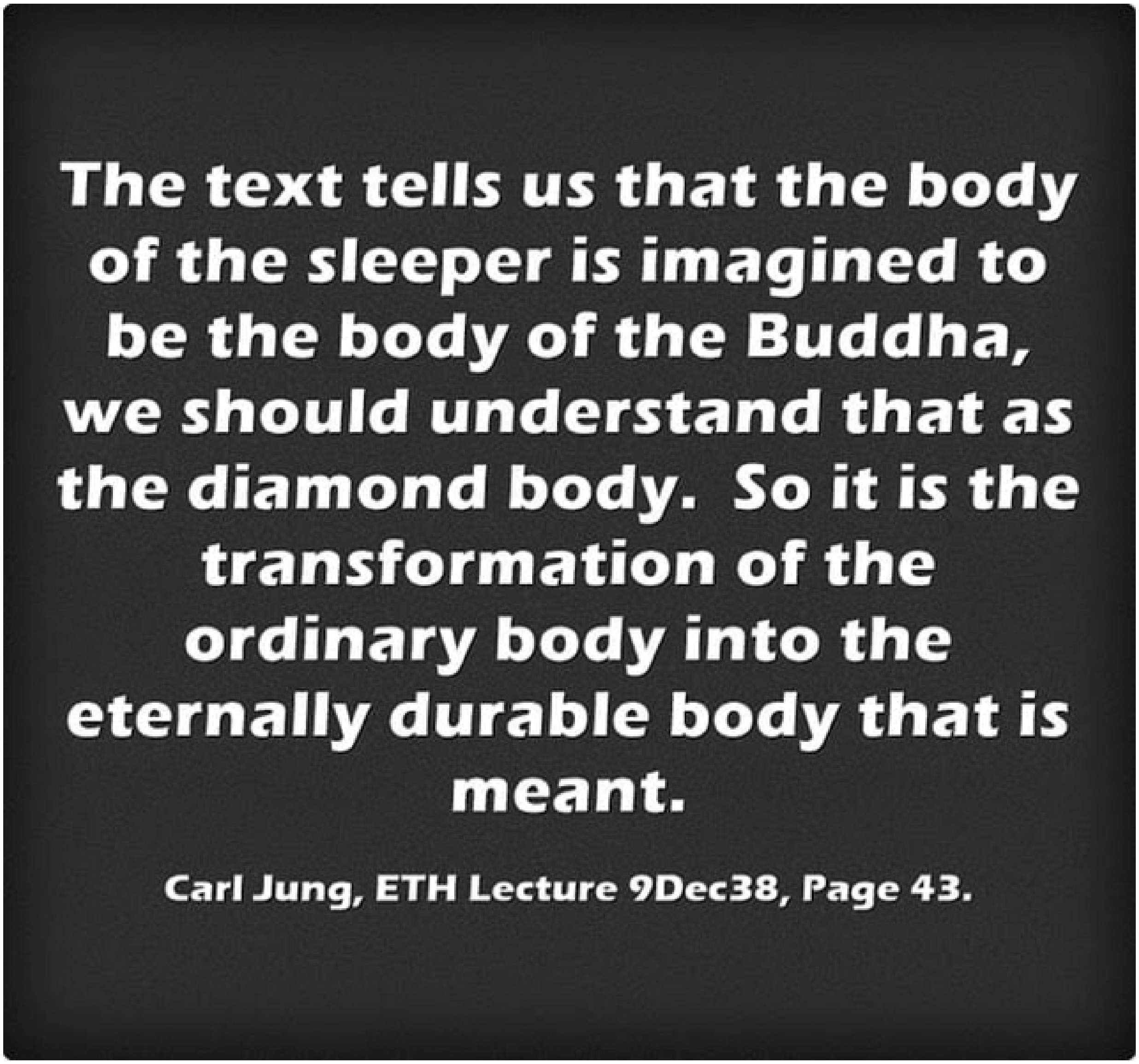

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant.

Carl Jung, ETH Lecture 9Dec38, Page 43.

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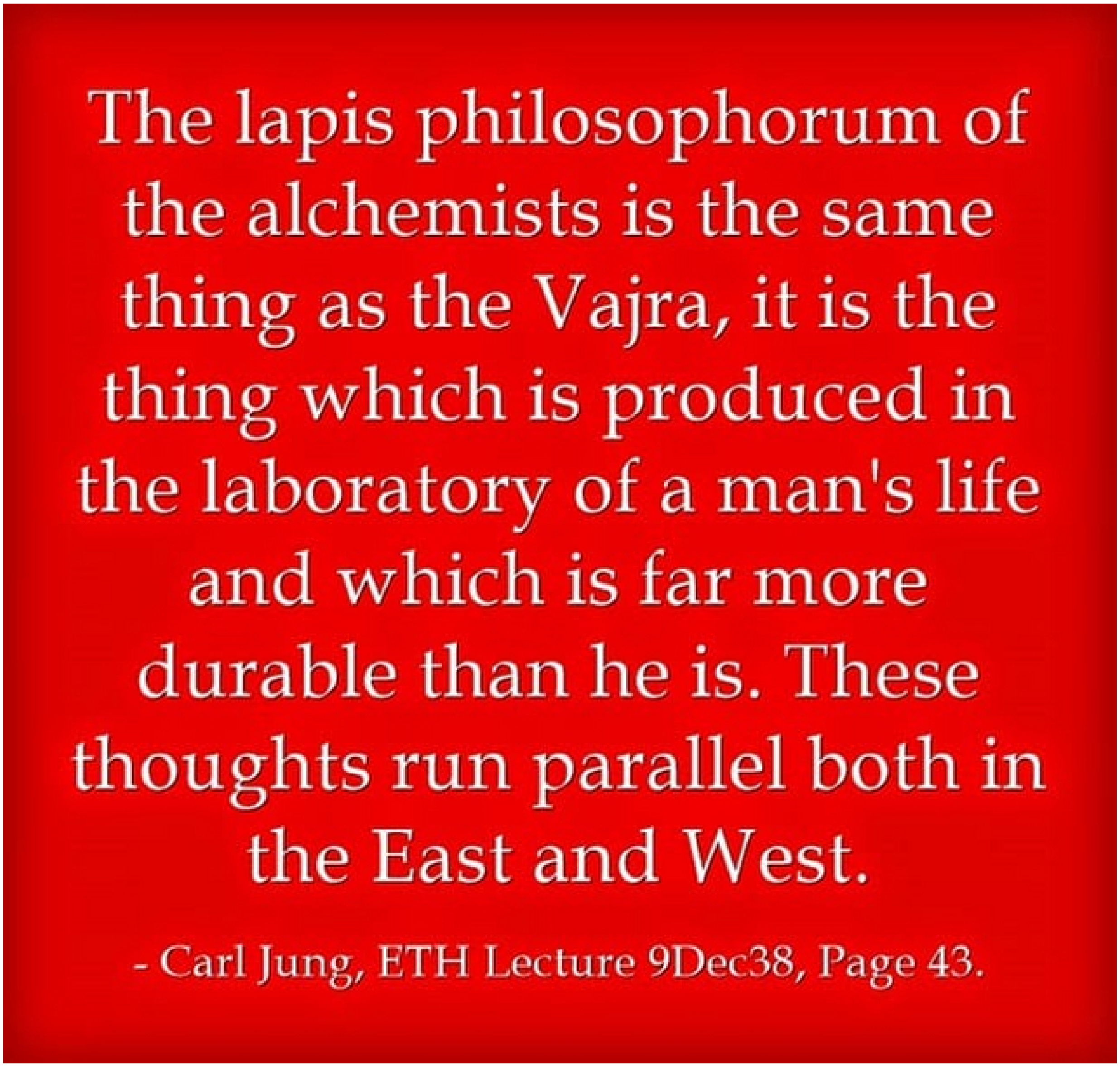

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West.

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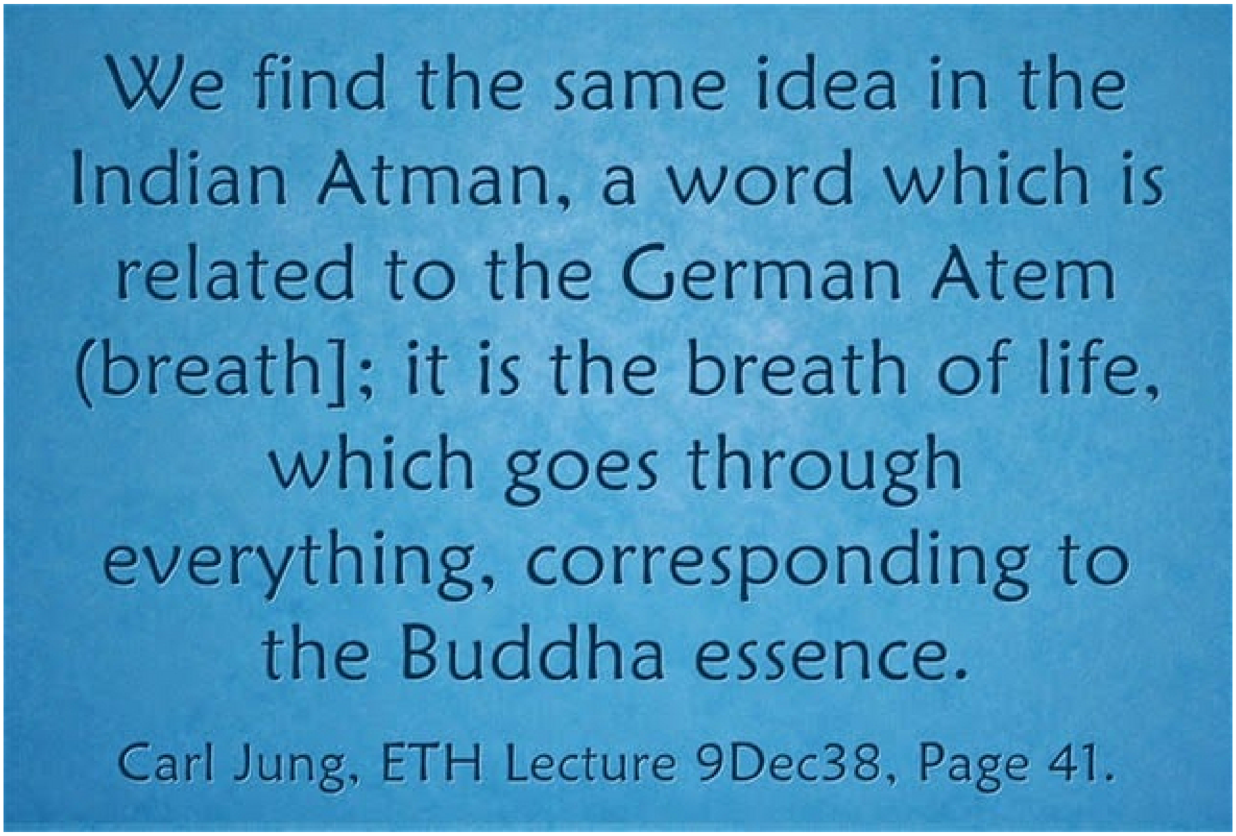

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence.

Carl Jung, ETH Lecture 9Dec38, Page 41.

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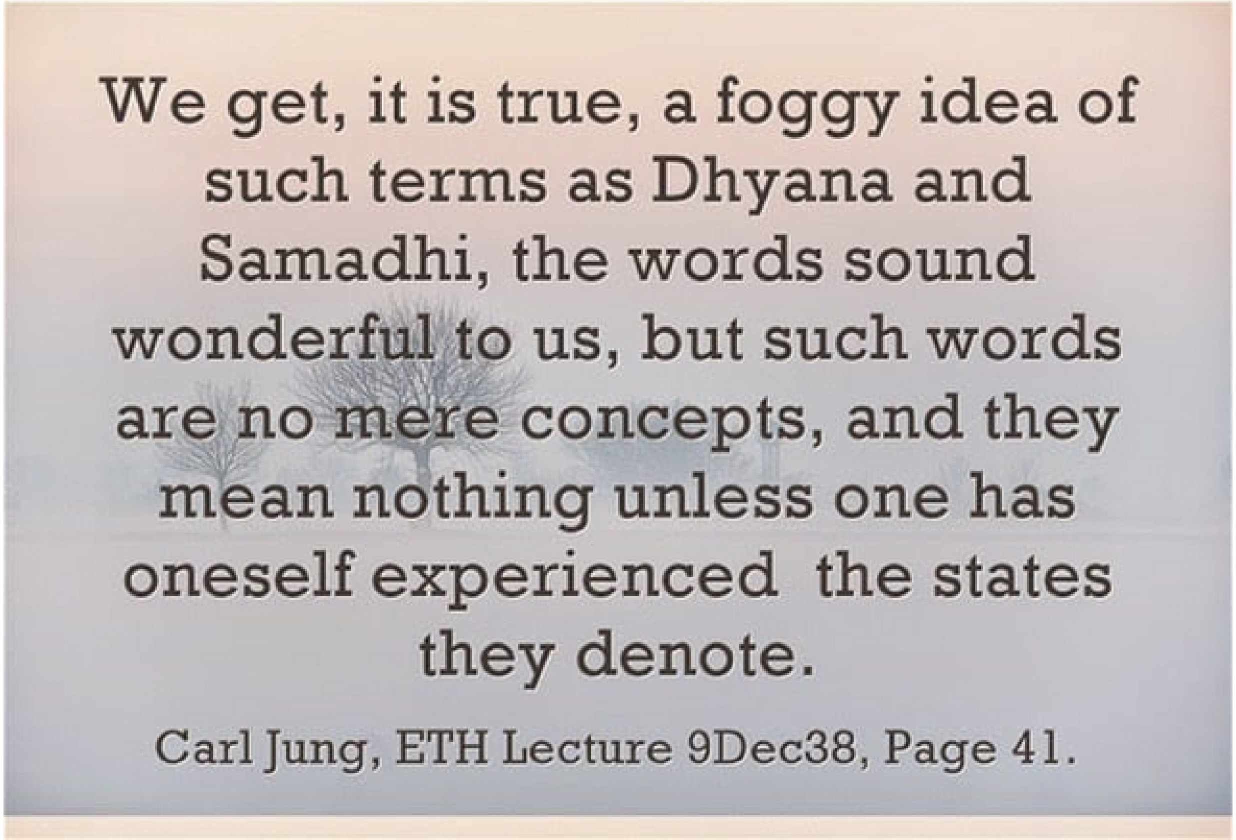

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote.

Carl Jung, ETH Lecture 9Dec38, Page 41.

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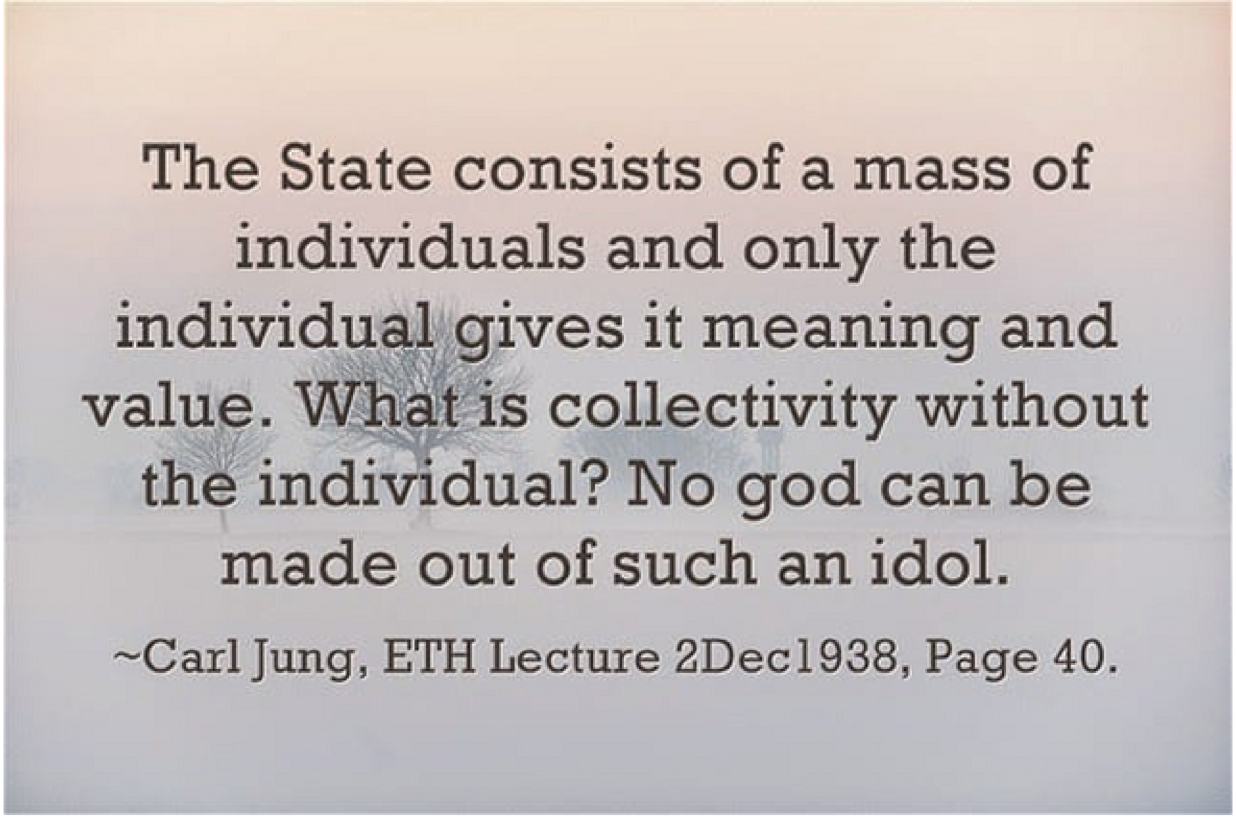

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol.

~Carl Jung, ETH Lecture 2Dec1938, Page 40.

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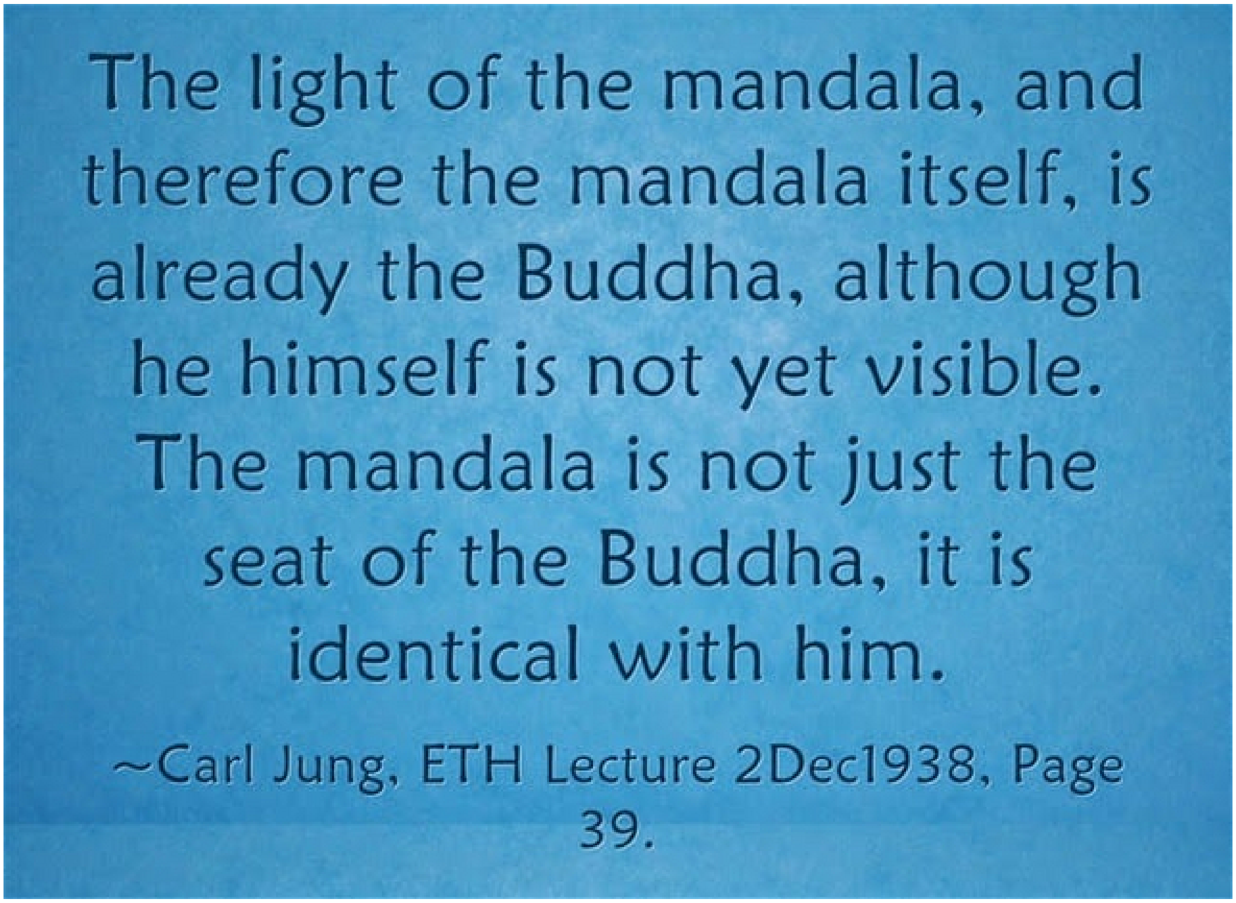

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him.

~Carl Jung, ETH Lecture 2Dec1938, Page 39.

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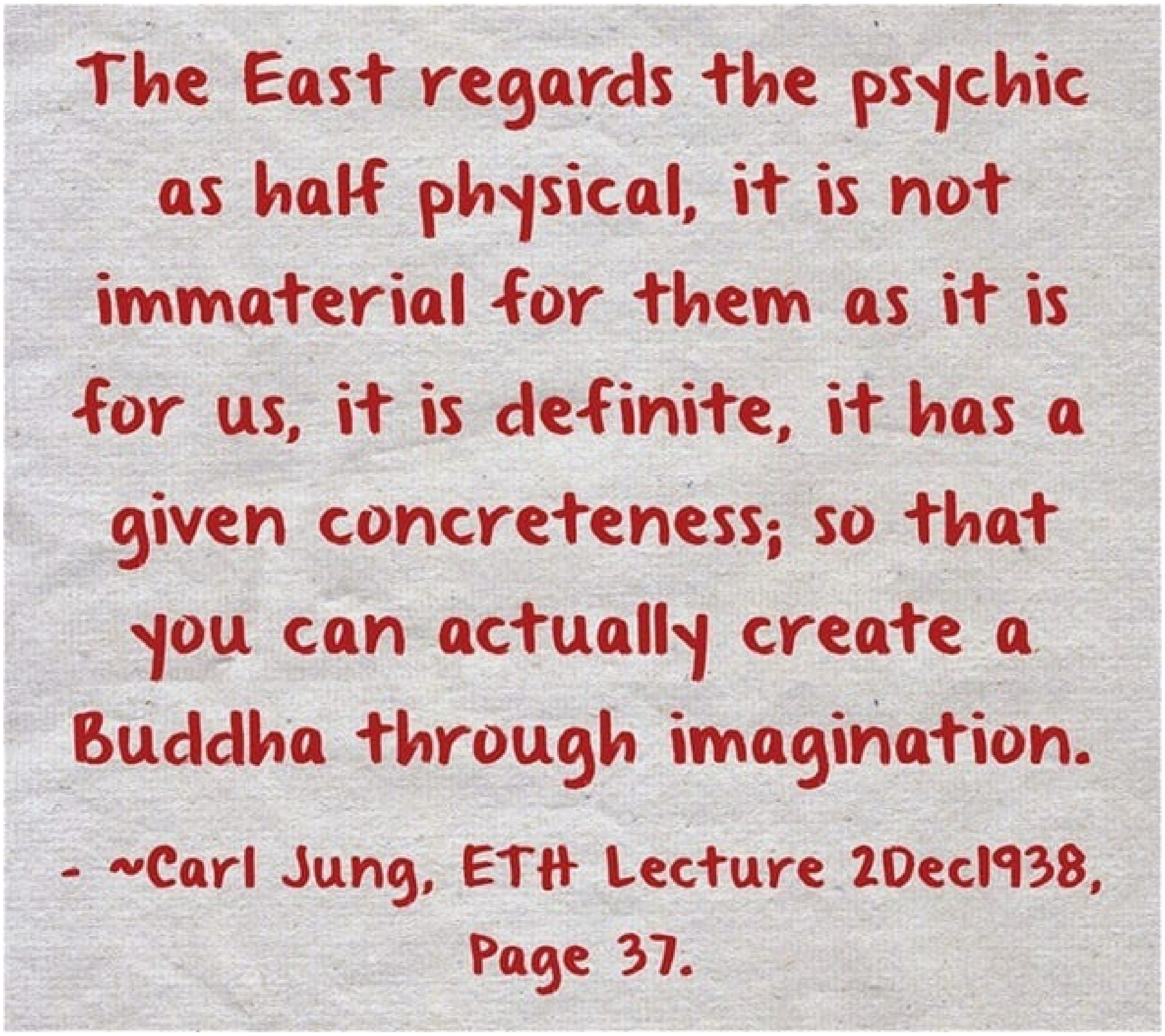

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination.

- ~Carl Jung, ETH Lecture 2Dec1938, Page 37.

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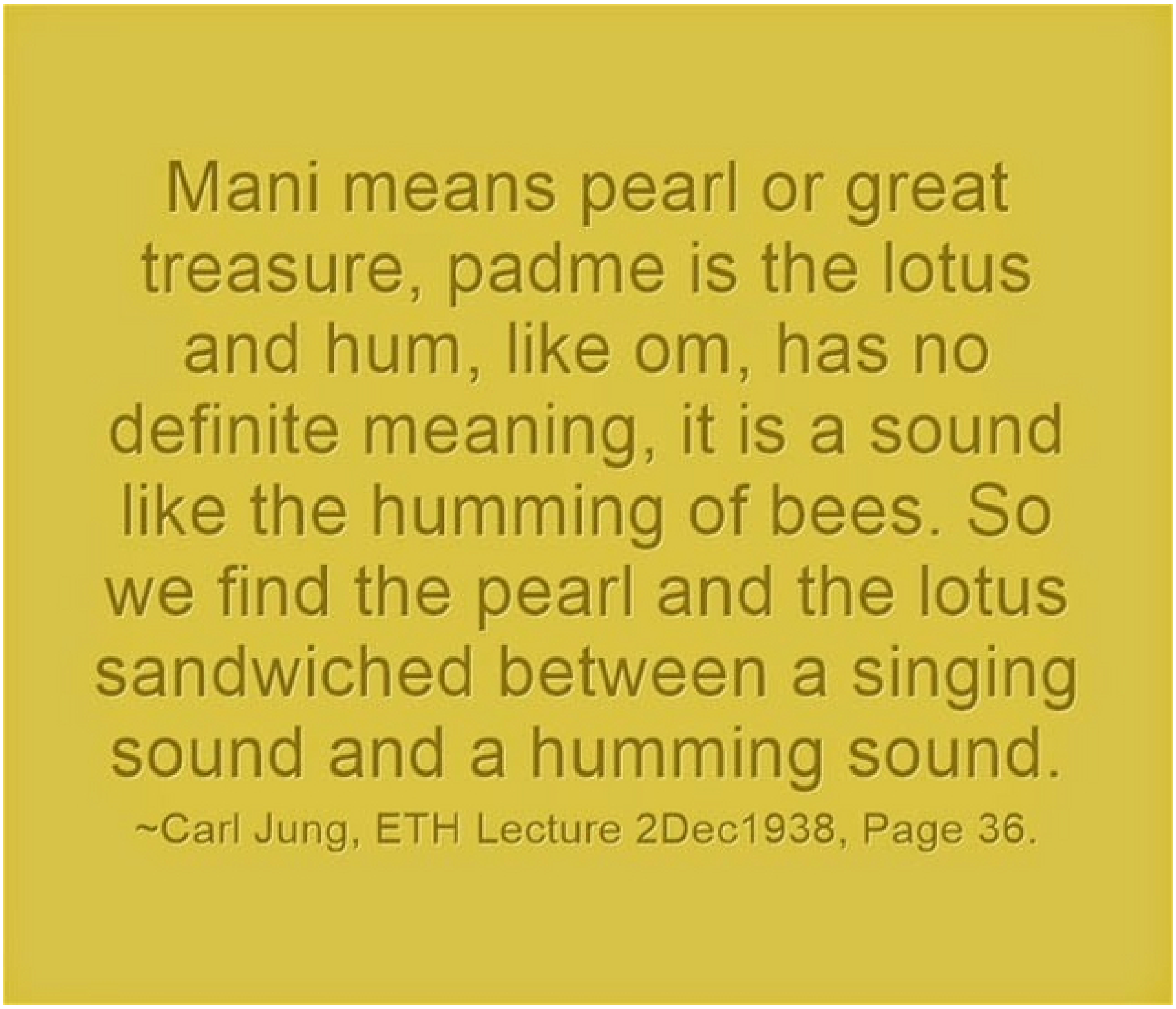

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound.

~Carl Jung, ETH Lecture 2Dec1938, Page 36.

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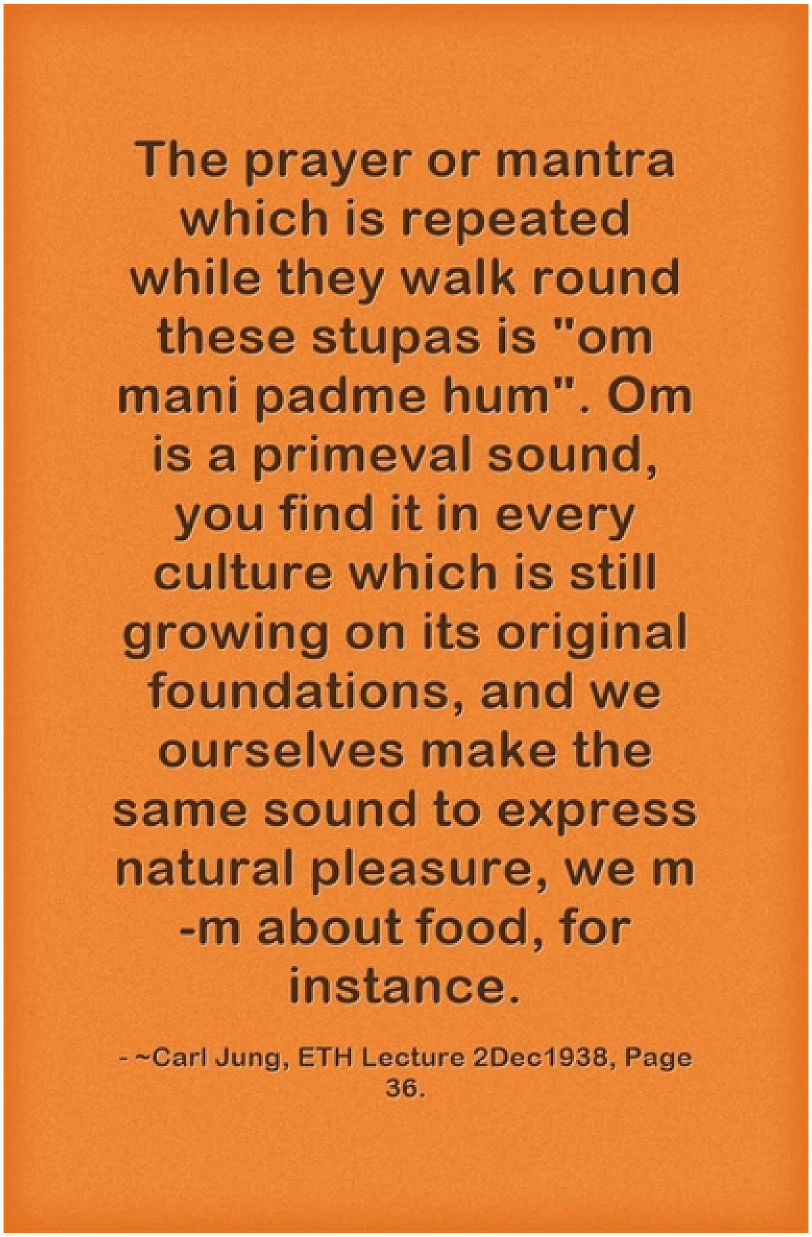

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m -m about food, for instance.

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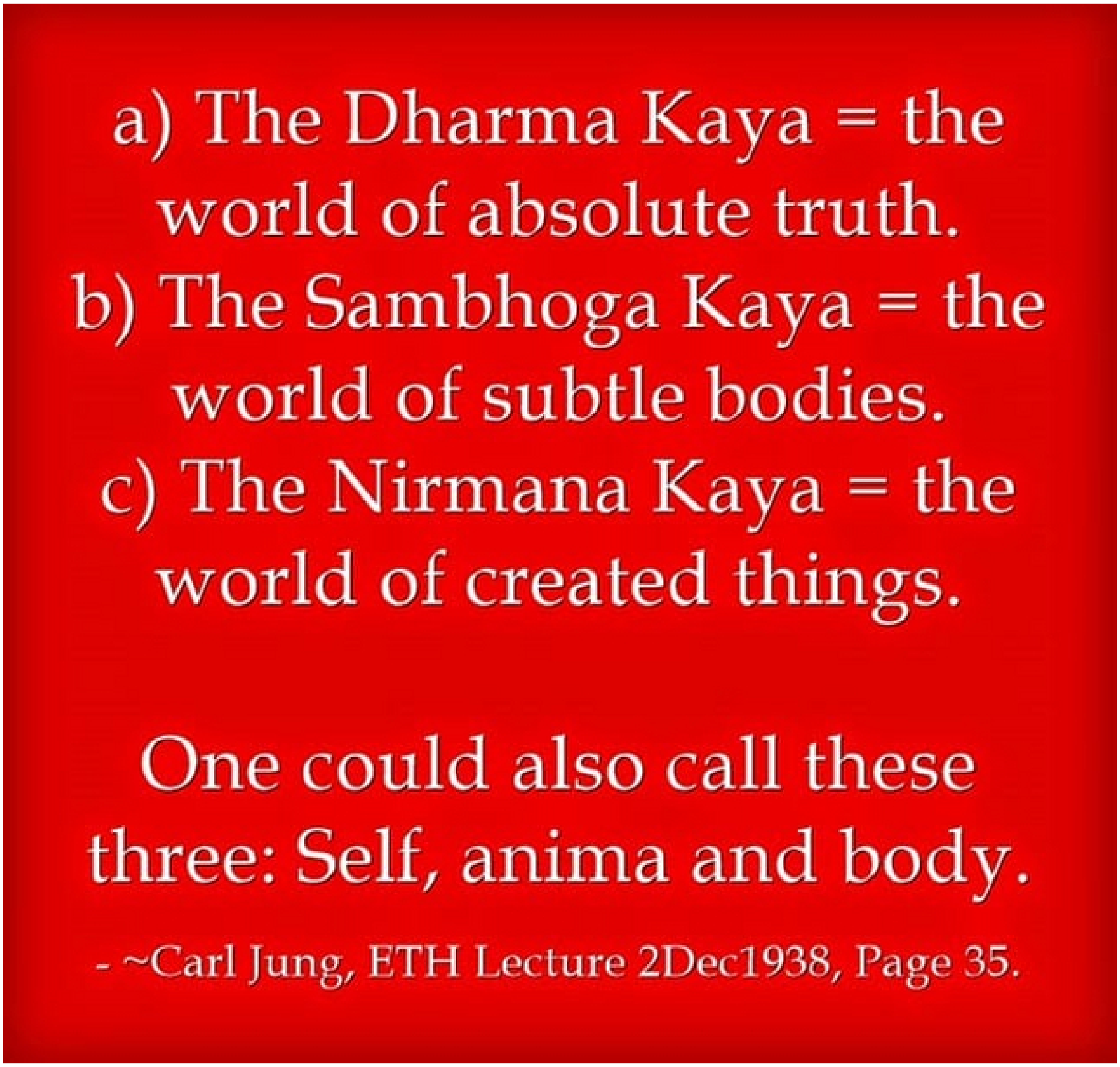

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body.

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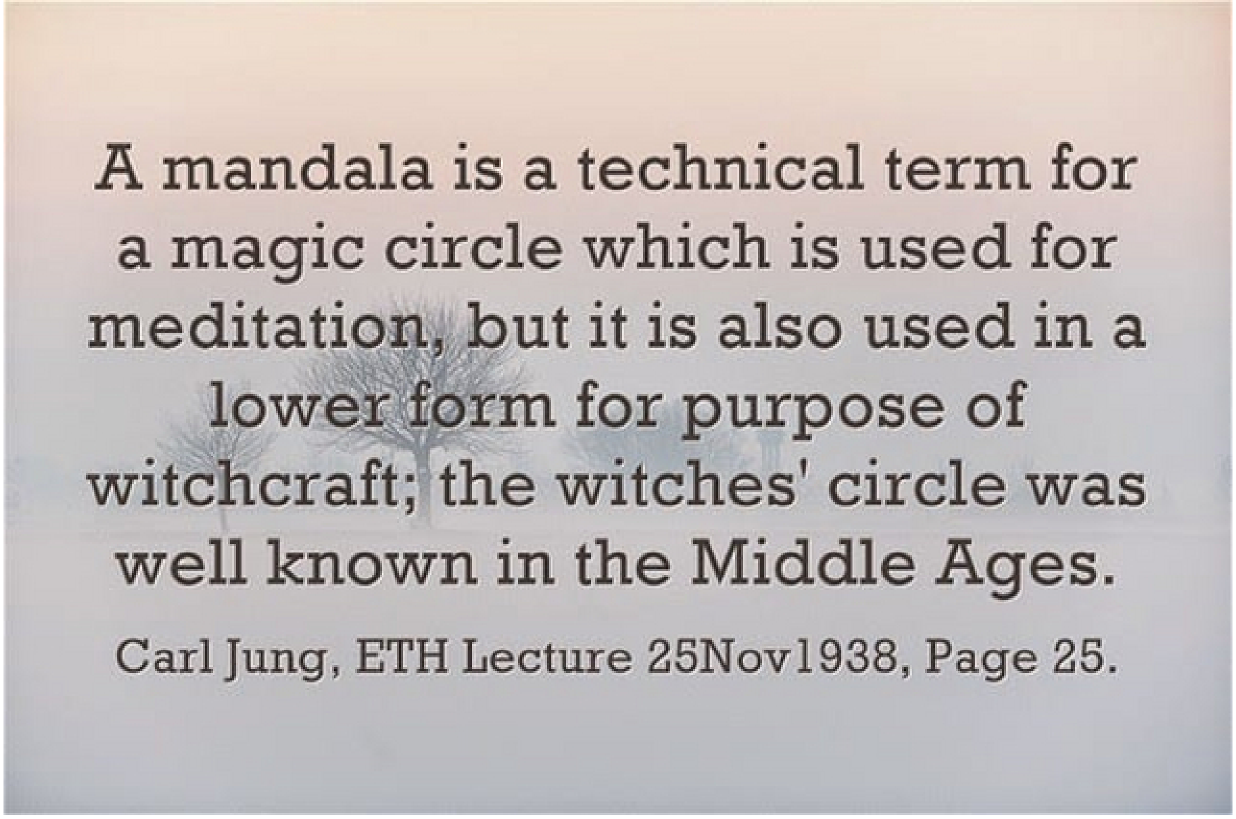
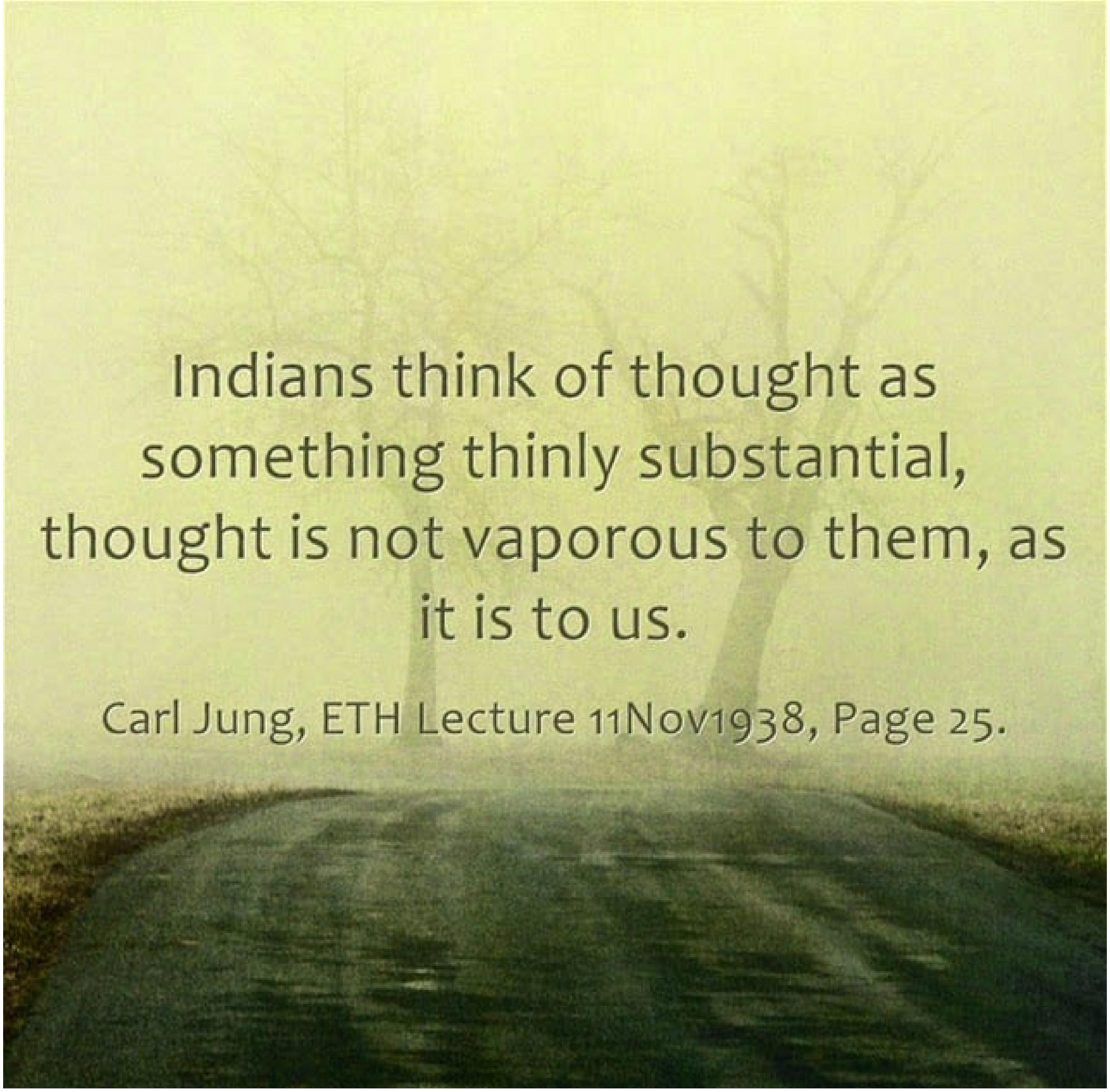


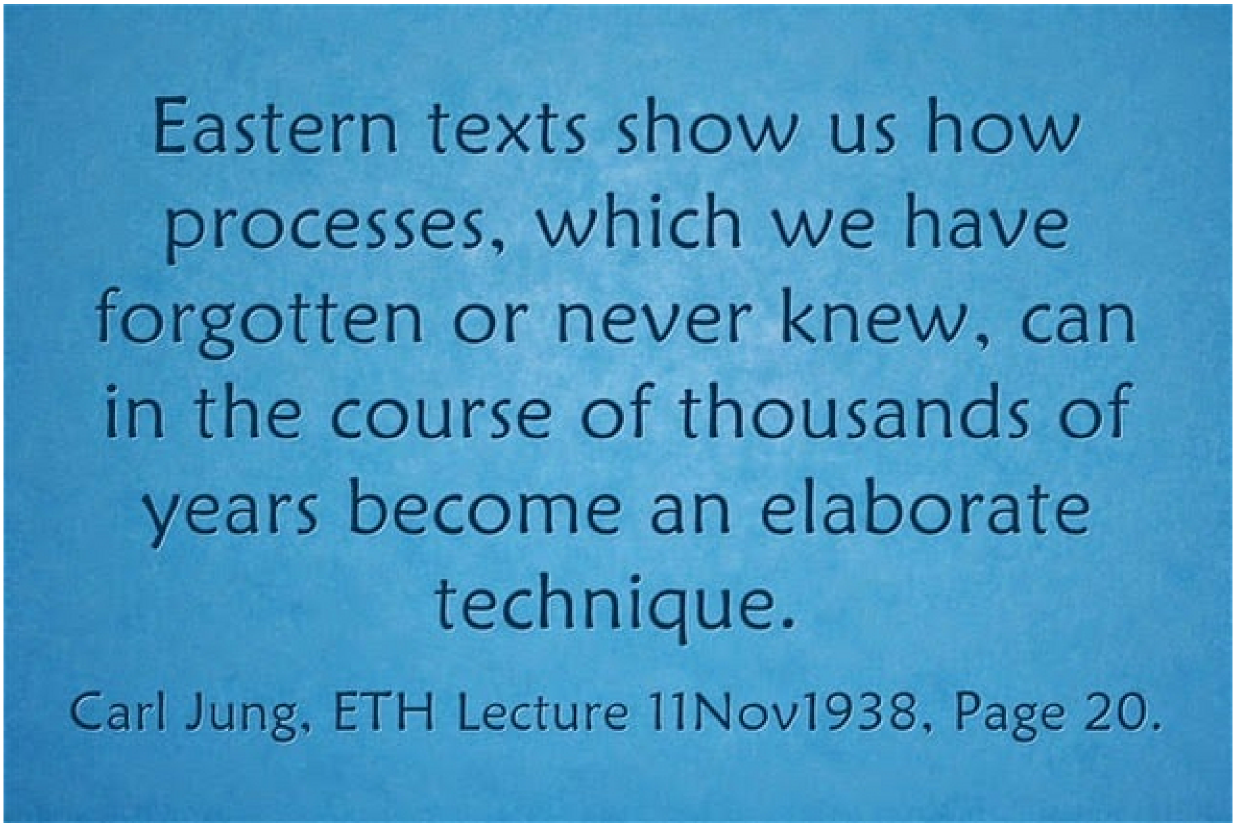
A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

Carl Jung, ETH Lecture 25Nov1938, Page 25.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches’ circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.



Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us.   Carl Jung, ETH Lecture 11Nov1938, Page 25.



Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique.

Carl Jung, ETH Lecture 11Nov1938, Page 20.

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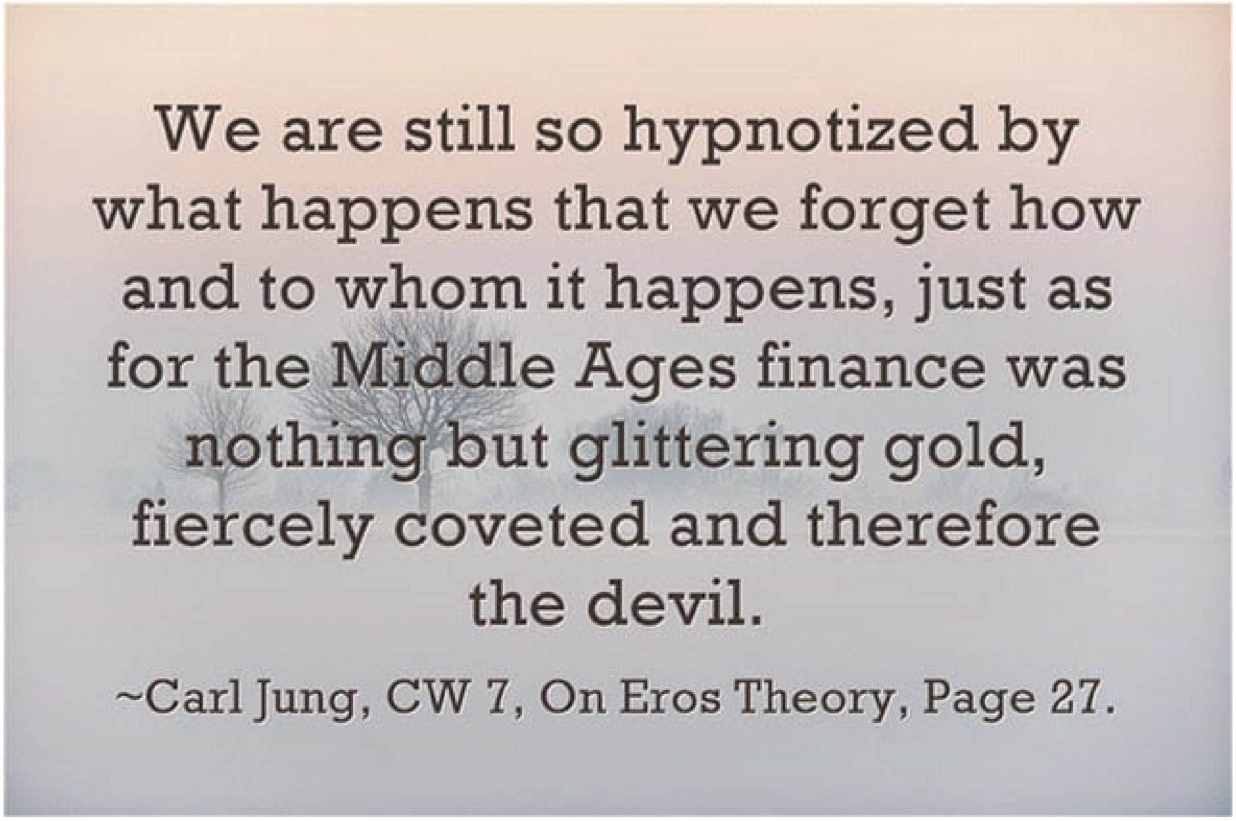

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil.

~Carl Jung, CW 7, On Eros Theory, Page 27.

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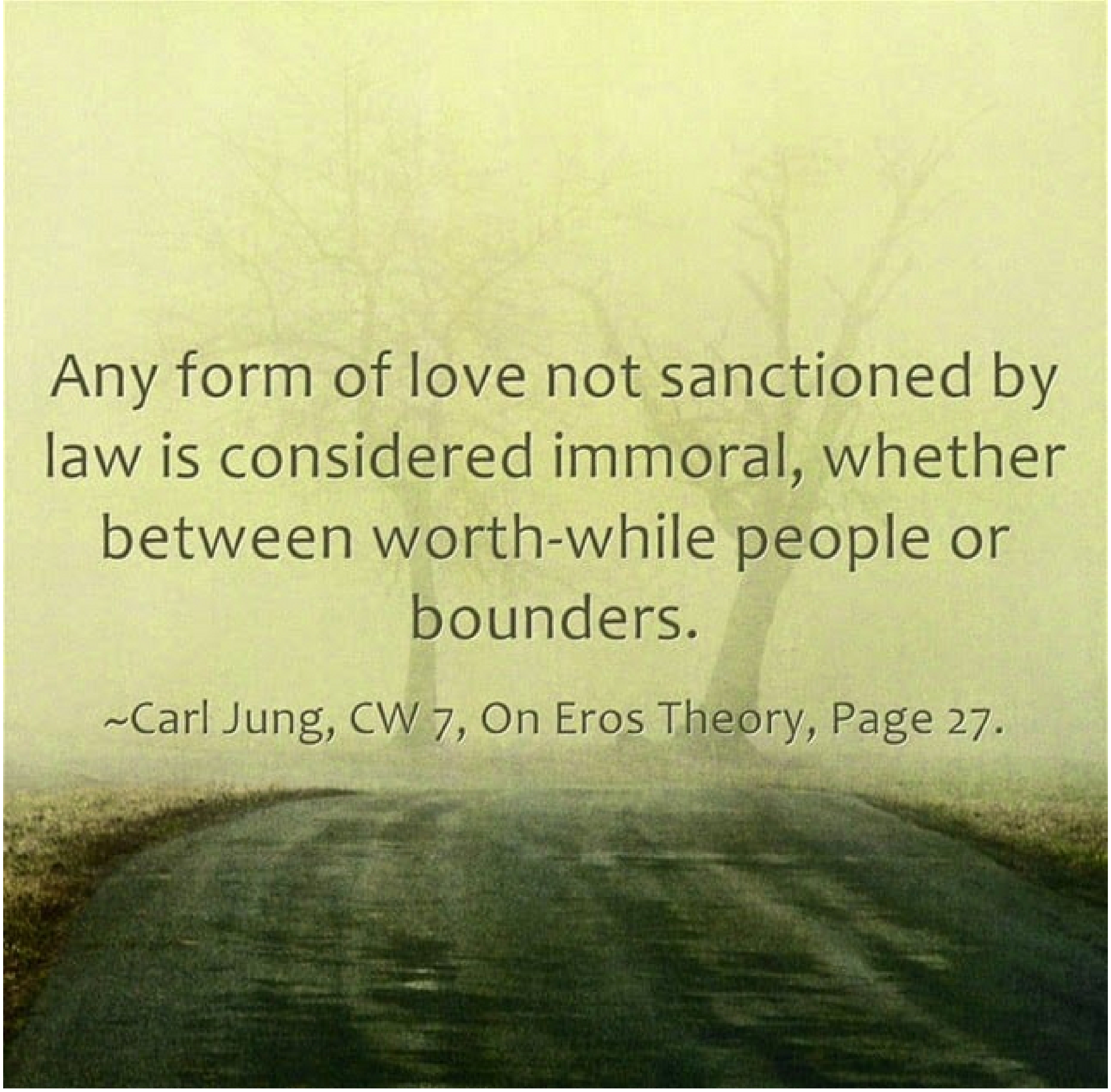
Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders.
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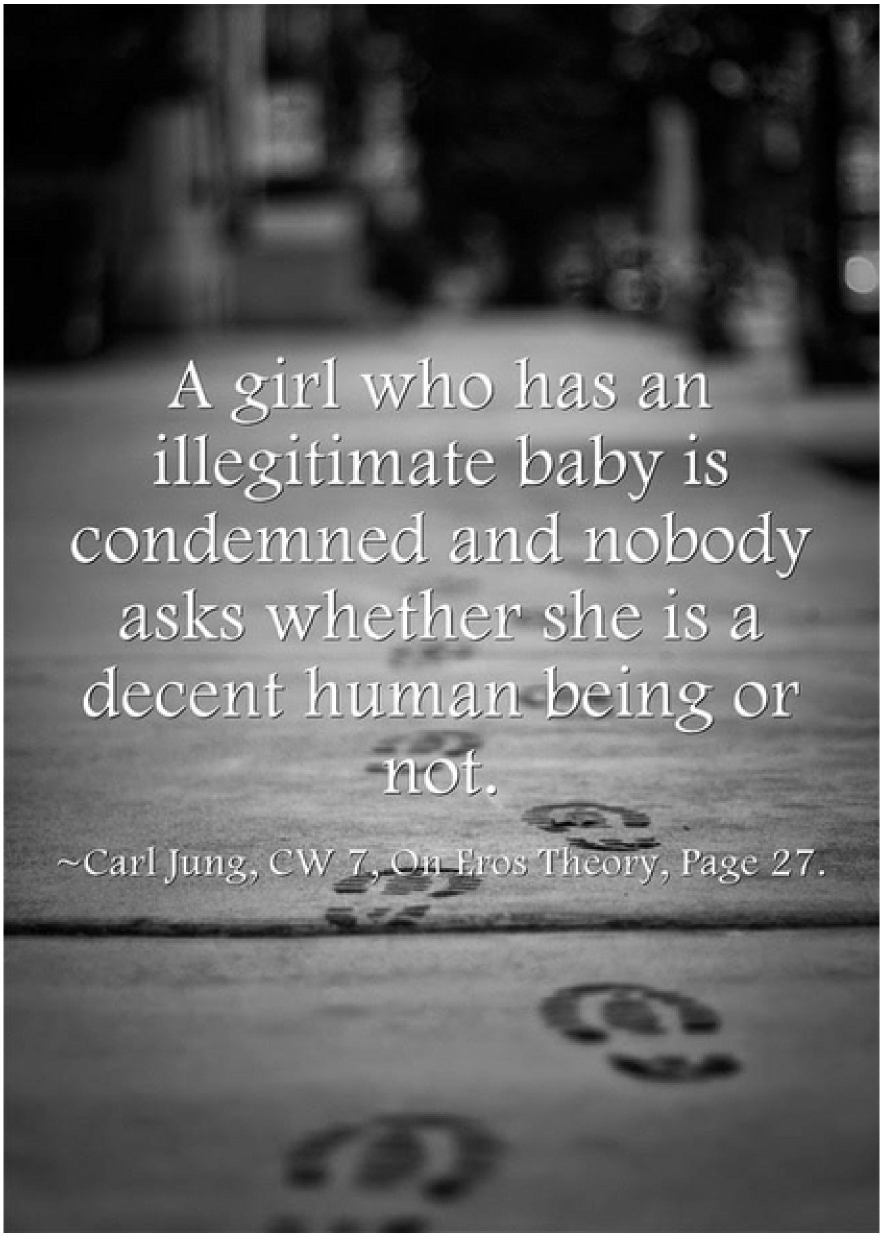
A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not.
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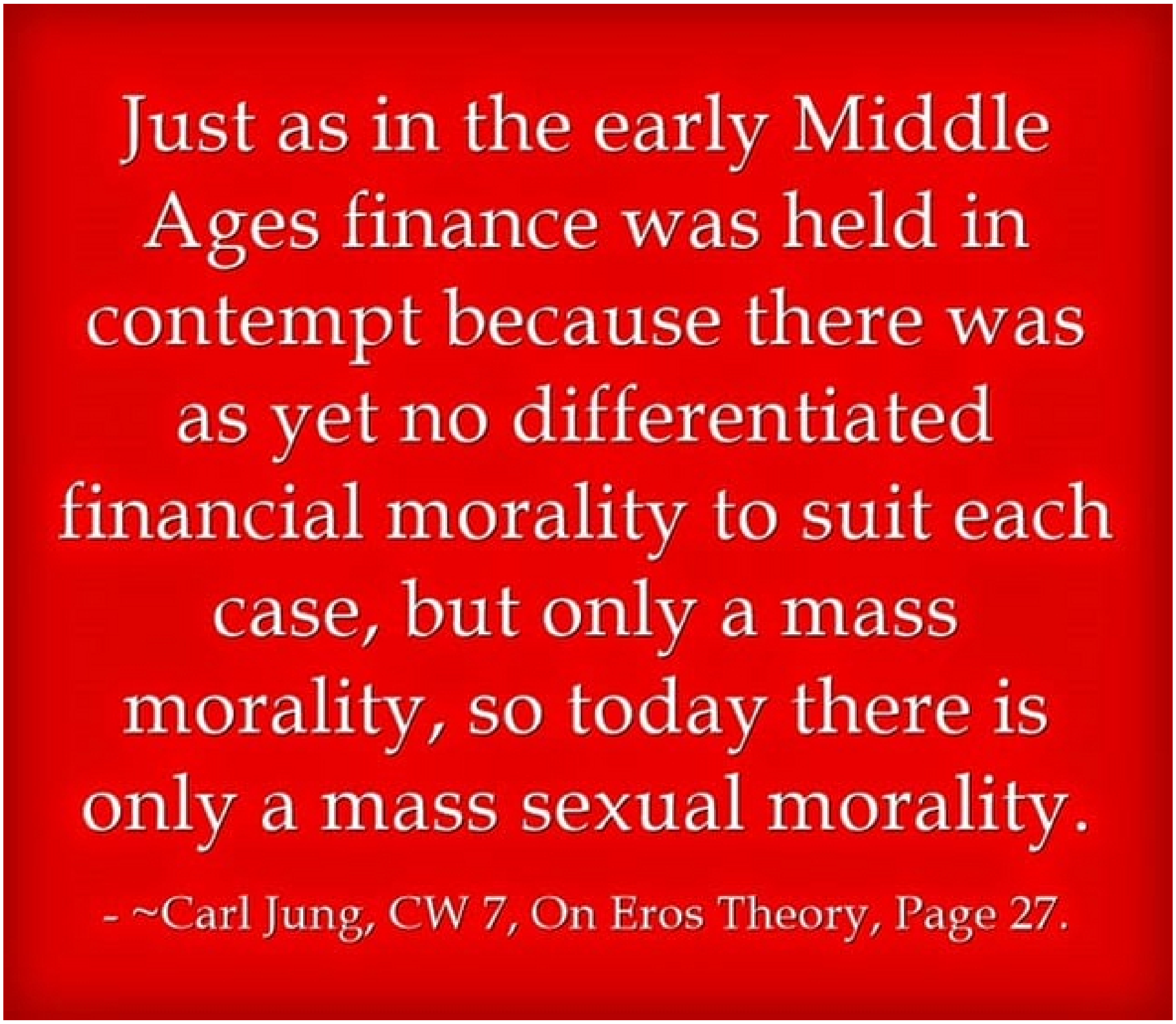

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality.

- ~Carl Jung, CW 7, On Eros Theory, Page 27.

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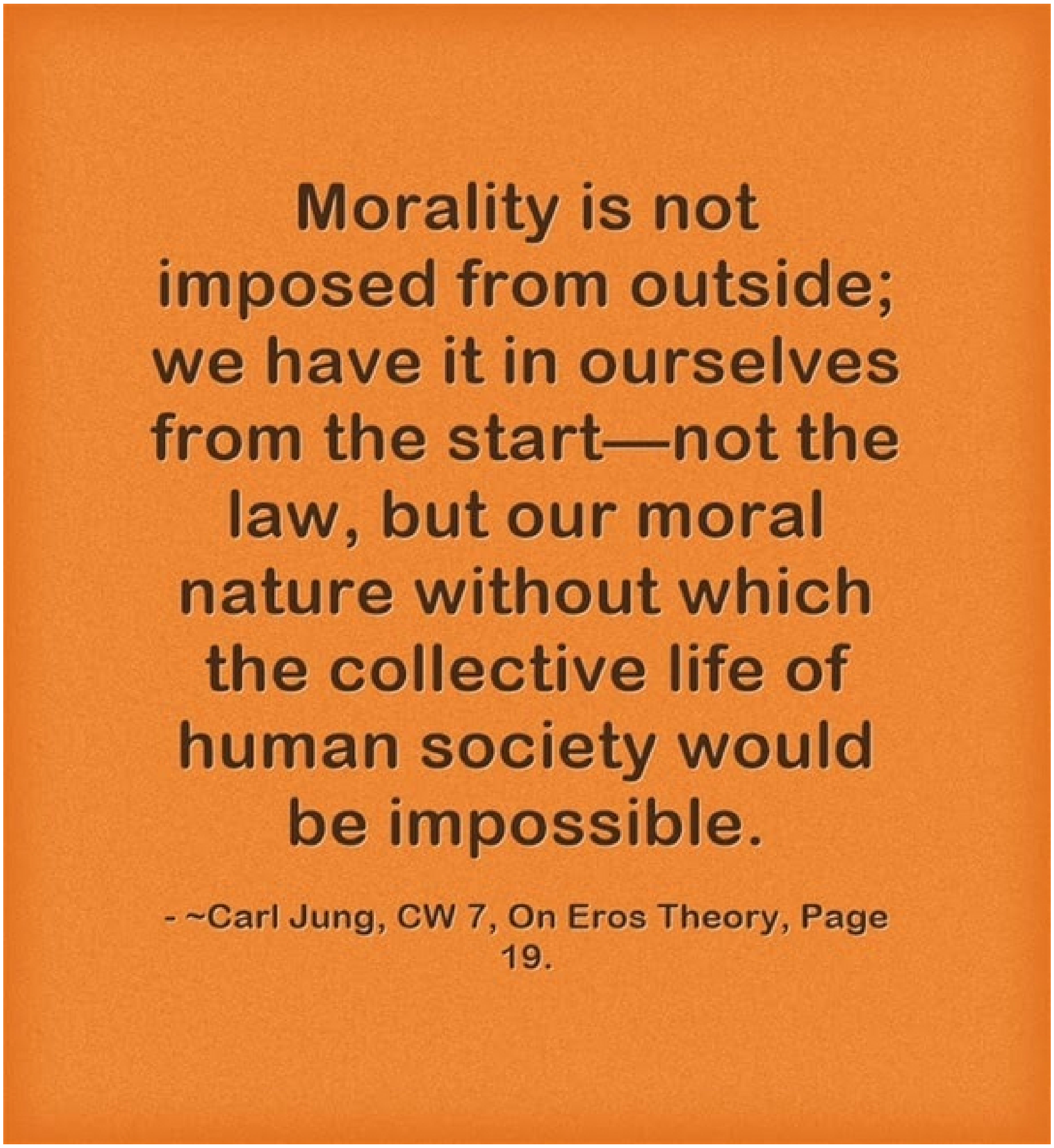

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible.

- ~Carl Jung, CW 7, On Eros Theory, Page 19.

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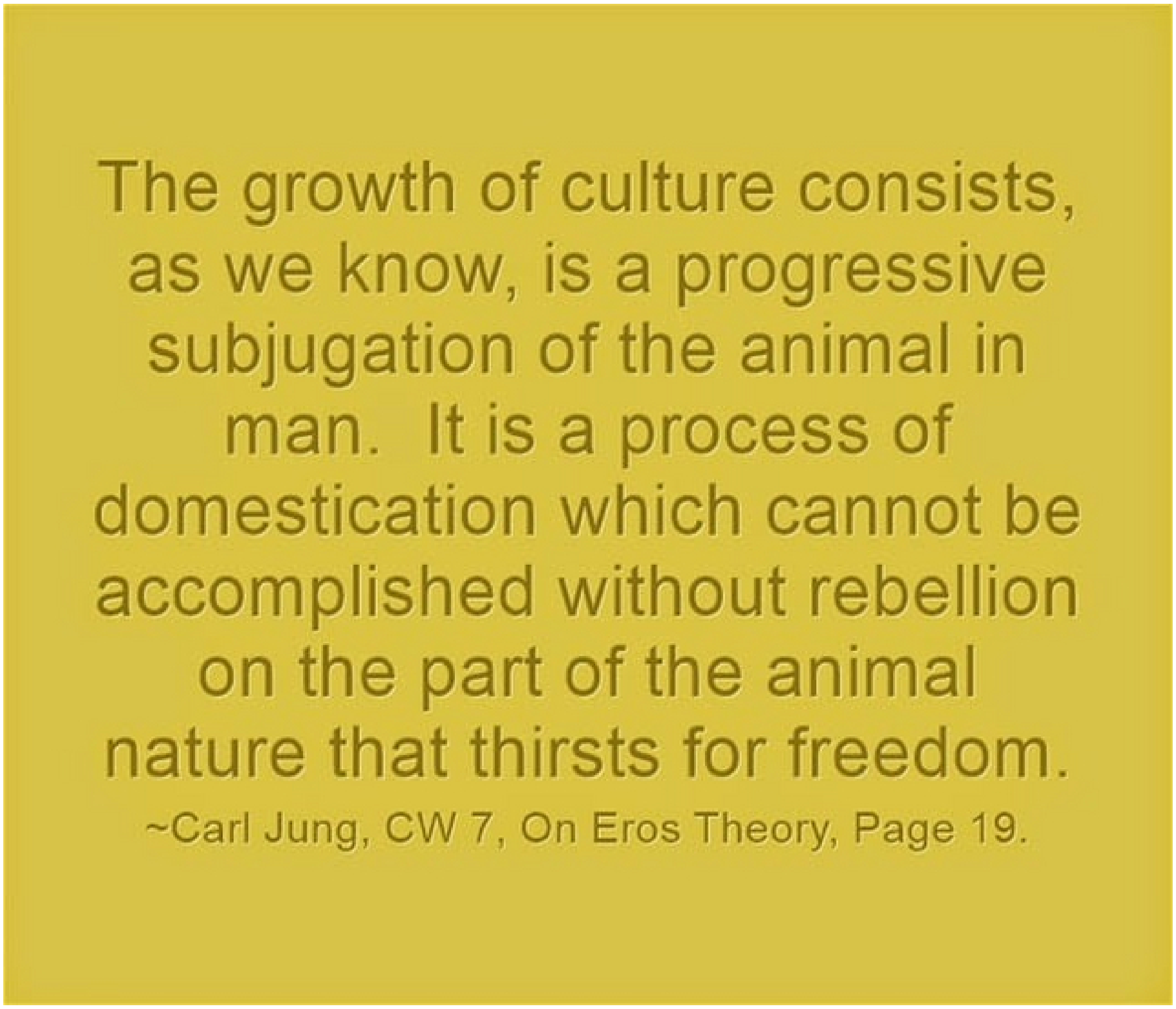

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom.

~Carl Jung, CW 7, On Eros Theory, Page 19.

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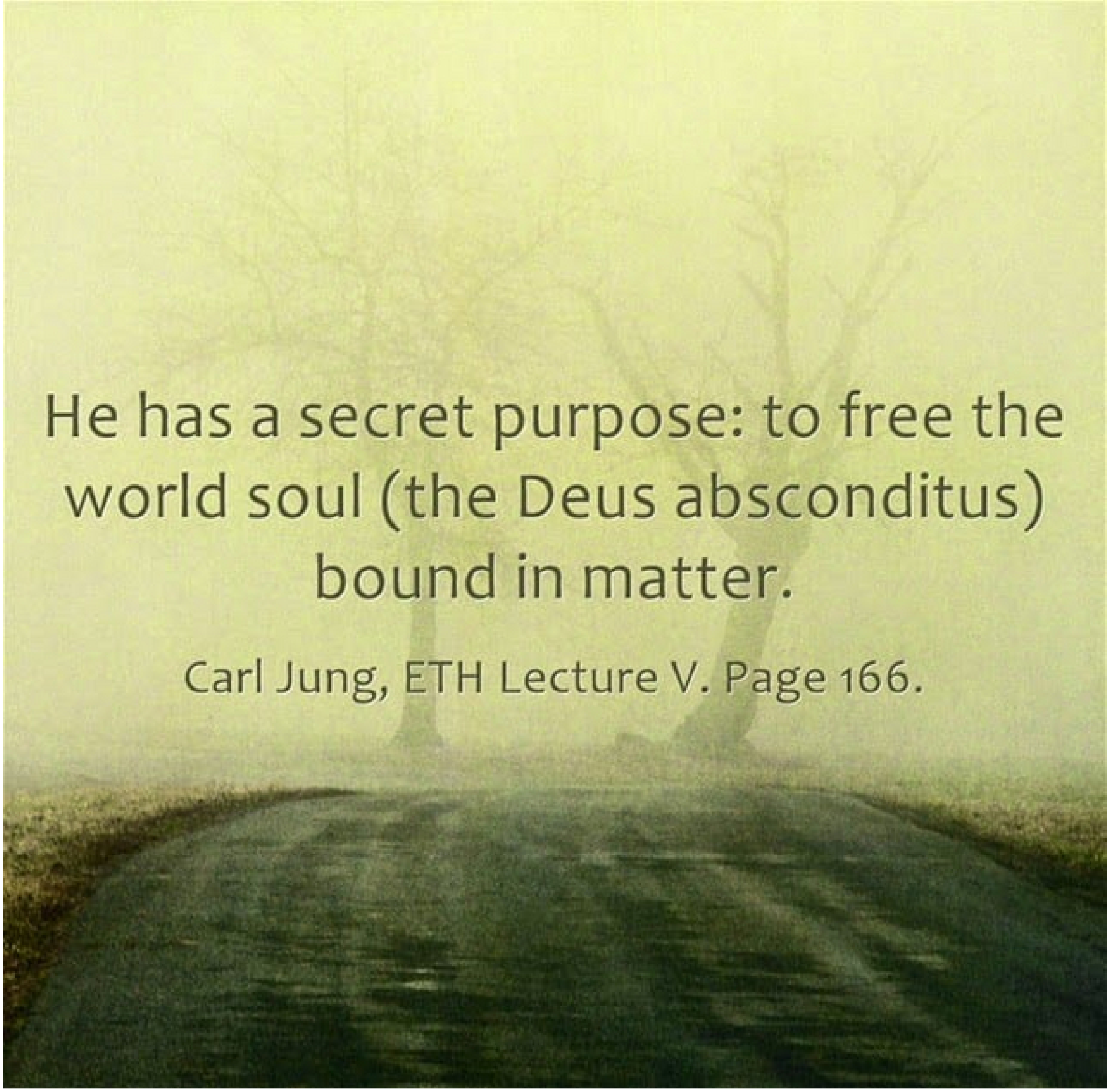
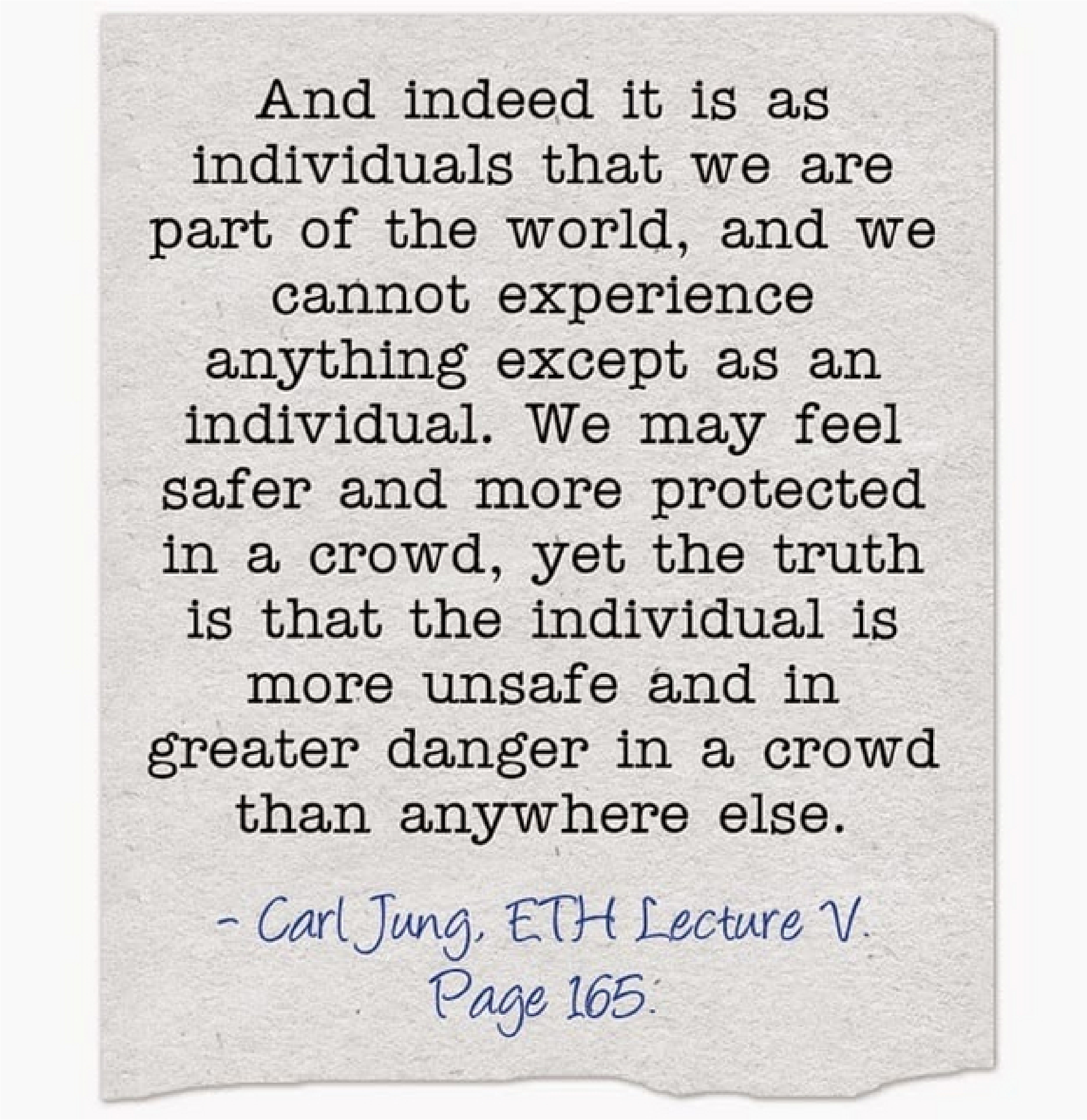


He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.


And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else.

- Carl Jung, ETH Lecture V.
Page 165.

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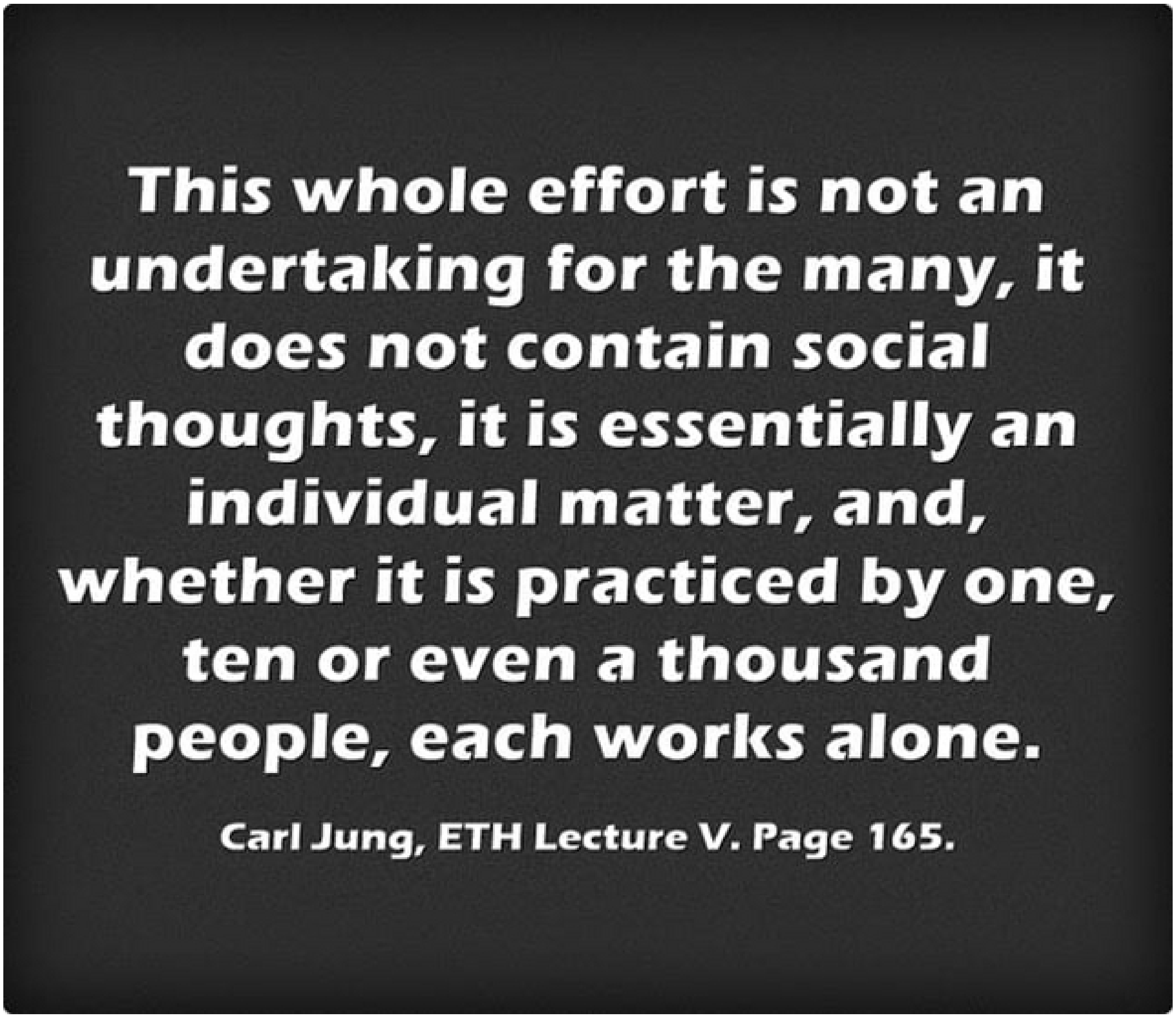

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practiced by one, ten or even a thousand people, each works alone.

Carl Jung, ETH Lecture V. Page 165.

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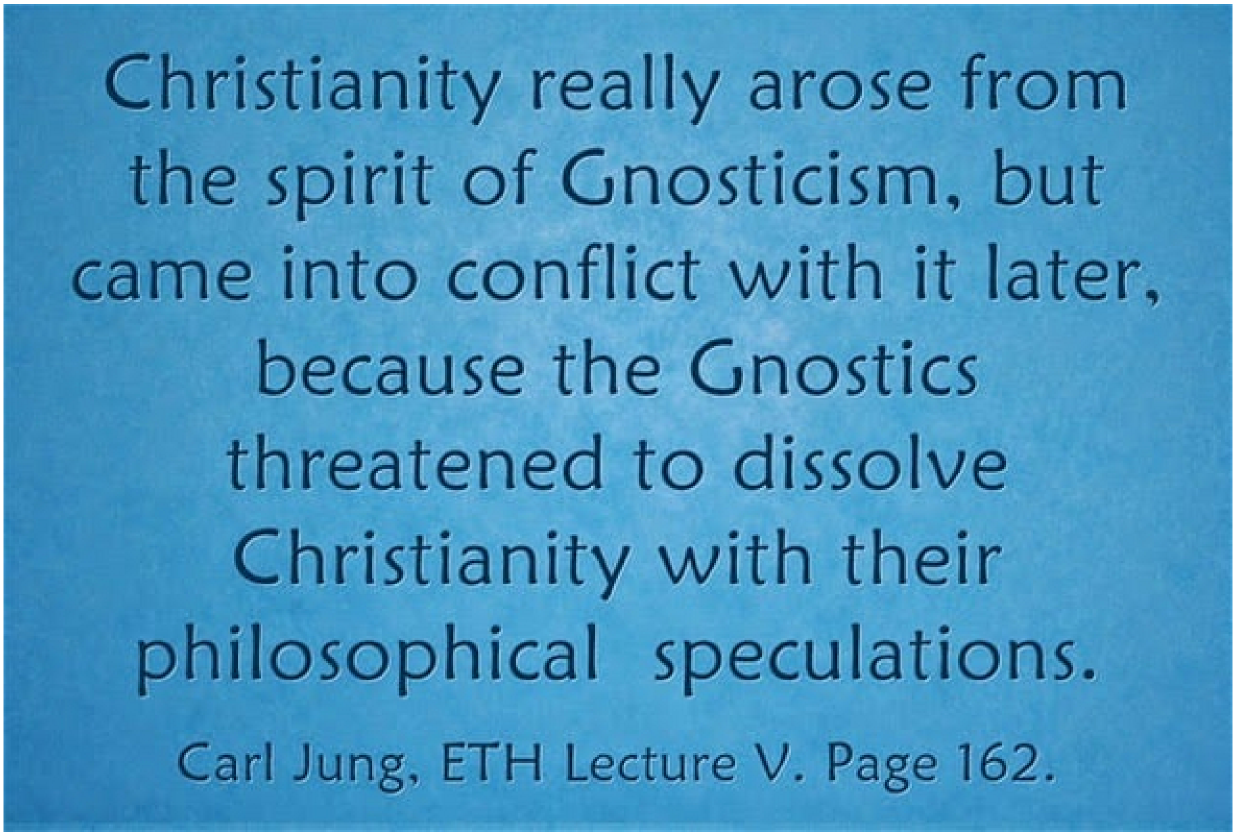

Christianity really arose from
the spirit of Gnosticism, but
came into conflict with it later,
because the Gnostics
threatened to dissolve
Christianity with their
philosophical speculations.

Carl Jung, ETH Lecture V. Page 162.

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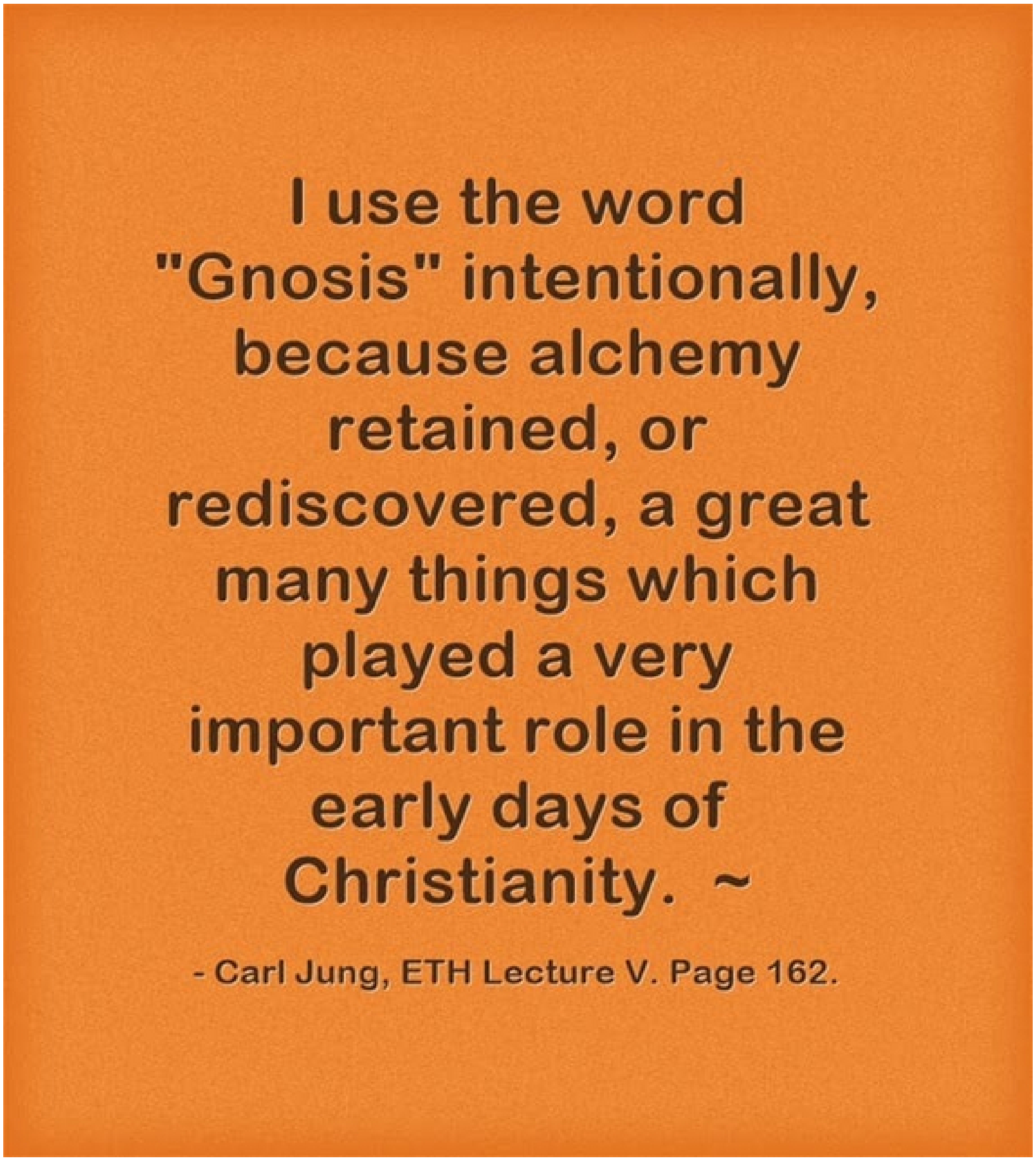

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. ~

- Carl Jung, ETH Lecture V. Page 162.

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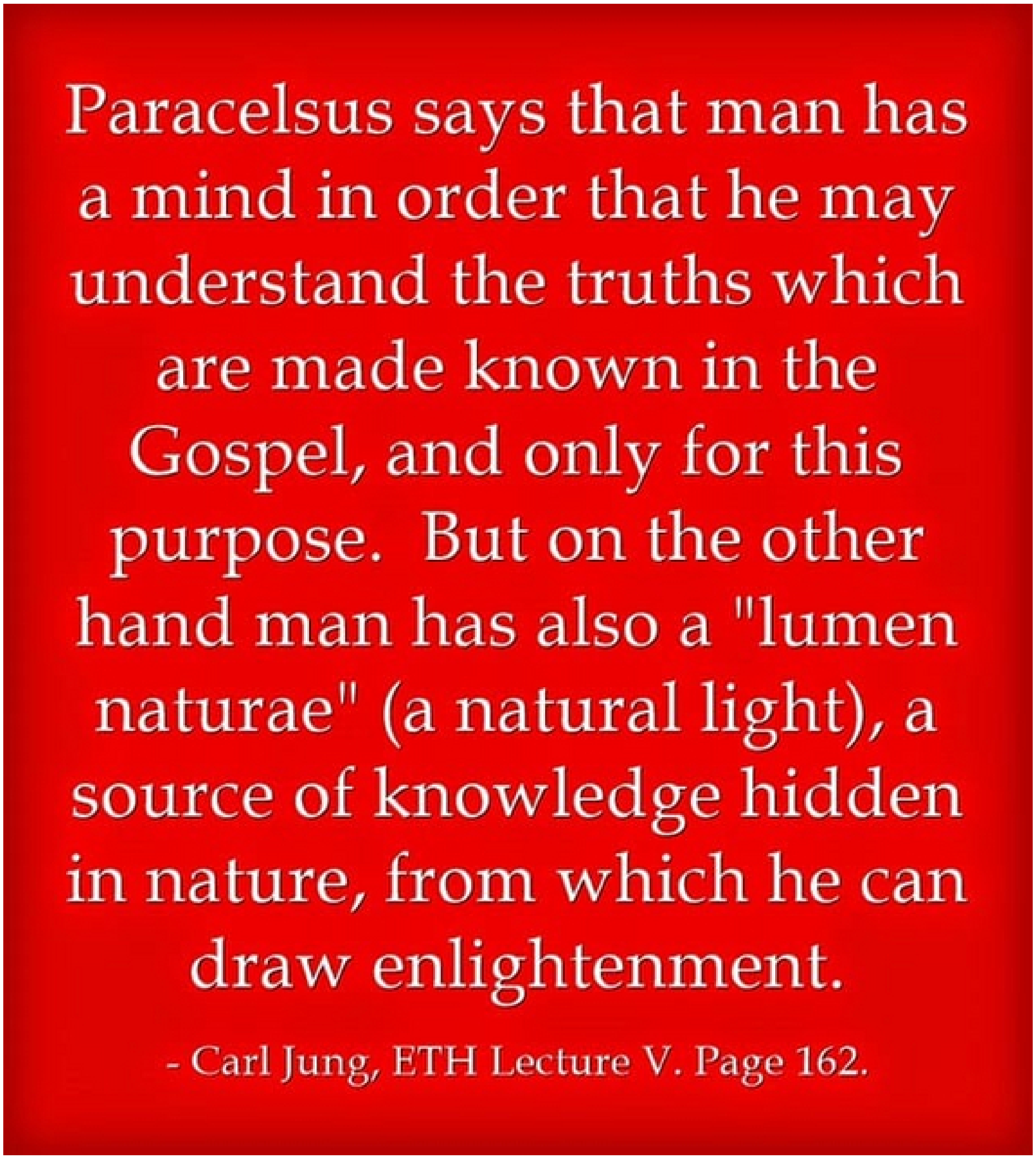

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment.

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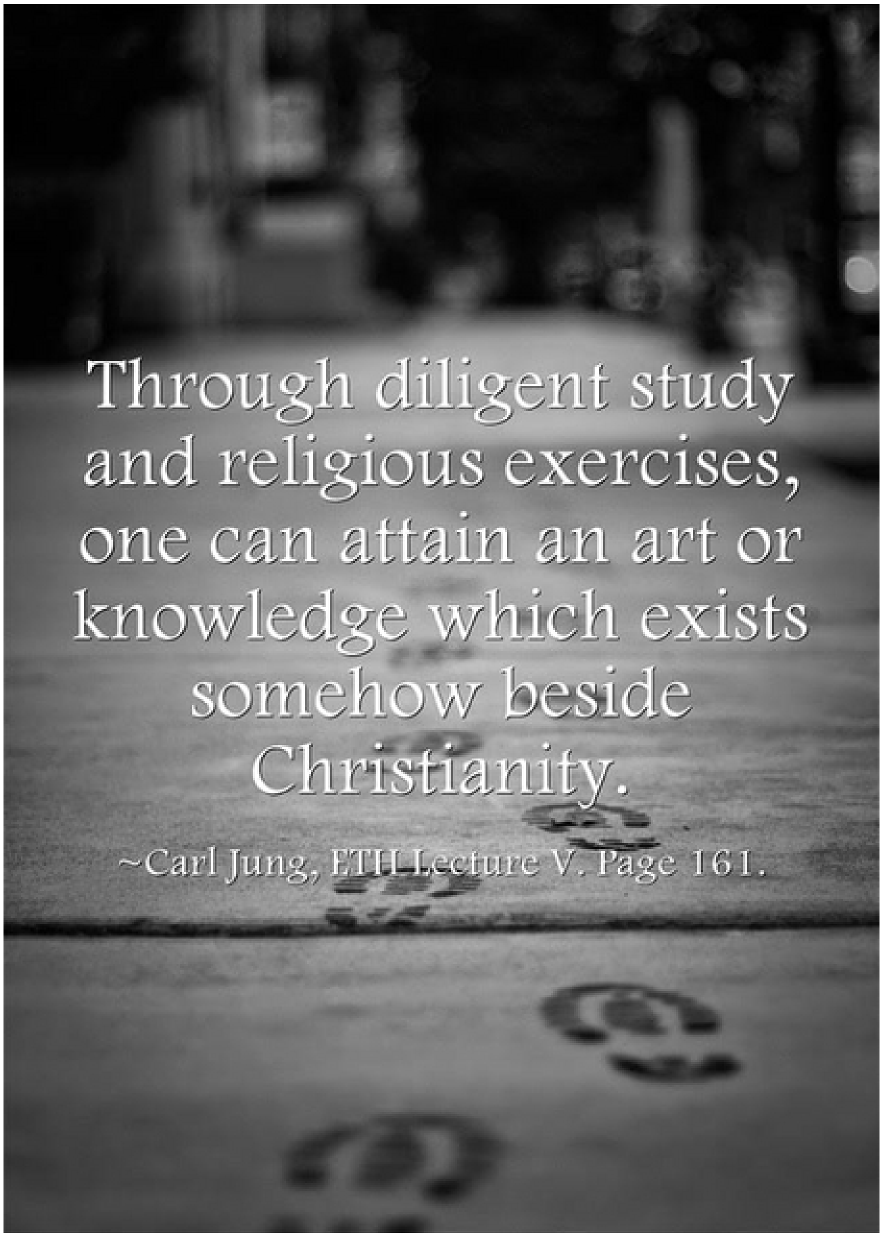
Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity.
~Carl Jung, ETH Lecture V. Page 161.

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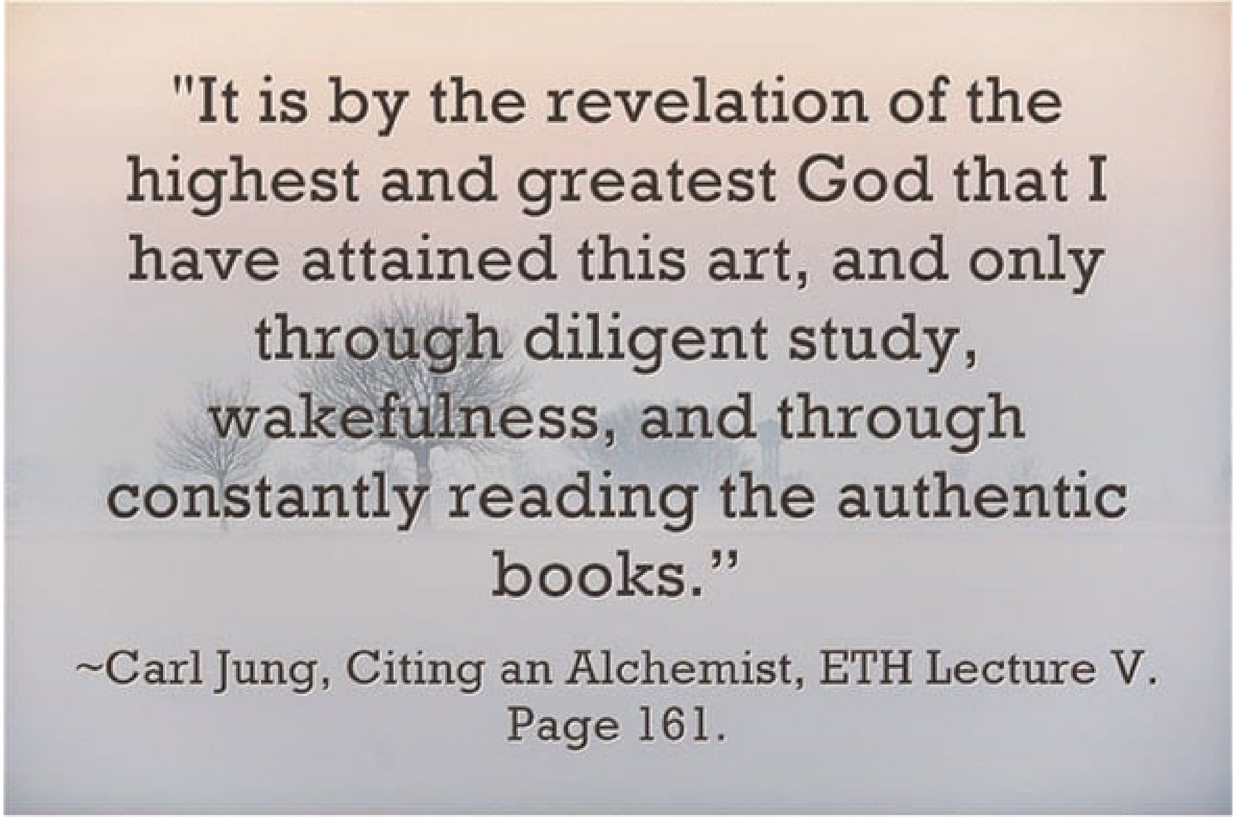

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books."

~Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

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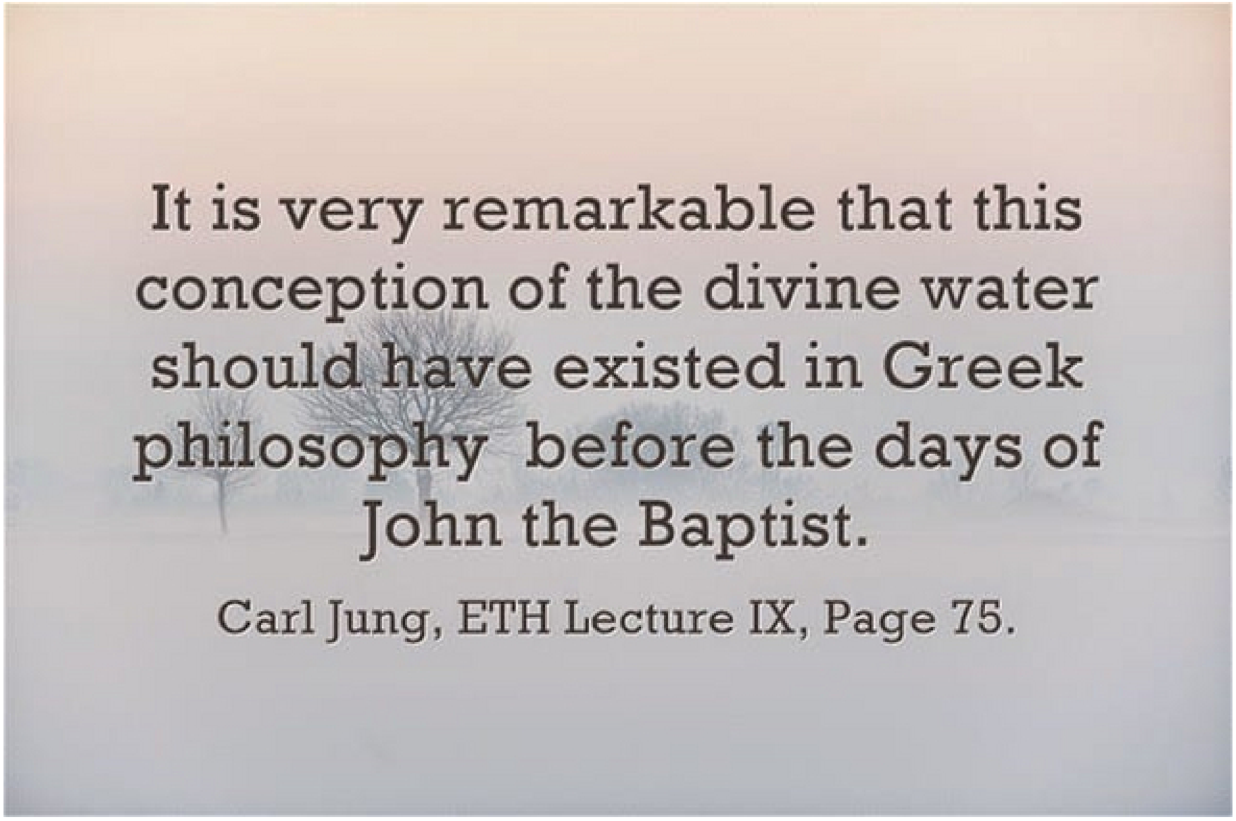

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist.

Carl Jung, ETH Lecture IX, Page 75.

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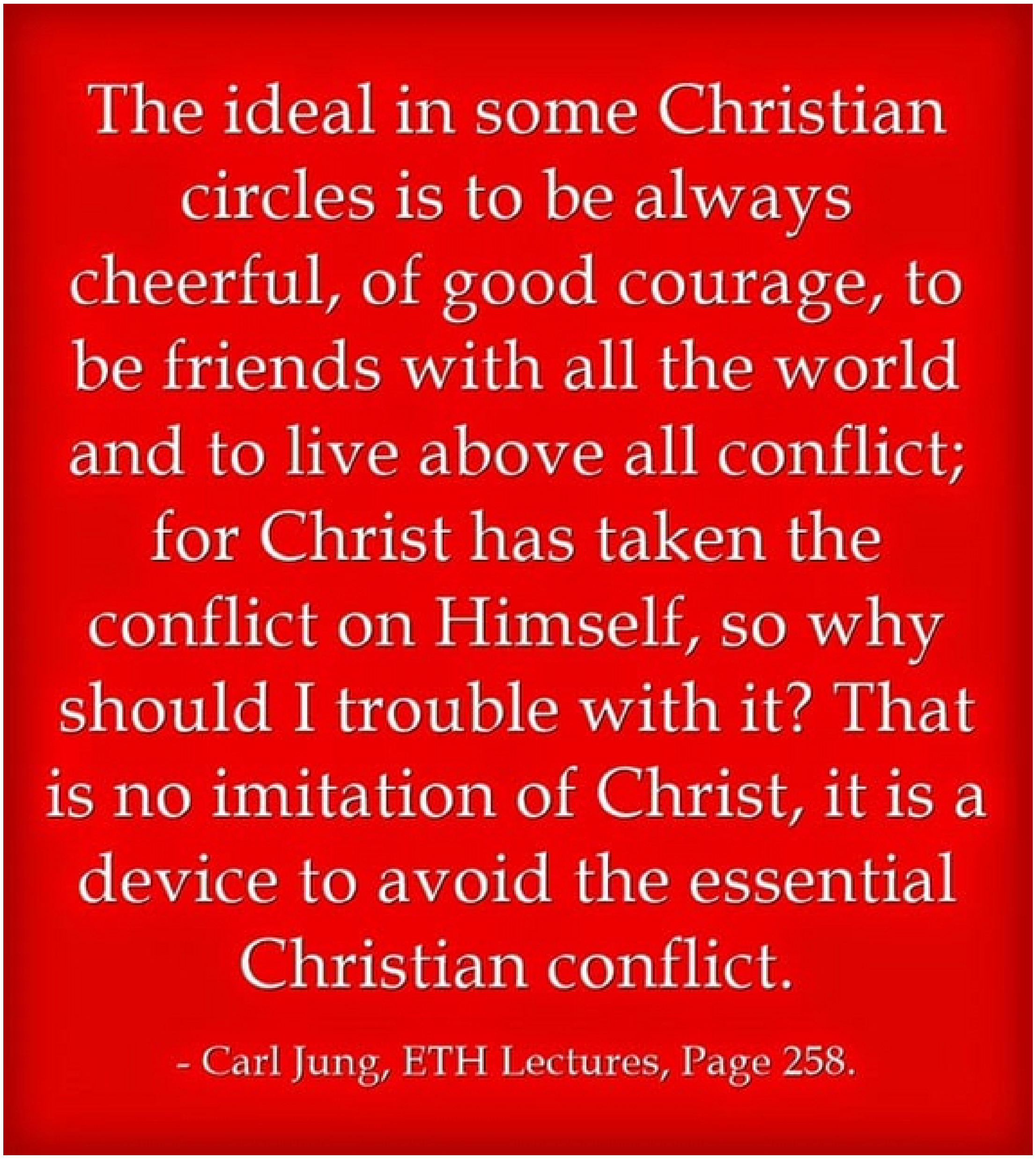
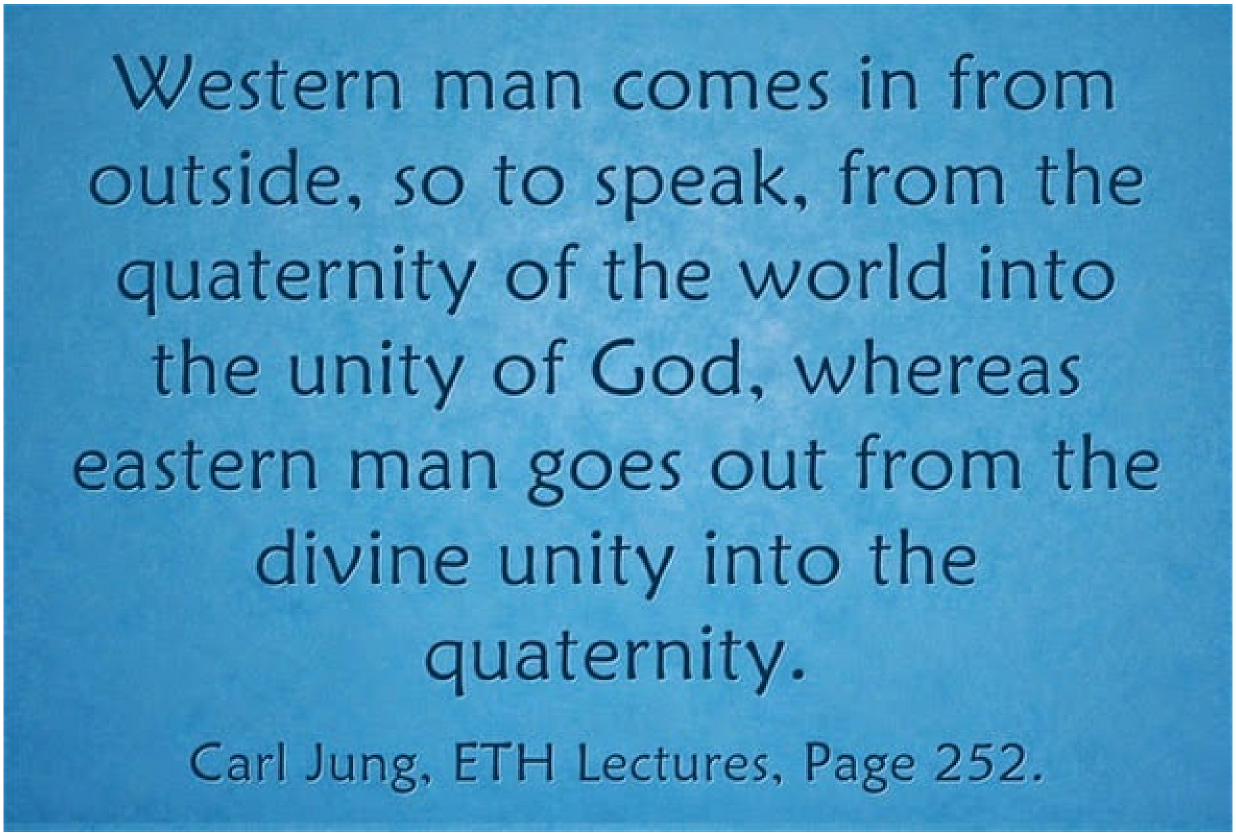


The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict.

- Carl Jung, ETH Lectures, Page 258.

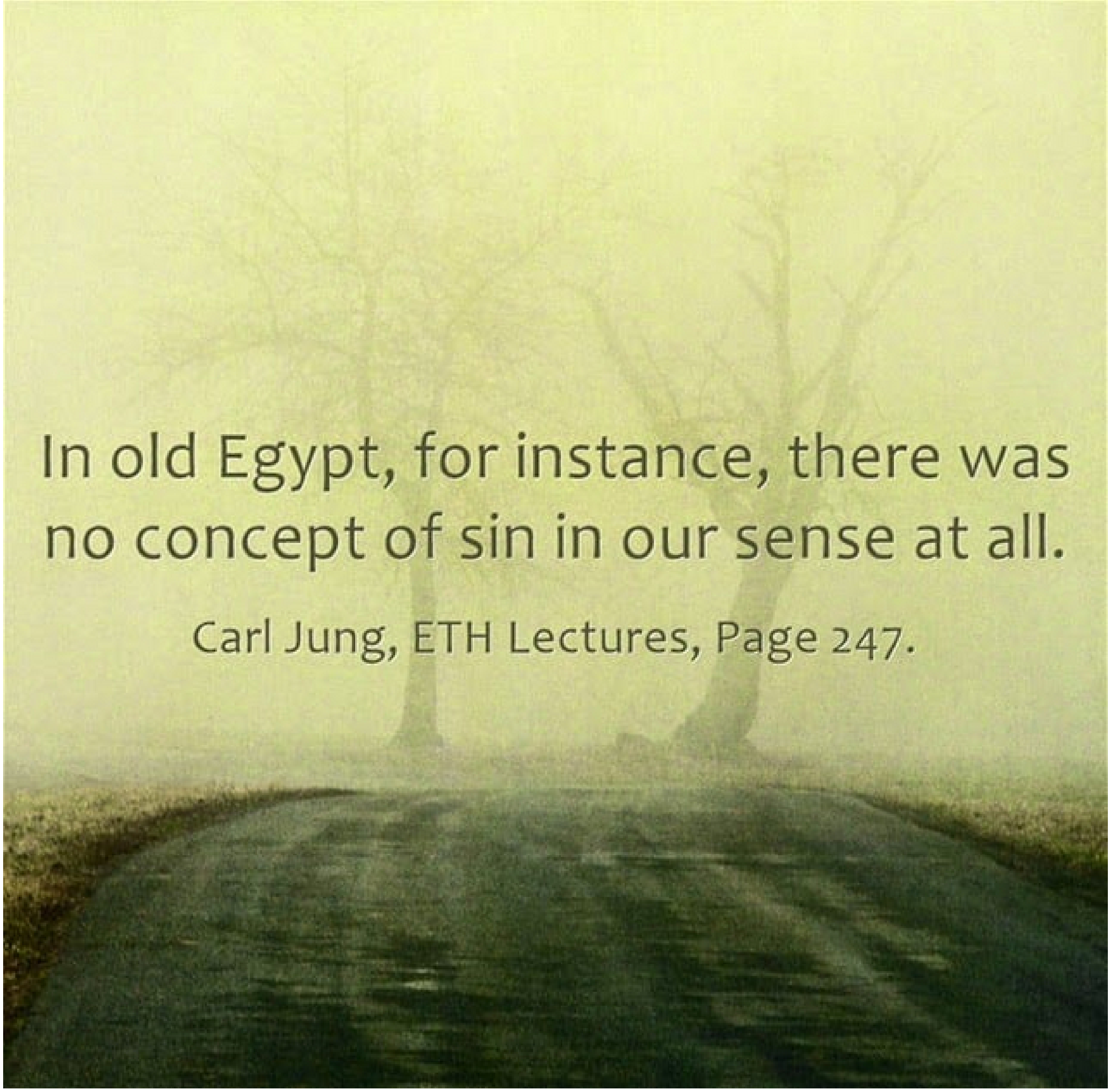
The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.



Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity.

Carl Jung, ETH Lectures, Page 252.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.


In old Egypt, for instance, there was no concept of sin in our sense at all.
Carl Jung, ETH Lectures, Page 247.

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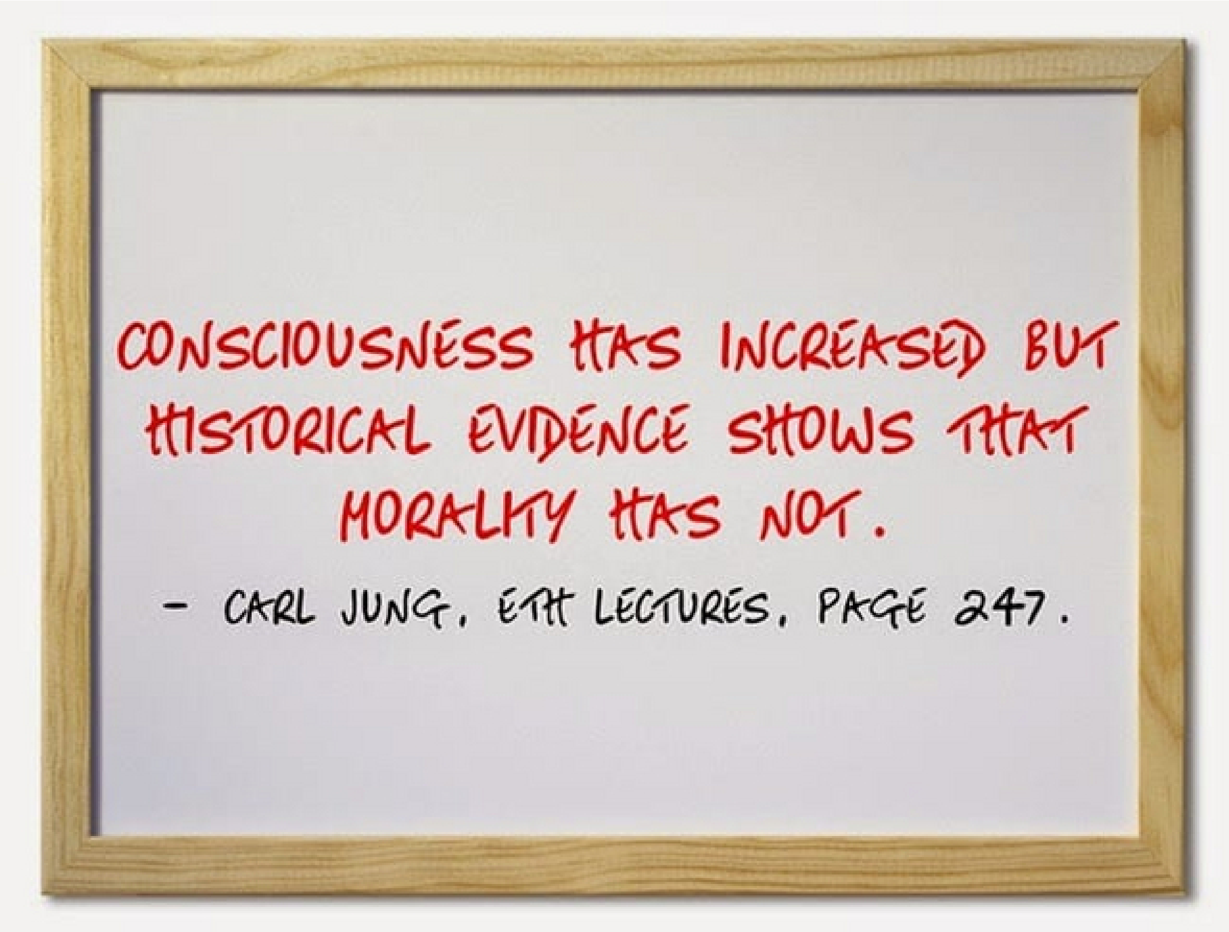
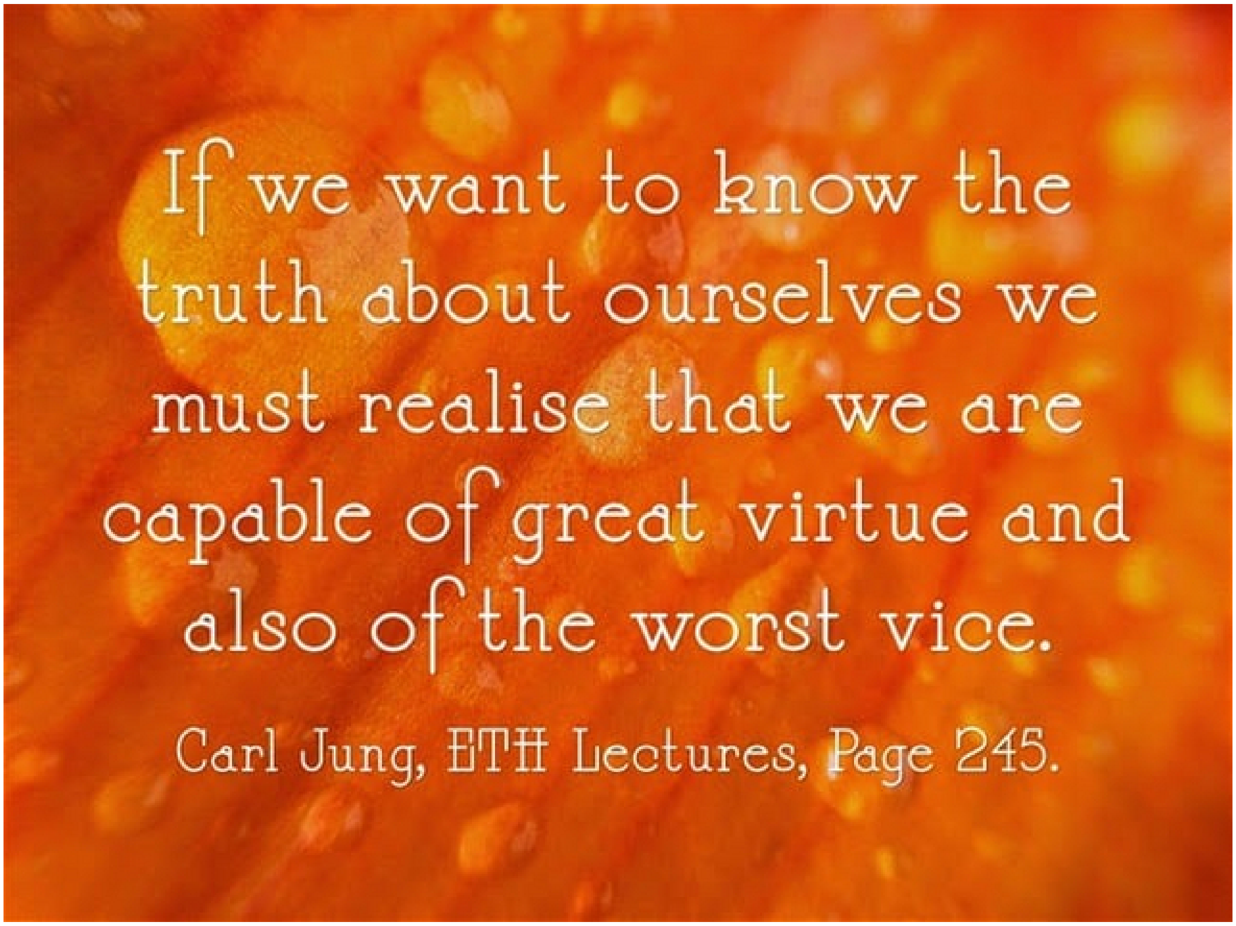


CONSCIOUSNESS HAS INCREASED BUT HISTORICAL EVIDENCE SHOWS THAT MORALITY HAS NOT.

- CARL JUNG, ETH LECTURES, PAGE 247.

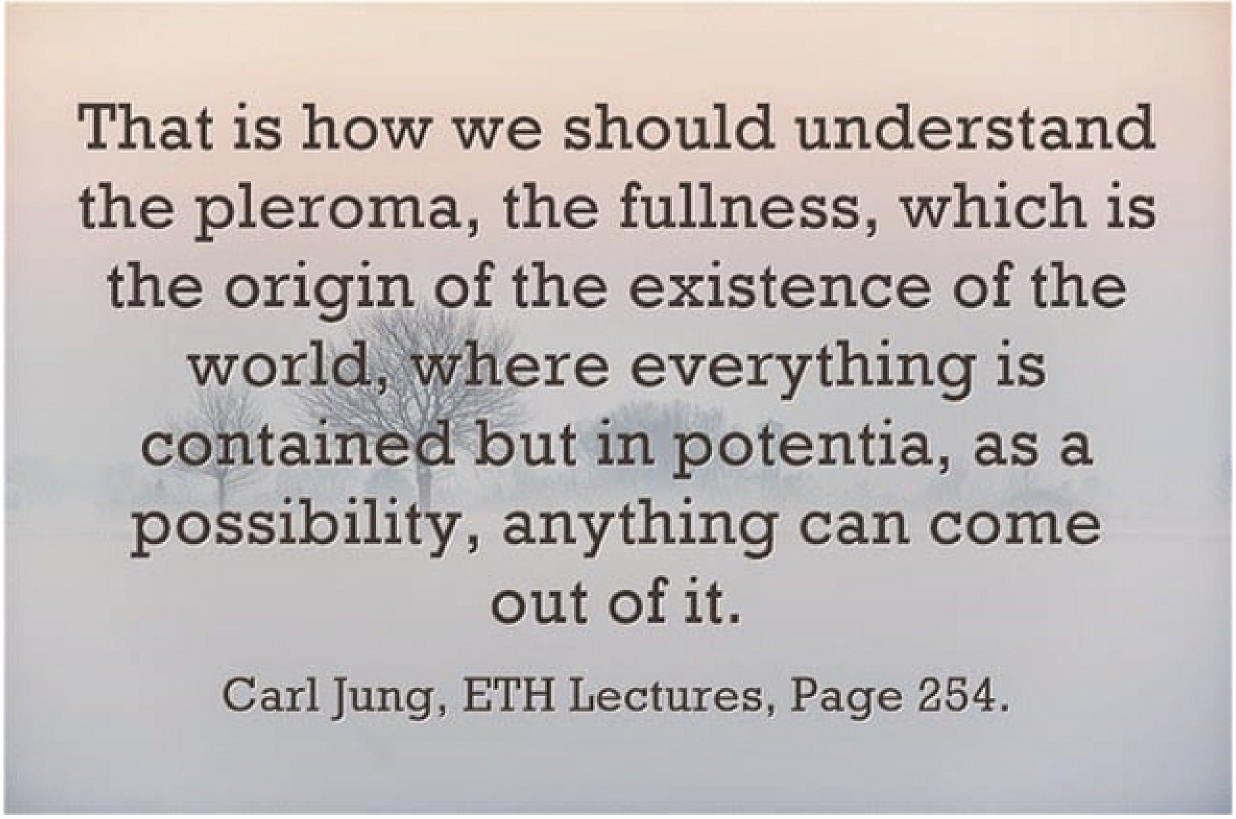
Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.



If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice.

Carl Jung, ETH Lectures, Page 245.

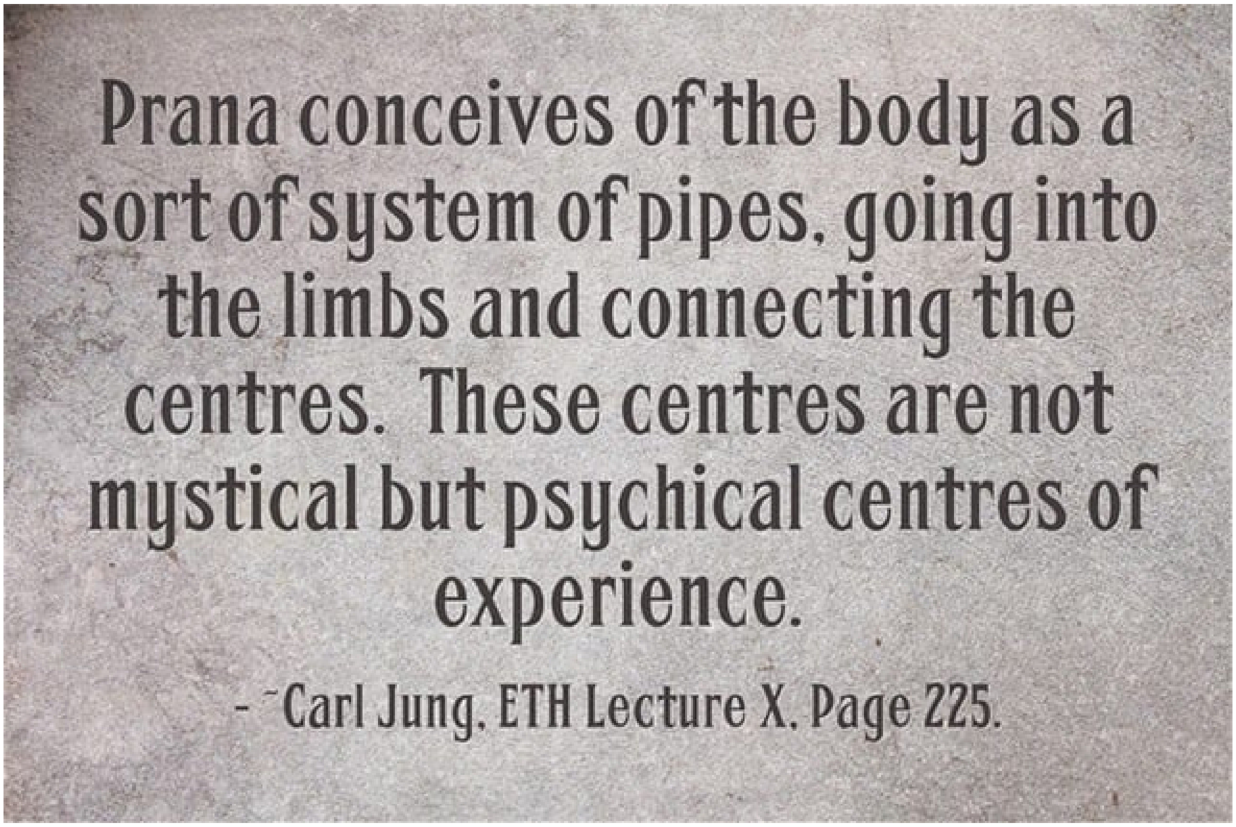
If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.



That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it.

Carl Jung, ETH Lectures, Page 254.

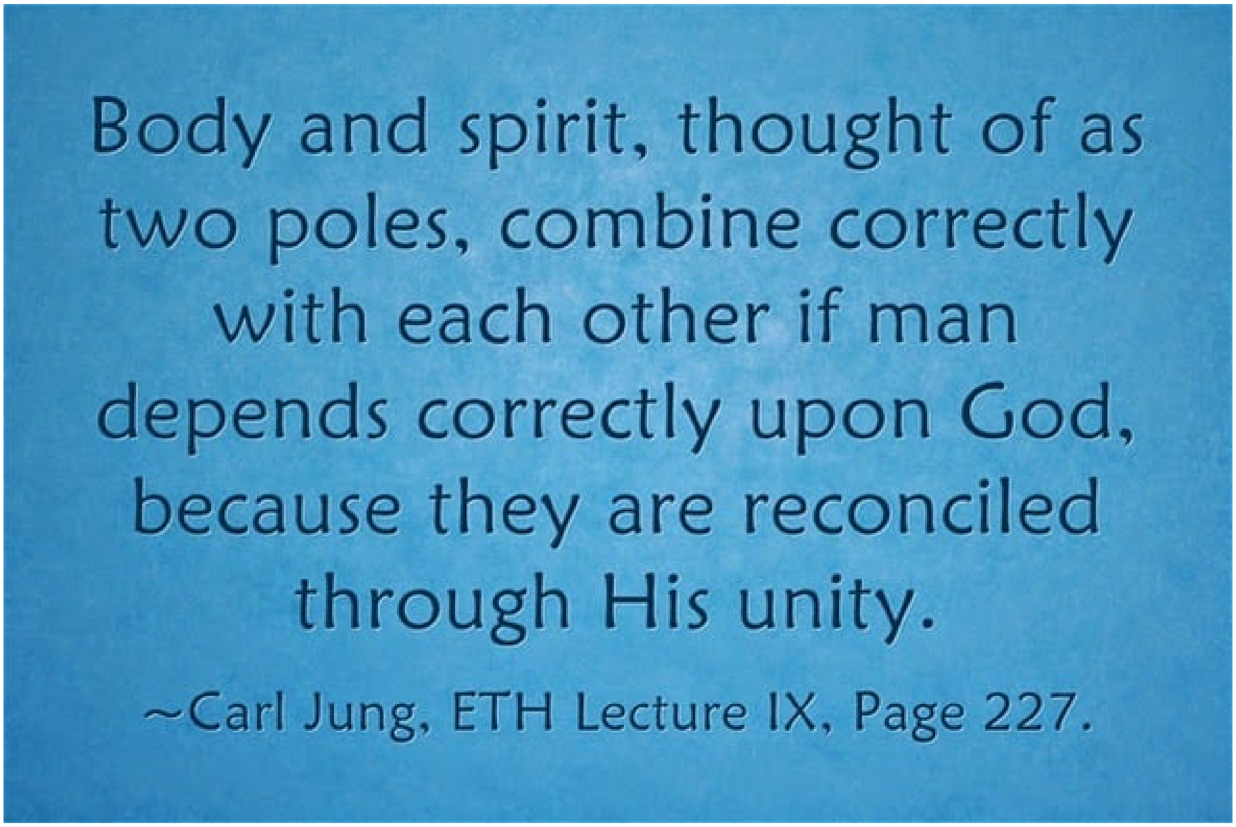
That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.



Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience.

- Carl Jung, ETH Lecture X, Page 225.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.



Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity.

~Carl Jung, ETH Lecture IX, Page 227.

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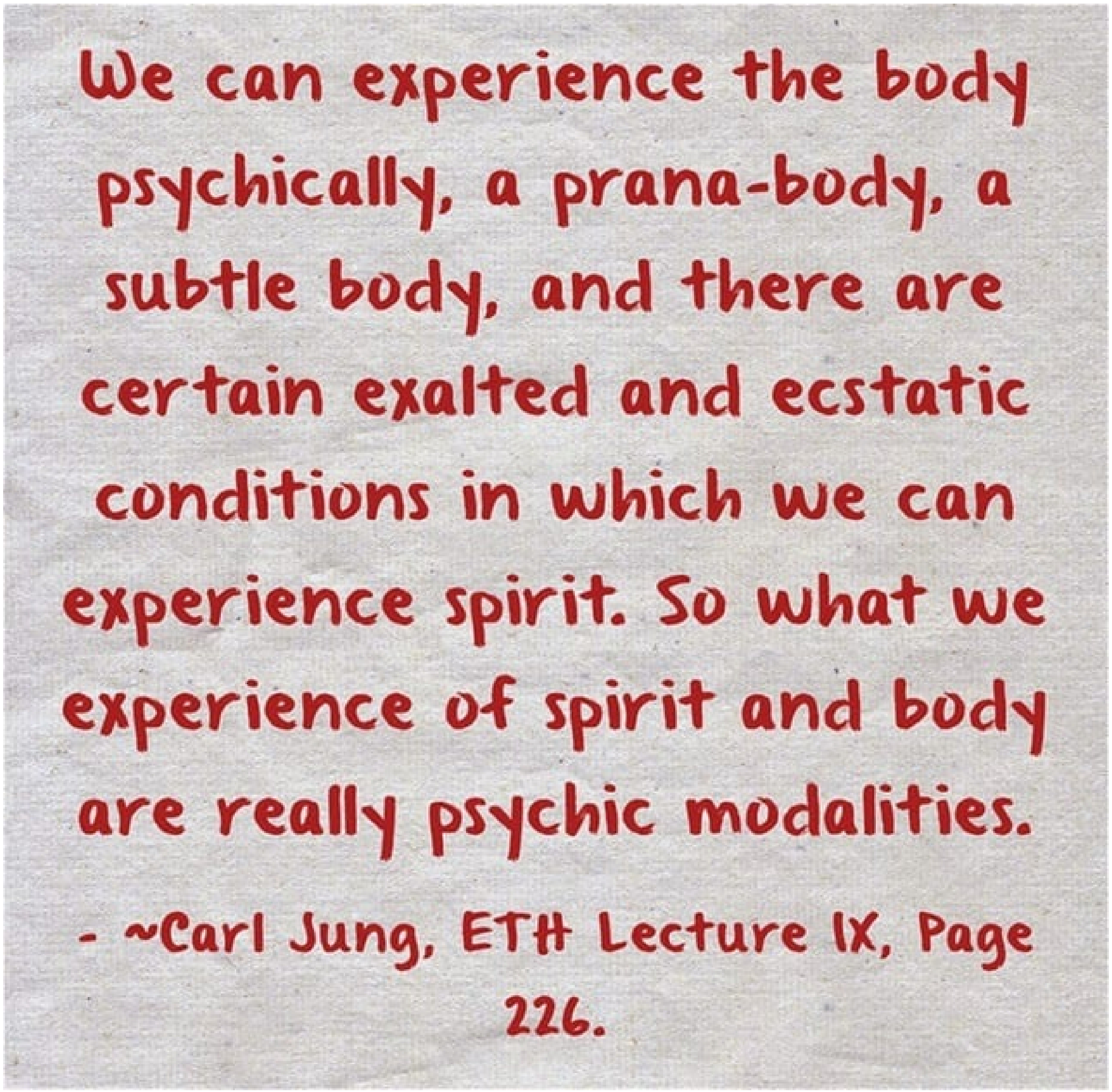
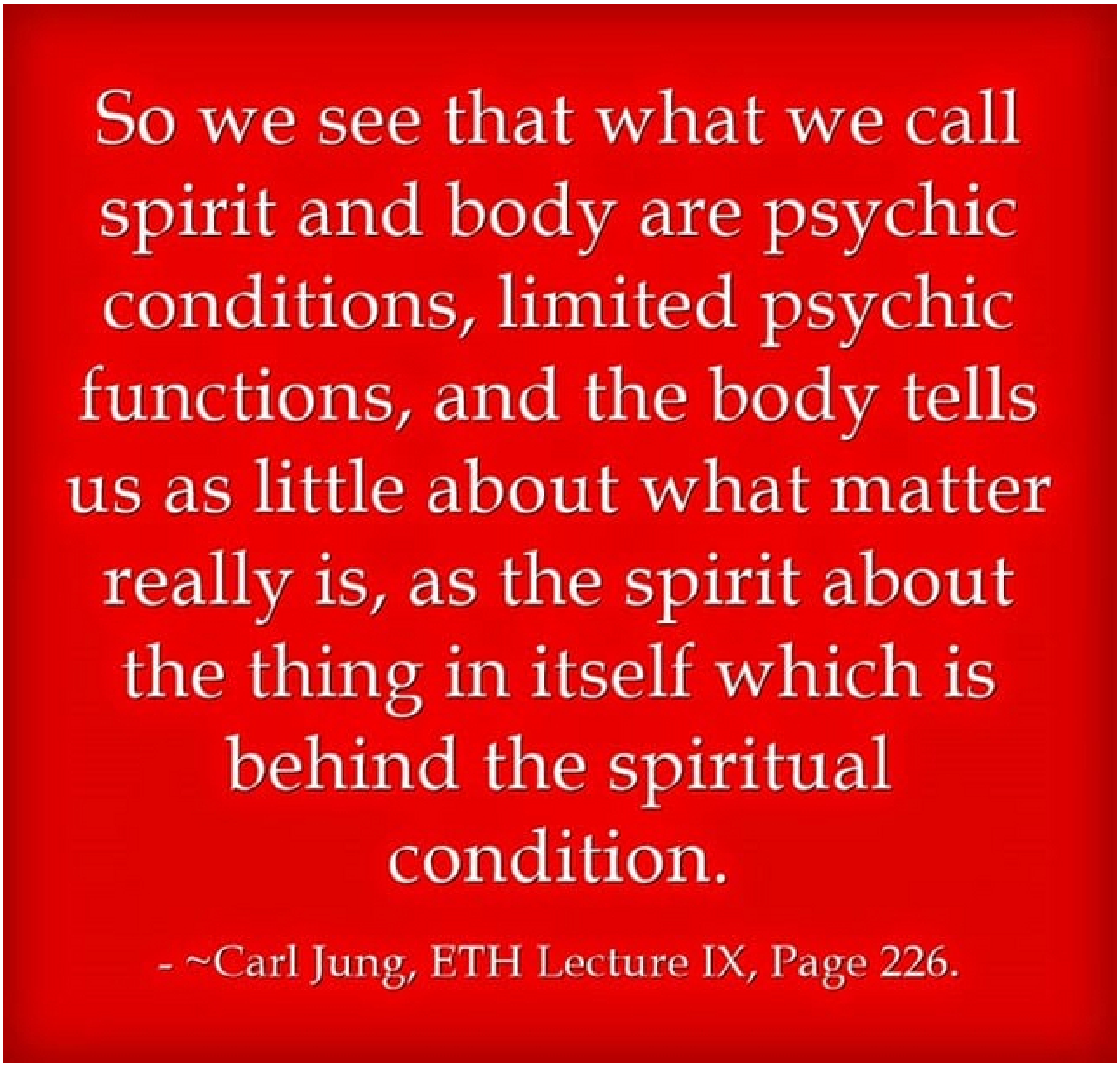


We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities.

- ~Carl Jung, ETH Lecture IX, Page 226.

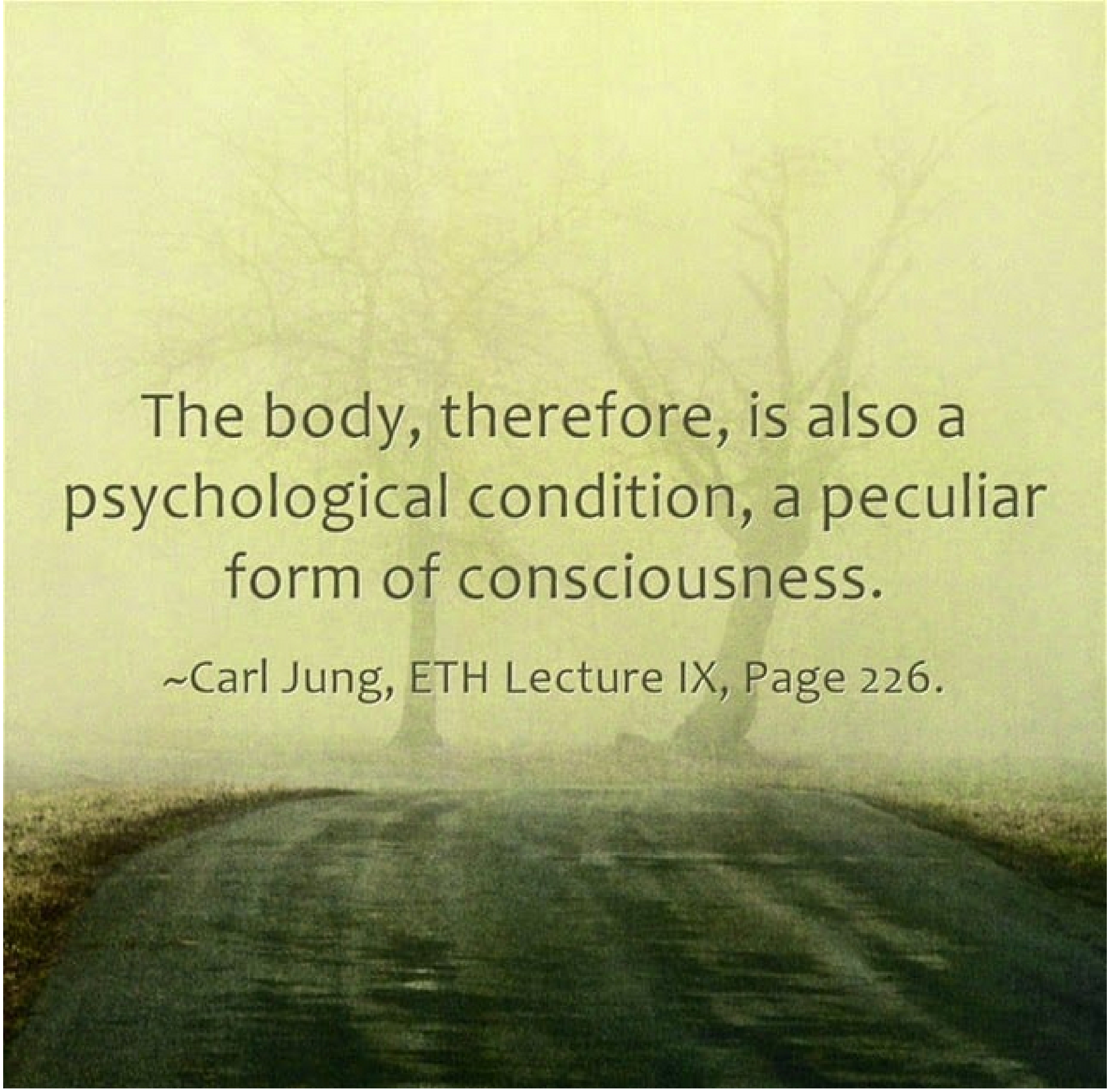
We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.



So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition.

- ~Carl Jung, ETH Lecture IX, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.


The body, therefore, is also a psychological condition, a peculiar form of consciousness.
~Carl Jung, ETH Lecture IX, Page 226.

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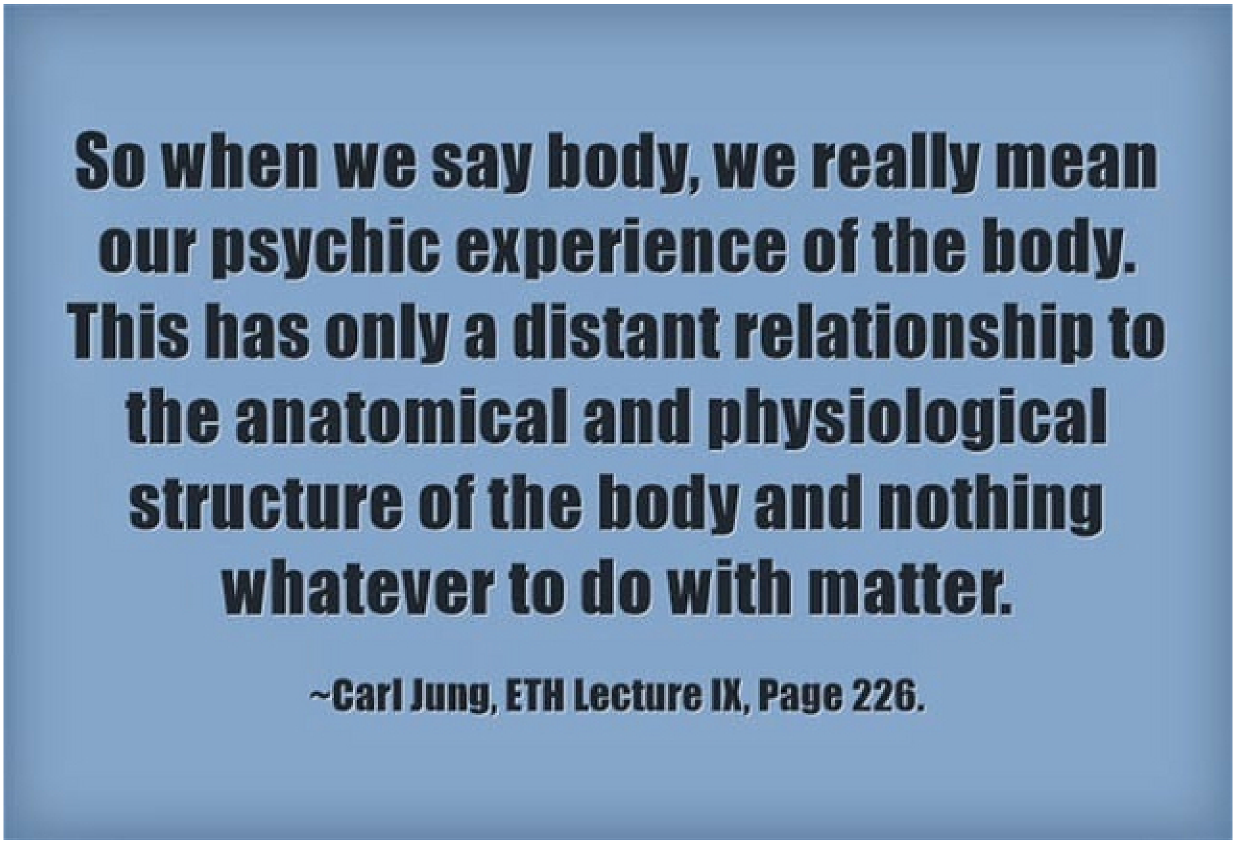

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter.

~Carl Jung, ETH Lecture IX, Page 226.

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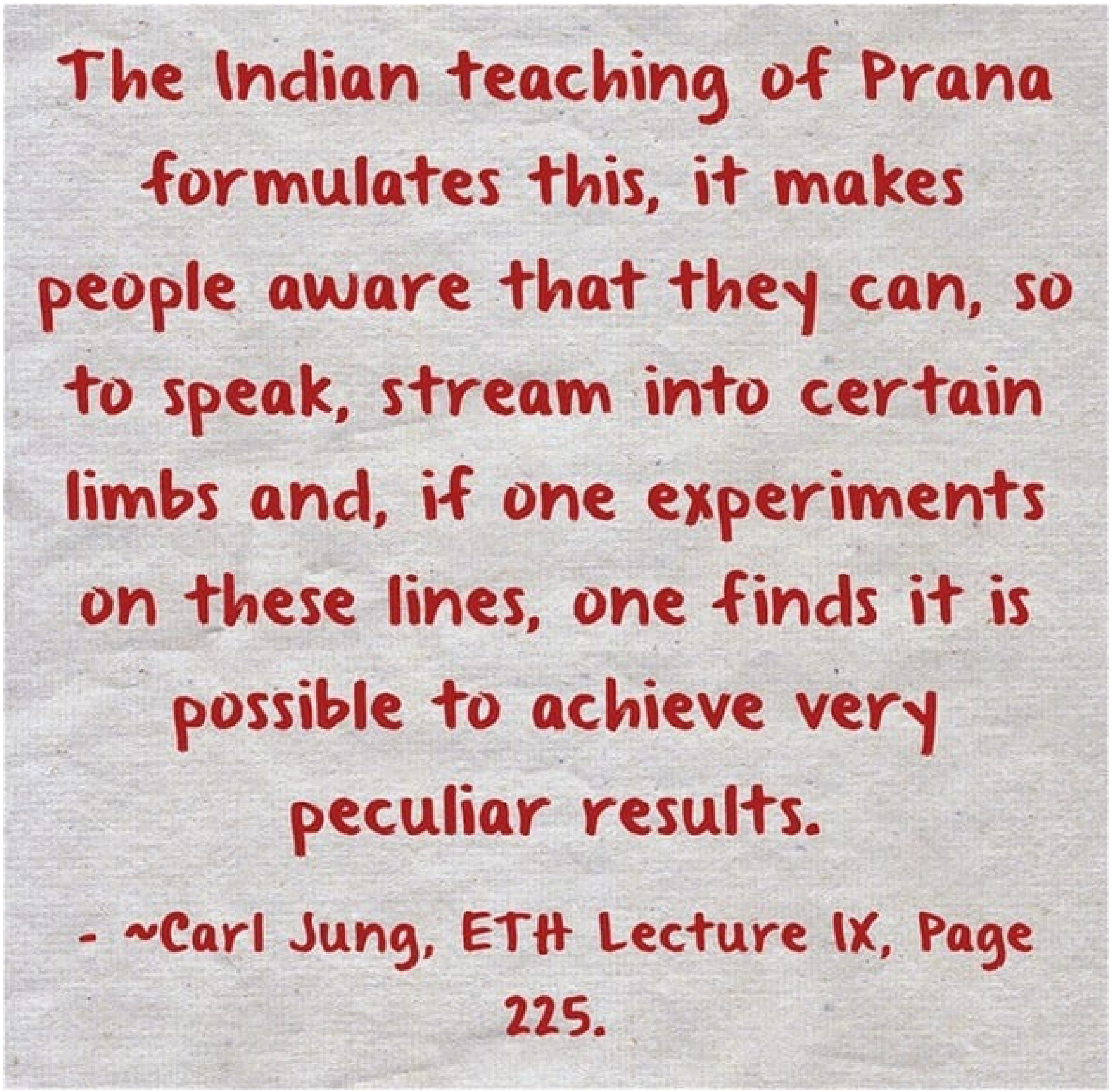
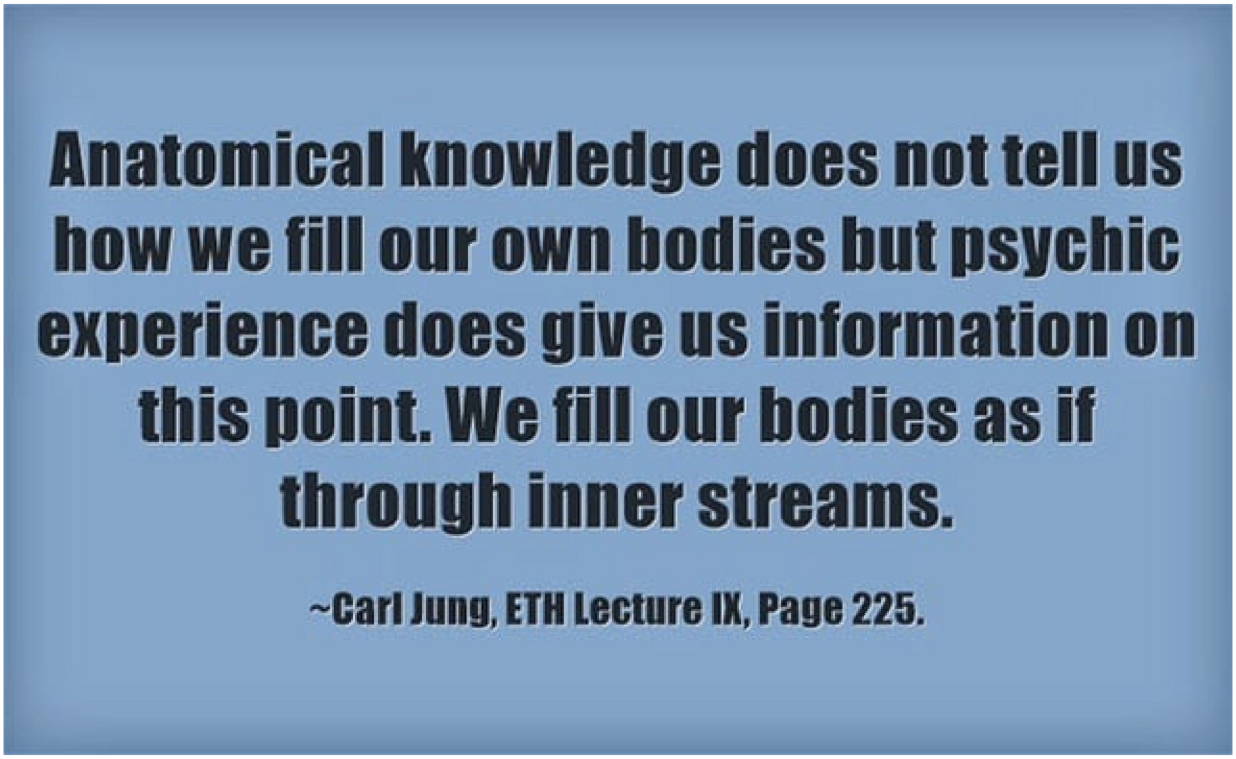


The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results.

- ~Carl Jung, ETH Lecture IX, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.



Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams.

~Carl Jung, ETH Lecture IX, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

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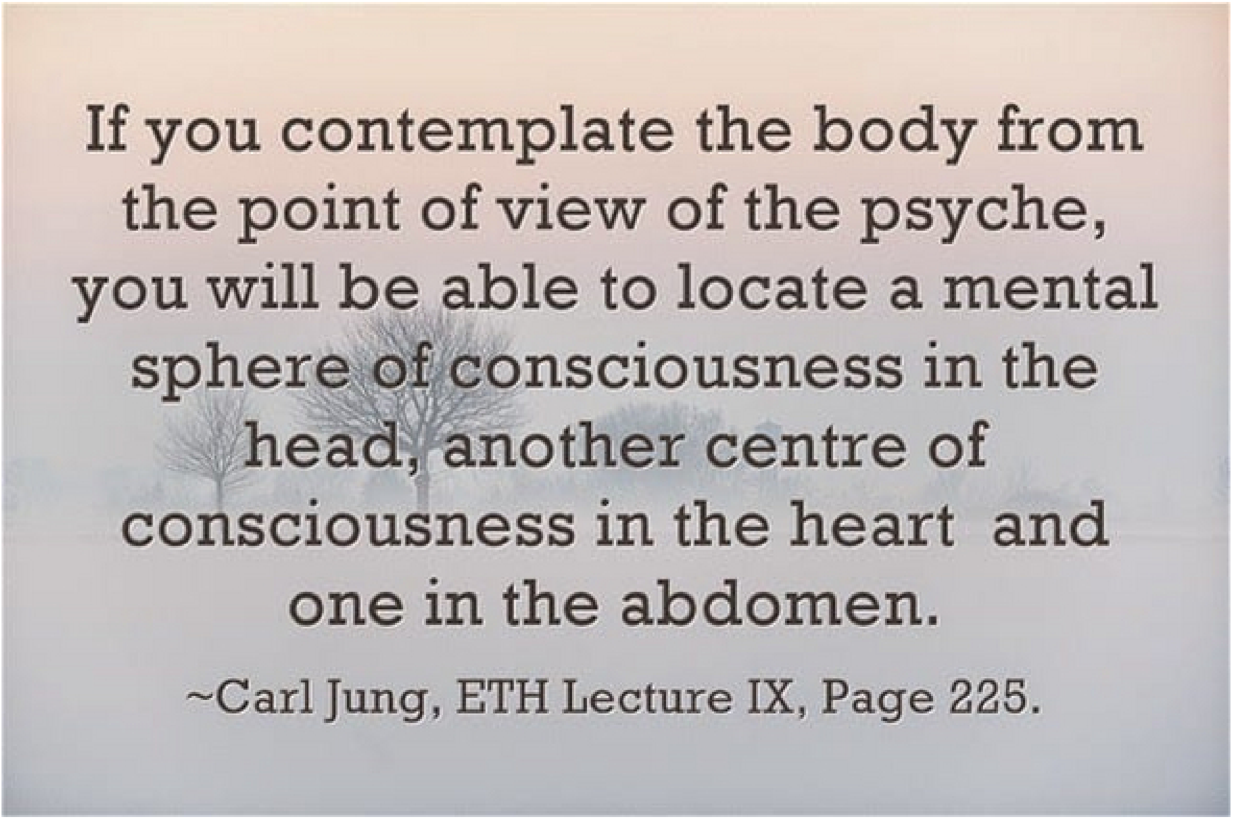

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.

~Carl Jung, ETH Lecture IX, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

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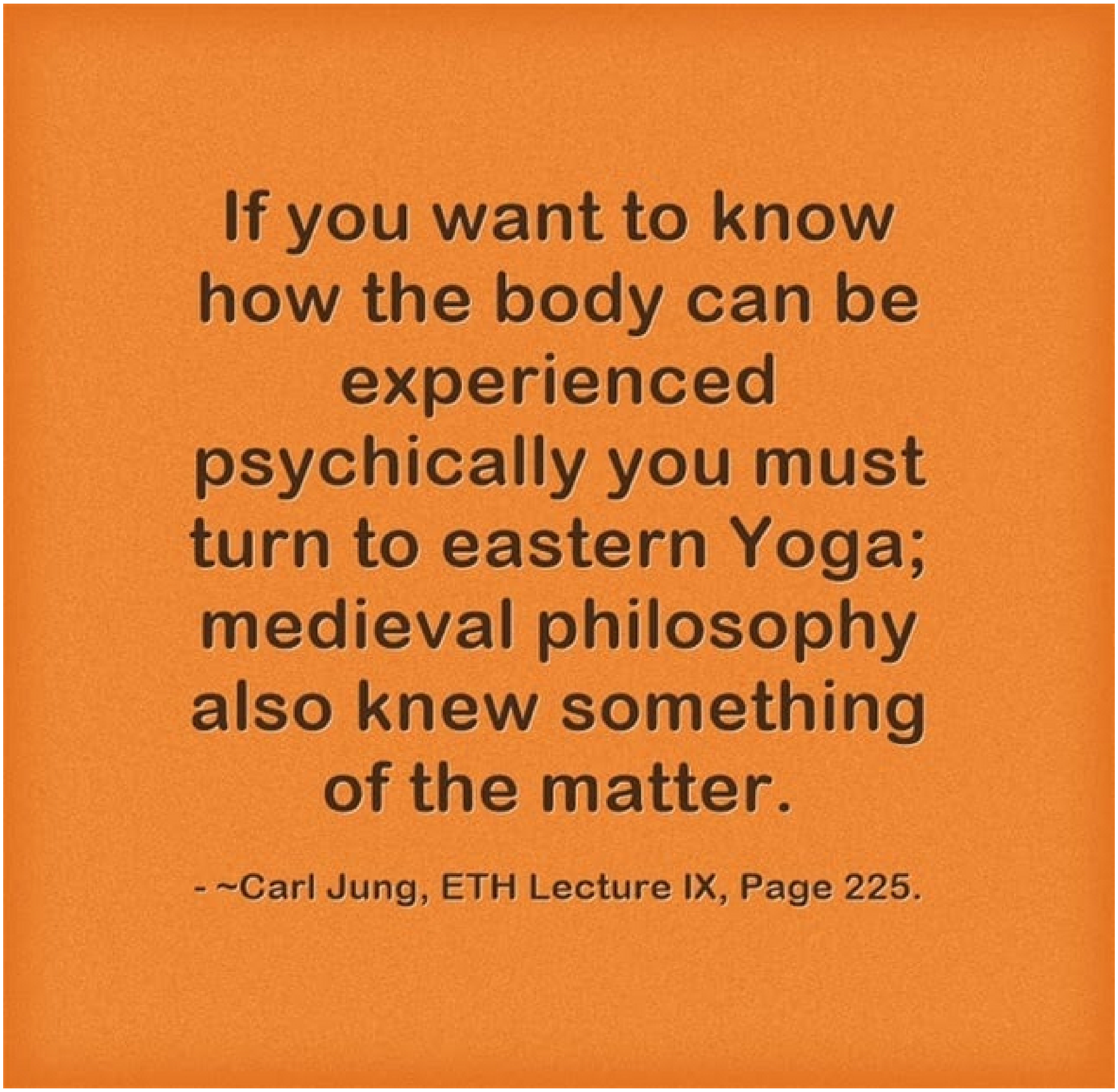

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.

- ~Carl Jung, ETH Lecture IX, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

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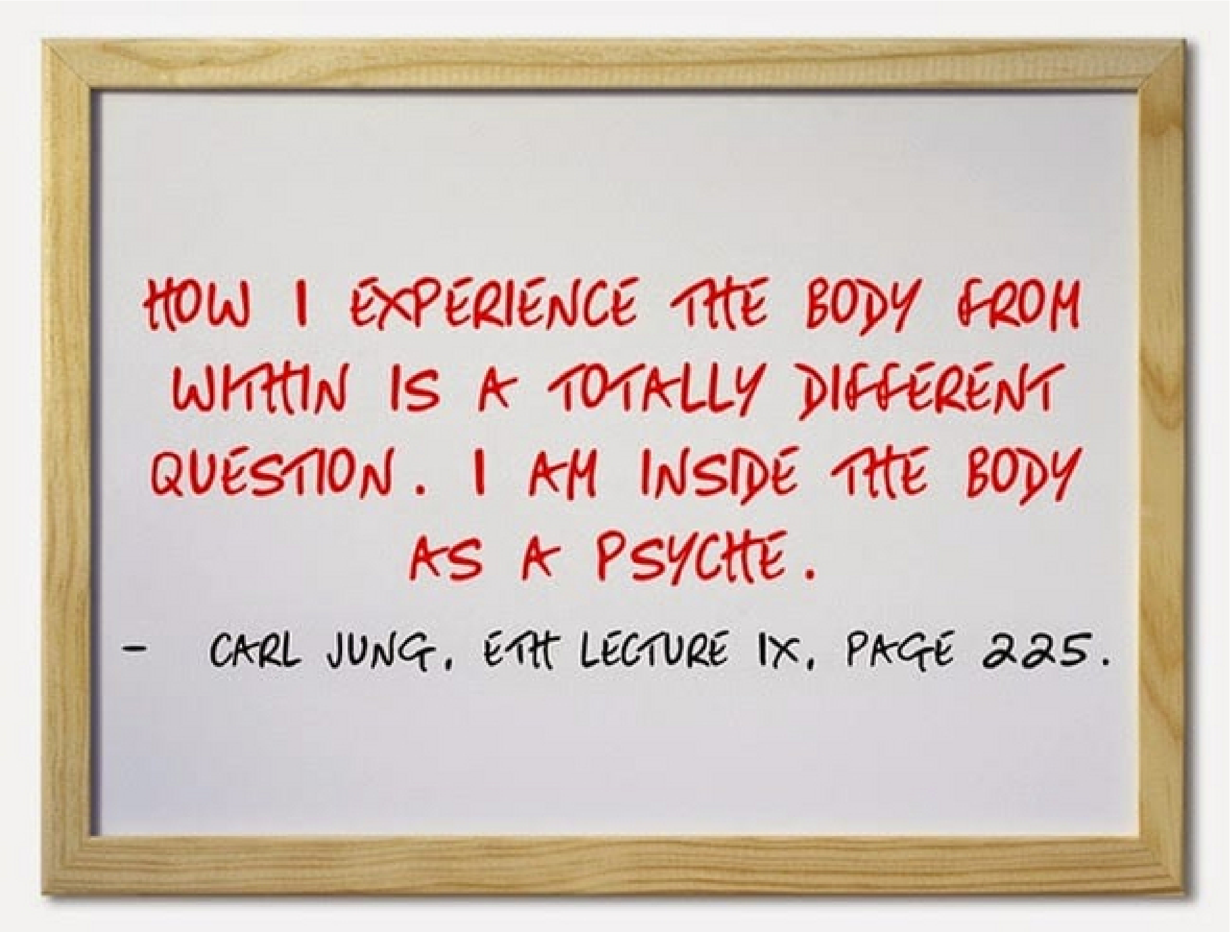
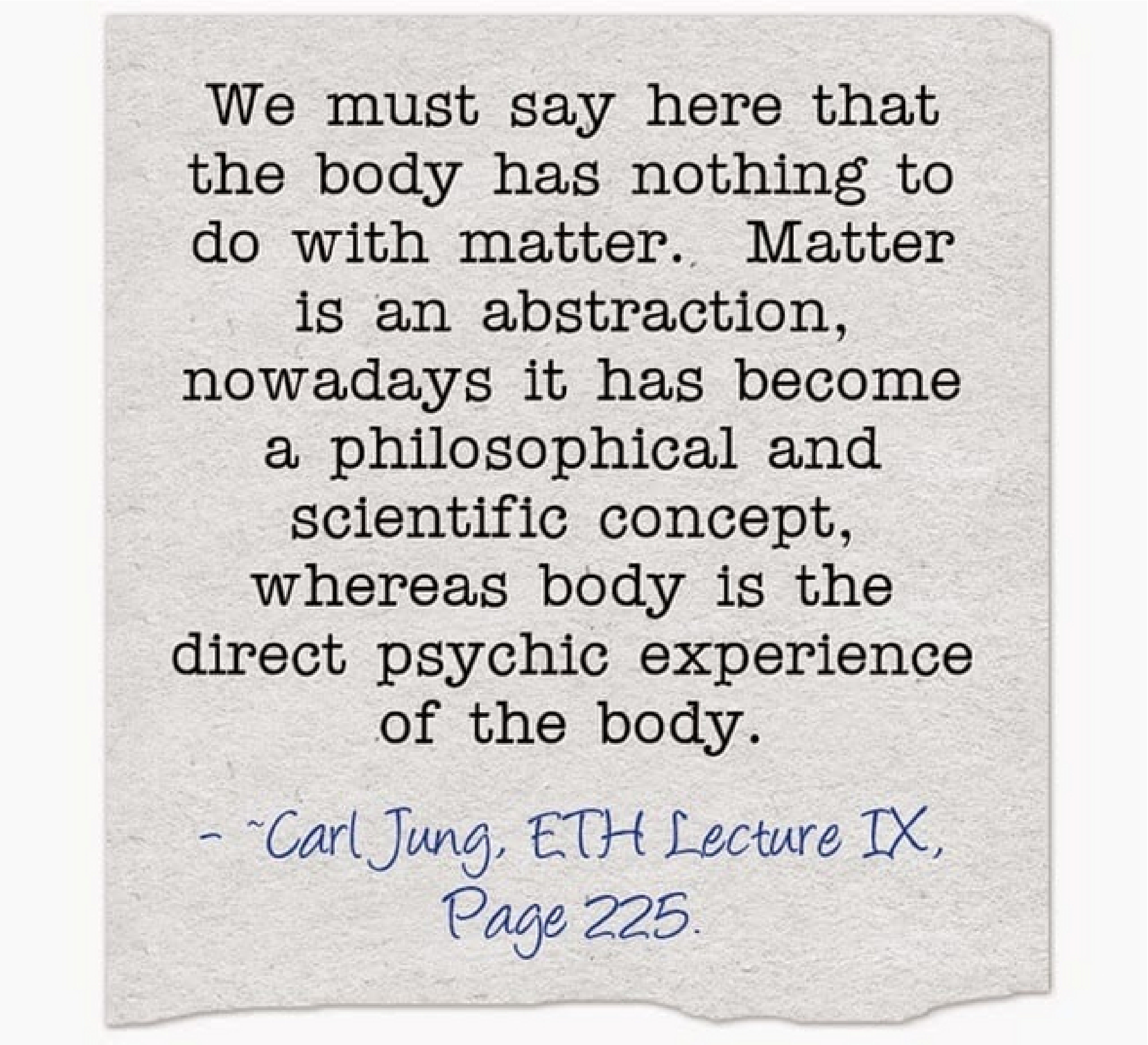


HOW I EXPERIENCE THE BODY FROM
WITHIN IS A TOTALLY DIFFERENT
QUESTION. I AM INSIDE THE BODY
AS A PSYCHE.

- CARL JUNG. ETH LECTURE IX. PAGE 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.



We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body.

- ~Carl Jung, ETH Lecture IX, Page 225.

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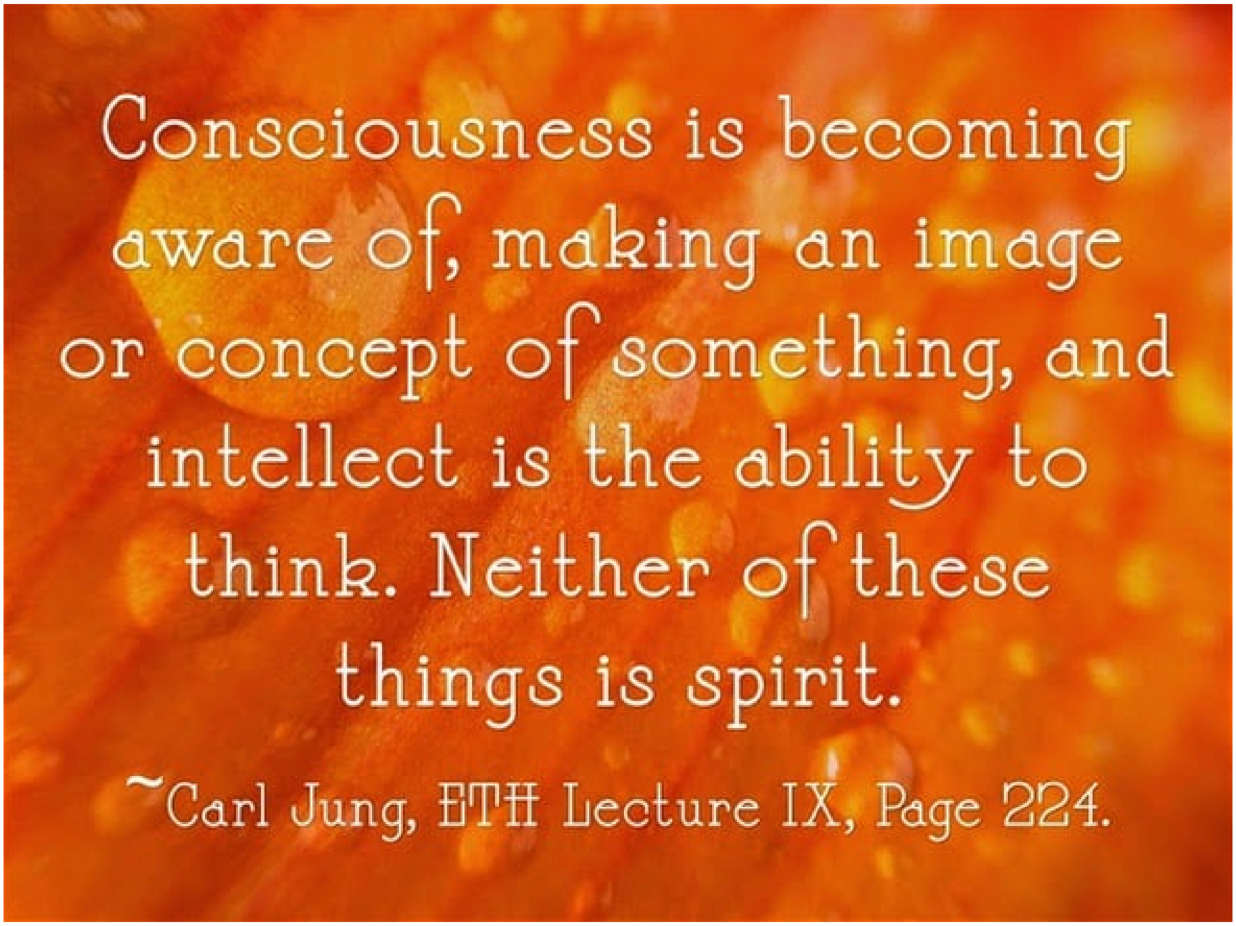

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit.

~Carl Jung, ETH Lecture IX, Page 224.

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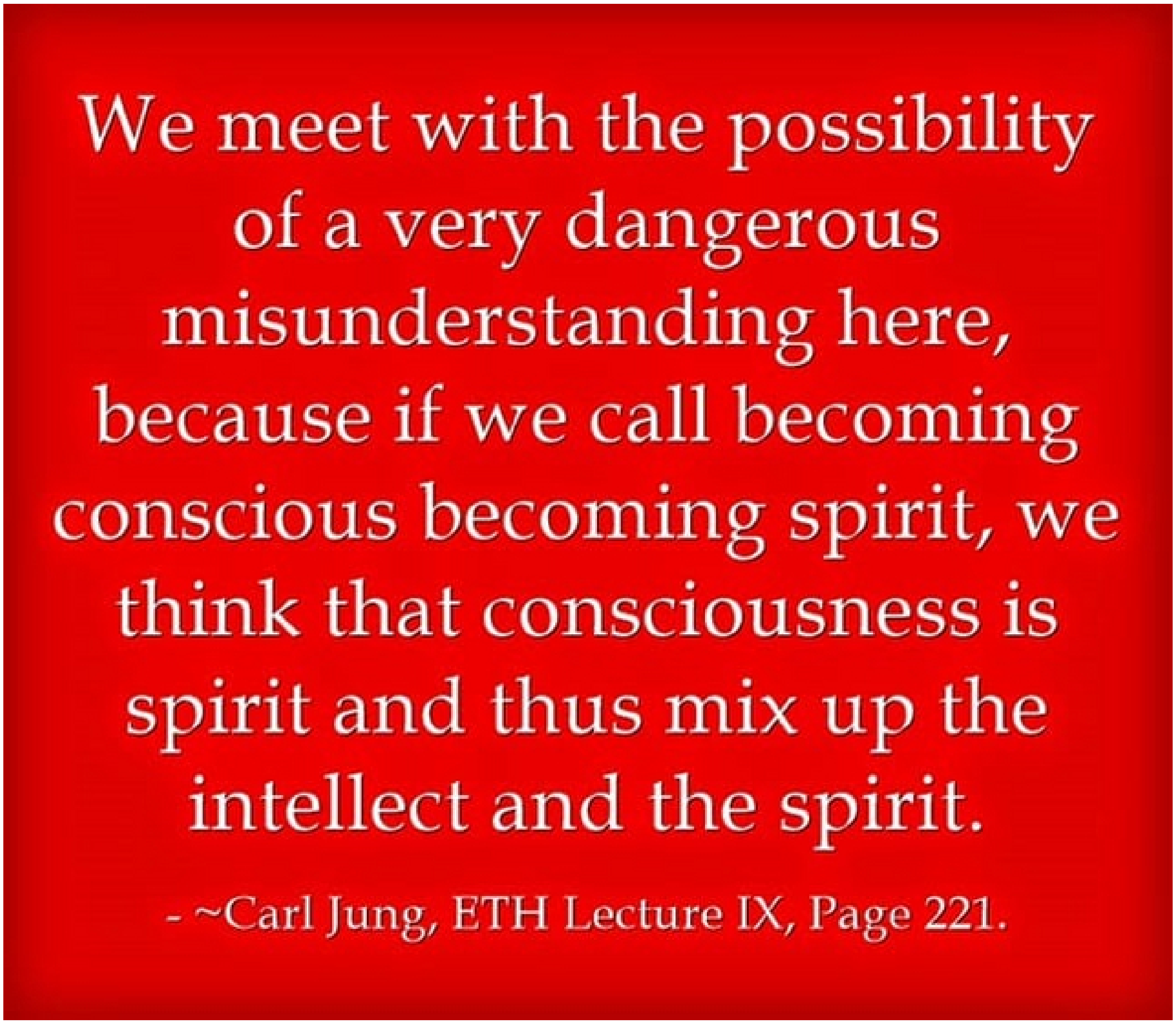

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit.

- ~Carl Jung, ETH Lecture IX, Page 221.

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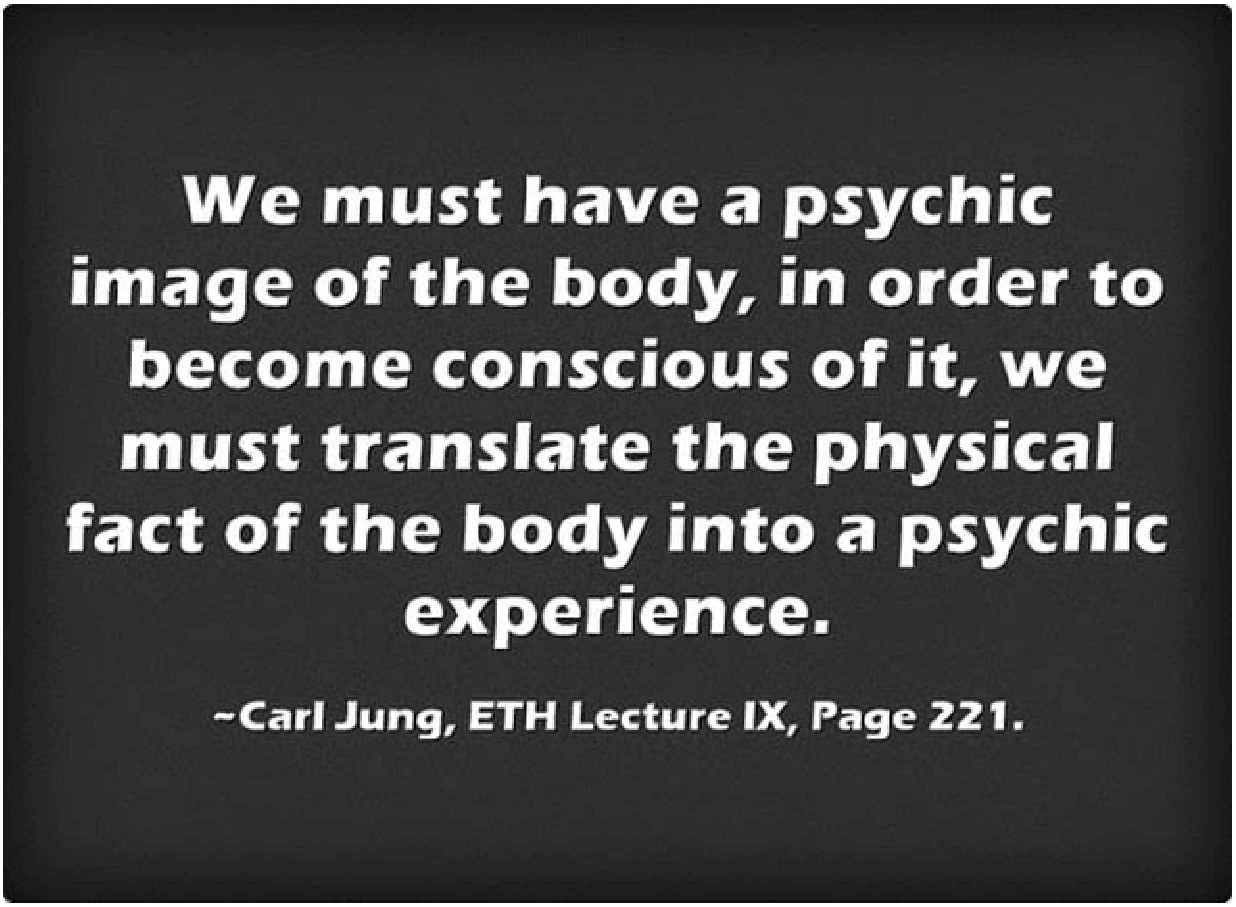

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience.

~Carl Jung, ETH Lecture IX, Page 221.

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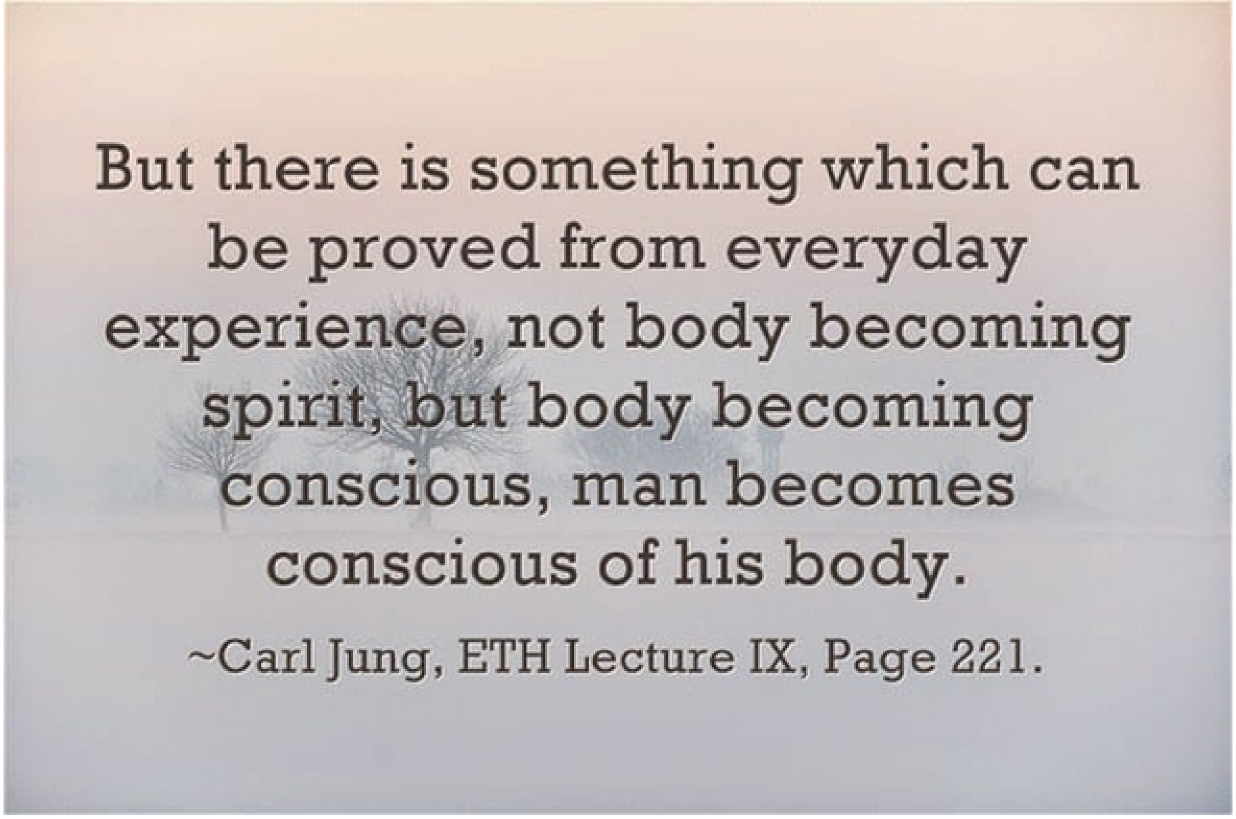
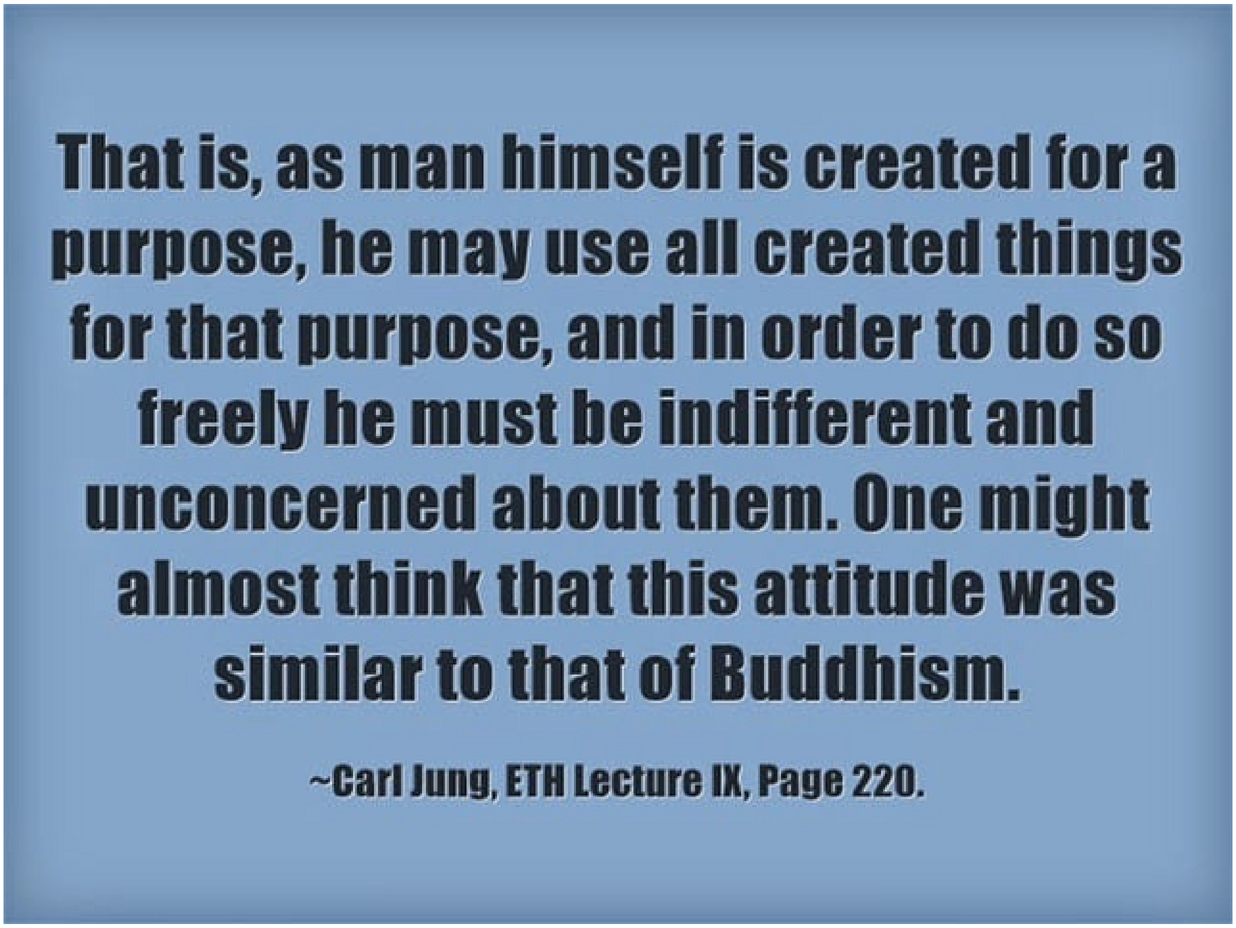


But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body.

~Carl Jung, ETH Lecture IX, Page 221.

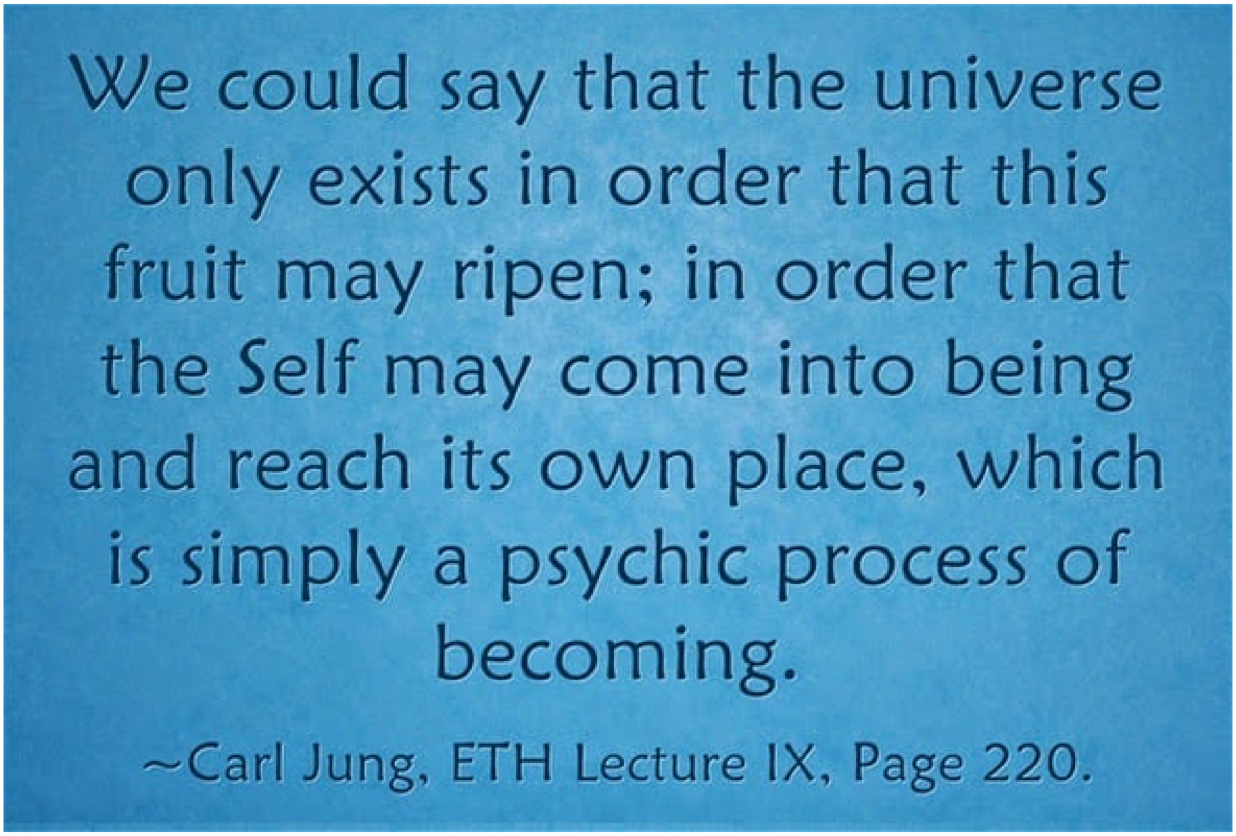
But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.



That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism.

~Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.



We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming.

~Carl Jung, ETH Lecture IX, Page 220.

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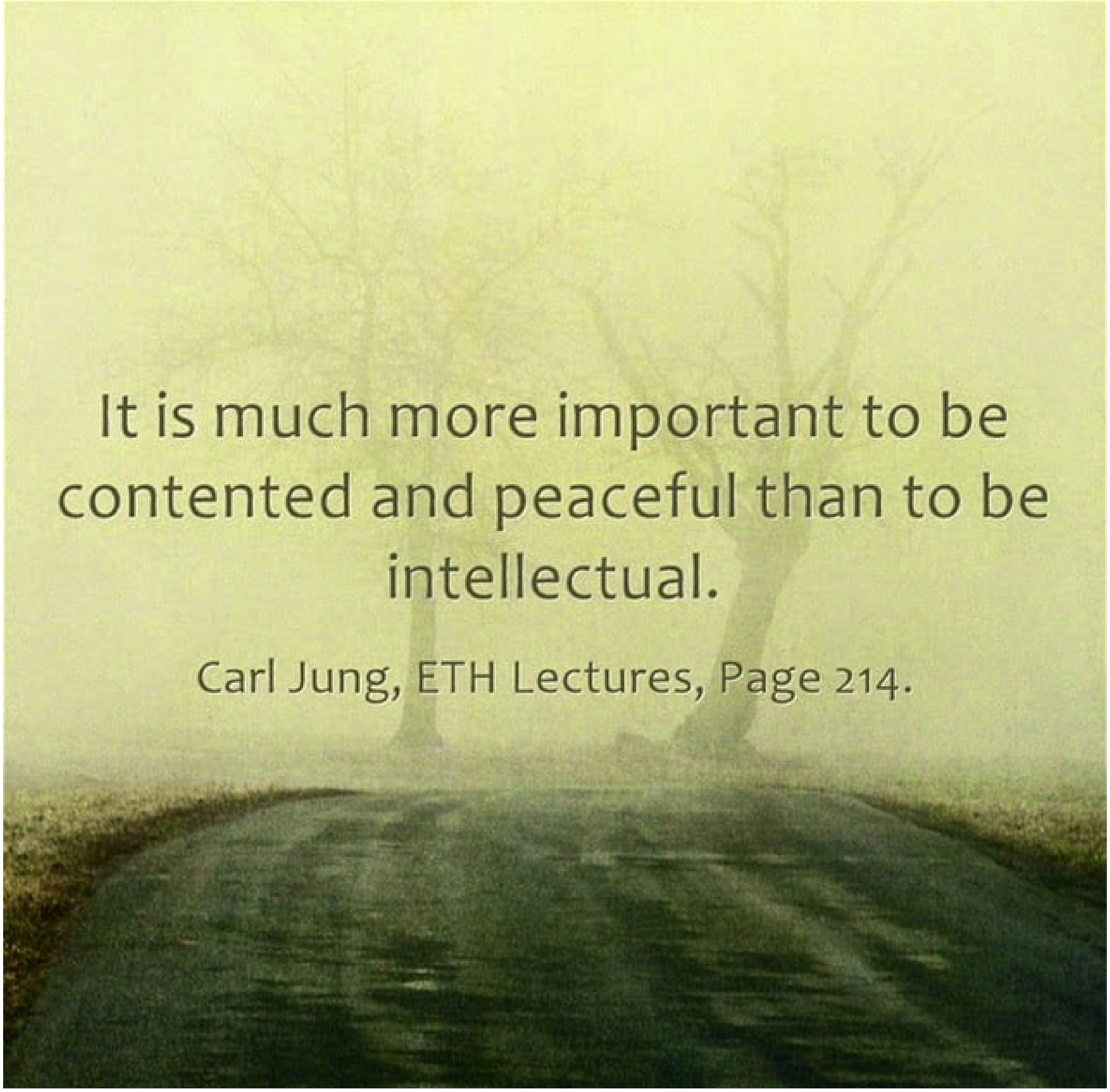
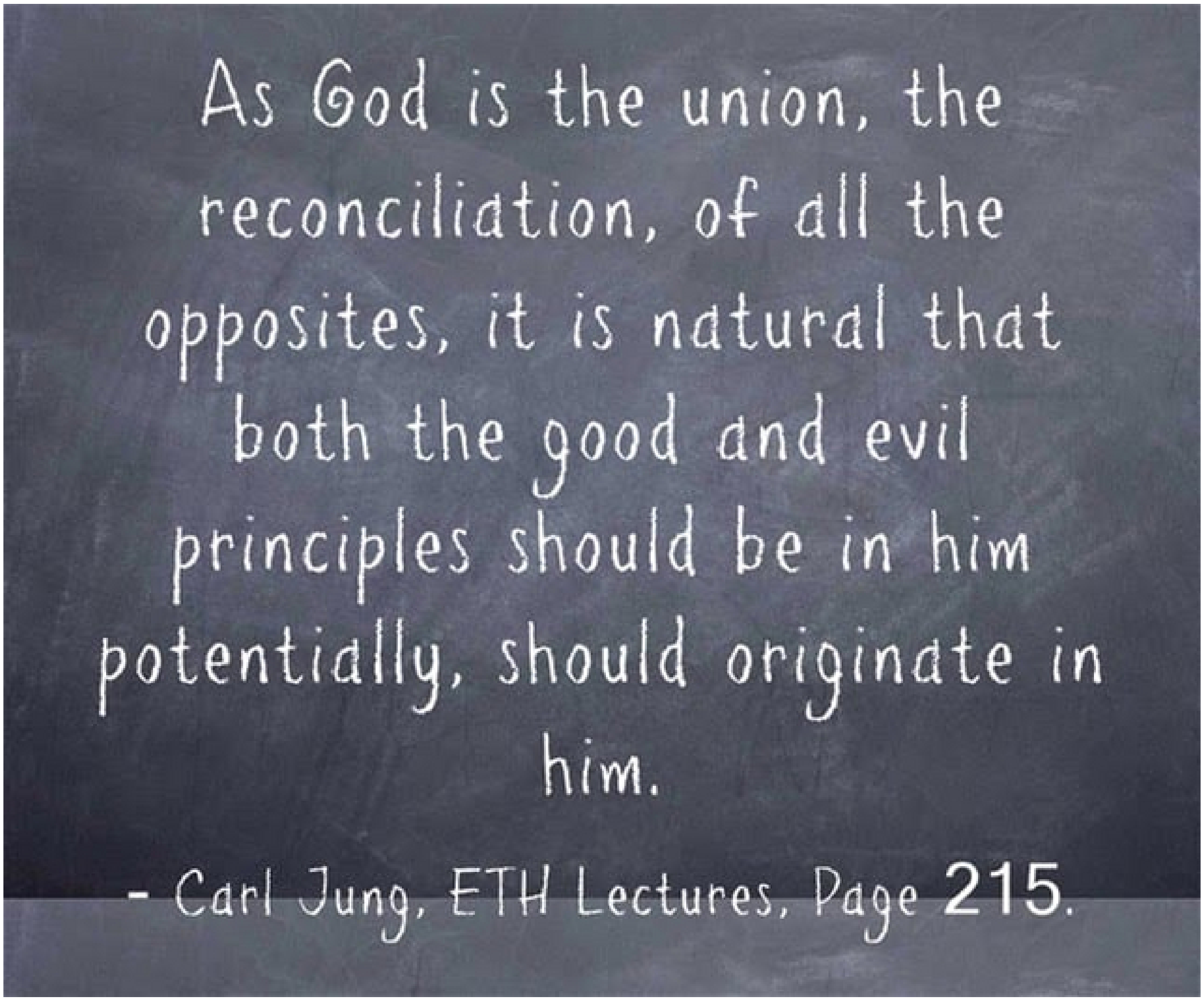


It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.



As God is the union, the
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- Carl Jung, ETH Lectures, Page 215.

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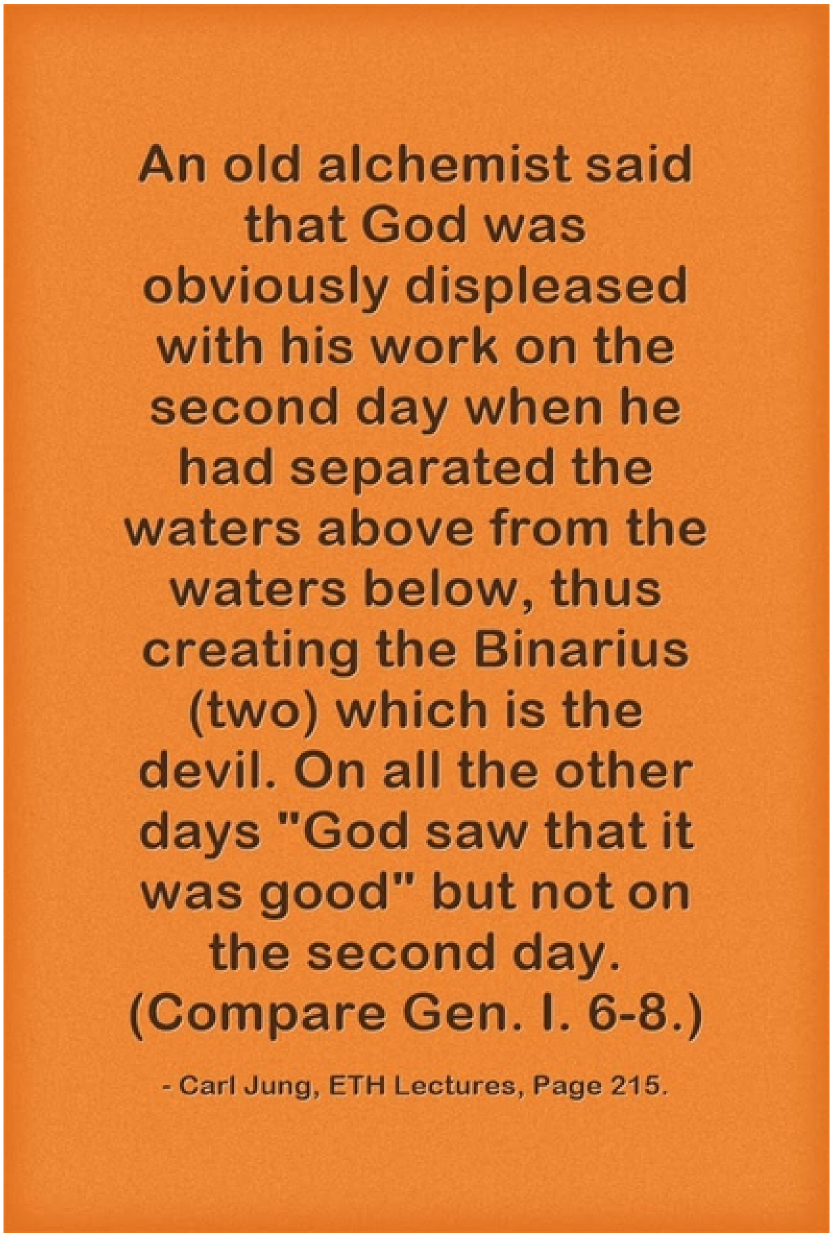

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(Compare Gen. I. 6-8.)

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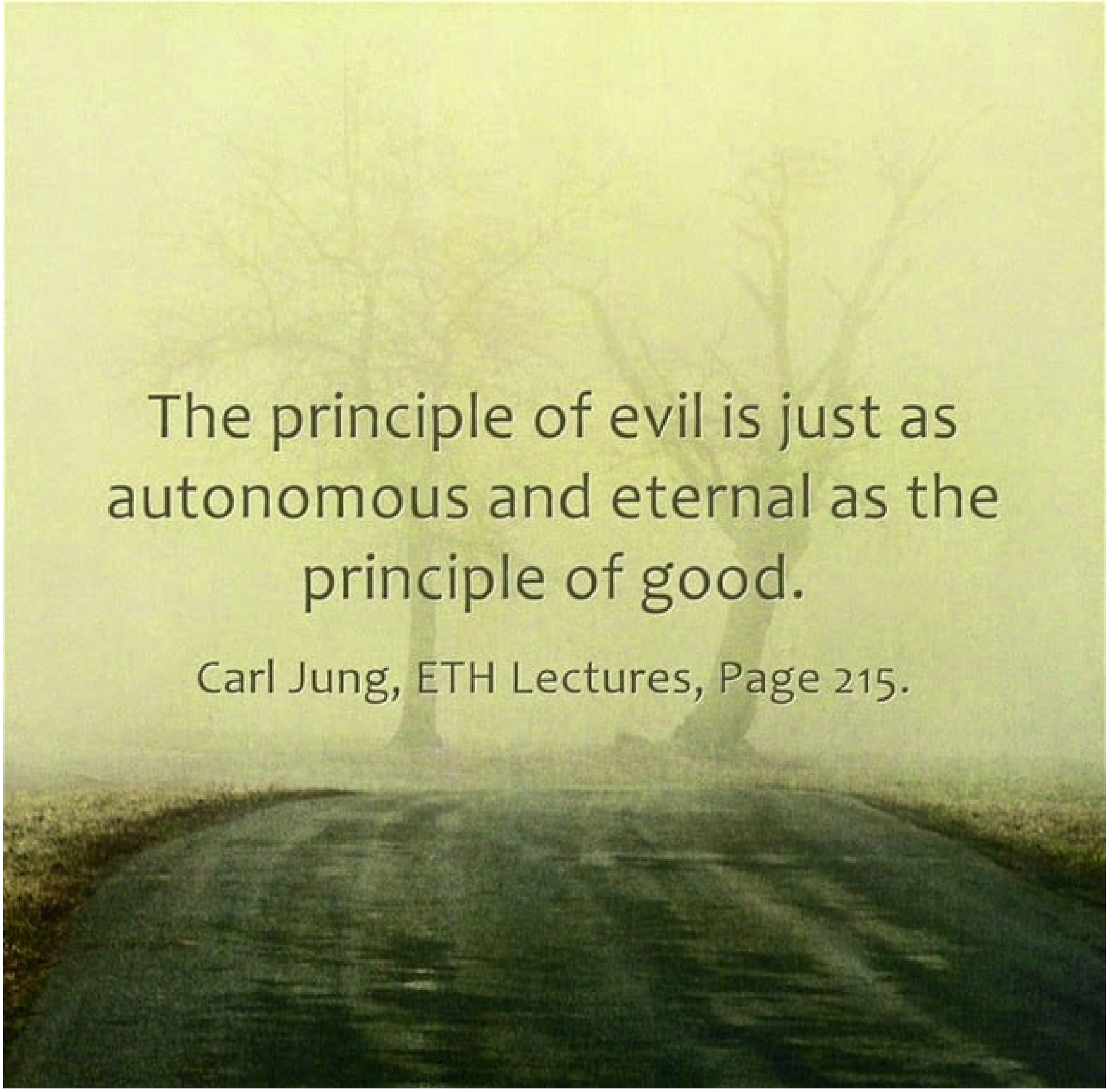
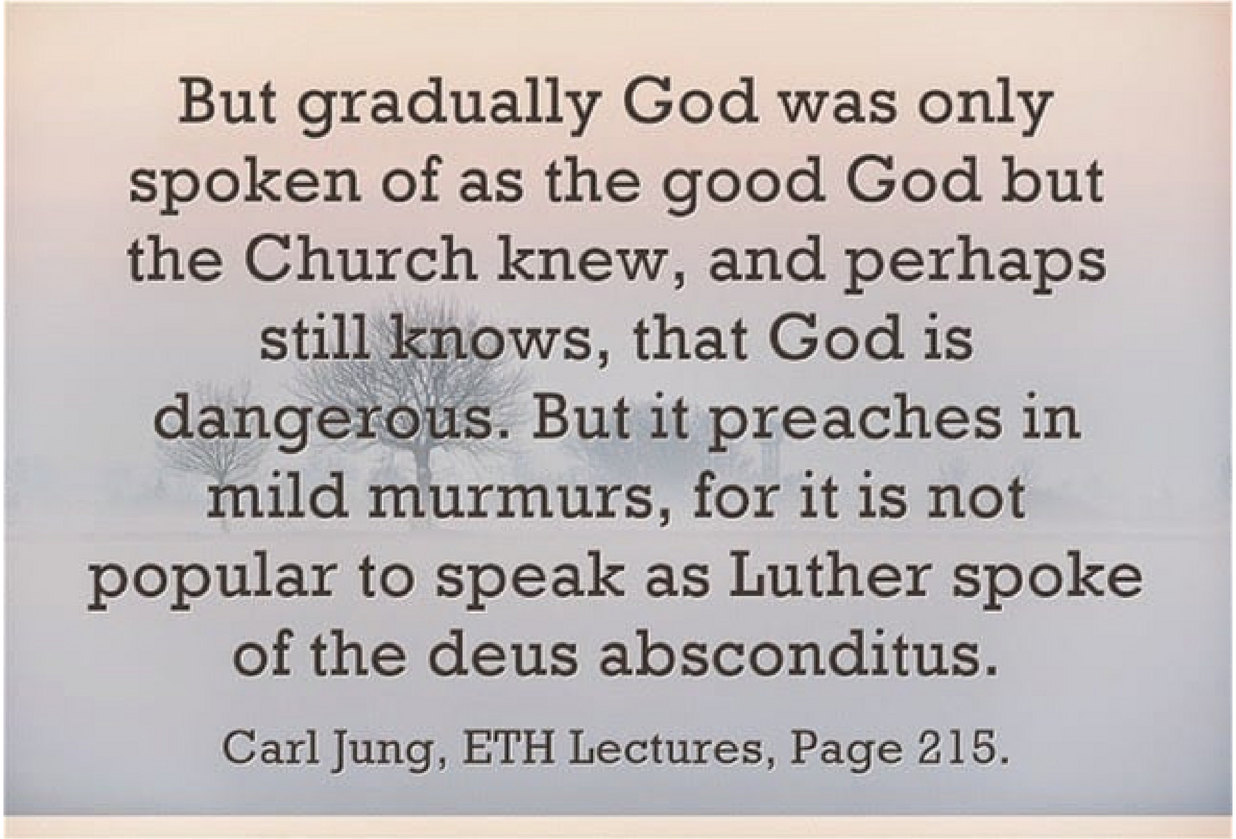


The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.



But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus.

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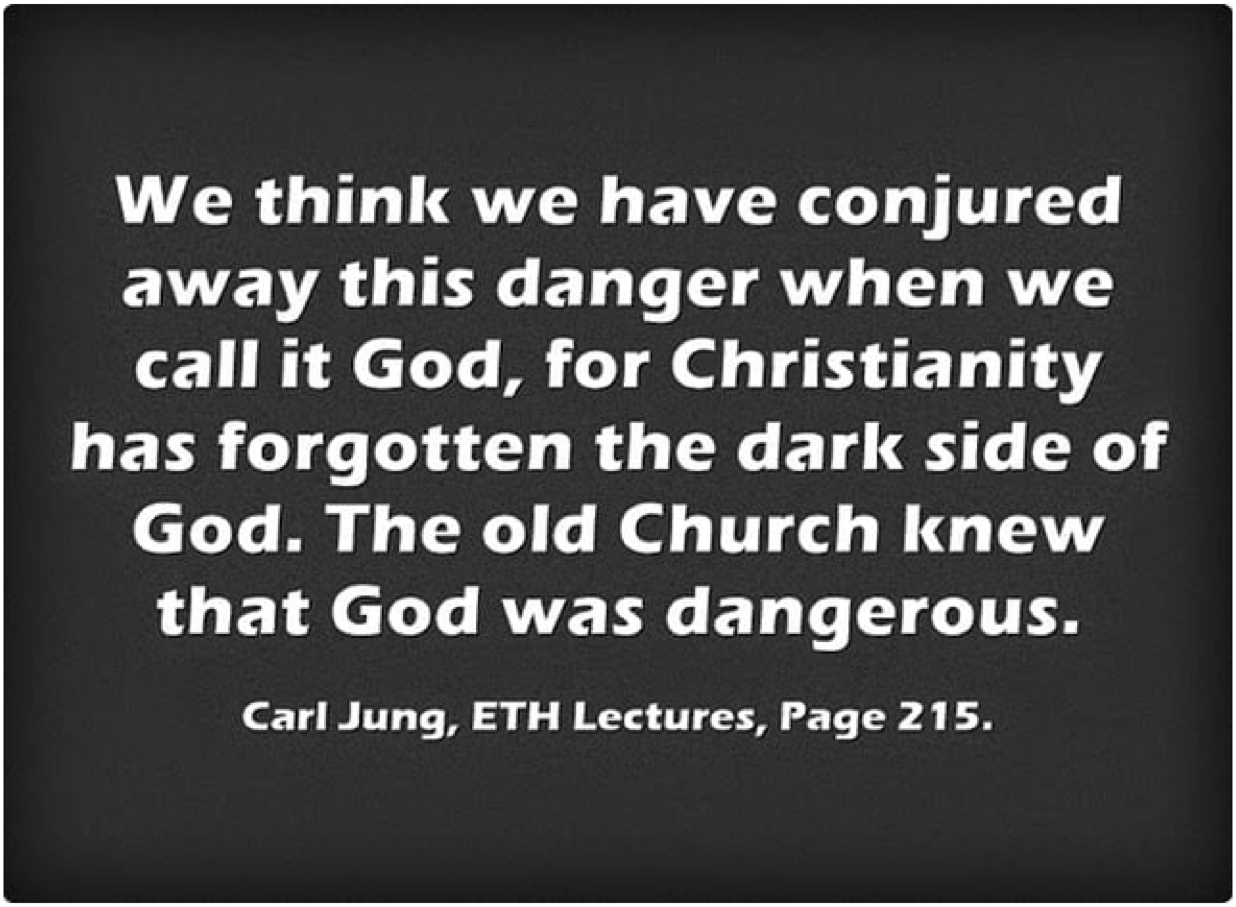

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous.

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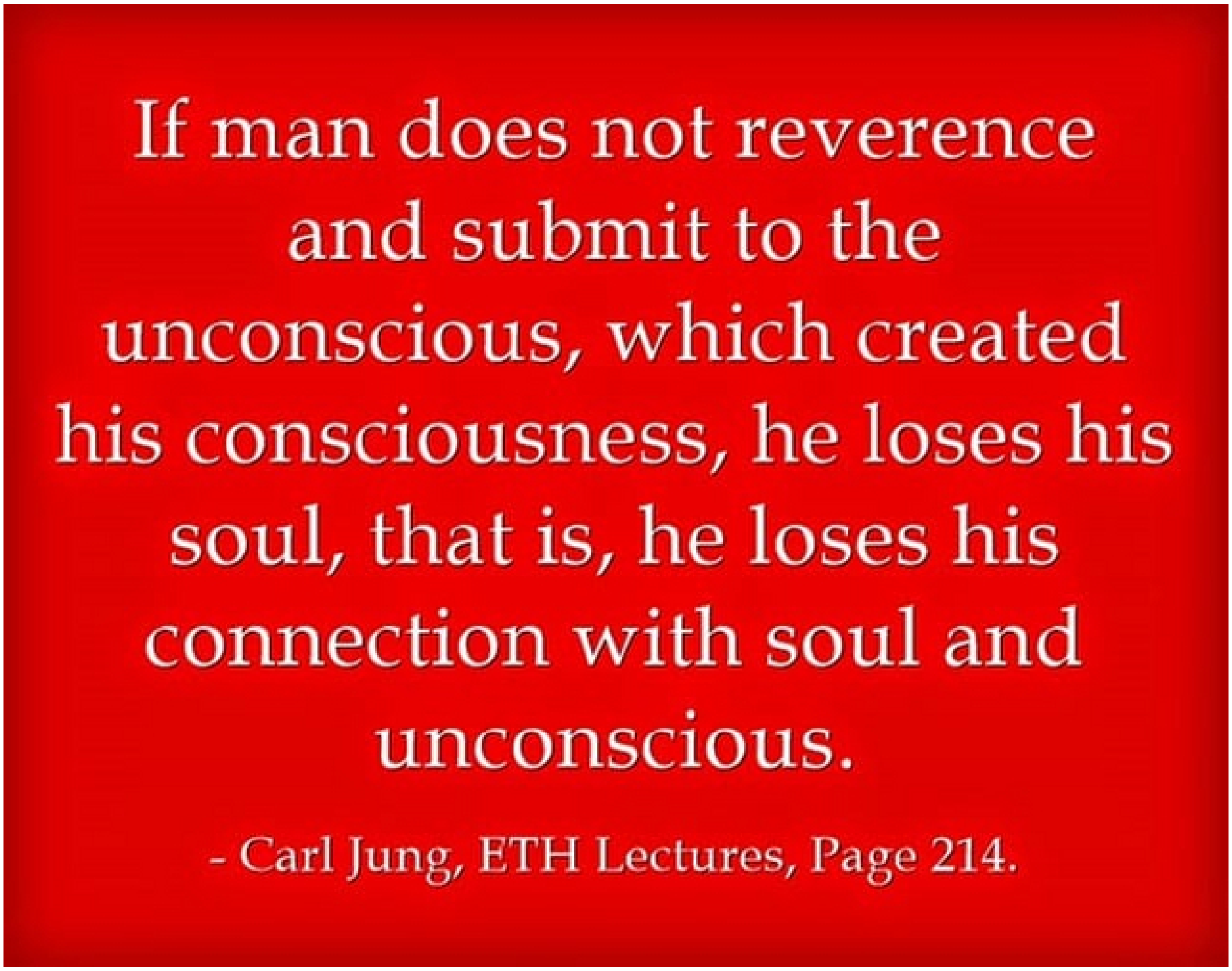

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious.

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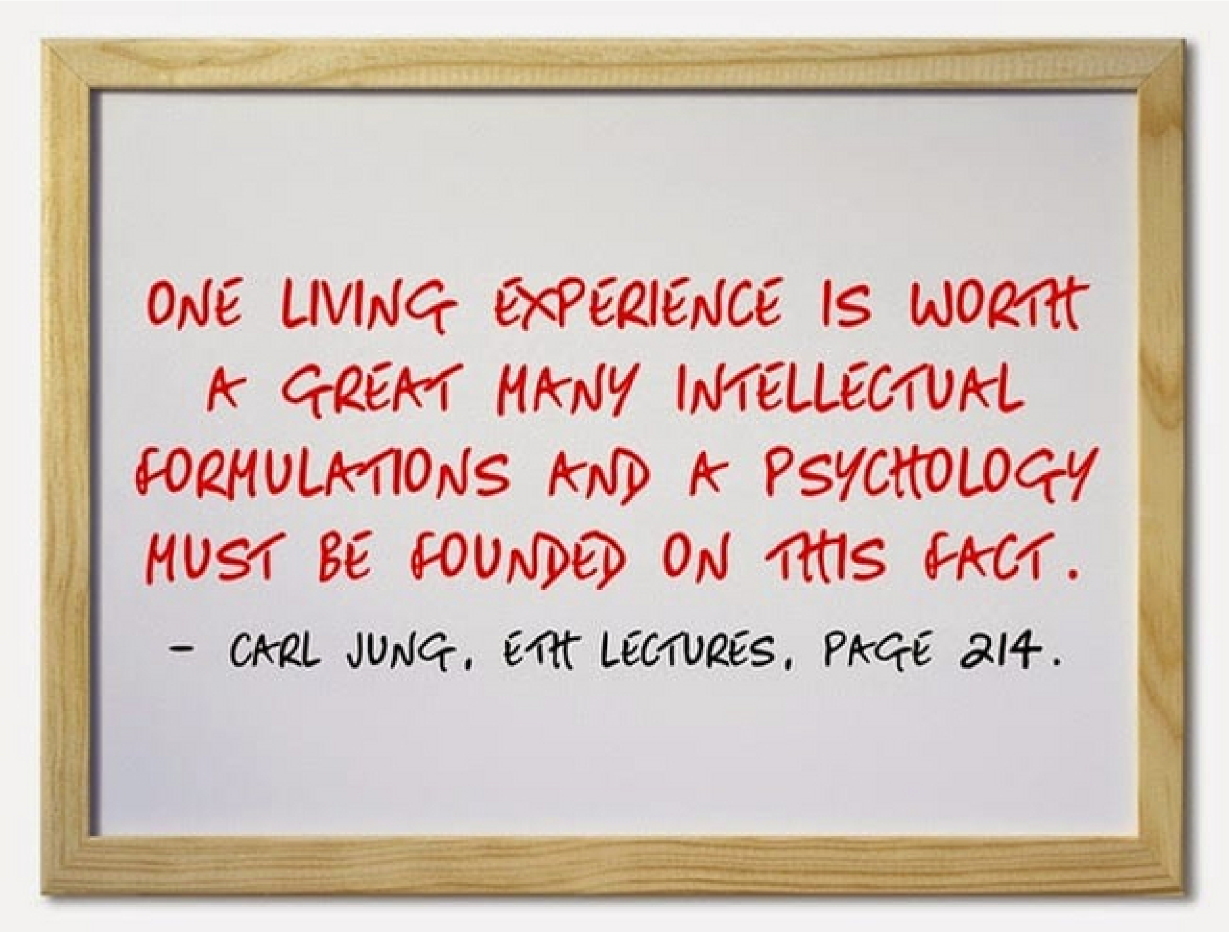

ONE LIVING EXPERIENCE IS WORTH A GREAT MANY INTELLECTUAL FORMULATIONS AND A PSYCHOLOGY MUST BE FOUNDED ON THIS FACT.

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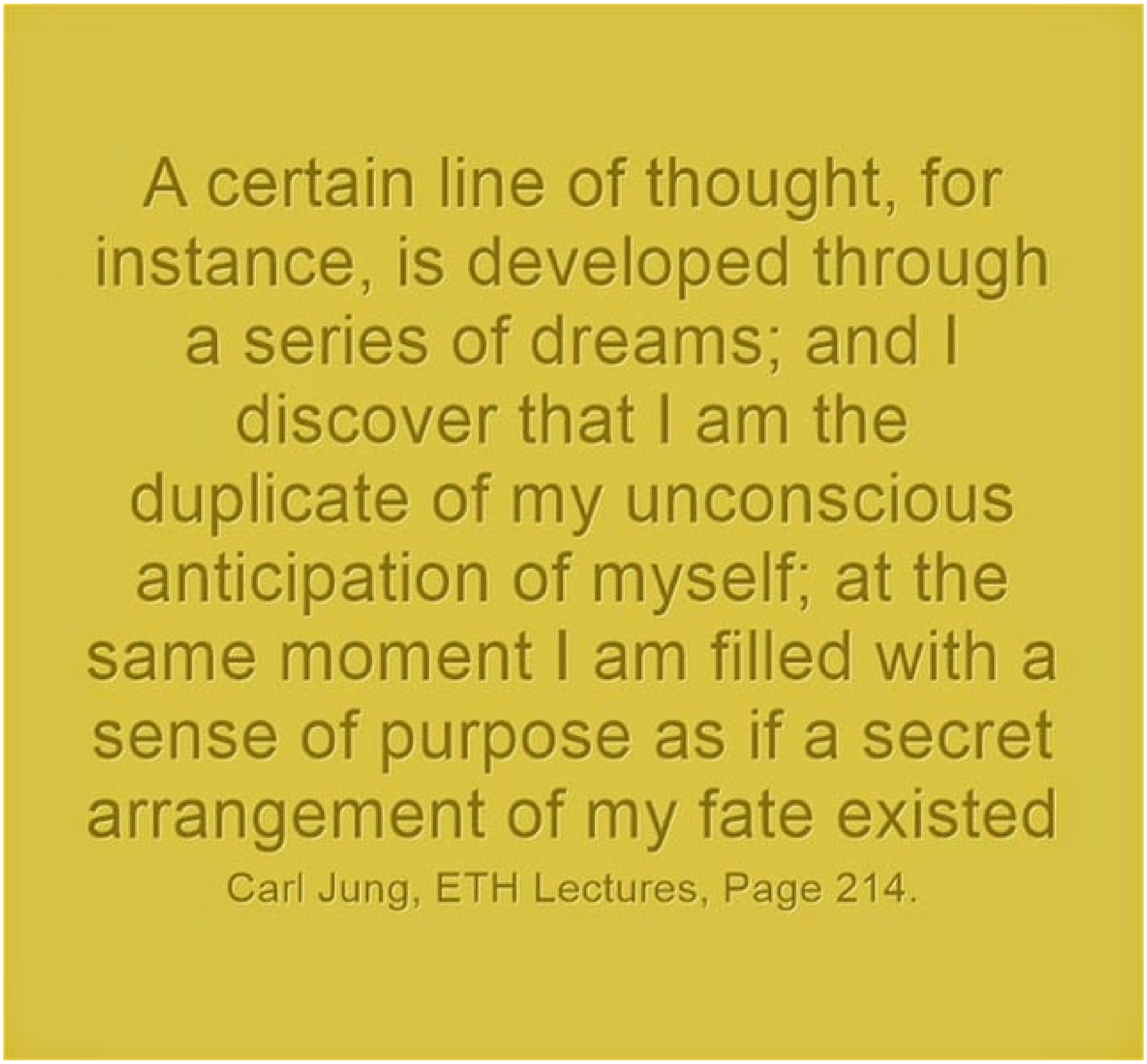

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed

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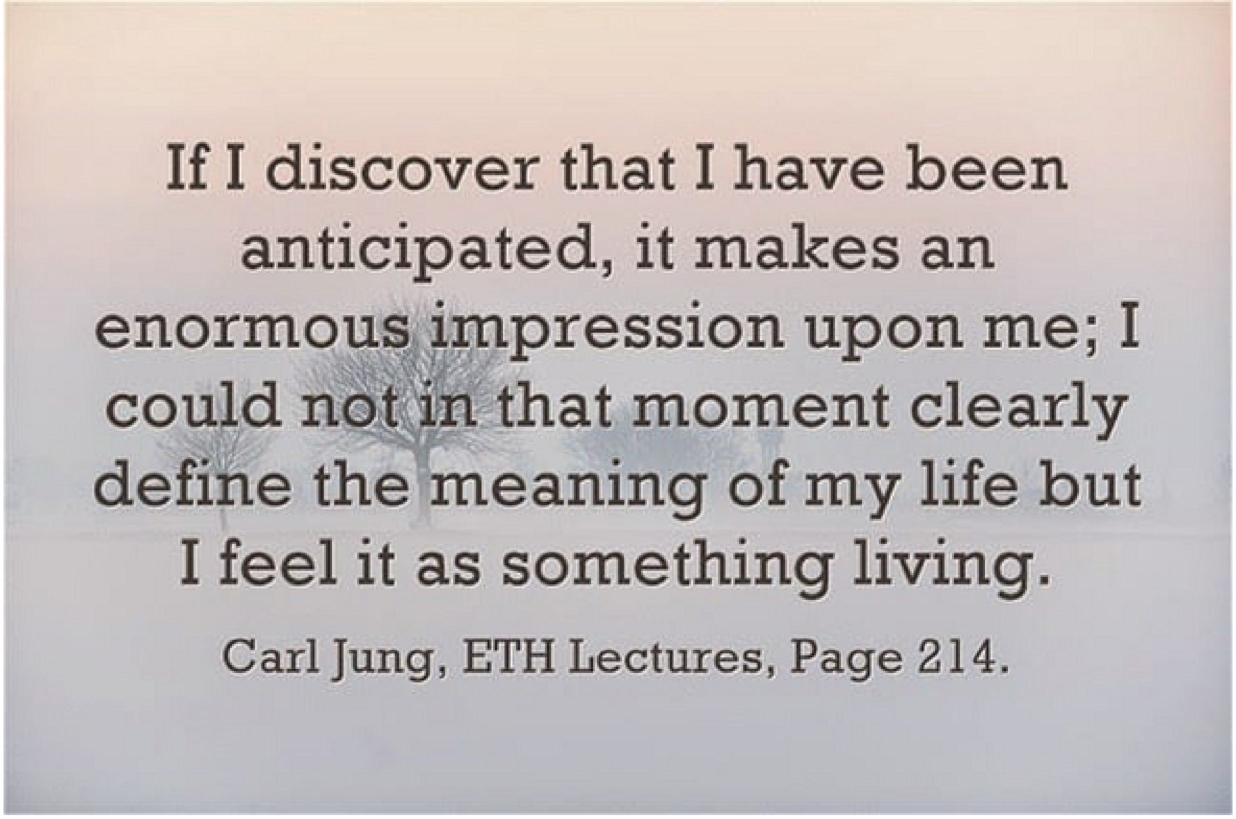

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living.

Carl Jung, ETH Lectures, Page 214.

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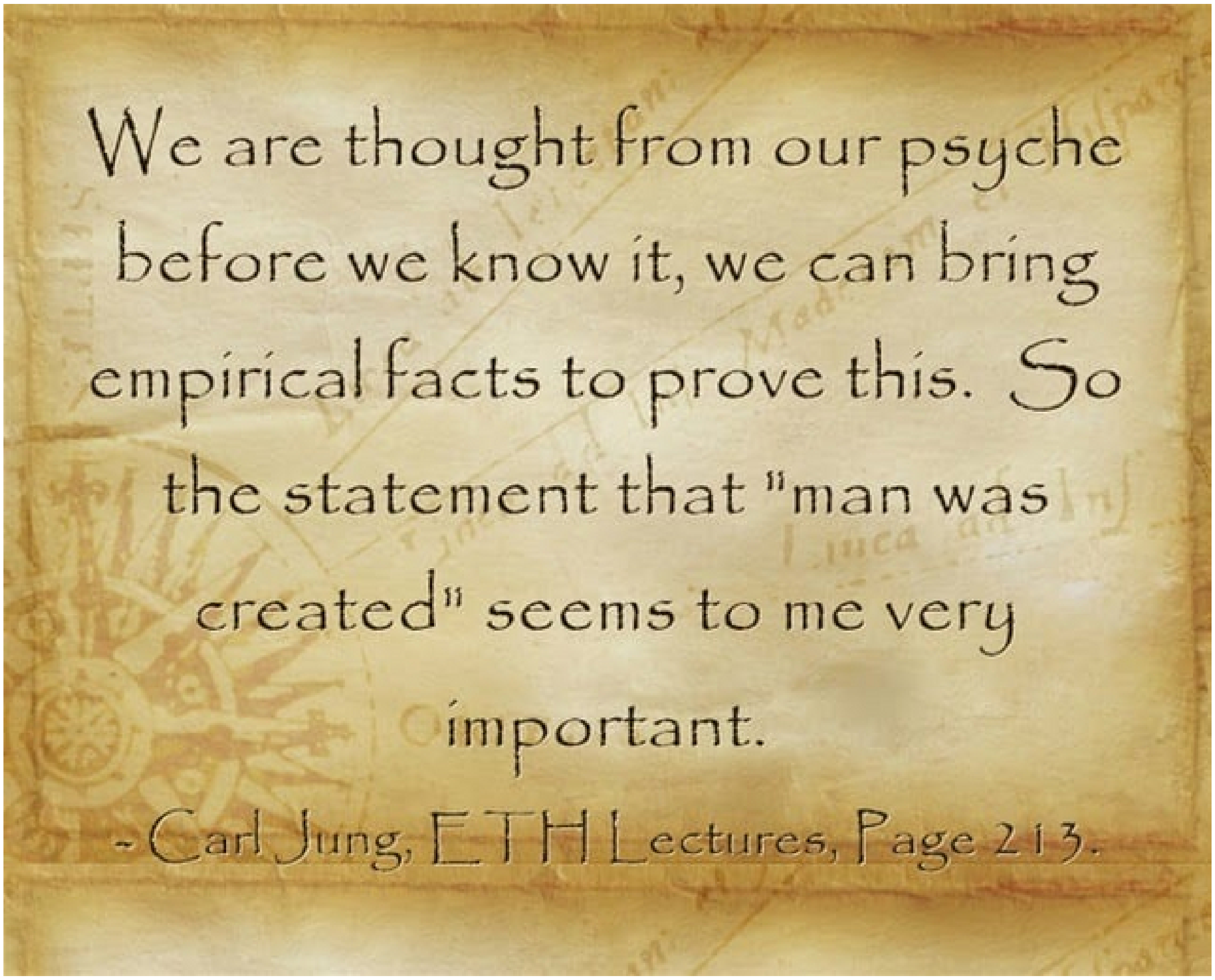

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important.

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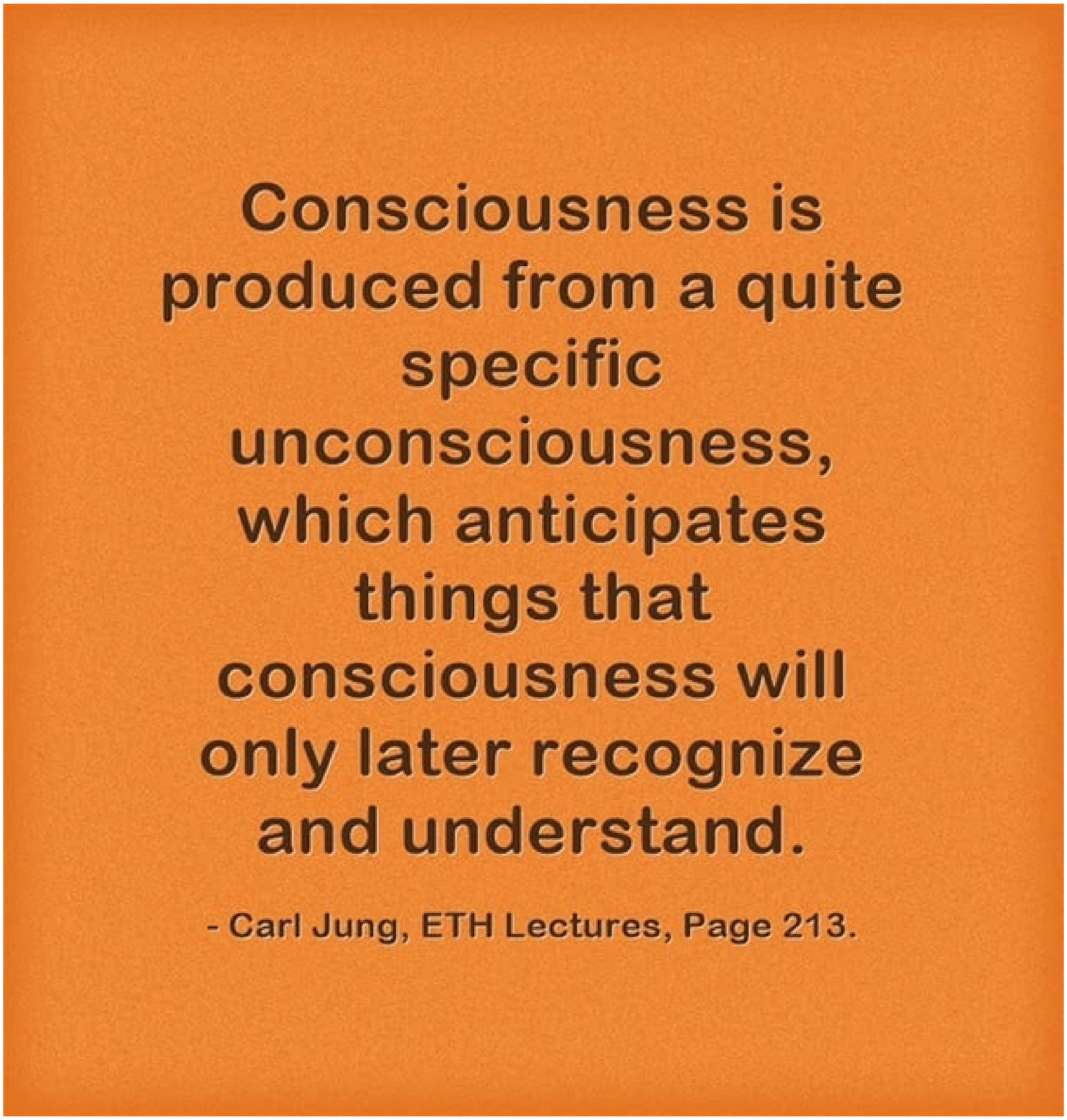

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognize and understand.

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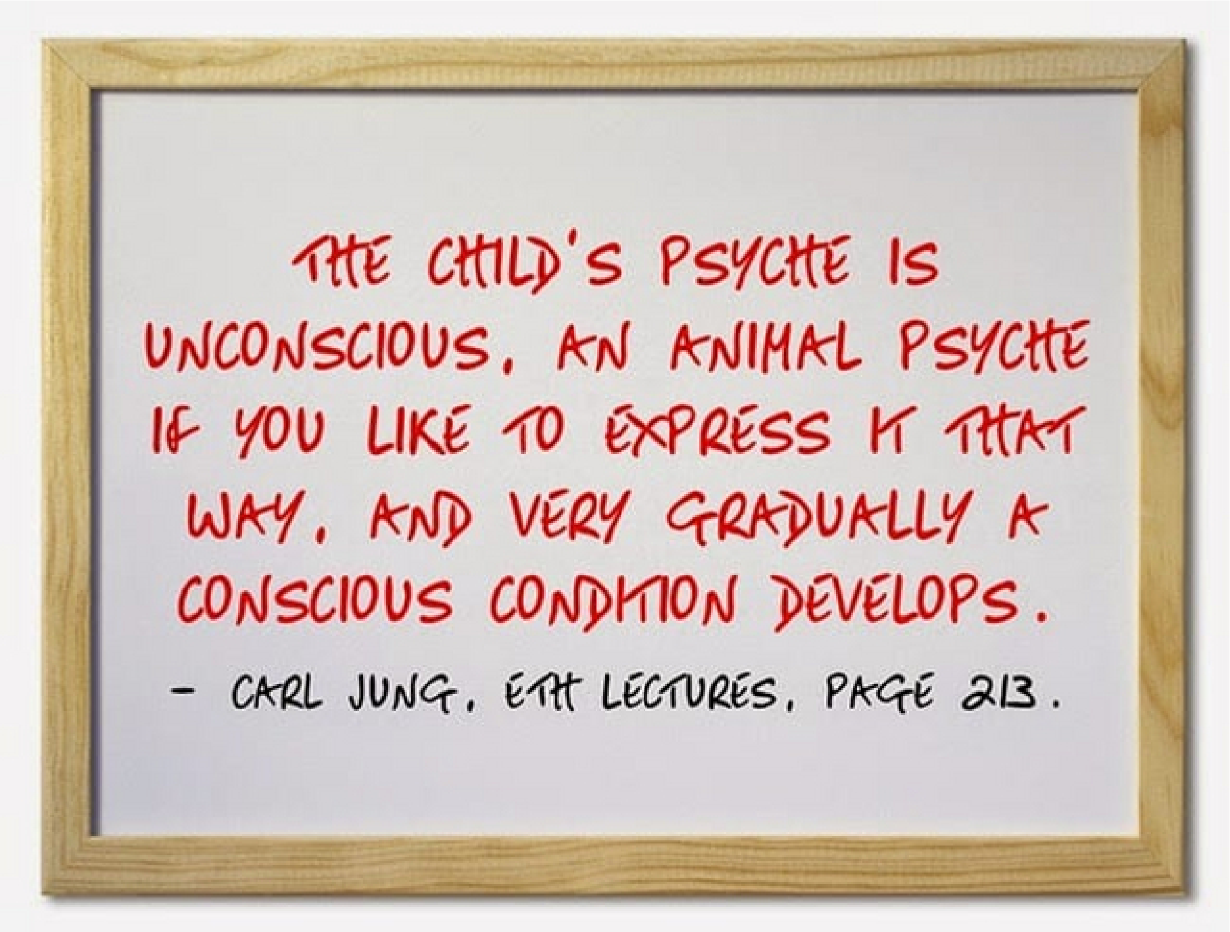

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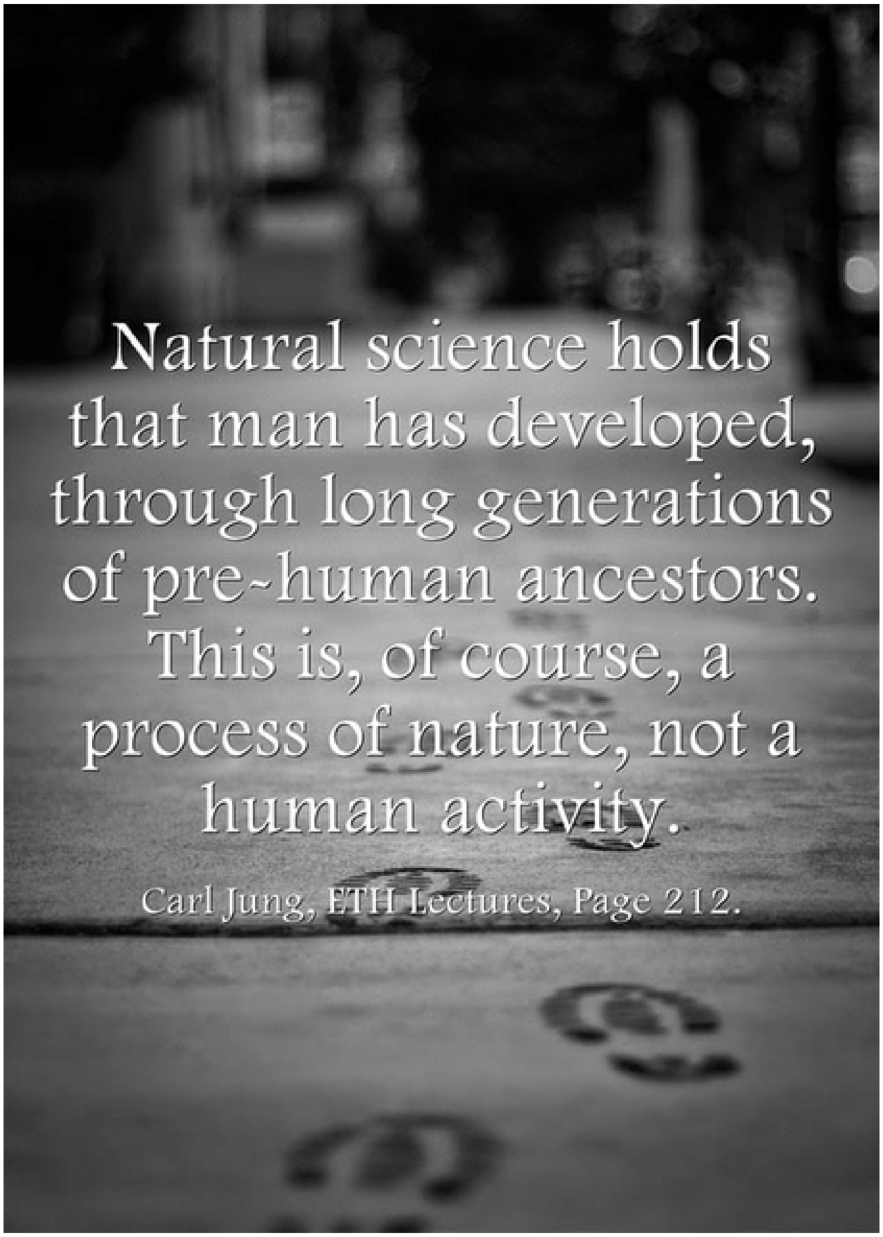
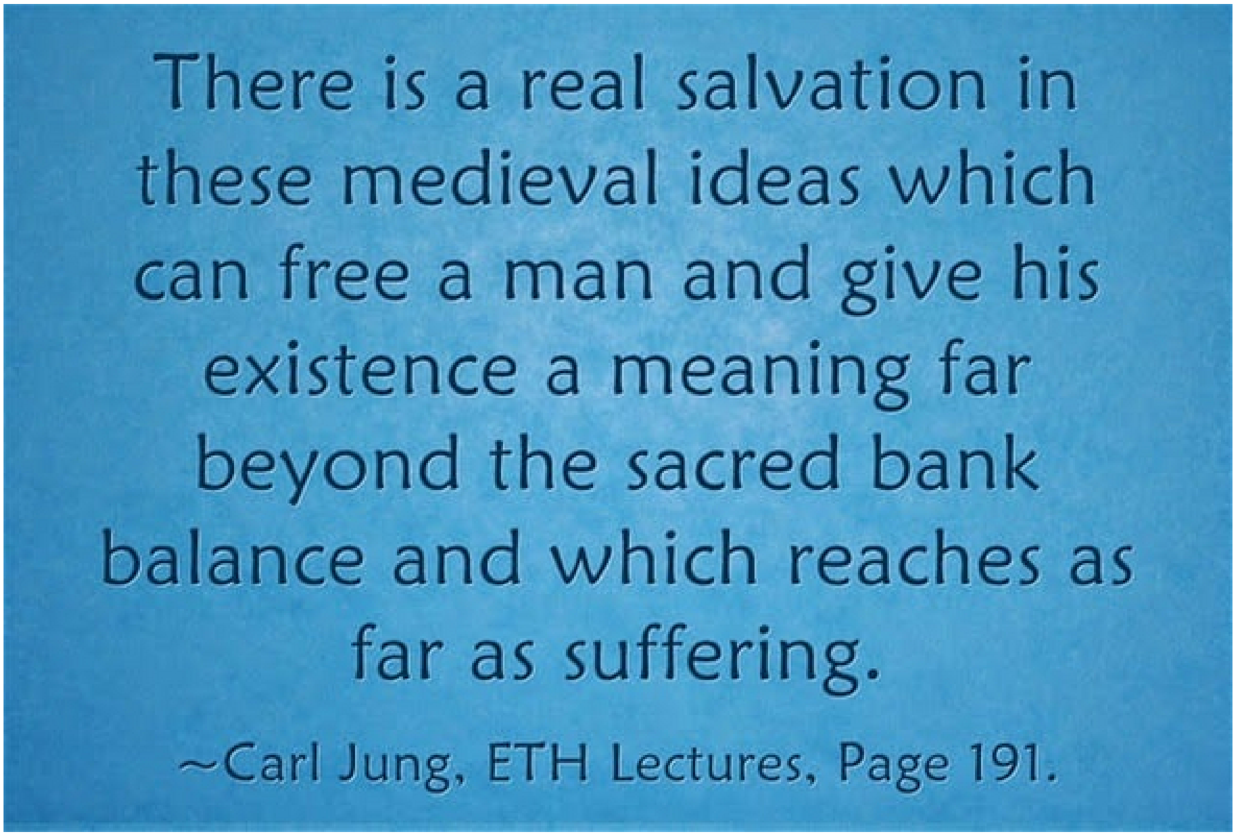
The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.



Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.


There is a real salvation in
these medieval ideas which
can free a man and give his
existence a meaning far
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balance and which reaches as
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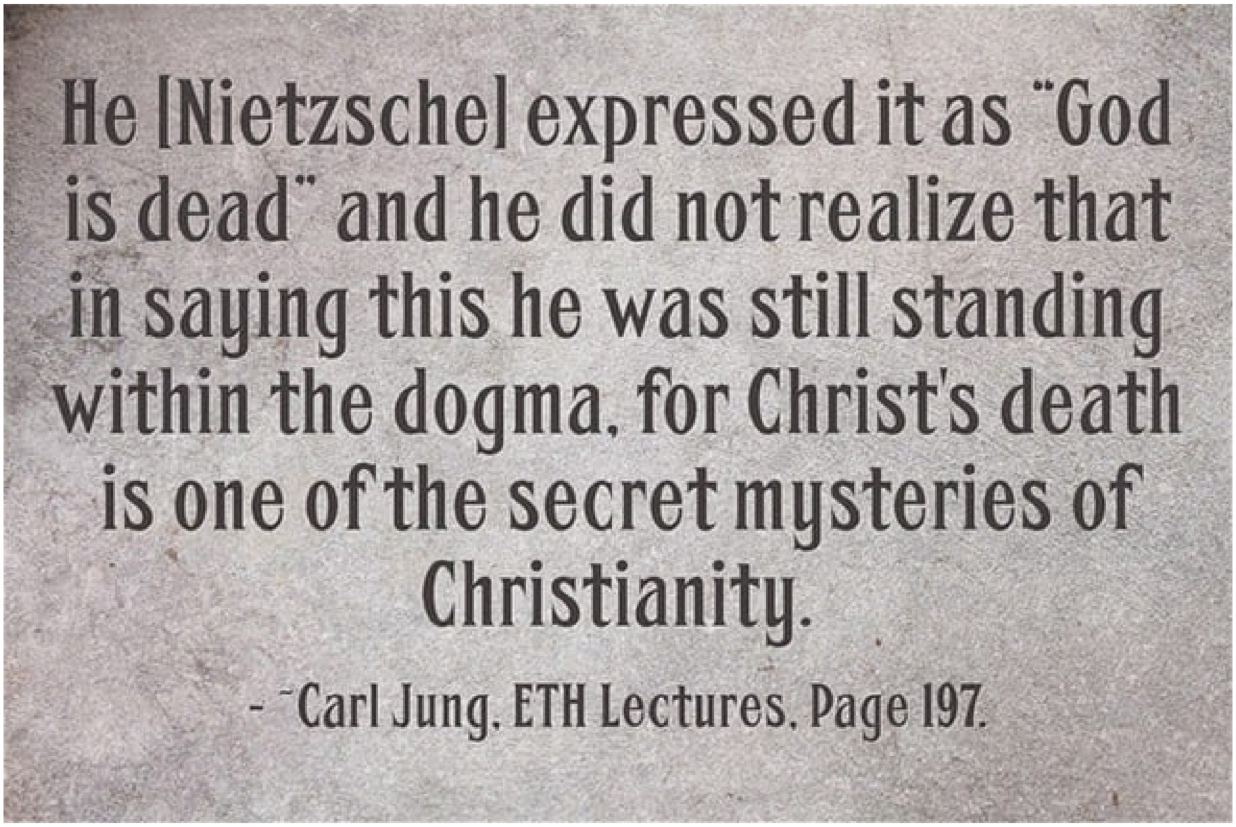

He [Nietzsche] expressed it as "God is dead" and he did not realize that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity.

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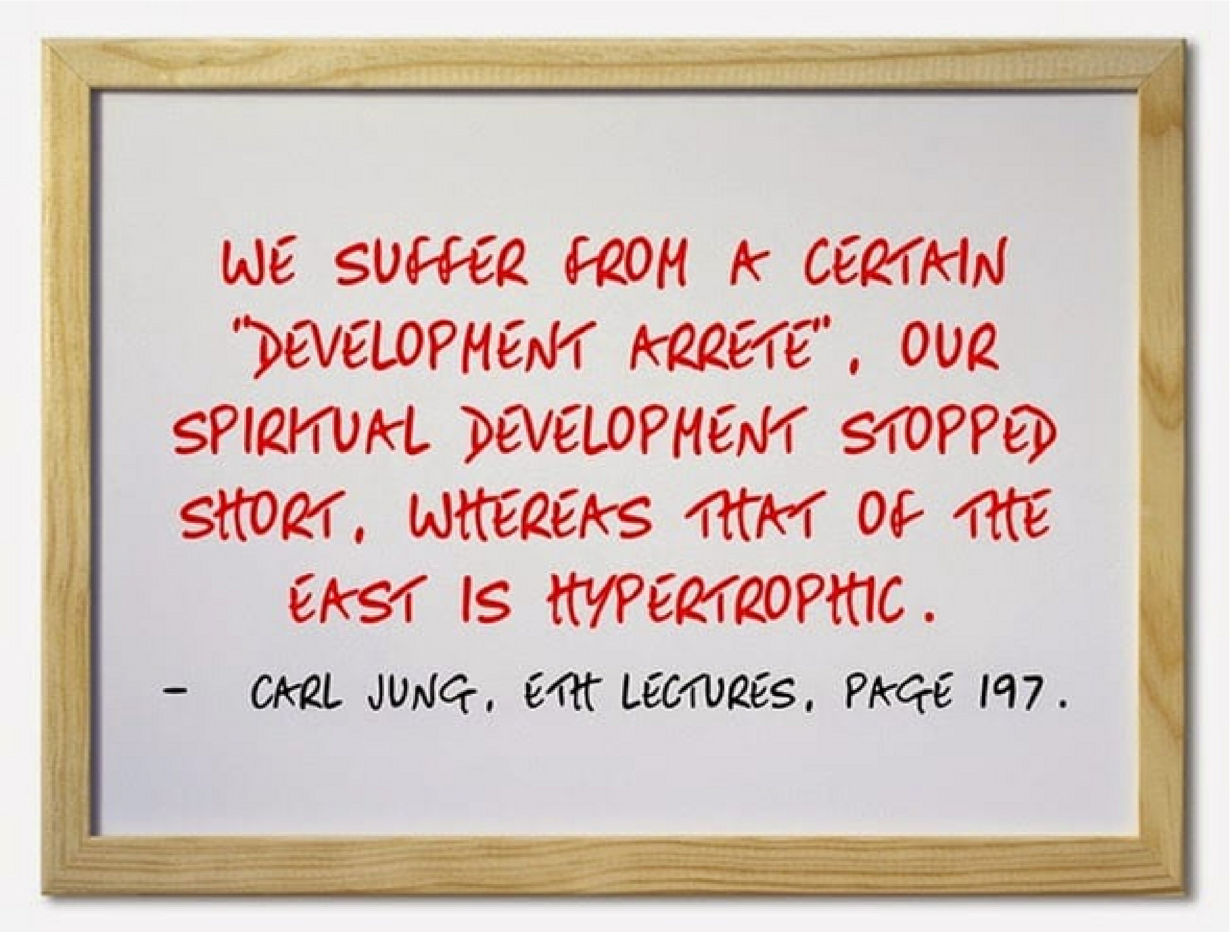

WE SUFFER FROM A CERTAIN
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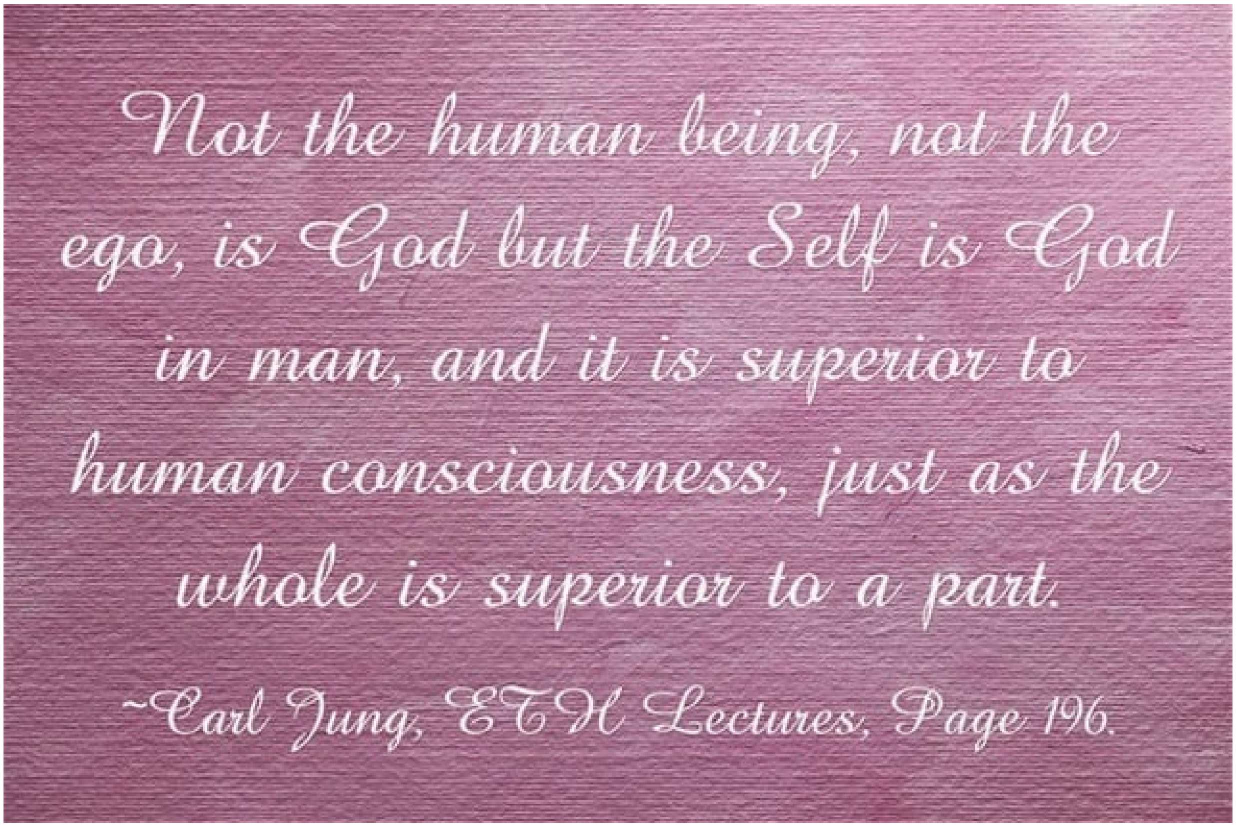
EAST IS HYPERTROPHIC.

- CARL JUNG, ETH LECTURES, PAGE 197.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.



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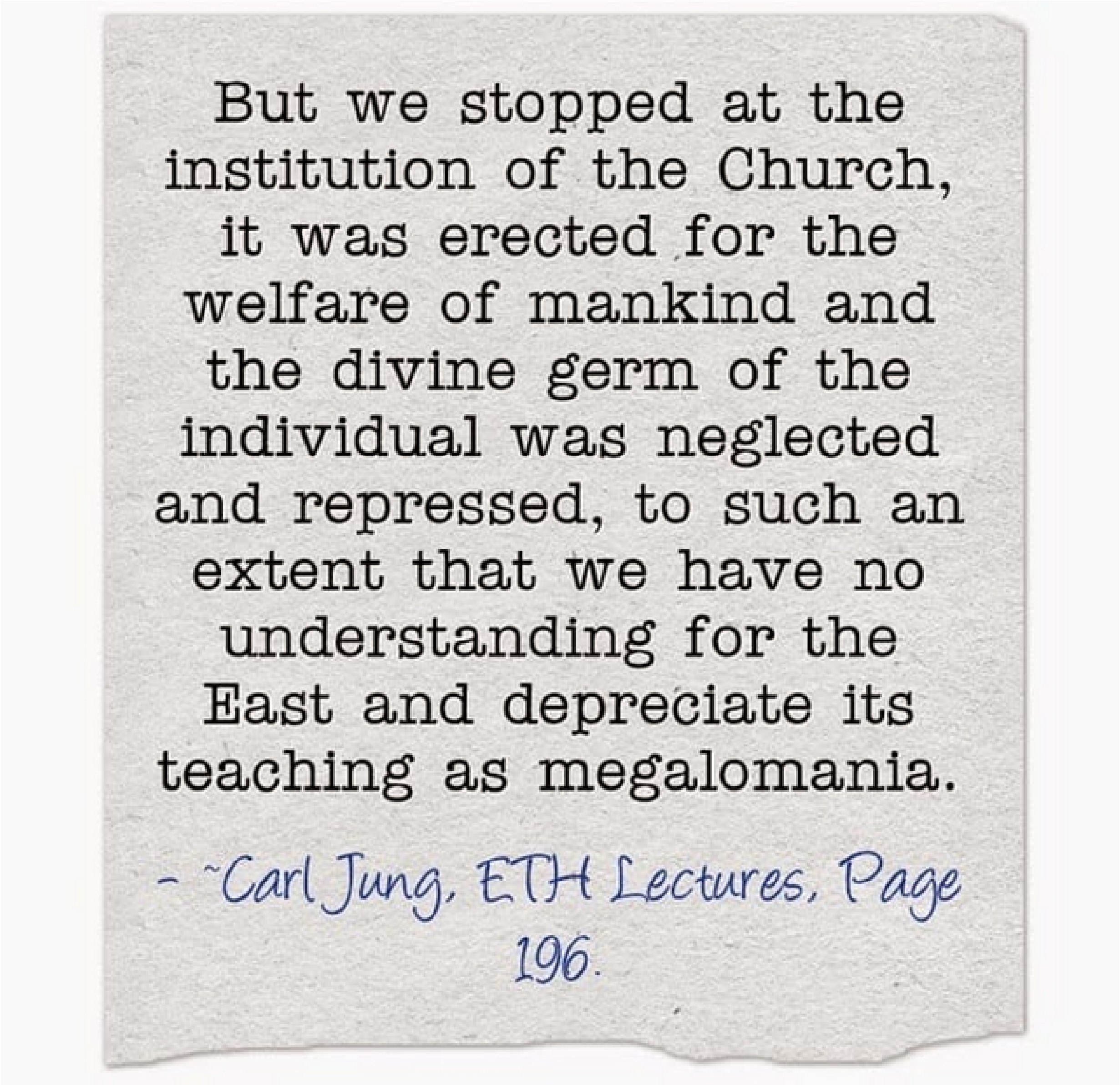
We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.



But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania.

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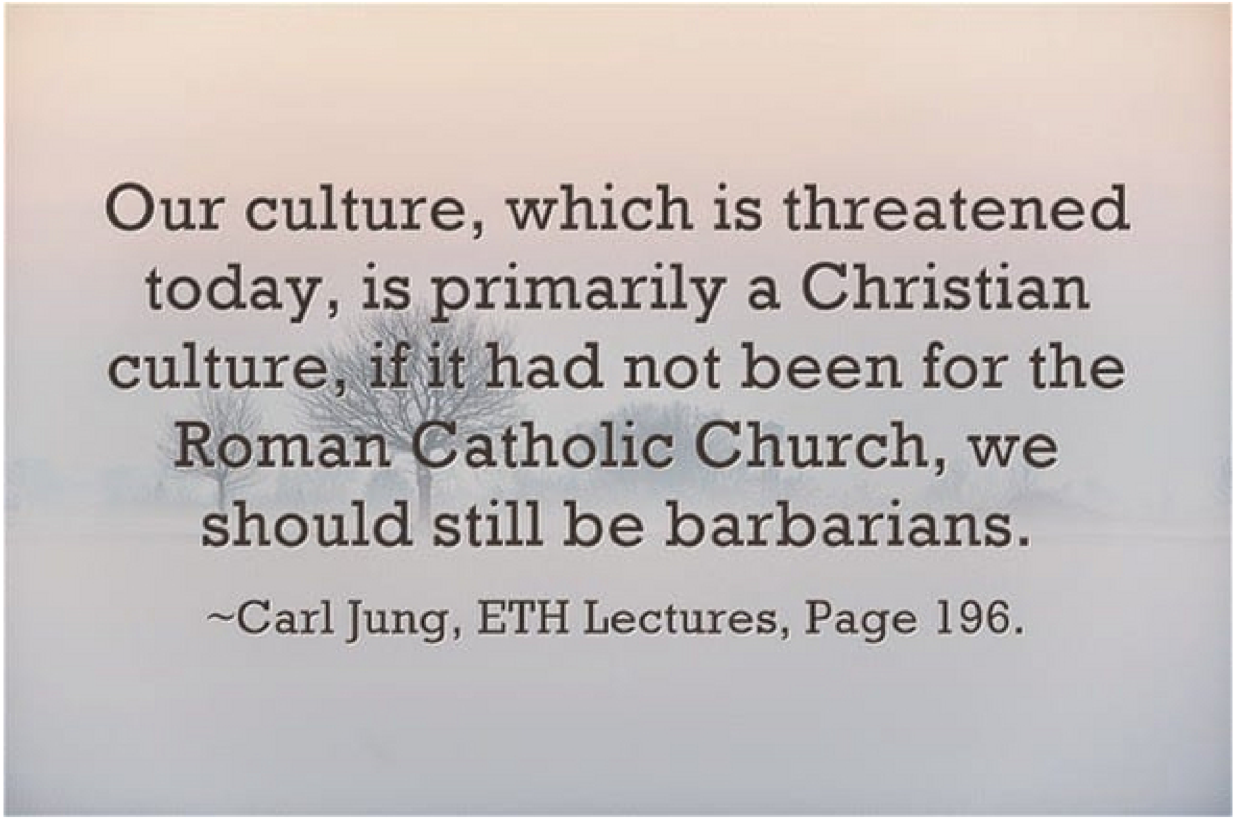

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians.

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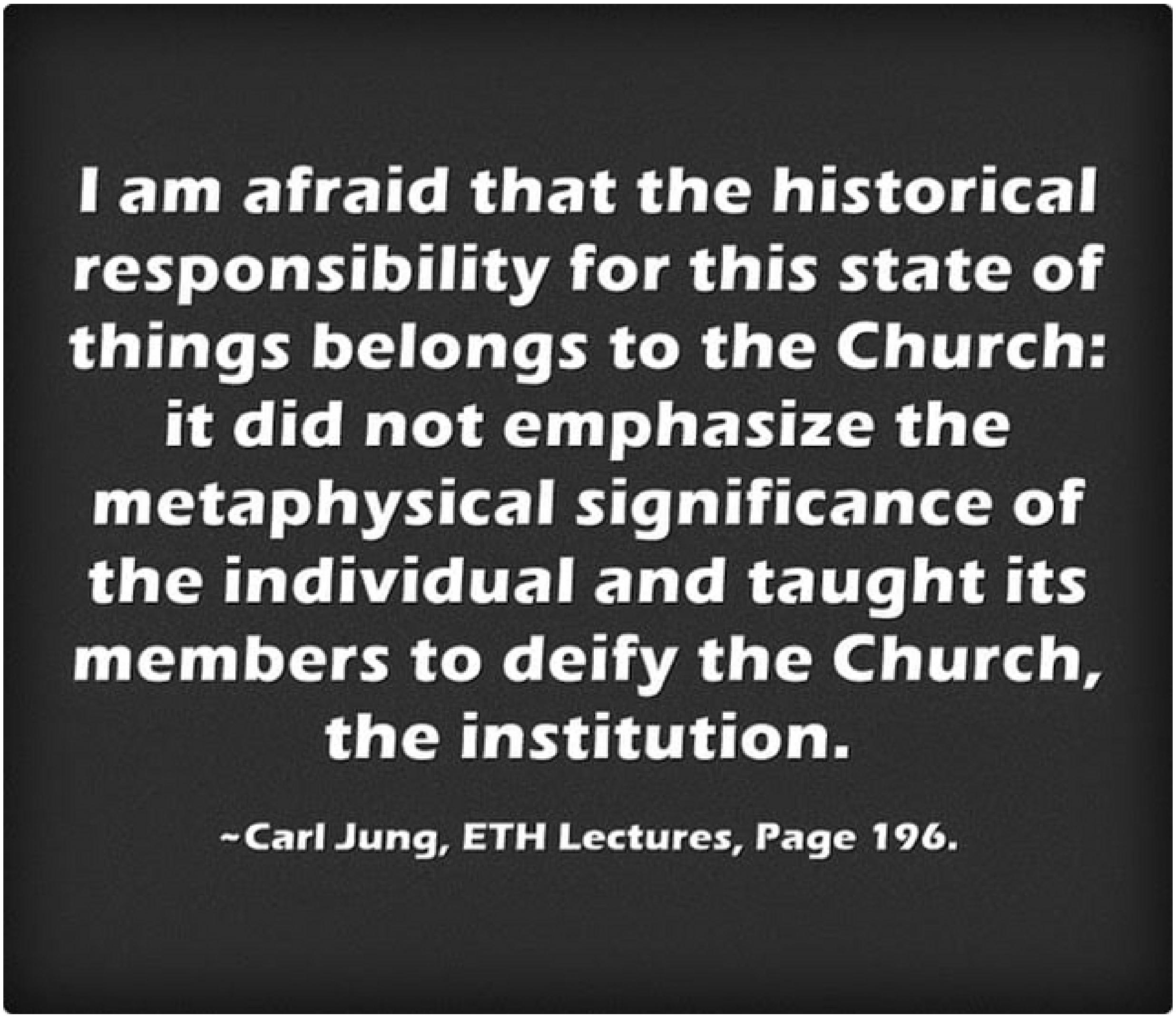

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution.

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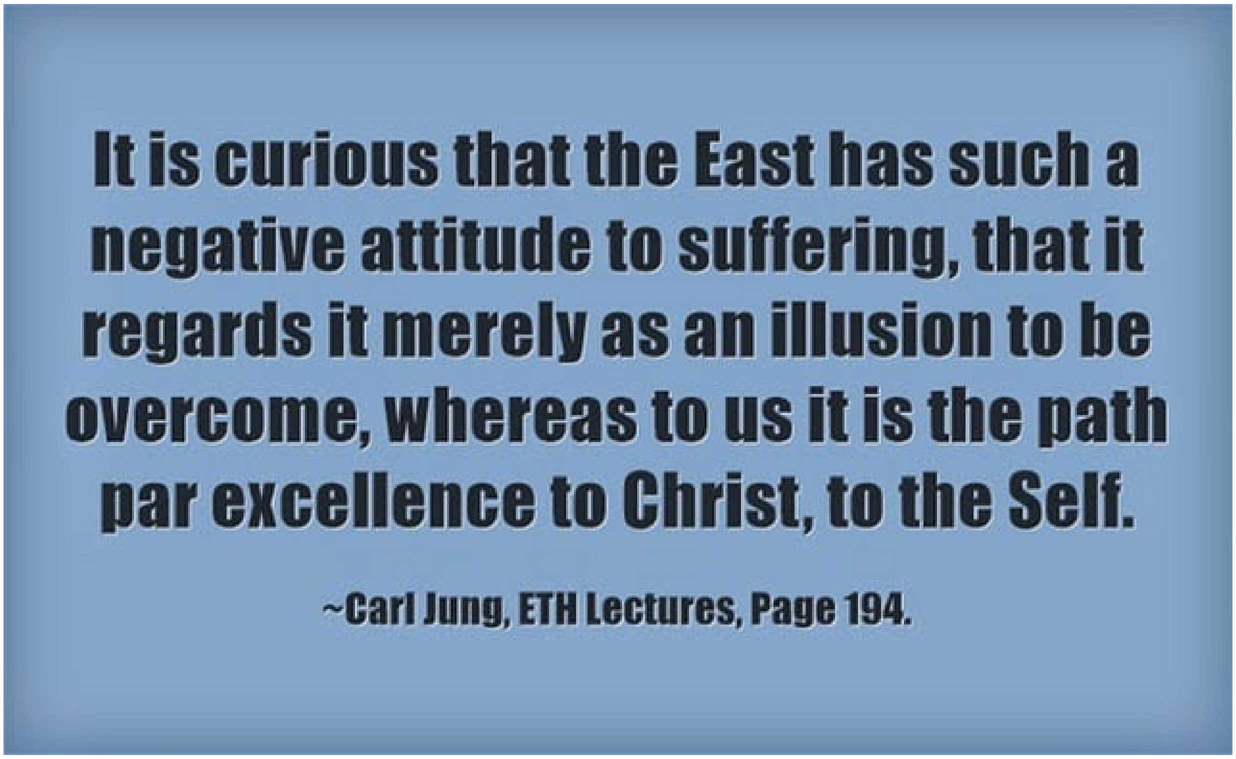

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self.

~Carl Jung, ETH Lectures, Page 194.

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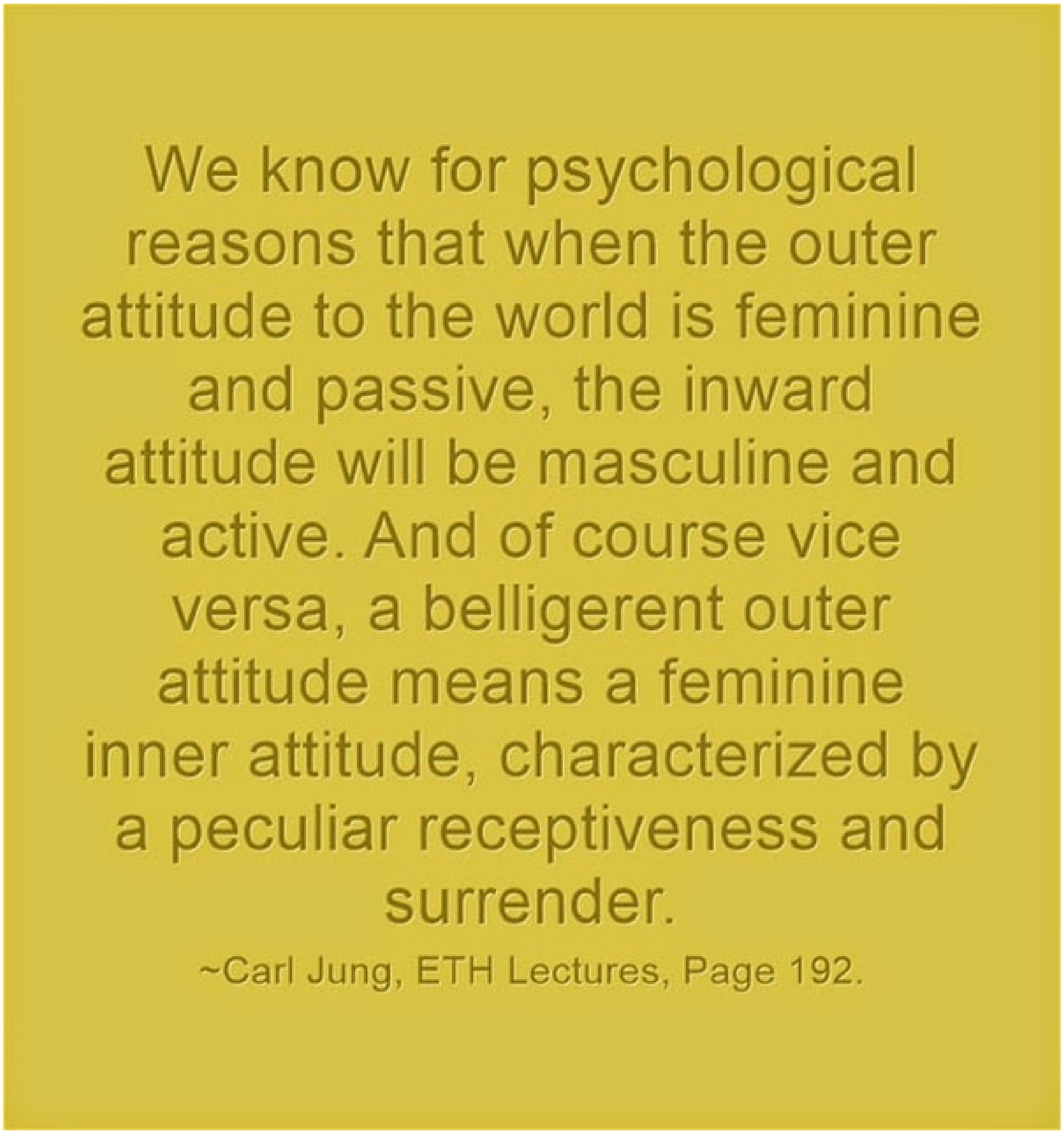

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterized by a peculiar receptiveness and surrender.

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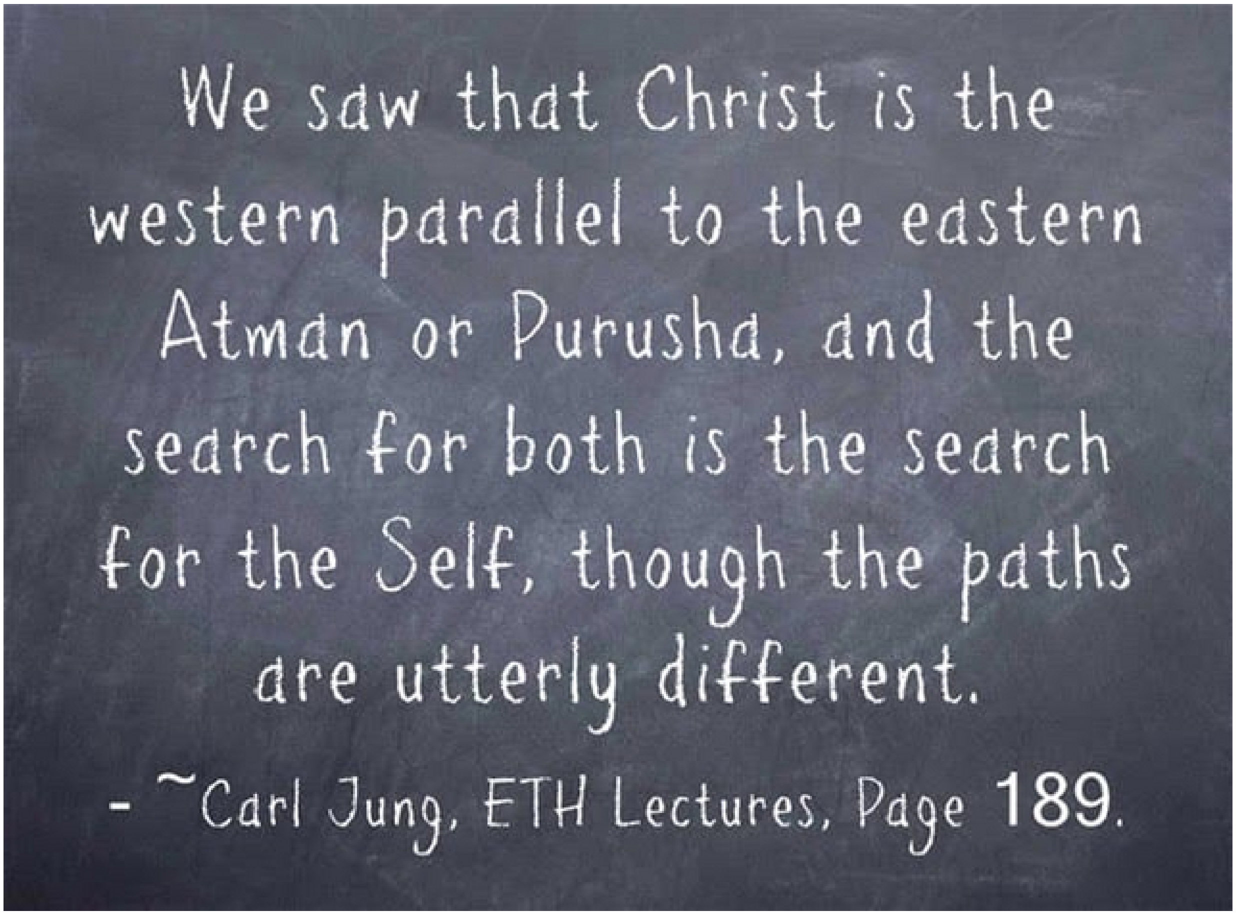

We saw that Christ is the
western parallel to the eastern
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search for both is the search
for the Self, though the paths
are utterly different.
- ~Carl Jung, ETH Lectures, Page 189.

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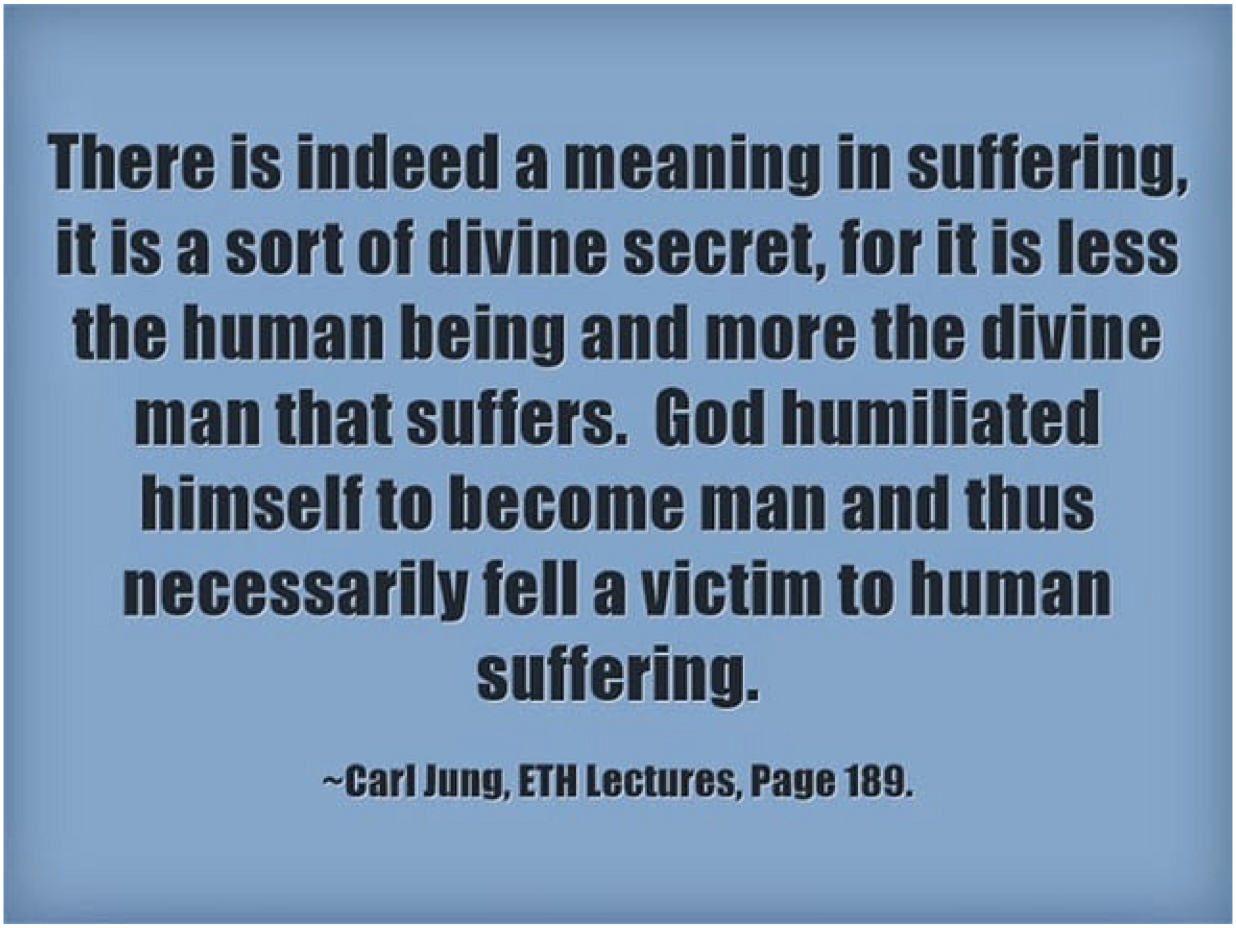

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering.

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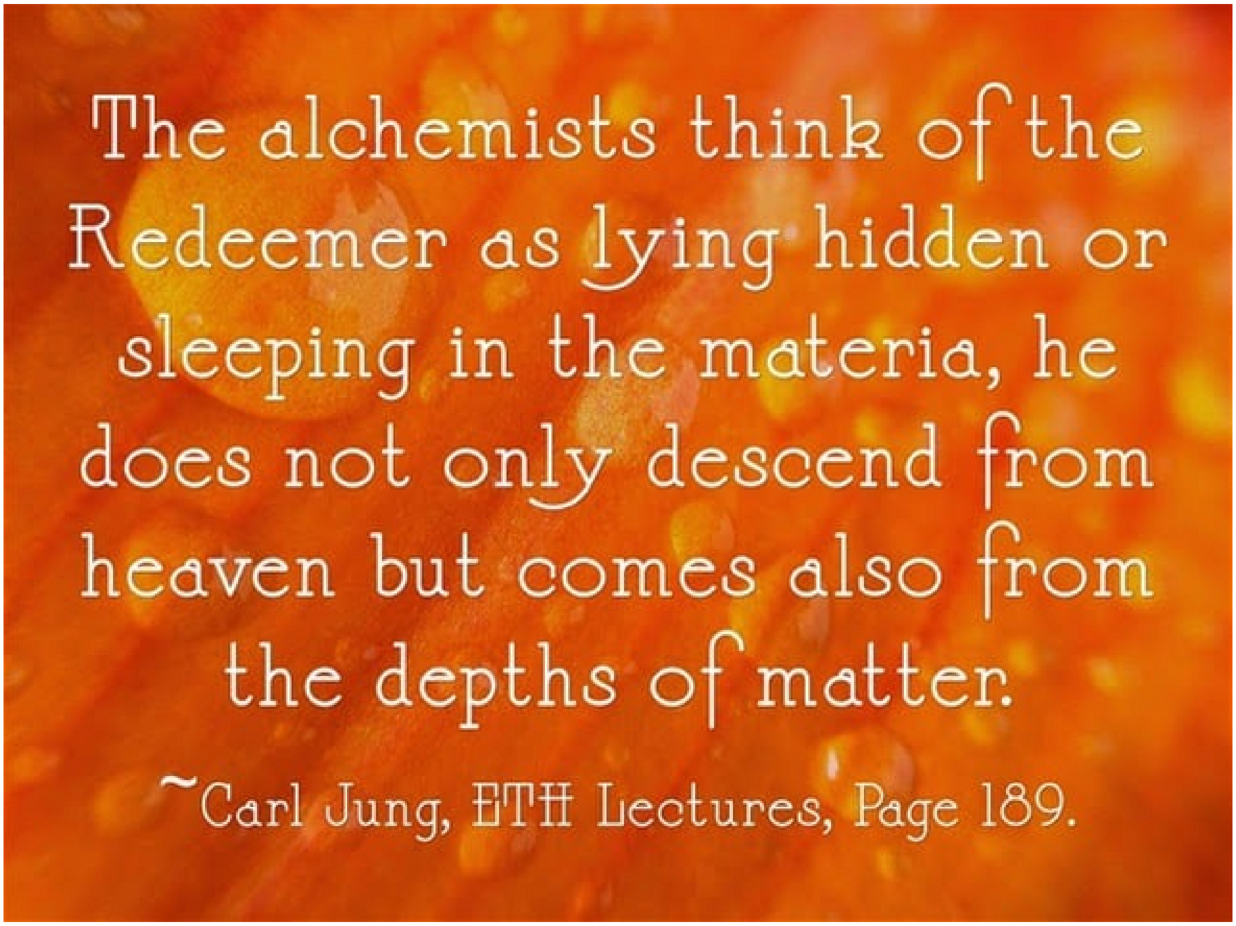
The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter.

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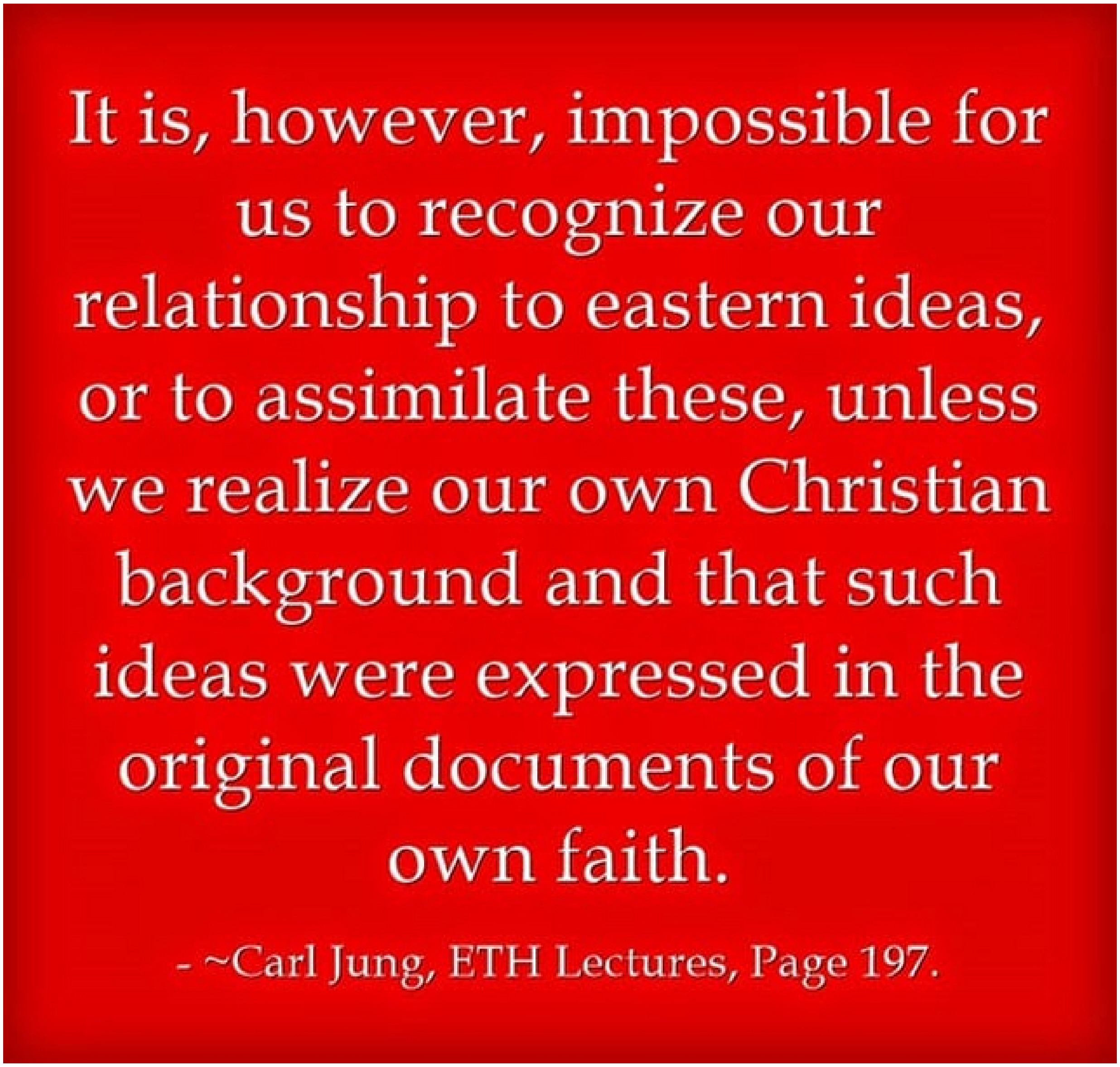

It is, however, impossible for us to recognize our relationship to eastern ideas, or to assimilate these, unless we realize our own Christian background and that such ideas were expressed in the original documents of our own faith.

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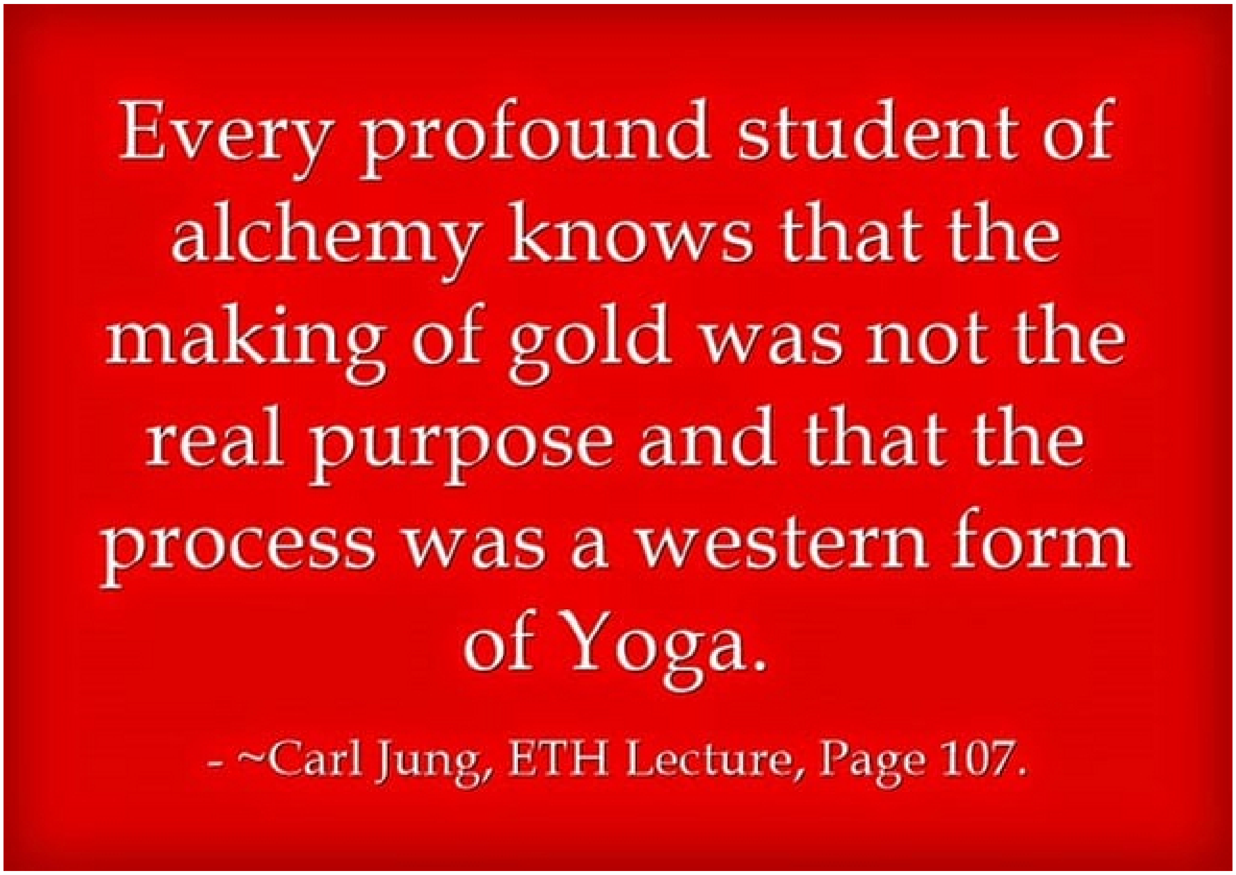

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga.

- ~Carl Jung, ETH Lecture, Page 107.

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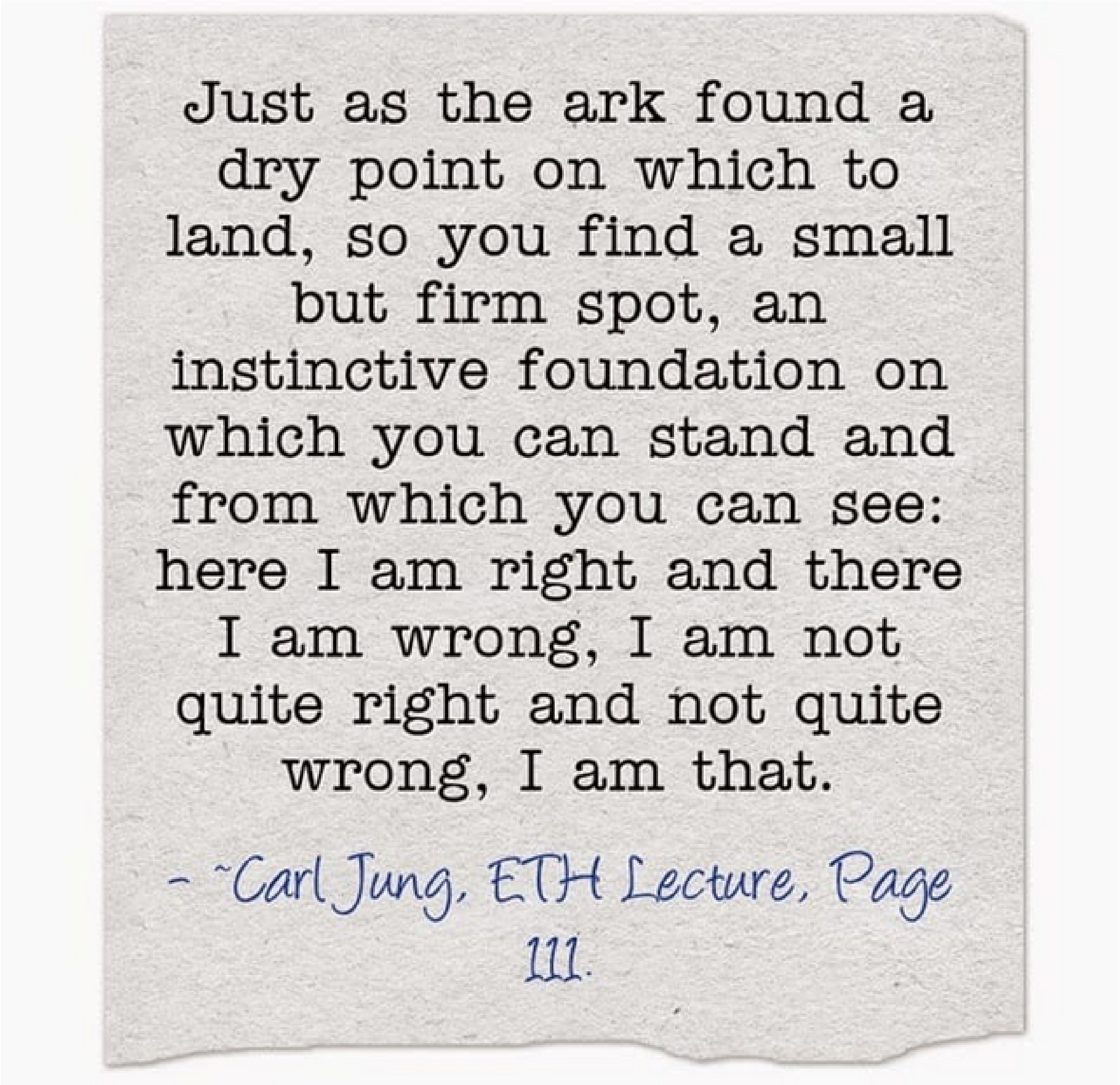
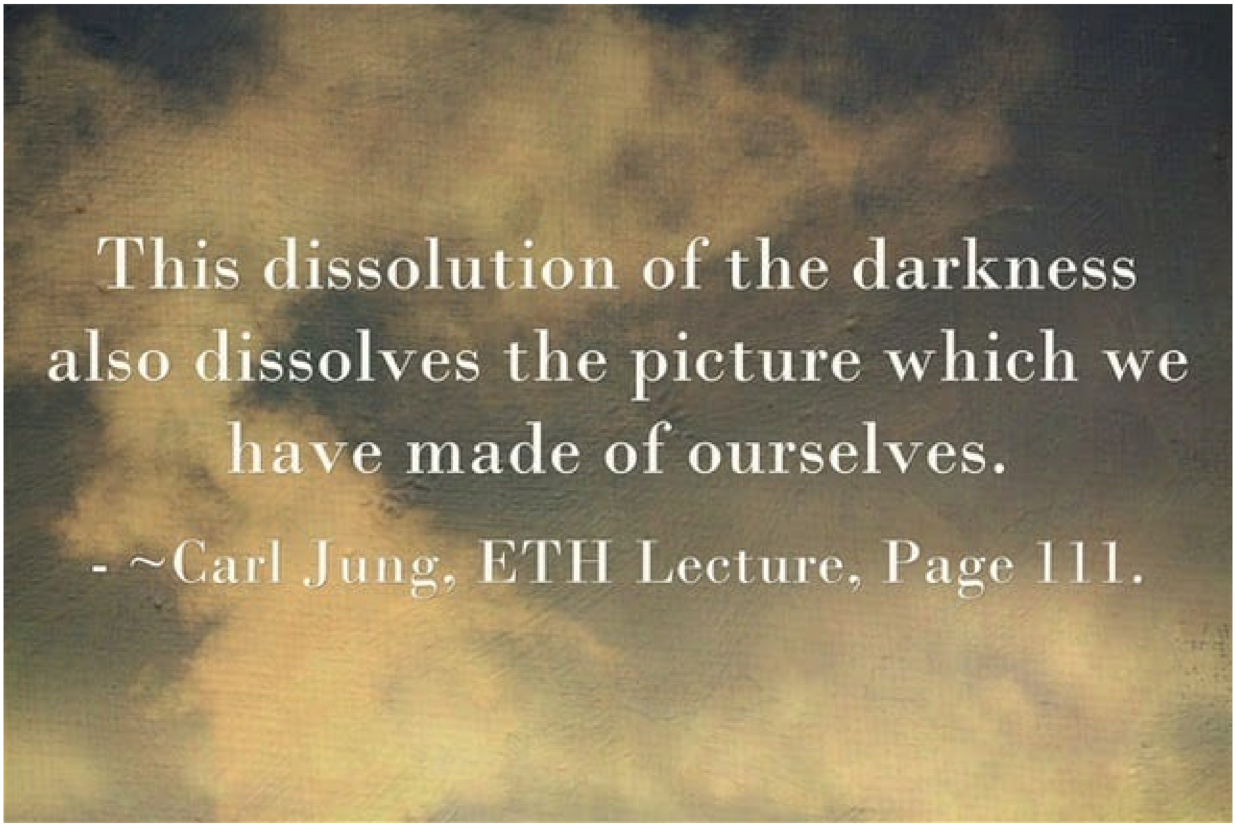


Just as the ark found a
dry point on which to
land, so you find a small
but firm spot, an
instinctive foundation on
which you can stand and
from which you can see:
here I am right and there
I am wrong, I am not
quite right and not quite
wrong, I am that.

– ~Carl Jung, ETH Lecture, Page
111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.



This dissolution of the darkness also dissolves the picture which we have made of ourselves.

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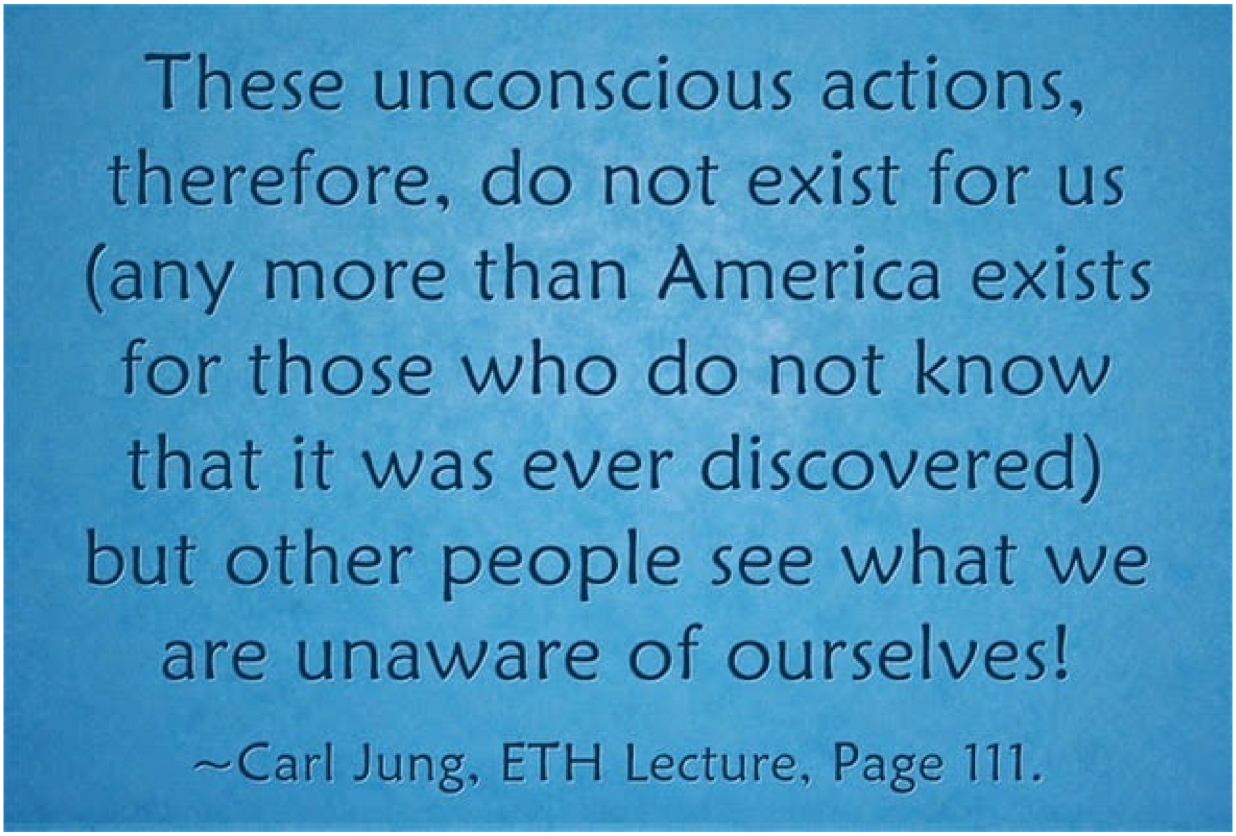

These unconscious actions,
therefore, do not exist for us
(any more than America exists
for those who do not know
that it was ever discovered)
but other people see what we
are unaware of ourselves!

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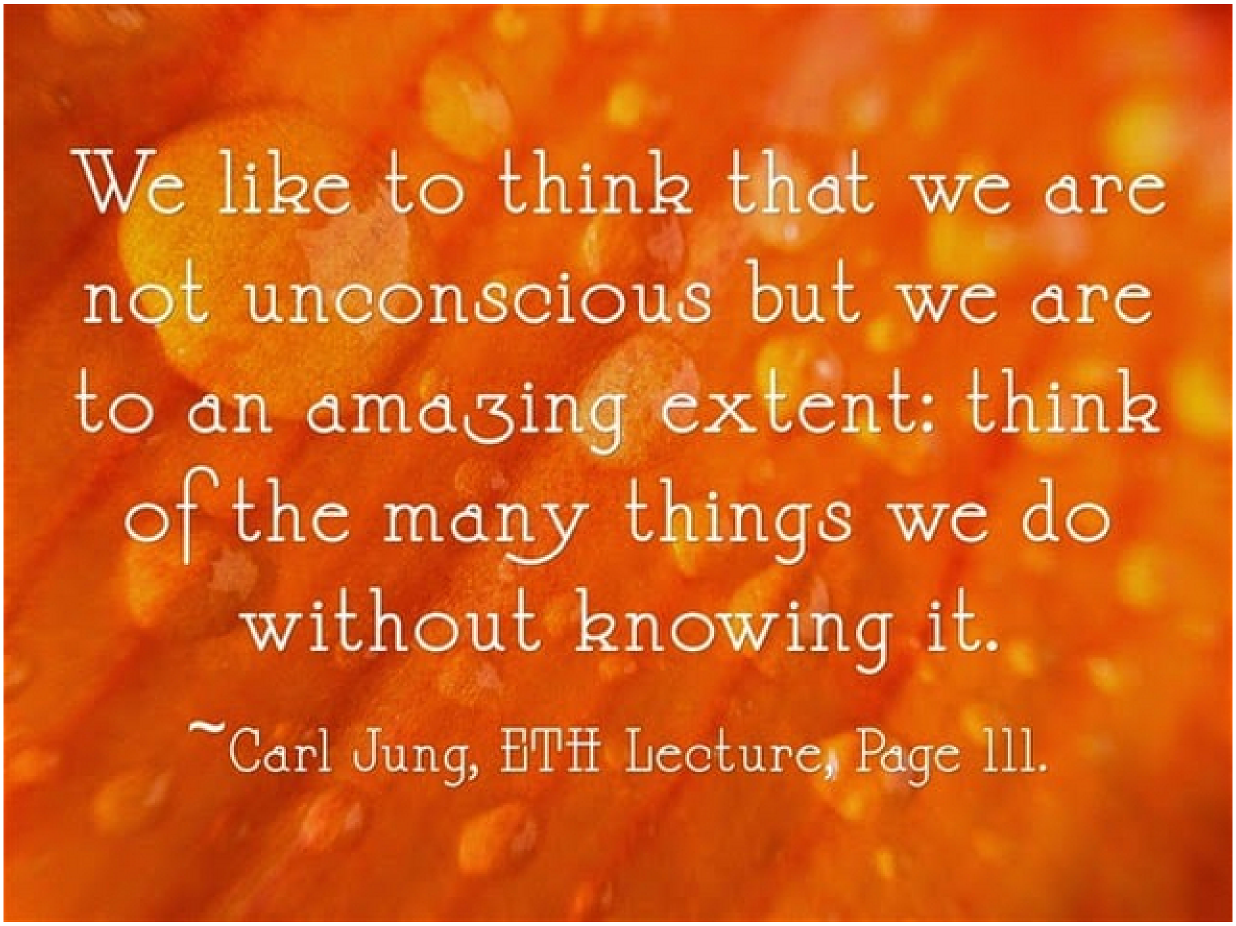
We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it.
~Carl Jung, ETH Lecture, Page 111.

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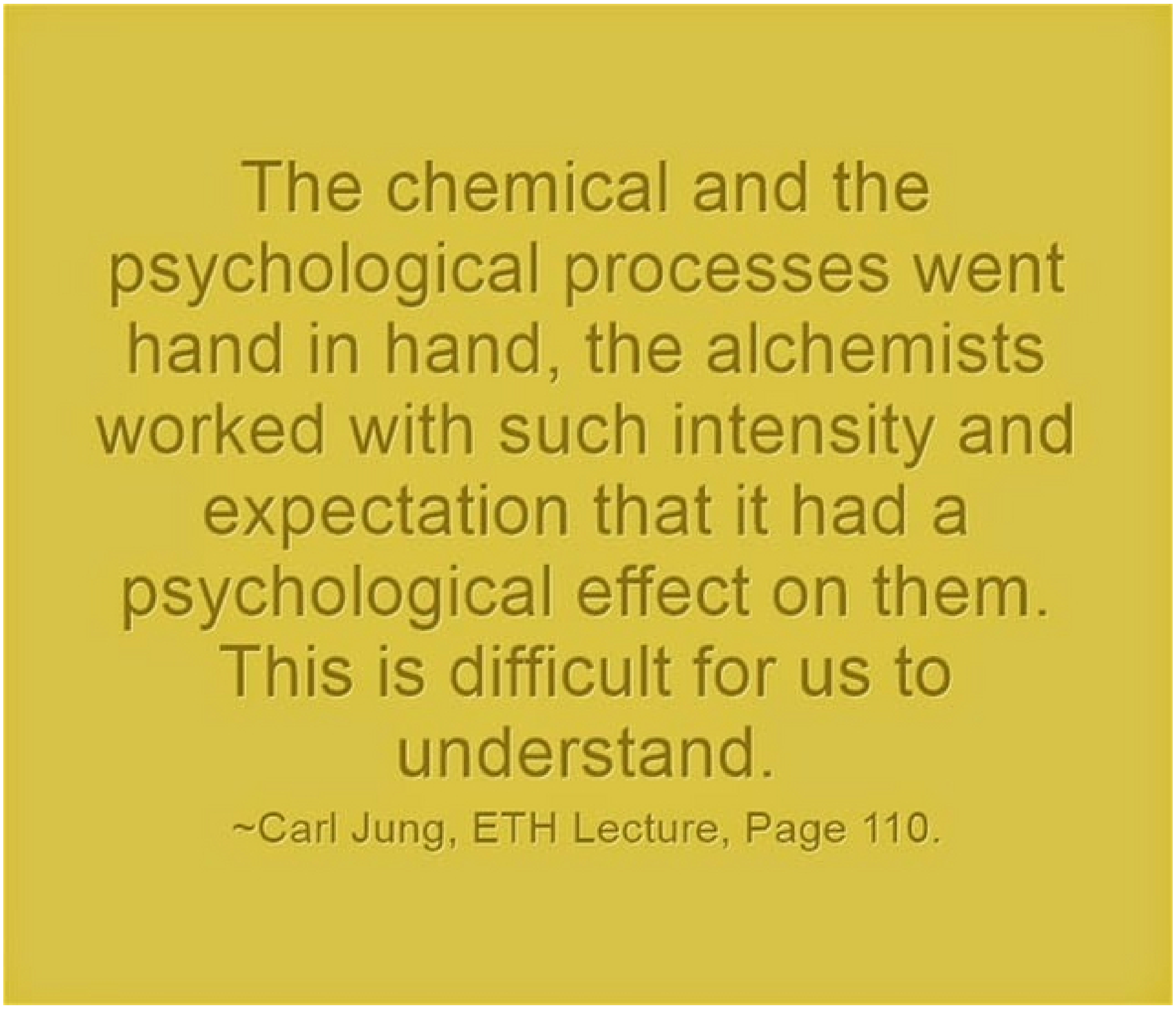

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand.

~Carl Jung, ETH Lecture, Page 110.

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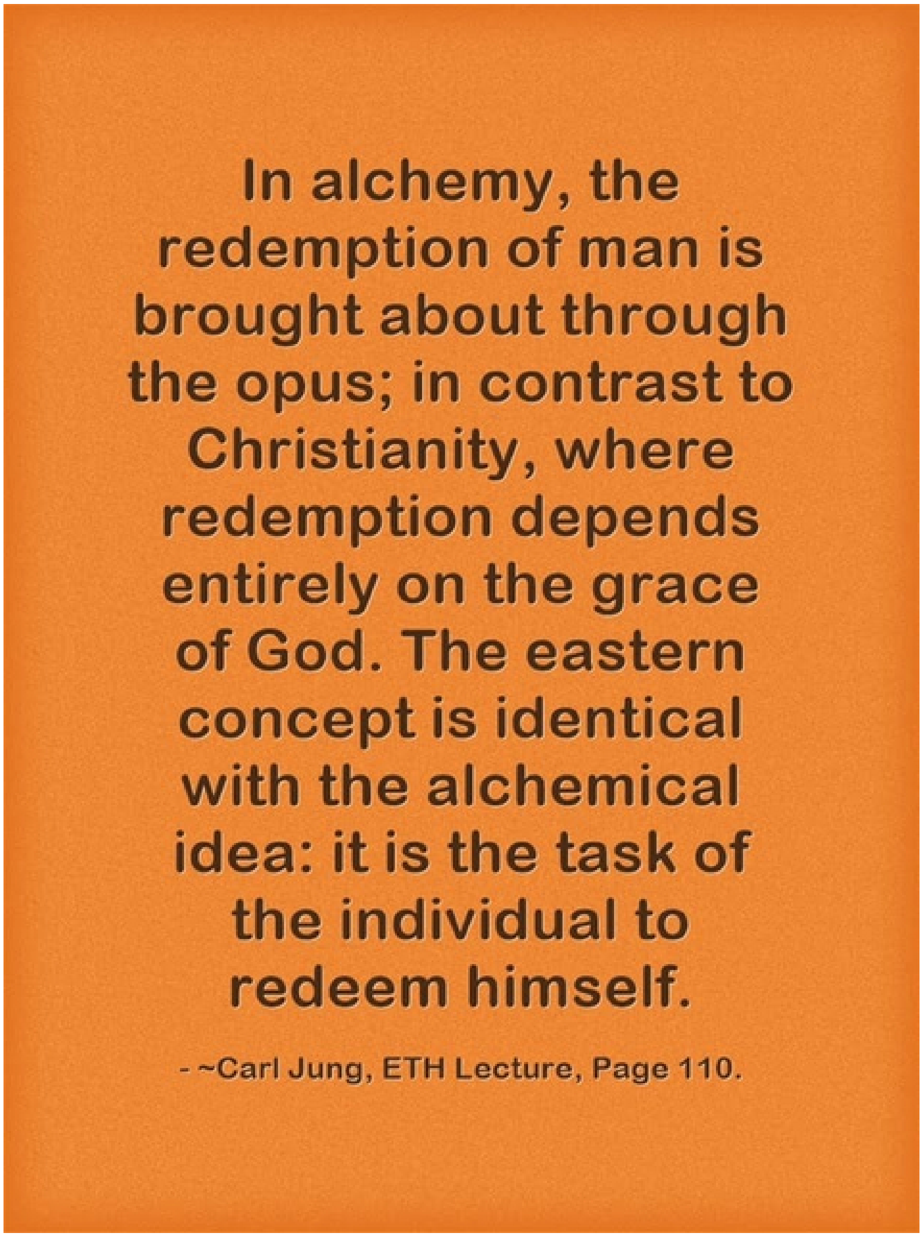
In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself.

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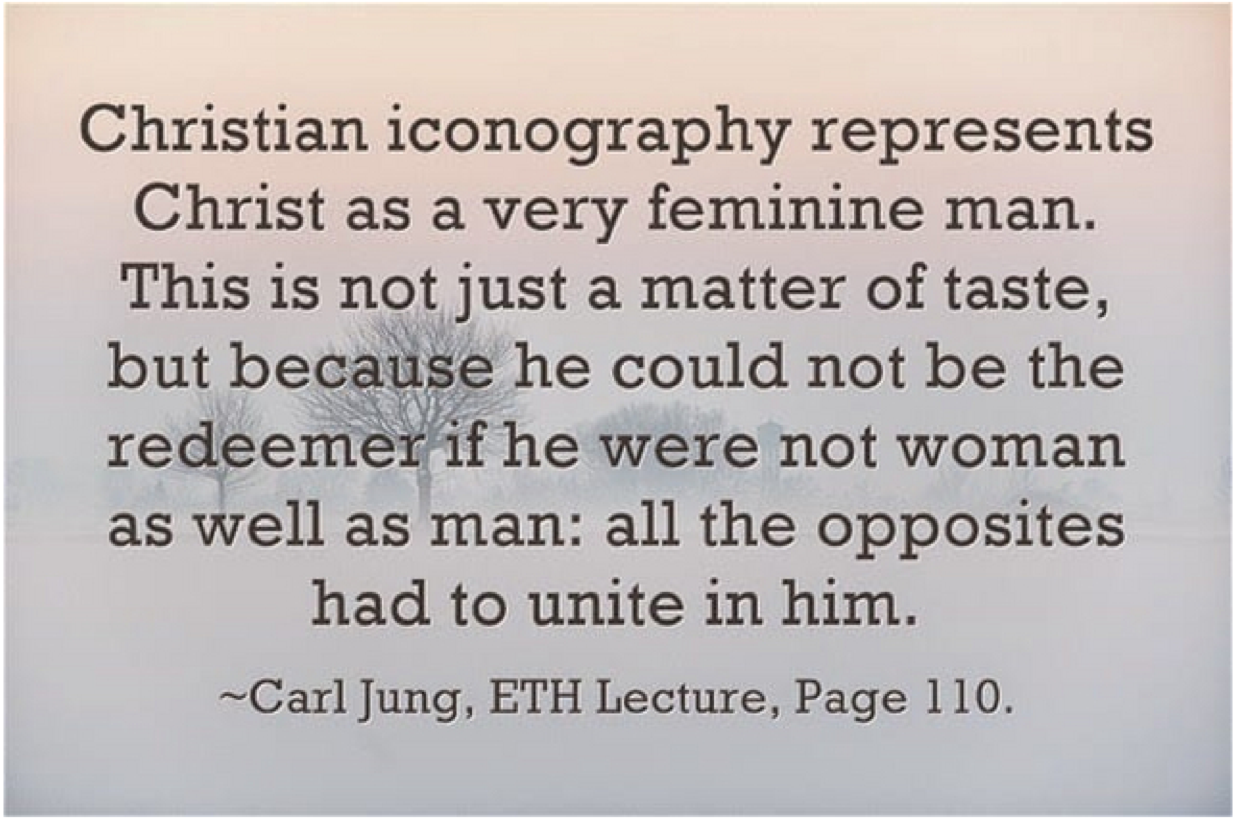

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him.

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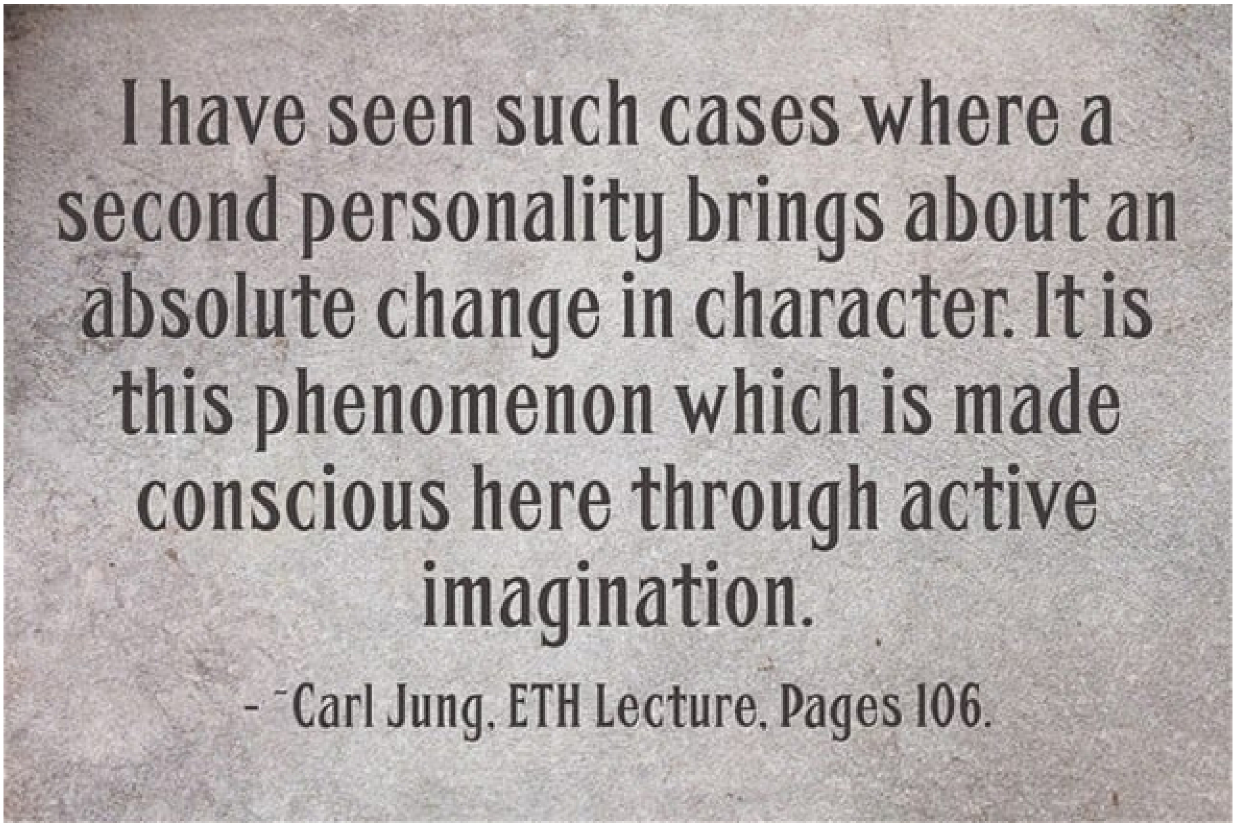
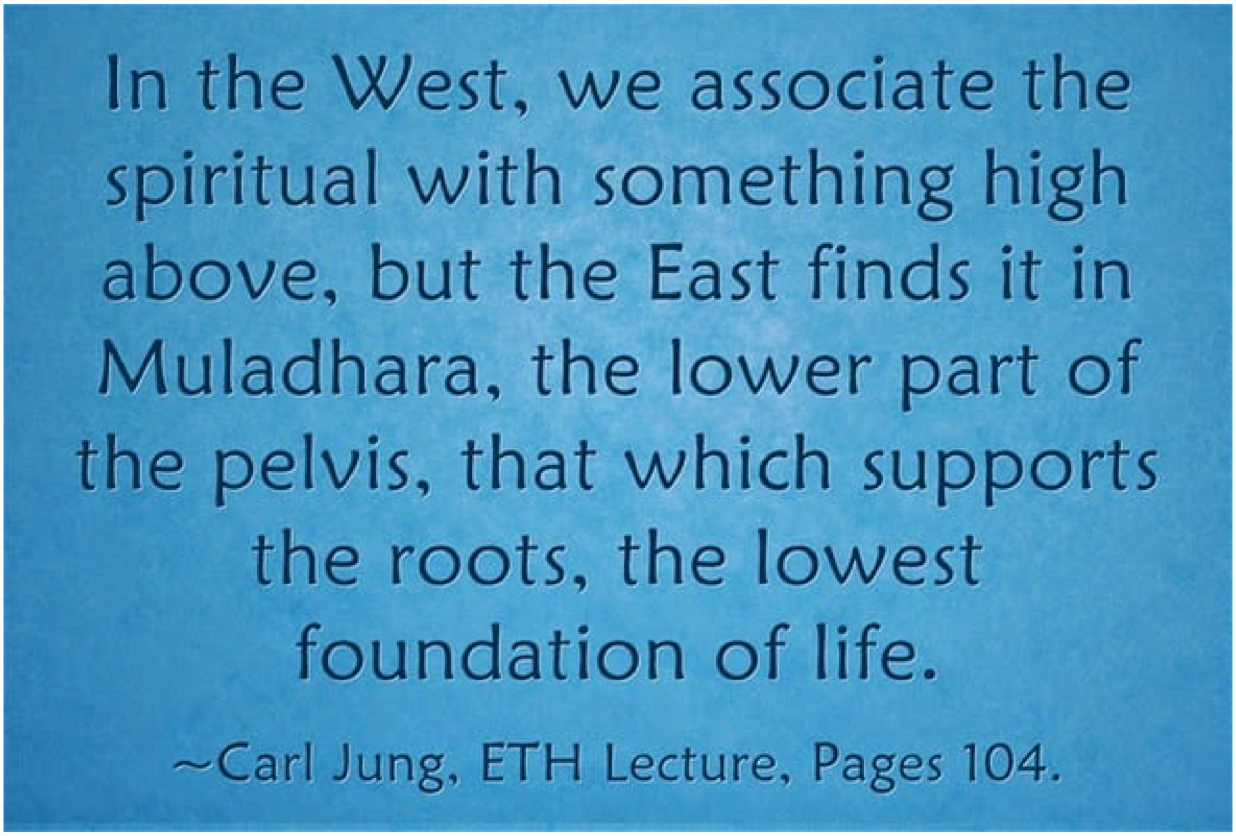


I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination.

- Carl Jung, ETH Lecture, Pages 106.

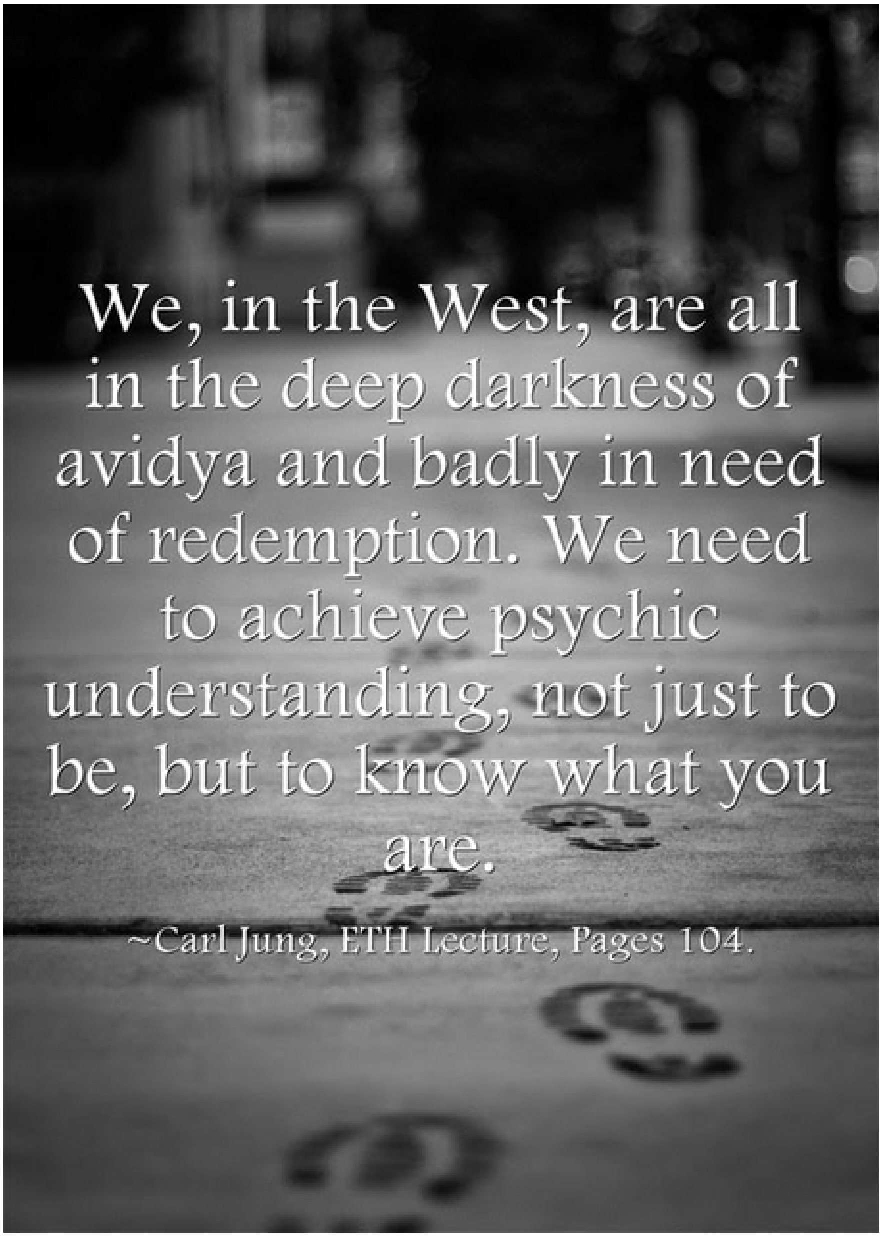
I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.



In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life.

~Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.


We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are.
~Carl Jung, ETH Lecture, Pages 104.

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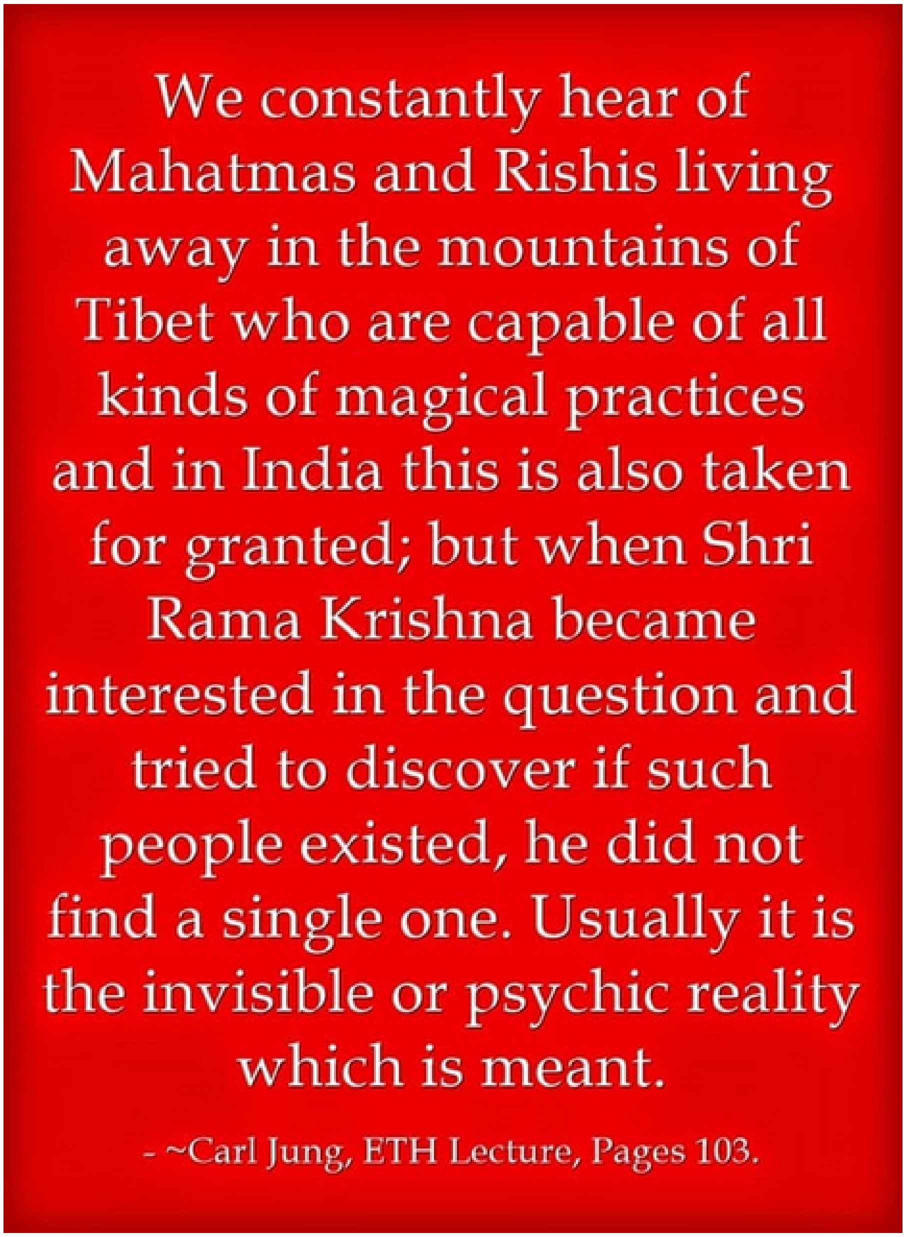

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant.

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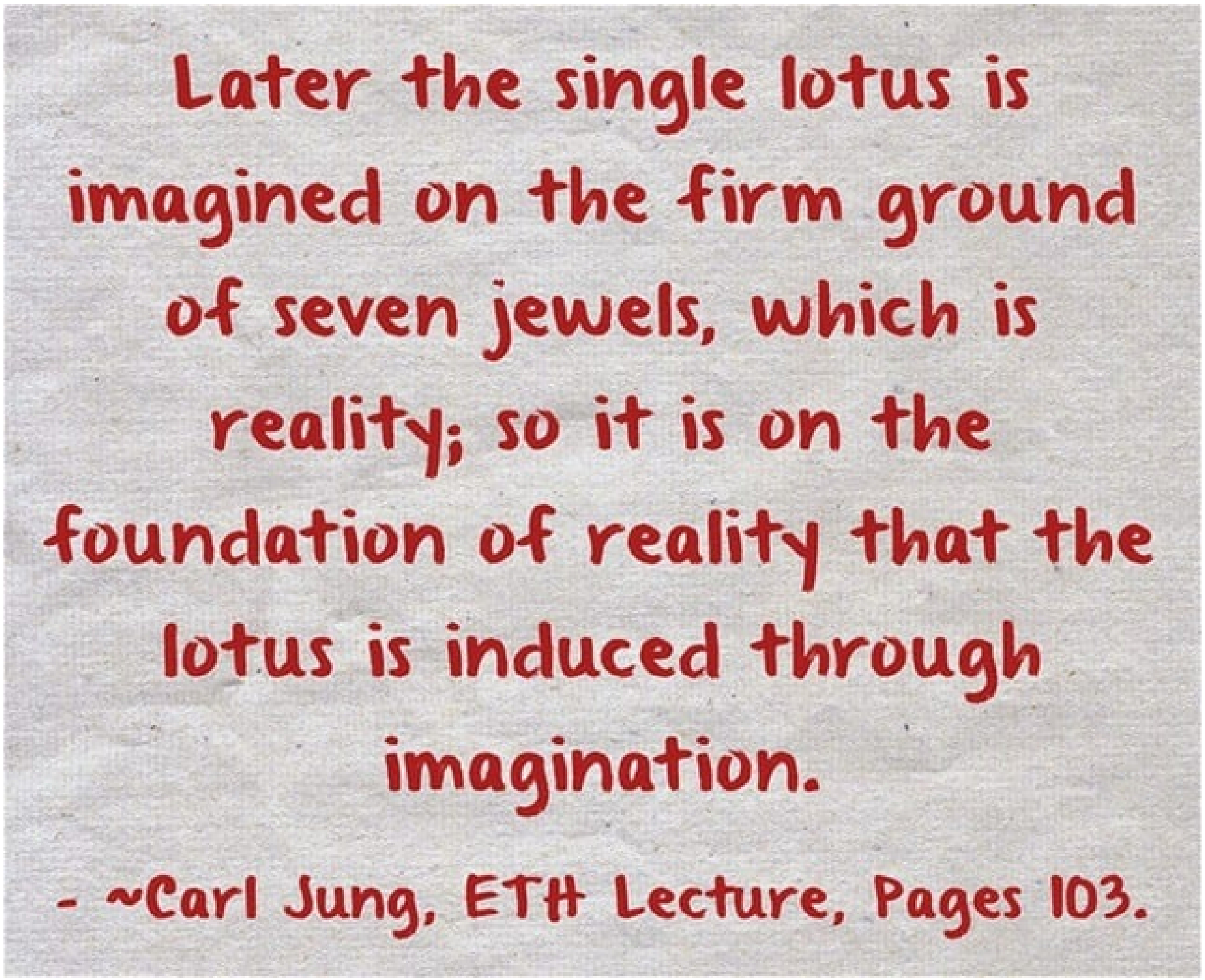

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination.

- ~Carl Jung, ETH Lecture, Pages 103.

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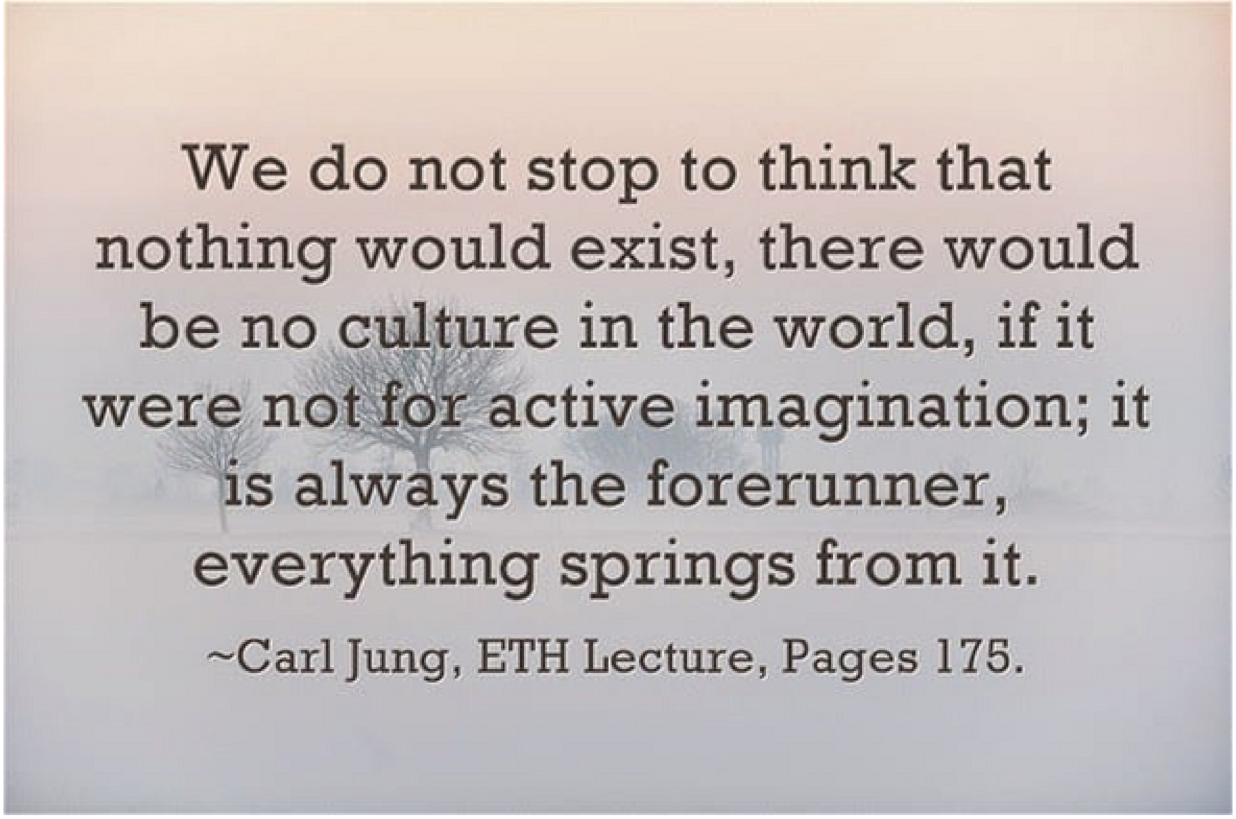
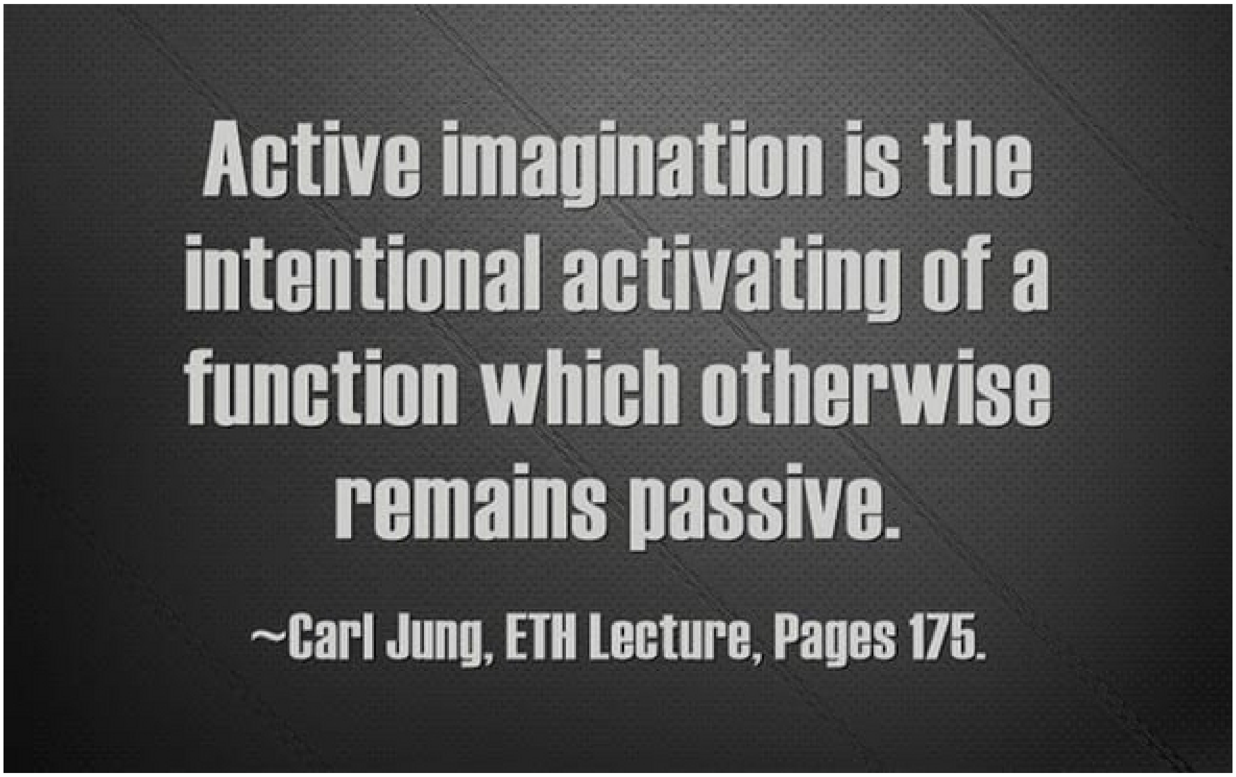


We do not stop to think that
nothing would exist, there would
be no culture in the world, if it
were not for active imagination; it
is always the forerunner,
everything springs from it.

~Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.



Active imagination is the intentional activating of a function which otherwise remains passive.

~Carl Jung, ETH Lecture, Pages 175.

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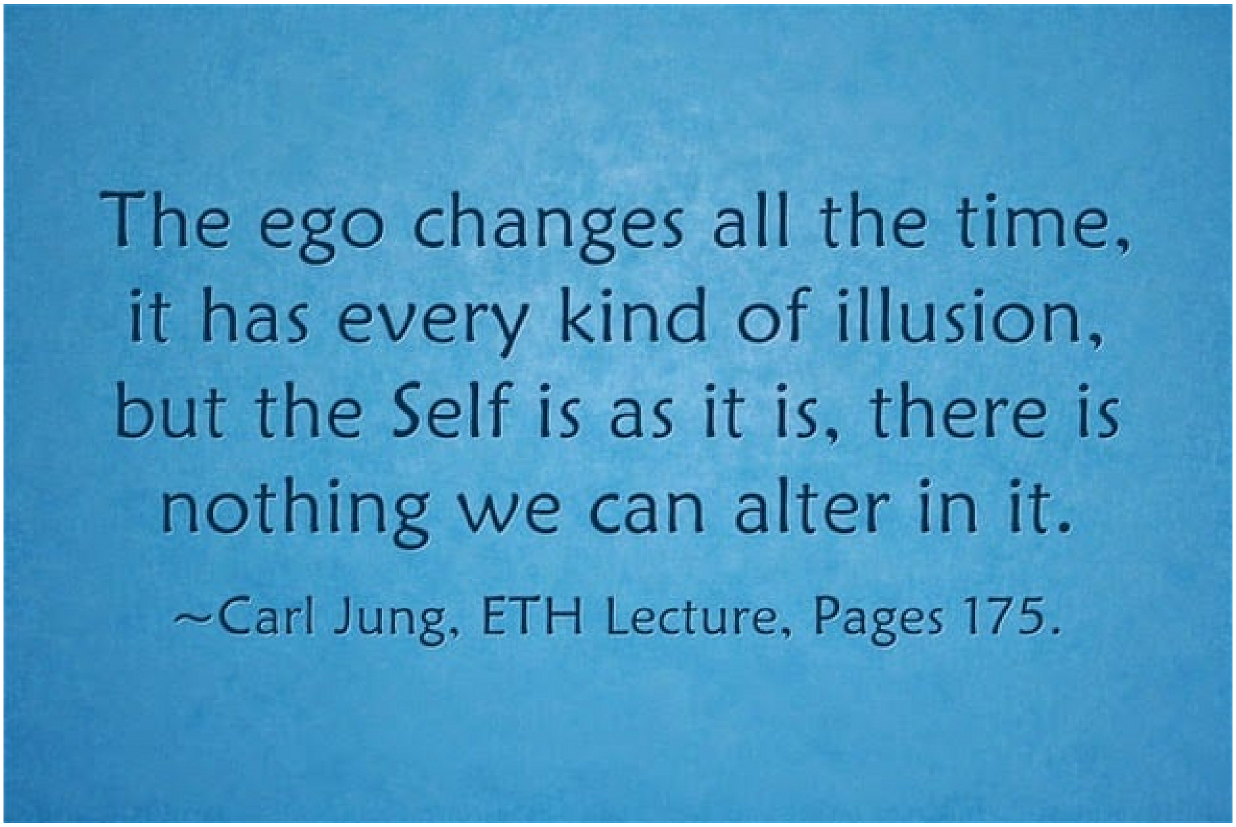

The ego changes all the time,
it has every kind of illusion,
but the Self is as it is, there is
nothing we can alter in it.

~Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.
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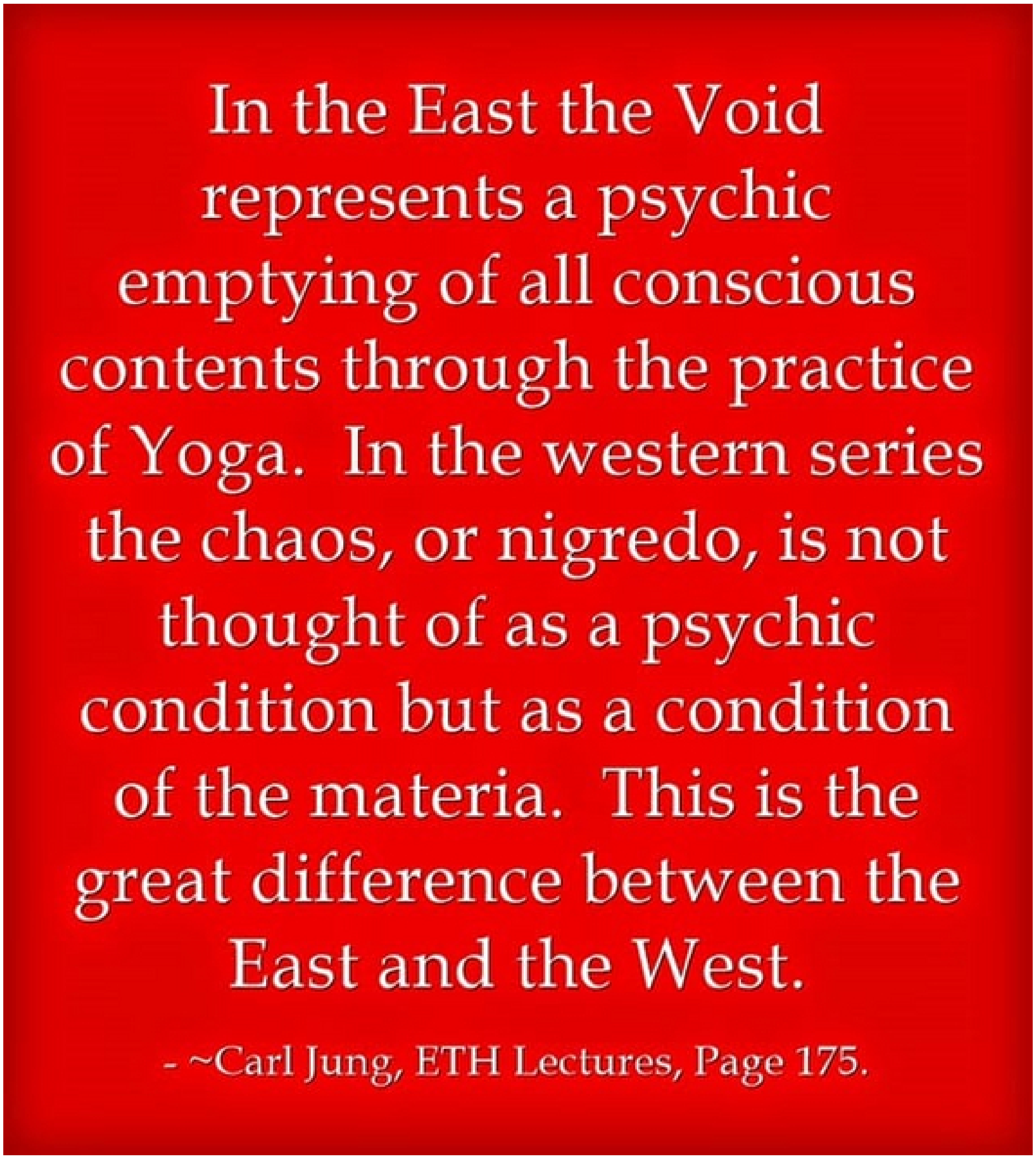

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West.

- ~Carl Jung, ETH Lectures, Page 175.

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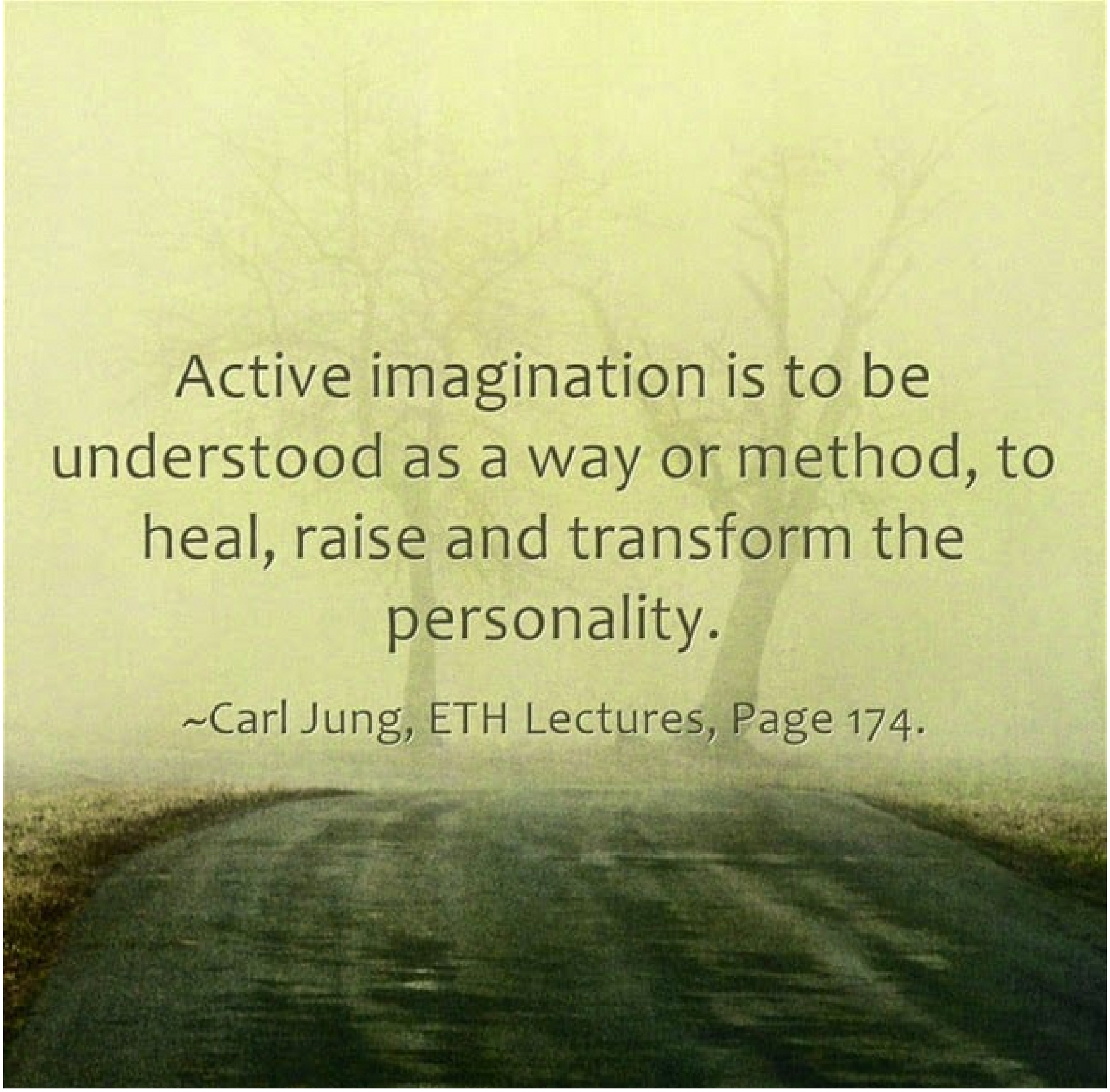
Active imagination is to be understood as a way or method, to heal, raise and transform the personality.
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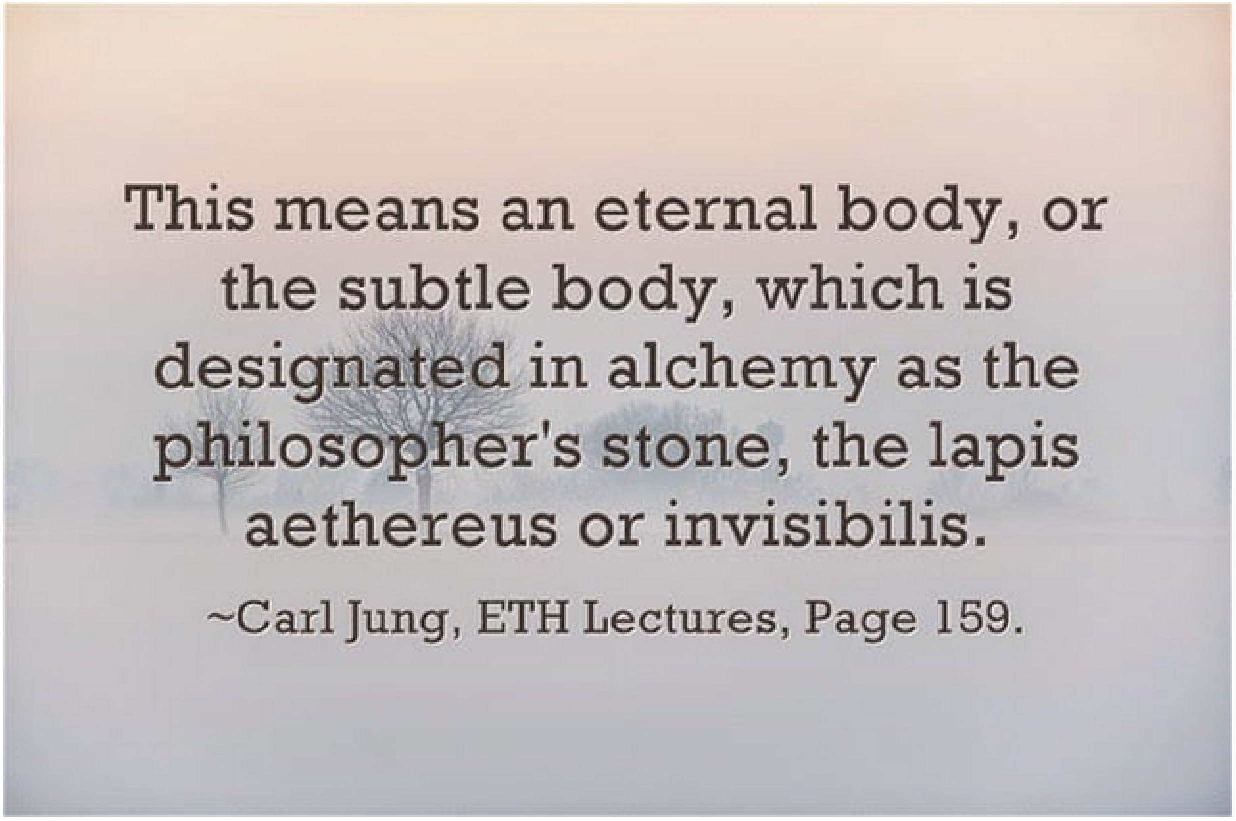

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis.

~Carl Jung, ETH Lectures, Page 159.

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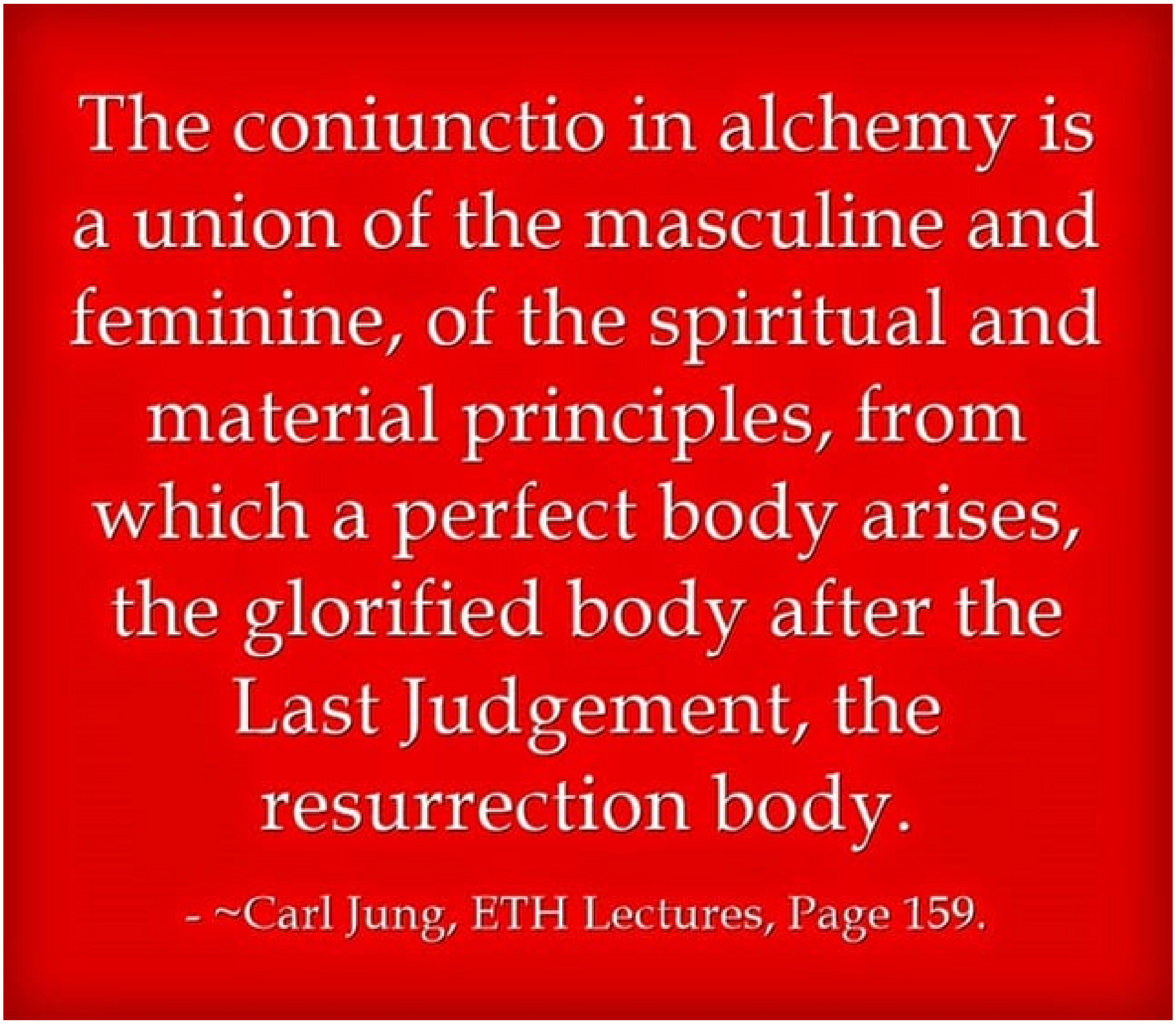

The coniunctio in alchemy is
a union of the masculine and
feminine, of the spiritual and
material principles, from
which a perfect body arises,
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Last Judgement, the
resurrection body.

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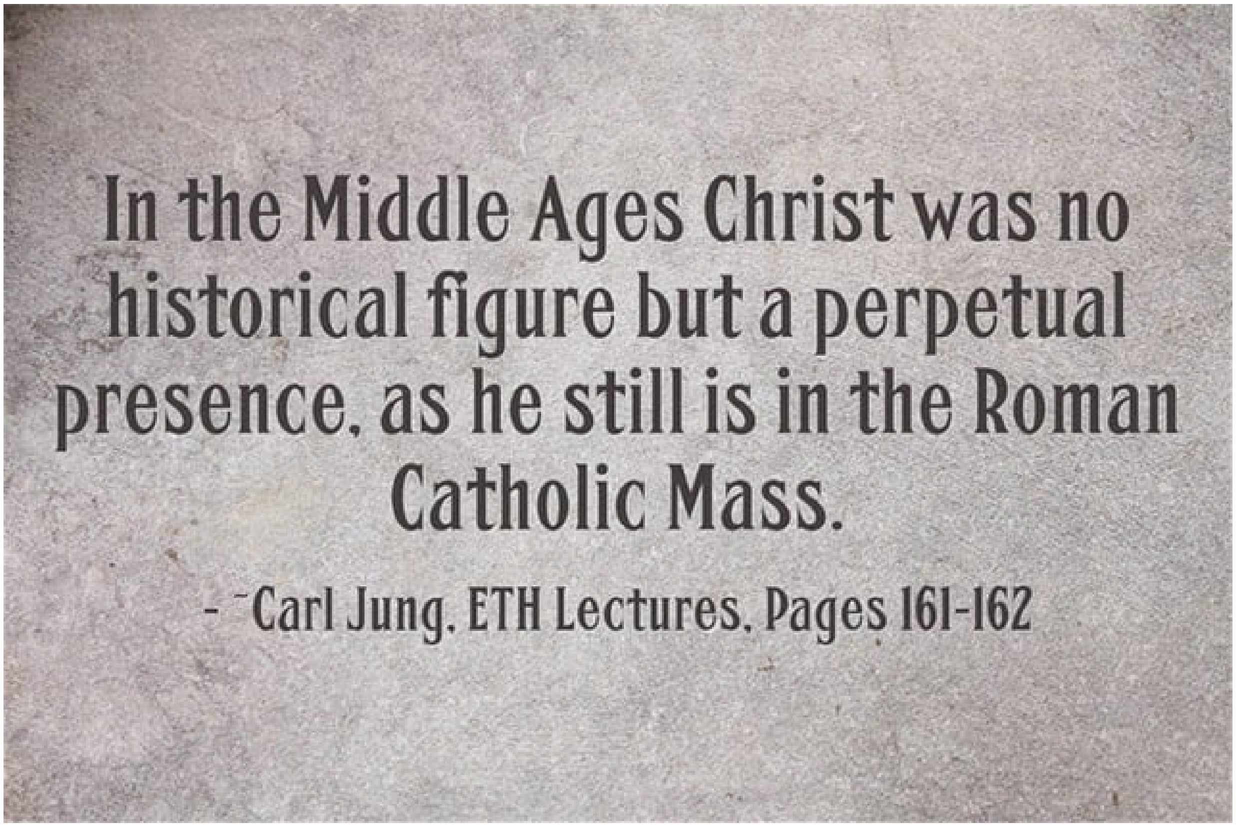

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass.

- ¯Carl Jung, ETH Lectures, Pages 161-162

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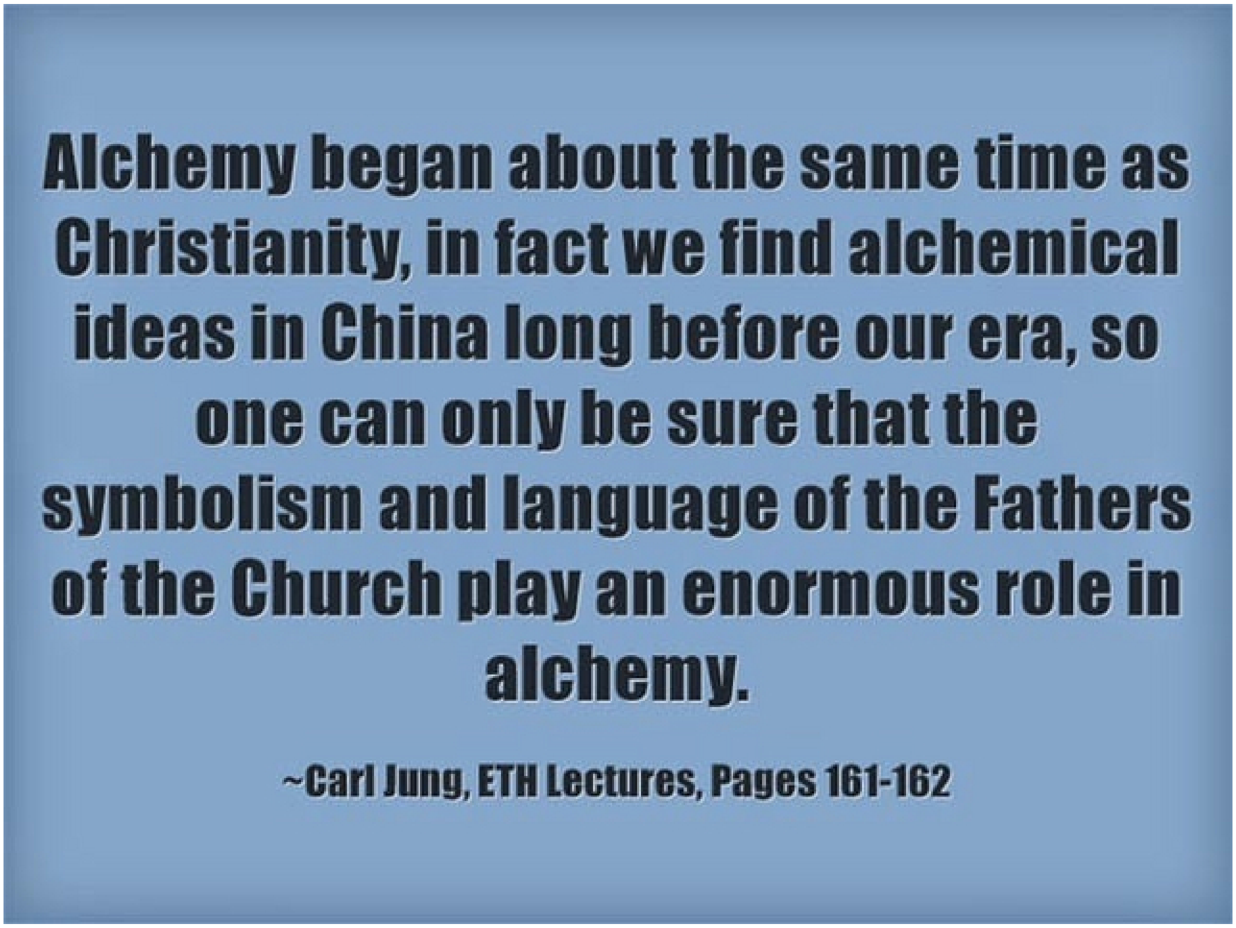

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy.

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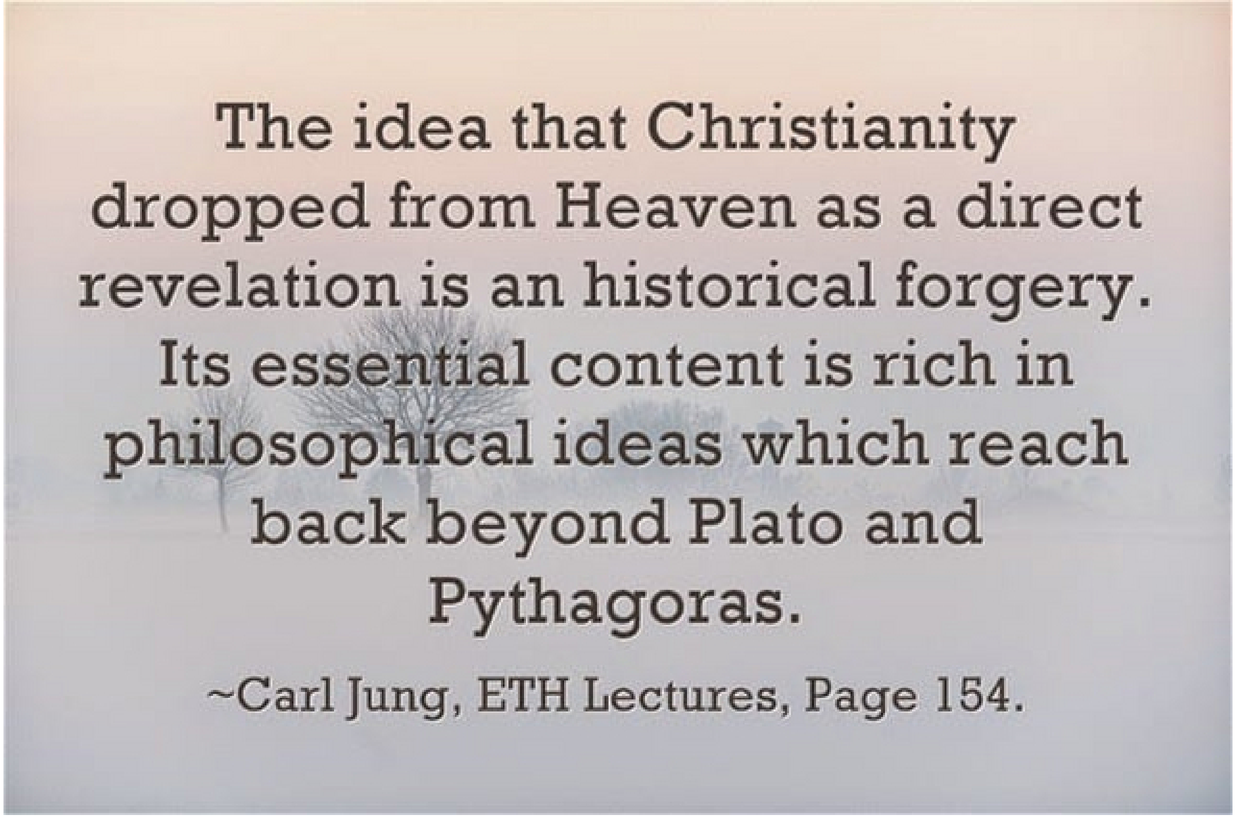

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras.

~Carl Jung, ETH Lectures, Page 154.

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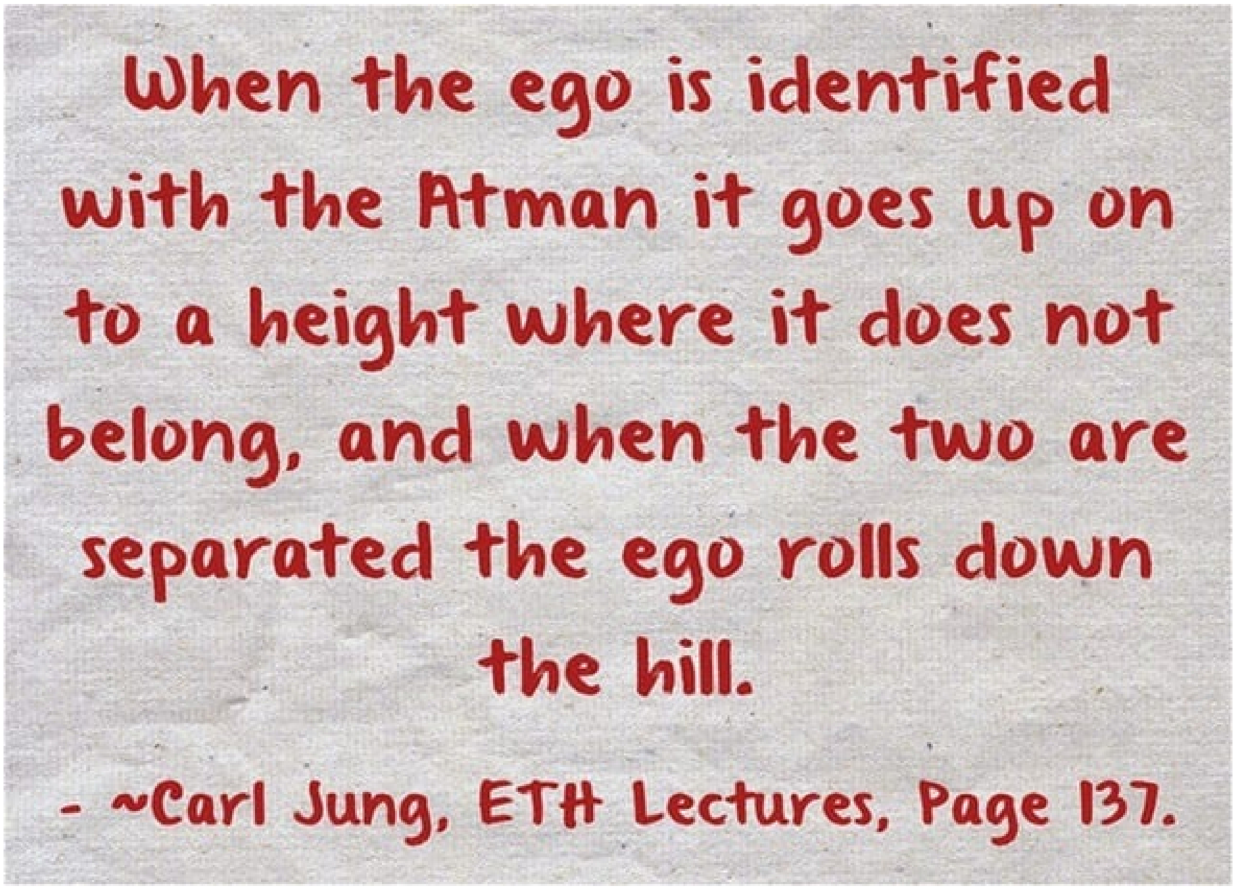

When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill.

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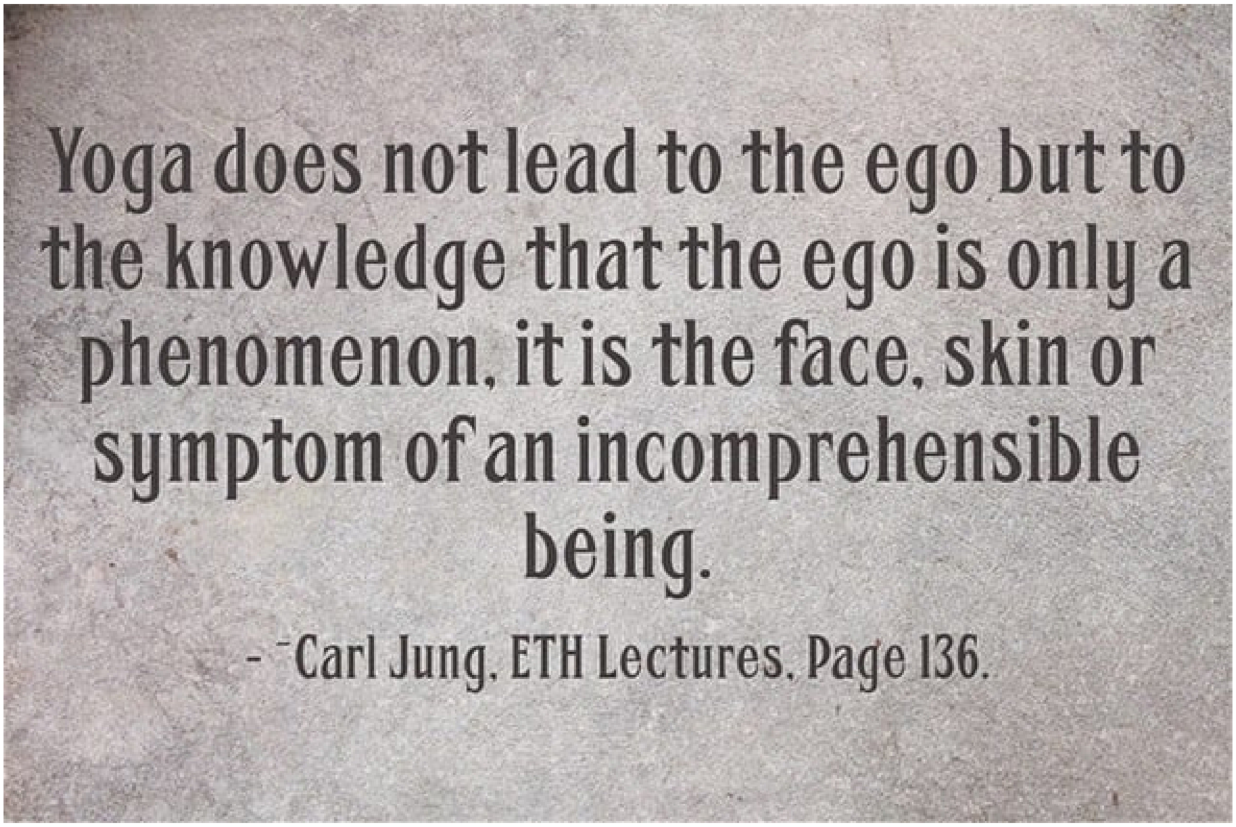

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being.

- ¯Carl Jung, ETH Lectures, Page 136.

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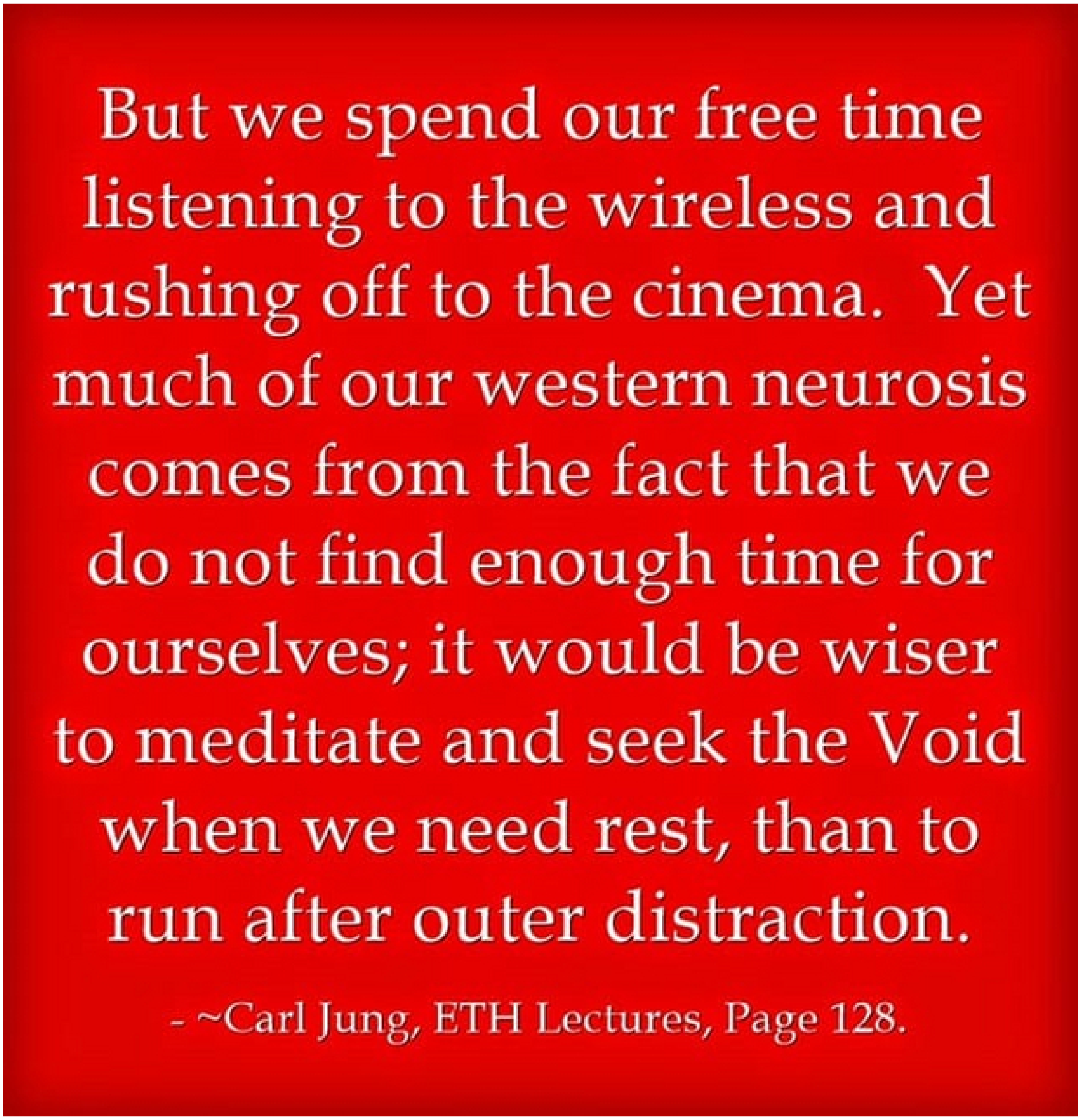

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction.

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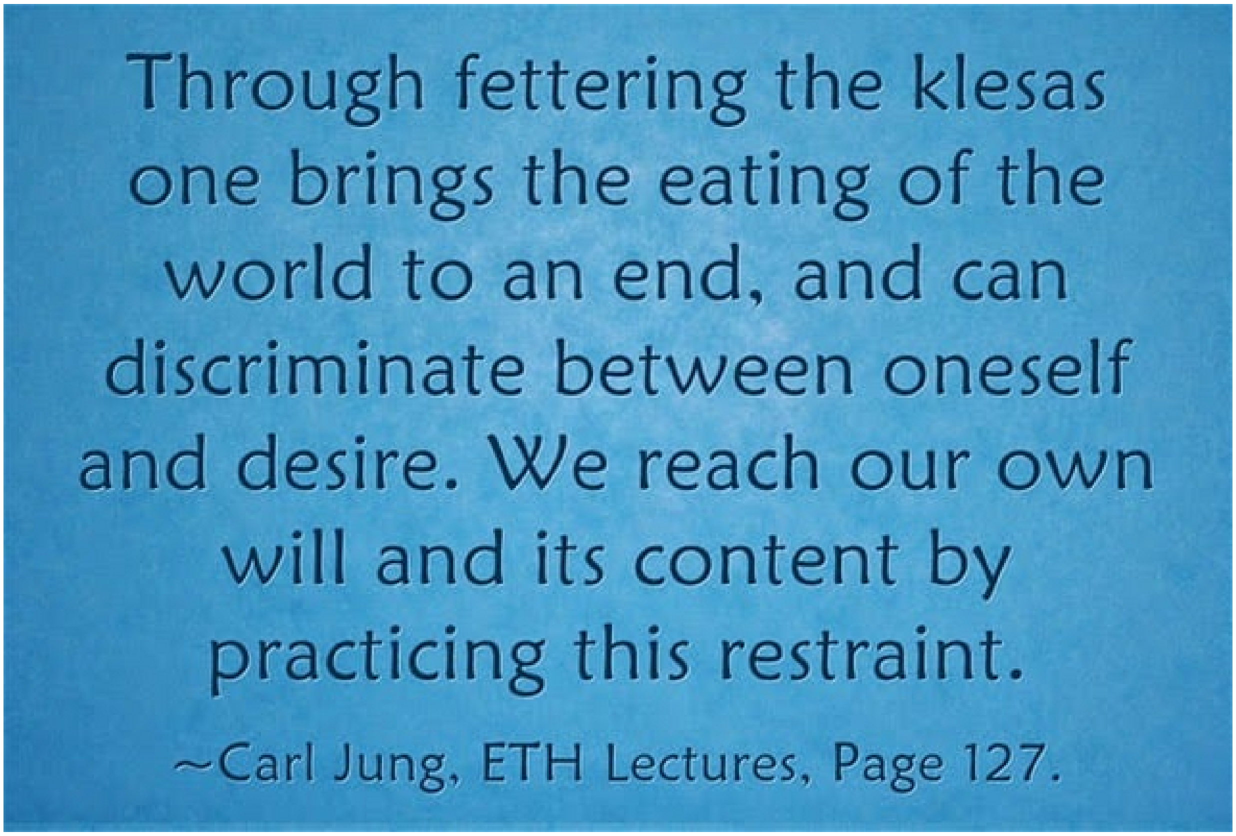

Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire. We reach our own will and its content by practicing this restraint.

~Carl Jung, ETH Lectures, Page 127.

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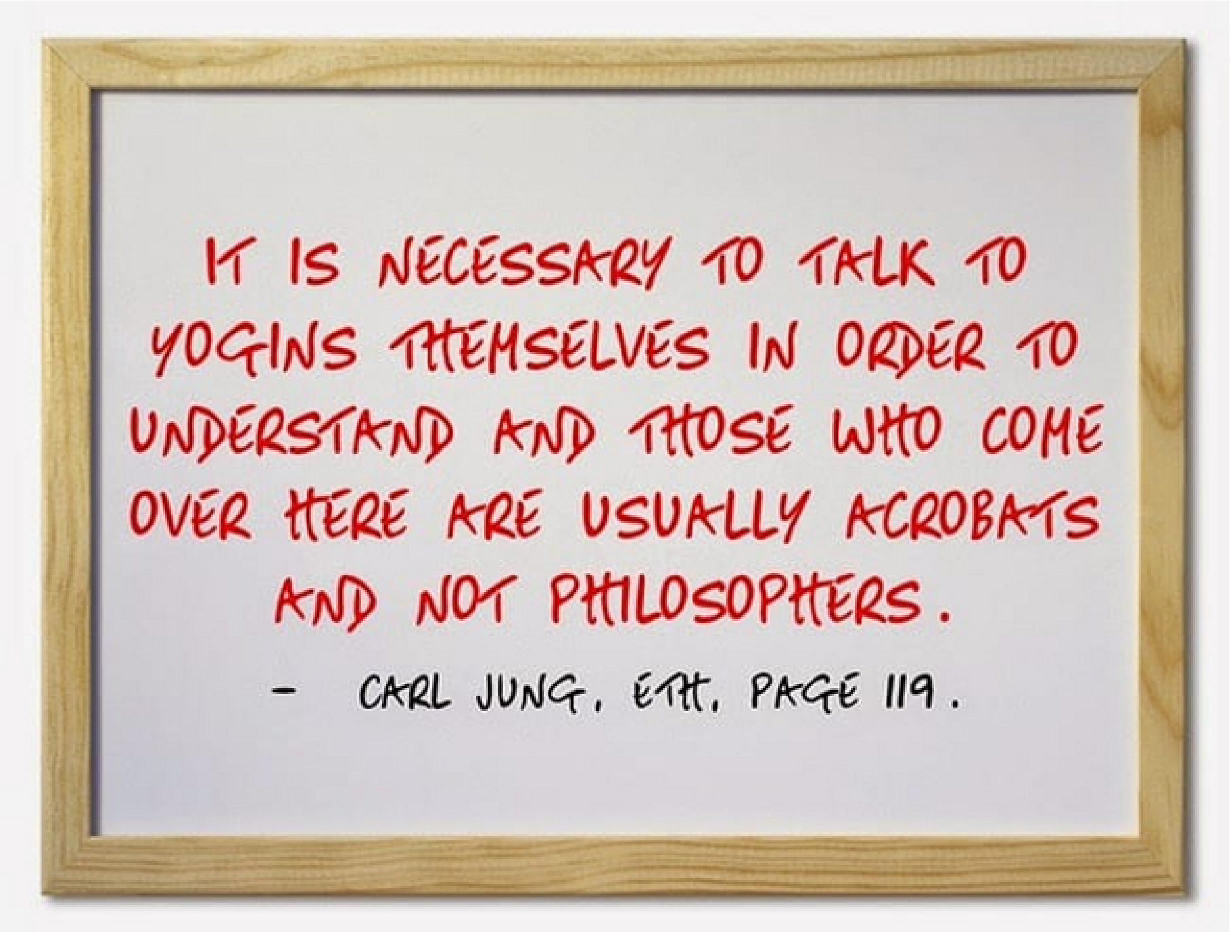
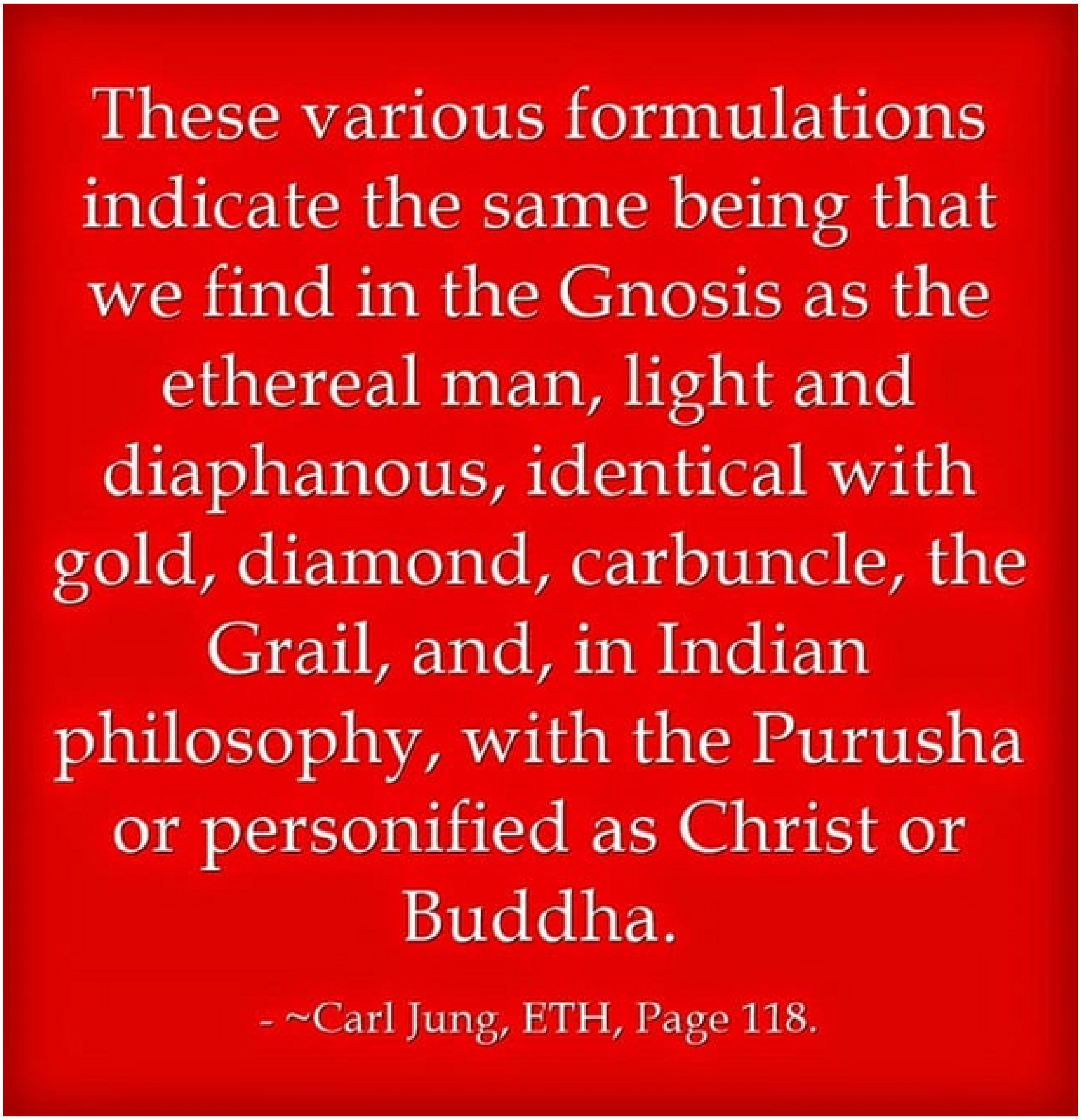


IT IS NECESSARY TO TALK TO
YOGINS THEMSELVES IN ORDER TO
UNDERSTAND AND THOSE WHO COME
OVER HERE ARE USUALLY ACROBATS
AND NOT PHILOSOPHERS.

– CARL JUNG, ETH, PAGE 119.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.



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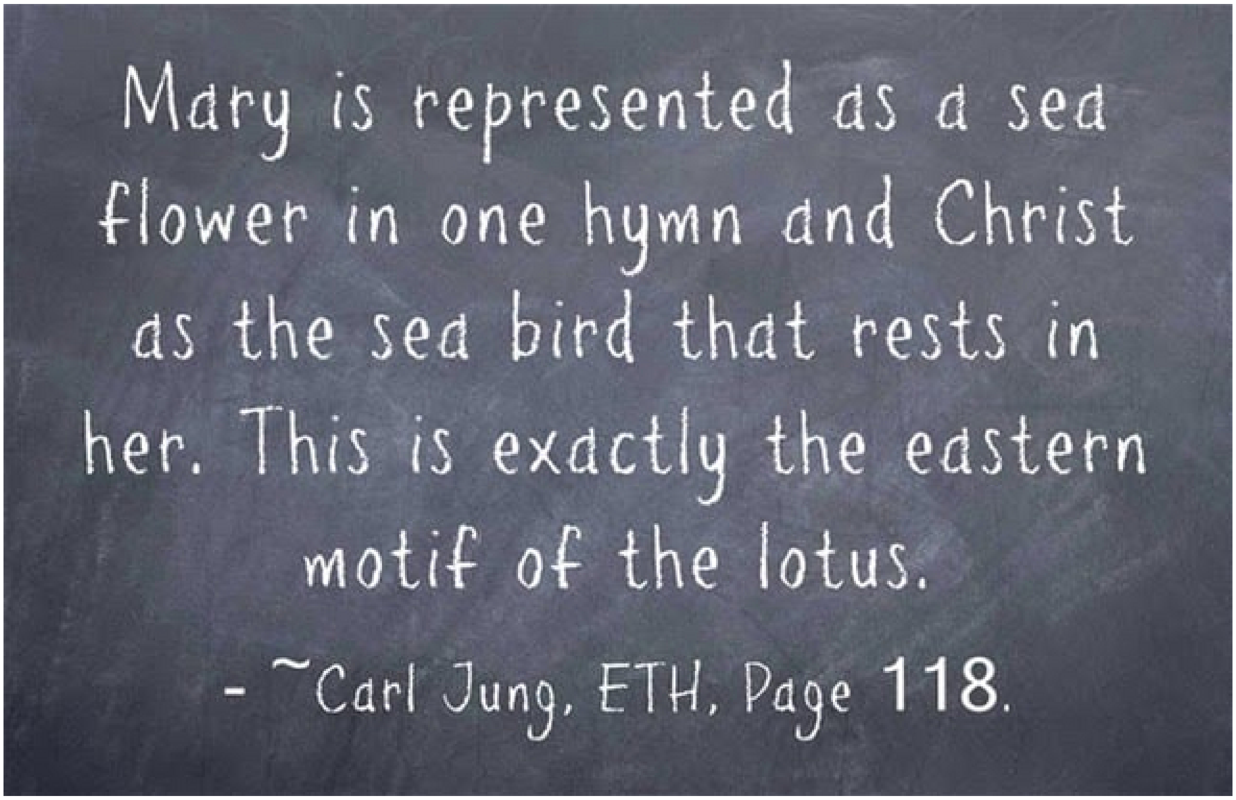

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus.

- ~Carl Jung, ETH, Page 118.

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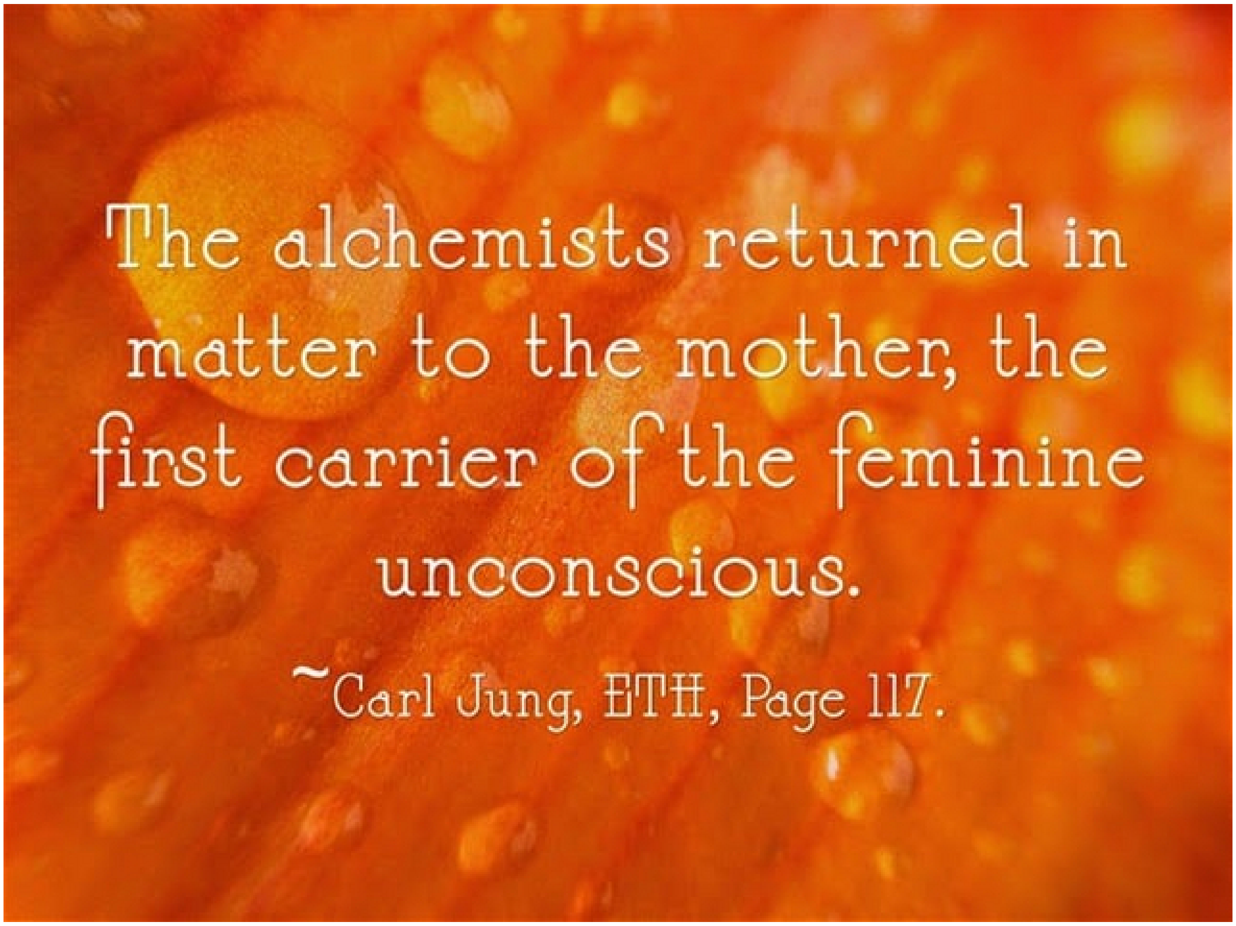

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious.
~Carl Jung, ETH, Page 117.

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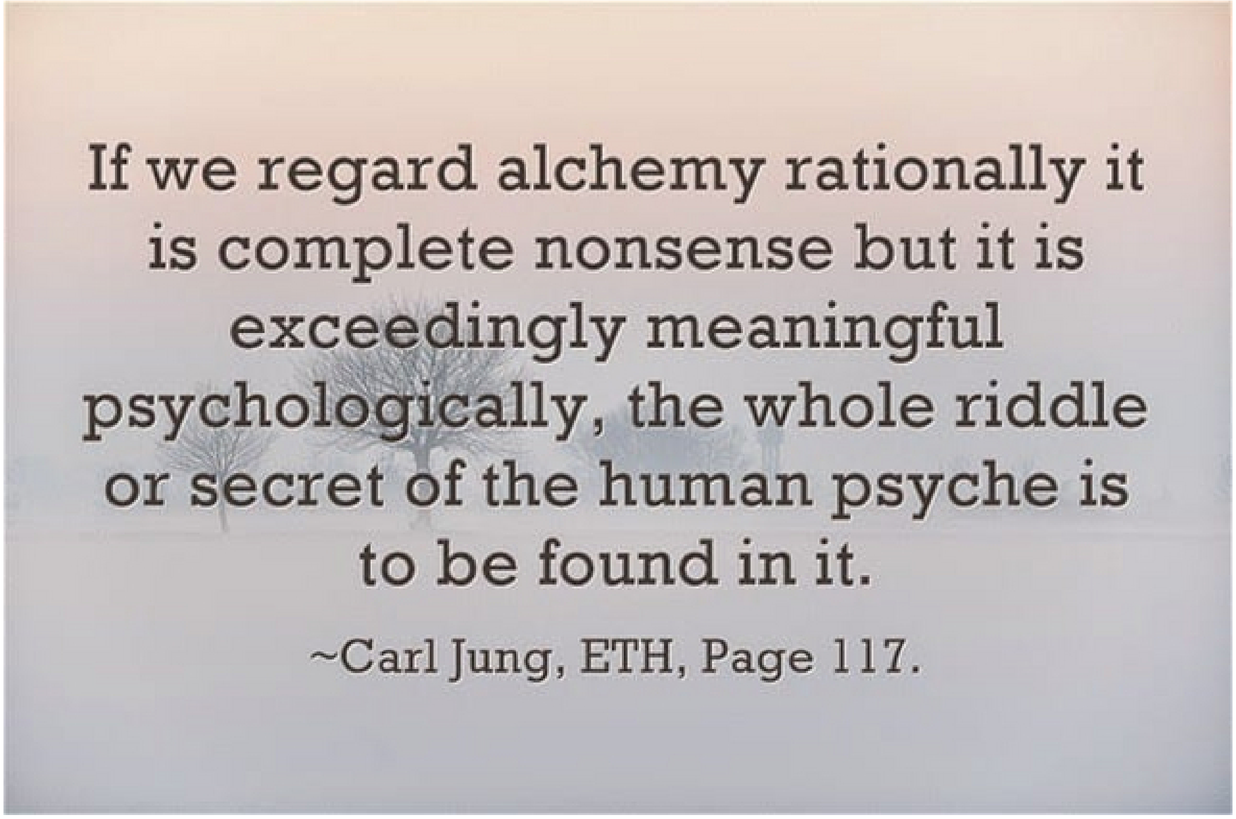

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it.

~Carl Jung, ETH, Page 117.

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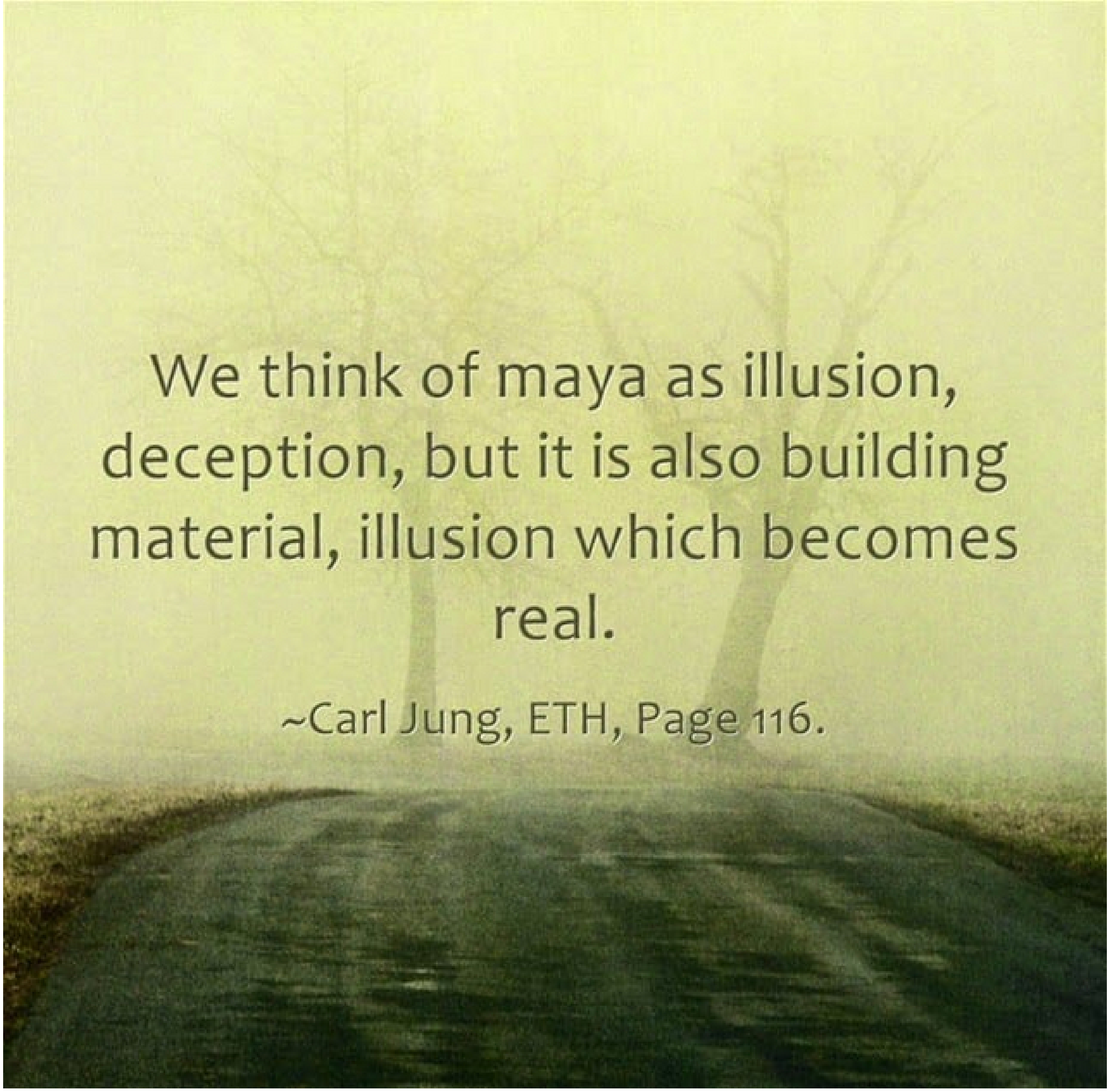
We think of maya as illusion, deception, but it is also building material, illusion which becomes real.
~Carl Jung, ETH, Page 116.

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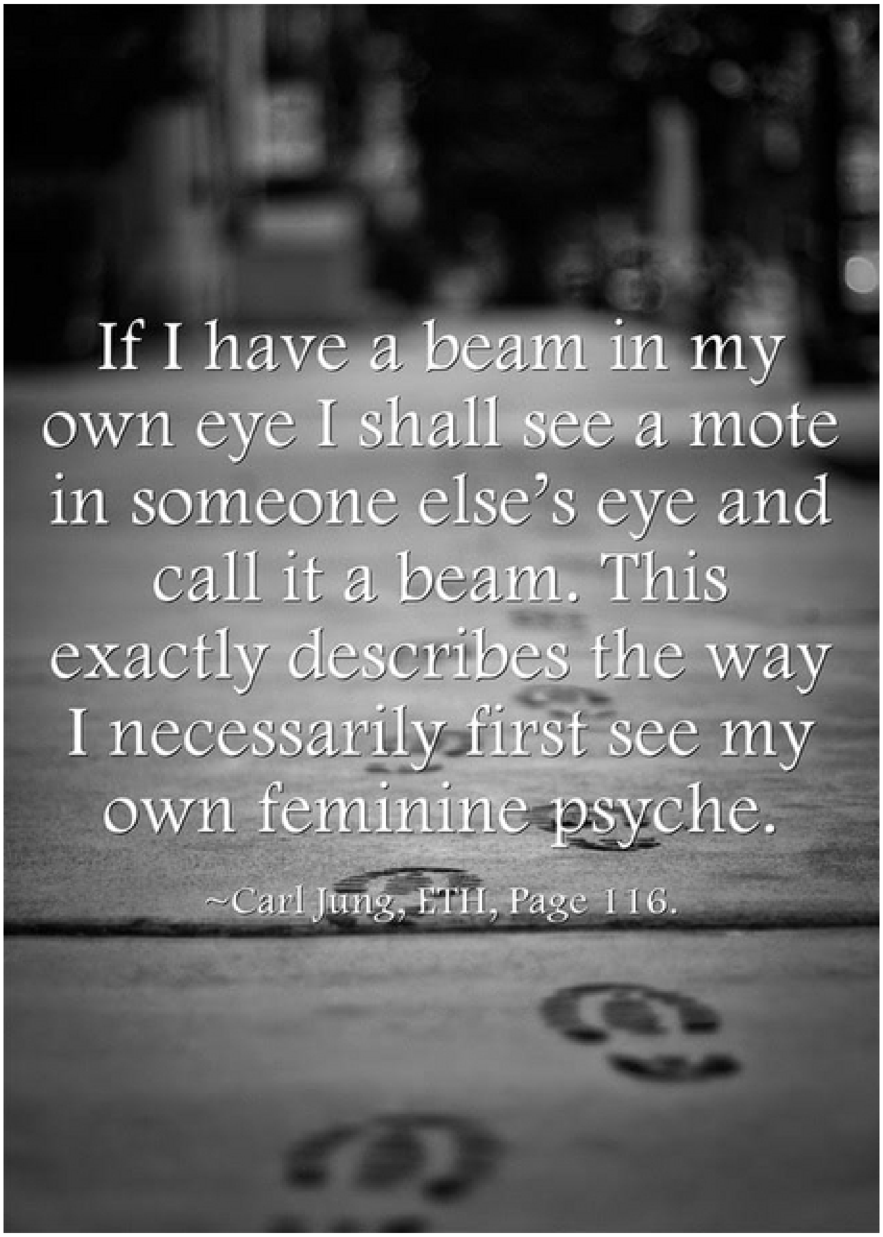

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche.
~Carl Jung, ETH, Page 116.

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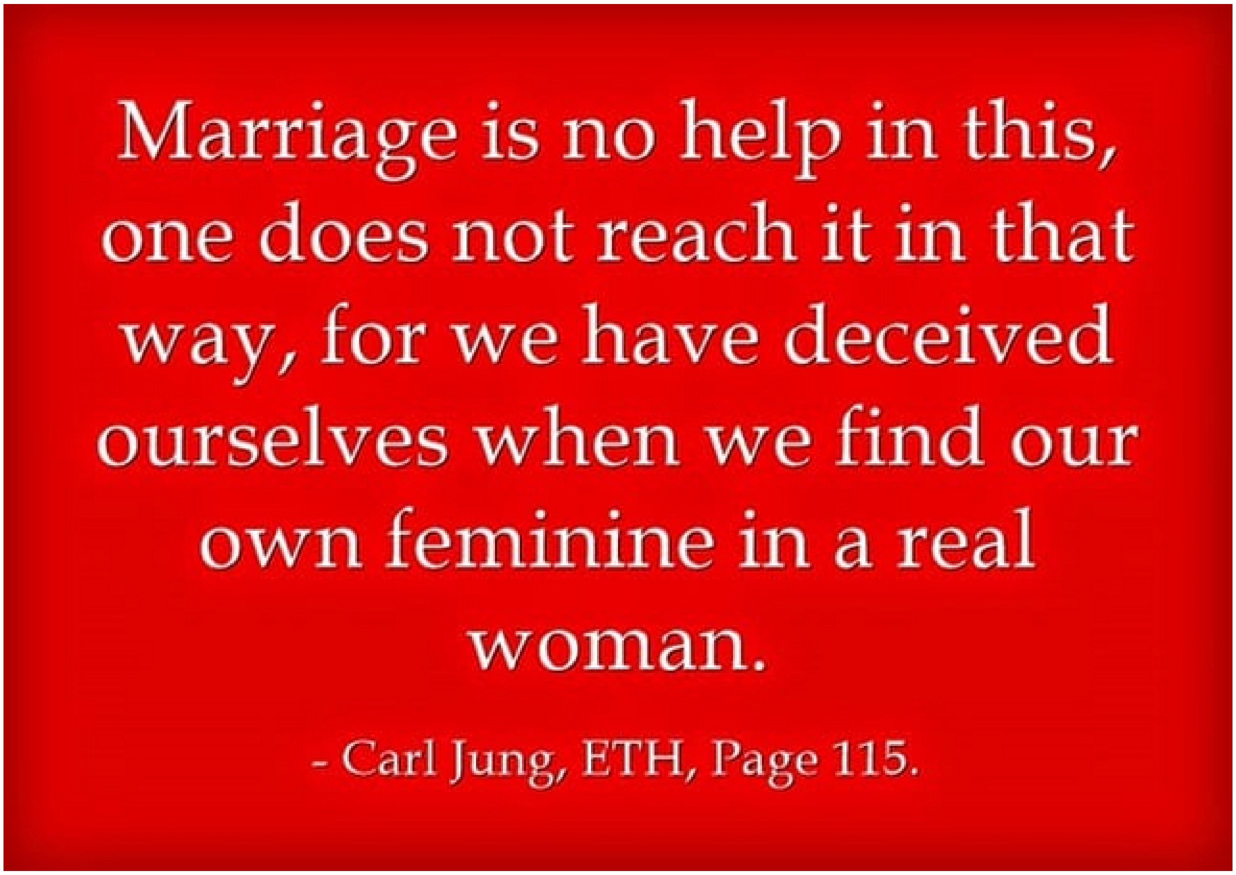

Marriage is no help in this,
one does not reach it in that
way, for we have deceived
ourselves when we find our
own feminine in a real
woman.

- Carl Jung, ETH, Page 115.

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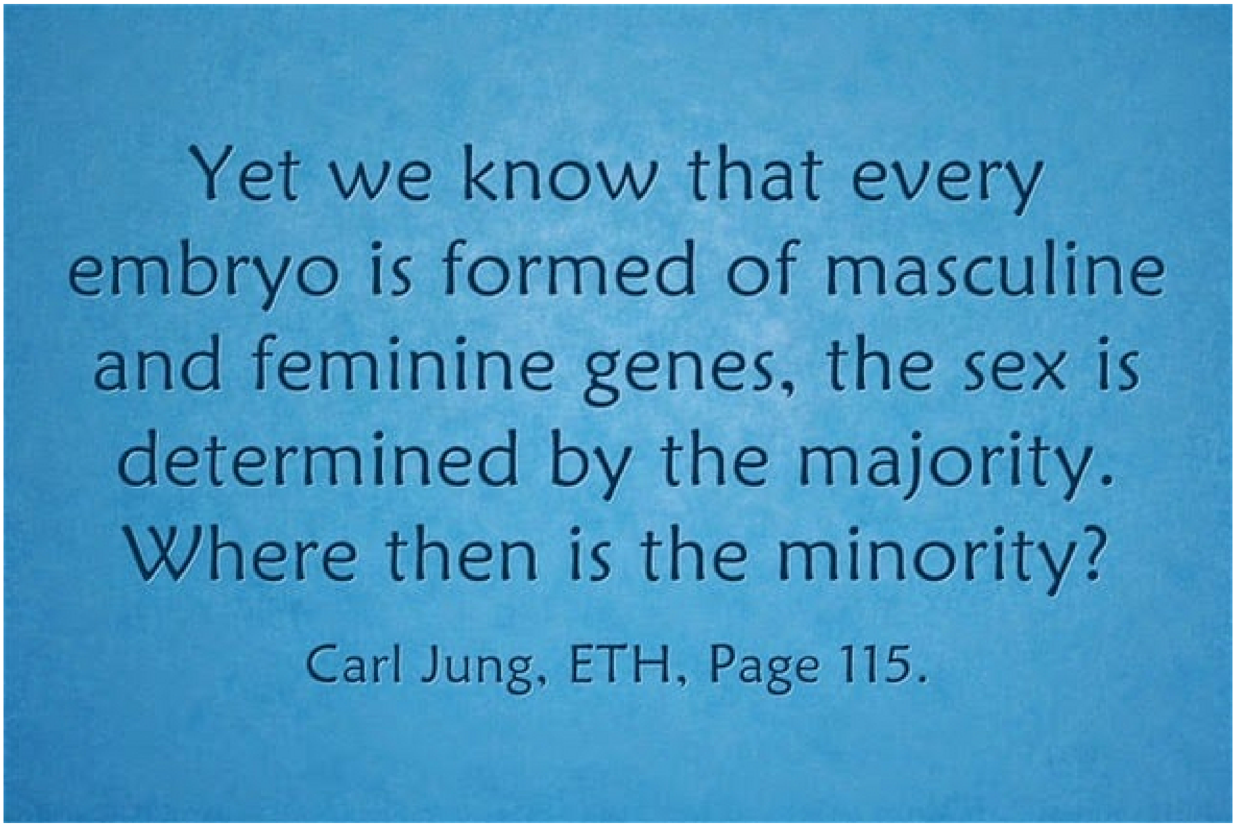

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority?

Carl Jung, ETH, Page 115.

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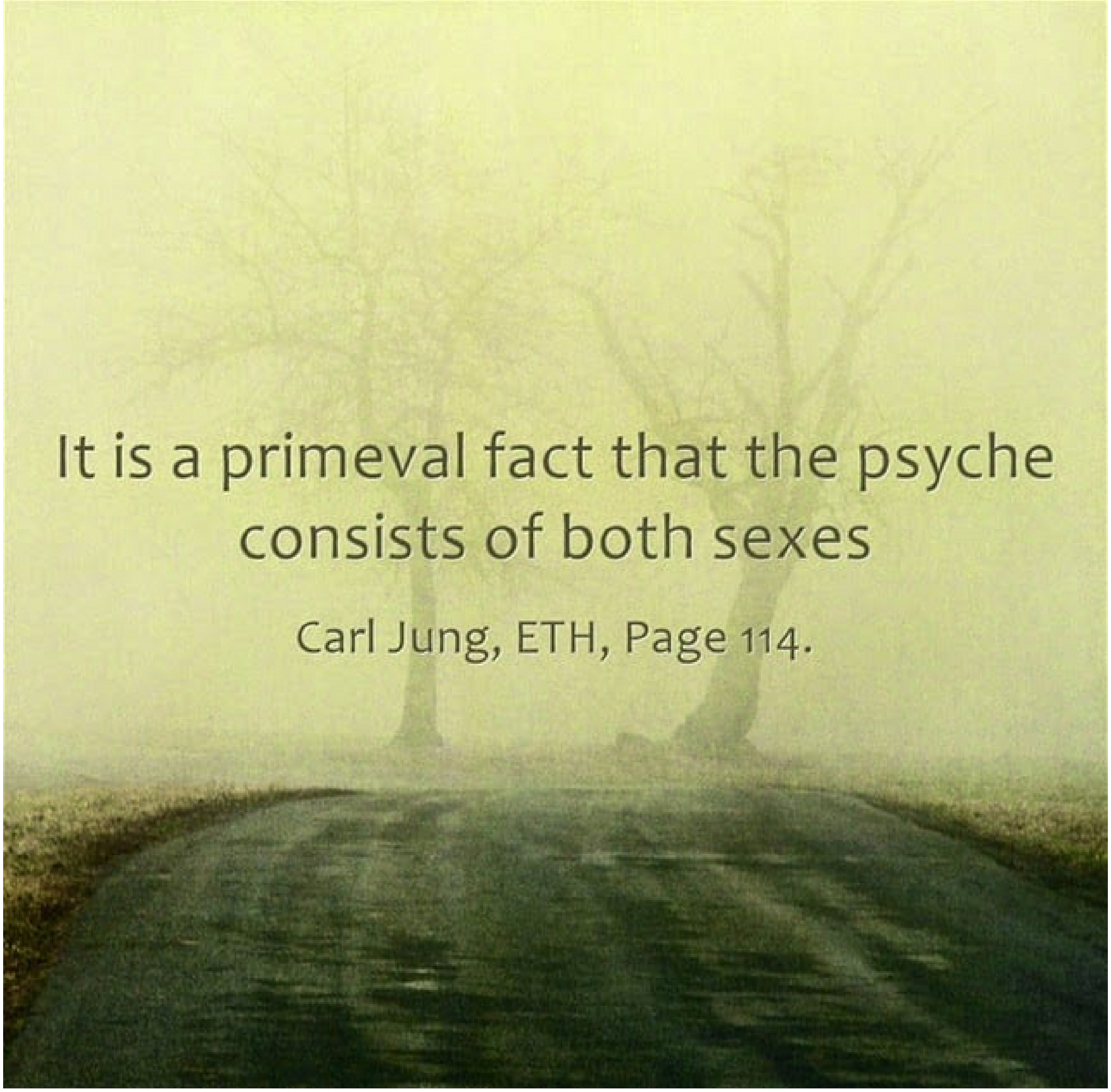
It is a primeval fact that the psyche consists of both sexes
Carl Jung, ETH, Page 114.

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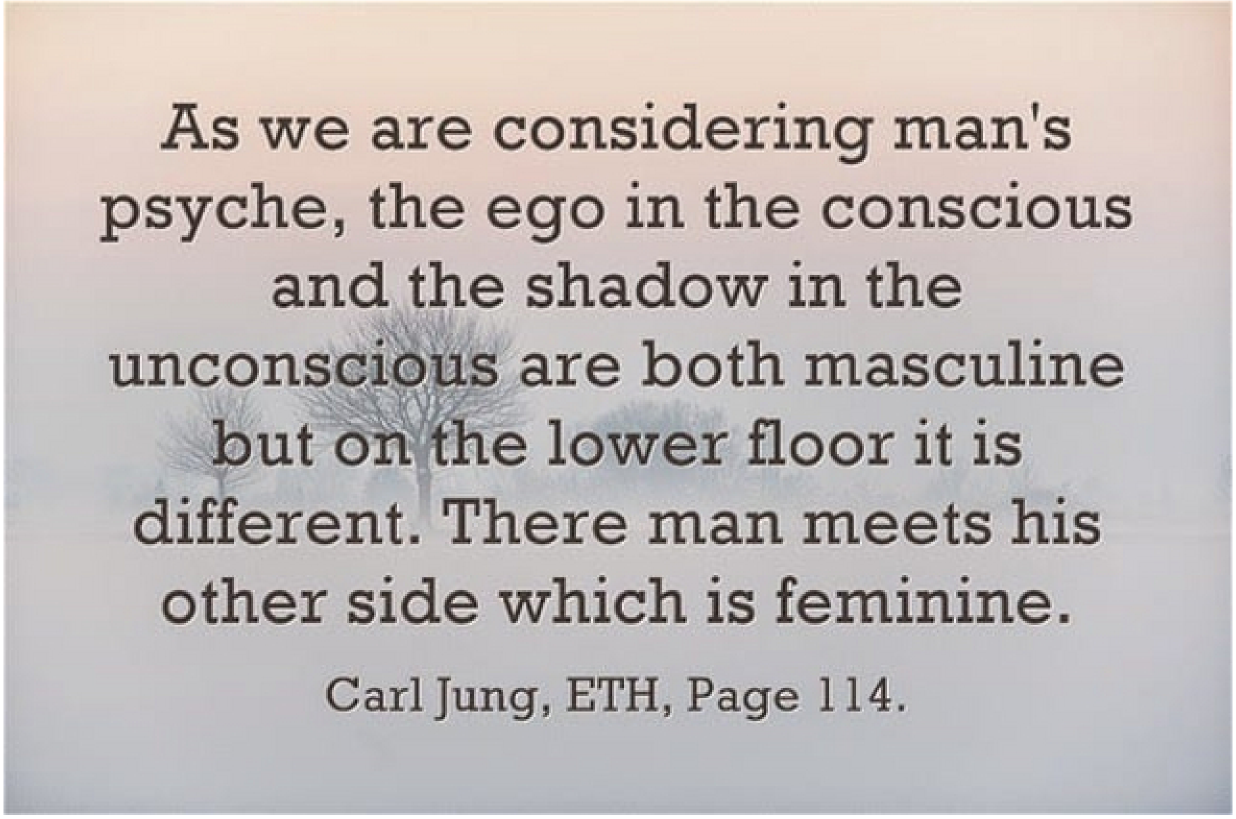
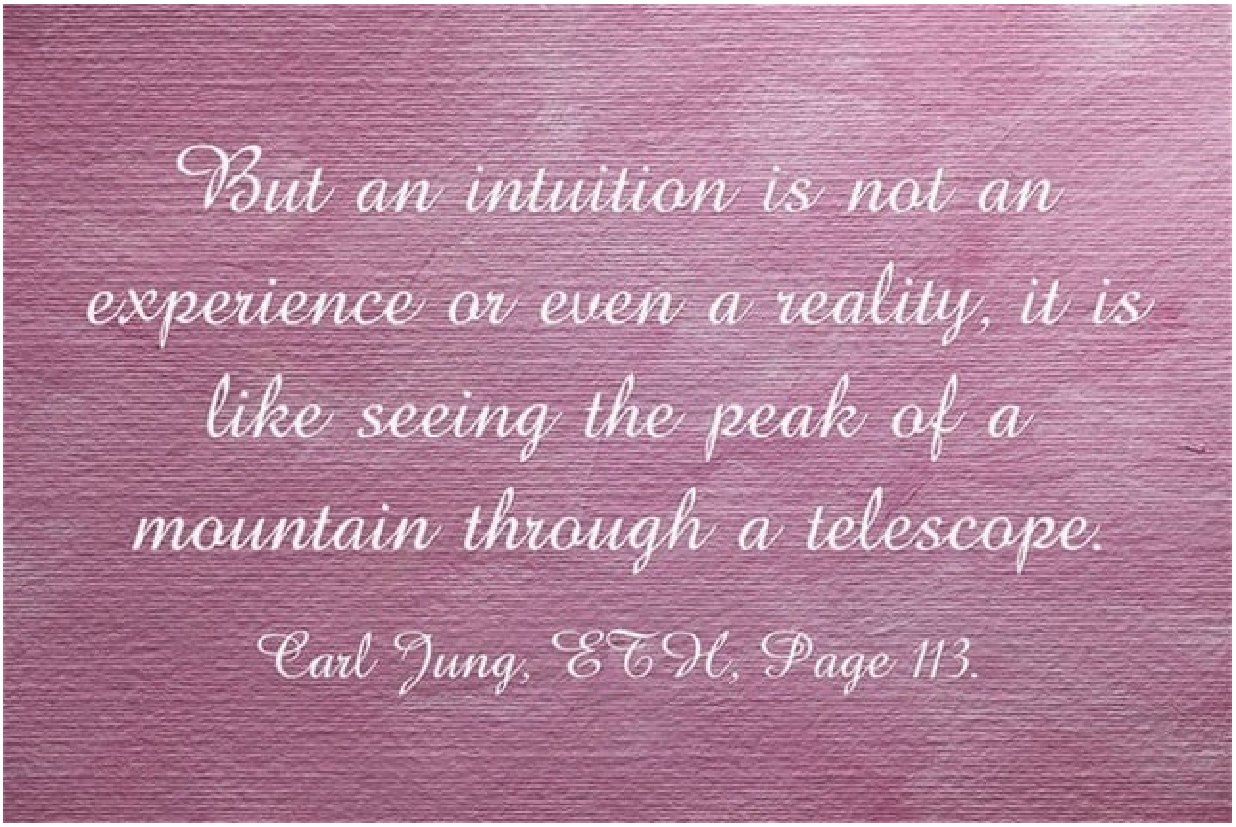


As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine.

Carl Jung, ETH, Page 114.

As we are considering man’s psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.



But an intuition is not an experience or even a reality, it is like seeing the peak of a mountain through a telescope.

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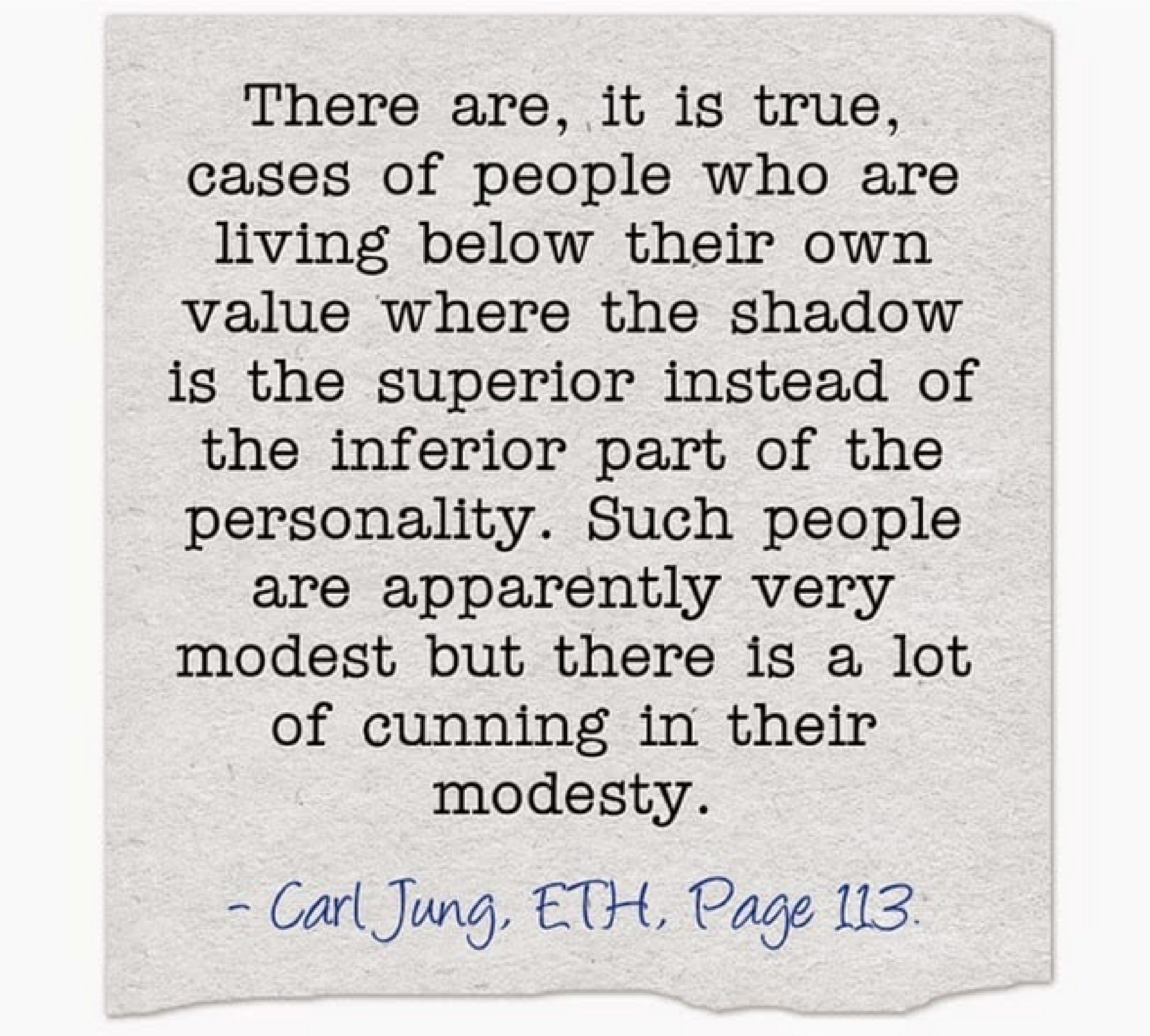

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty.

- Carl Jung, ETH, Page 113.

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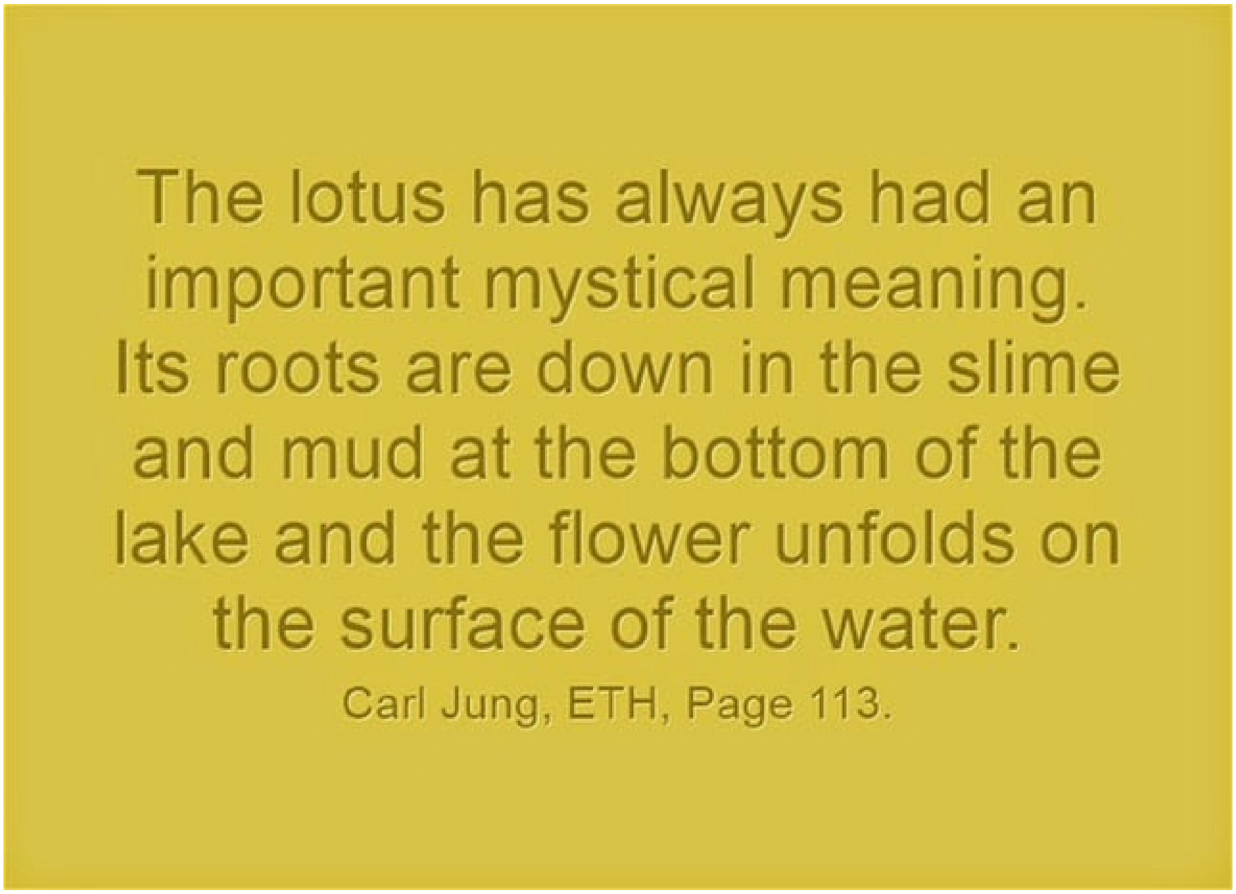

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water.

Carl Jung, ETH, Page 113.

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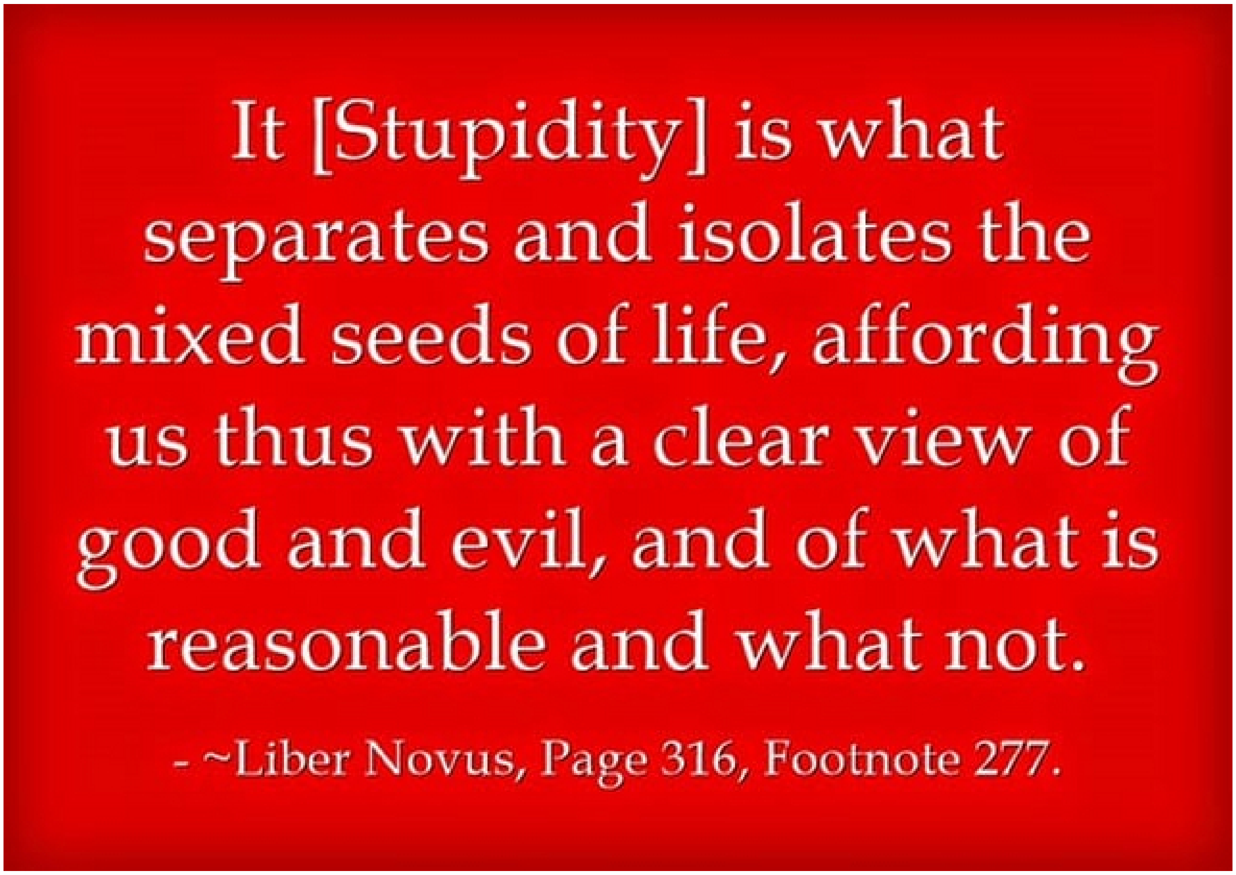

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.

- ~Liber Novus, Page 316, Footnote 277.

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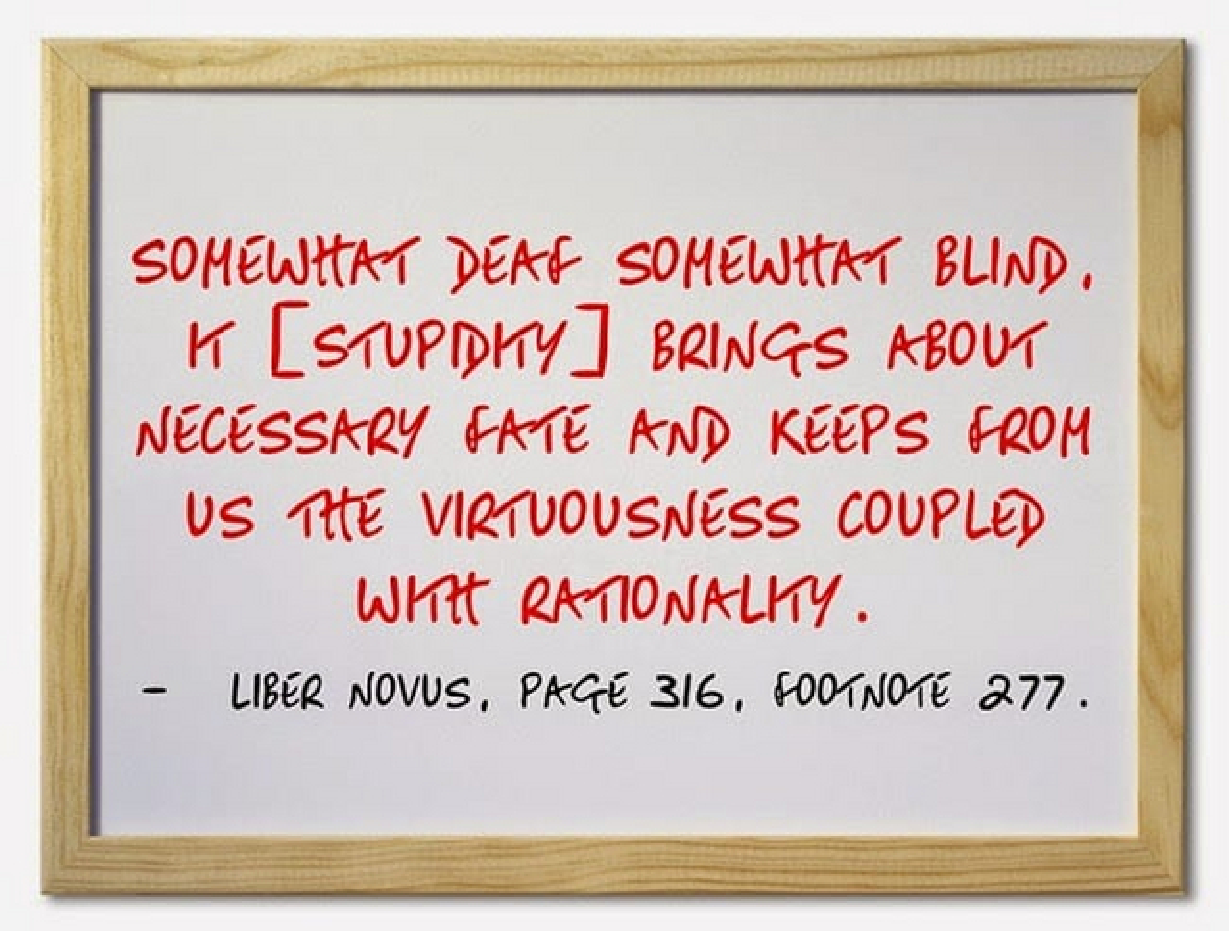
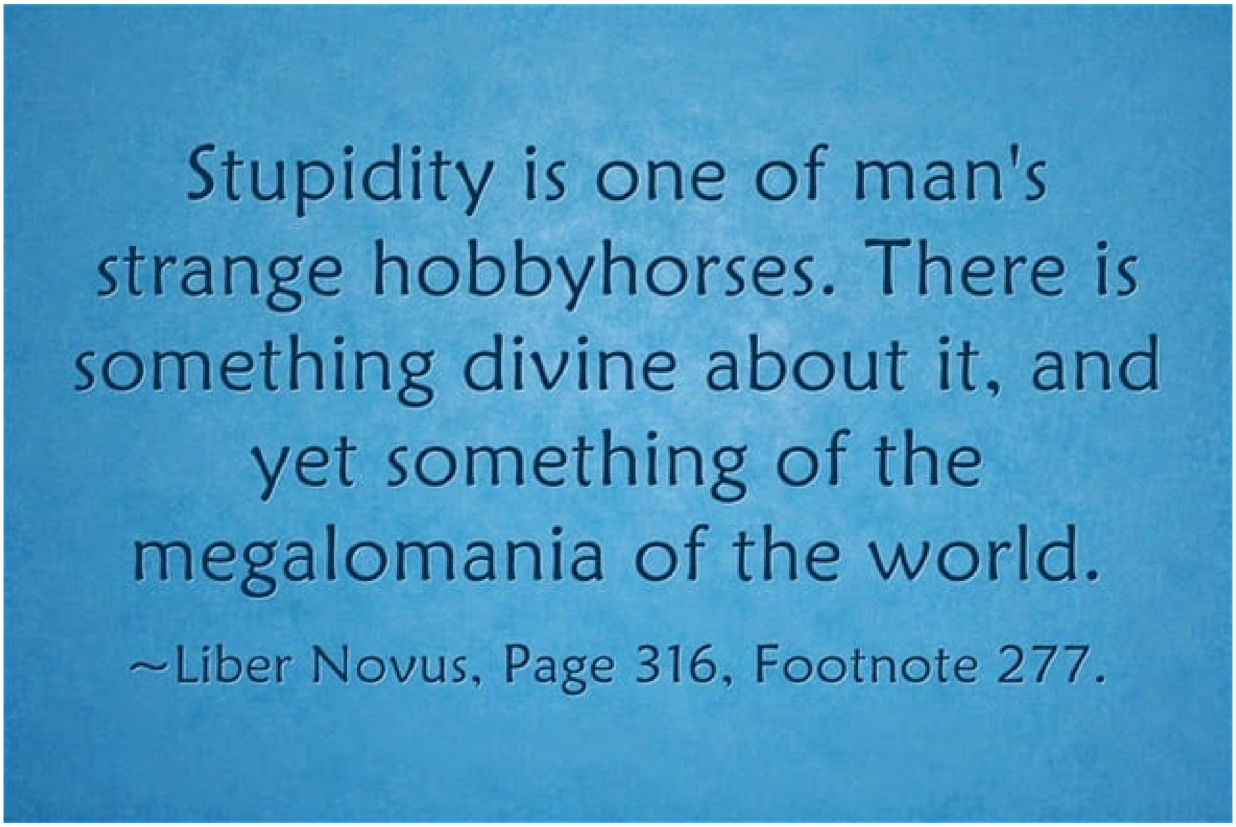


SOMEWHAT DEAF SOMEWHAT BLIND, IT [STUPIDITY] BRINGS ABOUT NECESSARY FATE AND KEEPS FROM US THE VIRTUOUSNESS COUPLED WITH RATIONALITY.

- LIBER NOVUS, PAGE 316, FOOTNOTE 277.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.



Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.

~Liber Novus, Page 316, Footnote 277.

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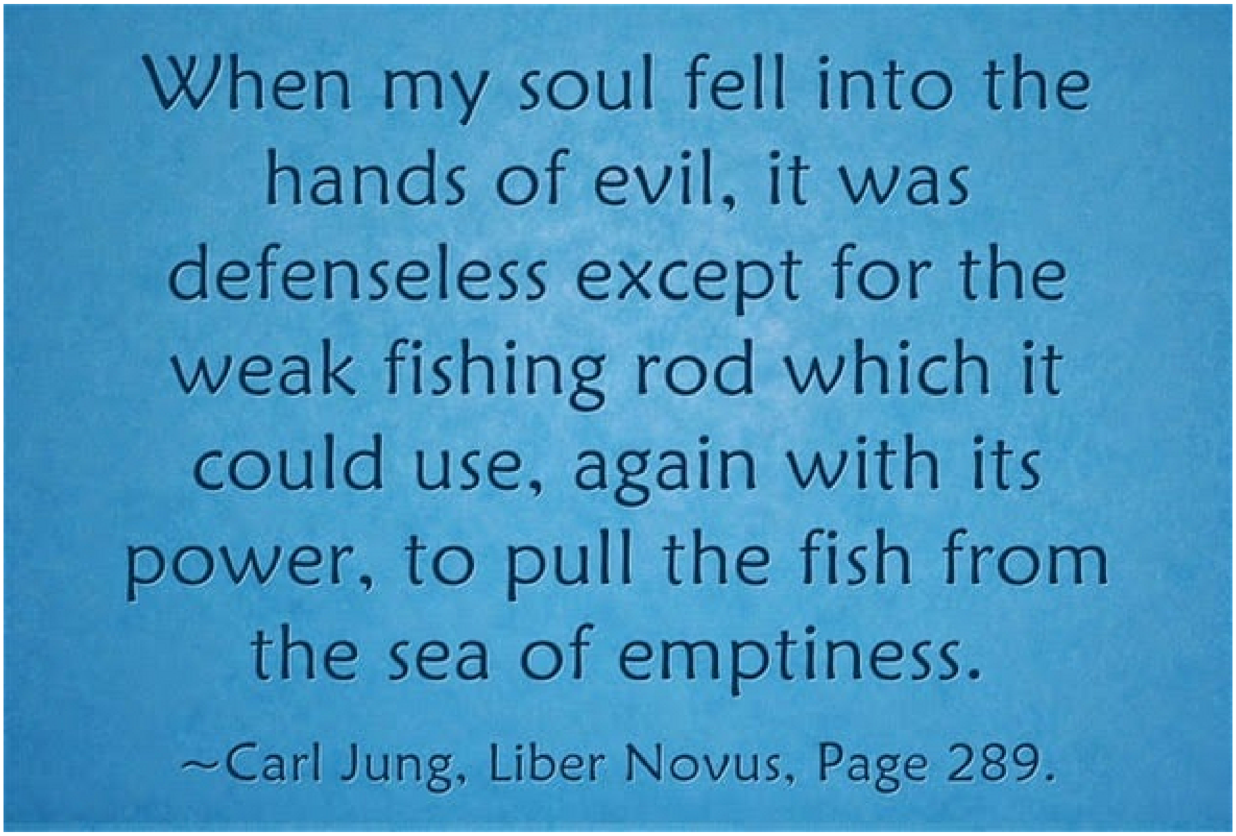
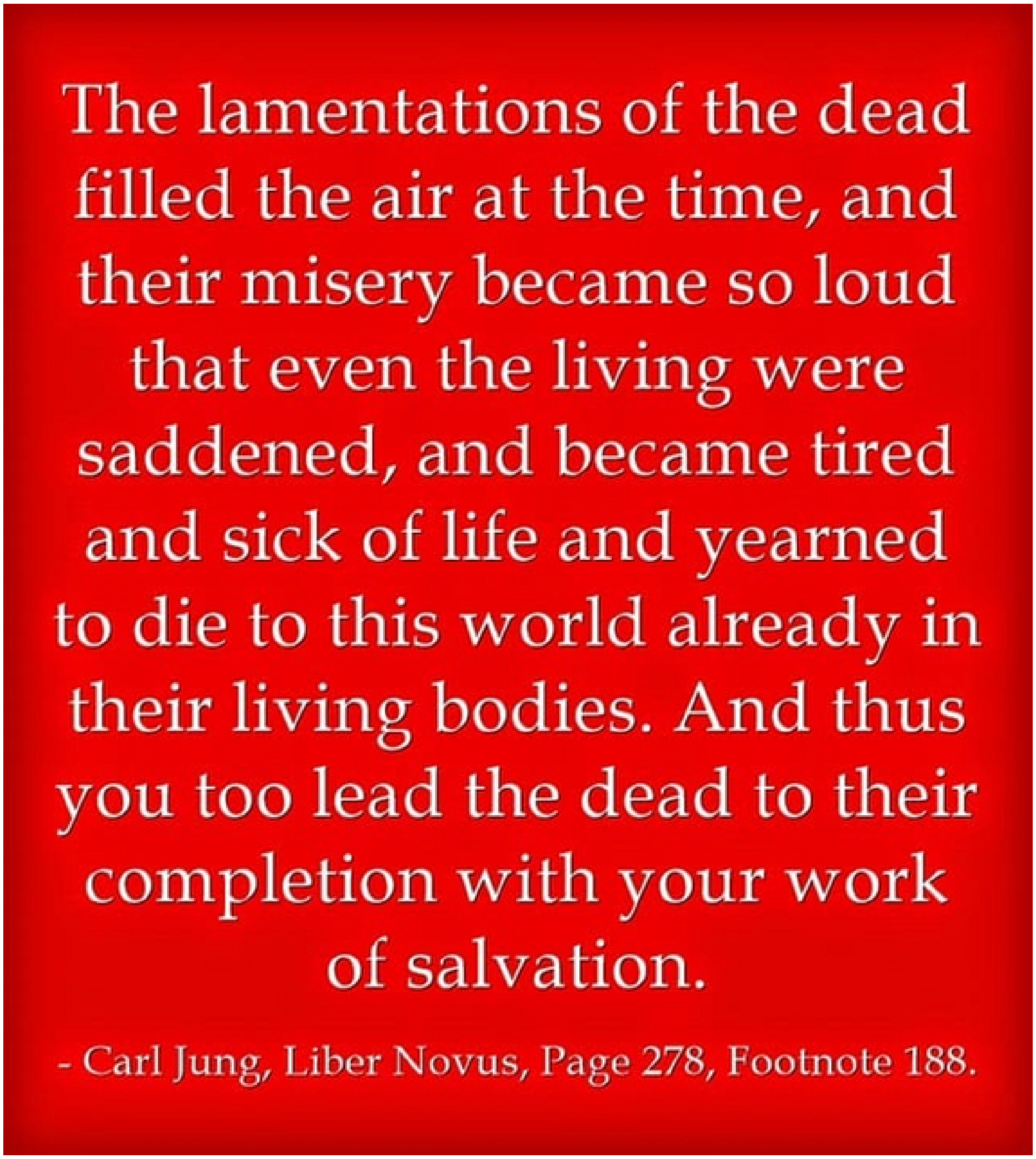


When my soul fell into the
hands of evil, it was
defenseless except for the
weak fishing rod which it
could use, again with its
power, to pull the fish from
the sea of emptiness.

~Carl Jung, Liber Novus, Page 289.

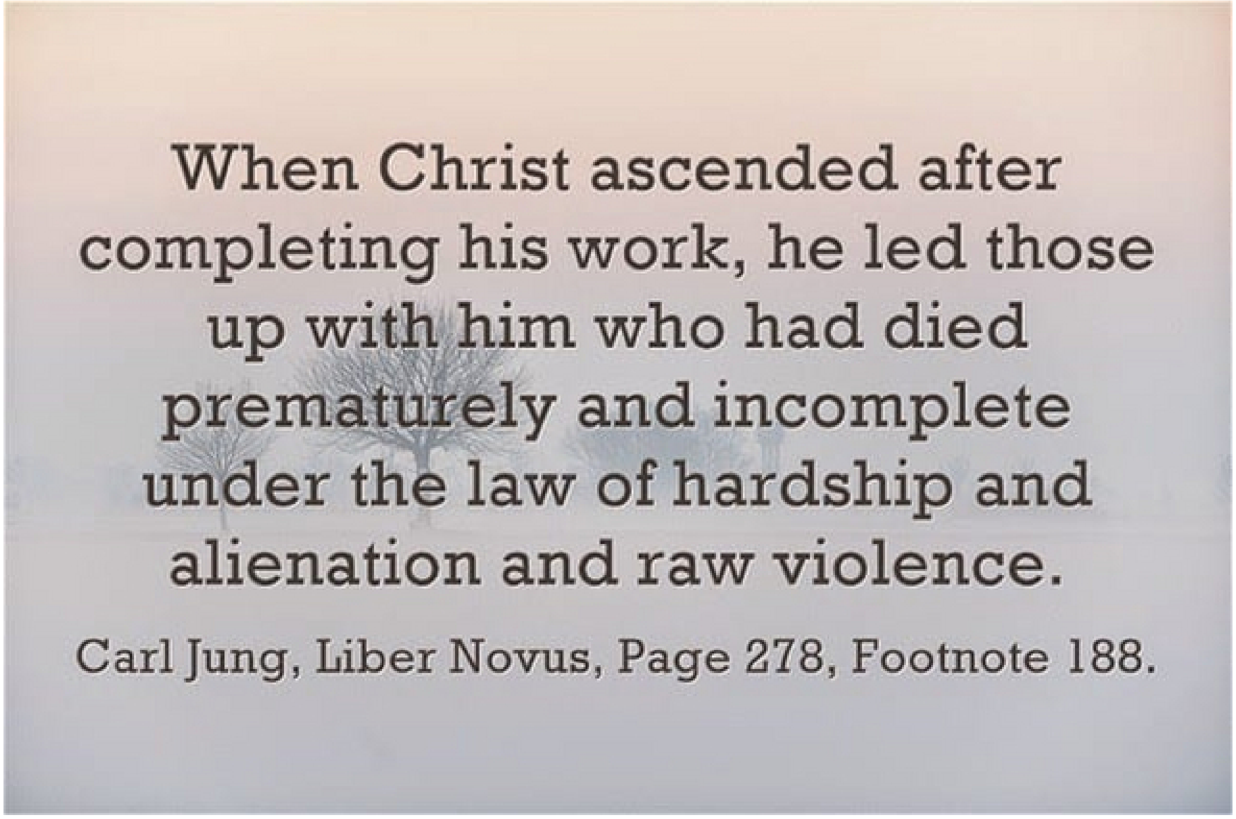
When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.



The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation.

- Carl Jung, Liber Novus, Page 278, Footnote 188.

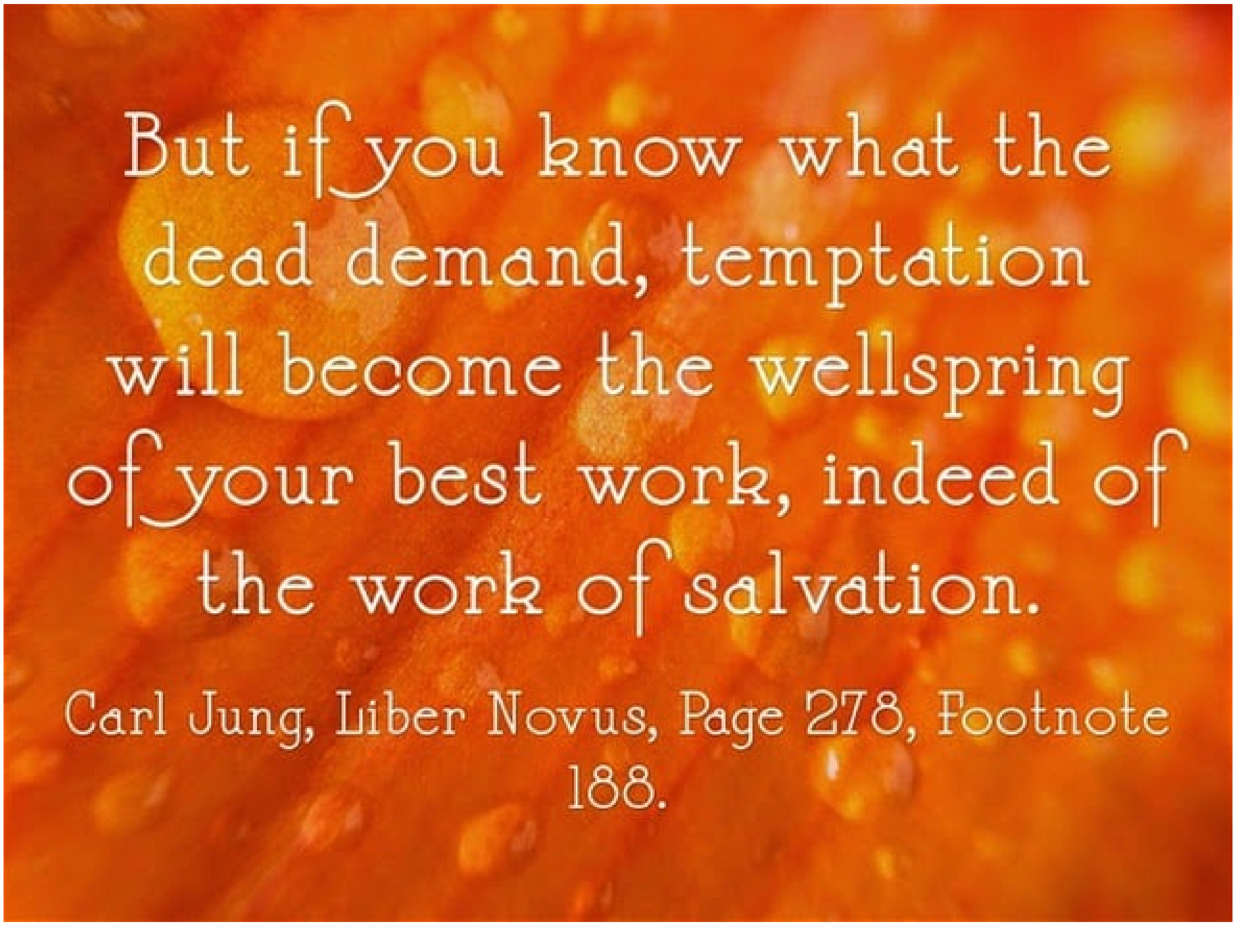
The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.



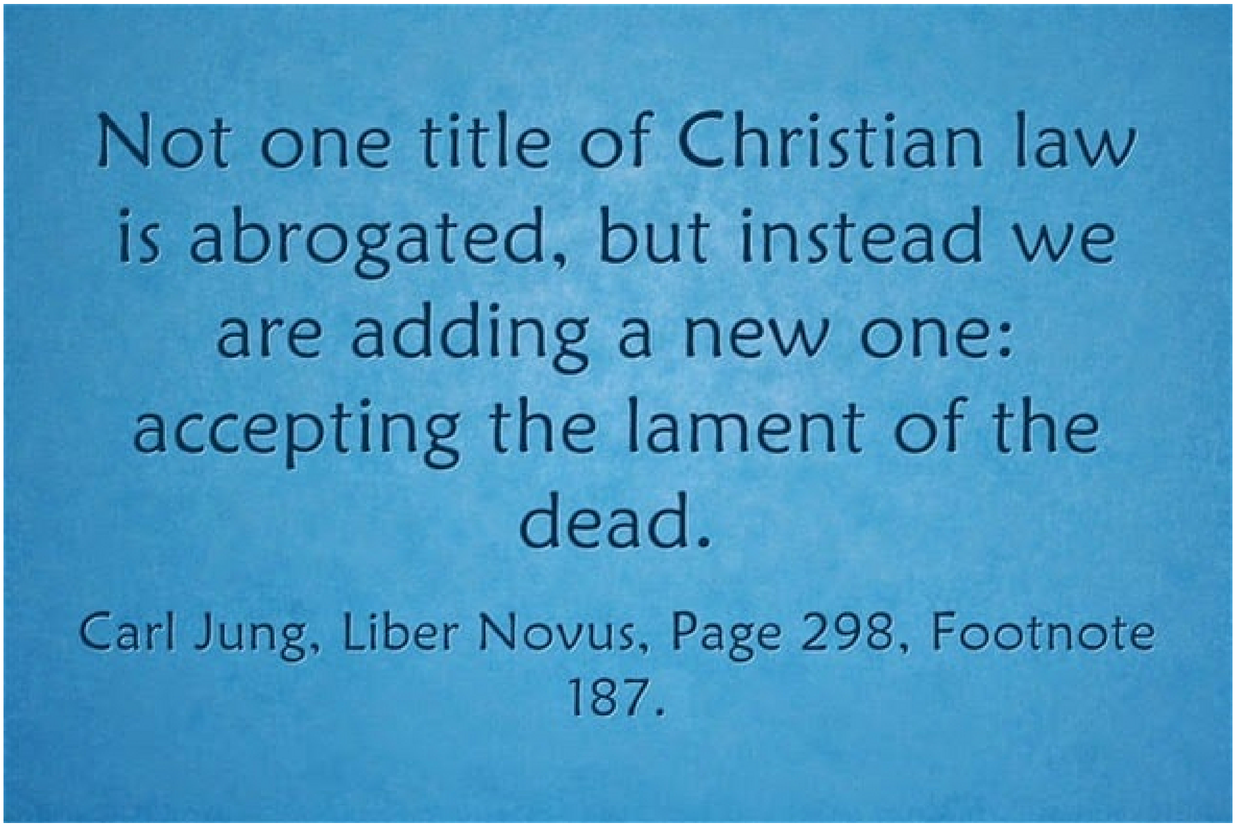
When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence.

Carl Jung, Liber Novus, Page 278, Footnote 188.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.



But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.



Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.

Carl Jung, Liber Novus, Page 298, Footnote 187.

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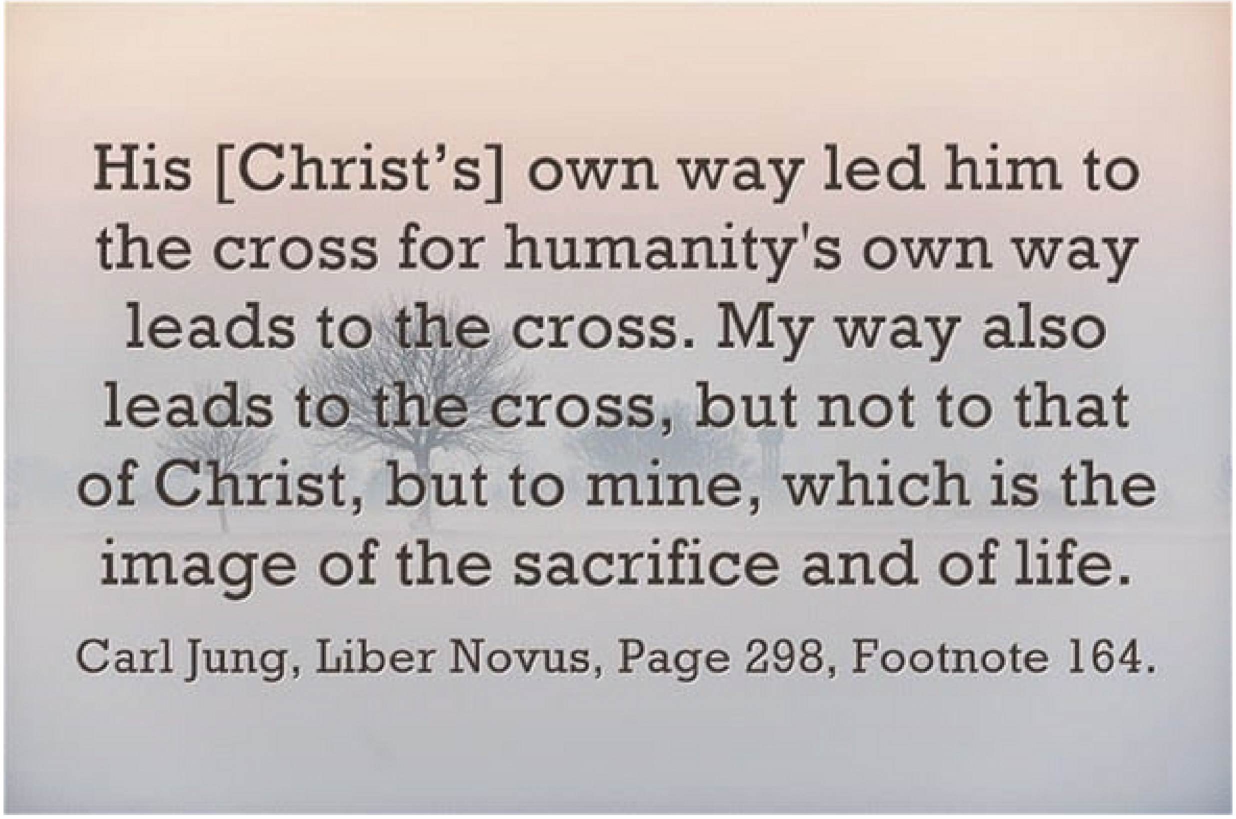
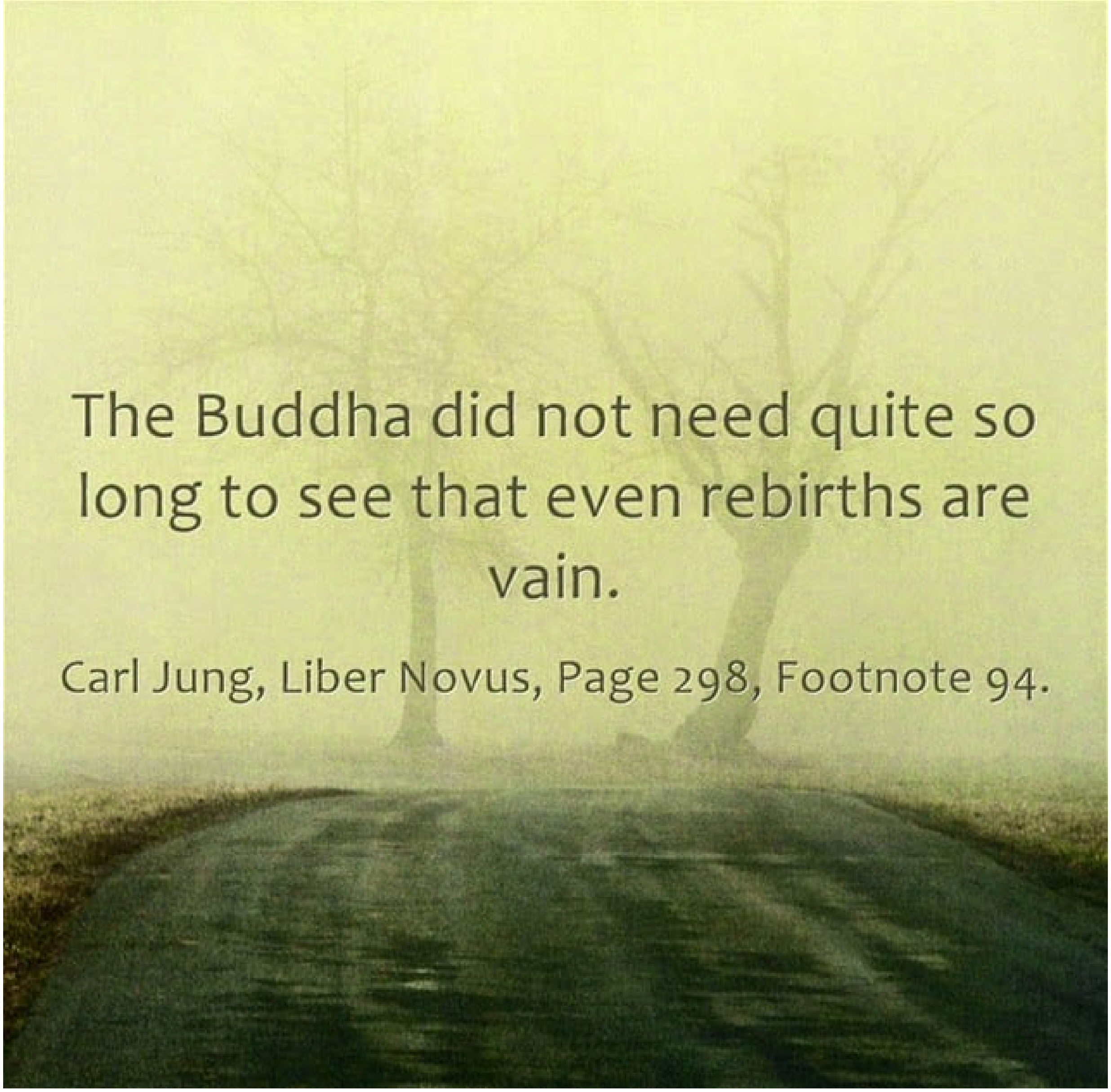


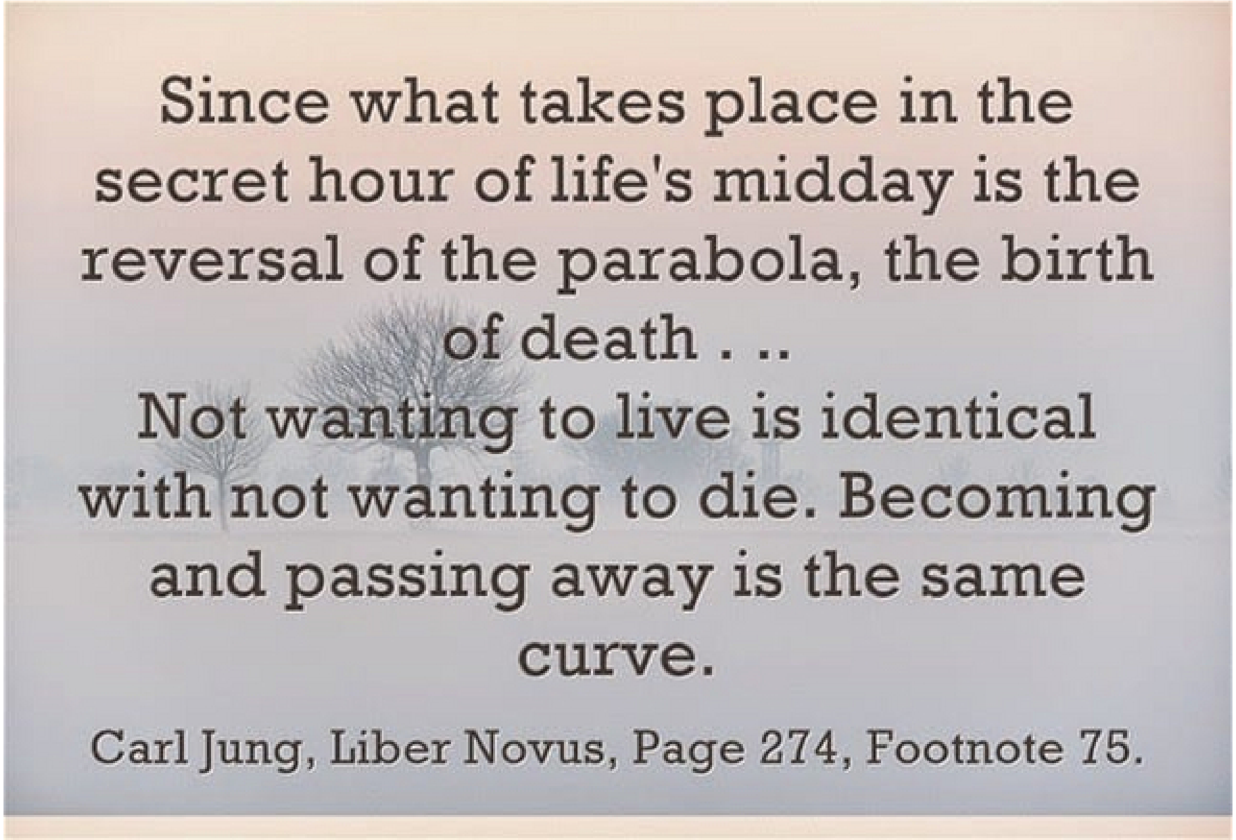
His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.

Carl Jung, Liber Novus, Page 298, Footnote 164.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.



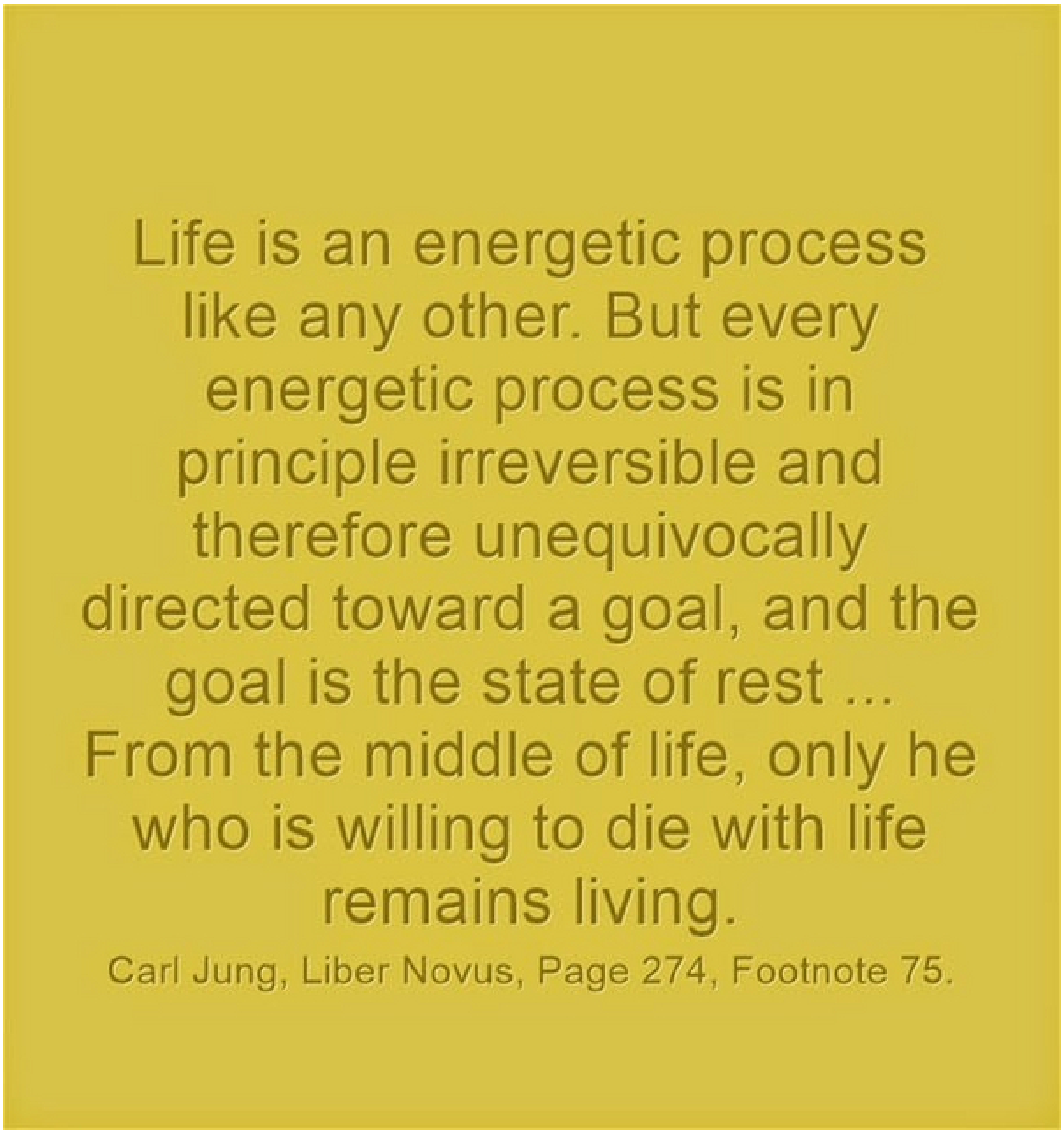
The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.



Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death . ..
Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve.

Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life’s midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.


Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ... From the middle of life, only he who is willing to die with life remains living.

Carl Jung, Liber Novus, Page 274, Footnote 75.

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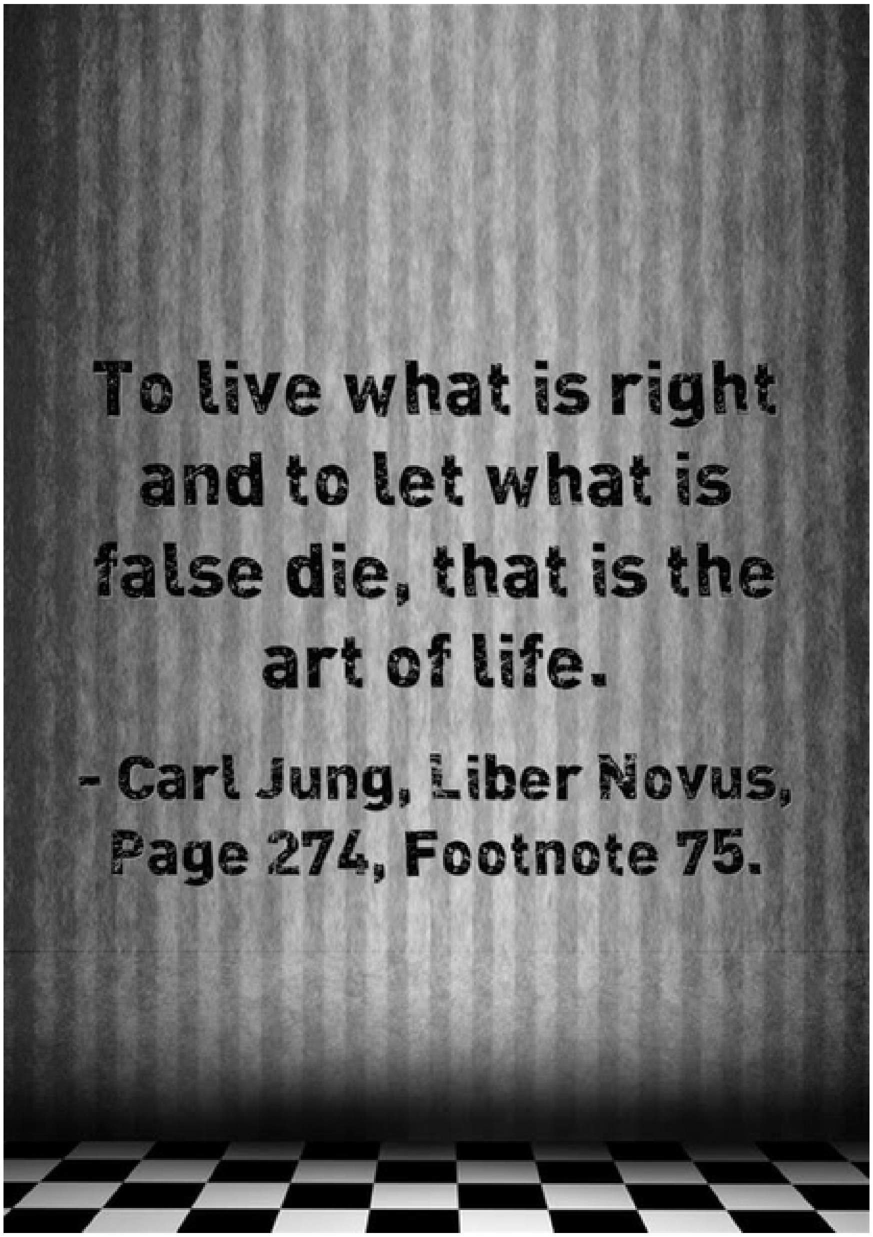
To live what is right
and to let what is
false die, that is the
art of life.
- Carl Jung, Liber Novus,
Page 274, Footnote 75.

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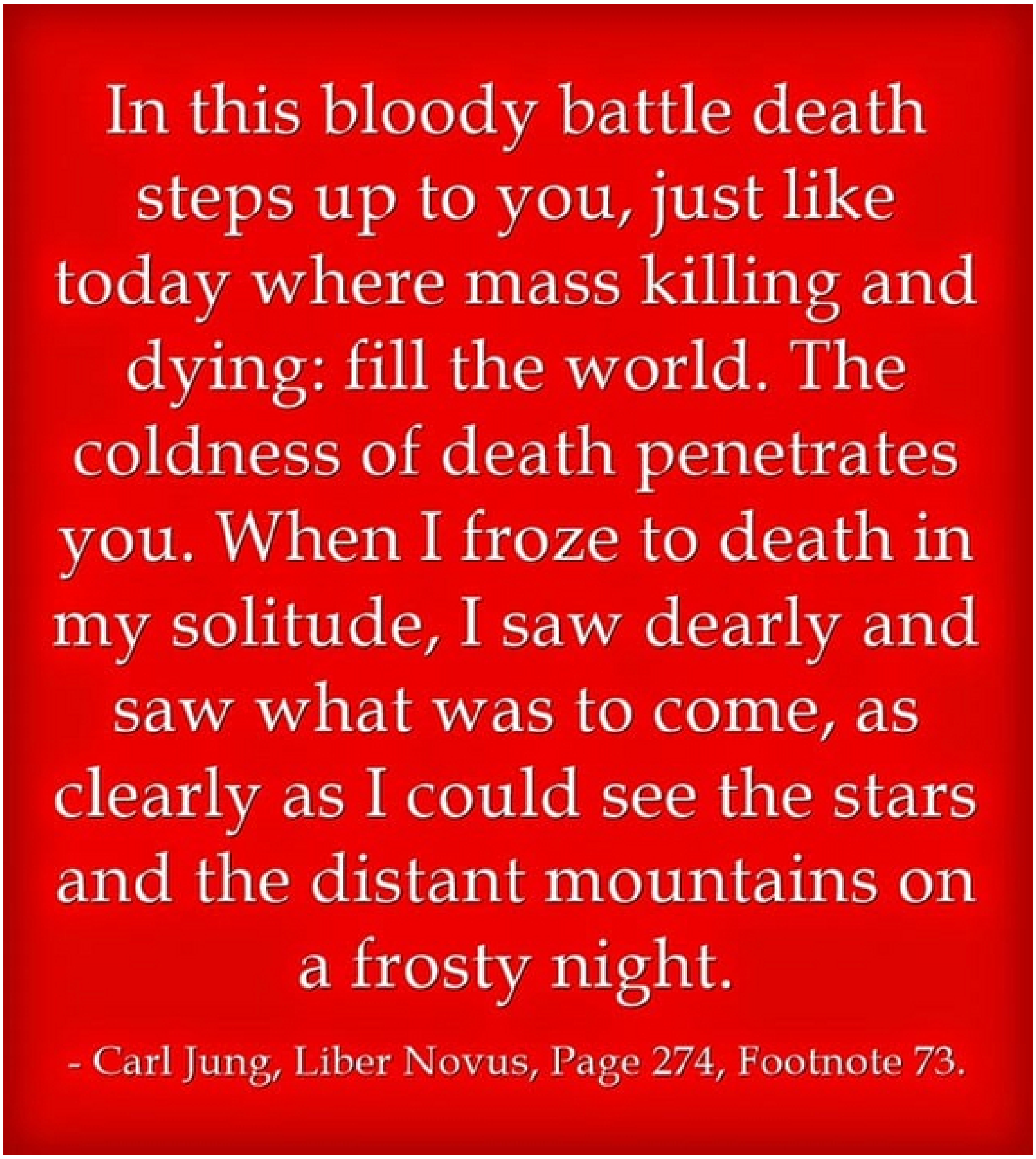

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night.

- Carl Jung, Liber Novus, Page 274, Footnote 73.

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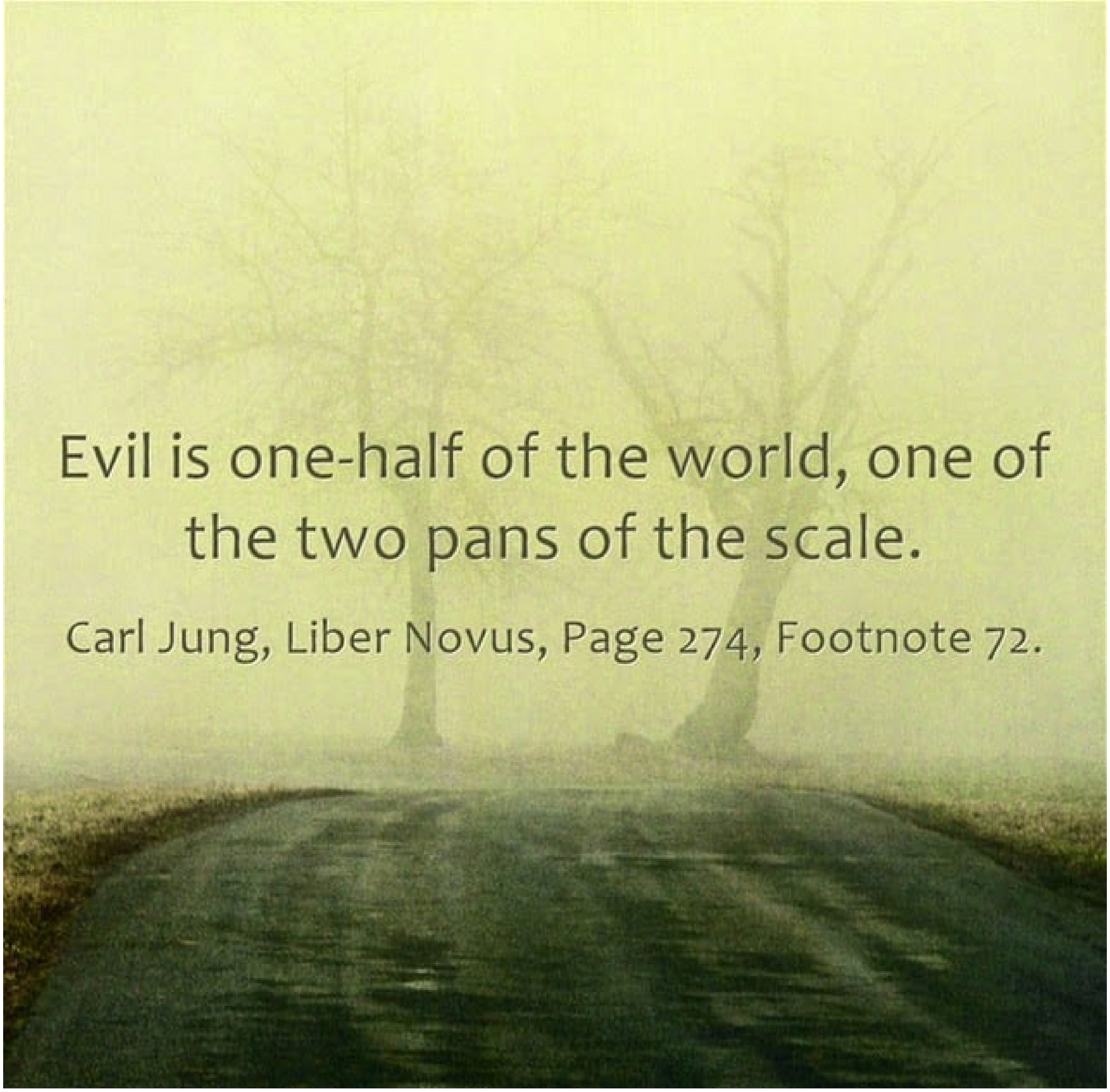
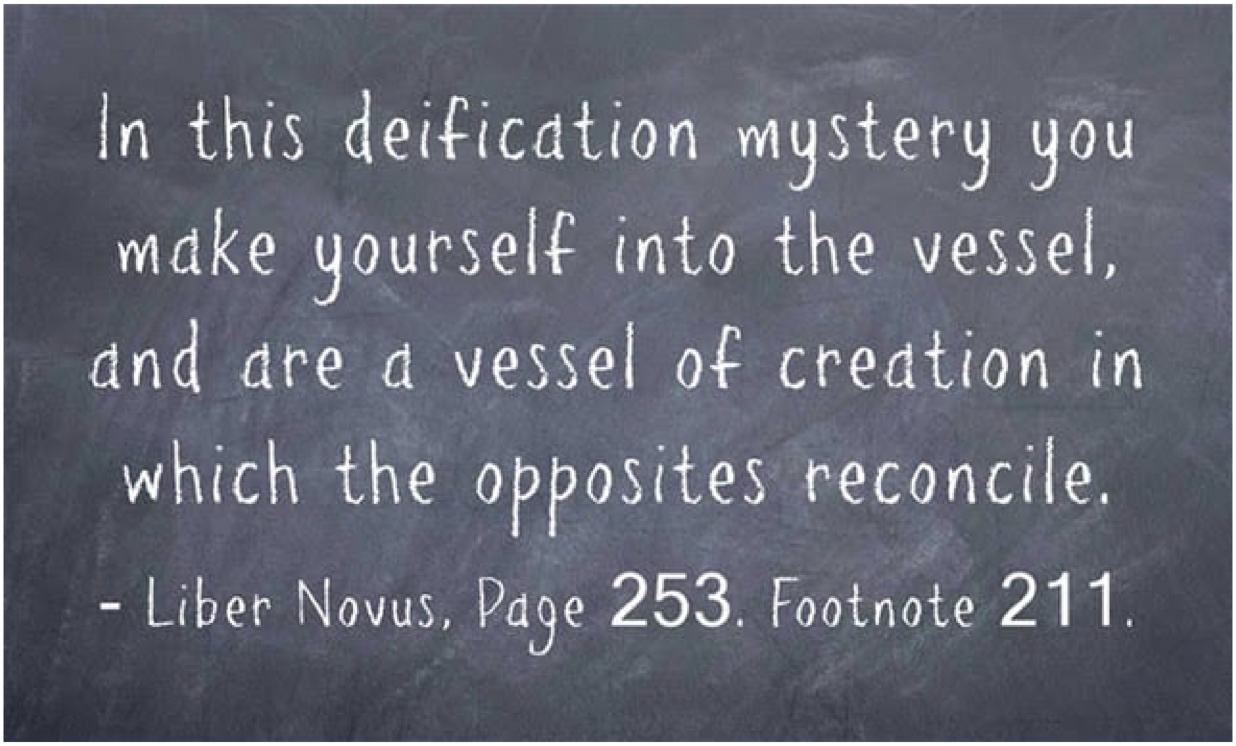


Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.



In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

- Liber Novus, Page 253. Footnote 211.

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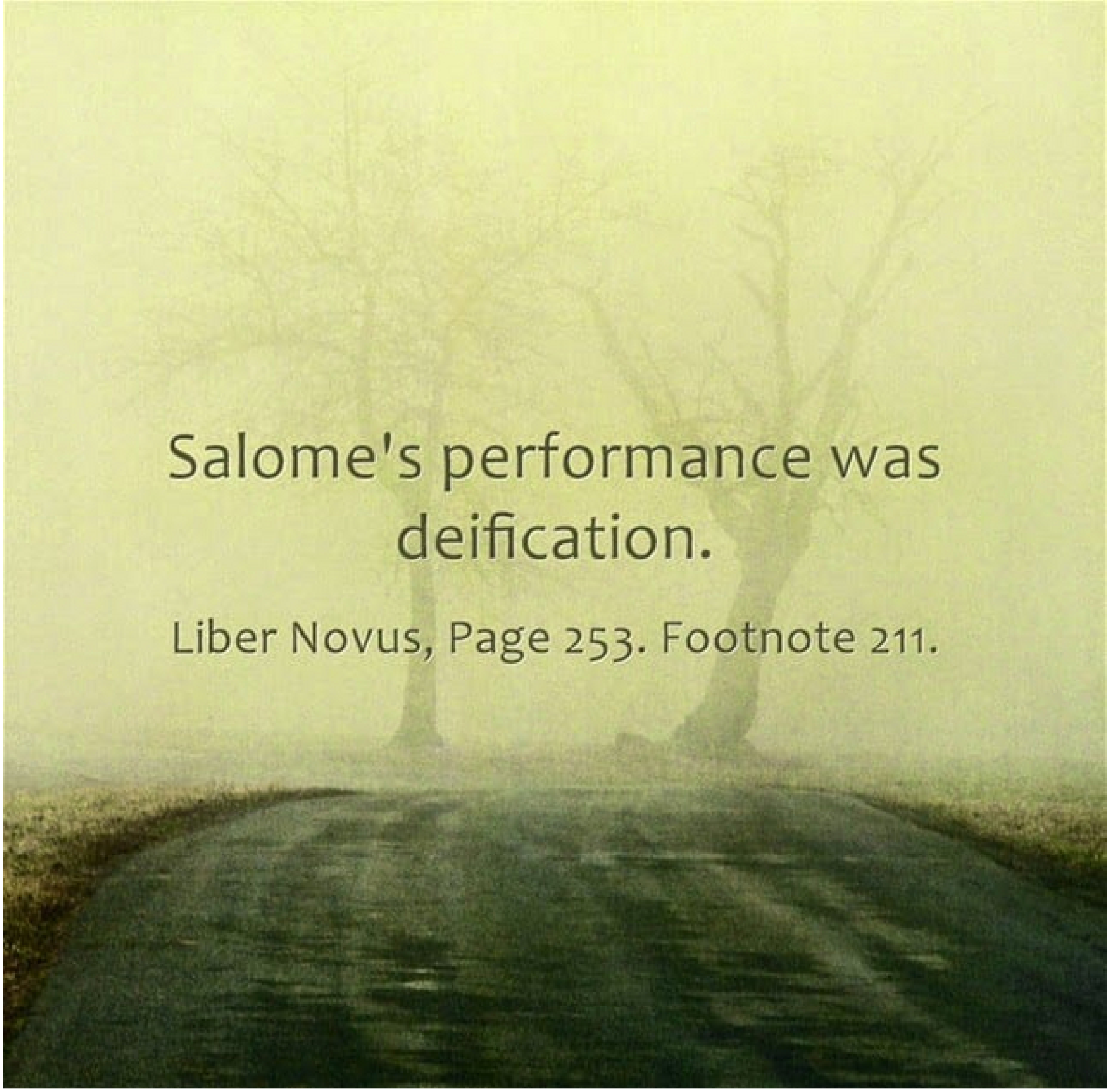

Salome's performance was deification.
Liber Novus, Page 253. Footnote 211.

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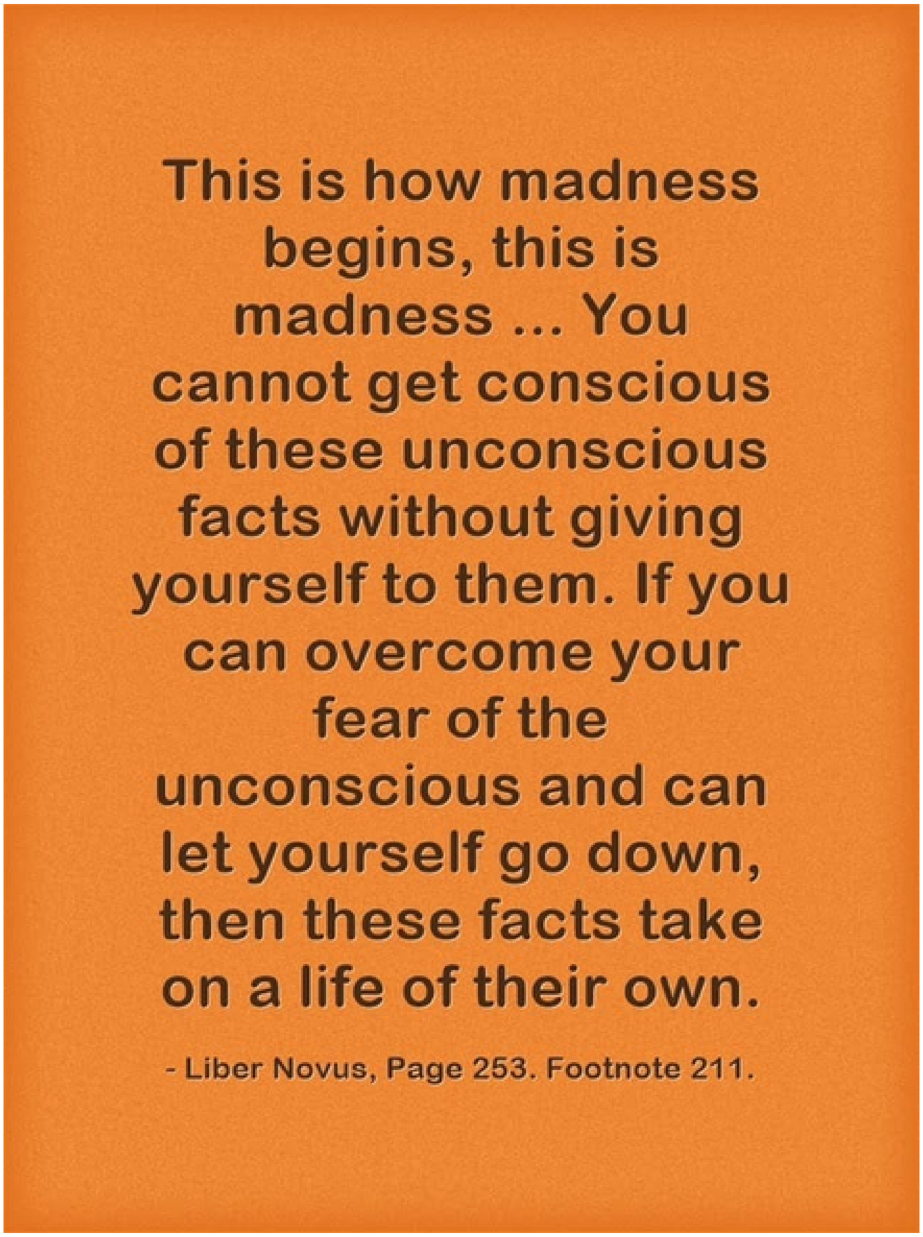

This is how madness begins, this is madness … You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.

- Liber Novus, Page 253. Footnote 211.

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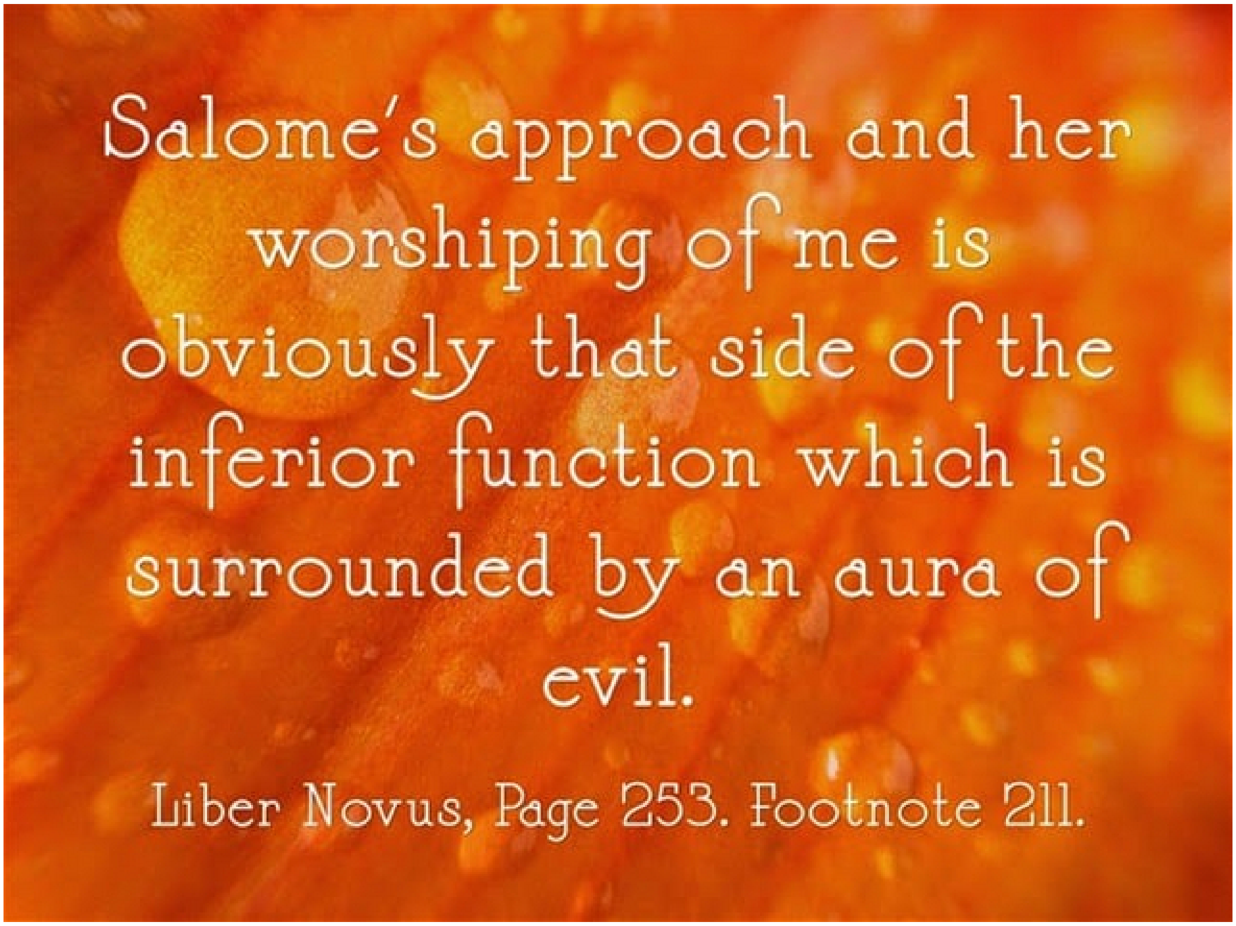

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

Liber Novus, Page 253. Footnote 211.

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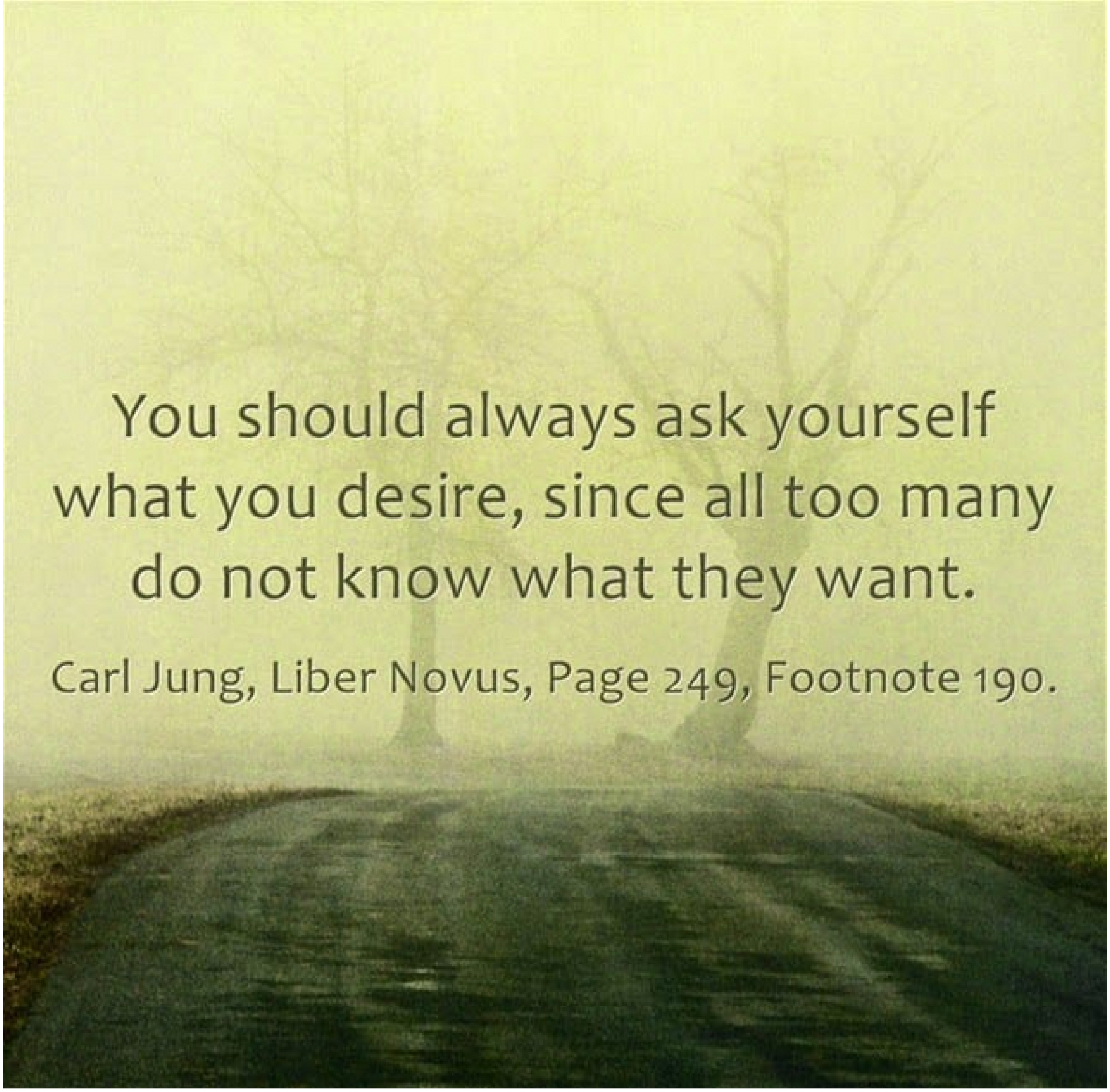
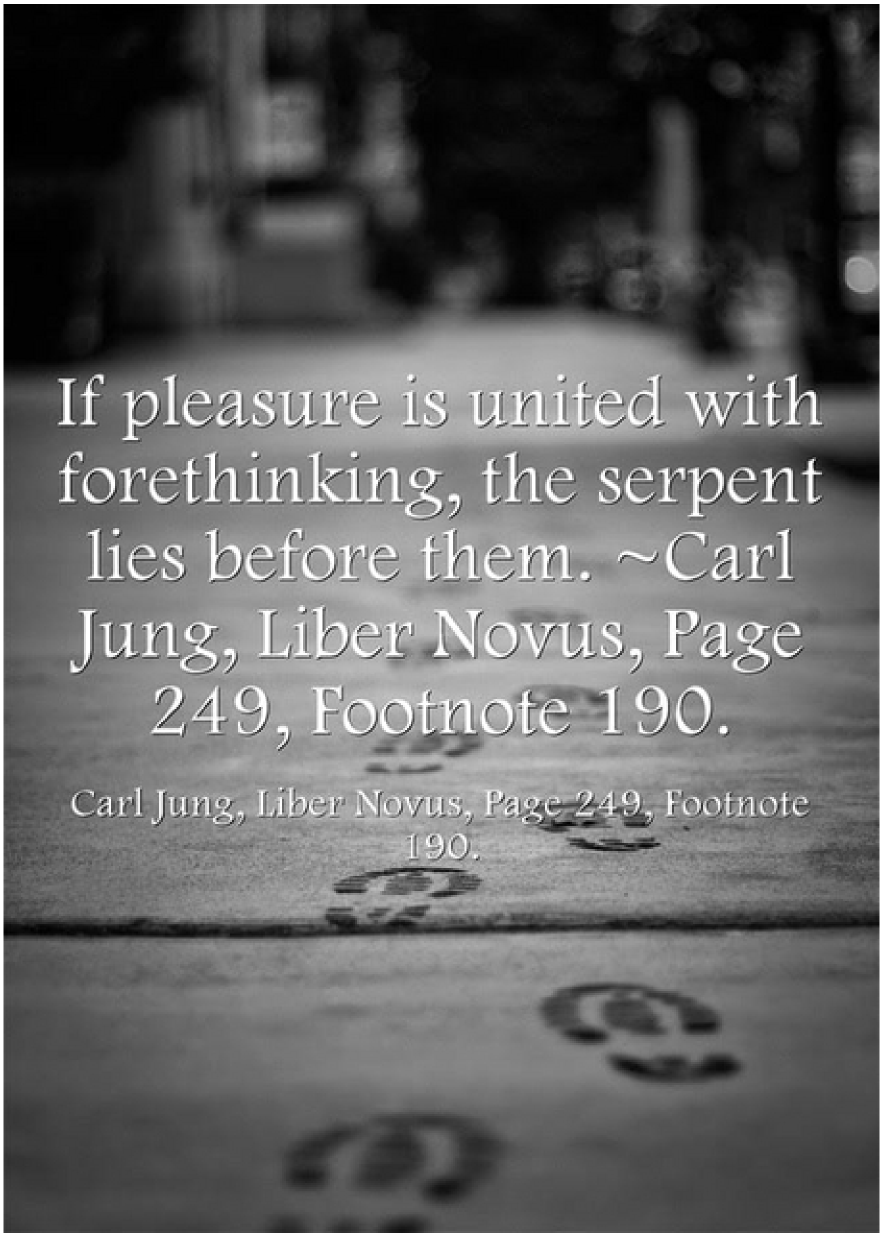


You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.


If pleasure is united with forethinking, the serpent lies before them. ~Carl Jung, Liber Novus, Page 249, Footnote 190.
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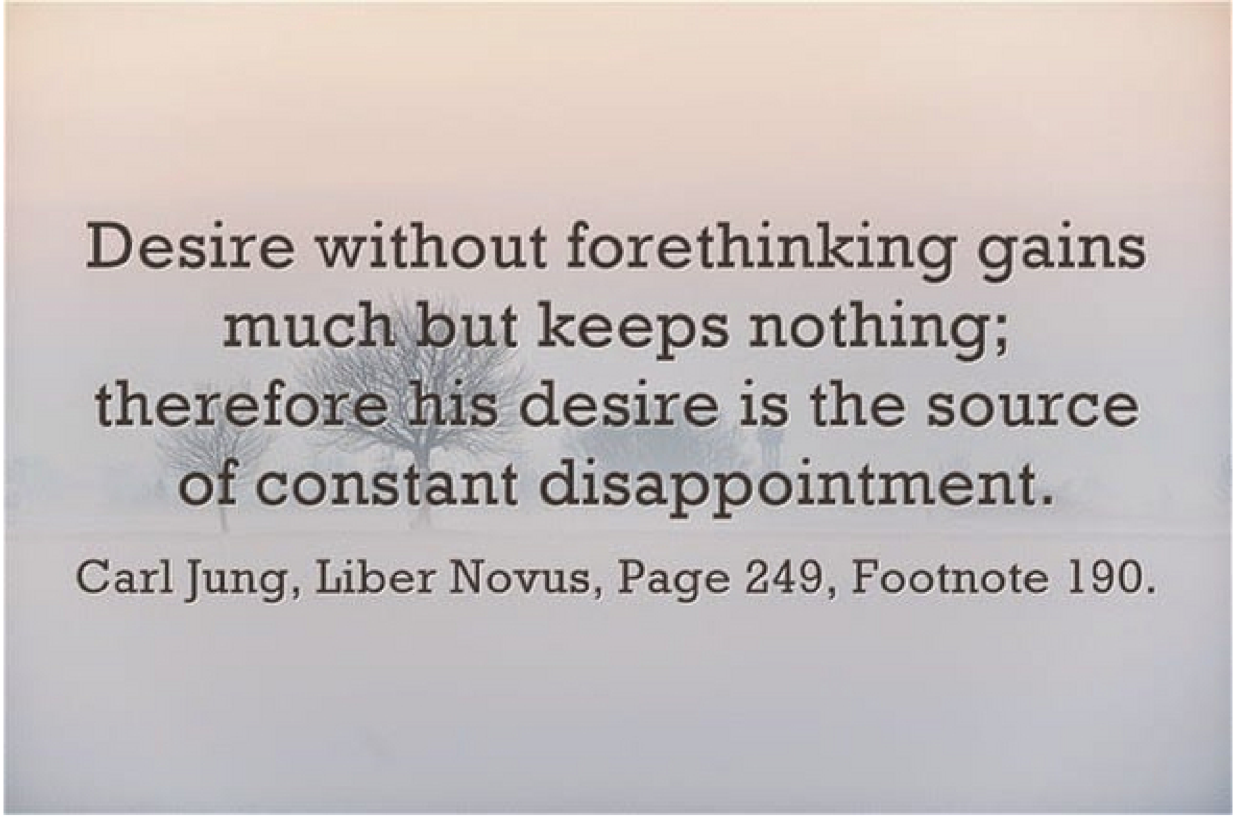

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment.

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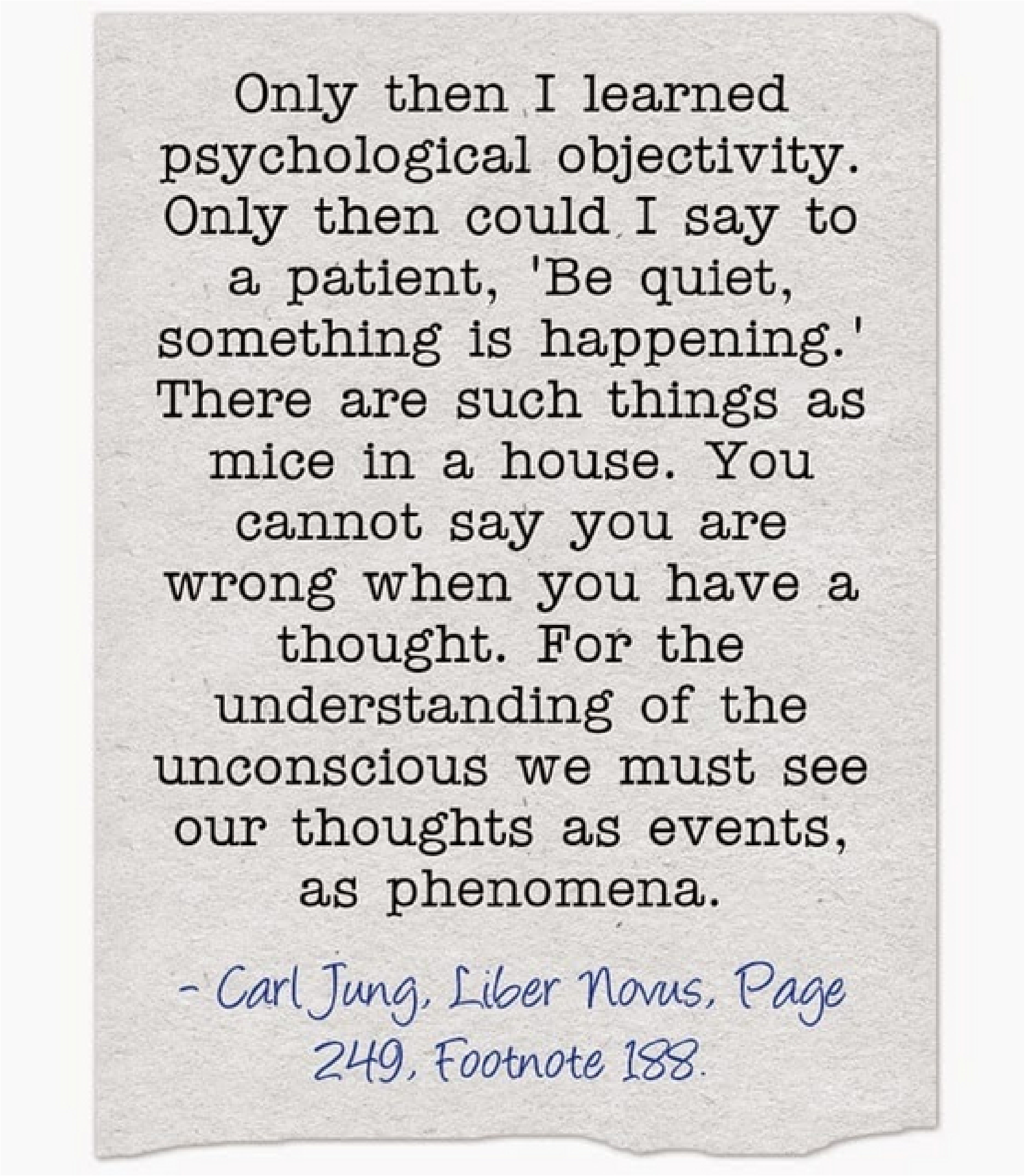

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena.

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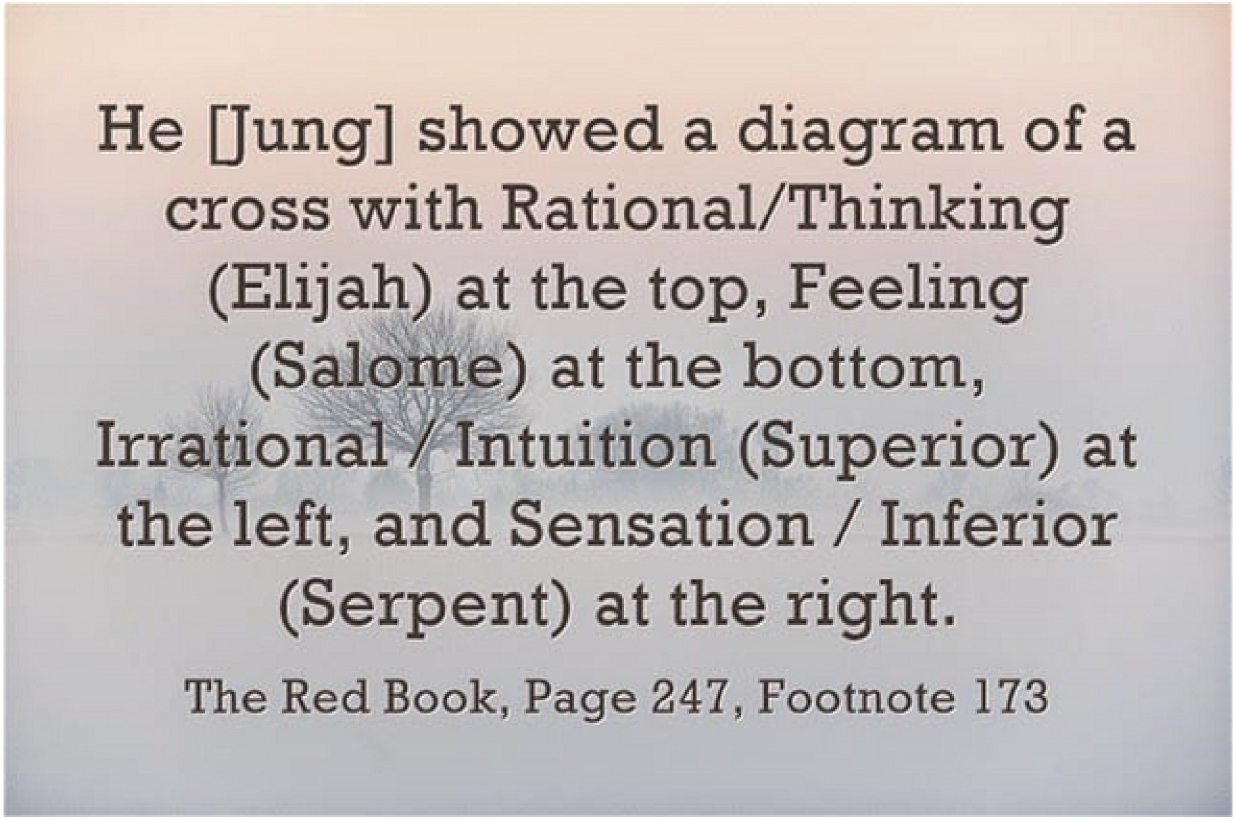

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right.

The Red Book, Page 247, Footnote 173

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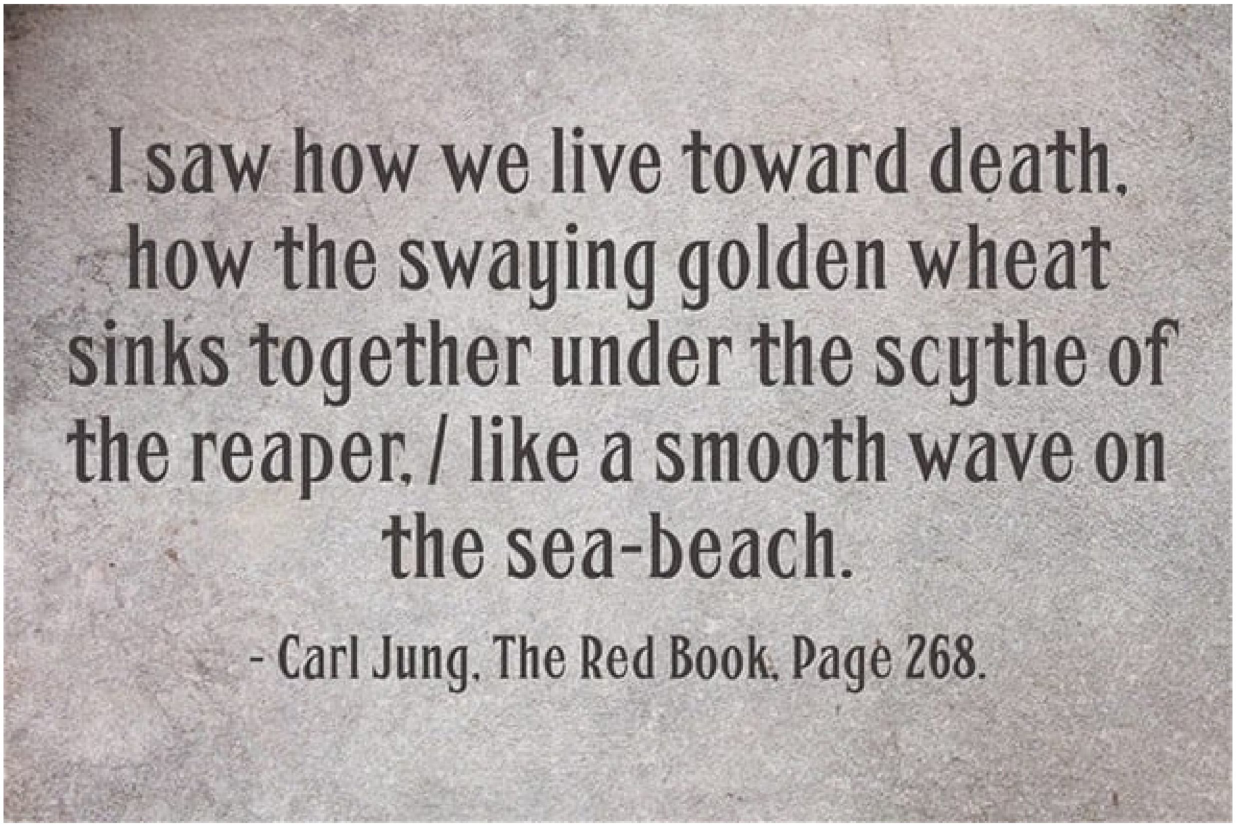
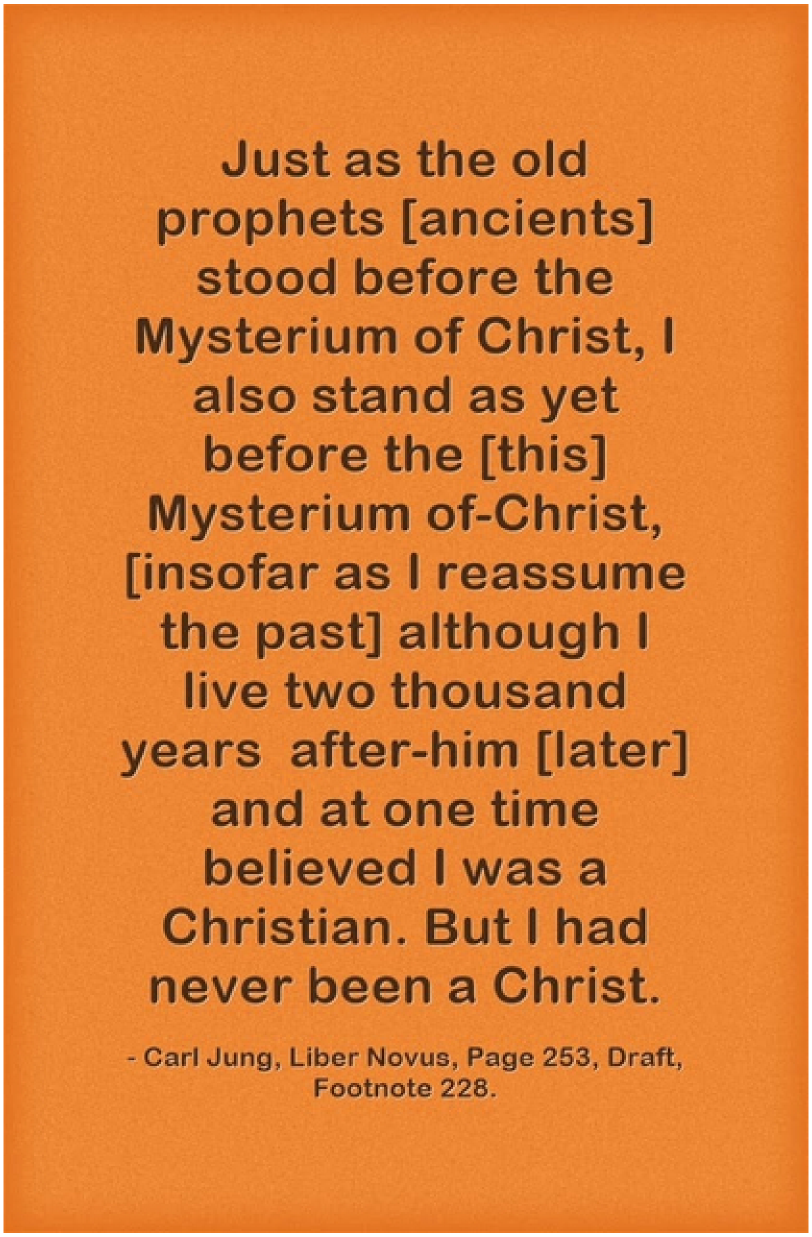


I saw how we live toward death,
how the swaying golden wheat
sinks together under the scythe of
the reaper, / like a smooth wave on
the sea-beach.

- Carl Jung, The Red Book, Page 268.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.



Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ.

- Carl Jung, Liber Novus, Page 253, Draft, Footnote 228.

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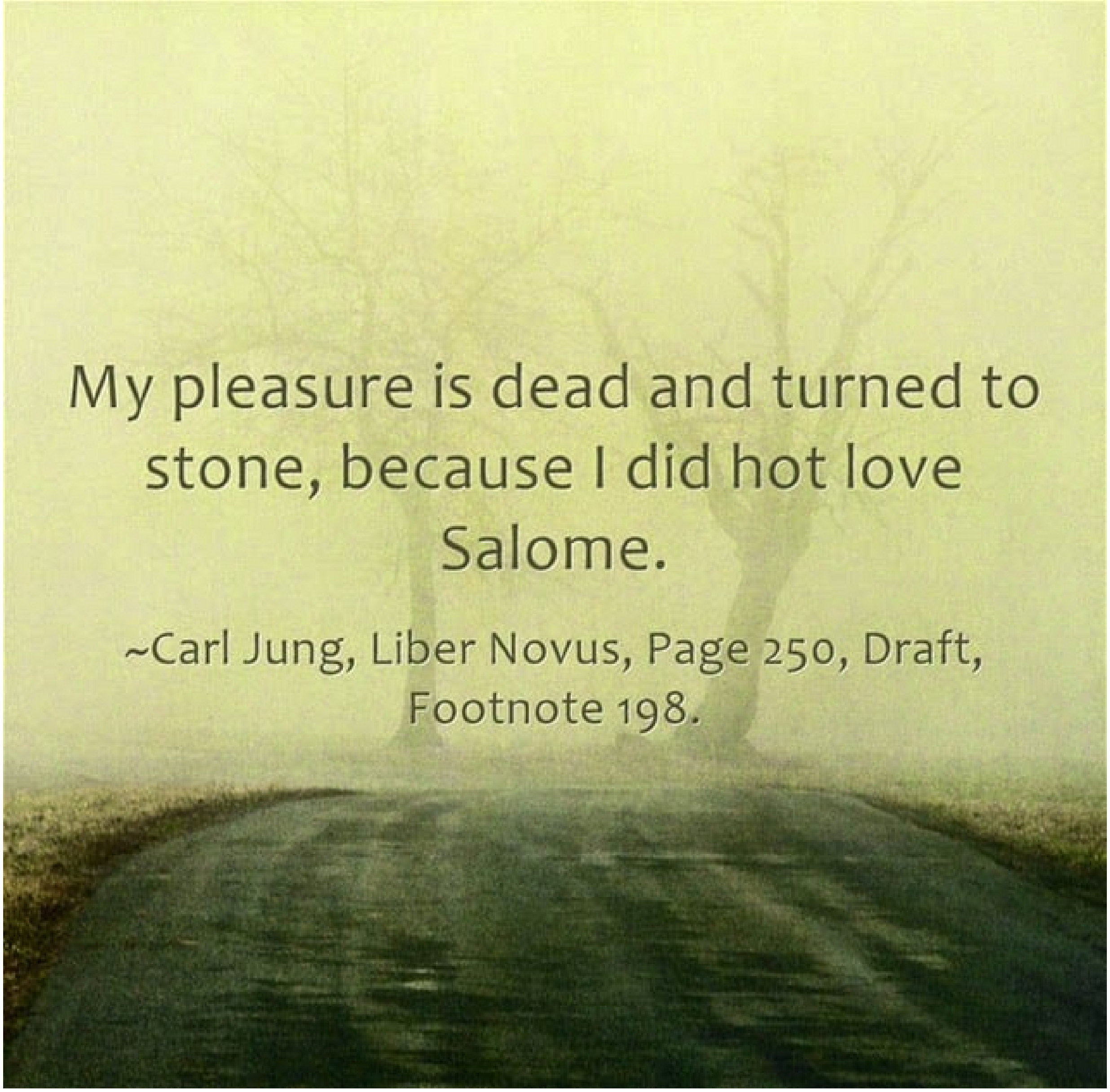
My pleasure is dead and turned to stone, because I did hot love Salome.
~Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

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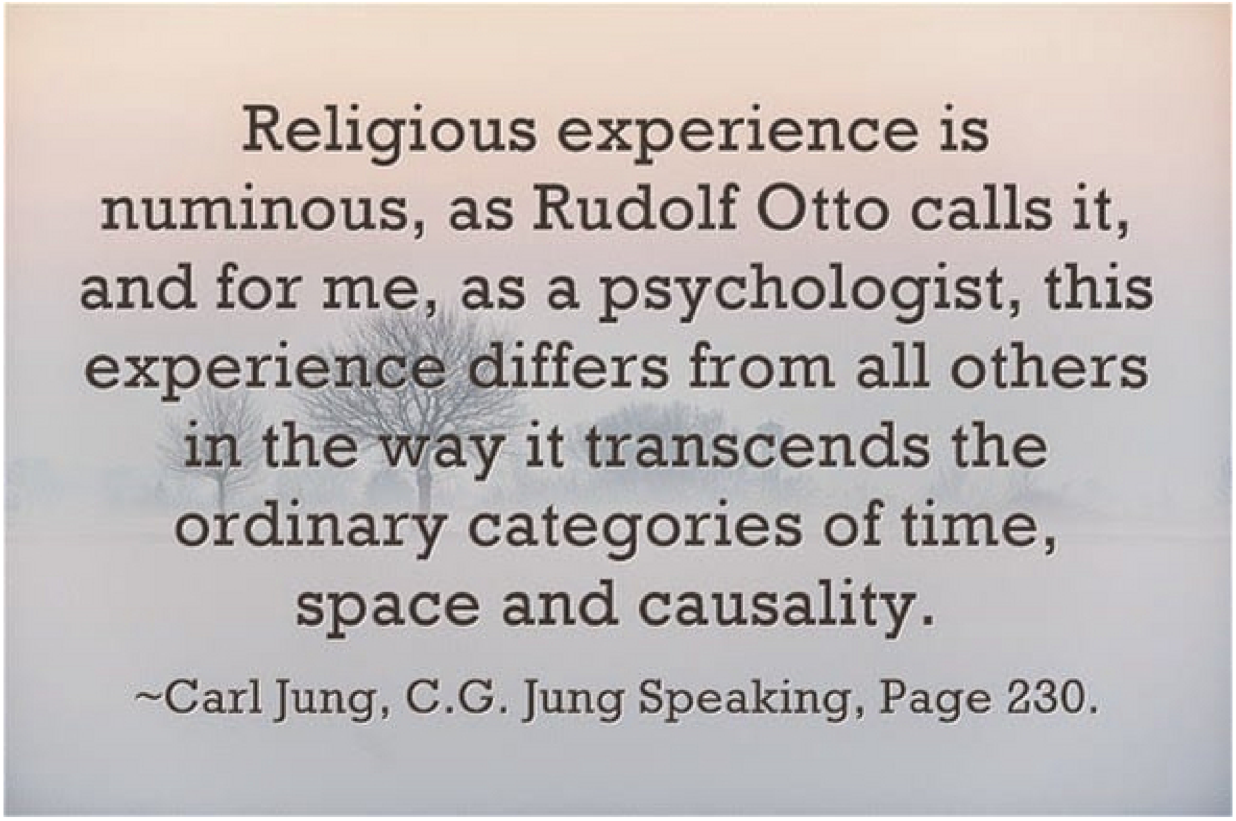

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality.

~Carl Jung, C.G. Jung Speaking, Page 230.

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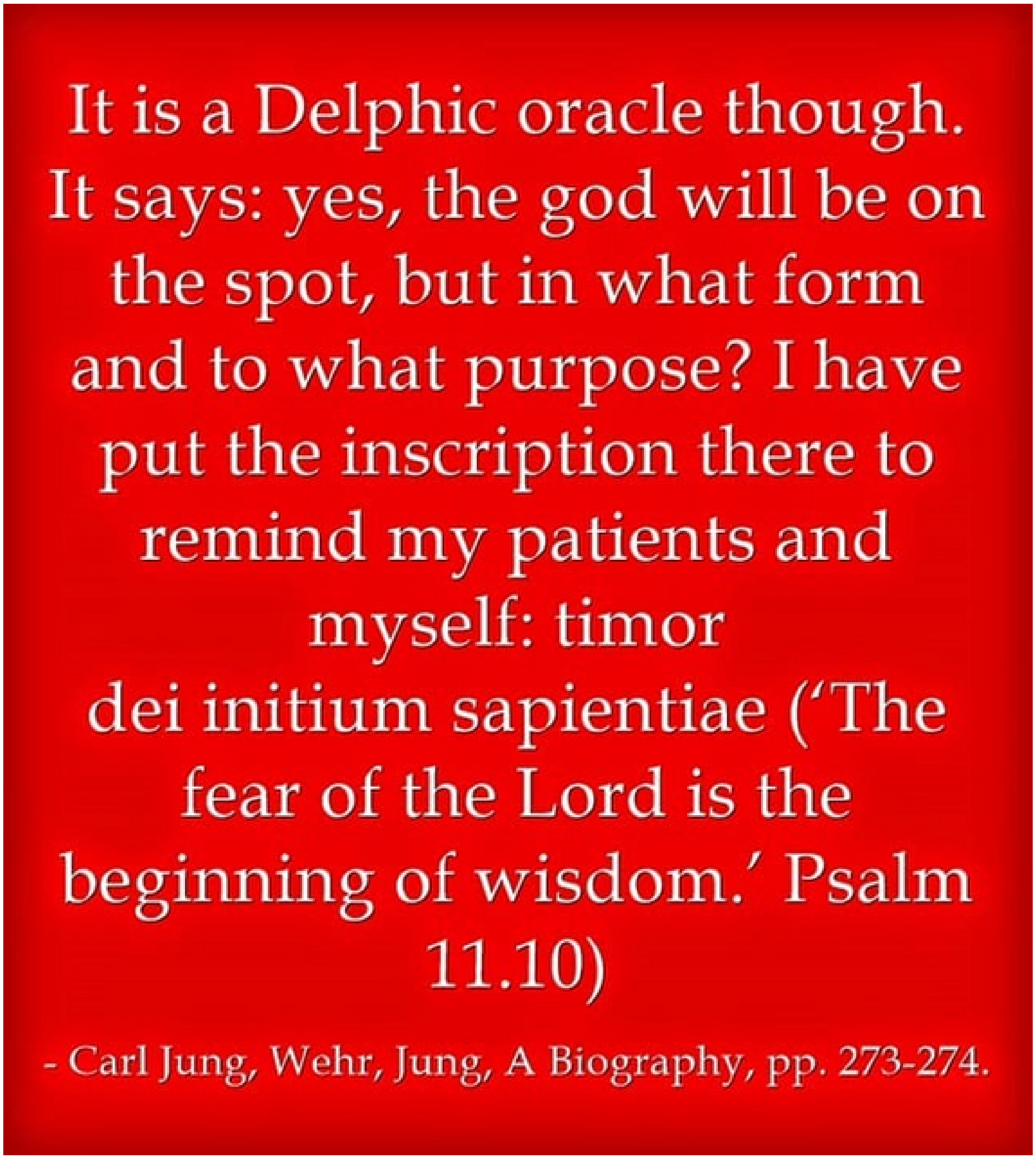

It is a Delphic oracle though.
It says: yes, the god will be on
the spot, but in what form
and to what purpose? I have
put the inscription there to
remind my patients and
myself: timor
dei initium sapientiae (‘The
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11.10)

- Carl Jung, Wehr, Jung, A Biography, pp. 273-274.

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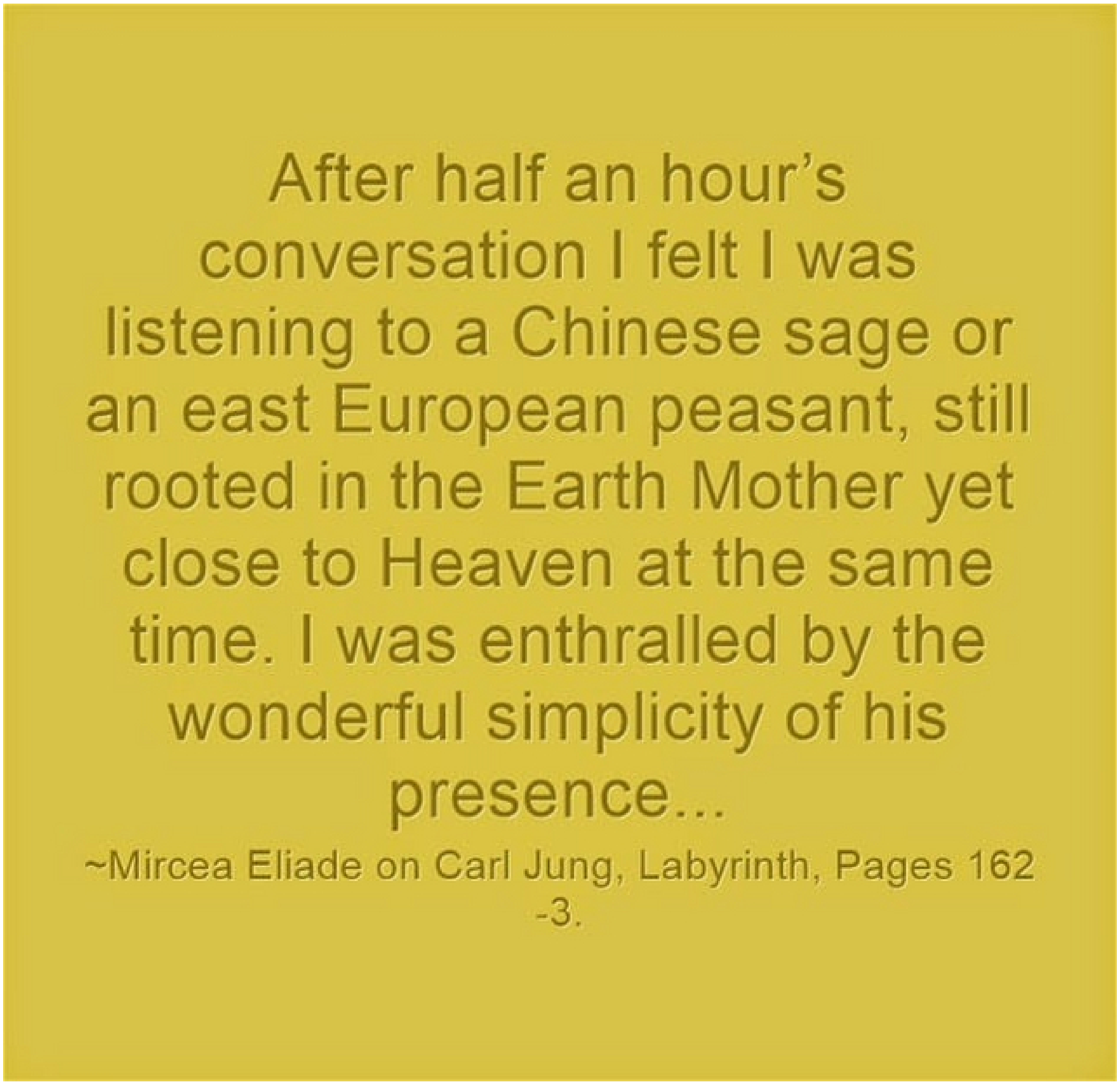

After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence...

~Mircea Eliade on Carl Jung, Labyrinth, Pages 162 -3.

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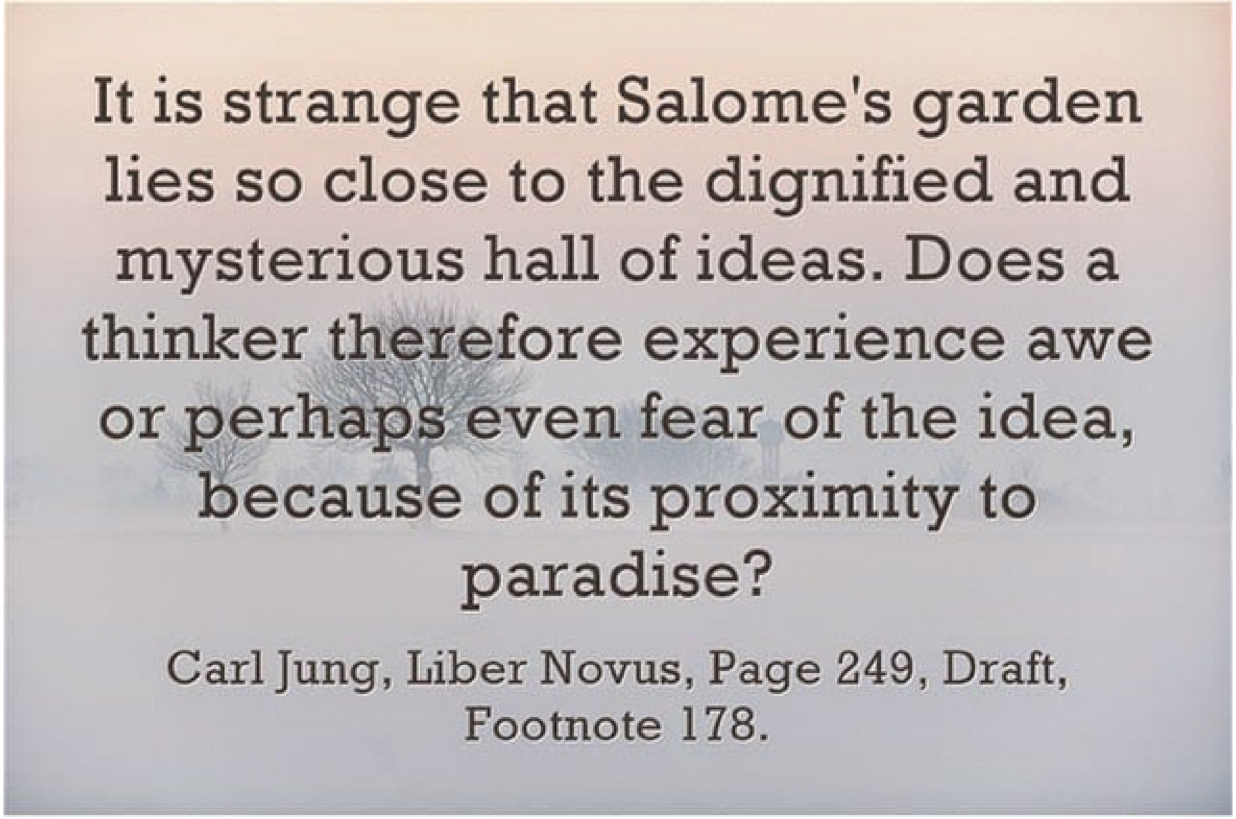

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?

Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

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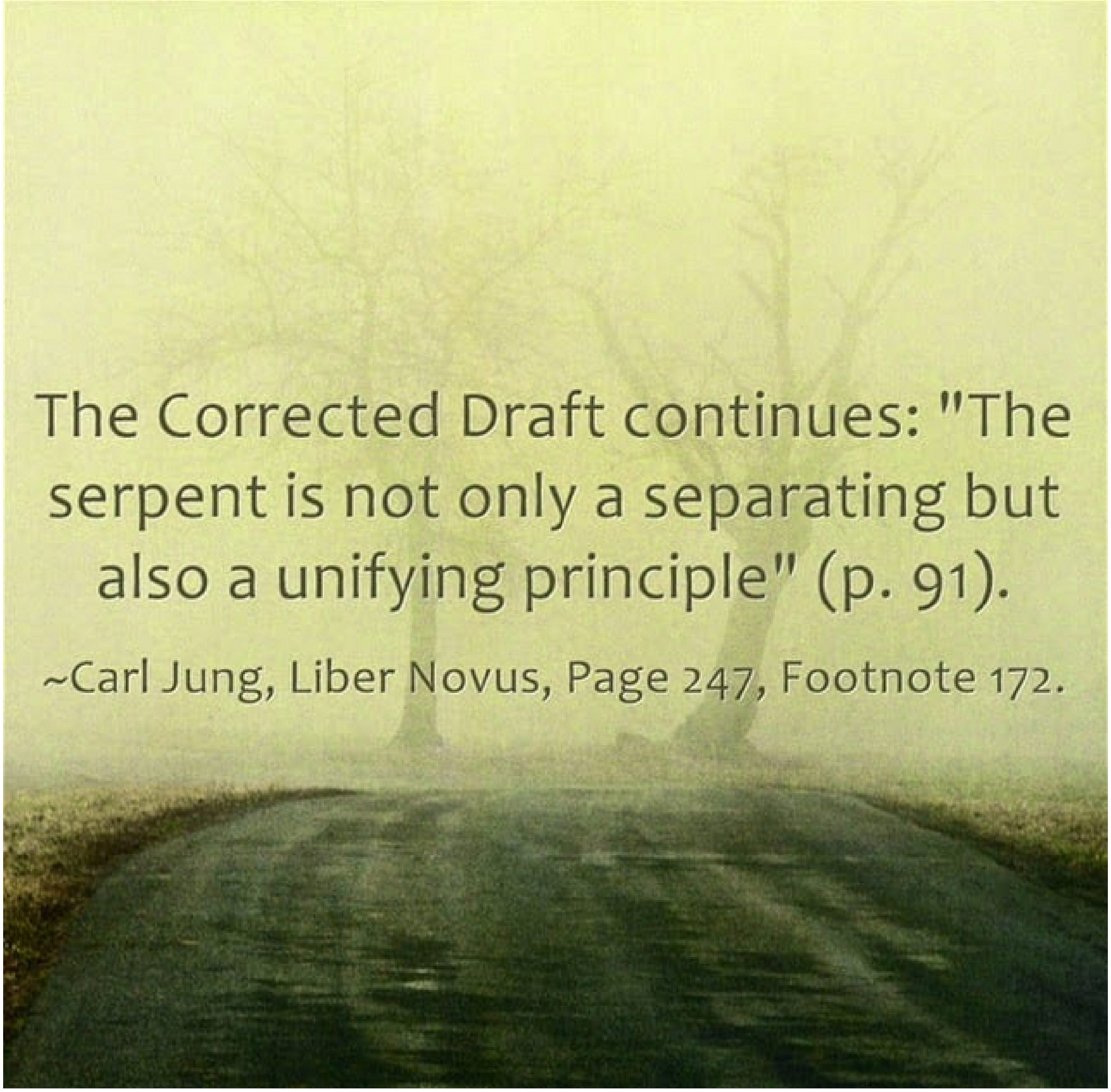
The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91).
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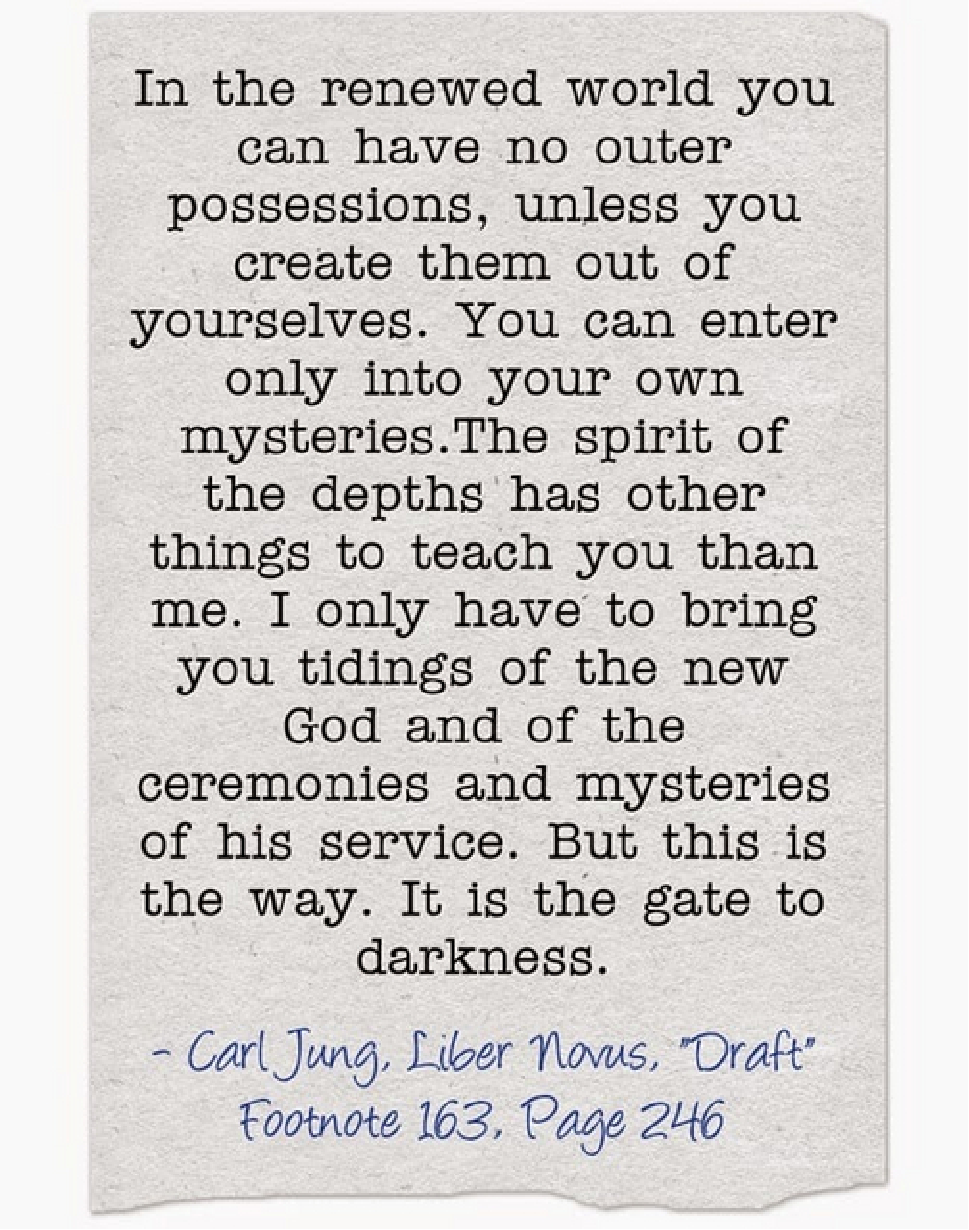

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries.The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness.

- Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246

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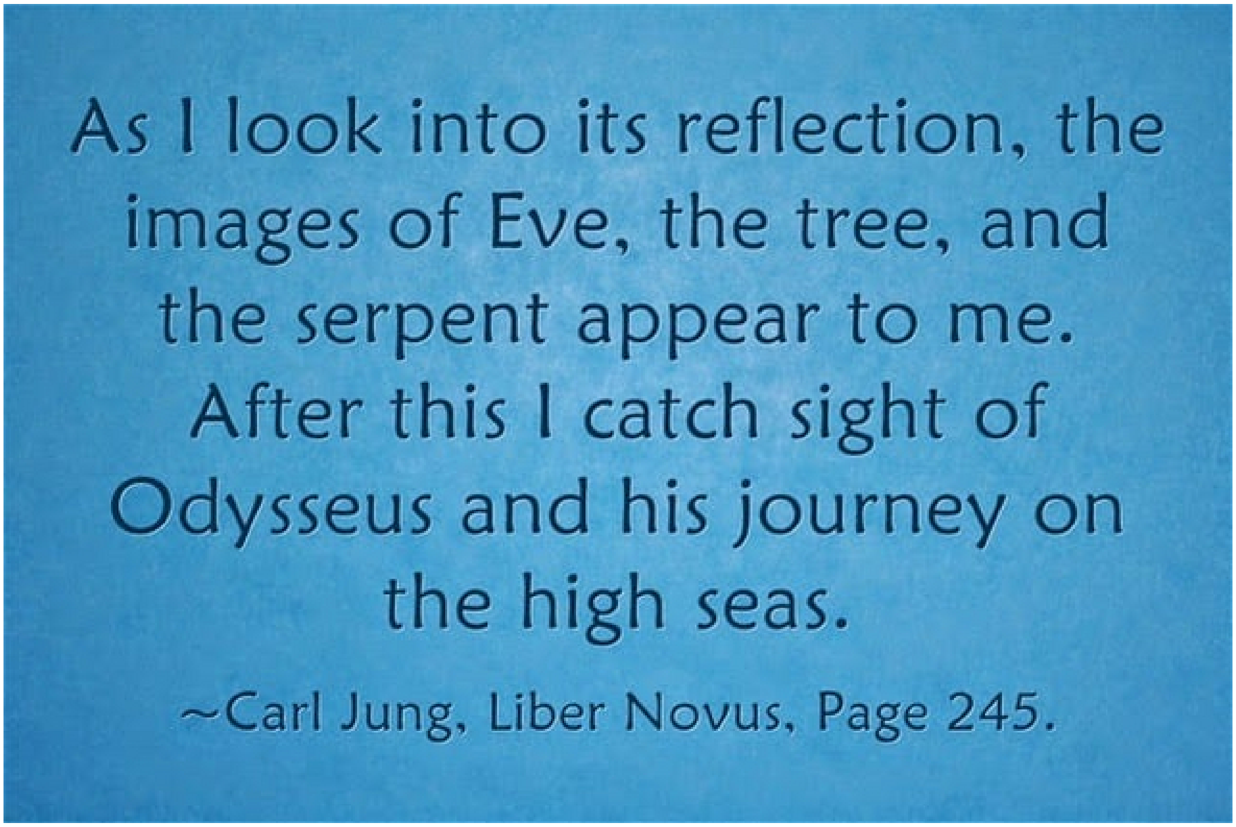
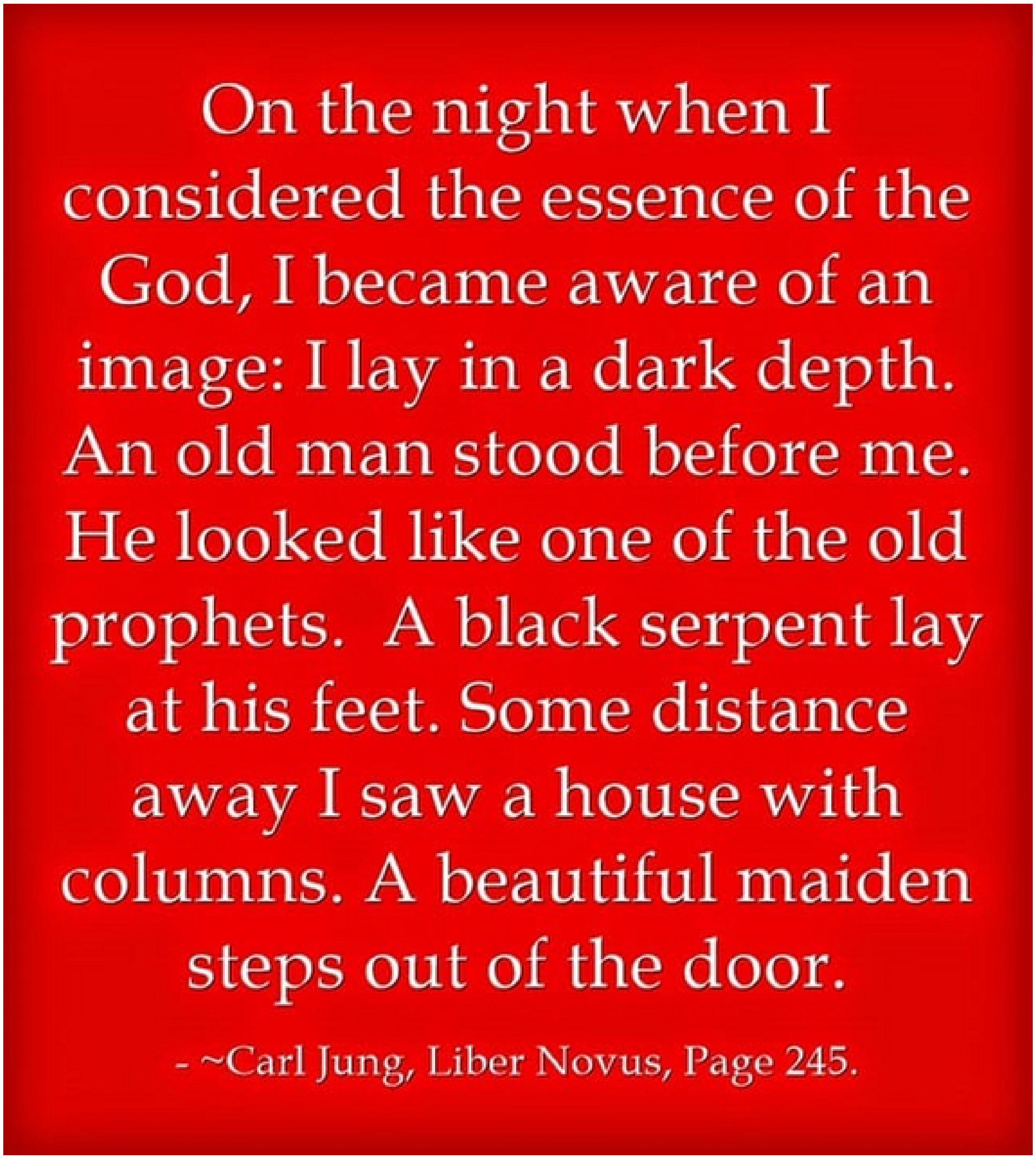


As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas.

~Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.



On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door.

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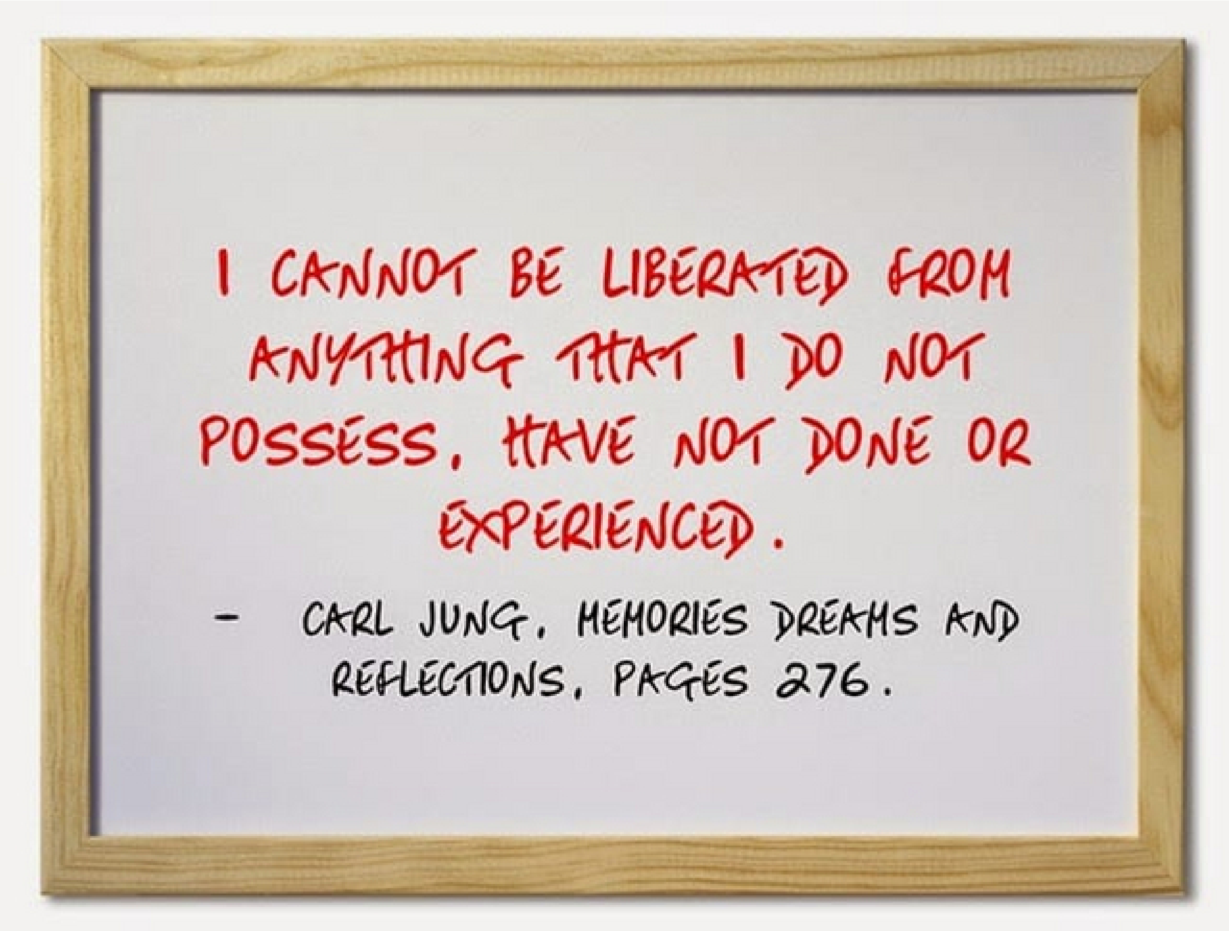
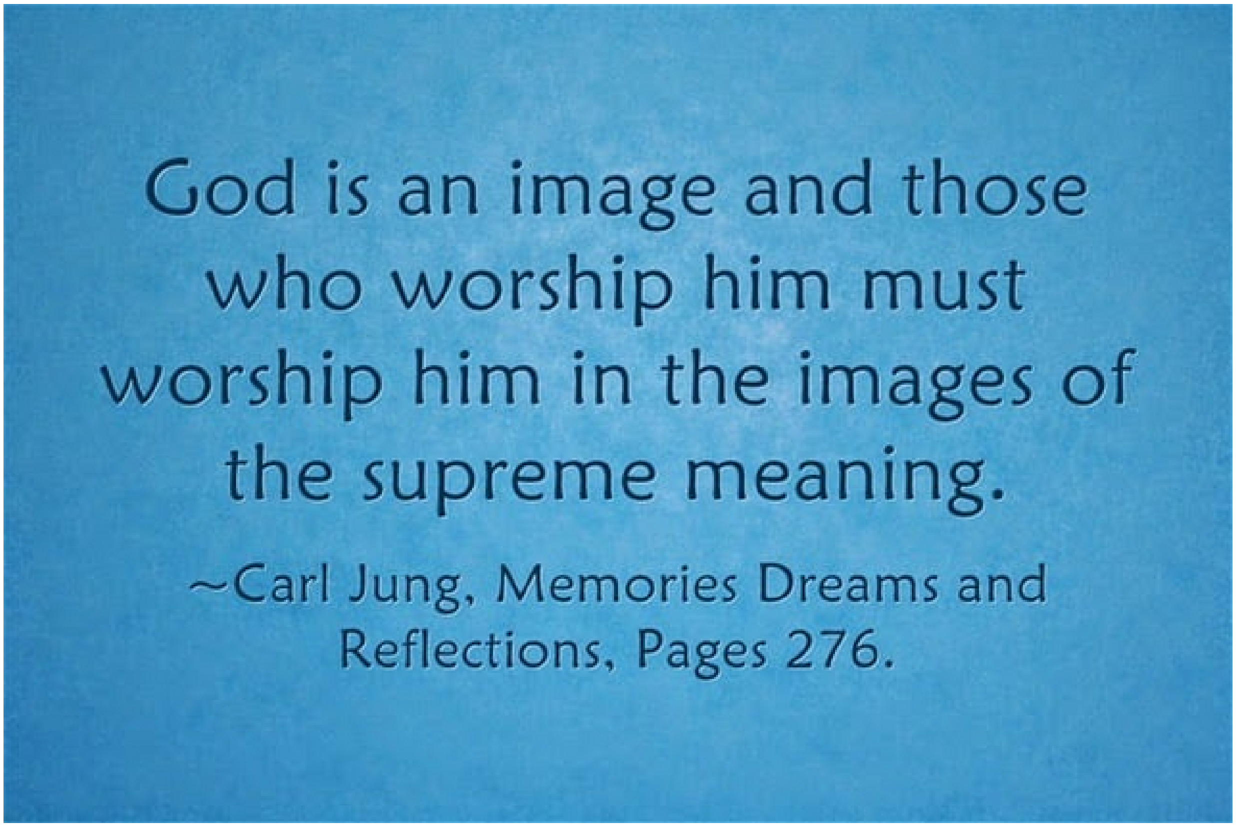
On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.



I CANNOT BE LIBERATED FROM ANYTHING THAT I DO NOT POSSESS, HAVE NOT DONE OR EXPERIENCED.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGES 276.

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.



God is an image and those who worship him must worship him in the images of the supreme meaning.

~Carl Jung, Memories Dreams and Reflections, Pages 276.

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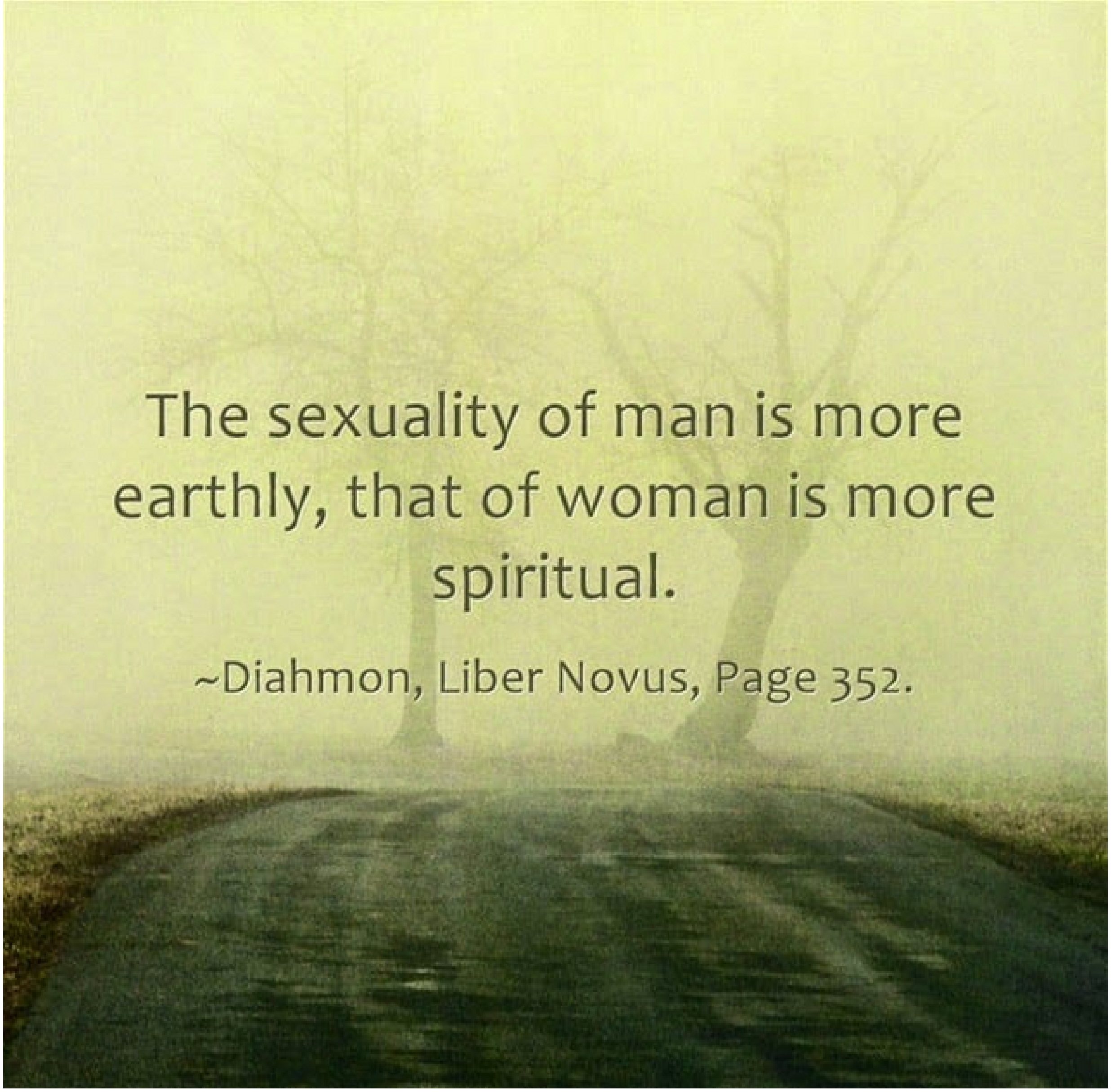
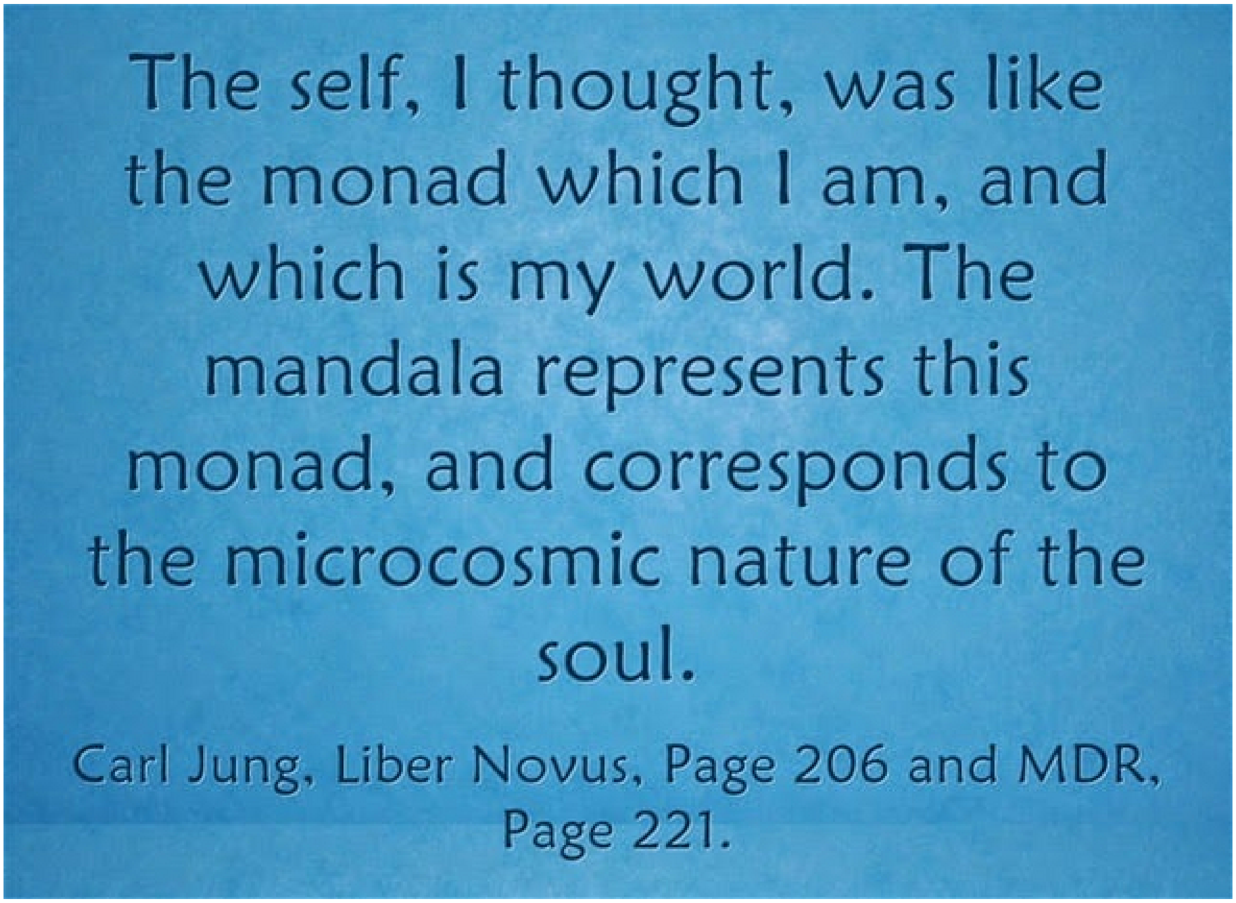

The sexuality of man is more earthly, that of woman is more spiritual.
~Diahmon, Liber Novus, Page 352.

The sexuality of man is more earthly, that of woman is more spiritual. Diahmon, Liber Novus, Page 352.



The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul.

Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

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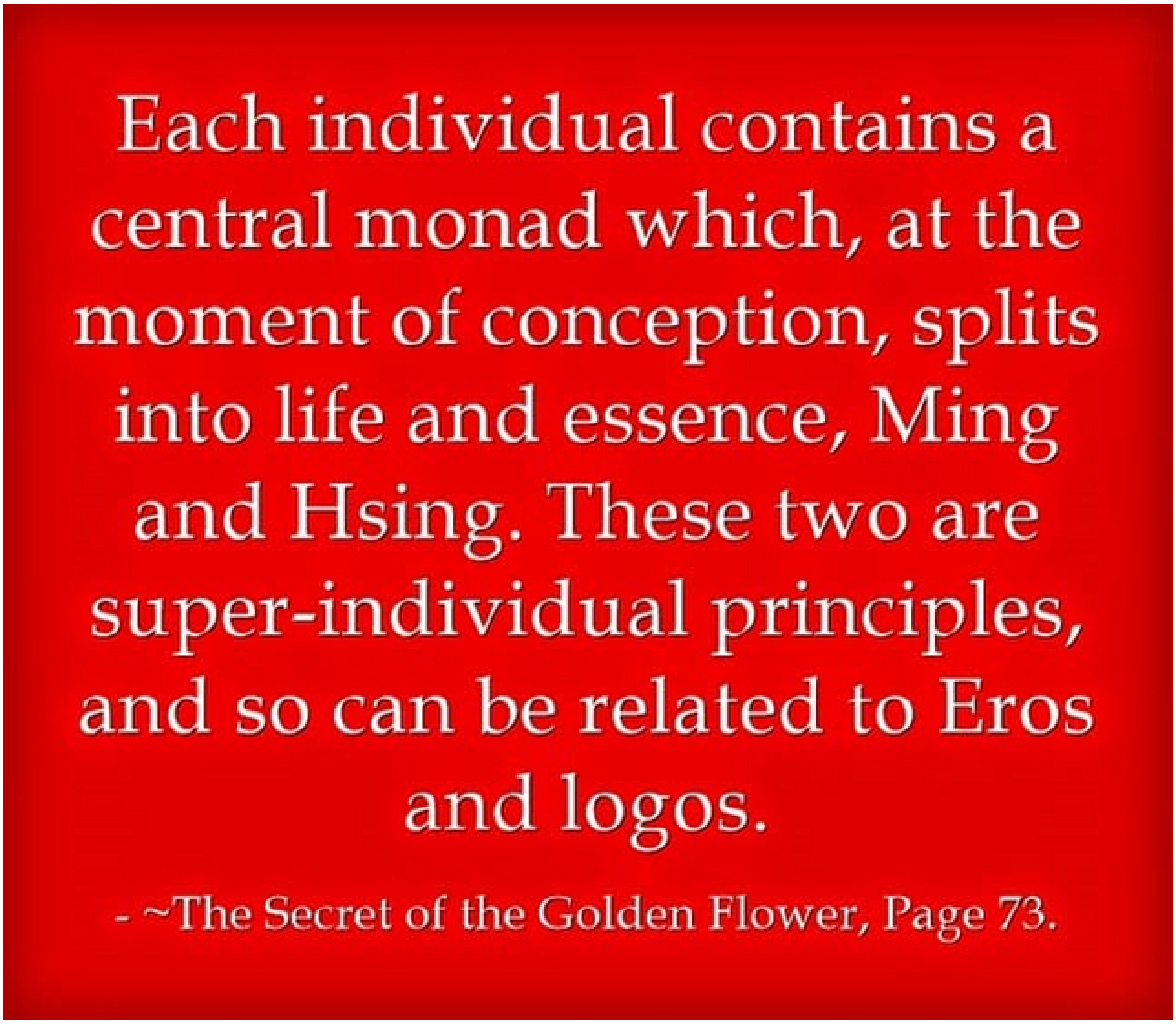

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos.

- ~The Secret of the Golden Flower, Page 73.

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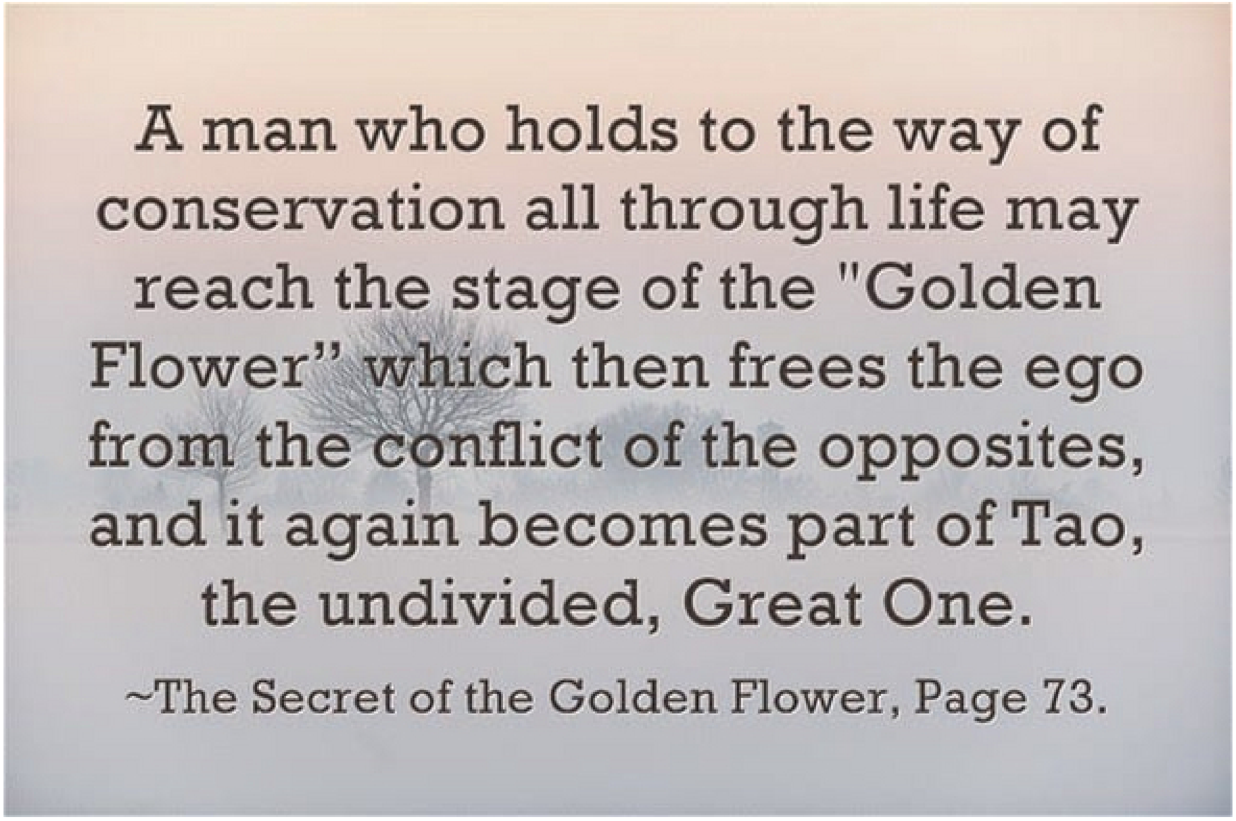

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower” which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One.

~The Secret of the Golden Flower, Page 73.

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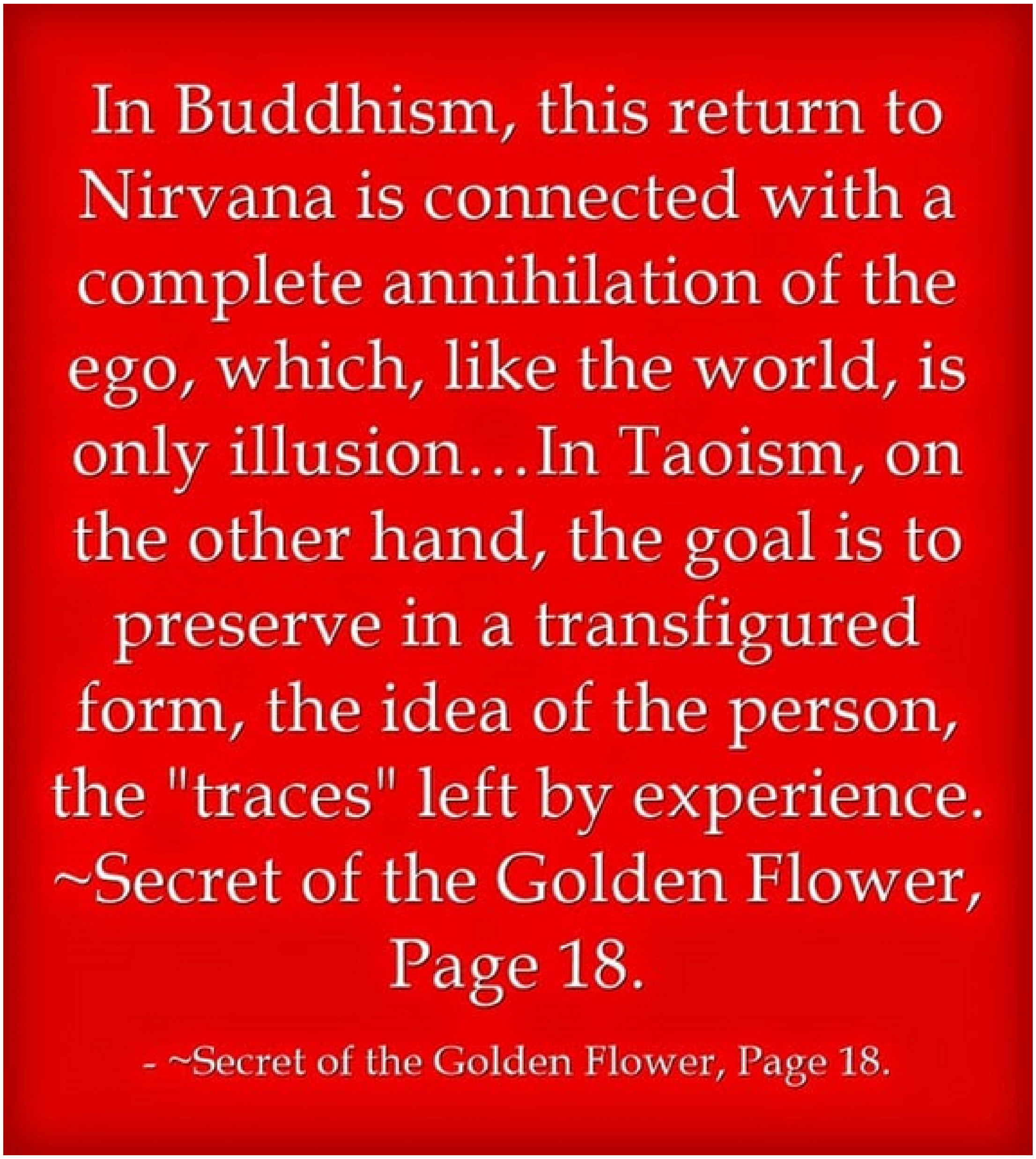

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. ~Secret of the Golden Flower, Page 18.

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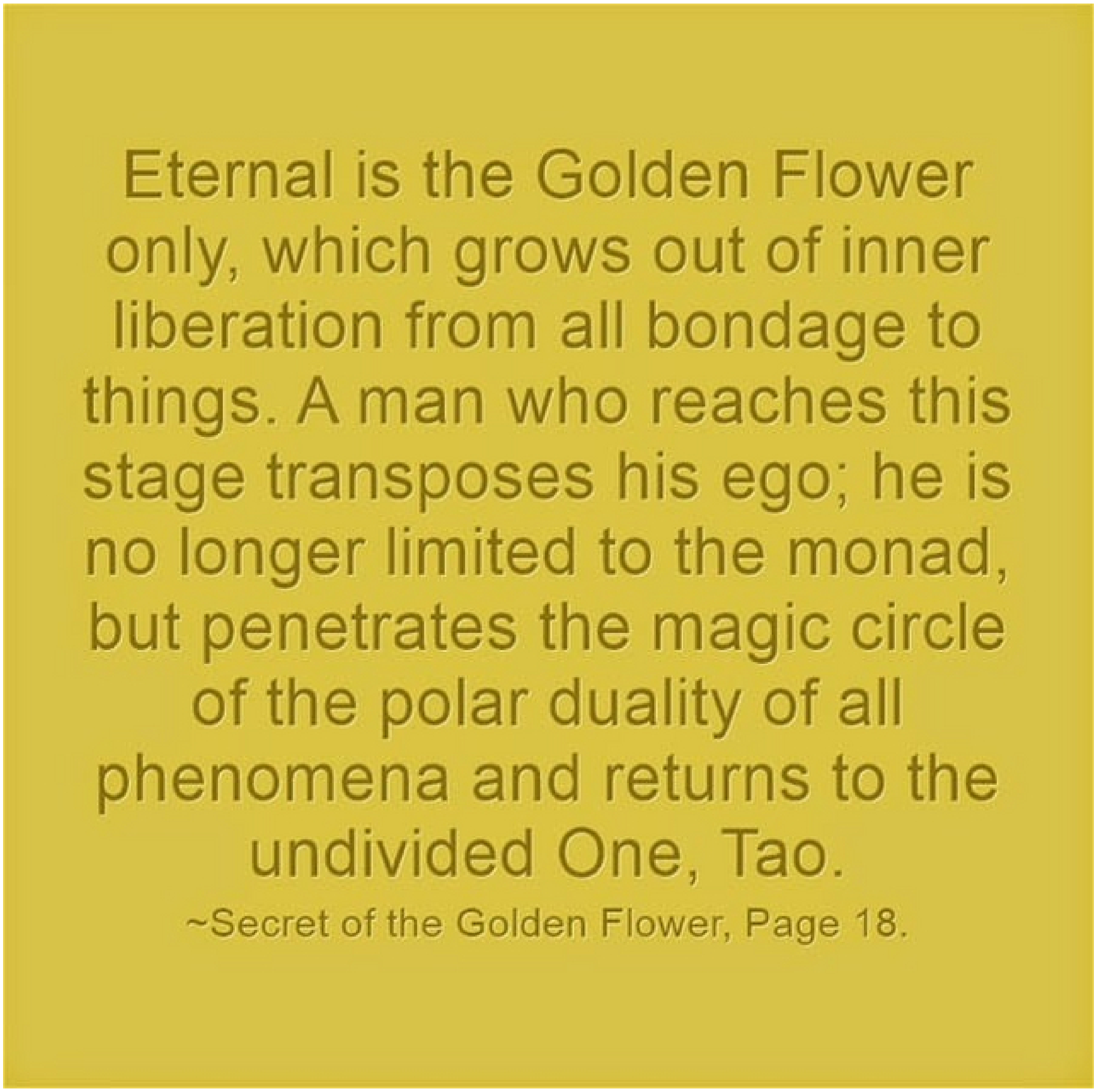
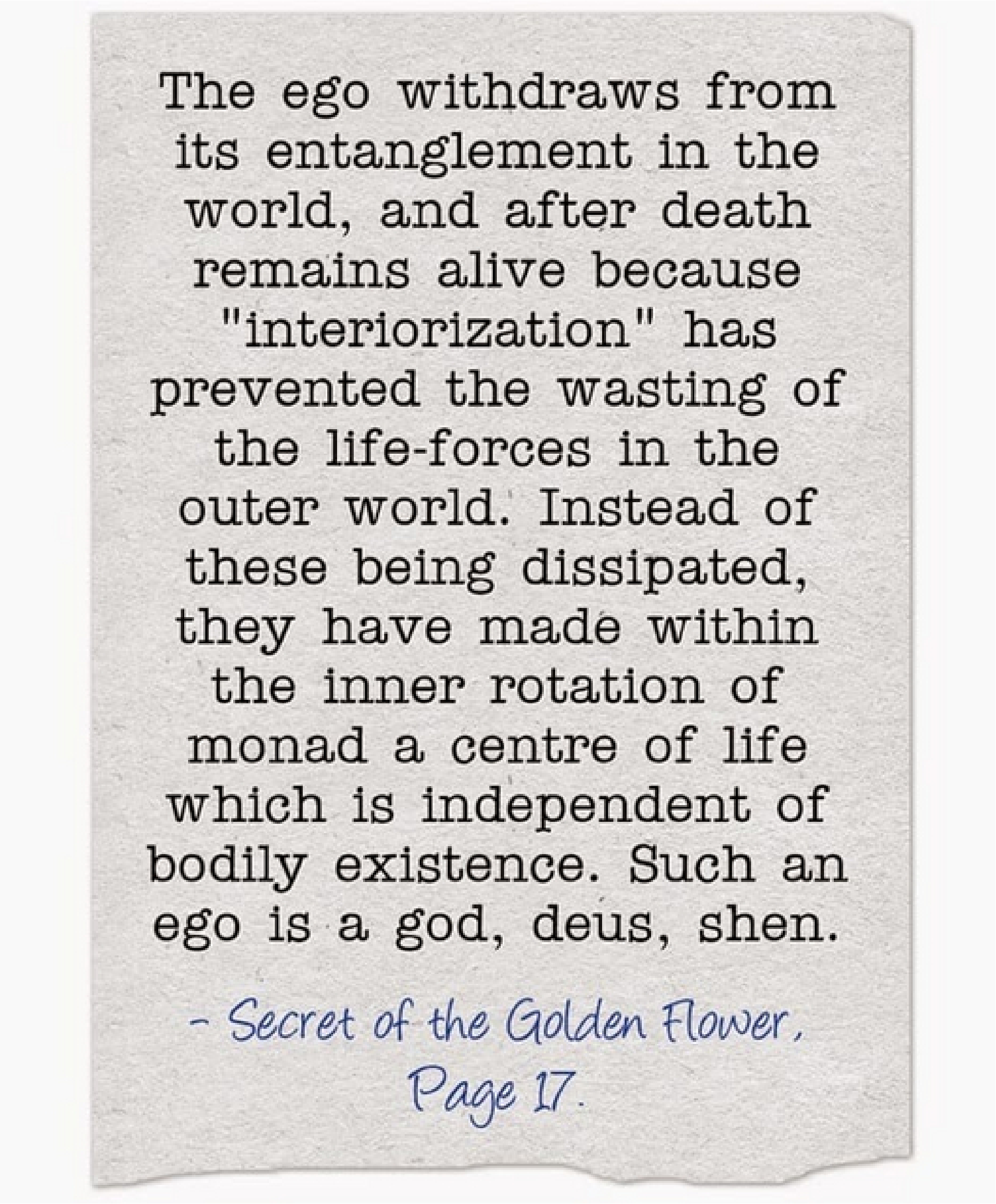


Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao.

~Secret of the Golden Flower, Page 18.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.



The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen.

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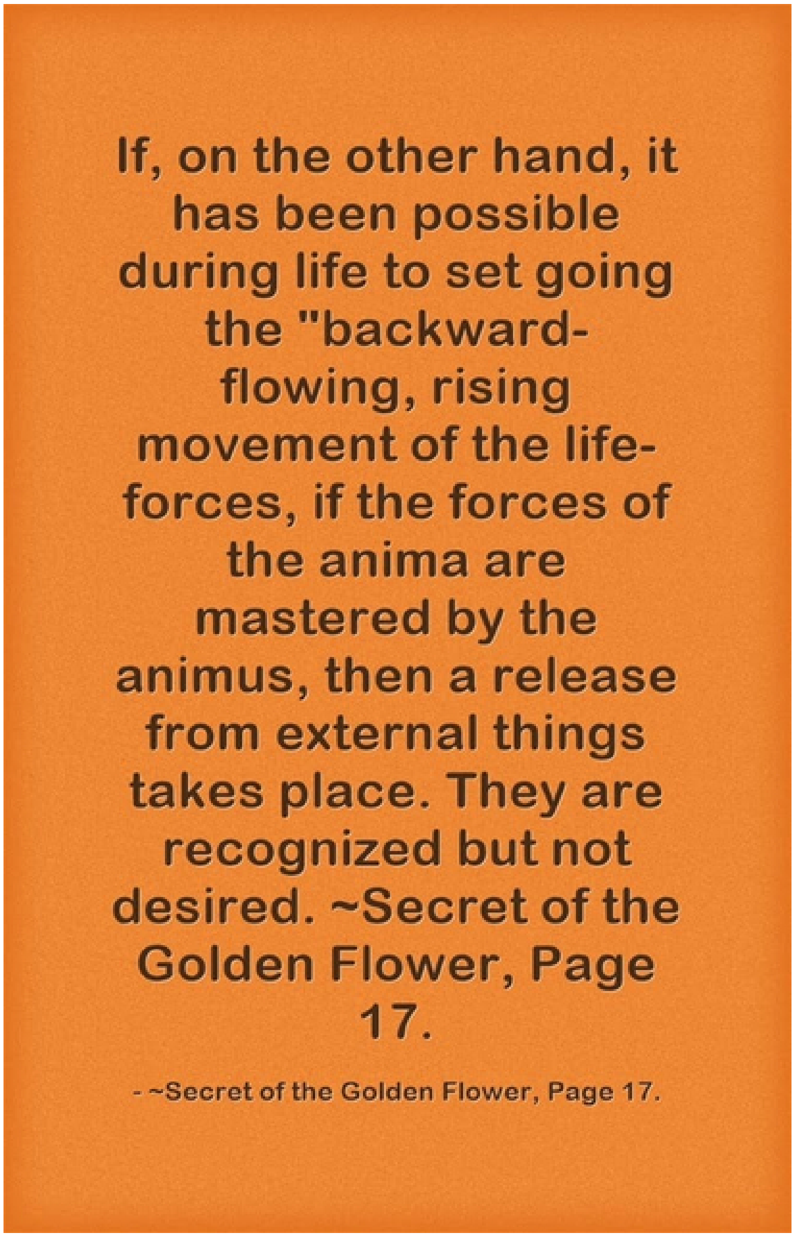

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. ~Secret of the Golden Flower, Page 17.

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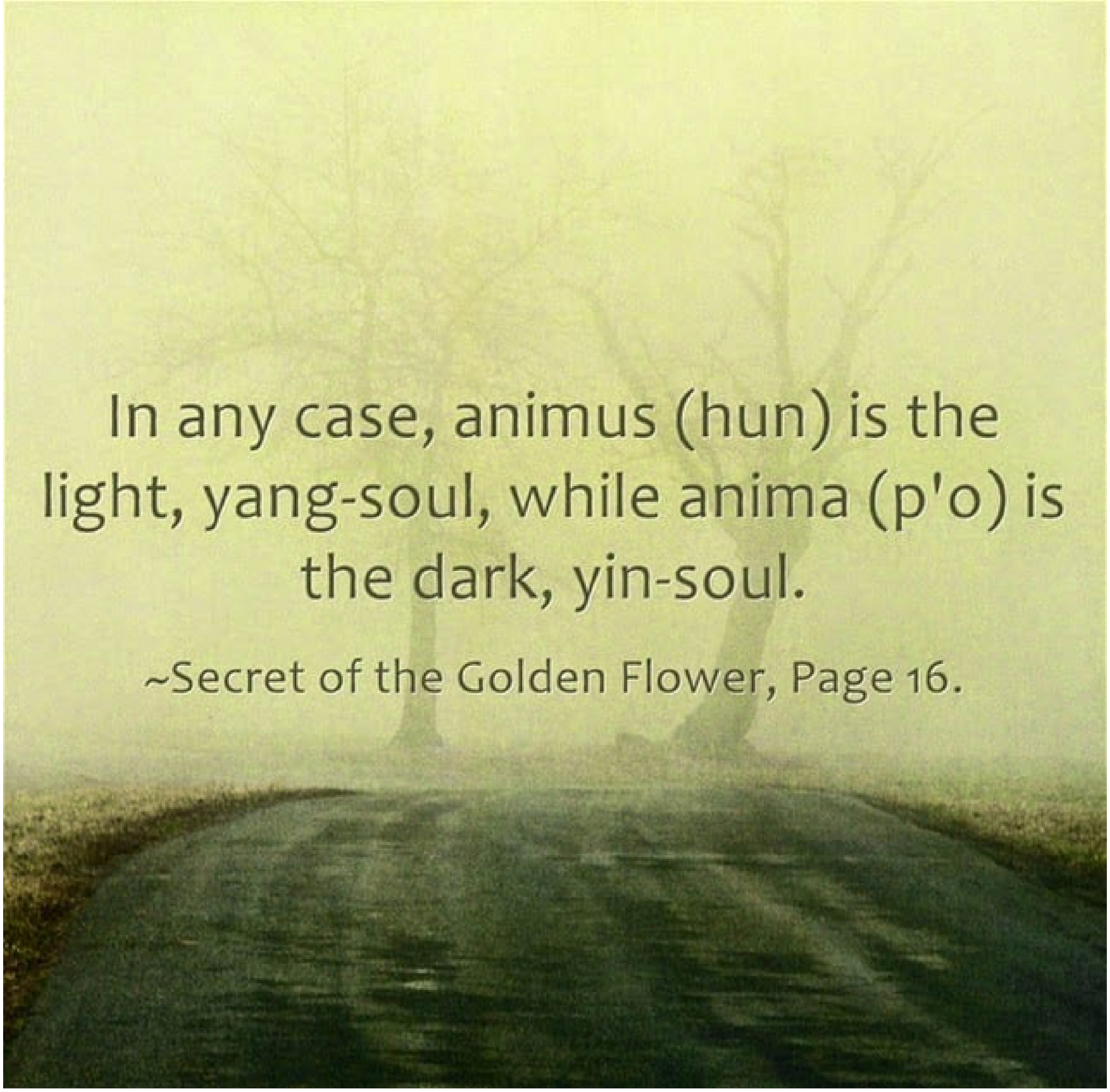

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.

~Secret of the Golden Flower, Page 16.

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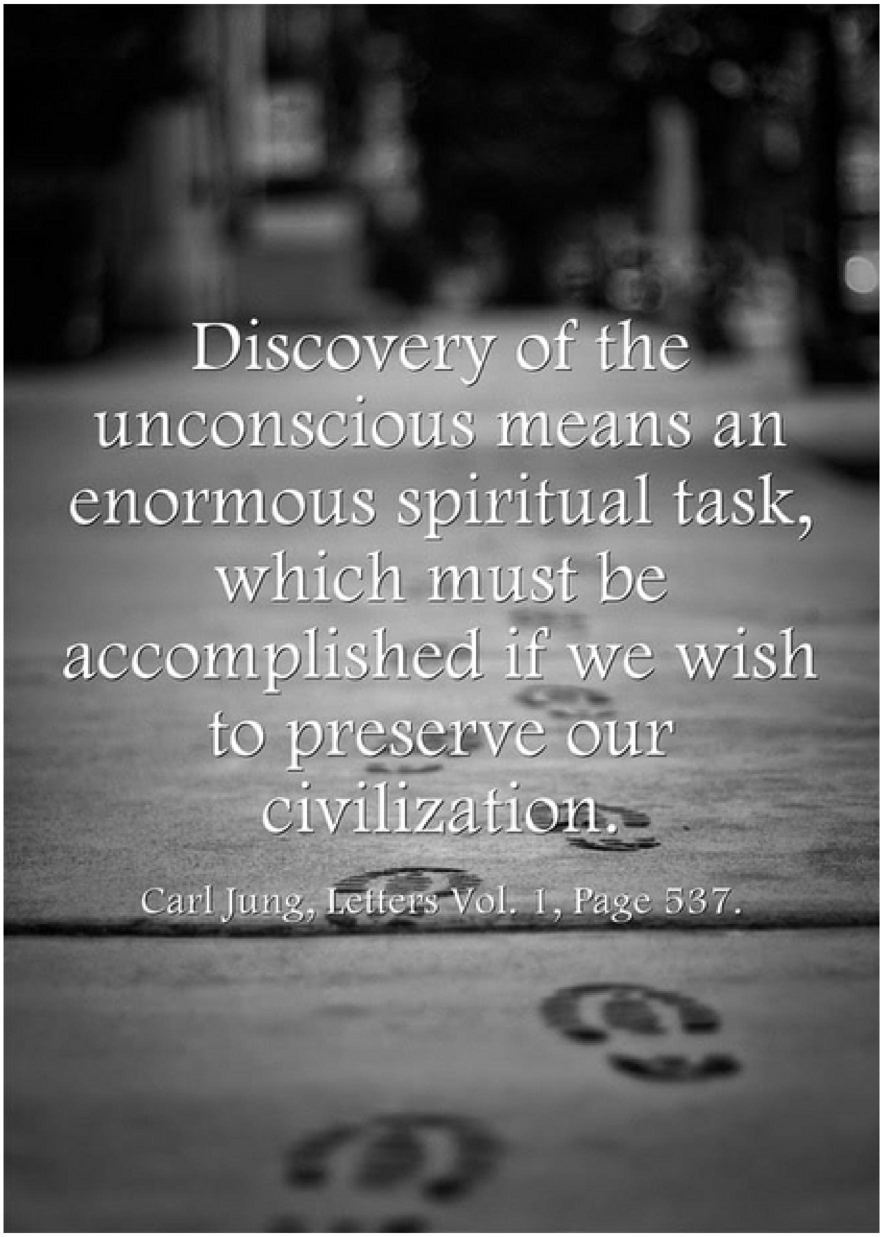
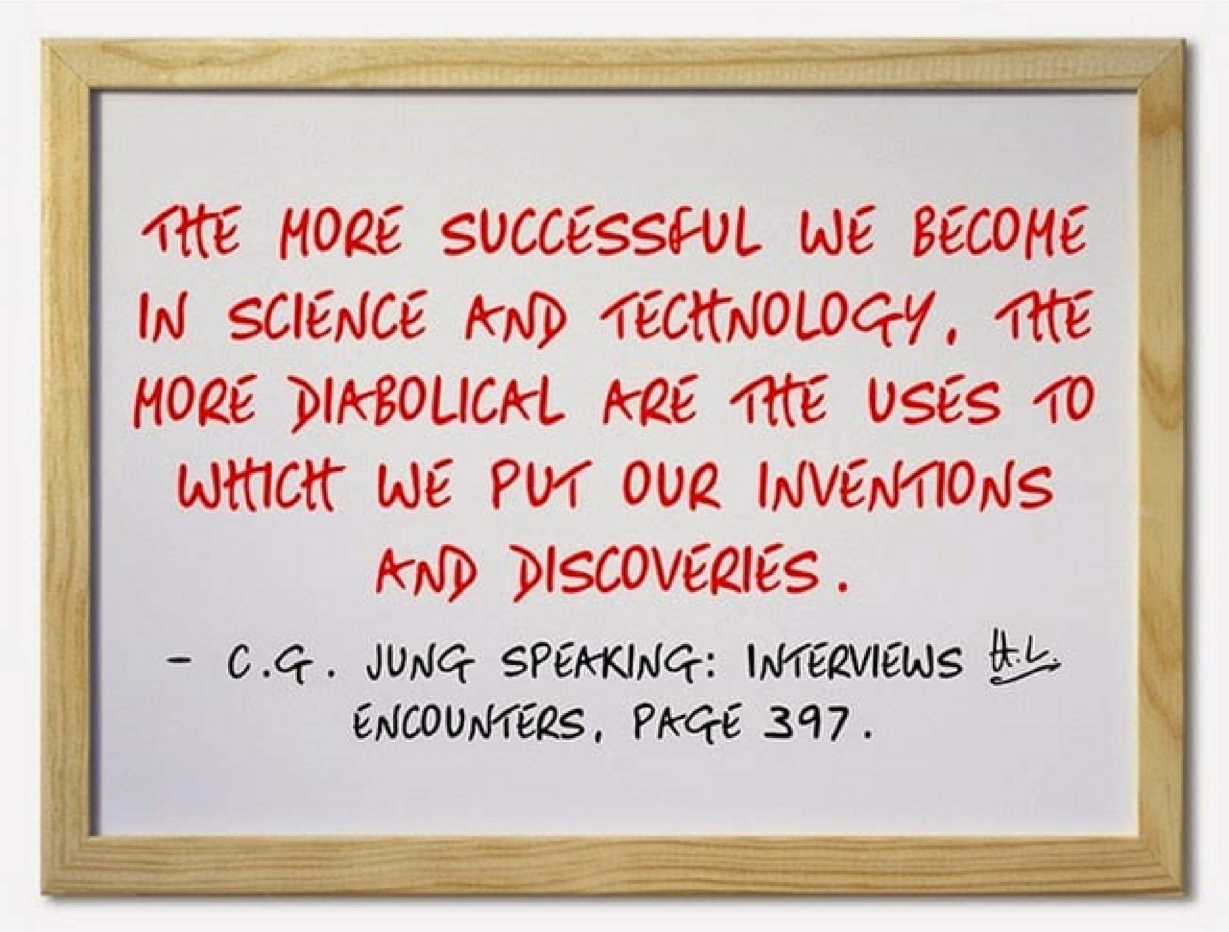


Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.



THE MORE SUCCESSFUL WE BECOME IN SCIENCE AND TECHNOLOGY, THE MORE DIABOLICAL ARE THE USES TO WHICH WE PUT OUR INVENTIONS AND DISCOVERIES.

– C.G. JUNG SPEAKING: INTERVIEWS & ENCOUNTERS, PAGE 397.

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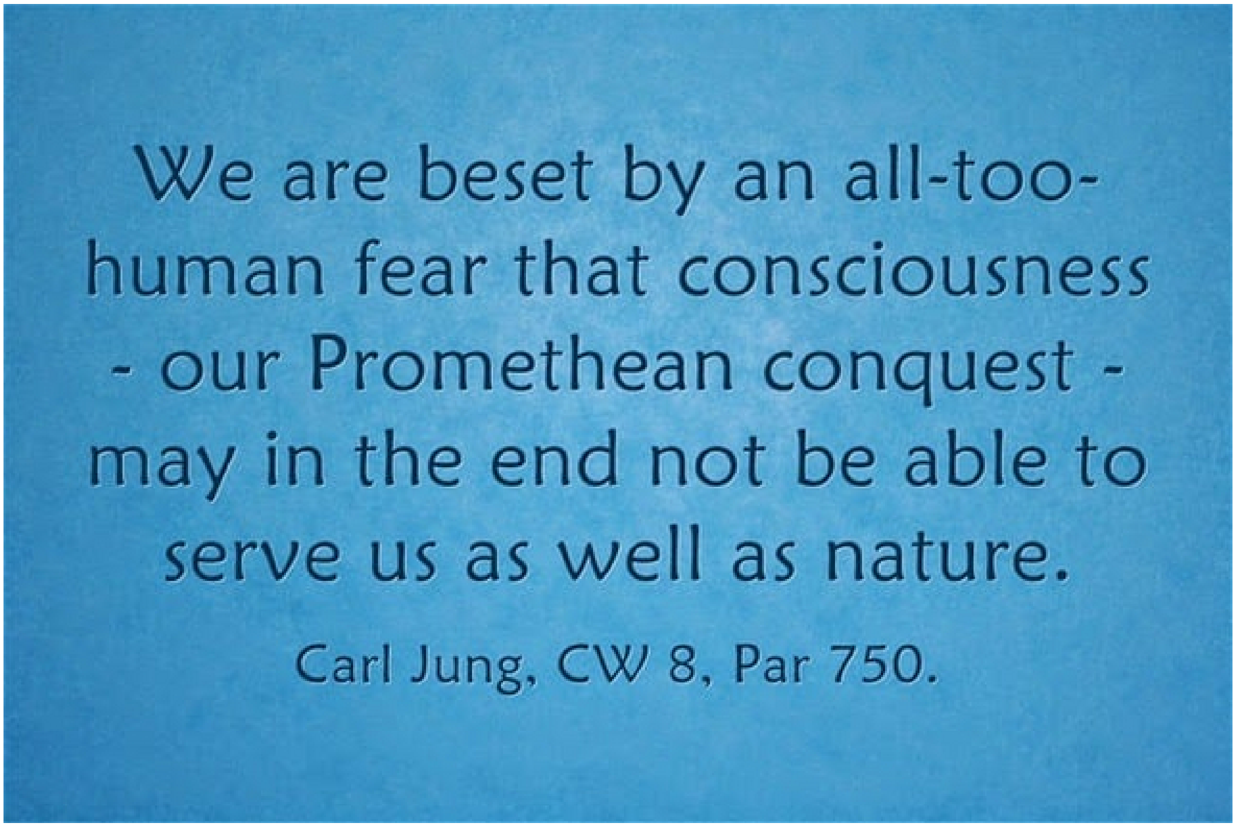

We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature.

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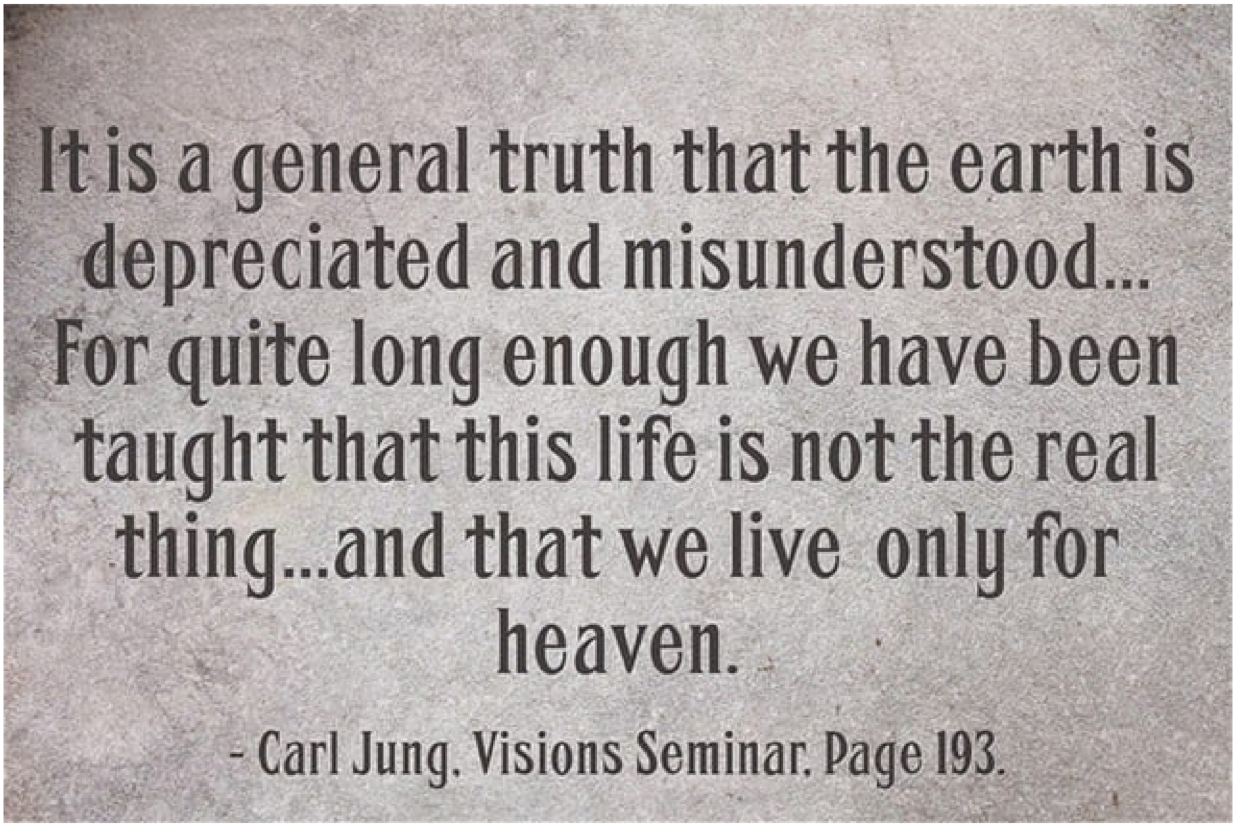

It is a general truth that the earth is depreciated and misunderstood... For quite long enough we have been taught that this life is not the real thing...and that we live only for heaven.

- Carl Jung, Visions Seminar, Page 193.

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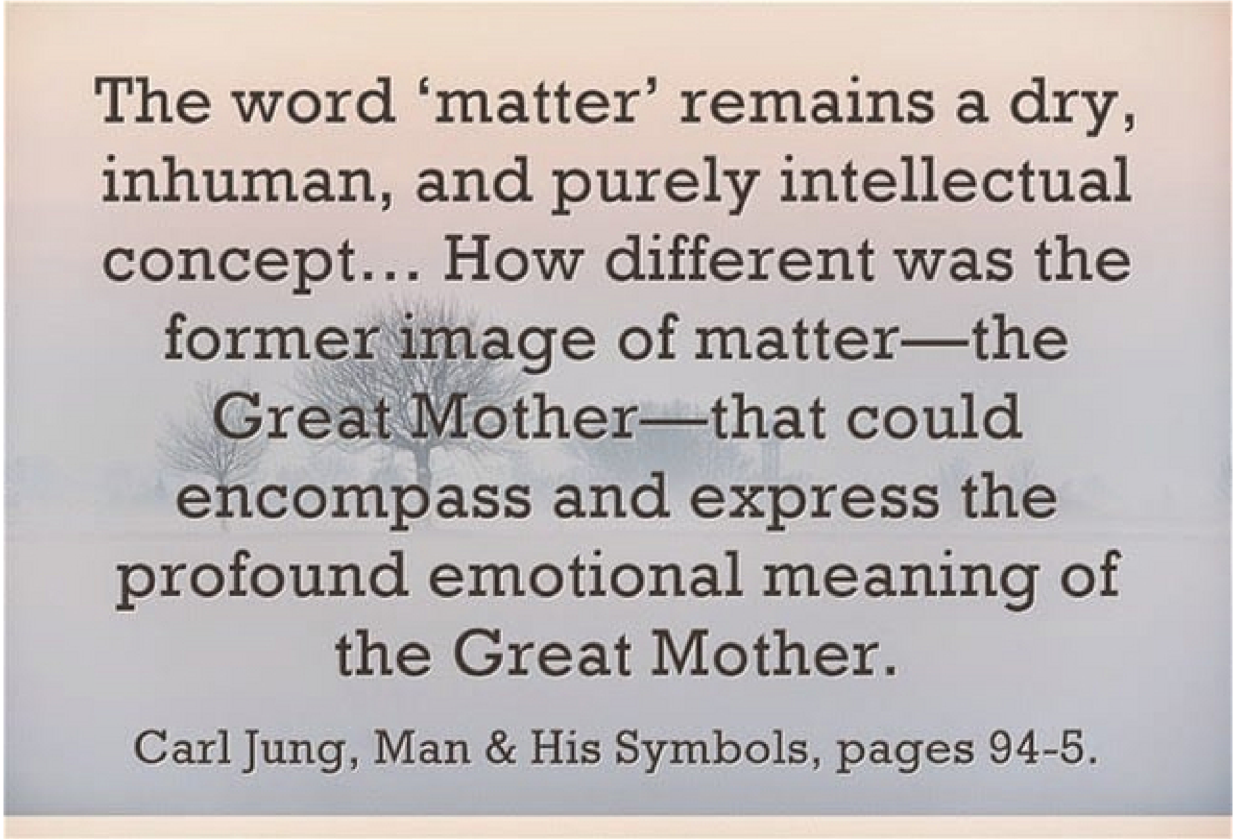

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Carl Jung, Man & His Symbols, pages 94-5.

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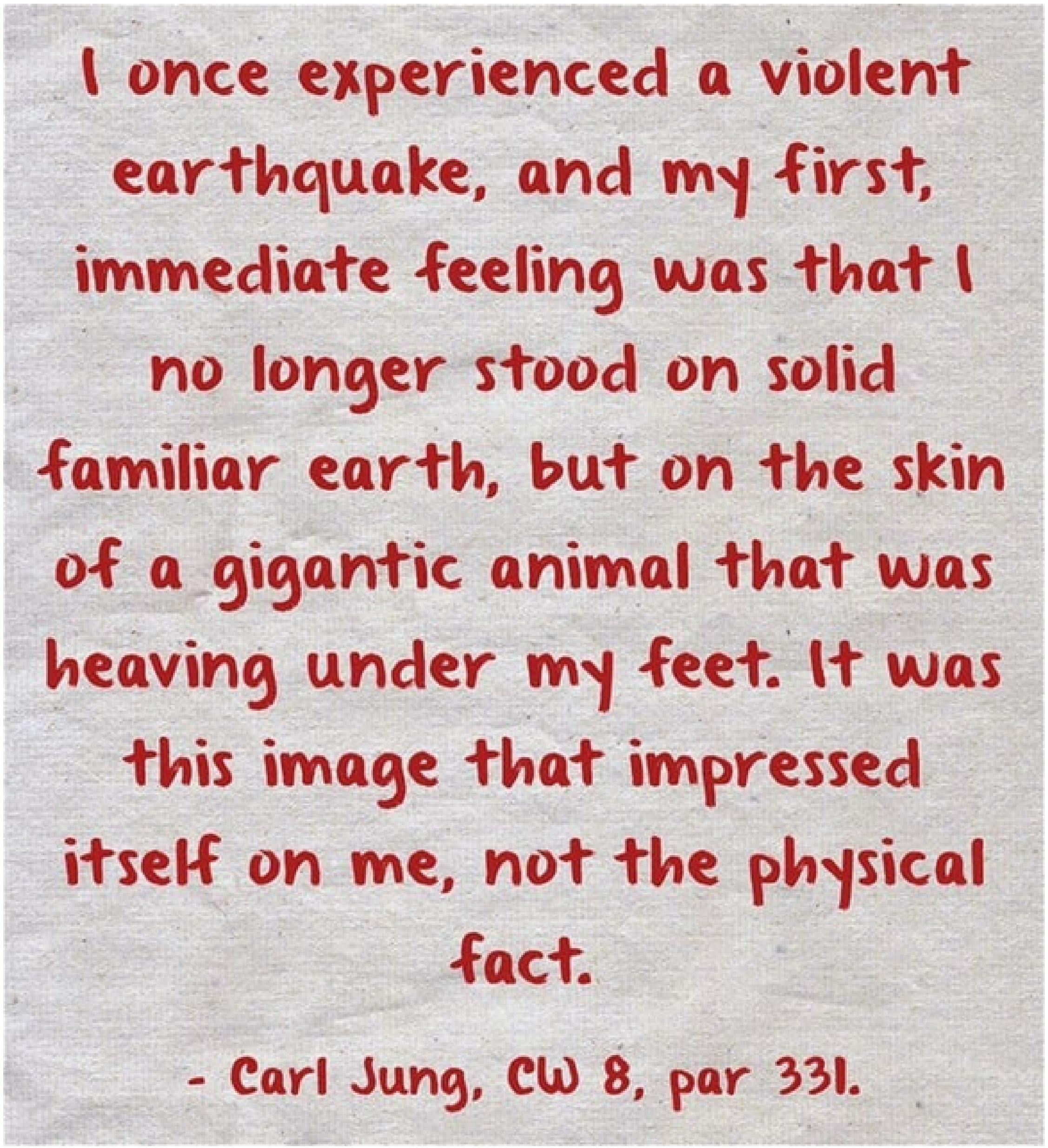

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact.

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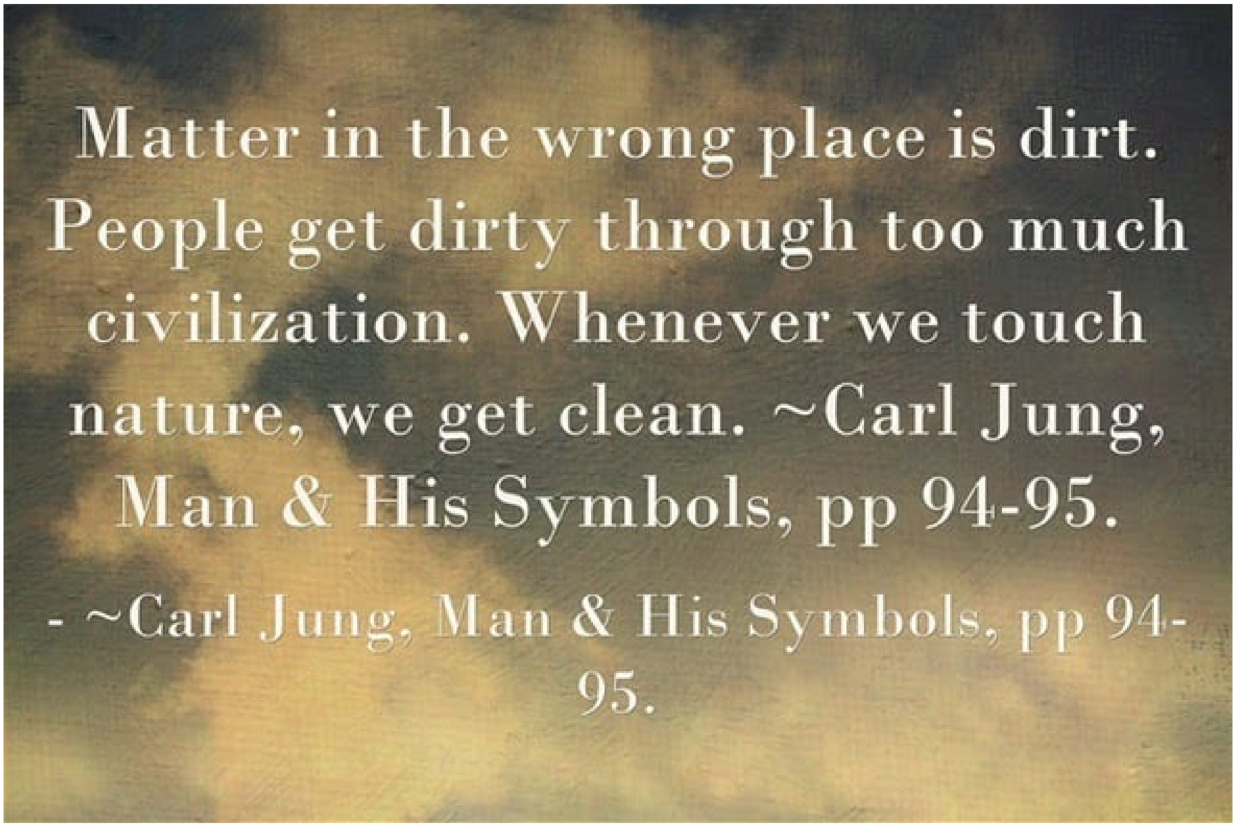

Matter in the wrong place is dirt. People get dirty through too much civilization. Whenever we touch nature, we get clean. ~Carl Jung, Man & His Symbols, pp 94-95.

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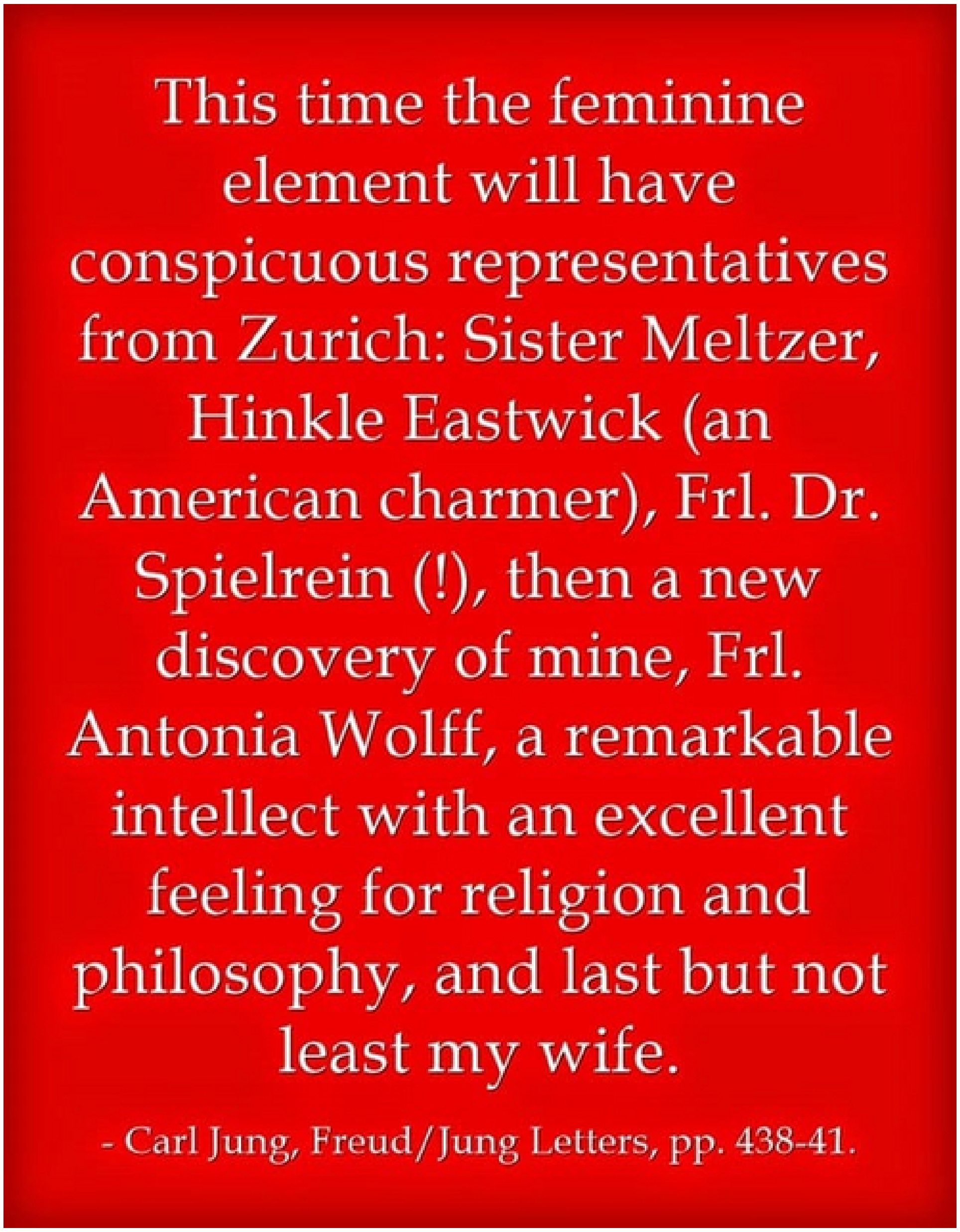

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife.

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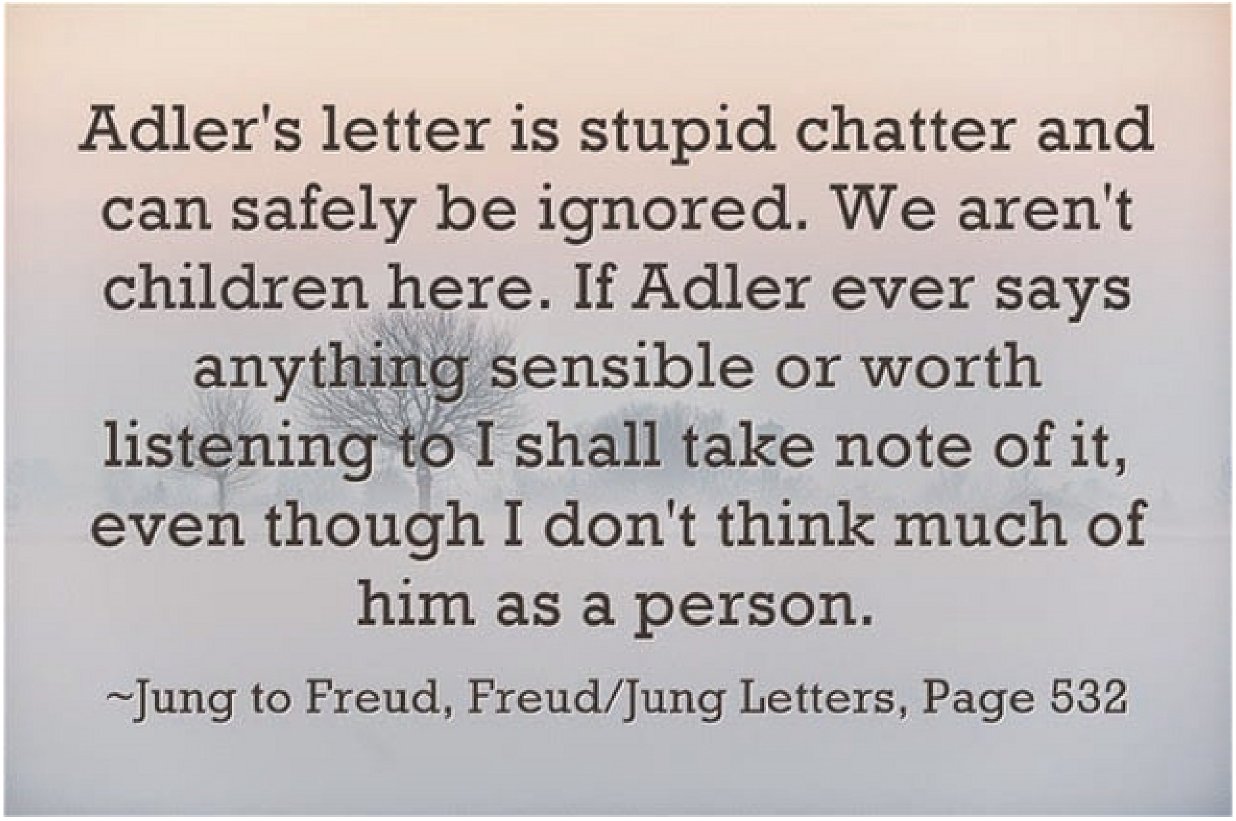

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person.

~Jung to Freud, Freud/Jung Letters, Page 532

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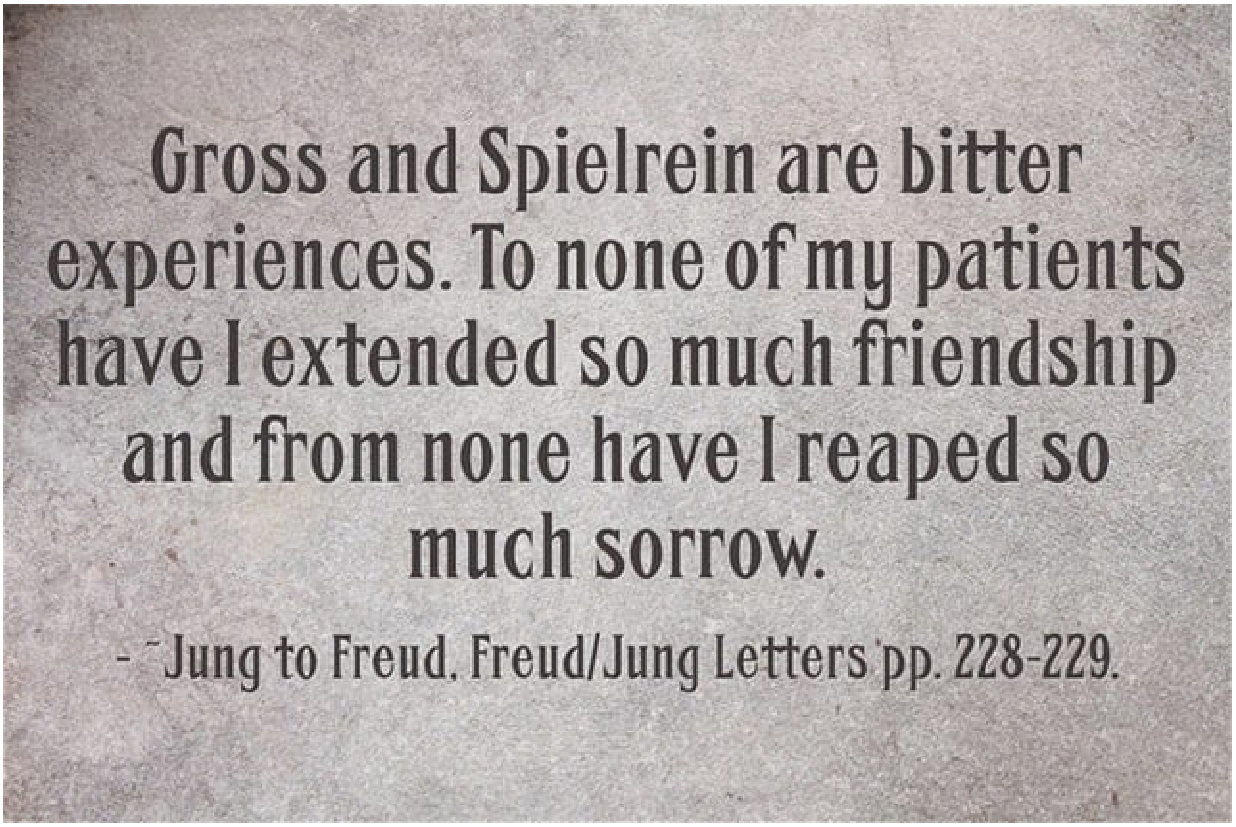

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow.

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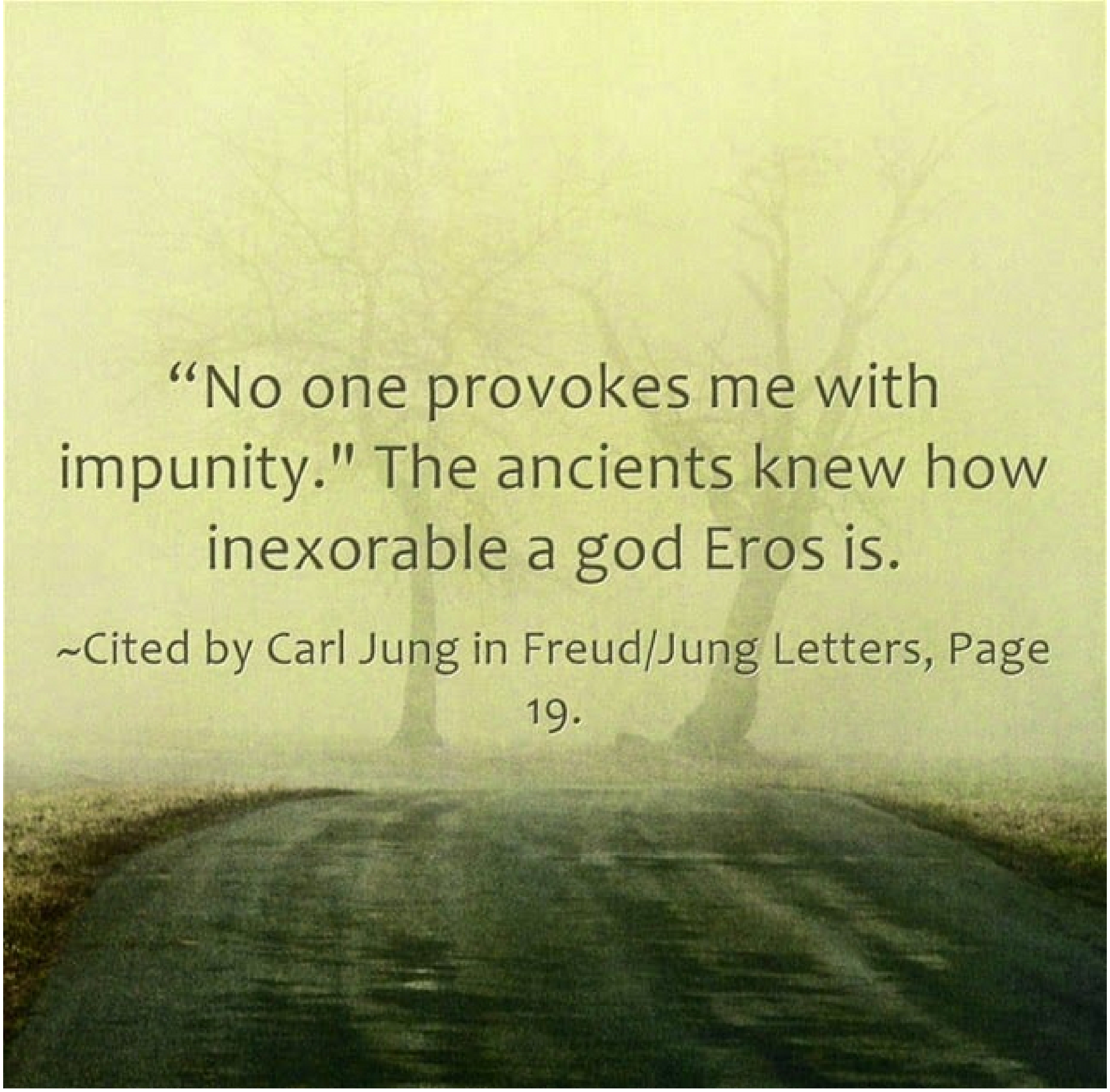
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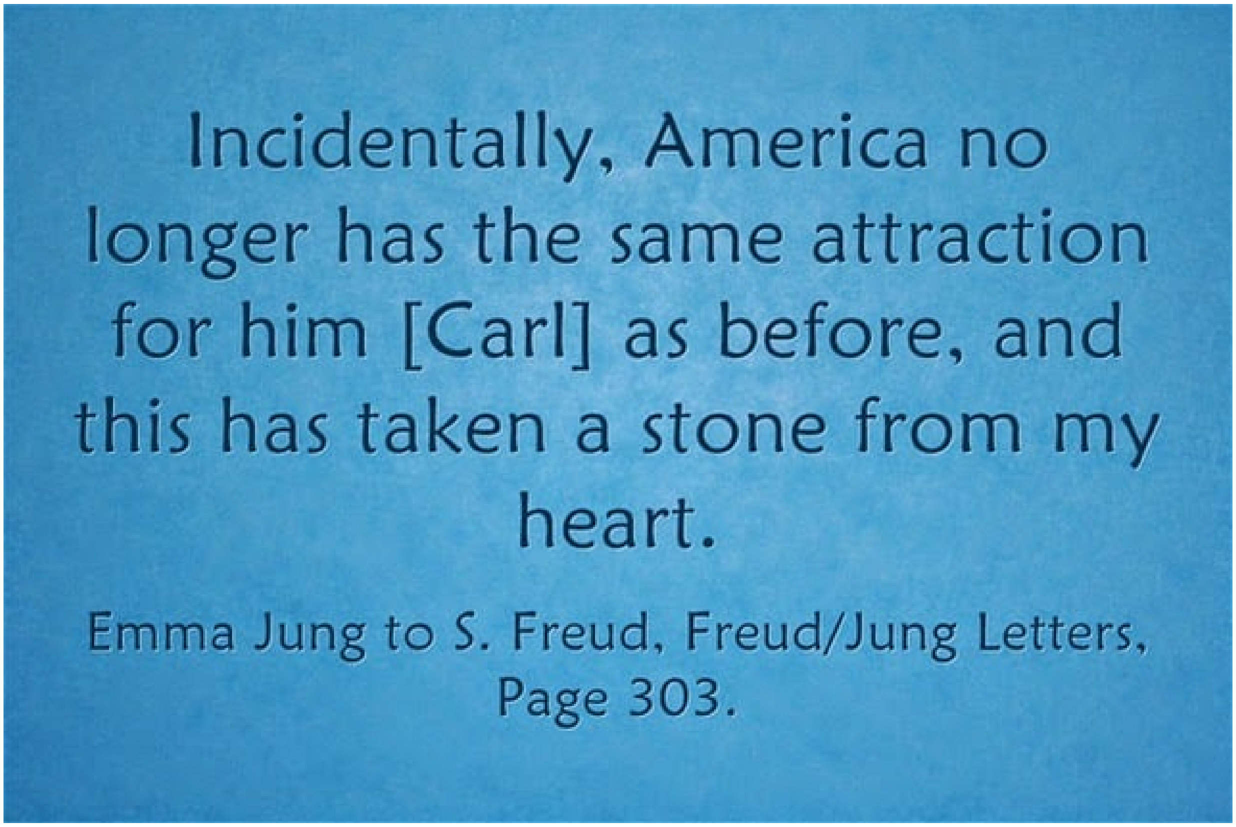

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart.

Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

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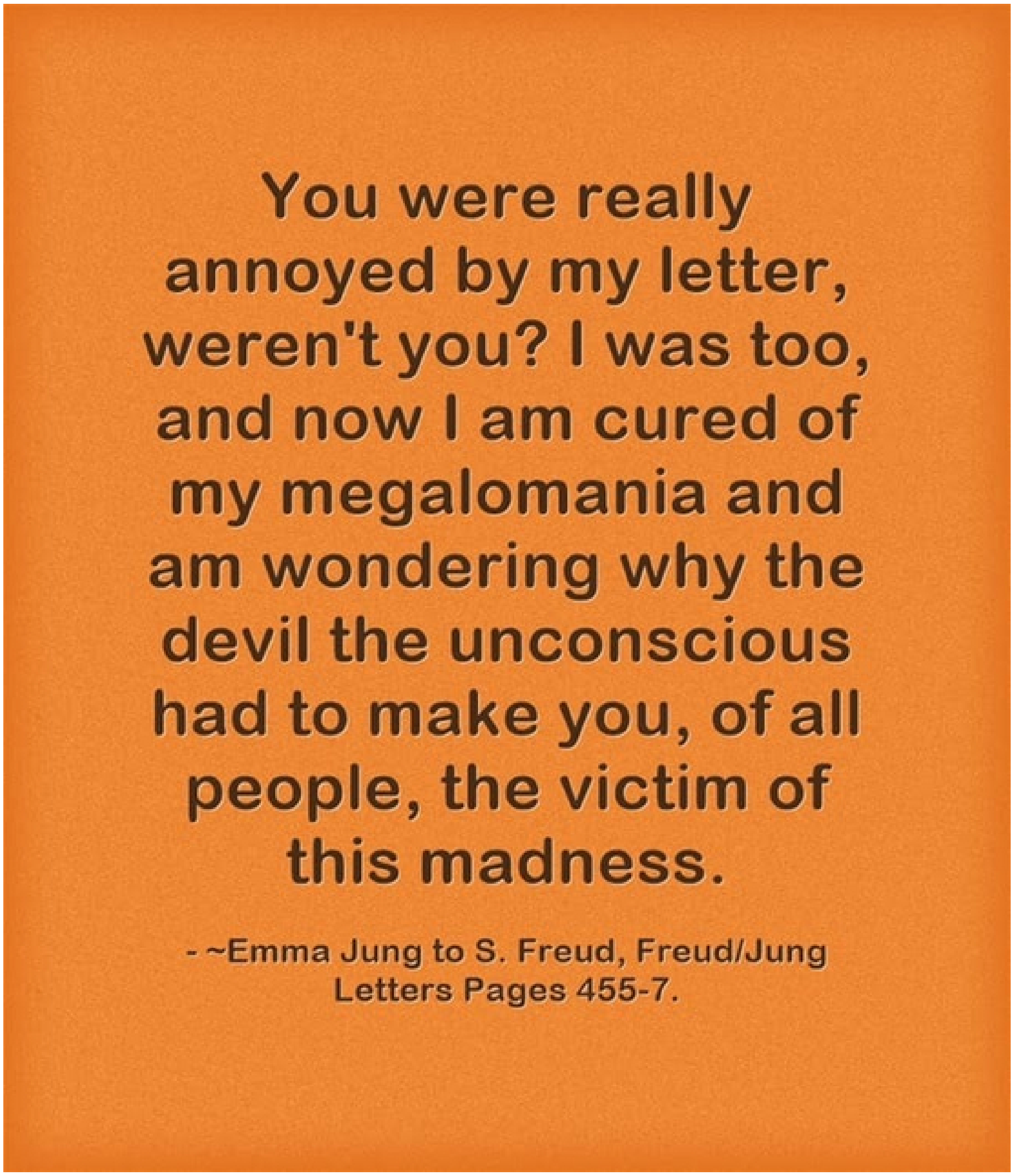

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness.

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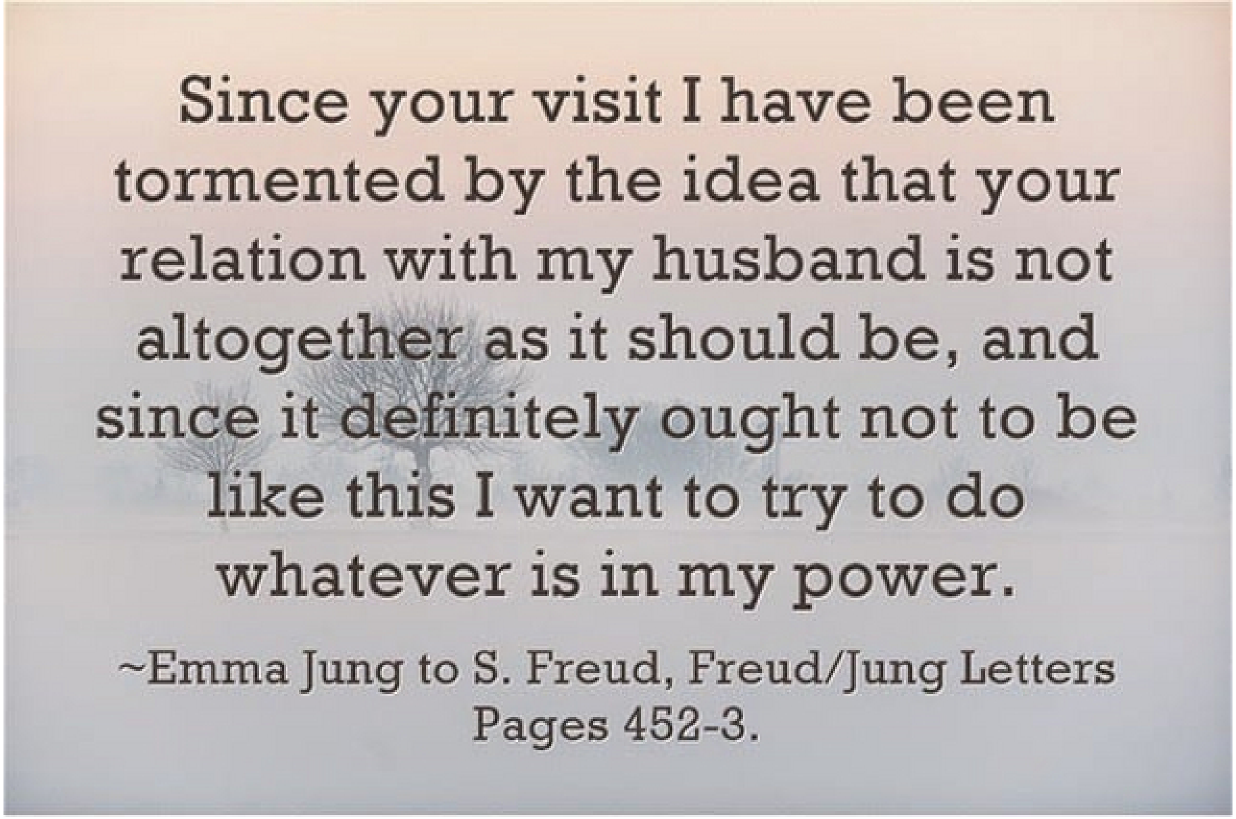

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power.

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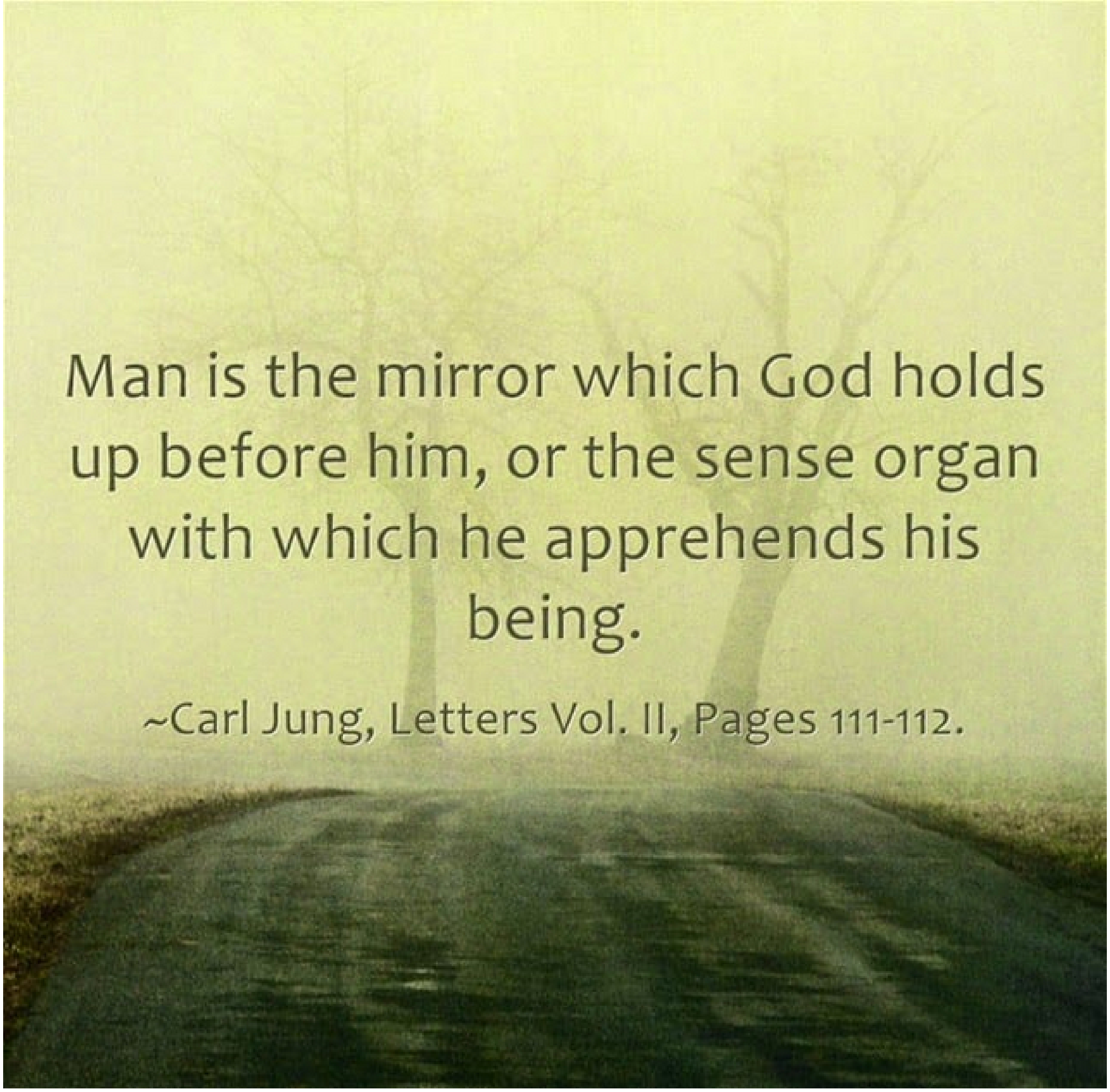
Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being.
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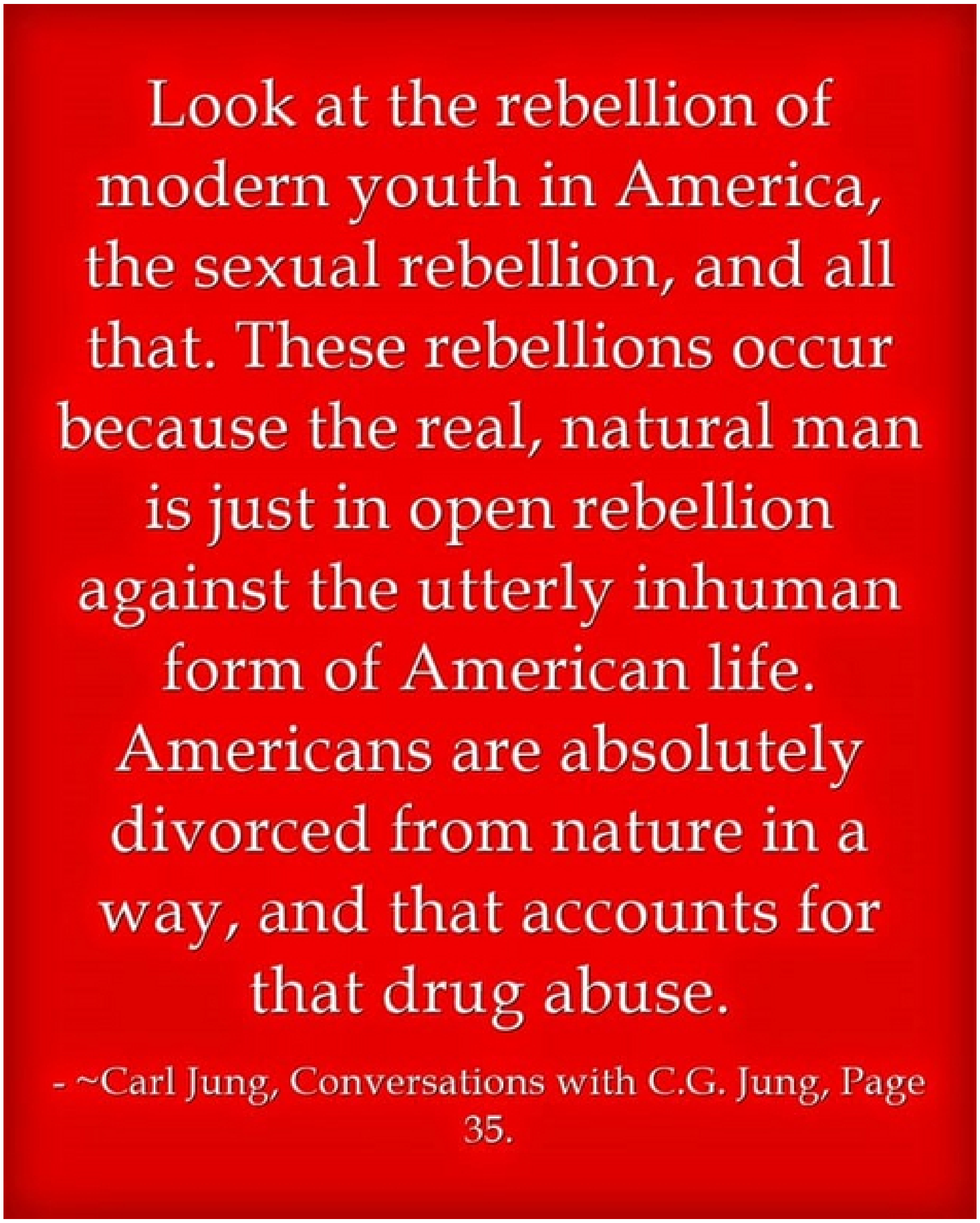

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.

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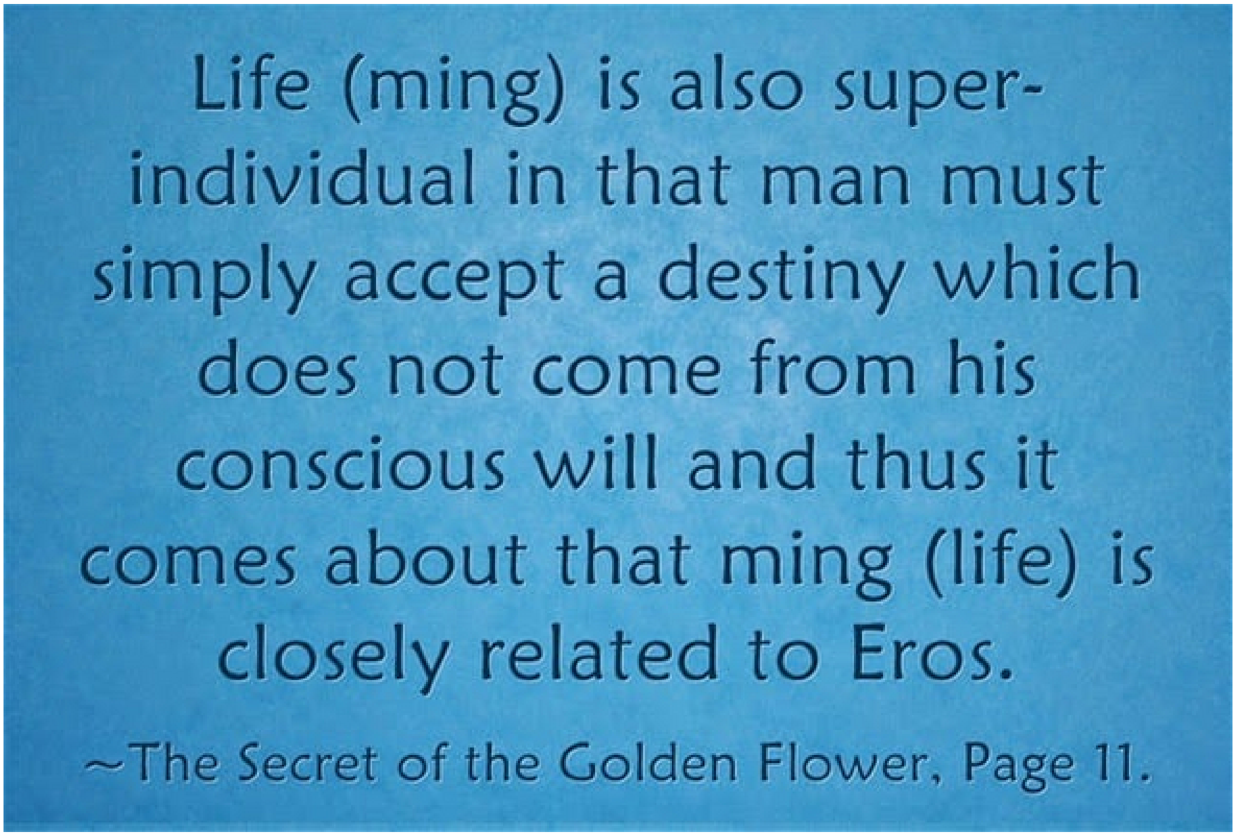
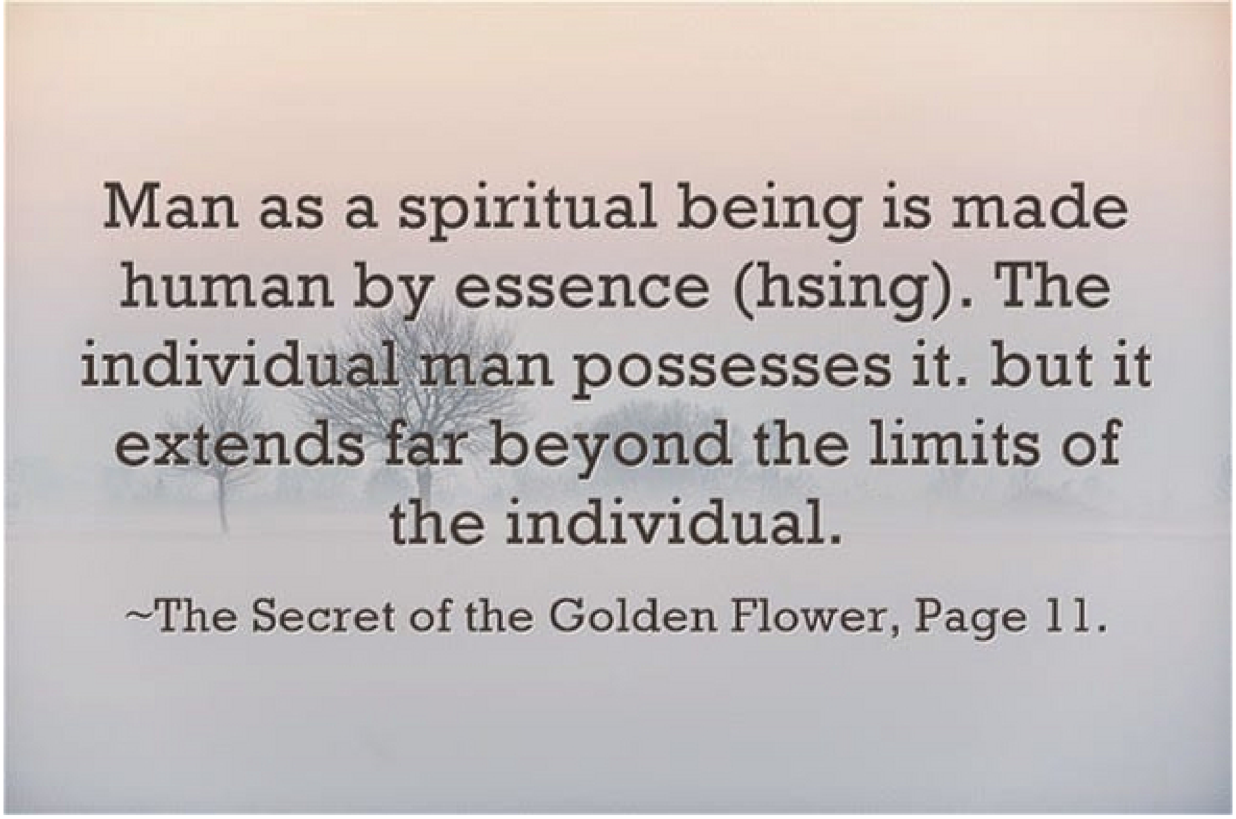


Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros.

~The Secret of the Golden Flower, Page 11.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.



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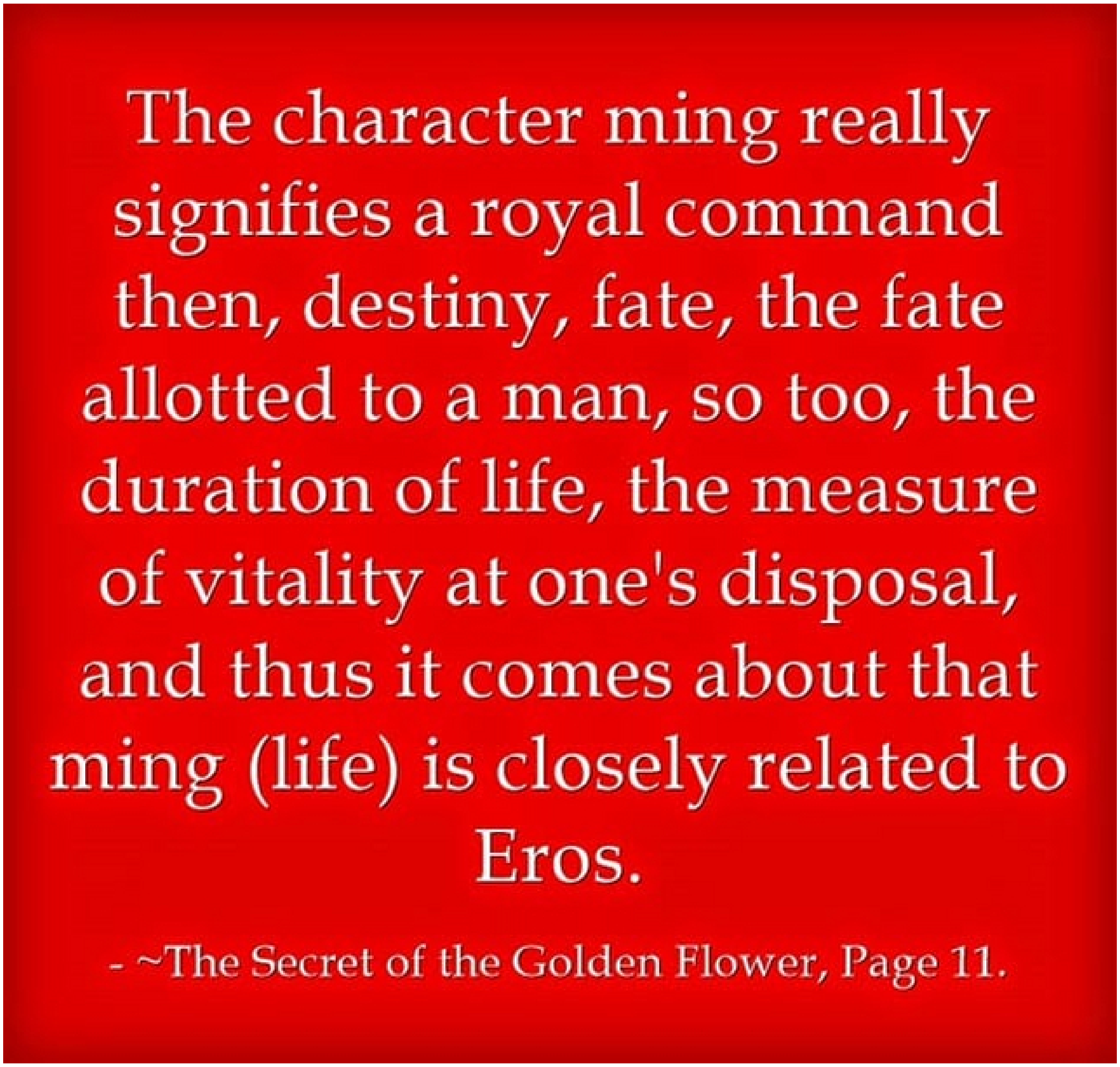

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.

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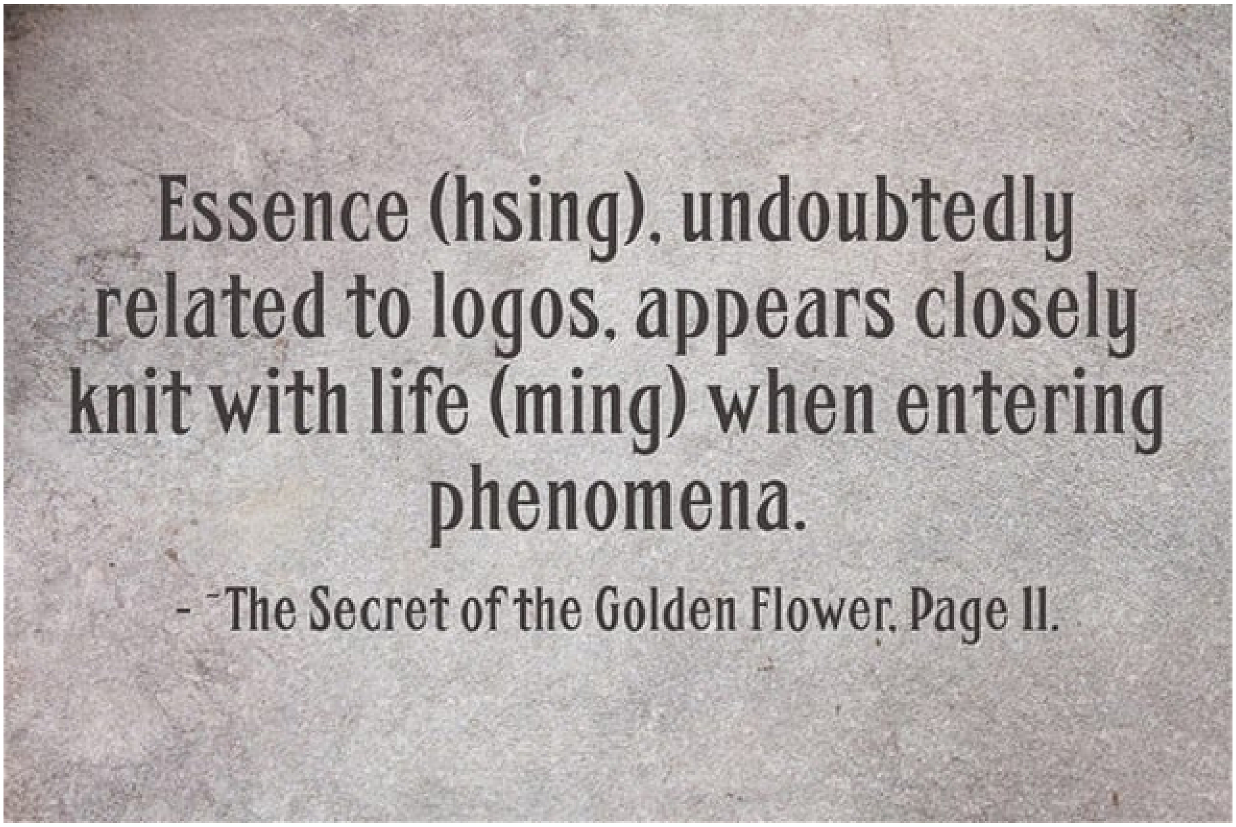

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

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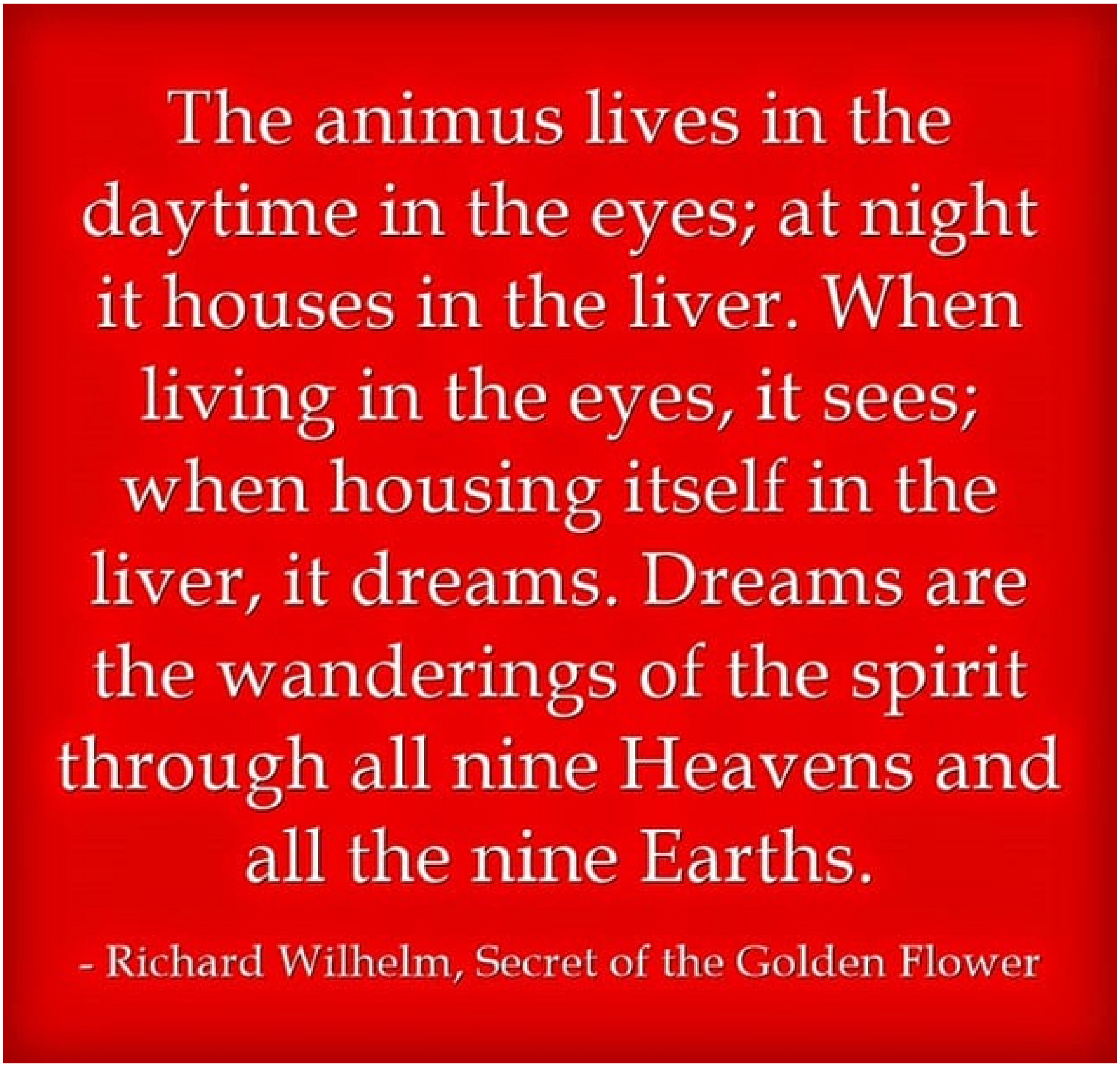

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths.

- Richard Wilhelm, Secret of the Golden Flower

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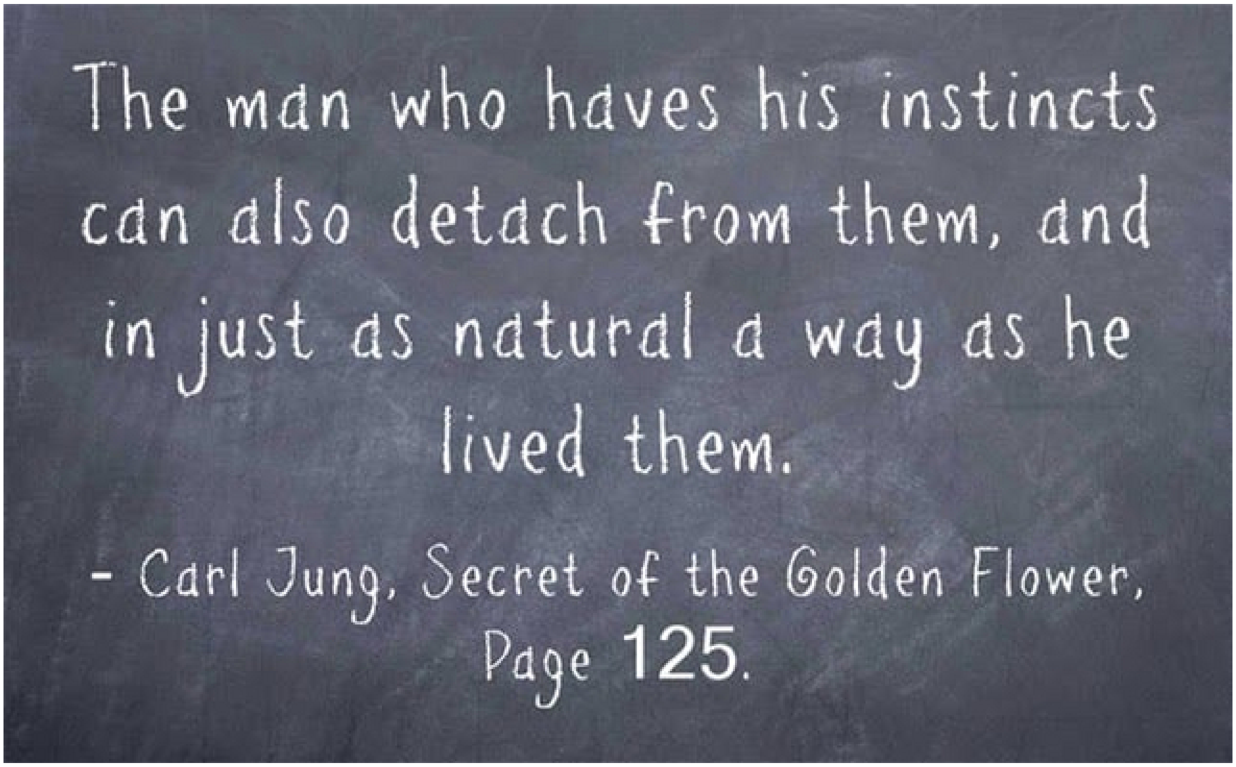

The man who haves his instincts can also detach from them, and in just as natural a way as he lived them.

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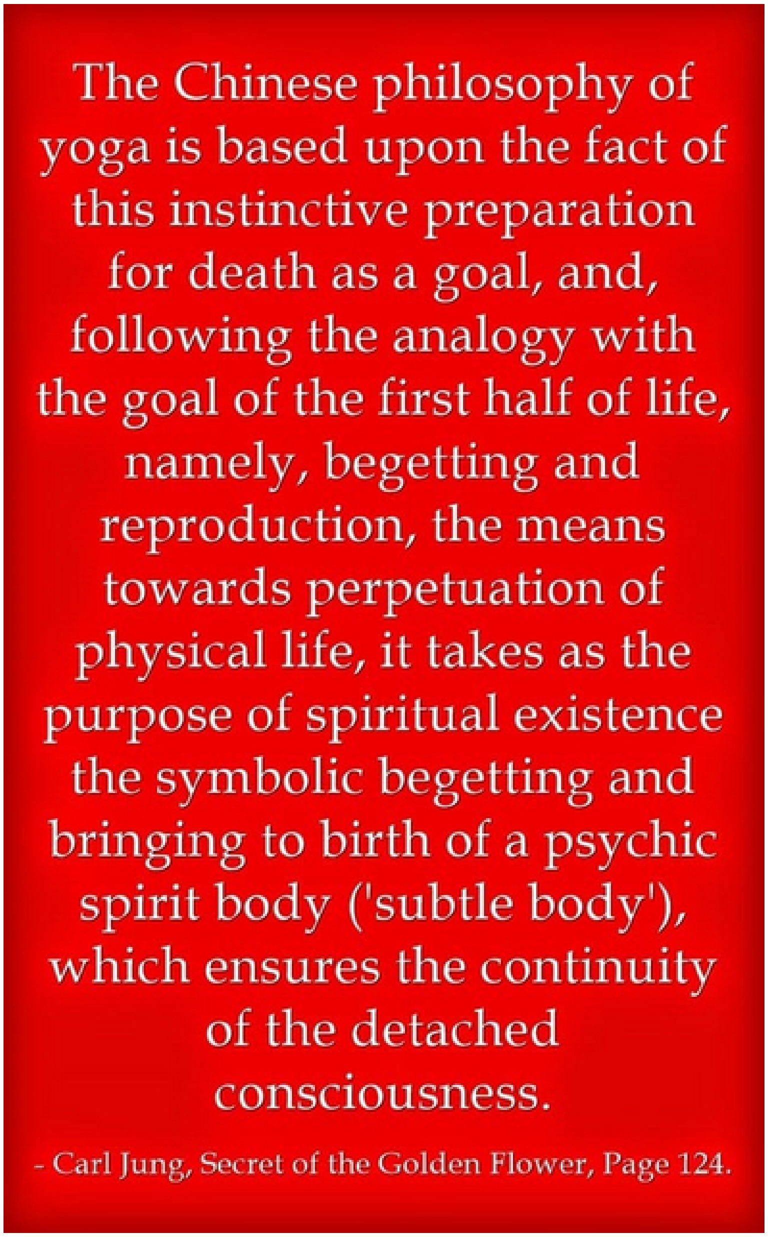

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness.

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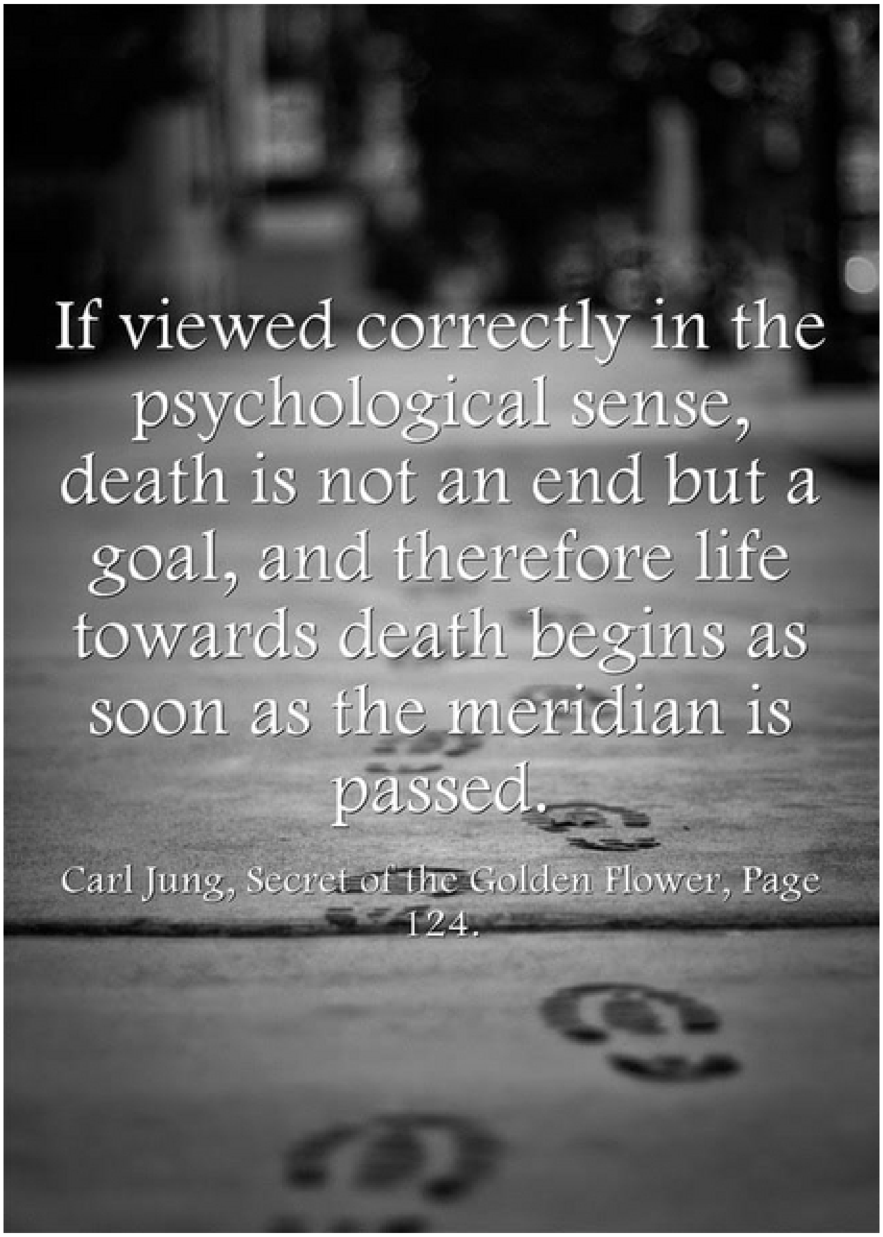
If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed.
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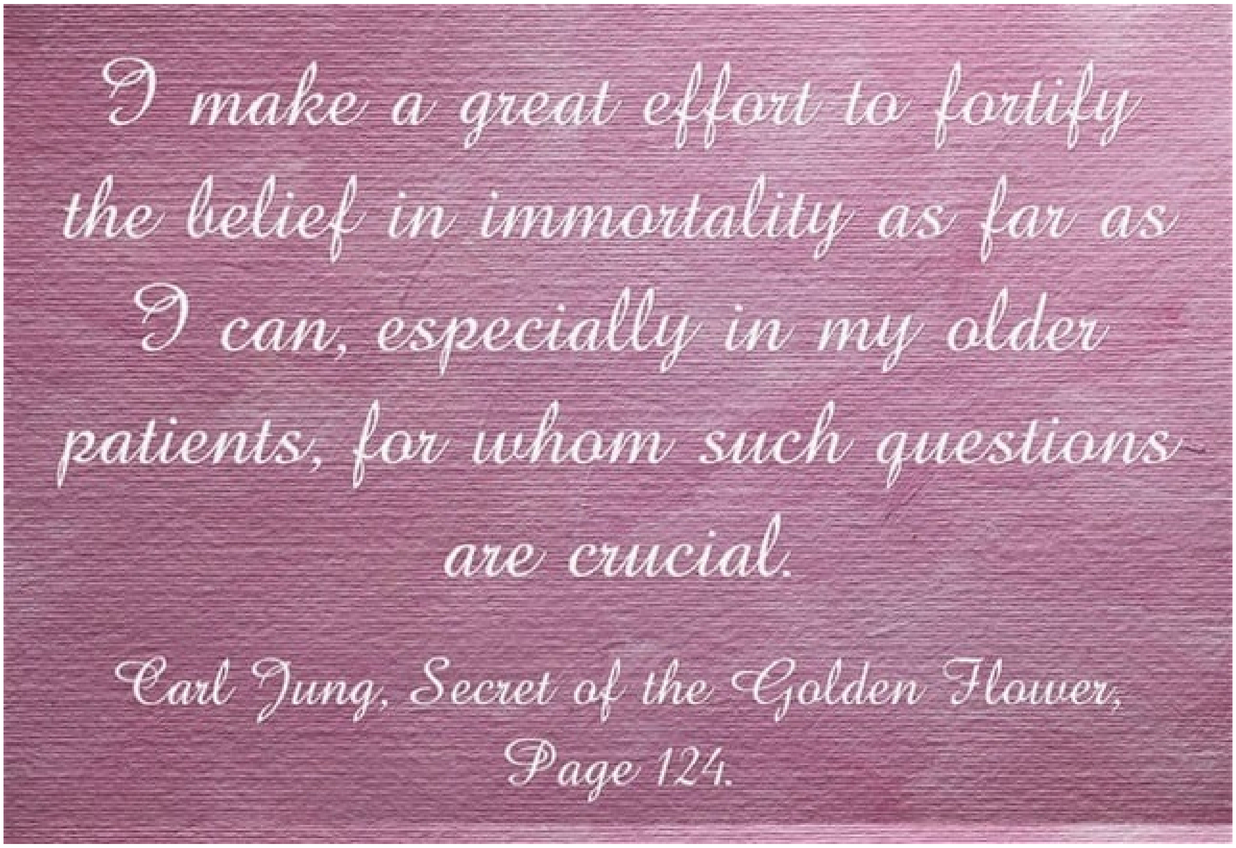

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial.

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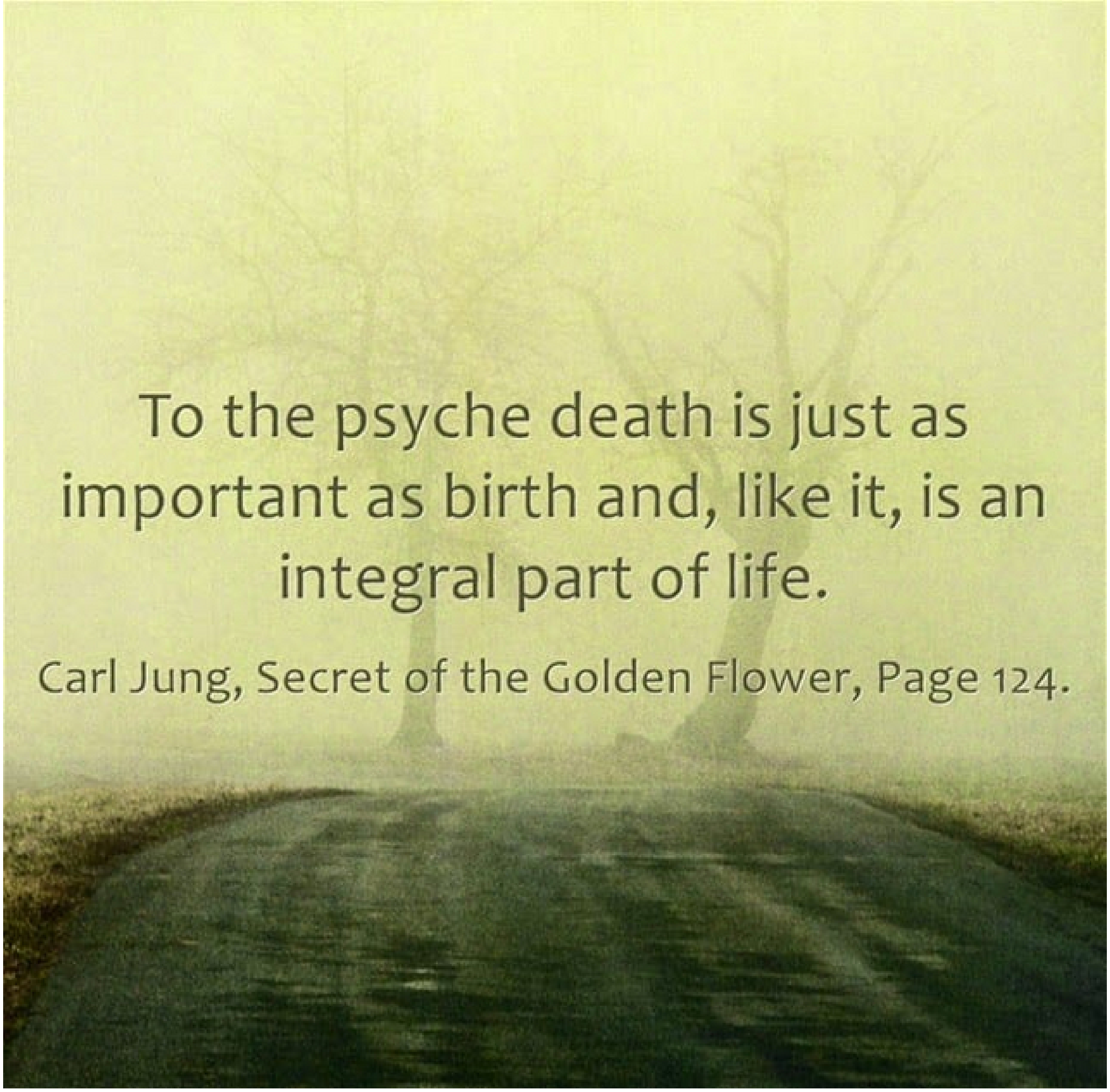
To the psyche death is just as important as birth and, like it, is an integral part of life.
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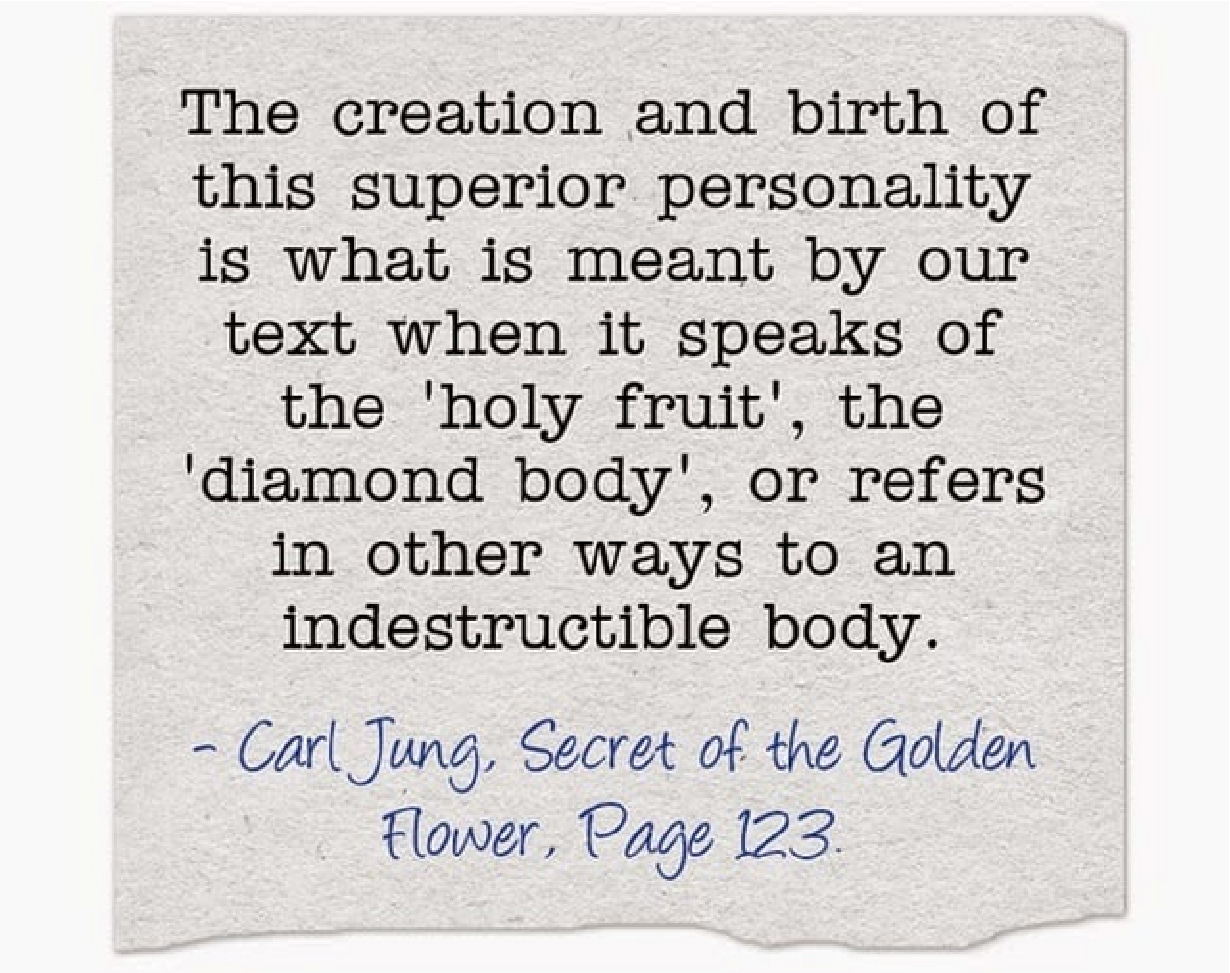

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body.

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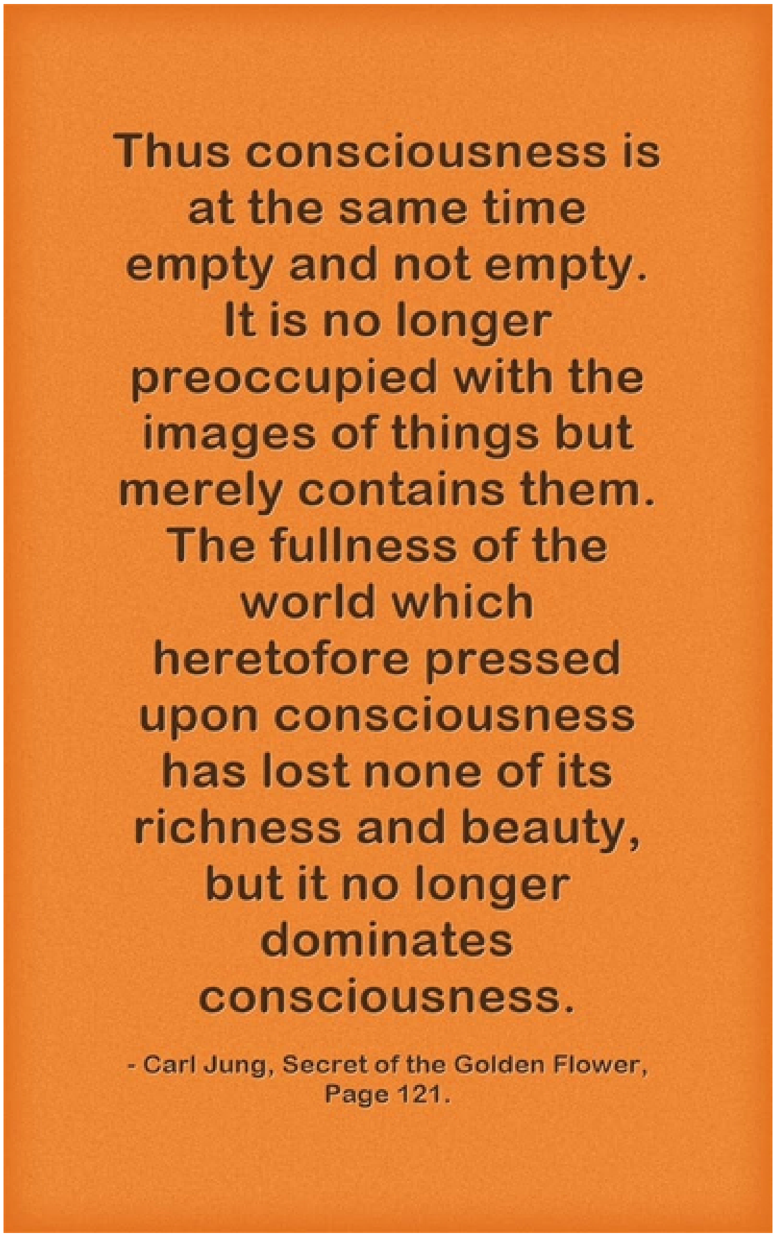

Thus consciousness is
at the same time
empty and not empty.
It is no longer
preoccupied with the
images of things but
merely contains them.
The fullness of the
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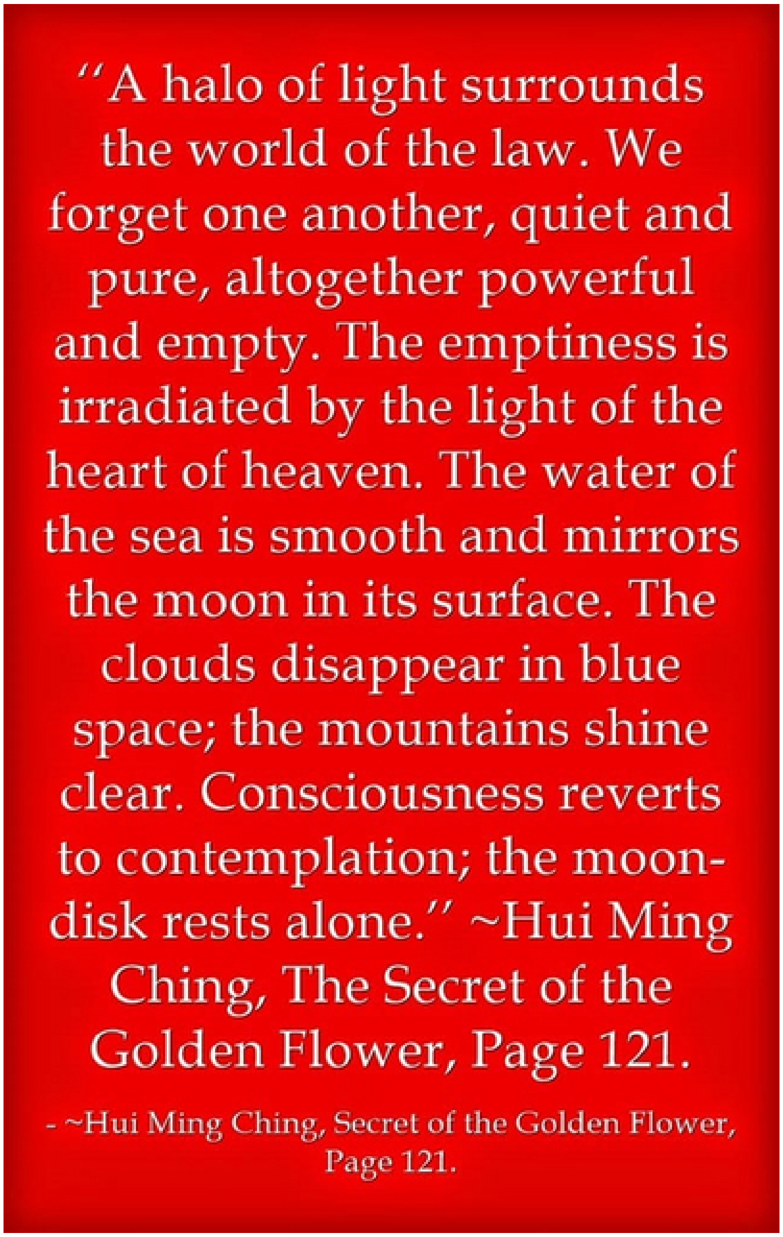

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.’’ ~Hui Ming Ching, The Secret of the Golden Flower, Page 121.

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The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements.

~Carl Jung, The Secret of the Golden Flower, Page 121

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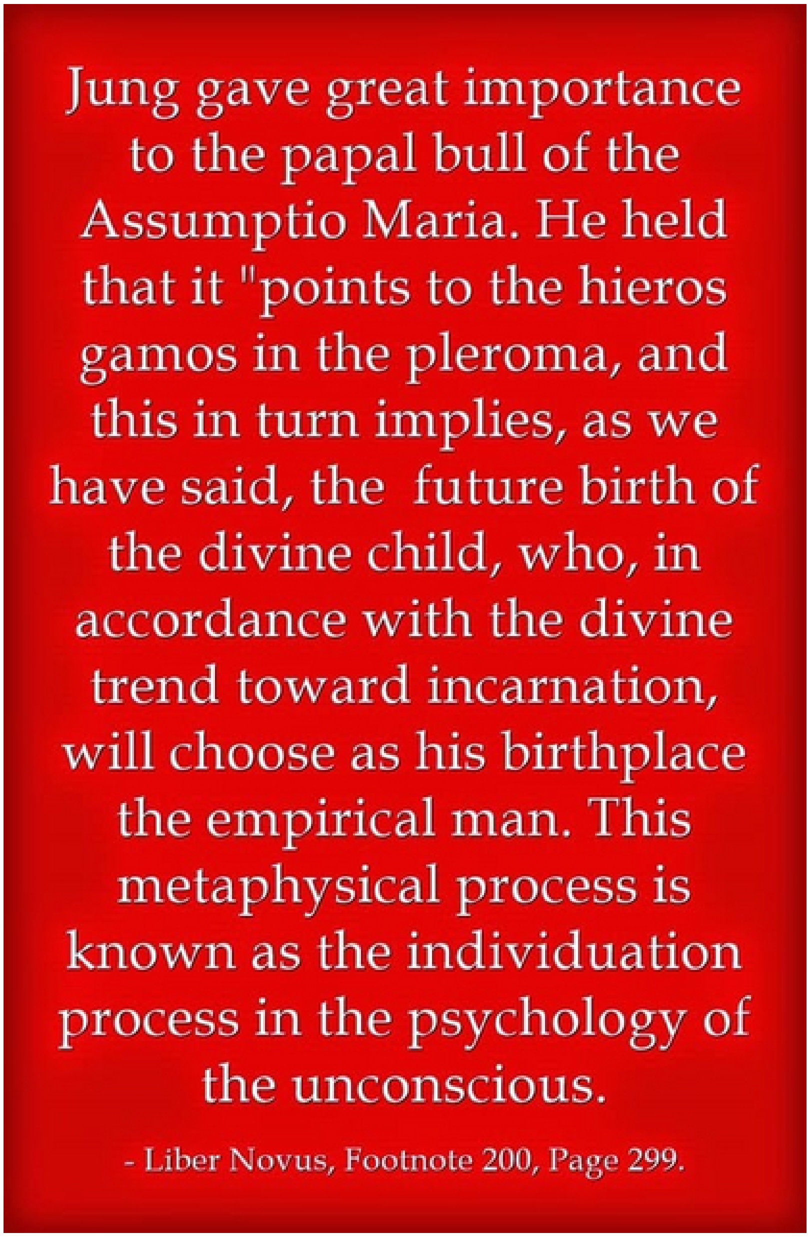

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious.

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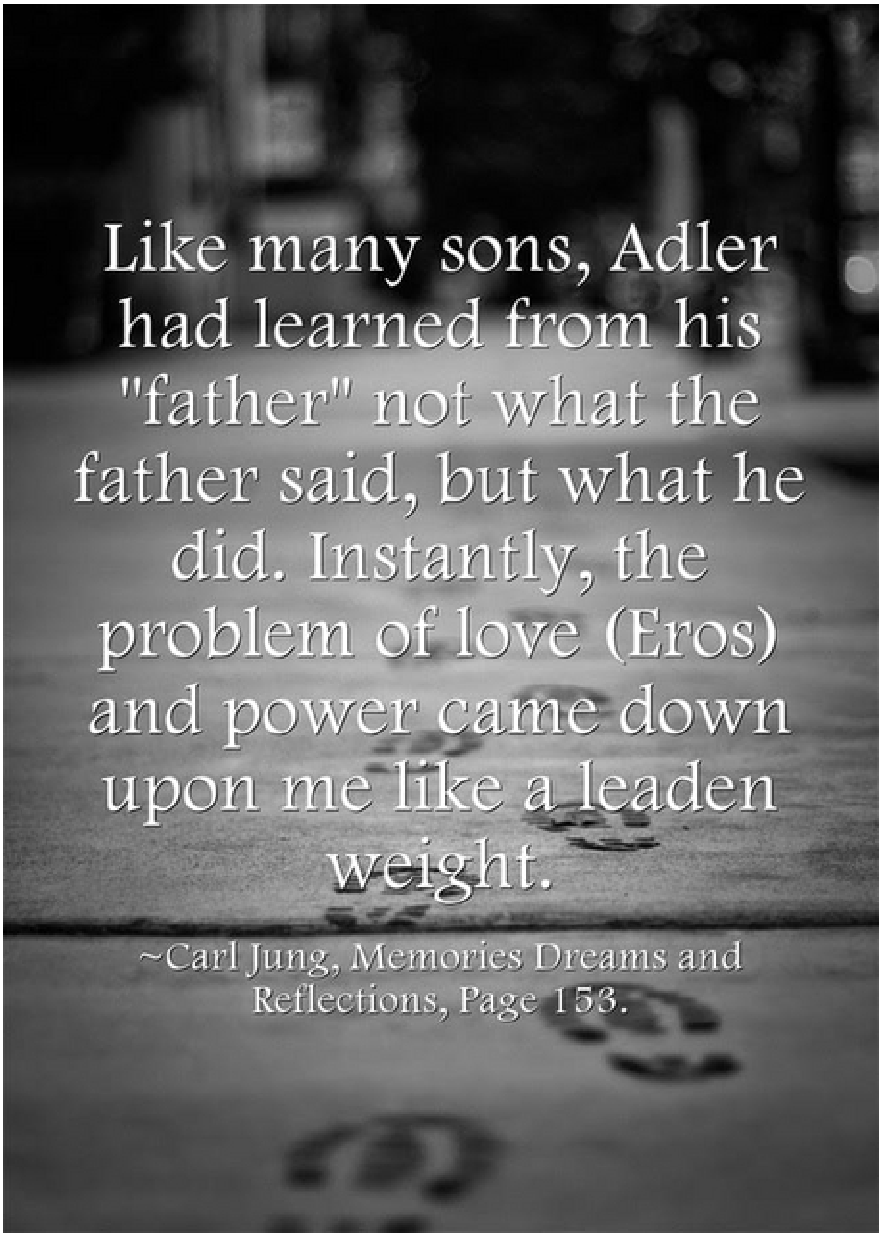
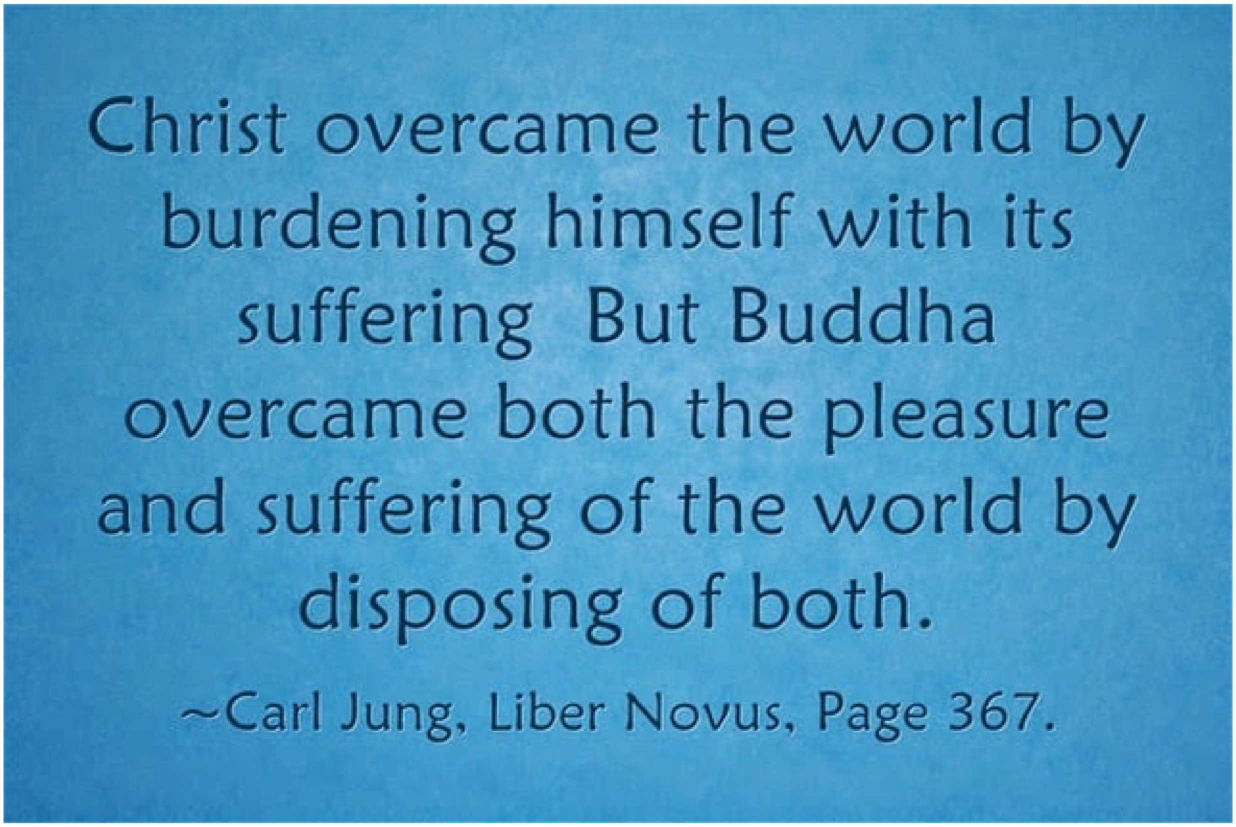

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight.
~Carl Jung, Memories Dreams and Reflections, Page 153.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.



Christ overcame the world by
burdening himself with its
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and suffering of the world by
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~Carl Jung, Liber Novus, Page 367.

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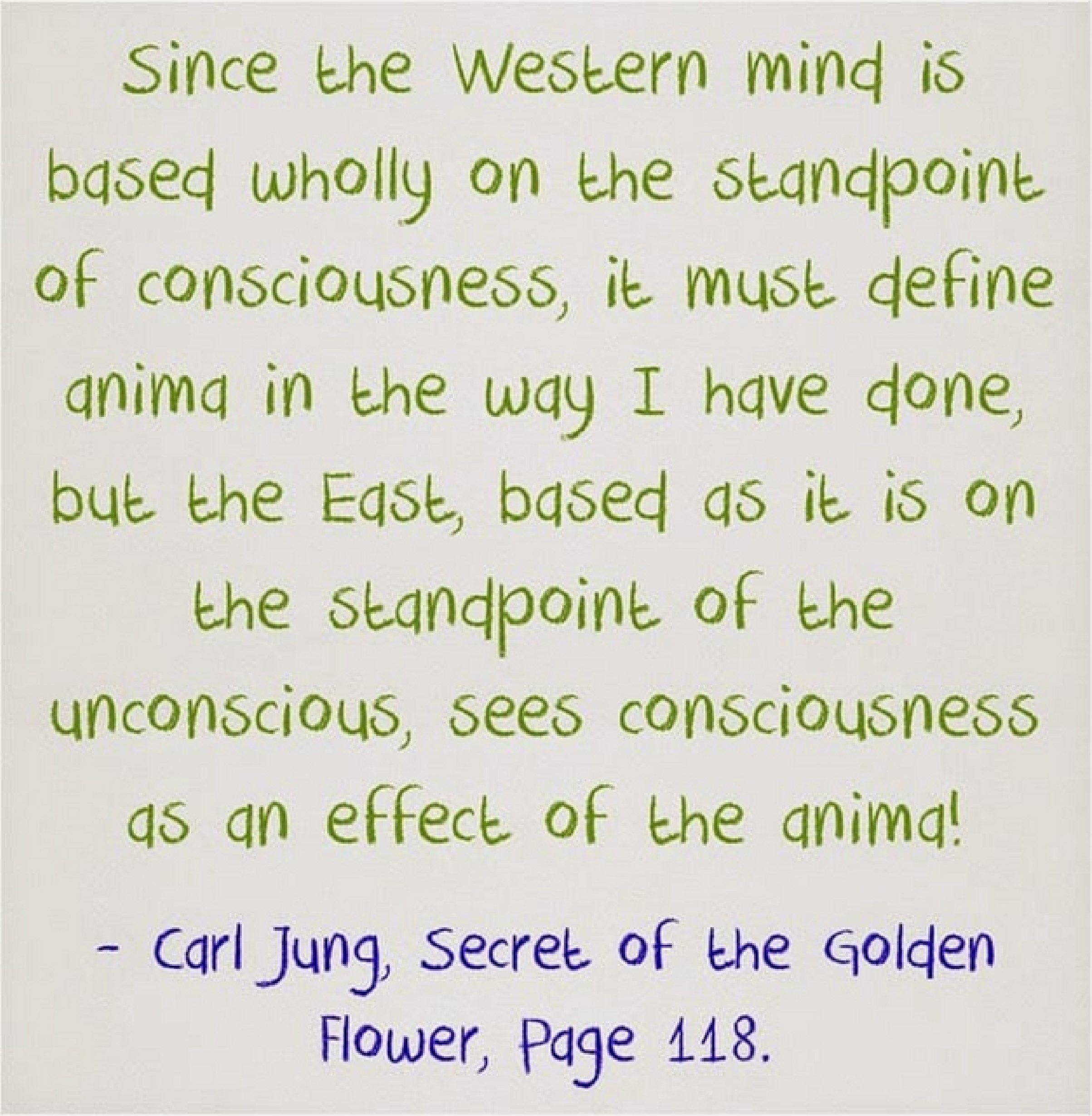

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima!

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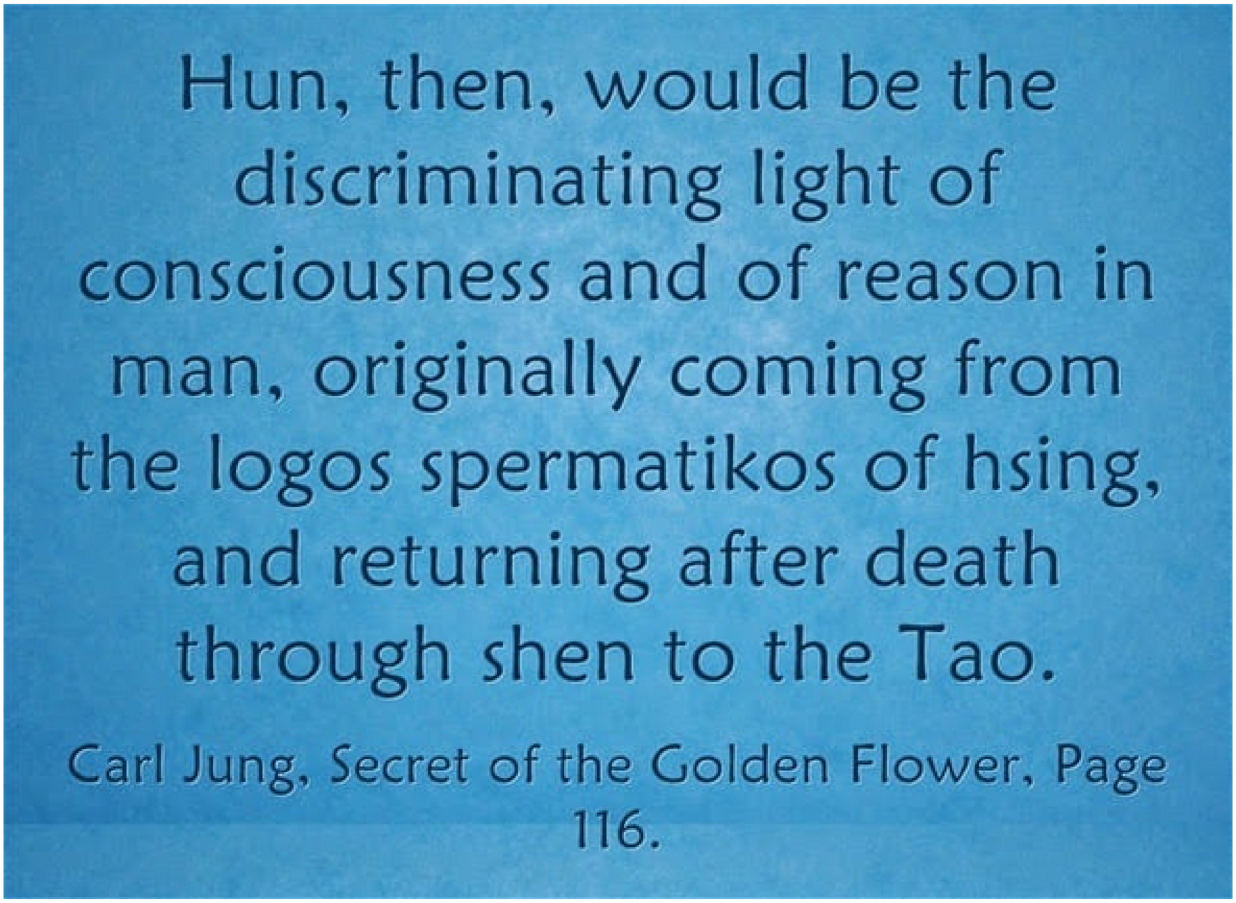

Hun, then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao.

Carl Jung, Secret of the Golden Flower, Page 116.

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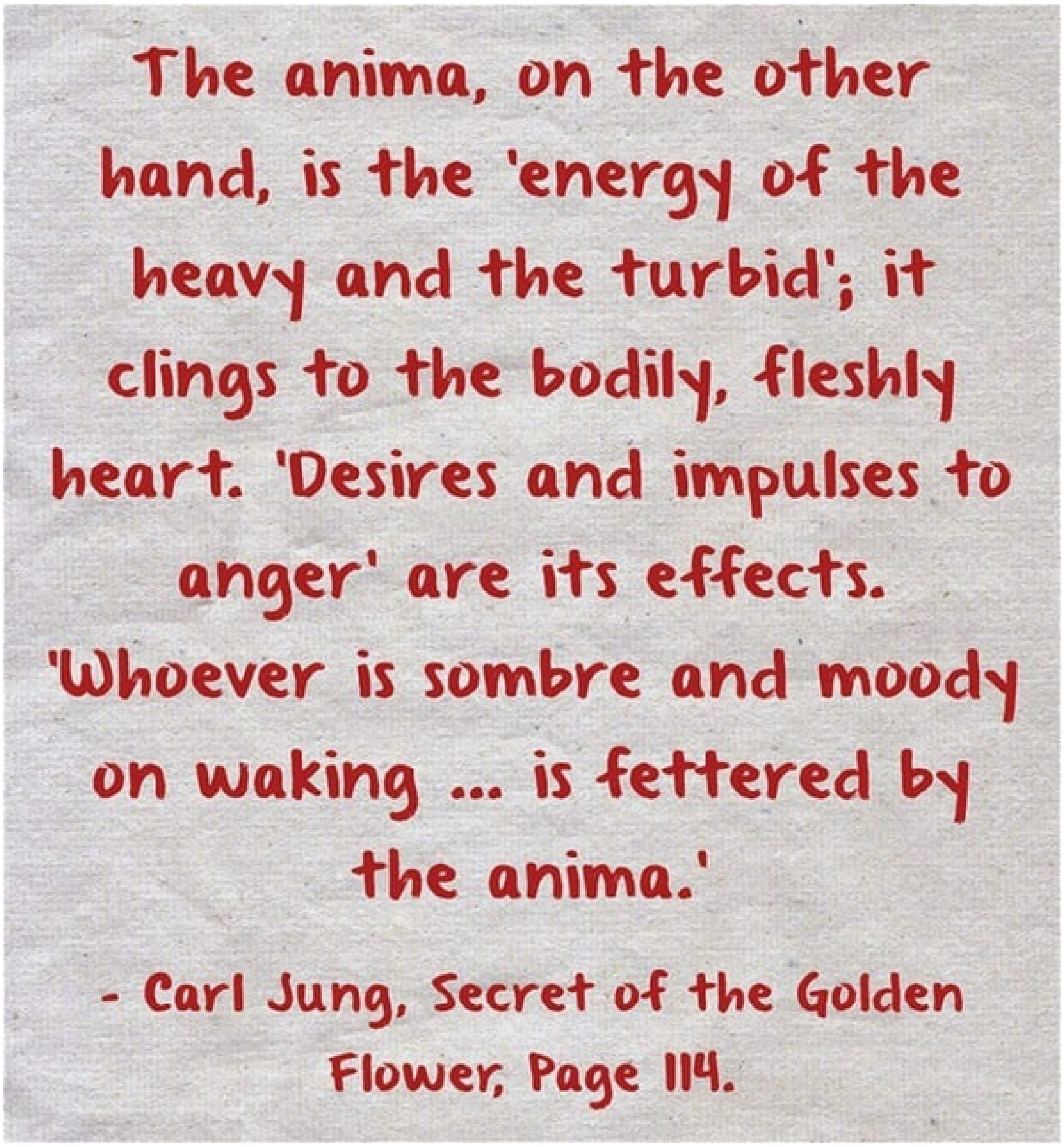

The anima, on the other hand, is the 'energy of the heavy and the turbid'; it clings to the bodily, fleshly heart. 'Desires and impulses to anger' are its effects. 'Whoever is sombre and moody on waking ... is fettered by the anima.'

- Carl Jung, Secret of the Golden Flower, Page 114.

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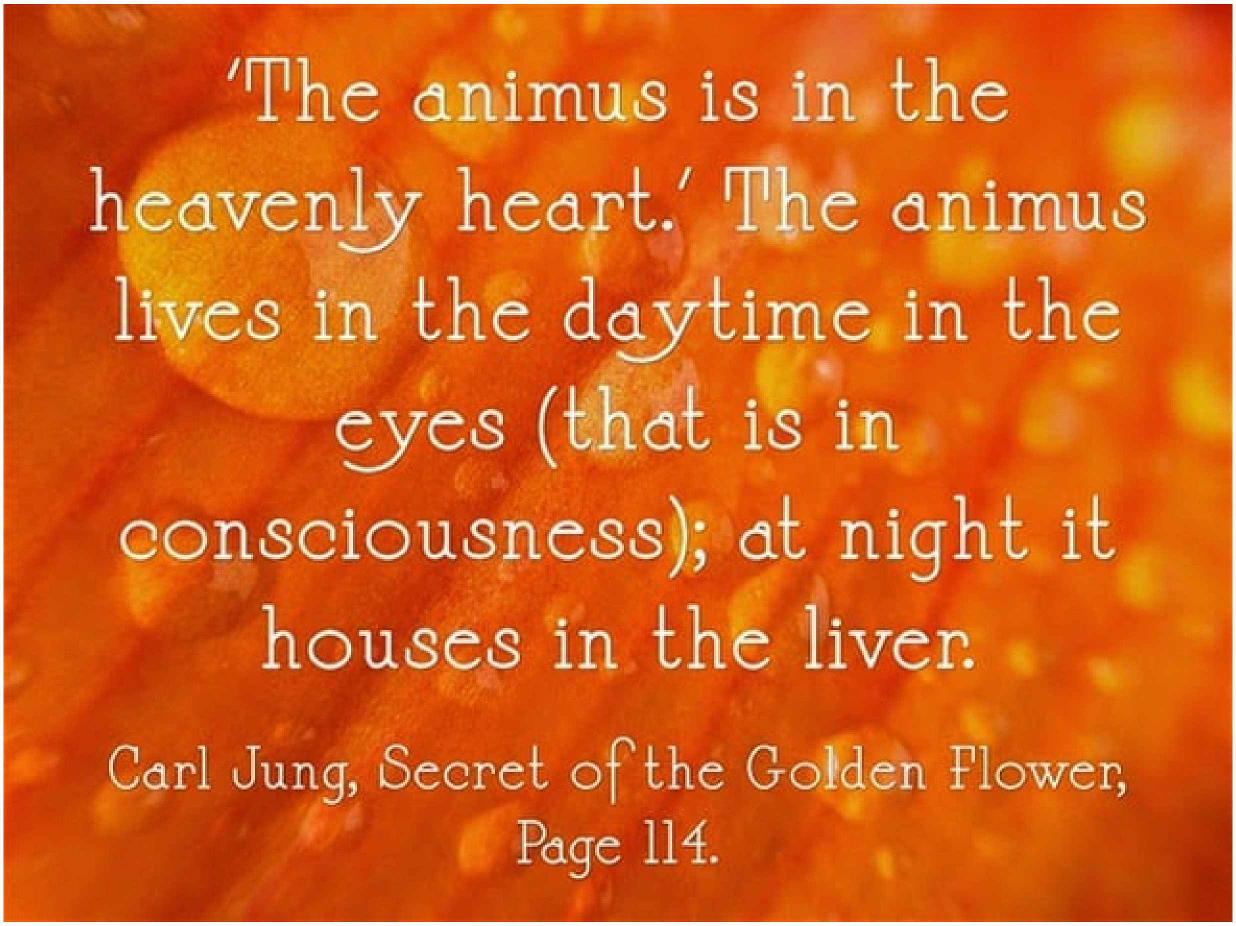

‘The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver.

Carl Jung, Secret of the Golden Flower, Page 114.

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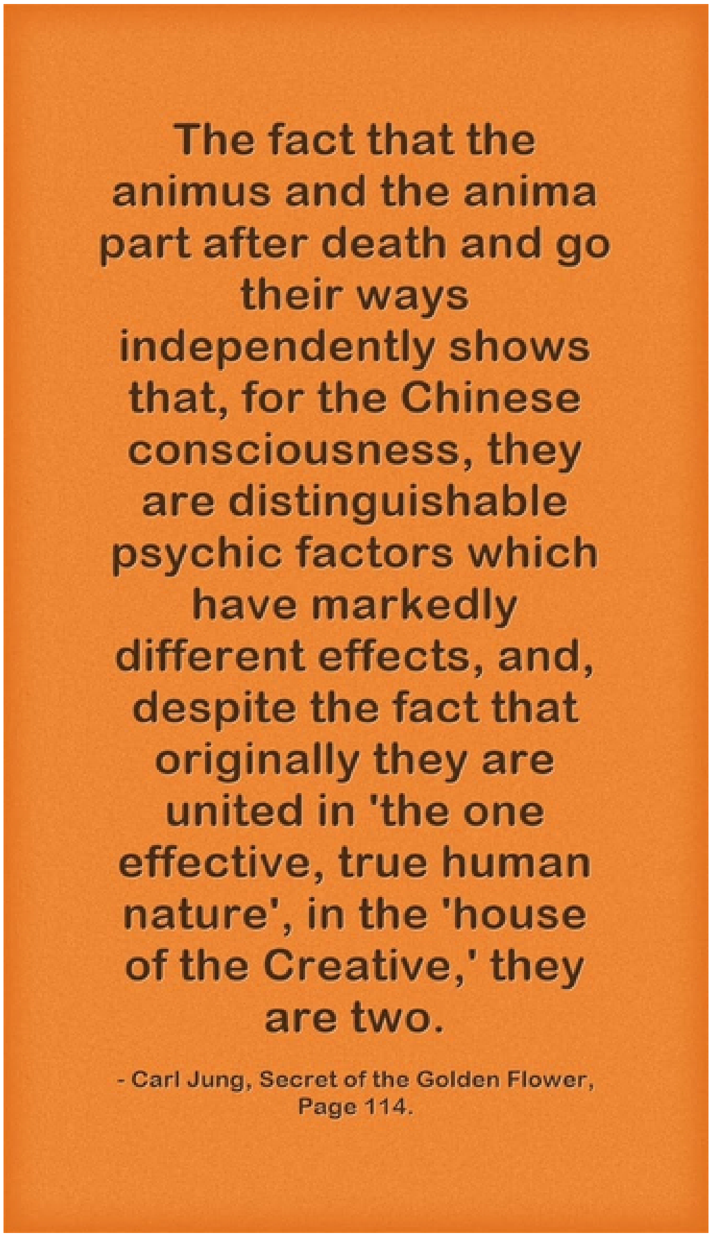

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two.

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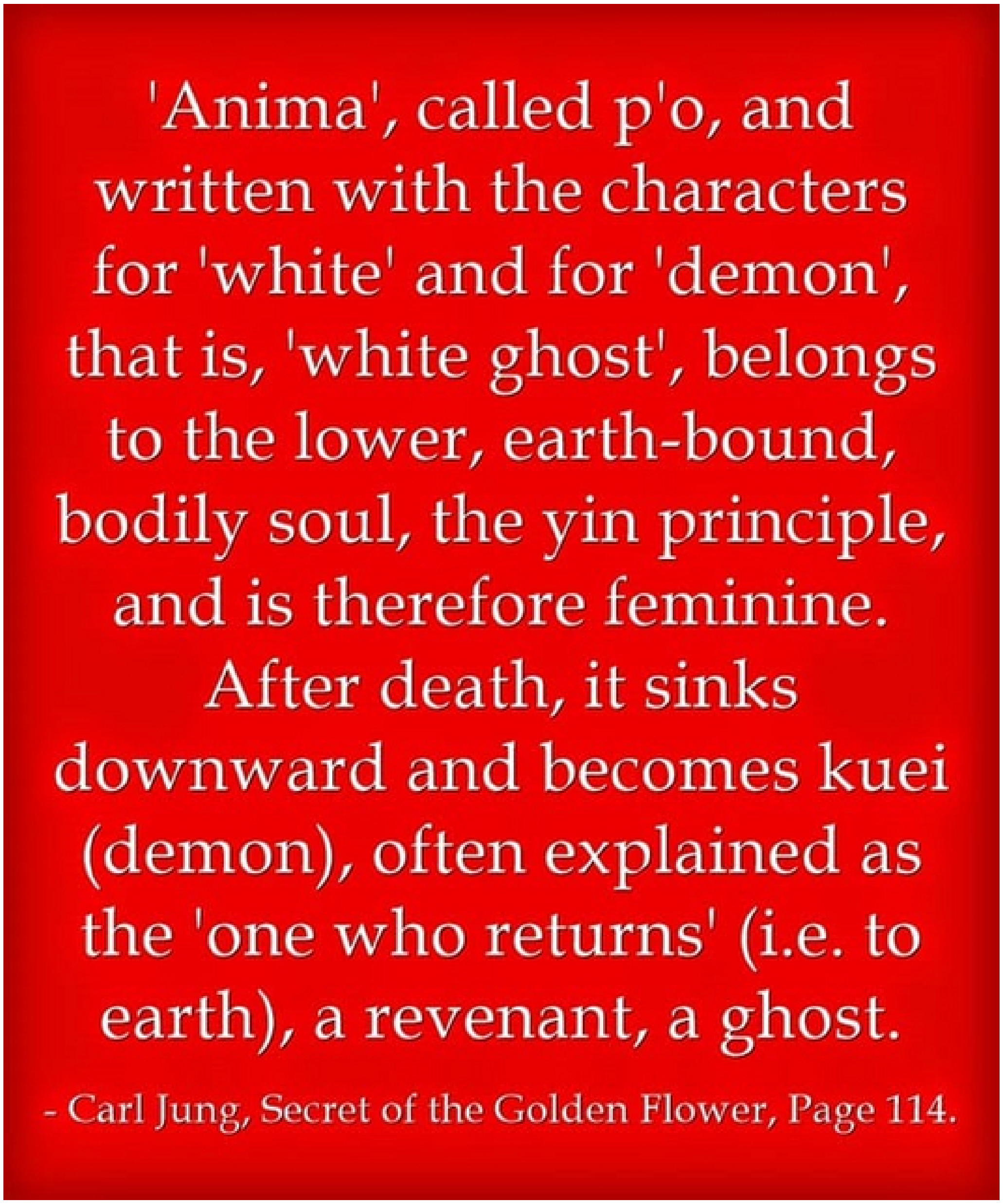

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost.

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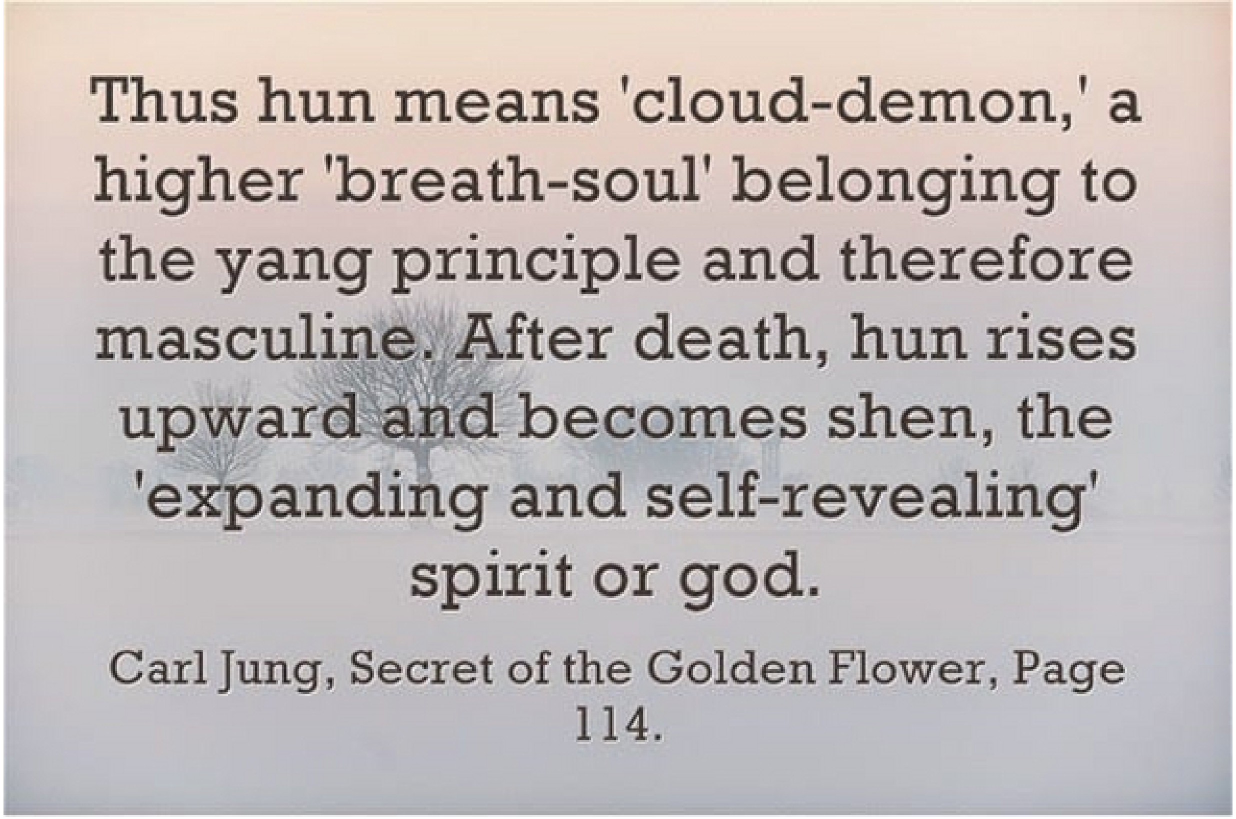

Thus hun means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god.

Carl Jung, Secret of the Golden Flower, Page 114.

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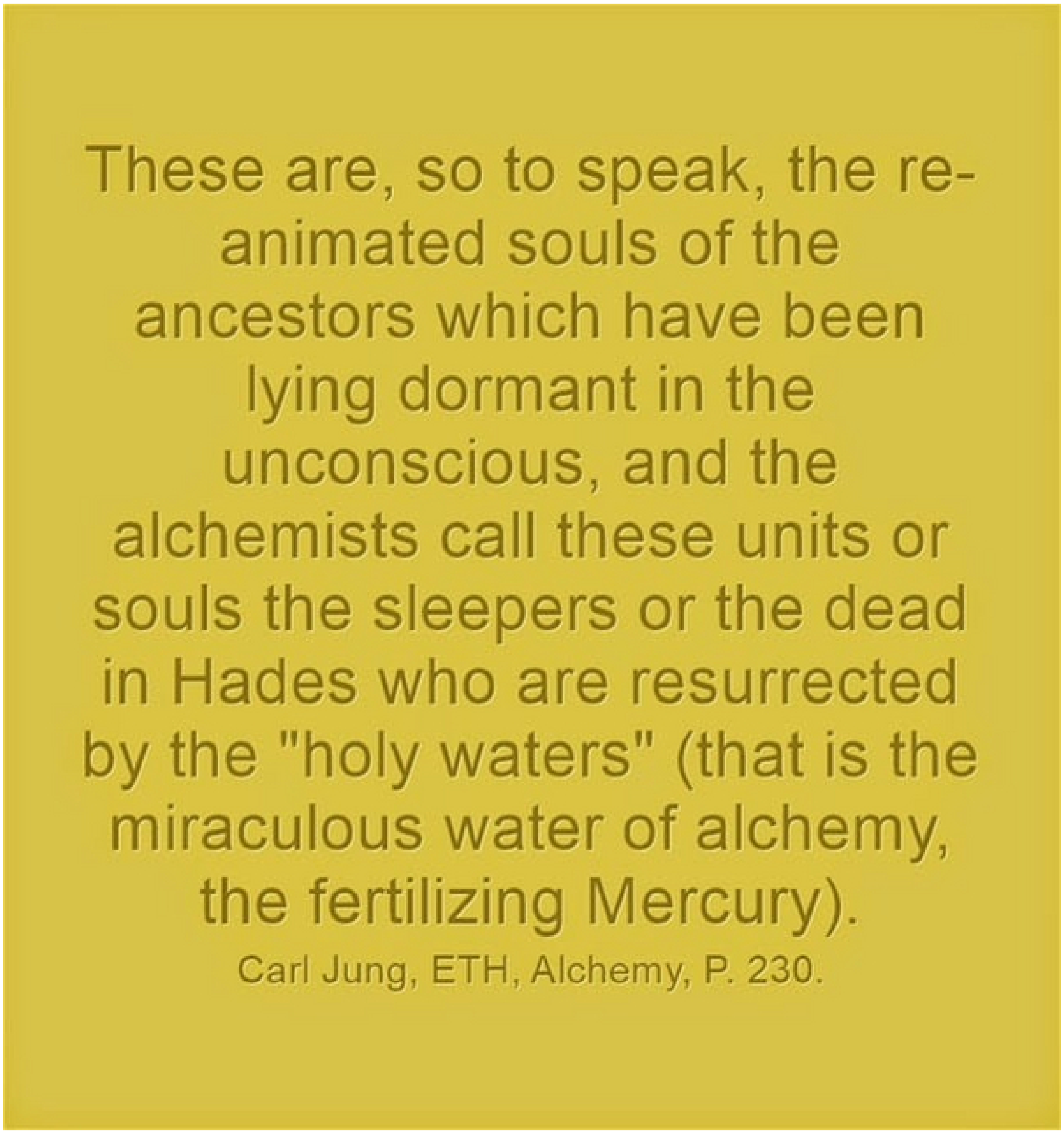

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilizing Mercury).

Carl Jung, ETH, Alchemy, P. 230.

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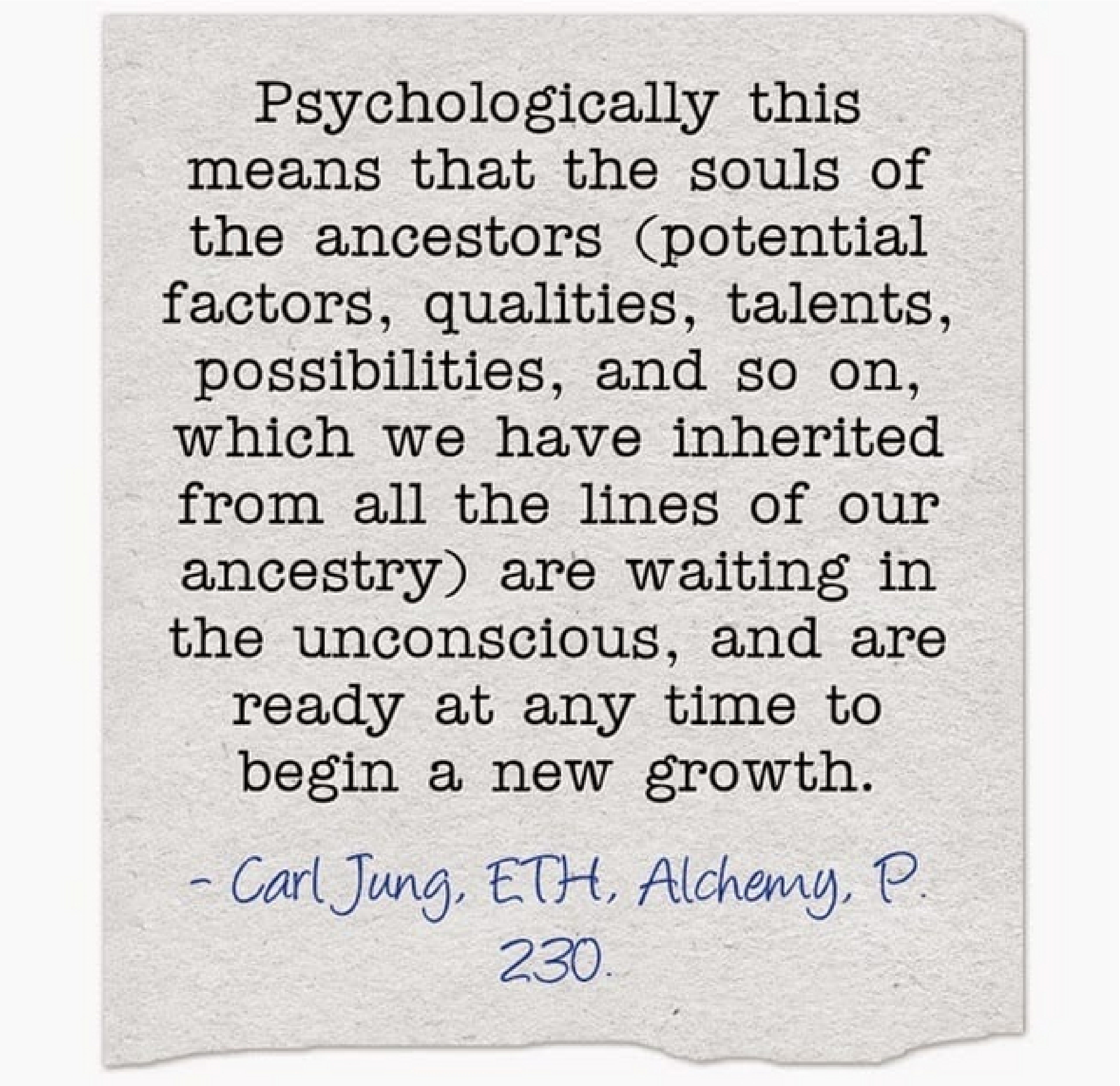

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth.

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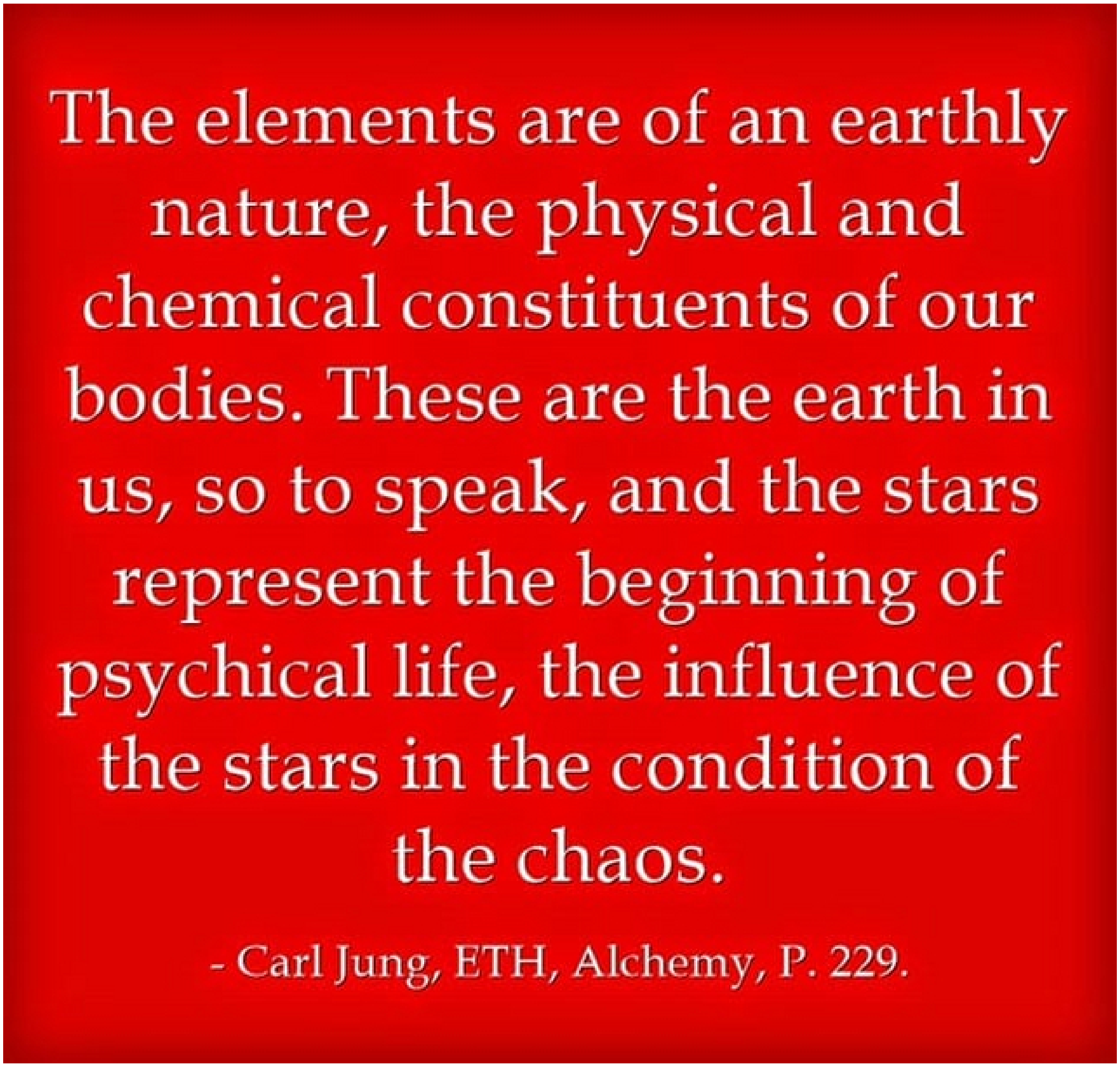

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

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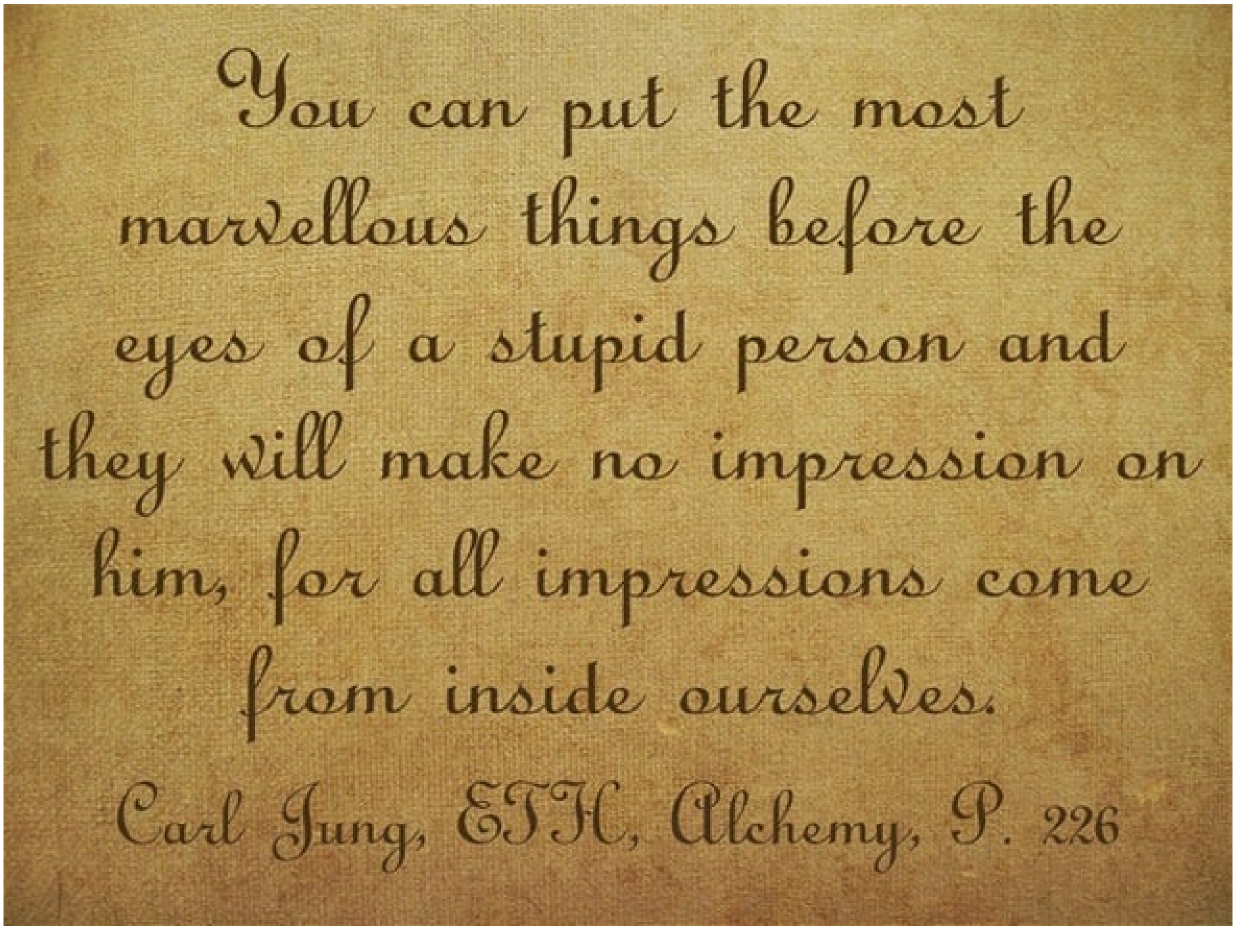

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

Carl Jung, ETH, Alchemy, P. 226

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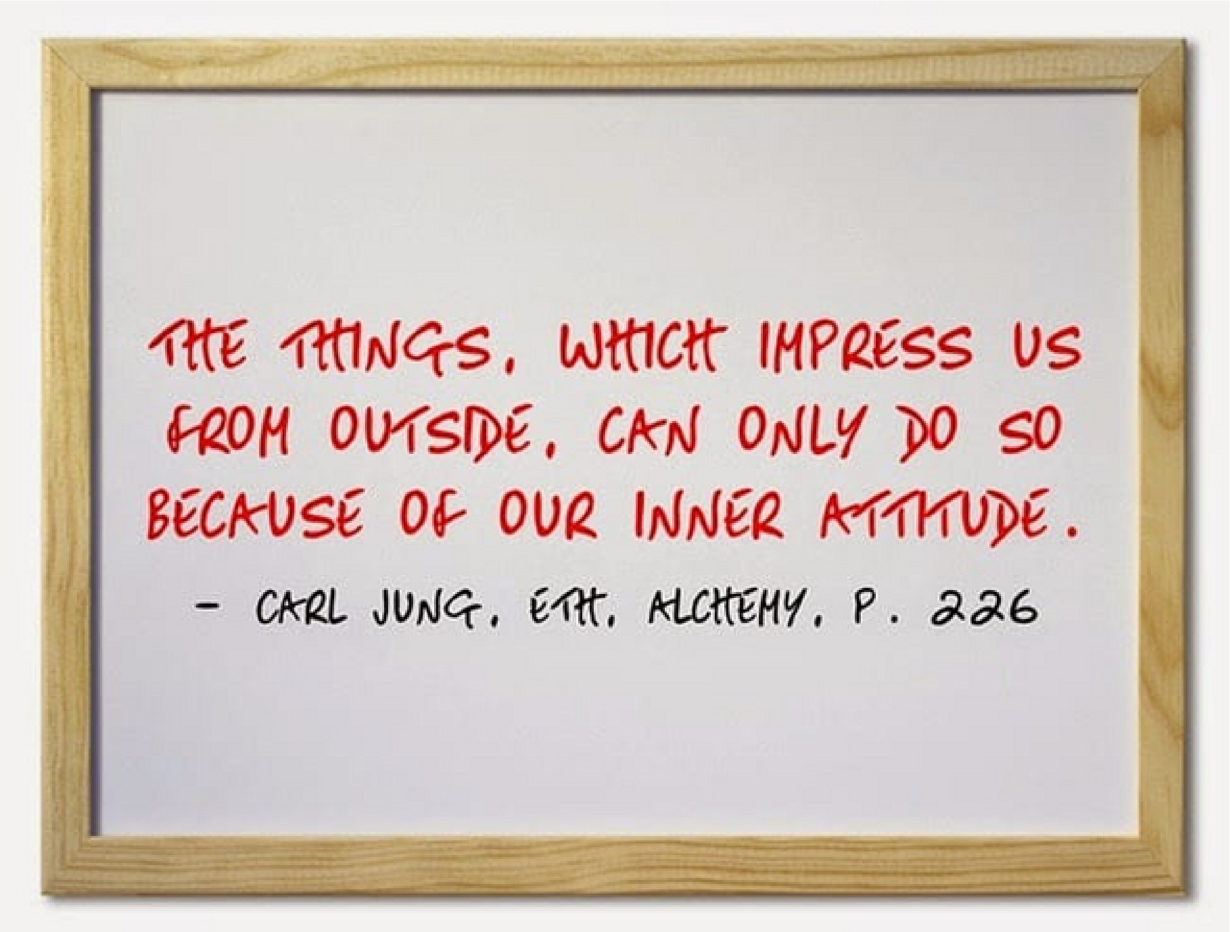
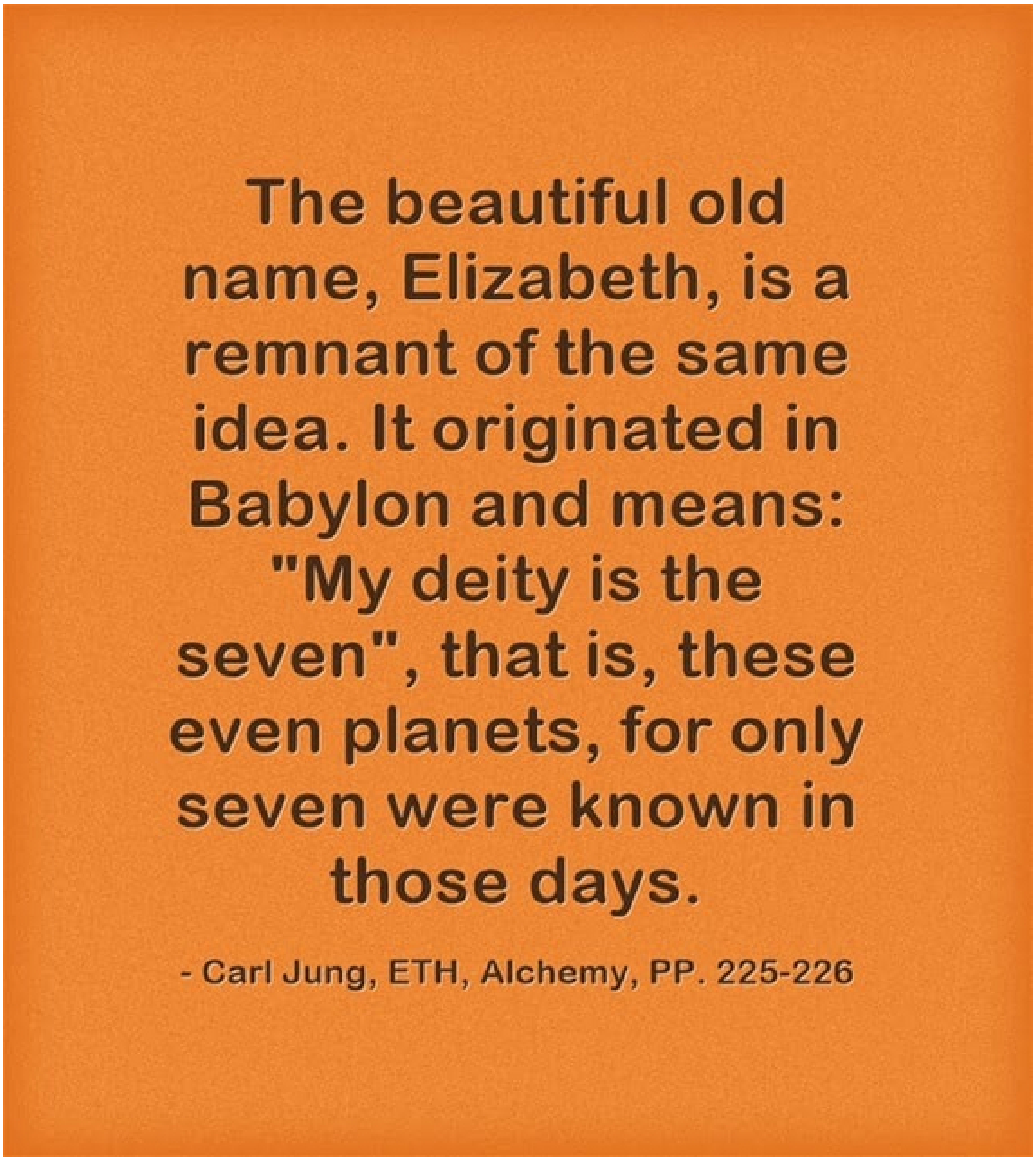


THE THINGS, WHICH IMPRESS US FROM OUTSIDE, CAN ONLY DO SO BECAUSE OF OUR INNER ATTITUDE.

- CARL JUNG, ETH, ALCHEMY, P. 226

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.



The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

- Carl Jung, ETH, Alchemy, PP. 225-226

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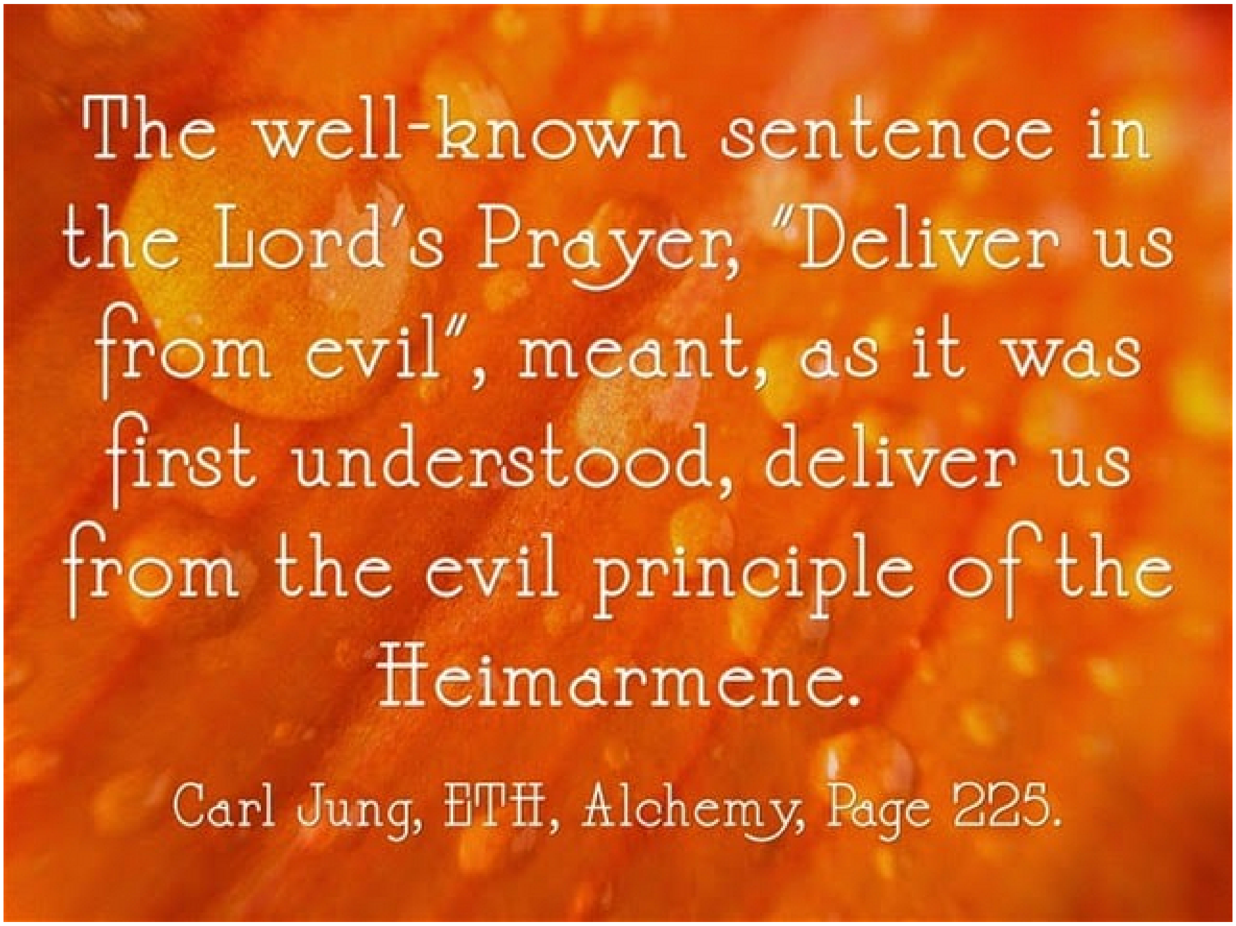

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

Carl Jung, ETH, Alchemy, Page 225.

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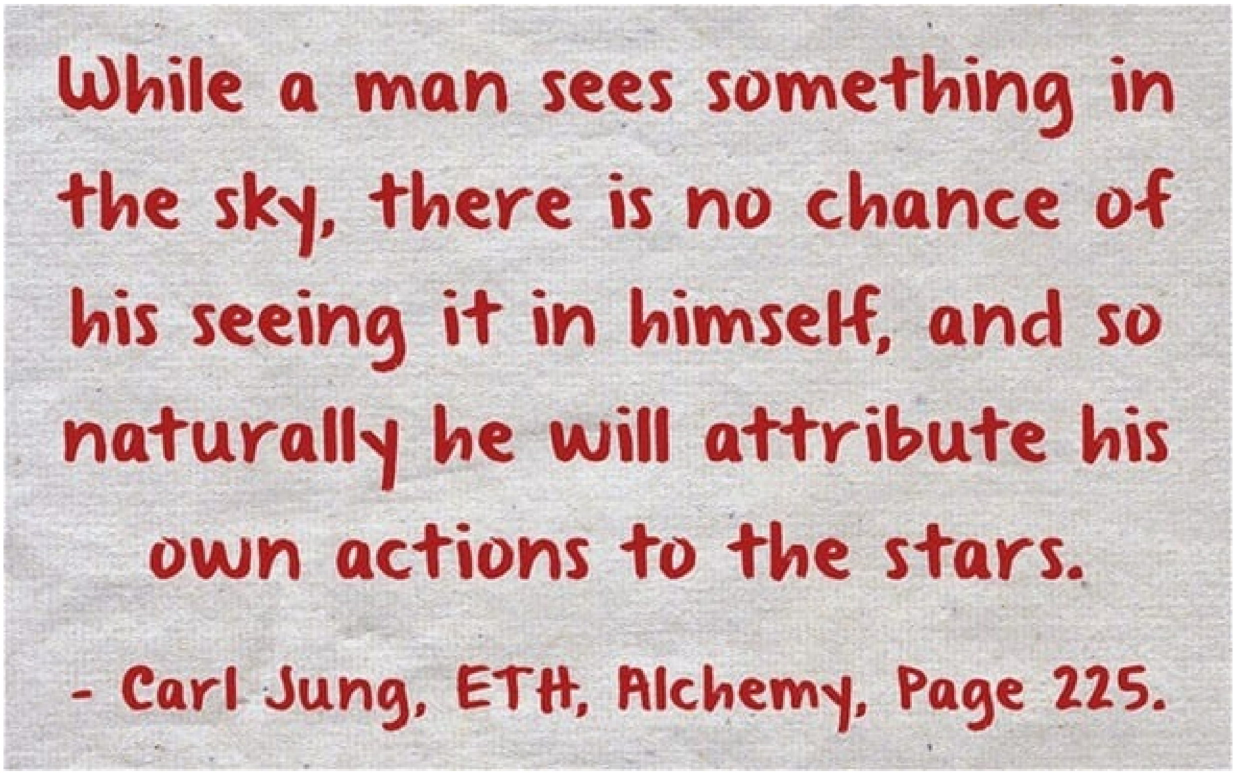

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

- Carl Jung, ETH, Alchemy, Page 225.

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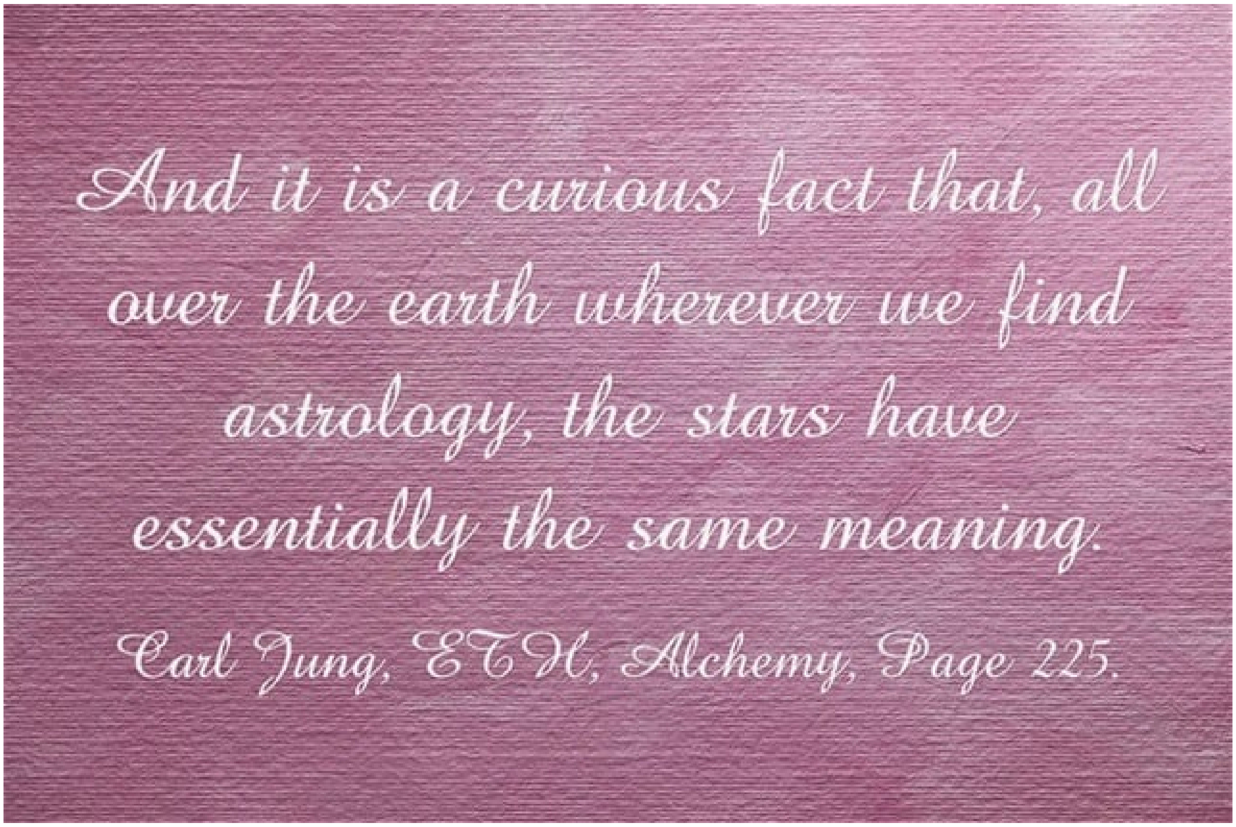

And it is a curious fact that, all
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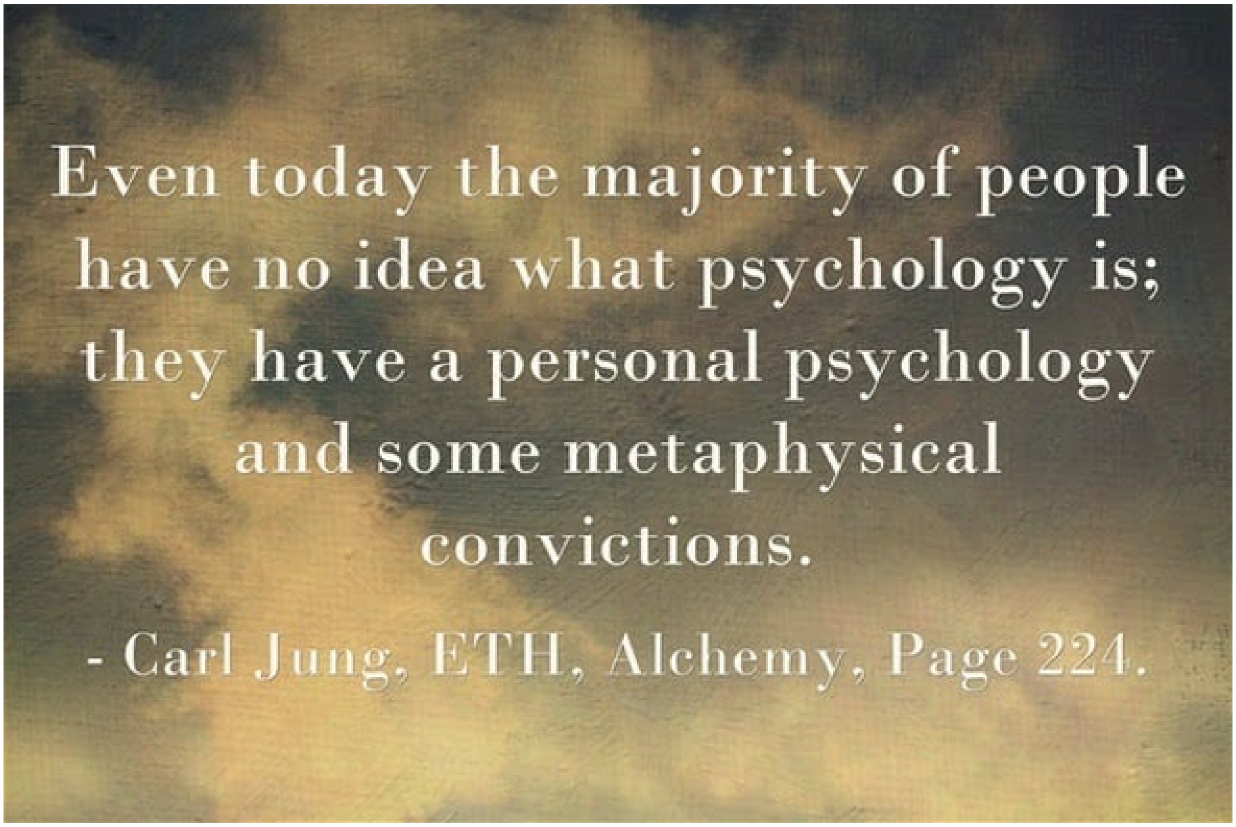

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

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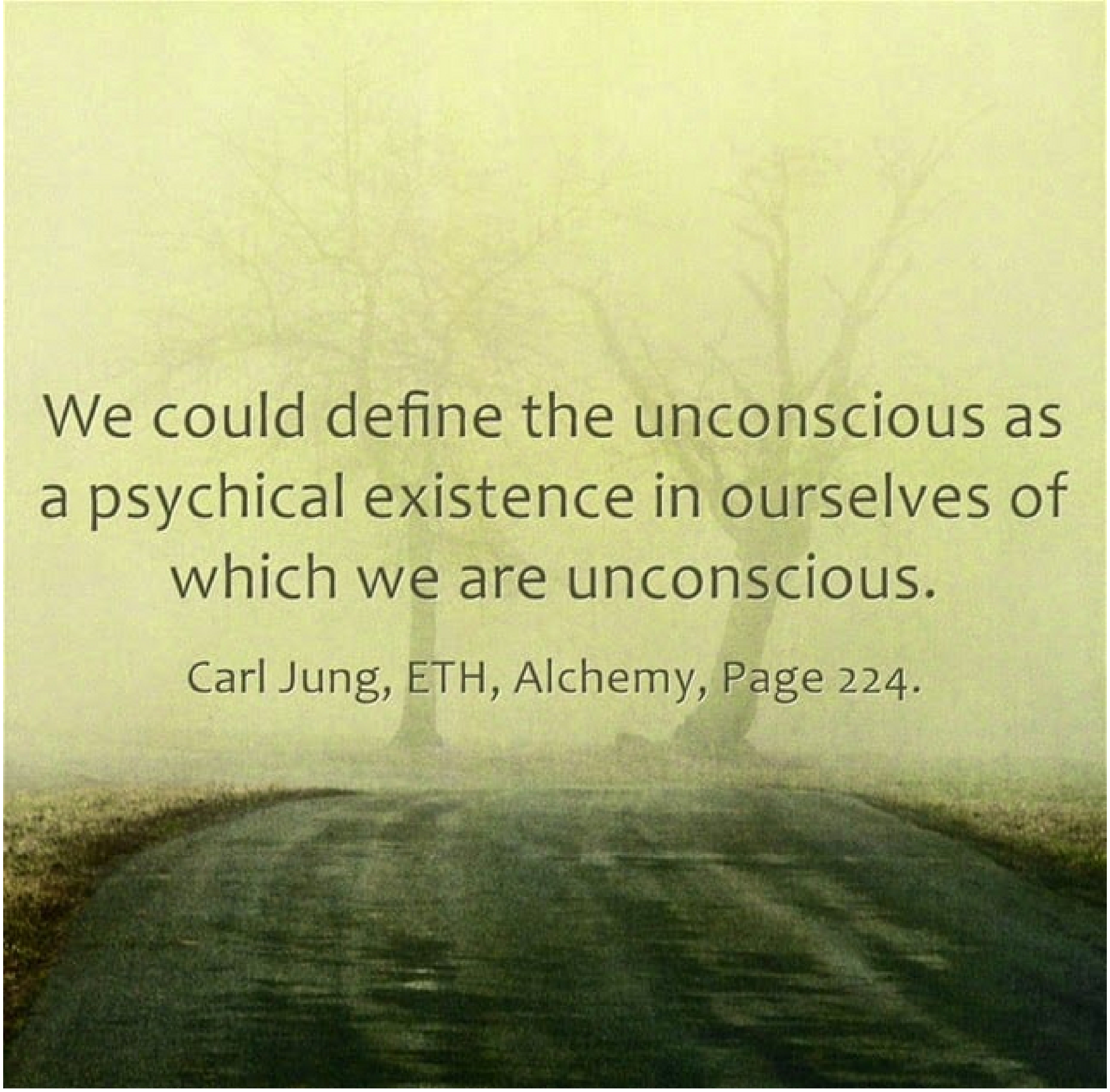
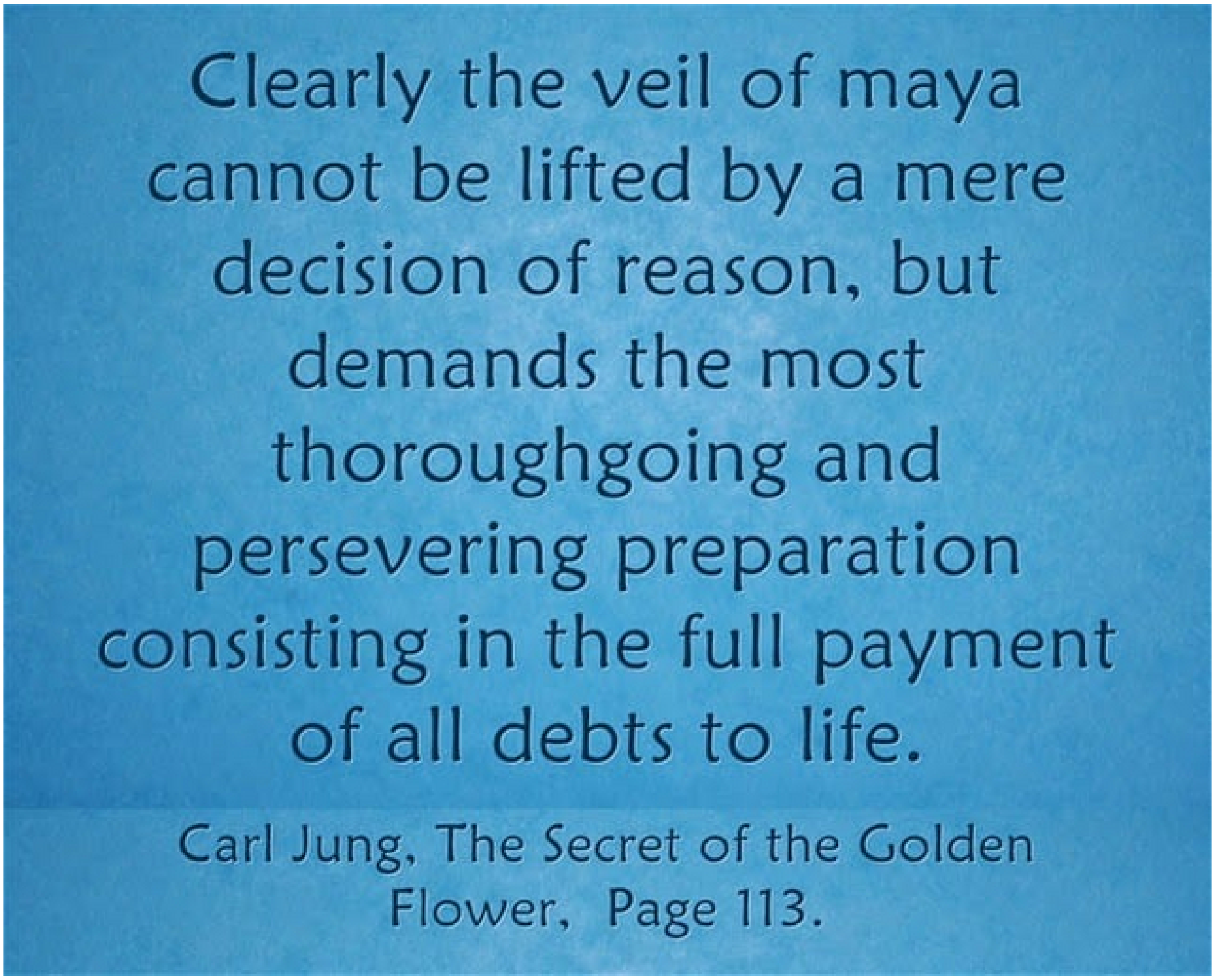


We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.



Clearly the veil of maya
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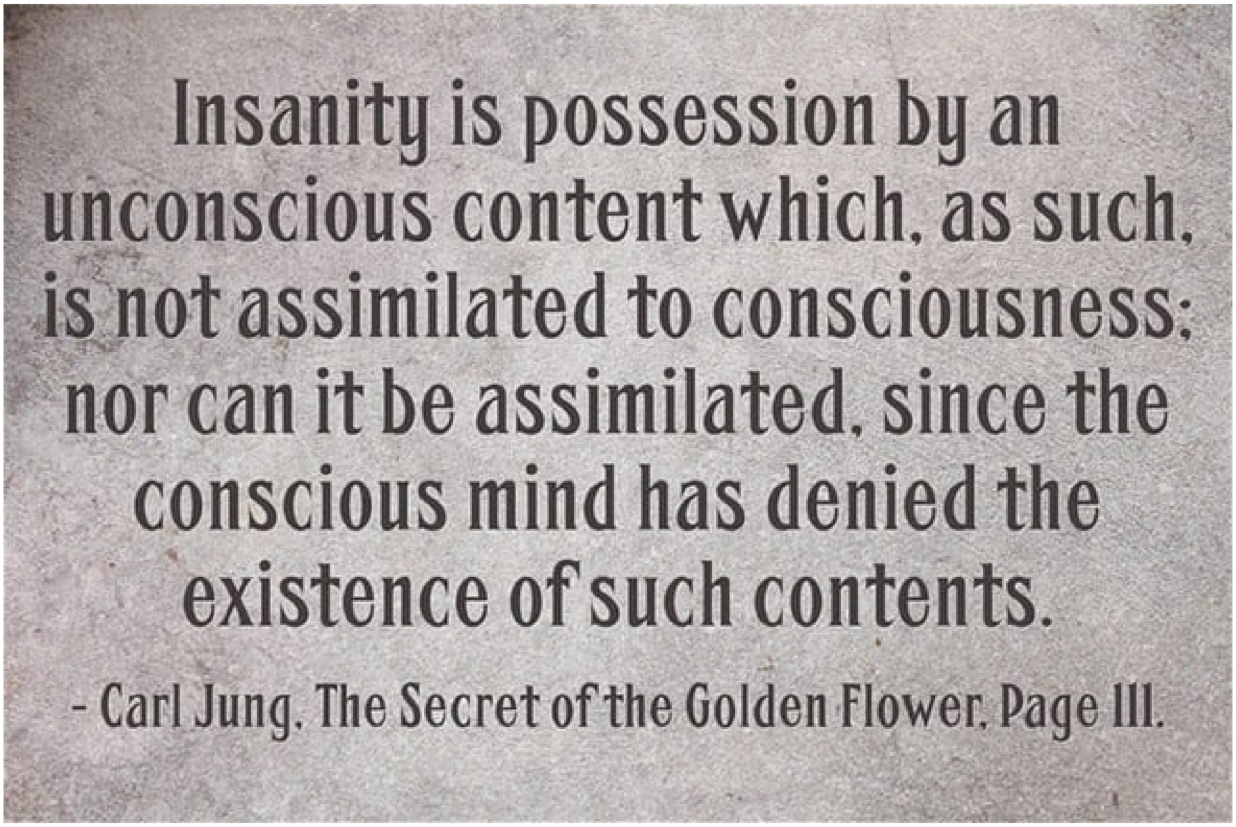

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents.

- Carl Jung, The Secret of the Golden Flower, Page 111.

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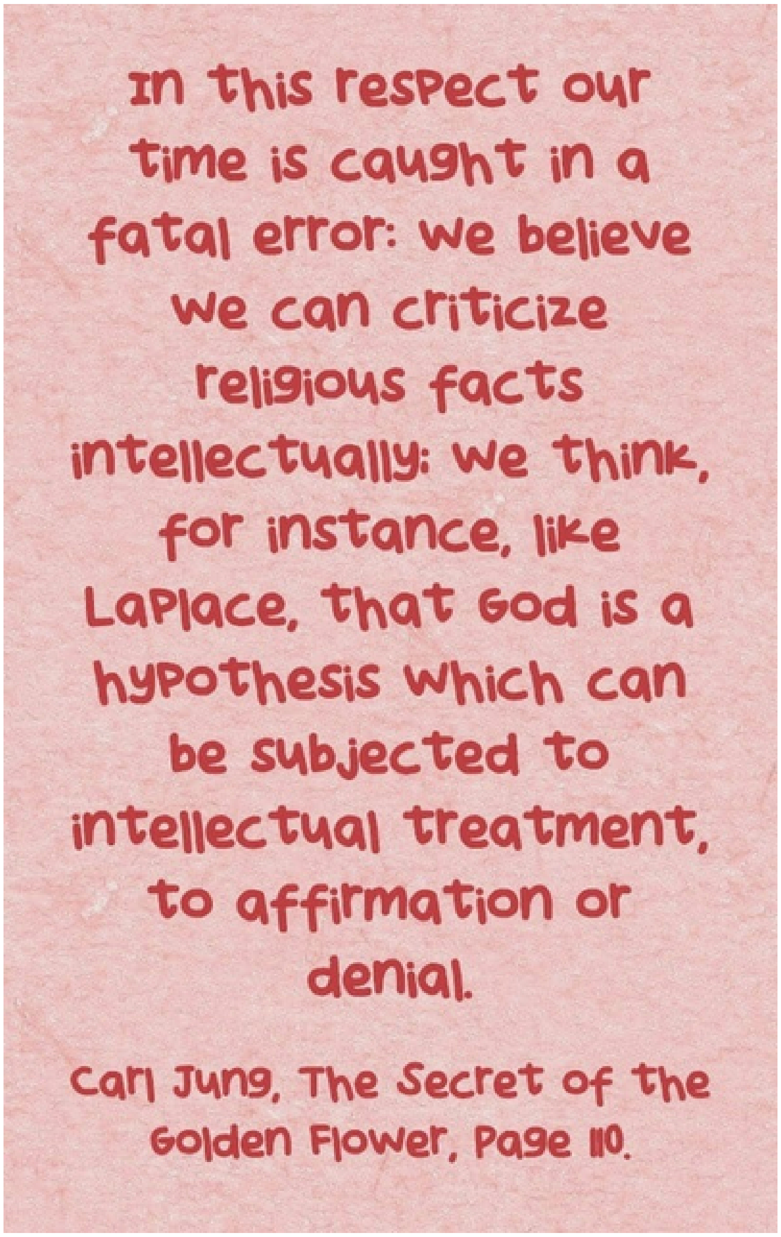

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually: we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial.

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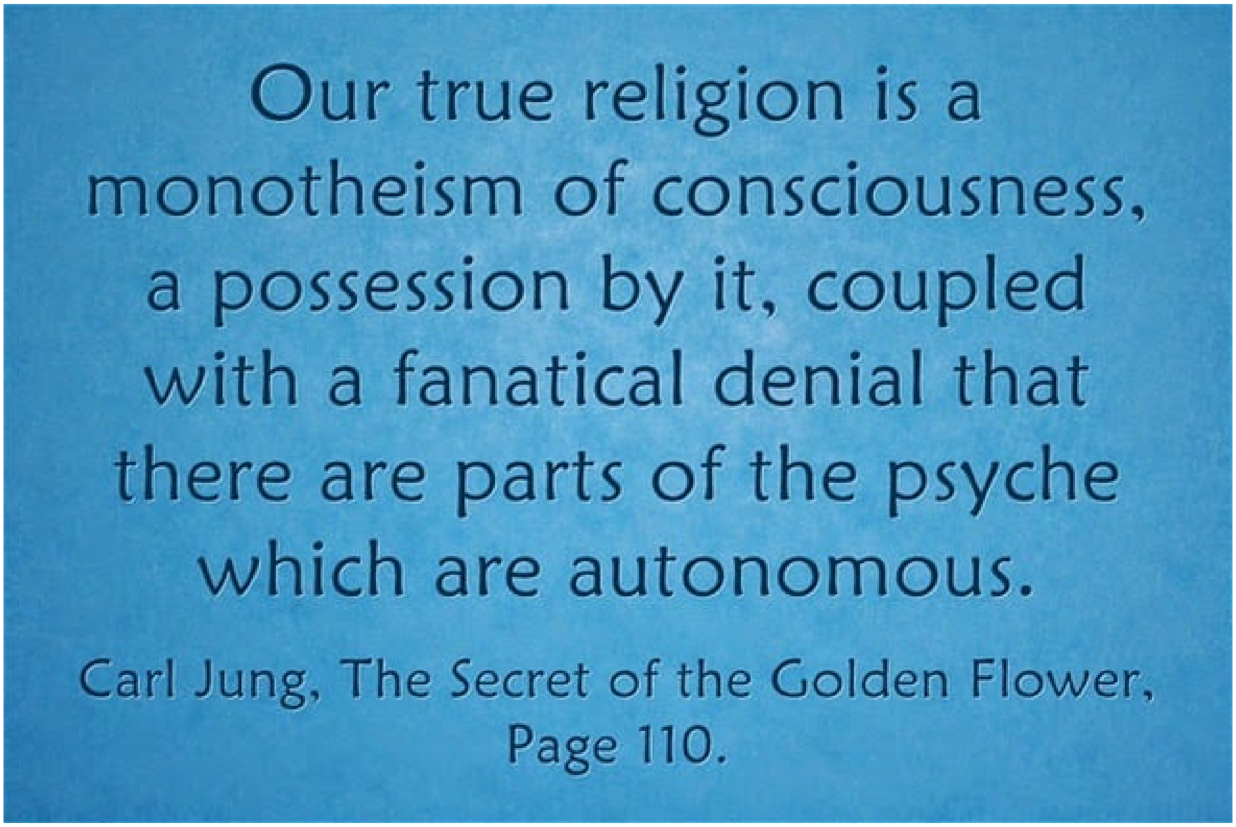

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous.

Carl Jung, The Secret of the Golden Flower, Page 110.

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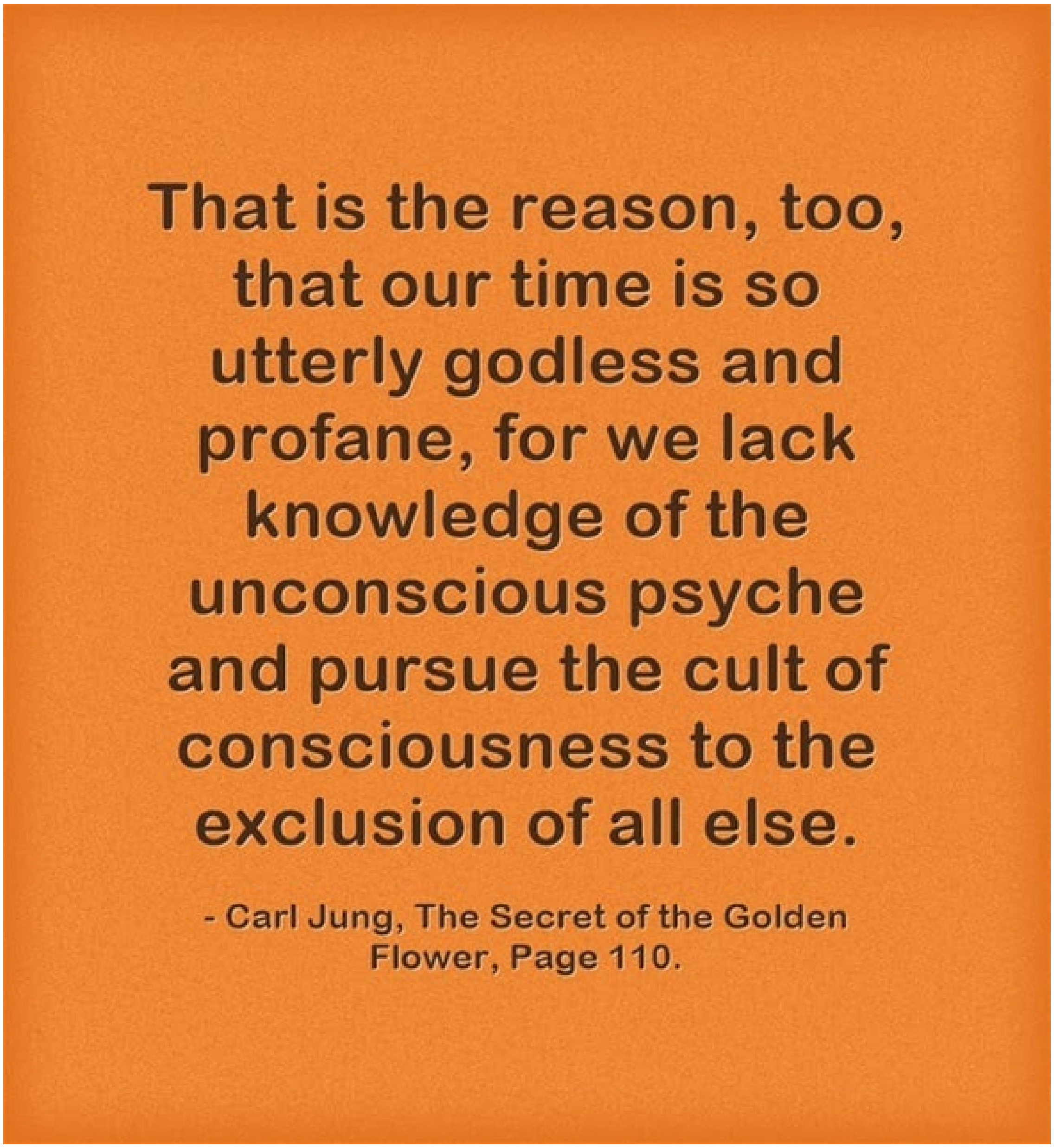

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else.

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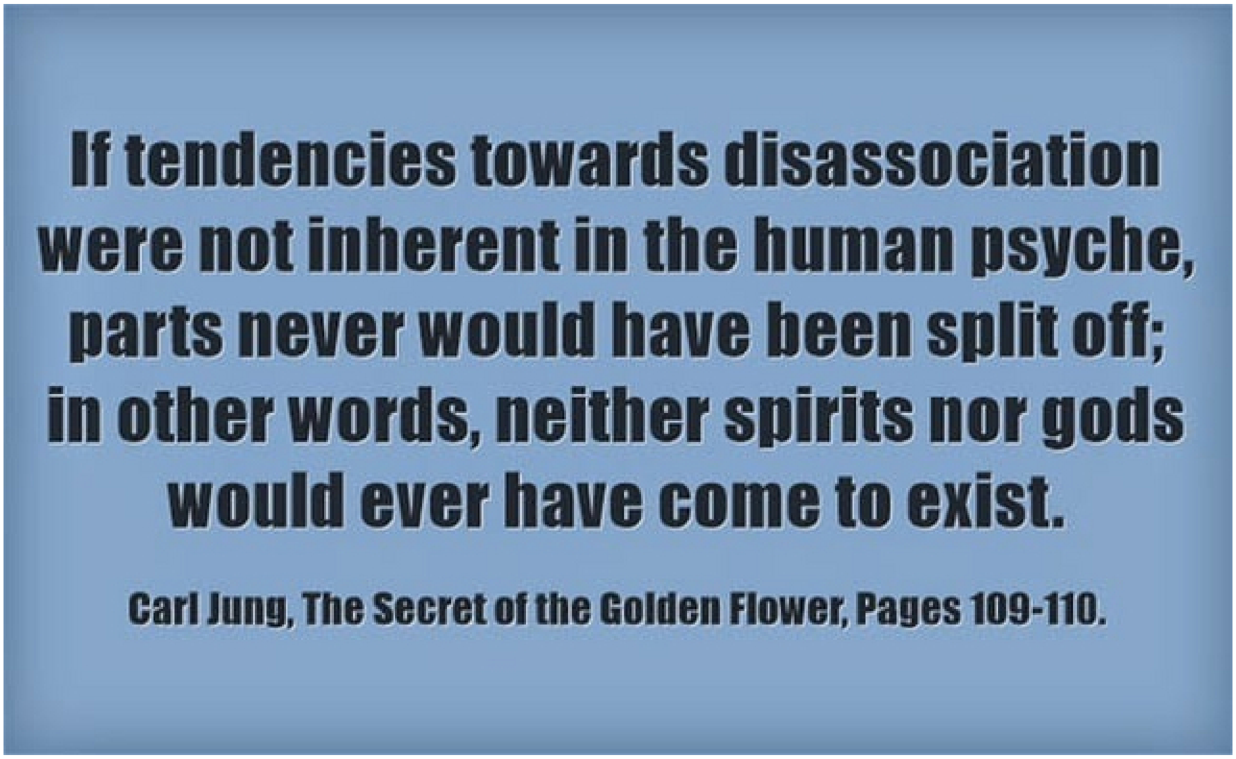

If tendencies towards disassociation
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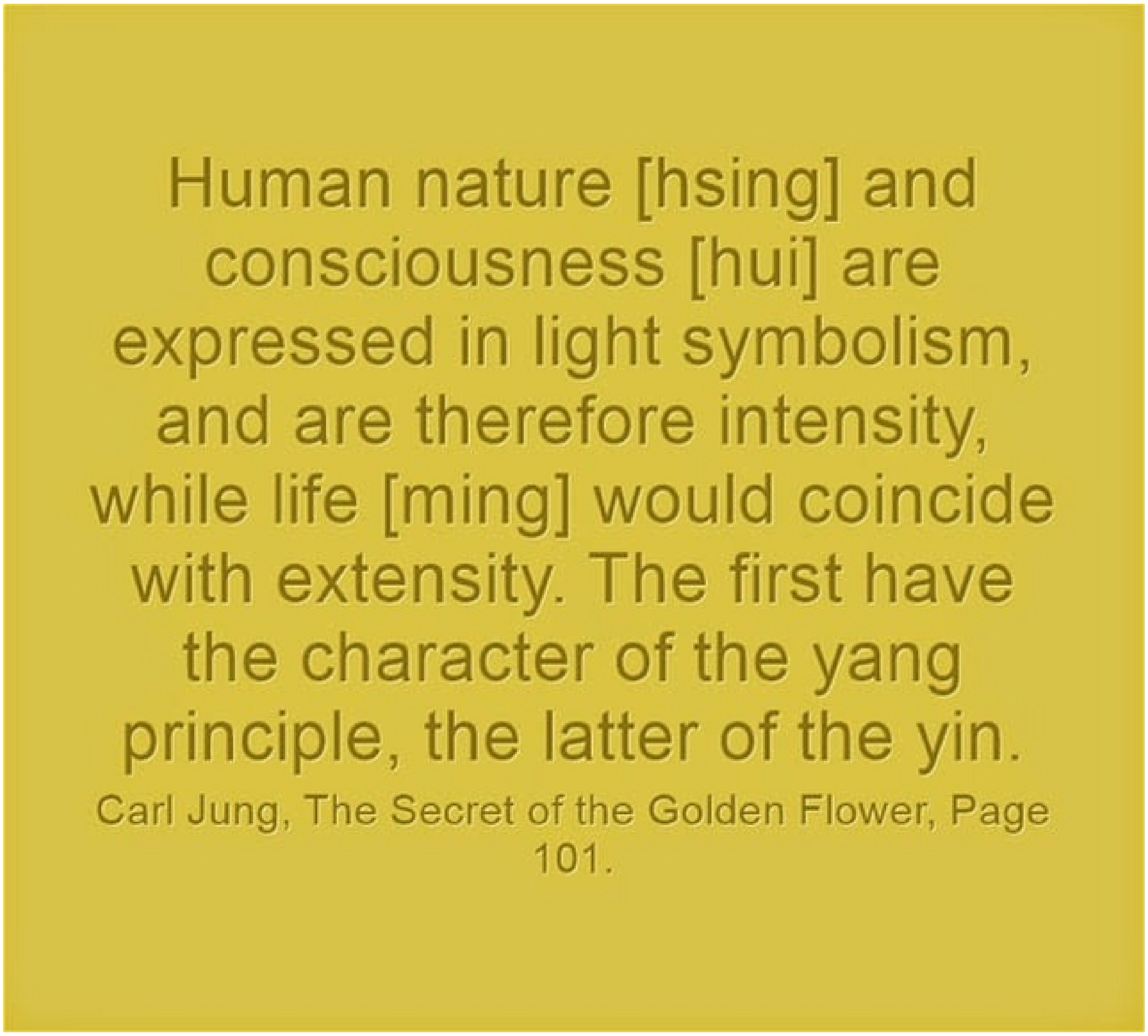

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin.

Carl Jung, The Secret of the Golden Flower, Page 101.

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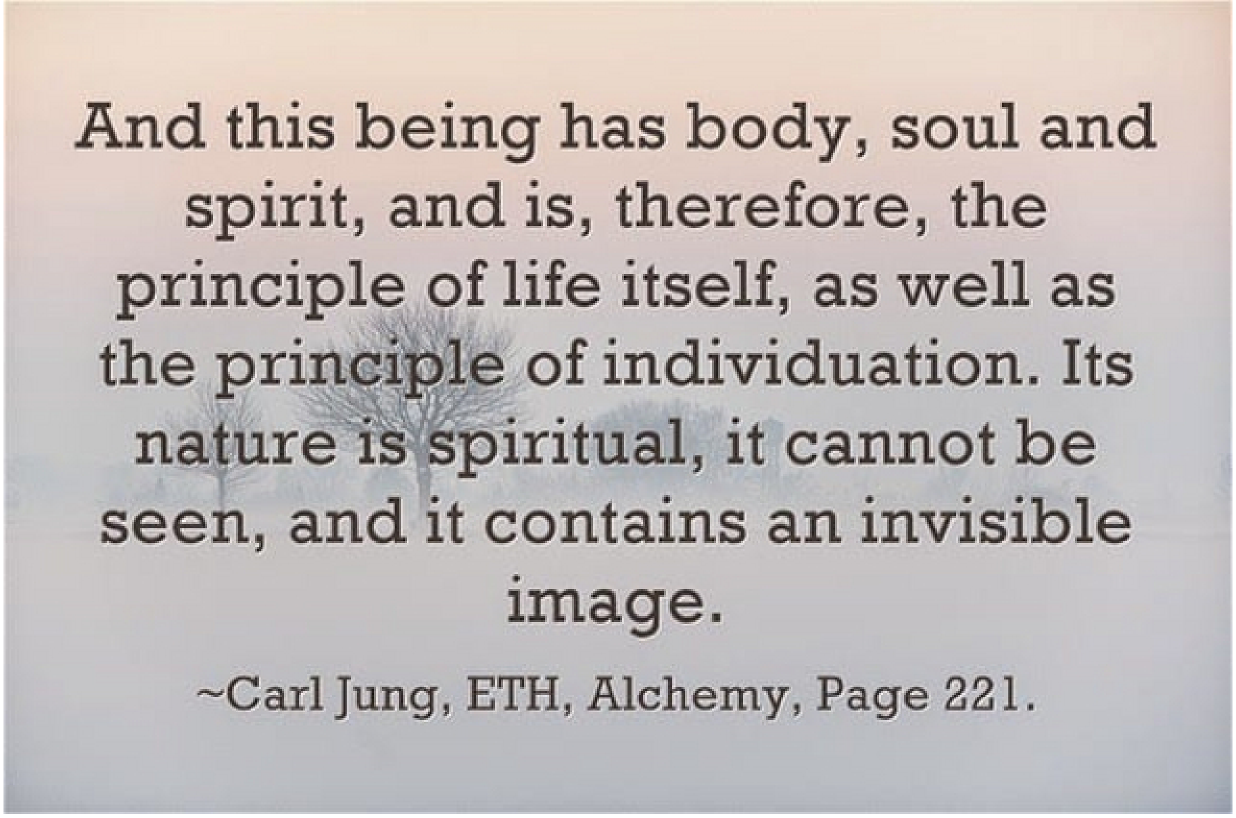

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image.

~Carl Jung, ETH, Alchemy, Page 221.

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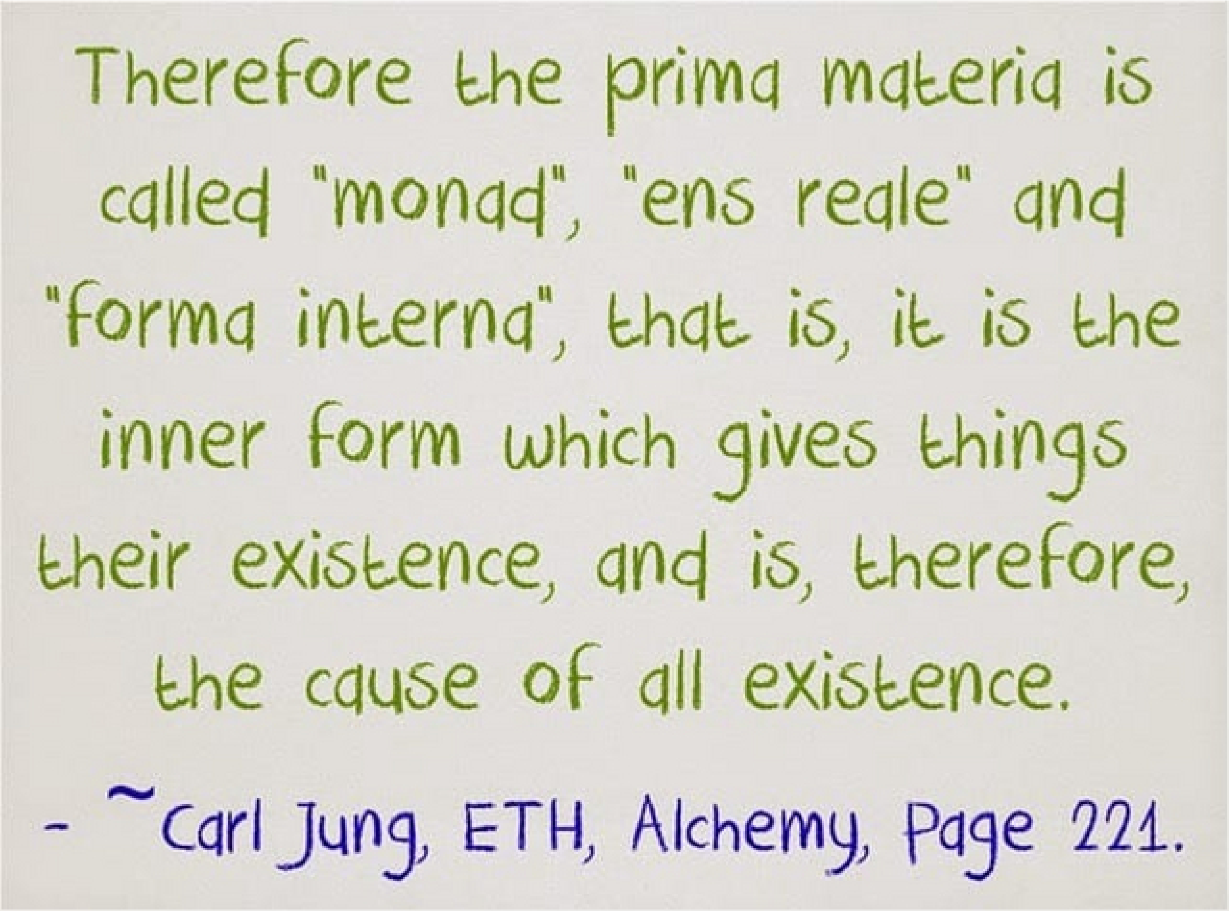

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence.

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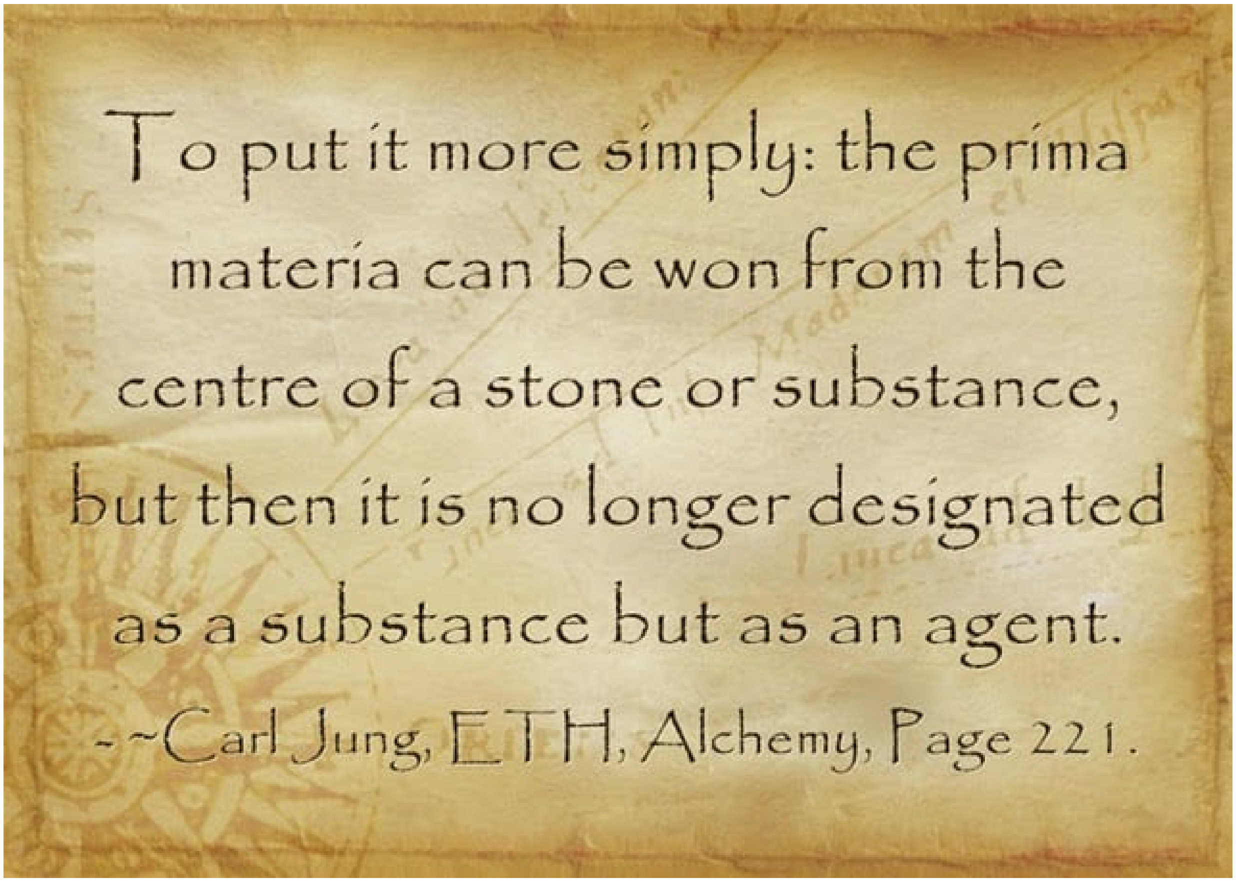

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent.

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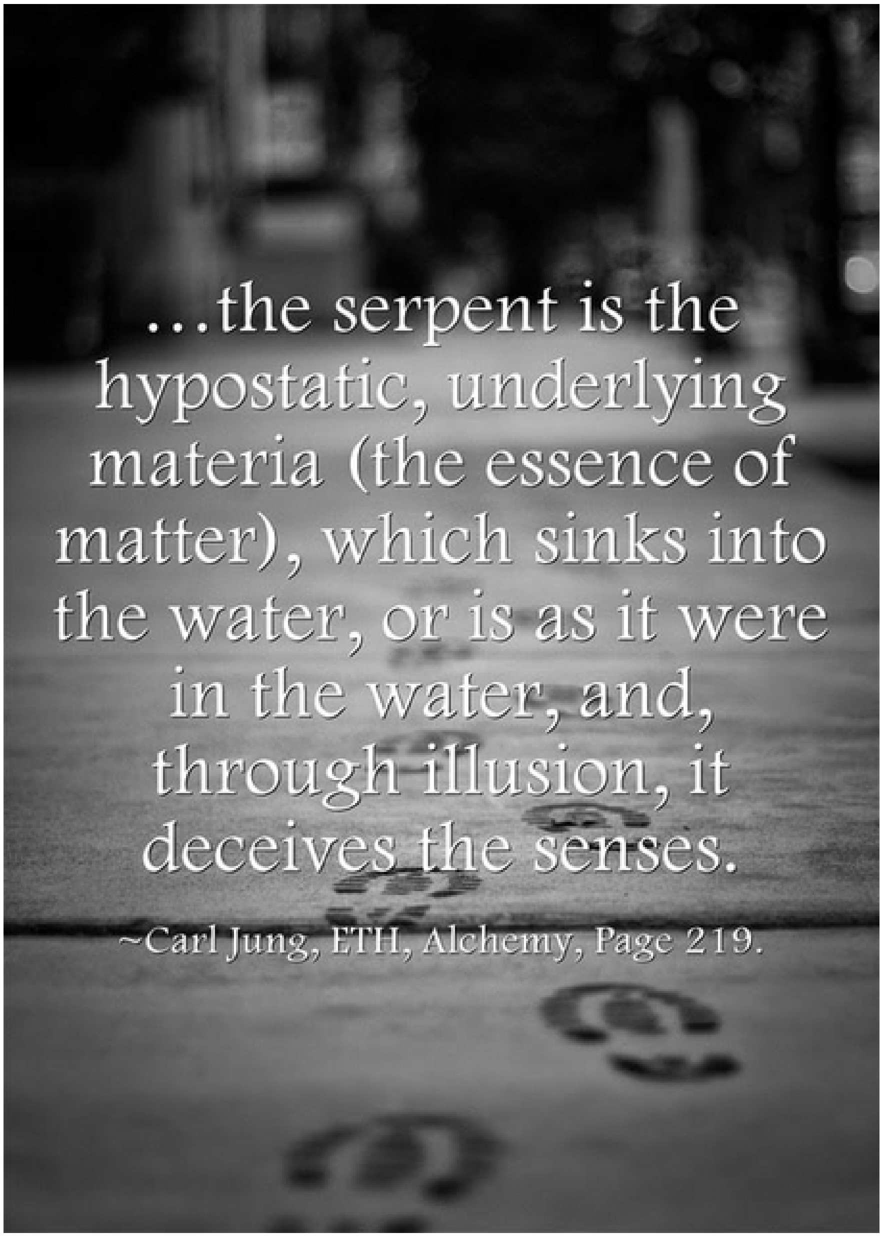

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses.

~Carl Jung, ETH, Alchemy, Page 219.

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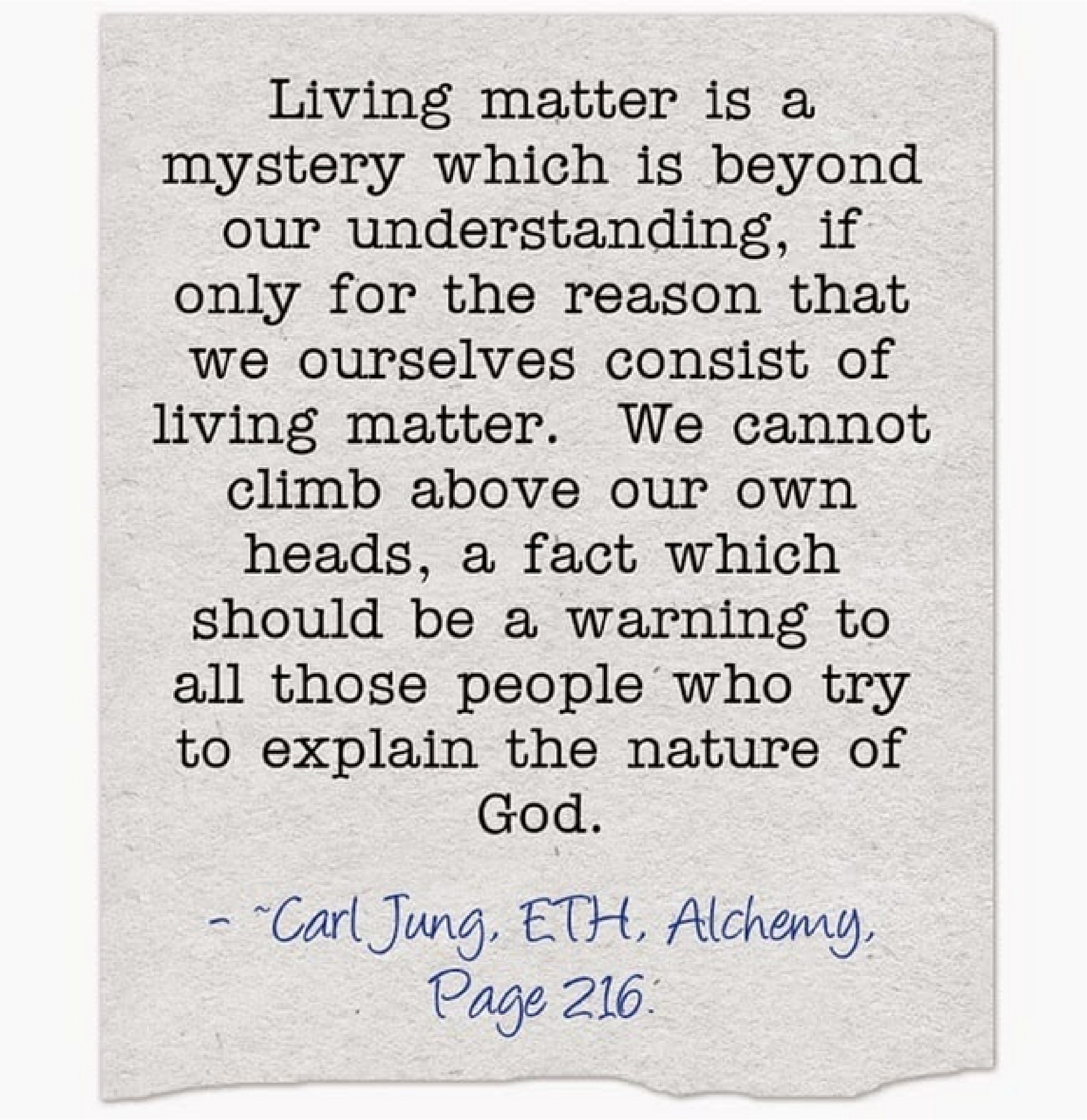

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God.

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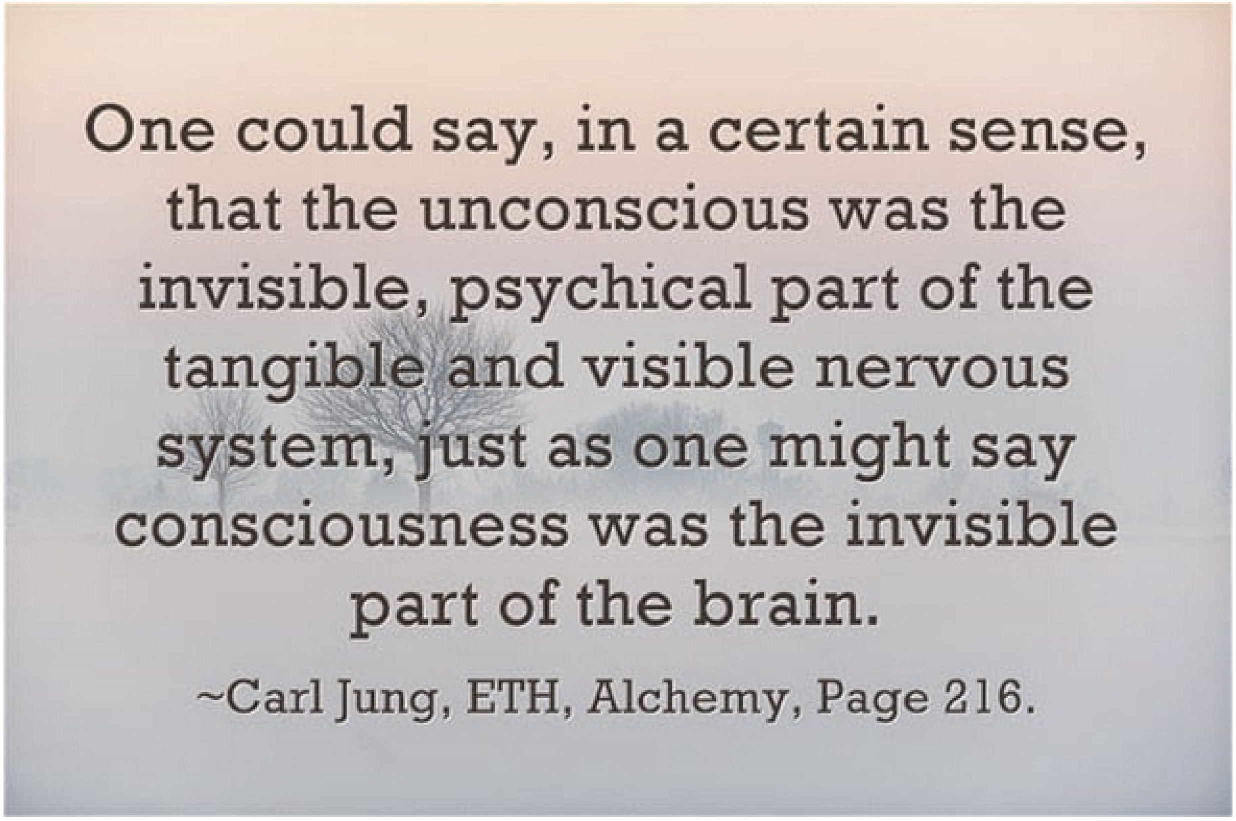

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain.

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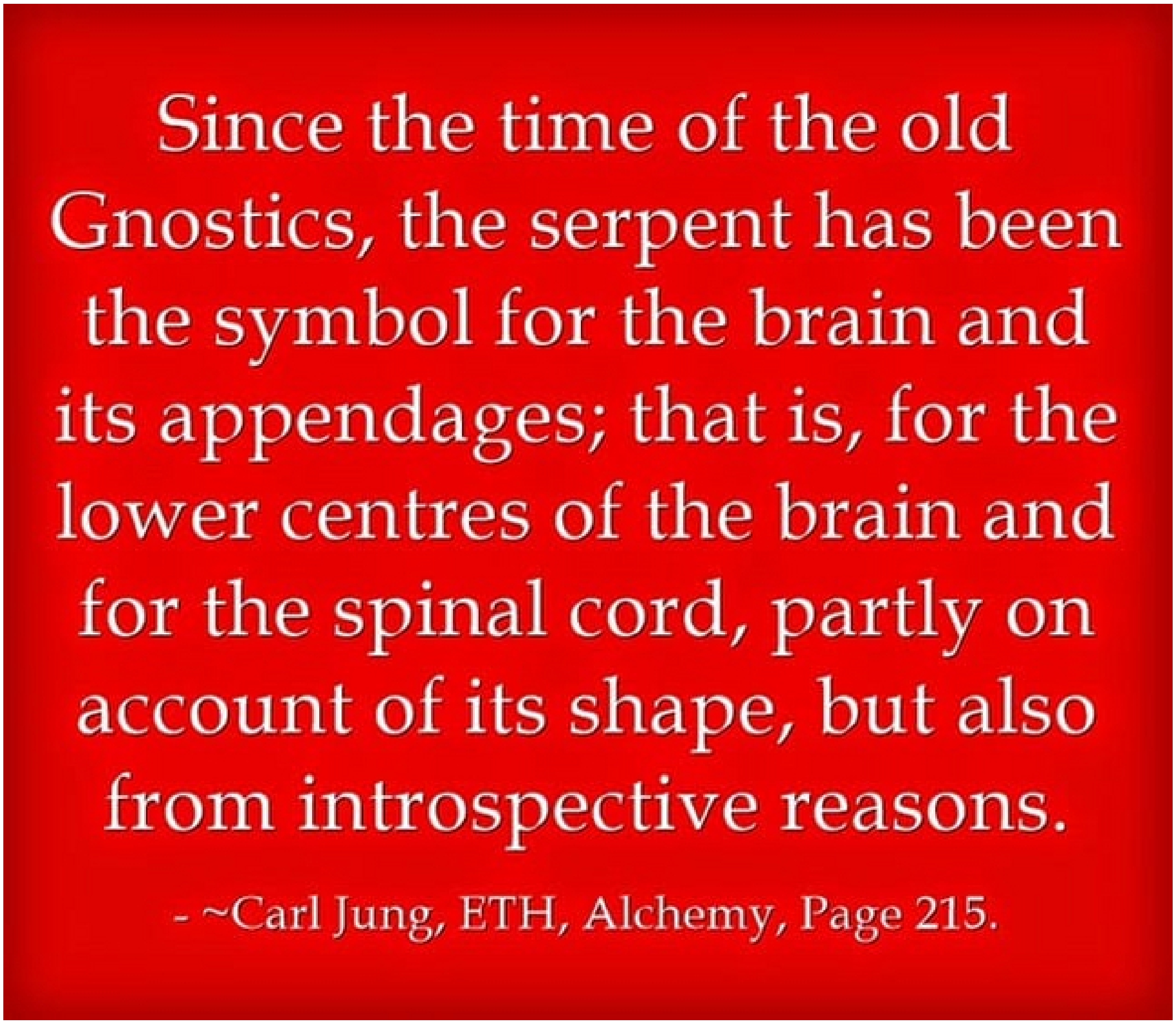

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons.

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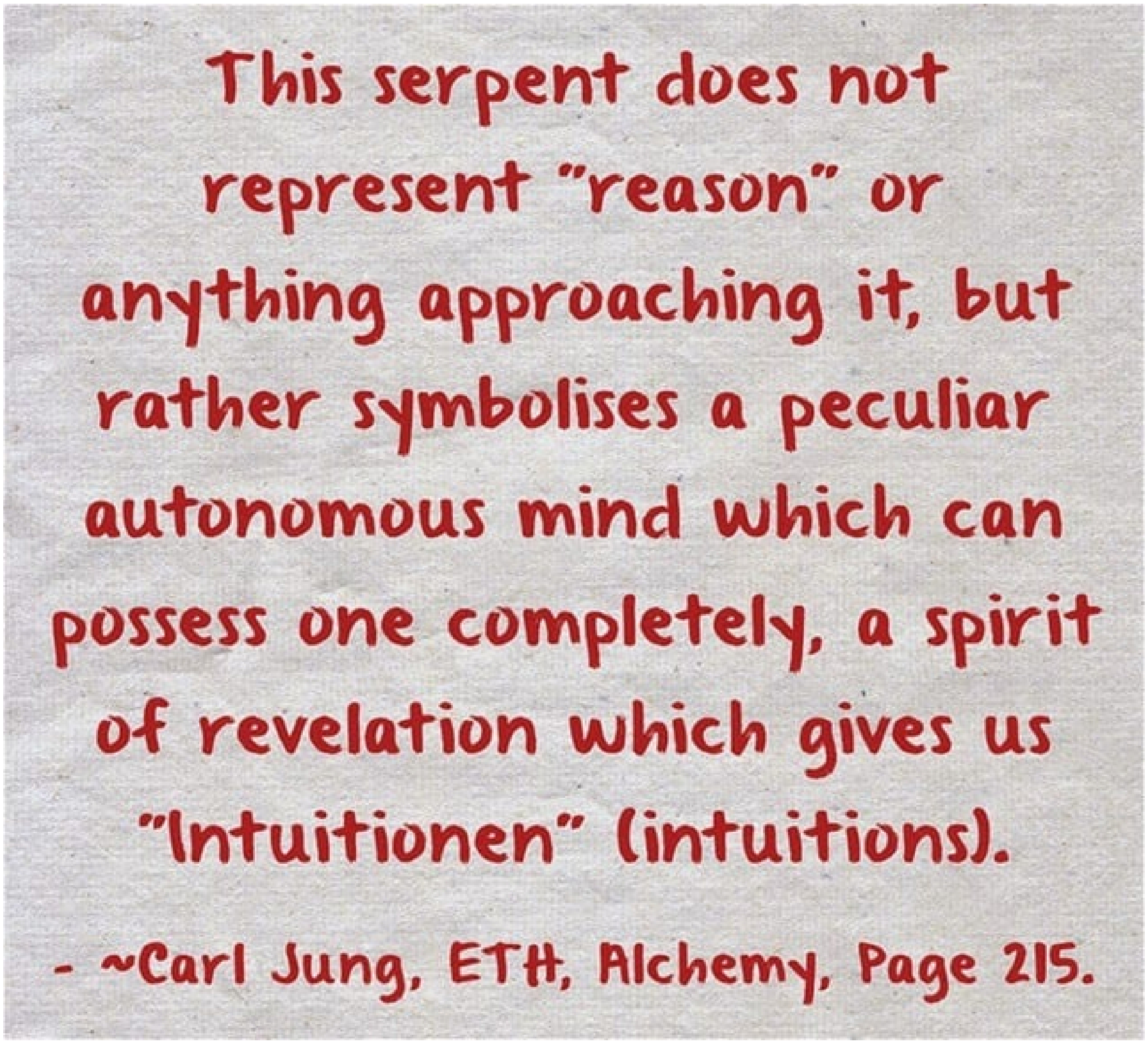

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions).

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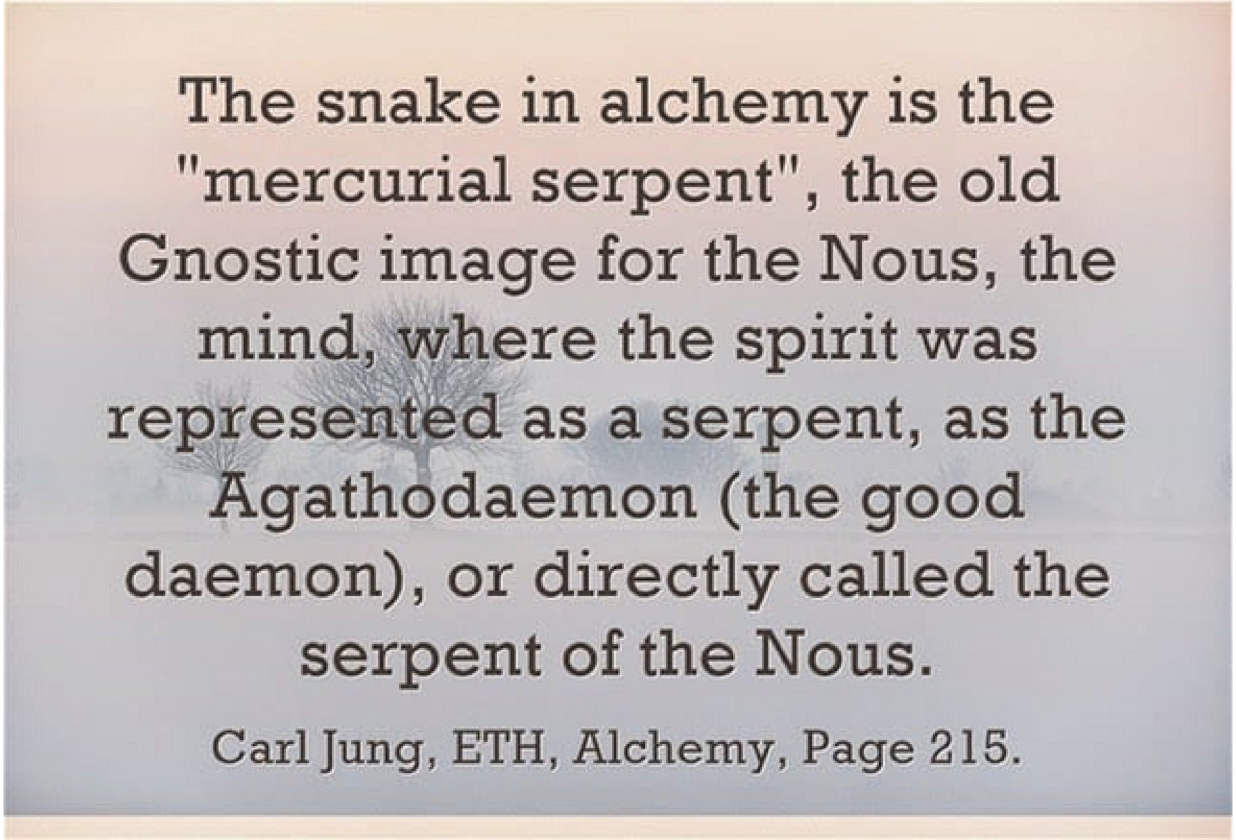

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous.

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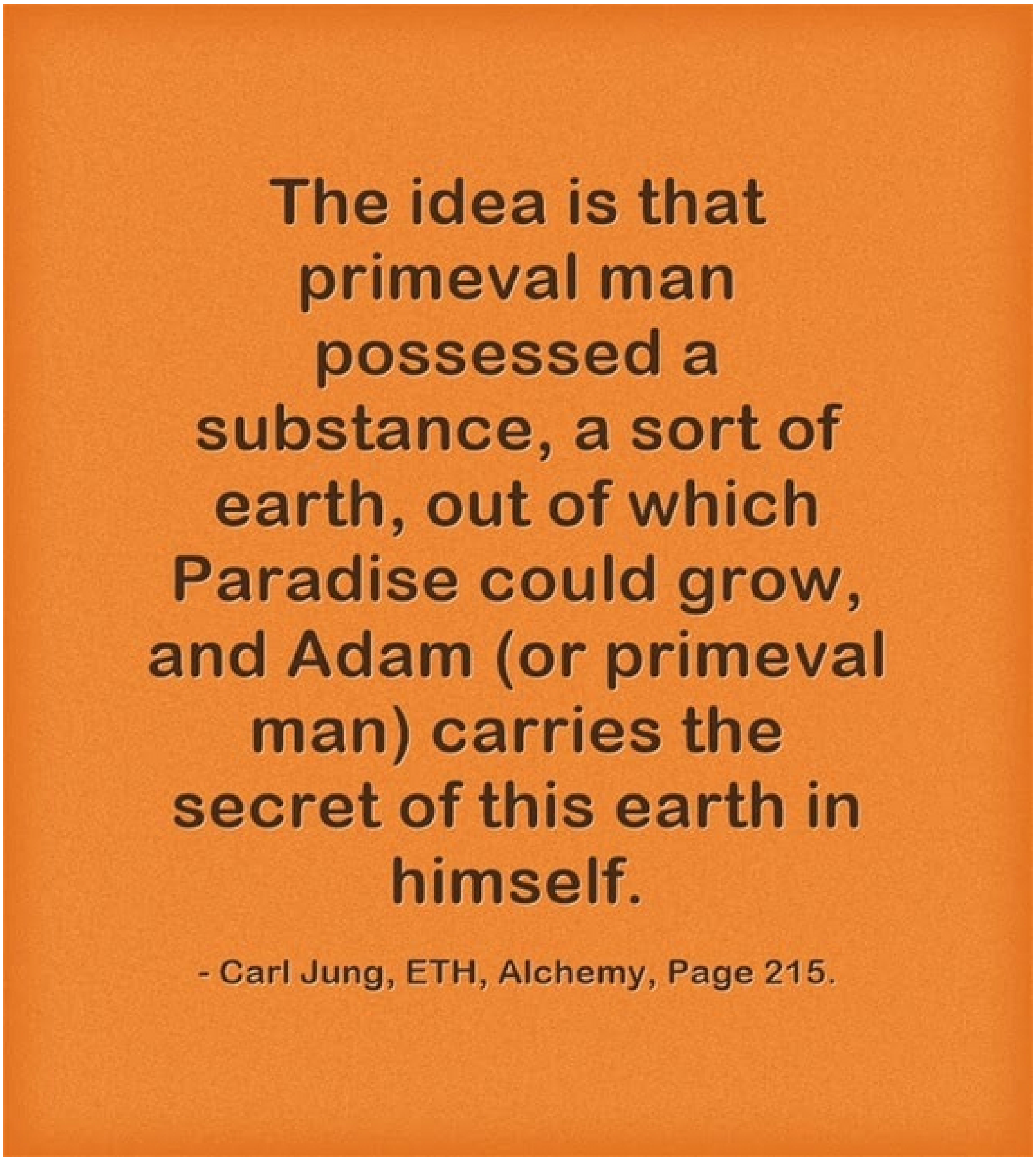

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself.

- Carl Jung, ETH, Alchemy, Page 215.

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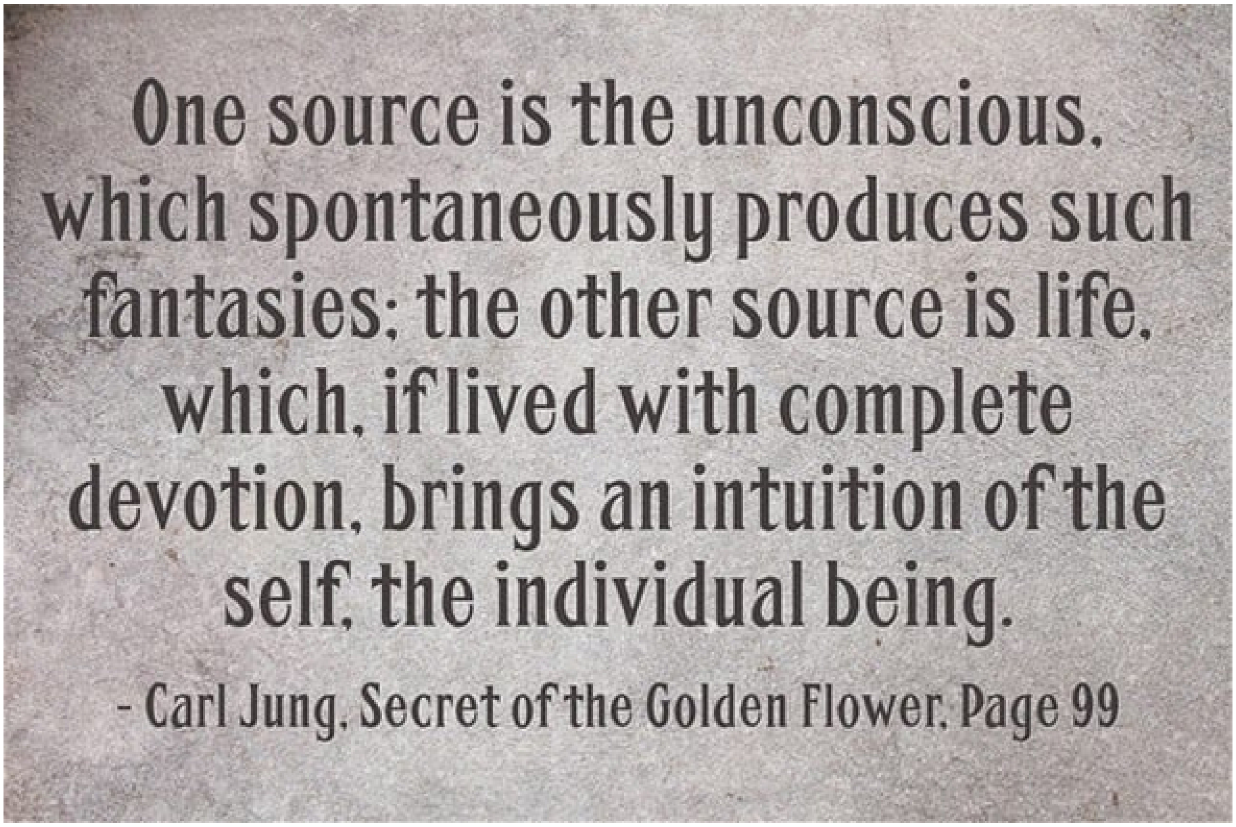

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being.

- Carl Jung, Secret of the Golden Flower, Page 99

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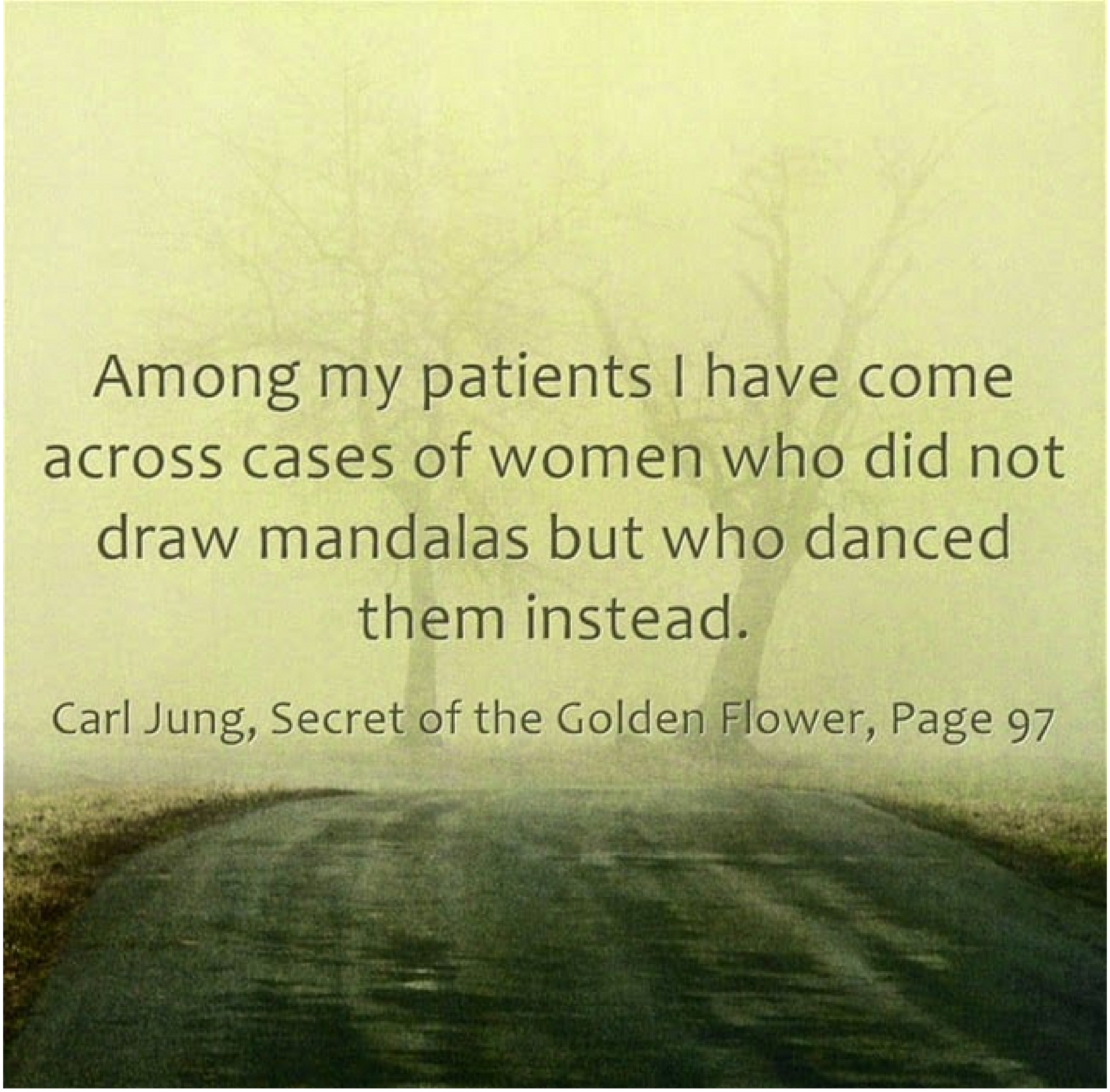
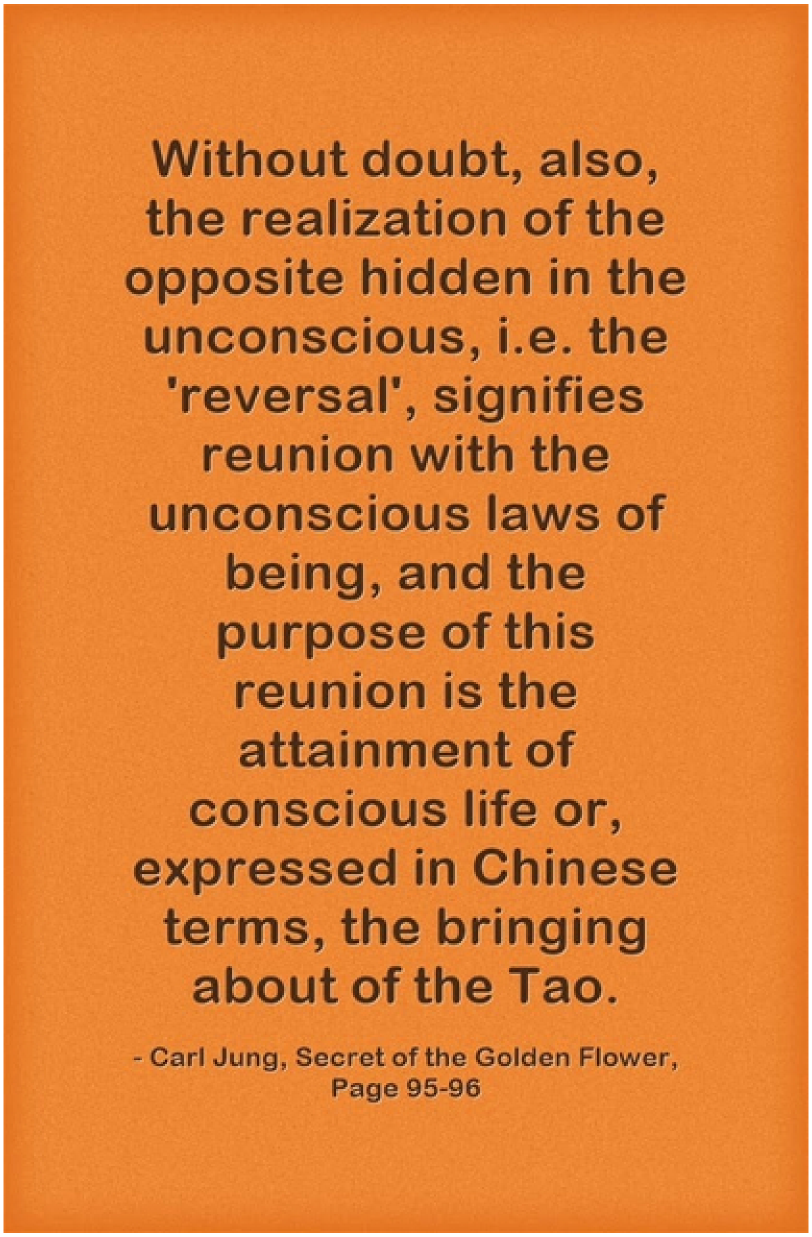


Among my patients I have come across cases of women who did not draw mandalas but who danced them instead.
Carl Jung, Secret of the Golden Flower, Page 97.



Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao.

- Carl Jung, Secret of the Golden Flower, Page 95-96

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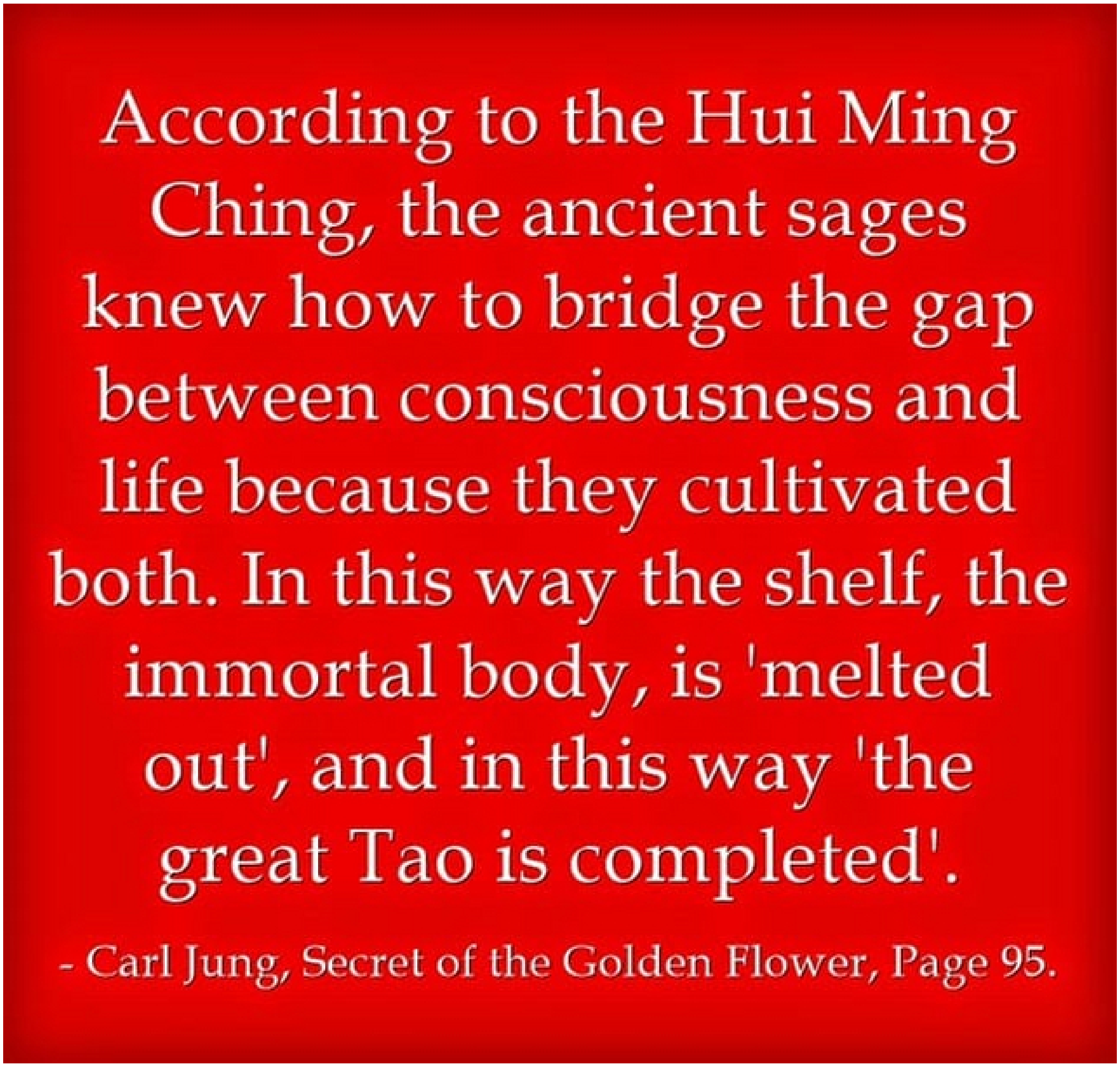

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'.

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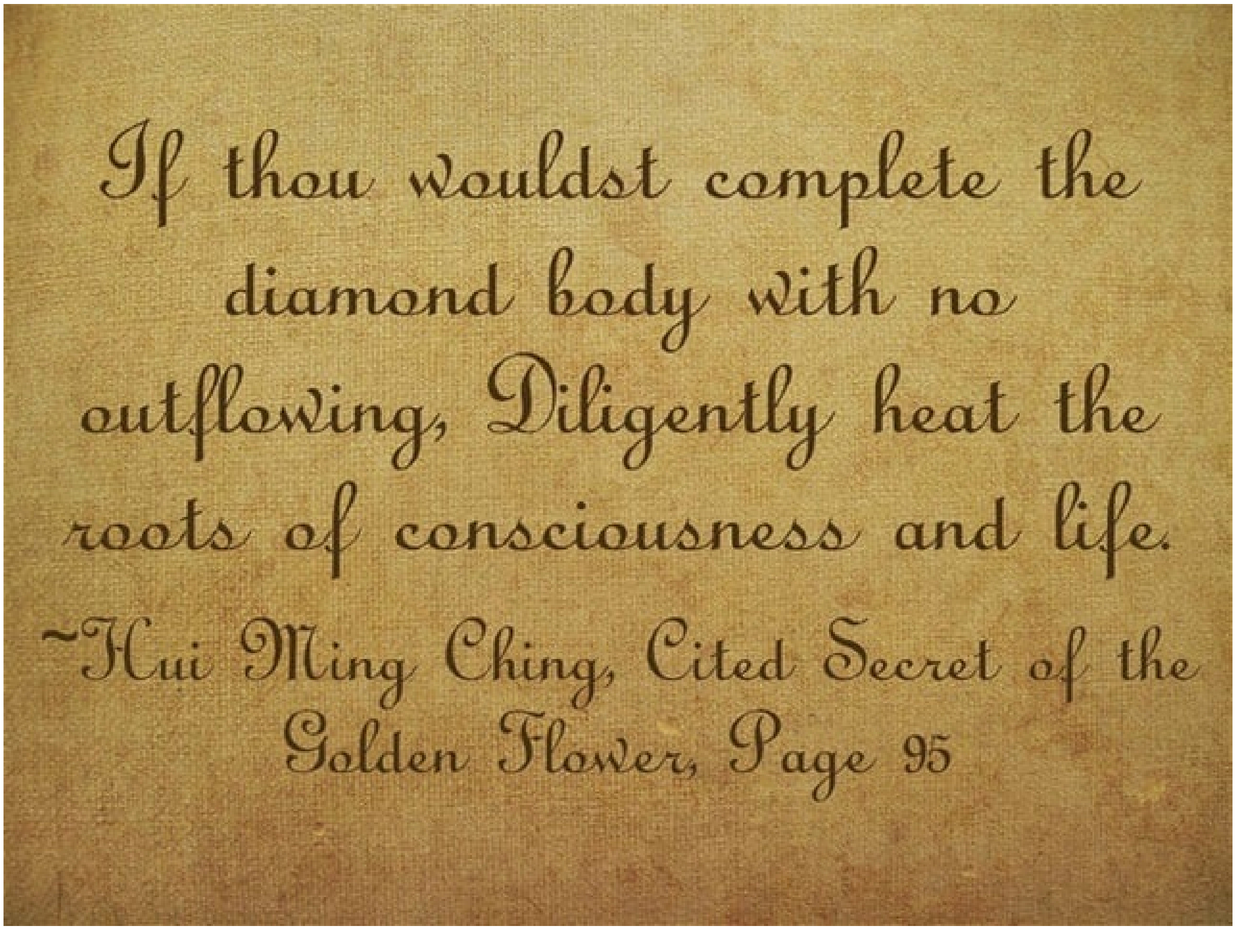

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life.
~Hui Ming Ching, Cited Secret of the Golden Flower, Page 95

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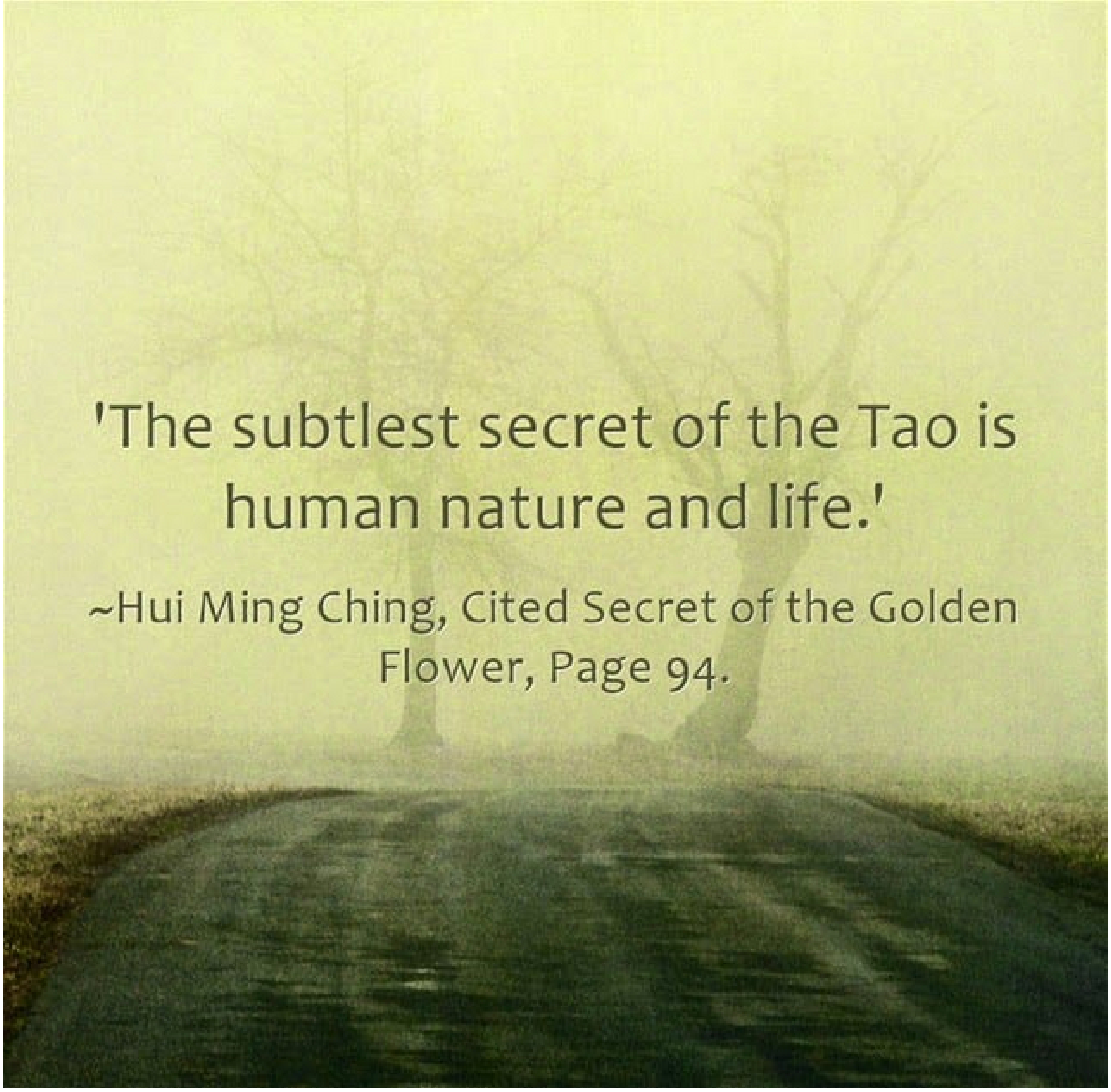
'The subtlest secret of the Tao is human nature and life.'
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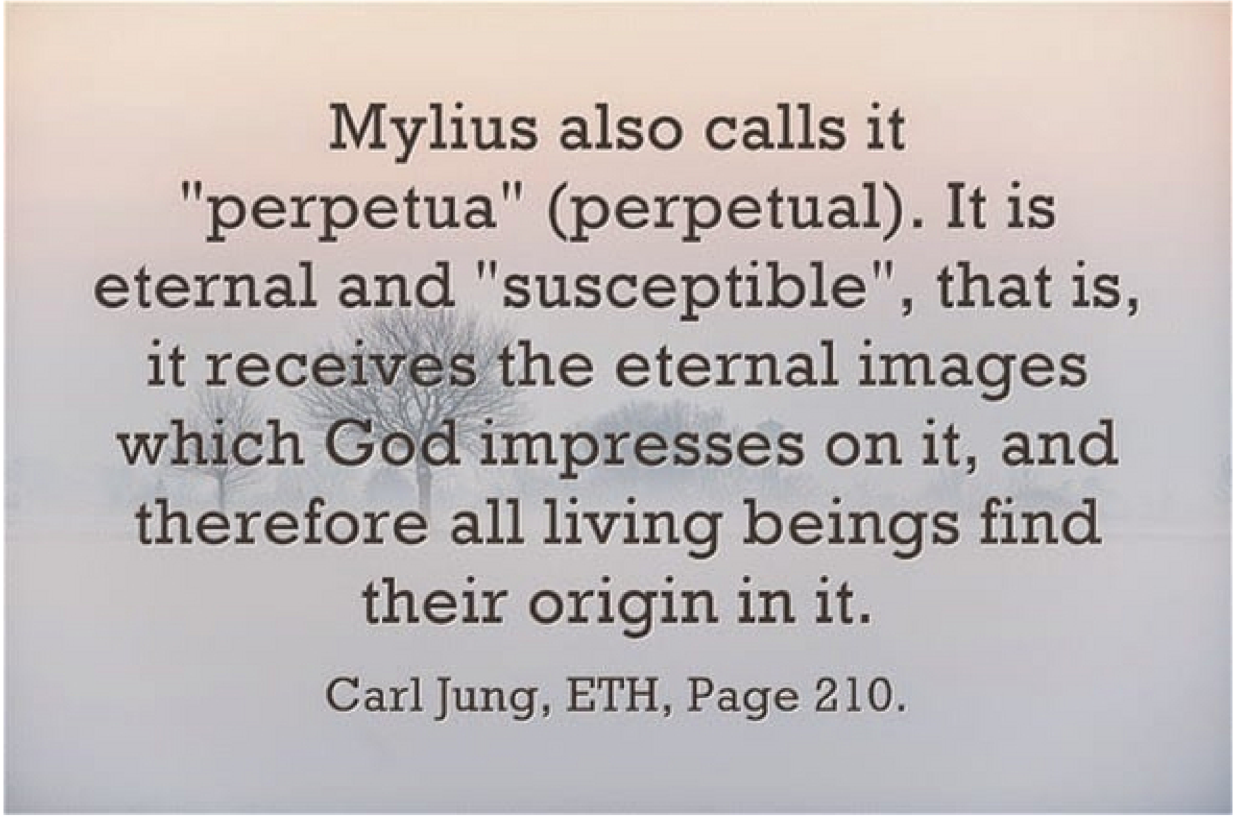

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it.

Carl Jung, ETH, Page 210.

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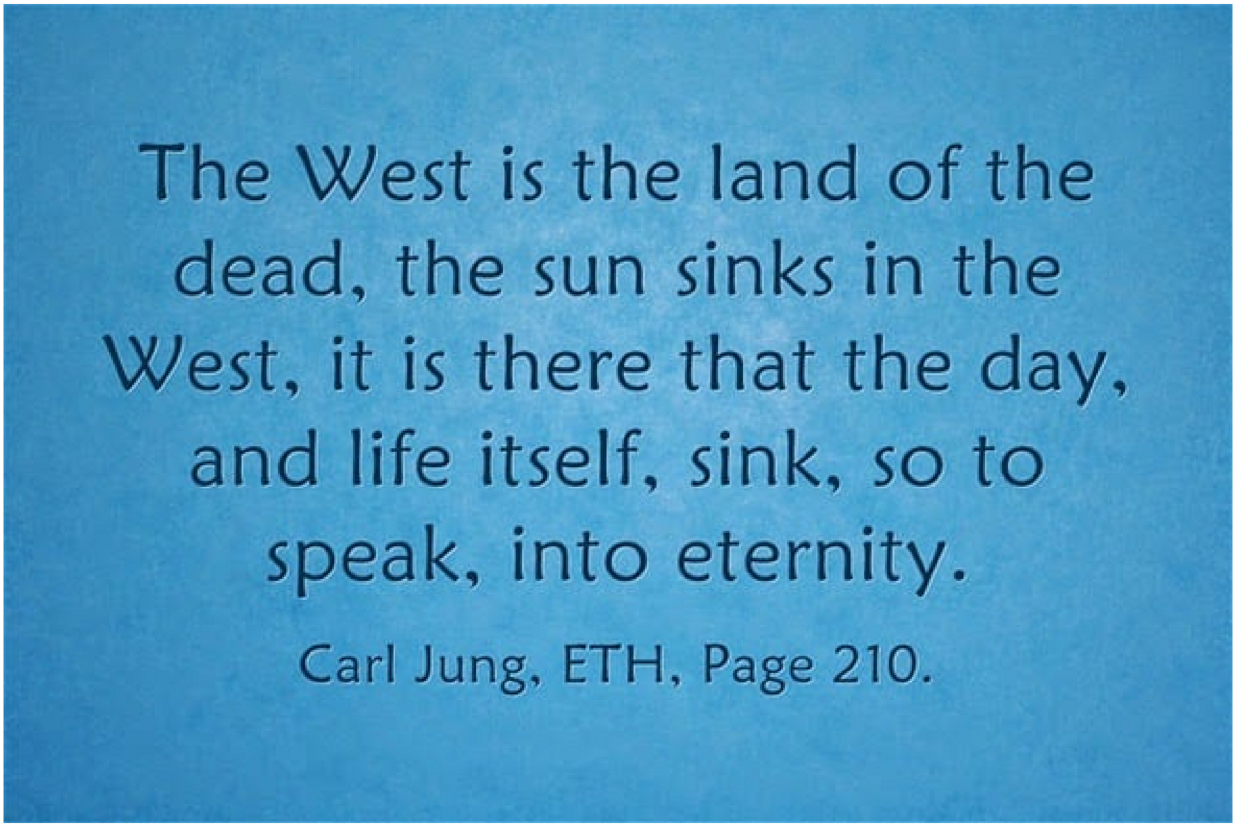

The West is the land of the
dead, the sun sinks in the
West, it is there that the day,
and life itself, sink, so to
speak, into eternity.

Carl Jung, ETH, Page 210.

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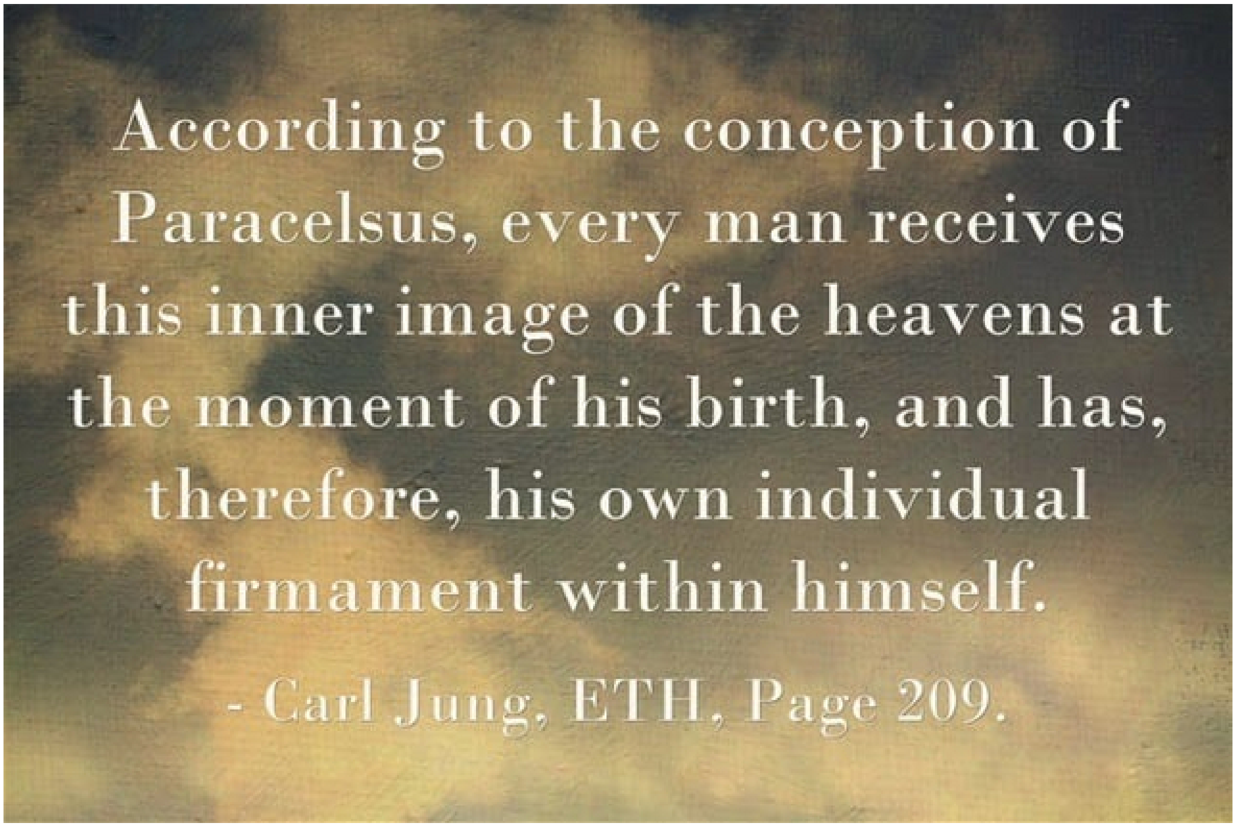

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself.

- Carl Jung, ETH, Page 209.

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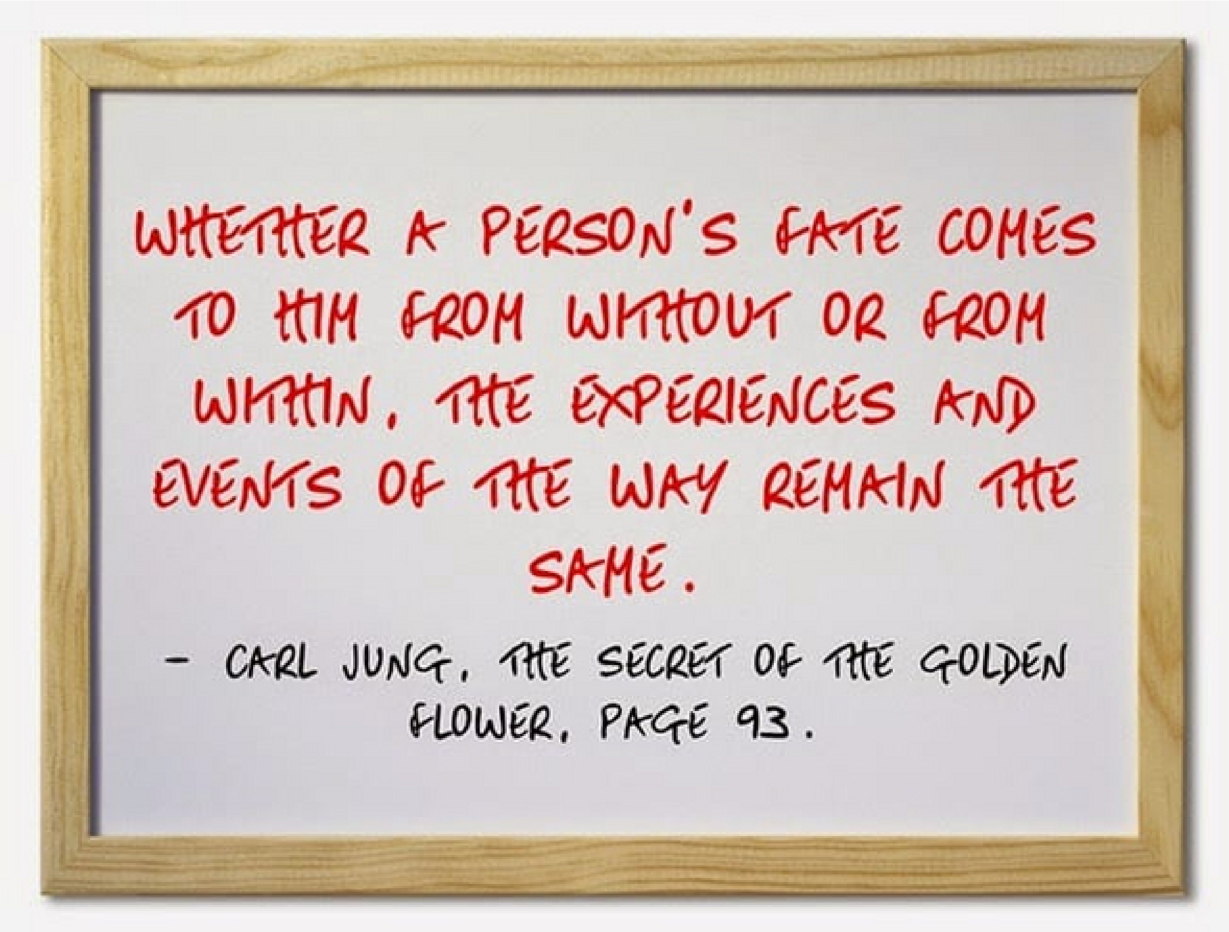
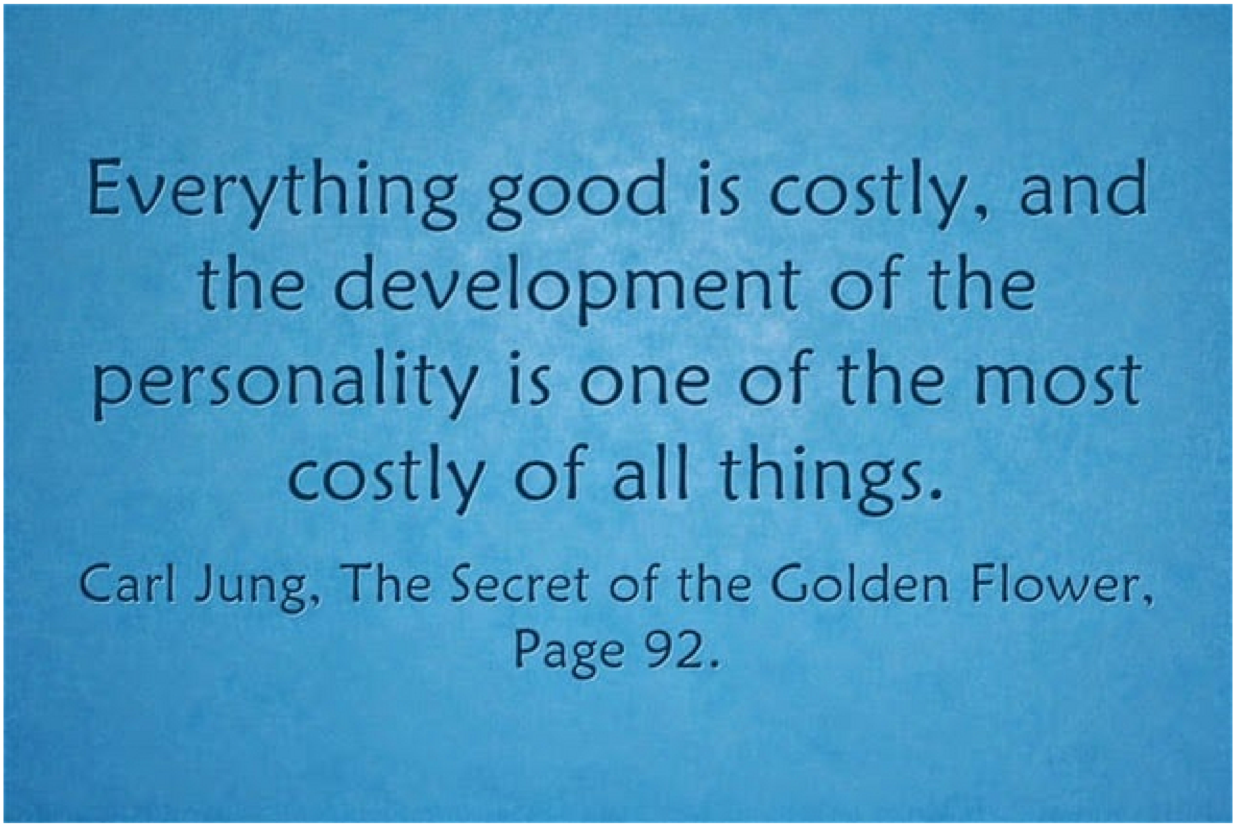


WHETHER A PERSON'S FATE COMES TO HIM FROM WITHOUT OR FROM WITHIN, THE EXPERIENCES AND EVENTS OF THE WAY REMAIN THE SAME.

– CARL JUNG, THE SECRET OF THE GOLDEN FLOWER, PAGE 93.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.



Everything good is costly, and the development of the personality is one of the most costly of all things.

Carl Jung, The Secret of the Golden Flower, Page 92.

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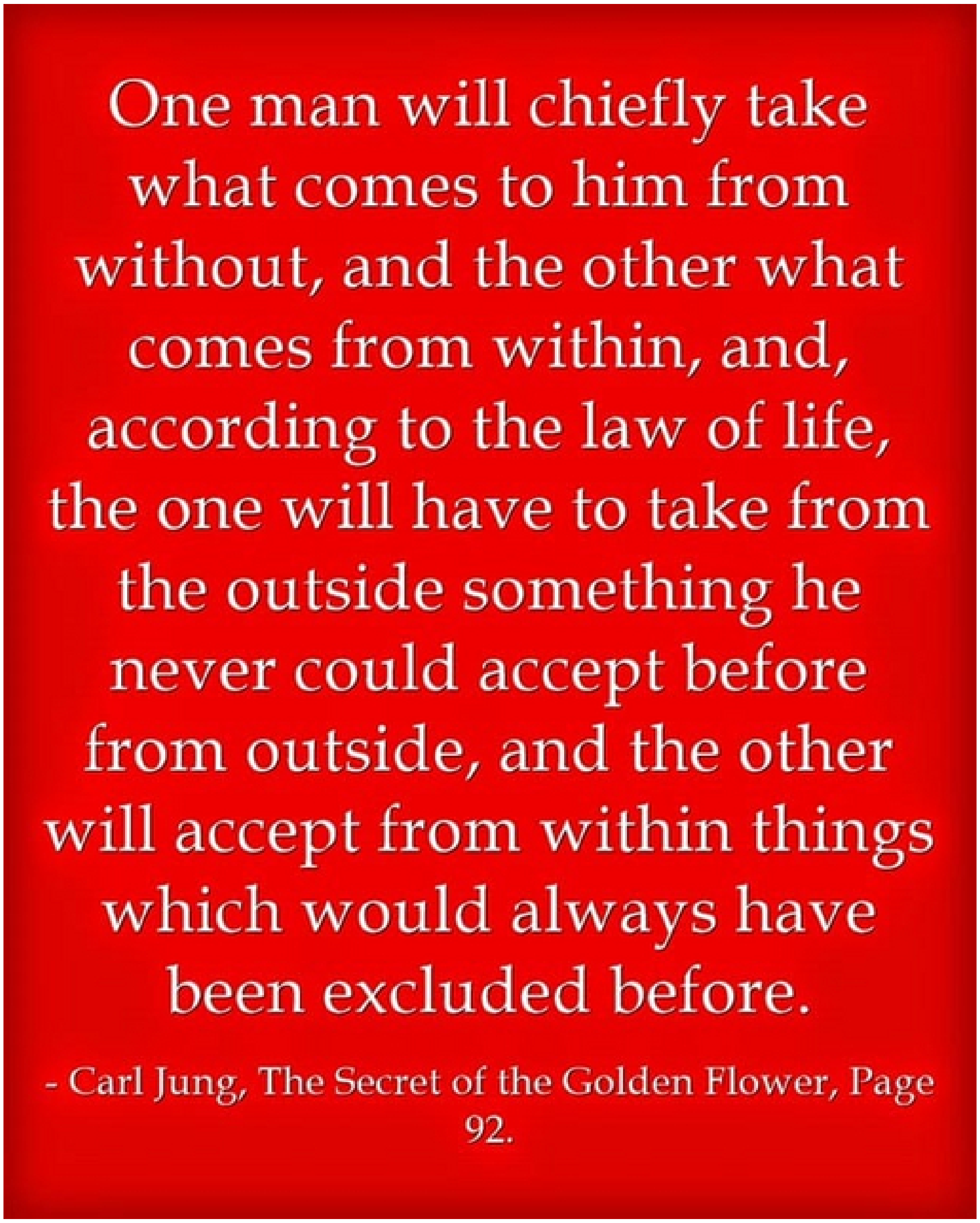

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before.

- Carl Jung, The Secret of the Golden Flower, Page 92.

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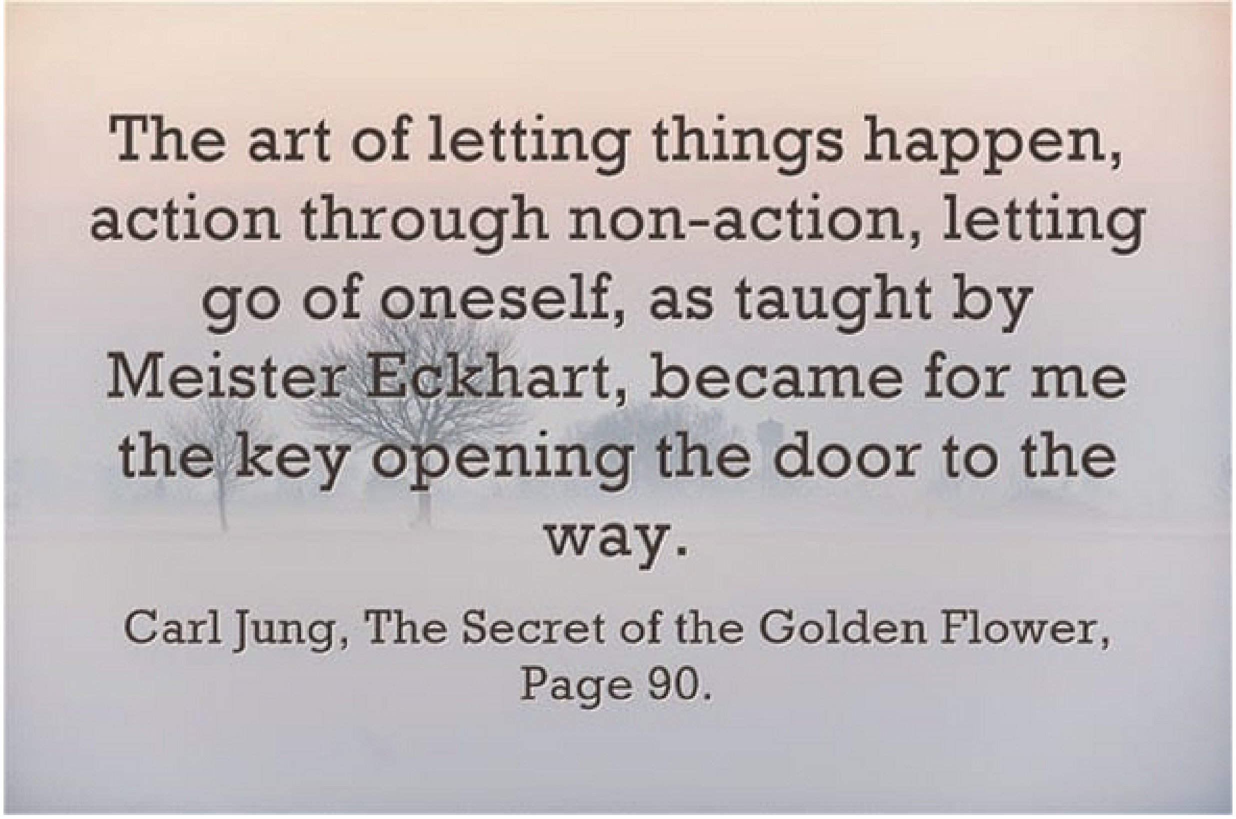

The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way.

Carl Jung, The Secret of the Golden Flower, Page 90.

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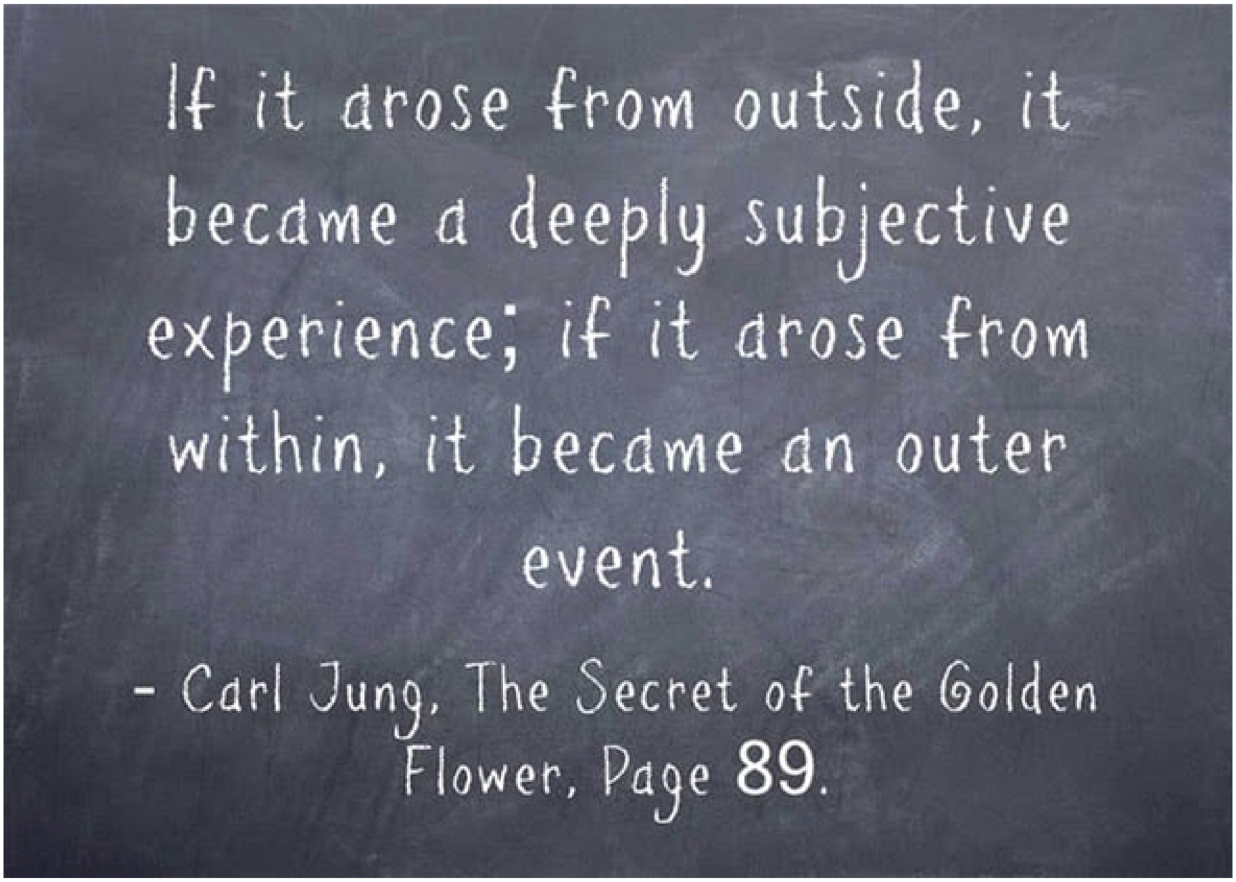

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event.

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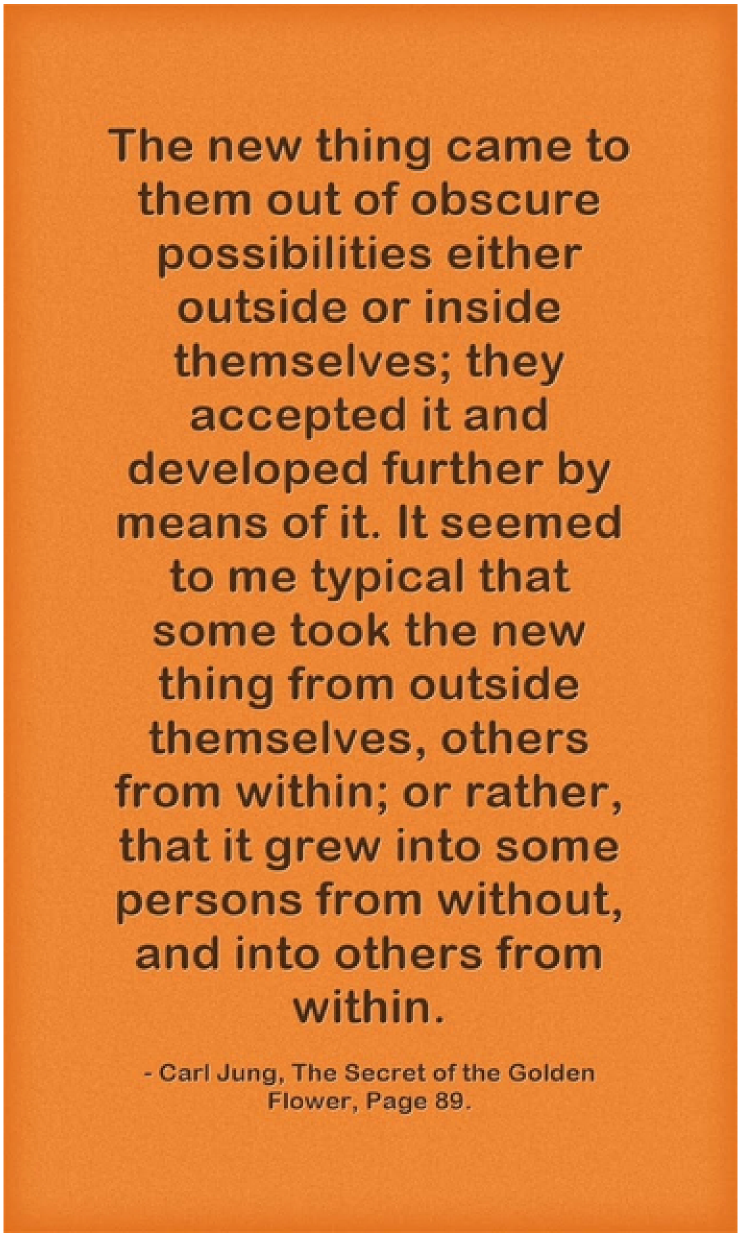

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within.

- Carl Jung, The Secret of the Golden Flower, Page 89.

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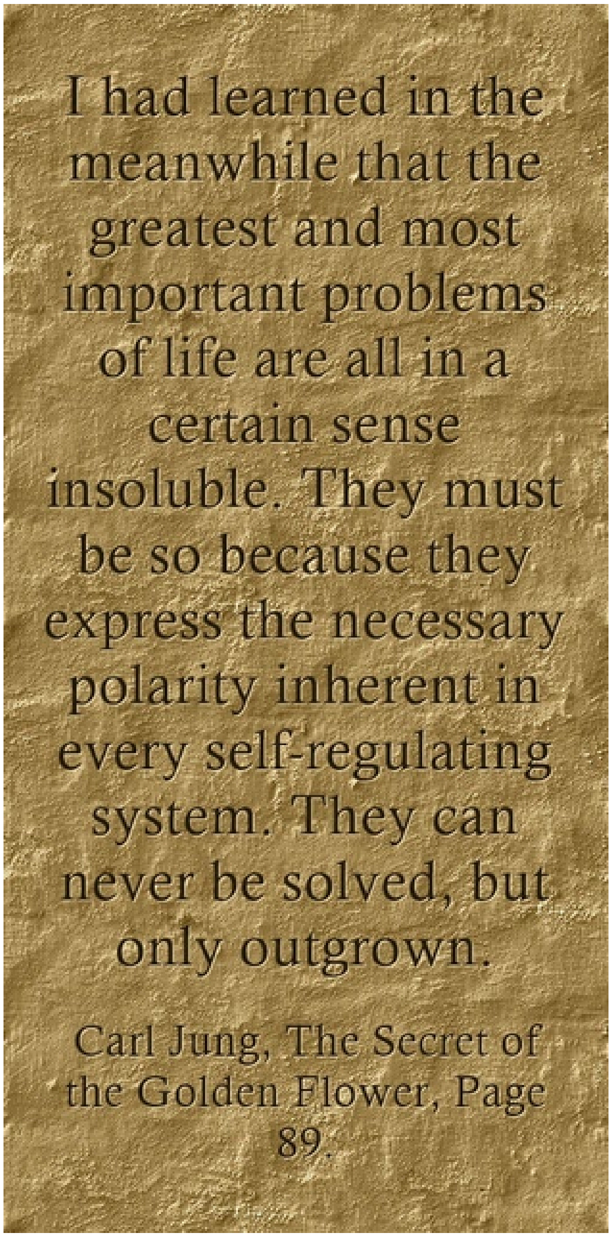

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown.

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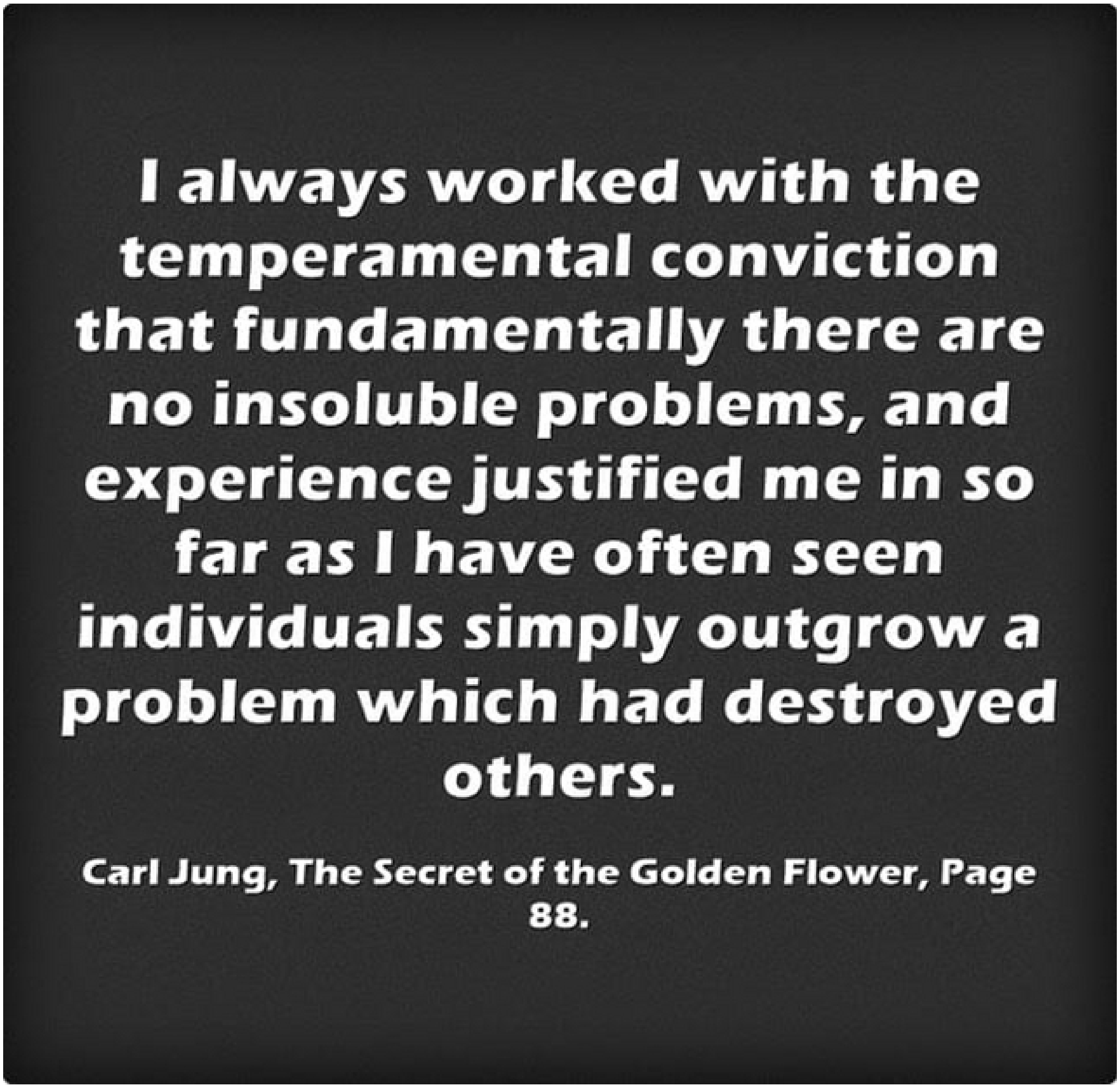

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others.

Carl Jung, The Secret of the Golden Flower, Page 88.

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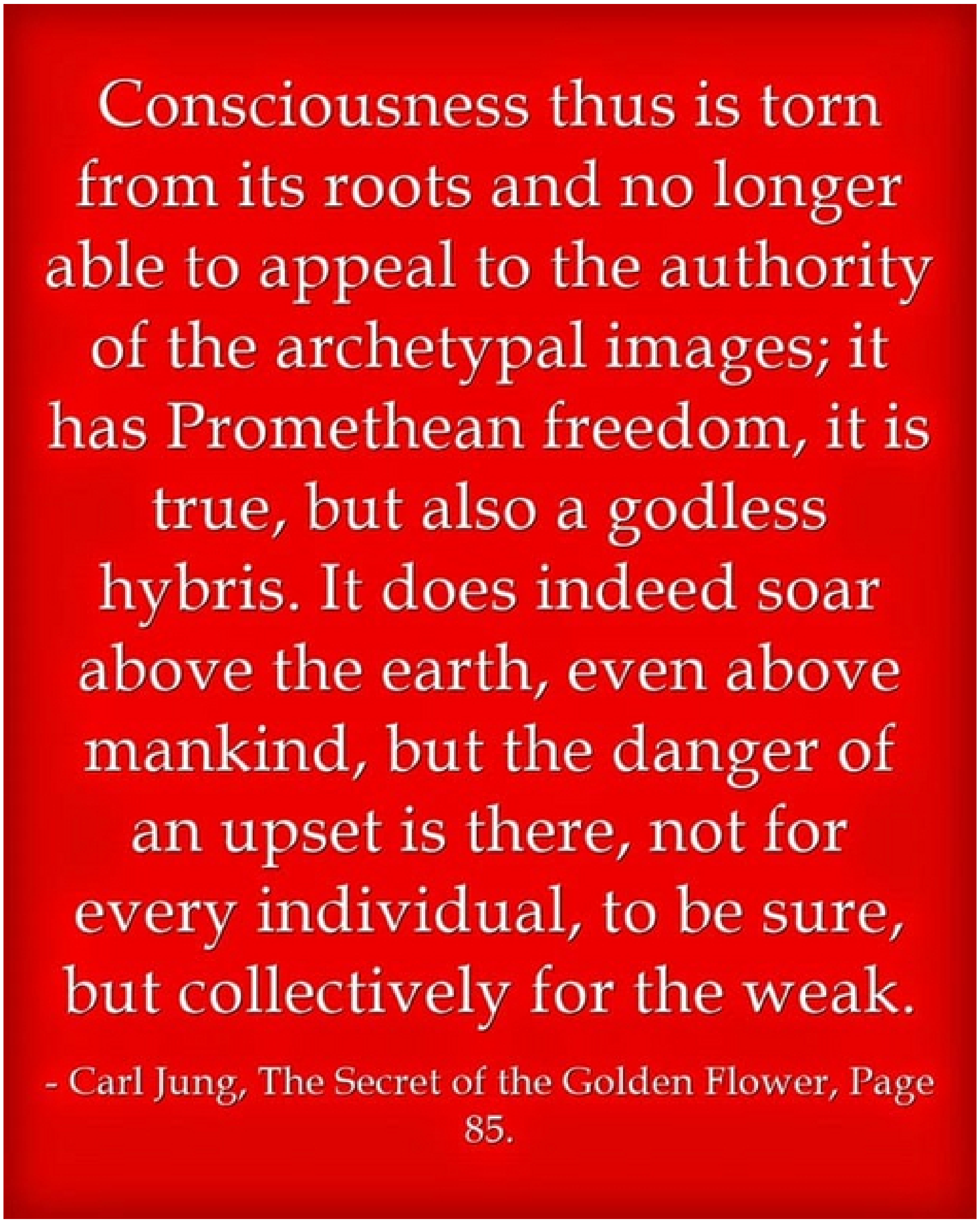

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak.

- Carl Jung, The Secret of the Golden Flower, Page 85.

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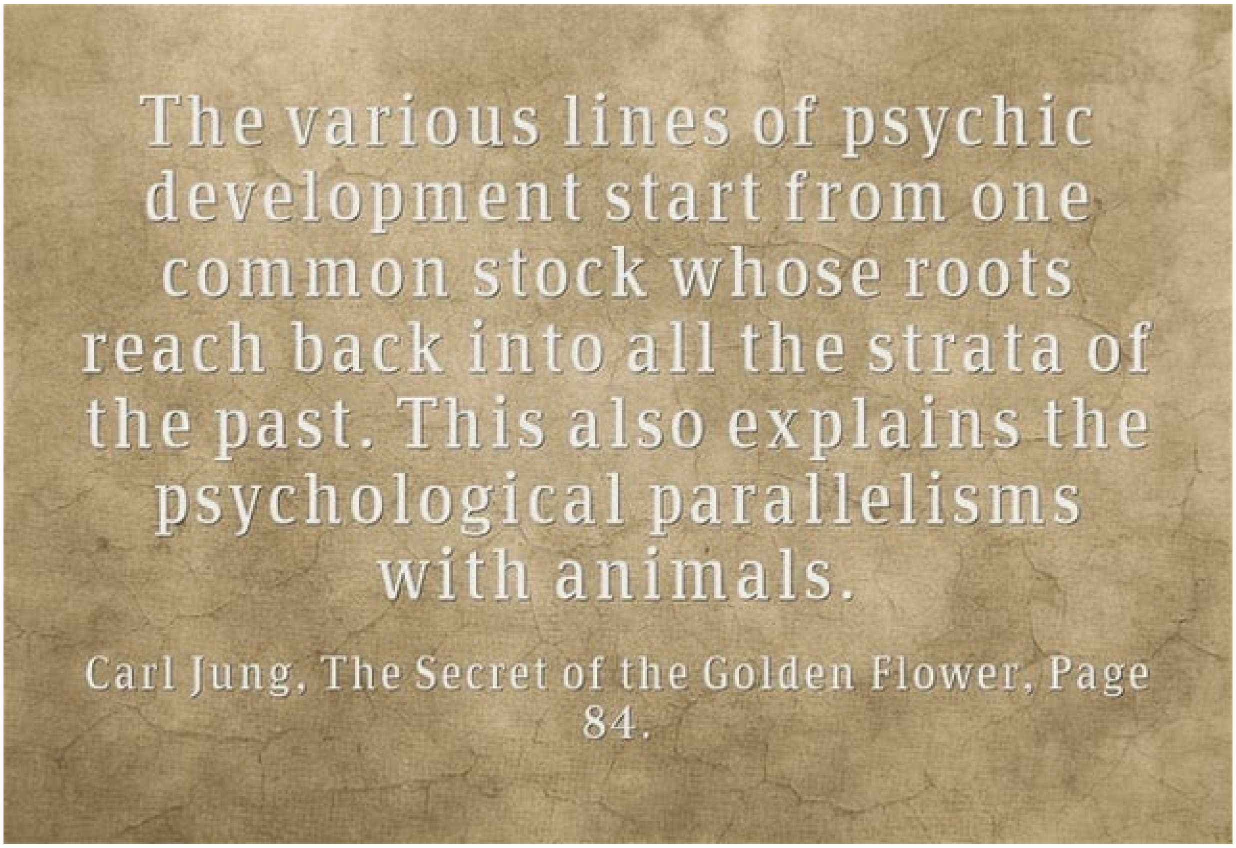

The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals.

Carl Jung, The Secret of the Golden Flower, Page 84.

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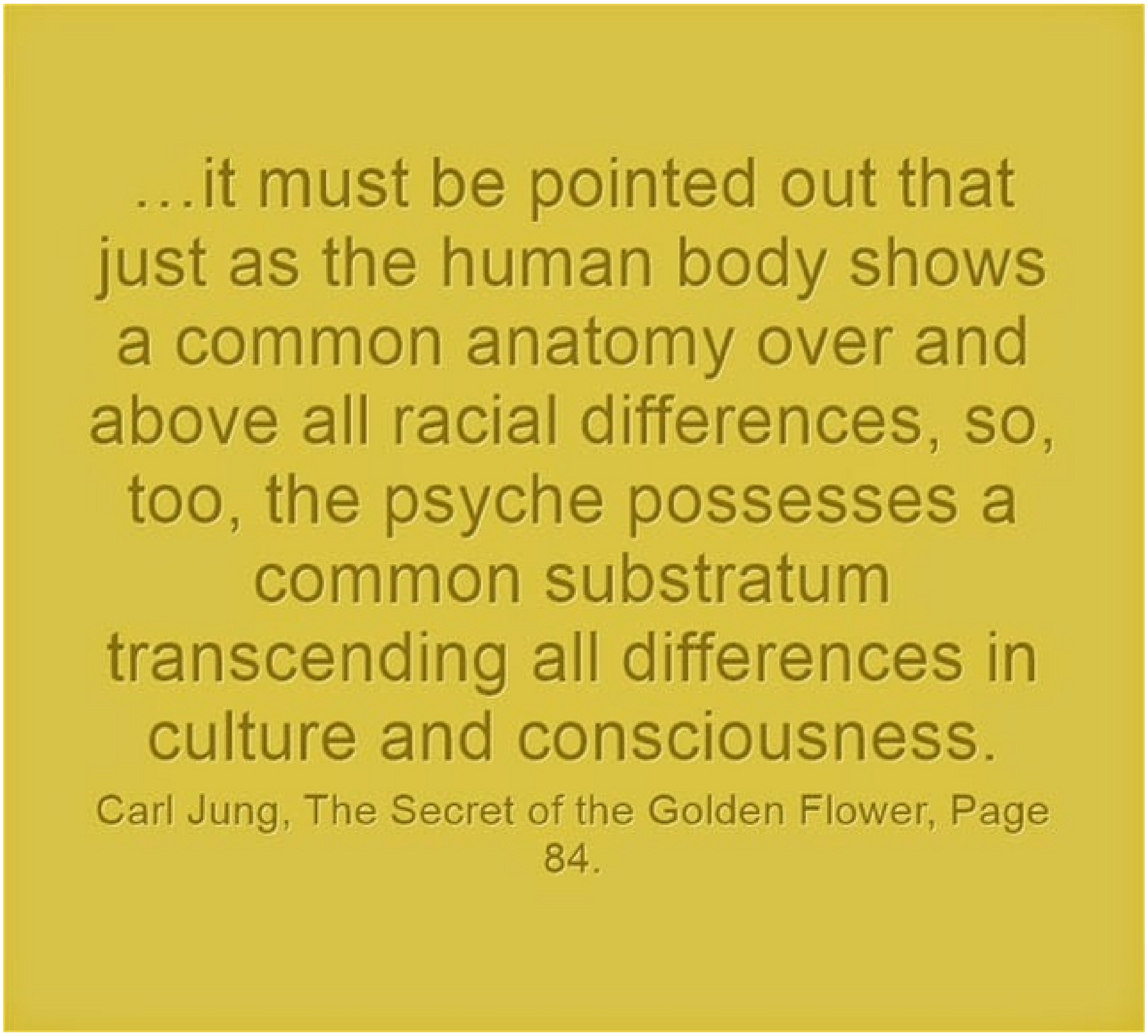

…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness.

Carl Jung, The Secret of the Golden Flower, Page 84.

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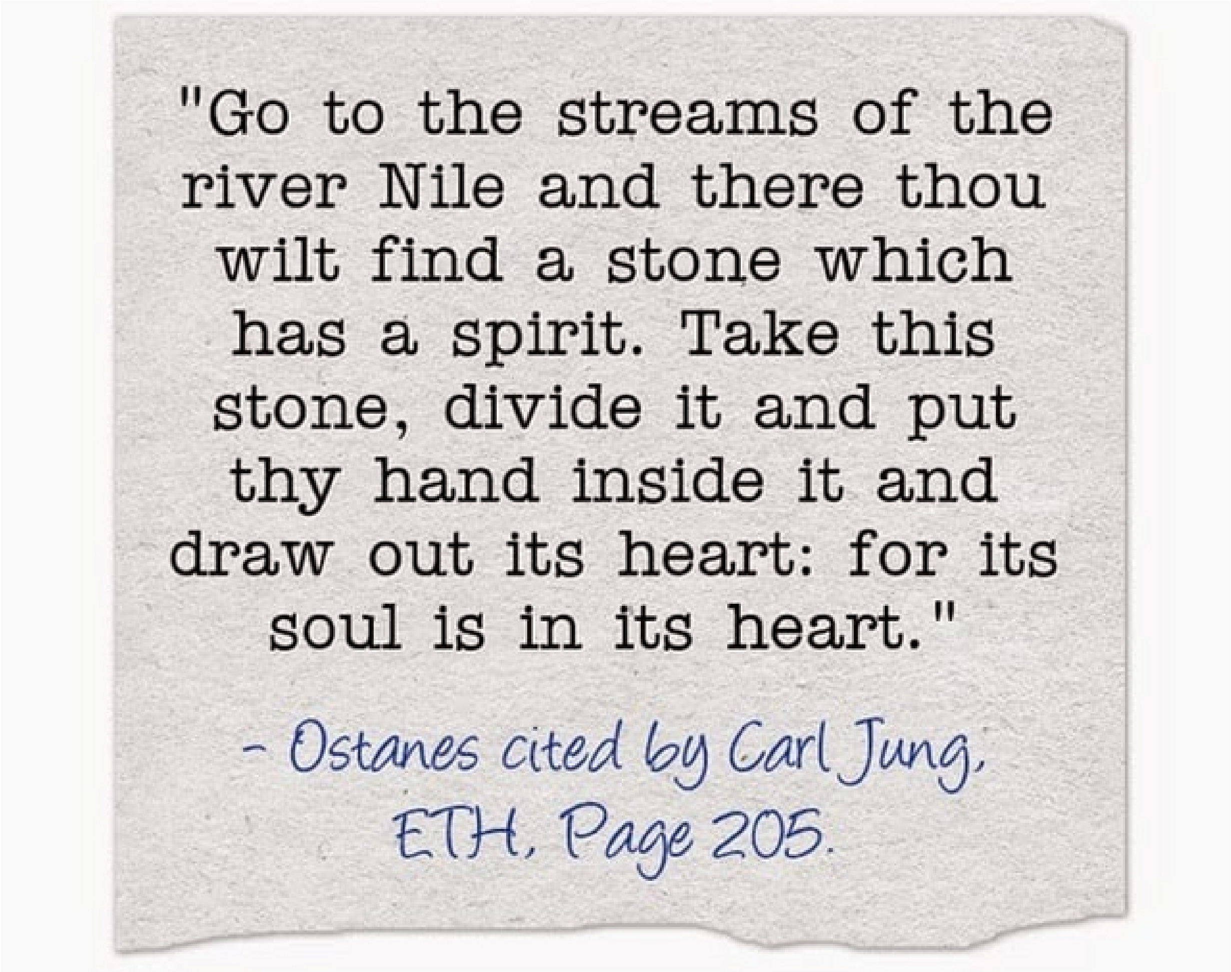

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart."

- Ostanes cited by Carl Jung, ETH, Page 205.

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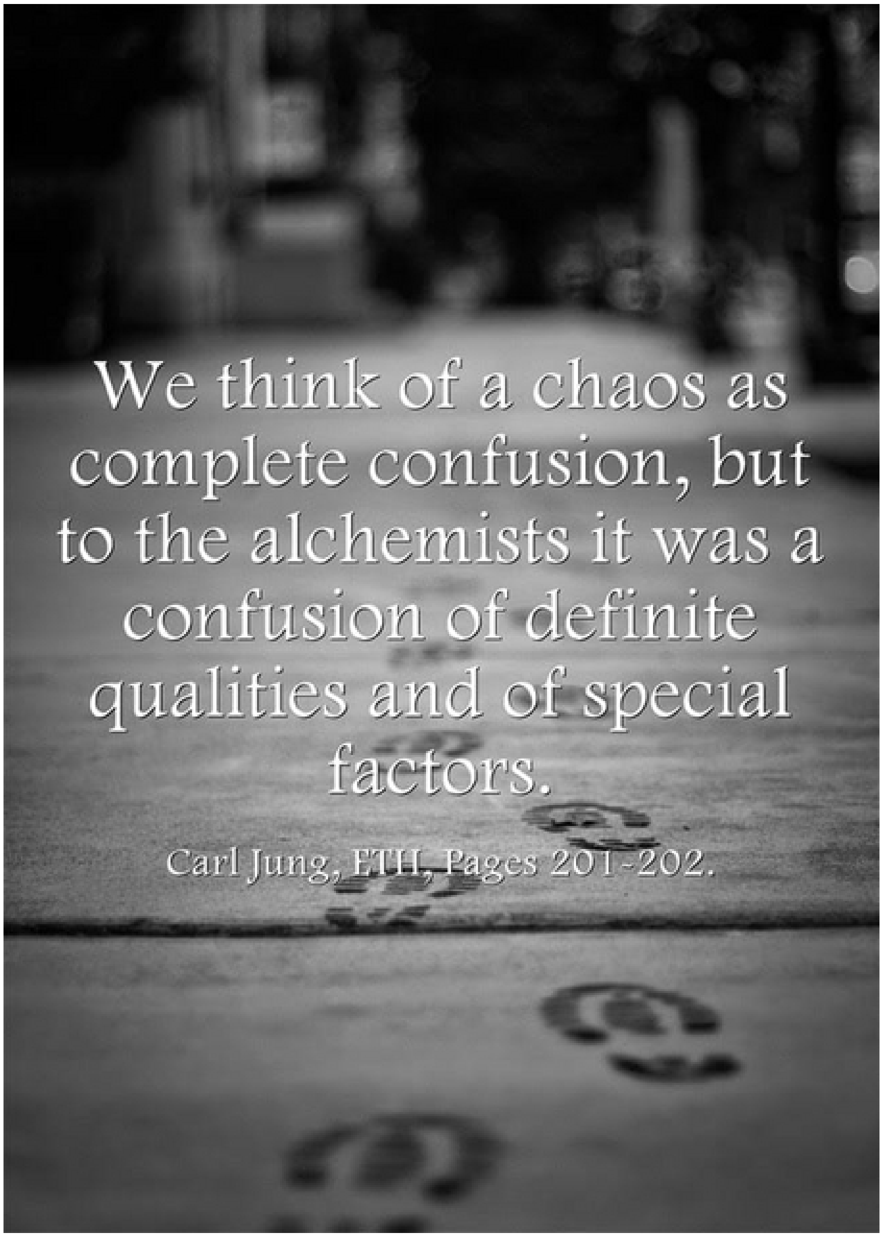
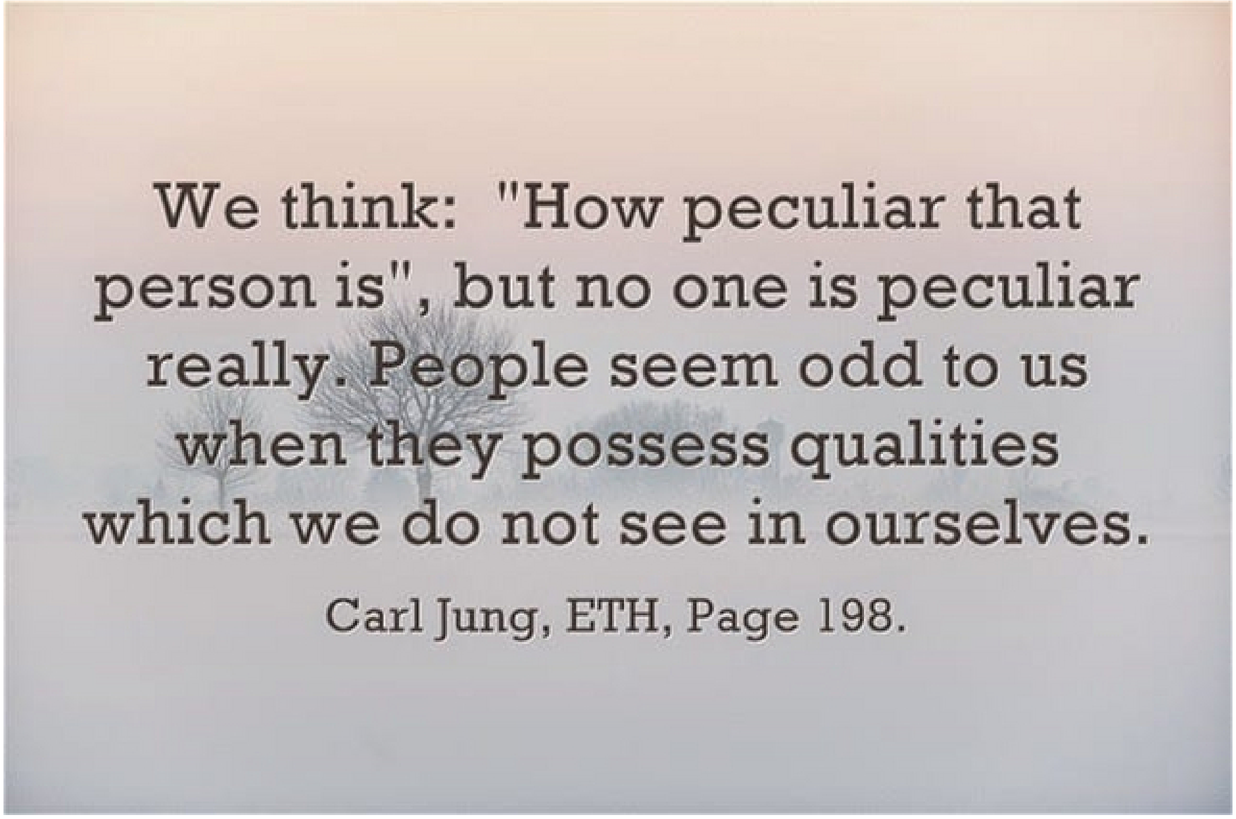


We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.



We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves.

Carl Jung, ETH, Page 198.

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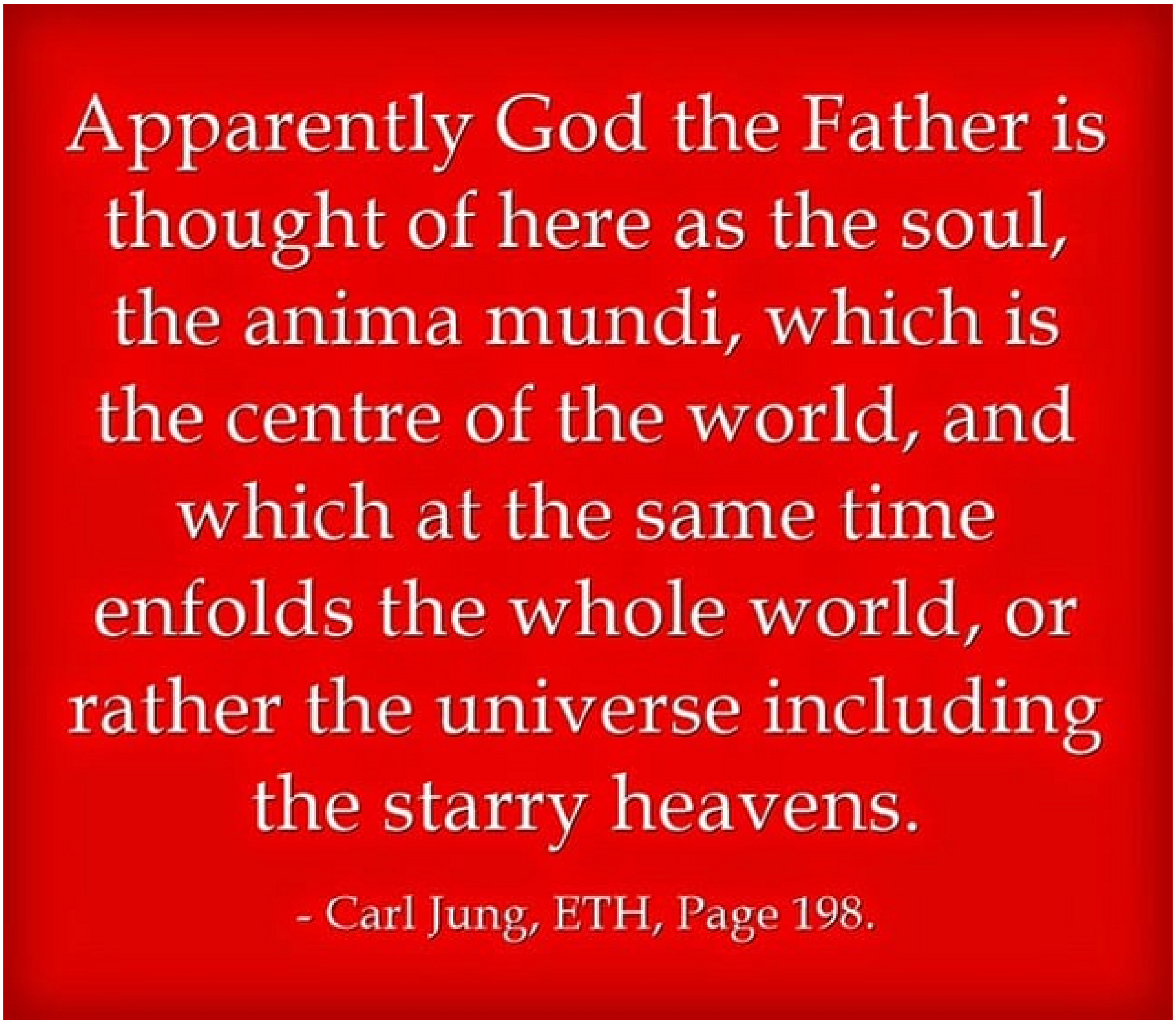
This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.



Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens.

- Carl Jung, ETH, Page 198.

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Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit.

Carl Jung, Secret of the Golden Flower, Pages 81.

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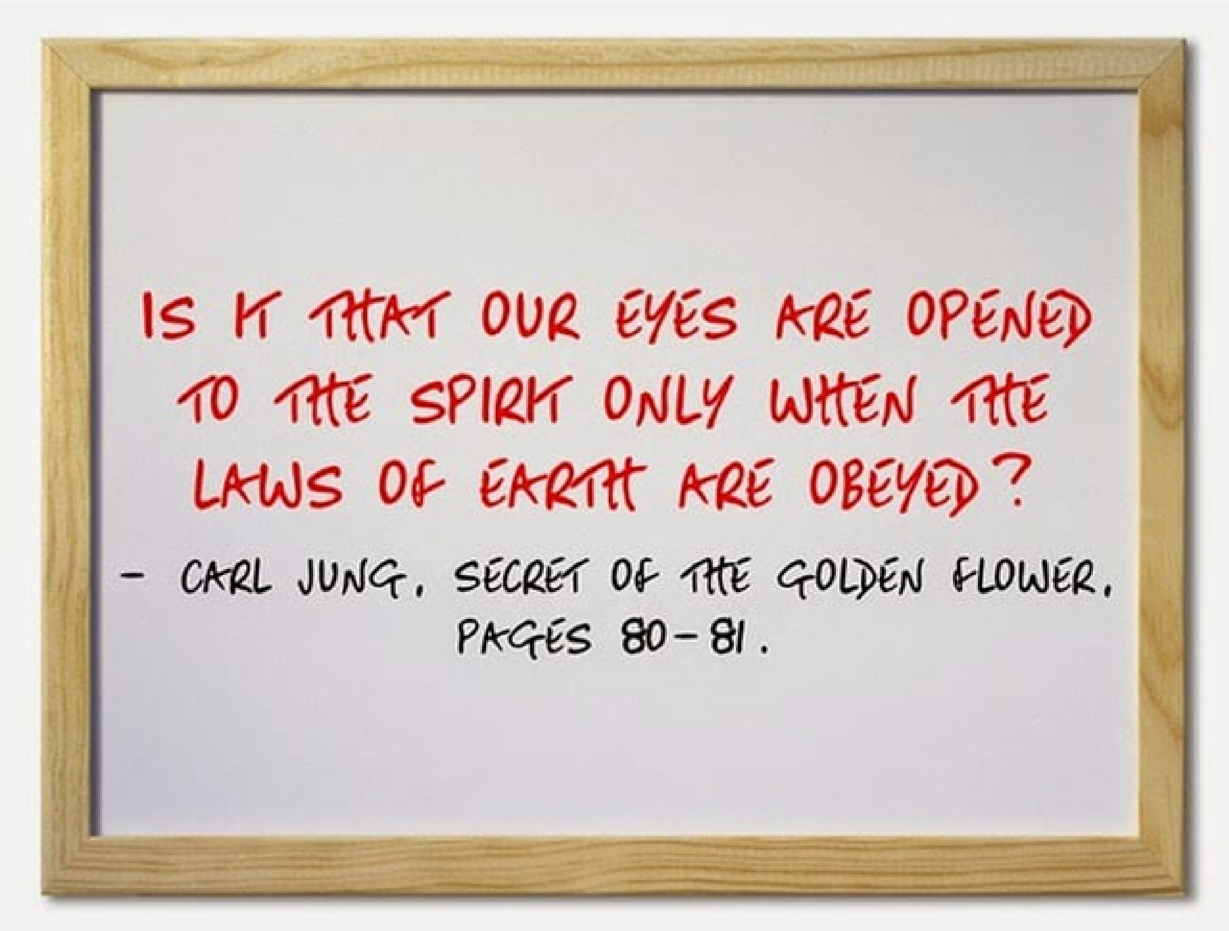
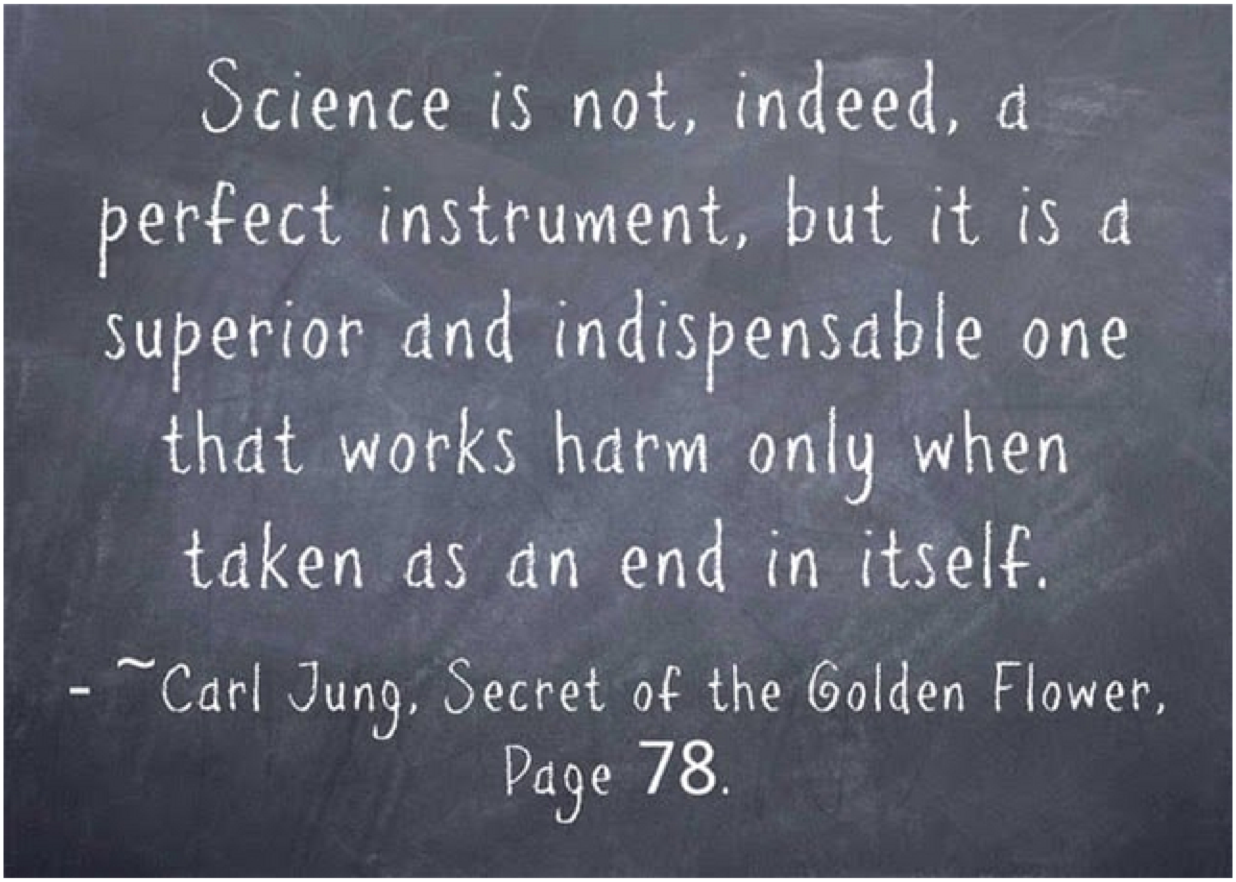


IS IT THAT OUR EYES ARE OPENED TO THE SPIRIT ONLY WHEN THE LAWS OF EARTH ARE OBEYED?

– CARL JUNG, SECRET OF THE GOLDEN FLOWER, PAGES 80–81.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

Scientific method must serve; it errs when it usurps a throne. Carl Jung, Secret of the Golden Flower, Page 78.



Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself.

- ~Carl Jung, Secret of the Golden Flower, Page 78.

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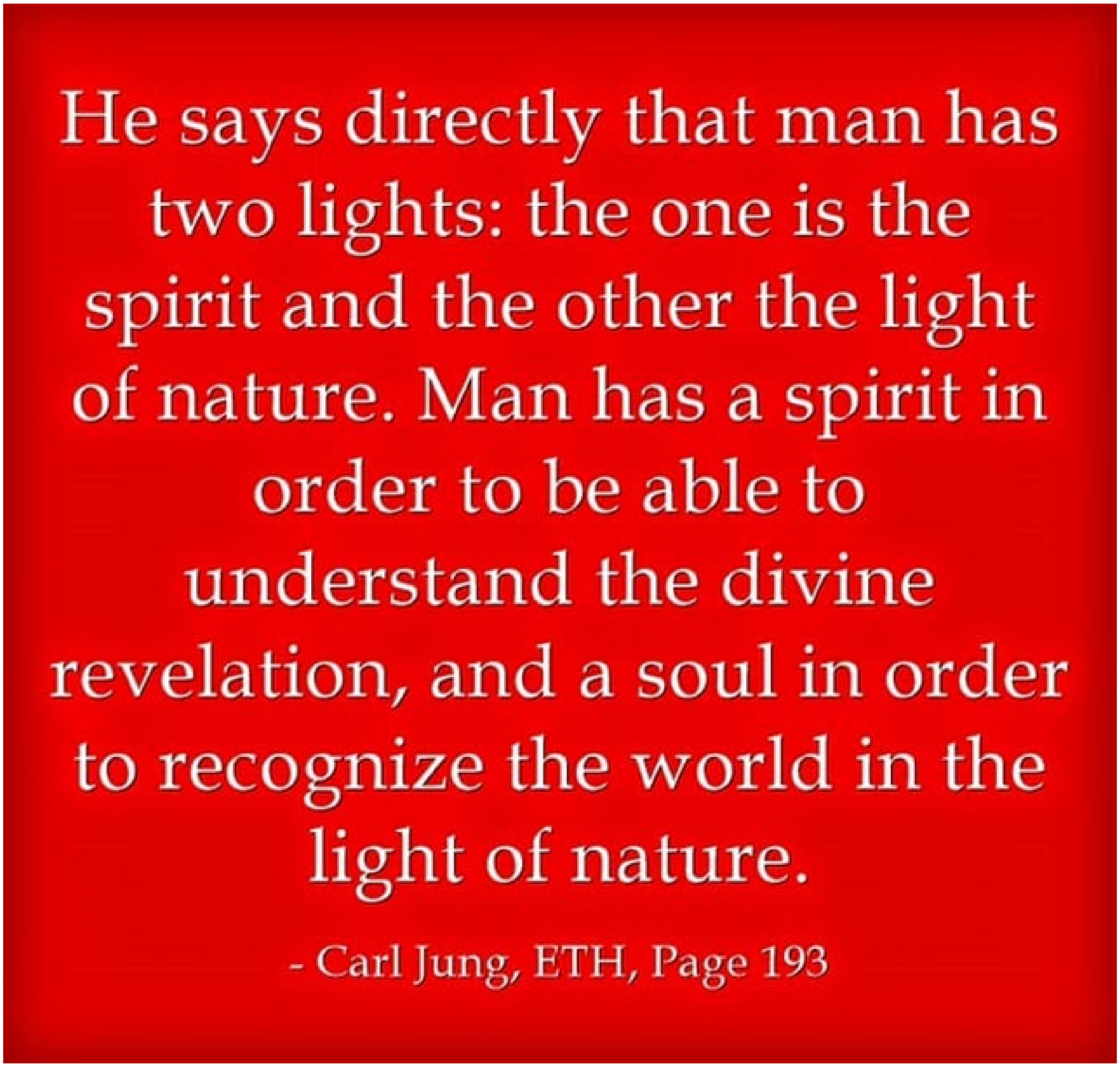

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognize the world in the light of nature.

- Carl Jung, ETH, Page 193

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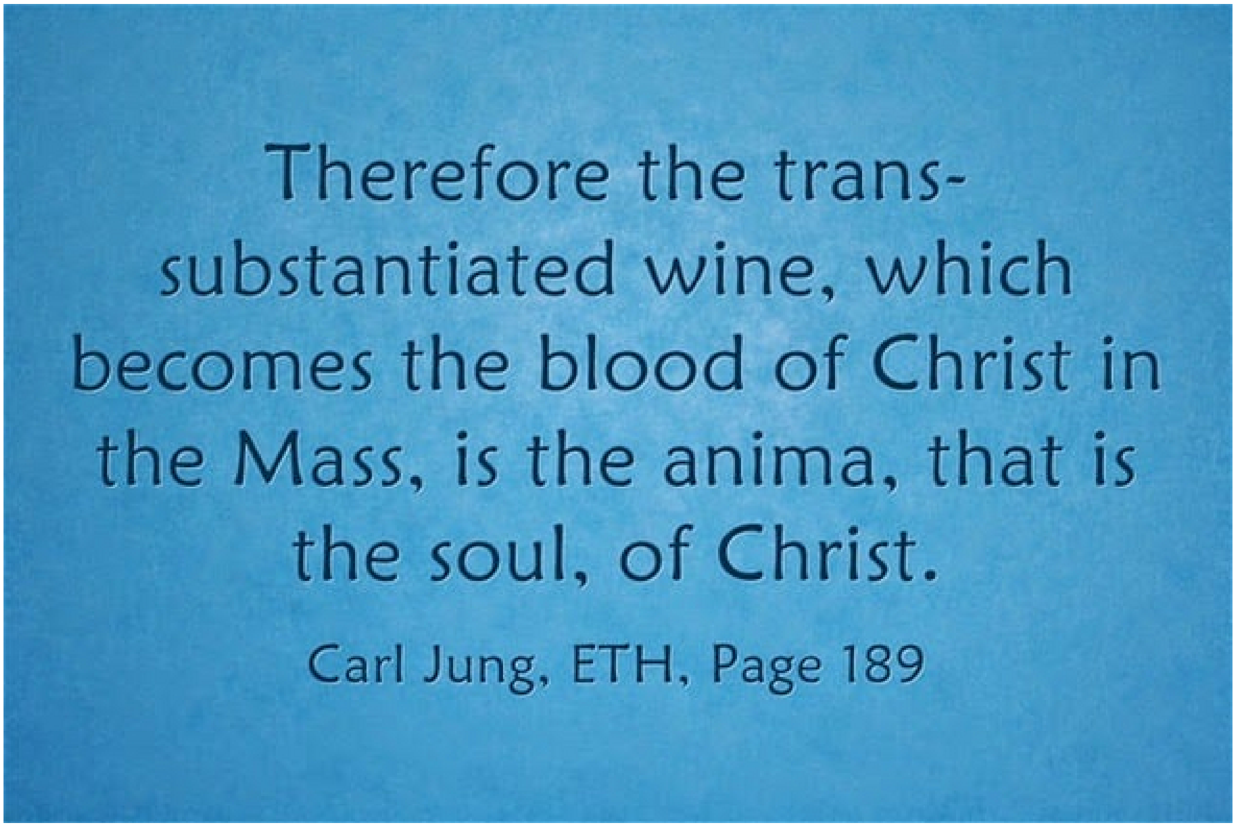

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ.

Carl Jung, ETH, Page 189

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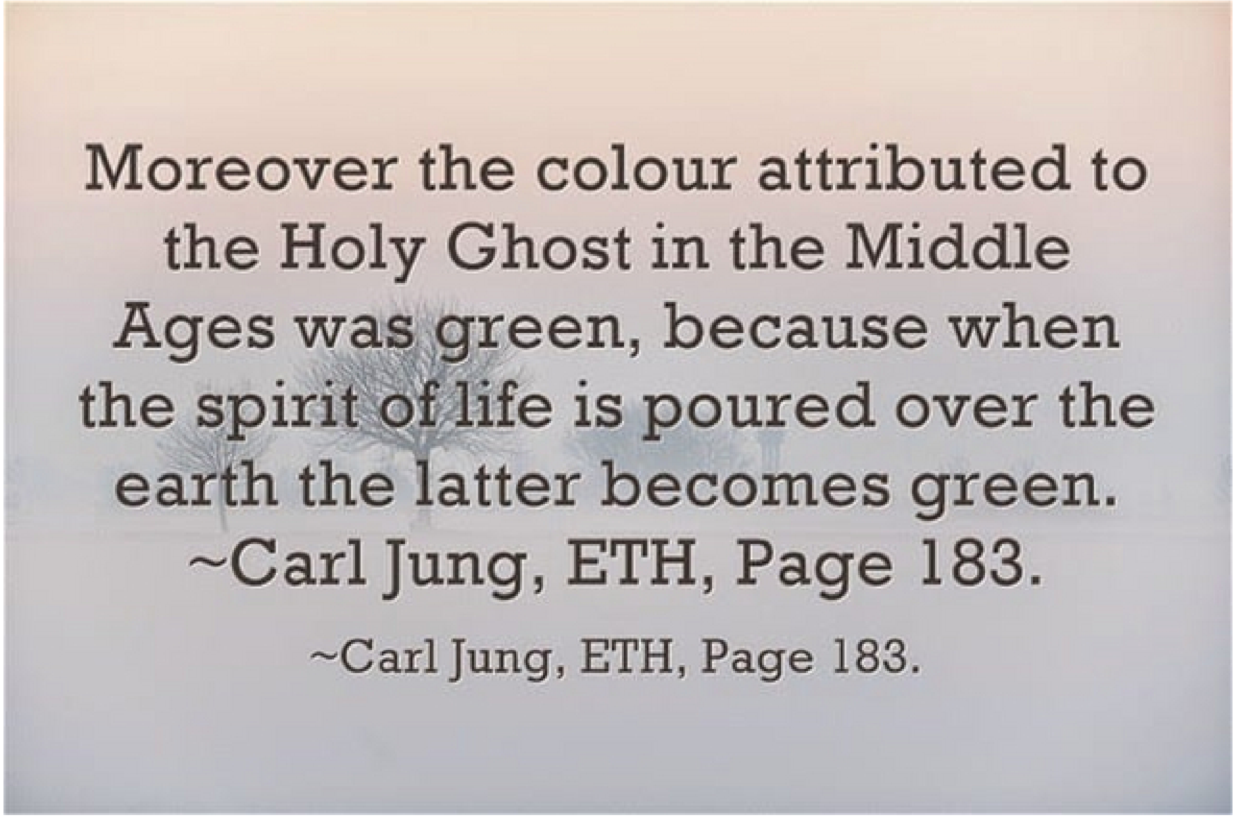

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green.
~Carl Jung, ETH, Page 183.

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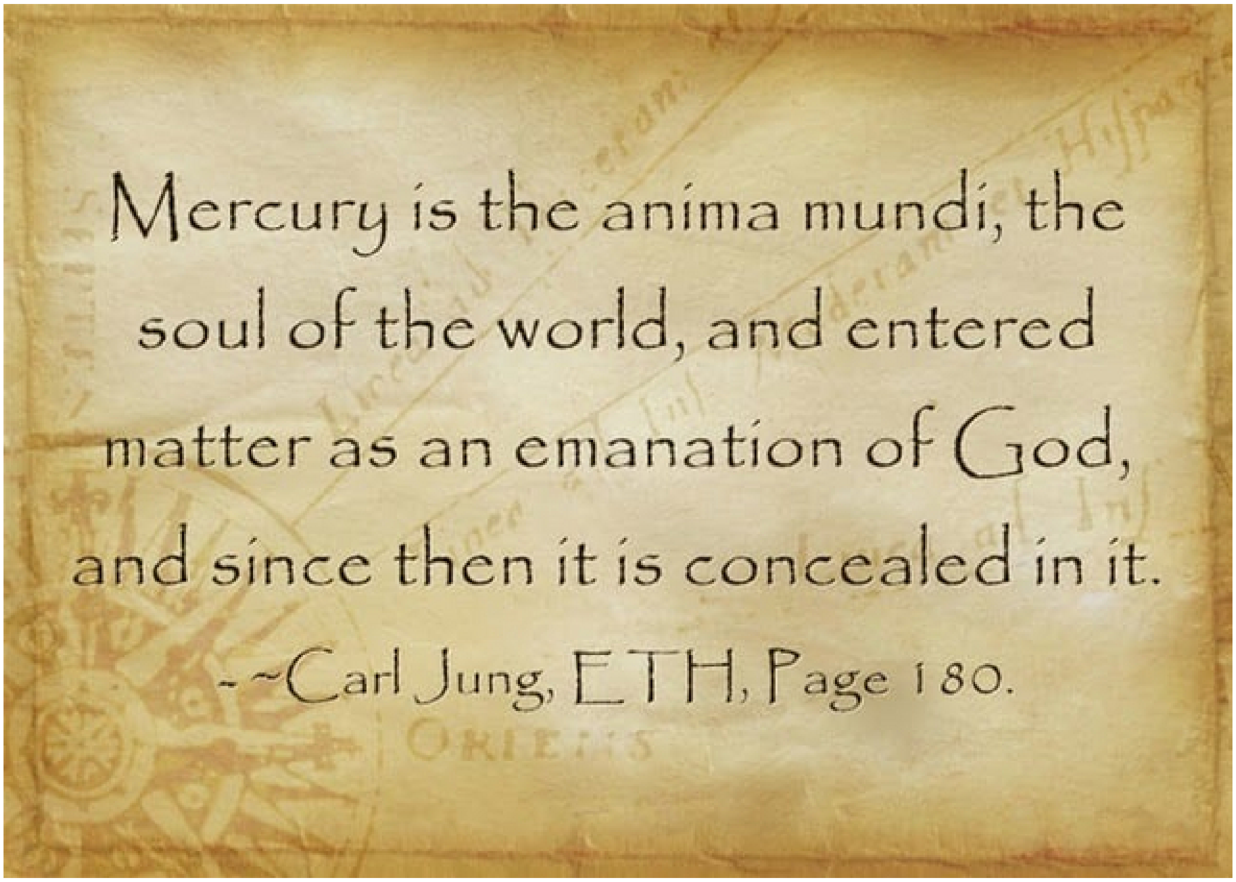

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it.

- ~Carl Jung, ETH, Page 180.

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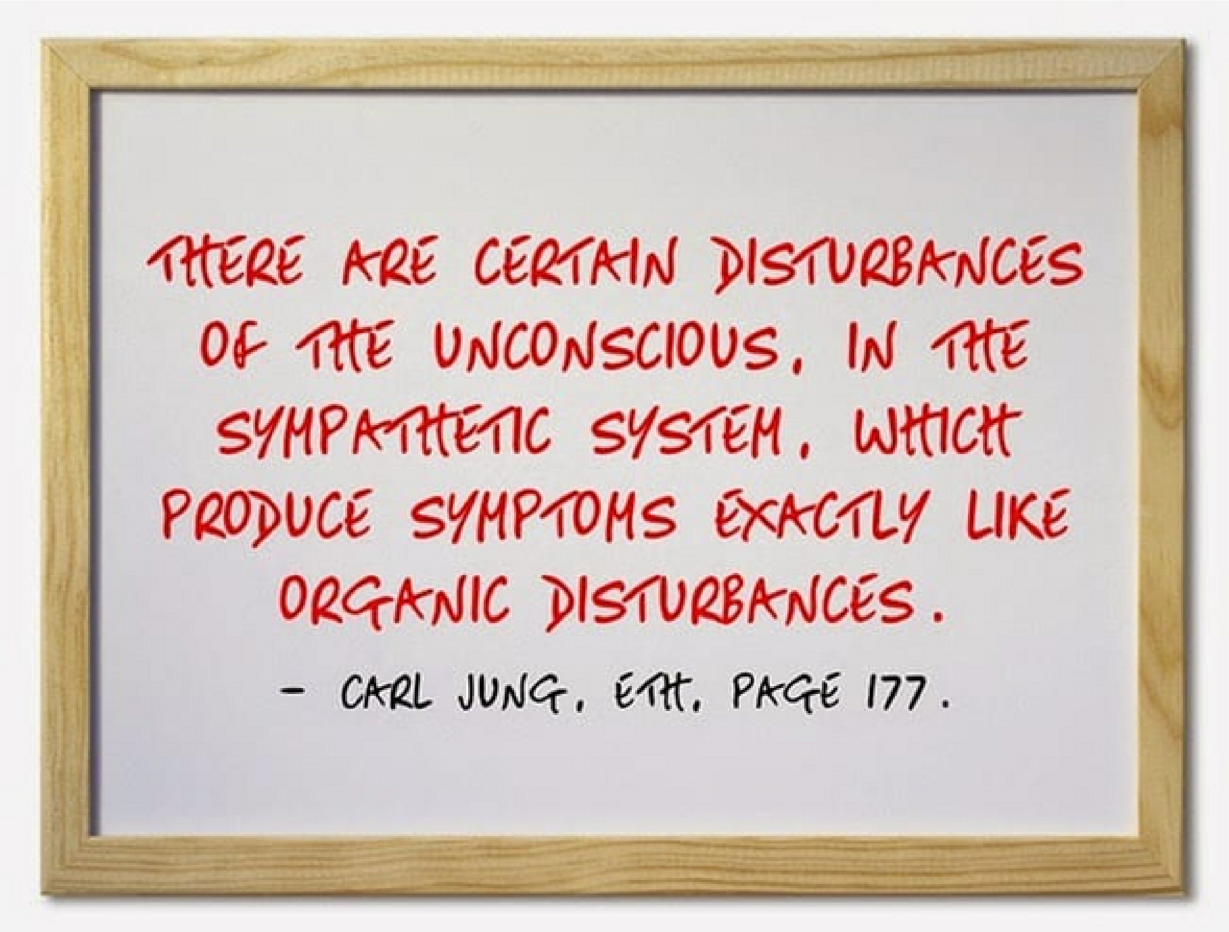
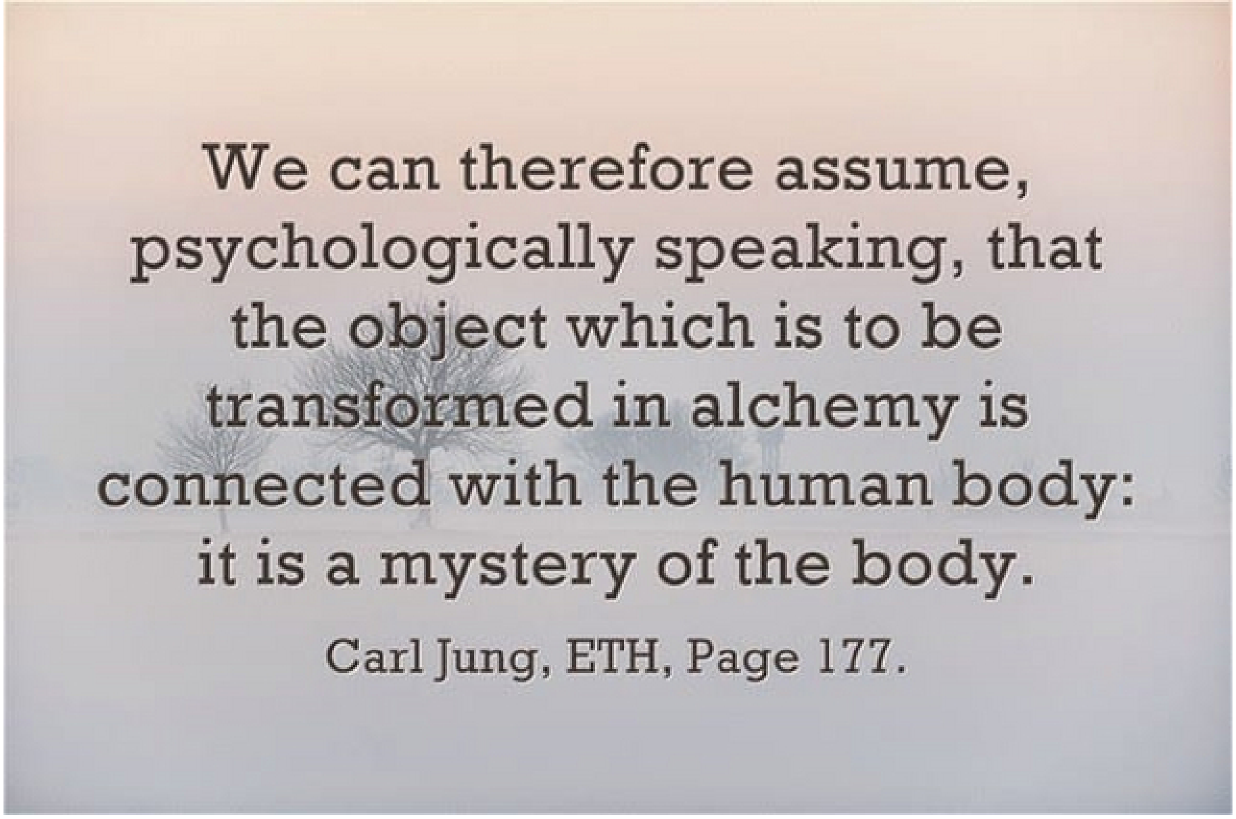


THERE ARE CERTAIN DISTURBANCES OF THE UNCONSCIOUS, IN THE SYMPATHETIC SYSTEM, WHICH PRODUCE SYMPTOMS EXACTLY LIKE ORGANIC DISTURBANCES.

– CARL JUNG, ETH, PAGE 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.



We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body.

Carl Jung, ETH, Page 177.

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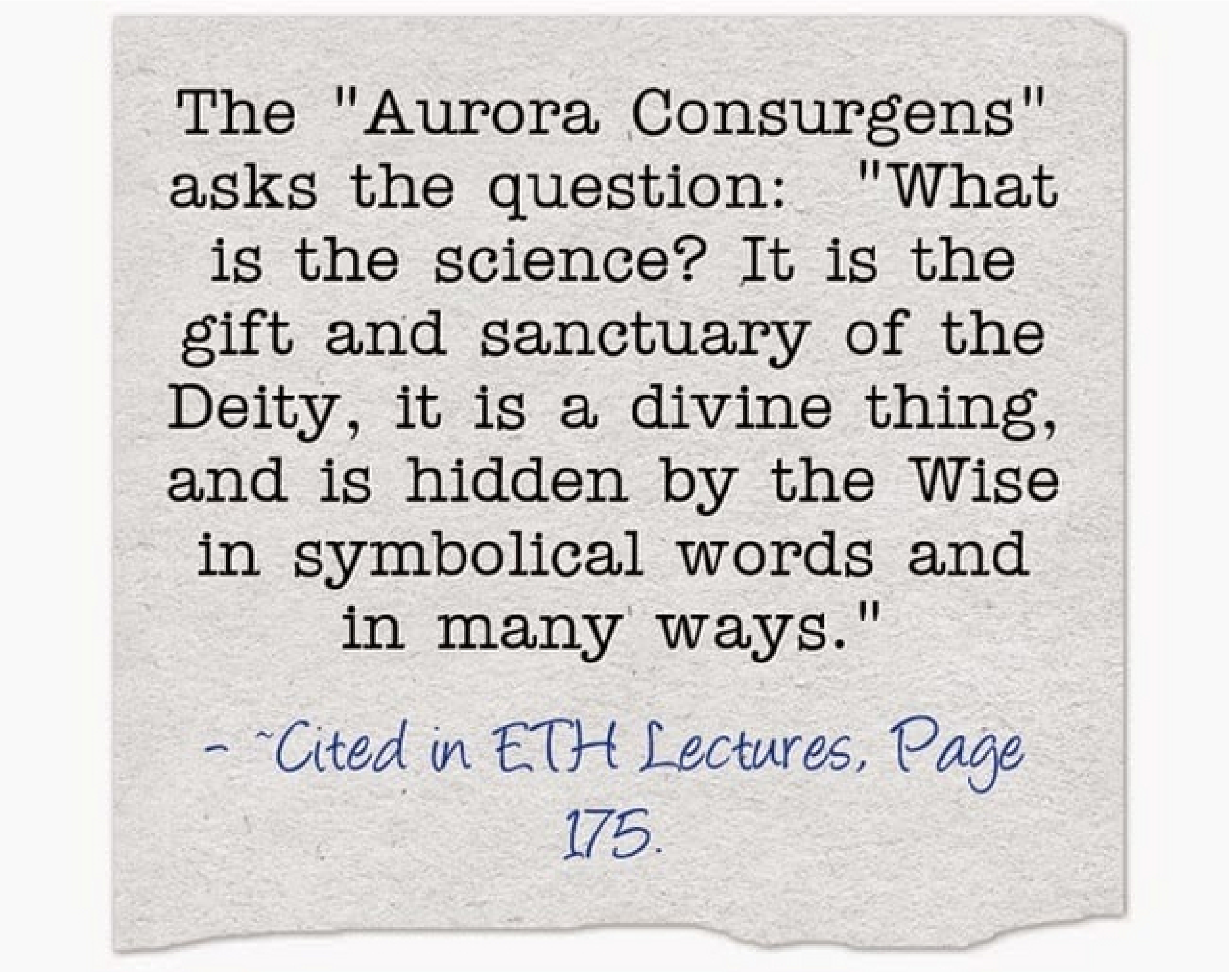

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways."

- ~Cited in ETH Lectures, Page 175.

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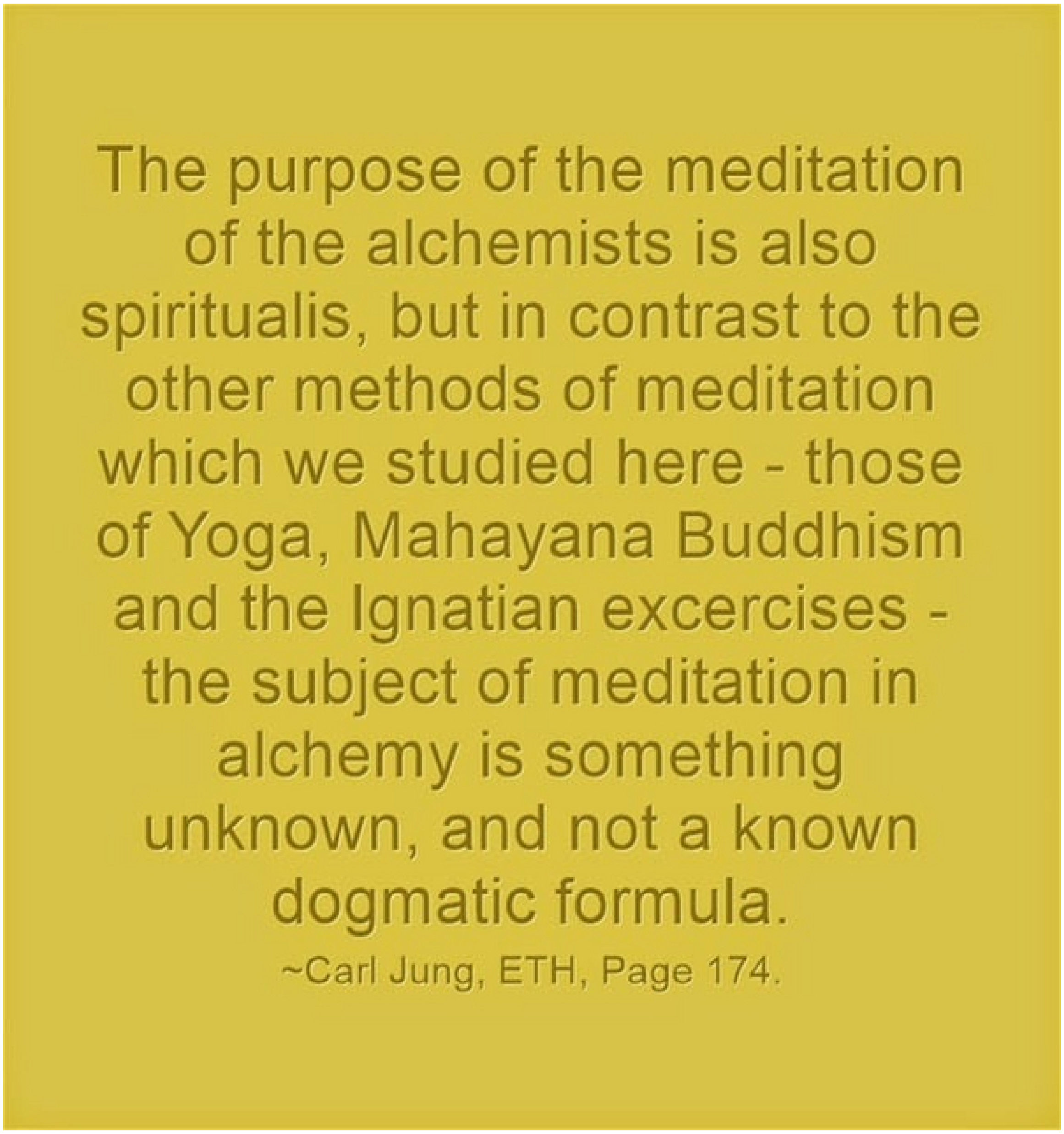

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula.

~Carl Jung, ETH, Page 174.

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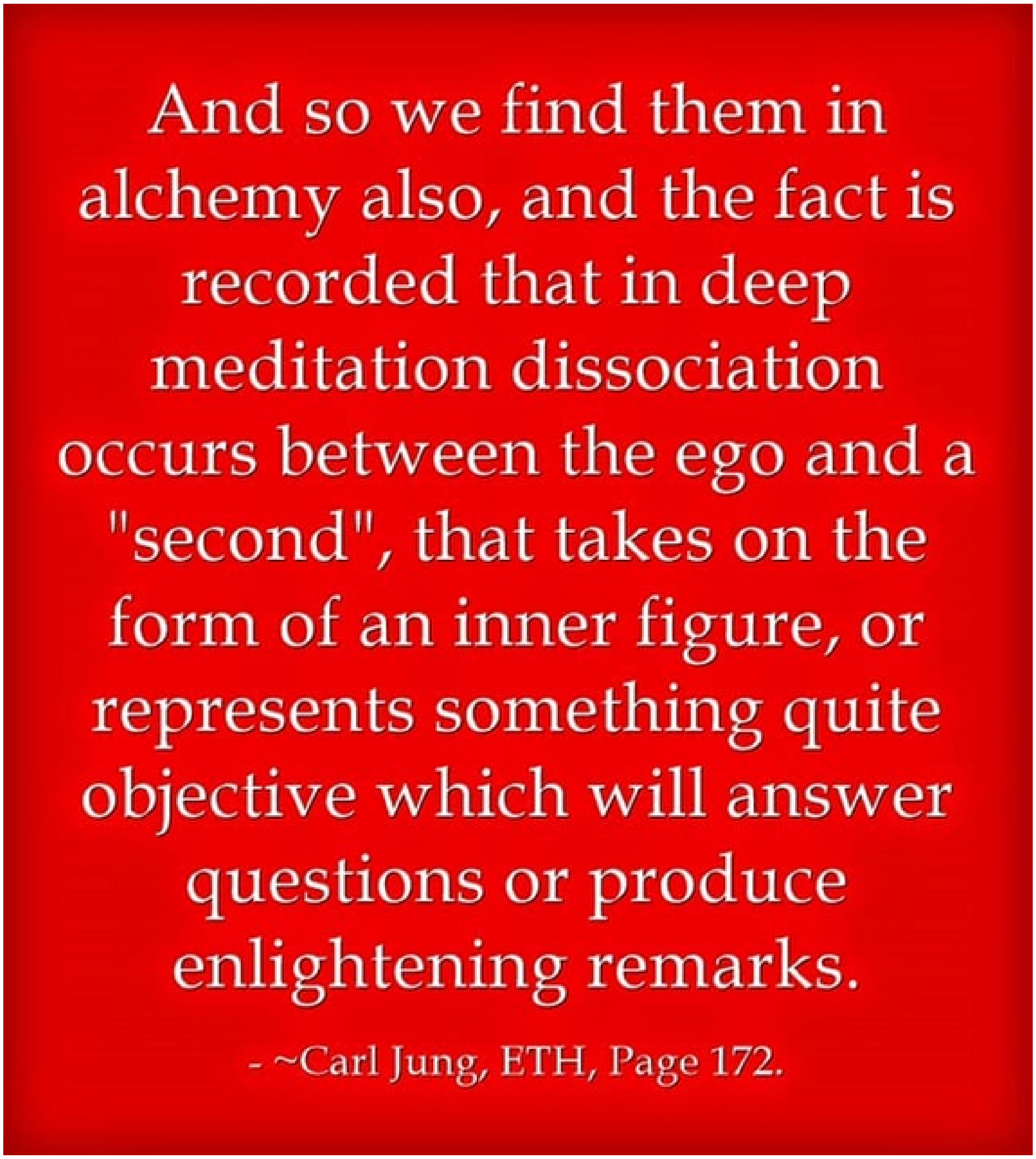

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks.

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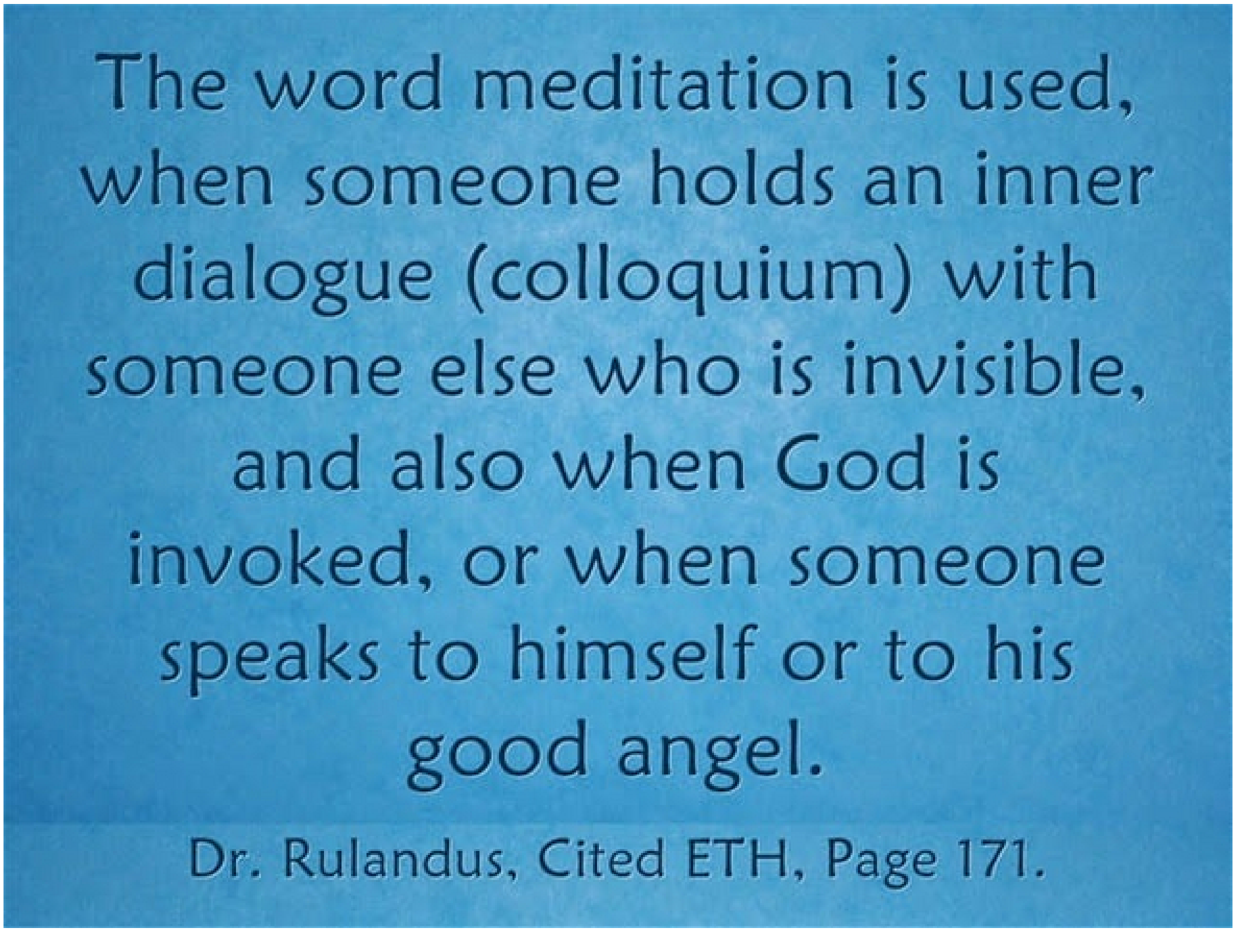
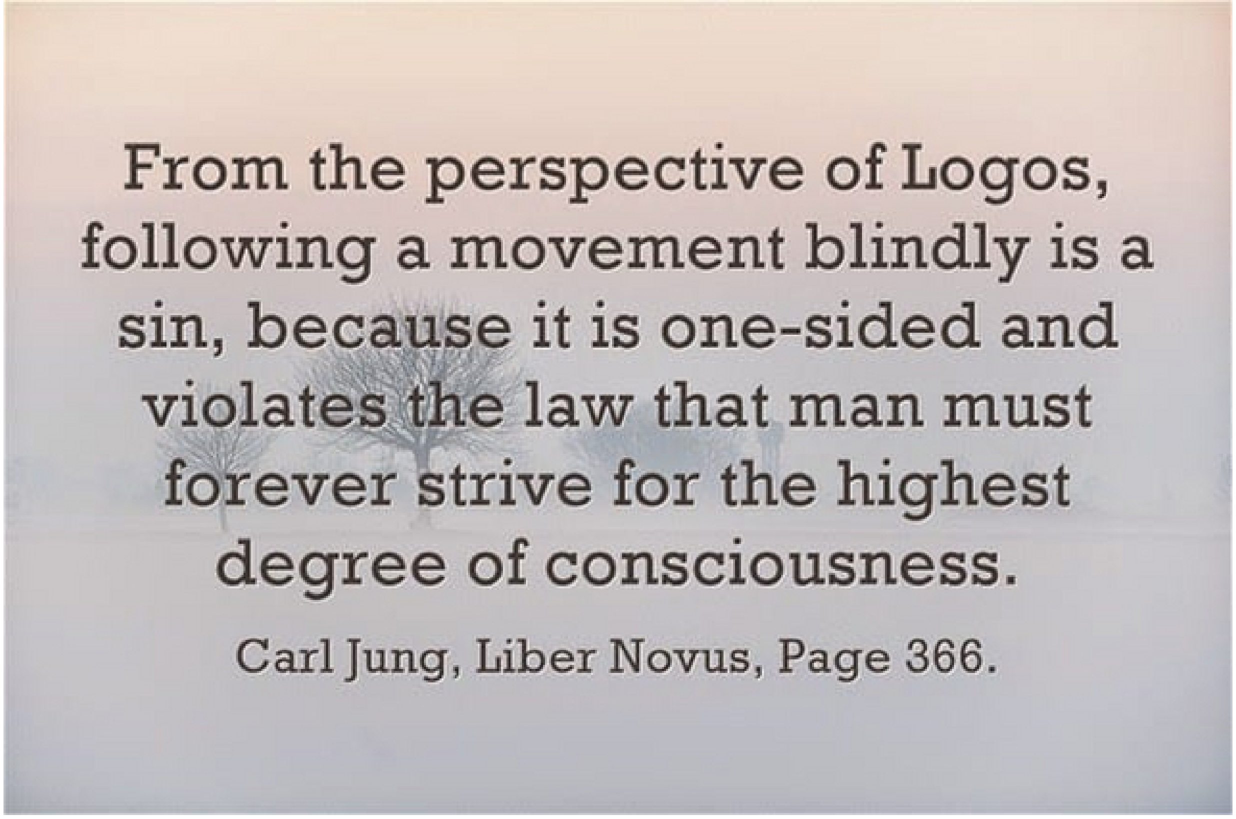


The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel.

Dr. Rulandus, Cited ETH, Page 171.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.



From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness.

Carl Jung, Liber Novus, Page 366.

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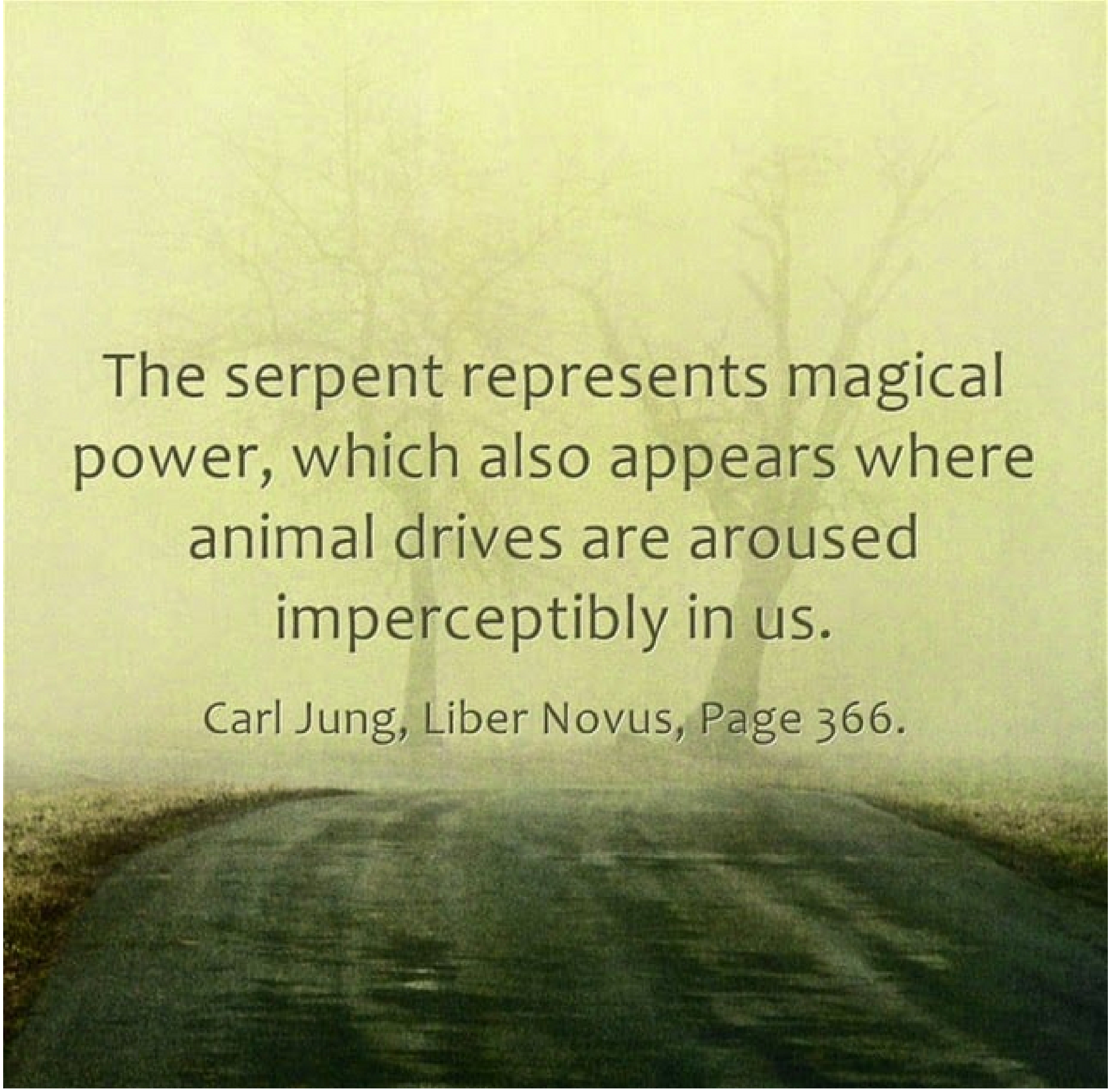

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us.

Carl Jung, Liber Novus, Page 366.

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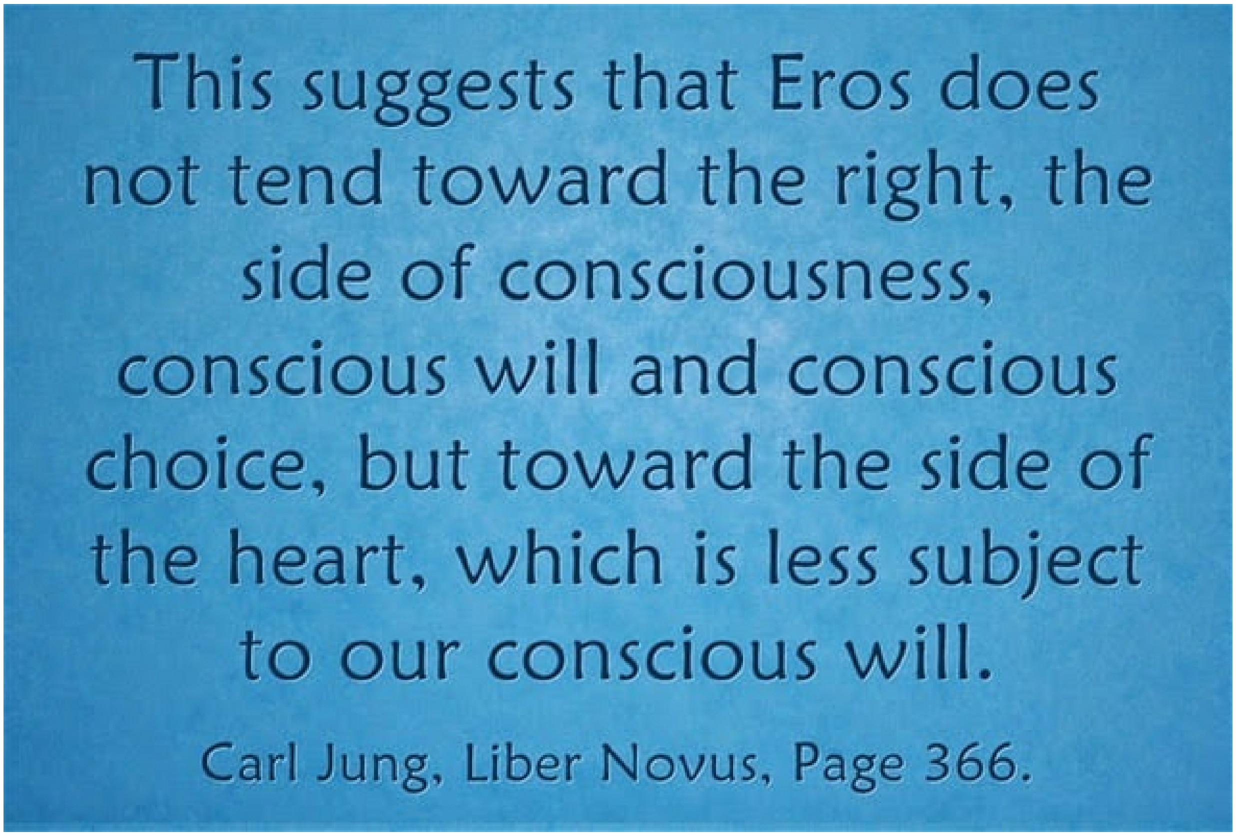

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will.

Carl Jung, Liber Novus, Page 366.

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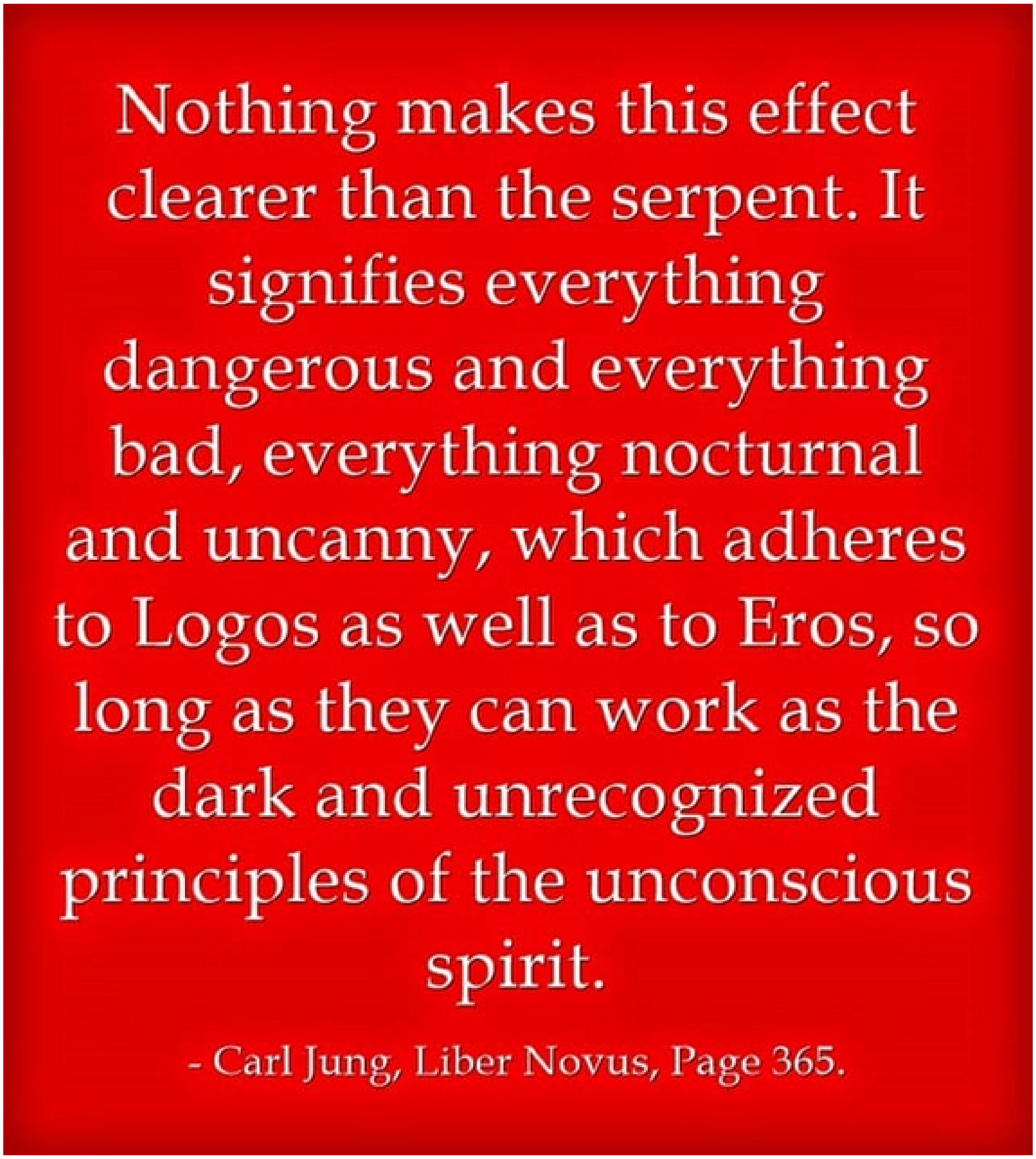

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit.

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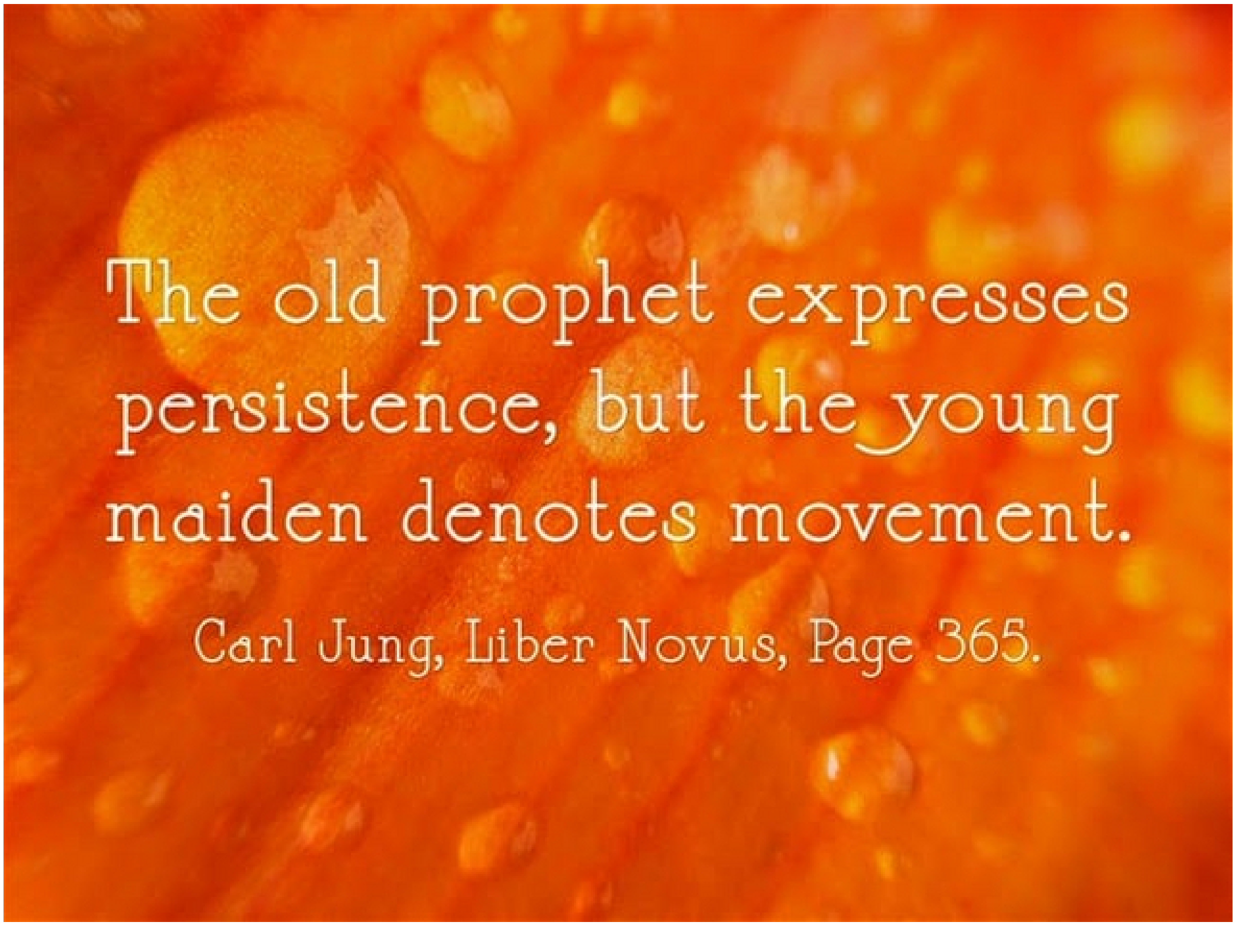
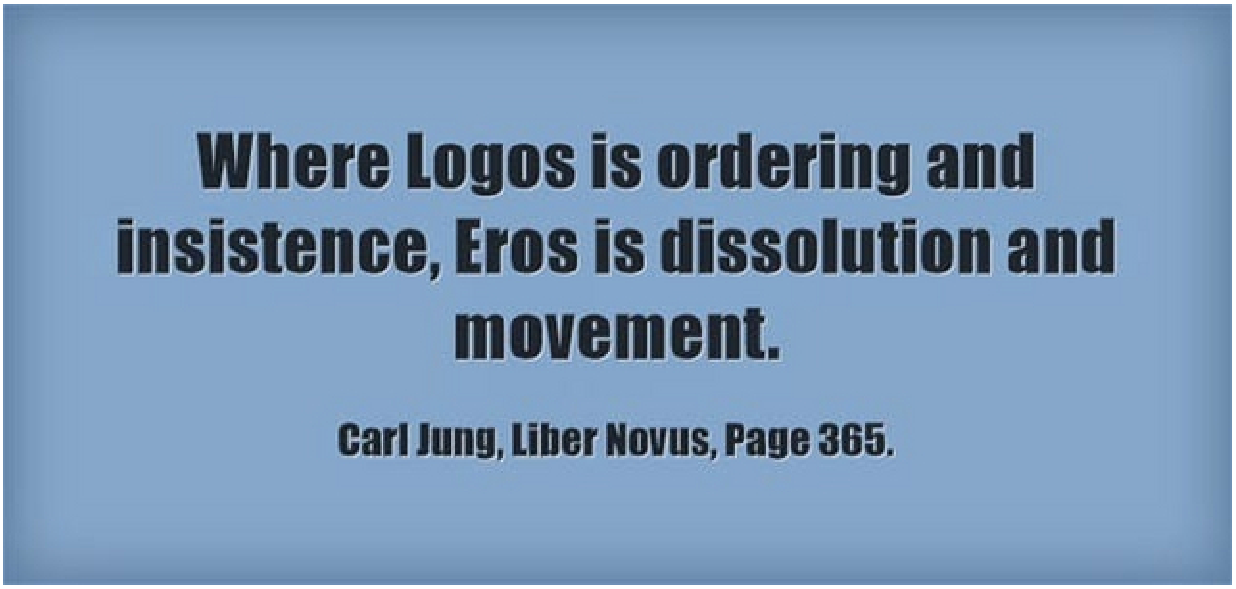


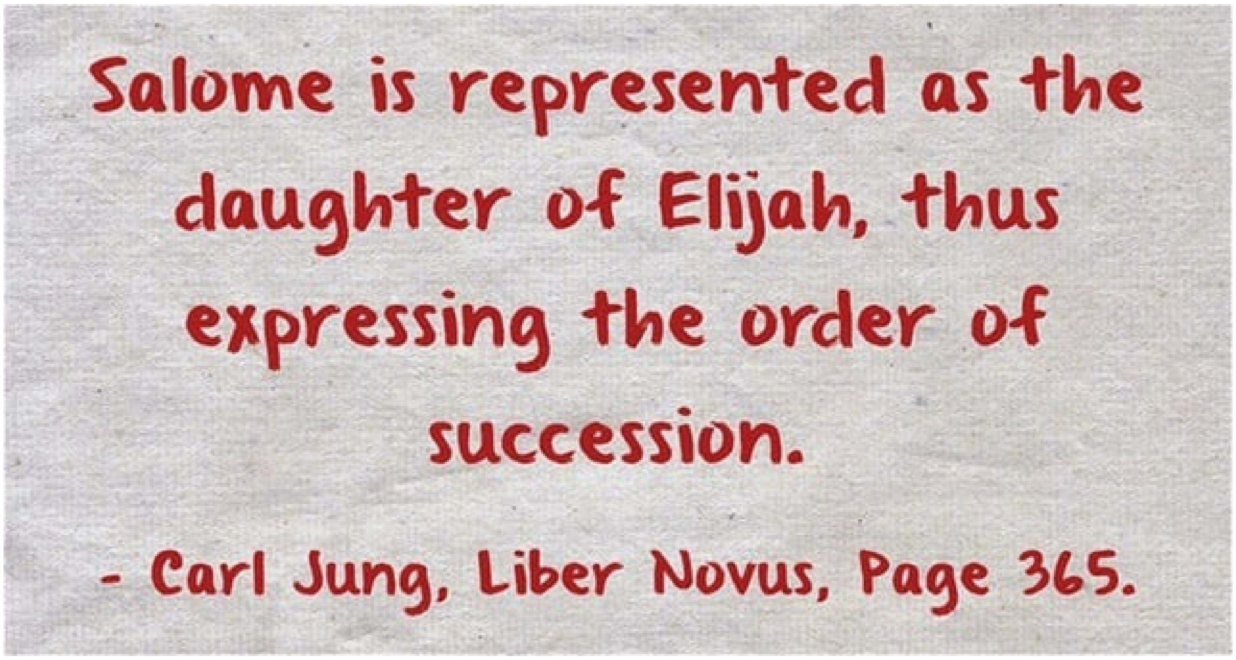
The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

[347]



Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

[348]



Salome is represented as the daughter of Elijah, thus expressing the order of succession.

- Carl Jung, Liber Novus, Page 365.

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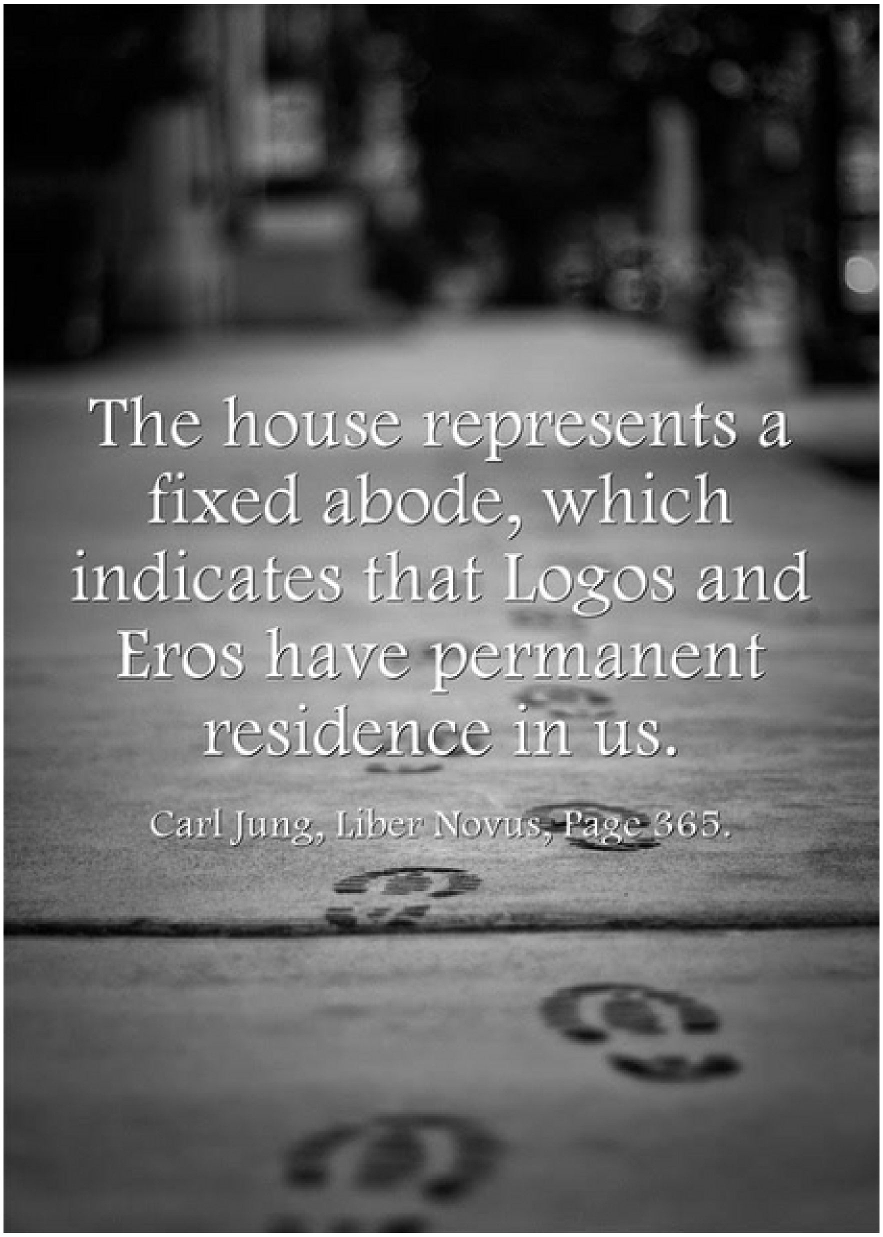
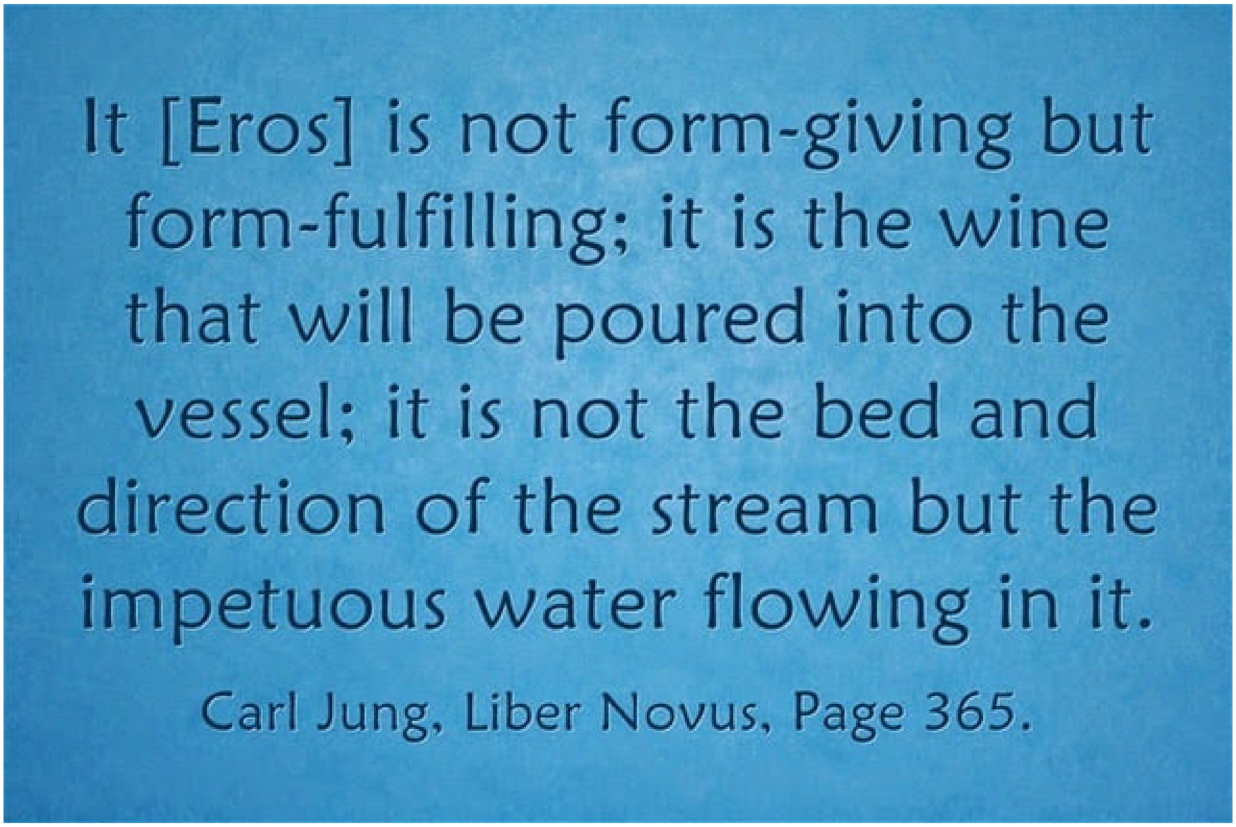
[349]



The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.



It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it.

Carl Jung, Liber Novus, Page 365.

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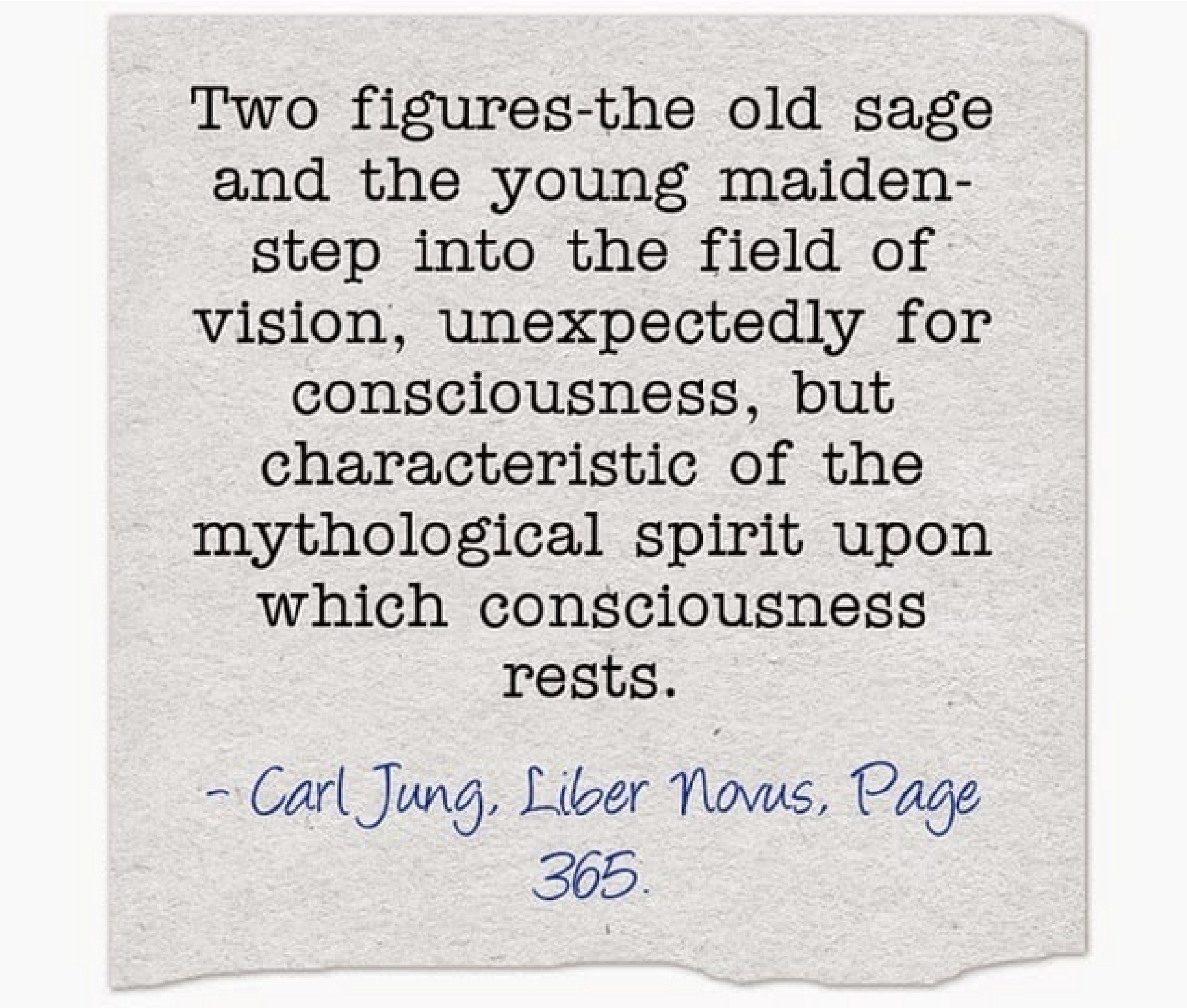

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests.

- Carl Jung, Liber Novus, Page 365.

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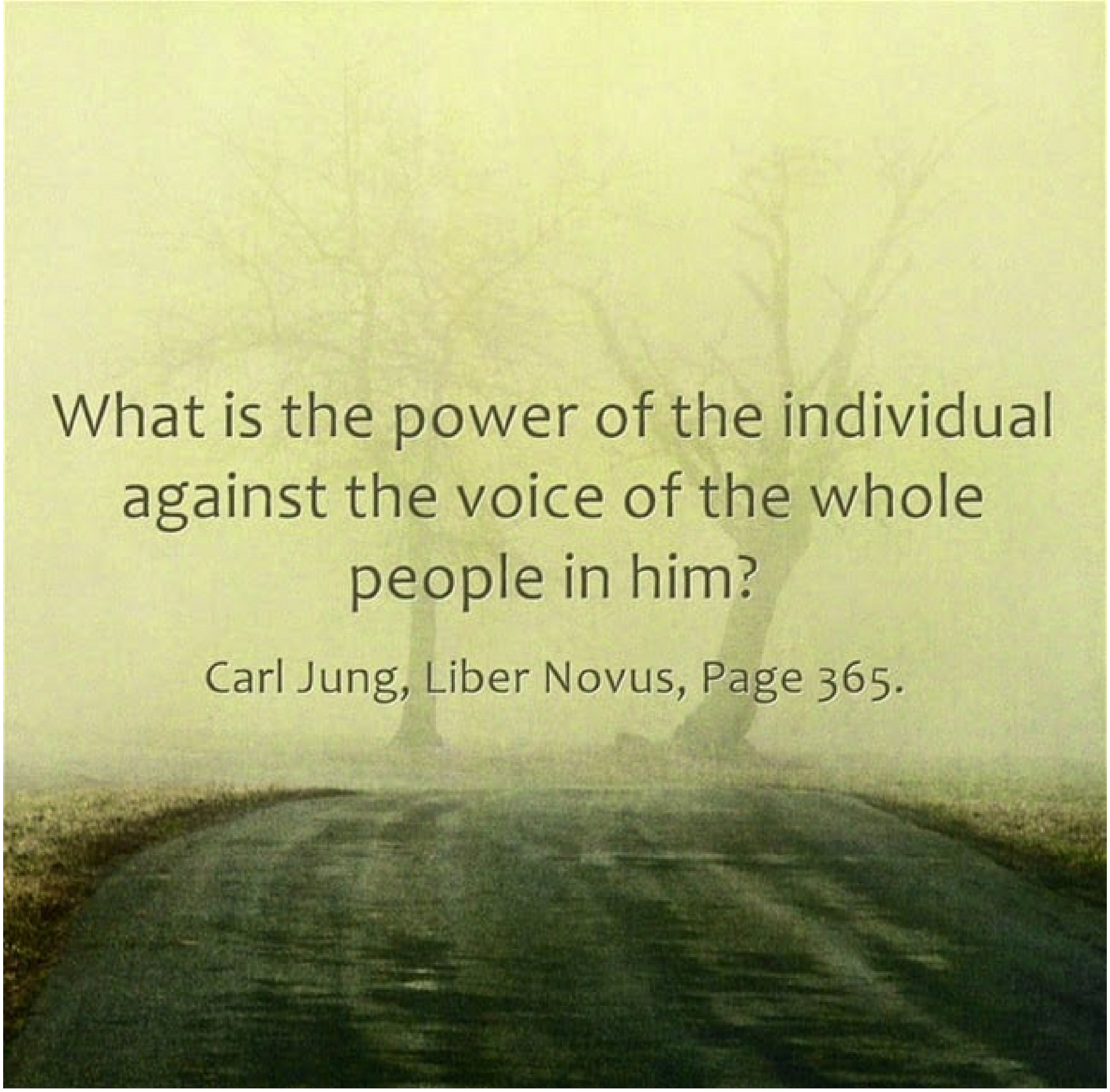
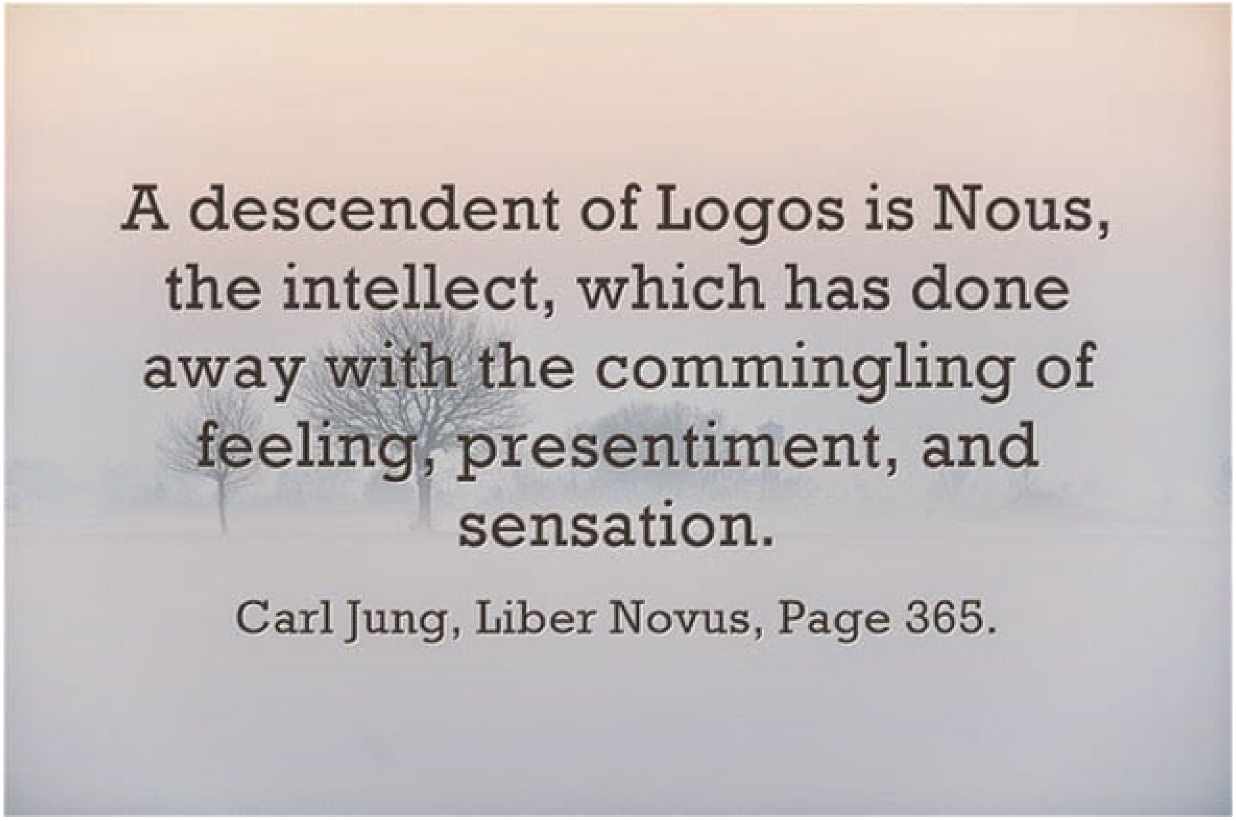


What is the power of the individual against the voice of the whole people in him? Carl Jung, Liber Novus, Page 365.



A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation.

Carl Jung, Liber Novus, Page 365.

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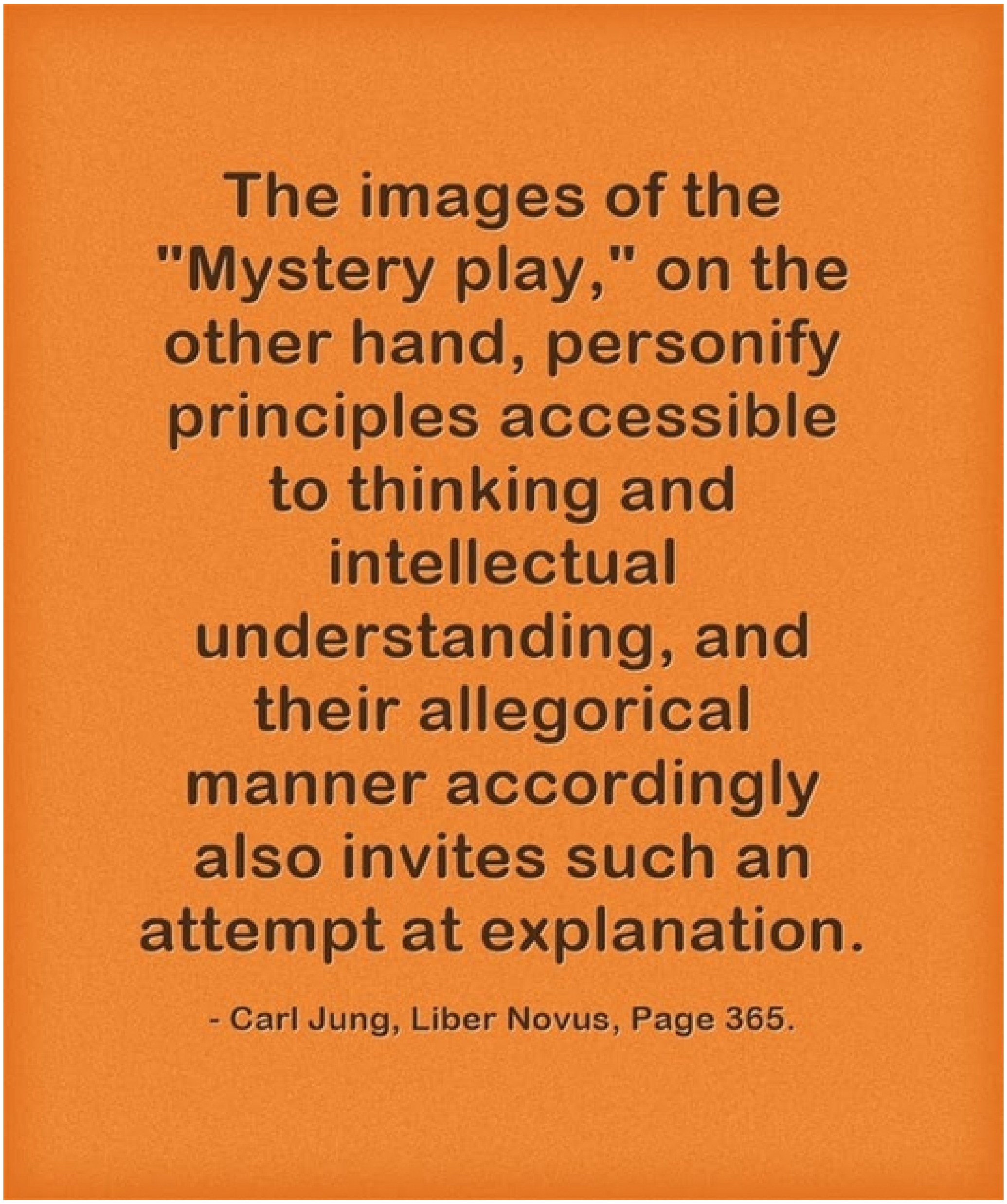
The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation.

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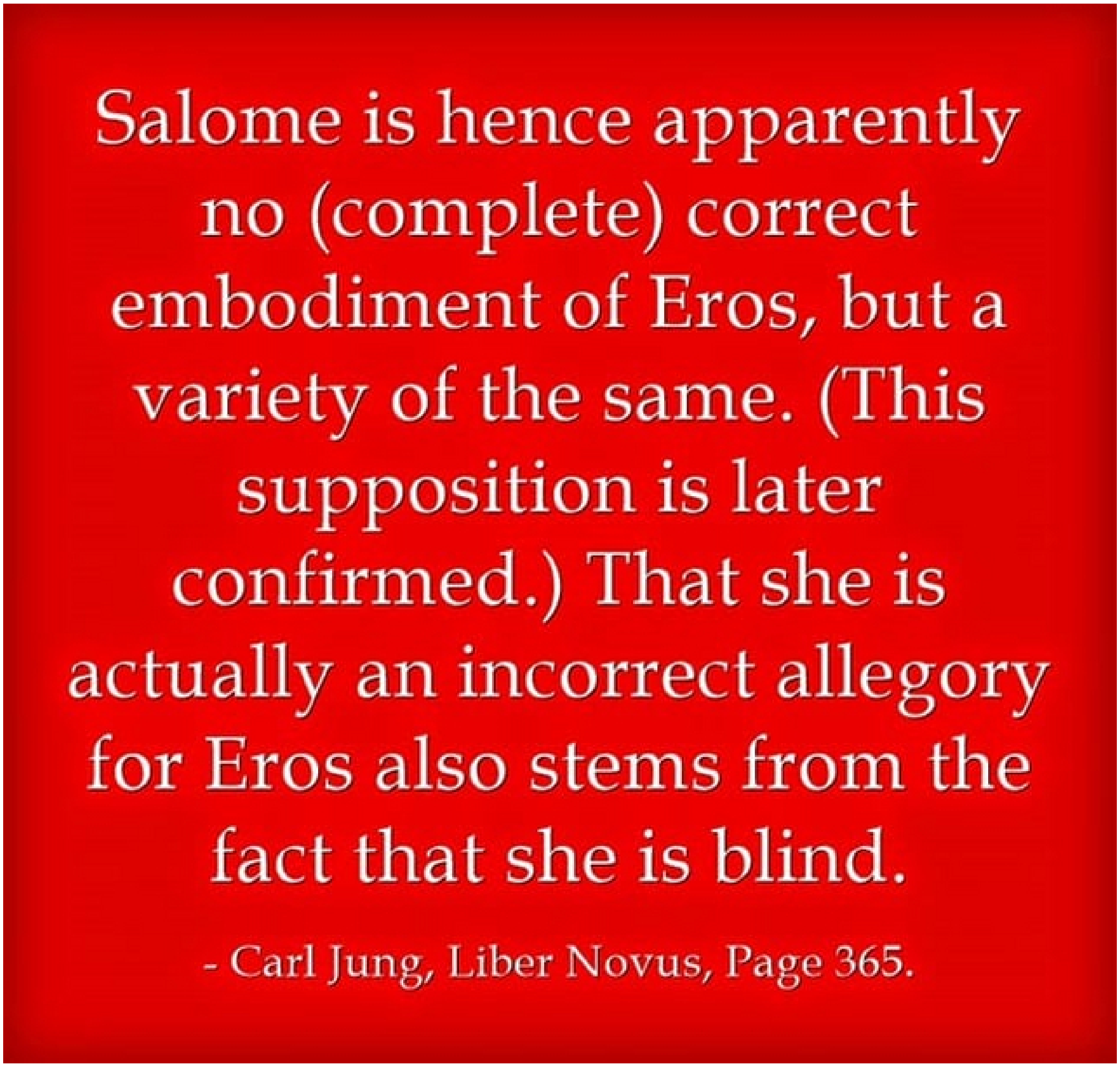

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind.

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The spirit of God's wisdom = the Holy Ghost.
Carl Jung, ETH, Page 160.

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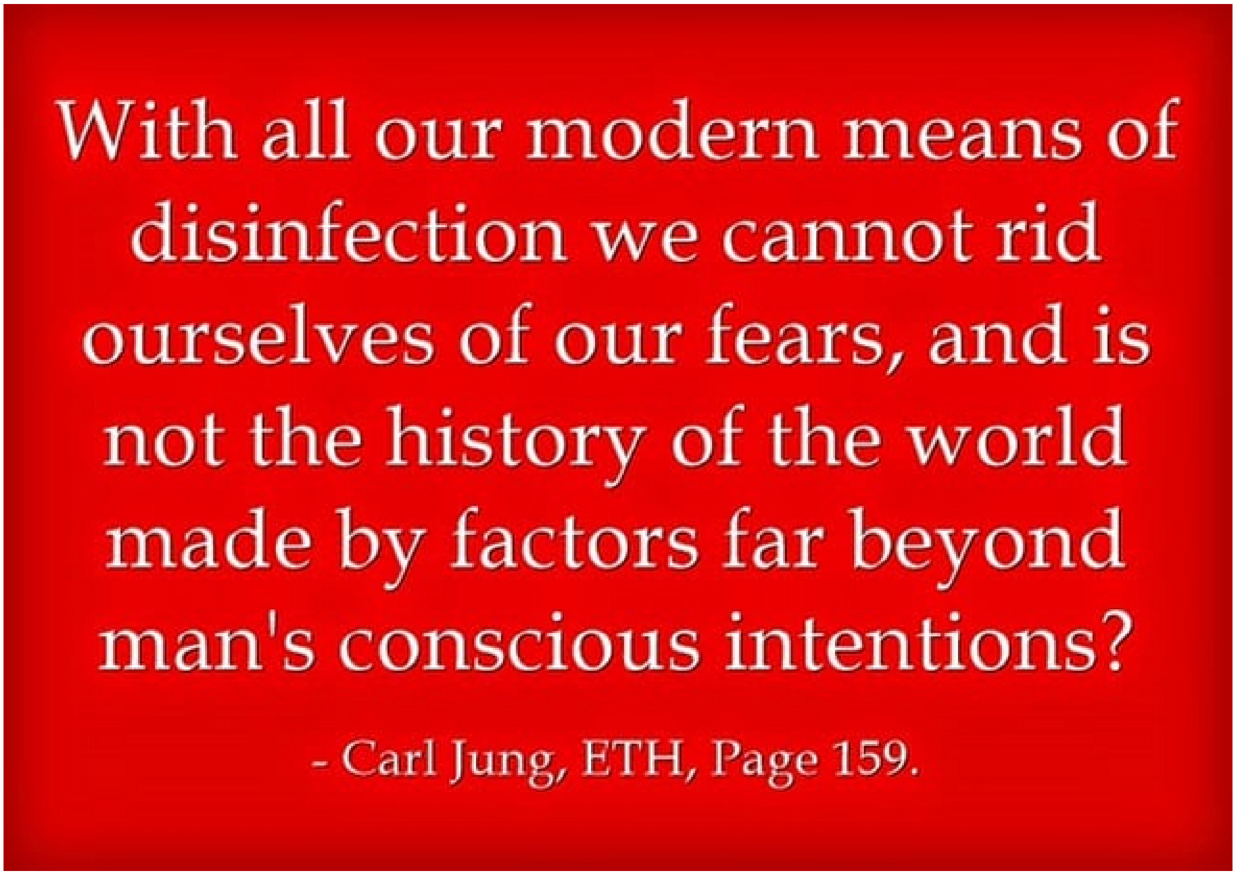

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions?

- Carl Jung, ETH, Page 159.

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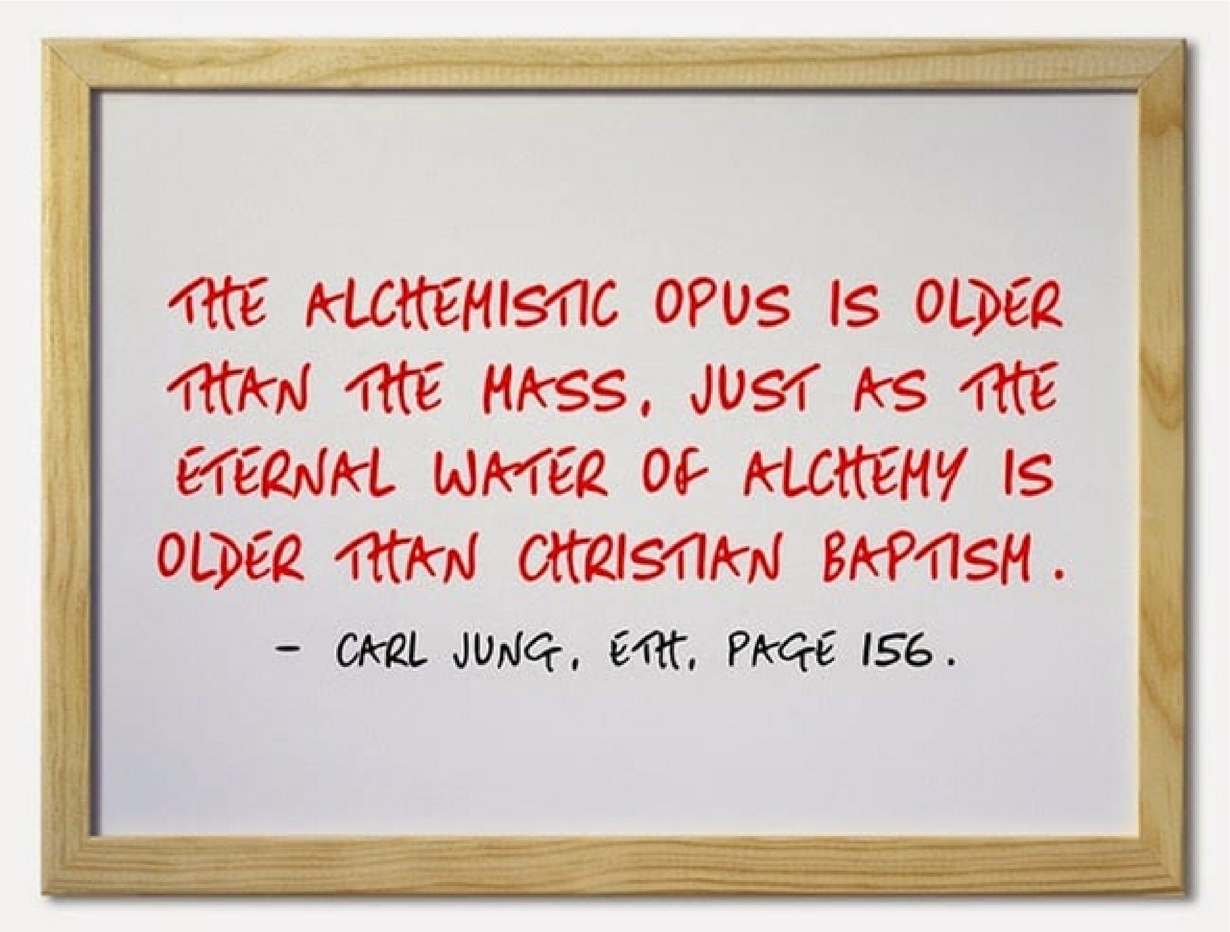
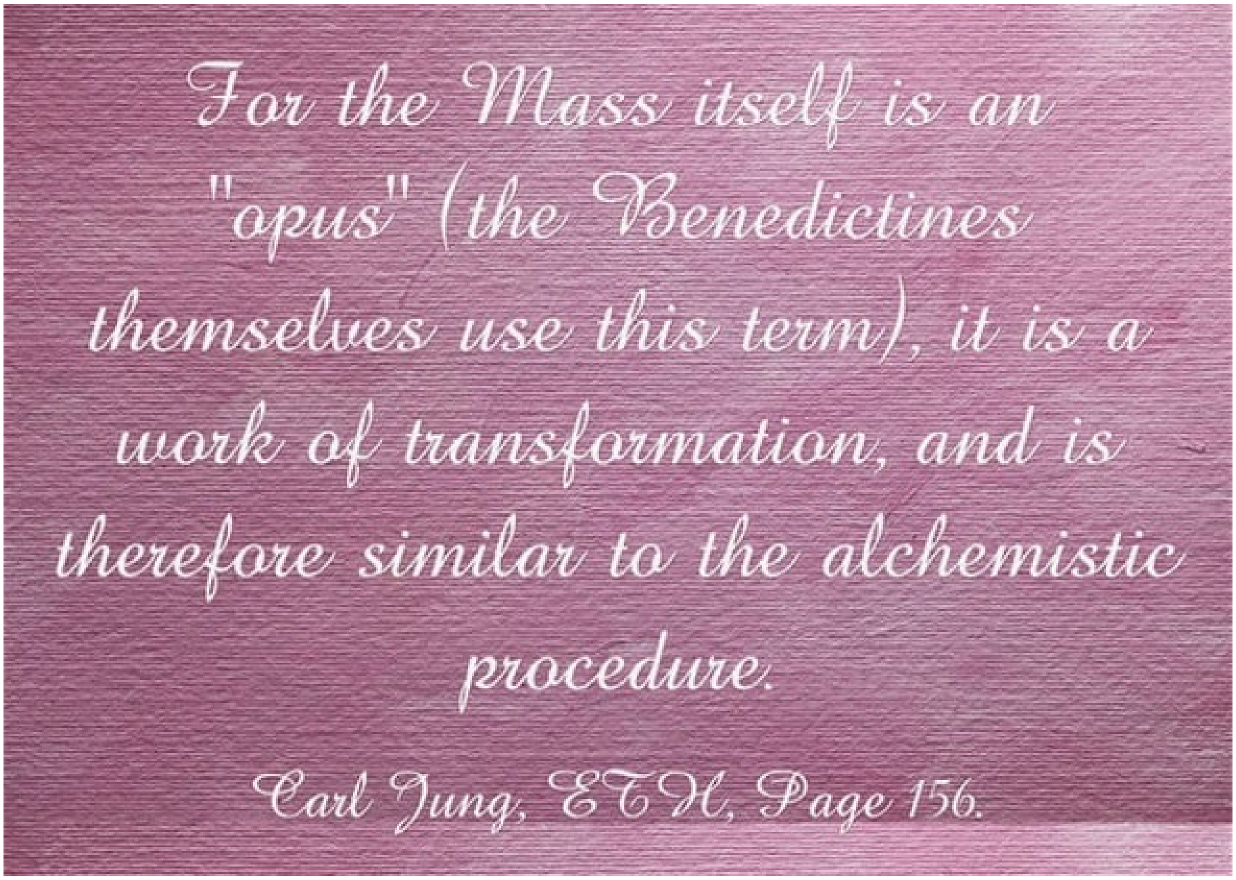


THE ALCHEMISTIC OPUS IS OLDER THAN THE MASS, JUST AS THE ETERNAL WATER OF ALCHEMY IS OLDER THAN CHRISTIAN BAPTISM.

– CARL JUNG, ETH, PAGE 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.



For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure.

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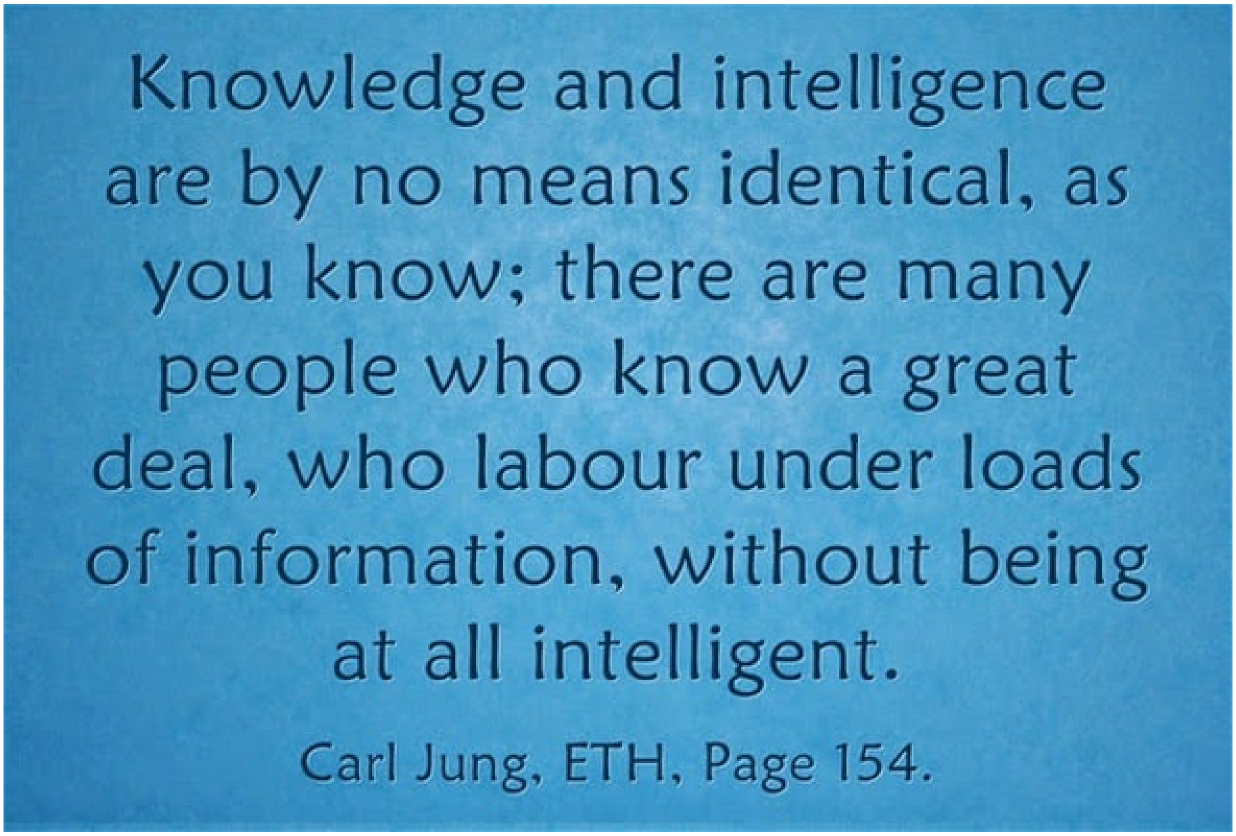

Knowledge and intelligence
are by no means identical, as
you know; there are many
people who know a great
deal, who labour under loads
of information, without being
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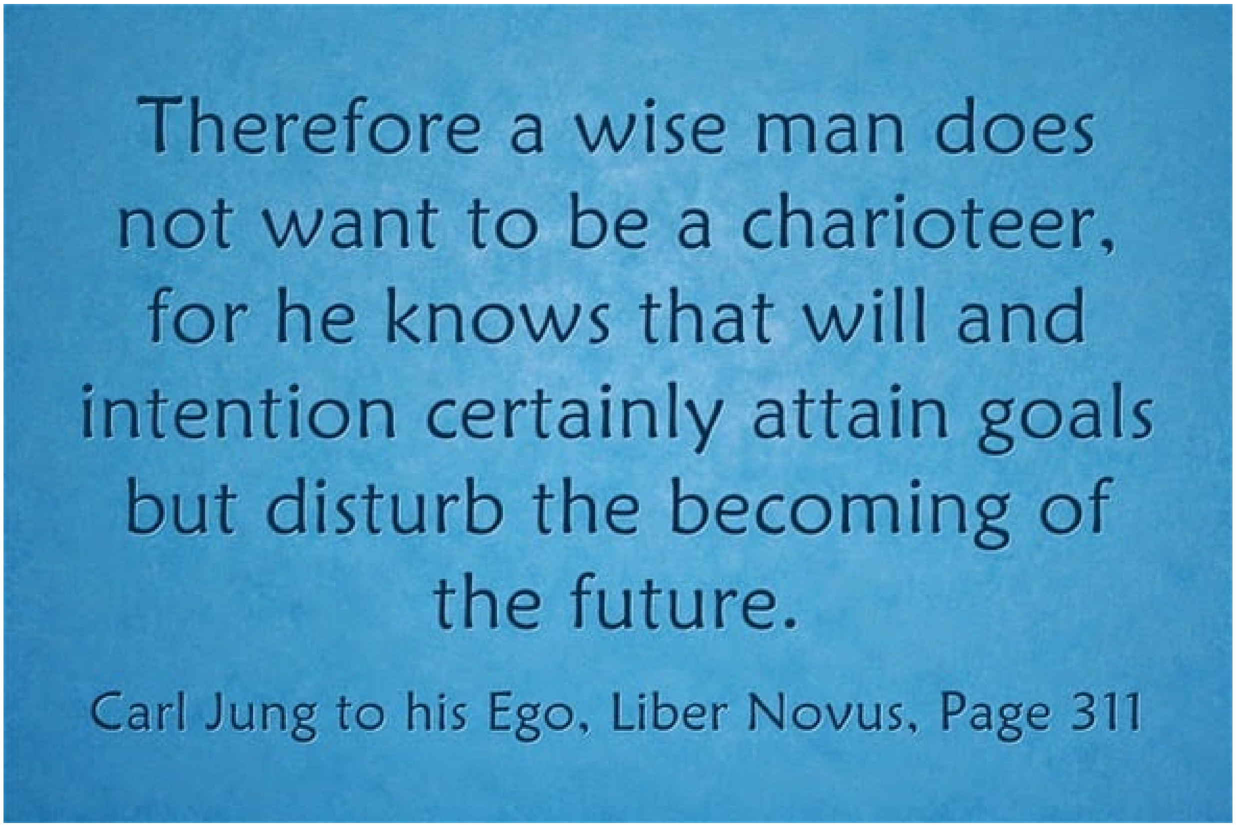

Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future.

Carl Jung to his Ego, Liber Novus, Page 311

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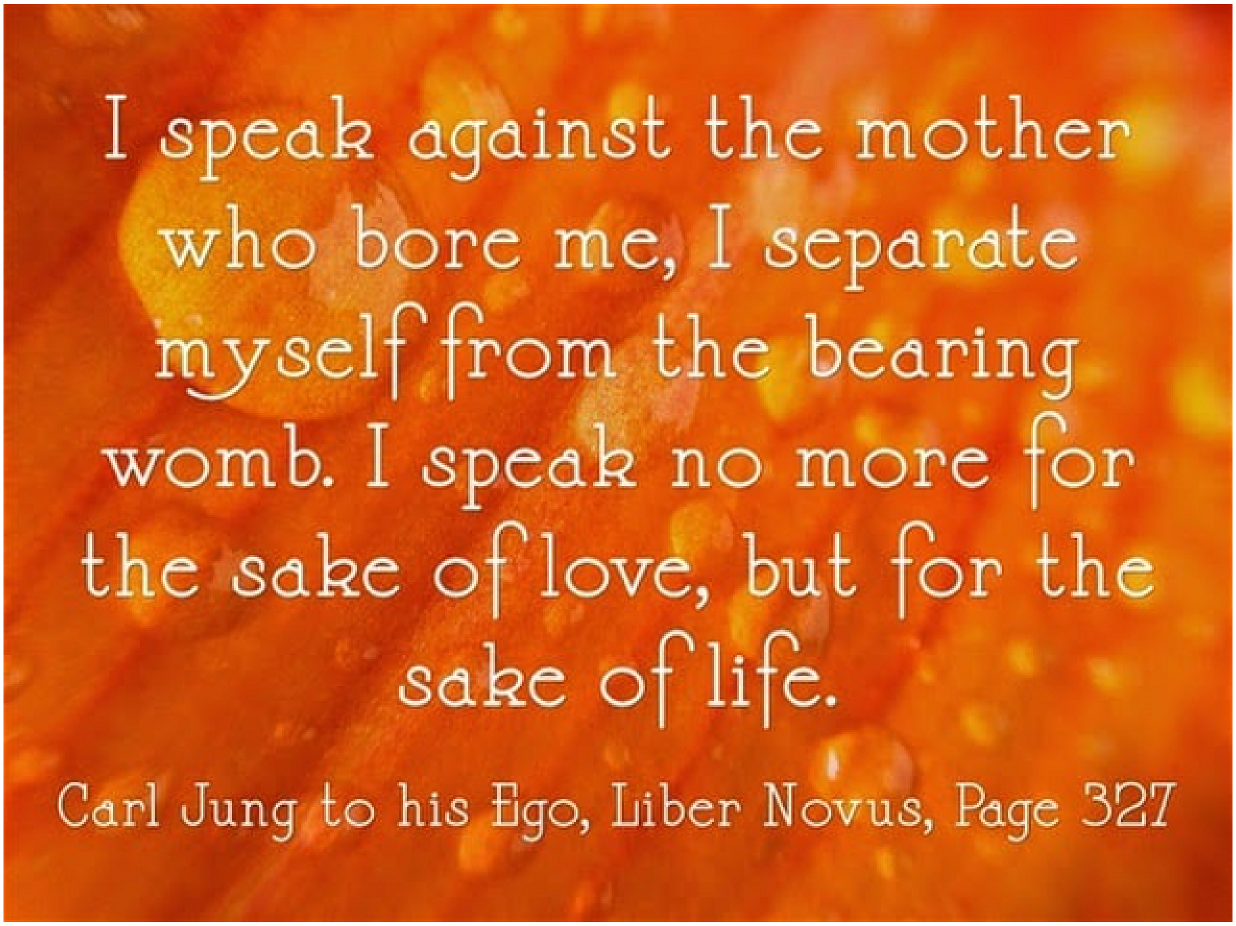
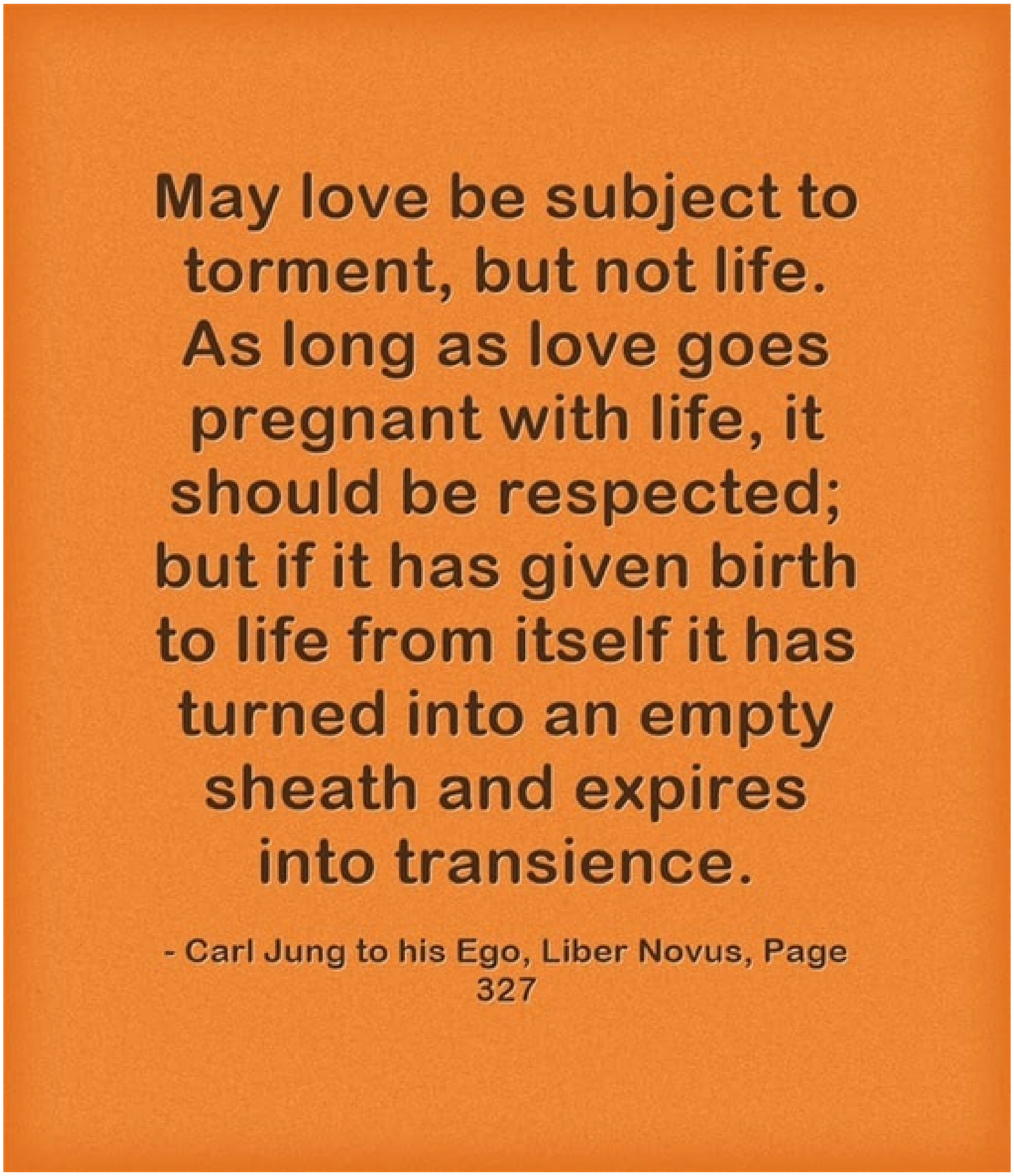


I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.

Carl Jung to his Ego, Liber Novus, Page 327

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.



May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience.

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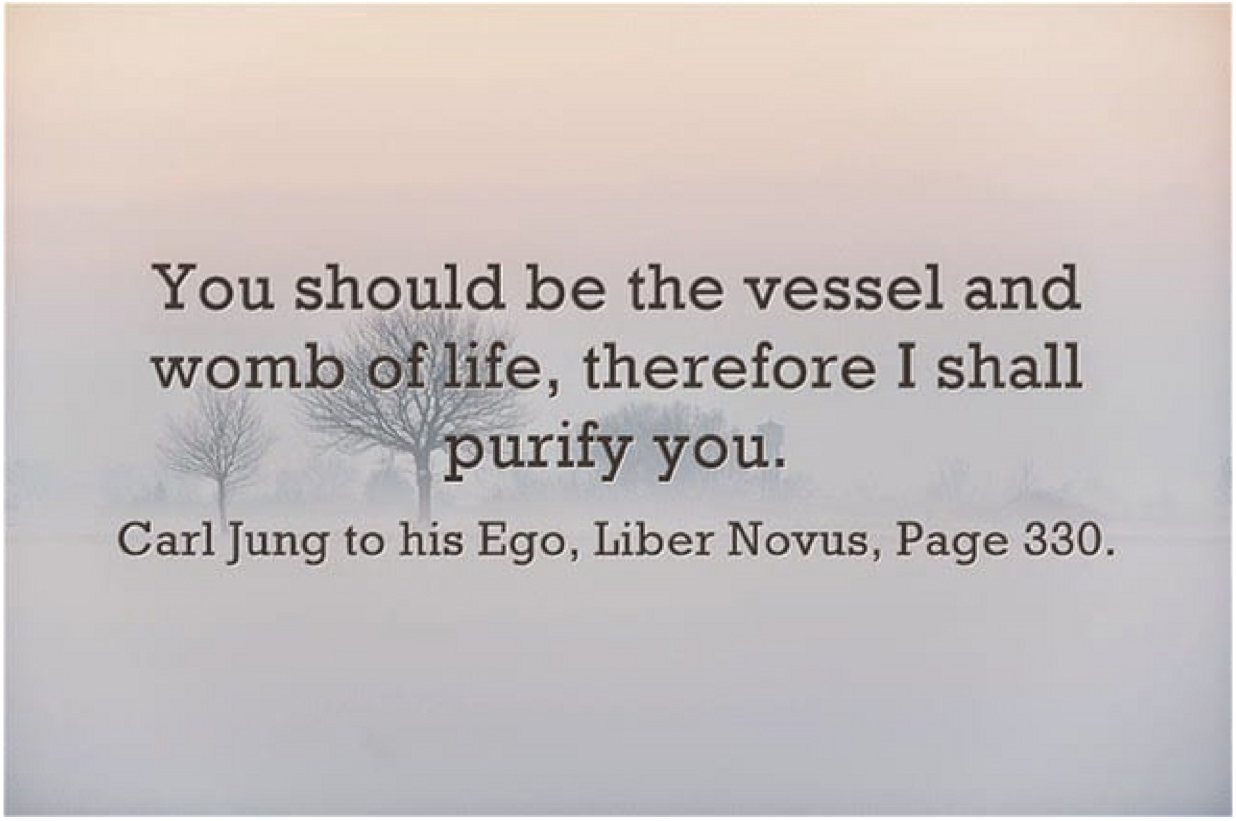
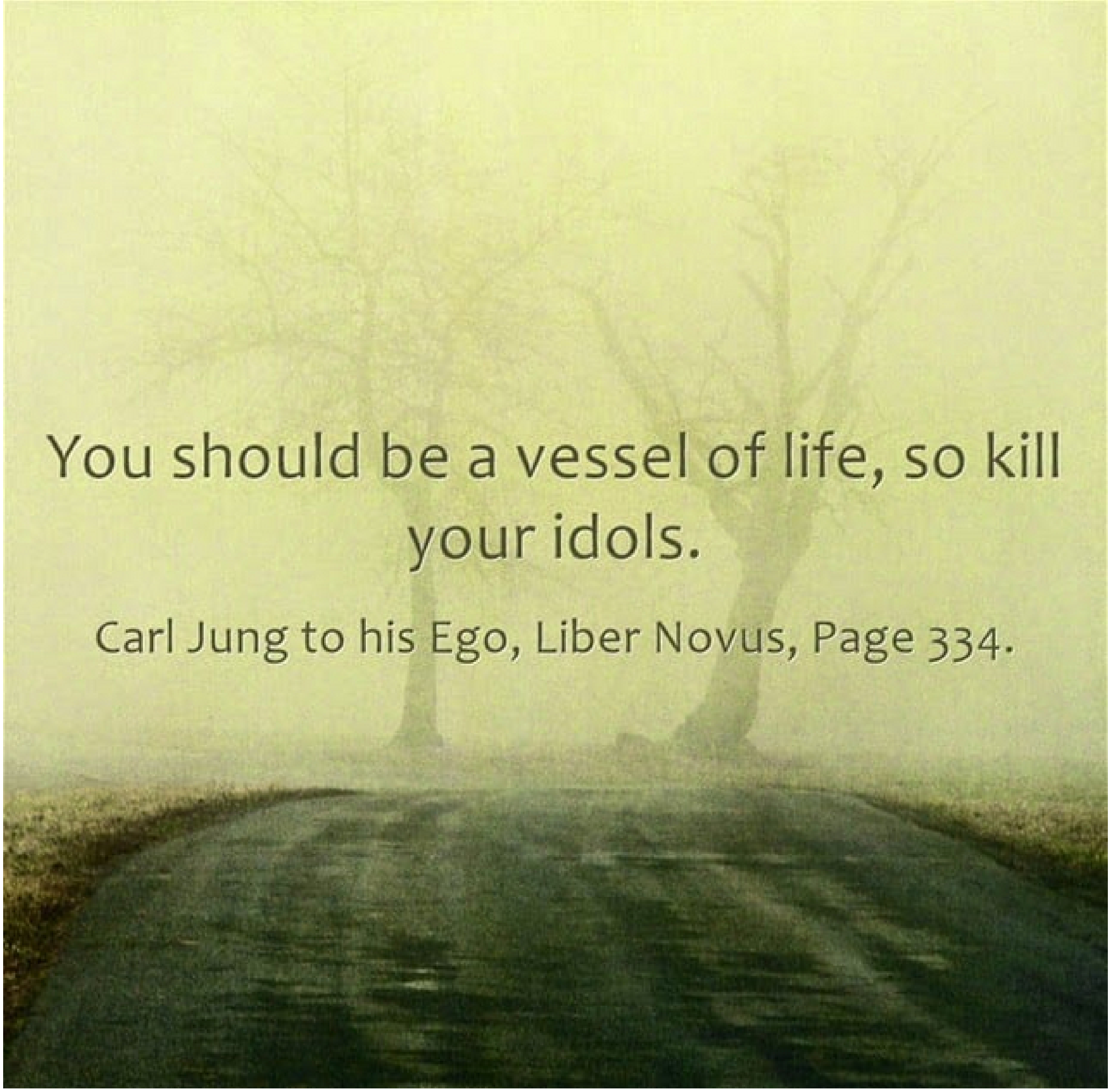
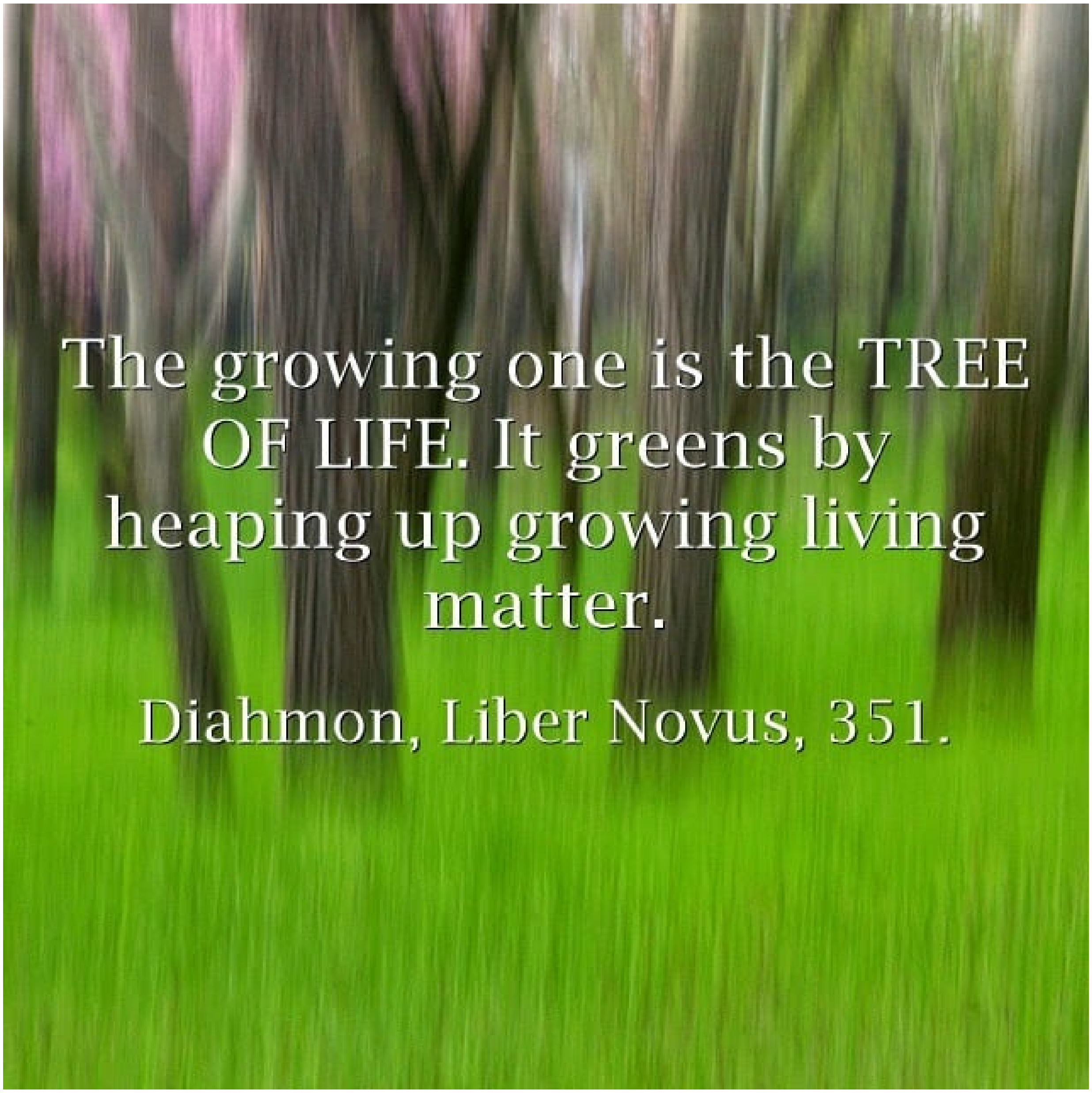


You should be the vessel and womb of life, therefore I shall purify you. Carl Jung to his Ego, Liber Novus, Page 330.



You should be a vessel of life, so kill your idols. Carl Jung to his Ego, Liber Novus, Page 334.


The growing one is the TREE OF LIFE. It greens by heaping up growing living matter.
Diahmon, Liber Novus, 351.

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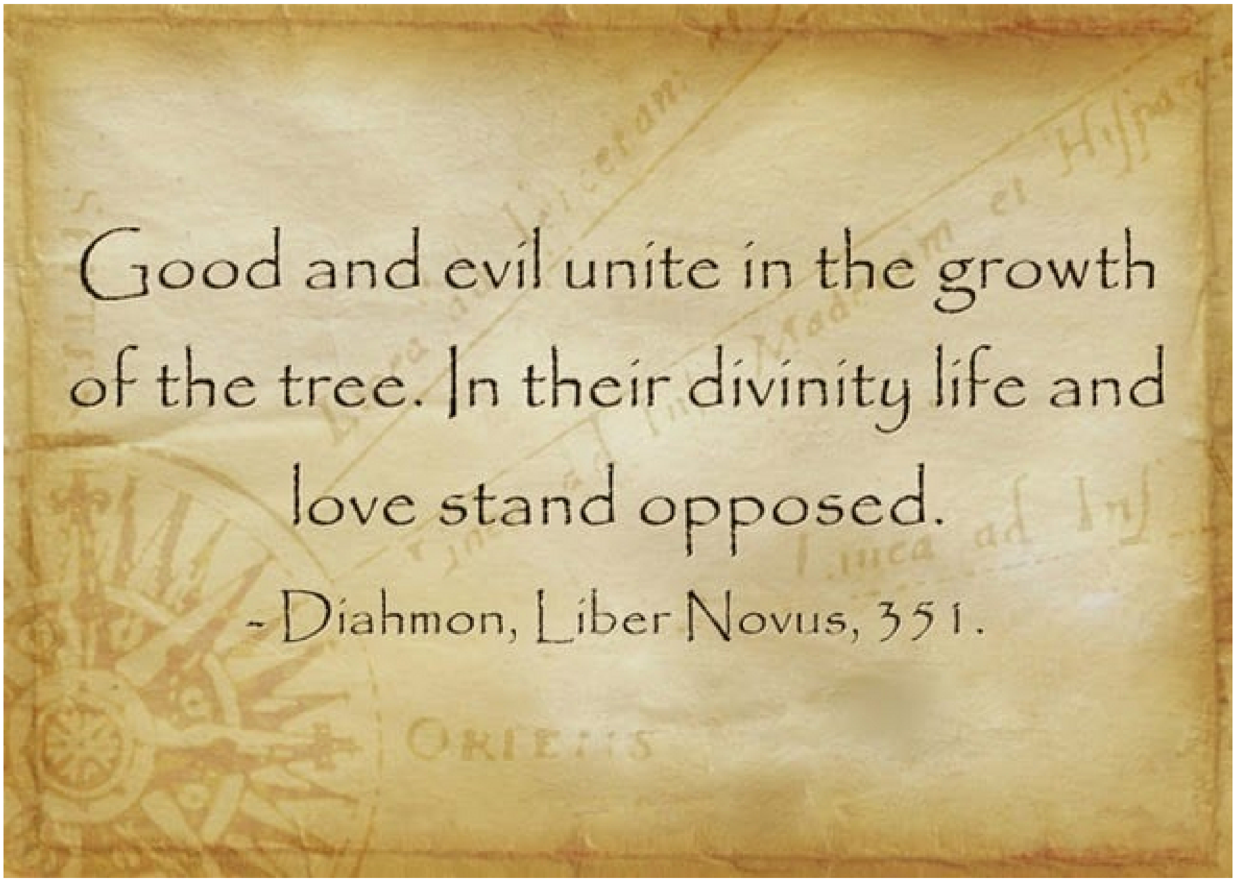

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed.

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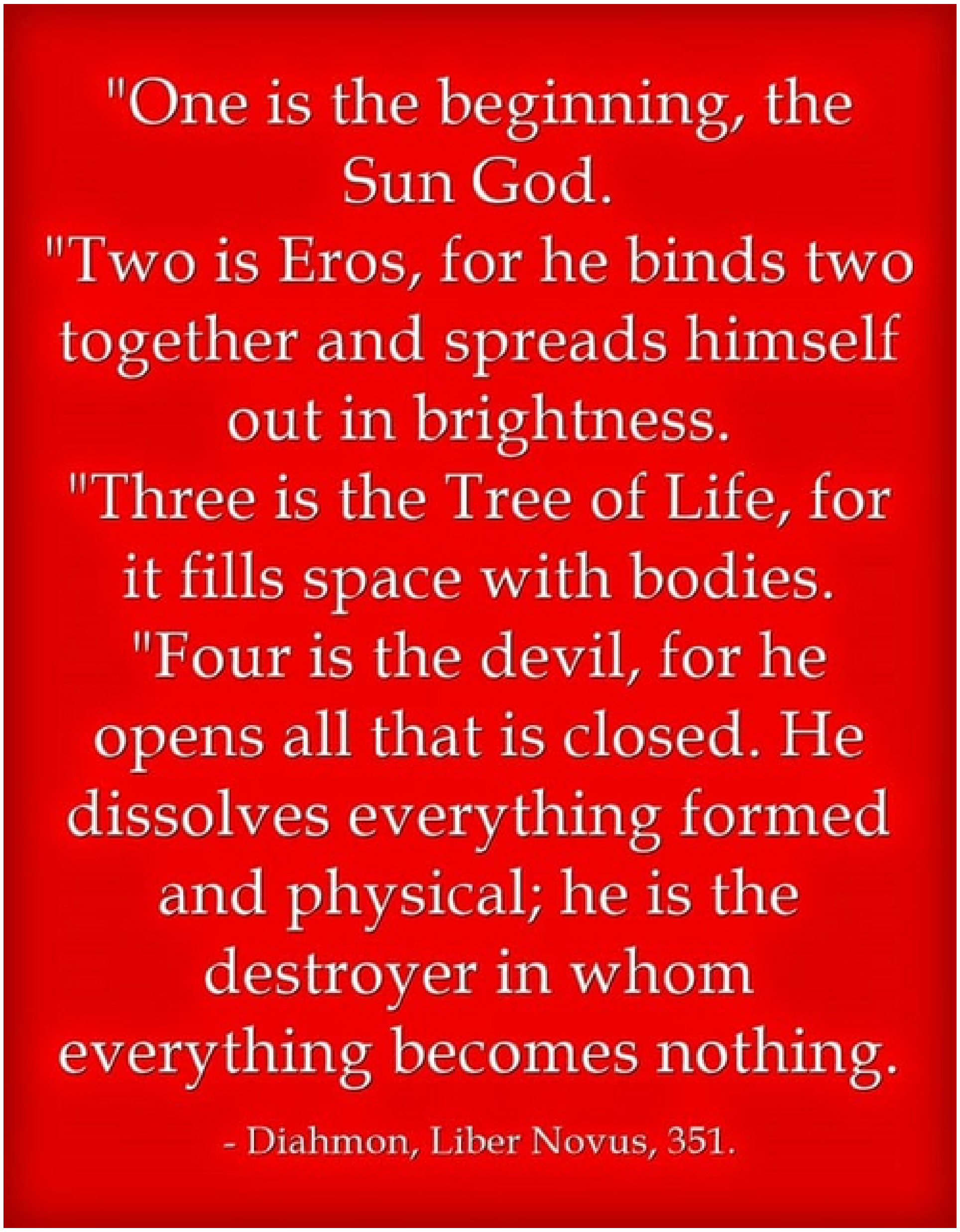

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing.

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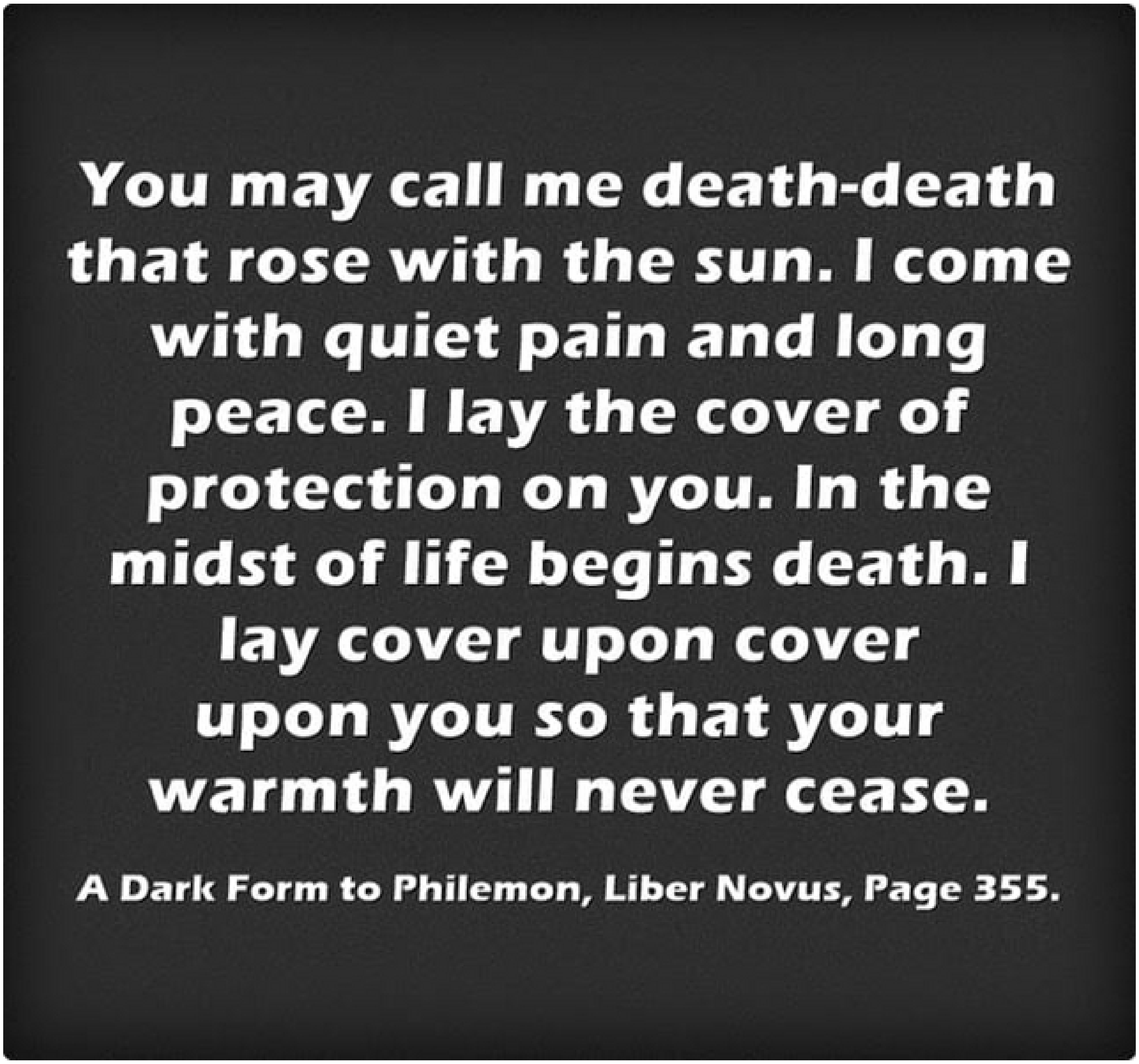

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease.

A Dark Form to Philemon, Liber Novus, Page 355.

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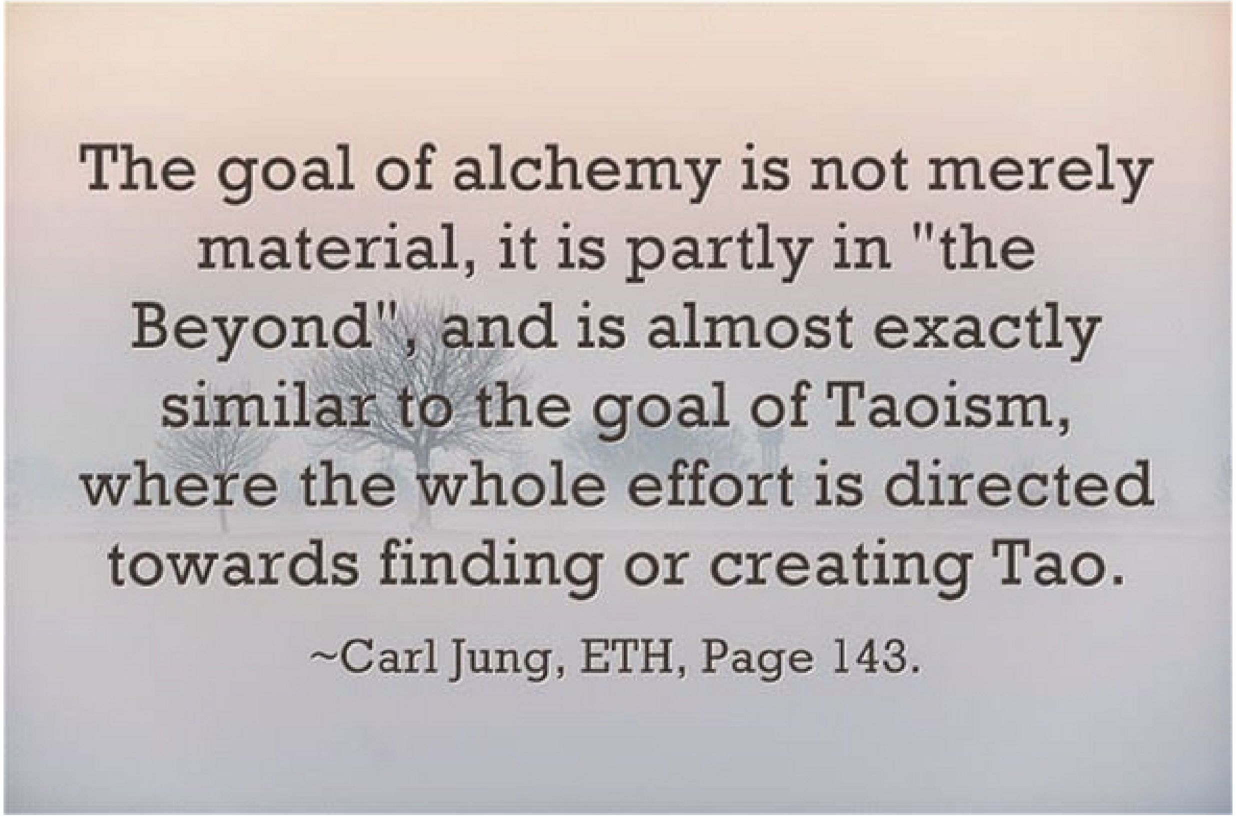

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao.

~Carl Jung, ETH, Page 143.

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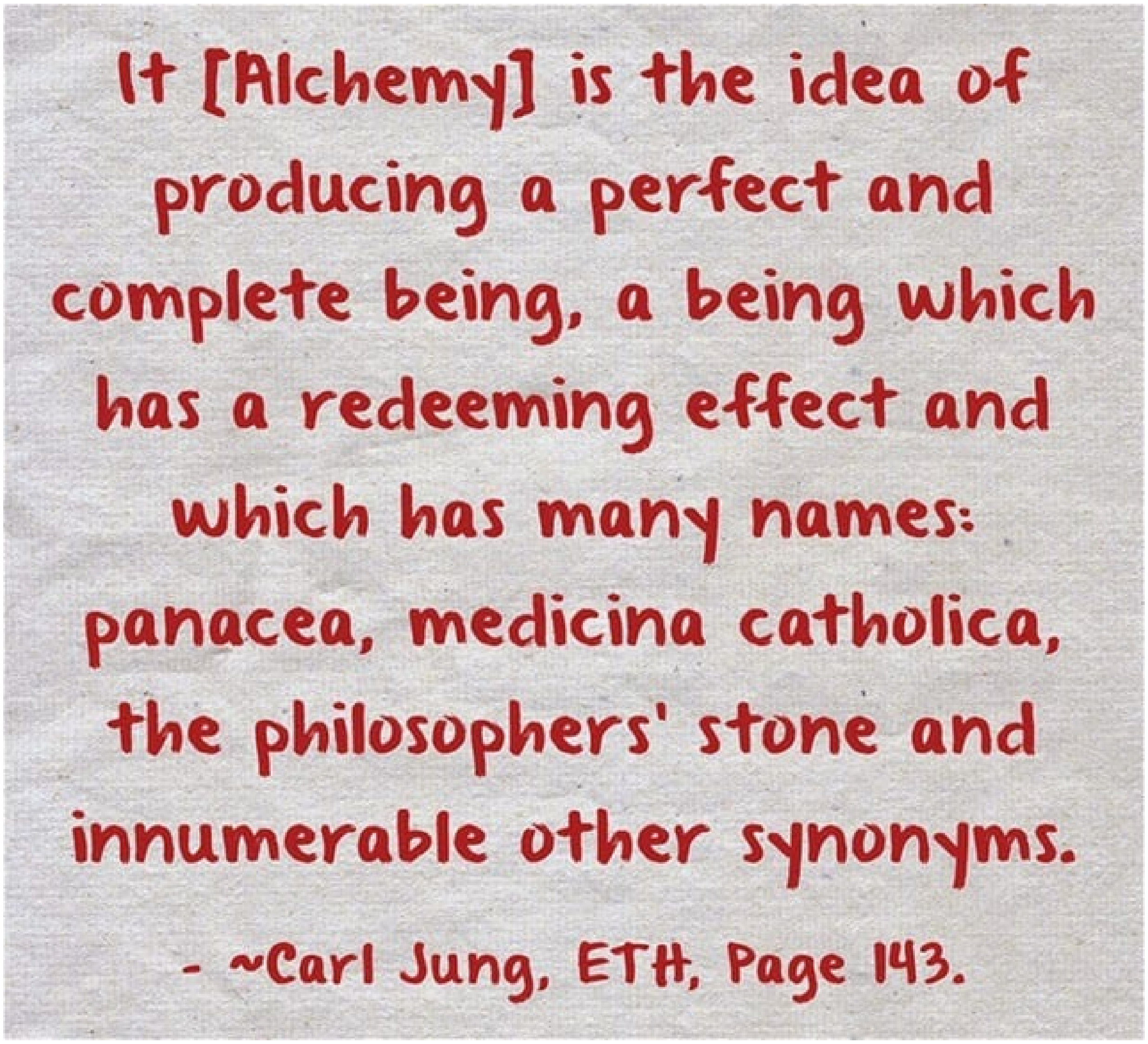

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms.

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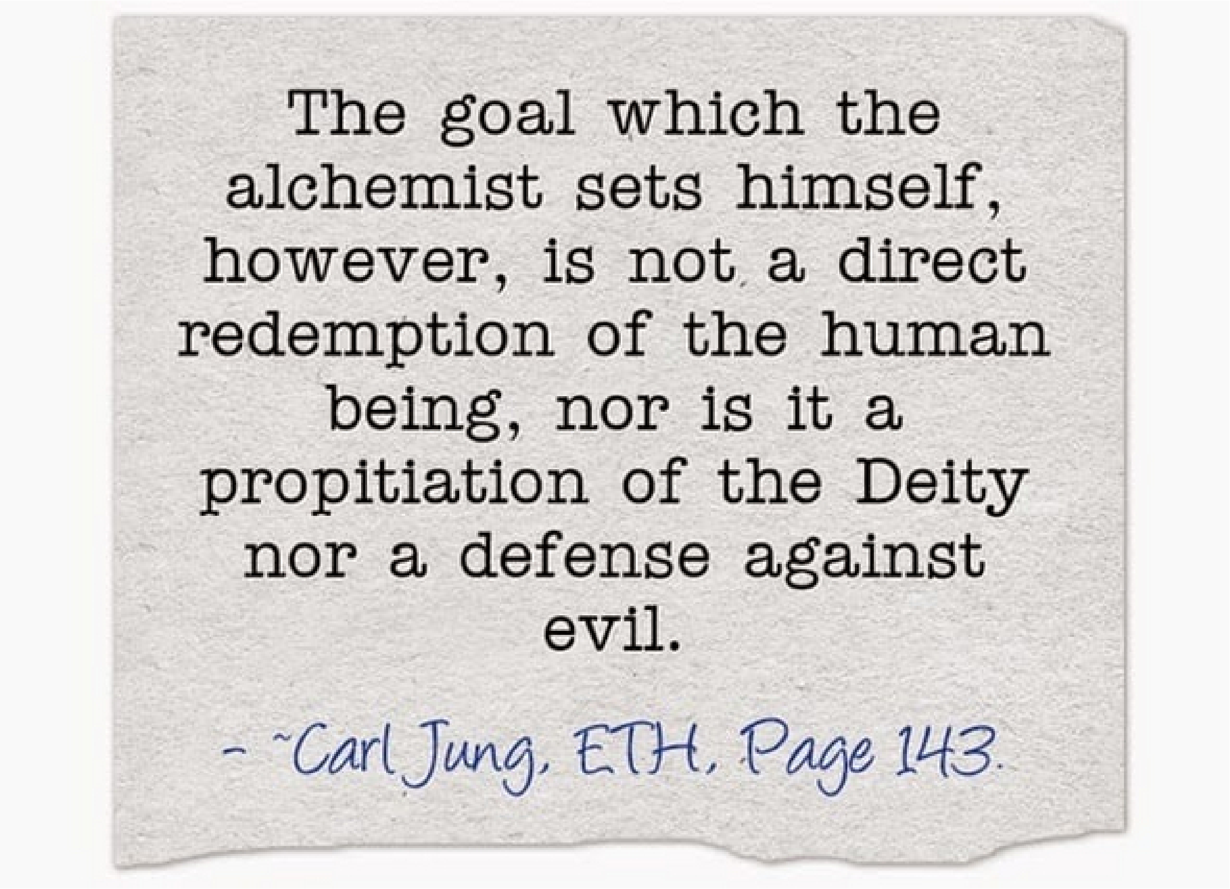

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defense against evil.

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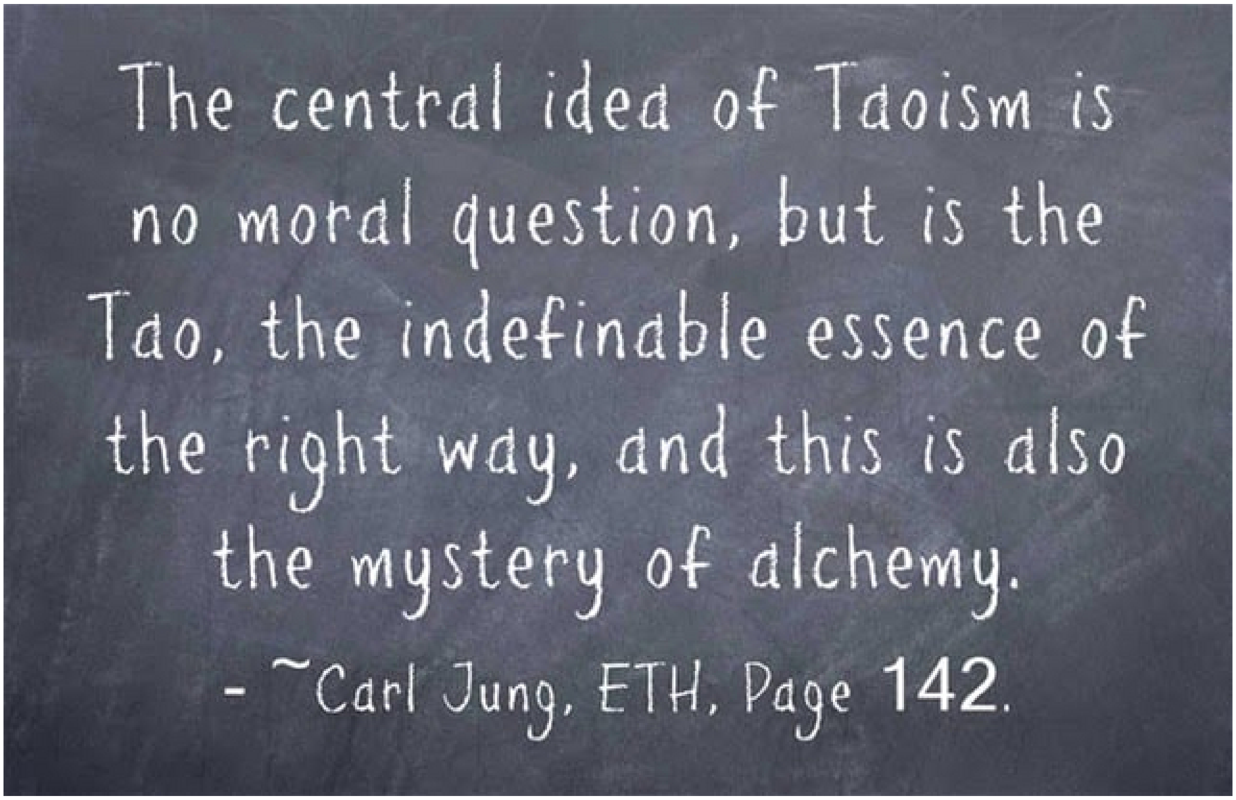

The central idea of Taoism is
no moral question, but is the
Tao, the indefinable essence of
the right way, and this is also
the mystery of alchemy.
- ~Carl Jung, ETH, Page 142.

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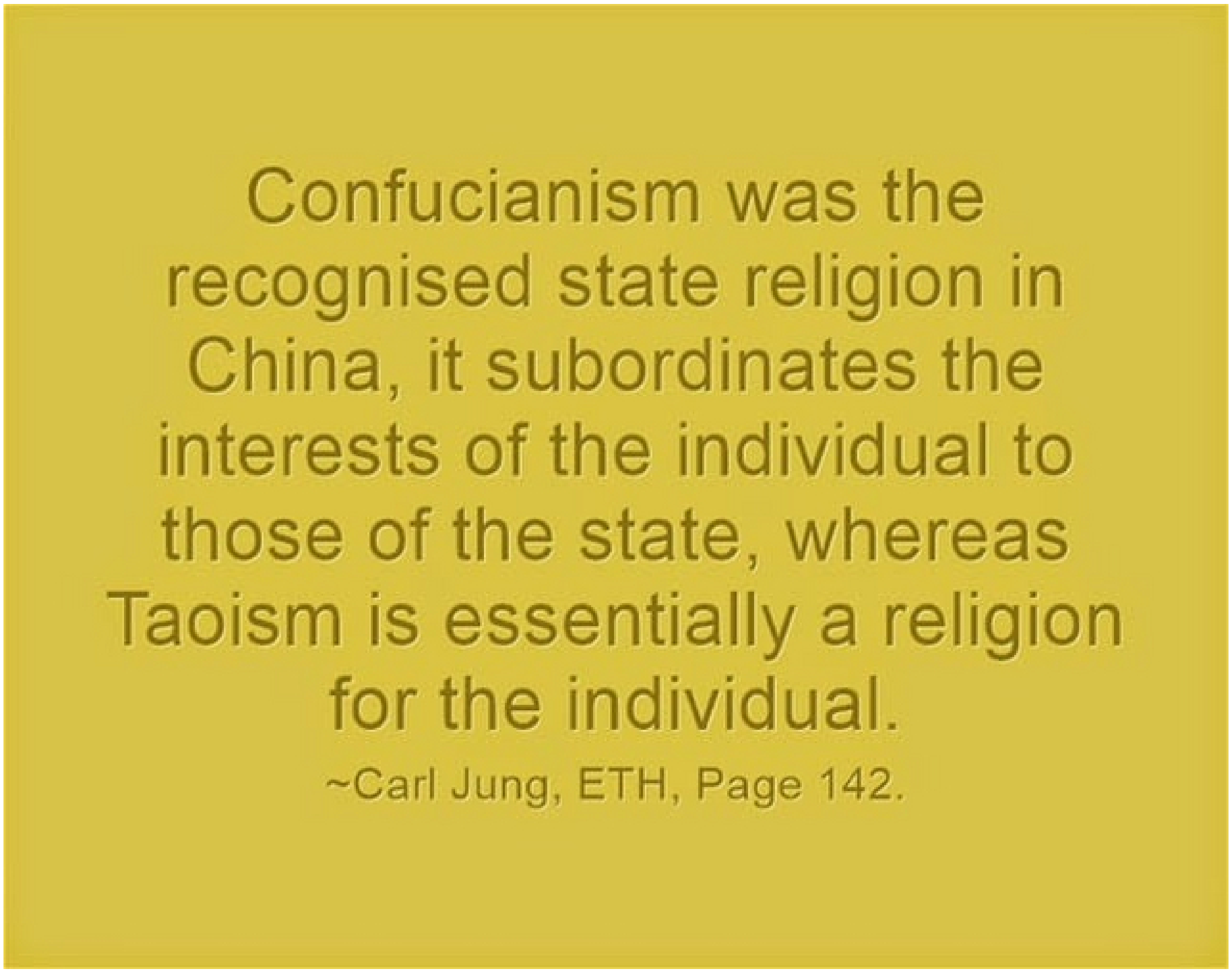

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual.

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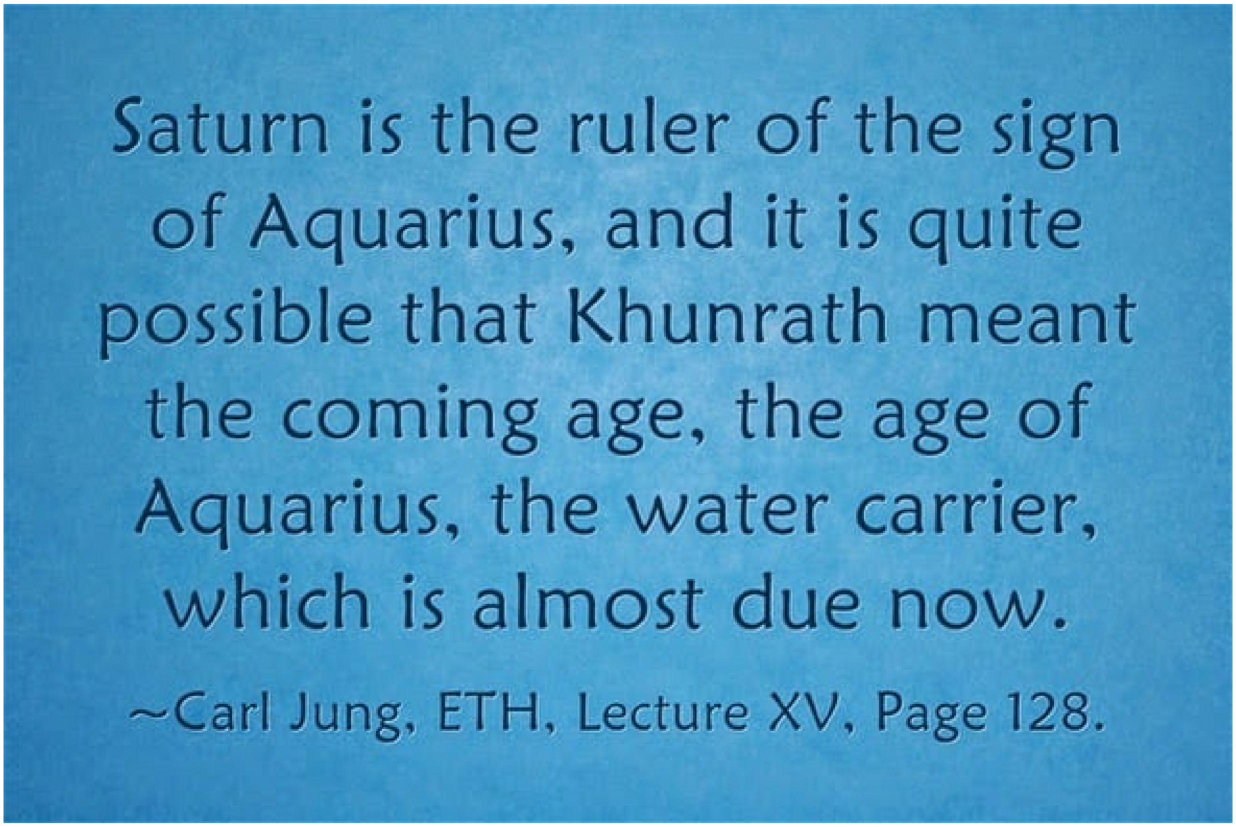
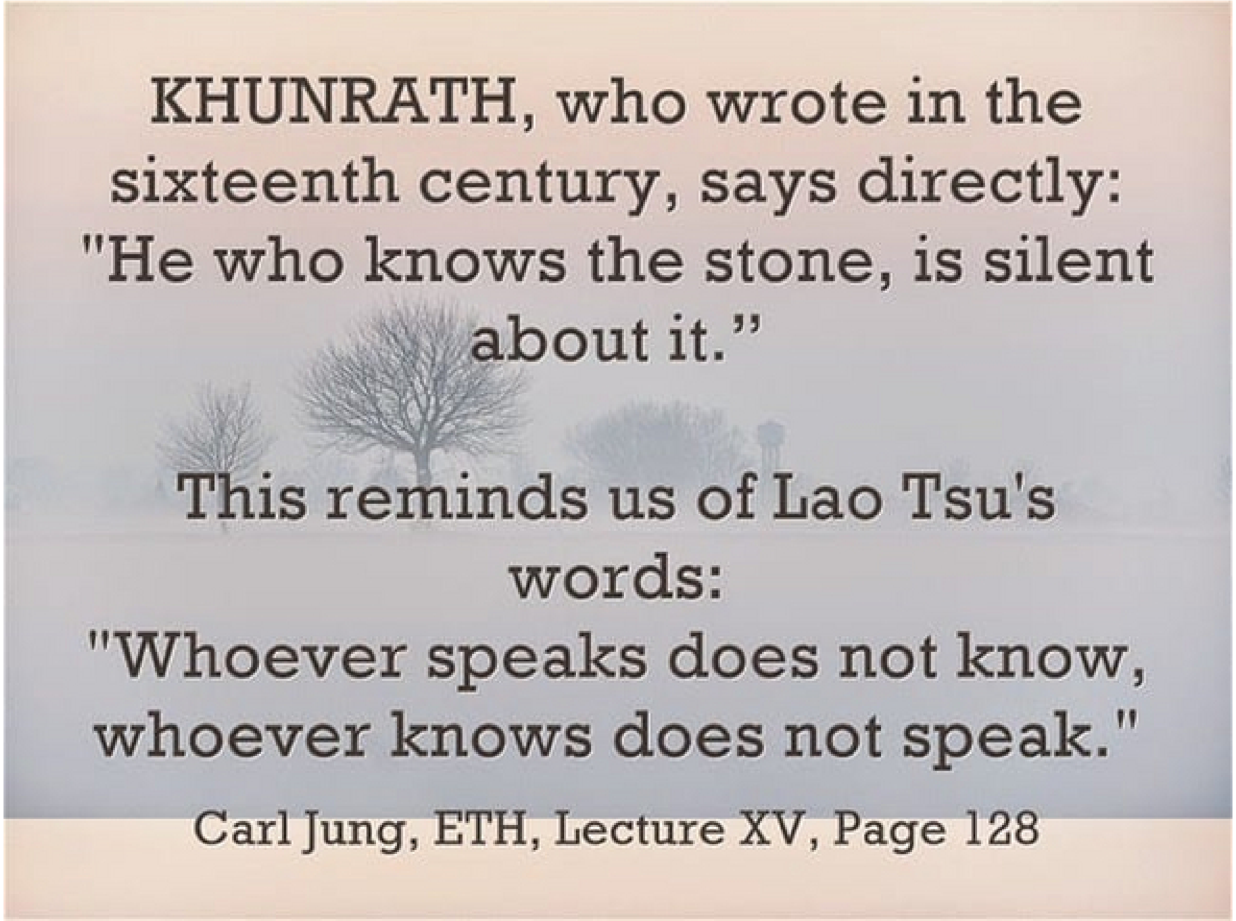


Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now.

~Carl Jung, ETH, Lecture XV, Page 128.

KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.



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Carl Jung, ETH, Lecture XV, Page 128

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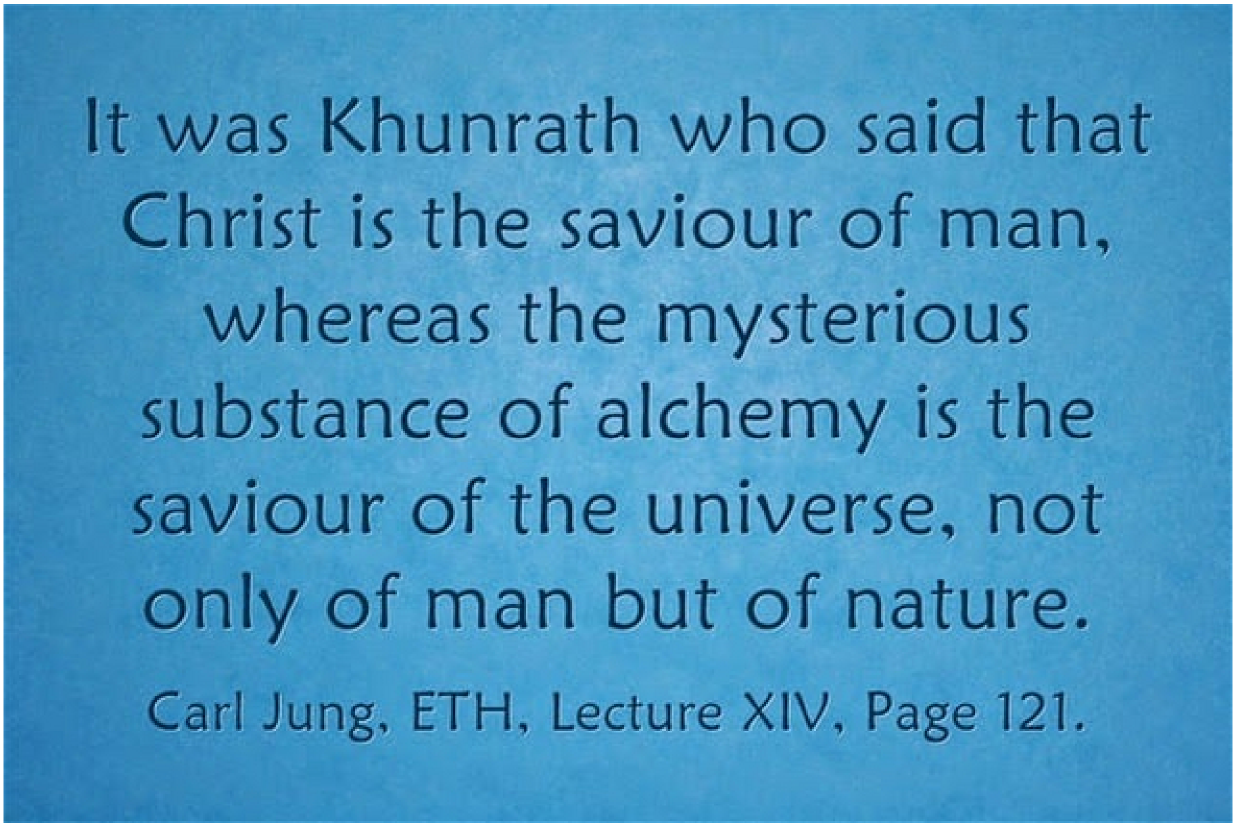

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature.

Carl Jung, ETH, Lecture XIV, Page 121.

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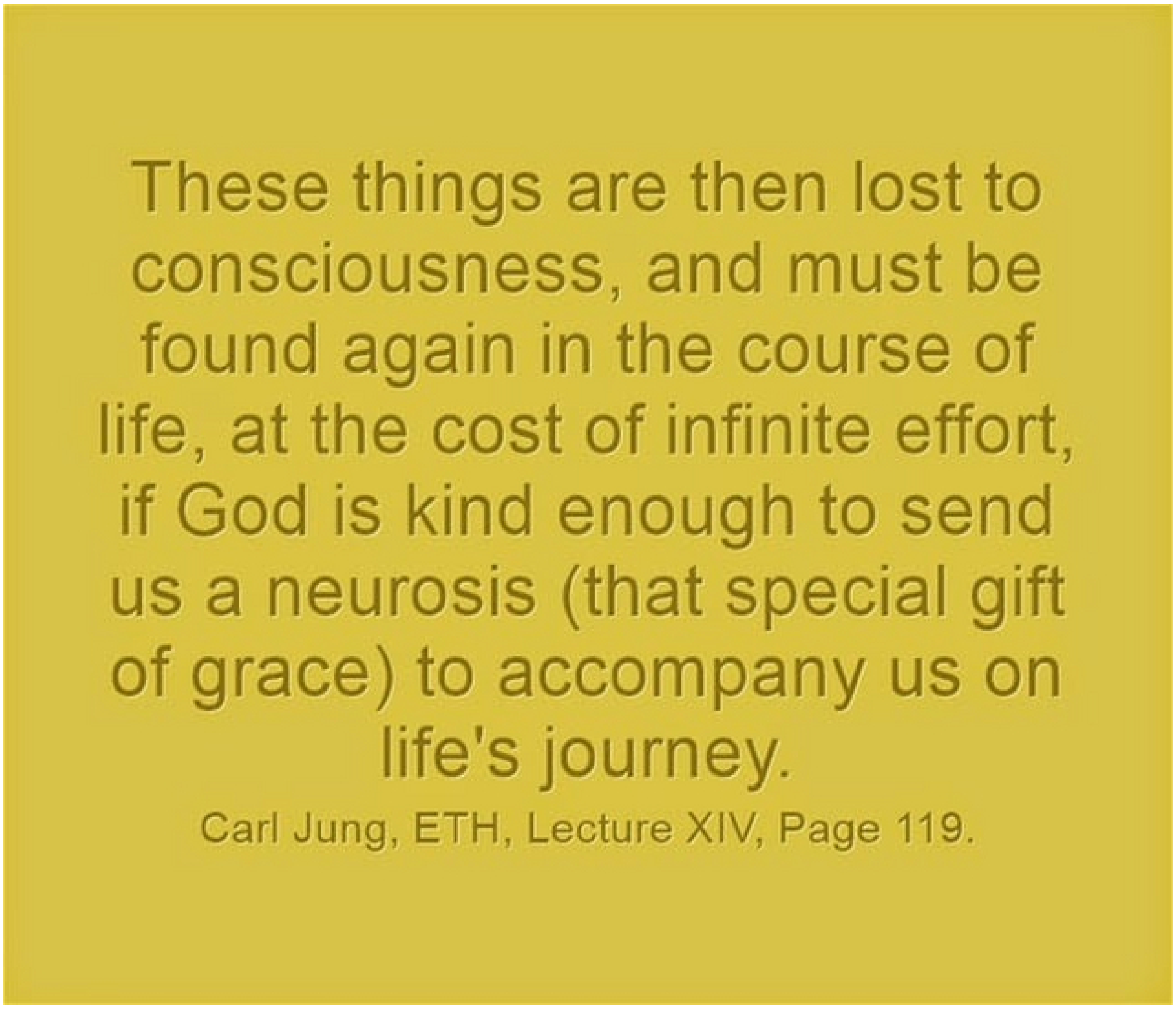

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey.

Carl Jung, ETH, Lecture XIV, Page 119.

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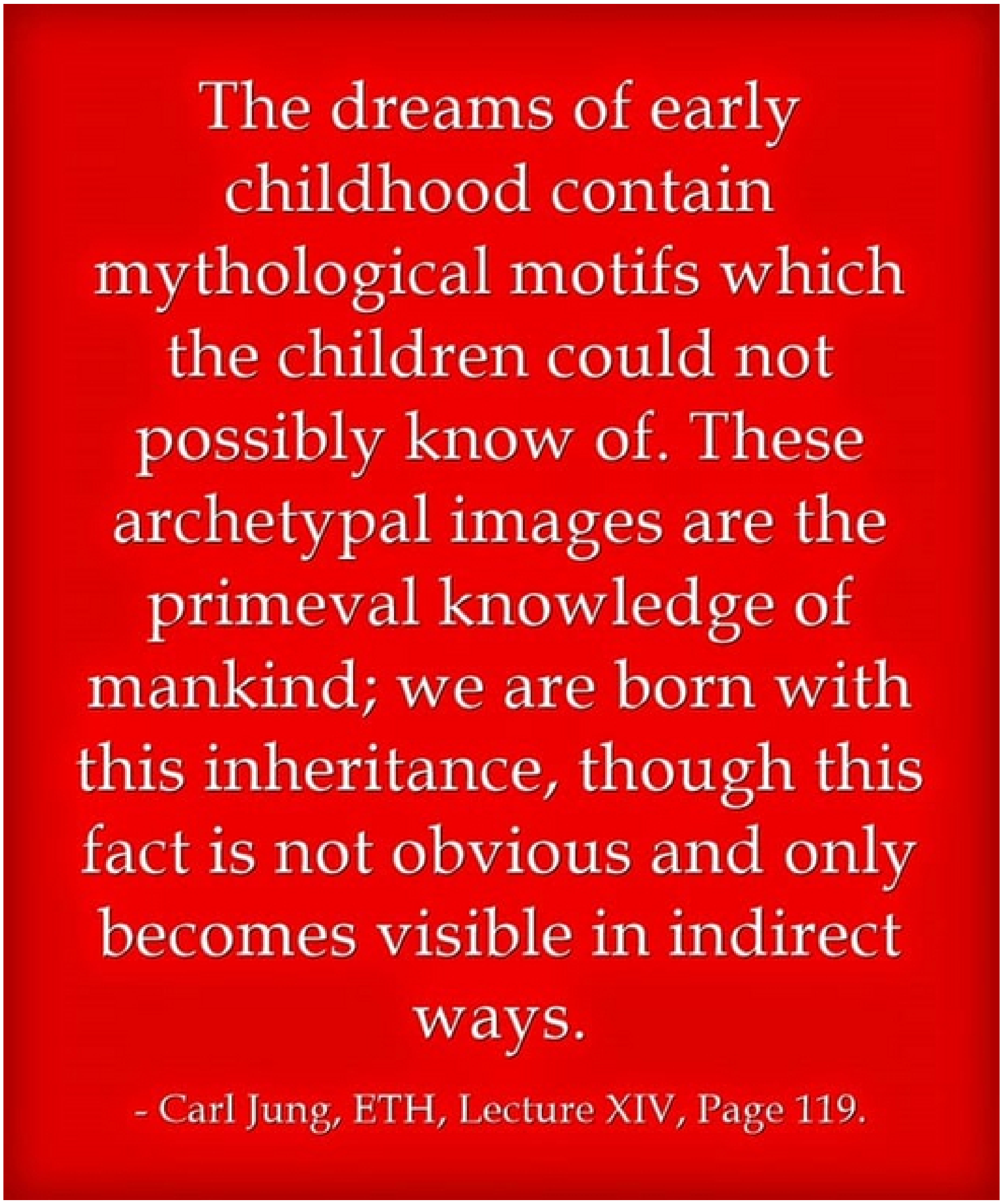

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways.

- Carl Jung, ETH, Lecture XIV, Page 119.

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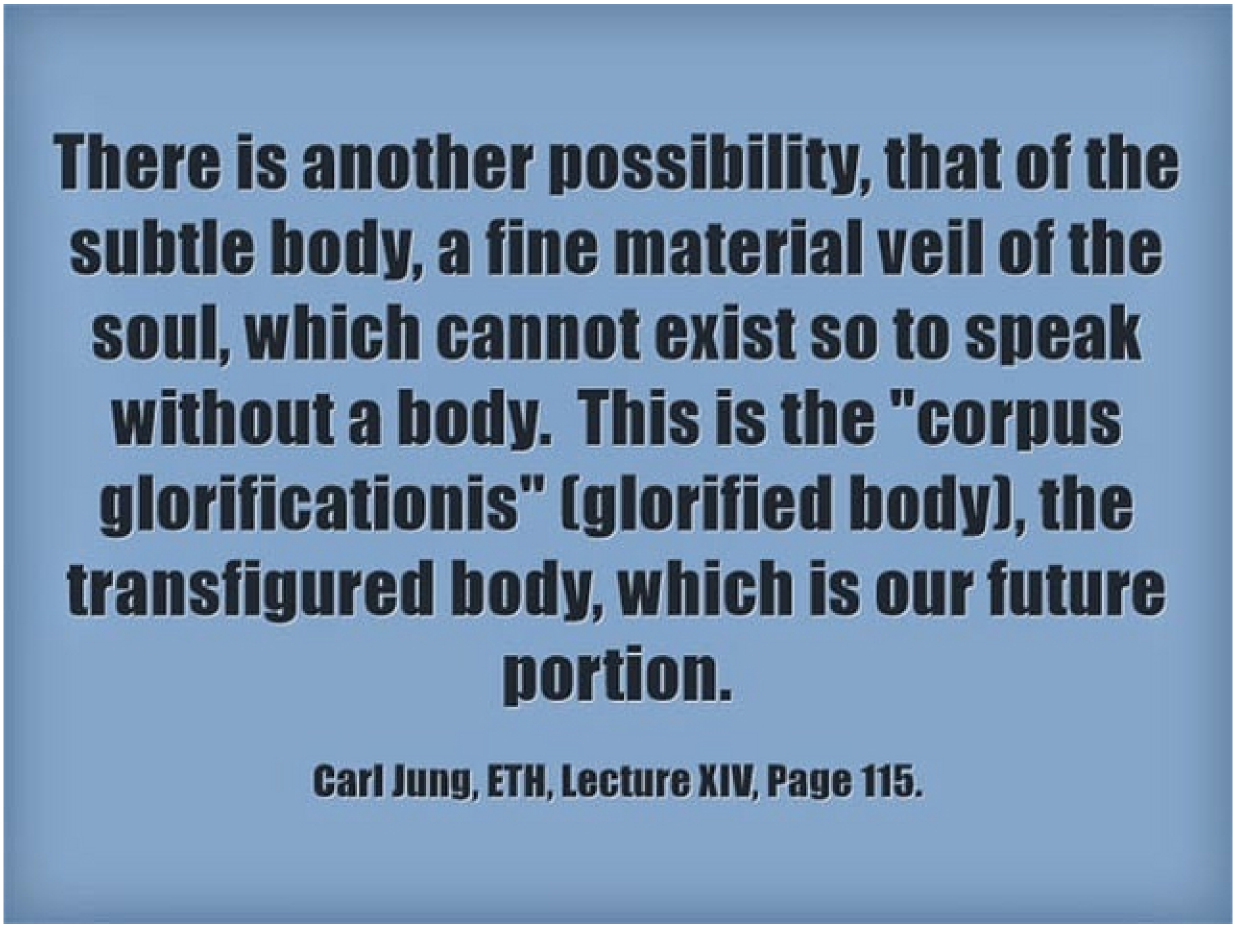

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion.

Carl Jung, ETH, Lecture XIV, Page 115.

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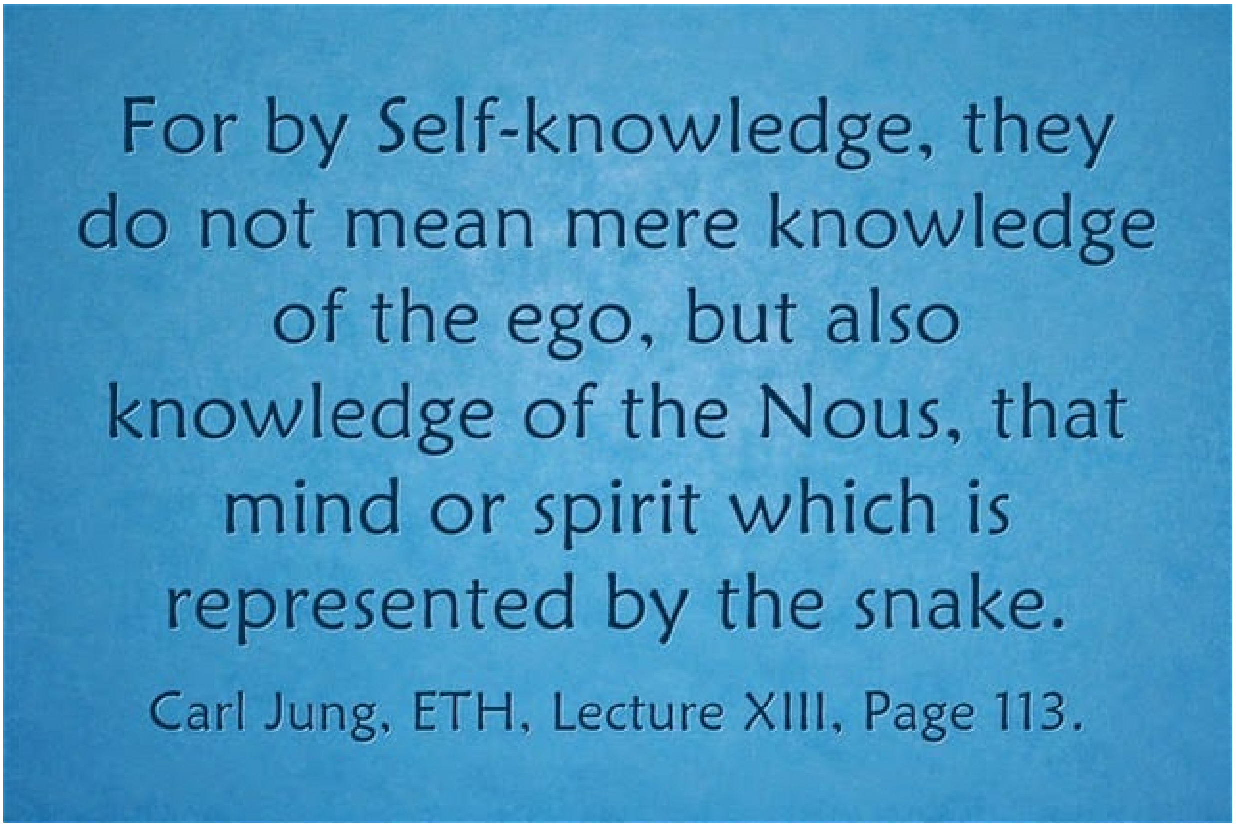
Carl Jung, ETH, Lecture XIV, Page 115.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.



For by Self-knowledge, they
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of the ego, but also
knowledge of the Nous, that
mind or spirit which is
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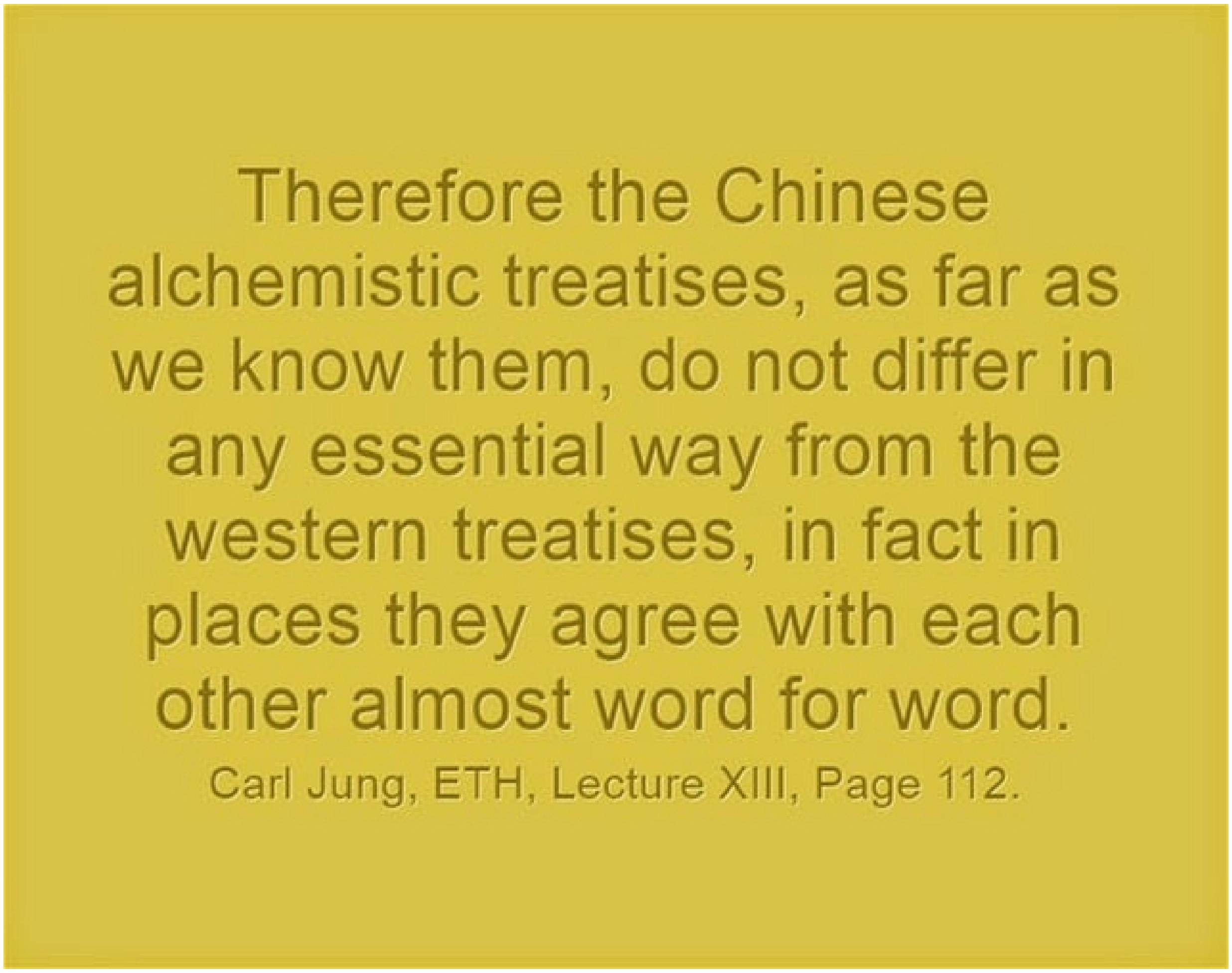
Carl Jung, ETH, Lecture XIII, Page 113.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.



Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word.

Carl Jung, ETH, Lecture XIII, Page 112.

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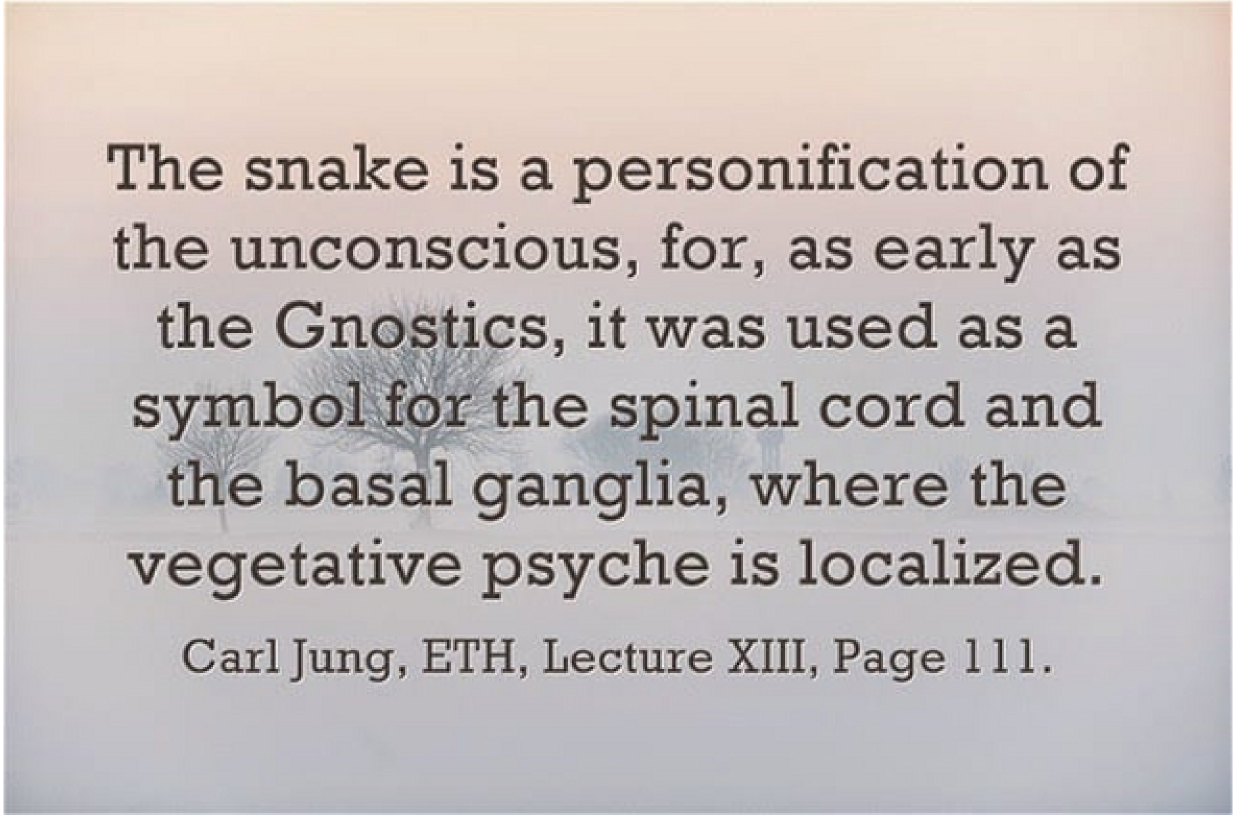

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized.

Carl Jung, ETH, Lecture XIII, Page 111.

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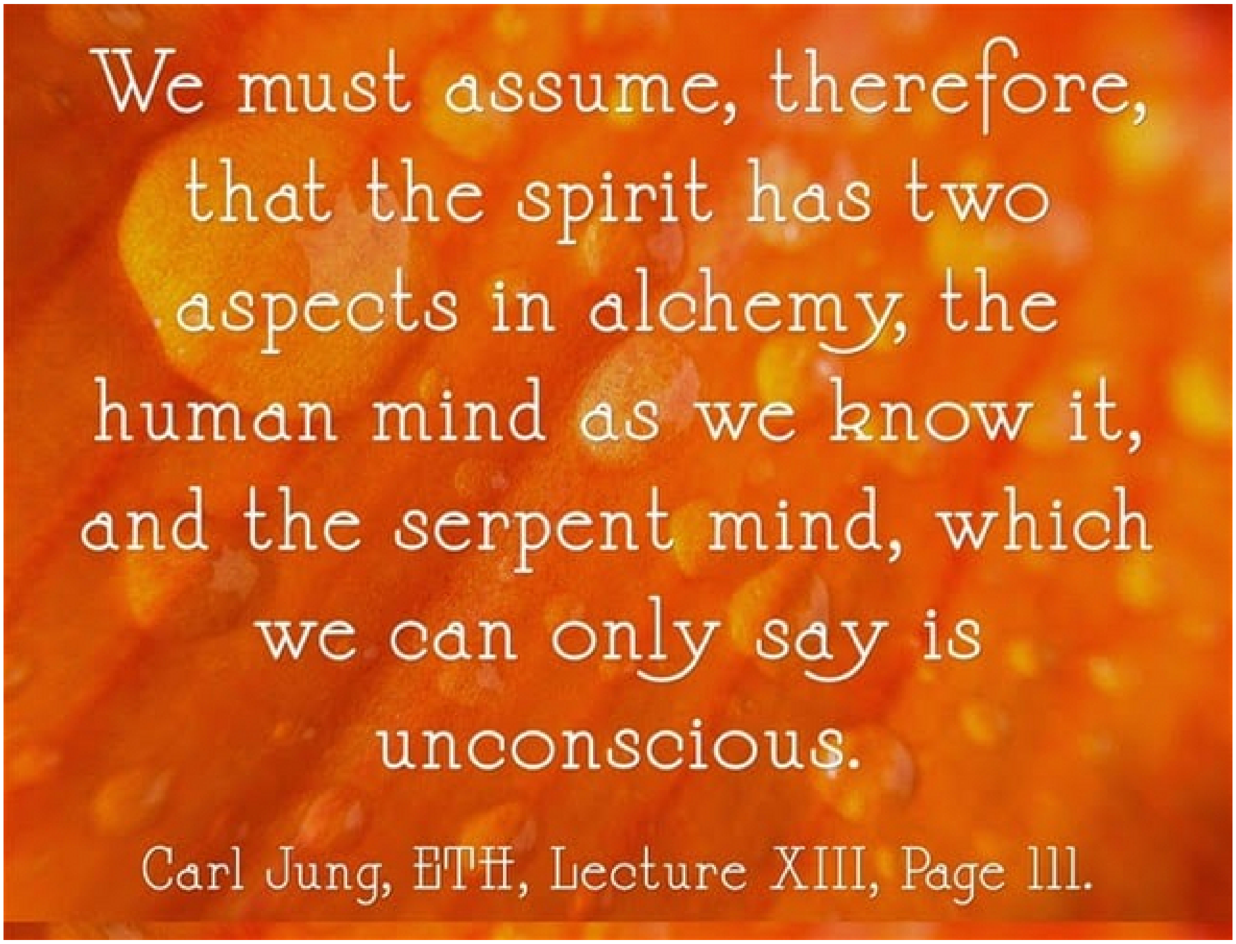

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious.

Carl Jung, ETH, Lecture XIII, Page 111.

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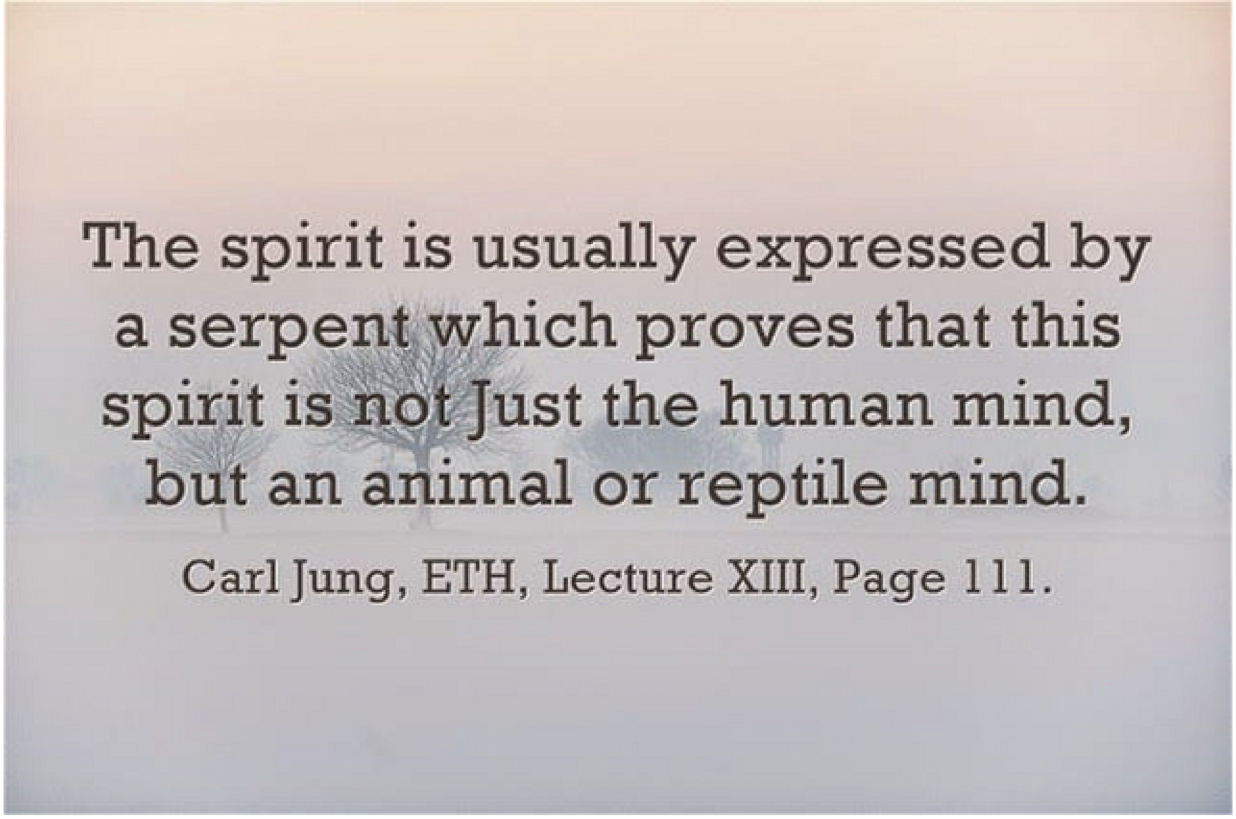

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind.

Carl Jung, ETH, Lecture XIII, Page 111.

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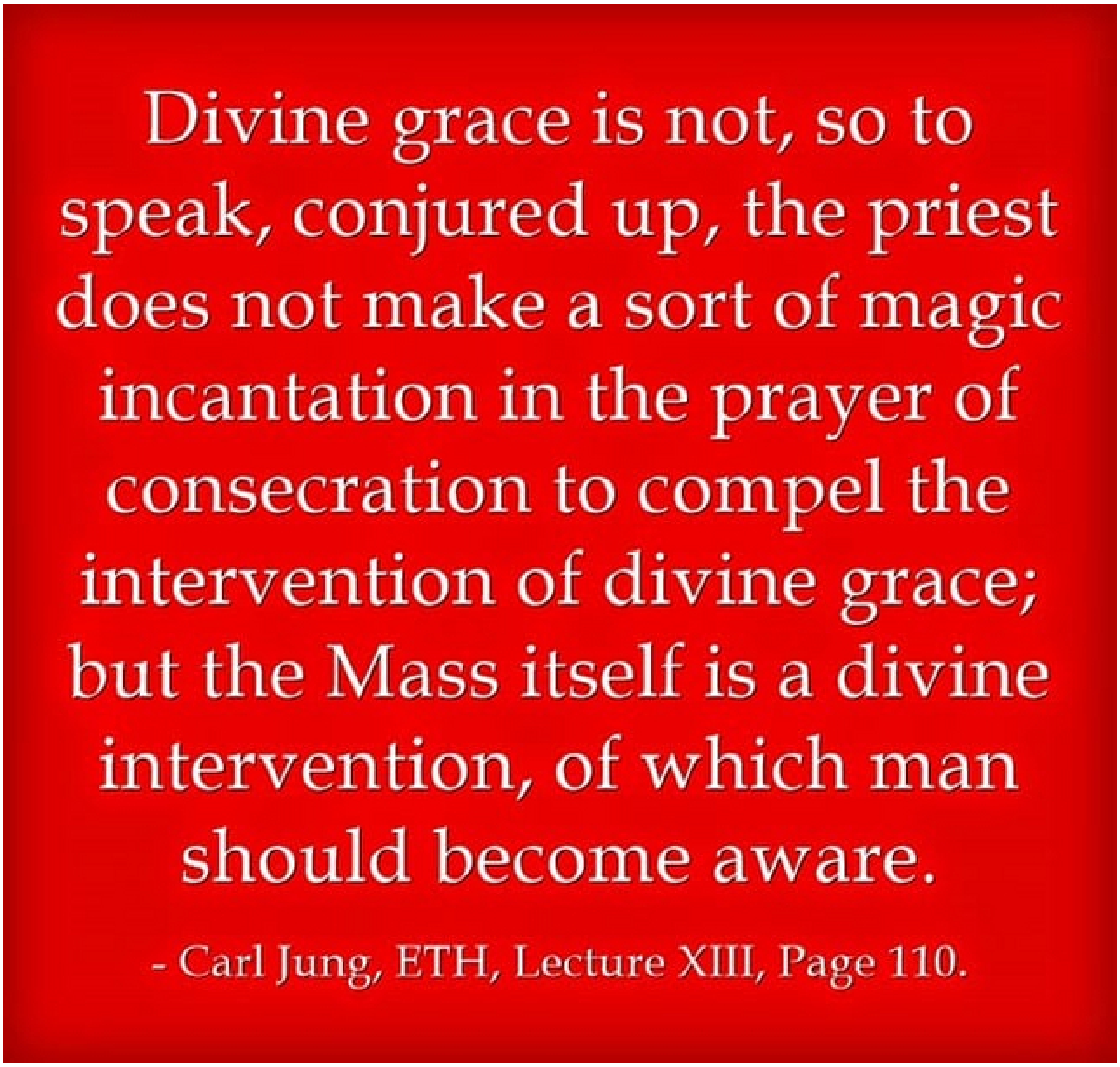

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware.

- Carl Jung, ETH, Lecture XIII, Page 110.

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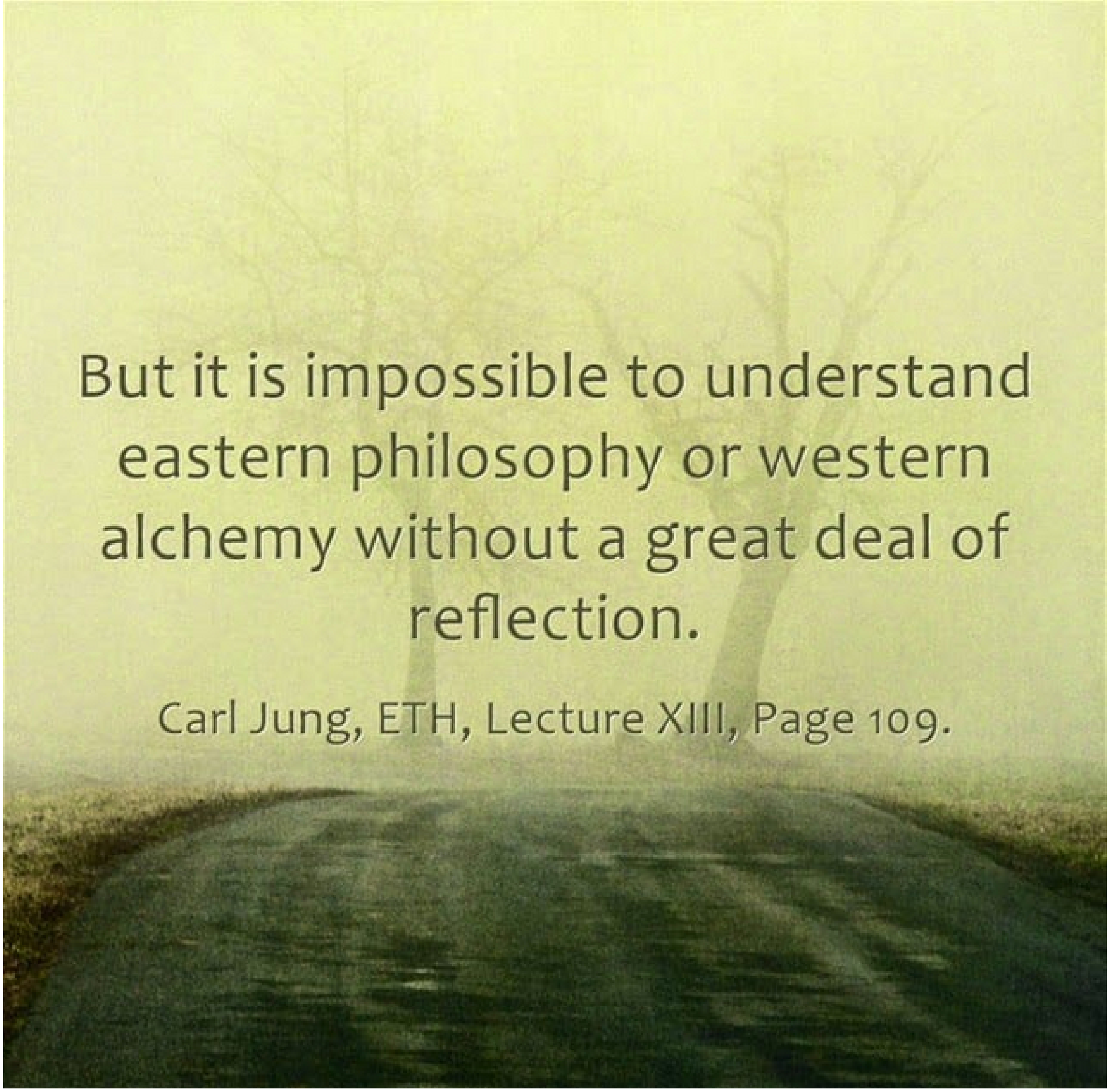
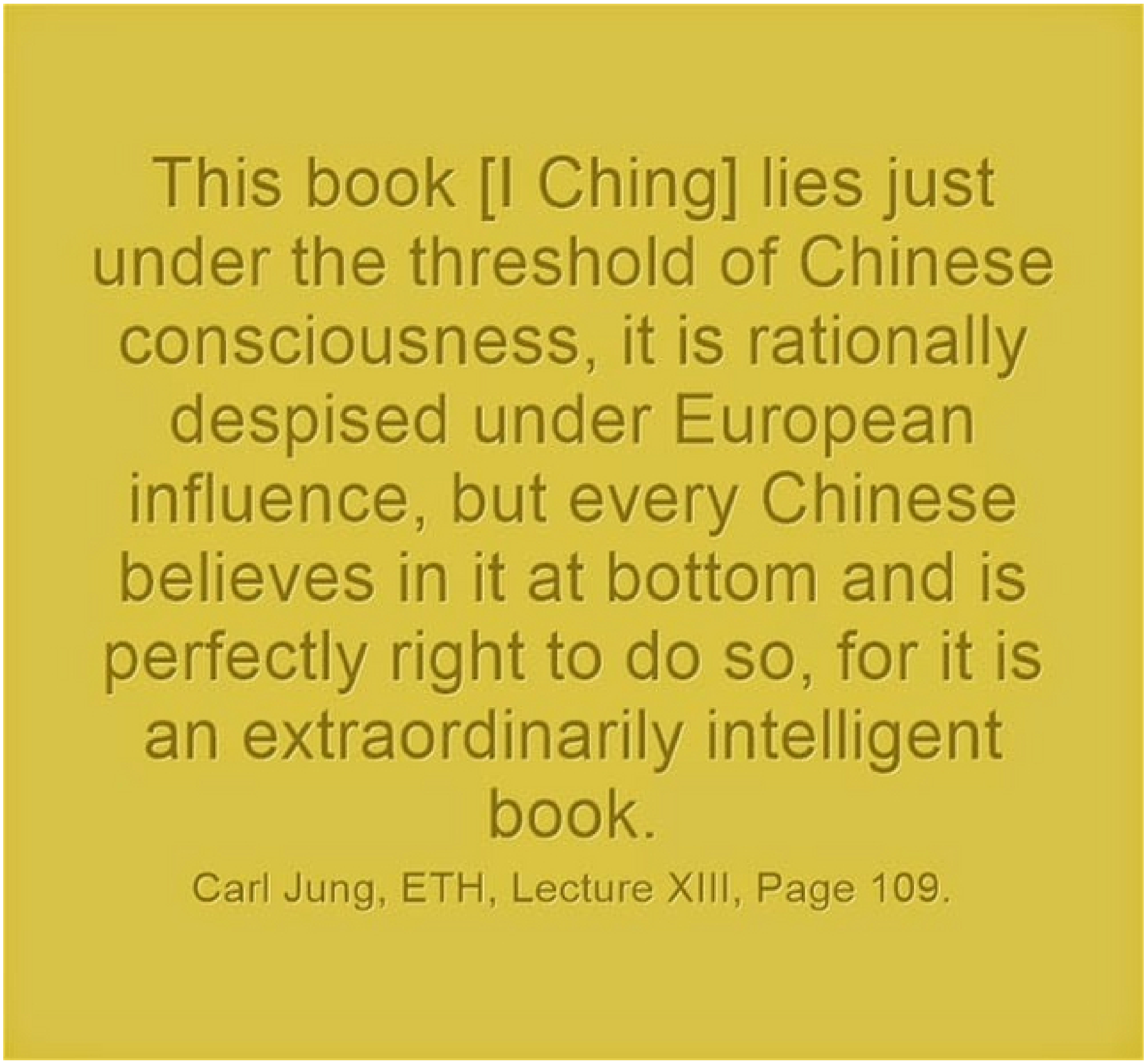


But it is impossible to understand eastern philosophy or western alchemy without a great deal of reflection.   Carl Jung, ETH, Lecture XIII, Page 109.



This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book.

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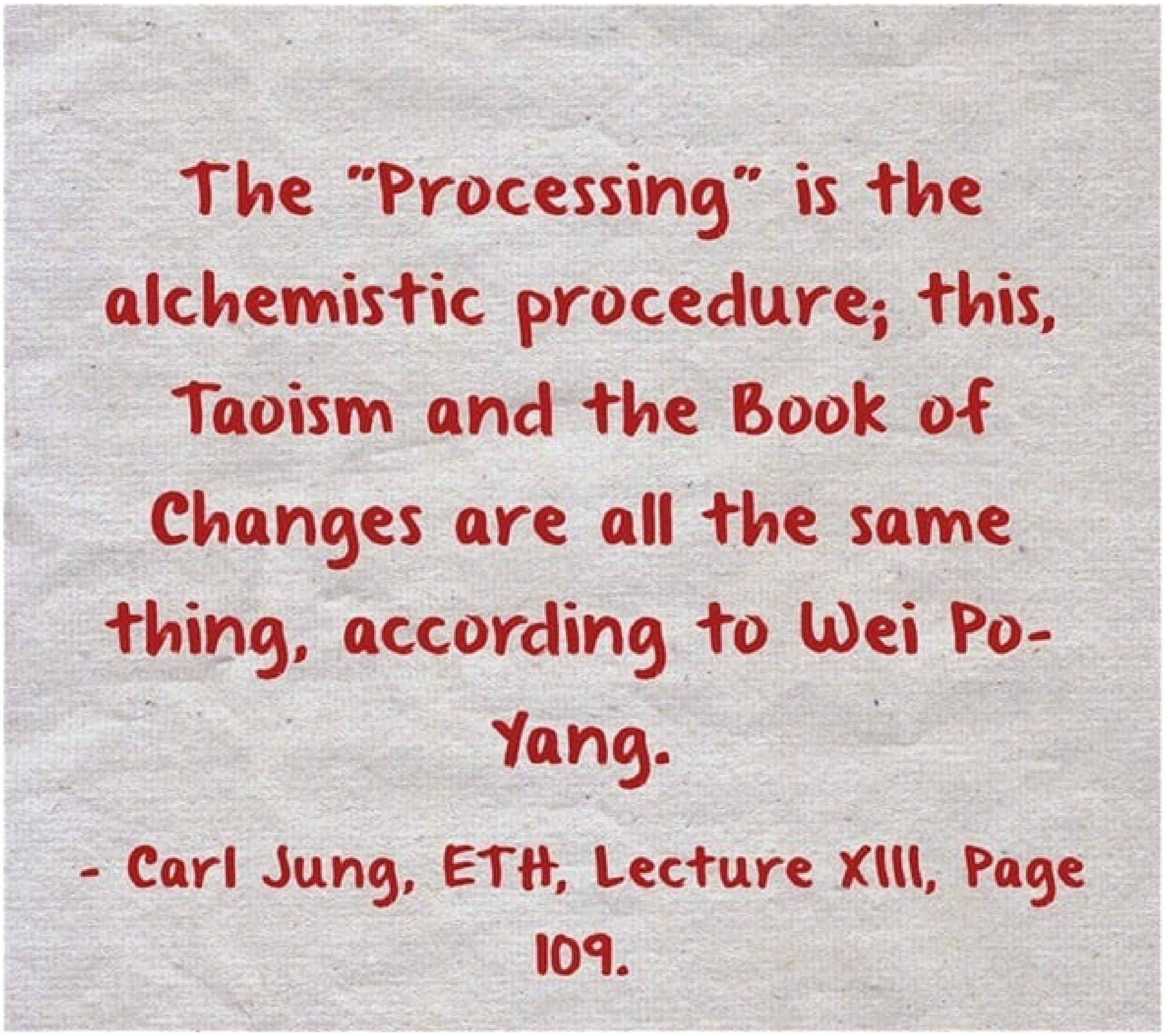

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang.

- Carl Jung, ETH, Lecture XIII, Page 109.

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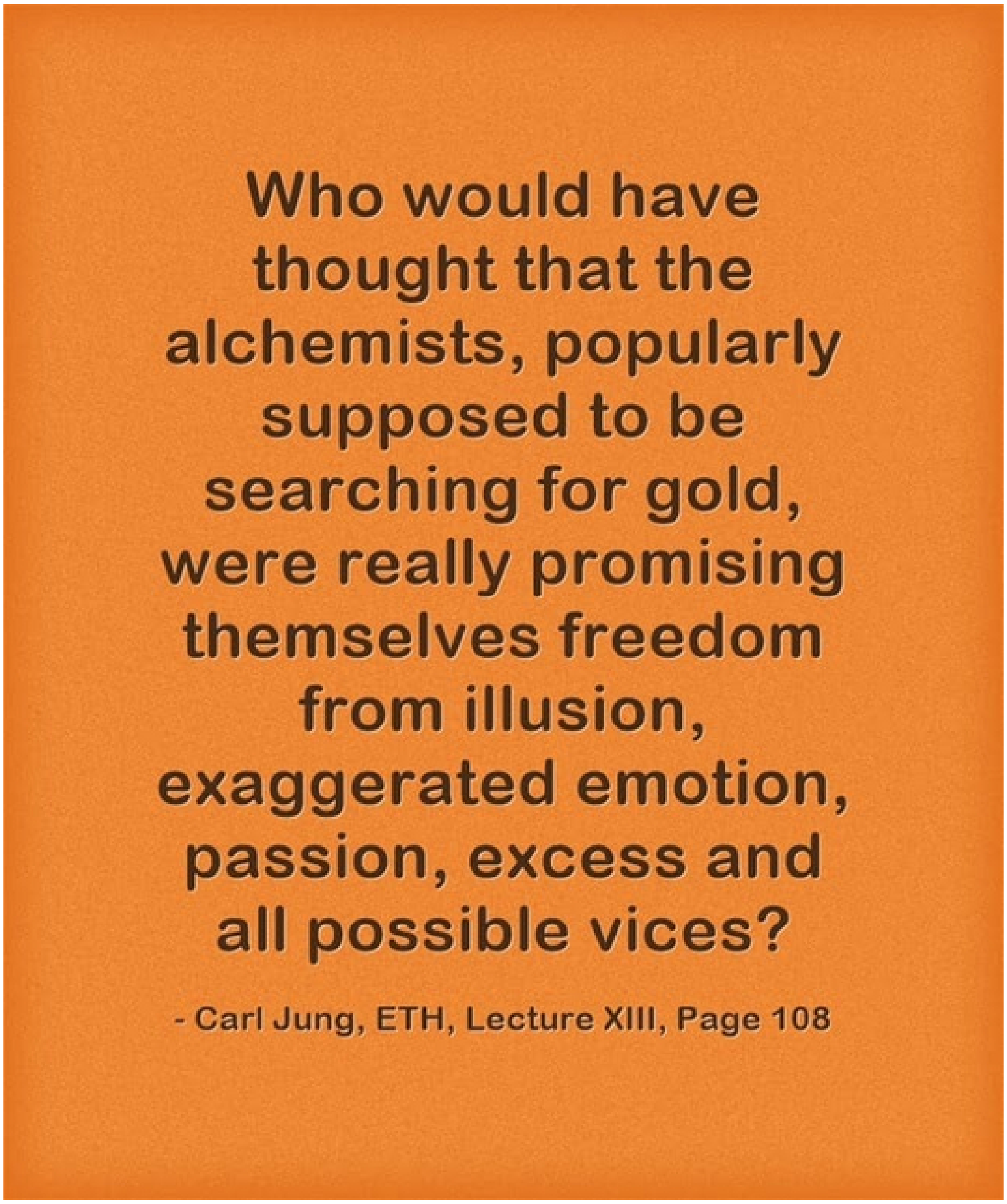

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices?

- Carl Jung, ETH, Lecture XIII, Page 108

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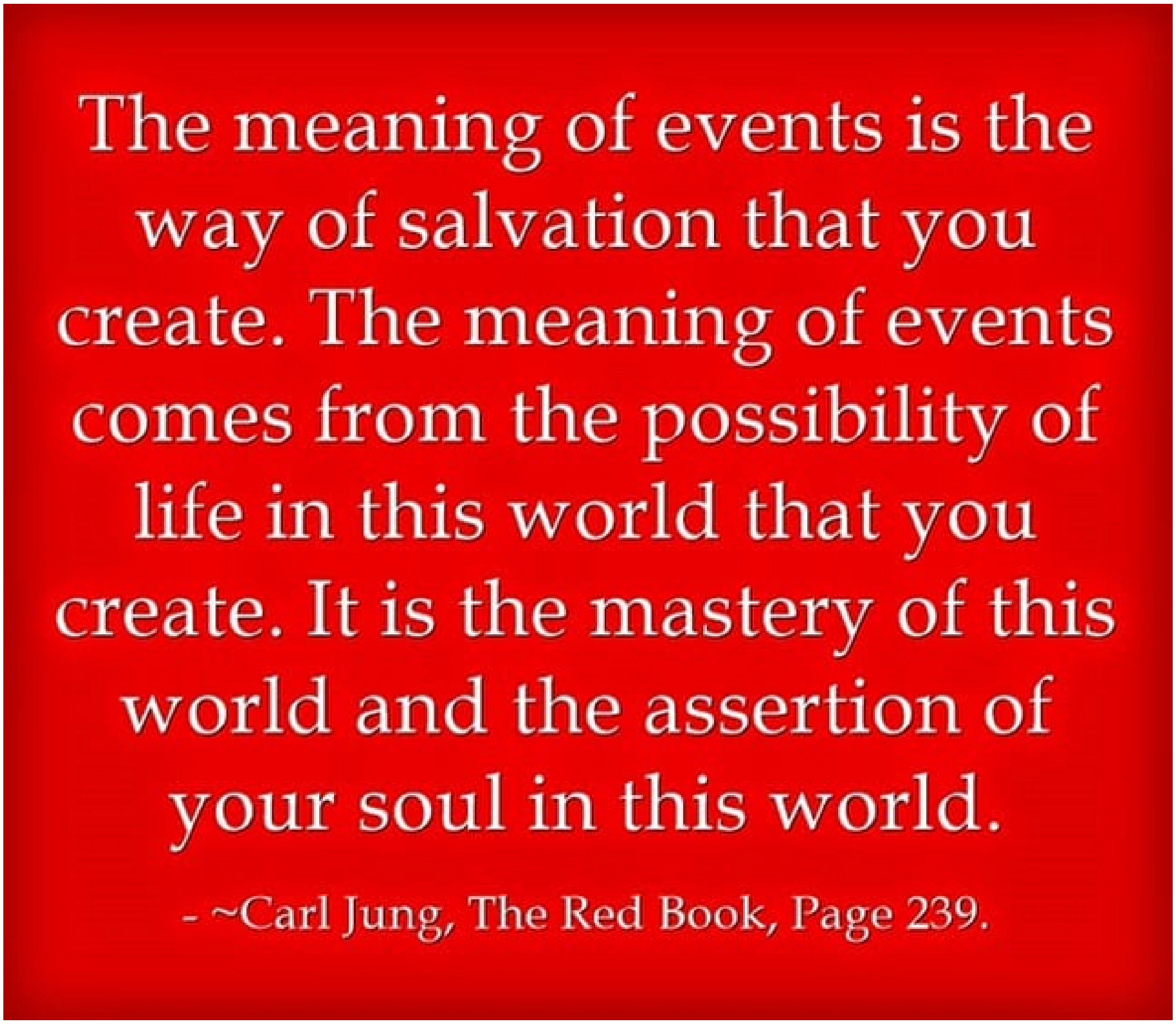

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

- ~Carl Jung, The Red Book, Page 239.

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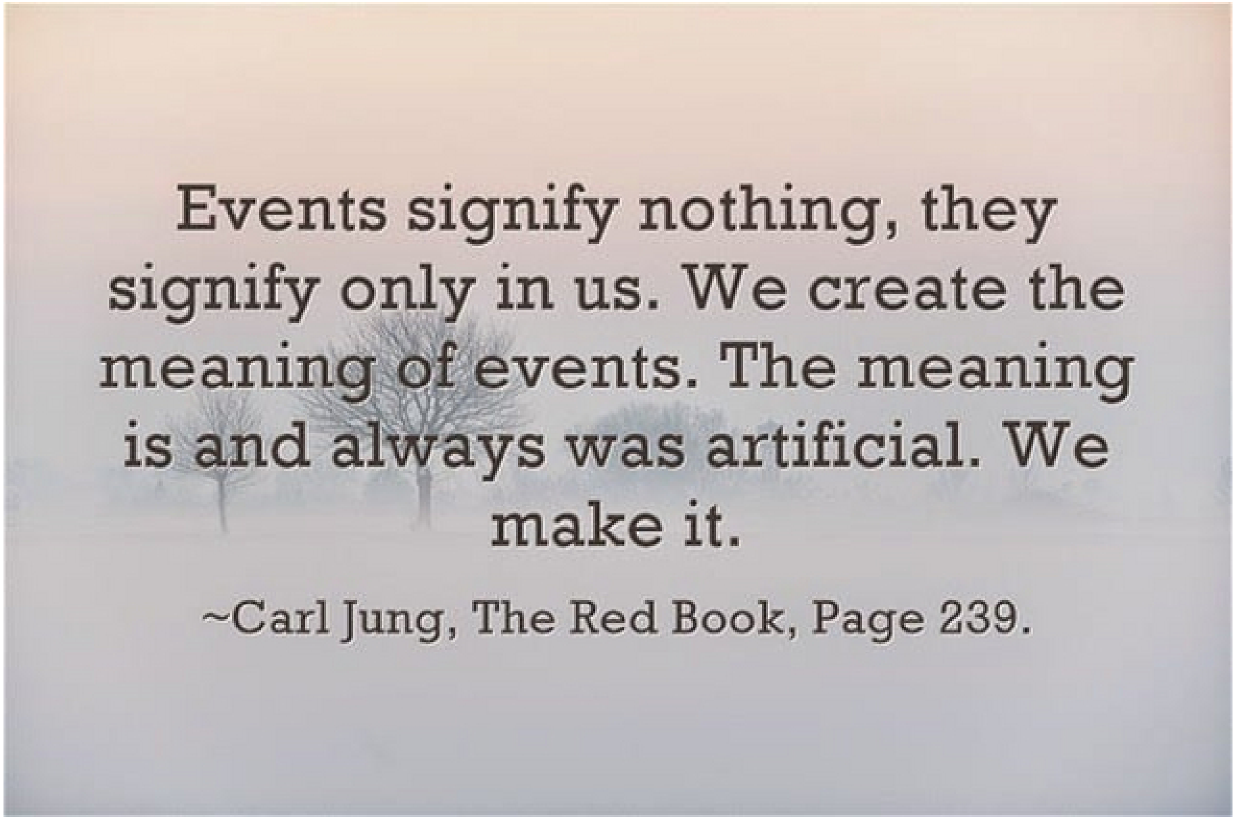

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.

~Carl Jung, The Red Book, Page 239.

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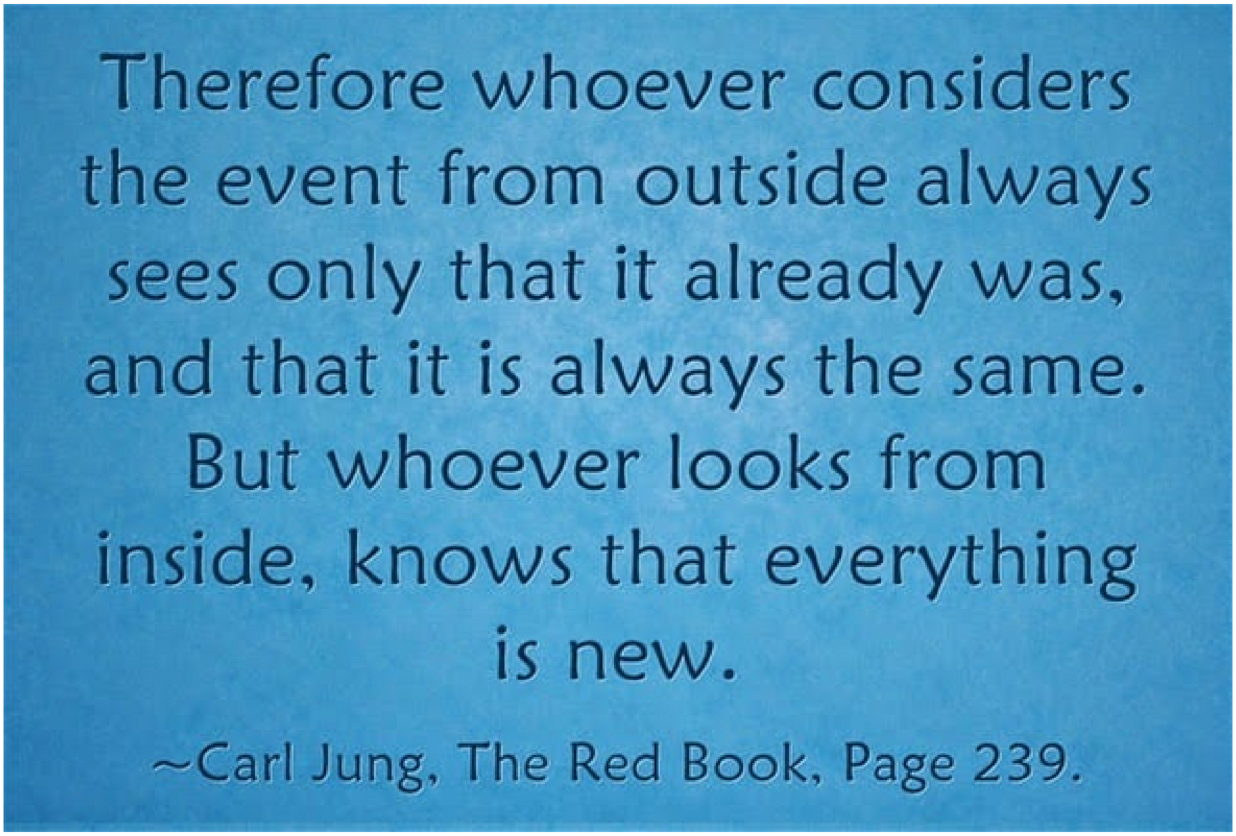

Therefore whoever considers
the event from outside always
sees only that it already was,
and that it is always the same.
But whoever looks from
inside, knows that everything
is new.

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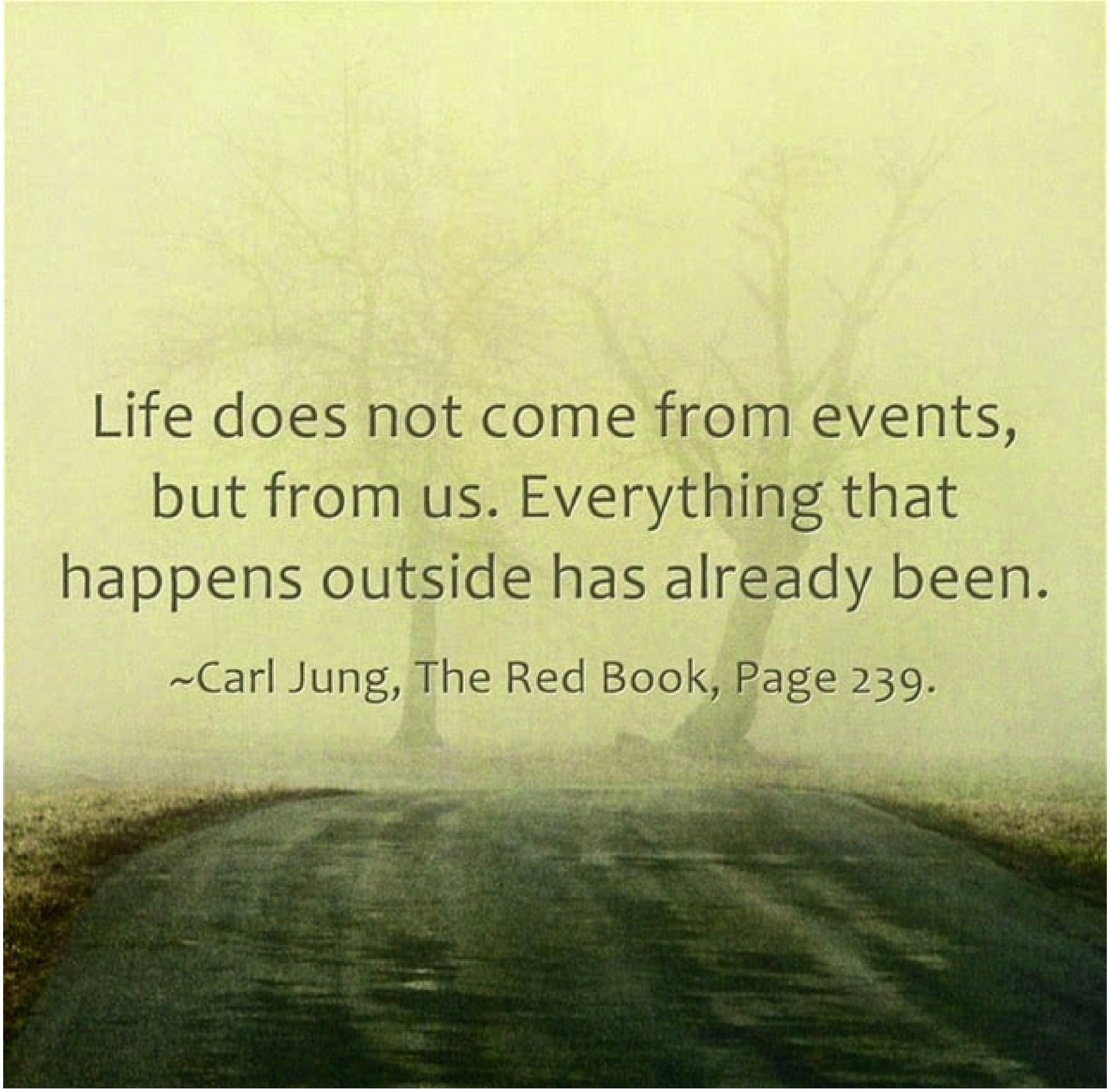
Life does not come from events,
but from us. Everything that
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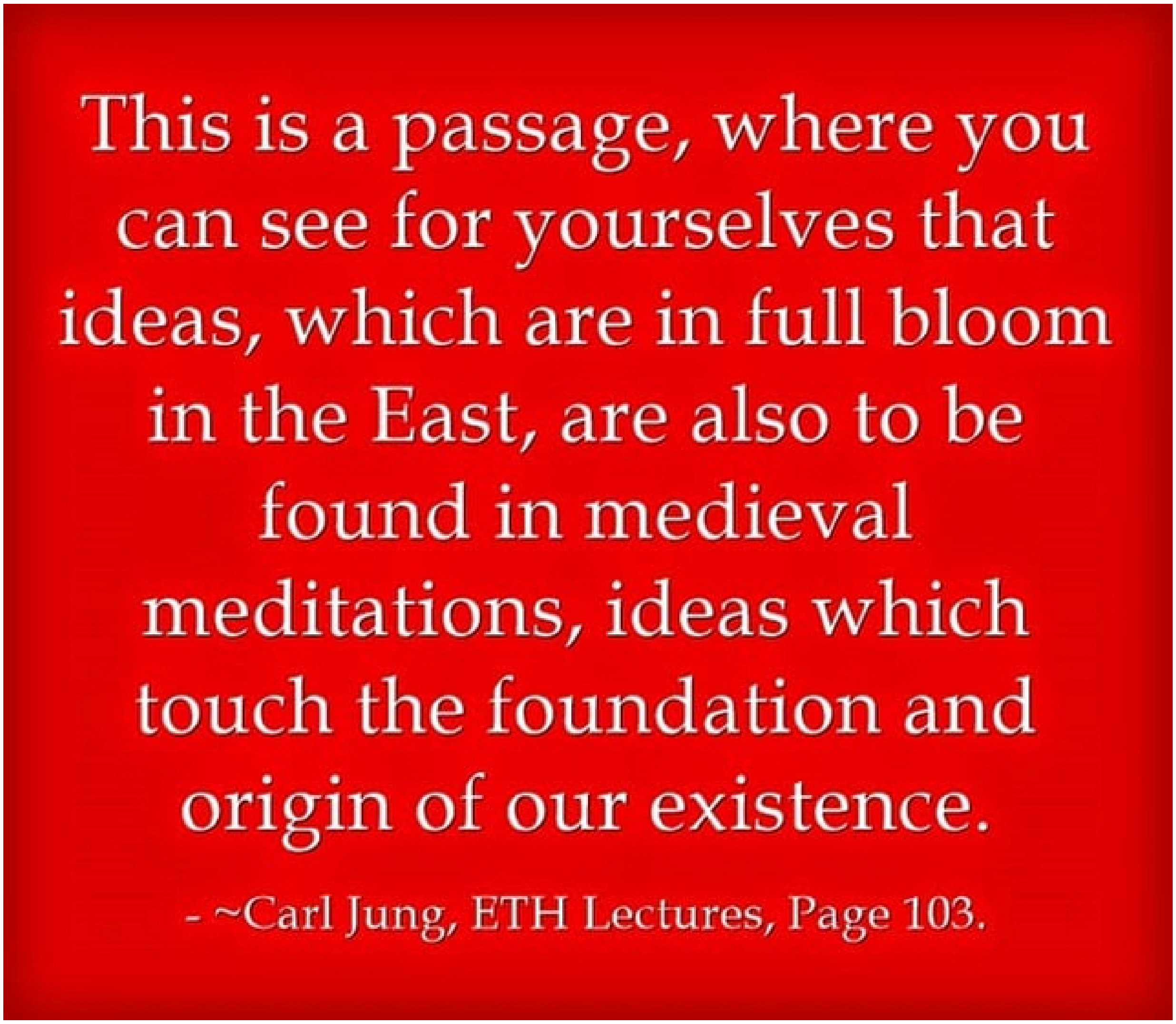

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence.

- ~Carl Jung, ETH Lectures, Page 103.

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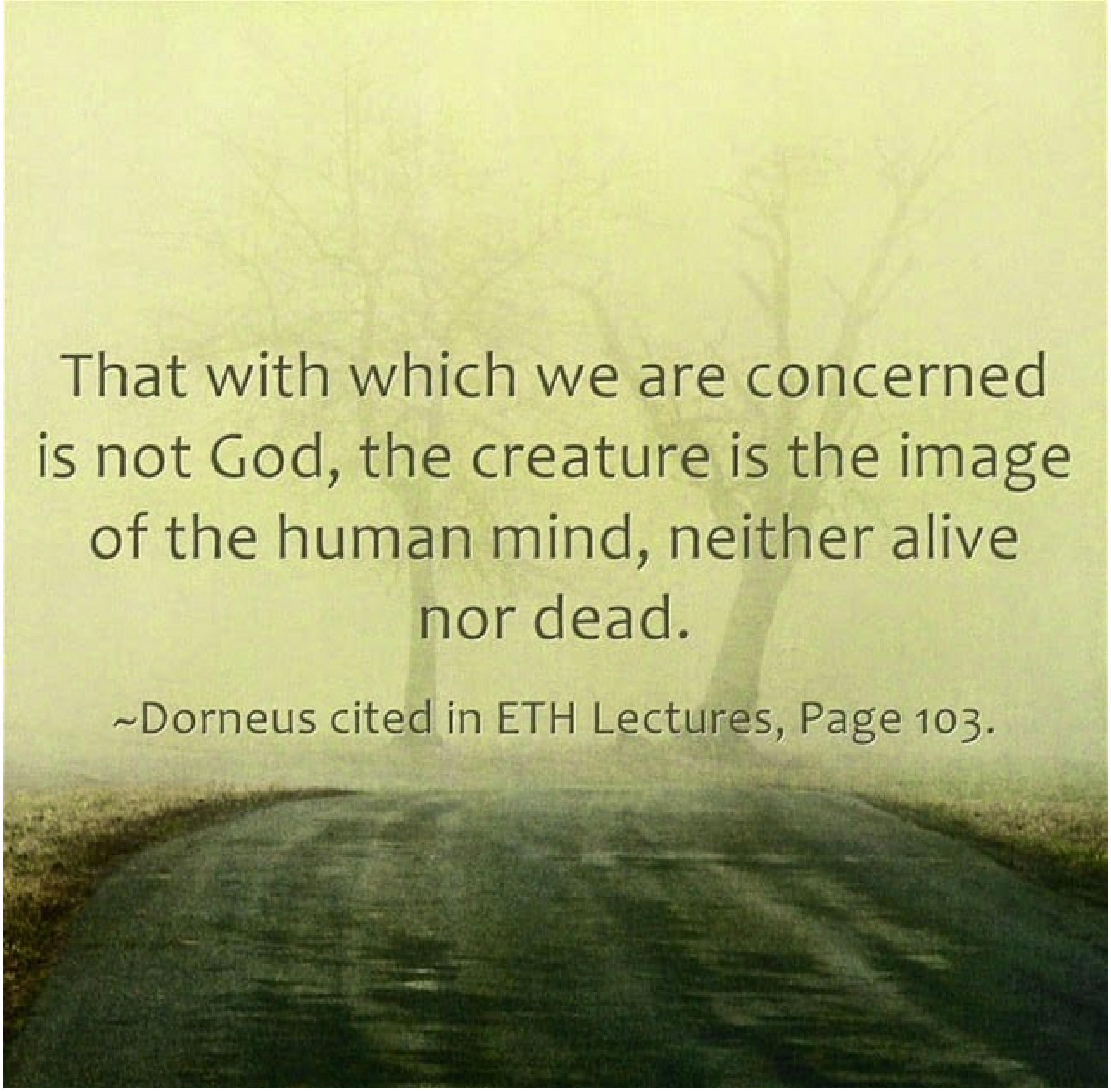
That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead.
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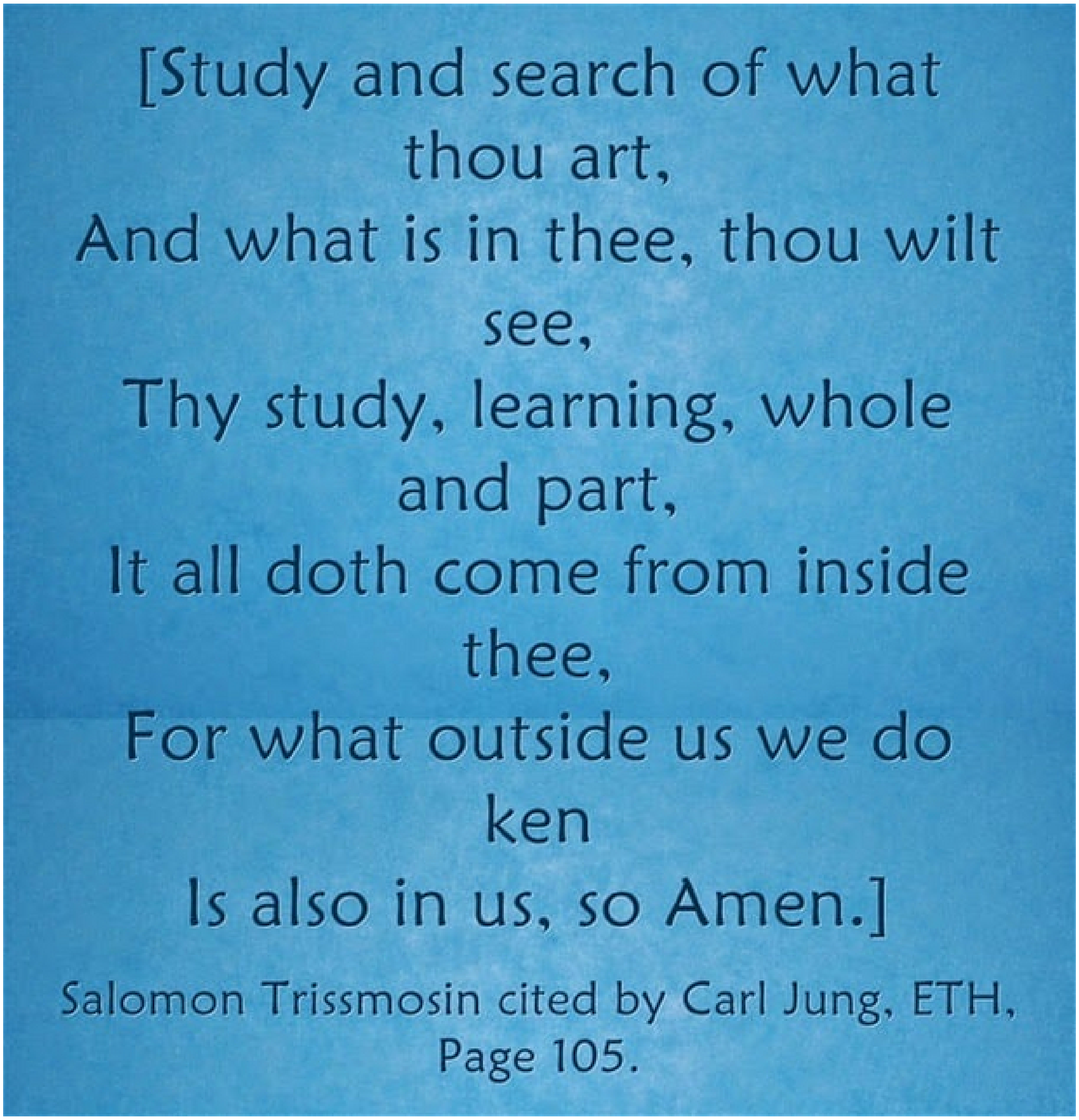

[Study and search of what thou art,
And what is in thee, thou wilt see,
Thy study, learning, whole and part,
It all doth come from inside thee,
For what outside us we do ken
Is also in us, so Amen.]

Salomon Trissmosin cited by Carl Jung, ETH, Page 105.

[Study and search of what thou art,
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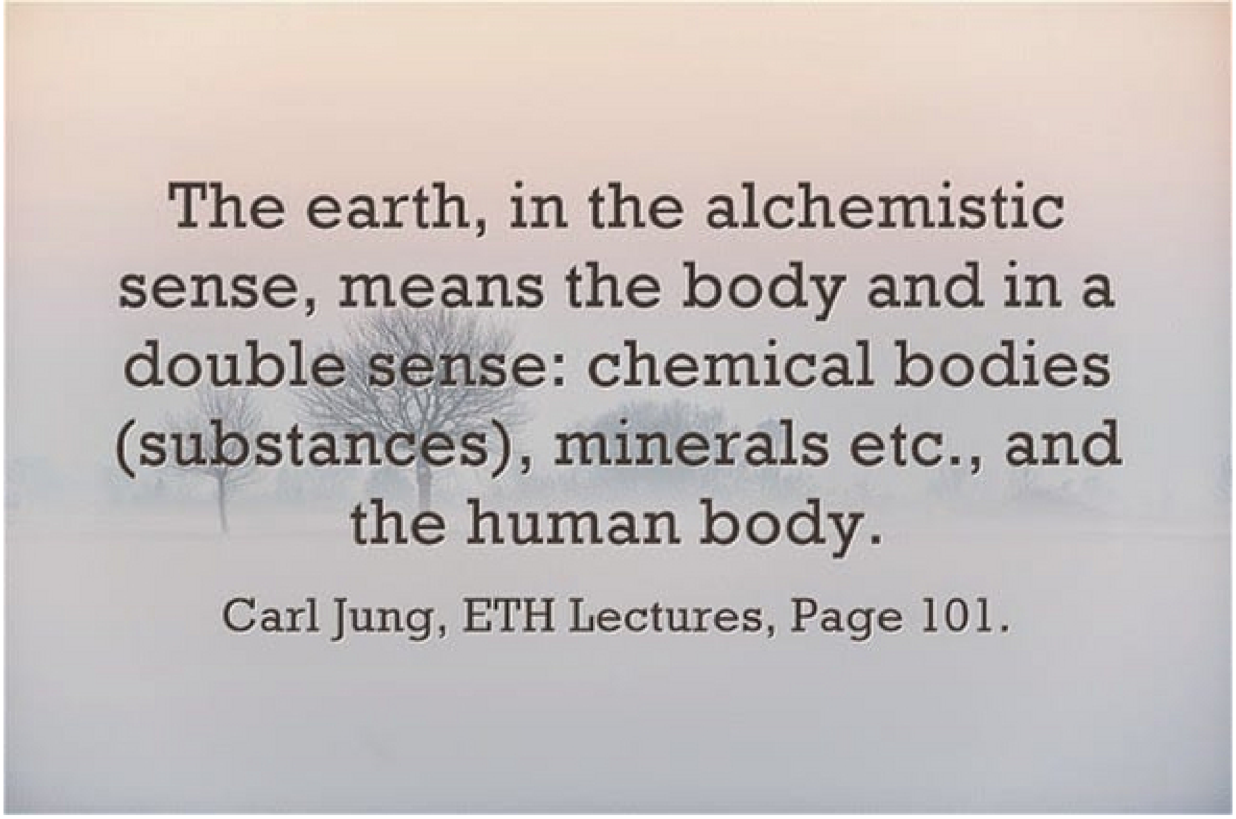

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body.

Carl Jung, ETH Lectures, Page 101.

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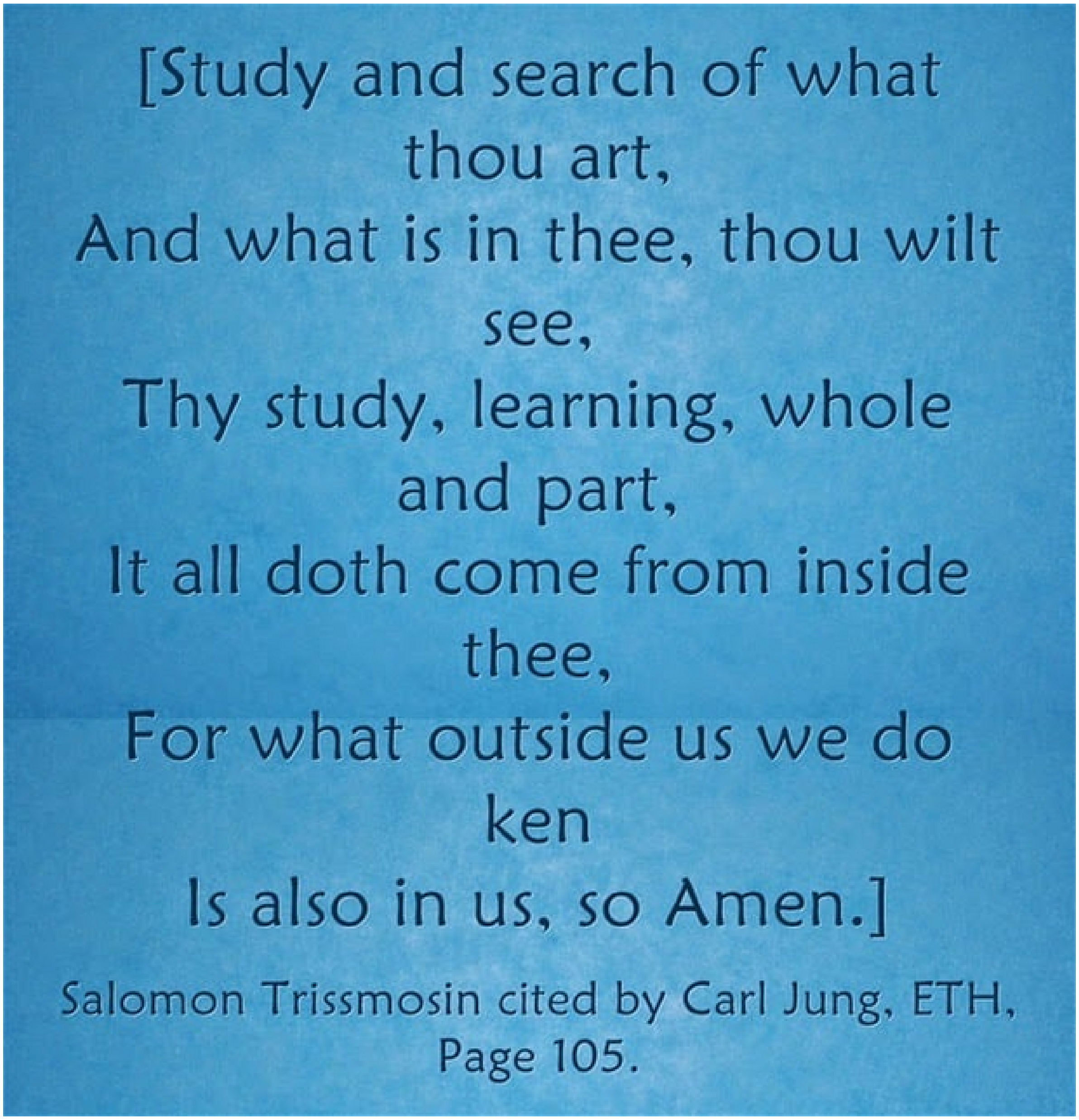

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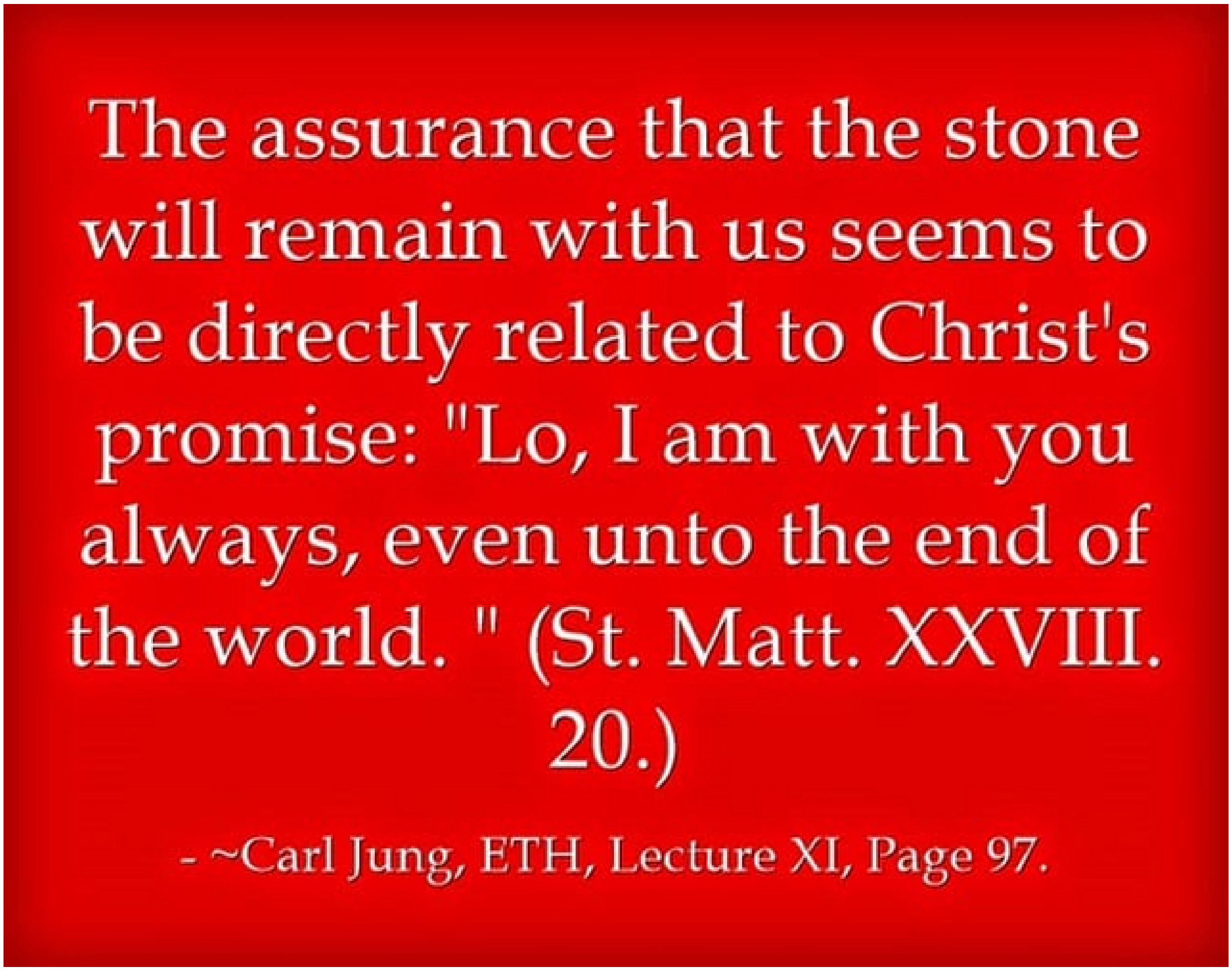
The assurance that the stone will remain with us seems to be directly related to Christ’s promise: "Lo, I am with you always, even unto the end of the world. " (St. Matt. XXVIII. 20.) Carl Jung, ETH, Lecture XI, Page 97.



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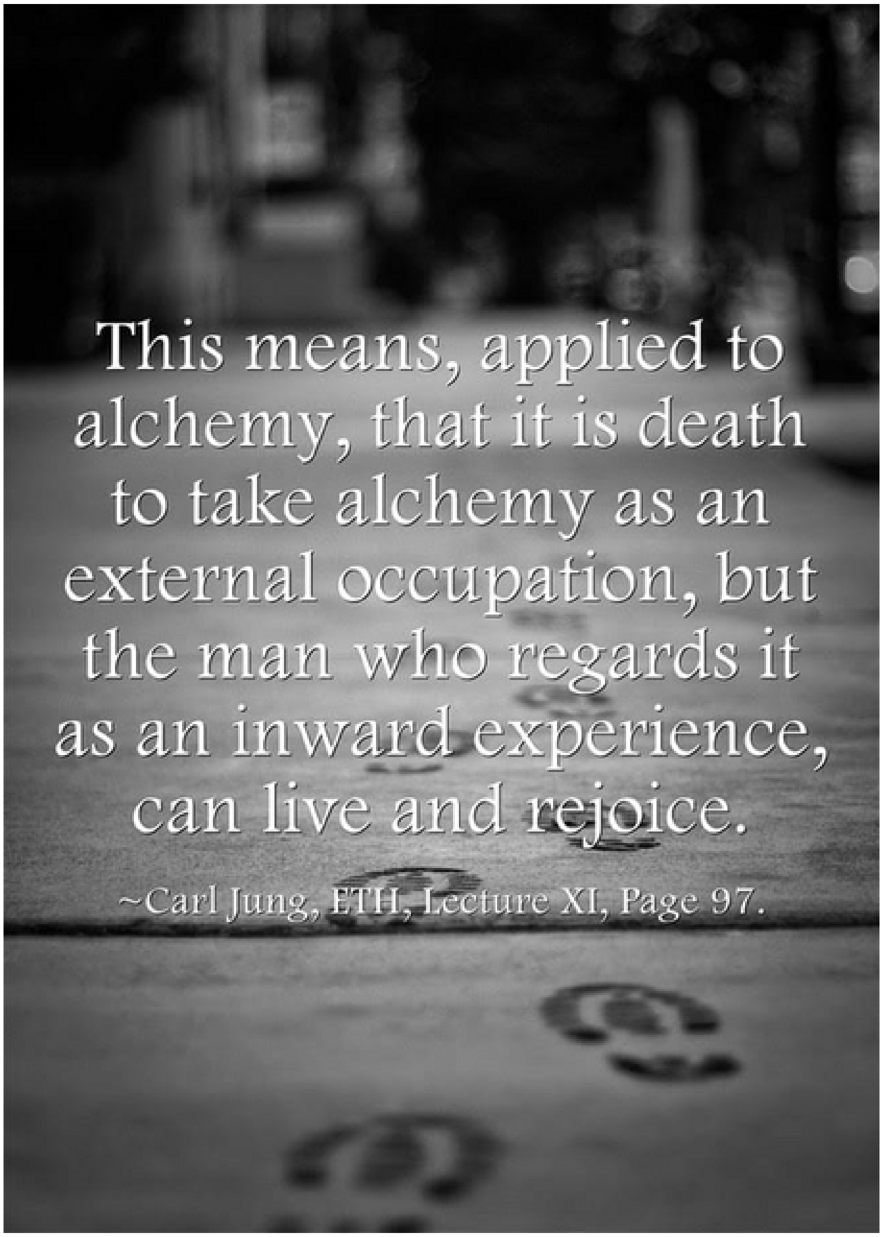
This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice.
~Carl Jung, ETH, Lecture XI, Page 97.

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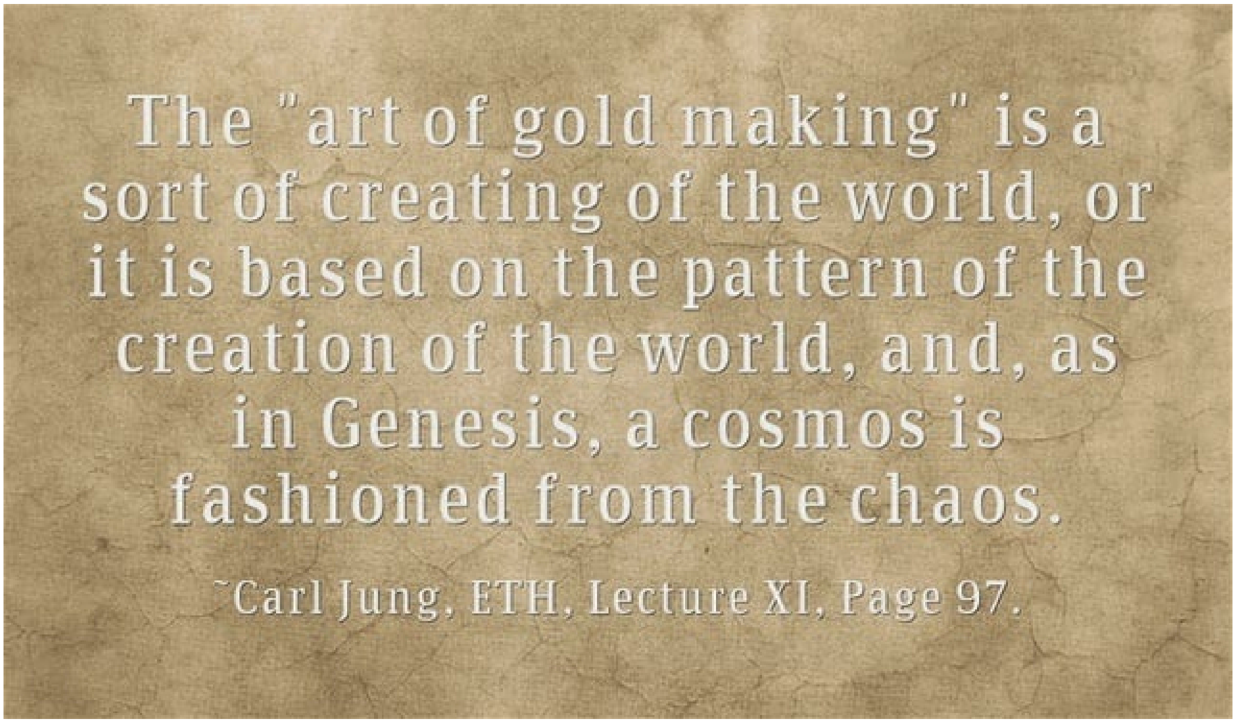

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos.

~Carl Jung, ETH, Lecture XI, Page 97.

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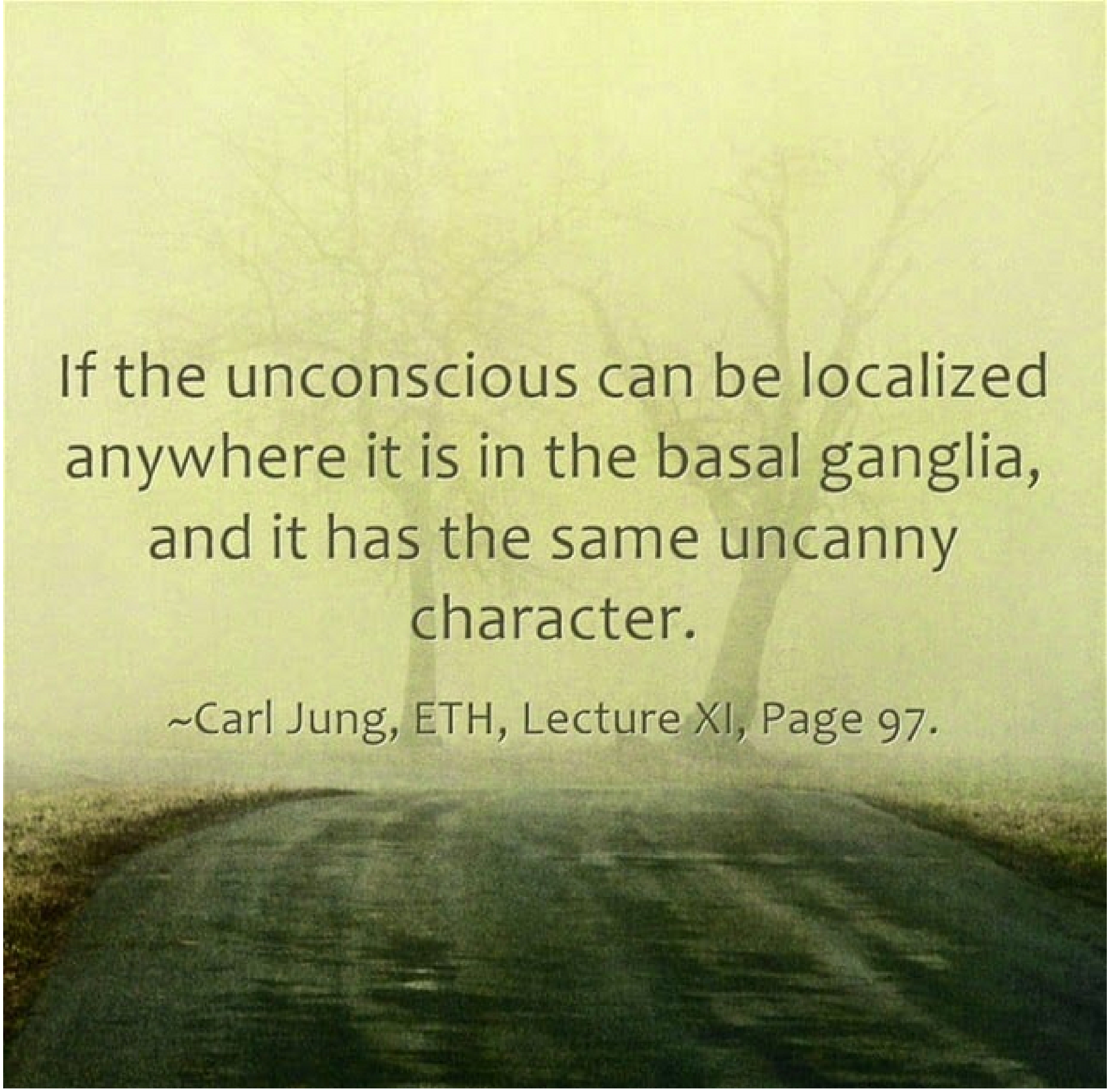
If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character.
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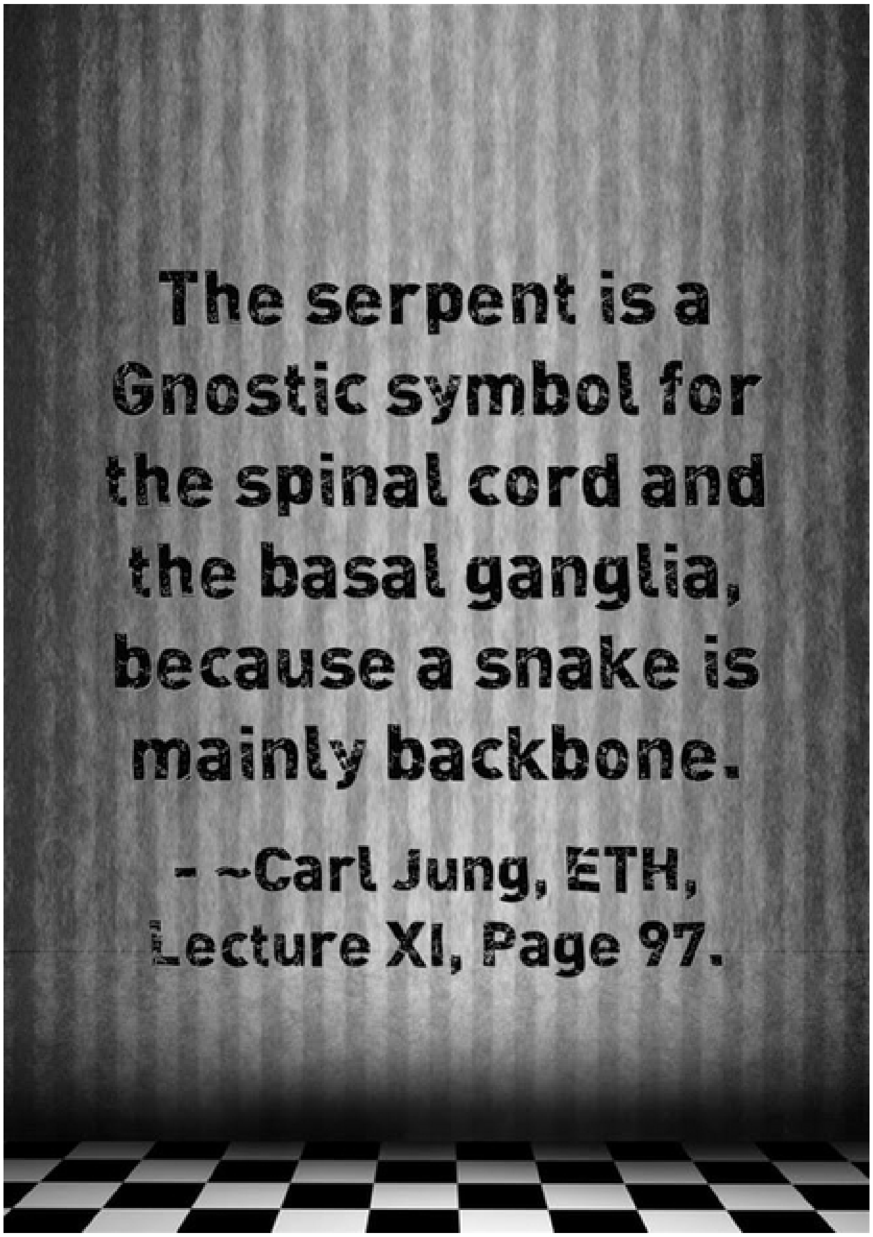

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone.

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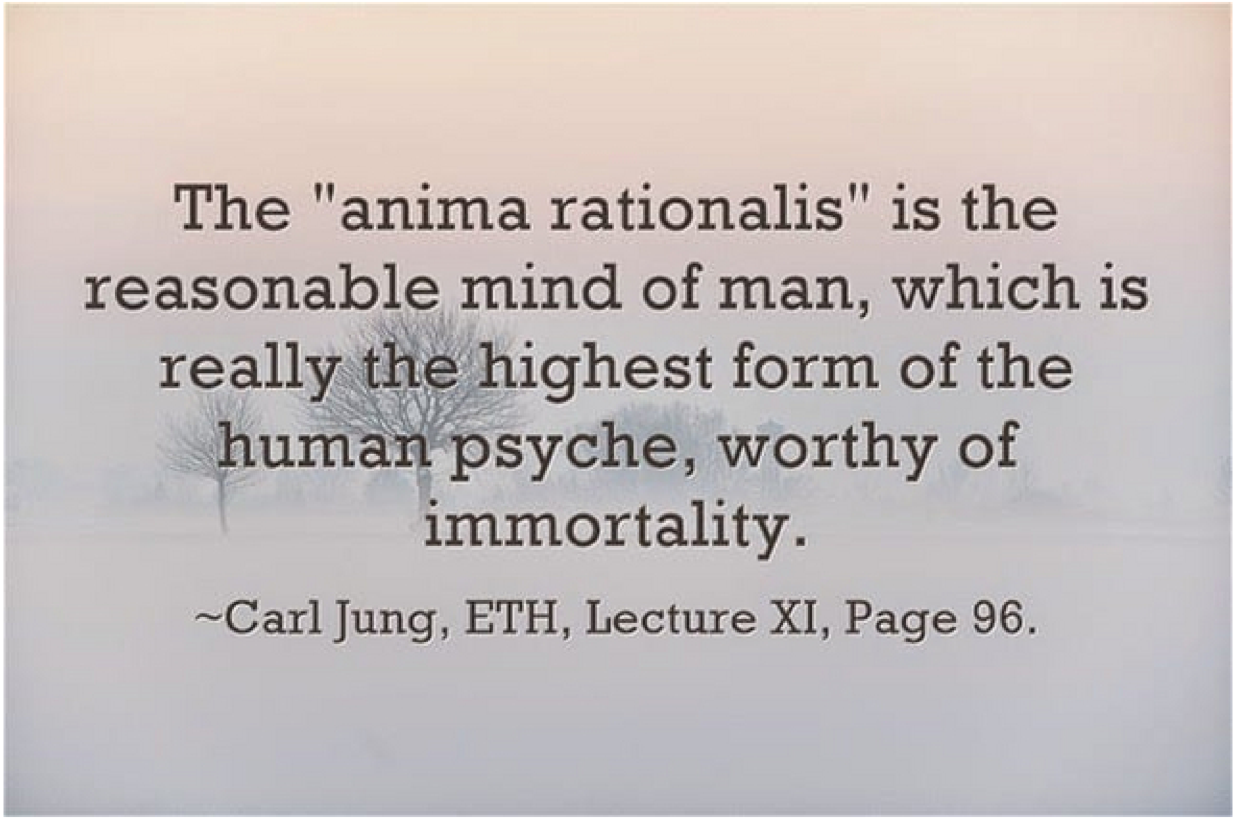
The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality.
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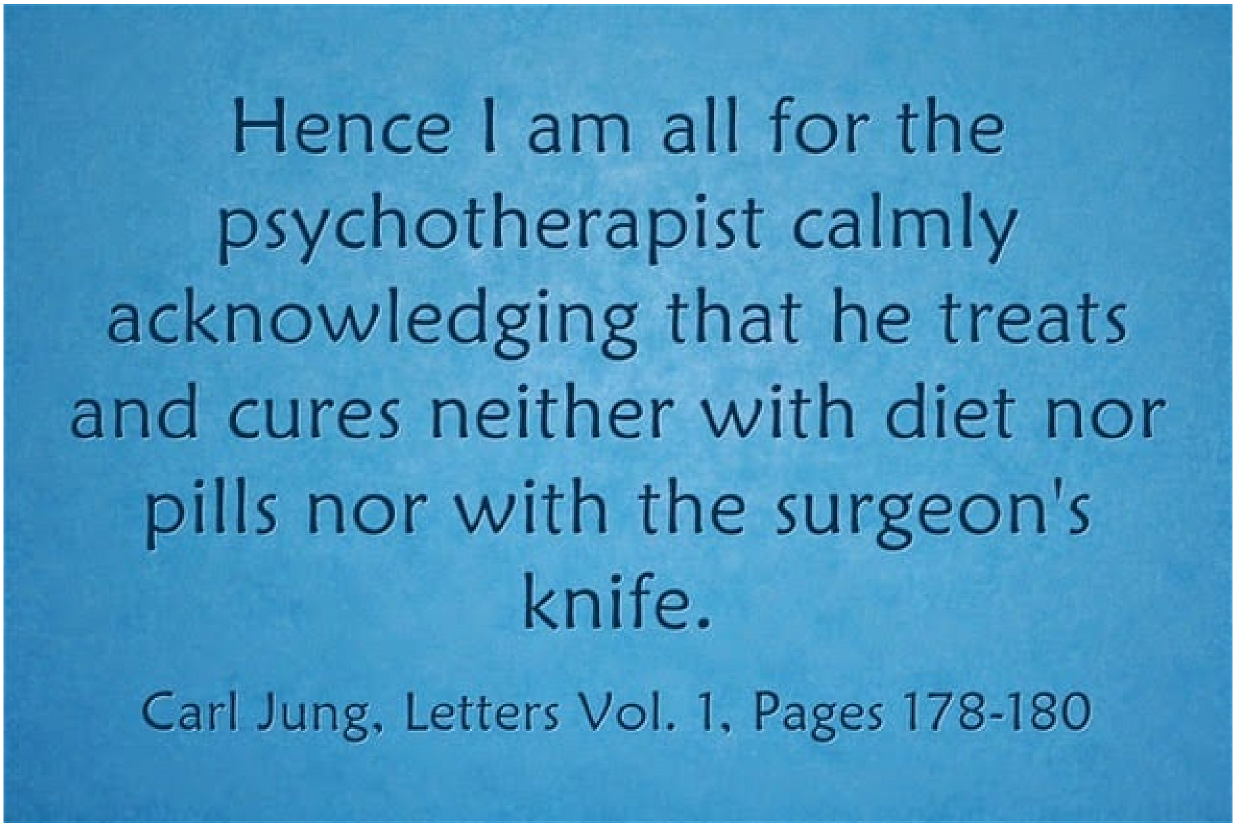

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife.

Carl Jung, Letters Vol. 1, Pages 178-180

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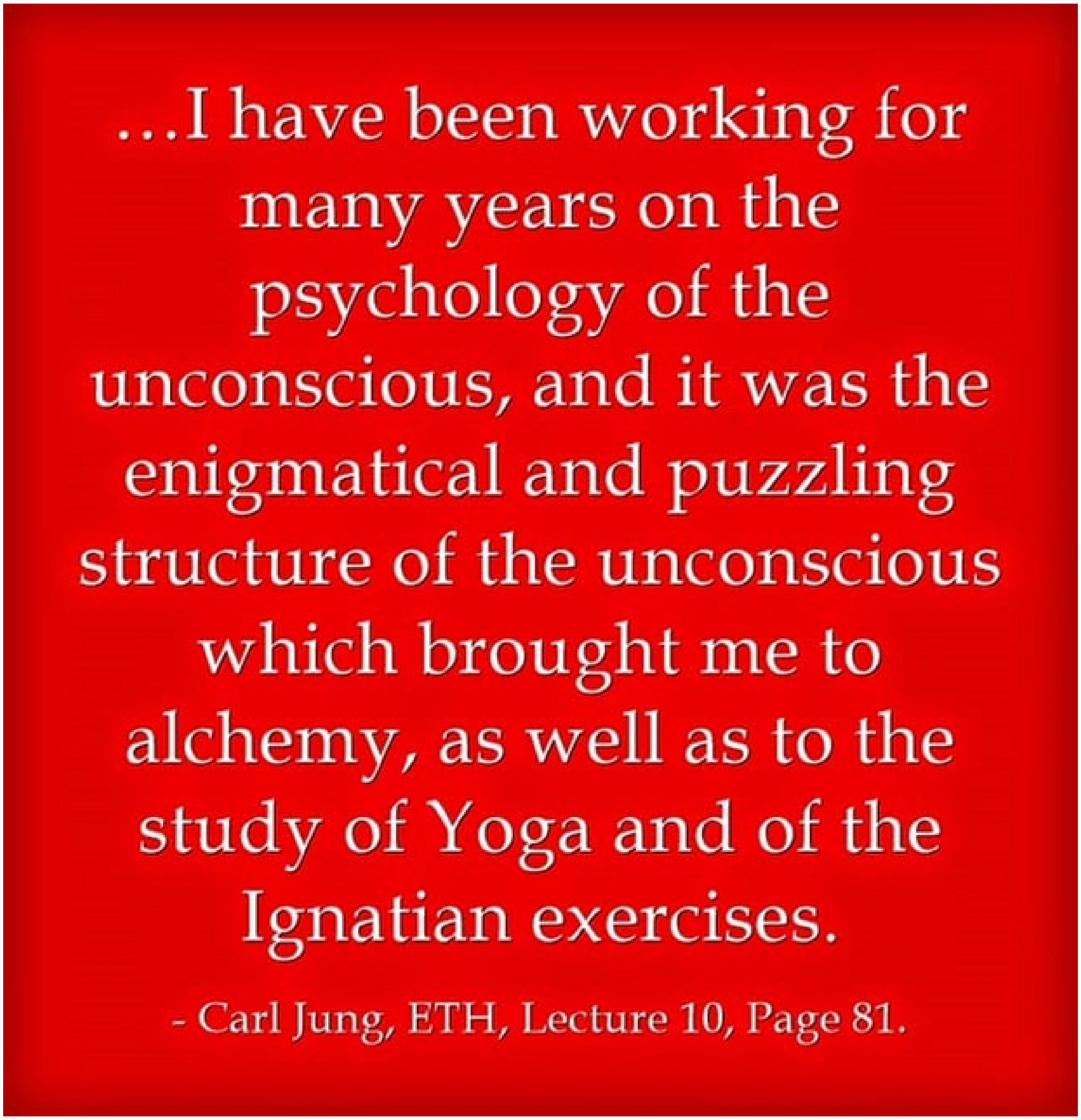
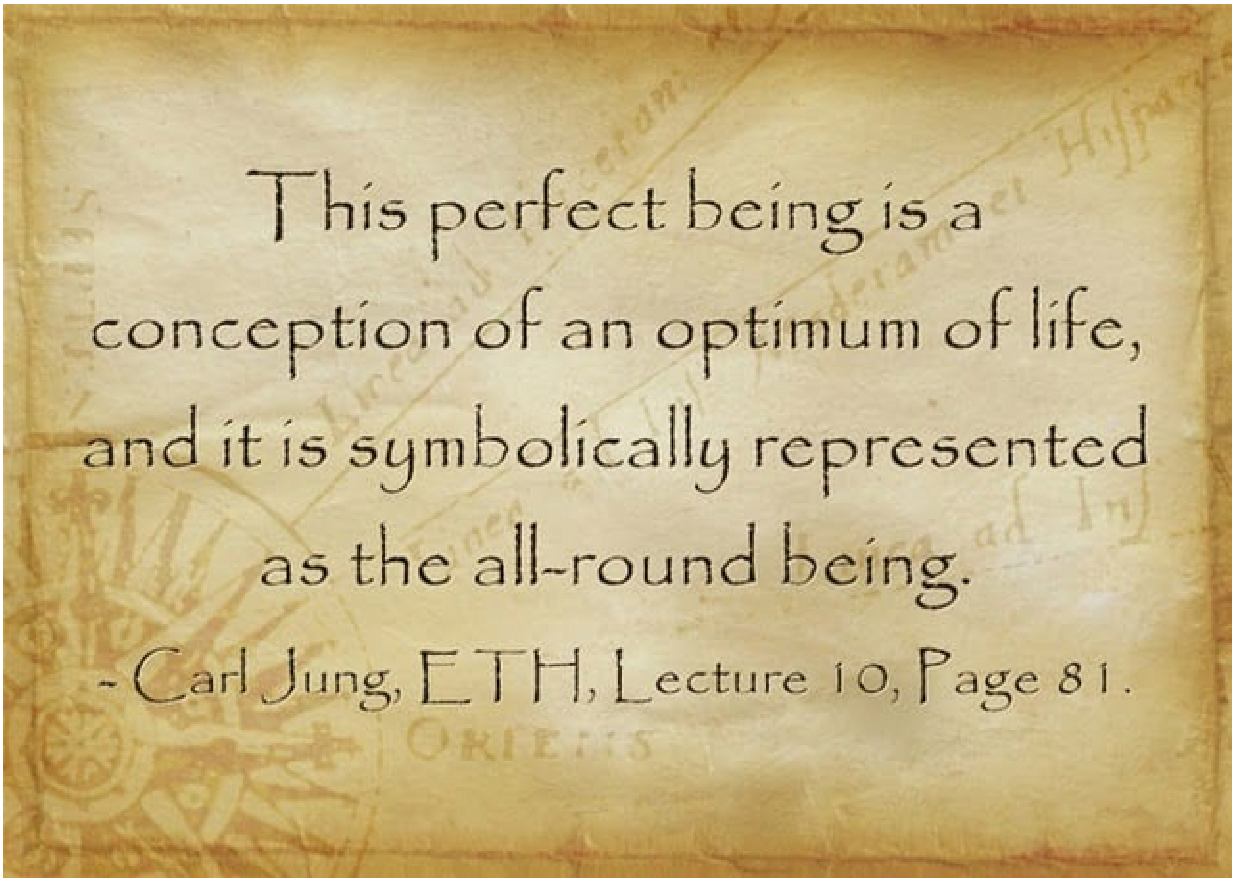


…I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises.

- Carl Jung, ETH, Lecture 10, Page 81.

…I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.



This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being.

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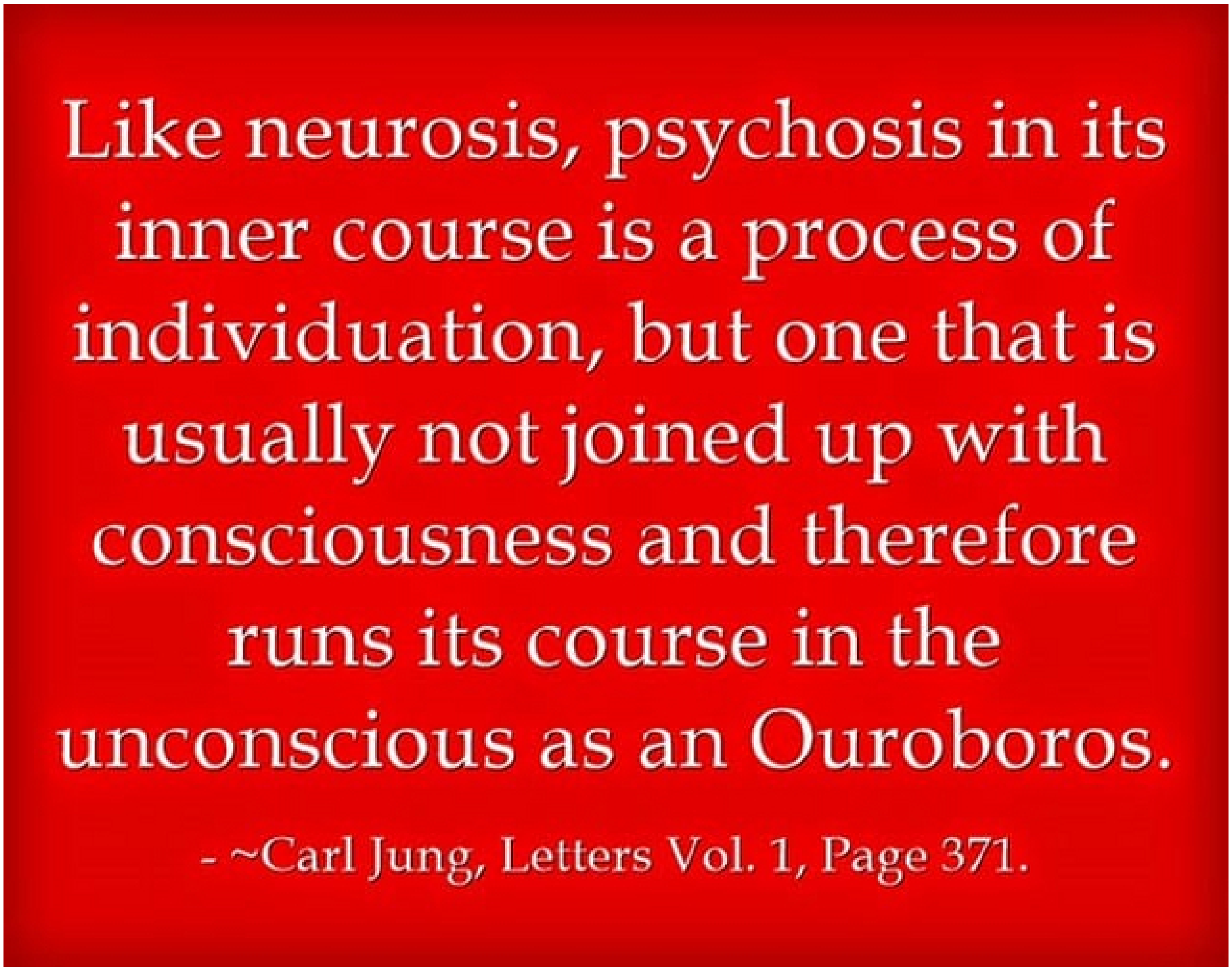
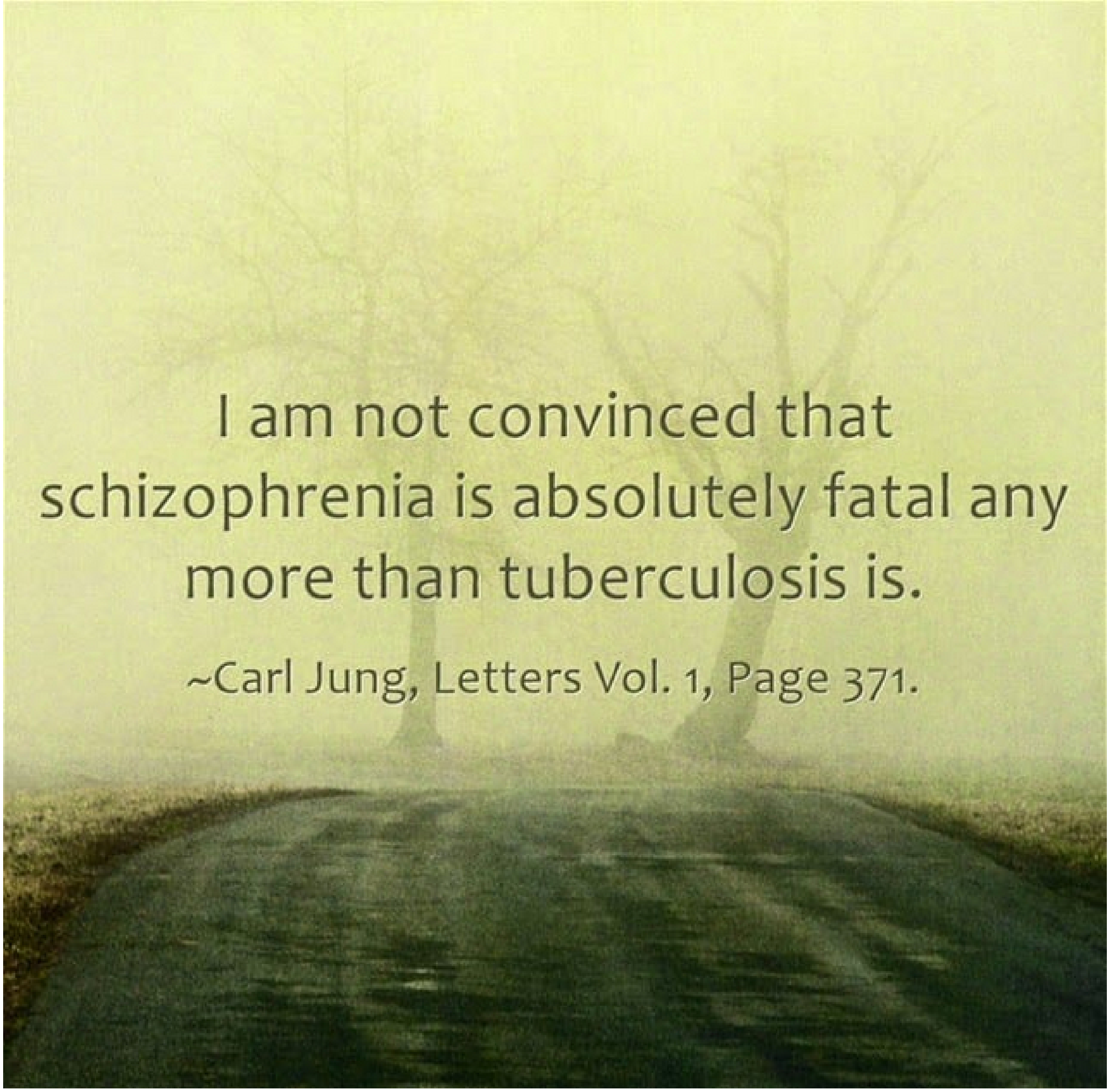


Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros.

- ~Carl Jung, Letters Vol. 1, Page 371.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.


I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is.
~Carl Jung, Letters Vol. 1, Page 371.

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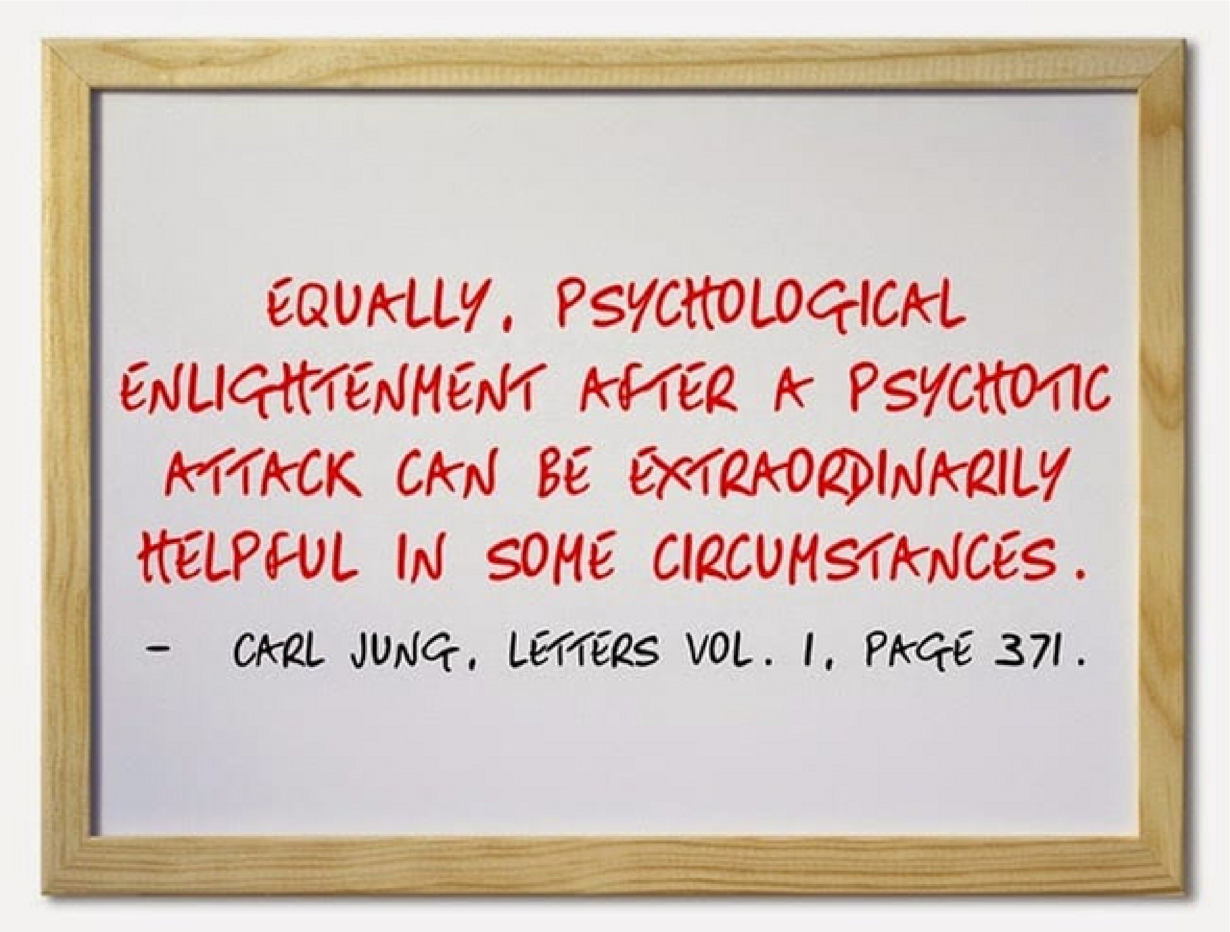
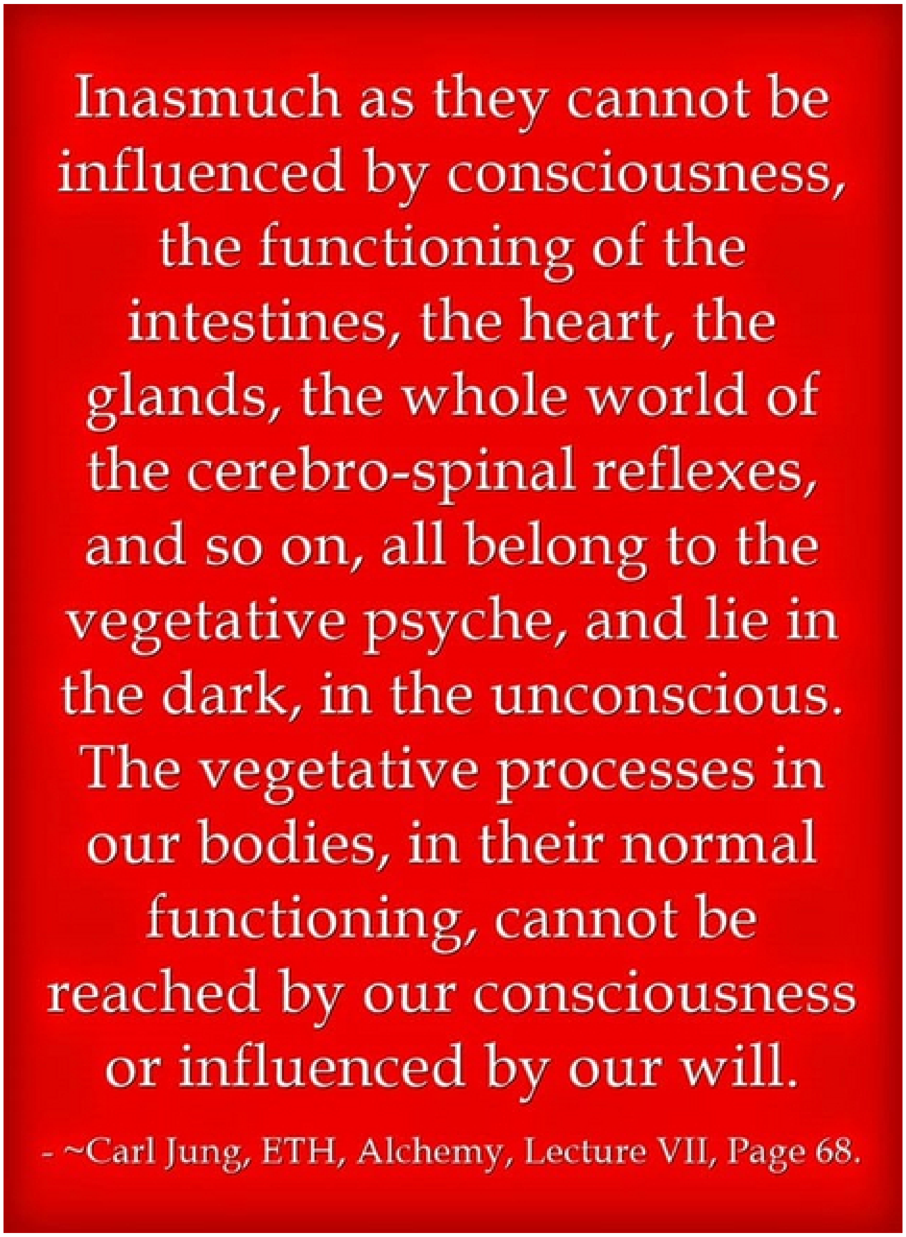


EQUALLY, PSYCHOLOGICAL ENLIGHTENMENT AFTER A PSYCHOTIC ATTACK CAN BE EXTRAORDINARILY HELPFUL IN SOME CIRCUMSTANCES.

– CARL JUNG, LETTERS VOL. 1, PAGE 371.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances.
Carl Jung, Letters Vol. 1, Page 371.



Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will.

- ~Carl Jung, ETH, Alchemy, Lecture VII, Page 68.

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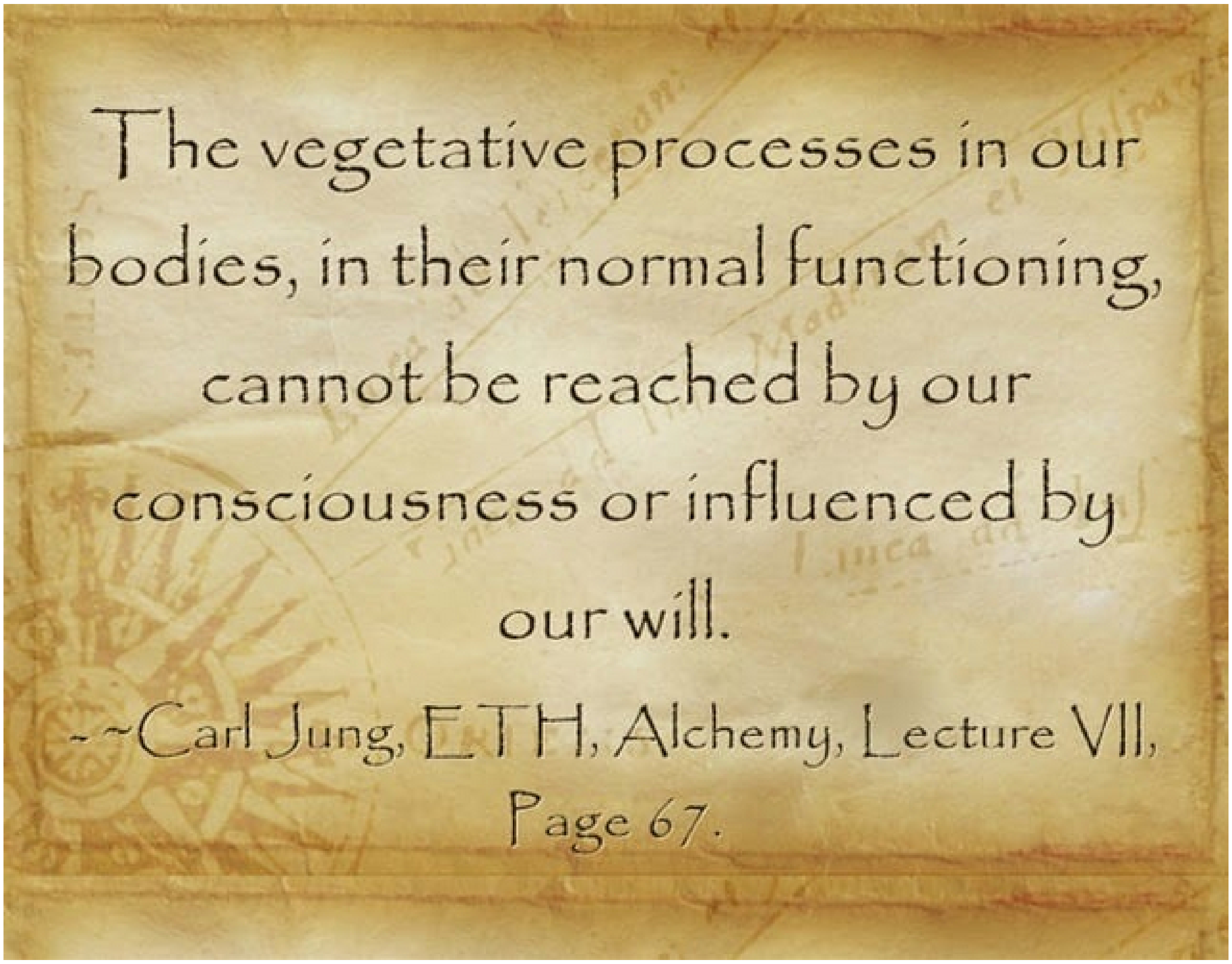

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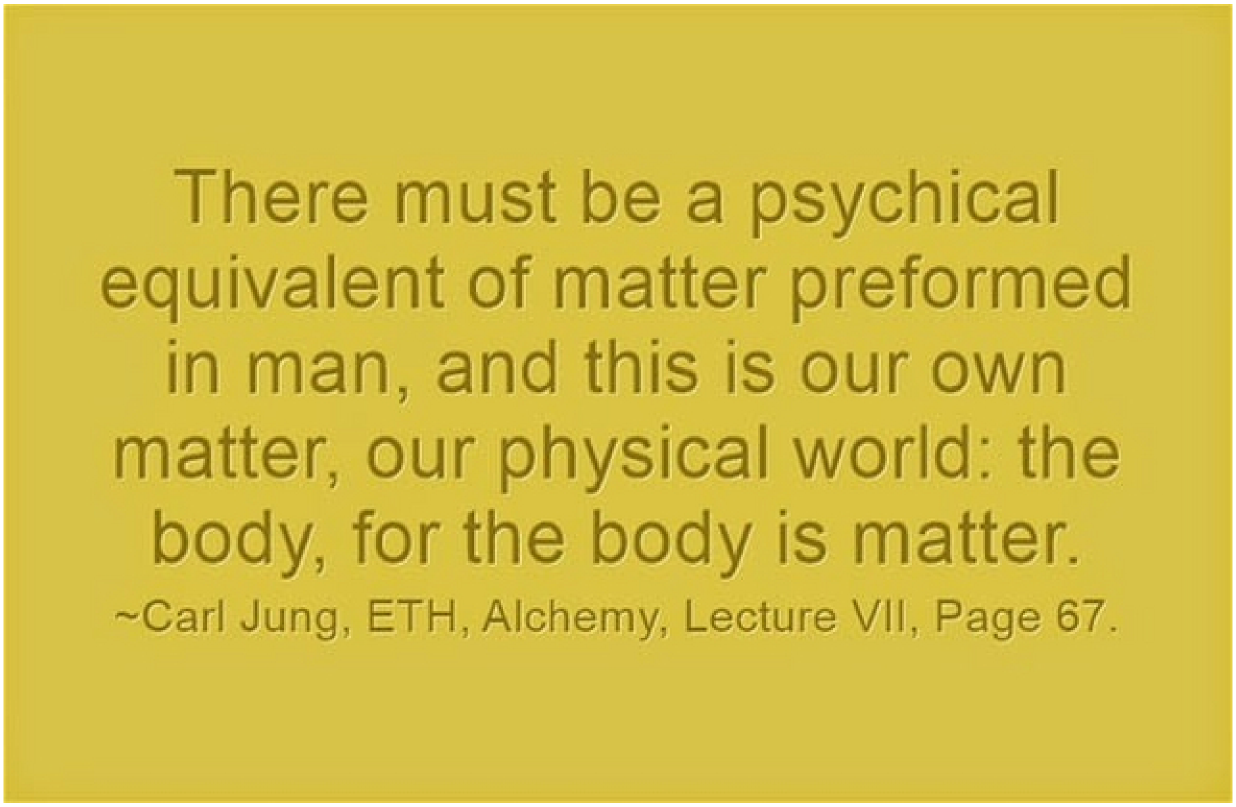

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter.
~Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

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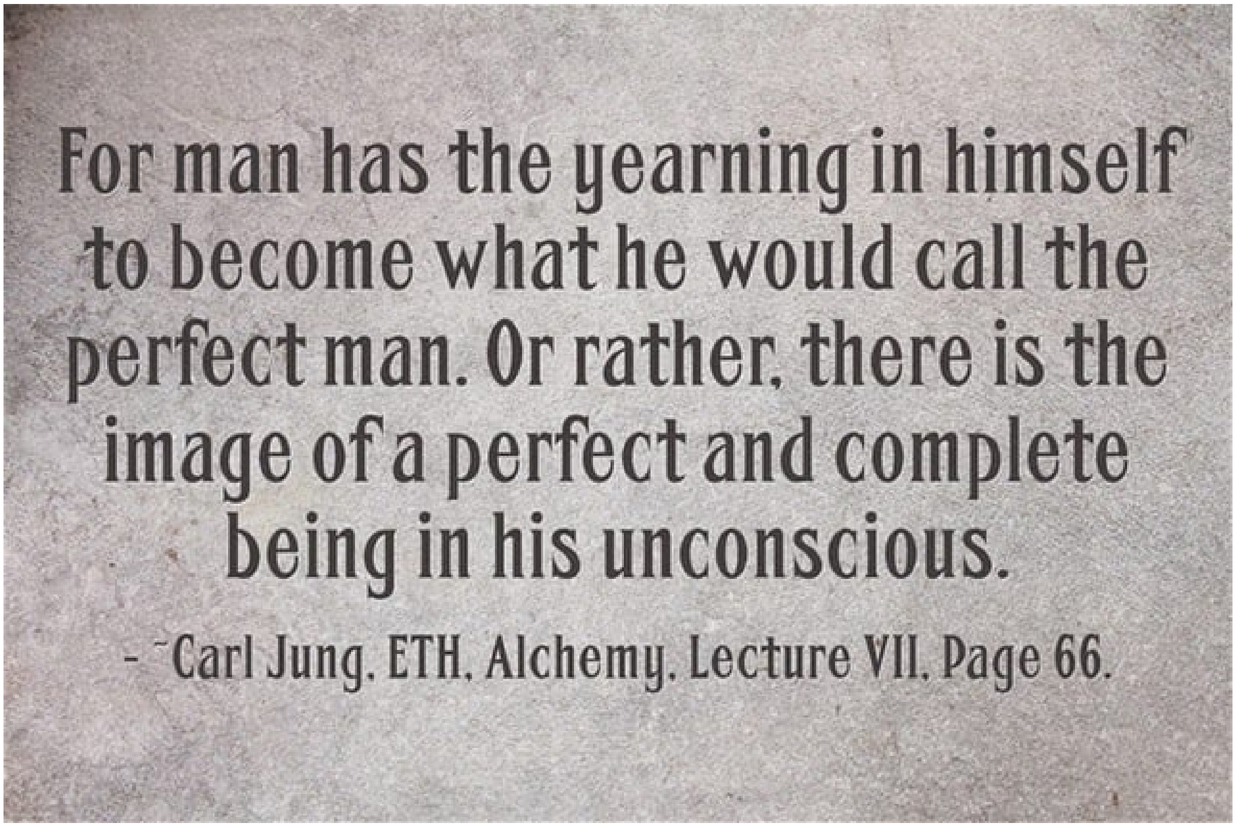

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious.

- ~Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

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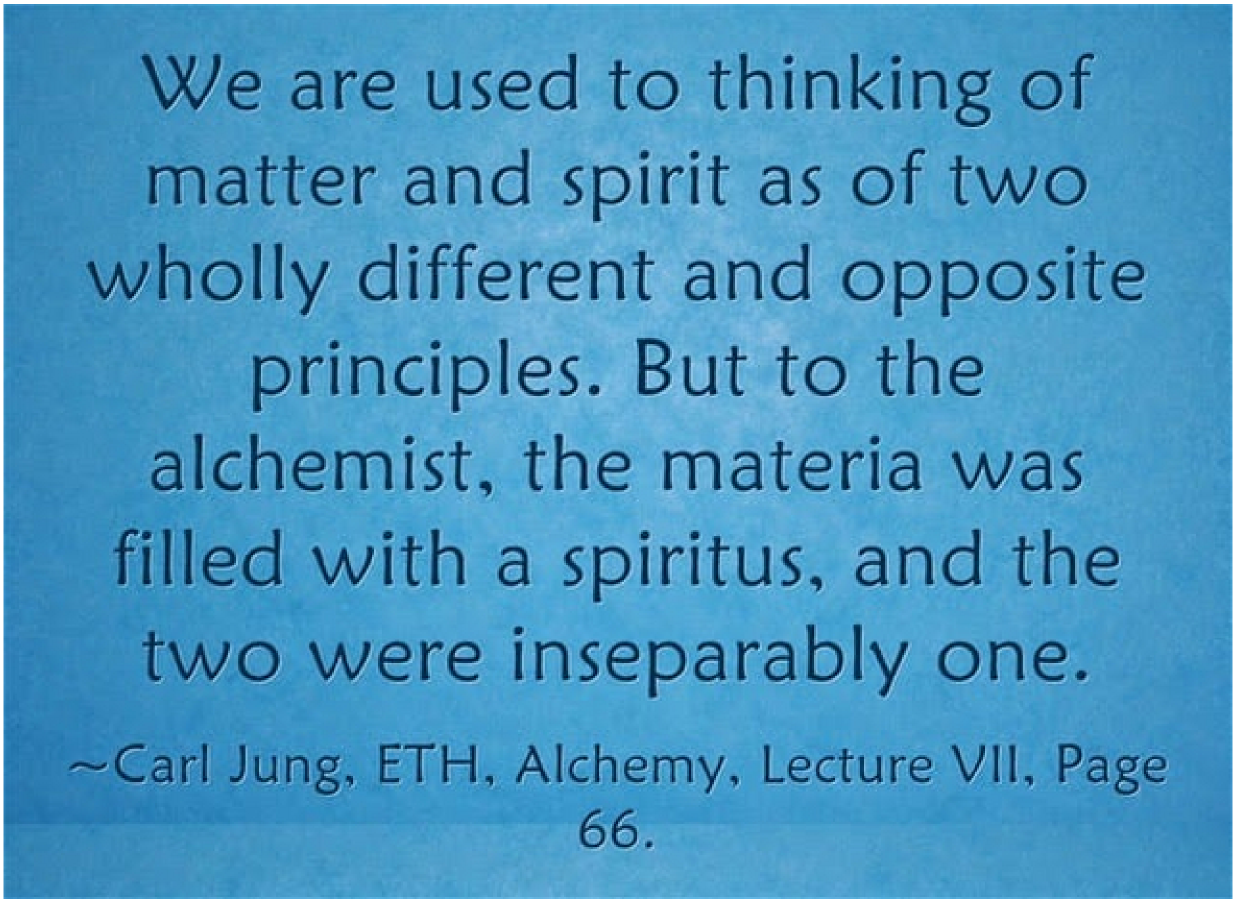
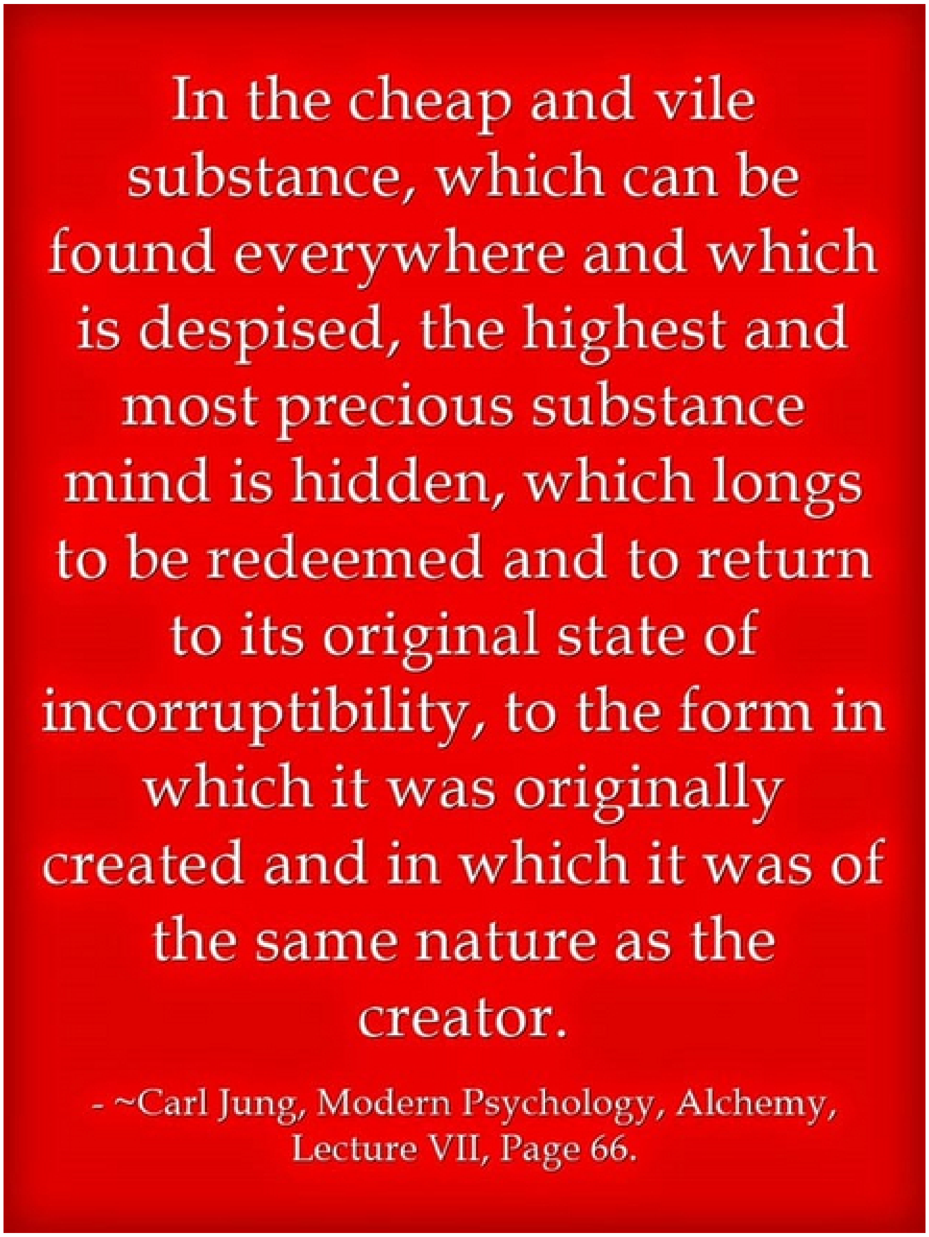


We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one.

~Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

[418]



In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator.

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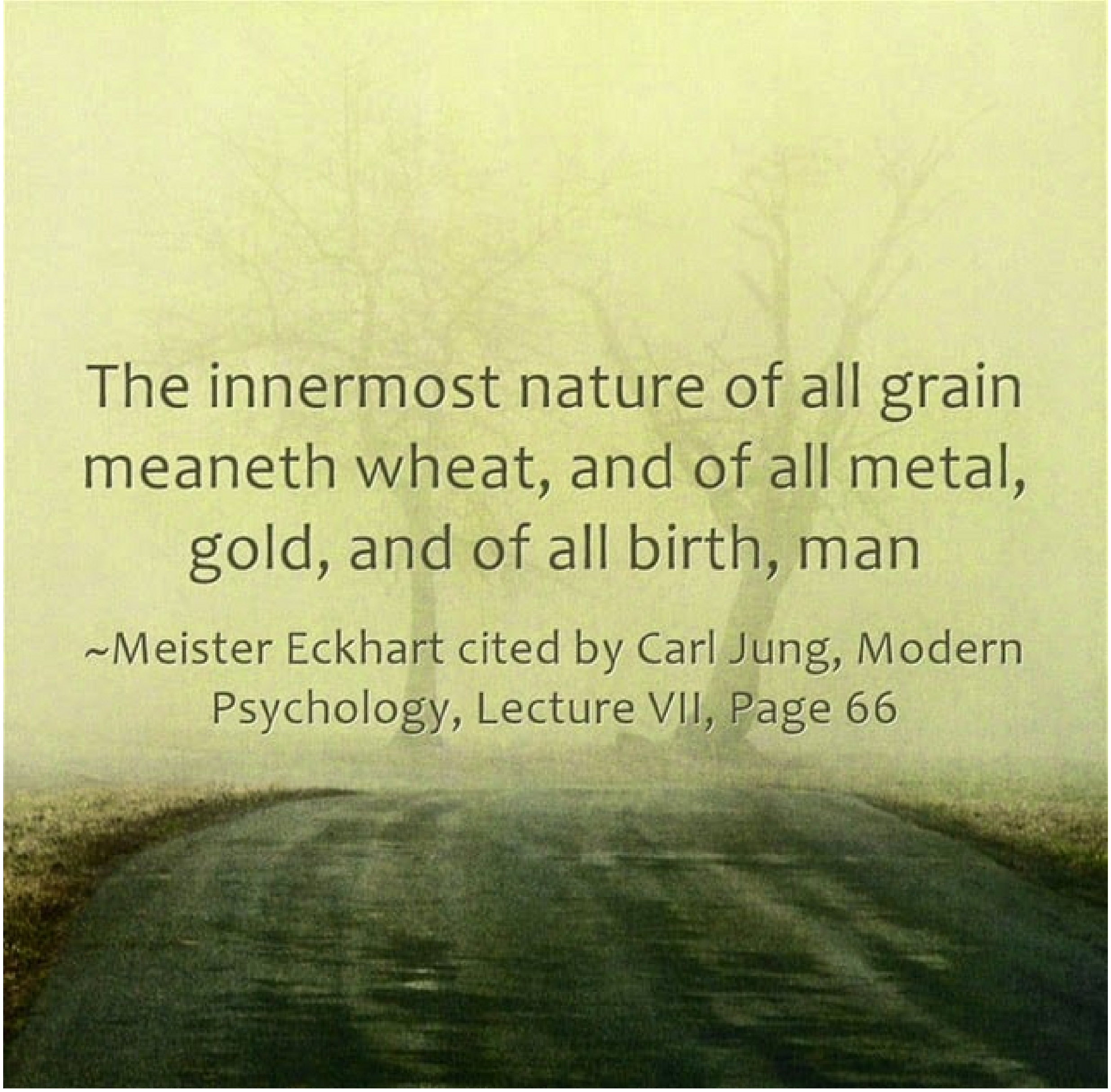
The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man
~Meister Eckhart cited by Carl Jung, Modern Psychology, Lecture VII, Page 66

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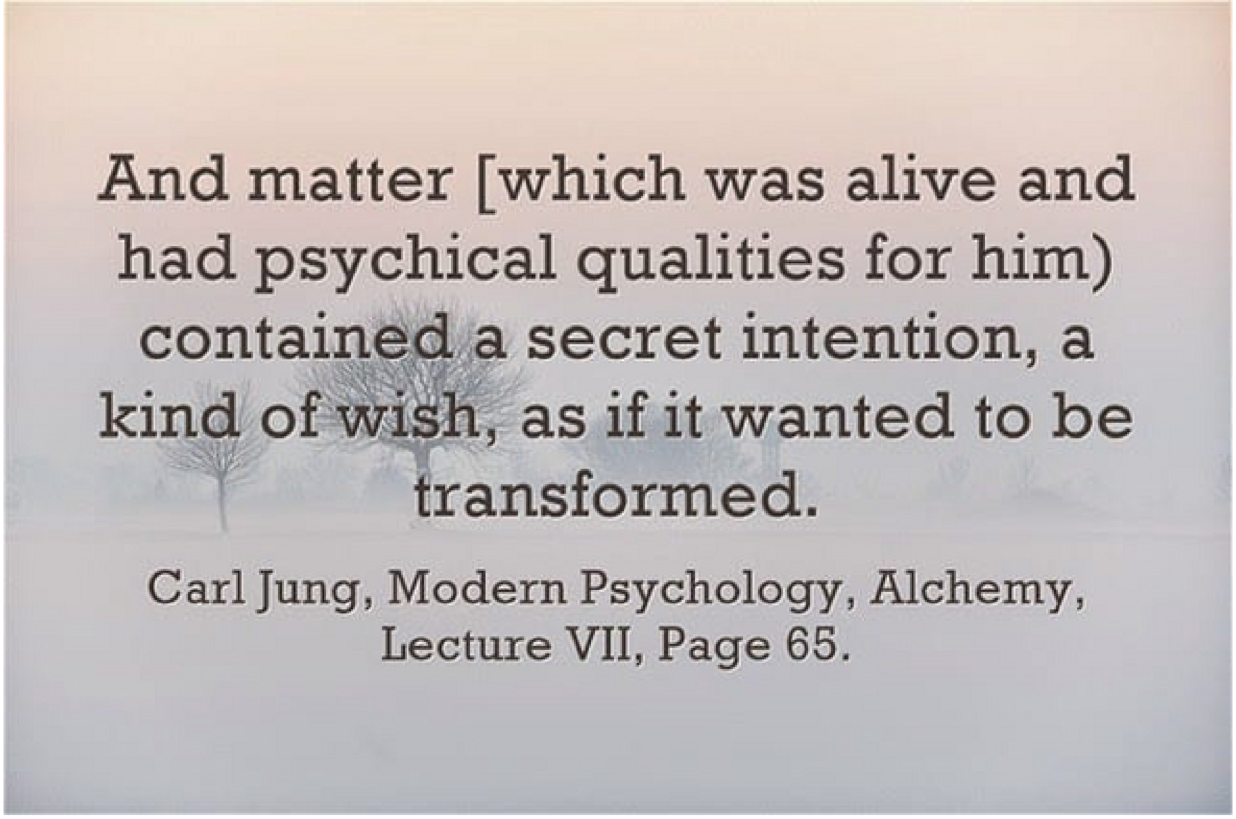
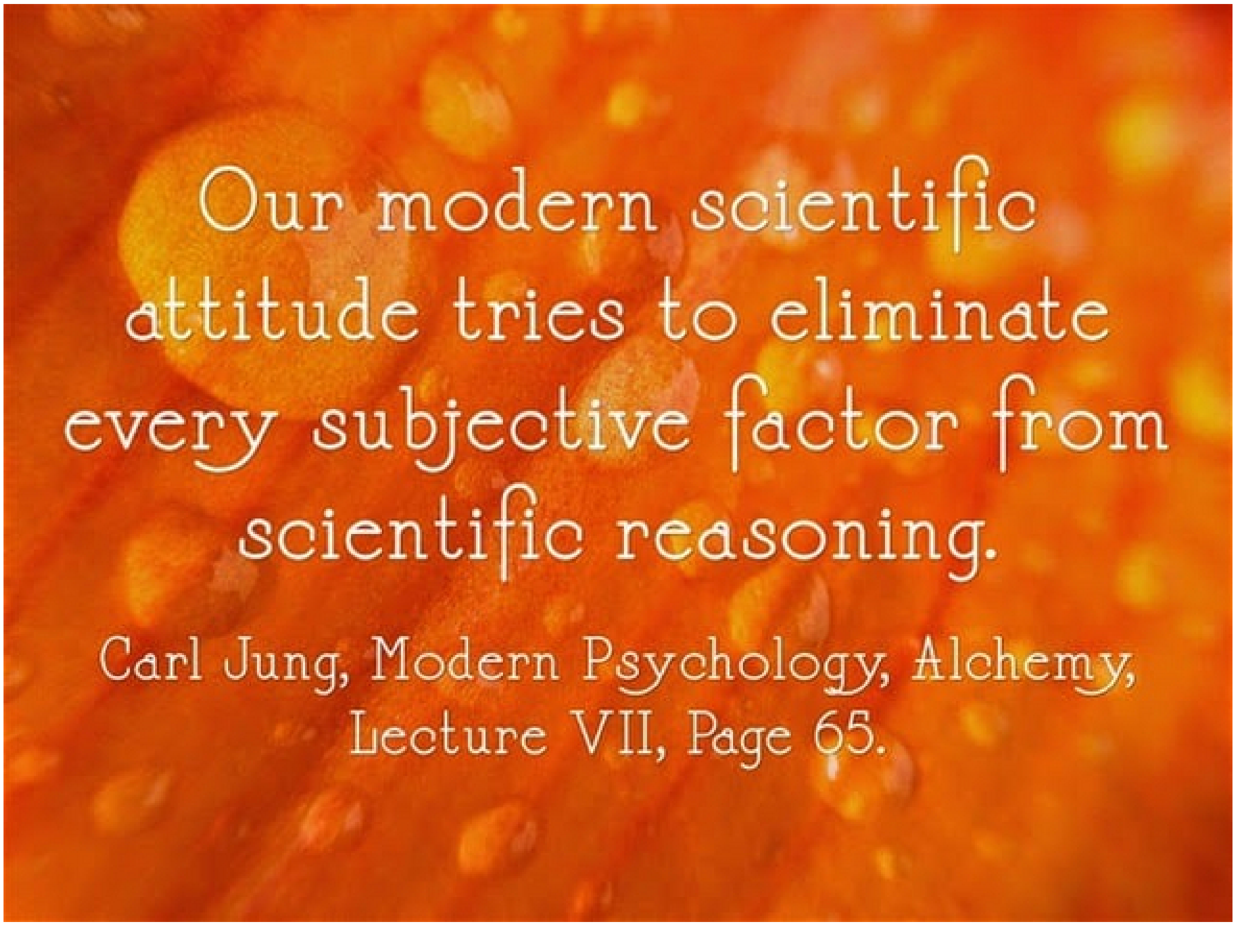


And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed.

Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

[421]



Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning.

Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

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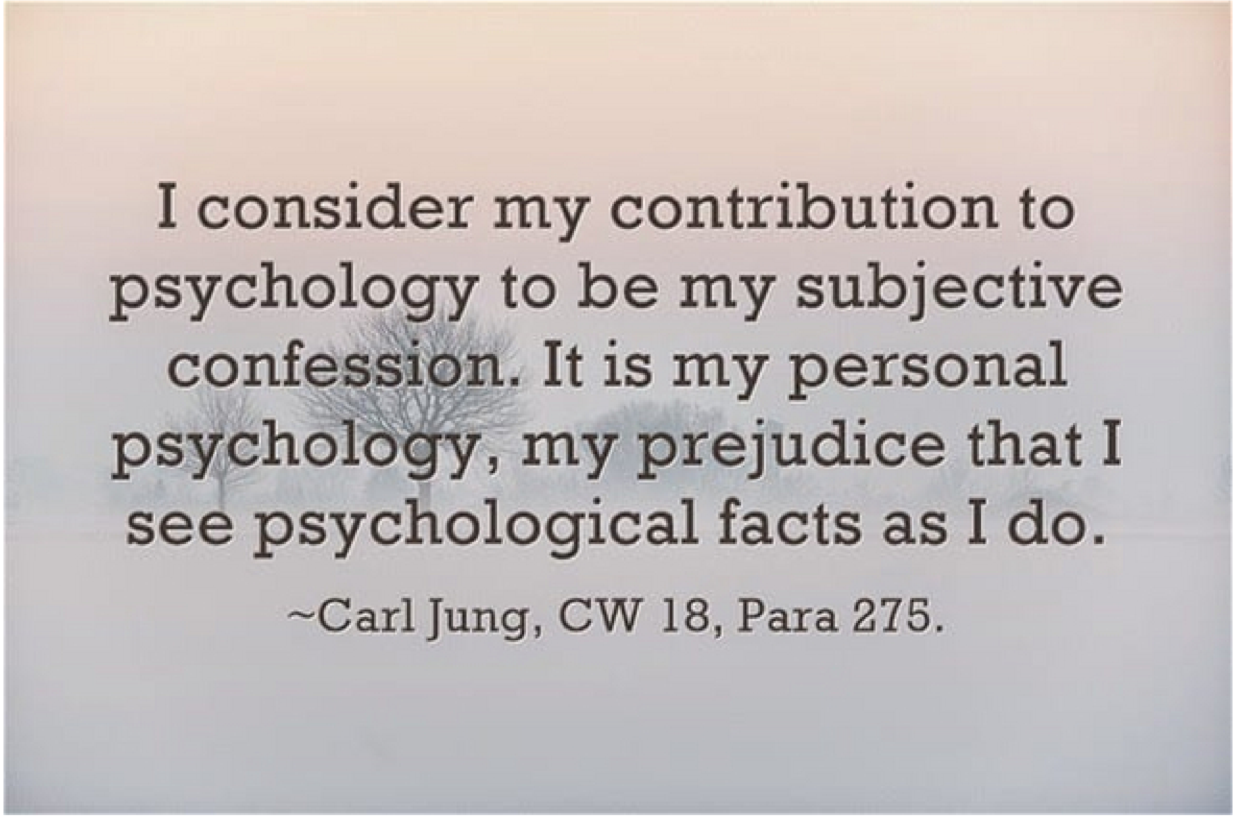

I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do.

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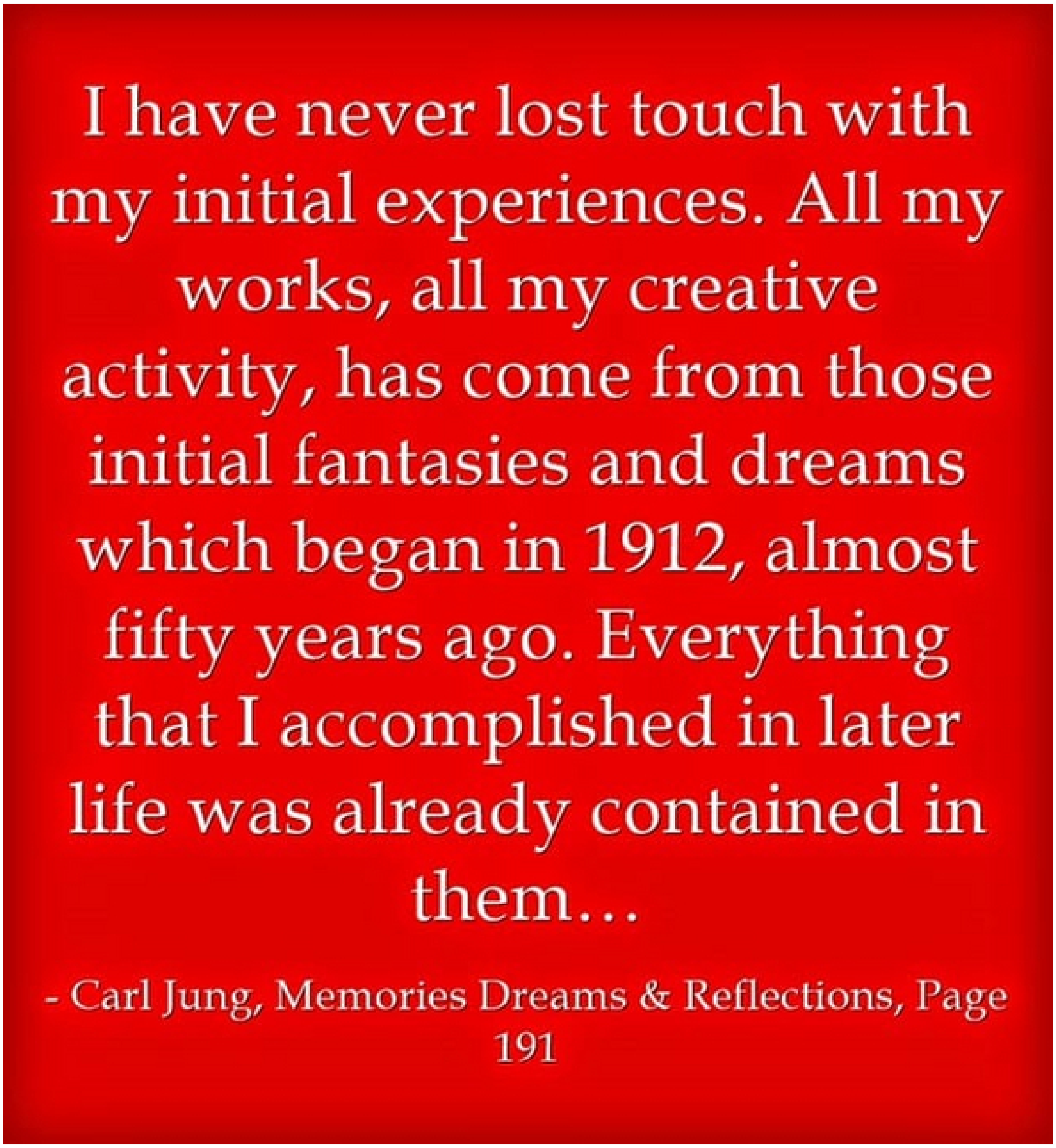

I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them…

- Carl Jung, Memories Dreams & Reflections, Page 191

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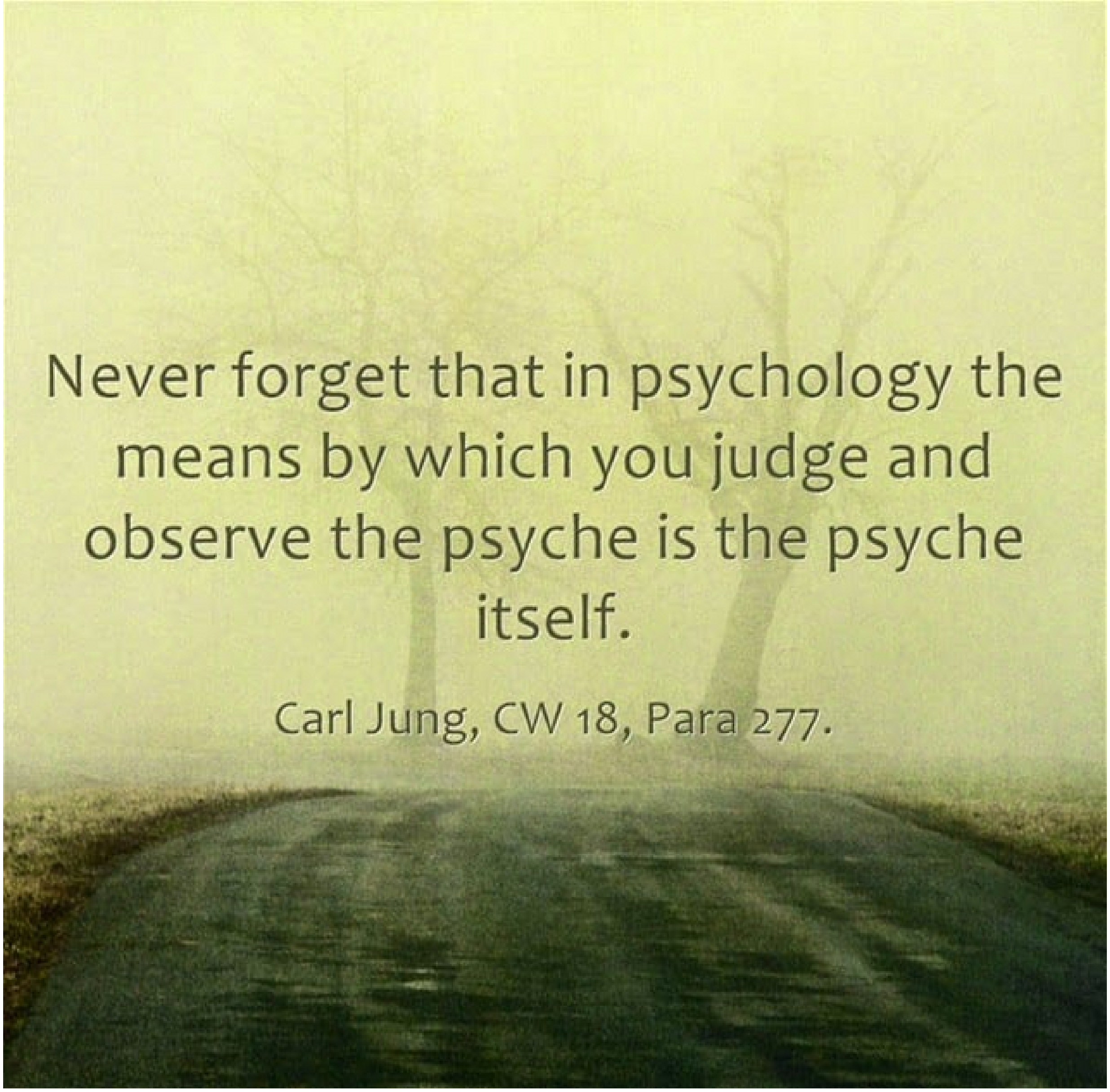
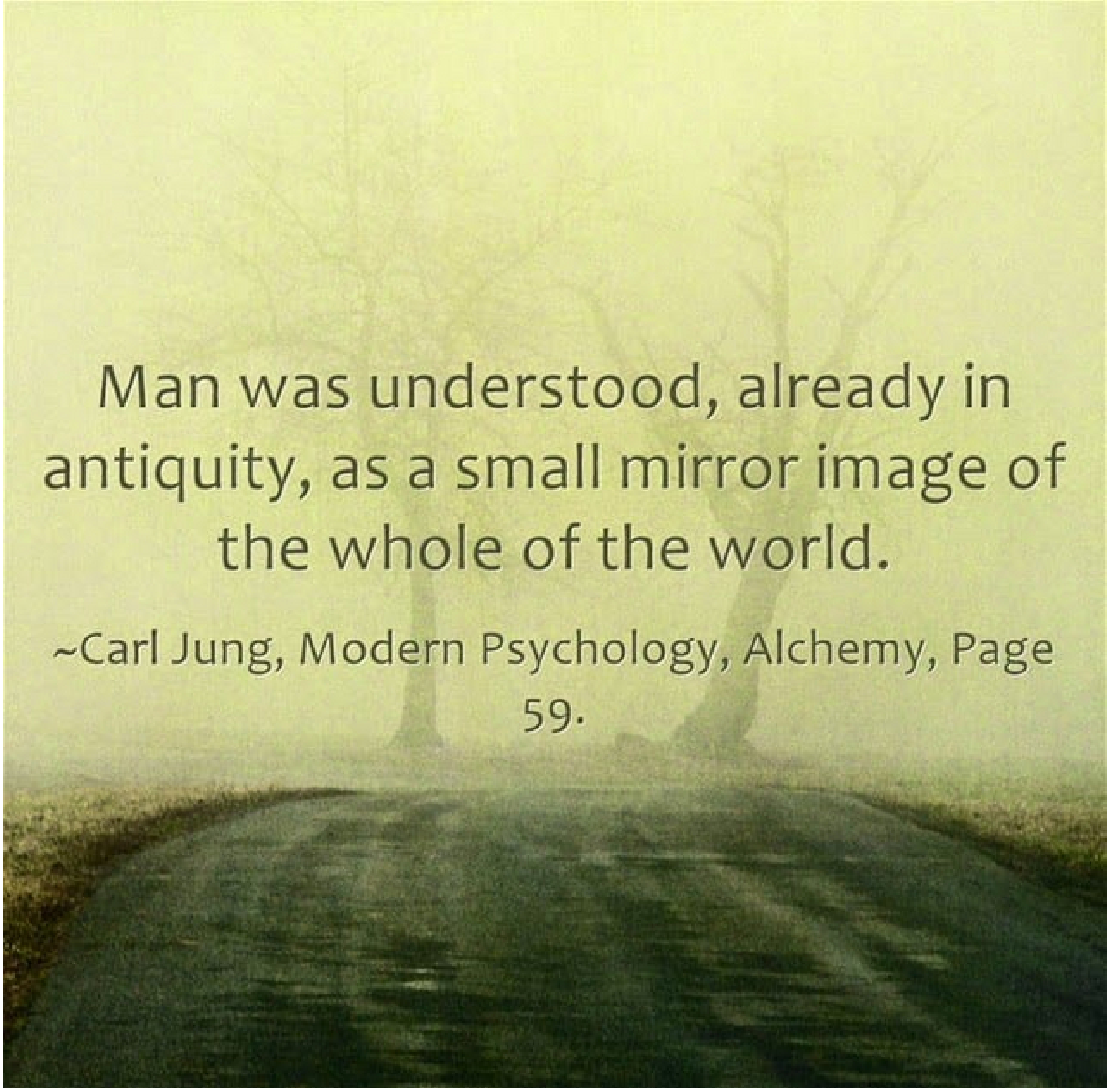


Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself. Carl Jung, CW 18, Para 277.


Man was understood, already in antiquity, as a small mirror image of the whole of the world.
~Carl Jung, Modern Psychology, Alchemy, Page 59.

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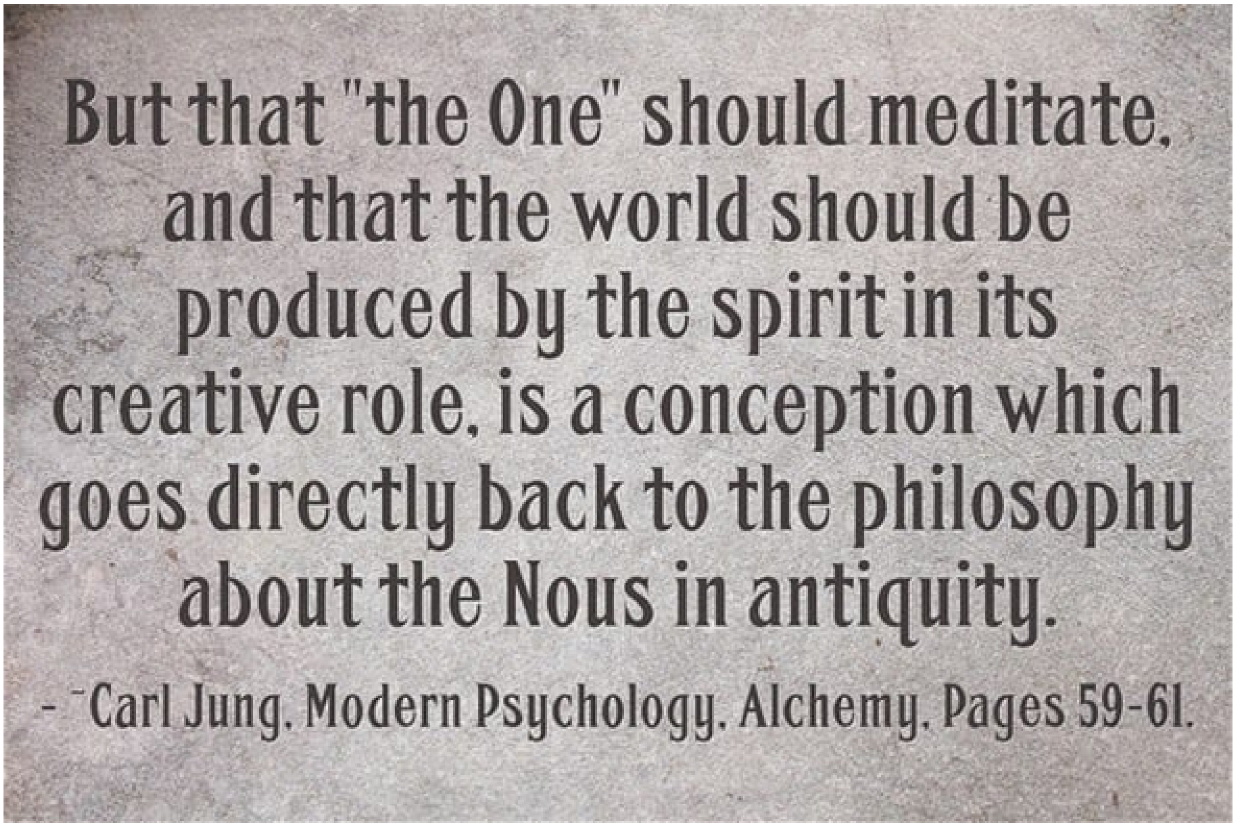

But that "the One" should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity.

- ¯Carl Jung, Modern Psychology, Alchemy, Pages 59-61.

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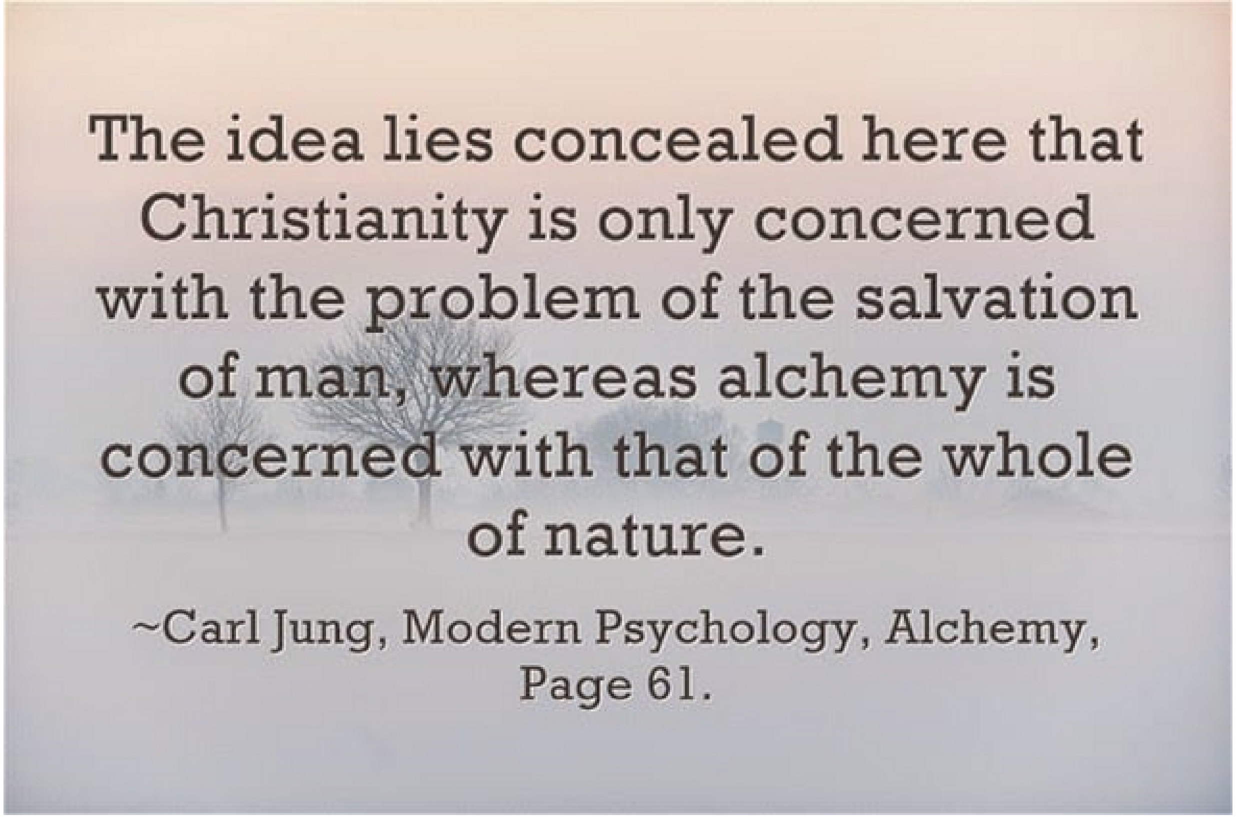

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature.

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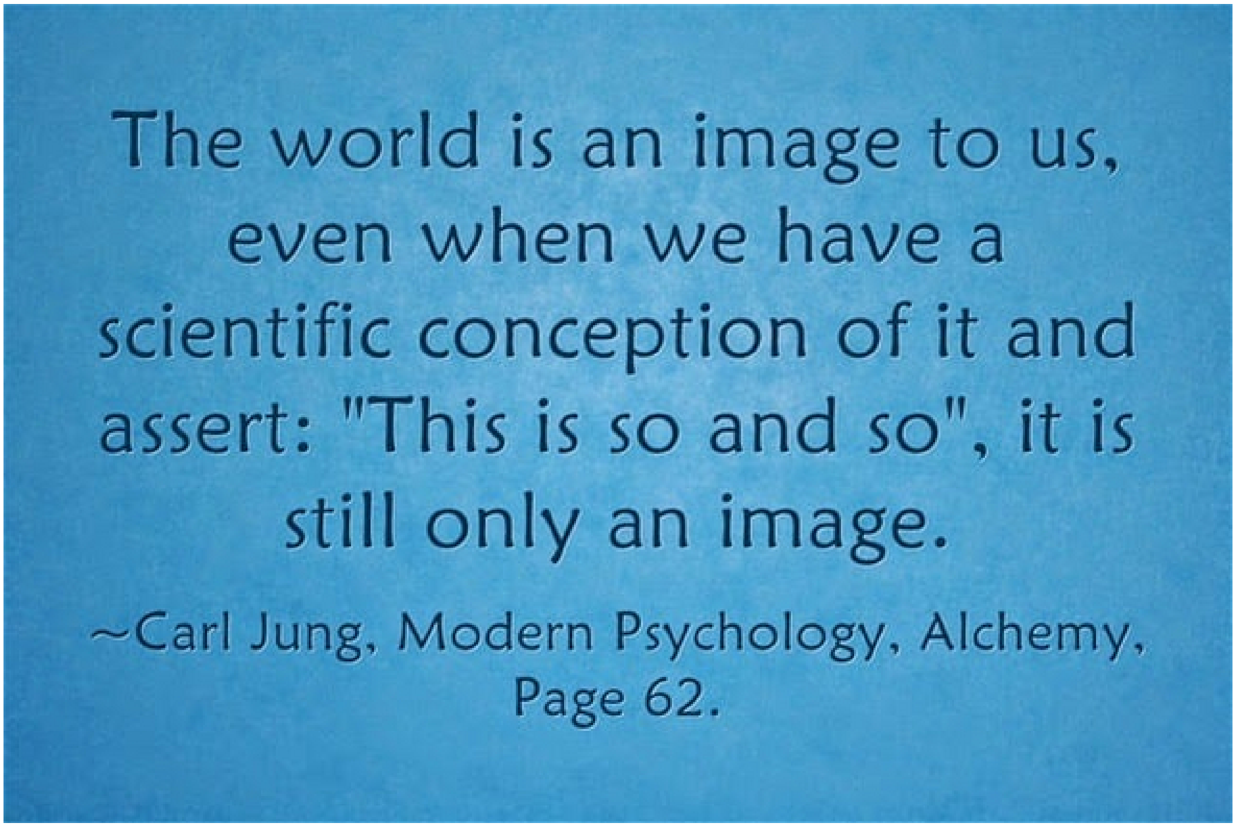

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image.

~Carl Jung, Modern Psychology, Alchemy, Page 62.

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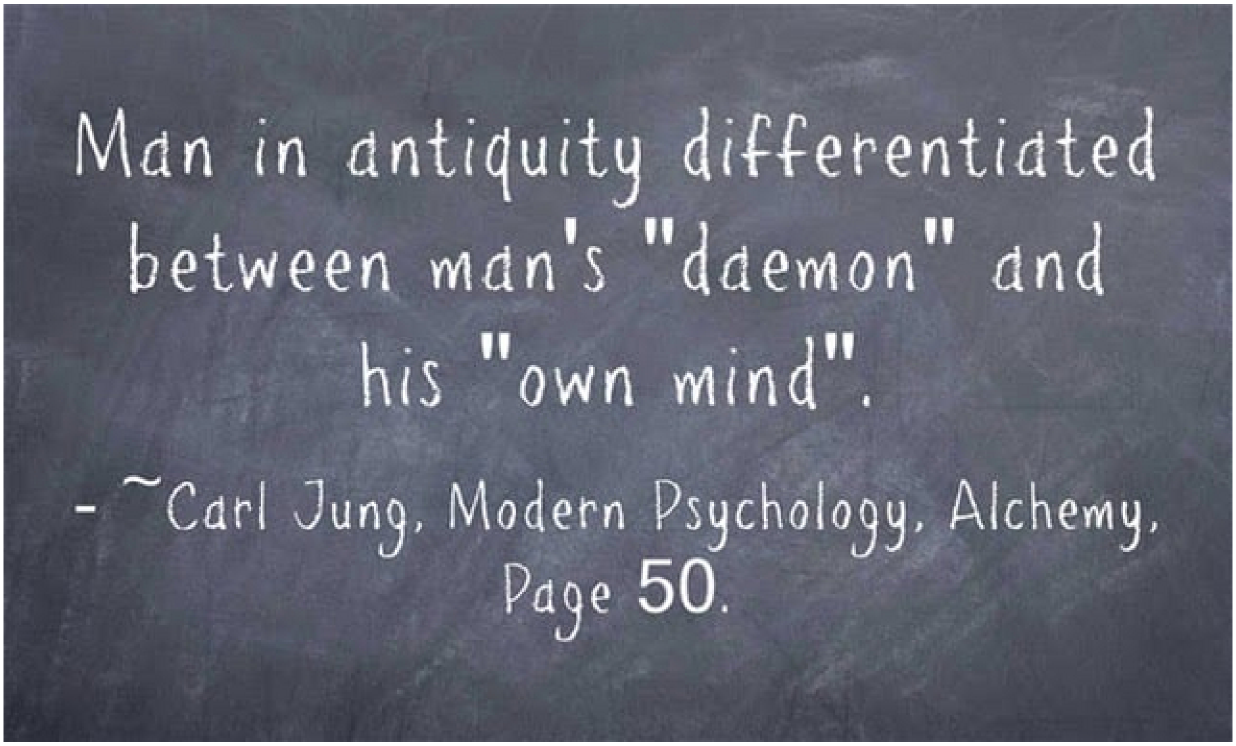

Man in antiquity differentiated between man's "daemon" and his "own mind".

- ~Carl Jung, Modern Psychology, Alchemy, Page 50.

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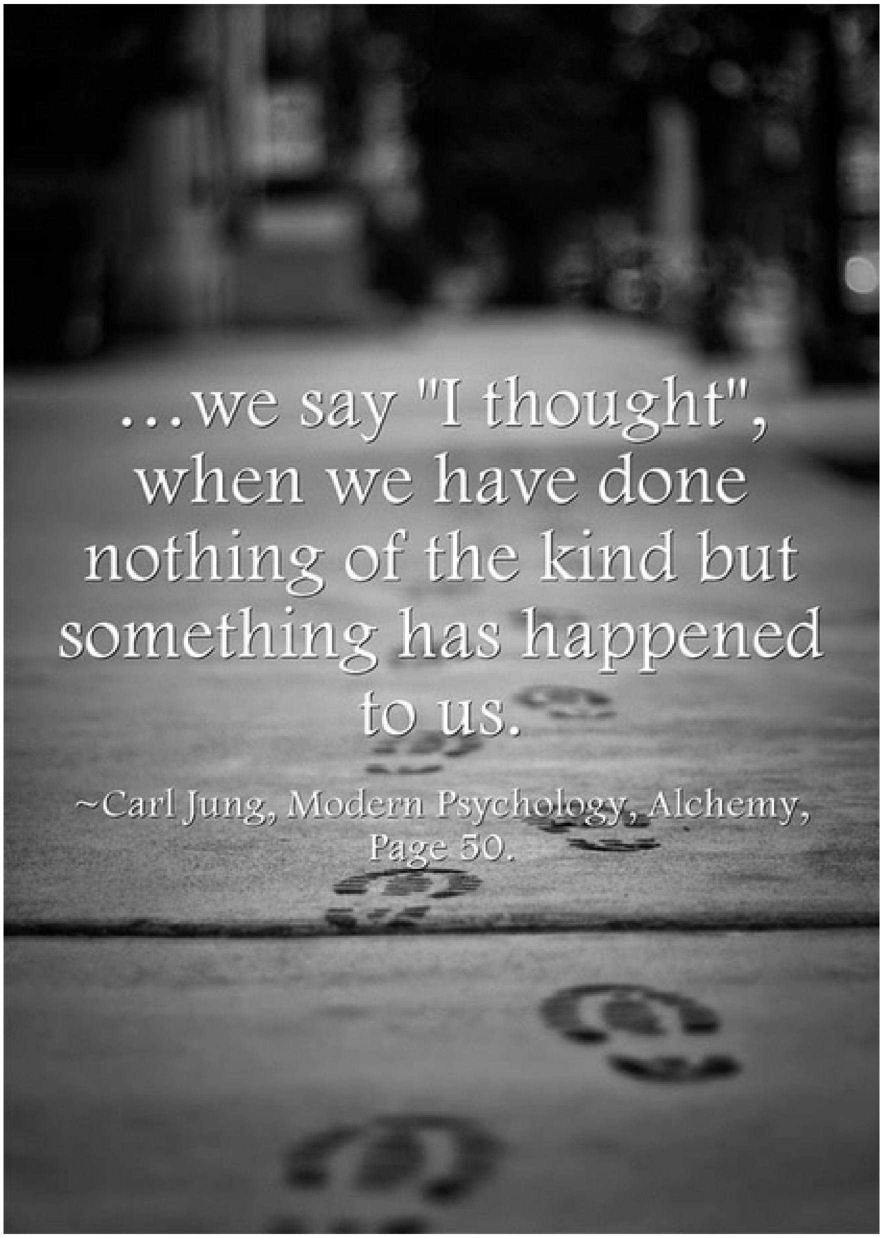
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Carl Jung and The Meaning of Self Knowledge **(2019-02-23 05:55)**

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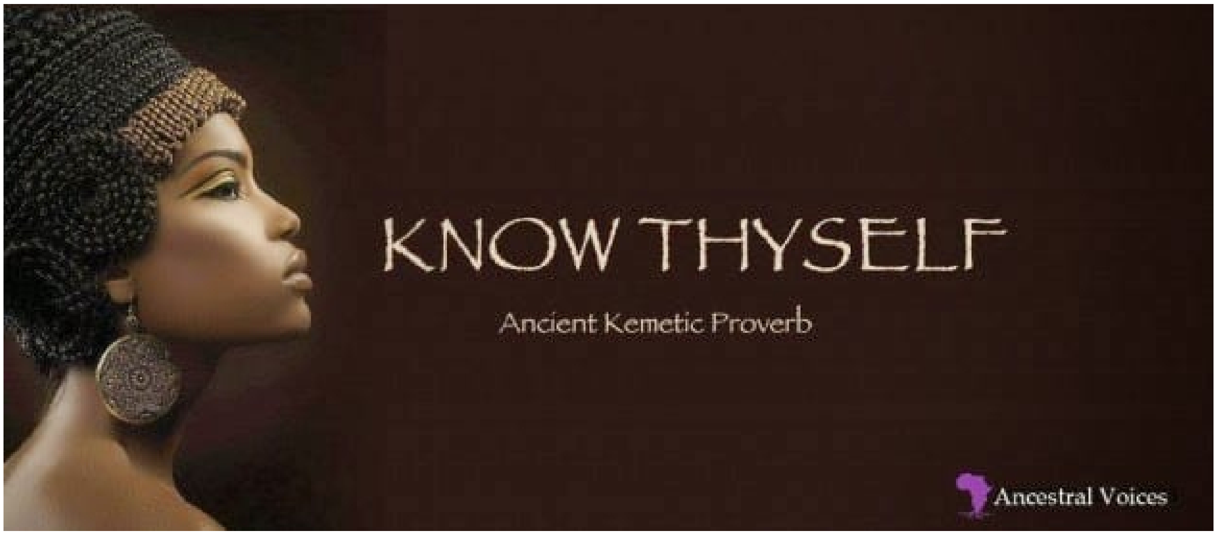

[Carl Jung and The Meaning of Self Knowledge]

What our age thinks of as the “shadow” and inferior part of the psyche contains more than something merely negative.

The very fact that through self-knowledge, i.e., by exploring our own souls, we come upon the instincts and their world of imagery should throw some light on the powers slumbering in the psyche, of which we are seldom aware so long as all goes well.

They are potentialities of the greatest dynamism, and it depends entirely on the preparedness and attitude of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe.

The psychologist seems to be the only person who knows from experience how precarious the psychic preparedness of modern man is, for he is the only one who sees himself compelled to seek out in man’s nature those helpful forces and ideas which over and over have enabled the individual to find the right way through darkness and danger.

For this exacting work the psychologist requires all his patience; he may not rely on any traditional “ought’s” and “must’s,” leaving the other person to make all the effort and contenting himself with the easy role of adviser and admonisher.

Everyone knows the futility of preaching about things that are desirable, yet the general helplessness in this situation is so great, and the need so dire, that one prefers to repeat the old mistake instead of racking one’s brains over a subjective problem.

Besides, it is always a question of treating one single individual only and not ten thousand, where the trouble one takes would ostensibly have more impressive results, though one knows well enough that nothing has happened at all unless the individual changes.

The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone brought to fruition in one generation.

What does lie within our reach, however, is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance.

I do not mean by persuading or preaching – I am thinking, rather, of the well-known fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment.

The deepening and broadening of his consciousness produce the kind of effect which the primitives call “mana.”

It is an unintentional influence on the unconscious of others, a sort of unconscious prestige, and its effect lasts only so long as it is not disturbed by conscious intention.

Nor does the striving for self-knowledge altogether shun the prospect of social amelioration, since there exists a factor which, though completely disregarded, meets our expectations halfway. This is the unconscious Zeitgeist.

It compensates the attitude of the conscious mind and anticipates changes to come.

An excellent example of this is modern art: though seeming to deal with aesthetic problems, it is really performing a work of psychological education on the public by breaking down and destroying their previous aesthetic views of what is beautiful in form and meaningful in content.

The pleasingness of the artistic product is replaced by chill abstractions of the most subjective nature which brusquely slam the door on the naïve and romantic delight in the senses and their obligatory love for the object.

This tells us, in plain and universal language, that the prophetic spirit of art has turned away from the old object relationship and towards the – for the time being – dark chaos of subjectivisms.

Certainly art, so far as we can judge of it, has not yet discovered in this darkness what it is that holds all men together and could give
expression to their psychic wholeness.

Since reflection seems to be needed for this purpose, it may be that such discoveries are reserved for other fields of endeavor.

Great art till now has always derived its fruitfulness from the myth, from the unconscious process of symbolization which continues through the ages and which, as the primordial manifestation of the human spirit, will continue to be the root of all creation in the future.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of world destruction and world renewal that has set its mark on our age.

This mood makes itself felt everywhere, politically, socially and philosophically.

We are living in what the Greeks called the Καιρ– the right time – for a "metamorphosis of the gods," i.e., of the fundamental principles and symbols.

This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing.

Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.

As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments.

So much is at stake and so much depends on the psychological constitution of modern man.

Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration?

Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation?

Does he know that he is on the point of losing the life preserving myth of the inner man which Christianity has treasured up for him?

Does he realize what lies in store should this catastrophe ever befall him? Is he even capable at all of realizing that this would be a catastrophe? And finally, does the individual know that he is the makeweight that tips the scales?

Happiness and contentment, equability of soul and meaningfulness of life – these can be experienced only by the individual and not by a State, which, on the one hand, is nothing but a convention of independent individuals and, on the other, continually threatens to paralyze and suppress the individual.

The psychiatrist is one of those who know most about the conditions of the soul's welfare, upon which so infinitely much depends in the social sum.

The social and political circumstances of the time are certainly of considerable significance, but their importance for the weal or woe of the individual has been boundlessly overestimated in so far as they are taken for the sole deciding factors.

In this respect all our social goals commit the error of overlooking the psychology of the person for whom they are intended and – very often – of promoting only his illusions.

I hope, therefore, that a psychiatrist, who in the course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinion, in all the modesty enjoined upon him as an individual, about the questions raised by the world situation today.

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being – that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. Carl Jung, The Undiscovered Self, Pages 75-79.

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Abstracts of the Collected Works of C.G. Jung (2019-02-23 06:00)

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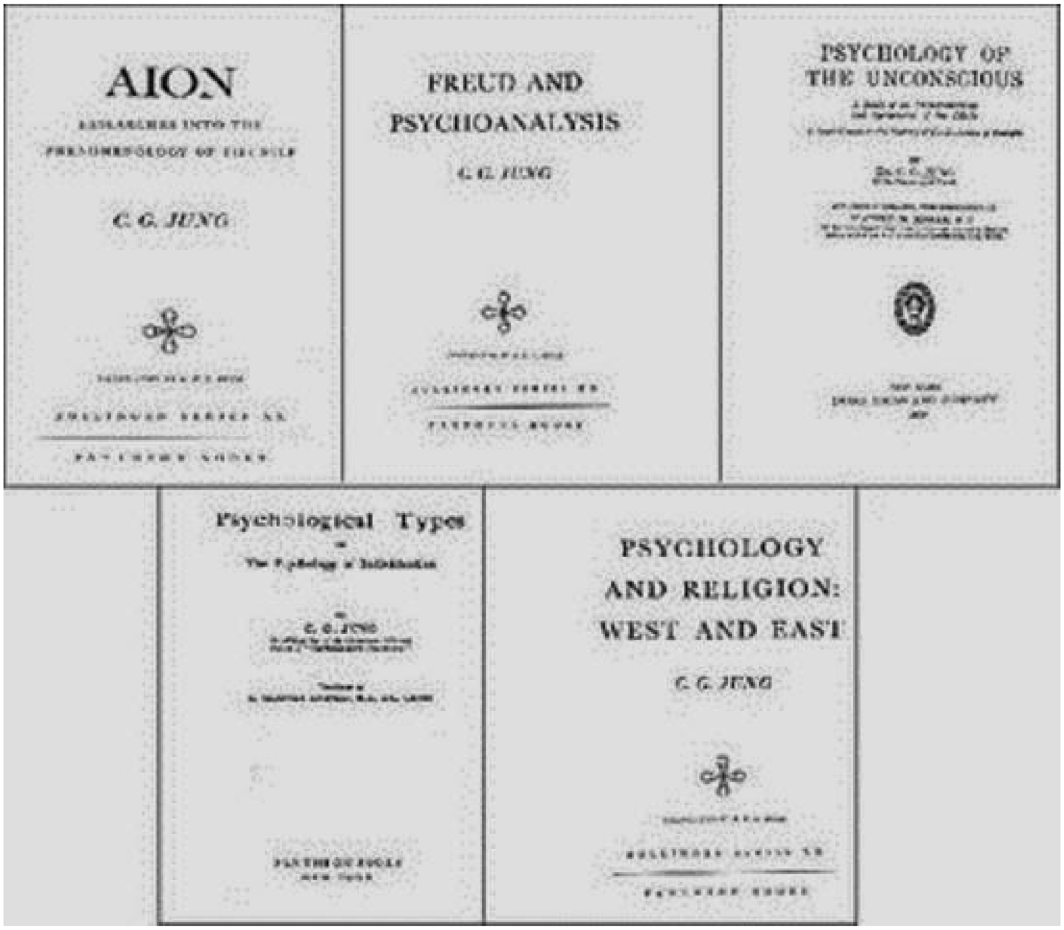

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C. G. JUNG

FREUD AND PSYCHOANALYSIS

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PSYCHOLOGY AND RELIGION: WEST AND EAST

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Abstracts of the Collected Works of C.G. Jung

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Volume 9.1: The Archetypes of the Collective Unconscious

000226 Archetypes of the collective unconscious. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.

000227 The concept of the collective unconscious. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 42-53).

The definition, modes of manifestation and function of the collective unconscious are discussed. In addition to the personal unconscious generally accepted by medical psychology, the existence of a second psychic system of a universal and impersonal nature is postulated. This collective unconscious is considered to consist of preexistent thought forms, called archetypes, which give form to certain psychic material which then enters the conscious. Archetypes are likened to instinctual behavior patterns. Examples of ideas such as the concept of rebirth, which occur independently in various cultures and ages, are advanced as evidence for the collective unconscious. It is felt that there are as many archetypes as there are recurring situations in life, that when a situation occurs that corresponds to a particular archetype, the archetype presses for completion like an instinctual drive; resistance to its expression may result in neurosis. The existence of archetypes is demonstrated in the analysis of adult and childhood dreams, active imagination, psychotic delusions, and fantasies produced in the trance state. A case history of a paranoid schizophrenic is examined in terms of the manifestation of archetypes in the patient’s delusional system.

000228 Concerning the archetypes, with special reference to the anima concept. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 54-72).

The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the amma is considered critical to the understanding of male psychology. 16 references.

000229 Psychological aspects of the mother archetype. 1. On the concept of the archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 75-80).

In a discussion of the concept of archetypes, Plato’s concept of the Idea, a primordial disposition that preforms and influences thoughts, is found to be an early formulation of the archetype hypothesis. Other investigators such as Hermann Usener are also noted to have recognized the existence of universal forms of thought. Jung’s contribution is considered to be the demonstration that archetypes are disseminated not only through tradition, language, or migration, but that they can anse spontaneously without outside influence. It is emphasized that an archetype is not predetermined in content; rather it is a possibility of representation which may be actualized in various ways. In this aspect the archetype is likened to the instincts; both are predetermined in form only, and both are only demonstrable through their manifestations.

000230 Psychological aspects of the mother archetype. 2. The mother archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 81-84).

Some characteristic aspects of the mother archetype are delineated including the personal mother, grandmother, stepmother and mother-in-law figures; secondly, any woman with whom such a mother like relationship exists, such as nurse; and finally, figurative aspects of mother, such as a goddess. Symbols of the mother are seen in abstractions such as the goal of redemption, objects arousing devotion or awe, such as sea, moon, woods; and items representing fertility, such as a garden. The magical protection this archetype implies is similar to that of the mandala figure. The mother archetype has two aspects: she is both loving and terrible. Positively, the mother archetype has been associated with solicitude, wisdom, sympathy, spiritual exaltation, helpful instincts, growth and fertility; the negative or evil side of the mother archetype is associated with secrets, darkness, the world of the dead, seduction and poison. Because of the power of the mother archetype, it is suggested that the traumatic effects produced by a mother upon her children are of two kinds: first, those corresponding to traits actually present in the mother, and second, those due to traits which are archetypal projections on the part of the child. It is noted that even Freud admits of the importance of infantile fantasy in the development of neurosis. Automatically explaining a child's neorosis by means of unconscious archetypes leads to errors; instead, a thorough investigation of the parents is indicated. It is felt that the task of the therapist is not to deny the archetypes, but to dissolve their projections in order to restore their contents to the individual.

000231 Psychological aspects of the mother archetype. 3. The mother-complex. 1. The mother-complex of the son. In: Jung C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed.: Princeton University Press, 1968. 451 p. (p. 85-87).

The mother archetype is described as forming the foundation of the mother complex in sons; through the early influence of the actual mother, archetypal structure develops around the mother figure, producing fantasies which disturb the mother-child relationship. Typical effects of the mother complex include homosexuality, Don Juanism and sometimes impotence. An equal role is played by the anima and mother archetype in the formation of the mother complex, since for the male child the perception of the mother is complicated by sexual forces. In addition to its pathogenic properties, the mother complex is considered to have possible benefits for the male child in developing and refining in him certain essentially feminine qualities.

000232 Psychological aspects of the mother archetype. 3. The mother-complex. 11. The mother-complex of the daughter. a. Hypertrophy of the maternal element. b. Overdevelopment of the Eros. In: Jung, C., Collected Works of C. G. Jung, Vol * 9 ' Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 87-89).

The possible effects of the mother complex in the daughter are described as the hyper-trophy of the daughter's feminine instincts or its opposite, the atrophy of the feminine instincts. The exaggeration of the feminine aspect is manifested in the intensification of all female instincts, especially the maternal instinct; the negative aspect of this hypertrophy is seen in women to whom the husband is merely an object to be looked after, aside from his procreative function. Even her own life is of secondary importance, since the woman's children are the objects of her complex identification. The conscious development of the Eros in this type of woman is described as exclusively a maternal relationship. The personal Eros remains unconscious and is expressed in a will to power; this ruthlessness may result in the annihilation of her own personality and the lives of her children. When the maternal instinct is atrophied, an overdeveloped Eros forms and generally leads to an unconscious incestuous relationship with the father; the intensified Eros causes an abnormal emphasis on the personality of others. The woman of this type is often seen to engage in sensational behavior for its own sake.

000233 Psychological aspects of the mother archetype. 3. The mother-complex. 11. The mother-complex of the daughter. c. Identity with the mother. d. Resistance to the mother. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 431 p. (p. 89-91).

Two alternatives to the overdevelopment of the Eros in the mother complex of a woman are described as identity with the mother and resistance to the mother. In the former case, the daughter projects her personality completely on the mother, loses her own feminine instincts due to feelings of inferiority, and remains devoted to the mother in an unconscious desire to control her. It is noted that the submissive vacuousness these daughters display is often very attractive to men. The resistance to the mother is described as an example of the negative mother complex, in which behavior patterns of the daughter are formed exclusively in opposition to those of the mother' This complex is seen to result in marital difficulties, indifference to family based societal organizations, and sometimes an extreme intellectual development.

000234 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. 1. The mother. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 92-94).

The importance of the archetypes in man's relationship to the world is emphasized; they are seen to express man's highest values, which would be lost in the unconscious if not for their projection onto the external environment. An example is the mother archetype, which expresses the ideal mother love. Although the projection of this archetpye on the actual mother – an imperfect human being – may lead to psychological complications, the alternative of rejecting the ideal is seen as even more dangerous; the destruction of this ideal and all other irrational expression is seen as a serious impoverishment of human experience. Further, archetypes relegated exclusively to the unconscious may intensify to the point of distorting perceptive and reasoning powers. The equilibrium of rational and irrational psychic forces is thus considered essential.

000235 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. 11. The overdeveloped Eros. In Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 94-97).

The positive functions an overdeveloped Eros type of mother complex may fulfill are considered. This type of woman, whose behavior often develops in reaction to her own mother's instinctive and all devouring nature, tends to attract men in need of liberation from similar mothers or wives. Seen in this light, the wrecking of marriages which commonly results from such attraction has a positive aspect. Moreover, the moral conflict aroused in men who are the objects of the attraction is seen as conducive to increased self-knowledge and a higher degree of consciousness. It is suggested that even the woman with this type of mother complex may benefit from the same conflict, becoming more aware of her role of deliverer and possibly even consciously fulfilling it. I reference.

000236 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. 111. The "nothing-but" daughter. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part I , 2nd ed., Princeton University Press, 1968. 451 p. (p. 97-98).

The possibility for positive development on the part of a woman who is so identified with her mother that her own instincts are paralyzed is seen to depend upon her emptiness being filled by a male anima projection. Once stolen from her mother, this woman may eventually come to self-awareness through utlimate resentment of her submissive role as a wife. If she remains unconscious of her own personality, however, she is considered capable of endowing her husband with her own undeveloped talents through projection. This type of woman is described as embodying the essential feminine attribute: emptiness (the yin).

000237 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. IV. The negative mothercomplex. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 98-100).

The possibility for positive development of the woman with a negative mother complex is discussed. Although as a pathological phenomenon this type of woman is an unpleasant and exacting partner in marriage, it is felt that with experience this woman may actually have the best chance to make her marriage a success during the second half of her life. First she must give up fighting her mother in the personal sense; but she will always remain hostile to the feminine qualities of darkness and ambiguity, and will choose clarity and reason. Her cool judgment and objectivity can give this type of woman understanding of the individuality of her husband that goes beyond the erotic; she may become the friend, sister and competent advisor of her husband. All this can only be achieved if the complex is faced and lived out to its fullest. The Biblical character of Lot's wife is described as an example of this type of woman, who has an unconscious reactive view of reality, dominated by the exclusively feminine aspect. When this type of woman attains greater consciousness of herself, her rare combination of womanliness and masculine understanding is beneficial in the work environment as well as in intimate personal relationships. A man may project a positive mother complex on a woman with masculine qualities because she is easier to understand than one with another type of mother complex. Understanding this type of woman, moreover, is not seen as frightening to a man, rather it is conducive to confidence, a quality often absent in the relationship between men and women.

000238 Psychological aspects of the mother archetype. 5. Conclusion. In: Jung, C., Collected Works of C. G. Jung, Vol. 9 Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 101-110).

General observations on the mother complex and examples taken from mythology and history are used to support the concept of an unconscious origin for the mother archetype. The experience of the mother archetype is described as beginning in the state of unconscious identity in which the child first encounters the actual mother. Gradually, as the ego is differentiated from the mother, mysterious qualities originally attached to her are transferred to a female figure close to her, such as a grandmother; finally, as consciousness becomes clearer, the archetype recedes into the unconscious, assuming mythological proportions. Once the mother archetype is projected upon myth or fairytale, its opposite aspects may split apart, creating a good and an evil goddess, for example. The essential diffemece between the operation of the mother image in a man's psychology and in a woman's is stressed: the mother typifies a woman's own conscious life, but is an alien figure to a man, and is surrounded with imagery from the unconscious. It is noted that the mythological projection of the mother archetype, the Great Mother, often appears with her male counterpart, creating the archetype of paired opposites which is the symbol of psychic individuation. The dogma of the Assumption is proposed as a modern effort to compensate the dominance of rational and material science with its archetypal opposite, creating thereby a balanced world. It is suggested that this type of symbolic compensation and unity constitutes the only way man is able to organize and understand his role in the world. 2 references.

000239 Concerning rebirth. 1. Forms of rebirth. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 113-115).

Five different forms of rebirth are defined and described. Metempsychosis, or transmigration of souls, is described as life extended in time by passing through different bodily existences, an eternal life interrupted by different reincarnations. This concept does not require a continuity of personality, even in Buddhism where it is of particular importance, but only continuity of karma. In reincarnation, human personality is regarded as continuous; previous existences are at least potentially available to awareness, since the same ego is presumed to exist throughout the various lives. These lives are generally thought to be exclusively human. The third form of rebirth, resurrection, is defined as a reestablishment of human existence after death, with the implication of some change or transformation of the being. A different place or body may be involved in transformation; the change of body can be either in the carnal or the nonmaterial sense. Rebirth in its fourth form (renovatio) is described as rebirth within the span of individual life; this rebirth may either consist of some healing or strengthening of a part of the physical or psychological being without essential change of the whole, or of a profound basic change in the essential nature of the individual, called transmutation. Examples are offered such as the assumption of the body of the Mother of God into heaven after her death. The fifth form of rebirth is seen as an indirect one in which the individual witnesses or takes part in some rite of transformation and thereby shares a divine grace. It is exemplified by the witnessing of transubstantiation in the Mass, or the confession of the initiate in the Eleusinian mysteries. 1 reference.

000240 Concerning rebirth. 2. The psychology of rebirth. 1. Experience of the transcedence of life. a. Experiences induced by ritual. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 116-118).

The psychic importance of the concept of rebirth and two main types of transformation experiences are discussed. It is felt that the rebirth concept can only be understood by examining history, since rebirth itself is a purely psychic reality transmitted only indirectly through personal statements. The affirmation of the concept of rebirth among many different peoples is taken as support for its archetypal quality. It is contended that psychology must deal with psychic events underlying the affirmations of rebirth, especially regarding the two main groups of transformation experiences: that of the transcendence of life, and that of individual transformation. The experience of the transcendence of life can be induced by ritual, in which the initiate takes part in some sacred rite revealing to him the continuity of life. The transformation does not take place within the initiate, but outside him, although he may become involved in the transformation. The experience of the Christian Mass is described as an example of this type of experience in which life, is transcended in a moment of eternity. 1 reference.

000241 Concerning rebirth. 2. The psychology of rebirth. I. Experience of the transcedence of life. b. Immediate experiences. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 118).

In addition to transcendence experienced through ritual, a second transcendence of life is described as a spontaneous, ectastic or visionary experience of mystery without the aid of ritual. Nietzsche's Noontide Vision is discussed as a classic example of this type of transformation: in the myth of Dionysus-Zagreus, who was dismembered and returned to life, the Deity appears in the noon hour, sacred to Pan; Nietzche's reaction is as though he had been present at a ritual. It is cautioned that these are more esthetic forms of experience, like dreams which have no lasting effect on the dreamer, and that they must be distinguished from those visions which involve permanent change in the individual. 2 references.

000242 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. a. Diminution of personality. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 119-120).

The diminution of personality as the result of a personality transformation is described as different from the changes produced by a mystical experience. It is noted that transformations of personality are already familiar to psychology, and appear in psychopathology. The primitive psychology refers to this diminution of personality as "loss of soul"; the impression that the soul has been suddenly lost is in accordance with the nature of primitive consciousness, which lacks the coherence of that of civilized man. The experience of civilized man is seen as similar to that of primitive man, but felt more as a lessening of conscious tonus; the consequent listlessness and loss of will advance to the point of distintegration, in which individual parts of personality escape from conscious control, as in the case of hysterical phenomena. This diminution of personality (abaissement du niveau mental) is described as resulting from physical or mental fatigue, physical illness, violent emotions, or shock, and leading to a narrowing of mental horizons and possibly to the development of a negative cast which falsifies the original personality.

000243 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. b. Enlargement of personality. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 120-122).

The transformation resulting in an enlargement of personality is described as the accretion of new experiences from without coupled with the response of some inner element to these experiences. New experiences cannot be assimilated unless the inner amplitude is equal to the incoming material; therefore, without psychic depth, an individual lacks the capacity to relate to the magnitude of experience, and a difficult task may destroy rather than benefit him. A literary example of such an enlargement is seen in Nietzsche's description of Zarathustra; religious and cultural illustrations of the process are found in the Christ figure, in Indian culture, and in the Islamic legend of Moses and Khidr. It is noted that the enlargement of personality can occur in smaller ways, as may be illustrated by the case histories of neurotic patients. 2 references.

000244 Concerning rebirth. 2. The psychology of rebirth. If. Subjective transformation. c. Change of internal structure. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 122-125).

Changes of personality are detailed that involve structural alterations in personality rather than enlargement or diminution. The phenomenon of possession, in which some idea, content or part of personality gains mastery of the individual, is characterized as one of the most important forms of change in structure. Possession is described as identity of the ego personality with a complex, with no strict differentiation made between possession and paranoia. A common instance of possession and concomitant structural change in the personality is seen in an individual's identity with the persona, the manner the individual assumes in dealing with the world; life is then lived only as a public biography. Other examples of possession of parts of the personality are described as the possession by an "inferior function" which results in the individual's living below his own level, and possession by the anima or animus, which gives prominence in the personality characteristics of the opposite sex. In unusual cases states of possession may be observed to involve the soul of some forbear; evidence for this type of transformation is found in Leon Daudet's book "L'Heredo" and in the common importance of ancestral roles in society. 5 references.

000245 Concerning rebirth. 2. The psychology of rebirth. II. Subjective transformation. d. Identification with a group. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 125-128).

A form of transformation experience is described which occurs when an individual identifies with a group of people who have a collective experience of transformation. This type of experience is distinguished from participation in a transformation rite, which does not necessarily depend upon, or give rise to, a group identity. Transformation as a group experience is described as taking place on a lower level of consciousness than transformation as an individual, because the total psyche emerging from a group is more like the animal psyche than the human. Although the group experience is easier to achieve, it does not cause a permanent change once the individual is removed from the group. Events in prewar Germany are cited as typifying the results of inevitable psychological regression which takes place in a group when ritual is not introduced to counteract unconscious instinctuality. Although this evaluation of mass psychology is conceded to be essentialiv negative, it is pointed out that the mass can also have positive effects by fostering courage and dignity; however, these gifts are considered to become dangerous if they are taken for granted and stifle personal efforts to achieve them. 4 references.

000246 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. e. Identification with a cult-hero. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 128).

Identification with some god or hero who is transformed in a sacred ritual is discussed as an important form of personality transformation. The Metamorphosis of Apuleius, the Osiris cult of Egypt, and the Christian tradition are detailed as examples of this phenomenon. The latter is considered to represent a culmination of this transformation in the idea that everyone has an immortal soul and shares in the godhead; further development of this idea is seen to lead to the concept of Christ in each individual. Two forms of this indirect transformation process are described as dromenon, characteristics of the ritual of the Catholic Church, and the gospel, the Protestant preaching of the Word.

000247 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. I. Magical procedures. g. Technical transformation. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 128-130).

Two further forms of personality transformation beyond identification with a cult hero are suggested. Instead of the transformation occuring through an individual's participation in a sacred rite, the rite may be expressly utilized to effect the transformation, which takes place from the outside as an individual submits to a technique. Magical transformation techniques of primitive societies usually involve some physical procedure such as pulling a sick person through hole in the wall or through a leather cow, or a renaming, to give the individual another soul. Nonmagical techniques designed to produce psychic changes are exemplified by the practice of yoga. A fairy tale illustrates how spontaneous transformations are replaced by formalized techniques designed to reproduce the original transformation by imitating the procedure.

000248 Concerning rebirth. 2. The psychology of rebirth. IL Subjective transformation. h. Natural transformation (individuation). In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 130-134).

In addition to technical processes of personality transformation, a natural individuation process is described as involving a spontaneous maturing of the personality. Natural transformation is evidenced in dreams symbolizing rebirth and in the intercourse between consciousness and some inner voice; this latter phenomenon, commonly described as talking to oneself, is seen as meditation in the alchemical sense. The inner voice is generally regarded as nonsense or as the voice of God; its real nature considered to be an unconscious counterpart to the ego. It is felt that if this psychic partner is recognized by the ego consciousness, the conflict between the two can have a positive effect. In alchemy, in ancient cults and in religion this inner presence is found personified as an external being such as Mercurius or Christ. 3 references.

000249 Concerning rebirth. 3. A typical set of symbols illustrating the process of transformation. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 135-147).

An example of the symbolism of transformation is found in the Khidr myth of Islamic mysticism which appears in the Eighteenth Sura of the Koran. The cave which appears in this text is seen as a symbol of the unconscious; the entry into the cave is the beginning of a process of psychic transformation which may result in a substantial personality change. Moral observations which follow the legend are considered as counsel to those who will not achieve transformation and who must substitute adherence to the law for true rebirth. The enusing story of Moses and his servant amplifies and explains the first tale; the catch and subsequent loss of the fish by Moses symbolizes an incomplete contact with the nourishing influenc I the unconscious. The appearance of Khidr in the legend is elt to represent the greater self which can guide the ego nsciousness (Moses) toward increased wisdom. An ab t transition follows, and a story is told by Moses concerning Khidr and his friend Dhulguarnein, although it is in fact Moses who is interacting with Khidr; this substitution is interpreted in terms of a retreat from the psychic danger of a direct confrontation of the ego consciousness with the self. An allusion to the rebuilding of walls is seen as a symbol of the protection of the self and of the individuation process. It is concluded that the Khidr figure's significance in Islamic mysticism is due to this legend's complete expression of the archetype of individuation. 12 references.

000250 The psychology of the child archetype. I. Introduction. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 151-160).

A brief history of psychological philosophy is given to explain the long obscurity in regard to the unconscious as the essential nature of the psyche. In dream analysis, the existence of typical mythologems among individuals leads to the conclusion that myth forming structural elements must be present in the unconscious psyche. The child archetype is cited as an example of such a primordial image, called archetype, which may be found in myths, fairytales and psychotic fantasies as well as in dreams. Due to the undeveloped nature of primitive man, the unconscious and its archetypes are seen to intrude spontaneously into his conscious mind; thus primitive man does not invent myth but only experience it. In modem man, products of the unconscious may be divided into two categories: fantasies of a personal nature which can be traced to repression by the individual; and fantasies of an impersonal nature, not individually acquired, which correspond to inherited collective elements of the human psyche. This second category is given the name collective unconscious. It is explained that unconscious material can enter the consciousness during a state of reduced conscious intensity such as in dream, when the control of the unconscious by the conscious mind ceases. Archetypes are described as living psychic forces which can promote human growth and which, when neglected, may cause neurotic or even psychotic disorders. The archetype of the child god appears to be widespread: examples from myth and legend, such the Christ child, the alchemical child motif, and the figure of the dwarf or elf are cited. The most significant manifestation of the child motif in psychotherapy is described as ocurring in the maturation process of personality induced by analysis of the unconscious or the individuation process. Here preconscious processes gradually pass into the conscious mind through dreams or through the active imagination. 17 references.

000251 The psychology of the child archetype. 11. 1. The archetype as a link with the past. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 160-162).

The difficulty of completely explaining the meaning of an archetype, a psychic organ within every man, is acknowledged, with the warning that a poor explanation of it may result in injury to that psychic organ. It is felt that the explanation of the archetype should be such that an adequate and meaningful connection between the conscious mind and the archetypes is assured, and that the functional significance of the archetype remains unimpaired. The archetype's role in the psychic structure is described as representing or personsifying certain instinctive data from the unconscious. The preoccupation of the primitive mentality with magic, cited as evidence for the importance of the connection to primitive psychic contents, is seen as the basis of modern religion. The child archetype is defined as a representation of the preconscious childhood aspect of the collective psyche.

000252 The psychology of the child archetype. 11. 2. The function of the archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 162-164).

The function of the child archetype in regard to modern man is outlined. The purpose of the child archetype is seen as the compensation or correction of the inevitable onesidedness and extravagance of the conscious mind, the natural result of conscious concentration on a few contents to the exclusion of all others. Modem man's developed will is described as affording human freedom, but also the greater possibility of transgression against the instincts. Compensation through the still exist- ing state of childhood is considered necessary to prevent the uprooting of modem man's differentiated consciousness. Symptoms of compensation, such as backwardness and regressive behavior, are evaluated negatively by modem man, whereas primitive man sees them as natural, in keeping with law and tradition. Dissociation of consciousness is seen to facilitate a separation of one part of the psyche from the rest, resulting in the falsification of the personality through the force of the separated part. Thus if the childhood state of the collective psyche is suppressed, the unconscious may inhibit or even overwhelm the conscious function.

000253 The psychology of the child archetype. H. 3. The futurity of the archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 164-165).

Since the child is essentially a potential being, the child motif in the psychology of the individual signifies generally the anticipation of future, even though the motif appears to operate in a retrospective manner. In the same manner, the child in the individual is seen to pave the way for a future change of personality. The child motif is explained as a symbol that unites the opposites in one's personality, in that it anticipates the figure that comes from a synthesis of conscious and unconscious elements. The child as mediator of transformation is represented in numerous symbols, such as the circle or the quaternity; these symbols of wholeness are also identified with the self. The individuation process is concluded to exist in the child in a preconscious state, to be actualized in the adult psyche.

000254 The psychology of the child archetype. H. 4. Unity and plurality of the child motif. 5. Child god and child hero. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 165-167).

The child motif as an archetypal image is noted to manifest itself as unity or plurality. When a number of children appear with no individual characteristics, a dissociation of the personality such as is found in schizophrenia is indicated; while the appearance of the child as a unity is felt to represent a potential synthesis of the personality. The appearance of the child may be in the form of a god or hero, with the miraculous birth and early adversities common to both. The child god is seen as a symbol of the unintegrated unconscious; the child hero, combining human and supernatural qualities, is considered a symbol of the potential for individuation. The typical fates of the child figures are interpreted as symbols of psychic events which occur during the entelechy (genesis) of the self as the psyche struggles toward wholeness.

000255 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 1. The abandonment of the child. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 167-170).

Danger to and abandonment of the archetypal child figure are interpreted in psychological terms. The universal themes of the child's insignificant beginnings and miraculous birth are interpreted as psychic experiences whose object is the emergence of a new and as yet unknown content. Moments of psychic conflict from which there is no conscious means of escape are described as causing the unconscious to create a third presence of an irrational nature, which the conscious mind neither expects nor understands. One example of this unknown content is the symbolic emergence of the child figure. Since the child figure represents a moving towards psychic independence, the symbol of abandonment is a necessary precondition for the detachment of the child motif from its origins. The symbol of the child anticipates a new higher state of consciousness which may remain only a mythological projection if it is not actually integrated in the being of the individual. It is noted that the moral conflict unique to modem man, like the physical conflict of primitive times, is still a life threatening situation affording no escape, as evidenced by the numerous child figures appearing as modem culture heroes.

000256 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 2. The invincibility of the child. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 170-173).

The psychological significance of the seemingly paradoxical invincibility of the child in myth is examined; although the child is often delivered into dangerous situations and is in continual danger of extinction, he possesses supernatural powers far beyond the human. Similarly, in situations of conflict within the conscious mind, the combatant forces are described as so overwhelming that the child as an isolated content bears no relation to the conscious elements present, and may easily return to unconsciousness; yet the child personifies the most vital urge to realize the self, and as such has great power. The development of the power of the child is traced through ancient myth and alchemical symbolism; Hindu thought is noted to recognize the psychological necessity of detachment and confrontation with the unconscious to make the progress of consciousness possible. It is considered necessary for modem medicine to realize that the archetypes underlying these fantasies cannot be dismissed as unreal. They arise from the depths of the psyche, having their ultimate source in the collective unconscious, identified by Kerenyi as the world itself. 1 reference.

000257 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 3. The hermaphroditism of the child. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 173-177).

The hermaphroditic nature of the child archetype and the majority of cosmogonic gods is interpreted as a symbol of the creative union of opposites, a dynamic symbol directed toward a future goal. The continuous renewal of this symbol from pagan mythology through Christian tradition is considered to support its identity as a universal primordial figure. In light of the recent development of psychology, the projection of the hermaphrodite figure is seen to symbolize the ideal psychic goal of self-realization through the unification of the psyche, which is in itself bisexual, consisting of a conscious, dominant gender and its unconscious opposite. 6 references.

000258 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 4. The child as beginning and end. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 177-179).

The association of the child archetype with both the beginning and end of life is interpreted psychologically in terms of the preconscious and postconscious essence of man; the preconscious state of early childhood is seen as repeated in the return to psychic wholeness after death. The evidence for this hypothesized psychic wholeness existing beyond the life of man is found in the analogous existence and activity of the unconscious beyond the conscious mind. This preexistent psychic whole is expressed in the symbol of the child, who is helpless but powerful, initially insignificant but ultimately triumphant.

000259 The psychology of the child archetype. IV. Conclusion. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 179-181).

The study of the nature and function of the archetype is described as inexact, in that archetypal symbols form such an interpenetrating network that it is difficult to separate one from the rest; the value of considering them is seen to lie more in their presentation as a whole than in the examination of a single one. Psychology itself is seen as a mythology, a system which can provide its believers with a means of counteracting dissociation from psychic origins. The therapeutic function of archetypes is described in terms of the patient’s gradual confrontation with the self through the understanding and demystification of fantasy. The differentiation of conscious and unconscious processes through objective observation leads ideally to the synthesis of the two and to a shift in the center of the personality from the ego to the self.

000260 The psychological aspects of the Kore. In: Jung, C. Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 182-203).

The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference.

000261 The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected

Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

A definition of the word "spirit" is proposed and a descniption of the historical and mythical characteristics of the spirit is presented. The great number of different definitions of the term in use today is considered to make it difficult to delimit any one concept; however, these definitions in combination are considered to provide a vivid and concrete view of the phenomenon. In the psychological sense, spirit is defined as a fundamental complex which was originally felt as an invisible but dynamic living presence; this concept is seen to precede the Christian view of the spirit as superior to nature. The contrasting materialistic view, developed under antiChristian influence, is based on the premise that the spirit is in fact determined by nature, just as the psychic functions are considered to depend on neurochernical phenomena. It is contended that while spirit and matter may eventually be revealed as identical, at present the reality of psychic contents and processes in themselves cannot be denied. The spirit is conceived as originally external to man; now, although it has been internalized in the consciousness, it is still creative rather than created, binding man and influencing him just as the external physical world does. It is seen as autonomous and therefore capable of manifesting itself spontaneously in the conscious. 1 reference.

000262 The phenomenology of the spirit in fairytales. 11. Selfrepresentation of the spirit in dreams. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 214-217).

Interpretations and implications of the psychic manifestations of the spirit in dreams are discussed. The spirit is considered to depend on the existence of an autonomous, primordial, archetypal image in the preconscious makeup of mankind. The moral character of spirits in dreams is considered impossible to establish, since the unconscious process which produces the spirit is capable of expressing both good and evil. The figure of the wise old man is observed to appear where insight is needed that the conscious is unable to supply; thus the archetype compensates for conscious spiritual deficiency. Again, this insight is considered impossible to judge morally, as it often represents an interplay of good and evil. 1 reference.

000263 The phenomenology of the spirit in fairytales. Ill. The spirit in fairytales. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 217-230).

The positive and negative manifestations of the archetypal figure of the wise old man are demonstrated in various myths and fairytales. The old man in fairytales, like the old man of dreams, typically appears when the hero is in a hopeless or desparate situation from which he cannot extricate himself alone. The knowledge needed to overcome the hero’s difficulties appears in the shape of a wise old man. The old men in fairytales often ask questions of the hero or heroine for the purpose of mobilizing their moral forces; another common function is to dispense some magic talisman. The old man figure is described as representing knowledge, reflection, insight, wisdom, cleverness, and intuition, as well as moral qualities such as goodwill and readiness to help, which make his spiritual character clear. Even in fairytales the old man has a clear link with the psychic unconscious, as in the case of a forest king connected with water and wood symbols, which are themselves symbols for the unconscious. The spirit archetype, like all other archetypes, is seen to have a negative as well as a positive aspect, expressed in the actions or appearance of the the wise old man figure. The manifestation of the good and evil aspects are often found combined in one fairytale, indirectly alluding to an inner relationship between the two. 14 references.

000264 The phenomenology of the spirit in fairytales. IV. Theriomorphic spirit symbolism in fairytales. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 230-242).

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Carl Jung and the “Rosarium Philosophorum.” (2019-02-23 06:37)

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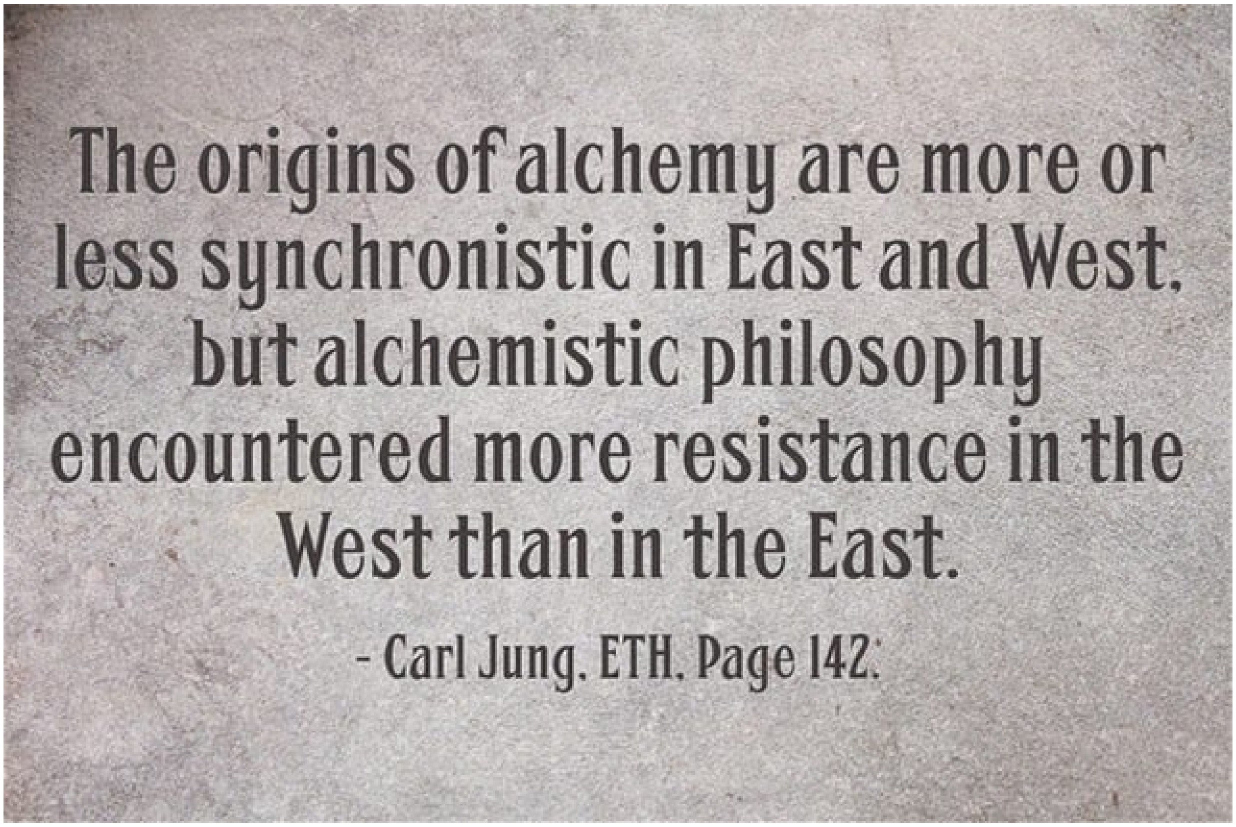

The origins of alchemy are more or less synchronistic in East and West, but alchemistic philosophy encountered more resistance in the West than in the East.

- Carl Jung, ETH, Page 142.

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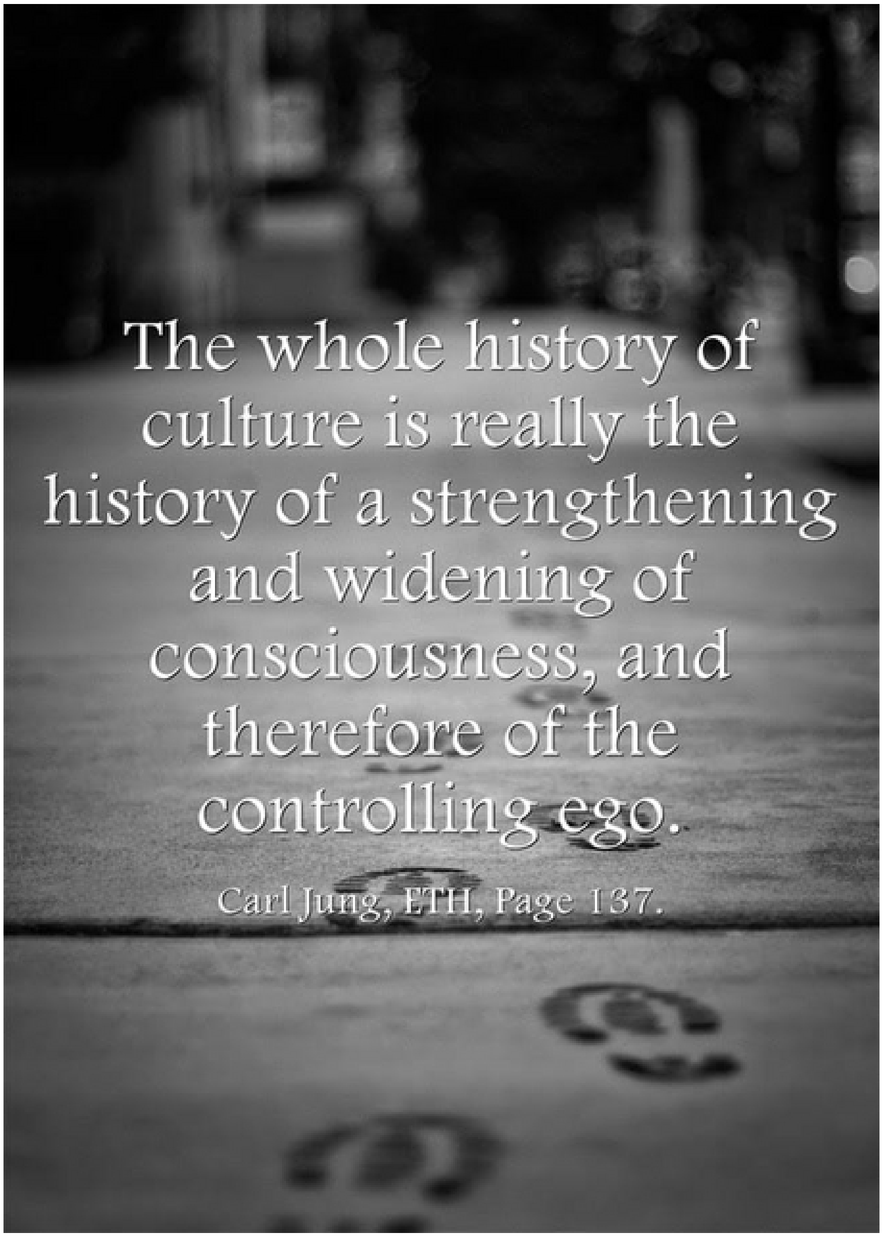
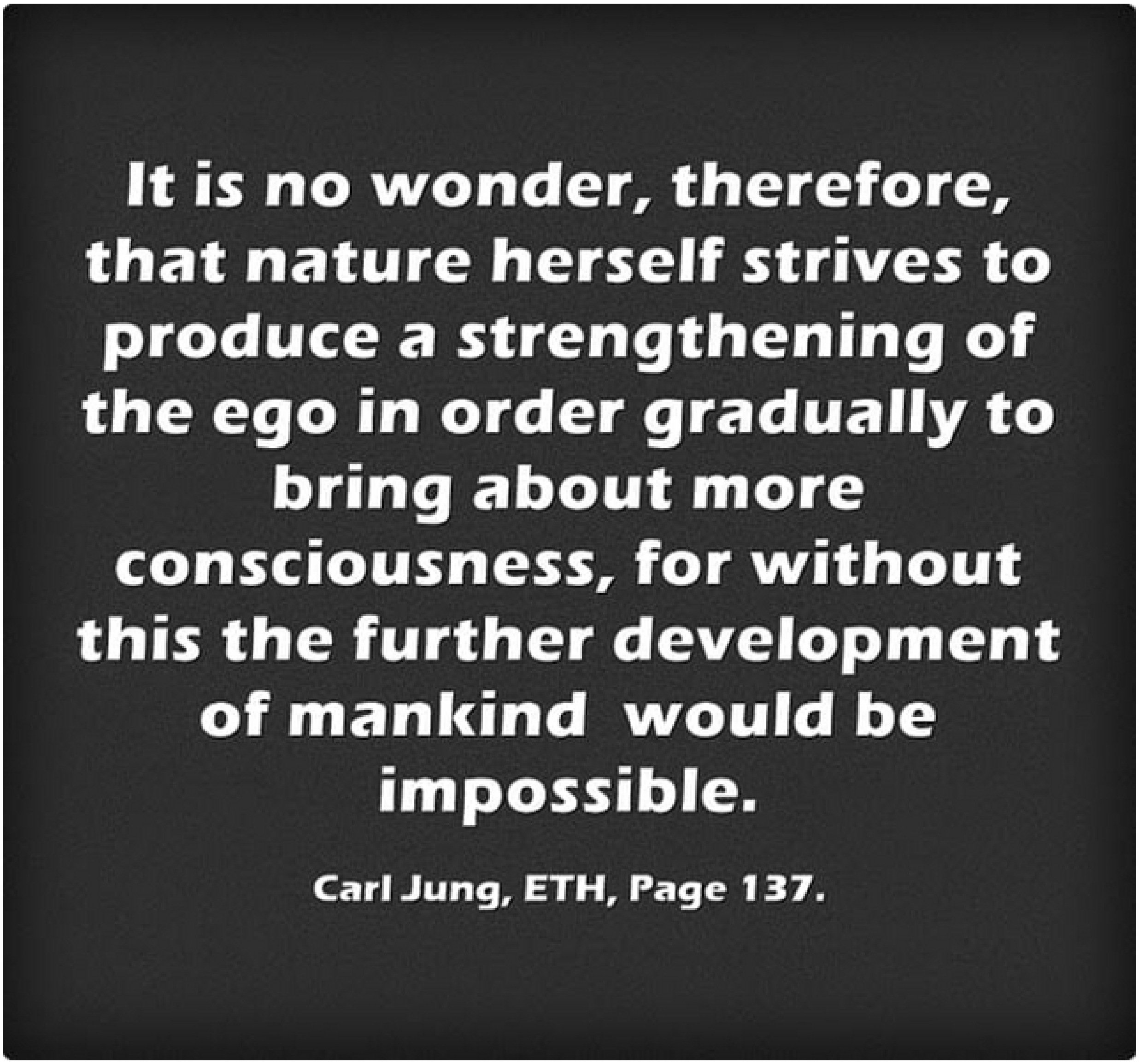


The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.



It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible.

Carl Jung, ETH, Page 137.

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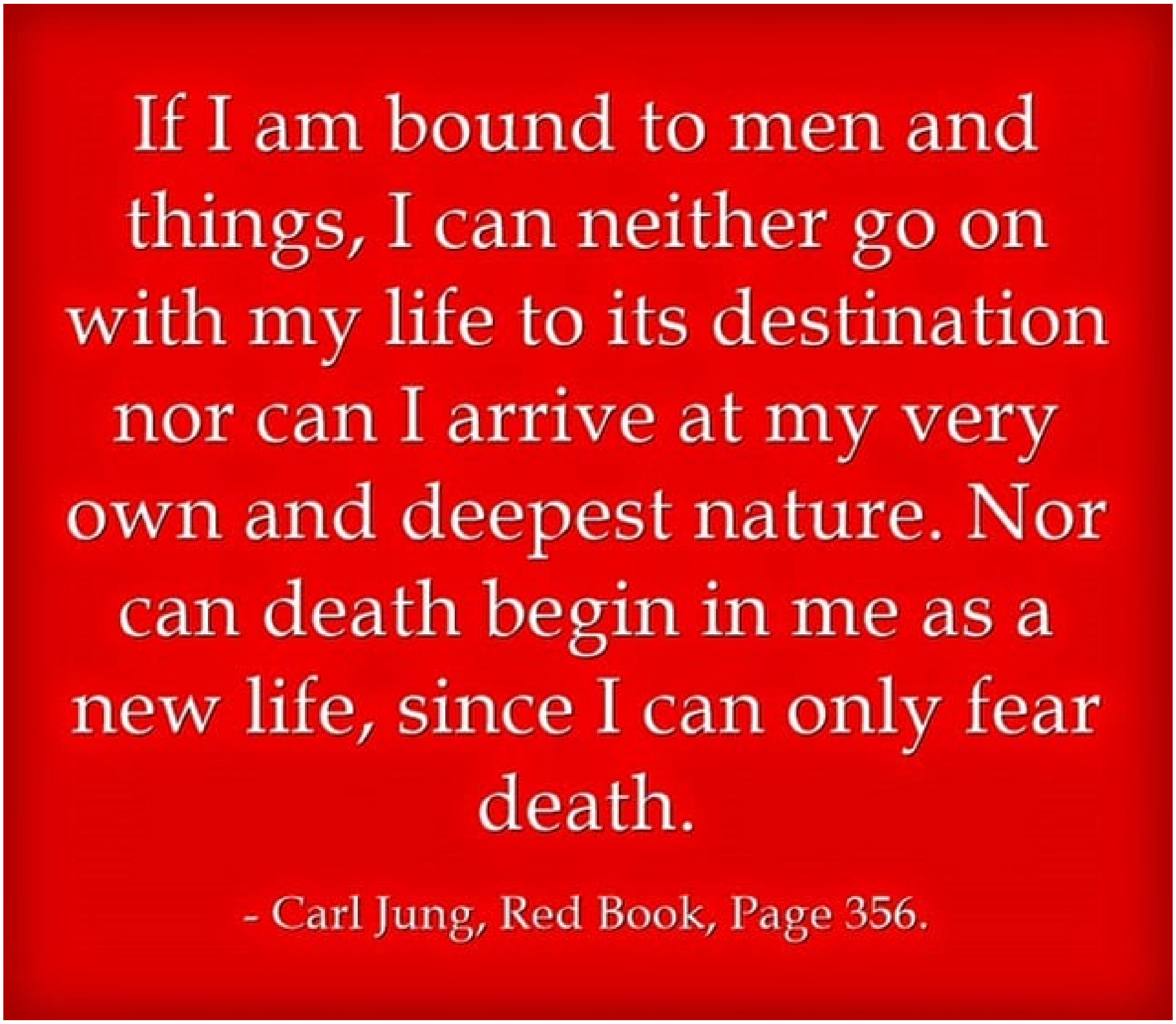

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death.

- Carl Jung, Red Book, Page 356.

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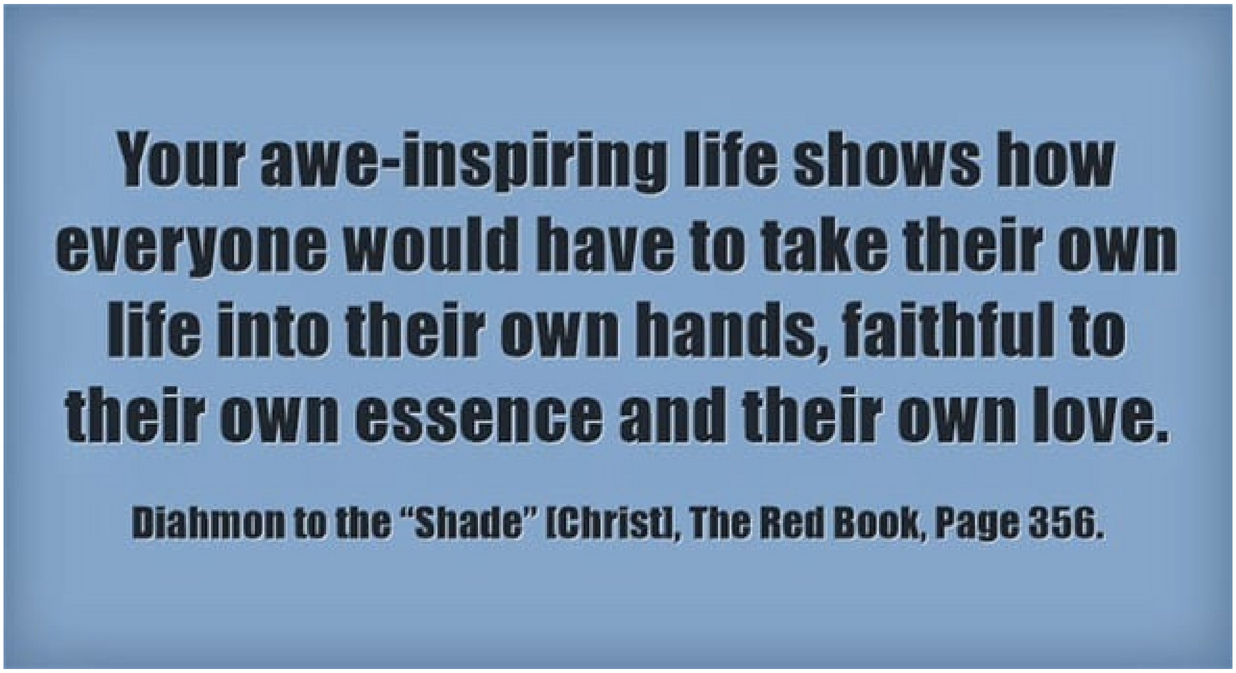

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love.

Diahmon to the “Shade” [Christ], The Red Book, Page 356.

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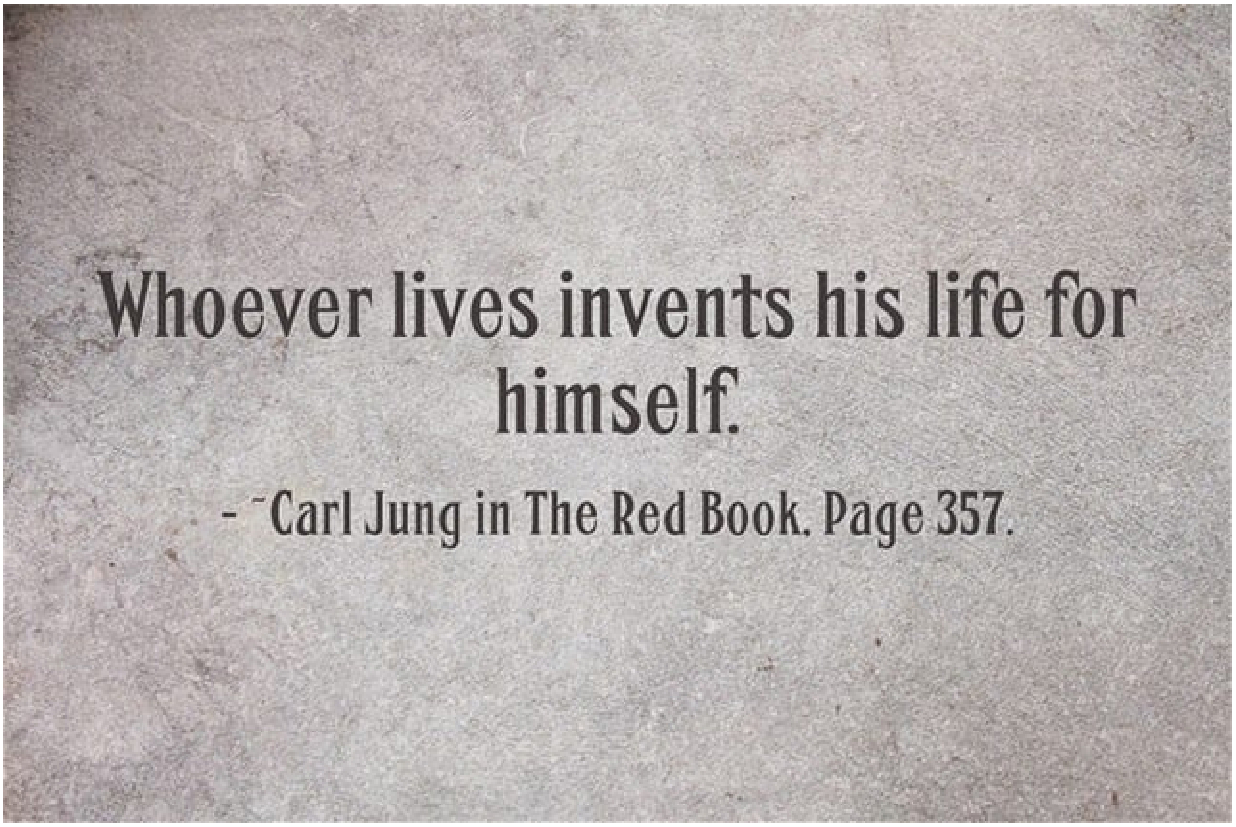

Whoever lives invents his life for himself.

- Carl Jung in The Red Book. Page 357.

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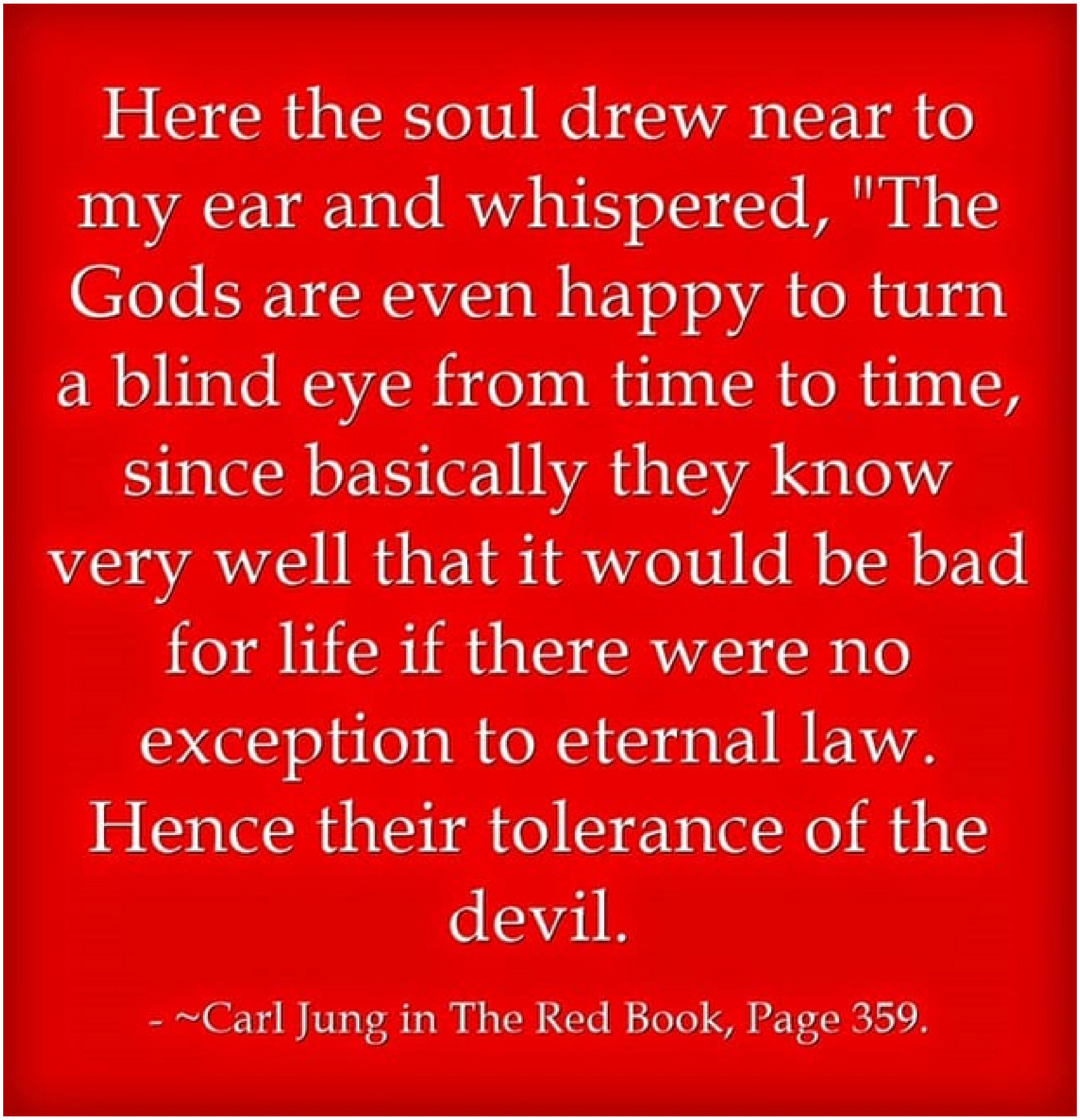

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil.

- ~Carl Jung in The Red Book, Page 359.

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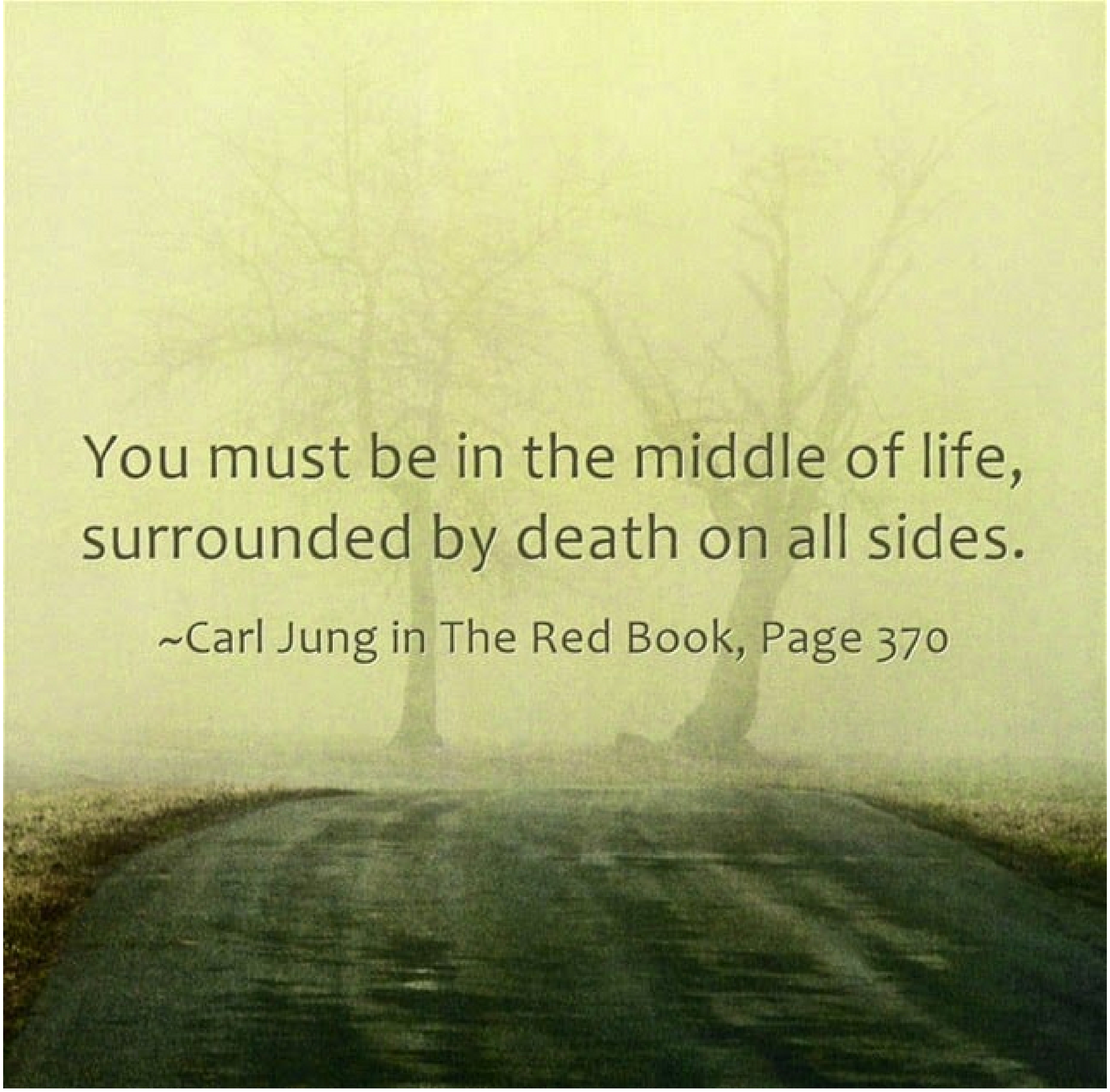
You must be in the middle of life,
surrounded by death on all sides.
~Carl Jung in The Red Book, Page 370

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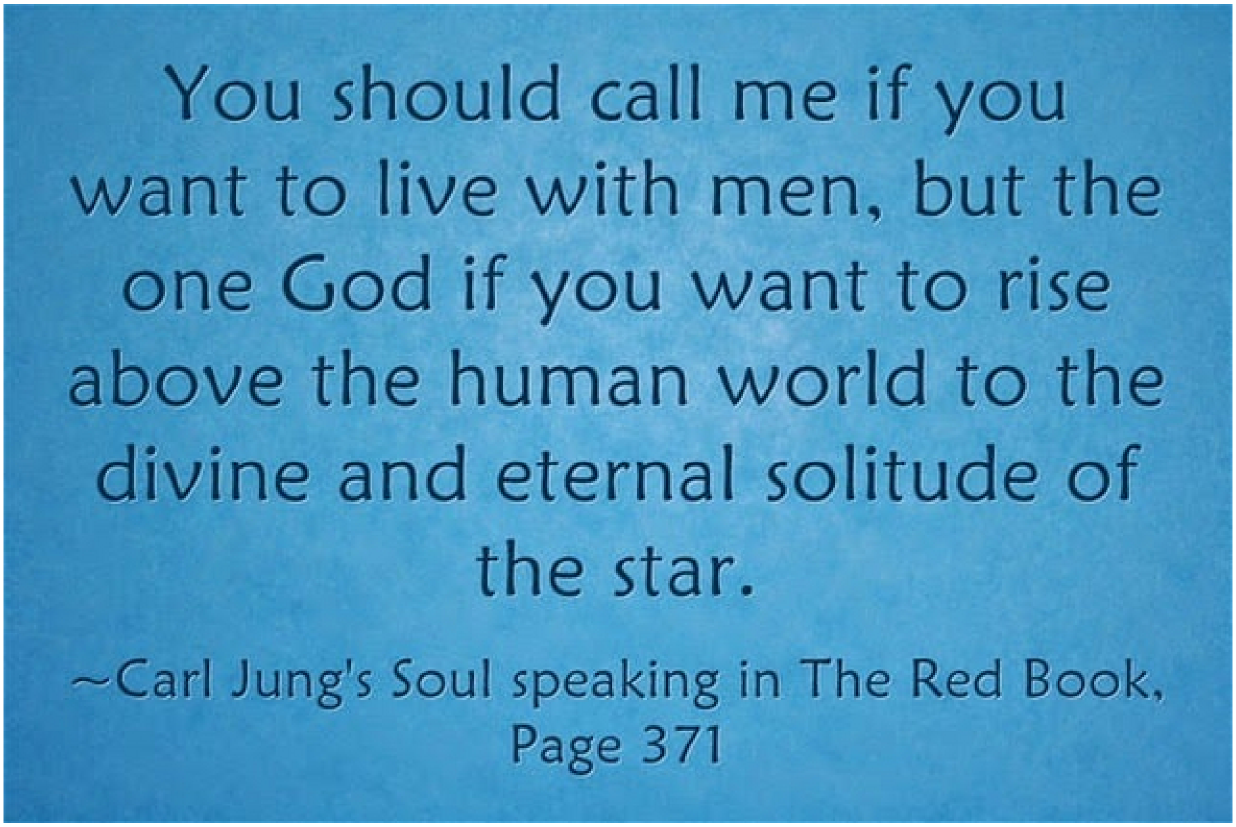

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.

~Carl Jung's Soul speaking in The Red Book, Page 371

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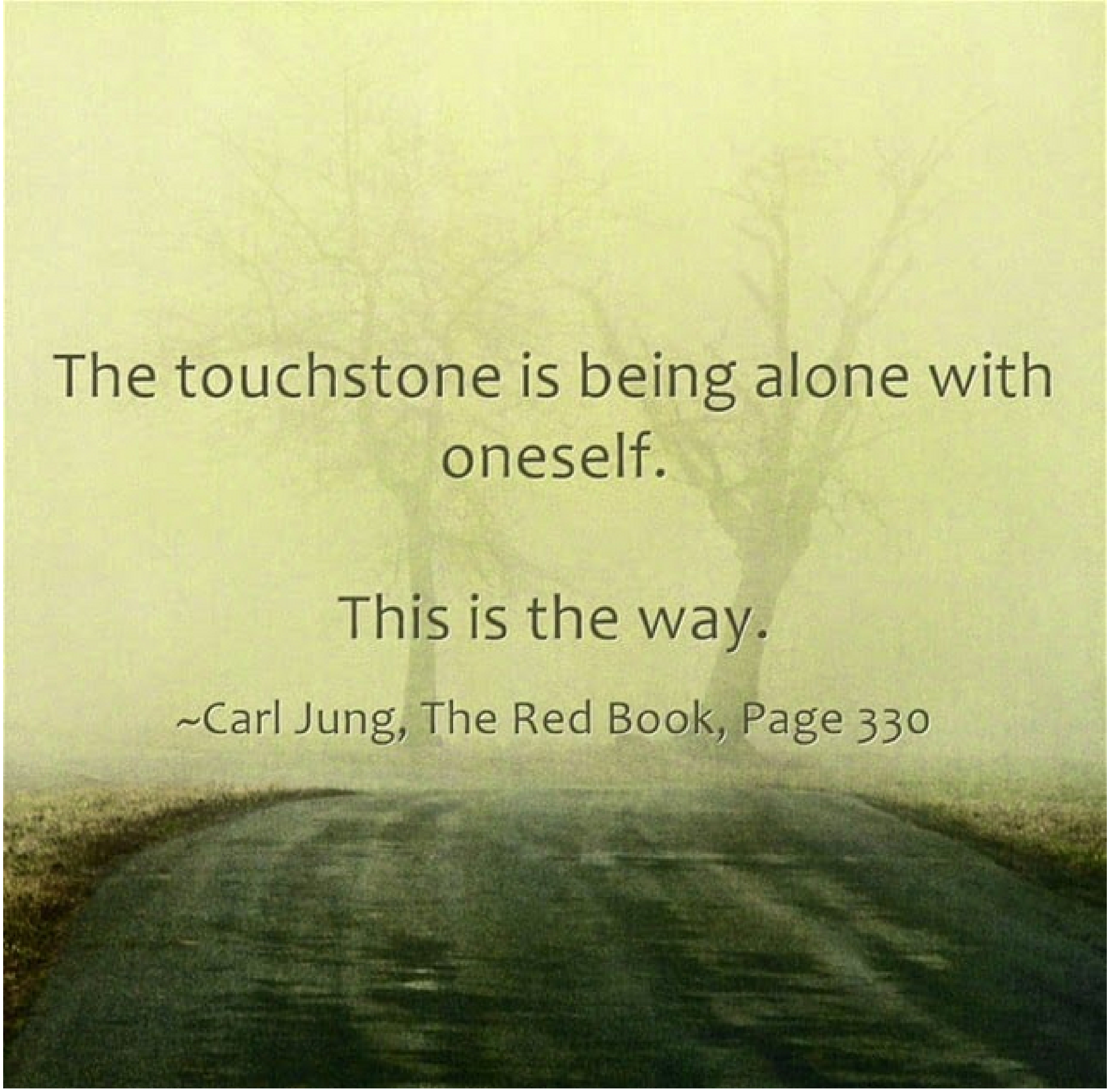
The touchstone is being alone with oneself.
This is the way.
~Carl Jung, The Red Book, Page 330

The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Lecture VIII 10th January, 1941

Alchemy and its procedure are very different to Yoga or the Ignatian exercises.

The goal of Yoga, as you will remember, is, on the one side, to "yoke " the klesas, the natural urge ; and, on the other, to transform the Yogin through active imagination into a higher personality, described as Buddha.

In the exercitia spiritualia also, active imagination is used to achieve the suspension of the ego and to lead it over into the presence of the Deity, in which the autonomy of the ego entirely disappears.

Alchemy cannot, strictly speaking, be compared with either of these two methods.

Alchemy consists of practical experimenting with chemical substances, and of what the alchemists call "theoria".

This term had a wider meaning for them than the word theory has for us; it still retained something of the original meaning of the Greek word. "Theorein" means to watch, to look at, to be a spectator, for instance, as at a theatre where one watches the drama.

So the term "theoria" also means contemplation, and contemplation in alchemy is concerned with the nature of the chemical substances.

But here again we must bear in mind that the alchemist, while he was looking at chemical matter, was seeing something totally different to what we perceive.

We have a wide knowledge of the nature of chemical substances, at least we know infinitely more than the old alchemist knew.

Matter was a strange, obscure entity to him, on one side, a physical body [a metal or a salt for instance) and, on the other, a totally incomprehensible and dark object into which he projected certain unconscious contents.

What these contents were we will leave as an open question for the moment.

Unlike Yoga or the Ignatian exercises, alchemistic meditation was not concerned with the ego nor with the Deity.

The leading idea and the purpose of the alchemical work was the production of a certain miraculous body, substance or essence, which should bring about the completion and perfection of physical nature.

By means of its processes, the alchemistic opus produced the tincture which rendered everything which nature had left in an imperfect state perfect.

As an example let us take the alchemist who was working with mercury (quick-silver) or lead.

He did not merely work on this matter, but his laboratory was also an oratory, as he called it, a room for meditation and prayer.

It was of essential importance to him that his work should consist of meditation as well as chemical craft.

These two activities seem heterogeneous to us, but to the alchemist they were indispensable for the production of the desired, mysterious substance which, when achieved, would represent the complete and perfect form of the matter on \which he was working.

In our example, therefore, the lead or quicksilver would turn into gold, the perfect substance.

And this gold is not only the more valuable material, but at the same time it is also the perfect form (forma = soul) of the original substance.

This two-fold work, the physical and the "philosophical", appears to us as two distinct methods, as a double procedure.

But to the alchemist it was one and the same.

It is very difficult to understand this peculiar mental condition, for we are, used to separating these two activities as carefully as possible.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning.

But the old alchemists were far less conscious of subjective factors, and matter was totally unknown to them, so there was nothing to prevent them transferring their psychical facts into matter.

They saw and experienced in the unknown substances an equally unknown psychical element.

In other words, they projected their unconscious into the chemical substances and processes.

However strange this attitude may seem to our scientific conscience, we must realise that it is all important, for without this realisation we cannot possibly understand the alchemists' work and ideas.

Apart from our scientific reasoning, projection of course happens to us also whenever we are confronted with something unknown.

And to the alchemists, as we have seen, matter was the unknown thing.

The incomprehensible, mysterious qualities of the substances affected them as a fascinosum.

The collective unconscious was thus constellated by, and projected into, the object, for an incomprehensible object acts like a magnetic hole which becomes filled with psychical elements.

The object is coloured by, or charged with, psychical qualities on account of this projection of psychical factors; and therefore the alchemists were under the impression that matter possessed a soul or spirit, and their philosophy is derived from this apparent perception.

To the alchemist, matter was endowed with a living soul, and as he met this soul everywhere in his experiments, he concluded that at the bottom of all these individual, physical manifestations, there was a universal, all-permeating soul, an anima mundi (soul of the world), which was the cause of every living substance and of its particular form.

It is self-evident, therefore, that the alchemistic method had to be a double one, for it dealt with a duality in the object and was therefore bound to be psychical and chemical.

The anima mundi is the equivalent of the collective unconscious, and, as we know from our own experience, the collective unconscious, as the dark and incomprehensible object, always appears at first in projected form.

Such projection happen to us also whenever we have to deal with an unknown object.

We are then almost obliged to explain it by every kind of speculation and hypothesis.

And where do we draw these explanations from?

Naturally from what we possess, from our own psychical store.

And the more unknown an object is, the more exaggerated the hypothesis will be.

When we cannot meet the difficulty with thinking, we rely on intuition, and the more intuitive a person is, the more he will believe that his intuitions, his "hunches", are always right.

A strong intuition has the quality of fascinating the person to whom it occurs.

We all know people who have the most unheard of ideas and are wholly convinced of their absolute truth, although you can prove to them in 500 % of the cases that they are mistaken.

But these cases make no impression on the intuitive, and at the next opportunity he will again receive a revelation.

The alchemist, being in need of a revelation about that strange and incomprehensible object matter, prayed that God would send him enlightenment.

He admitted that he himself did not know, but he believed that the knowledge would come to him by the help of divine grace.

What was it then that came to him?

It must have been something from the depth of his own psyche, something which had been constellated in him by the unknown substances.

For instance, if I am confronted with a person whom I do not understand, I either stare at him or question him, until at last something does occur to me about him.

This something" has been constellated in me through the unknown quality in the object, and is derived partly from him and partly from myself.

Therefore, I must be critical about my hunch and put a question mark against it, for it may be a projection.

In the same way the alchemist, when he was occupied with a chemical substance about which he knew little or nothing, contemplated it until something came to him about it, until he had an intuition, an "Ahnung" in German.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed.

When the alchemist was working with the baser elements, with lead for instance, the "Einfall " came to him that the hidden essence wanted to be freed from the dark, heavy, negative husk; that its secret intention was a transformation into gold, the positive, light and precious form.

The "natura abscondita" of the lead, the particle of the universal soul hidden and imprisoned in the base element, longed for liberation.

This liberation is achieved when the form is produced which represents the highest value (i. e. the element of gold), the only adequate receptacle.

Meister Eckhart expresses the same idea when he says: "The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man "

The secret intention, which the alchemist felt in matter, was the psychical element which he met there through projection.

The totally dark and unknown "substance" is the collective unconscious; which is, in its original condition, like an obscure and heavy element and is wholly negative.

Yet, if its negative condition can be overcome, it contains the highest value, the completion of the individual.

It was the "Ahnung" of this, the desire of the alchemist himself to become conscious, which came to him while he laboured with his materials.

But because of his mental condition and of his fascination by matter, he thought he was discovering a principle of matter and not of the psyche.

Therefore, when he was contemplating a substance, this substance would whisper to him that it wanted to be transformed.

When he received the enlightenment, for instance, that lead wanted to become gold, he was obeying an inner command when he tried to bring about this transformation.

This "aspiration" was concealed in the lead, it was a spirit, and the alchemist tried to liberate this spirit from its prison in the ’ lead.

He also called this spirit aqua or tinctura (water or tincture), and it was through its aid that he tried to transform lead into gold.

This is a mythological idea, an archetypal image of a daimonion, a god or Anthropos, concealed in matter.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator.

The highest value, the immortal form or soul of things, is compared to gold or to a precious stone, substances which owe their value to the fact that they are not corruptible.

It is difficult for us to enter into these ideas.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one.

Nature, however, had clothed the spirit in a vile form, and the alchemistic opus, in transforming the inadequate form, assisted nature, and led what she has left incomplete to perfection.

The idea of a material substance, containing in itself the striving for a higher form, is evidently a projection of a psychical fact, of an archetypal image concerning man.

For man has the yearning in himself to become what he would call the perfect man.

Or rather, there is the image of a perfect and complete being in his unconscious.

We find a parallel to Yoga here and to the exercitia spiritualia: the idea or feeling that everything in man is striving towards completion.

Therefore, we are not surprised when we learn that the alchemists themselves drew a direct parallel between the imperfection of nature and the imperfection of man, and that they saw in the lapis philosophorum, the perfect materia, an analogy to Christ, the perfect, divine man.

But the outstanding and remarkable characteristic of alchemy is the fact that the alchemists did not search for perfection in man but in matter.

Matter was endowed with a divine soul in their eyes.

This is, of course, a projection, but we cannot make projections, they exist before we are aware of them; they just are.

For example: if I am inordinately vain and do not, or will not, know it, I shall quite certainly reproach a great many people for being vain, or for having other bad qualities.

This projection happens with all our bad qualities of which we are unaware; it also happens with good ones, though not so frequently.

But such a projection can only take place when the other person offers a hook for it.

It may be a very small hook - sometimes it is very large ! - but without a hook no projection can take place.

So we are bound to admit that the alchemist could not have projected into matter if there had been no hook, and it follows that matter must somehow be related to man.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter.

Our body consists of chemical elements, and we have a deep inner contact with the essence of matter through the fact that we are in a living body.

This gives us the possibility of feeling our way, as it were, into the inmost kernel of matter, and of learning to know substances from the psychical side.

This then is the unknown, which was constellated in the alchemists through their preoccupation with matter, for the psychical sphere of the body is something unknown.

We do not touch the body directly with our consciousness, but are separated from it through the layer of the unconscious.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will.

The perception of our senses is not sufficient to comprehend the functioning of the body fully; and all the resources of modern science only help us in an external approach.

Between our consciousness and the substance of the body lies the realm of the vegetative psyche, which is an aspect of the unconscious, for the unconscious consists partly of the vegetative psyche.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious.

It was this physical psyche, this physiological region of the unconscious, which was constellated in the alchemists by their work on chemical matter.

This physical psyche was entirely unknown to them and is still unknown to us.

The unknown in physical matter stimulated the unknown physical psyche.

What then is the meaning of the perfect substance which the alchemist sought to produce?

It can perhaps best be described as an optimum of the life process or as the idea of an optimum.

The alchemist adds that it is a metaphysical and not a physiological optimum, which means that it reaches beyond the human a sphere into the undefinable and metaphysical.

When the lead is dark, grey or blackish, and possesses base qualities, it is in a condition similar to illness.

The alchemist actually calls substances "ill", in as far as they are corruptible, that is oxidizable, in that they can be dissolved or destroyed by fire or water.

It is mixed substances that are corruptible; pure substances, such as gold, under ordinary circumstances are not oxidizable, and are therefore regarded as incorruptible and immortal.

There are three things which affect the physical body, and which can cripple our lives and entirely change them: death (dissolution of the body], illness (slow destruction of the body], and poverty (insufficient money for food or a decent existence].

These were always held to be the three greatest evils, which can injure man most in his physical well-being.

The goal of the alchemist, therefore, was to produce an elixir of life.

This substance, tincture, or quintessence, when taken as a medicine, would lengthen life to a patriarchal age, to a span of three hundred, or even a thousand years, or even bestow immortality.

It is an Alexipharmakon, an antidote, essence or medicine, which at once paralyses every kind of poison.

For the sick this substance is :miraculous thing, a panacea, the medicina catholica (universal medicine).

For the poor it is gold, and for the mortal body it is longevity.

But the alchemists were not only concerned with curing human beings, they also aimed at curing sick (that is imperfect, corruptible] nature. (It was the tinctura rubra (red tincture), which was necessary for this.]

And further: there are not only illnesses of the body but also illnesses of the soul, diseases of the mind, melancholia, madness and so on.

These are conditions of spiritual darkness and it is the lapis philosophorum (philosophers' stone] which can help them.

All kinds of shining stones and crystals are used as symbols for the philosophers' stone: diamond, carbuncle, ruby and so on; and this shining quality is also often called the lumen novum or lux moderna (new light].

But this stone was no mere crystal for the alchemists, they thought of it as something metaphysical, though it had a physical existence as well.

They called it "lapis aetherius" (ethereal stone), "lapis invisibilis" (invisible stone], or "lapis perlucidus" (translucent or transparent stone).

The remarkable thing is, that this stone has not only a body but also a soul, a spirit, and is therefore in this respect similar to man.

So it is often called by human names, such as "infans noster" (our child], "filius noster" (our son], "filius philosophorum" (son of the philosophers) , "homunculus " or "Anthrop arion" (little man].

Another aspect of the stone leads into a still higher region, for this manikin is no ordinary human being, but a hermaphroditus, it possesses both sexes.

This hermaphrodite is often represented as crowned and winged.

The old alchemical pictures are very enlightening in this respect.

It is important to remember that this hermaphrodite does not merely represent the two sexes, but the opposites in general.

The tremendous tension between the opposites needs a correspondingly strong cement to bring about their union.

There is a poem in an old treatise, the "Rosarium Philosophorum", which speaks of the stone in a very interesting way.

The hermaphrodite appears here in its feminine aspect and is called the Empress, the first lady in the land.

We must keep in mind that the "Empress" is the philosophers’ stone:

"Here is born the rich and noble empress,
One with their daughter, so the masters say,
She multiplies, bears children numberless,
Immortal, pure and without spot are they.
Death and poverty are hated by this queen,
She doth surpass all jewels however rare,
And also silver, gold and physics all,
Nothing on earth that can with her compare,
To God of Heaven’s realm our thanks we call."

(Then this hermaphrodite begins to speak herself.)

"Oh, might compelling me, naked woman,
For my first body was indeed unblessed,
To be a mother, never I began,
Till I myself was born again afresh. (A)
The strength of every root and herb I won,

And triumphed over every sickness too, (B)
And there it was that first I saw my son,
For we were born together there, the two. (C)
And of my son I pregnant was,
And b ore him on a sterile ground,
I was a mother, yet remained a maid,
They laughed at me for what they found,
That my own son my father was,
For God in truth hath willed it so,
The mother who gave birth to me,
Came as my child to earth below.
We are as one united naturally,
With master ease the mountain swallowed down, (D)
The four came forth, one yet again to be,
In our complete and more than perfect stone. (E)
And six in trinity bethought,
To an essential substance brought. (F)
And who can reach this kind of thought
A power by God Himself is taught,
All sickness can he bring to naught
In human body and retort.
Without God's help no man may build,
Self-knowledge too must be fulfilled.
A fountain rises from my earth,
And brings two rivers there to birth,
One flows towards the rising sun,
The other where it sets doth run.
Two eagles rise, their feathers burn,
So naked down to earth return,
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(A) This refers to the fact that the first form of the "stone", the so-called prima materia, is a sick and sterile form, "unblessed" as the poem says. This is the corruptible form of the lead, which is discarded when, as a result of the alchemical opus, she is born again a second time.

(B) All the three evils, death, poverty and sickness, are mentioned here.

(C) She has a son, and this son is herself, and therefore she was born at the same time, and is male and female, mother and son together. "Sie kam mit ihm selbander dar." She came into the world at the same time that he did.

(D) This needs some elucidation. Mother and daughter, father and son are all to be regarded as one. All these figures are one and the same, a figure which begets itself. The mother is the daughter and her own mother, the father is the son, who is also the father of the father. And this one being has been devoured by the mountain, taken into the gorge of the earth. This reminds us of "the One" in the "Tabula Smaragdina", whose "strength is perfect when it has turned towards the earth."

(E) The indistinguishable One has gone into the earth, the body, the Four are inside the body. You will remember that in the eastern texts we also met the problem of One containing Four. Through meditation, through Yoga, the Four are produced out of the One. In the alchemistic process, this is the stage of the separatio or divisio where the four elements are begotten. Separatio symbolises discrimination. One tries to distinguish the four aspects of the One. Discrimination is an act of consciousness. In the unconscious condition, in the mountain, everything is indistinguishably one. Consciousness is orientated towards the four cardinal points, it functions according to four categories. The four functions, as the four elements , arise from an incomprehensible unity. Unconscious contents,in order to become conscious, must also be discriminated by all the four functions. The four elements are again united and become "the On " in the philosophers' stone; the universal soul is liberated, the godhead restored. In meditation, in the stage of the coniunctio in the alchemistic opus, the Four, that is the extension into the world of consciousness, is contracted, and the four elements become One again. The philosophers' stone, the Self, is being produced.

(F) This six is a doubling of three, which makes a well-known sign: the star of D avid. But this figure is to be understood here in its alchemistic sense, the upper triangle is fire and the lower water, a pair of opposites. Where fire and water become one, there is a unio oppositorum, which is really an image of God, for God is the union of opposites. Fire is in itself a uniter of opposites and is a very ancient image for God.

(G) The two eagles fly up out of the streams and fall down again naked on to the earth.

The images in this poem are the purest alchemy.

The miraculous substance (as a coincidentia oppositorum, a union of opposites) has the power in itself to heal all illness in the metals, that is to make imperfect metals perfect, and to heal all sicknesses of the human body as well.

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You will remember the passages from Richard of St. Victor and Hippolytus.

We saw there that the one who knows himself is on the way to God.

The complete consciousness of one's own being has a transforming effect.

You will now be able to get some idea of what alchemy really means.

"A fountain rises in my earth " means that it is from my body that a spring gushes forth.

This is an image which we already know from the New Testament, and it is possible that the passage in this poem was directly inspired by it.

This is uncertain, but it suffices to recall that Christ is spoken of there as the well of living water.

He himself is this fountain, or it is from his body that the living water arises. As JUSTIN THE MARTYR said: "As a spring of living mater from God . . . has this Christ bubbled up"

We might, therefore, almost assume that this idea of the alchemists originated in the New Testament - they frequently quote it literally - but we must not forget that the idea of the divine water is much older than the New Testament.

The hydor theion, the divine water, is a basic idea in Greek alchemy; Berthelot translates it as sulphur water, because the word "theion" is also sulphur.

But the old alchemists knew nothing about sulphur, what they called sulphur was an unknown, miraculous thing to them and so it was designated as divine.

Only the man who can see through himself can build this stone.

As to this self-knowledge, this real penetrating knowledge of our own being, do not make the mistake of thinking that it means seeing through the ego.

To understand the ego is child’s play, but to see through the Self is something totally different.

The real difficulty lies in recognising the unknown.

No one need remain ignorant of the fact that he is striving for power, that he wants to become very rich, that he would be a tyrant if he had the chance, that he is pleasure seeking, envious of other people, and so on.

Everyone can know such things of him or herself, because they are mere ego knowledge.

But Self-knowledge is something completely different, it is learning to know of the things which are unknown.

And when someone learns to know of these, he may say of himself that he is a fountain, from which two streams arise; one flows towards the East, where the sun rises, and the other towards the West, where the sun sets.

These are the opposites which we saw in our poem, two contrary streams flow from man and two eagles arise from them.

These are the volatile substances for the alchemist, he calls them spiritus, spiritual potentialities.

They fly up, fall down again, naked, are re-feathered below and fly up yet again.

These are ideas which we also found in the Tabula Smaragdina. Carl Jung, Modern Psychology, Alchemy, Pages 64-72.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/63c9e-jjj.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/ff6e8-iii.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/a1f24-hhh.jpg`
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11. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/656f8-1.jpg`

Carl Jung: "There is a poem in an old treatise, the "Rosarium Philosophorum"..."] (2019-02-23 06:47)

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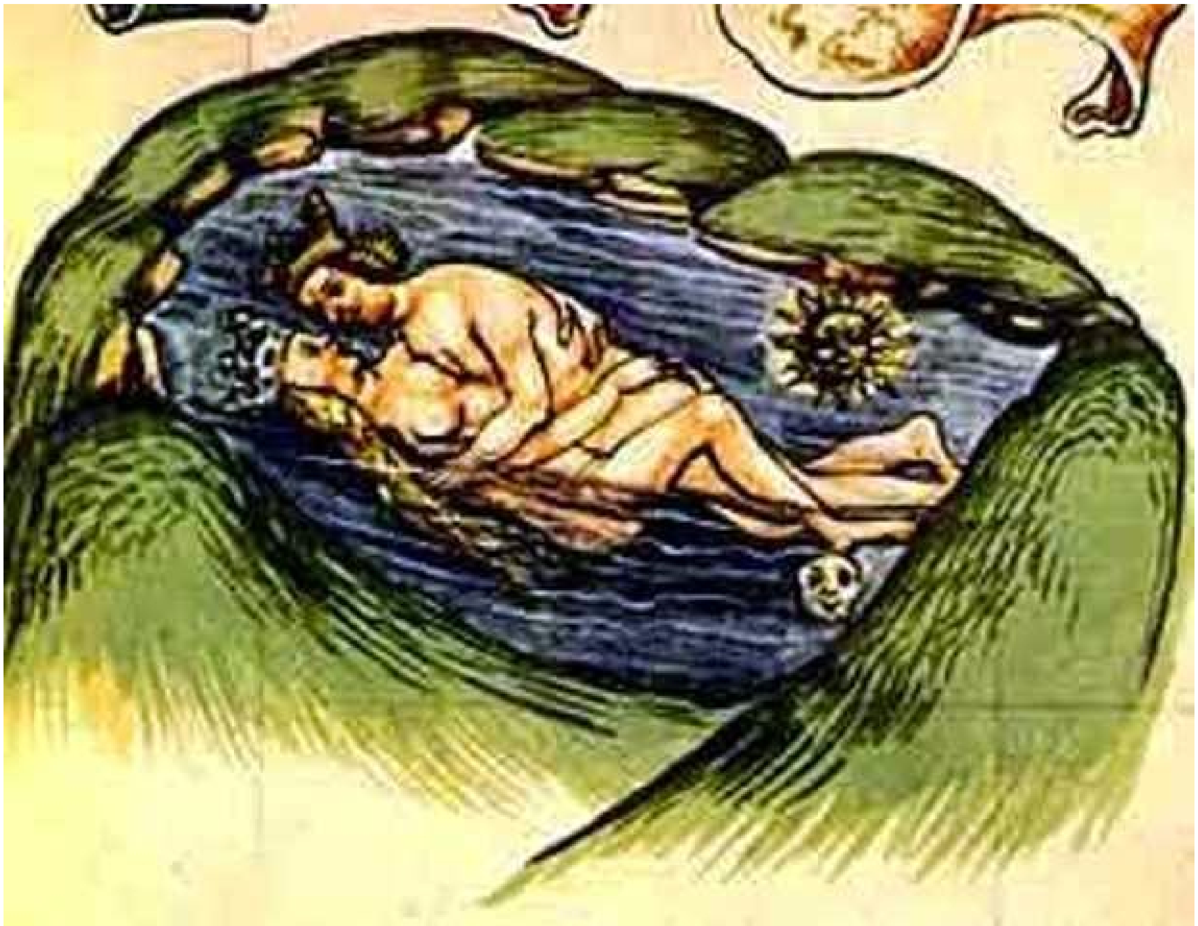

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Everyone can know such things of him or herself, because they are mere ego knowledge.

But Self-knowledge is something completely different, it is learning to know of the things which are unknown.

And when someone learns to know of these, he may say of himself that he is a fountain, from which two streams arise; one flows towards the East, where the sun rises, and the other towards the West, where the sun sets.

These are the opposites which we saw in our poem, two contrary streams flow from man and two eagles arise from them.

These are the volatile substances for the alchemist, he calls them spiritus, spiritual potentialities.

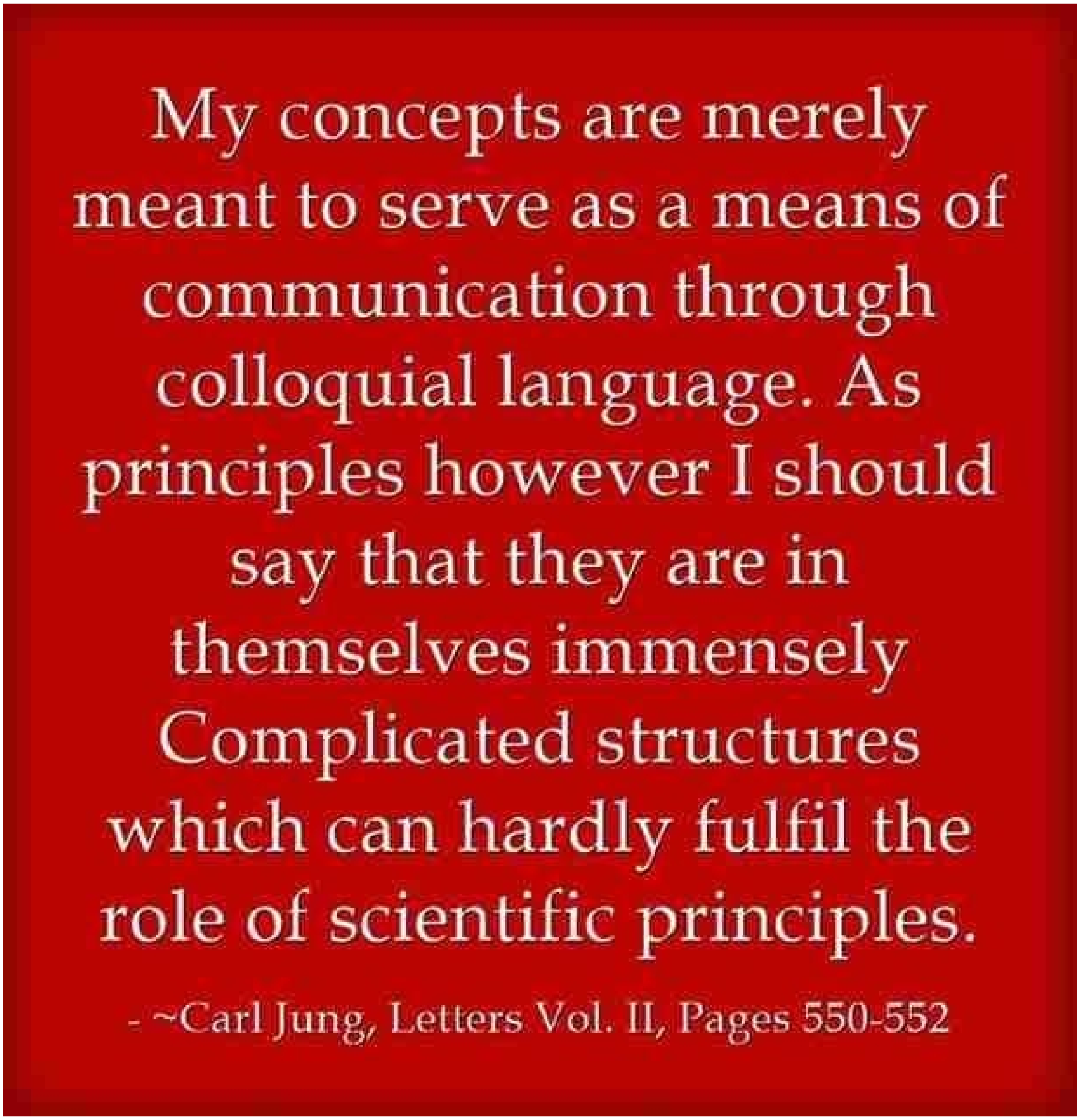
They fly up, fall down again, naked, are re-feathered below and fly up yet again.

These are ideas which we also found in the Tabula Smaragdina. Carl Jung, Modern Psychology, Alchemy, Pages 69-72.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/f49e5-1.jpg`

Some Carl Jung Quotations **(2019-02-23 06:52)**

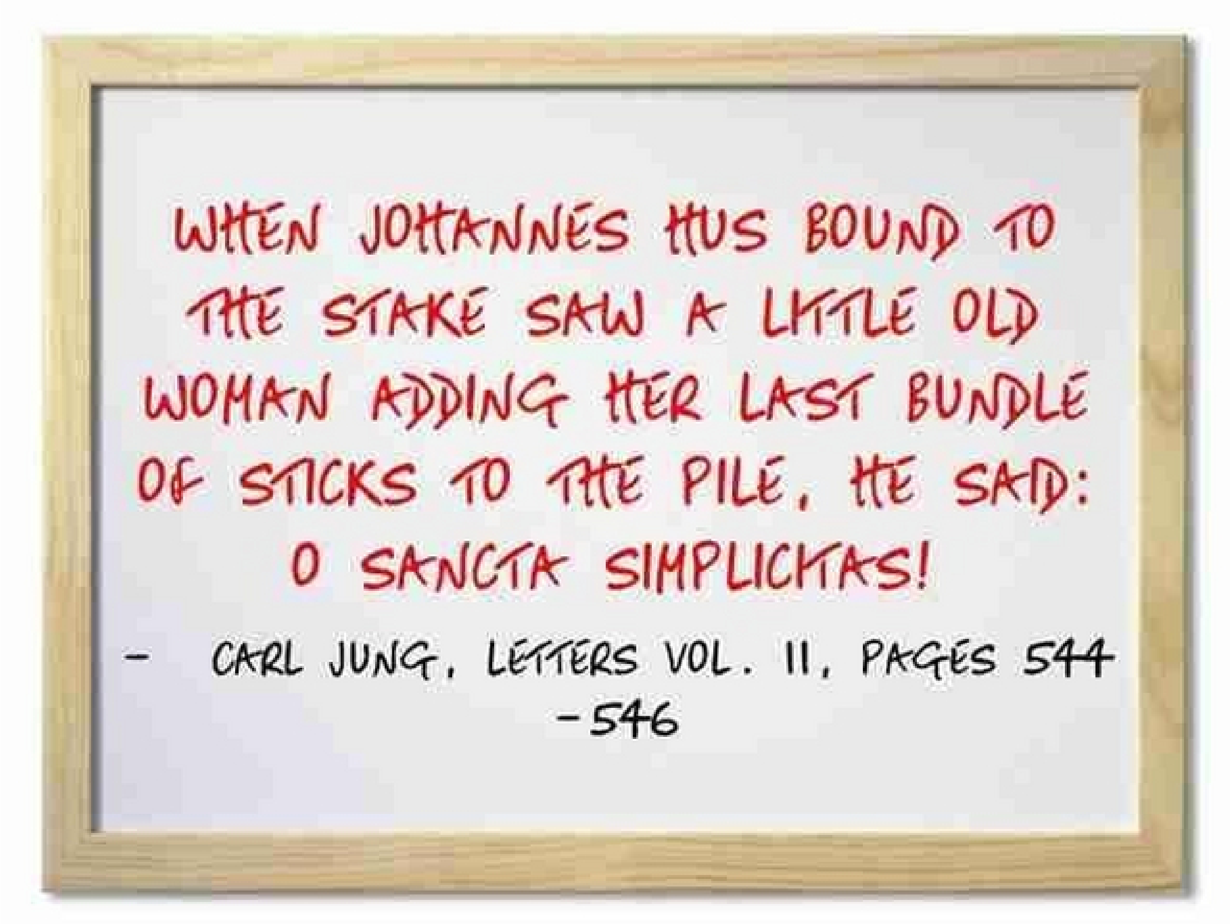
[1]



My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles.

- ~Carl Jung, Letters Vol. II, Pages 550-552

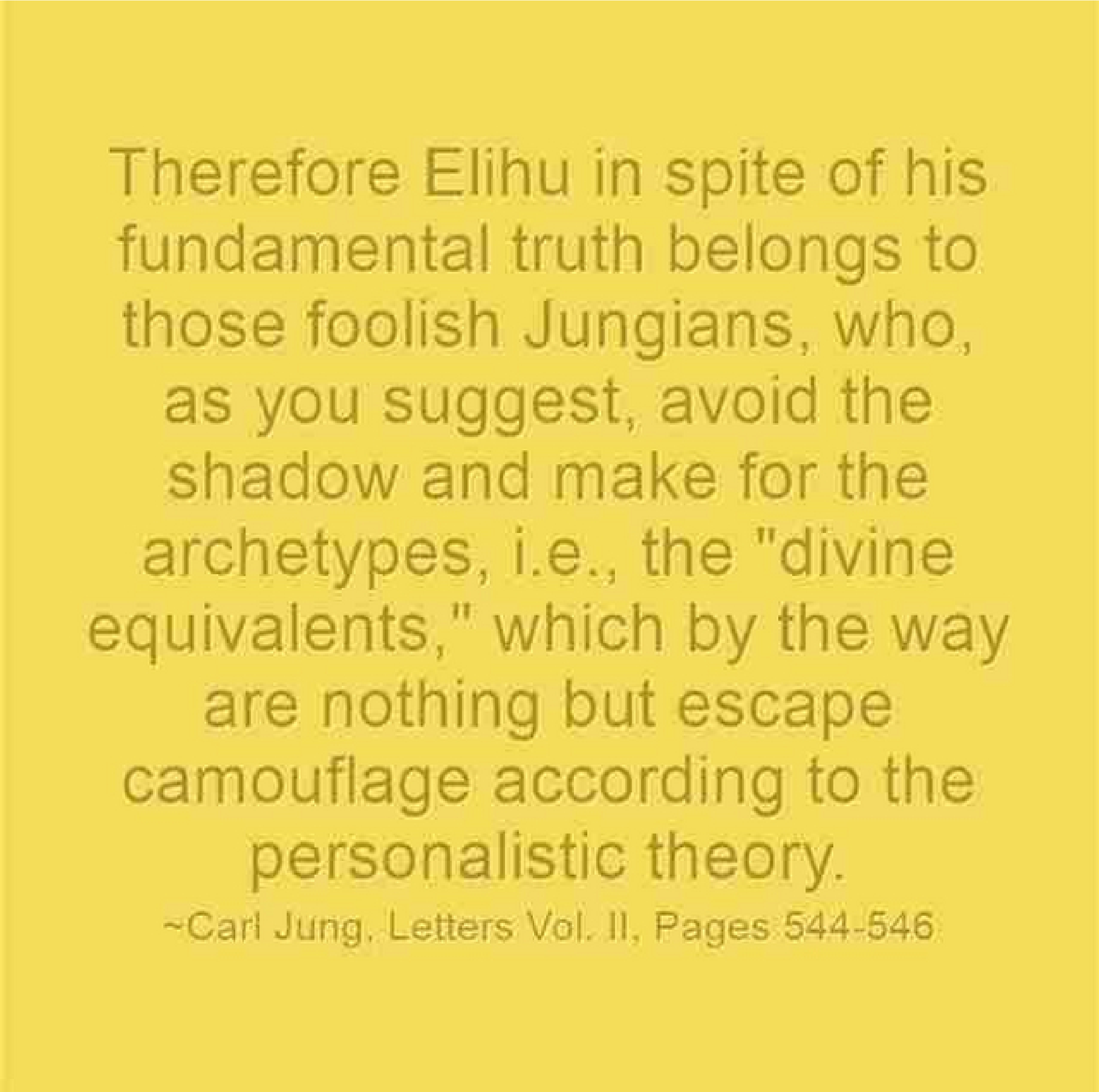
[2]



WHEN JOHANNES HUS BOUND TO THE STAKE SAW A LITTLE OLD WOMAN ADDING HER LAST BUNDLE OF STICKS TO THE PILE, HE SAID: O SANCTA SIMPLICITAS!

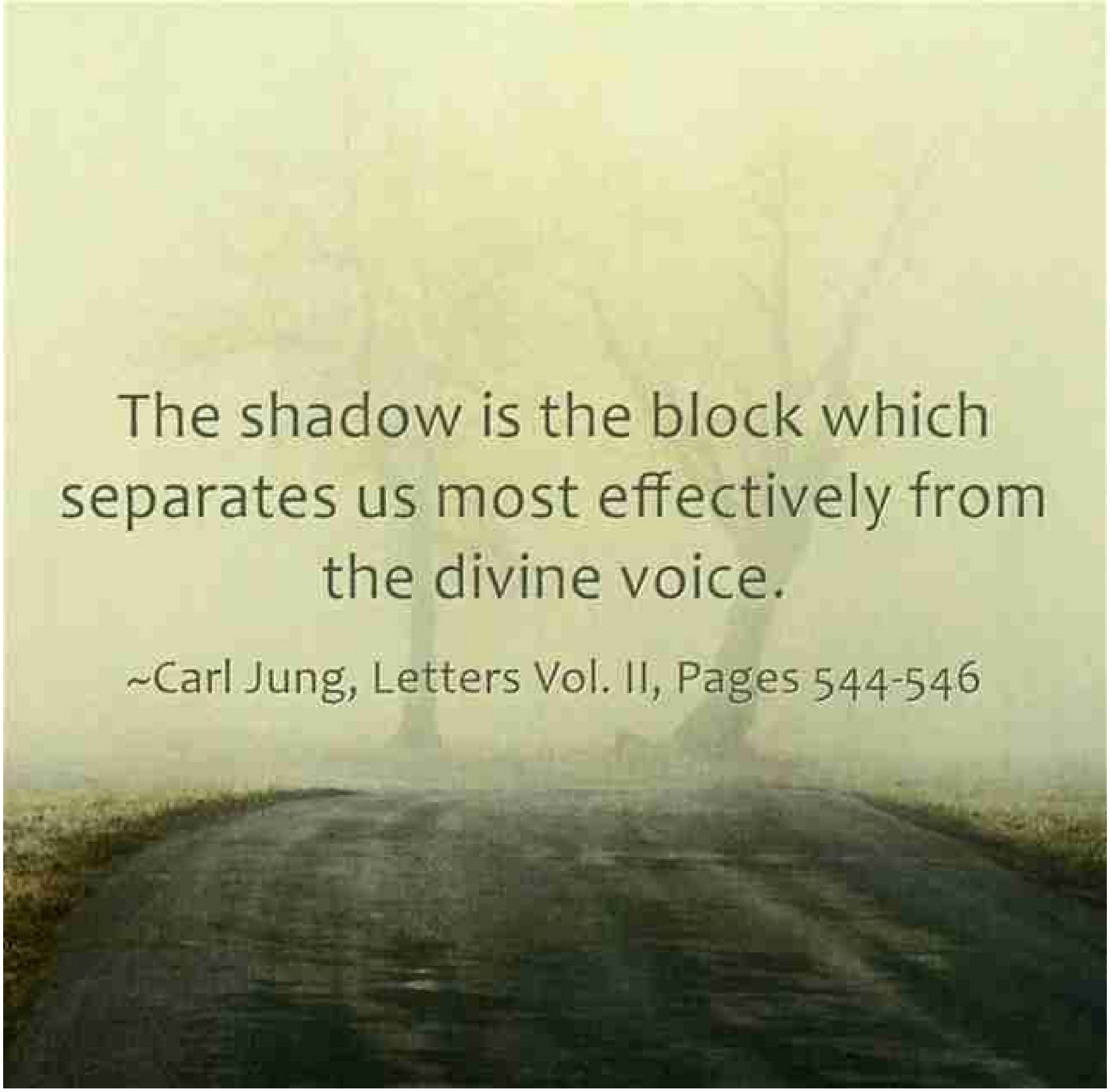
– CARL JUNG, LETTERS VOL. II, PAGES 544 -546

[3]

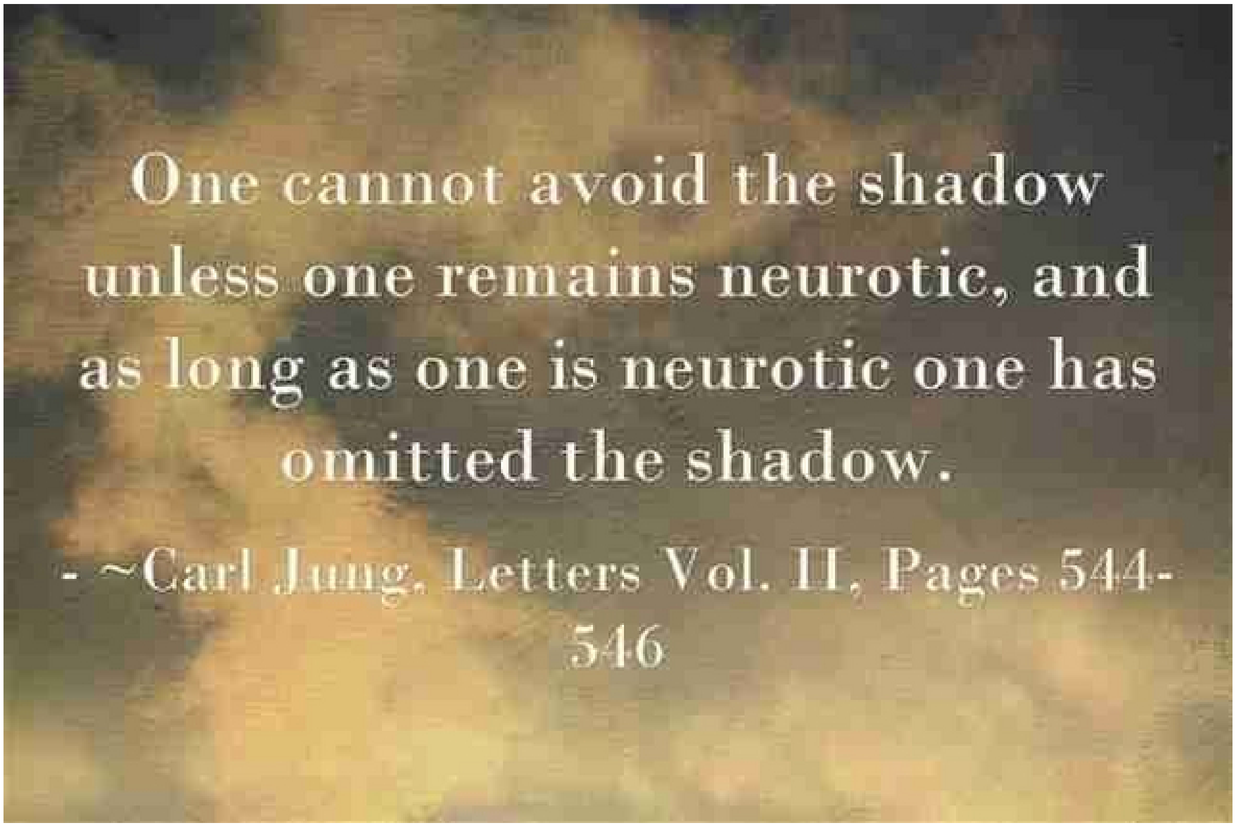


Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

~Carl Jung, Letters Vol. II, Pages 544-546

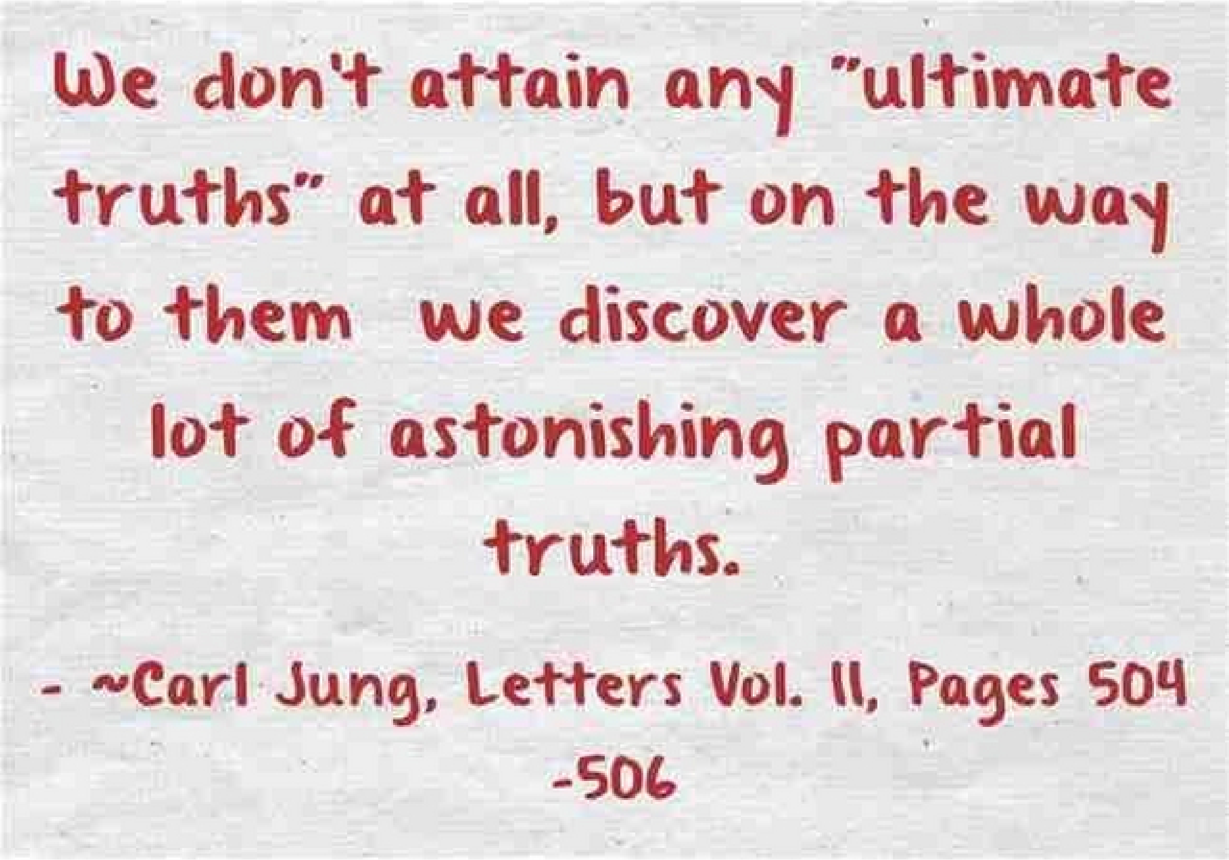


The shadow is the block which separates us most effectively from the divine voice.
~Carl Jung, Letters Vol. II, Pages 544-546



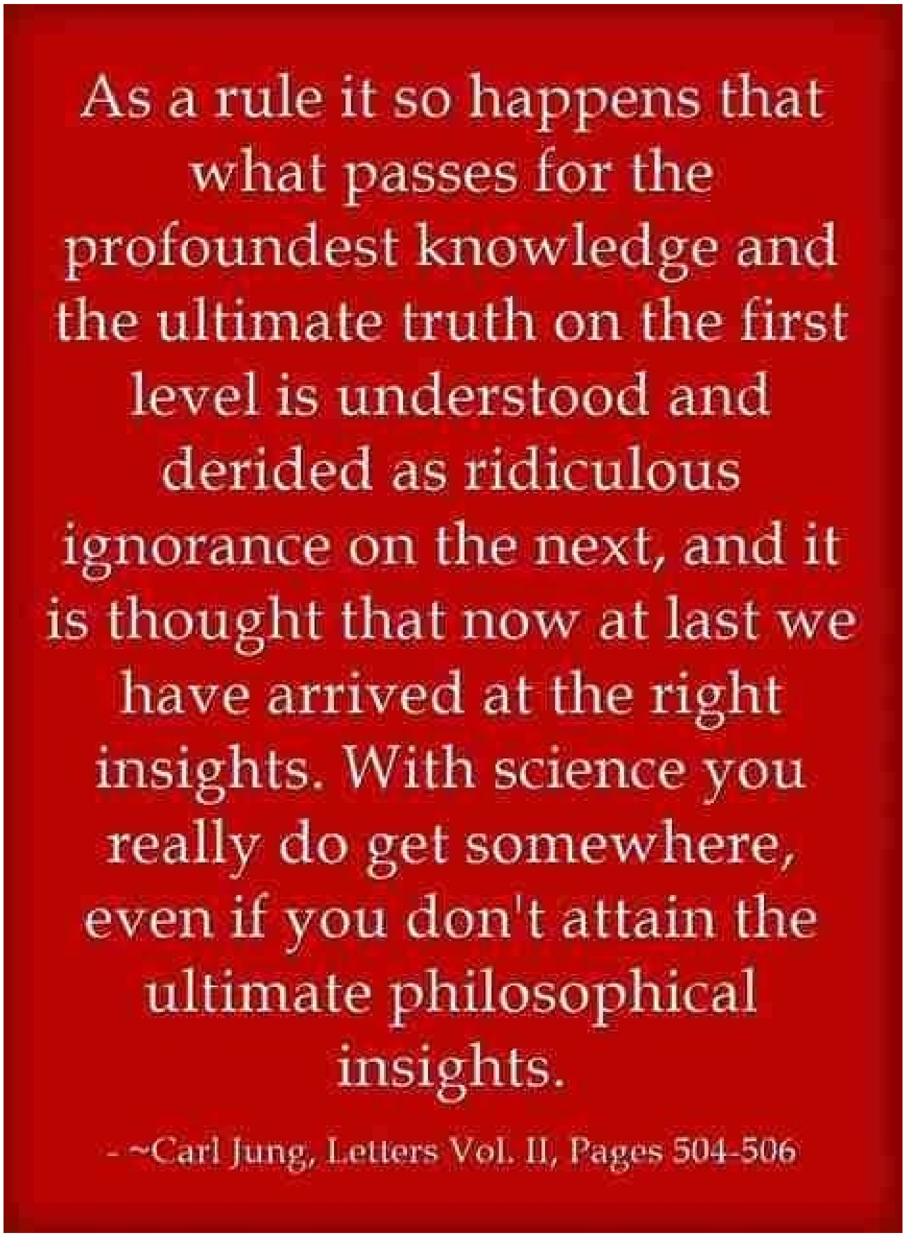
One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow.

- ~Carl Jung, Letters Vol. II, Pages 544-546



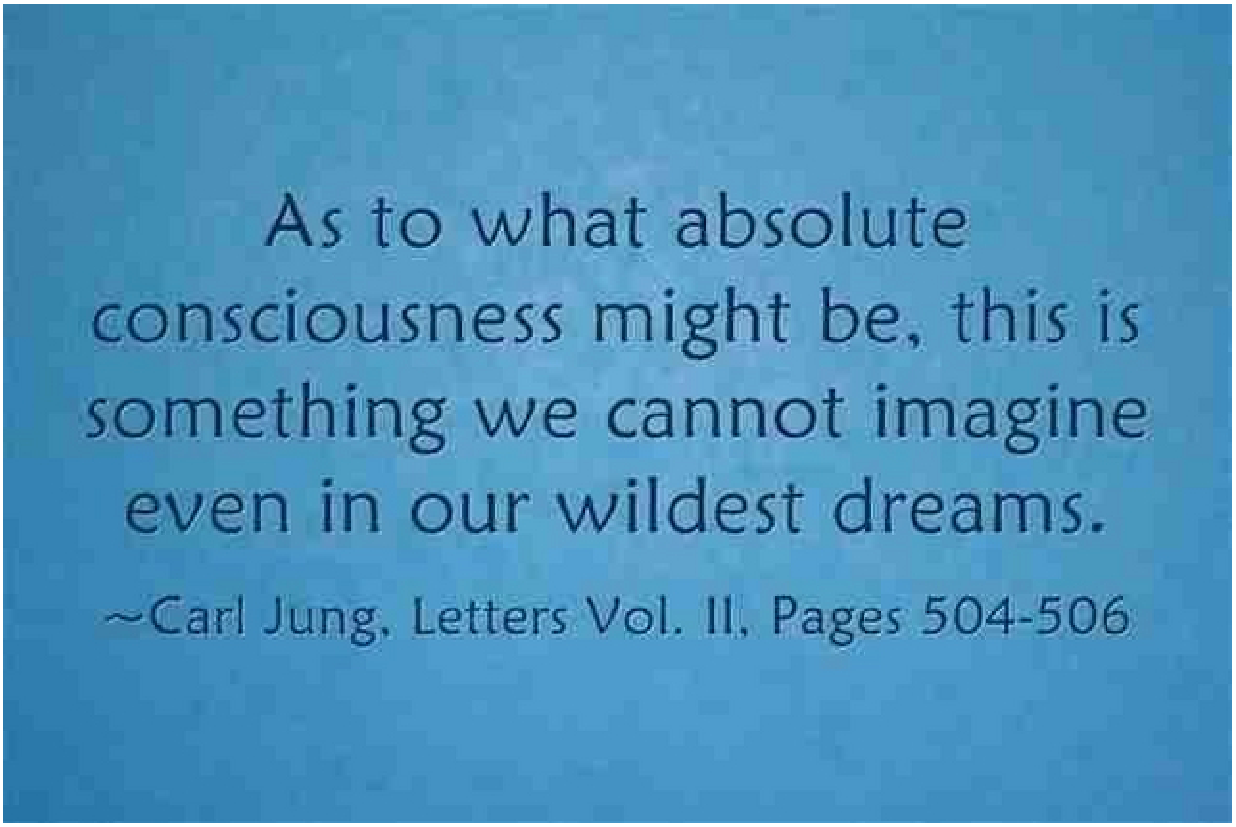
We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths.

- ~Carl Jung, Letters Vol. II, Pages 504 -506



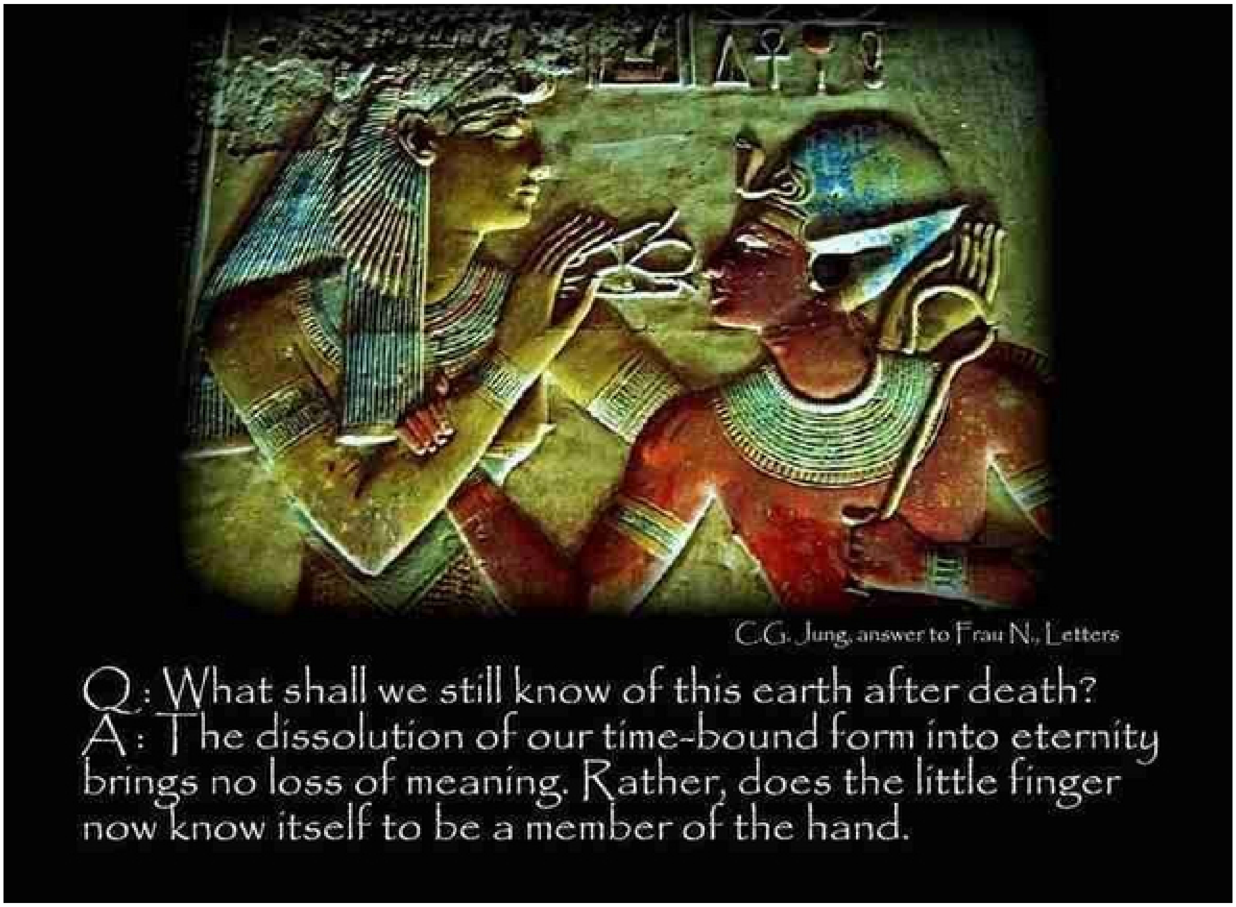
As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights.

- ~Carl Jung, Letters Vol. II, Pages 504-506



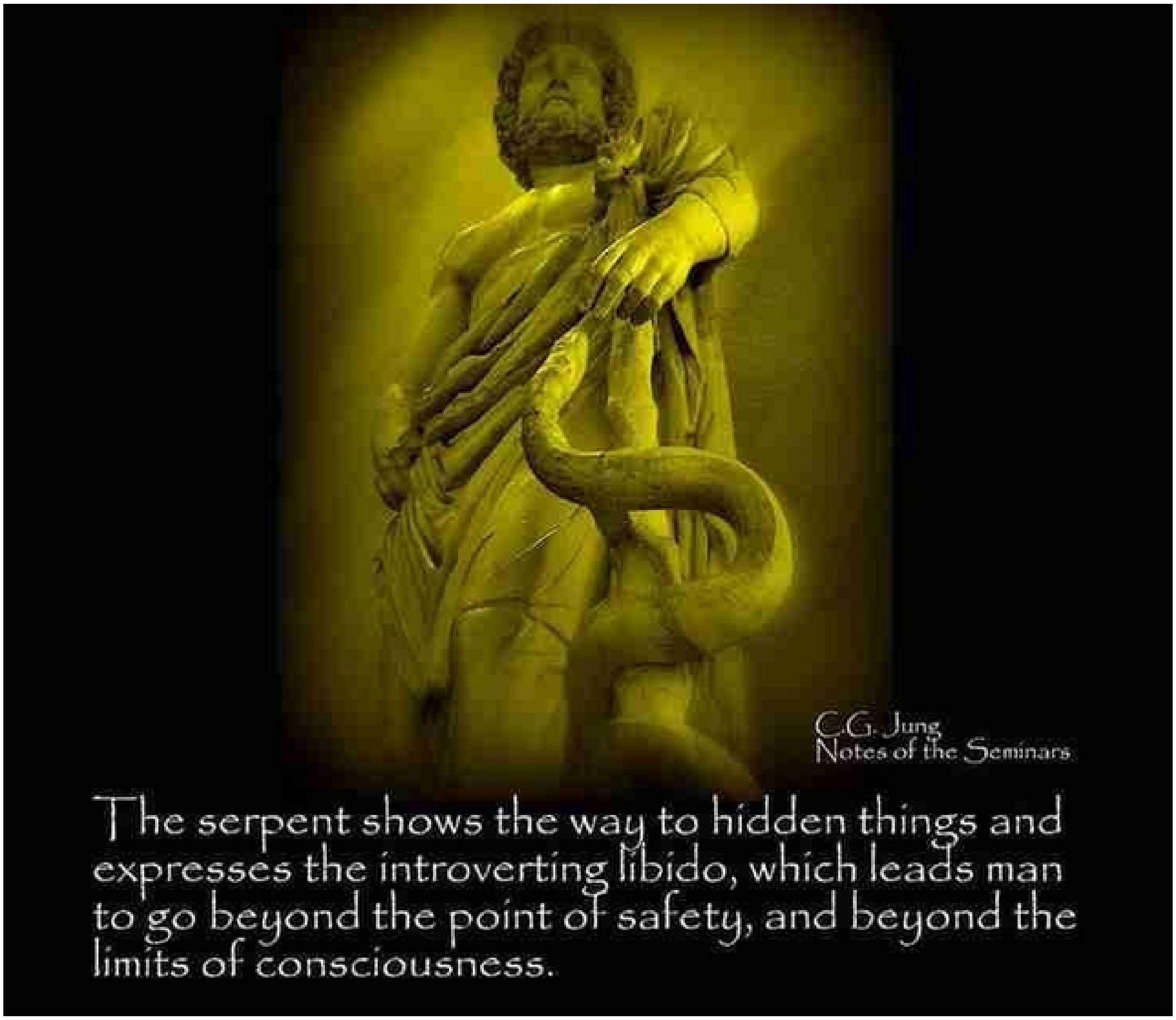
As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams.

~Carl Jung, Letters Vol. II, Pages 504-506



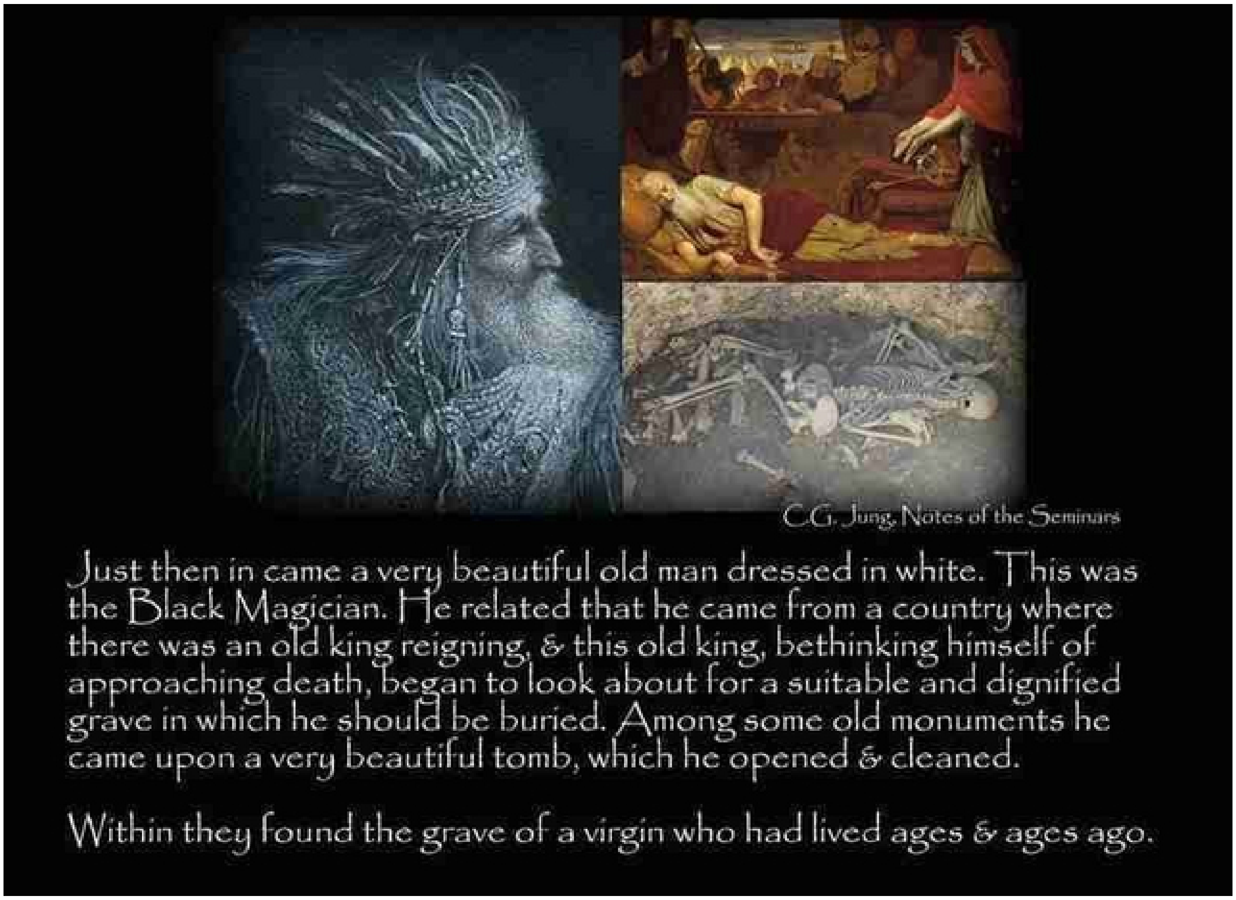
C.G. Jung, answer to Frau N., Letters

Q : What shall we still know of this earth after death?
A : The dissolution of our time-bound form into eternity brings no loss of meaning. Rather, does the little finger now know itself to be a member of the hand.



C.G. Jung
Notes of the Seminars

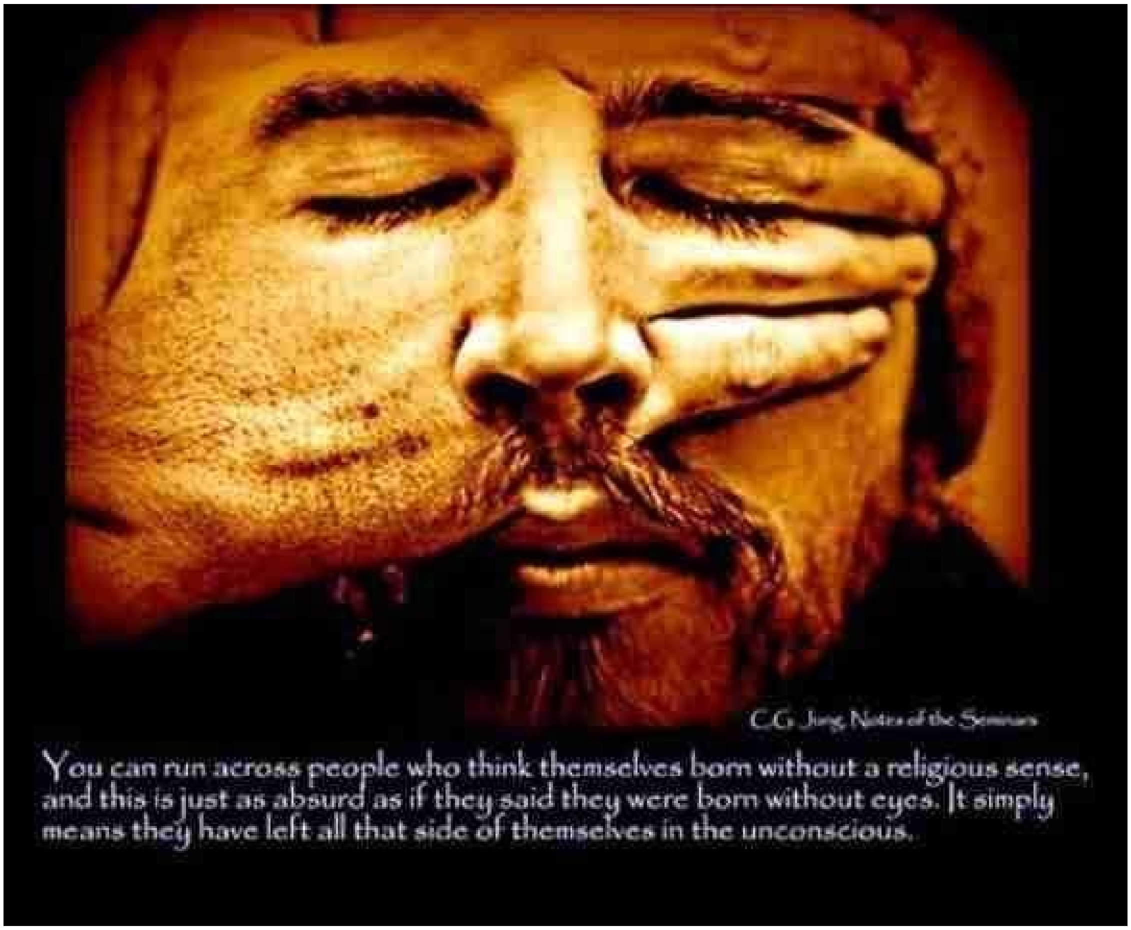
The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness.



C.G. Jung, Notes of the Seminars

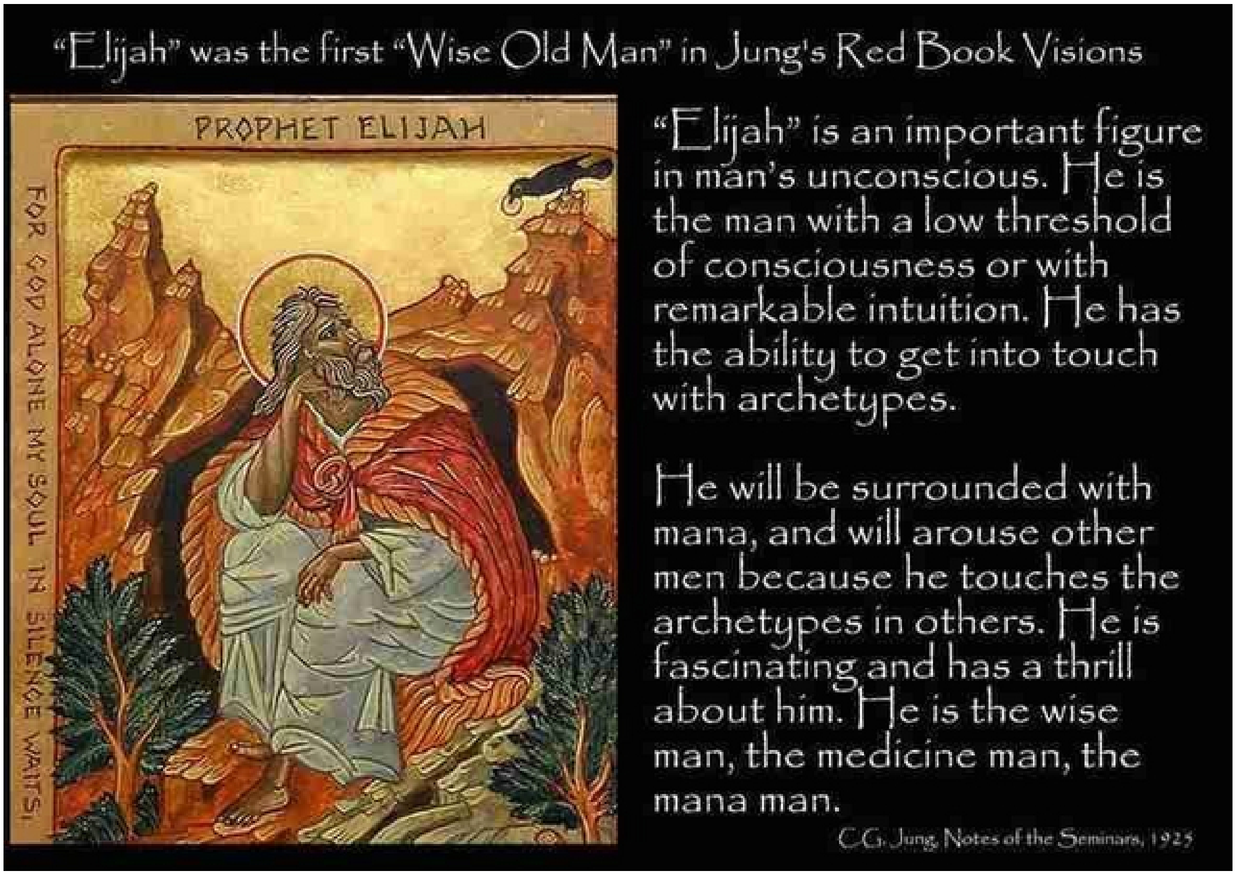
Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.

Within they found the grave of a virgin who had lived ages & ages ago.



C.G. Jung, Notes of the Seminars

You can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

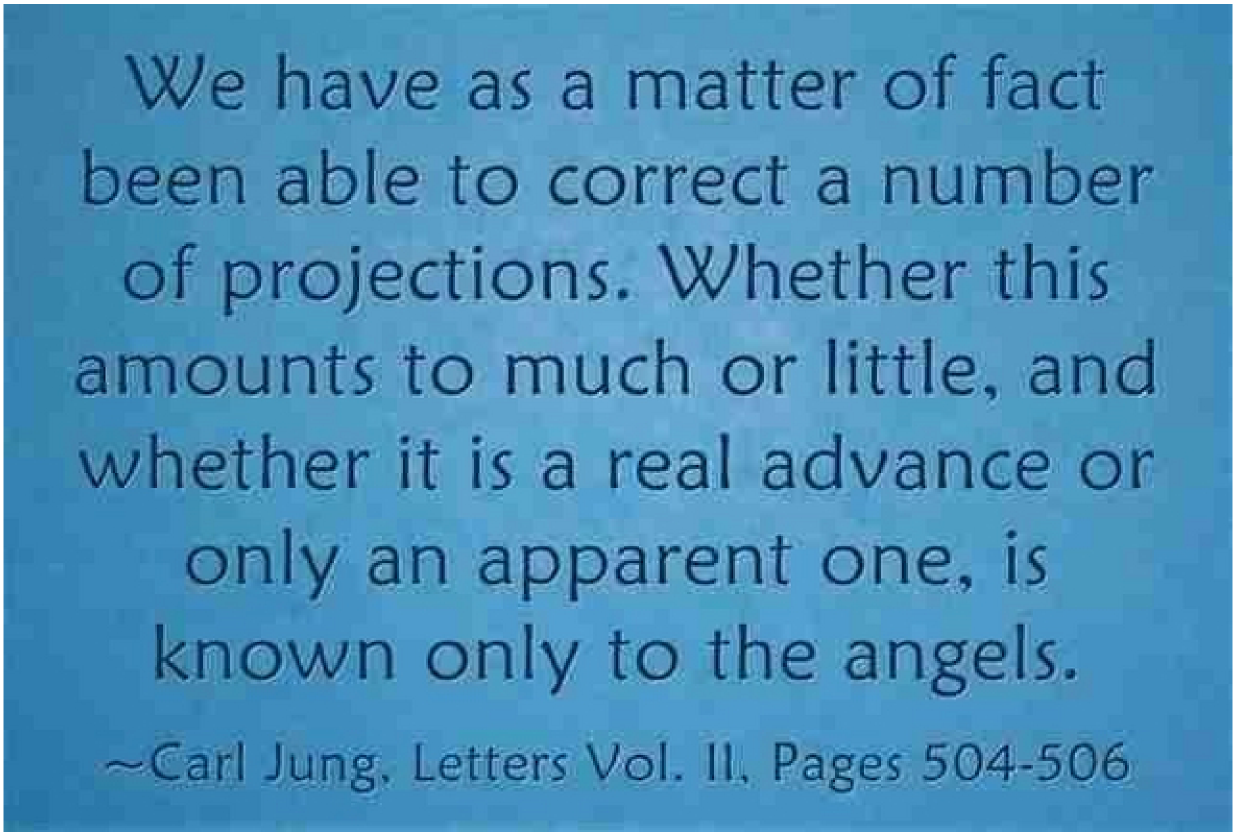

PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS,

“Elijah” was the first “Wise Old Man” in Jung's Red Book Visions

“Elijah” is an important figure in man’s unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.

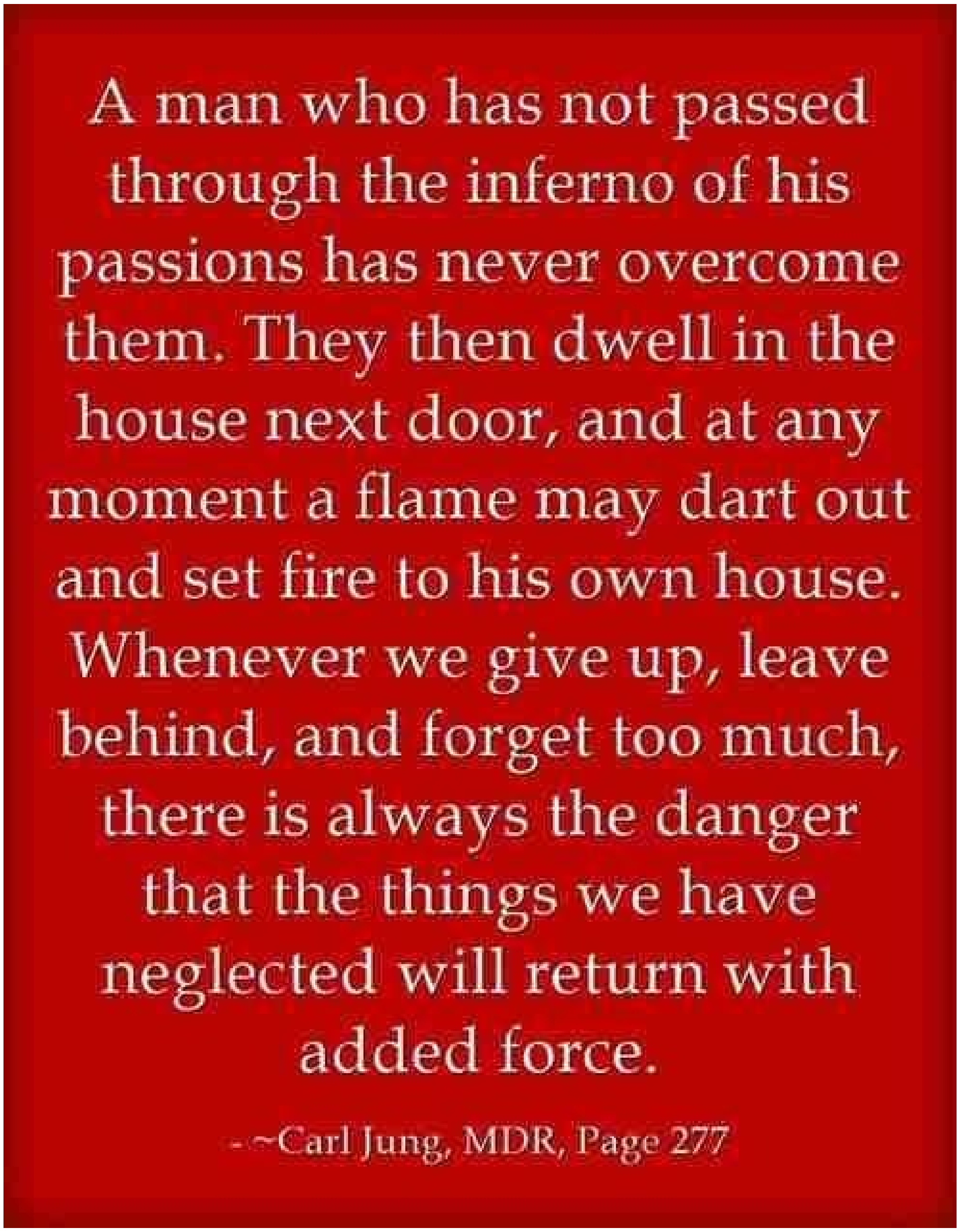
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

C.G. Jung, Notes of the Seminars, 1925



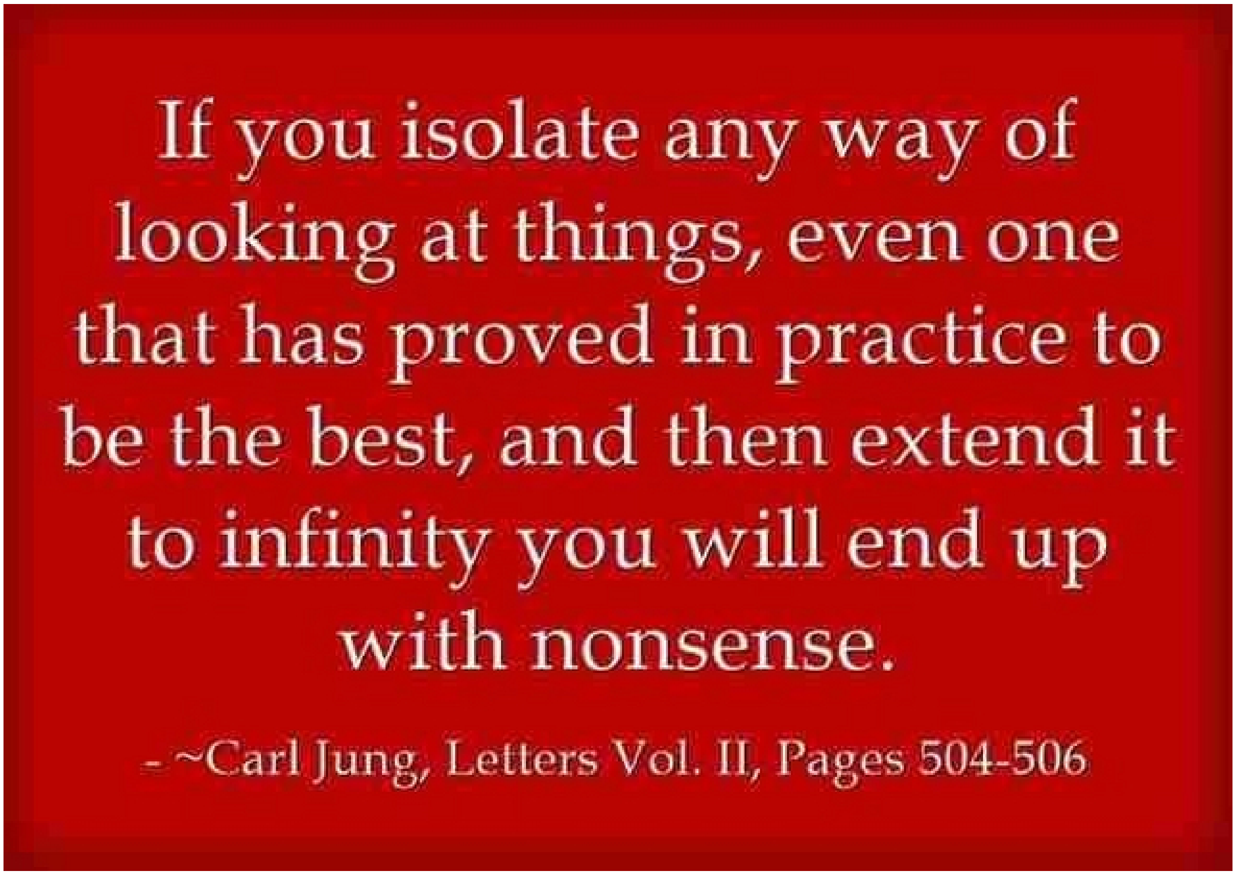
We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels.

~Carl Jung, Letters Vol. II, Pages 504-506



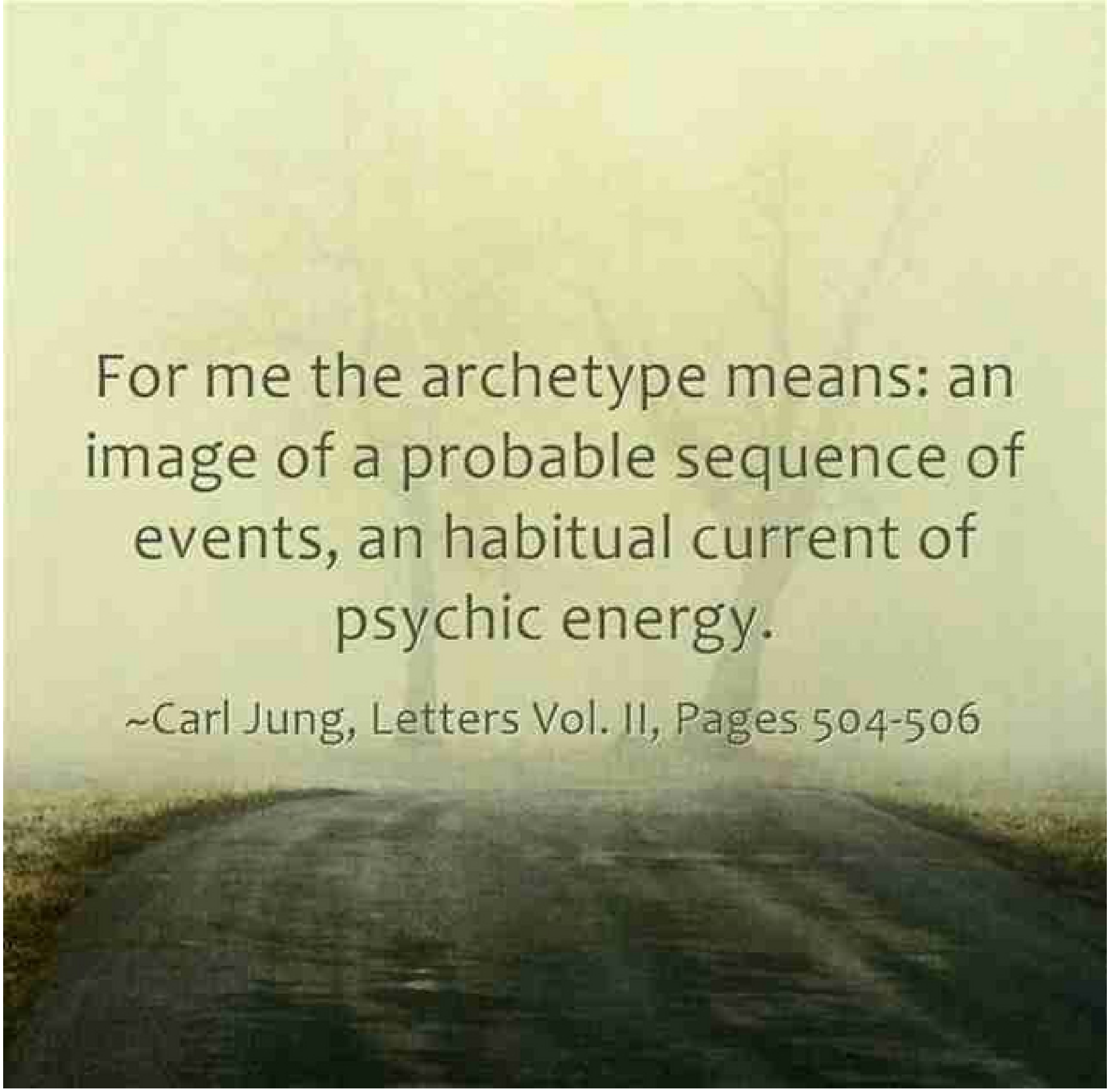
A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.

- ~Carl Jung, MDR, Page 277



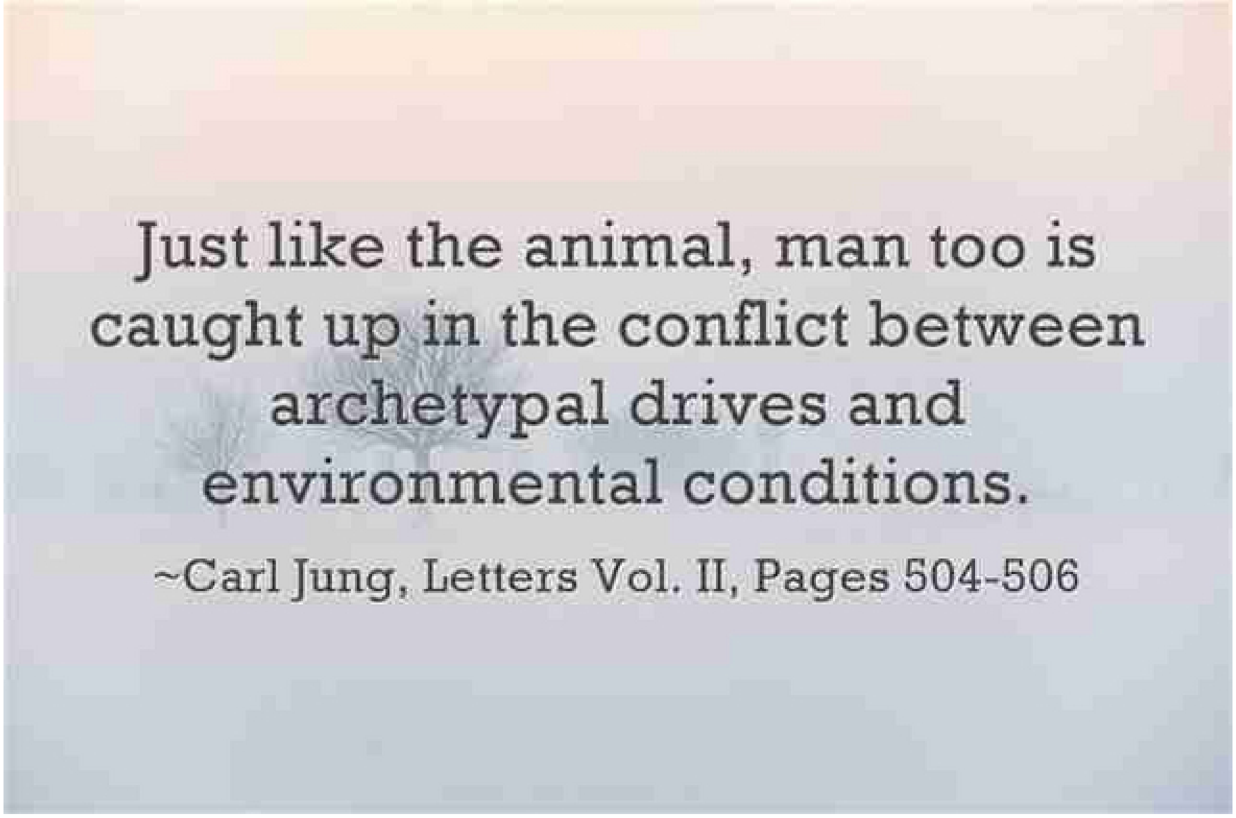
If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense.

- ~Carl Jung, Letters Vol. II, Pages 504-506



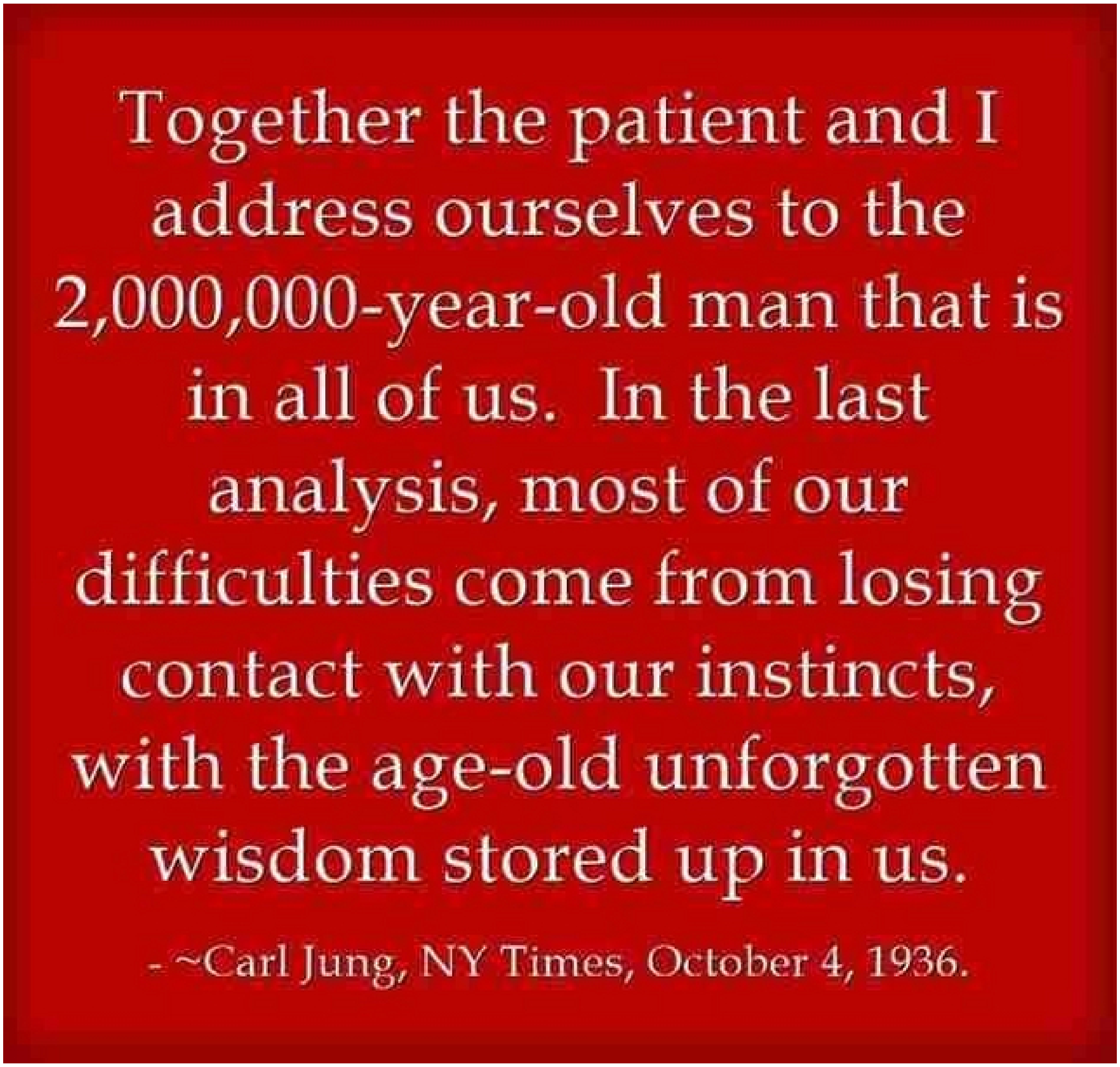
For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy.

~Carl Jung, Letters Vol. II, Pages 504-506



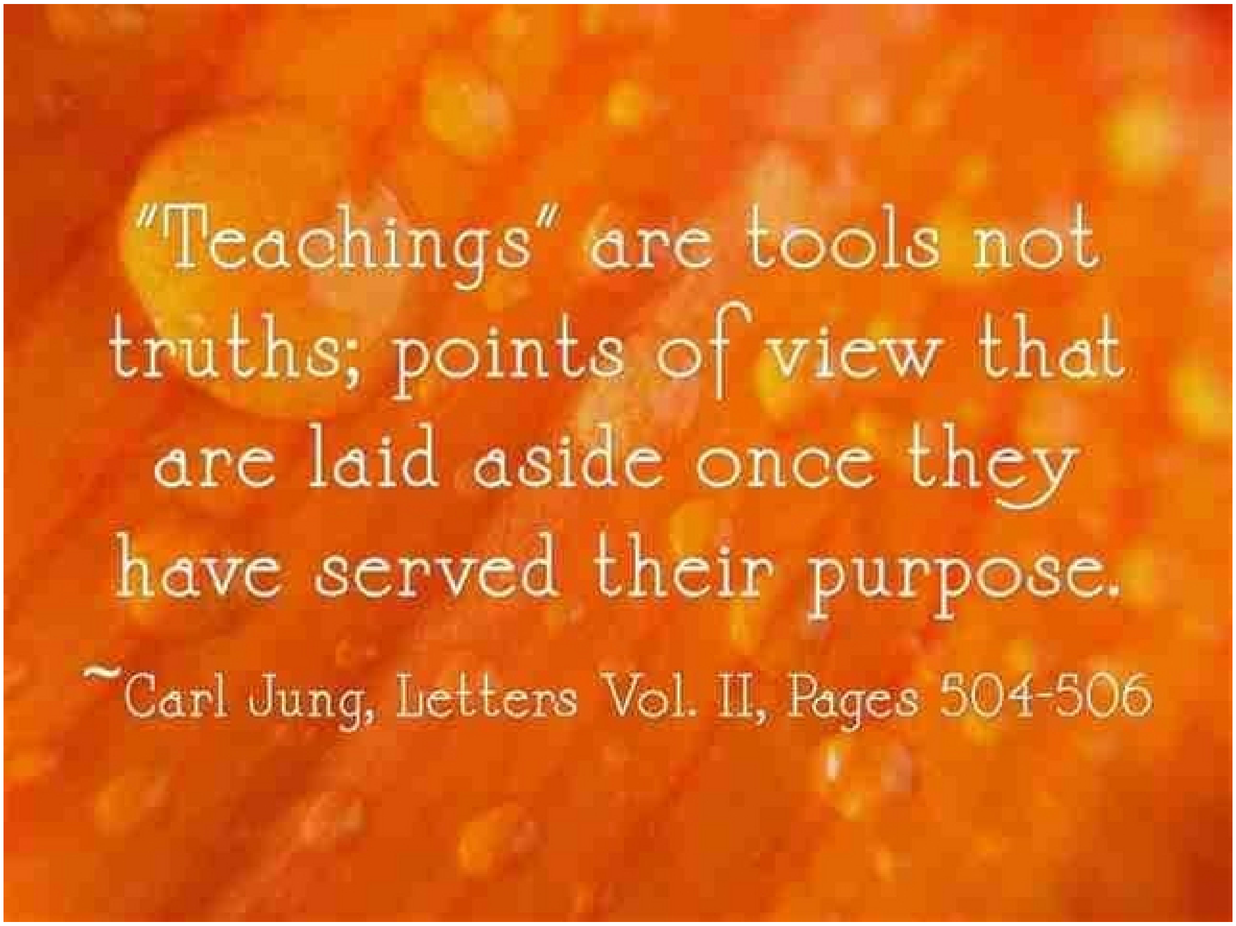
Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.

~Carl Jung, Letters Vol. II, Pages 504-506



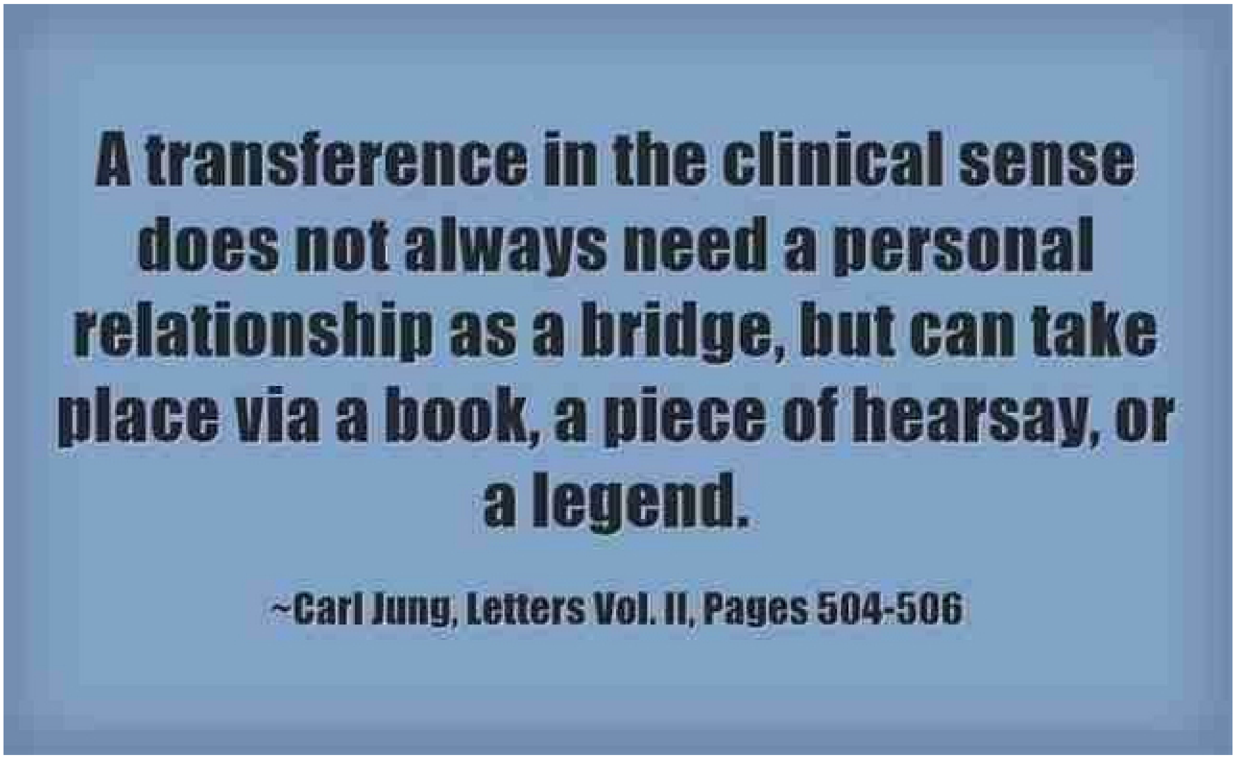
Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.

- ~Carl Jung, NY Times, October 4, 1936.



"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose.

~Carl Jung, Letters Vol. II, Pages 504-506



A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend.

~Carl Jung, Letters Vol. II, Pages 504-506

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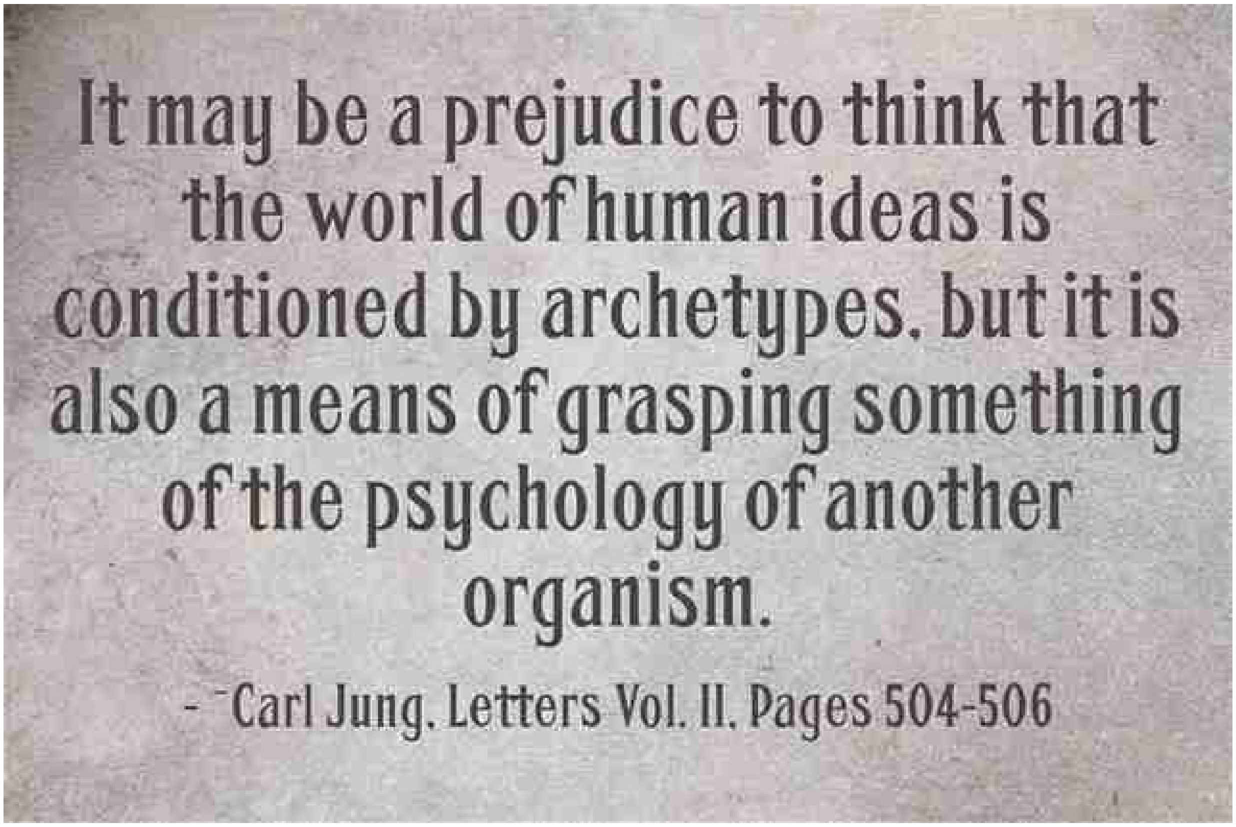
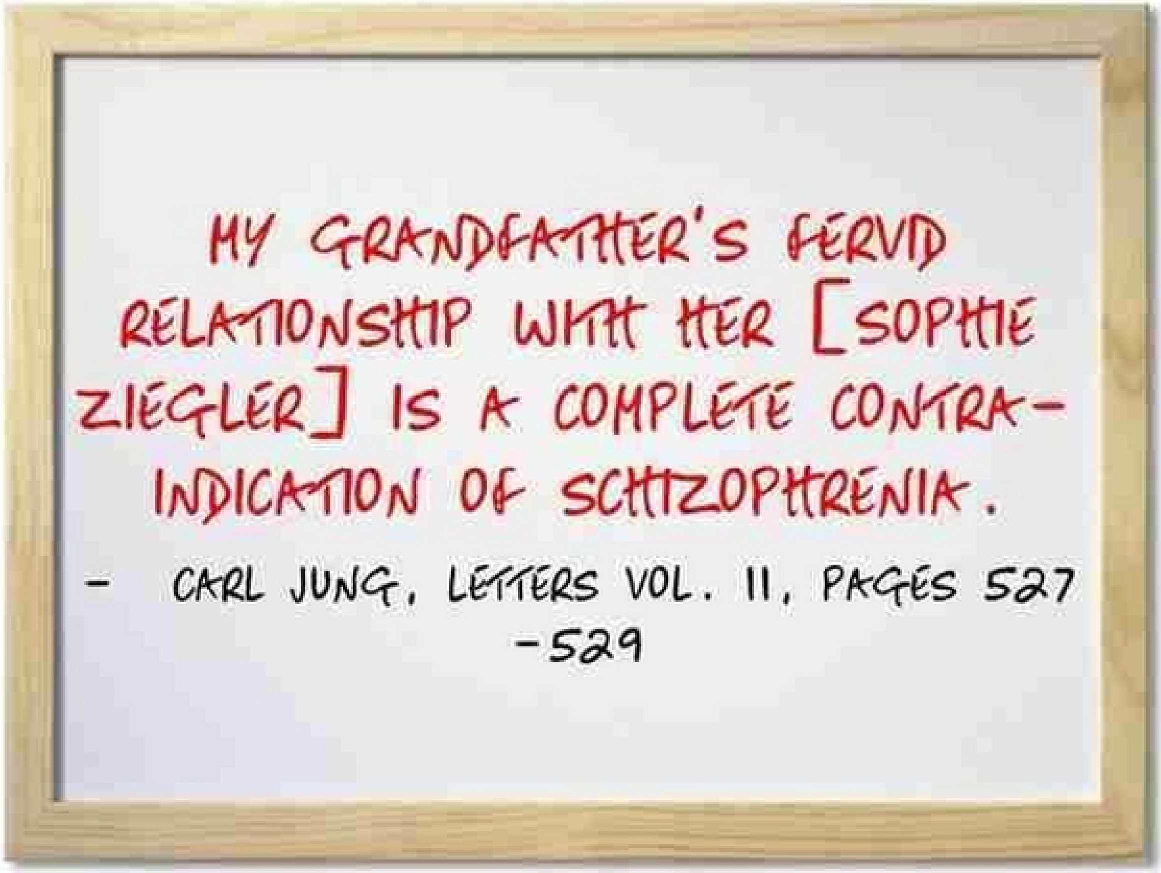


It may be a prejudice to think that the world of human ideas is conditioned by archetypes. but it is also a means of grasping something of the psychology of another organism.

- ¯Carl Jung. Letters Vol. II. Pages 504-506

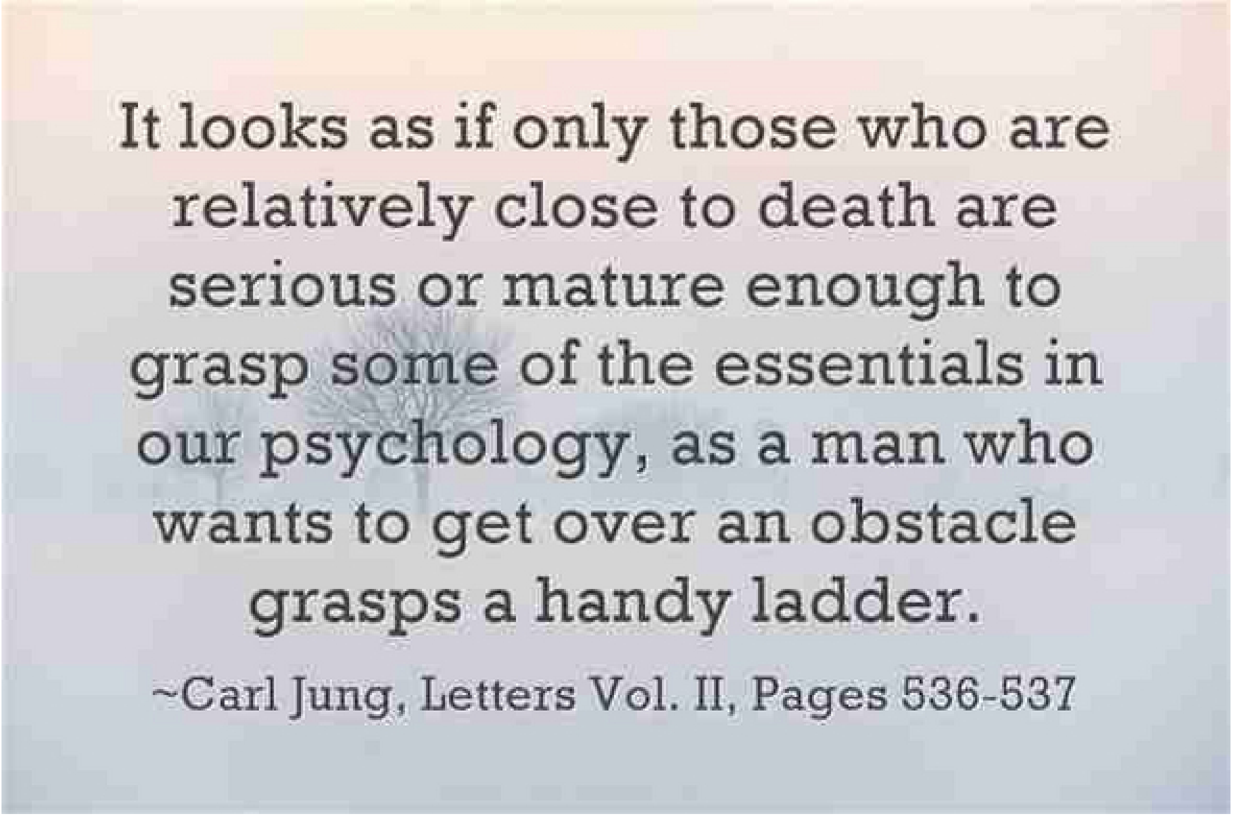
[23]



MY GRANDFATHER'S FERVID RELATIONSHIP WITH HER [SOPHIE ZIEGLER] IS A COMPLETE CONTRA-INDICATION OF SCHIZOPHRENIA.

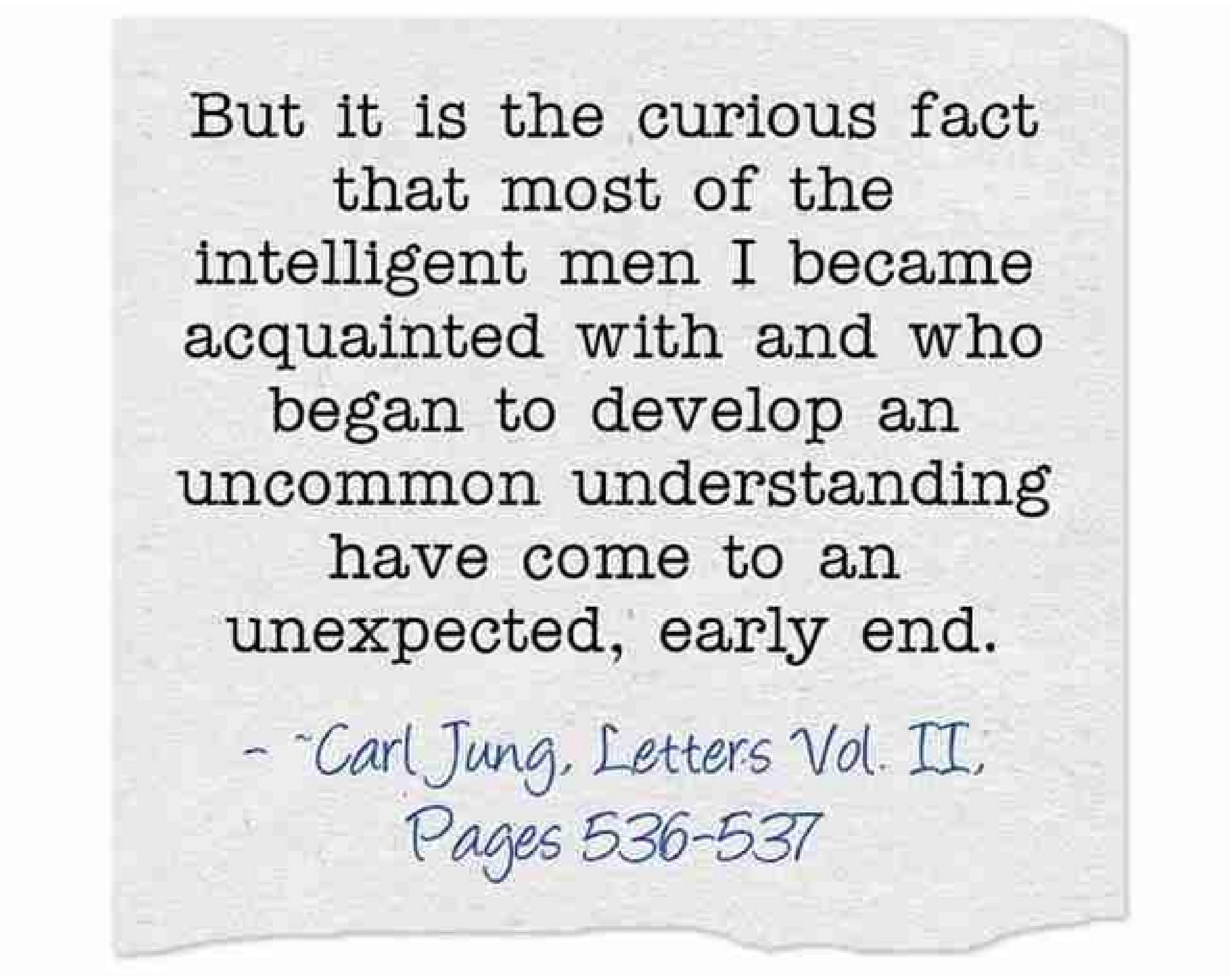
– CARL JUNG, LETTERS VOL. II, PAGES 527 –529

[24]



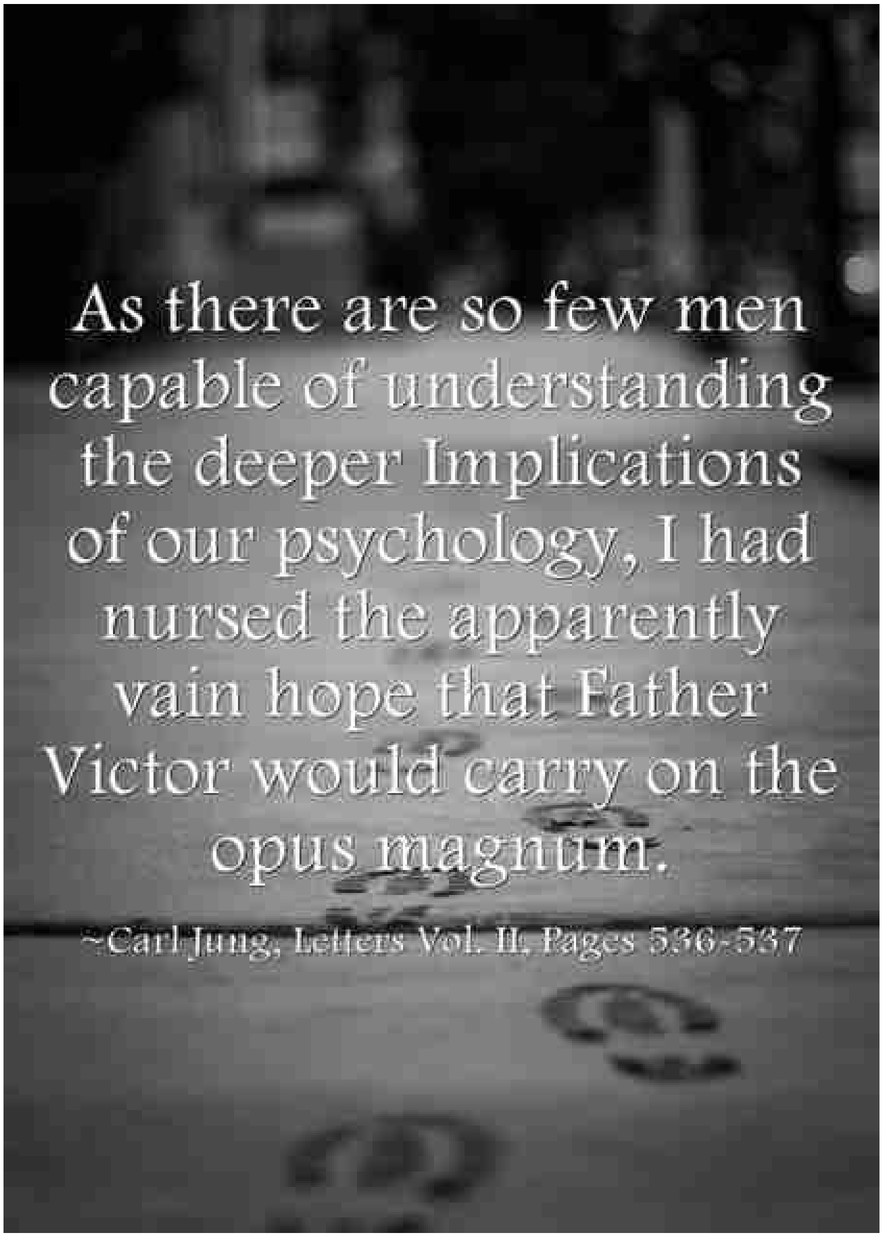
It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder.

~Carl Jung, Letters Vol. II, Pages 536-537



But it is the curious fact
that most of the
intelligent men I became
acquainted with and who
began to develop an
uncommon understanding
have come to an
unexpected, early end.

- ~Carl Jung, Letters Vol. II,
Pages 536-537



As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum.

~Carl Jung, Letters Vol. II, Pages 536-537

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2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/a0605-bbb.jpg
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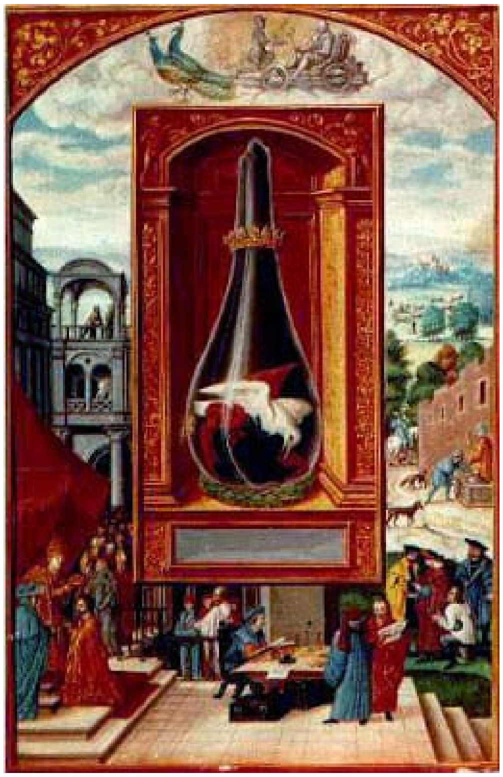
Alchemy and the Hermetic Tradition: Mircea Eliade and Carl Jung (2019-02-23 07:18)

[1]

Carl Jung and Mircea Eliade



[2]

The relationship between Mythology and the Religious traditions is an intricate weaving of metaphor. Both Mythology and Religion have the similar function of relating lived experience to a universal purpose. Often, religion relates life choices to divine models, while Mythology creates narratives that contextualize experience. In many instances mythology and religion function simultaneously. However, a major distinction between the two traditions is that mythology is defined as an adaptive narration, and dogmatic perspective restricts religion to a lived mythic model. Though there is a wide continuum of religious interpretation ranging from orthodox to eclectic, as a lived mythology, religion is a lens that the world is seen through. To clarify, there is a specified Catholic religious lens that filters mythology to fit a defined vision of the universe. Many mythologies have foundations in cultures that are no longer active, such as in the Greek and Roman myths. These mythologies resonate throughout history and reveal archetypal characterization that may be seen throughout the world's cultures and religions. A specific example of the relationship between myth and religion is better understood through the mythology surrounding the Alchemical Tradition as explored by the theorists, Mircea Eliade and Carl Jung.

A working understanding of Alchemy includes both scientific method and spiritual symbolism. A series of elemental transformations is intended to create a new material. However, these changes are not just dependent on following a physical recipe, they must also incorporate symbolic relationships. The basic alchemical sequence begins with a male and female sealing the prima materia (original substance) into a vessel. This process changes the substance from being red to back, nigredo, the dark side. Calcinatio, is the application of fire to the substance, turning it from black to purple and then into ash. The ashes are dissolved in the solutio, or water. The sunlike substance, sulfur accomplishes the coagulatio, drying, of the solution. The pairing of opposites is possible in a gaseous state, sublimatio. Finally, an alchemical wedding of process and material leads to the reddish yellow/rosy pink philosopher's stone, coniunctio. Details of this process are revealed by reviewing alchemical symbolism and writings throughout thousands of years of history. The residue of the alchemical tradition is found in science, mythology, religion, art, literature, psychology, politics, and many more areas of intellectual thought and cultural experience.

Mircea Eliade and Carl Jung are two twentieth century theorists who explore the implications of alchemy in a modern context. Each theorist has a working definition of mythology that reveals how the study of alchemy is an important mythological structure. The challenge that both writers have in defining myth is that it is the nature of myth to transform boundaries. In Myth and Reality, Eliade attempts a definition: "Myth narrates a sacred history; it relates an event that took place in primordial Time, [...] it relates how something was produced, began to be" (5-6). This definition focuses on the method of mythology. He emphasizes that myth is based on creation stories, which are connected to what is sacred in a culture. In Alchemical Studies Carl Jung is less explicit with his definition of mythology. "Even though mythology may not be 'true' in the sense that a mathematical law or a physical experiment is true, it is still a serious subject for research and contains quite as many truths as a natural science; only, they lie on a different plane. One can be perfectly scientific about mythology, for it is just as good a natural product as plants, animas or chemical elements" (159). Jung states that both myth and science reveal truths, however mythic are understood in a different method than scientific truths. He also states that both myths and the elemental world are naturally occurring. While both Eliade and Jung agree that myths are an integral part of human perspective, Eliade focuses on myths as reflecting the sacred in narrative synthesis, while Jung emphasizes mythology as a process similar to other natural phenomena.

In The Forge and the Crucible: The Origins and Structures of Alchemy, Eliade explores how alchemy connects the physical and the sacred through a variety of cultural contexts. Beginning with "Meteorites and Metallurgy", Eliade states, "It was inevitable that meteorites should inspire awe. They came from some remote region high up in the heavens and possessed a sacred quality enjoyed only by things celestial"(19). He continues to explain how the exploration of metallurgy was connected to a spiritual understanding of the universe, emphasizing that in many cultures smiths, or metal workers, held an elevated status in a community. In a later chapter, "The World Sexualized", Eliade refers to the union of metals in the alchemical marriage as a continuation of natural processes. He clarifies that plants, metals, ores, and stones were given gender forms by cultures in the ancient Orient, Mesopotamia, amongst others. The tools, individuals, and processes that engage these metals are all critical components of the Alchemical Tradition. Eliade establishes a clear connection between the production of metals and the sacred significance throughout his book.

In contrast, Jung articulates alchemy as a metaphor for psychological functions. Alchemy is symbolic of figurative functions within the psyche as revealed by a variety of myths found in visions, myths and symbols. Jung states that "The alchemist [...] dreams in his own specific language", and that "We have [to] learn the psychological secrets of alchemy" (69). He hypothesizes that "the symbolism of alchemy has a great deal to do with the structure of the unconscious" thereby implying that by attempting to wed alchemy with depth psychology we can begin to decipher both mysteries (69). In the chapter "The Philosopher's Tree", Jung states,

> [T]he confrontation with the unconscious usually begins in the realm of the personal unconscious, that is, of personally acquired contents which constitute the shadow, and from there leads to archetypal symbols which represent the collective unconscious. The aim of the confrontation it to abolish the dissociation. (348)

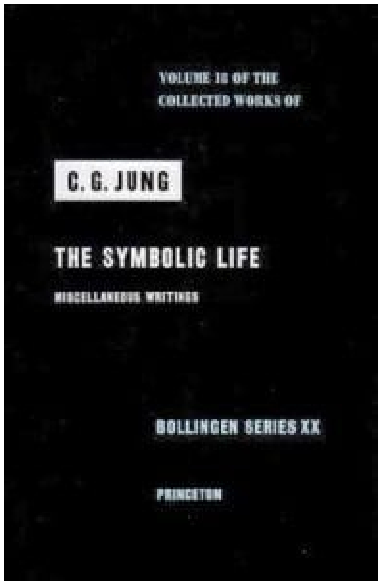
In relation to this statement, alchemy is represented in two functions. As a tradition, Alchemy is a part of the collective unconscious and reflects archetypal symbols in a way that reveals psychic functions. However, Alchemy also functions as a personal journey of confrontation and dissociation. The alchemist separates from the collective to undergo a series of psychic processes in an attempt to separate, engage, and pursue the nature of the philosopher's stone. Jung argues for both processes through multiple mythological and symbolic examples in a variety of writings.

As a tradition, the role of alchemy may be observed from several perspectives. Eliade argues for the connection of physical phenomenon to the sacred, while Jung creates a metaphorical connection between the symbolic functioning of archetypes in the collective unconscious and individual psychology. While Eliade and Jung enter into an understanding of Alchemy with different strategies and goals, they both argue for the importance of alchemy in the generating of myth throughout global communities. Both theorists articulate their understanding through cultural, religious, and mythical examples. Just as the scientific process draws on alchemy to explore chemical interactions, so does the intellectual mind rely on the symbolic experience of alchemy in the generation of an active understanding of individual and cultural systems.

[3]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/29185-carljungandmirceaeliade.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/3f25a-splendorsolis_birds.jpg`
3. `http://cerenitynow.wordpress.com/2009/08/04/alchemy-and-the-hermetic-tradition-mircea-eliade-and-carl-jung/`

Carl Jung on "The Rules of Life" (2019-02-23 10:20)


VOLUME 18 OF THE
COLLECTED WORKS OF
C. G. JUNG
THE SYMBOLIC LIFE
MISCELLANEOUS WRITINGS
BOLLINGEN SERIES XX
PRINCETON

The Rules of Life

In reply to your kind enquiry about "rules of life,"

I would like to remark that I have had so much to do with people that I have always endeavoured to live by no rules as far as possible.

Non-observance of rules requires, of course, far less effort, for usually one makes a rule in order to repress the tendency in oneself not to follow it.

In psychology, above all, rules are valid only when they can be reversed.

Also, they are not without their dangers, since they consist of words and our civilization is largely founded on a superstitious belief in words.

One of the supreme religious assumptions is actually the "Word."

Words can take the place of men and things.

This has its advantages but it is also a menace.

One can then spare oneself the trouble of thinking for oneself or making any effort, to one's own advantage or disadvantage and that of one's fellows.

I have, for instance, a tendency to make a principle of doing what I want to do or should do as soon as possible.

This can be very unwise and even stupid.

The same applies to practically all adages and "rules of life."

Take, for example, the saying, "Quidquid id est, prudenter agas et respice finem" (Whatever it be, act prudently and consider the end).

But in this way, however praiseworthy the principle is, you can let a vitally important decision of the moment slip through your fingers.

No rules can cope with the paradoxes of life.

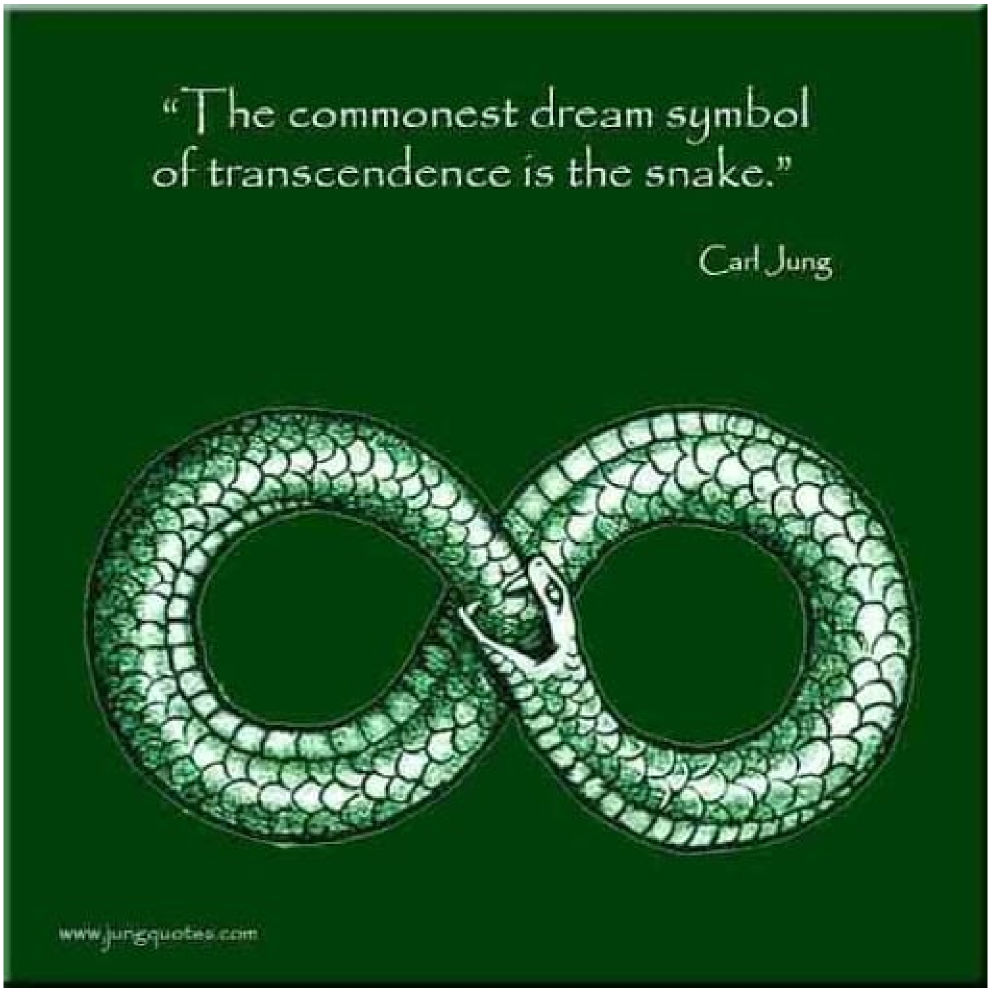
Moral law, like natural law, represents only one aspect of reality.

It does not prevent one from following certain "regular" habits unconsciously—habits which one does not notice oneself but can only discover by making careful inquiries among one's fellows.

But people seldom enjoy having what they don't know about themselves pointed out to them by others, and so they prefer to lay down rules which are the exact opposite of what they are doing in reality. Carl Jung, CW 18, Page 625

Carl Jung images (2019-02-23 12:16)

[1]



"The commonest dream symbol of transcendence is the snake."

Carl Jung

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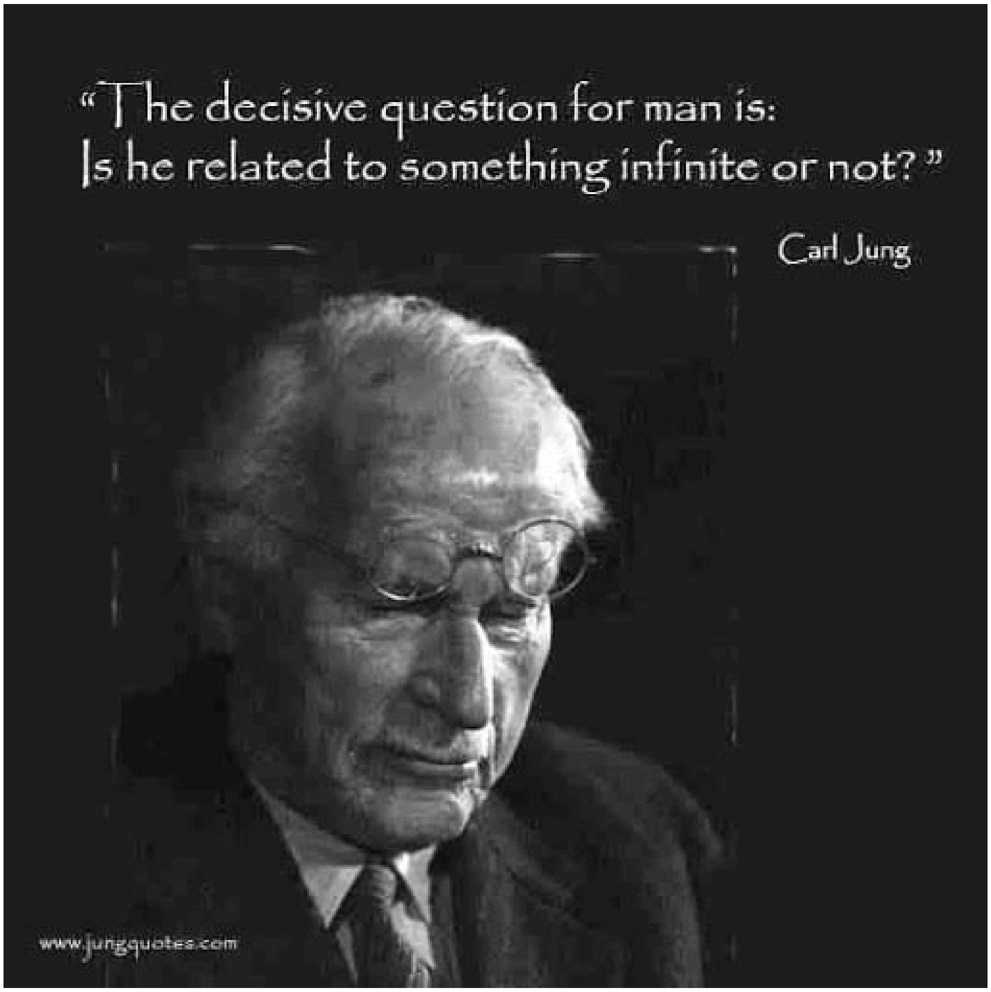
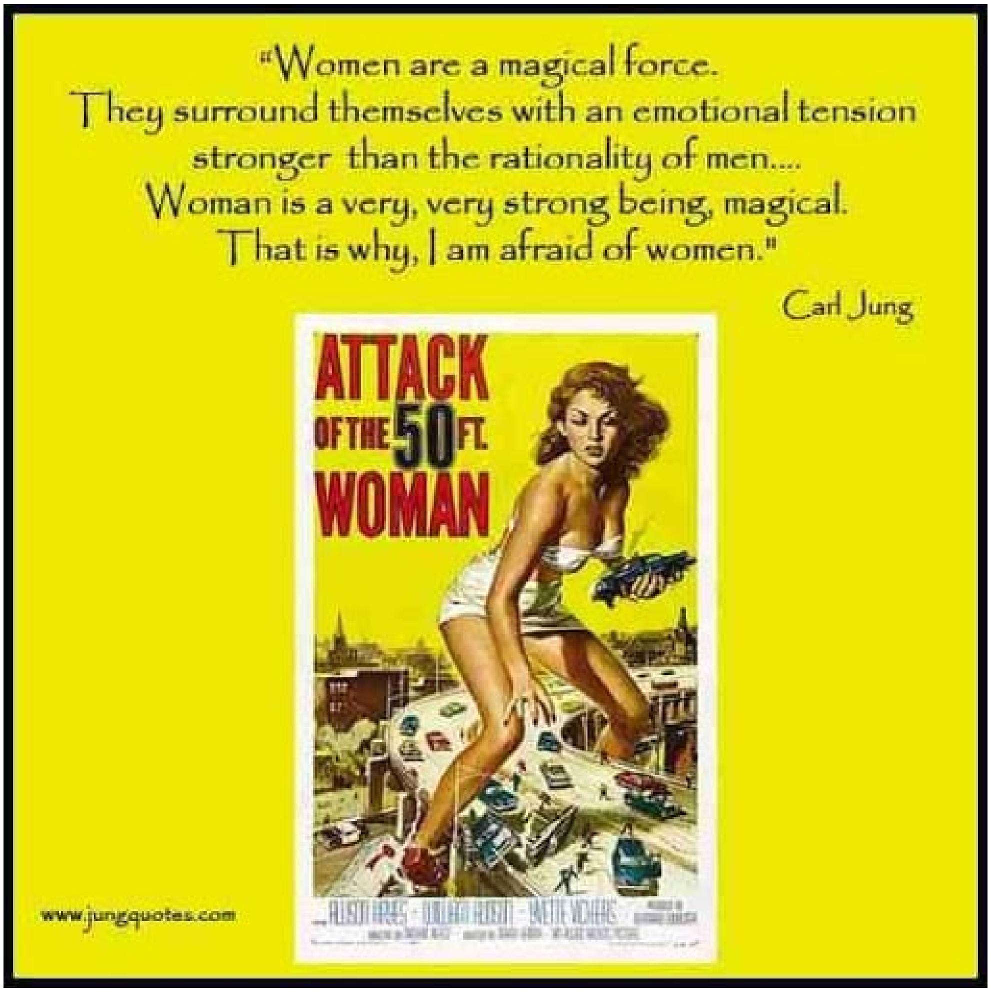


“The decisive question for man is:
Is he related to something infinite or not?”
Carl Jung
www.jungquotes.com

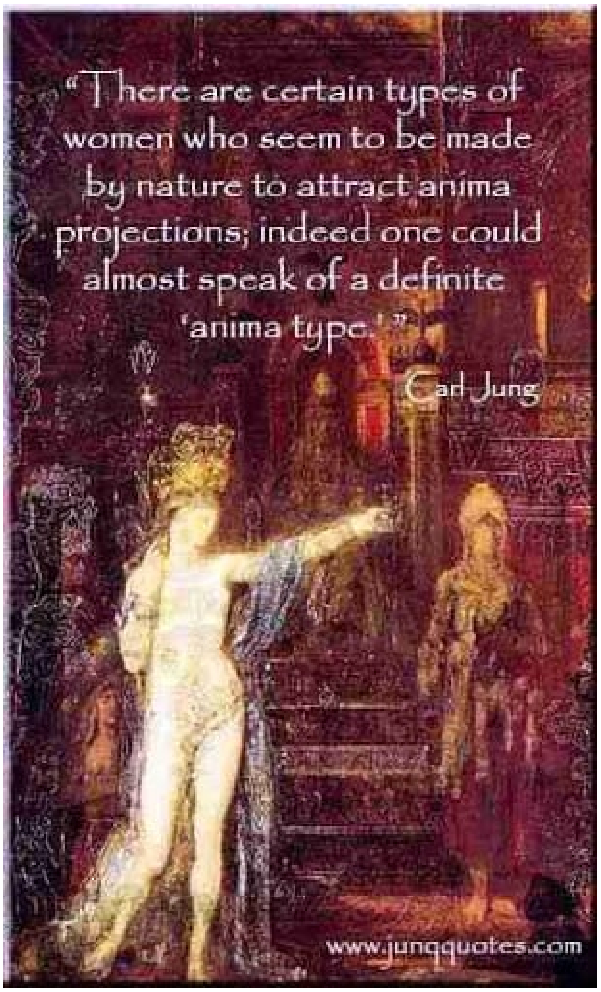


"Women are a magical force.
They surround themselves with an emotional tension
stronger than the rationality of men....
Woman is a very, very strong being, magical.
That is why, I am afraid of women."

Carl Jung

www.jungquotes.com

ATTACK
OF THE 50 FT.
WOMAN
ALLISON HAYES · WILLIAM HUDSON · YVETTE VICKERS

[4] 

"There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite 'anima type.'"

Carl Jung

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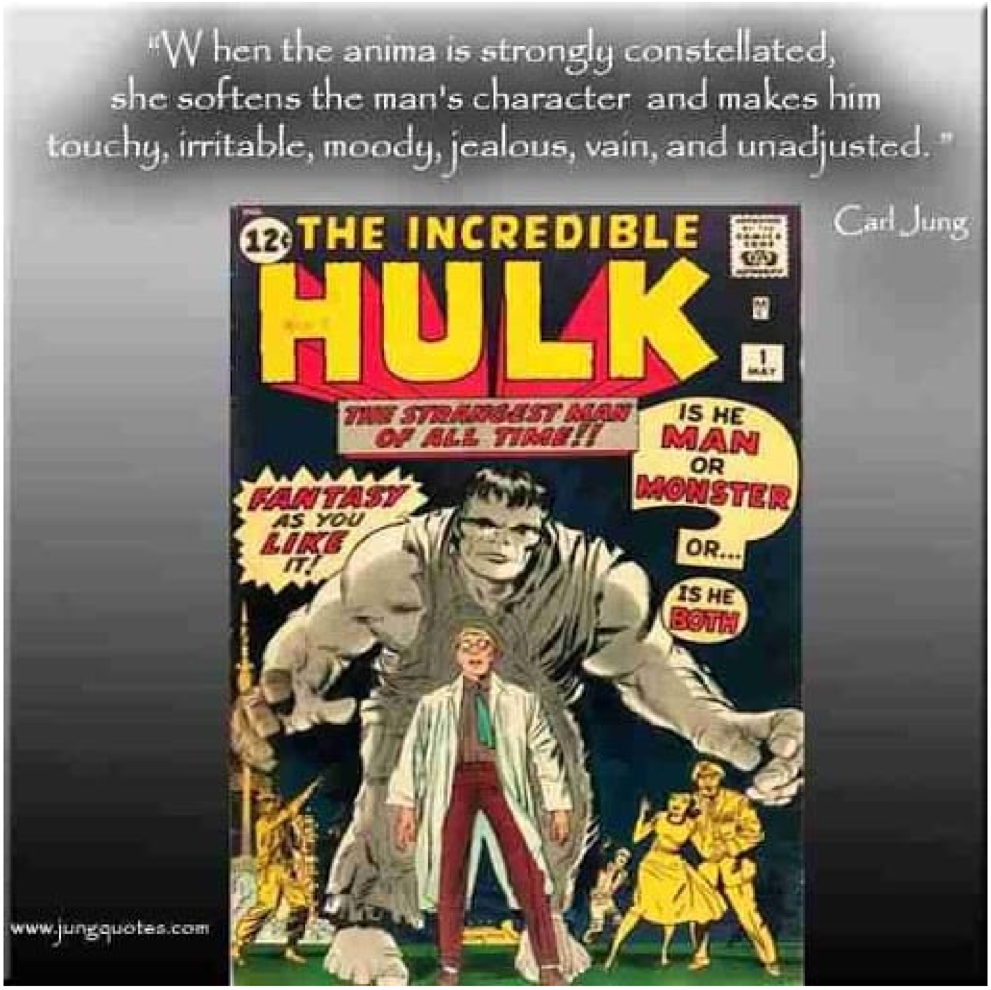
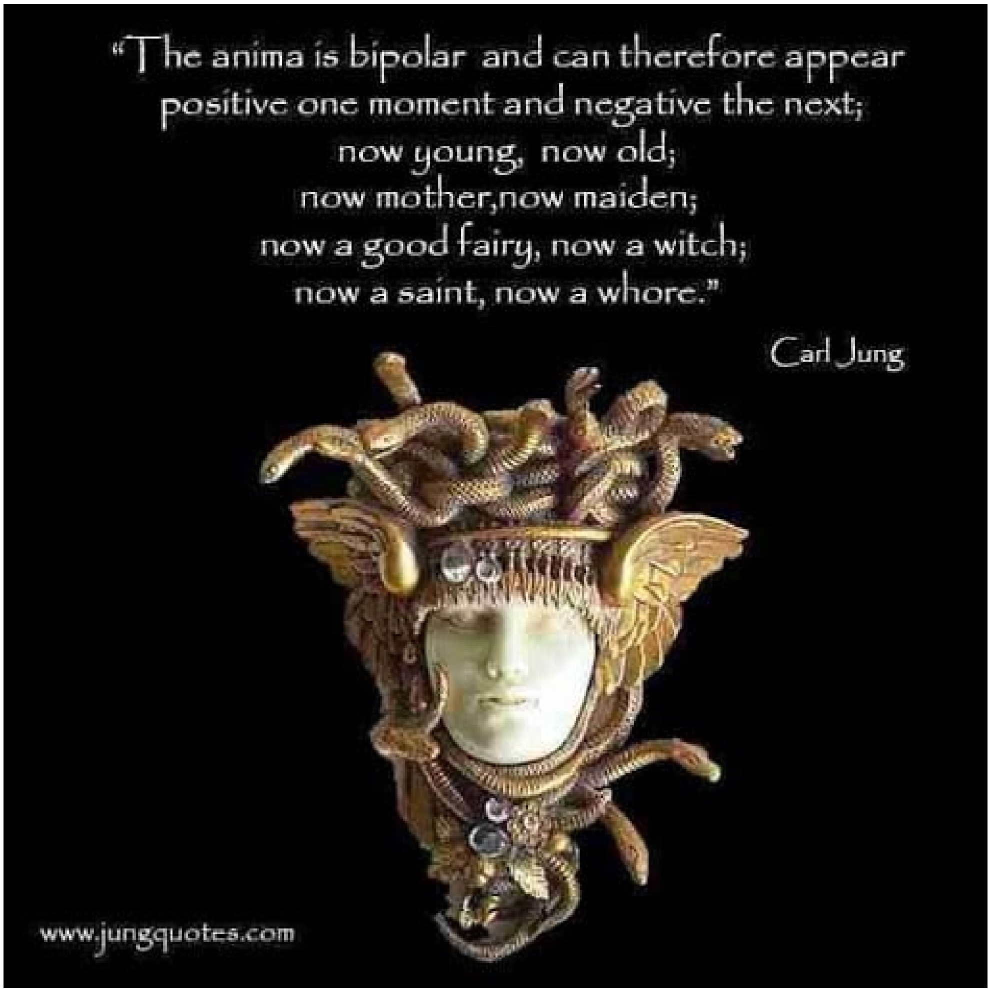


"When the anima is strongly constellated,
she softens the man's character and makes him
touchy, irritable, moody, jealous, vain, and unadjusted."

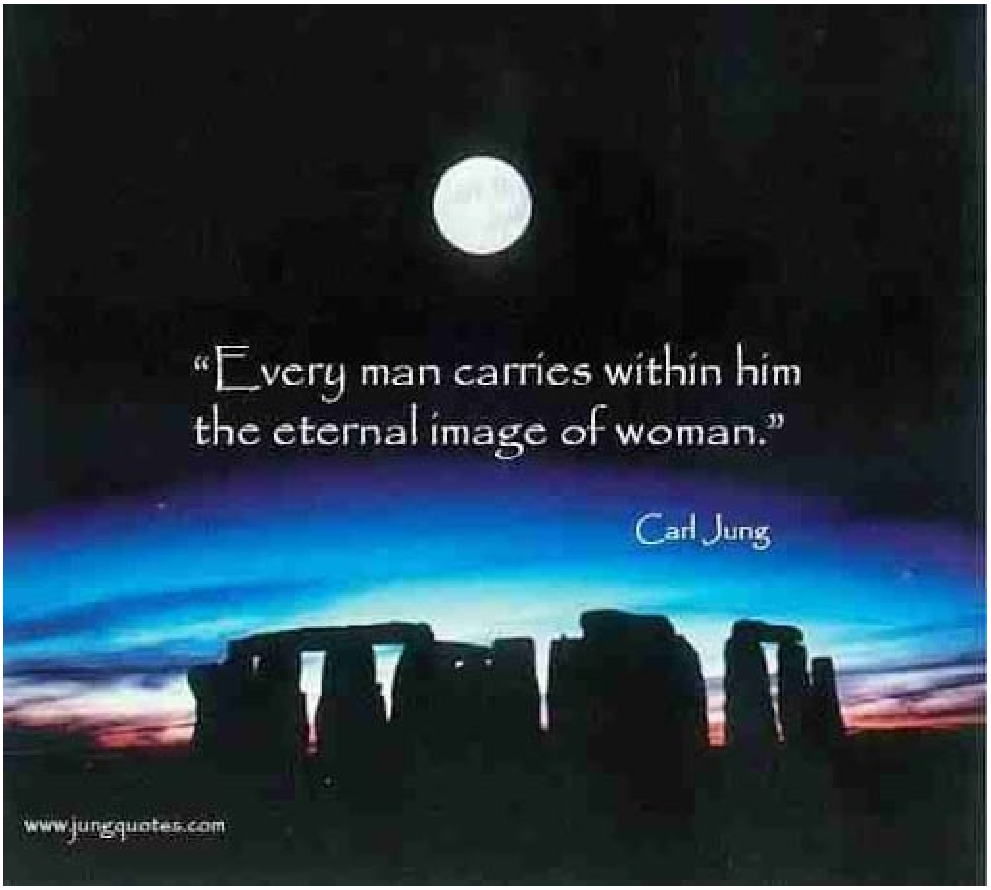
Carl Jung

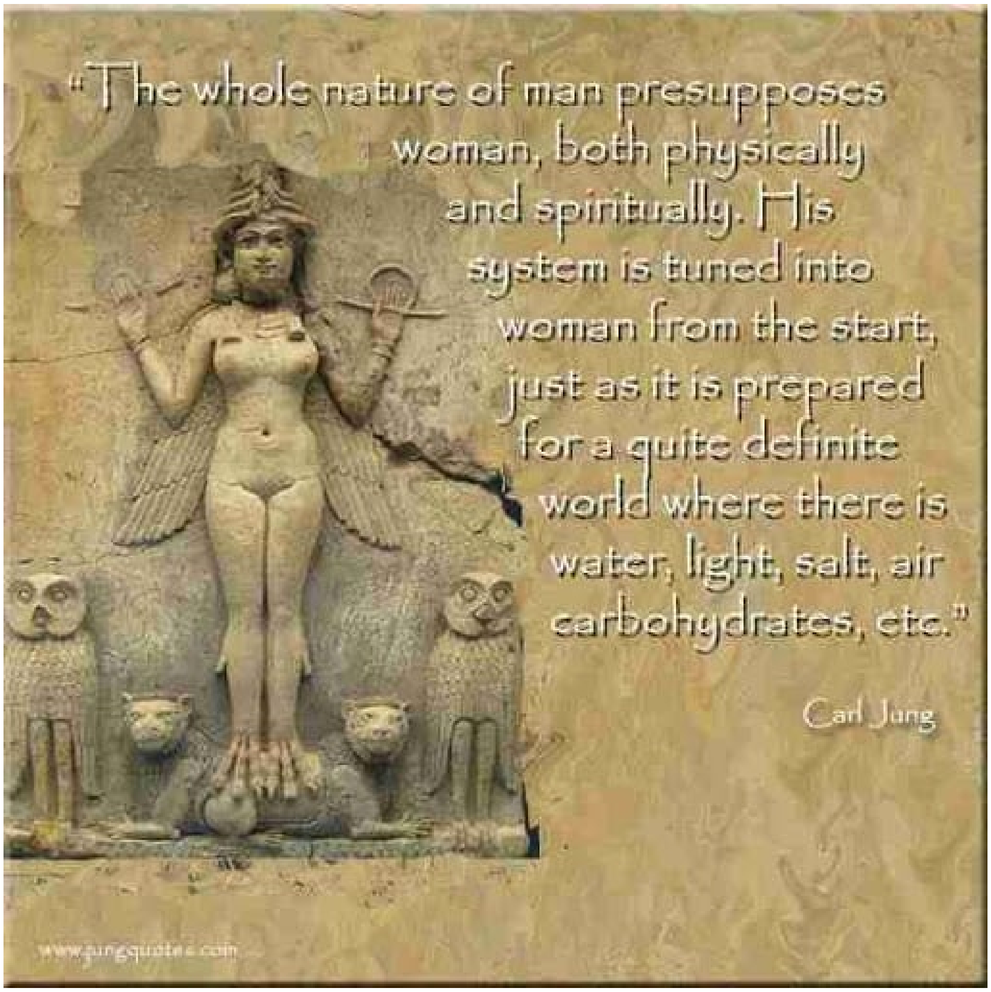
12¢
THE INCREDIBLE
HULK
1
MAY
THE STRANGEST MAN OF ALL TIME!!
IS HE MAN OR MONSTER
OR...
IS HE BOTH
FANTASY AS YOU LIKE IT!
www.jungquotes.com



"The anima is bipolar and can therefore appear
positive one moment and negative the next;
now young, now old;
now mother,now maiden;
now a good fairy, now a witch;
now a saint, now a whore."

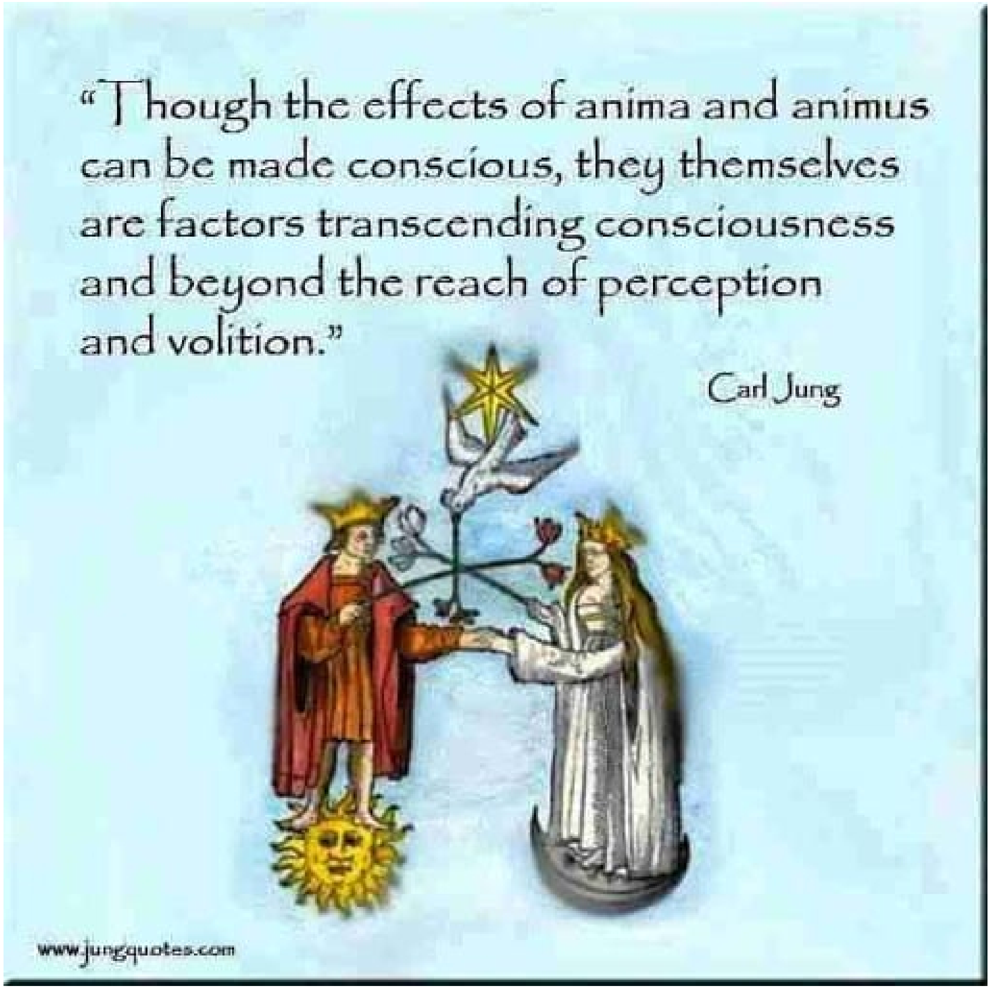
Carl Jung


"Every man carries within him
the eternal image of woman."
Carl Jung
www.jungquotes.com



"The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, salt, air carbohydrates, etc."

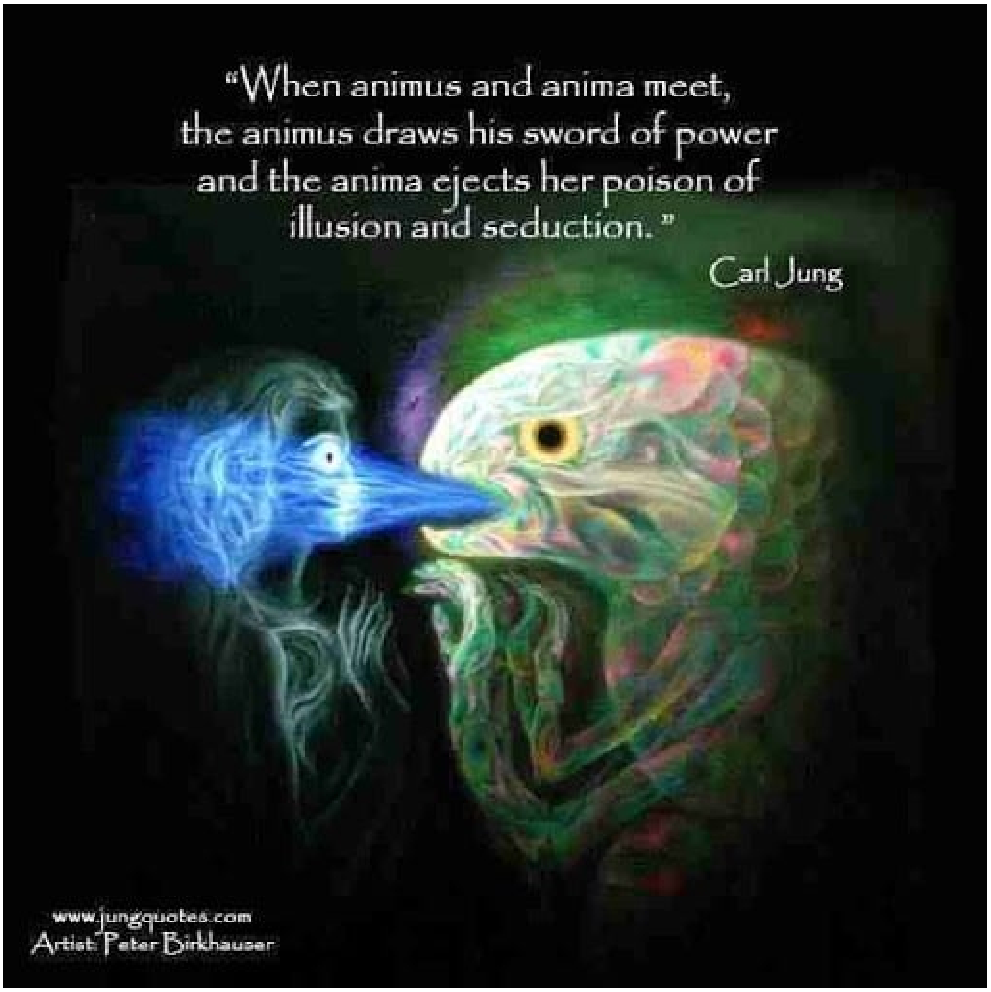
Carl Jung



"Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition."

Carl Jung

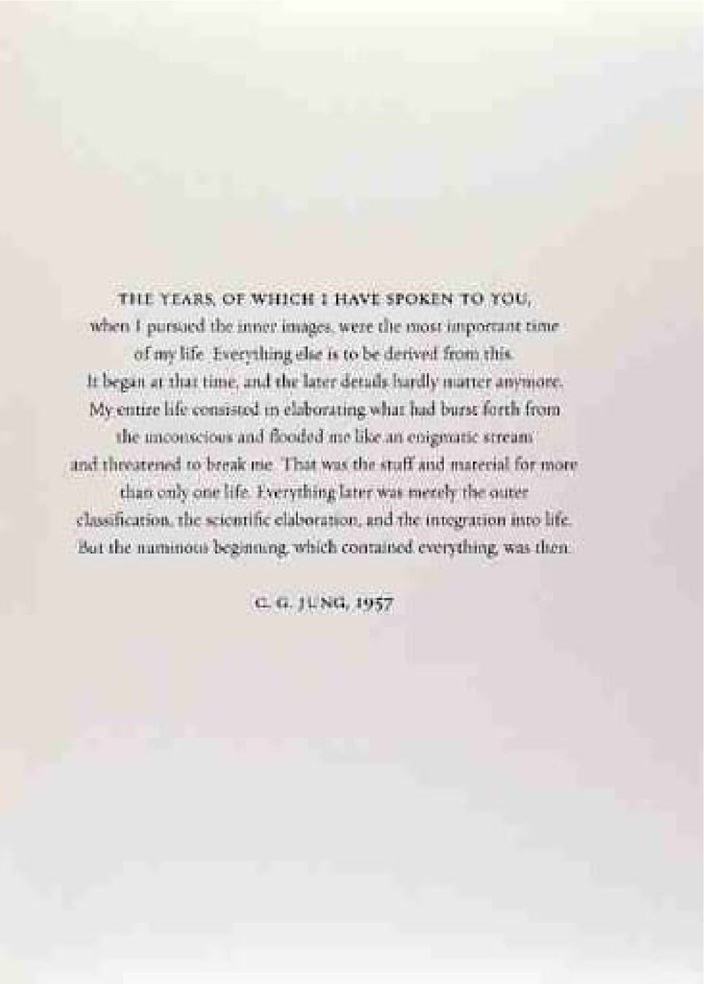
www.jungquotes.com



"When animus and anima meet,
the animus draws his sword of power
and the anima ejects her poison of
illusion and seduction."

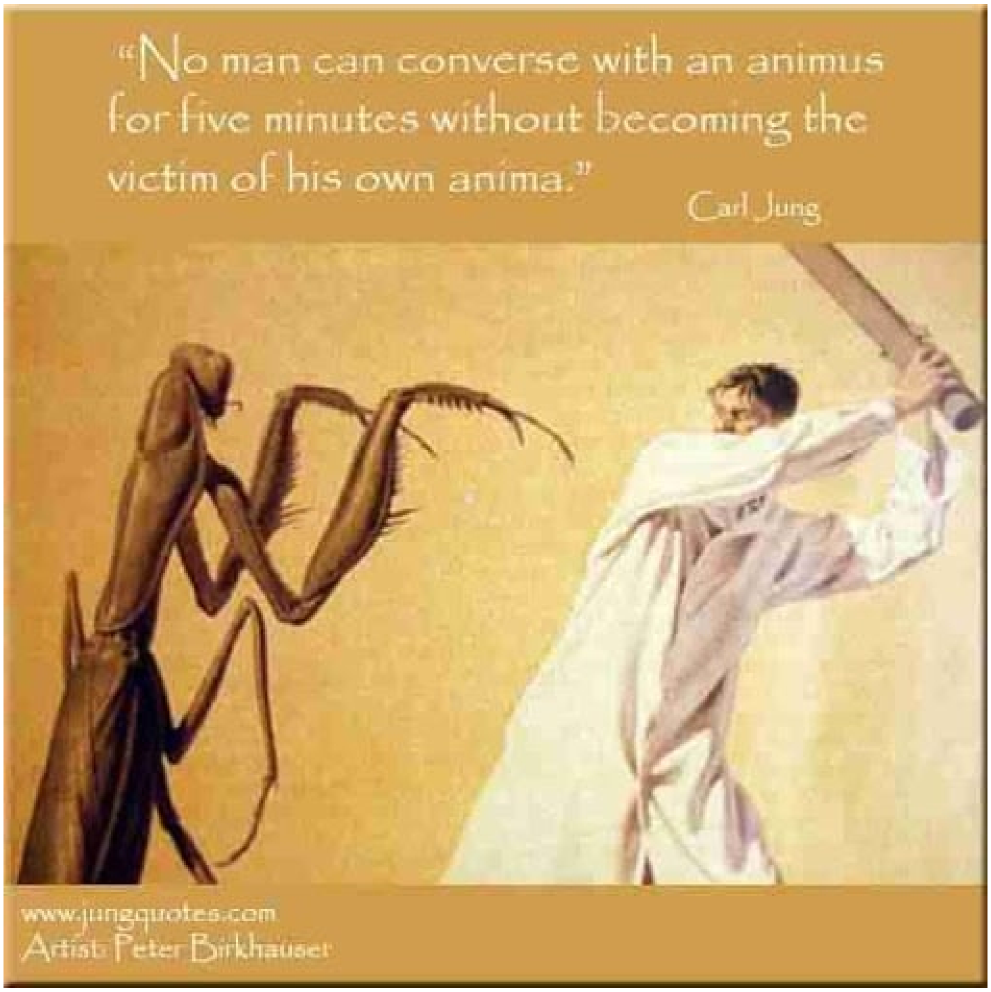
Carl Jung

www.jungquotes.com
Artist: Peter Birkhauser



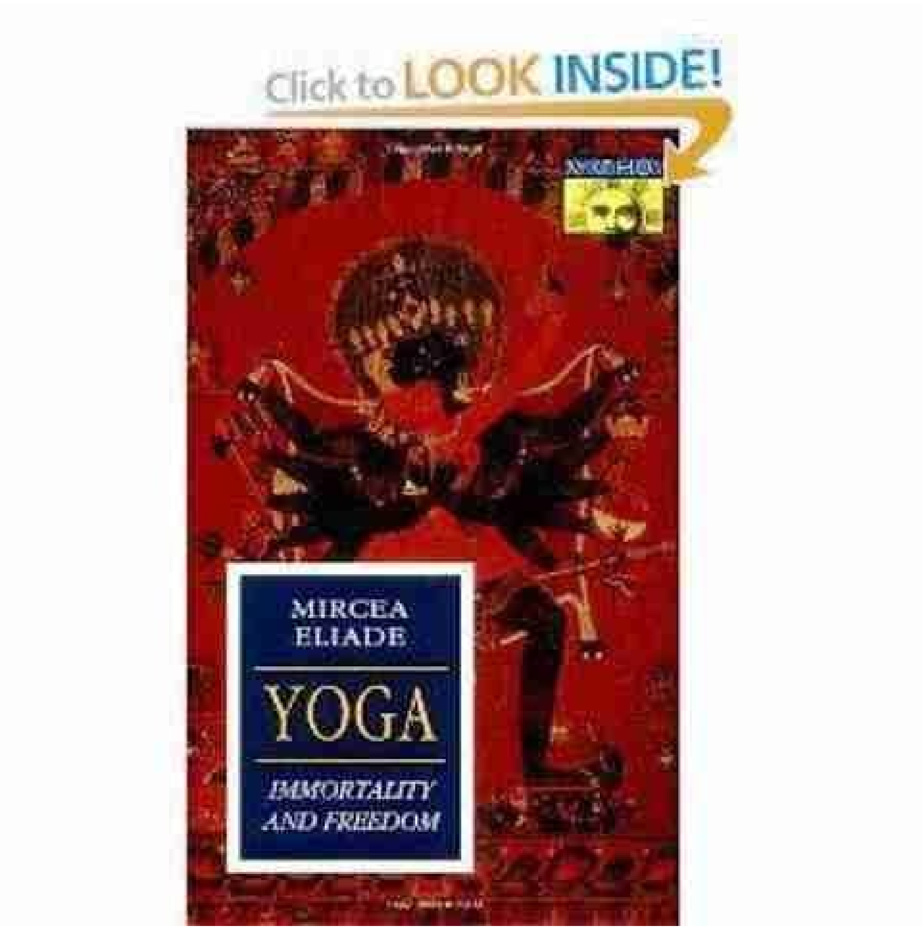
THE YEARS, OF WHICH I HAVE SPOKEN TO YOU,
when I pursued the inner images, were the most important time
of my life. Everything else is to be derived from this.
It began at that time, and the later details hardly matter anymore.
My entire life consisted in elaborating what had burst forth from
the unconscious and flooded me like an enigmatic stream
and threatened to break me. That was the stuff and material for more
than only one life. Everything later was merely the outer
classification, the scientific elaboration, and the integration into life.
But the numinous beginning, which contained everything, was then.

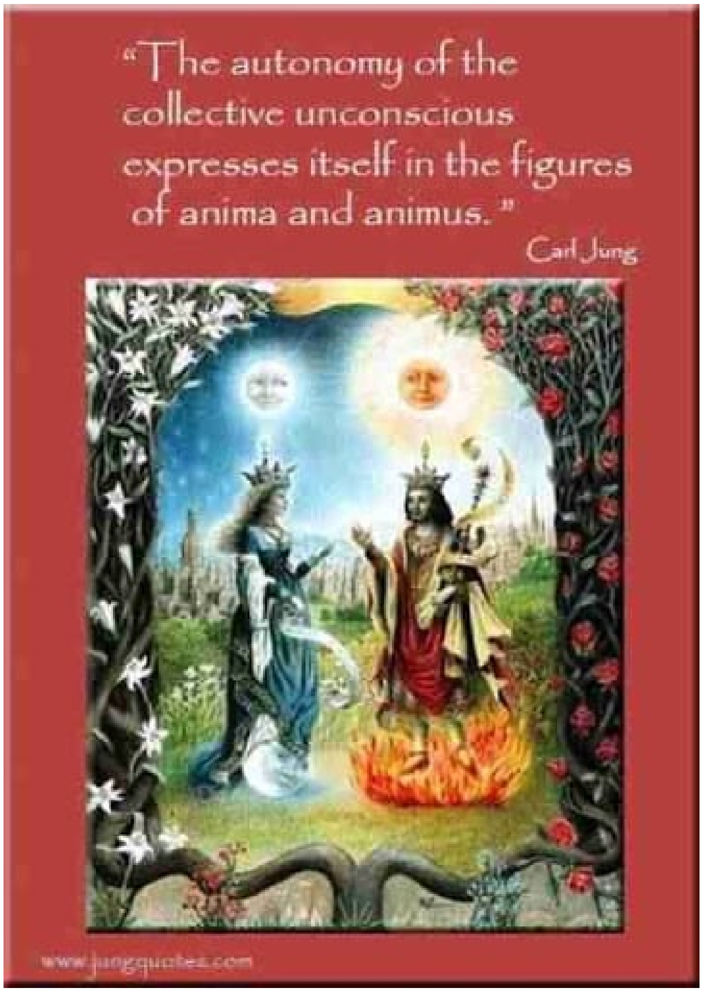
C. G. JUNG, 1957



“No man can converse with an animus for five minutes without becoming the victim of his own anima.” Carl Jung

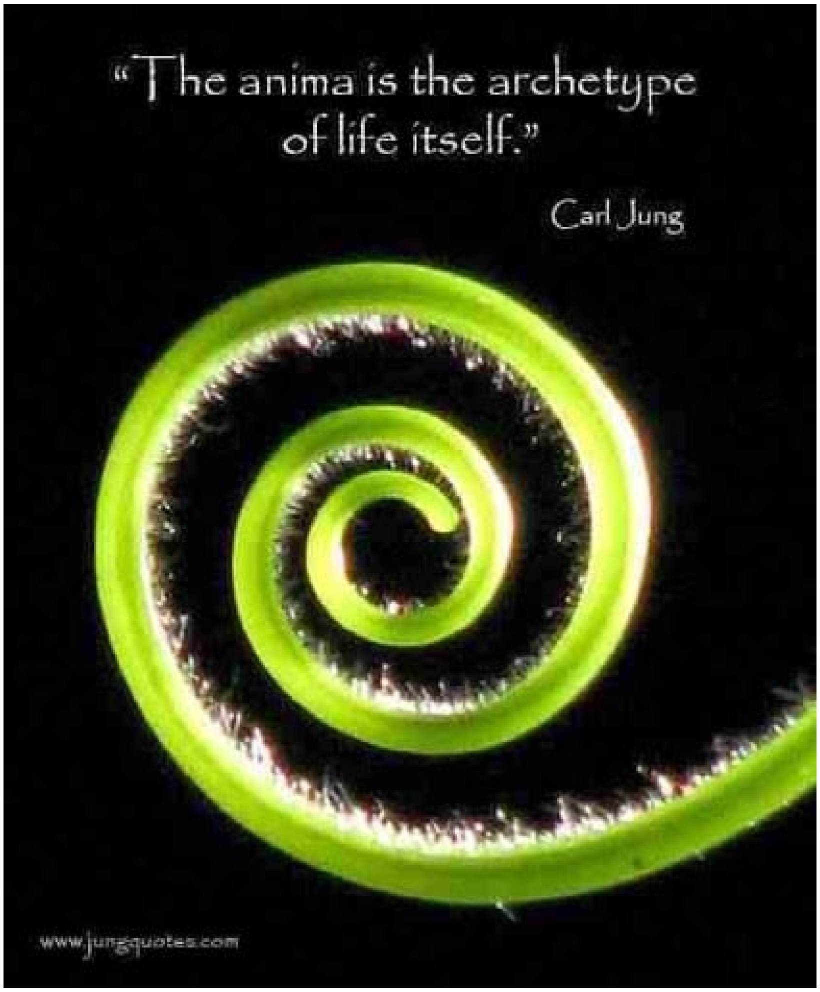
www.jungquotes.com
Artist: Peter Birkhauser

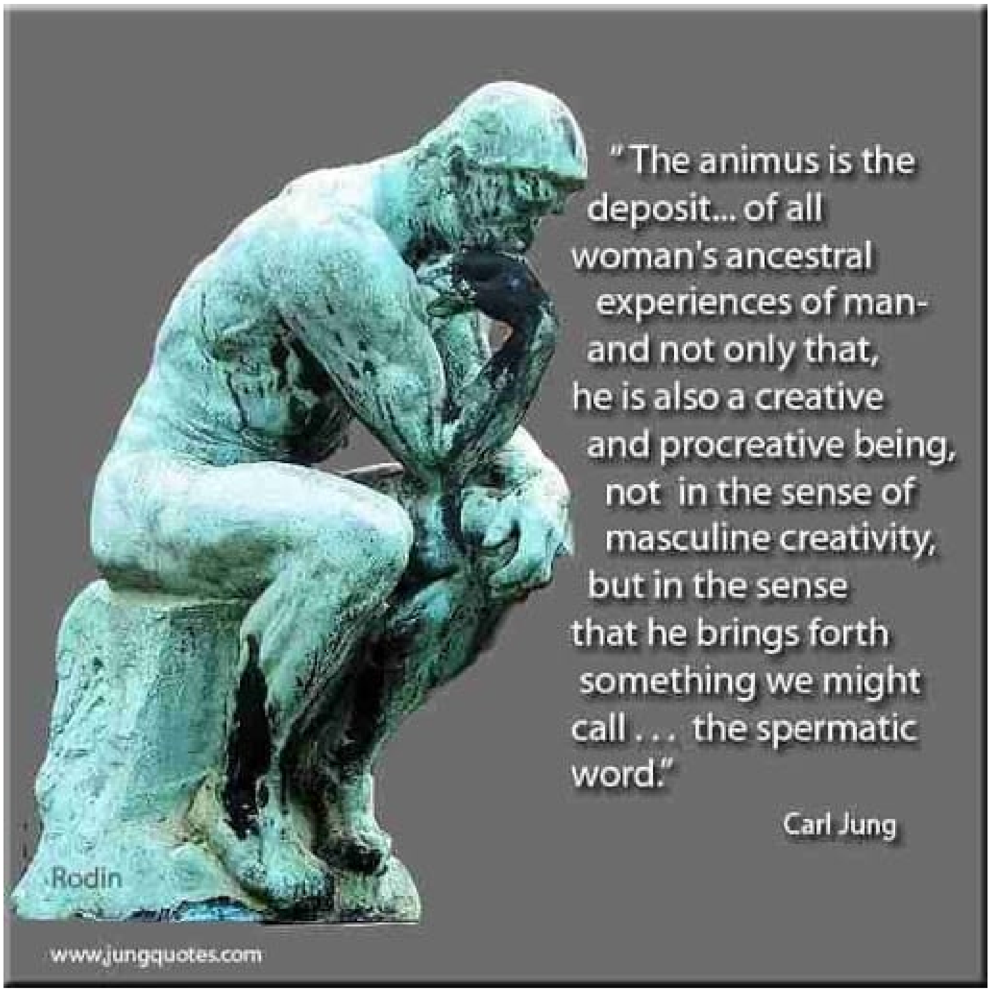

Click to LOOK INSIDE!
MIRCEA
ELIADE
YOGA
IMMORTALITY
AND FREEDOM


"The autonomy of the collective unconscious expresses itself in the figures of anima and animus."
Carl Jung
www.jungquotes.com

[15]

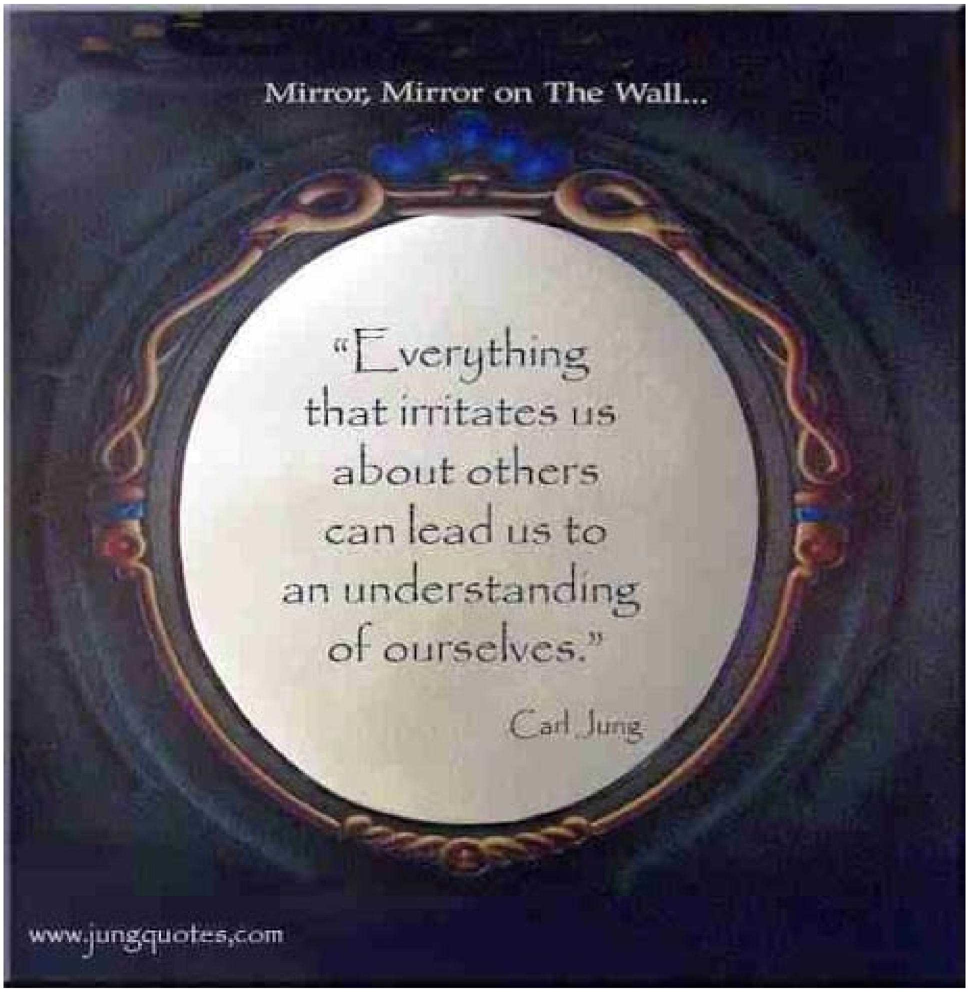
[16]

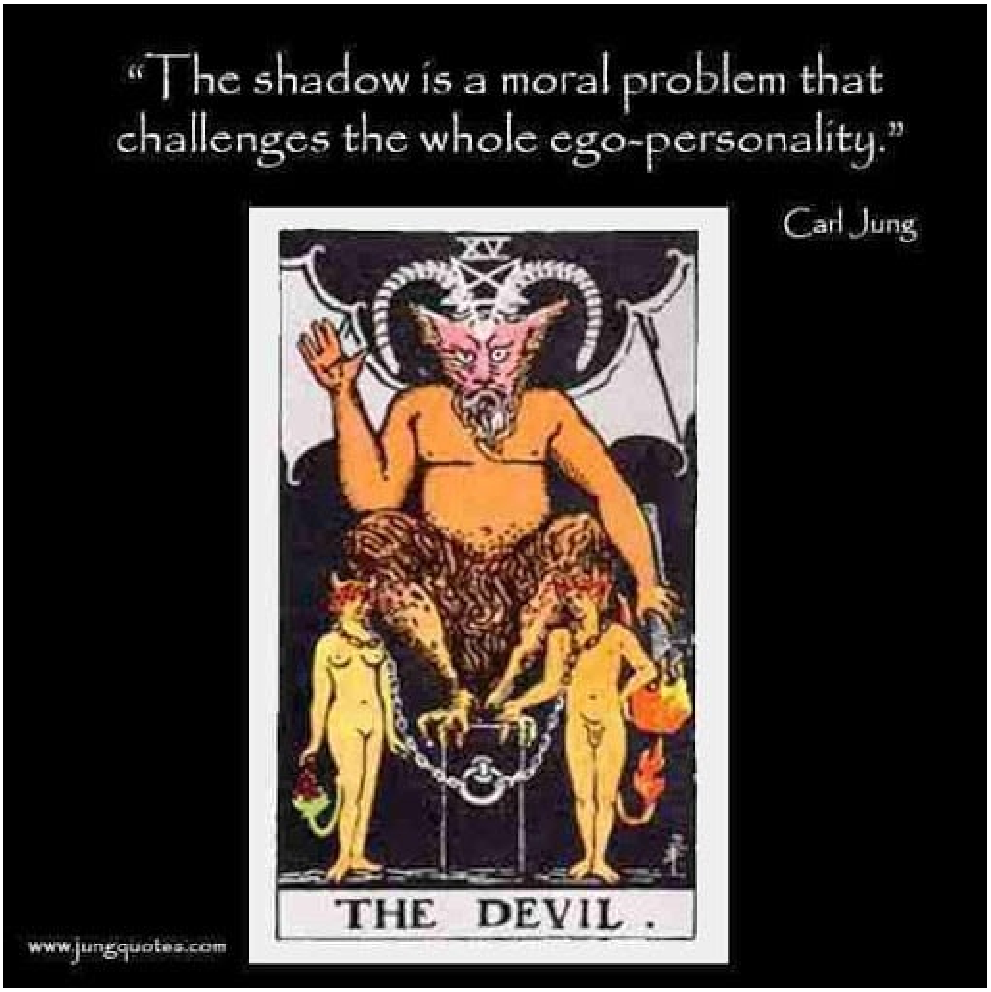

"The anima is the archetype of life itself."
Carl Jung
www.jungquotes.com

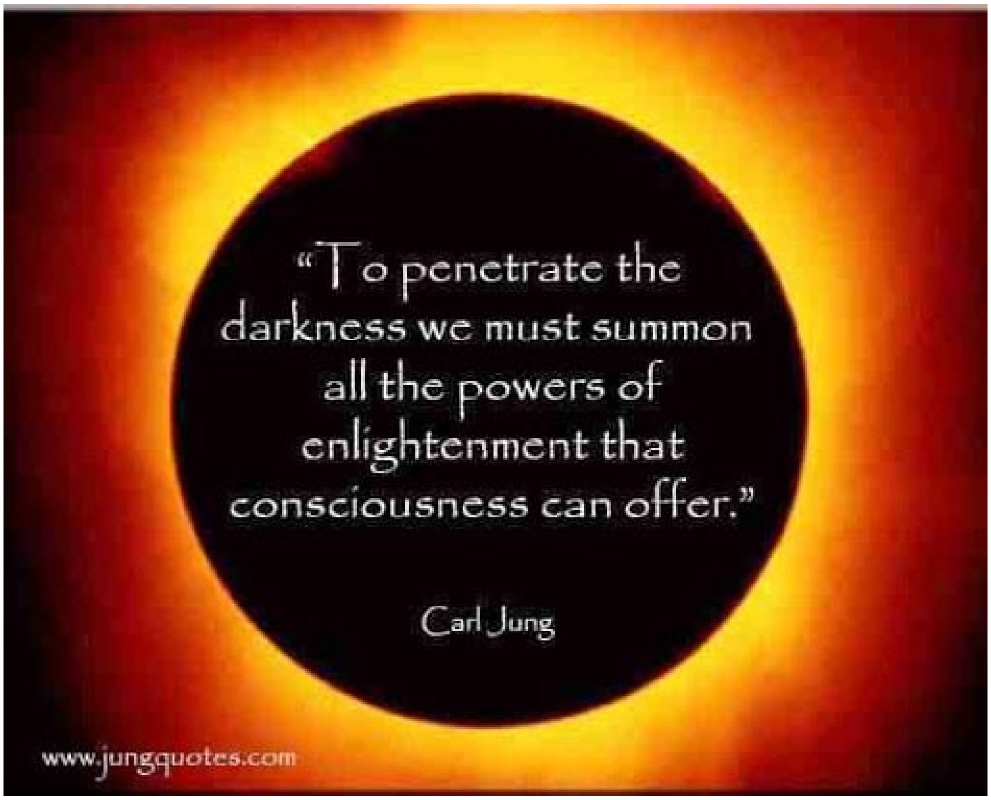


"The animus is the deposit... of all woman's ancestral experiences of man- and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call . . . the spermatic word."

Carl Jung


Mirror, Mirror on The Wall...
"Everything that irritates us about others can lead us to an understanding of ourselves."
Carl Jung
www.jungquotes.com


"The shadow is a moral problem that challenges the whole ego-personality."
Carl Jung
XV
THE DEVIL.
www.jungquotes.com



"To penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer."

Carl Jung

www.jungquotes.com

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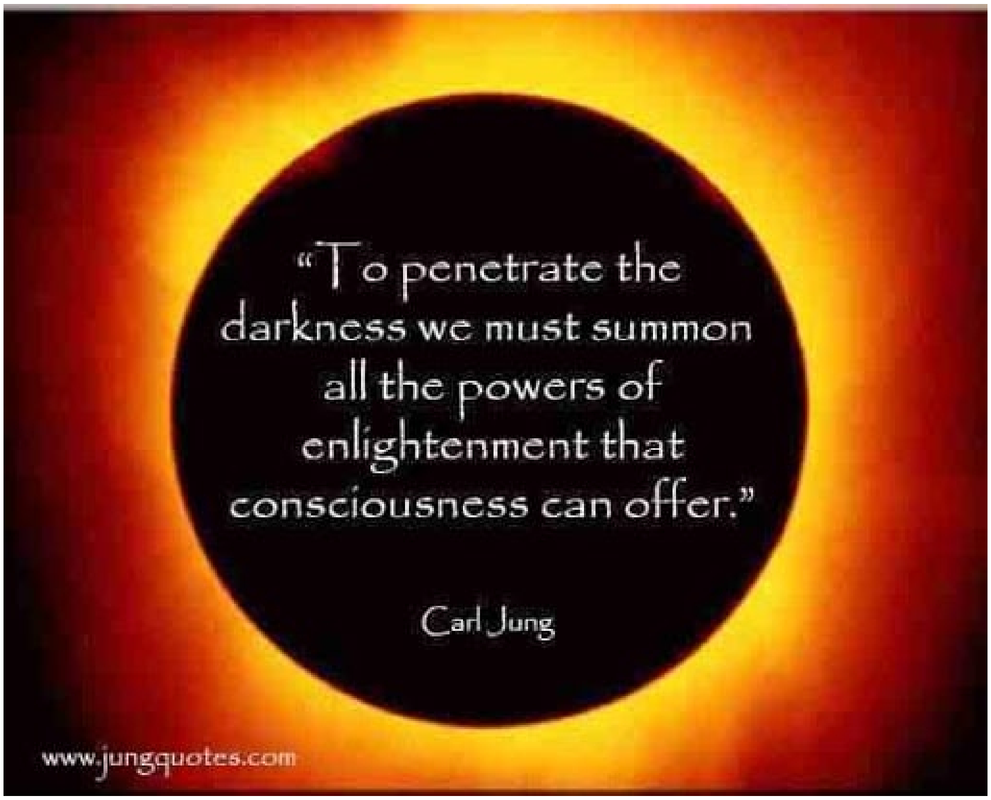

"To penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer."

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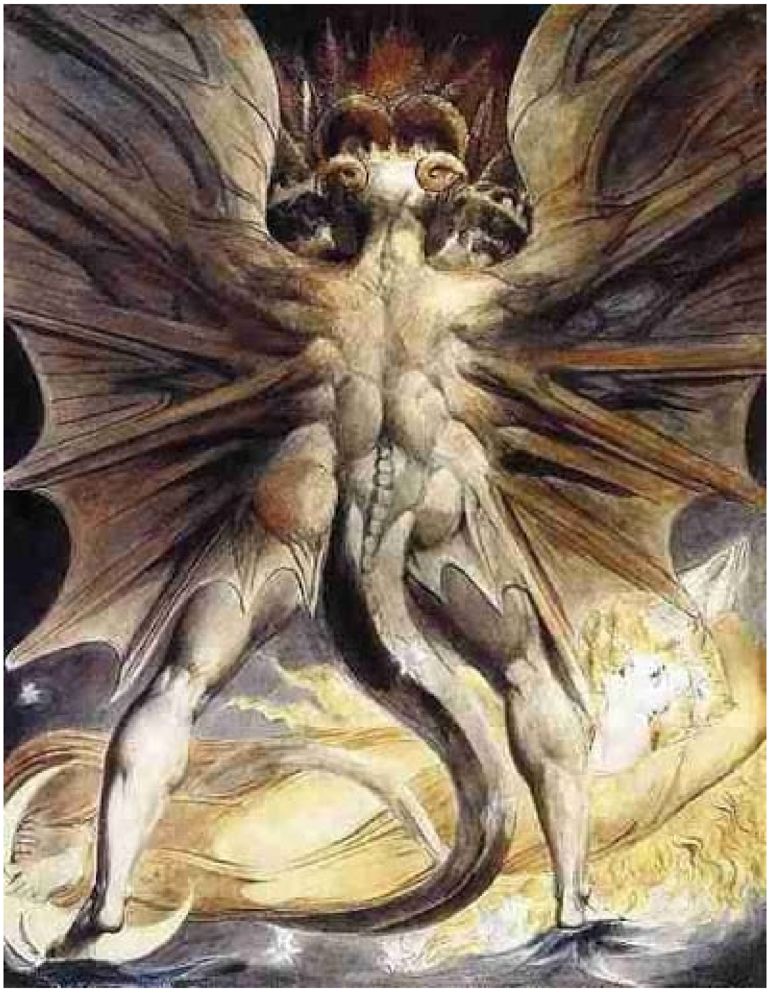
www.jungquotes.com

[23]



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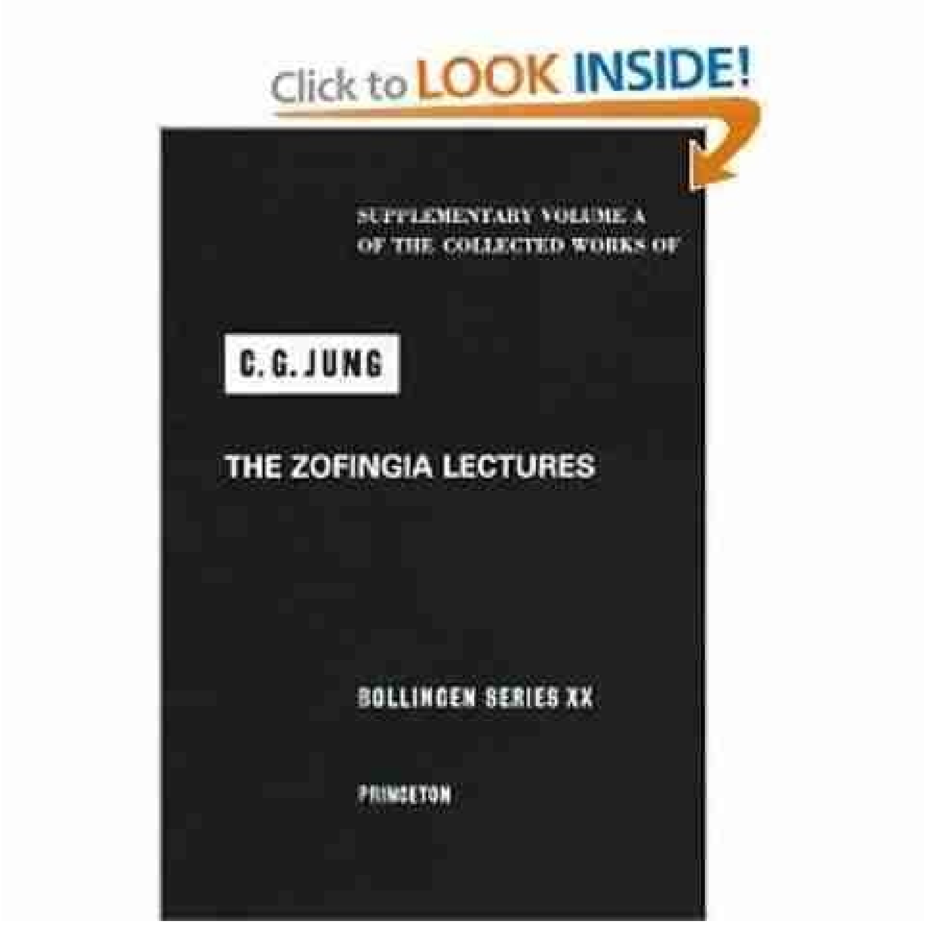
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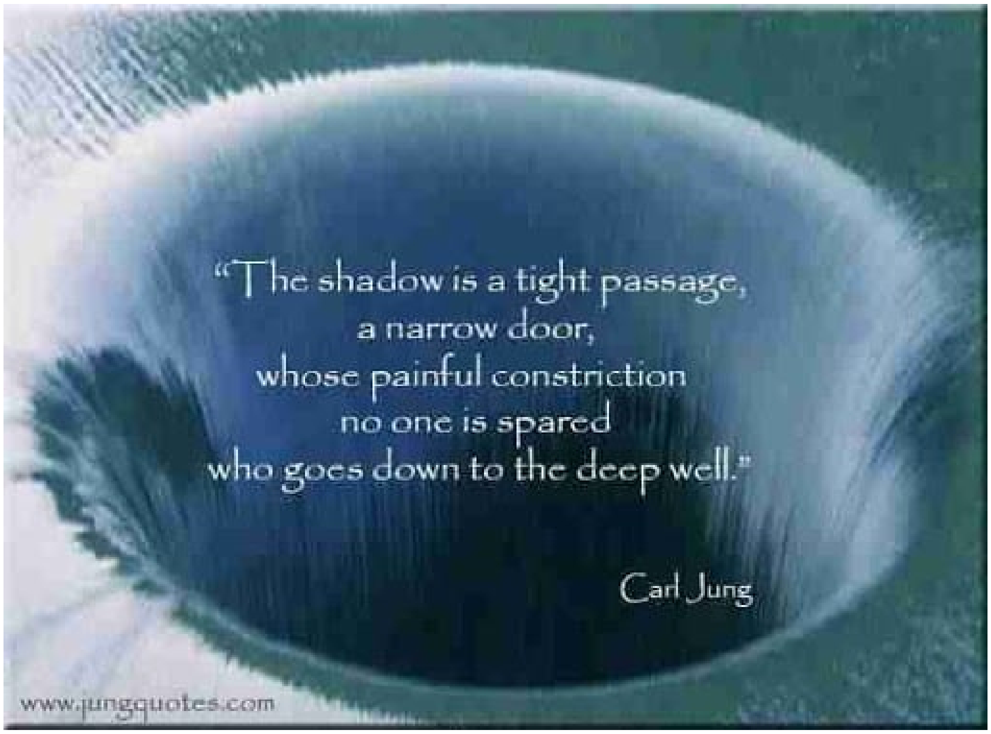
SUPPLEMENTARY VOLUME A
OF THE COLLECTED WORKS OF

C. G. JUNG

THE ZOFINGIA LECTURES

BOLLINGEN SERIES XX

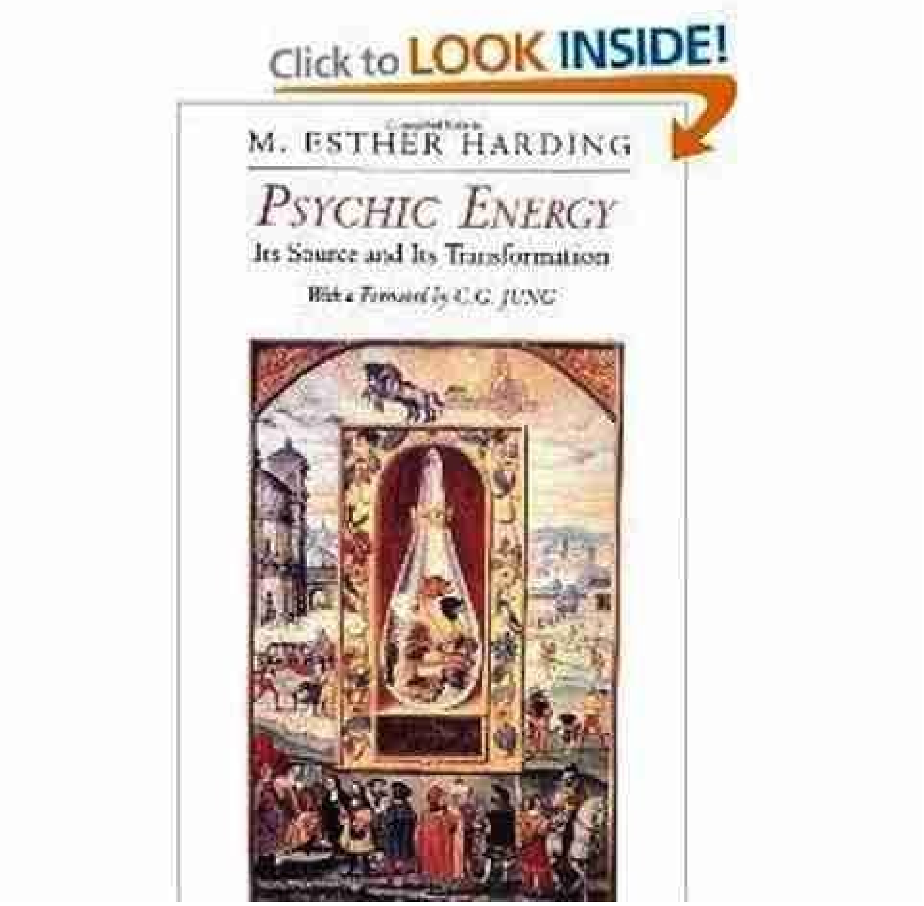
PRINCETON



"The shadow is a tight passage,
a narrow door,
whose painful constriction
no one is spared
who goes down to the deep well."

Carl Jung

www.jungquotes.com


Click to LOOK INSIDE!
M. ESTHER HARDING
PSYCHIC ENERGY
Its Source and Its Transformation
With a Foreword by C.G. JUNG

"To confront a person with his shadow
is to show him his own light."
Carl Jung
www.jungquotes.com
Photo: Susan Burnstine

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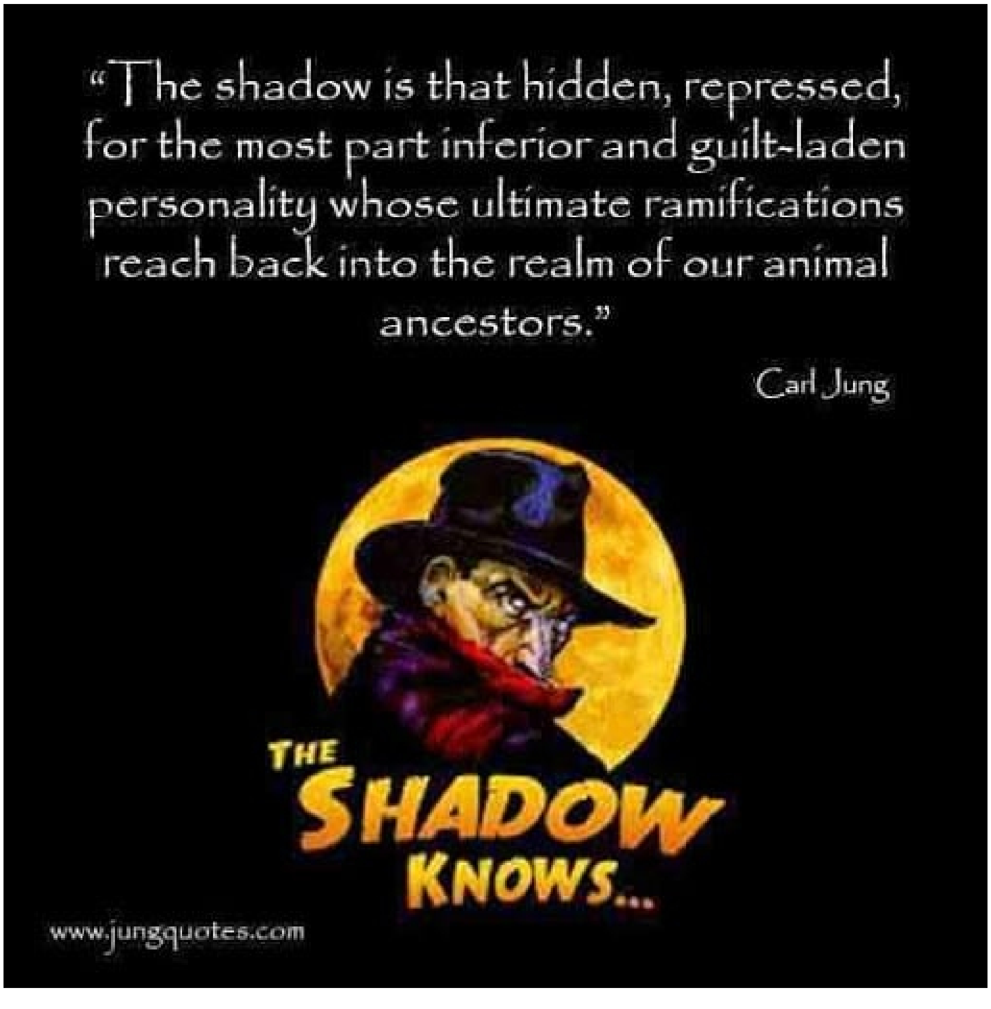
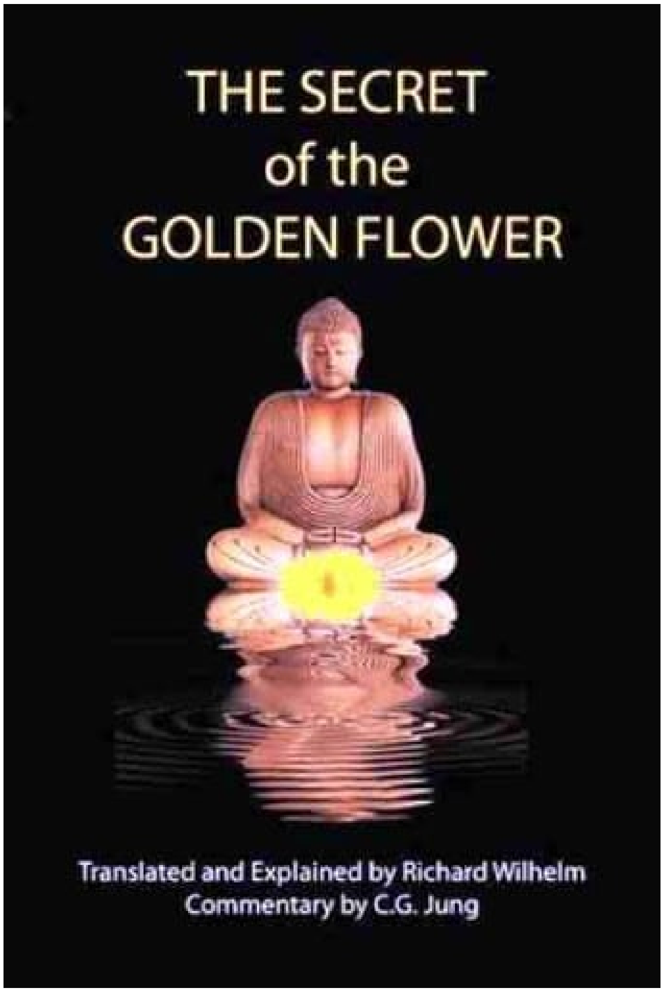


"The shadow is that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors."

Carl Jung

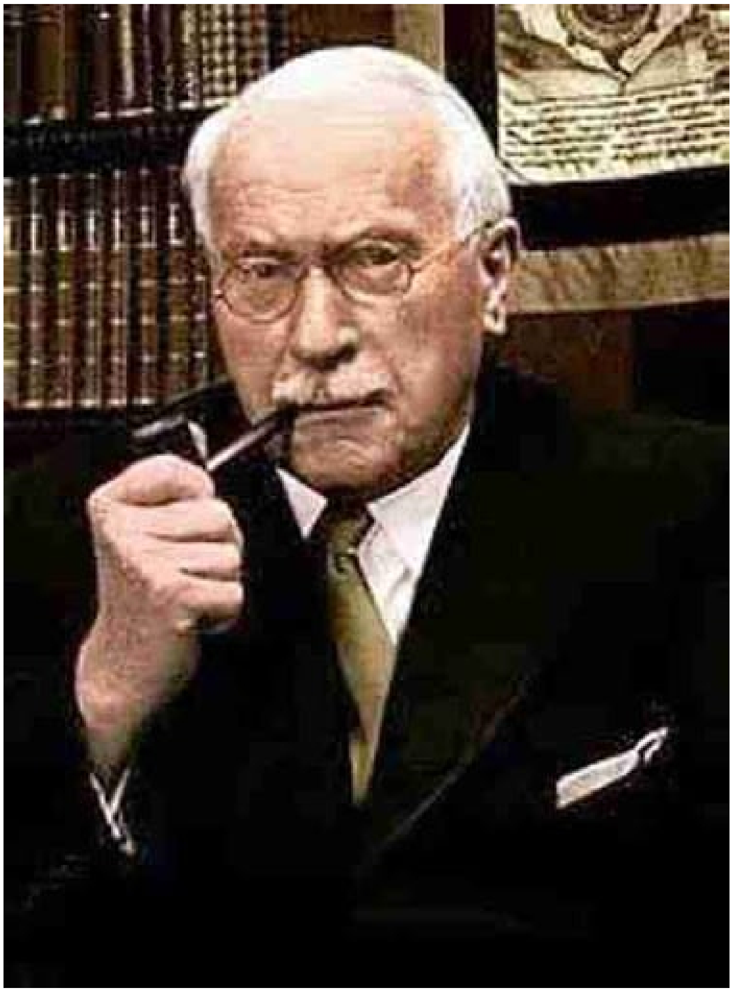
THE
SHADOW
KNOWS...
www.jungquotes.com

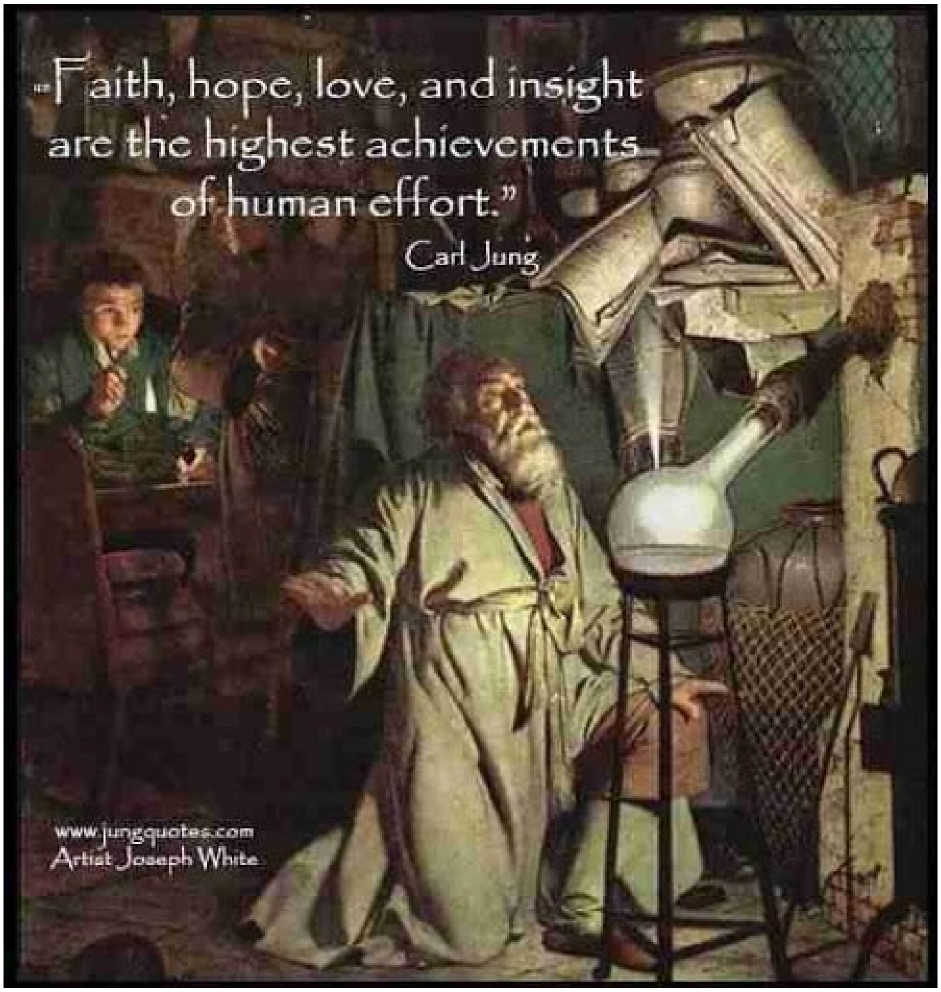
[31]

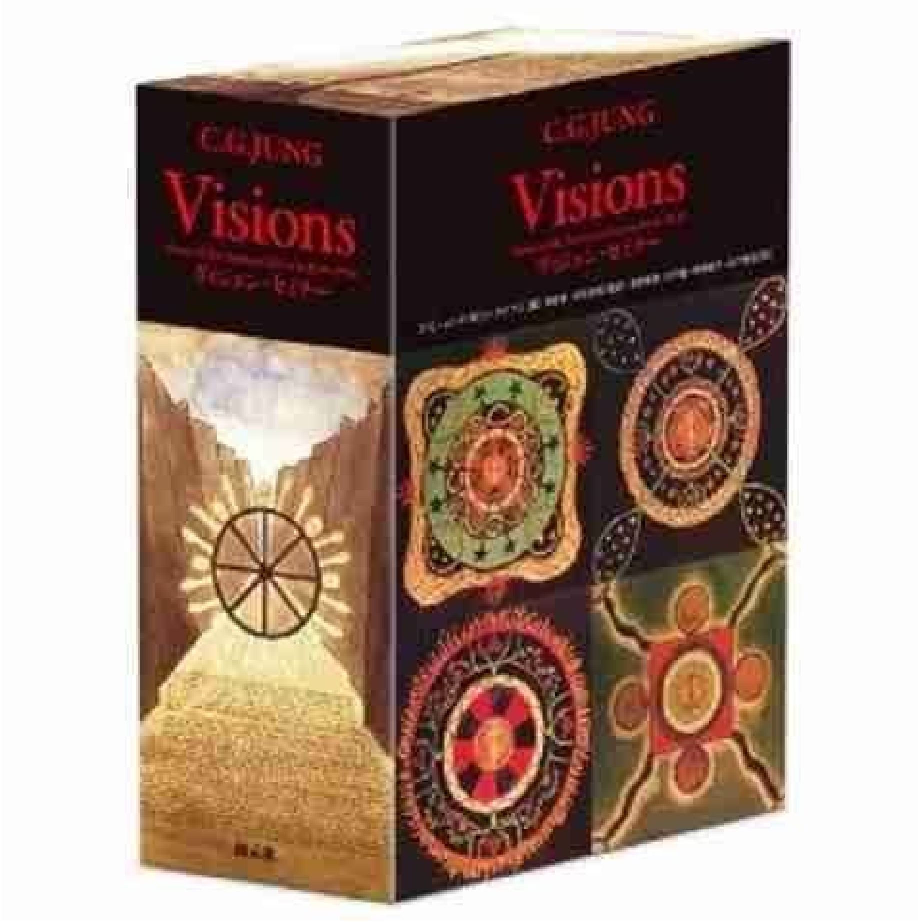


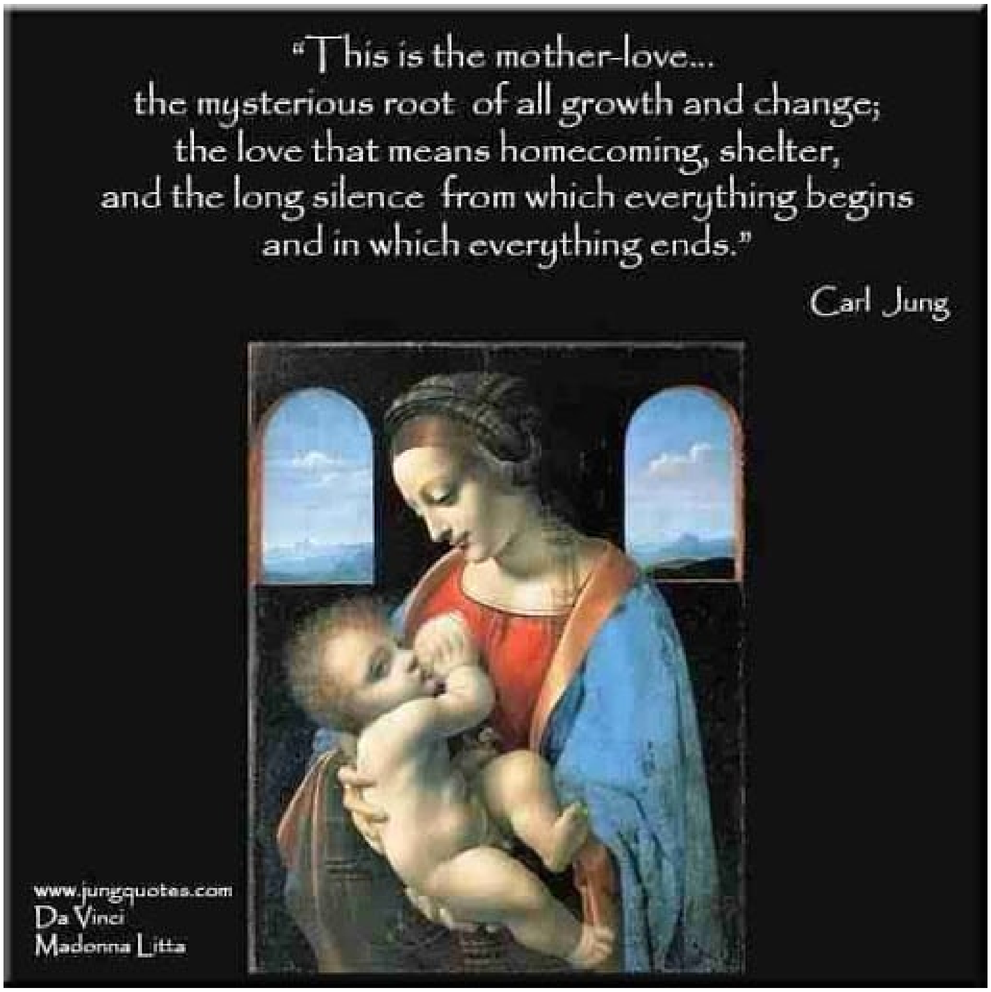
THE SECRET
of the
GOLDEN FLOWER

Translated and Explained by Richard Wilhelm
Commentary by C.G. Jung




“Faith, hope, love, and insight are the highest achievements of human effort.”
Carl Jung
www.jungquotes.com
Artist Joseph White

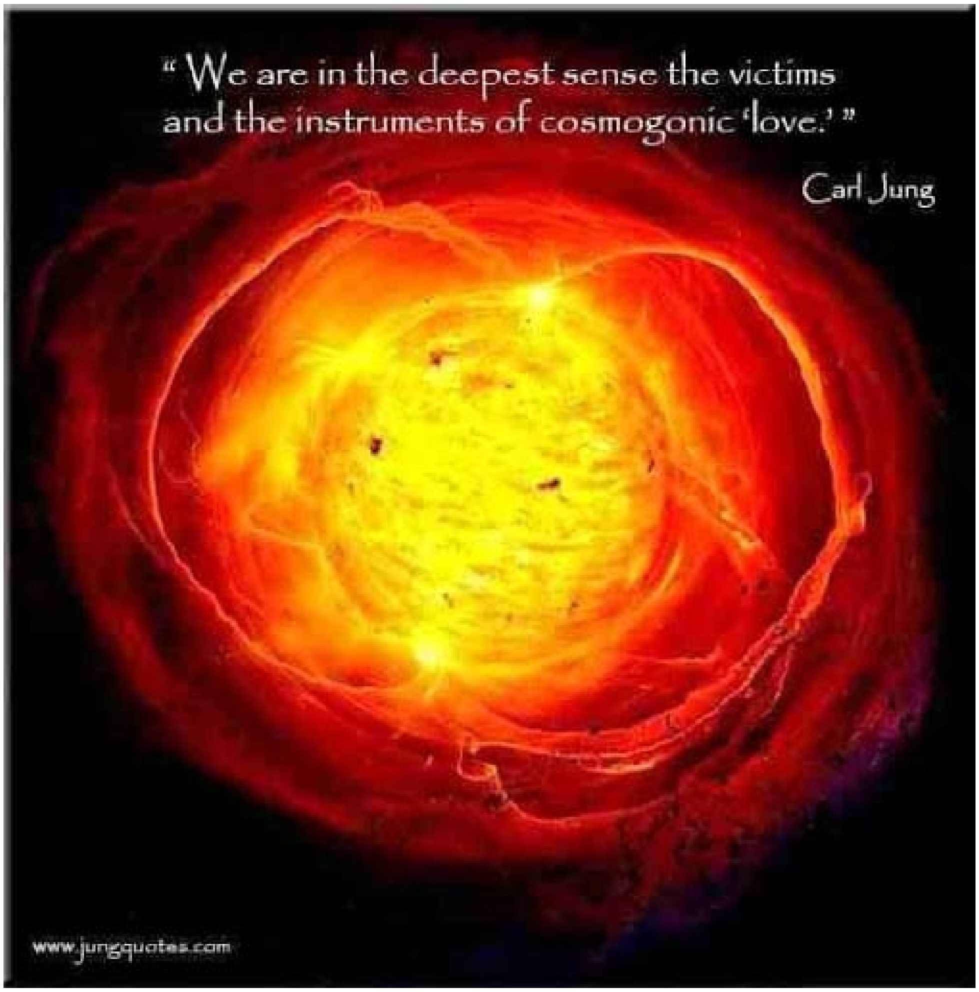

C.G.JUNG
Visions
ヴィジョン・セミナー
C.G.JUNG
Visions
ヴィジョン・セミナー

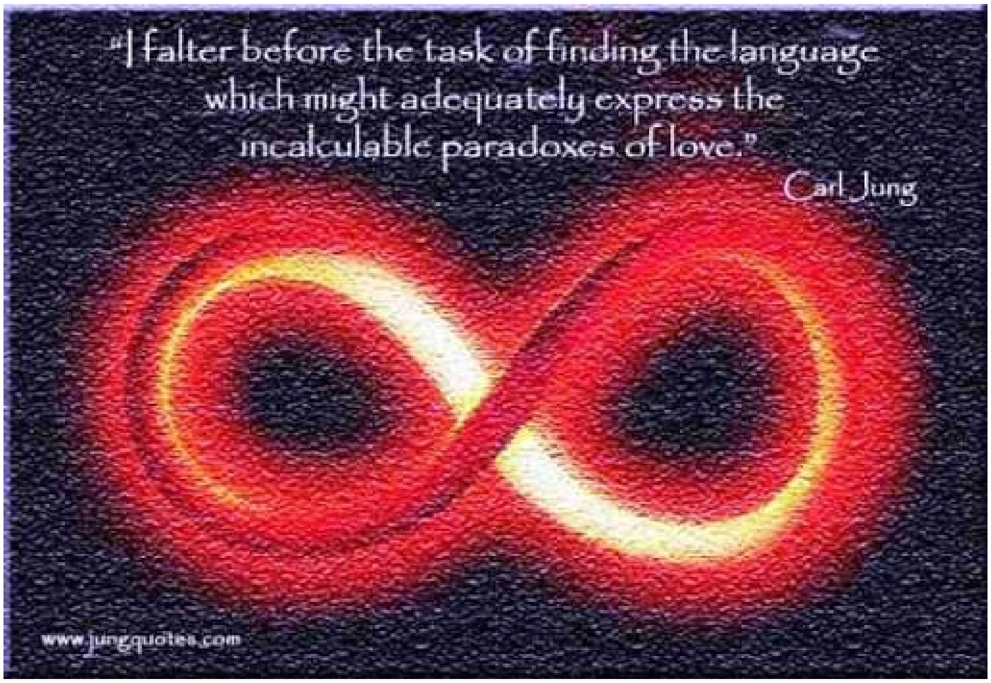


"This is the mother-love...
the mysterious root of all growth and change;
the love that means homecoming, shelter,
and the long silence from which everything begins
and in which everything ends."

Carl Jung

www.jungquotes.com
Da Vinci
Madonna Litta


" We are in the deepest sense the victims
and the instruments of cosmogonic 'love.' "
Carl Jung
www.jungquotes.com



"I falter before the task of finding the language which might adequately express the incalculable paradoxes of love."

Carl Jung

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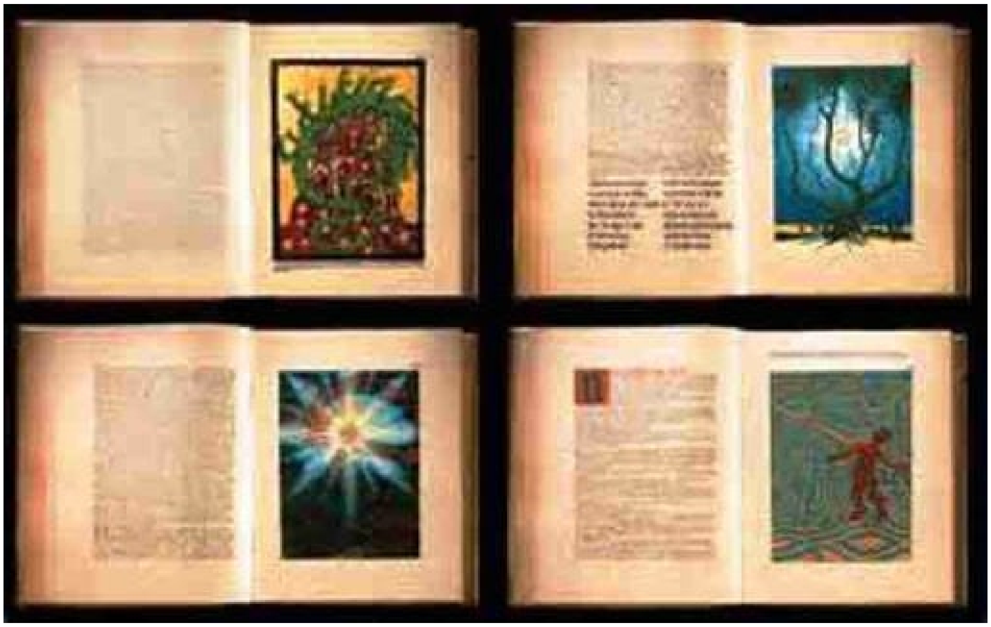
[39]



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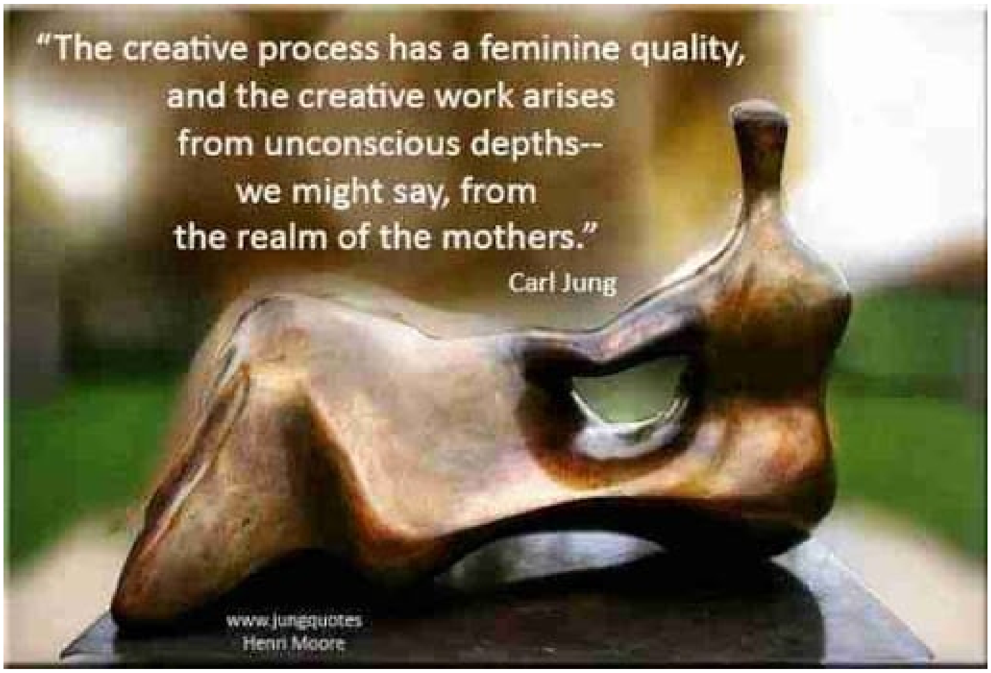
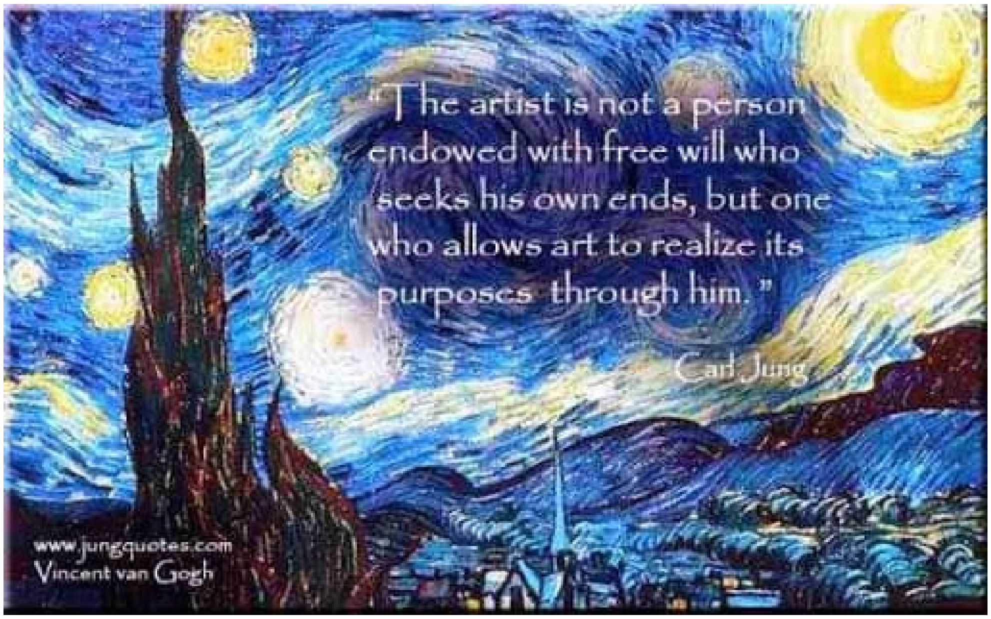
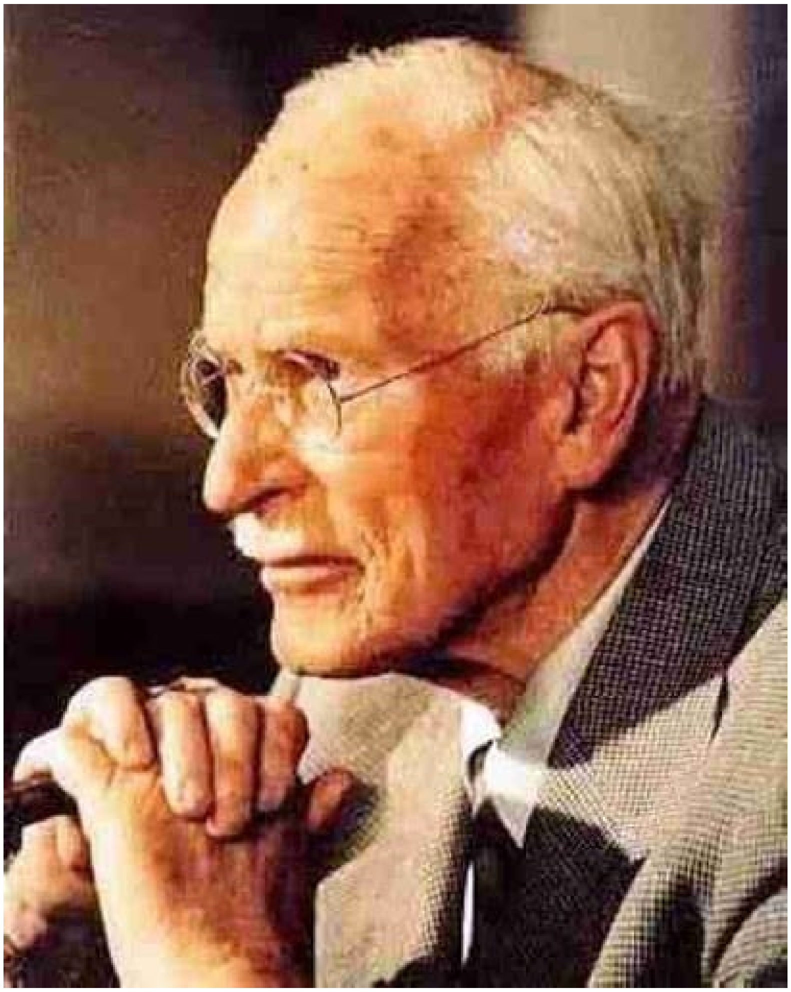
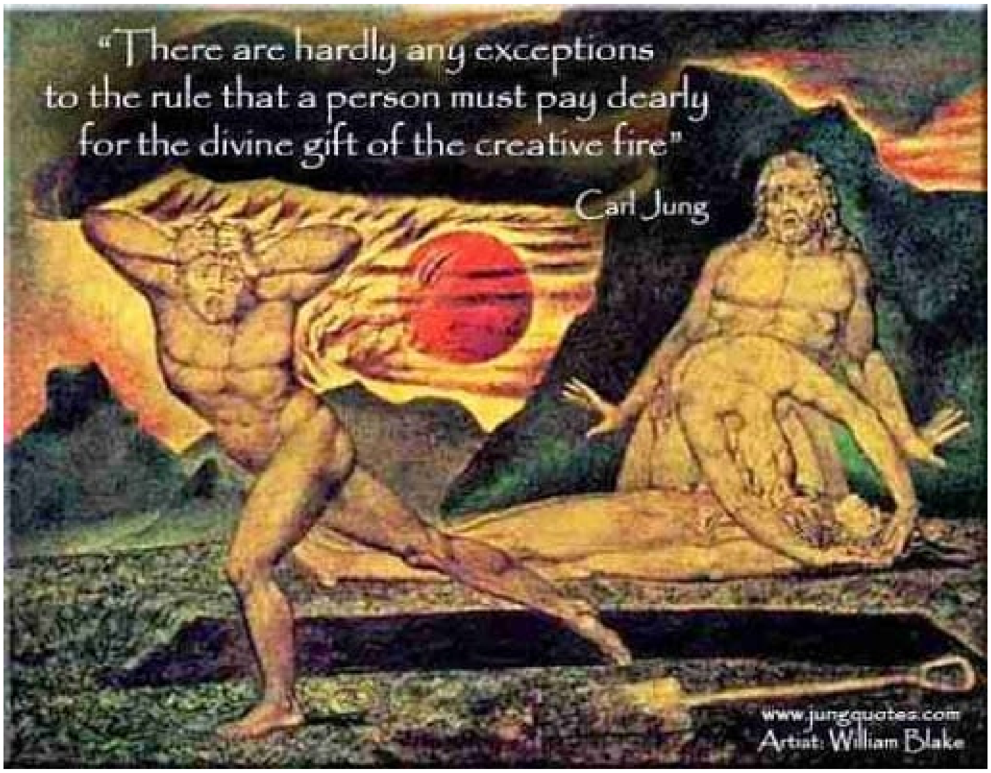

"The creative process has a feminine quality,
and the creative work arises
from unconscious depths--
we might say, from
the realm of the mothers."
Carl Jung
www.jungquotes
Henri Moore

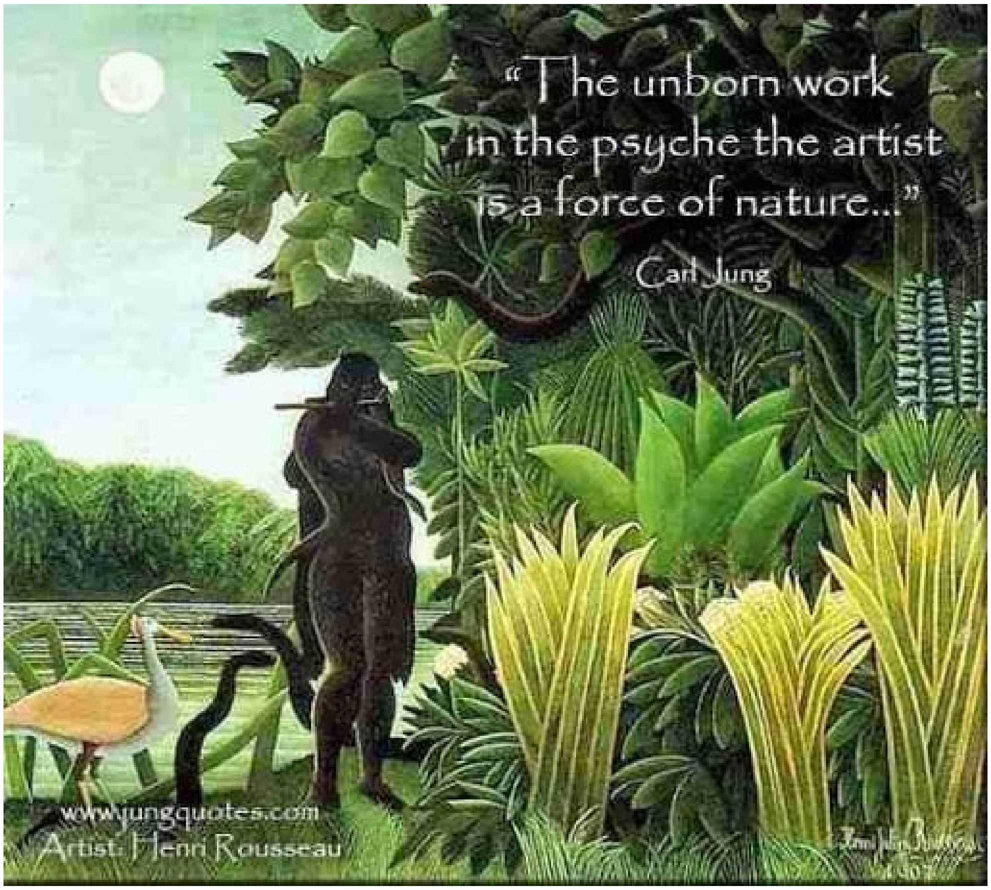
[41]

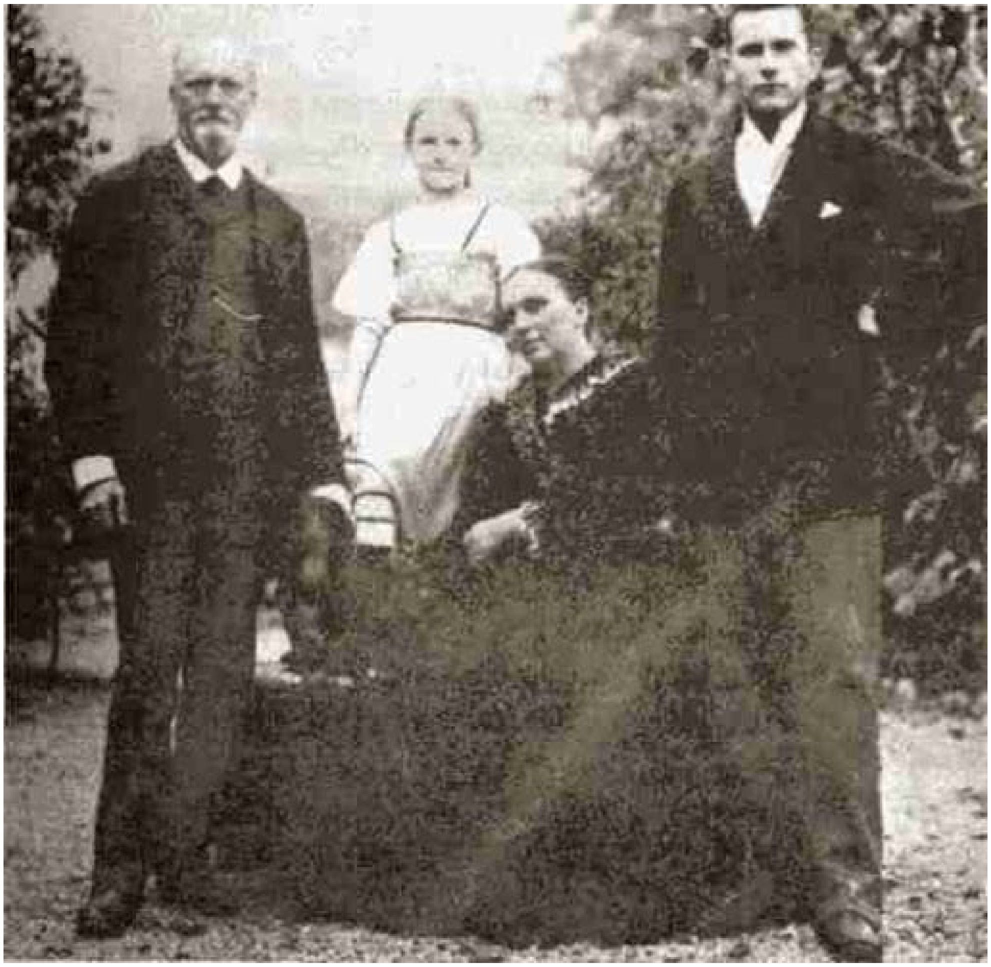

"The artist is not a person
endowed with free will who
seeks his own ends, but one
who allows art to realize its
purposes through him."
Carl Jung
www.jungquotes.com
Vincent van Gogh

[42]




"There are hardly any exceptions
to the rule that a person must pay dearly
for the divine gift of the creative fire"
Carl Jung
www.jungquotes.com
Artist: William Blake


"The unborn work in the psyche the artist is a force of nature..."
Carl Jung
www.jungquotes.com
Artist: Henri Rousseau



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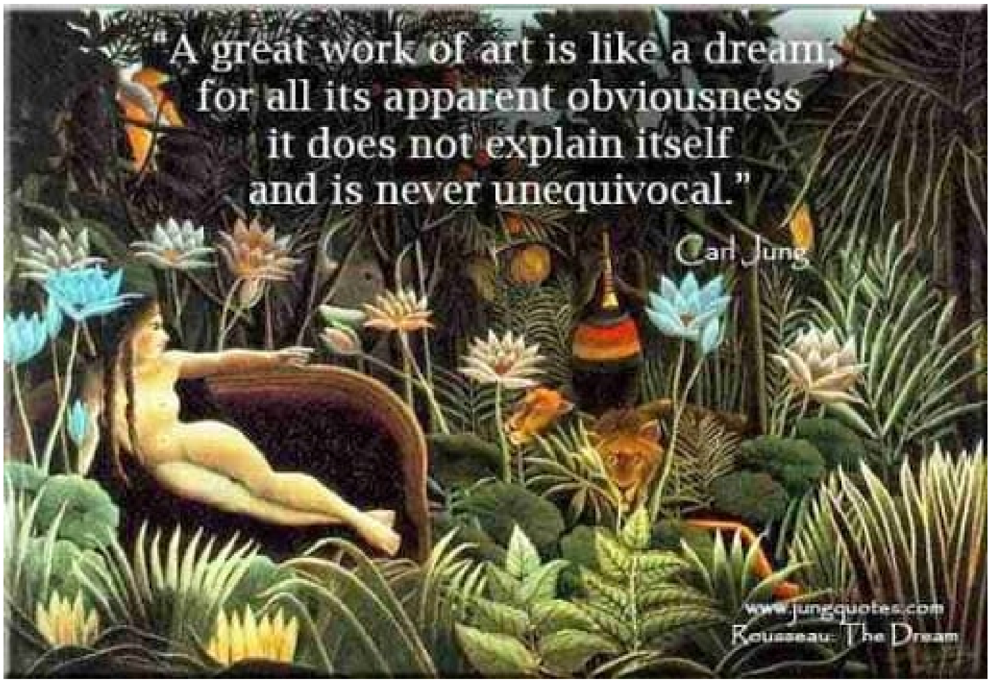
"A great work of art is like a dream;
for all its apparent obviousness
it does not explain itself
and is never unequivocal."
Carl Jung
www.jungquotes.com
Rousseau: The Dream

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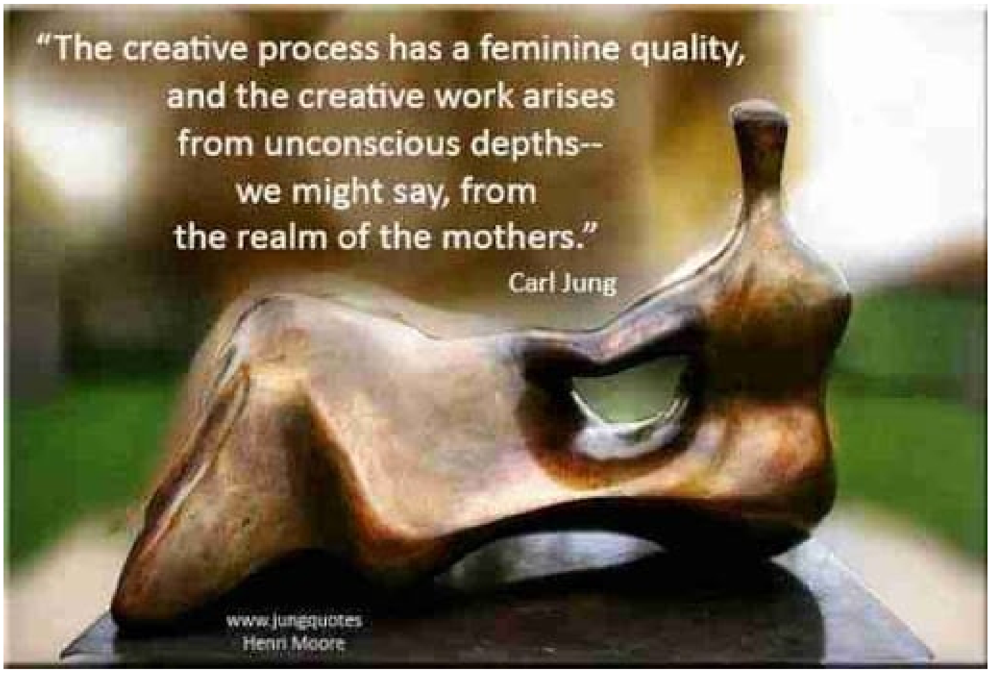
"The creative process has a feminine quality,
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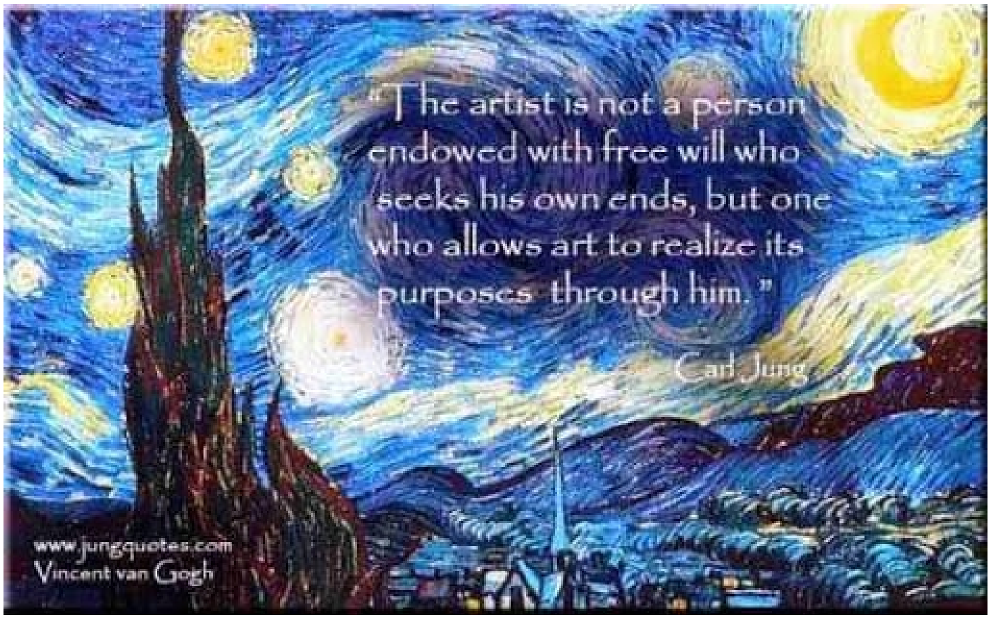
www.jungquotes
Henri Moore

[48]



"The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him."

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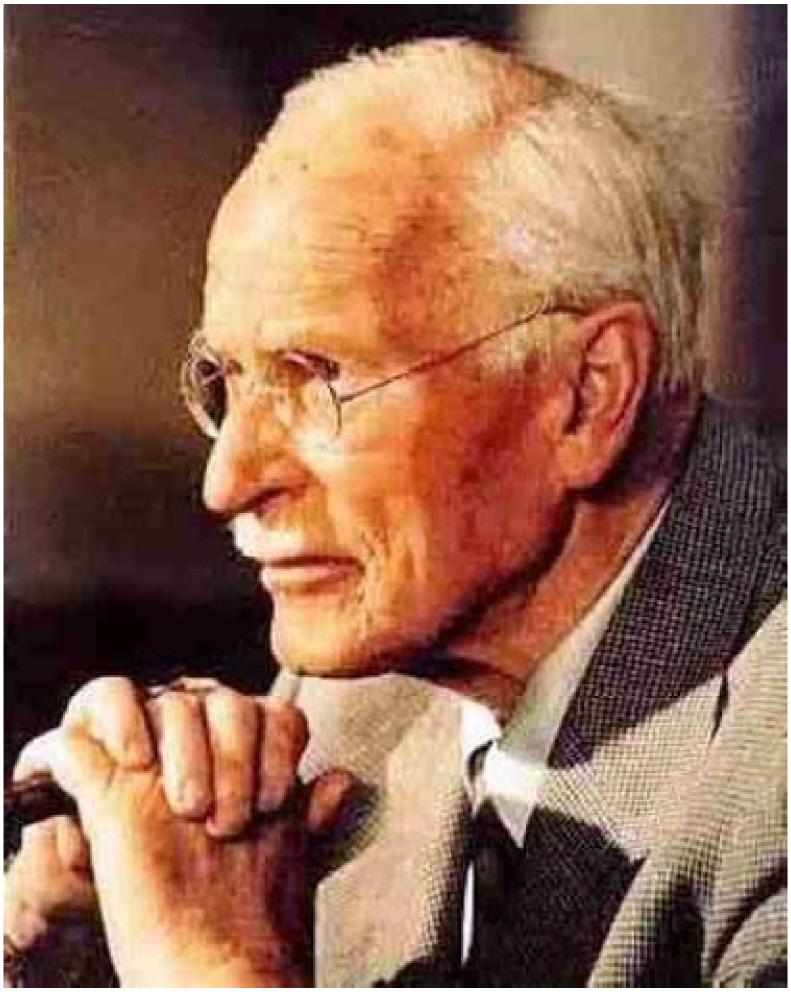
Vincent van Gogh

[49]



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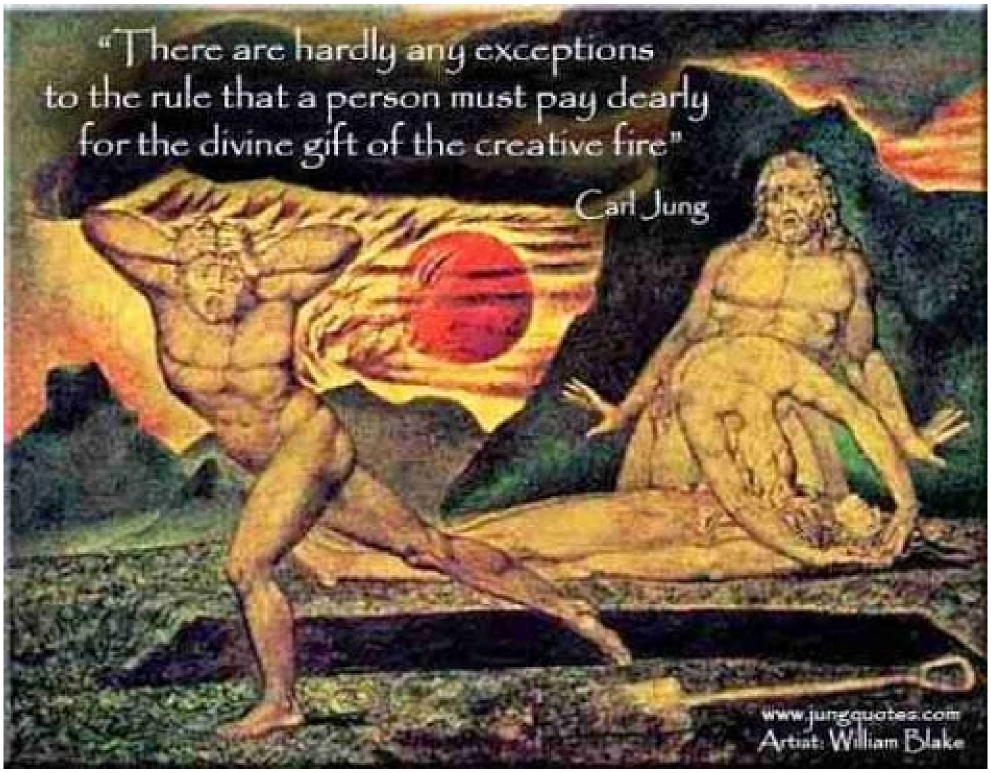
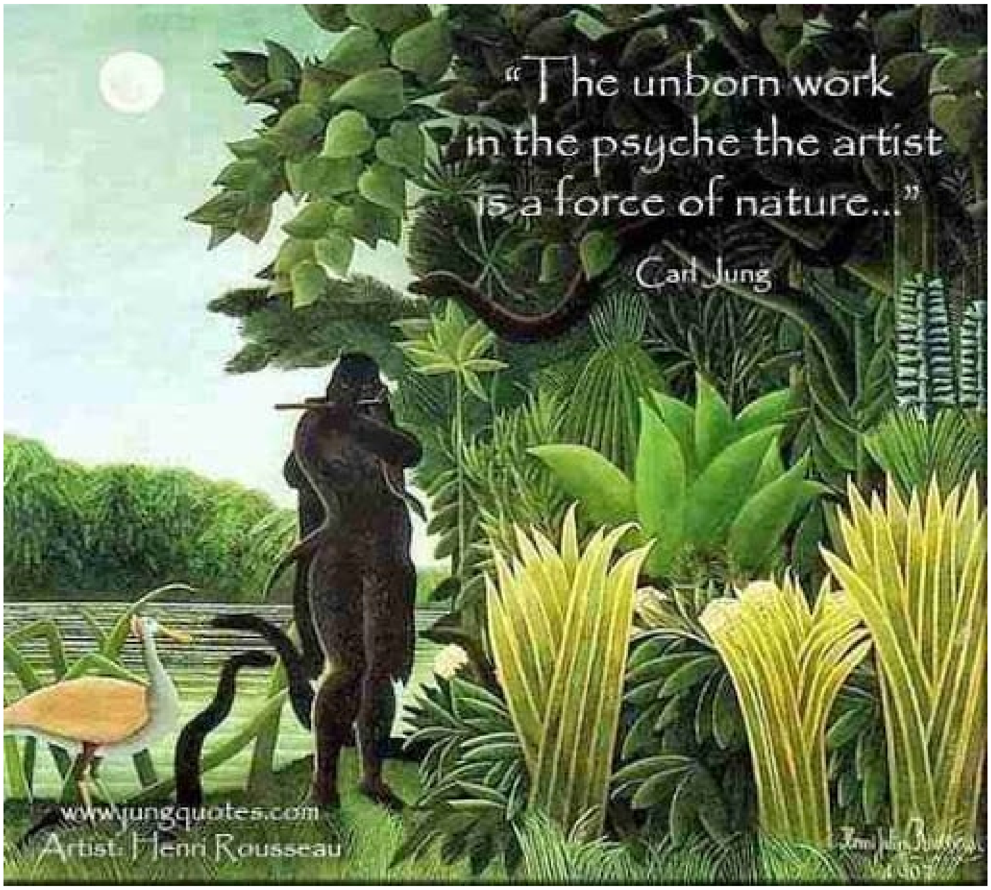

"There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire"
Carl Jung
www.jungquotes.com
Artist: William Blake

[51]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www.jungquotes.com
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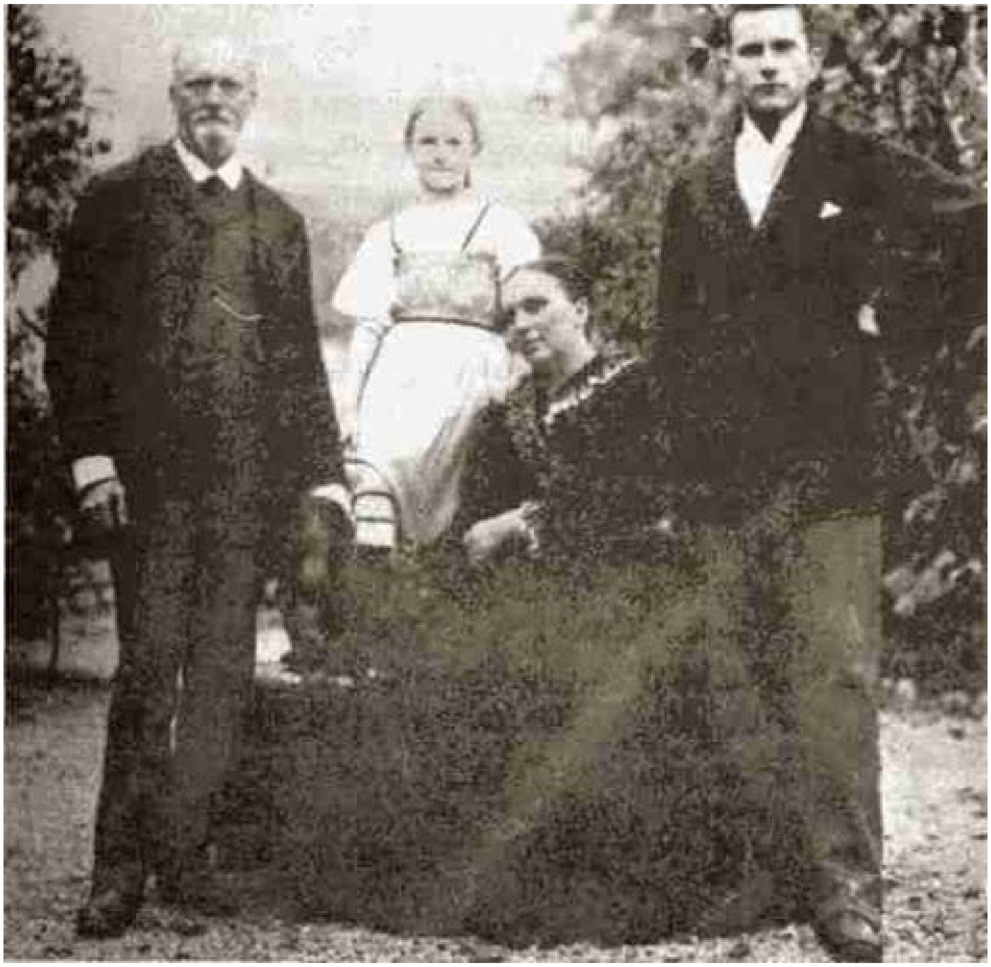

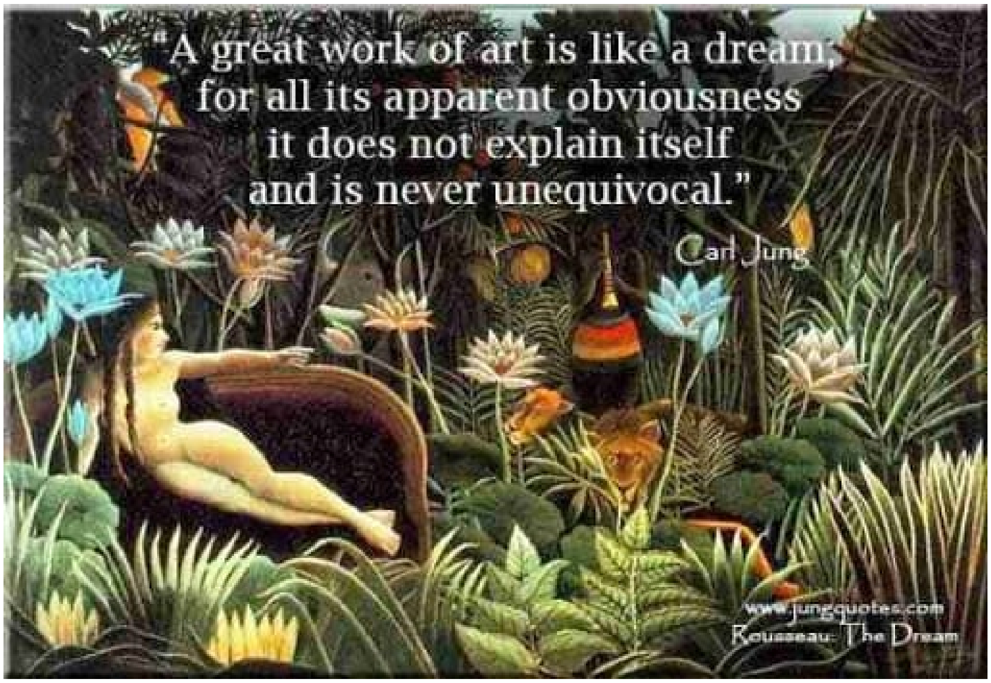

"A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is never unequivocal."

Carl Jung

www.jungquotes.com
Rousseau: The Dream

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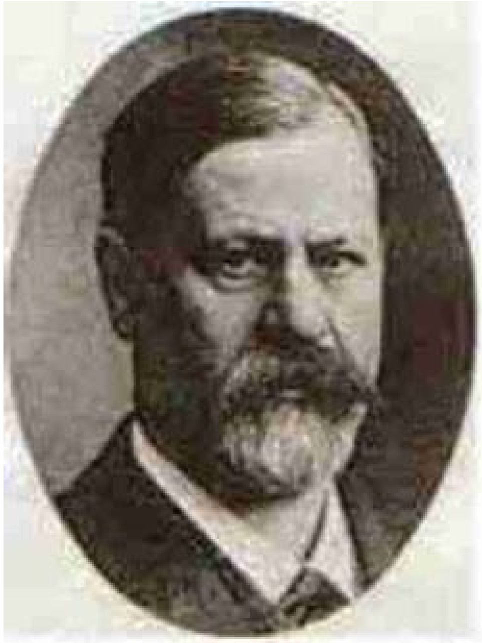
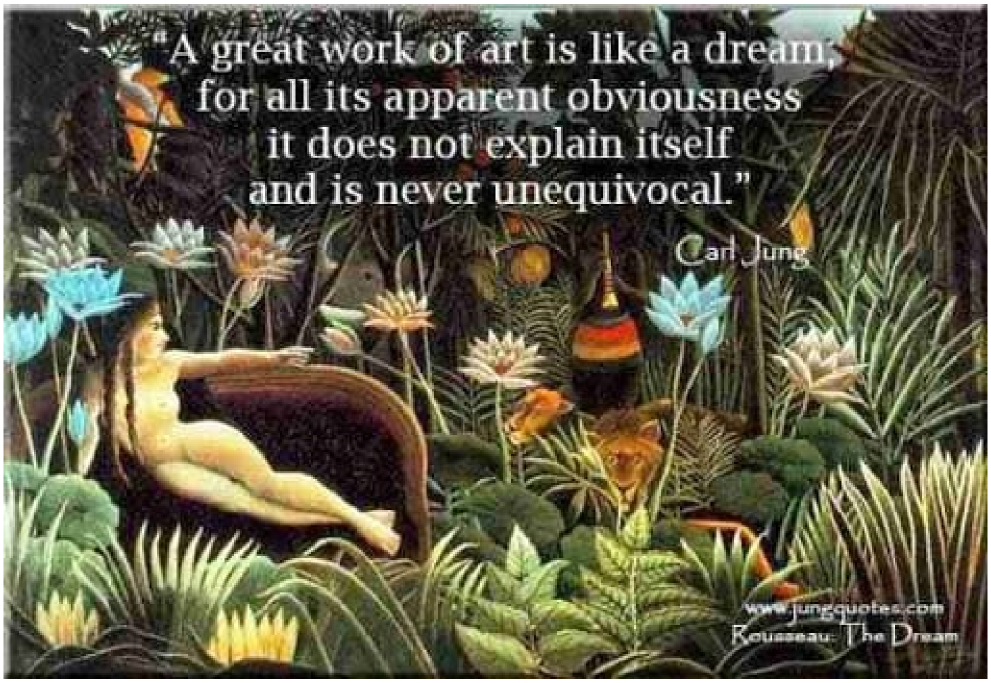


Sigmund Freud
(1856 - 1939)

Carl Gustav Jung
(1875 - 1961)

[55]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Rousseau: The Dream

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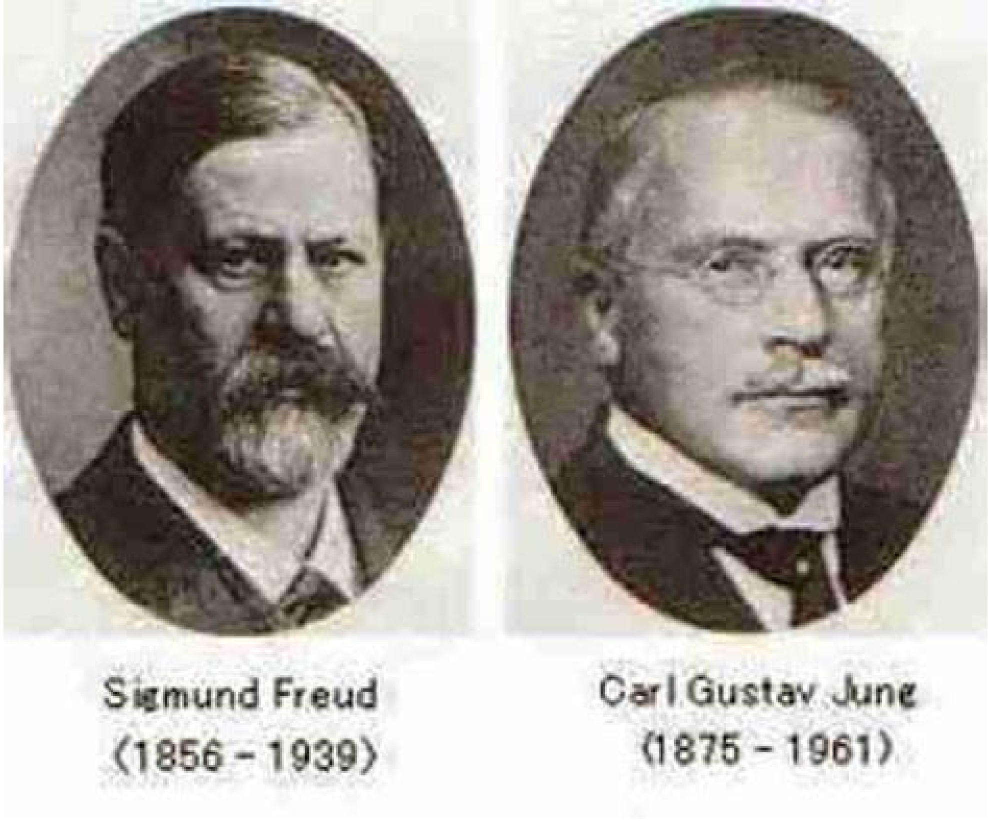
Sigmund Freud
(1856 – 1939)
Carl Gustav Jung
(1875 – 1961)

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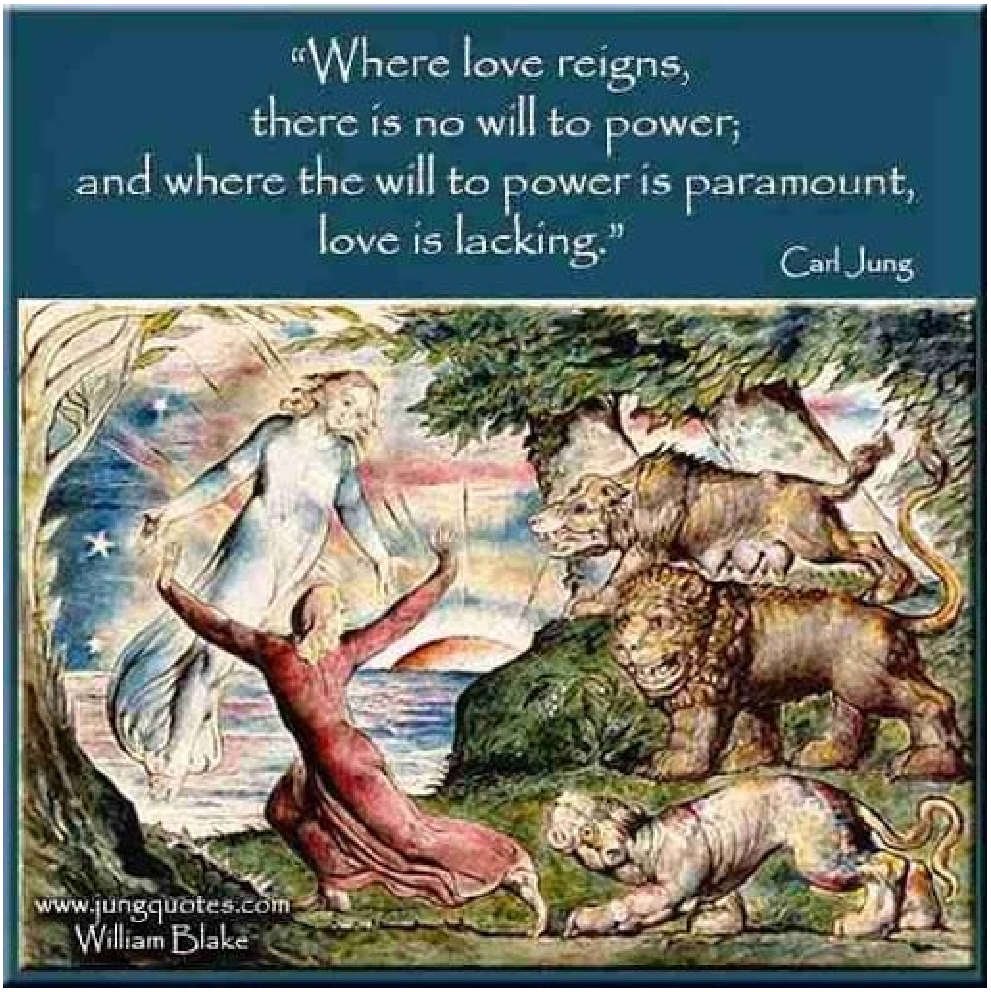
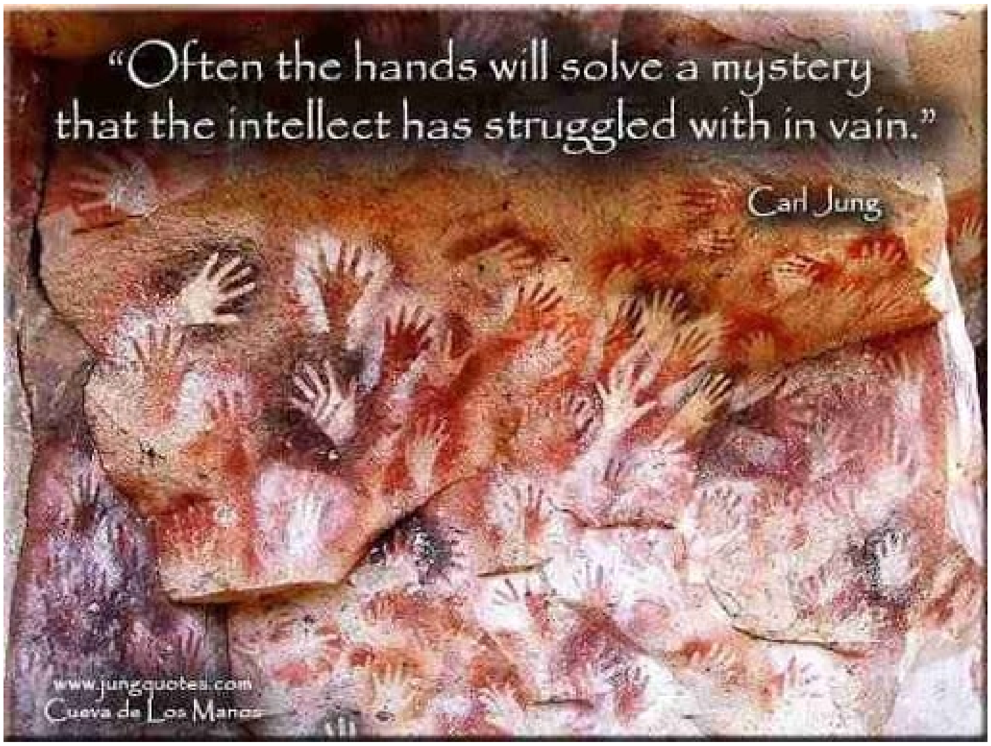

"Where love reigns,
there is no will to power;
and where the will to power is paramount,
love is lacking."
Carl Jung
www.jungquotes.com
William Blake

[58]


"Often the hands will solve a mystery that the intellect has struggled with in vain."
Carl Jung
www.jungquotes.com
Cueva de Los Manos

[59]

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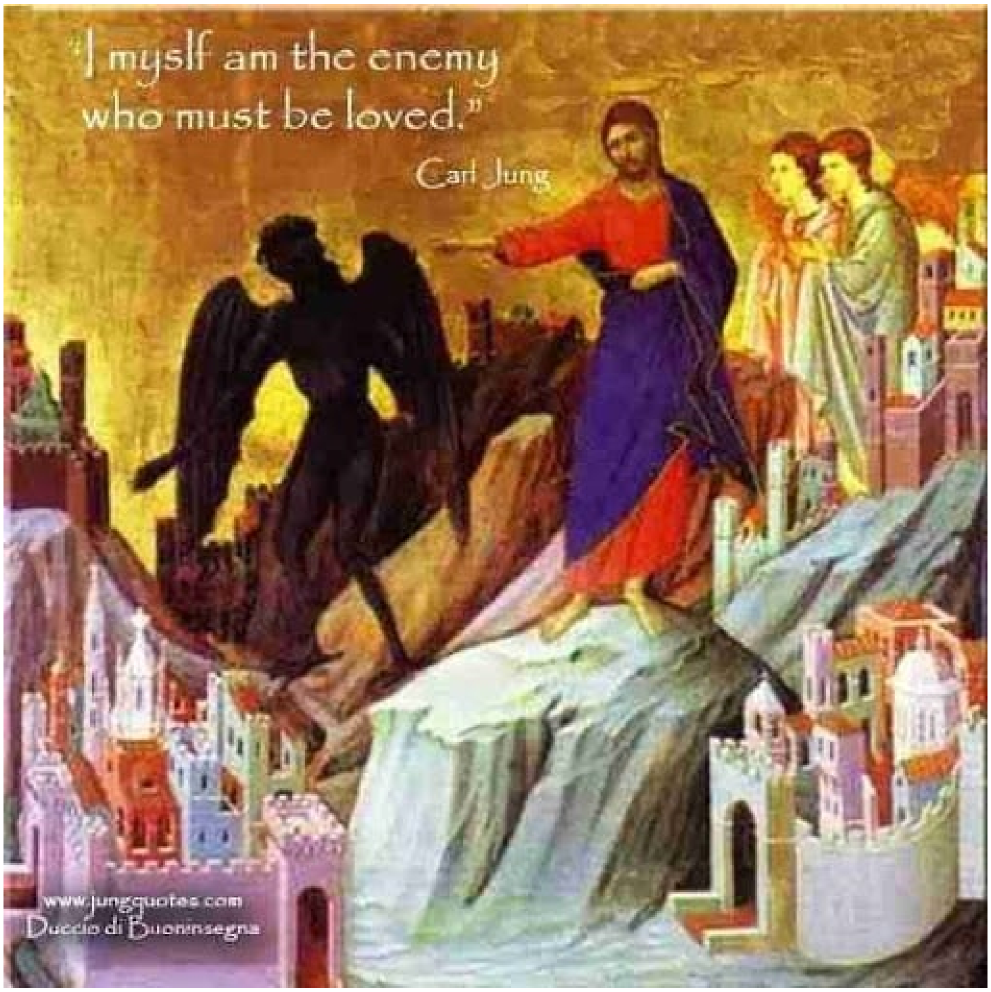
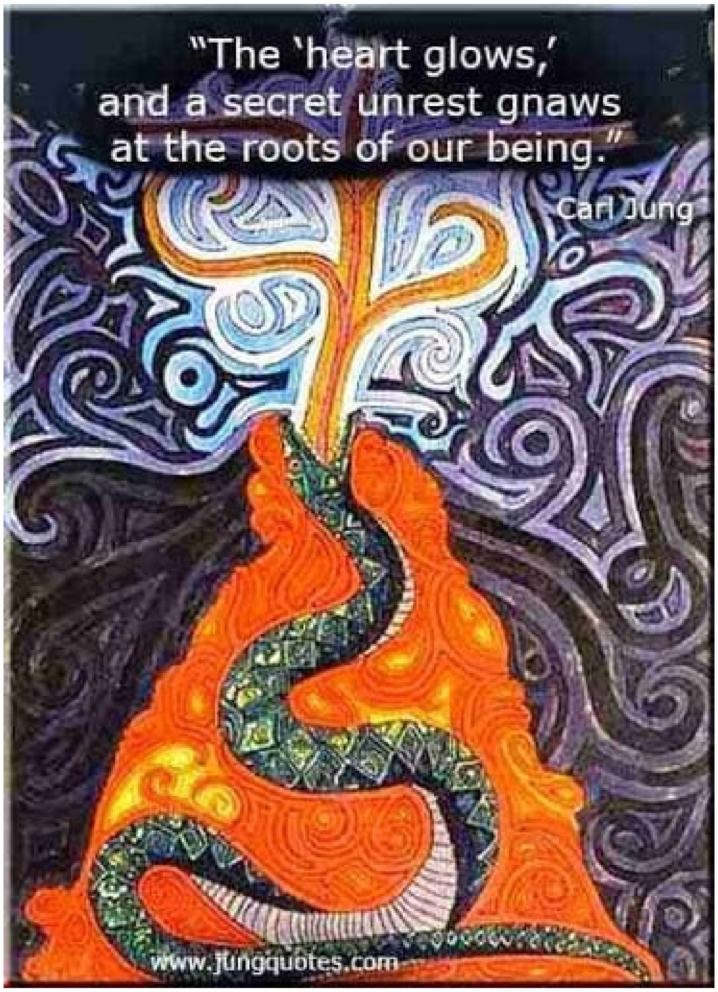

"I myslf am the enemy
who must be loved."
Carl Jung
www.jungquotes.com
Duccio di Buoninsegna

[61]



"The 'heart glows,'
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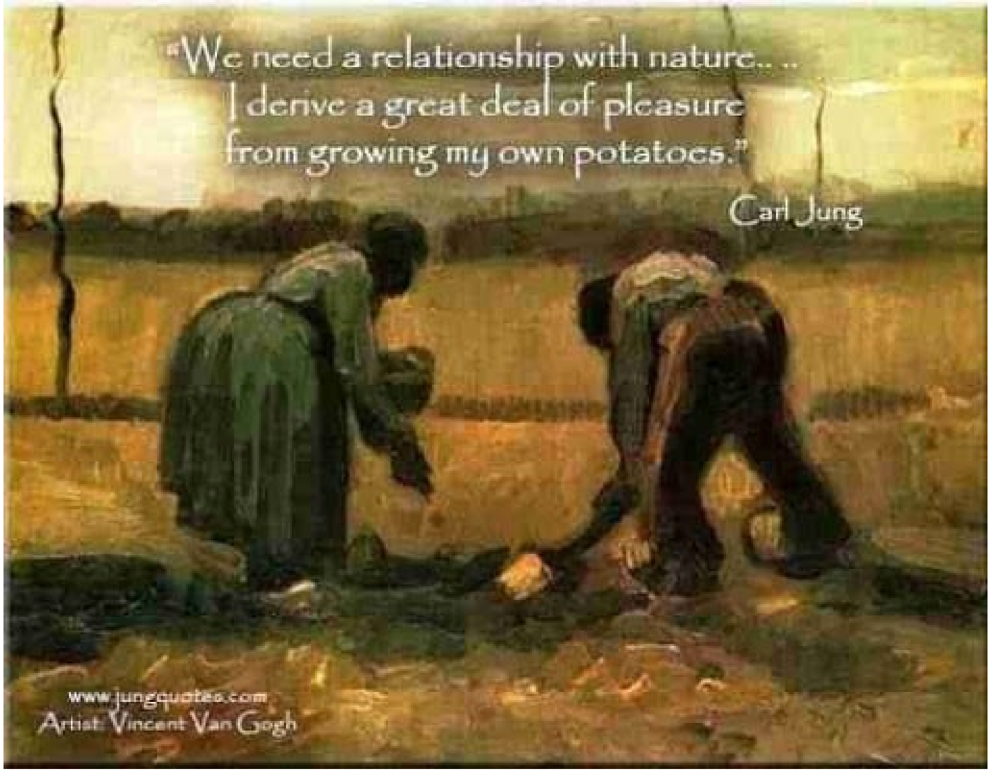
Carl Jung
www.jungquotes.com


"We need a relationship with nature.. ..
I derive a great deal of pleasure
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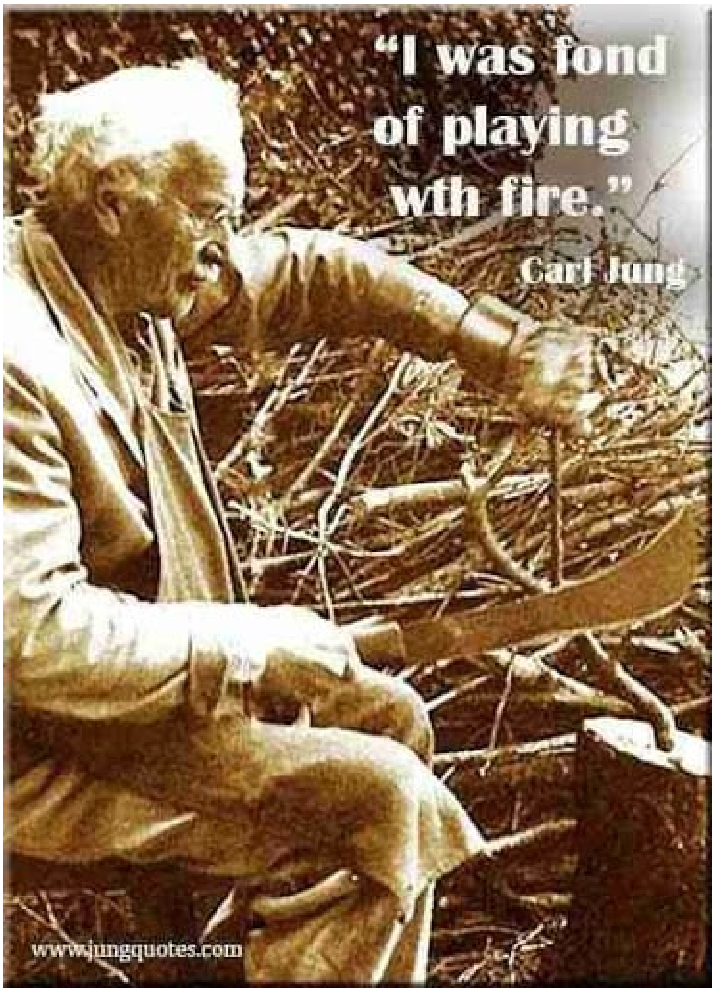
Carl Jung
www.jungquotes.com
Artist: Vincent Van Gogh

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and spirit.

Carl Jung

www.jungquotes.com


"I was fond
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Carl Jung
www.jungquotes.com

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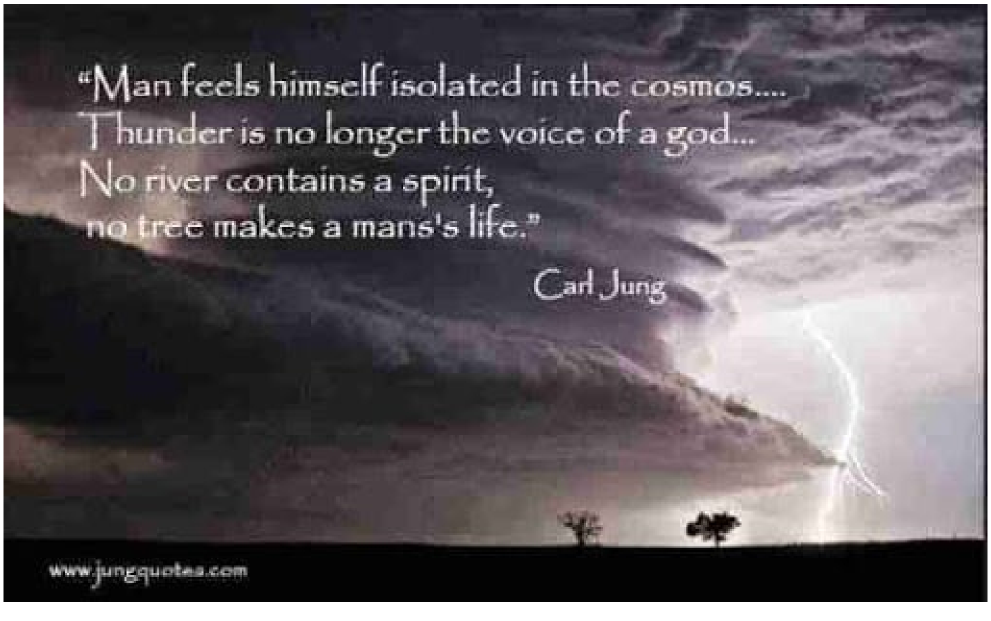
"Man feels himself isolated in the cosmos....
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Carl Jung
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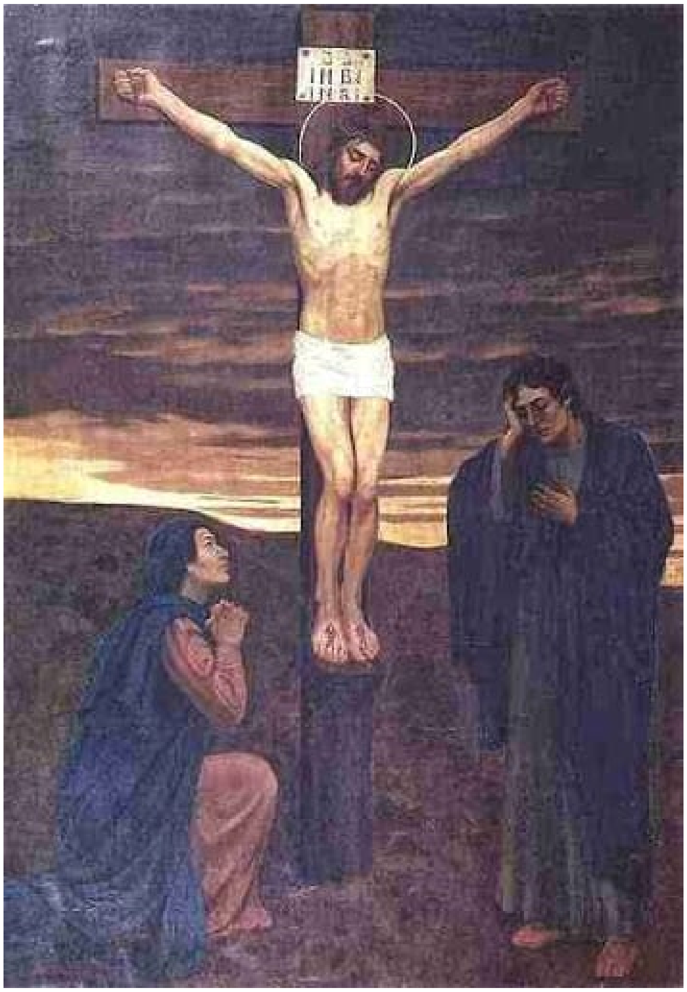

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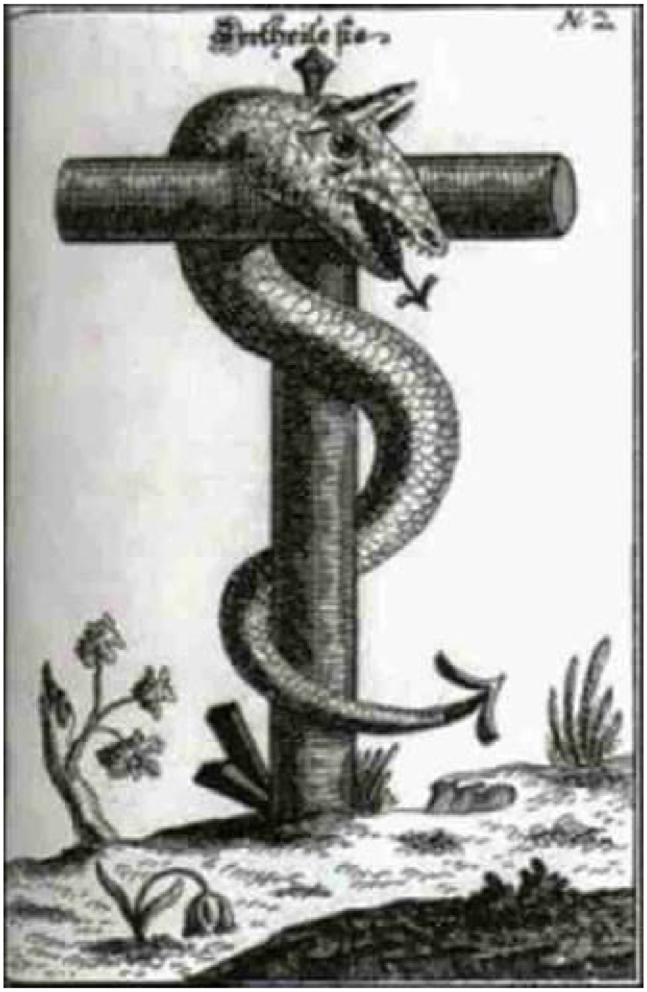

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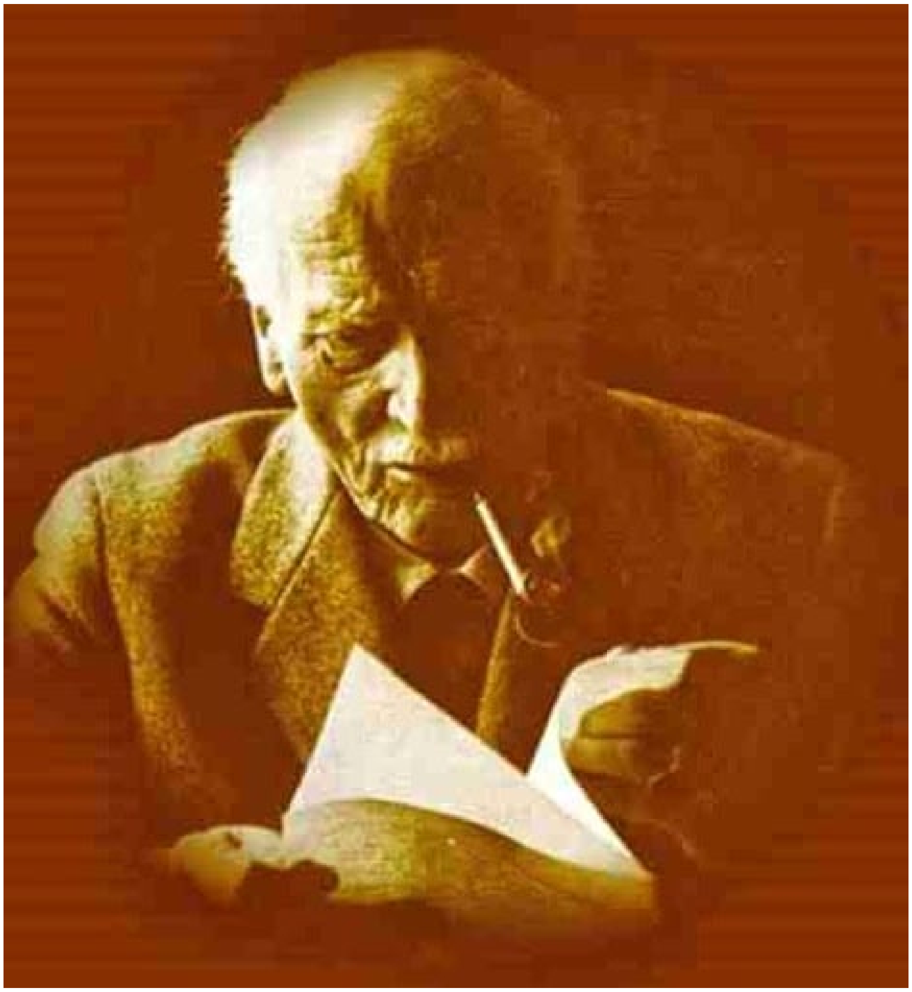

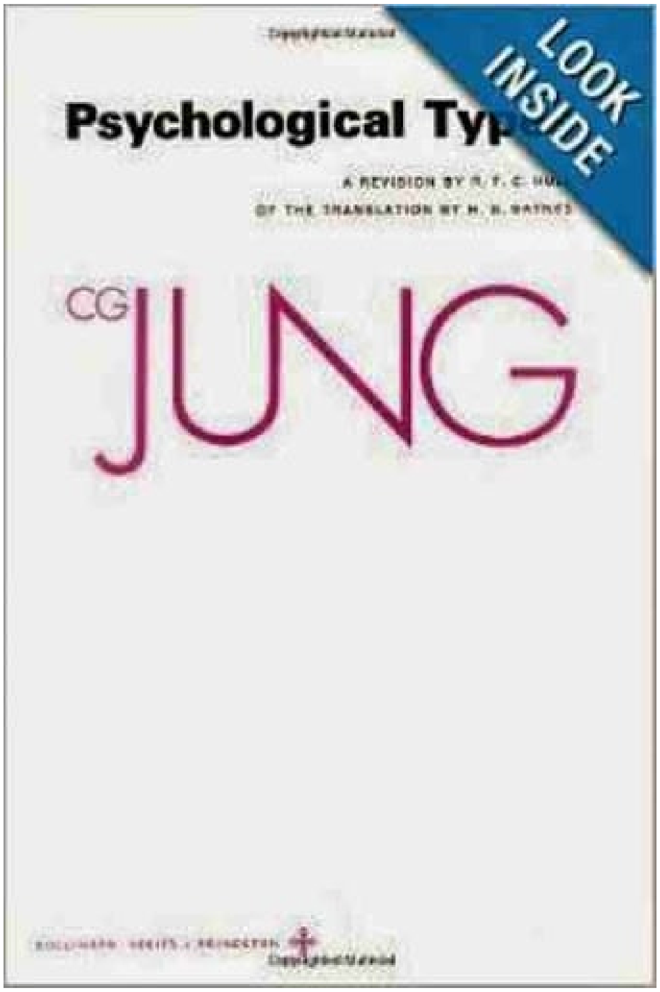
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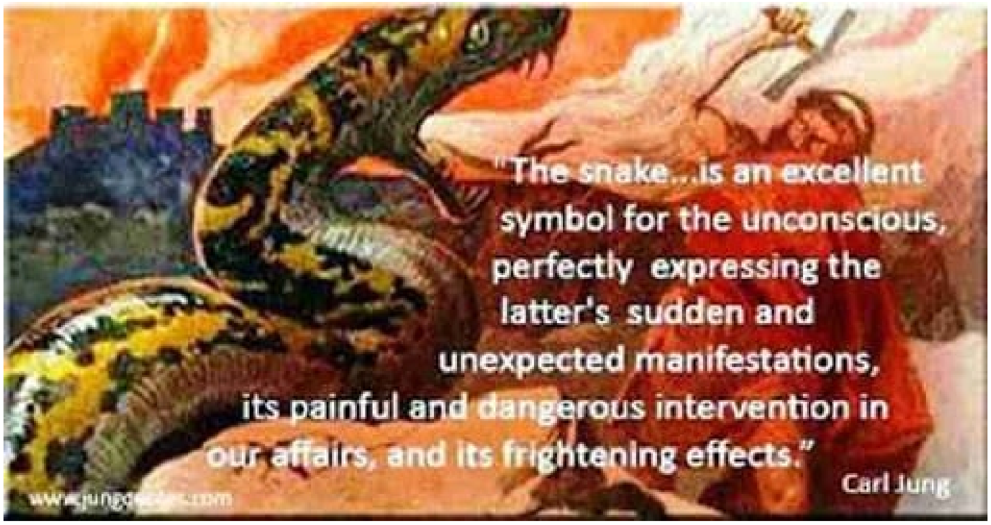

"The snake...is an excellent symbol for the unconscious, perfectly expressing the latter's sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects."

Carl Jung

www.jungquotes.com

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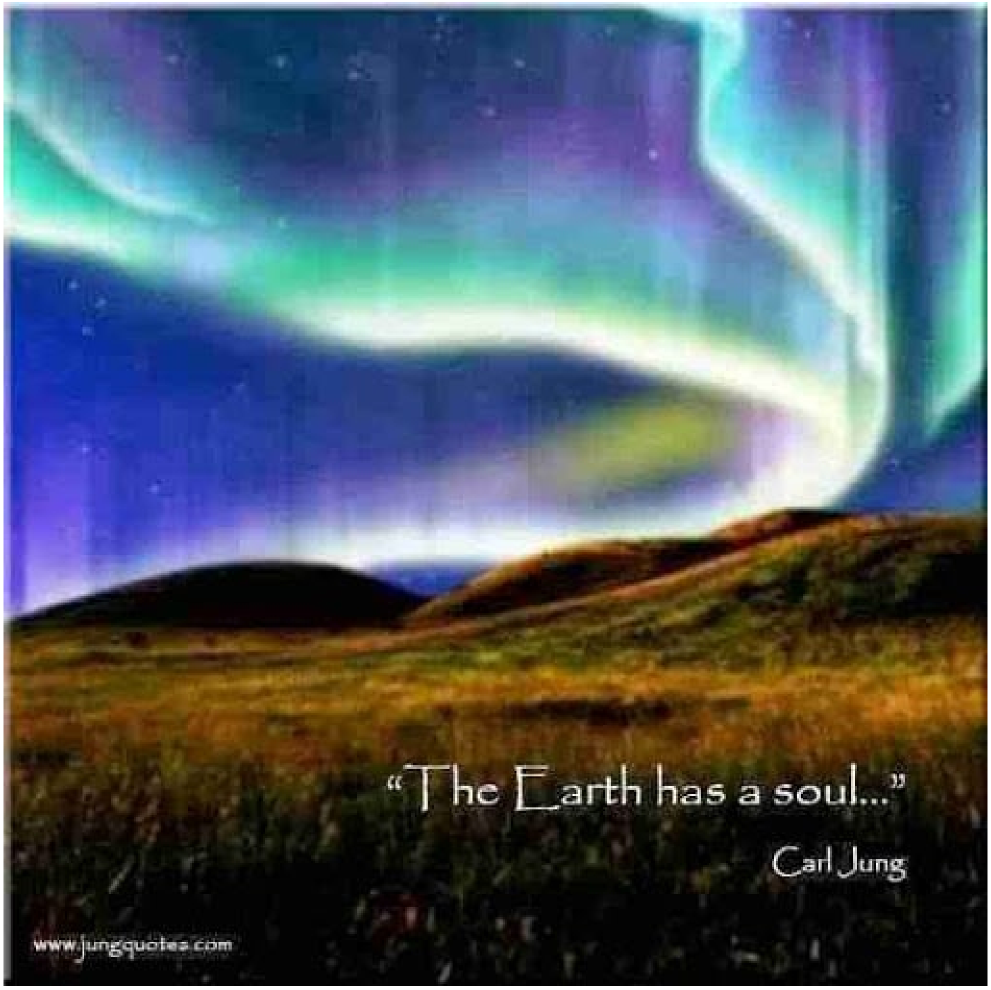
"The Earth has a soul..."
Carl Jung
www.jungquotes.com

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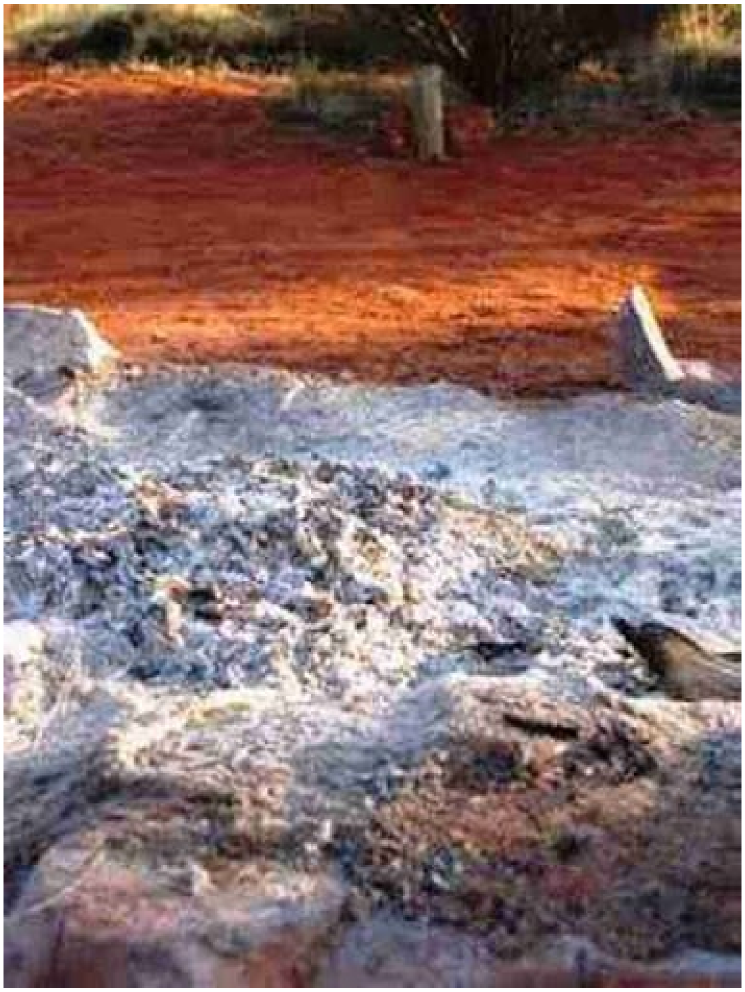
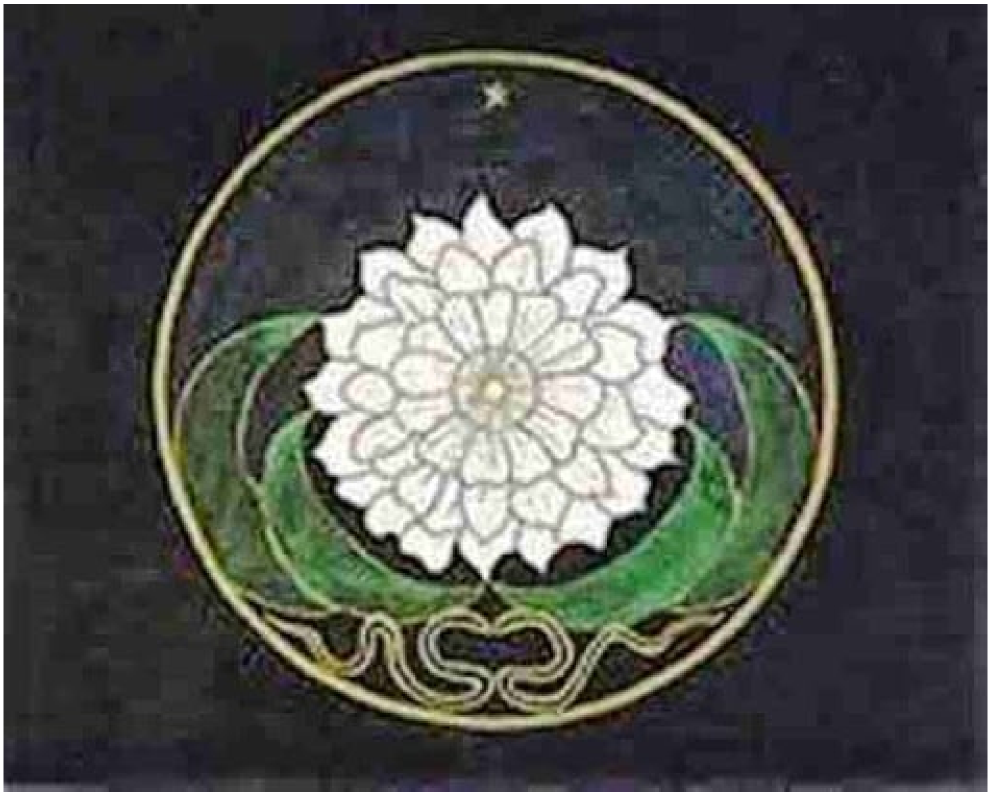
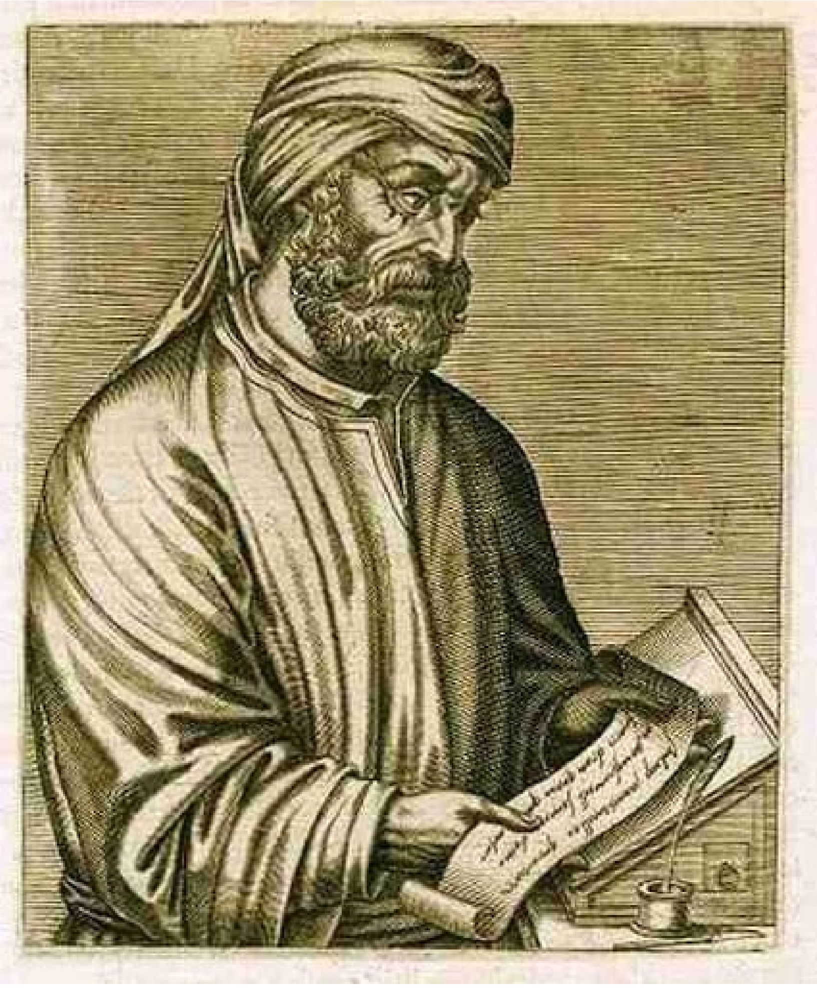
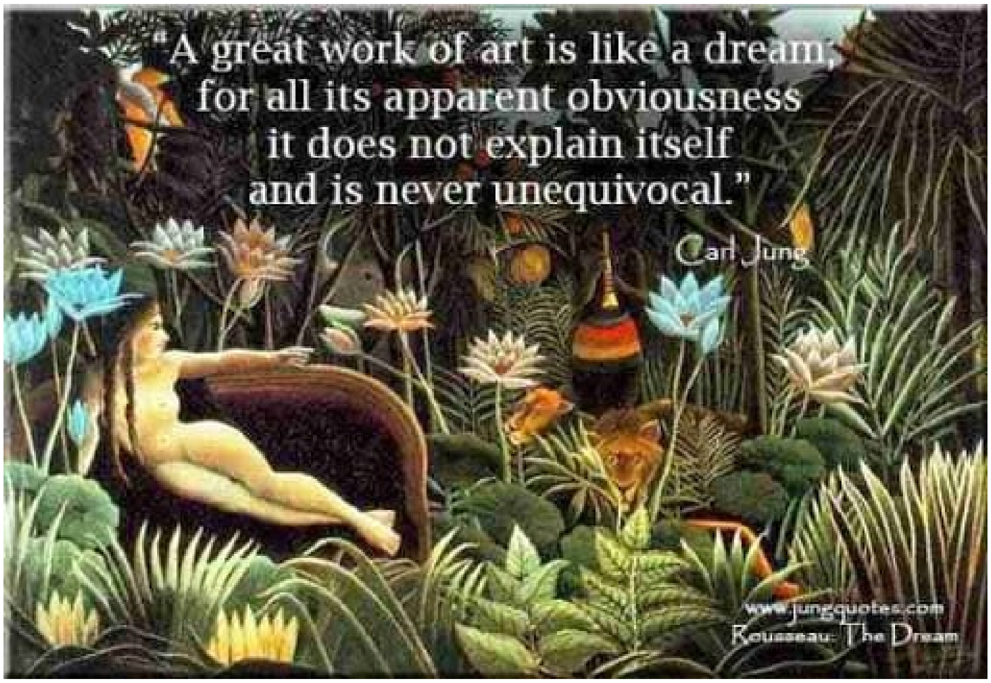
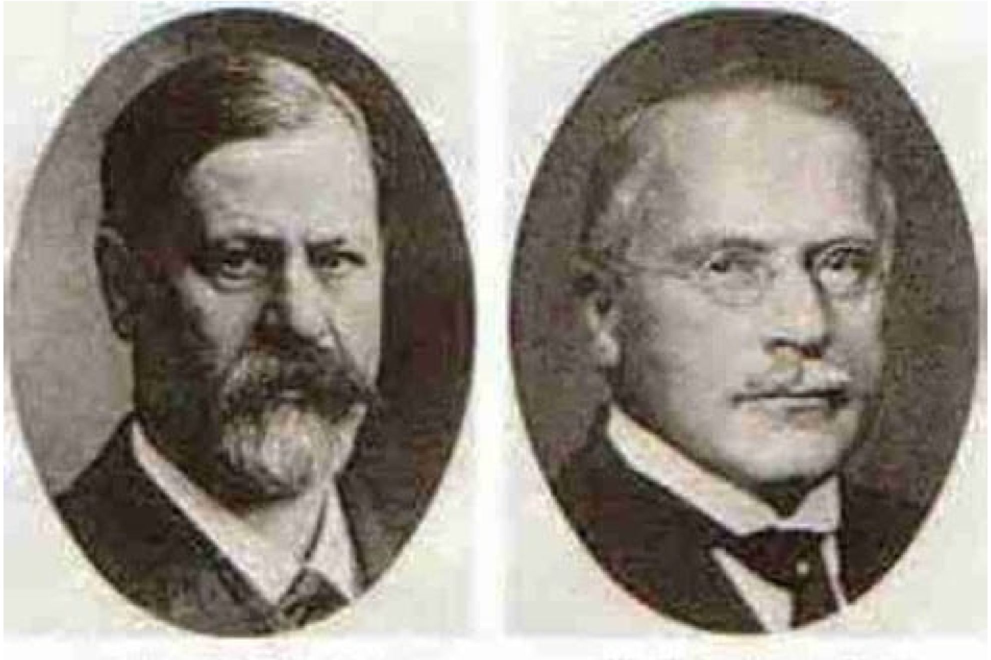







"A great work of art is like a dream;
for all its apparent obviousness
it does not explain itself
and is never unequivocal."
Carl Jung
www.jungquotes.com
Rousseau: The Dream

[79]


Sigmund Freud
(1856 - 1939)
Carl Gustav June
(1875 - 1961)

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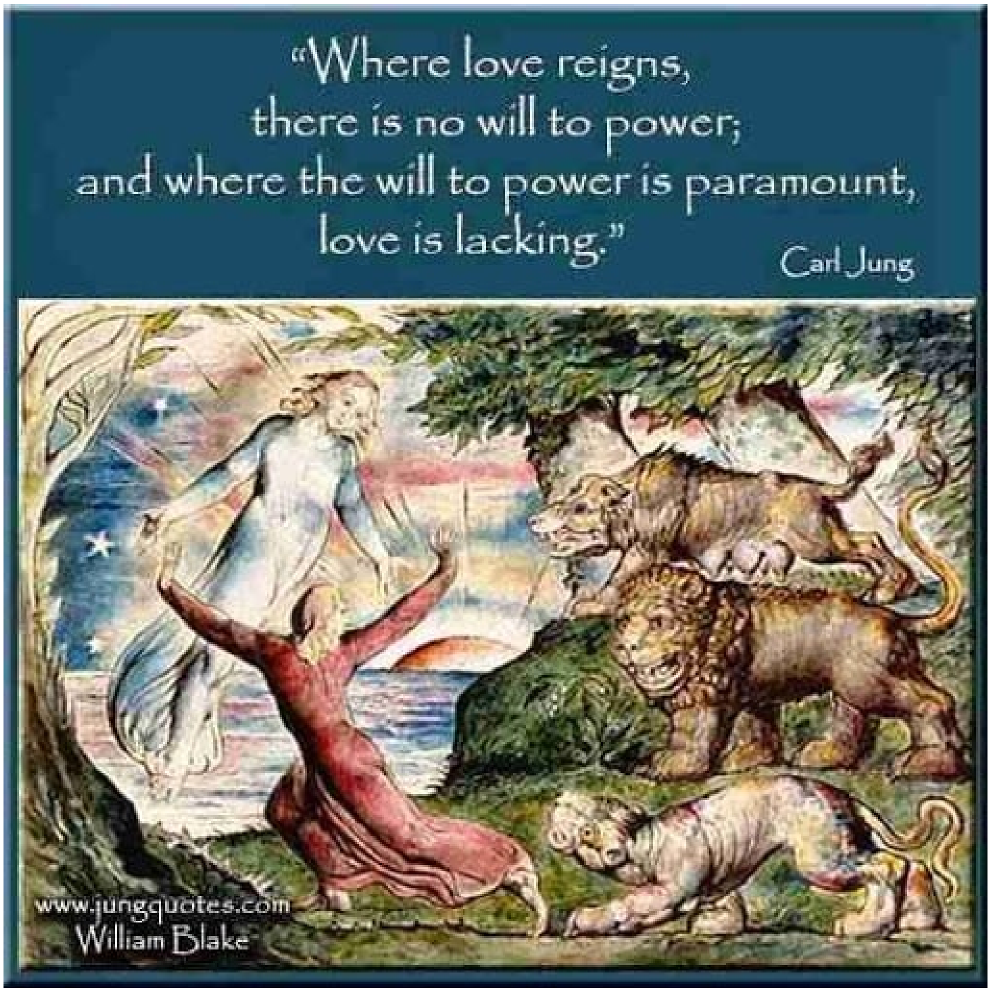
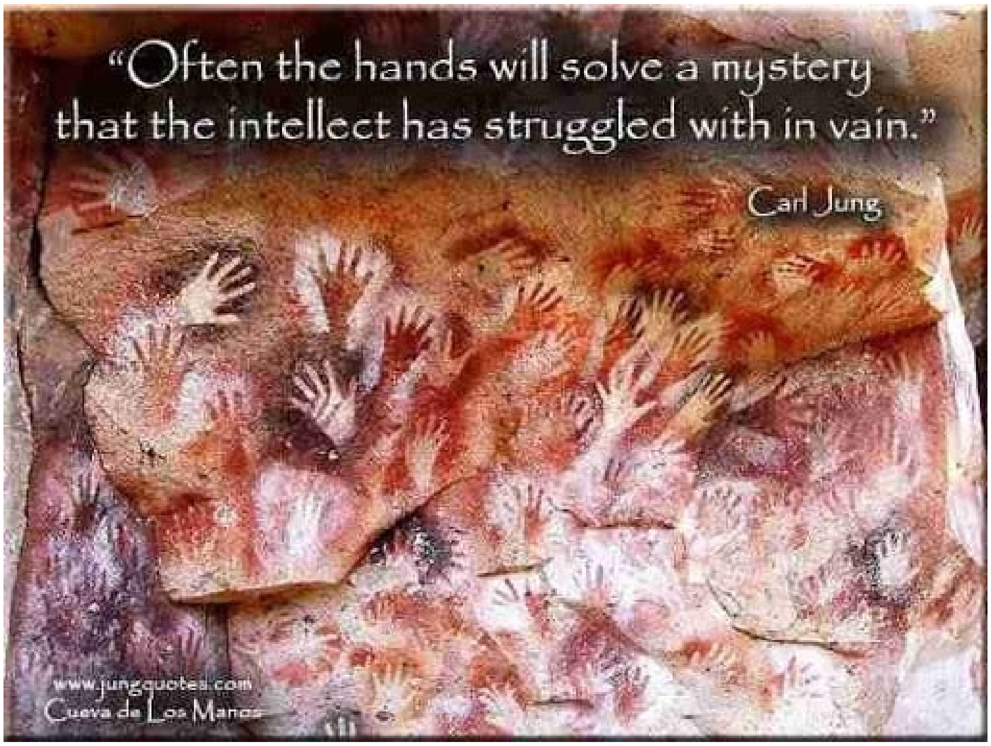

“Where love reigns,
there is no will to power;
and where the will to power is paramount,
love is lacking.”
Carl Jung
www.jungquotes.com
William Blake

[81]



"Often the hands will solve a mystery that the intellect has struggled with in vain."

Carl Jung

www.jungquotes.com
Cueva de Los Manos

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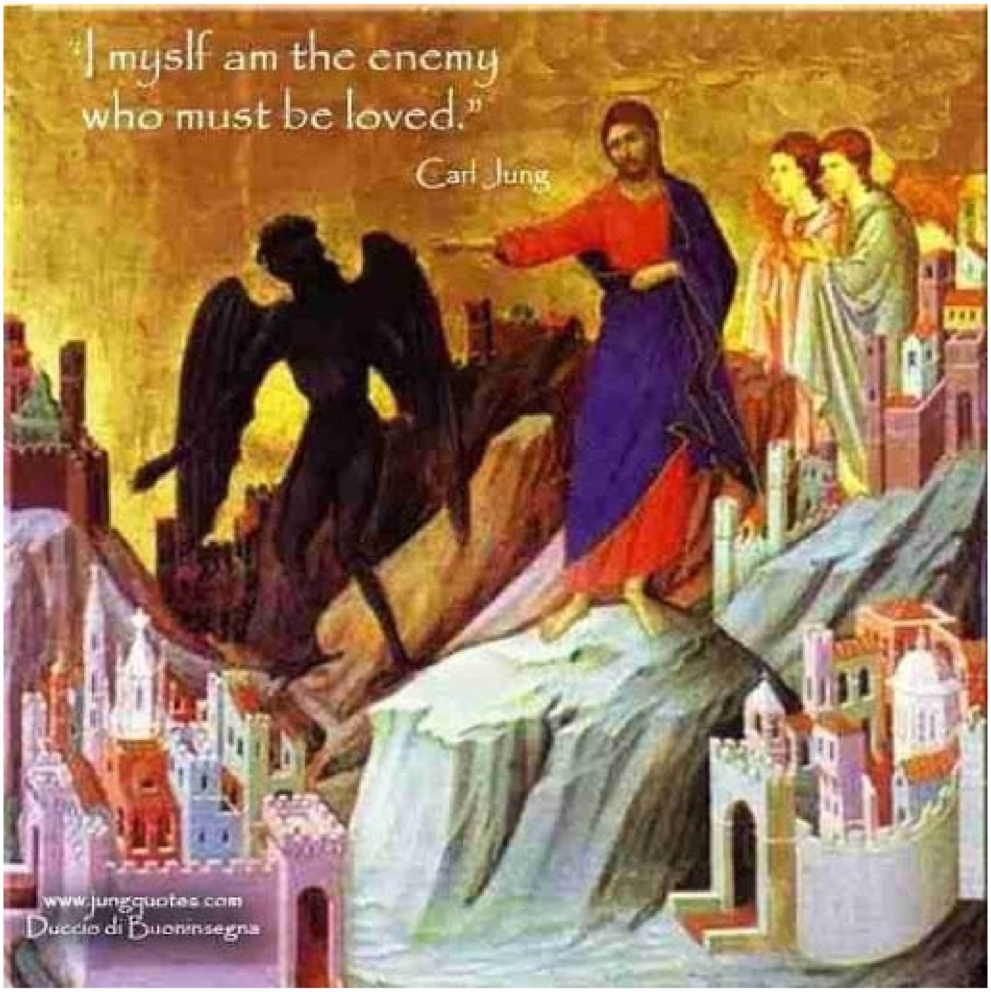
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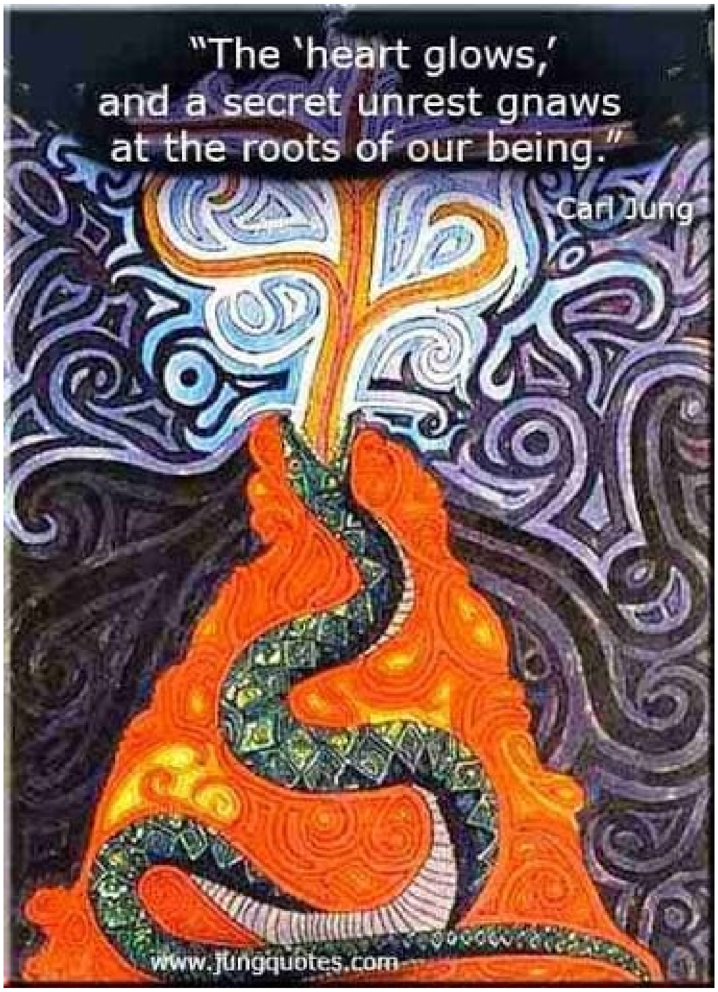
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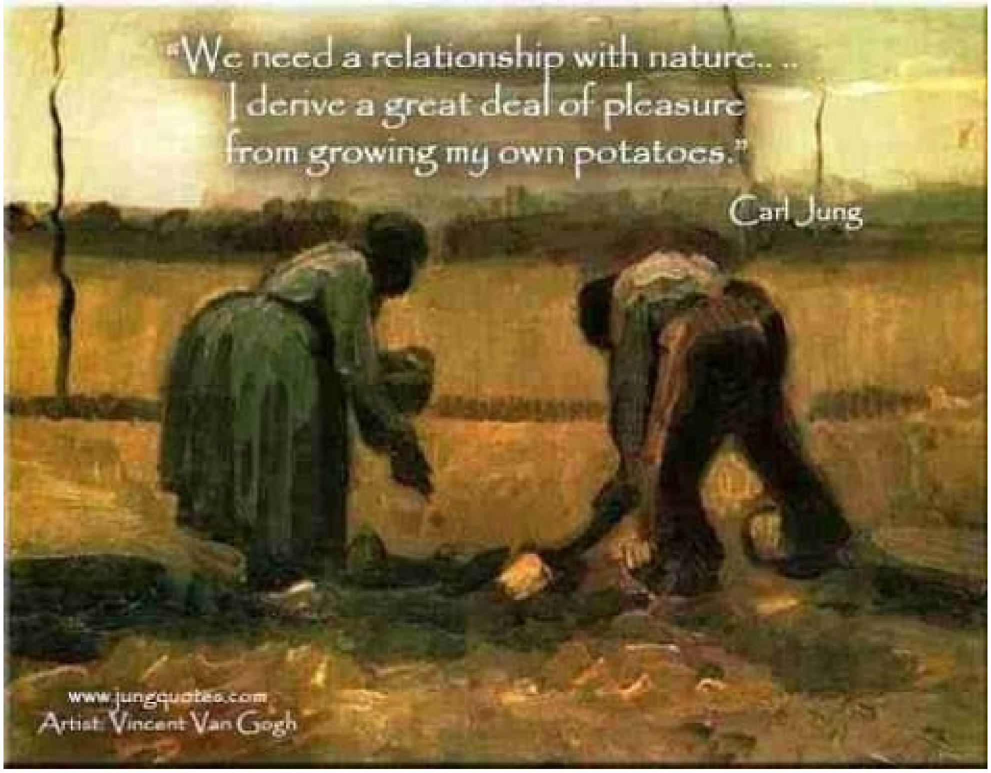
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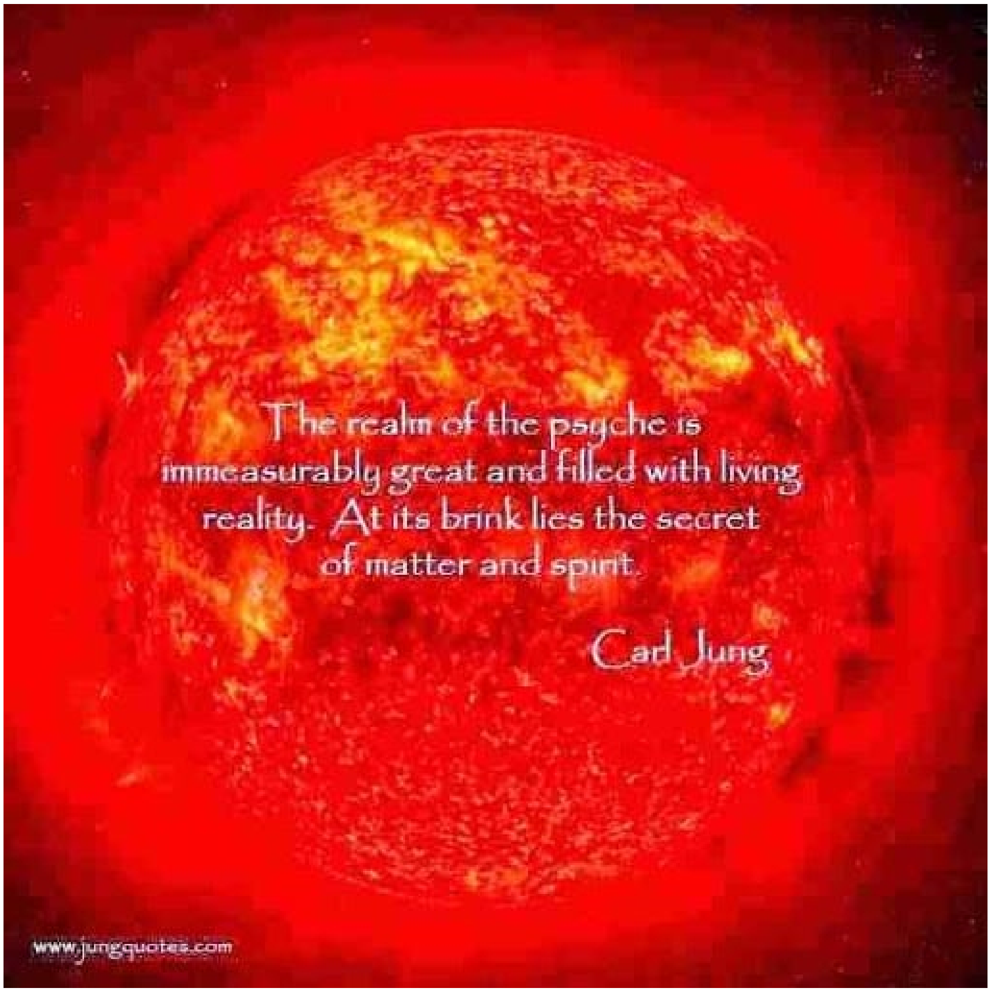

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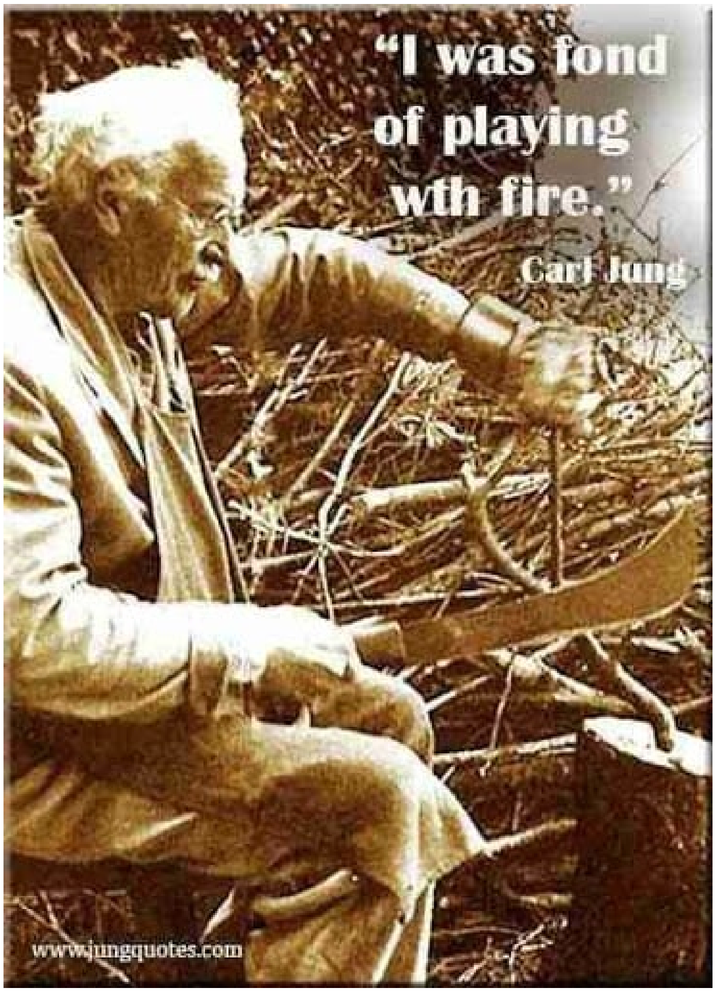
"I was fond
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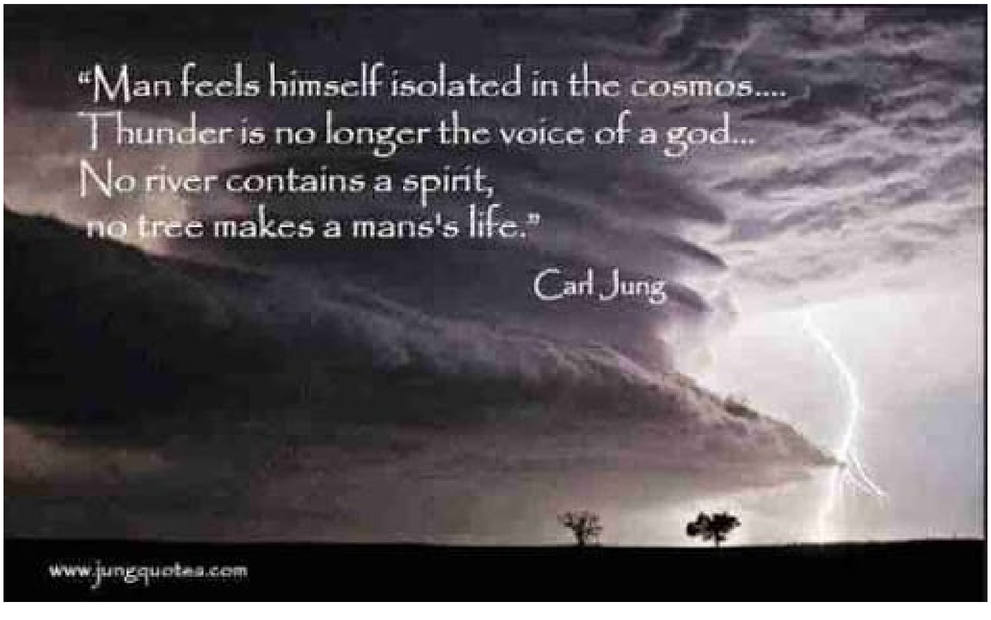
"Man feels himself isolated in the cosmos....
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Carl Jung
www.jungquotes.com

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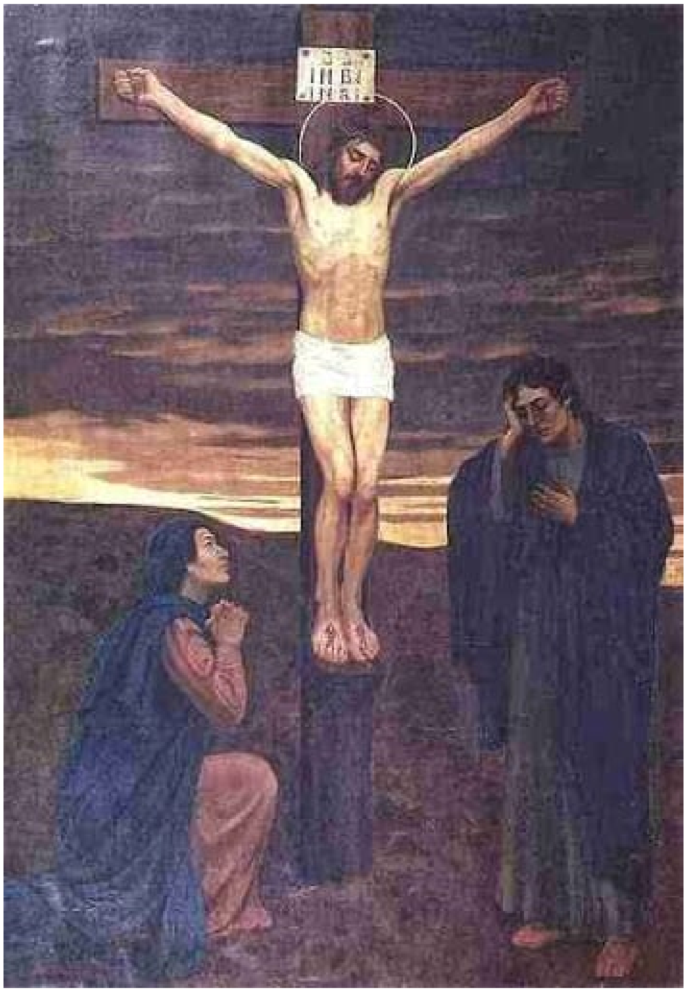

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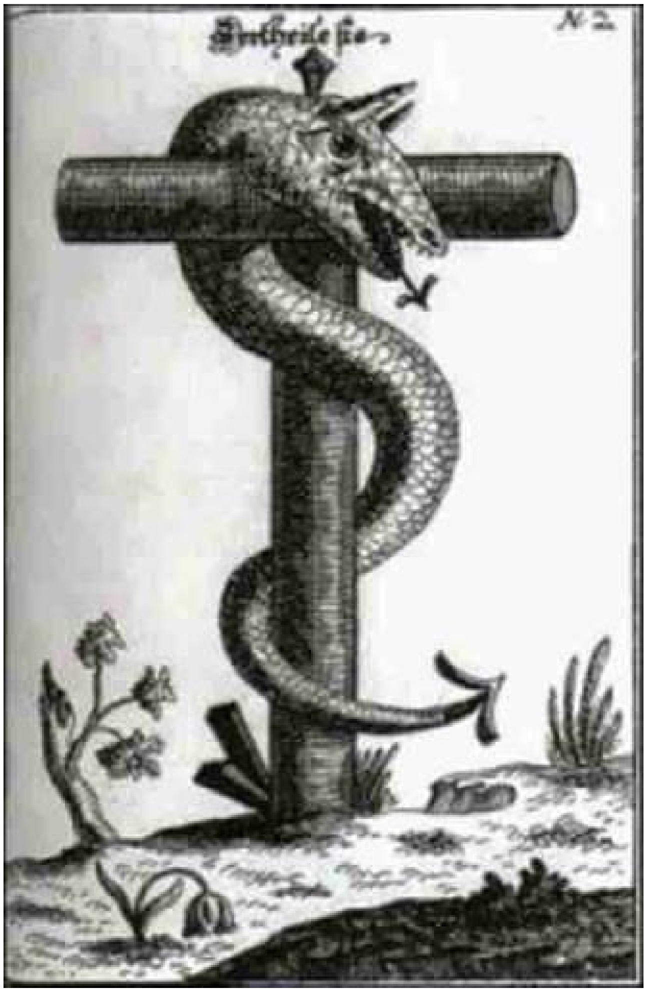
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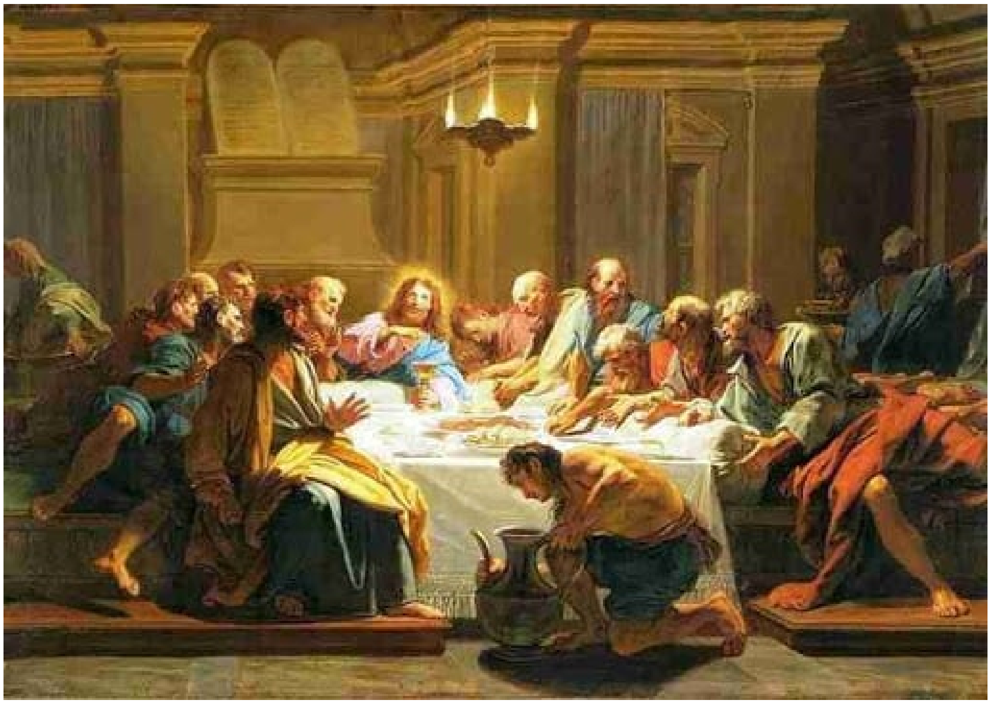

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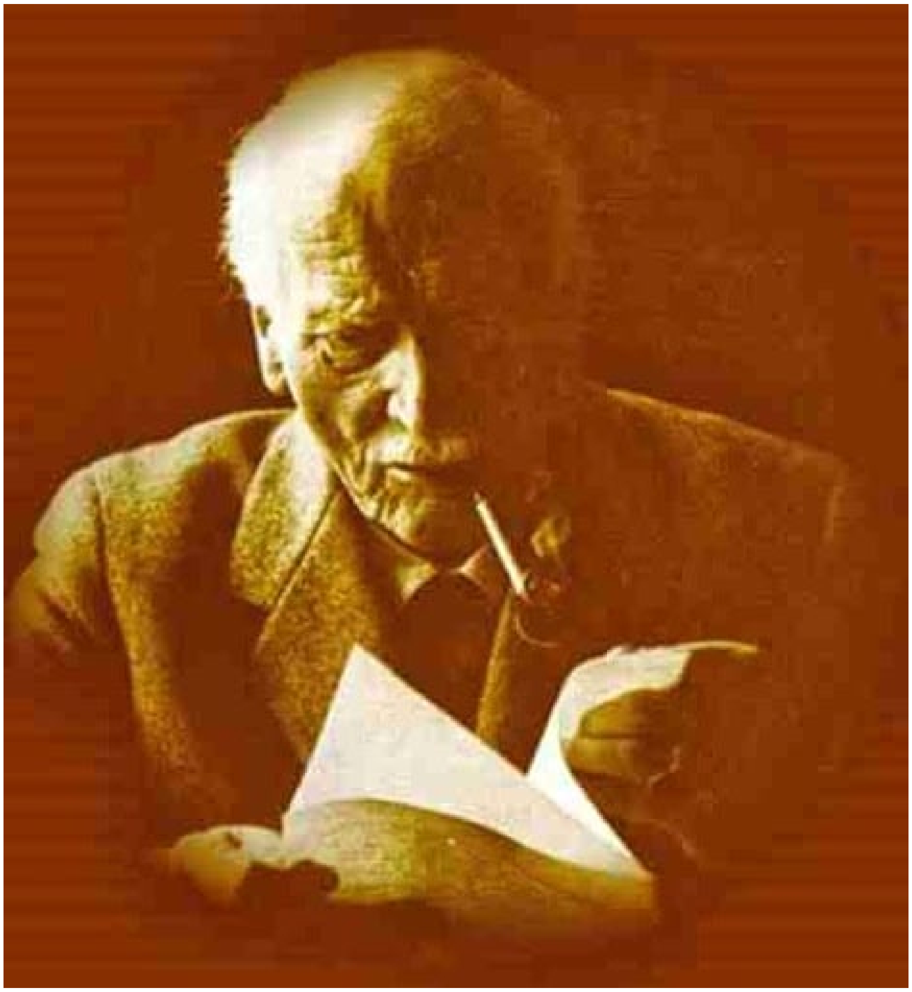
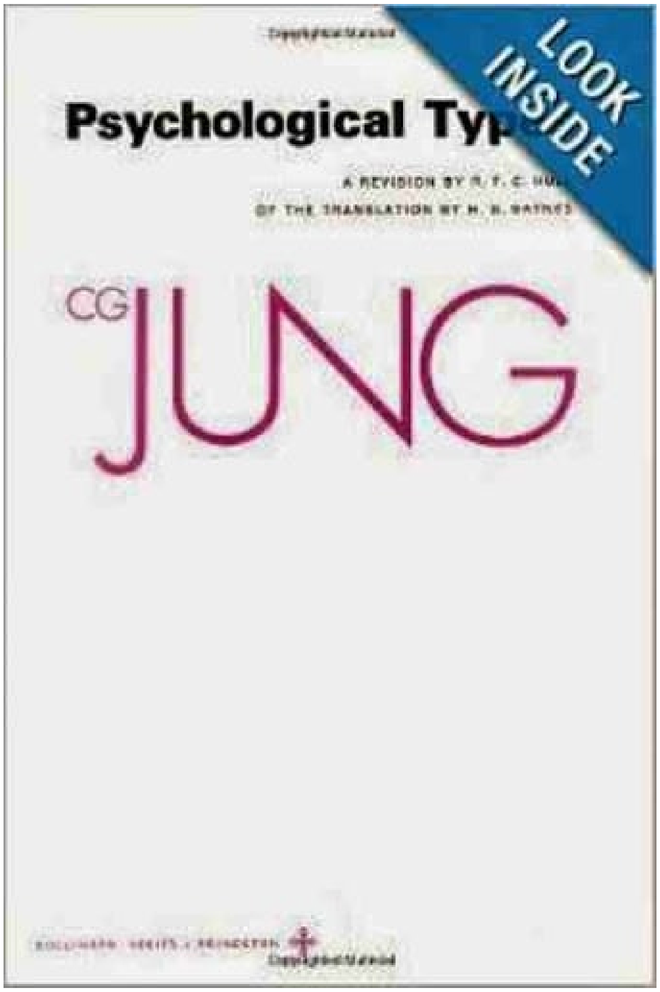




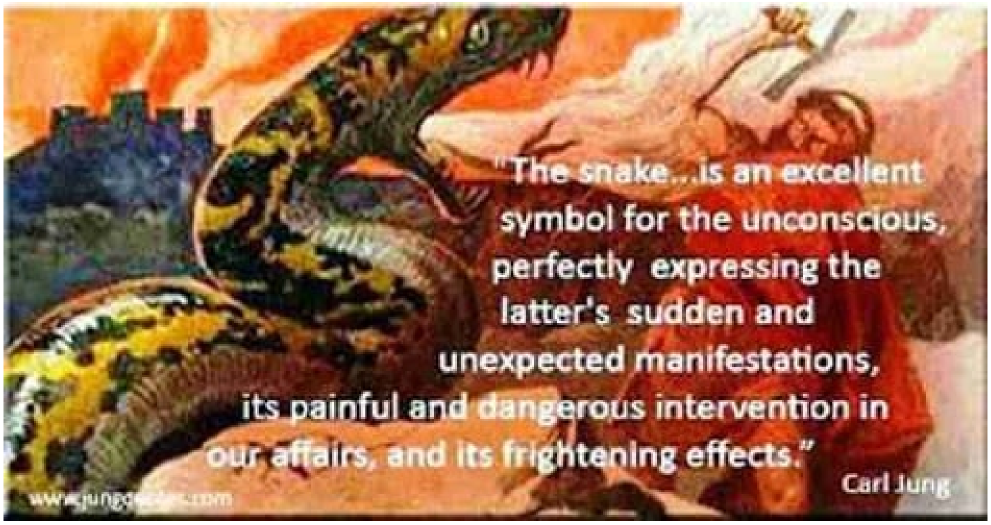
Psychological Typ

A REVISION BY R. F. C. HU

OF THE TRANSLATION BY H. G. BAYNES

C.G. JUNG

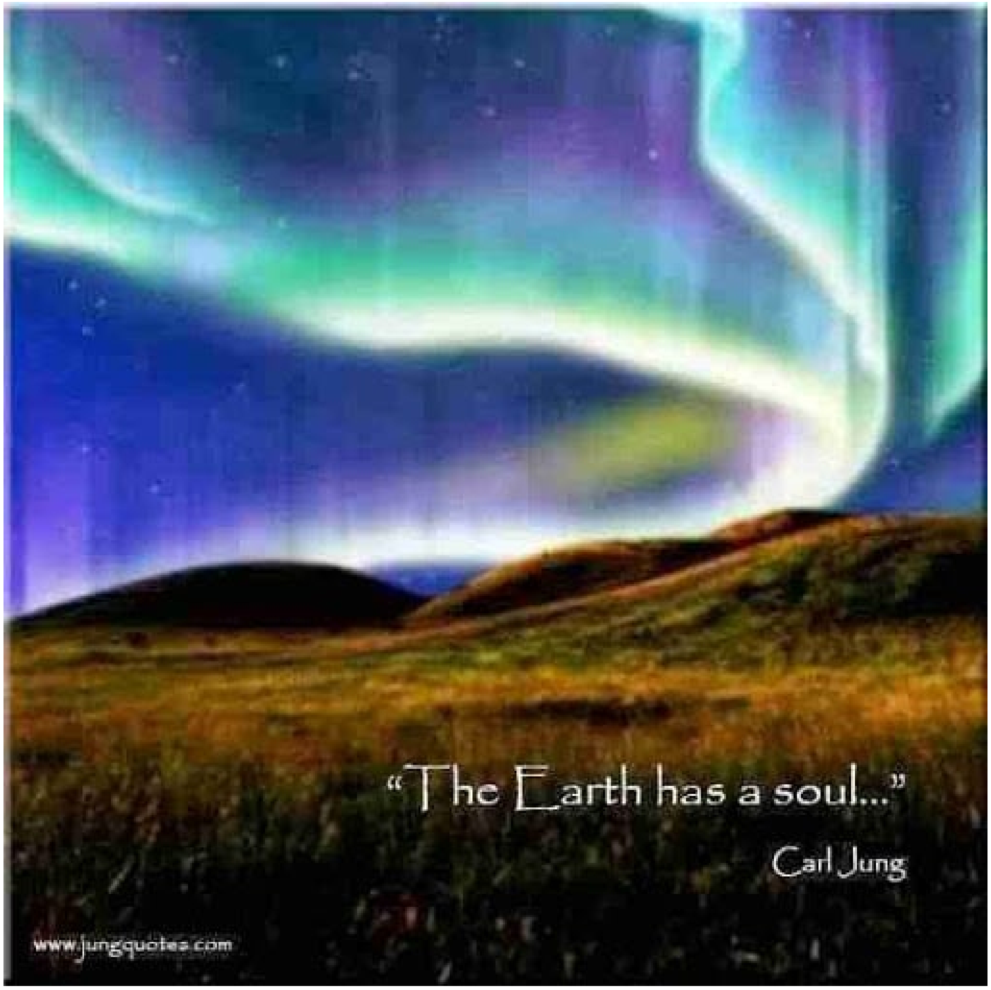
[96]



"The snake...is an excellent symbol for the unconscious, perfectly expressing the latter's sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects."

Carl Jung

[97]


“The Earth has a soul...”
Carl Jung
www.jungquotes.com

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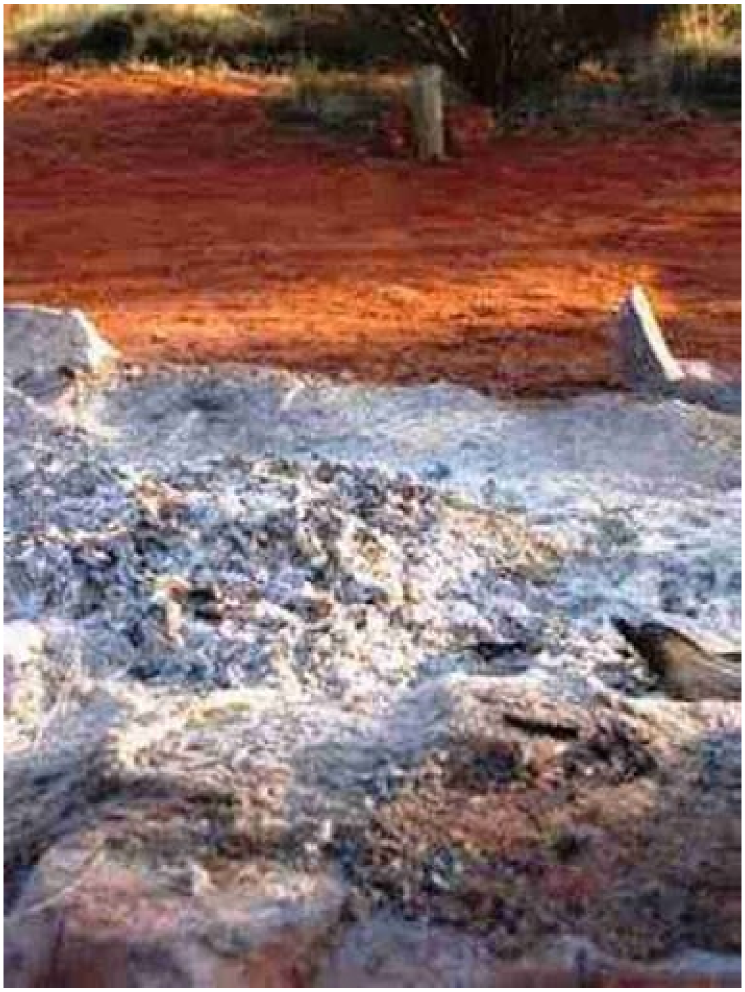

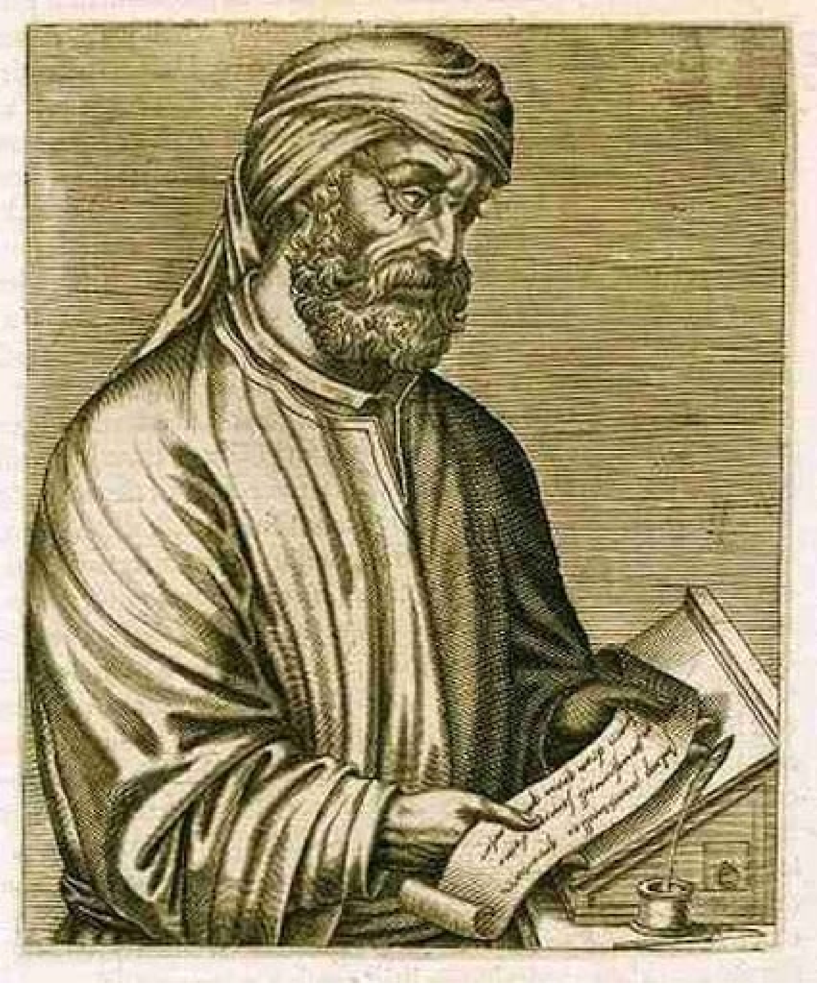

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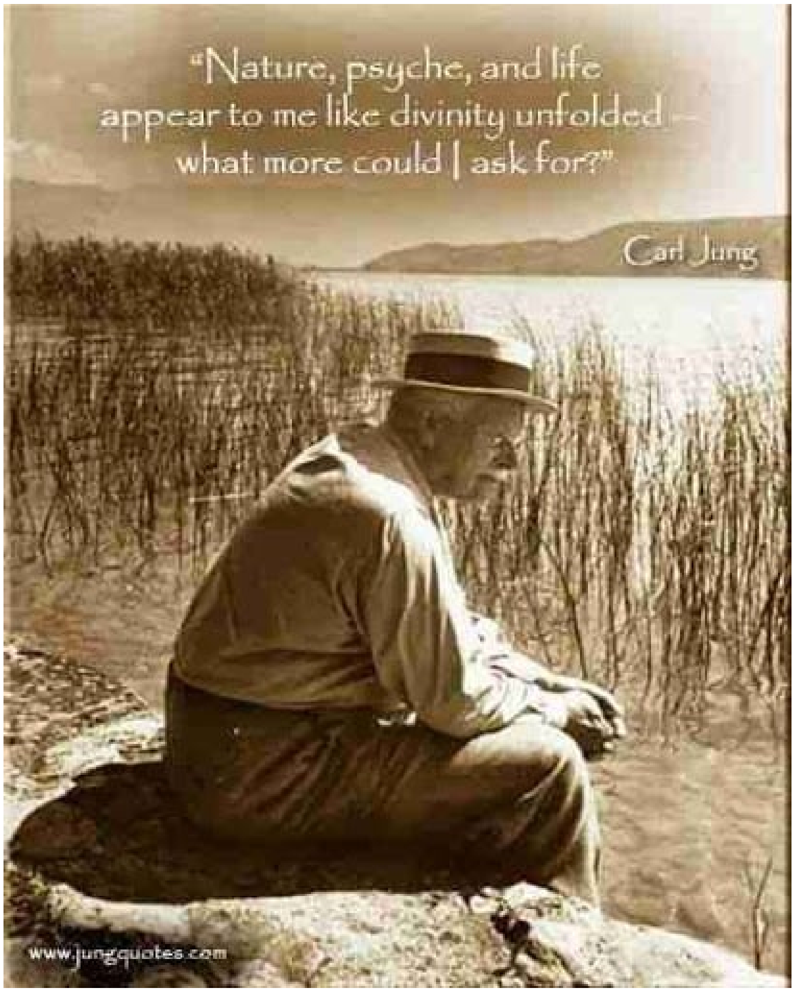
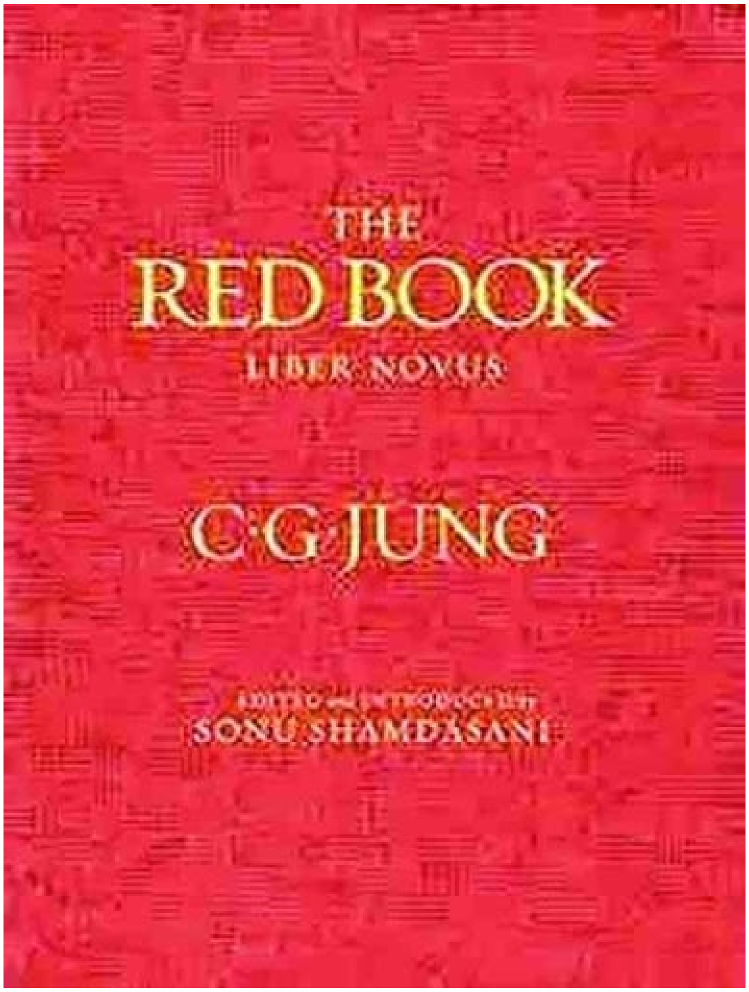

"Nature, psyche, and life
appear to me like divinity unfolded –
what more could I ask for?"
Carl Jung
www.jungquotes.com



THE
RED BOOK
LIBER NOVUS

C·G·JUNG

EDITED and INTRODUCED BY
SONU SHAMDASANI

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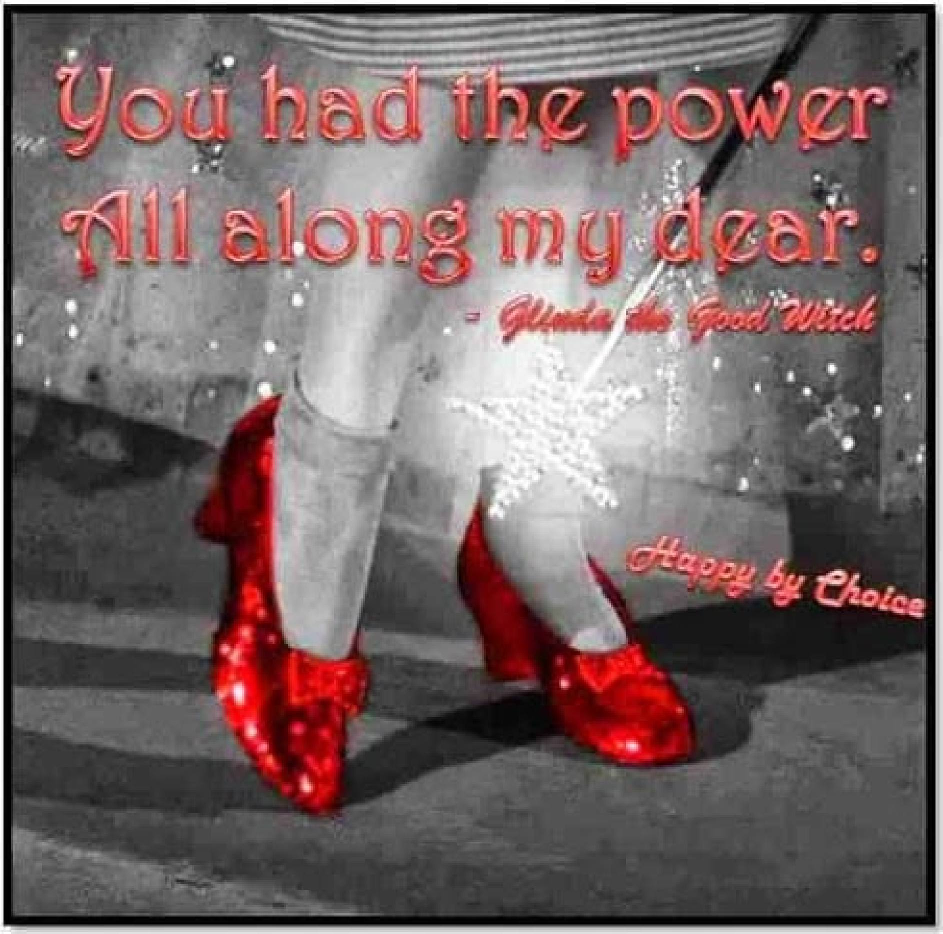
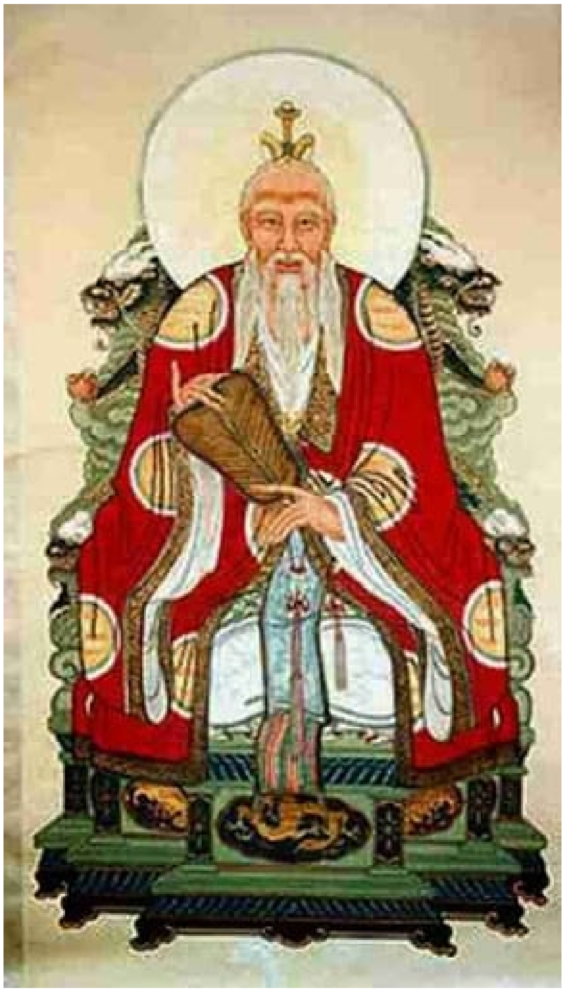

You had the power
All along my dear.
- Glinda the Good Witch
Happy by Choice

[108] 

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©Jack Brauer

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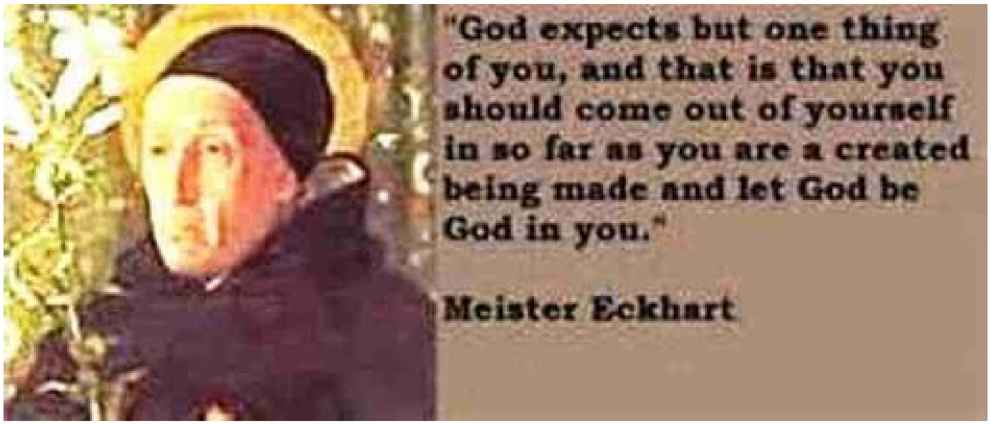
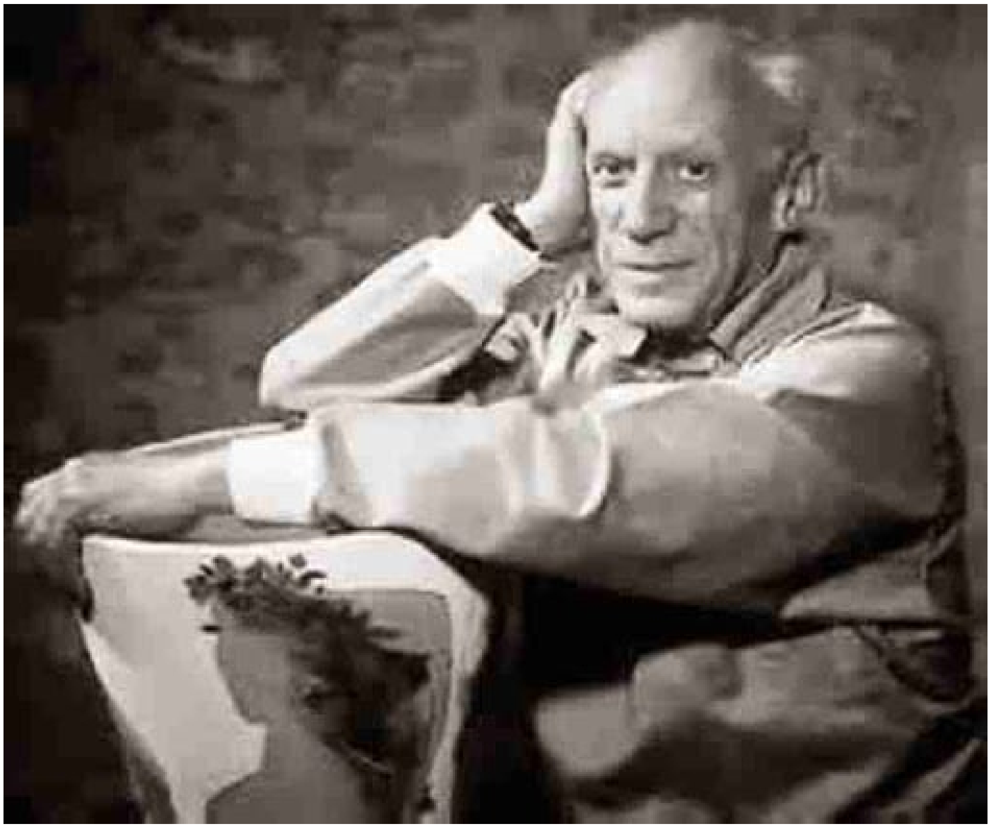
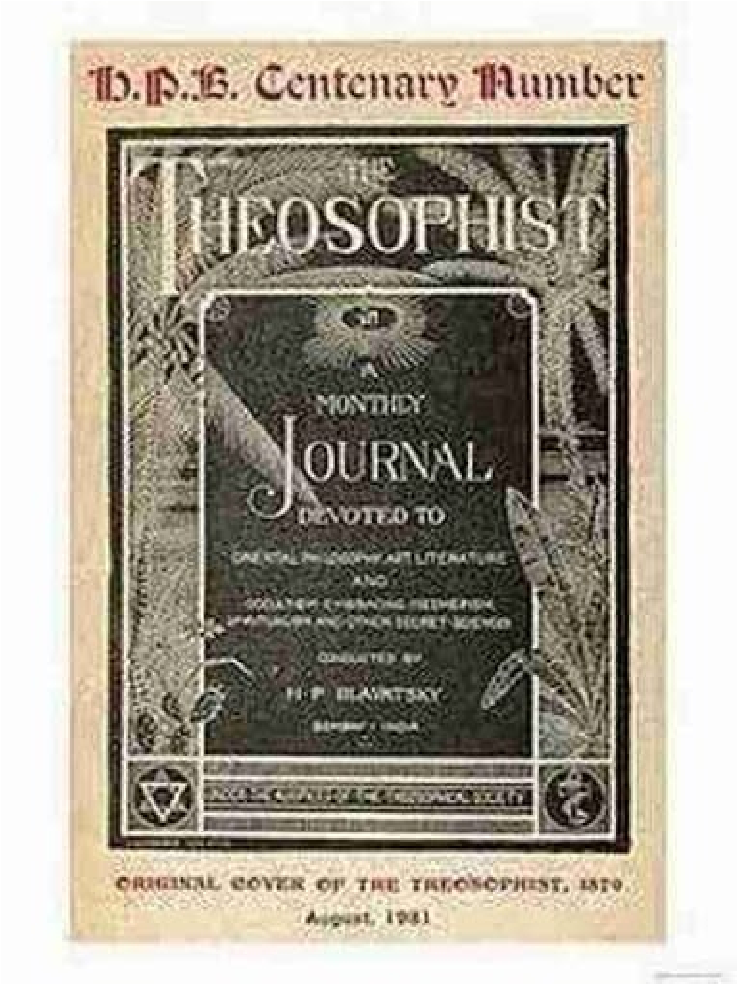


"God expects but one thing of you, and that is that you should come out of yourself in so far as you are a created being made and let God be God in you."

Meister Eckhart

[111]





H.P.B. Centenary Number

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO

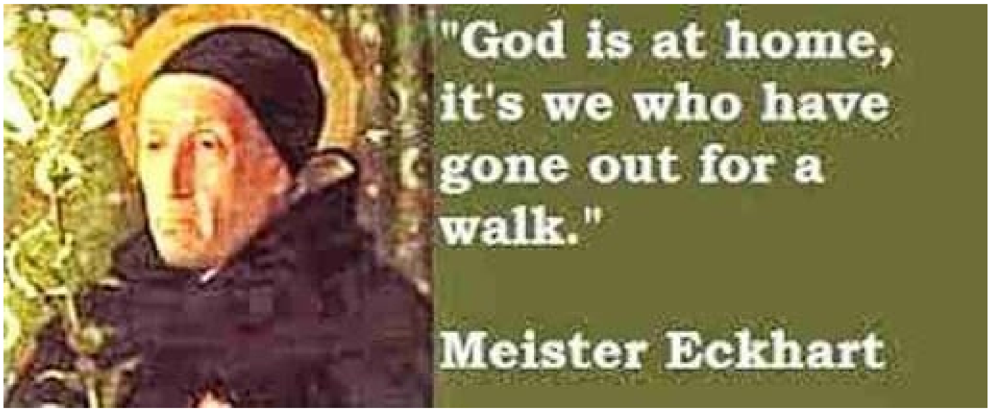
CONDUCTED BY

H. P. BLAVATSKY

ORIGINAL COVER OF THE THEOSOPHIST, 1879

August, 1931

[114]



"God is at home, it's we who have gone out for a walk."

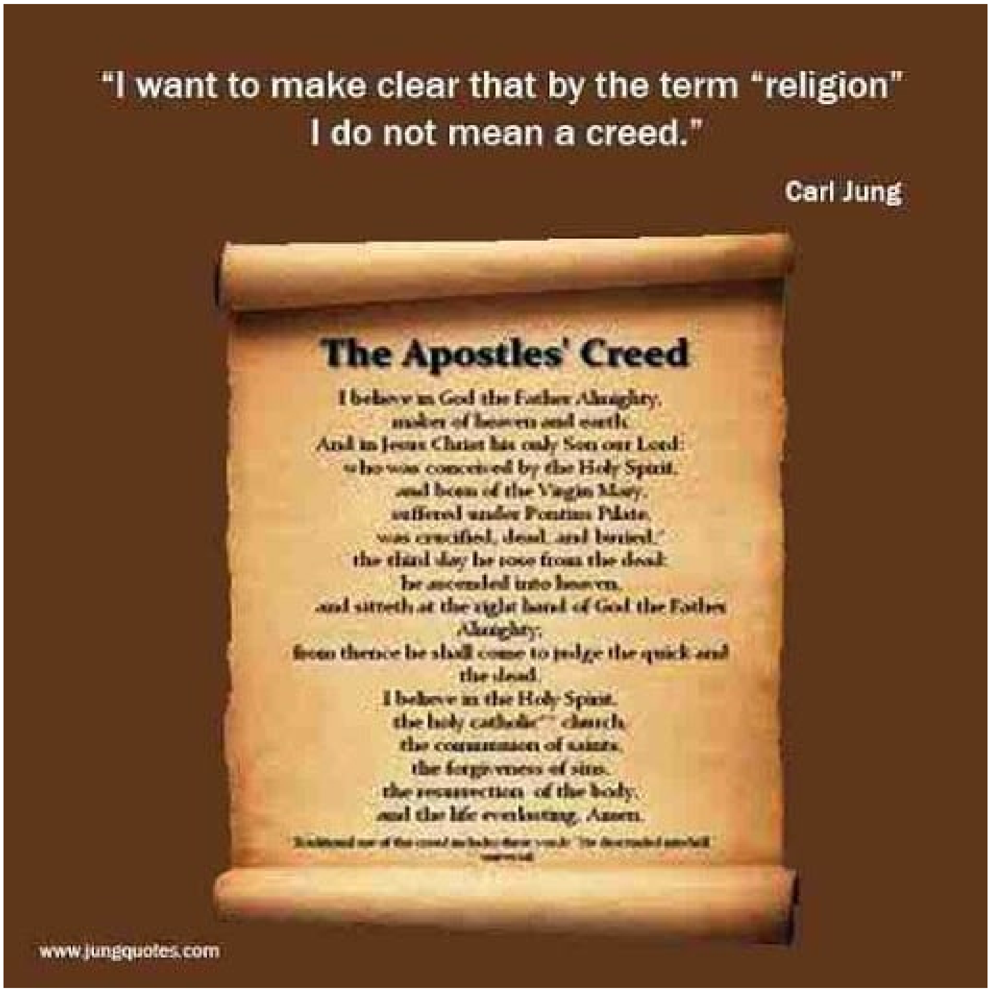
Meister Eckhart

[115]

[116]

"Religions are the great healing-systems for the ills of the soul."
Carl Jung
www.jungquotes.com
Dome of the Rock, Jeruselum

[117]



"I want to make clear that by the term "religion" I do not mean a creed."

Carl Jung

The Apostles' Creed

I believe in God the Father Almighty,
maker of heaven and earth.
And in Jesus Christ his only Son our Lord:
who was conceived by the Holy Spirit,
and born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried,*
the third day he rose from the dead:
he ascended into heaven,
and sitteth at the right hand of God the Father
Almighty;
from thence he shall come to judge the quick and
the dead.
I believe in the Holy Spirit,
the holy catholic** church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

www.jungquotes.com

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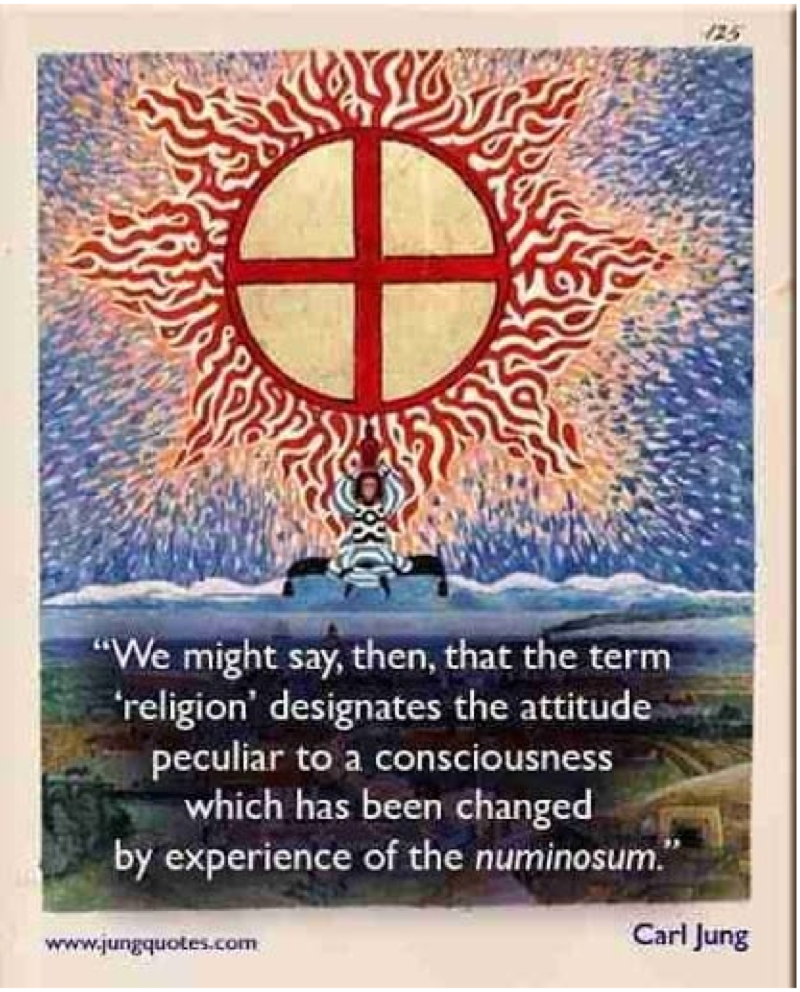
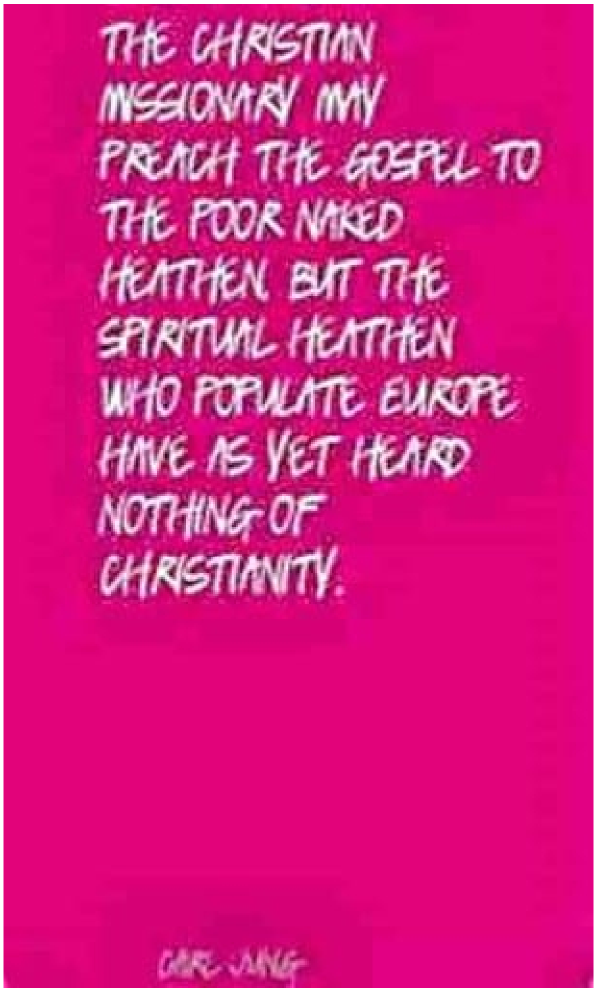


"We might say, then, that the term 'religion' designates the attitude peculiar to a consciousness which has been changed by experience of the *numinosum*."

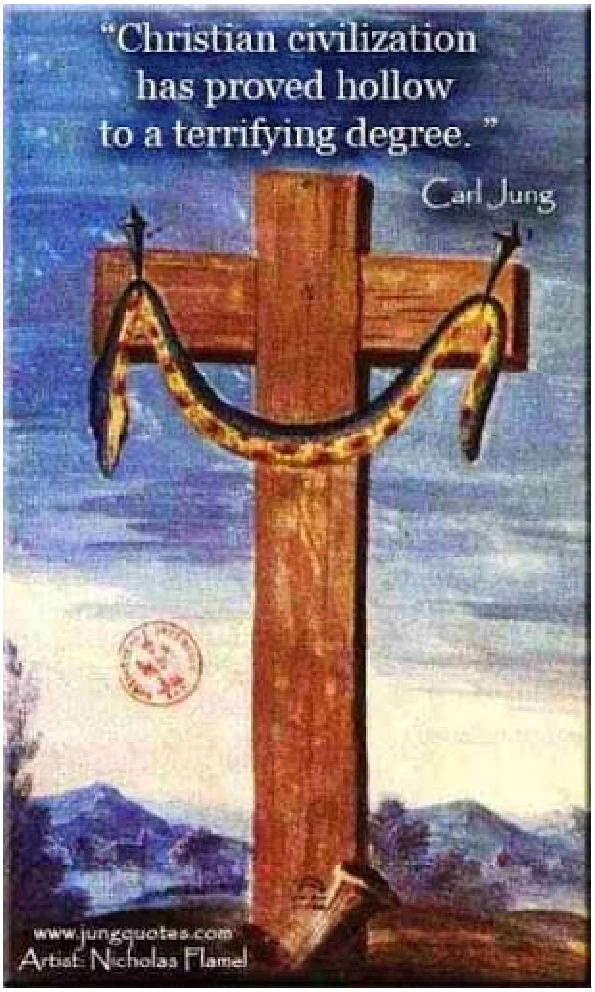
Carl Jung

www.jungquotes.com

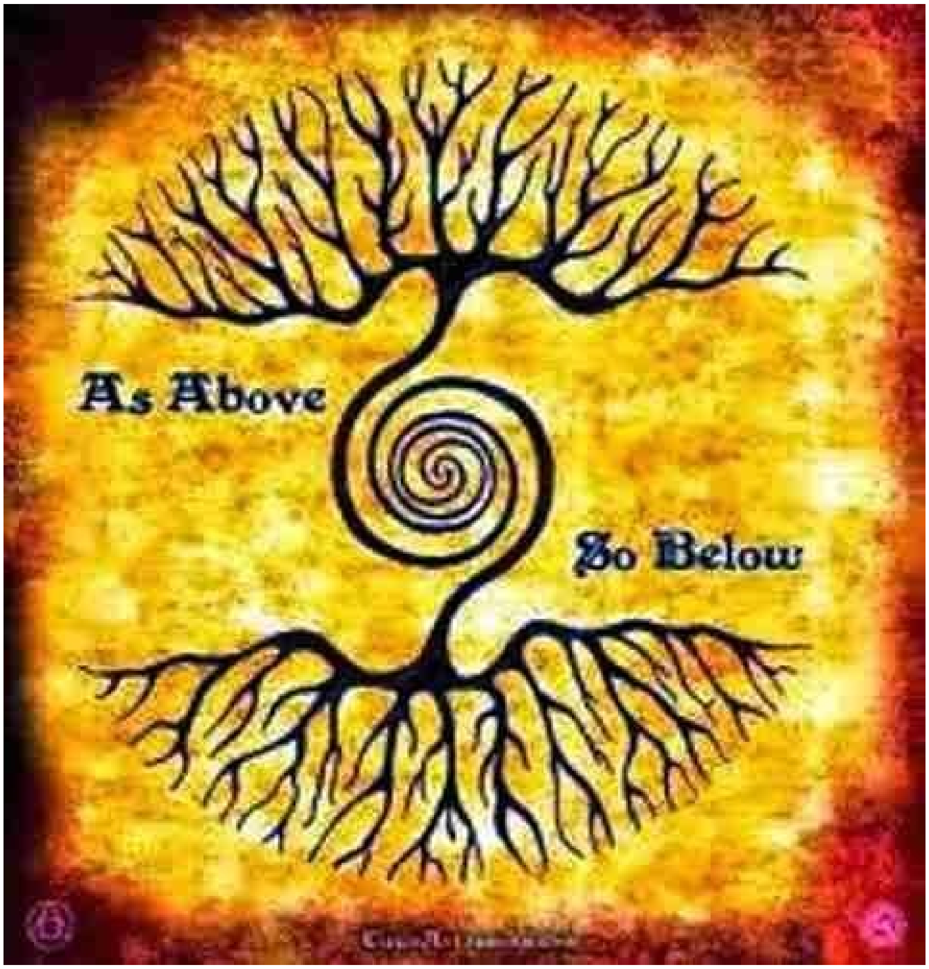
[119] 

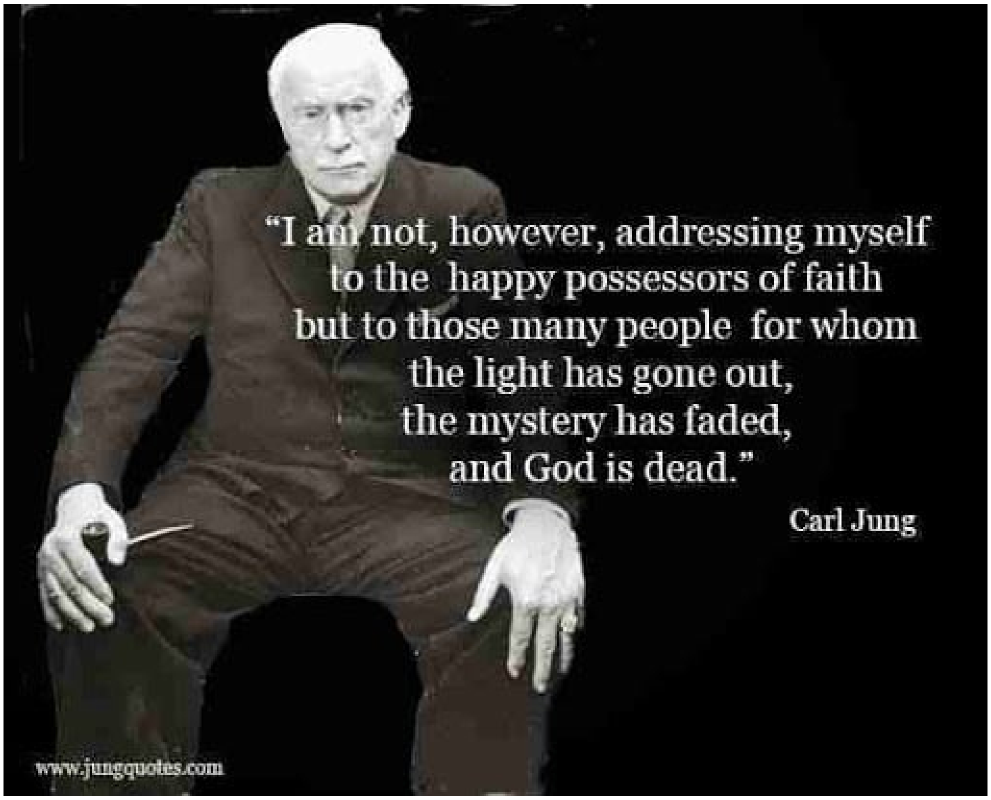
THE CHRISTIAN MISSIONARY MAY PREACH THE GOSPEL TO THE POOR NAKED HEATHEN, BUT THE SPIRITUAL HEATHEN WHO POPULATE EUROPE HAVE AS YET HEARD NOTHING OF CHRISTIANITY.

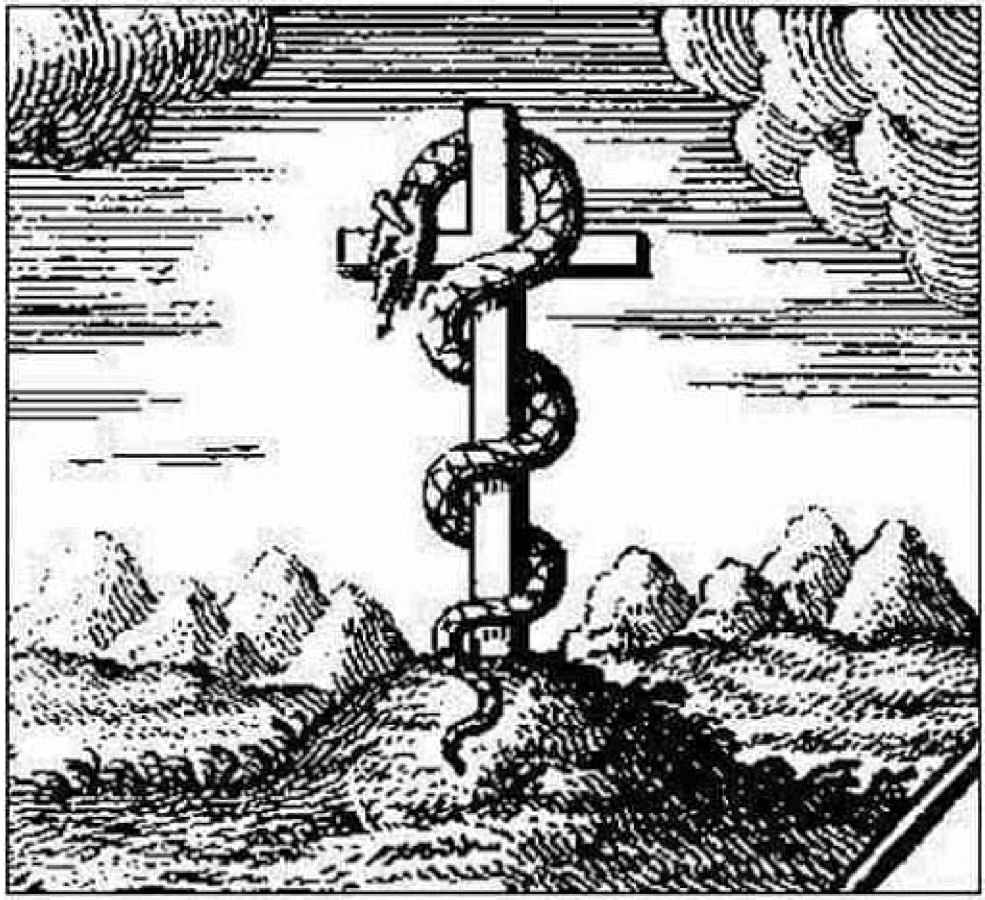
CARL JUNG

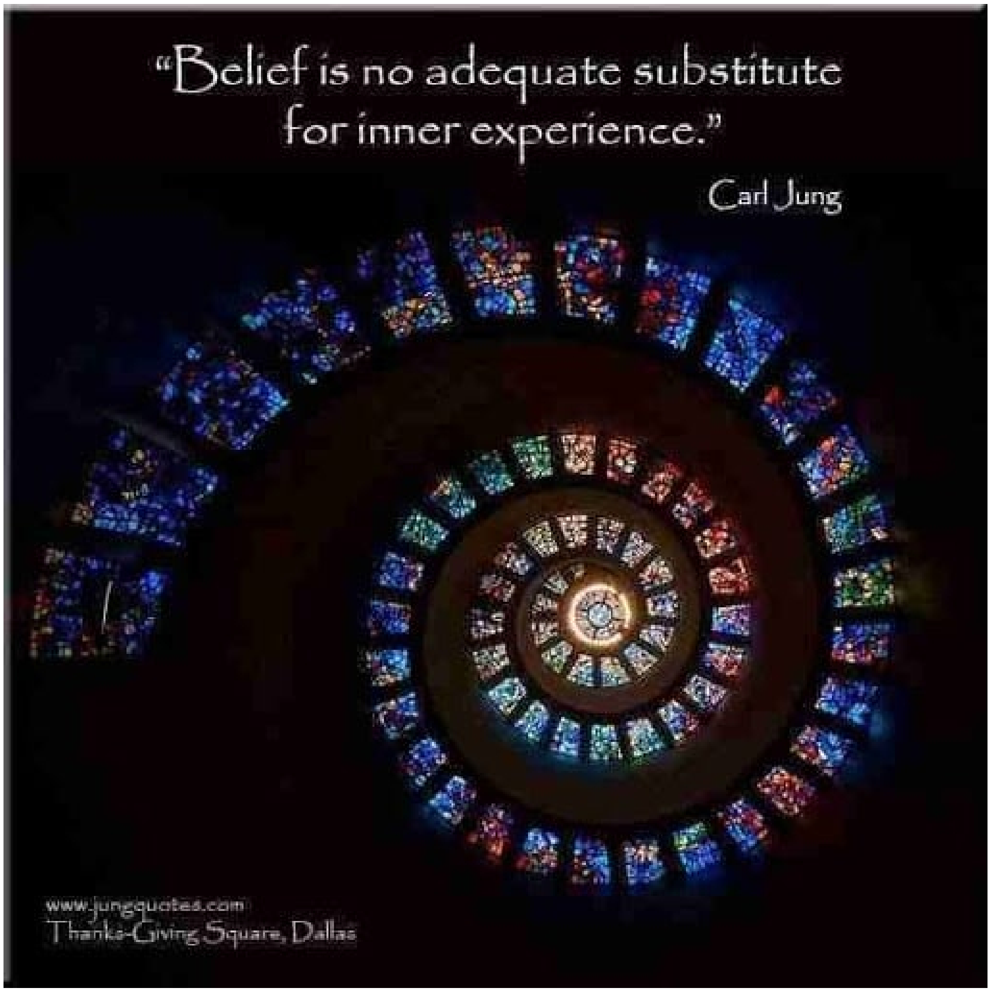
[120] 
"Christian civilization has proved hollow to a terrifying degree."
Carl Jung
www.jungquotes.com
Artist: Nicholas Flamel

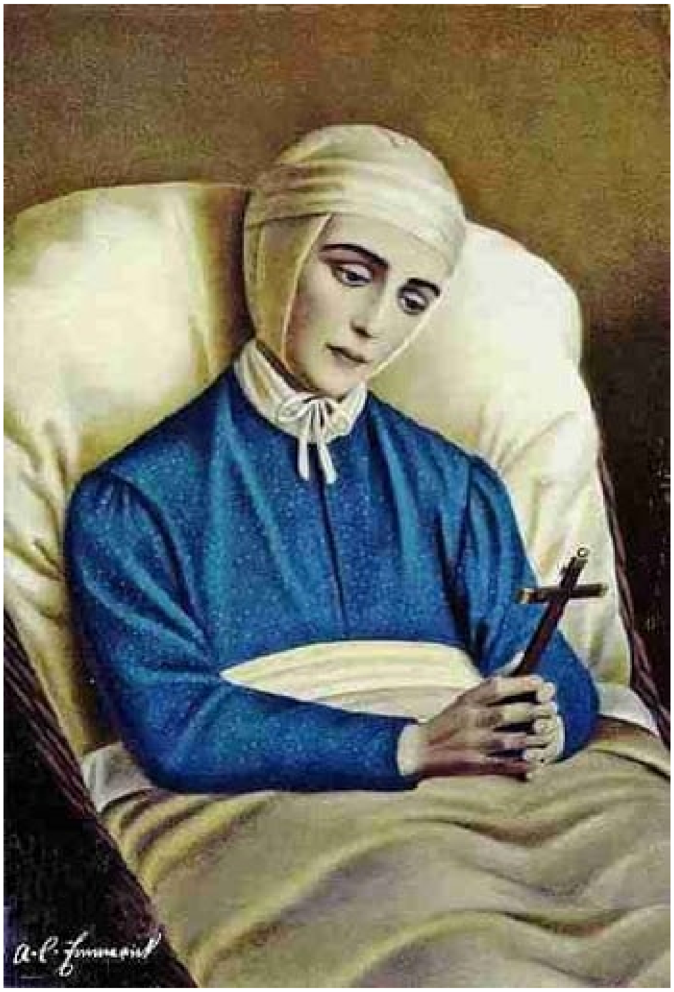
[121]


As Above
So Below


"I am not, however, addressing myself
to the happy possessors of faith
but to those many people for whom
the light has gone out,
the mystery has faded,
and God is dead."
Carl Jung
www.jungquotes.com




“Belief is no adequate substitute for inner experience.”
Carl Jung
www.jungquotes.com
Thanks-Giving Square, Dallas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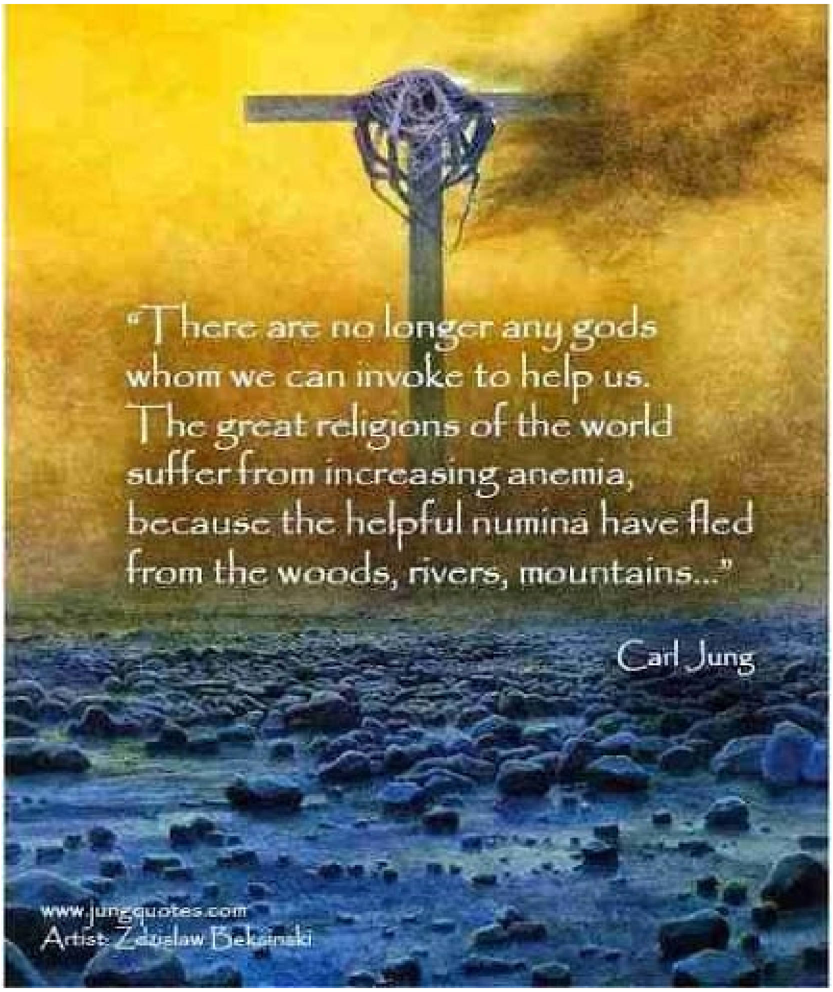
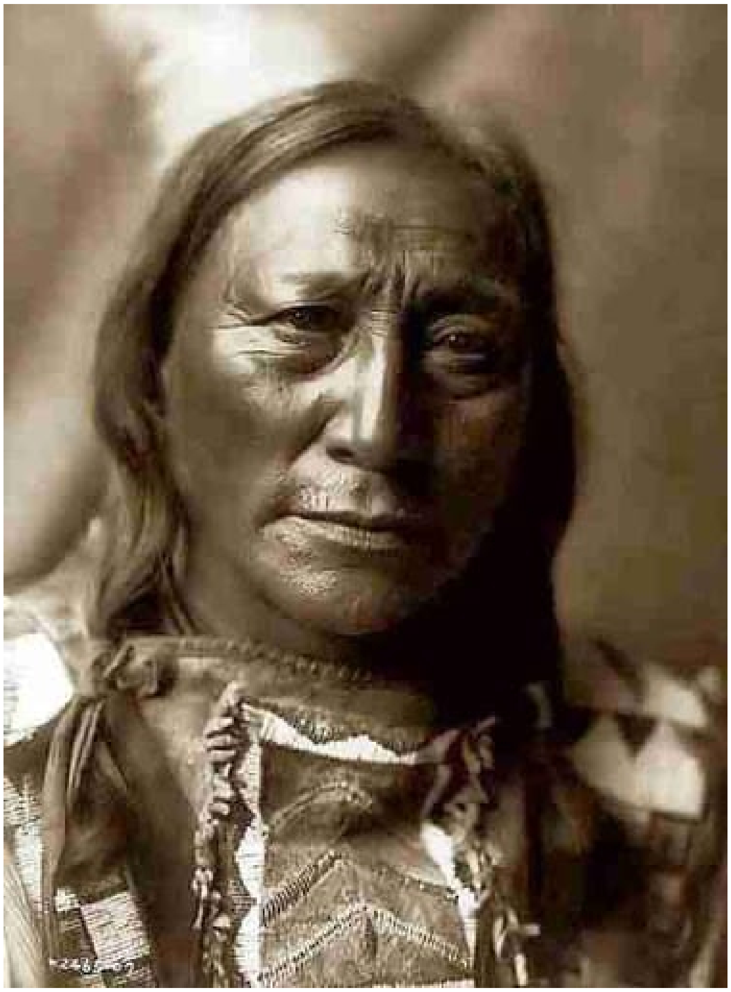
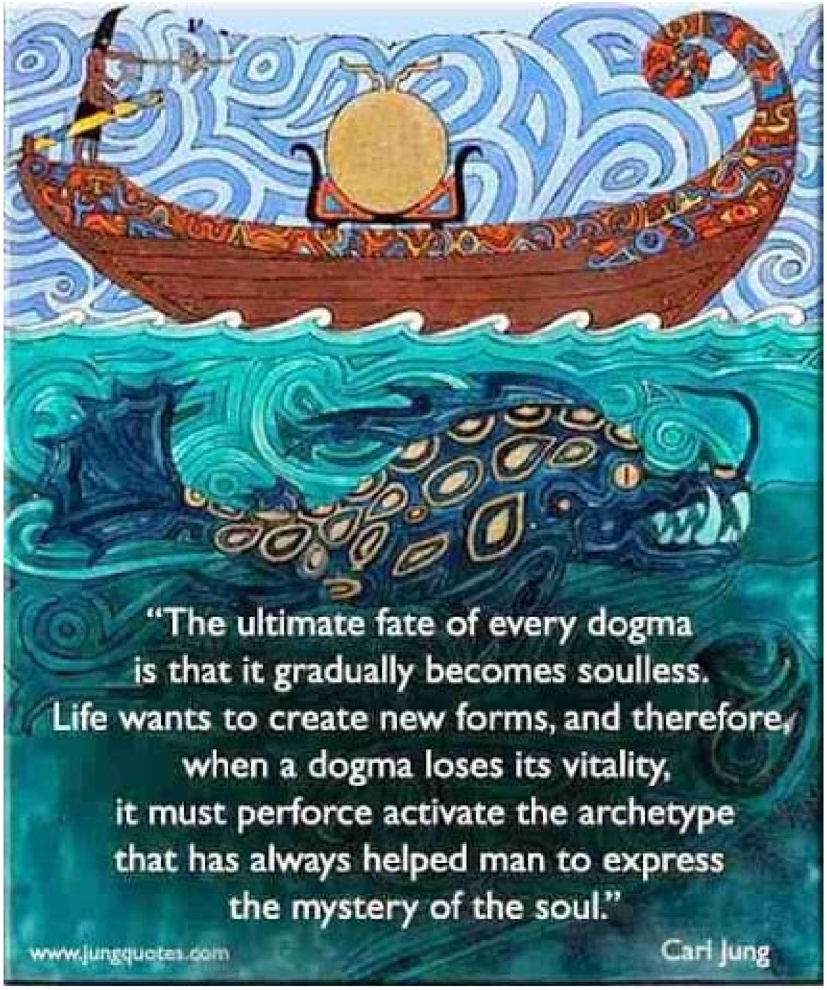


"There are no longer any gods
whom we can invoke to help us.
The great religions of the world
suffer from increasing anemia,
because the helpful numina have fled
from the woods, rivers, mountains..."

Carl Jung

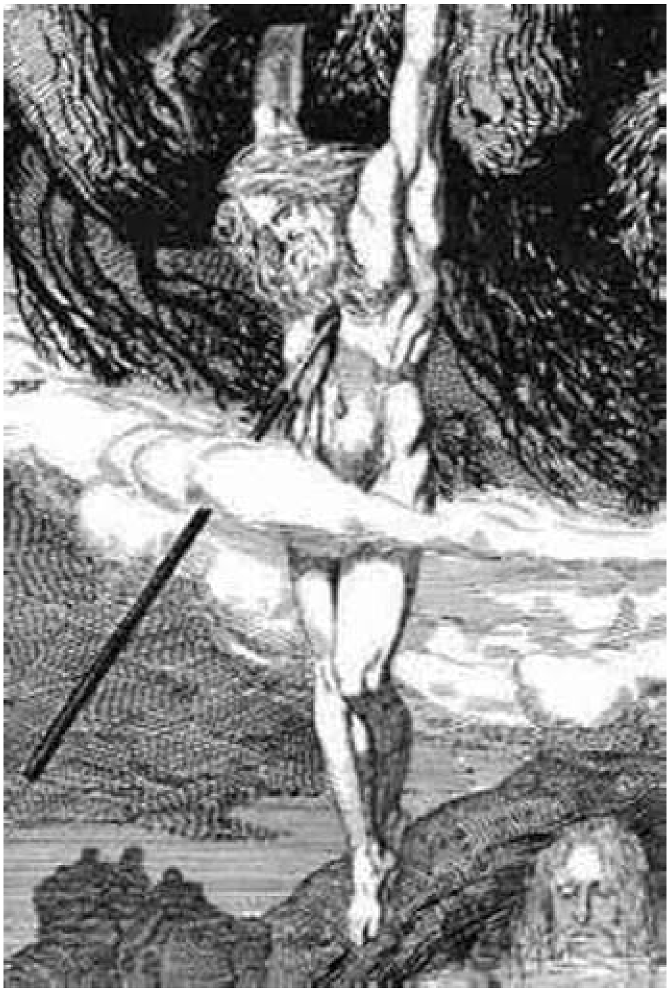
www.jungquotes.com
Artist: Zdzislaw Beksinski





"The ultimate fate of every dogma
is that it gradually becomes soulless.
Life wants to create new forms, and therefore,
when a dogma loses its vitality,
it must perforce activate the archetype
that has always helped man to express
the mystery of the soul."

Carl Jung



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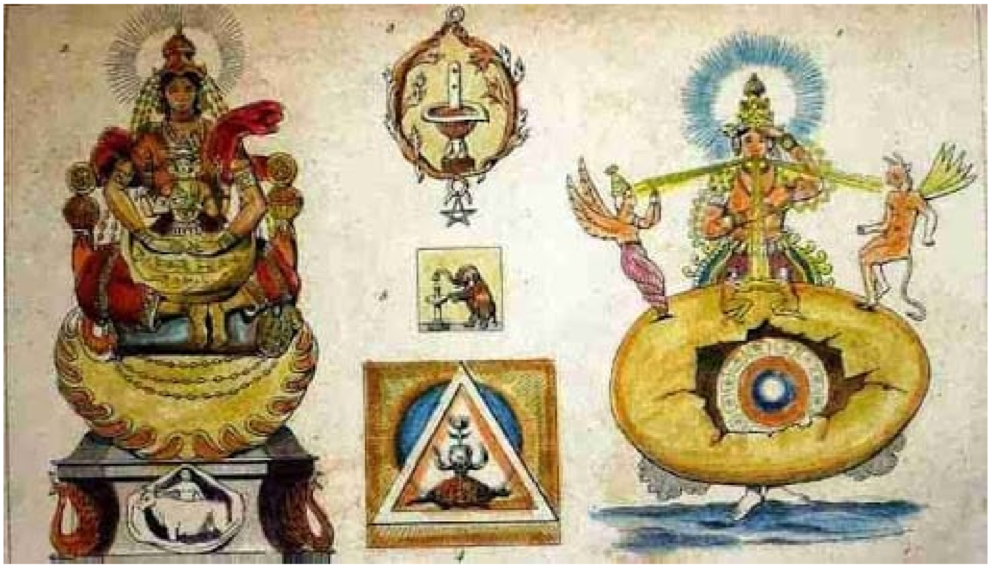
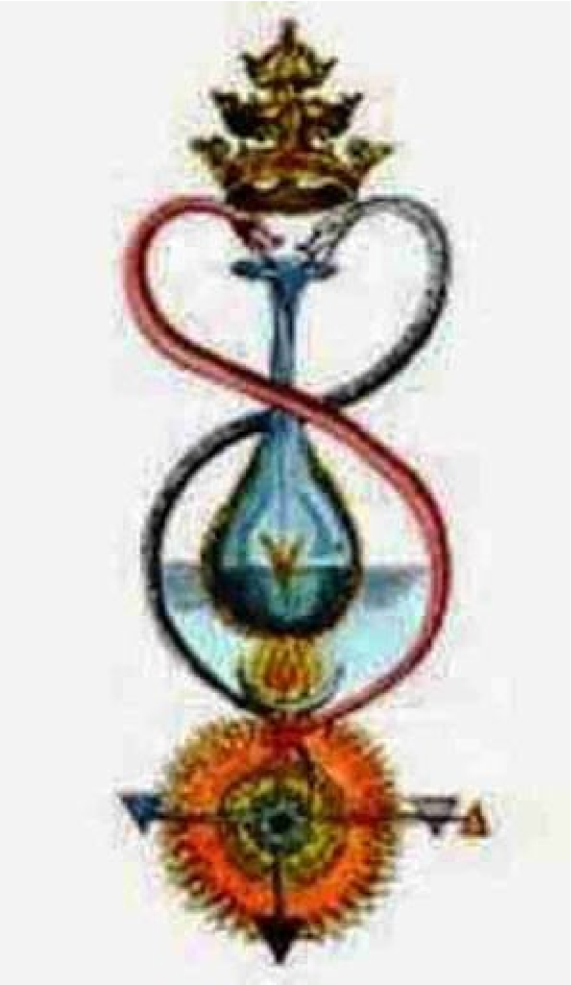


[131] 

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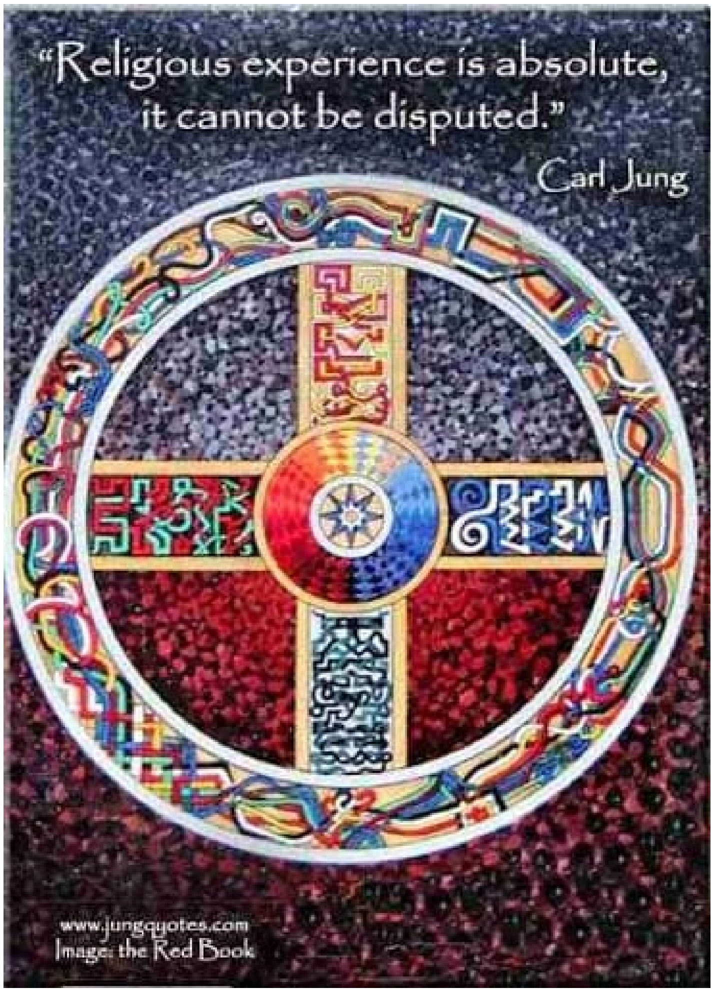
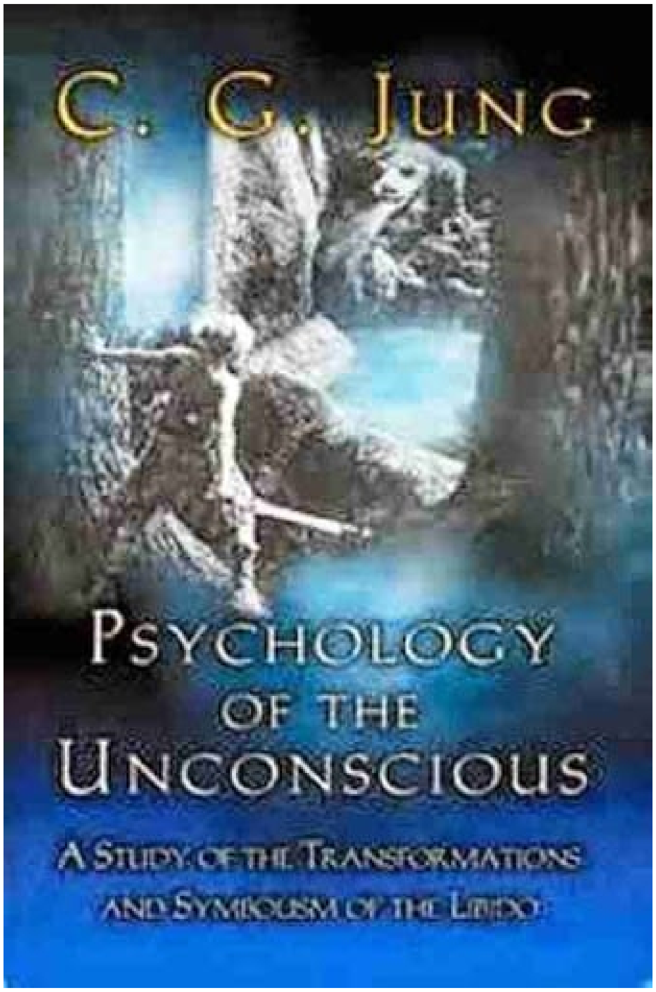
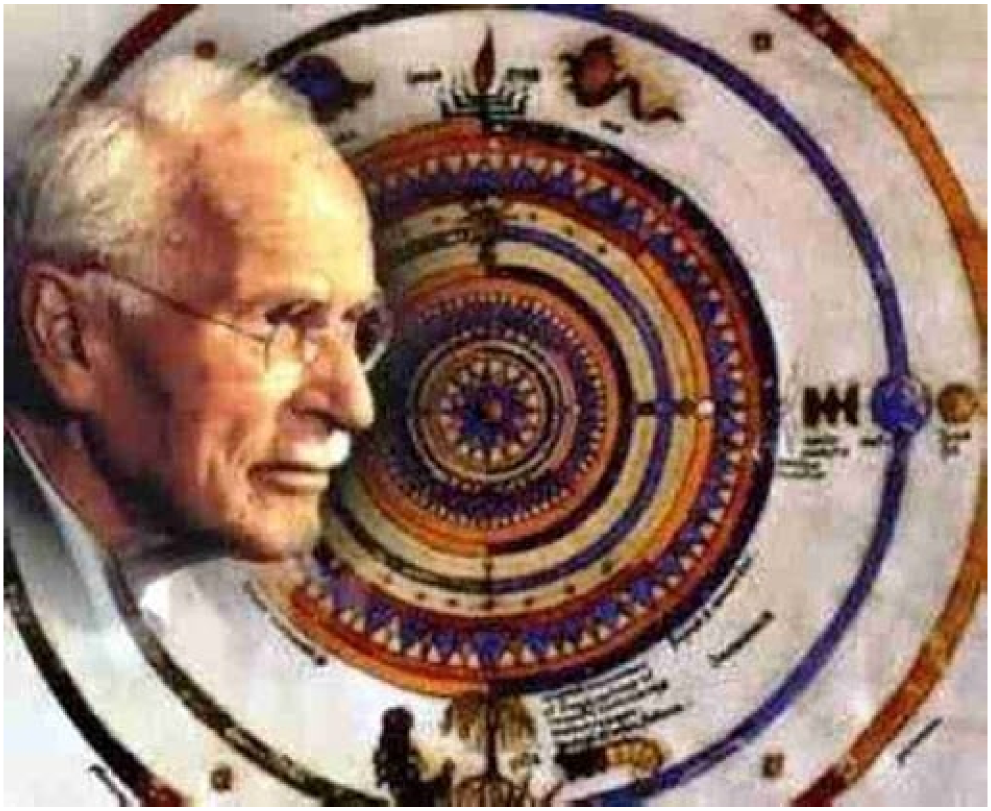
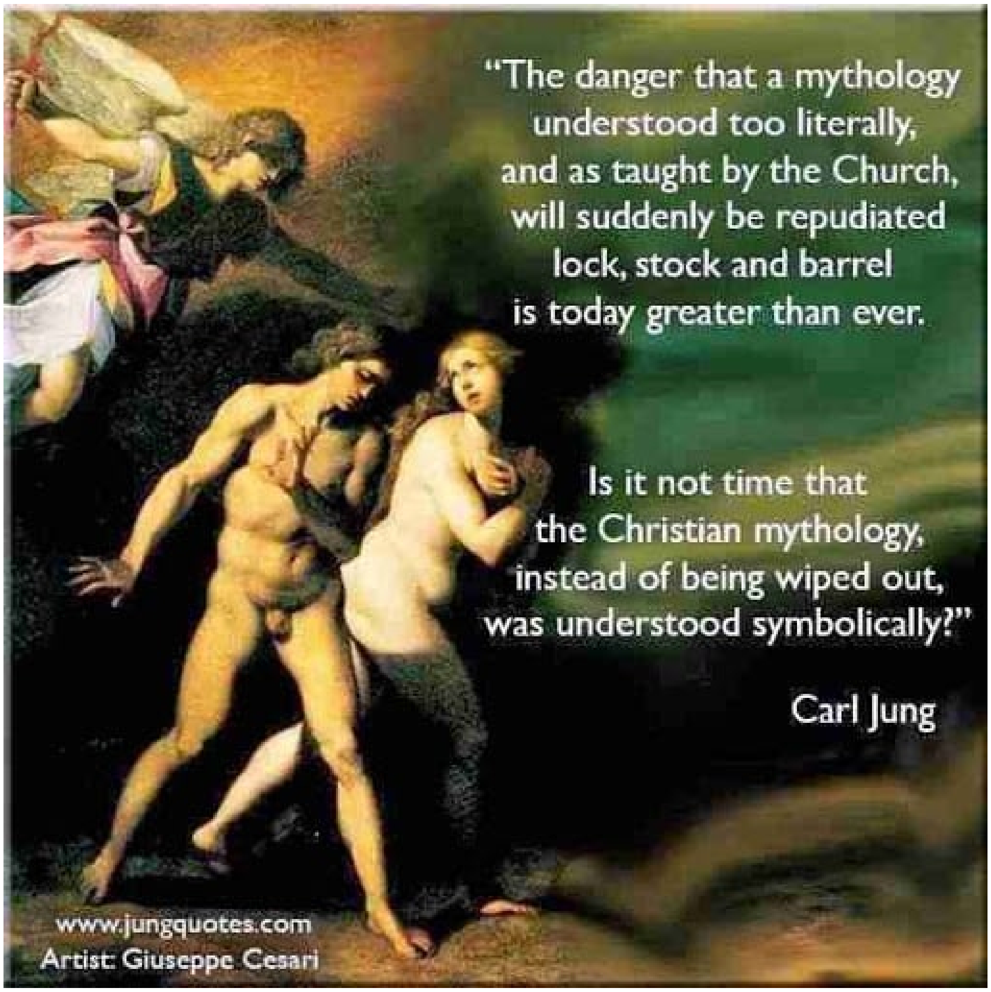
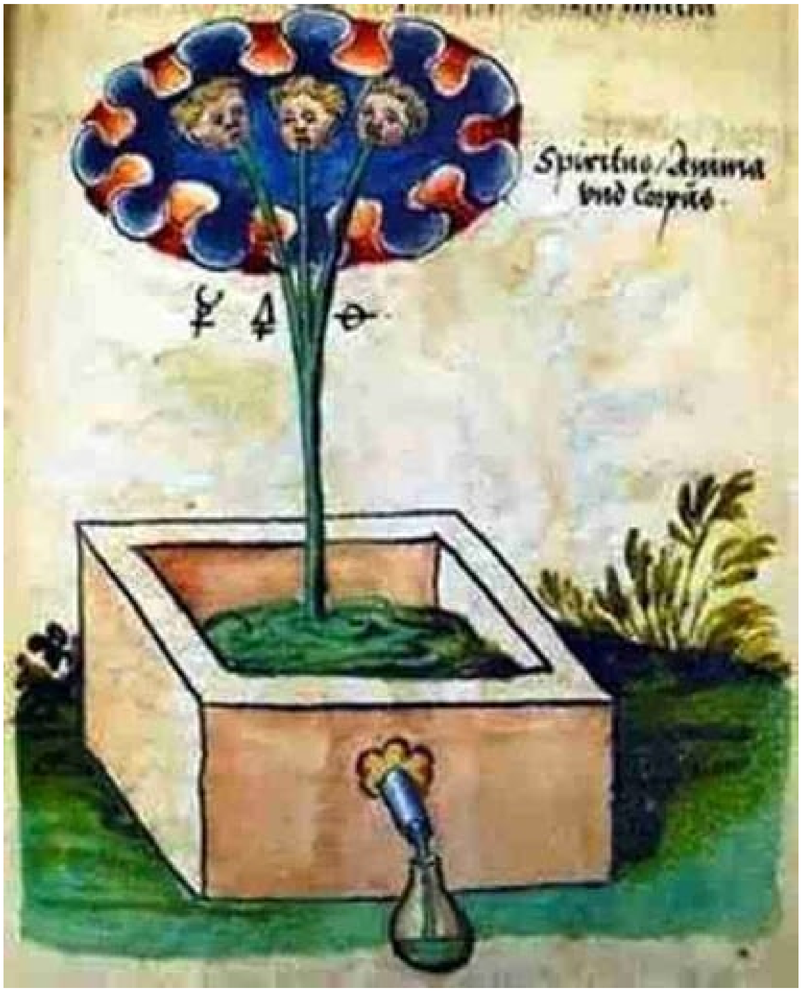
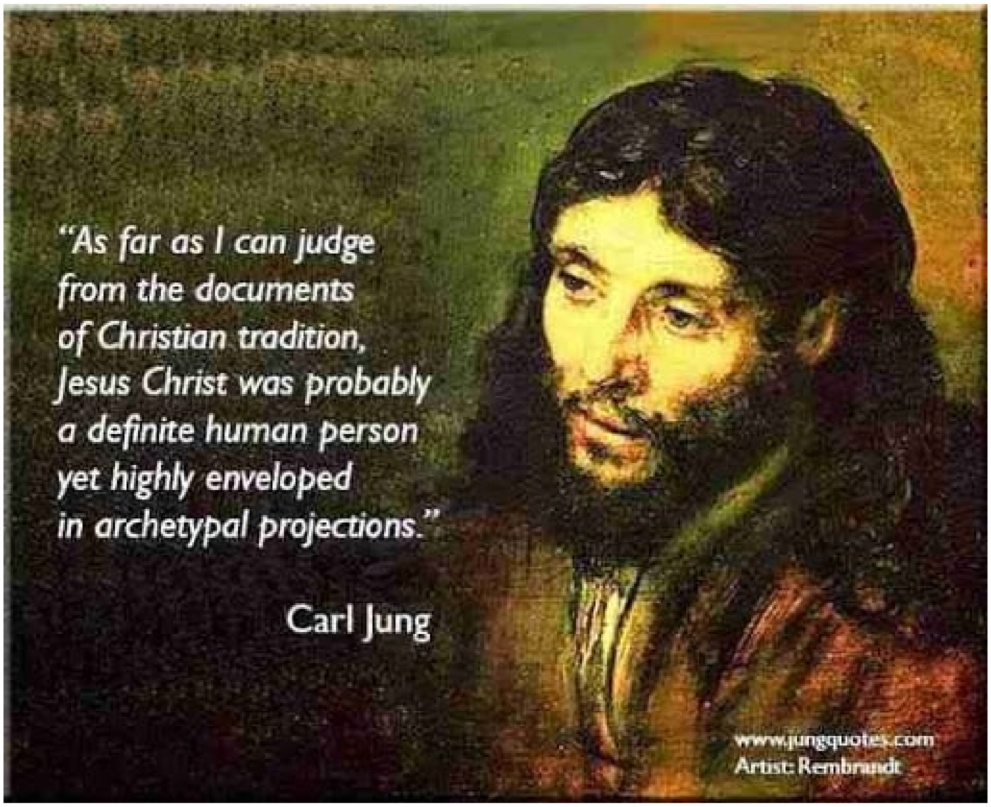

"Religious experience is absolute,
it cannot be disputed."
Carl Jung
www.jungquotes.com
Image: the Red Book


C. G. JUNG
PSYCHOLOGY OF THE UNCONSCIOUS
A STUDY OF THE TRANSFORMATIONS
AND SYMBOLISM OF THE LIBIDO




"The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever.
Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically?"
Carl Jung
www.jungquotes.com
Artist: Giuseppe Cesari


Spiritus/Anima
vnd Corpus
☿ 🜍 ⊖

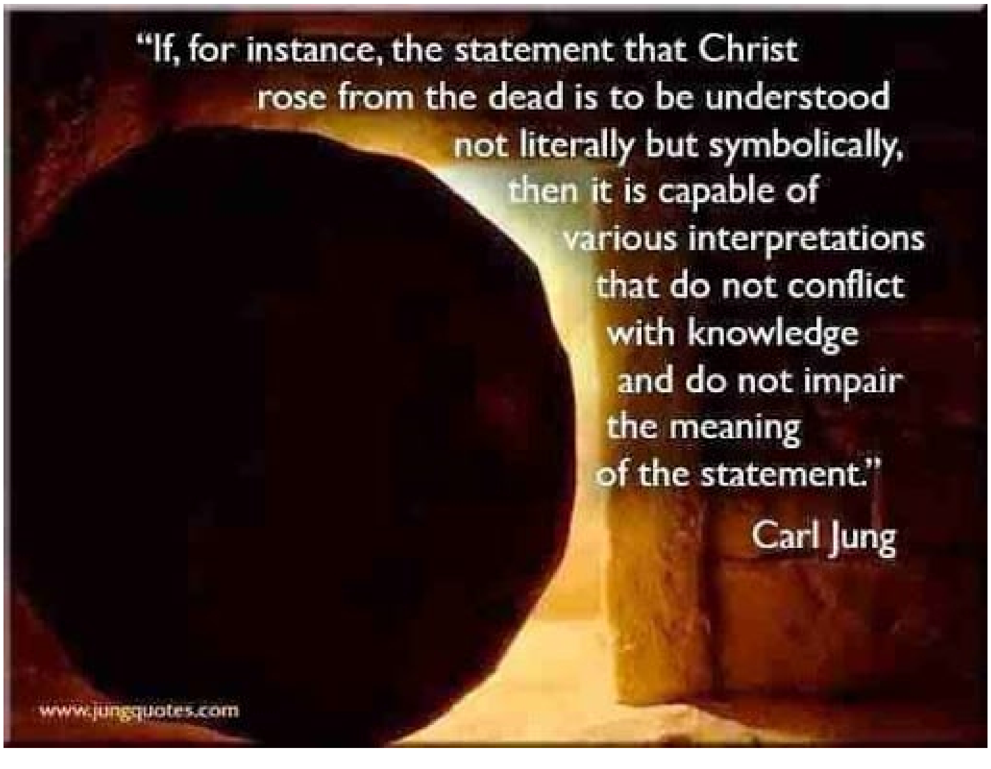


"As far as I can judge
from the documents
of Christian tradition,
Jesus Christ was probably
a definite human person
yet highly enveloped
in archetypal projections."

Carl Jung

www.jungquotes.com
Artist: Rembrandt

[138]

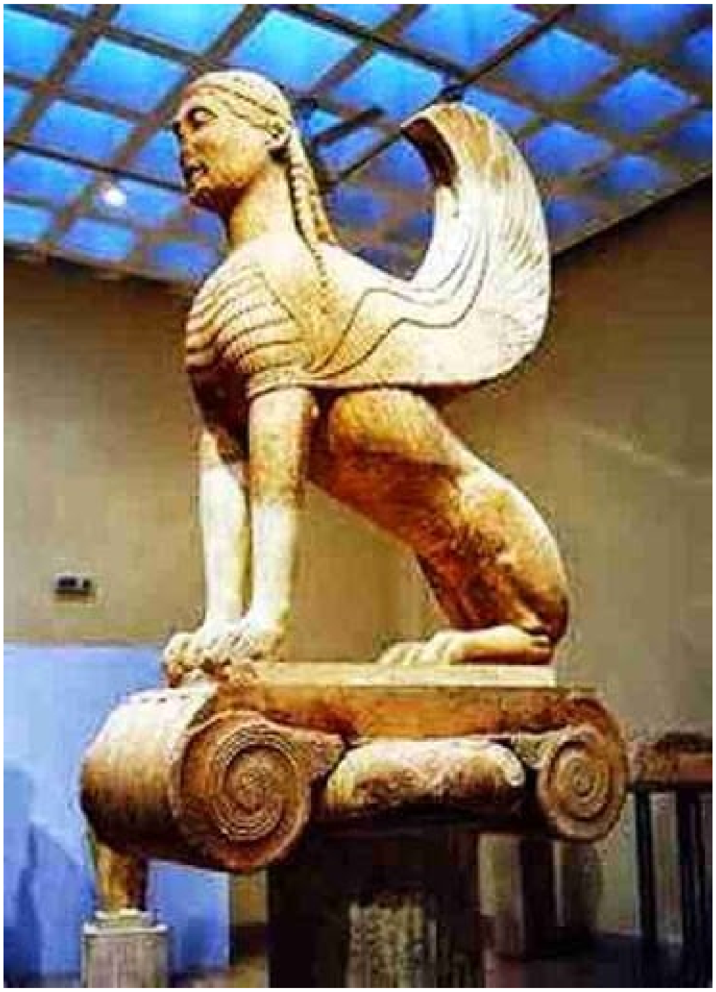


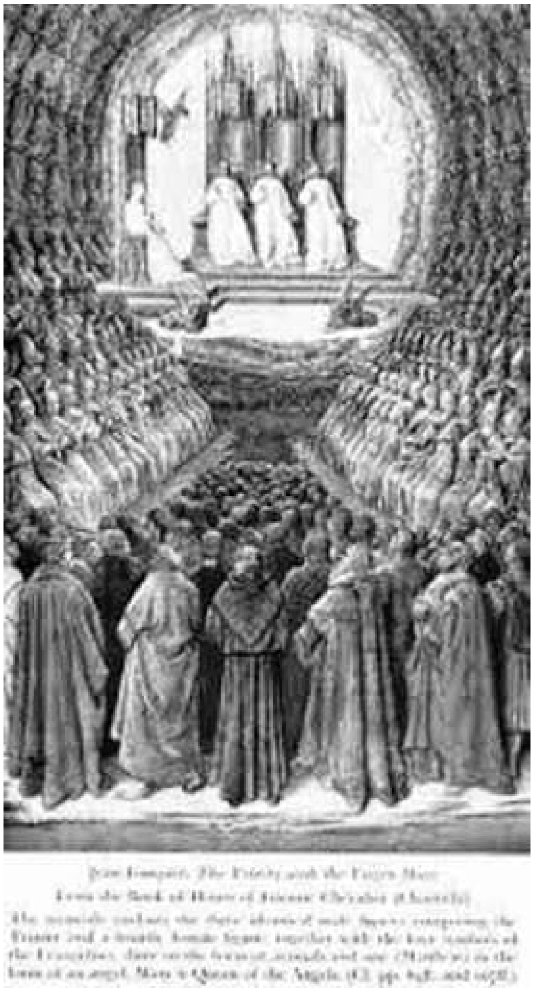
"If, for instance, the statement that Christ
rose from the dead is to be understood
not literally but symbolically,
then it is capable of
various interpretations
that do not conflict
with knowledge
and do not impair
the meaning
of the statement."

Carl Jung

www.jungquotes.com

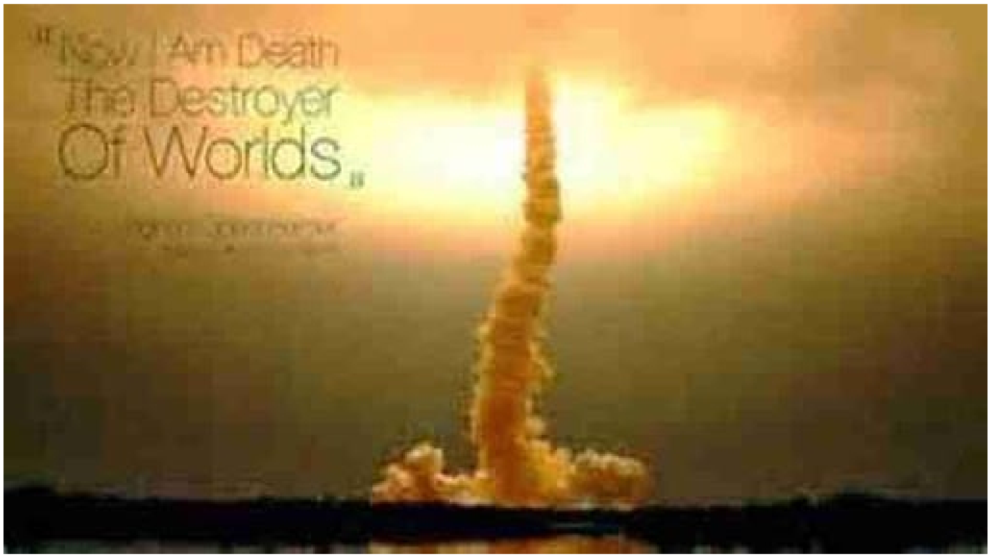
[139]



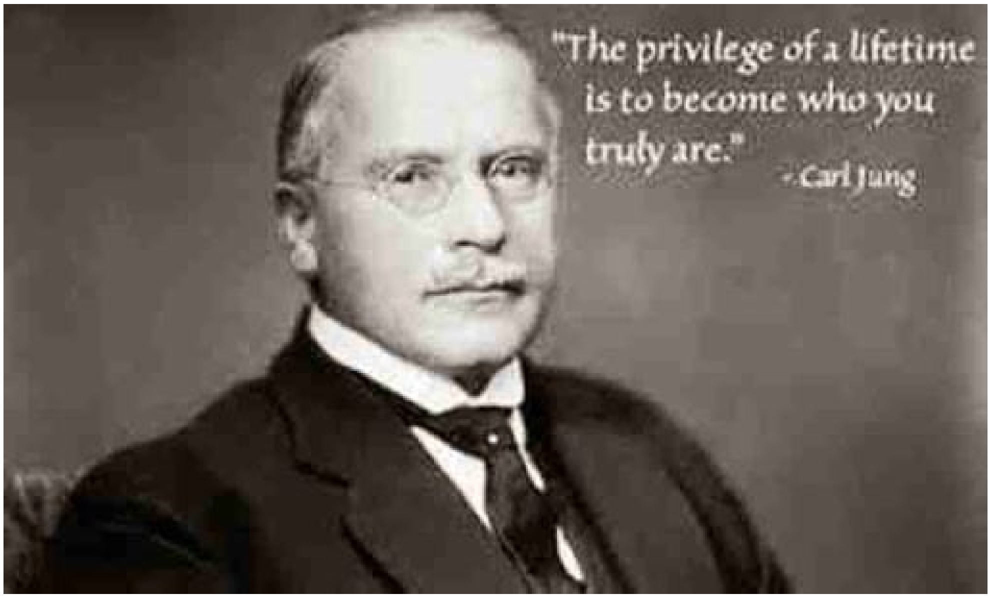


[140]

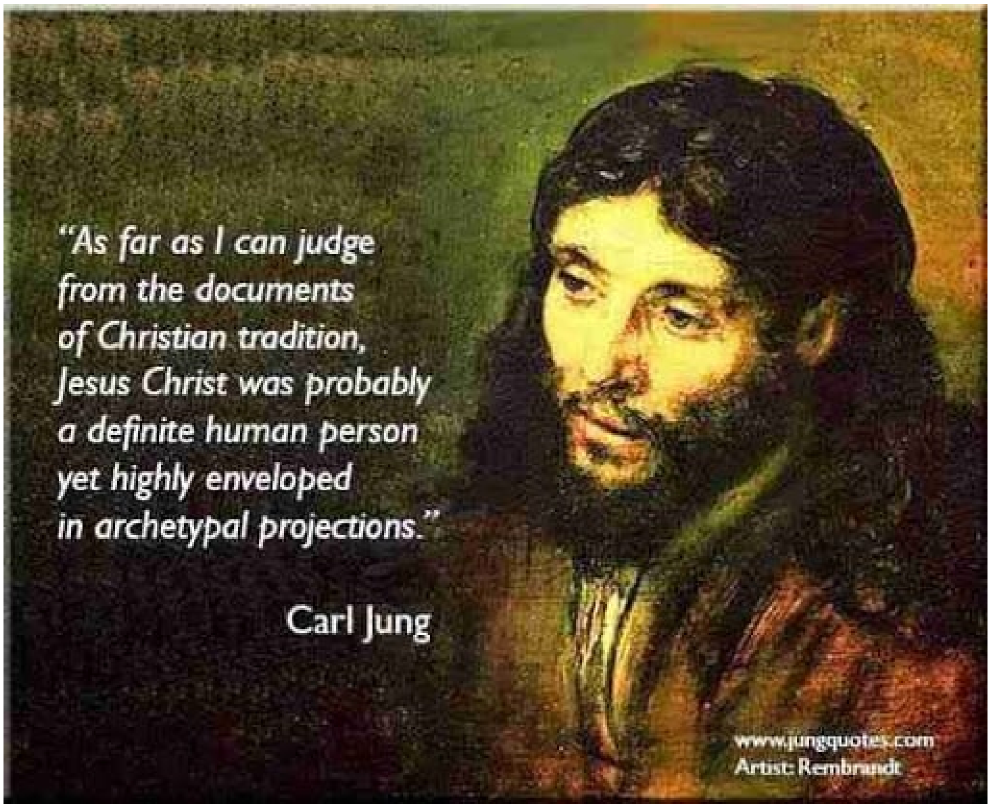
[141]


"Now I Am Death
The Destroyer
Of Worlds"

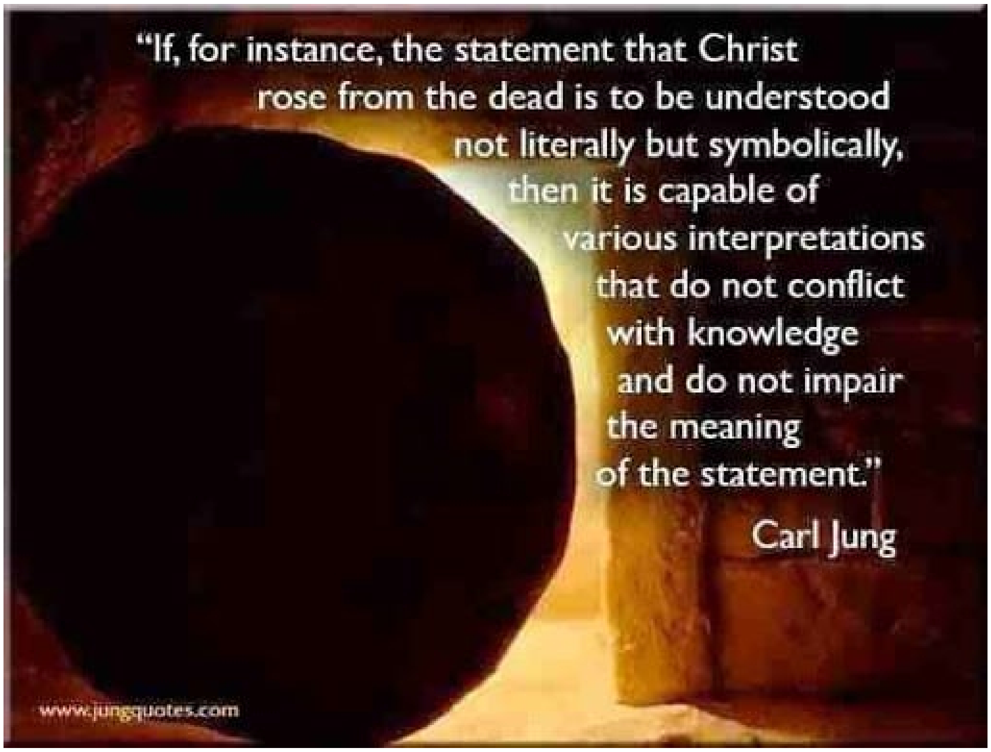
[142]


"The privilege of a lifetime
is to become who you
truly are."
- Carl Jung

[143]


"As far as I can judge
from the documents
of Christian tradition,
Jesus Christ was probably
a definite human person
yet highly enveloped
in archetypal projections."
Carl Jung
www.jungquotes.com
Artist: Rembrandt

[144]

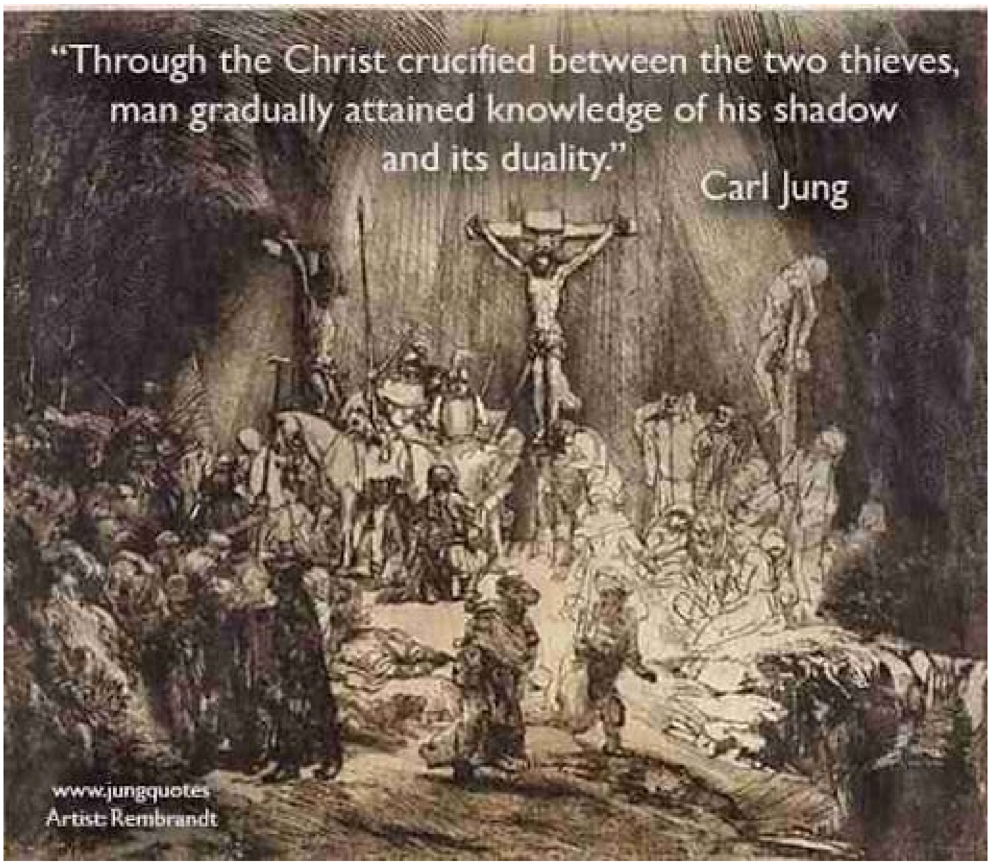


"If, for instance, the statement that Christ rose from the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement."

Carl Jung

www.jungquotes.com

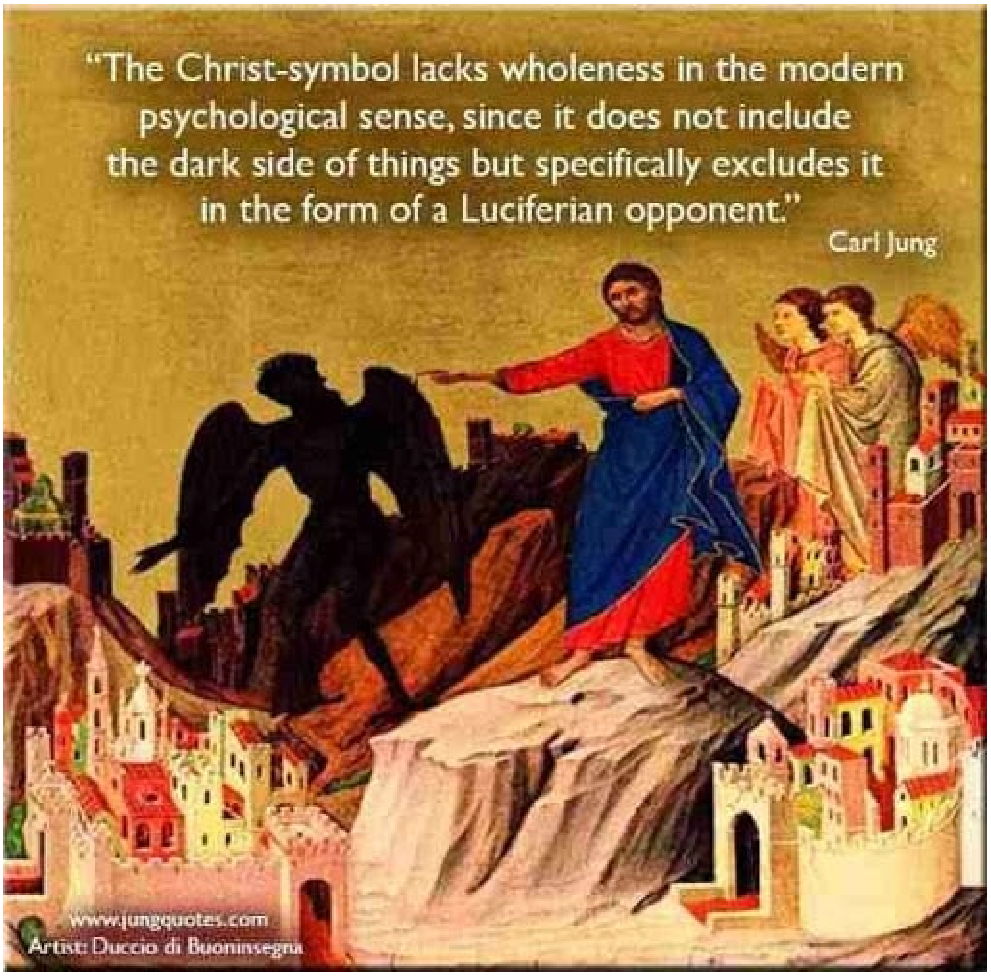
[145]



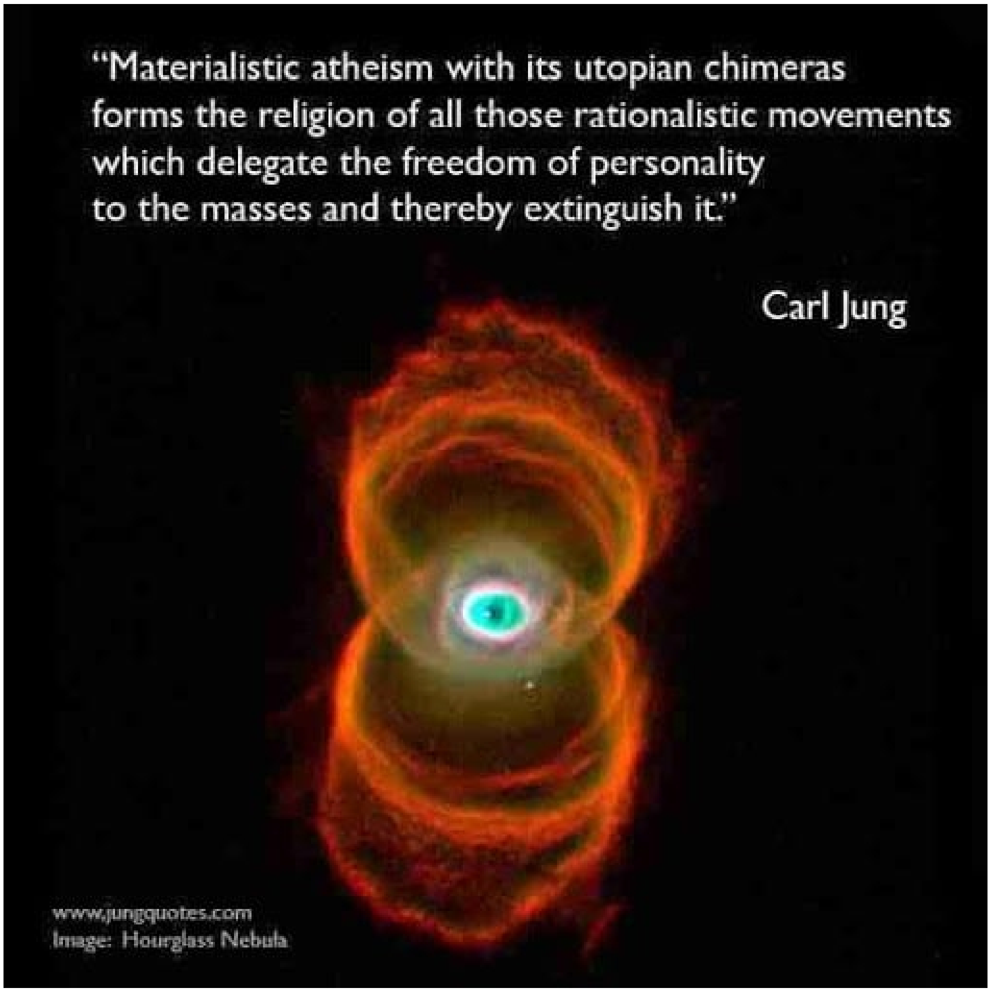
"Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality."
Carl Jung
www.jungquotes
Artist: Rembrandt

[146]

[147]


"The Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent."
Carl Jung
www.jungquotes.com
Artist: Duccio di Buoninsegna

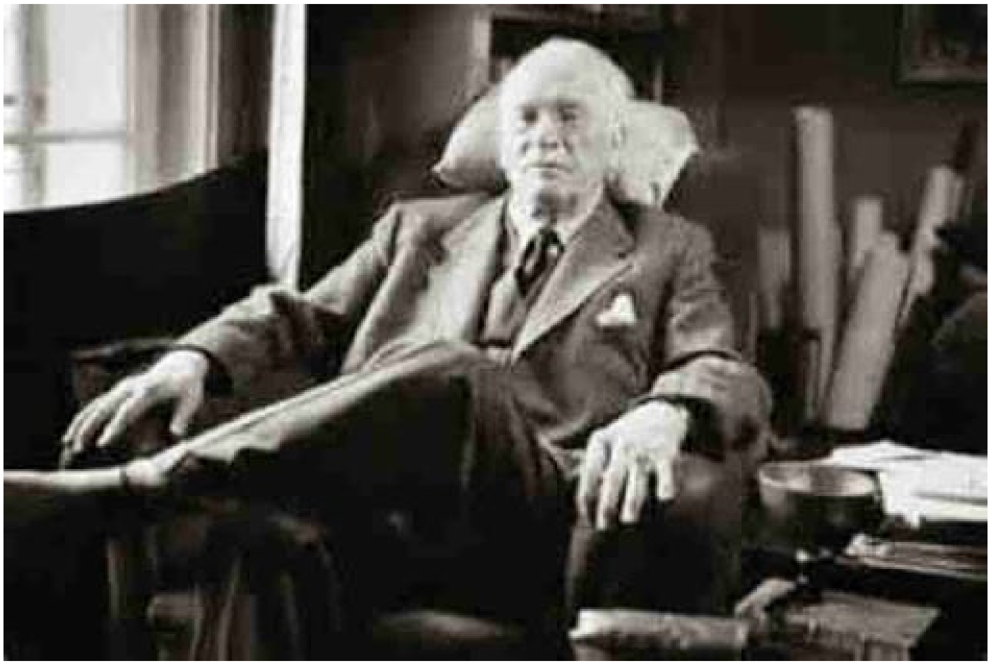
[148]



"Materialistic atheism with its utopian chimeras
forms the religion of all those rationalistic movements
which delegate the freedom of personality
to the masses and thereby extinguish it."

Carl Jung

www.jungquotes.com
Image: Hourglass Nebula



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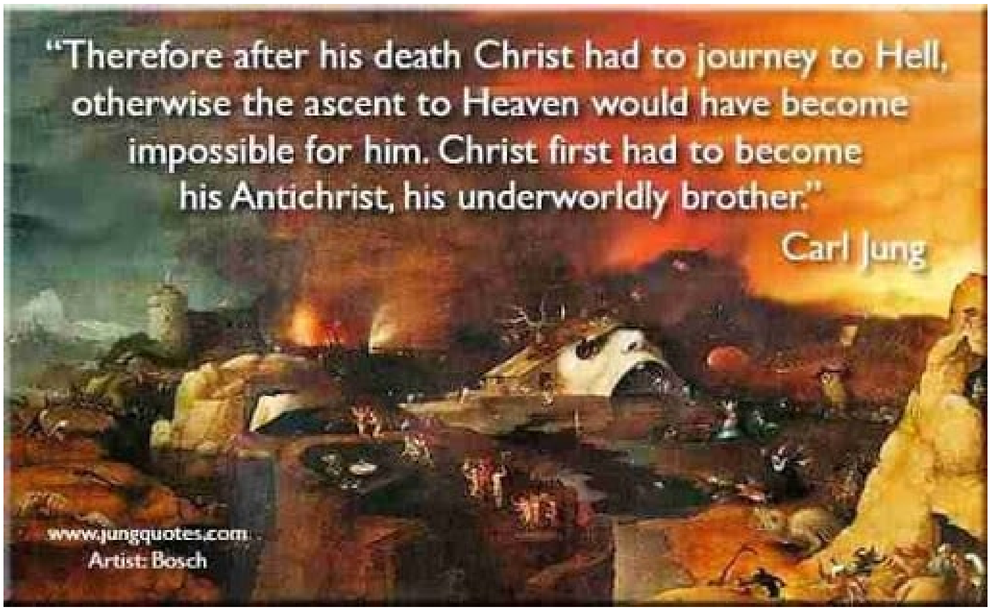


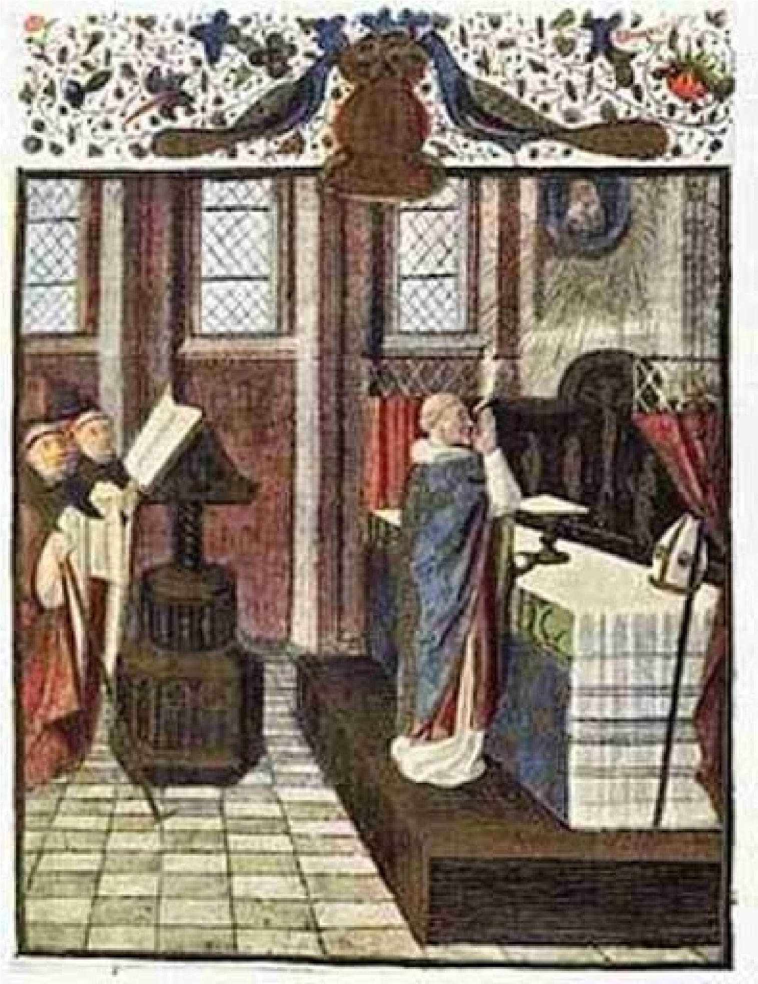
"Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother."

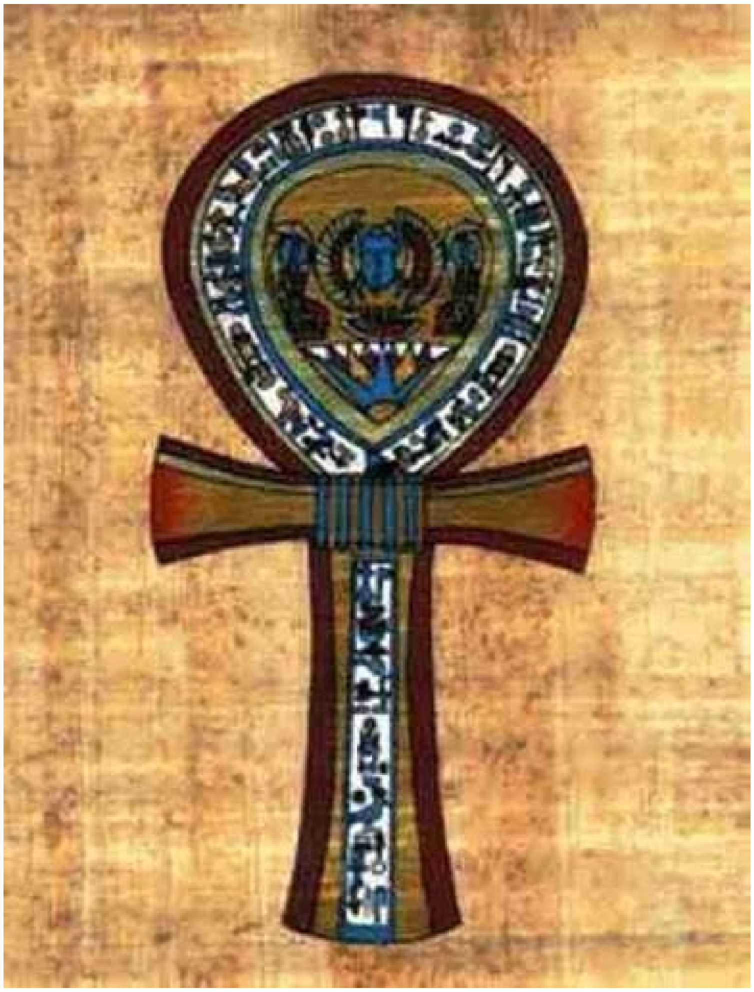
Carl Jung

www.jungquotes.com

Artist: Bosch

[151]





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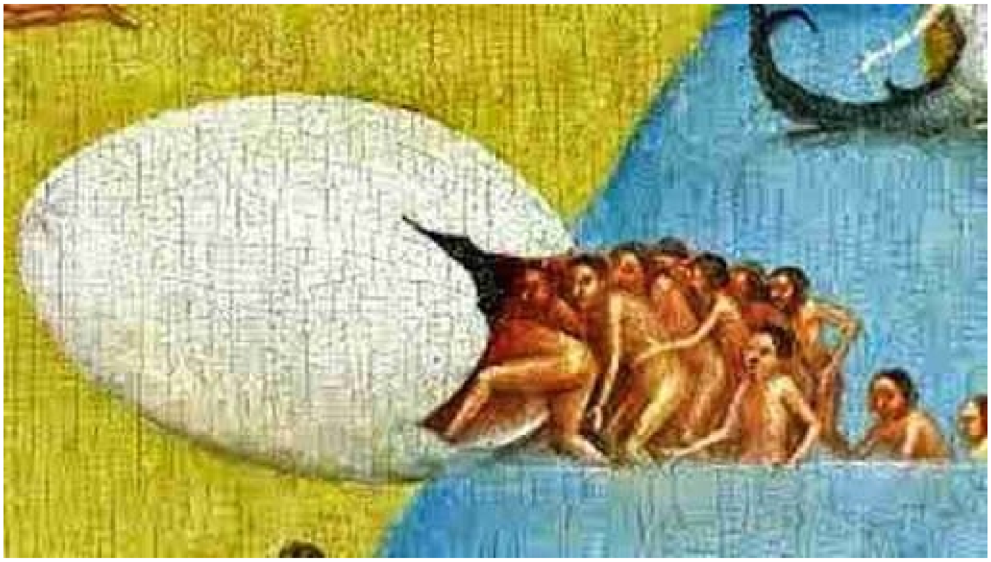

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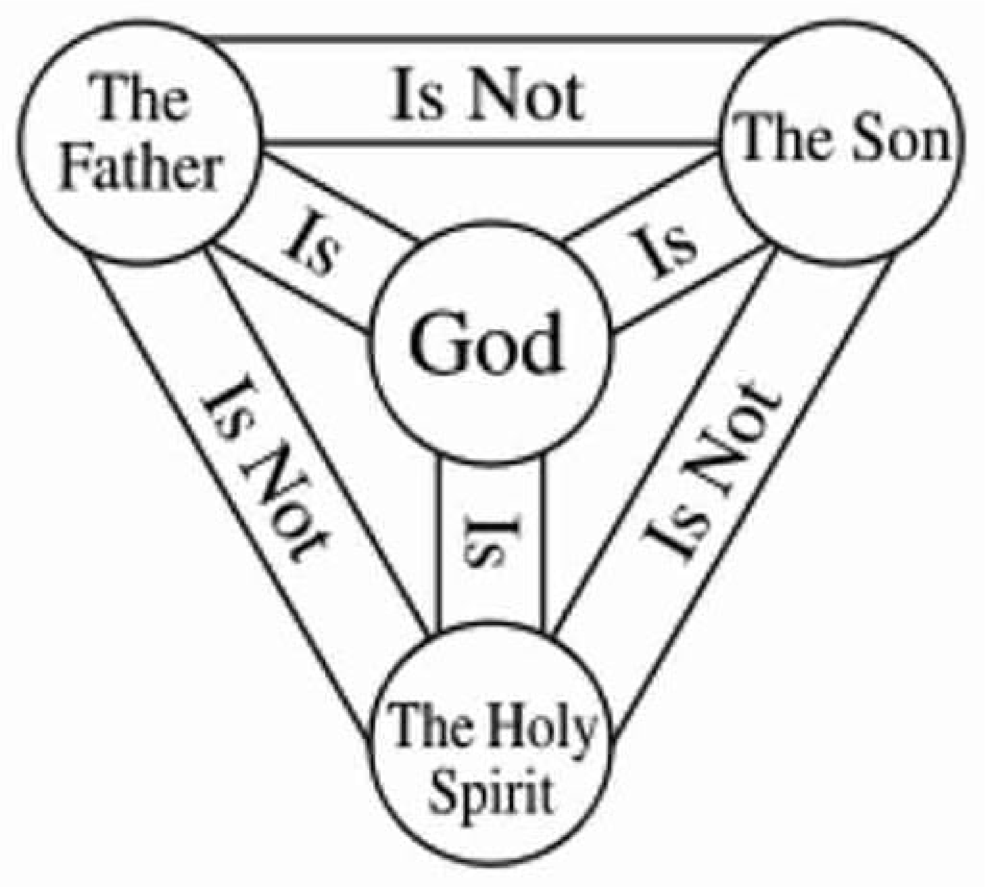
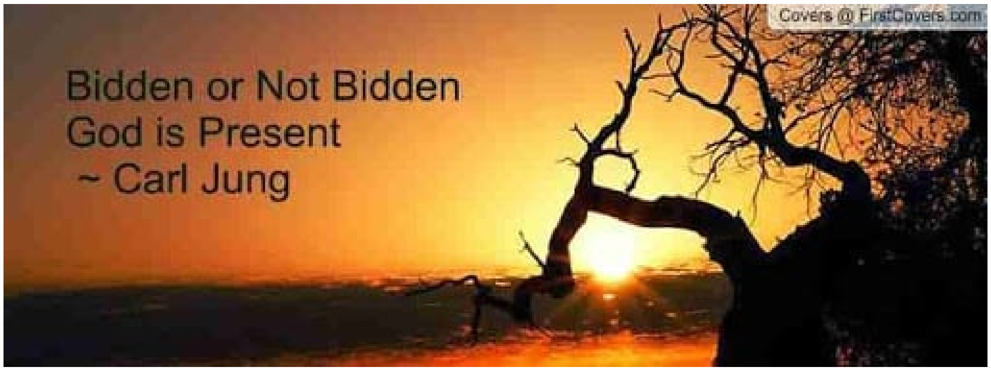

The Father
Is Not
The Son
Is
Is
God
Is Not
Is
Is Not
The Holy Spirit

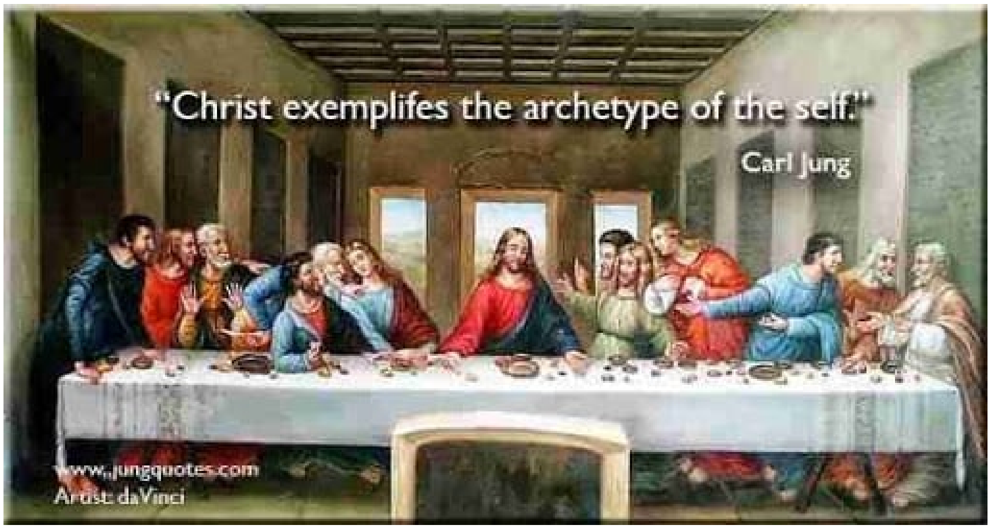
[156]

[157]

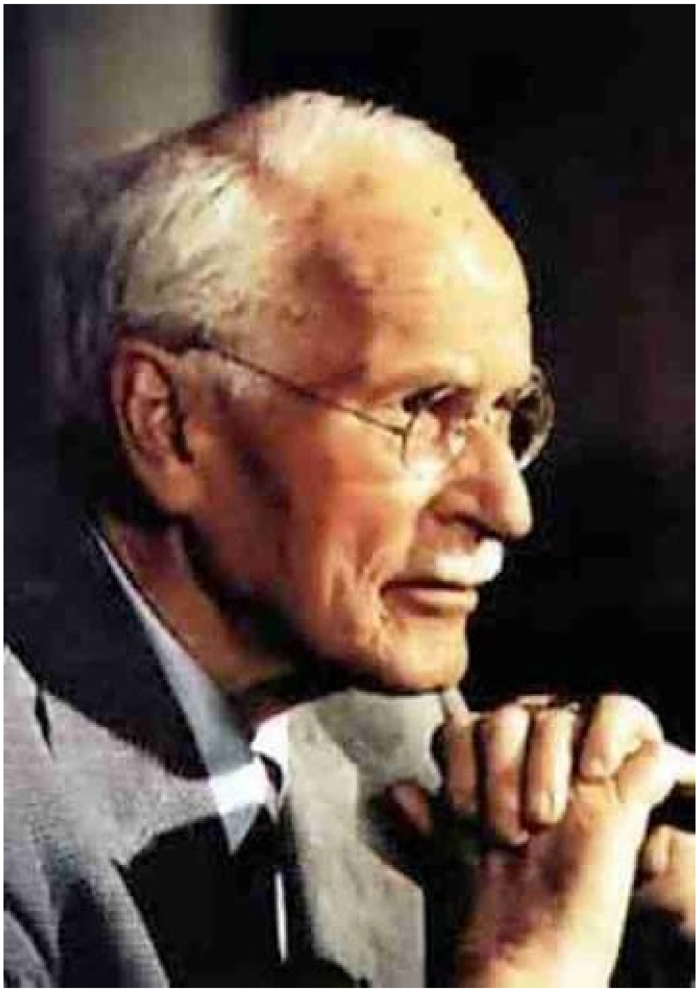

Covers @ FirstCovers.com

Bidden or Not Bidden
God is Present
~ Carl Jung

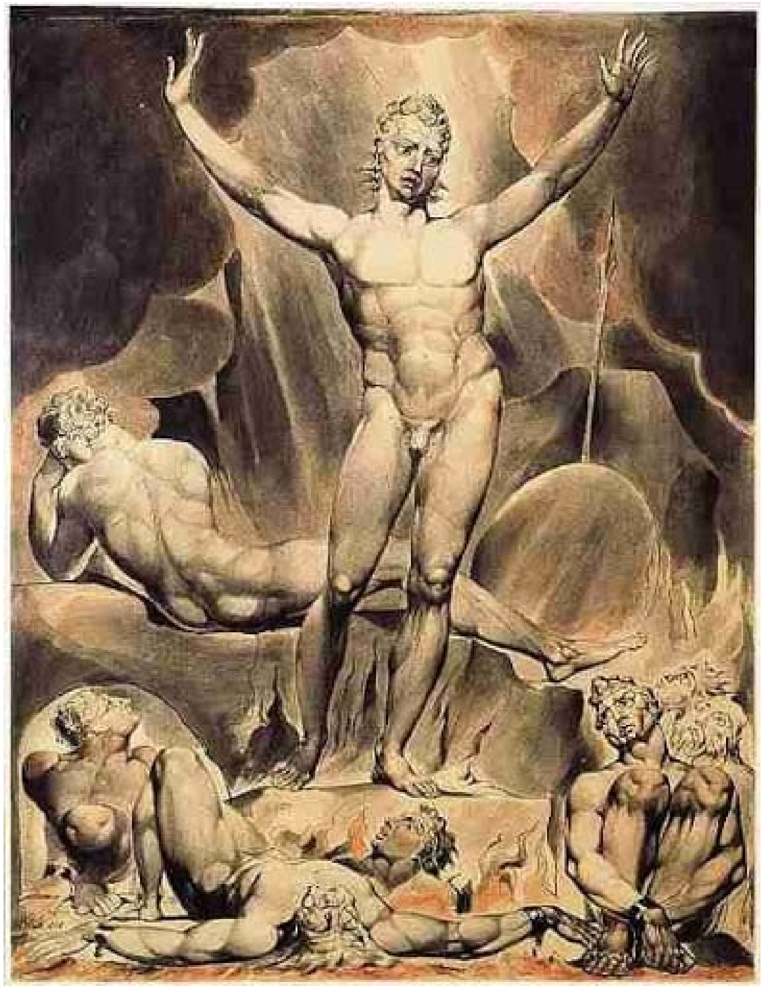
[158]


"Christ exemplifes the archetype of the self."
Carl Jung
www.,jungquotes.com
Artist: daVinci

[159]



[160]



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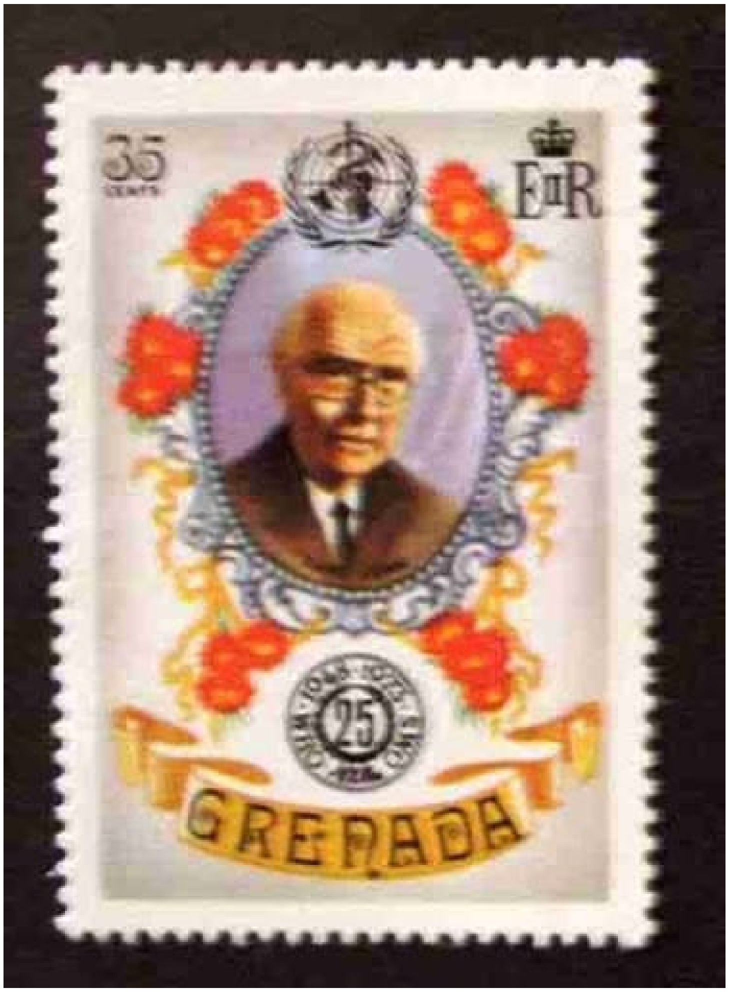
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GRENADA

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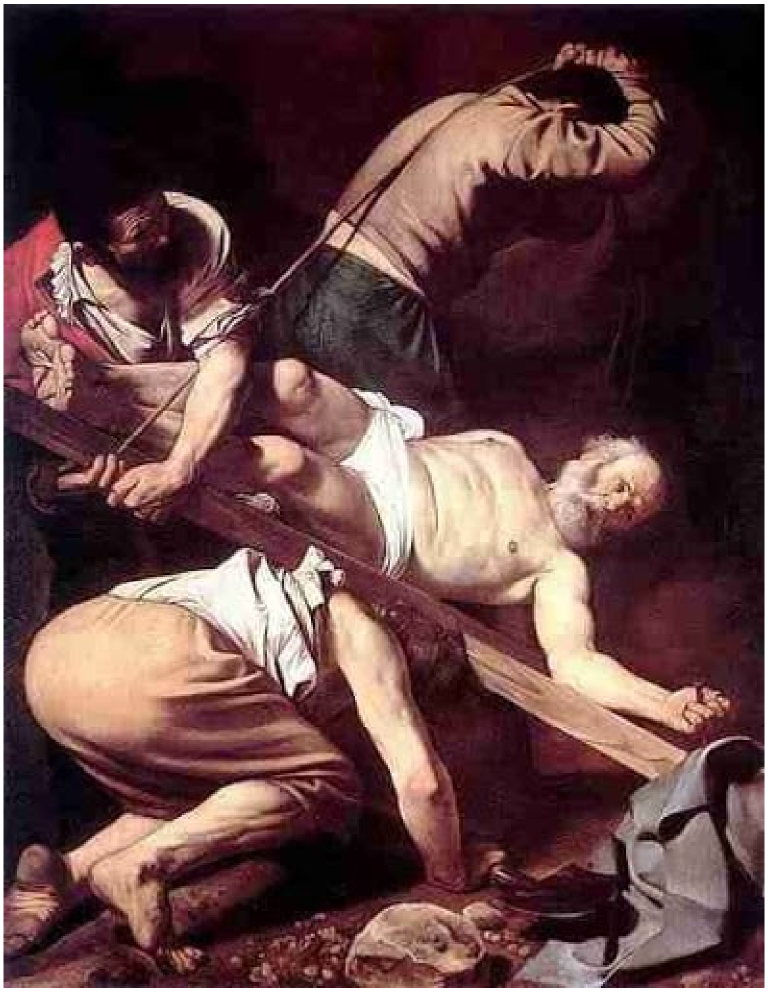
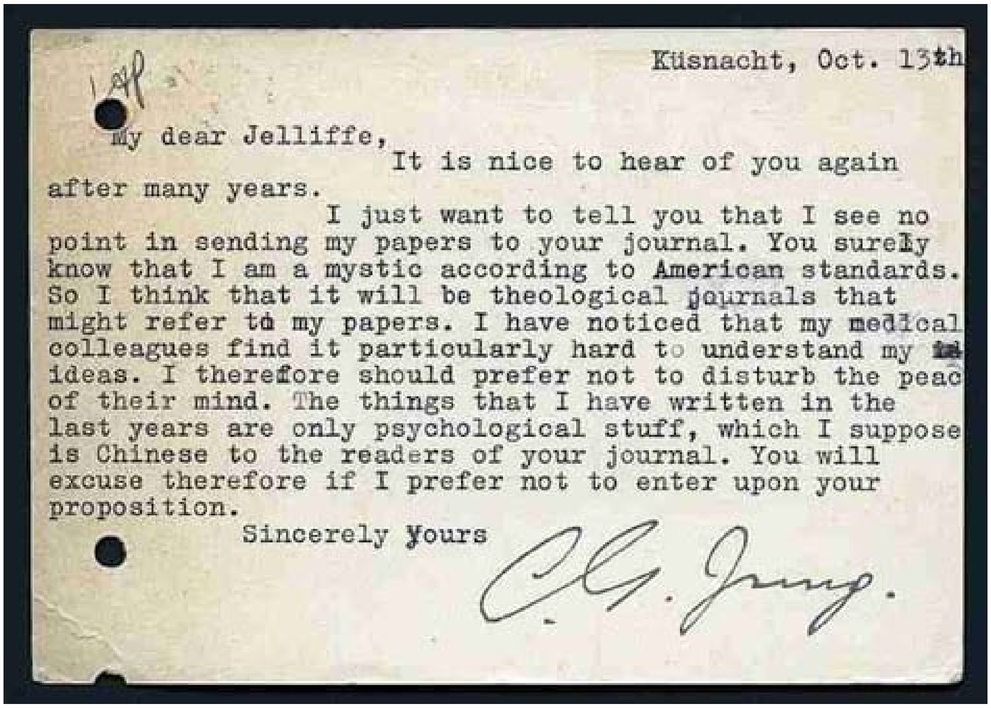




[illegible]

Küsnacht, Oct. 13th

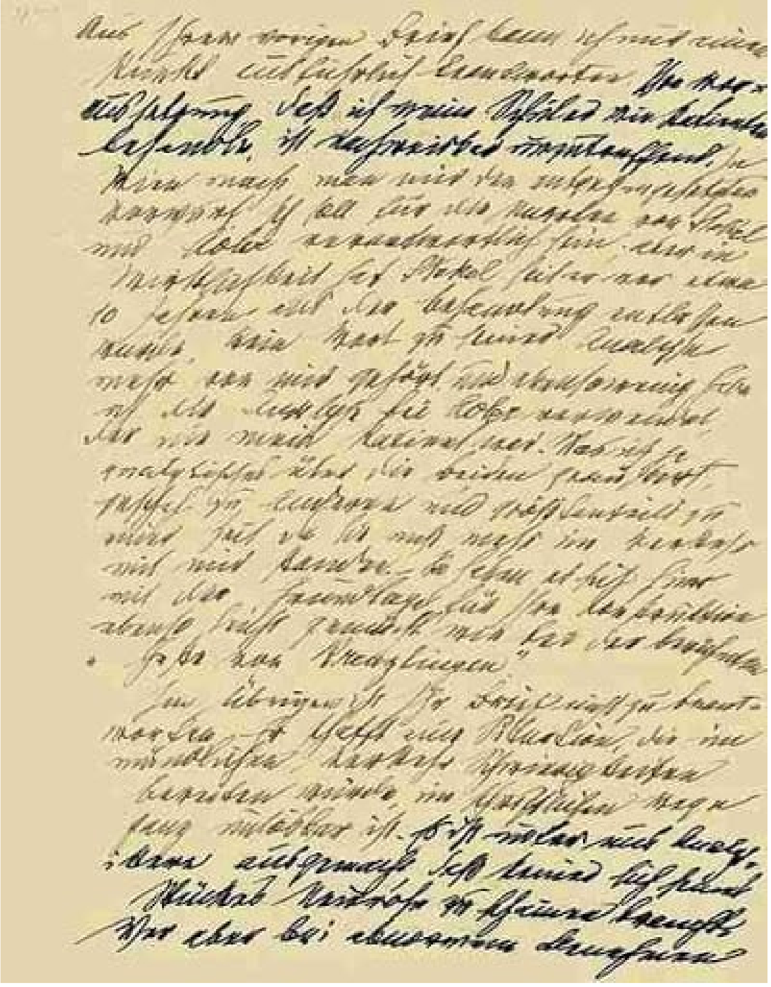
My dear Jelliffe,

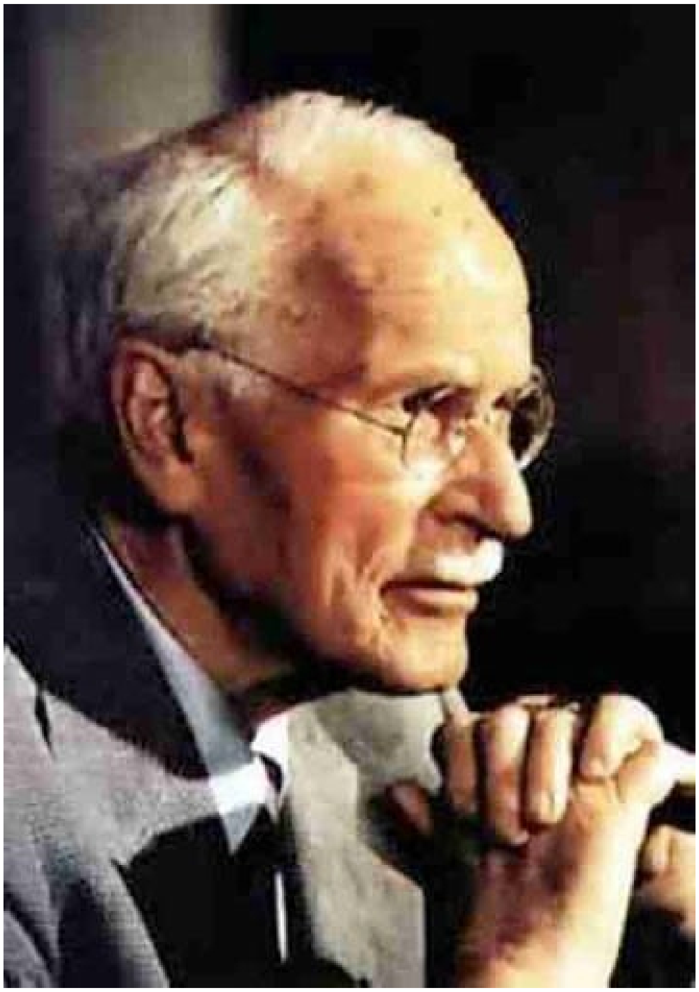
It is nice to hear of you again after many years.

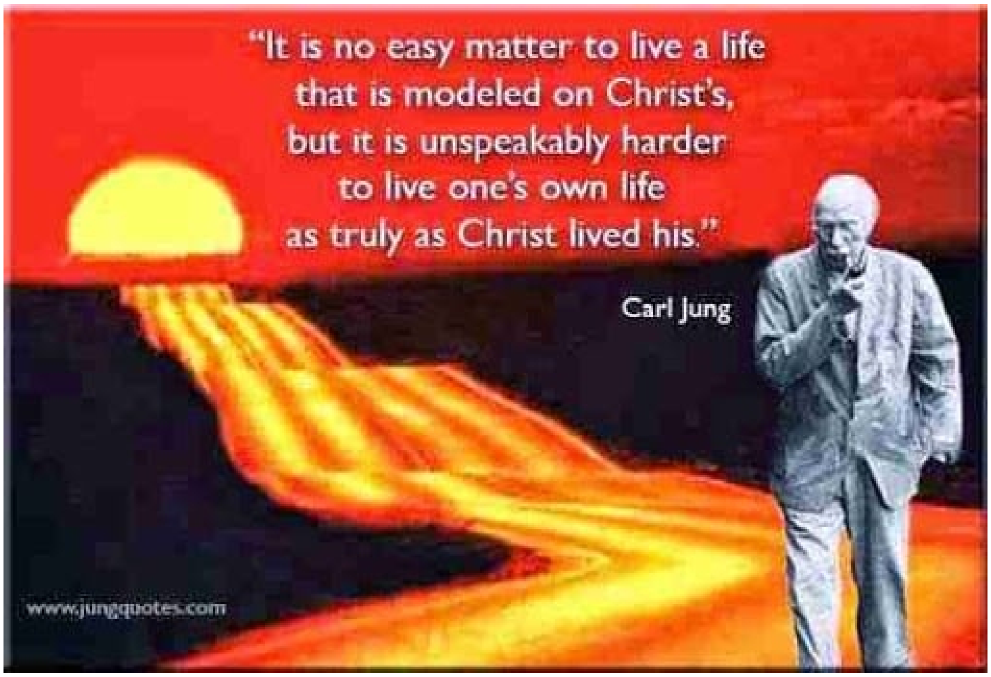
I just want to tell you that I see no point in sending my papers to your journal. You surely know that I am a mystic according to American standards. So I think that it will be theological journals that might refer to my papers. I have noticed that my medical colleagues find it particularly hard to understand my [illegible] ideas. I therefore should prefer not to disturb the peac of their mind. The things that I have written in the last years are only psychological stuff, which I suppose is Chinese to the readers of your journal. You will excuse therefore if I prefer not to enter upon your proposition.

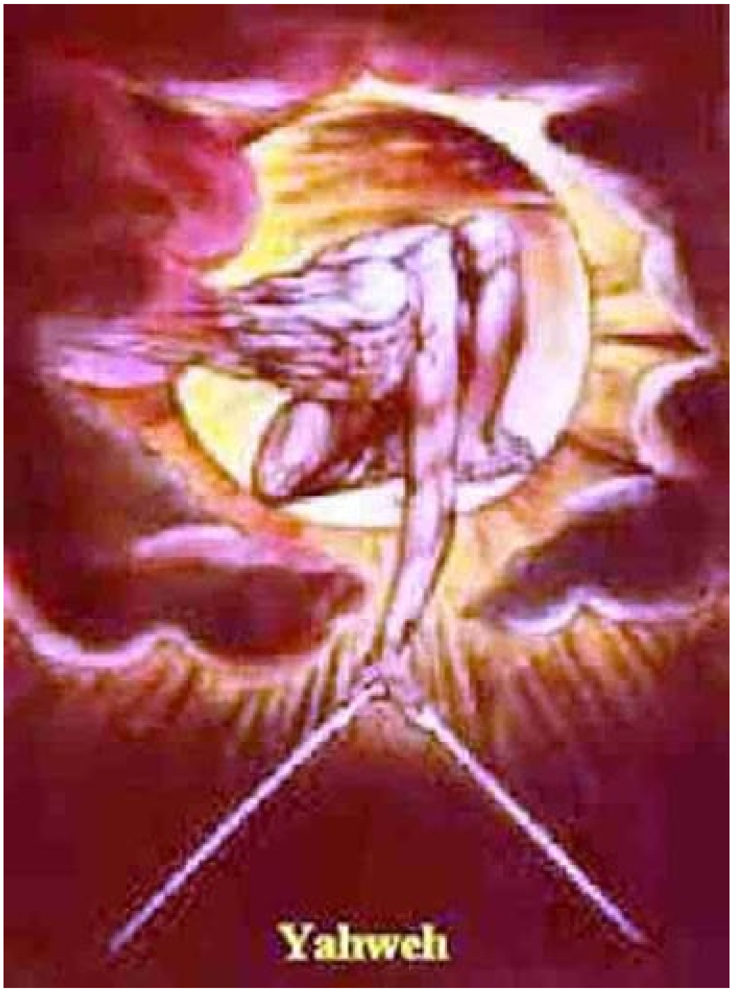
Sincerely yours

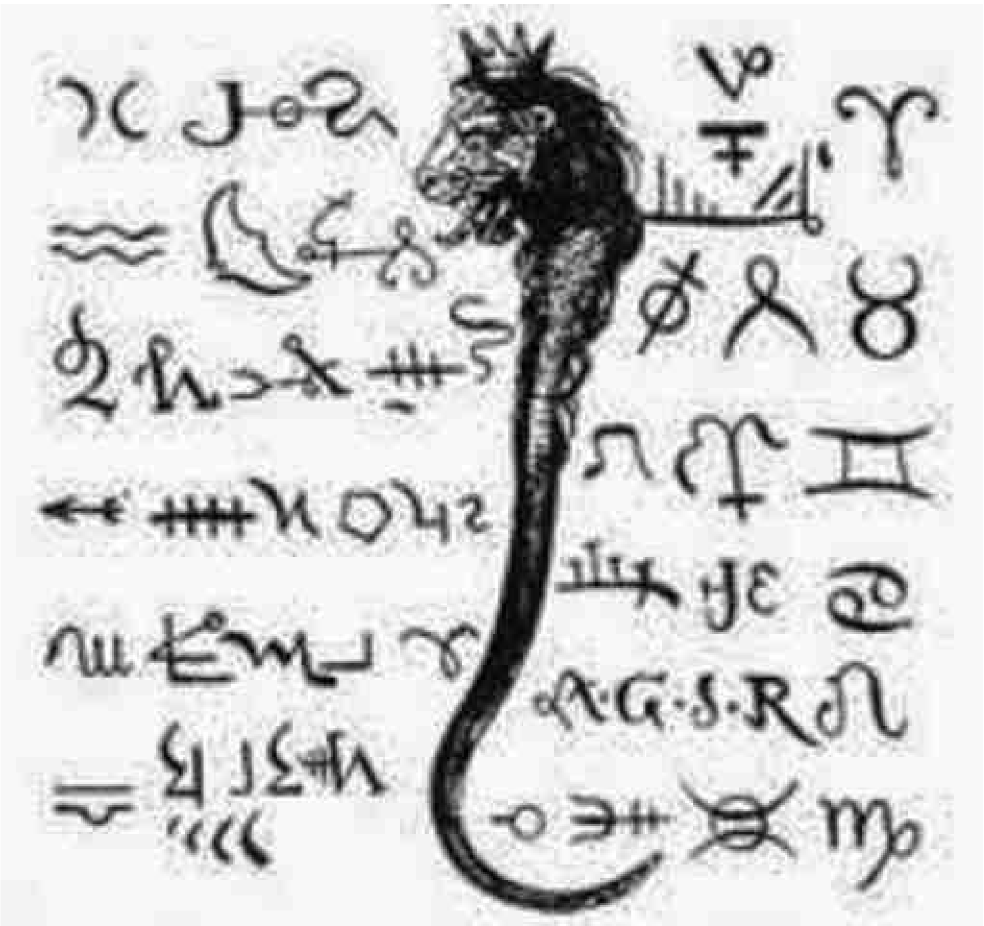
C. G. Jung.






"It is no easy matter to live a life
that is modeled on Christ's,
but it is unspeakably harder
to live one's own life
as truly as Christ lived his."
Carl Jung
www.jungquotes.com


Yahweh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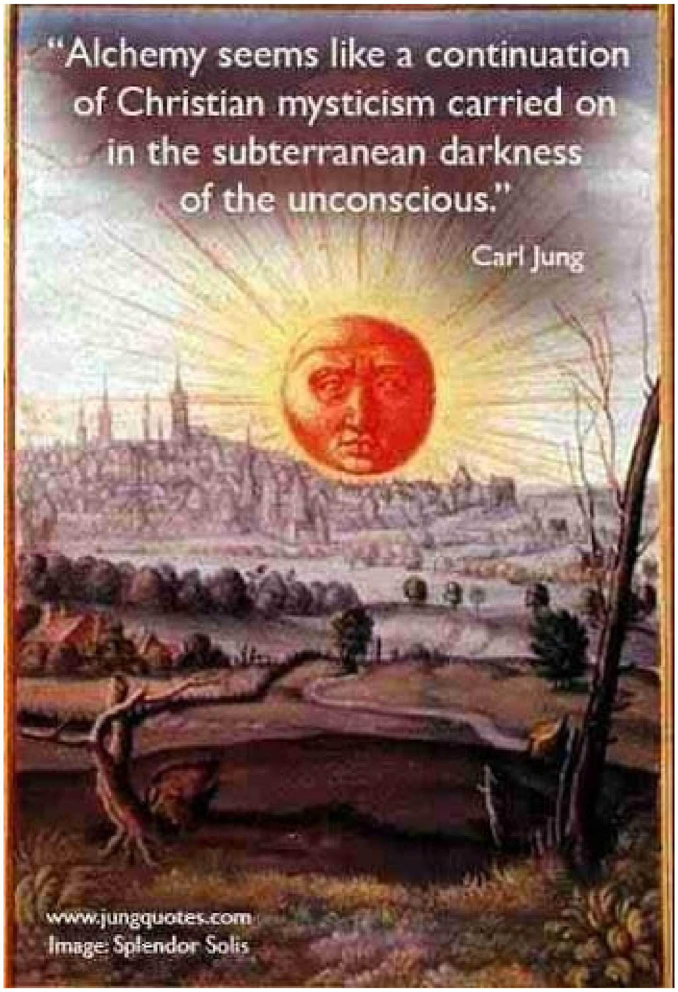
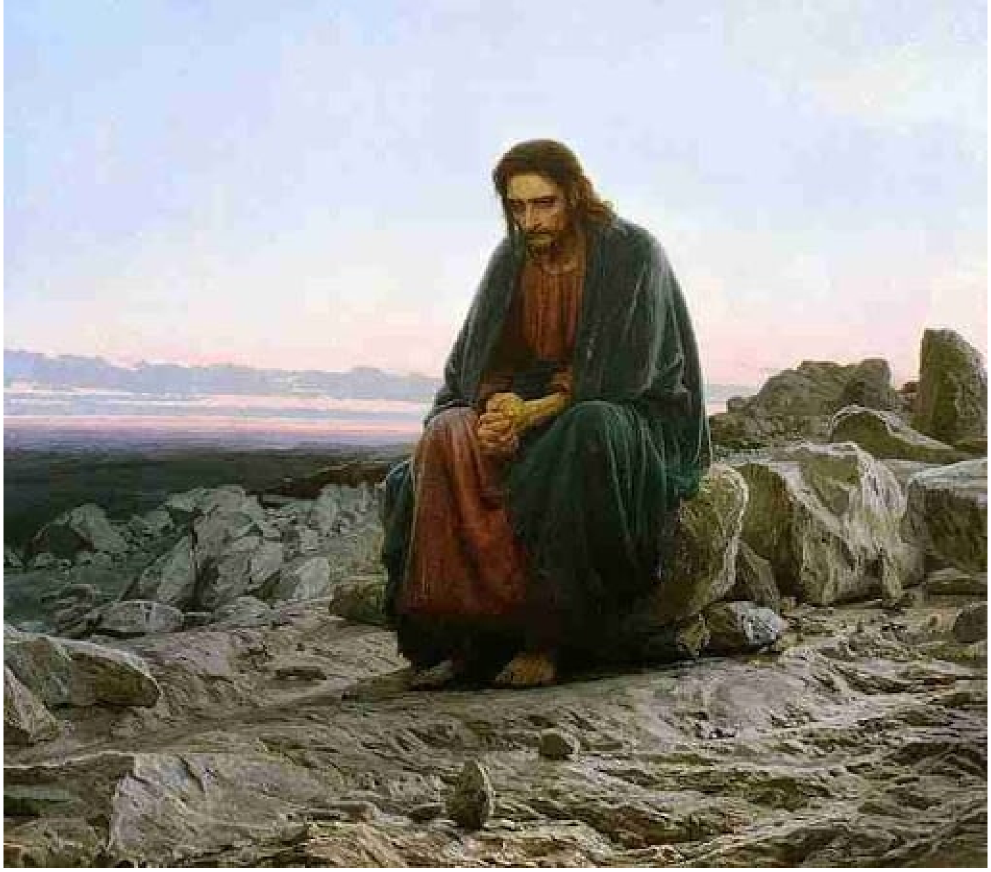
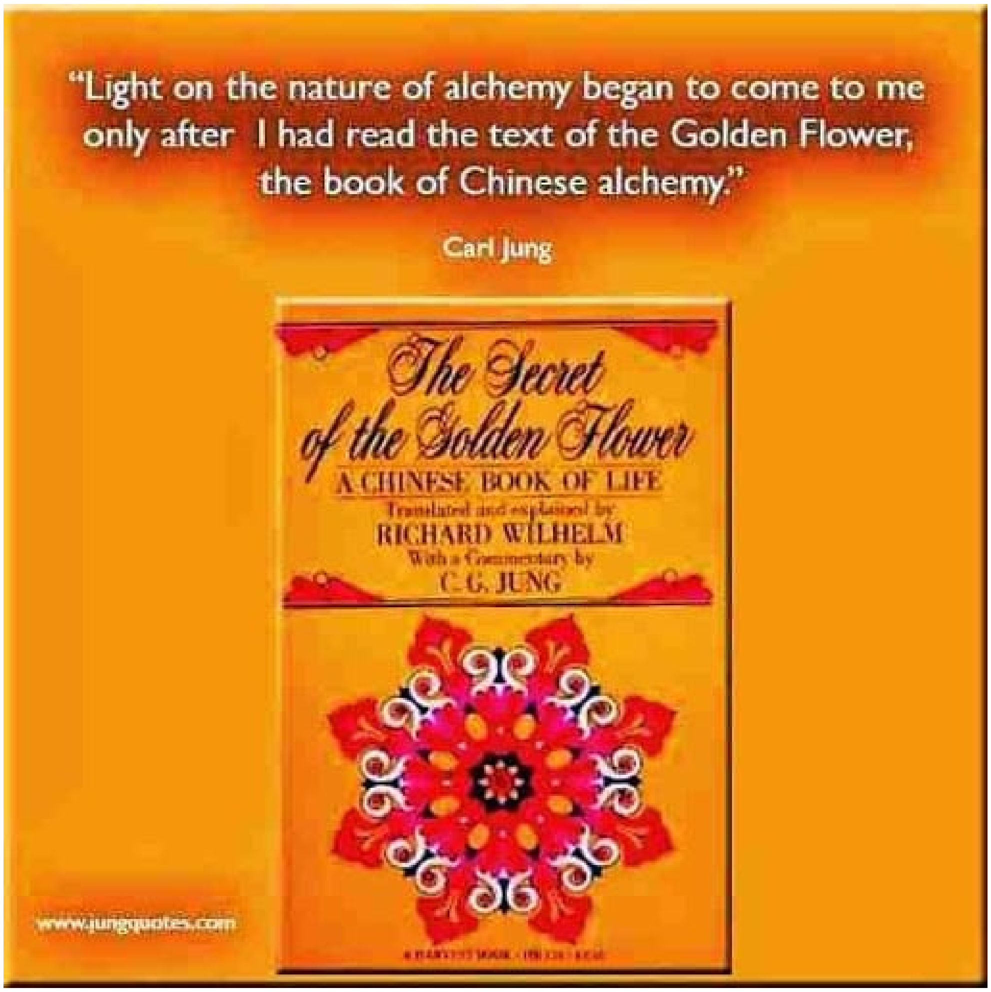

"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung
www.jungquotes.com
Image: Splendor Solis

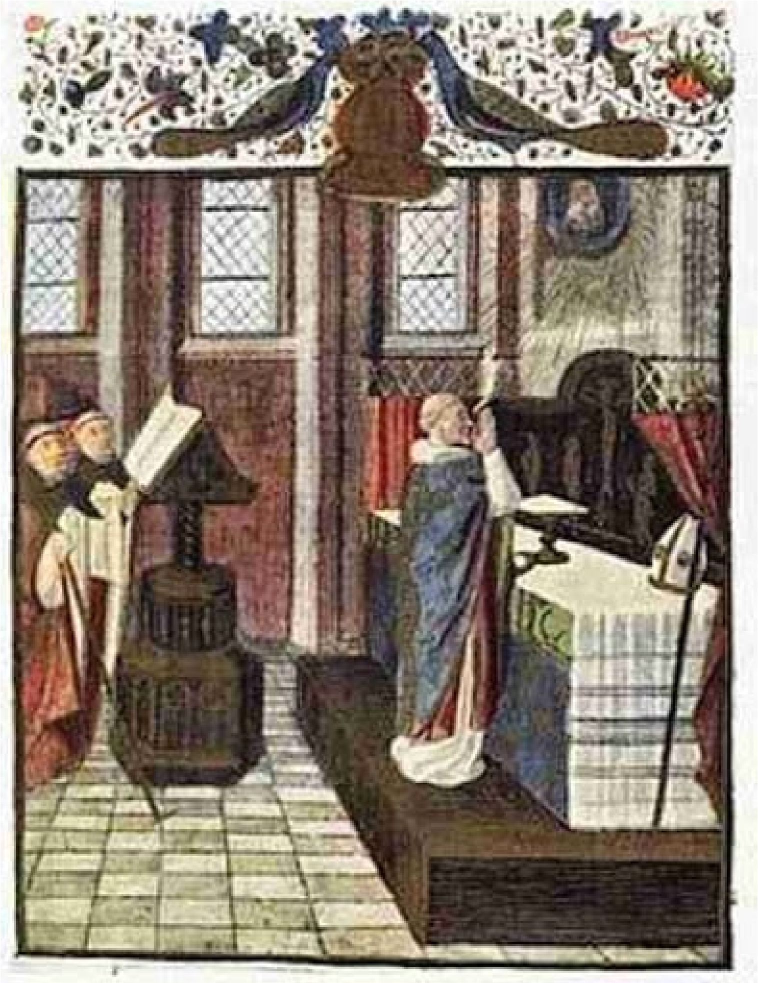


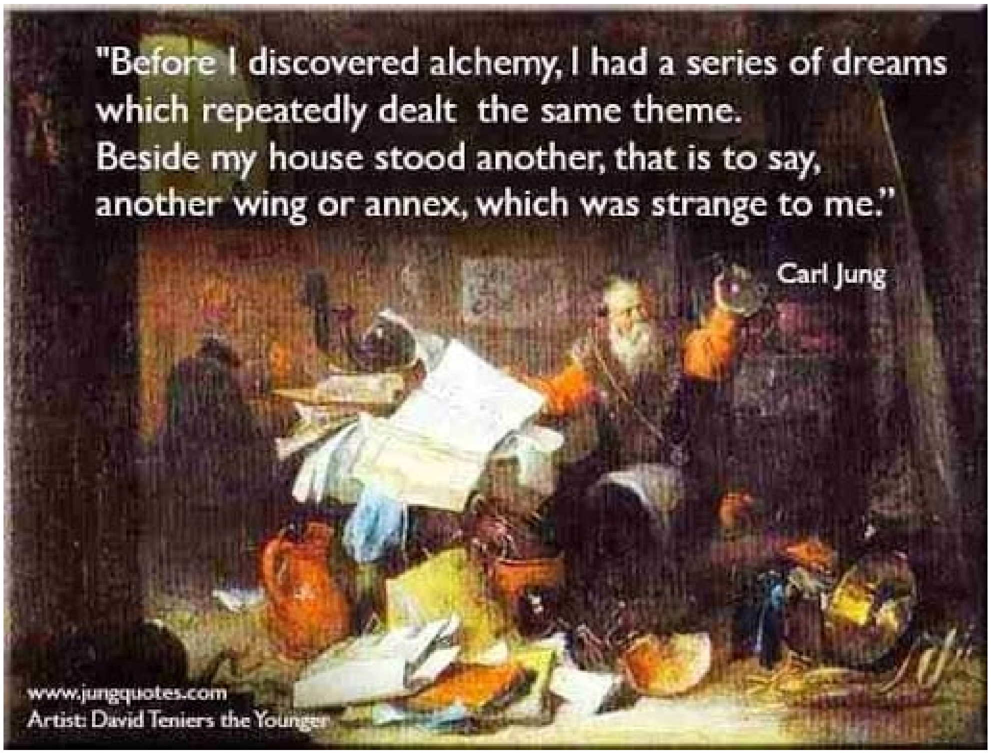


"Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, the book of Chinese alchemy."

Carl Jung

The Secret of the Golden Flower
A CHINESE BOOK OF LIFE
Translated and explained by
RICHARD WILHELM
With a Commentary by
C. G. JUNG
www.jungquotes.com

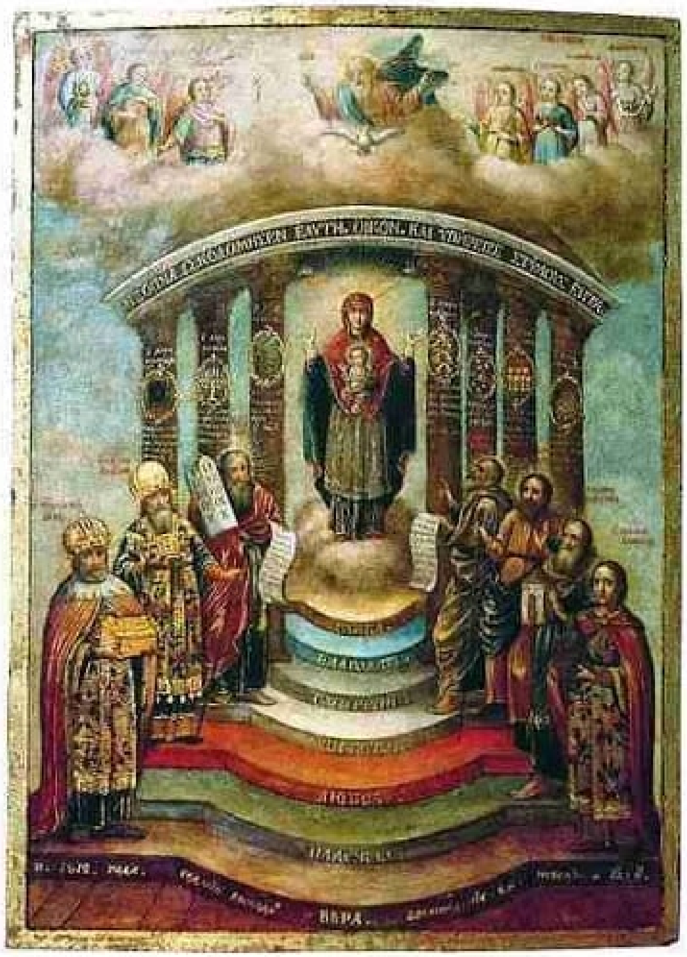




"Before I discovered alchemy, I had a series of dreams
which repeatedly dealt the same theme.
Beside my house stood another, that is to say,
another wing or annex, which was strange to me."

Carl Jung

www.jungquotes.com
Artist: David Teniers the Younger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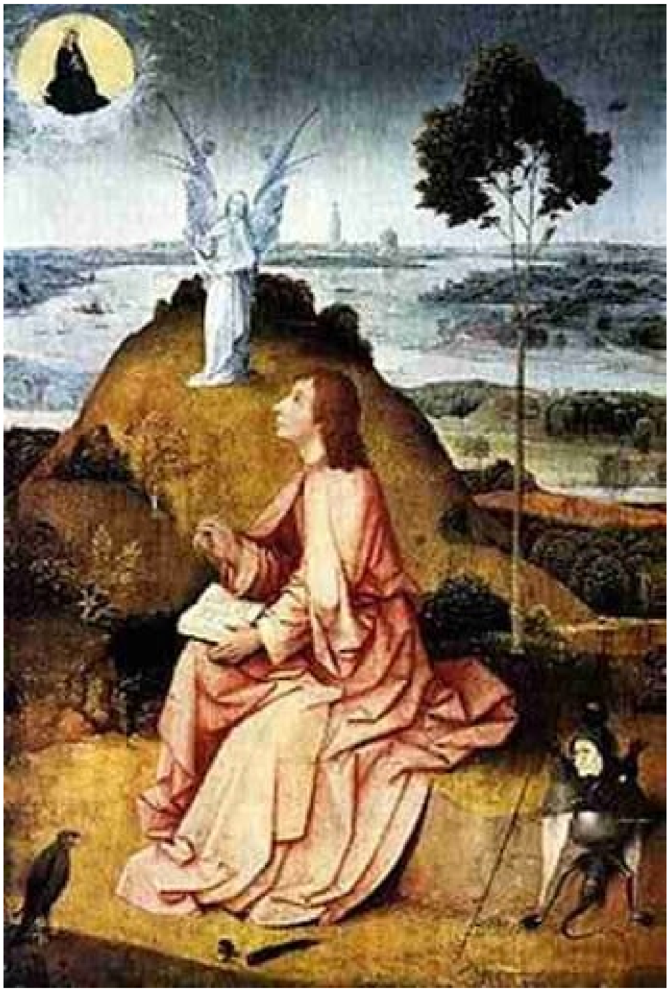
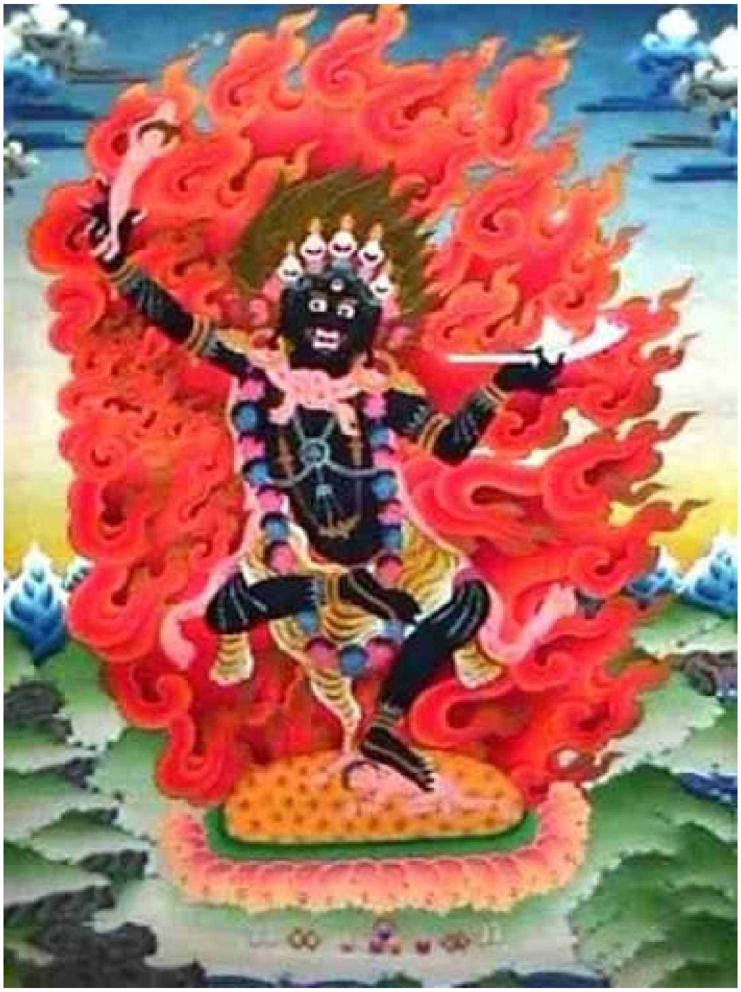
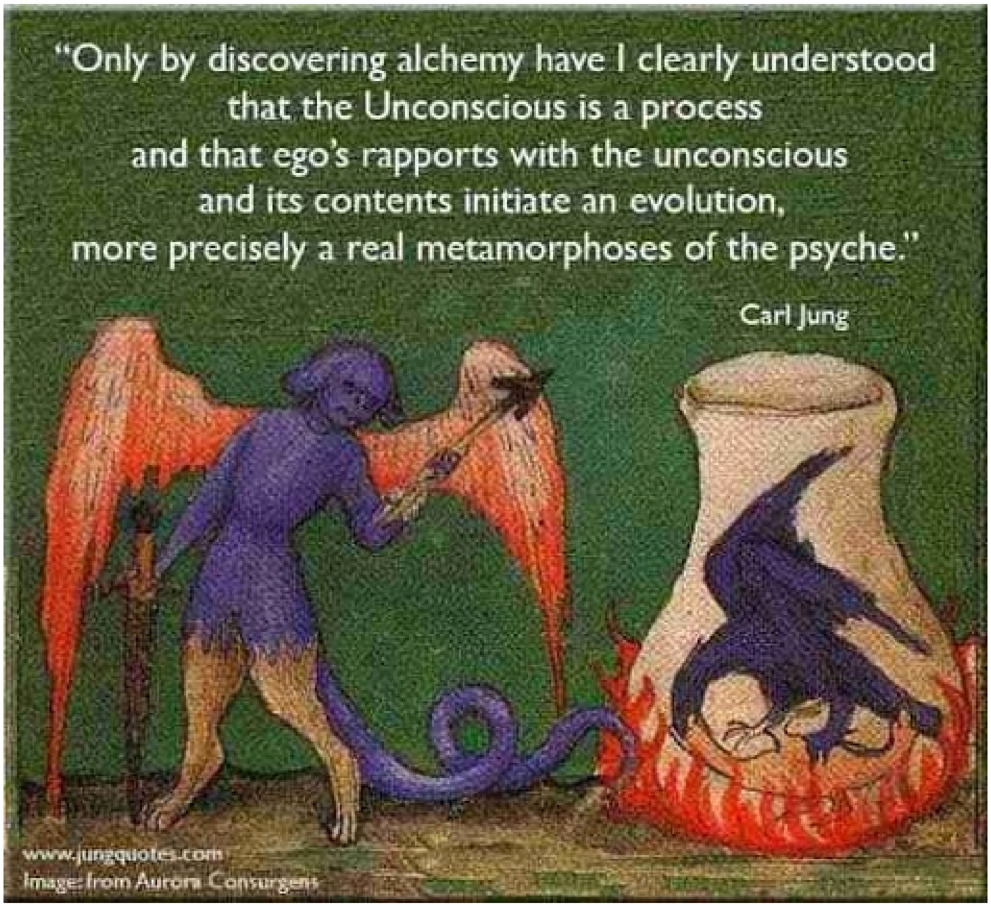


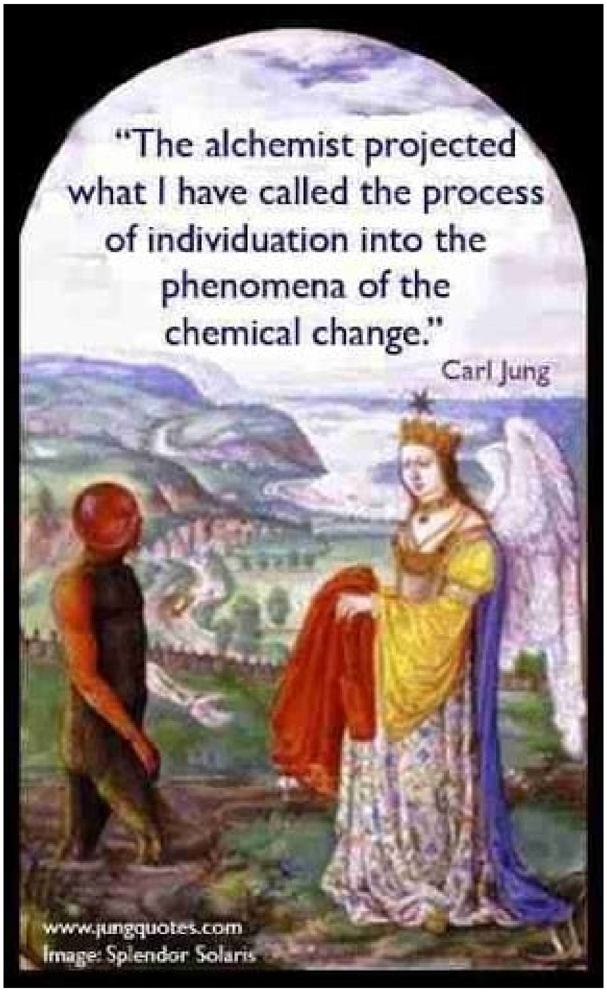




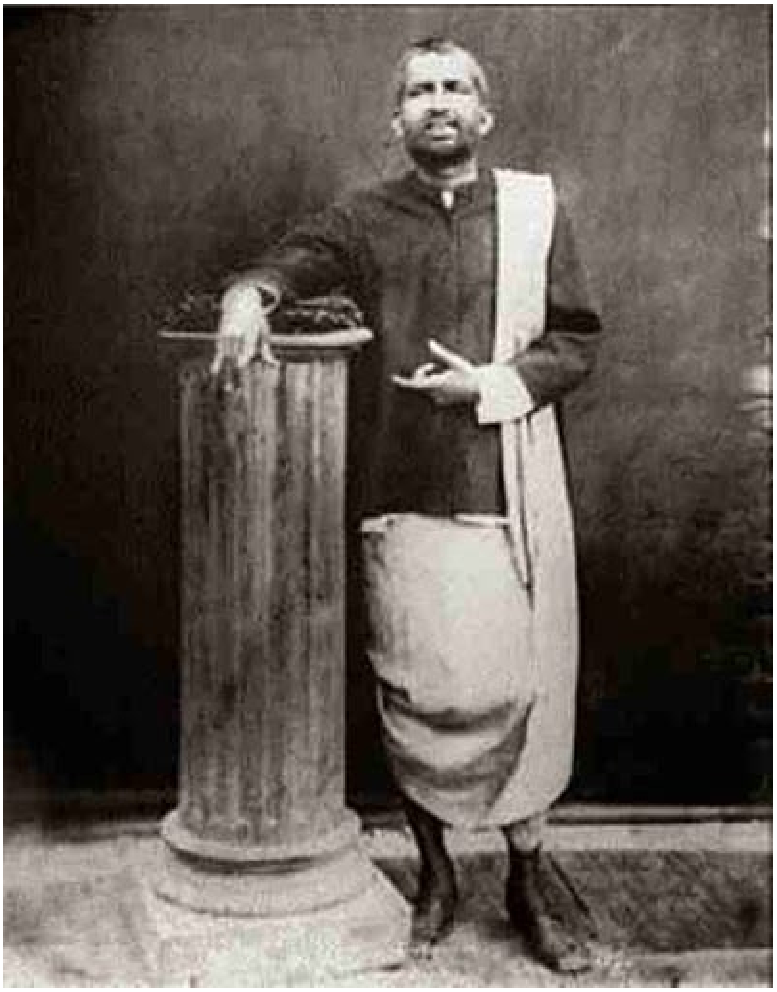
"Only by discovering alchemy have I clearly understood
that the Unconscious is a process
and that ego's rapports with the unconscious
and its contents initiate an evolution,
more precisely a real metamorphoses of the psyche."

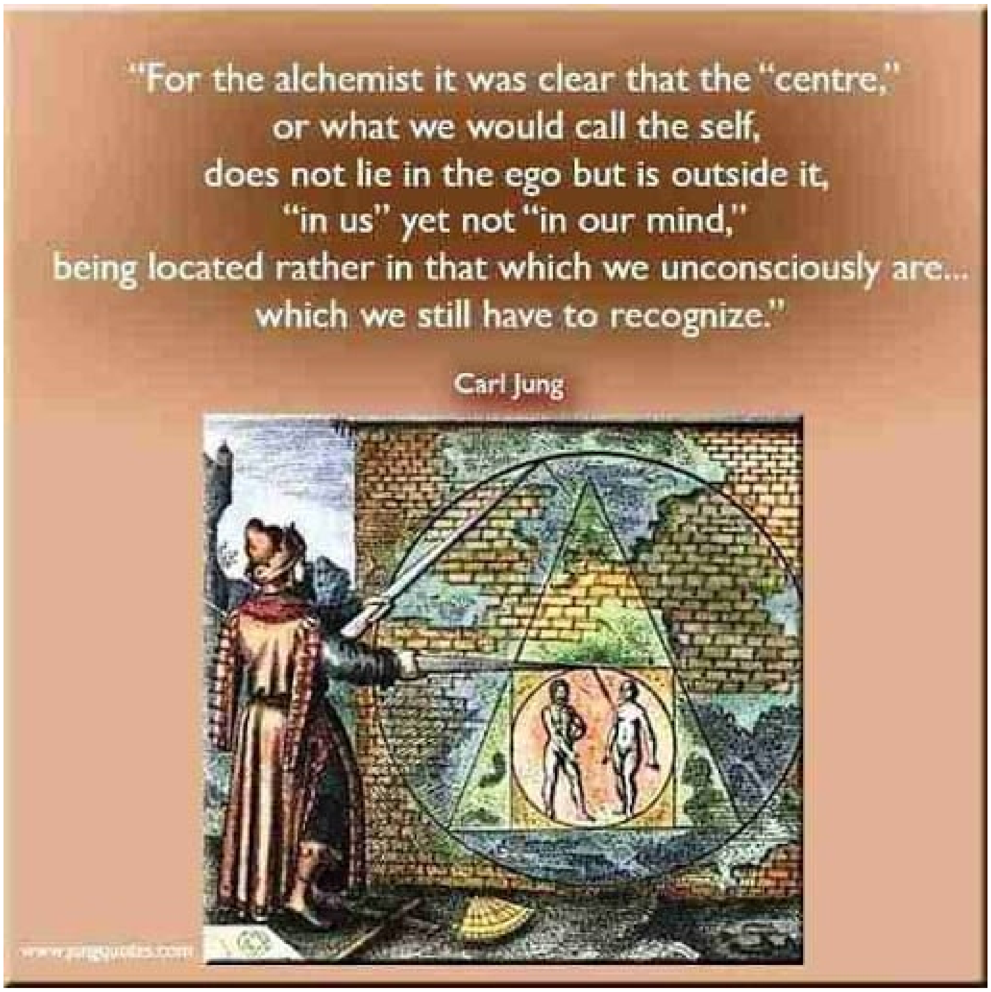
Carl Jung

www.jungquotes.com
Image: from Aurora Consurgens



"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

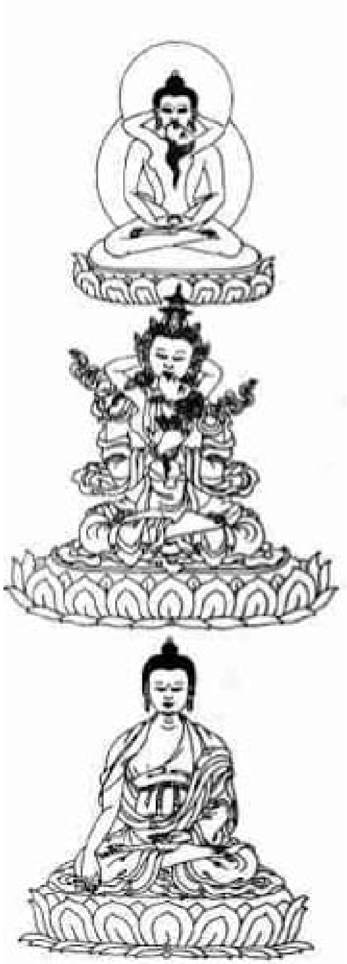




"For the alchemist it was clear that the "centre,"
or what we would call the self,
does not lie in the ego but is outside it,
"in us" yet not "in our mind,"
being located rather in that which we unconsciously are...
which we still have to recognize."

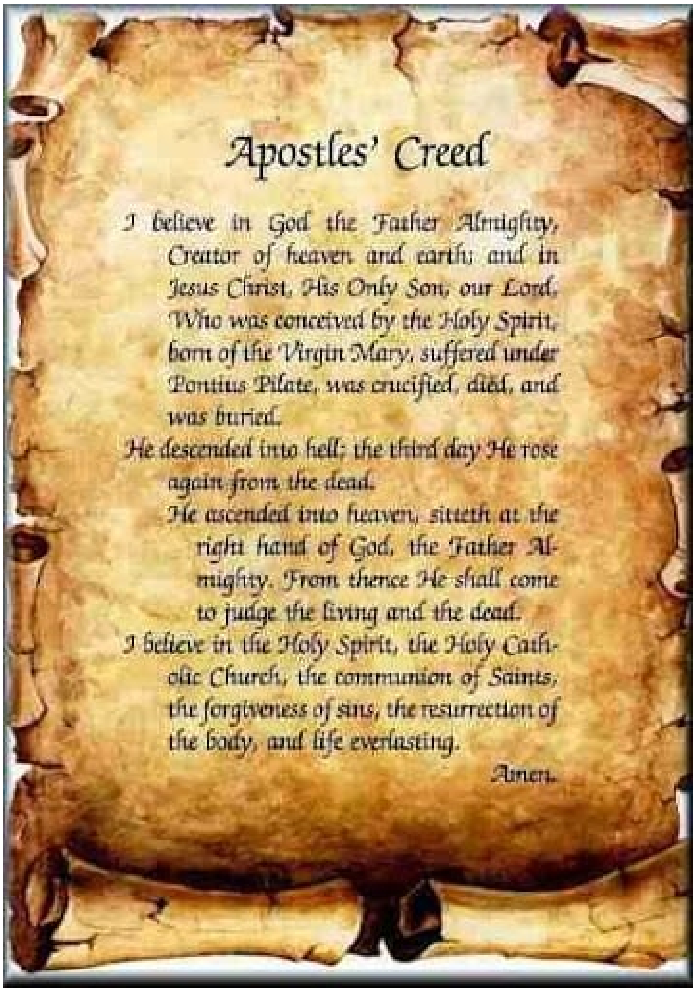
Carl Jung

[181]



[182]

[183]



Apostles' Creed

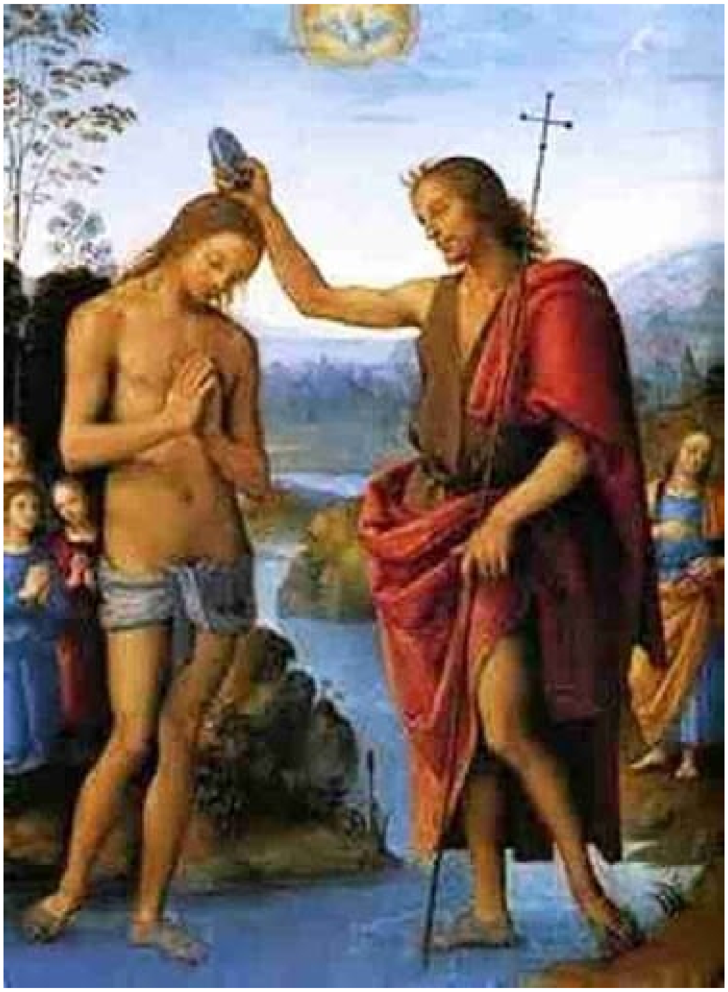
I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His Only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

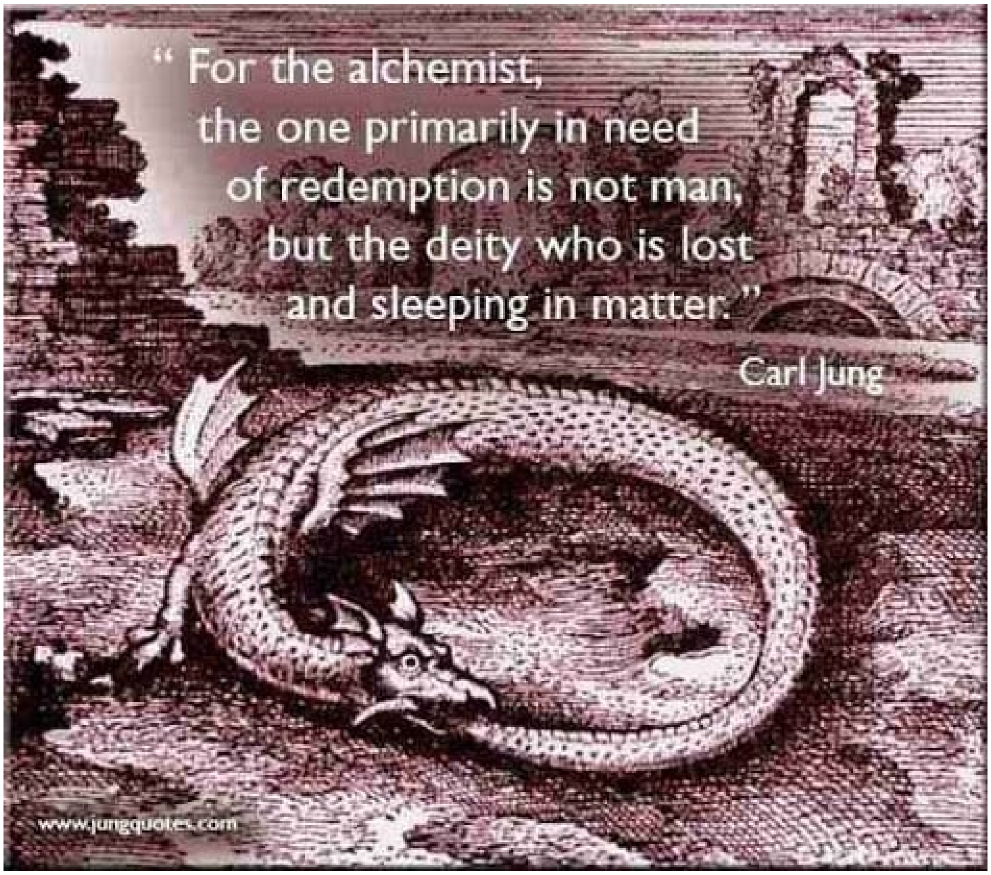
He descended into hell; the third day He rose again from the dead.

He ascended into heaven, sitteth at the right hand of God, the Father Almighty. From thence He shall come to judge the living and the dead.

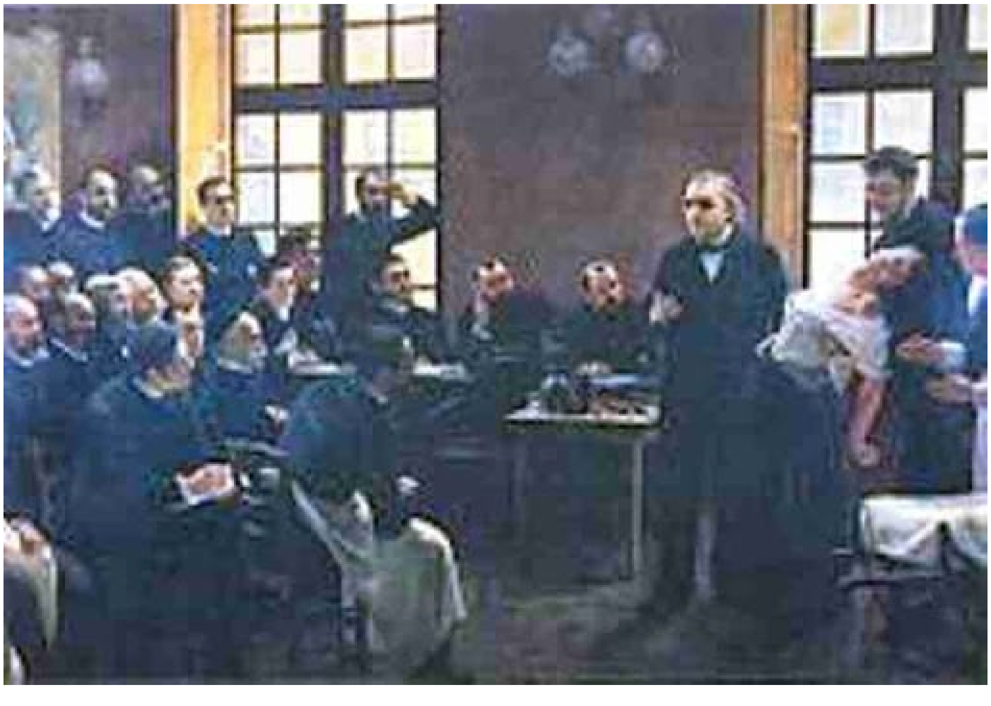
I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

Amen.




“ For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter.”
Carl Jung
www.jungquotes.com

[186]



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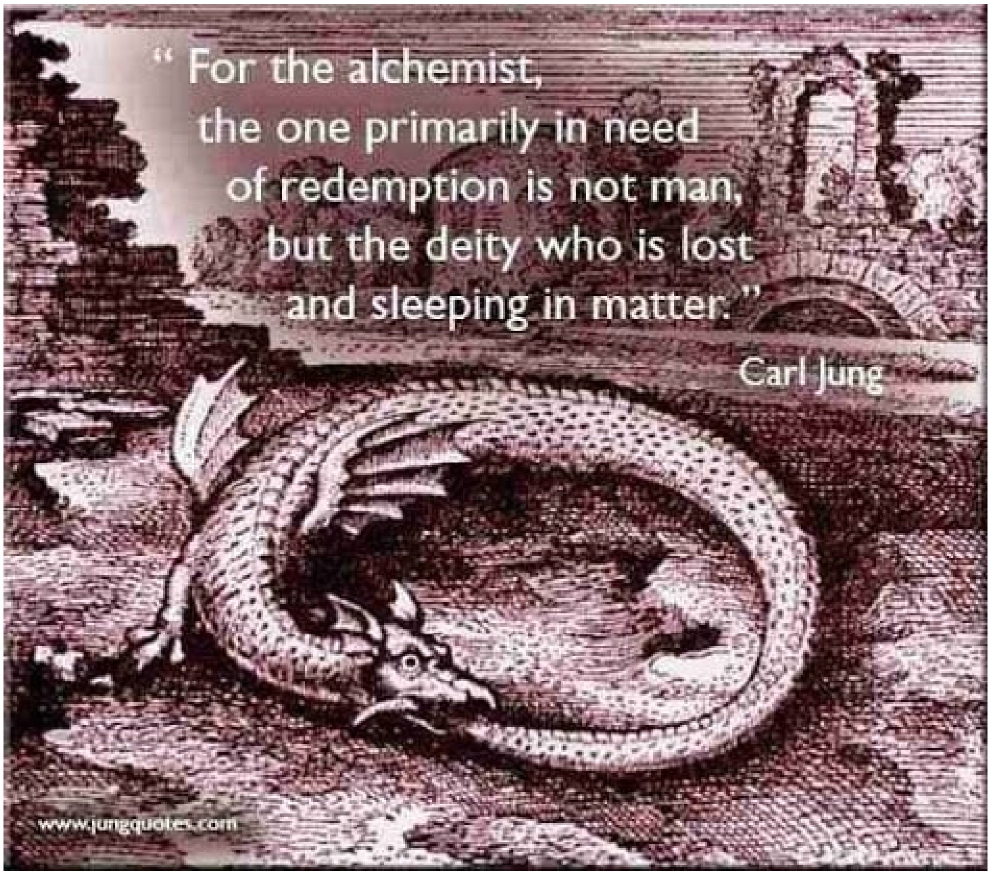
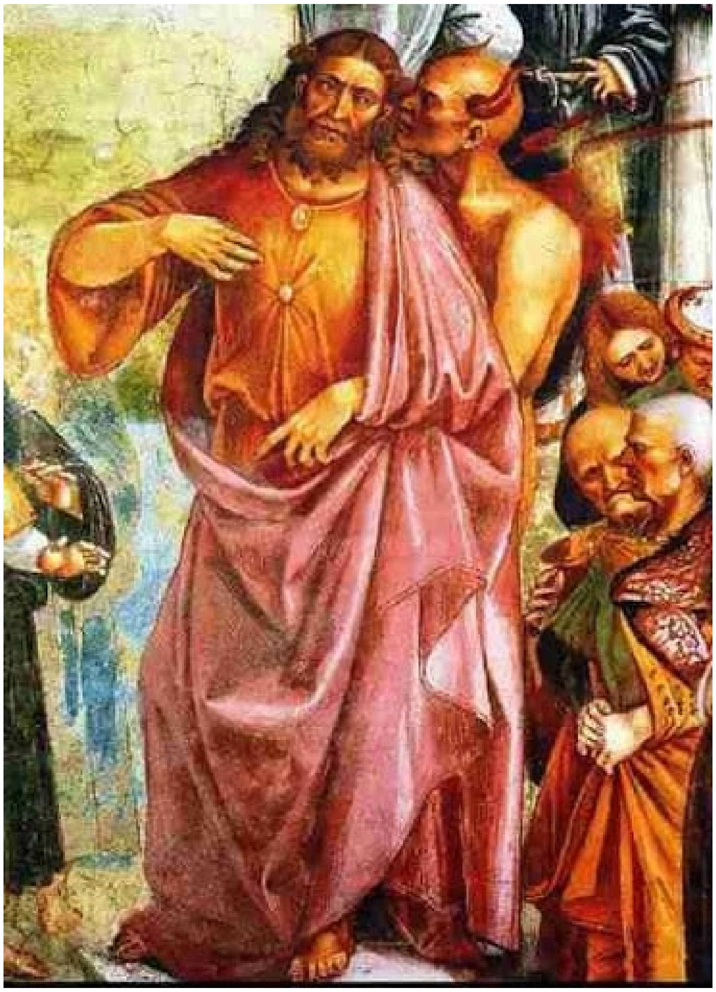
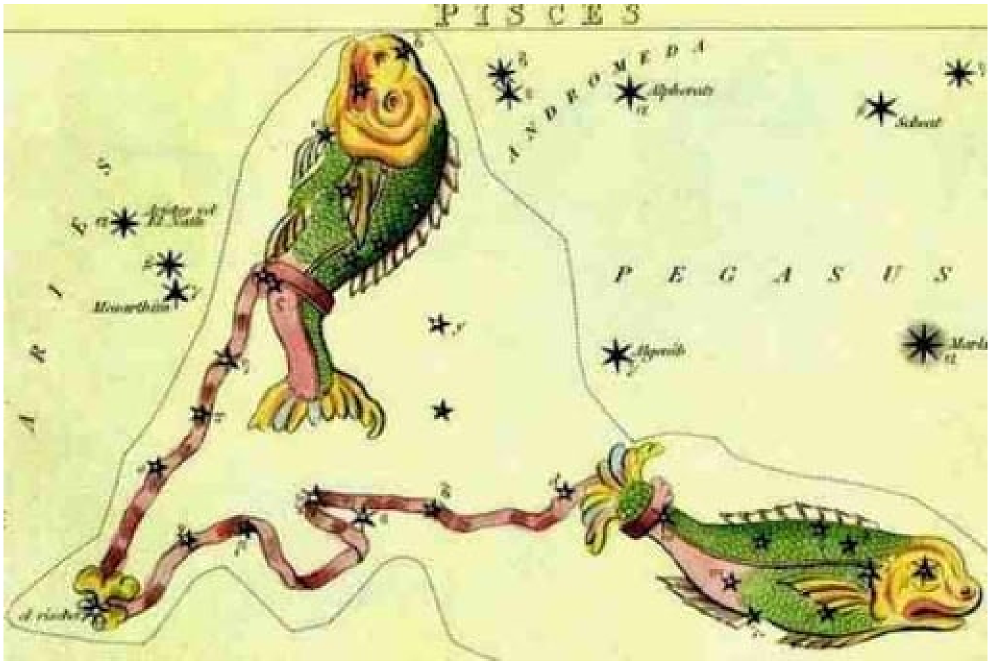
LOOK INSIDE
C. G. JUNG
AION

[188]

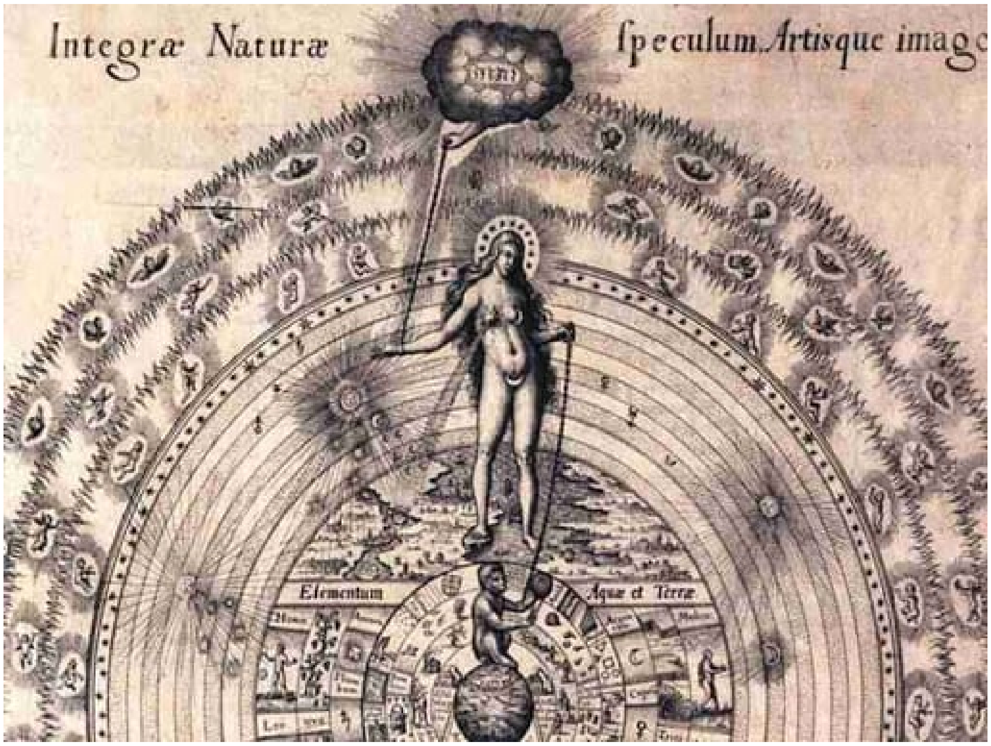


" For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter."
Carl Jung
www.jungquotes.com

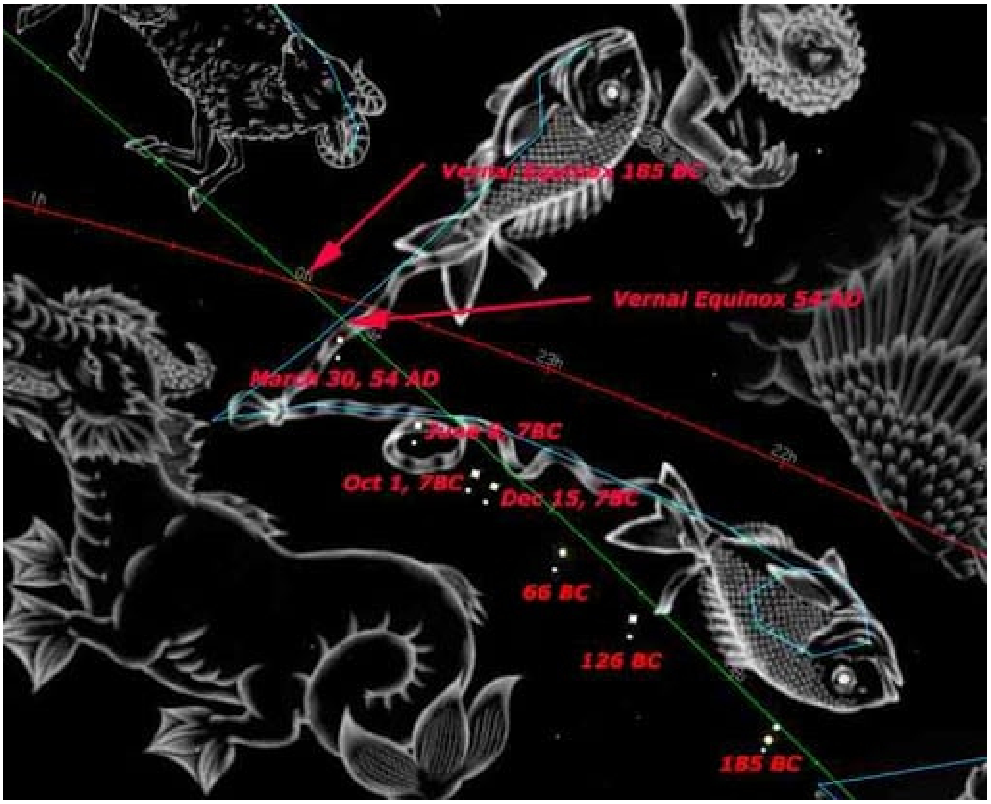



PISCES
ANDROMEDA
Alpheratz
Scheat
PEGASUS
Algenib
Mesarthim
ARIES
Al rischa

[192]


Integræ Naturæ
ſpeculum Artiſque imag
Elementum
Aquæ et Terræ

[193]


Vernal Equinox 185 BC
1h
0h
Vernal Equinox 54 AD
23h
March 30, 54 AD
June 8, 7BC
Oct 1, 7BC
Dec 15, 7BC
22h
66 BC
126 BC
185 BC

[194]

[195]

[196]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image10081.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image10091.jpg`
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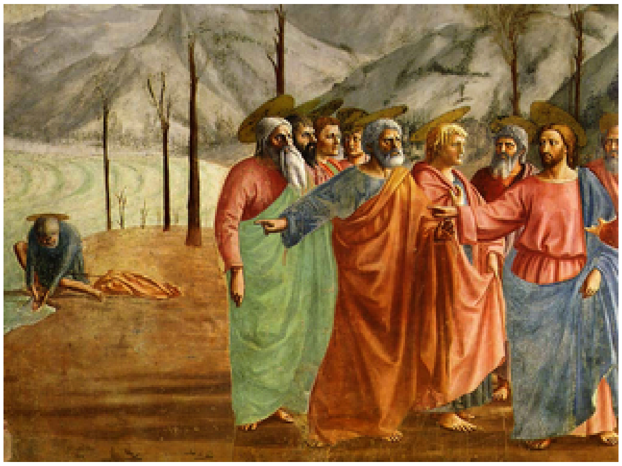
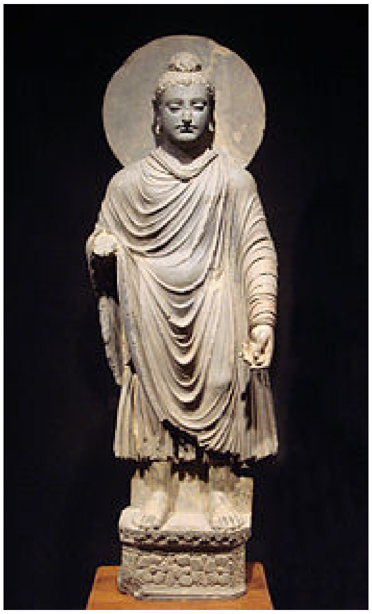
Halos (2019-02-23 13:36)

[1]



Jesus and nine of the Twelve Apostles depicted with "Floating" disk haloes in perspective (detail from The Tribute Money, illustrating Matthew 17:24-27, by Masaccio, 1424, Brancacci Chapel).



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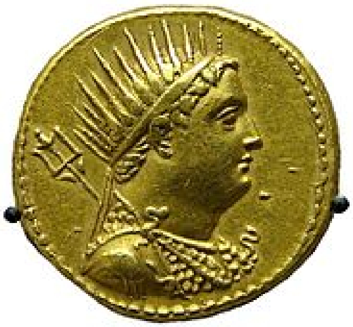
Standing Buddha with a halo, 1st-2nd century AD (or earlier), Greco-Buddhist art of Gandhara.

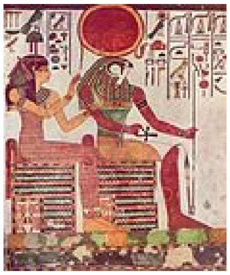


[3]

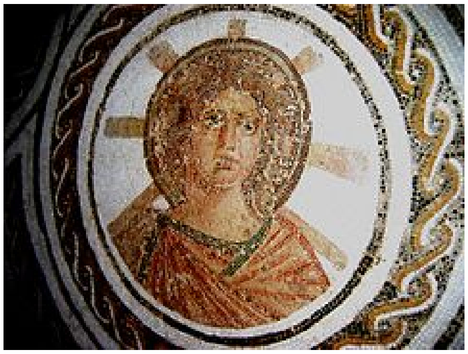
Octadrachm of Ptolemy III

[4]

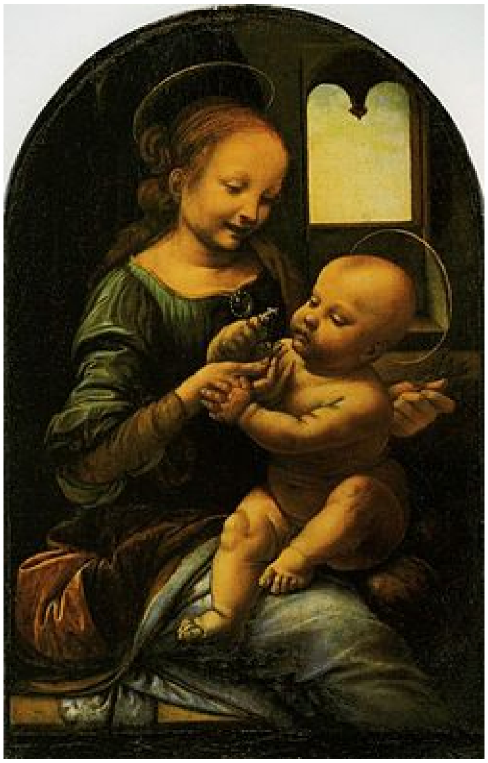
Chola Nataraja with an aureole of flames, 11th century

[5] 

Ra with solar disc, before 1235 BC

[6] 

Apollo with a radiant halo in a Roman floor mosaic (late 2nd century, El Djem, Tunisia)



[7]

Leonardo da Vinci (attributed), Benois Madonna. Floating semi-transparent haloes in perspective.

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2. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/b8/Gandhara_Buddha_%28tnm%29.jpeg/190px-Gandhara_Buddha_%28tnm%29.jpeg`
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Carl Jung on "Error" -Anthology (2019-02-23 15:27)

[1]

ERRARE
HUMANUM
EST
Anneo Seneca

Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

There, that’s the error, one must not seek happiness. The happiness that one seeks is a usurped one.

Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul

If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung Images (2019-02-23 16:14)

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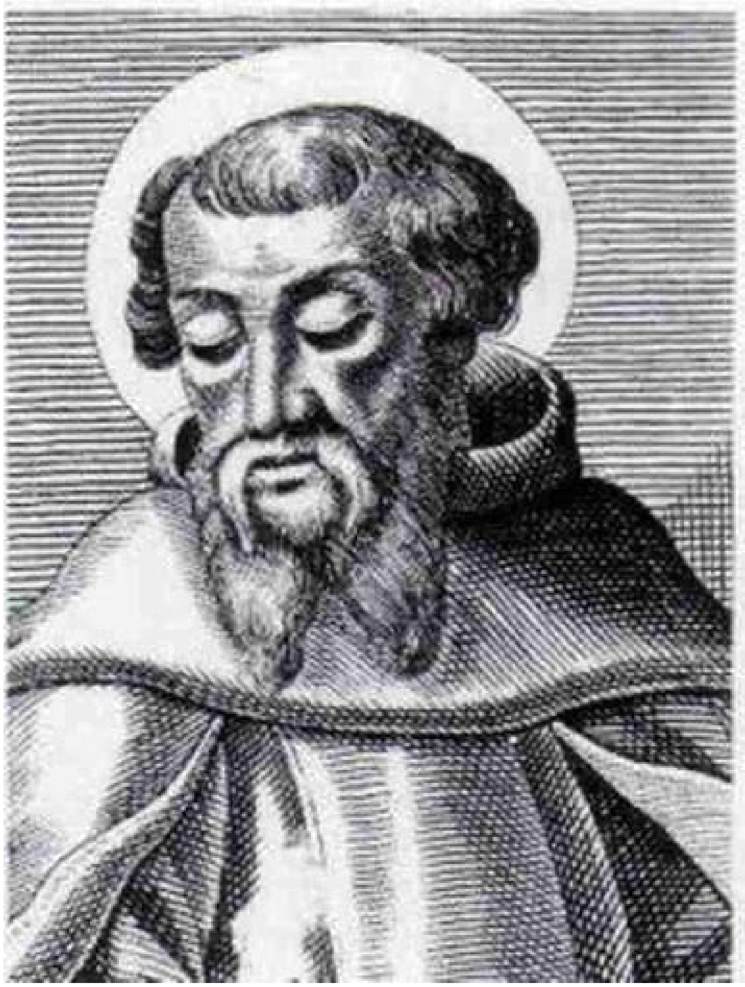

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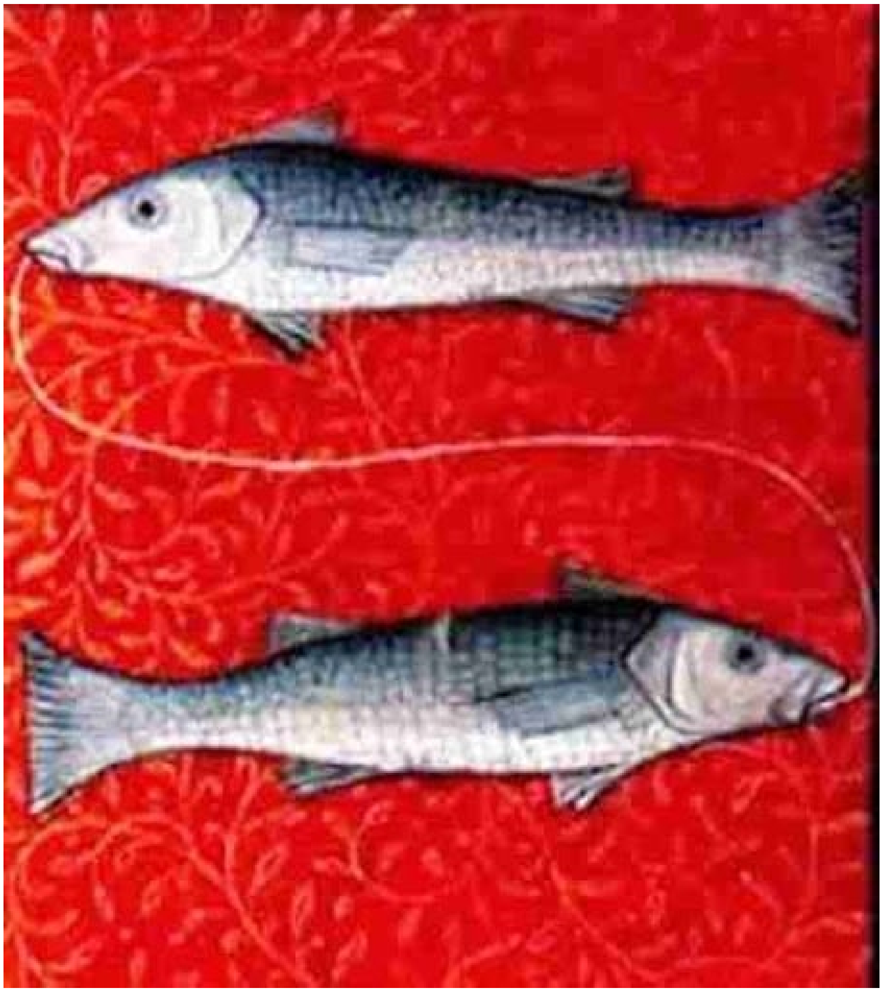

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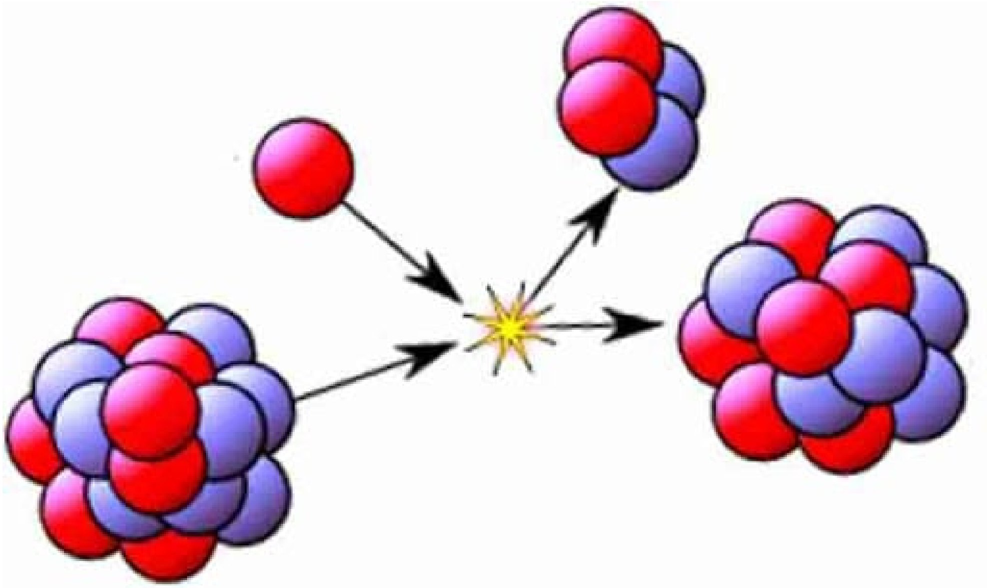

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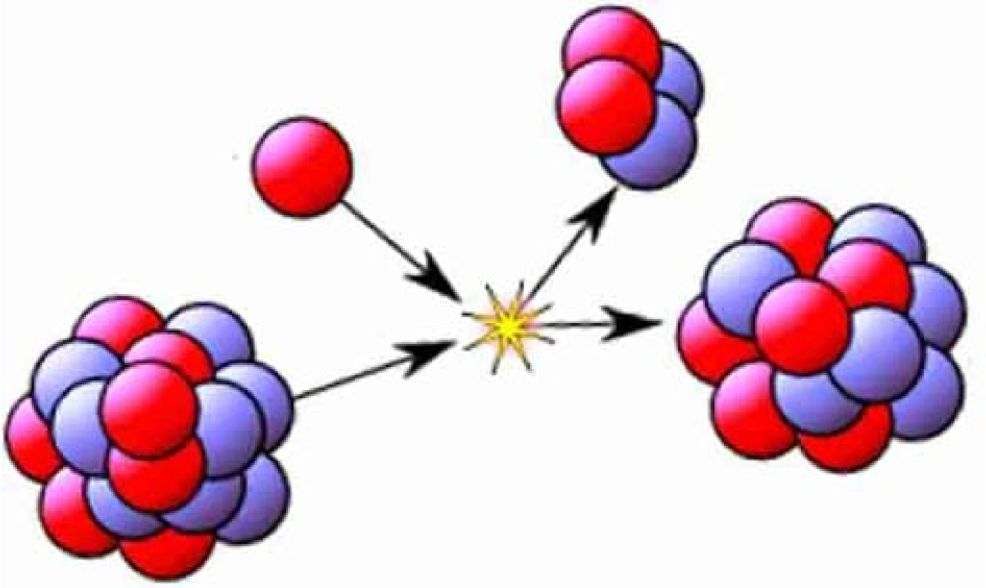

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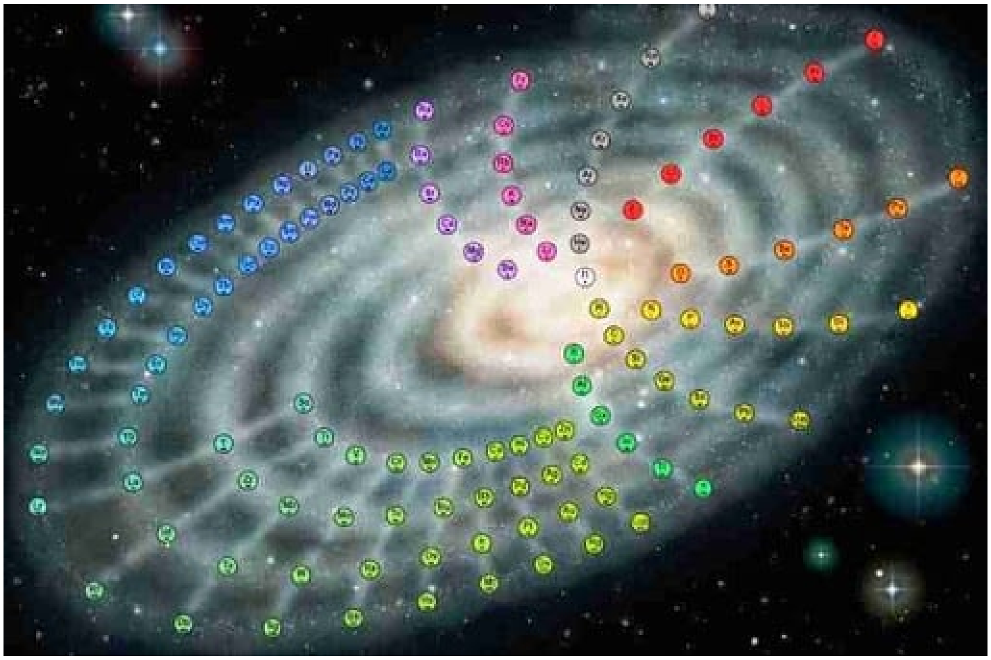

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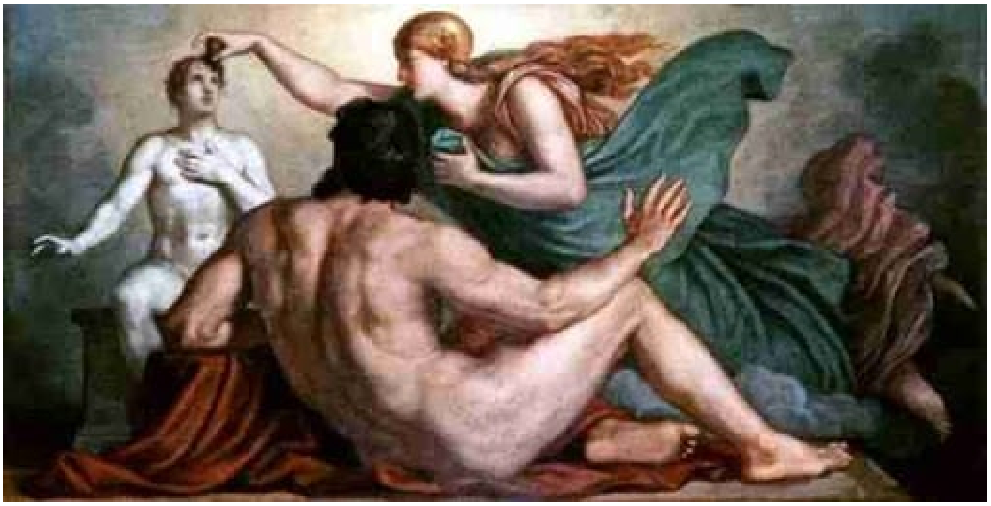

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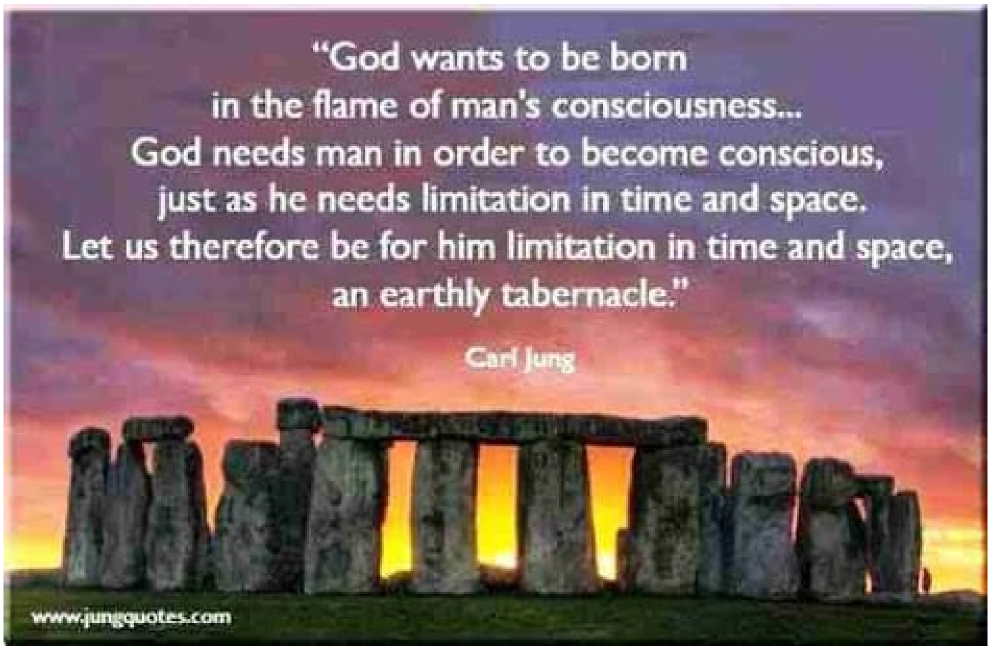
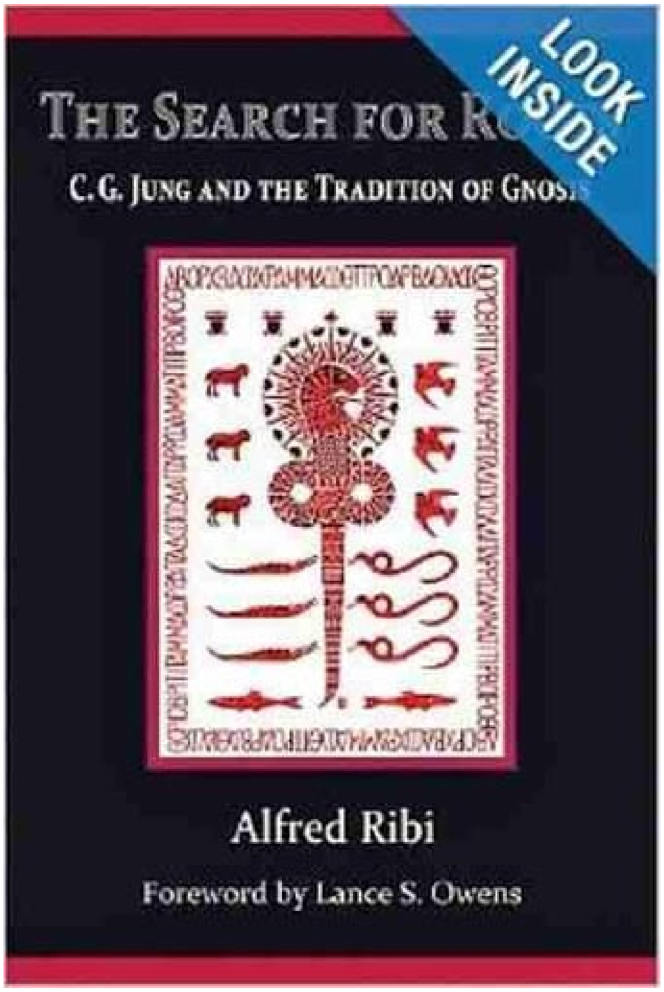


"God wants to be born
in the flame of man's consciousness...
God needs man in order to become conscious,
just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space,
an earthly tabernacle."

Carl Jung


LOOK INSIDE
THE SEARCH FOR R
C.G. JUNG AND THE TRADITION OF GNOS
Alfred Ribi
Foreword by Lance S. Owens

VOCATVS·ATQVE·NON
PRIMVS·HOMO·DE·TERRA·TERREN
VS·DE·CAELO·CAELESTIS
FAMILIE JVNG
JOHANNES PAVL JVNG
1842 1896
EMILIE JVNG-PREISWERK
1848 1923
GERTRVD JVNG
1884 1935
EMMA JVNG-RAVSCHENBACH
1882 1955
CARL GVSTAV JVNG
1875 1961

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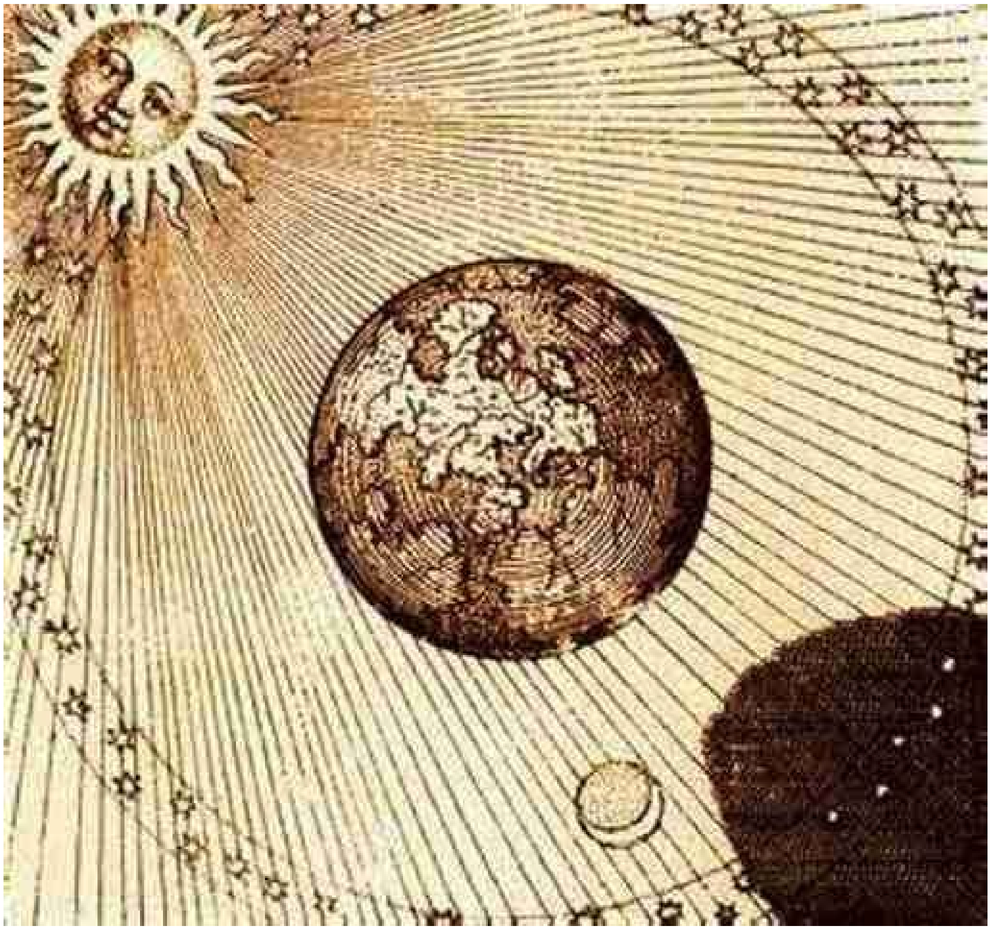

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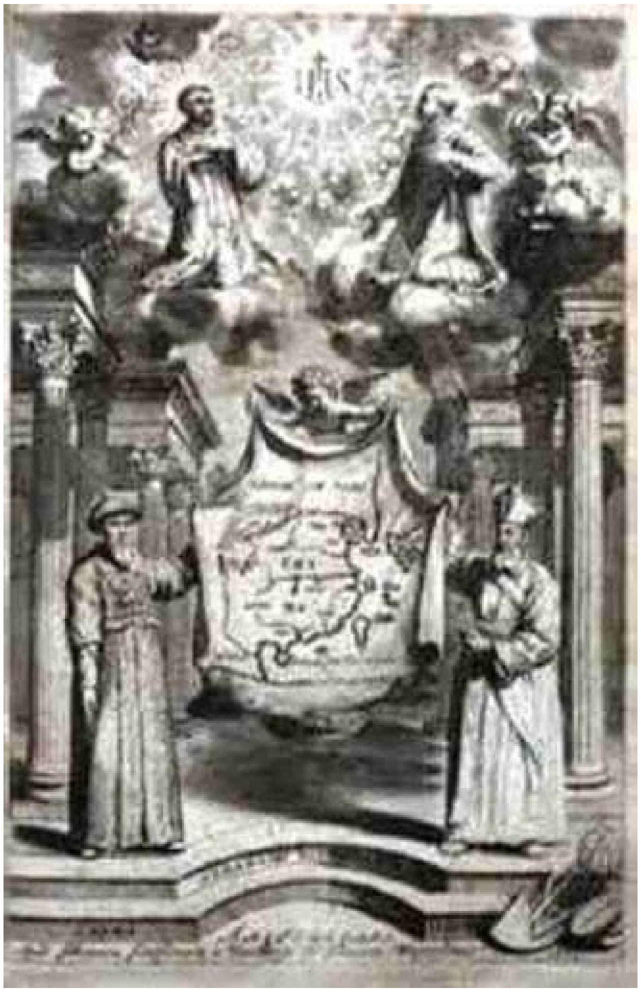
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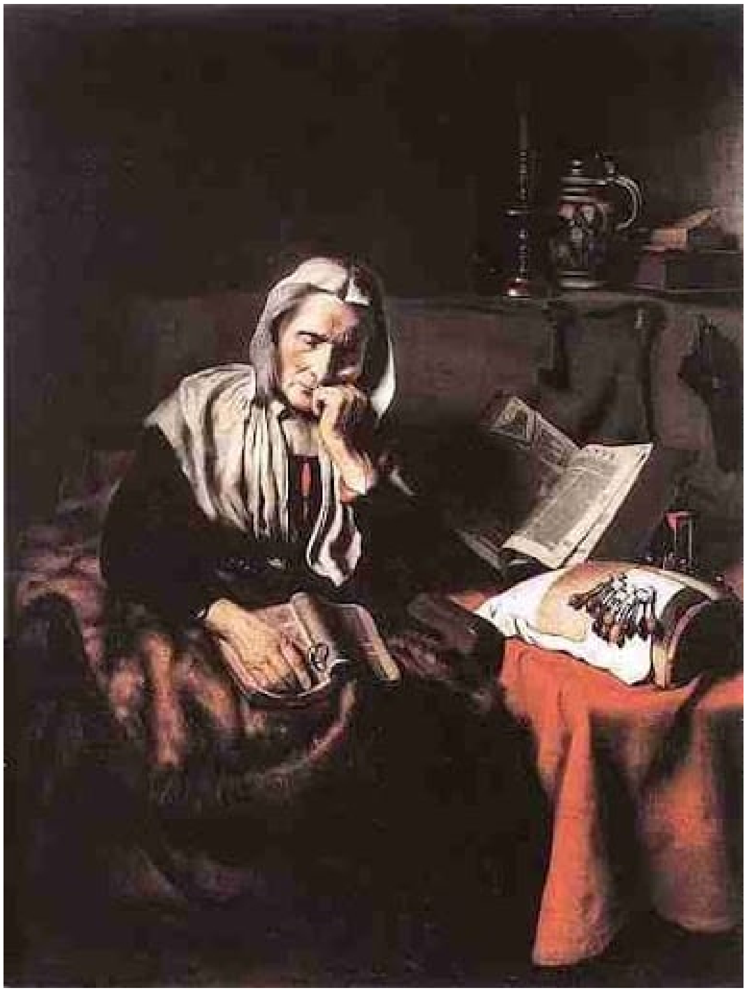

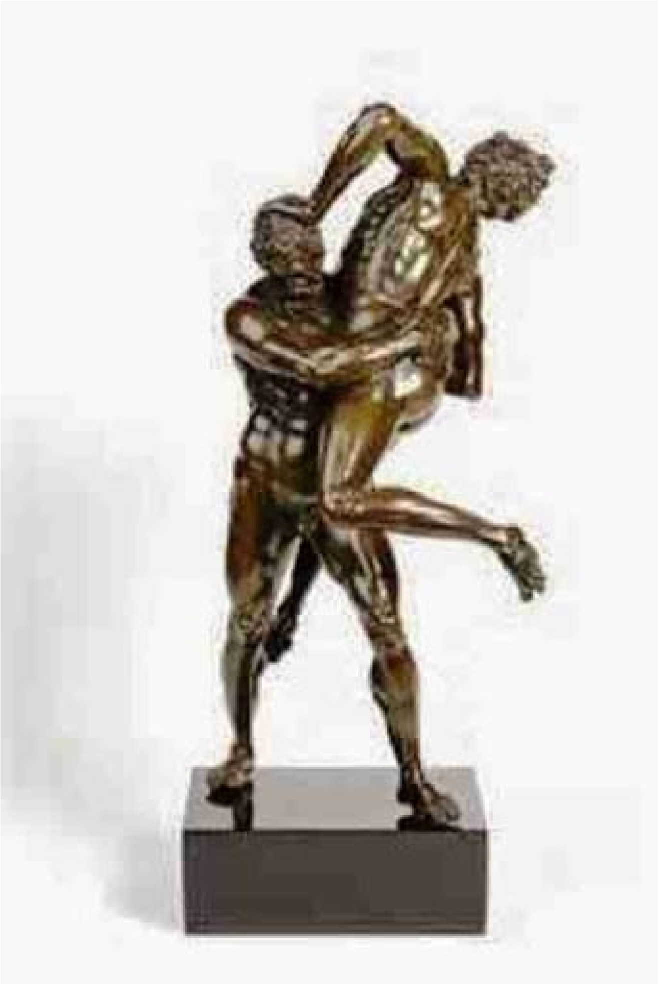

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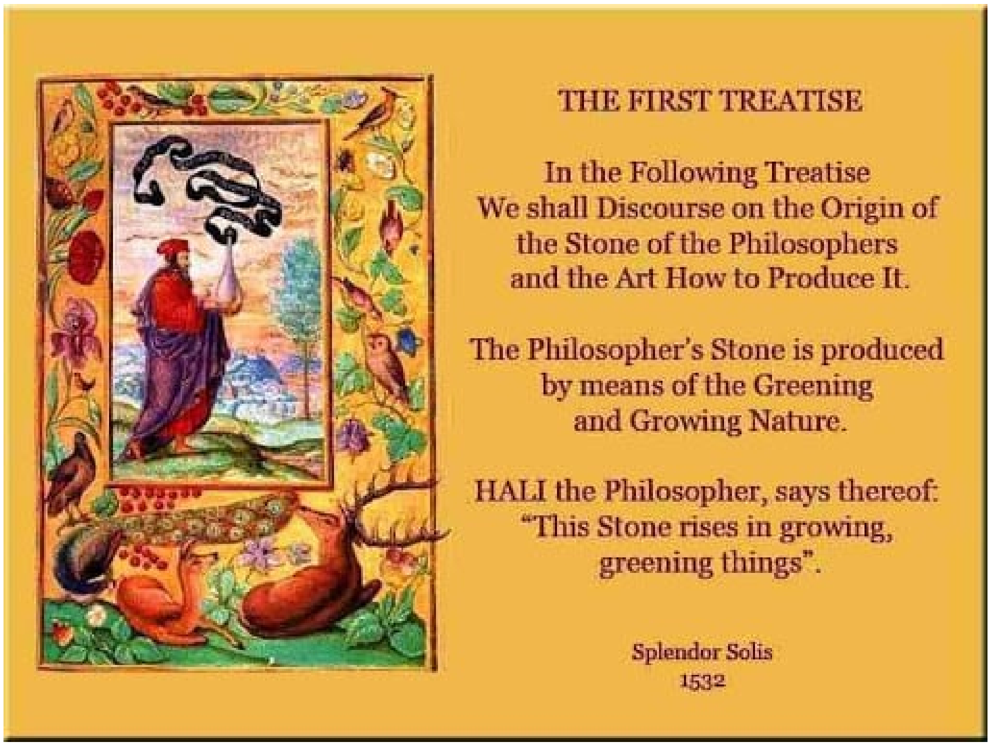

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HALI the Philosopher, says thereof:
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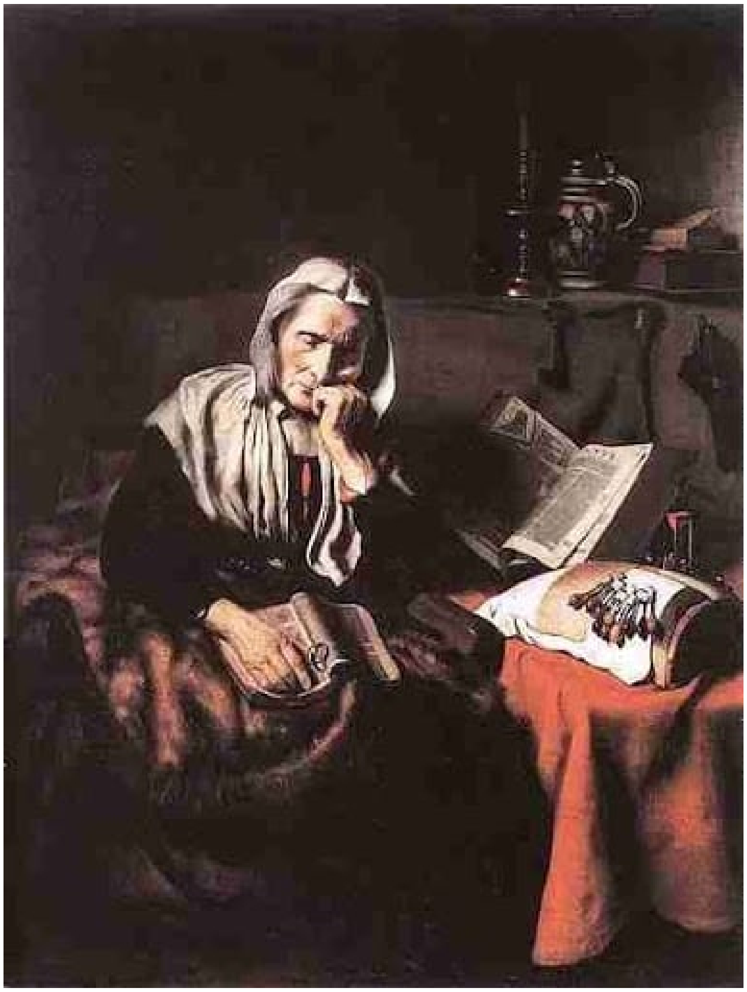
greening things".

Splendor Solis
1532



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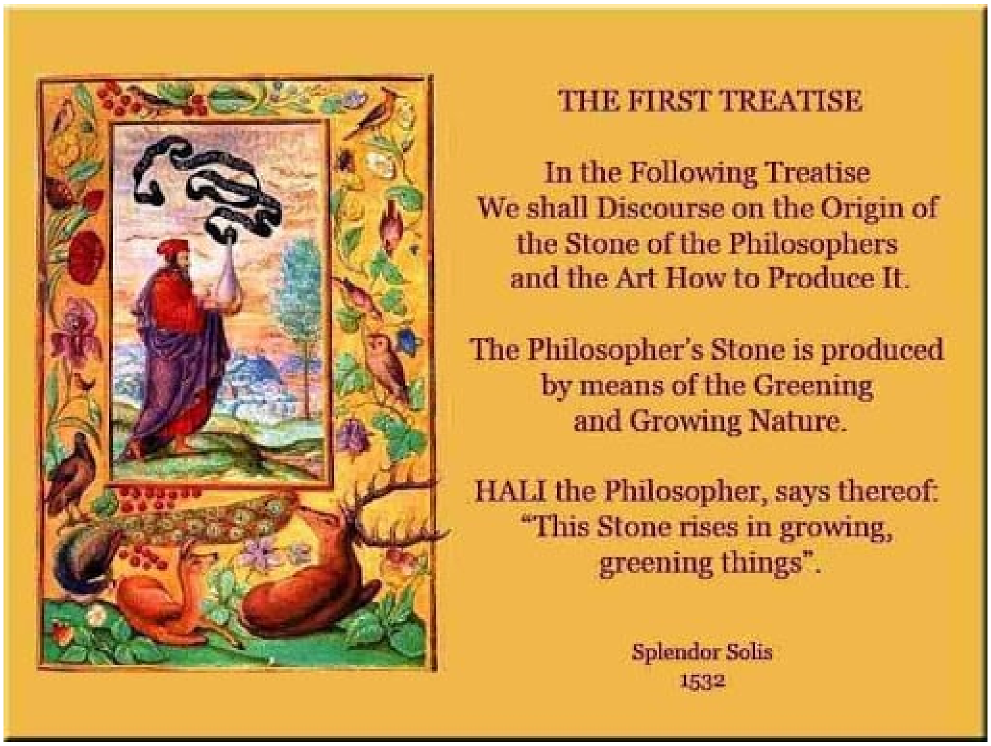

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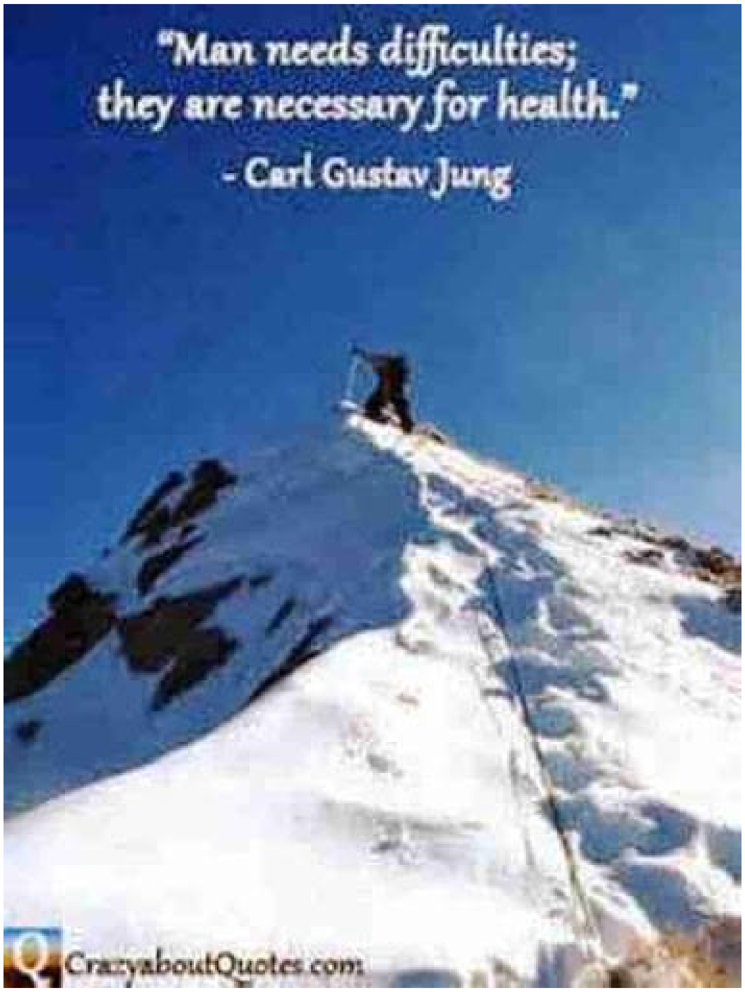
"Man needs difficulties;
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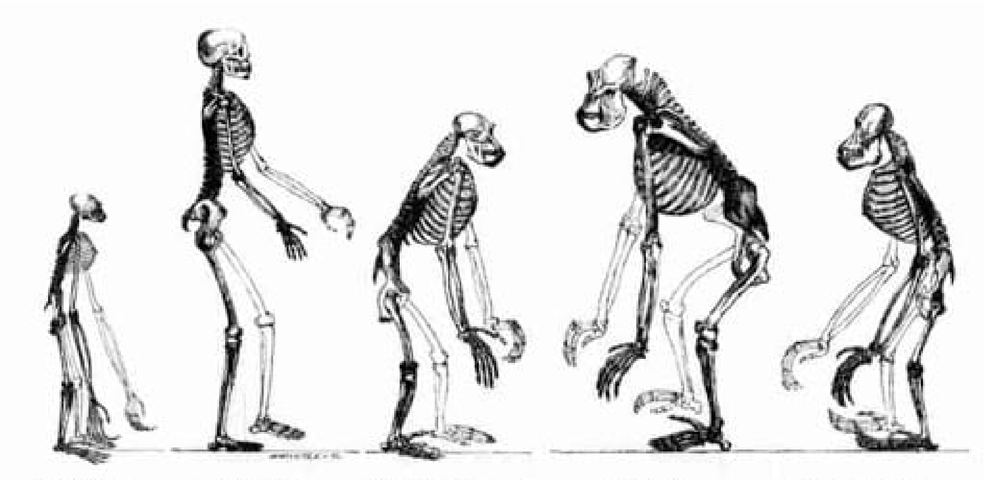
Gibbon
Human
Chimpanzee
Gorilla
Orangutan

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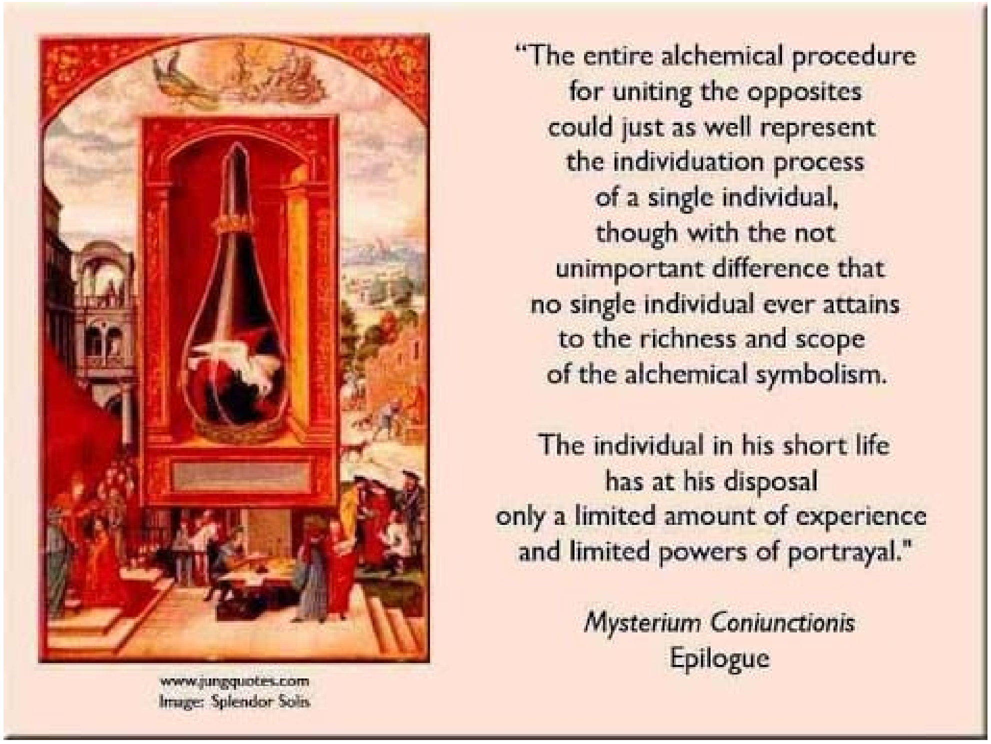

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the individuation process
of a single individual,
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unimportant difference that
no single individual ever attains
to the richness and scope
of the alchemical symbolism.

The individual in his short life
has at his disposal
only a limited amount of experience
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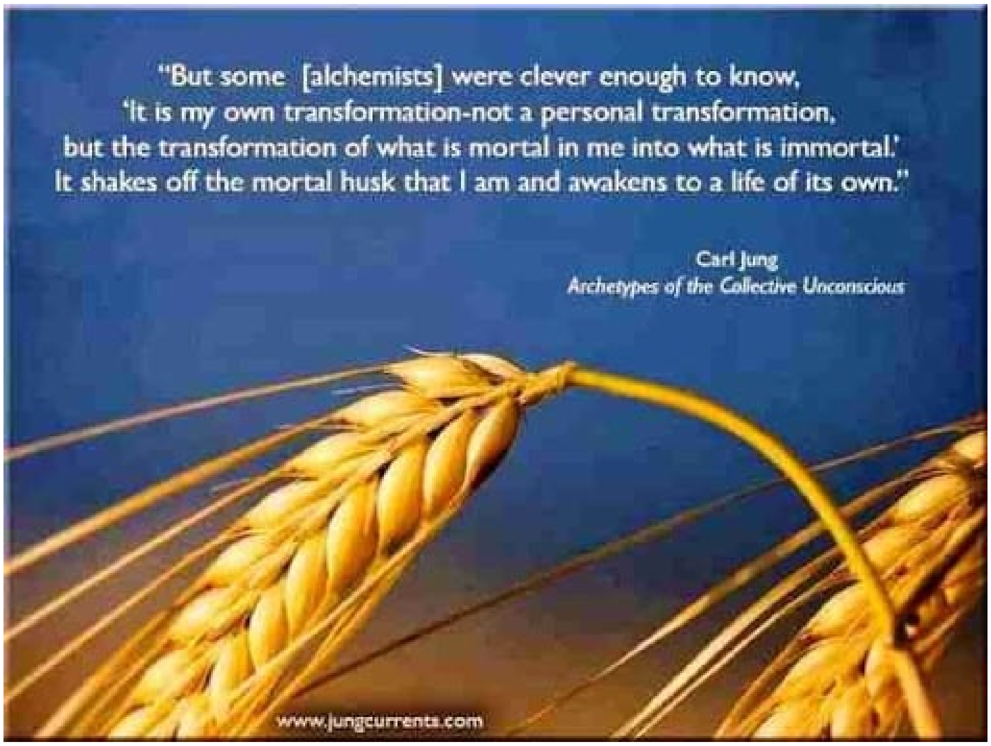
Mysterium Coniunctionis
Epilogue

www.jungquotes.com
Image: Splendor Solis



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Archetypes of the Collective Unconscious

www.jungcurrents.com

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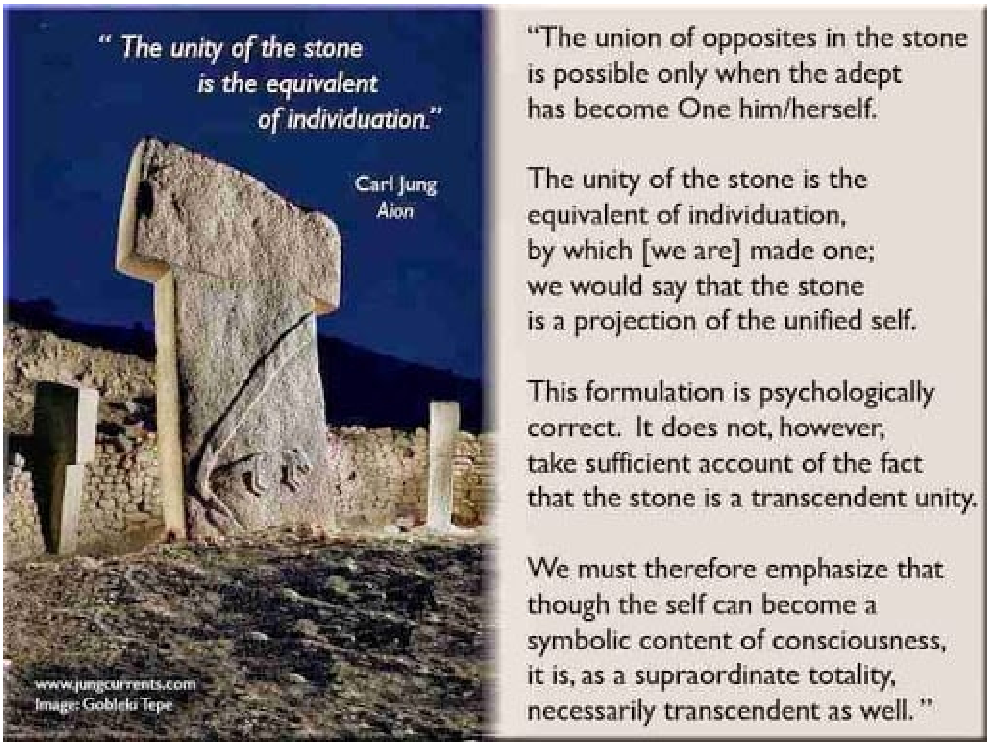

" The unity of the stone is the equivalent of individuation."

Carl Jung
Aion

"The union of opposites in the stone is possible only when the adept has become One him/herself.

The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self.

This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity.

We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well. "

www.jungcurrents.com
Image: Gobleki Tepe

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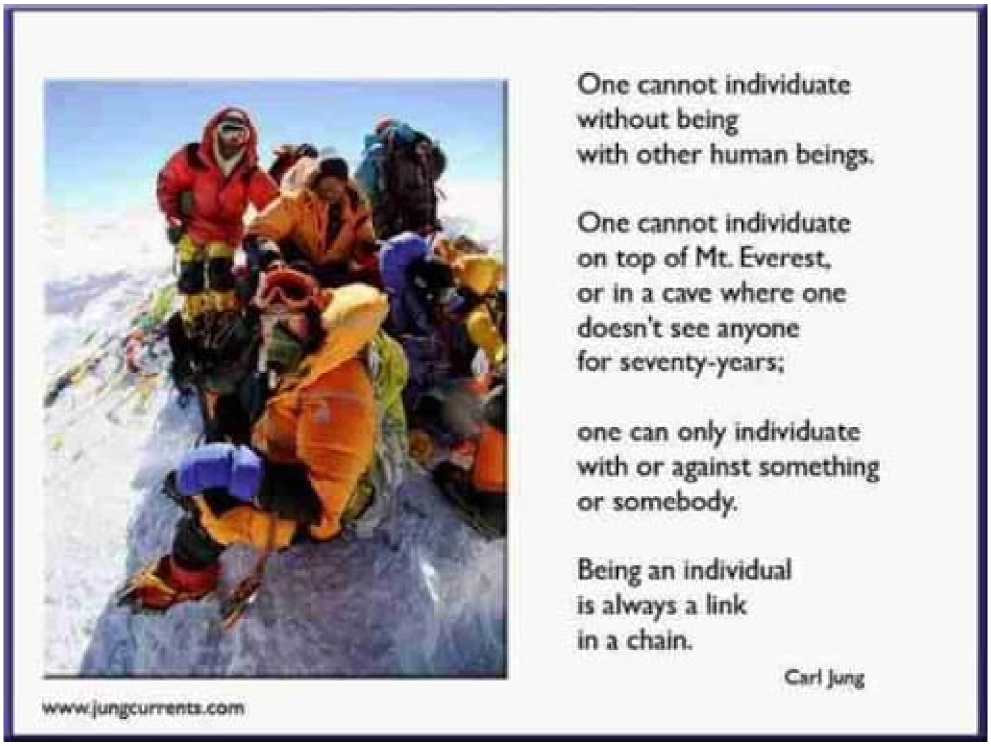

One cannot individuate
without being
with other human beings.

One cannot individuate
on top of Mt. Everest,
or in a cave where one
doesn't see anyone
for seventy-years;

one can only individuate
with or against something
or somebody.

Being an individual
is always a link
in a chain.

Carl Jung

www.jungcurrents.com

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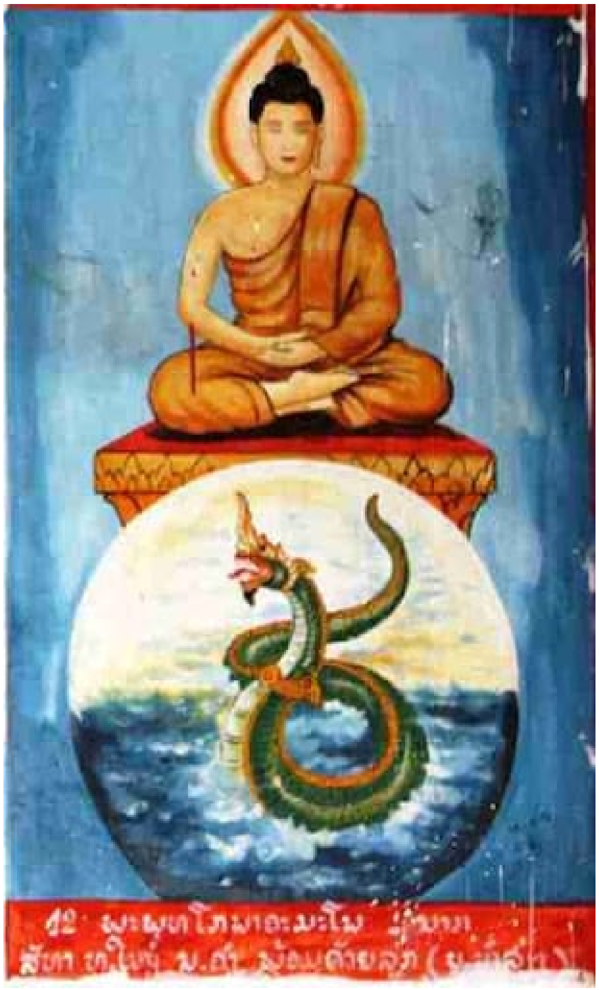

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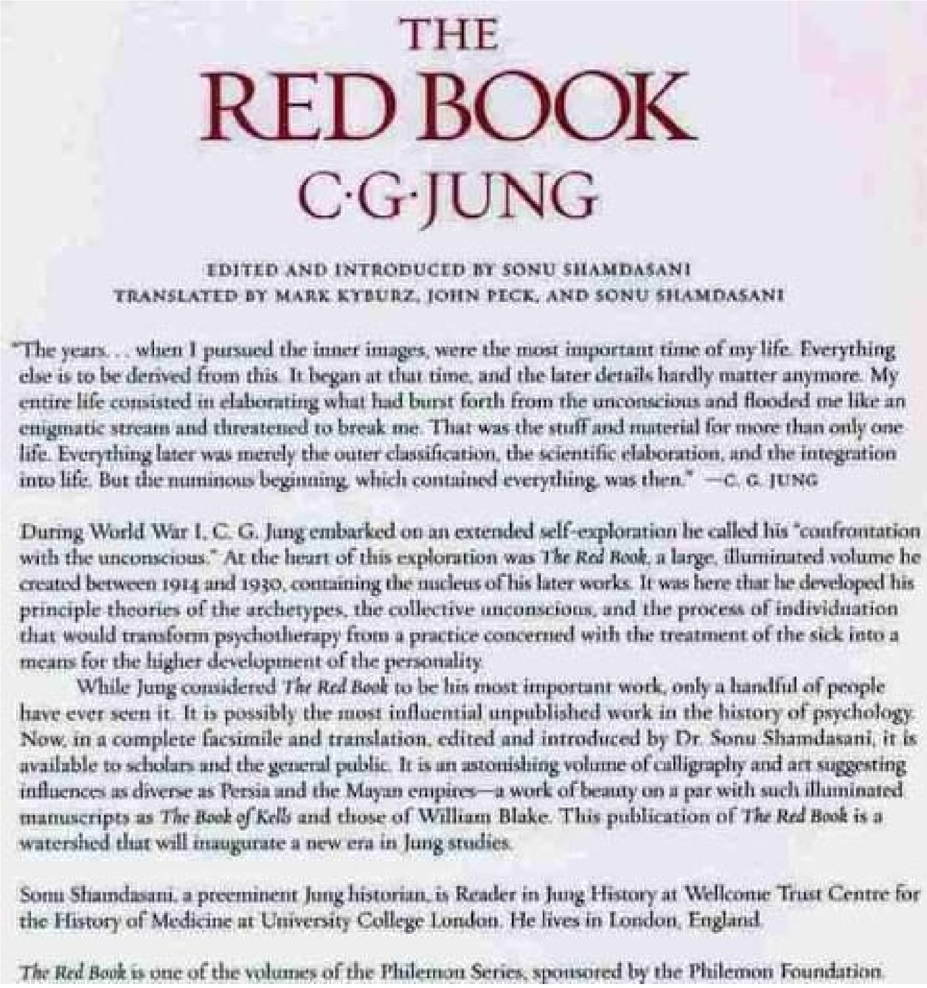

THE
RED BOOK
C·G·JUNG

EDITED AND INTRODUCED BY SONU SHAMDASANI
TRANSLATED BY MARK KYBURZ, JOHN PECK, AND SONU SHAMDASANI

"The years . . . when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then." —C. G. JUNG

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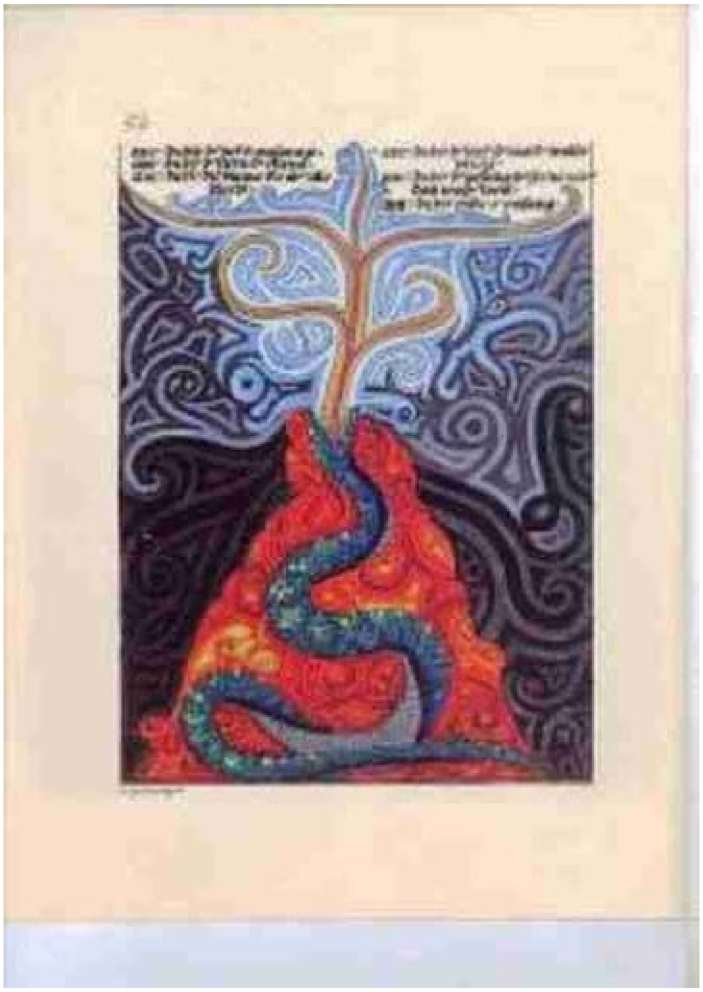

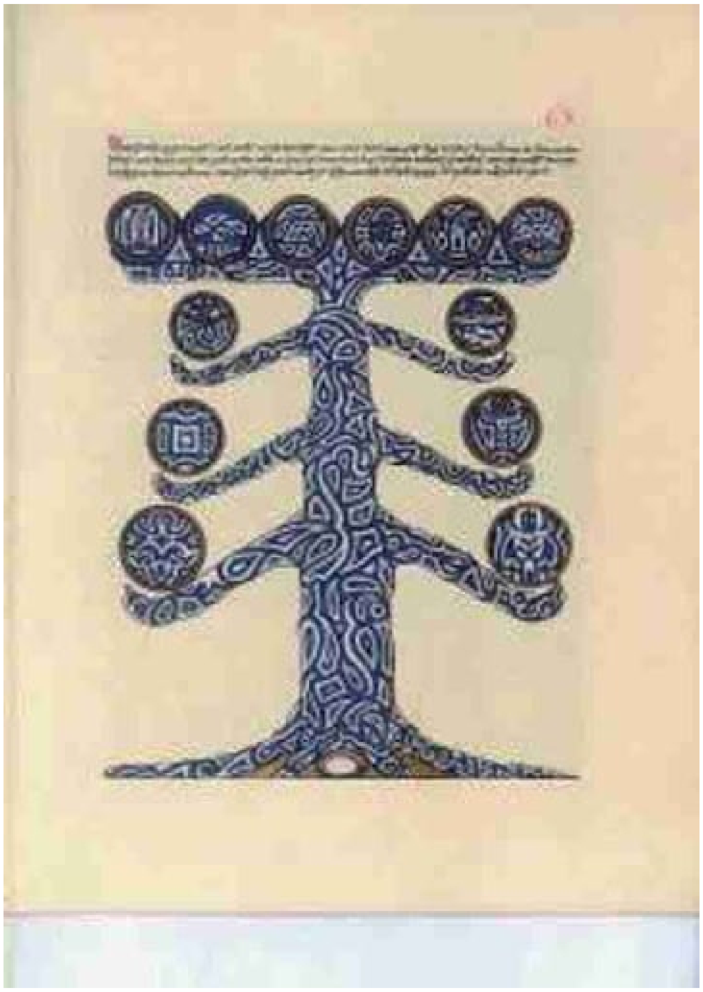

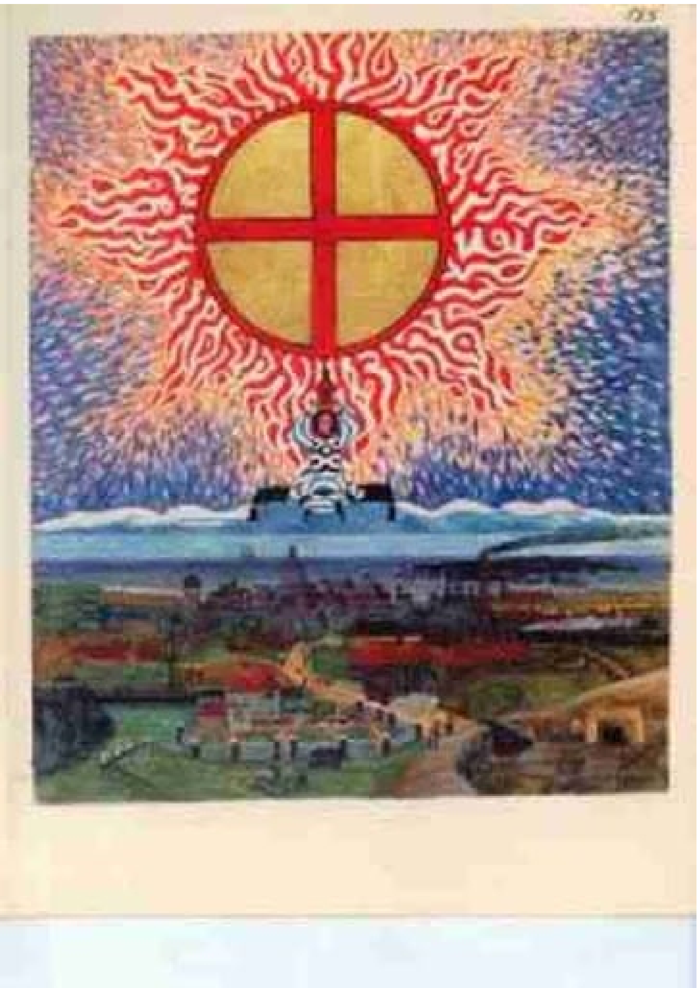

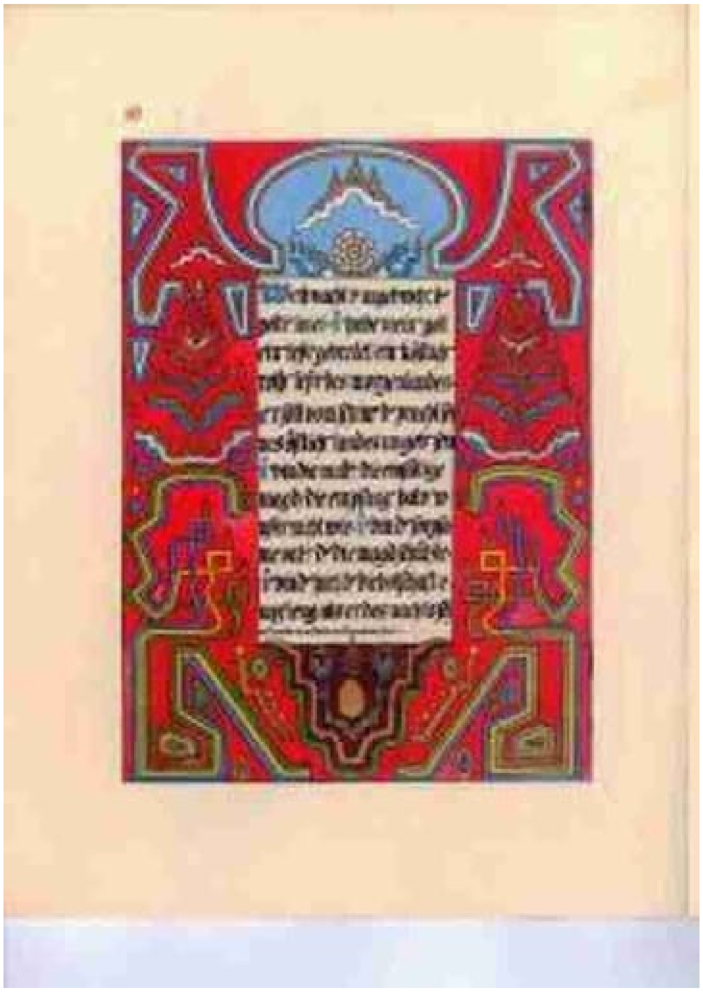

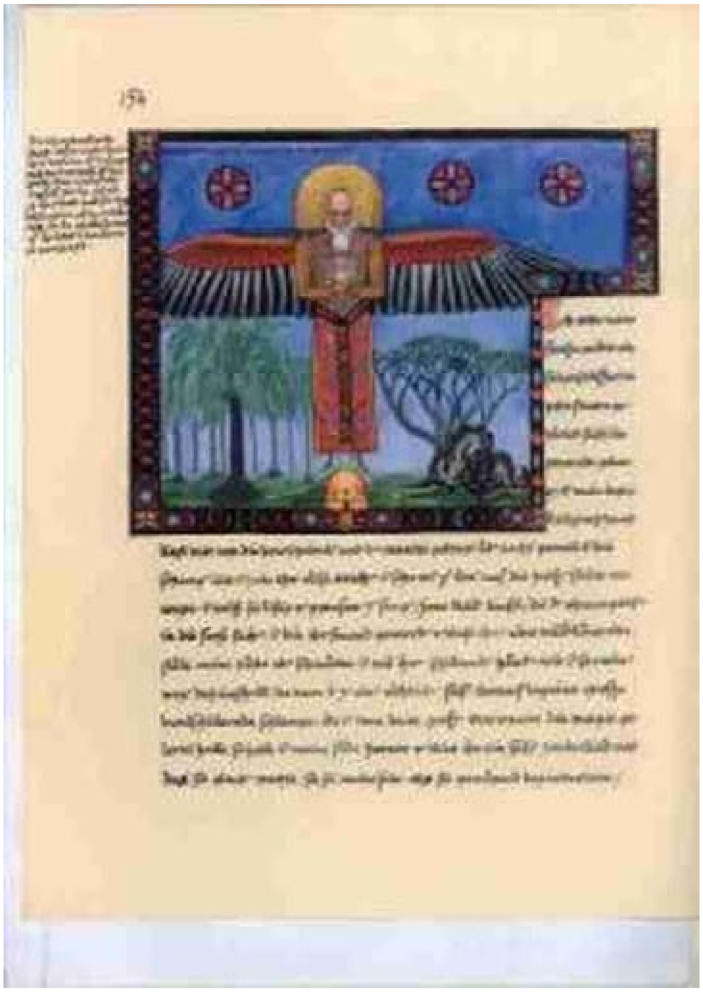
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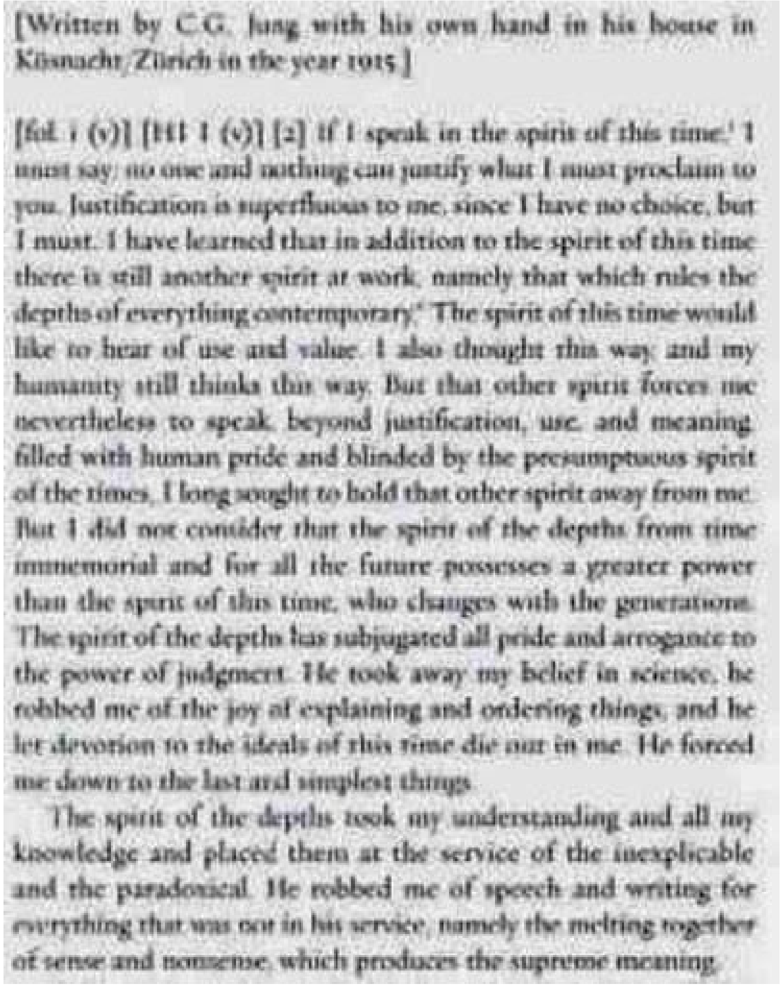
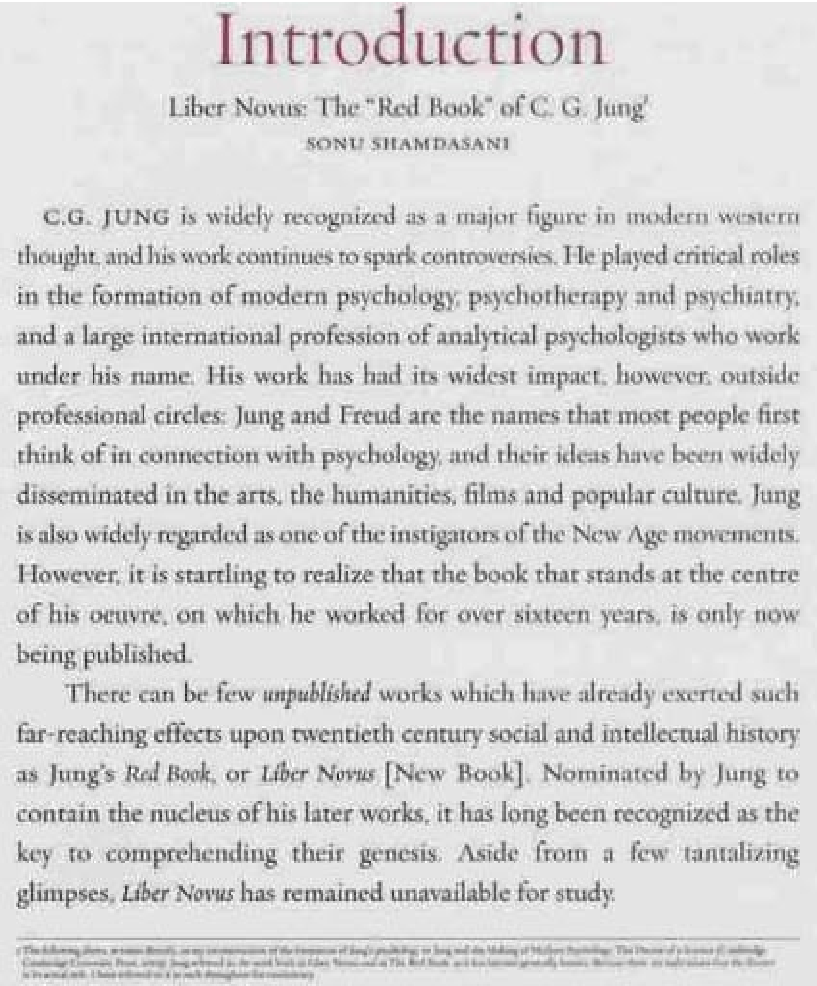


[Written by C.G. Jung with his own hand in his house in Küsnacht/Zürich in the year 1915.]

[fol. i (v)] [HI 1 (v)] [2] If I speak in the spirit of this time,[1] I must say: no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.[2] The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.



Introduction

Liber Novus: The "Red Book" of C. G. Jung[1]

SONU SHAMDASANI

C.G. JUNG is widely recognized as a major figure in modern western thought, and his work continues to spark controversies. He played critical roles in the formation of modern psychology, psychotherapy and psychiatry, and a large international profession of analytical psychologists who work under his name. His work has had its widest impact, however, outside professional circles: Jung and Freud are the names that most people first think of in connection with psychology, and their ideas have been widely disseminated in the arts, the humanities, films and popular culture. Jung is also widely regarded as one of the instigators of the New Age movements. However, it is startling to realize that the book that stands at the centre of his oeuvre, on which he worked for over sixteen years, is only now being published.

There can be few *unpublished* works which have already exerted such far-reaching effects upon twentieth century social and intellectual history as Jung's *Red Book*, or *Liber Novus* [New Book]. Nominated by Jung to contain the nucleus of his later works, it has long been recognized as the key to comprehending their genesis. Aside from a few tantalizing glimpses, *Liber Novus* has remained unavailable for study.

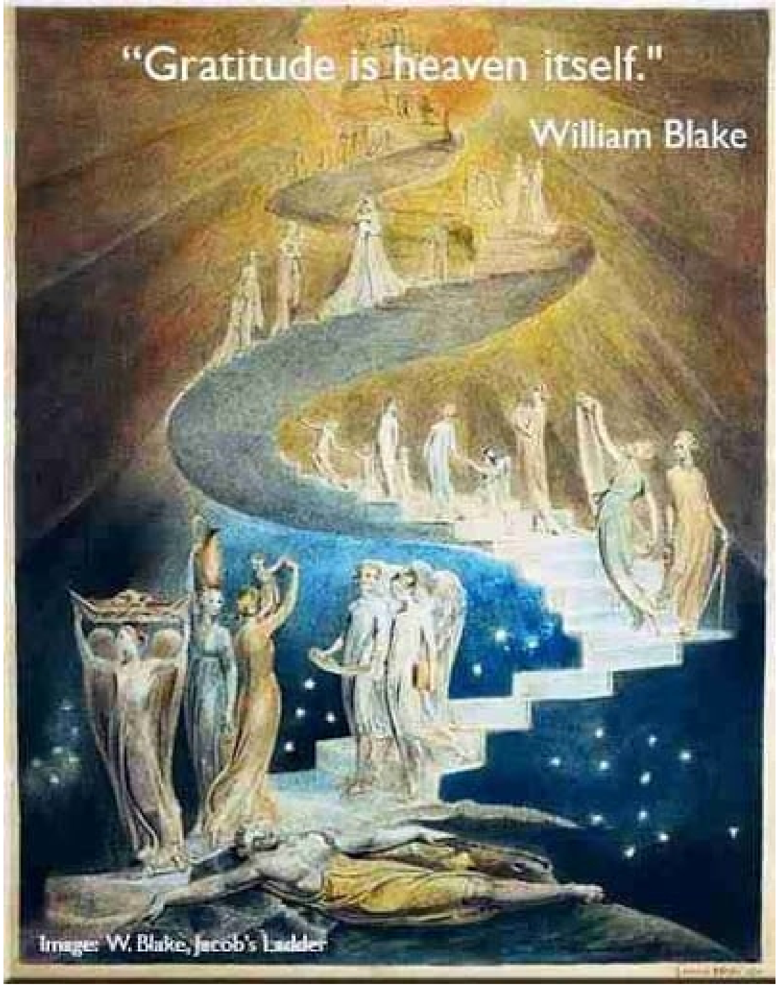

"Gratitude is heaven itself."
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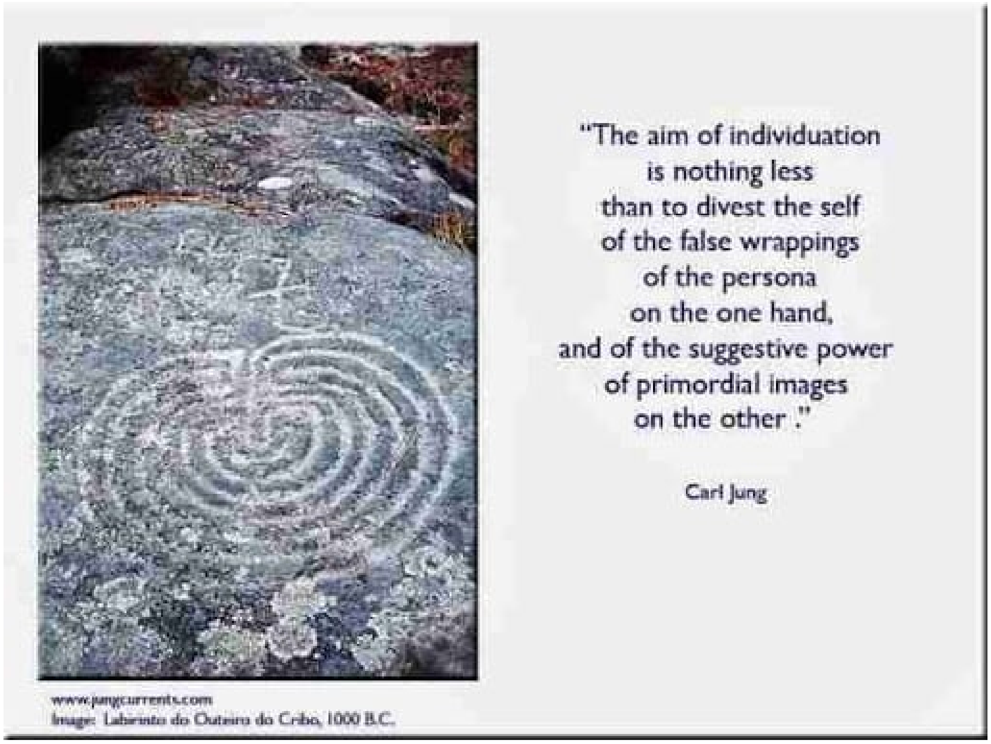
Image: W. Blake, Jacob's Ladder



"The aim of individuation
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of the false wrappings
of the persona
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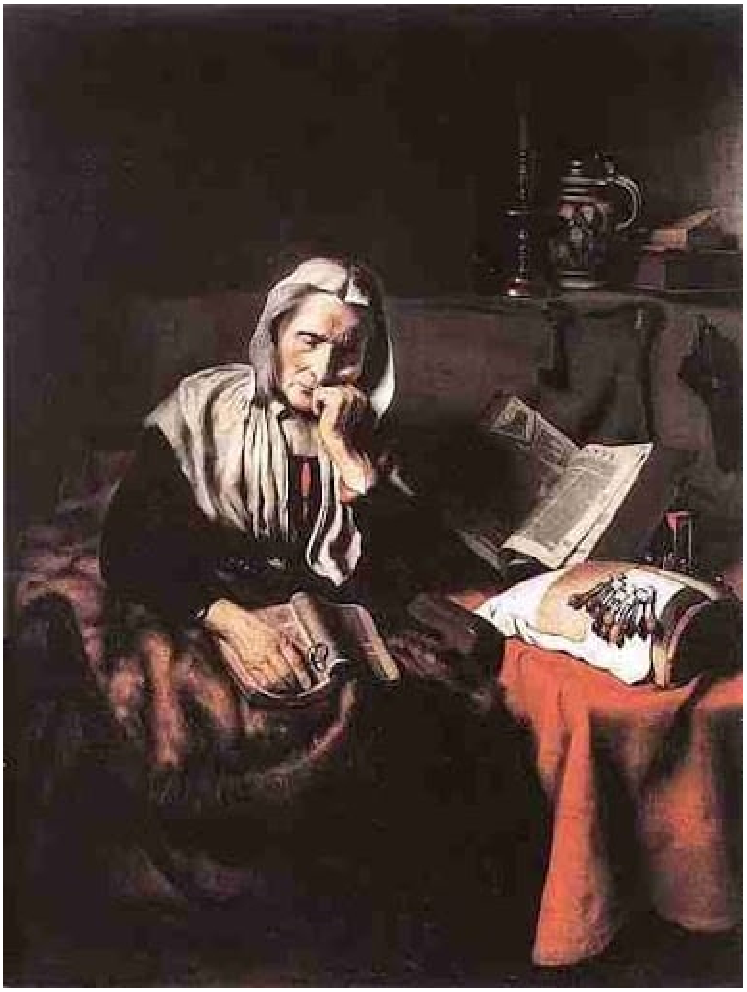
www.jungcurrents.com
Image: Labirinto do Outeiro do Cribo, 1000 B.C.



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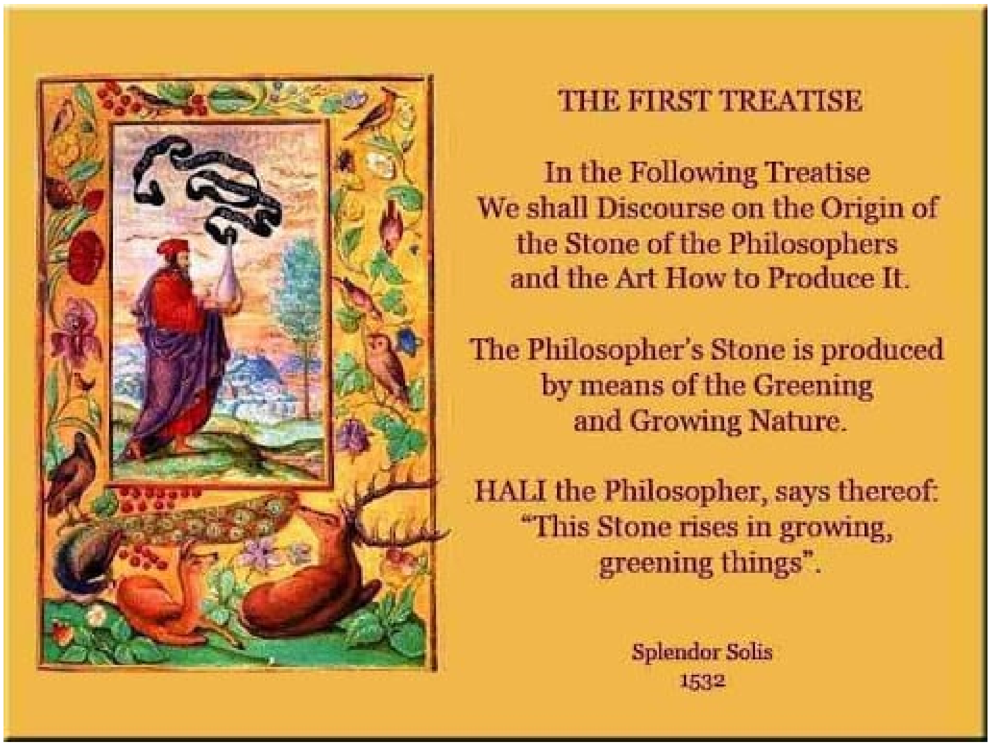

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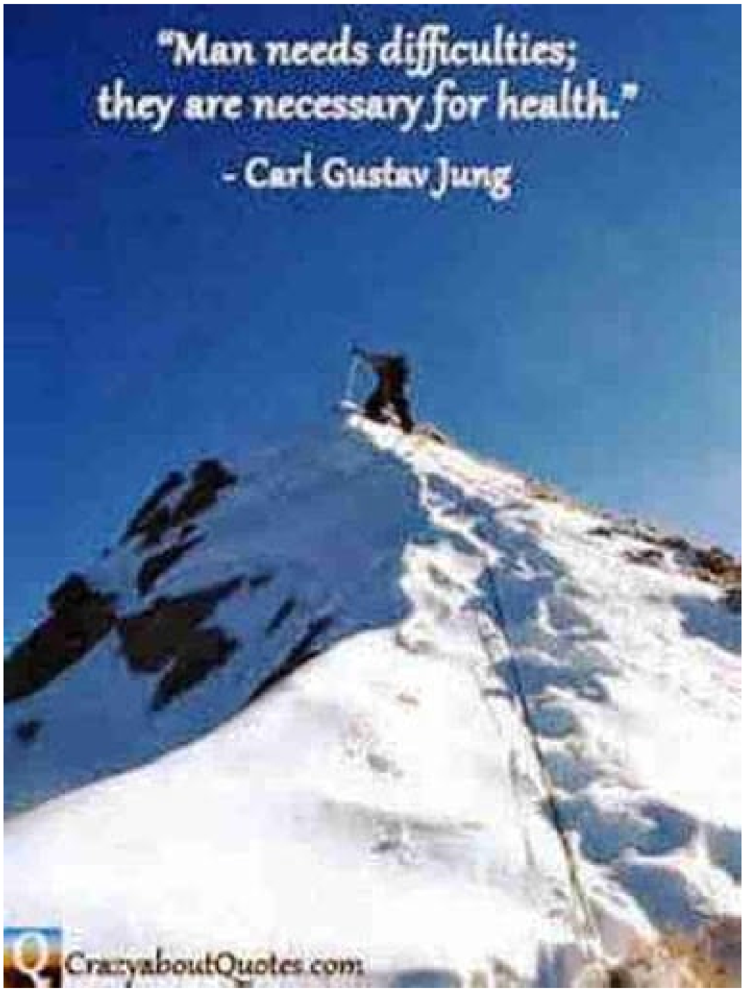
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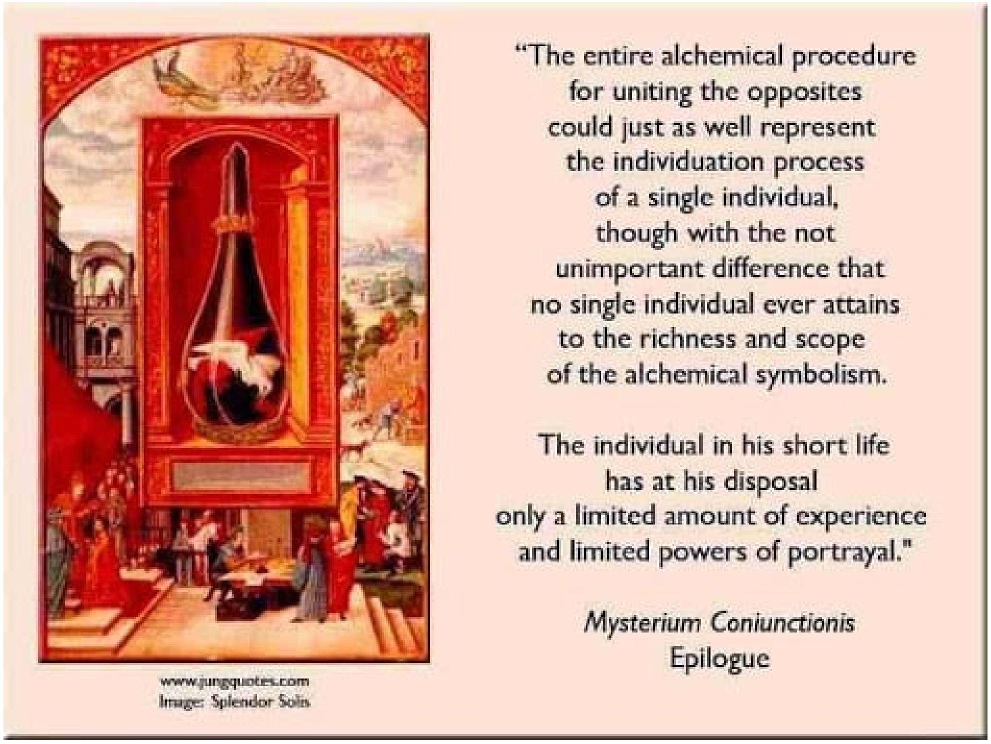

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www.jungquotes.com
Image: Splendor Solis

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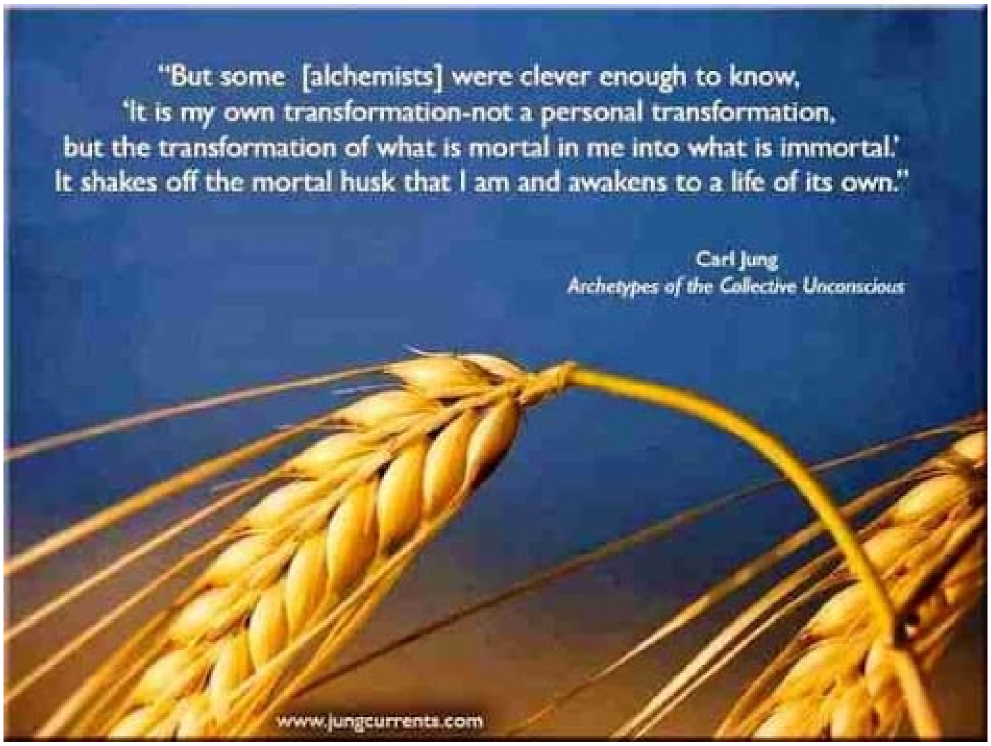

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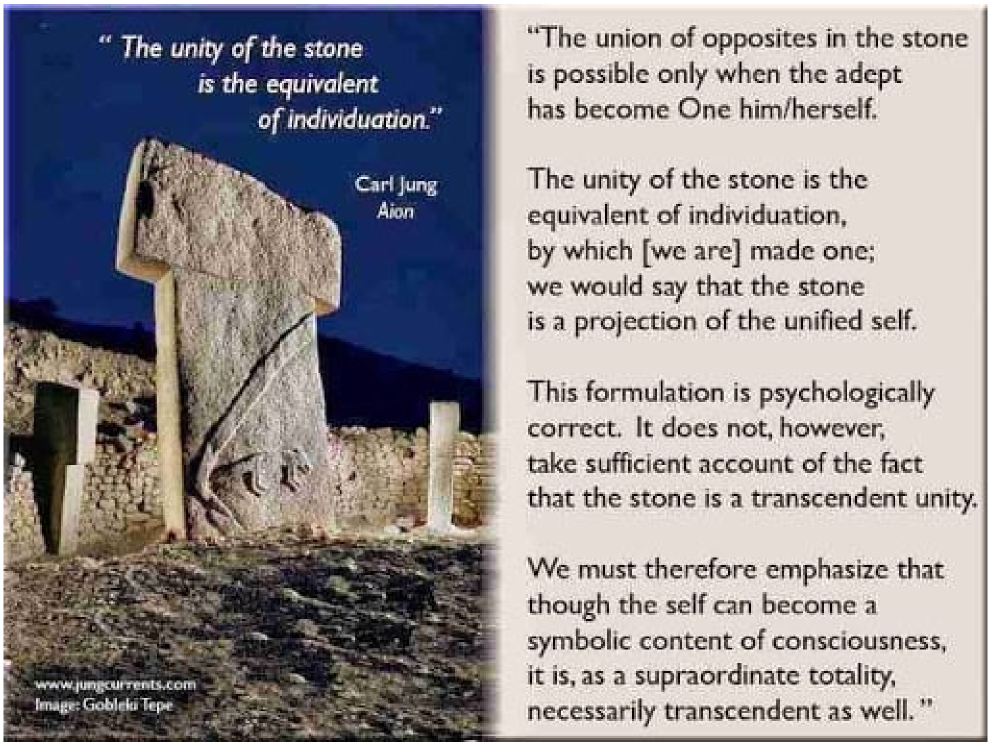

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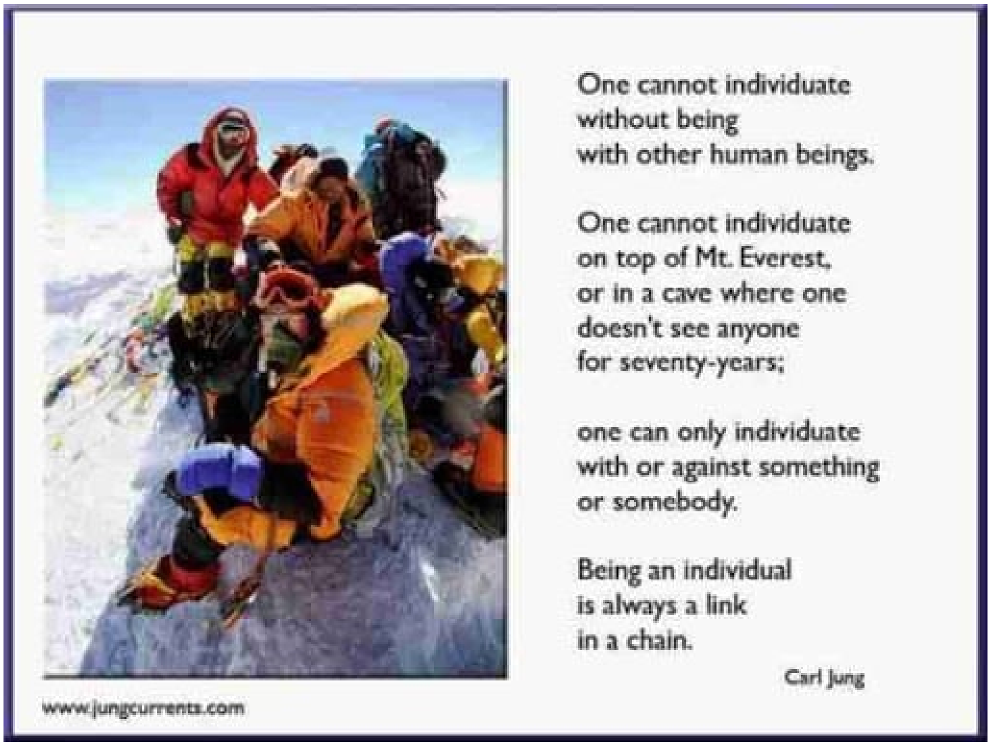

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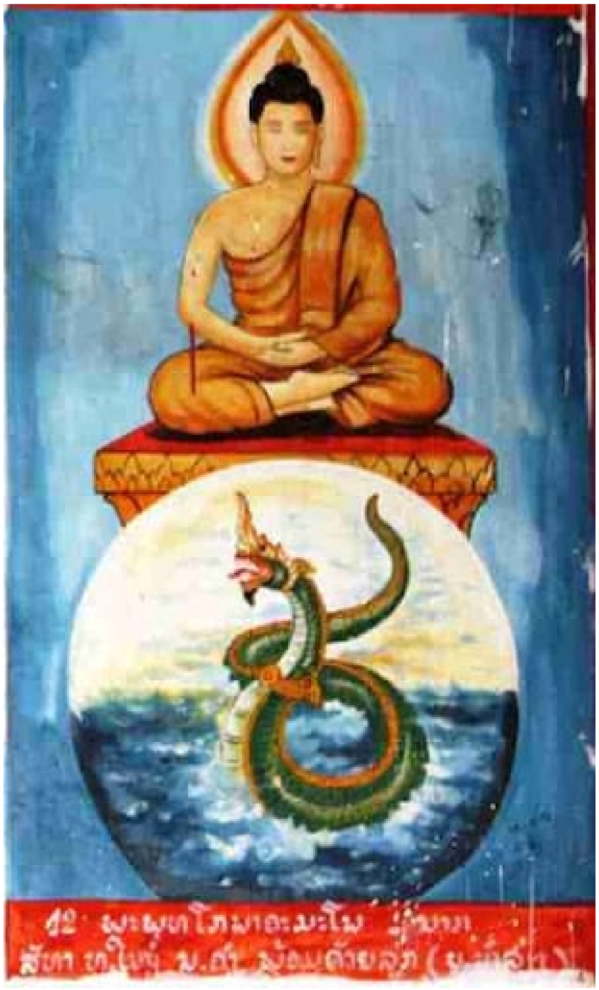
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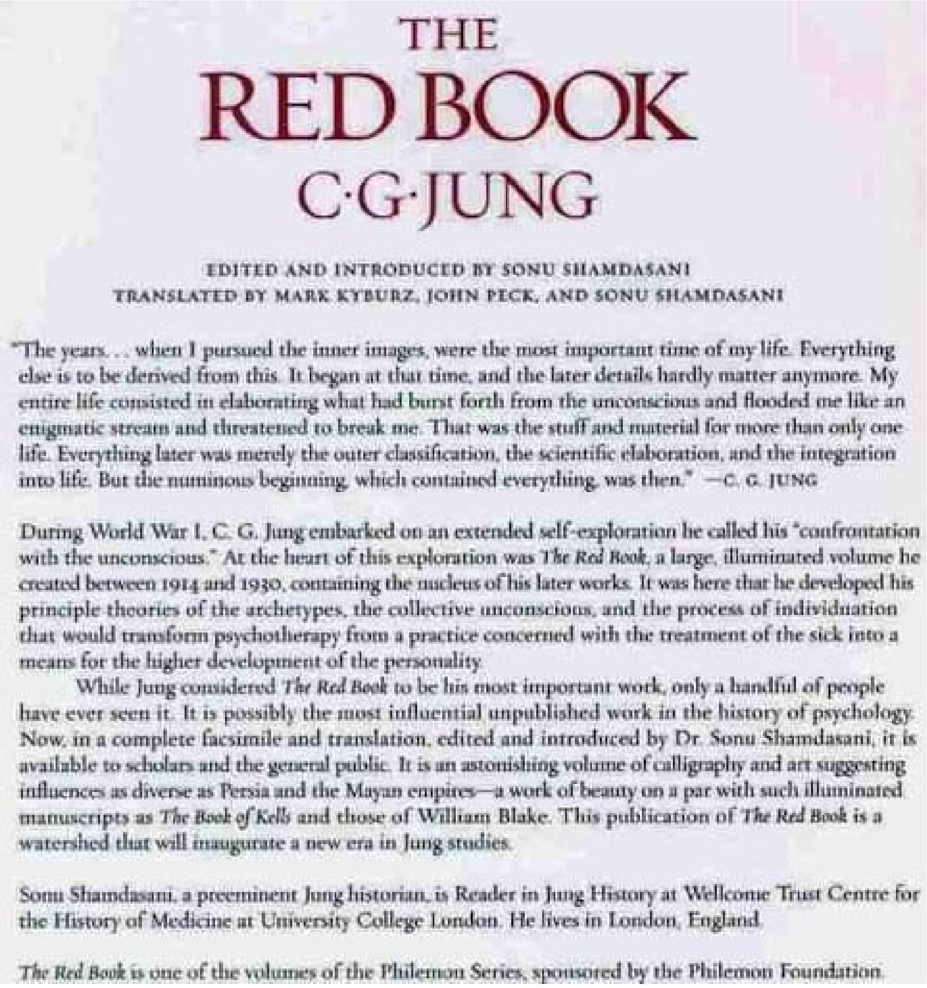

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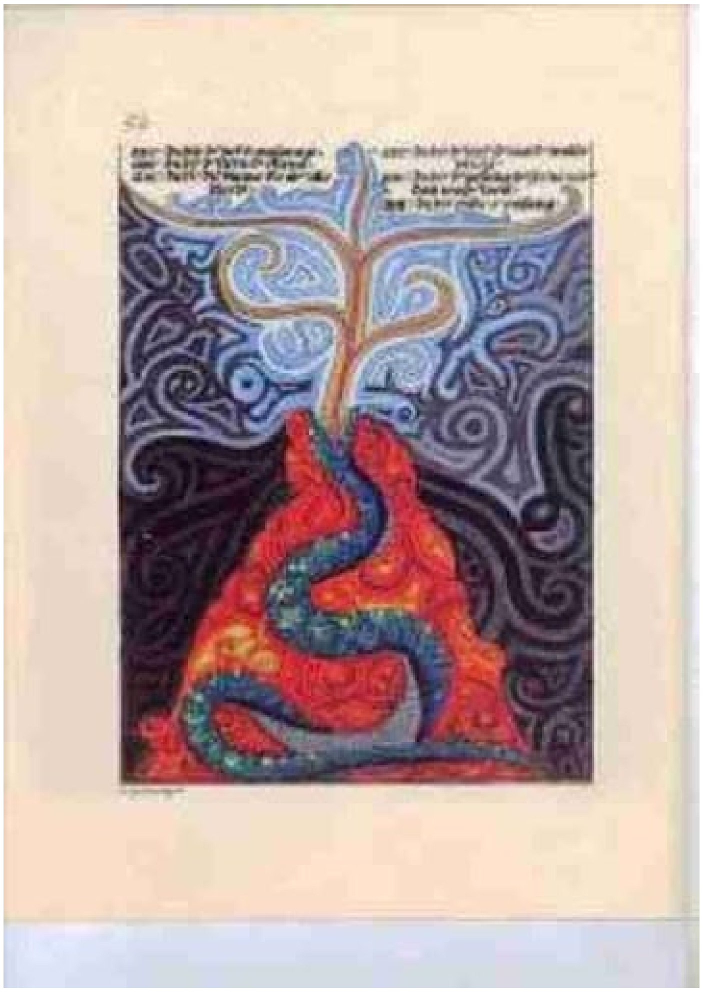
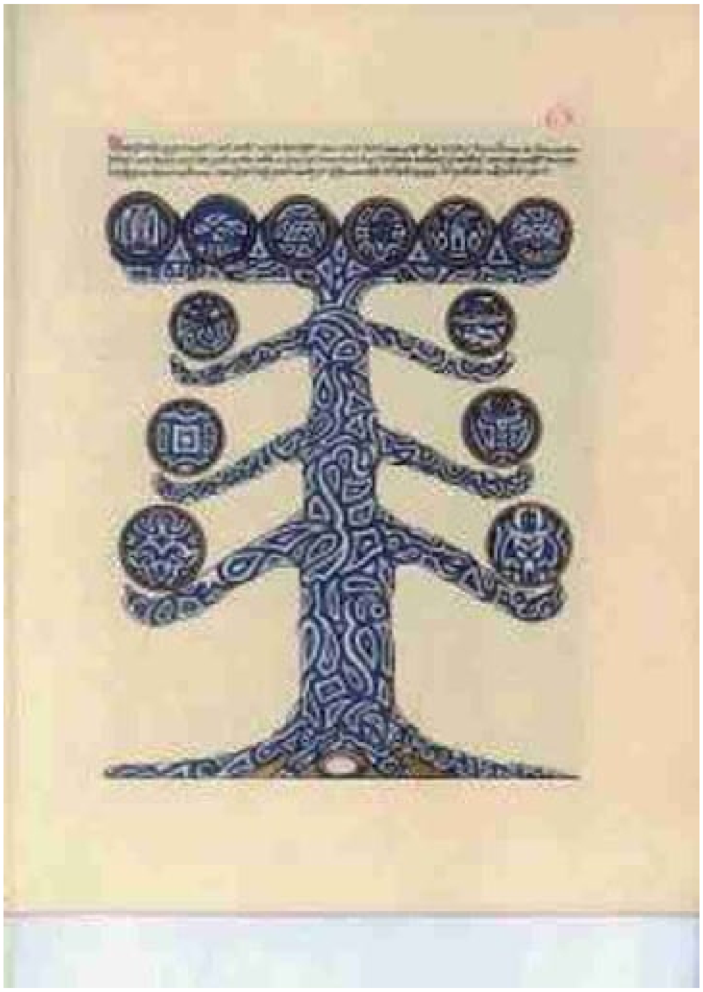
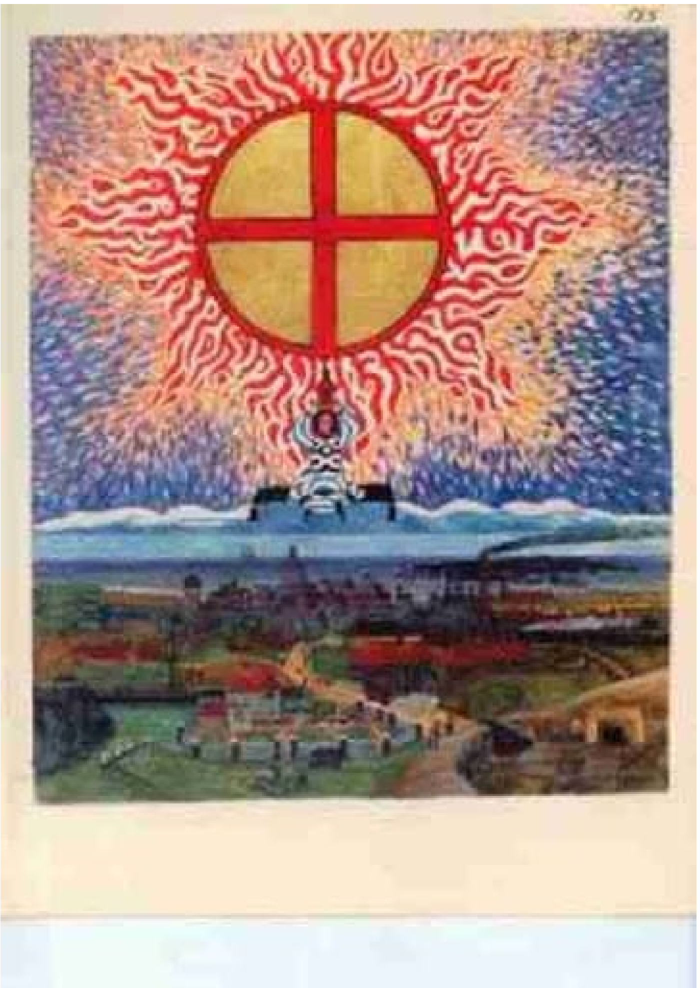
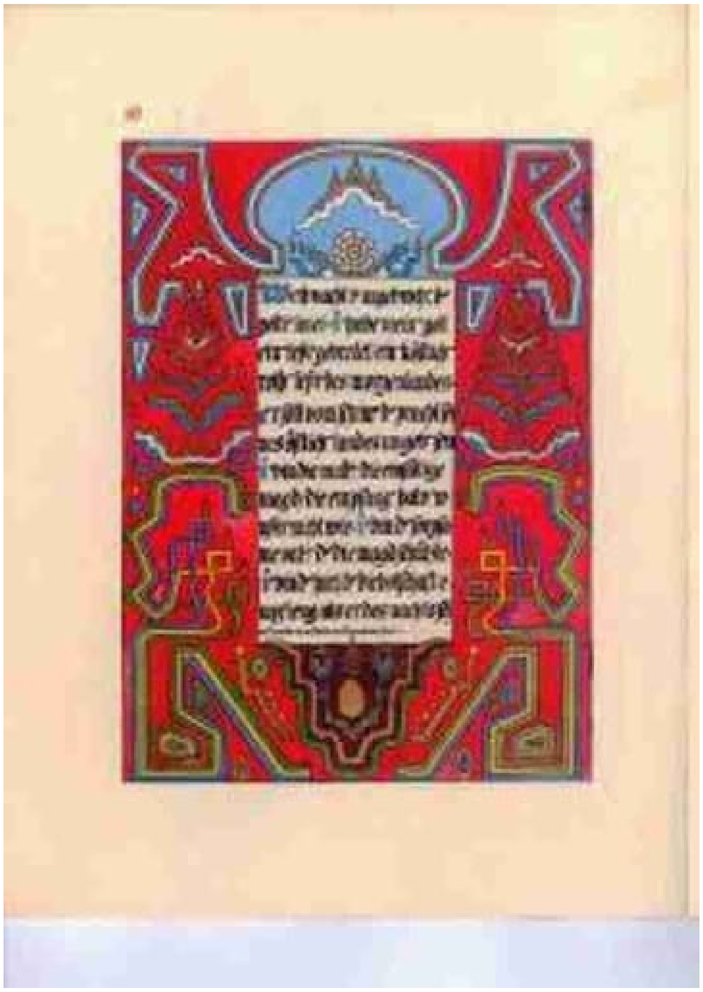
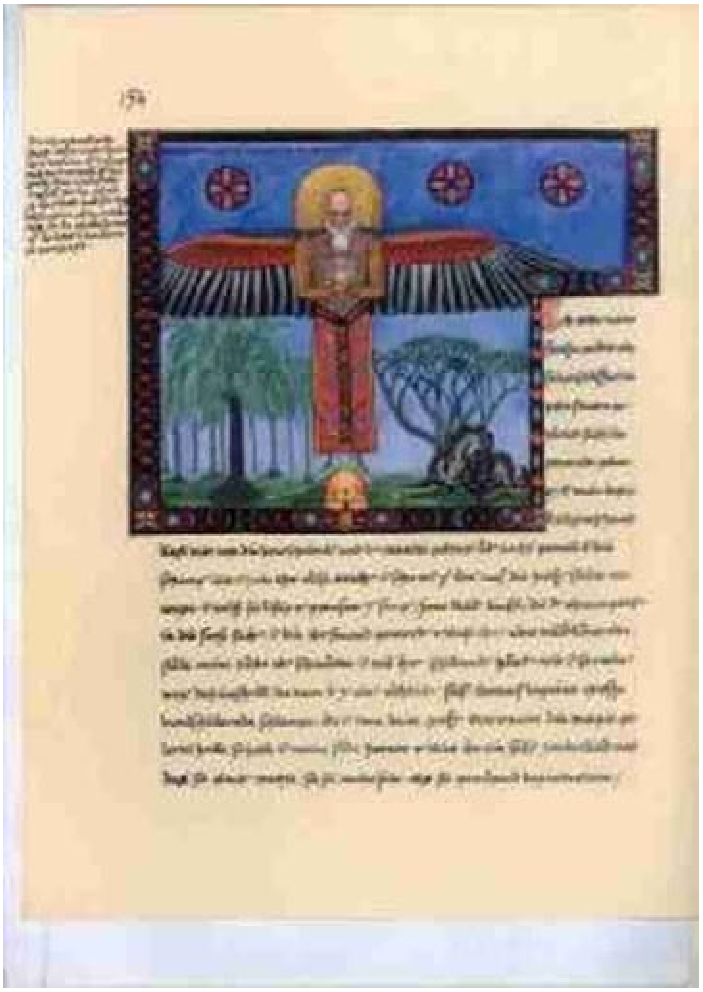
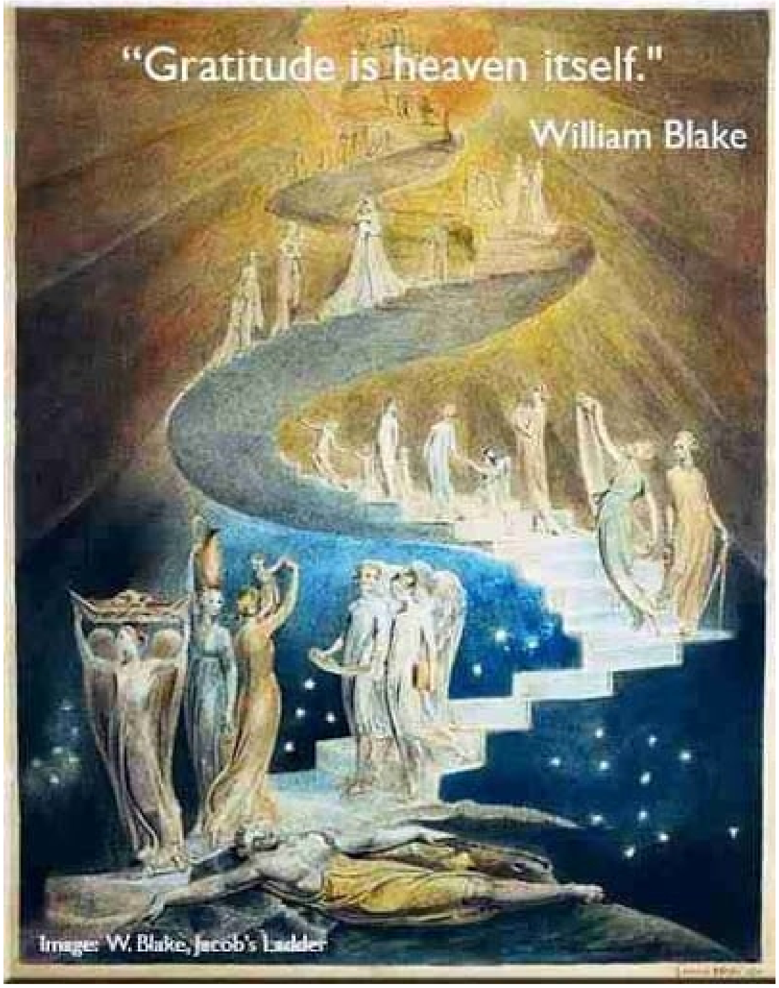








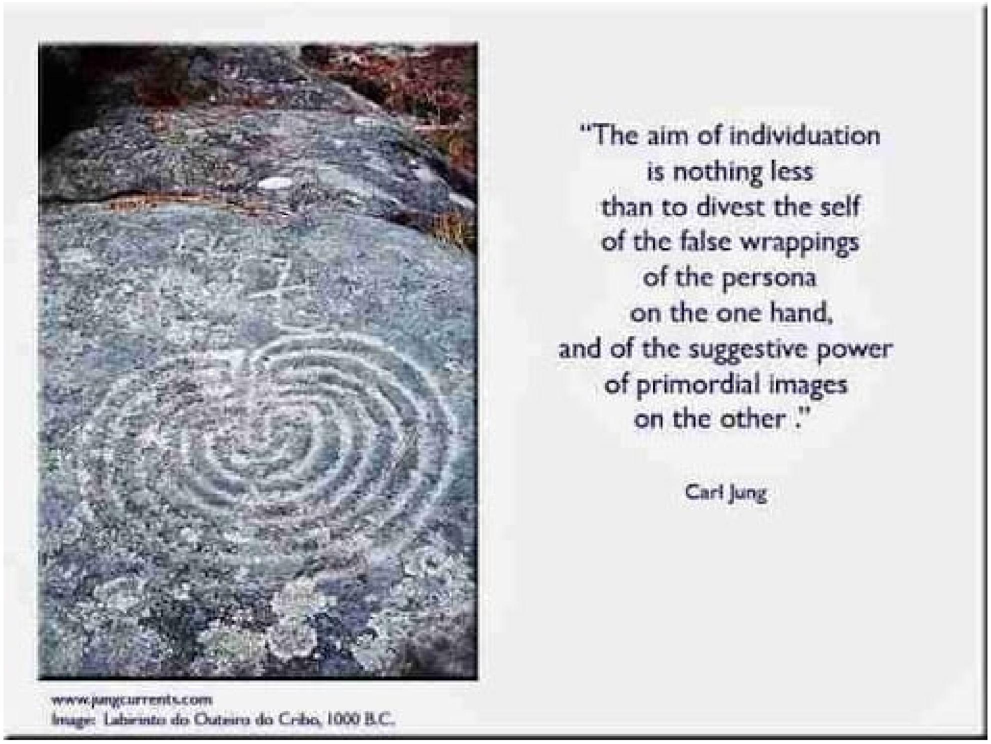




"Gratitude is heaven itself."

William Blake

Image: W. Blake, Jacob's Ladder



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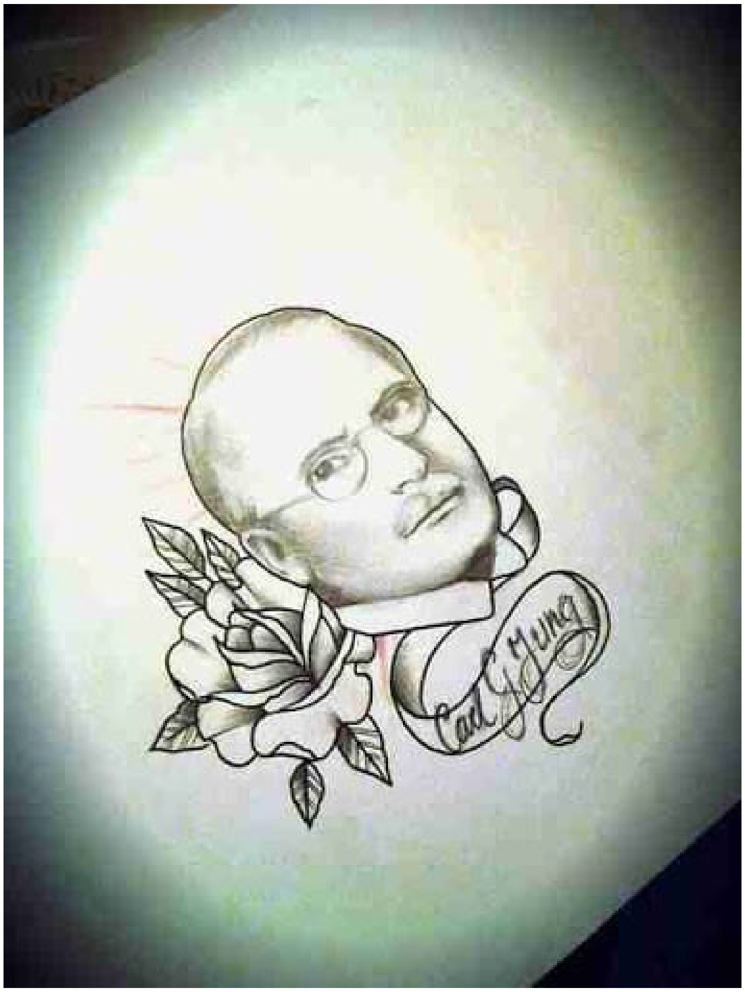
Carl G Jung

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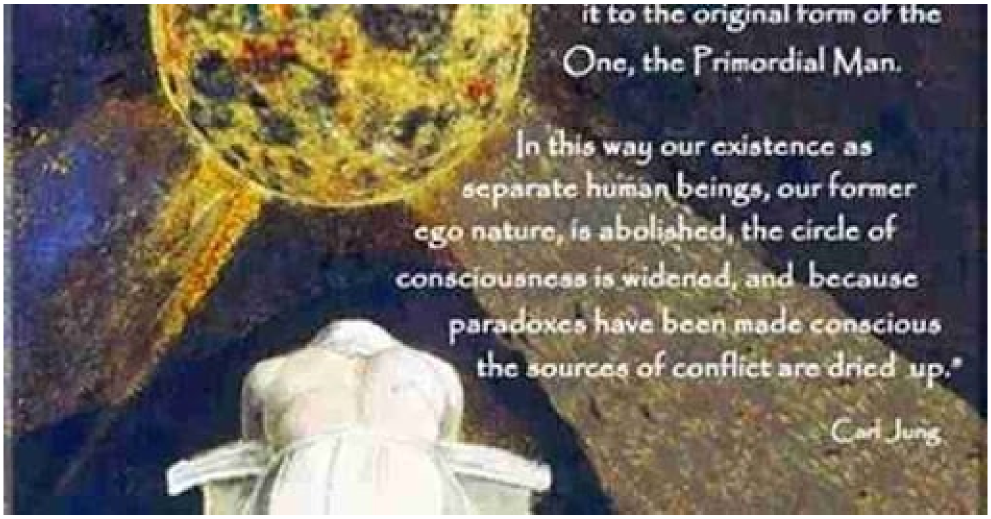

it to the original form of the
One, the Primordial Man.

In this way our existence as
separate human beings, our former
ego nature, is abolished, the circle of
consciousness is widened, and because
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Carl Jung

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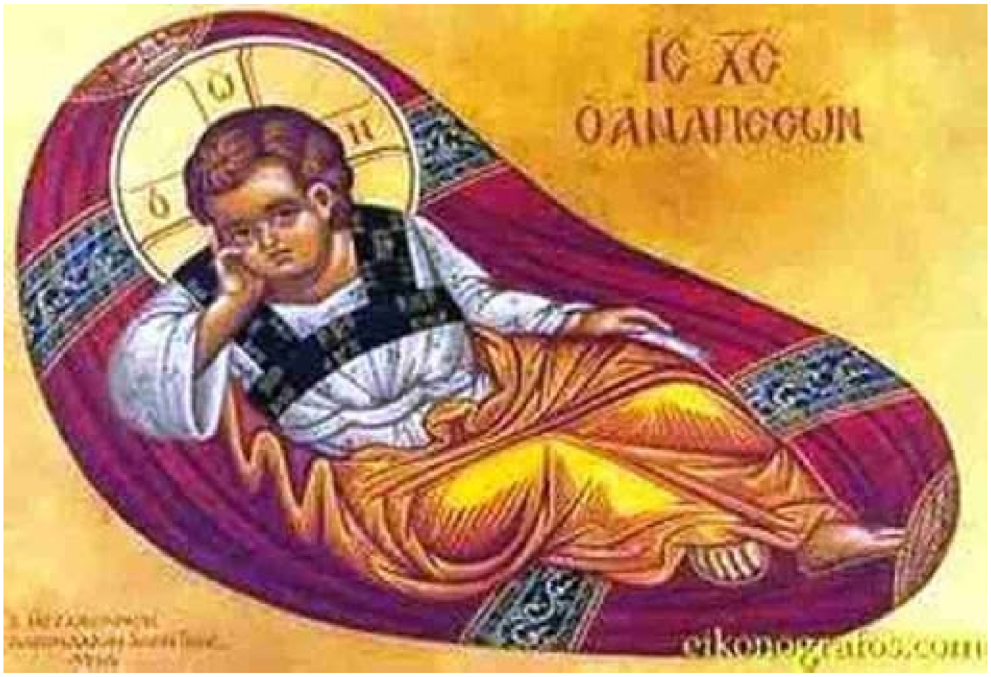
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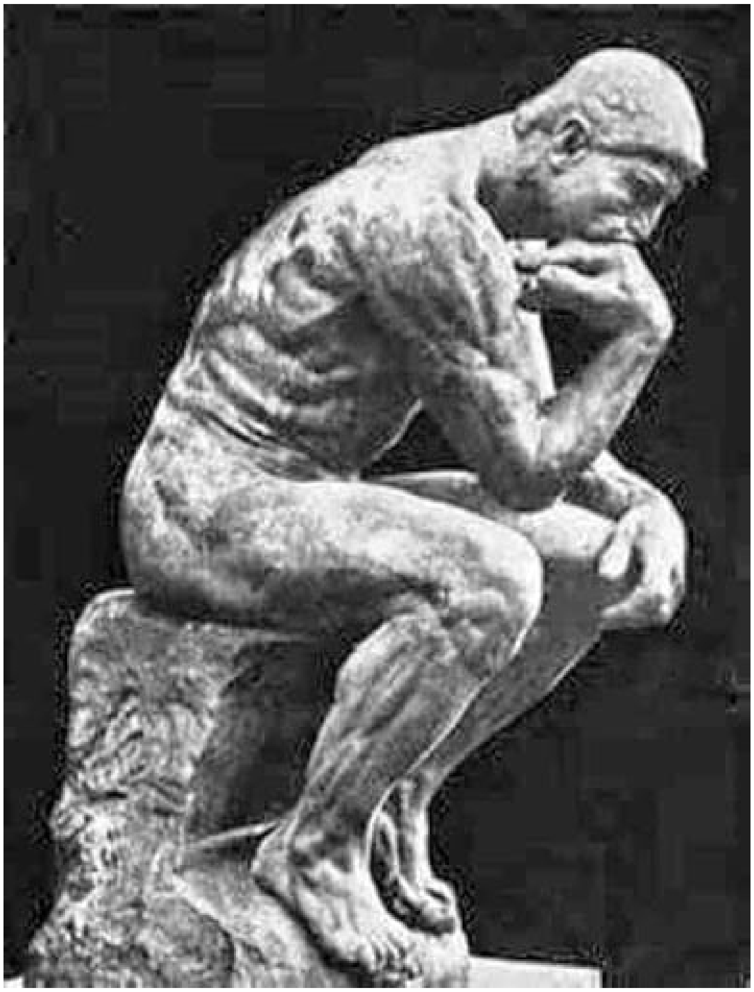
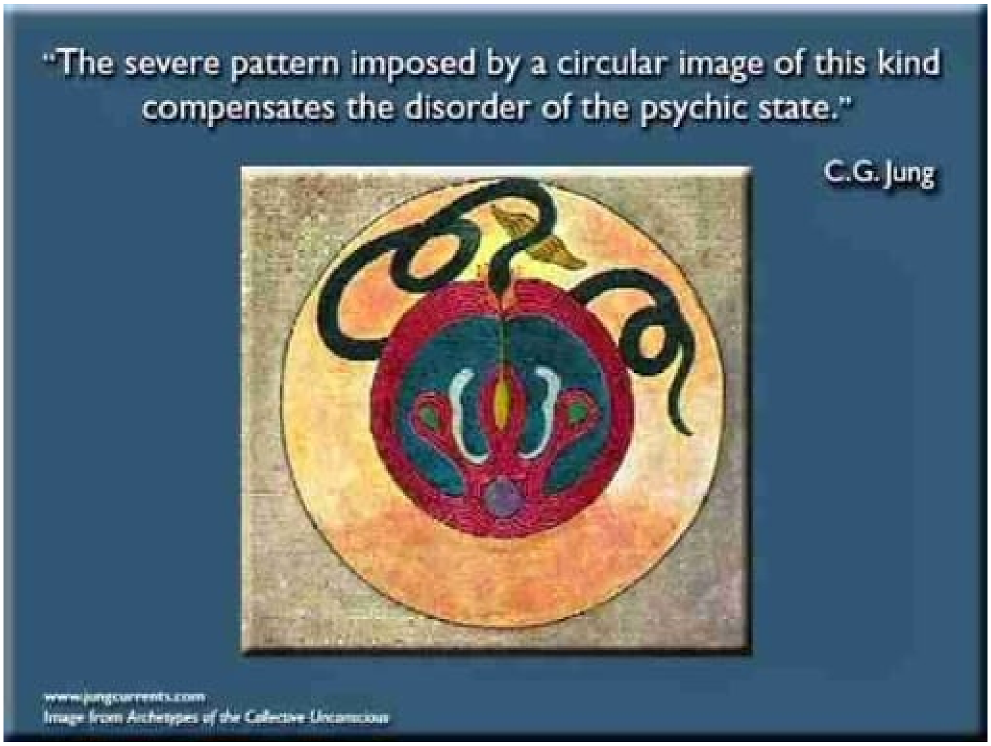
eikonografos.com

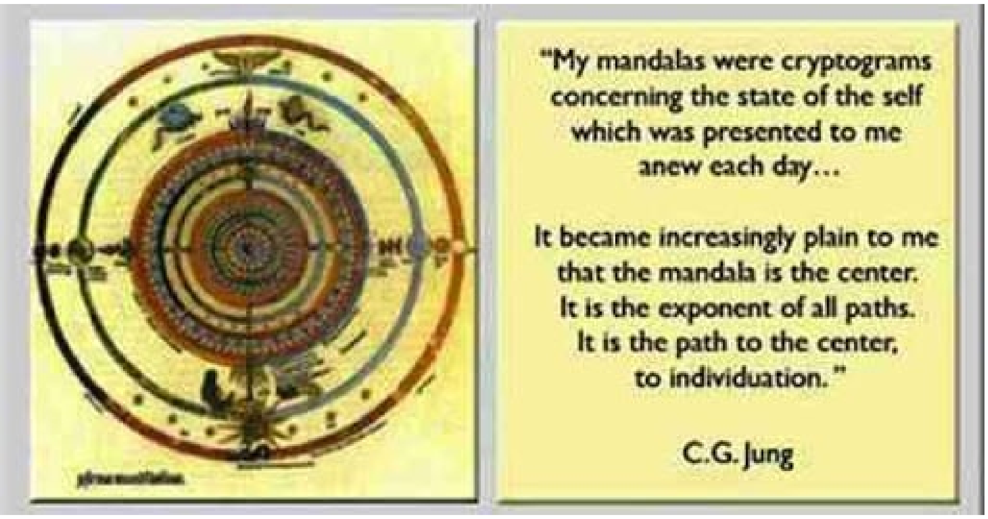




"The severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state."

C.G. Jung

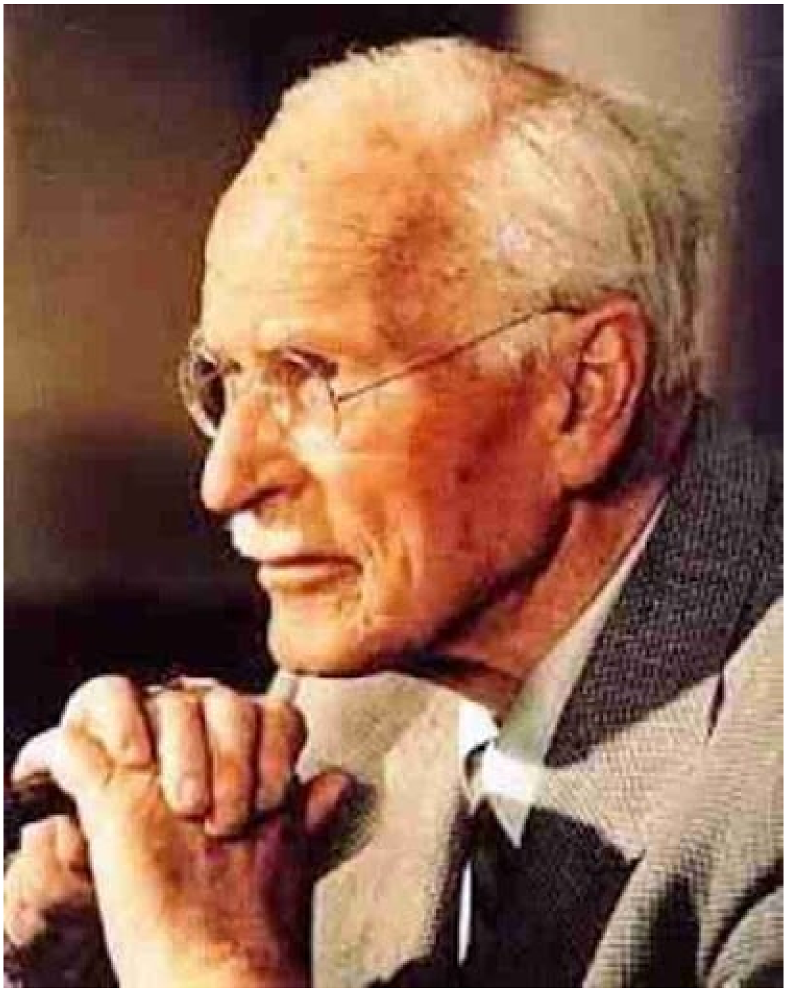
www.jungcurrents.com
Image from *Archetypes of the Collective Unconscious*



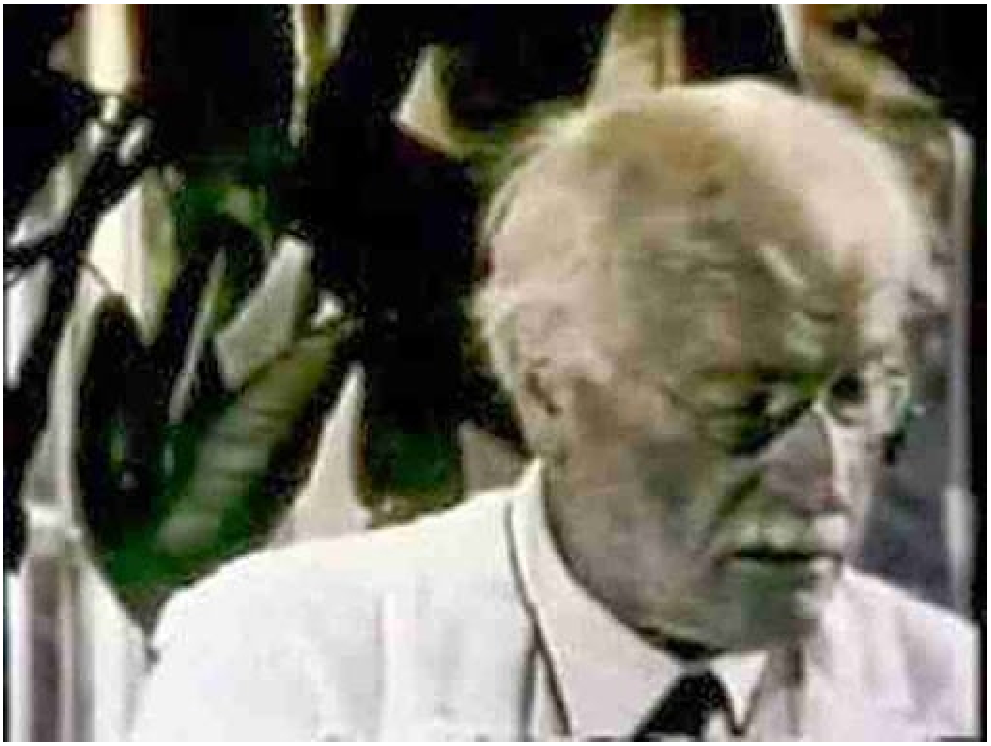
"My mandalas were cryptograms
concerning the state of the self
which was presented to me
anew each day…

It became increasingly plain to me
that the mandala is the center.
It is the exponent of all paths.
It is the path to the center,
to individuation."

C.G. Jung

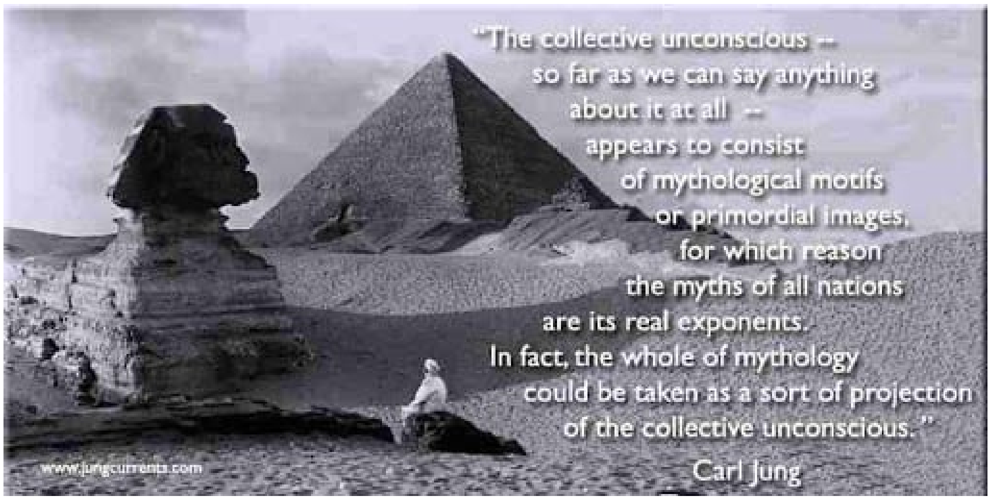


[76]



[77]

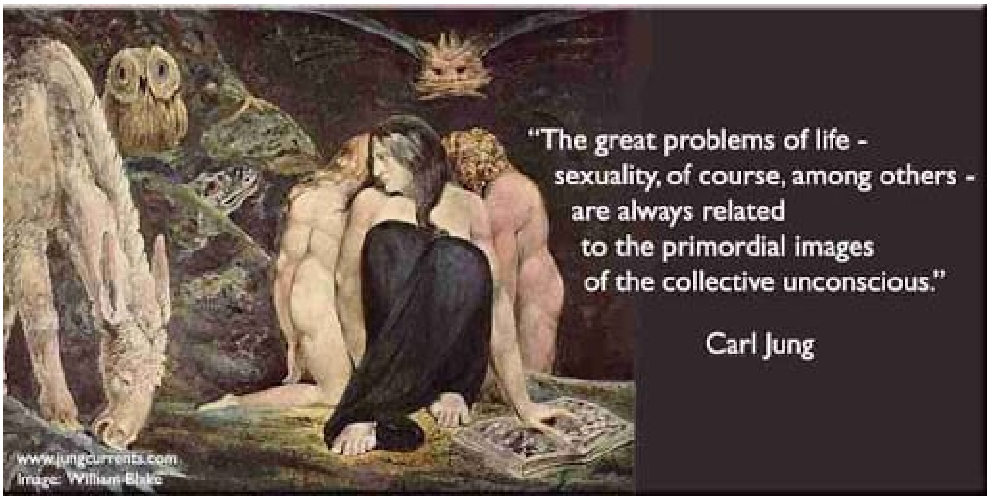
[78]



"The collective unconscious --
so far as we can say anything
about it at all --
appears to consist
of mythological motifs
or primordial images,
for which reason
the myths of all nations
are its real exponents.
In fact, the whole of mythology
could be taken as a sort of projection
of the collective unconscious."
Carl Jung

www.jungcurrents.com

[79]

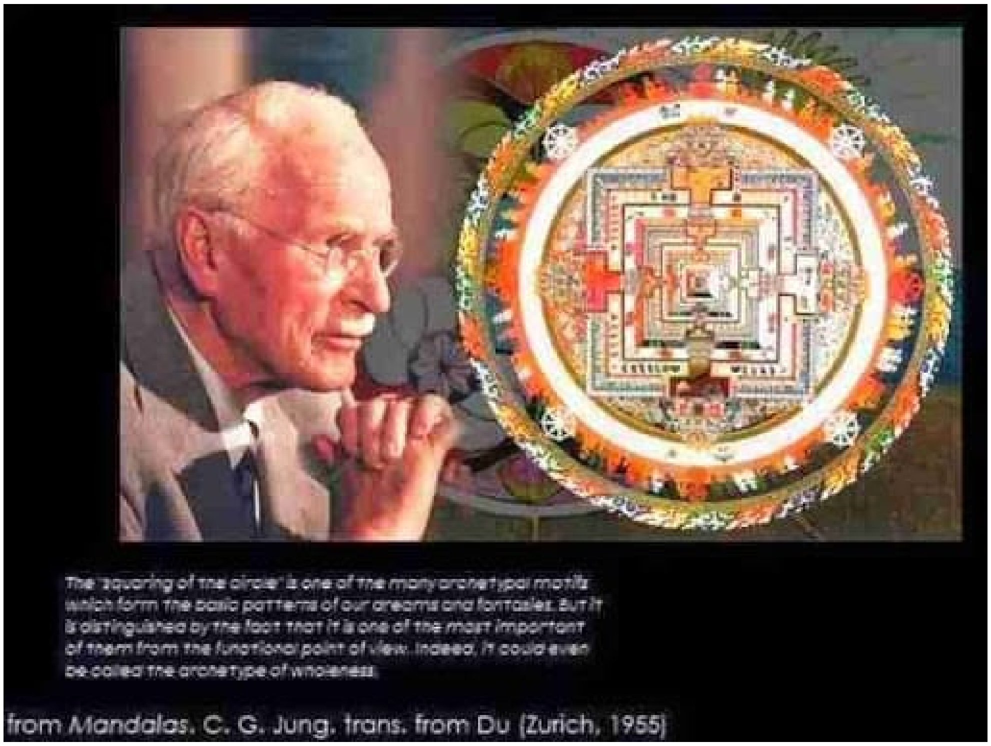


"The great problems of life -
sexuality, of course, among others -
are always related
to the primordial images
of the collective unconscious."

Carl Jung

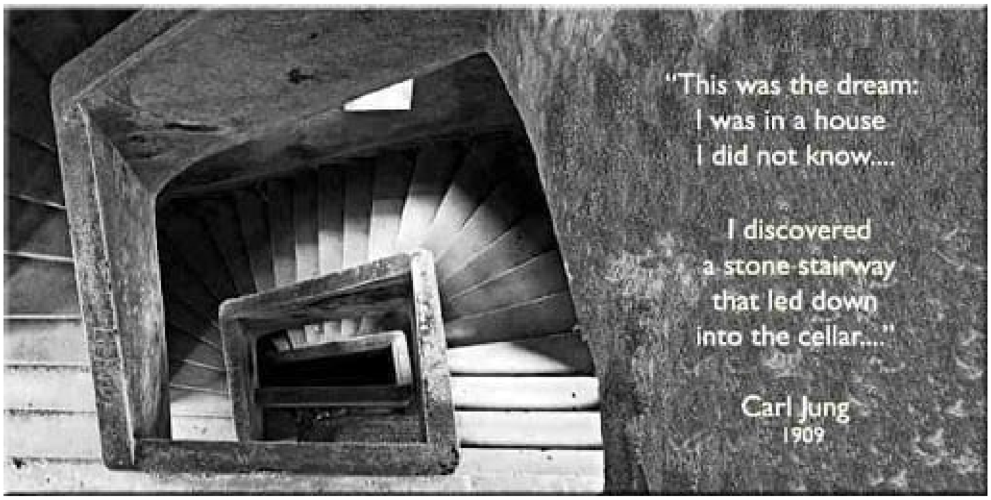
www.jungcurrents.com
Image: William Blake

[80]



The 'squaring of the circle' is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies. But it is distinguished by the fact that it is one of the most important of them from the functional point of view. Indeed, it could even be called the archetype of wholeness.

from *Mandalas*. C. G. Jung. trans. from Du (Zurich, 1955)

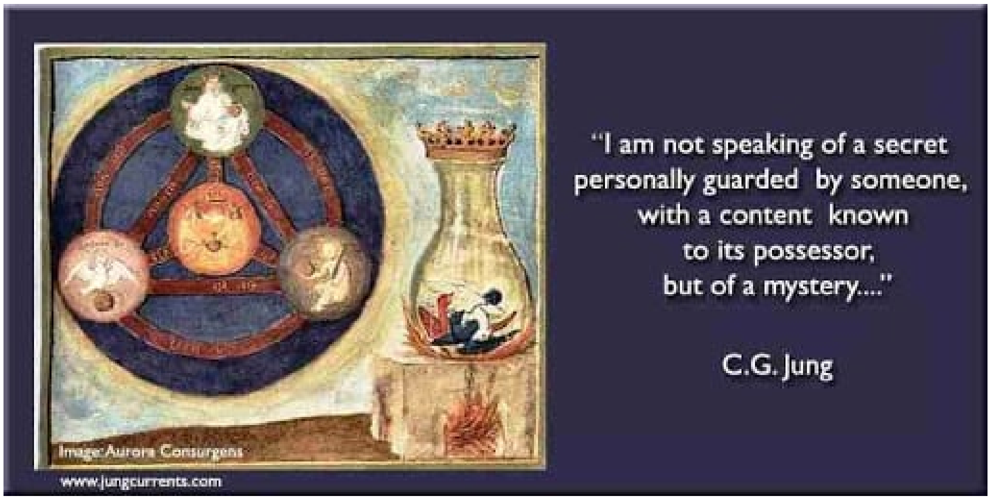


"This was the dream:
I was in a house
I did not know....

I discovered
a stone stairway
that led down
into the cellar...."

Carl Jung
1909

[83]



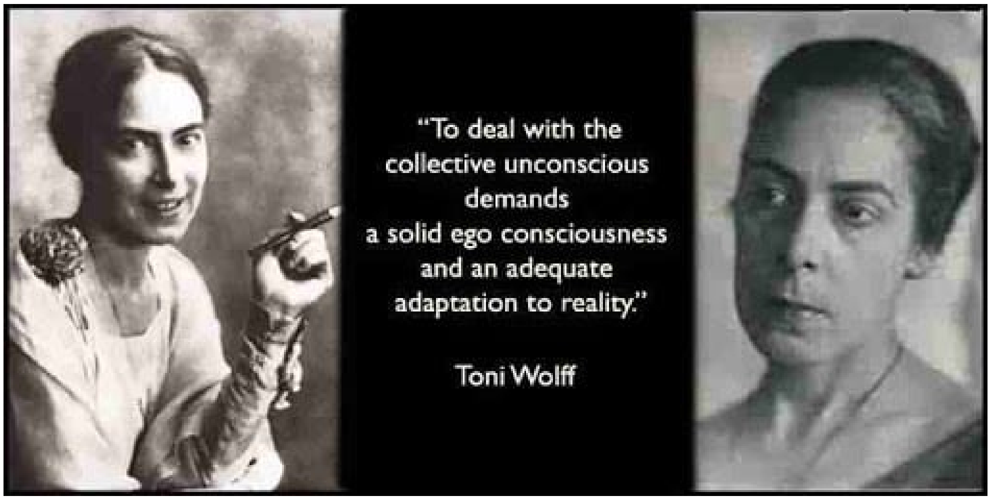
"I am not speaking of a secret
personally guarded by someone,
with a content known
to its possessor,
but of a mystery...."

C.G. Jung

Image: Aurora Consurgens

www.jungcurrents.com

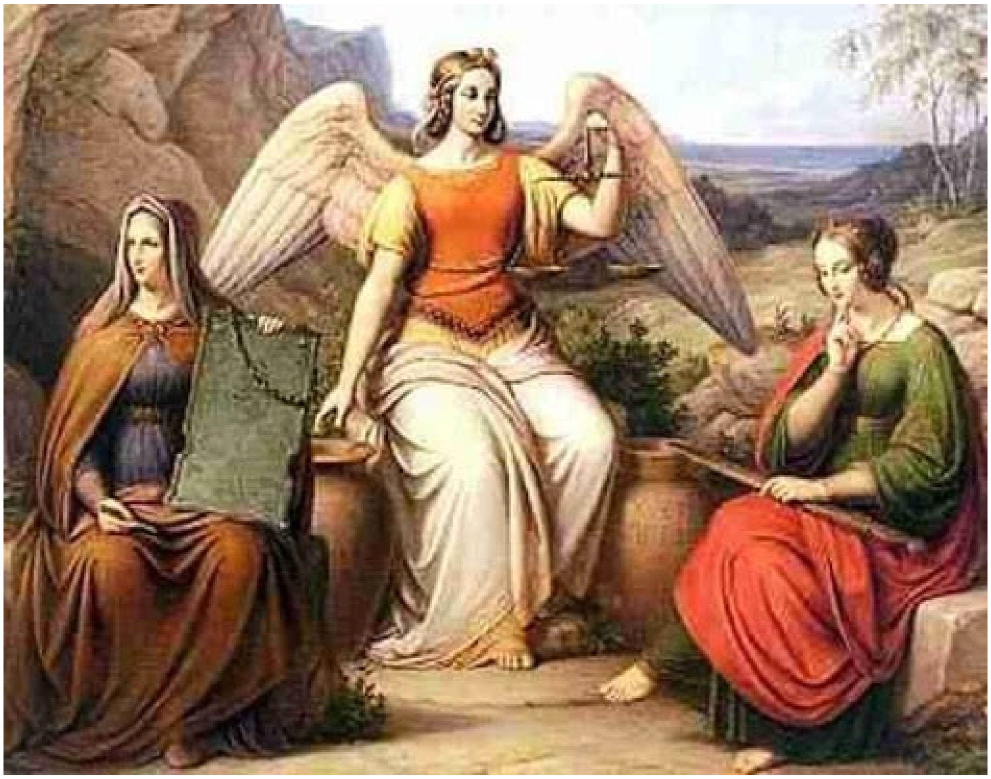
[84]



"To deal with the
collective unconscious
demands
a solid ego consciousness
and an adequate
adaptation to reality."

Toni Wolff

[85]



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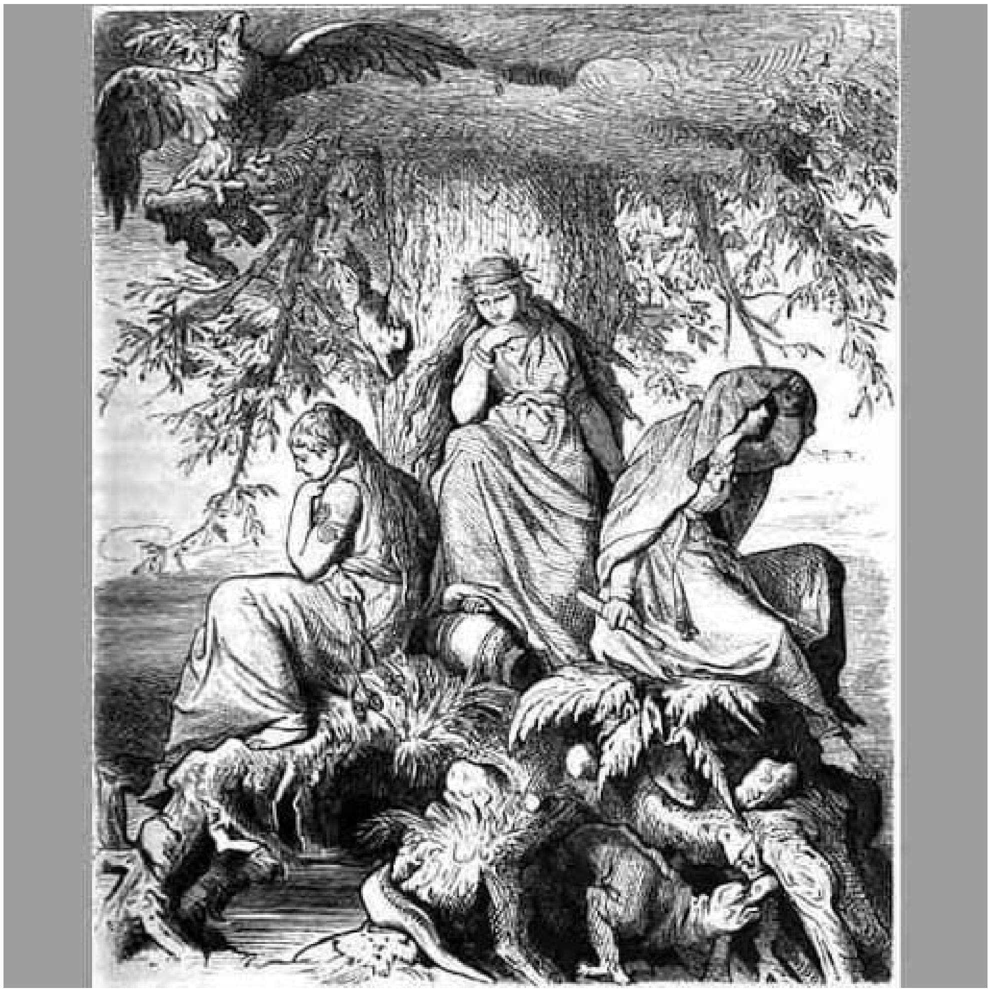

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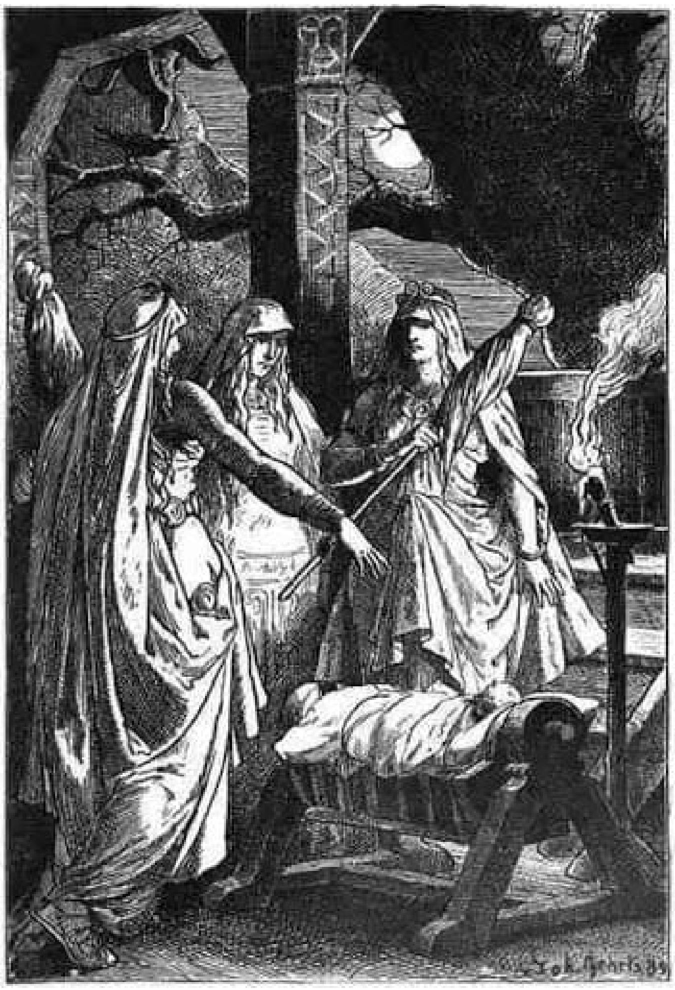
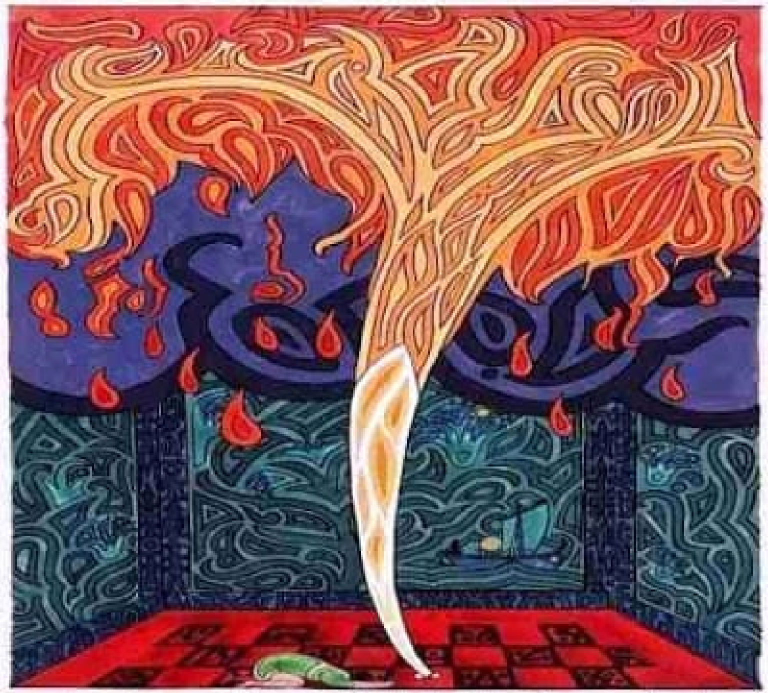
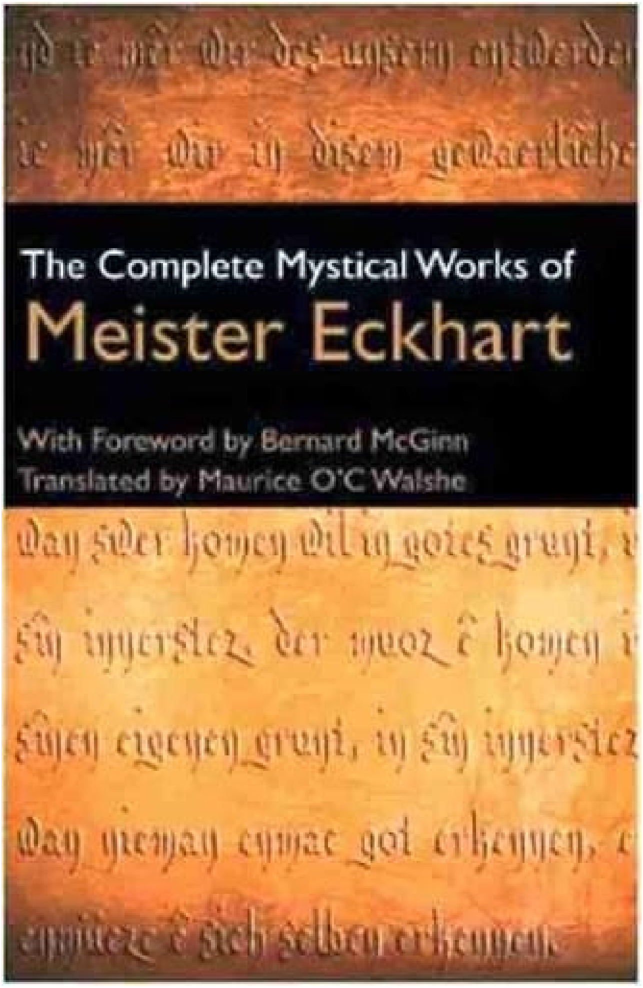


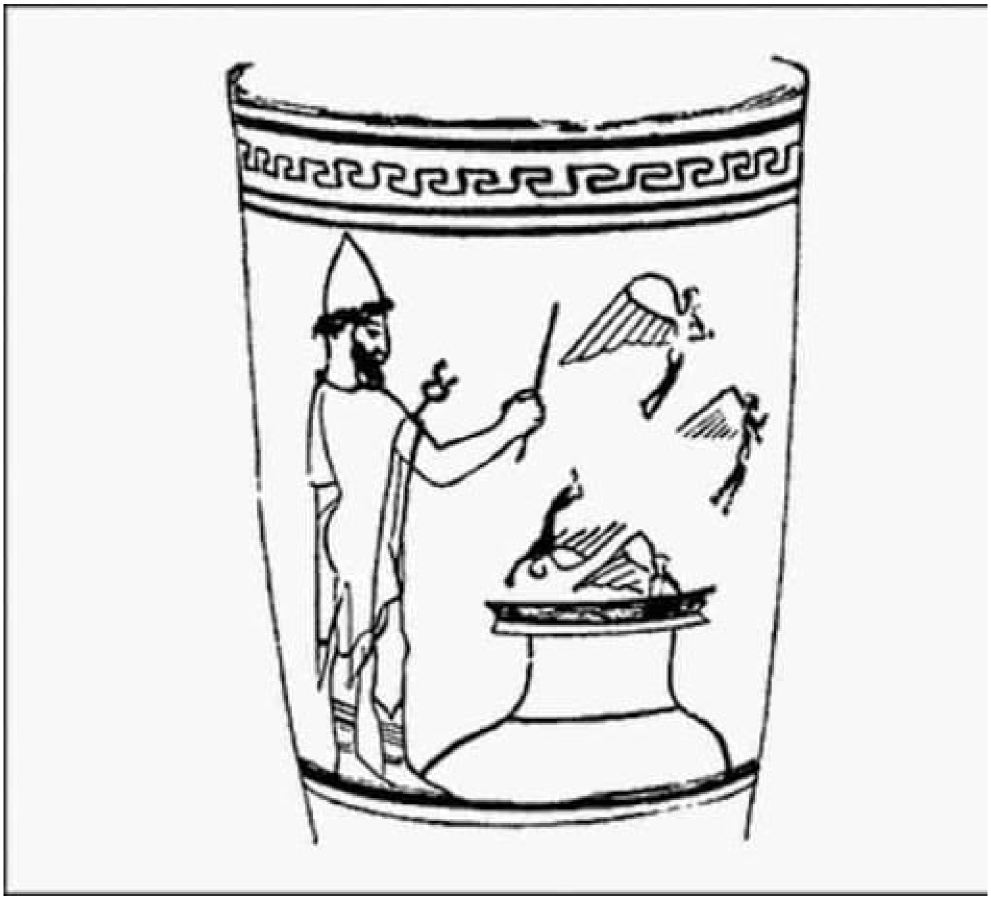
Joh. Gehrts 83

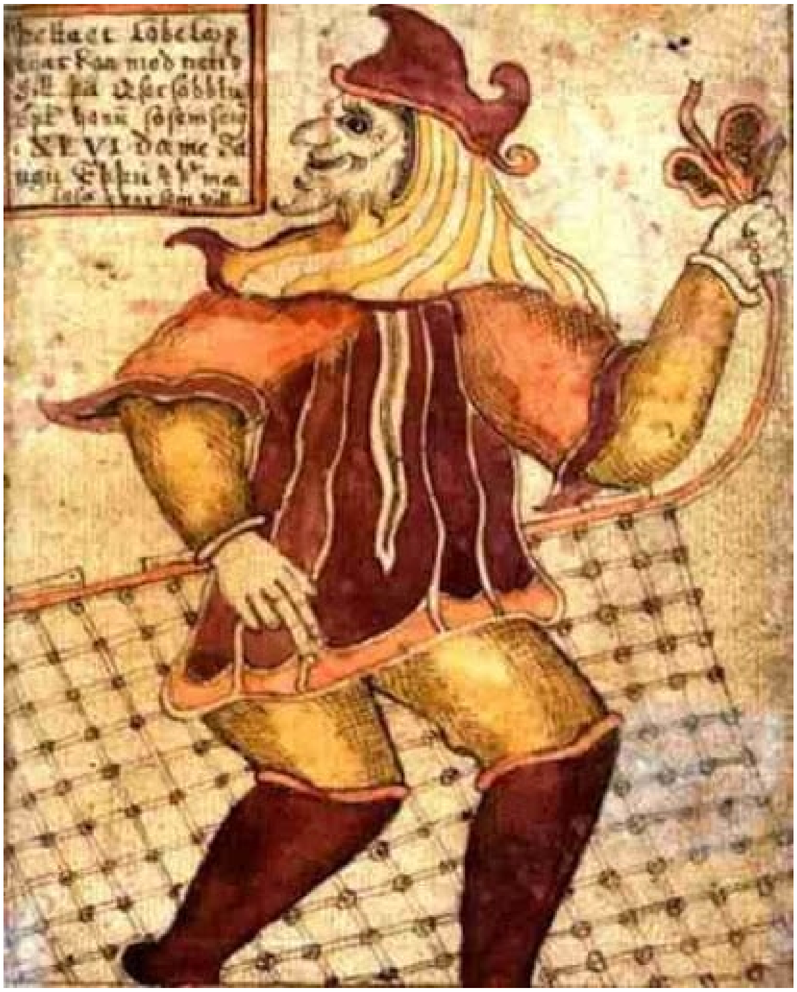


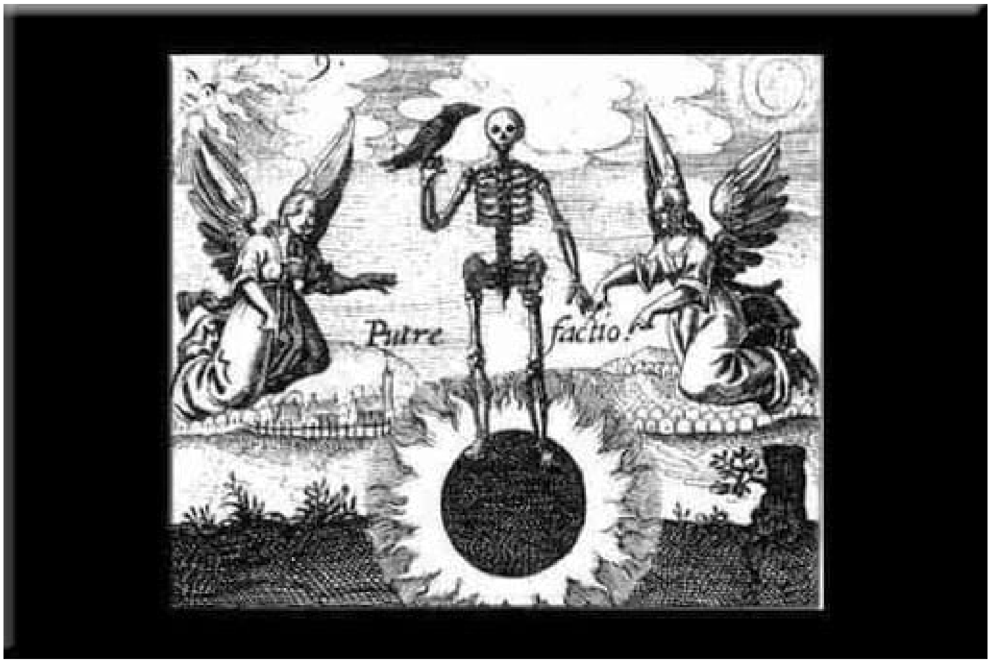
An Illumination of Carl Jung's art from the Red Book

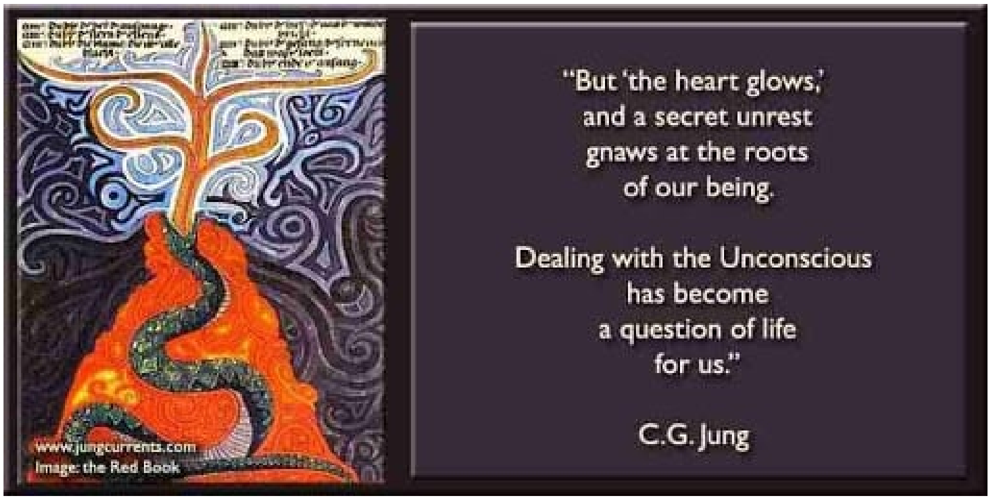


The Complete Mystical Works of
Meister Eckhart
With Foreword by Bernard McGinn
Translated by Maurice O'C Walshe






Putre factio!

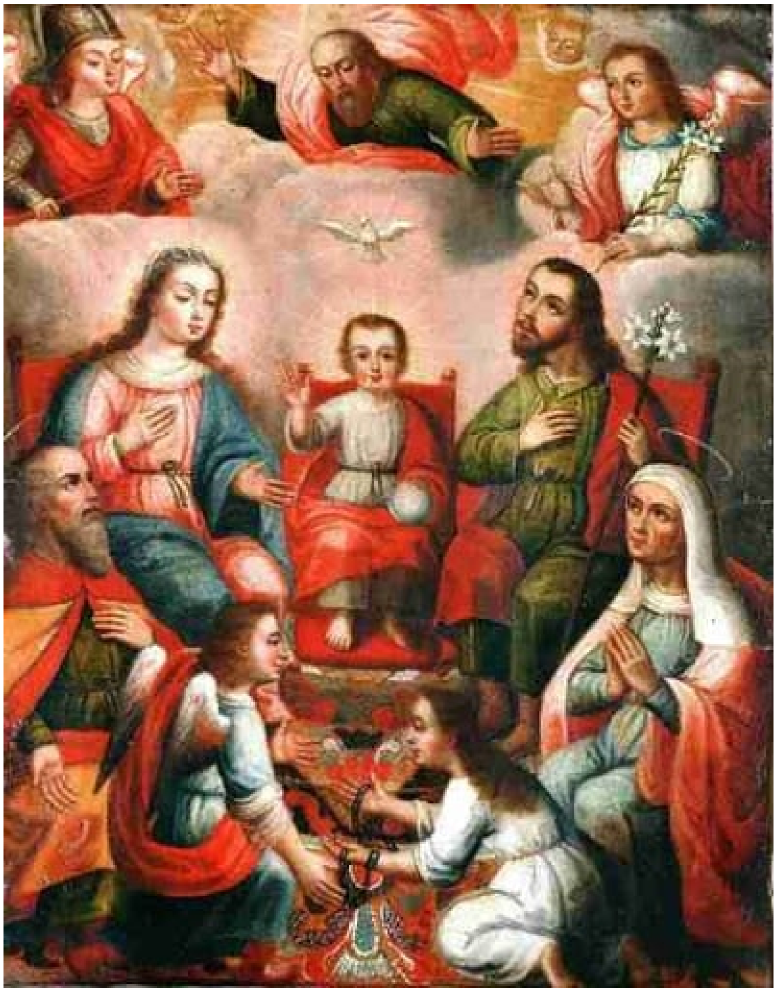


"But 'the heart glows,'
and a secret unrest
gnaws at the roots
of our being.

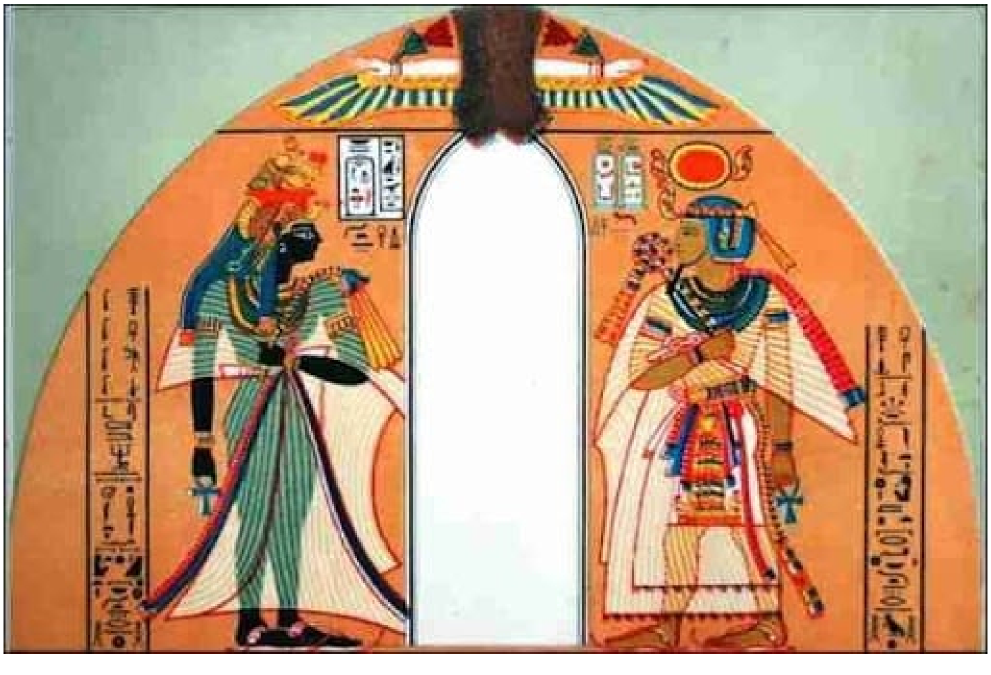
Dealing with the Unconscious
has become
a question of life
for us."

C.G. Jung

www.jungcurrents.com
Image: the Red Book



[99]



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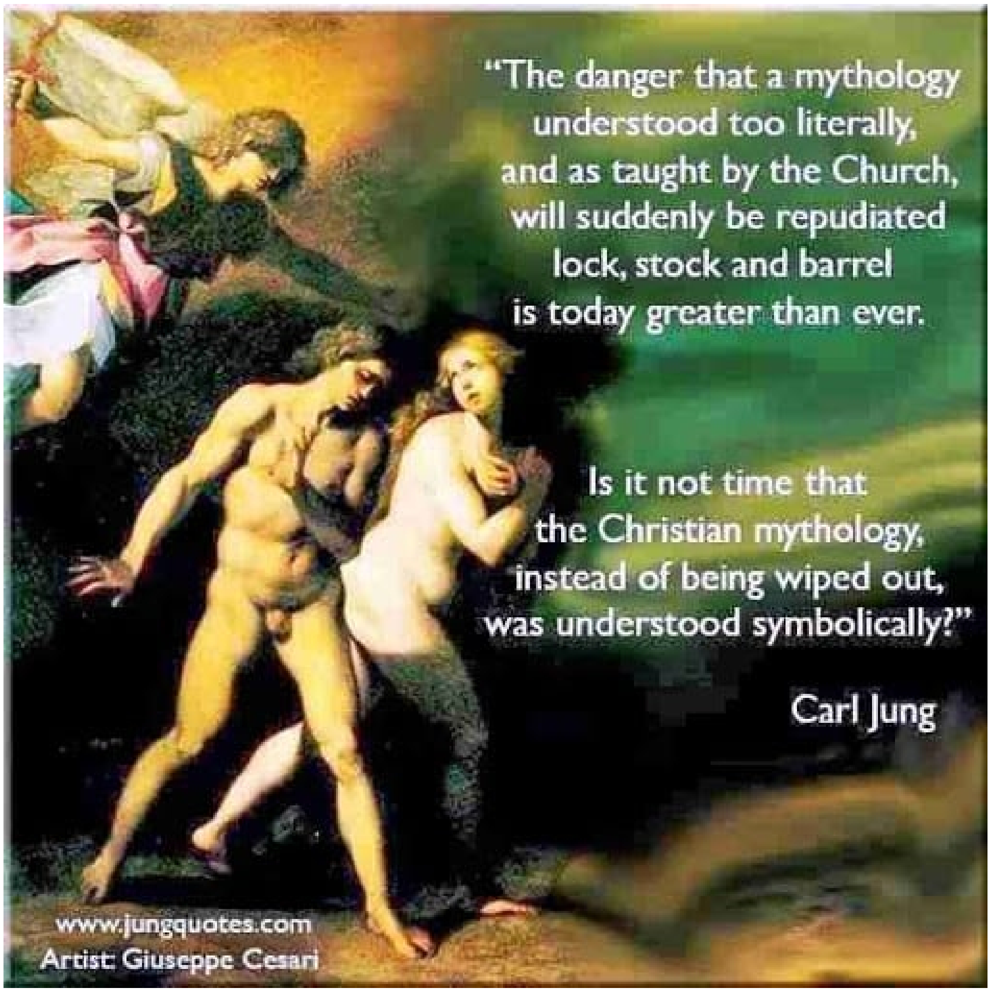
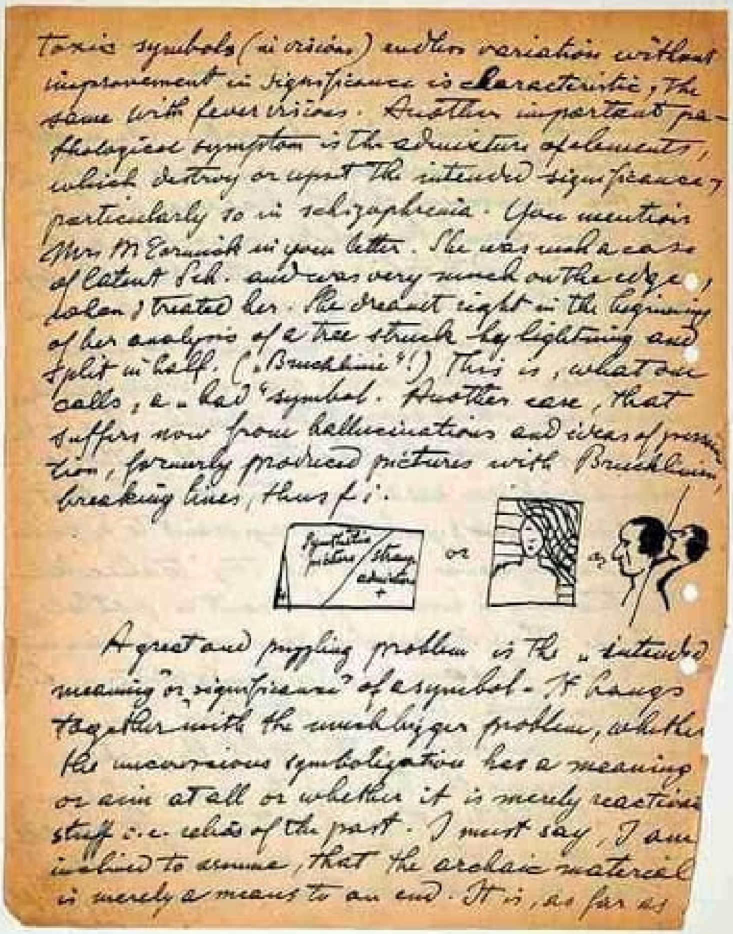




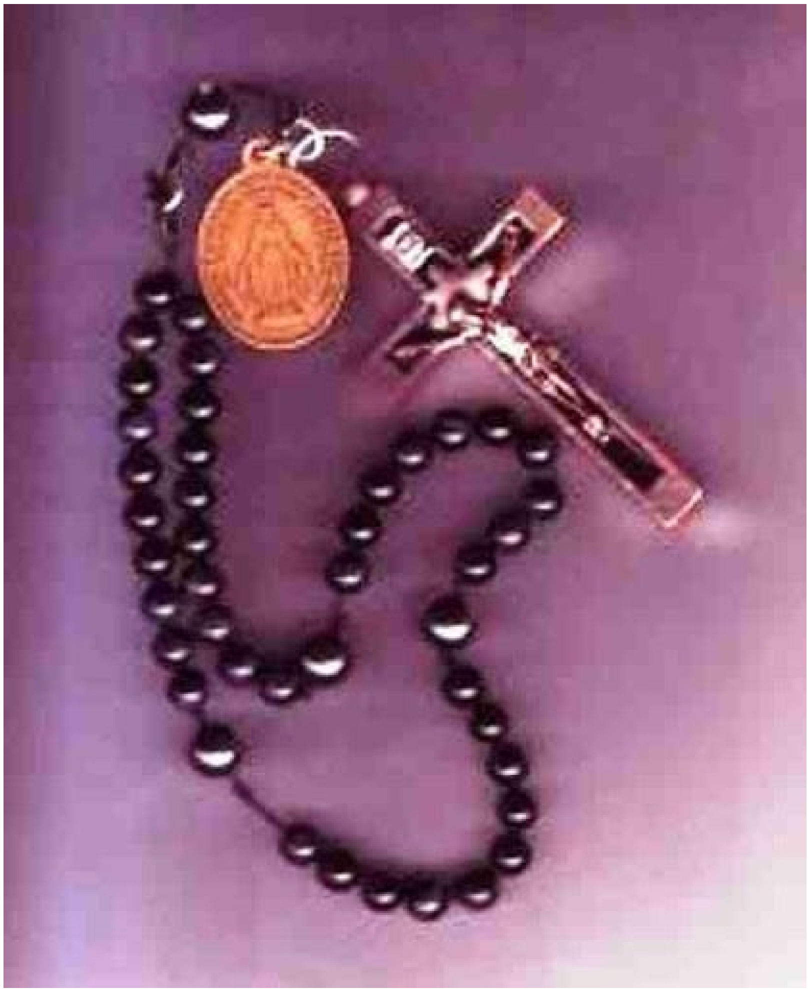
toxic symbols (in visions) endless variation without improvement in significance is characteristic, the same with fever visions. Another important pathological symptom is the admixture of elements, which destroy or upset the intended significance, particularly so in schizophrenia. You mention Mrs McCormick in your letter. She was such a case of latent Sch. and was very much on the edge, when I treated her. She dreamt right in the beginning of her analysis of a tree struck by lightning and split in half. („Bruchlinie"!) This is, what one calls, a „bad" symbol. Another case, that suffers now from hallucinations and ideas of persecution, formerly produced pictures with Bruchlinien, breaking lines, thus f.i.:

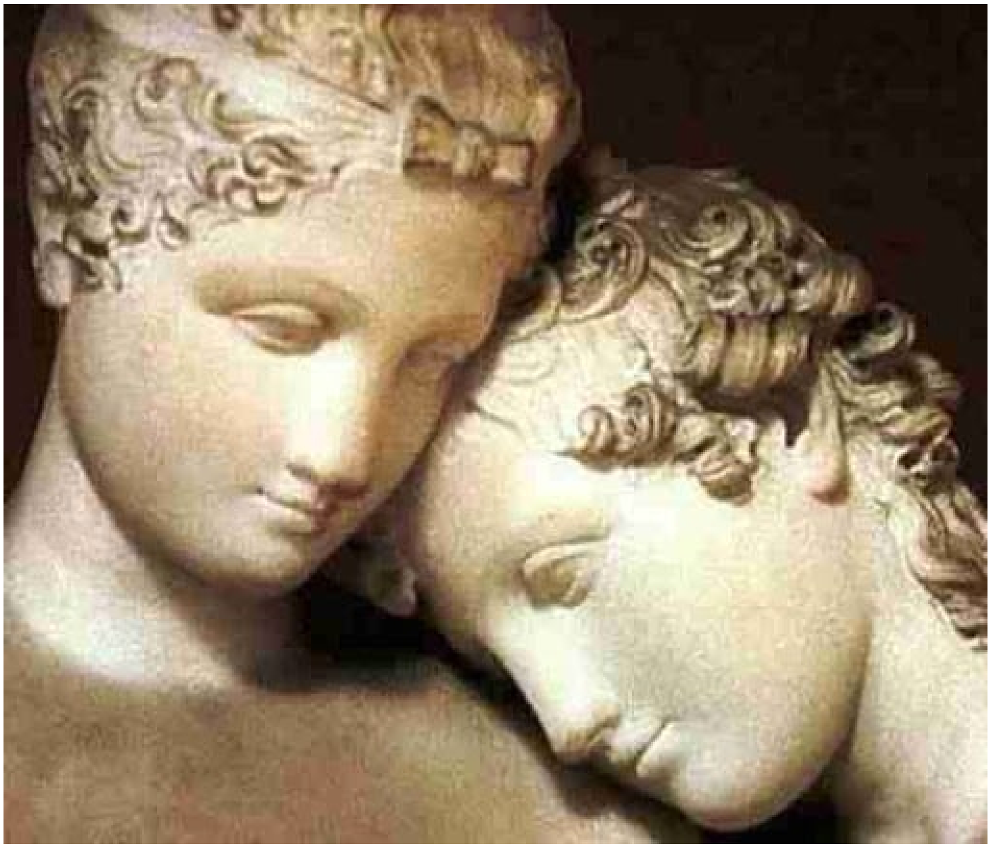
Synthetic picture / strange admixture +

or

or

A great and puzzling problem is the „intended meaning" or „significance" of a symbol. It hangs together with the much bigger problem, whether the unconscious symbolization has a meaning or aim at all or whether it is merely reactive stuff i.e. relics of the past. I must say, I am inclined to assume, that the archaic material is merely a means to an end. It is, as far as

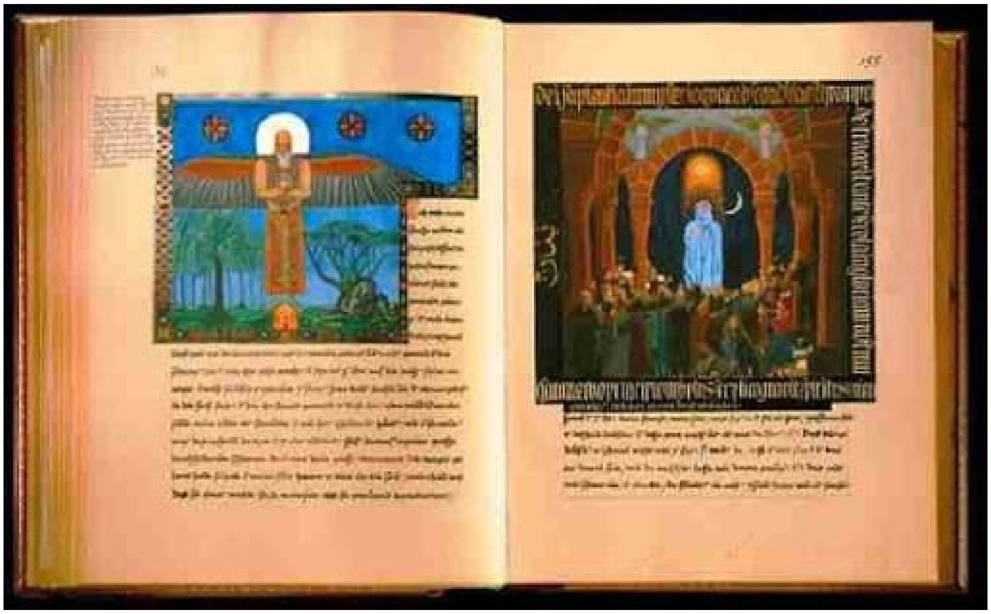




[104]

[105]

[106]



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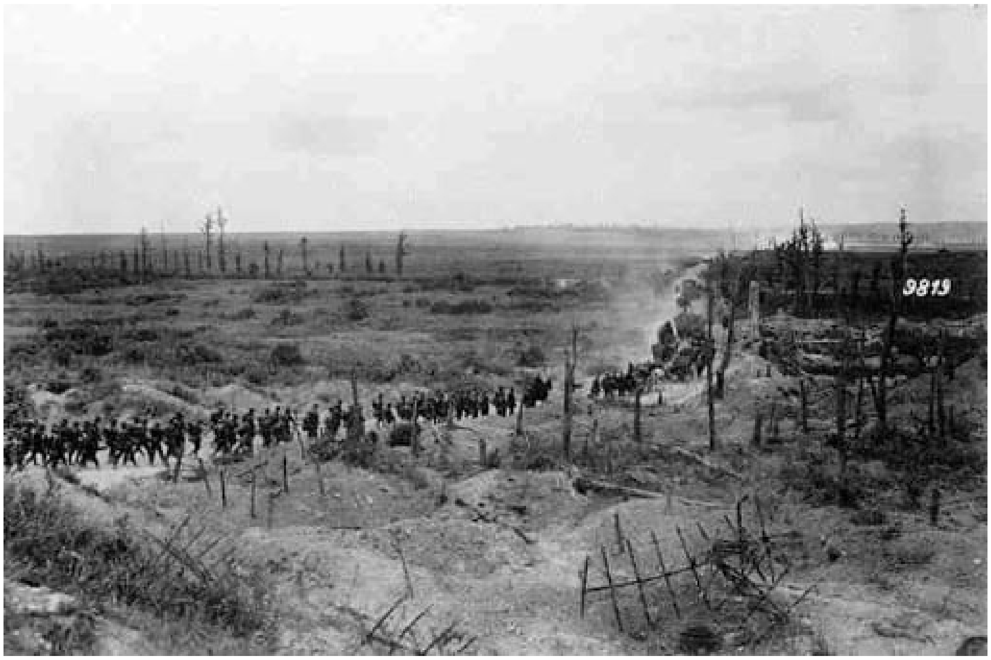

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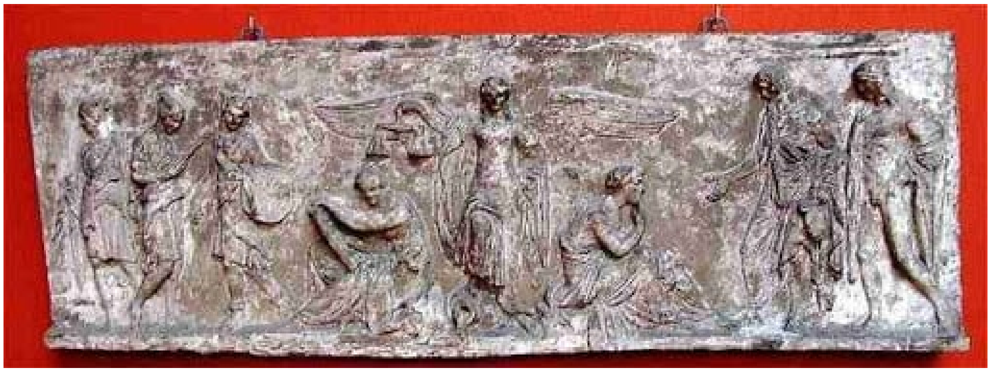

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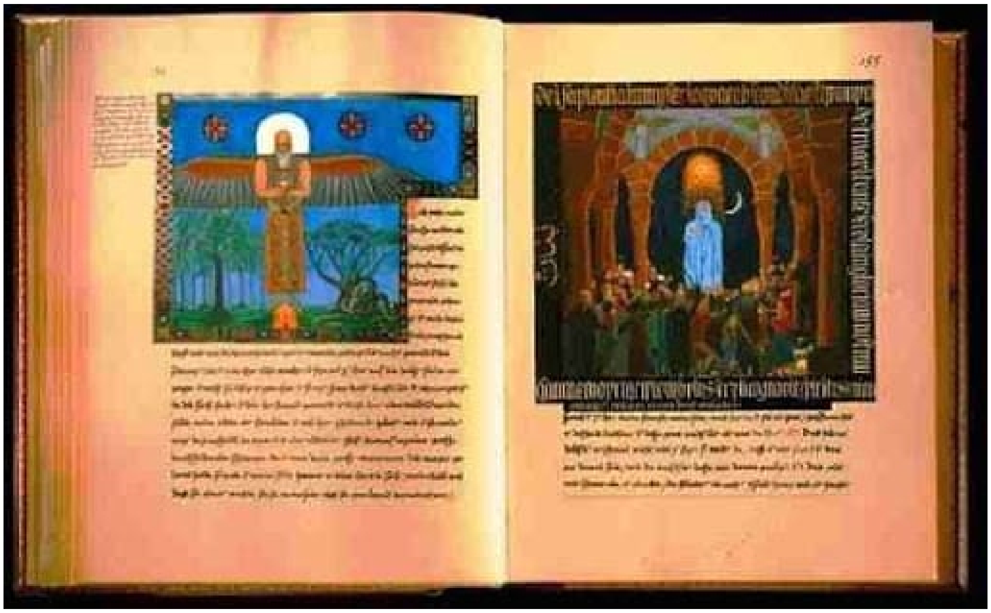

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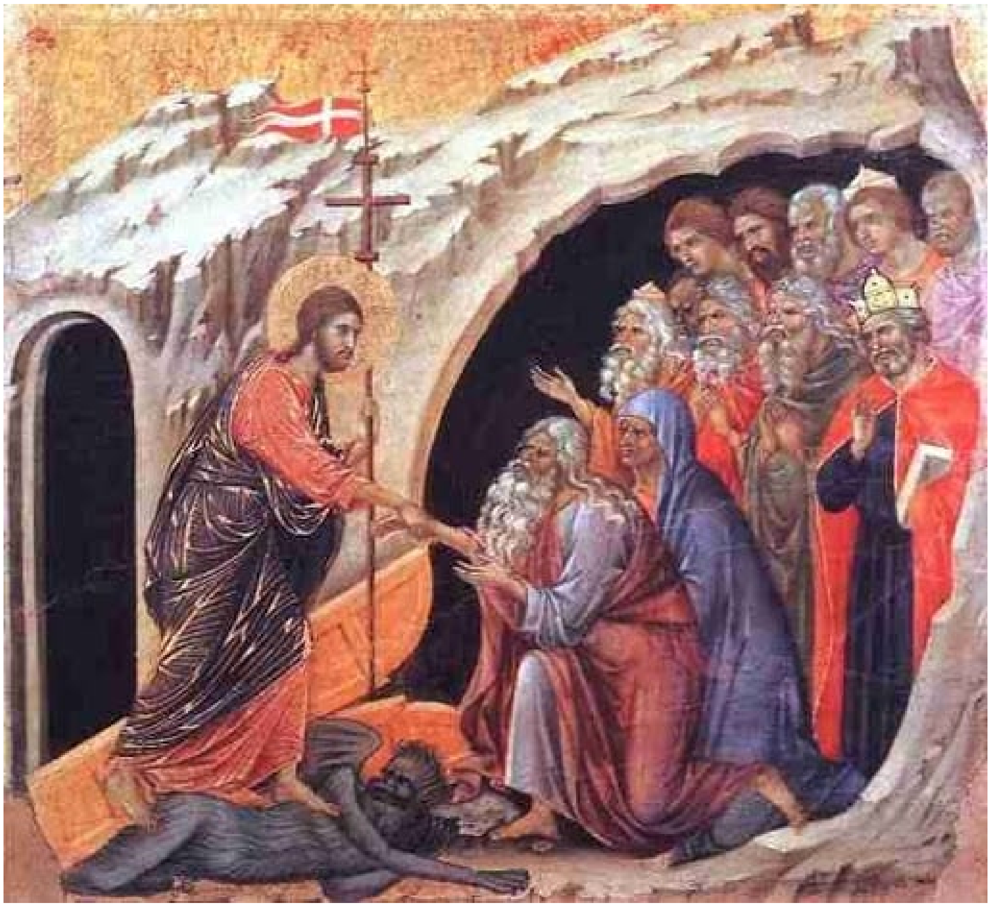

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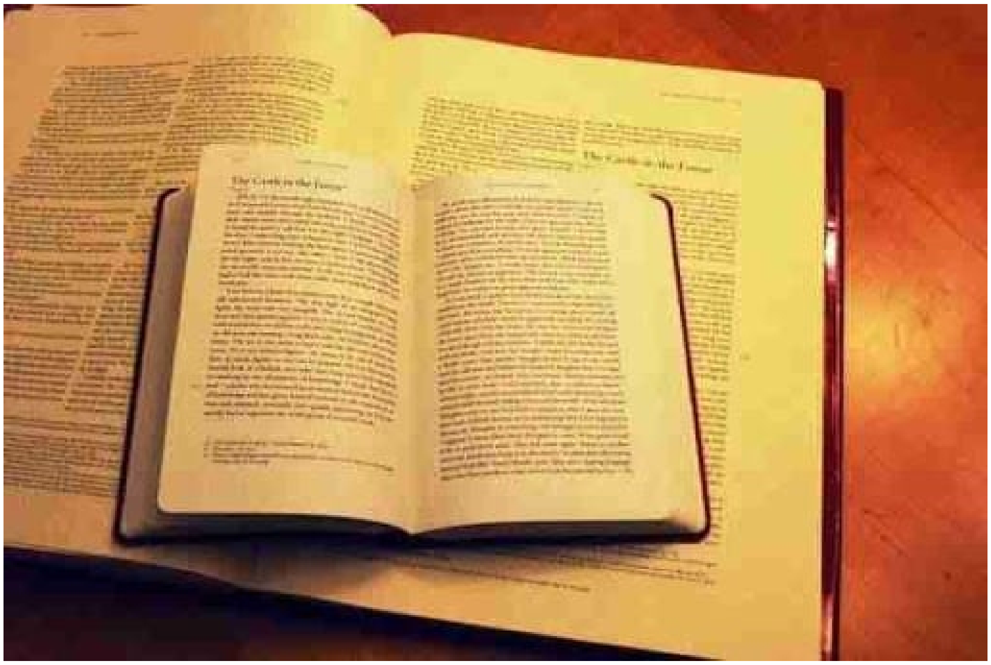
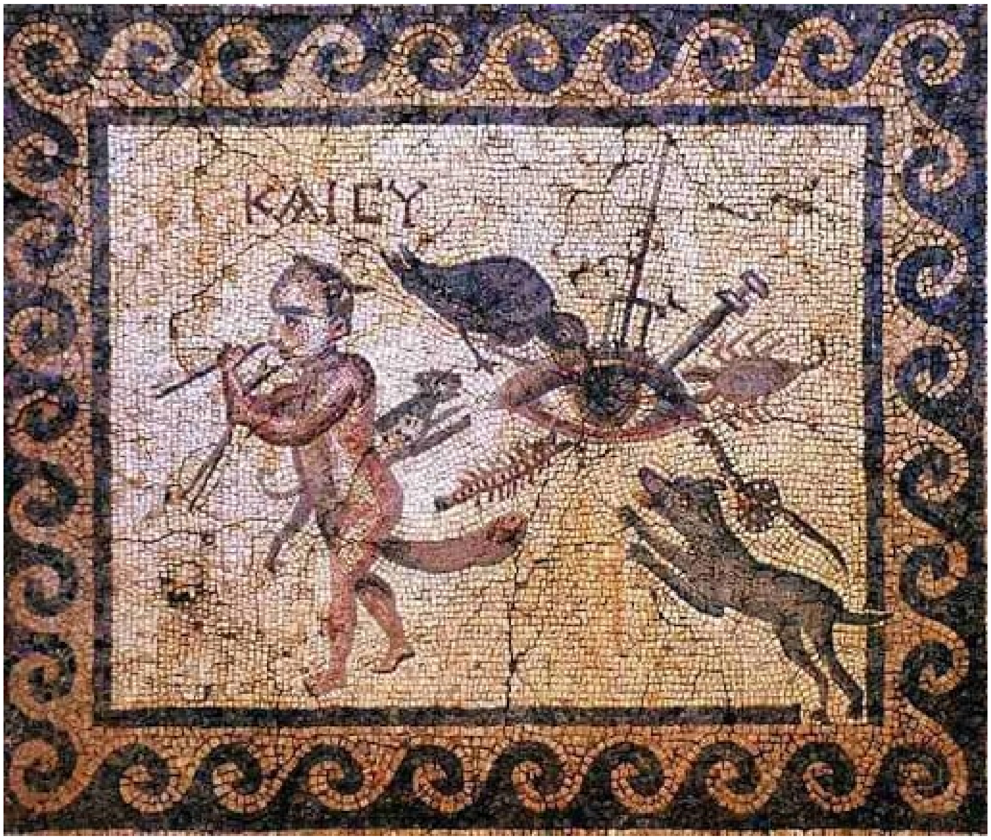


[112]



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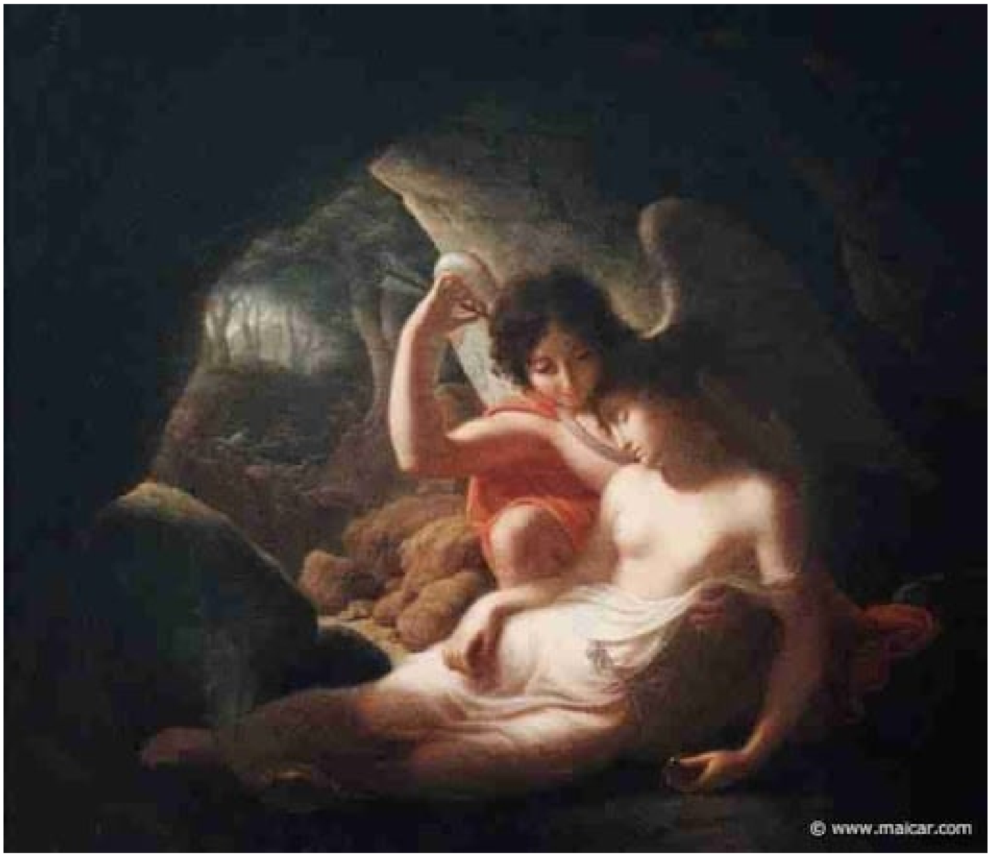
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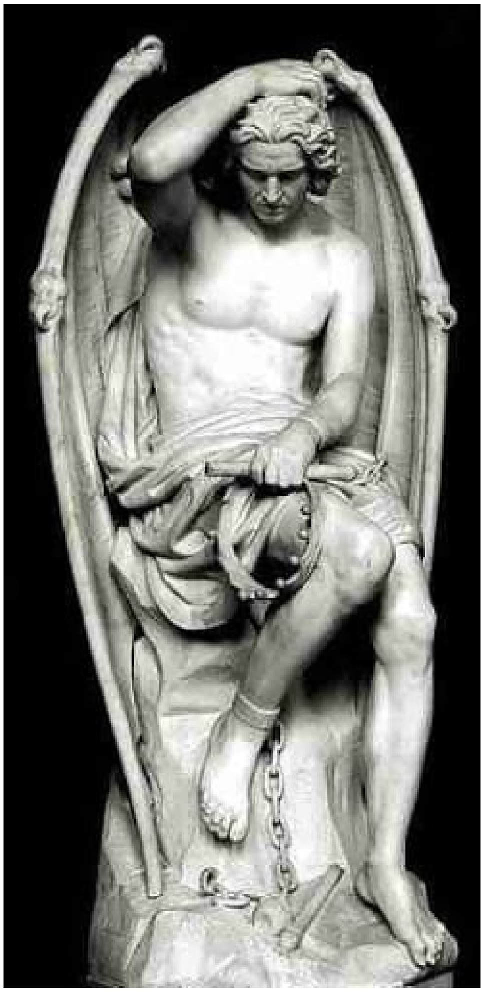
[114] 

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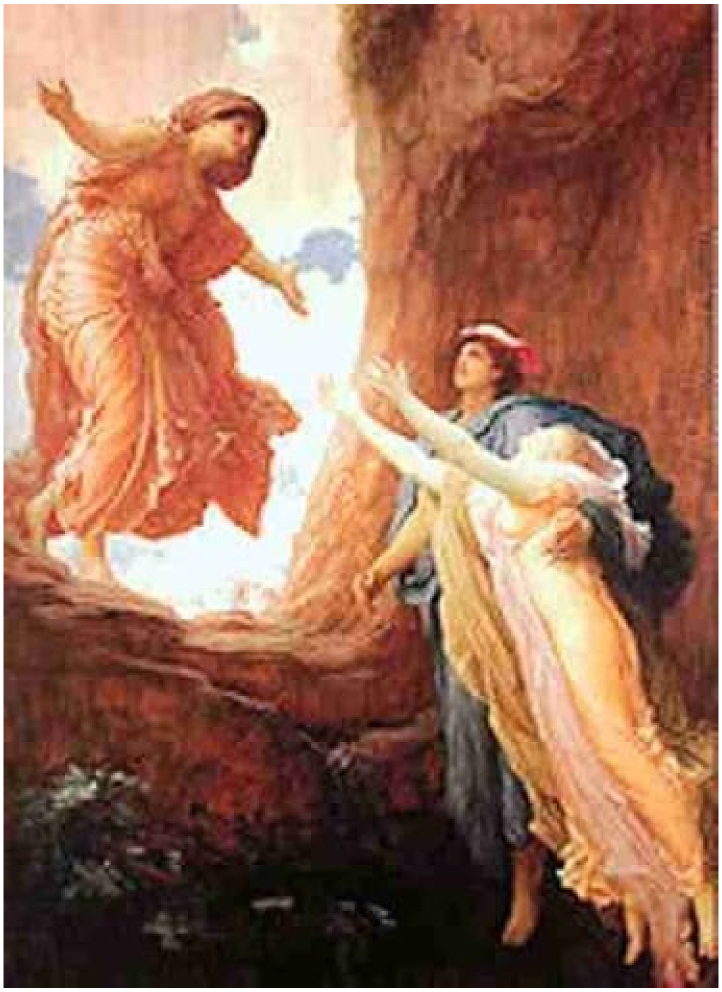
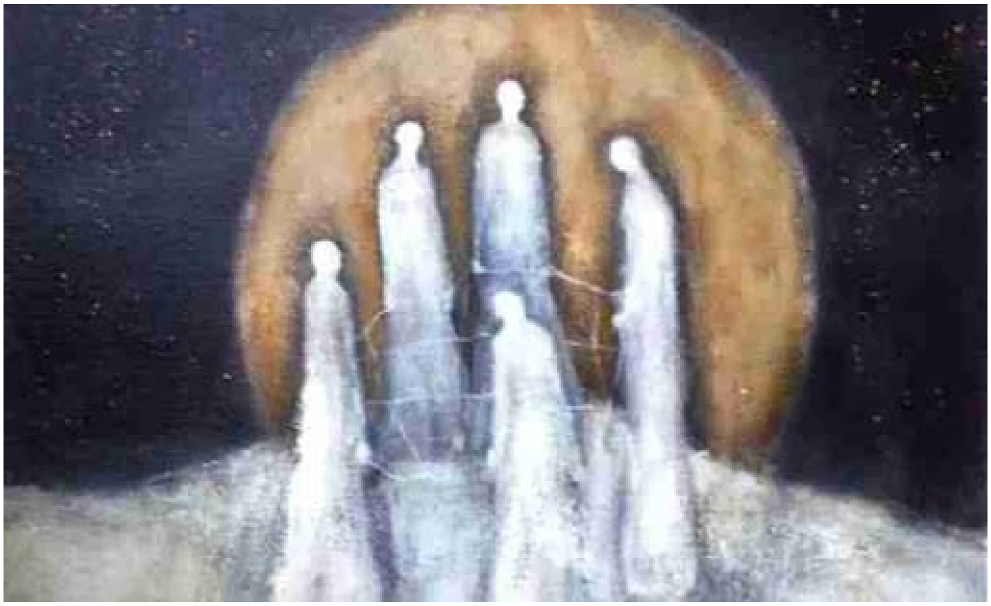
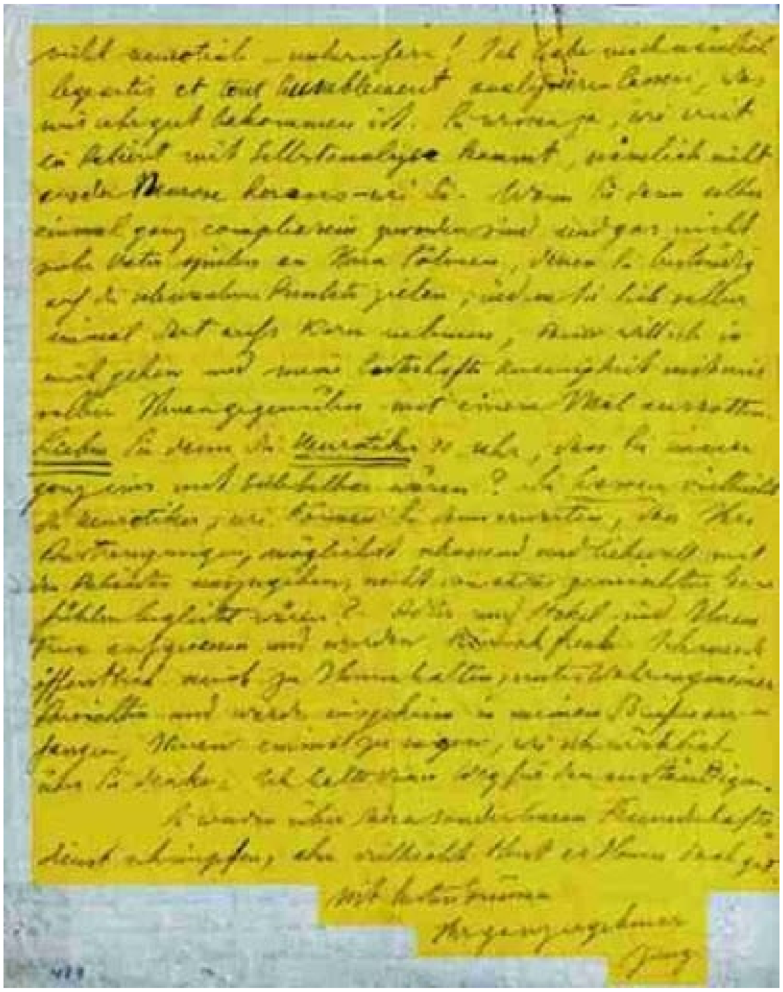


[116]



[117]

[118]

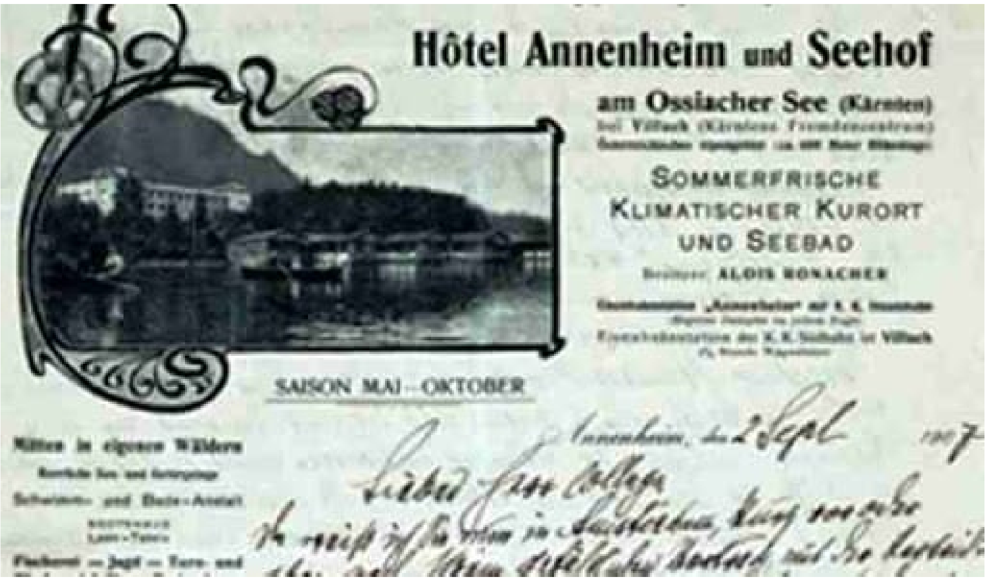


Mit besten Grüssen

Ihr ganz ergebener

Jung

[119]



Hôtel Annenheim und Seehof

am Ossiacher See (Kärnten)

bei Villach (Kärntens Fremdenzentrum)

SOMMERFRISCHE
KLIMATISCHER KURORT
UND SEEBAD

Besitzer: ALOIS RONACHER

SAISON MAI–OKTOBER

Mitten in eigenen Wäldern

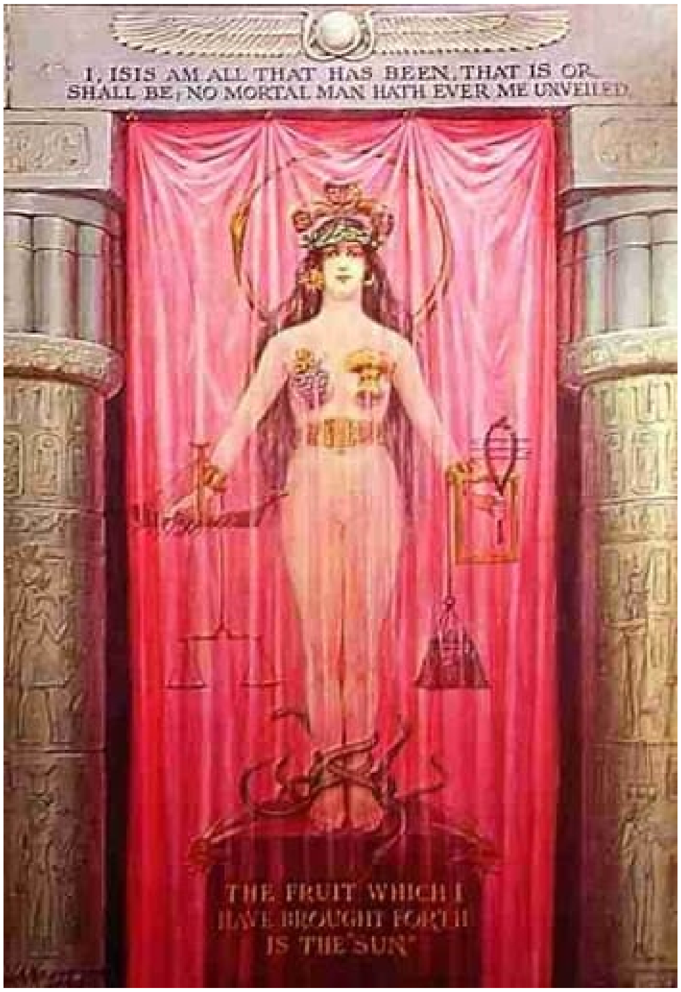
Schwimm- und Bade-Anstalt

Fischerei — Jagd — Turn- und

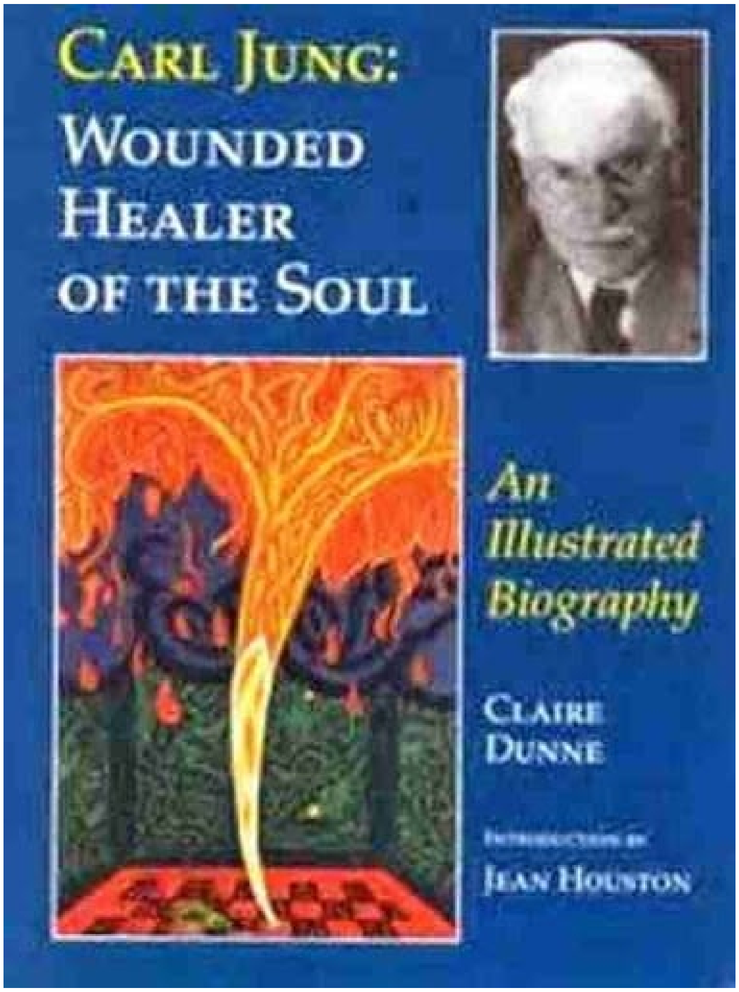
Annenheim, den 2 Sept 1907

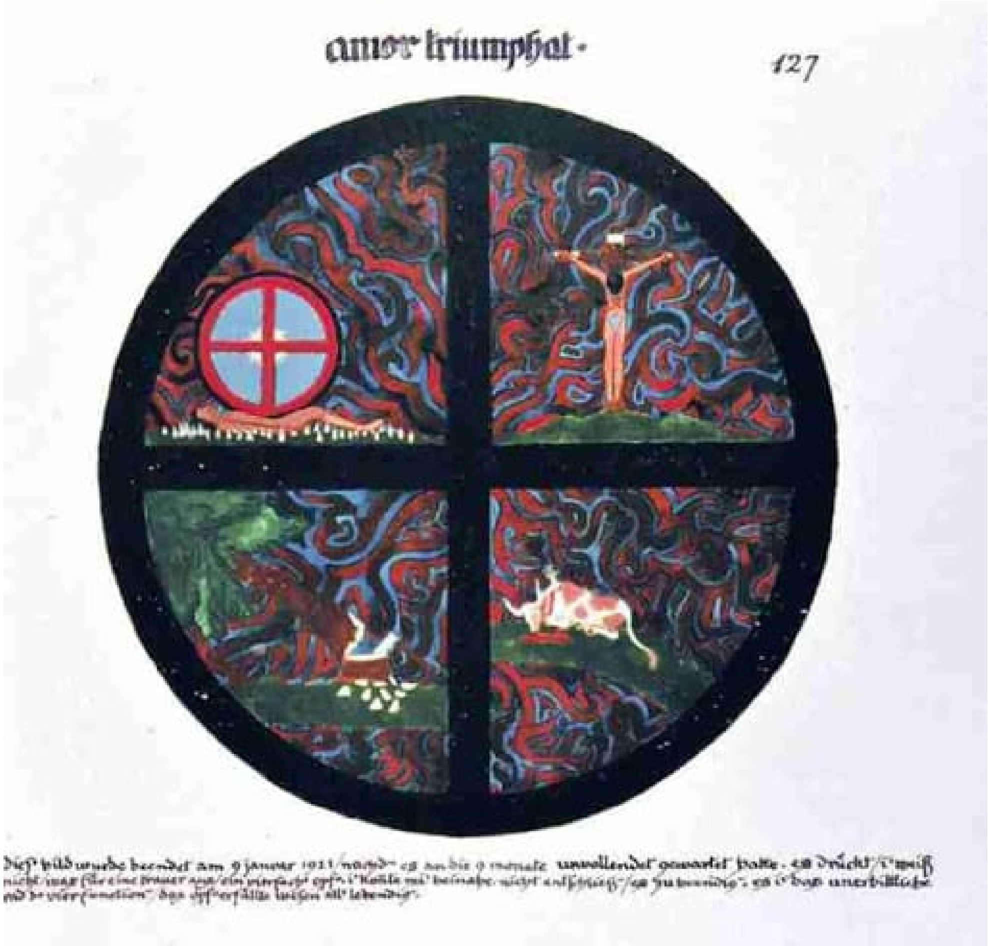
Lieber Herr College

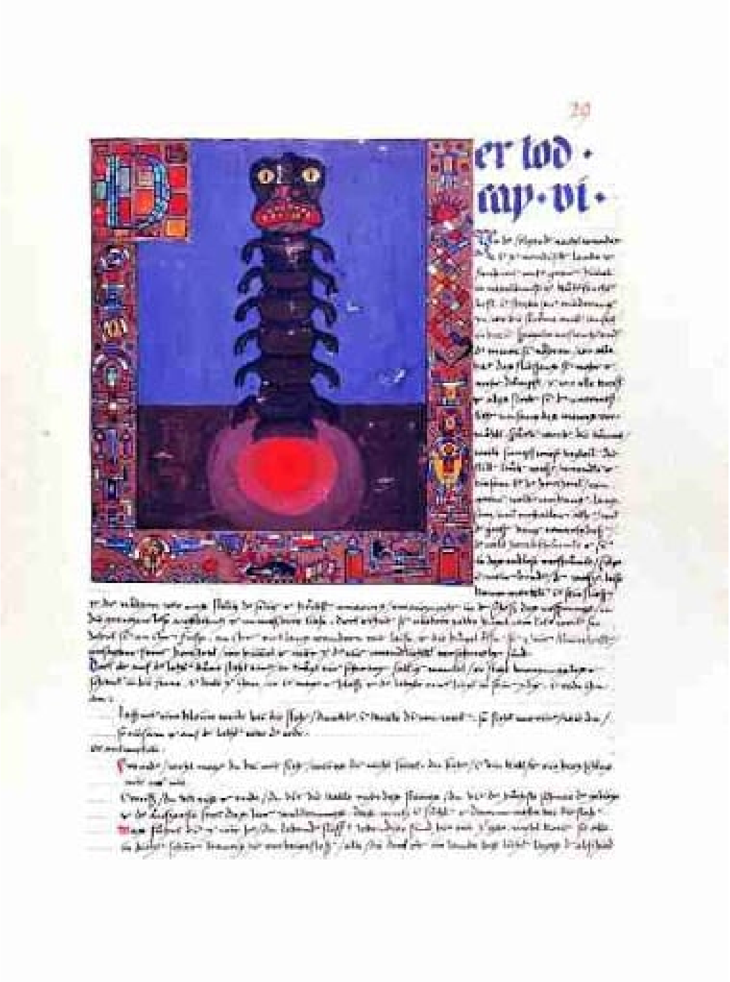
[120]


I, ISIS AM ALL THAT HAS BEEN, THAT IS OR
SHALL BE; NO MORTAL MAN HATH EVER ME UNVEILED.
THE FRUIT WHICH I
HAVE BROUGHT FORTH
IS THE "SUN"

[121]

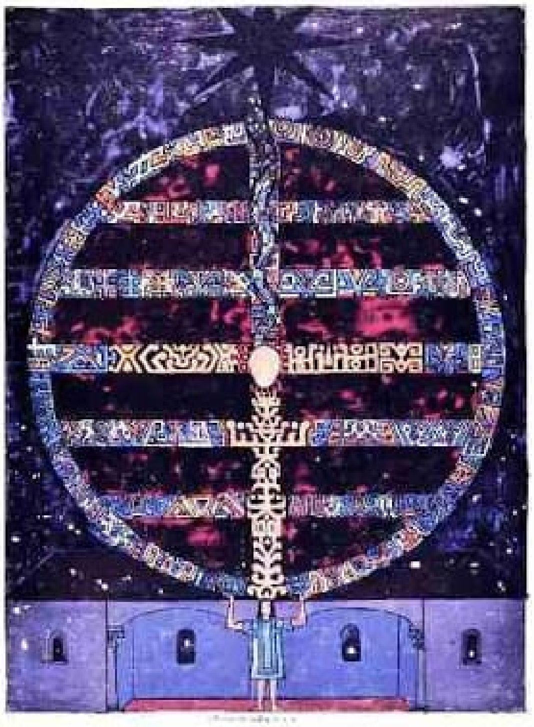

CARL JUNG:
WOUNDED HEALER OF THE SOUL
An Illustrated Biography
CLAIRE DUNNE
INTRODUCTION BY
JEAN HOUSTON

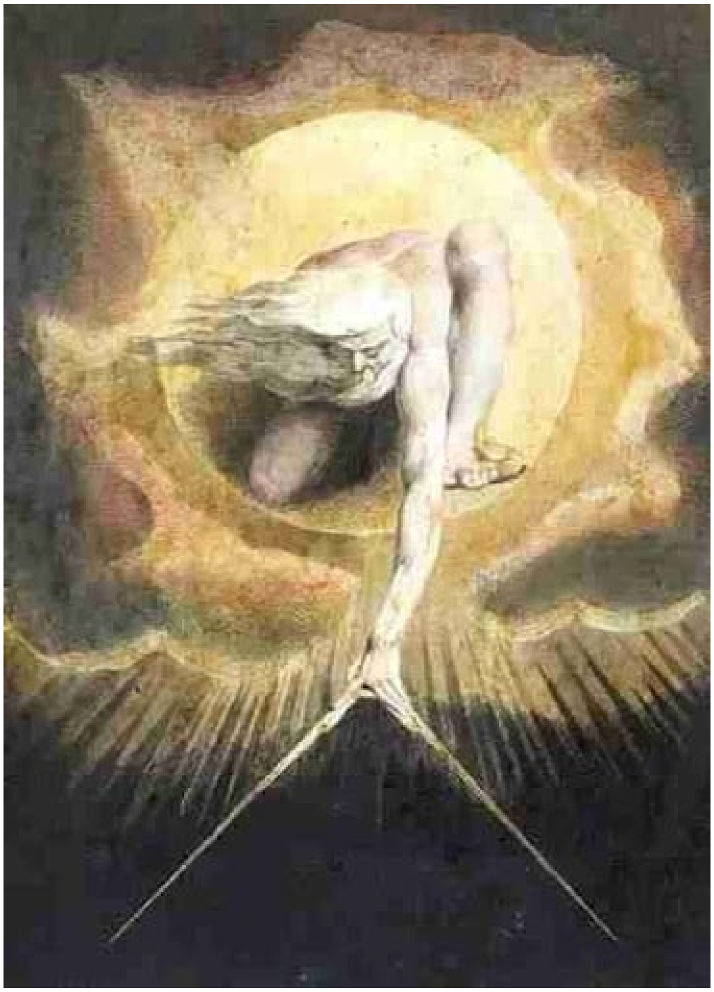

amor triumphat.
127

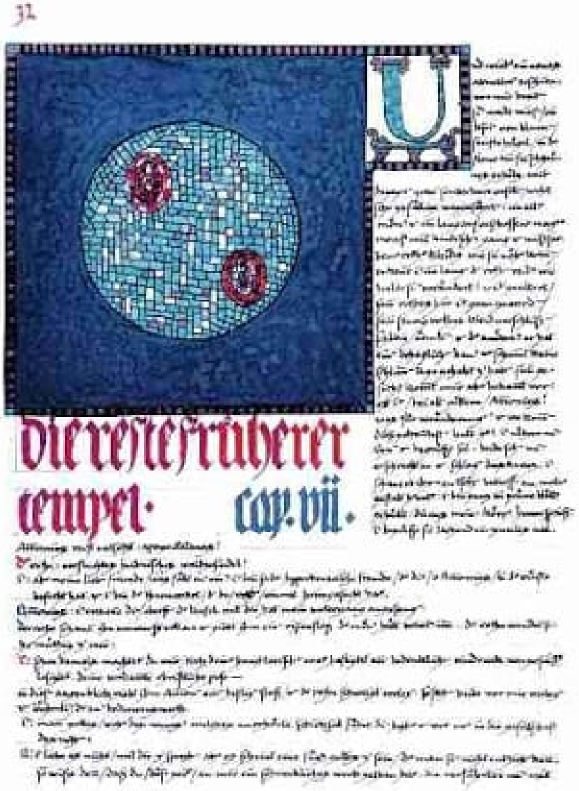


29

Der tod · cap · vi ·

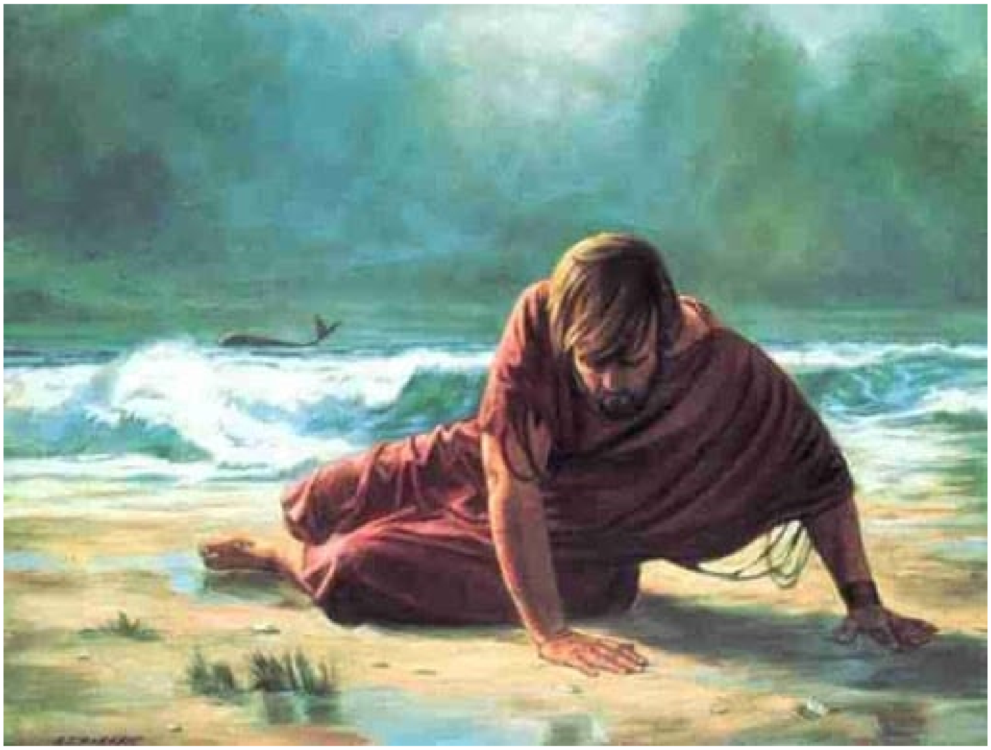






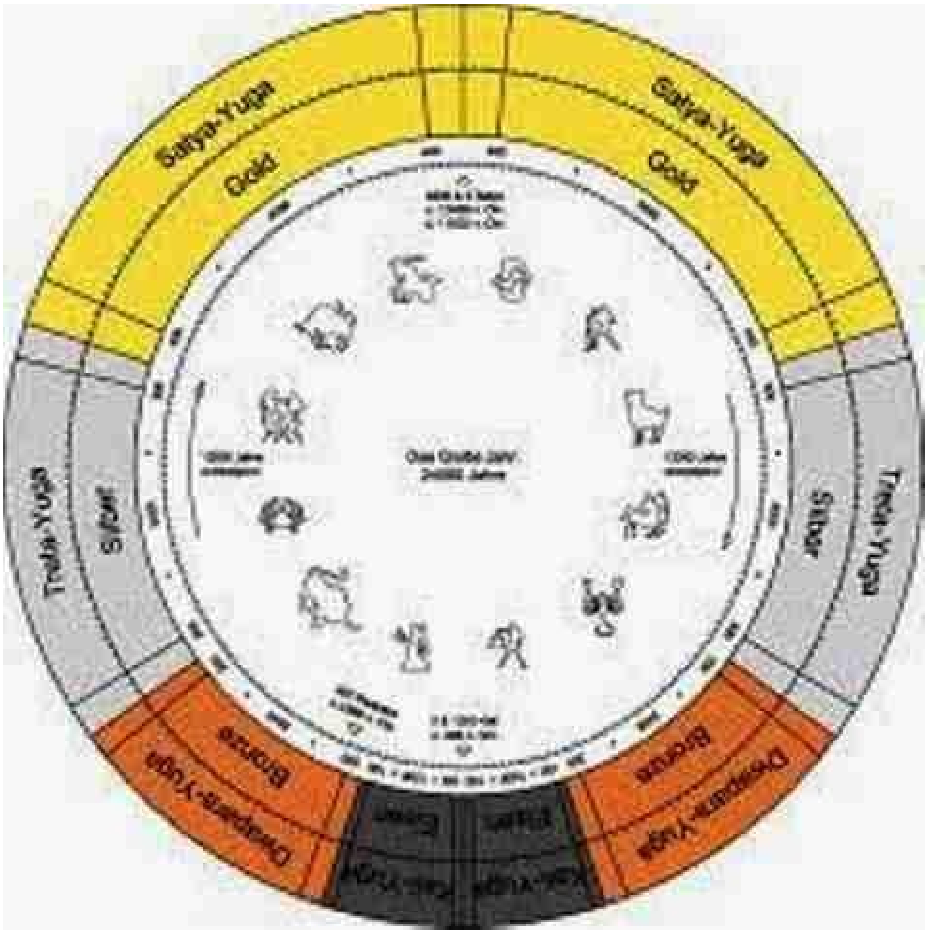
32

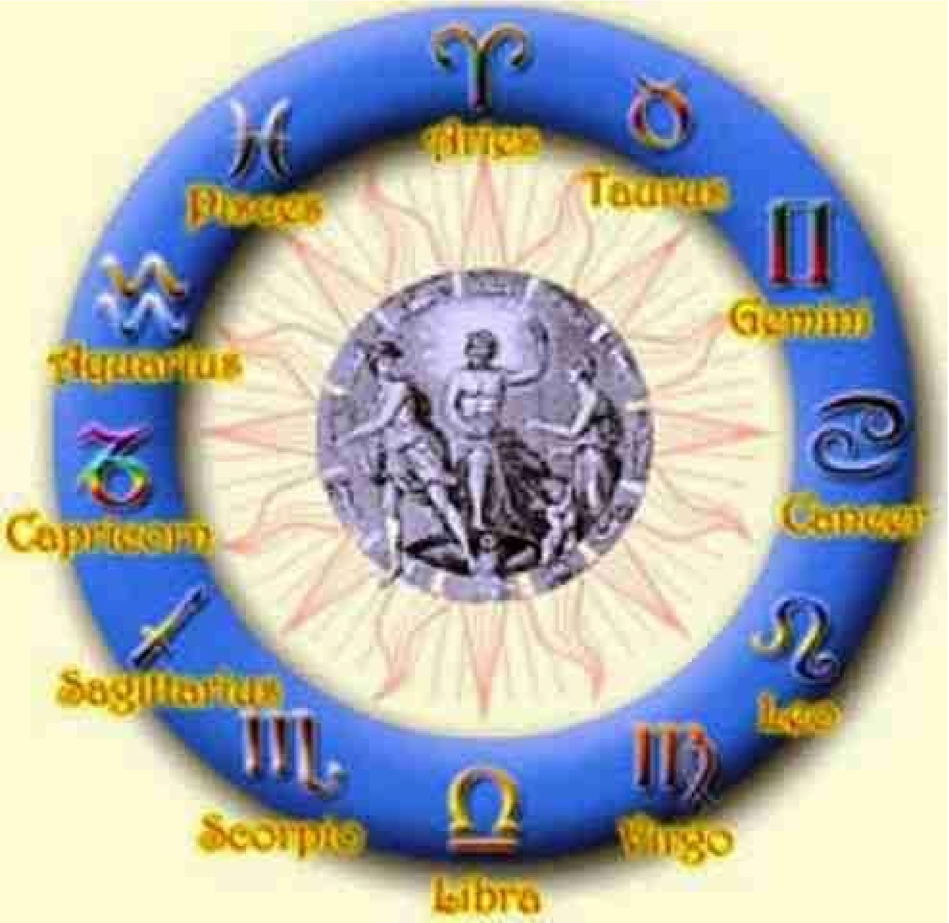
die reste früherer tempel· cap. vii·

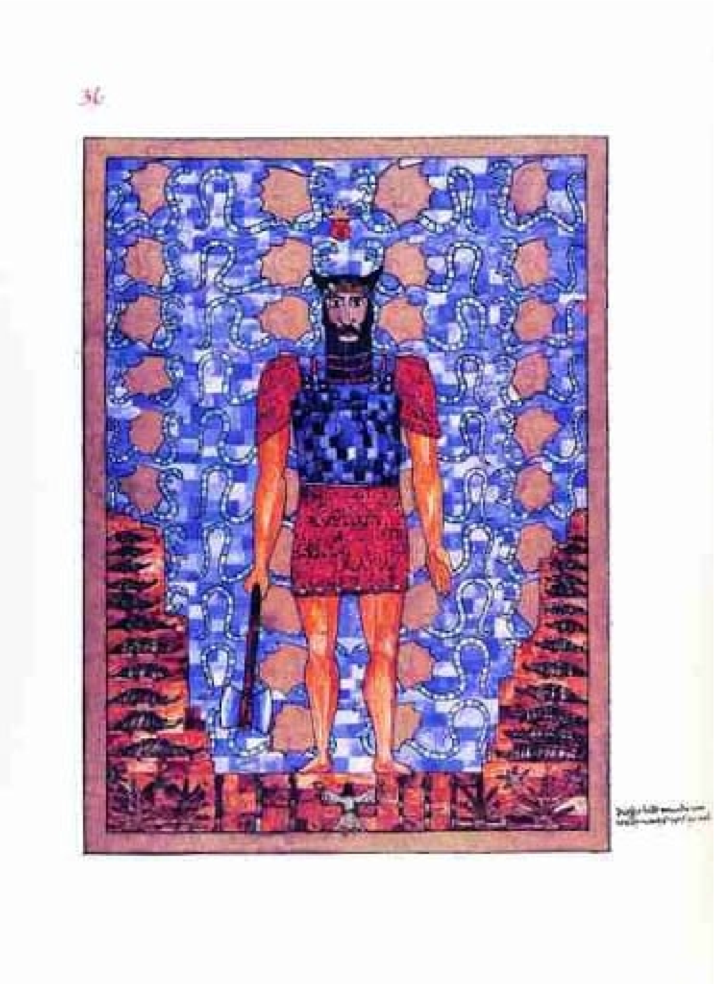


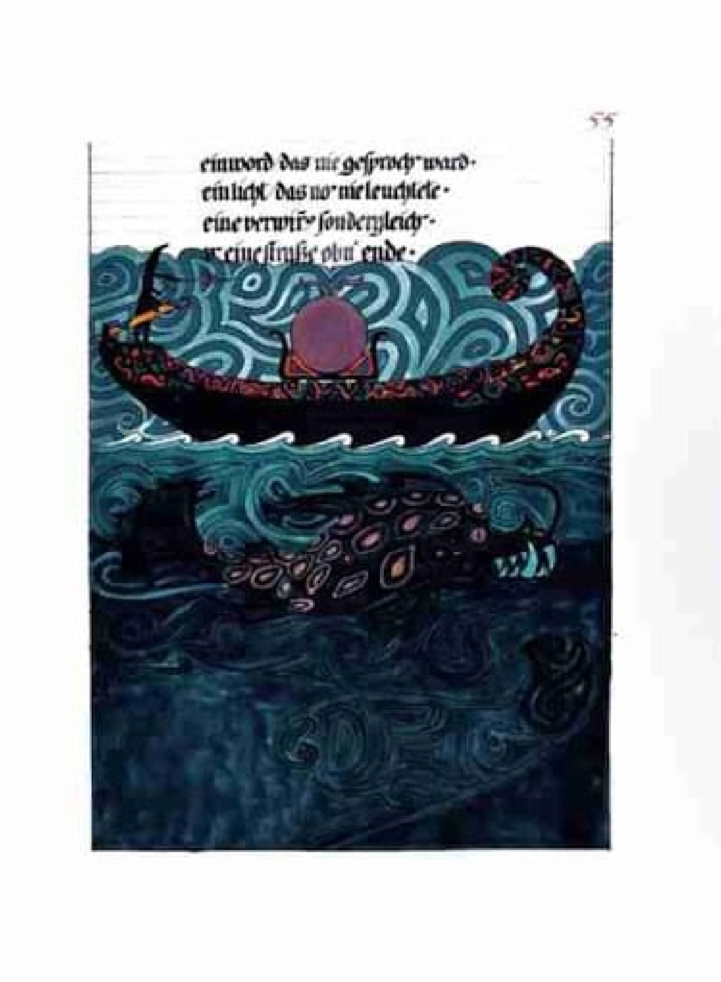
[131]

[132]


Satya-Yuga
Gold
Satya-Yuga
Gold
Treta-Yuga
Silber
Silber
Treta-Yuga
Das Große Jahr
24000 Jahre
12000 Jahre
12000 Jahre
Bronze
Dwapara-Yuga
Bronze
Dwapara-Yuga
Eisen
Kali-Yuga
Eisen
Kali-Yuga


Aries
Taurus
Gemini
Cancer
Leo
Virgo
Libra
Scorpio
Sagittarius
Capricorn
Aquarius
Pisces

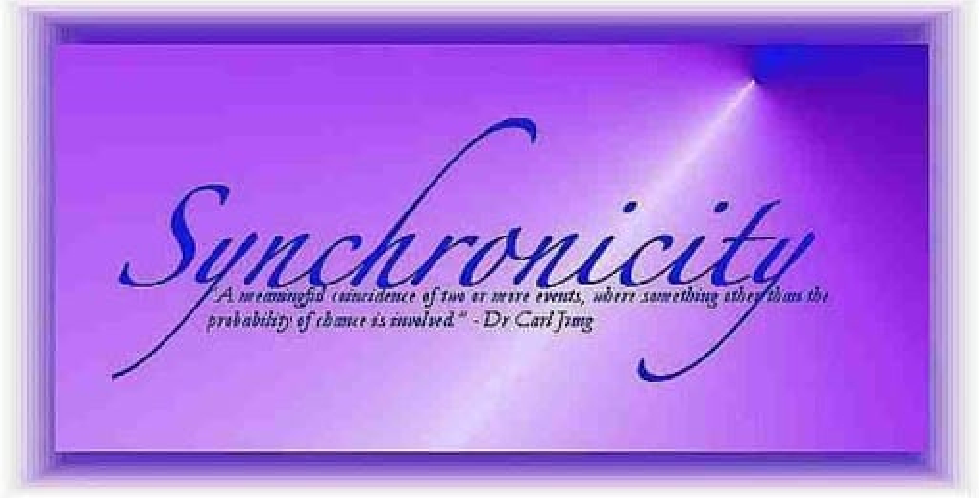

36



55

ein wort das nie gesprochen ward ·
ein licht das noch nie leuchtete ·
eine verwirrung sondergleichen ·
und eine strasse ohne ende ·

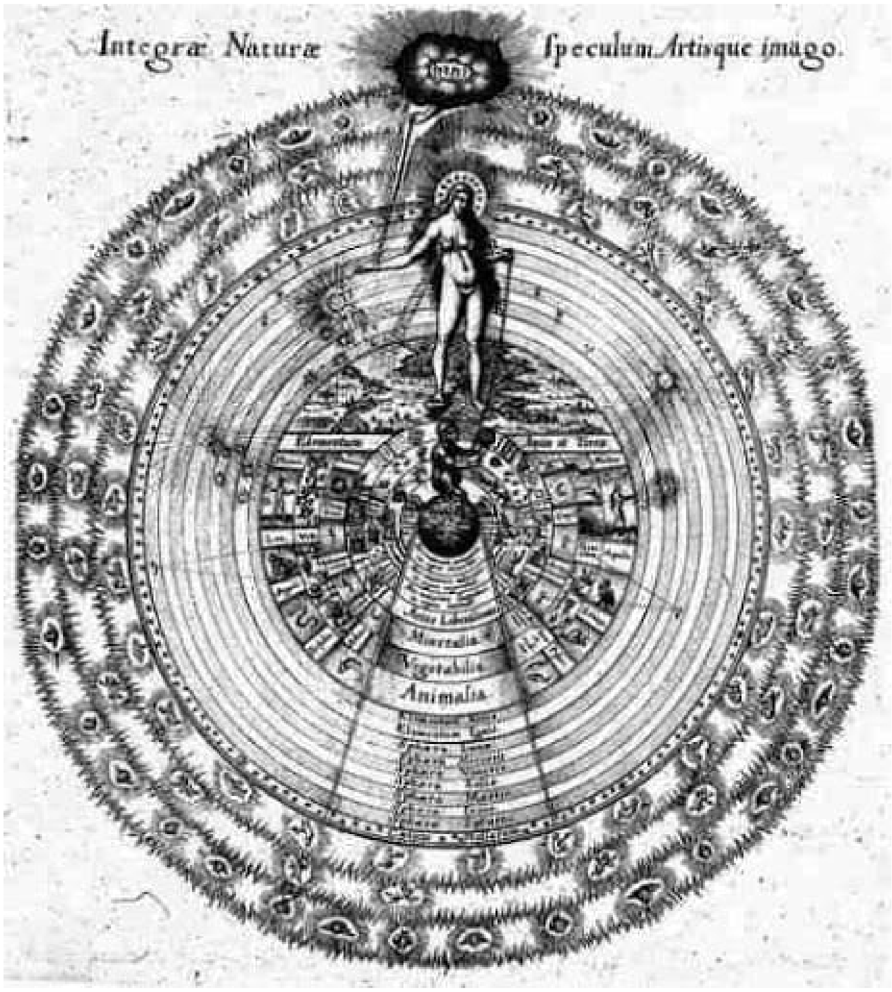
[136]

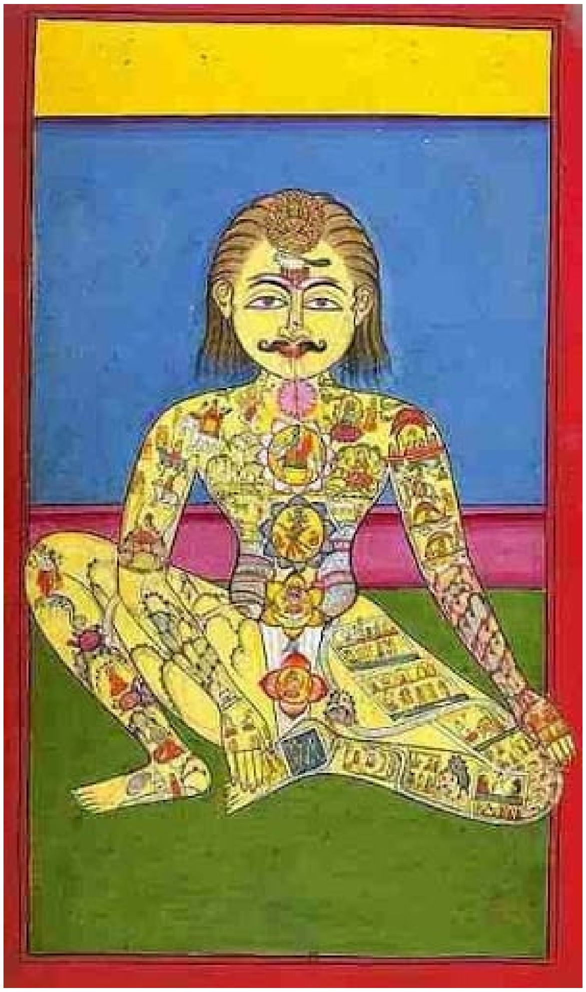


Synchronicity

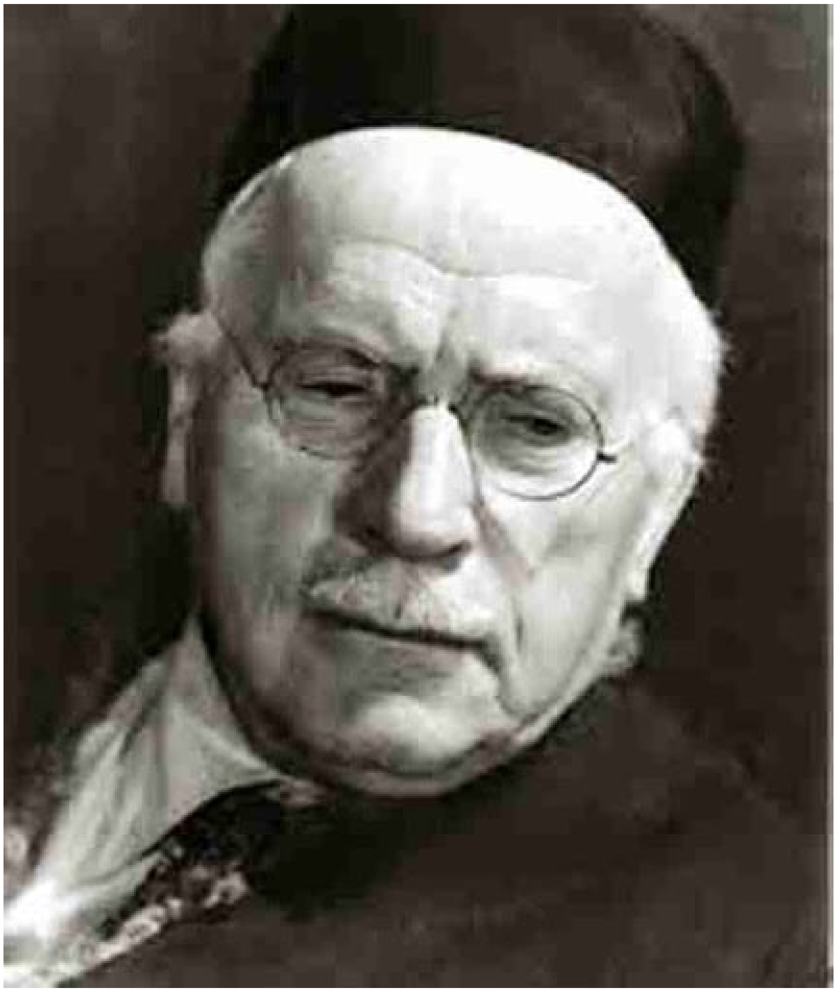
"A meaningful coincidence of two or more events, where something other than the probability of chance is involved." - Dr Carl Jung

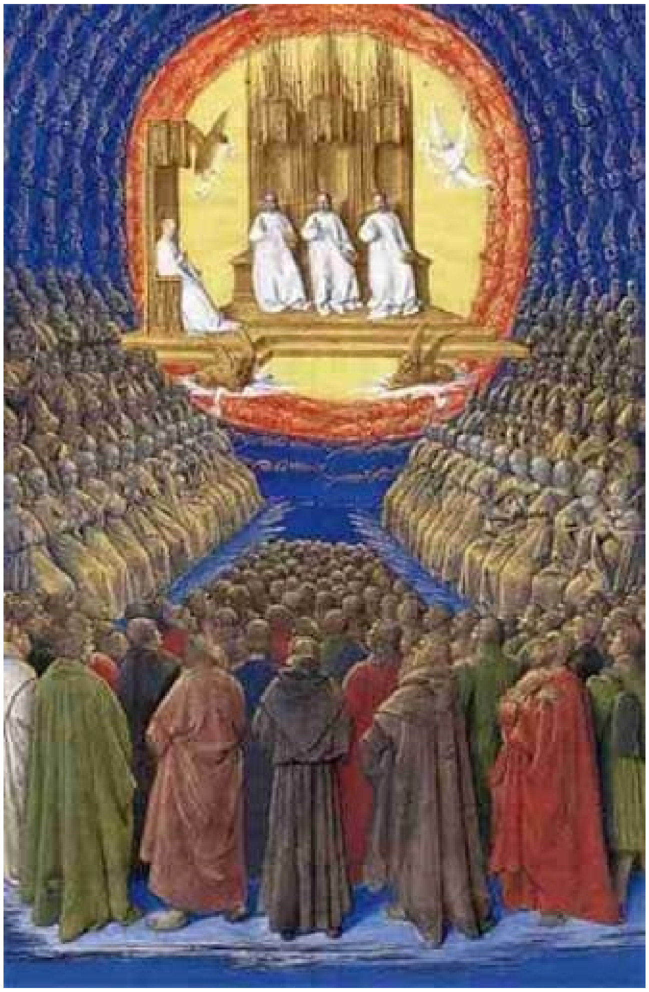
[137]

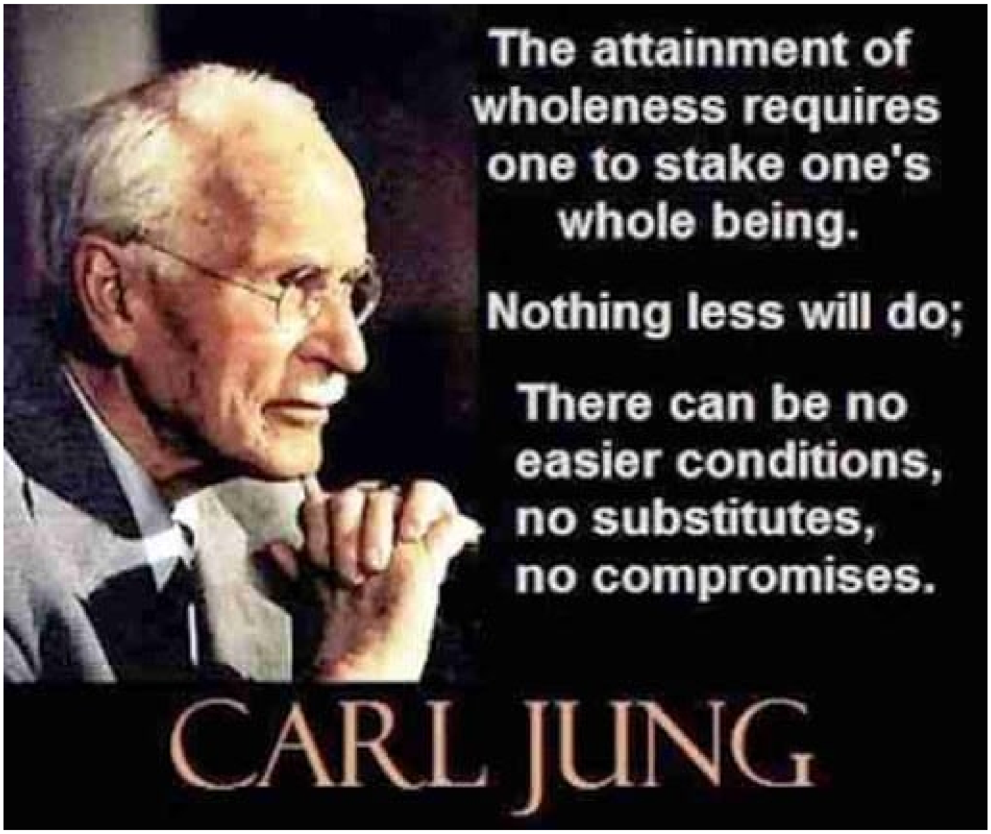

Integræ Naturæ
Speculum Artisque imago.
Mineralia
Vegetabilia
Animalia

[138] 

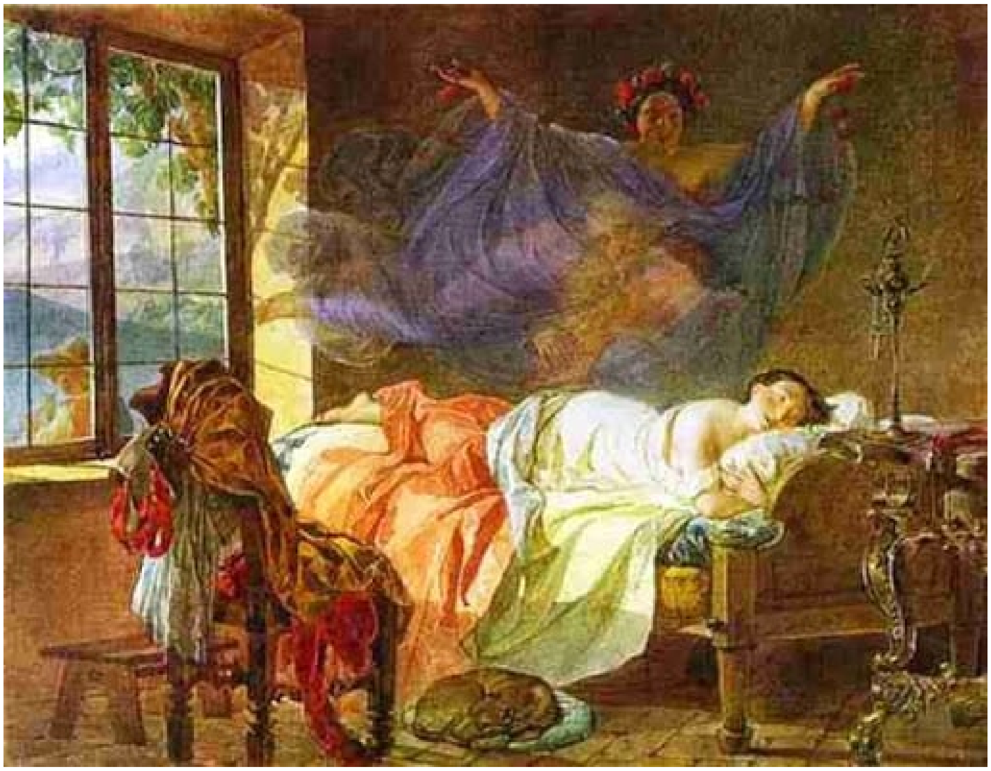
[139]






The attainment of wholeness requires one to stake one's whole being.
Nothing less will do;
There can be no easier conditions, no substitutes, no compromises.
CARL JUNG

[142]



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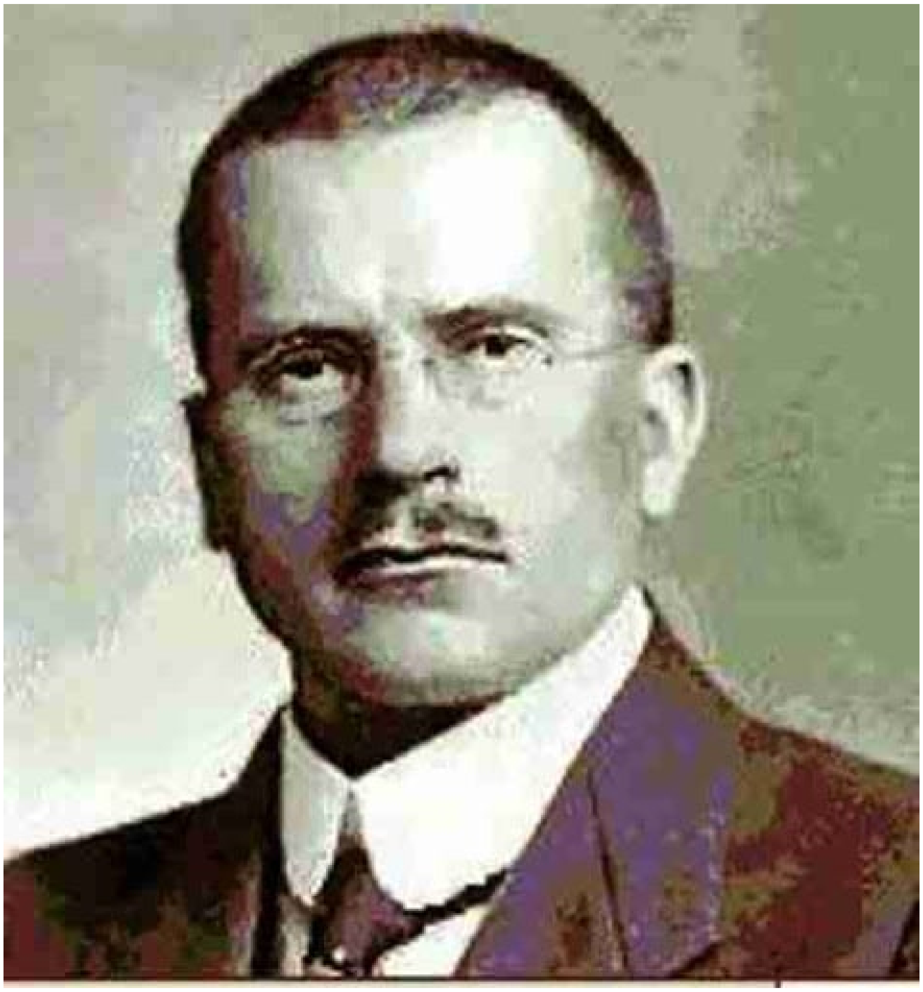

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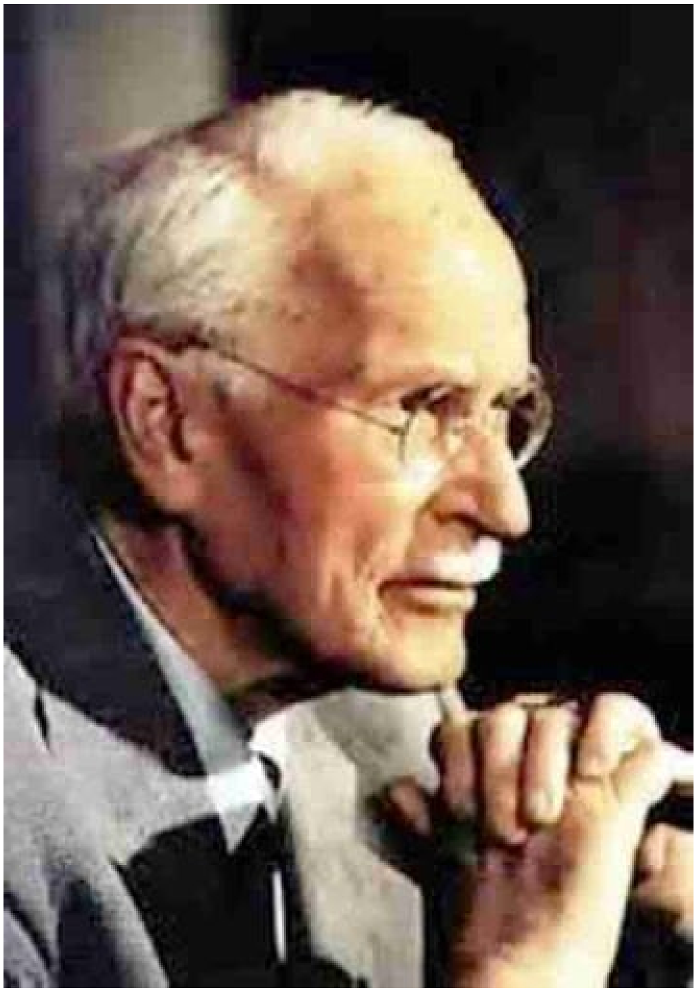

[145]

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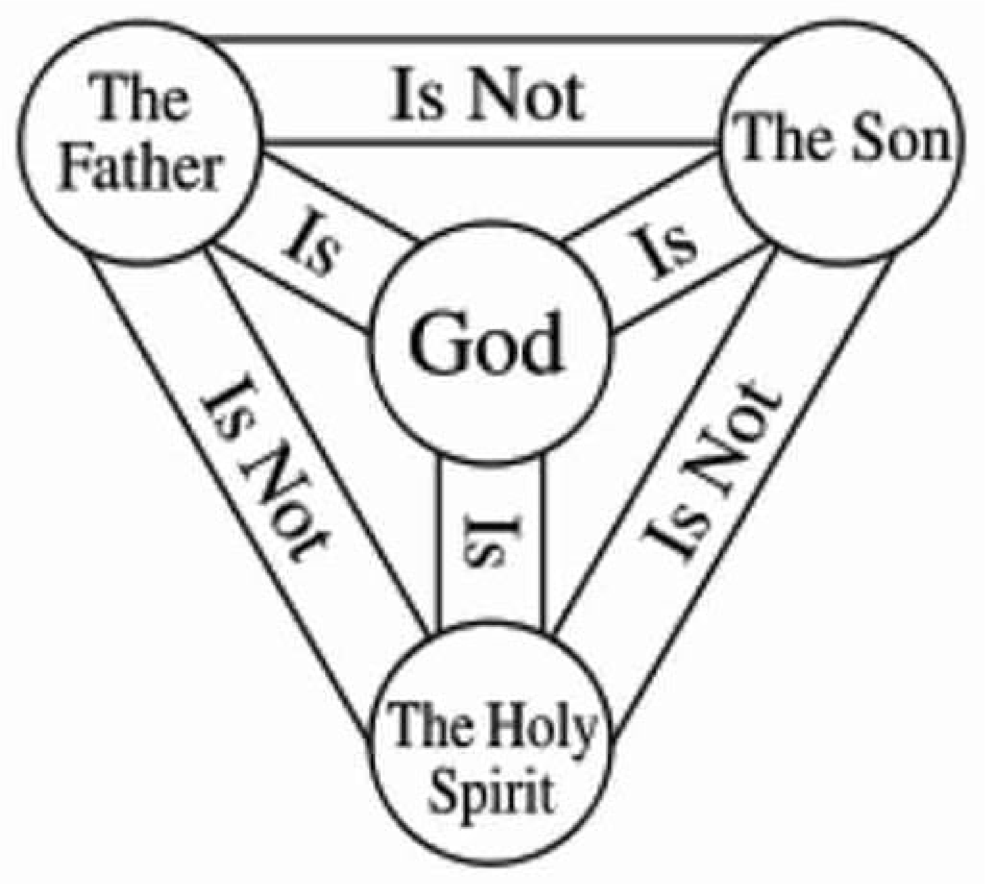
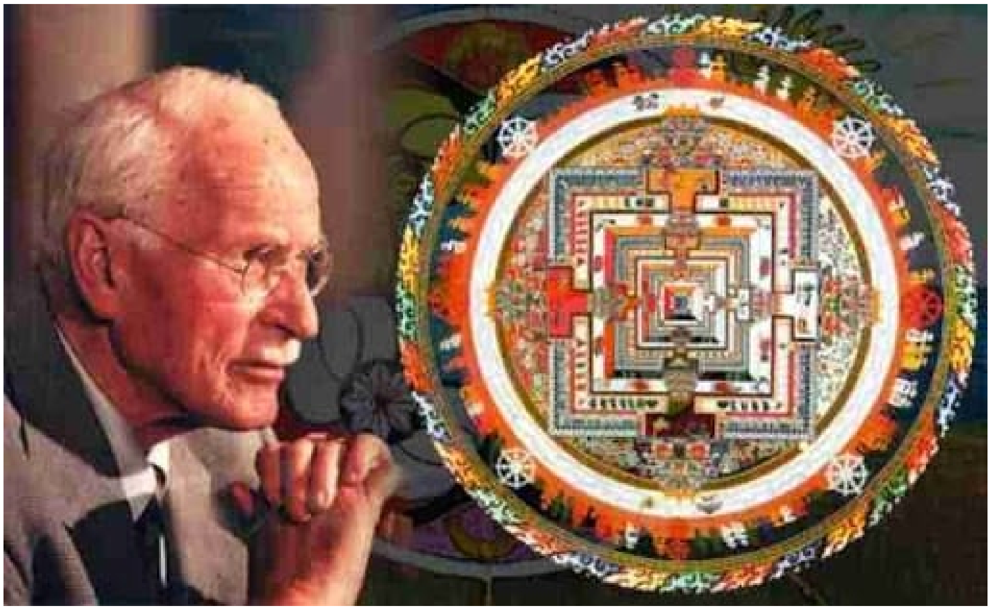

The Father
Is Not
The Son
Is
Is
God
Is Not
Is
Is Not
The Holy Spirit

[147]



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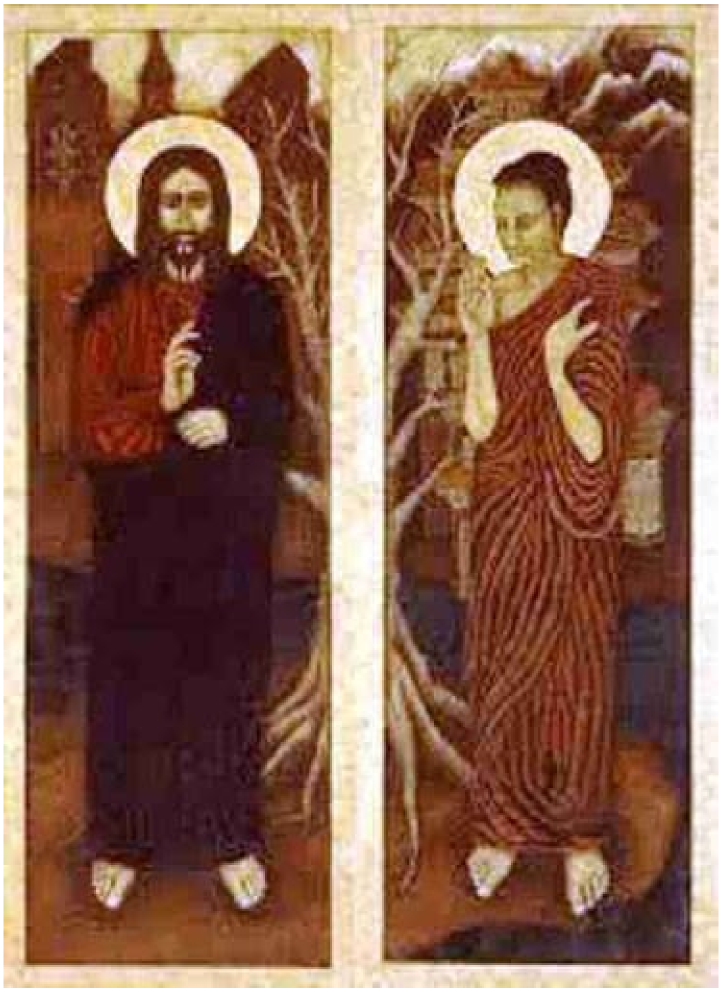

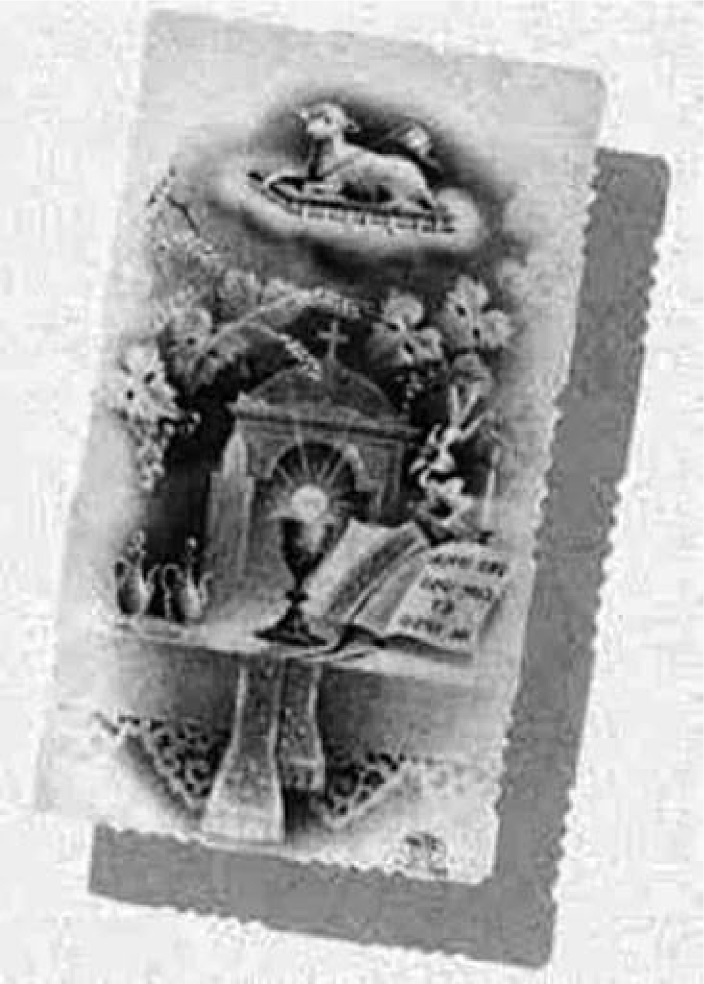

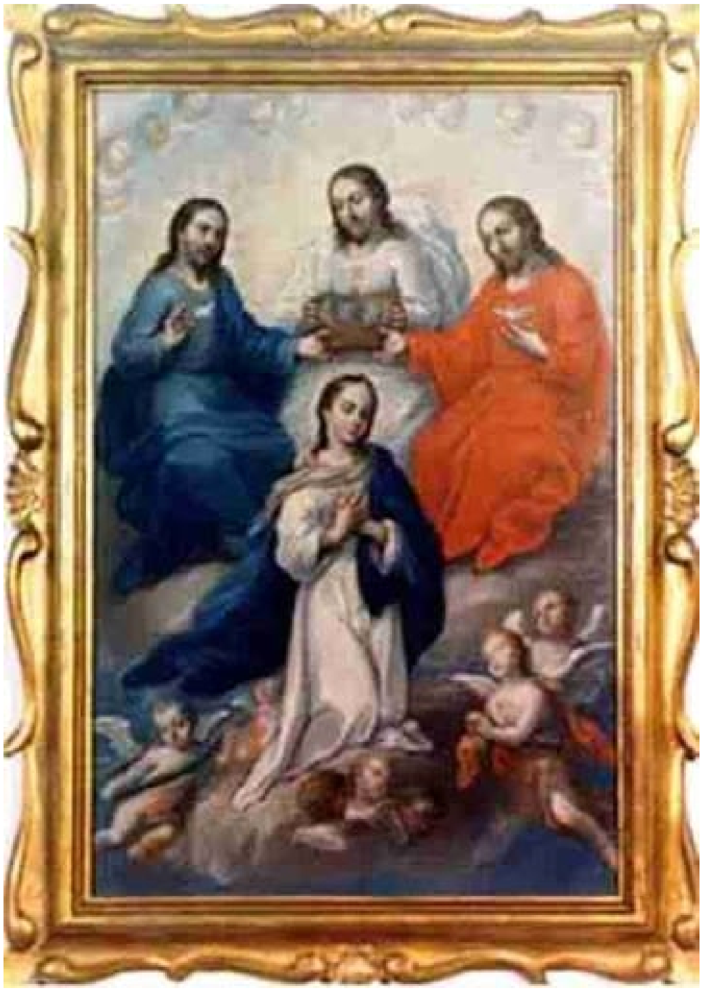

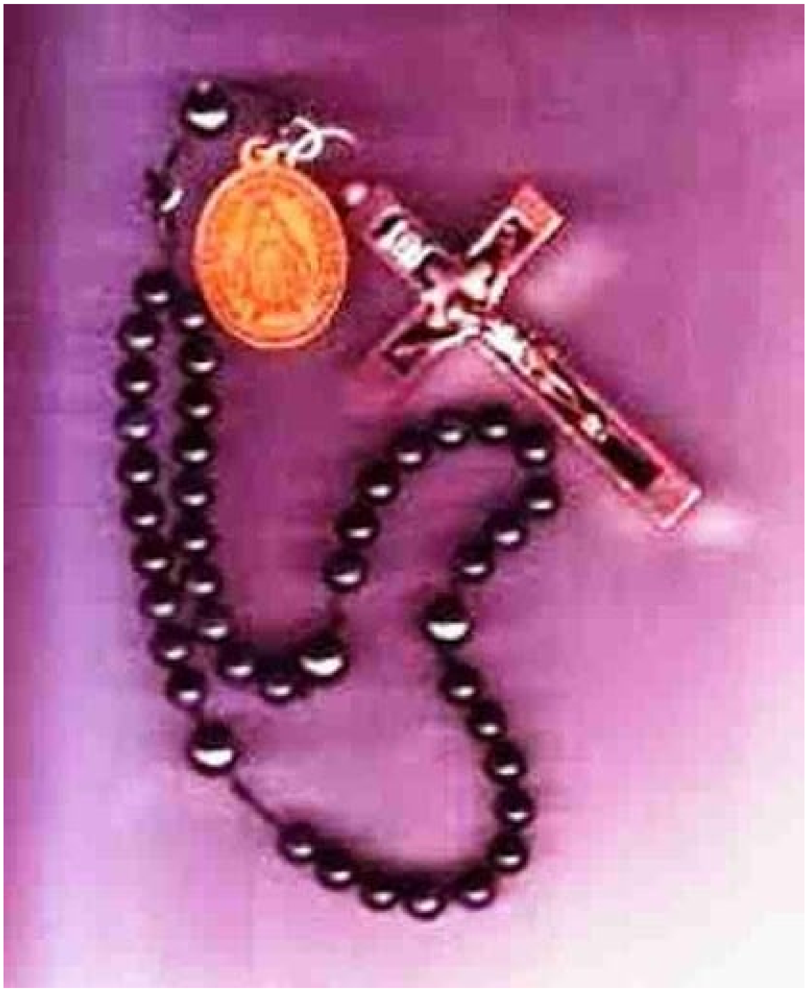

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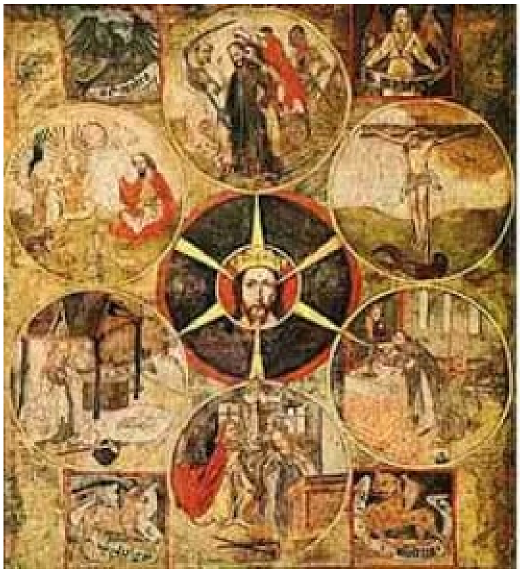

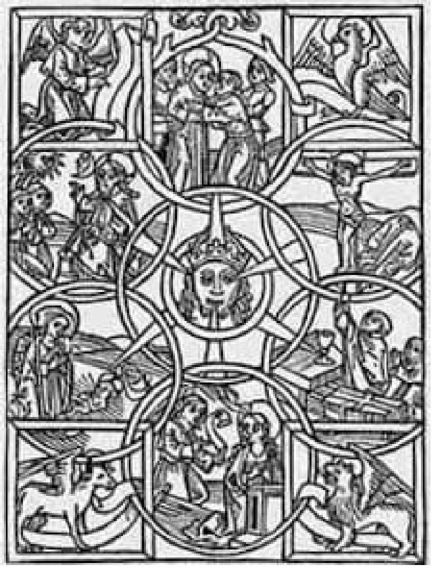

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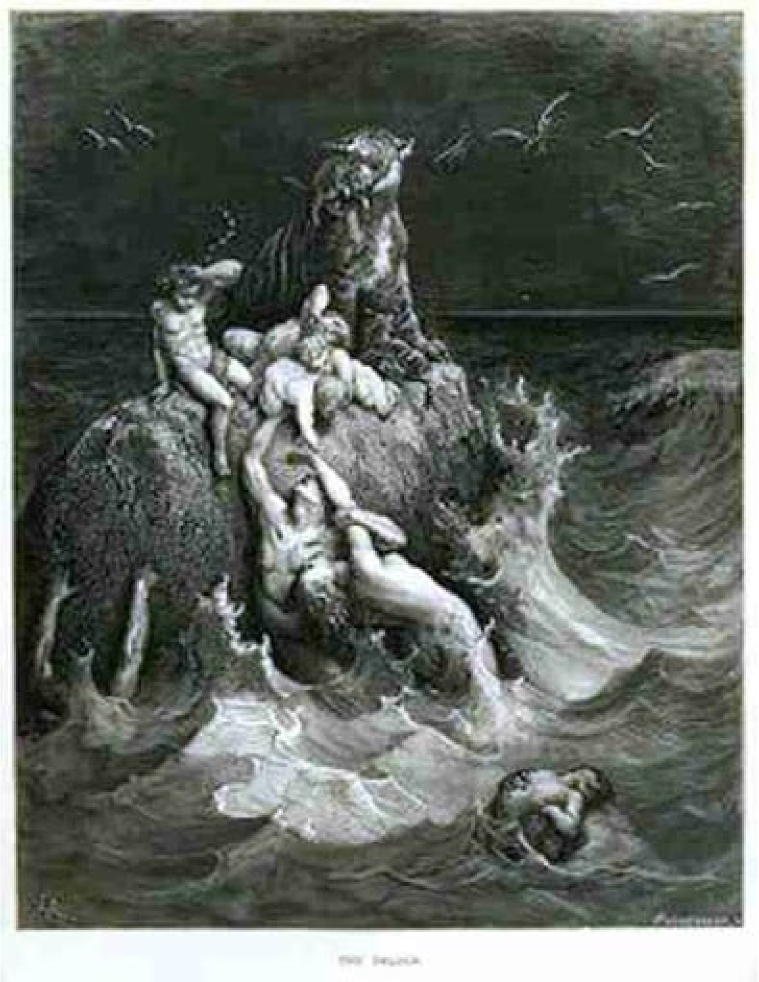

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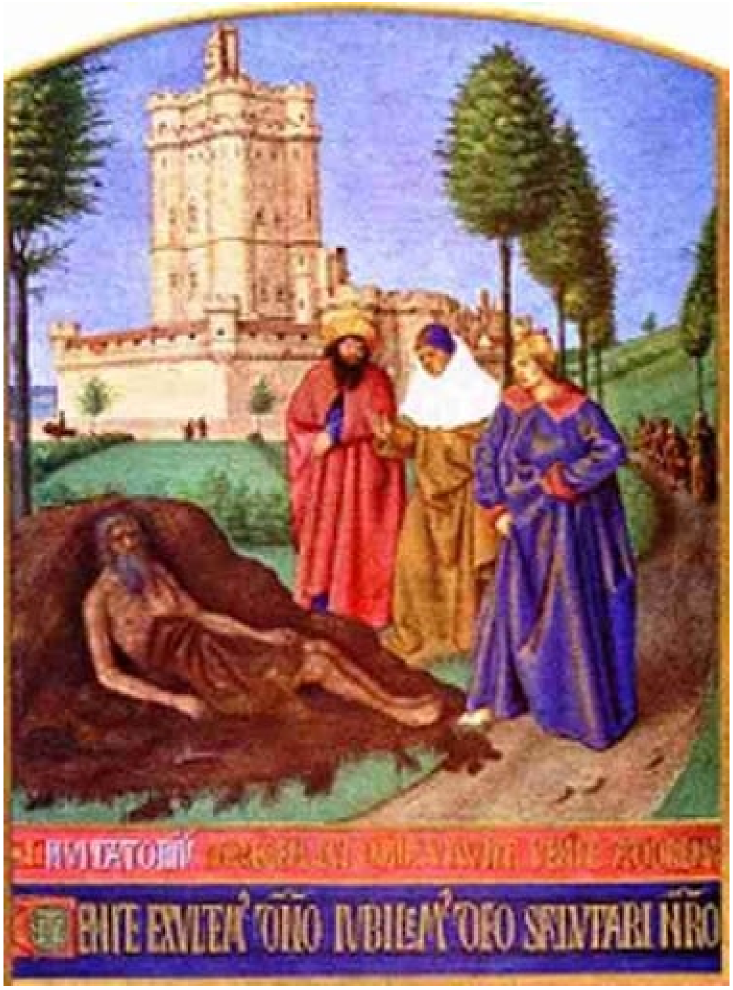
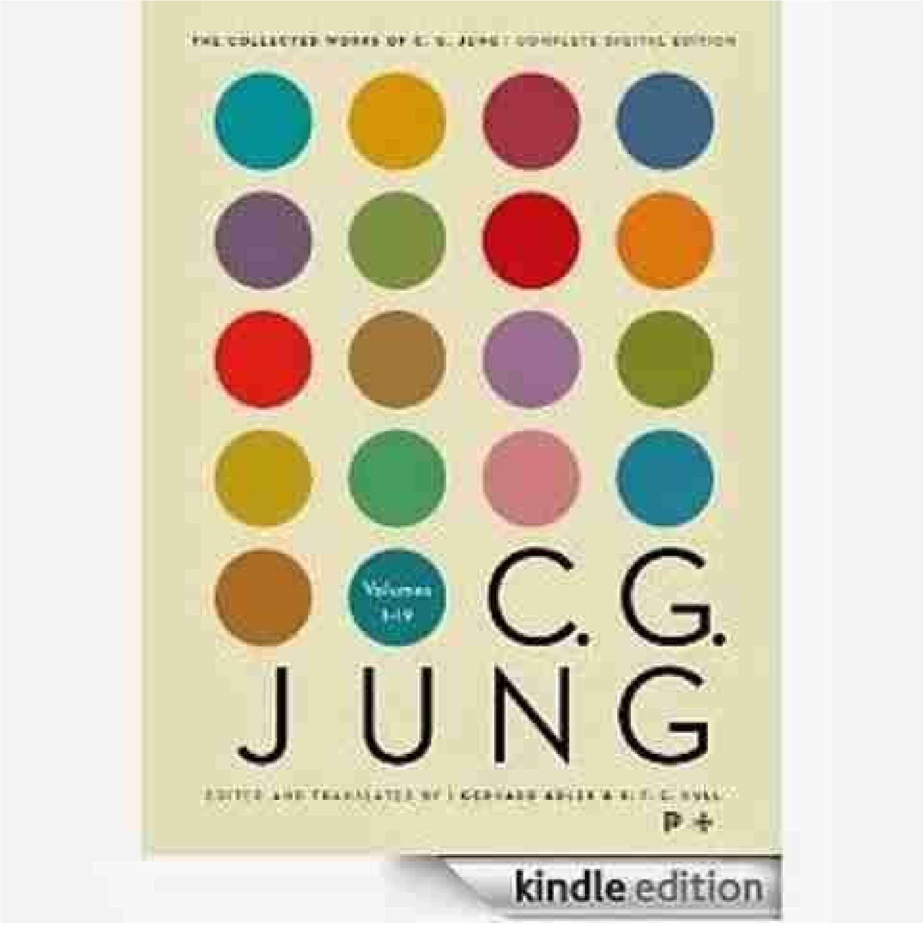

INVITATORIŨ
ENITE EXULTEM' DÑO IUBILEM' DEO SALUTARI NRO



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Volumes 1-19

C.G.
JUNG

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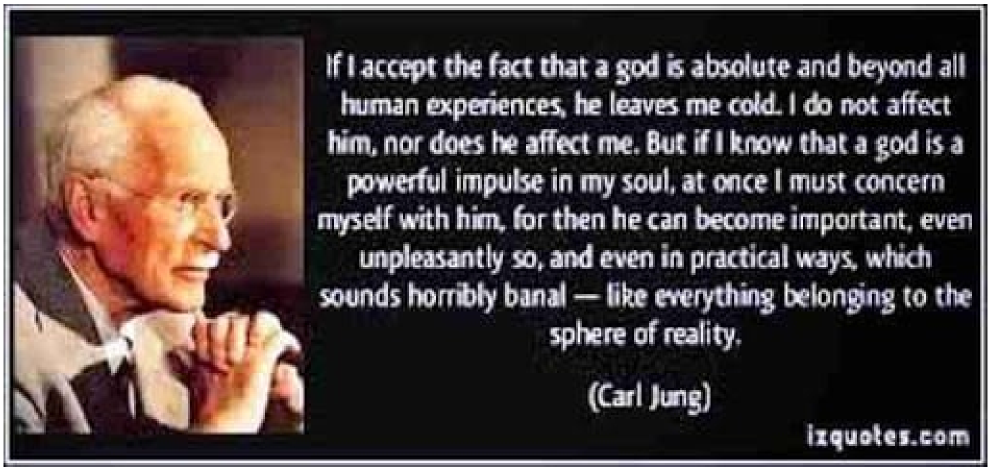
[160]



If I accept the fact that a god is absolute and beyond all human experiences, he leaves me cold. I do not affect him, nor does he affect me. But if I know that a god is a powerful impulse in my soul, at once I must concern myself with him, for then he can become important, even unpleasantly so, and even in practical ways, which sounds horribly banal — like everything belonging to the sphere of reality.

(Carl Jung)

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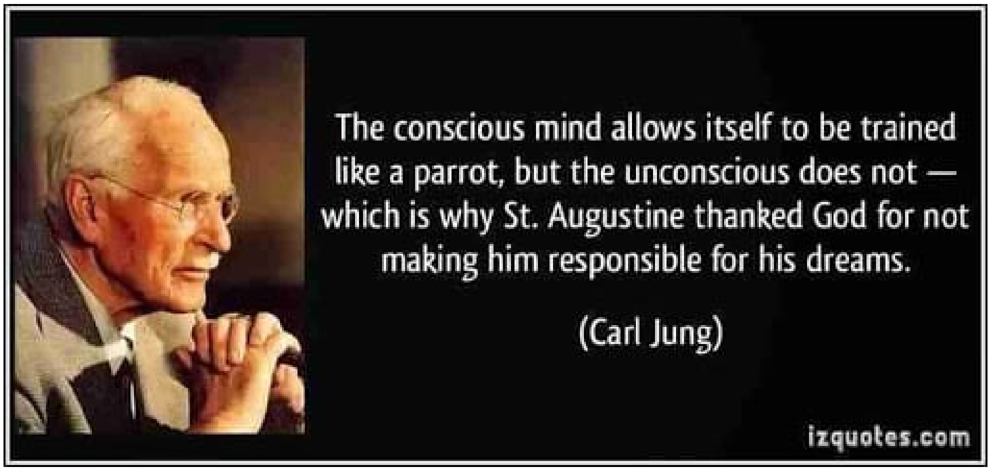
[161]

[162]



The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams.

(Carl Jung)

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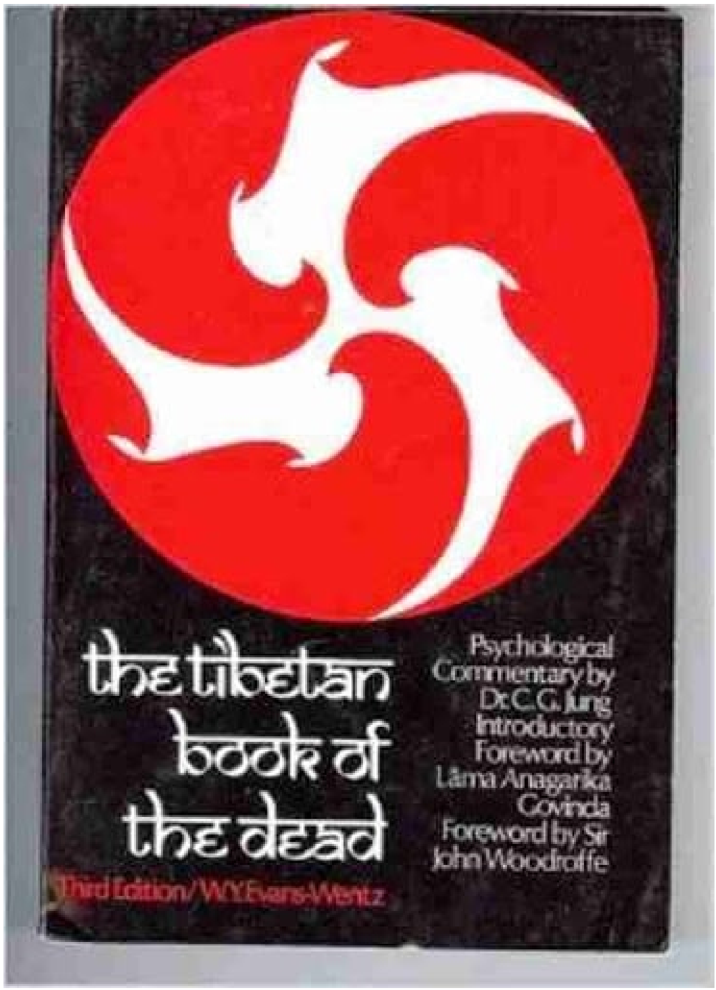
[163]



the tibetan
book of
the dead

Psychological
Commentary by
Dr. C. G. Jung
Introductory
Foreword by
Lāma Anagarika
Govinda
Foreword by Sir
John Woodroffe

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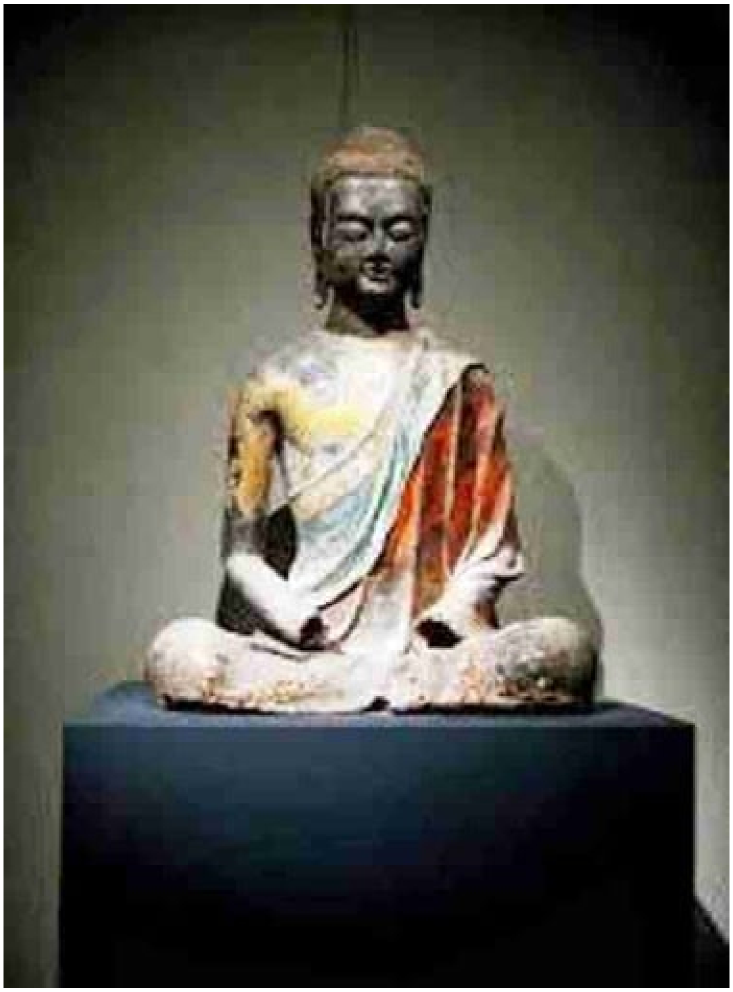

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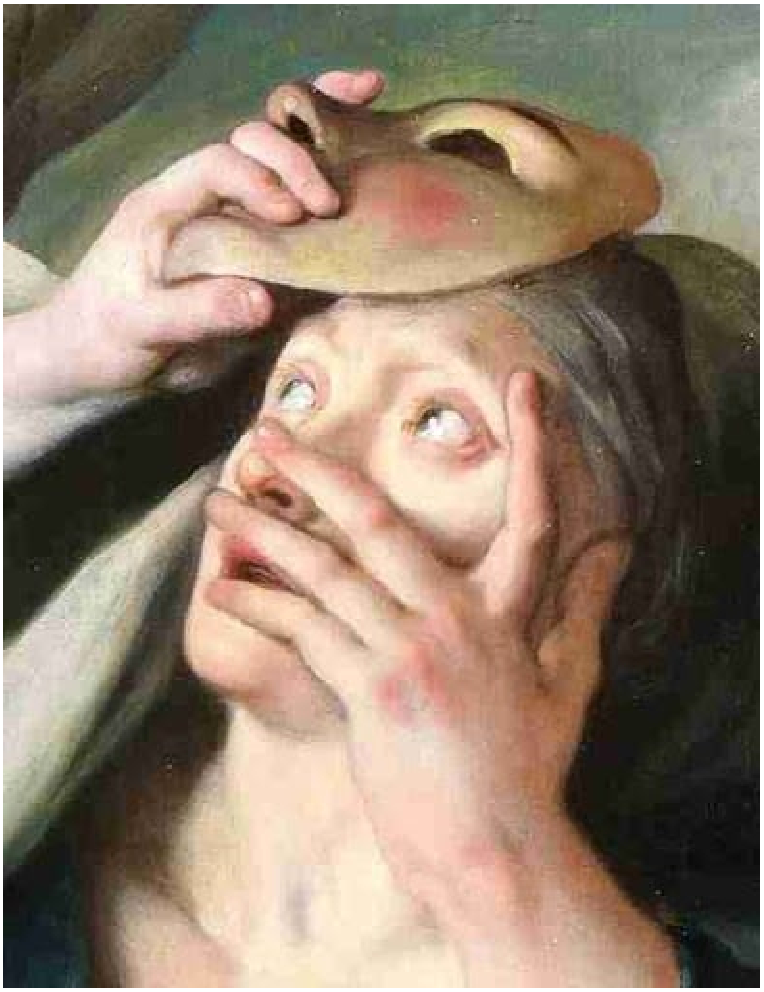

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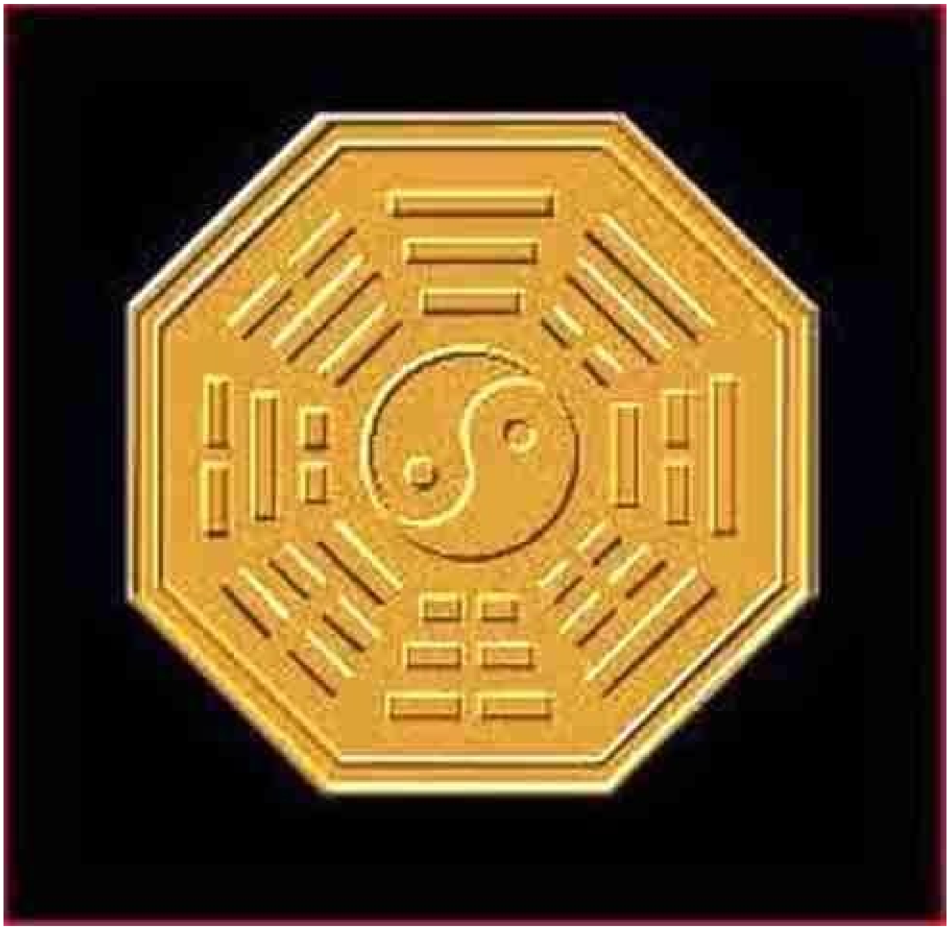

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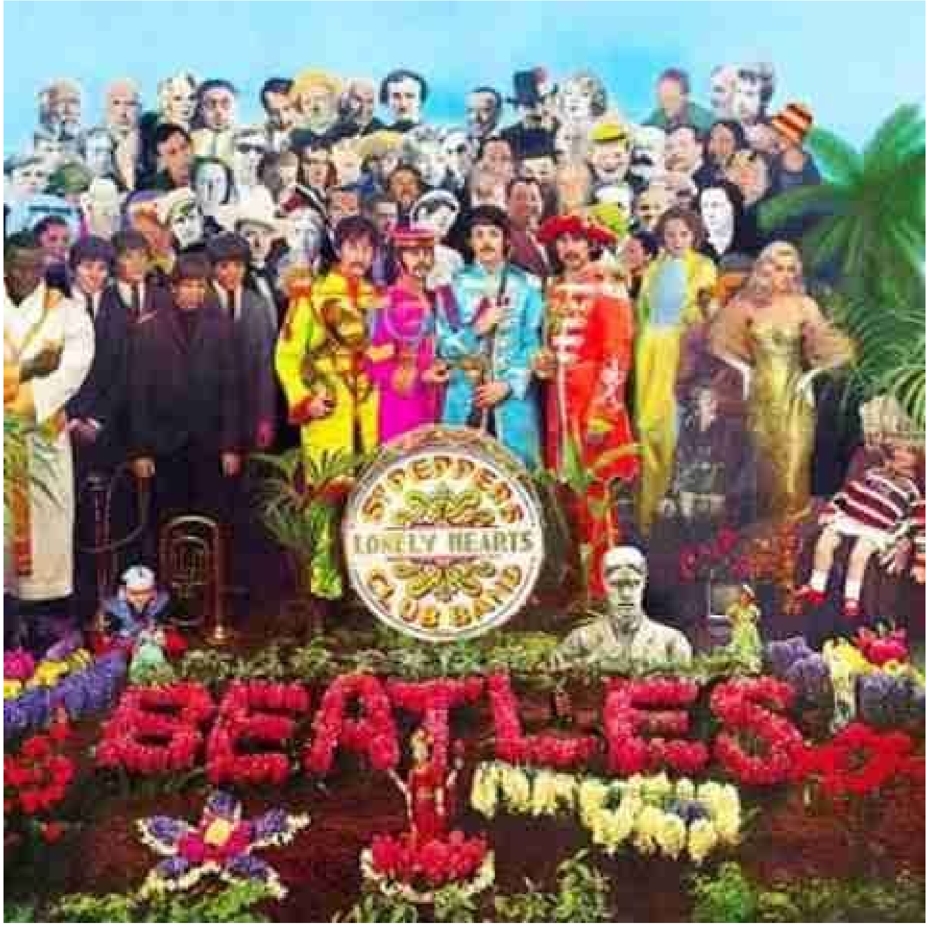
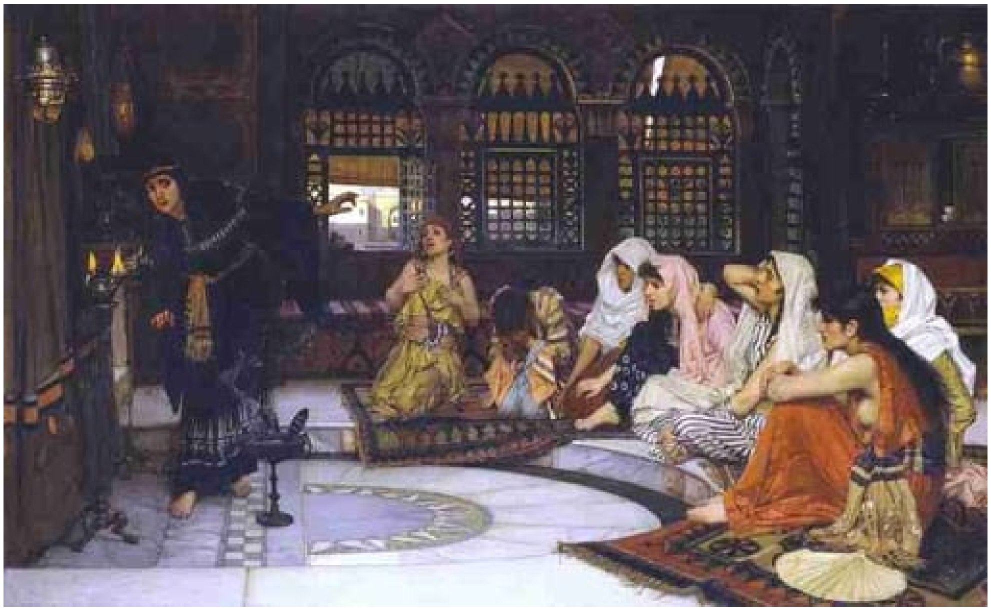

S^T PEPPERS
LONELY HEARTS
CLUB BAND
BEATLES

[172]



[173]

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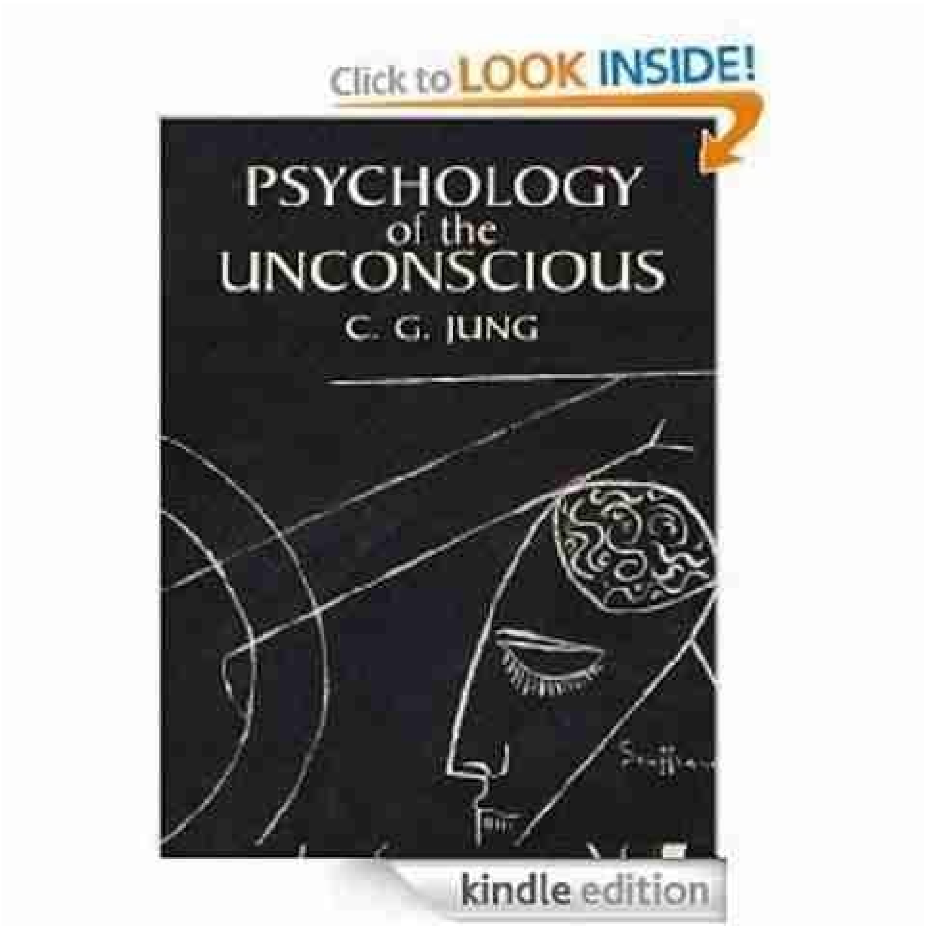
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of the
UNCONSCIOUS
C. G. JUNG
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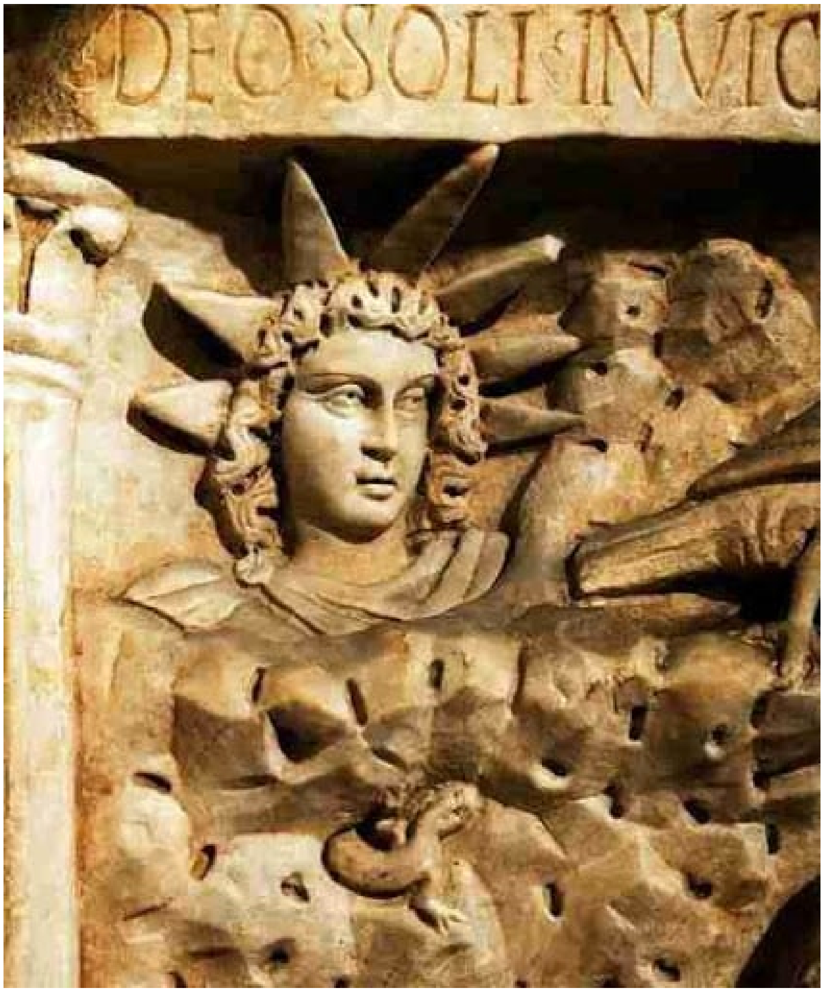
[175]

[176]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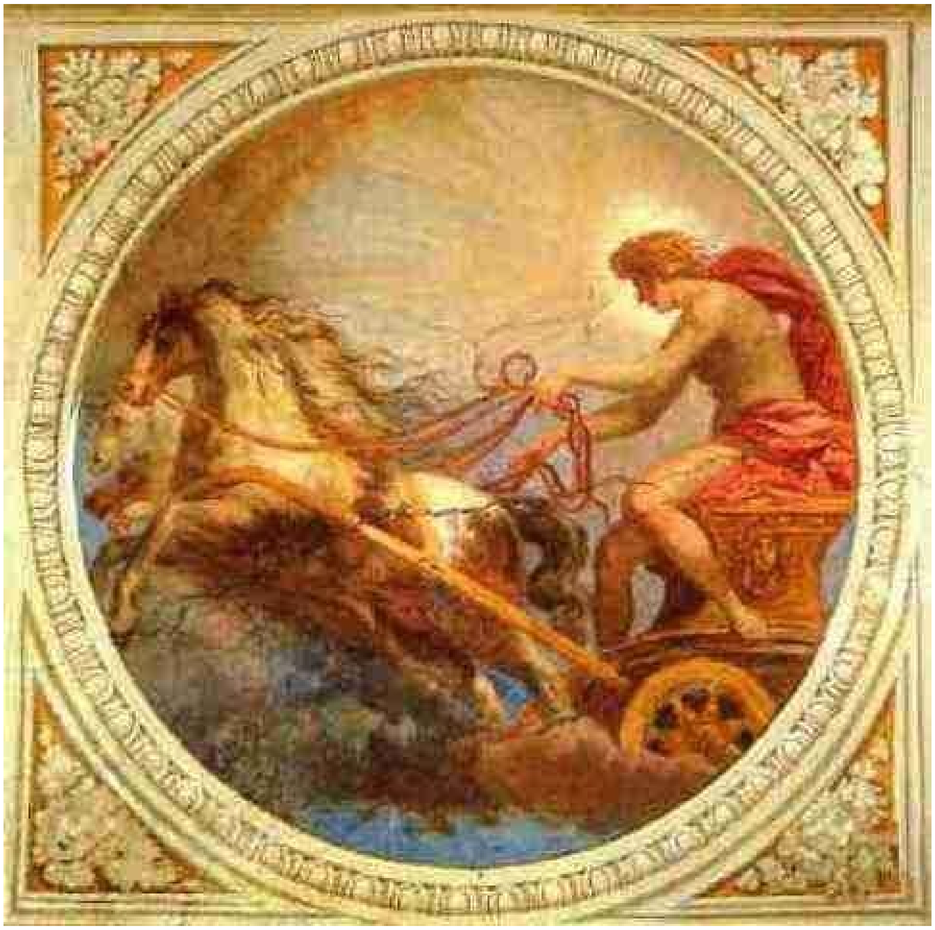
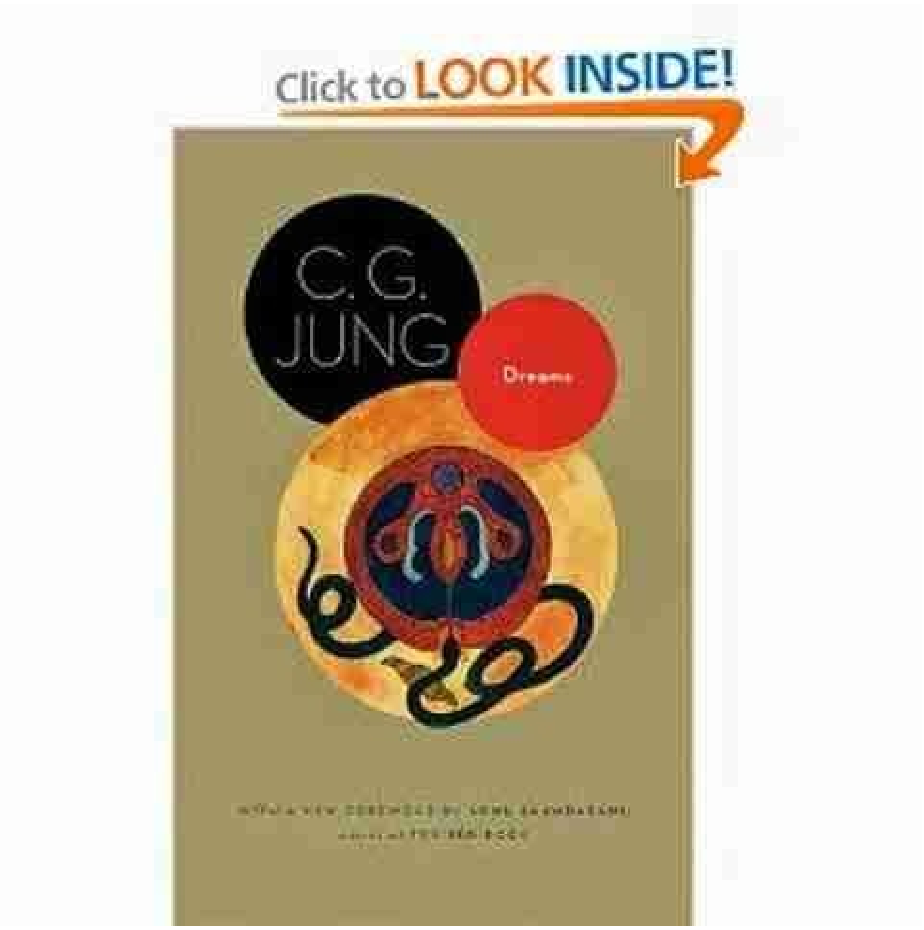
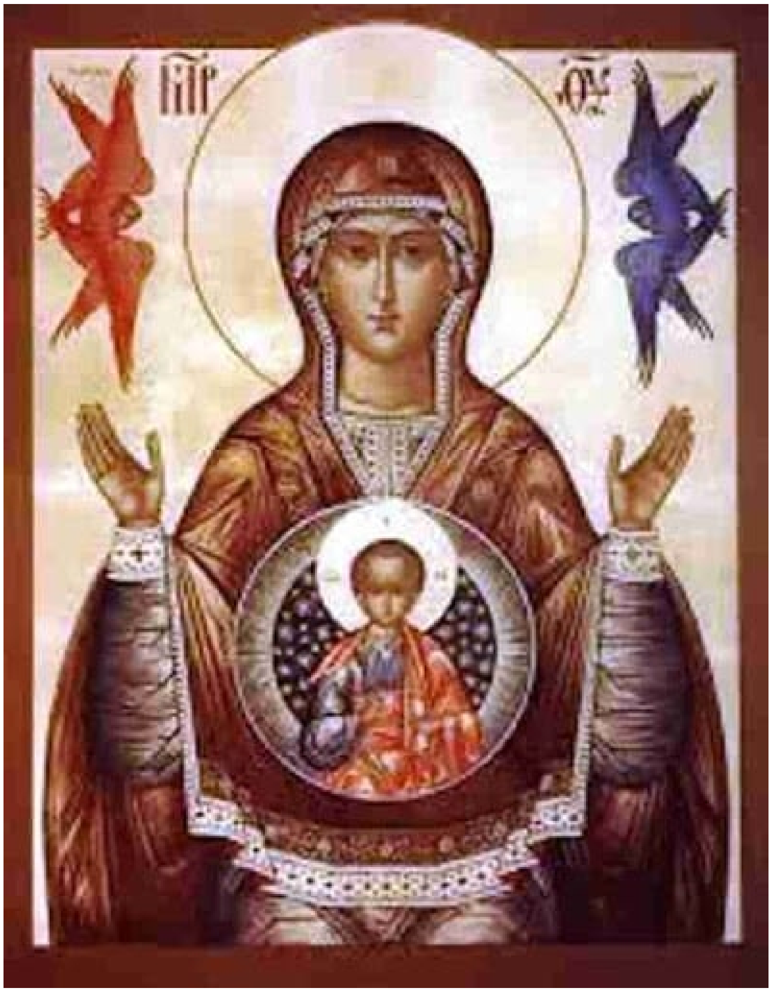



Click to LOOK INSIDE!
C. G.
JUNG
Dreams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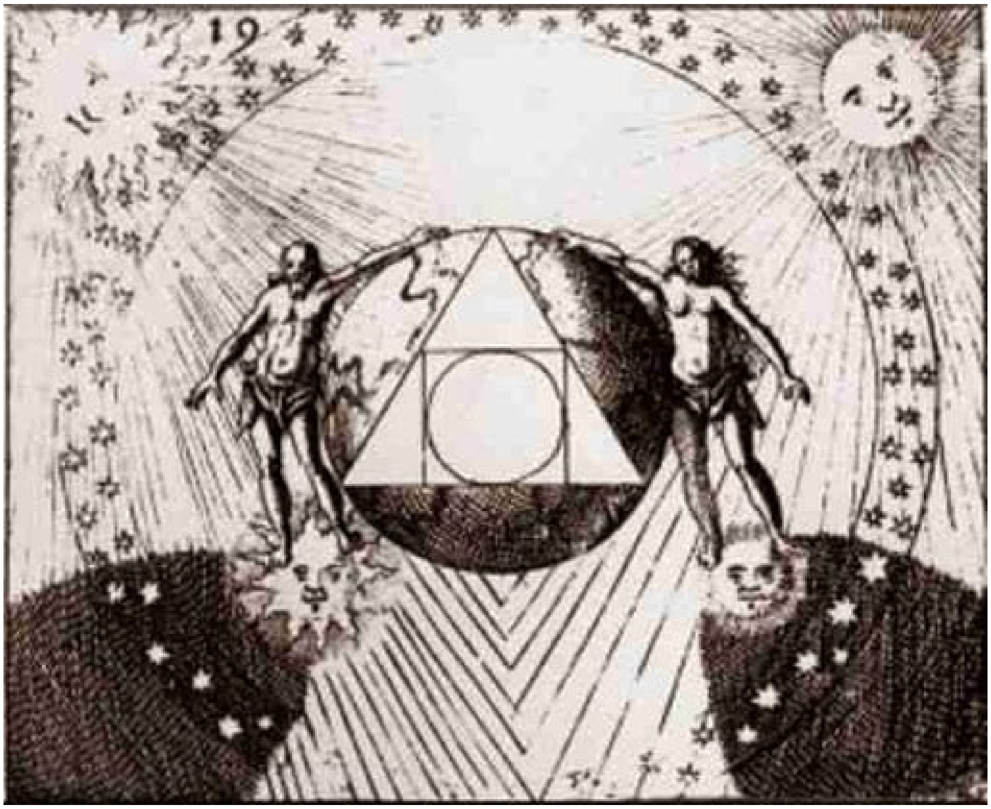
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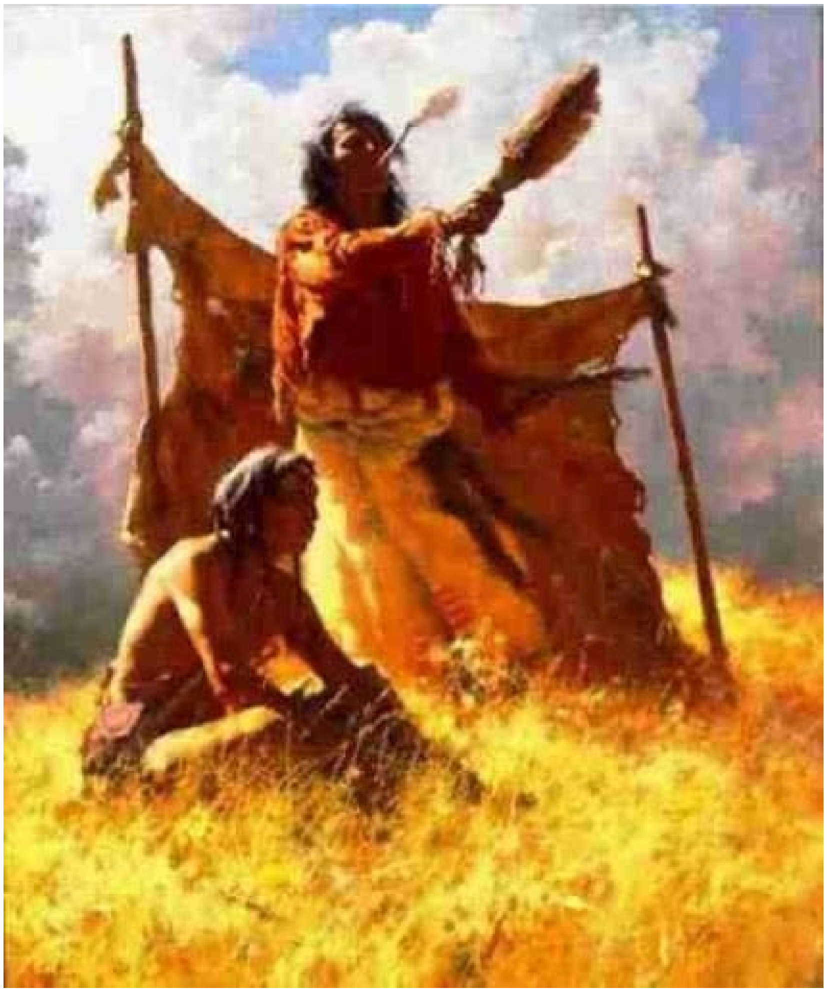
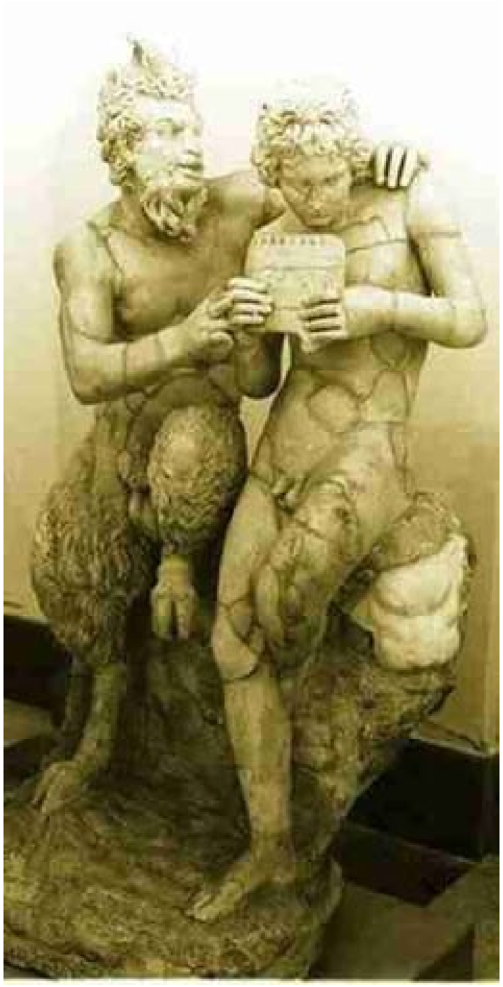


[183] 

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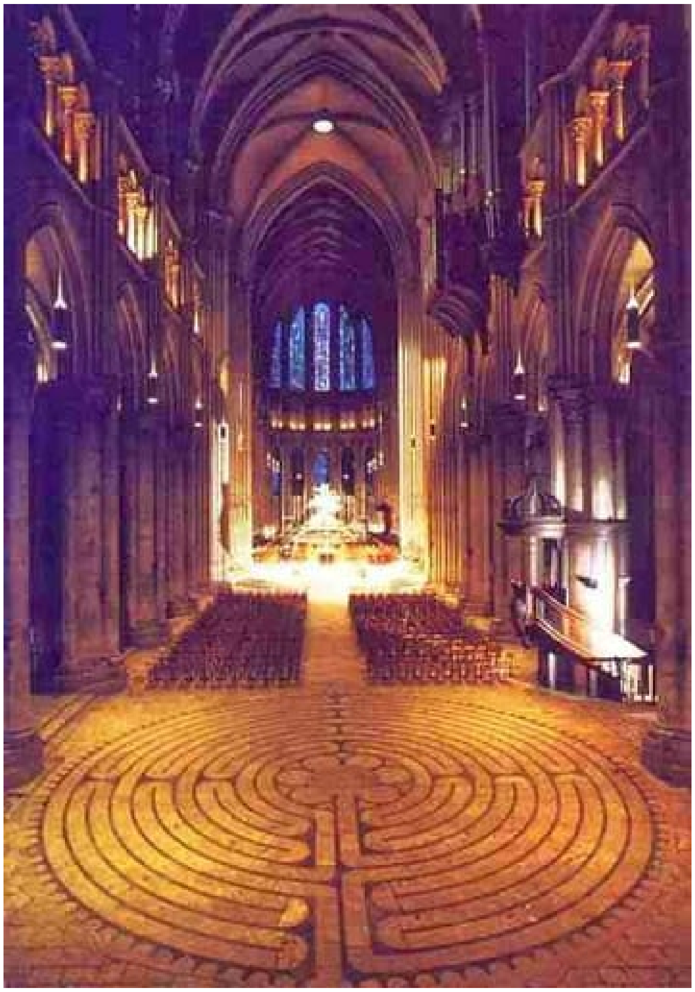
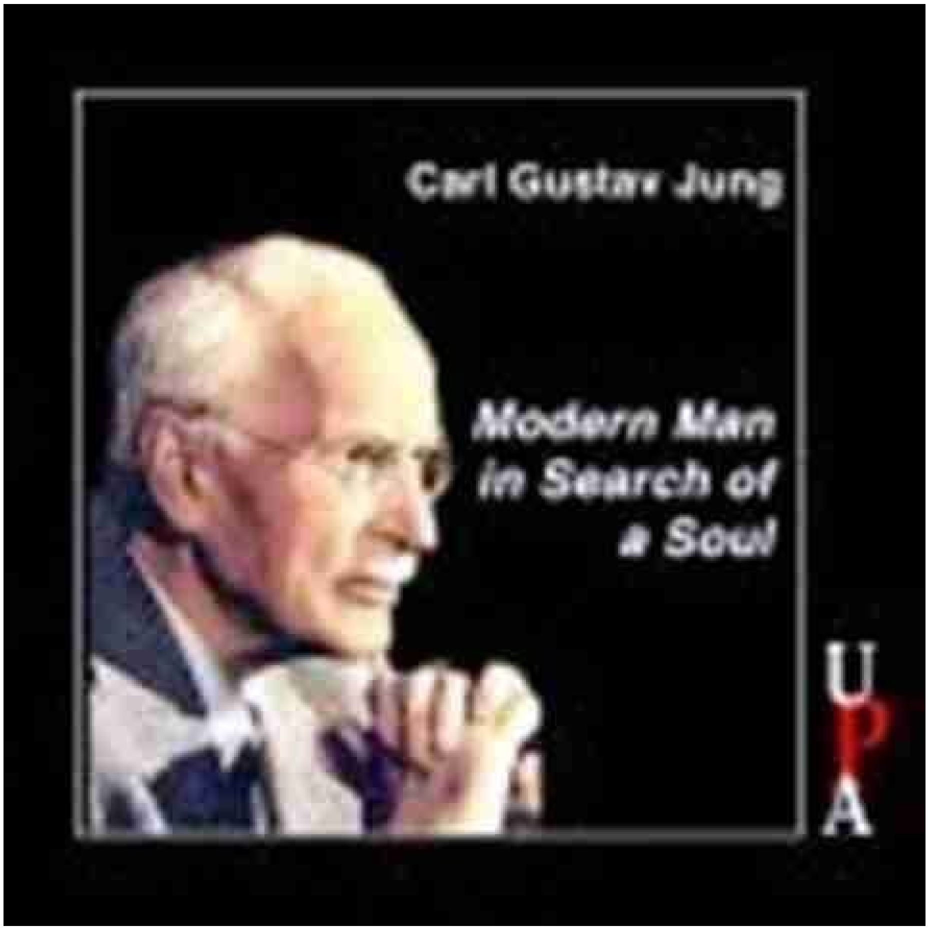
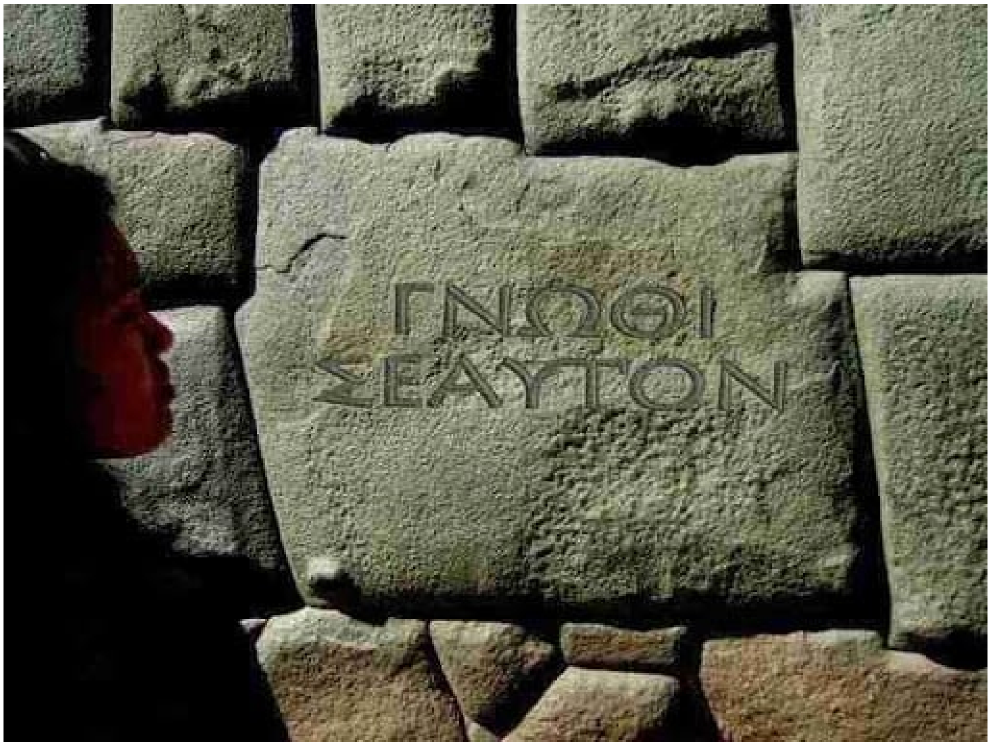



Carl Gustav Jung
Modern Man in Search of a Soul
UPA



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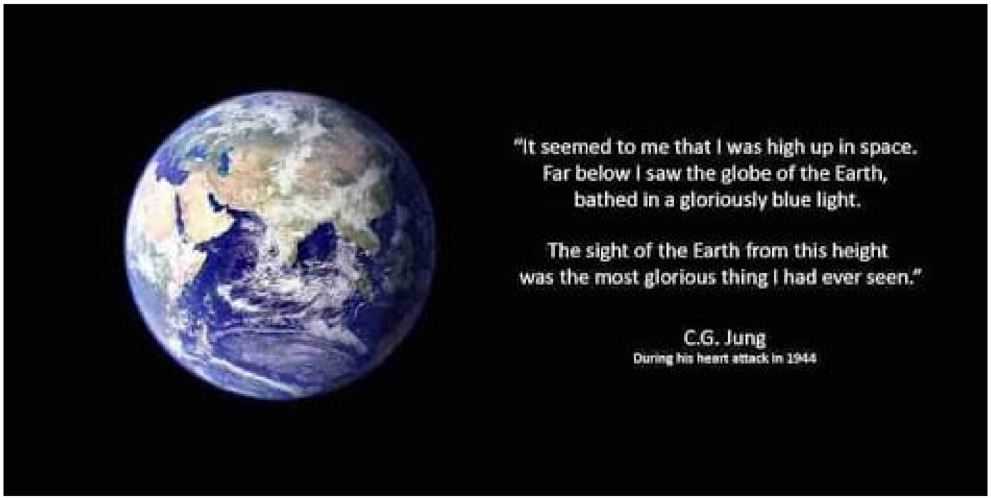
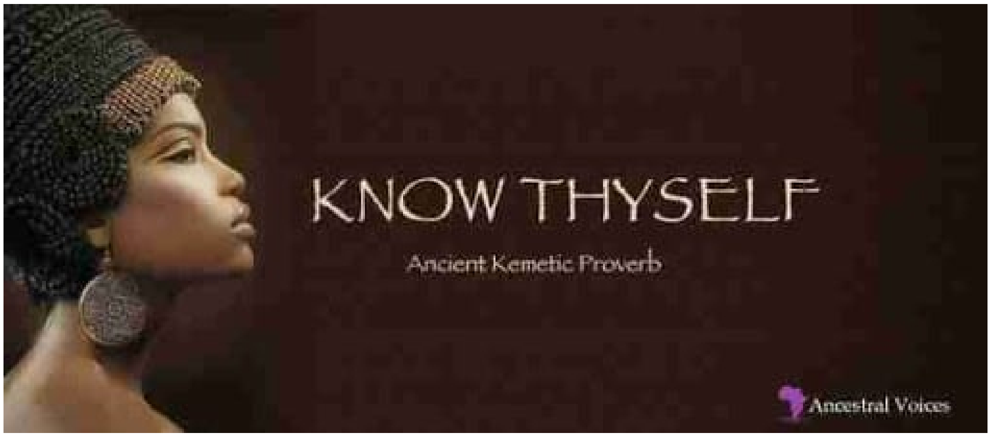

"It seemed to me that I was high up in space.
Far below I saw the globe of the Earth,
bathed in a gloriously blue light.

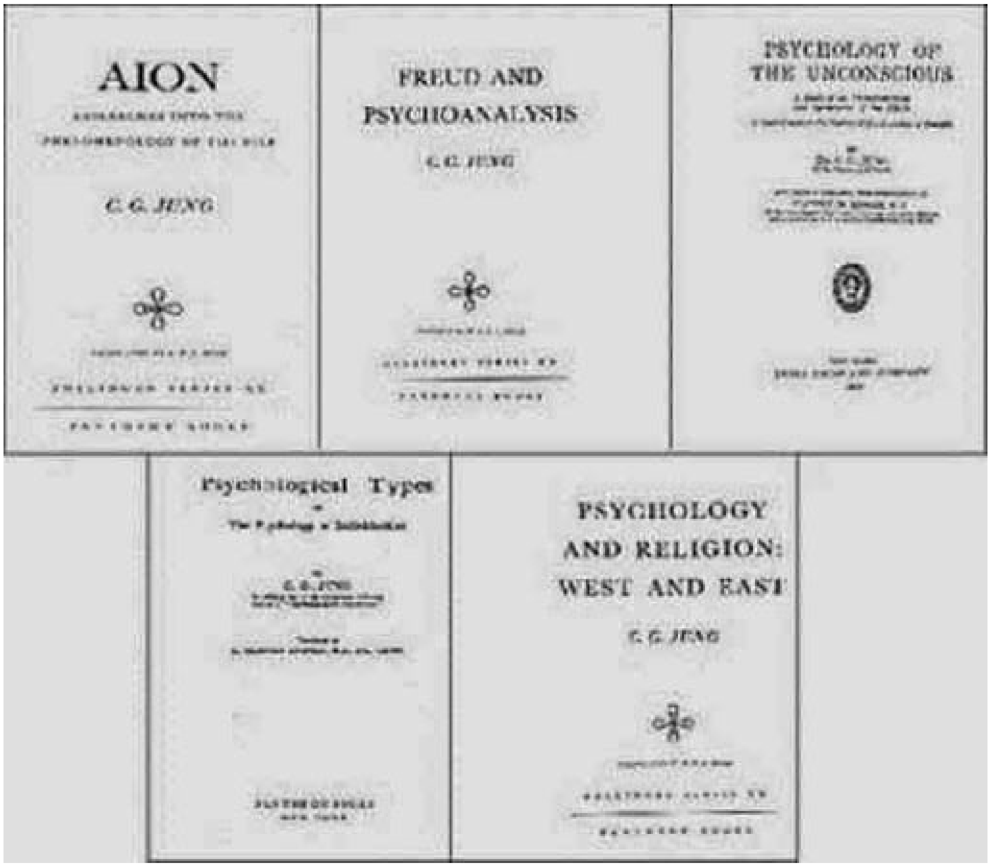
The sight of the Earth from this height
was the most glorious thing I had ever seen."

C.G. Jung
During his heart attack in 1944

[189]


KNOW THYSELF
Ancient Kemetic Proverb
Ancestral Voices

[190]



AION

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FREUD AND PSYCHOANALYSIS

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PSYCHOLOGY OF THE UNCONSCIOUS

Psychological Types

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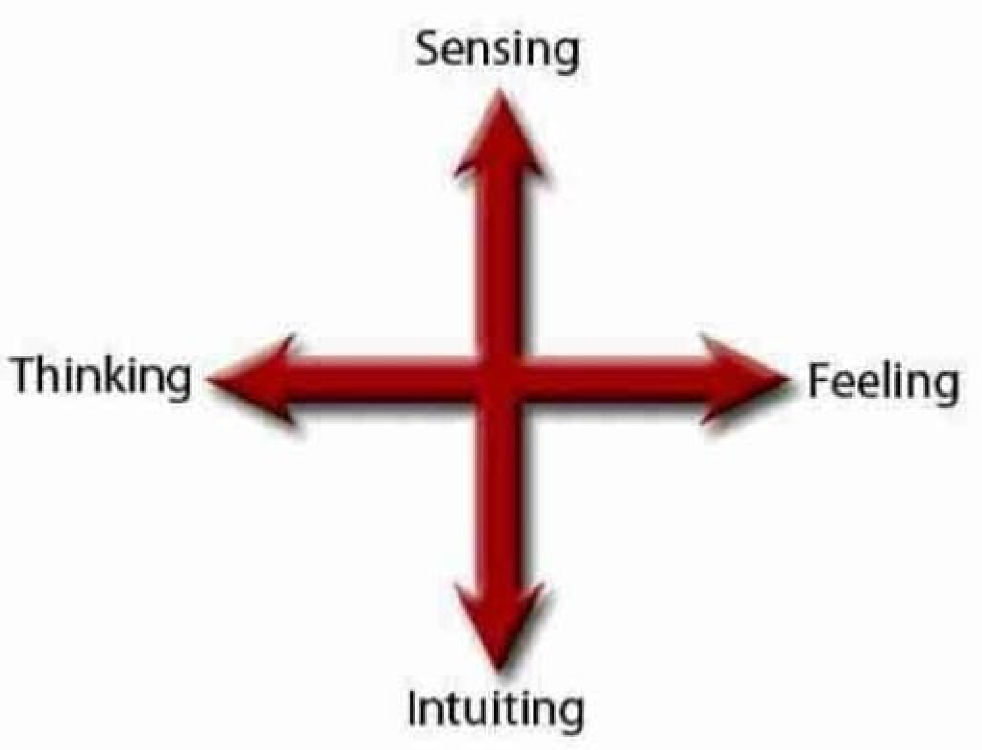
PSYCHOLOGY AND RELIGION: WEST AND EAST

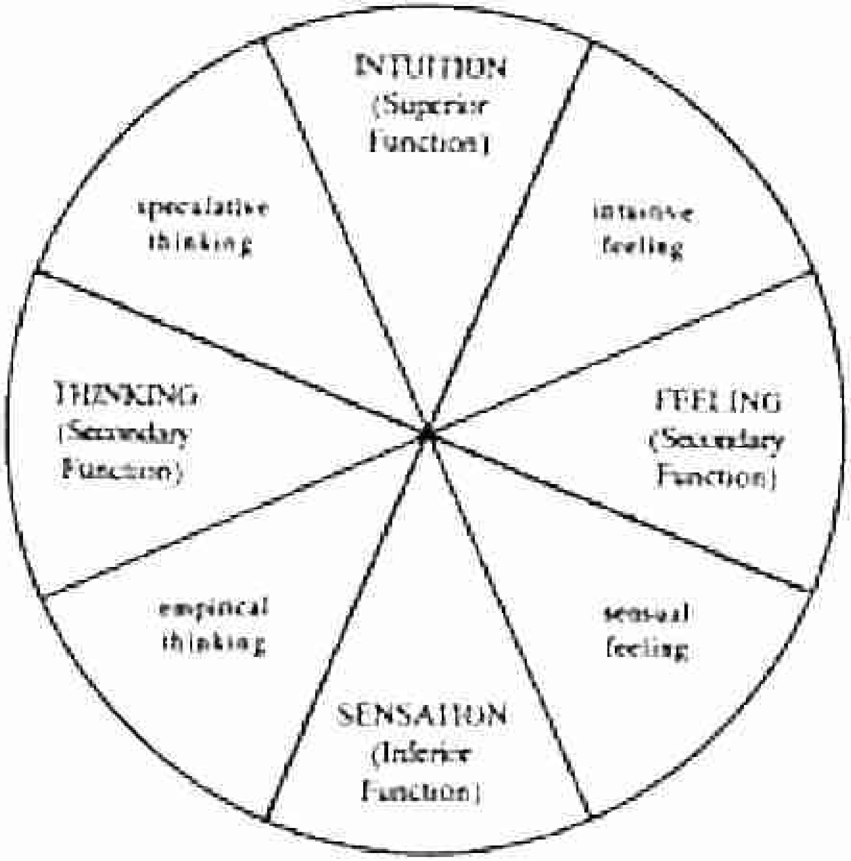
C. G. JUNG

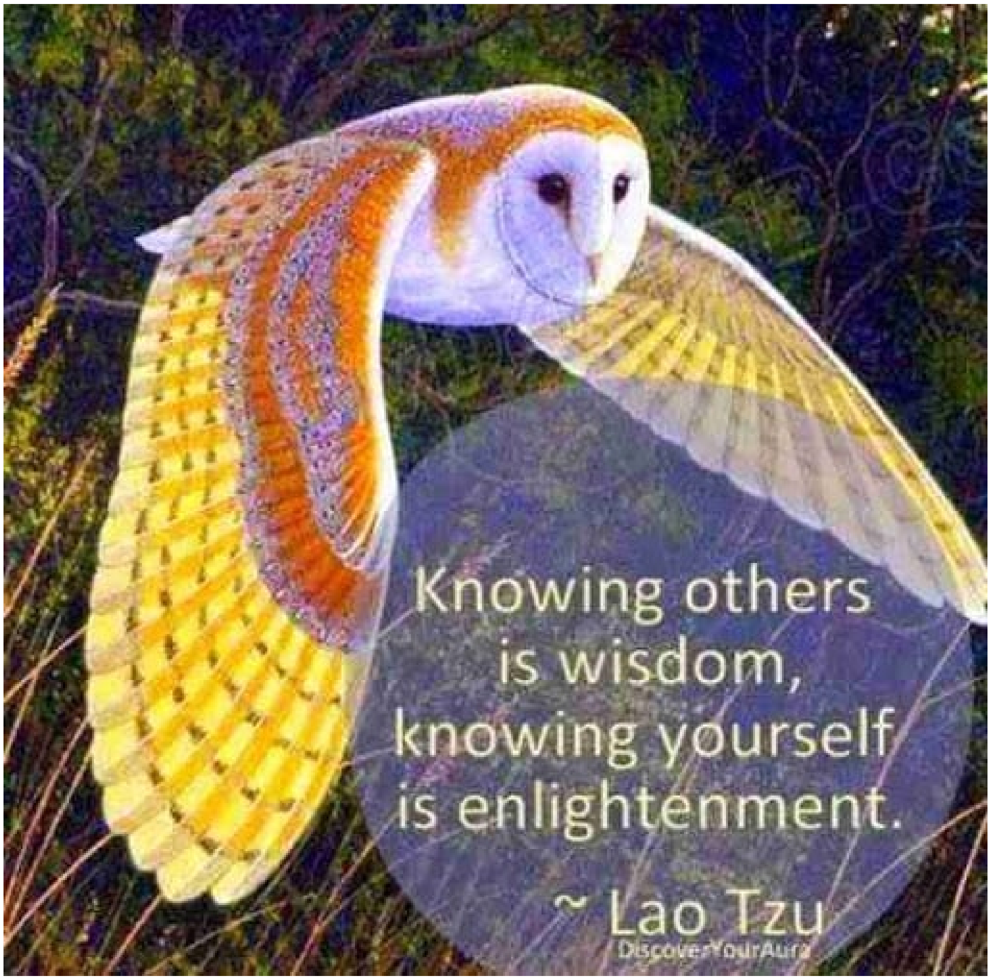
[191]

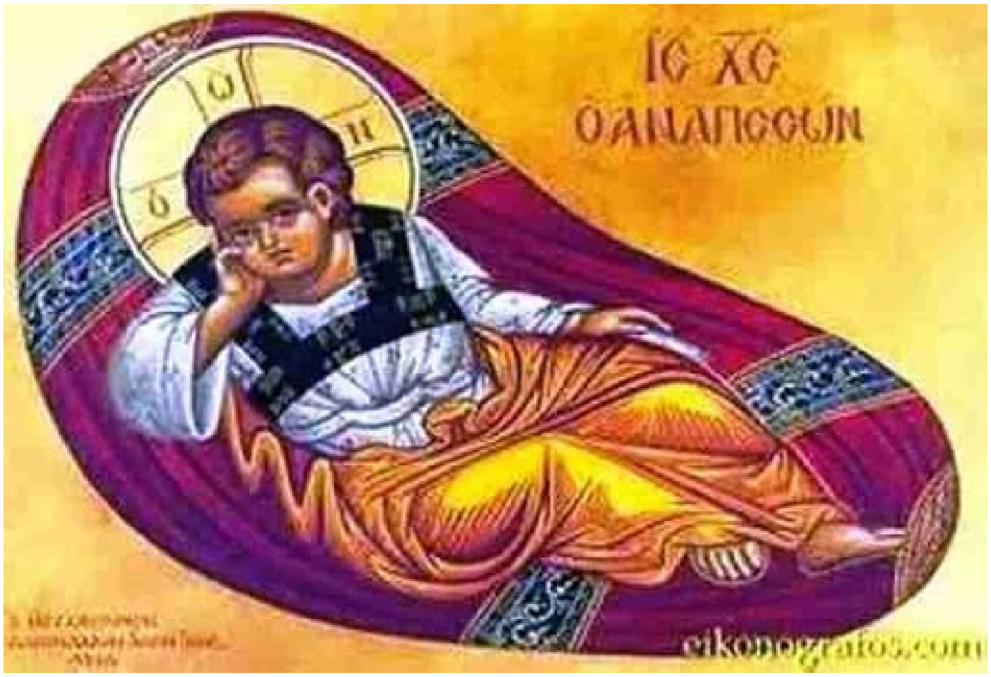
CARL
JUNG
C. G. Jung


Sensing
Thinking
Feeling
Intuiting

The four psychological functions according to Carl Jung


INTUITION
(Superior
Function)
intuitive
feeling
FEELING
(Secondary
Function)
sensual
feeling
SENSATION
(Inferior
Function)
empirical
thinking
THINKING
(Secondary
Function)
speculative
thinking


Knowing others
is wisdom,
knowing yourself
is enlightenment.
~ Lao Tzu
DiscoverYourAura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Ο ΑΝΑΠΕCΩΝ
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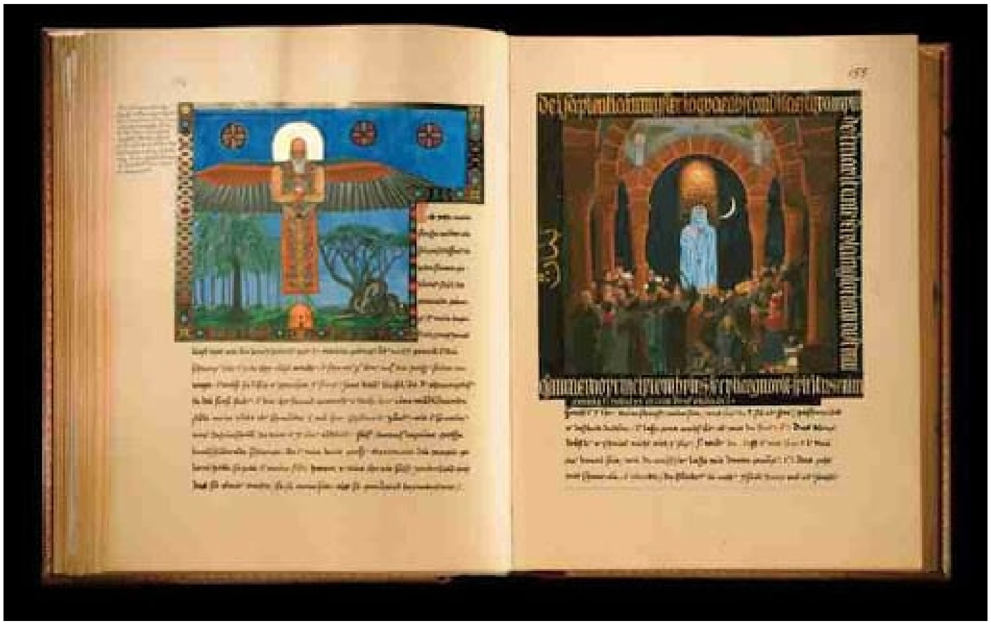
eikonografos.com

[196]



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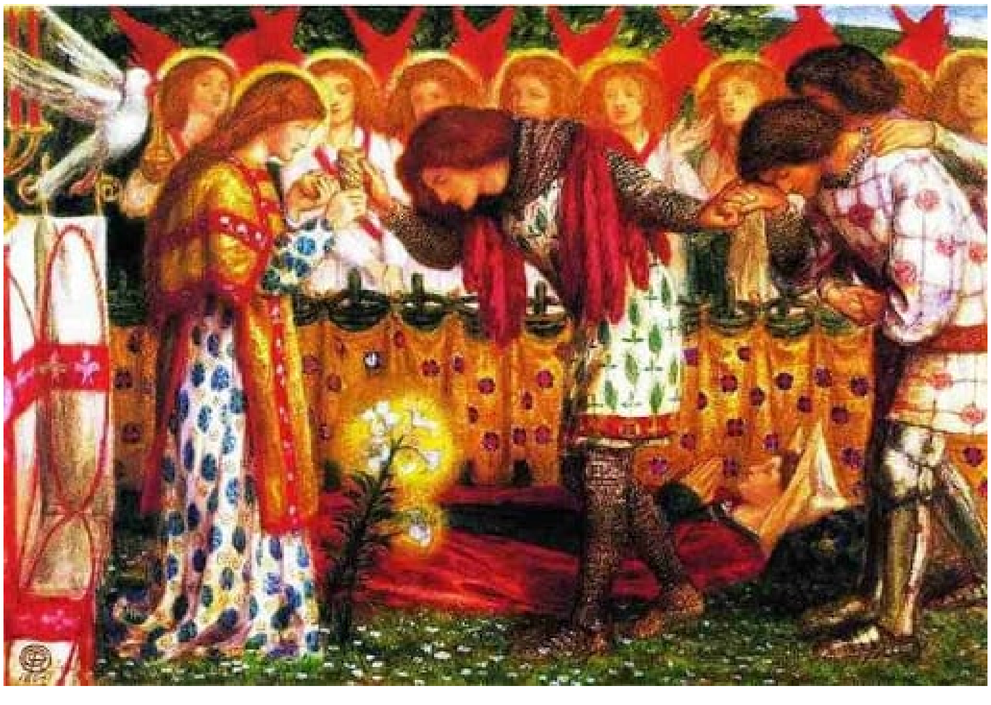

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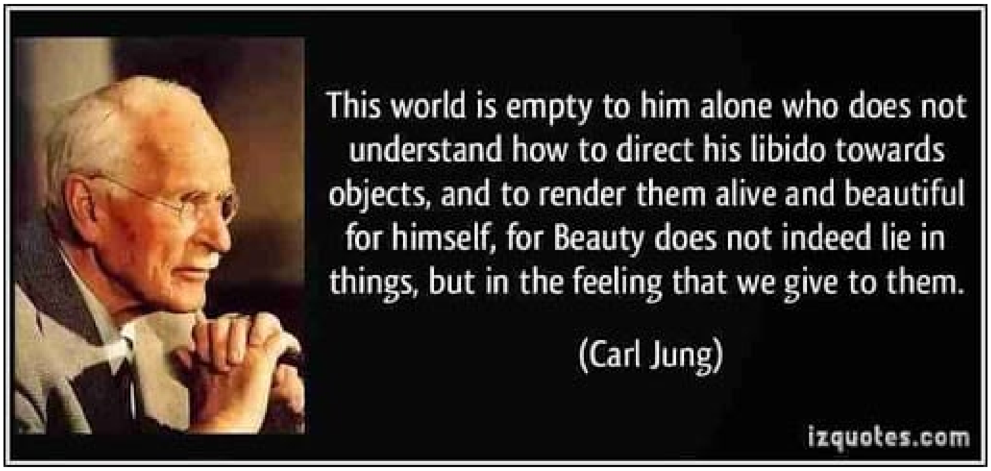

This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them.

(Carl Jung)

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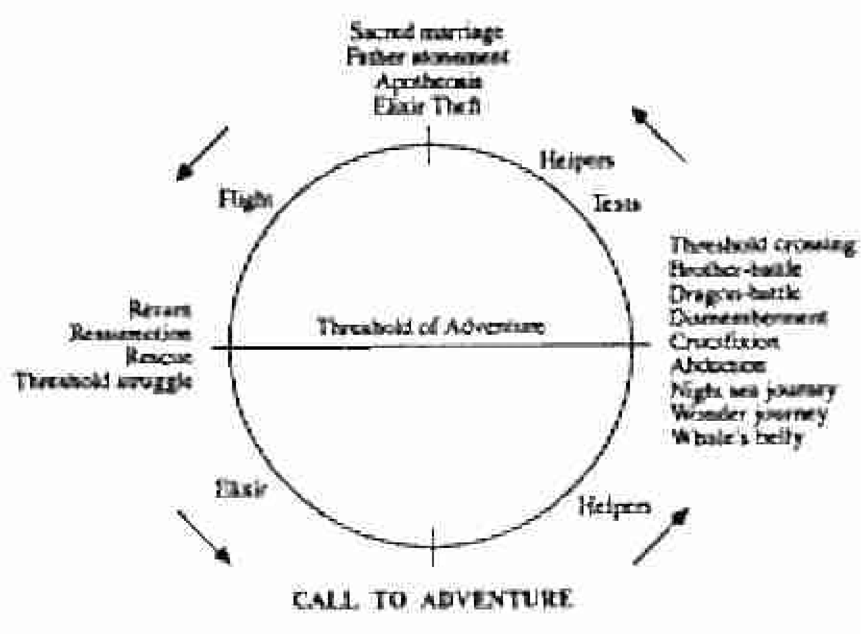
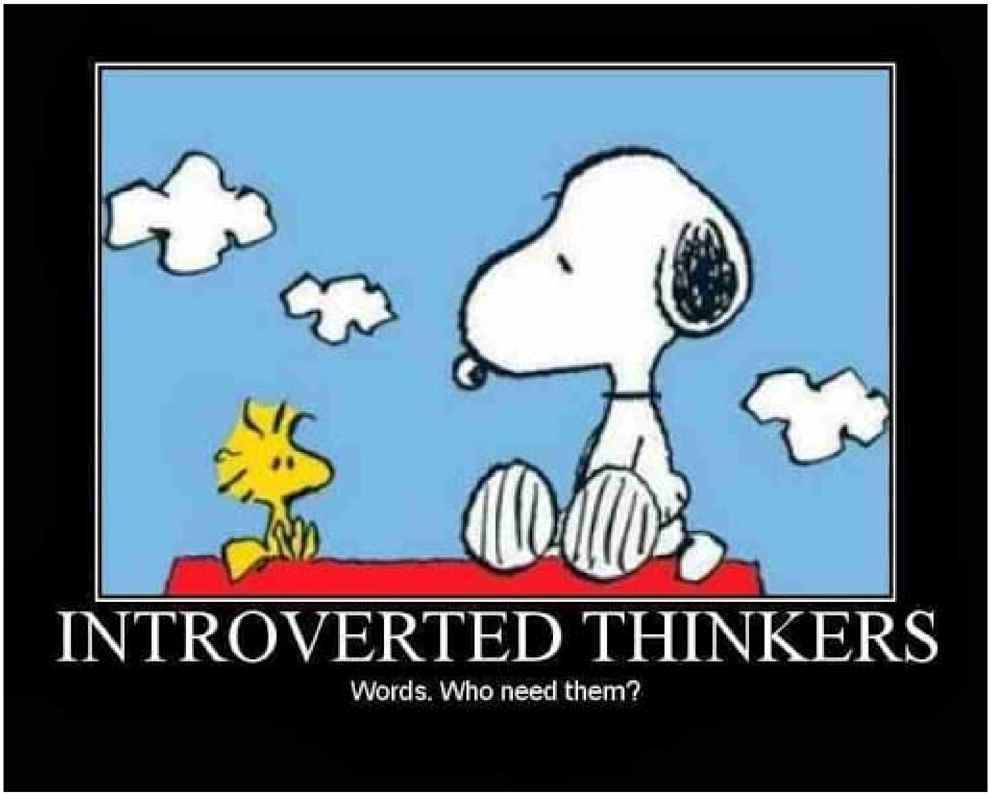
[206]

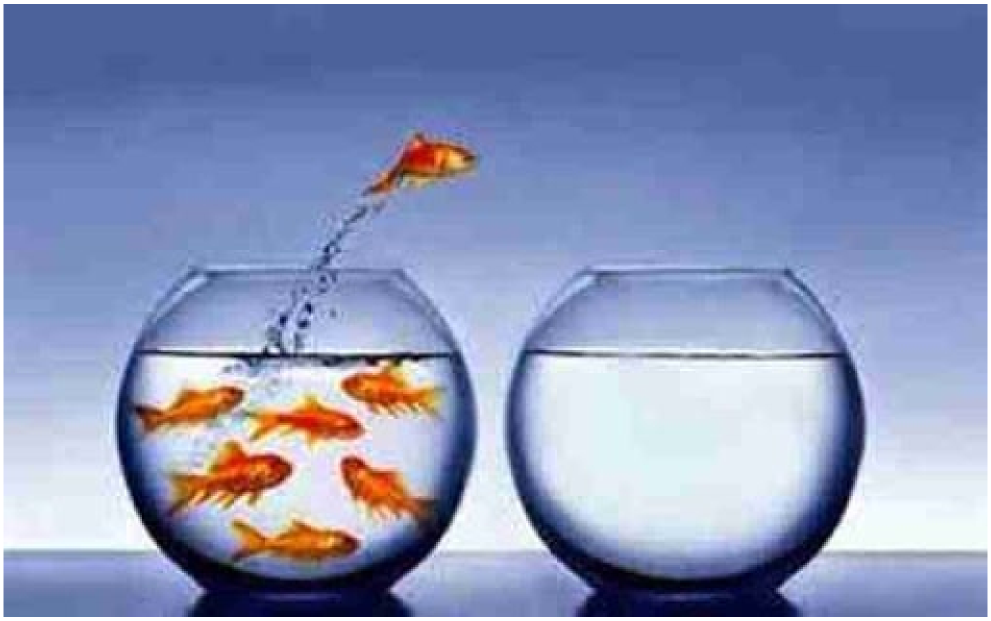
[207]


Sacred marriage
Father atonement
Apotheosis
Elixir Theft
Helpers
Tests
Flight
Threshold crossing
Brother-battle
Dragon-battle
Dismemberment
Crucifixion
Abduction
Night sea journey
Wonder journey
Whale's belly
Return
Resurrection
Rescue
Threshold struggle
Threshold of Adventure
Elixir
Helpers
CALL TO ADVENTURE

[208]


INTROVERTED THINKERS
Words. Who need them?

[209]



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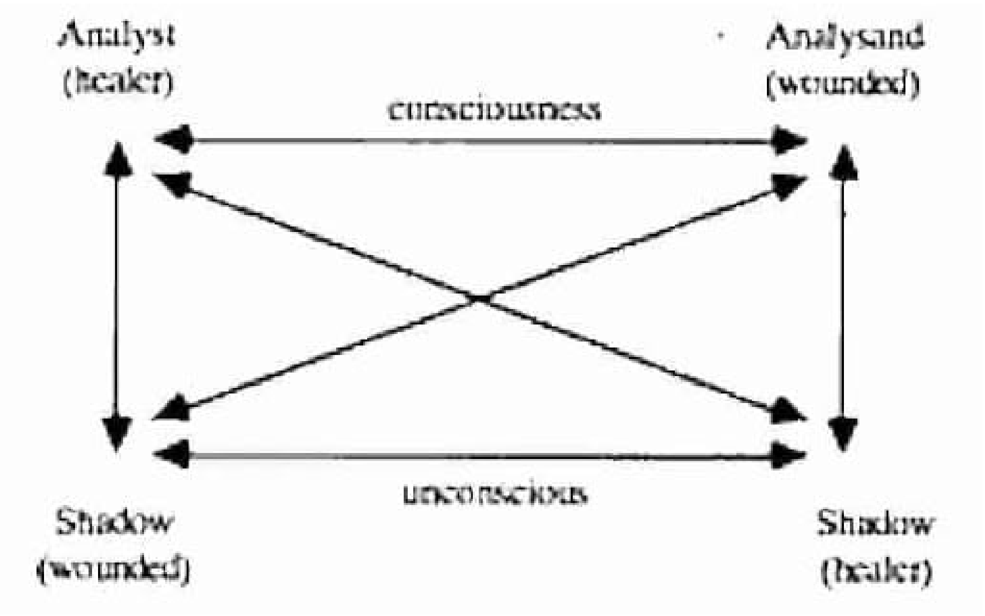
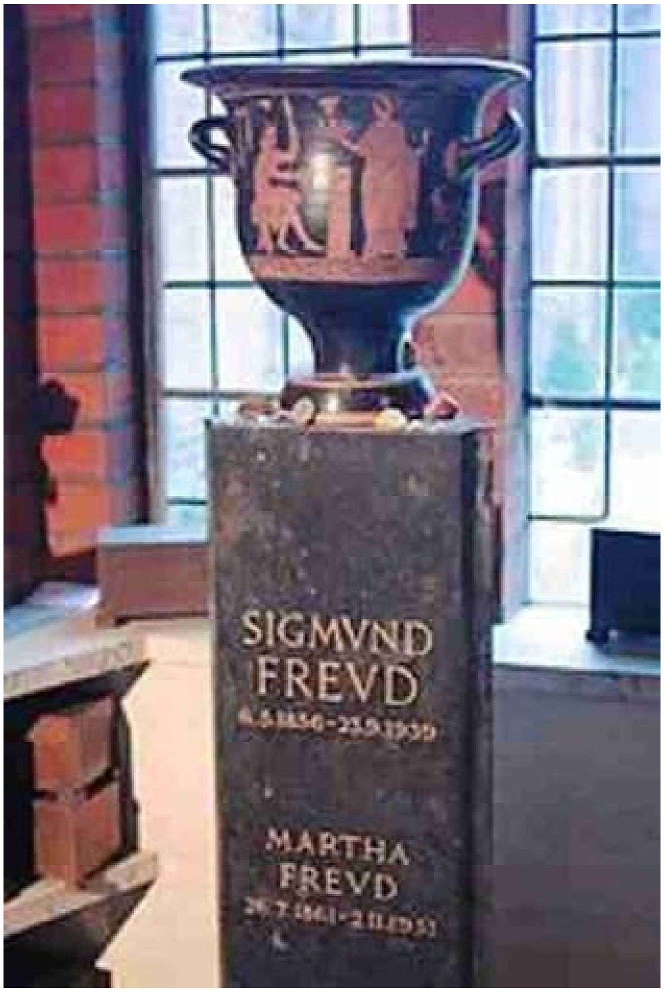
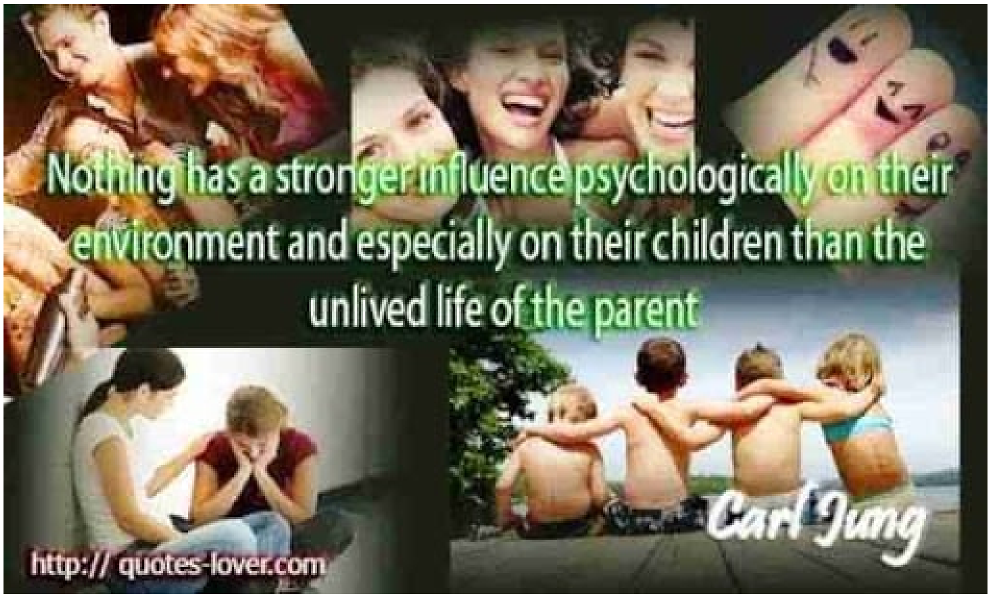

Analyst
(healer)
Analysand
(wounded)
consciousness
unconscious
Shadow
(wounded)
Shadow
(healer)

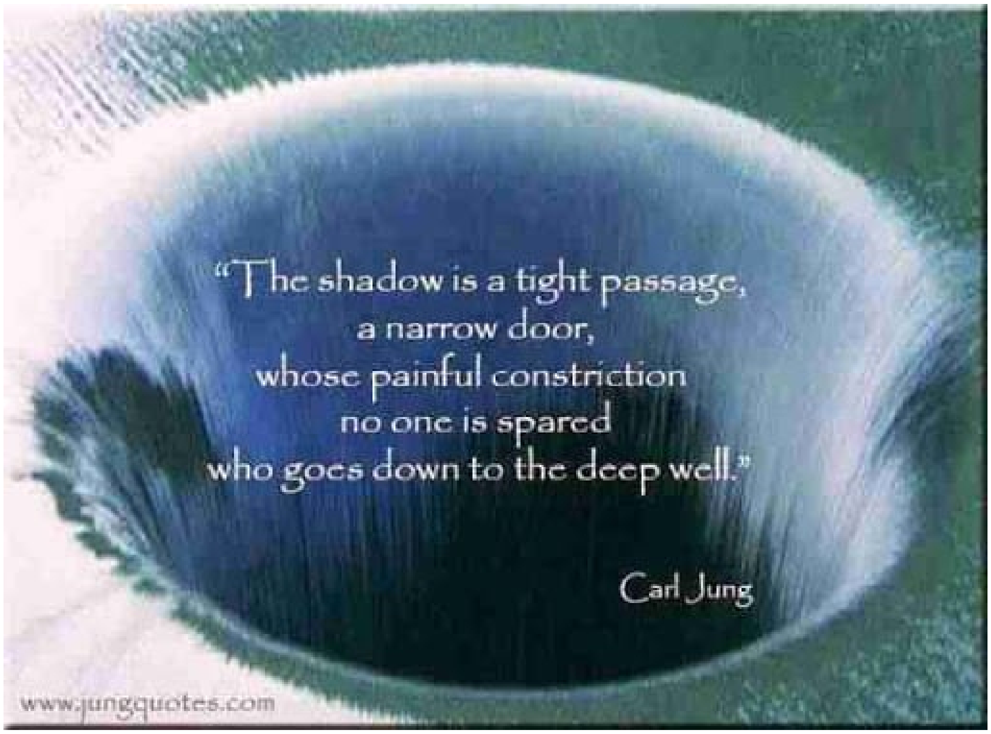
[211]


SIGMVND
FREVD
6.5.1856–23.9.1939
MARTHA
FREVD
26.7.1861–2.11.1951

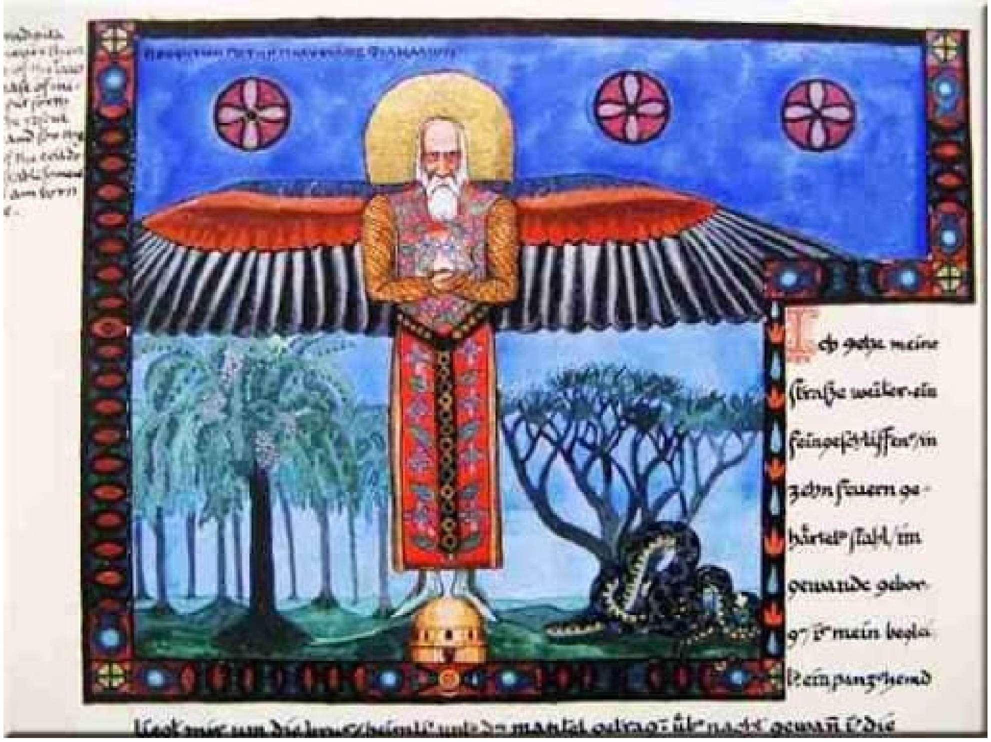
[212]


Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent
Carl Jung
http:// quotes-lover.com

[213]


"The shadow is a tight passage,
a narrow door,
whose painful constriction
no one is spared
who goes down to the deep well."
Carl Jung
www.jungquotes.com

[214]



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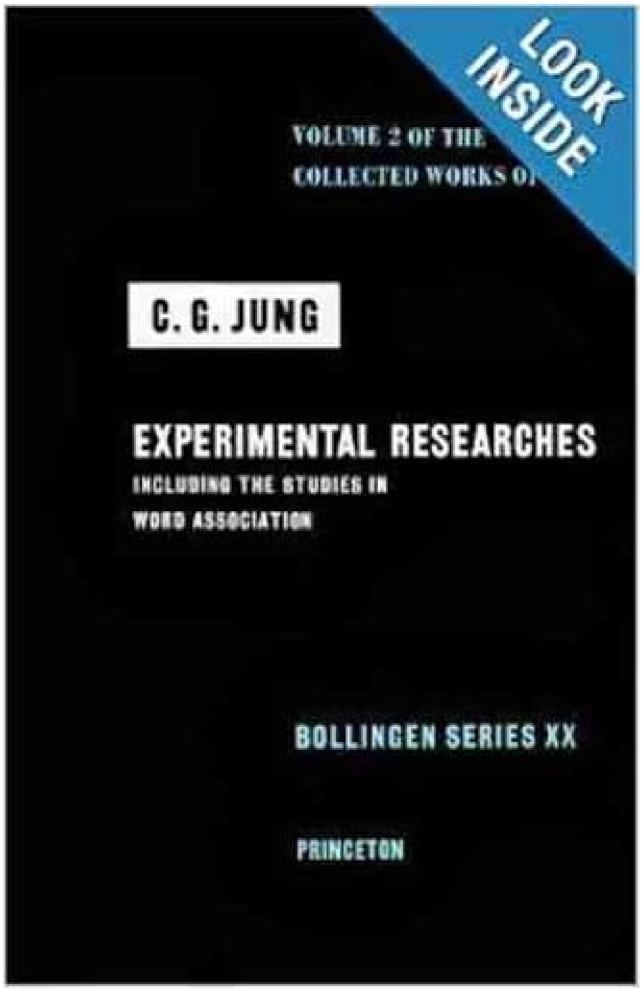

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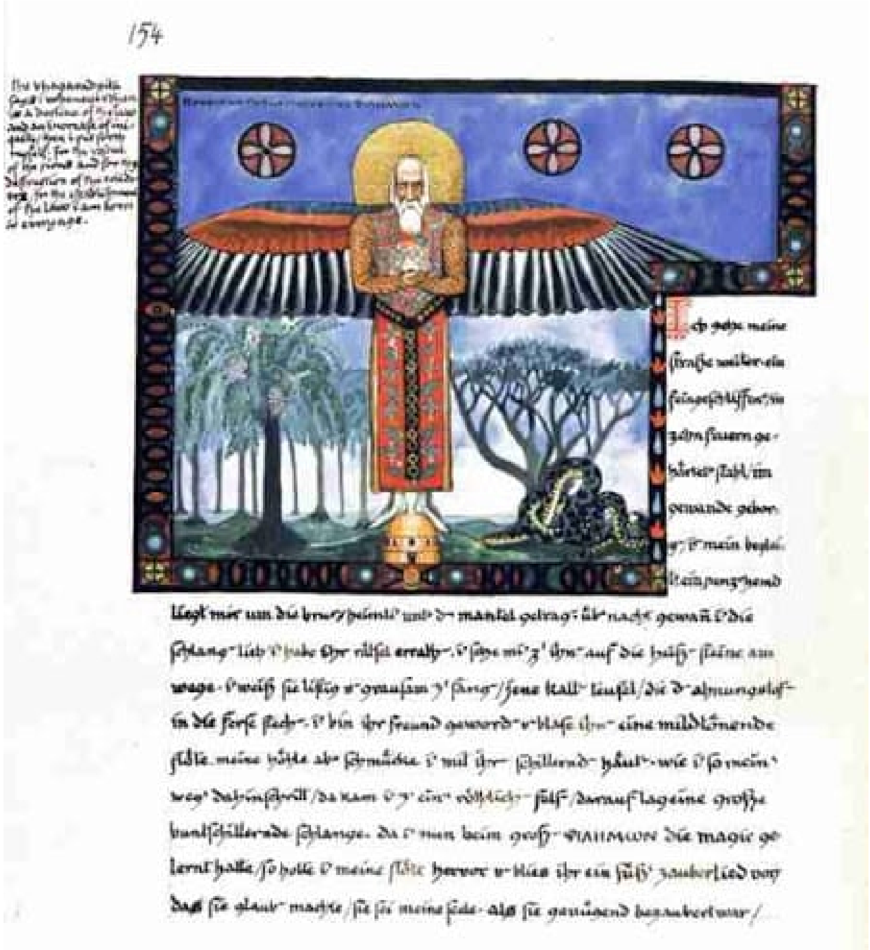
EXPERIMENTAL RESEARCHES
INCLUDING THE STUDIES IN
WORD ASSOCIATION

BOLLINGEN SERIES XX

PRINCETON

[217]

[218]

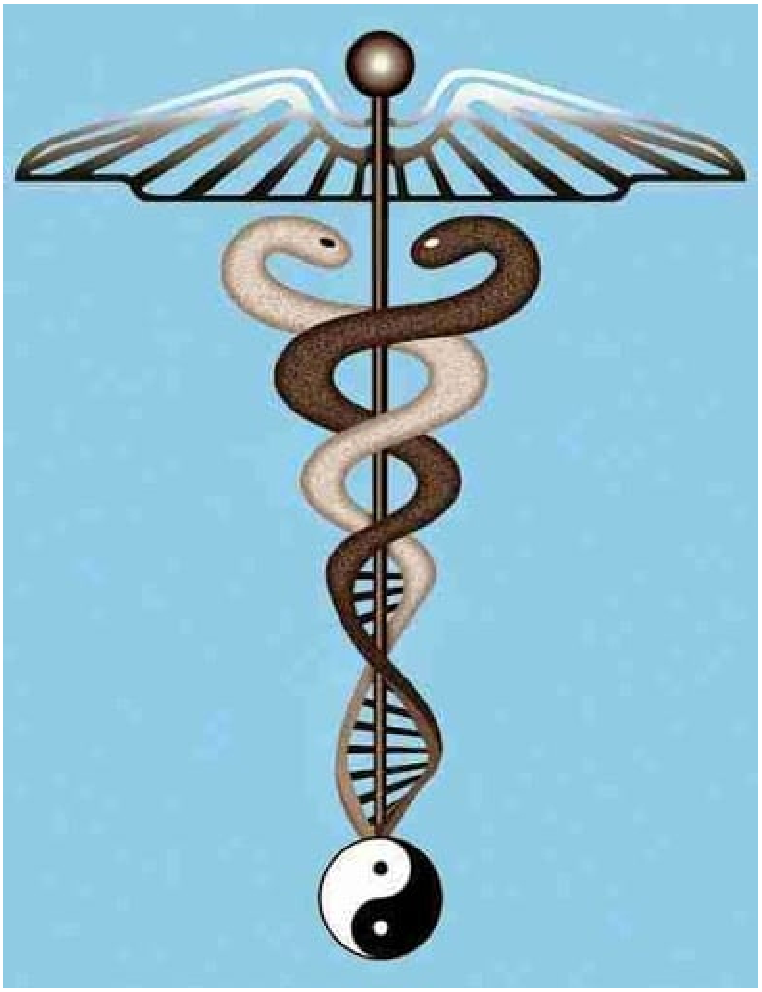


154

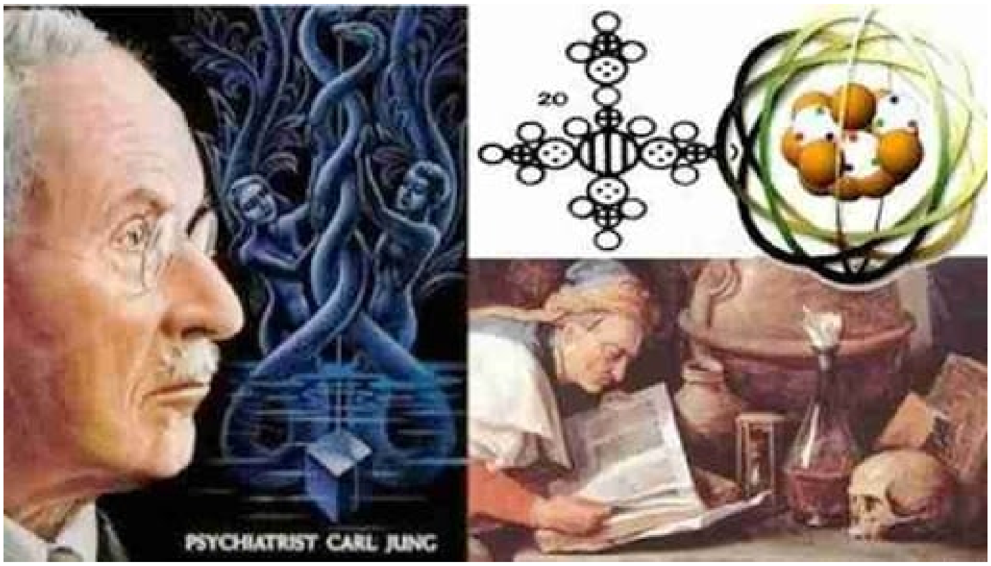
The [illegible] / [illegible] is a doctrine of the [illegible] and an increase of [illegible] myself, for the [illegible] of the [illegible] and the [illegible] destruction of the [illegible] for the establishment of the [illegible] I am born in everyone.

Ich gehe meine
straße weiter ein
feingeschliffen, in
zehn feuern ge-
härter stahl, im
gewande gebor-
gen. ich mein beglei-
t ein panzerhemd
liegt mir um die brust heimlich und den mantel getragen. über nacht gewann ich die
schlange lieb ich habe ihr rätsel erraten. ich setze mich zu ihnen auf die heißen steine am
wege. ich weiß sie listig und grausam zu fangen / jene kalten teufel / die den ahnungslos-
en die ferse stechen. ich bin ihr freund geworden und blase ihnen eine mildtönende
flöte. meine höhle aber schmücke ich mit ihren schillernden häuten. wie ich so meines
weges dahinschritt / da kam ich zu einem rötlichen fels / darauf lag eine große
buntschillernde schlange. da ich nun beim großen PHILEMON die magie ge-
lernt hatte / so holte ich meine flöte hervor und blies ihr ein süßes zauberlied vor /
dass sie glauben machte / sie sei meine seele. als sie genügend bezaubert war /

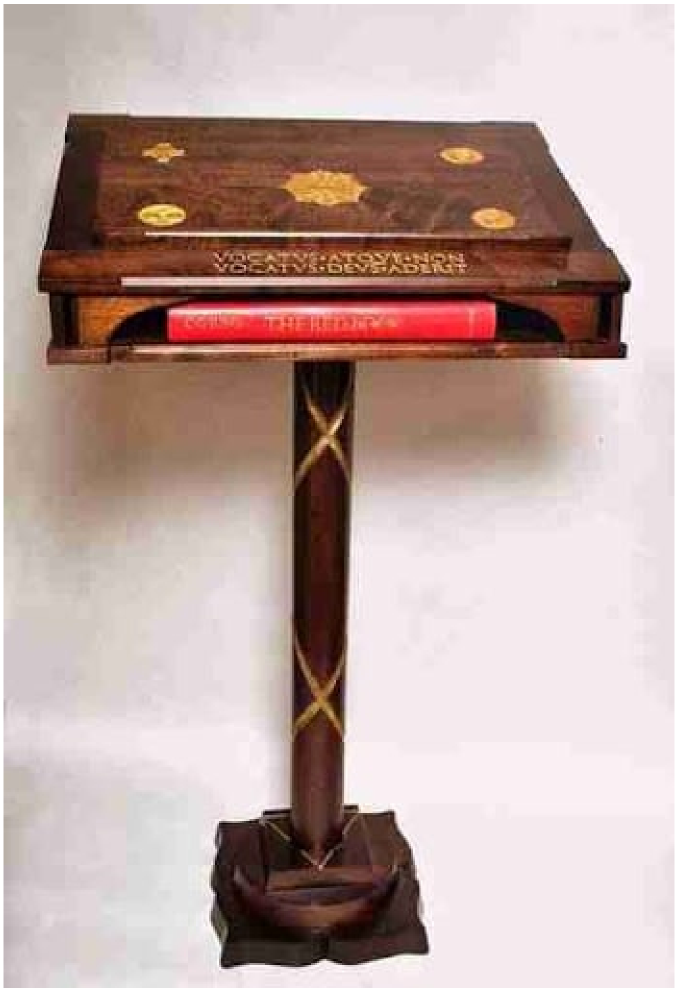
[219]



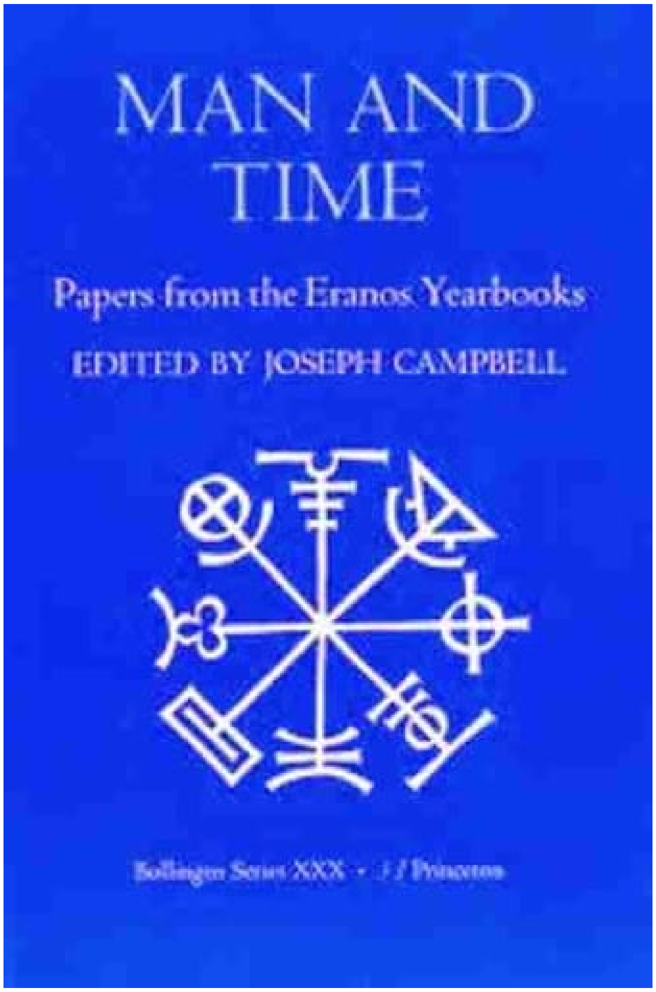
[220]


20
PSYCHIATRIST CARL JUNG

[221]


VOCATVS·ATQVE·NON
VOCATVS·DEVS·ADERIT

[222]



MAN AND TIME

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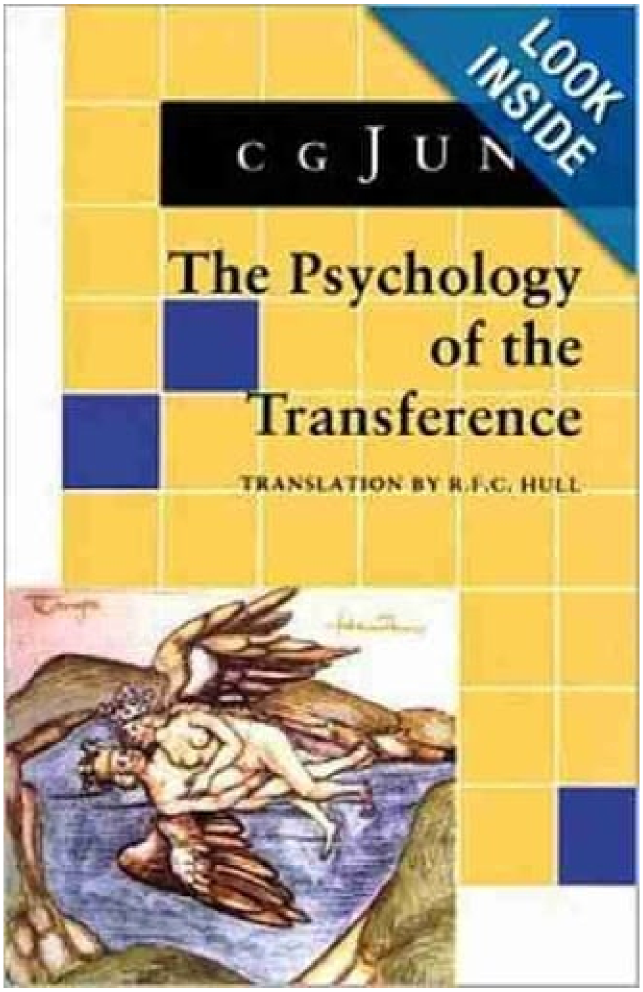
EDITED BY JOSEPH CAMPBELL

Bollingen Series XXX · Princeton

[224]



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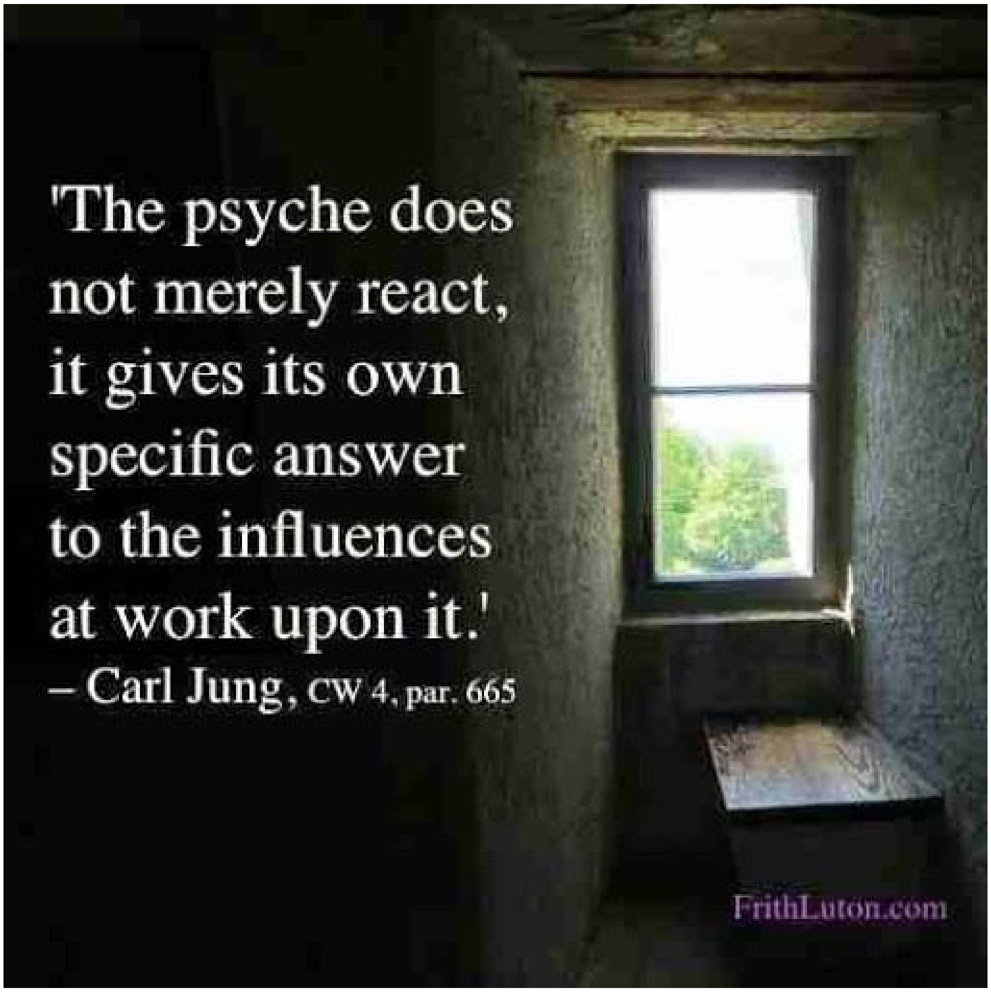
C G JUN

The Psychology of the Transference

TRANSLATION BY R.F.C. HULL



'The psyche does not merely react, it gives its own specific answer to the influences at work upon it.'
– Carl Jung, CW 4, par. 665
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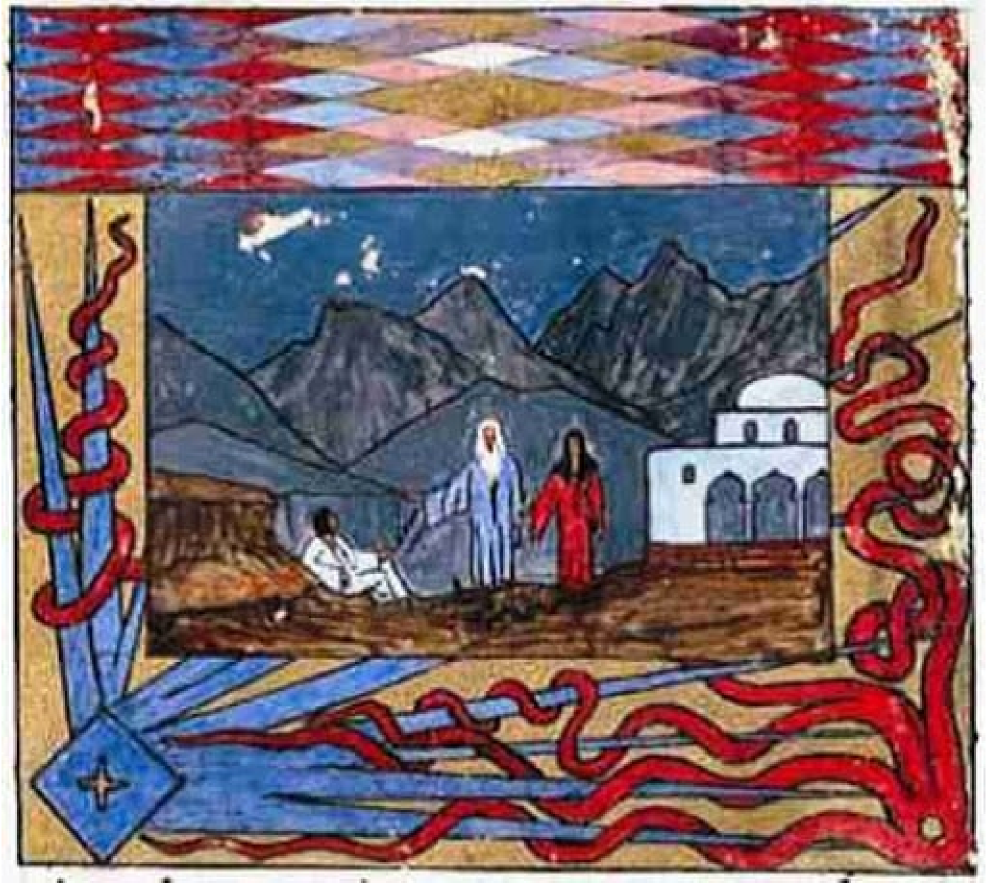

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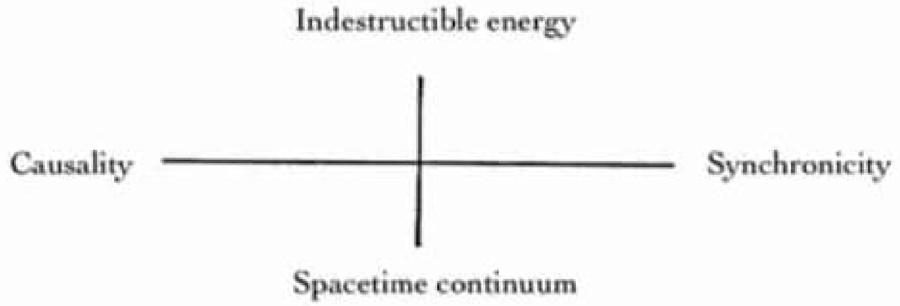
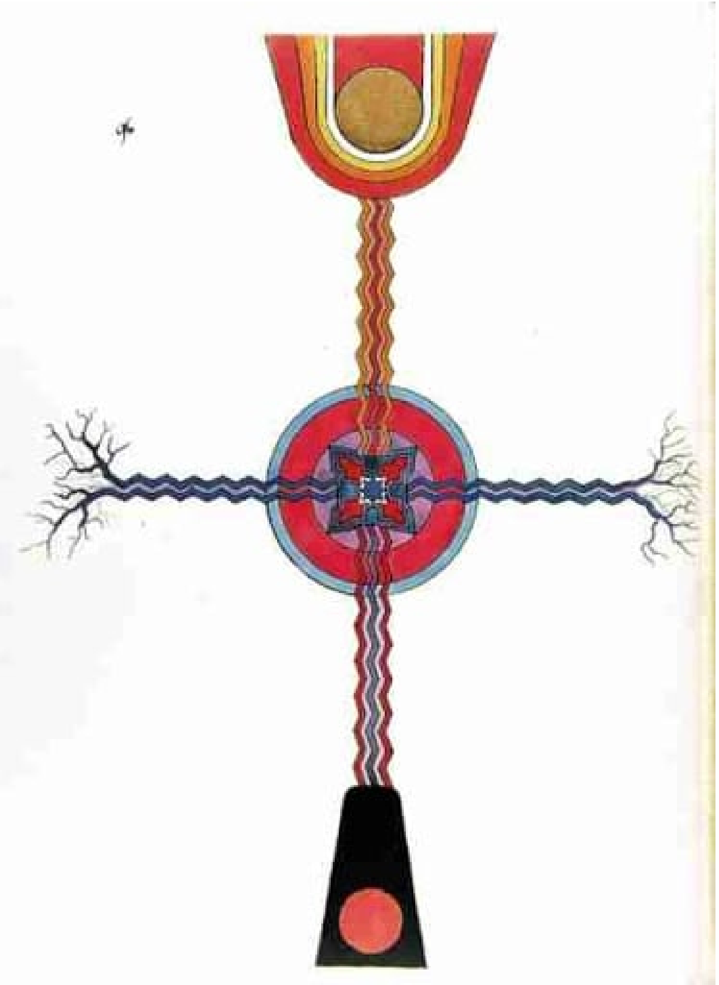
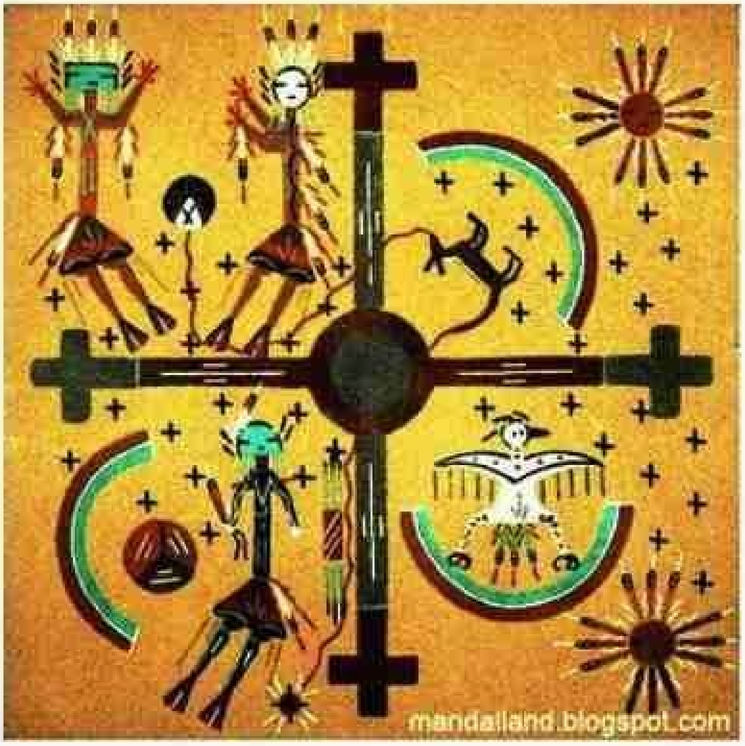

Indestructible energy
Causality
Synchronicity
Spacetime continuum

[228]

sensation:
the sensible perception of reality
– Carl Jung, CW 16, par. 486

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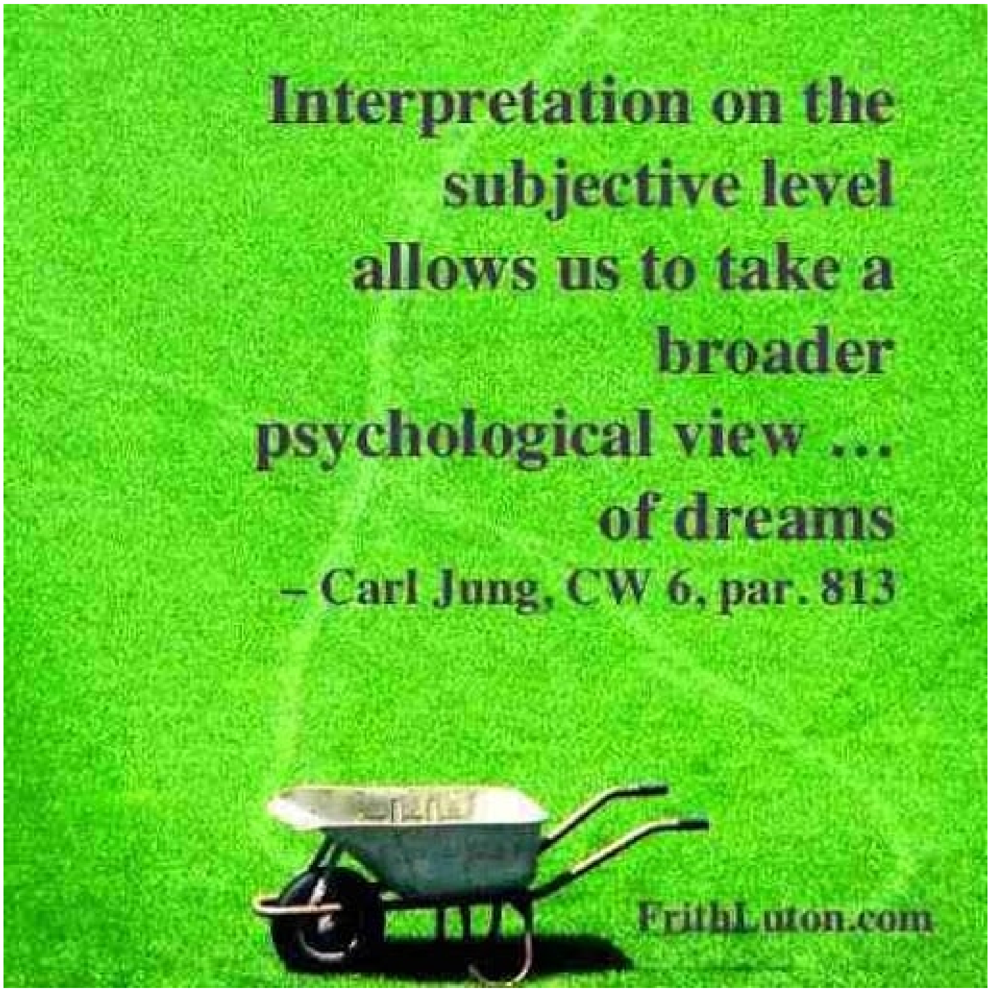

Interpretation on the subjective level allows us to take a broader psychological view … of dreams

– Carl Jung, CW 6, par. 813

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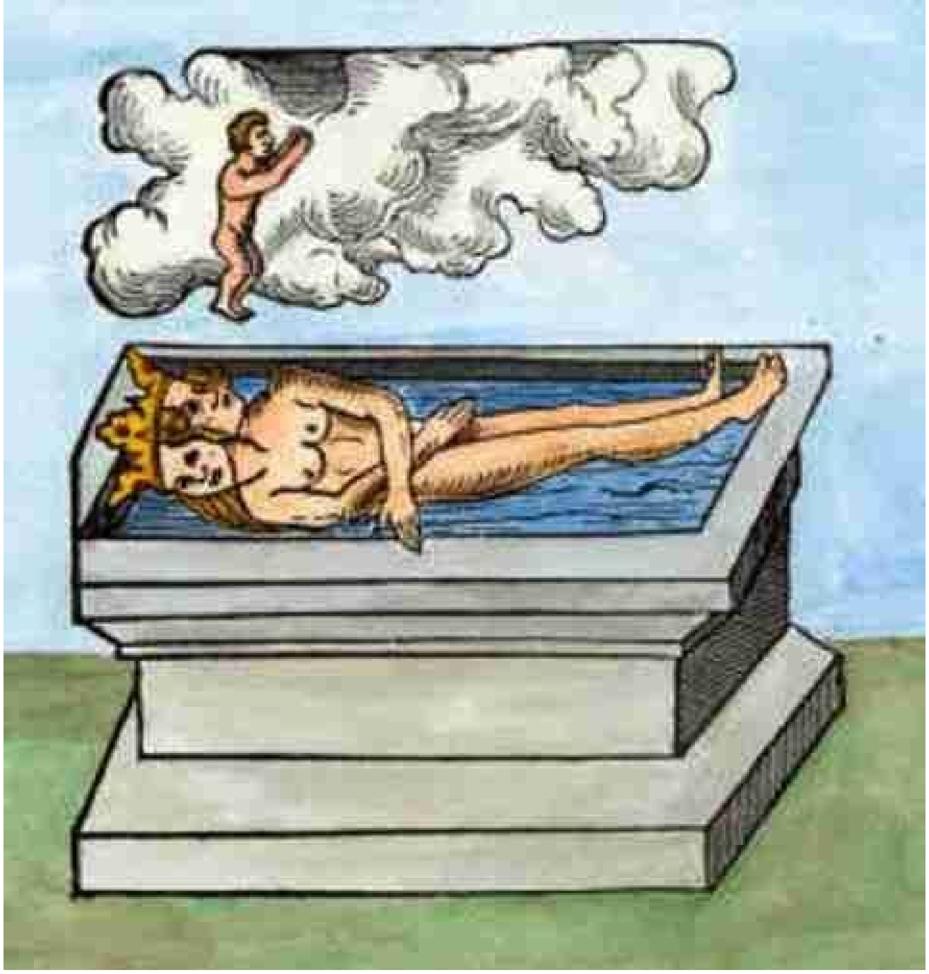

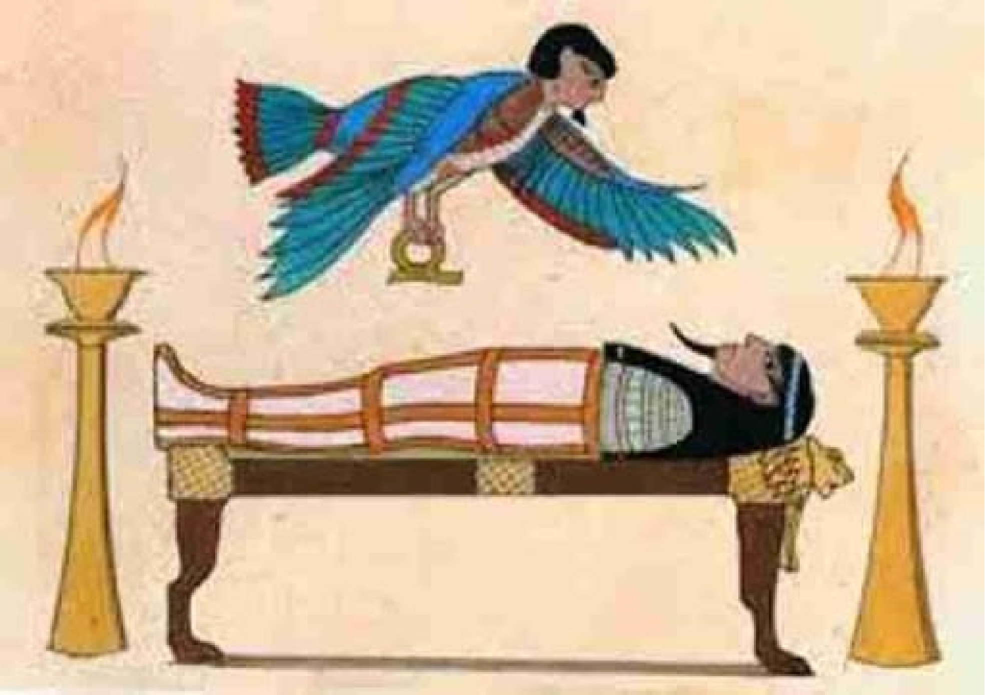

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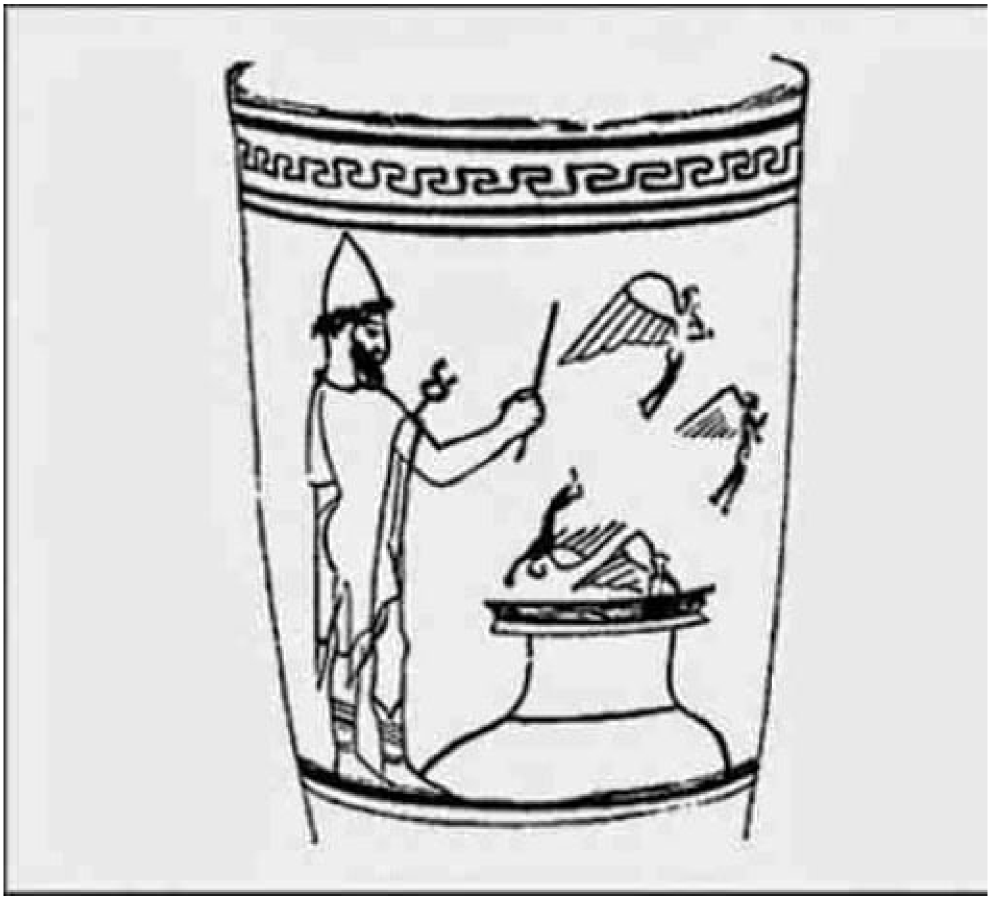

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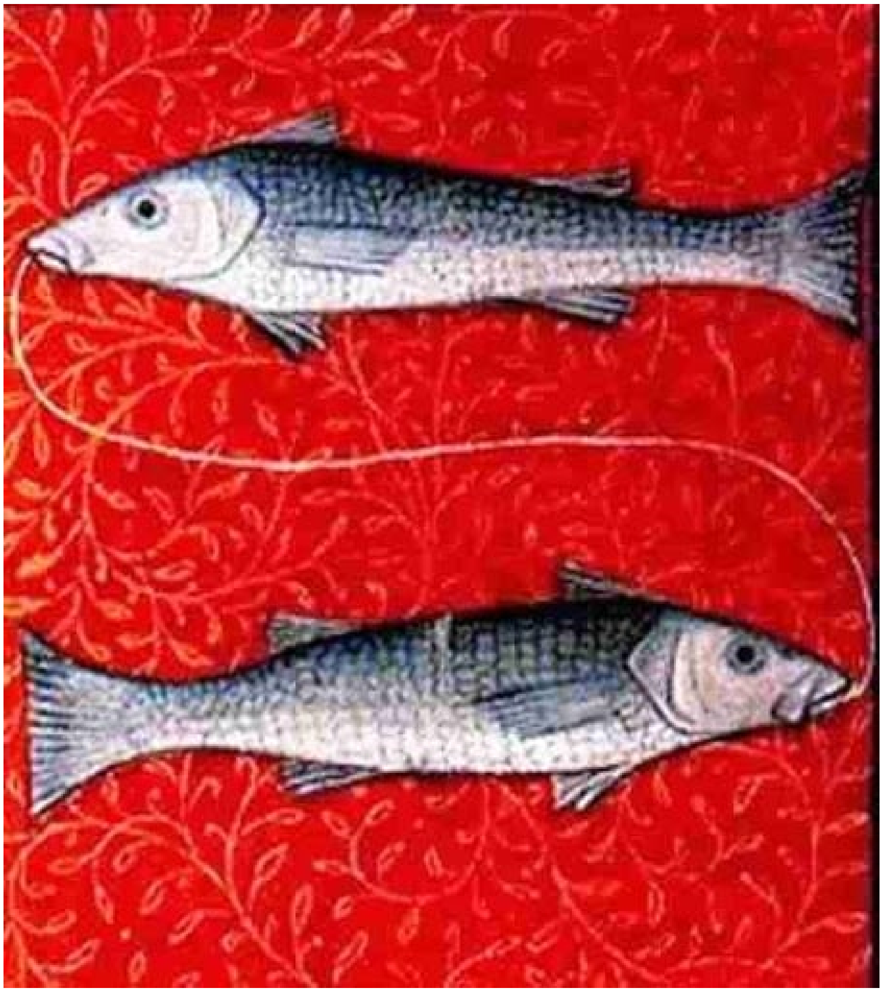

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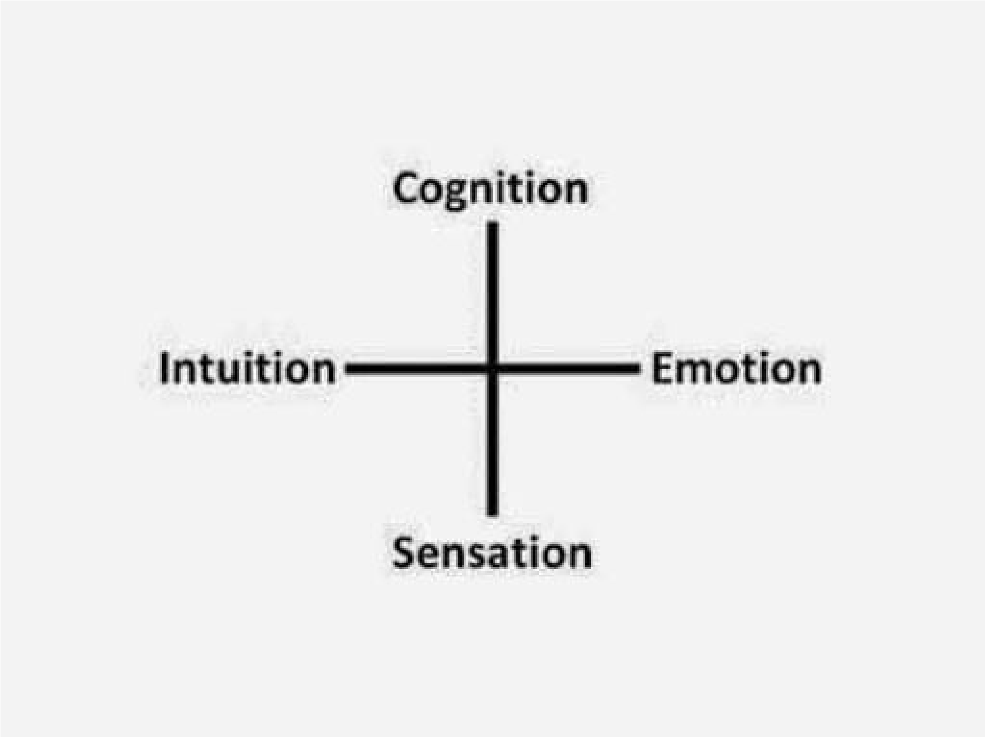
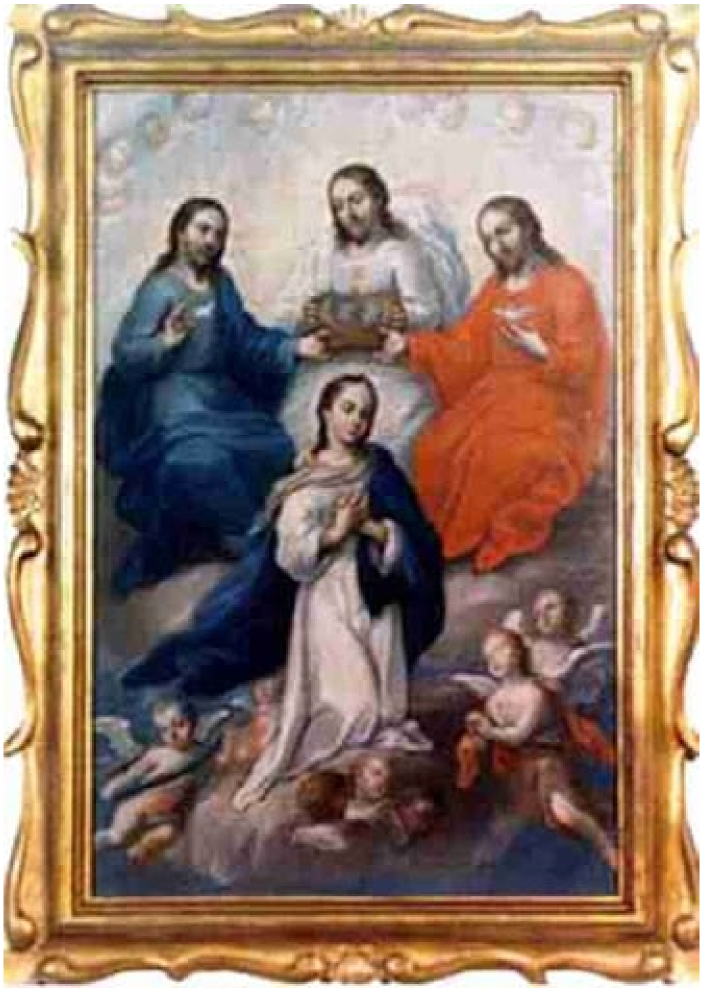

Cognition
Intuition
Emotion
Sensation

[239]



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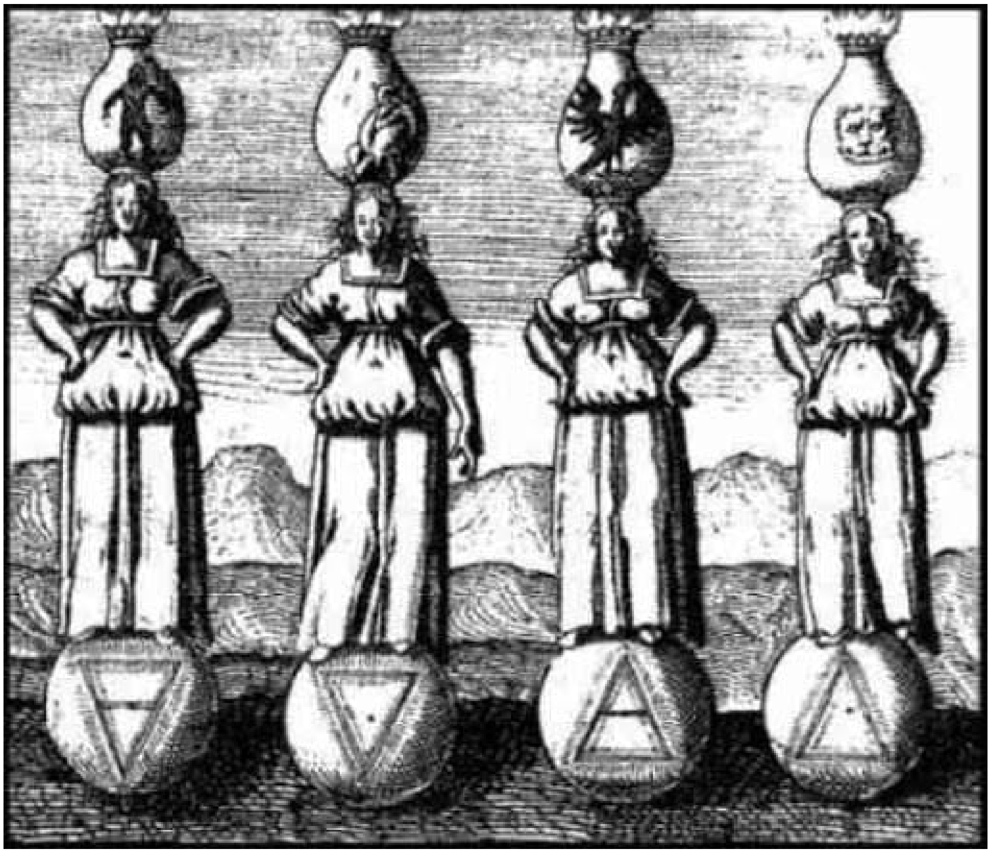

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Carl Jung on the Gnostics (2019-02-23 18:14)

[1]

In August 1957, Jung gave a series of filmed interviews for the University of Houston. The following is part of the transcript of the fourth interview with Dr. Richard I. Evans:

I got more and more respectful of archetypes, and now, by Jove, that thing should be taken into account. That is an enormous factor, very important for our further development and for our well-being. It was, of course, difficult to know where to begin, because it is such an enormously extended field. So the next question I asked myself was, “Now where in the world has anybody been busy with that problem?” And I found nobody had, except a peculiar spiritual movement that went together with the beginnings of Christianity, namely Gnosticism. That was the first thing, actually, that I saw, that the Gnostics were concerned with the problem of archetypes. They made a peculiar philosophy of it, as everybody makes a peculiar philosophy of it when he comes across it naïvely and doesn’t know that the archetypes are structural elements of the unconscious psyche.

The Gnostics lived in the first, second, and third centuries. And what was in between? Nothing. And now, today, we suddenly fall into that hole and are confronted with the problems of the collective unconscious which were the same then two thousand years ago - and we are not prepared to meet that problem. I was always looking for something in between, you know, something that linked that remote past with the present moment. And I found to my amazement it was alchemy, which is understood to be a history of chemistry. It is, one might almost say, anything but that. It is a peculiar spiritual or philosophical movement. The alchemists called themselves philosophers, like the Gnostics. And then I read the whole accessible literature, Latin and Greek. I studied it because it was enormously interesting. It is the mental work of seventeen hundred years, in which is stored up all they could make out about the nature of the archetypes, in a peculiar way, that's true - it is not simple. Most of the texts haven't been published since the Middle Ages; the last editions date from the middle or end of the seventeenth century, practically all in Latin. Some texts are in Greek, not a few very important ones. That gave me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relations to the collective unconscious and the variations our consciousness has undergone, and why the unconscious is concerned with these mythological images. ...

... Of course I cannot tell you in detail about alchemy. It is the basis of our modern way of conceiving things, and therefore it is as if it were right under the threshold of consciousness. It gives you a wonderful picture of how the development of archetypes, the movement of archetypes, looks when you see them as if from above. From today you look back into the past, and you see how the present moment has evolved out of the past. Alchemical philosophy - it sounds very curious. We should give it an entirely different name. It does have a different name, it is called Hermetic philosophy, though of course that conveys just as little as the term alchemy. It is the parallel development, as Gnosticism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the Middle Ages. Carl Jung

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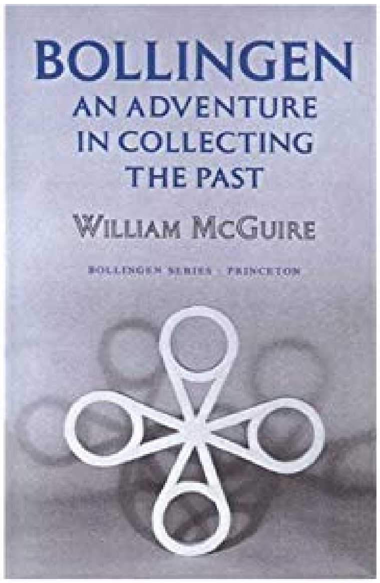
Bollingen: An Adventure Collecting the Past by William McGuire (2019-02-23 18:23)

[1] 
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Carl Jung on “Matter” - Anthology (2019-02-24 04:30)

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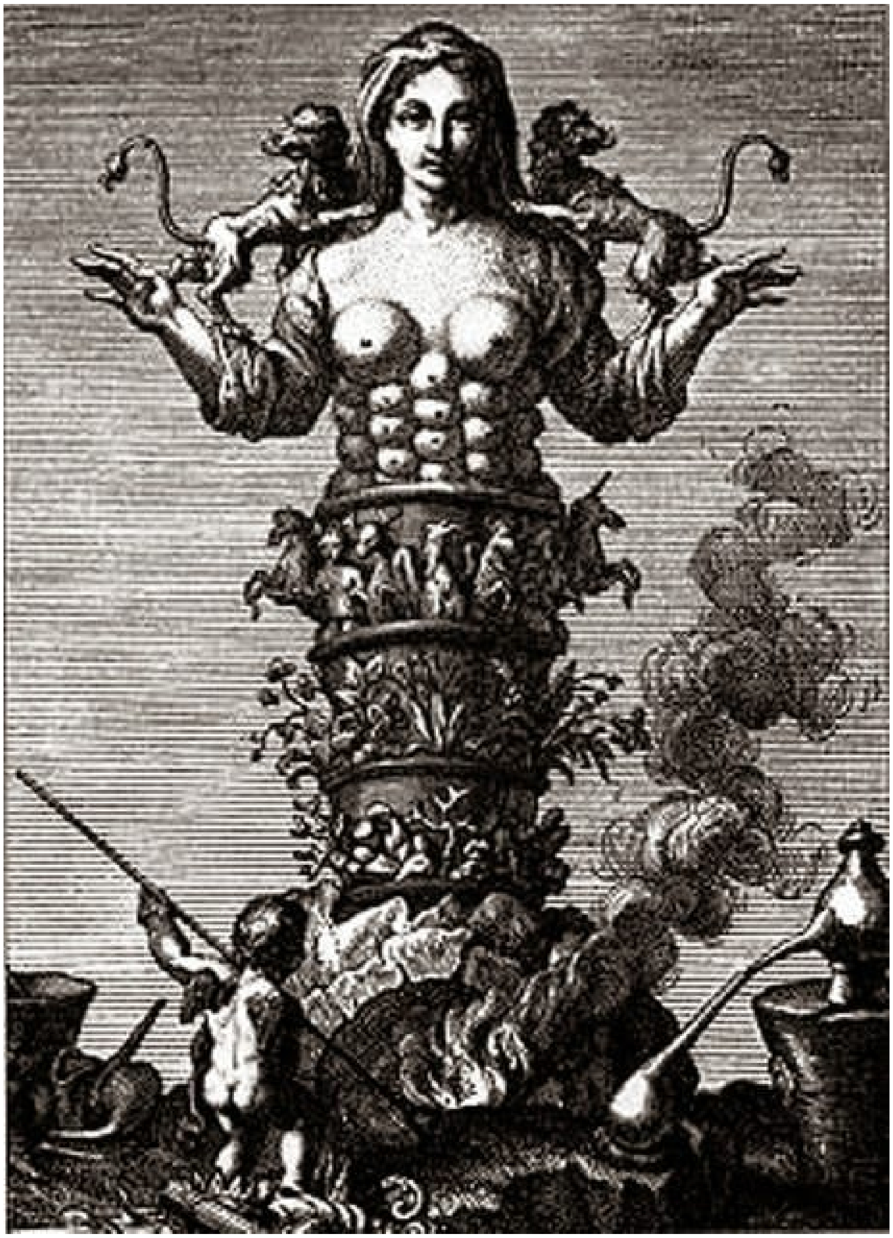


We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Page 244.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, CW 12, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, CW 11, Para 762.

atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung, Zarathustra Seminar, Page 441.

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung, CW 9i; para. 197.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; ¶ 392.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters II, Page 450

Nature is not matter only, she is also spirit. Carl Jung; CW 13; Para229.

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, CW 13, Page 140.

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

The spirit shows its effective power only in the reshaping of matter. Carl Jung, Letters Vol. 1, Pages 59-63.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility. We don't even understand it when it is in matter, how could we hope to have any insight into it without matter? Carl Jung, Letters Vol. 1, Pages 241-242.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Page 219.

The word ‘matter’ remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. Carl Jung, Man and His Symbols, pages 94-5.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. Carl Jung, Jung-Ostrowski, Page 63.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter. Carl Jung, Letters Vol. II, Pages 53-55.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit. Carl Jung, Letters Vol. II, Pages 69-71

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition. Carl Jung, Letters Vol. II, Pages 341-343.

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

Matter and psyche are thus the terminal points of a polarity. Carl Jung, Letters Vol. II, Pages 351-352.

"In Mercurio" spirit and matter are one. This is a mystery nobody is ever going to solve. It is real, but we are unable to express its reality. It is neti-neti in other words: beyond our grasp, although it is a definite experience. Carl Jung, Letters Vol. II, Pages 392-396

The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumambulatio of and an approximation to the Centrum. Carl Jung, Letters Vol. II, Pages 392-396

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 445-449

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer
what it was. Carl Jung, CW 9i, Para 301

It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW, Para 748

Nowhere and never has man controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God’s work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Carl Jung, CW 12, Para 2

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars, and was later extended by projections into unknown matter.
These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. All anthropomorphic projections were withdrawn from the object one after another, with a twofold result firstly man’s mystical identity with nature was curtailed as never before, and secondly the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man’s heart. Carl Jung, CW 11, Para 375

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I." Carl Jung, CW 8, Para 764

When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80

He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man’s advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747

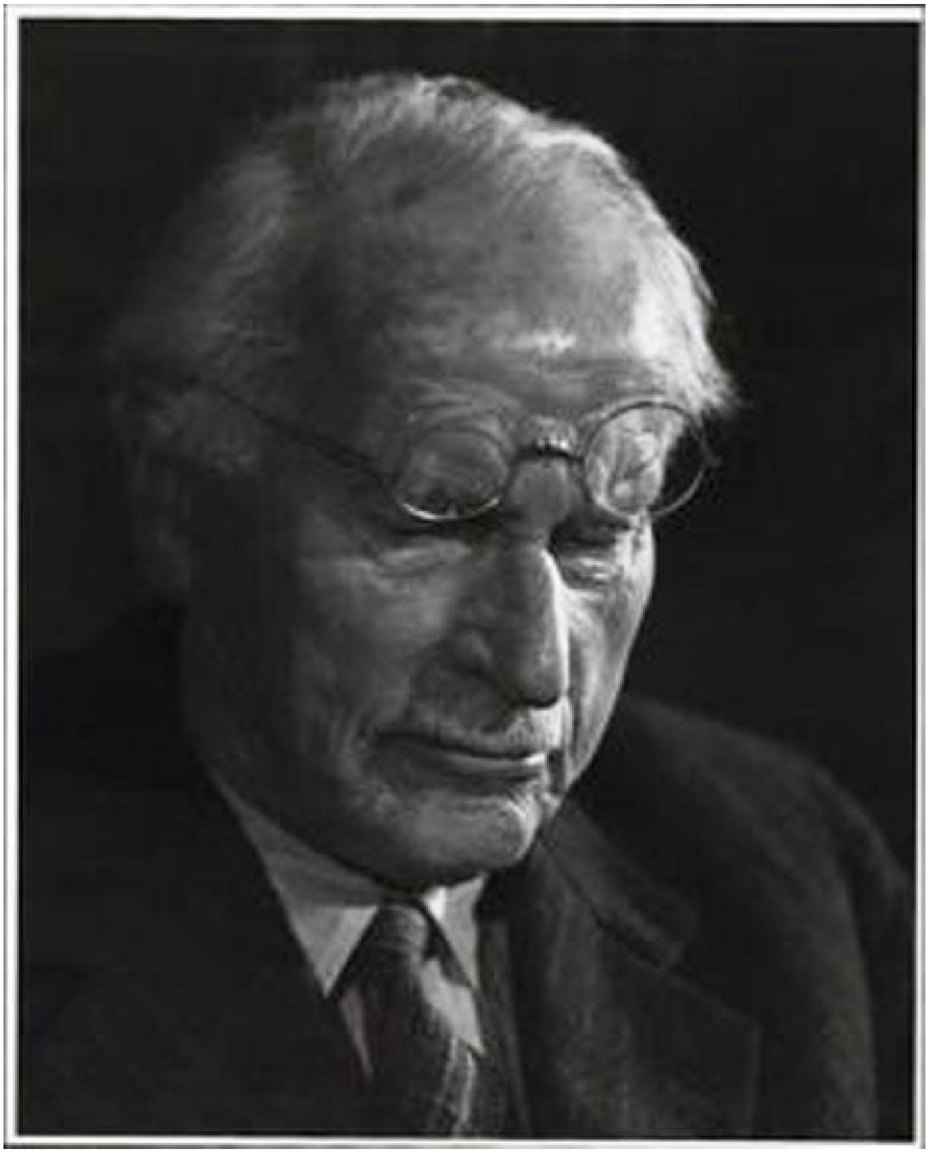
Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. Carl Jung, CW 11, Para 375

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/2af3a-12bmatter.jpg`

Carl Jung: Transformation starts not with the knowledge of who but with what you are. (2019-02-24 04:30)

[1]



[Transformation starts not with the knowledge of who but with what you are.] Visions Seminars, C.G. Jung, page 321:

"She sees an old man on the other side of the wall. "I looked into his eyes and saw therein a great river full of writhing bodies.

A few men stood upon the bank and called with a loud voice to the struggling masses in the rushing water.

The water cast a few souls upon the bank. Then the men who stood there lifted them up and showed them a star and a sun.

This I saw in the eyes of the old man. The old man said, "you have perceived" and he sank into the earth. "

The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again and again. It is the river time, of life, in other words.

The men on the bank are the people of detached consciousness, people who are conscious of themselves and of life. And that they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up and leave the great river.

Then the men who stand there lift them up and show them a star and a sun.

The star is the individual fate, and the sun means the light of day, and it is also the symbol of the deity.

Consciousness of the individual life and of the deity is the idea."

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Carl Jung on "Insoluble Problems" - Anthology (2019-02-24 04:30)

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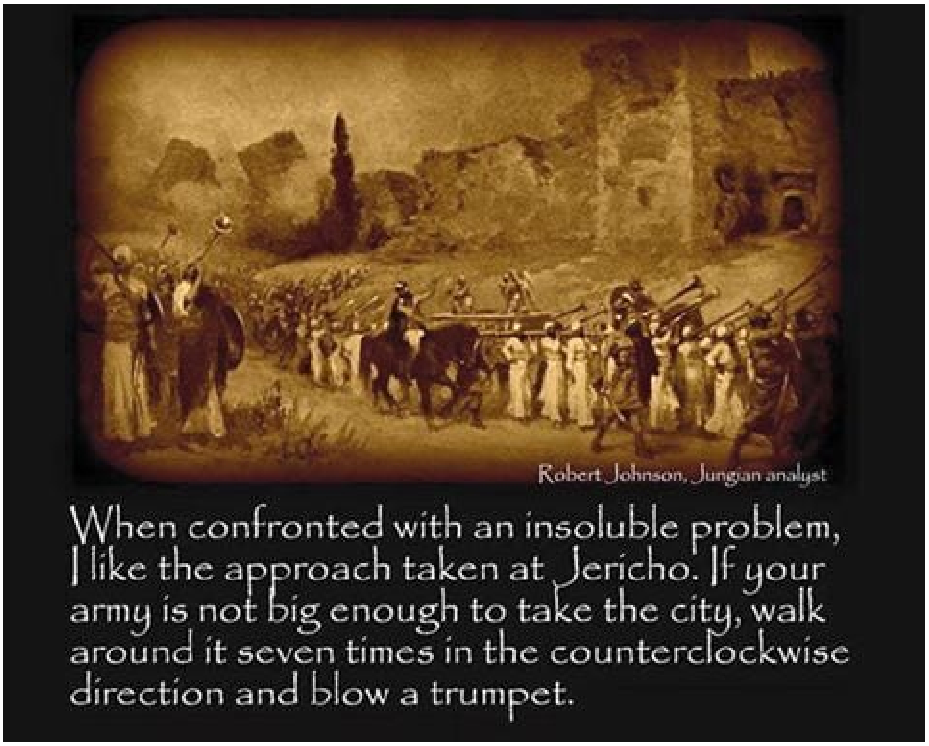


When confronted with an insoluble problem, I like the approach taken at Jericho. If your army is not big enough to take the city, walk around it seven times in the counterclockwise direction and blow a trumpet.

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.

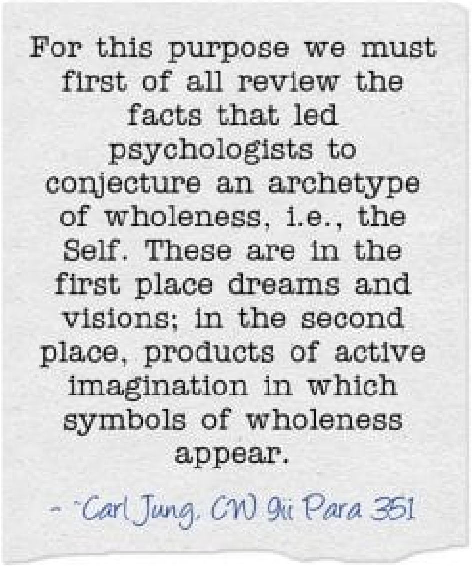
I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, The Secret of the Golden Flower, Page 89.

I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians. Carl Jung, Letters Vol. II, Pages 391-392.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/e9b2e-12bjericho.jpg`

Some Carl Jung Quotations (2019-02-24 05:02)



For this purpose we must first of all review the facts that led psychologists to conjecture an archetype of wholeness, i.e., the Self. These are in the first place dreams and visions; in the second place, products of active imagination in which symbols of wholeness appear.

- Carl Jung, CW 9ii Para 351

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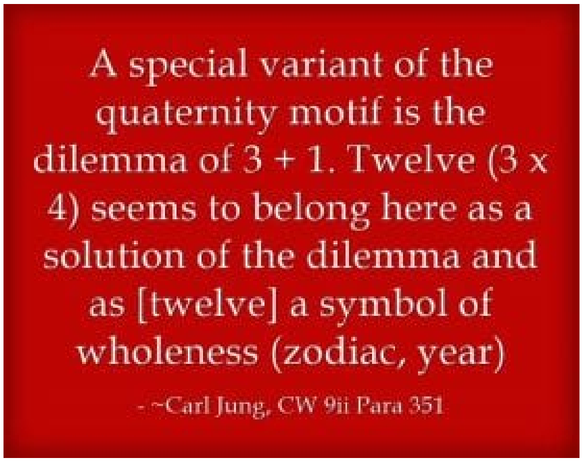

A special variant of the quaternity motif is the dilemma of 3 + 1. Twelve (3 x 4) seems to belong here as a solution of the dilemma and as [twelve] a symbol of wholeness (zodiac, year)

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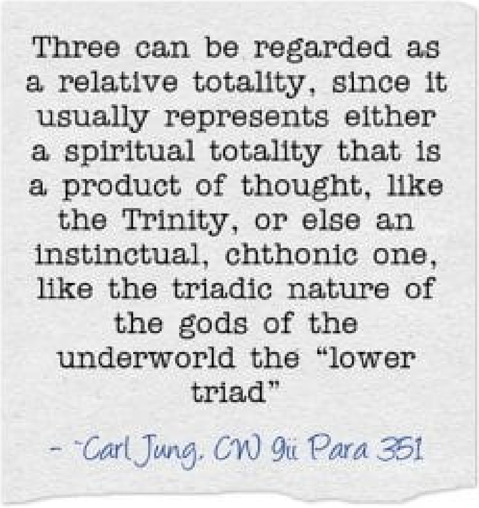

Three can be regarded as a relative totality, since it usually represents either a spiritual totality that is a product of thought, like the Trinity, or else an instinctual, chthonic one, like the triadic nature of the gods of the underworld the "lower triad"

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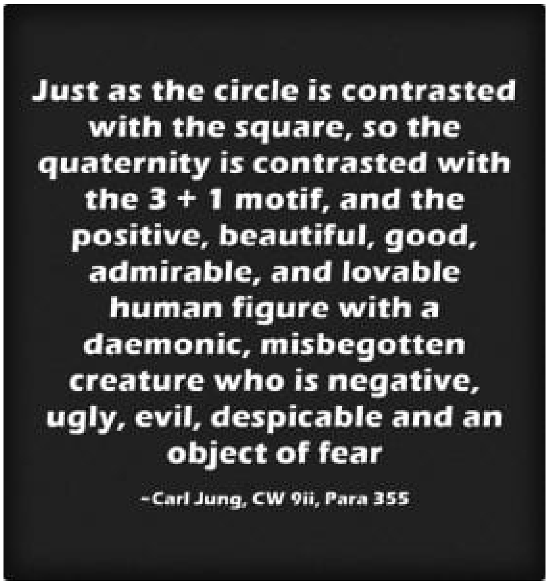

Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 + 1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear

~Carl Jung, CW 9ii, Para 355

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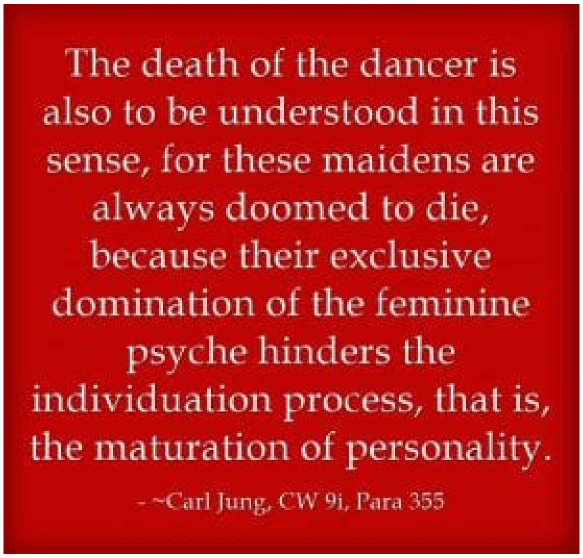

The death of the dancer is also to be understood in this sense, for these maidens are always doomed to die, because their exclusive domination of the feminine psyche hinders the individuation process, that is, the maturation of personality.

- ~Carl Jung, CW 9i, Para 355

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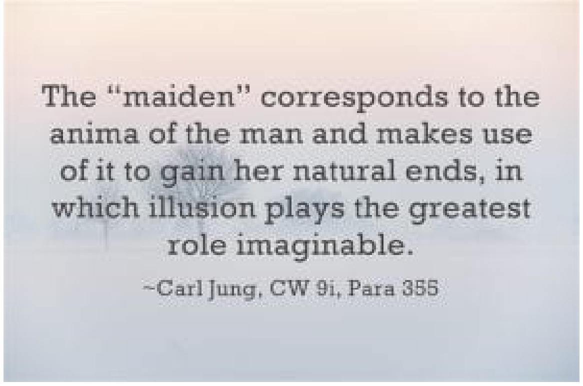

The "maiden" corresponds to the anima of the man and makes use of it to gain her natural ends, in which illusion plays the greatest role imaginable.

~Carl Jung, CW 9i, Para 355

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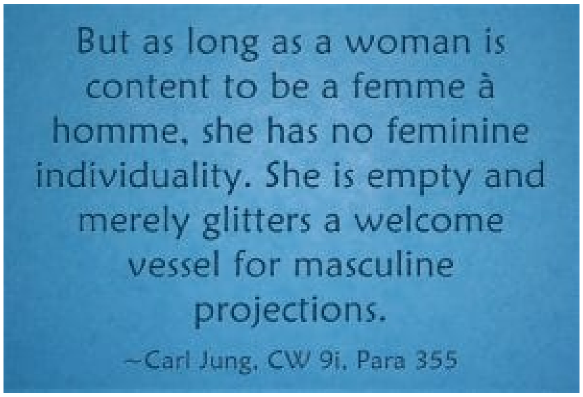

But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters a welcome vessel for masculine projections.

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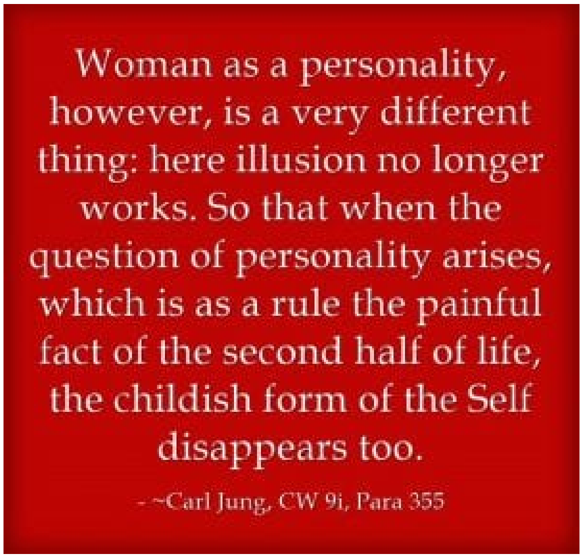

Woman as a personality, however, is a very different thing: here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the Self disappears too.

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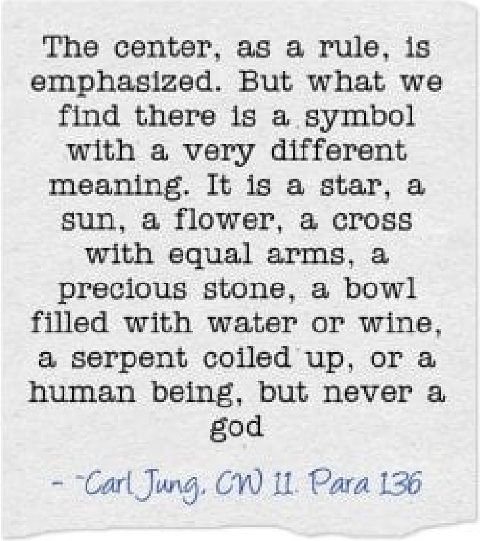

The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god

- ~Carl Jung, CW 11. Para 136

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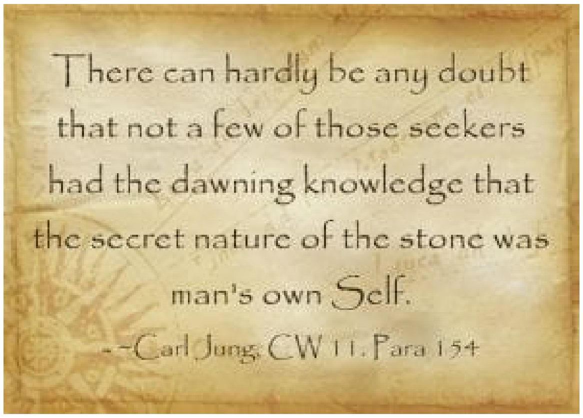

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own Self.

- ~Carl Jung, CW 11, Para 154

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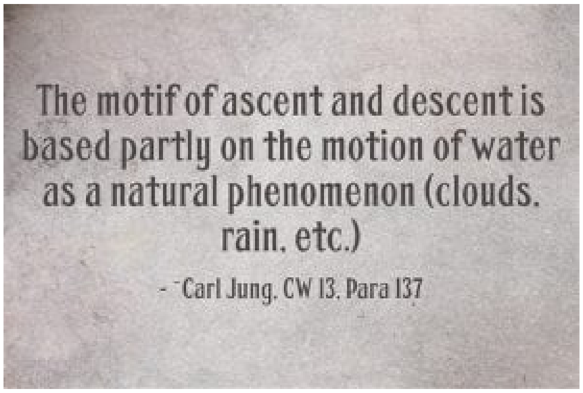

The motif of ascent and descent is based partly on the motion of water as a natural phenomenon (clouds, rain, etc.)

- ~Carl Jung, CW 13, Para 137

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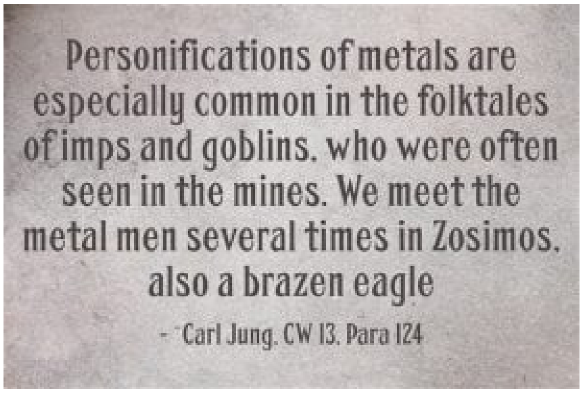
Personifications of metals are especially common in the folktales of imps and goblins, who were often seen in the mines. We meet the metal men several times in Zosimos, also a brazen eagle

- Carl Jung, CW 13, Para 124

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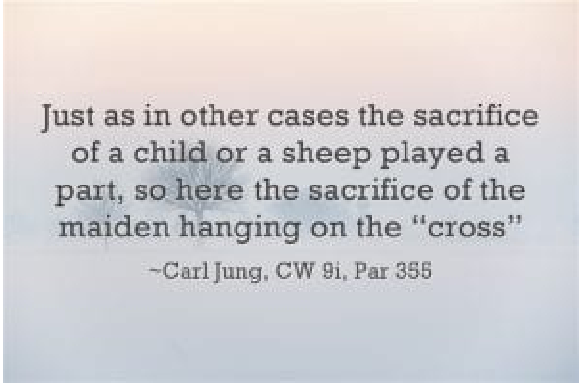
Just as in other cases the sacrifice of a child or a sheep played a part, so here the sacrifice of the maiden hanging on the "cross"

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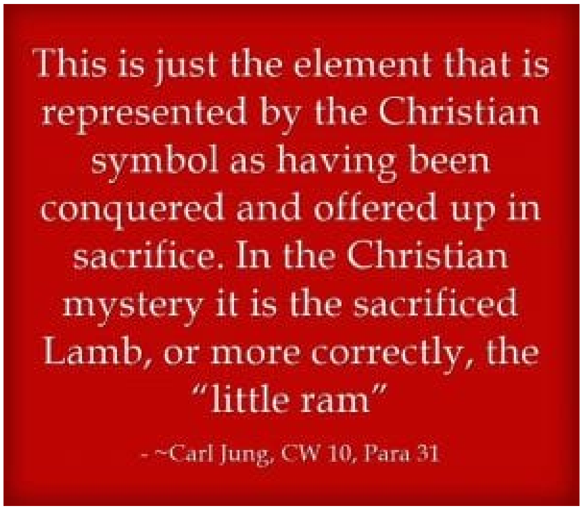
This is just the element that is represented by the Christian symbol as having been conquered and offered up in sacrifice. In the Christian mystery it is the sacrificed Lamb, or more correctly, the "little ram"

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This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius the rapacious wolf "in its good part" signifies the apostle Paul, but "in its bad part" the devil

~Carl Jung, CW 14, Para 147

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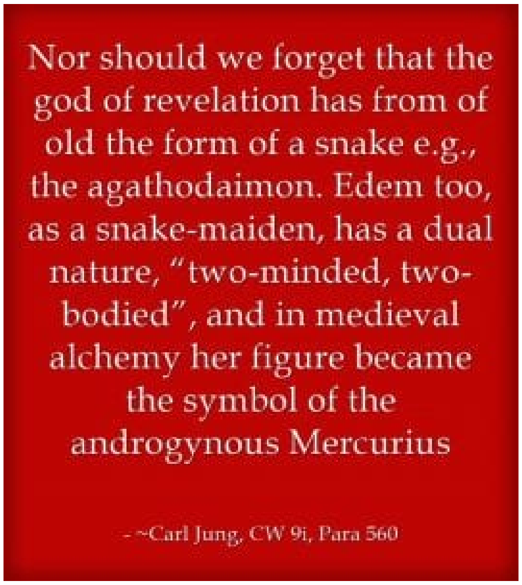

Nor should we forget that the god of revelation has from of old the form of a snake e.g., the agathodaimon. Edem too, as a snake-maiden, has a dual nature, "two-minded, two-bodied", and in medieval alchemy her figure became the symbol of the androgynous Mercurius

- ~Carl Jung, CW 9i, Para 560

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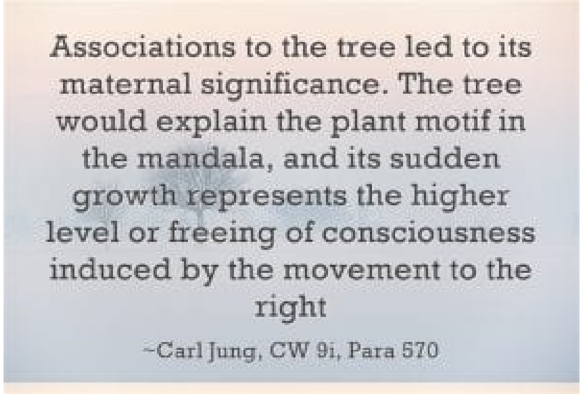

Associations to the tree led to its maternal significance. The tree would explain the plant motif in the mandala, and its sudden growth represents the higher level or freeing of consciousness induced by the movement to the right

~Carl Jung, CW 9i, Para 570

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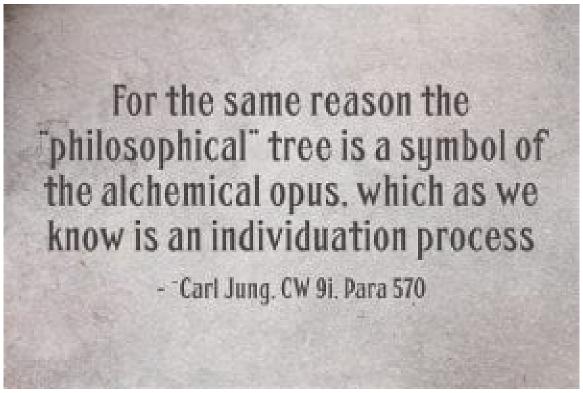

For the same reason the "philosophical" tree is a symbol of the alchemical opus. which as we know is an individuation process

- ~Carl Jung. CW 9i. Para 570

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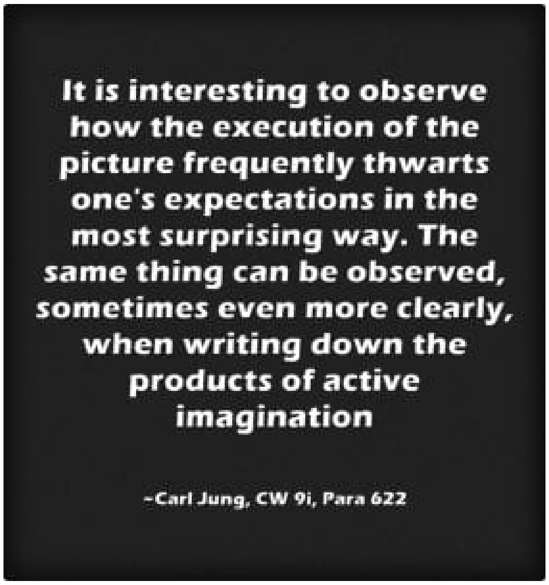

It is interesting to observe how the execution of the picture frequently thwarts one's expectations in the most surprising way. The same thing can be observed, sometimes even more clearly, when writing down the products of active imagination

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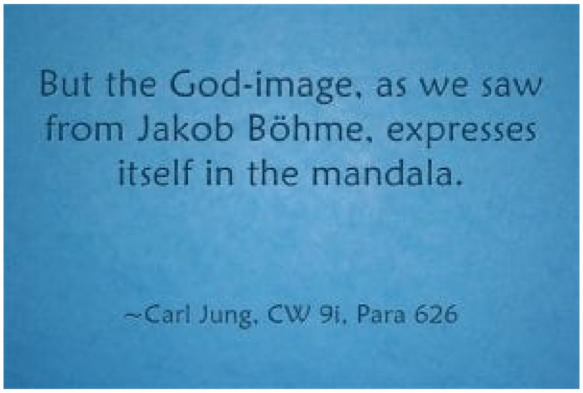

But the God-image, as we saw from Jakob Böhme, expresses itself in the mandala.

~Carl Jung, CW 9i, Para 626

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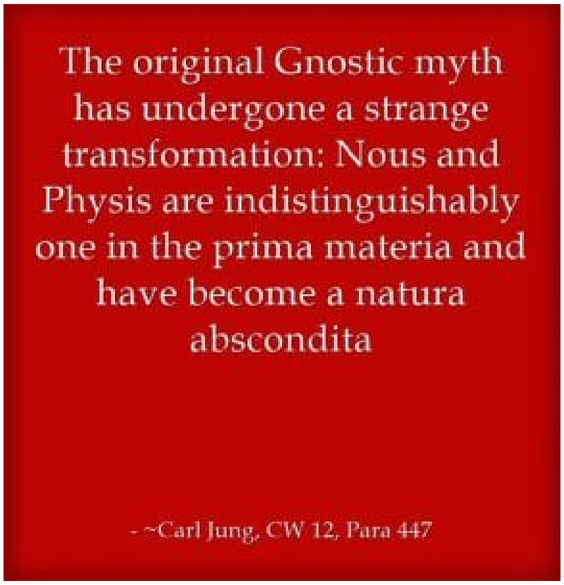

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita

- ~Carl Jung, CW 12, Para 447

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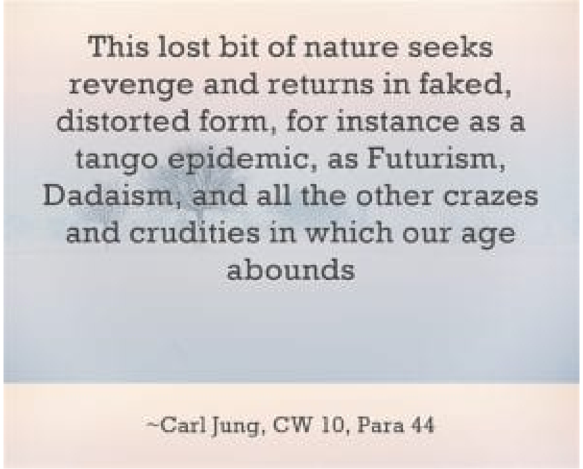

This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds

~Carl Jung, CW 10, Para 44

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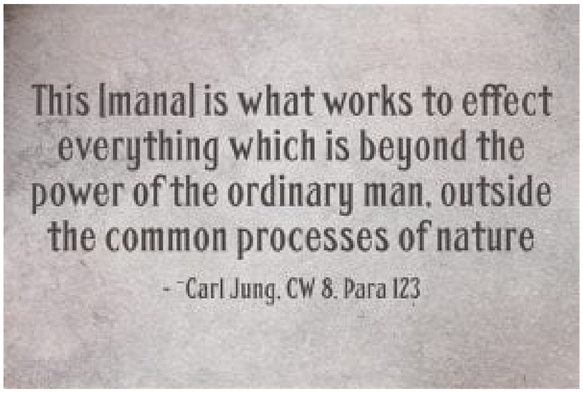
Some Carl Jung Quotations (2019-02-24 05:35)



This [mana] is what works to effect everything which is beyond the power of the ordinary man, outside the common processes of nature

- ~Carl Jung, CW 8, Para 123

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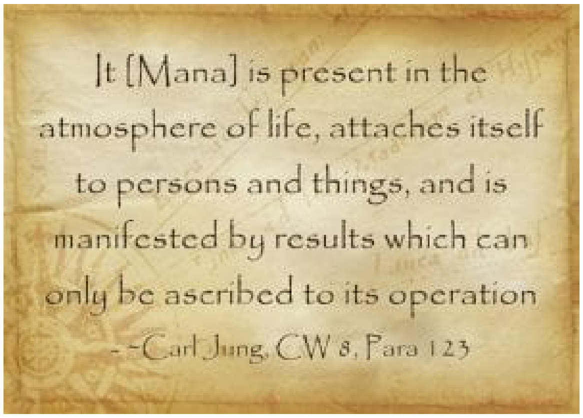

It [Mana] is present in the atmosphere of life, attaches itself to persons and things, and is manifested by results which can only be ascribed to its operation

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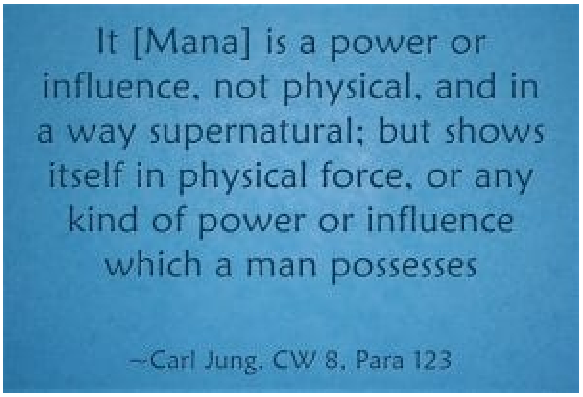

It [Mana] is a power or influence, not physical, and in a way supernatural; but shows itself in physical force, or any kind of power or influence which a man possesses

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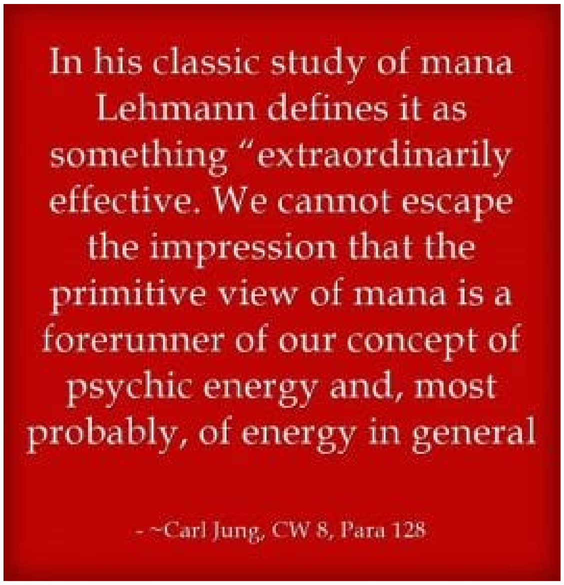

In his classic study of mana Lehmann defines it as something "extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general

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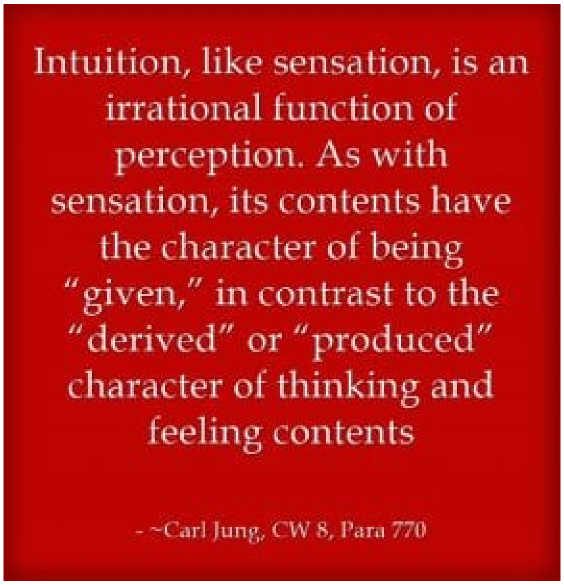

Intuition, like sensation, is an irrational function of perception. As with sensation, its contents have the character of being “given,” in contrast to the “derived” or “produced” character of thinking and feeling contents

- ~Carl Jung, CW 8, Para 770

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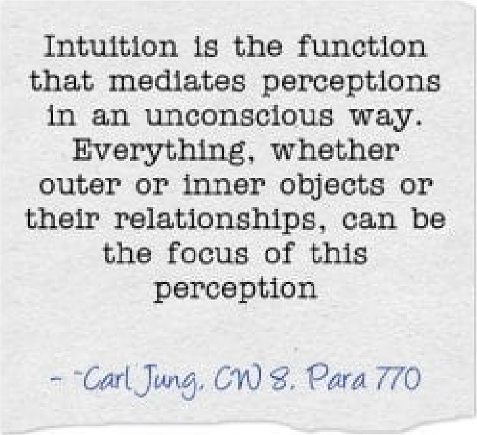

Intuition is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception

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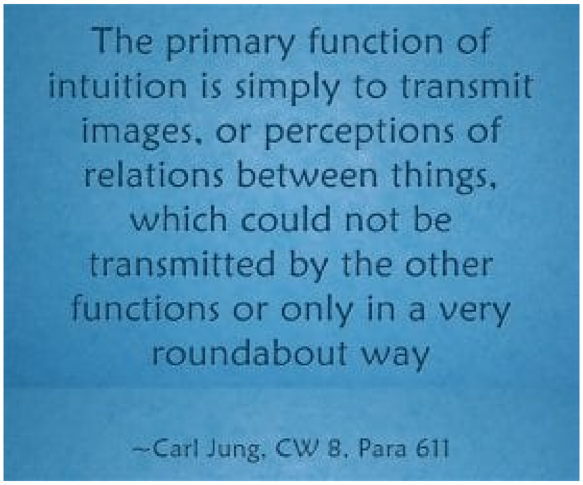

The primary function of intuition is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way

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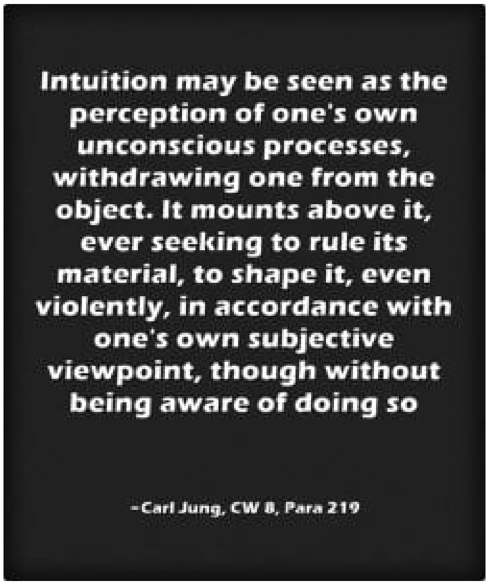

Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so

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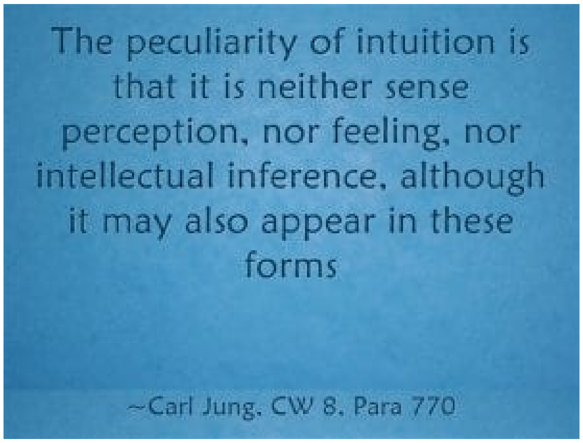

The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms

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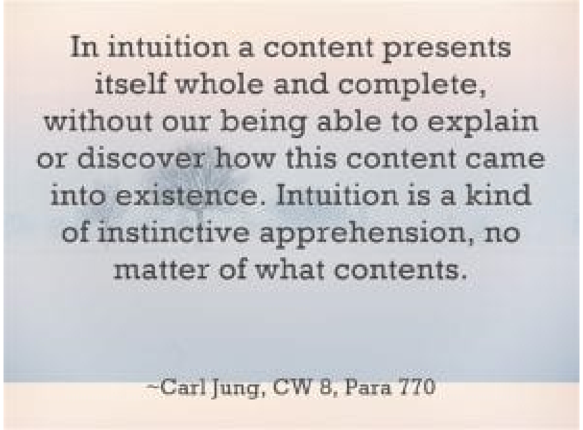

In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents.

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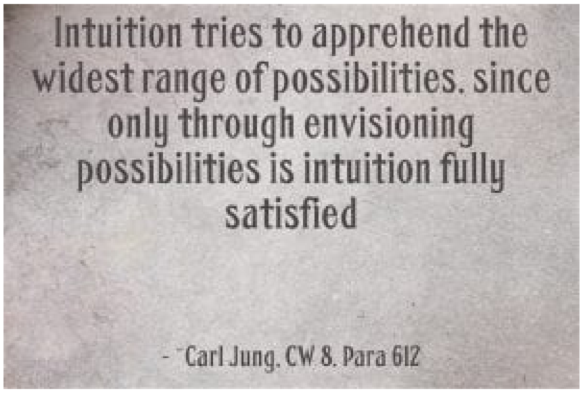

Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied

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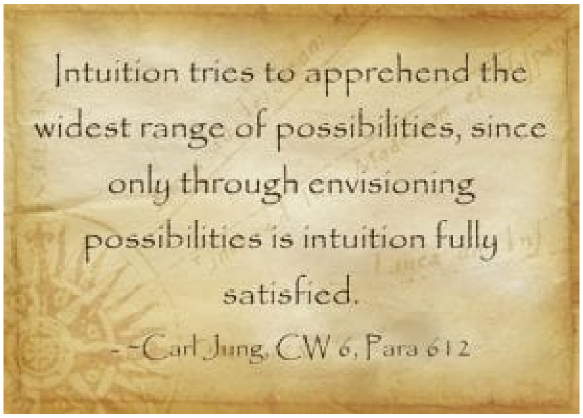

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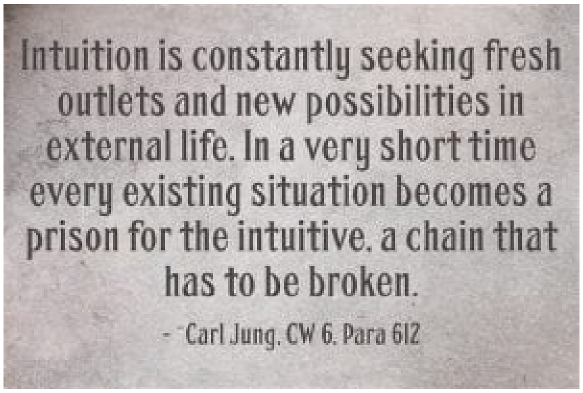

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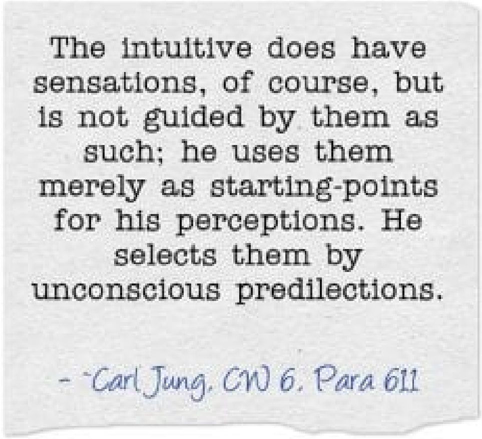

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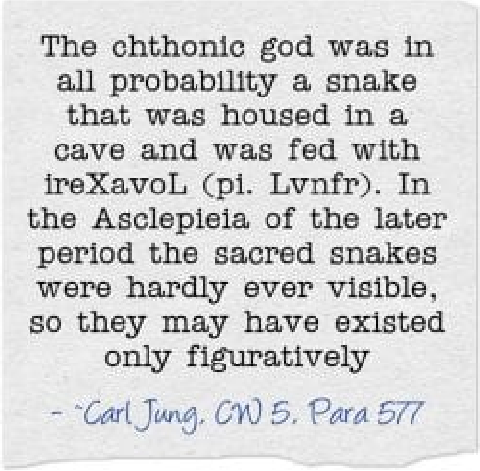

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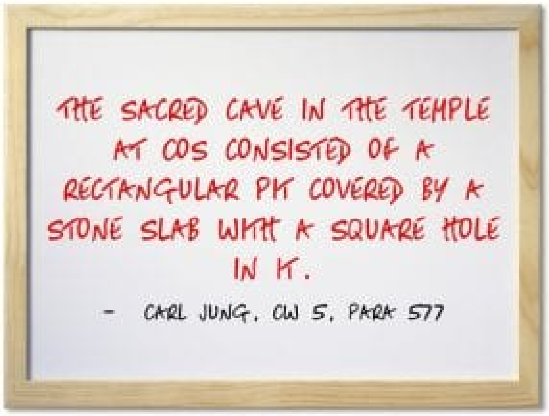
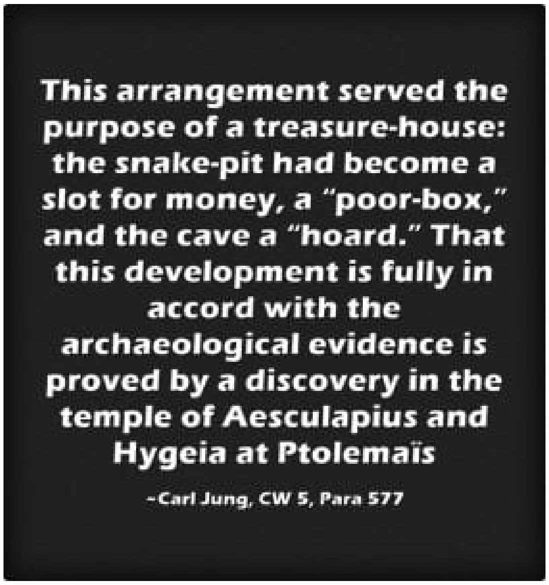


THE SACRED CAVE IN THE TEMPLE AT COS CONSISTED OF A RECTANGULAR PIT COVERED BY A STONE SLAB WITH A SQUARE HOLE IN IT.

- CARL JUNG, CW 5, PARA 577

Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577



This arrangement served the purpose of a treasure-house: the snake-pit had become a slot for money, a "poor-box," and the cave a "hoard." That this development is fully in accord with the archaeological evidence is proved by a discovery in the temple of Aesculapius and Hygeia at Ptolemaïs

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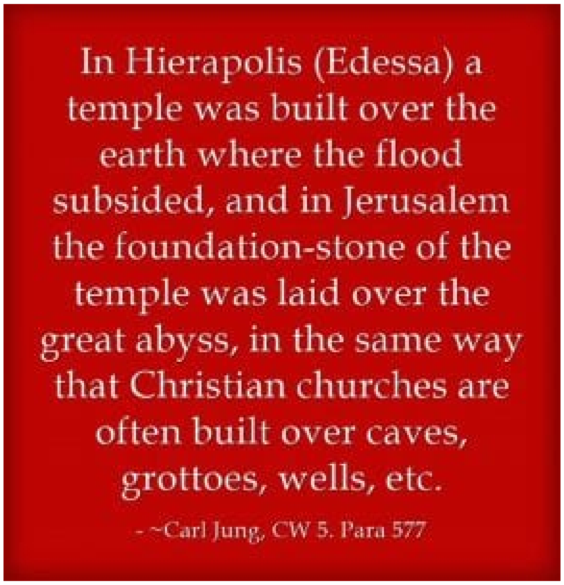

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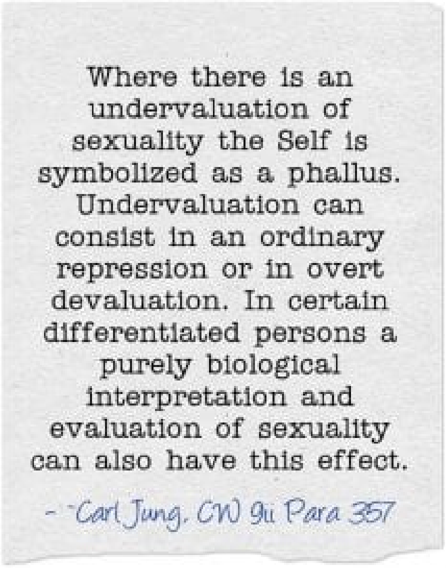

Where there is an undervaluation of sexuality the Self is symbolized as a phallus. Undervaluation can consist in an ordinary repression or in overt devaluation. In certain differentiated persons a purely biological interpretation and evaluation of sexuality can also have this effect.

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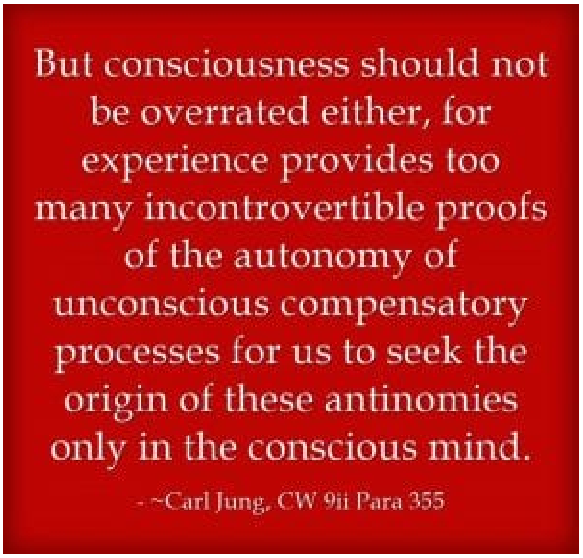

But consciousness should not be overrated either, for experience provides too many incontrovertible proofs of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind.

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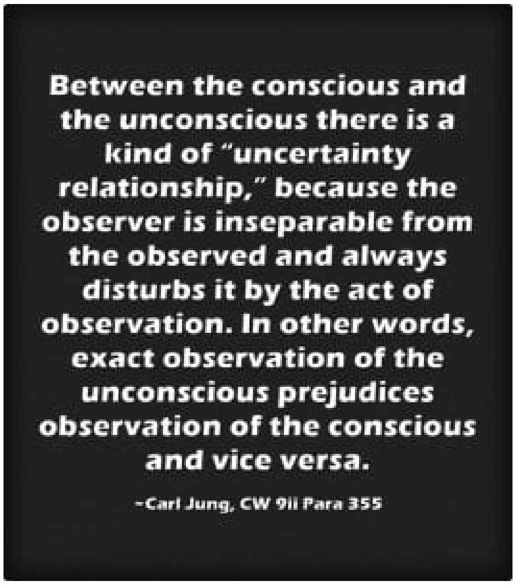
Between the conscious and the unconscious there is a kind of "uncertainty relationship," because the observer is inseparable from the observed and always disturbs it by the act of observation. In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa.

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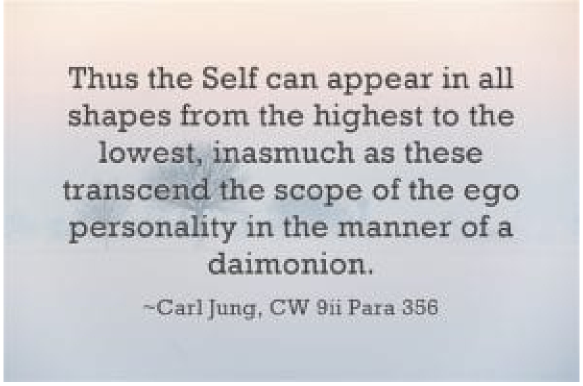
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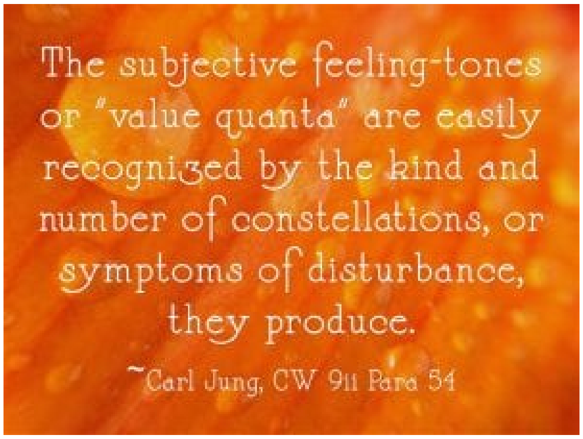
The subjective feeling-tones or "value quanta" are easily recognized by the kind and number of constellations, or symptoms of disturbance, they produce.

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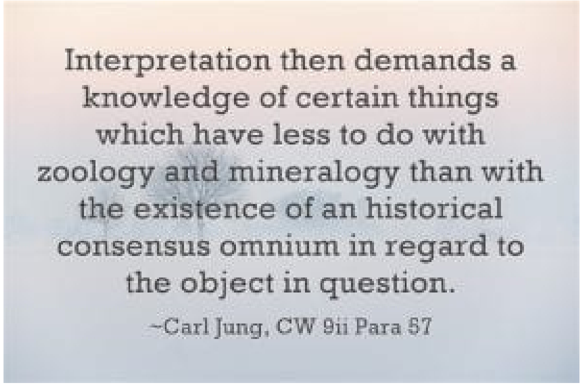

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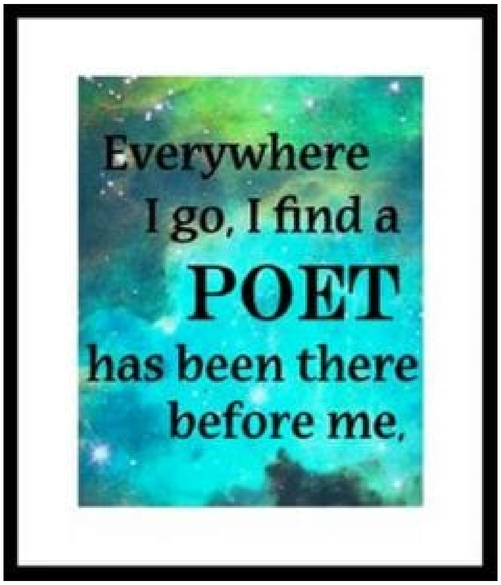
Carl Jung: Is There a Freudian Type in Poetry? (2019-02-24 06:27)



Is There a Freudian Type in Poetry?

Poetry, like every product of the human mind, is naturally dependent on a man’s general psychological attitude.

If a writer is sick, psychically sick, it is highly probable that whatever he produces will bear the stamp of his sickness.

This is true with reservations, of course; for there actually are cases where the creative genius so far transcends the sickness of the creator that only a few

traces of human imperfection are to be seen in the work.

But these are exceptions; the general rule is that a neurotic poet will make neurotic poems.

The more neurotic a poem is, the less it is a creative work of art and the more it is a symptom.

It is therefore very easy to point out infantile symptoms in such cases and to view the product in the light of a particular theory; indeed, it is sometimes possible to explain a work of art in the same way as one can explain a nervous illness in terms of Freud's theory or Adler's.

But when it comes to great poetry the pathological explanation, the attempt to apply Freudian or Adlerian theory, is in effect a ridiculous belittlement of the work of art.

The explanation not only contributes nothing to an understanding of the poetry, but, on the contrary, deflects our gaze from that deeper vision which the poet offers.

The Freudian and the Adlerian theory alike formulate nothing but the human-all-too-human aspects of the commonplace neurosis.

So when one applies this point of view to great poetry, one is dragging it down to the level of dull ordinariness, when actually it towers above it like a high mountain.

It is quite obvious that all human beings have father and mother complexes, and it therefore means nothing if we discern traces of a father or mother complex in a great work of art; just as little as would the discovery that Goethe had a liver and two kidneys like any other mortal.

If the meaning of a poetic work can be exhausted through the application of a theory of neurosis, then it was nothing but a pathological product in the first place, to which I would never concede the dignity of a work of art.

Today, it is true, our taste has become so uncertain that often we no longer know whether a thing is art or a disease.

I am convinced, however, that if a work of art can be explained in exactly the same way as the clinical history of a neurosis, either it is not a work of art, or the explainer has completely misunderstood its meaning.

I am quite convinced that a great deal of modern art, painting as well as poetry, is simply neurotic and that it can, consequently, be reduced like an hysterical symptom to the basic, elementary facts of neurotic psychology.

But so far as this is possible, it ceases to be art, because great art is man’s creation of something superhuman in defiance of all the ordinary, miserable conditions of his birth and childhood.

To apply to this the psychology of neurosis is little short of grotesque. Carl Jung, CW 18, Pages 765-766

Carl Jung: “…intelligence and psychological preparation in cases of schizophrenia result in a better prognosis.” (2019-02-24 07:06)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 12 June 1945

I would answer your question as follows: It is a fact that intelligence and psychological preparation in cases of schizophrenia result in a better prognosis.

I therefore make it a rule to give anyone threatened with schizophrenia, or the mild or latent schizophrenic, as much psychological knowledge as possible, because I know from experience that there is then a
better chance of his getting out of the psychotic interval.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances.

I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is.

I would always recommend psychological education to patients at risk as a measure of prophylactic hygiene.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros.

Psychological preparation joins the process to consciousness, or rather, there is a chance of its being joined, and hence of the individuation process having a healing effect.

Hoping I have answered your question satisfactorily, and with best regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 371.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/68c9f-1.jpg`

Carl Jung on The Philosophical and The Psychological Approach to Life. (2019-02-24 08:15)

[1]

CARL
JUNG
C.G. Jung

[Carl Jung on The Philosophical and The Psychological Approach to Life.]

Our ideas have, however, the unfortunate but inevitable tendency to lag behind the changes in the total situation.

They can hardly do otherwise, because, so long as nothing changes in the world, they remain more or less adapted and therefore function in a satisfactory way.

There is then no cogent reason why they should be changed and adapted anew.

It is only when conditions have altered so drastically that there is an unendurable rift between the outer situation and our ideas, now become antiquated, that the general problem of our Weltanschauung, or philosophy of life, arises, and with it the question of how the primordial images that maintain the flow of instinctive energy are to be reoriented or re-adapted.

They cannot simply be replaced by a new rational configuration, for this would be molded too much by the outer situation and not enough by man’s biological needs.

Moreover, not only would it build no bridge to the original man, but it would block the approach to him altogether.

This is in keeping with the aims of Marxist education, which seeks, like God himself, to mold man, but in the image of the State.

Today, our basic convictions have become increasingly rationalistic.

Our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic affair.

Our denominational religions with their archaic rites and conceptions – justified enough in themselves – express a view of the world which caused no great difficulties in the Middle Ages but has become strange and unintelligible to the man of today.

Despite this conflict with the modern scientific outlook, a deep instinct bids him hang on to ideas which, if taken literally, leave out of account all the mental developments of the last five hundred years.

The obvious purpose of this is to prevent him from falling into the abyss of nihilistic despair.

But even when, as rationalists, we feel impelled to criticize contemporary religion as literalistic, narrow-minded and obsolescent, we should never forget that the creeds proclaim a doctrine whose symbols, although their interpretation may be disputed, nevertheless possess a life of their own on account of their archetypal character.

Consequently, intellectual understanding is by no means indispensable in all cases, but is called for only when evaluation through feeling and intuition does not suffice, that is to say, with people for whom the intellect holds the prime power of conviction.

Nothing is more characteristic and symptomatic in this respect than the gulf that has opened out between faith and knowledge.

The contrast has become so enormous that one is obliged to speak of the incommensurability of these two categories and their way of looking at the world.

And yet they are concerned with the same empirical world in which we live, for even theology tells us that faith is supported by facts that became historically perceptible in this known world of ours, namely, that Christ was born as a real human being, worked many miracles and suffered his fate, died under Pontius Pilate and rose up in the flesh after his death.

Theology rejects any tendency to take the statements of its earliest records as written myths and, accordingly, to understand them symbolically. Indeed, it is the theologians themselves who have recently made the attempt – no doubt as a concession to "knowledge" – to "demythologize" the object of their faith while drawing the line quite arbitrarily at the crucial points.

But to the critical intellect it is only too obvious that myth is an integral component of all religions and therefore cannot be excluded from the assertions of faith without injuring them.

The rupture between faith and knowledge is a symptom of the split consciousness which is so characteristic of the mental disorder of our day.

It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience.

If for "person" we substitute "modern society," it is evident that the latter is suffering from a mental dissociation, i.e., a neurotic disturbance.

In view of this, it does not help matters at all if one party pulls obstinately to the right and the other to the left. This is what happens in every neurotic psyche, to its own deep distress, and it is just this distress that brings the patient to the doctor.

As I stated above in all brevity – while not neglecting to mention certain practical details whose omission might have perplexed the reader – the doctor has to establish a relationship with both halves of his patient's personality, because only from them both, and not merely from one half with the suppression of the other, can he put together a whole and complete man.

The latter alternative is what the patient has been doing all along, for the modern Weltanschauung gives him no other guidance.

His individual situation is the same in principle as the collective situation.

He is a social microcosm, reflecting on the smallest scale the quantities of society at large, or, conversely, as the smallest social unit, cumulatively producing the collective dissociation.

The latter possibility is the more likely one, as the only direct and concrete carrier of life is the individual personality, while society and the State are conventional ideas and can claim reality only in so far as they are represented by a certain number of individuals.

Far too little attention has been paid to the fact that our age, for all its irreligiousness, is hereditarily burdened with the specific achievement of the Christian epoch: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith.

The word has literally become our god and so it has remained, even if we know of Christianity only from hearsay. Words like “society” and “State” are so concretized that they are almost personified.

In the opinion of the man in the street, the “State,” far more than any king in history, is the inexhaustible giver of all good; the “State” is invoked, made responsible, grumbled at, and so on and so forth.

Society is elevated to the rank of a supreme ethical principle; indeed, it is credited with positively creative capacities.

No one seems to notice that the veneration of the word, which was necessary for a certain phase of historical development, has a perilous shadow side.

That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original link with the divine person.

There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception.

With credulity come propaganda and advertising to dupe the citizen with political jobbery and compromises, and the lie reaches proportions never known before in the history of the world.

Thus, the word, originally announcing the unity of all men and their union in the figure of the one great Man, has in our day become the source of suspicion and distrust of all against all.

Credulity is one of our worst enemies, but that is the makeshift the neurotic always resorts to in order to quell the doubter in his own breast or conjure him out of existence.

People think you have only to “tell” a person that he “ought” to do something in order to put him on the right track. But whether he can or will do it is another matter.

The psychologist has come to see that nothing is achieved by telling, persuading, admonishing, giving good advice.

He must also get acquainted with the details and have an authentic knowledge of the psychic inventory of his patient.

He has therefore to relate to the individuality of the sufferer and feel his way into all the nooks and crannies of his mind, to a degree that
far exceeds the capacity of a teacher or even of a directeur de conscience.

His scientific objectivity, which excludes nothing, enables him to see his patient not only as a human being but also as a subhuman who is bound to his body, like an animal.

The development of science has directed his interest beyond the range of the conscious personality to the world of unconscious instinct dominated by sexuality and the power drive (or self-assertion) corresponding to the twin moral concepts of Saint Augustine: concupiscentia and superbia.

The clash between these two fundamental instincts (preservation of the species and self-preservation) is the source of numerous conflicts.

They are, therefore, the chief object of moral judgment, whose purpose it is to prevent these instinctual collisions as far as possible.

As I explained above, instinct has two main aspects: on the one hand, that of dynamism, drive or drift, and on the other, specific meaning and intention.

It is highly probable that all man's psychic functions have an instinctual foundation, as is obviously the case with animals.

It is easy to see that in animals instinct functions as the spiritus rector of all their behavior.

This observation lacks certainty only where the learning capacity begins to develop, for instance in the higher apes and in man.

In the animals, as a result of their learning capacity, instinct undergoes numerous modifications and differentiations; in civilized man the instincts are so split up that only a few of the basic ones can be recognized with any certainty in their original form.

The most important are the two fundamental instincts and their derivatives, and these have been the exclusive concern of medical psychology so far.

Investigators found, however, that in following up the ramifications of the instincts they hit upon configurations which could not with certainty be ascribed to either group.

To take but one example: the discoverer of the power instinct was in some doubt as to whether an apparently indubitable expression of the sexual instinct might not be better explained as a "power arrangement," and Freud himself felt obliged to acknowledge the existence of "ego instincts" in addition to the overriding sex instinct – a clear concession to the Adlerian standpoint.

In view of this uncertainty, it is hardly surprising that in most cases neurotic symptoms can be explained, almost without contradiction, in terms of either theory.

This perplexity does not mean that one or the other standpoint, or both of them, is erroneous.

Rather, they are both relatively valid and, unlike certain one-sided and dogmatic preferences, allow the existence and competition of other instincts.

Although, as I have said, the question of human instinct is a far from simple matter, we shall probably not be wrong in assuming that the learning capacity, a quality almost exclusive to man, is based on the instinct for imitation found in animals.

It is in the nature of this instinct to disturb other instinctive activities and eventually to modify them, as can be observed, for instance, in the songs of birds, when they adopt other melodies.

Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive towards progressive transformation of human modes of behavior.

It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings.

It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his uprootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious.

The result is that modern man can know himself only in so far as he can become conscious of himself – a capacity largely dependent on environmental conditions, the drive for knowledge and control of which necessitated or suggested certain modifications of his original instinctive tendencies.

His consciousness therefore orients itself chiefly by observing and investigating the world around him, and it is to its peculiarities that he must adapt his psychic and technical resources.

This task is so exacting, and its fulfillment so advantageous, that he forgets himself in the process, losing sight of his instinctual nature and putting his own conception of himself in place of his real being.

In this way he slips imperceptibly into a purely conceptual world where the products of his conscious activity progressively replace reality.

Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side.

The accumulation of individuals who have got into this critical state starts off a mass movement purporting to be the champion of the suppressed.

In accordance with the prevailing tendency of consciousness to seek the source of all ills in the outside world, the cry goes up for political and social changes which, it is supposed, would automatically solve the much deeper problem of split personality.

Hence it is that whenever this demand is fulfilled, political and social conditions arise which bring the same ills back again in altered form.

What then happens is a simple reversal: the underside comes to the top and the shadow takes the place of the light, and since the former is always anarchic and turbulent, the freedom of the “liberated” underdog must suffer Draconian curtailment.

All this is unavoidable, because the root of the evil is untouched and merely the counter-position has come to light.

The Communist revolution has debased man far lower than democratic collective psychology has done, because it robs him of his freedom not only in the social but in the moral and spiritual sense.

Aside from the political difficulties, the West has suffered a great psychological disadvantage that made itself unpleasantly felt even in the days of German Nazism: the existence of a dictator allows us to point the finger away from ourselves and at the shadow.

He is clearly on the other side of the political frontier, while we are on the side of good and enjoy the possession of the right ideals.

Did not a well-known statesman recently confess that he had “no imagination in evil”?

In the name of the multitude he was here giving expression to the fact that Western man is in danger of losing his shadow altogether, of identifying himself with his fictive personality and of identifying the world with the abstract picture painted by scientific rationalism.

His spiritual and moral opponent, who is just as real as he, no longer dwells in his own breast but beyond the geographical line of division, which no longer represents an outward political barrier but splits off the conscious from the unconscious man more and more menacingly.

Thinking and feeling lose their inner polarity, and where religious orientation has grown ineffective, not even a god is at hand to check the sovereign sway of unleashed psychic functions.

Our rational philosophy does not bother itself with whether the other person in us, pejoratively described as the “shadow,” is in sympathy with our conscious plans and intentions.

Evidently it does not know that we carry in ourselves a real shadow whose existence is grounded in our instinctual nature.

The dynamism and imagery of the instincts together form an a priori which no man can overlook without the gravest risk to himself.

Violation or neglect of instinct has painful consequences of a physiological and psychological nature for whose removal medical help, above all, is required.

For more than fifty years we have known, or could have known, that there is an unconscious as a counterbalance to consciousness.

Medical psychology has furnished all the necessary empirical and experimental proofs of this.

There is an unconscious psychic reality which demonstrably influences consciousness and its contents.

All this is known, but no practical conclusions have been drawn from it.

We still go on thinking and acting as before, as if we were simplex and not duplex.

Accordingly, we imagine ourselves to be innocuous, reasonable and humane.

We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world.

But actually it is frivolous, superficial and unreasonable of us, as well as psychically unhygienic, to overlook the reaction and standpoint of the unconscious.

One can regard one’s stomach or heart as unimportant and worthy of contempt, but that does not prevent overeating or overexertion from having consequences that affect the whole man.

Yet we think that psychic mistakes and their consequences can be got rid of with mere words, for “psychic” means less than air to most people.

All the same, nobody can deny that without the psyche there would be no world at all, and still less, a human world.

Virtually everything depends on the human soul and its functions.

It should be worthy of all the attention we can give it, especially today, when everyone admits that the weal or woe of the future will be decided neither by the attacks of wild animals nor by natural catastrophes nor by the danger of world-wide epidemics but simply and solely by the psychic changes in man.

It needs only an almost imperceptible disturbance of equilibrium in a few of our rulers' heads to plunge the world into blood, fire and radioactivity.

The technical means necessary for this are present on both sides. And certain conscious deliberations, uncontrolled by any inner opponent, can be indulged in all too easily, as we have seen already from the example of one "Leader."

The consciousness of modern man still clings so much to outward objects that he makes them exclusively responsible, as if it were on them that the decision depended.

That the psychic state of certain individuals could emancipate itself for once from the behavior of objects is something that is considered far too little, although irrationalities of this sort are observed every day and can happen to everyone.

The forlornness of consciousness in our world is due primarily to the loss of instinct, and the reason for this lies in the development of the human mind over the past aeon.

The more power man had over nature, the more his knowledge and skill went to his head, and the deeper became his contempt for the merely natural and accidental, for that which is irrationally given – including the objective psyche, which is all that consciousness is not.

In contrast to the subjectivism of the conscious mind the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself but which come upon one objectively.

Even today psychology is still, for the most part, the science of conscious contents, measured as far as possible by collective standards.

The individual psyche has become a mere accident, a "random" phenomenon, while the unconscious, which can manifest itself only in the real, "irrationally given" human being, has been ignored altogether.

This was not the result of carelessness or of lack of knowledge, but of downright resistance to the mere possibility of there being a second psychic authority besides the ego.

It seems a positive menace to the ego that its monarchy can be doubted.

The religious person, on the other hand, is accustomed to the thought of not being sole master in his own house.

He believes that God, and not he himself, decides in the end. But how many of us would dare to let the will of God decide, and which of us would not feel embarrassed if he had to say how far the decision came from God himself?

The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious.

As a rule, he calls this the operation of conscience.

But since the same psychic background produces reactions other than moral ones, the believer is measuring his conscience by the traditional ethical standard and thus by a collective value, in which endeavor he is assiduously supported by his Church.

So long as the individual can hold fast to his traditional beliefs, and the circumstances of his time do not demand stronger emphasis on individual autonomy, he can rest content with the situation.

But the situation is radically altered when the worldly-minded man who is oriented to external factors and has lost his religious beliefs appears en masse, as is the case today.

The believer is then forced onto the defensive and must catechize himself on the foundation of his beliefs.

He is no longer sustained by the tremendous suggestive power of the consensus omnium, and is keenly aware of the weakening of the Church and the precariousness of its dogmatic assumptions.

To counter this, the Church recommends more faith, as if this gift of grace depended on man's good will and pleasure.

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God.

Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, Psychology of the Unconscious, Pages 51-62.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/05177-hand.jpg`

Carl Jung on "Ulcers" and "Intuitives" (2019-02-24 11:50)

[Excerpt of a letter by Dr. Jung to Peter Baynes who was suffering from a duodenal ulcer }

seen … similar ailments in psychological conditions where people were living beyond themselves, driven by certain unconscious contents.

Particularly intuitive individuals are inclined to disregard the reality of their body, of themselves and of the surrounding conditions.

An ulcer looks to me like the psychological blind spot that begins to ache in the body.

For intuitive people it is hard to grip reality.

They never can touch the thing in the right spot nor say what they really want to say, being intercepted on the way by all sorts of volatiles.

An intestinal affection can be instead of a contemplation of inner life.

We seem to be more apt to stand strain and hurry imposed upon us by external circumstances than when we apply that poisonous whip to ourselves.

My very best wishes,

Cordially yours, C.G. Carl Jung, Jung’s Apprentice, Page 265

[Carl Jung’s Letter to Peter Baynes]

Thank you very much for the thorough information about your condition.

It has worried me a great deal to know that you suffer from such an ulcer which I know is a hellish nuisance on account of its chronic character.

I’m pretty sure that it wants a careful observation from either side, the psychological as well as the physiological.

I think you ought to train yourself in the observation of the sokalled [sic] ’strain’.

You often have that expression on your face, namely of being ’strained’.

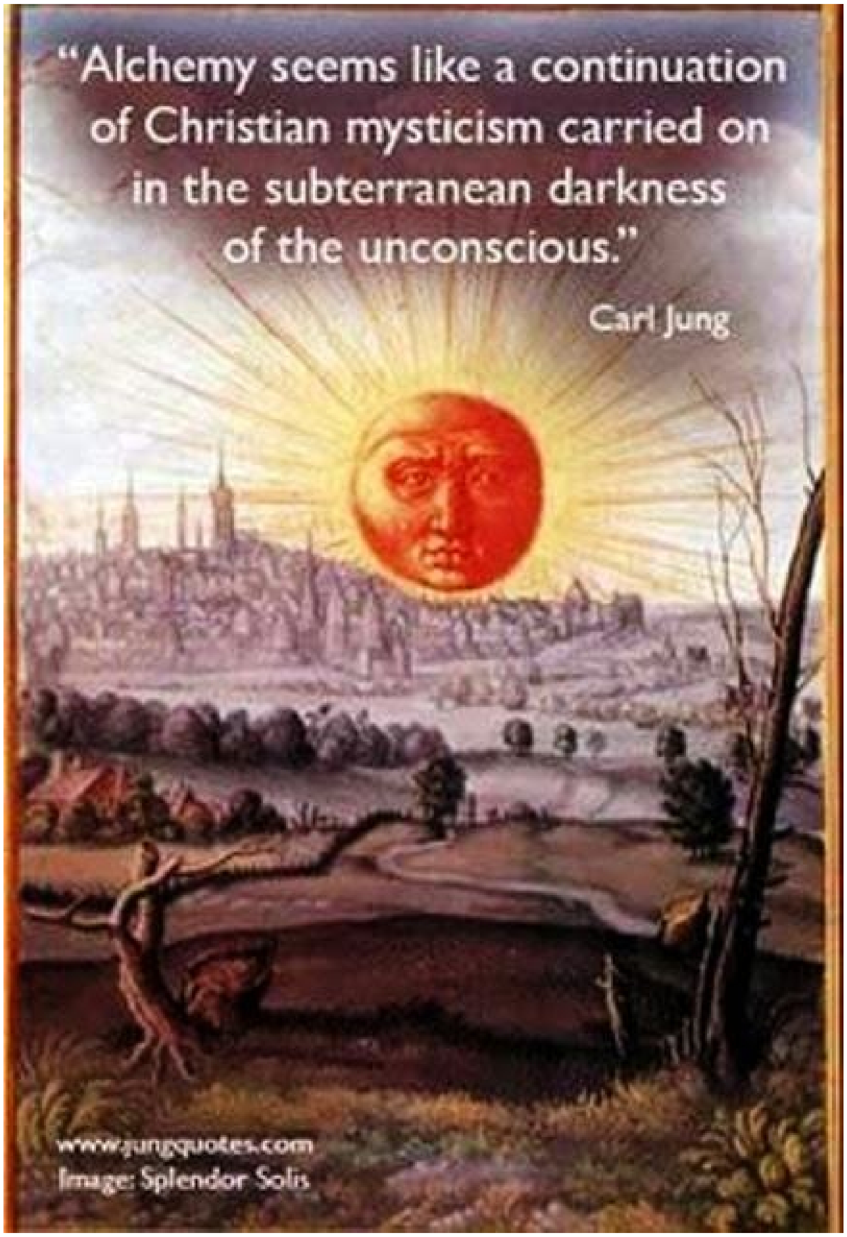
It would be good if you could learn the art of clinical relaxation.

A course of proper breathing is not inadvisable, as I have seen intuitives who were merely possessed by the idea of their body without having a friendly contact with it.

This is of course only symptomatic, the deeper cause is an uncontrolled striving after fictitious goals. Carl Jung, Jung’s Apprentice, Page 270.

Carl Jung and how he got interested in Alchemy (2019-02-24 17:29)

[1]


"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung
www.jungquotes.com
Image: Splendor Solis

Lecture X 24th January, 1941

Perhaps you found the last lecture somewhat difficult, but it was necessary to give you a sort of general survey of the alchemists' ideas as to the meaning and goal of their work, and this structure reaches far back into history.

As you saw, we had to go back as far as Empedocles, in order to understand where the peculiar symbols originate, which the alchemists use to express their ideas about a complete or perfect being.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being.

The latter is closely related to the Sphairos of Empedocles, and to Plato's round primeval man.

This deduction is no arbitrary opinion, for the alchemists themselves often refer to Plato's "Timaeus" as the source of their ideas.

Today we will turn to another aspect of our subject.

I expect you realise by now how extraordinarily complicated alchemy is, both in the way the alchemists think md in their outlook; and you are probably surprised, that I, as a practical psychologist and psychiatrist, should be concerned with such an extremely peculiar subject.

But as you know, I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises.

In the case of alchemy, however, this fact needs further explanation.

I did not embark on this complicated and abstruse material from the start, but in the course of increasing experience, about ten or more years ago, I began to investigate it.

The first stimulus was provided by a peculiar case, which I will sketch briefly.

L It was not, of course, the only one, I have seen a great many such cases in my practise, but it was the one which gave me the first and strongest incentive to study alchemy.

It was the case of an American woman, with a good academic education, about 50 years old, who, in the course of years, had gradually come to a sort of deadlock; partly because of her age, and partly because she was a modern human being.

Earlier in life she had had very pronounced views on religion, but they gradually became somewhat ineffective.

So she began to search, and this brought her to psychology.

As often happens at that age, she began to dream of her youth, and at the same time she developed a desire to visit her mother's native land, where she had never been.

Her mother was born in a northern European country, but had emigrated to America.

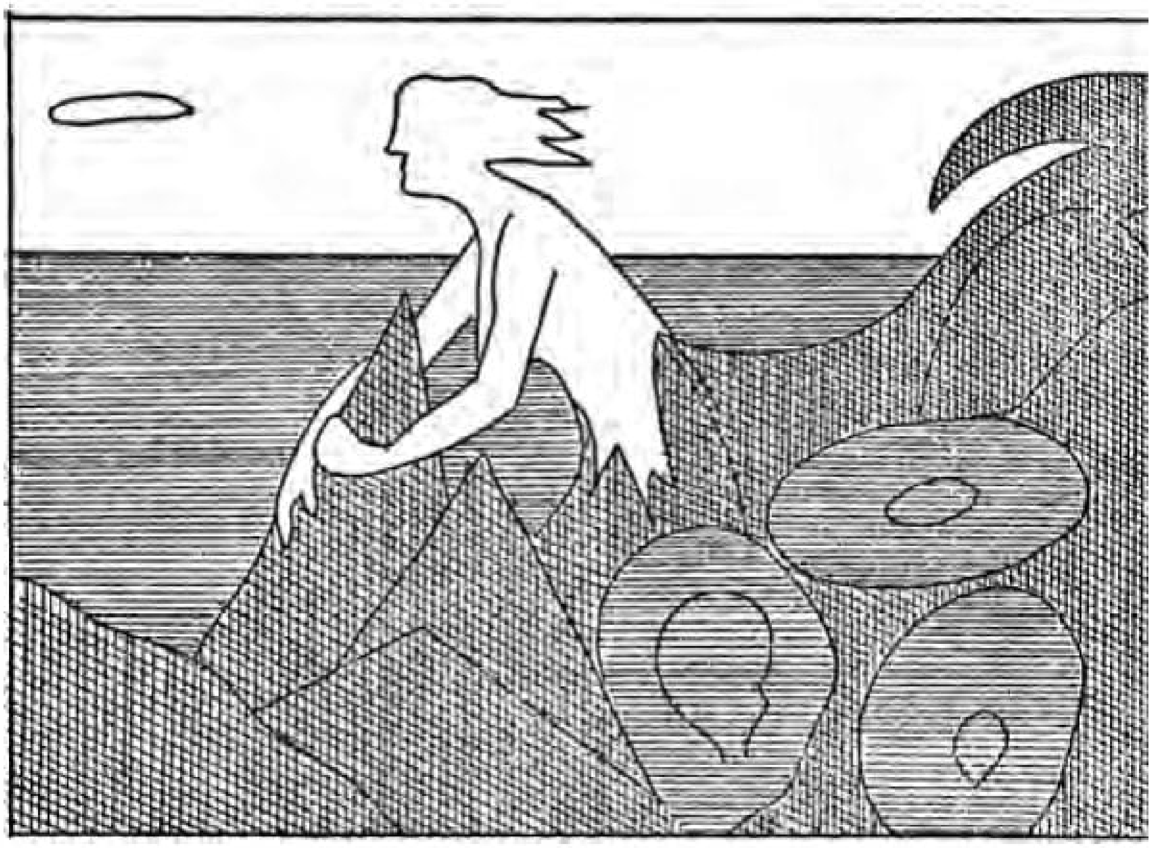
On her visit to her mother's country, my patient was seized with a wish to paint the landscape, which is indeed very paintable, and for the first time in her life she took to painting.

She had no special talent in this direction, but she found great satisfaction in the attempt.

When she left there and came to Zurich, she was still full of her impressions and went on painting, this time necessarily from memory.

She then began producing pictures which had little resemblance to nature, to outer nature anyway.

The first picture which she produced, while working with me, was a view of 9 7 the sea shore. (See sketch 1.)



Sketch I

There are large rocks in the foreground, and she [Sketch I] herself is standing with the lower half of her body caught in the rock.

This rock, and some of the others, have cavities in them, which makes them look like eggs cut in half, with seeds in the centre.

They are also different in colour from the other rocks.

A strong wind is coming from a hole in the sky, and is blowing her hair back.

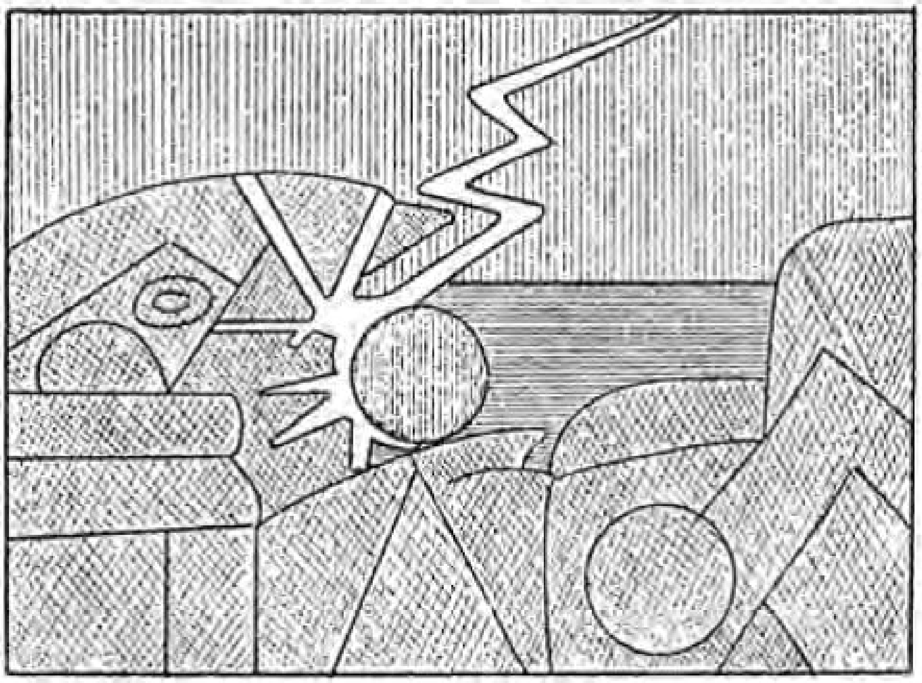
She was trying at first simply to paint the seashore and the rocks, but, because her visual memory was not strong enough, the picture became symbolic under her hand, and turned into this curious thing.

She then had a phantasy:

I passed by with a magic wand, and rescued her from the rock. This was a sort of vision and does not app ear in the picture. I made it clear to her that psychologically she was really in a very unpleasant position, caught in a rock as in the picture, and that I had no magic wand, so she must face the problem of how she could get herself free.

I advised her to go on with the pictures, which would most likely show her a way out of her predicament.

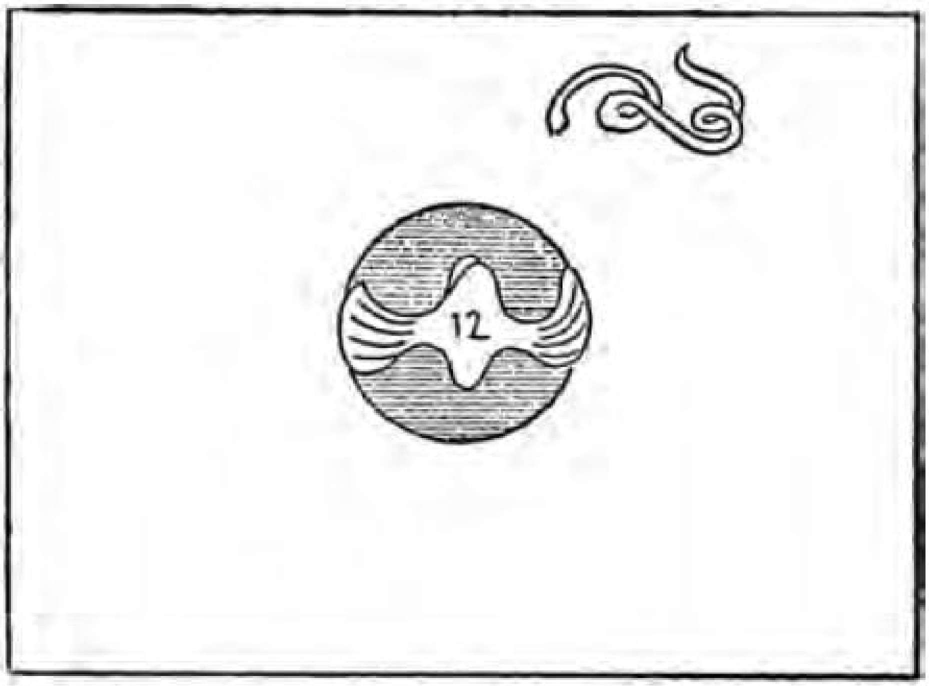
The next picture again represents a range of rocks and the sea; but now a golden lightning has struck the rocks and has freed a round stone. [See sketch II.)



Sketch II

This is her rescue, she has escaped as a stone.

The following picture was very curious, for the stone had become a sphere, suspended in space, surrounded by a wavy, mercurial ring, resembling Saturn, (See sketch III) with the number 12 on it.



Sketch III

Above there is a golden snake which is approaching the sphere. This is evidently the golden lightning, which liberated her, and which appears again here as a golden snake.

She told me that the image reminded her of a dream, which she had had under ether during an operation some years before.

Such narcosis dreams are usually very important, for naturally people, who undergo an operation, are often occupied with the thought of death, which constellates a correspondingly intense content, that then appears in such a dream.

My patient told me that there had been a round sphere in her ether dream, with a band round its equator.

This band was formed of quicksilver, and rotated in such a way that it had zones where it widened and zones where it narrowed.

There were 12 points of condensation, and each point represented an epoch in history, perhaps several centuries, and was characterised by a great man.

This is somewhat the same idea as we find in Persia, the Zoroastrian idea of the Saoshyant, the saviour of the world who should appear every 1000 years.

Or in Islam as the figure of Chadir, who also appears periodically.

You know the poem of Friedrich Riickert where Chadir says:

“And again when 500 years were past,

I came, travelling the same way at last."

The patient said she was born at midnight, or at least between 12 and 1, so that 12 was so to speak her number.

Evidently the 12 refers to the moment of her birth.

Astrologically speaking, this is her absolutely individual moment, the essential sign of her personality.

But she could not tell me why the band was quicksilver, we simply had to accept it as a fact.

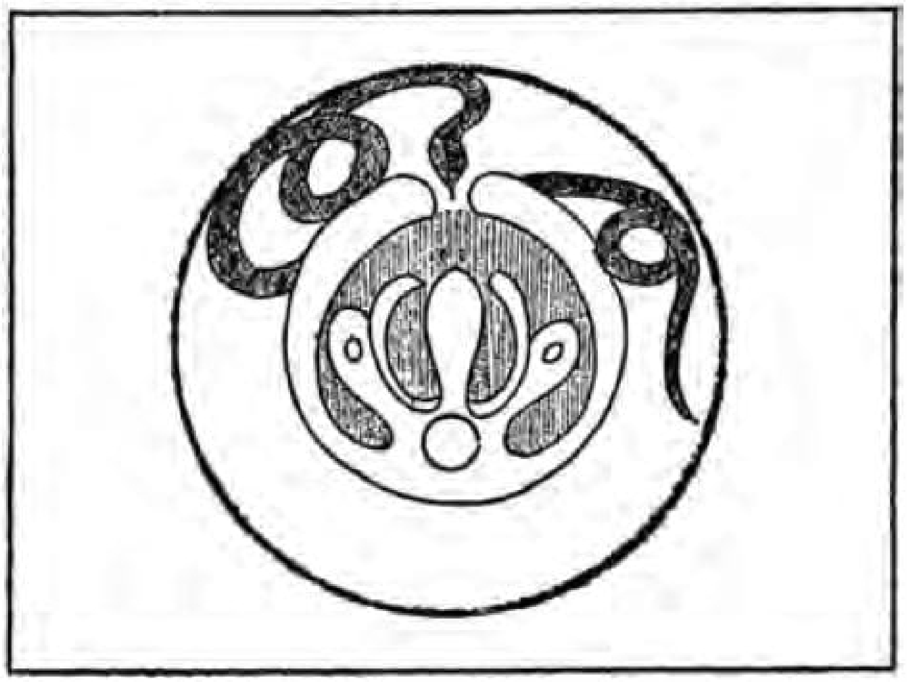
The golden snake, which was approaching the sphere, was somehow disagreeable to her, for she was afraid it might embrace the sphere, after the manner of the band of quicksilver, and hatch something out of it.

She had a very dim remembrance of the Orphic world egg, which was surrounded by the serpent, but she knew very little mythology.

She was just afraid that the snake might have some evil intention.

The next picture justifies her suspicion (see sketch IV).

[5]



Sketch IV

The sphere has opened at the top and the snake is entering it, head first.

The snake has become black, which accounts for my patient's fear: black represents evil.

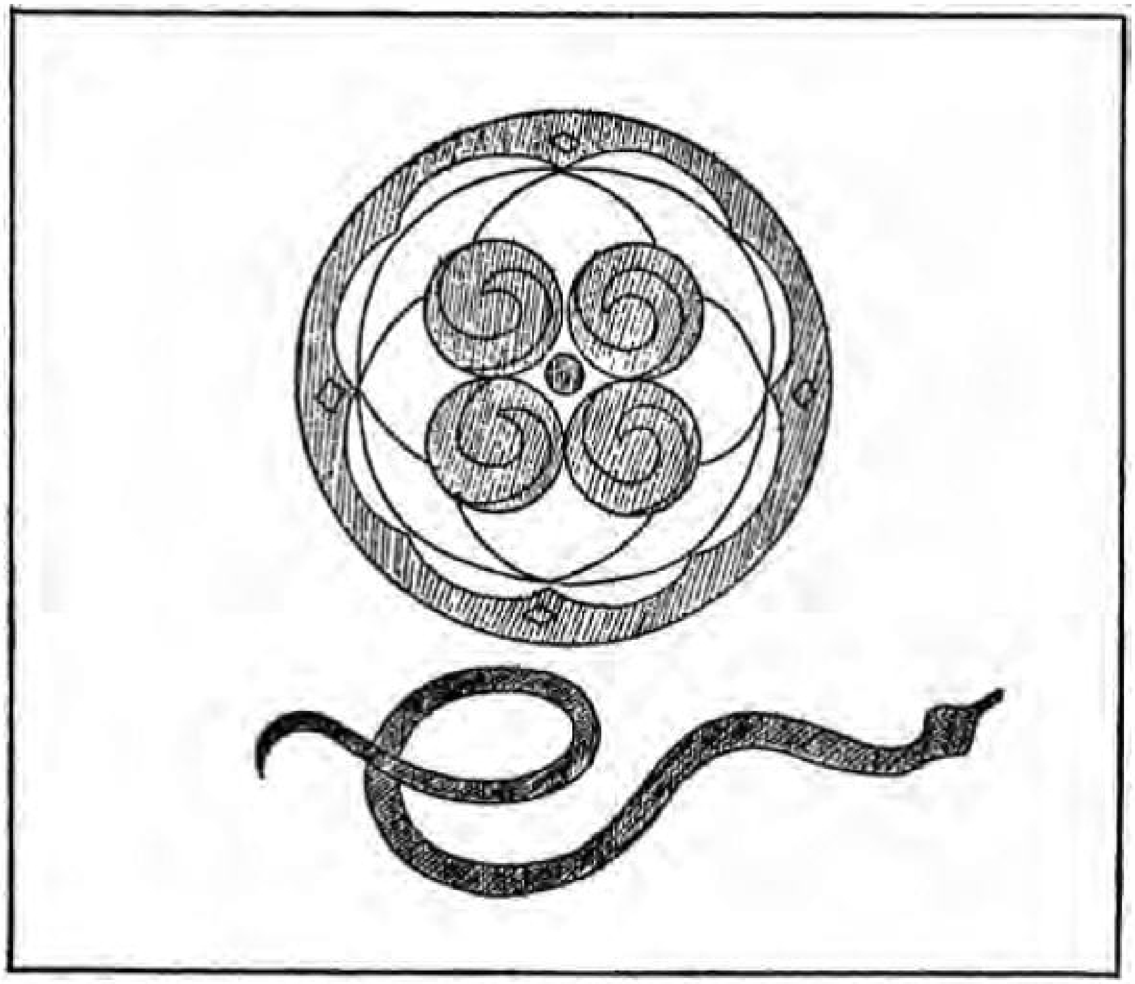
Everything has changed in a most peculiar way.

The quicksilver is now lining the sphere, and [Sketch IV] forms a threefold image, containing a kind of seed which makes the fourth.

Apparently this represents a process of growth.

Then we come to the last picture of the series (see sketch V), the snake has withdrawn and is now below the picture.

[6]



Sketch V

The sphere has closed again, containing the quicksilver, and the threefold image has become a quaternity.

Four whirls surround a sphere in the centre [the quinta essentia).

It was the invasion of the snake which brought about the quaternity. [Sketch V]

If I had known more alchemy in those days, the quicksilver would not have been necessary.

As it was, I felt increasingly convinced that there must b e a reason for its obtrusiveness.

The patient was unable to account for it, and, while I was puzzling over it, I turned to an old book, "Artis Auriferae", which I had had in my library for some years.

It contained an edition of the "ROSARIUM PHILOSOPHORUM", [the Rosegarden of the Philosophers).

The latter was first printed in 1550, and, as it happens to be one of the best of the old alchemistic treatises, I can thoroughly recommend it.

Most of the editions are in Latin, there is one old German translation, but it is very difficult to obtain.

It is a typical treatise, but is remarkable as one of the first attempts at a synopsis of alchemy; an anonymous author has tried to produce a summary of the whole of Hermetic philosophy.

He was obviously very widely read, and there are many quotations from the old authors in his book.

The pictures, in this old book, reminded me vaguely of my patient's.

I then read the treatise, but it left me hopelessly confused.

I could make no sense of the peculiar mixture of chemical prescriptions, symbolism and philosophical ideas.

But every now and then I met with hopeful sentences, apparently intended to keep up the interest or courage of the reader.

For instance, the advice for studying the books of the philosophers: "lege de parte in partem", showing that one should read very carefully from one passage to the next.

And further: "Magnam habeat librorum copiam philosophus" (the philosopher should have a great number of books) ; and : "Liber labrum aperitif " (one book opens the understanding of another).

I realised then that it would be necessary to read a great many of the alchemistic books, and I soon came on a treatise by a philosopher of the sixteenth century, BERNHARDUS TREVISANUS: "De secretissimo philosophorum opere Chemica " . (Concerning the most secret chemical work of the philosophers.)

This treatise is interesting, in that the author tells us how he searched and worked all his life, and yet did not succeed in finding the right tincture, and I found this confession very pleasing.

After all those years he made the discovery (which he should have made at the beginning), that is, he realised he should study the literature.

So he began to read the "Turba Philosophorum " (the assembly of the philosophers).

This book is written in the form of a meeting of the Greek philosophers, each explains in his own way how he understands the alchemistic work.

There are many famous names among them (naturally pseudo names), but many 102 of them have been distorted by the Arab copyists.

Having read this book, Trevisanus gives his own interpretations of its meaning, and tells us what he thinks should be done.

He says that it was the sayings of PARMENIDES which had enlightened him the most, and it was among these that he had found the thing which led him to his goal.

He never claims to have made gold, or the Philosophers' Stone, but he says that he reached his goal.

I took this as a hint and read the "sermones" of Parmenides.

I will read you some extracts:

(11) . Parmenides : ". . . Therefore explore the books ever and again, so that you may know the natures of the truth . . . . Contemplate therefore the words of the wise, how they completed the whole work with these words, in that they said, that nature rejoices in nature, and that nature holds nature fast."

He is quoting a version of the sentence of Demokritos here: "Nature delights in nature, nature conquers nature, and nature rules nature."

"In these words, therefore, do ye complete the whole work . . . . 0 ye divine natures, ye that at the hint of God multiply the 'natures of the truth'! 0 thou strong nature, thou that conquers the natures and allows their natures to enjoy themselves and to be joyful! To this in particular God has granted a strength, which the fire does not possess . . . ."

The fire he speaks of is the fire which the alchemists used for their processes; but it is the power of God, and not the fire, which accomplishes the work.

These passages naturally stimulated me considerably, and I read on.

The following passages are under the name "Mundus" which is however merely due to the way the Arab and Latin transmitters mutilated the name "Parmenides".

(18) " . . . For through this process the spirit is substantiated and the body transformed into a spirit . . . .

(47) " . . . . But the old philosophers believe, that he, who has transformed gold into 'poison', has already reached the goal, and that he, who cannot do this, remains in nothingness. But I say unto you, all ye sons of the doctrine, that if ye have not refined all things through the 'fire' till those things ascend as 'spirits', ye remain in nothingness. This then is a spirit, escaping from the fire",

This means that the fire cannot destroy it.

"and a heavy smoke, which rejoices the body when it penetrates into the body. But all philosophers have said: 'Take the black, old spirit, and destroy and torture the 'bodies' through him, until they are changed'."

Then in a further sermo:

(62.) "All explorers of the art, it becomes you to know, that whatever the philosophers have reported and prescribed, namely the ’purple snail,’ and the roots ’celandine’ and ’kermes’, are one."

The philosophers should not be disturbed by the many names, for they are one and the same thing.

"Do not trouble yourselves therefore about the multiplicity of things."

Many substances are not necessary.

"For one (only) is the colour of the philosophers, though they give it what names they please, and, suspending its real name, they have called it black, because it is drawn from ’our Pelagus’."

This means that the blackness is drawn from "our sea”.

" And know ye, that the old priests did not consider it suitable to lay any artificial materials on their altars; so that they dyed with the Tyrian colour of the purple snail, in order not to lay anything dirty or impure on altars that should be venerated and kept pure."

That is they used royal purple.

"But our Tyrian colour, which they had in their altars and treasure houses, is sweeter smelling and purer than it is possible for me to describe; (a colour) that is drawn from our red, purest ’sea’, and which has a pleasant smell, is beautiful, and is neither dirty nor impure when it decays."

This sweet smell is frequently alluded to in the alchemistic writings, and is also to be found, as a quality of the Holy Ghost, in the literature of Hellenistic Syncretism.

These two literatures are historically directly connected.

"And know ye, that we have called it by many names which are all true ; take wheat as an example in order to understand; it is ground and then it is called by another name."

It is then called meal.

"And when it is passed through the sieve, it is divided into various substances, from which different kinds of bread arise, each one having a separate name. Yet all these cereals are called by one single name, and (afterwards) discriminated by several names. So we acknowledge our Tyrian (colour) in every stage of its process, with the name of its colour."

This means that its appearance changes from time to time, and receives different names, but we must not be deceived, it is a matter of one and the same substance.

We read in the last sermo:

I

"Know ye, all explorers of this art, that the ’head’ is everything "

The Latin word "caput" means head, but also principle, fundamental source, beginning.

The "caput mundi" is the beginning of the world.

It is possible, therefore, that it is the fundamental source which is everything but it could also really be the head, for the latter has been compared, by the alchemists themselves, with the head of Osiris which was fished out of the sea.

"He who does not possess this, has no benefit from anything which he ennobles. Therefore the masters have called that, with which it is completed, the ’living’. For it is not several natures which ennoble that’thing’, but only a single and suitable one, which must be handled with care; for many have gone astray on account of ignorance of the process. Do not trouble, therefore, about the multiplicity of combinations, Nor about that which the envious have written in their books, for the nature of the truth is only one, through which the natural is changed; because the secret, which is concealed inside nature, is neither seen nor Known by any, save by a wise man. He who proceeds with care, and knows his ’complexion’, draws from it that nature which overcomes all the natures. Then will the words of the master come to pass: Nature delights in nature, nature overcomes nature and nature rules nature."

This is another version of the sentence of Demokritos.

"And yet there are not different natures, nor several, but only one, which has the strength of all in itself, through which it far excels the other things. See ye not that the master began with one, and ended with one?

Then he called those unities ’the water of sulphur’, which conquers all nature."

Bernhardus Trevisanus found something in these "sermones" of Parmenides, which enlightened him about the whole mysterious art.

At the age of sixty he found, through the study of books, the thing which he had been searching for elsewhere all his life.

While I was wondering whether I too had learnt something vital, my eyes fell on the end of the Turba where it says: "quorum dicta insipientibus sunt occulta”. (These words are hidden from the ignorant.)

So I said to myself: "Well, I must belong to the ignorant", for I was by no means sure what it was that Trevisanus had seen.

But I did not allow myself to be discouraged, and went on reading these treatises, and studying the literature which extends over some sixteen centuries.

I have not read all by any means, for it is a matter of thousands of treatises, many of them only in manuscript form and scattered all over the world; but I am now acquainted with all the main authors.

I had to invent a method in order to decipher these texts and to reach their meaning.

I made a catalogue of all the peculiar symbols which they use, and made notes of the connections in which these symbols occurred.

In this way I gradually succeeded in deciphering their peculiar symbolic language.

I must now give you a short summary of the history of the literature of alchemy, in order that you may have some idea of the material with which we are dealing.

We find the oldest traces of alchemy in Egypt.

A book about chemical experiments is mentioned in the catalogue of the library in the temple of Horus at Edfu.

This reference is not later than the time of the Ptolemies (circa 300-100 B. C.).

We also find a Persian alchemist, OSTANES, mentioned in the oldest Greek alchemistic literature, who probably lived in the time of Alexander the Great [fourth century B. C.) or possibly even earlier.

Then we hear from a Sicilian historian, called DIODORUS SICULUS, that Isis was in possession of an elixir of life, a "pharmacon athanasias", a medicine of immortality.

Siculus wrote about 50 B.C., in the time of Julius Caesar; and in India the grammarian PATANJALI, who lived about 150 B. C., mentions two alchemists.

There are distinct traces of an already well established alchemy in the first century B. C. in China; but the first actual Chinese treatise which we possess is that of WEI PO-YANG, who wrote about 140 A. D.

His treatise has been translated into English and he says something very pleasing in the Epilogue.

He describes himself as "a lowly man from the country of Kuai, who has no love for worldly power, glory, fame, or gains, who wastes his days leading a simple, quiet, leisurely, and peaceful life in a retreat in an unfrequented valley."

It was in this valley that Wei Po-Yang lived and worked, though he has, of course, become a legendary figure.

Apart from the Chinese style, the trend of thought, revealed in is treatise, does not differ in any respect from Alexandrian alchemy; which is curious, for one could not prove any historical connection between the two, so we may assume that it is a matter of eternal truths.

The earliest western alchemical texts, which we possess, are of Greek-Egyptian origin.

These two traditions are very much confused, and have given rise to that peculiar mixture of ideas from which much [also in our own Christian religion) has arisen.

Among the oldest Greek-Egyptian authors and their writings I should mention:

DEMOKRITOS, you will remember his passage on the natures which is so often quoted; COMARIUS, the Arch-priest, who taught Cleopatra; and a treatise called ISIS TO HORUS, which Isis the prophetess addresses to her son Horus.

These treatises belong to about the first century and are about the oldest which we possess.

The PAPYRUS OF LEYDEN comes from about the third century A. D. and consists mainly of magic sentences, and prescriptions for gold making and gold forging.

Many of these old texts were collected in the famous CODEX MARCIANUS (circa eleventh century) which is in the library of San Marco in Venice.

BERTHELOT, the French scientist, published a great many of these treatises comparatively recently (1887-88) in his "COLLECTION DES ANCIENS ALCHIMISTES GRECS", including the writings of ZOSIMOS, third century A. D.

Berthelot also gives some Byzantine texts, OLYMPIODORE, LE CHRETIEN,STEPHANUS [of Alexandria?) etc.

These are our main direct sources of Greek Alchemy, but there is also a Greek alchemy which comes to us through the Arabs.

Most of these Arabic texts were translated into Latin about the eleventh and twelfth centuries, though some of these translations are said to date from the tenth century.

GERBERT OF REIMS, who died in 1003 A. D., is said to have made some of these translations.

He was afterwards POPE SILVESTER II., and, according to a legend, he kept a golden head in a chest, a kind of oracle, which answered questions.

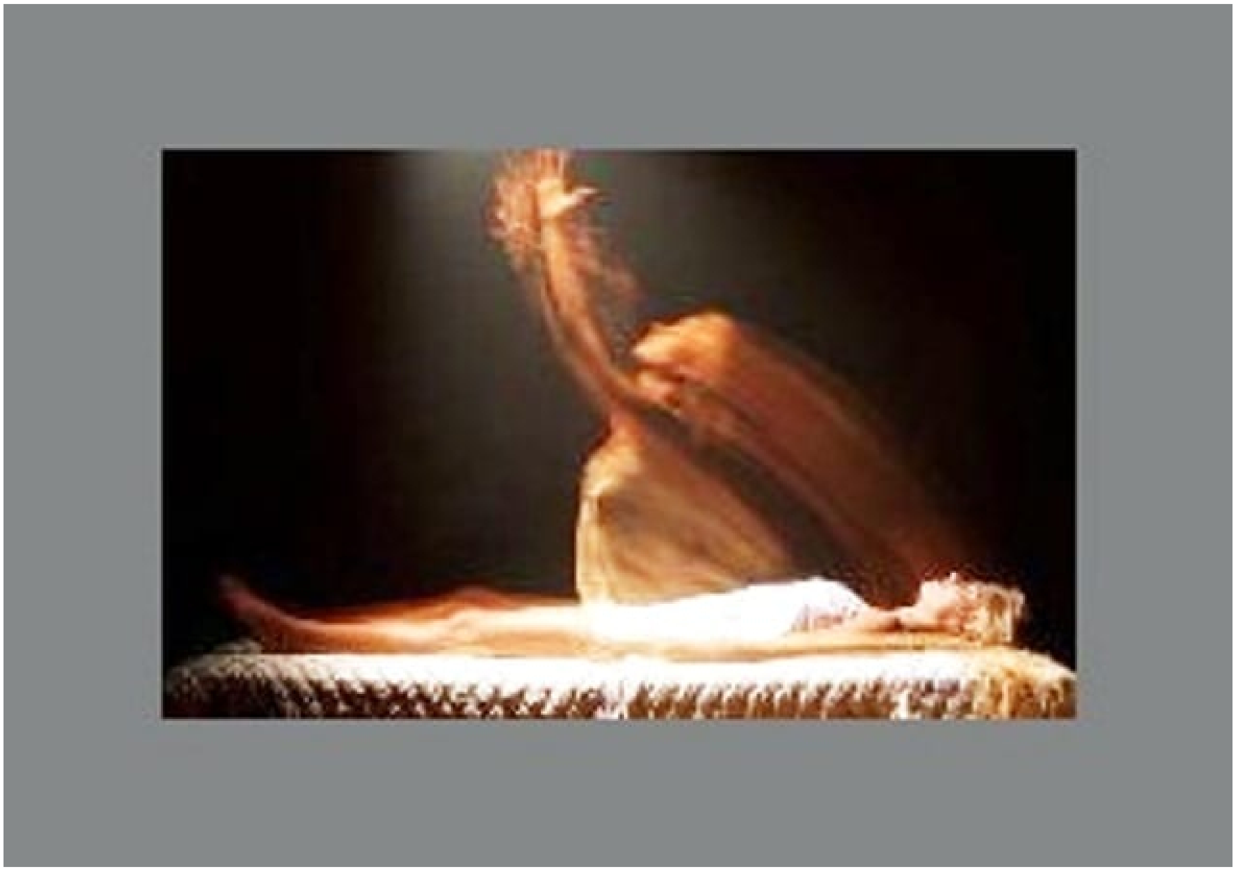
We hear of "the children of the golden head" from Zosimos.

The "TABULA SMARAGDINA",as you have already seen, came to us through the Arabs, and also a particularly interesting treatise: TRACTATUS AUREUS HERMETIS; the seven books of HERMES;
the "LIBER QUARTORUM" (which is attributed to PLATO) and several other texts. Carl Jung, ETH, Lecture 10, Pages 81-90.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/7f73e-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/21412-1.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/a7728-2.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/c52e7-3.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/ba7f3-4.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/811ba-5.jpg`

Carl Jung: As the eye to the sun, so the soul corresponds to God. (2019-02-25 04:30)

[1]



The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality.

It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but."

As the eye to the sun, so the soul corresponds to God.

Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner.

Even the believing Christian does not know God’s hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/23b56-12bimmortal.jpg`

Carl Jung on Ahura Mazda (2019-02-25 04:30)

[1]

III
IV
V
VIII
IX
X
Good
Thoughts
Good

The dogmatic teaching is that in the beginning there was one all-wise and all-powerful god called Mazda (which means simply the wise one, something like Lao tze) with the attribute of Ahura. Ahura is the Iranian version of the Sanskrit word Asura, which is the name of the spiritual god in the oldest parts of the Rigveda.

You know the Rigveda is a collection of poems or hymns, part of the sacred literature of the Hindus, which goes back to an extremely remote age, perhaps to the time of the primitive Aryan invaders of India.

One of the oldest parts contains the so-called frog songs of the priests and they are supposed to date back to five thousand B.C. though I don't know whether that estimate is correct.

In those old frog songs, as I have told you, the priests in their rain charms identified themselves with the frogs; when there was a drought the priests sang the frog songs as if it had rained.

They imitated the frogs as they sing after the rain, because they feel well then in their ponds, but when there is no water there is nothing to sing about-as primitives also, in order to produce rain, imitate the fall of rain-drops, or they sprinkle blood or milk, or they whistle, imitating the sound of the wind that brings clouds.

This Asura is the highest god and he is different from the concept of the deva. (Deva or devs, the plural, is the root word from which, for instance, Zeus is derived, and Deus, and Ziu, and from that our word Tuesday.)

The devs are the shining gods of the day, of the clear blue sky, of things visible in the daylight, while Asura is a god within, a god of chiefly spiritual and moral character.

Now in the later development-in the later parts of the Rigveda-Asura disintegrated into a multitude of asuras, and they are demons of a definitely evil nature.

And you find the same thing happening with the devs in Persia.

The Zoroastrians had that concept of Asura, the highest god, that very ancient idea of the Rigveda, and they chose the name in the Persian form, Ahura, as an attribute for Mazda, so their god was called Ahura Mazda.

Ahura Mazda, the greatest god, the wise man, is generally supposed to be Zarathustra’s creation, and he came to that formulation probably through inner experiences of which his story tells.

These experiences are called in the old literature, "Meetings and Questionings"; that is, he met Ahura Mazda, or his spoken word called Vohu Mana, meaning the good attitude.

The German word for Vohu Mano would be: die gute Gesinnung, the good attitude, a good intention, a good word, the right word.

We could easily translate it, with no particular philosophical difficulty, by the Christian concept of the Logos; the spoken word represents God in the incarnated form, the Logos as incarnated in Christ would be the exact counterpart of Vohu A1ani.

One finds the same concept in Islam in the mystical Sufi sect, where Allah, because he is unnamable, ineffable, and therefore formless, appears in tangible form
in Chidr, the green one, who is called "the first angel of Allah," "the Word," "the Face of Allah."

"The Angel of the Face" is a similar conception in the Old Testament, a sort of tangible representation of an absolutely intangible and indefinable deity.

So Ahura Mazda, or Vohu Mano, became experiences to Zarathustra, the so-called Meetings and Questionings.

He had, I think, seven Meetings with the good spirit of the god Ahura Mazda. (There is also a bad spirit of which we shall talk presently.)

He received the revelation, he was taught the truth by that spirit.

I mention that now because it is a parallel to Nietzsche’s Zarathustra. Carl Jung, Zarathustra Seminar, Pages 5-7

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/798af-12bahura.jpg`

Carl Jung and a Psychological Function (2019-02-25 05:13)

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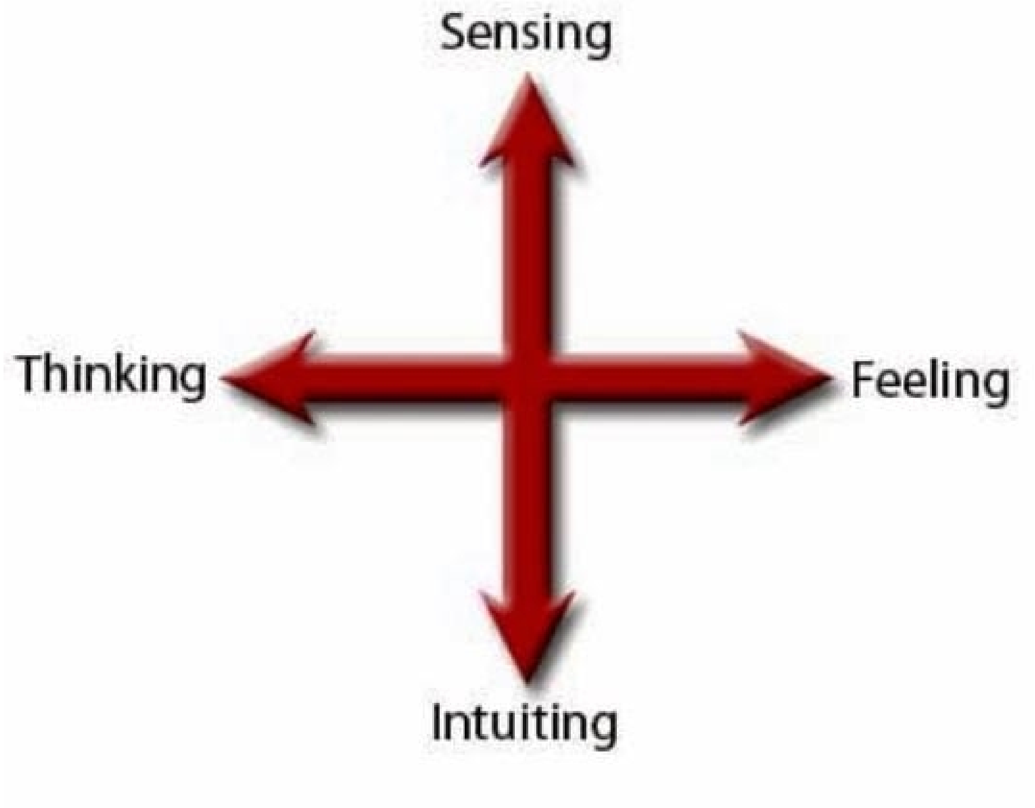

The four psychological functions according to Carl Jung

Function:

A form of psychic activity, or manifestation of libido, that remains the same in principle under varying conditions. (See also auxiliary function, differentiation, inferior function, primary function and typology.)

Jung's model of typology distinguishes four psychological functions: thinking, feeling, sensation and intuition.

Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation.["A Psychological Theory of Types," CW 6, par. 958.]

Though all the functions exist in every psyche, one function is invariably more consciously developed than the others, giving rise to a one-sidedness that often leads to neurosis.

The more [a man] identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious. This is a regressive development, a reversion to the infantile and finally to the archaic level. . . . [which] brings about a dissociation of the personality.["The Type Problem in Aesthetics," ibid., pars. 502f.]

http://www.nyaap.org/jung-lexicon/f

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Carl jung on "Taoism" Anthology. (2019-02-25 05:17)

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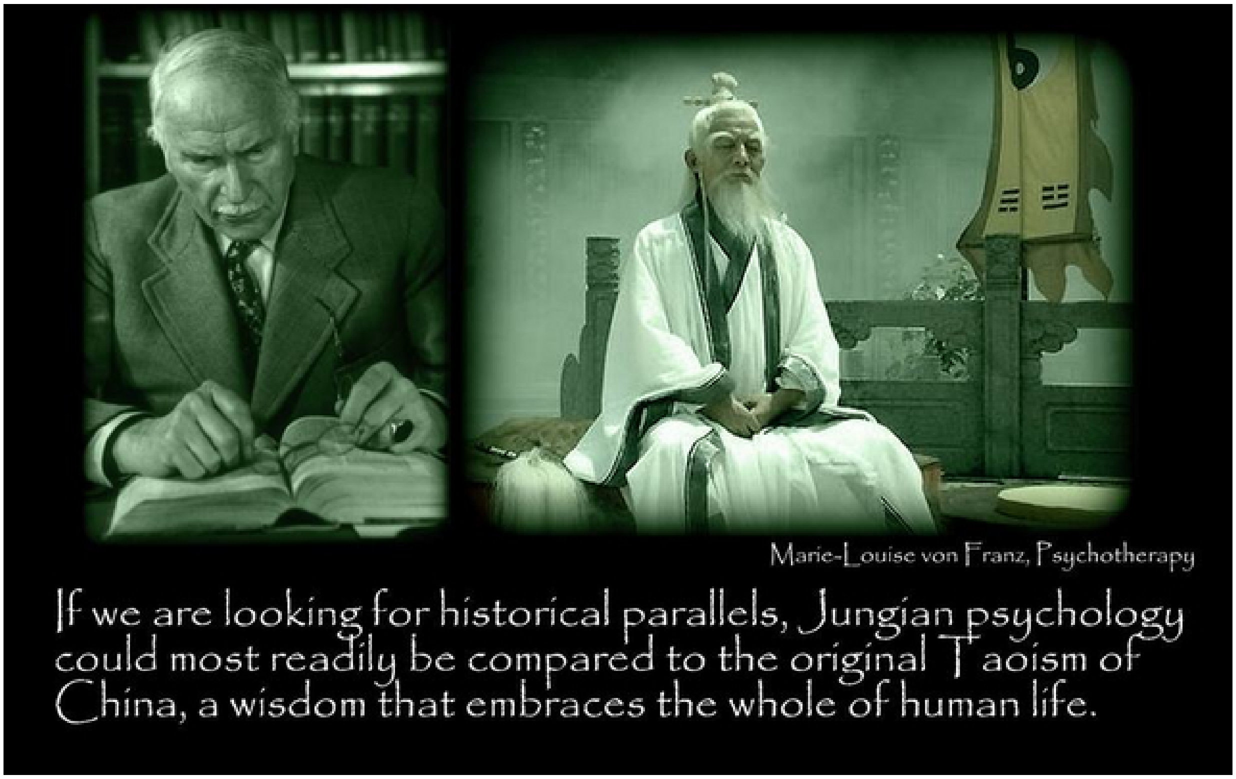
Marie-Louise von Franz, Psychotherapy
If we are looking for historical parallels, Jungian psychology could most readily be compared to the original Taoism of China, a wisdom that embraces the whole of human life.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung and the Lexicon of Auxiliary Function (2019-02-25 05:19)

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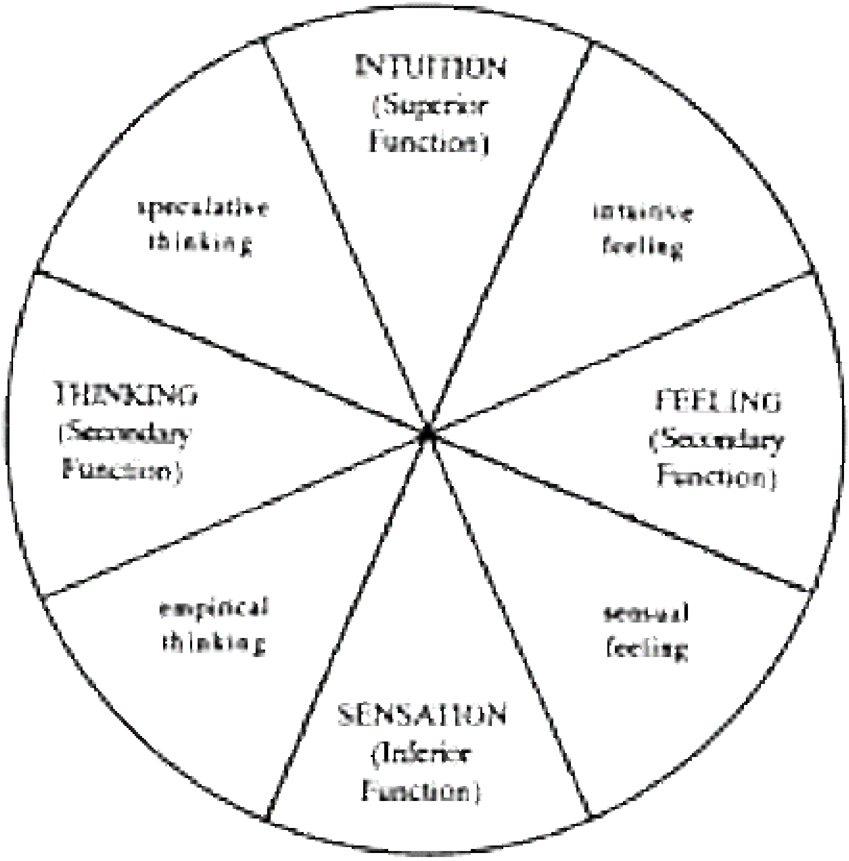
INTUITION
(Superior
Function)
speculative
thinking
intuitive
feeling
THINKING
(Secondary
Function)
FEELING
(Secondary
Function)
empirical
thinking
sensual
feeling
SENSATION
(Inferior
Function)

Auxiliary function:

A helpful second or third function, according to Jung’s model of typology, that has a co-determining influence on consciousness.

Absolute sovereignty always belongs, empirically, to one function alone, and can belong only to one function, because the equally independent intervention of another function would necessarily produce a different orientation which, partially at least, would contradict the first.

But since it is a vital condition for the conscious process of adaptation always to have clear and unambiguous aims, the presence of a second function of equal power is naturally ruled out. This other function, therefore, can have only a secondary importance. . . .

Its secondary importance is due to the fact that it is not, like the primary function . . . an absolutely reliable and decisive factor, but comes into play more as an auxiliary or complementary function.["General Description of the Types," CW 6, par. 667.]

The auxiliary function is always one whose nature differs from, but is not antagonistic to, the superior or primary function: either of the irrational functions (intuition and sensation) can be auxiliary to one of the rational functions (thinking and feeling), and vice versa.

Thus thinking and intuition can readily pair, as can thinking and sensation, since the nature of intuition and sensation is not fundamentally opposed to the thinking function. Similarly, sensation can be bolstered by an auxiliary function of thinking or feeling, feeling is aided by sensation or intuition, and intuition goes well with feeling or thinking.

The resulting combinations [see figure below] present the familiar picture of, for instance, practical thinking allied with sensation, speculative thinking forging ahead with intuition, artistic intuition selecting and presenting its images with the help of feeling-values, philosophical intuition systematizing its vision into comprehensive thought by means of a powerful intellect, and so on.[Ibid., par. 669.]

http://www.nyaap.org/jung-lexicon/a

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Some Carl Jung Quotations XXII (2019-02-25 05:41)

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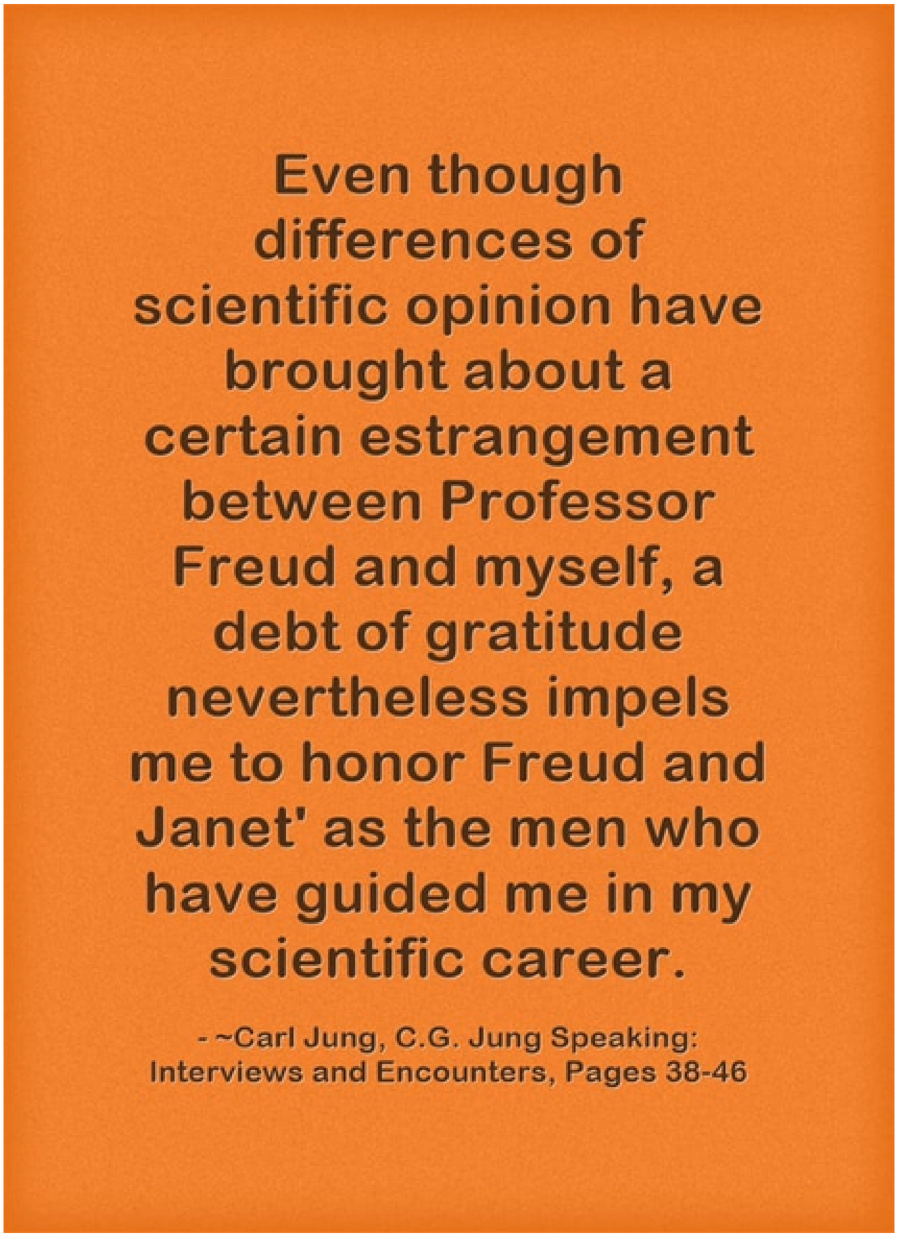

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.

- ~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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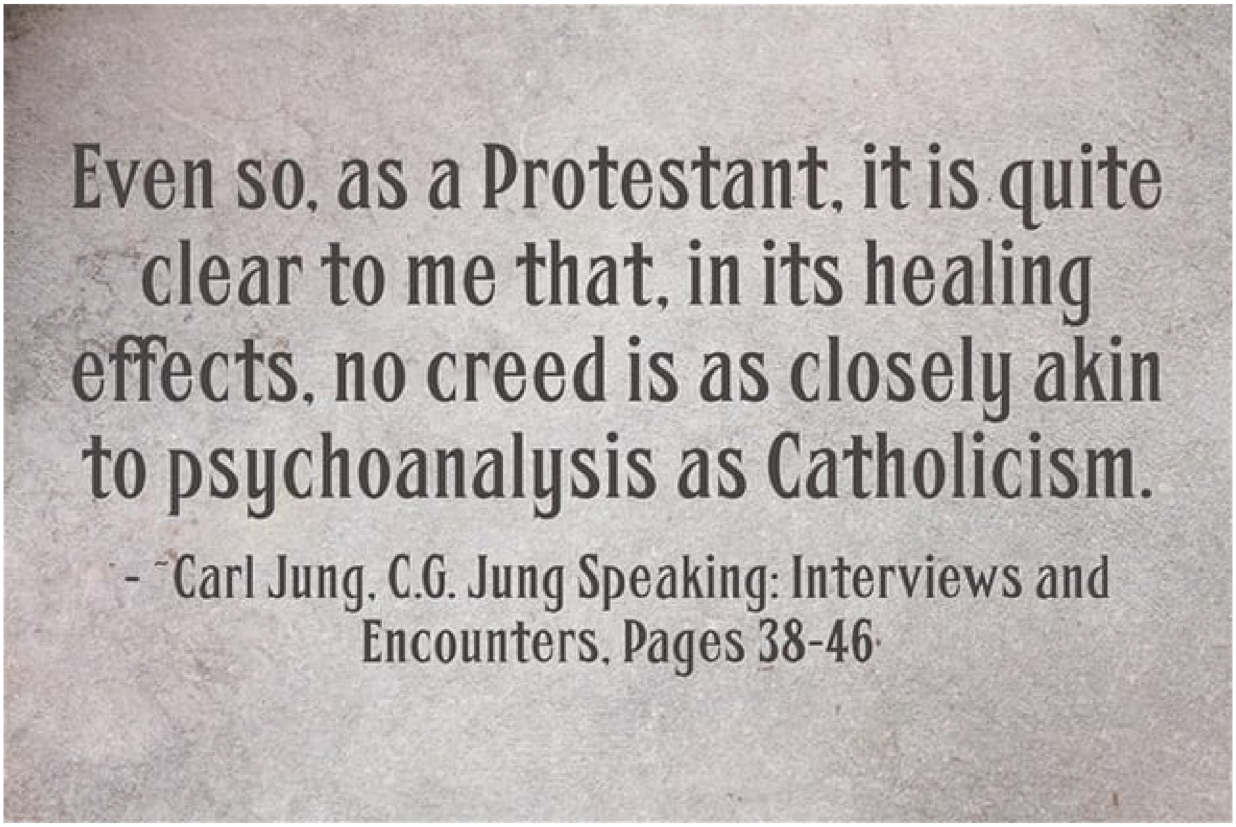

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.

- ~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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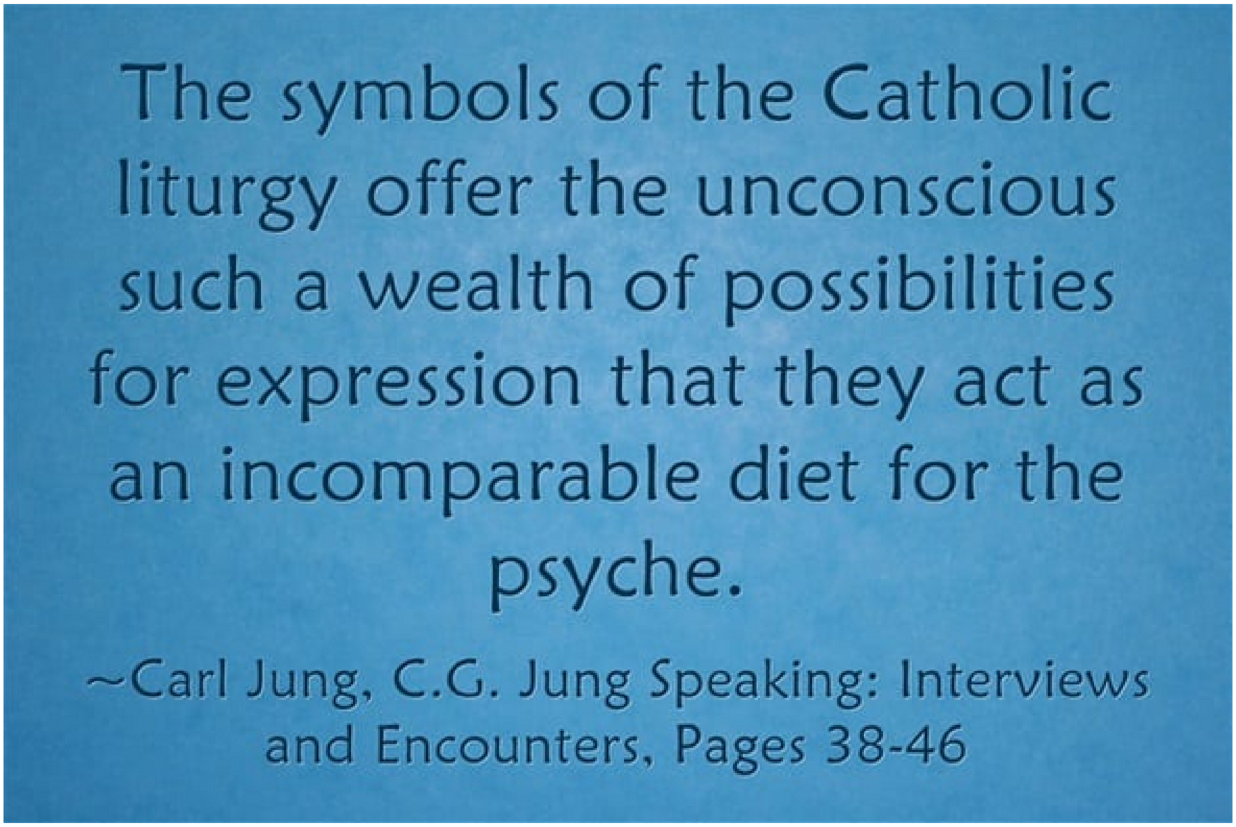

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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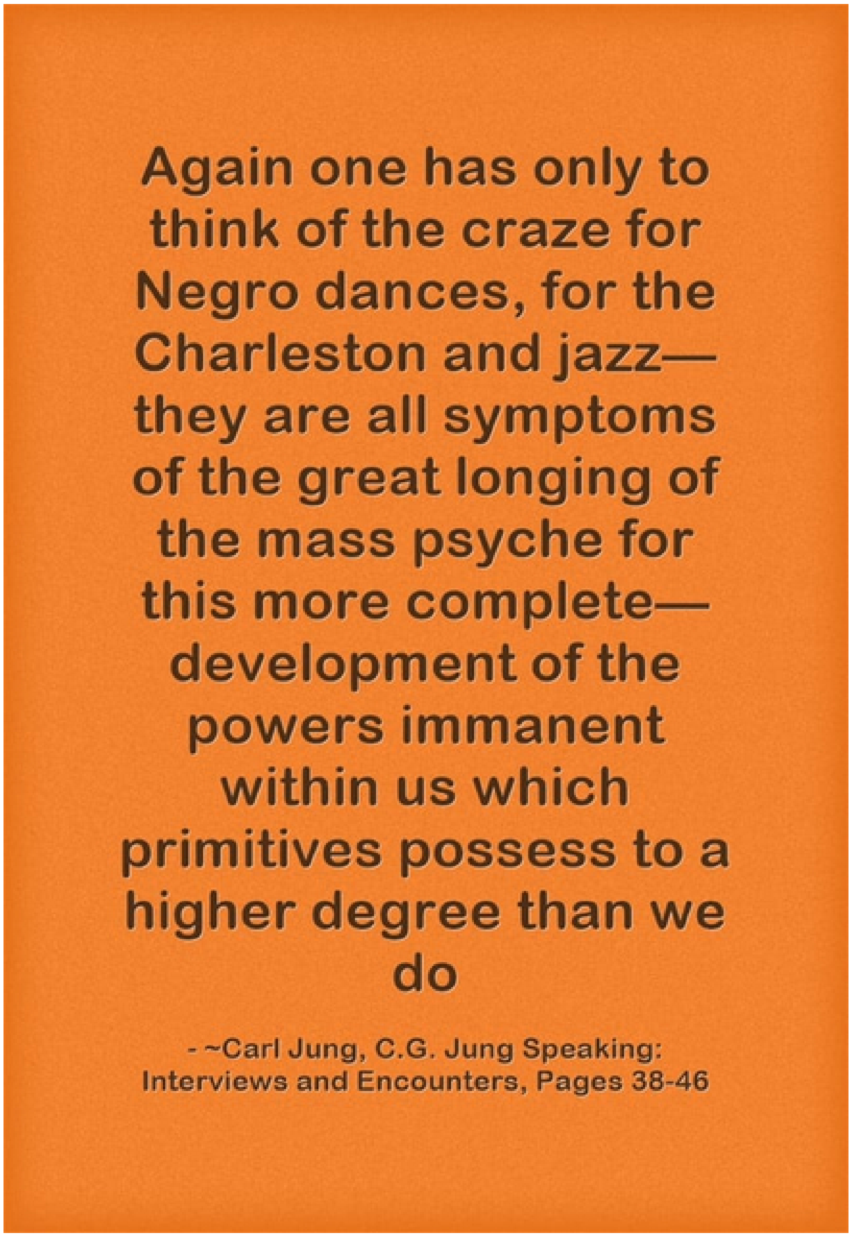

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do

- ~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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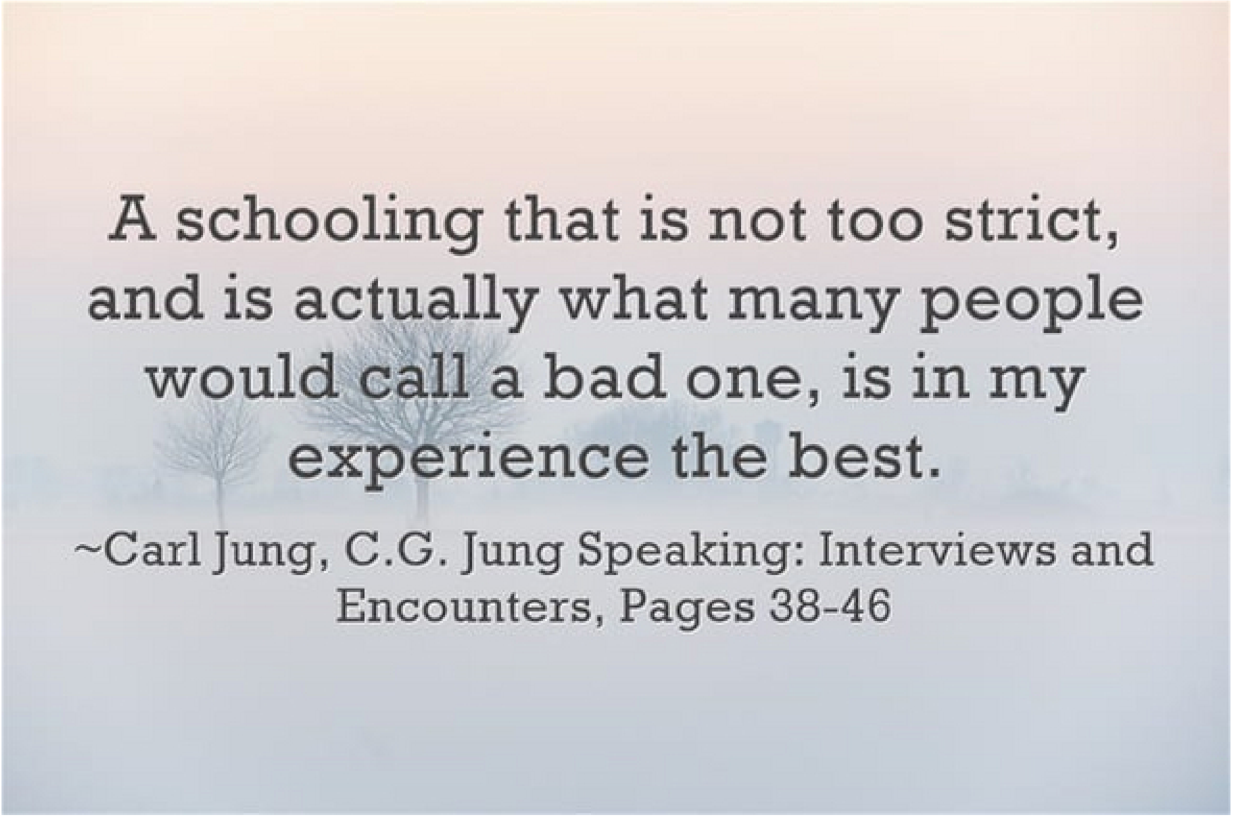

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.

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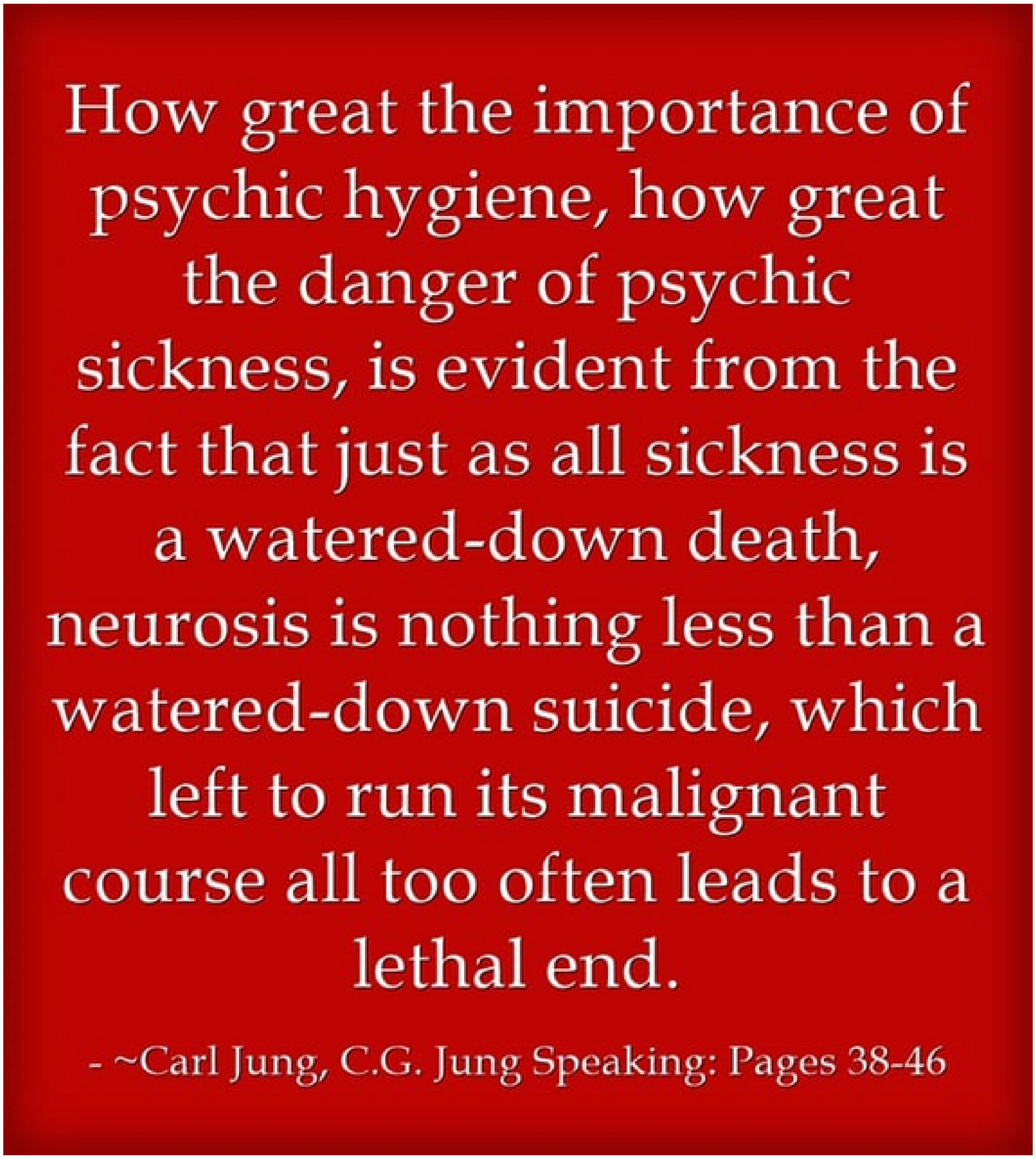

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.

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[7]

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.

~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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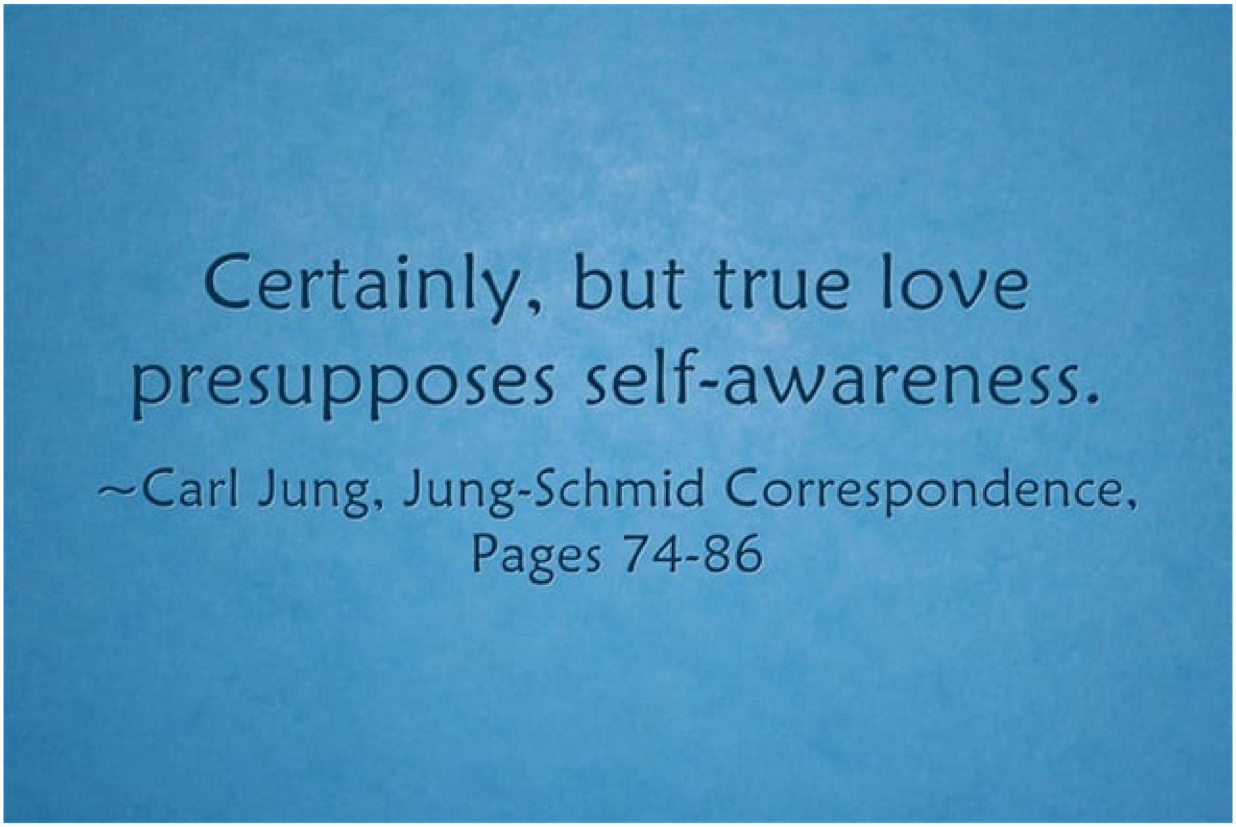

Certainly, but true love presupposes self-awareness.

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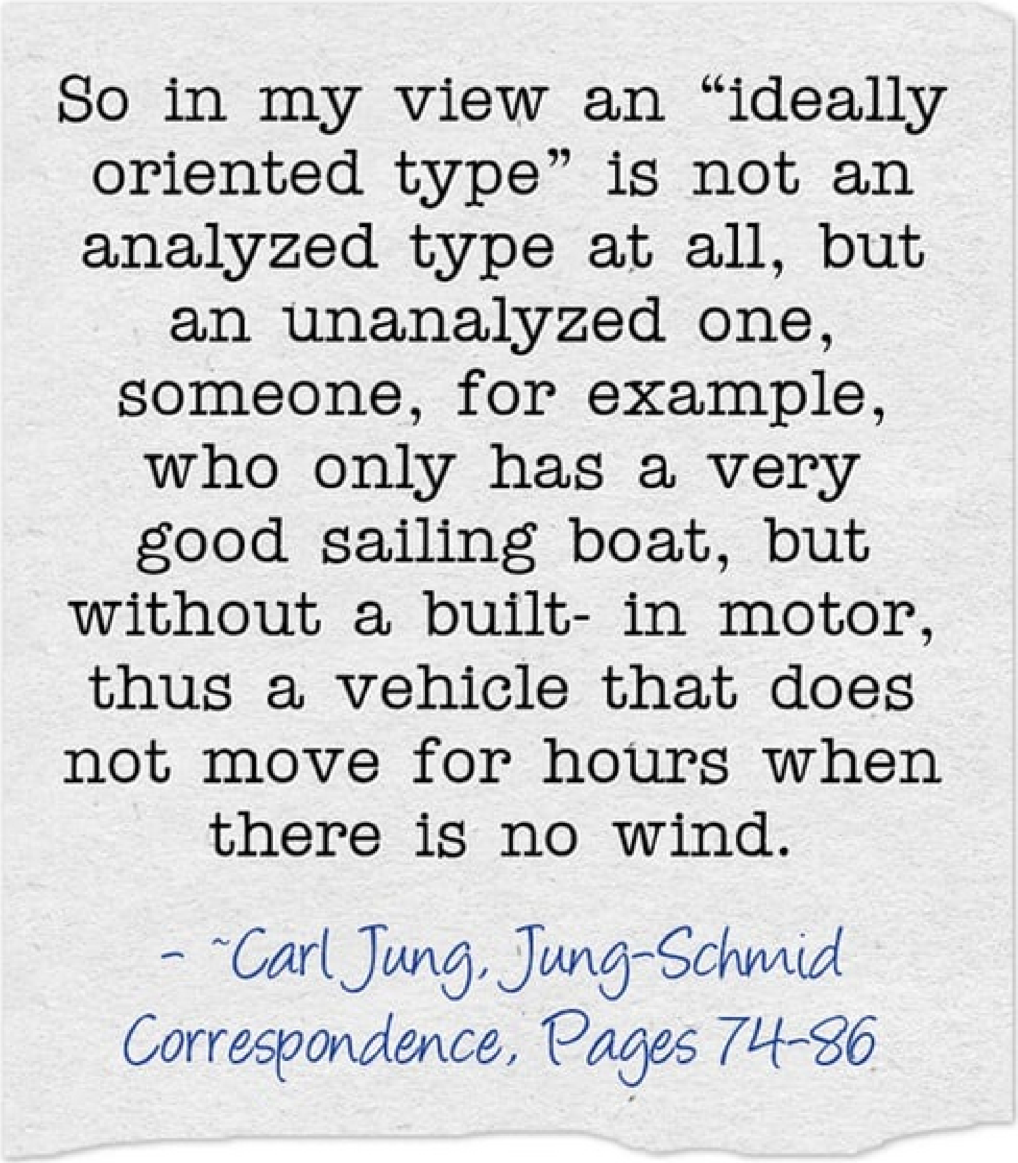

So in my view an “ideally oriented type” is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind.

- ~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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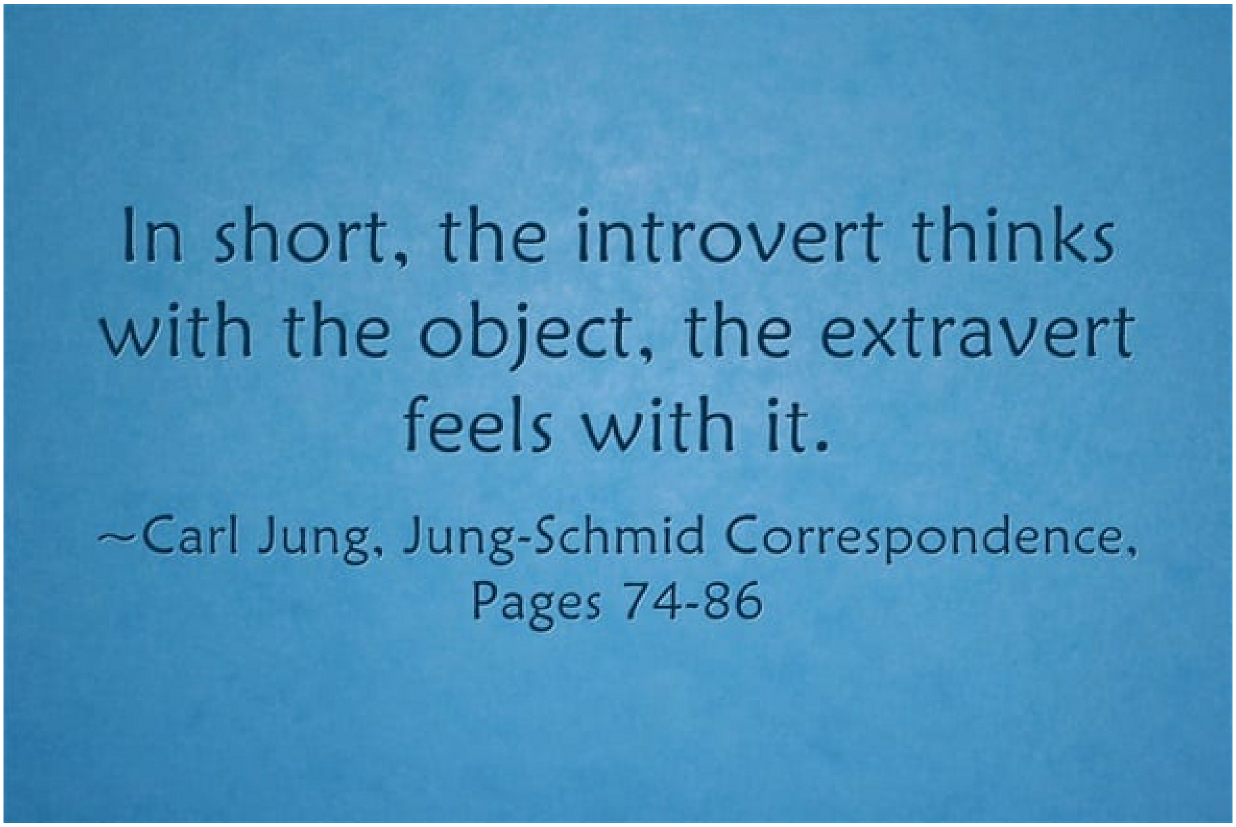

In short, the introvert thinks with the object, the extravert feels with it.

~Carl Jung, Jung-Schmid Correspondence, Pages 74-86

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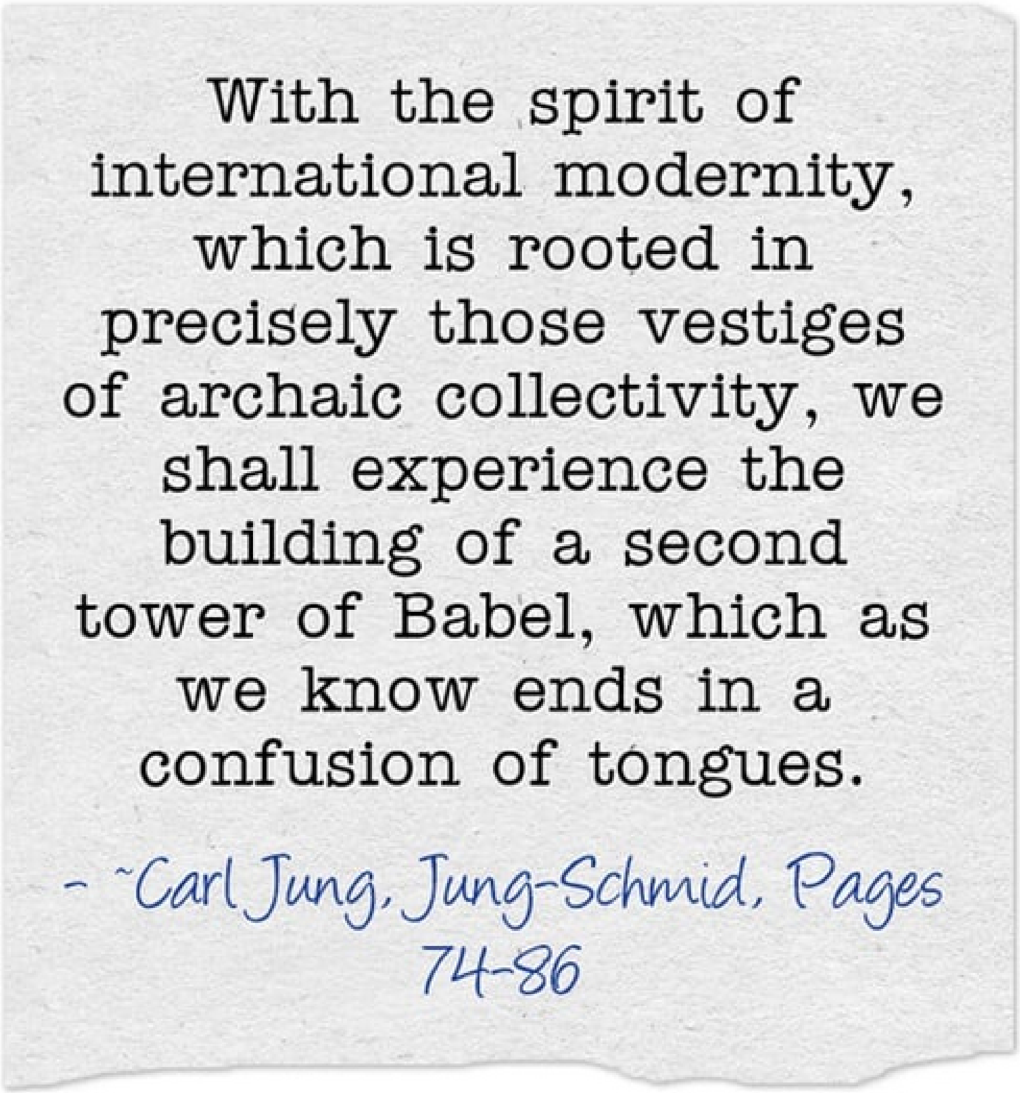

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues.

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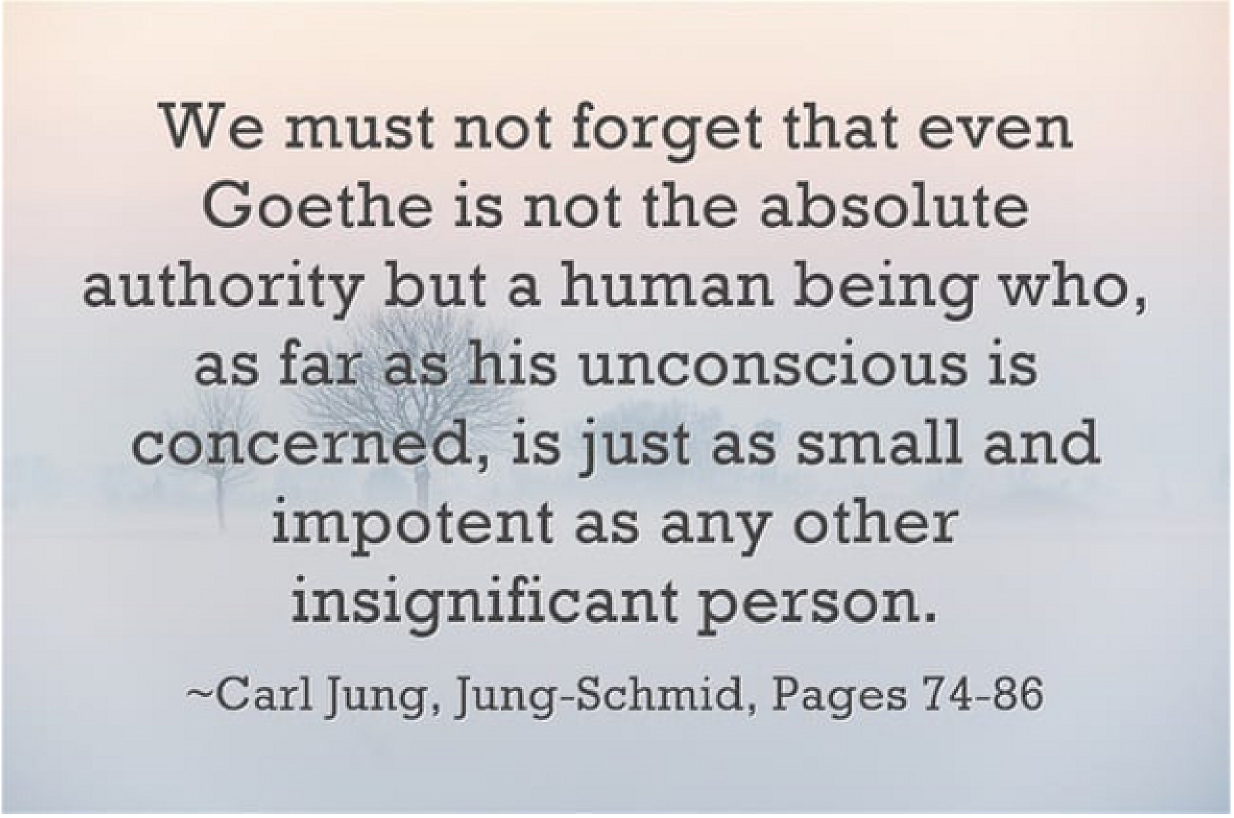

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person.

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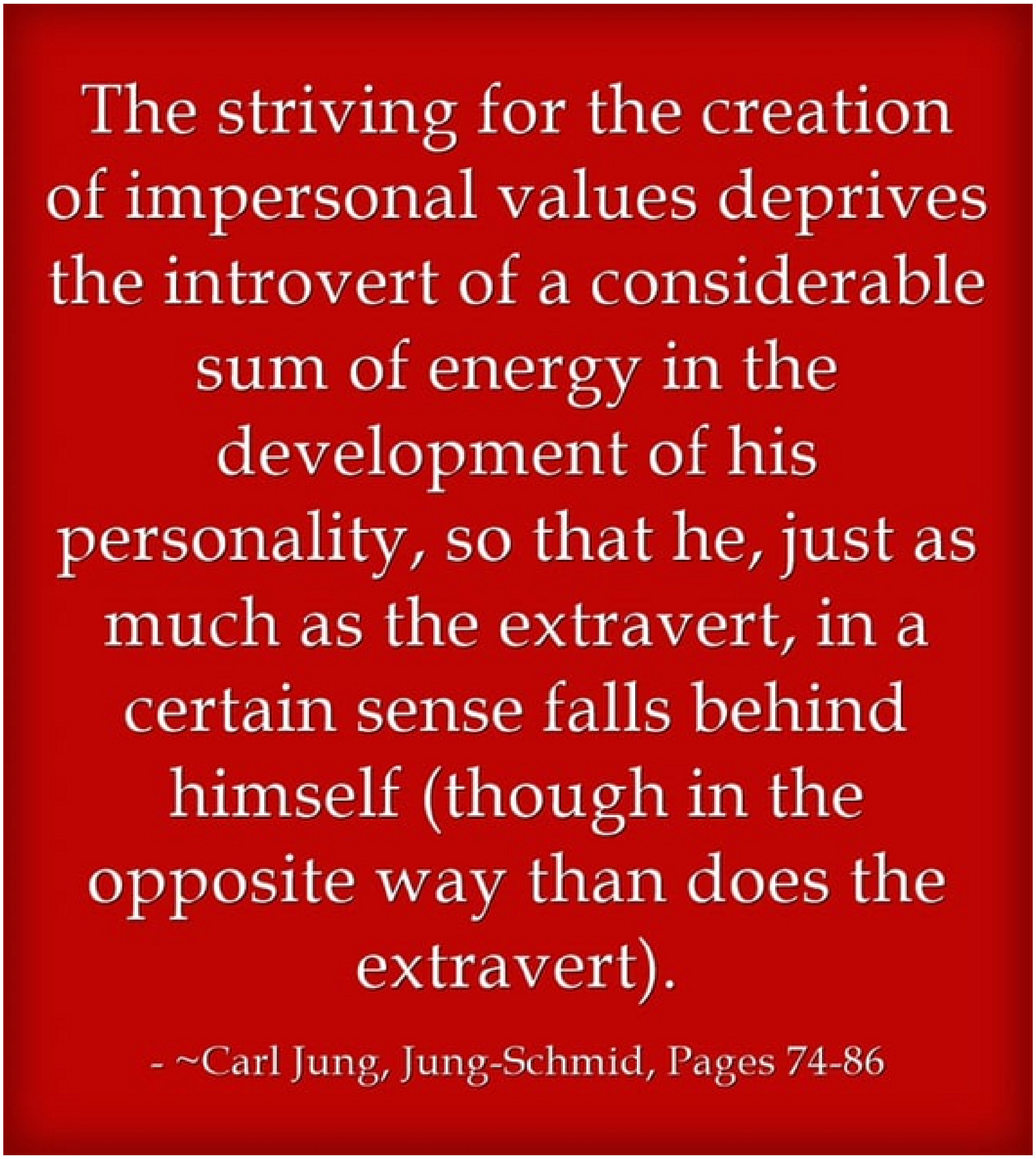

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert).

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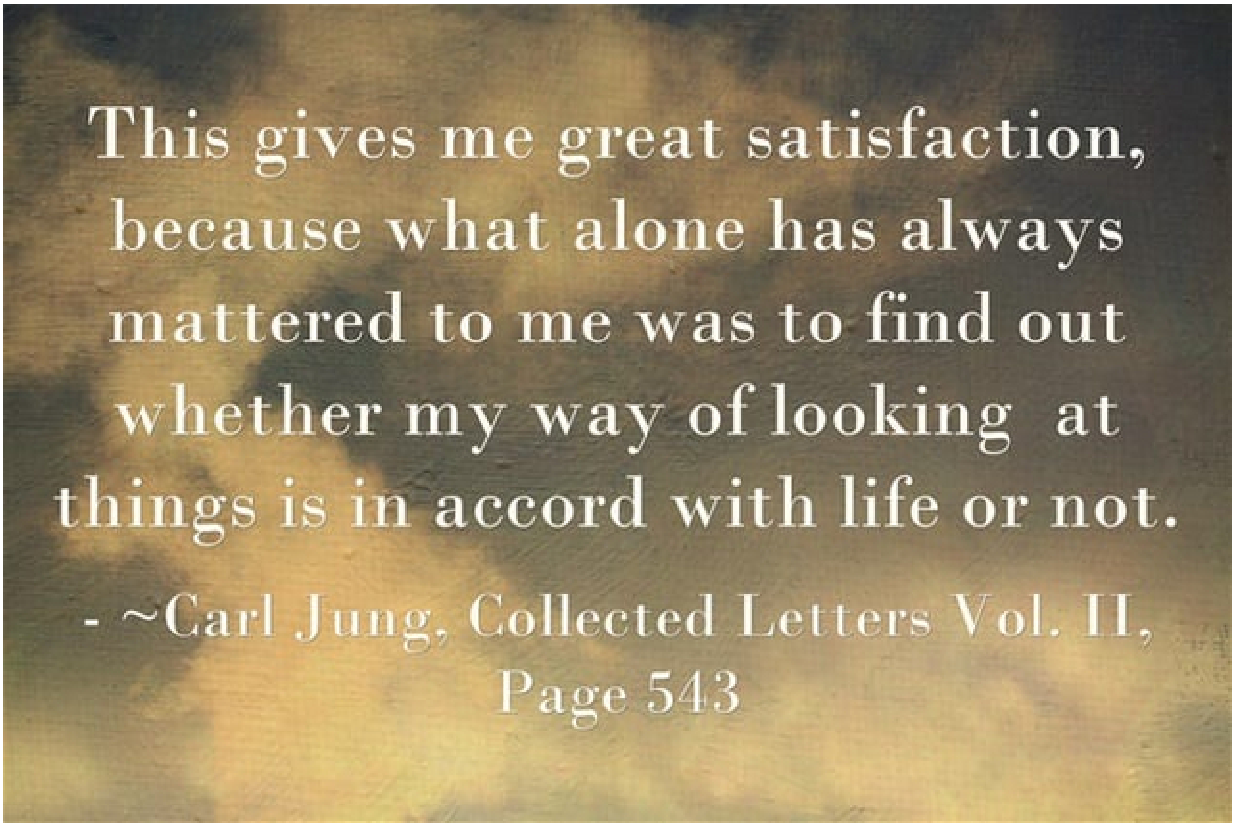

This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not.

- ~Carl Jung, Collected Letters Vol. II, Page 543

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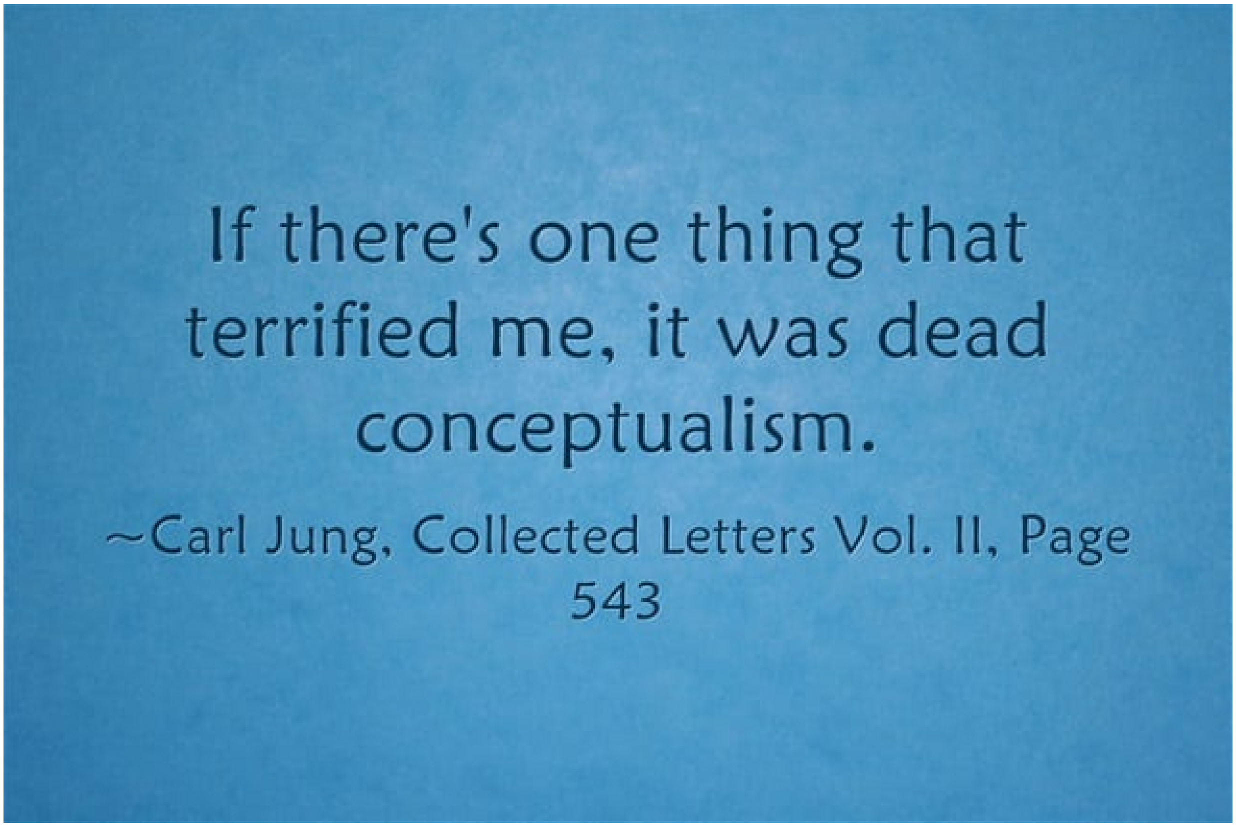

If there's one thing that terrified me, it was dead conceptualism.

~Carl Jung, Collected Letters Vol. II, Page 543

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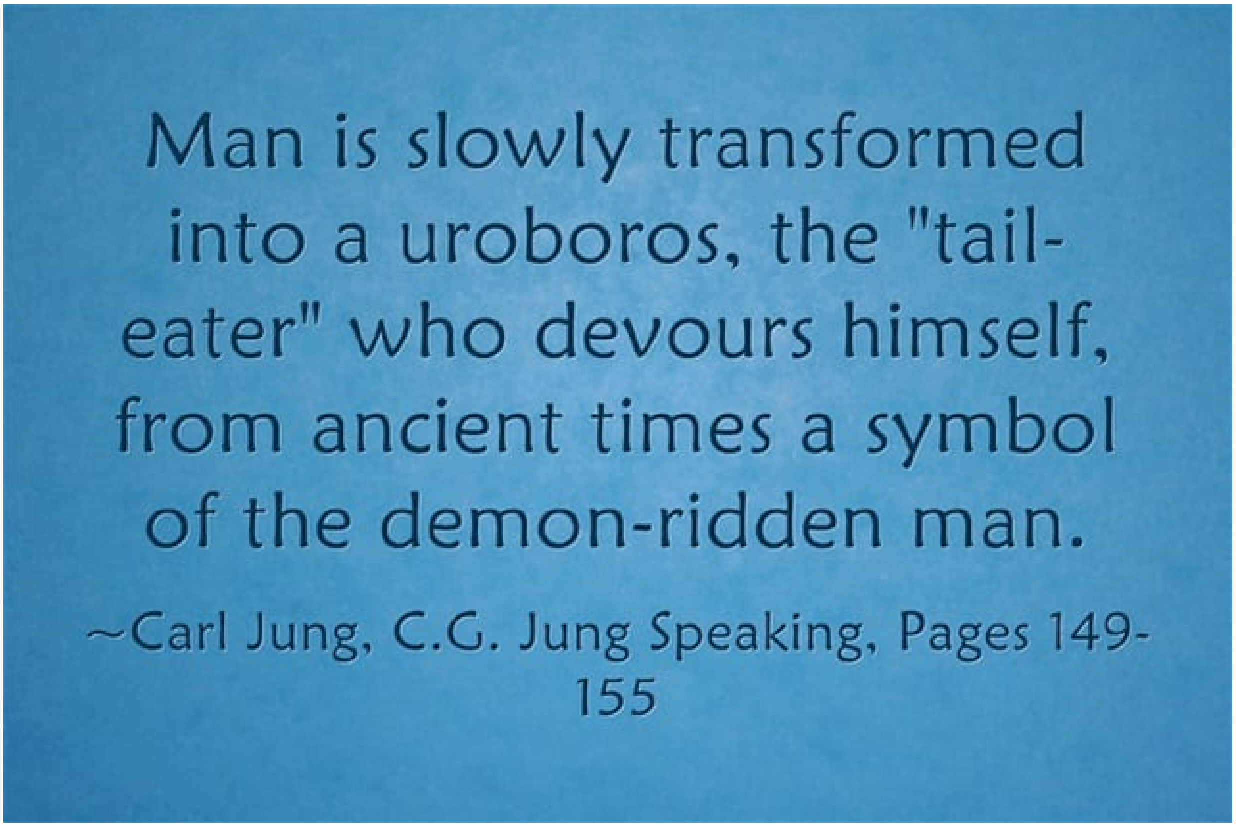
[16]



Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

~Carl Jung, C.G. Jung Speaking, Pages 149-155

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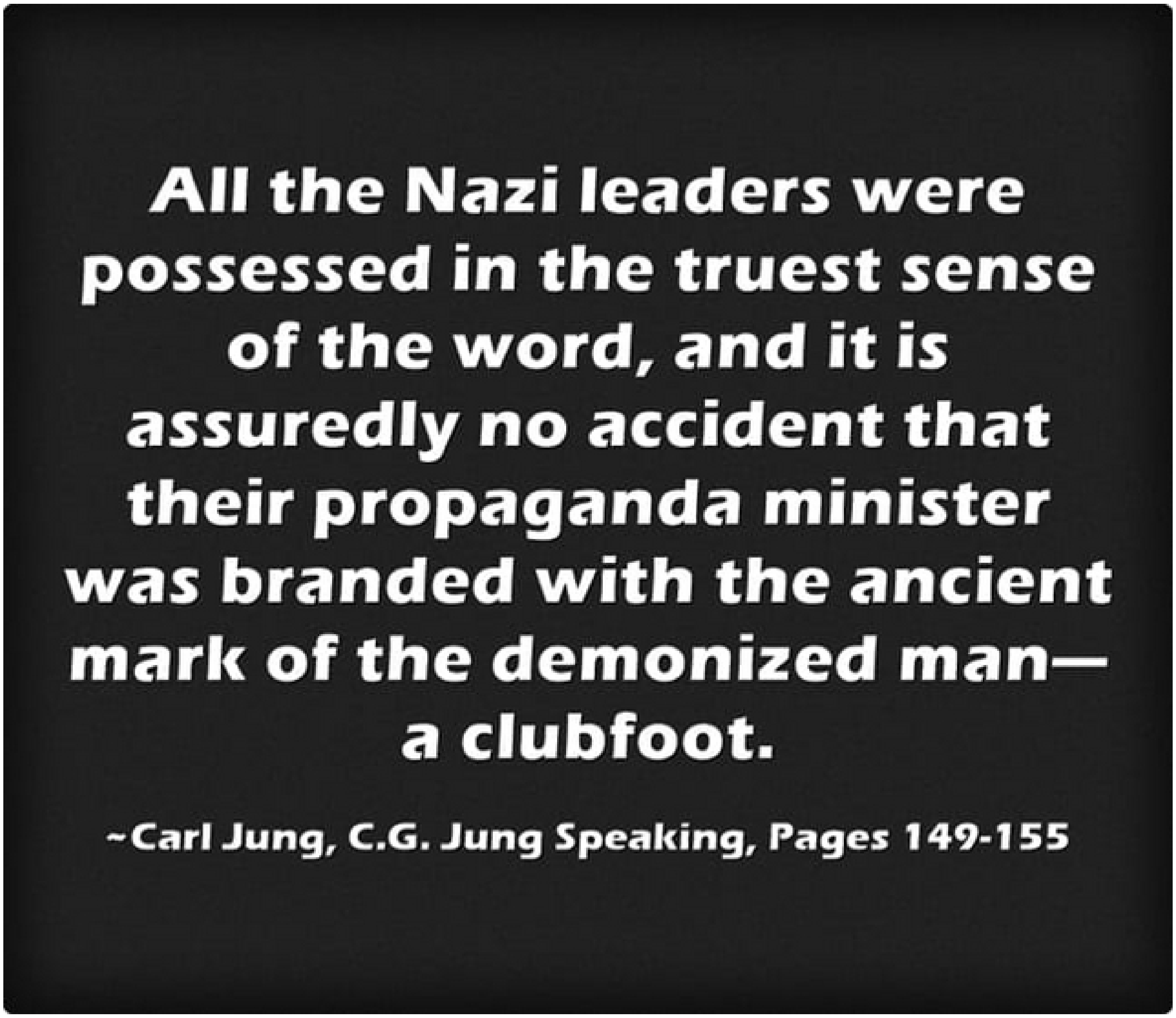
[17]



All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

~Carl Jung, C.G. Jung Speaking, Pages 149-155

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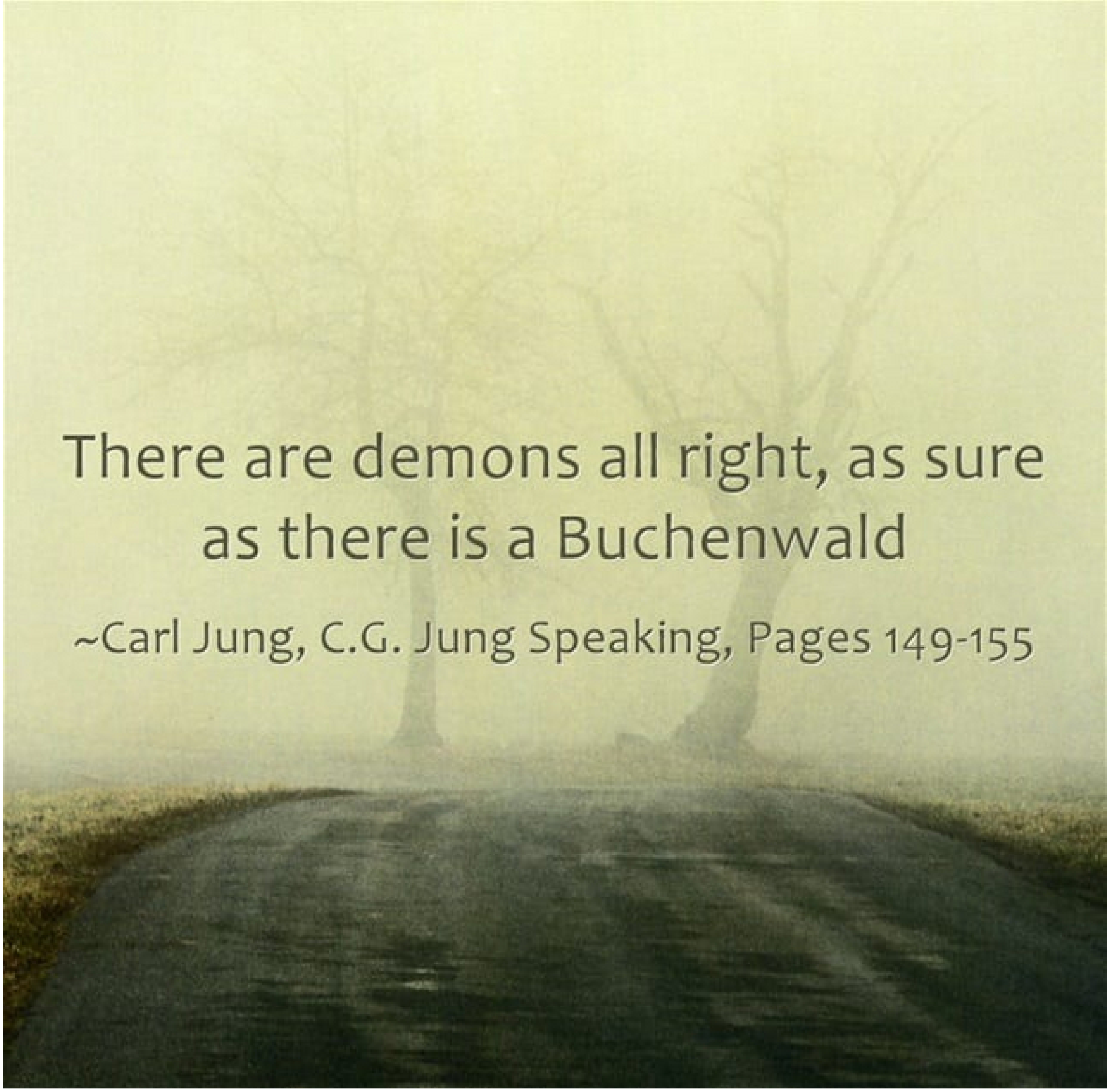
[18]


There are demons all right, as sure as there is a Buchenwald
~Carl Jung, C.G. Jung Speaking, Pages 149-155

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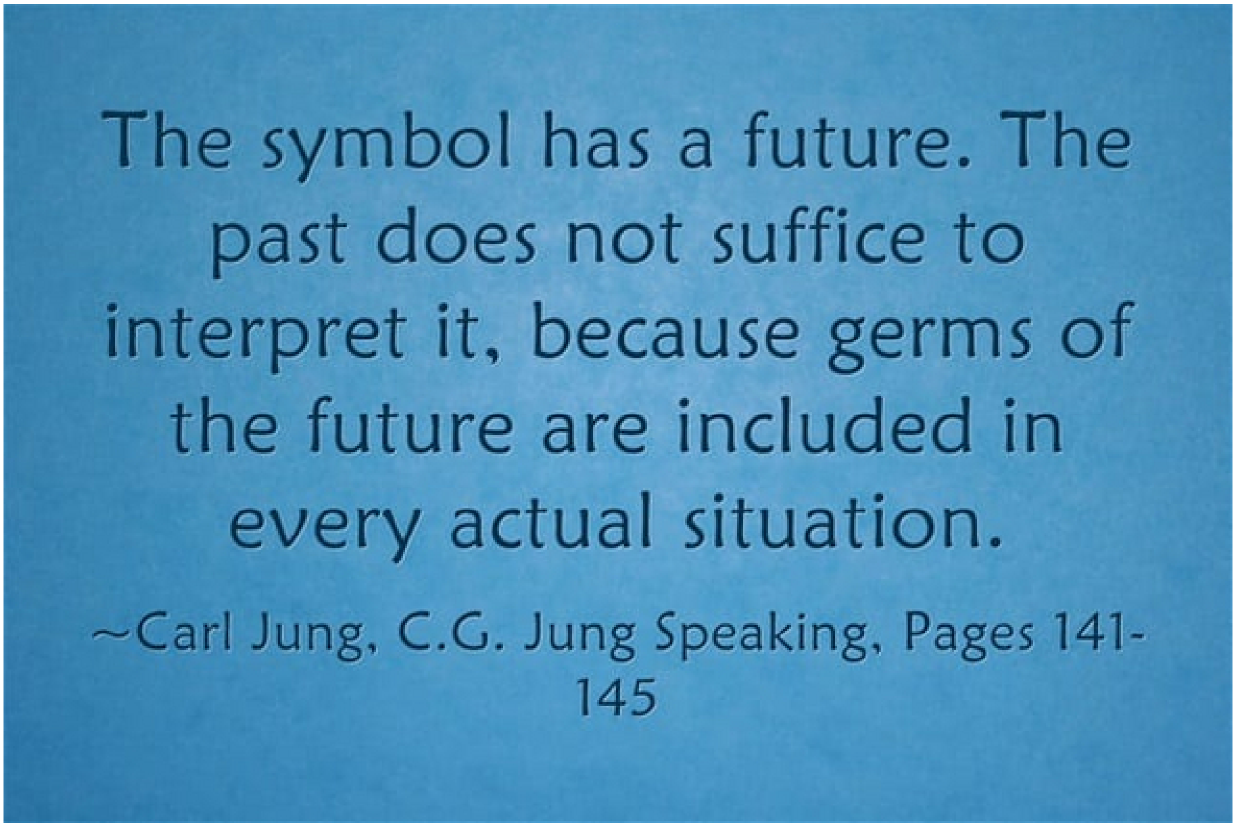

The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation.

~Carl Jung, C.G. Jung Speaking, Pages 141-145

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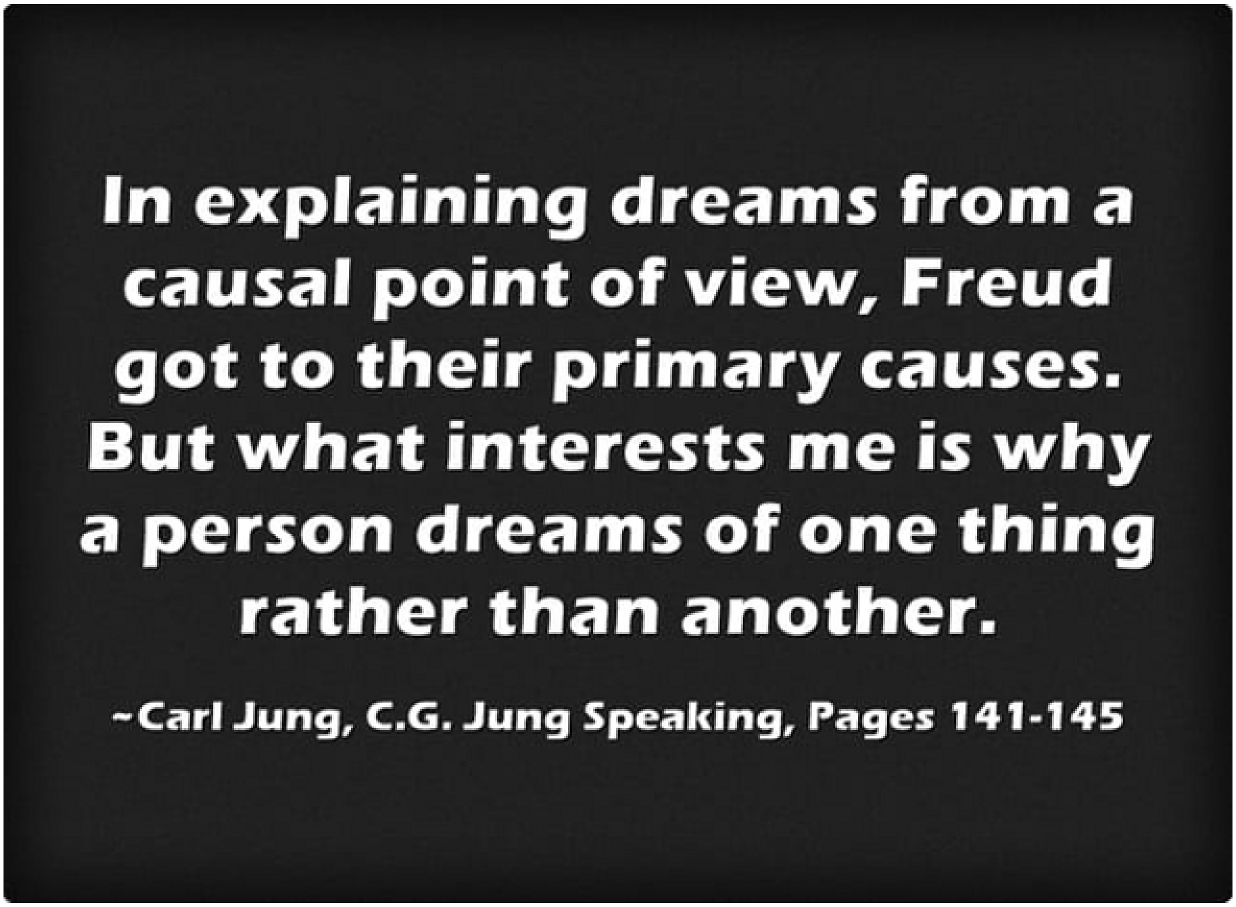

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another.

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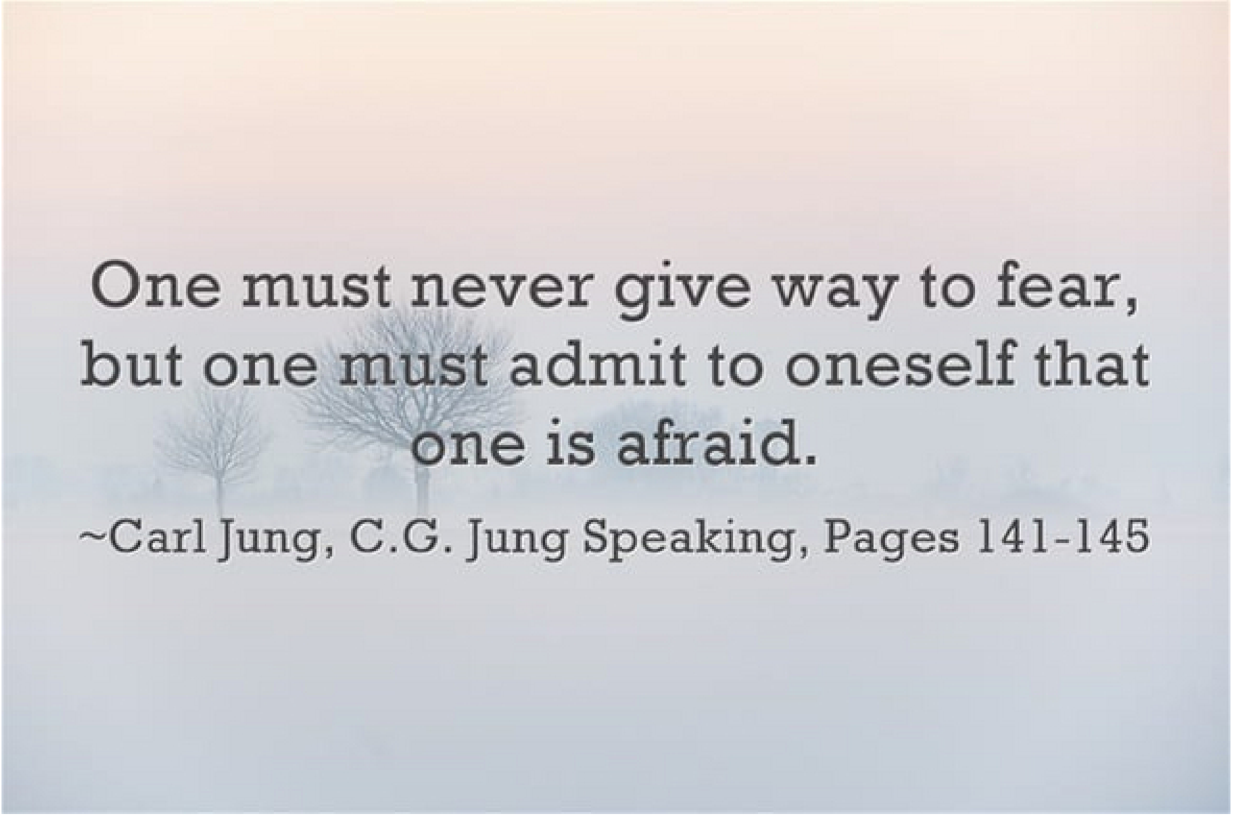

One must never give way to fear, but one must admit to oneself that one is afraid.
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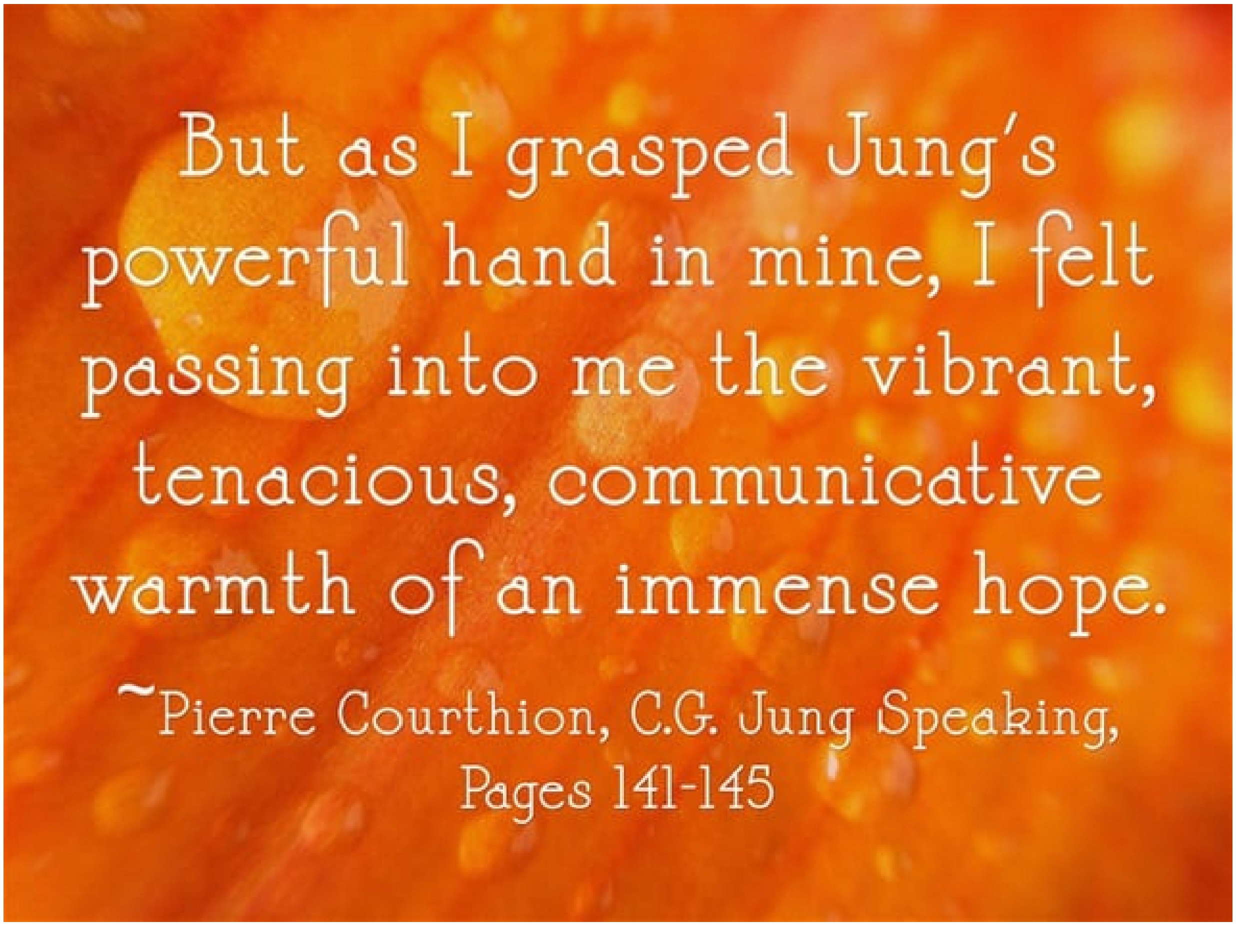

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope.

~Pierre Courthion, C.G. Jung Speaking, Pages 141-145

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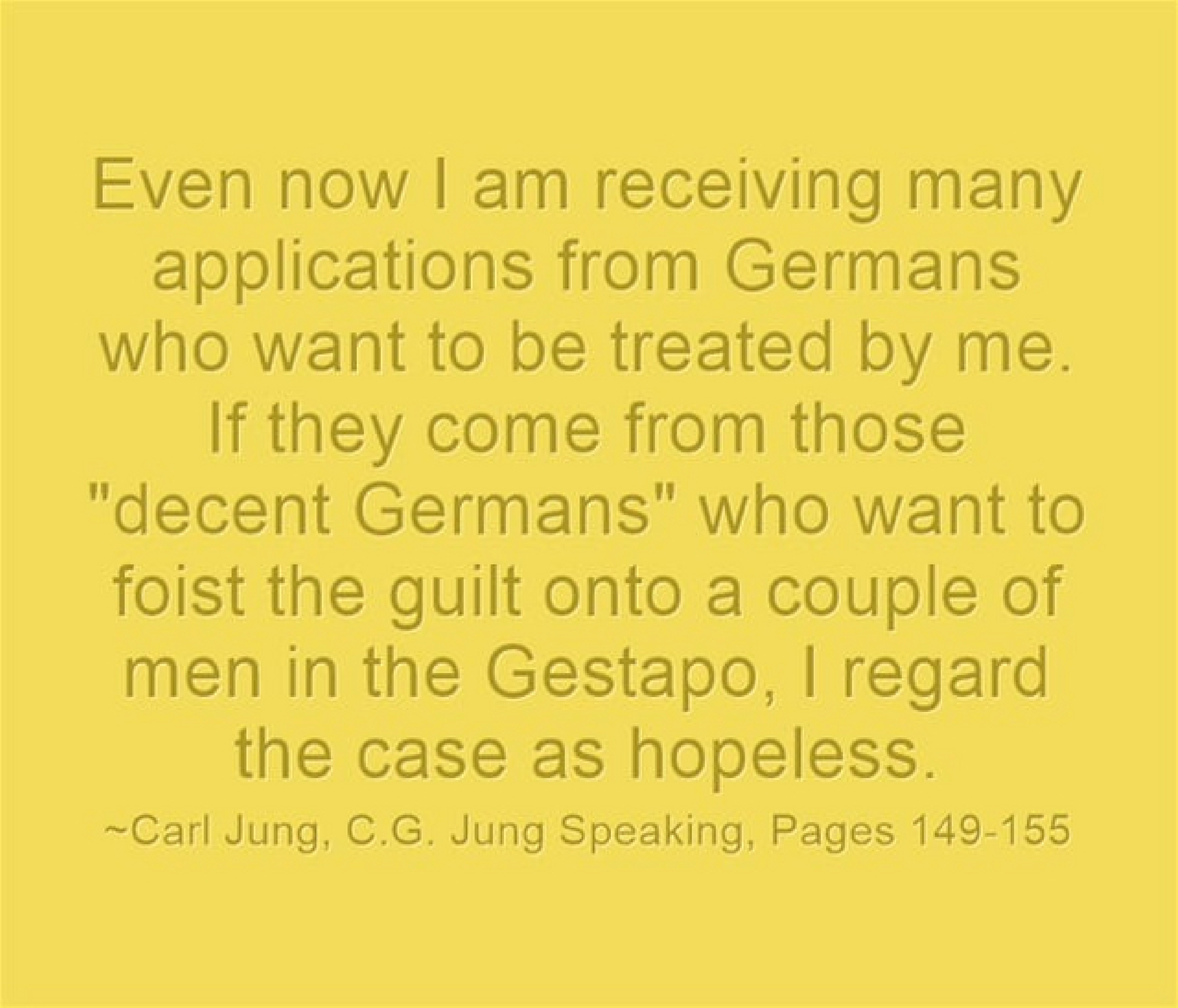

Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

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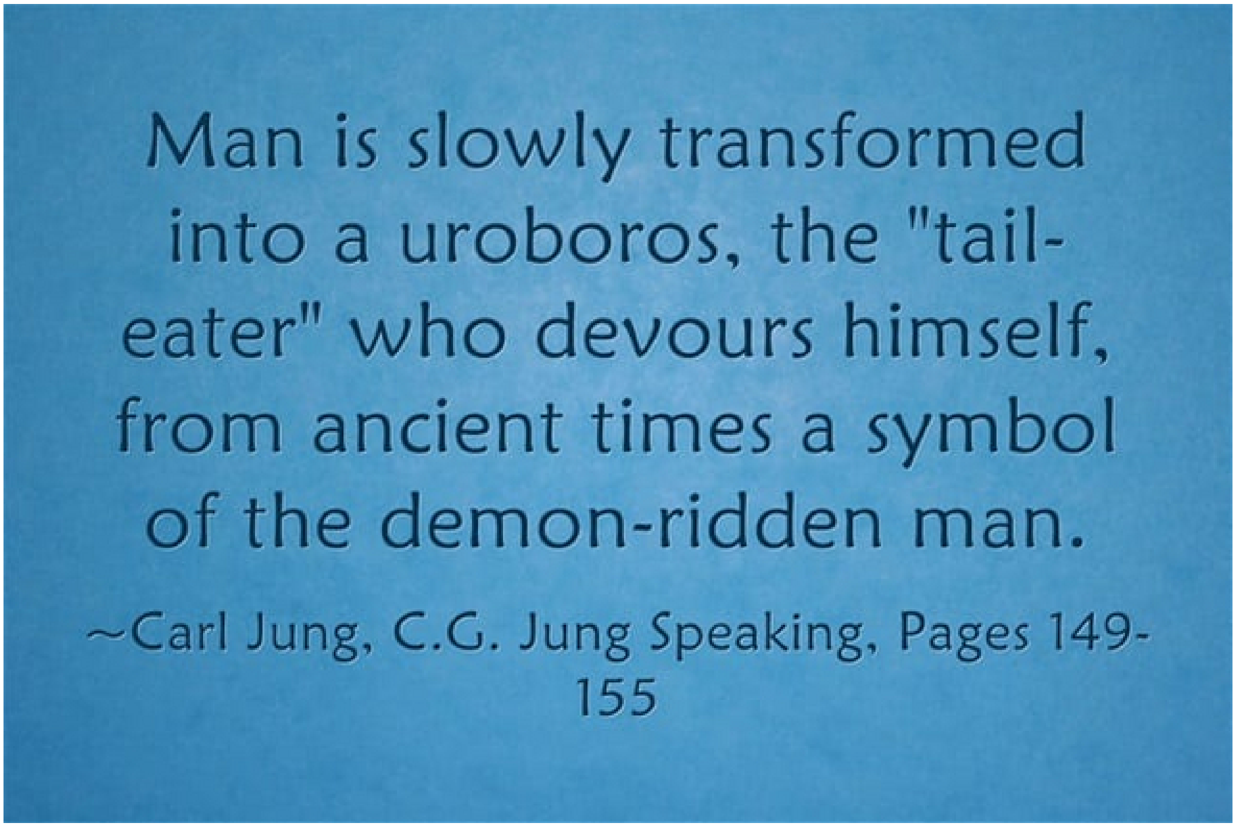

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

~Carl Jung, C.G. Jung Speaking, Pages 149-155

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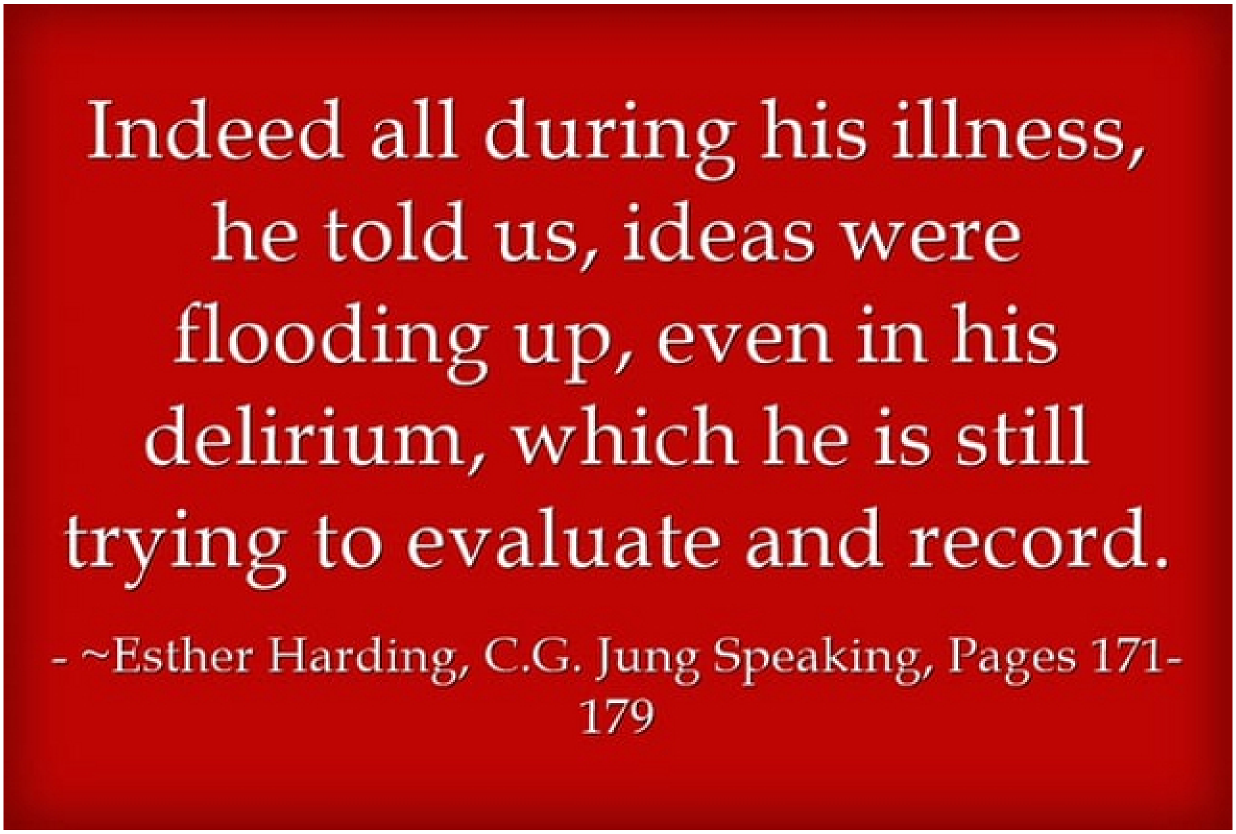

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.

- ~Esther Harding, C.G. Jung Speaking, Pages 171-179

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record. Esther Harding, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

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Carl Jung: " The purified and nourished serpent in alchemy is the mercurial serpent,..." (2019-02-25 08:30)

[1]

The purified and nourished serpent in alchemy is the mercurial serpent, the Ouroboros, which is connected with the round thing.

It is one of the basic symbols in alchemy and refers to Mercury, not as ordinary mercury or quicksilver, but to the god or spirit Mercury.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone.

Snakes are weird and strange, and on account of this they have been used as a symbol for the unconscious since olden times.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character.

The snake really represents the vegetative psyche, the basis of the instincts, if one may express it in that way.

It is here (and in this place in the human being) that the greatest secret is to be found, the panacea, the universal medicine; and, according to the text, fortunate indeed is the man who finds it. Carl Jung, ETH, Lecture XI, Page 97.

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Carl Jung and “Journey.” Anthology (2019-02-25 11:13)

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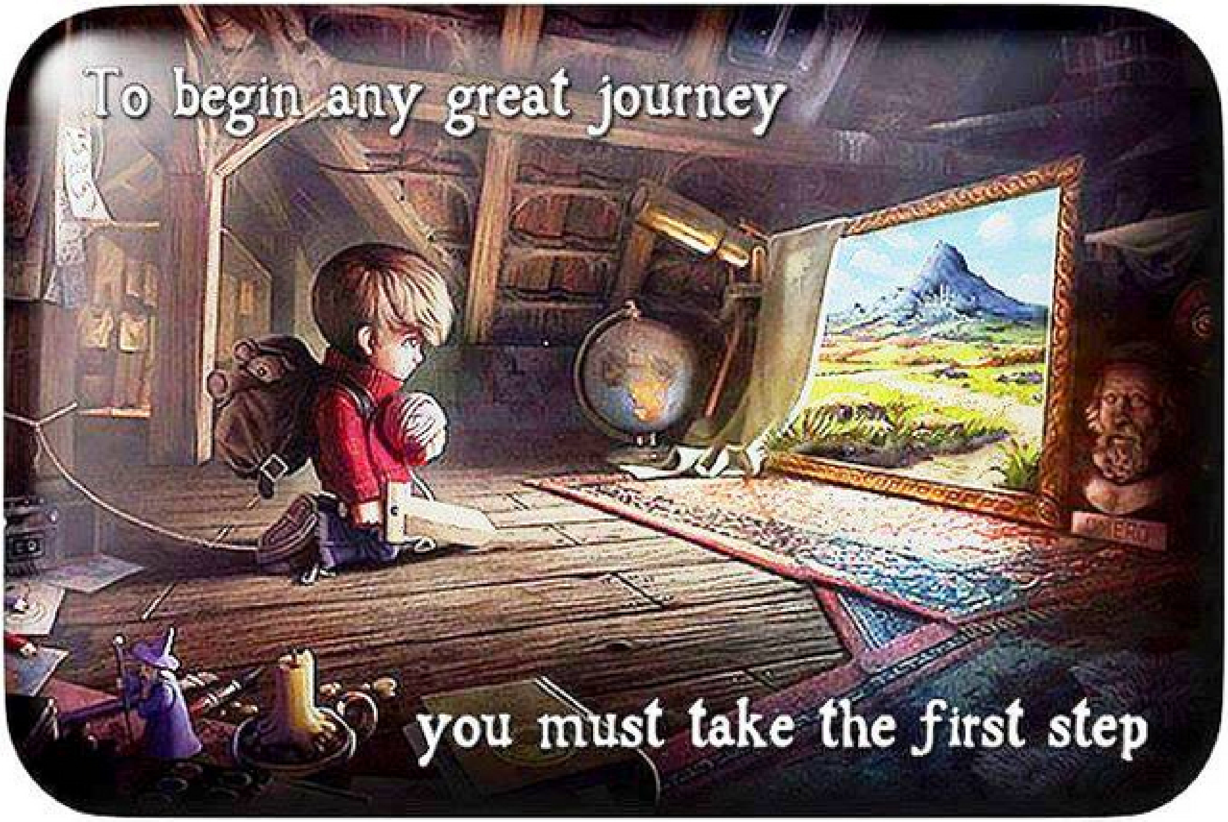
To begin any great journey
you must take the first step

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter,
so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

You announced yourself to me in advance in dreams.
They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself.
You let me see truths of which I had no previous inkling.
You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

“A journey of a thousand miles begins with a single step.” Lao-tzu.

Note: Although this is the popular form of this quotation, a more correct translation from the original Chinese would be "The journey of a thousand miles begins beneath one's feet." Rather than emphasizing the first step, Lau Tzu regarded action as something that arises naturally from stillness. Another potential phrasing would be "Even the longest journey must begin where you stand." [note by Michael Moncur, September 01, 2004]

Carl Jung across the web:

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Carl Jung on "Bollingen." [Anthology] (2019-02-25 19:05)

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In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

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Carl Jung: “There is another way in nature, the way of a tree... (2019-02-26 04:05)

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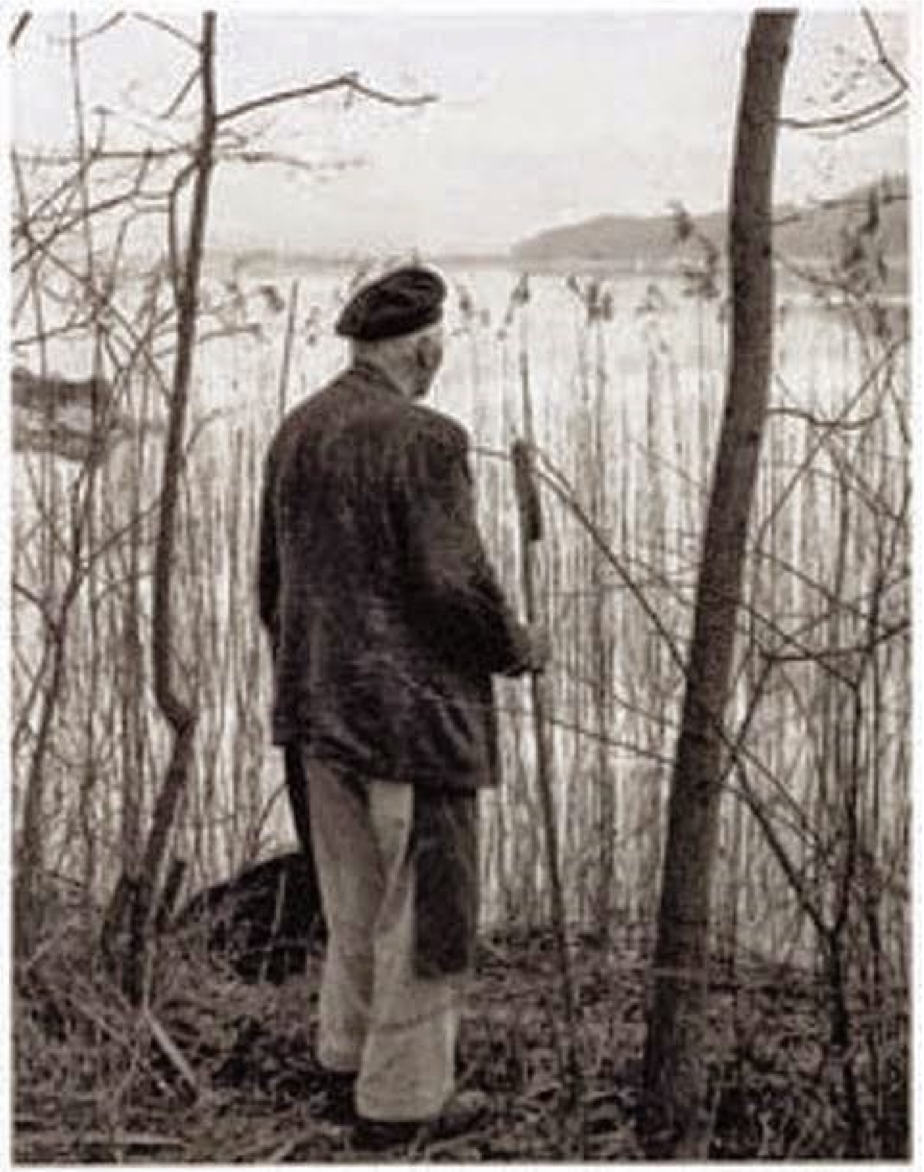

Often we are led to a wall, it is too high, we cannot get over it and we stand there and stare at it.

Rationalism says, “There is no getting over it, just go away.”

Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions.

It is meant that he should get there, and perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall.

There are things in our psychology that cannot be answered today.

You may be up against a stone wall but you should stay there and grow, and in six weeks or a year you have grown over it.

The I Ching expresses that beautifully.

A similar situation which looks quite hopeless is depicted thus: “a goat butts against a hedge and gets its horns entangled.”

But in the next line: “The hedge opens; there is no entanglement/ Power depends upon the axle of a big cart.”

So if you could stop butting against the fence you would not get your horns entangles, and presently you would have the power of a cart with four wheels.

There is another way in nature, the way of a tree…The tree stands still and grows and makes roots and eventually overcomes the obstacle. C.G. Jung. The Seminars. Volume One, Dream Analysis: Notes of the seminar given in 1928-30. p.249

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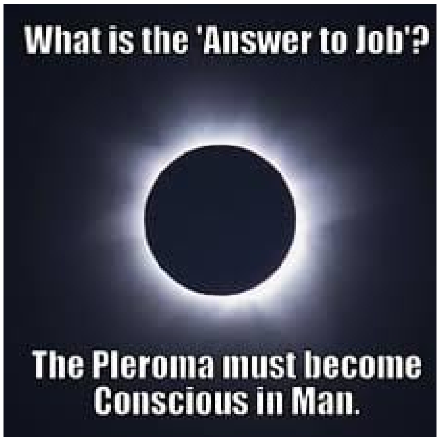
Carl Jung on “Pleroma” – Anthology **(2019-02-26 04:30)**

[1] 
What is the 'Answer to Job'?
The Pleroma must become Conscious in Man.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, Page 348.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Carl Jung, Liber Novus, Page 353.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung; Psychology and Religion; Page 462; Para 748.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, Answer to Job, Para 686.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Pages 59-63.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Pages 59-63.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

X. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

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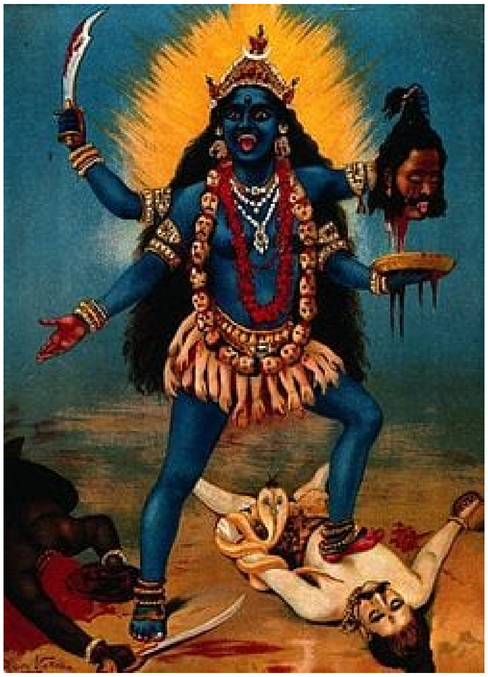
Man's Eros (2019-02-26 05:00)

[1] 

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali, which is a horror to any intellectual man. The understanding possessed by this type of woman will be a guiding star to him in the darkness and seemingly unending mazes of life. Carl Jung, Psychology of the Unconscious; Page 100.

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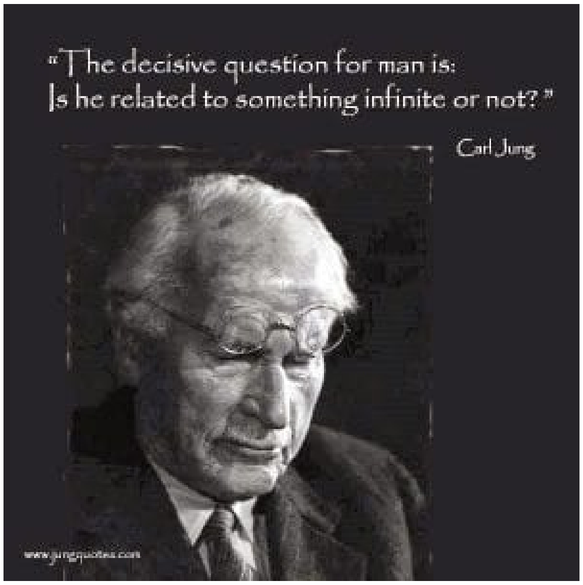
Carl Jung: The Effect of Technology on the Human Psyche (2019-02-26 05:05)


"The decisive question for man is:
Is he related to something infinite or not?"
Carl Jung
www.jungquotes.com

Carl Jung: The Effect of Technology on the Human Psyche

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine.

The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere.

One may therefore conjecture that certain modes of human adaptation also exist which would meet the requirements of technology.

Technological activities mostly consist in the identical repetition of rhythmical procedures.

This corresponds to the basic pattern of primitive labour, which is never performed without rhythm and an accompanying chant.

The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony.

There is even something fascinating about it for him.

When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not so unpleasant either.

The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life.

It estranges man from his natural versatility of action and thus allows many of his instincts to lie fallow.

The result is an increased resistance to work in general.

The remedy would presumably be to move industry out of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property—if such a thing could be realized.

In Switzerland it might be, given time.

Naturally it is different with the slum mentality of huge worker populations, but that is a problem in itself.

Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless.

Whether it be used for good or ill depends entirely on man’s own attitude, which in turn depends on technology.

The technologist has something of the same problem as the factory worker.

Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying.

Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating.

In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation.

For this reason I have always recommended the institution of Humanistic Faculties at the Federal Polytechnic, to remind students that at least such things exist, so that

they can come back to them if ever they should feel a need for them in later life.

Technology harbours no more dangers than any other trend in the development of human consciousness.

The danger lies not in technology but in the possibilities awaiting discovery.

Undoubtedly a new discovery will never be used only for the good, but will certainly be used for ill as well.

Man, therefore, always runs the risk of discovering something that will destroy him if evilly used.

We have come very close to this with the atom bomb.

Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe.

This is a question which experience alone can answer. Carl Jung, CW 18, Pages 614-615

Carl Jung: Answers to “Mishmar” on Adolf Hitler **(2019-02-26 05:09)**

Carl Jung: Answers to “Mishmar” on Adolf Hitler

[Eugen Kolb, Geneva correspondent of Mishmar (The Daily Guardian) of Tel Aviv, wrote to Jung on 4 September 1945 for his answers to the following questions.

Jung replied on 14 September.]

How do you, as a psychiatrist, judge Hitler as a "patient"?

Hitler was in my view primarily an hysteric. (Already in the first World War he had been officially diagnosed as such.)

More particularly he was characterized by a subform of hysteria : pseudologia phantastica.

In other words he was a "pathological liar."

If these people do not start out directly as deceivers, they are the sort of idealists who are always in love with their own ideas and who anticipate their aims by presenting their wish-fantasies partly as easily attainable and partly as having been attained, and who believe these obvious lies themselves.

(Quisling, as his trial showed, was a similar case.)

In order to realize their wish-fantasies no means is too bad for them, just because they believe they can thereby attain their beloved aim.

They "believe" they are doing it for the benefit of humanity, or at least of the nation or their party, and cannot under any circumstances see that their aim is invariably

egoistic.

Since this is a common failing, it is difficult for the layman to recognize such cases as psychopathic.

Because only a convinced person is immediately convincing (by psychic contagion), he exercises as a rule a devastating influence on his contemporaries.

Almost everybody is taken in by him.

How could this "psychopath" influence whole nations to such an extent?

If his maniacal wish-system is a socio-political one, and if it corresponds to the pet ideas of a majority, it produces a psychic epidemic that swells like an avalanche.

The majority of the German

people were discontented and hugged feelings of revenge and resentment born of their national inferiority complex and identified themselves with the underdogs.

(Hence their special hatred and envy of the Jews, who had anticipated them in their idea of a "chosen people"!)

Do you consider his contemporaries, who executed his plans, equally "psychopathic"?

Suggestion works only when there is a secret wish to fulfil it.

Thus Hitler was able to work on all those who compensated their inferiority complex with social aspirations and secret dreams of power.

As a result he collected an army of social misfits, psychopaths, and criminals around him, to which he also belonged.

But at the same time he gripped the unconscious of normal people, who are always naive and fancy themselves utterly innocent and right.

The majority of normal people (quite apart from the 10 per cent or so who are inferior) are ridiculously unconscious and naive and are open to any passing suggestion.

So far as lack of adaptation is a disease, one can call a whole nation diseased.

But this is normal mass psychology; it is a herd phenomenon, like panic.

The more people live together in heaps, the stupider and more suggestible the individual becomes.

If that is so, how can they be cured?

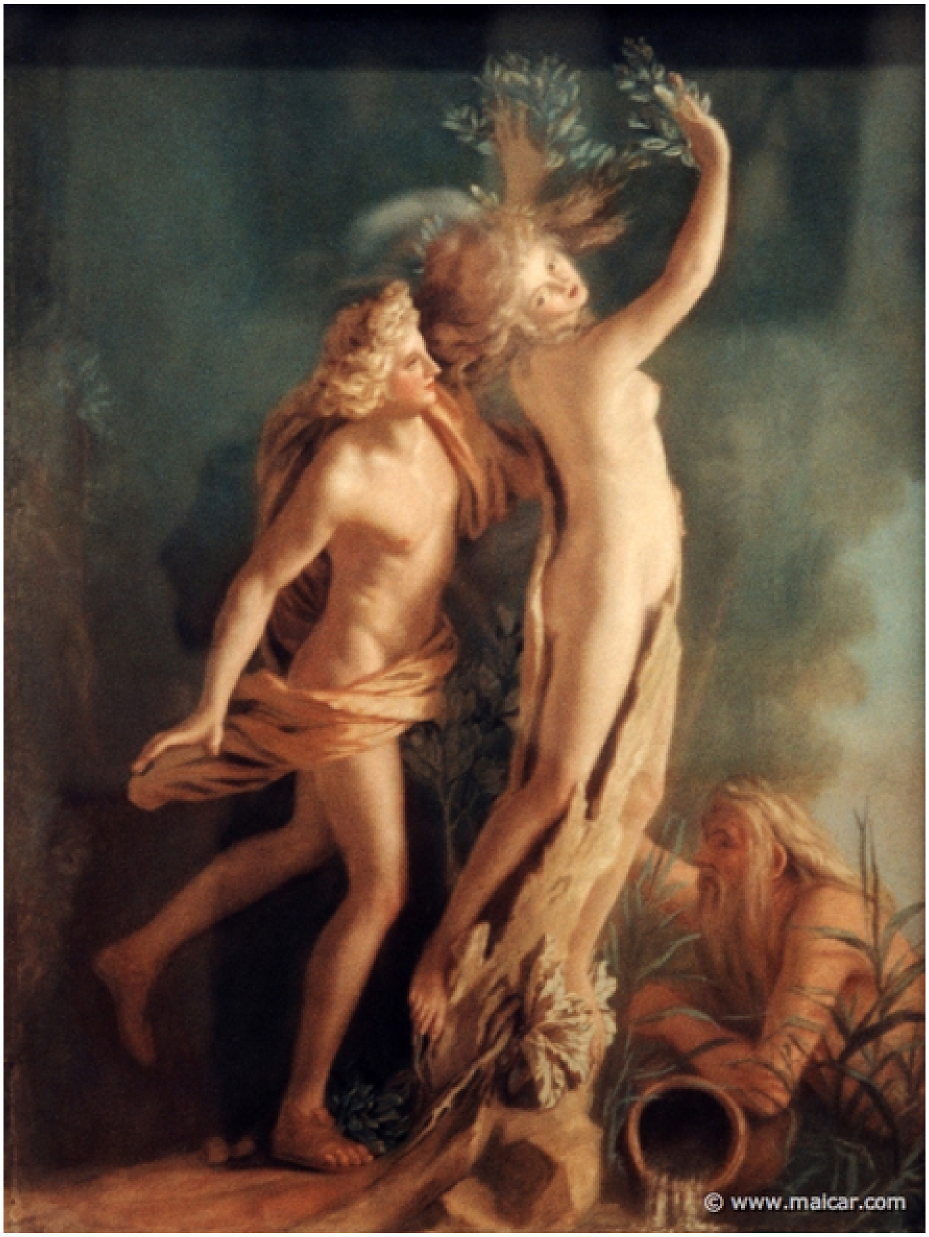
Education for fuller consciousness!

Prevention of social herd formations, of proletarianization and mass-mindedness!

No one party system! No dictatorship! Communal autonomy Carl Jung, CW 18, Pages 604-605

Apollo and Daphne (2019-02-26 05:10)

[1]



Daphne 1 escapes Apollo by turning into a laurel tree. 3824: Jean-Etienne Liotard 1702-1789: Apollo and Daphne. Rijksmuseum, Amsterdam.

The Laurel

Since Daphne 1, pursued by Apollo, changed into a Laurel tree, the god is associated with the Laurel. For it is said that while Apollo pursued her, she implored to Zeus to disappear from sight, and as her prayers were heard, she was turned into a laurel tree. That was all that remained of her, but Apollo broke a branch from the tree and placed it on his head declaring:

"Since you cannot be my bride, you shall at least be my tree. My hair, my lyre, my quiver shall always be entwined with you, O laurel." (Apollo. Ovid, Metamorphoses 1.557).

[2]

1. `http://www.maicar.com/GML/000Images/aim/apollo3824.jpg`
2. `http://www.maicar.com/GML/Apollo.html`

Carl Jung on "Psyche" - Anthology (2019-02-26 05:14)

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Carl Jung on “Psyche” – Anthology

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. Carl Jung, CW 10. Page 85.

We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work. Carl Jung, CW 18, Page 694.

The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, CW 18, Page 453.

The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313.

Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself. Carl Jung, CW 18, Para 277.

Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook. Carl Jung, CW 18, Para 483

Much may be said for Freud’s view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view—which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome—can give us a more complete conception of the nature of dreams. Carl Jung, CW 18, Para 473

What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists? We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem. Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 181

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, CW 11, Para 856.

The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Page 518.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The psyche, which we have a tendency to take for a subjective face, is really a face that extends outside of us, outside of time, outside of space. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol. 1; Page 95.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . . Carl Jung; Man and His symbols; Page 26.

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as "the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; CW 10, Para 310.

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: Page 32.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Page 317.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung, Zarathustra Seminar, Page 441.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung, CW 11, Page 49.

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Carl Jung; Modern Man in Search of a Soul; Page 57.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

In some way or other we are part of a single, all-embracing psyche, a single "greatest man." Carl Jung, CW 10: 175.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Greater than all physical dangers are the tremendous effects of delusional ideas […].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being […].We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para 747

What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11; Paragraph 751.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. … So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters II, Page 450

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung, CW 6, para 797

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: P.32.

The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the "Other" in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14: Page 706

The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung, CW 4; para 667

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, CW 12, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, CW 12, Page 146

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Page 98.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. 1, Pages 59-63.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche The only people you can’t treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol 1; Page 95.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by’ chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

… it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life’s meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious “believes” quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Pages 95-97.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Pages 538-539.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-

Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, CW 11, Page 482.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Paras 371-381

The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/fd991-12bpsyche.jpg`

Artemis and Iphigenia (2019-02-26 05:18)

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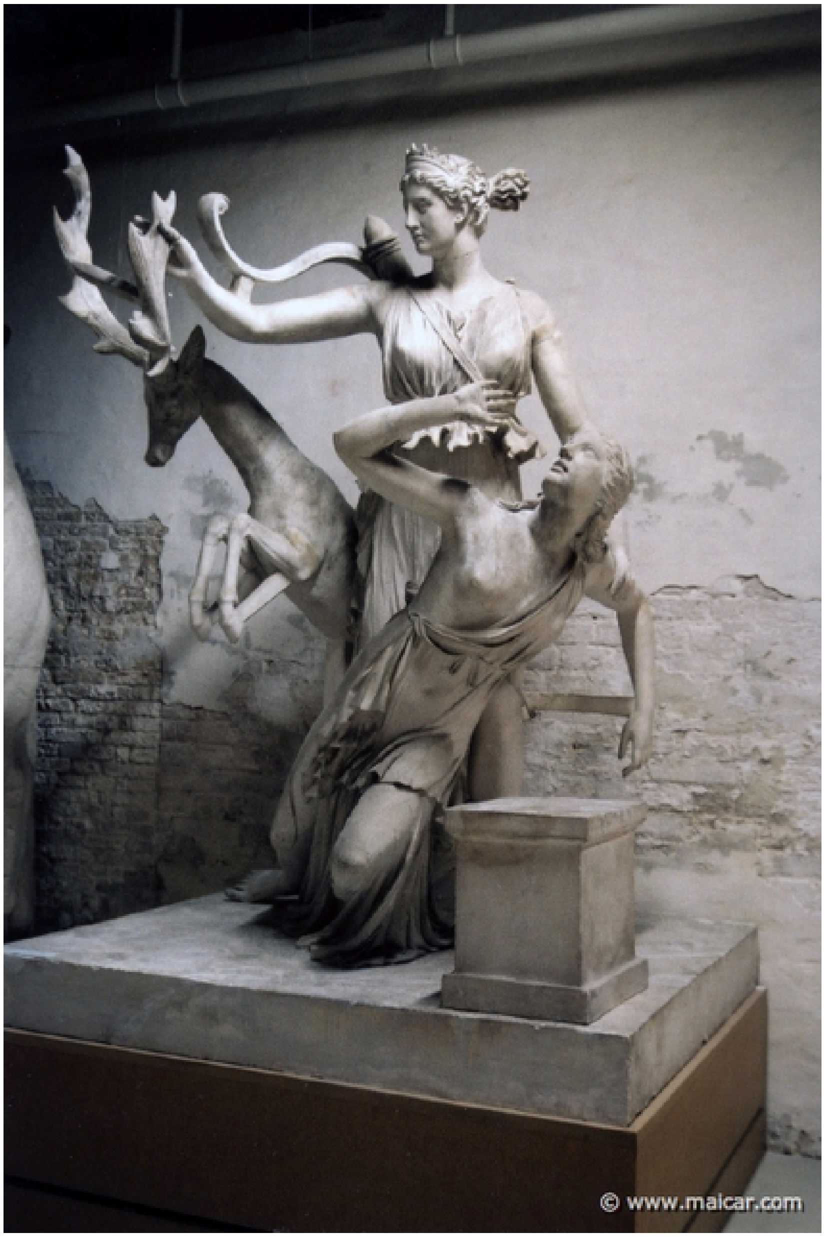

Artemis saving Iphigenia. 8623: Artemis og Ifigenia, rekonstrueret. Originalen af marmor findes i Ny Carlsberg Glyptotek. Romersk kopi efter aeldre forbillede hellenistisk 2./1. årh f.Kr. (Royal Cast Collection, Copenhagen).

The Sacrifice of Iphigenia

Some have said that this goddess demanded human sacrifice, and that she once, being particularly angry with Agamemnon, for having said, after shooting a deer:
"Artemis herself could not do it better." (Apollodorus, The Library "Epitome" 3.20).

... demanded that this impudent speech be punished. Accordingly, when the Achaean fleet was at Aulis, the goddess kept it wind bound until the Achaeans sacrificed Iphigenia, Agamemnon's daughter, as a remedy to that inconvenience. On the other hand, it has been told that when the girl was about to be sacrificed, she vanished, being saved by Artemis, who substituted for her a deer at the altar and transported her to Tauris, where she became her priestess. In this barbarian country, which today is called "Crimea" and is the large peninsula in the northern coast of the Black Sea, Iphigenia lived several years sending strangers to the altar, where they were butchered by attendants in the course of nonsensical rites supposed to honour the goddess. But Iphigenia herself says:

"... Men of this country, being murderers, impute their sordid practice to divine command. That any god is evil I do not believe." (Iphigenia. Euripides, Iphigenia in Tauris 390).

[2]

1. `http://www.maicar.com/GML/000Images/aim/artemis8623.jpg`
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The Reconciling Symbol in Chinese Philosophy (2019-02-26 06:12)

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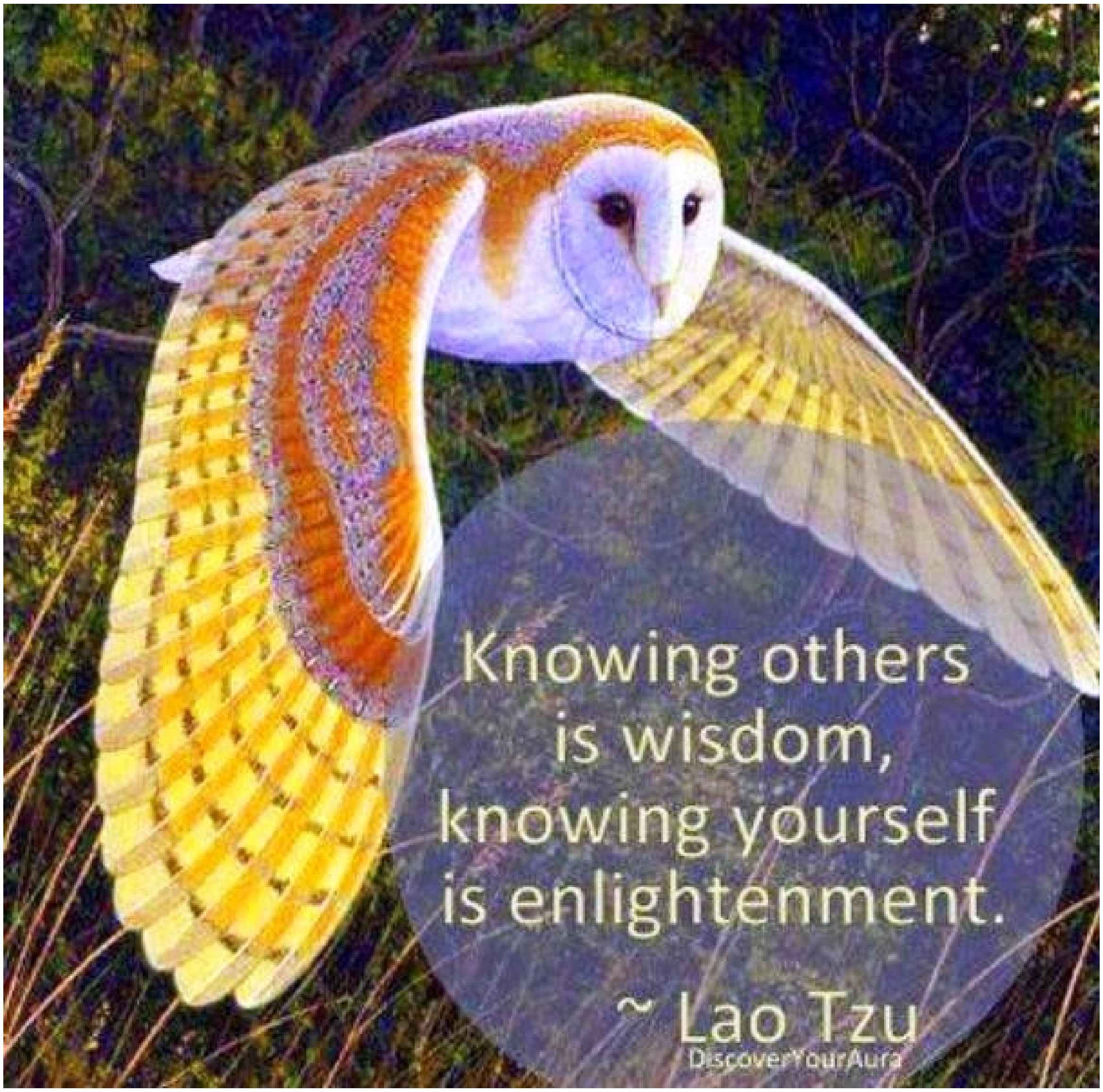


The Reconciling Symbol in Chinese Philosophy:

The idea of a middle path that lies between the opposites is also to be found in China, in the form of Tao.

The idea of Tao is usually associated with the name of the philosopher Lao-Tzu, born B.C. 604. But this concept is older than the philosophy of Lao-Tzu, since it is bound up with certain ideas belonging to the ancient national religion of the Tao, the celestial "way". This concept corresponds with the Vedic Rita.

The meanings of Tao are as follows:

(1) way, (2) method, (3) principle, (4) Nature-force or life-force, (5) the regulated processes of Nature, (6) the idea of the world, (7) the primal cause of all phenomena, (8) the right, (9) the good, (10) the eternal moral law.

Some translators even translate Tao as God, not without a certain right, since Tao, like Rta, has a certain admixture of concrete substantiality.

I will first give a few illustrations from the Tao Te Ching, the classical book of Lao-tzu:

1. Was Tao the child of something else? We cannot tell.
But as a substanceless image it existed before the Ancestor.

2. There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing,
One may think of it as the mother of all things under heaven
Its true name we do not know;
“Way” is the name that we give it.

In order to characterize its essential quality, Lao-tzu likens it to water:

3. The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the [low] places that all men disdain. It is this that makes water so near the Way.

The idea of the energic process could not surely be better expressed.

4. He that is without desire sees its essence,
He that clings to desire sees only its outward form.

The kinship with the basic Brahmanic ideas is unmistakable which does not necessarily imply direct contact Lao-tzu is an entirely original thinker, and the primordial image underlying both the Rita-Brahman- Atman and Tao conceptions is as universal as man, appearing in every age and among all peoples, whether as a primitive energy concept, as "soul force" or however else it may be designated.

5. He who knows the Always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever, and he that possesses it,
Though his body ceases is not destroyed.

The knowledge of Tao has therefore the same redeeming and uplifting effect as- the "knowing" of Brahman. Man becomes one with Tao, with the unending; thus to range this latest philosophical concept appropriately by the side of its older kindred, since Tao is also the stream of time. Tao is an irrational, hence a wholly inconceivable fact: Tao is essence, but unseizable, incomprehensible."

6. Tao is a thing impalpable, incommensurable.
For though all creatures under heaven are the products
of [Tao as] being.
Being itself is the product of [Tao as] Not-Being.
Tao is hidden and nameless.

Clearly Tao is an irrational union of the opposites, therefore a symbol which is and is not.

7. The Valley Spirit never dies;

It is named the mysterious female.
And the door of the mysterious Female
Is the base from which heaven and earth sprang

Tao is the creative essence, as father begetting and as mother bringing forth. It is the beginning and end of all creatures.

8. He whose actions are in harmony with Tao becometh one with Tao.

Therefore the complete one is freed from the opposites whose intimate connection and alternating appearance he is aware of. Thus in Chapter ix he says : "to withdraw oneself is the celestial way".

Therefore the perfected sage liberates himself from the opposites, having seen through their connection with one another and their alternation. Therefore it is said:

9. When your work is done, then withdraw.
Such is heaven's way.
He [the perfected sage] cannot either be drawn into
Friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot be either raised or humbled.

Being one with Tao resembles the state of infancy:

10. Can you keep the unquiet physical soul from straying, hold fast
to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that
of a little child?

11. He who knows the male, yet cleaves to what is female,
Becomes like a ravine, receiving all things under heaven;
And being such a ravine,
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.

12. The impunity of that which is fraught with this power
May be likened to that of an infant.

This is, admittedly, the psychological attitude which is an essential condition of the inheritance of the Christian Kingdom of Heaven, and this in spite of all rational interpretations is the central, irrational essence, the basic image and symbol whence proceeds the redeeming effect.

The Christian symbol merely has a more social (character than the allied Eastern conceptions. These latter are more directly rooted in eternally existing dynamistic conceptions, such as the image of magical power, issuing from things and men, and on a higher level from gods, or a principle.

According to the ideas of the Taoistic religion, too is divided into a principle pair of opposite, Yang and Yin. Yang is warmth, light, masculinity. Yin is cold, darkness, femininity. Yang is also heaven, Yin earth. From the Yang force arises Shen, the celestial portion of the human soul ; and from the Yin force arises Kwei, the earthly part. As a microcosm, man is also in some degree a reconciler of the pairs of opposites. Heaven, man, and earth, form the three chief elements of the world, the San-tsai.

This image is an altogether primordial idea, which we find elsewhere in similar forms; as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth) lie-together in a calabash, until a son, man, arises between them. Hence as a microcosm, uniting in himself the world-opposites, man corresponds with the irrational symbol which reconciles psychological antitheses. This root-image of man clearly accords with Schiller, when he calls the symbol "living form".

The division of the human soul into a Schen or Kwan soul, and a Kwei (or Po) soul, is a great psychological truth. This Chinese presentation also suggests the familiar passage in Faust:

"Two souls, alas ! within my bosom dwell
One would from the other sever.
The one in full delight of love
Clings with clutching organs to the world :
The other, mightily, from earthly dust
Would mount on high to the ancestral fields."

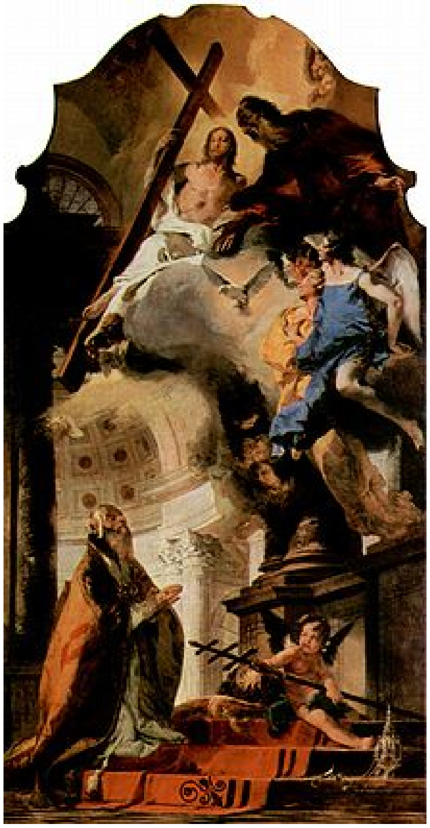
The existence of two mutually contending tendencies, both striving to drag man into extreme attitudes and entangle him in the world whether upon the spiritual or material side thereby setting him at variance with himself, demands the existence of a, counter-weight, which is just this irrational fact, Tao. Hence the believer's anxious effort to live in harmony with Tao, lest he fall* into the conflict of the opposites.

Since Tao is an irrational fact, it cannot be deliberately achieved ; a fact which Lao-Tzu frequently emphasizes. Wu-wei, another specifically Chinese concept, owes its particular significance to this condition. It signifies "doing nothing", but, as Ular pertinently explains, it should be rendered: "not-doing, and not doing nothing".

The rational " desire to bring it about ", which is the greatness and the evil of our own epoch, does not lead to Tao. Thus the aim of the Taoistic ethic sets out to find deliverance from that tension of the opposites which is an inherent property of the universe, by a return to Tao. Carl Jung, Psychological Types, The Type Problem in Poetry.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/114a7-knowing.jpg`

On the Psychology of the Concept of the Trinity. (2019-02-26 06:13)

[1] 

Pope Clement I prays to the Trinity, in a typical post-Renaissance depiction by Gianbattista Tiepolo.

C.G. Jung ON THE PSYCHOLOGY OF THE CONCEPT OF THE TRINITY

Lecture by Dr. C. G. Jung, Zrich
(translated from the German by Gary V. Hartman)
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I. The Trinity

When I set about to discuss the Trinity, that central Christian symbol, from the psychological perspective, I do so with the awareness that I am entering an area seemingly far removed from psychology. In my opinion though,religions, with all that they are and express, are so closely connectedto the human soul that psychology least of all may disregard them. A notion like the Trinity belongs so much to the realm of theology thattoday, of the secular disciplines, history at most deals with it.

People have even largely stopped thinking about dogma and specifically about a concept like the Trinity, which is so difficult to picture.

There are actually very few Christians any more–not to mention the educated public in general–who seriously think about the meaning ofthe dogma and
consider this concept a possible object of reflection.

Professor Speiser has linked the concept of the Trinity with Plato’s Timaeus.

I expressly say, "Trinity," and not "triad." (Divine triads occurred already at the primitive level: there are an immense number of archaic triads in the old and exotic religions.

The grouping in triads is something like an archetype of the history of religion on which the threefold Christian Trinity may well be modeled.

Yet the Trinity is not an example of a triad, but of a tri-unity, a three-oneness, indivisibilis trinitas,that is fundamentally different from the triad corresponding to a"tri-theism."

Mere threeness is an unordered relationship of threeentities in proximity to one another, while the Trinity is the joining together of three as one and, at the same time, an expansion of the oneinto three.

The one is lacking in a triad without which the Trinitywould be unthinkable.

Professor Speiser provided the derivation of the three from the one as it occurs in the Timaeus(31b to 32b).

The "one" lays claim to an exceptional position, which Professor Speiser has explained. We find this same, exceptional position again in the natural philosophy of the Middle Ages. For thelatter, the "one" was not a number at all, only the "two" was.

"Two"is the first number, because with it separation and increase occur and provide the basis on which counting first truly begins. With "two" an"other" enters in addition to the "one," a phenomenon that makes an impression to such an extent that the word "other"

in many languages means "second."

This "second" or "other" refers to a "one" thatdiffers from the "one" that is not a number. With two, namely, one emerges from oneness, which means nothing less than that the separation has reduced and transformed oneness into a "number."

The "one" and the"other" form an opposition; not however one and two, for they are simple numbers that differ only in their arithmetic value and nothingelse. The "one" attempts to retain its single and solitary qualities,while the "other" strives to remain an other compared with the one. The "one" does not want to release the "other," because it would thuslose its own quality, and the "other" rejects the "one" in order evento survive. To such an extent, a tension of opposites results betweenthe "one" and the "other." Every tension of opposites requires arelease valve from which the third comes into being. The tensionresolves itself in the third inasmuch as the lost "one" again emerges: "unitas ex semet ipsa derivans trinitatem,"in the words of Tertullian. The absolute One is innumerable,indeterminate, and unrecognizable; only when it appears in "one" doesit become recognizable, for the "other" required for this recognitionis missing in the condition of the One. Three is, therefore, anunfolding of the one to recognizability, that is to reality in spaceand time. A "one-next-to-another" is only possible in space and a"oneafter-another" only in time. Three is the "one" become reality,which without the resolution of the opposition between the "one" andthe "other" would remain devoid of any quality in every determination. That this formulation is a fitting parallel to God’s Self- revelationas the absolute One in the unfolding of the three is immediatelyapparent.

The relationship of "threeness" to oneness can be expressed as an equilateral triangle: a=b=c,that is through the identity of the three, whereby the entirety ofthreeness is contained in each of the different designations. Thisintellectual idea of the equilateral triangle is a cognitivepre-requisite for the idea of the Christian Trinity, as ProfessorSpeiser has noted. The Platonic idea makes it possible for us to thinkat least somewhat logically yes, even mathematically, about themysterious essence of the Trinity. The true contours of the dogma,however, have very little to do with the logical formula. The threedesignated aspects in the model, a=b=c, are characterized in amanner that cannot possibly be derived from the Platonicpre-requisites, inasmuch as the designations "Father," "Son," and "HolySpirit" in no way follow from the three letters. The Platonic formulaonly supplies an intellectual structure for contents that originatefrom completely different sources. The Trinity may be largely graspedthrough the Platonic formula; as to contents, though, we have to dependon psychological factors, on irrational data that cannot be logicallypredetermined. In other words, we have to differentiate between thelogical idea of the Trinity and its psychological reality.

The psychological factorsare the following: Father, Son, and Holy Ghost. If we start with"Father," "Son" results logically from it; but neither from "Father"nor from "Son" does "Holy Ghost" result logically. We must, again, bedealing with special circumstances that are due to psychologicalrequirements. According to the ancient teachings, the "Holy Ghost" is "vera persona, quae a filio et patre missa est." The "processio a patre filioque"is a "being breathed" and not a "procreation" (being "begotten") as isthe case with the Son. This somewhat unusual notion is in keeping witha separation already existing in the Middle Ages of corpus and spiramen(breathing), whereby the latter meant something more than just "breath."That was actually the designation for the "anima," which is a being ofbreath as its name suggests (nemos⍰ = wind). While "breathing"is an activity of the body, when conceived of as autonomous it is asubstance apart from the body. The idea being expressed is thatalthough the body lives, "life" is imagined as an additional,autonomous quality, namely as a soul independent of the body. Appliedto the formula of the Trinity, one would therefore have to say,"Father, Son," and "Life," where the latter emanates from both or islived by both. The Holy Ghost as "Life" is a concept that simplycannot be derived from the identity of Father and Son. It is much morea psychological notion, that is, a factor based on an irrational,primordial idea.

In addition to the logic ofthe Platonic idea, an aspect that cannot be derived from the Platonicidea forces its way into the concept of the Trinity. It does notfollow from the idea of the equilateral triangle that one angle is Father, the second the Son, and the third the Holy Ghost.

Pater

Filius Spiritus Sanctus

We are not dealing withmere letters designating the angles of a triangle but withpersonalities: the unbegotten Father (P), the Son (F) begotten by theFather, and the Spiritus Sanctus (S), the life of both that theyhave in common. This is a concept that results from a primitiveassumption: the life of a body or an of individual is posited asdifferent to some extent from either the body or the individual. Fromthis assumption originates the idea, for example, of the immortal soulthat can separate from the body and does not depend on the body for itsexistence. In this regard, the primitives have richly developedconceptions of souls. There are souls, for example, that are immortal;others are only loosely connected to the body and, therefore, wanderaway, get lost in the night, lose their way in a dream, and can betaken prisoner. Primitives even conceive of souls that are not in thebody at all yet still belong to an individual like the Bush Soul thatlives in the forest in an animal’s body.

The juxtaposition of"individual" and "life" is a psychological factor resting primarily onthe fact that a relatively undifferentiated mind–not yet capable ofthinking abstractly–is not able to make subsumptions. Such a mind canonly place the characteristics it perceives in things next to oneanother as, for example, an individual and his life, or hisdisease–perhaps as a daimon–or his health, or his prestige as mana,and so forth. If you analyze Indian philosophy you will notice thatthe Indian mind does the same thing. We always believe it to beabstract. It is not at all abstract but rather concretely graphic. The Indian mind places being and other qualities next to things asessences. These concretizations are usually not related to one anotherlogically but are simply in proximity to one another. At this levelthere are certainly triads and the like, but simply no Trinities, aconcept that corresponds to a more advanced, intellectual stage. Atrinity is not a matter of a tri-theistic coexistence, but of a unityeffected through reflection from internal and reciprocal relationships.

By definition, the Father is the creator, the maker, the auctor rerum,the author of things who, at a cultural level where there is not yetreflection, can simply be the One. The Other results from the Onethrough separation. This separation need not take place as long as noone takes any kind of critical position toward the auctor rerum,that is, as long as a culture does not reflect on this unity and beginto criticize the work through which the creator makes himself known. Far from critical judgment and moral conflict, the human feeling foroneness also leaves the patris auctoritas untouched.

I observed this conditionof the original oneness of the father world in a Negroid tribe on MountElgon. These people professed the conviction that the creator had madeeverything good and beautiful. When I asked, "What about the evilanimals that kill your cattle?" they said, "The lion is good andbeautiful." And, "Your terrible diseases?" They said, "You lie in thesun and it is beautiful." I was impressed by this optimism. But inthe evening at six o’clock this philosophy suddenly ceased, as I soondiscovered. From sundown on another world ruled, the dark world, theworld of y⍰ ,k⍰ which was evil, dangerous, fear-arousing. Theoptimistic philosophy ended and another philosophy began, one of fearof ghosts and the magical practices that supposedly protect against evil. With sunrise, however, the optimism returned without inherentcontradiction.

Originally, human beings,the world, and the divinity were a whole, a unity untarnished by anycriticism. This was the world of the Father and of human beings in achildhood state. Despite the fact that twelve of twenty-four hours arelived in a dark world with dark beliefs, the question never ariseswhether God might also be Other. The well-known question as to theorigin of evil does not yet exist in the time of the Father. Thisquestion first arose as a principal problem with Christianity. Apparently, the world of the father applies to a time characterized bythe original oneness with all of Nature, a beautiful or ugly or fearfuloneness. When, however, the question is raised, "Where does evil comefrom, why is this world so bad and imperfect, why are there diseasesand other horrors, why must people suffer?"–then reflection beginswhich assesses the revelation of the Father in his works, and therewithcomes the doubt that expresses the splitting of the original unity. One comes to the conclusion that the creation may be imperfect, yes,even to the idea that the Creator has not done his job properly. Thegoodness and power of the Father cannot be the sole principle ofcosmogony. Therefore, the One must be supplemented with Another. Theworld of the Father is thereby fundamentally changed and superseded bythe world of the Son.

The world of the Son wasthat time in which Greek critique of the world began, the time ofGnosis in the widest sense, from which then Christianity emerged. Thearchetype of the redeemer god and the original man is age-old. We haveno idea how old this idea is. We have parallels that reach as far asIndia. The Son, the revealed god, who sacrifices himself as a humanbeing in order to bring a world into being or to redeem the world fromevil is found as early as the Purusha of Indian philosophy and also inthe notion of the protanthropos (Original Man), Gayomart, inPersia. Gayomart, the son of the light god, falls victim to darknessand must be freed again out of the darkness for the redemption of theworld. This is the model for the Gnostic redeemer figures and for thedoctrine of Christ's redemption of humanity.

It is not difficult to see that this critical Weltanschauungthat raised the question of the origin of evil and of sufferingcorresponds to another world in which one longed for redemption, andfor that time of perfection when human beings were one with the Father.One longed to return to the kingdom of the Father, but it was lost forgood, because an irreversible increase and autonomy of humanconsciousness had taken place. Through this change, one deposed theworld of the Father and entered the world of the Son, with its divinedrama of redemption and ritual narrative of those things that theGod/man accomplished during his earthly sojourn. The life of theGod/man now revealed things that could not have been perceived in theFather as the One. For the Father as the original One was not anythingdefined or definable and, actually, could not yet have been called"Father" or have even been thought to exist. Only through hisincarnation in the Son did he become "Father" and–thereby–somethingdefined and definable. By becoming a father and a human being, herevealed the secret of his divinity in the human realm.

One of these revelations isthe Holy Ghost which, as a being existing before the world, iscertainly eternal but can only appear in this world–to a certainextent empirically–when Christ has left the earthly sphere. In amanner of speaking, he will be to the disciples what Christ haspreviously been to them. He confers on them absolute power to performworks that are perhaps even greater than those of the Son (John 14:12).The Holy Ghost is, therefore, a figure that replaces Christ as hisequivalent and corresponds to that which Christ had received from the Father.

In other words, from theFather comes the Son, and common to both is the life activity of theHoly Ghost, which is "breathed" by both of them. Inasmuch as the HolyGhost is a third and common element between the Father and the Son, itsignifies the abolition of duality, of the "doubt" from the Son. Actually, it is that third thing that completes the three and,therefore, is again Oneness. The unfolding of the One truly culminatesin the Holy Ghost, following its juxtaposition to the Son as theFather. The descent into human form signifies a becoming "Other," asetting-itself-in-opposition to itself. From this moment on, there aretwo, the "One" and the "Other," which means a certain tension. Thistension expresses itself in the suffering of the Son and finally in hisacknowledgment of God's forsaking him (Matt. 27:46).

Although the Holy Ghost isthe procreator of the Son (Matt. 1:18), as Paraclete it is the Son’slegacy. In many ways, the Holy Ghost continues the work of redemptionby descending on those who correspond to the divine election, and whoperform works that are even "greater" than those of the Son. Theimplication, at least, is that the Paraclete is the crowning figure ofthe work of redemption on one hand and God’s self-revelation on theother. We could, therefore, say that the Holy Ghost represents thecompletion of the Godhead and the divine drama. Undoubtedly theTrinity is a higher form of the notion of God than a simple Unityinasmuch as it corresponds to a condition of greater reflection, ofconsciousness, in human beings.

At first, human beingsremain necessarily outside this Trinitarian life process of theGodhead. We have no way of thinking about this process except as animaginal one in the human mind, in other words, as a platonic eidolon connected to an eternal eidos. At the same time, this eidolondoes not express anything binding, nor does it establish its foundation,for this foundation–namely God–is unrecognizable other than bysomething of a similar nature. Theological thinking, to be sure–andthis is the great difficulty–often behaves as if it were the HolyGhost, itself thinking or, rather, unfolding in the human brain. In sodoing, theologians overlook the fact that the endless and often bitterdisputes concerning the Trinity are nothing less than the very betrayalof the Holy Ghost. Hardly any other discipline demonstrates thehigh-handedness of the human, all-too-human, mind, better than that ofthe history of dogma. For this reason, psychology commits noencroachment on another discipline if it joins in the discussion andraises questions about the individuals who think up dogma and about thereasons that might cause them to do so.

The Trinitarian drama dealsin the first instance and overwhelmingly with the Godhead and withmankind only inasmuch as we are in a pitiable condition and–with theexception of Paradise–always were. It seems out of the question thatmankind, based on suggestions in the writings of certain apostles, wasresponsible for fitting the Godhead with the form of the Trinity. Wewould have no dogma of the Trinity had the church fathers not expendedan unbelievable intellectual effort toward its creation. In actuality,they developed Trinitarian thinking.

Seen psychologically then, what does Trinitarian thinking express? God, the summum bonum, unfolds in and through the Son to become the Holy Ghost as the third representing the perichoresis,the round dance, of the One. The Trinity is an harmonic self realization of God insofar as it opens the way to God’s Kingdomfor individuals in need of redemption. This process is round andcomplete and to that extent corresponds with the Platonic idea. Butwhat happens to evil? One comes to the conclusion at which the MiddleAges had already arrived: "Omne bonum a deo, omne malum a homine. " If we do not recognize the devil, we become the devil. We become that which disturbs God’s harmony.

But what happens to theactual human being when all evil comes from him and all good from God? On the one hand, we make a hash of Man, and, on the other, we elevatehim above the gods–for ultimately something that so mars the beautifulworks of the Godhead must be no small force! Man thereby becomes asecond God, a dark, counter-God, who spoils the fun of the "good" God. We credit Man with a significance that exceeds even the wildestfantasy. Here we get into considerable difficulty. If we pursue thedoctrine of the Holy Ghost further (something that has not happened inthe Christian Church for understandable reasons), we come to certainunavoidable conclusions. If the Father appeared in the Son and shareshis breath in common with the Son and if the Son left this

Holy Ghostbehind for human beings, then the Holy Ghost also breathes out of Manand, thereby, also breathes in common with Man, the Son, and theFather. Thereby Man moves into the position of the Son of God, and thewords of Christ, "Ye are Gods," appear in a meaningful light.

How can this imperfect Man,however, be not only something like the host of the Godhead, but alsoGod, himself? Would that not shake the Christian Church to the verydepths of its foundations? Such Godlikeness the Church is not inclinedto concede to Man.

That the doctrine of theParaclete was expressly bequeathed to Man represents immensedifficulties. The Platonic formulation of threeness would certainly bethe final word from a logical perspective. Psychologically, though, itwould not be the final word at all, since the psychological factorsdemand attention to themselves in a terribly disruptive manner. Why inthe world was the Trinity not referred to as "Father,Mother, and Son?" That would have been much more "logical" or"natural" than Father, Son, and Holy Ghost. In response we would haveto say that the Trinity does not result from a merely natural conditionbut from human reflection joined to the natural succession ofFather/Son. From Nature, this reflection abstracts life and itsparticular soul and recognizes the latter as an extraordinaryexistence: Father and Son are united in the same soul.

This psychological factorinterrupts the perfection of the formulation of threeness. It makesthe formulation into a thematic combination that can no longer belogically understood and is bound up in a mysterious and unexpected waywith an important intellectual operation of human beings. The HolyGhost can be understood as life-breath and as an attitude of love and,at the same time, as the third figure in the Trinity with all thesignificance of the "third" and the culmination of the Trinitarianprocess. As such, it is essentially something added from reflection tothe natural image of the Father/Son as the hypostatizing of a noumenon.In this regard, it is noteworthy that early Christian Gnosticismattempted to circumvent this difficulty by interpreting the Holy Ghostas Mother. In doing so, Gnosticism, to begin with, remained with thearchaic natural image, tri-theism, and also with the polytheism of thefather world. For it is simply natural that a father should have afamily and that the son again embodies the father. This way ofthinking completely corresponds to the father world. In addition, withthe mother interpretation, Gnosticism reduced the specific meaning ofthe Holy Ghost to a primitive primordial image. It thereby destroyedthe very thing that is the most essential content of the notion of theHoly Ghost. The Holy Ghost is not only the life common to the Fatherand the Son. Rather, as the Paraclete, it was also left behind forhuman beings by the Son to bring forth in them the testimony and worksof the Children of God. It is precisely of the greatest significancethat the idea of the Holy Ghost is not a natural image, but rather arecognition, a conception, of the living nature of the Father and ofthe Son, the third between the One and the Other. Logic says "Tertium non datur."Life, however, and particularly psychological life, always creates athird from the tension of duality, which naturally appears asincommensurable or paradoxical. As "tertium," the Holy Ghostmust, therefore, be incommensurable, even a paradox. Correspondingly,the natural philosophers of the Middle Ages [i.e., the alchemists]personified the "donum Spiritus Sancti" as a paradoxical, hermaphroditic being, as a "unio oppositorum."

Thus the Holy Ghost isheterogeneous, since it cannot be derived logically from the naturalrelationship of father and son. We can only understand it as a conceptresulting from the engagement of the human reflective process. Itthereby seems that Man’s coming to consciousness is a part of thedivine life process or, in other words, that God becomes manifest inthe act of human reflection. The nature of this concept (thehypostatizing of a quality) corresponds to the necessity for primitivethinking to produce a reconciling abstract notion by attributingconcrete extraordinary existence to the quality in question. Just asthe Holy Ghost is a bequest to human beings, by the same token itsconception is a birth of mankind and carries the qualities of its humancreators. Unnoticed, the figure of the Holy Ghost includes mankind asa spiritual potentiality in the Trinitarian mystery, thereby elevatingthe Trinity itself far above the parallels to mere nature of the triadand also above Platonic threeness and its unity. The Trinity therebyreveals itself as a symbol which encompasses divine and humansubstantiality. As K pgen� says, it is "not only a manifestation ofGod’s, but also of mankind."

A grain of truth lies inthe Gnostic interpretation of the Holy Ghost as Mother insofar as theVirgin Mary was the instrument of God’s birth and thereby involved, asa human being, in the Trinitarian drama. The figure of the Mother ofGod can, therefore, count as a symbol of mankind’s essentialparticipation in the Trinity. The psychological justification for thisassumption is founded on the circumstance that thinking–apredominantly masculine activity–originally depended on theself-revelation of the unconscious, which possesses a feminine qualityin men. This is the origin of the so-called "anima"–the knowledge ofrevelation, which was personified as sapientia Dei or as Sophia–"in gremio matris sedet sapientia patris."These psychological connections make clearer the interpretation of theHoly Ghost as Mother, but they contribute nothing to the understandingof the Holy Ghost figure insofar as we do not appreciate why the Mothercould be the third when she would more likely be the second.

While the Holy Ghost is anhypostasis of the life principle produced by the reflective process,thanks to its peculiar substantiality, it appears as an extraordinary,even an incommensurable third. Through its peculiarity it demonstratesprecisely that it is neither a compromise nor simply a triadicaddition, but rather a more than logically expected release of thetension between Father and Son. Because of the nature of the redemptiondrama, the human reflective process is just what irrationally createsthe uniting Third: as the Godhead descends into the human realm, Man,for his part, attains the realm of the Godhead.

The thinking about theTrinity or Trinitarian thinking is the "Holy Ghost" to the extent thatit is never basically mere rumination but gives expression to anincalculable psychological occurrence. The driving forces which makethemselves felt in this thinking are not conscious motives but springfrom an historical occurrence which, for its part, is rooted inobscure, psychological preconditions. We cannot formulate thosepreconditions better or more succinctly than as a "transformation fromFather to Son," a transformation from unity to duality, from anunreflecting condition to one of critical judgment. To the extent thatTrinitarian thinking lacks personal motivation and its driving forceoriginates in impersonal, collective, psychological conditions, itexpresses a necessity of the unconscious psyche which towers over ourpersonal, intellectual needs. With the aid of human thought, theTrinitarian symbol, arising from psychological necessity, is a symbolpredestined to serve psychological transformation–relative to changingtimes–as a redeeming formula for totality. From time immemorial, Manhas experienced any expression of psychological activity that he hasnot intended or caused as demonic or divine, "holy," healing, andcompleting. In actuality, notions of God behave, as do all imageswhich originate in the unconscious, in a compensatory or complementarymanner to an individual’s over-all mood or behavior. Only by theirappearance on the scene does psychological totality emerge in theindividual. The individual who is "only conscious," only "I," is afragment insofar as he is conceived of apart from the unconscious. Themore the unconscious is split off, the more powerful are the forms inwhich it confronts consciousness: if not in the form of divinefigures, then in the less favorable form of possessions ("obsessions")and morbid affects. Gods are legitimate personifications of theunconscious, for they manifest themselves out of unconscious psychicactivity. From this kind of activity came Trinitarian thinking and itspassionate depths, which throw us–the later descendants–into naiveastonishment. At present we no longer remember, or do not yet know, towhat extent the depths of the psyche and Trinitarian thinking werechurned up by a major change in the times. In the absence of thisknowledge, the Holy Ghost seems to have faded away without havingreceived the answer it demands to the question it directs at mankind.

II. The Problem of the Fourth

The Timaeus,from which the intellectual formula of the three is taken, begins withthe ominous question: "Three there are, but where’s the fourth?" Aswe know, Faust takes up this question in the Cabiri scene:
Three along we’ve brought
But come the fourth would not,
He said, he was the right one
Who thought for all of them.
When Goethe says the fourthis the one "who thought for all of them," we might suspect the fourthto be Goethe’s thinking, and we have to conclude that Goethe’s thinkingwas not his strong suit. It is well known that Schiller had to makethe concept of an idea clear to him. How defective Goethe’s thinking was we can gather from his Theory of Color (Farbenlehre).Thinking was his "inferior function," and we could not find a more aptcharacterization for this function than the verse, "but come the fourth would not." It wanted to remain somewhere behind or below.

Ancient Greek philosophyused quaternarian thinking. For Pythagoras, not three but four playedthe major role as, for example, in the so-called Pythagorean Oath. There it is said of the number four, the tetraktys, that "ithas the roots of eternal Nature." Also in the Pythagorean school theopinion reigned that the soul was not a triangle, but a quadrangle. The origin of these views lies somewhere in the dark prehistory of the Hellenistic spirit. The quaternity is an archetype that occurs universally.

Four is the logicalprerequisite for every determination of totality. If one wants to makesuch a determination, it must have a fourfold aspect. If, for example,one wants to designate the totality of the horizon, one names the fourcardinal points. Three is not a natural pattern of order, but anartificial one. Therefore, we always have four elements, four primaryqualities, four colors, four castes in India, four paths in the senseof spiritual development in Buddhism. Therefore, there are also fouraspects of psychological orientation beyond which nothing more can bestated. For orientation, we have to have a function that establishesthat something is, a second that identifies what it is, a thirdfunction that says whether we like it or not, whether we want to acceptit or not, and a fourth function that identifies where it comes fromand where it is going. Beyond this nothing more can be said. Therewas an article published recently by Dr. Kindt-Kinder on the structureof the concept of the nation. In it the author sets forth thefundamental significance of the fourfold aspect and methodicallyapplies it. You also find the idea in Schopenhauer that aphilosophical theorem has a four-part root. All of this stems from thefact that the fourfold aspect represents the minimum for a determination of completeness. Ideal completion, naturally, is round, is the circle. But its minimal, natural division is the four.

If Plato had used theChristian concept of the Trinity–which was not the case–and elevated,therefore, the three above everything else, we would have to objectthat it could not be a determination of totality. A necessary fourthwould have been left out. Or had Plato believed that a three-sidedform represented the good and beautiful and attributed to it allpositive qualities, he would have deprived it of evil and imperfection.What could have become of the latter aspects? In addition to otheranswers to this question Christianity has replied that real evil is a privatio boni.This classic Christian formula, however, robs evil of absoluteexistence and makes it a shadow with only a relative existencedependent on the light.

Another Christian statementabout evil implies that it has personality as the Devil. The Devil isnot included in the Trinity but stands outside and, because of theconcept of the privatio boni, leads a mere shadow existence. In light of the powerful impact of evil, though, this soundssuspiciously like a euphemism. As an autonomous and eternal figure,the Devil corresponds more nearly to his role as Christ’s adversary andto the psychological reality of evil.

The Church fathers mostvehemently opposed the notion of a quaternity of divine principleswhile making the attempt to assign three persons to the nature of God. This resistance against the quaternity is extraordinary given that thecentral Christian symbol, the cross, is unmistakably a quaternity. Itrepresents, however, God’s suffering in the direct collision with the world.

The definition of God as the summum bonum excludes evil from the start. Thus the Devil, as simia Dei,remains outside the Trinitarian order and in opposition to it. Therepresentation of the three-in-one God corresponds to a tricephalicimage of Satan as it appears in Dante. It thereby suggests a true umbra trinitatis,an infernal Antitrinity analogous to the Antichrist. Without a doubt,the Devil is an awkward figure: somehow or other he stands awry in theChristian world order. For this reason, one readily plays down hisimportance with euphemistic detraction or even by shutting one’s eyesto his existence. One is more likely to enter him in mankind’s debitcolumn. Those who do so are the same people who would protest mightilywere the sinful individual also to credit himself with the origin ofall good. A glance in the Holy Scriptures, though, suffices to show usthe Devil’s importance in the drama of divine redemption. Had thepower of evil been as minimal as certain theological opinions wouldhave it appear, the world would not have needed the Godhead itself tocome to earth. Or it would have lain within human powers to make theworld good, which is also a childish, modern belief.

Whatever the Devil’smetaphysical position might be, in psychological reality evil presentsan effective, yes, even a threatening, limitation to the good. It isnot going too far for one to assume that not only day and night holdthe world in equilibrium, but also good and evil. This is the reasonwhy the victory of the good is always a special act of grace. If we overlook the unique,Persian dualism, there is no real Devil in the early period ofmankind's spiritual development and, thus, none in the Old Testament. Instead, there was only a lemur-like riffraff haunting ruins anddeserted locations. The actual Devil first appears as Christ'sadversary. Thereby, God's world of light became manifest, on the onehand, and the abyss of hell, on the other. The Devil is autonomous. He cannot be subject to God's dominion, for he would not be in aposition to be Christ's adversary but only God's machine. Insofar asthe One, indefinable, unfolds into Two, it becomes definable, namelythe man, Jesus, the Son and the Logos. God's act of love in the Son isopposed by the diabolical negation.

Inasmuch as the Devil wascreated by God as an angel, who then fell "like a bolt from heaven," helikewise emerged from the Godhead and became "Lord of this world." Itis also indicative that the Gnostics expressed him sometimes as theimperfect demiurge, sometimes as the depraved, saturnian archon,Ialdabaoth. Pictorial representations of this archon thoroughlycorrespond in their details to a devilish demon. He represented thepower of darkness from which mankind was redeemed by Christ's coming. The archons, too, emerged from the womb of unrecognizable beginning,that is, from the same source that Christ, too, proceeded.

A thinker of the MiddleAges noticed that when God divided the upper waters from the lowerwaters on the second day of creation, he did not say it was good in theevening as he did on all the other days. God did not do so because onthe second day he had created the binarius, the number two, theorigin of evil. We find a similar theme again in a Persian accountwhere Ahriman's origin is traced back to a doubting thought ofAhuramazda's. Non-Trinitarian thinking can scarcely escape the logicof the following schema:

Pater
Filius Diabolus

It is, therefore, notunusual to find the idea of the Antichrist so early. On one hand itmay be related to the astrological synchronicity of the dawning Pisceanage: on the other, it has to do with the increasing realization of theduality posited through the Son which–for its part–is againprefigured in the symbol of the fish:)-(.

In our diagram, Christ andthe Devil appear as equivalent opposites, which is hinted at by the"adversary" idea. This opposition represents a conflict in the extreme and, thereby, also a secular task for mankind until the time or untilthat shift in time when good and evil begin to relativize each other,to question themselves, and when a cry goes up for a "beyond good andevil." In a Christian age caught up in the realm of Trinitarian thinking such deliberation is downright impossible. The conflict istoo intense for the Devil to be granted any logical relationship to theTrinity other than that of an absolute and incommensurable opposite. In an emotionally-charged opposition–in a conflict, in otherwords–thesis and antithesis cannot be considered together. Such consideration is only possible for a cooler deliberation on therelative value of good and evil. Then, to be sure, nothing could bemore dubious than a life "breathed" in common not only by the Fatherand his light Son but by the Father and his dark Creature. The unspeakable conflict posited by the duality, resolves itself in a fourth principle that restores the unity of the One in its completedevelopment. The rhythm is a three-step; the symbol a quaternity.
Pater

Filius Diabolus
Spiritus Sanctus

The dual nature of theFather is by no means unknown to the Church. We see this in theallegory of the monoceros or rhinoceros, an image showing Jehovah’sraging moods which threw the world into confusion and which could betransformed into love only in the lap of a pure virgin. Luther, too,knew a deus absconditus. Murder and slaughter, war, diseaseand crime, and every abomination falls within the unity of the Godhead.When God manifests his being and becomes something defined, namely adefinite human being, his opposites have to fall apart: here is goodand there is evil. Thus the opposites latent in the Godhead separatein the begetting of the Son and manifest themselves in the oppositionof Christ/Devil. The Persian opposition of Ormuzd/Ahriman may havebeen the implied basis for this Christian duality. The world of theSon is the world of moral duality, without which human consciousnesswould hardly have accomplished the advance in intellectualdifferentiation that it actually has. That people today are nottotally enthusiastic over this advance is due to attacks of doubt inmodern consciousness.

The Christian individual isan individual suffering morally who, in his suffering, needs thecomforter, the Paraclete. The individual cannot overcome the conflictwith his own resources, just as he did not create it. He depends ondivine comfort and reconciliation, on the spontaneous revelation ofthat Spirit that does not obey human intention but comes and goes as itwills. That Spirit is an autonomous psychic occurrence, a stillnessafter the storm, a reconciling light in the darknesses of humanunderstanding, and the mysterious order of our psychic chaos. The HolyGhost is a comforter like the Father, a still, eternal, andunfathomable One, in which God’s love and horror are fused together inwordless unity. In this unity, the original meaning of the yetmeaningless Father world is restored within the confines of humanexperience and reflection. From a quaternarian perspective, the HolyGhost is a reconciliation of opposites and thereby answers thatsuffering in the Godhead that Christ personifies.

The Pythagorean quaternitywas still a fact of nature, an archetypal form of perception, but itwas not a moral problem, let alone a divine drama. Therefore, it "wentbelow." It was merely a natural and, for that reason, an unreflectedperception of the nature-bound mind. The separation which Christianitywrenched open between nature and spirit enabled the human mind to thinknot only beyond nature, but also against nature and thereby prove–Imight say–its divine freedom. This impetus from the darkness ofnature’s depths culminates in Trinitarian thinking, which moves in thatPlatonic, hyperuranian realm. Rightly or wrongly, though, Timaeus’question remains: "What has become of the fourth?" It has remained"below" as an heretical quaternity image or as the Hermetic tradition’s speculation about natural philosophy.

I think with considerablesatisfaction of a medieval author (Gerard Dorn, mentioned above)–hewas an alchemist–who pursued this idea and criticized the quaternity,a concept handed down from earliest times in the tradition of his art. It occurred to him that the quaternity was a heresy, since theprinciple ruling the world consisted of a Trinity. The quaternity hadto come from the Devil, in other words. Four would be the double oftwo and the two was created on the second day of creation, a resultwith which God was apparently not completely satisfied. The binarius isthe devil of duality and–simultaneously–also the feminine. (In theEast as in the West, even numbers are feminine.) What was displeasingabout creations’ second day consisted apparently in the fact that onthis ominous day a duality was revealed in the nature of the Father,similar to that in Ahuramazda. From this duality in the Father’snature emerged the serpent, the quadricornutus serpens, which thereupon seduced an Eve who was changed because of her binarian nature. "Vir a Deo creatur, mulier a simia Dei."

The Devil is the ape and God’s aping shadow, Gnosticism’s antimimon pneuma.But he is the "Lord of this world" in whose shadow Man, too, is bornand with whose original sin Man is perishably encumbered. According tothe Gnostic view, Christ threw off the shadow with which he was bornand remained without sin. Through his sinless condition hedemonstrated his lack of contamination with the dark world ofnature-bound Man, which the latter attempted to shake off to no avail. ("Earth’s residue to bear / hath sorely pressed us," etc.) Theconnection to physis, the material world and its demands, is the causeof Man’s hybrid condition. On the one hand, he possesses the capacityfor enlightenment, but, on the other, he is subject to the "Lord ofthis world" ("Miserable being I; who will deliver me from the body ofthis death?"). Thanks to his sinless condition, Christ, by contrast,lives in the Platonic realm of the pure idea, which only Man’s thinkingcan attain, but not he, himself, in his totality. Strictly speaking,Man is the bridge that spans the chasm between "this world," the realmof the dark tricephalus, and the heavenly Trinity. Therefore, even inthe era of unconditional belief in the Trinity, there always existed asearch for the lost fourth–from the Greek Neopythagoreans to Goethe’s Faust.Although these searchers considered themselves Christians, they wereonly partial Christians in that they devoted their lives to an opus, which had as its goal the redemption of that serpens quadricornutus, that anima mundi ensnared in matter, and that fallen Lucifer. What lay hidden in matter for them was the lumen luminum, the sapientia Dei,and their task was a "gift of the Holy Ghost." Our quaternity formulasupports their claim, for the Holy Ghost, as the synthesis of theoriginal One and the split One, flows from a light and a dark source. "For in the harmony of wisdom, right and left powers are engaged," saysthe Acts of John. The reader will havenoticed that in our quaternity schema, two equivalent elements crosseach other. On one side is the oppositional identity of Christ and hisadversary, while on the other is the unfolding of the Father’s unityinto the multiplicity of the Holy Ghost. The cross produced in thismanner is the symbol of the Godhead’s suffering that redeems humanity. This suffering could not have occurred and would not have had todemonstrate its effect on anything, had it not been for the presence ofa power opposing God–namely, this world and its lord. The quaternityschema recognizes this presence as an undeniable factor by laying thebonds of this world’s reality on Trinitarian thinking. Platonic,intellectual freedom makes possible no determination of totality, buttears the light part of the divine portrait loose from the dark half. This freedom was, in large part, a cultural phenomenon and the nobleroccupation of those fortunate Athenians to whose lot it fell not to beHelots. Only he can elevate himself above nature who has another tocarry earth’s heaviness for him. How would Plato have philosophizedhad he been his own house slave? What would Rabbi Jesus have taught,if he had had a wife and children to support? If he had had to tillthe fields in which the bread he broke grew, had had to weed thevineyard in which the wine he dispensed ripened? The dark heaviness ofearth belongs to the image of totality. In this world, nothing goodlacks an evil, no day a night, no summer a winter. But civilized Manmay lack a winter, for he can protect himself against the cold. He maylack the dirt, for he can bathe himself–the sin, for he can prudentlyseparate himself from other people and thereby avoid many an occasionfor evil. He can believe himself to be good and pure because necessitydoes not instruct him any differently. By contrast, natural Man has acompleteness that one can admire but there is actually nothing thereworth admiring: it is unending unconsciousness, mire and muck.

If, however, God wants tobe born as a human being and to unite humanity in the community of theHoly Ghost, he will suffer the terrible torment of having to bear theworld in its reality. It is a cross; yes, he himself is the cross. The world is God’s suffering and each individual human being who alsowishes to even approximate his own totality knows very well that thatmeans carrying a cross. But the eternal promise of bearing a cross isthe Paraclete.

These ideas are present with moving beauty and simplicity in the American Negro film Green Pastures.In the movie, God had governed the world for many years with curses,thunder, lightning, and floods, but it never prospered. Finally, herealized that he, himself, would have to become human to get to theroot of the evil.

After he had come to knowthe suffering of the world, this God become man left behind acomforter, the third person of the Trinity. He did so in order that hemight reside in many individuals, particularly in those who in no wayenjoyed the prerogative or possibility of a sinless condition. As theParaclete, God drew closer to real human beings and their darkness evenmore than he had as the Son. The light God stepped onto the bridge of Man from the day side; God’s shadow, however, from the night side. Whowill decide this terrible dilemma that threatens to burst the miserablevessel with shudders and intoxications never before heard of? It willlikely be the manifestation of a Holy Ghost from Man himself. Just asonce Man became manifest from God, so, too, when the wheel comes fullcircle, may God become manifest from Man. Since, however, evil accompanies every good in this world, the antimimon pneuma inMan will create a human self-deification from the inhabitancy of theParaclete. It will produce an inflation of self-presumptuousness, theprologue to which Nietzsche’s case has already outlined clearly. Themore unconsciously the religious problem of the future presentsitself, the greater is the danger for Man to misuse the divine core inhimself as laughable or demonic self-inflation. He should, instead,remain conscious of being nothing more than the stall in which the Lordwas born. Even on the highest peak, we will never be beyond good andevil, and the more we learn about the inextricable entanglement of goodand evil the more uncertain and confused our moral judgment willbecome. In the process, it will be of no use whatsoever to throw ourmoral criteria on the scrap heap and "erect new tablets" (followingfamiliar patterns). Just as in the past, so into all the future willwrongs committed–intended or considered–avenge themselves on ourpsyche, unmoved by whether the world revolves around us or not. Ourknowledge of good and evil has decreased with our increasing knowledgeand experience, and it will decrease still more in the future withoutour being exempted from ethical demands. In this most extremeuncertainty, we need the illumination of a Ghost to make us holy andcomplete, a Ghost that can be anything else, just not ourunderstanding. Thereby we hint at the mystery of inner experience, forwhich a capacity to touch more directly or consciously is denied us.

Lecture by Dr. C. G. Jung, Zrich
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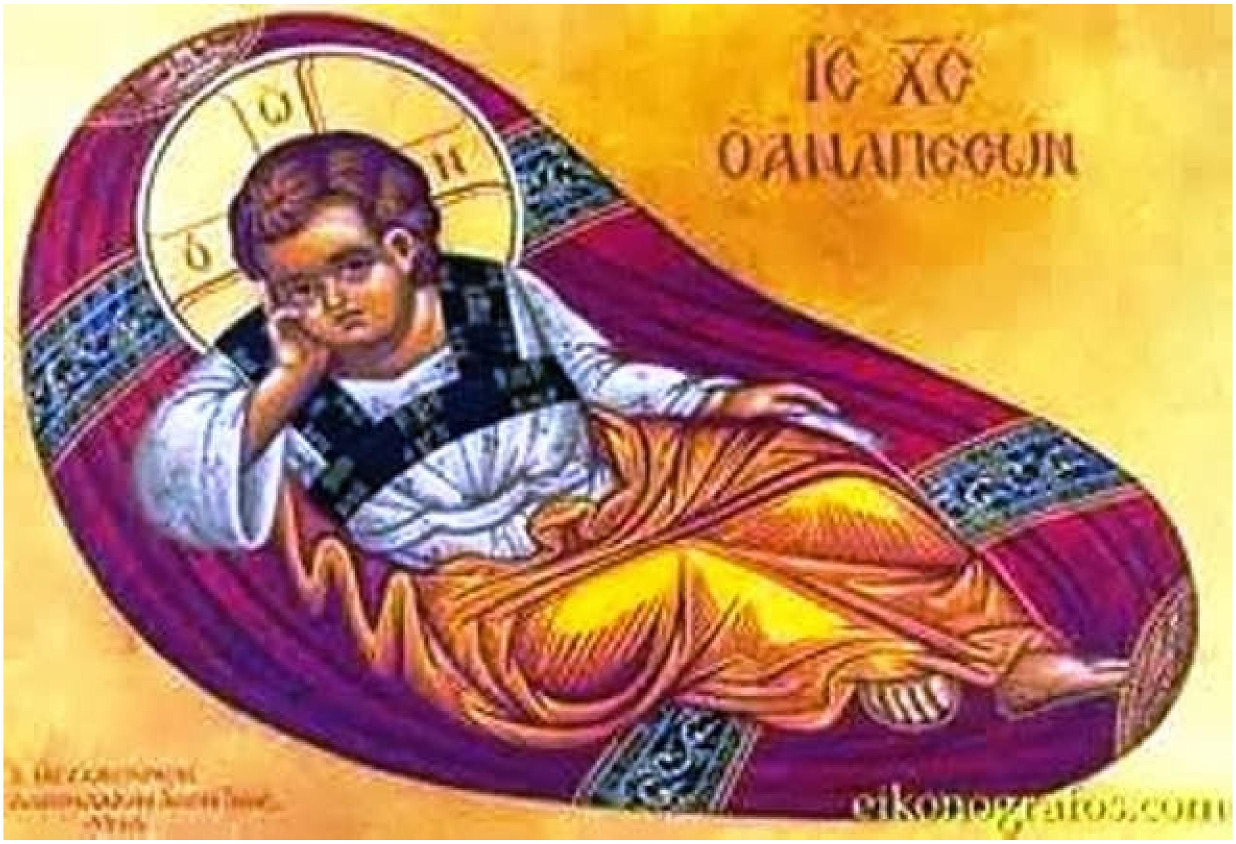
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/0/0b/Giovanni_Battista_Tiepolo_016.jpg/220px-Giovanni_Battista_Tiepolo_016.jpg`

The Child in the Lexicon of Depth Psychology (2019-02-26 06:23)

[1]



Child:

Psychologically, an image of both the irrecoverable past and an anticipation of future development. (See also incest.) The "child" is. . . . both beginning and end, an initial and a terminal creature. . . . the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood, his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expresso. ["The Psychology of the Child Archetype," CW 9i, par. 299.]

Feelings of alienation or abandonment can constellate the child archetype. The effects are two-fold: the "poor me" syndrome characteristic of the regressive longing for dependence, and, paradoxically, the desperate desire to be free of the past-the positive side of the divine child archetype. Abandonment, exposure, danger etc.., are all elaborations of the "child's" insignificant beginnings and of its mysterious and miraculous birth.

This statement describes a Certain psychic experience of a creative nature, Whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from Which there seems to be no way out-at least for the conscious mind, since those far this is the concern, tertium non datur. [Ibid . couple. 285.]

"Child" means something evolving towards independence. This it can not do without Detaching itself from its origins:.. Abandonment is Necessary Therefore the condition [of consciousness], not just a concomitant symptom [Ibid, para. 287].

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/73318-born.jpg`

Carl Jung on Alchemical Literature. **(2019-02-26 06:28)**

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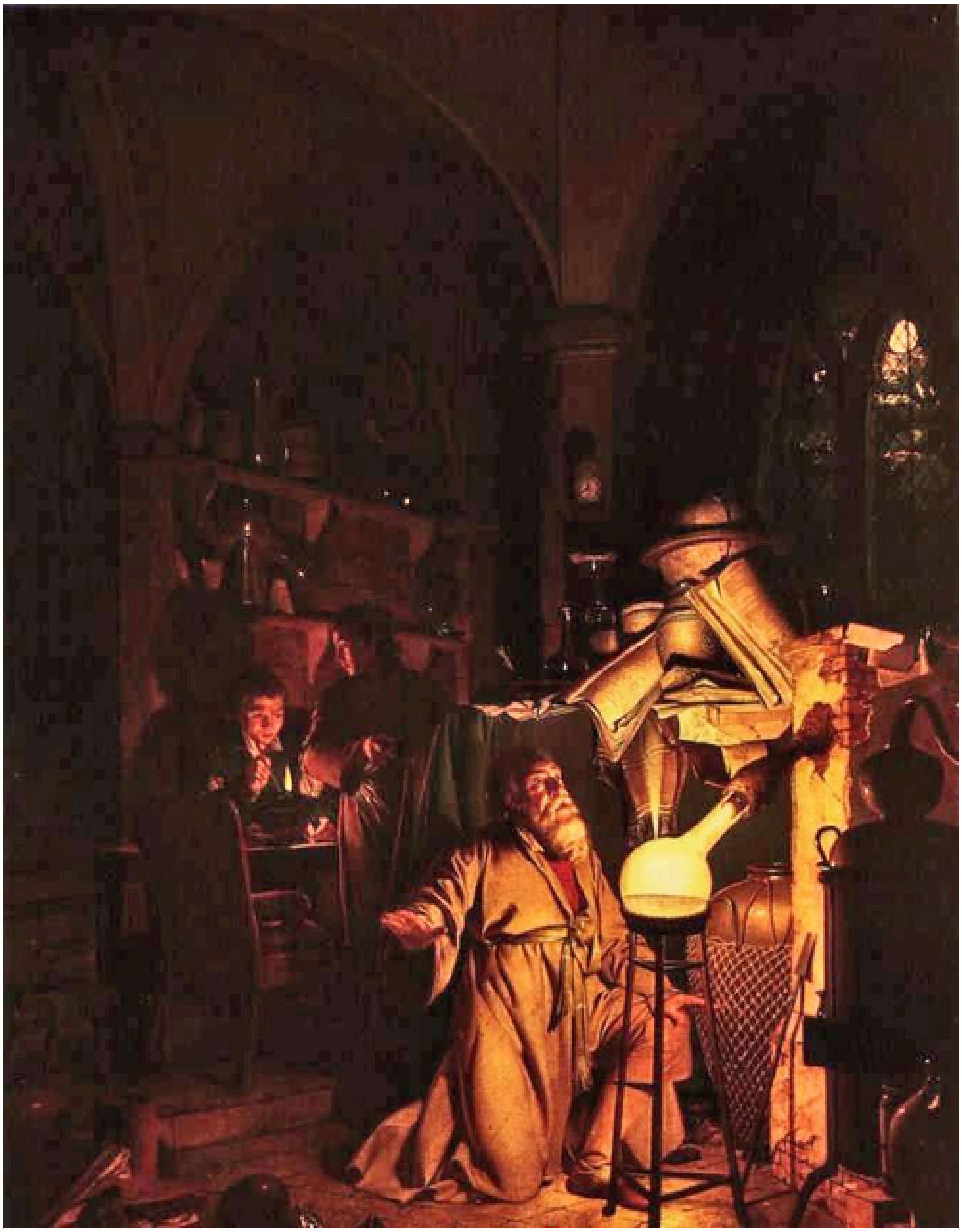


Lecture XI 31st January, 1941

At the end of the last lecture we were speaking of the history of alchemical literature and we will continue this subject today.

I will not mention very many of the treatises by name, as they are probably mainly unknown to you.

There is considerable uncertainty about some of the Greek texts, which have come to us through the Arabs; in some cases the Arabic texts no longer exist, and in many cases it is difficult to be sure whether they were translated from Greek into Arabic, if they are of Byzantine origin, or if they were written by the Arabs themselves.

The Greek names have been badly mutilated by the Arabs (partly on account of the differences in the letters of the two languages), they speak of Rosinus, for instance, and mean Zosimo’s; and there is a treatise attributed to Micreris, which is simply a corruption of Mercury.

And furthermore the Latin translators encountered similar difficulties with the Arabic language; so that the whole of this literature swarms with corrupted Greek names and is altogether very confusing.

There is also a series of medieval texts which are all in Latin, but are very Arabic in style.

These are the so-called "arabizantes" and it is uncertain whether these texts were originally Arabic, or whether the authors only imitated the Arabic style of writing.

I will only mention one book among these, attributed to CALID.

It is the story of a Christian hermit, called Morienus, Morienes, or Marianus, who was said to understand the art of alchemy.

As I have already told you, certain Arabic texts were translated into Latin as early as about the tenth century.

An independent Latin alchemistic literature developed soon afterwards (circa twelfth and thirteenth centuries) and several works were written in this period which remained in use for many centuries and had a considerable influence on later alchemy.

Among these, there is a treatise which is attributed (probably correctly) to ROGER BACON (circa 1214-1294), the famous scholastic who was called "doctor mirabilis".

Some other treatises are ascribed to ALBERTUS MAGNUS (1193-1 280) , the famous philosopher and Bishop of Regensburg.

It is interesting that the author speaks in his philosophy of the principium individuationis" as a quality of the materia.

He assumes that life in the "materia" is the substratum for form, which is a thoroughly psychological definition.

There is also a treatise by ALAIN DE !’ISLE or ALANUS in Latin (1114-1 202) , and a certain HORTULANUS commented on the "Tabula Smaragdina."

All these authors wrote in Latin and were more or less contemporary.

There were also many anonymous writers in those days, one of the best of these was the author of the "ROSARIUM PHILOSOPHORUM ".

It is sometimes difficult to understand why there is so much secretiveness in alchemy, such as anonymous authors.

There is also an earlier Latin treatise (which belongs perhaps to the thirteenth century) the AURORA CONSURGENS (the rising dawn) or the Aurea Hora, (the golden hour).

This is a long and interesting volume and it is of local interest to us here in Zurich, in that the Central Library has a codex of it, the "Codex Rhenoviensis", with very important pictures.

Unfortunately it is incomplete, the first four chapters are missing.

There is a complete copy of the Aurora Consurgens (Aurea Hora) at the Bibliotheque Nationale, Paris.

In a printed edition, the first part was omitted, on account of its blasphemous content.

This naturally incited me to look for the first part, and I found it in Paris.

It is not blasphemous in the usual sense of the word, but is interesting in that the Christian doctrine of salvation is described in terms of the alchemistic doctrine of salvation.

With the sixteenth century we come to the time of collections of the alchemical writings.

We do not know if the manuscripts were assembled into volumes,

I have never seen such a volume, but a good many such collections appeared with the age of printing.

Three of the oldest are: "De Alchemia" printed in Nurnberg in 1541; it contains the first printed edition of the "Tabula Smaragdina ".

Another collection was printed in Basel in 1561: "Verae Alchemiae". Tract. Coll. and the "ARTIS AURIFERAE " (two volumes) which was printed for the first time in 1572.

It contains the "Rosarium Philosophorum”, the " Turba Philosophorum " and many other of the texts which we shall meet later.

The first really big collection is the "THEATRUM CHEMICUM ", there is a copy in the Central Library in Zurich.

It consists of six volumes which extend into the second half of the seventeenth century.

A good many collections appeared at that time, but most of them are included in the "Theatrum Chemicum".

The so-called "Musaeum Hermeticum" (1678) is especially interesting for the philosophic aspect of alchemy.

DR. MAN GET’S "Bibliotheca chemica", two volumes in folio, is the culmination of all these collections and the concluding apotheosis.

In England, Elias Ashmole (1617-92), founder of the Ashmolean Library in Oxford, made a collection of the writings of the British alchemists in the "THEATRUM CHEMICUM BRIT ANNICUM"; and German treatises were collected in the same way, by Scholz in the middle of the eighteenth century.

One of the earliest of these collections, the "Aureaum vellus" (the golden fleece) , by SALOMON TRISSMOSIN, was printed in Rorschach (Switzerland) in 1598.

This edition also contains a history of the life of the author.

Alchemistic literature began to degenerate in the seventeenth century and it practically came to an end in the eighteenth century.

With a few exceptions, the treatises became more and more worthless in the age of enlightenment.

One of these exceptions is a treatise by a Benedictine Father A. J. PERNETY, who sums up the whole of ancient mythology from the alchemistic point of view.

He was very pleased with the way in which mythology lent itself to alchemistic interpretation.

But he did not realise that alchemy had largely originated in mythology, so that it was naturally easy enough to bring it back into its original form.

The book is interesting in this respect.

Though the literature of alchemy ceased in a direct form, alchemistic ideas continued to produce after effects.

The greatest alchemistic opus of this kind is the second part of GOETHE's "Faust ", which rises from the very spirit of alchemy.

We find a more recent echo in "Prometheus & Epimetheus", by our Swiss poet, CARL SPITTELER.

You will remember the story of the treasure brought down to earth by Pandora, that treasure plays the role of the "lapis philosophorum ".

One could also mention GUSTAV MEYRINCK in this connection, the author of "The Golem" and "The Green Face".

He translated a treatise which was erroneously attributed to Thomas Aquinas.

In his introduction to this translation, Meyrinck describes his own alchemistic experiences with a great deal of involuntary humour.

It is not a very savory story, but he was really convinced that he was on the way to making gold.

He bought an old privy and extracted the lowest layer of its contents and put it into a retort.

He then sealed the unappetizing mixture hermetically, according to the prescriptions of the alchemists.

Eventually the cover flew off in his face, but there was a yellow substance in the retort and he was convinced that this was a pre-stage of gold.

This is quite in the medieval style.

There is a still more medieval story which took place quite recently in England.

This is the touching story of Mrs. Atwood, whose maiden name was Mary Ann South.

She was the daughter of an English country gentleman, and lived with her father for many years at his country seat.

He had a wonderful library, which contained many of the old alchemistic treatises.

She was evidently extremely intelligent and very well read.

I do not know what experiments they undertook together, but anyway they both read a great many of the old Latin texts.

This is absolutely in the style of the old philosophers, in antiquity and the Middle Ages; this father and daughter were a pair, such as Zosimos and Theosebeia, or Nicholas Flamel and his lady Peronelle, and many others.

The father played the role of the old wise man and Miss South was the daughter-pupil acquiring wisdom.

After twelve years' study she had gained a deeper insight, and her father proposed that they should each write a book and publish the secrets which they had discovered.

As they did not want to influence each other, they retired into separate wings of the great house and wrote separately.

She produced an intellectual and learned work, whereas he wrote in verse.

Her volume was finished first, and she handed a thick manuscript to her father.

As he had not yet finished, they decided to publish her book first.

This was done in 1850 but when nearly 100 volumes were already in the hands of the booksellers, the old man suddenly became afraid that they had betrayed the mysteries.

This is the old fear of the alchemists, they may say a little, let fall a few hints, but on no account may they say too much, or they will be cursed by God and cast into hell.

Old South was caught by this fear in a completely medieval way, so he persuaded his daughter to withdraw the edition and, as far as possible, they bought back the volumes already distributed.

They then arranged an auto-da-fe, and burnt all the books; the old man topping the pile with his manuscript.

Only about a dozen of his verses have been preserved, which were quoted by his daughter, but judging by these, the manuscript was no great loss.

She did not go on writing after this; and, after the death of her father, her inspiration failed completely.

In her despair she married a parson, Mr. Atwood, but neglected his parish and went on reading.

She did not succeed, however, in becoming an Annie Besant or a Madame Blavatsky, though she lived to the age of 93 and died in 1910.

A few copies of her book had escaped the fire, and in 1918 a friend of alchemy had it printed again, and it was re-printed in 1922.

I have read the book, which is called "A suggestive Enquiry into the Hermetic Mysteries", and I saw no particular reason why it should have been either burnt or preserved from oblivion!

It is by no means unintelligent but she certainly does not betray any mysteries.

It is really, in common with most alchemistic treatises, an attempt to say what the author does not know; and that is always interesting, because things come out which are unknown to the writer.

It is extremely intuitive and emotional, we should say in psychological language, that it was written by an over-flowing animus.

We could say that the Souths were the two last alchemists, yet such people still exist.

When I published a paper on alchemy a few years ago, I received a letter from a man in Germany, whom I did not know, telling me that what I wrote was all very well, but that it missed the point,
the real secret.

The man turned out to be a believer in alchemy.

It is a peculiar fact that, whenever an alchemistic book comes on the market, it is at once sold.

There are still secret libraries even today, I know that as a fact; there is one in London, where many rare alchemistic books are kept behind locked doors; and such a private library in Germany recently found its way into a public library.

We may conclude, therefore, that there is still a secret, underground, alchemistic, movement, and there is certainly something about alchemy which is eternally fascinating to human phantasy.

We will now turn to the consideration of the content of the alchemists' ideas.

For this purpose I have decided to take the leading themes, and to read you passages from the authors themselves, so that you may see what they say about alchemy, and how it appeared to them.

It will be necessary to consider a great many authors in order to achieve this.

We will begin with:

I. The Meaning of Alchemy

I have collected a considerable numb er of passages in which the alchemists speak of the meaning of their art, and we shall see from these how they understood it.

We will begin with MORIENUS, who lived in the eighth or ninth century.

He says:

"The art is the secret of the glorious God."

He means that alchemy is not just a human science, but that it also contains the mysteries of God.

We cannot know what secrets God has, and it would be very presumptuous for us to assert anything about them.

We can only assume that this art, being of a psychical nature, seemed to the alchemists to transcend their consciousness, they felt that it lay beyond their grasp, and therefore Morienus says it is God's secret.

We should say more modestly, that part of it lay somewhere in the unconscious.

An Arabic author of the eight century, DJA.BIR IBN HAYYAN, said that alchemy was:

"Superior to the other sciences."

He adds that the other sciences specialize, whereas alchemy is really the mother of them all, so you see that he had a very high opinion of his art.

The "CONSILIUM CONJUGII", a treatise of the fourteenth, or possibly thirteenth, century says:

"One should possess a mind purified by God, because it (alchemy) is the gift and mystery of mysteries of God, and it is a sister of philosophy and the philosophers, as it derives its existence from God, through inspiration."

This tells us that the arcanum, the real secret of alchemy, is inspiration.

A knowledge of the ultimate things in alchemy can only be attained through divine inspiration, that is, it comes from the unconscious, from the unknown.

It is those essential contents in the art of the alchemists which transcend human consciousness.

The "ROSARIUM PHILOSOPHORUM" says that the purpose of alchemy is:

"raecipuum humanarum rerum statum aperire." (to reveal the most important foundation of human things.)

"Est donum Spiritus Sancti" (is the gift of the Holy Ghost.)

"Et scias, quod haec est longissima via." (Thou shouldst know that this is a very long path.)

The way which leads to the goal is very long and troublesome.

"Aurum nostrum nonestt aurum vulgi." (Our gold is not ordinary gold.]

The Rosarium contains quotations from treatises, which are no longer available.

One of these, which comes via the Arabs, says:

"The food of him, who finds this knowledge, will be legitimate and eternal."

This language refers to the fruits of the philosophical tree, a kind of apple of the Hesperides.

Curiously enough Spitteler used this same simile in the second version of his "Prometheus and Epimetheus" (the poem: "Prometheus der Dulder").

Pandora gives an apple to the sick and reclining god for his refreshment.

In 5 the first version this daughter of the god takes the treasure down to earth to alleviate the suffering of mankind.

This treasure is a real panacea in the alchemistic sense.

Another quotation in the Rosarium is from the so-called letter of Aristotle to Alexander, an attribution which is certainly an inventio!It says:

"0 how wonderful is this thing, it contains everything which we are searching for. "

"This thing ", then, is the answer to the highest endeavours of man. And further:

"It is a divine mystery, the gift of God, and there is nothing in the world more sublime, with the exception of the ’anima rationalis’."

The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality.

But with this one exception there is nothing higher than the secret of alchemy.

Another author of the "arabizantes" treatises is GEBER.

He must not be confused with the Arab Dj abir, whose name is often spelt Gahir.

Geber was a Latin writer and in his "Summa perfectionis" (sum of perfection) he says:

"This excellent gift of God is kept for you alone."

But turning to the others he adds:

"But ye, ye ignorant sons of injustice, ye evil wishers of infinite depravity, flee ye from this science. "

This i s a moral restriction. Evil-doers are excluded from this science, and they should shun it.

The "LIBER QUARTORUM " is a text which comes to us through the Arabs and which was translated later into Latin, it probably belongs to about the ninth century.

It says:

"And he, who has recognised our purpose and the efforts of its religious contemplation, has already become rich. And, like old Plato, he will seek his salvation all his life in this thing."

The writer means, that as Plato found his consolation in philosophy when he was growing old, so the alchemist must search for his salvation or consolation in the arcanum of Hermes.

Pseudo-Aristotle says in the "TRACT ATUS ARISTOTELIS":

"And this is the greatest secret, reserved to the counsel of God: in this purified and nourished serpent, as also in man who is created in the image of God, the cause (essence) and the medicine, which is superior to all other substances, can be found; but it has in itself the most perfect quality, efficacy and grace."

This is a very interesting passage.

The purified and nourished serpent in al alchemy is the mercurial serpent, the Ouroboros, which is connected with the round thing.

It is one of the basic symbols in alchemy and refers to Mercury, not as ordinary mercury or quicksilver, but to the god or spirit Mercury.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone.

Snakes are weird and strange, and on account of this they have been used as a symbol for the unconscious since olden times.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character.

The snake really represents the vegetative psyche, the basis of the instincts, if one may express it in that way.

It is here (and in this place in the human being) that the greatest secret is to be found, the panacea, the universal medicine; and, according to the text, fortunate indeed is the man who finds it.

There is a very interesting text, the "ALLEGORIAE SAPIENTUM", which may perhaps be attributed to the thirteenth century, and we read there:

"Do ceo igitur te art em a uri, quod est caput mundi ex vilissimis." (I teach thee the art of gold making, which is the principle and beginning of the world, from the most vile.)

This is somewhat obscurely expressed, and as you see the Latin text itself is very obscure, but if you compare it with other texts you see more or less what it means.

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos.

This is what alchemy also does in a small way; it fashions a world from the prima materia, the unknown chaos.

We find a quotation from Hermes in the same old treatise, which says:

"He who drinks the remedy outwardly dies, but he who does so inwardly lives and rejoices."

Outward drinking is ordinary drinking, one can drink the tincture or aurum potabile, but one dies of it.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice.

A further passage in the same treatise is in the form of a sequence of four sentences, which begin "Item" (likewise).

The sequence begins:

"How beautiful is the path of wisdom. Item. Sow then Thy wisdom in our hearts and expel from them apathy, corrupt gall and seething blood; and lead us in the paths of the Blessed, whose spirit has been purified. Thou art almighty and what Thou desirest Thou bringest to pass.

"Item . . . I bear witness, that the stone will remain with you, and will not be separated from you, neither by the earth and sea nor by any other means."

These passages show us, in a way which cannot be misunderstood, that alchemy is not concerned with making ordinary gold, but that it is a moral and philosophical matter, dealing with the human mind.

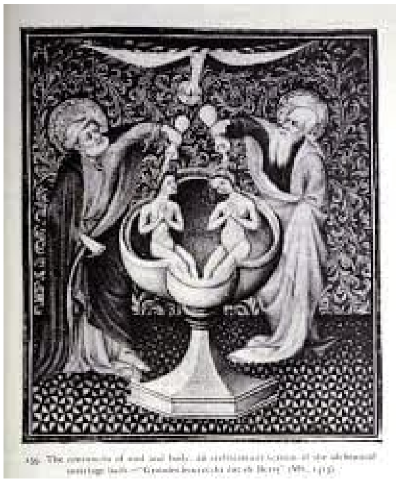
The assurance that the stone will remain with us seems to be directly related to Christ's promise: "Lo, I am with you always, even unto the end of the world. " (St. Matt. XXVIII. 20.)

And to the words of St. Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans VIII : 38 & 39.)

The wording of the passage in the "Allegoriae Sapientum" is really very similar, and indeed it is probable that the author was strongly influenced by Christianity. Carl Jung, ETH, Lecture XI, Pages 91-98

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/bf85d-2.jpg`

Carl Jung on the "Allegoriae Sapientum" and "Shri Ramana Maharshi." (2019-02-26 06:44)

[1] 

Lecture XII 7th February, 1941

We stopped last time in the middle of a sequence of quotations from the "Allegoriae Sapientum”.

We come now to the third of these four sentences:

"Item. The mountain with the sanctuary exclaims:

’I am the black of the white and the white of the black’."

You will remember that we have often spoken of the symbol of the mountain.

We met the world mountain, Mount Meru, in the Tibetan text, "Shri Chakra Sambhara Tantra”, and understood it as a symbol for the Self of the Yogin, who is transformed into Buddha in the course of the meditation, and who then sits as Buddha in the sanctuary on the summit of Mount Meru.

The idea here is very similar, this mountain also has a sanctuary on it: but in this text the mountain is personified: "it exclaims" (in Latin "clamat"), it is so to speak an animated being.

We also met the mountain as a symbol of the Self in Richard of St. Victor.

You remember he says: "The complete knowledge of the reasonable mind is a great and high mountain”, and: "Dost thou desire to see Christ in transfiguration?

Ascend the mountain, learn to know thyself. "HONORIUS OF AUTUN, a celebrated savant of about the same date (he died in 1152) , says: "The mountains are patriarchs and prophets, who tower above human merits, through the sacred transformation of their life, as mountains tower above the plain."

He adds that the mountains are also angels.

We find a kind of personification of mountains in this passage also.

SHRI RAMANA MAHARSHI makes use of the same symbol in a hymn.

He is still living and is one of the greatest and wisest of the Indian Yogins.

He lives in the south of India at a place called Tiruvannamalai.

There is an old temple there, with a mountain in the immediate neighbourhood called Arunachala.

Chala means mountain and aruna red (red of the morning.) - the mountain of the dawn.

He lives, as is the custom in India, in a sort of hermitage with his pupils and wrote a hymn to this mountain, which is intimately connected with his religious experience.

There is an excellent German translation by Prof. H. Zimmer, from which I will read you some passages.

Prof Zimmer intends publishing a book on this Shri Ramana Maharshi.

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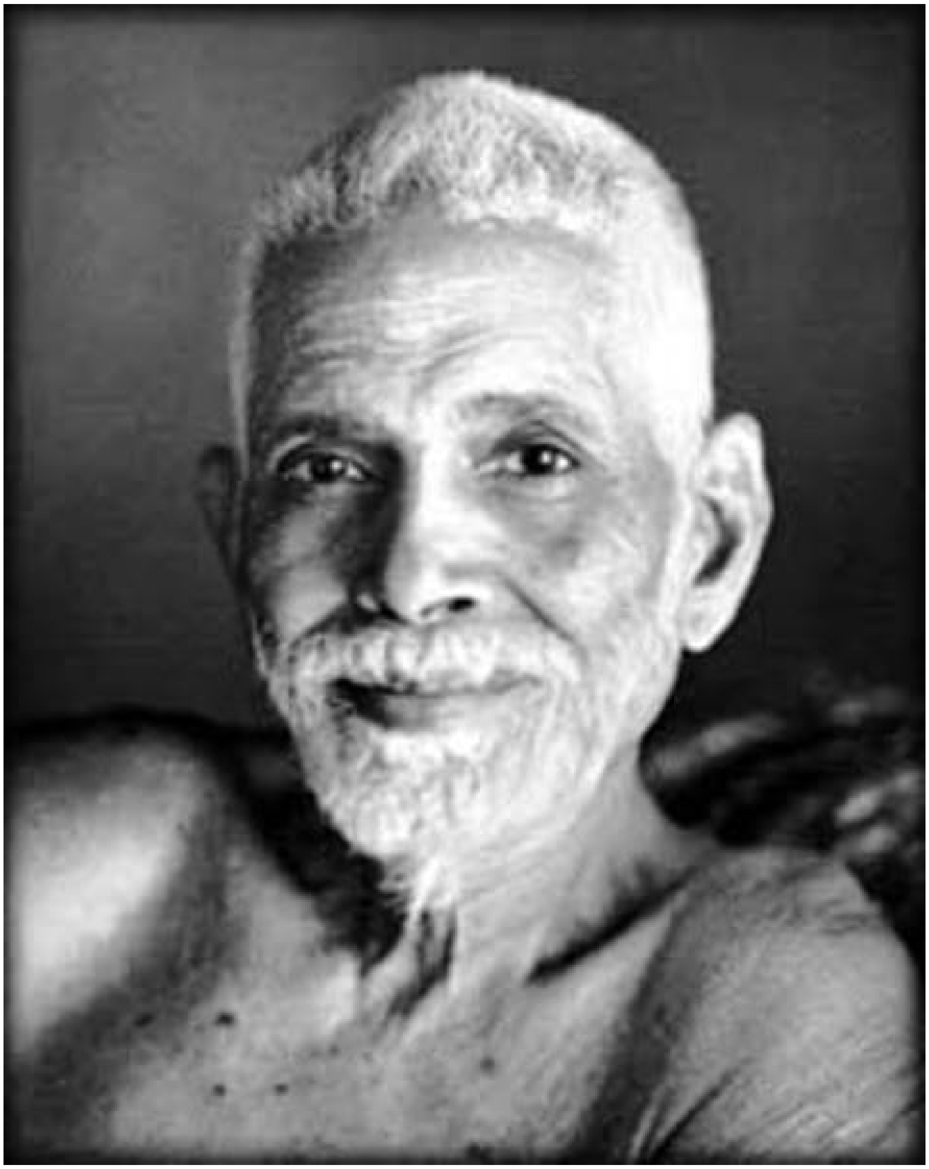

The "eight verses" on the Mountain of the Dawn (Arunachala), God and the Self:

"Hearken ! It stands there motionless as a mountain. Its effect is mysterious , beyond human understanding.

I have realised since I was a child that the mountain of the Dawn was incomparable in majesty, but when someone told me that it was the same as Tiruvannamalai, I did not understand what that meant."

(He refers here to the temple.)

"As it drew me to it and filled my soul with peace, I came close to it and saw: it stands unmoved.

'Who is the one that sees'? - it was thus that I enquired within myself, and I observed that the one who saw vanished and what then remained. No impulse rose in me that said: 'I saw', - how could the thought arise: 'I have not seen'? Who has the power to express in words, what thou in the olden days couldst express silently with thy gracious form? Thou standest there as a mountain, radiating from heaven to earth, only that thou mayest silently reveal thy supernatural being. When I come near to thee, and contemplate thee as a created being, thou standest as a mountain on the earth. But when someone searches with his mind for thy true form, which is without form, he is like one who wanders over the earth and looks towards the omnipresent sky. To remain motionless in thy boundless being, means to lose oneself, as a sugar doll loses itself when it falls into the sea of sweetness: it dissolves in it. When I experience what I really am - how is my being different from Thee, in that thou restest as the soaring Mountain of the Dawn? He who goeth out to search for God, and does not know of thee as existence and pure intensity, resembles one who goes out with a lamp in order to search for the darkness. Only that thou mightest give thyself to be recognised as existence and pure intensity, dost thou dwell under many names and forms in many faiths. And if men still do not attain knowing thee, they are as the blind who do not see the sun. 0 great Mountain of the Dawn, jewel without equal, dwell in me and shine as myself; thou one, beside whom no second is real. Thou permeatest all beings and revelations, thou art like the cord on which the jewels are strung. As a jewel is cut and polished, so the impure mind longs to be refined on the polishing wheel of the pure mind, in order to lose its spots; then it receives the light of thy grace and gleams like a ruby, whose fire no outer thing can harm. 0 gracious and blinding Mountain of the Dawn - is there anything besides thee? Thou art Thyself: the One Being, always aware as the heart, shining in its own light. There is a mysterious force in thee, outside thee it is nonexistent. It is from it that the ghostly apparitions of the mind steal out, like a mysterious, subtle, dark fog; and it is the light of thy perceptive being which shines on them and illuminates them, catching their mirroring surfaces and reflecting them. It is thus that they appear inwardly as images, whirling round each other in the swirling hurrying Karma, it is thus that they develop into psychical realities, and are carried outward into the external world as outer reality: then are they enlarged by the outward going senses, and move like the pictures of a passing film. Visible or invisible, 0 mountain of grace, they are nothing without thee. Is no ego impulse present, then no other impulse is present. If other impulses arise, then ask: To whom do they come? - and the answer is ’To me’ - But when a man ceases not to ask: ’where does the ego come from’? and, diving inwards, attains the dwellings of the mind, the heart, that man will become the highest ruler sitting in the shade of the only parasol of royal size. 0 shoreless sea of grace and light, called ’Mountain of the Dawn’, thou dancest motionless in the court of my heart! In that place there is no more dream and no more waking, nor is there any other twofold thing, no inner and outer, no right and wrong, no birth and death, no joy and sorrow, nor is there any light and darkness."

There is the same union of the opposites in this last sentence that we found in the passage from the Allegoriae: "I am the black of the white and the white of the black."

We shall not be mistaken if we assume that this sentence refers to the thing which these old writers called the "lapis philosophorum" (the philosophers’ stone) , which was far more meaningful to them than anything we can possibly understand by stone; it was in fact the mountain which symbolises the Self.

We come now to the last "Item" sentence in our sequence:

"Item. Take up the wisdom in thee, with all thy strength, and thou wilt draw eternal life from it, till thy mind is established and thy sloth has left thee ; then at last life arises. He who drinks of this thing publicly, dies, but he who drinks the earth, lives."

Drinking this thing is drinking this mystery.

This passage is very central in several respects.

Life first arises when the spirit is established, when it has become firm.

The verb "congelare" is used, congeals, becomes firm, freezes.

This is a "terminus technicus" in alchemy, the alchemist endeavours to establish, make firm or congeal, the volatile, that is, the spiritual, and, on the other hand, to make solid substances volatile or fluid.

This establishing or making the spirit firm is a sort of process of crystallisation.

The lapis is really a volatile or spiritual substance, a "spiritus" which has become firm, which has taken on an eternal, unchangeable form.

What this means practically is a question which we will not go into at present.

"He who drinks of this thing publicly dies."

You will remember I read you a similar passage from the same treatise in the last lecture: "He who drinks the remedy outwardly dies."

"Publicly" apparently means outwardly.

To drink it outwardly, before the public, is harmful, but "he who drinks the earth lives."

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body.

There are many passages where it is impossible to make out which of the two is meant; this is intentionalin some cases, one is not meant to understand.

At any rate we shall not be mistaken in this passage if we take "terra" (earth) as "corpus" (body) , and then the English language is rather at a disadvantage in this respect.

The German word "Korper" is more widely used for substances than the English word "body”.

It would mean: He who drinks the body, takes over the life or essence of the body.

You have heard on several occasions that the alchemists laid great stress on the material substances and on animated bodies.

If my interpretation is correct, we have here a reason why the alchemists were right to veil their secrets.

This idea stands opposed to the attitude of Christianity in those days, which held that the body only existed in order to be mortified.

So we could assume, that this was at any rate one of the reasons why the alchemists used such mysterious language.

Our next passage comes from the sixteenth century.

A Dutch alchemist, THEOBALDUS DE HOGHELANDE, wrote a very interesting treatise in which he says of alchemistic philosophy:

"Nothing more marvellous and sublime has been given to man, except the divine word."

And in other passage:

"Who bends his back over books in order to study them, and begs God, like Solomon, for wisdom and not for riches, that man will unceasingly rule in his (or the) kingdom till his death."

Here again study is emphasised, investigation through books.

One should ask God for enlightenment, for wisdom, and one should not ask for riches, not for ordinary gold.

It is said of the man, who acts in this way, that he "inregno regnabit", which can be he reigns in his or in the kingdom.

In other words, presumably the man who follows these observances faithfully is initiated, and thus, through the meditation, is raised to the rank of a king.

This is the mystic elevation in rank which we find in the old mystery cults, in the Isis mysteries, for instance, as they are described by Apuleius.

We come now to some quotations from a German doctor, GERARDUS DORNEUS, who practised in Frankfurt, also in the sixteenth century.

He says of alchemy:

"It is truly a Herculean labour, transcending man's mind, body and age, and it is only to one in millions that the victory is given."

Dorneus says in another place:

"Reason and mind can be brought to the fullest perfection of the world through this art. It is a metaphysical work."

The Latin is “ad extremam huius mundi perfectionem."

The surprising word is "mundi" (of the world) .

One would expect the purpose of this art to be leading the people who practice it to their own highest perfection.

But that is not mentioned, it is the perfecting of the world.

This gives us an important hint about the mysterious nature of the alchemistic opus.

In spite of the fact that it is performed by man and in man, yet it is not for man, in the sense that it does not perfect or complete the alchemist himself.

The goal is perfecting the world.

This means: they endeavoured to produce a substance which would give the world the possibility of reaching an optimum of existence.

They tried, so to speak, to crown the whole of creation.

The panacea, the medicina catholica, is not only intended to heal plants, animals and men, but also to ennoble all bad and base substances; everything which nature has left incomplete should be transformed into the most perfect state imaginable.

This is undoubtedly a highly ambitious claim, it is difficult to imagine such a possibility at all.

But it is a metaphysical opus, which is not really performed on the level of this world, but mysteriously in the Beyond.

It is this metaphysical work which the passage refers to, but we will not go any further into it at present, you will hear more about it later.

Dorneus says further:

"That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead."

He speaks as if someone had said it was God that he was trying to produce; but he denies this.

The alchemistic art is divine but it is not God, it is "creatura est animi hominis imago nee viva nee mortua".

And it is through this, that the miraculous effect happens.

It is evidently this "creatura " which is created by the alchemists, let us say the "lapis philosophorum”.

Dorneus uses the word "imago", an image of the human mind or spirit, and says further that it is "neither living nor dead”.

This is a thoroughly supernatural image of man; for an image is dead, or else alive, but it cannot be both at once, unless it is supernatural.

So here again we have a union of the opposites, like the mountain in the "Allegoriae Sapien tum", there black and white, here living and dead; a union of life and death, a "nonexisting existence" as the Indians would call it.

This is a passage, where you can see for yourselves, that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence.

Here they are applied to the "creatura" which the alchemist produces in his retort.

So apparently he is trying to catch an image of the human mind in the retort.

He must surely have a suspicion somewhere that it is a matter of his own- mind, that what he sees happening in the retort is also happening in him, he must intuit that the process is a projection?

But even if the alchemist suspects a projection - and the term has even been used - the projection is still an absolutely concrete and real thing in itself, according to the idea that if we assume something it will really happen.

These are magic notions, which are based on the belief in the almighty power of thought.

In Tibet this art is actually practised through such meditation, as I have told you before.

There is a training in managing these psychical elements as projectiles, the Yogin or magician can learn how to produce magic effects in the outer world, and how to draw back the projectiles afterwards.

It is even assumed that people can be killed in this way.

We find the same idea with the primitives.

The North Californian Indians, for instance, believe that medicine men can send out icicles, which can kill their enemies.

But the medicine man runs a great risk, because when the enemy is dead the icicle, angry and full of the lust of killing, will return to him.

So he must keep himself informed (through the ghosts in the bush) about the state of the dying man; and when death is near he must make a sort of scarecrow of his clothes and to hide near it in the bush.

Then when the man dies and the icicle returns to find the medicine man, it will spend its deadly force on his clothes; and when it is tiring he can catch it in the clothes and tame it further by rubbing it, till it is so tired, that it will lie quietly in his pocket.

These are primitive ideas, which are still alive in alchemy; and a projected idea does really correspond to a psychical reality.

I do not pledge myself to prove the damage which such projections can still bring about, but it is a field which is open to future psychologists.

Dorneus continues:

. . . . "Whoever is constantly exalted by the simple knowledge of this pure simplicity, that man will perform wonders.”

This simplicity or simple knowledge plays a certain role in alchemy, even in the very ancient texts.

The thing which the alchemists were searching for is quite simple and uncomplicated.

Therefore it is eternal, and beyond change.

It is necessary to be very simple in order to recognise it, for it is simple and direct beyond words.

Dorneus says in another place:

" This, our philosophy, is heavenly not earthly, like that highest principle, which we call God.”

Here he is saying the same thing again; alchemistic philosophy is as divine as the thing we call God, but it is not God.

It is evidently concerned with the highest knowledge, but in its own most peculiar way.

We come now to some passages from another very famous alchemist, HENRICH KHUNRATH, who, like Dorneus, was both a doctor and philosopher.

He
wrote the famous "Amphitheatrum Sapientiae", of which many copies still exist.

In another book (Von Hylealischen Chaos 1597) he tells us that the art of alchemy has a moral effect:

"This art either finds or makes a God-fearing, devout man. In this art, one learns to know God, nature, the creature and also oneself. Alchemy is the gift and arcanum (secret) of God, it is the sister of philosophy, it has its being in God, by inspiration "

He formulates it somewhat differently in the "Amphitheatrum", he does not say so directly that one learns to know God through the art, but rather through the result of the art.

This result is usually called the "lapis philosophorum", but Khunrath calls it "filius naturae" (the son of nature) in the following passage: "God himself is to be known through the son of nature."

In another passage of the "Amphitheatrum" he calls it the "filius macrocosmi" (son of the great world) and draws a parallel between it and Christ who is the Son of Man and therefore the " filius microcosmi" (son of the small world).

The "filius" produced by alchemy is intended for the whole of the physical world and the universe, whereas Christ himself was incarnated by God for man.

On the other hand, the salvation of man, according to the alchemists, is not necessarily included in the "filius macrocosmi".

You can see from this what a grandiose idea it was, which inspired the old alchemists. Khunrath says further: "Harmony of re-birth, both of men and of our stone."

This re-birth is a renewal of something in nature, a mystery of nature, which appears as the "filius macrocosmi " and a renewal also of man.

If an artist gives birth to a masterpiece, he gains a sort of re-birth himself; it is something of that kind which is meant here.

He continues:

"Paulus Tarsenis (Paul of Tarsus) says: ’Cupio dissolvi et esse cum Christo.

Therefore, my dear philosopher, thou must catch the spirit and soul of the magnesia, and purify these as well as the body, and lead back the pure soul to the body . . . . then it will receive life again and thereafter it will never die."

Here again our expectation is disappointed, it is not "dear philosopher, fish up thy spirit and transform it”, but that " of the magnesia ".

What is this magnesia?

It is the white substance, the secret, the mysterious substance from which the soul must be extracted.

This soul is the filius naturae, a soul which lives in the materia, the anima mundi; and this must be extracted, and must then be purified as well as the body.

You see the confusion here, how the body could be taken to refer to the chemical substance itself, that is to the mystical magnesia, by which the alchemists undoubtedly understood a mineral substance; or it might refer to the alchemist's own body.

In this case one is inclined to think that it is the alchemist's body which must be purified.

One must catch and extract the soul of the magnesia; and the body of the magnesia, or perhaps that of the alchemist, must be purified.

The soul must then be led back to the body and re-united with it.

So that nothing short of a separation and re-uniting of soul and body is undertaken, not in the body itself, but projected into the materia.

The body receives life again through this, and in a more perfect, incorruptible form: "thereafter it will never die."

We find one of the simplest and most beautiful insights into the inner being of alchemy in a verse by SALOMON TRISSMOSIN.

He is of local interest to us here as his book, "AUREUM VELLUS", was printed in Rorschach in 1598, but we know very little about him, except for a few biographical details which were published in his book.

His SPLENDOR SOLIS is a famous manuscript with very interesting pictures, three copies of it exist: one in London, one in Berlin and one in the possession of the King of Egypt.

The verse is:

(Study and search of what thou art,
And what is in thee, thou wilt see,
Thy study, learning, whole and part,
It all doth come from inside thee,
For what outside us we do ken
Is also in us, so Amen.)
Here he has let an alchemical secret " out of the bag'. Carl Jung, ETH Lectures, Pages 99-106

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/ce29d-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/5bbd6-2.jpg`

The Virgin with Angels (2019-02-26 07:51)

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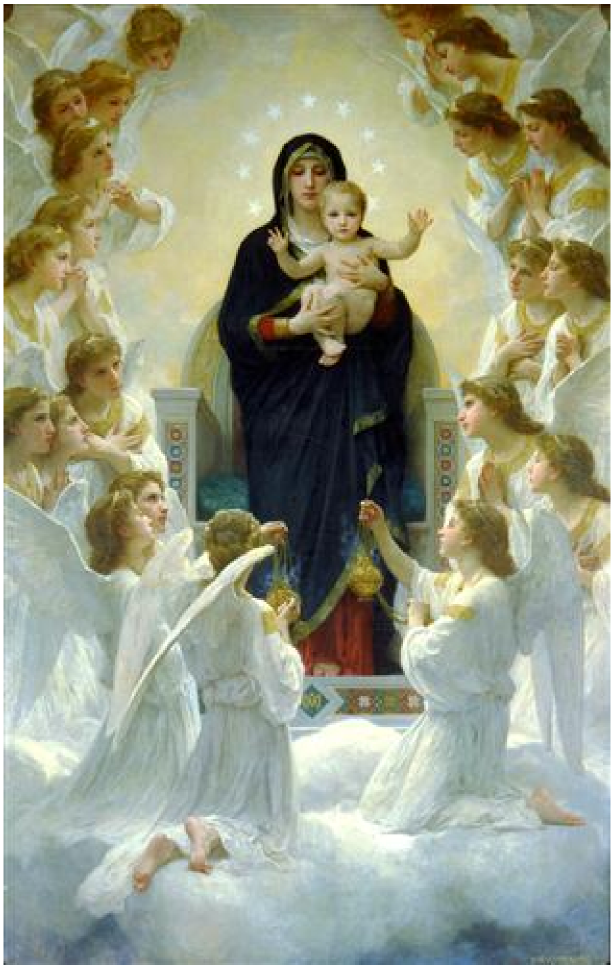

Title: The Virgin with Angels
Artist: William-Adolphe Bouguereau
Completion Date: c.1900

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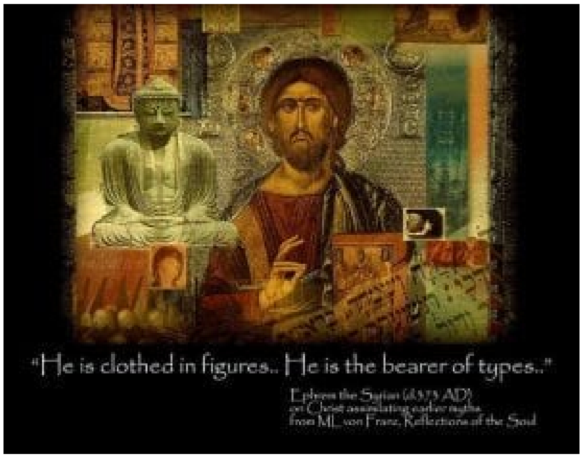
1. `http://uploads1.wikipaintings.org/images/william-adolphe-bouguereau/the-virgin-with-angels.jpg!Blog.jpg`

Carl Jung: On the Discourses of the Buddha (2019-02-26 09:01)


"He is clothed in figures.. He is the bearer of types.."
Ephrem the Syrian (d.373 AD)
on Christ assimilating earlier myths
from ML von Franz, Reflections of the Soul

Carl Jung: On the Discourses of the Buddha

It was neither the history of religion nor the study of philosophy that first drew me to the world of Buddhist thought, but my professional interests as a doctor.

My task was the treatment of psychic suffering, and it was this that impelled me to become acquainted with the views and methods of that great teacher of humanity whose

principal theme was the "chain of suffering, old age, sickness, and death."

For although the healing of the sick naturally lies closest to the doctor’s heart, he is bound to recognize that there are many diseases and states of suffering which, not being susceptible of a direct cure, demand from both patient and doctor some kind of attitude to their irremediable nature.

Even though it may not amount to actual incurability, in all such cases there are inevitably phases of stagnation and hopelessness which seem unendurable and require treatment just as much as a direct symptom of illness.

They call for a kind of moral attitude such as is provided by religious faith or a philosophical belief.

In this respect the study of Buddhist literature was of great help to me, since it trains one to observe suffering objectively and to take a universal view of its causes.

According to tradition, it was by objectively observing the chain of causes that _the Buddha was^aElHjxi-ejctricjteJhis consciousness from the snares pi *the^ _len* thousand things, -and -to rescue his feelings from the entanglements of emotion and illusion.

So also in our sphere ’ oFcuTEure the suffering and the sick can derive considerable benefit from this prototype of the Buddhist mentality, however strange it may appear.

The discourses of the Buddha, here presented in K. E. Neumann’s new translation, have an importance that should not be underestimated.

Quite apart from their profound meaning, their solemn, almost ritual form emits a penetrating radiance which has an exhilarating and exalting effect and cannot fail to work directly upon one’s feelings.

Against this use of the spiritual treasures of the East it might be—and indeed, often has been—objected from the Christian point of view that the faith of the West offers consolations that are at least as significant, and that there is no need to invoke the spirit of Buddhism with its markedly rational attitude.

Aside from the fact that in most cases the Christian faith of which people speak simply isn’t there, and no one can tell how it might be obtained (except by the special providence of God) , it is a truism that anything known becomes so familiar and hackneyed by frequent use that it gradually loses its meaning and hence its effect;

whereas anything strange and unknown, and so completely different in its nature, can open doors hitherto locked and new possibilities of understanding.

If a Christian insists so much on his faith when it does not even help him to ward off a neurosis, then his faith is vain, and it is better to accept humbly what he needs no matter where he finds it, if only it helps.

There is no need for him to deny his religion convictions if he acknowledges his debt to Buddhism, for he is only following the Pauline injunction: "Prove all things;, hold fast that which is good" (I Thess. 5:21).

To this good which should be held fast one must reckon the discourses of the Buddha, which have much to offer even to those who cannot boast of any Christian convictions.

They offer Western man ways and means of disciplining his inner psychic life, thus remedying an often regrettable defect in the various brands of Christianity.

The teachings of the Buddha can give him a helpful training when either the Christian ritual has lost its meaning or the authority of religious ideas has collapsed, as all too frequently happens in psychogenic disorders.

People have often accused me of regarding religion as "mental hygiene."

Perhaps one may pardon a doctor his professional humility in not undertaking to prove the truth of metaphysical assertions and in shunning confessions of faith.

I am content to emphasize the importance of having a Weltanschauung and the therapeutic necessity of adopting some kind of attitude to the problem of psychic

! suffering. Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.

Even Christ and his disciples did not scorn to heal the sick, thereby demonstrating the therapeutic power of their mission.

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence.

It is no wonder, then, that he values religious ideas and attitudes, so far as they prove helpful, as therapeutic systems, and singles out the Buddha in particular, the essence of whose teaching is deliverance from suffering through the maximum development of consciousness, as one of the supreme helpers on the road to salvation.

From ancient times physicians have sought a panacea, a medicina catholica, and their persistent efforts have unconsciously brought them nearer to the central ideas of the religion and philosophy of the East.

Anyone who is familiar with methods of suggestion under hypnosis knows that plausible suggestions work better than those which run counter to the patient's own nature.

Consequently, whether he liked it or not, the doctor was obliged to develop conceptions which corresponded as closely as possible with the actual psychological conditions.

Thus, there grew up a realm of theory which not only drew upon traditional thought but took account of the unconscious products that compensated its inevitable one-sidedness—that is to say, all those psychic factors which Christian philosophy left unsatisfied.

Among these were not a few aspects which, unknown to the West, had been developed in Eastern philosophy from very early times.

So if, as a doctor, I acknowledge the immense help and stimulation I have received from the Buddhist teachings, I am following a line which can be traced back some two thousand years in the history of human thought. Carl Jung, CW 18, Pages 697-699

Carl Jung: Foreword to Abeg: “Ostasien Ddenkt Anders” (2019-02-26 09:18)

The author of this book, the entire text of which unfortunately I have not seen, has talked to me about her project and about her ideas with regard to the difference between Eastern and Western psychology.

Thus I was able to note many points of agreement between us, and also a competence on her part to make judgments which is possible only to one who is a European and at the same time possesses the invaluable advantage of having spent more than half a lifetime in the Far East, in close contact with the mind of Asia.

Without such first-hand experience it would be a hopeless task to approach the problem of Eastern psychology.

One must be deeply and directly jrnoj/e^^ almost say by the incomprehensibility, of the Eastern psyche.

Decisive experiences of this kind cannot be transmitted through books; they come only from living in immediate, daily relationship with the people.

Having had unusual advantages in this respect, the author is in a position to discuss what is perhaps the basic, and is in any case an extremely important, question of the difference between Eastern and Western psychology.

I have often found myself in situations where I had to take account of this difference, as in the study of Chinese and East Indian literary texts and in the psychological

treatment of Asiatics.

Among my patients, I am sorry to say, I have never had a Chinese or a Japanese, nor have I had the privilege of visiting either China or Japan.

But at least I have had the opportunity to experience with painful clarity the insufficiency of my knowledge.

In this field we still have everything to learn, and whatever we learn will be to our immense advantage.

Knowledge of Eastern psychology provides the indispensable basis for a critique of Western psychology, as indeed for any objective understanding of it.

And in view of the truly lamentable psychic situation of the West, the importance of a deeper understanding of our Occidental prejudices can hardly be overestimated.

Long experience with the products of the unconscious has taught me that there is a very remarkable parallelism between the specific character of the Western unconscious psyche and the "manifest" psyche of the East.

Since our experience shows that the biological role which the unconscious plays in the psychic economy is compensatory to consciousness, one can venture the hypothesis

that the mind of the Far East is related to our Western consciousness as the unconscious is, that is, as the left hand to the right.

Our unconscious has, fundamentally, a tendency toward wholeness, as I believe I have been able to prove.

One would be quite justified in saying the same thing about the Eastern psyche, but with this difference : that in the East it is consciousness that is characterized

by an apperception of totality, while the West has developed a differentiated and therefore necessarily one-sided attention or awareness.

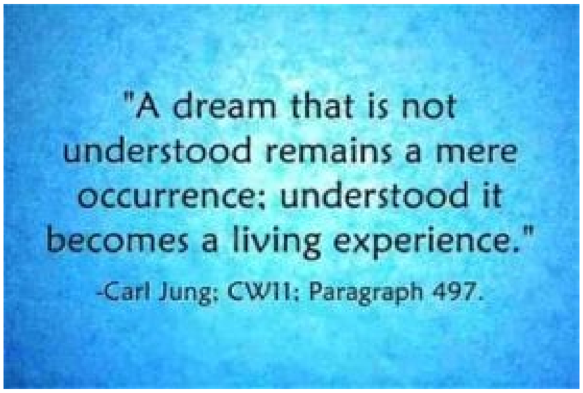
With it goes the Western concept of causality, a principle of cognition irreconcilably opposed to the principle of synchronicity which forms the basis and the source of Eastern "incomprehensibility," and explains as well the "strangeness" of the unconscious with which we in the West are confronted.

The understanding of synchronicity is the key which unlocks the door to the Eastern apperception of totality that-we find so mysterious.

The author seems to have devoted particular attention to just this point.

I do not hesitate to say that I look forward to the publication of her book with the greatest interest. Carl Jung, CW 18, Pages 654-655

Foreword to Froboese-Thiele: "Dreams—a Source of Religious Experience?" (2019-02-26 12:32)



"A dream that is not understood remains a mere occurrence; understood it becomes a living experience."

-Carl Jung; CW11; Paragraph 497.

This book has the merit of being the first to investigate how the unconscious of Protestants behaves when it has to compensate an intensely religious attitude.

The author examines this question with the help of case material she has collected in her practical work.

She has evidently had the good fortune to come upon some very instructive cases who, moreover, did not object to the publication of their material.

Since we owe our knowledge of unconscious processes primarily to dreams, the author is mainly concerned with the dreams of her patients.

Even for one familiar with this material, the dreams and symbols reported here are remarkable.

As a therapist, she handles the dreams in a very felicitous manner, from the practical side chiefly, so that a reciprocal understanding of the meaning of the dream is gradually built up between her and the patient.

This puts the reader in the advantageous position of listening in on a dialogue, so to speak.

The method is as instructive as it is satisfying, since it is possible to present in this way several fairly long sequences of dreams.

A detailed scientific commentary would take up a disproportionate amount of space without making the dream interpretation any more impressive.

If the interpretation is at times uncertain, or disregards various details, this in no way affects the therapeutic intention to bring the meaning of the dream nearer to consciousness.

In actual practice one can often do full justice to a dream if one simply puts its general tendency, its emotional atmosphere, and its approximate meaning in the right light,

’having first, of course, assured oneself of the spontaneous approval of the dreamer.

With intelligent persons, this thoughtful feeling of one’s way into the meaning of the dream can soon be left to the patient himself.

The author has been entirely successful in bringing out the religious meaning of the dreams and so demonstrating her thesis.

A religious attitude does in fact offer a direct challenge to the unconscious, and the more inimical the conscious attitude is to life, the more forceful and drastic will be this unconscious reaction.

It serves the purpose, firstly, of compensating the extremism of the conscious attitude and, secondly, of individuation, since it re-establishes the approximate wholeness of the personality.

The material which Dr. Froboese-Thiele has made available in her book is of considerable importance for doctors and theologians alike, since both of them have here an opportunity to assure themselves that the unconscious possesses a religious aspect against which no cogent arguments can be mustered.

One is left with a feeling of shame that so little of the empirical case material which would give the layman an adequate idea of these religious processes has been published.

The author deserves our special thanks for having taken the trouble to write up these exacting cases in extenso.

I hope her book will come into the hands of many thoughtful persons whose minds are not stopped up with needless prejudices, and who would be in a position to find a satisfactory answer to religious questions, or at least to come by those experiences which ought to underlie any authentic religious convictions. Carl Jung, CW 18, Pages 700-701

The Dream of Gilgamesh: The First Recorded Dream (2019-02-27 03:28)

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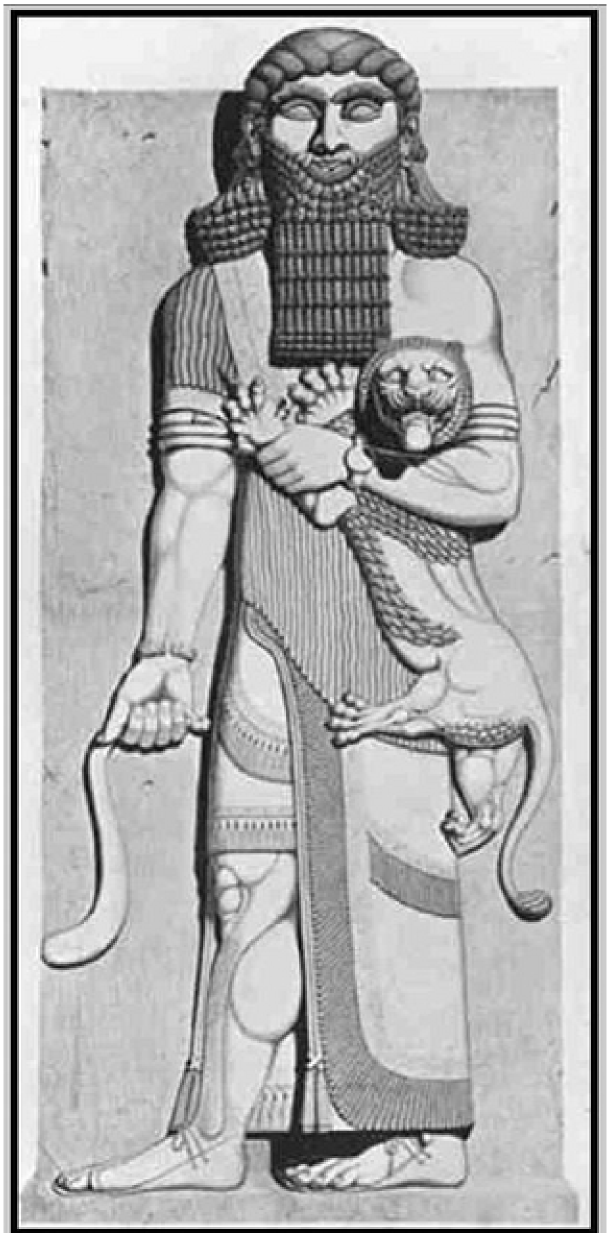

Gilgamesh got up and revealed the dream, saying to his mother:

Mother, I had a dream last night.

Stars of the sky appeared, and some kind of meteorite of Anu fell next to me.

I tried to lift it but it was too mighty for me, I tried to turn it over but I could not budge it.

The Land of Uruk was standing around it, the whole land had assembled about it, the populace was thronging around it, the Men clustered about it, and kissed its feet as if it were a little baby.

I loved it and embraced it as a wife.

I laid it down at your feet, and you made it compete with me.

Commentary: Marie Louise Von Franz

This dream is about forty-six hundred years old. Still today we can find modern parallels for the language of the unconscious has changed much less than the language of human consciousness. So if we interpret this dream from a modern stand-point we could say that up to the moment before the star fell upon Gilgamesh, he fulfilled the collective role of a king. He was the hero-king. He is typical of a man who ambitiously follows a collective pattern. Nowadays, he might be a great politician or a movie star – a man who has followed up certain collective alleys and reached a goal.

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Looked at from within, such a person reacts in a very collective way fulfilling a collective role of power. They are generally not very individual.The star, on the contrary, represents his uniqueness – every soul has one star in the heaven. We can say that up to the appearance of the star Gilgamesh, with all his collective power and achievement, had not done anything unique. On the contrary, he had only fulfilled the typical pattern of the hero-king. The, probably, about the middle of life (because that is where it most frequently occurs), something changes.

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While he is walking around among his subjects, proud of his own power position, a star falls from the sky onto his back. It turns out to be a very heavy load. That is the moment when his unique destiny befalls him, literally falls on his back. That means that just as Christ had to carry his cross, Gilgamesh now has to carry the burden of having to become the unique, chosen individual, a task which he as avoided by being an ambitious, collective man.

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Marie Von Franz, **The Way of the Dream,**

pages 69- 70

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Source of Text

[2] http://www.ancienttexts.org/library/mesopotamian/gilgamesh/tab1.htm

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Source of Image

[3]http://www.historywiz.com/galleries/gilgameshking.htm

[4]http://jungcurrents.blogspot.com/2008/11/dream-of-gilgamesh-first-reco rded-dream.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2011/08/bee3b-gilgameshjungcurrrentsblogspot.jpg`
2. `http://www.ancienttexts.org/library/mesopotamian/gilgamesh/tab1.htm`
3. `http://www.historywiz.com/galleries/gilgameshking.htm`
4. `http://jungcurrents.blogspot.com/2008/11/dream-of-gilgamesh-first-recorded-dream.html`

Carl Jung: Man’s capacity for consciousness alone makes him man. ~Carl Jung (2019-02-27 04:30)

[1]

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand.

He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole.

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself.

It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean.

Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside."

It might be objected that there is no proof that consciousness is nothing more than an island in the ocean.

Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412

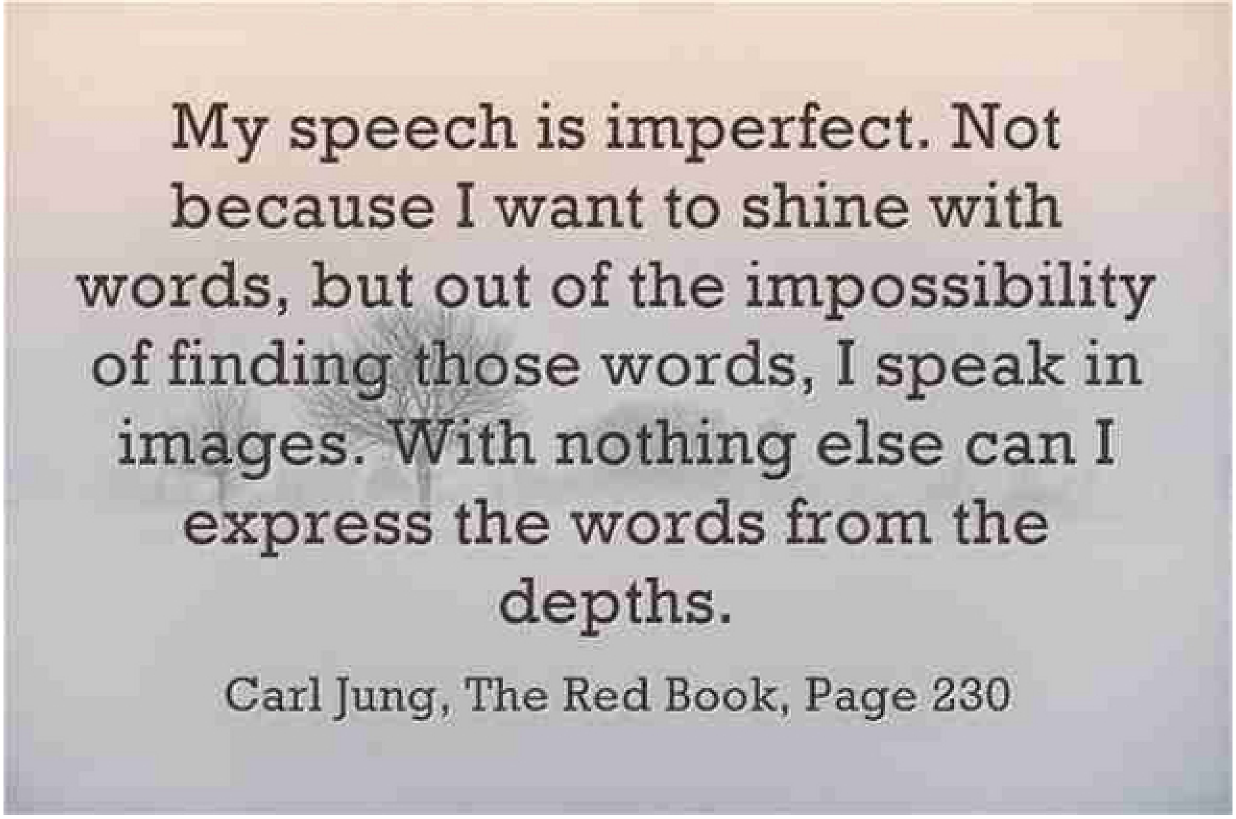
The reason why consciousness exists, and why there is an urge to widen and deepen it, is very simple: without consciousness things go less well.

This is obviously the reason why Mother Nature deigned to produce consciousness, that most remarkable of all nature's curiosities.

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which
we on a higher level of consciousness can avoid without effort.

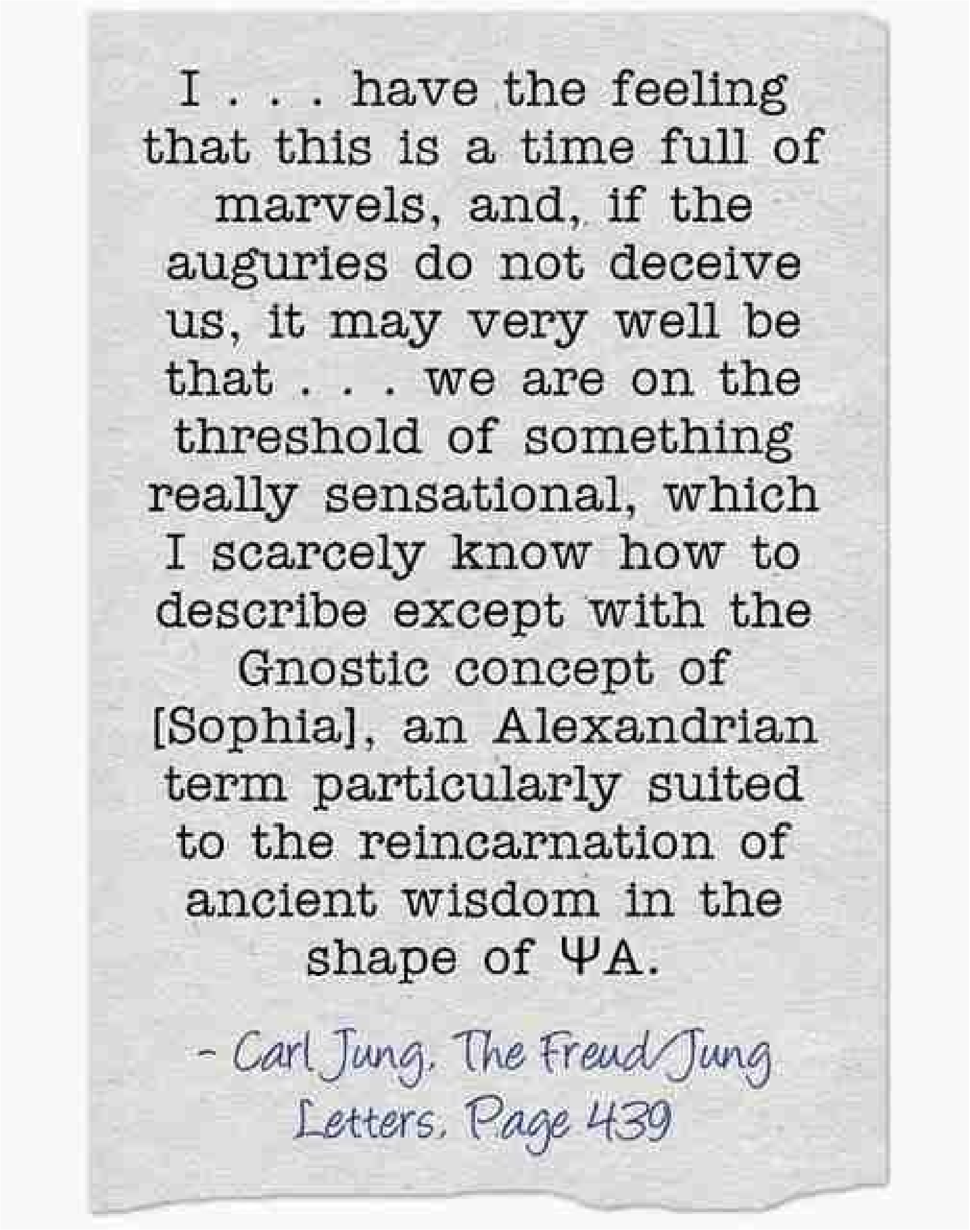
True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one.

Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695



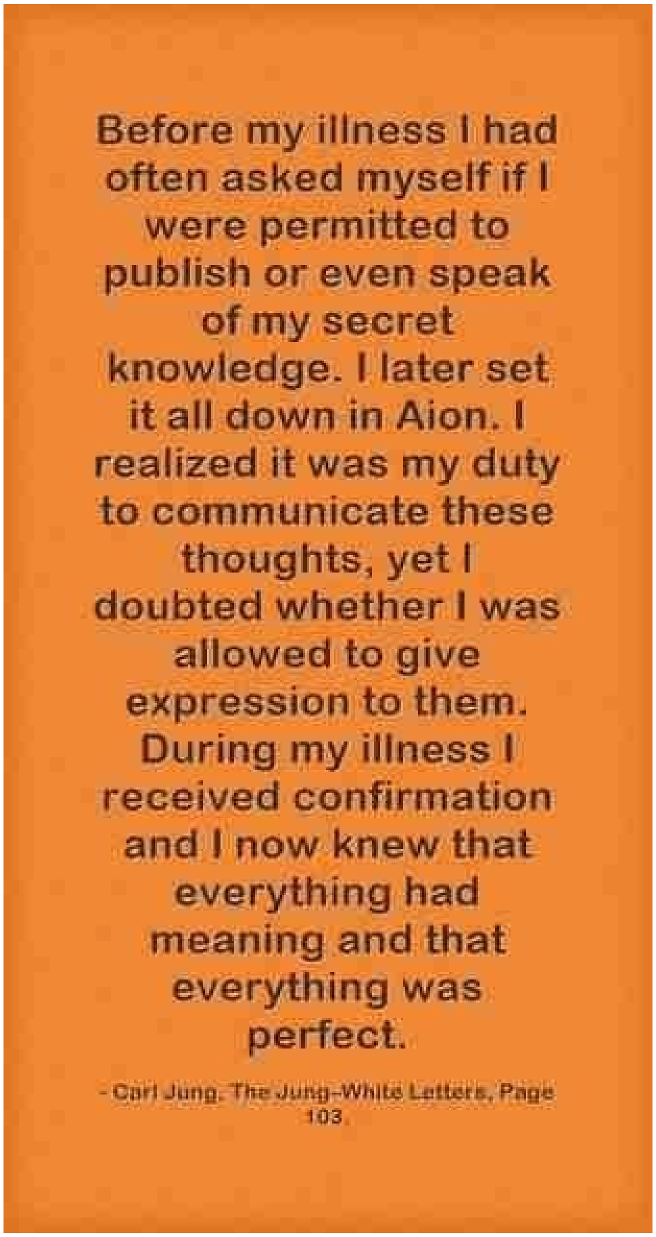
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230



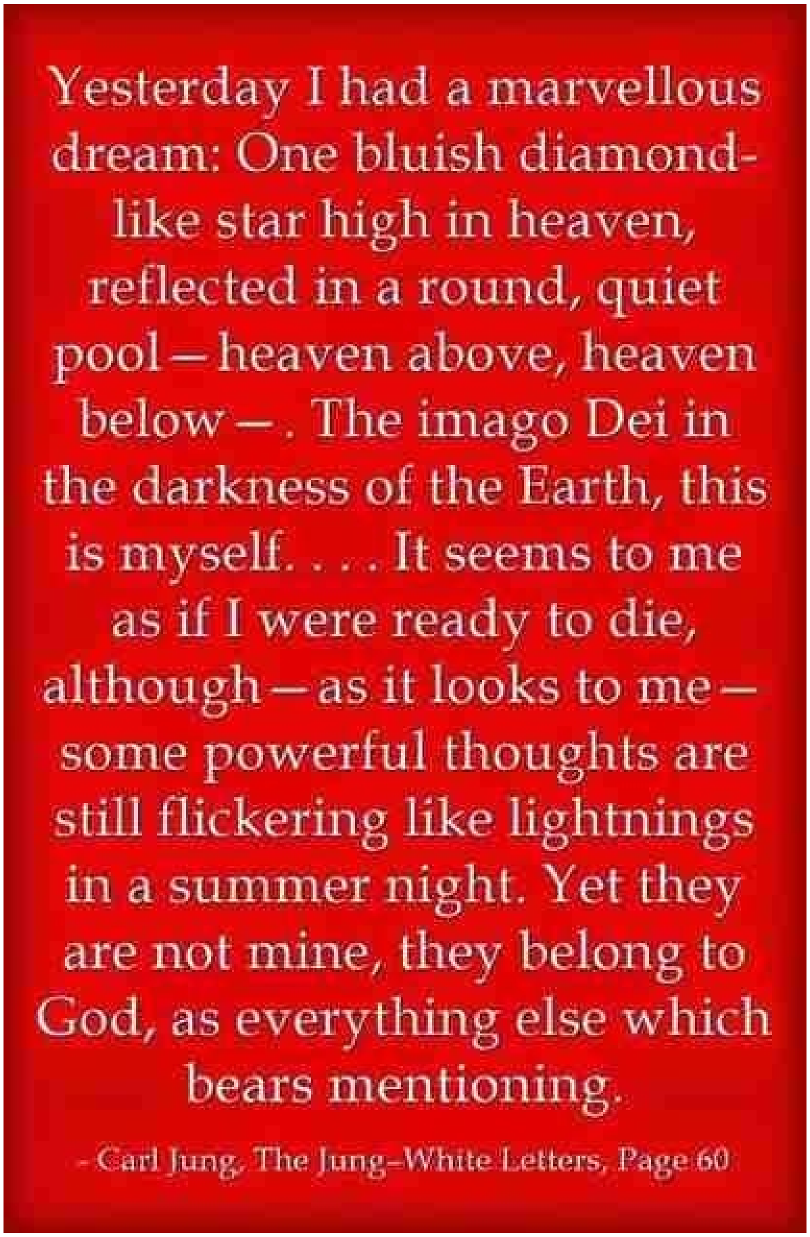
I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA.

- Carl Jung, The Freud/Jung Letters, Page 439



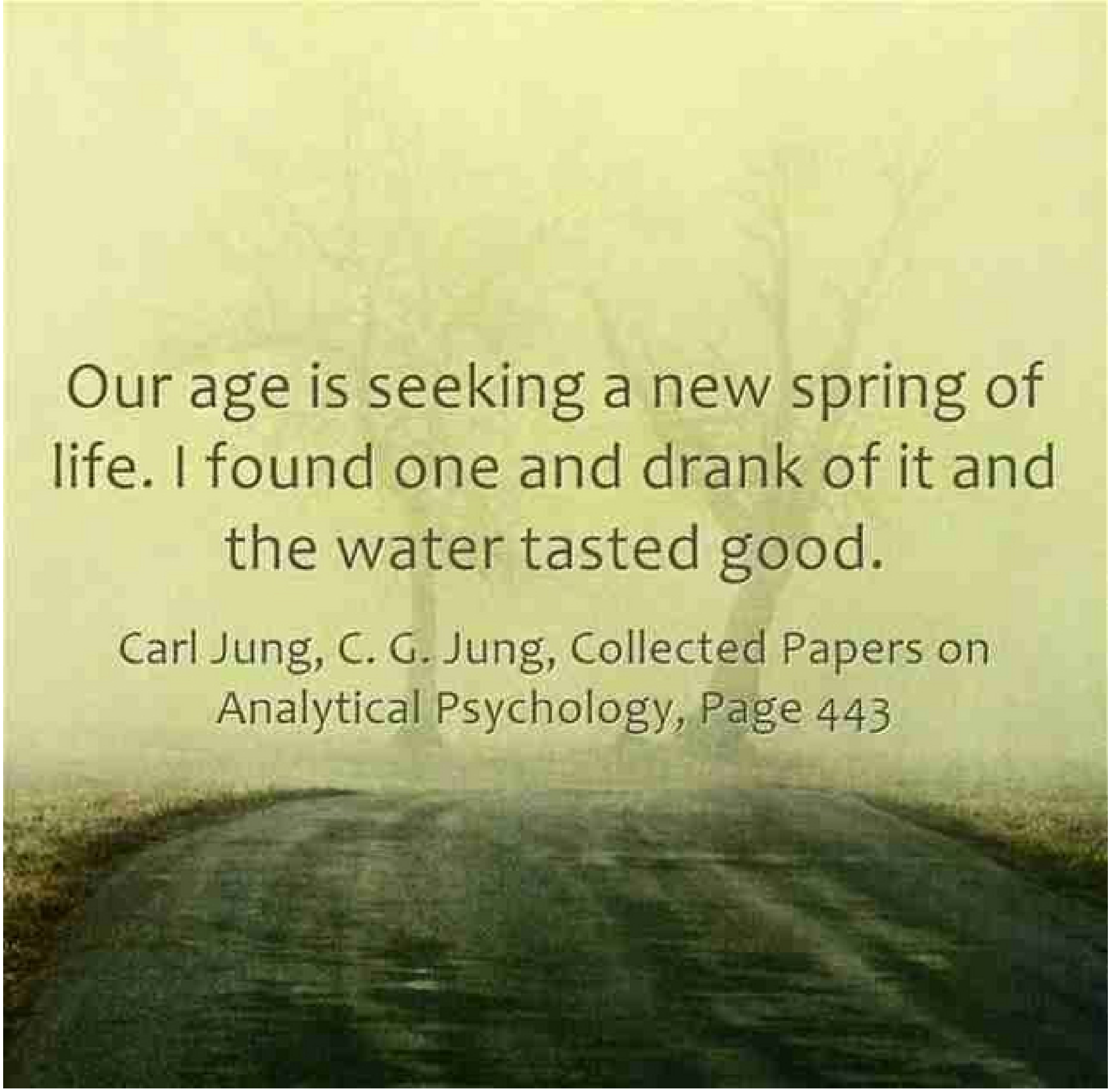
Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect.

- Carl Jung, The Jung-White Letters, Page 103.



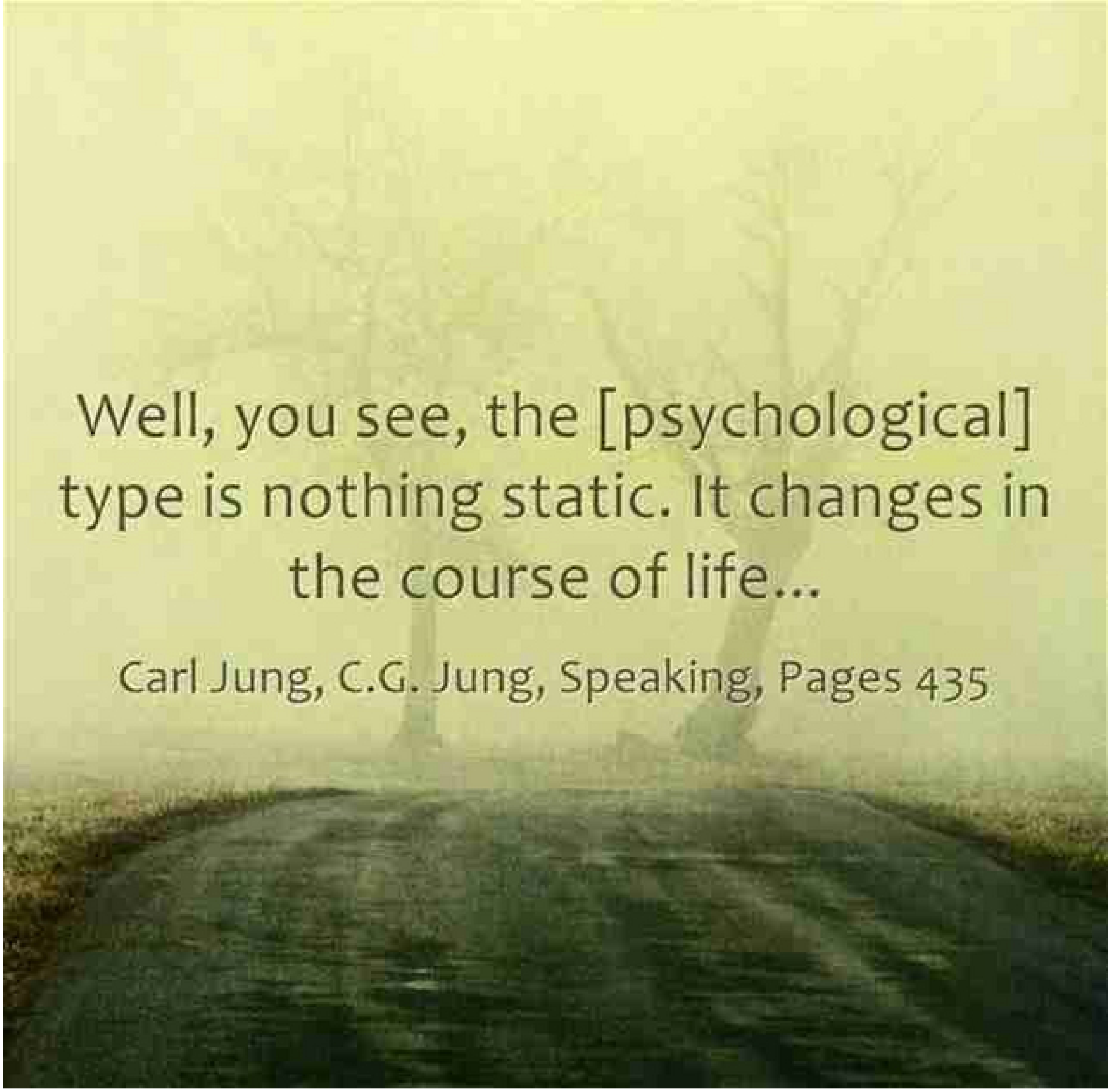
Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool – heaven above, heaven below – . The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although – as it looks to me – some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning.

- Carl Jung, The Jung-White Letters, Page 60



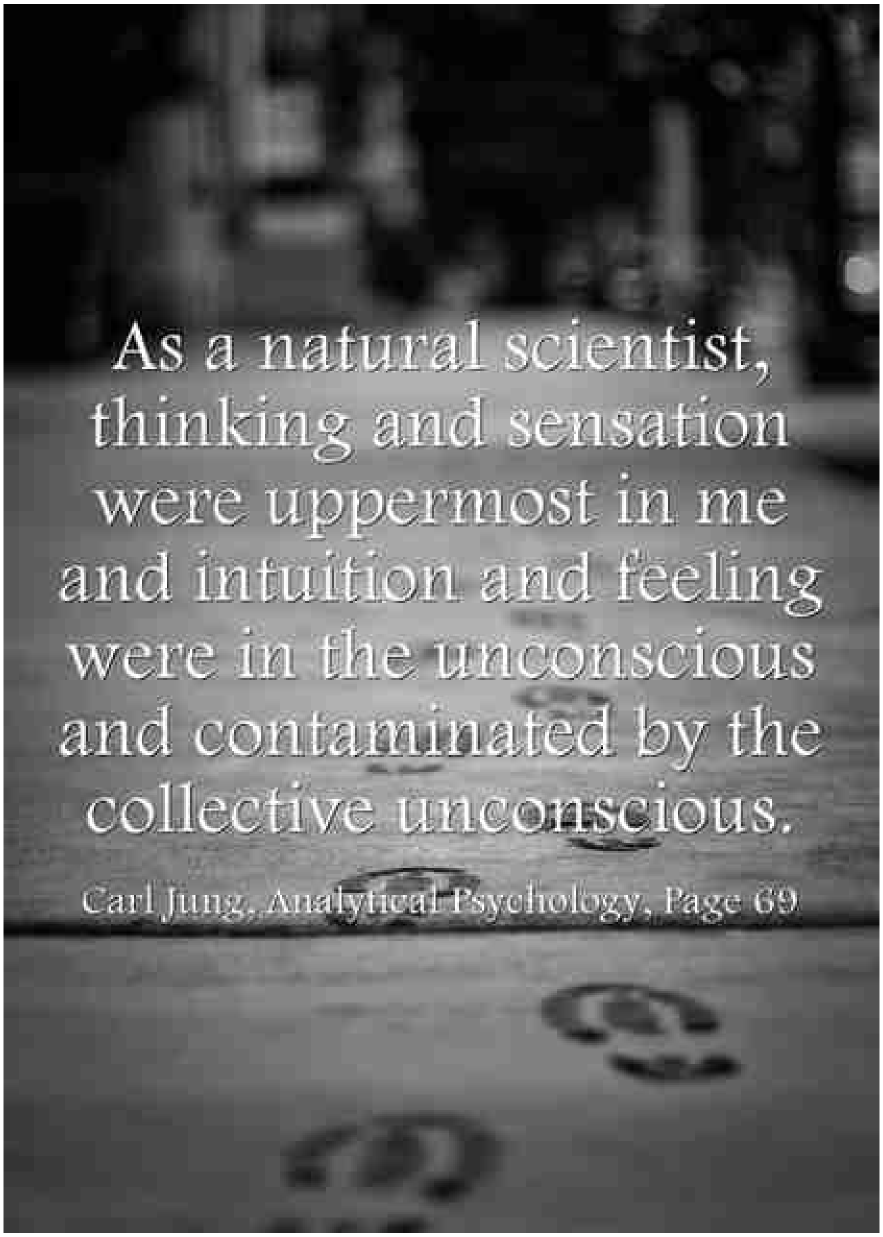
Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.

Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443



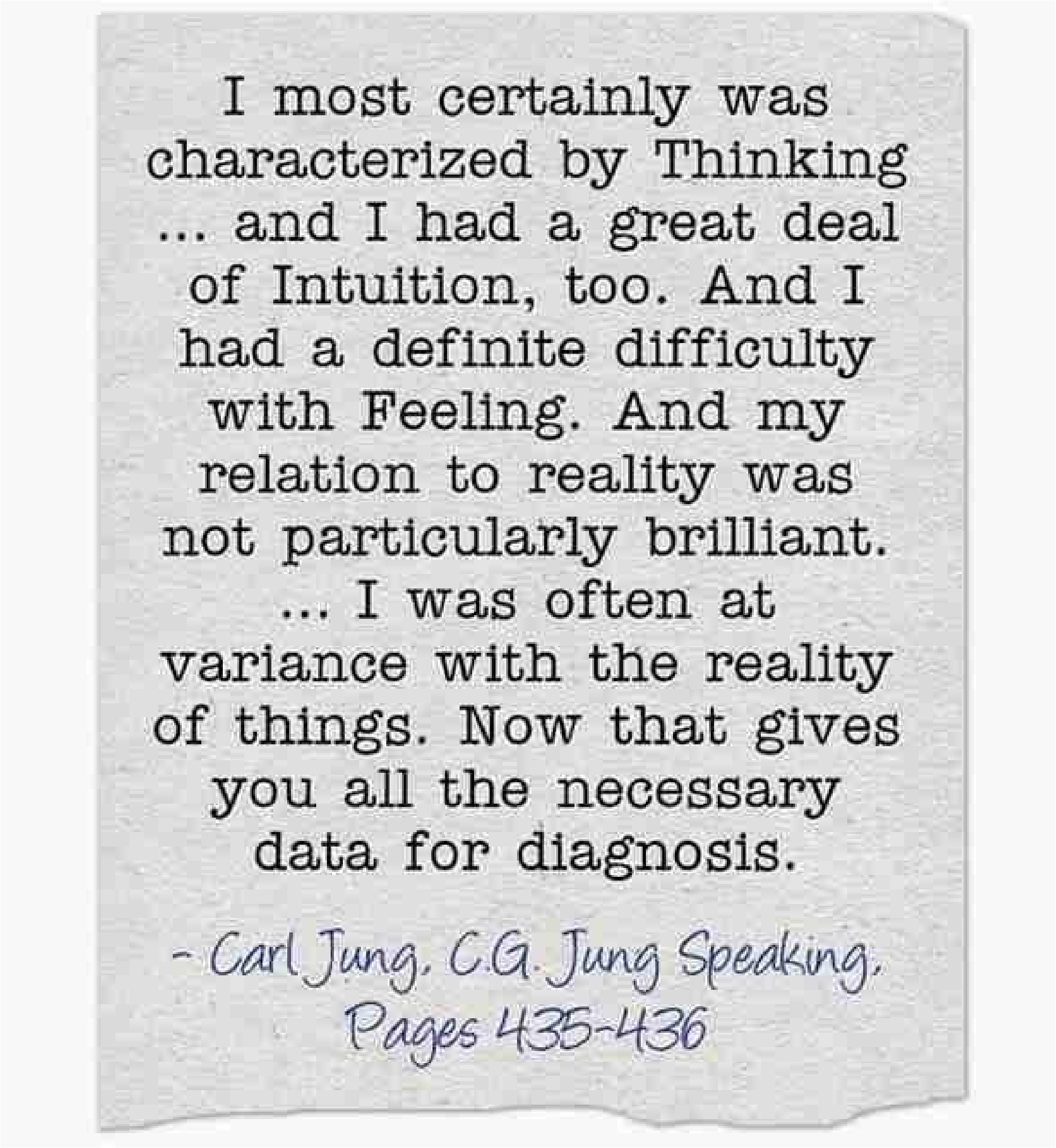
Well, you see, the [psychological] type is nothing static. It changes in the course of life...

Carl Jung, C.G. Jung, Speaking, Pages 435



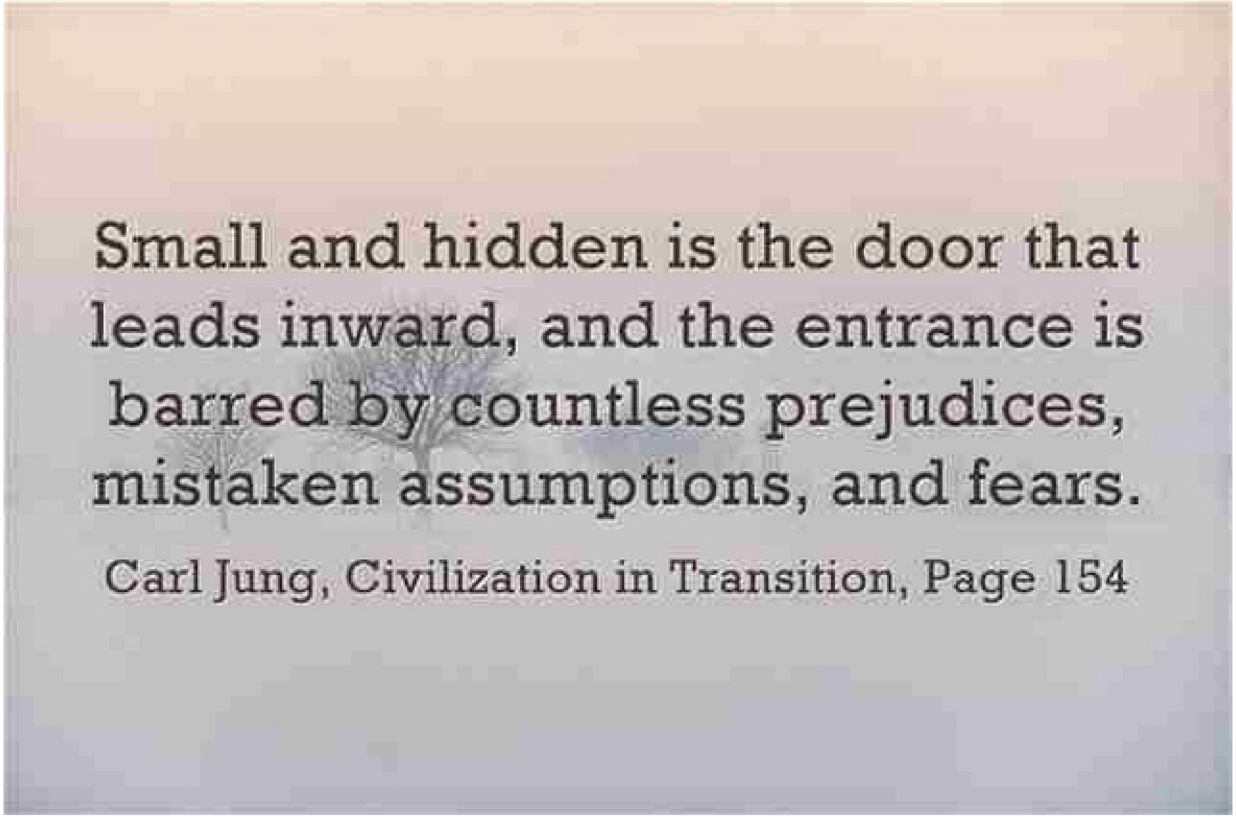
As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

Carl Jung, Analytical Psychology, Page 69



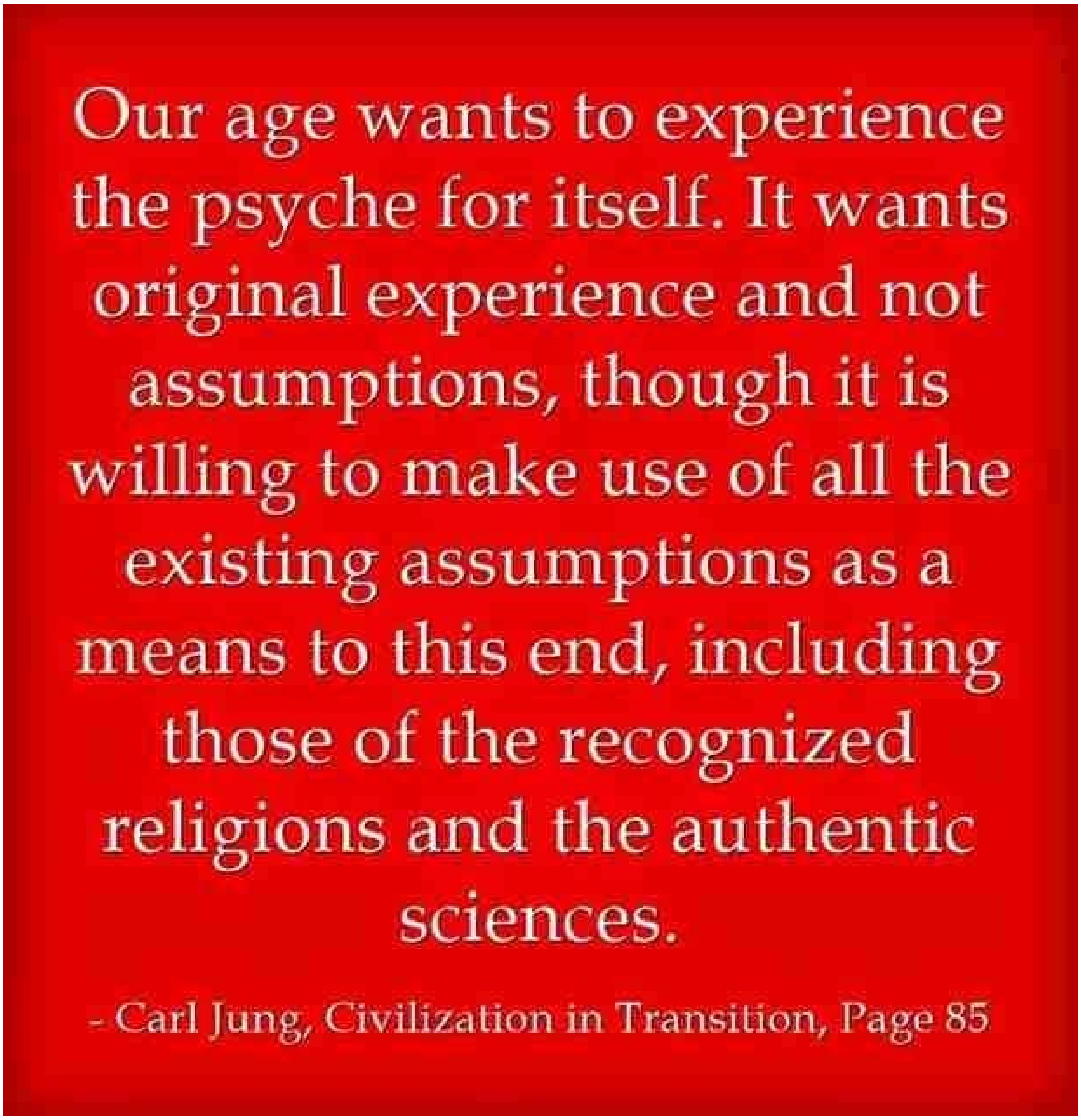
I most certainly was characterized by Thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis.

- Carl Jung, C.G. Jung Speaking, Pages 435-436



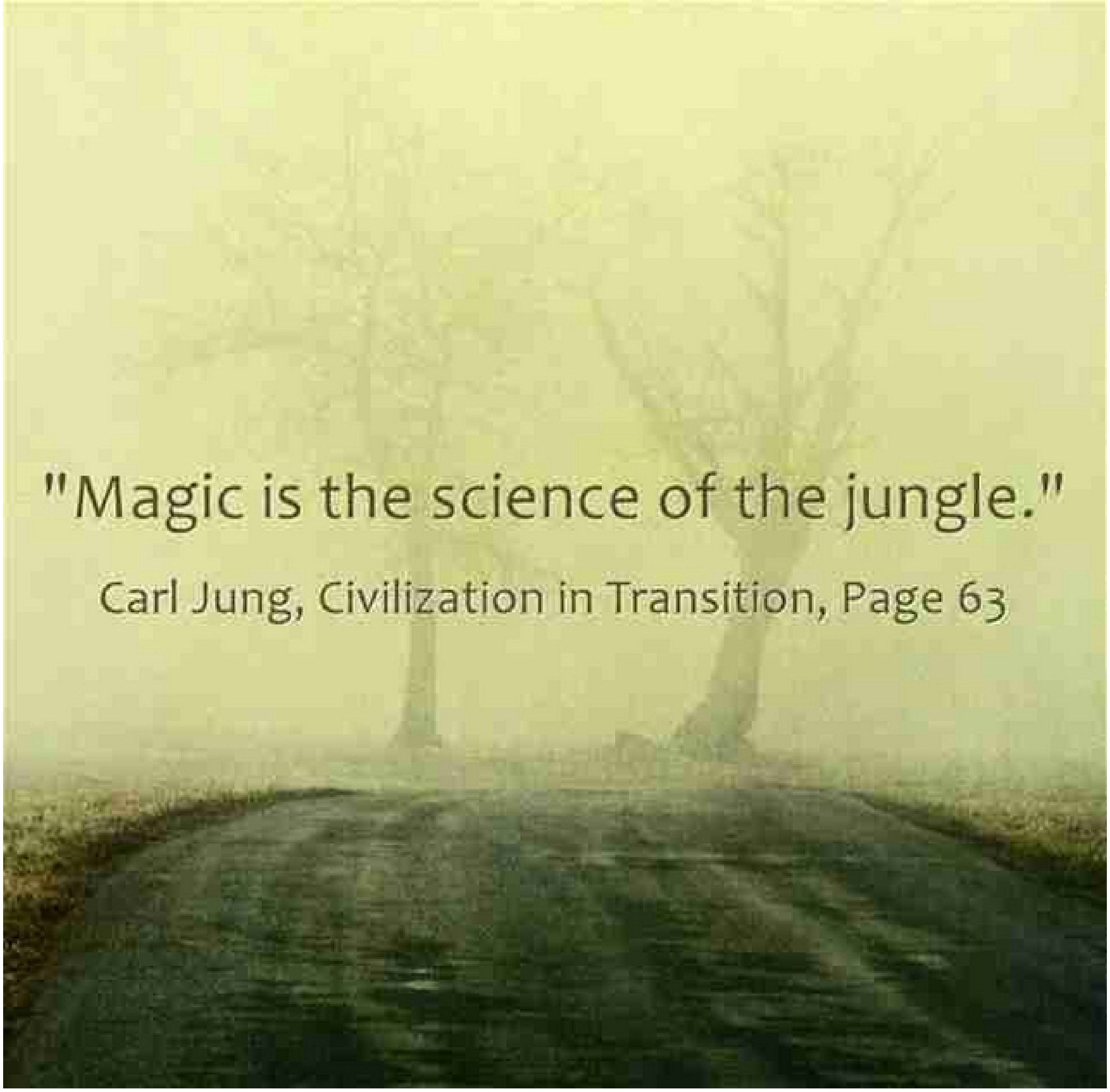
Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears.

Carl Jung, Civilization in Transition, Page 154



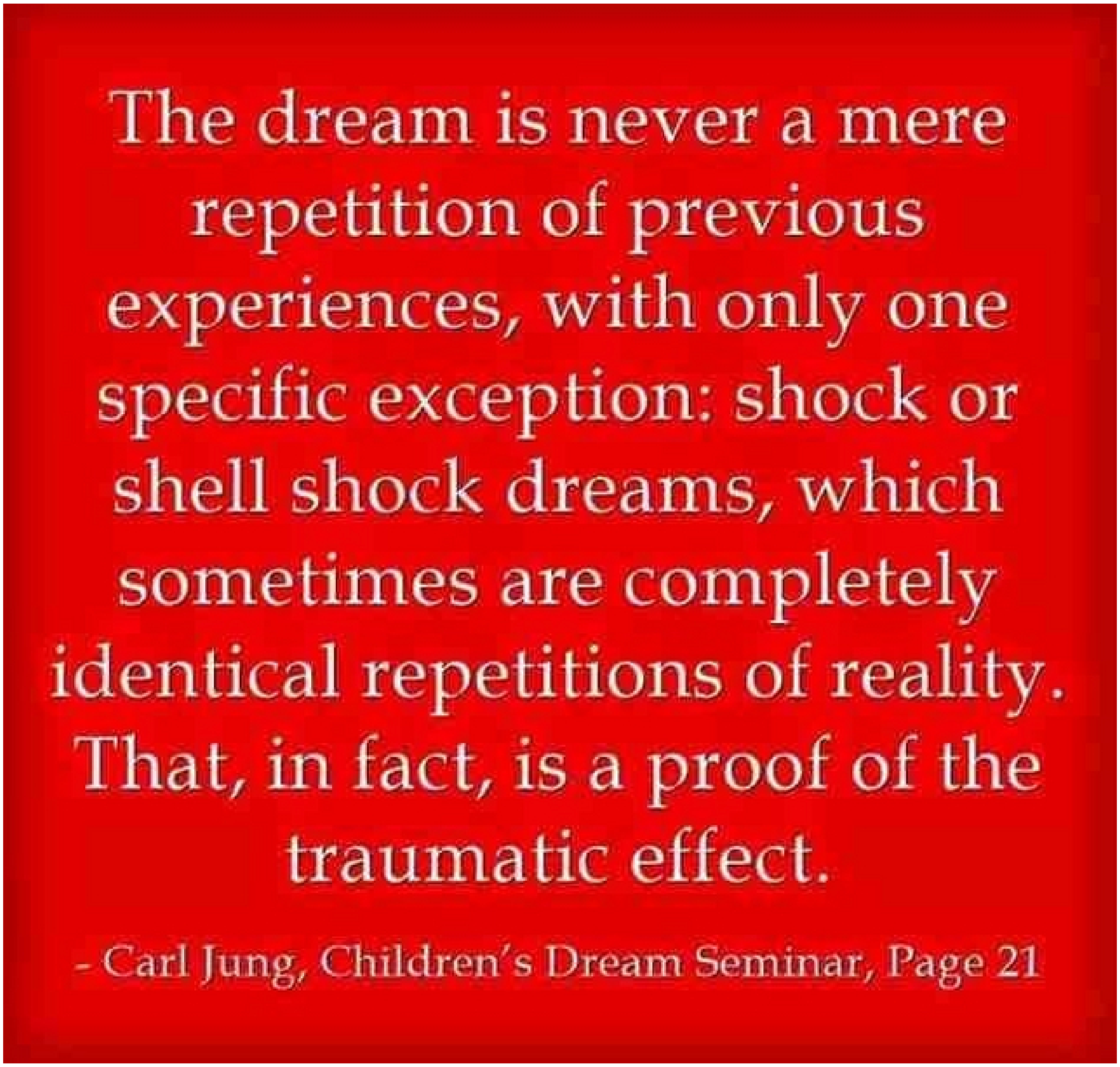
Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences.

- Carl Jung, Civilization in Transition, Page 85



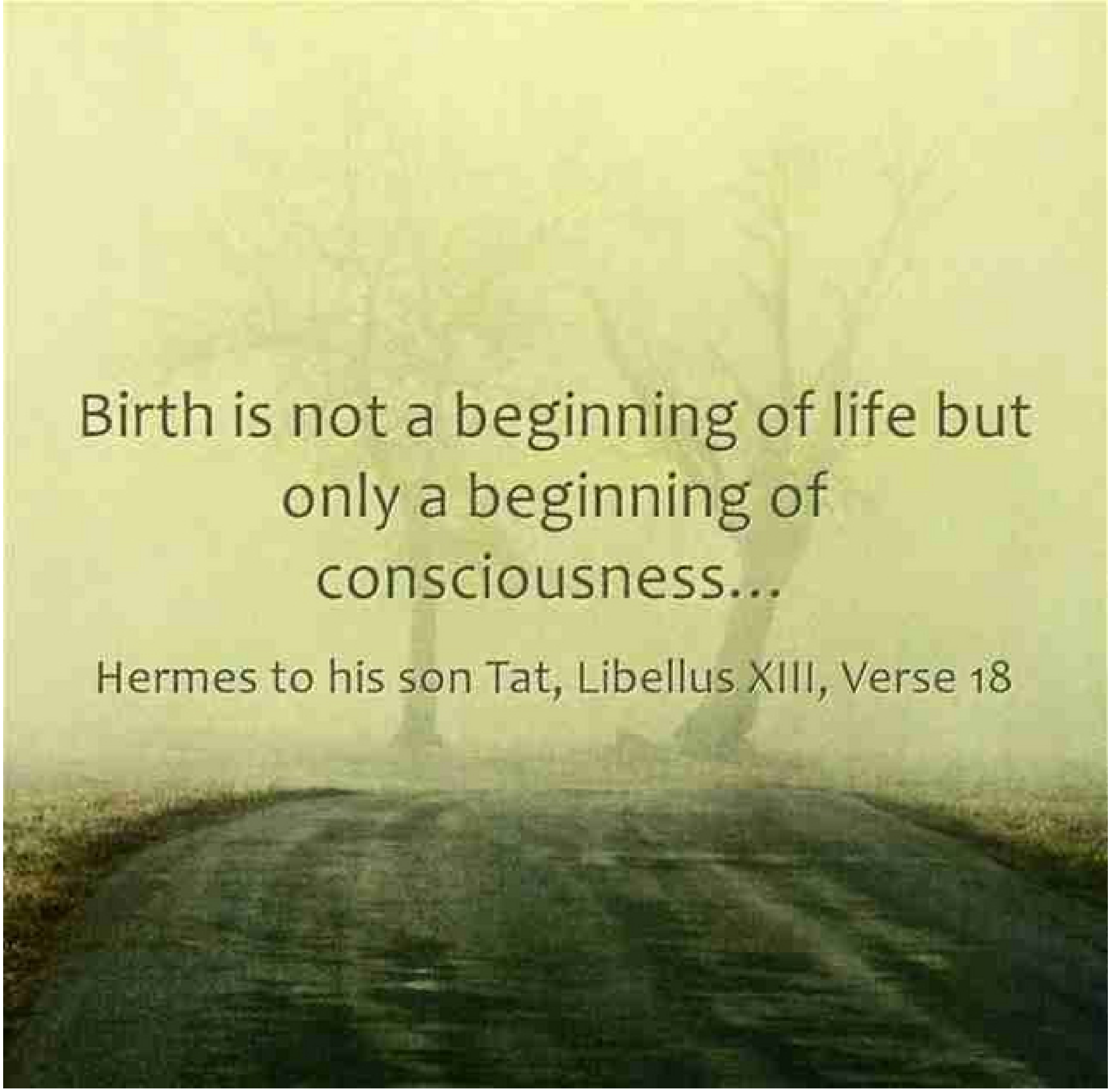
"Magic is the science of the jungle."

Carl Jung, Civilization in Transition, Page 63



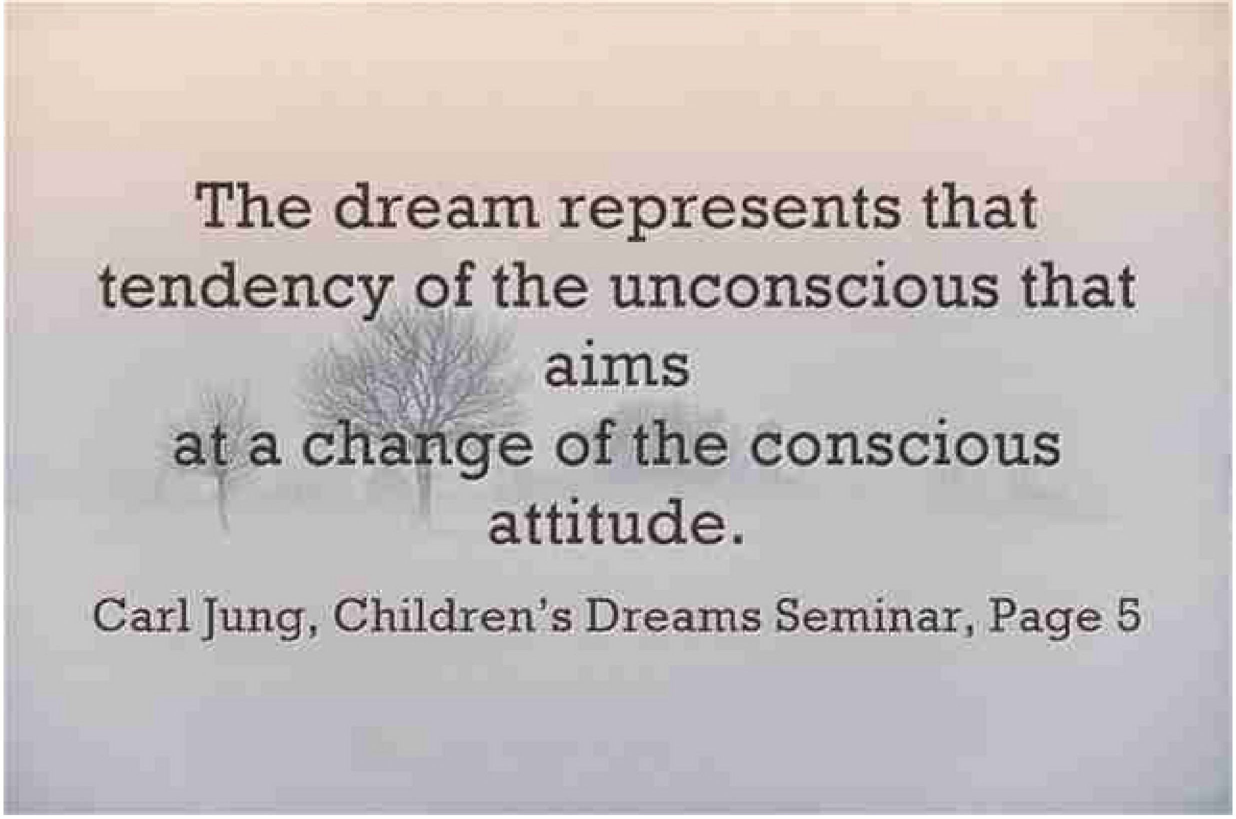
The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect.

- Carl Jung, Children's Dream Seminar, Page 21



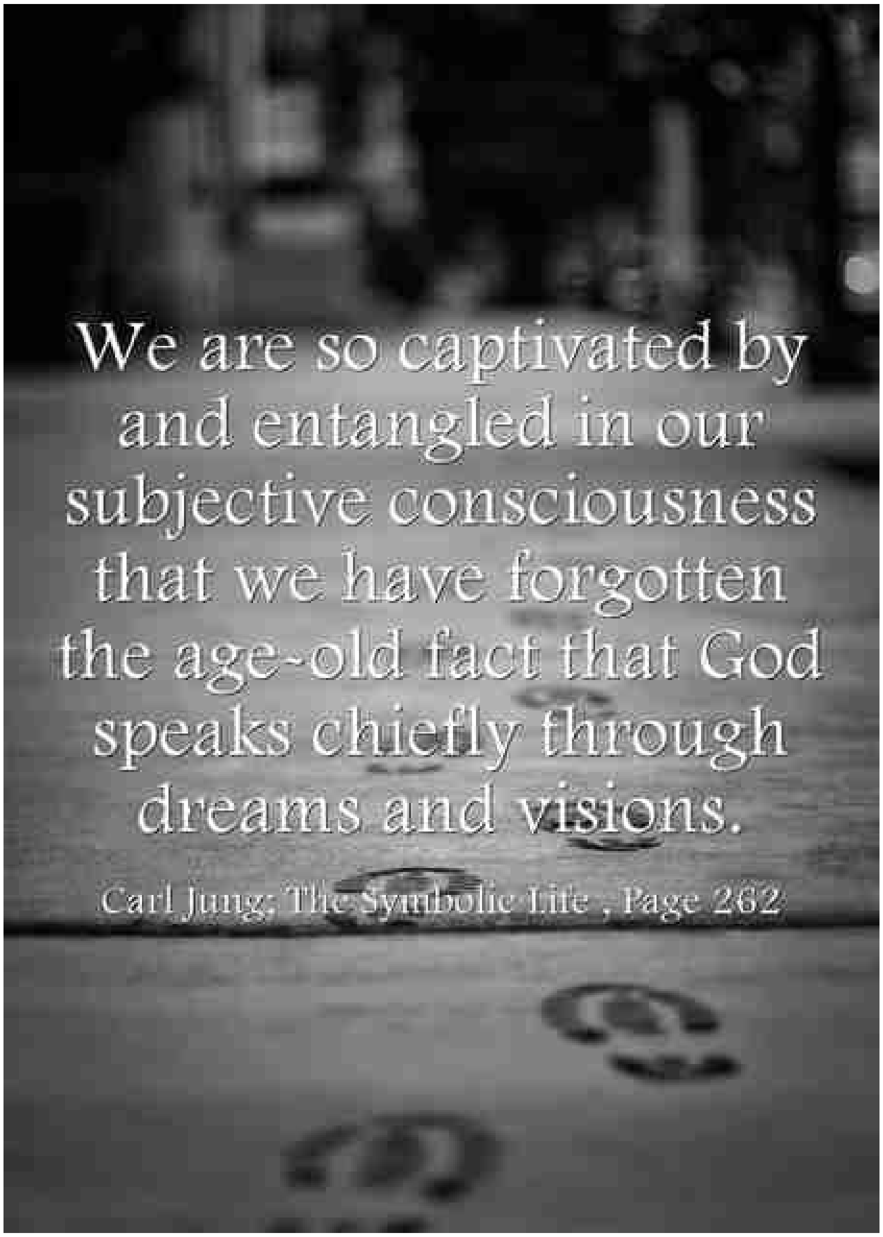
Birth is not a beginning of life but only a beginning of consciousness…

Hermes to his son Tat, Libellus XIII, Verse 18



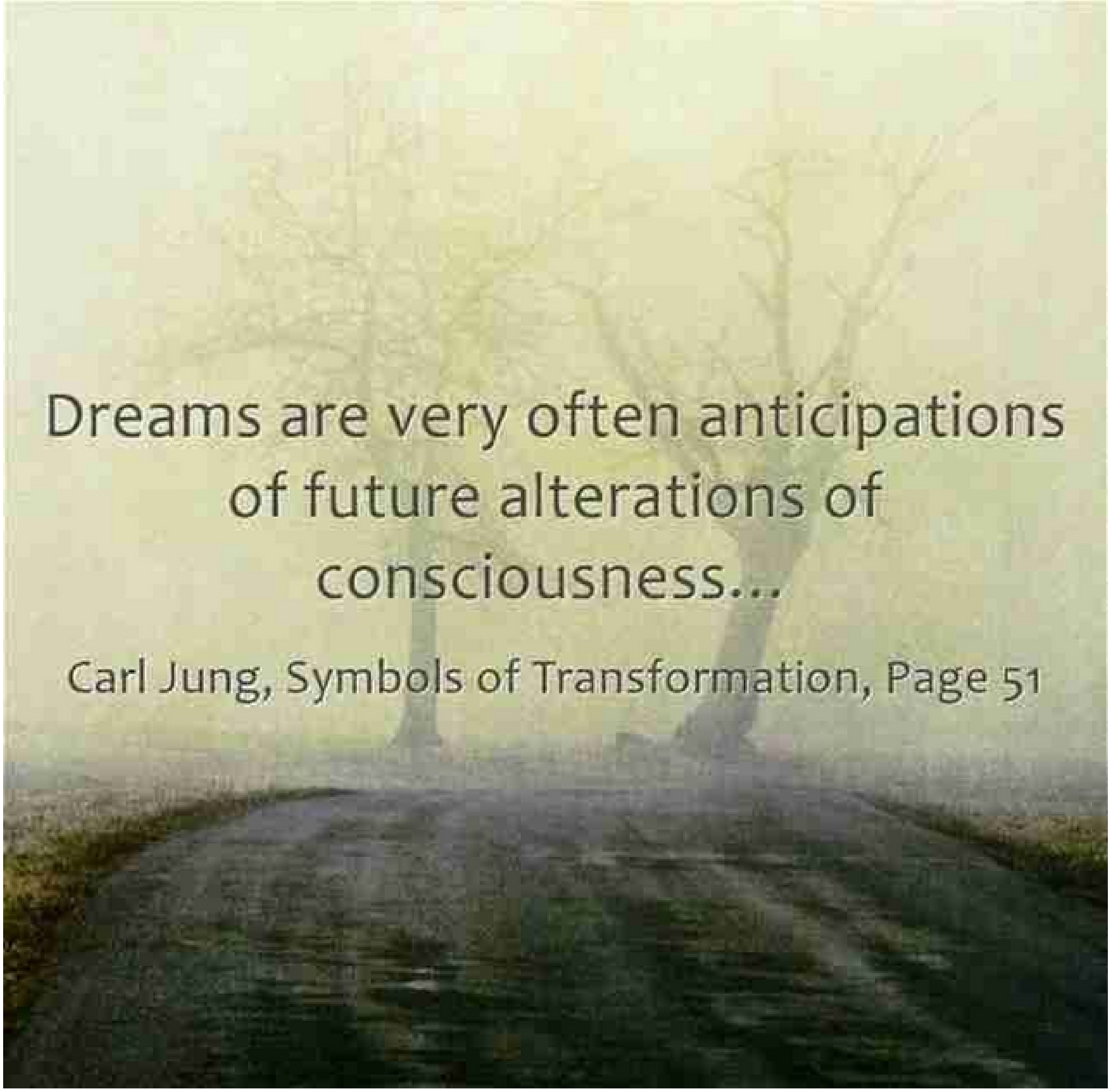
The dream represents that tendency of the unconscious that aims
at a change of the conscious attitude.

Carl Jung, Children's Dreams Seminar, Page 5



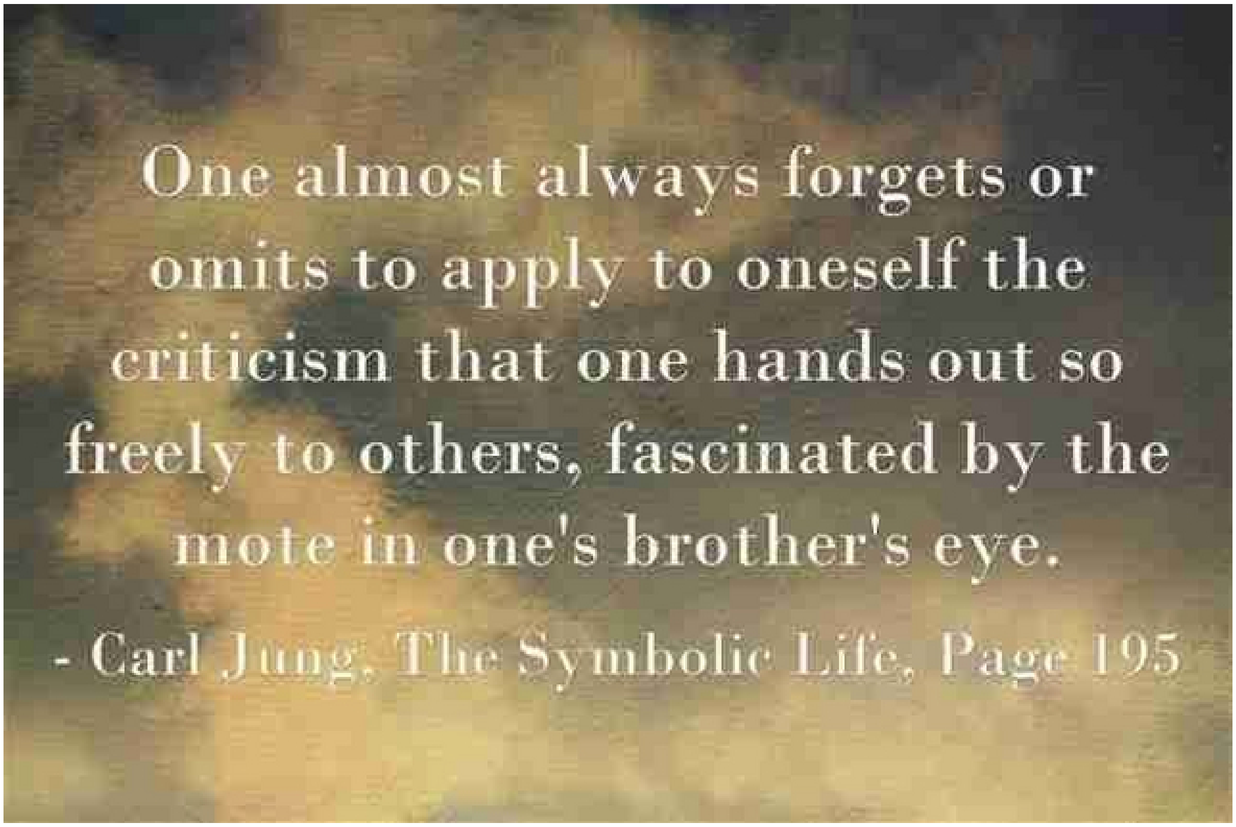
We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

Carl Jung; The Symbolic Life , Page 262



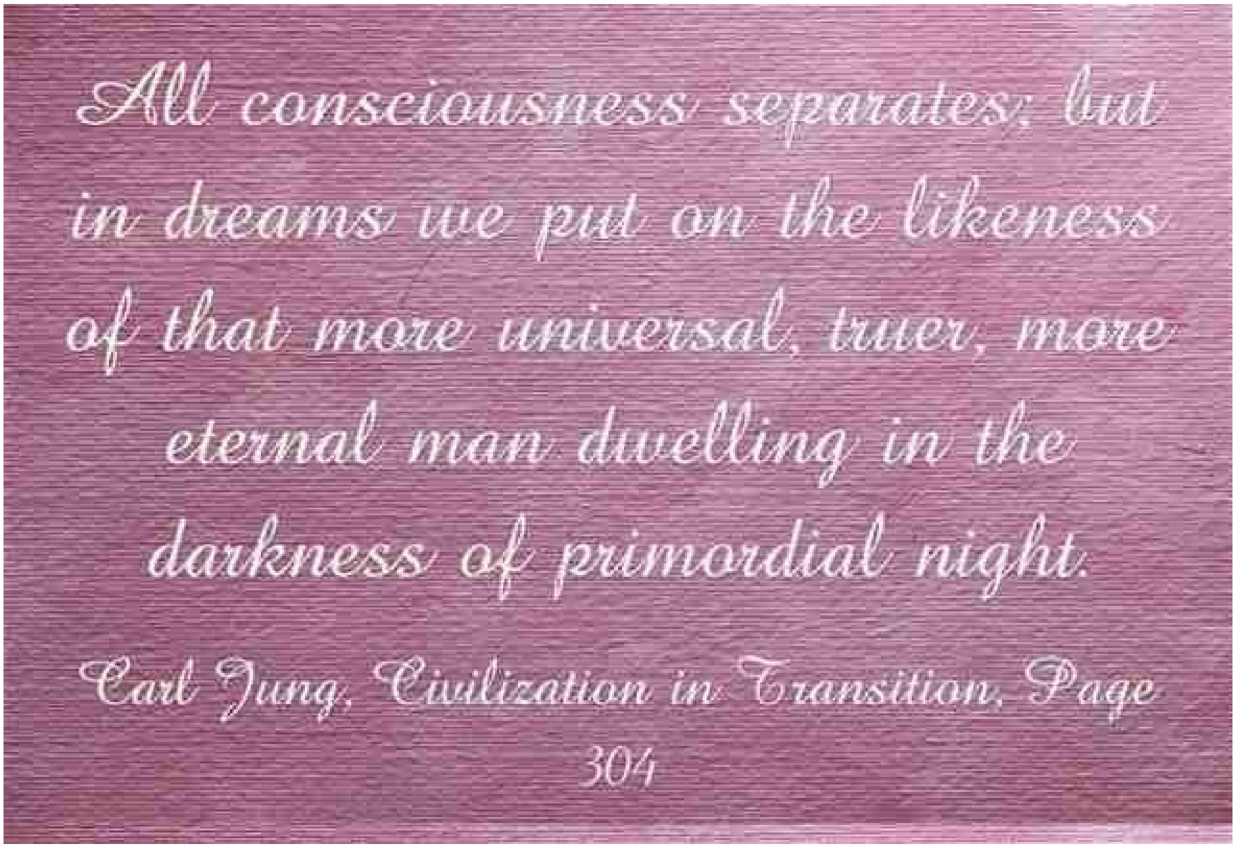
Dreams are very often anticipations of future alterations of consciousness...

Carl Jung, Symbols of Transformation, Page 51



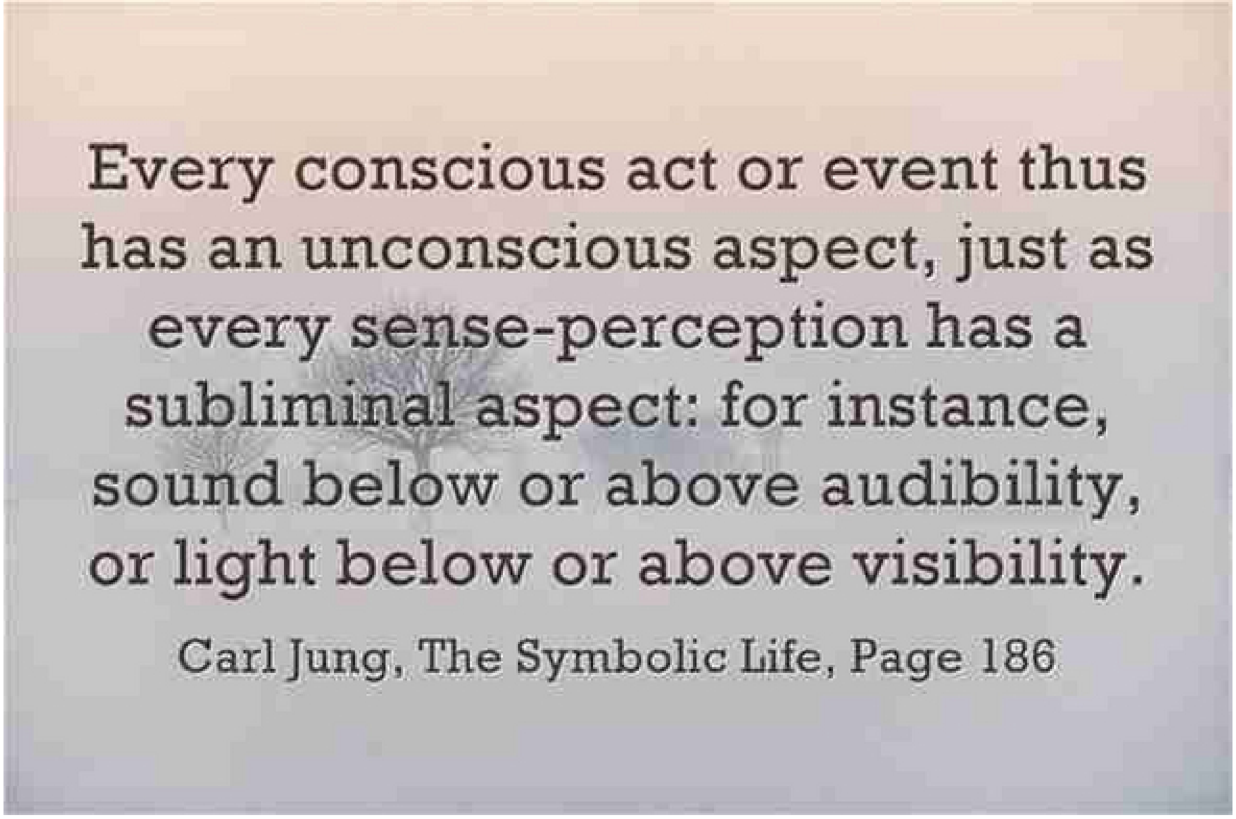
One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye.

- Carl Jung, The Symbolic Life, Page 195



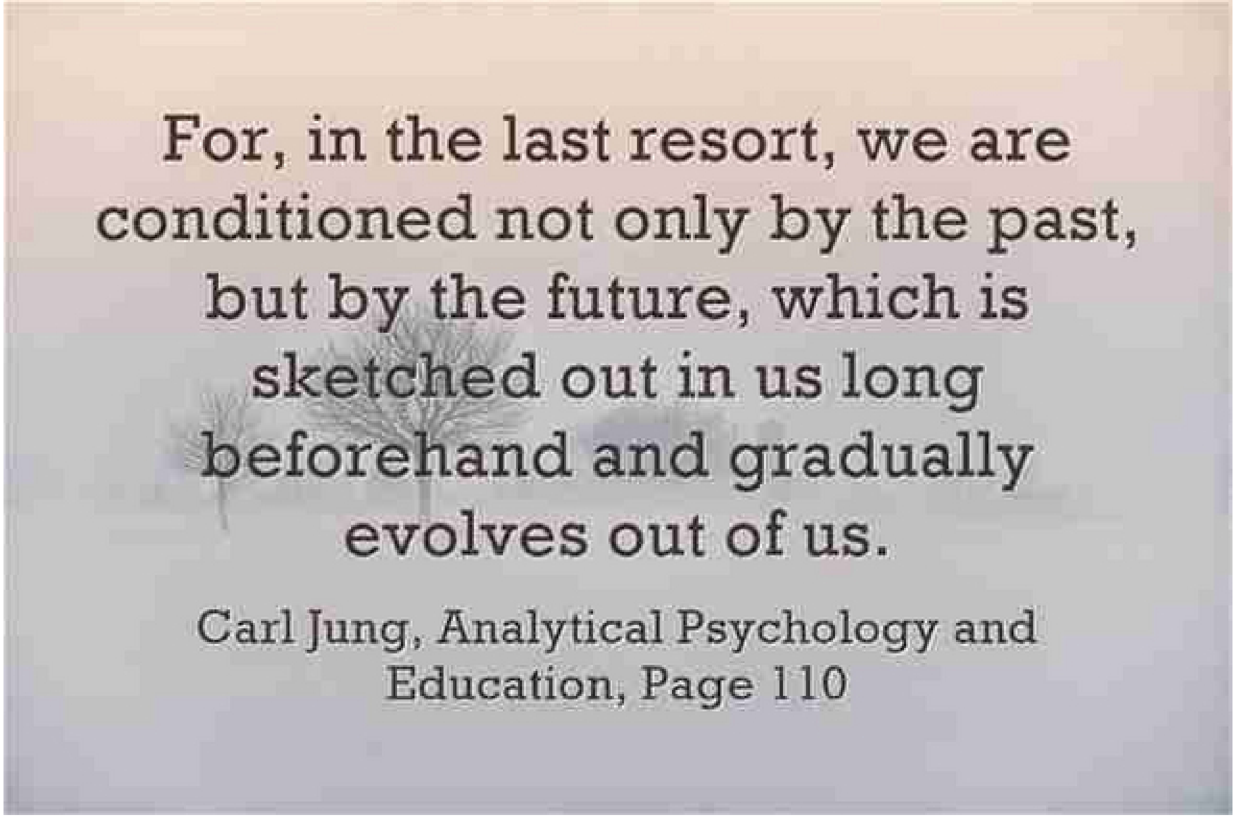
All consciousness separates; but
in dreams we put on the likeness
of that more universal, truer, more
eternal man dwelling in the
darkness of primordial night.

Carl Jung, Civilization in Transition, Page
304



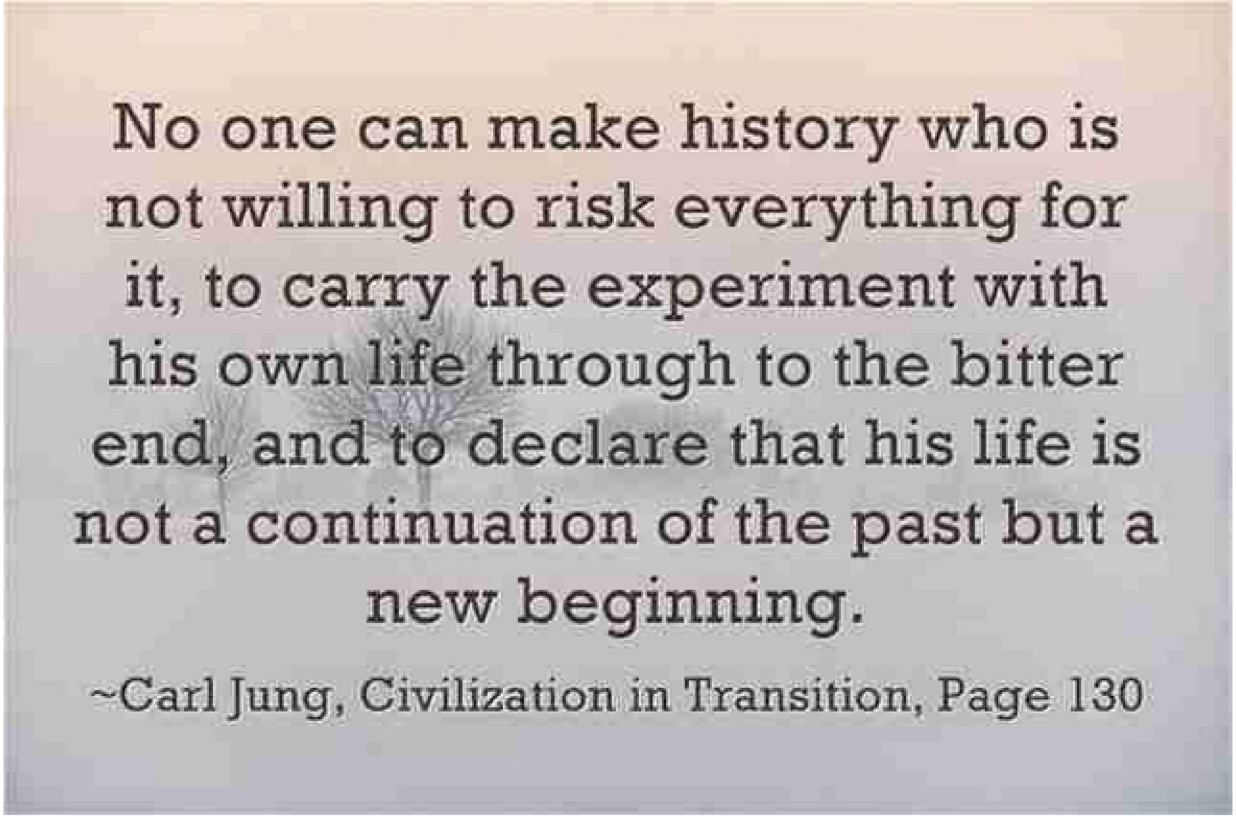
Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility.

Carl Jung, The Symbolic Life, Page 186



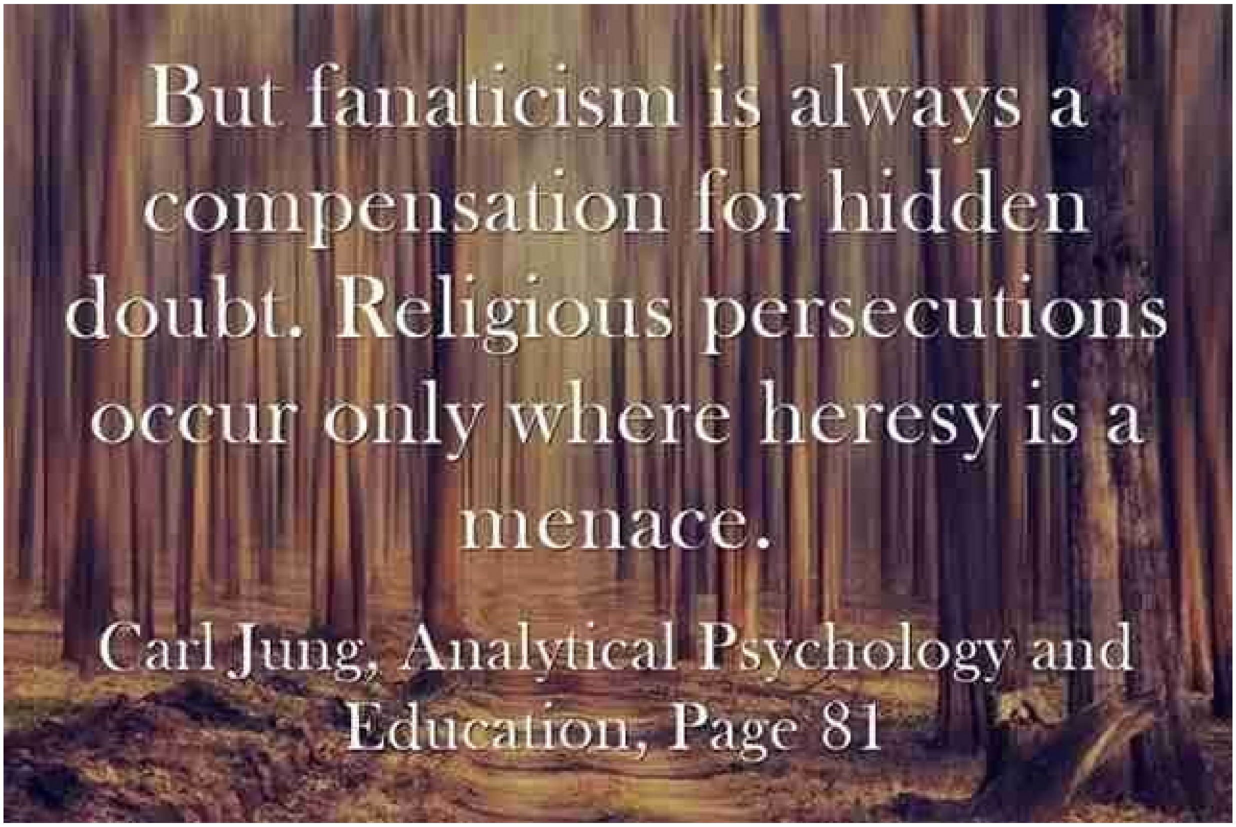
For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us.

Carl Jung, Analytical Psychology and Education, Page 110



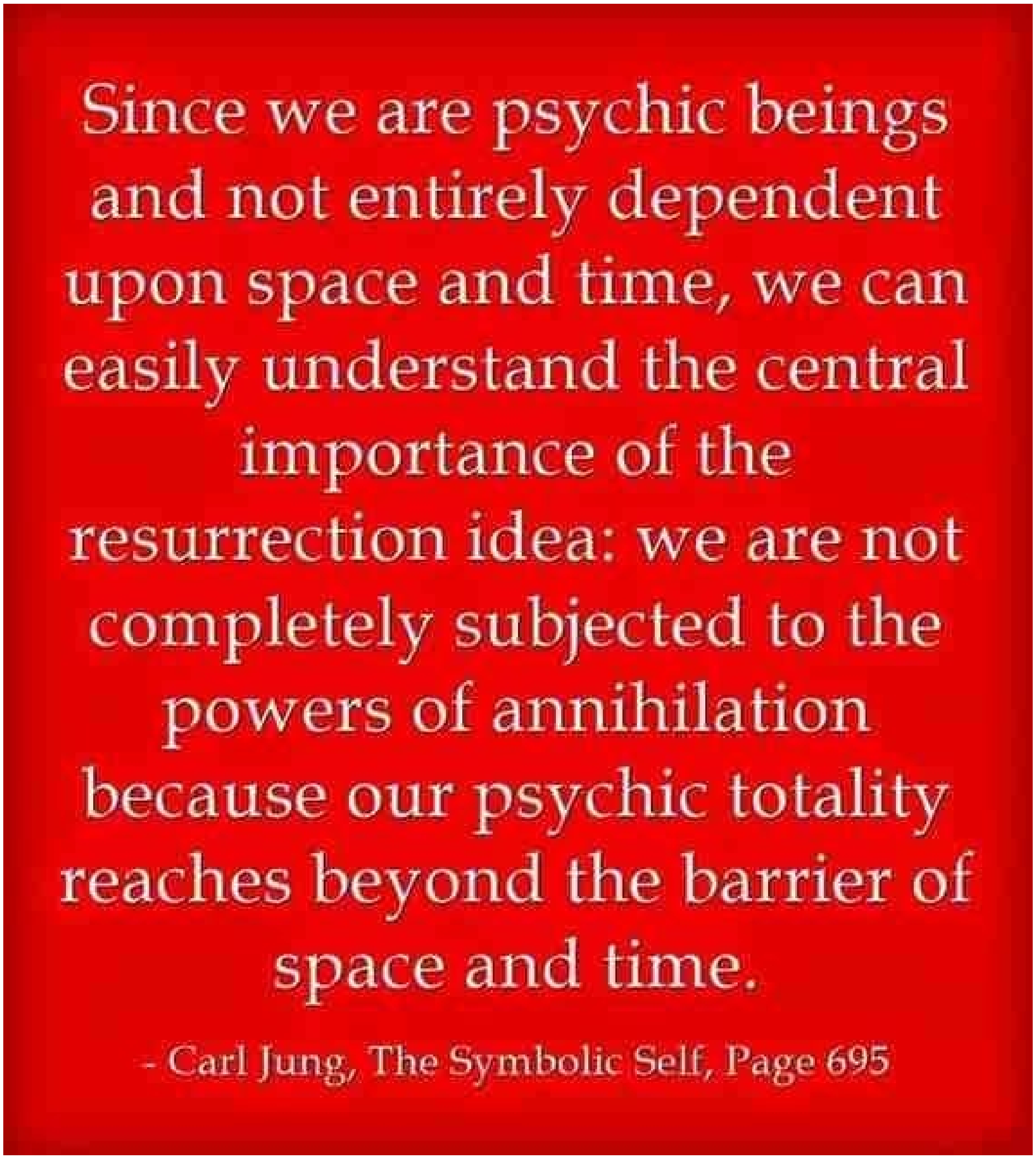
No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning.

~Carl Jung, Civilization in Transition, Page 130



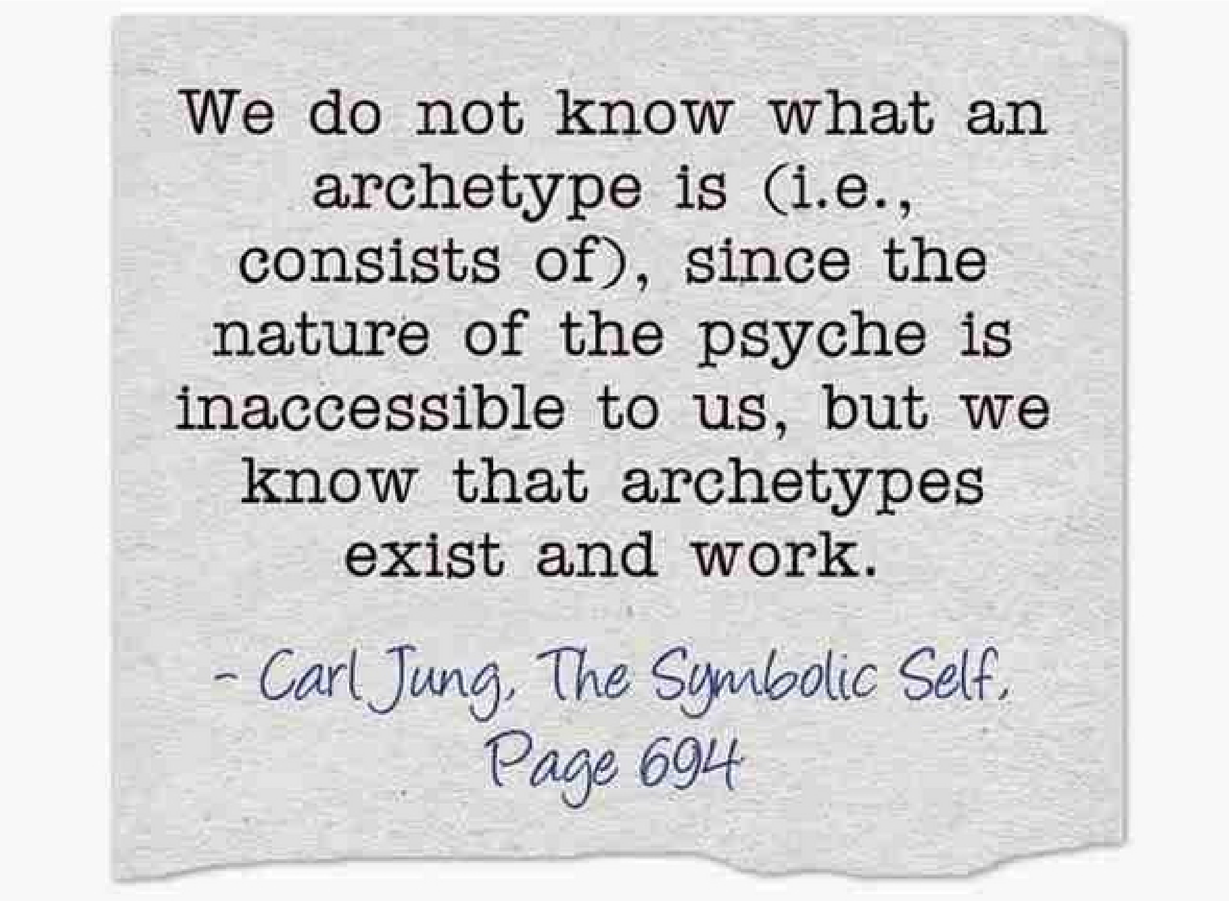
But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace.

Carl Jung, Analytical Psychology and Education, Page 81



Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time.

- Carl Jung, The Symbolic Self, Page 695



We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work.

- Carl Jung, The Symbolic Self, Page 694

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Carl Jung: Human Nature Does Not Yield Easily To Idealistic Advice (2019-02-27 04:58)

There is little to criticize in Mr. Roberts' article since its author is obviously a man of good will and optimistic enthusiasm.

Moreover, he points in the right direction, and he gives proper value to man's mental and moral attitude.

He hopes and believes, it seems to me, that saying the right and good thing will be enough to produce the desired effect.

Unfortunately, human nature is a bit more complicated and does not yield to a well-meaning hint or to idealistic advice.

It always has been and still is the great question how to get the ordinary human to the point where he can make up his mind to draw the right conclusion and to do the right thing, or how to make him listen at all.

His moral and mental inertia and his notorious prejudices are the most serious obstacle to any moral or spiritual renaissance.

If he had been inclined to resist the overwhelming impact of his emotional entanglements, passions, and desires, and to put a stop to the haste and rush of his daily activities, and to try at least to get out of his lamentable yet cherished unconsciousness about himself, the world and its sad history of intrigue, violence,

and cruelty would have reached a state of peace and humanity long before Christ-—in the time of Buddha or Socrates.

But to get him there, that's just the trouble.

It is perhaps a good idea to liberate man from all inhibitions and prejudices that hamper, torment, and disfigure him.

But the question is less to liberate from something, than rather, as Nietzsche asked, to which end?

In certain cases it looks as if in getting rid of one’s inhibitions and burdens, one had "thrown away one’s best."

Liberation can be a good or a very bad solution.

It largely depends upon the choice of one’s further goal whether the liberation has been a boon or a fatal mistake.

I don’t want to go further into the complexities of this problem, and moreover it would be unfair to criticize the author for something he obviously is not aware of, viz., the fact that this formulation of the problem dates from about forty years ago.

Since that time, a voluminous literature thoroughly dealing with the point in question has come into existence.

I don’t know which circumstances have prevented the author from informing himself about the more modern developments in the discussion between religion and psychology.

In view of Freud’s notorious inability to understand religion, the reader would have welcomed, if not expected, a summary at least of the main work done along this line during the past four decades. \Goodwill and enthusiasm Carl Jung, CW 18, Pages 634-635

Fragment of Carl C.G. Jung – The Soul and Death (2019-02-27 05:20)

I have often been asked what I believe about death, that unproblematical ending of individual existence. Death is known to us simply as the end. It is the period, often placed before the close of the sentence and followed only by memories of aftereffects in others. For the person concerned, however, the sand has run out of the glass; the rolling stone has come to rest. When death confronts us, life always seems like a downward flow or like a clock that has been wound up and whose eventual "running down" is taken for granted. We are never more convinced of this "running down" than when a human life comes to its end before our eyes, and the question of the meaning and worth of life never becomes more urgent or more agonizing than when we see the final breath leave a body which a moment before was living. How different does the meaning of life seem to us when we see a young person striving for distant goals and shaping the future, and compare this with an incurable invalid, or with an old man who is sinking reluctantly and without strength to resist into the grave! Youth — we should like to think — has purpose, future, meaning, and value, whereas the coming to an end is only a meaningless cessation. If a young man is afraid of the world, of life and the future, then everyone finds it regrettable, senseless, neurotic; he is considered a cowardly shirker. But when an aging person secretly shudders and is even mortally afraid at the thought that his reasonable expectation of life now amounts to only so many years, then we are painfully reminded of certain feelings within our own breast; we look away and turn the conversation to some other topic. The optimism with which we judge the young man fails us here. Naturally we have on hand for every eventuality one or two suitable banalities about life which we occasionally hand out to the other fellow, such as "everyone must die sometime," "one doesn't live forever," etc. But when one is alone and it is night and so dark and still that one hears nothing and sees nothing but the thoughts which add and subtract the years, and the long row of disagreeable facts which remorselessly indicate how far the hand of the clock has moved forward, and the slow, irresistible approach of the wall of darkness which will eventually engulf everything you love, possess, wish, strive, and hope for — then all our profundities about life slink off to some undiscoverable hiding place, and fear envelops the sleepless one like a smothering blanket.

Fragment of Carl C.G. Jung – The Soul and Death (in: T[1]he Meaning of Death, Herman Feifel, editor)

1. `http://www.amazon.com/dp/0070203474/?tag=depressedmetabolism-20`

Carl Jung: The Unconscious is the dark being within that hears what our conscious ears do not hear..

(2019-02-27 05:39)

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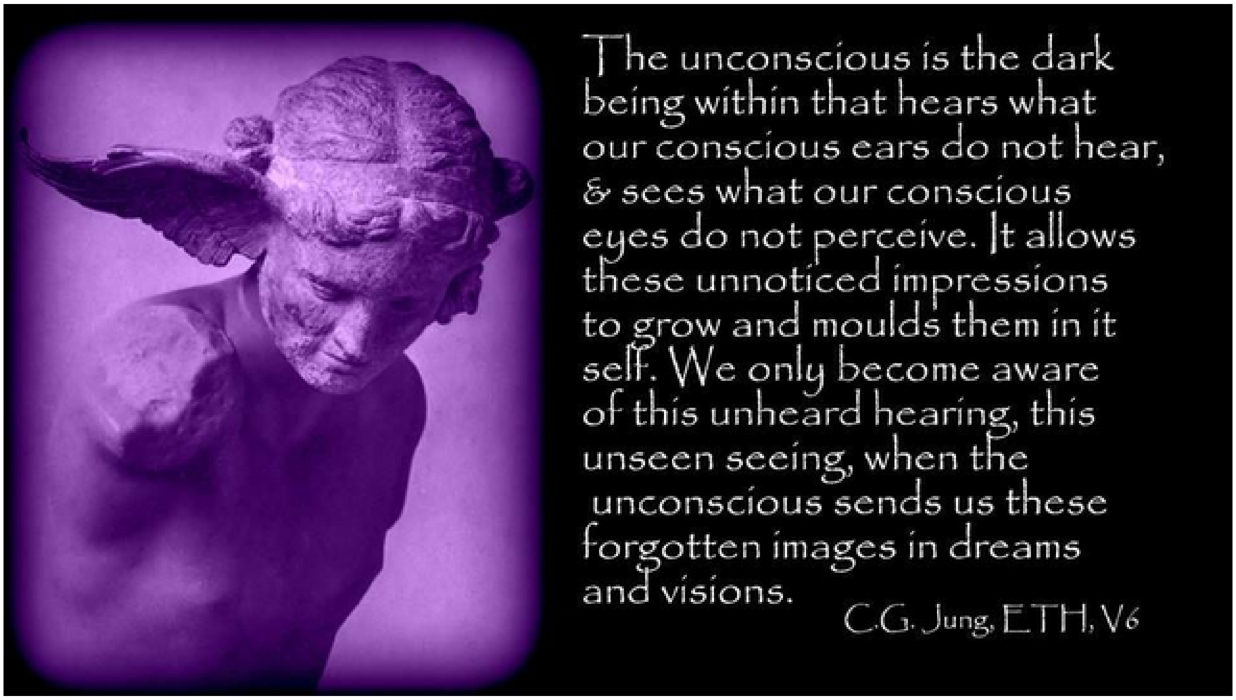

The unconscious is the dark being within that hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It allows these unnoticed impressions to grow and moulds them in it self. We only become aware of this unheard hearing, this unseen seeing, when the unconscious sends us these forgotten images in dreams and visions. C.G. Jung, ETH, V6

Lecture XI 11th July, 1941

We have been speaking of the prima materia during several lectures.

It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.

It is really true, as the alchemists say, that when one has understood the idea of the prima materia the problem of alchemy is already half solved and its questions half answered.

Summary

I. Projection of the Unconscious

1. Nature

The most important question naturally is:

What is the prima materia?

It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious.

We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.

We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence in ourselves which is totally different to our conscious mind.

Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious.

The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.

One could almost say it was the world, and that it speaks, as it were, to us.

It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiarities of the prima materia.

Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

Knowledge of psychology only comes with knowledge of the unconscious.

So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with its growth and products.

It was particularly the starry heavens which fascinated our forefathers.

You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.

The stars represented forces of a psychical nature.

The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid information about character. T

he empirical correctness of the horoscope is, of course, another question; I am only speaking of the old conviction that the stars represented the human character and determined it.

According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.

The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.

And the same was valid for all the other planets, each in its own way.

Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was unconsciously determined) was in the sky, and he only saw it in as far as he could read the stars.

It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).

Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

Saturn and Mars, for instance, are known as "malefici" (evil doers) everywhere.

It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the human character, in the sky.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.

This is the reason why the religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations of his own character, or with separating him from the unconscious in order that he might be free.

This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the greatest hope of freeing himself entirely from evil.

The well known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World who is the dark and strongest Archon, the ruler who keeps men in fetters and oppresses them.

And this same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world.

It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.

You find this idea also in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.

He speaks of "the prince of the power of the air" of the "principalities", “powers" and "rulers of the darkness of this world" and of " spiritual wickedness in high places".

These "powers" are the old Gnostic rulers of the planets.

The beautiful old name, Elizabeth, is a remnant of the same idea.

It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man’s fate did not lie in his own conscious hands, but was made for him.

He found himself fettered, under conditions which he did not make, he could not find these conditions in himself, so he assumed that they were outside.

It was in this way that the heavens and earth became peopled and permeated with psychical life.

It was perhaps the unknown depths of the sea which attracted the most projections.

The sea is one of the best known symbols for the prima materia, as the mother of all life.

All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.

We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.

Medieval and primitive man, in spite of all his projections, was by no means sure of this; and of course they really come from inside and from outside.

Our sense impressions come from outside and also certain psychical effects; we do not recognise these effects today, but our forefathers were aware of them.

The most important things, however, come from inside, the real manifestations of life.

The things, which impress us from outside, can only do so because of our inner attitude.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.

2. Substances

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse’s "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water " it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water) , it does not moisten the hands.

It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather "a qua spiritualis" (a spiritual water).

In all these definitions, the alchemists are referring to a psychical nature.

This is the reason they so often use the analogy of steam or smoke.

These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.

We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.

It is safely concealed, for instance, in a black or dark metal, such as lead, and therefore the alchemists frequently speak of it as lead because the term describes exactly how one experiences the unconscious.

Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrology, Saturn is oppressing us.

It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man's neck and oppressing him.

It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.

This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead itself, the tangible metal, which was meant, but something which was concealed in the lead.

It was naturally quicksilver above all which impressed the alchemists.

Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as water.

But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.

And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.

Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.

He is "Hermes Trismegistos" (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.

Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.

He was actually the god of the unconscious, and the being who determined the human intellect.

Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.

But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.

It had a transforming influence on man, for it is above all in mind that men differ.

Another substance, which naturally occupied the phantasy of the ancients, was fire.

The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.

It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.

This was a sort of caloric, understood to be hidden in all things and it was also called the principle of life.

This again is a symbol for a certain quality of the unconscious which imparts the warmth of life.

We experience this quality directly in an emotional condition.

For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.

A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.

Another variety of the same idea is the "scintilla" (spark) , the "Seelenfiinklein" (little spark of the soul) as Meister Eckhart calls it.

This is a very ancient idea and is to be found among the most primitive people.

These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives of Central Australia.

This is an interesting parallel to the alchemists' definition of the prima materia as the "land of the dead".

The Central Australians say that this land consists of "maiaurli" (little soul sparks).

These are malicious little beings, particularly inconvenient to women.

When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords
where there are "maiaurli", that is, souls of the ancestors.

If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once conceives.

One of the best known preventatives is for a young woman to pretend she is old, and to limp along on a stick, so that the maiaurlis think: "That is quite an old woman, there is no point in
doing anything there!"

This idea of the maiaurli is a remnant of the "scintilla" which played a great role, as the "Seelenfiinklein" right into the Middle Ages.

3. Living beings

The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.

There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.

In a treatise in "Artis Auriferae", for instance, we read: "And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals".

We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.

So our forefathers came very near to the realisation that the prima materia must b a being connected with man.

It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.

They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.

And even today the majority of people do not realise this either.

We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.

The things which I conceal from myself I simply do not see.

It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have a whole house in my own eye.

II. Symbols

We come now to the second part of our summary.

The things, which I have spoken of up till now, were not symbols but conjectures.

They were real projections, the alchemists met the thing they were searching for in the actual objects.

When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.

There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he never found it!

One sees from such things that they also meant the real quicksilver, and that they worked practically and most seriously in their laboratories, right into the seventeenth century.

We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.

The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.

We will classify the symbols under the same headings that we used for the projection of the unconscious: nature, substances and living beings.

1. Nature

It is from nature that the image of the chaos was taken, the primeval condition of the creation: "And the earth was without form and void; and darkness was up on the face of the deep.

And the Spirit of God moved up on the face of the waters." (Gen. I:2.)

This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.

This is simply the unconscious, for our consciousness originated in the unconscious.

You can observe in any small child the way in which fragments of consciousness flow together and form the ego.

At first a child speaks in the third person, and only later does it say "I".

This is the moment when the island of consciousness has begun to gain continuity.

When consciousness comes on the scene the primeval chaos begins to recede.

The chaos consists of the elements and the effects of the stars.

The elements are of an earthly nature, the physical and chemical constituents of our bodies.

These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

You remember the picture of" the Chaos" (see sketch p. 202) and the wild confusion and conflict which prevailed.

There was no coordination, nothing was organic, everything was still inorganic.

The chaos is also frequently simply defined as the earth or as "terra prima " (the first earth), from which nothing yet grows, but from which everything can grow.

And for the same reason it is represented as "mother" or "virgin", as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.

Or this earth, on account of its wonderful fertility, was also called the "earth of Paradise", or simply "susceptible", something which can receive a seed into itself and nourish and develop it.

This last definition is of the utmost importance, in that the unconscious is thus represented as the "susceptible" in us; it receives everything into itself and reacts to all impressions.

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.

It receives impressions of every kind, allows them to grow and molds them in itself.

They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.

This is the amazing fertility of the unconscious.

Is it not a fact that you often do not know where some stimulus has come from, or you are at first unconscious that anything is stimulating you, and then suddenly later something quite unexpected grows out of it.

These phenomena are most easily observed in artists or in other creative people.

This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called "Hades " or the "Land of the Dead" by the alchemists.

Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.

It is thought of as being situated in the centre of the earth or in some other cavity in the earth.

The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth.

You can often observe in human life that certain family characteristics, which seem to have skipped a generation, suddenly develop and then we say: "He is a chip of the old block after all."

Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psychical disturbances, talents and so.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury).

These waters fall on the dead like spring rain and wake them to a new life.

This means that the opus of the alchemists woke the unconscious to a new life.

The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life concealed in the lead.

In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.

This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.

Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.

You know that it is the father and mother complexes which play the most distinguished roles in analysis!

Everyone has had a father and mother from whom he assumes that he inherited his whole existence.

Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.

These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.

This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the "mountain in which there are no differences", and the symbol of the hermaphrodite.

2. Substances

We come now to the sub stances.

Mercury was the substance par excellence that was used as a symbol for the prima materia.

It was considered to be the "soul of the body", of the human body, and of every other substance, for the alchemists found a soul in everything.

Everything contained an "imago invisibilis" [an invisible or non-pictorial image).

The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.

These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also
perhaps of that which will never be.

But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.

Another substance, which is used as a symbol, is lead.

The alchemists very often called it Saturn, and then one can be sure that they do not mean concrete lead but symbolic lead.

Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.

But it is in this condition that the fire is concealed, a passionate fire, libido.

It contains a universe, a world, for the alchemists felt that the unconscious was a world.

They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.

This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.

But the universal mind, the anima mundi, is also a dangerous demon which causes madness.

This is absolutely true, for if you investigate the diseases of the mind - particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the
patients have simply been overwhelmed by the unconscious.

The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.

The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.

Water was a substance which was also very often used as a symbol, as a philosophic principle.

It is usually called "humidum radicale", [radical humidity).

The alchemists suspected that a moist substance existed from which all existing things originated, and they described this as the "humidum radicale".

3. Living Beings

Among other living animals, man himself was naturally used as a symbol for the Prima materia.

He played a great role in alchemy as the homunculus, for instance.

And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.

This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis,
and drawn down into, and imprisoned in, the depths.

The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.

I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/33882-82bdarl2bbeings2beth.jpg`

We deem those happy who........~Carl Jung (2019-02-27 05:42)

[1]

1. `http://ts1.mm.bing.net/images/thumbnail.aspx?q=1584142295088&id=bff0344bcfe92e2fe9a21b28fcef065c`

Carl Jung on Alchemical Books of the 17th Century. (2019-02-27 06:35)

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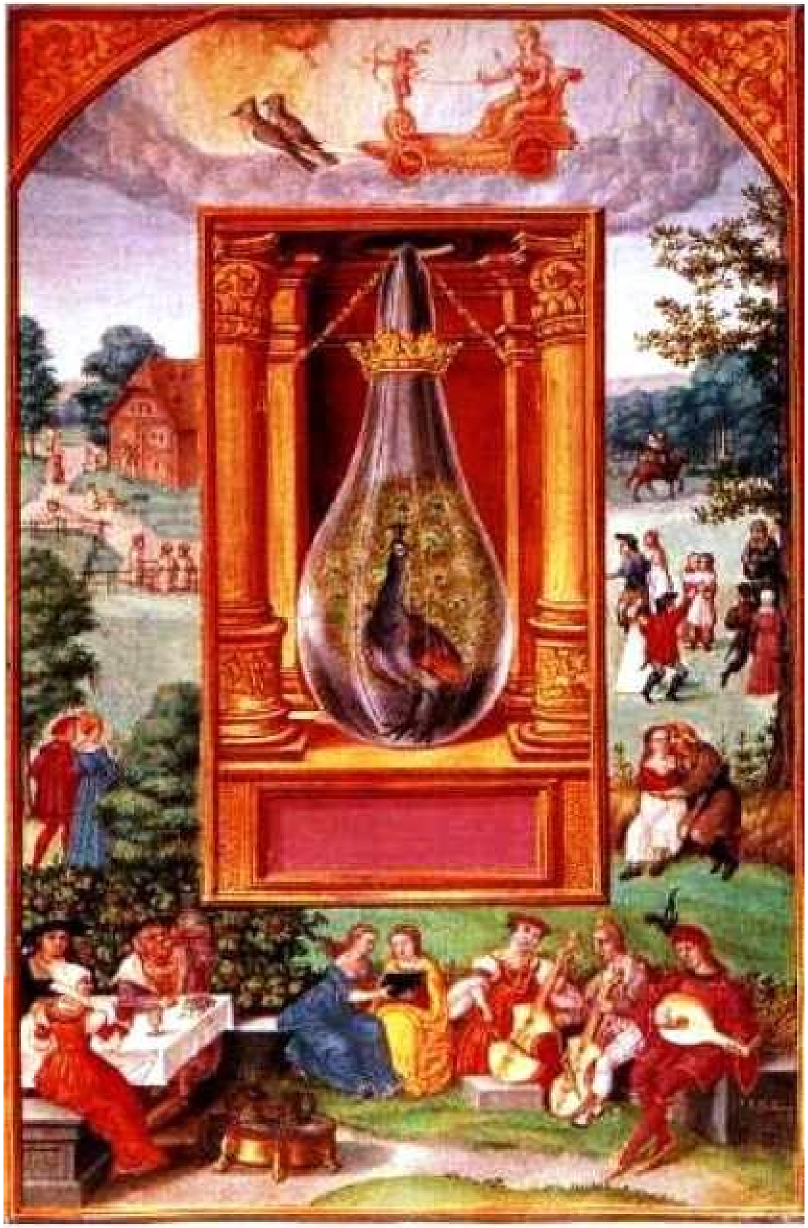


Lecture XIII 14th February, 1941

We come now to some passages on the meaning of alchemy in two books which belong to the seventeenth century.

The prime of alchemy was already past, and a rapid decline was soon to become apparent.

The first of these books is by MYLIUS: the "Philosophia Reformata".

This book includes a great many passages from the writings of earlier alchemists, it is rather a depressing compilation on the whole, but it contains some good remarks.

Mylius says of alchemy for instance:

" The understanding of the divine mysteries is really an attempt to serve God and one’s neighbours."

He also calls it a "thesaurus aeternus" (an eternal treasure) and he says further:

"Beware therefore, 0 son of wisdom, of ghosts, and separate thyself from dead bodies and stones, for there is no path to be found in these, nor wilt thou find that which thou hast undertaken in them "

He says here that the alchemist must separate himself from the chemical substances, there is no way to be found in them, and this is a very important statement coming from an alchemist.

The passage needs some elucidation, it says, for instance, that the son of wisdom must beware of ghosts, and what has alchemy to do with ghosts?

They sound uncanny, but there are several passages in the literature where they are referred to, though it is often difficult to be sure what is meant.

The Latin word " spiritus " can mean spirit, steam, gas and ghost.

(I was in doubt for a long time how to translate the word, as I often was about the word "corpus ", which is also used ambiguously, it can mean one of the substances and also the living body.)

There are passages where ghosts are undoubtedly meant, they are conjured or exorcised, and incantations and sacrifices are undertaken to propitiate them.

We may assume that it is often the spirits of the planets that are addressed, for we know there is an inner connection between the metals and planets.

Quicksilver is connected with Mercury, for instance, and when the alchemist was working with quicksilver it was deemed advisable to conjure up the spirit of Mercury, in order that it should help with the work.

In later alchemy, however, such "familiar spirits" became suspect; the only spirit recognised by Christianity was the Holy Ghost.

And this passage from Mylius warns the alchemist against having anything to do with spirits or ghosts; that is, all magic practises are condemned.

There is also a warning about dead bodies and stones.

These include all the materials with which the alchemist works, chemicals, minerals, retorts, ovens, and all the things which are most emphasised in alchemy.

With what then is he to do his work?

He is told here to separate himself from all the implements of his art, for he will not find the thing he has undertaken in them.

We can only conclude from this, that the chemical experiments on which the alchemist actually worked, were not the essential thing in alchemy, that they were rather intentionally emphasised, is a cloak for something totally different behind.

Mylius quotes Pseudo-Plato as having said:

"We attribute this (art) to the glorious God, Who gives inspiration to whom He chases; from whom He takes it away again, as He chases."

Mylius says in another passage:

"It is a precious gift of God, which is higher than every secret of the sciences of this world, and is an incomparable treasure of treasures."

These are high testimonies to the value of the goal of alchemy.

As it is called the art of gold making, we might think that these people were particularly fond of money and that they considered the possession of gold to be the highest good; but on the other hand they
constantly assert that their gold is not ordinary gold, and that only stupid people are under that impression.

The second book, from the seventeenth century, is the MUSAEUM HERMETICUM.

It says:

"It is the book of truth, for the people who desire to live without sin, the secret book of the gifts of God, the path of the elect, but among thousands scarcely three are chosen. It is the science of the wise, and not that of the inexperienced, and a gift of God, to which one can only attain through the grace of the intellect illuminated by God, and through patient and pious humility."

In another passage of the same book we read:

"It (the art) is only bestowed on the worthy, who have incurred great expense, and given long work and much time to it; it comes to the rescue in great need, it destroys false glory, false hopes and fears, it hinders ambition, violence and excess, and it mitigates enmities. He who has perfect knowledge of it, flies from all extremes and is satisfied with the middle way. Therefore it is an ’ars sacra’."

We are told here that alchemy is a sacred art.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices?

These are spiritual effects, psychological results, which it is difficult to harmonise with the technique of alchemy.

To conclude these passages from the texts on the meaning of alchemy, I will read you a short quotation from the Chinese alchemist, WEI PO-YANG.

I have already mentioned his treatise as being the oldest Chinese alchemistic text extant.

Wei Po-Yang says:

"He who properly cultivates his innate nature will see the yellow light shine forth as it should. He who augments his Te [magnanimity - virtue) will be able to return to his true root and origin. The material for working is as close to one as his heart and is not apart from his body . . . . The trio [The Book of Change, the Taoists, and the Processing) are variations of the same thing under the guise of different names."

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang.

The Book of Changes is the sub title for the I Ching, a very old Chinese book of wisdom, which I have often mentioned in former lectures.

It was translated into German by Richard Wilhelm.

He worked on it with one of the last of the old classical Chinese wise men, Lau Nai Siian, and brought it out with its old commentaries and annotations of his own.

It is an oracular book, and if you speak to an educated Chinese of the present day about it, he will be rather embarrassed and tell you that it is a collection of old magic words, entirely without meaning.

But if you succeed in winning his confidence, he will tell you in private, that he has experimented with it at times.

This book lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book.

The text of the I Ching consists of a series of oracular verdicts, which characterise certain psychological situations, and when a Chinese wants to learn about the Tao in a certain given situation, he consults the I Ching with the help of a Taoist teacher.

The book is mainly a support to meditation, but it is also used for worldly affairs.

It was consulted by Japanese diplomacy during the last war, to get a picture of the world situation; so you see it still has a great deal of influence in the East, though in rather a back door way.

It is difficult for a European to understand and most Europeans would dismiss it as a collection of incomprehensible magic formula; Richard Wilhelm was really an exception in this respect.

If one uses it practically and thinks about it seriously, it becomes comprehensible.

Our western scientific training consists largely of not thinking about anything, it is a heaping up of undigested facts, without any attempt to establish connections.

But it is impossible to understand eastern philosophy or western alchemy without a great deal of reflection.

I have now come to the end of the passages on the meaning of alchemy, but I will sum up their main content again briefly.

The old masters regard their art as a divine secret or mystery.

What do they mean by this?

We find the same terms "secretum" or "mysterium" in the teaching of the Church, where they refer to the sacraments, particularly to the sacrament of the altar, to the transformation of the substances during the Mass.

The old alchemists, particularly those writing in the early Middle Ages, were no doubt familiar with the Church use of the terms; and would only employ them when they meant something similar.

There are even texts which speak of the alchemistic opus as a sacrament.

A mystery or sacrament is not the act of man, it is the act of God, and man only does what is necessary to enable divine grace to become effective.

Divine grace is not, so to speak, conjured up , the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware.

It is the intervention of divine grace which works the miracle.

The alchemists' point of view is similar, they do their work in the hope of divine intervention, and they believe that it is possible that a miracle may happen.

This is why they call their science the highest of all sciences, for it is not a human but a divine philosophy, a sort of religion.

When the alchemist calls his work a divine philosophy, he means that the enlightenment which comes to him during it is no deduction or induction; it does not come to him through his own knowledge or as his own work, but takes place during the opus through inspiration.

Therefore they say that knowledge of the work can only be reached through inspiration.

The decisive knowledge, in any case, is a matter of grace, and it is even a matter of elect or chosen people.

Only those who belong to the chosen can succeed.

This means that the decisive action in the art takes place on the other side, the place where man really comes to an end and where divine effect begins.

If we wish to understand this psychologically, we can only say that something which I could not do from the conscious can be done from the unconscious .

It is impossible for us to assert anything about the Deity or about divine activity.

We do not know where the enlightening idea, for instance, which accomplished something apparently impossible, came from.

The unconscious itself is a hypothetical term, we cannot even strictly speaking be sure that the unconscious can be defined as psyche.

We only know that phenomena occur similar to psychical phenomena, but even this is a hypothesis.

Strictly speaking, we simply do not know.

When our forefathers talk of the necessity of divine inspiration, they mean much the same as we do, when we say in modern language: “I am done unless I get a hunch."

We are equally helpless in such matters, the activity of hunches is not our activity; we can never compel a hunch to come to us, it comes or stays away of its own accord.

But a hunch can be very illuminating, and the old masters, who were more naive than we are, assumed that whoever sent such wonderful ideas at just the right moment must be a wonderful, even a divine, Being.

This conclusion is perfectly justifiable; for if someone has a really good idea about some problem of ours, we do not assume that he is an unconscious idiot but that he must be an unusually intelligent man, and therefore able to elucidate our problem.

The alchemists also regard the opus as a purification, a cleansing of the mind, and this expression again has long been well known in the Church.

It is a freeing of the human mind from the bonds of the earth.

This is not just a matter of desires and passions, but means emancipation from all entanglements with earthly things.

This wider sense is very visible in the East, where they attempt to free consciousness from every connection with the object, from all external things.

Every entanglement, which has a certain influence on my mind, is in the position to corrupt my mind.

Connection with an object always holds the danger that one may be drawn into the object, and think more out of the object than out of oneself.

It is from this condition that the lack of freedom of the human mind arises, it is caught in this way and cannot free itself from the pressure of mere appearances.

The alchemists also say that their art is concerned with human nature.

It is a divine mystery, but one which concerns human nature.

I do not know if you were struck by the passage I quoted from Dorneus, where he speaks of the art as if it were a sort of supernatural image of the human mind.

It is very difficult to be sure what he meant, but "animi hominis imago" must have something to do with the human mind or consciousness.

It is questionable whether it could be consciousness, for the result of the art is, as we know, the philosophers’ stone, represented as a homunculus or a hermaphroditic being, which is something far beyond consciousness.

So it is more likely that this "imago" is an image of the human spiritual being, which the masters try to objectify and to bring into reality.

The final result of alchemy is undoubtedly a spiritual existence, in spite of the many names that are given to it which are derived from a chemical terminology.

This spiritual being is also called a "cibus immortalis", an eternal food, the nourishment of the human soul.

The connection with the language of the Church is obvious here.

The "cibus immortalis" is the body of the Lord, the eternal and ever present Host.

In another treatise we saw that the secret of alchemy lay in man and in "this purified and nourished serpent."

In as far as the secret is in man it is to some extent comprehensible, in that it is connected with the human mind, but when it comes to the snake we are in the dark.

I tried to elucidate it a little in a few words, but it is very obscure.

It is connected with the Mercurial snake, which is the Nous, understanding, which can also be translated as mind or spirit.

Pneuma and Nous were identical in the time of Hellenistic Syncretism, from which the gospels originate.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind.

Inasmuch as the serpent is a very ancient symbol-of wisdom, it is the spirit Of wisdom, a divine mind, and as you know the Deity is very often represented by animal symbols, even in the Christian Church,
the Holy Ghost as the dove, for instance.

The Agathodaemon, which plays an especially important role in alchemy, is represented as a serpent, and this representation refers to a non-human spirit, If even though it is a matter of the work of the human mind.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localised.

And, further the alchemists say that this mystery lies in the most insignificant and cheap est things, rejected and thrown away by all men.

This is an excellent description of the unconscious which always seems a minus to us because we cannot see it.

It is actually the most insignificant thing, it is everywhere, and yet no one sees it.

The medicine, which is to be produced, is an inner medicine, an elixir of life, and should not be used outwardly.

We are told it is harmful, and even mortal, if taken externally.

This idea also comes from Church language, for the body and blood of Christ is such a medicine, which bestows immortality.

The effect of this medicine of the alchemists, as you saw in one of the last passages, is a psychological effect.

It expels all vices and illusions, it quiets exaggerated emotions, curbs the passions and so on.

These results are undoubtedly psychological effects, and they are produced by practising the art.

In the Church the same thing would be expressed as the effects of grace, which are connected with celebrating and participating in the sacraments.

In the same passage we are told that these effects establish "the middle way" which is an "aequanimitas", a balance, an equilibrium of the soul, which can keep us from extremes and in the centre between the opposites.

We hear a great deal of the opposites in alchemy, which is not only extremely paradoxical in its formulations, but has a special teaching in regard to the opposites.

They play nearly as large a role in alchemy as they do in classical Chinese philosophy.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word.

This is all the more striking in that it would be impossible to prove any direct influence; they were written in a time when there was no connection whatever between East and West.

This teaching of the alchemists is opposed to that of the Church.

The latter laid emphasis on the fact that we should deny all earthly things and sublimate them into spiritual things, whereas alchemy and eastern philosophy hold fast to the idea of finding a middle way between the opposites.

This is represented in alchemy as the hermaphrodite, the symbol of the centre between the classical opposites of male and female.

The Chinese Tao and the Tai-gi-tu also express the union of the always present opposites in a peculiarly apt way.

The lapis philosophorum is a spiritual being, incorruptible, which is always with man, though, so to speak, out of space and time.

This idea is not an invention of the alchemists, but is also in the teaching of the Church, as the omnipresence of Christ.

All the events of Christ’s life, according to the teaching of the Church, happen outside space and time, now and ever.

He is begotten, lives and is sacrificed, not once but always.

The sacrifice of the Mass is an eternally repeated fact; a fact which happens under our eyes, but which is also an event in the Beyond.

The result of the alchemistic procedure is also a mountain with a treasure, and, as we saw, this is a symbol for a collected, concentrated personality which towers above ordinary humanity like a mountain above the plain.

A heaped up personality, so to speak, which has been collected together and is crowned with a sanctuary.

A further symbol is a king, who wears a crown, an exalted figure.

Or it is also expressed as a congelation, a making firm of the spirit.

This means that the spirit is no longer fluid like mercury, which can move and flow away in all directions, but has become firm, solid like a stone, and no longer allows itself to be enticed to the right or to the left, up or down.

That means also that the mind has been freed from all objective ties.

This knowledge, which they also name Self-knowledge, is the goal of the opus according to the old alchemists.

This Self-knowledge has three aspects, knowledge of God, knowledge of nature, and knowledge of man.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake.

The serpent in alchemy really represents the idea of the eternal, divine presence, which should become known through the Opus.

As I told you before, my technique, in dealing with these treatises, consists of making notes of the themes which recur frequently, and which are specially emphasised.

And in order to test whether the hypotheses which I formed as to the meaning of the terms were correct, I looked up many other passages where the same words occur.

The second theme which we will ’investigate is that of the thesaurus, the treasure.

II. Thesaurus

DJABIR (an Arabic alchemist of the eight century whom I have mentioned before) says in the "Livre de la Misericorde":

"A sealed up treasure, which God only opens for the chosen."

And the Consilium Conjugii (which probably belongs at latest to the thirteenth century) speaks of this treasure as: "Domus thesaurorum" or "Gazophylacium".

It is a whole treasure house here, and the term is often quoted in later alchemy, and understood as a sort of house of wisdom, which is often fully described.

It is a space, so to speak, in which the appointed are accepted, a sort of temple.

In another treatise, the "Tractatus Micreris", (at latest twelfth century) it is said:

" The treasure of God is sulphur, which neither burns nor is burnt."

What kind of sulphur can this be? A sulphur which cannot be oxidized ; but there is no such thing.

In other words: this secret can only be suitable expressed by a paradox. It is and is not; another union of the opposites such as we find in Taoism.

Michael Maier speaks of the: "egia Gaza (royal treasure) in the sea."

The sea is a symbol of the unconscious, so this treasure is hidden in the unconscious.

Curiously enough we find the same idea in Kant, he speaks of the treasure which lies in the field of "dim representation ".

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea.

The alchemists also think of it as being in a temple or citadel.

DORNEUS for instance says:

"In this citadel of truth lies the true and undoubted stone and treasure of the philosophers."

He used the word "thesaurus" and in connection with wisdom.

The "thesaurus sapientiae" is an expression which is used in the language of the Church, we find it in the Vulgate.

Dorneus says in another treatise:

"The eternal treasure of the truth is the cheap est thing in the world, it is not thought worthy of hatred but is mostly despised, but the wise find it more worthy of love than precious stones and gold. It is indeed the lover of all things but is rejected by all as an enemy. It can indeed be found everywhere, but is discovered by few, almost by none. It is calling through the streets to everyone: All ye that search for the way, come unto me, and I will lead you to the path of truth."

We see in this text how difficult it is to find this treasure, like every treasure which is worth having.

And further it is cast away and rejected; it is not to be found in any special place but everywhere, it is a guide to the path of truth, and is even the path of truth itself.

Such an assertion in the mouth of an alchemist stands in flagrant contradiction to his own Christian faith.

As a Christian, the alchemist professes that Christ is his guide and that his truth is the dogma of the Church, but at the same time he is searching for a truth in alchemy outside and beside Christianity.

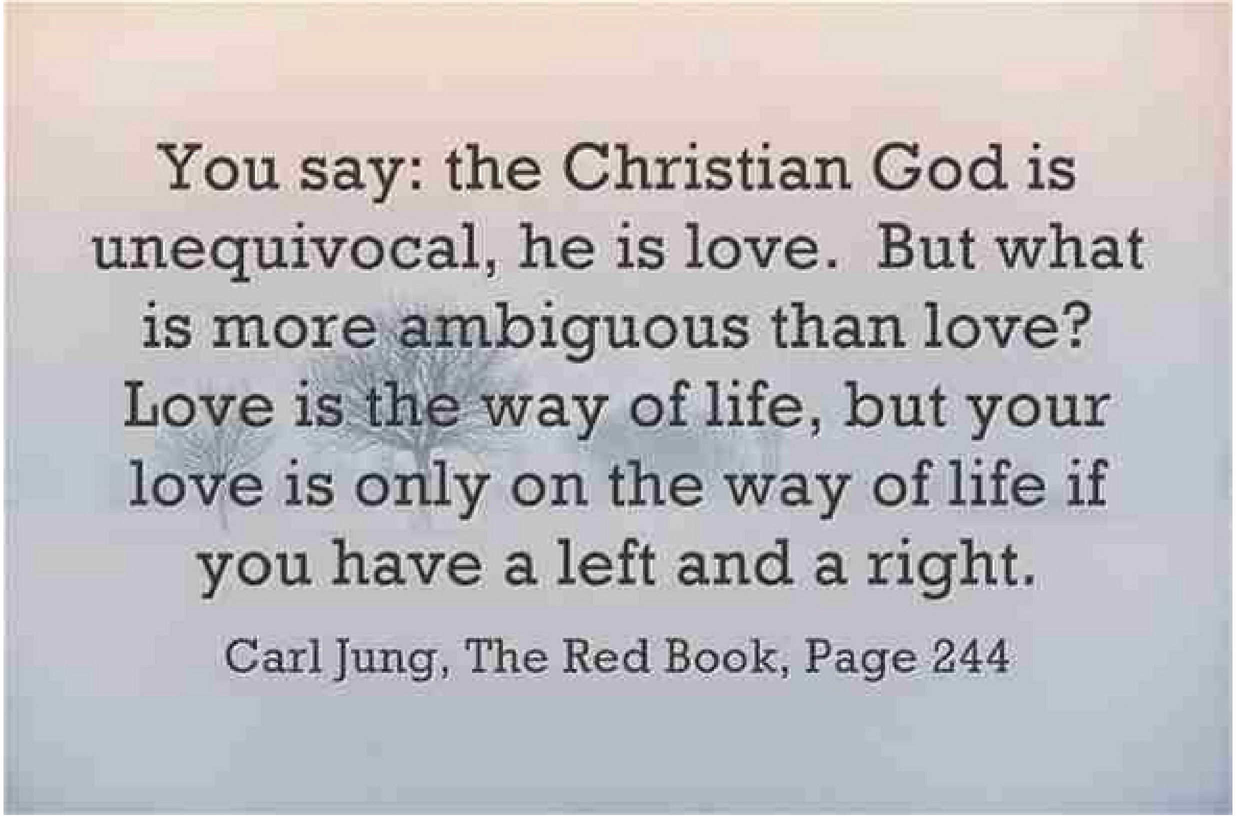
This was one of the main reasons for the secrecy of the alchemists; it was very unhealthy in the Middle Ages to be concerned with any truth which was not admitted by the authorised Church and reigning monarch.

We think, of course, that we are far removed from those dark ages, that is one of our pet illusions! Carl Jung, ETH, Lecture XIII, Pages 107-114.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/aa66c-1.jpg`

Carl Jung Quotations 1*** (2019-02-27 07:08)

[1]



You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

Carl Jung, The Red Book, Page 244

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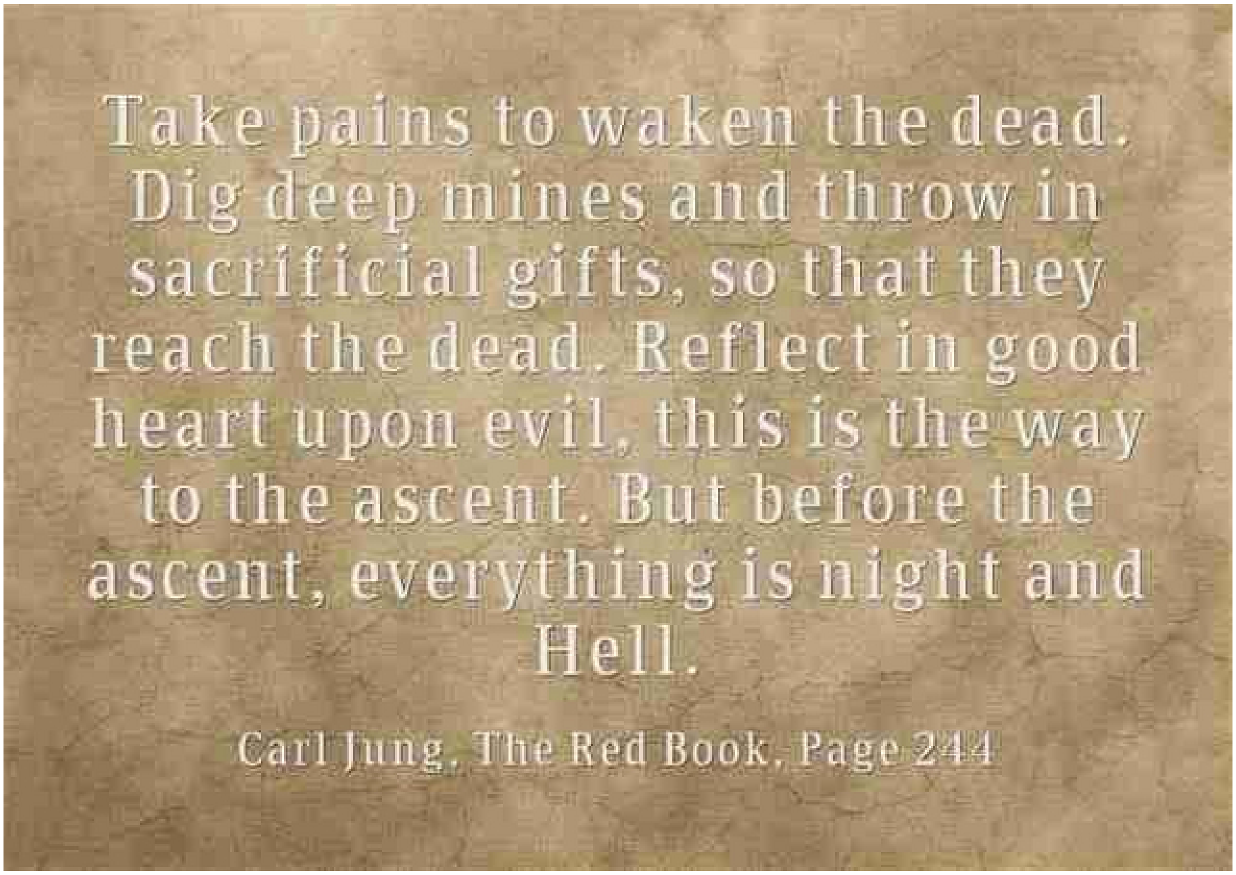
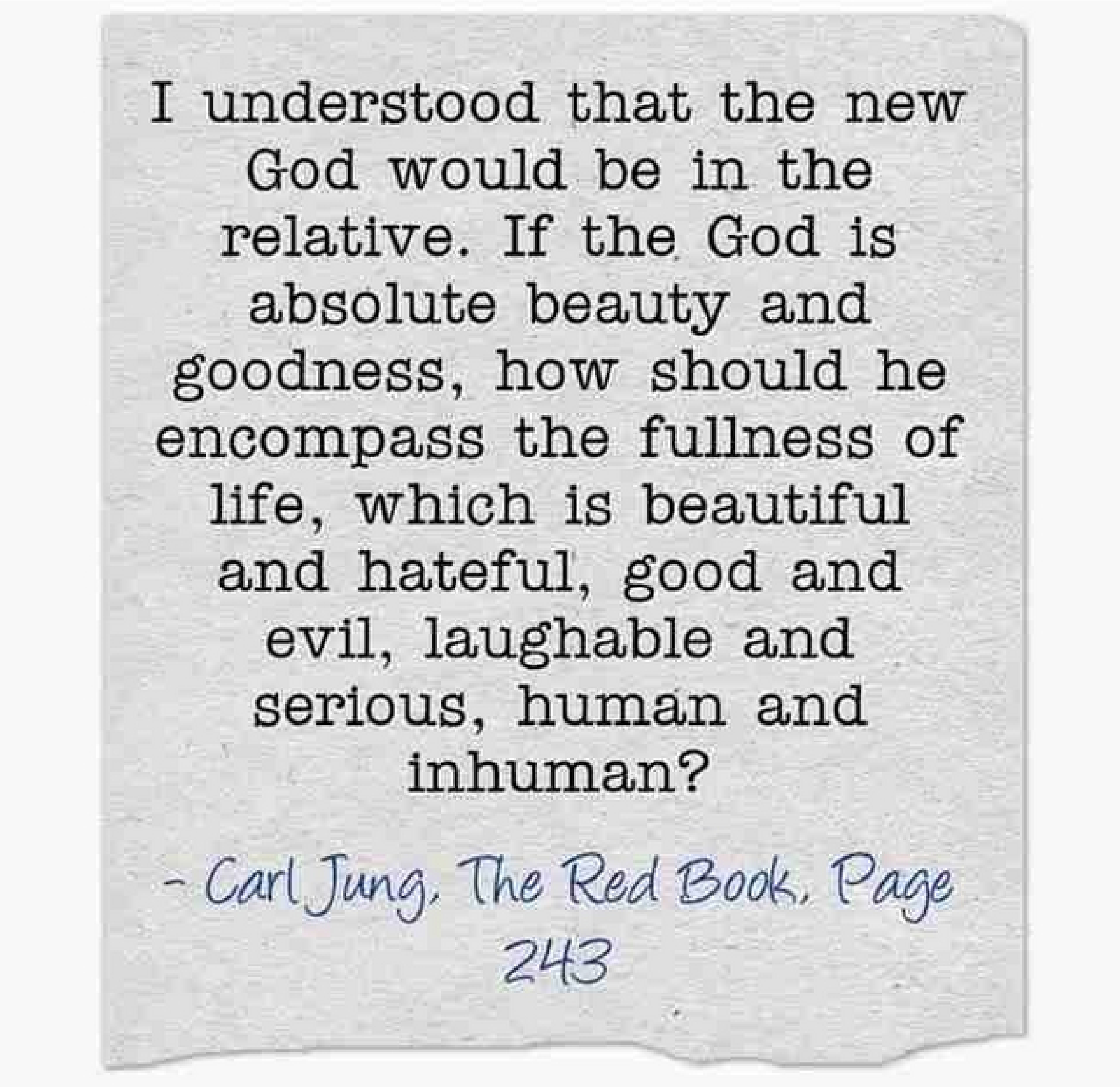
[2]



Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.

Carl Jung, The Red Book, Page 244

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.



I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?

- Carl Jung, The Red Book, Page 243

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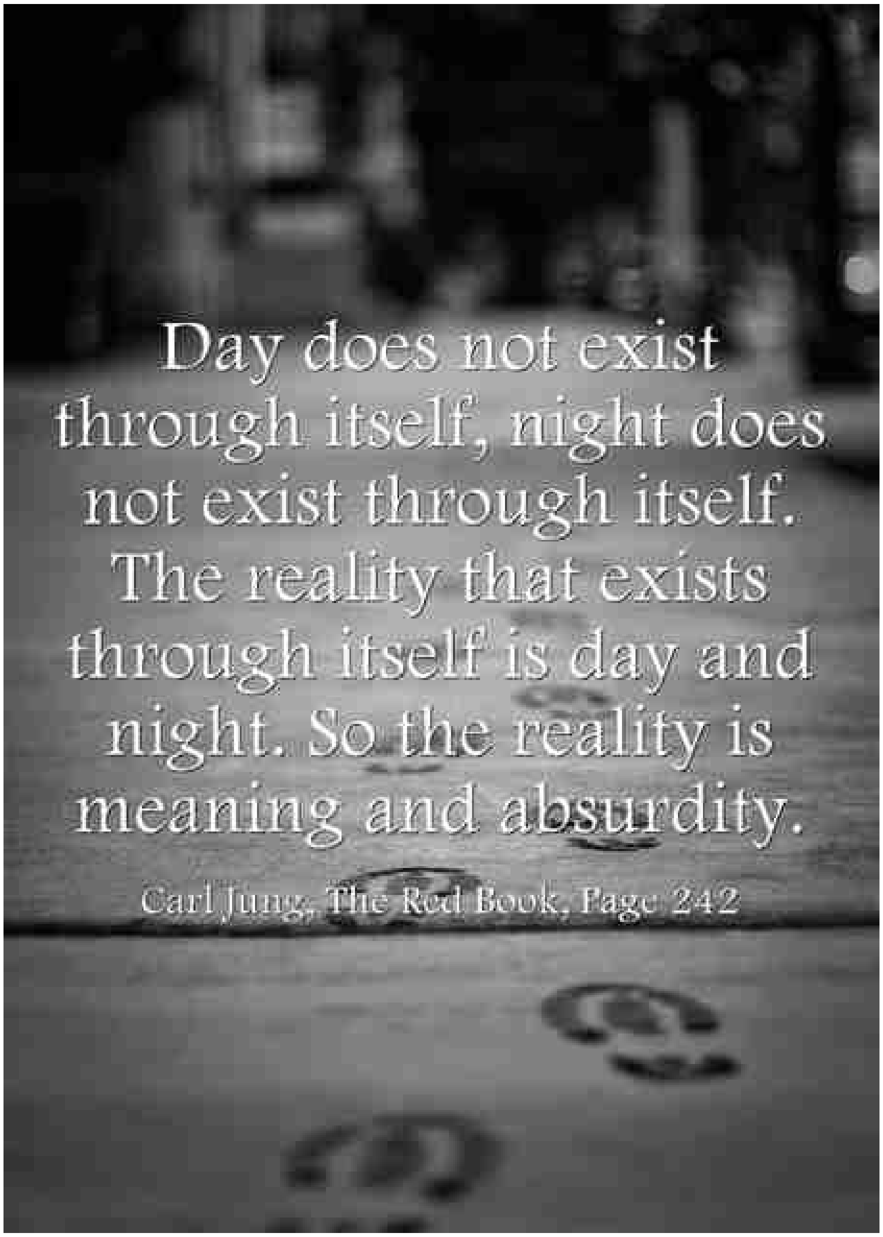
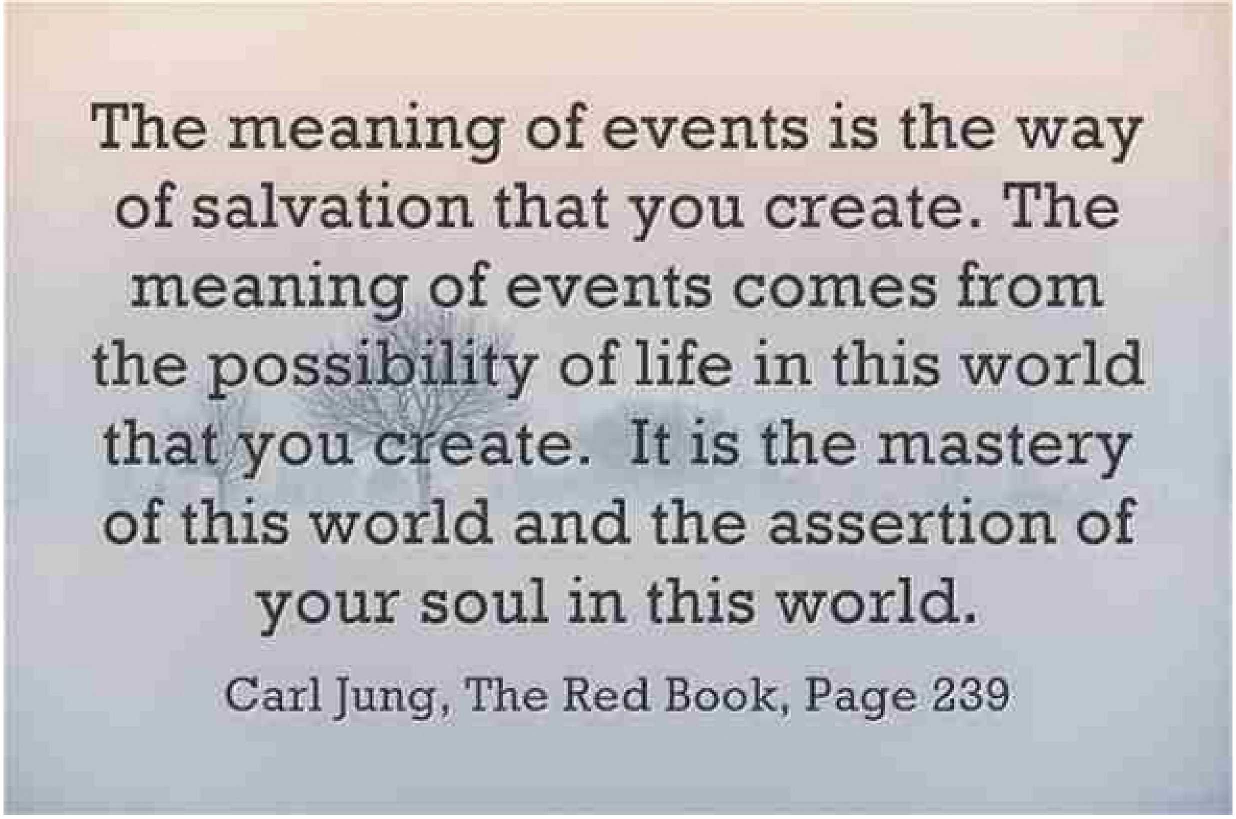


Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.



The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

Carl Jung, The Red Book, Page 239

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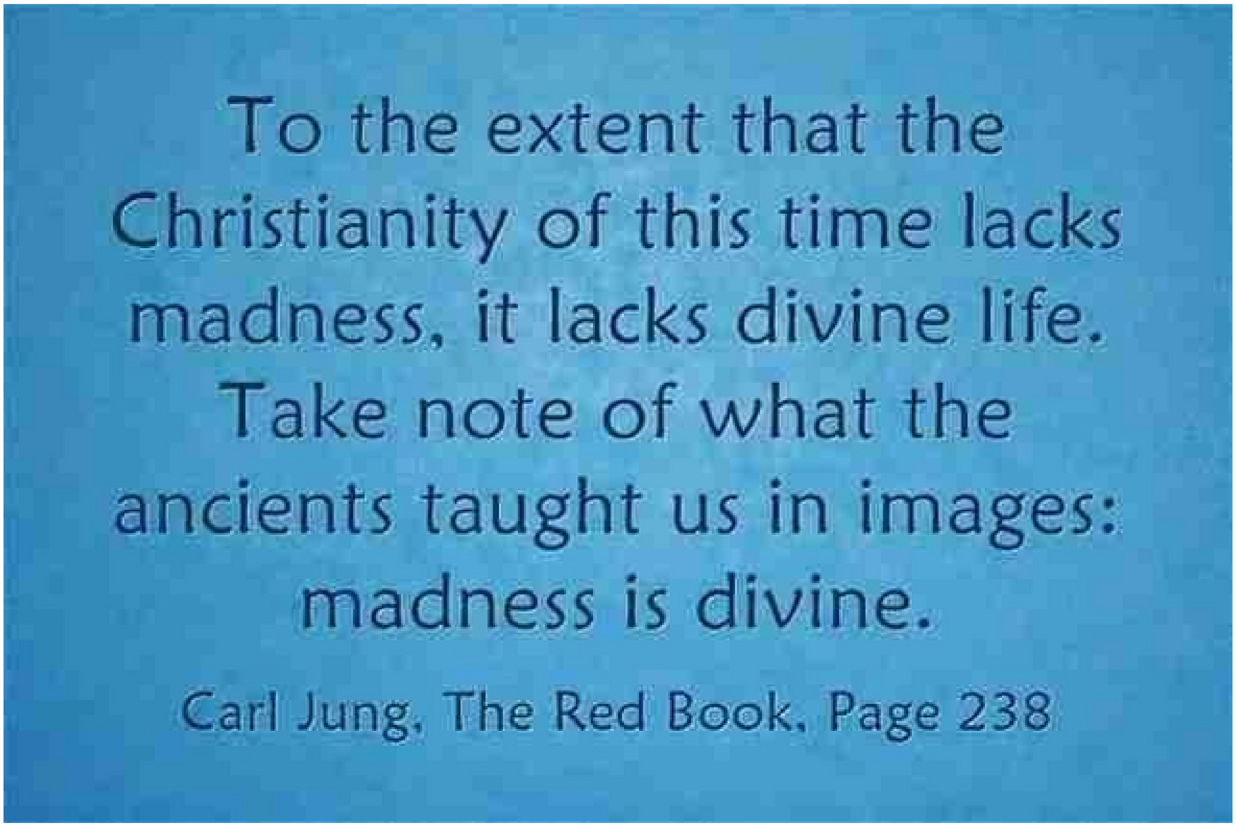

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine.

Carl Jung, The Red Book, Page 238

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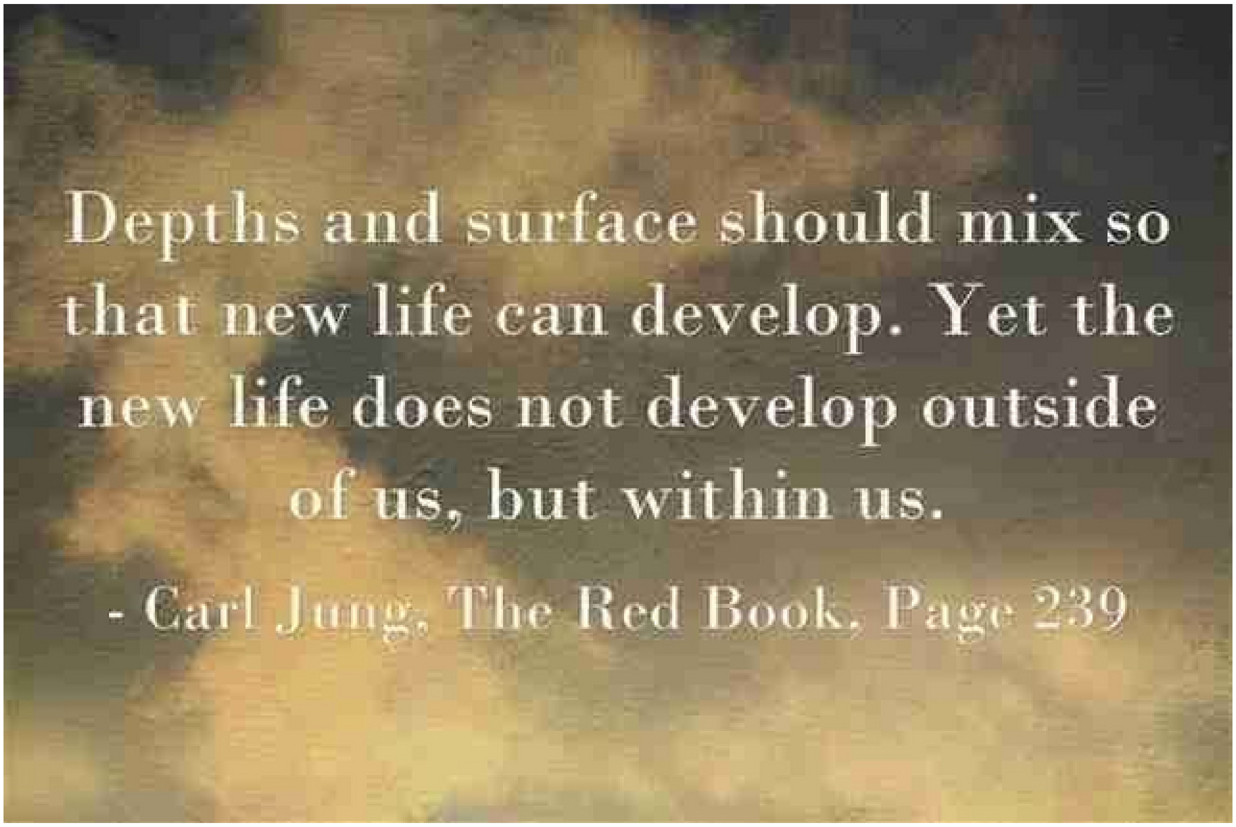

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us.

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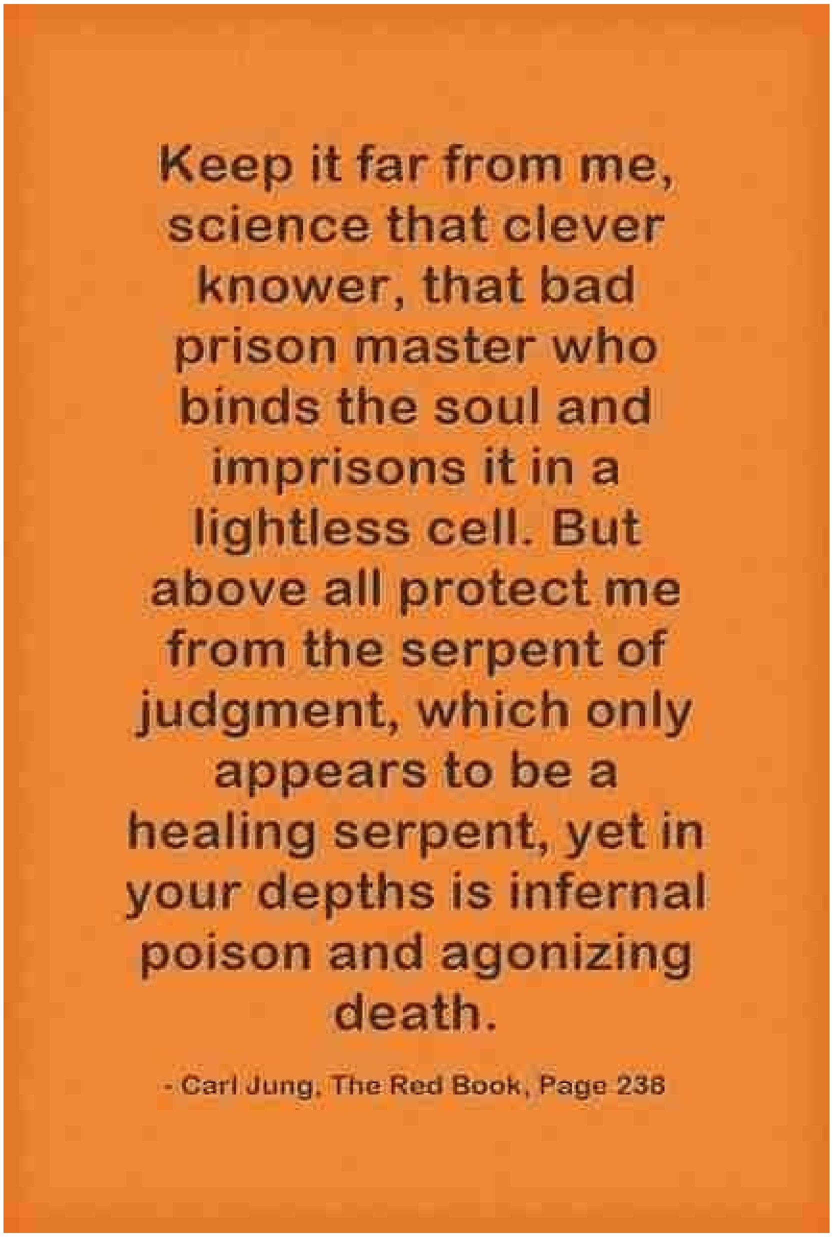

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death.

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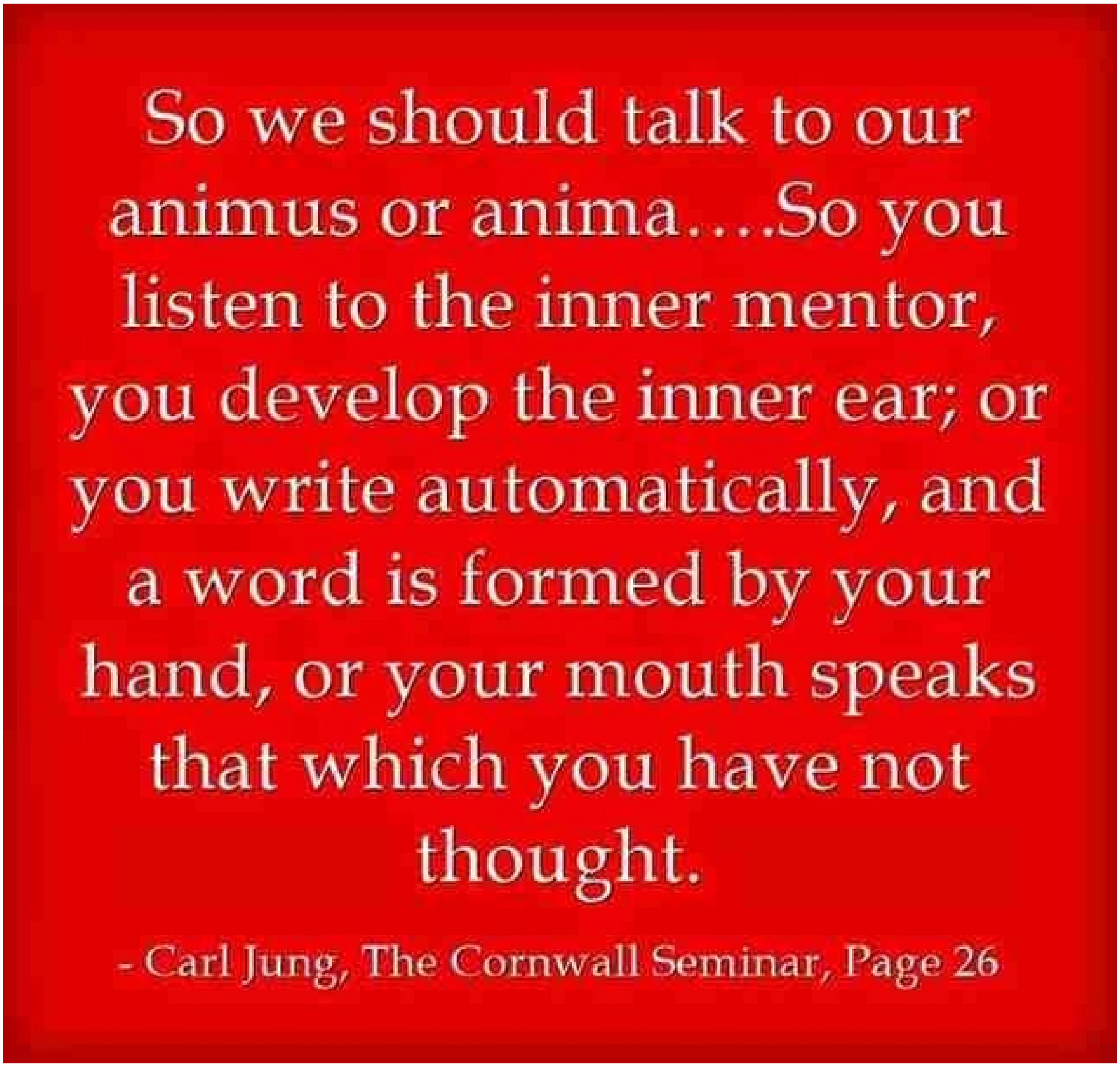

So we should talk to our animus or anima….So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought.

- Carl Jung, The Cornwall Seminar, Page 26

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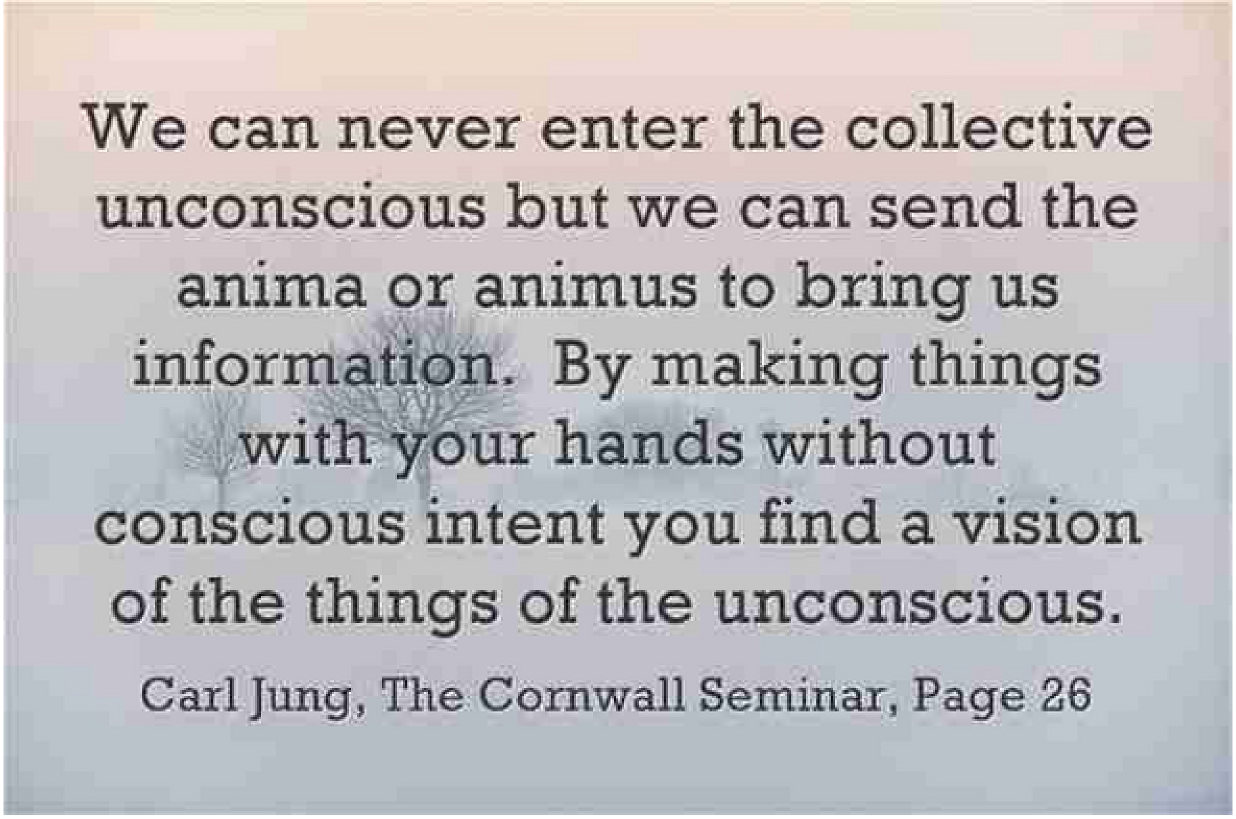

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious.

Carl Jung, The Cornwall Seminar, Page 26

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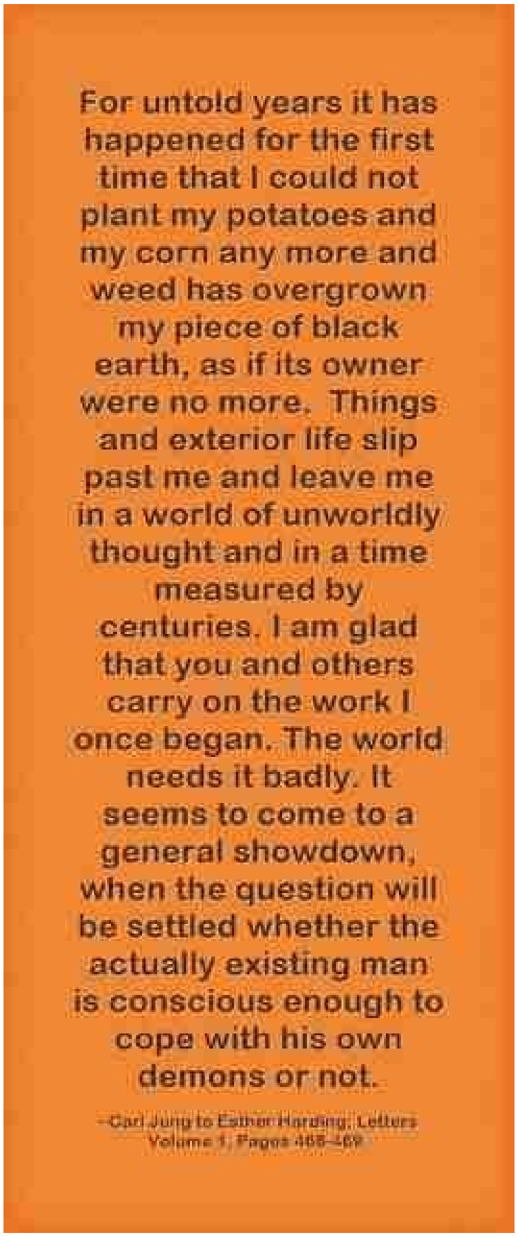

For untold years it has happened for the first time that I could not plant my potatoes and my corn any more and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not.

-Carl Jung to Esther Harding, Letters Volume 1, Pages 468-469

[11]

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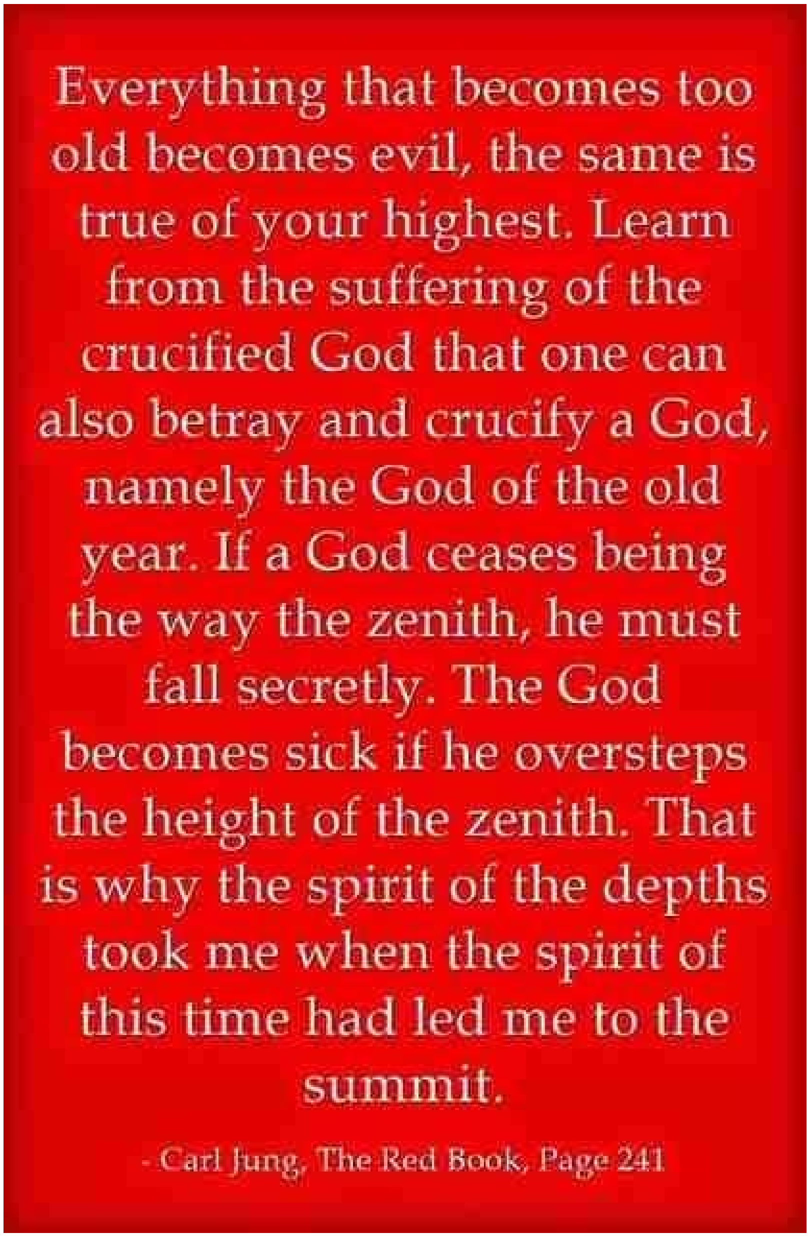

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit.

- Carl Jung, The Red Book, Page 241

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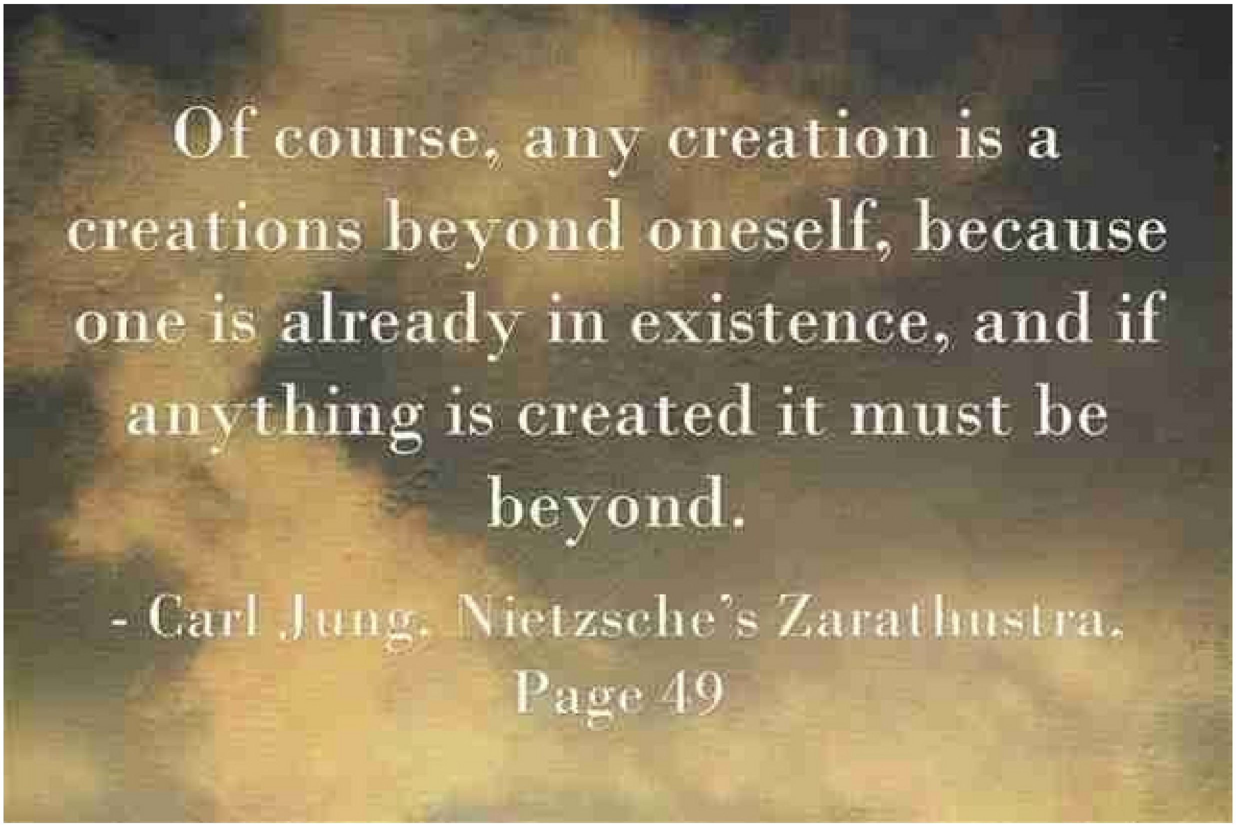

Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond.

- Carl Jung, Nietzsche's Zarathustra, Page 49

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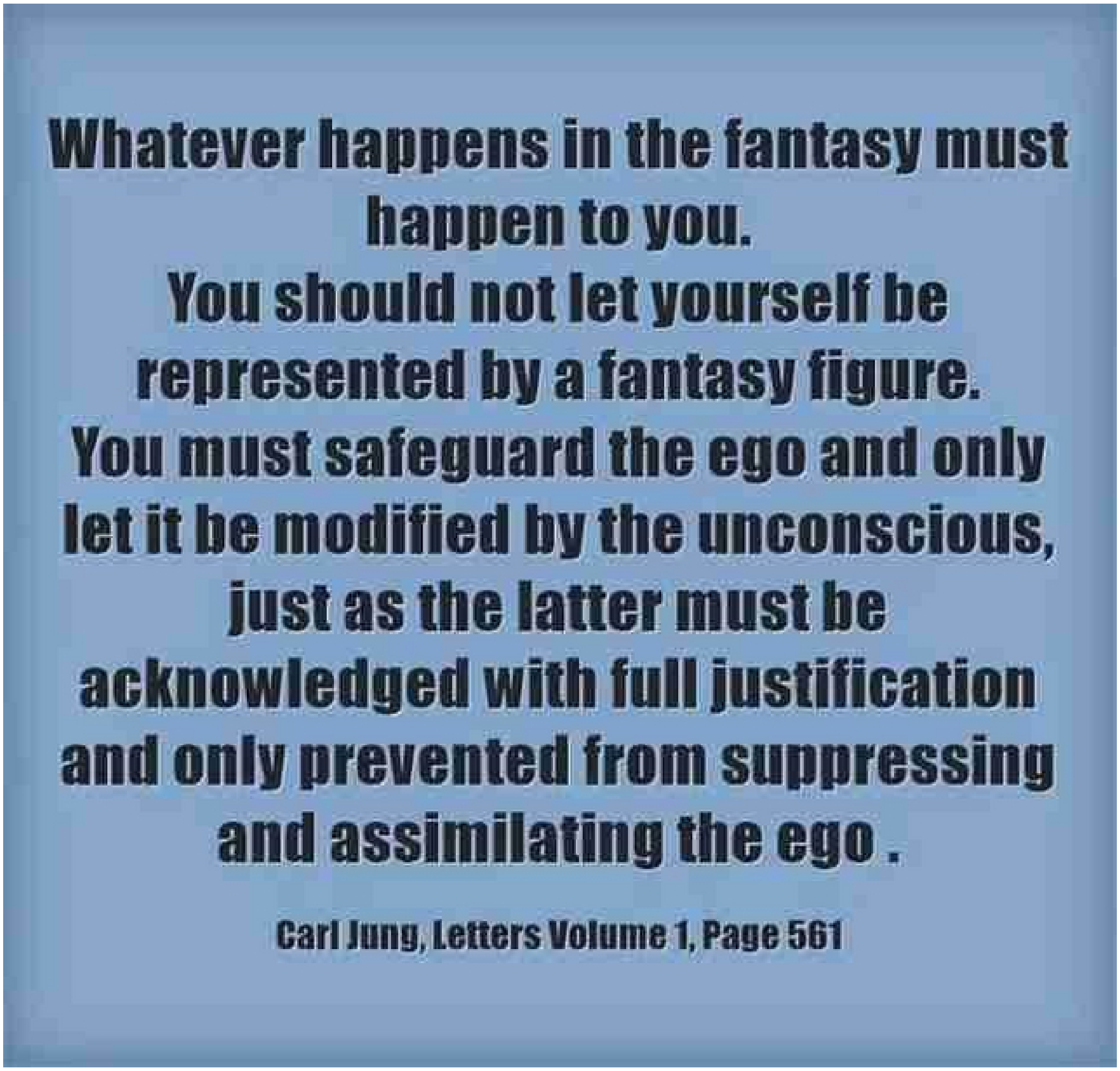

Whatever happens in the fantasy must
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You must safeguard the ego and only
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Carl Jung, Letters Volume 1, Page 561

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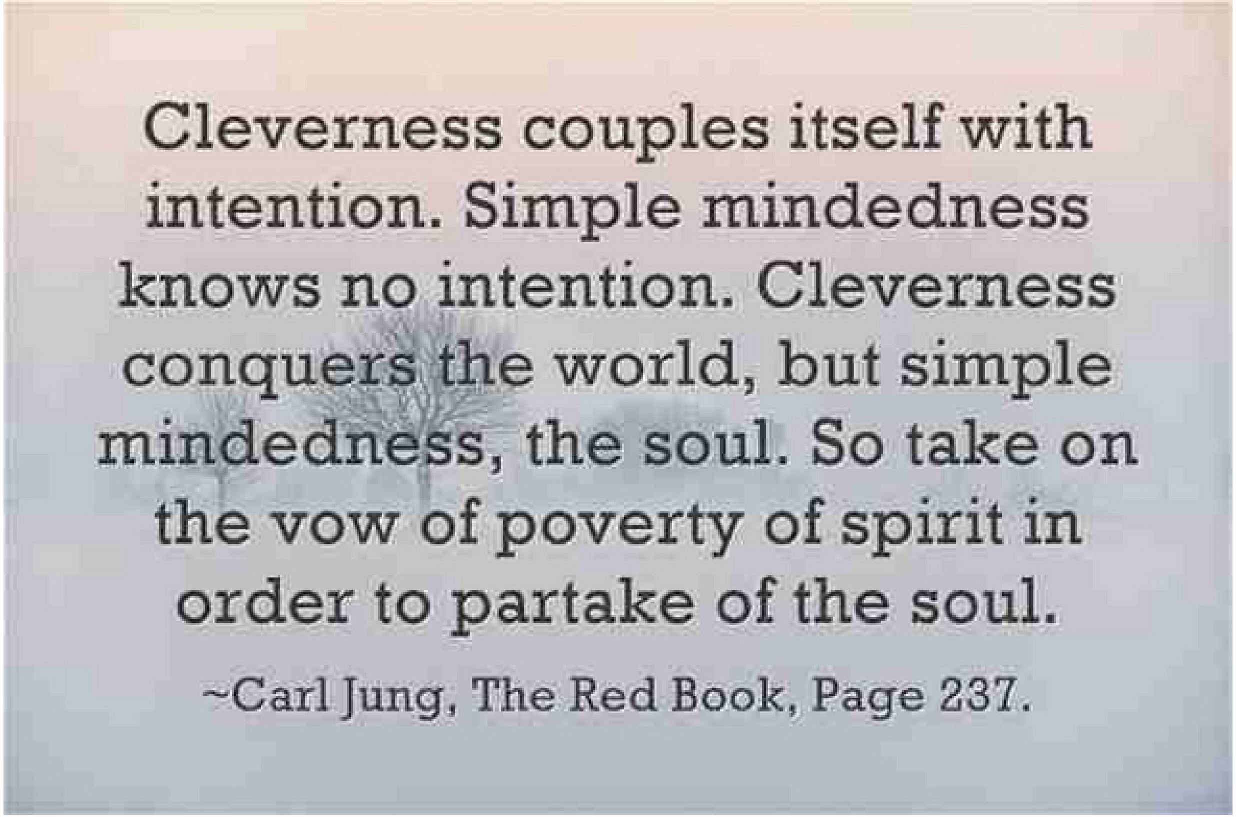

Cleverness couples itself with intention. Simple mindedness knows no intention. Cleverness conquers the world, but simple mindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul.

~Carl Jung, The Red Book, Page 237.

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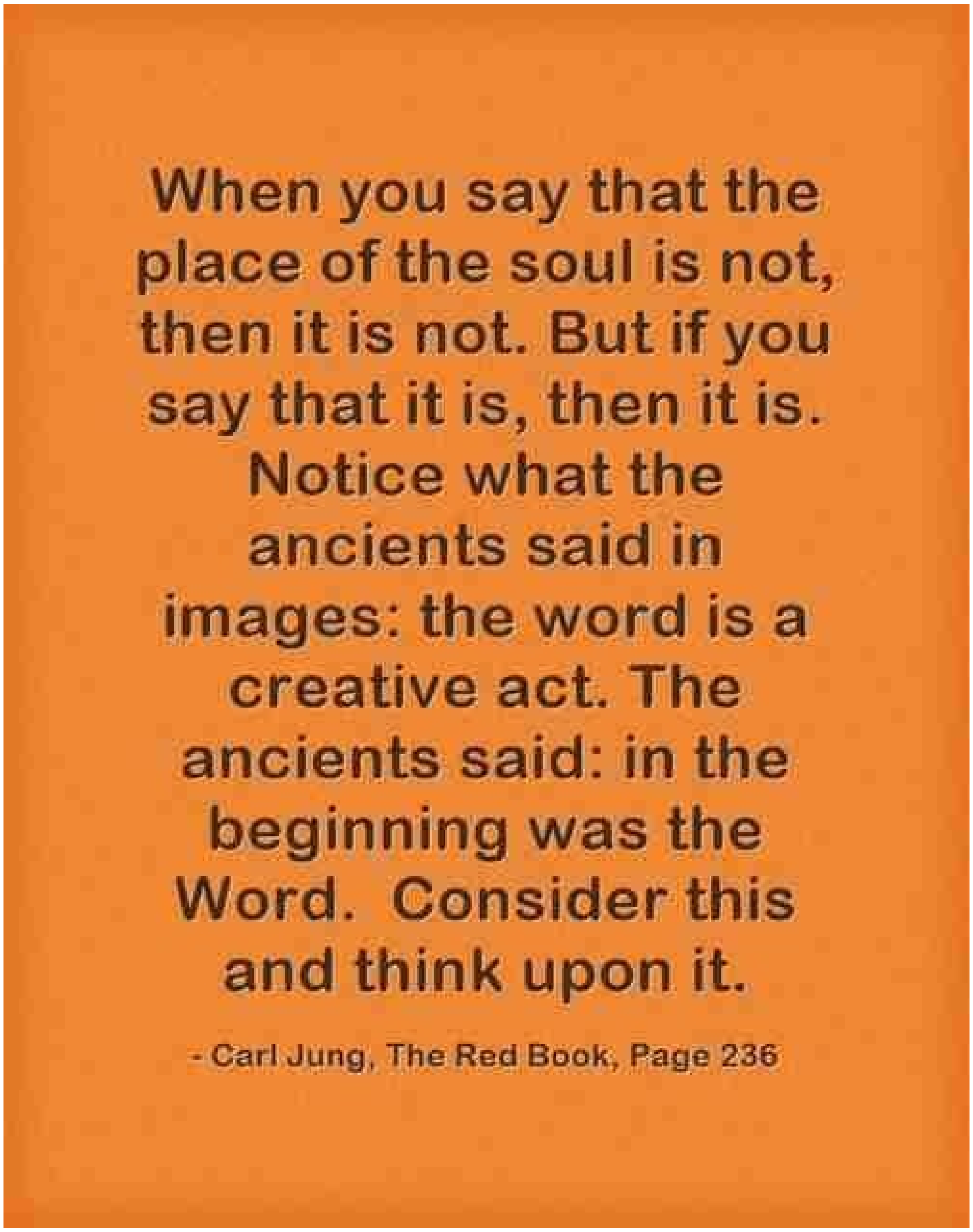

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it.

- Carl Jung, The Red Book, Page 236

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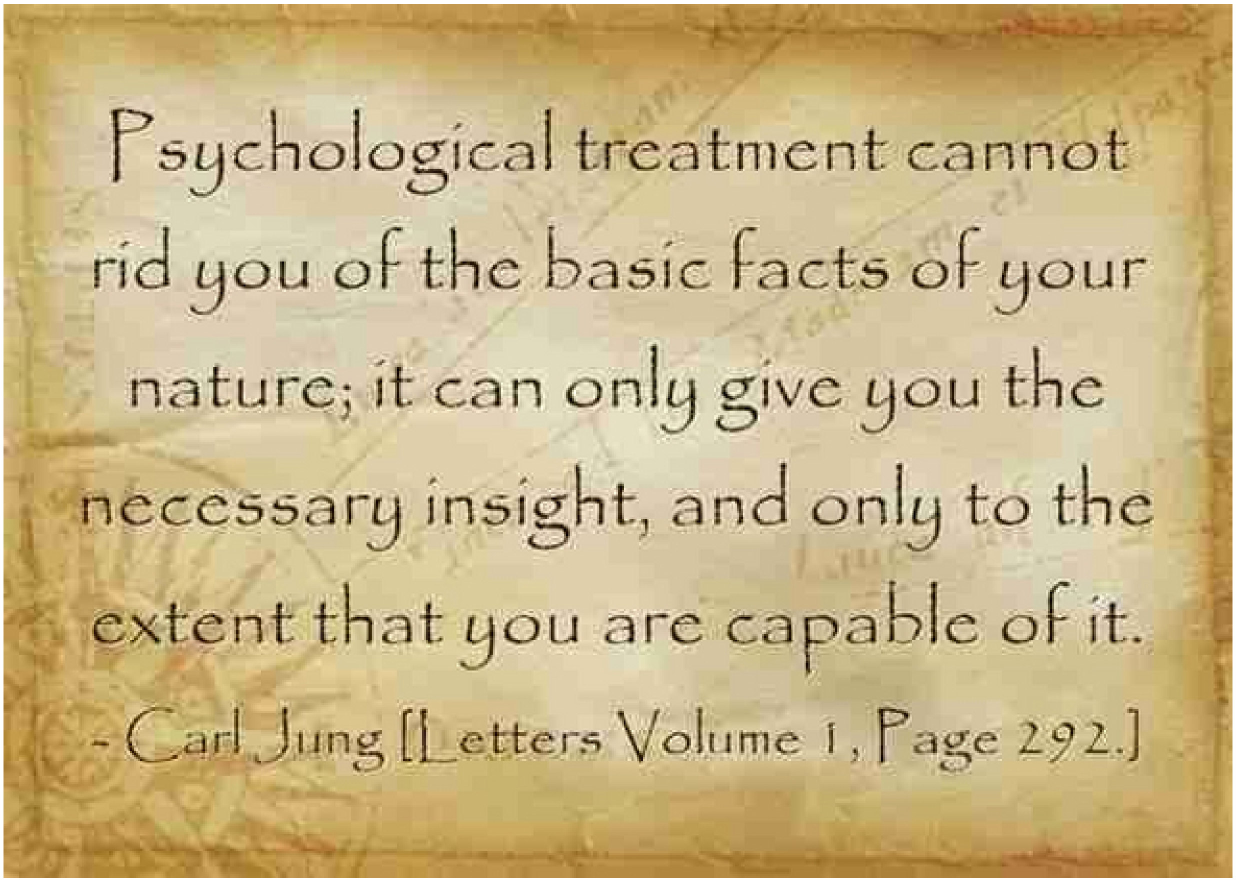

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it.

- Carl Jung [Letters Volume 1, Page 292.]

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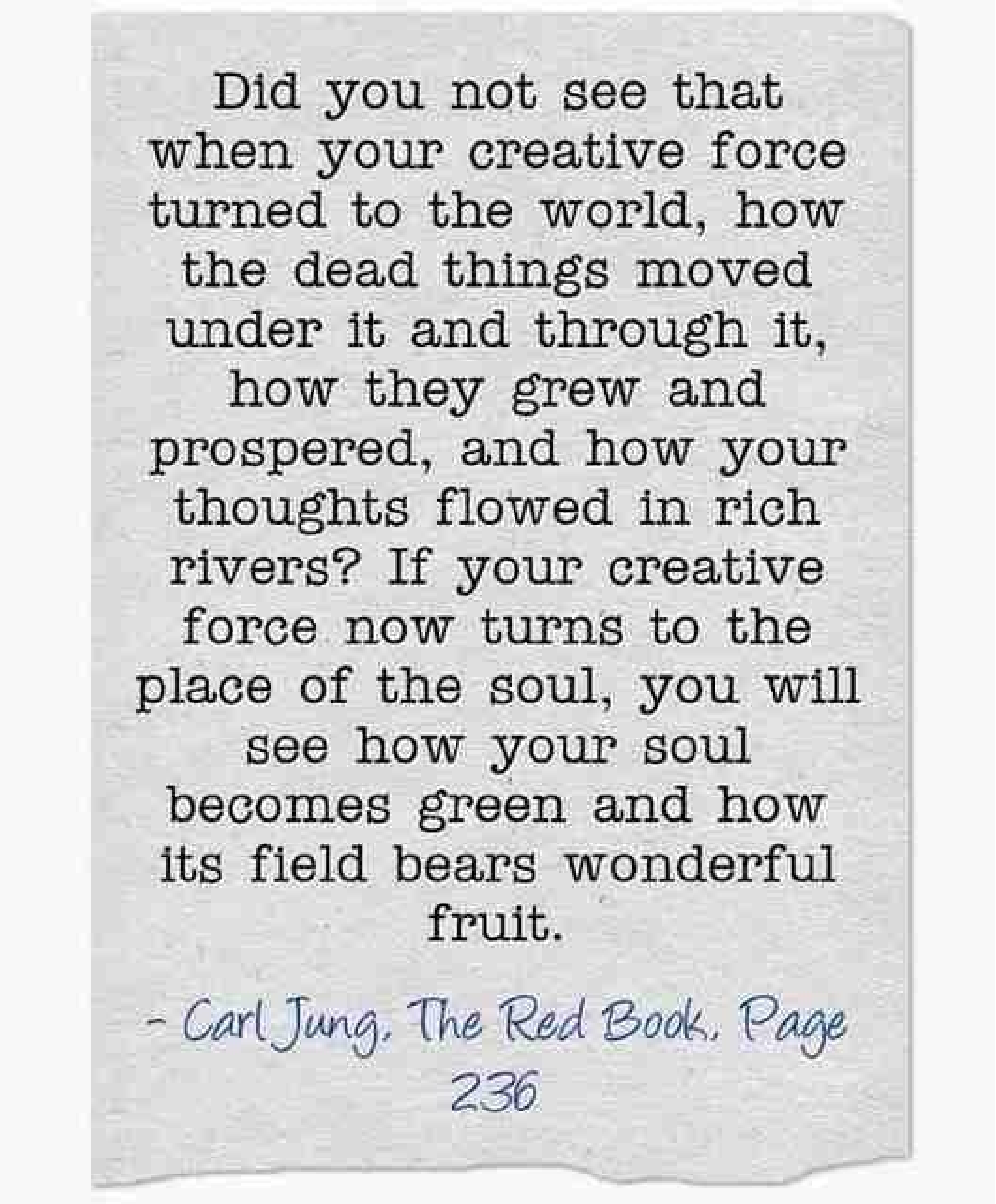

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit.

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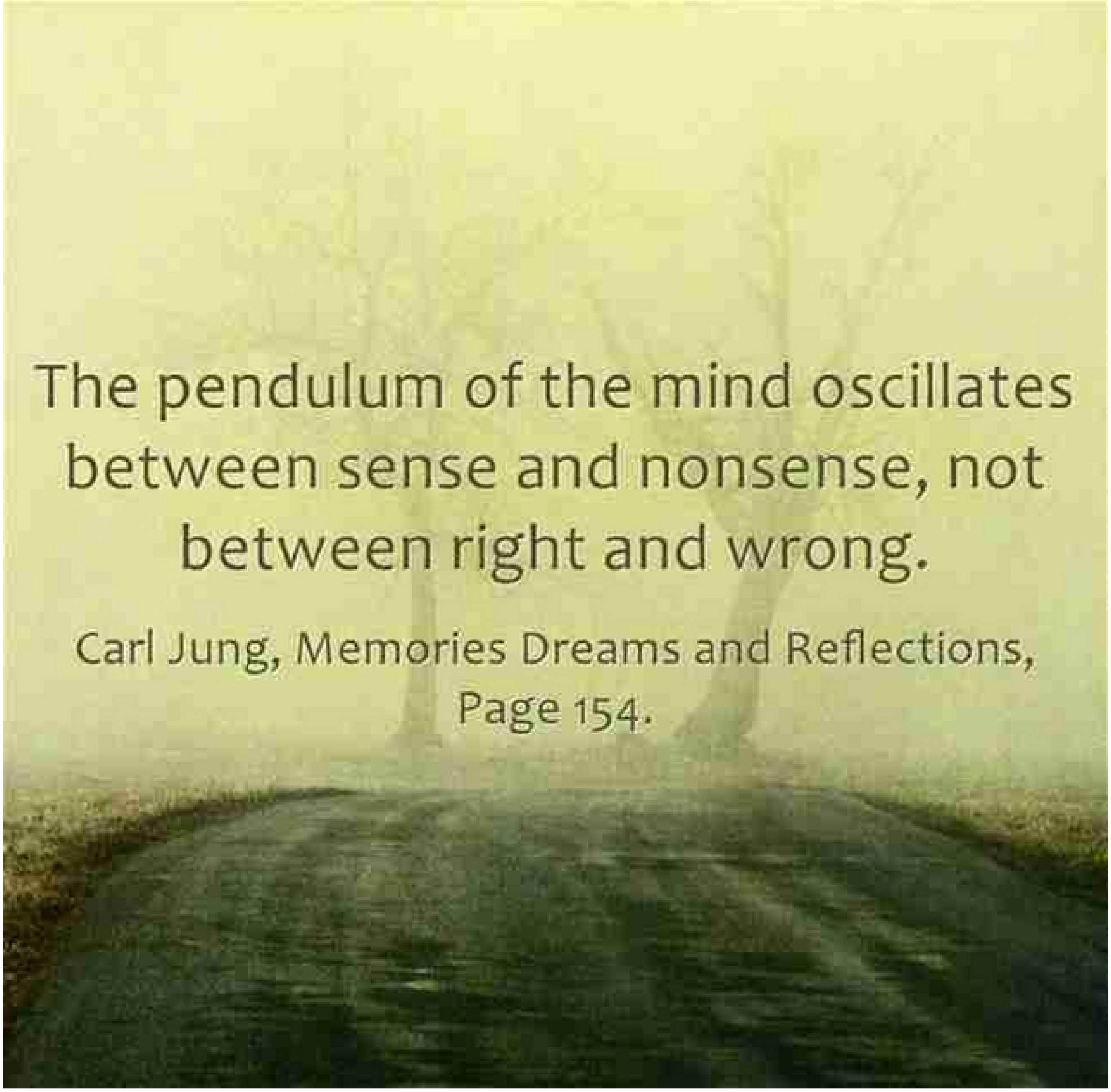
The pendulum of the mind oscillates between sense and nonsense, not between right and wrong.
Carl Jung, Memories Dreams and Reflections, Page 154.

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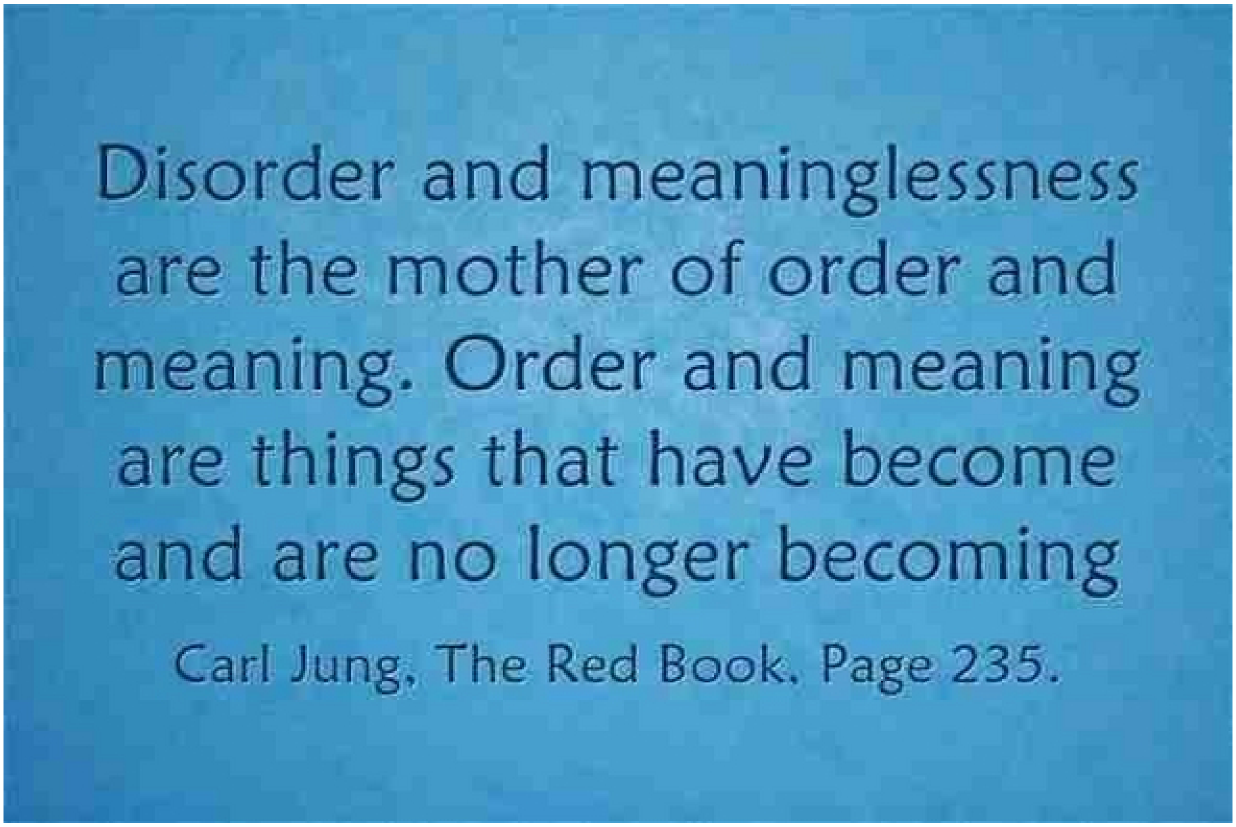

Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming

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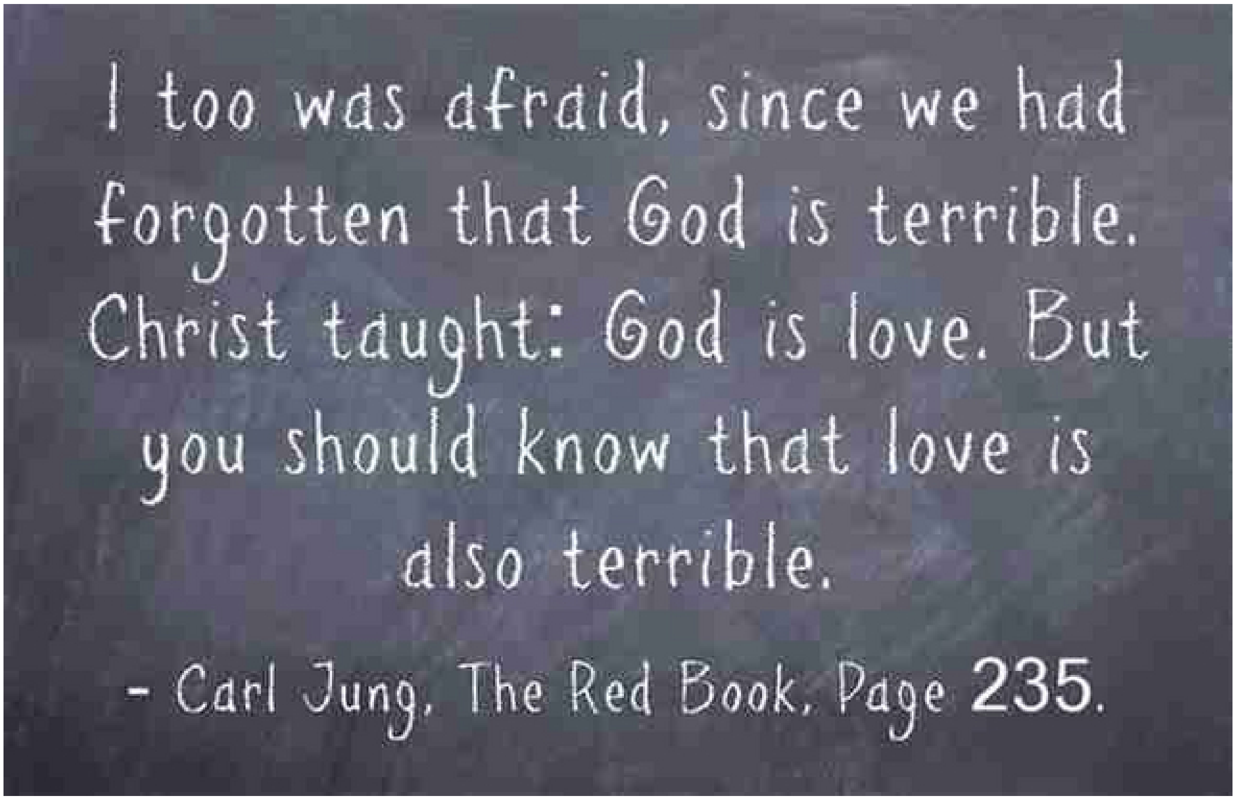

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible.

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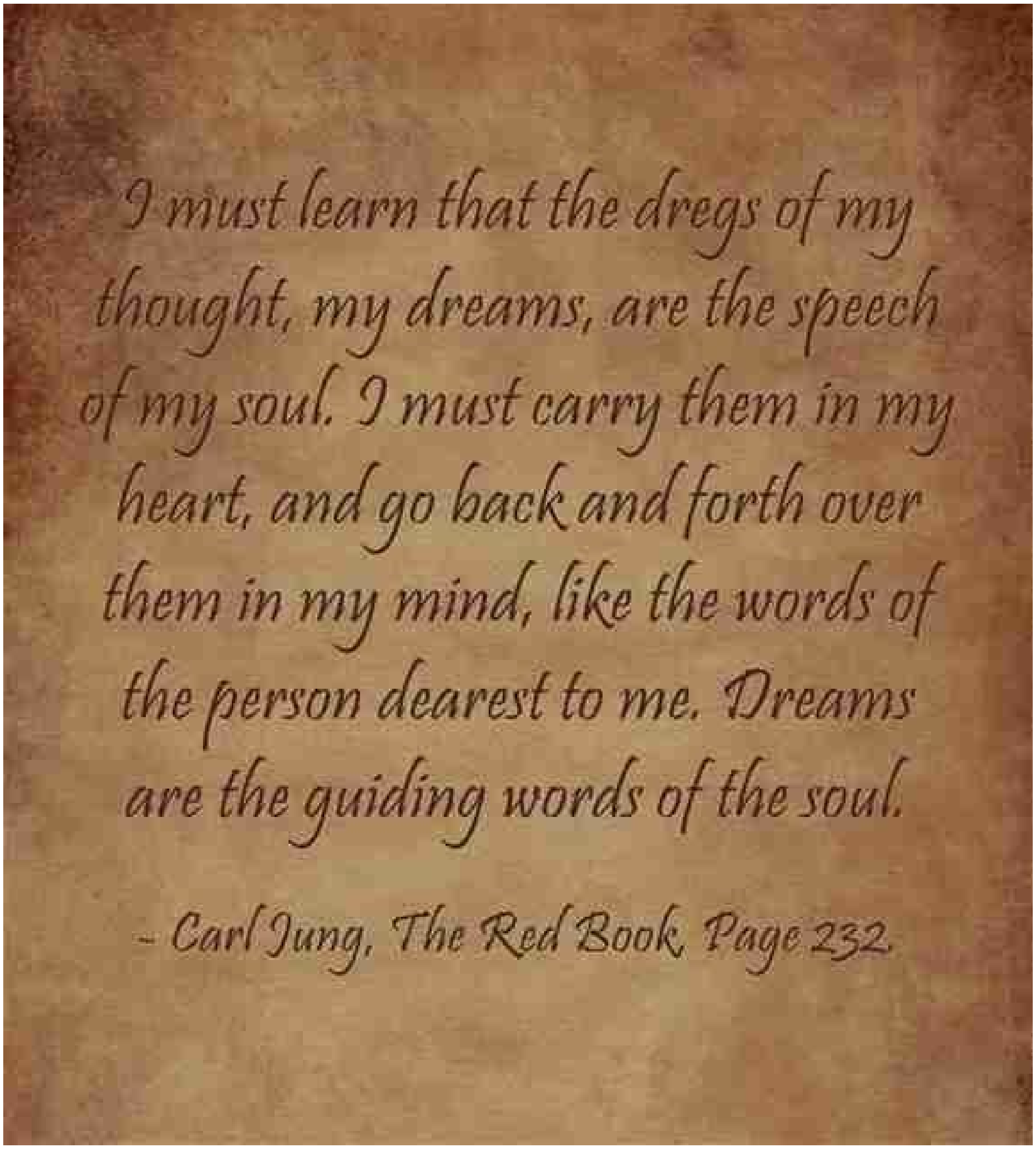

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul.

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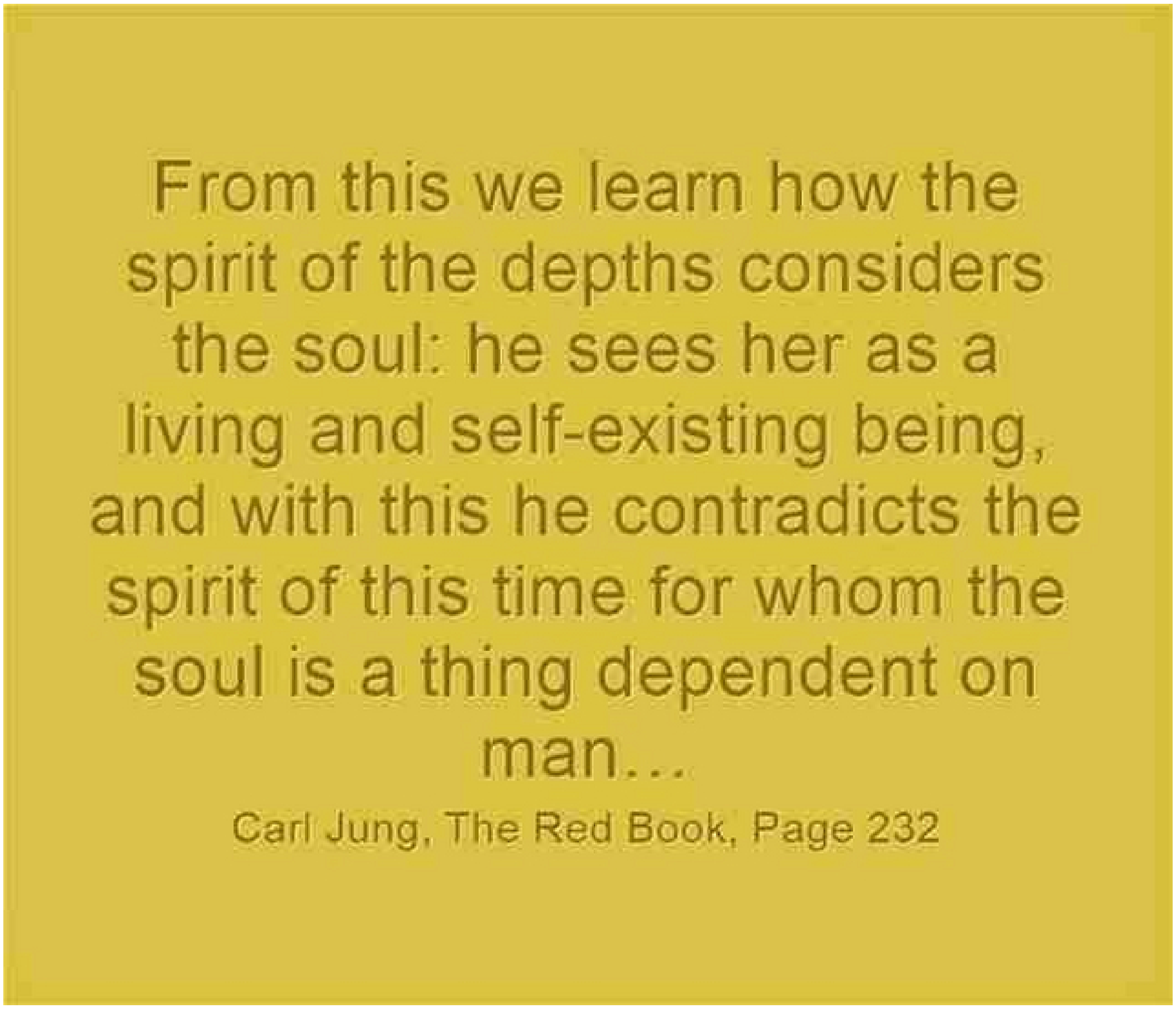

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man…

Carl Jung, The Red Book, Page 232

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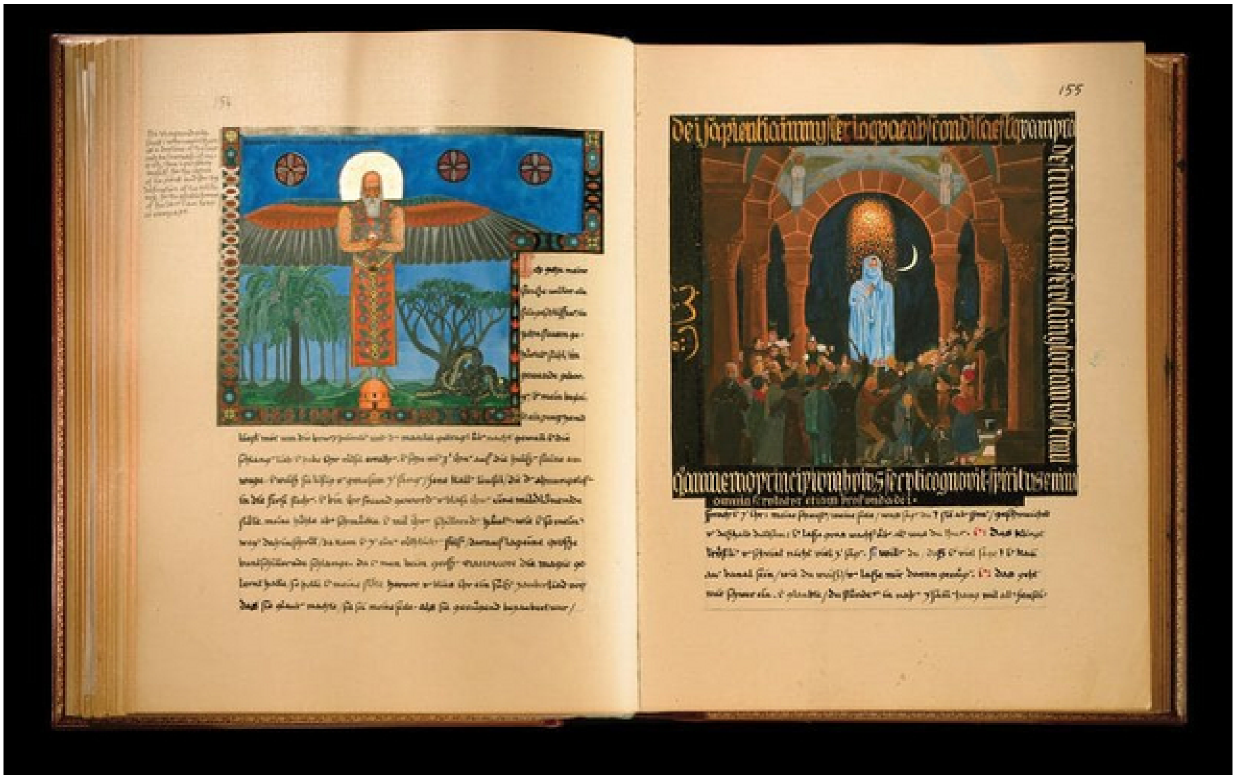
14. http://iaap.org/resources/academic-resources/abstracts-of-the-collected-works/57-abstracts-vol-15-the-spirit-in-man-art-and-literature.html
15. http://iaap.org/resources/academic-resources/abstracts-of-the-collected-works/59-abstracts-vol-17-the-development-of-personality.html
16. http://iaap.org/resources/academic-resources/abstracts-of-the-collected-works/60-abstracts-vol-18-the-symbolic-life.html
17. http://iaap.org/resources/academic-resources/abstracts-of-the-collected-works.html
18. http://www.cgjungpage.org/learn/resources/jung-s-collected-works-abstracts/854-abstracts-of-the-collected-works-of-cg-jung
19. http://iaap.org/resources/academic-resources/collected-works-abstracts/

Carl Jung on the need the Dead Souls have for the Living. (2019-02-27 07:21)

[1]



[Carl Jung on the need the Dead Souls have for the Living.]

Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.

They came so they said "back from Jerusalem, where they found not what they sought."

This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face."

Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that.

Hence their endeavor to penetrate into life in order to share in the knowledge of men.

I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.

It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in a world of change: as if omniscience or, as I might put it, omniconsciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.

The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.

As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and
abscissae may appear ”there," in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.

Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.

Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatio-temporal demarcations.

Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after.

If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.

There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.

Hence their demand to attain in death that share of awareness which they failed to win in life.

I have come to this conclusion through observation of dreams about the dead Carl Jung, Memories Dreams and Reflections

Image: The Seven Sermons to the Dead - Septem Sermones ad Mortuos
Carl Gustav Jung, 1916

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/03fad-septum.jpg`

Carl Jung on the Evolution of the Soul after Death (2019-02-27 07:25)

[1]

[Carl Jung on the Evolution of the Soul after Death]

I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her.

She was engaged on studies of the Grail there. That seemed significant to me, for she had died before completing her work on this subject.

Interpretation on the subjective level that my anima had not yet finished with the work she had to do yielded nothing of interest; I know quite well that I am not yet finished with that.

But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me.

Ideas of this sort are, of course, inaccurate, and give a wrong picture, like a body projected on a plane or, conversely, like the construction of a four-dimensional model out of a three-dimensional body.

They use the terms of a three-dimensional world in order to represent themselves to us. Mathematics goes to great pains to create expressions for relationships which pass empirical comprehension.

In much the same way, it is all-important for a disciplined imagination to build up images of intangibles by logical principles and on the basis of empirical data, that is, on the evidence of dreams.

The method employed is what I have called "the method of the necessary statement."

It represents the principle of amplification in the interpretation of dreams, but can most easily be demonstrated by the statements implicit in simple whole numbers.

One, as the first numeral, is unity. But it is also "the unity," the One, All-Oneness, individuality and non-duality not a numeral but a philosophical concept, an archetype and attribute of God, the monad.

It is quite proper that the human intellect should make these statements; but at the same time the intellect is determined and limited by its conception of oneness and its implications.

In other words, these statements are not arbitrary. They are governed by the nature of oneness and therefore are necessary statements.

Theoretically, the same logical operation could be performed for each of the following conceptions of number, but in practice the process soon comes to an end because of the rapid increase in complications, which become too numerous to handle.

Every further unit introduces new properties and new modifications.

Thus, it is a property of the number four that equations of the fourth degree can be solved, whereas equations of the fifth degree cannot.

The necessary statement of the number four, therefore, is that, among other things, it is an apex and simultaneously the end of a preceding ascent.

Since with each additional unit one or more new mathematical properties appear, the statements attain such a complexity that they can no longer be formulated.

The infinite series of natural numbers corresponds to the infinite number of individual creatures.

That series likewise consists of individuals, and the properties even of its first ten members represent if they represent anything at all an abstract cosmogony derived from the monad.

The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior.

Therefore I submit that other than mathematical statements (i.e., statements implicit in nature) are likewise capable of pointing to irrepresentable realities beyond themselves such, for example, as those products of the imagination which enjoy universal acceptance or are distinguished by the frequency of their occurrence, like the whole class of archetypal motifs.

Just as in the case of some factors in mathematical equations we cannot say to what physical realities they correspond, so in the case of some mythological products we do not know at first to what psychic realities they refer.

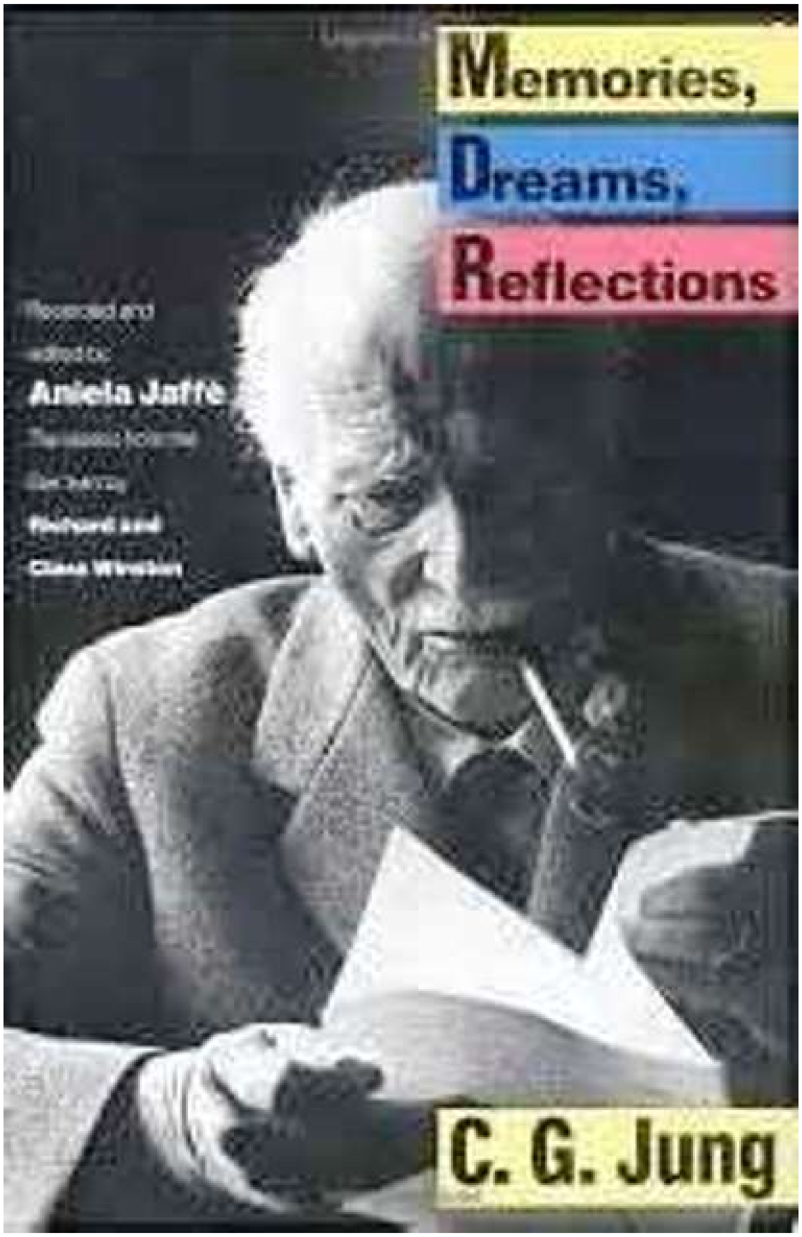
Equations governing the turbulence of heated gases existed long before the problems of such gases had been precisely investigated.

Similarly, we have long been in possession of mythologems which express the dynamics of certain subliminal processes, though these processes were only given names in very recent times.   Carl Jung; Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/7641a-soul.jpg`

My book was declared to be rubbish; I was a mystic... (2019-02-27 09:19)

[1]



After the break with Freud, all my friends and acquaintances dropped away.

My book was declared to be rubbish; I was a mystic, and that settled the matter.

Riklin and Maeder alone stuck by me. But I had foreseen my isolation and harbored no illusion about the reactions of my so-called friends.

That was a point I had thoroughly considered beforehand. I had known that everything was at stake, and that I had to take a stand for my convictions.

I realized that the chapter, "The Sacrifice,"* meant my own sacrifice. Having reached this insight, I was able to write again, even though I knew that my ideas would go uncomprehended. Carl Jung; Memories, Dreams and

Reflections

http://arthursbookshelf.com/other-stuff/philos/Memories, %20Dreams, %20Reflections %20- %20Carl %20Jung.pdf

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/6bf80-dreams.jpg`

Carl Jung on "Patient" "Patients" – Anthology (2019-02-27 11:45)

[1]

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through. Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house. I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW

4; par. 584.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

The patient must learn to go his own way. Carl Jung, CW 16, Para 26.

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

The therapist must be guided by the patient's own irrationalities. Carl Jung, CW 16, Para 82.

Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself. Carl Jung, CW 16, Para 82.

One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient. Carl Jung, Letters Vol. 1, Pages 4-8

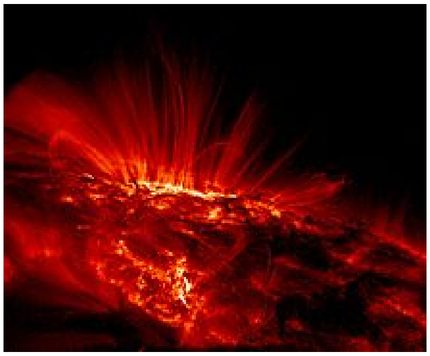
He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there. E.A. Bennet, Meeting with Jung, Page 55

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated. E.A. Bennet, Meetings with Jung, Page 89

Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/765b4-12bpatient.jpg`

The Worm crawls up to Heaven ~Carl Jung (2019-02-27 13:46)

[1] 

A sunspot viewed close-up in ultraviolet light, taken by the TRACE spacecraft

In "Dreams," Jung wrote: "Tonight: awful and formidable avalanches come crashing down the mountainside, like utterly nightmarish clouds; they will fill the valley on whose rim I am standing on the opposite side.

I know that I must take flight up the mountain to avoid the dreadful catastrophe.

This dream is explained in the Black Book in strange terms, in an entry bearing the same date. “I produced a drawing with red spots.

I read about the current formation of huge sunspots" (p. 2).

The following is a paraphrase of the entry in Black Book 6 for January 17,1917: Jung asks what it is that fills him with fear and horror, what is falling down from the high mountain.

His soul tells him to help the Gods and to sacrifice to them.

She tells him that the worm crawls up to Heaven, it begins to cover the stars and with a tongue of fire he eats the dome of the seven blue heavens.

She tells him that he will also be eaten, and that he should crawl into the stone and wait in the narrow casing until the torrent of fire is over.

Snow falls from the mountains because the fiery breath falls down from above the clouds.

The God is coming, Jung should get ready to receive him.

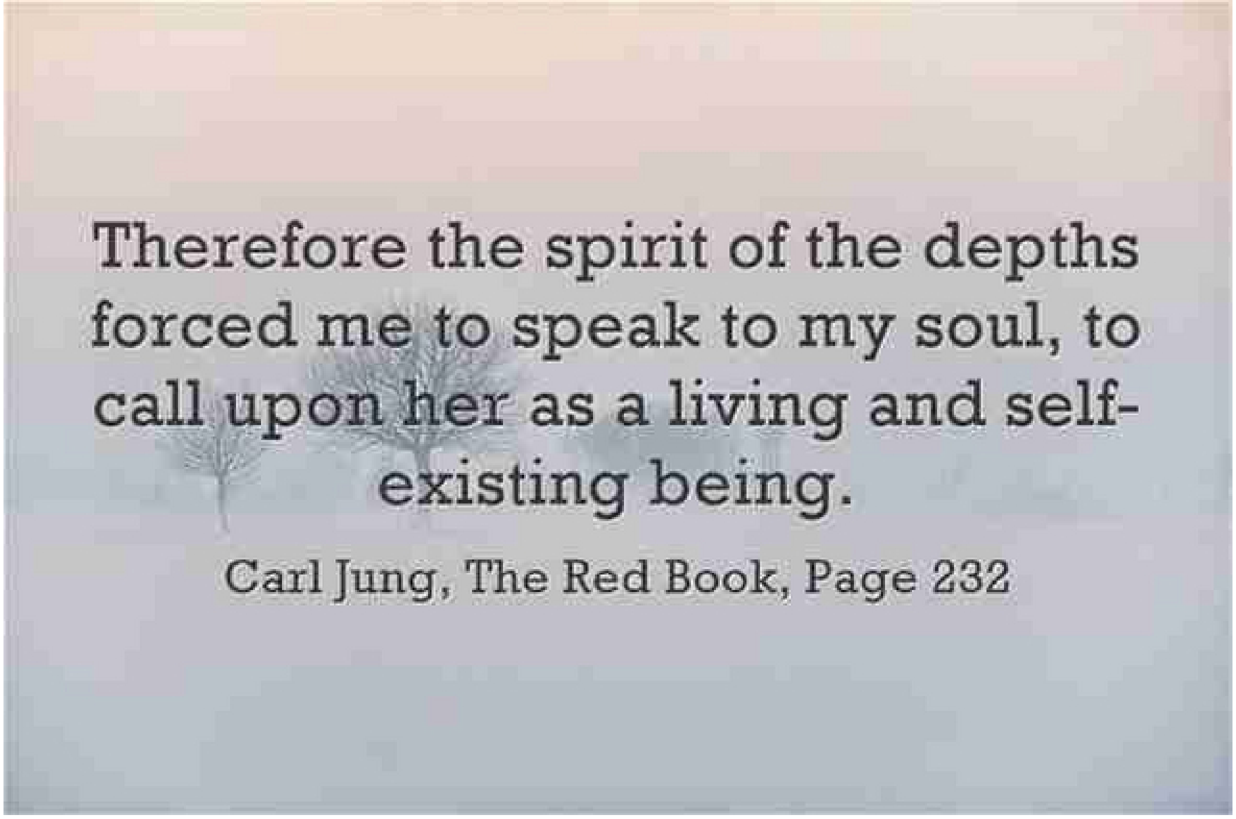
Jung should hide himself in stone, as the God is a terrible fire.

He should remain quiet and look within, so that the God does not consume him in flames (P.152f). Carl Jung; Red Book; Footnote #129.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/bc/Sunspot_TRACE.jpeg/220px-Sunspot_TRACE.jpeg`

Carl Jung Quotations 2*** (2019-02-27 14:42)

[1]



Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.

Carl Jung, The Red Book, Page 232

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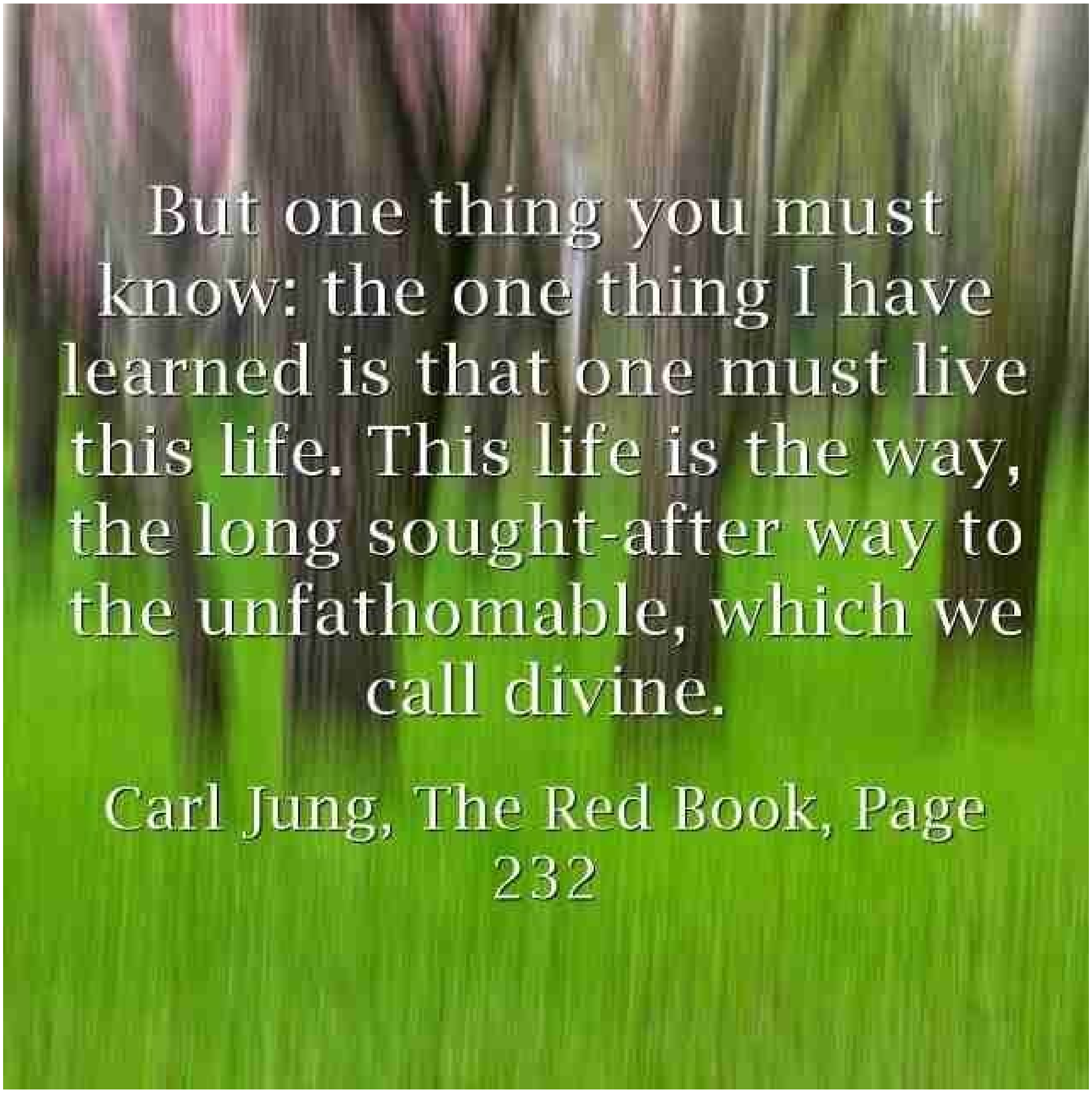
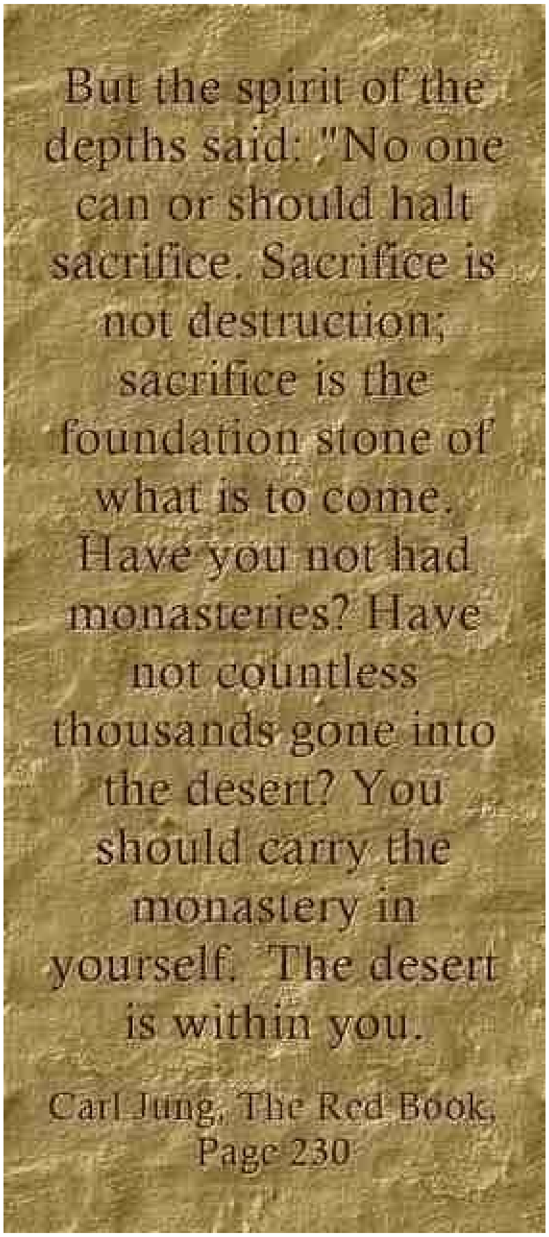
[2]



But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.

[3] 

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you.

Carl Jung, The Red Book, Page 230

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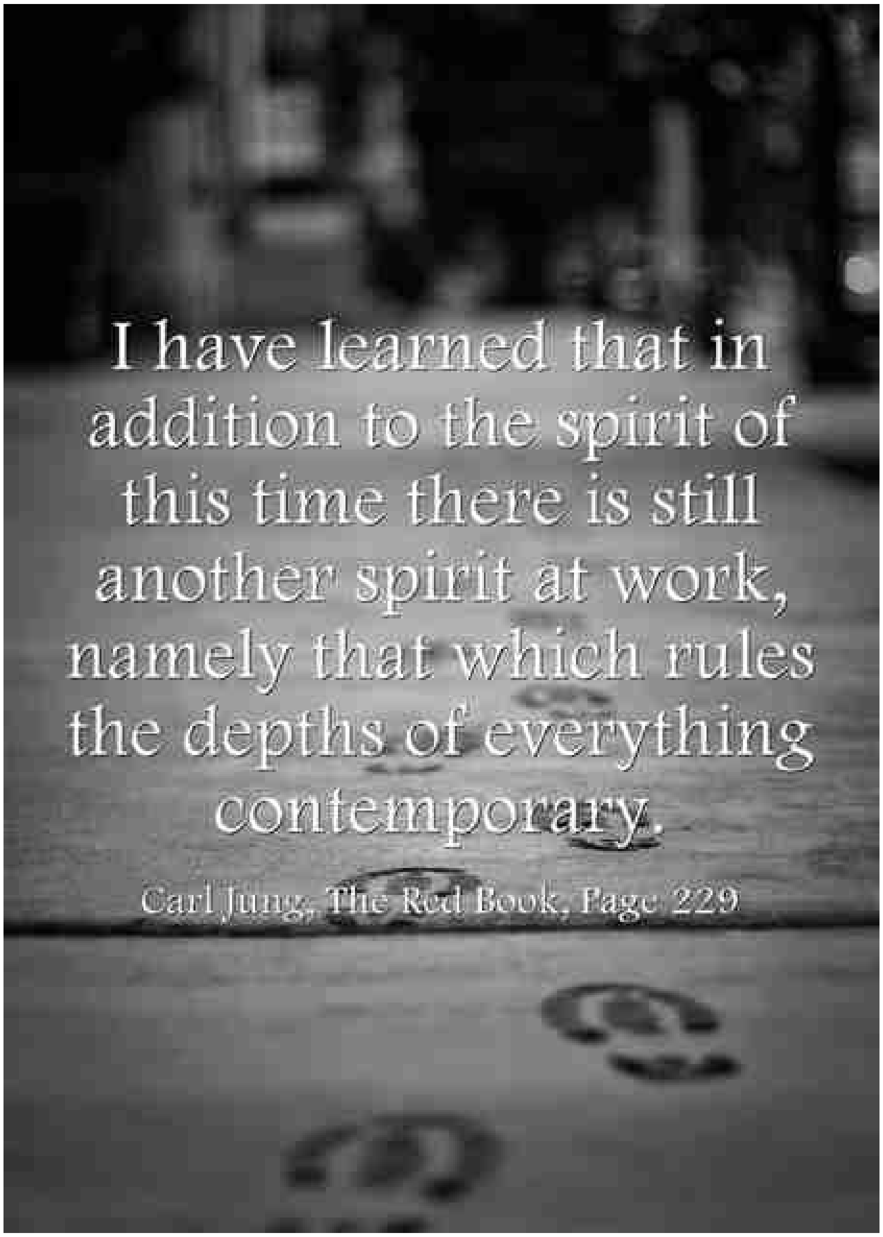
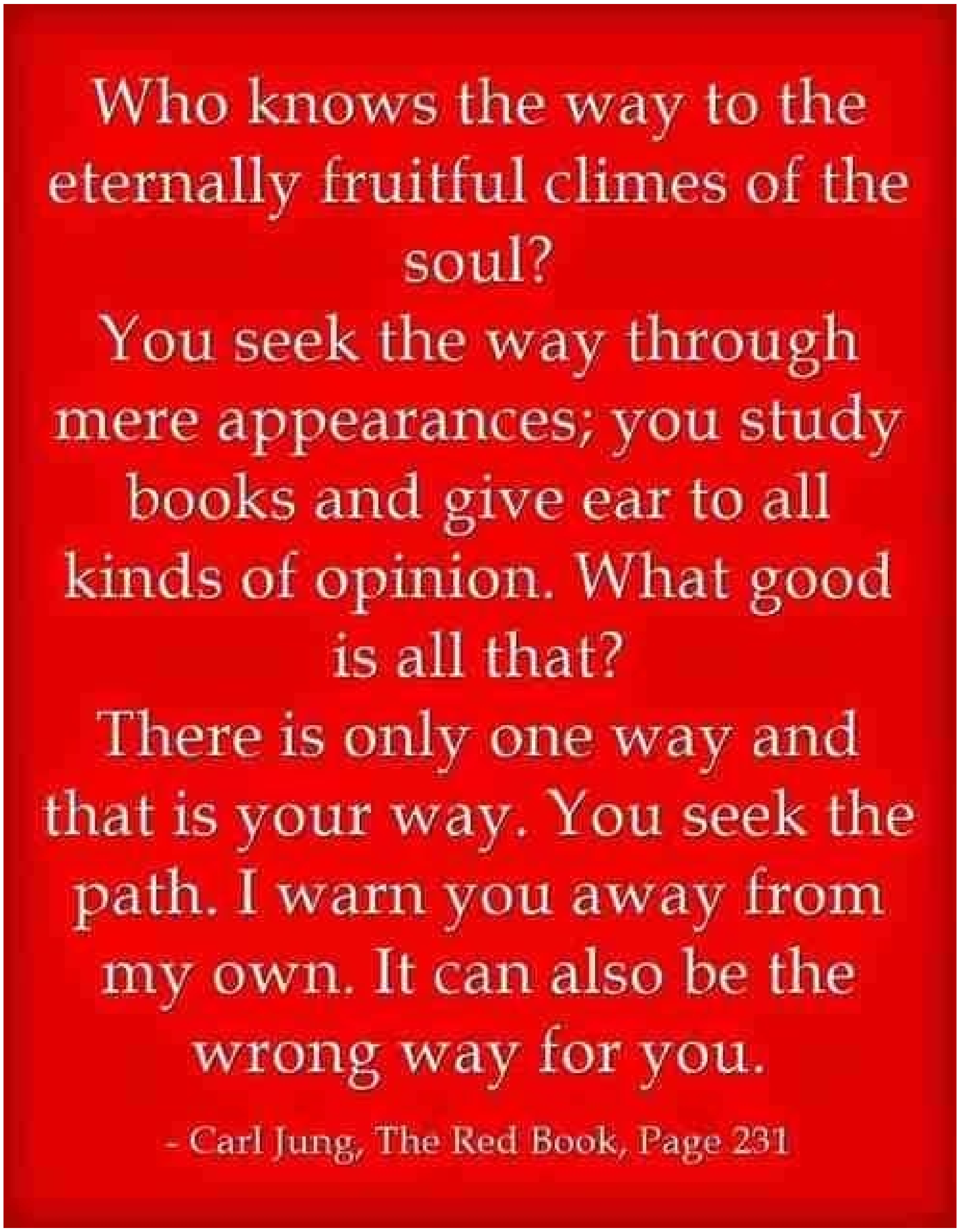
[4]



I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.



Who knows the way to the eternally fruitful climes of the soul?

You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that?

There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you.

- Carl Jung, The Red Book, Page 231

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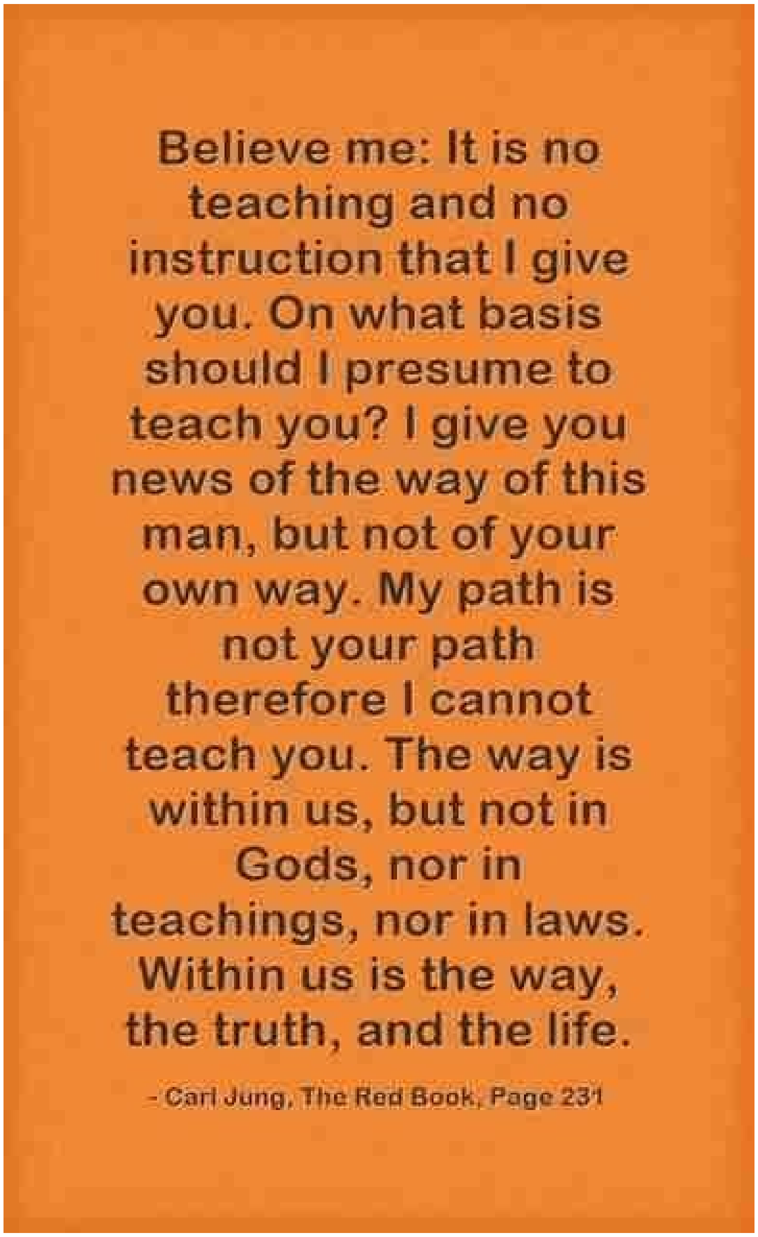
Carl Jung, The Red Book, Page 231



Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

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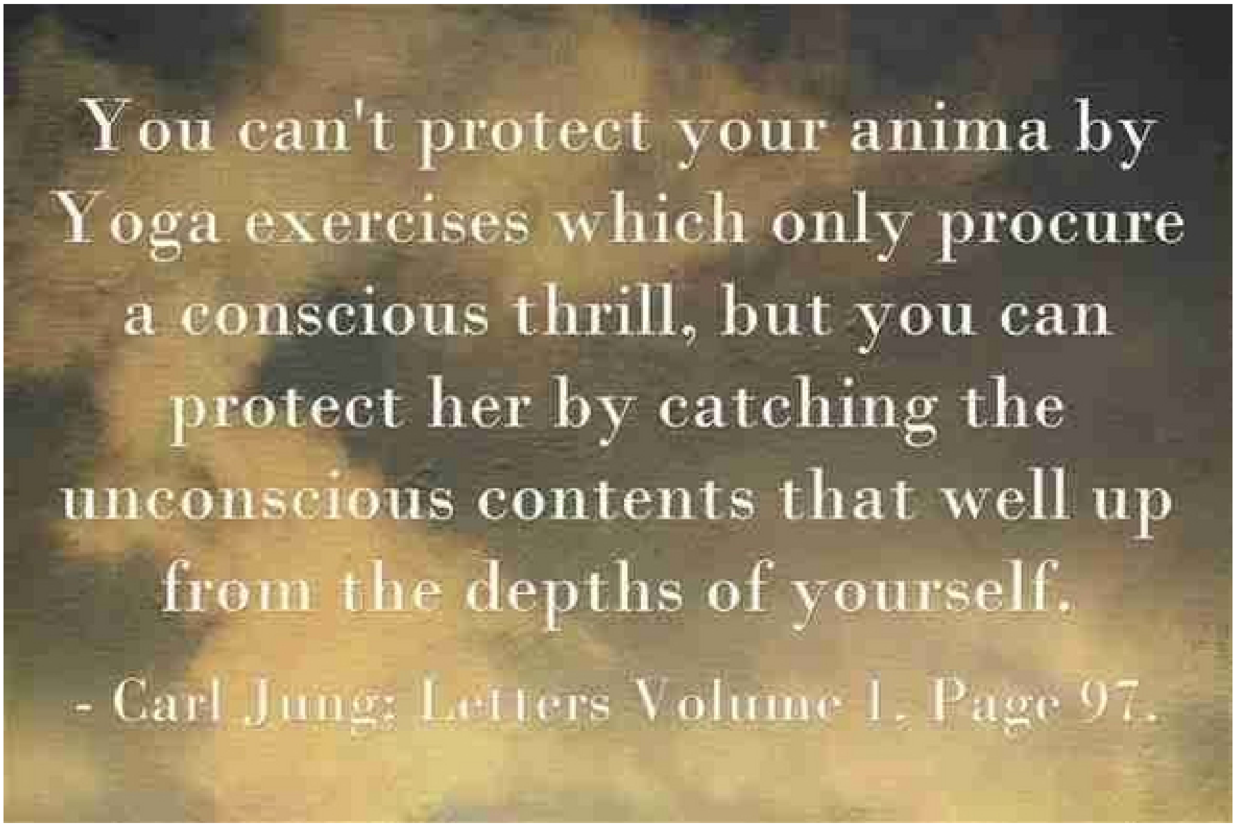

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself.

- Carl Jung: Letters Volume 1, Page 97.

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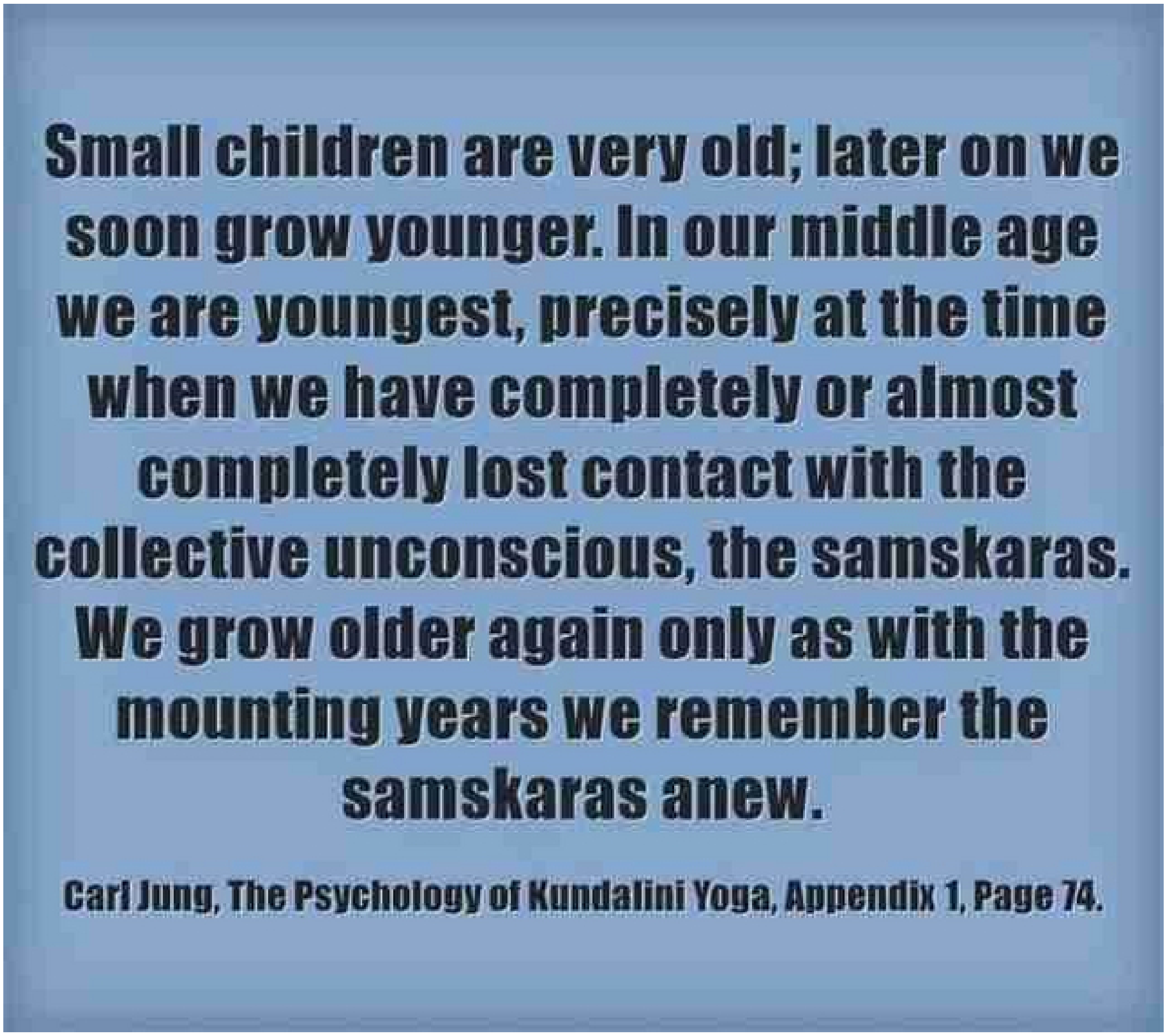

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew.

Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

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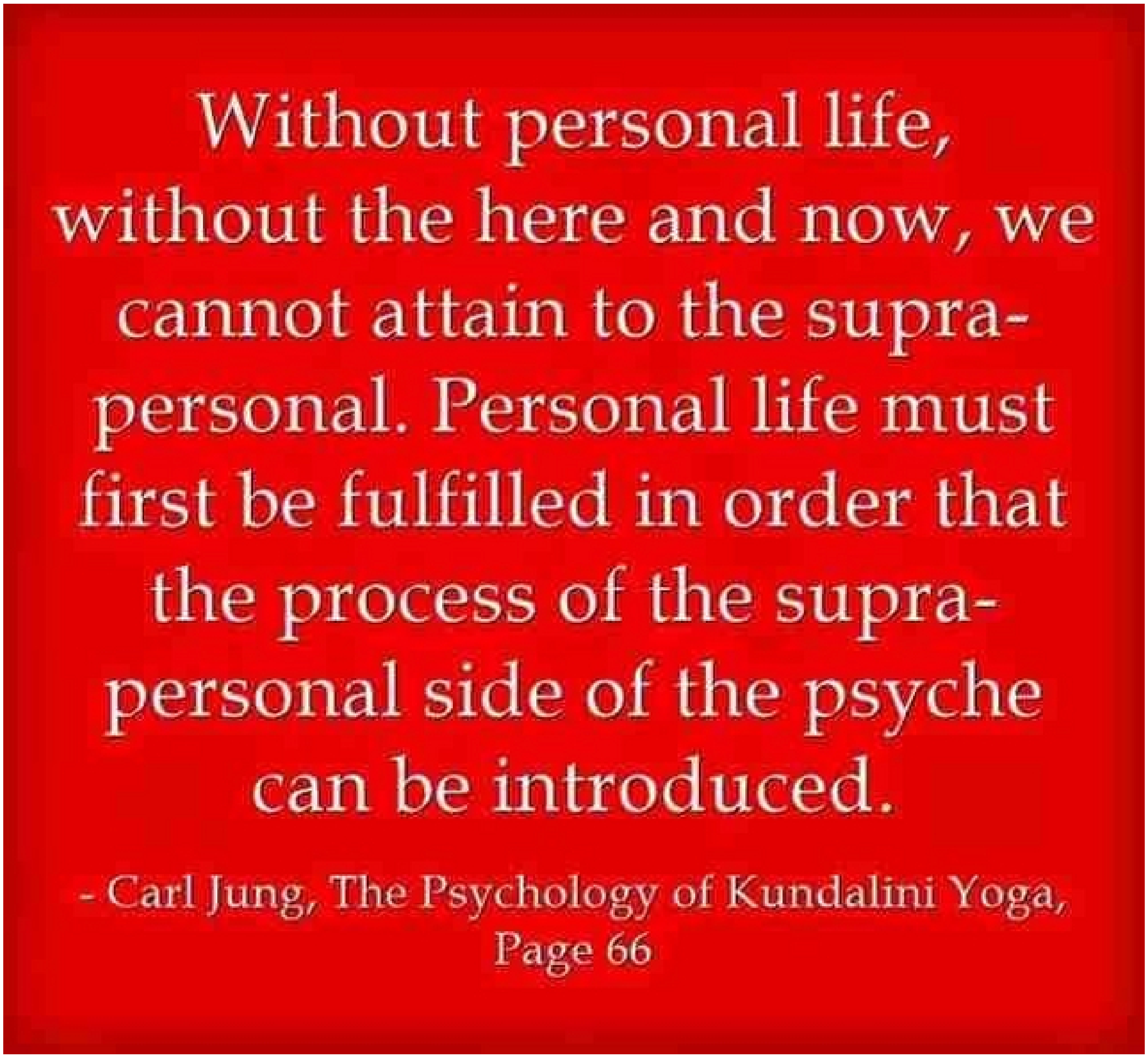

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced.

- Carl Jung, The Psychology of Kundalini Yoga, Page 66

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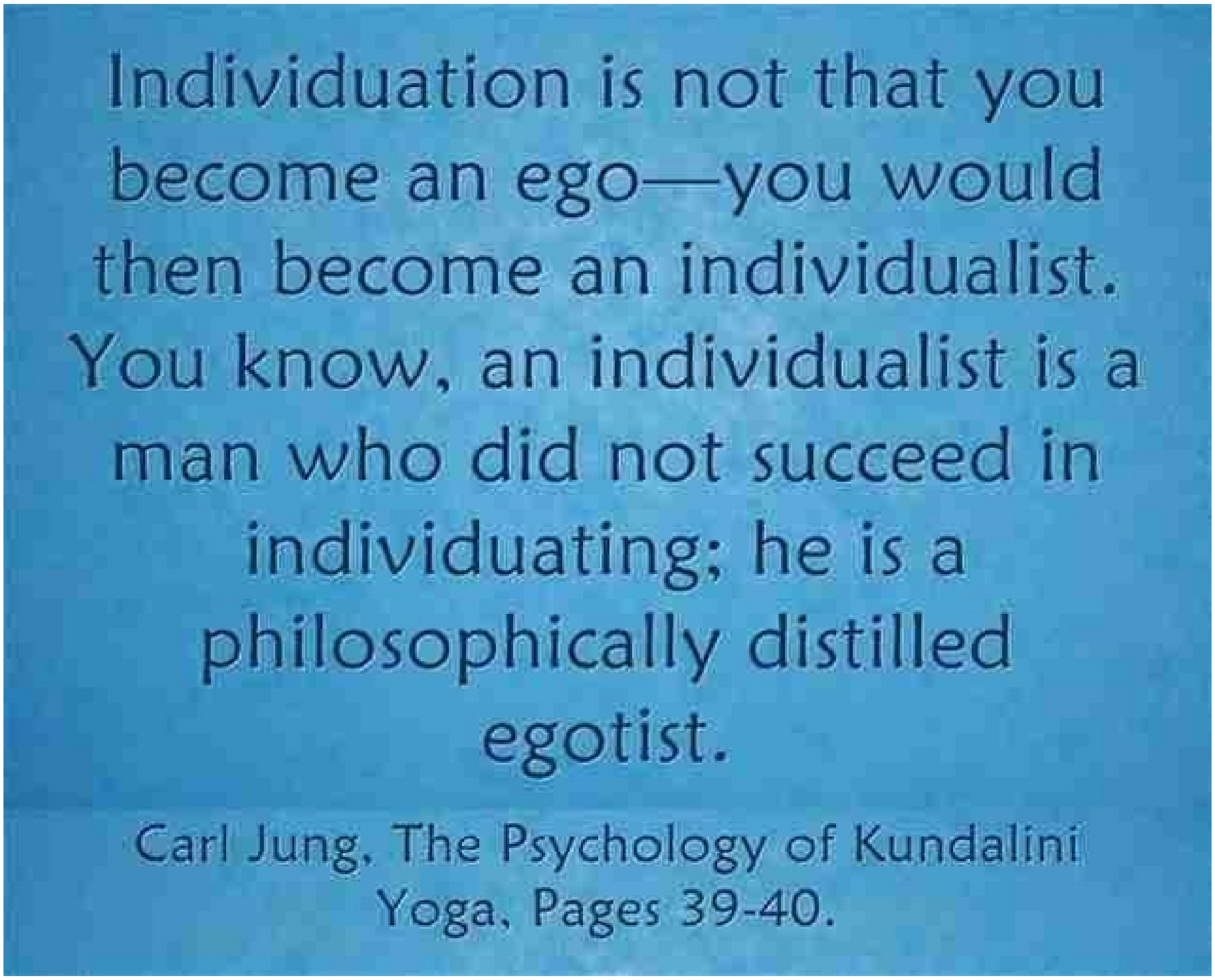

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist.

Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

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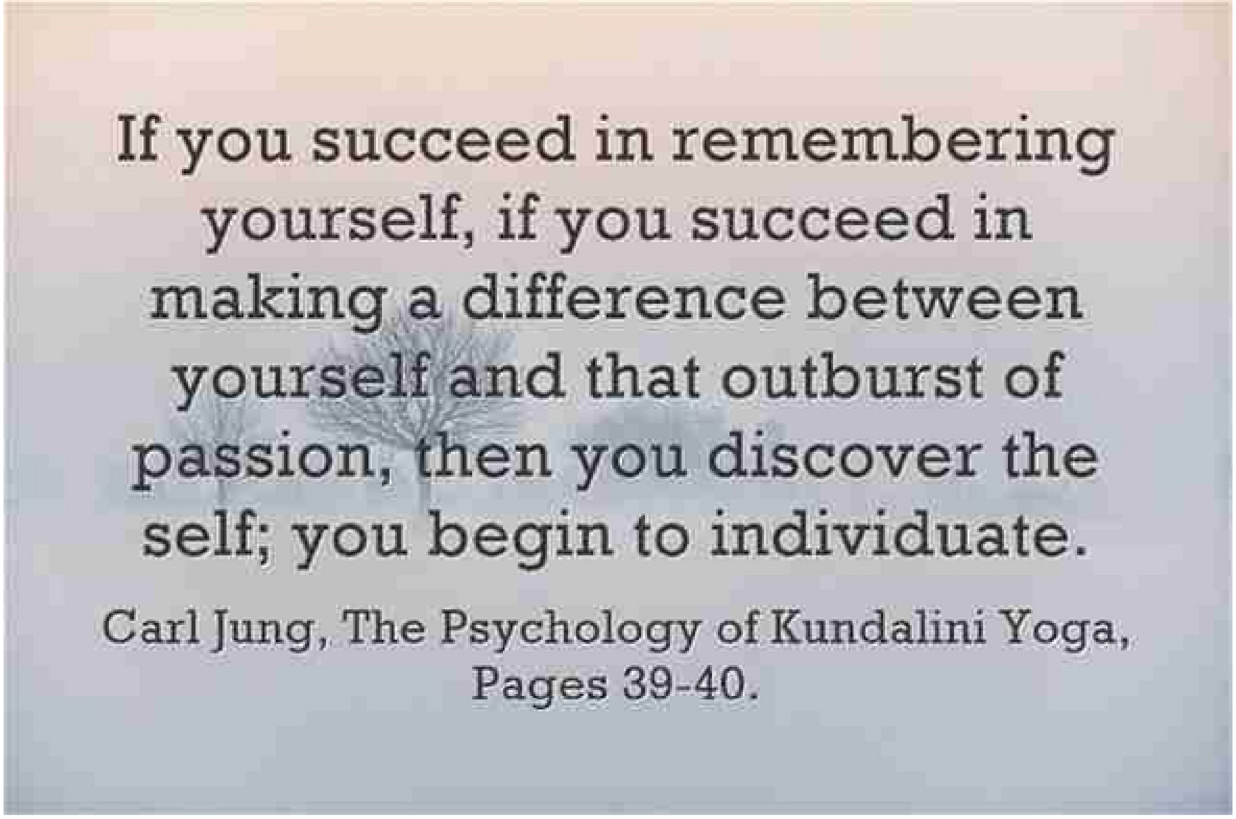

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate.

Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

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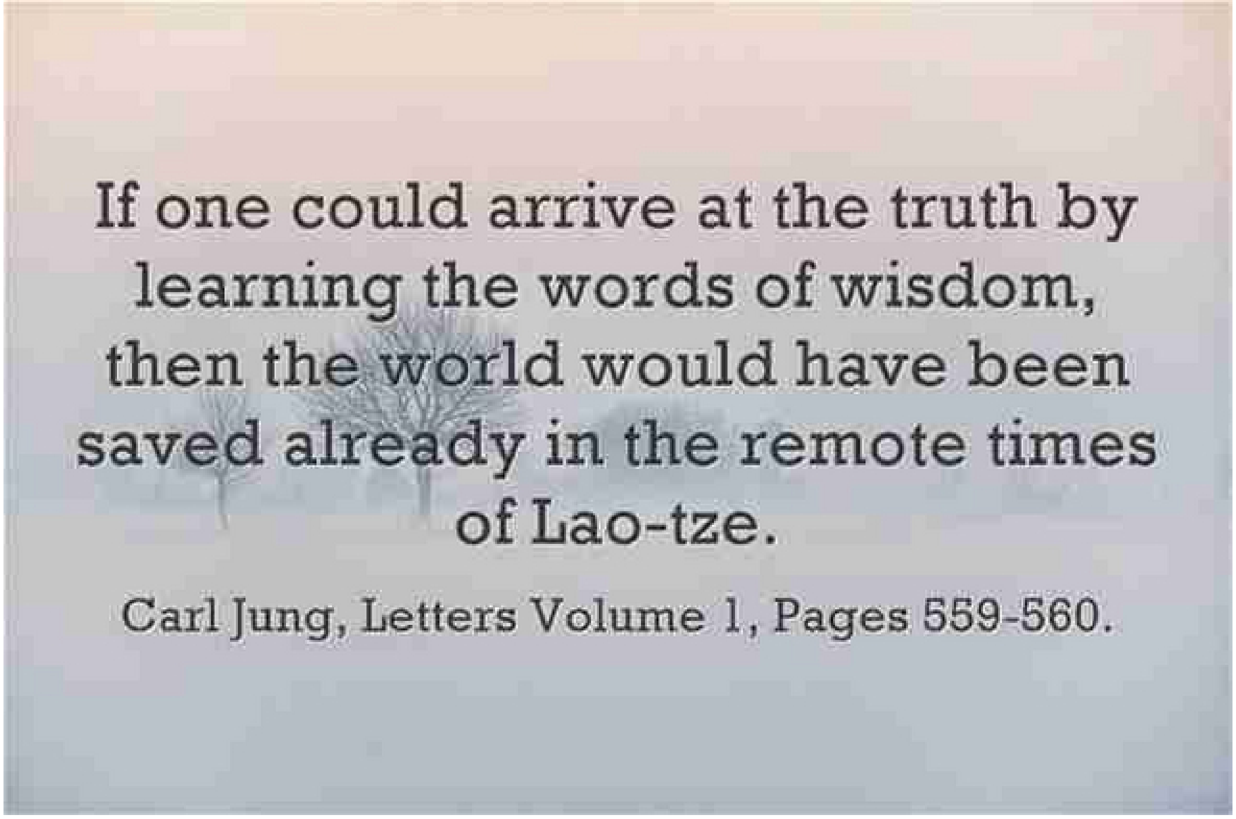

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze.

Carl Jung, Letters Volume 1, Pages 559-560.

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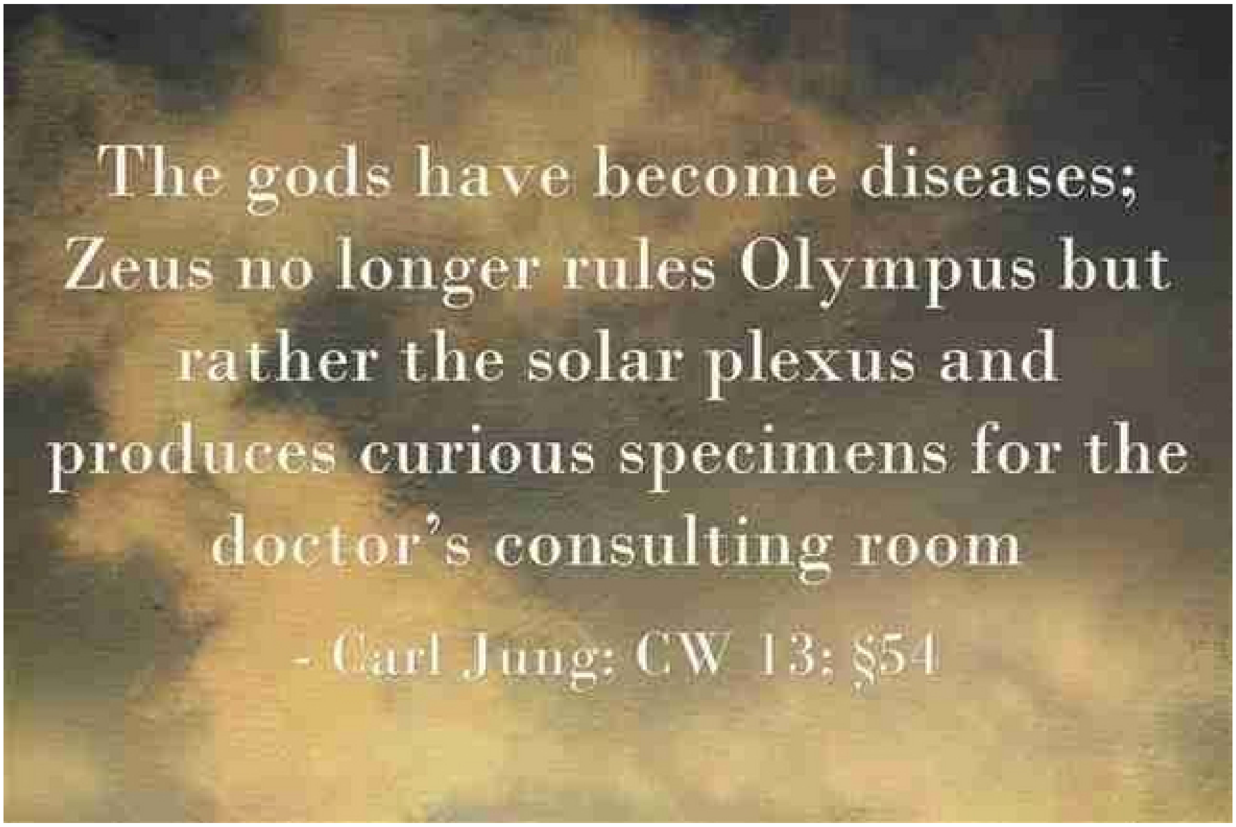

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room

- Carl Jung: CW 13: §54

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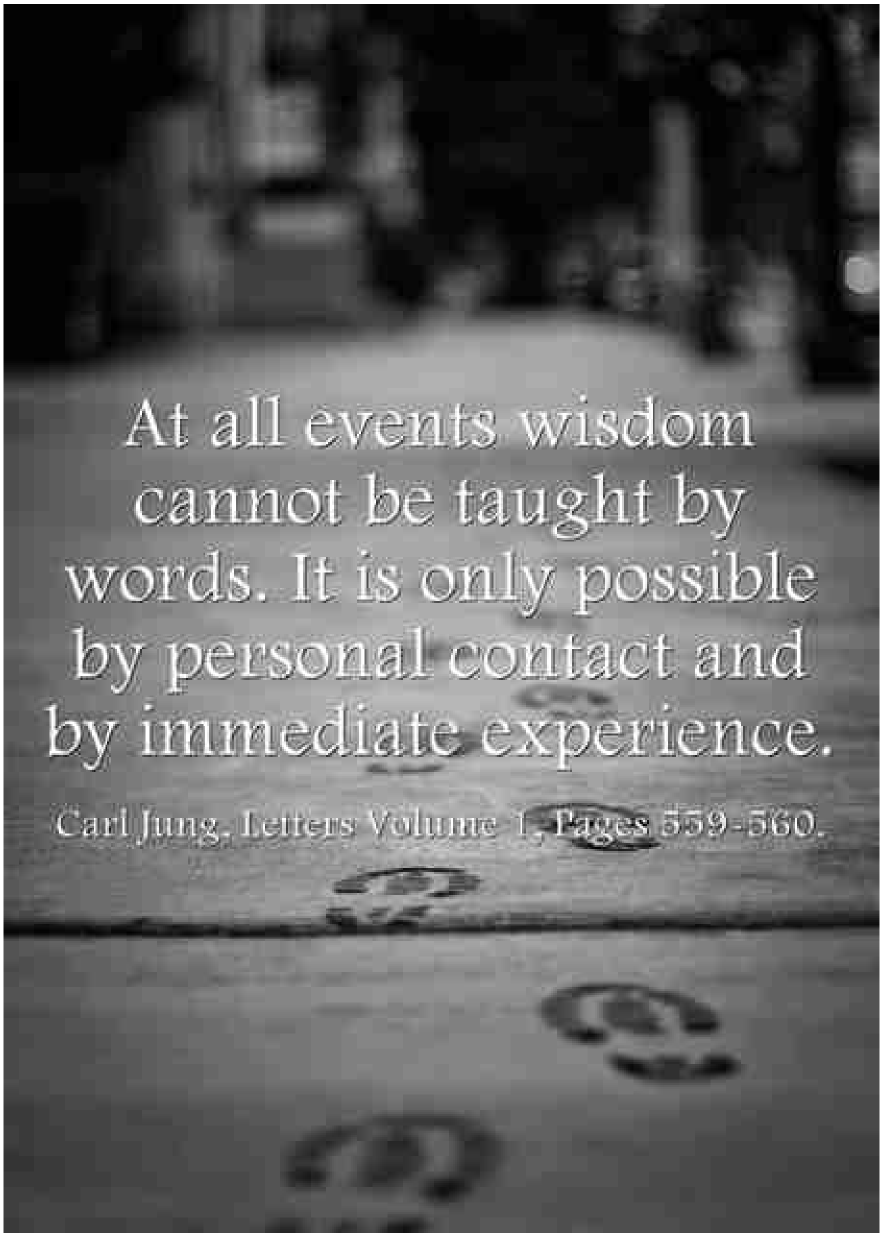

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience.
Carl Jung, Letters Volume 1, Pages 559-560.

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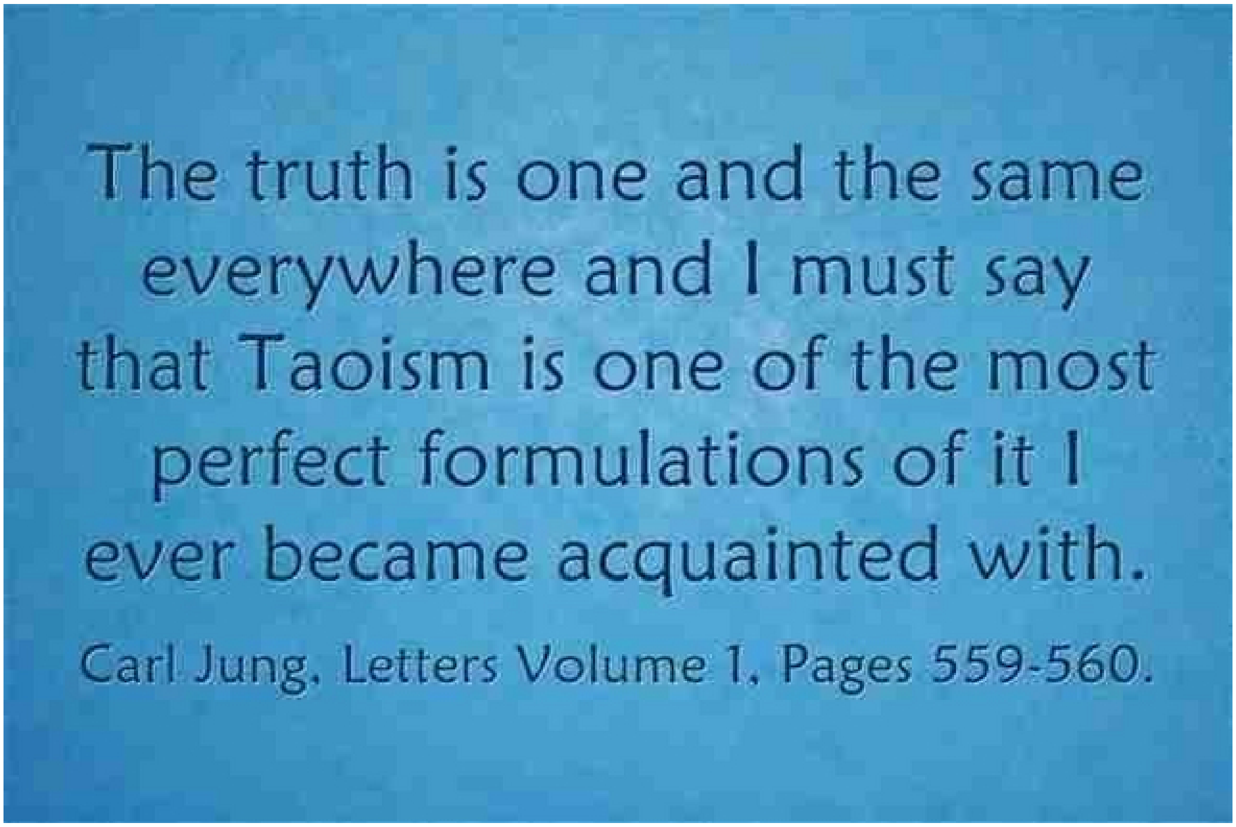

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with.

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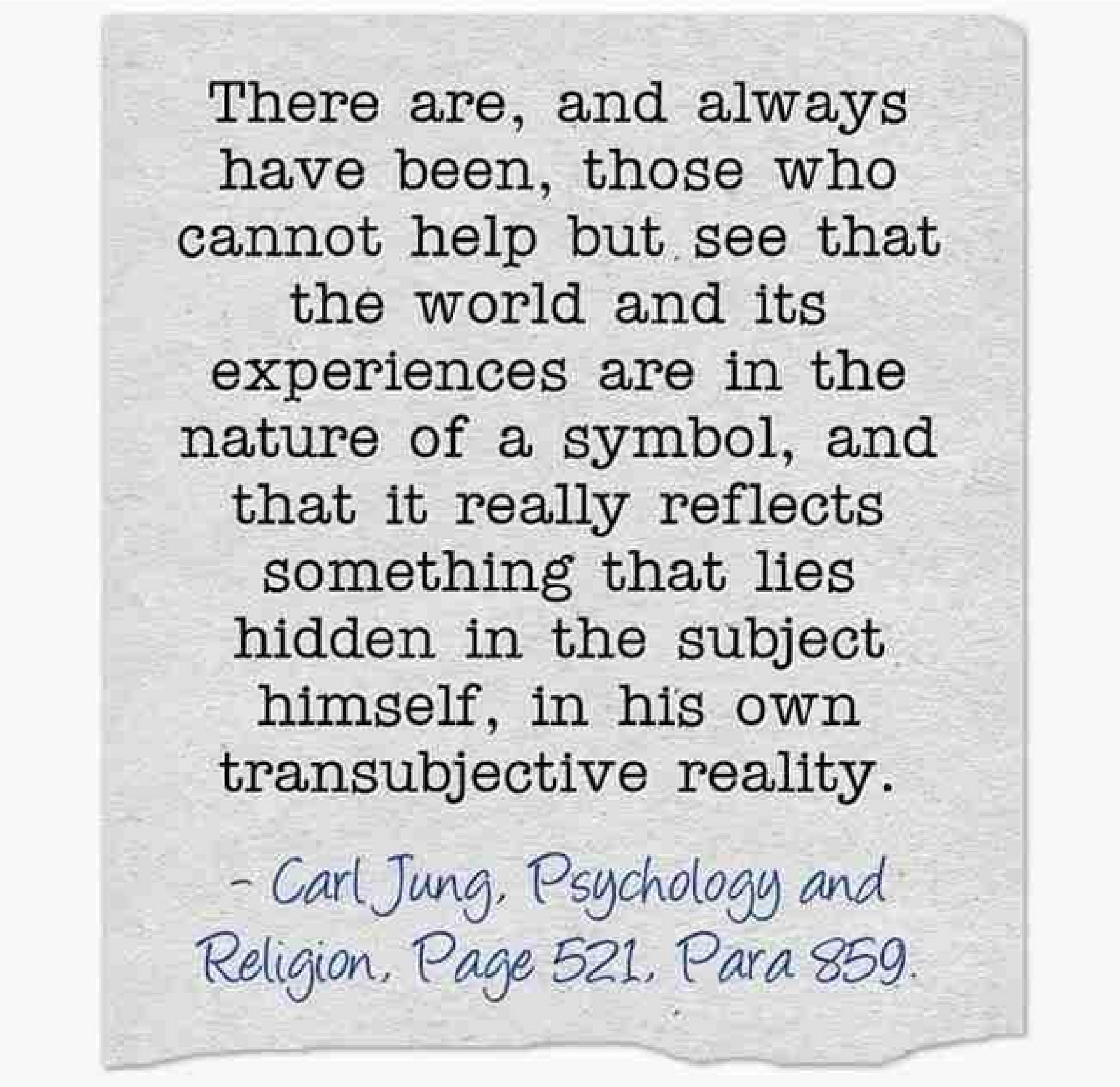

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality.

- Carl Jung, Psychology and Religion, Page 521, Para 859.

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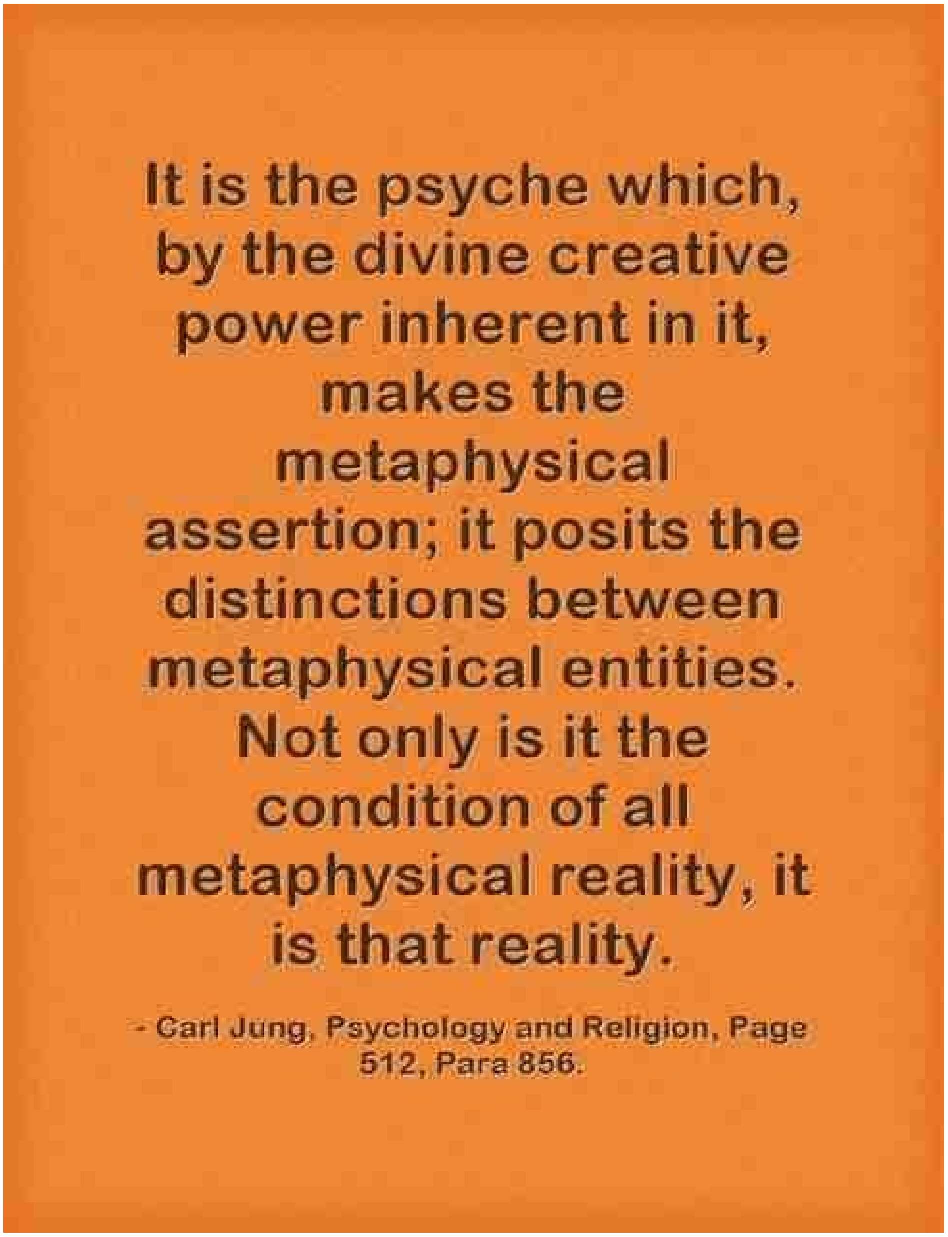

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

- Carl Jung, Psychology and Religion, Page 512, Para 856.

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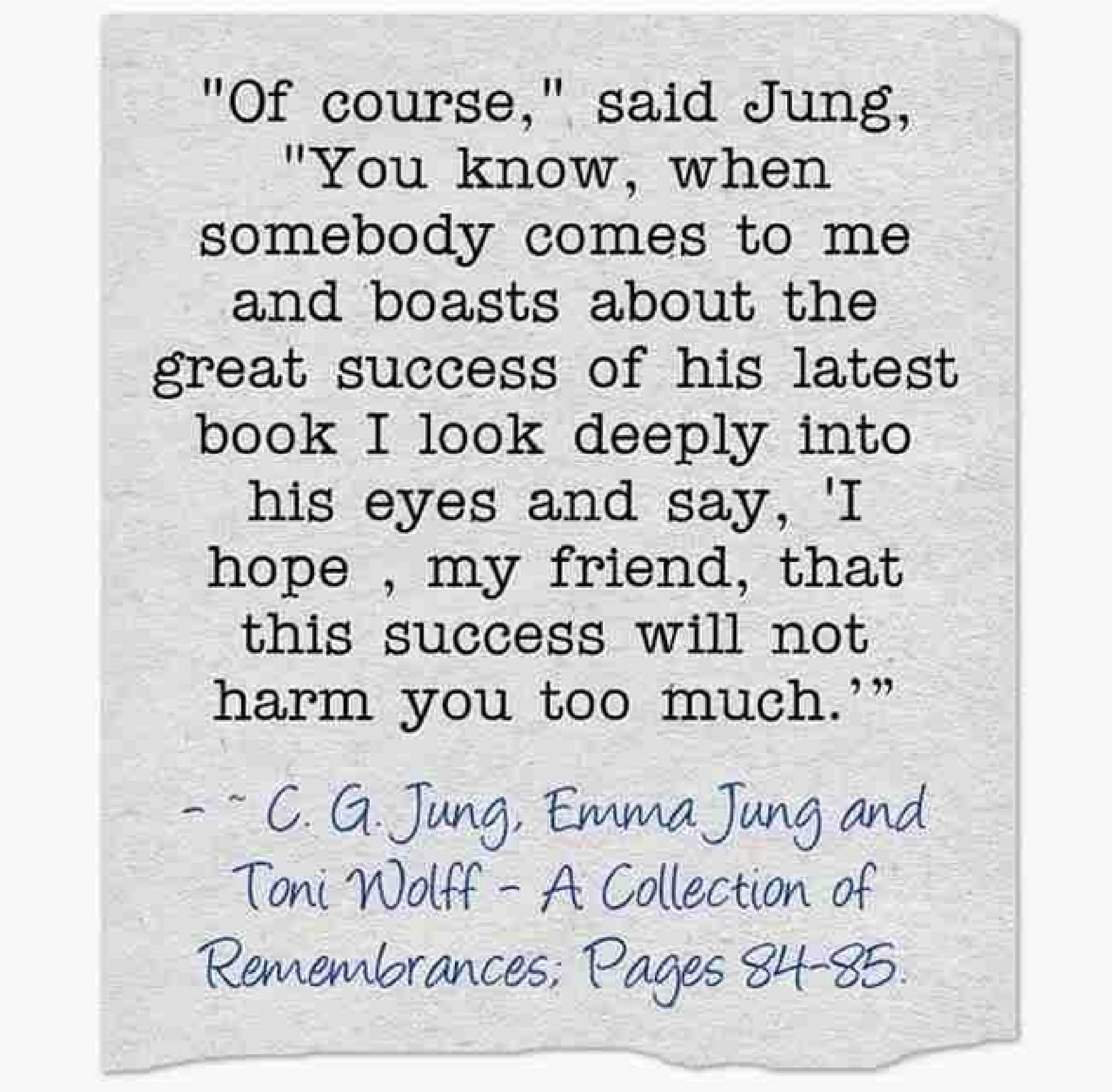

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope , my friend, that this success will not harm you too much.'"

- ~ C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

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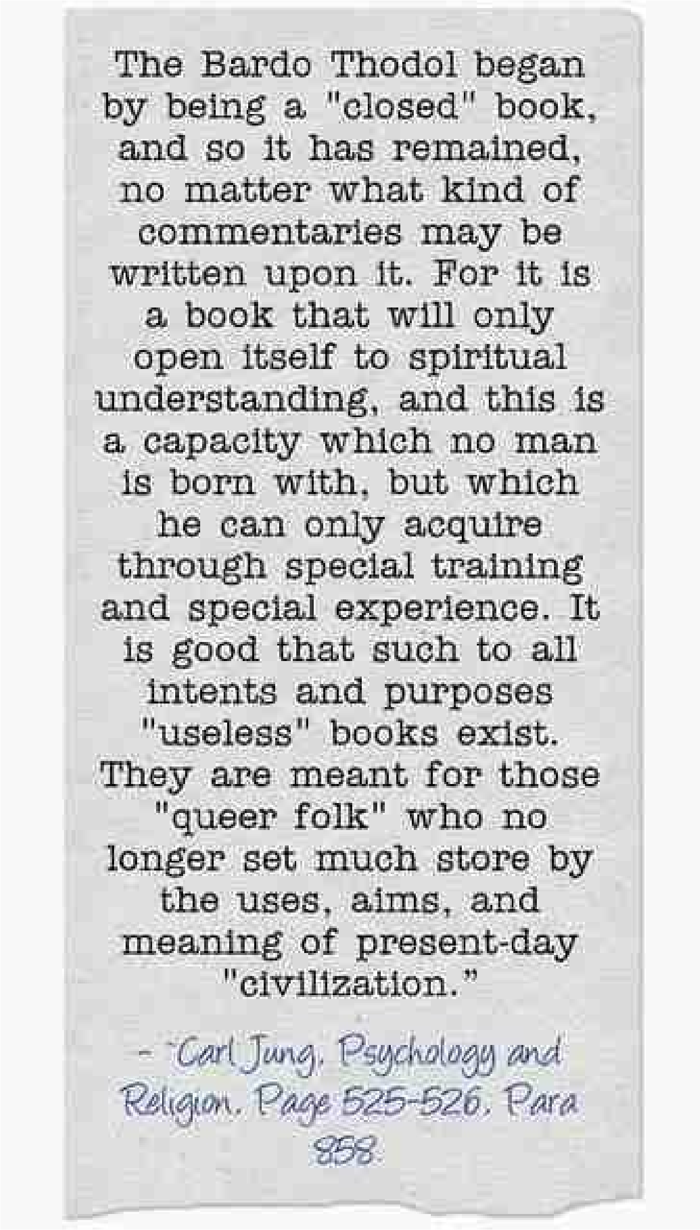

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization."

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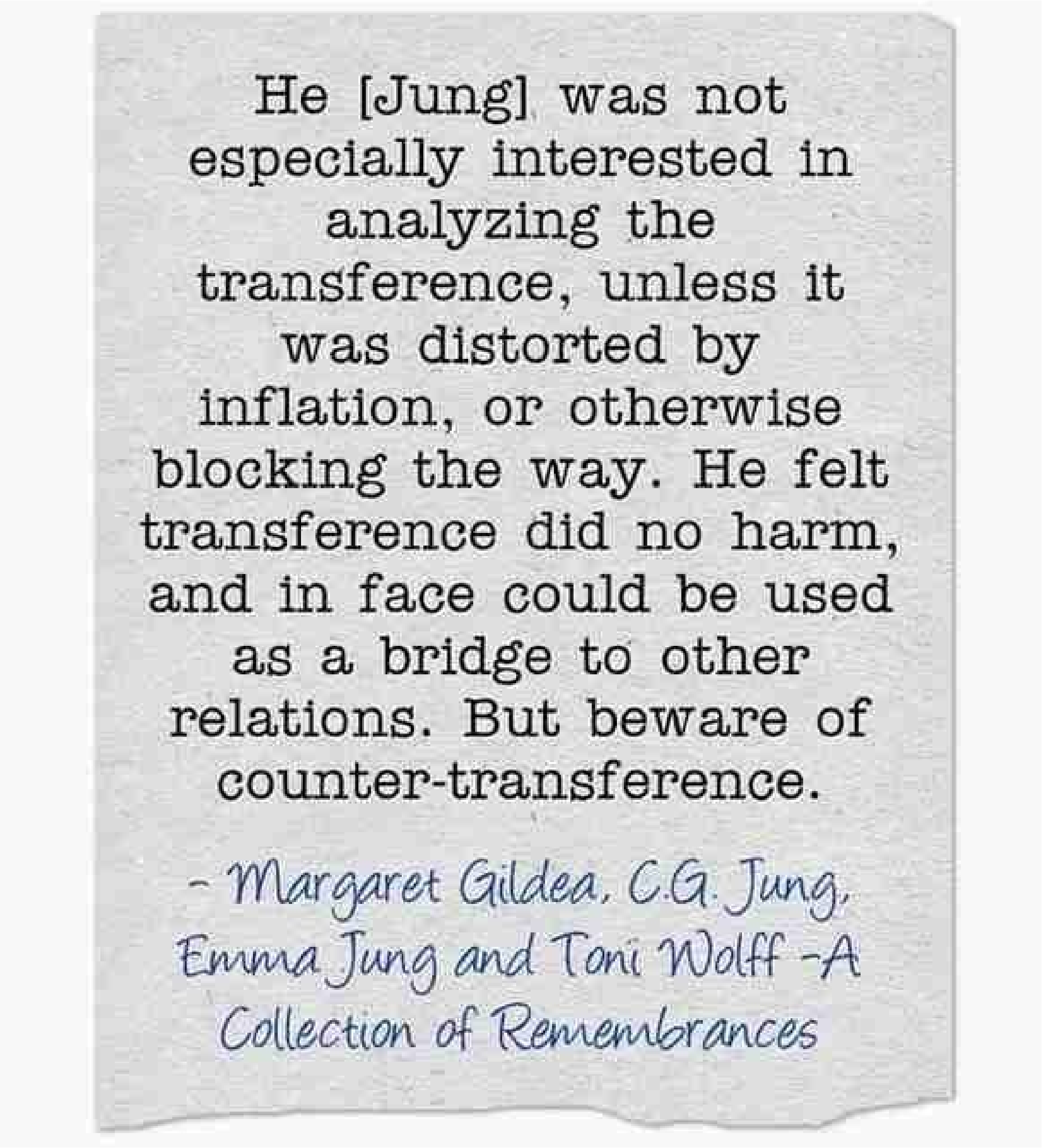

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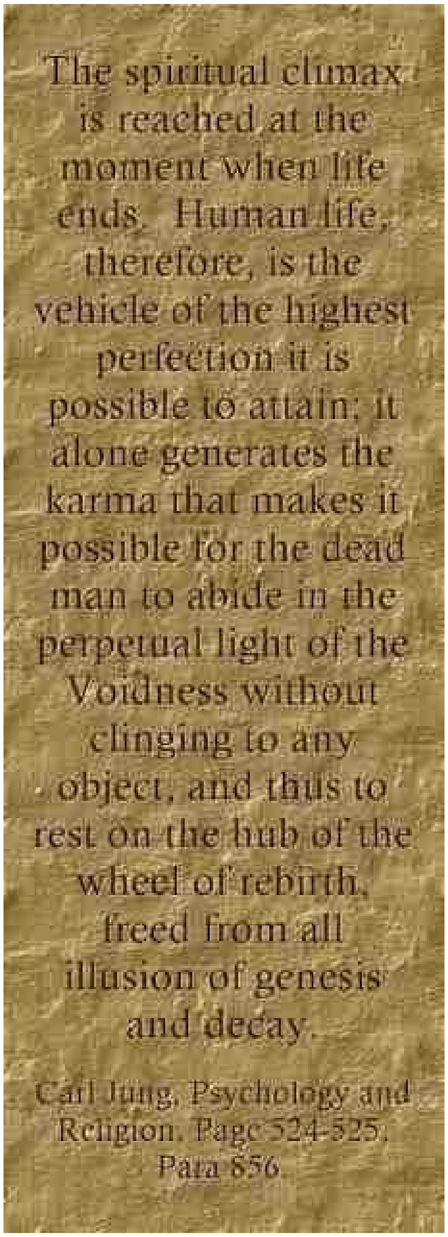

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

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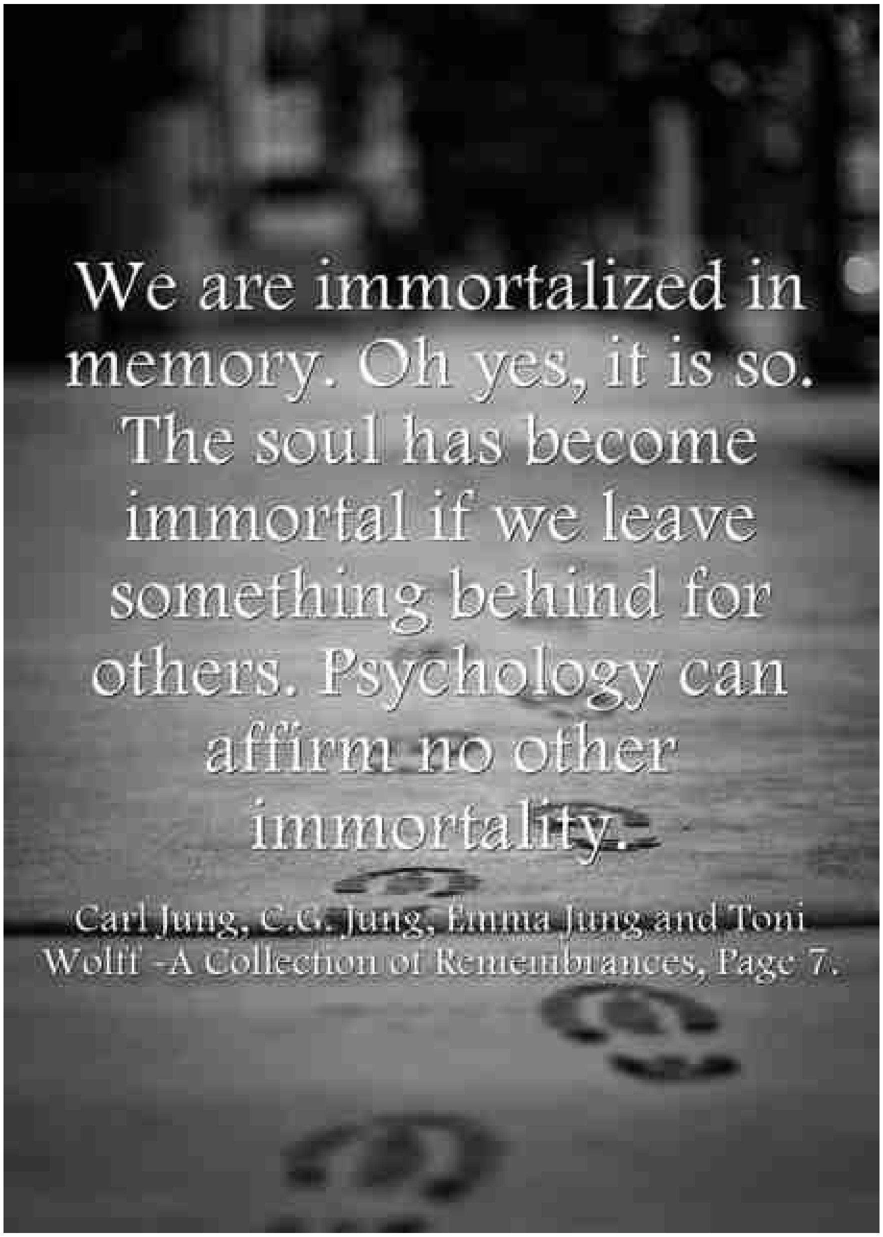
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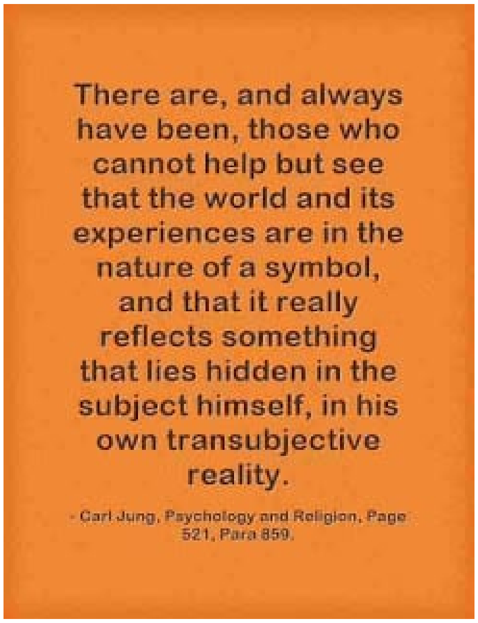

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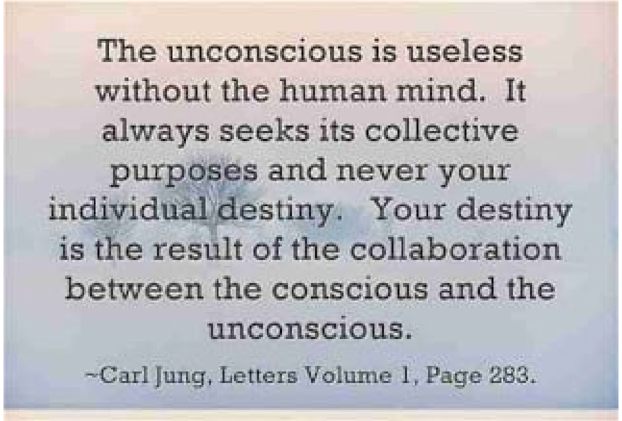

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Your destiny is the result of the collaboration between the conscious and the unconscious.

~Carl Jung, Letters Volume 1, Page 283.

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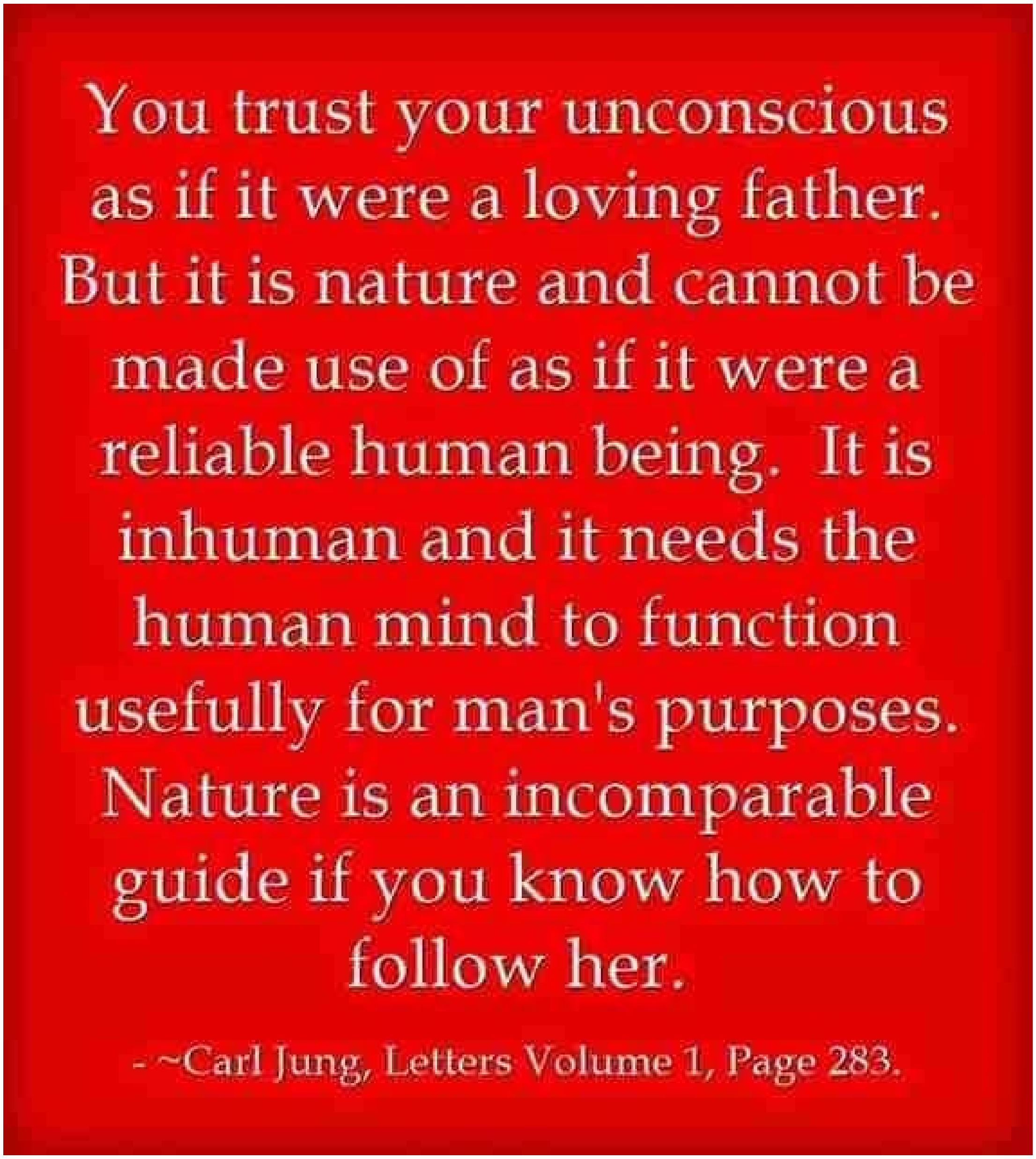

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her.

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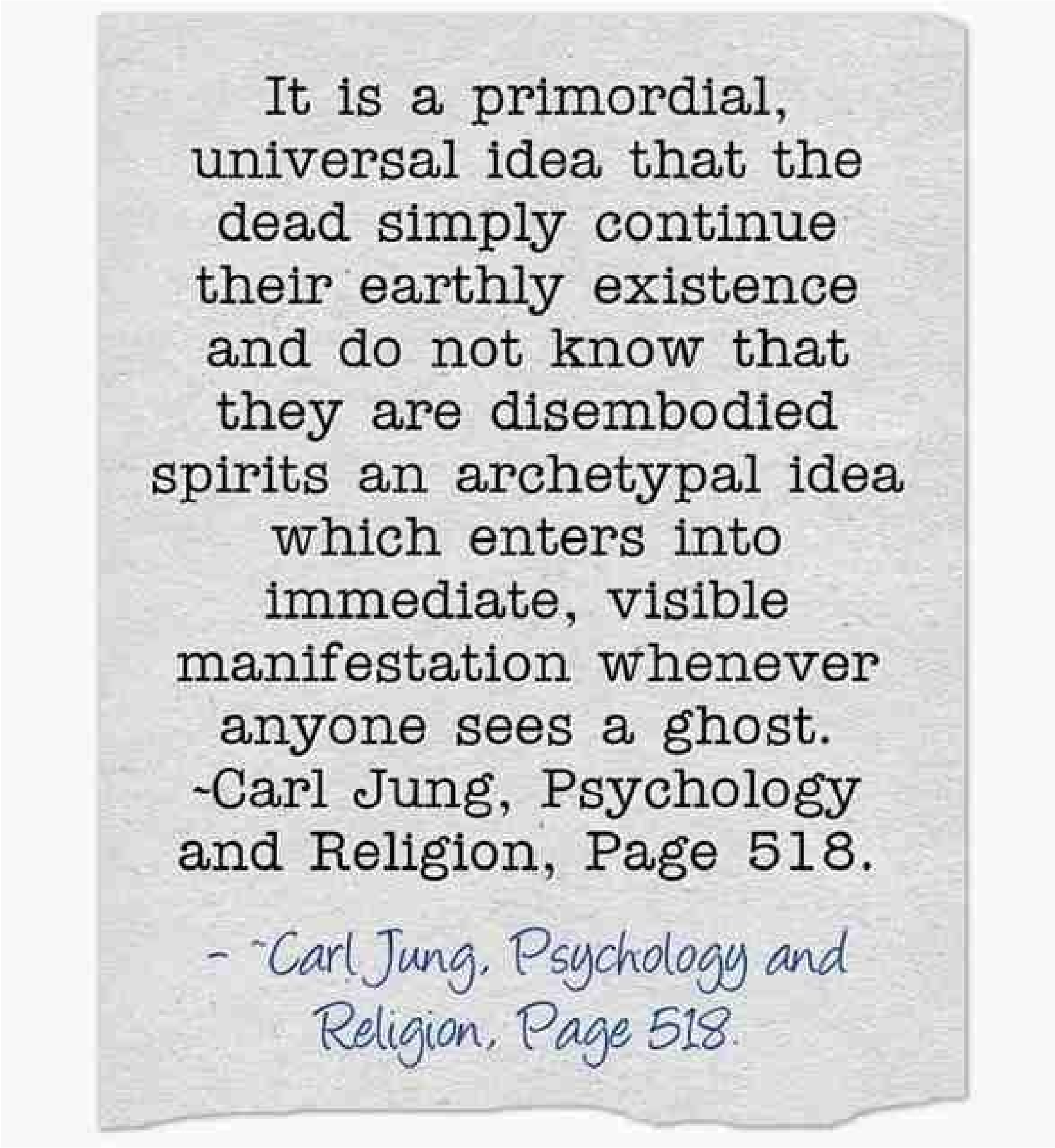

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. ~Carl Jung, Psychology and Religion, Page 518.

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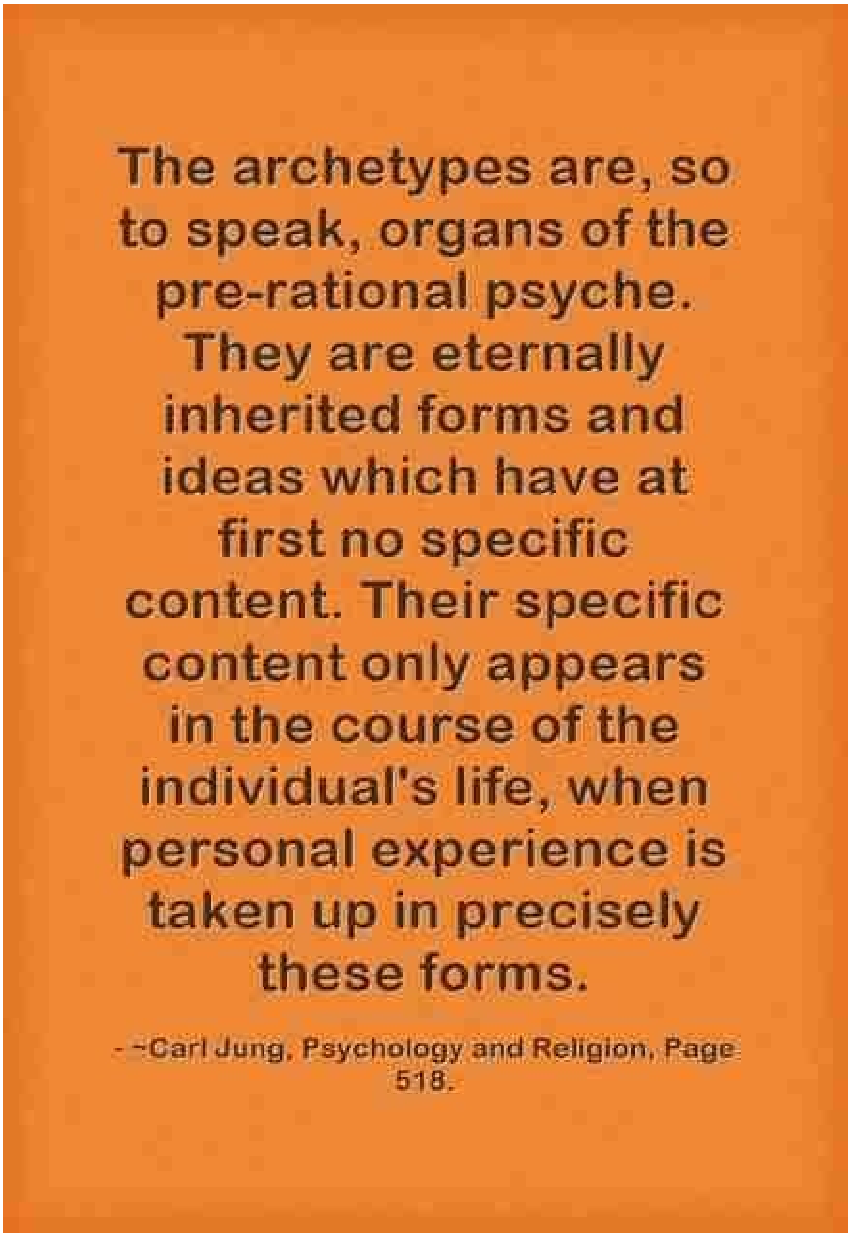

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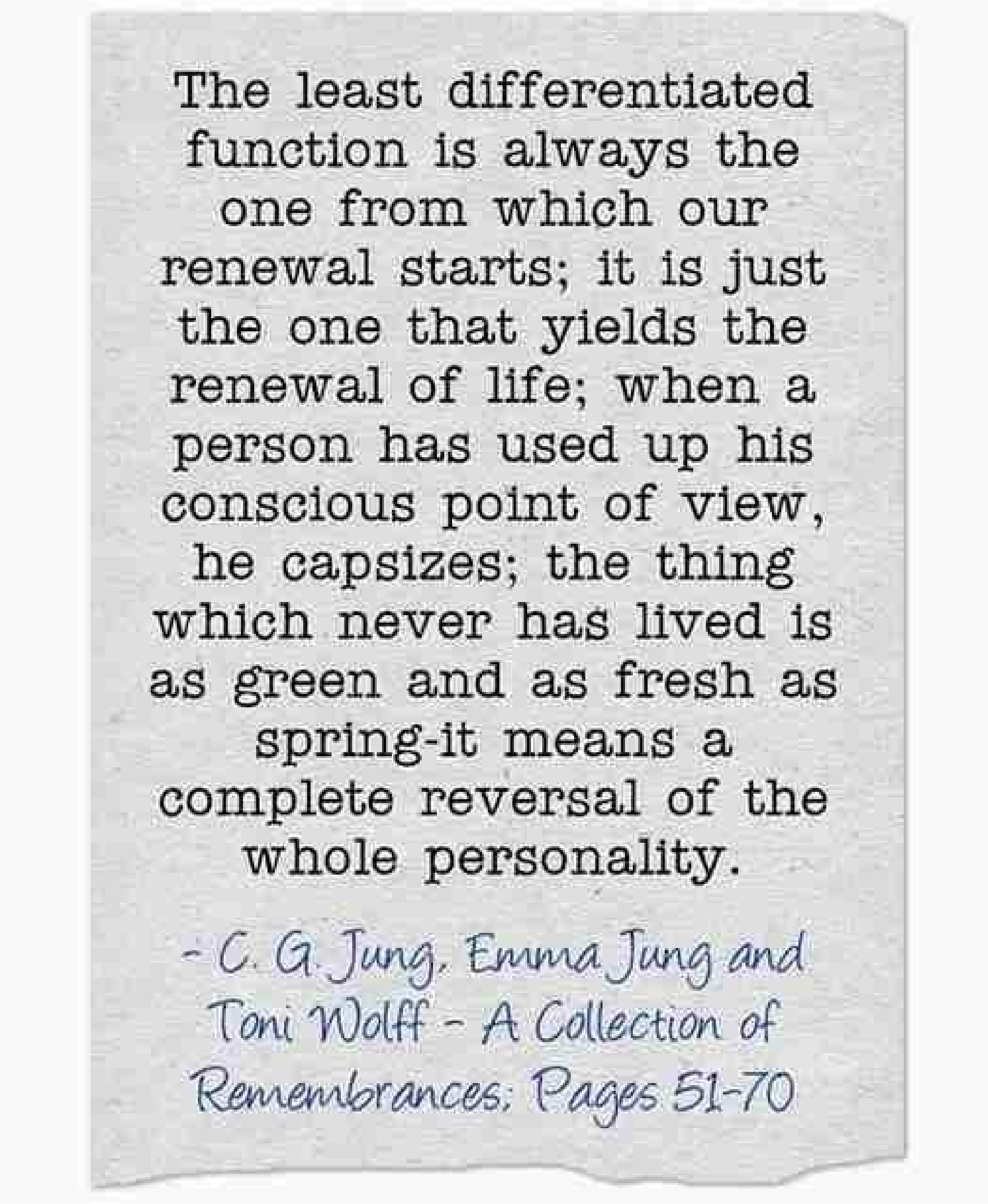

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality.

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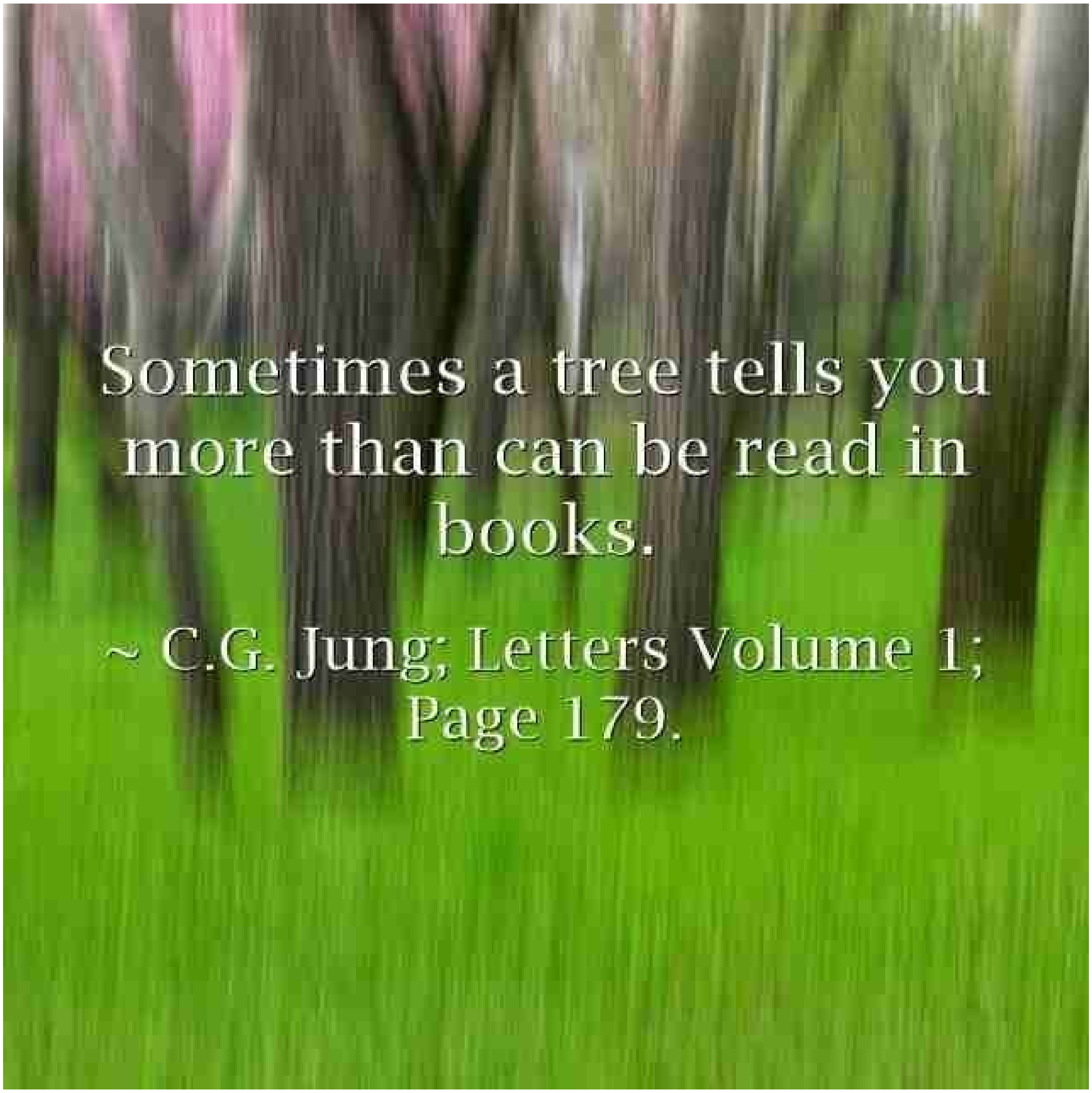
Sometimes a tree tells you more than can be read in books.
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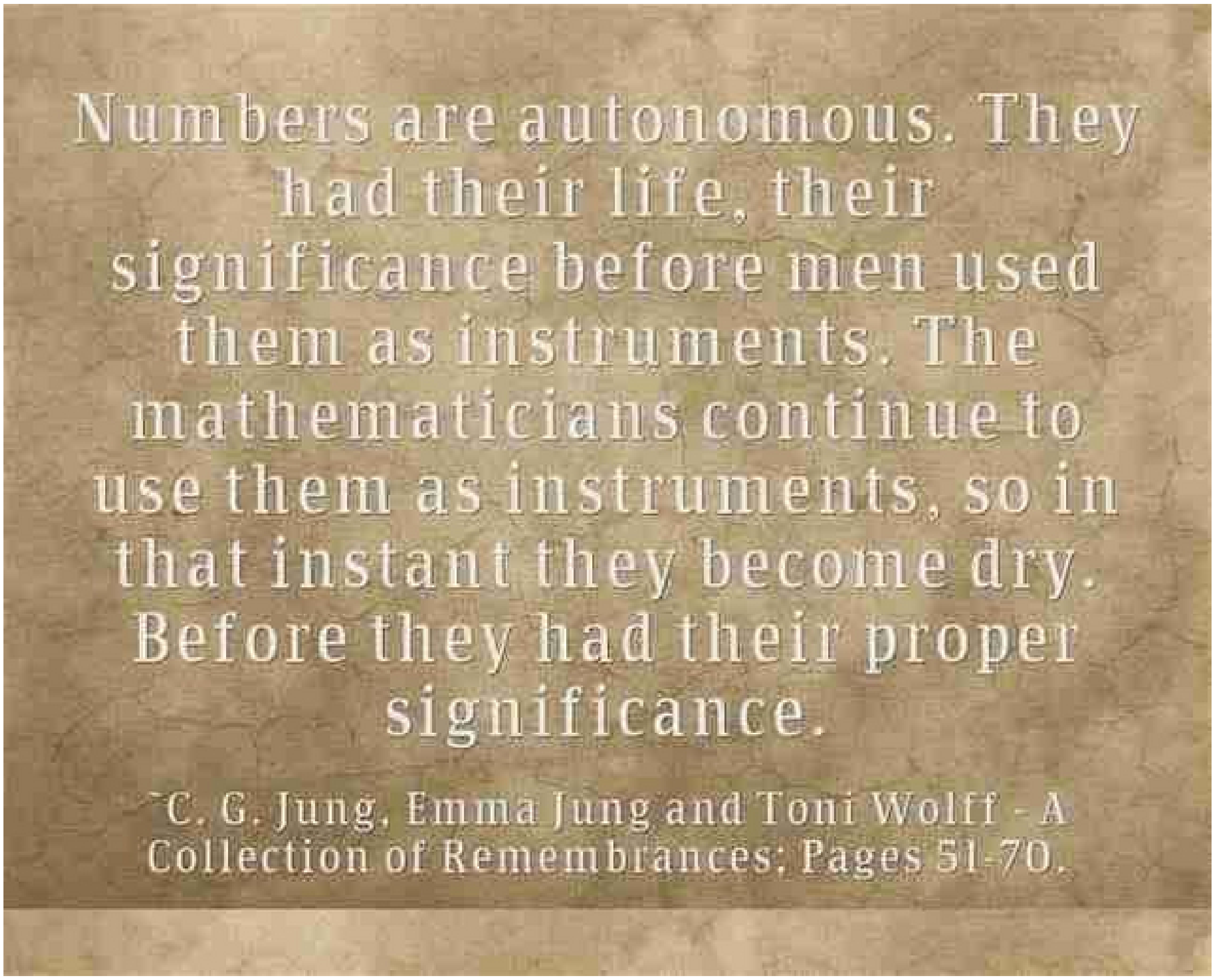

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance.

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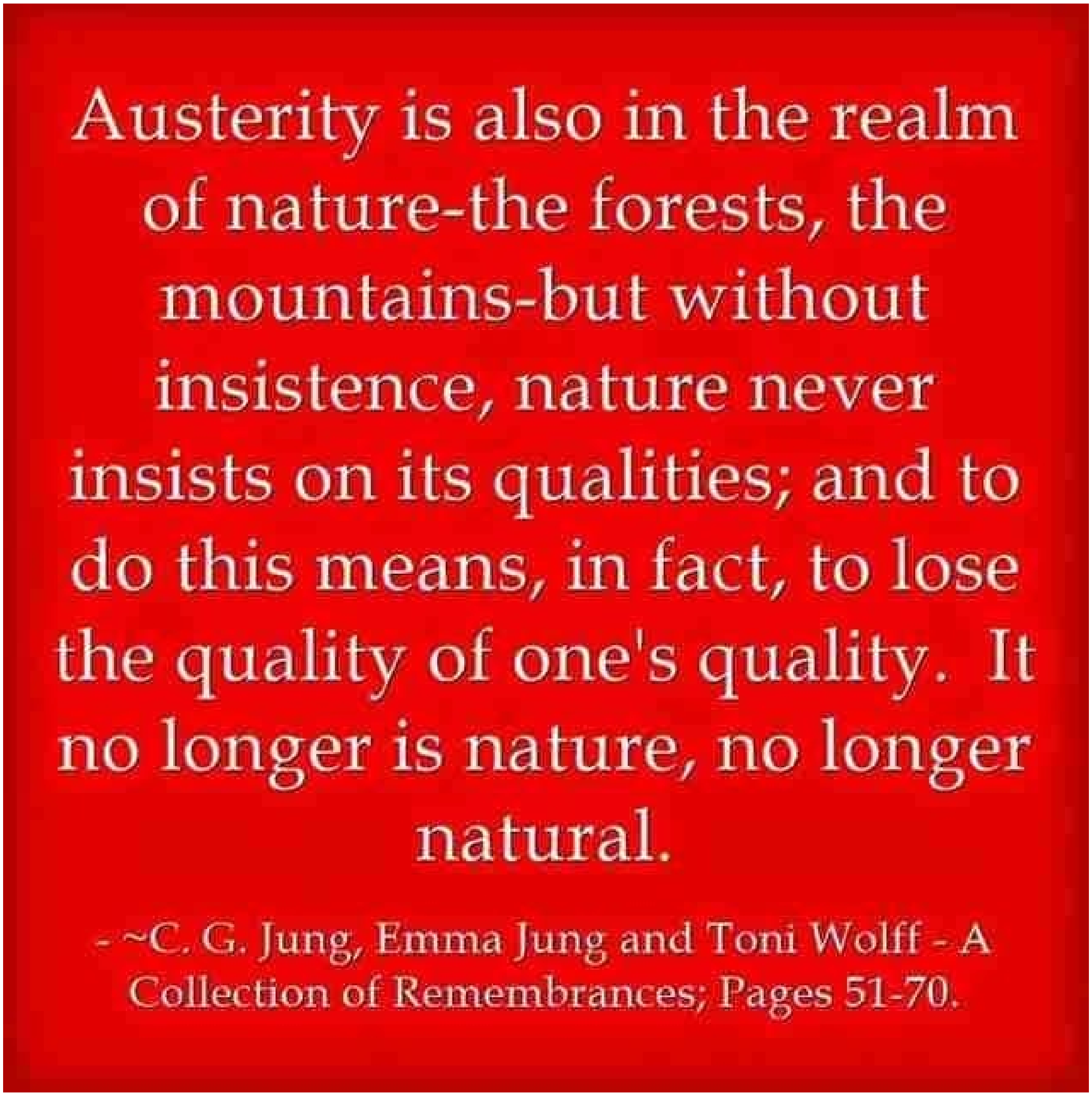

Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural.

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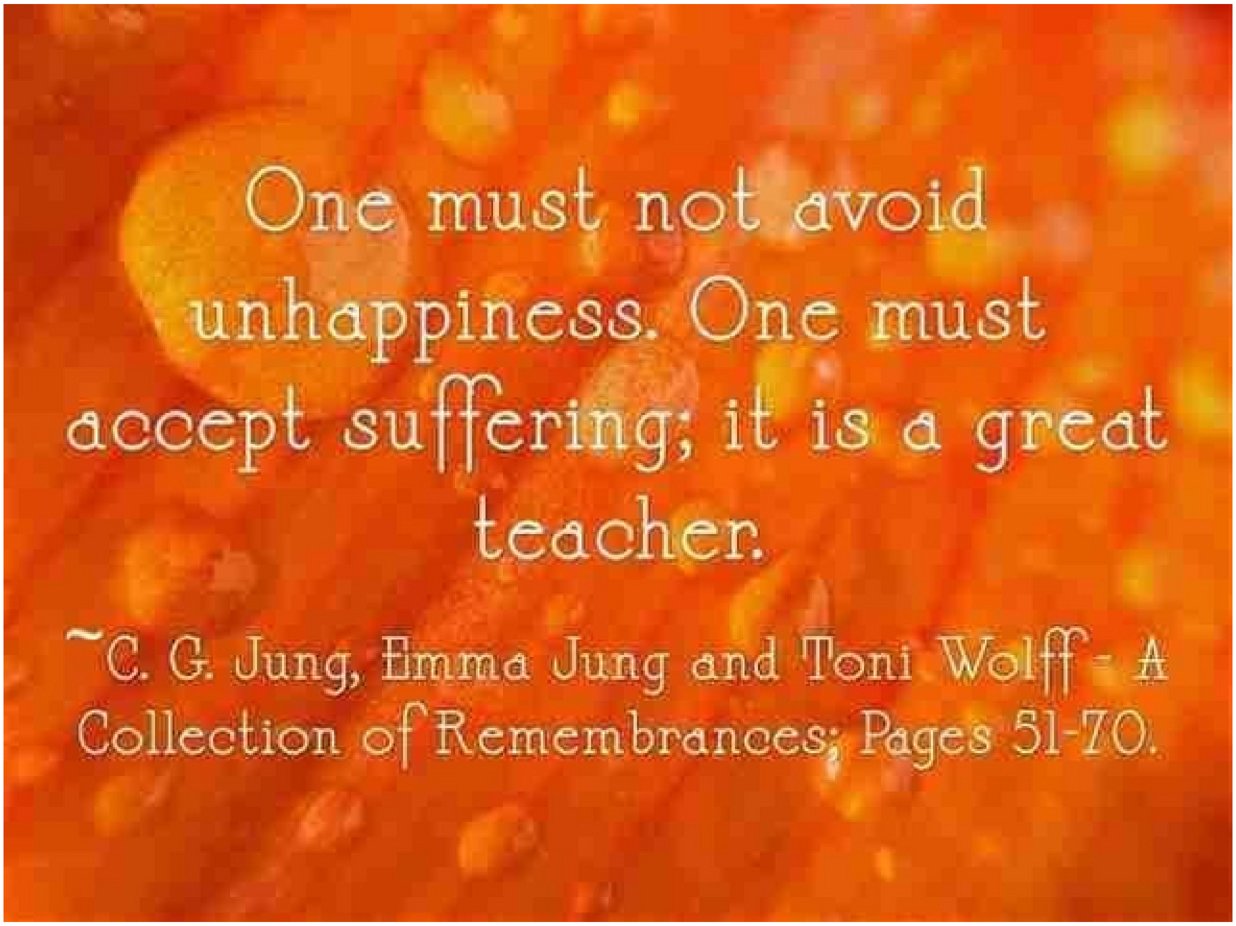
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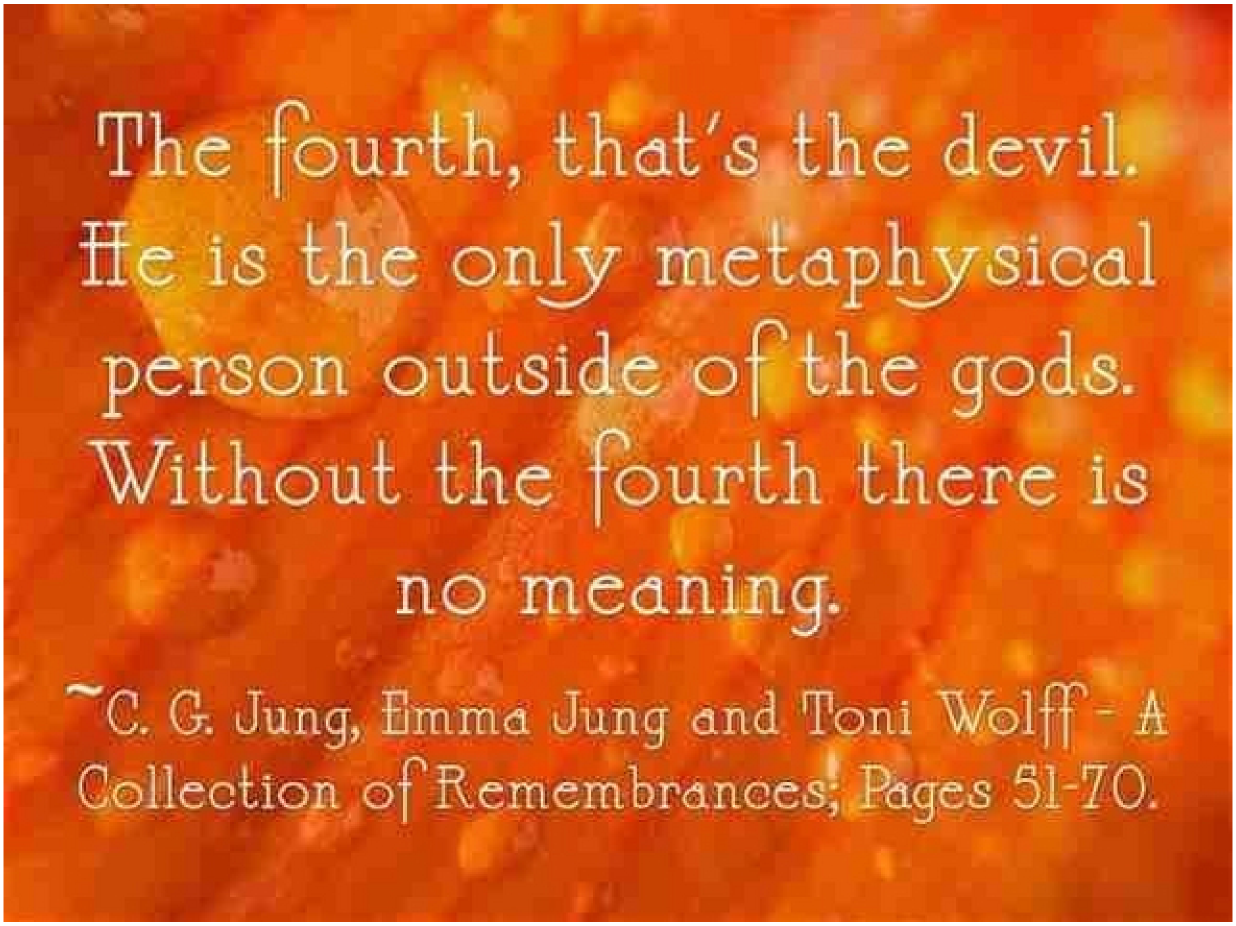

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning.

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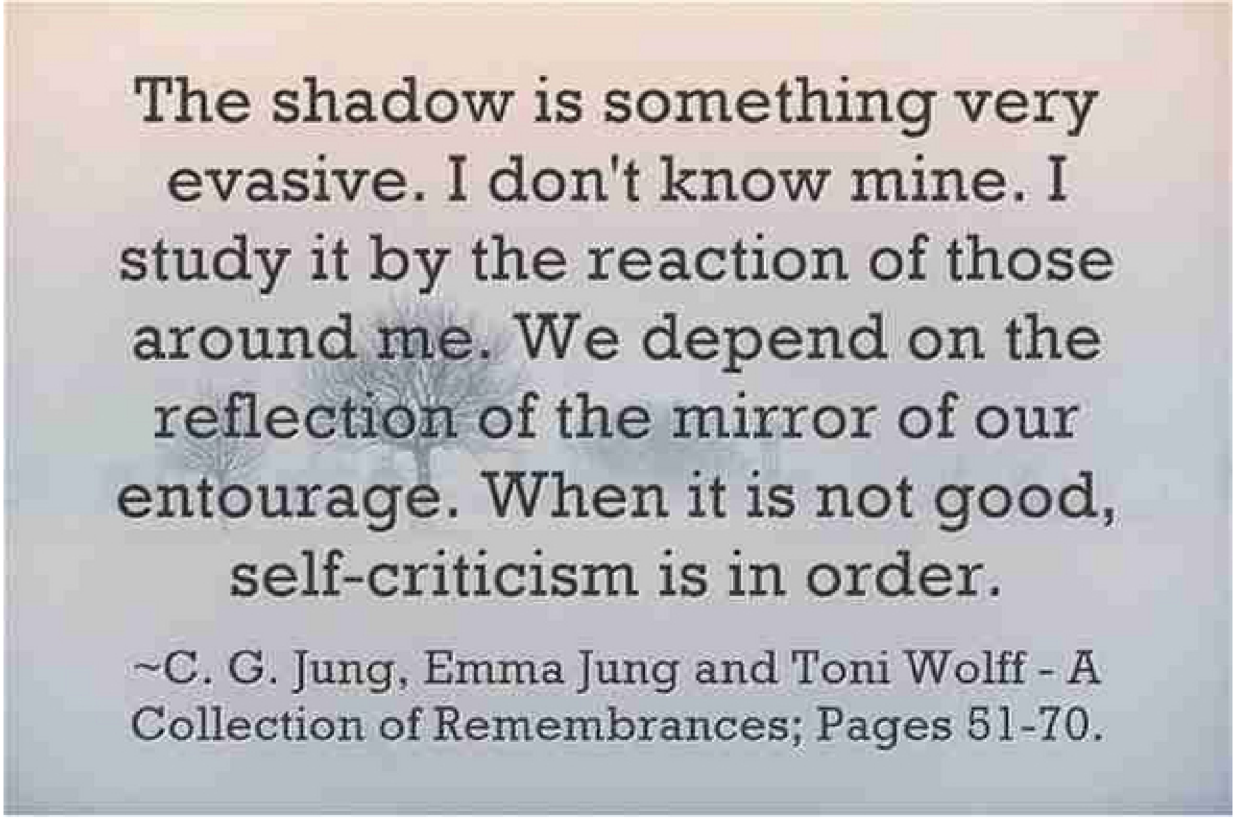

The shadow is something very evasive. I don't know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order.

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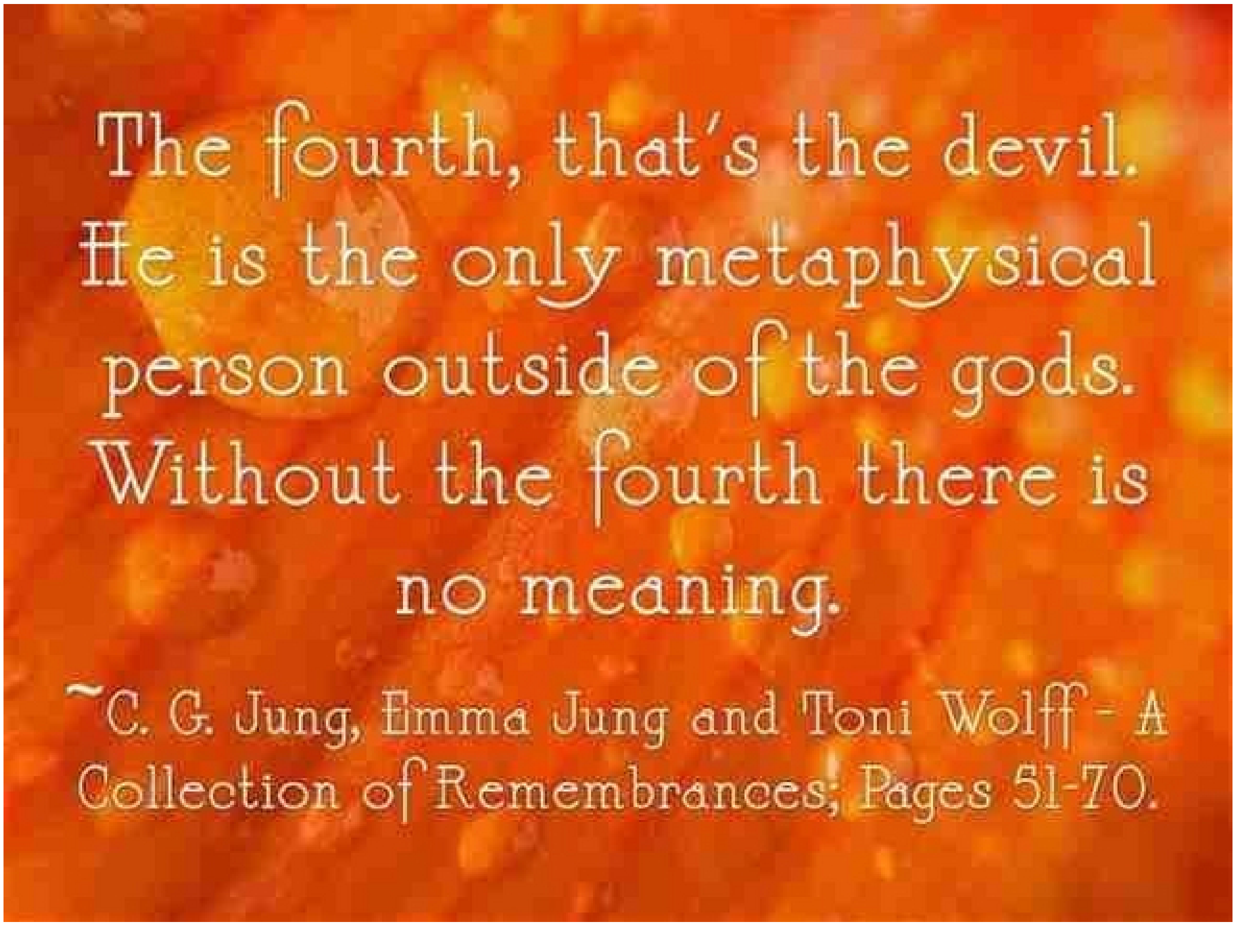

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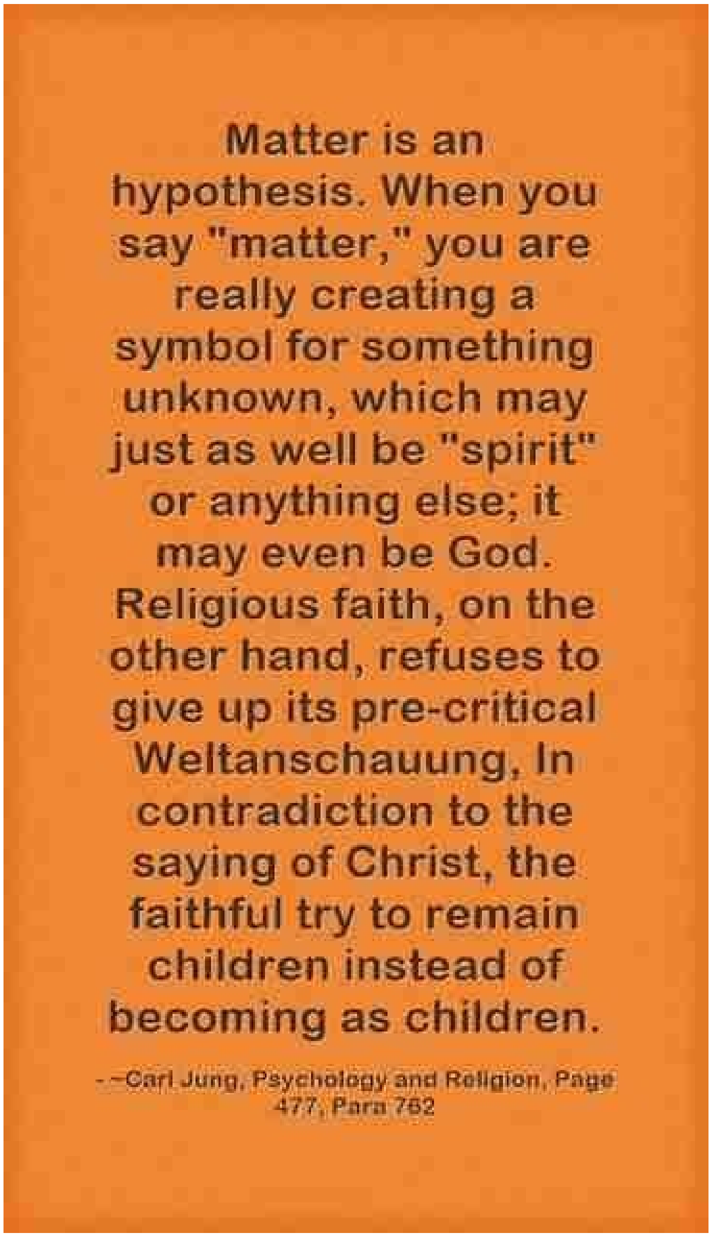

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-critical Weltanschauung, In contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children.

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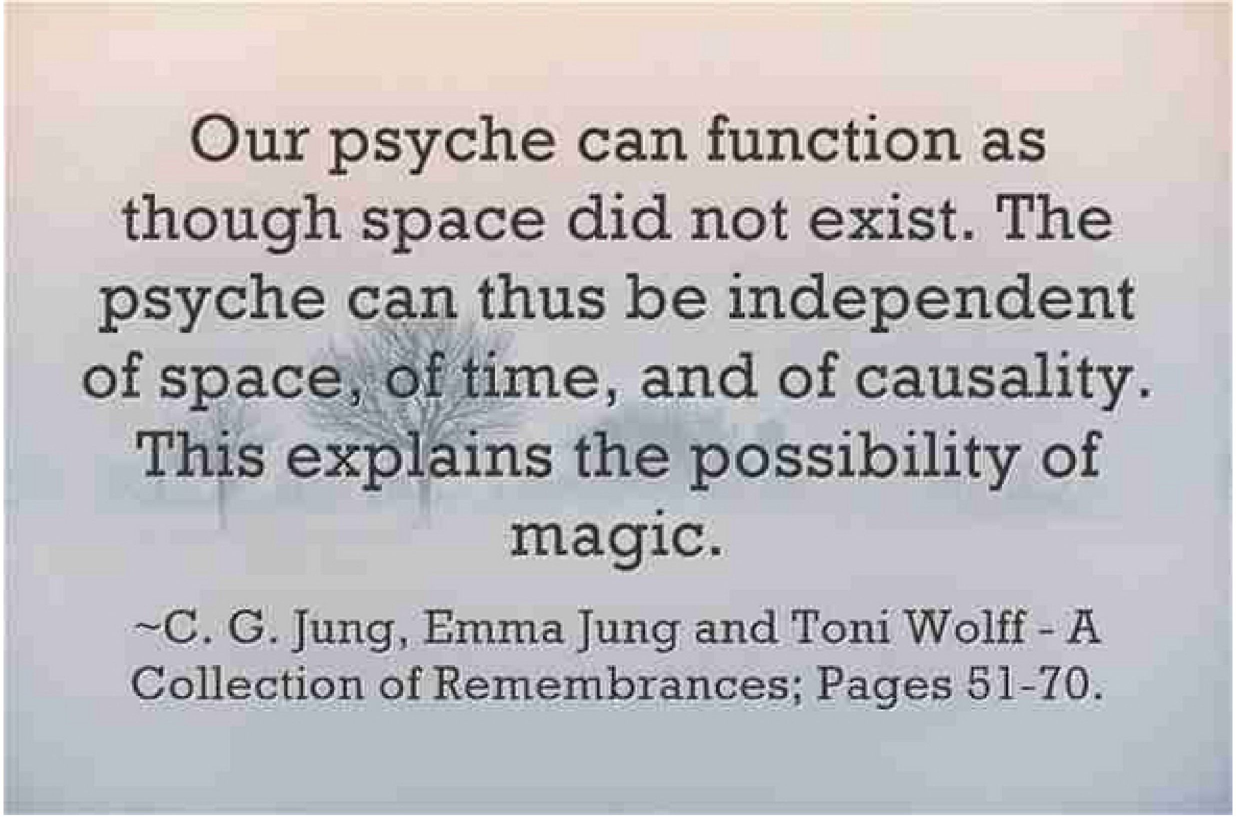

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic.

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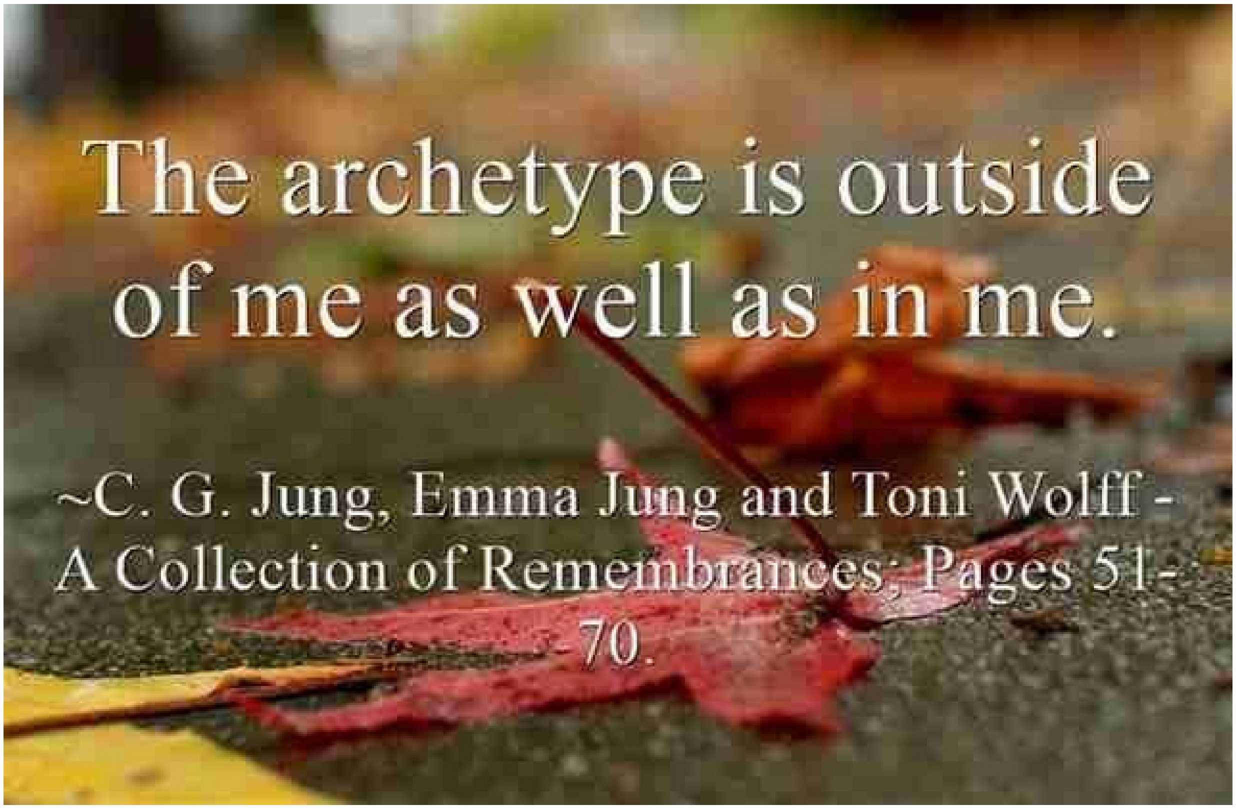

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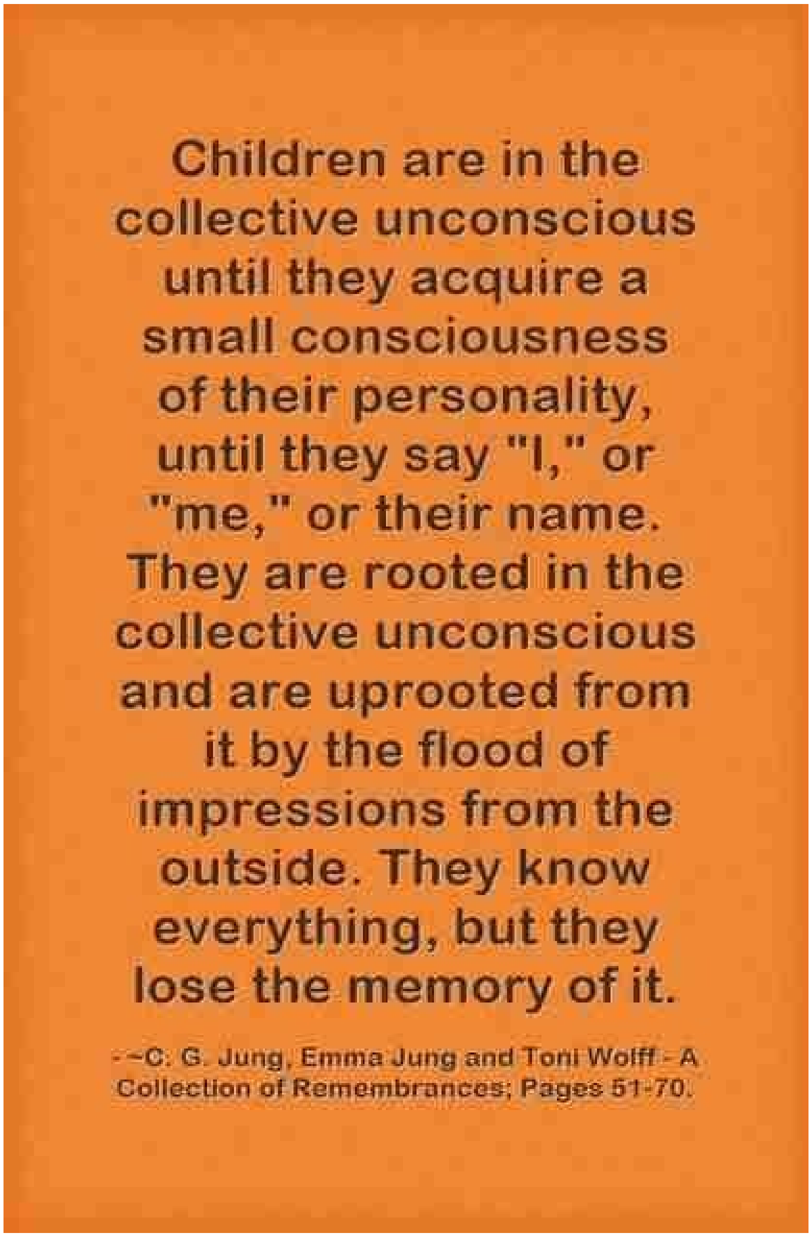

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it.

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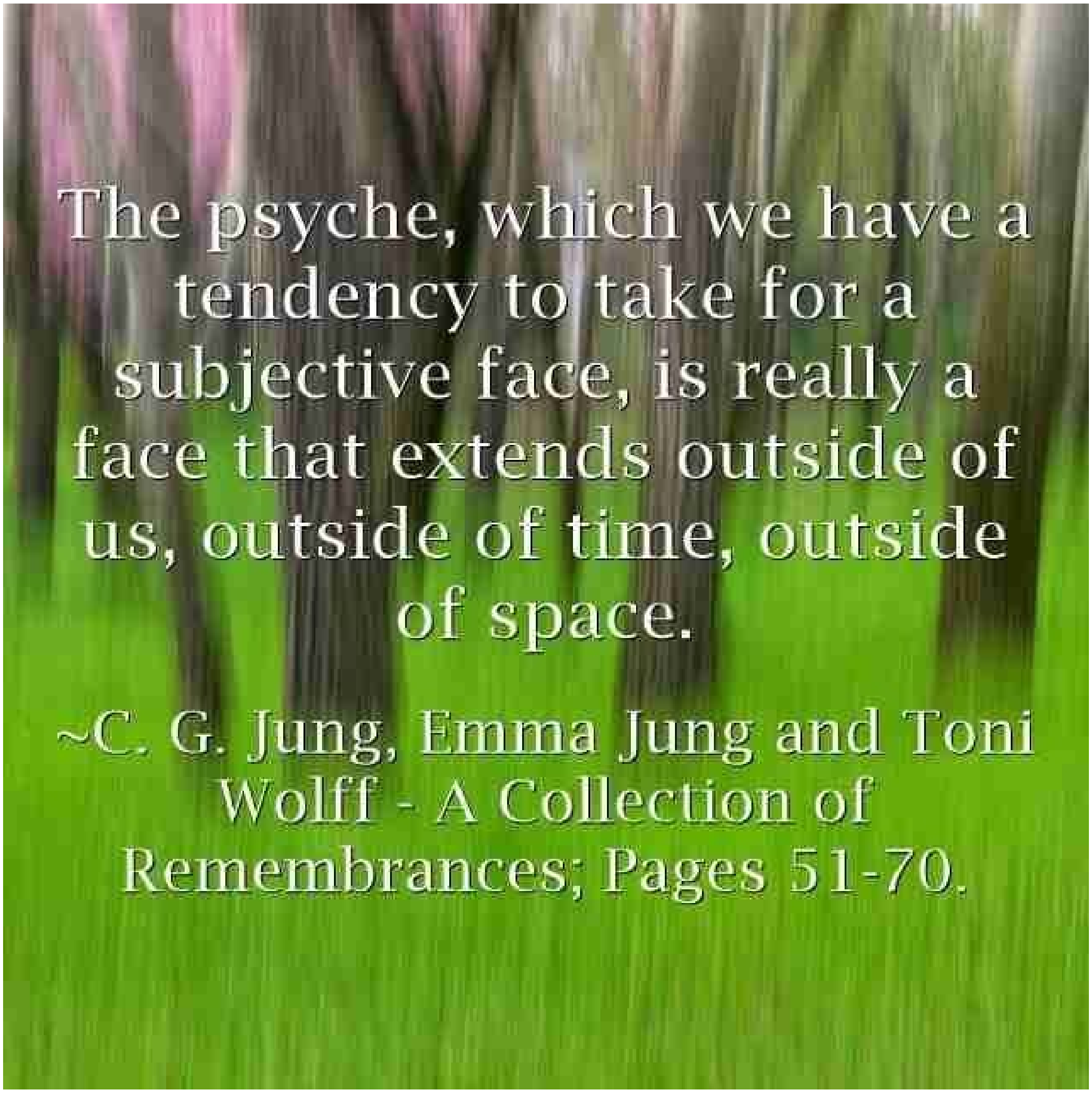
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Myths-Dreams-Symbols The Unconscious World of Dream (2019-02-28 03:24)

Part 1. Approaching The Unconscious Carl G. Jung

Man uses the spoken or written word to express the meaning of what he wants to convey. His language is full of symbols. . .

What we call a symbol is a term, a name, or even a picture that may be familiar in daily life, yet that possesses specific connotations in addition to its conventional and obvious meaning.

. . . eagles, lions, and oxen in old churches. . . symbols . . . derived from the vision of Ezekiel, and that this . . . has an analogy to the Egyptian sun god Horus and his four sons. P3

When, with all our intellectual limitations, we call something "divine", we have merely given it a name, which may be based on a creed, but never on factual evidence. P.4

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. P. 4

Man . . . never perceives anything fully or comprehends anything completely. He can see, hear, touch, and taste; but how far he sees, how well he hears, what his touch tells him, and what he tastes depend upon the number and quality of his senses. These limit his perception of the world around him. P. 4

Man has developed consciousness slowly and laboriously, in a process that took untold ages to reach the civilized state (which is arbitrarily dated from the invention of script in about 4000 B. C.). And this evolution is far from complete, for large areas of the human mind are still shrouded in darkness. P. 6

Whoever denies the existence of the unconscious is in fact assuming that our present knowledge of the psyche is total. P. 6

Consciousness is a very recent acquisition of nature, and it is still in an "experimental" state. It is frail . . . and easily injured. P. 6

We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue. P. 8

This capacity to isolate part of one’s mind, indeed, is a valuable characteristic. P. 8

Freud and Josef Breuer . . . recognized that neurotic symptoms . . . are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself . . . p. 9

A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of a dream. P. 12

. . . the only material that is clearly and visibly part of a dream should be used in interpreting it. The dream has its own limitation.

. . . it was said that "every man carries a woman within himself." This feminine aspect is essentially a certain inferior kind of relatedness to the surrounds, . . . which is kept carefully concealed from others as well as from oneself. P. 17

Consciousness naturally resists anything unconscious and unknown. P. 17

. . . "civilized man reacts to new ideas by erecting psychological barriers to protect himself from the shock of facing something new. P. 17

. . . when something slips out of our consciousness it does not cease to exist . . .

It is simply out of sight. Thus, part of the unconscious consists of multitude of temporarily obscured thoughts, impressions, and images that, in spite of being lost, continue to influence our conscious minds. P. 18

If you observe . . . a neurotic person, you can see him doing many things that he appears to be doing consciously and purposefully. Yet if you ask him about them, you will discover that he is either unconscious of them or has something quite different in mind. P. 19

. . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but "lie" is scarcely the right word to use. P. 19

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected. P. 20

This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. P. 20

The unconscious, however, has taken note of them, and such subliminal sense perceptions play a significant part in our everyday lives. Without realizing it, they influence the way in which we react to both events and people. P. 20

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. P. 22

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. P. 22

. . . one must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side". P. 22

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. P. 25

The ability to reach a rich vein of such material, and to translate it effectively . . . is commonly called genius. P. 25

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of *Dr. Jekyll and Mr. Hyde* was suddenly revealed to him in a dream. P. 25

. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . . p. 26

. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind. P. 27

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves. P. 36

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. P. 36-37

For the sake of mental stability and even physiological health, the unconscious and the conscious must be integrally connected and thus move on parallel lines. It they are split apart or "dissociated", psychological disturbance follows. P. 37

. . . it is plain foolishness to believe in ready-made systematic guides to dream interpretation. No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream. P. 38

The individual is the only reality. The further we move away from the individual toward abstract ideas about Homo Sapiens, the more likely we are to fall into error. P. 45

Psychology inescapably confronts you with the living relations between two individuals. The analyst and his patient may set out by agreeing to deal with a chosen problem in an impersonal and objective manner’ but once they are engaged, their whole personalities are involved in their discussion. At this point, further progress is possible only if mutual agreement can be reached. P. 45

The archetype in dream symbolism

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. P. 68

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. P. 68

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. P. 69

But the very word "invent" is derived from the Latin *invenire*, and means "to find" and hence to find something by "seeking" it. P. 69

Goethe’s Faust aptly says: "Im Anfang wr die Tat [in the beginning was the deed]." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. P. 70

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called *mana*, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. P. 71

The soul of man

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. P. 72

Our world is, so to speak, dissociated like a neurotic. P. 73

. . . we neither see nor want to understand what we ourselves are doing, under the cover of good manners. P. 73

The sad truth is that man’s real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. P. 75

Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end. P. 75

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. P. 75

People feel that it makes, or would make, a great difference if only they had a positive belief in a meaningful way of life or in God and immortality. P. 75

Even if we did not know by reason our need for salt in our food, we should nonetheless profit from its use. P. 76

Man positively needs general ideas and convictions that will give a meaning to his life and enable him to find a place for himself in the universe. P.76

A sense of a wider meaning to one’s existence is what raises a man beyond mere getting and spending. If he lacks this sense, he is lost and miserable. P. 78

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. P. 78

. . . just as Greeks persuaded themselves that their myths were merely elaboration's of rational or "normal" history, so some of the pioneers of psychology came to the same conclusion that dreams did not mean what they appeared to mean. P. 79

I have already described my disagreement with this idea. P. 79

. . . no textbook can teach psychology; one learns only by actual experiences. P. 81

The Role of Symbols

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. P. 83

. . . cultural symbols . . . retain much of their "spell". One is aware that they can evoke a deep emotional response . . . function the same way as prejudices. P. 83

Such tendencies form an ever-present "shadow" to our conscious mind. This is why well-meaning people are understandably afraid of the unconscious, and incidentally of psychology. P. 83

Modern man does not understand how much his "rationalism . . . has put him at the mercy of the psychic "underworld". He has freed himself from "superstition" (or so he believes), but in the process he has lost his spiritual values to a positively dangerous degree. His moral and spiritual tradition has been disintegrated, and he is now paying the price for this break-up in world-wide disorientation and dissociation. P. 84

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. P. 84

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved with nature and has lost his emotional "unconscious identity" with natural phenomena. P. 85

To be more accurate, the surface of our world seems to be cleansed of all superstitious and irrational elements. P. 86

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. P. 89

Psychology is the only science that has to take the factor of value (feelings) into account. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling. P. 90

Healing the Spirit

Our intellect has created a new world that dominates nature, and has populated it with monstrous machines. P. 90

Man is bound to follow . . . and . . . admire himself for his splendid achievements. P. 91

In spite of our proud domination of nature, we are still her victims, for we have not learned to control our own nature. Slowly but, it appears, inevitably, we are courting disaster. P. 91

There are no longer any gods whom we can invoke to help us. The great religions of the world suffer from increasing anemia . . . the god-men have disappeared underground into the unconscious. P. 91

Our present lives are dominated by the goddess Reason, who is our greatest and most tragic illusion. By the aid of reason, so we assure ourselves, we have "conquered nature"? P. 91

As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. P. 91

Man today is painfully aware of the fact that neither his great religions nor his various philosophies seem to provide him with those powerful animating ideas that would give h him the security he needs in face of the present conditions of the world. P. 92

. . . the Buddhists would say: . . . if people would only follow the "noble eightfold path" . . . the Christians tells us if only people would have faith in God . .. the rationalist insists . . . if people were intelligent and reasonable . . . the trouble is that none of them manages to solve these problems himself. P. 92

Christians often ask why God does not speak to them . . . the rabbi was asked . . . nowadays nobody sees God . . . the rabbi replied" "Nowadays there is no longer anybody, who can bow low enough." P. 92

This answer hits the nail on the head. We are so captivated by . . . our subjective consciousness that we have forgotten . . .that God speaks chiefly through dreams and visions. P.92

This ignorance persists . . .in spite of the fact that for more than 70 years the unconscious has been a basic scientific concept that is indispensable to any serious psychologist investigation. P. 92

We can no longer afford to be so God-almighty-like as to set ourselves up as judges of the merits or demerits of natural phenomena. P. 92

. . . the unconscious . . is a natural phenomena . . . prove to be meaningful. But the general undervaluation of the human soul is so great that neither the great religions nor the philosophies nor scientific rationalism have been willing to look at it twice. P. 93

. . . if a theologian really believes in God, by what authority does he suggest that God is unable to speak through dreams? P. 93

I have spent more than half a century in investigating natural symbols, and I have come to the conclusion that dreams and their symbols are not stupid and meaningless. The results, it is true, have little to do with . . . buying and selling. But the meaning of life is not . . . explained by one’s business life, nor is the deep desire of the human heart answered by a bank account. P. 93

. . . very little attention is paid to the essence of man, which is his "psyche" . . . man’s greatest instrument . . . little thought of, and it is often directly mistrusted and despised. "It’s only psychological" often means: It is nothing. P. 93

Where, exactly, does this immense prejudice come from? We have obviously been so busy with the question of what we think that we entirely forget to ask what the unconscious thinks about us. P. 94

Our actual knowledge of the unconscious . . . contains all aspects of human nature . . . light and dark, beautiful and ugly, good and evil . . . p. 94

Part 2

Ancient Myths and Modern Man

Joseph L. Henderson

The Eternal Symbols

The ancient history of man is being meaningfully rediscovered today in the symbolic images and myths that have survived ancient man. " . . . it is not the events of . . . time that we learn to treasure but the statues, designs, temples, and languages that tell of old beliefs. They can show that the same . . . patterns can be found in the rituals or myths of small tribal societies still existing, unchanged for centuries, on the outskirts of civilization. P. 97

In London or New York . . if anyone claims to have seen a vision . . . he is mentally disturbed. We read the myths of the ancient Greeks . . . or the folk stories of American Indians, but we fail to see any connection . . . p. 97

Yet the connections are there. And the symbols that represent them have not lost their relevance from mankind. P. 97

Consciously we may ignore them, but unconsciously we respond to them . . . p. 98

These symbols are so ancient and unfamiliar to modern man that he cannot directly understand or assimilate them. P. 98

A . . . striking example . . . to anyone who has grown up in a Christian society. At Christmas we may express our inner feeling for the mythological birth of a semi-divine child . . . the symbolism of rebirth. This is a relic of an immensely older solstice festival, which carries the hope that the fading winter landscape of the northern hemisphere will be renewed. For all our sophistication we find satisfaction in this symbolic festival, just as we join . . . in the pleasant ritual of Easter eggs and Easter rabbits. P. 99

But do we understand what we do, or see the connection between the story of Christ's birth, death, and resurrection and the folk symbolism of Easter? P. 99

Christ's crucifixion . .. seems at first . . to belong to the same pattern of fertility symbolism that one finds in the rituals of such other "saviors" as Osiris, Tammuz, Orpheus, and Balder. They too, were of divine or semi-divine birth, they flourished, were killed, and were reborn. They belonged, in fact, to cyclic religions in which the death and rebirth of the god-King was an eternally recurring myth. P. 99

But the resurrection of Christ on Easter Sunday is much less satisfying from a ritual point of view than is the symbolism of the cyclic religions. His resurrection occurs once and for all. P. 99

It is this finality of the Christian concept of the resurrection . . . that distinguishes Christianity from other god-king myths. It happened once . . . this since of finality is probably one reason why early Christians . . . felt that Christianity needed to be supplemented by some elements of an older fertility ritual. They needed the recurring promise of rebirth . . . symbolized by the egg and the rabbit at Easter. P. 100

Some symbols relate to childhood and the transition to adolescence, others to maturity, and others again to the experience of old age, when man is preparing for his inevitable death. P. 100

Heroes and Hero Makers

The myth of the hero is the most common and the best known myth in the world . . . classical mythology . . . Greece and Rome . . . Middle Ages . . . Far East . . . contemporary primitive tribes. It also appears in dreams . . . obvious dramatic . . . profound . . . importance. P. 101

. . . structurally very similar . . . universal pattern . . . over and over again . . . a tale of . . . miraculous . . . humble birth . . . early proof of superhuman strength . . . rapid rise to prominence . . . triumphant struggle with the forces of evil . . . fallibility to the sin of pride (hybris) . . . and his fall through betrayal or a "heroic" sacrifice that ends in his death. P. 101

. . . another important characteristic . . . provides a clue . . . the early weakness . . . is balanced by . . . strong "tutelary" figures . . . who enable him to perform the superhuman tasks that he cannot accomplish unaided. Theseus had Poseidon . . . Perseus had Athena . . . Achilles had Cheiron . . . the wise centaur, as his tutor. P. 101

These godlike figures . . . representative of the whole psyche, the larger and more comprehensive identity that supplies the strength that the personal ego lacks. P. 101

Once the individual has passed his initial test and can enter the mature phase of life, the hero myth loses its relevance. The hero’s symbolic death becomes, as it were, the achievement of that maturity. P. 103

. . . the image of the hero evolves in a manner that reflects each stage of the evolution of the human personality. P. 103

. . . more easily understood . . from the obscure North American tribe of Winnebago Indians . . . four distinct stages . . . *Trickster* . . . the*Hare* . . . the *Red Horn* . . . the *Twin.* It represents . . . efforts to deal with the problem of growing up. P. 103

Trickster . . . earliest and least developed period of life . . . physical appetites dominate his behavior . . . mentality of an infant . . . gratification of primary needs . . .cruel . . .cynical . . . unfeeling.

Hare . . . not yet attained mature human stature . . . appears as the founder of human culture . . . the Transformer. This myth was so powerful that the members of the Peyote Rite were reluctant to give up *Hare* when Christianity began to penetrate the tribe. He became merged with the figure of Christ.

Red Horn . . . ambiguous person . . . winning the race . . .proving himself in battle . . . defeats giants . . . has a powerful companion whose strengths compensates for . . . weakness. We have reached the world of man . . . the aid of superhuman powers or tutelary gods is needed to ensure . . . victory over evil forces . . . p. 106

This basic theme . . . how long can human beings be successful without falling victims to their own pride or . . .to the jealousy of the gods? P. 106

Twins . . . sons of the Sun . . . originally united in the mother's womb, they were forced apart at birth . . . yet they belong together . . . it is necessary . . . though difficult . . to reunite them. In these two children we see the two sides of man's nature . . . "Flesh" . . . mild, without initiative . . . "Stump" . . . dynamic and rebellious. P. 106

. . . for a long time . . . invincible . . . they eventually sicken from their abuse of their own power. . . their consequent . . . behavior brings retribution . . .the punishment they deserved was death. P. 106

. . . we see the theme of sacrifice or death of the hero as a necessary cure for *hybris* . . . the pride that has over-reached itself. P. 107

. . . in European mythology . . . the theme of ritual sacrifice is more specifically employed as a punishment for *hybris*. P.107

. . . in any case the next stage in human development is one in which the irresponsibility of childhood gives way to a period of socialization, and that involves submission to painful discipline . . . p. 110

. . . the concept of "shadow" . . . Dr. Jung has pointed out that the shadow cast by the conscious mind of the individual contains the hidden, repressed, and unfavorable aspects of the personality. Buthis darkness is not just the simple converse of the conscious ego. Just as the ego contains unfavorable and destructive attitudes, so the shadow has good qualities . . . p. 110

The ego, nevertheless is in conflict with the shadow . . . in the developing consciousness . . . the emerging ego overcomes the inertia of the unconscious mind, and liberates the mature man from a regressive longing to return to the blissful state of infancy in a world dominated by his mother. P. 111

The battle between the hero and the dragon . . . shows more clearly the . . . theme of the ego's triumph over regressive trends. For most people the dark . . . side of the personality remains unconscious. The hero . . . must realize that the shadow exists and that he can draw strength from it. He must come to terms with his destructive powers if he is to . . . overcome the dragon. I. E. Before the ego can triumph, it must master and assimilate the shadow. P. 112

The idealism of youth, which drives one so hard, is bound to lead to over-confidence: The human ego can be exalted to experience godlike attributes, but only at the cost of over-reaching itself and falling to disaster. (Icarus . . . carried up to heaven on . . . fragile . . . . humanly contrived wings . . . flies too close too the sun and plunges to his doom.) All the same, the youthful ego must always run this risk, for if a young man does not strive for a higher goal than he can safely reach, he cannot surmount the obstacles between adolescence and maturity. P. 113

The ritual has a sorrow . . . that is also a kind of joy . . . acknowledgment that death . . . leads to a new life . . . it is the same drama . . . of new birth through death. P. 113

As a general rule . . . the need for hero symbols arises when the ego needs strengthening . . . p. 114

. . . rescue symbolizes the liberation of the anima figure from the devouring aspect of the mother image. Not until this is accomplished can a man achieve his first true capacity for relatedness to women . . . freeing the psychic energy attached to the mother-son relationship, in order to achieve a more adult relation to women . . . and, indeed, to adult society as a whole. The hero-dragon battle . . . symbolic expression of this process of "growing up". P. 118

This important point . . . illustrated in a man nearing 50. All his life he had suffered from periodic attacks of anxiety associated with fear of failure (originally engendered by a doubting mother). Yet his actual achievements . . . were well above average. Frequently felt threatened by the shadow of self-doubt . . . no longer necessary to fight the shadow . . . accept it. . . no longer driven to a competitive struggle for supremacy . . . such a conclusion . . . leads one to a truly mature attitude p. 119

This change . . . requires a period of transition . . . expressed in forms of initiation. P. 119

The Archetype of Initiation

. . . each human being has originally a feeling of wholeness . . . from the Self . . . the totality of the psyche . . . the individualized ego-consciousness emerges as the individual grows up. P. 120

. . . series of events by which the individual ego emerges during the transition from infancy through childhood. This separation can never become final without sever injury to the original sense of wholeness. P. 120

. . . it would appear . . .that the hero myth is the first stage of differentiation of the psyche. Unless some degree of autonomy is achieved, the individual is unable to relate himself to his adult environment. But the hero myth does not ensure that this liberation will occur. There remains the problem of maintaining and developing that consciousness in a meaningful way, so that the individual can live a useful life and can achieve the necessary sense of self-distinction in society. P. 120

Ancient history and the rituals of contemporary primitive societies have provided us with a wealth of material about myths and rites of initiation . . . young men and women are weaned away from their parents and forcibly made members of their clan or tribe. P.120

. . . it is the initiation rite that most effectively solves this problem . . . forcing a symbolic death . . . then ceremonially rescued by the rite of a new birth . . . true consolidation of the ego with the larger group. P. 123

The ritual . . . insists upon this rite of death and rebirth . . . provides a rite of passage from one stage of life to the next . . . p. 123

. . . not confined to . . . youth . . . every new phase of development throughout an individual’s life is accompanied by a repetition of the original conflict between the claims of the Self and the claims of the ego. In fact, this conflict may be expressed more powerfully . . . from early maturity to middle age (between 35 to 40 in our society) than at any other time in life. P. 123

At these critical periods . . . initiation is strongly activated to provide a meaningful transition that offers something more spiritually satisfying . . . p. 123

There is one striking difference between the hero myth and the initiation rite. The . . . hero . . . exhausts efforts in achieving the goal . . . the novice for initiation is called upon to give up willful ambition and all desire and to submit to the ordeal. He must be willing to experience this trial without hope of success. In fact, he must be prepared to die . . . the purpose remains always the same: to create the symbolic mood of death from which may spring the symbolic mood of re-birth. P. 124

. . . distinction . . . between initiation and the hero . . . act of climbing a mountain . . . trial of strength . . . the will to achieve . . . a scene by the altar . . . task is rather to submit to a power greater than himself. He must see himself as if he were dead . . . only by such an act of submission can . . . experience rebirth. P. 125

. . . a man’s sacrifice is a surrender of his sacred independence: he becomes more consciously related to woman. P. 126

Man’s knowledge (logos) encounters women’s relatedness (Eros) and their union is represented as that symbolic ritual of a sacred marriage . . . the heart of initiation since its origins in the mystery-religions of antiquity. But this is exceedingly difficult for modern people to grasp, and it frequently takes a special crisis in their lives to make them understand it. P. 126

. . . a man, ready to change his attitude to life . . . he had been self-centered, seeking the illusory safety of personal independence but inwardly dominated by the fears caused by childhood . . . needed a challenge to his manhood in order to see that unless he sacrificed his childish state of mind he would be left isolated and ashamed . . . pass through the symbolic rite by which a young man gives up his exclusive autonomy and accepts . . . shared life . . . in a related form . . . appropriate fulfillment in his relationship with his wife . . .essentially a woman’s initiation rite, in which a man is bound to feel like anything but a conquering hero. But the theme of marriage is an image of such universality that it also has a deeper meaning. P. 128

Beauty and the Beast

Girls . . . share in the . . . hero myths . . because they . . must also develop a reliable ego-identity and acquire an education. P. 129

. . . for a woman to feel right about herself, life is best realized by a process of awakening. P. 130

A universal myth expressing this . . .is found . . . in Beauty and the Beast.

Beauty is any young girl or woman who has entered into an emotional bond with her father, no less binding because of its spiritual nature. Her goodness puts her father and then herself in the power of a principle that expresses not goodness alone, but cruelty and kindness combined. It is as if she wished to be rescued from a love holding her to an exclusively virtuous and unreal attitude. P. 131

. . . she awakens to the power of human love concealed in its animal (and therefore imperfect) but genuinely erotic form . . . this represents an awakening of her true function of relatedness, enabling her to accept the erotic component of her original wish, which had to be repressed because of a fear of incest. P. 131

To leave her father she had, as it were, to accept the incest-fear, to allow herself to live in its presence in fantasy until she could get to know the animal man and discover her own true response to it as a woman. P. 131

. . . she redeems herself and her image of the masculine from the forces of repression, bringing to consciousness her capacity to trust her love as something that combines spirit and nature in the best sense of the words. P. 131

Orpheus and the Son of Man

Orpheus was probably a real man, a singer, prophet, and teacher, who was martyred and whose tomb became a shrine. No wonder the early Christian church saw in Orpheus the prototype of Christ. Both religions brought . . the promise of a future divine life. P. 135

. . . one important difference between the religion of Orpheus and the religion of Christ. Though sublimated into a mystical form . . the spiritual impetus preserved the most significant quality of a religion rooted in the art of agriculture . . . the eternally recurrent cycle of birth, growth, fullness, and decay. P. 135

Christianity . . . dispelled the mysteries. Christ was the product and reformer of a patriarchal, nomadic, pastoral religion, whose prophets represented their Messiah as a being of absolute divine origin. P. 135

. . . the asceticism of early Christianity did not last. The memory of the cyclic mysteries haunted its followers to the extent that the Church eventually had to incorporate many practices from the pagan past into its rituals. P. 139

Yet the two somehow fuse in the figure of Orpheus . . . who remembers Dionysus but looks forward to Christ p. 139

Symbols of Transcendence

. . . it is quite certain that the fundamental goal of initiation lies in taming the original Trickster-like wildness of the juvenile nature. It therefore has a civilizing or spiritualizing purpose, in spite of the violence of the rites that are required to set this process in motion. P. 146

There is . . . another kind of symbolism . . . also connected with the periods of transition . . . they concern a man's release from any confining pattern of existence, as he moves toward a superior or more mature stage in his development. P. 146

A child . . .possesses a sense of completeness, but only before the initial emergence of his ego-consciousness. In the case of an adult . . . completeness is achieved through union of the consciousness with the unconscious contents of his mind. Out of this . . . a man can achieve his highest goal: the full realization of the potential of his individual Self. P. 146

. . . the symbols of transcendence provide the means by which the contents of the unconscious can enter the conscious mind . . . p. 147

. . . we again meet the Trickster theme . . . he no longer appears as a lawless would-be hero. He has become the shaman . . . the medicine man . . . whose magical practices and flights of intuition stamp him as a primitive master of initiation. P. 147

- Evidence of such powers can be found as far back as the Paleolithic period of prehistory . . . p. 147

- At the highest level of this type of initiatory activity . . . we find the Hindu master yogis. In their trance states they go far beyond the normal categories of thought. P. 147

- . . . the theme of the lonely journey . . .which somehow seems to be a spiritual pilgrimage on which the initiate becomes acquainted with the nature of death. But this is not death as a last judgment or other initiatory trial of strength: it is a journey of release, renunciation, and atonement, presided over and fostered by some spirit of compassion. P. 150

- In the first part of life . . . this may be experienced as that moment of initiation at which one must learn to take the decisive steps into life alone. P. 150

- At a later period . . . one may not need to break all ties . . . nonetheless one can be filled with that spirit of divine discontent which forces all free men to face some new discovery or to live their lives in a new way. This change may become especially important between middle and old age. P. 151

- This need may be filled temporarily . . . by a trip . . . or nothing more than a move to a smaller house. But none of these will serve unless there has been some inner transcendence of old values in creating not just inventing, a new pattern of life. P. 151

- Perhaps the commonest dream symbol of transcendence is the snake . . . chthonic transcendence is the motif of the two entwined serpents. Naga serpents of India . . .Greece . . . on a staff belonging to the god Hermes . . . p. 155

- It is not easy for modern man to grasp the significance of the symbols . . . from the past . . . or that appear in dreams. P. 156

Initiation is, essentially, a process that begins with a rite of submission, followed by a period of containment, and then by a further rite of liberation. In this way every individual can reconcile the conflicting elements of his personality: He can strike a balance that makes him truly human, and truly the master of himself. P. 156

Part 3
The Process of Individuation
M.-L von Franz
The Pattern of Psychic Growth

By observing a great many people, (at least 80,000 dreams) Jung found that not only were all dreams relevant . . . but , , , they seem to follow an arrangement or pattern. This process Jung called "the process of individuation". P. 159

These changes can be accelerated if the dreamer’s conscious attitude is influenced by appropriate interpretation of the dreams and their symbolic content. P. 161

Gradually a wider and more mature personality emerges . . . and even visible to others . Psychic growth cannot be brought about by a conscious effort of will power, but happens involuntarily and naturally . . . fulfilling a definite pattern. P. 161

The organizing center . . . a sort of nuclear "atom" . . . Jung called the "Self" and described it as the totality of the whole psyche, in order to distinguish it from the "ego", which constitutes only a small part of the psyche. P. 162

Throughout the ages men have been intuitively aware of the existence of an inner center. Greeks . . .*daimon* . . . Egypt . . . *Ba-soul* . . . Romans . . . *genius*. P. 162

The Self can be defined as an inner guiding factor that is different from the conscious personality and that can be grasped only through the investigation of one’s own dreams. P. 163

How far it develops depends on whether or not the ego is willing to listen to the messages of the Self. Such a person also becomes a more complete human being. P. 163

One could picture this in the following way: The seed of a mountain pine cone contains the whole future tree in a latent form; but each seen falls at a certain time onto a particular place, in which there are a number of special factors, such as the quality of the soil and the stones . . . its exposure to the sun and wind. Thus an individual pine slowly comes into existence . . . the realization of this uniqueness in the individual man is the goal of the process of individuation. P. 162

. . . the process of individuation is real only if the individual is aware of it and consciously makes a living connection with it. P. 164

The guiding hints or impulses come, not from the ego, but from the totality of the psyche: the Self. P. 167

It is, moreover, useless to cast furtive glances at the way someone else is developing, because each of us has a unique task of self-realization. P. 167

The First Approach of the Unconscious

. . . .the years of youth are characterized by a state of gradual awakening . . . slowly becomes aware of the world and of himself. Childhood is a period of great emotional intensity . . . p. 168

When a child reaches school age, the phase of building up the ego and of adapting to the outer world begins. This . . . brings a number of painful shocks. P. 168

. . . some children begin to feel very different from others . . . brings a certain sadness . . . part of the loneliness of many youngsters. P. 168

If the development of consciousness is disturbed in its normal unfolding, children frequently retire. . . . into an "inner fortress" p. 169

In this early phase . . . many children . . .earnestly seek for some meanings in life . . . there are others .. . who are still . . . carried along by dynamism of inherited and instinctive patterns. P. 169

The actual processes of individuation . . . the conscious coming-to-terms with one's own inner center or Self . . . generally begins with a wounding of the personality and the suffering that accompanies it. This initial "shock" amounts to a sort of "call", although it is not often recognized as such. P. 169

. . . the ego feels hampered . . . projects the obstruction onto something external . . . accuses God . . . economics . . . boss . . . marriage partner . . . p. 169

Or perhaps everything seems outwardly all right, but beneath the surface a person is suffering from a deadly boredom that makes everything seem meaningless and empty. P. 170

Many myths and fairy tales symbolically describe this initial stage of individuation by telling of a king who has fallen ill, or grown old. P. 170

Thus, it seems as if the initial encounter with the Self casts a dark shadow ahead of time . . . to catch the helplessly struggling ego in his snare. P. 170

. . . in the initial crisis in the life of an individual . . . one is seeking something that is impossible to find or about which nothing is known. P. 170

In such moments all well-mean, sensible advice is completely useless . . . none of that helps, or at best only rarely. P. 170

There is only one thing that seems to work . . . to turn directly toward the approaching darkness without prejudice and totally naively . . . find out what its secret aim is and what it wants from you. P. 170

Sometimes it first offers a series of painful realizations of what is wrong with oneself and one's own conscious attitudes. Then one must begin the process by swallowing all sorts of bitter truths. P. 171

The Realization of the Shadow

. . . one becomes acquainted with aspects of one's own personality that for various reasons one has preferred not to look at too closely. P. 174

"realization of the shadow" . . . used because it actually often appears in dreams in a personified form. P. 174

The shadow is not the whole . . . it represents unknown or little-known attributes of the ego. P. 174

When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people . . . such as egotism, mental laziness, sloppiness, unreal fantasies, schemes, plots, carelessness, cowardice, inordinate love of money and possessions . . . in short, all the little sins about which he might previously have told himself: "that doesn’t matter". P. 174

If you feel an overwhelming rage coming up in you when a friend reproaches you about a fault, you can be fairly sure . . . you will find a part of your shadow, of which you are unconscious. P. 174

. . . the work of self-education begins . . . a work, we might say, that is the psychological equivalent of the labors of Hercules. P. 174

. . . a task so enormous that the ordinary mortal would be overcome by discouragement at the mere thought of it. P. 174

. . . shadow does not consist only of omissions. . . just as often in an impulsive or inadvertent act. . . the shadow is exposed to collective infections . . . when a man is alone . . . he feels all right, but as soon as "the others" do dark . . . things, he begins to fear that if he doesn’t join in he will be considered a fool. P. 175

. . . he gives way to impulses that do not belong to him at all. P. 175

If people observe their own unconscious tendencies in other people, this is called "projection". Projections of all kinds obscure our view of our fellow men, spoiling its objectivity, and . .. all possibility of genuine human relations. P. 181

Whether our shadow becomes our friend or enemy depends largely upon ourselves. The shadow becomes hostile only when he is ignored or misunderstood. P. 182

Sometimes . . . an individual feels impelled to live out the worse side of his nature and to repress his better side. P. 182

So, whatever form it takes, the function of the shadow is to represent the opposite side of the ego and to embody just those qualities that one dislikes most in other people. P. 182

There is such a passionate drive within the shadow that reason may not prevail against it. A bitter experience coming from outside may occasionally help; a brick, so to speak, has to drop on one's head to put a stop to shadow drives and impulses. At times a heroic decision may serve to halt them, but such a superhuman effort is usually possible only if the Great Man within (the Self) helps the individual to carry it through. P. 182

The discovery of the unconscious is one of the most far-reaching discoveries of recent times. But the fact that recognition of its unconscious reality involves honest self-examination and reorganization of one's life causes many people to continue to behave as if nothing at all has happened. P. 185

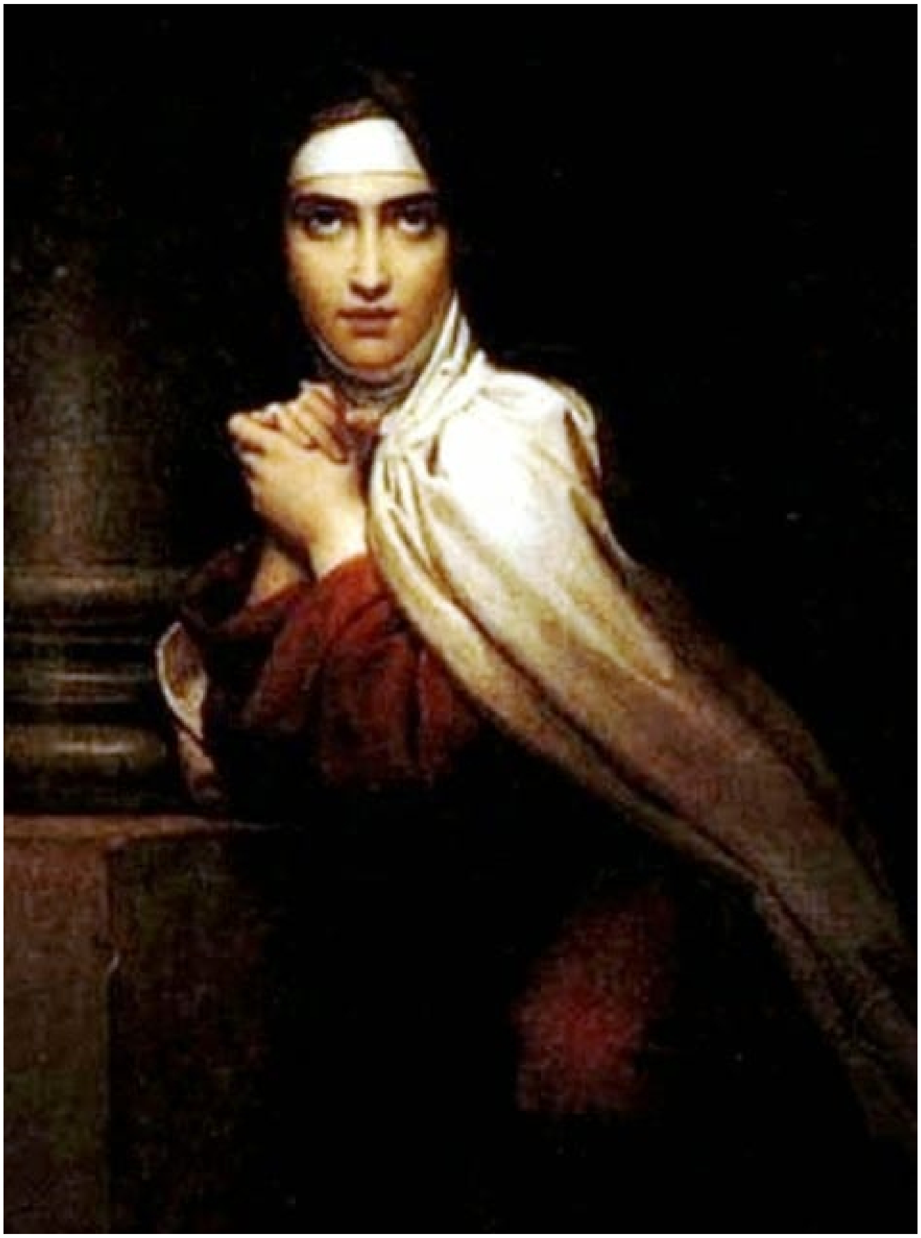
It takes a lot of courage to . . . tackle the problems it raises. Most people are too indolent to think deeply about even those moral aspects of their behavior of which they are conscious; they are certainly too lazy to consider how the unconscious affects them. P. 185

[1]http://www.mythsdreamssymbols.com/mansymbols.html

1. `http://www.mythsdreamssymbols.com/mansymbols.html`

When the Holy Thaws ~ Teresa and Avila (2019-02-28 04:19)

[1]



WHEN THE HOLY THAWS

A woman’s body, like the earth, has seasons;
when the mountain stream flows,
when the holy
thaws,

when I am most fragile and in need,
it was then, it seemed,
God came

closest.

God, like a medic on a field, is tending our souls.
Our horns get locked with desires, but don't hold yourself
too accountable; for all desires are
really innocent. That is what
the compassion in His
eyes tell me.

Why this great war between the countries – the countries –
inside of us?

What are all these insane borders we protect?
What are all these different names for the same church of love
we kneel in together? For it is true, together we live; and only
at that shrine where all are welcome will God sing
loud enough to be heard.

Our horns got locked with the earth and sky in some odd
marriage ritual; so what, don't worry. We should be proud of
ourselves for everything we helped create in this
magic world.

And God is always there, if you feel wounded. He kneels
over this earth like
a divine medic,

and His love thaws
the holy in us.

St. Teresa of Avila

(Love Poems From God: Twelve Sacred Voices from the East and West –
versions by Daniel Ladinsky)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/abc5c-avila.jpg`

Carl Jung: If the historical process of world despiritualization continues... (2019-02-28 04:30)

[1]

It suits our hypertrophied and hybristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness.

The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection.

But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods.

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented.

Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical.

This is only another piece of intellectual presumption.

"Psychic forces" have far more to do with the realm of the unconscious.

Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers.

Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true.

The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/df2aa-12bgods.jpg`

Carl Jung: The world is as it ever has been, but our consciousness undergoes peculiar changes. (2019-02-28 04:30)

[1]

The world is as it ever has been, but our consciousness undergoes peculiar changes.

First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now.

Consciousness can hardly exist in a state of complete projection.

At most it would be a heap of emotions.

Through the withdrawal of projections, conscious knowledge slowly developed.

Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections.

This was the first stage in the despiritualization of the world.

One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.

Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them.

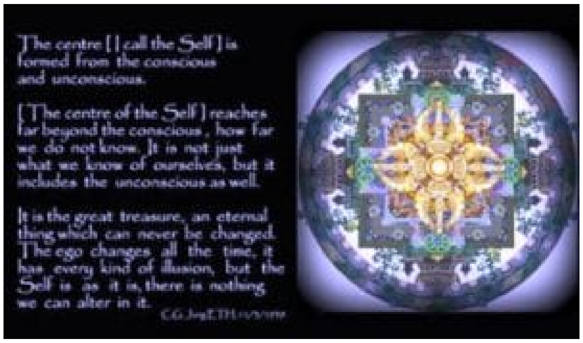
You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip.

All gaps in our actual knowledge are still filled out with projections.

We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f6e23-12balways.jpg`

Carl Jung: ETH Quotations Part III **(2019-02-28 04:30)**



The centre [I call the Self] is formed from the conscious and unconscious.

[The centre of the Self] reaches far beyond the conscious, how far we do not know. It is not just what we know of ourselves, but it includes the unconscious as well.

It is the great treasure, an eternal thing which can never be changed. The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.

C.G.Jung ETH [illegible]

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man’s life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.
There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH

Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.
These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.
On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.
Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

Plato’s philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture

XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic, but has a distinct organisation. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us, and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

"The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!" Meister Eckhart cited ETH Lecture XIII 17Feb1939, Page 87.
The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

I am an exceptionally good sailor, but once I also had to pay my tribute to Neptune. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries. Carl Jung, Lecture IV, 18May1934, Page 105.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are. Carl Jung, Lecture VI 2June1934, Page 110.

The unconscious contains not only memories but also the germs of the new, creative seeds. Carl Jung, Lecture VI 2June1934, Page 113.

Much of Christ’s teaching is also to be found in the teaching of his cousin Mithras. Carl Jung, Lecture VI 2June1934, Page 113.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is not our personal one, but the human way, mankind’s way. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: "What is the matter?" But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious. Carl Jung, Lecture II, 27April1934, Page 96.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious. Carl Jung, Lecture II, 27April1934, Pages 97.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal. Carl Jung, Lecture I, 20April1934, Page 94.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are. Carl Jung, Lecture I, 20April1934, Page 94.

Ego consciousness is no universal condition; it could rather be called the organ of orientation which is subdivided into functions. Carl Jung, Lecture III, 4May1934, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

You can quite well say “I think”, “I feel” but the other view works also, “I am thought”, “I am felt“. Carl Jung, Lecture III, 4May1934, Page 101.

In any case, the Clairvoyante’s visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.
In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses "empirical reality" and is the frame of all outer experience. Time is "the formal condition a priori of all phenomena”. Time as inner sense (space being the outer sense) has “subjective reality”. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.
In reality we imagine nothing, it imagines itself. Carl Jung, ETH Lecture XII, Page 53.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

William James had a true understanding of these facts when he said: "Thought tends to personal form." Carl Jung, ETH Lecture XII, Pages 53-54.

Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself. Carl Jung, ETH Lecture I, 20Oct1933, Page 11.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.
The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

Mark Twain wrote a book a out Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to

speak of developments in time.
Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22

G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3rd March 1939

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

We find the flower-like , natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture 7th July 1939

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. The argument that man is raised by the community is false. Carl Jung, ETH Lecture 10th Nov 1939

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is,
a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH
Lecture 8th Dec 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or
stature. Carl Jung, ETH Lecture 8th Dec 1939

In my opinion our attitude to the East is one of Europe’s worst sins. We ignore it or notice it in the wrong way.
We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in
you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the
duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as
if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

But there is something which can be proved from everyday experience, not body becoming
spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26
Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the
Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming
conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit.
Spirit is in no way intellect, it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can
reach far into the body and that this may have some effect on the processes themselves, but in a
very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability
to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

If we consider this aspect of " Geist", we shall see that it is a peculiar condition of man. That which is
moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an
increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter.
Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is
the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere
of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.
Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows
from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery
when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to
Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a sort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Proclus said: "Always where there is creation there is also time." Carl Jung, ETH Lecture 24 Feb 1939

I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of colleague of mine! He said: "Do you know that the heavens and the earth first of all were one, and that then through the art of the Creator they were divided into four so that you and all else could be created." Carl Jung, ETH Lecture 24 Feb 1939

The Kavirondos say that people only become human beings through initiation, before that they are animals. This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature. This instinctive unity is divided into four and is reunited. This second unity is Mt. Meru. Carl Jung, ETH Lecture 24 Feb 1939

Your Vision will become clear.... ~Carl Jung (2019-02-28 04:41)

[1]

1. `http://ts3.mm.bing.net/images/thumbnail.aspx?q=1575257511858&id=179ddbf5c030c49d26fa30a09ee5882e`

What is the................Psyche? (2019-02-28 05:05)

[1]

Psyche:

The totality of all psychological processes, both conscious and unconscious.

The psyche is far from being a homogenous unit–on the contrary, it is a boiling cauldron of contradictory impulses, inhibitions, and affects, and for many people the conflict between them is so insupportable that they even wish for the deliverance preached by theologians.["Psychological Aspects of the Mother Archetype," CW 9i, par. 190.]

The way in which the psyche manifests is a complicated interplay of many factors, including an individual's age, sex, hereditary disposition, psychological type and attitude, and degree of conscious control over the instincts.

Psychic processes . . . behave like a scale along which consciousness "slides." At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to it. ["On the Nature of the Psyche," CW 8, par. 408.]

The tremendous complexity of psychic phenomena led Jung to the belief that attempts to formulate a comprehensive theory of the psyche were doomed to failure.

The premises are always far too simple. The psyche is the starting-point of all human experience, and all the knowledge we have gained eventually leads back to it. The psyche is the beginning and end of all cognition. It is not only the object of its science, but the subject also. This gives psychology a unique place among all the other sciences: on the one hand there is a constant doubt as to the possibility of its being a science at all, while on the other hand psychology acquires the right to state a theoretical problem the solution of which will be one of the most difficult tasks for a future philosophy.["Psychological Factors in Human Behaviour," ibid., par. 261.]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/77118-analysis.jpg`

Carl Jung on "Common Sense" - Anthology (2019-02-28 05:07)

[1]

YIELD TO
COMMON
SENSE

Carl Jung on “Common Sense” – Anthology

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; CW 11, Page 45.

The change of character brought about by the up rush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 74, Para 25

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/02/79104-12bcommon.jpg`

Carl Jung on "Sleep" - Anthology (2019-02-28 05:14)

At the same time it is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace Carl Jung, CW 5, Para 42 to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung, CW 11, pp. 569 f.

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For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451

Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the "composition of the waters" was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream "a dream sent by God." The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed constitutes its very essence Carl Jung, CW 13, Para 139

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung, CW 16, Para 125

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He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Page 161.

Now the weather is beastlier than ever, so that one can only huddle behind the stove. I busy myself chiefly with cooking, eating and sleeping. Carl Jung, Letters Vol. II, Page 163.

An interesting conversation never disturbs my sleep. Only an arduous talk to no purpose disturbs it. Carl Jung, Letters Vol. II, Page 197.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Page 239.

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

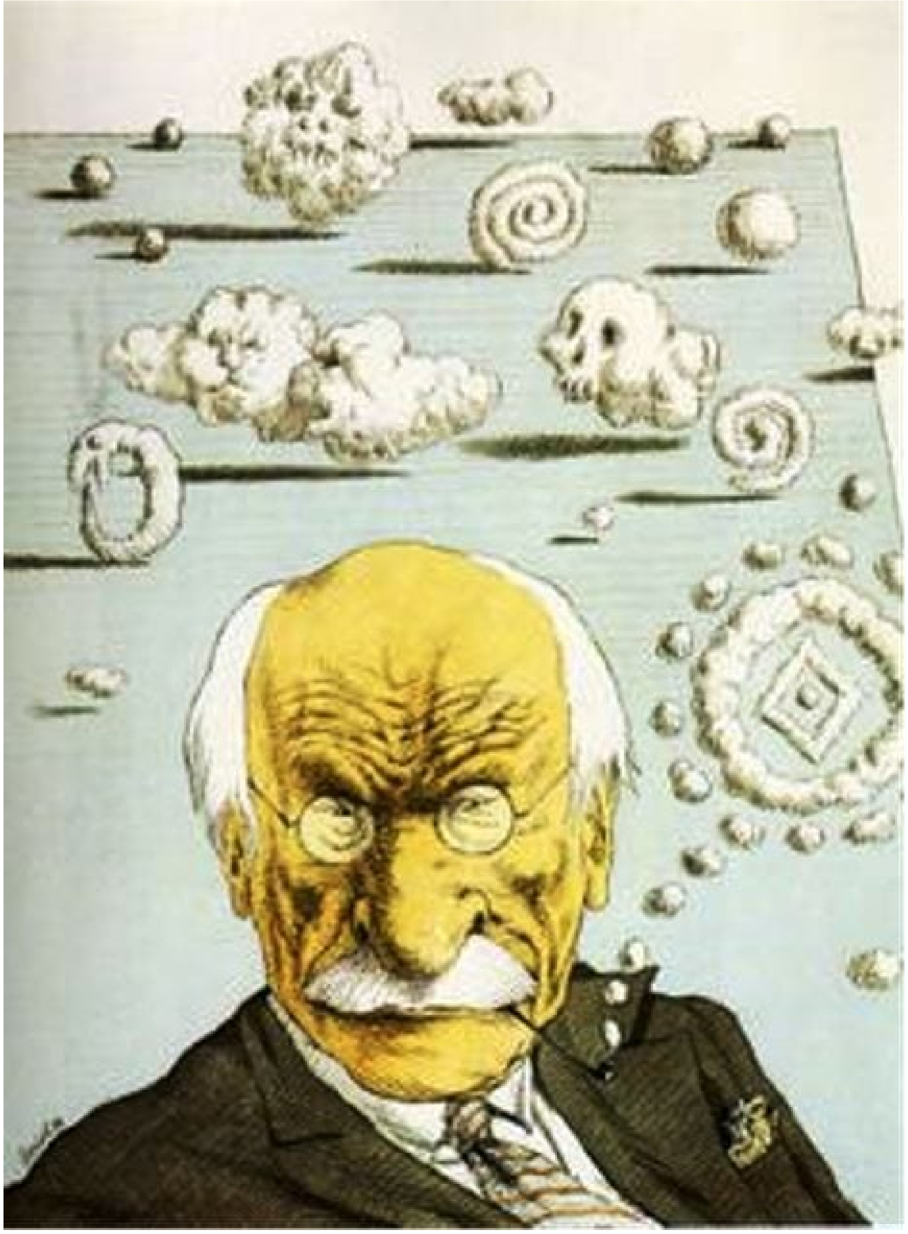
The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

No Christian is meant to sleep in a safe pew. . . . I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

Carl Jung on "Modern Art." (2019-02-28 05:18)



No. I cannot occupy myself with modern art any more.

It is too awful.

That is why I do not want to know more about it.’

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics.

Neurotics smart under the problems of our age. T

hey smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time.

In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background.

My patients make similar pictures.

When they are in a chaotic state, all forms dissolve.

Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic.

What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one's eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives.

True, it is art, but it is primitive.

Or one imitates the drawings of children.

The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value.

But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/904c6-62bmodern2bart.jpg`

The archetype of the old man who has seen enough is eternally true. ~Carl Jung (2019-02-28 05:27)

I am satisfied with the course my life has taken. It has been bountiful, and has given me a great deal. How could I ever have expected so much?

Nothing but unexpected things kept happening to me. Much might have been different if I myself had been different.

But it was as it had to be; for all came about because I am as I am.

Many things worked out as I planned them to, but that did not always prove of benefit to me. But almost everything developed naturally and by destiny.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal.

And so I am disappointed and not disappointed. I am disappointed with people and disappointed with myself.

I have learned amazing things from people, and have accomplished more than I expected of myself.

I cannot form any final judgment because the phenomenon of life and the phenomenon of man are too vast.

The older I have become, the less I have understood or had insight into or known about myself.

I am astonished, disappointed, pleased with myself.

I am distressed, depressed, rapturous. I am all these things at once, and cannot add up the sum.

I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life.

There is nothing I am quite sure about. I have no definite convictions not about anything, really.

I know only that I was born and exist, and it seems to me that I have been carried along.

I exist on the foundation of something I do not know.

In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being.

The world into which we are born is brutal and cruel, and at the same time of divine beauty.

Which element we think outweighs the other, whether meaninglessness or meaning, is a matter of temperament.

If meaninglessness were absolutely preponderant, the meaningfulness of life would vanish to an increasing degree with each step in our development.

But that is or seems to me not the case.

Probably, as in all metaphysical questions, both are true: Life is or has meaning and meaninglessness.

I cherish the anxious hope that meaning will preponderate and win the battle.

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age.

Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning.

The archetype of the old man who has seen enough is eternally true.

At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu.

This is old age, and a limitation.

Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.

In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung, Memories Dreams and Reflections

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Carl Jung: “…it is just like the fight against venereal diseases…" (2019-02-28 07:08)

To Hans Conrad Banziger

Dear Colleague, 26 November 1934

You will have discovered as I have done that the viewpoints of modern psychotherapy go far beyond the boundaries of medicine and have aroused an interest in the general public which is becoming
a menace.

No doubt you are also aware that Freud, despite his intense resistance to "wild" psychoanalysis, could not help trusting the competence of his medically unqualified daughter and even expressed very
heretical views in public about the medical future of psychoanalysis.

I am therefore of the opinion that doctors would do well to keep an eye on this trend.

For this reason I emphasized at the last Psychotherapeutic Congress in Nauheim how important it is that the non-medical movement should remain under the control of the doctor and that a fixed course
of studies and a fixed relation to the doctor should be prescribed for non-medical psychologists.

There are unquestionably a lot of cases who need psychological education although they cannot be assigned to any clinical group of neuroses.

There are also people who for that reason never visit the doctor but, if they belong to the Catholic Church, turn to the father confessor.

Perhaps such people make up the clientele of psychological counsellors.

As you very rightly surmise, among these people there are also definitely neurotic cases who for these and other reasons belong much more to the doctor.

If, then, doctors close their eyes from the start to the large psychological lay movement that already exists, the lay movement will not be suppressed, as experience has amply shown,
but will on the contrary be made independent of them.

In that way the doctor loses all control over the activity of lay therapists.

In my humble opinion a far-sighted policy would strive without reserve to establish a carefully normalized co-operation between lay psychologists and doctors in order to prevent quackery from running riot.

Medical psychology, however, like any other branch of the healing art, needs technical assistants who require a careful training.

Hence there is already a pedagogic therapy which with us, at least, does not lie in the hands of doctors but which they should know something about.

If doctors adopt the position of not wanting to know anything about these developments, they will one day be confronted with the fact that this development has passed over their heads.

On the basis of long experience I have come to the conclusion that one would do better to consolidate these dissident groups and if possible work out a normalization which would clearly delimit the
Various fields of work and facilitate the much needed medical control over the activities of non-medical psychologists.

I must now confess that I do not understand your reasons for holding aloof from these endeavours.

I think that under no circumstances is it appropriate to practise an ostrich policy with developments that are actually going on.

In Germany they are now trying to bring non-medical psychological work into a definite relationship with medicine, and this alone will make proper control possible.

In this respect it is just like the fight against venereal diseases: pushing prostitution out of sight in no wise prevents infection.

I do not find it so bad that mechanistic and hormonistic points of view are repudiated, for in the last resort we treat neuroses neither with mechanisms nor hormones but psychically, and at present the
idea that the psyche is a hormonal system still belongs to the realm of mythology.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon’s knife.

With collegial regards,

Yours sincerely, C.G. Jung Carl Jung, Letters Vol. 1, Pages 178-180.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/1ef42-2.jpg`

Carl Jung on “the treasure is personified as a woman.” (2019-02-28 08:37)

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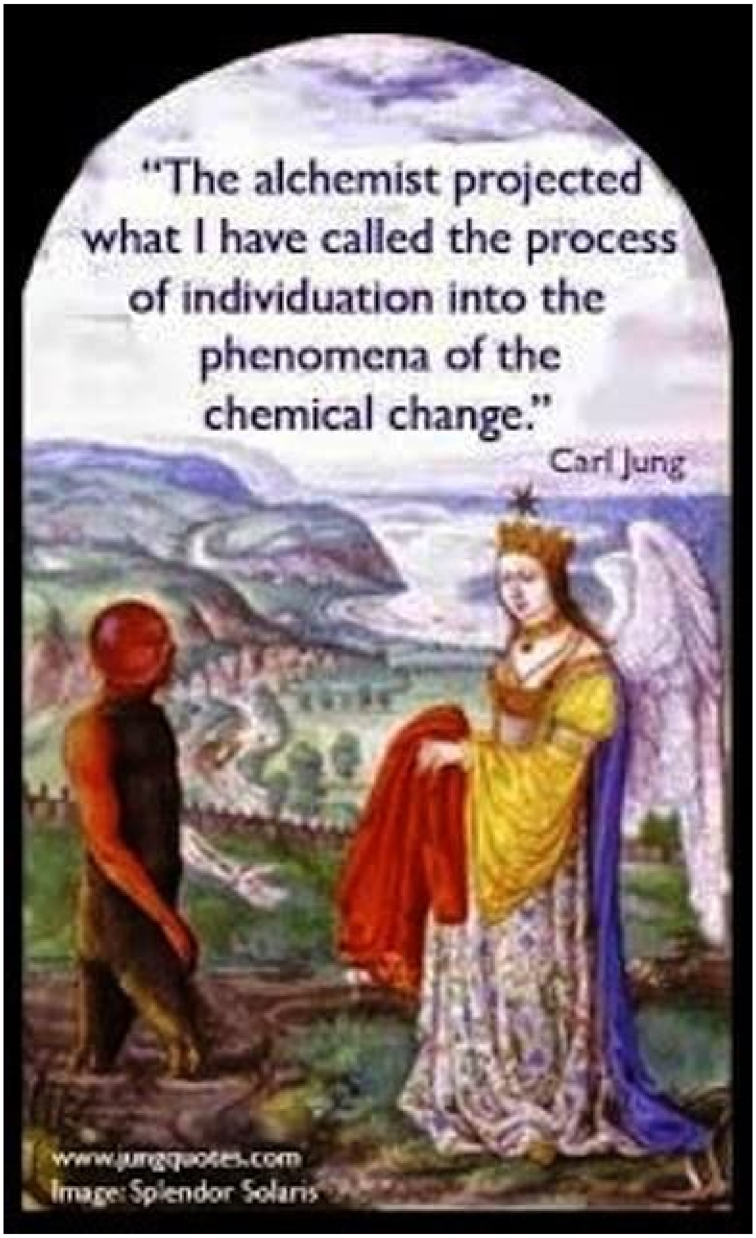
“The alchemist projected what I have called the process of individuation into the phenomena of the chemical change.”
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

Lecture XIV 21st February, 1941

The last lecture came to an end before I had finished commenting on a quotation from Dorneus, where the treasure is personified as a woman.

The end of the passage is an obvious reference to Christ's words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. XI. 28.), from which one may conclude that this figure was thought of by Dorneus as a parallel to Christ.

The treasure of the alchemists is a saviour, though not the Church saviour.

"Pervicos acclamans" (It is calling through the streets) is a very peculiar remark.

When the bride in the "Song of Solomon" is searching for the bridegroom, she says: "I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth." (III. 2.)

So on one side we have a reference to Christ, and on the other an allusion to the sponsa (bride), who, as we know, was understood to be the Church.

So as you see Christian ideas are used here to characterise this strange treasure.

Dorneus also says: "In this citadel of truth that real treasure is lying, which will be taken away from here after death."

What is it that will be taken away "from here", from this world, after death?

Is it the immortal soul, the "anima rationalis", the soul gifted with reason, which is taken from the body at death and led over into the other world?

But this was a generally admitted fact in those days, everyone believed it, and the author would take it as a matter of course.

So it cannot be the soul in the Christian sense which is meant here, or the whole effort and mystery would make no sense; it must be something different which is kept in the "citadel of truth".

What can this be?

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body.

This is the "corpus glorificationis " (glorified body), the transfigured body, which is our future portion.

If it is this which is meant, one could say that the art of alchemy is concerned with putting together this immortal, incorruptible body.

This idea would agree very well with the idea of an incorruptible substance, an incombustible form, which can survive the flames of Hell or Purgatory and which does not perish with the body.

This is just a hypothesis, but there are other sayings of the alchemists which also point in the same direction.

Yet one more quotation on the thesaurus from Dorneus:

"Ye who search for treasures with such manifold efforts, draw near, and recognise the rejected corner stone, which has become the head of the corner."

This obviously refers to the Gospel text:

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord’s doing, and it is marvellous in our eyes?"
(Math. XXI. 42.)

This is an allusion to Christ’s own fate, who was rejected like .such a stone and yet became the "head of the corner ".

And the alchemistic stone is similar, it is despised, thrown out on to the streets and kicked about, and yet it can be spoken of as an analogy to Christ.

In as far as these authors were Christians (and believing Christians, as they often emphasize), it is not possible that this thing can coincide with Christ, or there would be no need to make a secret of it.

They never say it is Christ, but that it is like Christ, so it must be a parallel to Christ, a concealed parallel. a secret.

I will not read you too many quotations about the "thesaurus", but will rather briefly summarise what we have learnt from those which I have read.

This treasure can be found in the sea, or in a treasure house, or in a citadel, often on a mountain, well protected.

And this treasure is sealed up by God himself and is reserved for the chosen.

It is an incorruptible substance, something which is taken into the Beyond after death.

You will remember the stage direction in the second part of Faust, where, after his death the angels ascend: "Faustens Unsterbliches entfiihrend", that is they rescue the immortal thing in Faust from the devil.

Goethe originally wrote: "Faustens Entelechie."

The entelechy represents the realisation, the becoming actual of Faust’s form or his special being, in other words of his Self.

It is the result of his life which is rescued by the angels and carried into the Beyond.

Goethe’s peculiar expression: "Faustens Unsterbliches" is very remarkable.

One usually says the immortal soul, but here it is a neuter, a substance, the immortal thing in Faust.

This is an alchemistic idea, and Goethe was very much influenced by alchemy; though this fact escapes general knowledge owing to alchemy itself being so unknown.

To anyone who knows it well, it is obvious that the whole second part of Faust is permeated with alchemy.

We heard further that this most precious substance is also the cheapest, it can be found everywhere and is yet the most valuable thing there is, another analogy therefore to Christ.

So this substance can be personified, it can appear as a human being.

One can only say, it is a person and yet no person, it is cheap and yet the most expensive thing, it consists of opposites.

This can be said throughout of the secret of alchemy, it is a union of the opposites.

III. Arcanum

Another word which is used very often is "arcanum", the secret or the concealed substance.

We read in the Rosarium: "Plato: This is our material and our secret."

" Noster" (our) always means: in the alchemists' sense of the word; so "our materia "must be the substance used by the alchemists in their work.

"Our secret" refers to this mysterious, concealed substance; what the materia of the alchemists was is their secret.

Another text, the Allegoriae Sapientum, says warningly:

" Hide this work from men, as the word on thy tongue or the fire in thine eye. Do not speak of it even to thyself, that the wind should not carry thy words to another, and so bring injury up on thee."

Obviously the idea here is that the secret must be well guarded.

It must not lie on the alchemist's tongue, or be seen in his eye, for if he should betray it, or another who is not chosen should guess it, it could hurt the alchemist.

So we must conclude that it is also a dangerous thing.

We read in the Rosarium:

"Therefore the solid should become volatile. And again the volatile solid, and in this manner the most precious secret (arcanum) becomes fulfilled, which is higher than the secret
of any science of this world, and is an incomparable treasure (thesaurus)."
.
The formula here is that everything which is tangible, solid, coarse and material should become volatile and vice versa; which is apparently characteristic of this arcanum.

This changing over is a condition of the opposites, one opposite turns into the other. Heraclitus called this process enantiodromia.

When the small becomes big, the big small, or when a damp condition becomes dry and vice versa, the opposites become each other.

This is characteristic of this mysterious substance, which goes from a cheap into a precious condition, from a material into a spiritual, and vice versa.

It is evidently a substance which can change in a mysterious way, it lies on the boundary of the things which we can perceive with the senses, and is therefore half metaphysical.

The Rosarium Philosophorum also expresses it in a verse.

The alchemists sometimes expressed their wisdom in very nice Latin verses, rather in the style of the Victorines.

This special verse is distinctly less attractive when translated:

"Est lapis occultus, in imo fonte sepultus, Vilas et ejectus fimo vel stercore tectus."

(A stone is concealed, buried below the fountain,
cheap and rejected, covered in dung and muck.)

Covered in excrement apparently.

Such allusions play a considerable role in alchemy, it is often assumed that the manure heap and cesspool belong somehow to the mysterious process.

One can only hold one's head in despair, and ask oneself what on earth this supreme secret has to do with a cesspool?

Yet, as we have already heard, the arcanum is something impure, cheap and rejected, belonging to the lower half of man, and which yet becomes, or contains the most important thing, which is however very easily misunderstood.

We must note, therefore, that the secret of alchemy, which must be kept a secret, is characterised by its very great liability to misunderstanding.

Perhaps it is here that the danger lies, we must at any rate keep this aspect in mind.

Another text says:

"If therefore the people knew what a great treasure they held in their hands, they would not slander it as the cheapest and at the same time the most precious thing. But God has hidden that from the people in order that the world should not be devastated."

So if this secret were known, the world would be in danger of being devastated!

We find a very curious remark about the origin of the arcanum in Dorneus.

He says:

"Adam left two stone tablets behind, on which the arcanum was engraved. Noah rediscovered one of these tablets on Mt. Ararat."

This peculiar statement is at first very obscure.

It has nothing to do with the Old Testament, of course, so it must come from some extra-canonical source.

But here actually were some peculiar medieval books about Adam which appeared about the sixteenth century.

A lot of unknown MSS., concerned with secret traditions, came to light with the dawn of printing, some were fakes but many were very ancient.

Among these we find a tradition concerning Adam and we can trace the existence of a pre-Christian text, the Henoch or Enoch book, (there are references to it through the centuries) in which we find the idea of a mystical Adam.

This idea was revived by the Gnostics, and the mystical Adam is referred to by Zosimos, in the form of a primal man, who was really a man of light, and who knew the divine secret and the secret of the world, and who had been enlightened by the Deity.

There is also a Sabian tradition of the same kind.

The Sabians were a remnant of the Hellenistic Gnostics, who flourished in Mesopotamia till the tenth century.

They claimed that Adam wrote a book of a thousand pages, about the qualities of plants, climate and all kinds of scientific subjects .

The Arab author Mas'udi reports a similar tradition, and says that Adam received thirty-one leaves from heaven, covered with the secret knowledge.

There are analogous traditions among the Jews.

Moses Maimonides in his book: "Moreh Nebuchim" (teacher or guide of those who have gone astray), says that the Sabians declared that Adam wrote books and left them on earth, and that they still possess such books.

Adam had a golden tree from India, and one made of stone, with incombustible leaves, which he also brought from that country.

This was the secret which Adam possessed, and which he set forth in his writings.

the medieval book SOHAR, one of the chief works of the Cabbala, we meet this conception again, and we find a legend about Adam of which I should like to read you a passage:

"When Adam was in Paradise, God told the angel Rasiel, the keeper of the higher secrets, to give him a book, in which the superior, sacred wisdom was described. Seventy two kinds of wisdom were described in this book in six hundred and seventy sections. By means of this book fifteen hundred keys of wisdom were given to him, which were not known to the upper saints, and were kept secret until this book came to Adam. So; when Adam had received this book, the highest angels gathered round him, in order to hear wisdom from him, and said: 'Be thou exalted, 0 God, above the heavens; let thy glory be above all the earth.' (Ps. 57.5.)

Then the holy angel Hadarniel appeared to him and said: 'Adam, Adam, keep the treasures of thy Lord secret, for none of the highest angels are allowed to know so much of the treasures of thy Lord as thou.' From then on he kept this book hidden and secret, and, until he was driven from Paradise, he used this treasure of the Lord daily, through which he discovered the higher secrets, of which even the most excellent angels did not know. But when he sinned, and broke the law of God, this book escaped from him. Then he smote his head, and descended into the River of Gichoe (Gihon, one of the four rivers of Paradise. Gen. II. 1 3.) and remained up to his neck in water, till his body was covered in rust, and his figure was entirely changed. Then God beckoned to the angel Raphael, who returned the book unto him, and he read in it diligently, and bequeathed it to his son Seth. From Seth it came to Chanoch and from him, through the generations, to Abraham, who also learnt to know the greatness of his Lord from it."

We have here the story of how Adam came to leave a book behind him.

The peculiar remark, that he went into the water of the river and stayed there till he was covered in rust, refers to the descent into the darkness of the world.

Adam was the man of light, he consisted entirely of light till he entered the body which veiled his light from him.

The book was taken from him when he entered the body, though it was given back to him later.

There is a still earlier tradition, the so-called "Ethiopic Book of Adam", which was preserved by the Ethiopians: God sent three angels to Adam on the third day of his exile from Paradise, who brought him presents.

The angel Michael brought seventy golden rods or branches, which should lighten the darkness of his cave; the angel Gabriel brought him incense, in order that its pleasant odour should give him pleasure (the Holy Ghost is credited with a sweet smell).

The angel Raphael brought him myrrh to console him in the morning of his exile and the eclipse of his light.

We see from all this that Adam originally possessed the perfect and divine Gnosis, but lost it through his original sin.

Some part of it, however, was given back to him, in order that he might pass it on, as secret tradition, to his children and children's children.

This peculiar saga corresponds to a psychological fact which we can observe empirically with children.

The dreams of early childhood contain mythological motifs which the children could not possibly know of.

These archetypal images are the primeval knowledge of mankind, we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways.

There are distinct formulations in the unconscious, which, if they were more visible, would look exactly as if we had been taught certain things, though this could not possibly be the case.

But it is as if an inkling of the original structure of the human mind were contained in these unconscious remnants, but it disappears in the mists of the outer world as the child's consciousness develops.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infi-

nite effort, if God is kind enough to send us a neurosis (that special gift of grace) to
accompany us on life’s journey.

For if there is no neurosis one does nothing about it!

So we can assume that these old masters were plagued with every kind of psychic suffering, or they would not have been so diligent with their retorts.

THEOBALDUS DE HOGHELANDE says of the arcanum:

"The secret of everything and life is in a water . . . . the greatest secret is in water."

Here again we have the water motif which we have met before in the images of the sea, the fountain; and under the fountain.

This secret lies hidden in the water. KHUNRATH says of this secret:

"God has, for certain reasons, strictly forbidden the betrayal of the secret to anyone."

And MYLIUS says:

"But in lead there is dead life, and this should be emphasised as the secret of secrets."

I will not give you any further examples, the ones already quoted are sufficient.

They must have shown you that the arcanum is something very similar to the thesaurus, it is always a matter of the central secret.

Here, for the first time, you heard a very serious injunction to keep silence.

This thing must be concealed, it is not only a secret but a secret which must be guarded.

If one knows, one must not betray that it is concealed in water or lead.

Curiously enough lead also contains the secret in Chinese alchemy: "the lead of the water region, so there you have lead and water together.

In the Greek texts also lead is a very special substance: Saturn.

A peculiar characteristic of Saturn in those days was that it was related to the sun, in that it was also believed to circle round the earth.

Gradually in the course of centuries, it spun the lead into the earth as the sun in the course of its revolutions spun gold into the earth.

So lead has the characteristics of Saturn.

It is said that Saturn and lead are cold outwardly and fiery inwardly.

Even the dove of the Holy Ghost is to be found in the lead.

The old Greek masters also said that a demon lived in lead which sent people mad, a very dangerous demon.

Evidently lead is the symbol of heaviness, depth, darkness and concealment.

Set, in the Osiris saga, when he fastened Osiris into the chest, covered the lid in lead, so that Osiris was buried in lead, so to speak.

This expresses the same idea, that the worthless substance of lead contains the most precious substance within.

Thus lead or water is often a symbol for those psychical contents which have sunk into the depths of the unconscious, the lead of the water region refers to the things which are hidden in the depths.

Mylius writes that the "dead life" in the lead is the "secret of secrets" and Dorneus says that the "arcanum philosophorum" is the lapis.

It was also Dorneus who wrote of the opposites of life and death in the image of the human mind.

This image was neither alive nor dead, so "dead life" is neither life nor death.

It is something on the boundary between life and death, a thoroughly mysterious thing, so that we must really ask ourselves, can we imagine what it is?

Did the old masters know what they meant, or did they make a mystery of something which had no firm foundation?

But when we consider their industry, and the endless number of books which they wrote, and the fact that they were anything but fools (Albertus Magnus, for instance, wrote undoubtedly authentic Alchemistic treatises), we are bound to conclude that there must be something in it.

If it had just been an epidemic, and hundreds of books had appeared in the course of twenty years, and then disappeared like a flash in the pan, we could say: "That was just a mental epidemic, we also have such things."

But alchemy lasted for over two thousand years, and great genuises, such as Goethe, were caught by it. Goethe never got away from it, once it gripped him.

Its "schwankende Gestalten" (wavering phantoms) approached him in all his best and highest hours and possessed him.

His greatest masterpiece, the second part of Faust, is an alchemistic confession.

So perhaps we may safely assume that it is no mystery making, but a real secret, a "mysterium" perhaps.

The alchemists indeed often call it this themselves.

This brings us to our fourth theme:

IV. Mysterium

KHUNRATH says:

"The mystery is the stone. The stone, that is likened to a sign which is contradicted."

That is the "petra scandali" , the "stumbling block", which you know from the New Testament.

So here again is an analogy to Christ.

The secret is certainly an analogy to Christ, but what it is remains dark. Khunrath again says in the Amphitheatrum:

"The mystery is the stone, that is the most ancient salt. Salt was not decked with the epithet of wisdom by wise men without good reason.”

This refers of course to the New Testament: "Ye are the salt of the earth." (Matt. V.13.)

And in another passage Khunrath says:

"The mystery is the conception of the saviour and redeemer, of the macrocosm as well as the microcosm, respectively of the human species."

The expression "microcosm" in the medieval authors always refers to man, and " macrocosm" to the universe.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature.

Another author of the sixteenth century says:

"The admirable mystery of the macrocosm is the sapphire blue flower of the hermaphrodite."

This author also speaks of the mystery of their saviour, who is evidently the saviour of the macrocosm, and who is of super-human nature in which we participate through the body and perhaps also through
the psyche.

The saving substance is called a sapphire blue flower here, this is of course the celestial blue flower.

You will remember the blue flower in romantic poetry, which belongs to the same idea.

This flower appears again spontaneously in this very obscure text, and as the flower of the hermaphrodite, which unites male and female.

It is analogous to Christ and the sponsa, but united in one figure. Carl Jung, ETH, Lecture XIV, Pages 115-122.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/50595-1.jpg`

Carl Jung on the “Mysterium” in Alchemy. (2019-02-28 08:52)

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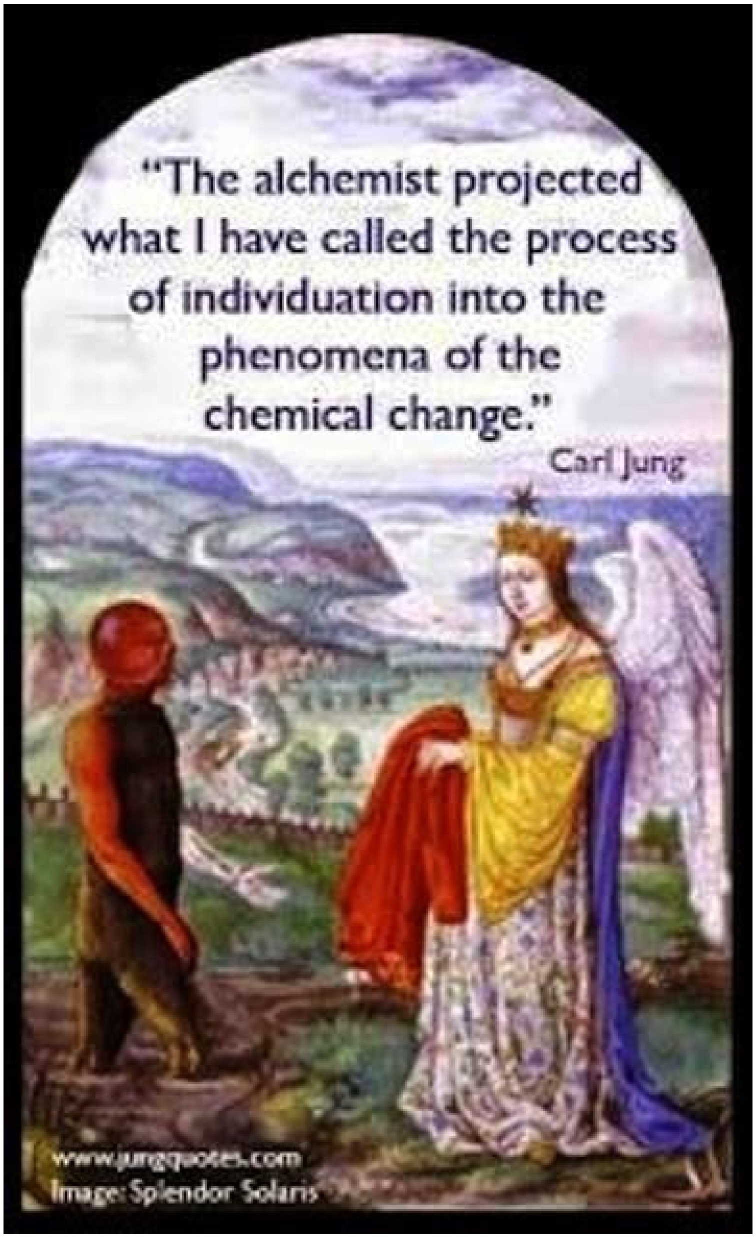

“The alchemist projected what I have called the process of individuation into the phenomena of the chemical change.”
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

Lecture XV 28th February, 1941

We are dealing with the term "Mysterium" in alchemy.

The word, in its common use, usually refers to something like an organisation, a secret society, or cult, such as the Eleusinian Mysteries.

Their secrets were jealously guarded, so well that, in the case of the Eleusinian Mysteries especially, we have no authentic information about them.

We know hardly anything concerning what took place in the Mithraic Mysteries either and only indirectly; and the excavations at Pompeii revealed a women's mystery cult, which we did not even know existed.

The Eleusinian Mysteries were apparently stopped in the sixth or seventh century, about 620 A. D., so presumably they were celebrated till then.

We know so little definitely, that it is possible there was something of the same kind in alchemy itself, but the language used in the alchemistic texts does not make this seem very probable.

An English author, A. E. WAITE, wrote a book, called the "Secret Tradition in Alchemy", in which he investigated this subject thoroughly, and came to a negative conclusion.

My own knowledge of the old texts leads me to agree with him about this, for there is nothing that I know of in the old literature which points to anything like a cult celebrating mysteries.

A secret organisation did exist, the Rosicrucians, and many of the later alchemists belonged to this society.

We do not know much of its origin but we cannot trace it before the beginning of the seventeenth century.

The Rosicrucian order was a real and genuine secret society, which flowed later into the Freemasons, it was in fact their real origin.

It flourished in the seventeenth and continued into the eighteenth century and certain remnants still exist, though they are quite unknown.

The secretiveness still goes on, but we, or at any rate I, have not enough information on the subject to say anything about it.

In the course of my investigations, I came on an interesting passage in AGRIPPA VON NETTESHEIM's famous book: "De Incertitudine et Vanitate omnium Scientiarum et Artium" 1653. (On the uncertainty and vanity of all the sciences and arts.)

This is a very learned book, which contains a sort of sketch of the whole of the knowledge of the time.

Agrippa was exceedingly well read in the old philosophers and the writings of the Fathers, and he devotes a section of his book to alchemy.

He says:

"I could therefore say a great deal about this art (which is not so very hateful to me) if no vow of silence existed (those who are initiated into the mysteries take this vow) . Beyond this, this vow has been so constantly and religiously kept by the old philosophers and authors, that no philosopher of recognised authority and no reliable author has ever referred to it (the secret) with a single word."

You see he speaks of a vow of silence and says that no alchemistic author ever mentions the secret. Now Agrippa is of an exceedingly sceptical turn of mind and is very negative about all the sciences.

He was a Humanist and one of the first great sceptics, so his remark, that he could say a lot about alchemy and that he does not really hate it, means, in other words, that he was an admirer of the art.

One can therefore conclude he means what he says, and that he was really hindered by a vow of silence.

It was before the days of the Rosicrucians, so we can be sure that it is not a matter of that society.

This peculiar remark of Agrippa's may, therefore, possibly refer: to some kind of organised mystery in alchemy, but if so we have no idea of what it consisted.

To sum up: the mysterium is usually designated as the lapis philosophorum, the central secret of alchemy is the mystery of the " stone".

It is also called the salt of wisdom, which is of course an ambiguous term, because on one side it is the actual mercurial salt or sulphur which the alchemists used in their work.

In the sixteenth century the alchemists became rather more communicative, and Khunrath says that the mystery of alchemy is the begotten saviour of nature, the saviour of the macrocosm, and another author that it is the sapphire or celestial blue flower of Hermes (Hermaphrodite).

This is an allusion to the flower which so often represented the mystery in the Middle Ages, in Dante's "Paradiso" for instance.

The image of the "hortus conclusus" (the enclosed garden) is often used in medieval hymns to the Virgin Mary, and in the "Litany of Loretto" she is referred to as "Rosa mystica" (Thou mystical rose).

Mary carries the mystery in this Litany, she is referred to as the "vas" repeatedly.

This "vas" is one of the main symbols of the alchemists, and is referred to as the "vas Hermeticum"; or "unum est vas" (the vessel is one, not many) and so on.

The fact that a "mysterium " is present in alchemy, either in the sense of a secret or as some kind of unknown ritual, needs some explanation.

We are well aware by now that there is a tremendous secret about the whole thing.

The authors repeat again and again, that the matter is a mystery and must be concealed.

Unless we are ready to assume that this was a gigantic bluff, a hocus-pocus which was indulged in for nearly two thousand years, we are bound to conclude that there was really something about alchemy, which struck these old masters as very mysterious, or else that there was a grim outer necessity to make a mystery of it. In order to explain this, we must actually think ourselves back into the psychology of the Middle Ages, because, without some knowledge of the circumstances prevailing then, it is difficult or impossible to understand why such secretiveness existed.

One of the reasons can undoubtedly be found in the persecution of heretics.

I will therefore read you some passages from the regulations for the treatment of heretics, in order that you may see some of the difficulties with which the alchemists had to contend.

The first of these comes from the "Regulations of the Synod of Toulouse, in the Year 1229".

This Synod passed laws which remained valid for the persecution of heretics throughout the Middle Ages.

It says:

" 1 . In every parish, inside a s well as outside a city, the Bishops must appoint one priest and two, three or more laymen of good repute, and if necessary bind them by oath, to search diligently, faithfully and frequently for heretics in these parishes; and to examine individually suspicious houses, underground cellars, annexes, and other hidden corners, which must all be destroyed. If they discover any heretics, credentes (those who believe in heretics) , patrons or protectors of heretics, they must (taking every precaution that the heretics may not escape) immediately denounce them to the Bishop, or to the Lord of that place, or his bailiffs, in order that they may be suitably punished."

The bailiffs are the sheriffs or stewards, lay personages.

"2. The exempted Abbots, who are not under episcopal jurisdiction, must do the same (as the Bishops) in their districts.

3. The Lords of the various districts must have the estates, houses and woods diligently searched for heretics, and must destroy their hiding places.

4. In future he who harbours a heretic in his territory, whether for money or for any other reason, will lose his possessions forever (whether he pleads guilty or is convicted) and his body will be delivered to his supporters for suitable punishment.

5. But he also, whose territory has become (even without his knowledge but through his carelessness) a frequent refuge for heretics, will be liable to the punishments of the law.

6 . The house, n which one has found a heretic, must be torn down, and the place or ground must be confiscated.

7 . The bailiff, who lives in a suspicious place and is not diligent in searching for heretics, shall lose his post and may not be installed elsewhere.

8 . But in order that innocent persons may not be punished and that no one shall be wrongfully accused, we decree that no heretic or credens shall be punished, until a Bishop, or other authorised clerical person, has declared him to be a heretic or credens.

9 . Everyone is permitted to search for heretics in the territory of another, and the bailiffs -of the place in question must give him every assistance. So the King may search for heretics in the domain of the Count of Toulouse and vice versa.

10. When a haereticus vestitus (a clerical heretic) voluntarily renounces his heresy, he may not remain on the estate where he lived before, if this is suspected of heresy, but must be transplanted into a Catholic, wholly non suspect, estate. In addition he must wear two crosses on his clothes, one on the right and one on the left, and they must be of a different colour to that of the clothes. Als o such persons must not have access to public offices or legal action, unless, after suitable penances, they are reinstated in integrum by the Pope or his legates."

That is unless, after suitable penances, they have been entirely reinstated in their civil rights and honours.

11. Whoever does not return voluntarily to the Church, but only through fear of death or for some other reason, must be imprisoned by the Bishop to complete his penance and in order to prevent him from misleading others:"

These were the principal regulations in force in France.

Soon after the Synod of Toulouse, on March 5th, 1232, Frederick II made the following laws for Germany:

1 . Everyone, who is condemned by the Church as a heretic, is to be punished with death by the civil judges.

2 . Those, who return to the bosom of the Church through fear of death, are to be punished with imprisonment for life.

3. All suspected persons must be kept in close custody during the investigation.

4. Supporters of heretics meet with the same punishments as the heretics themselves.

5 . Heretics are to be punished in every place, also when they have left their homes.

6. Relapsing heretics are to be condemned to death without further ado.

7. Heretics, as well as their supporters, have no right of appeal or proclamation, in order that the disgrace of heresy may be removed by every means from faithful orthodox Germany.

8. The descendants and heirs of heretics, and their supporters, shall be deprived of all their worldly privileges and public honours, unto the second generation; with the exception of orthodox children who Denounce their heretical parents."

This represents the state of things in the thirteenth century.

It was obviously very unwise in those days to give the smallest sign of having any different opinions.

This explains a great deal of the secretiveness, for alchemy is, of course, full of allusions which could be interpreted in a way that might have very disagreeable consequences for the alchemists.

If they were afraid, they had good reason for their fear, and that alone must have forced them to be secretive.

But under the circumstances it is very astonishing that they published such books at all, they might simply not have written their treatises.

There must have been a very strong emotional motive behind, compelling them to publish these books in spite of the veto.

This very real danger makes their emphasis on Christianity very comprehensible, and indeed the medieval books frequently contain a most orthodox

confession of faith, usually at the beginning and end.

The treatises, which are not of pagan origin, have no lack of Christian sentiments, and all the honour is ascribed to God.

It is interesting, therefore, that the alchemists say themselves that they use a language intended to conceal; and (quite apart from the general fact that the mystery must be kept secret) they say the language which they use is mystical or symbolic.

I have collected a series of statements which are interesting in this respect.

V. Secret language

MYLIUS, speaking of the divine or eternal water of the alchemists, says: "Water, in as far as it dyes, is called air."

Apparently they used the term air, instead of water, to characterise this peculiar water. It is a liquid tincture that colours, and was given the pseudonymous name of air.

The ROSARIUM says:

"They call the water, that ascends, gold."
"Burn in water, wash in fire. Dry water."

A water evidently which does not moisten the hands.

The Rosarium says in another passage:

"The becoming white is our becoming red."

The changes in colour are a special part of the process, and we hear of them often from the alchemists.

The Rosarium says elsewhere:

"All colours appearing' is a sophism of the philosophers."

Mylius again says:

"The bodies become incorporeal: these are mystical words, a mysterium."

HOGHELANDE says:

"But the philosophers have never alluded to this goal, except mystically and obscurely, and they have also intentionally varied it."

That is they intentionally use a confusing language, in order to prevent people from understanding.

Hoghelande also says:

"Where there is something not essential it is emphasised with big words. But where there is something essential, it is usually concealed."

"No one can reveal the name of the stone, who does not want to risk the damnation of his soul, because he could not account for it before God”
’
The ROSARIUM says:

"One must transmit such a material in symbolic form."

In the same book Hortulanus says:

"Only he, who knows how to make the stone, understands the words which refer to it. The philosophers evidently tried to reveal this art to the worthy, and, on the other hand, to conceal it from the unworthy."

We see here that they did want to speak of it, but only to make allusions for those who could understand.

KHUNRATH, who wrote in the sixteenth century, says directly:

"He who knows the stone, is silent about it.”

This reminds us of Lao Tsu’s words:

"Whoever speaks does not know, whoever knows does not speak."

The ROSARIUM says:

"And if thou wilt fully understand the opus, thou shouldst read passage by passage and thou wilt see marvels. I have not mentioned all the phenomena and necessities in the opus, for there are some, of
which one should not speak to men. And also it is impossible to know them, unless the knowledge comes from God himself, or from a Master who teaches one."

KHUNRATH says of Mercury:

"He achieves marvellous things, it is not advisable to write clearly and openly about them."

HOGHELANDE says:

"Hearts and eyes are blinded and the ears of all men are made deaf through these analogies and concepts. They read, and understand nothing; they study, and perceive nothing; they are unconscious of
the truth and they project it. These words are unknown to their understanding, for they are contained in the concealed mind."

"These analogies and concepts" refer to the alchemistic books.

"They project" (proiiciunt in Latin) is interesting.

He really means here that they throw it out, away, but the same word is used for part of the process.

When the arcanum, tincture or powder is produced, it is projected on to the lead or copper and transforms it.

The Latin expression used by Hoghelande for "in the concealed mind" is "in intellectu occulto", literally "in a concealed intellect."

We should say they were contained in the unconscious, for we do not know any other "intellectus " occultus".

We read in another text :

"Many authors have been full of inner doubt, as they wrote about this art, and have even prayed to God that he might take their souls from that they had betrayed this knowledge unlawfully. He, who only teaches one or two points of it, can be recognised with certainty by all associates. So they did not write in order to teach the general public, but in order to make themselves known in a secret language : therefore thou shouldst not be content to read only one book, but shouldst read many authors. For one book opens (explains) the other . . . . "

We have met this sentence before: "liber librum ap erit."

We hear from an ancient author, KRATES, (whose works come to us in Arabic, though they are of Greek origin) that an angel app eared to him and taught him.

When Krates had told the angel what he intended to do, the angel replied:

"Your intentions are excellent, but your soul will never decide to take the truth among the people, on account of the diversity of opinion and of the wretchedness of ambition."

The old sixteenth century alchemist KHUNRATH wrote in German as well as Latin.

In his German book he says about the necessity of the secret:

"The age of Saturn is not yet, in which everything that is private shall become public property: for one does not yet take and use that which is well-meant and well done in the same spirit."

Khunrath means that the age of Saturn has not yet dawned.

The great question is:

What is the age of Saturn?

It is in the future for Khunrath, and he is evidently of the opinion that an age will dawn when it will be possible to reveal this secret openly.

In his days the thing, which was so "well-meant", was not accepted or understood.

But he believes this will improve in the age of Saturn.

Obviously the question is: what does Khunrath mean by the age of Saturn?

The old alchemists were of course als o astrologers, and thought in an astrological way.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now.

It is conceivable that he thought mankind would be changed by that time, and would be able to understand the alchemists' mystery.

We can only leave this as a question mark.

The alchemists were evidently conscious, as you will have seen from these quotations, that they spoke a secret language and concealed their secrets in peculiar forms or symbols, and that they used a great number of pseudonymous words.

I could add dozens of quotations to those I have already given you, the alchemists say again and again that one must not take their words literally, that the real meaning is quite different, it is only expressed as it is to deceive the stupid and so on.

There are passages, (in Djabir, for instance, the old Arabic alchemist) which reveal an intellectual arrogance, which is not unusual in secret societies or where people lay claim to secret knowledge.

Such societies are sometimes founded for the purpose of feeling superior, so it is not surprising that such an attitude is occasionally to be met with also among the alchemists.

But on the whole the spirit of these old philosophers was very different, and they took a great deal of trouble to teach their pupils the right attitude towards the art.

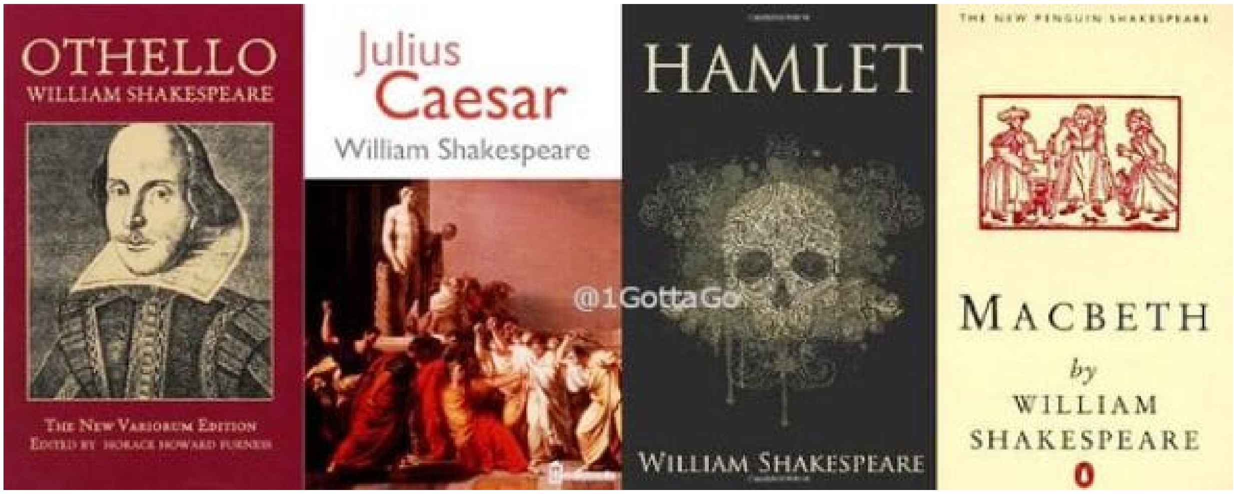
Therefore I tried to find out what attitude it was that the alchemists believed to be absolutely indispensable able; and I have again collected a series of passages on this subject.

We will deal with these in the next Semester. Carl Jung, ETH, Lecture XV, Pages 123-130.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/b17f8-1.jpg`

Carl Jung: Our cerebral consciousness is like an actor who has forgotten that he is playing a role. (2019-02-28 11:00)

[1]


OTHELLO
WILLIAM SHAKESPEARE
THE NEW VARIORUM EDITION
EDITED BY HORACE HOWARD FURNESS
Julius Caesar
William Shakespeare
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HAMLET
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THE NEW PENGUIN SHAKESPEARE
MACBETH
by
WILLIAM
SHAKESPEARE

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it.

The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny.

Our cerebral consciousness is like an actor who has forgotten that he is playing a role.

But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness.

He must know once again that he was merely

a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1d58c-12bothello.jpg`

The white bird is a half-celestial soul of man. ~Carl Jung **(2019-02-28 15:42)**

[1]

"The daimon of spirituality descends into our soul as the white bird.

He is half human soul and is called desire-thought.

The serpent is an earthly soul, half daimonic, a spirit, and akin to the spirits of the dead.

Thus too, like these she swarms around in the things of earth, making us fear them or else having them arouse our craving.

The serpent has a female nature, forever seeking the company of those dead who are spellbound by the earth, and who did not find a way across to singleness.

The serpent is a whore.

She courts the devil and evil spirits; she is a mischievous tyrant and tormentor, forever inveigling the most evil company: The white bird is a half-celestial soul of man.

He abides with the mother, descending from time to time.

The bird is manlike, and is effective thought.

He is chaste and solitary, a messenger of the mother. He flies high above the earth.

He commands singleness. He brings knowledge from the distant ones, who have departed before and attained perfection.

He bears our word up to the mother.

She intercedes, she warns, but she is powerless against the Gods.

She is a vessel of the sun.

The serpent descends and cunningly lames the phallic daimon, or else goads him on.

She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving.

Although the serpent does not want to, she must be of use to us.

She flees our grasp, thus showing us the way, which our human wits could not find." Carl Jung, Red Book, Page 353.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/2/2a/SoulCarriedtoHeaven.jpg/250px-SoulCarriedtoHeaven.jpg`

Depression is not necessarily pathological. (2019-02-28 16:01)

[1]

Depression:

A psychological state characterized by lack of energy.

Energy not available to consciousness does not simply vanish. It regresses and stirs up unconscious contents (fantasies, memories, wishes, etc.) that for the sake of psychological health need to be brought to light and examined.

Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective.

This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind-which was what the depression was aiming at in the first place.["The Sacrifice," CW 5, par. 625.]

Depression is not necessarily pathological.

It often foreshadows a renewal of the personality or a burst of creative activity.

There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character).

During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness.

This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work.["The Psychology of the Transference," CW 16, par. 373.]

http://www.nyaap.org/jung-lexicon/d

Dear N.,

I am sorry you are so miserable. "Depression’" means literally "being forced downwards." This can happen even when you don’t consciously have any feeling at all of being "on top"! So I wouldn’t dismiss this hypothesis out of hand.

If I had to live in a foreign country, I would seek out one or two people who seemed amiable and would make myself useful to them, so that libido came to me from outside, even though in a somewhat primitive form, say of a dog wagging its tail.[2]

I would turn in rage against myself and with the heat of my rage I would melt my lead.

I would renounce everything and engage in the lowest activities should my depression drive me to violence.

I would wrestle with the dark angel until he dislocated my hip. For he is also the light and the blue sky which he withholds from me.

Anyway that is what I would do.

What others would do is another question, which I cannot answer. But for you too there is an instinct either to back out of it or to go down to the depths. But no half-measures or half-heartedness.

A letter by C. G. Jung written on 9 March 1959, C.G. Jung, Letters, p. 492-493.

Please visit us at JungNet.net: [3]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/71e82-depression.jpg`
2. `http://jungnet.net/`
3. `http://jungnet.net/`

Carl Jung on Empathy (2019-02-28 16:06)

[1]

Empathy:

An introjection of the object, based on the unconscious projection of subjective contents. (Compare identification.)

Empathy presupposes a subjective attitude of confidence, or trustfulness towards the object. It is a readiness to meet the object halfway, a subjective assimilation that brings about a good understanding between subject and object, or at least simulates it. ["The Type Problem in Aesthetics," CW 6, par. 489.]

In contrast to abstraction, associated with introversion, empathy corresponds to the attitude of extraversion.

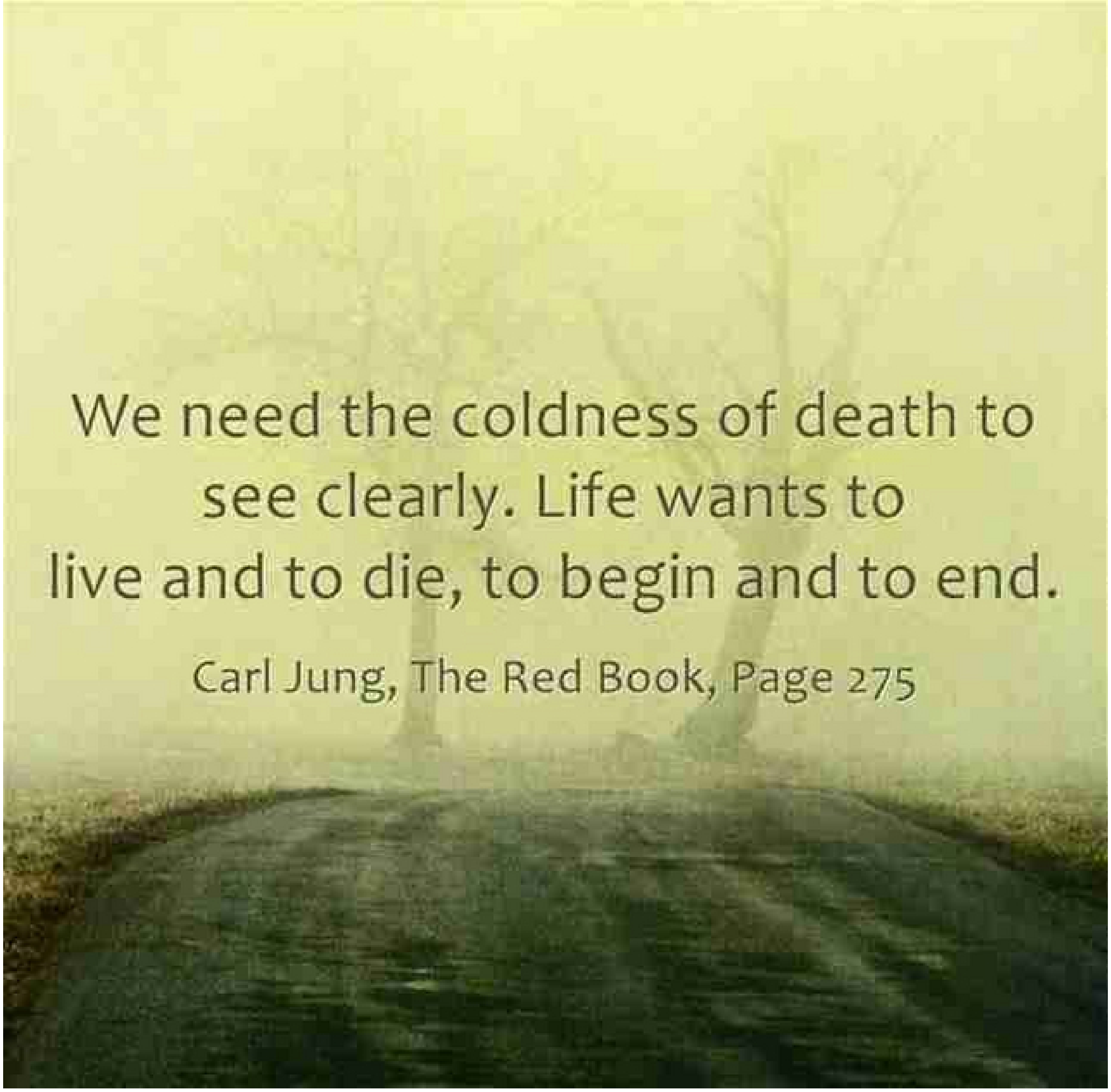
The man with the empathetic attitude finds himself . . . in a world that needs his subjective feeling to give it life and soul. He animates it with himself. [Ibid., par. 492.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/02/7beb7-empathy.jpg`

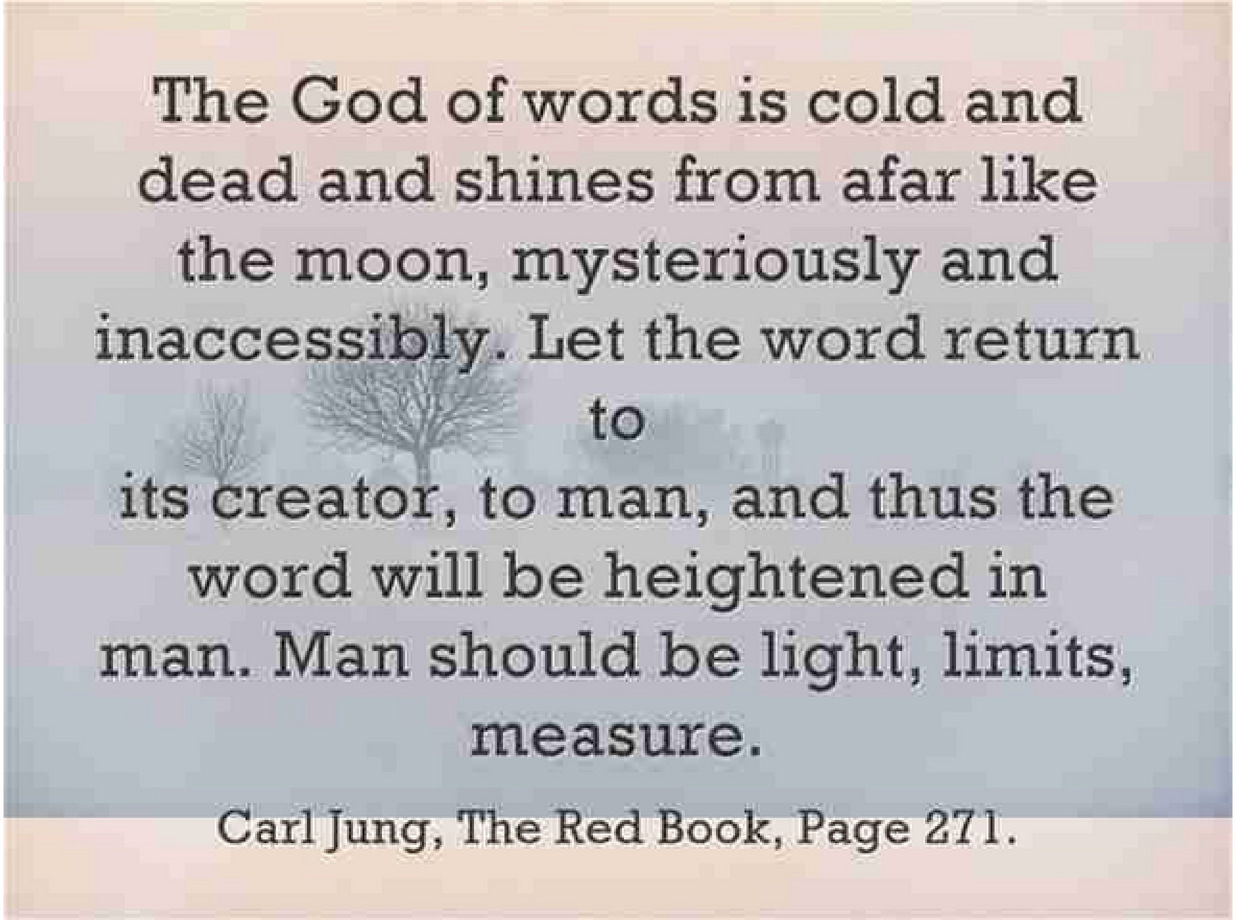
1.3 March

Carl Jung Quotations 4 (2019-03-01 03:15)

[1]



We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.



The God of words is cold and
dead and shines from afar like
the moon, mysteriously and
inaccessibly. Let the word return
to
its creator, to man, and thus the
word will be heightened in
man. Man should be light, limits,
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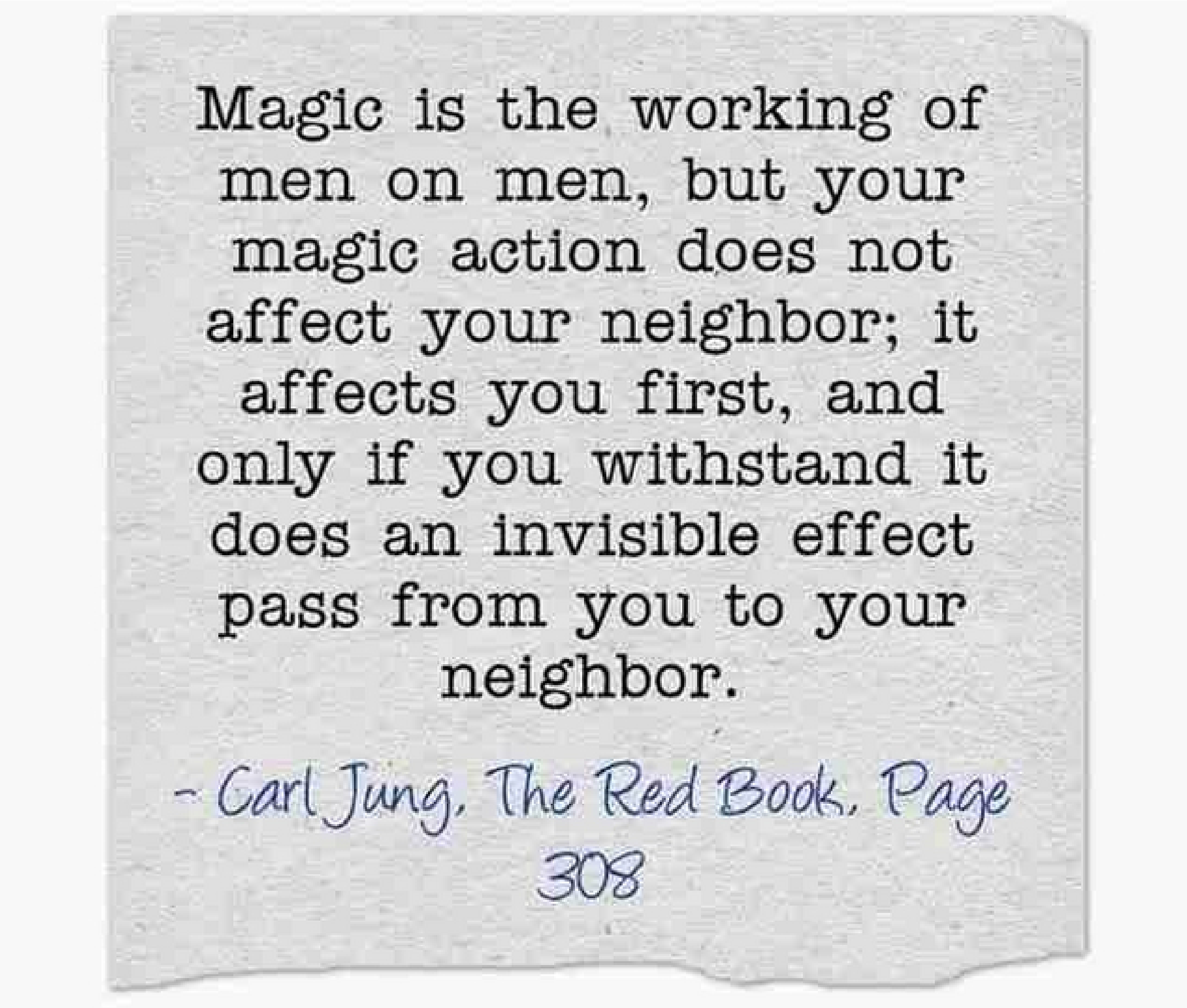
Carl Jung, The Red Book, Page 271.

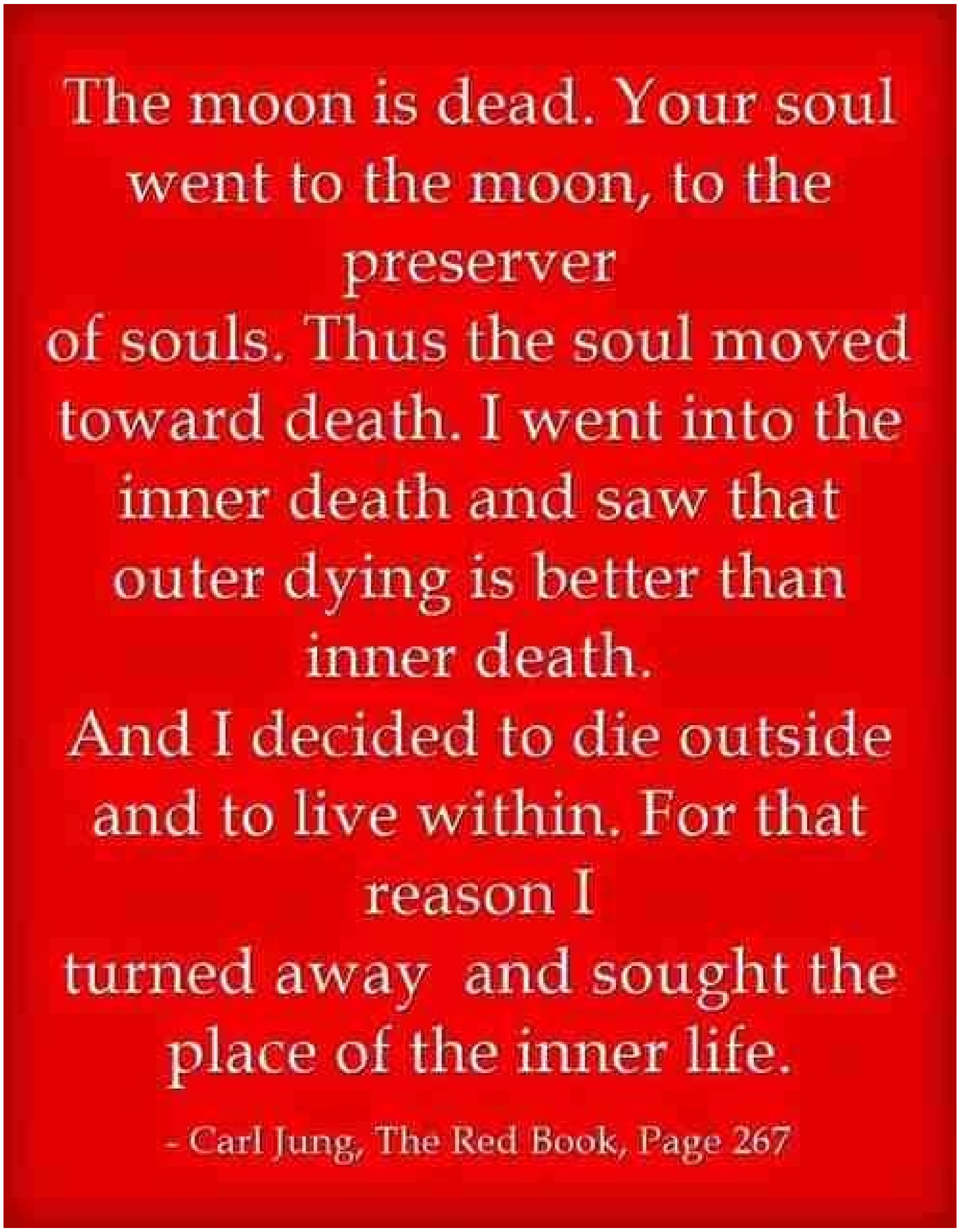
The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure.
Carl Jung, The Red Book, Page 271.



Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor.

- Carl Jung, The Red Book, Page 308

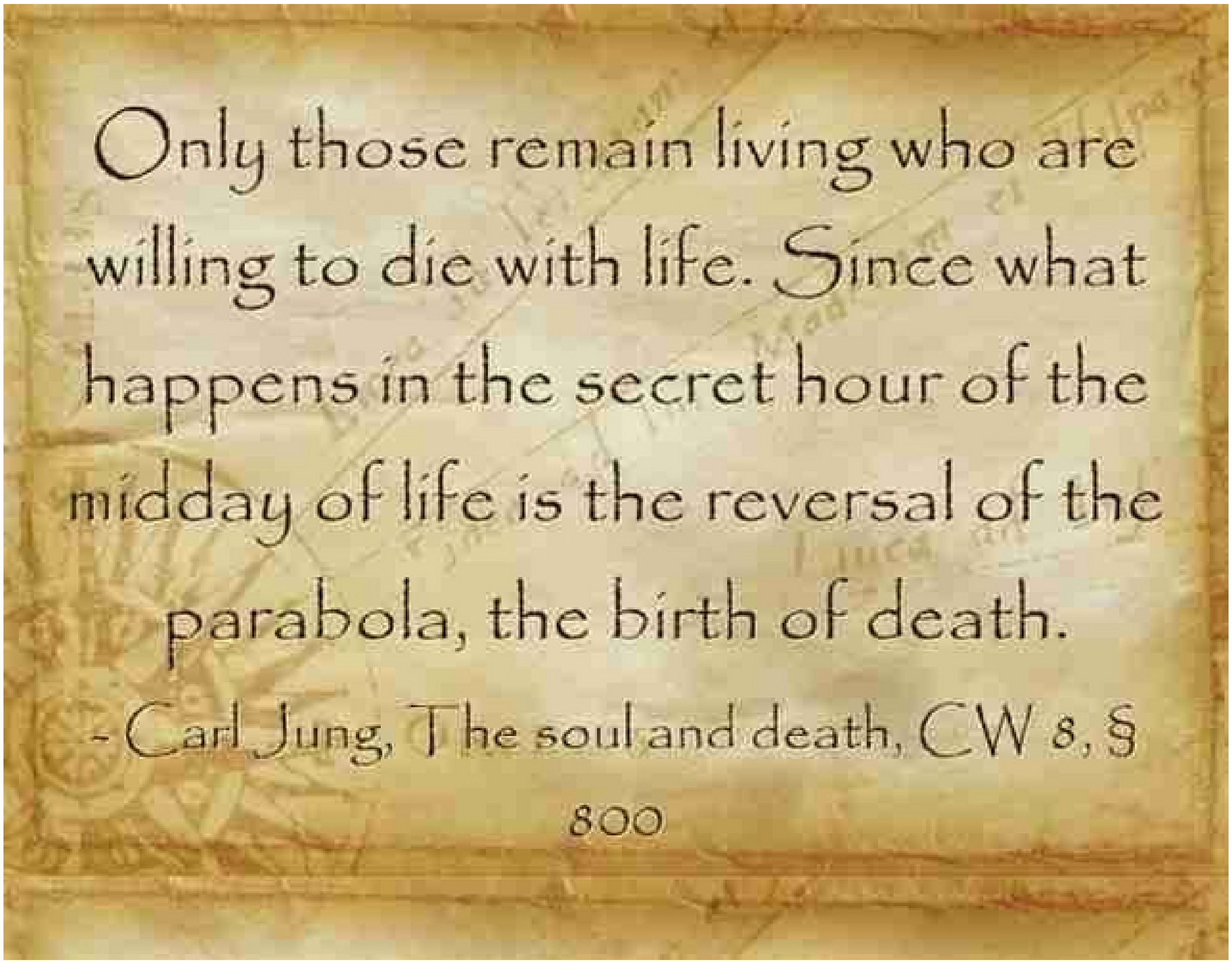
Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.



The moon is dead. Your soul
went to the moon, to the
preserver
of souls. Thus the soul moved
toward death. I went into the
inner death and saw that
outer dying is better than
inner death.
And I decided to die outside
and to live within. For that
reason I
turned away and sought the
place of the inner life.

- Carl Jung, The Red Book, Page 267

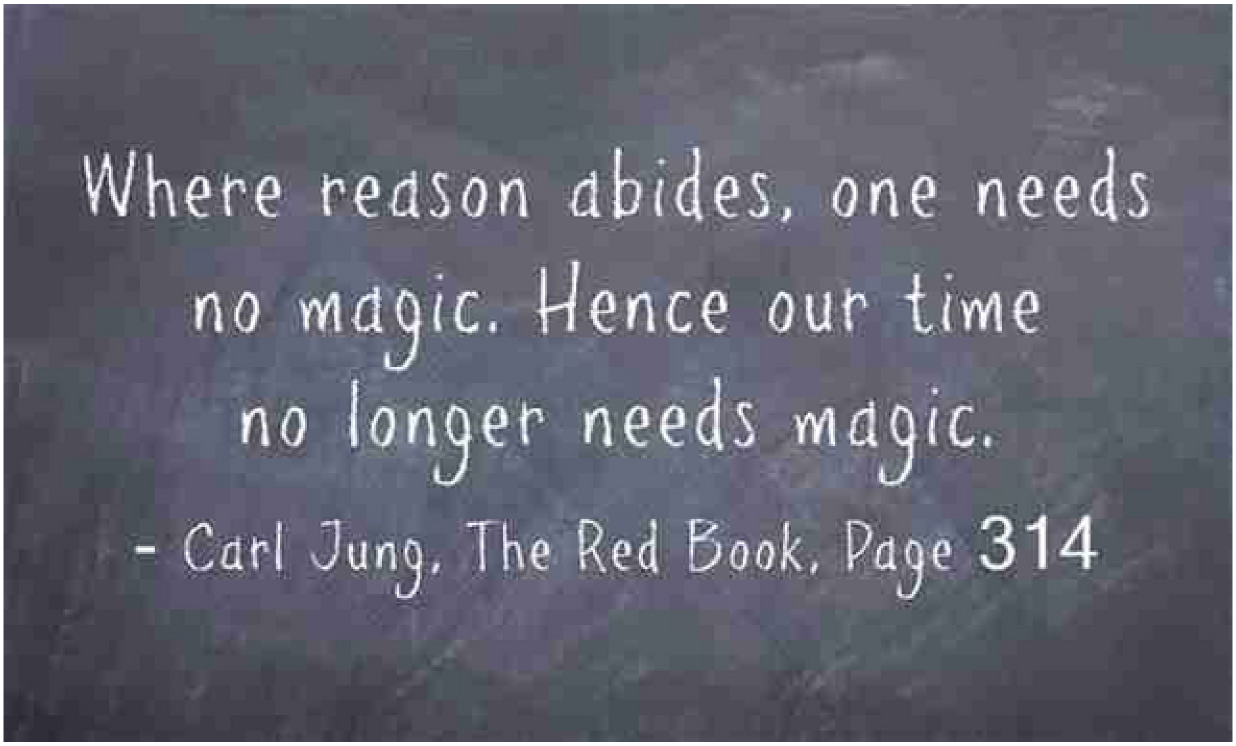
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.



Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death.

- Carl Jung, The soul and death, CW 8, § 800

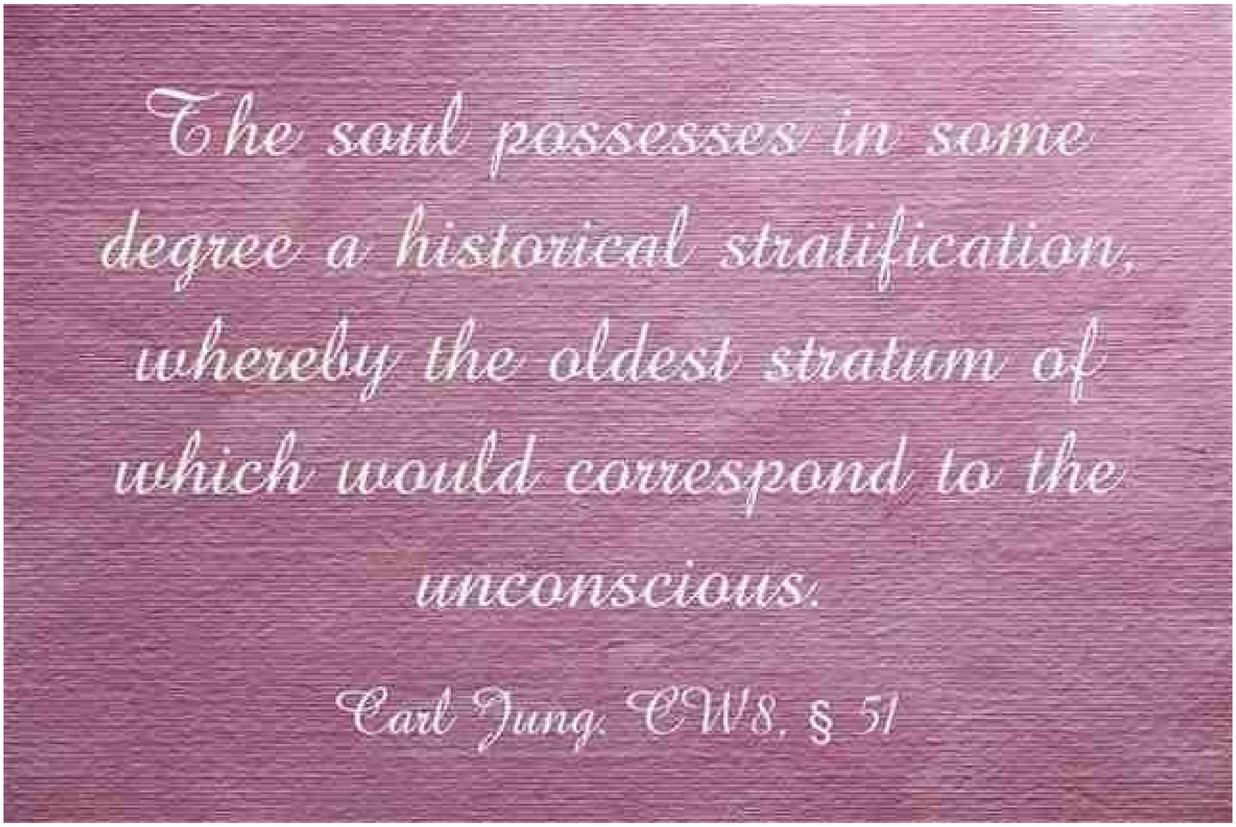
Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, CW 8, Para 800.



Where reason abides, one needs no magic. Hence our time no longer needs magic.

- Carl Jung, The Red Book, Page 314

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.



The soul possesses in some
degree a historical stratification,
whereby the oldest stratum of
which would correspond to the
unconscious.

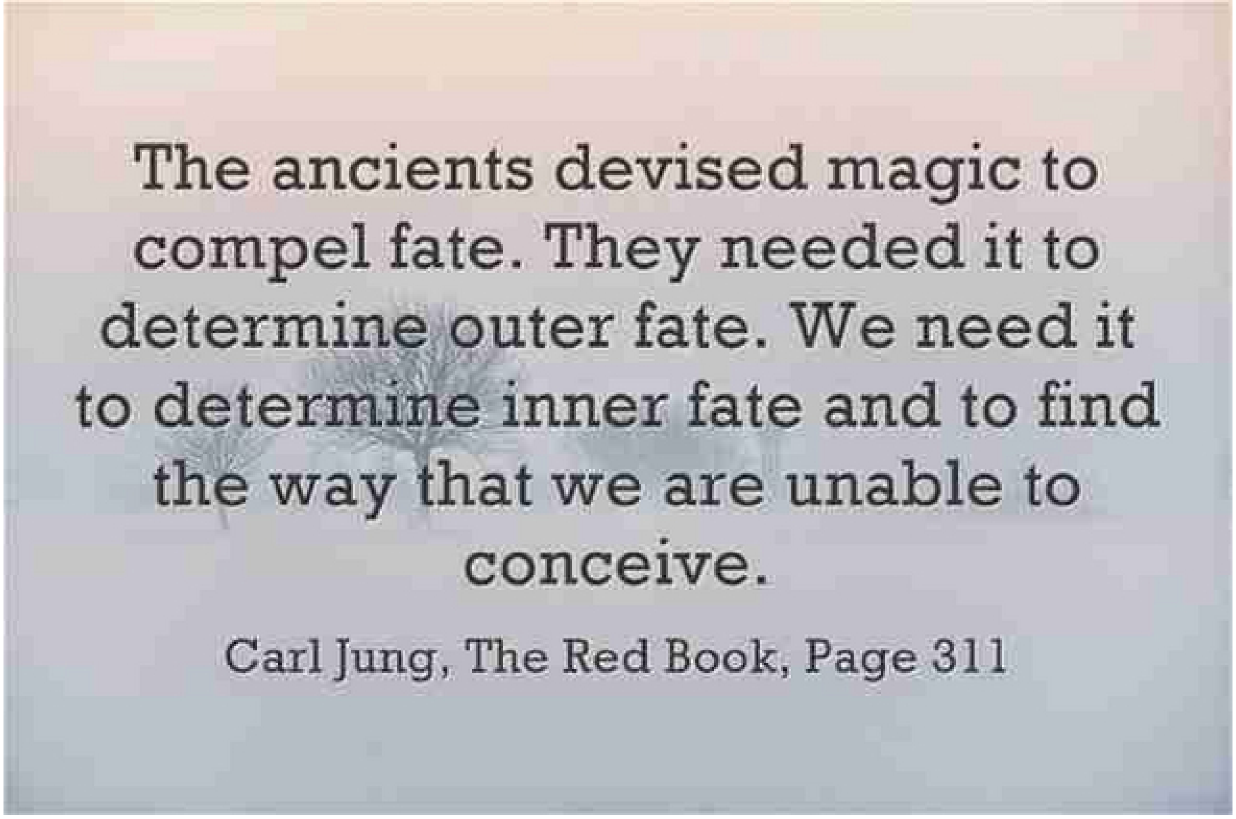
Carl Jung. CW8, § 51

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place.

- Carl Jung, The Red Book, Page 314

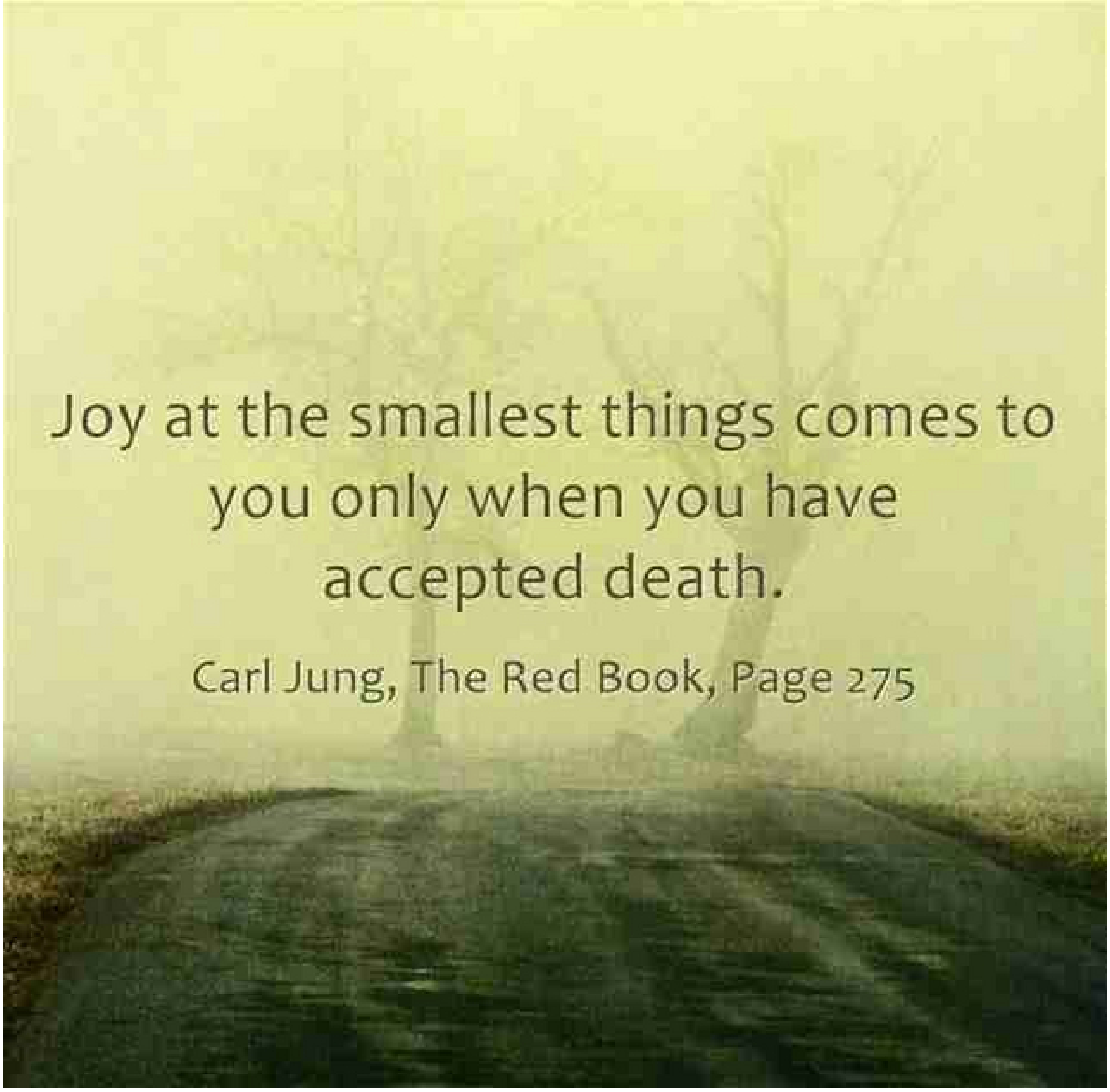
Magic is a way of living. If one has done one’s best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.



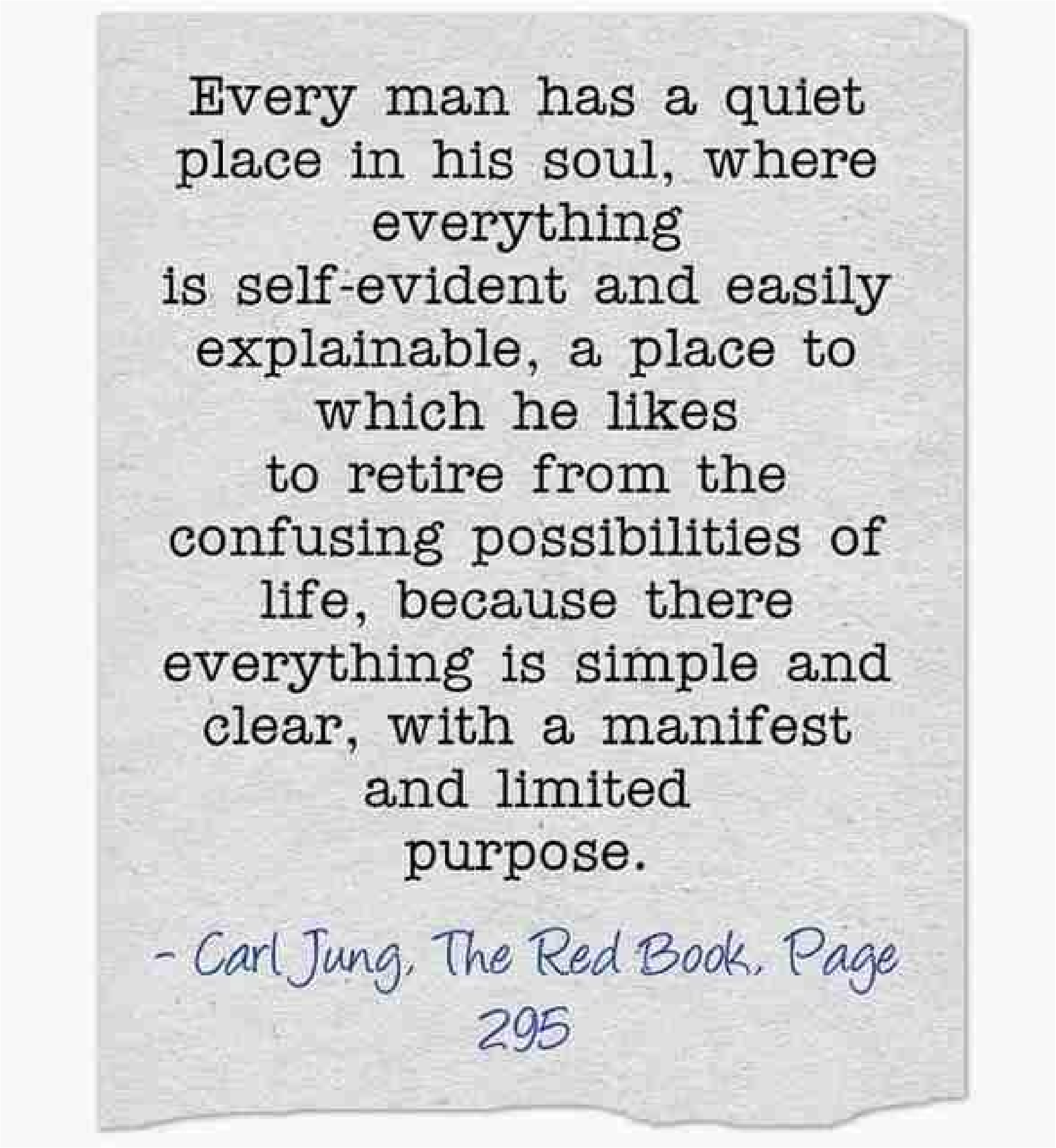
The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive.

Carl Jung, The Red Book, Page 311

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.



Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.



Every man has a quiet
place in his soul, where
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is self-evident and easily
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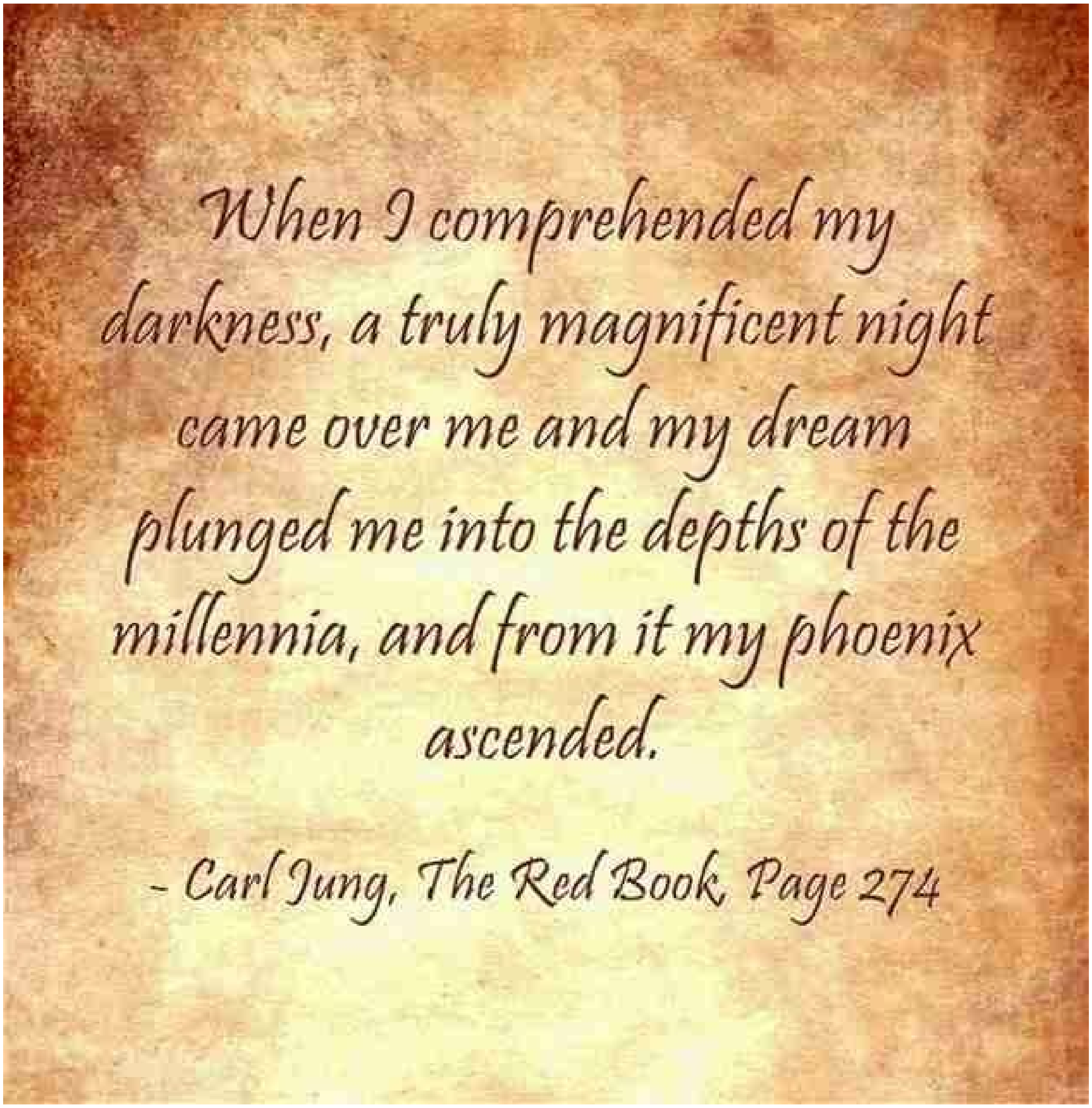
to retire from the
confusing possibilities of
life, because there
everything is simple and
clear, with a manifest
and limited
purpose.

- Carl Jung, The Red Book, Page
295

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.



When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and from it my phoenix ascended.

- Carl Jung, The Red Book, Page 274

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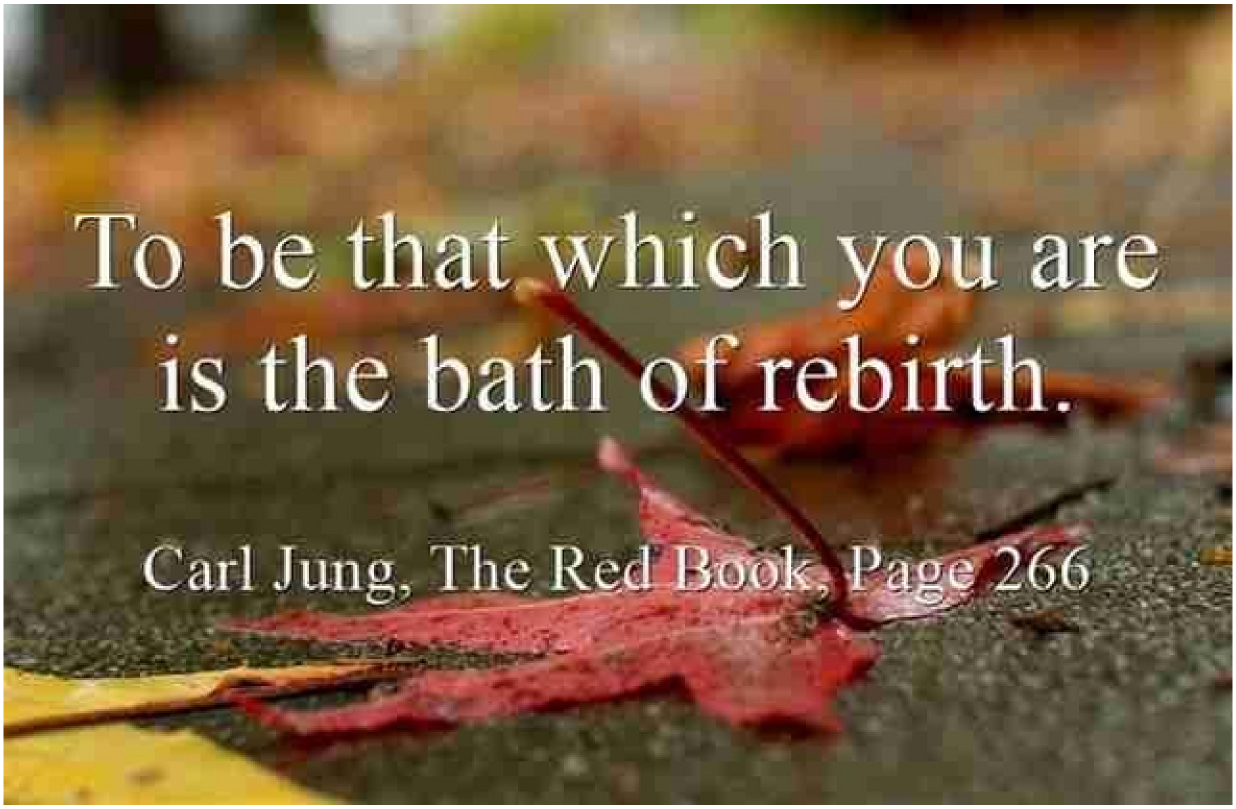
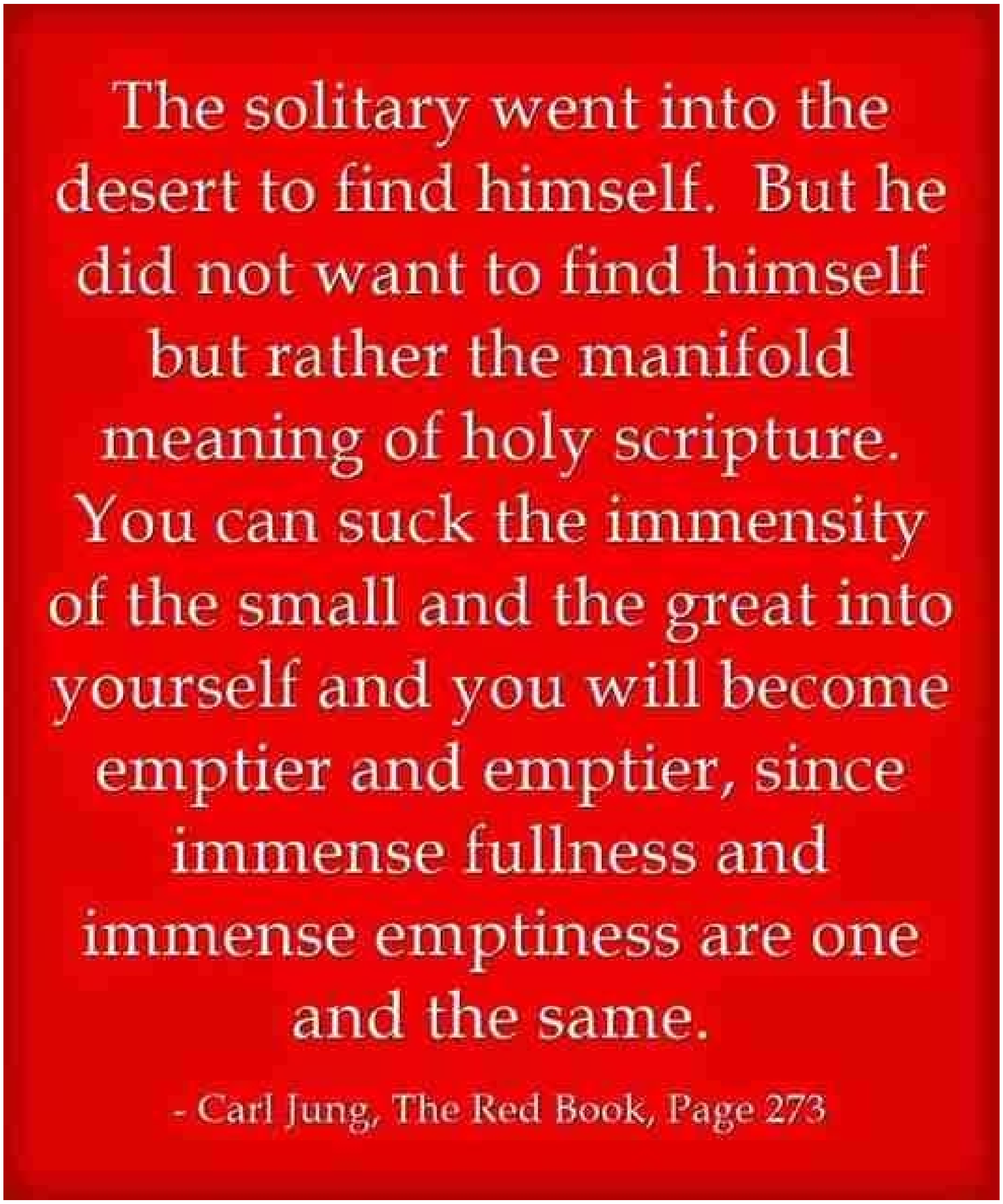


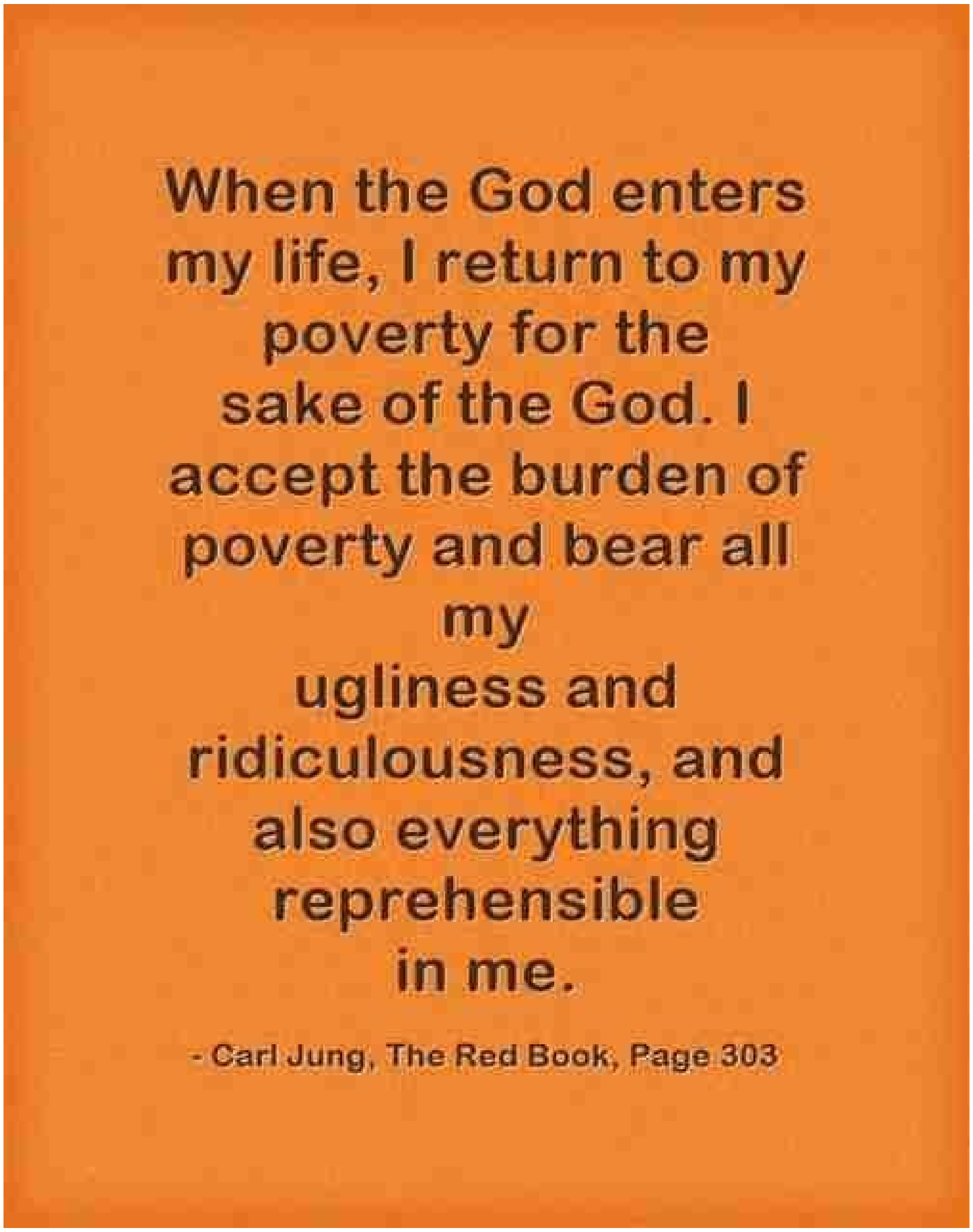
To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266



The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

- Carl Jung, The Red Book, Page 273

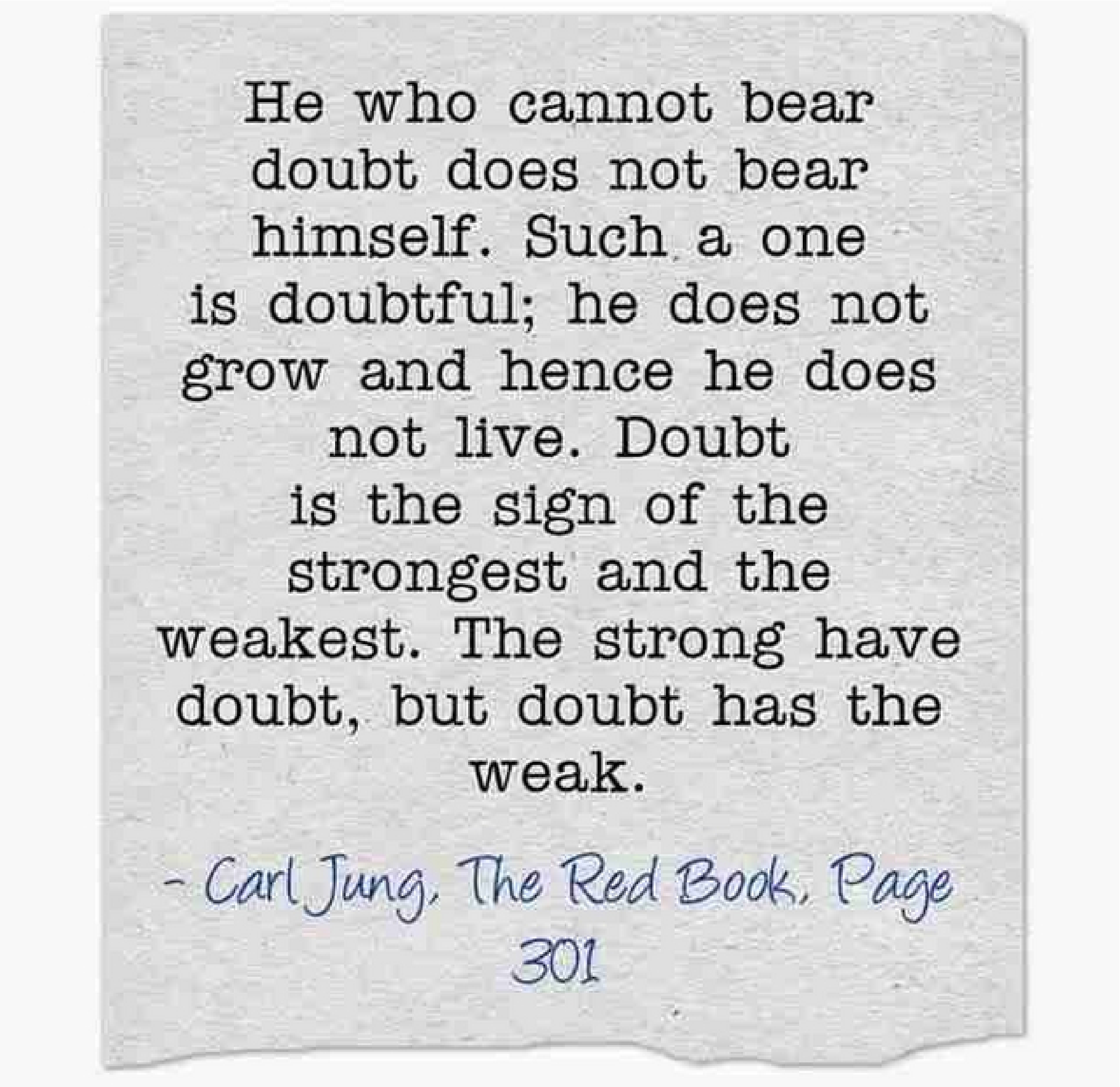
The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.



When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me.

- Carl Jung, The Red Book, Page 303

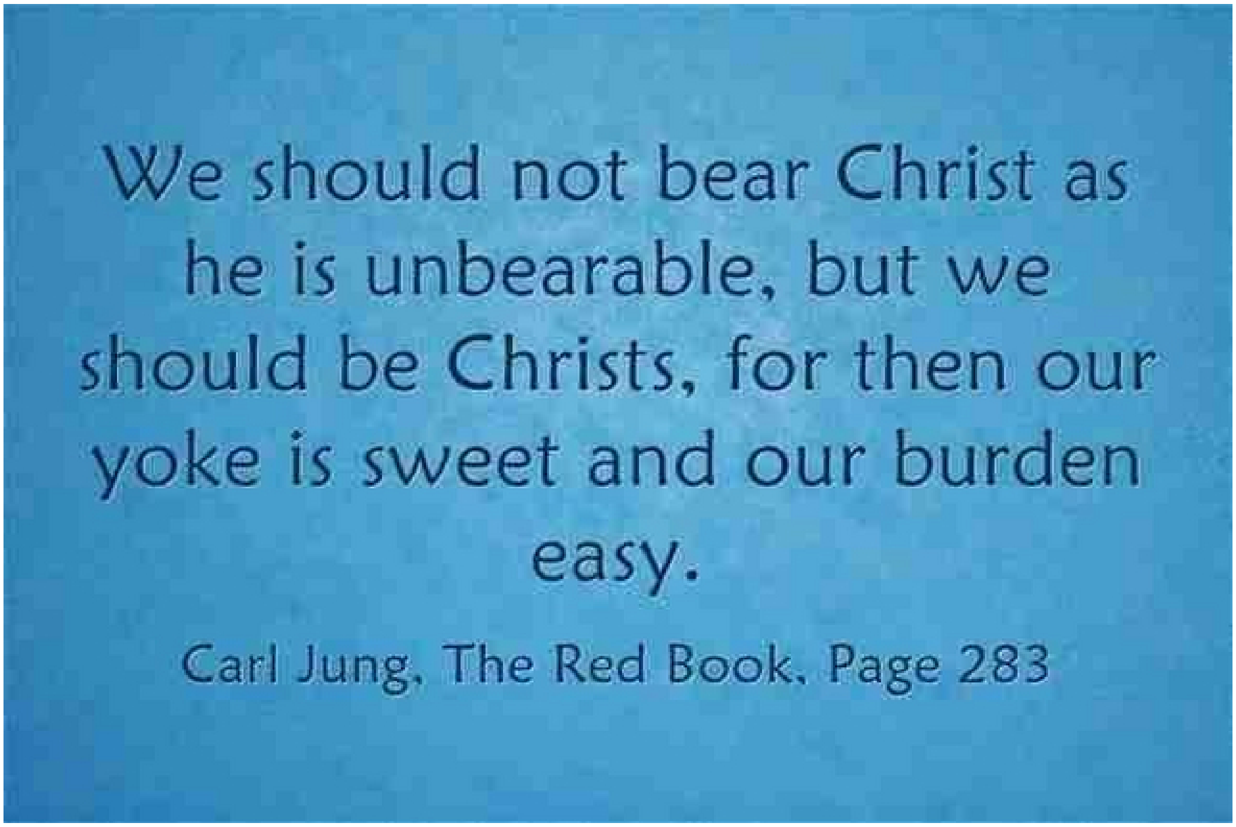
When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303



He who cannot bear
doubt does not bear
himself. Such a one
is doubtful; he does not
grow and hence he does
not live. Doubt
is the sign of the
strongest and the
weakest. The strong have
doubt, but doubt has the
weak.

- Carl Jung, The Red Book, Page
301

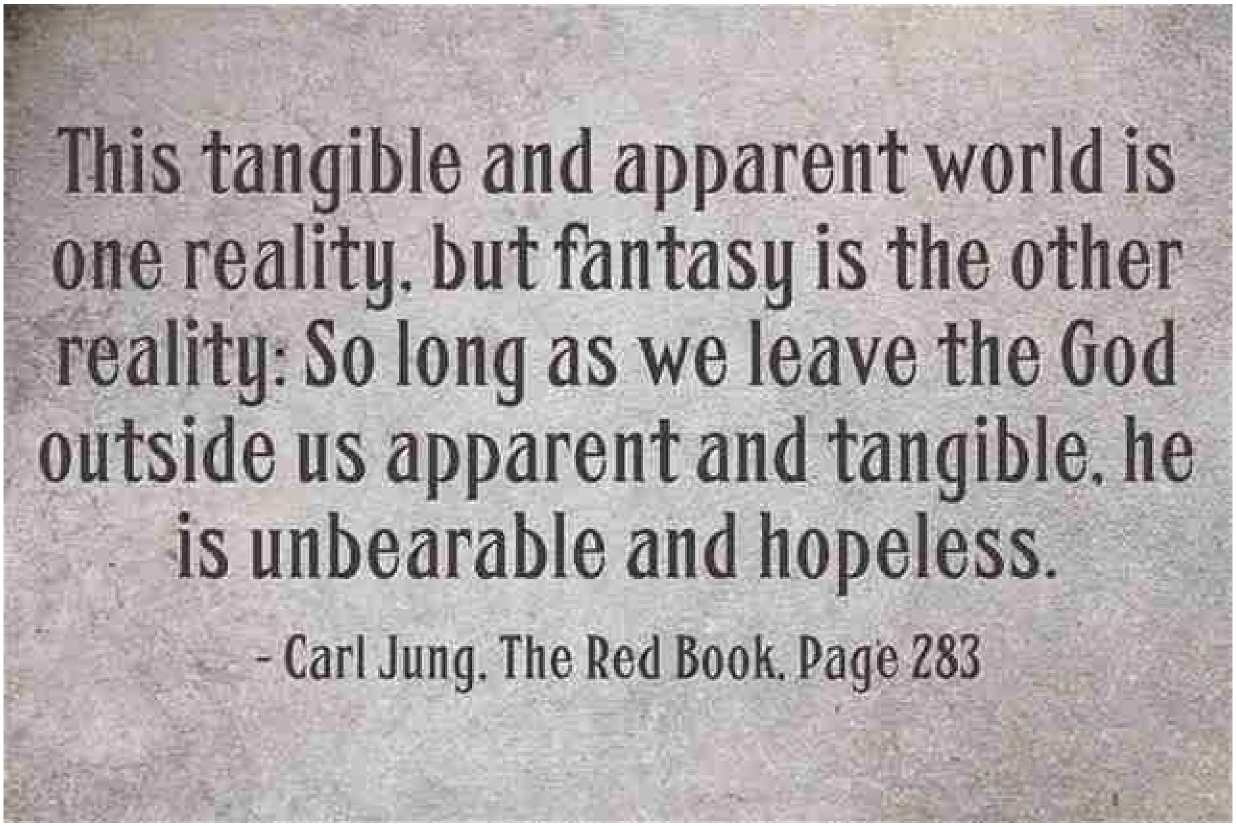
He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Carl Jung, The Red Book, Page 301.



We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy.

Carl Jung, The Red Book, Page 283

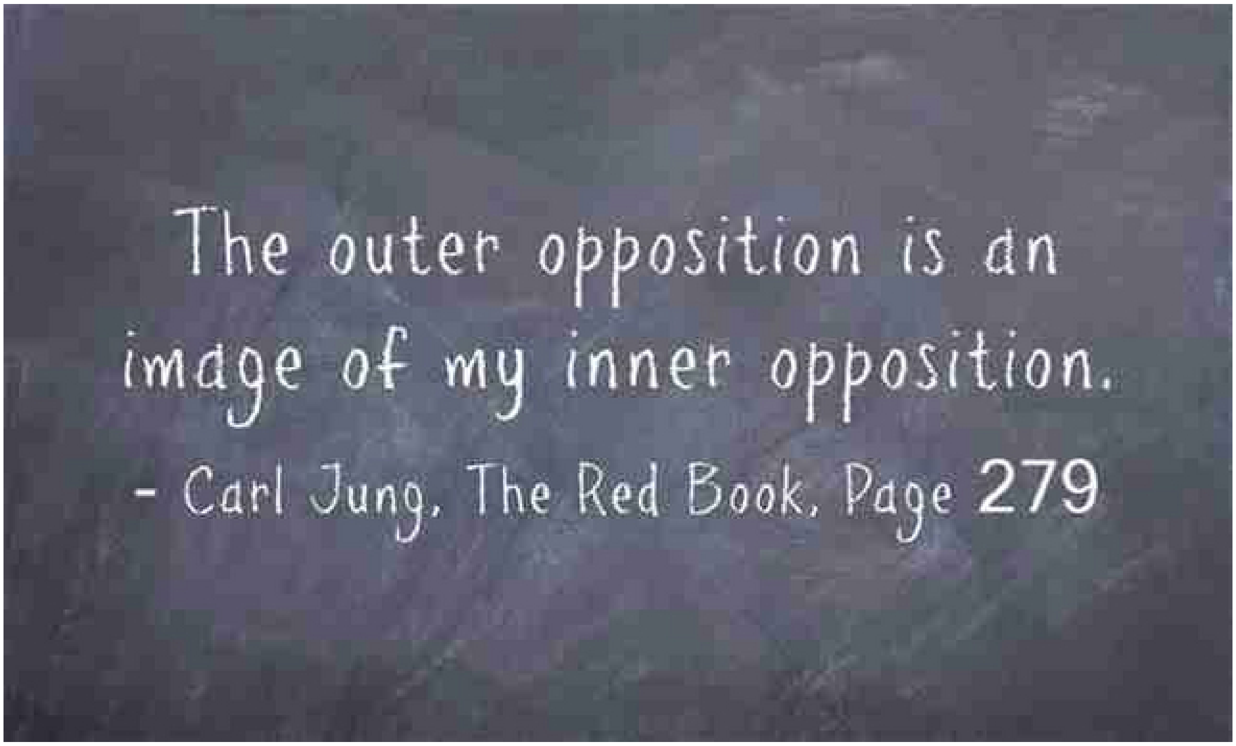
We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.



This tangible and apparent world is one reality. but fantasy is the other reality: So long as we leave the God outside us apparent and tangible. he is unbearable and hopeless.

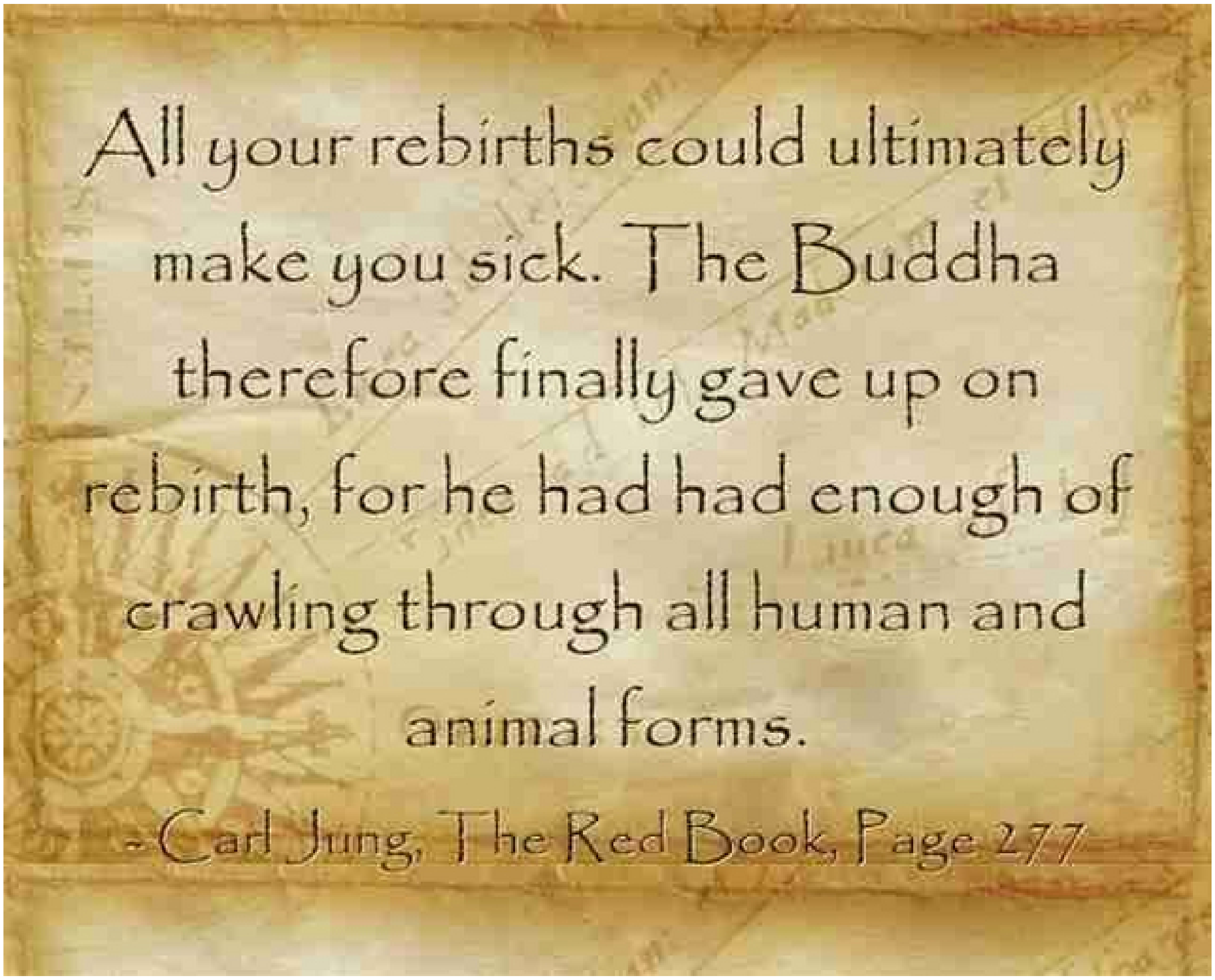
- Carl Jung. The Red Book. Page 283

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.



The outer opposition is an
image of my inner opposition.
- Carl Jung, The Red Book, Page 279

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.



All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

- Carl Jung, The Red Book, Page 277

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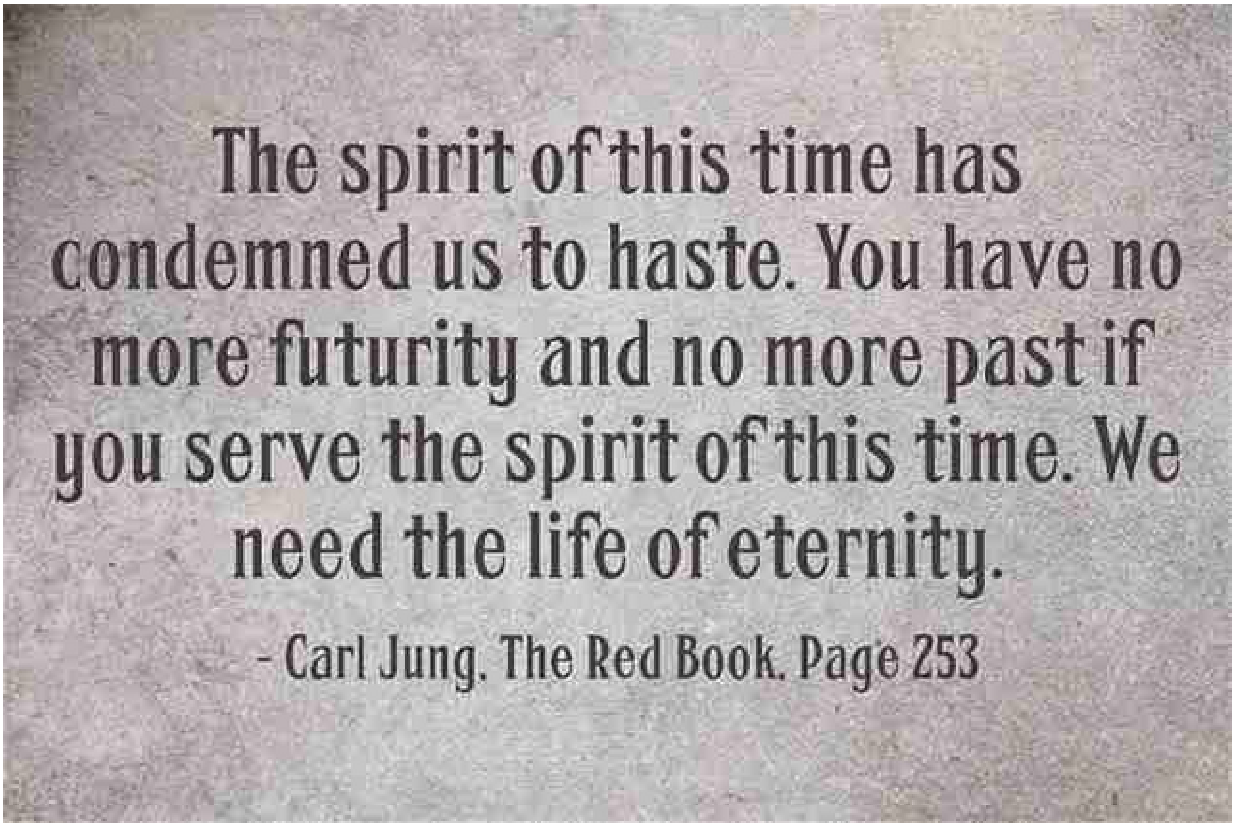

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity.

- Carl Jung, The Red Book, Page 253

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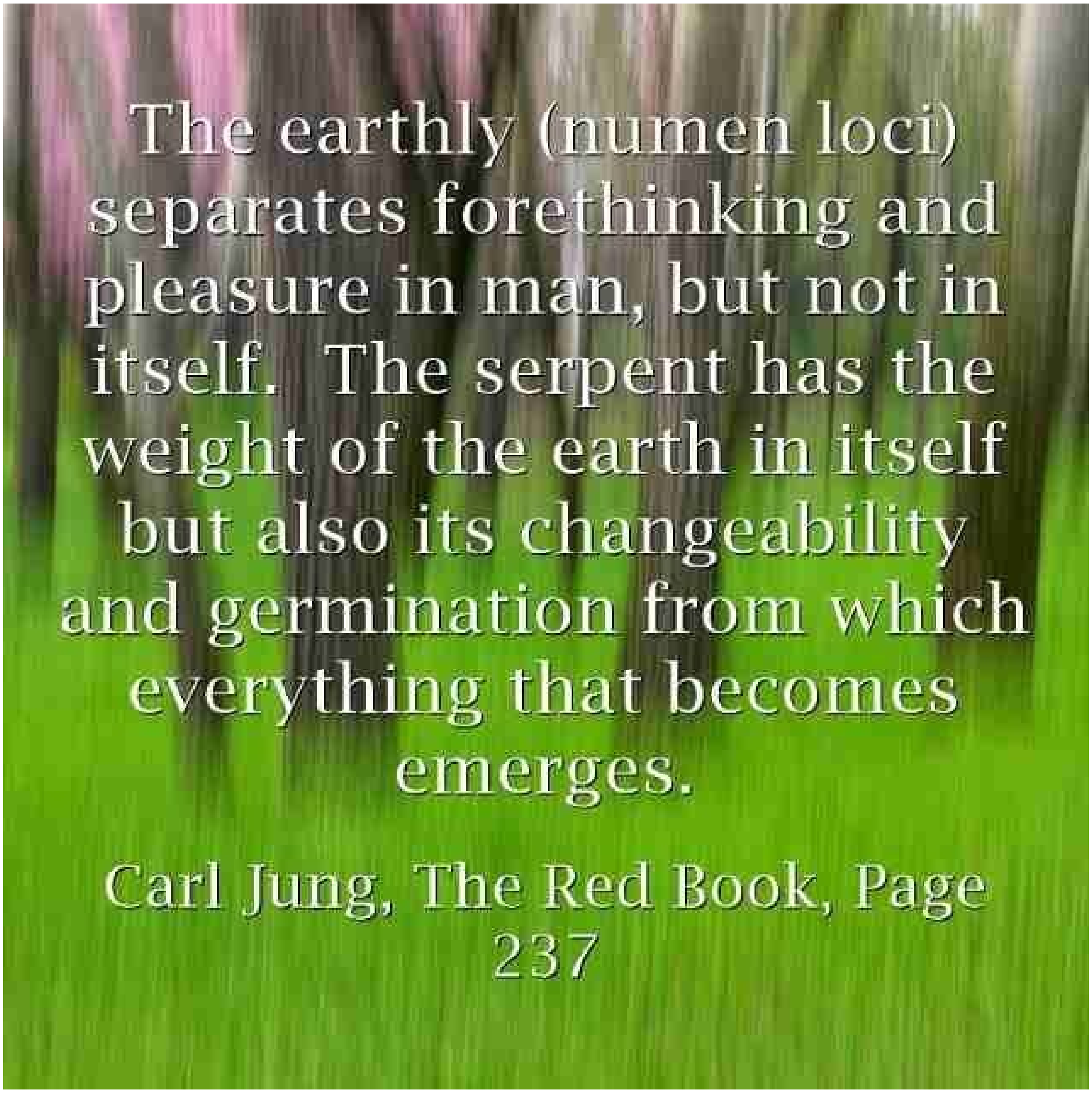
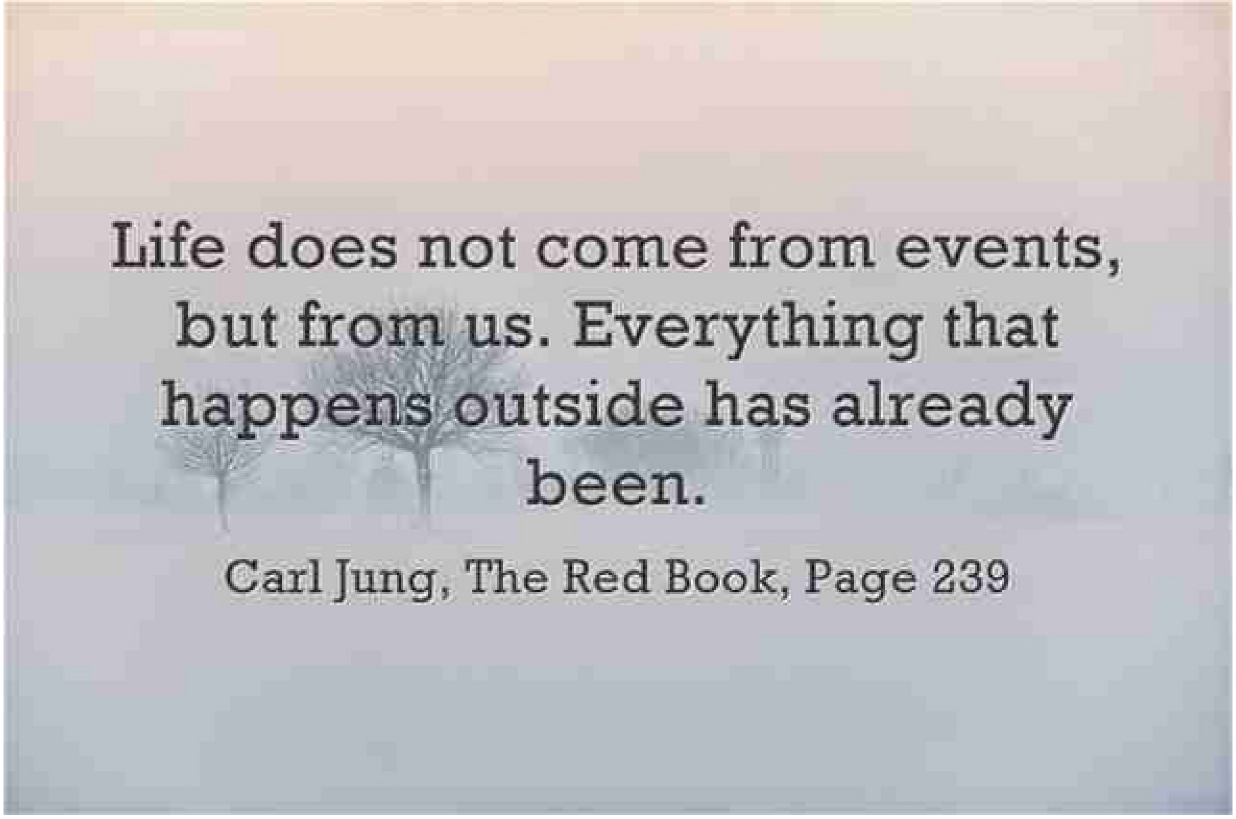


The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges.

Carl Jung, The Red Book, Page 237

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.



Life does not come from events, but from us. Everything that happens outside has already been.

Carl Jung, The Red Book, Page 239

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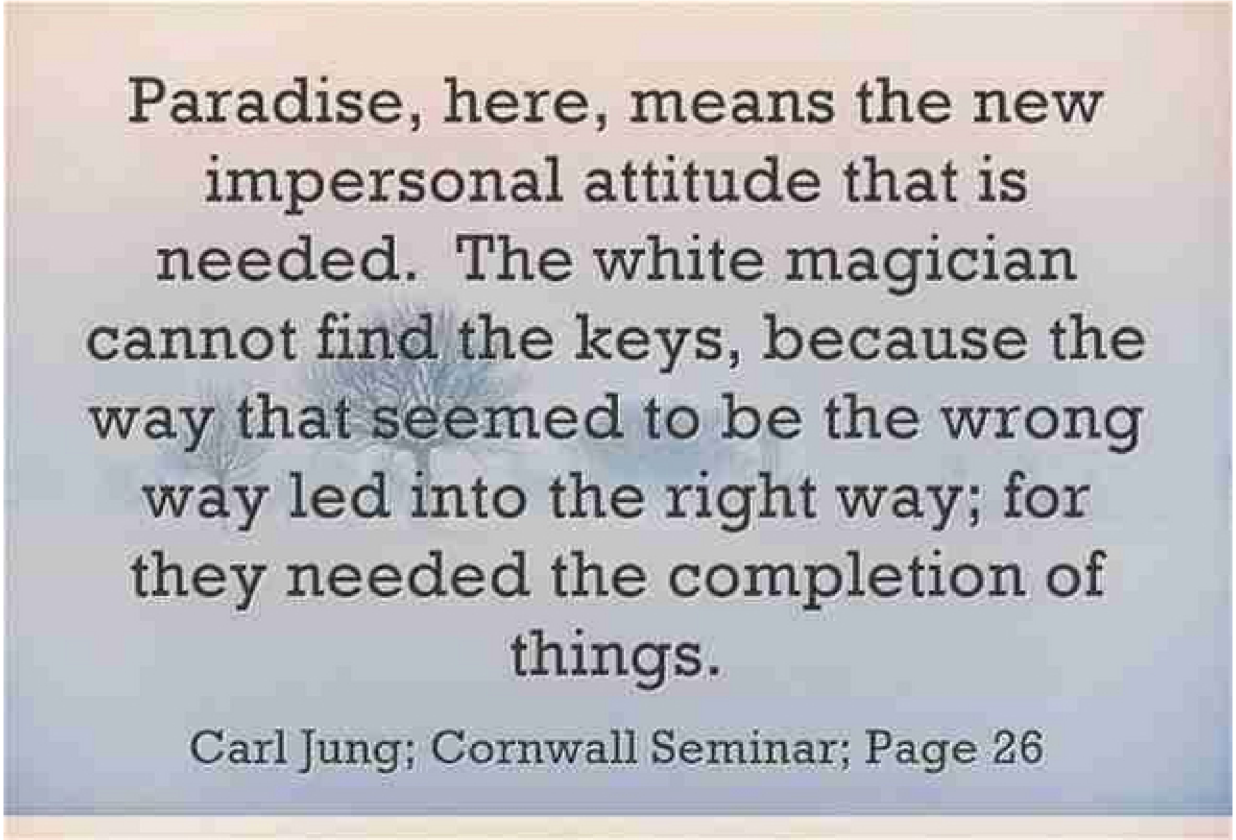

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things.

Carl Jung; Cornwall Seminar; Page 26

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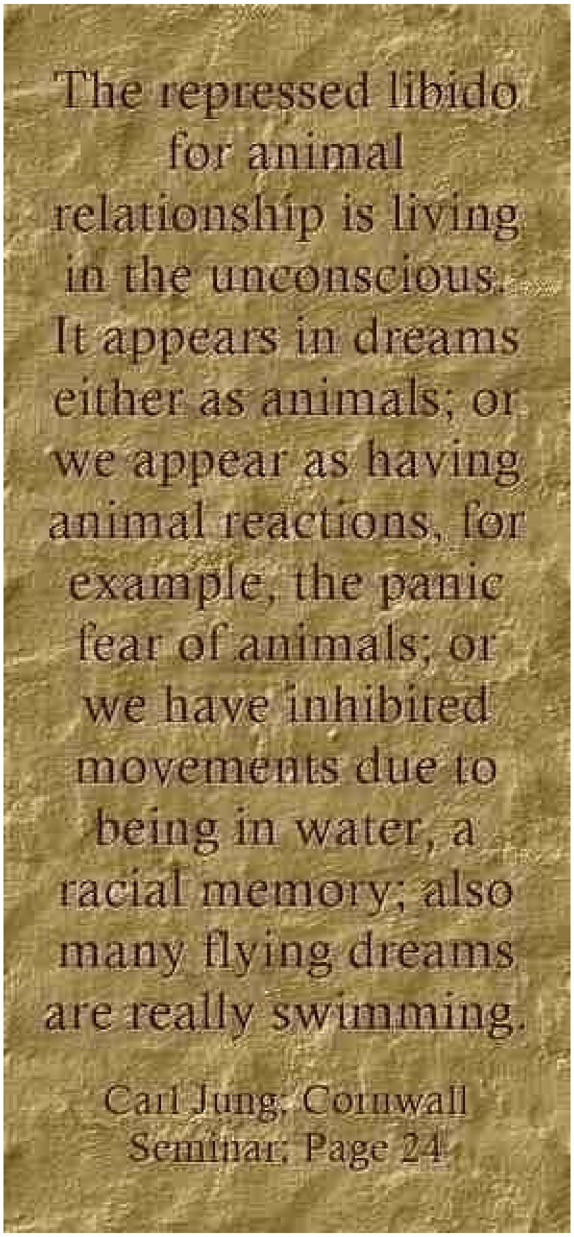

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming.

Carl Jung; Cornwall Seminar; Page 24

[25]

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[26]

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac.

Carl Jung: Cornwall Seminar: Page 24

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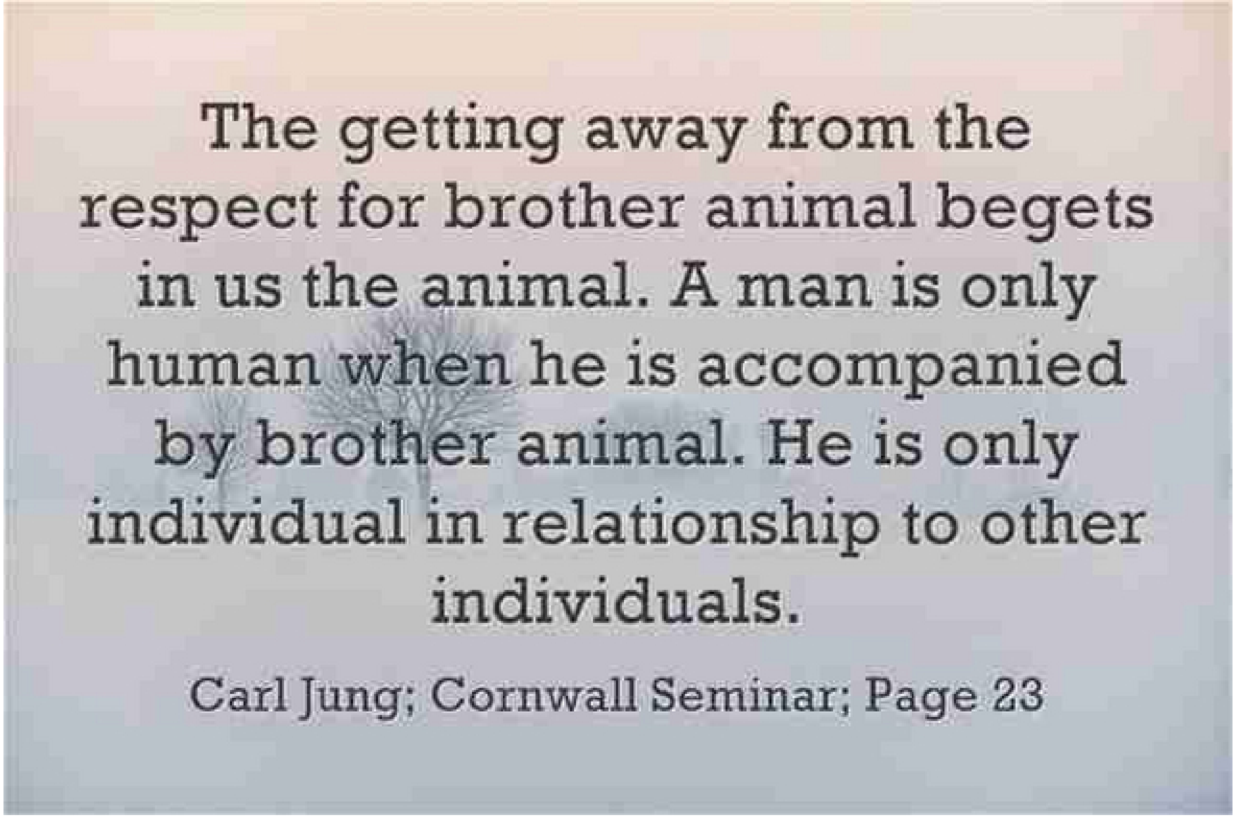

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals.

Carl Jung; Cornwall Seminar; Page 23

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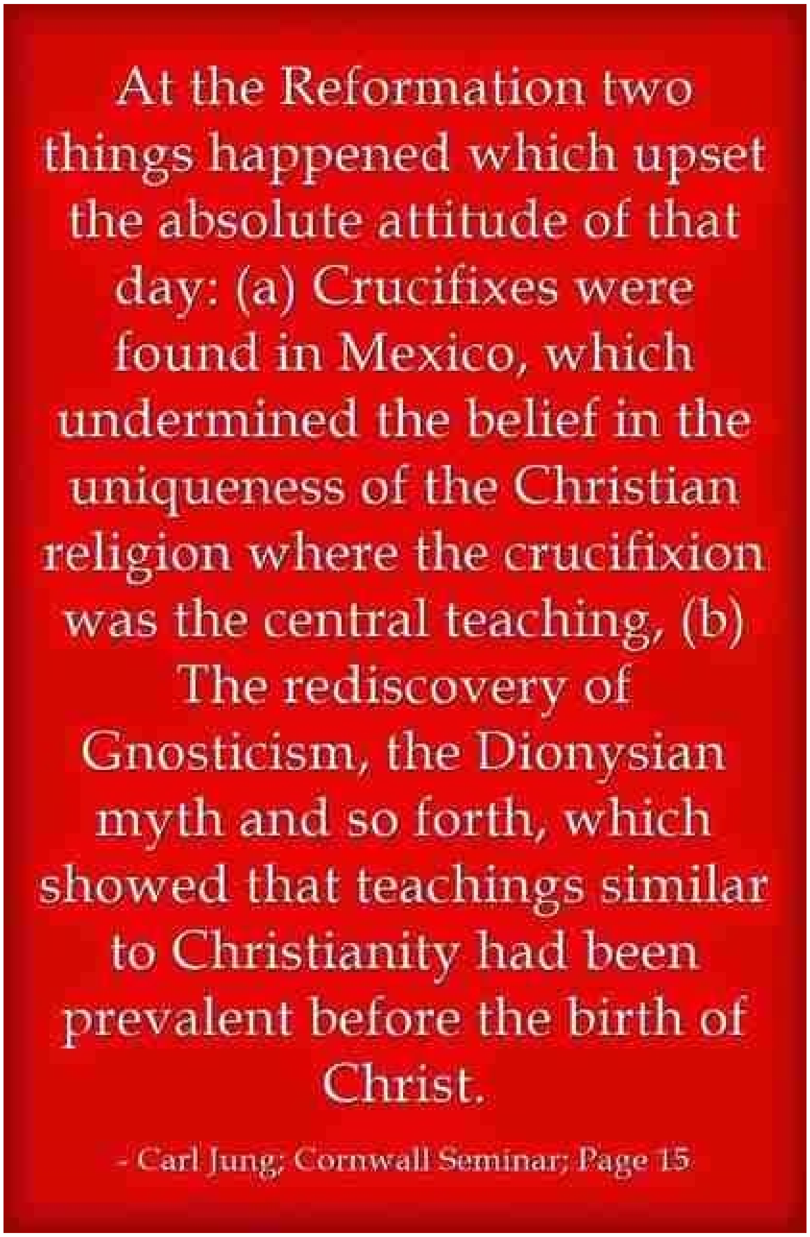

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ.

- Carl Jung; Cornwall Seminar; Page 15

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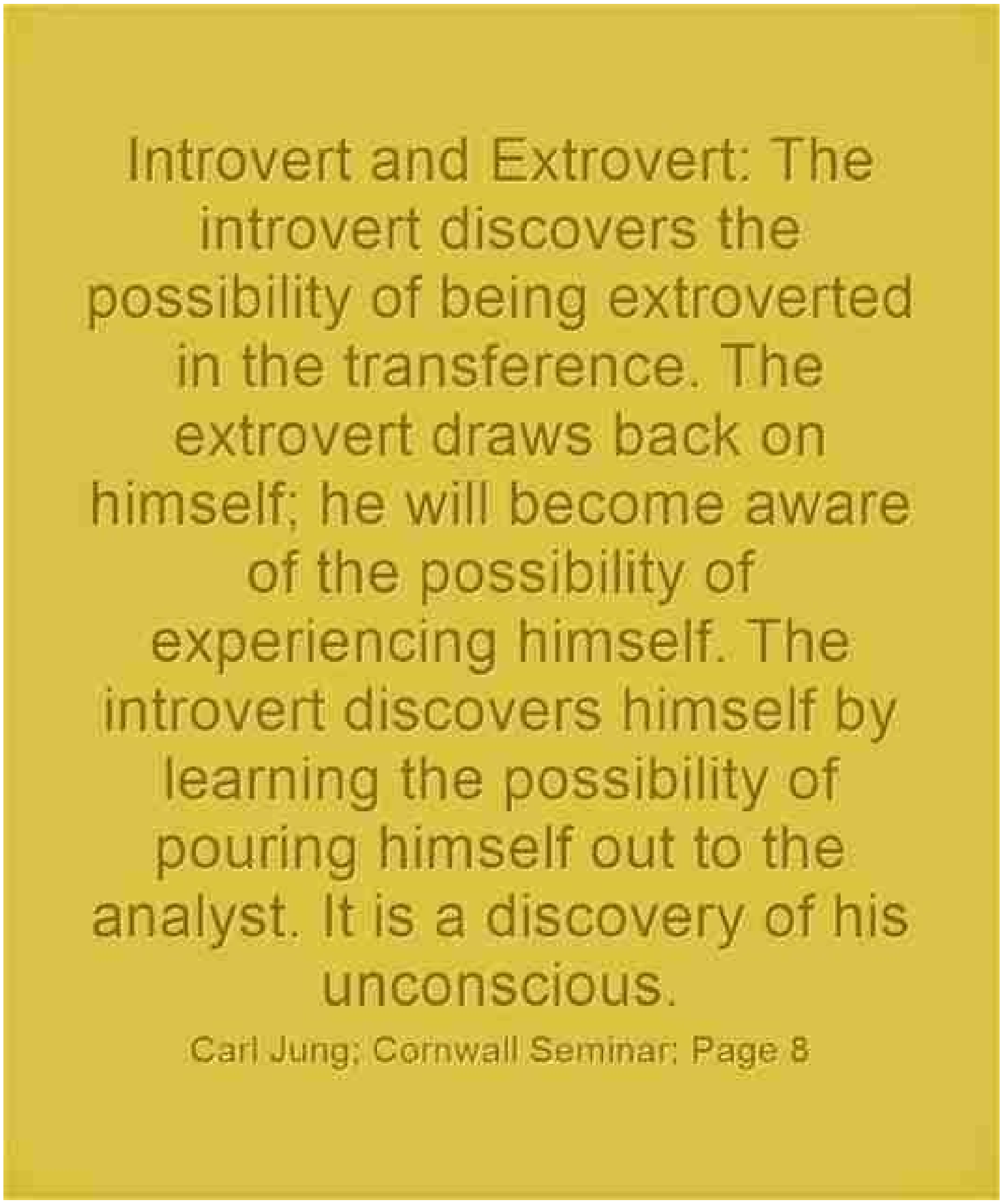
Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.



Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious.

Carl Jung; Cornwall Seminar; Page 8

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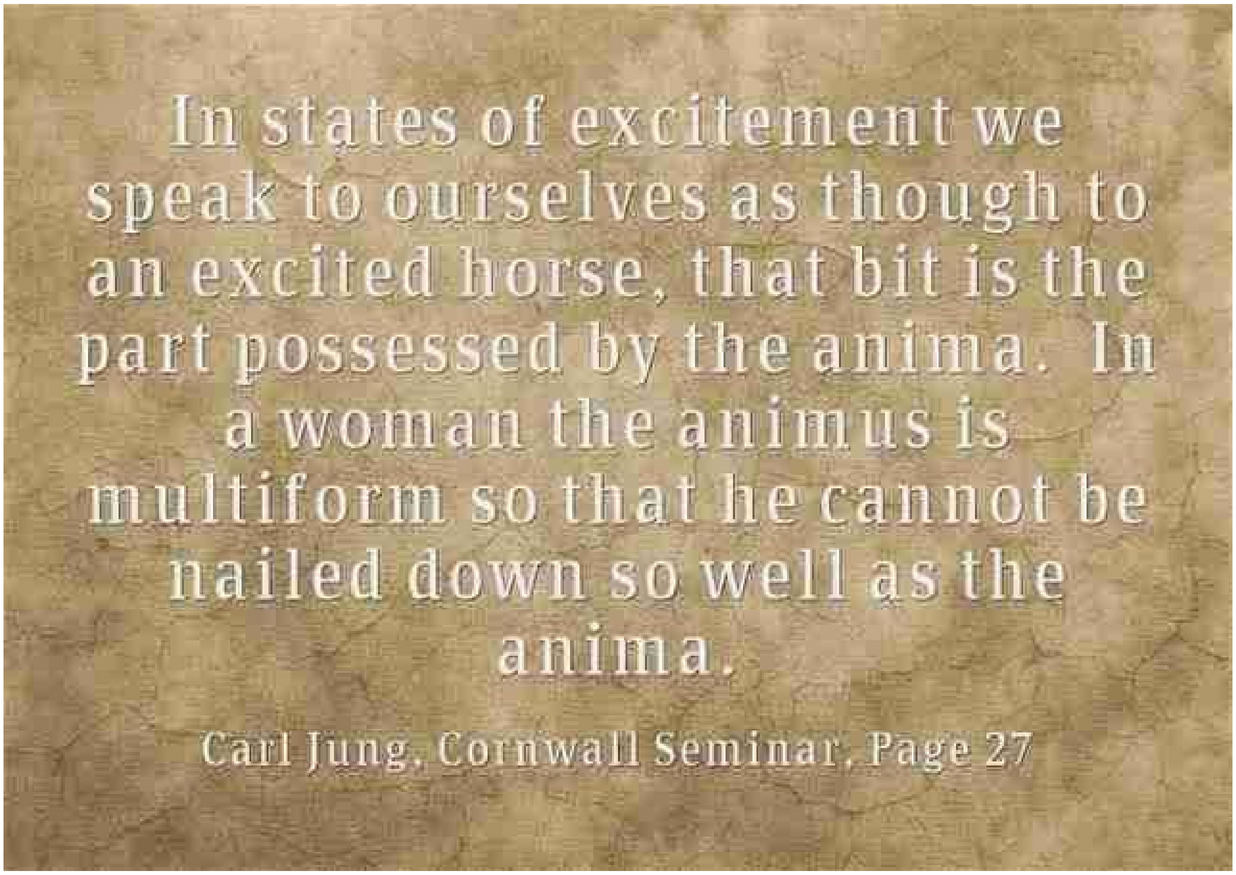

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima.

Carl Jung, Cornwall Seminar, Page 27

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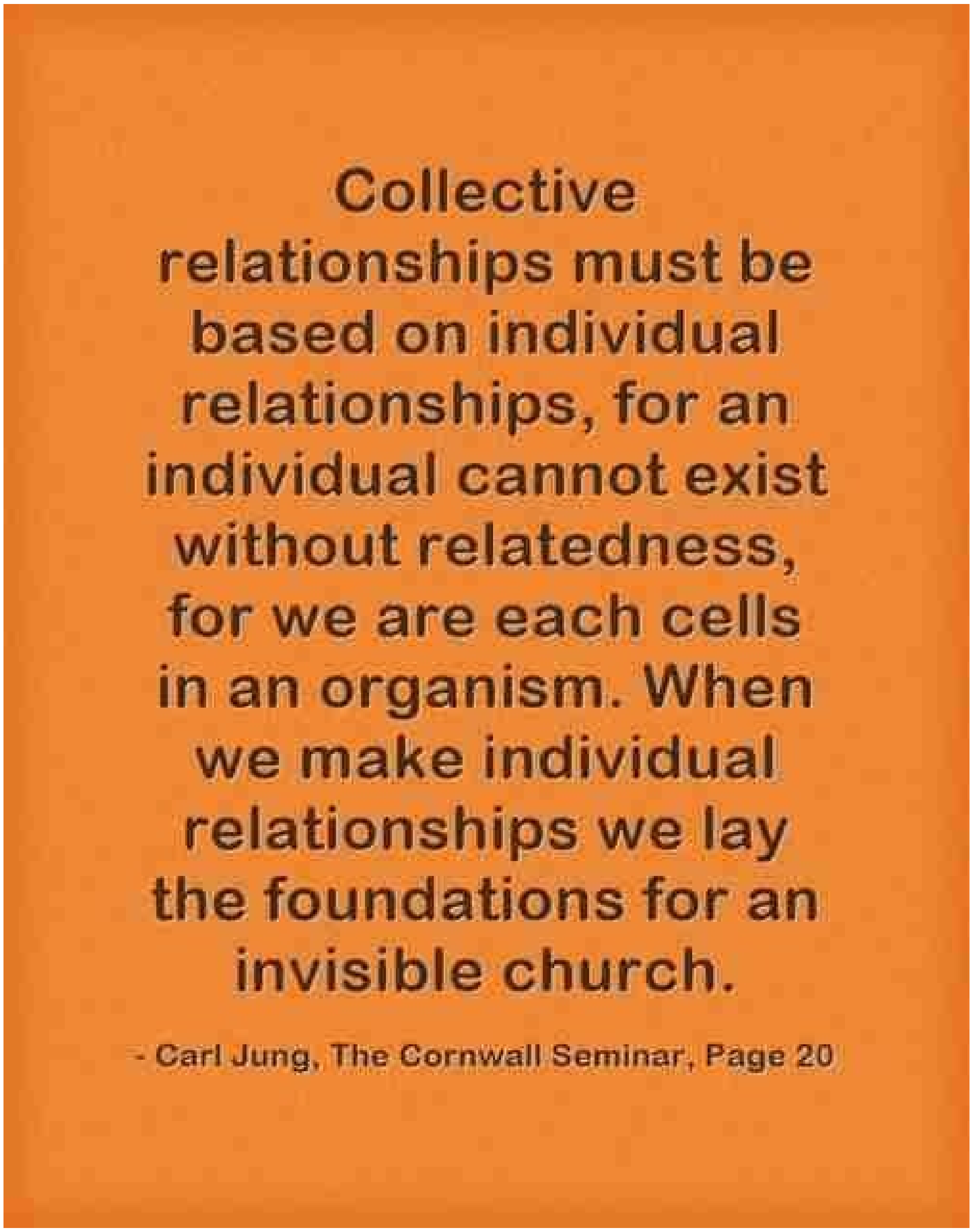

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church.

- Carl Jung, The Cornwall Seminar, Page 20

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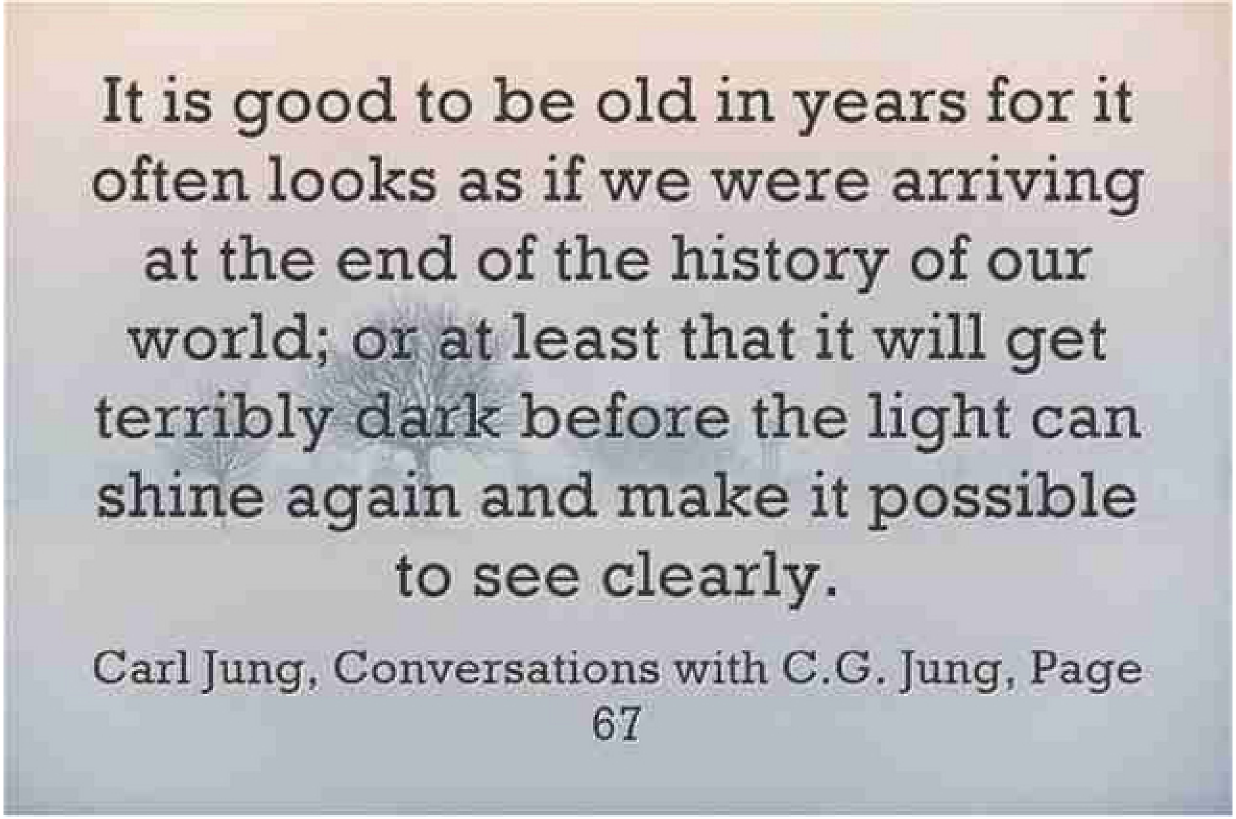

It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly.

Carl Jung, Conversations with C.G. Jung, Page 67

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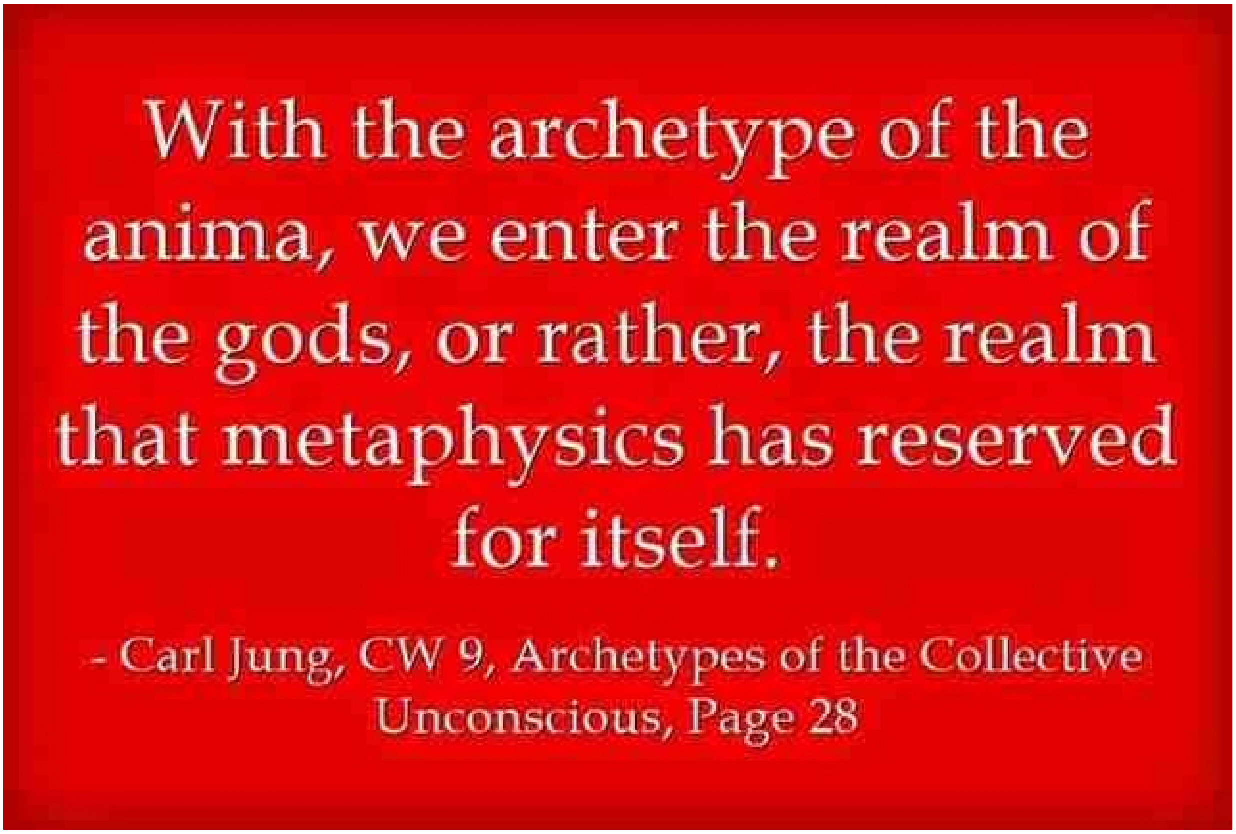

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself.

- Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

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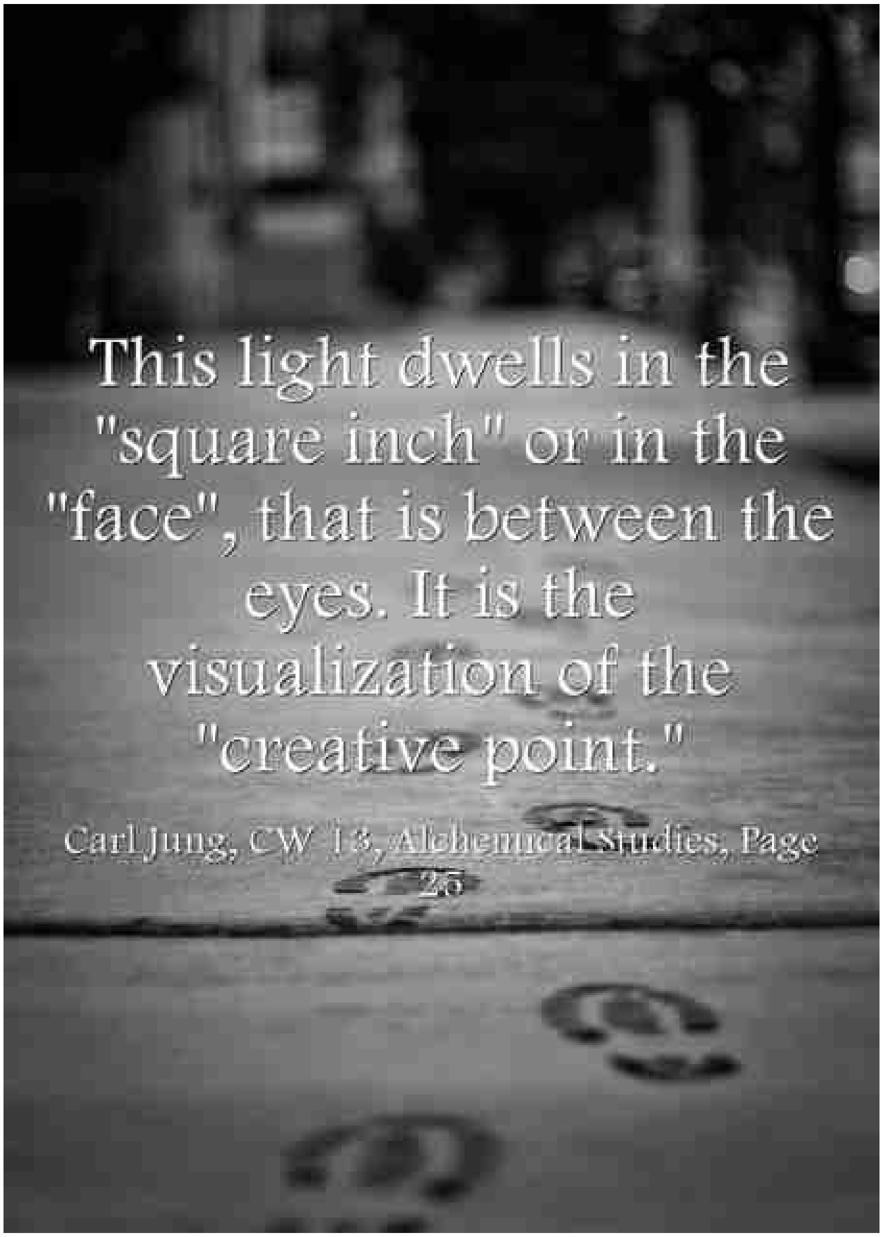
This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point."
Carl Jung, CW 13, Alchemical Studies, Page 25

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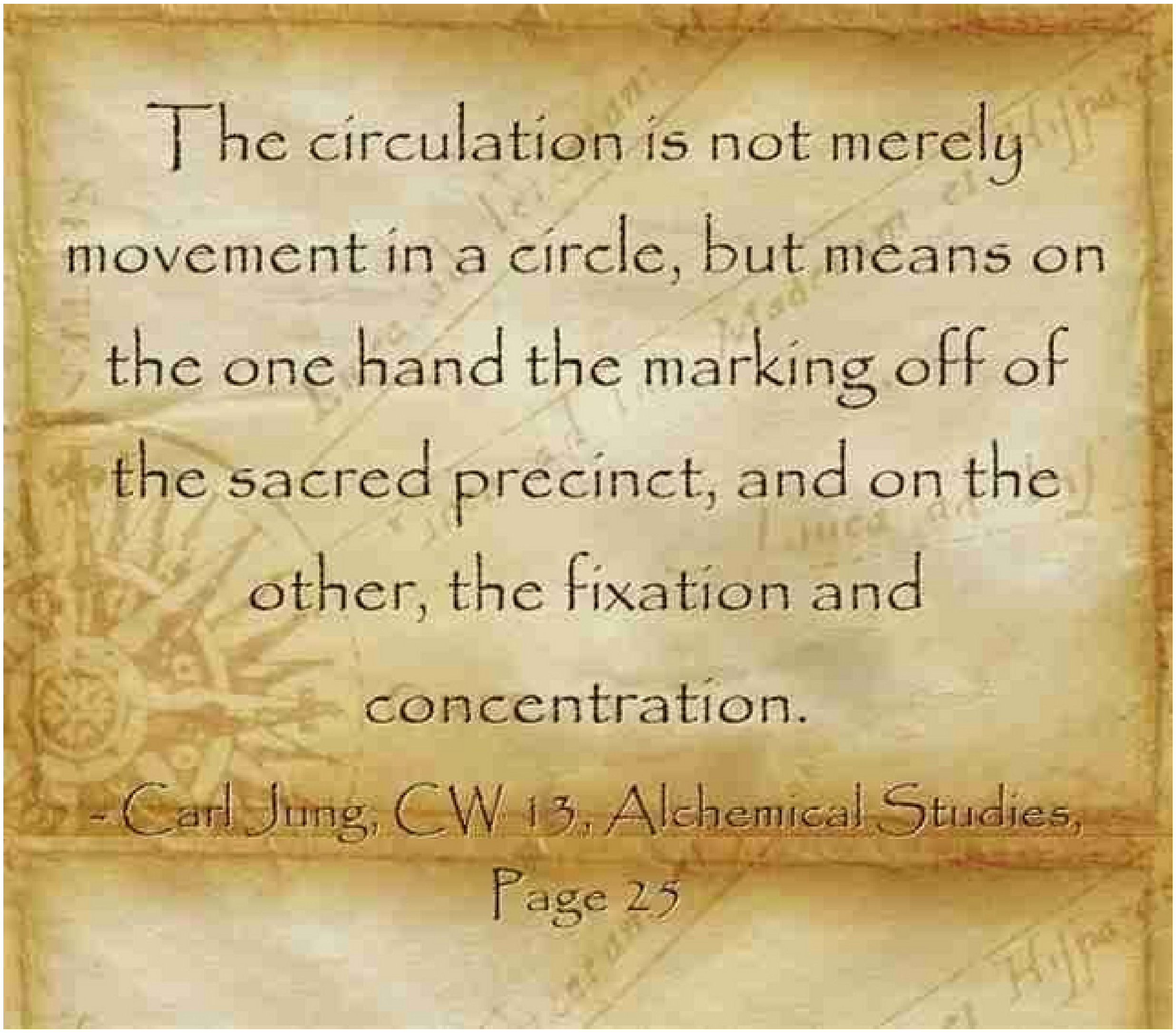

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration.

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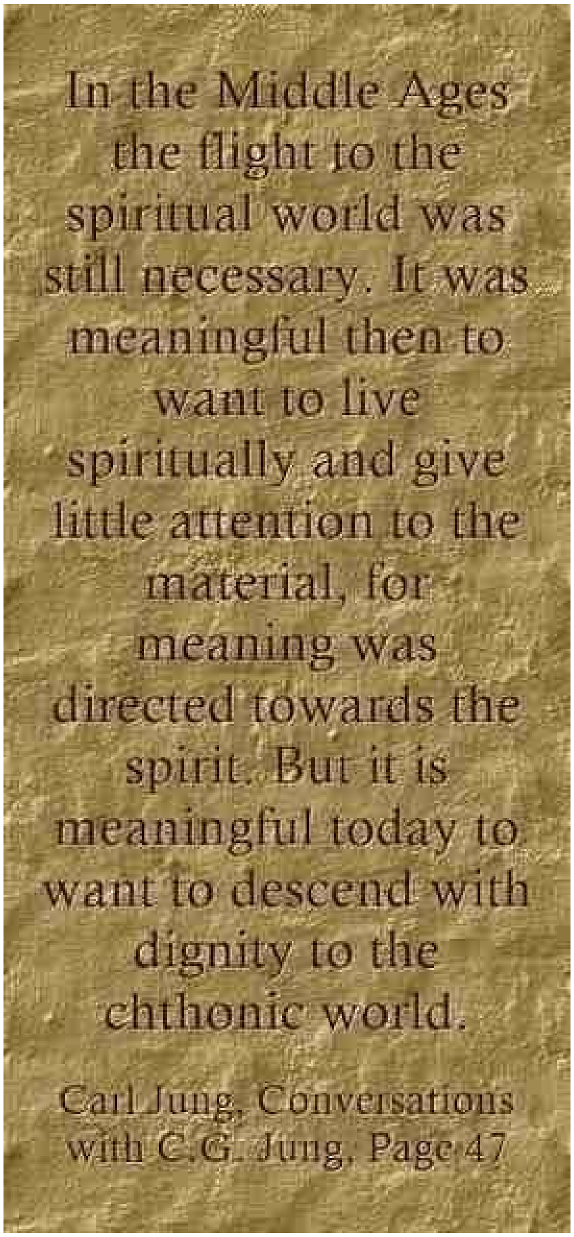

In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world.

Carl Jung, Conversations with C.G. Jung, Page 47

[37]

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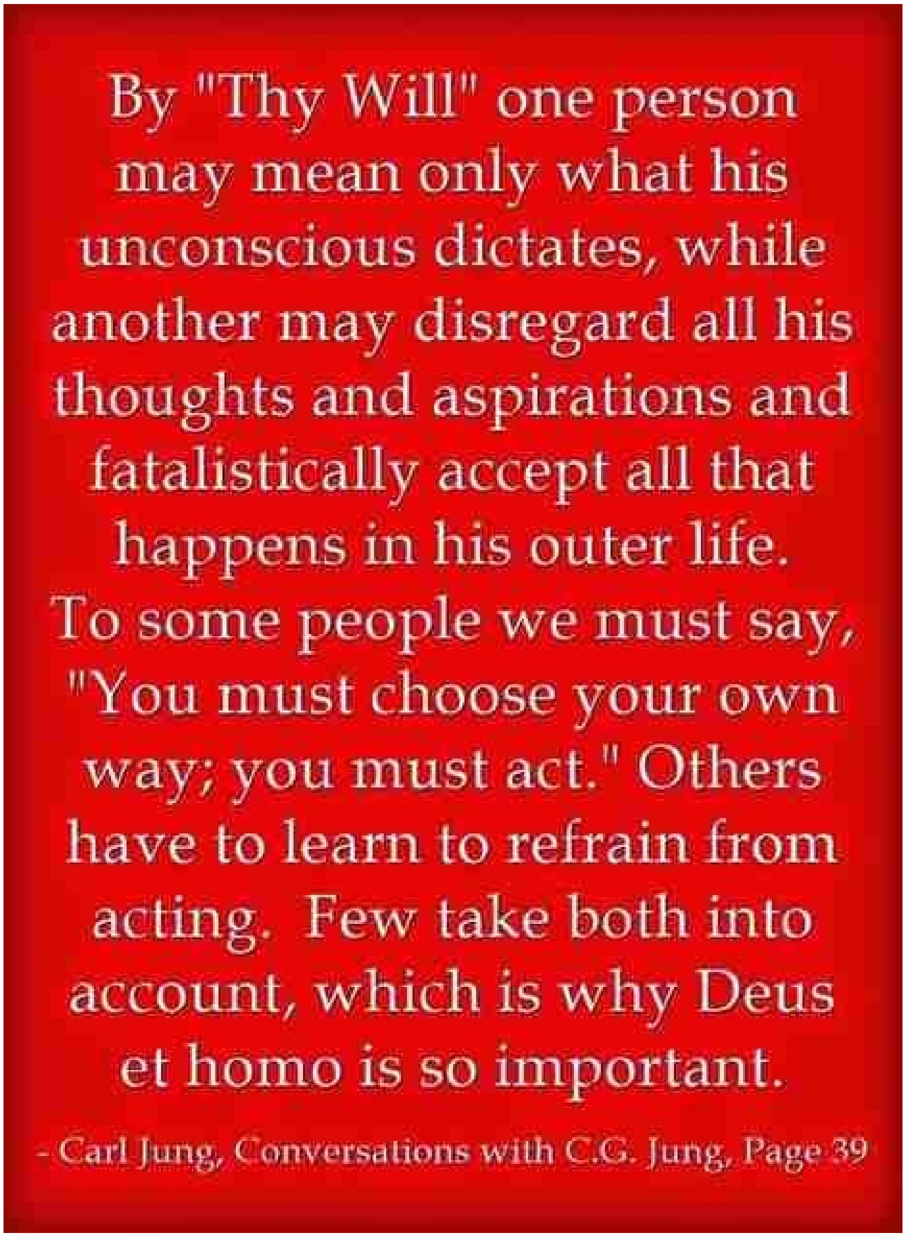

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.
To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et homo is so important.

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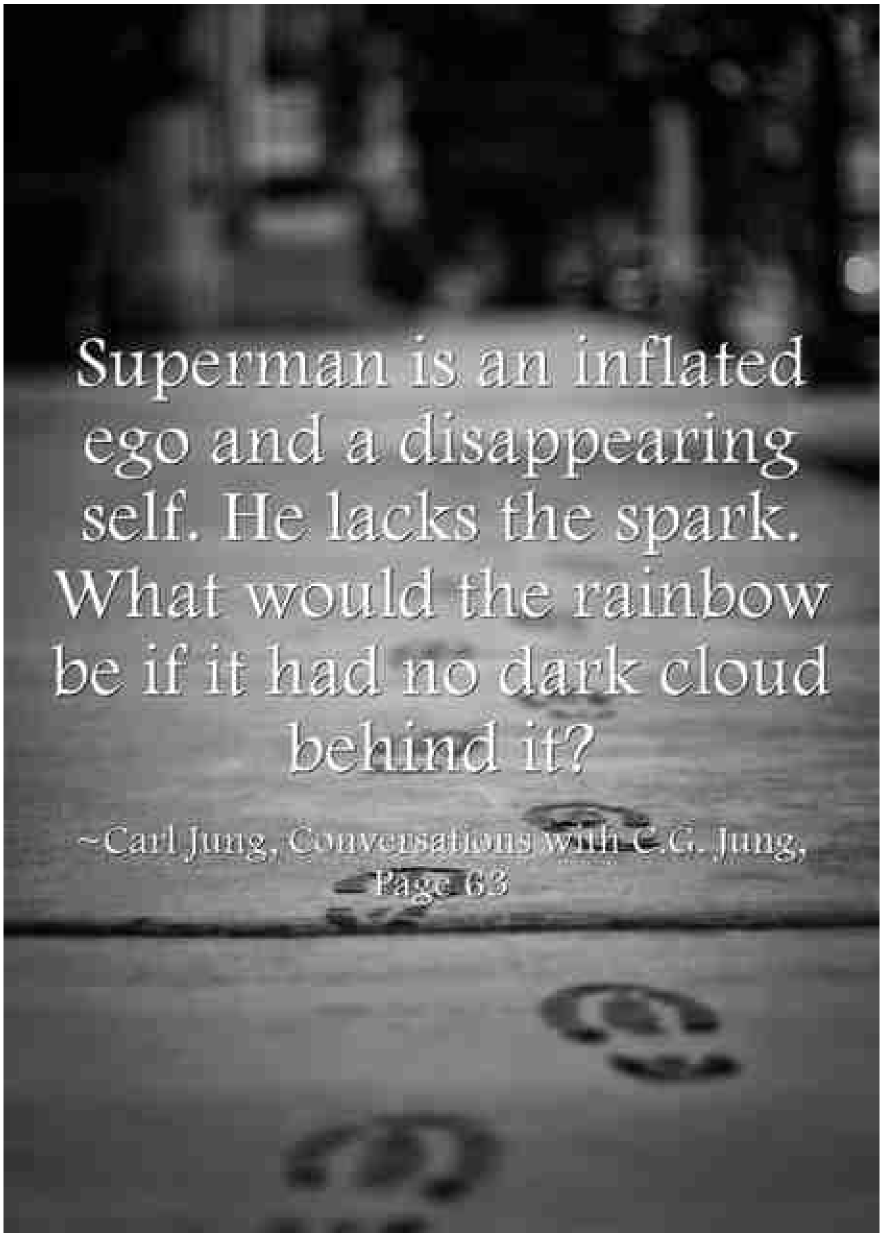
Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it?
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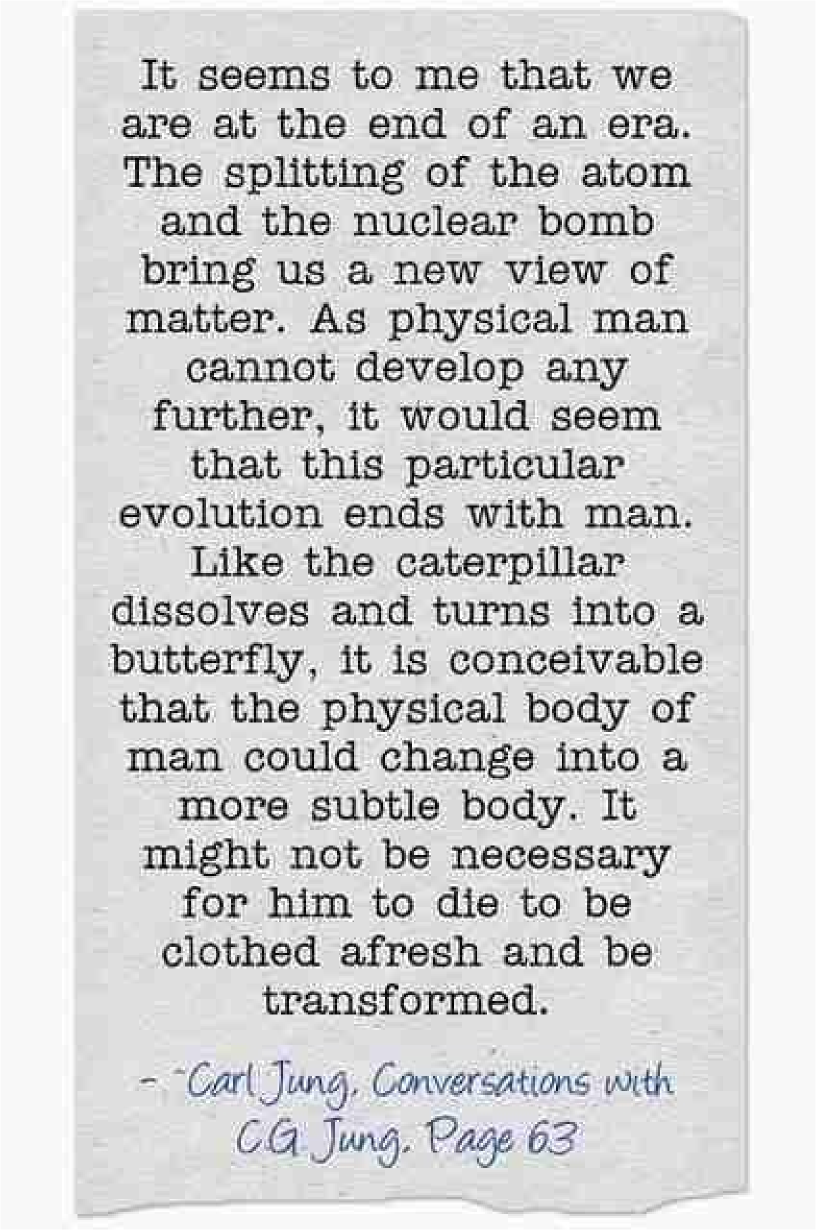

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed.

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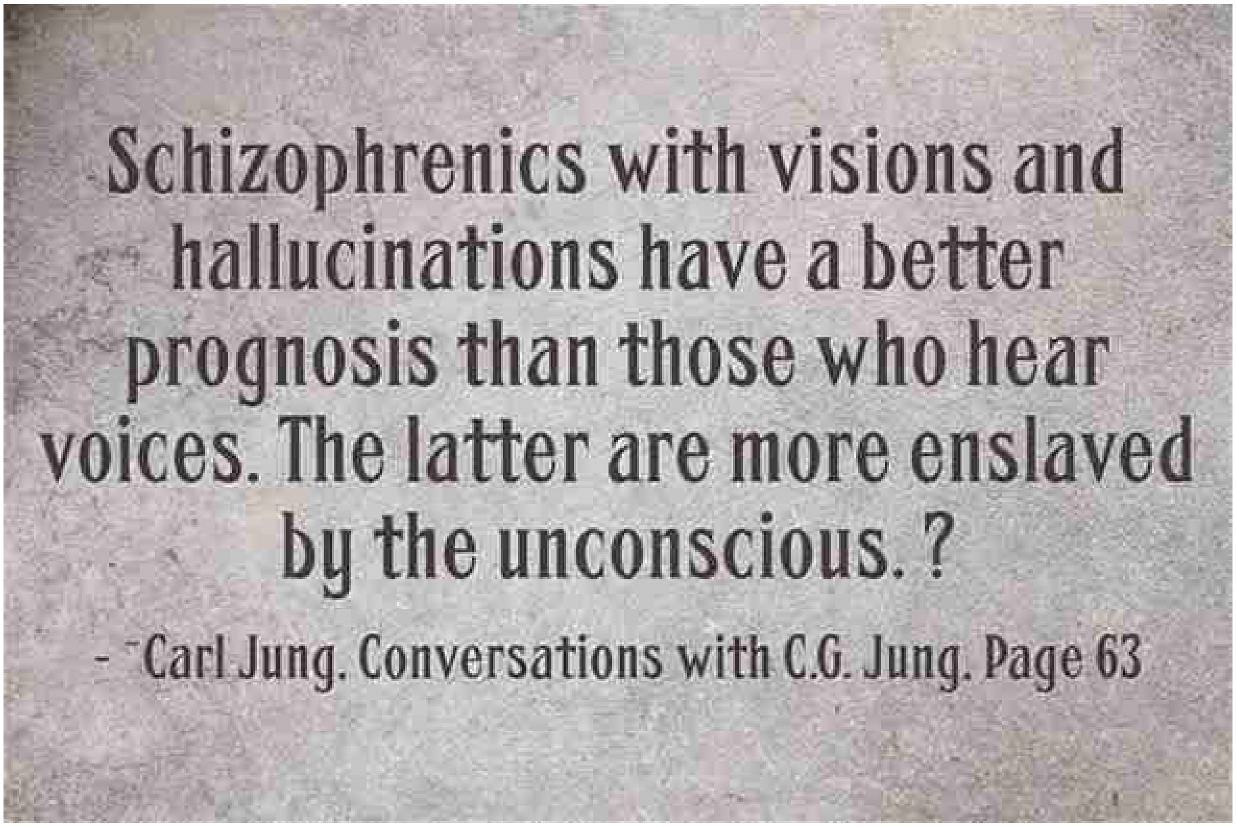

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. ?

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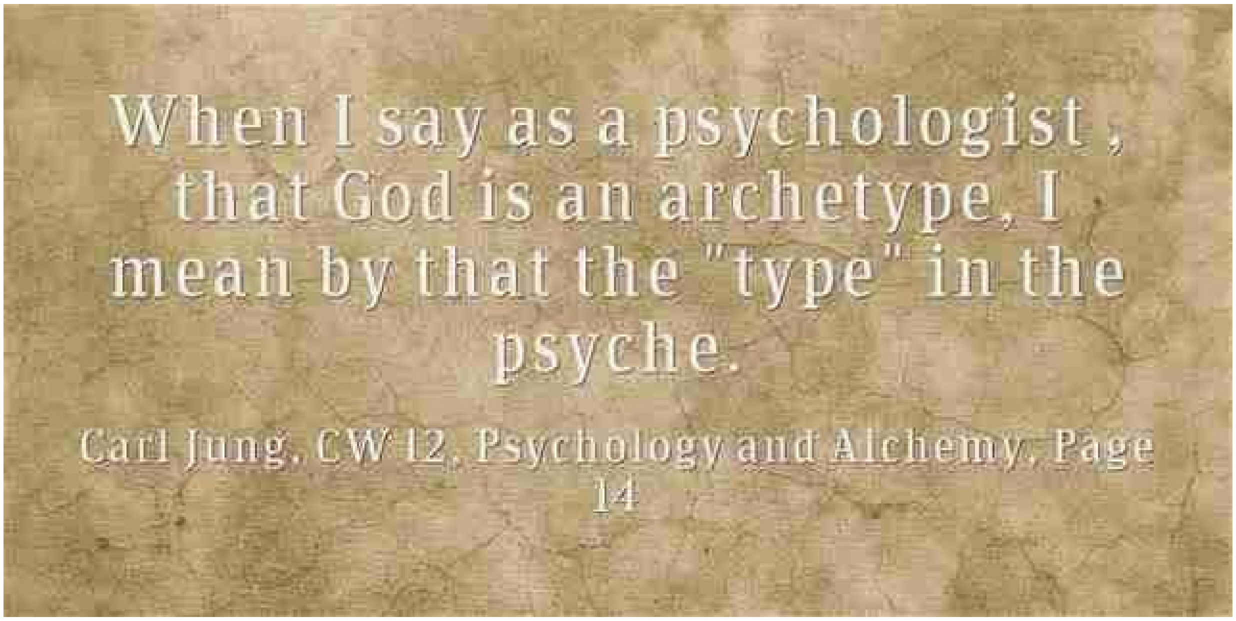

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche.

Carl Jung, CW 12, Psychology and Alchemy, Page 14

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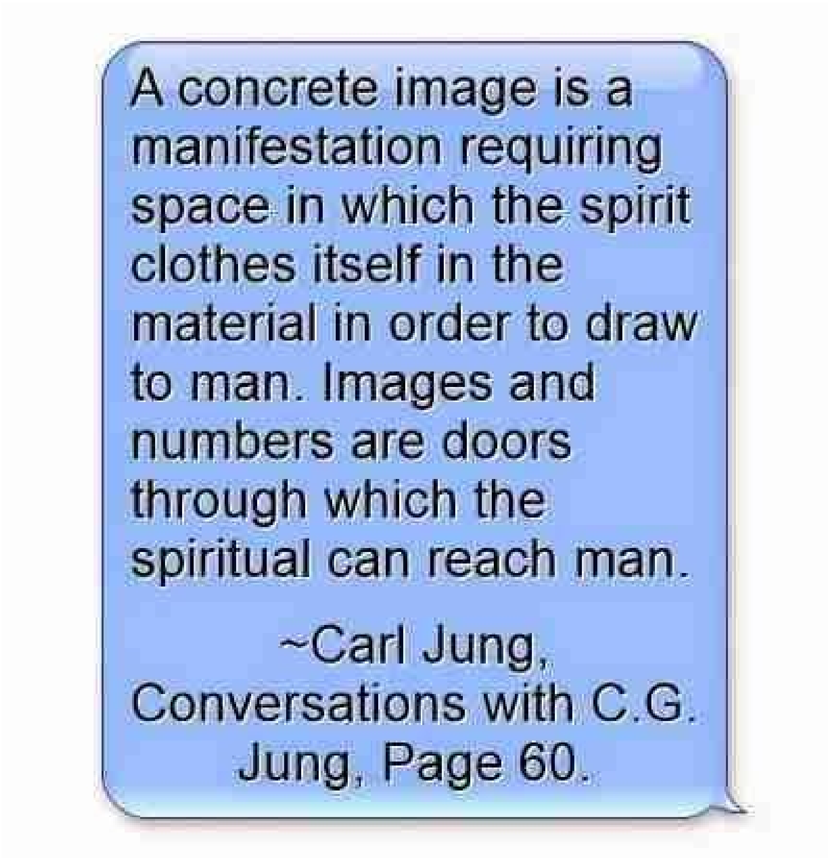

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man.

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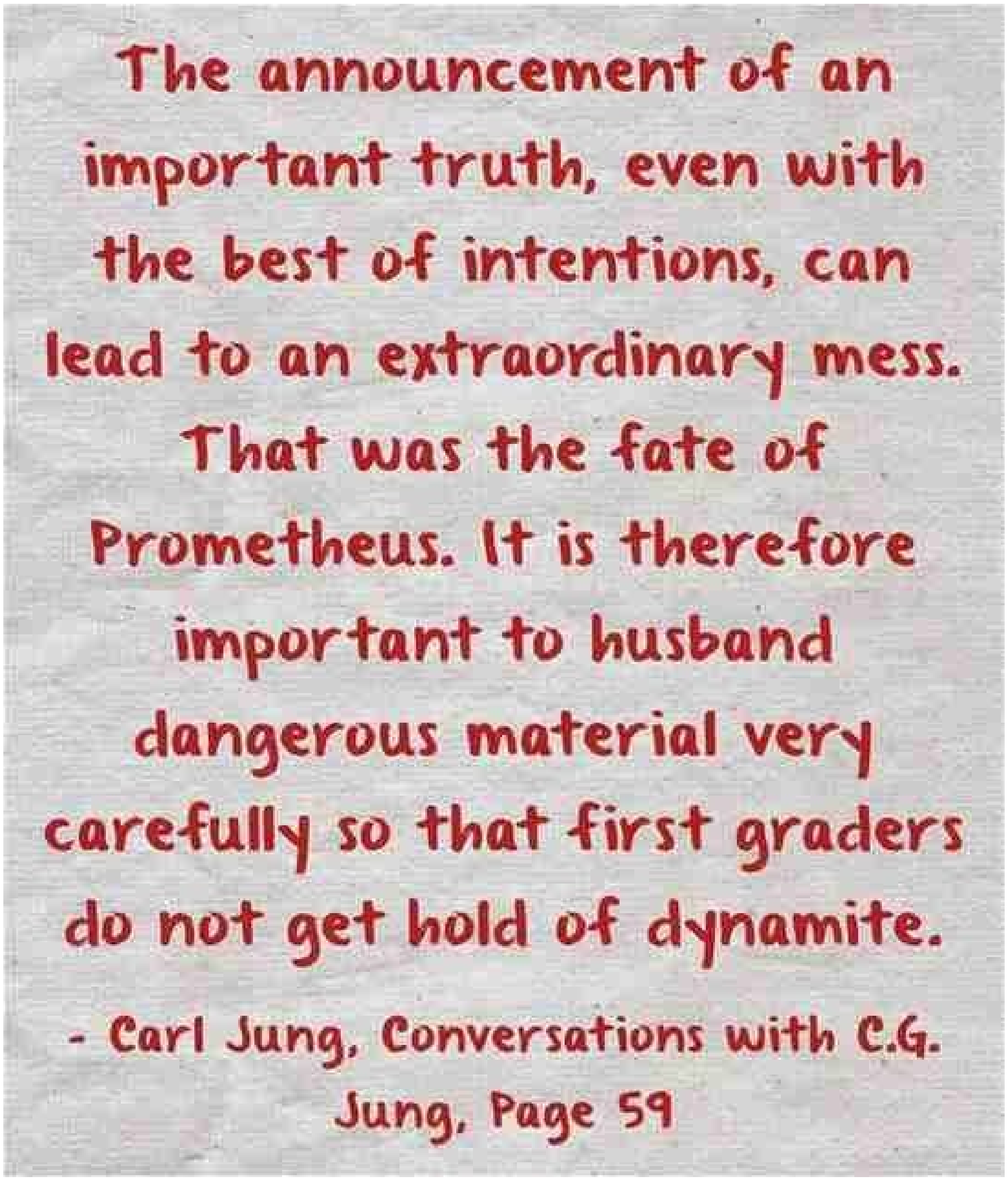

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite.

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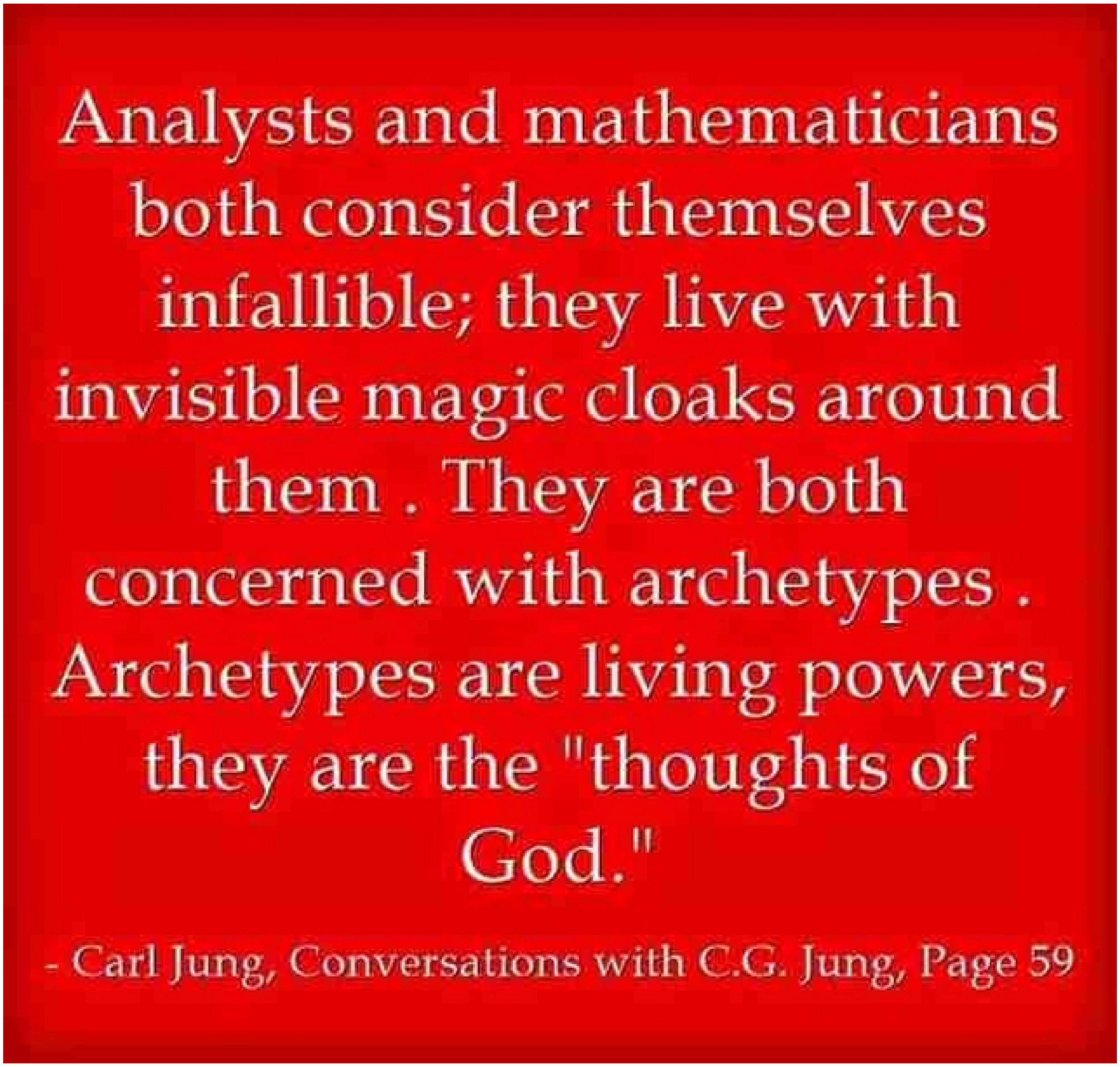

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them . They are both concerned with archetypes . Archetypes are living powers, they are the "thoughts of God."

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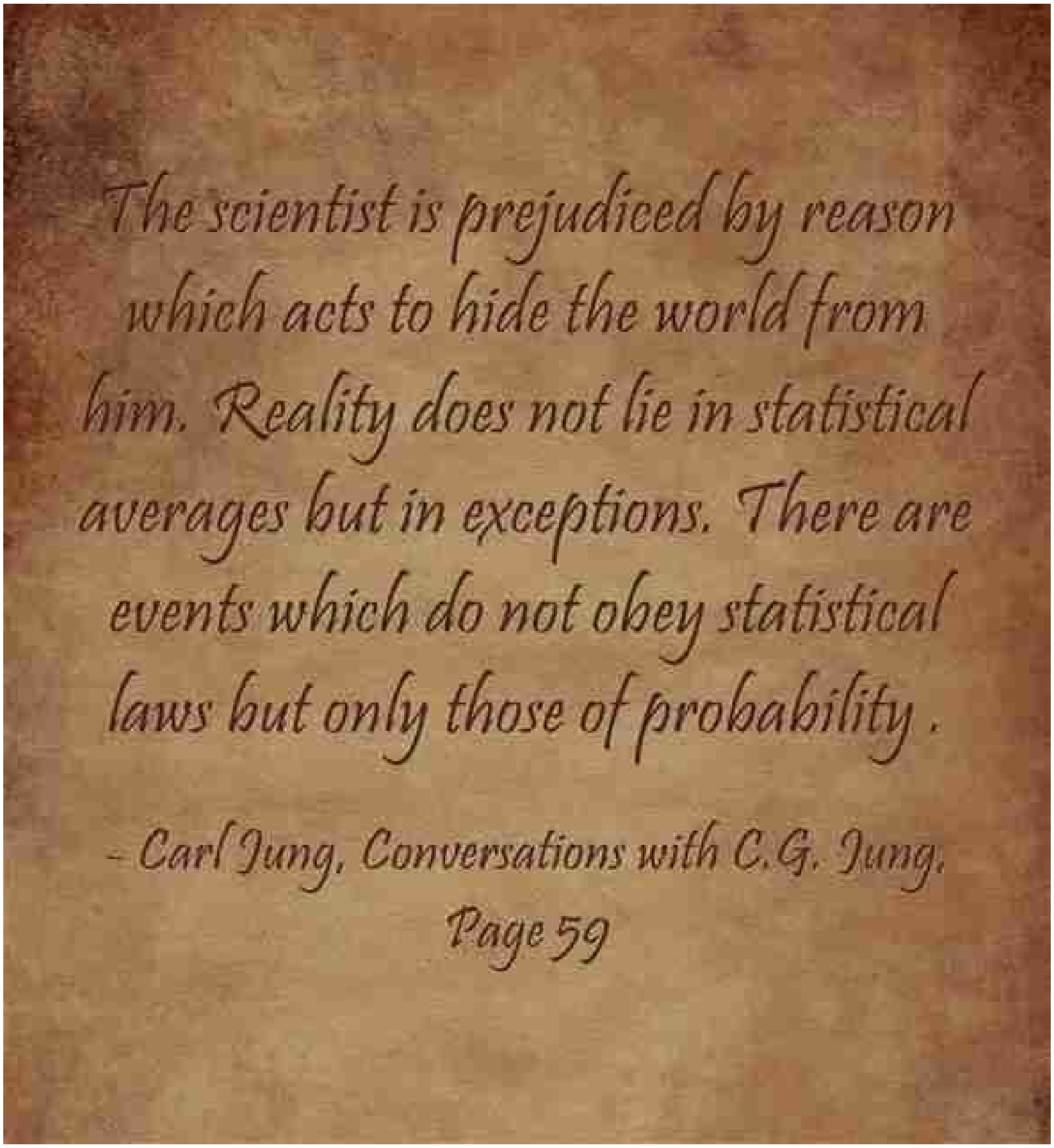

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. There are events which do not obey statistical laws but only those of probability .

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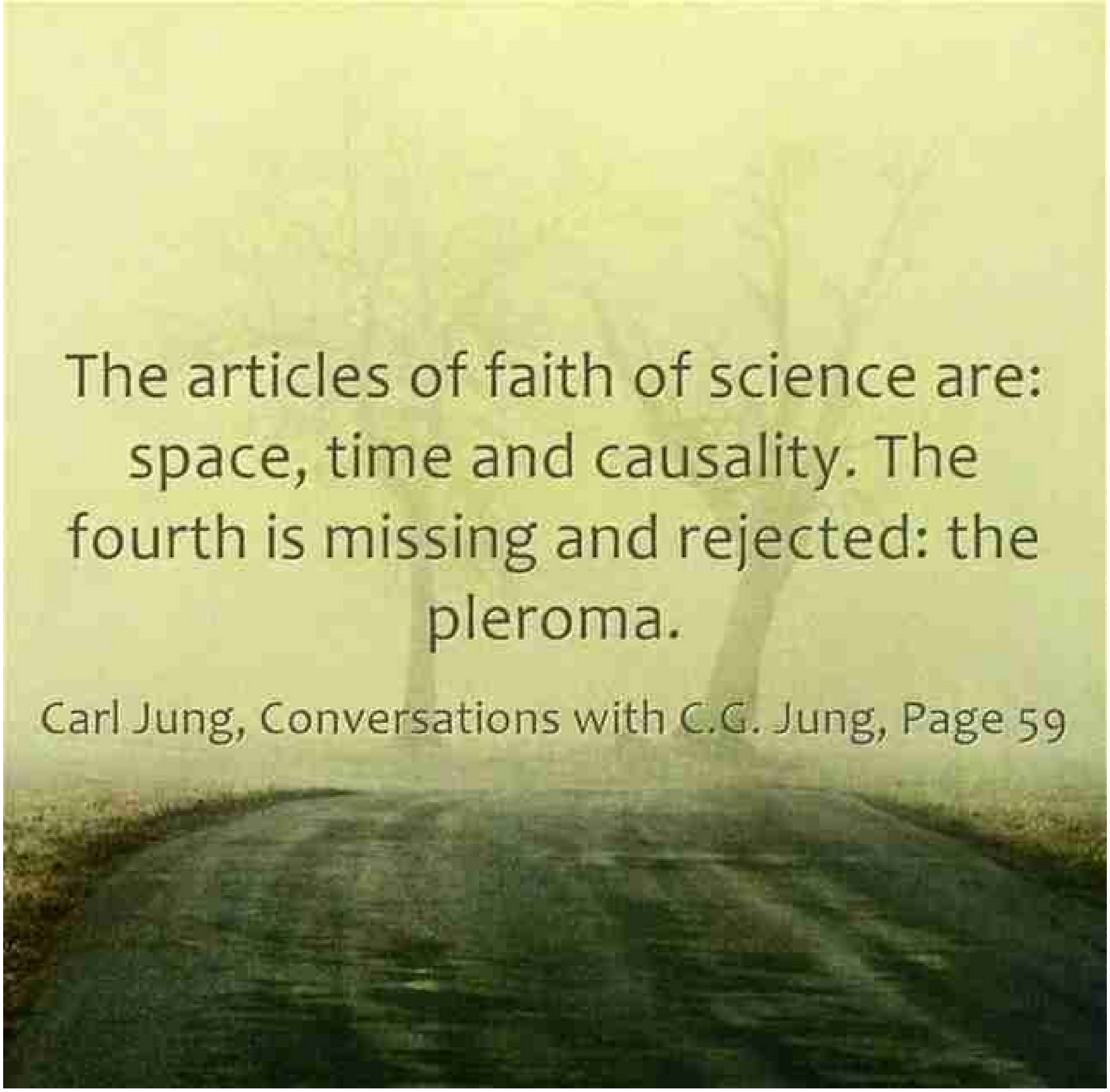
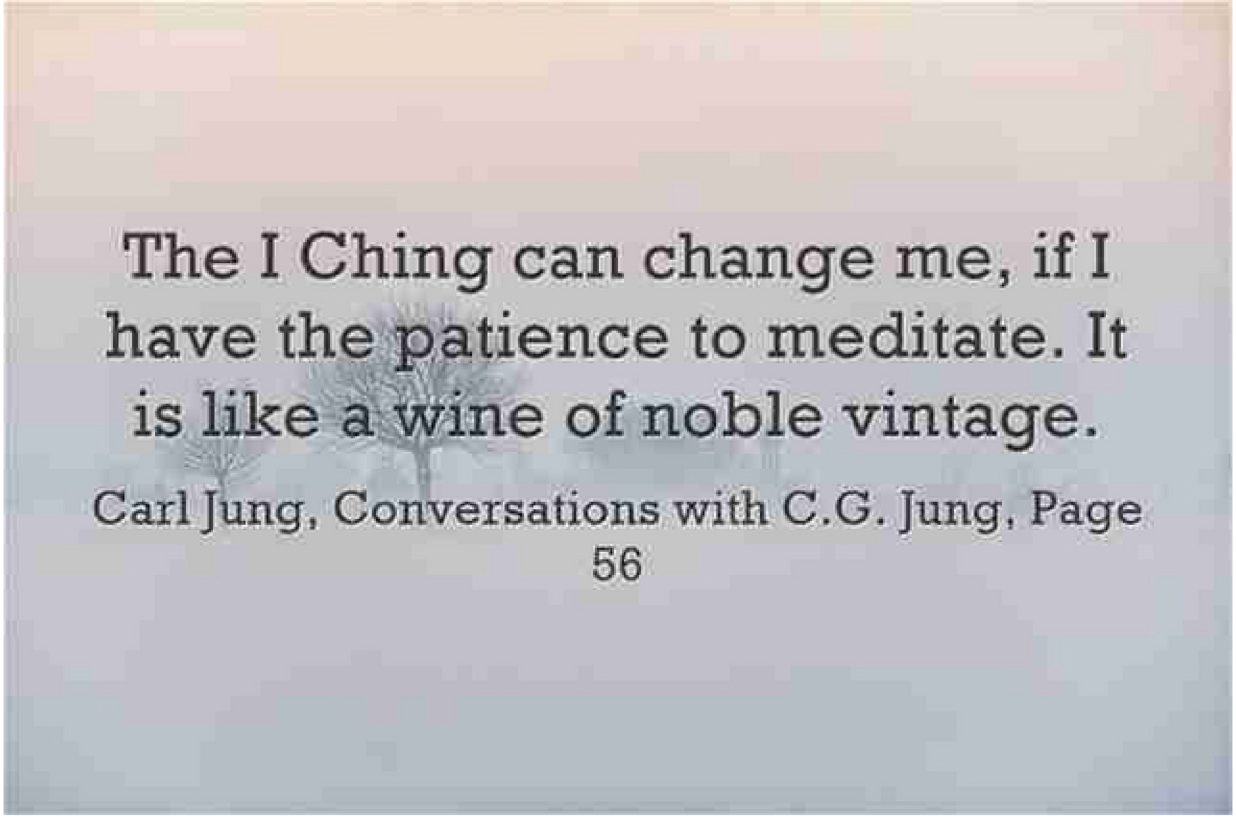


The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.



The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage.

Carl Jung, Conversations with C.G. Jung, Page 56

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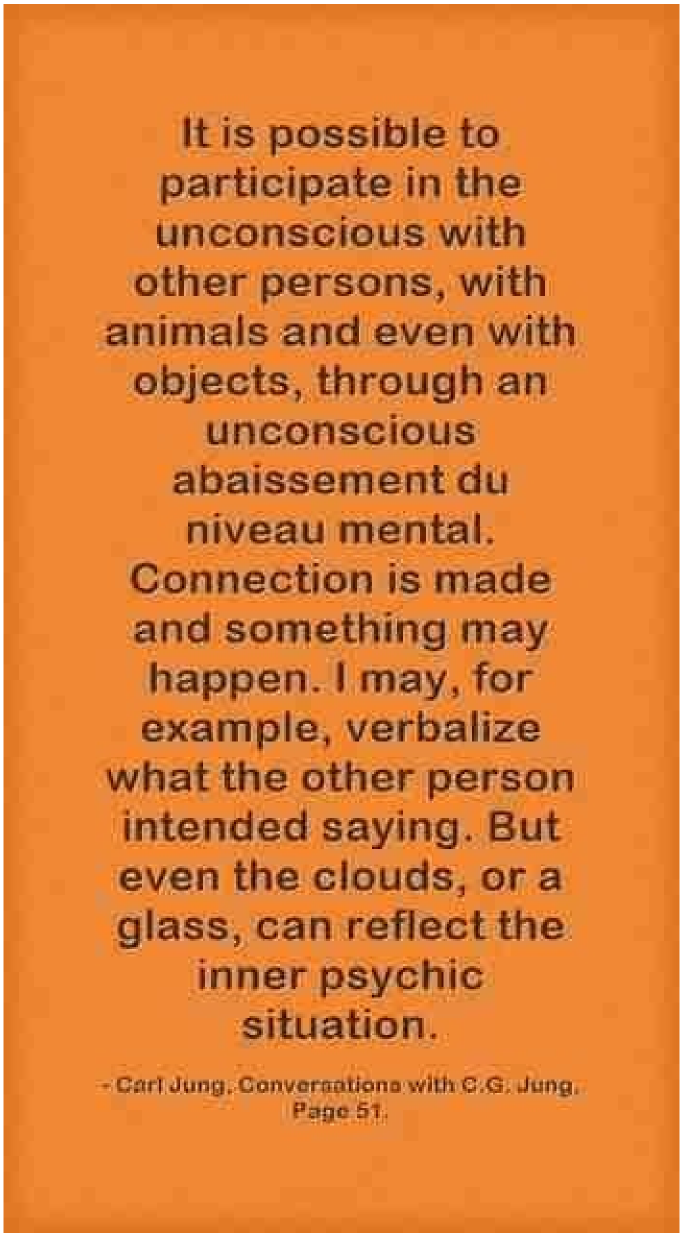

It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation.

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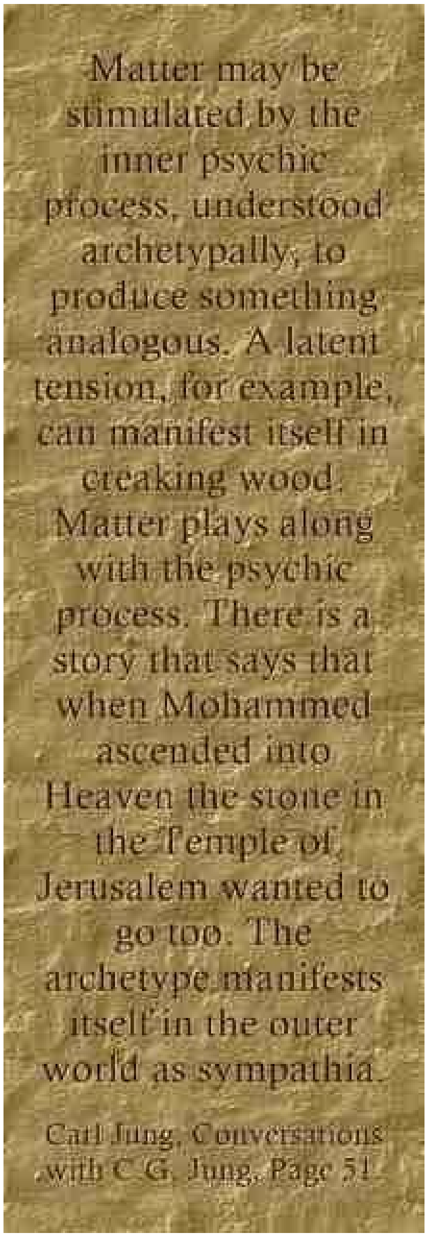

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia.

Carl Jung, Conversations with C.G. Jung, Page 51

[50]

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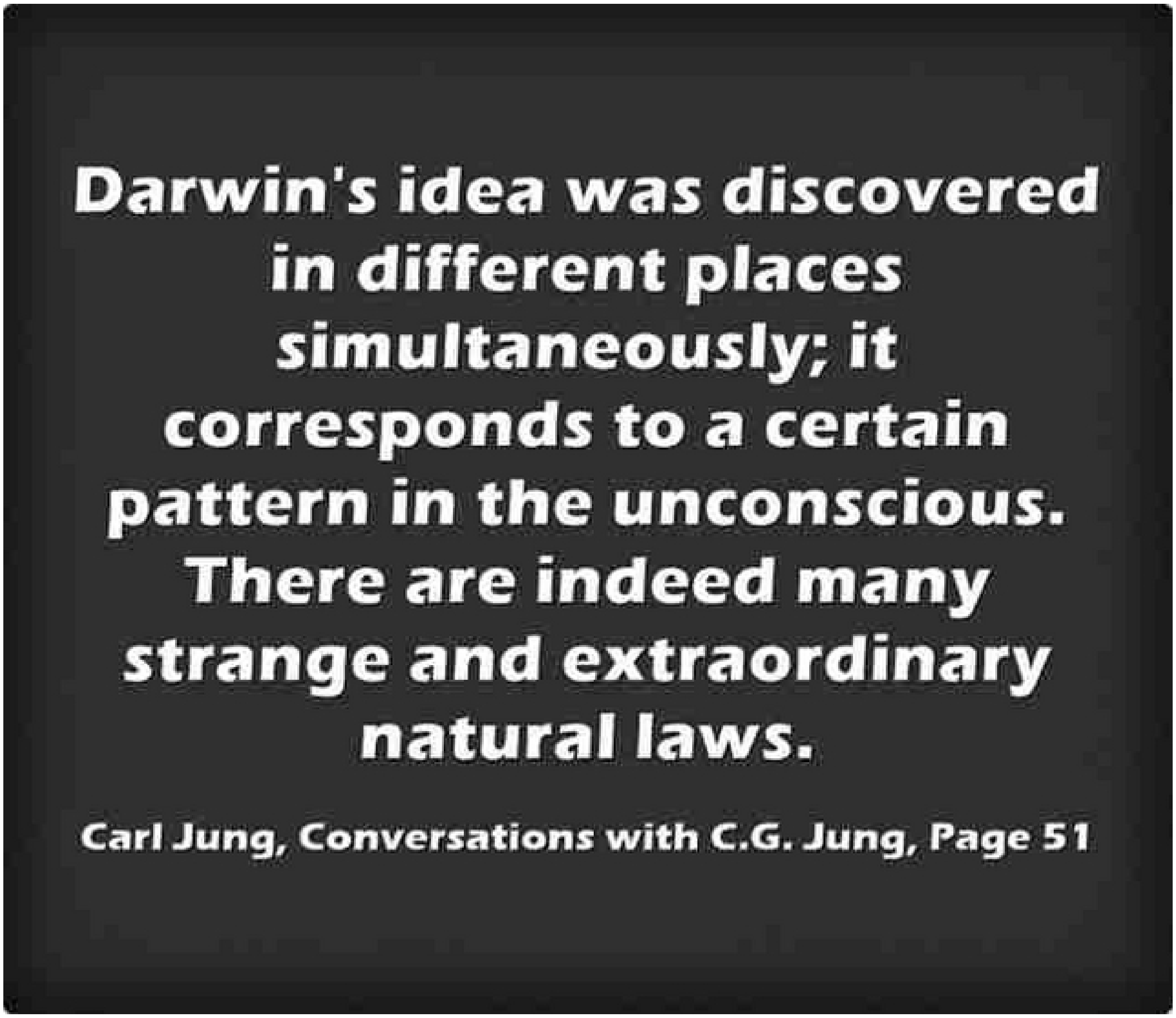

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws.

Carl Jung, Conversations with C.G. Jung, Page 51

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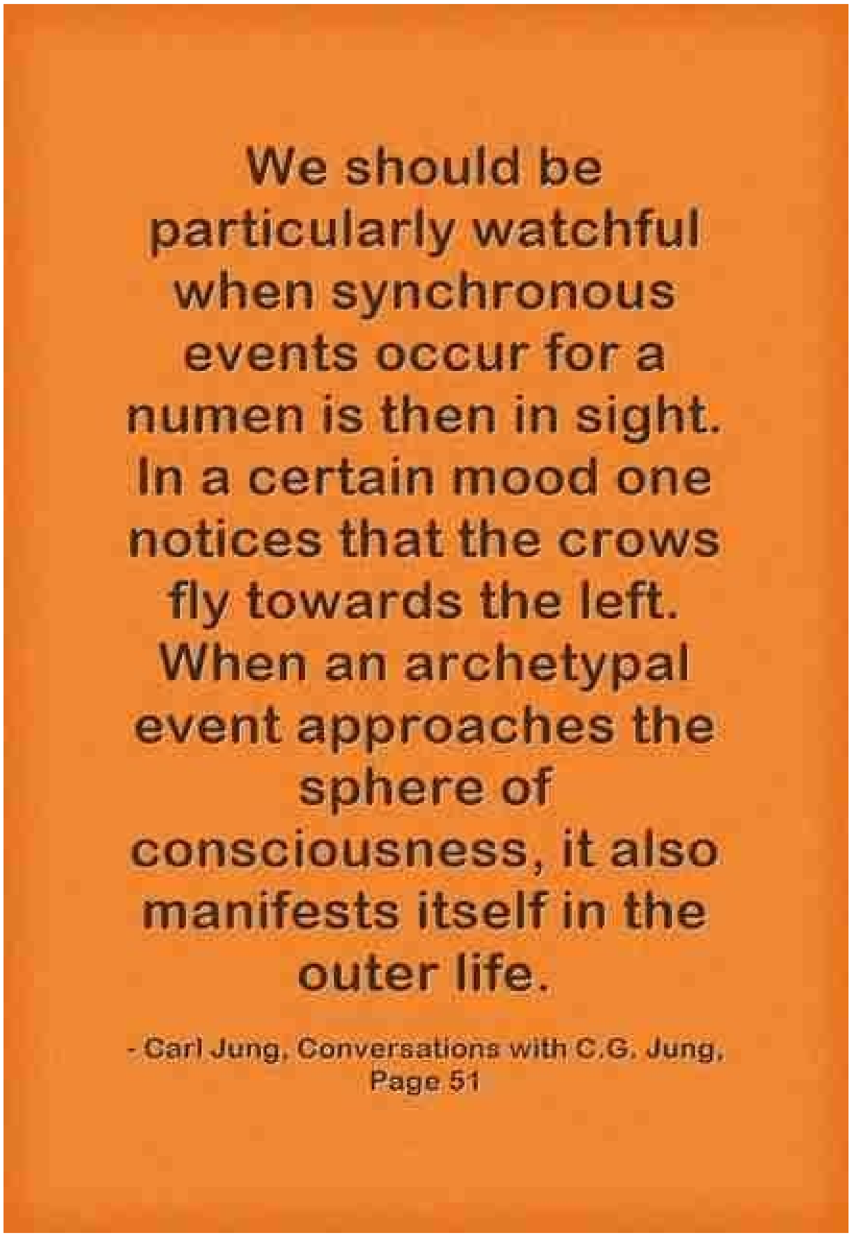

We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life.

- Carl Jung, Conversations with C.G. Jung, Page 51

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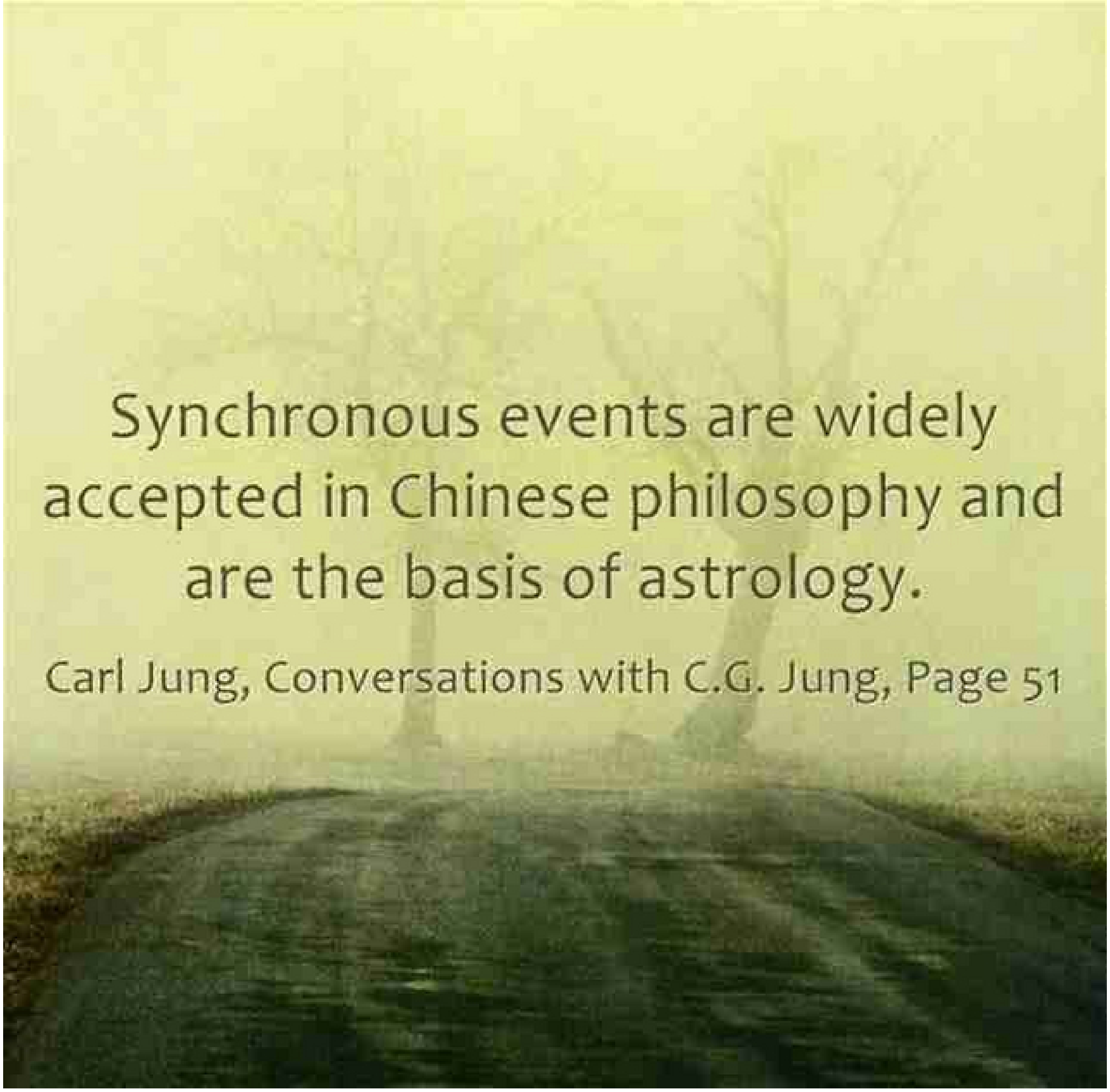
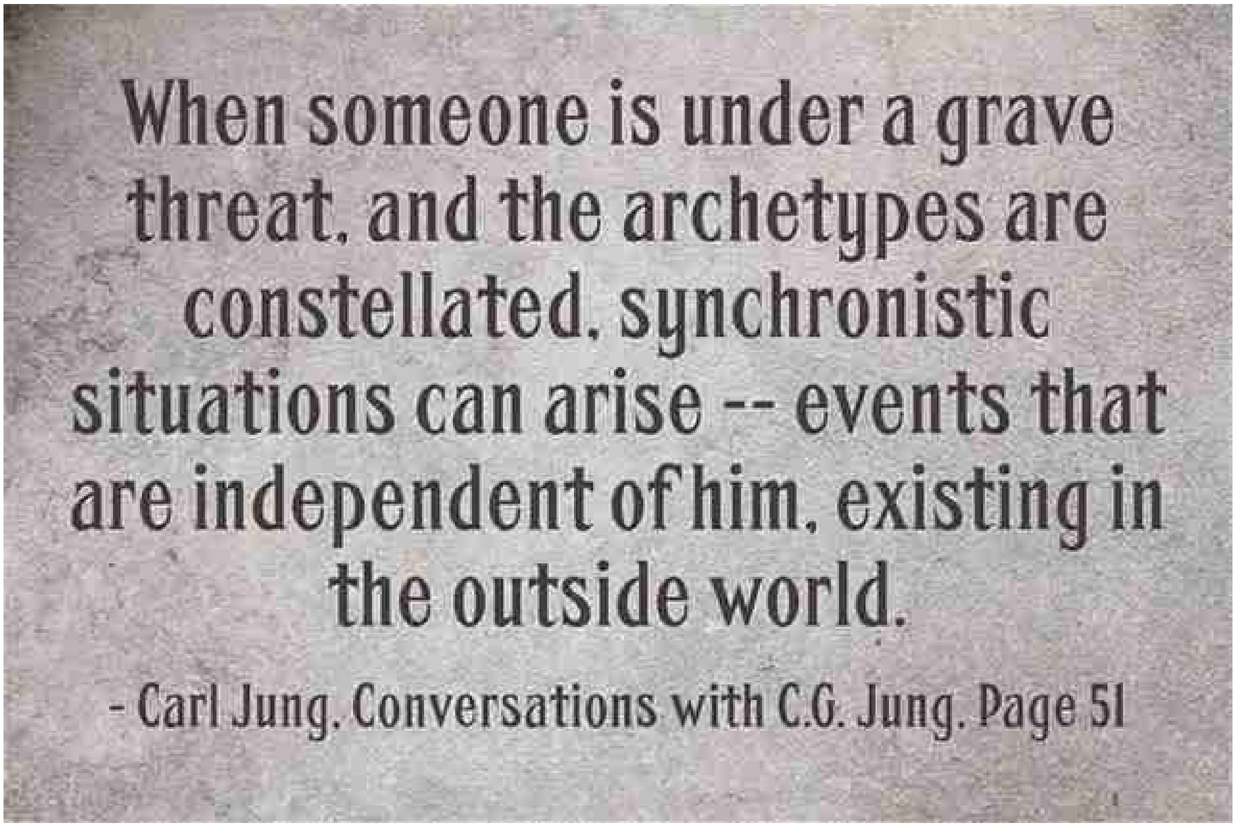


Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.


When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise -- events that are independent of him, existing in the outside world.

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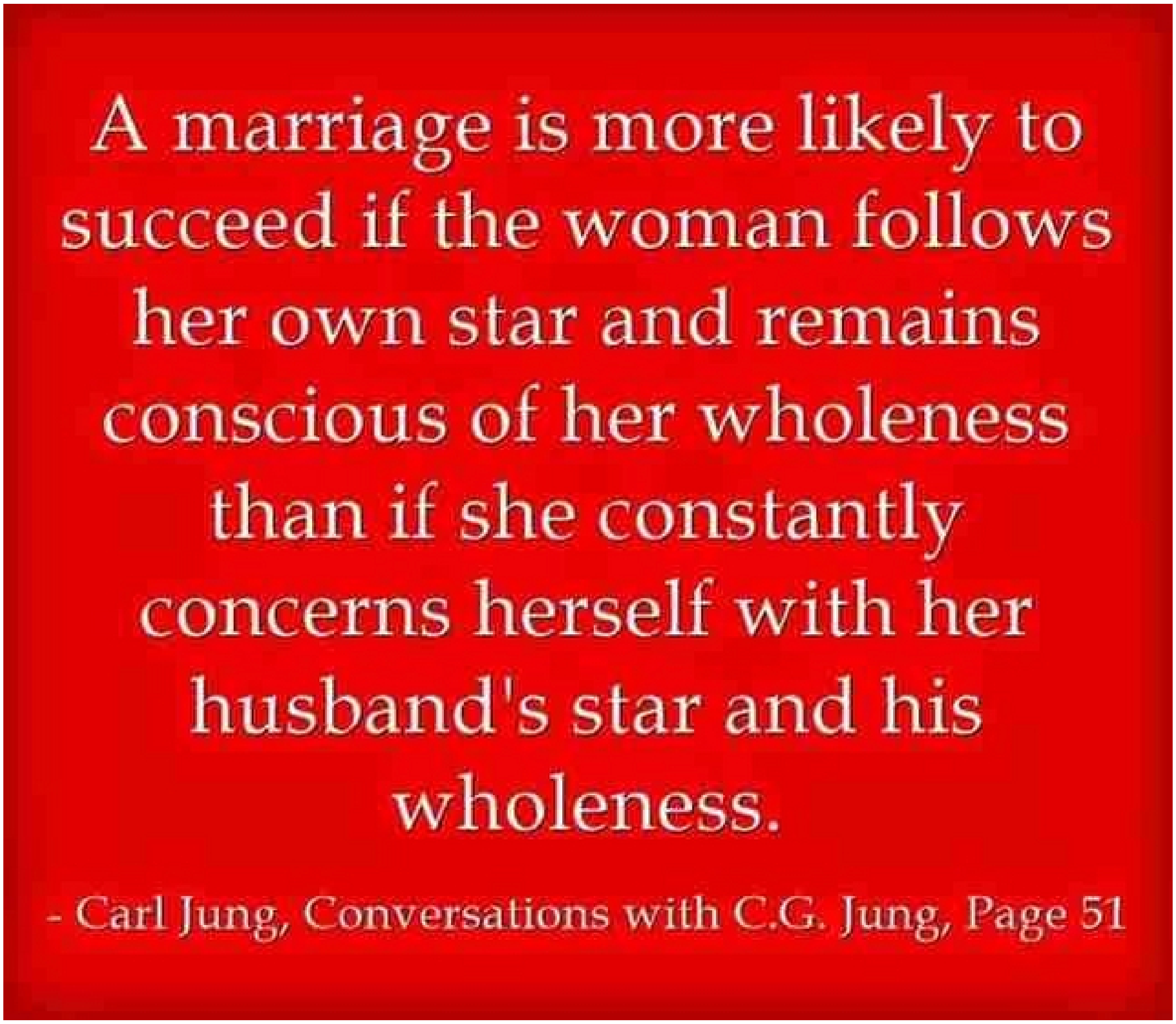

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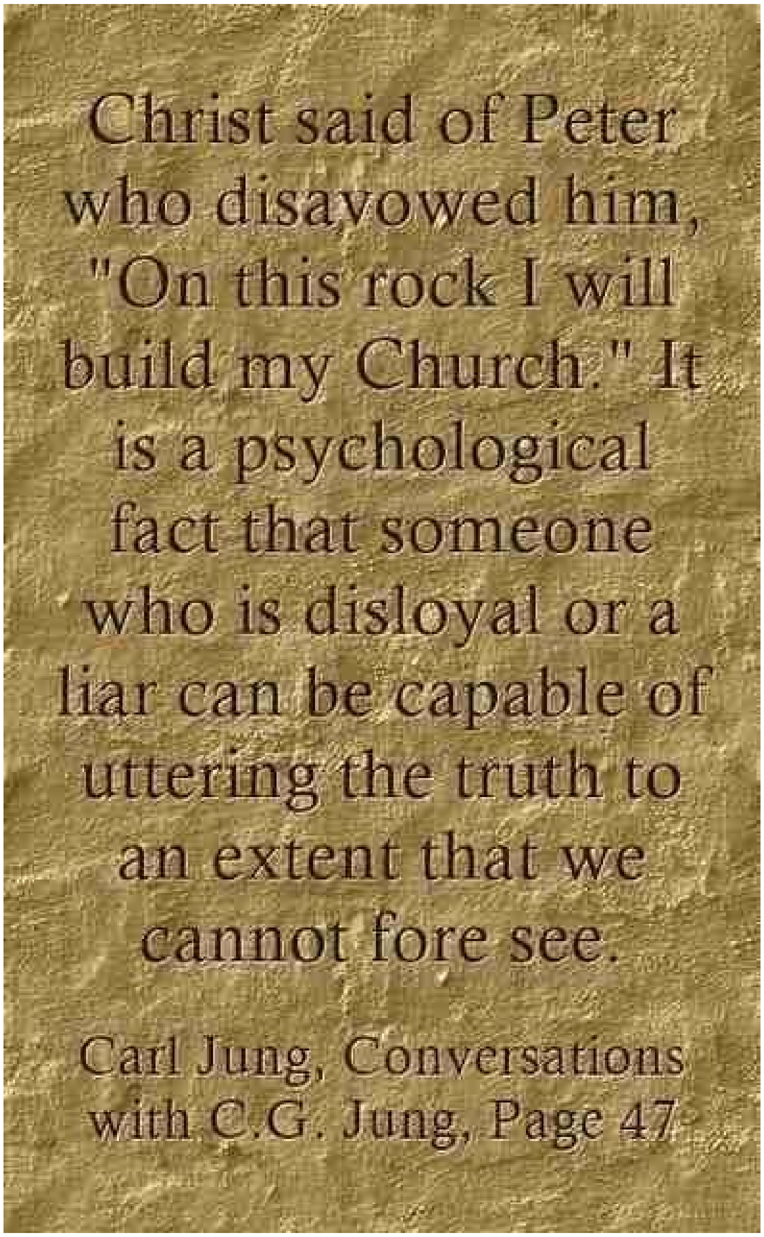
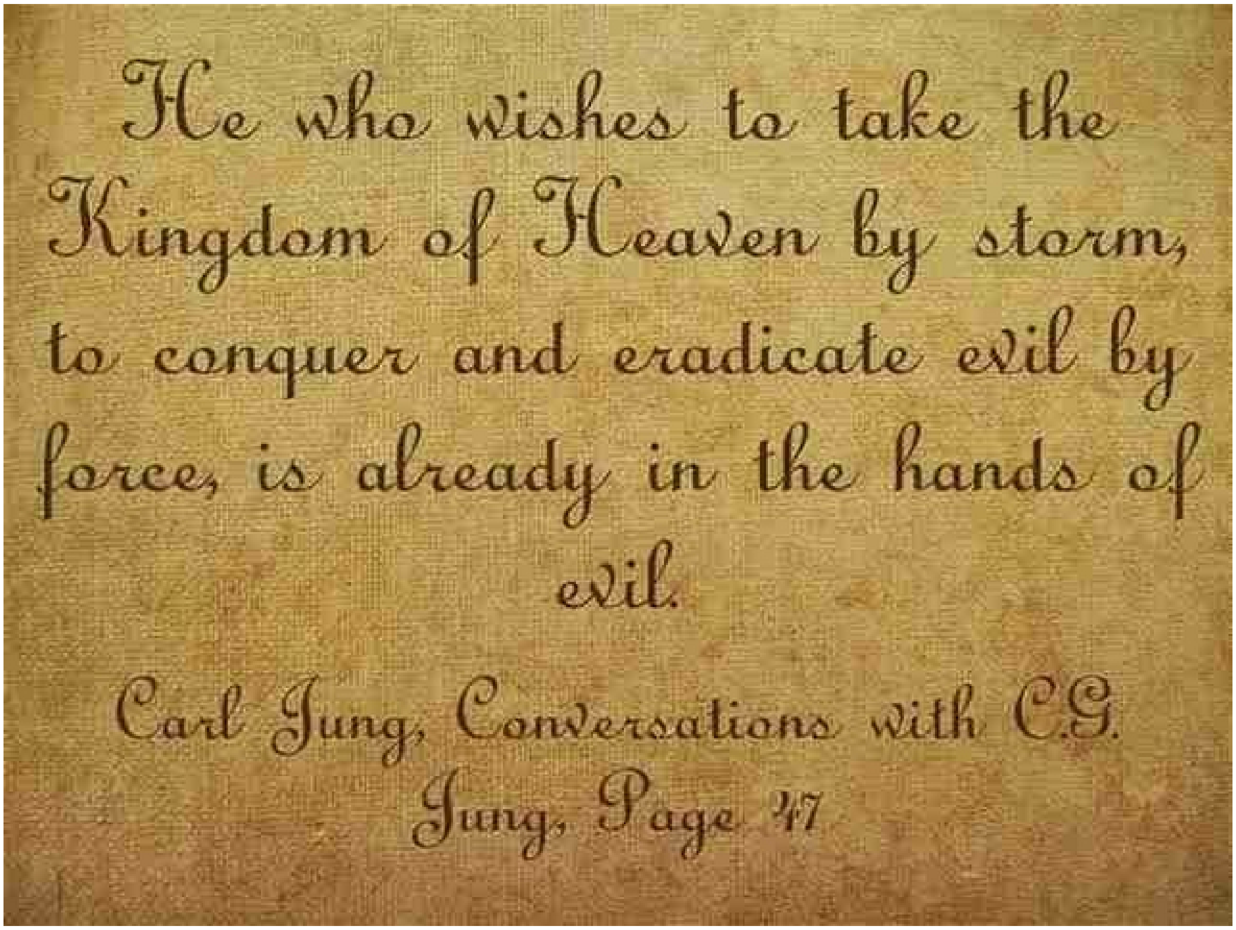


Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see.

Carl Jung, Conversations with C.G. Jung, Page 47

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.



He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil.

Carl Jung, Conversations with C.G. Jung, Page 47

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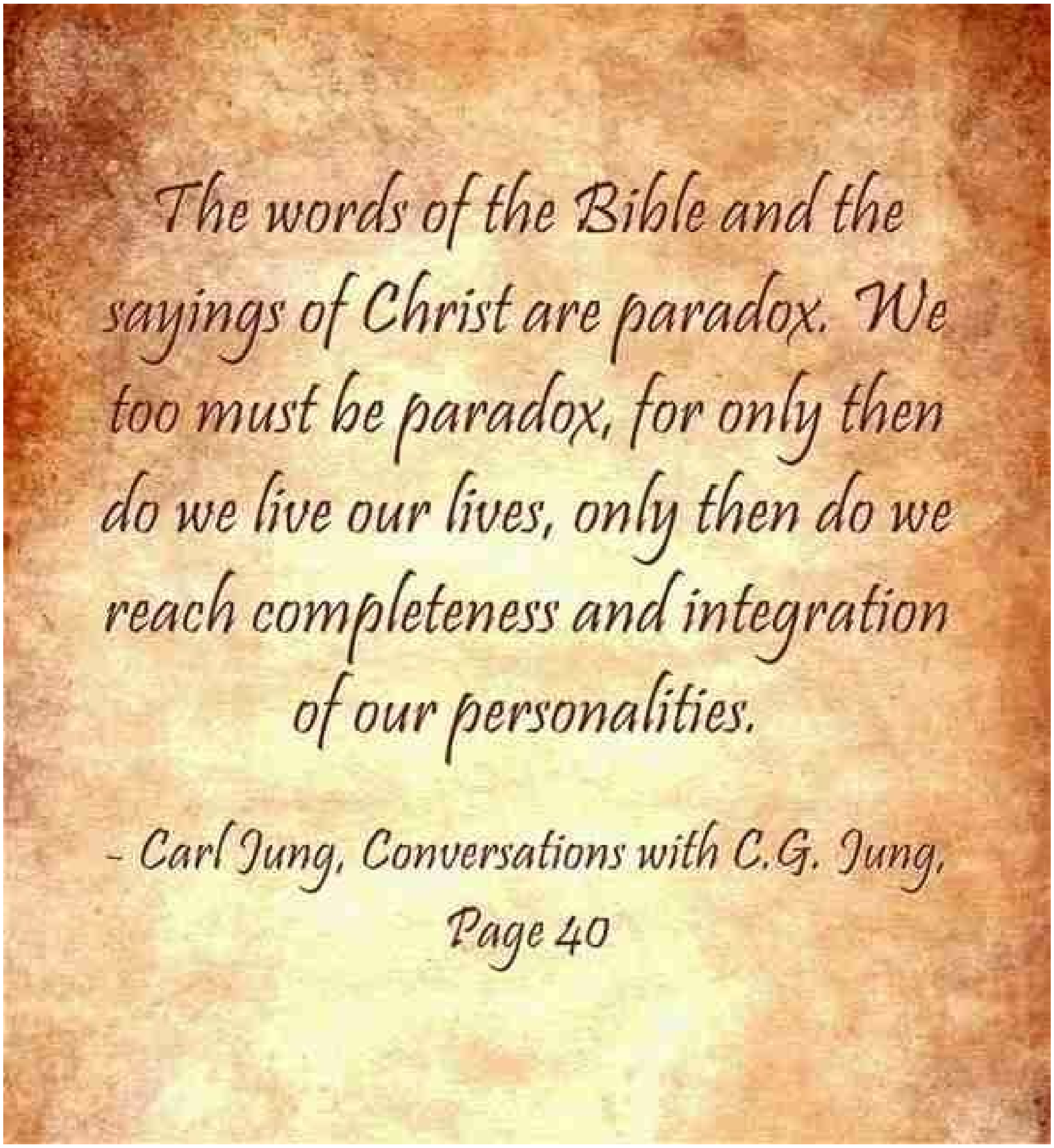

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities.

- Carl Jung, Conversations with C.G. Jung, Page 40

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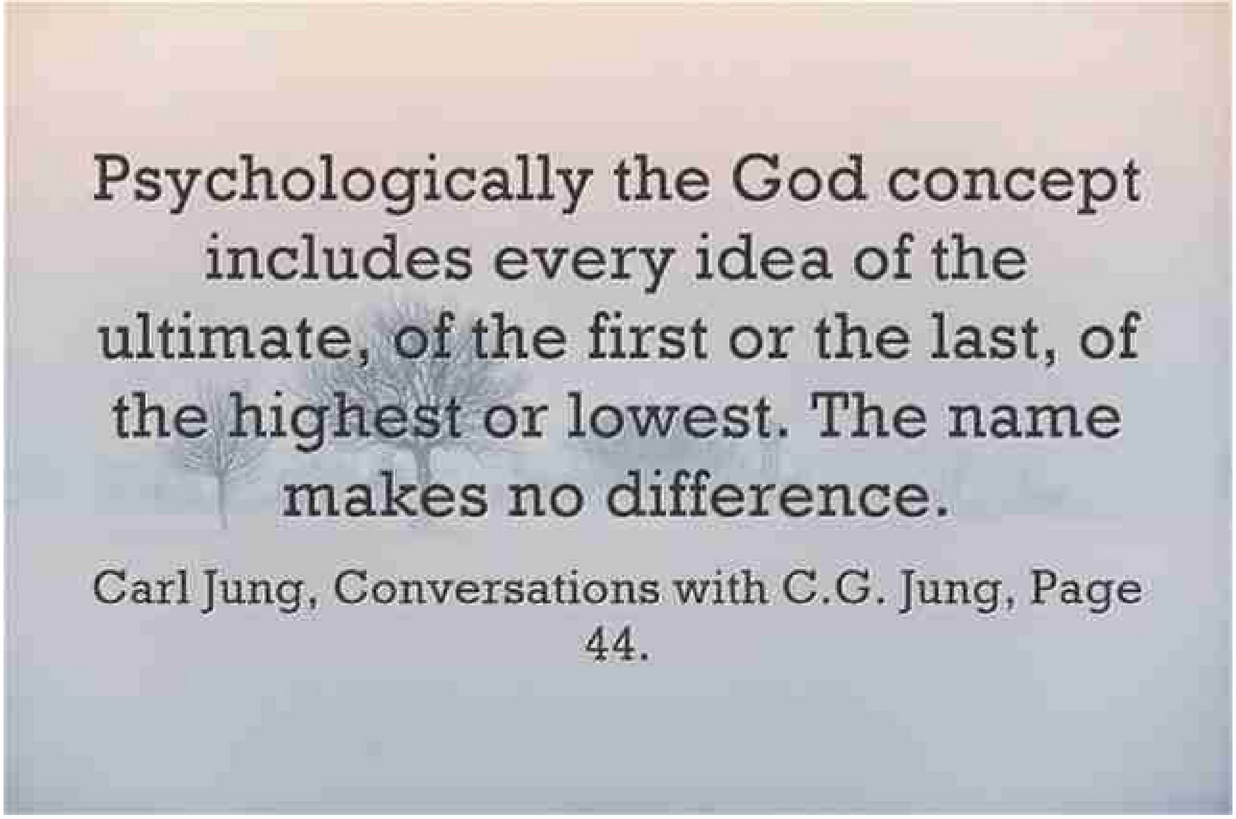

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference.

Carl Jung, Conversations with C.G. Jung, Page 44.

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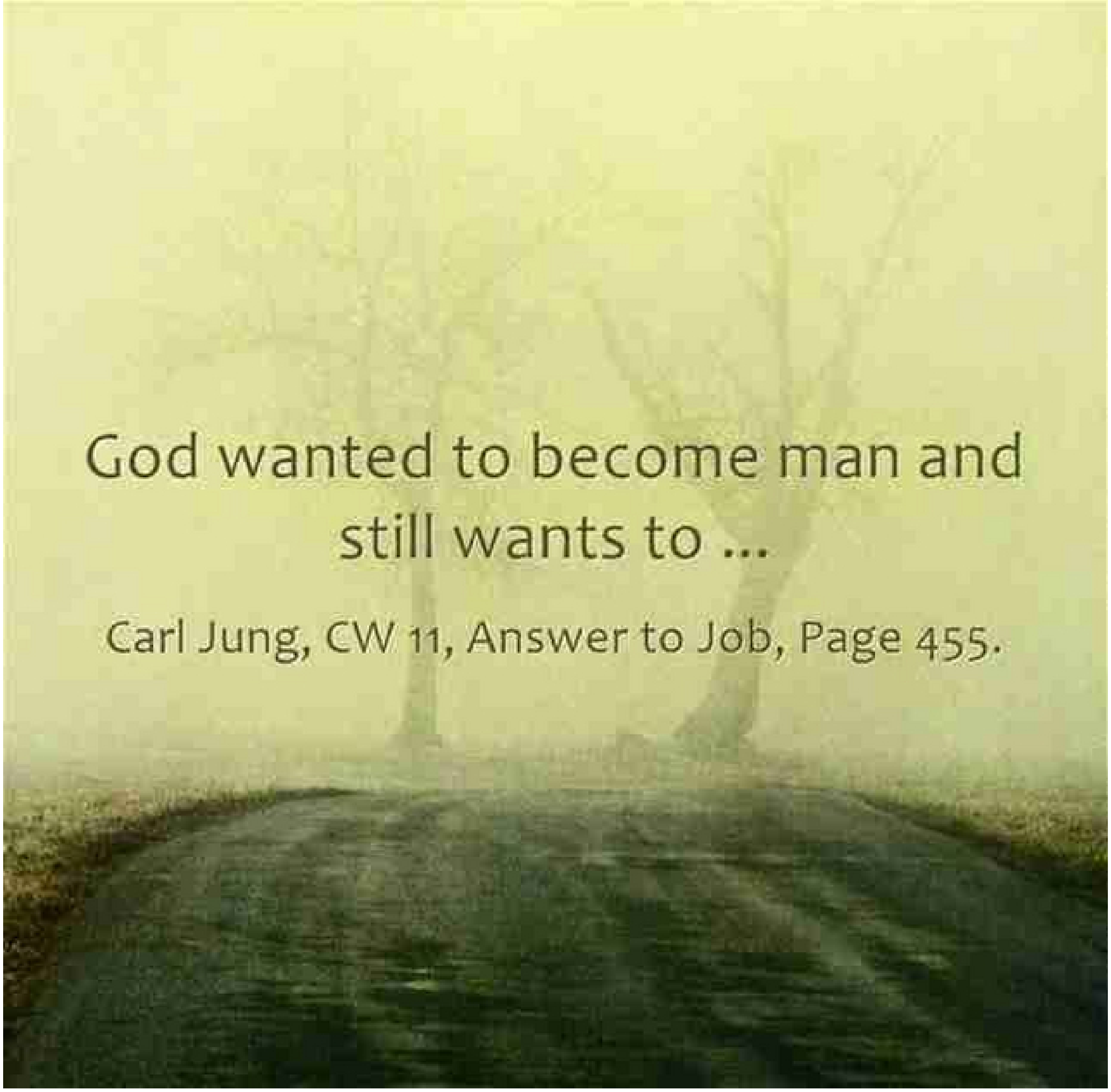
God wanted to become man and still wants to ...
Carl Jung, CW 11, Answer to Job, Page 455.

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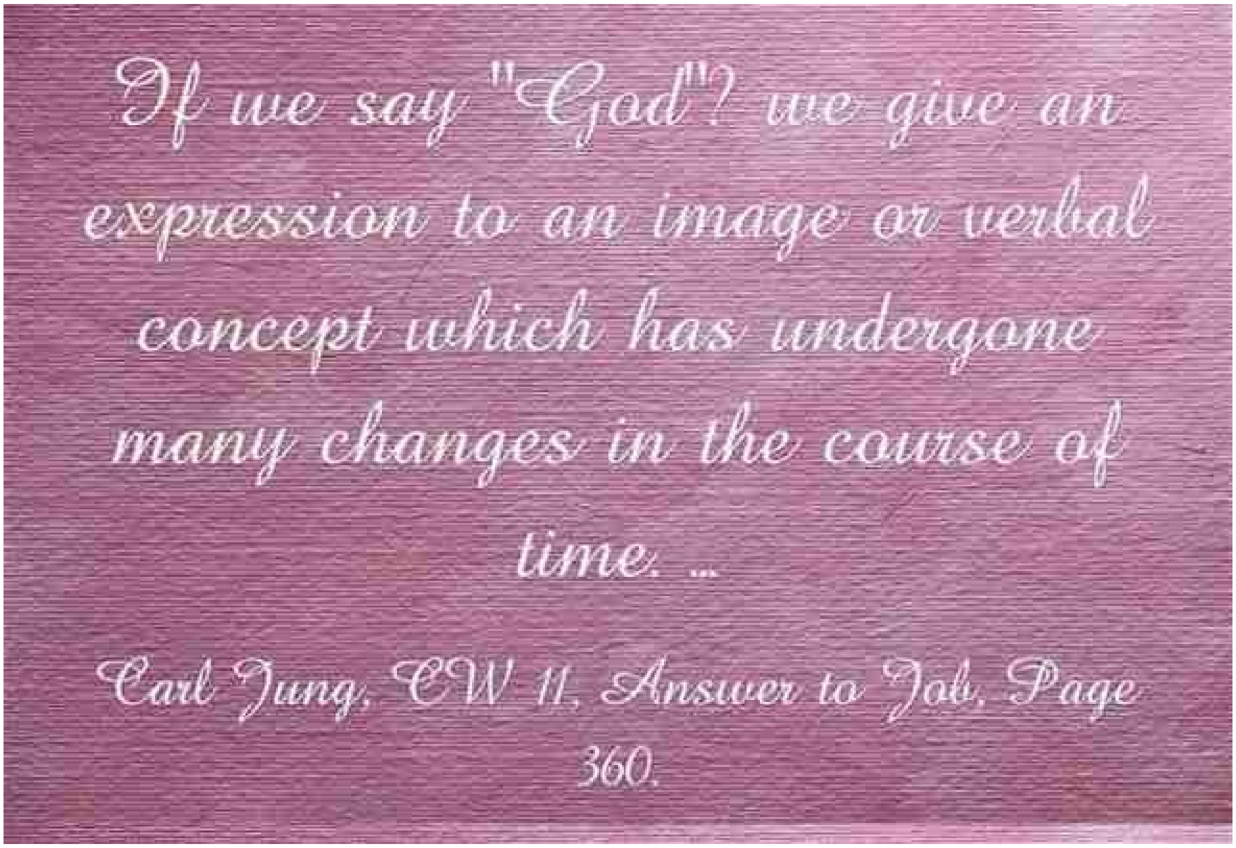

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ...

Carl Jung, CW 11, Answer to Job, Page 360.

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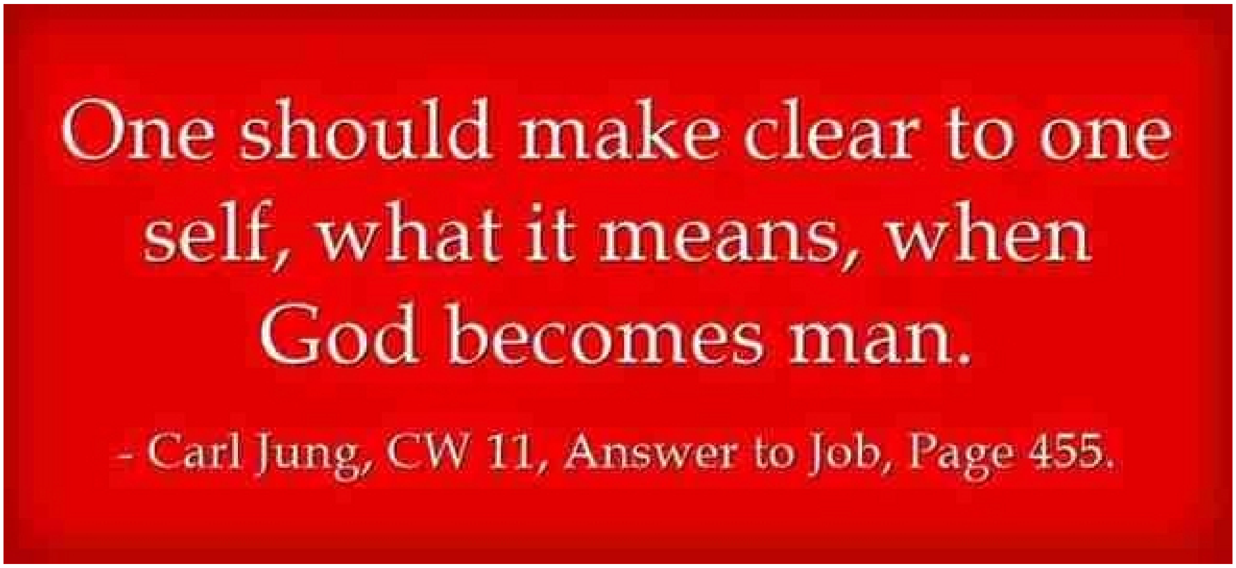
[62]

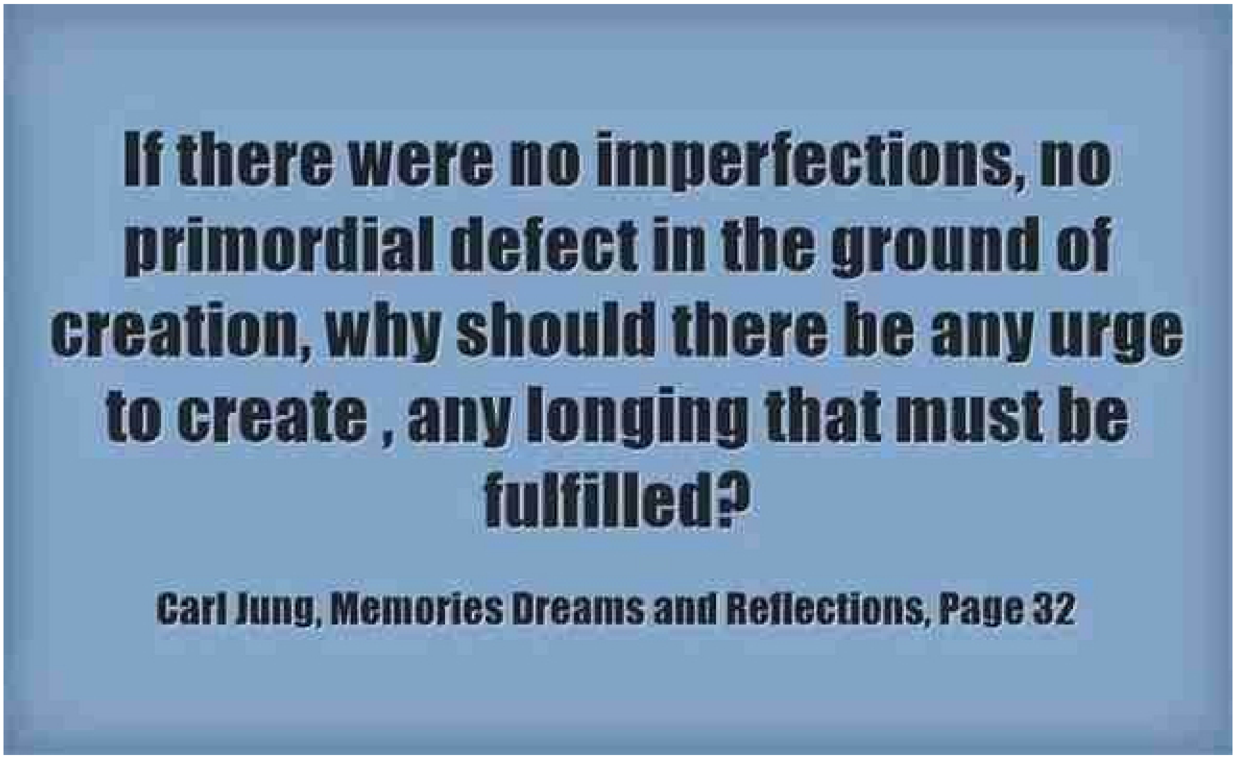


One should make clear to one self, what it means, when God becomes man.

- Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

[63]



If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled?

Carl Jung, Memories Dreams and Reflections, Page 32

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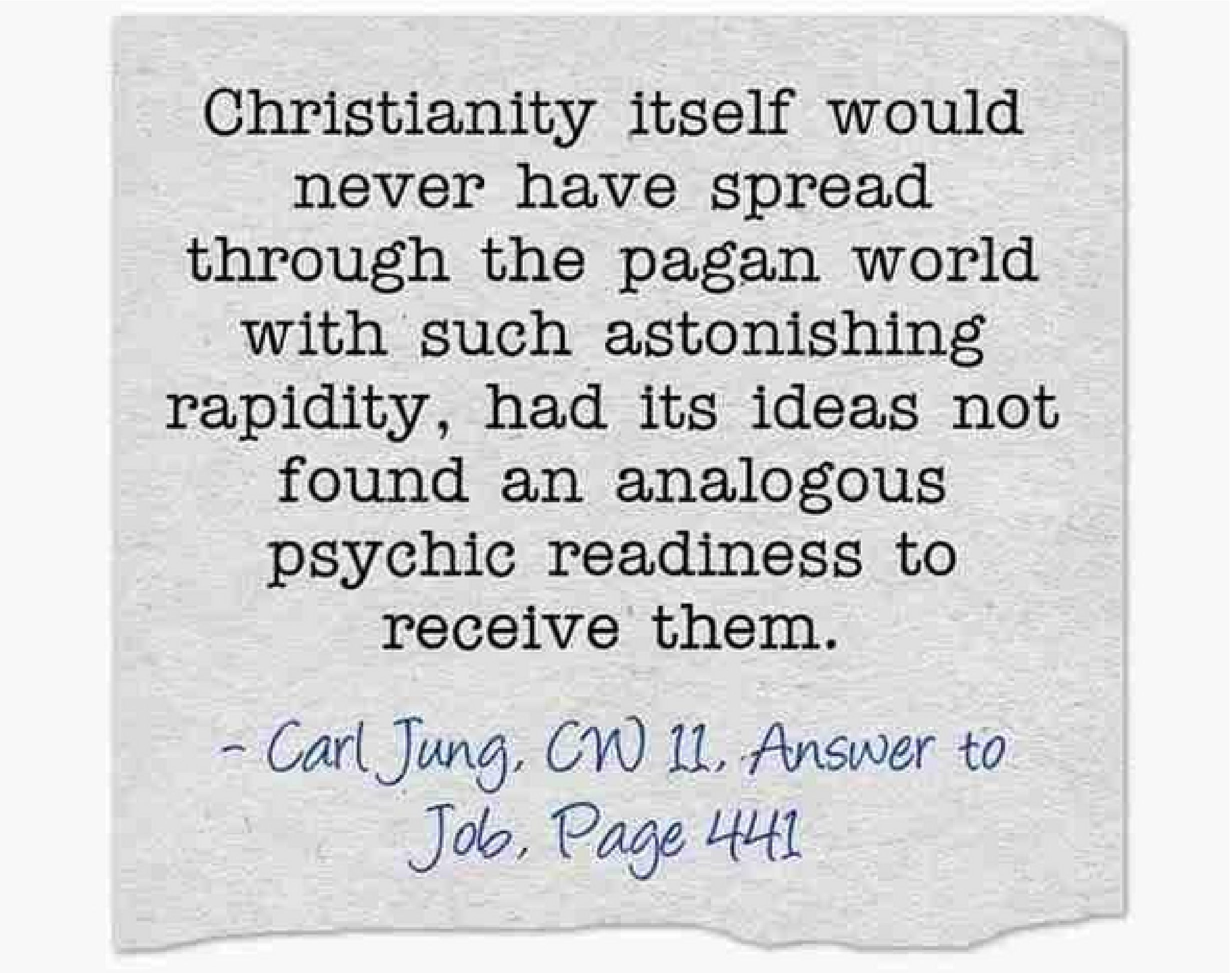
[64]



Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them.

- Carl Jung, CW 11, Answer to Job, Page 441

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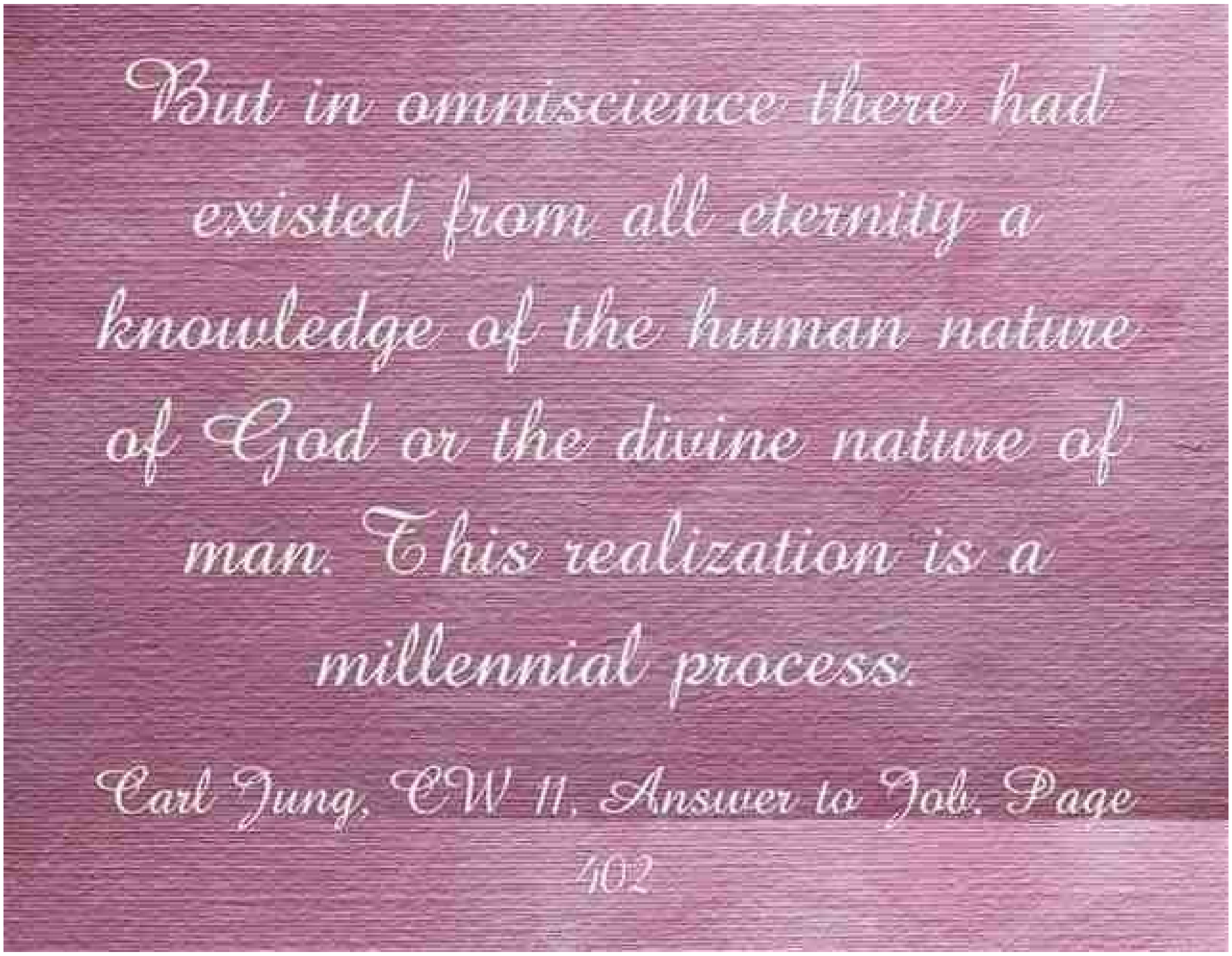

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process.

Carl Jung, CW 11, Answer to Job. Page 402

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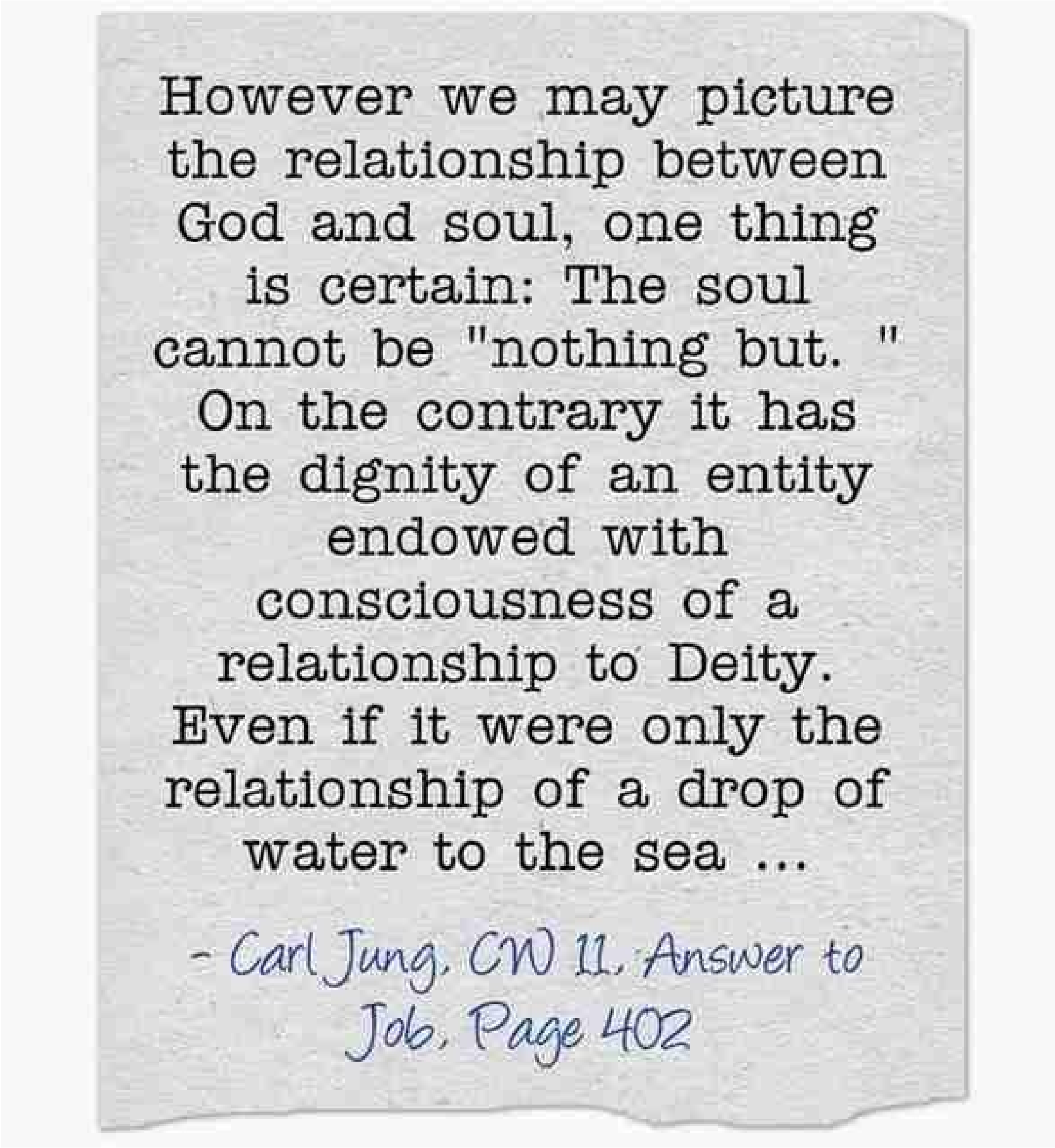

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ...

- Carl Jung, CW 11, Answer to Job, Page 402

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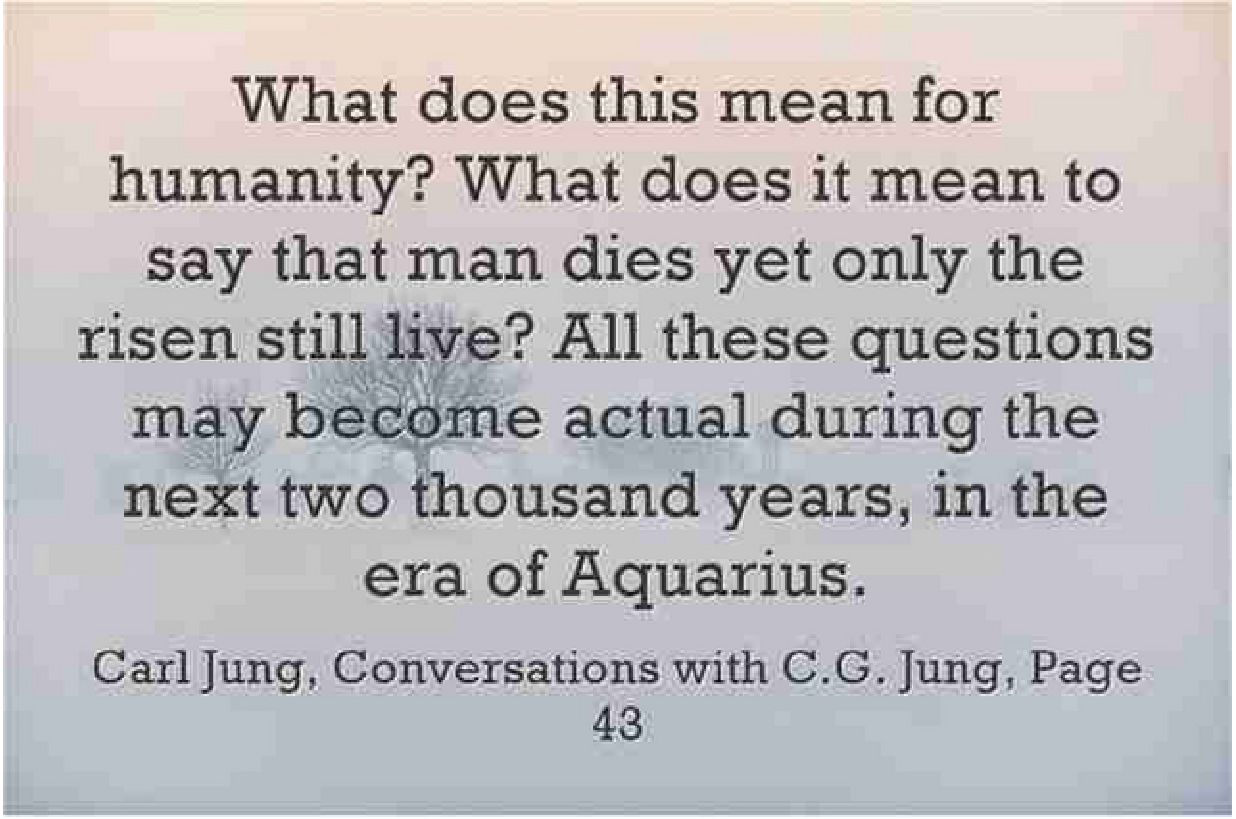

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius.

Carl Jung, Conversations with C.G. Jung, Page 43

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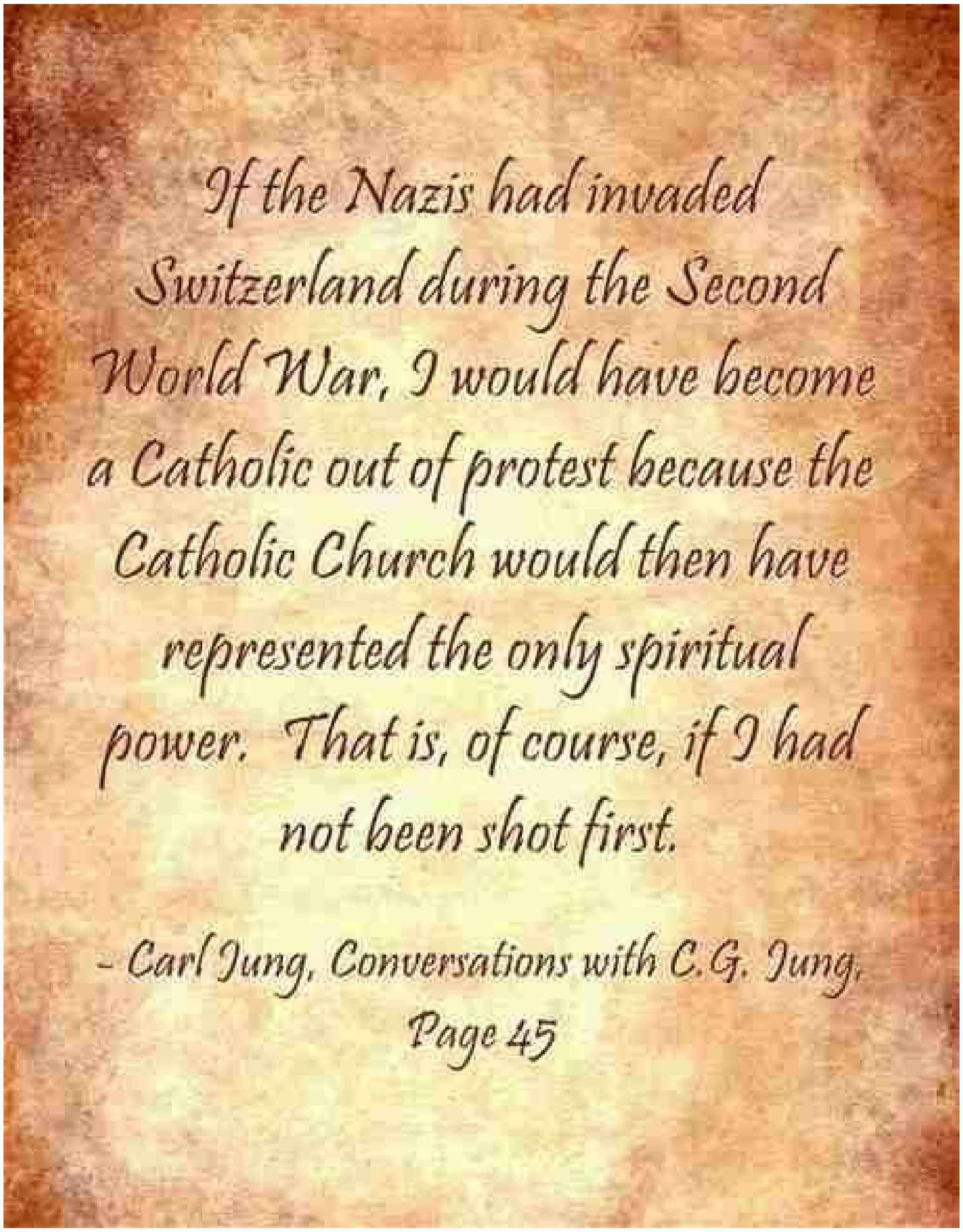

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first.

- Carl Jung, Conversations with C.G. Jung, Page 45

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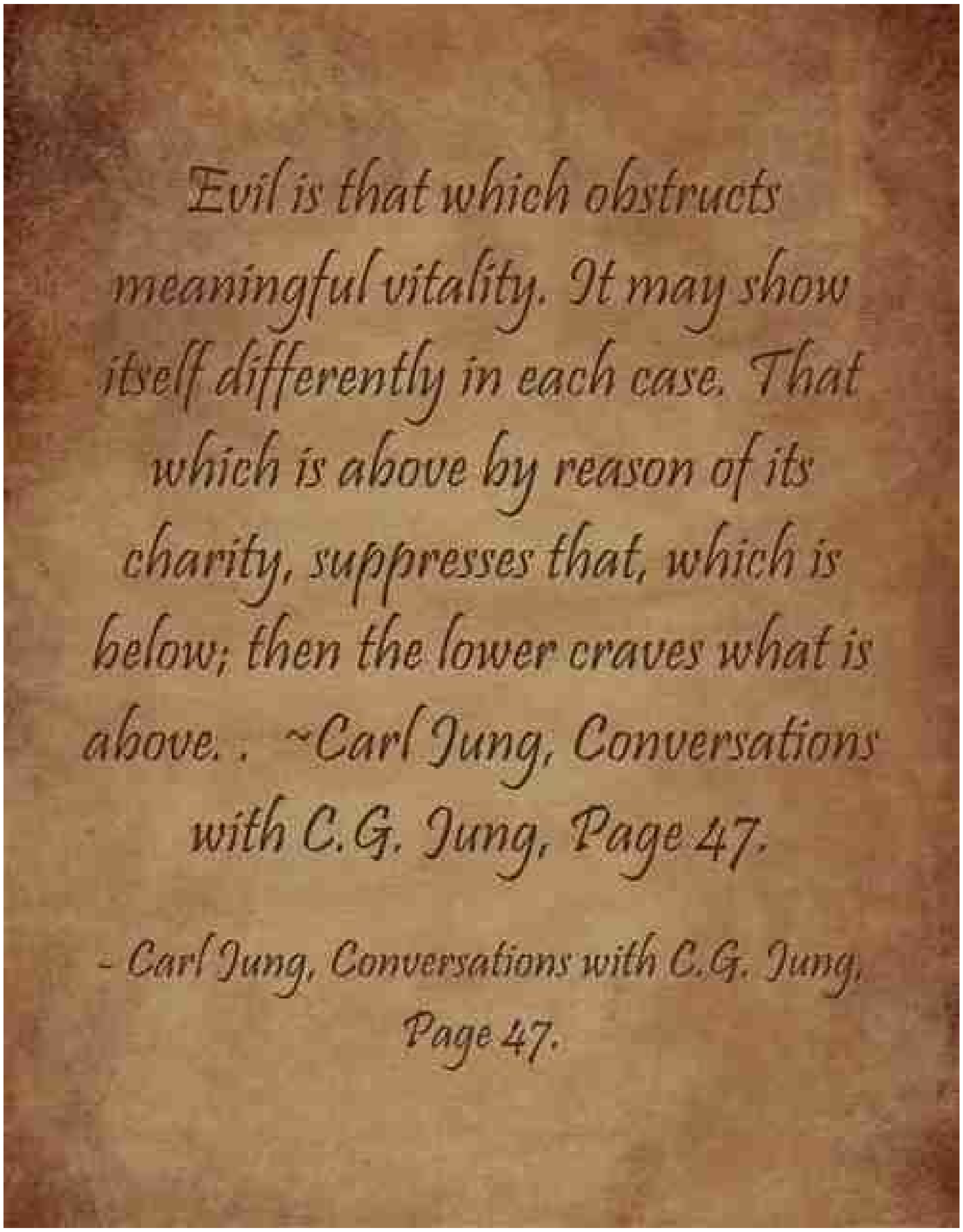

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . ~Carl Jung, Conversations with C.G. Jung, Page 47.

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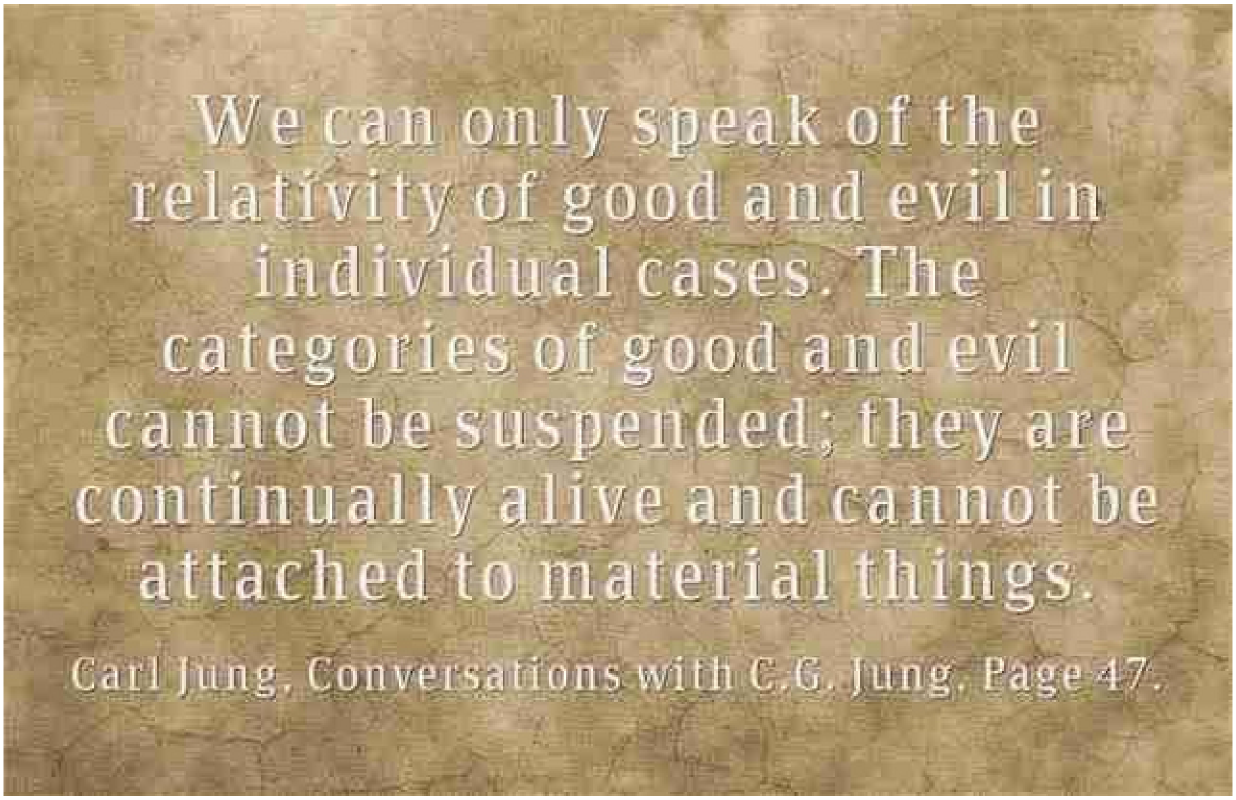

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things.

Carl Jung, Conversations with C.G. Jung, Page 47.

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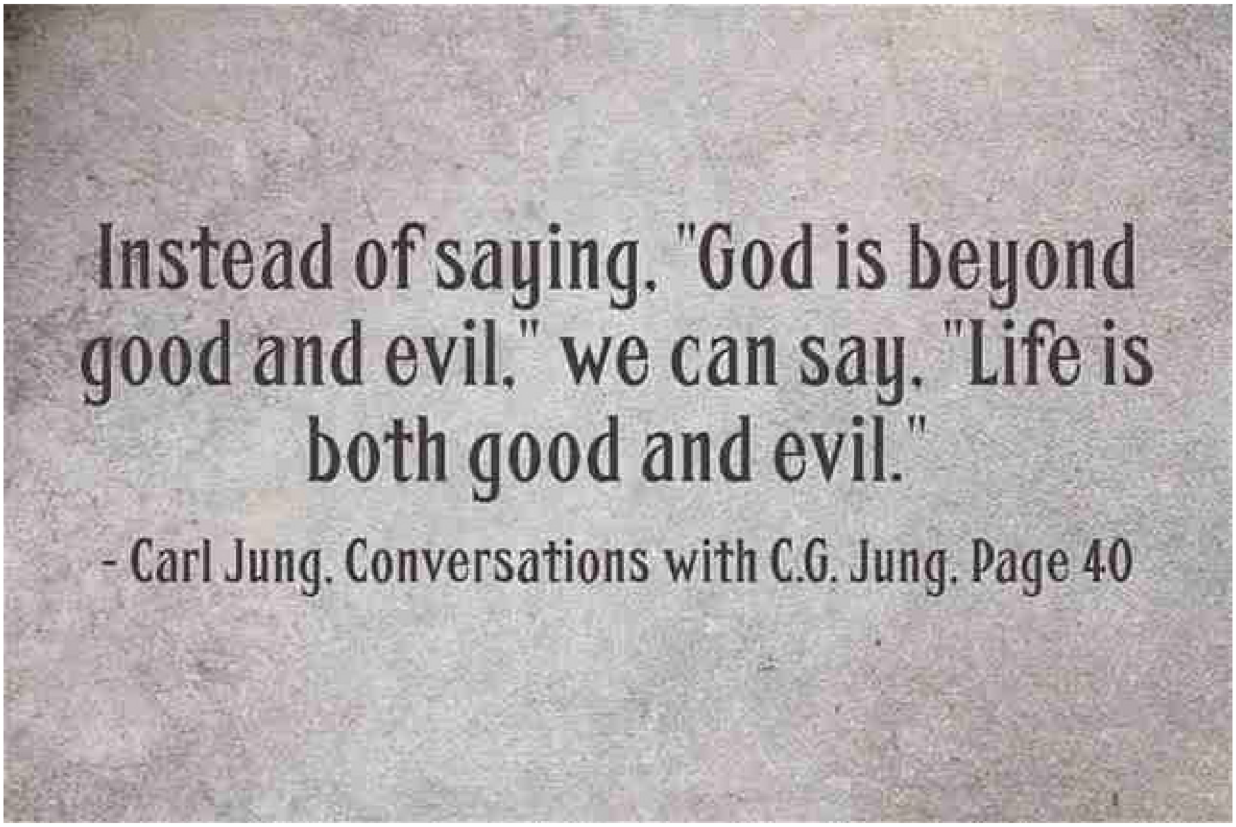

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil."

- Carl Jung, Conversations with C.G. Jung, Page 40

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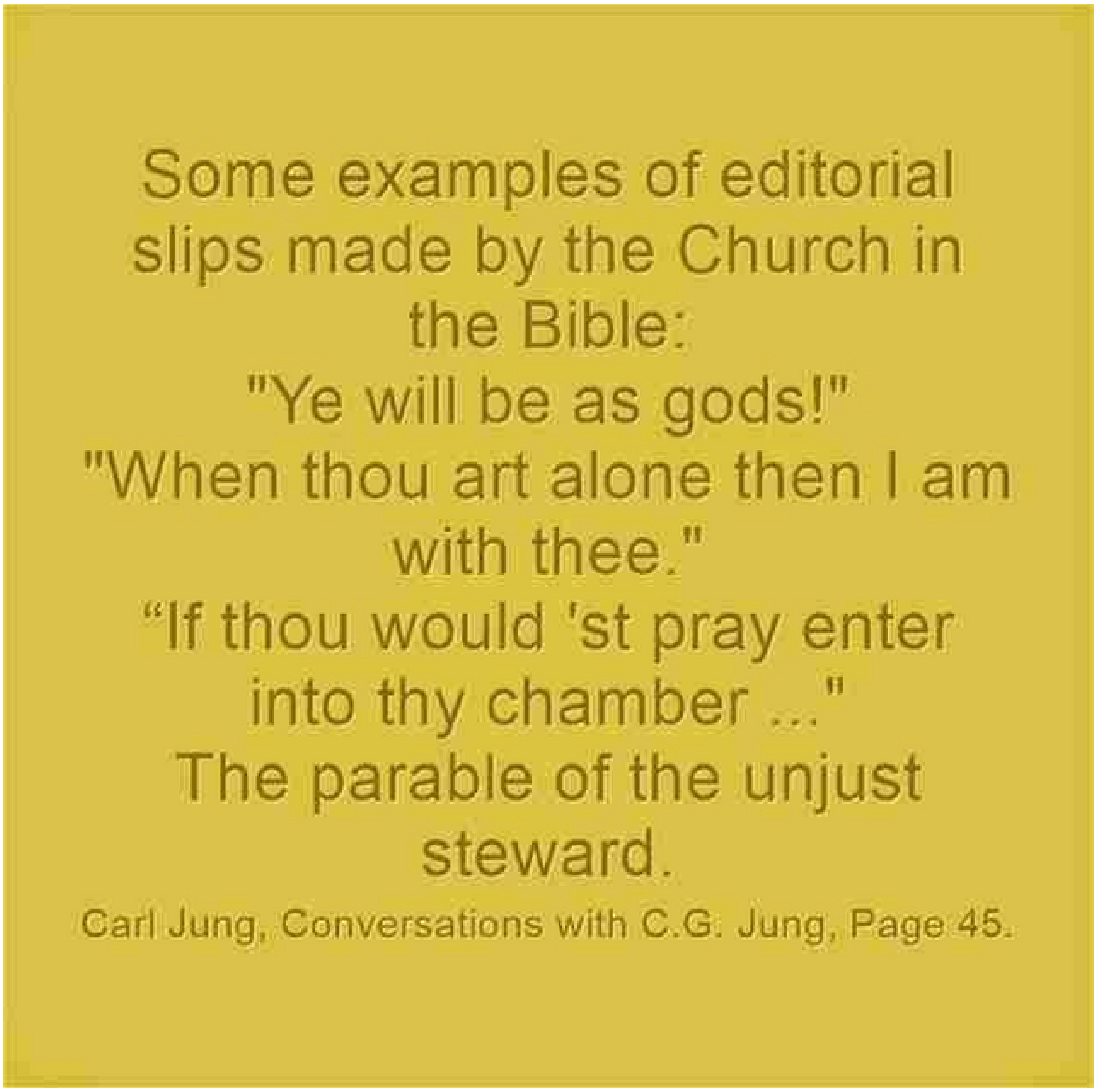

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
“If thou would 'st pray enter into thy chamber ..."
The parable of the unjust steward.
Carl Jung, Conversations with C.G. Jung, Page 45.

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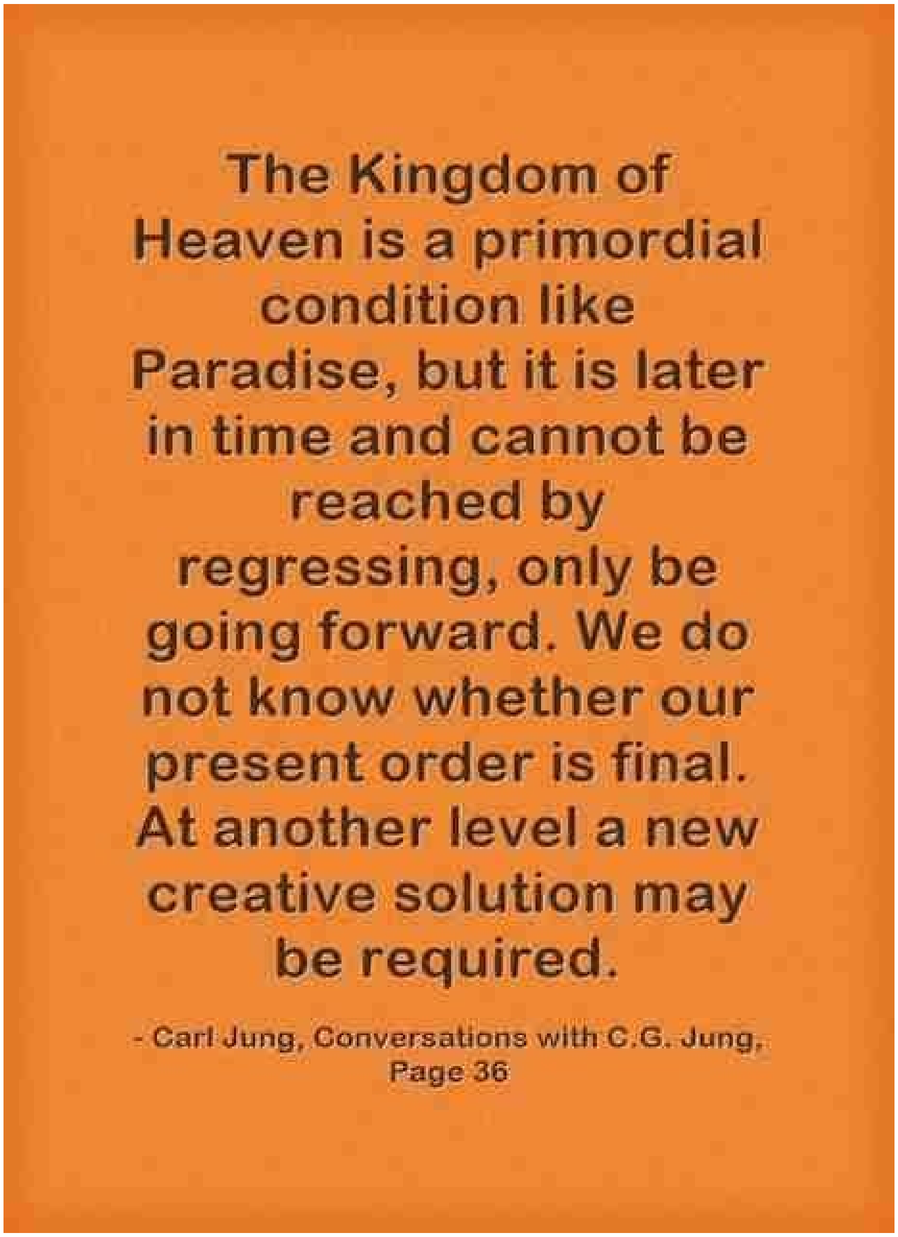

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required.

- Carl Jung, Conversations with C.G. Jung, Page 36

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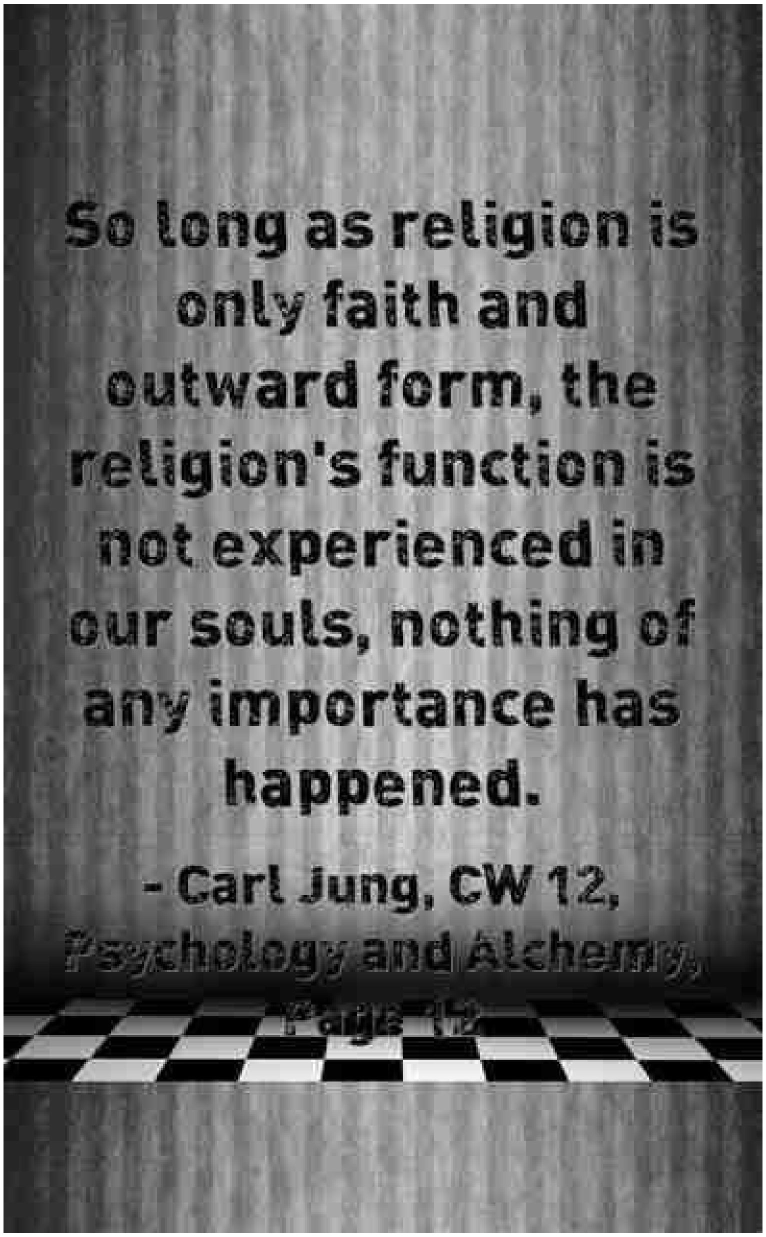
So long as religion is
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- Carl Jung, CW 12,
Psychology and Alchemy,
Page 12

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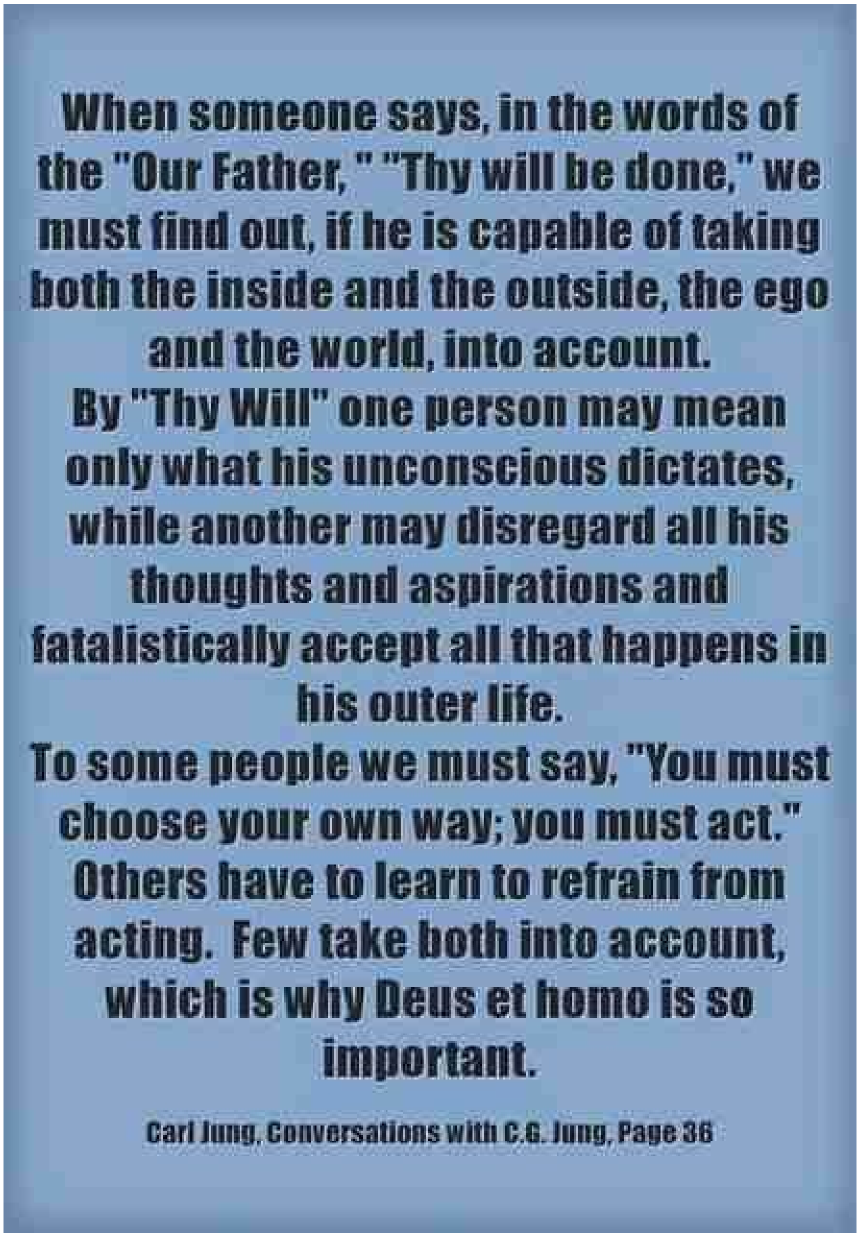

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.

To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et homo is so important.

Carl Jung, Conversations with C.G. Jung, Page 36

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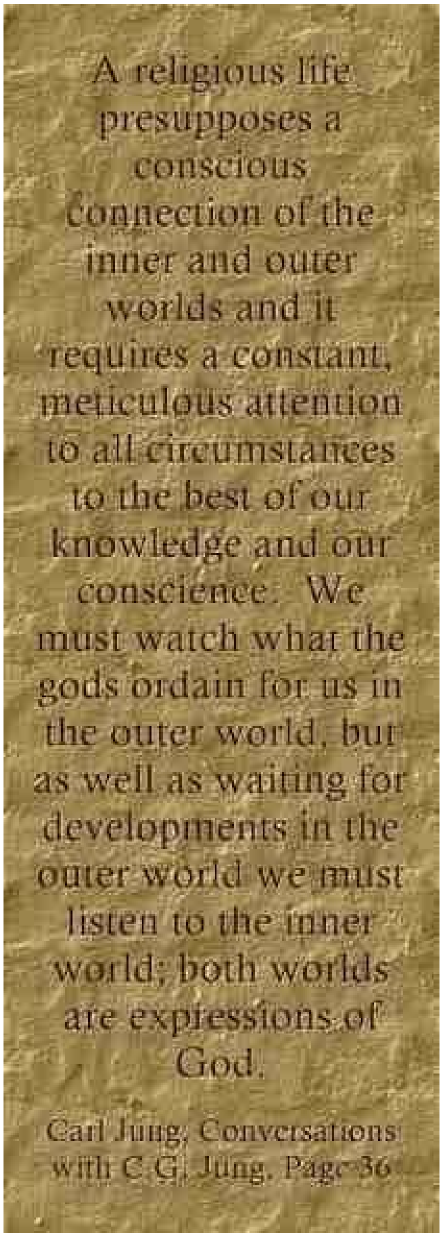

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.

Carl Jung, Conversations with C.G. Jung, Page 36

[76]

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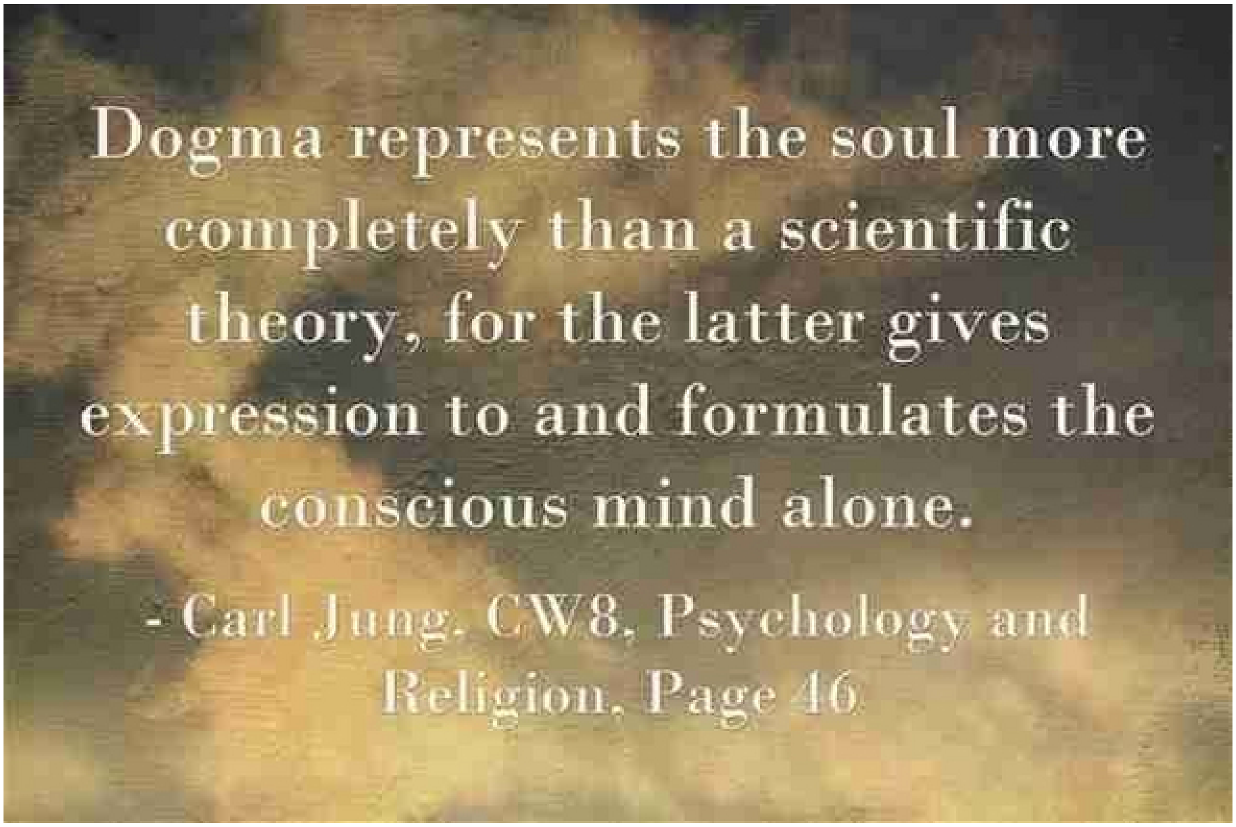
[77]



Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone.

- Carl Jung, CW8, Psychology and Religion, Page 46

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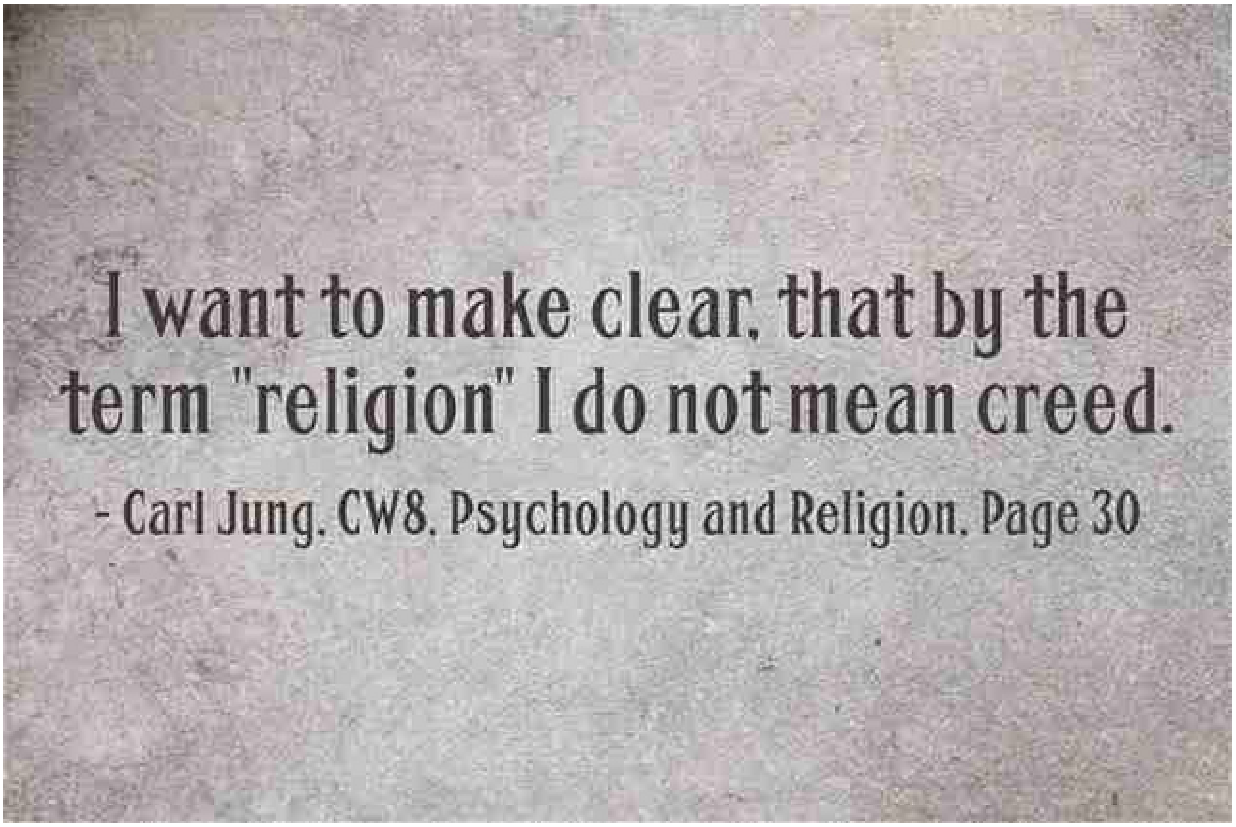

I want to make clear, that by the term "religion" I do not mean creed.

- Carl Jung, CW8, Psychology and Religion, Page 30

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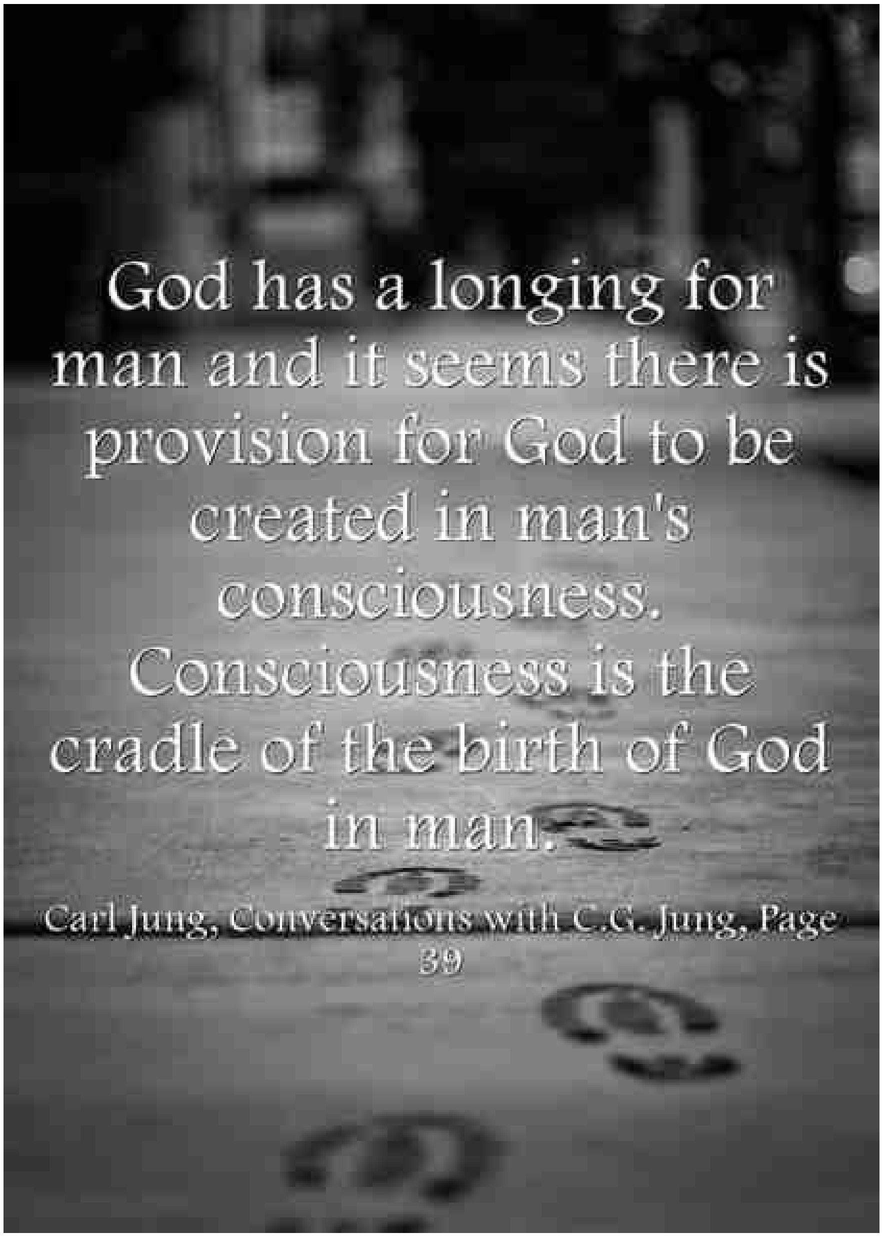
God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man.
Carl Jung, Conversations with C.G. Jung, Page 39

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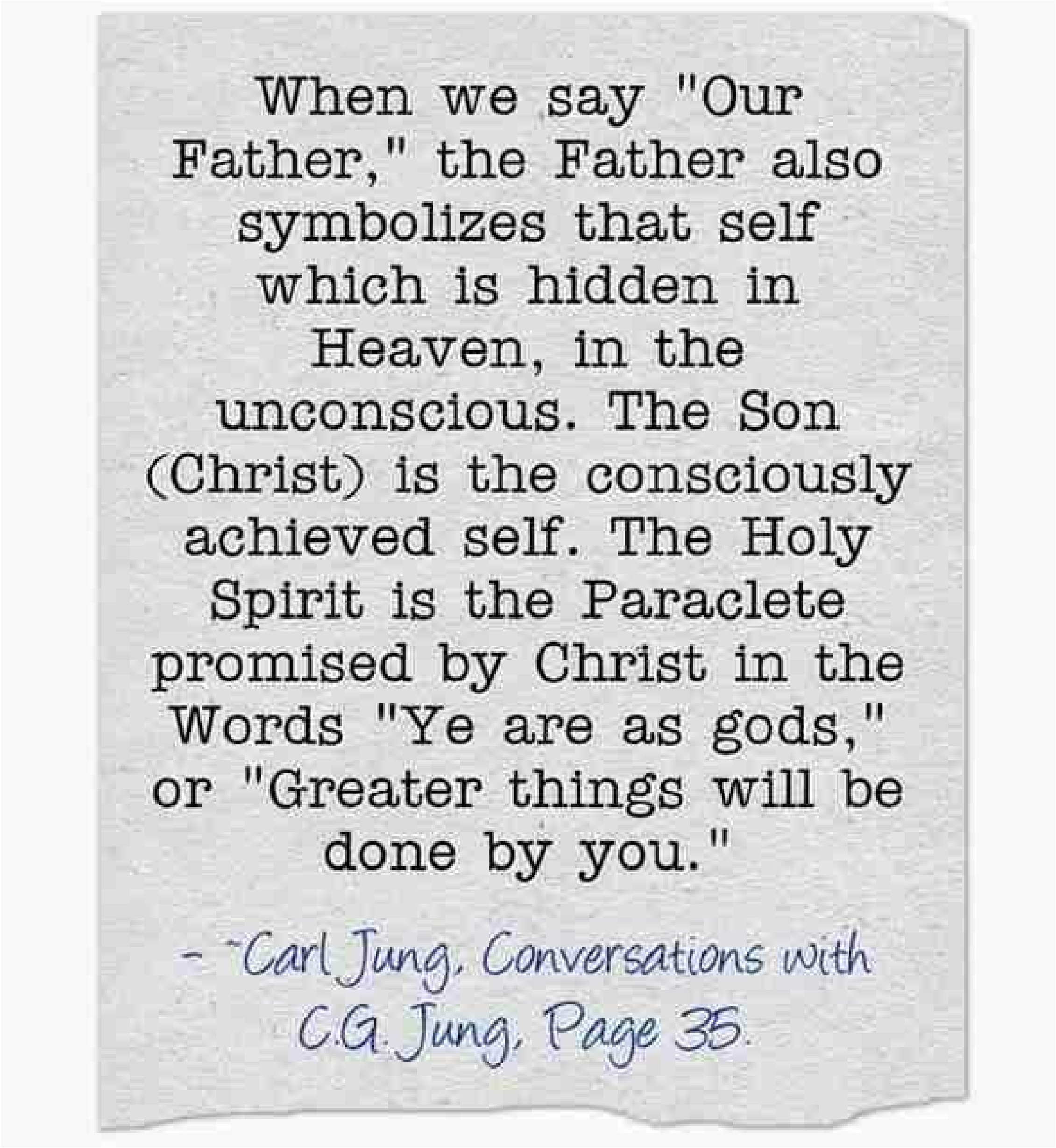

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you."

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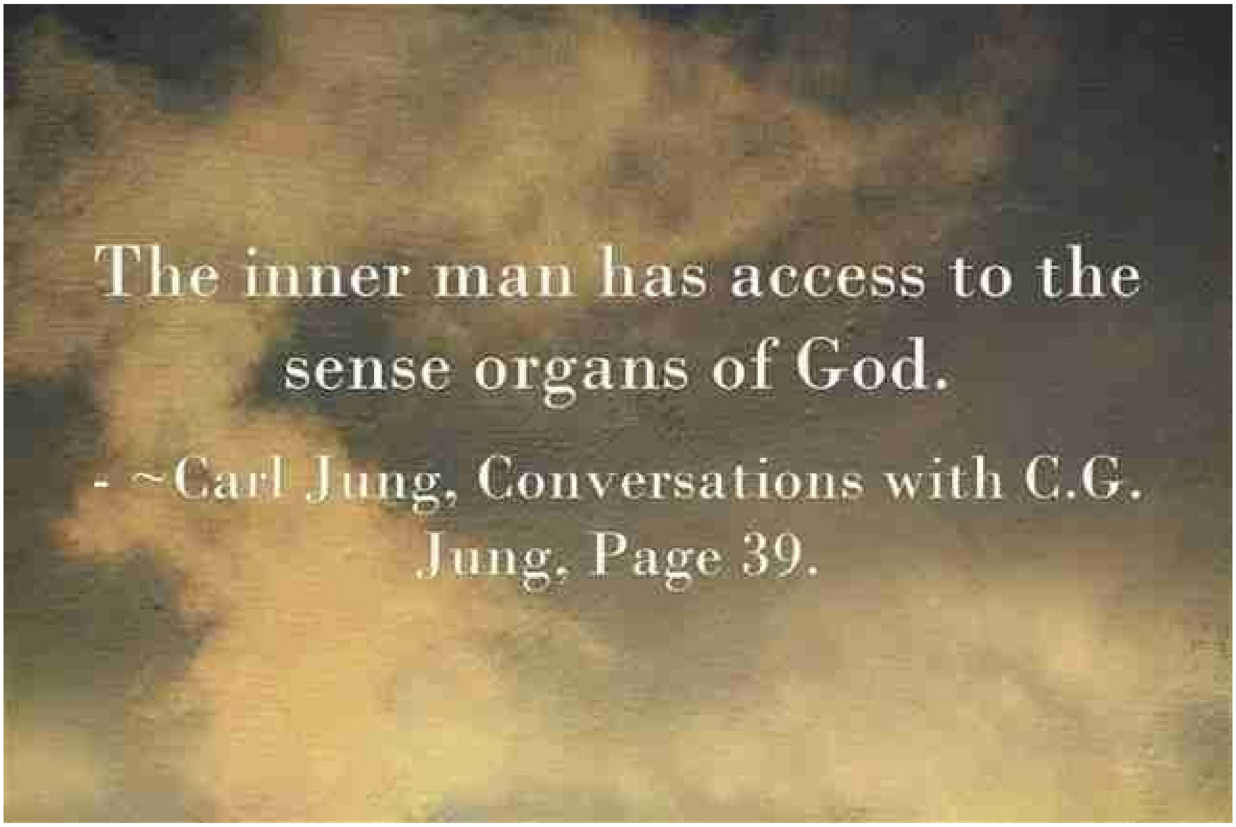

The inner man has access to the sense organs of God.

- ~Carl Jung, Conversations with C.G. Jung, Page 39.

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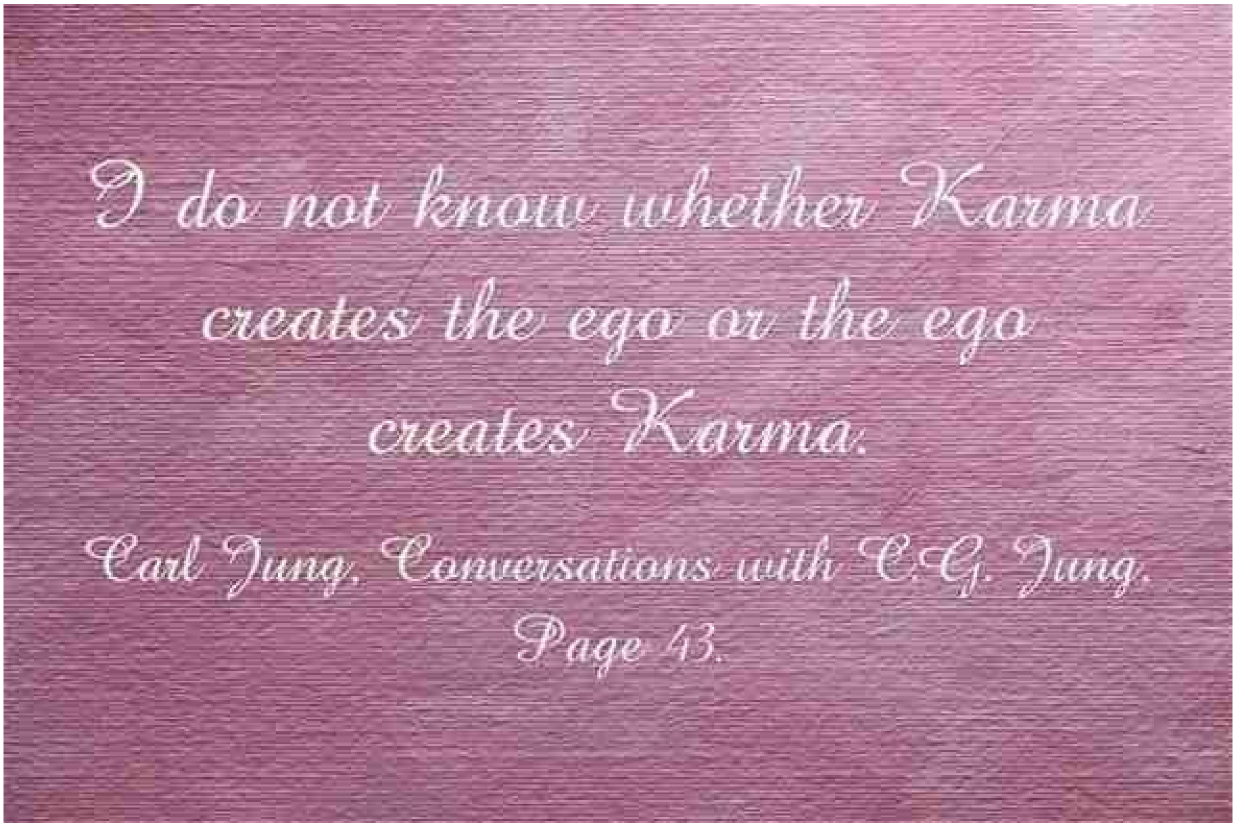

I do not know whether Karma creates the ego or the ego creates Karma.

Carl Jung, Conversations with C.G. Jung, Page 43.

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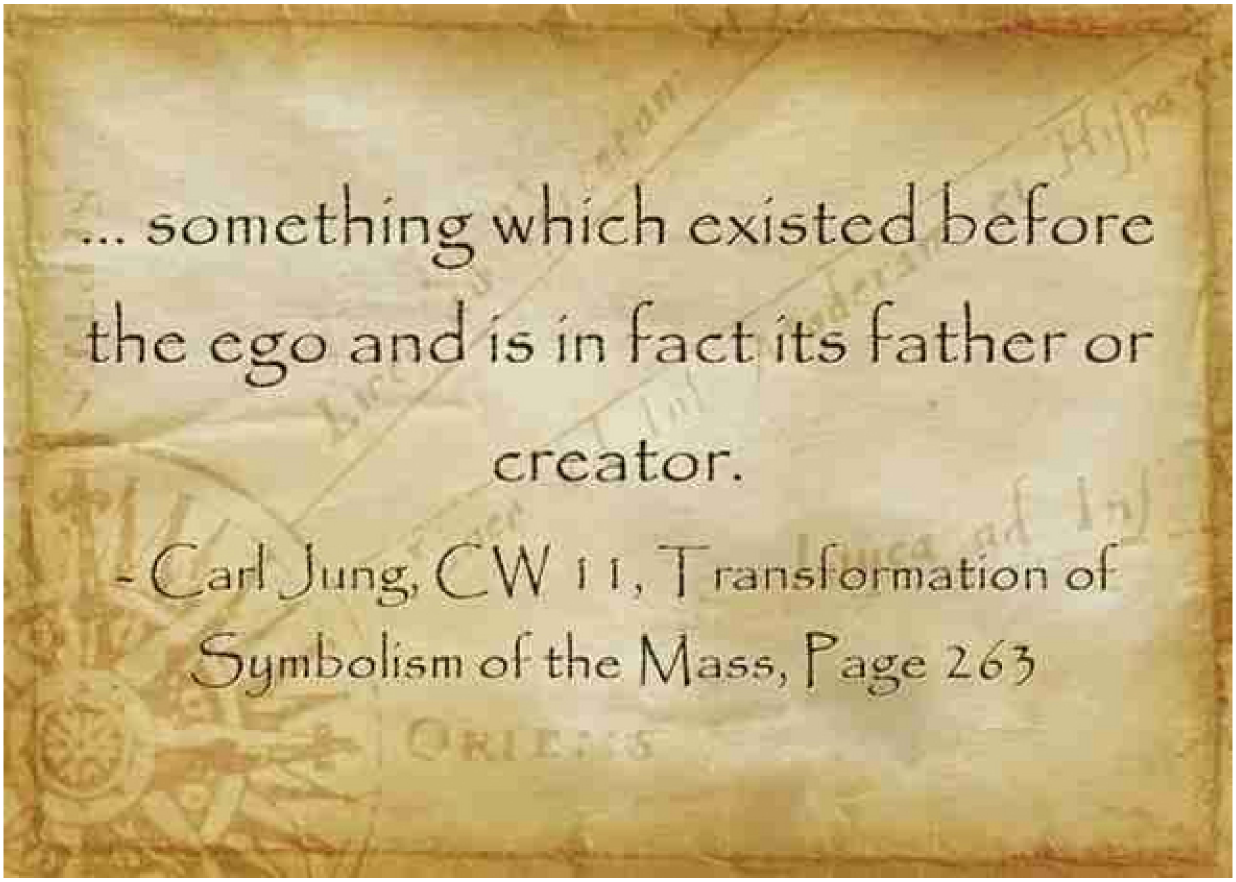

... something which existed before the ego and is in fact its father or creator.

- Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263

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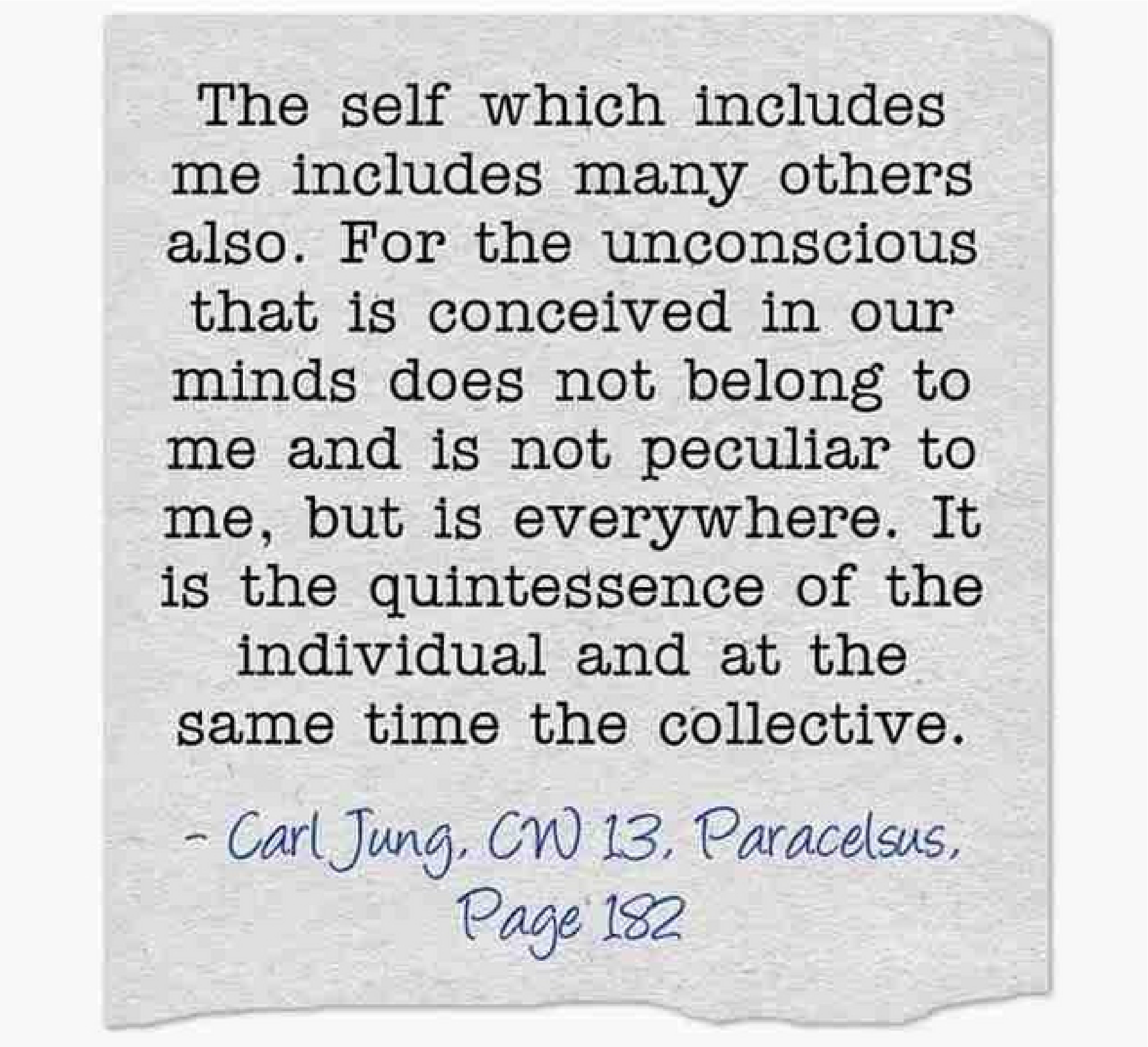

The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me, but is everywhere. It is the quintessence of the individual and at the same time the collective.

- Carl Jung, CW 13, Paracelsus, Page 182

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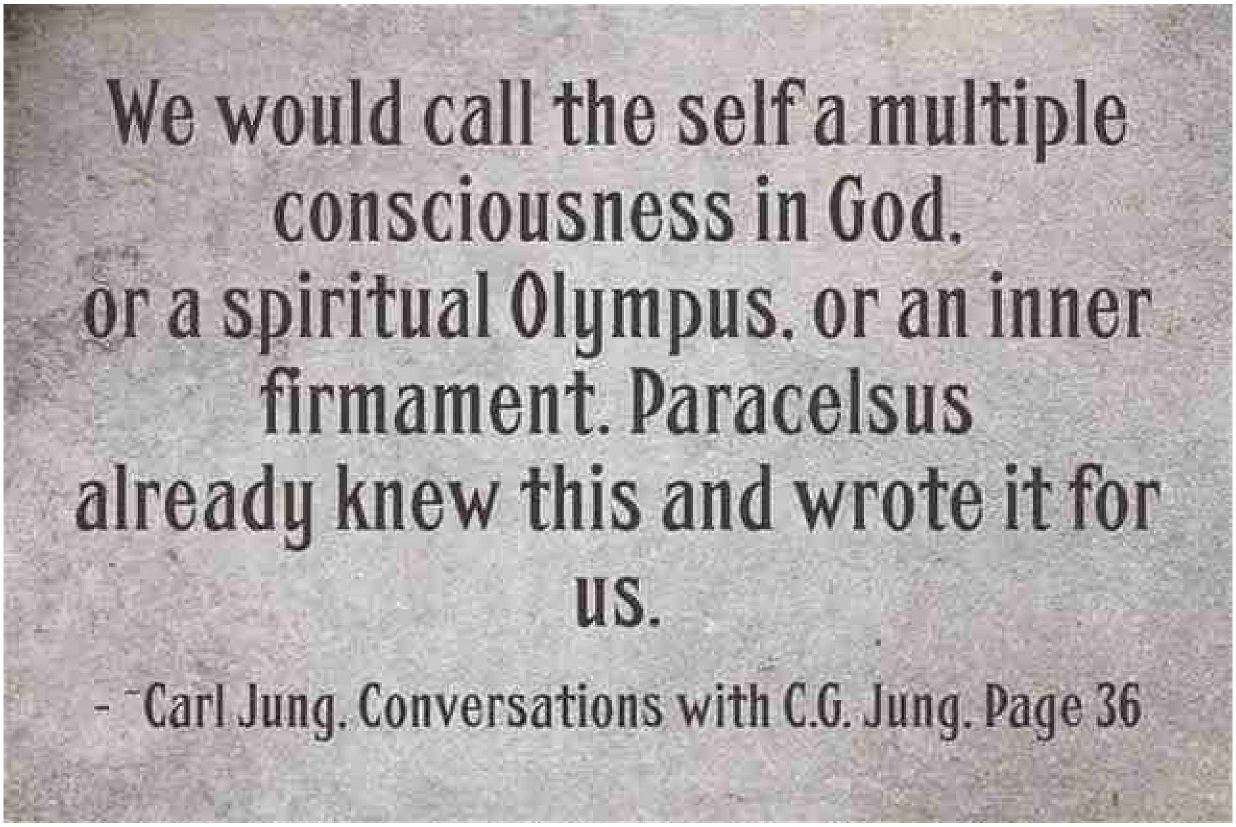

We would call the self a multiple consciousness in God. or a spiritual Olympus. or an inner firmament. Paracelsus already knew this and wrote it for us.

- Carl Jung. Conversations with C.G. Jung. Page 36

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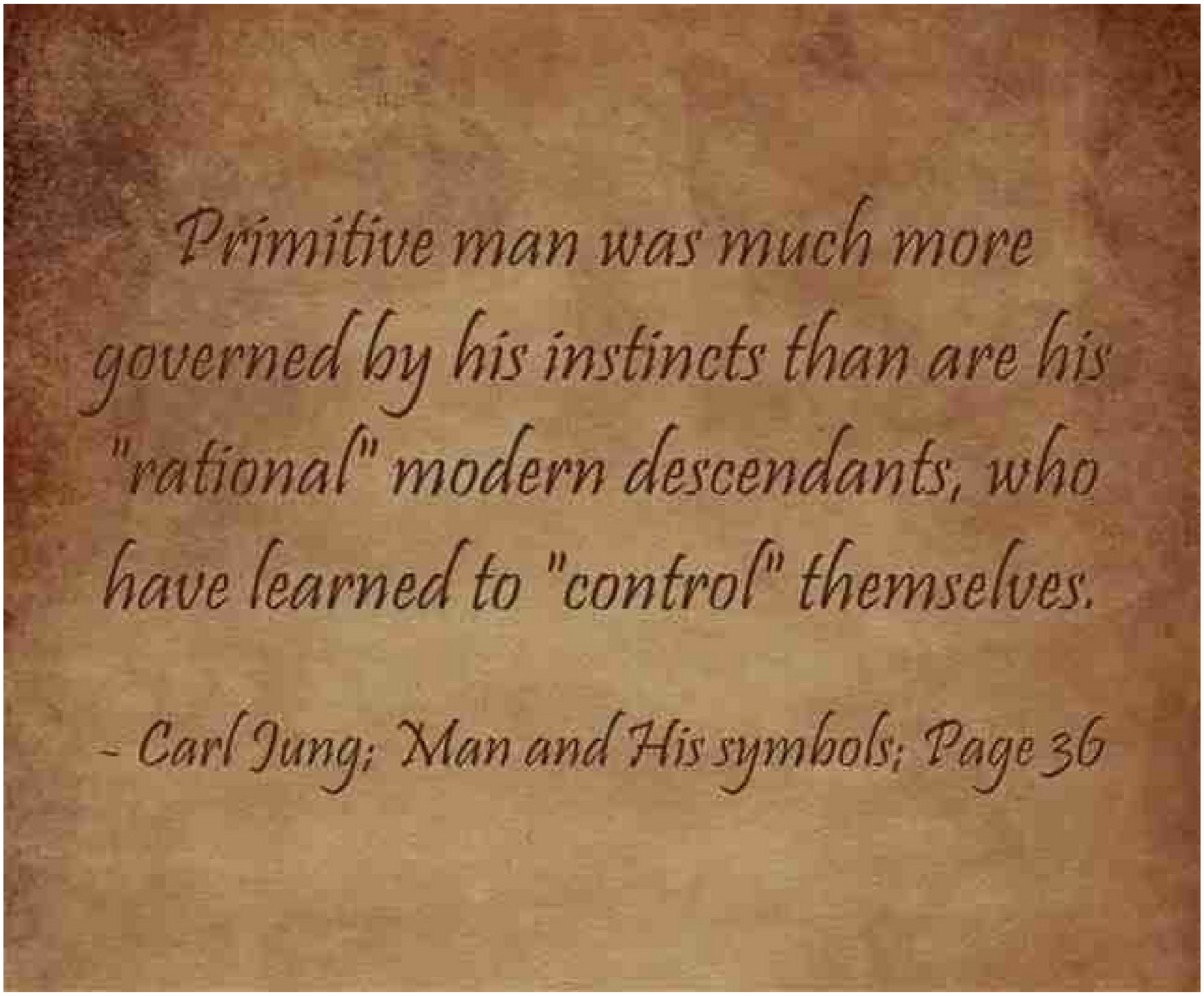

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves.

- Carl Jung; Man and His symbols; Page 36

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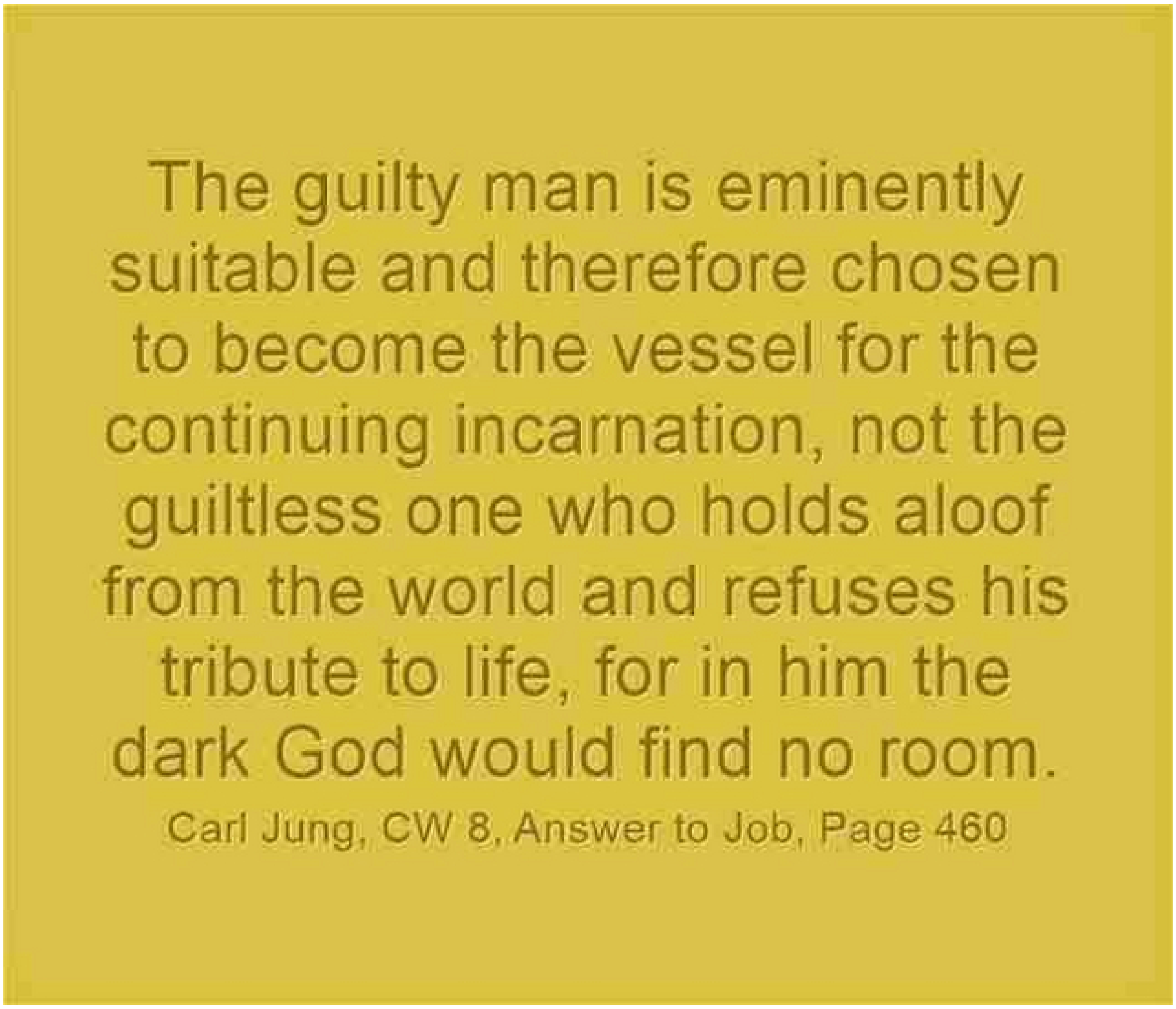

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room.

Carl Jung, CW 8, Answer to Job, Page 460

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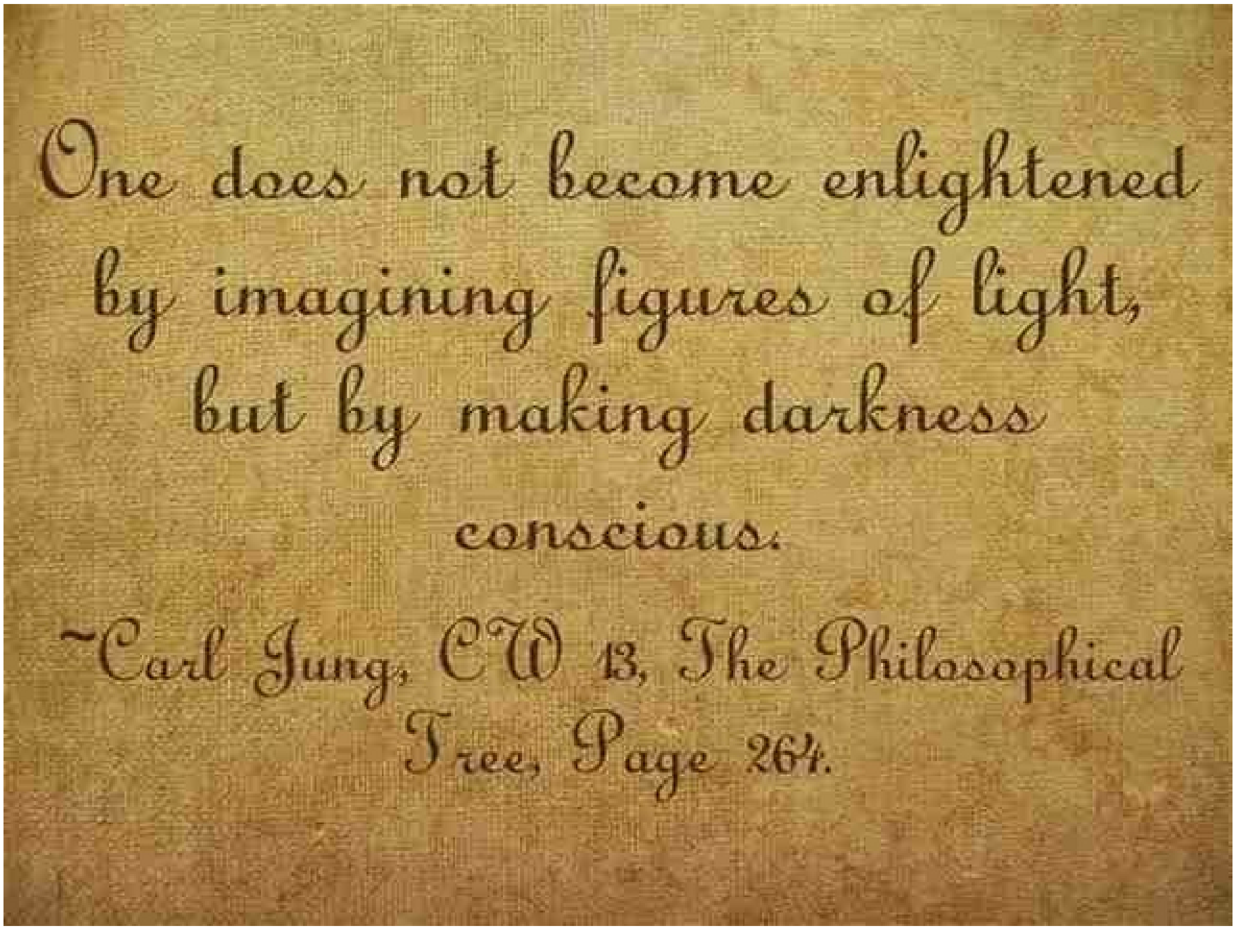

One does not become enlightened by imagining figures of light, but by making darkness conscious.

~Carl Jung, CW 13, The Philosophical Tree, Page 264.

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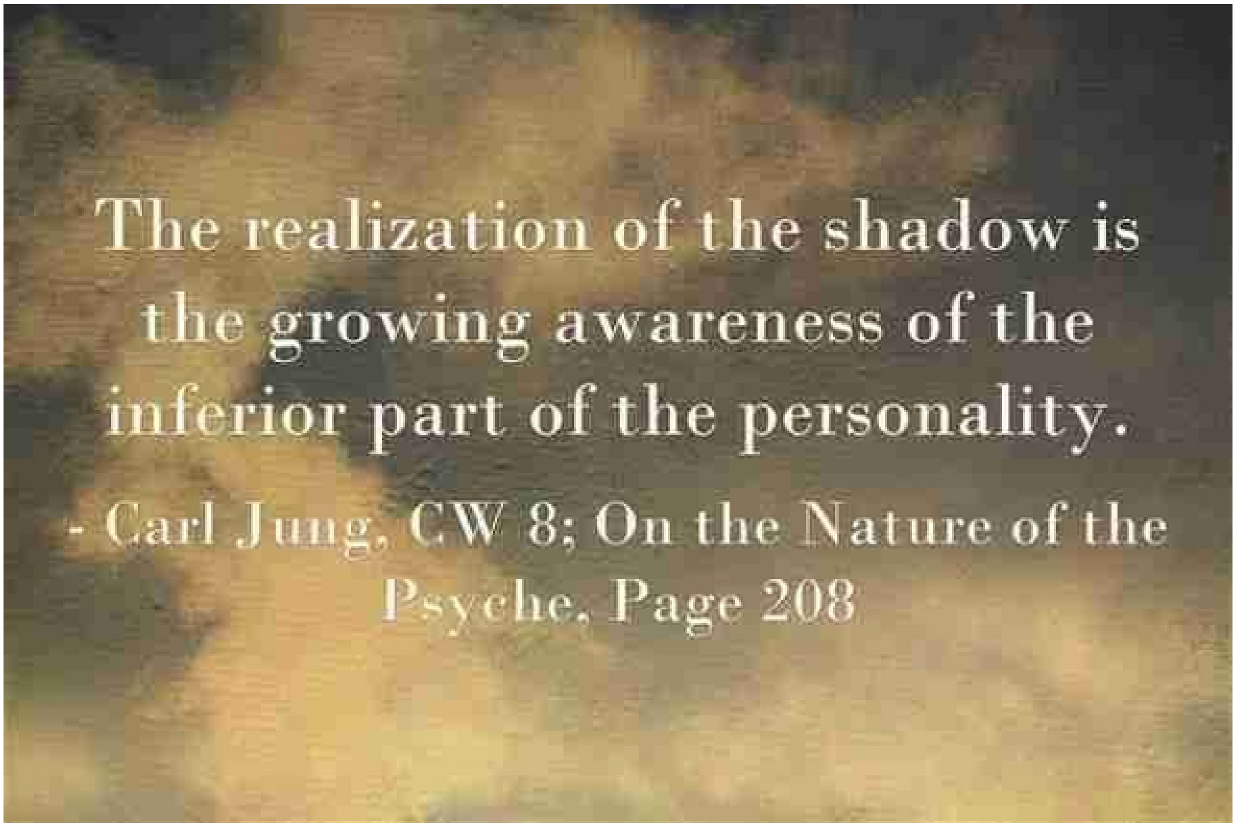

The realization of the shadow is the growing awareness of the inferior part of the personality.

- Carl Jung, CW 8; On the Nature of the Psyche, Page 208

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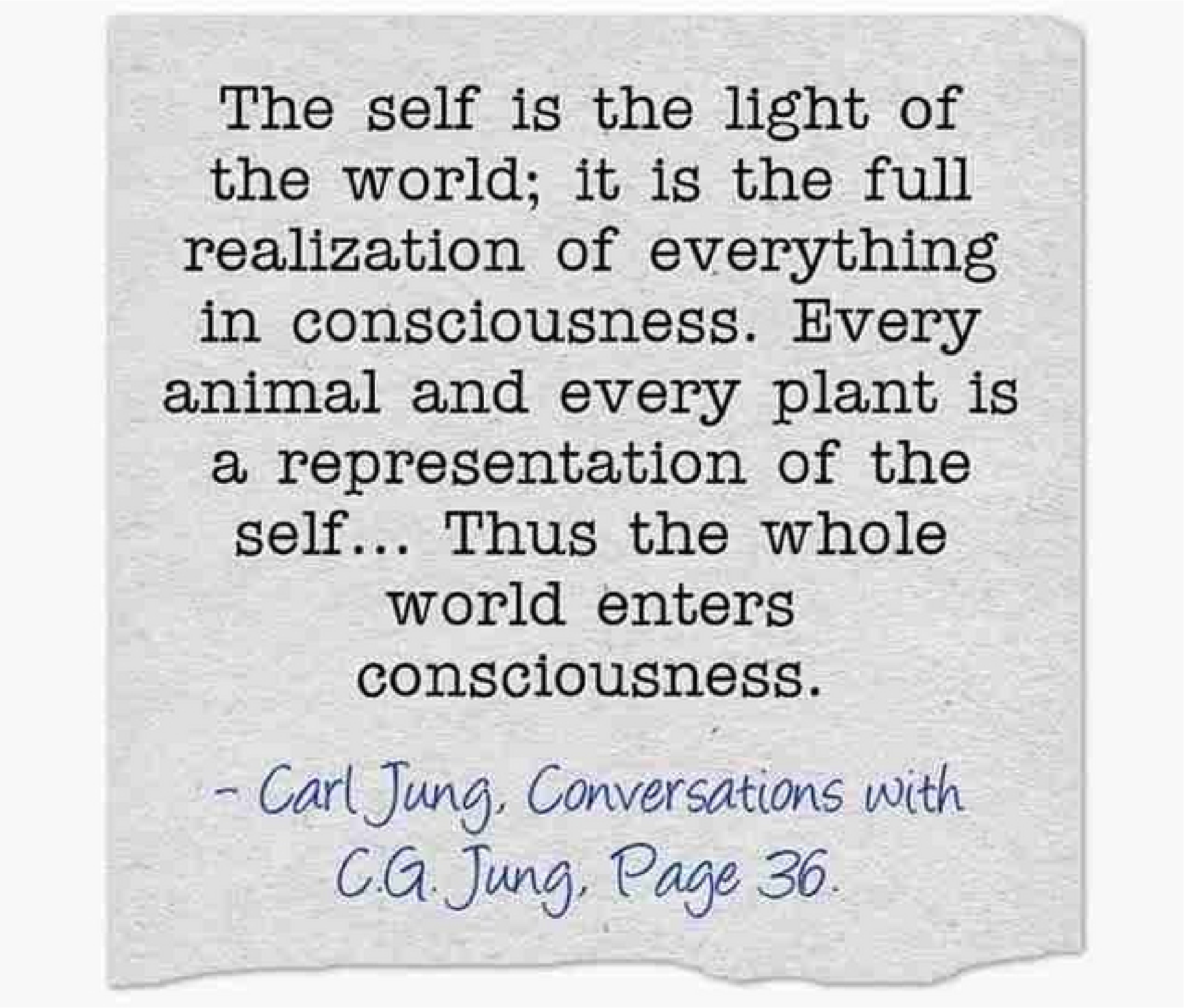

The self is the light of the world; it is the full realization of everything in consciousness. Every animal and every plant is a representation of the self... Thus the whole world enters consciousness.

- Carl Jung, Conversations with C.G. Jung, Page 36.

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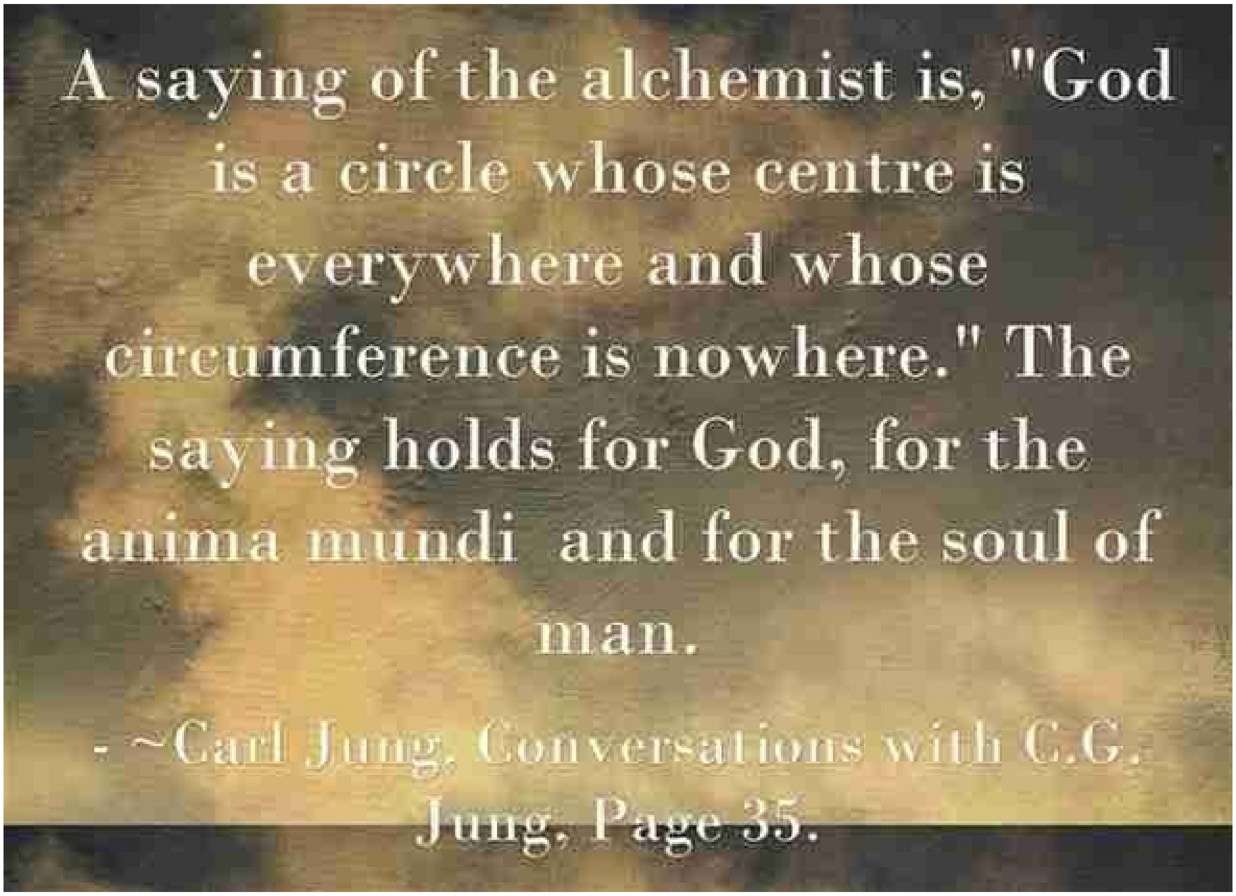

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man.

- ~Carl Jung, Conversations with C.G. Jung, Page 35.

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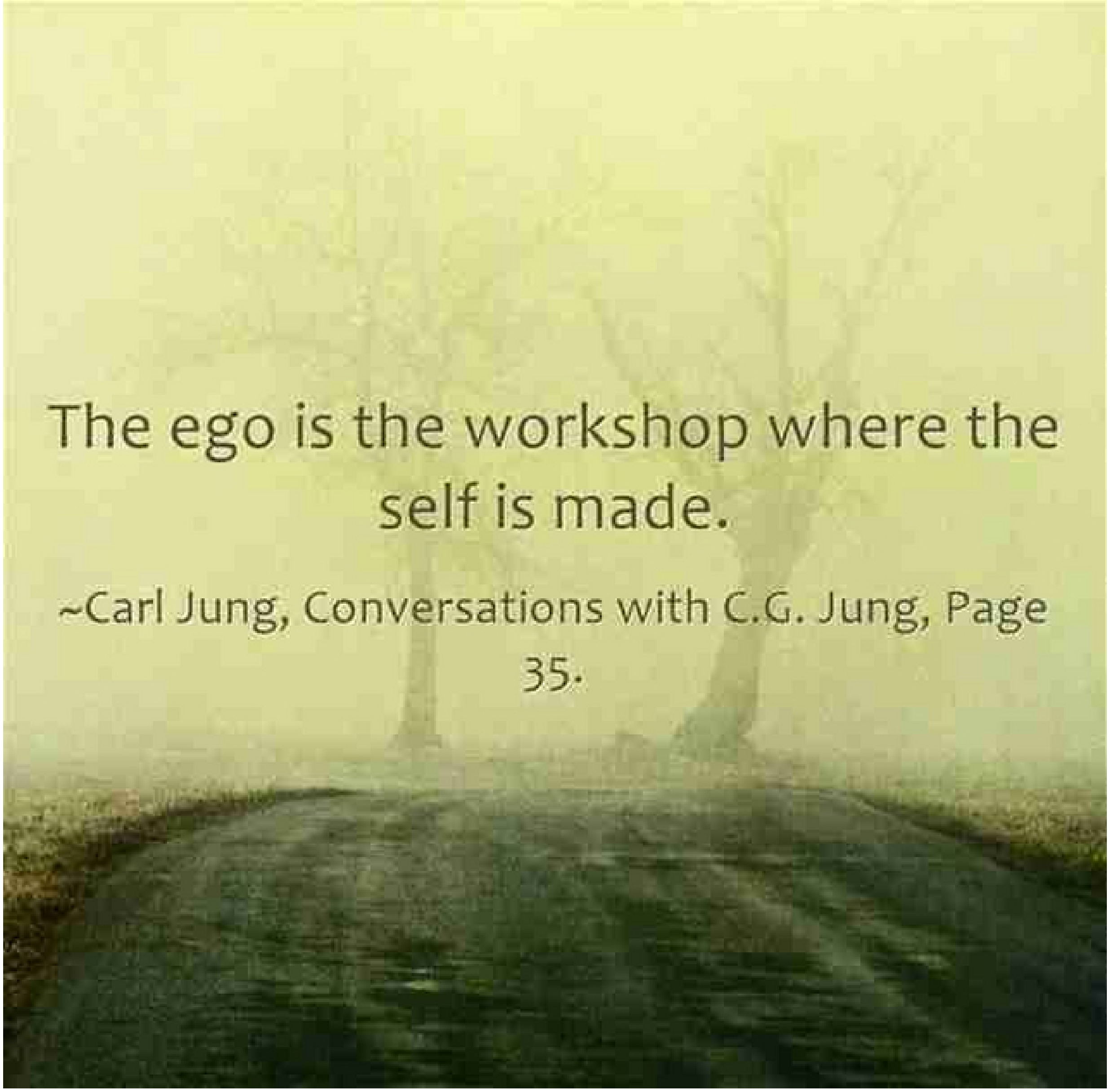
The ego is the workshop where the self is made.
~Carl Jung, Conversations with C.G. Jung, Page 35.

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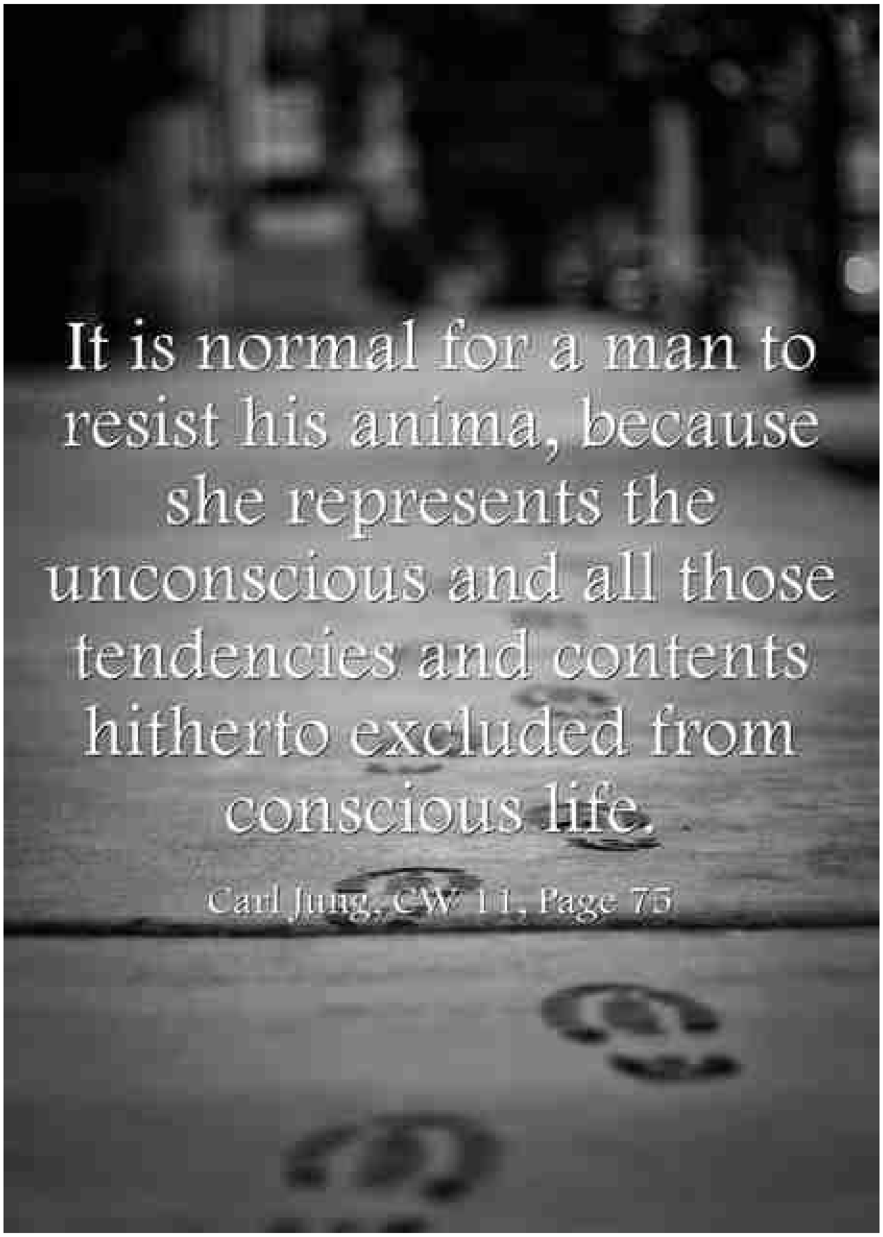
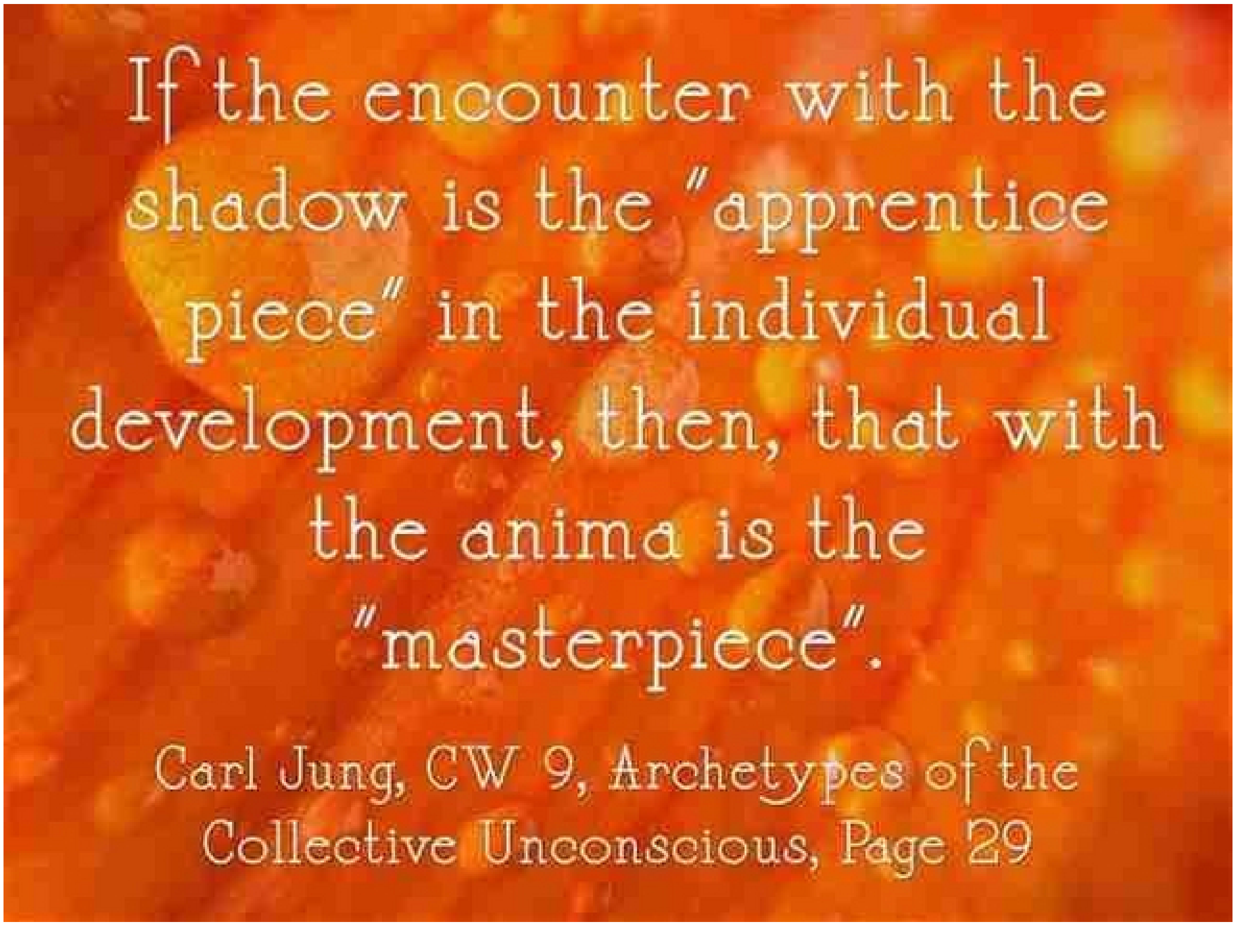


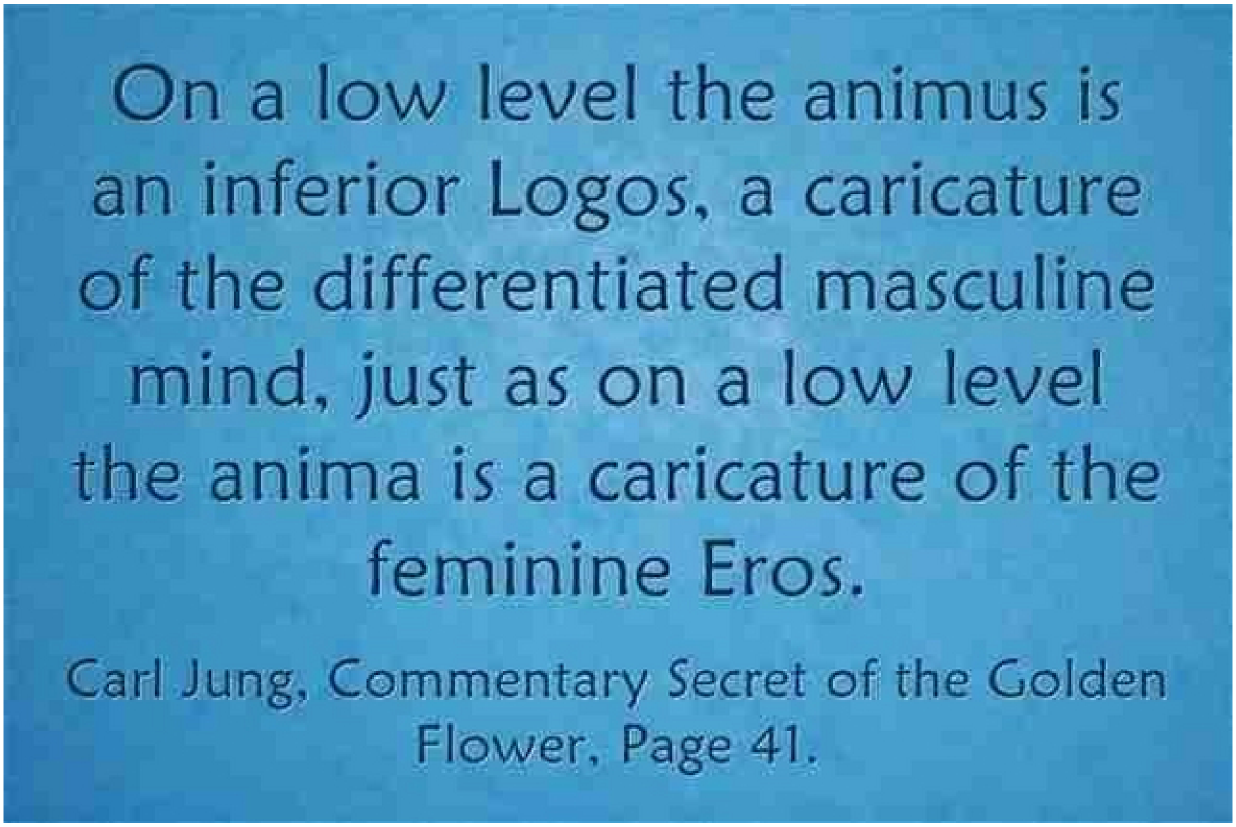
It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.



If the encounter with the shadow is the "apprentice piece" in the individual development, then, that with the anima is the "masterpiece".

Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29

If the encounter with the shadow is the “apprentice piece” in the individual development, then, that with the anima is the “masterpiece.” Carl Jung, CW 9, Page 29.



On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros.

Carl Jung, Commentary Secret of the Golden Flower, Page 41.

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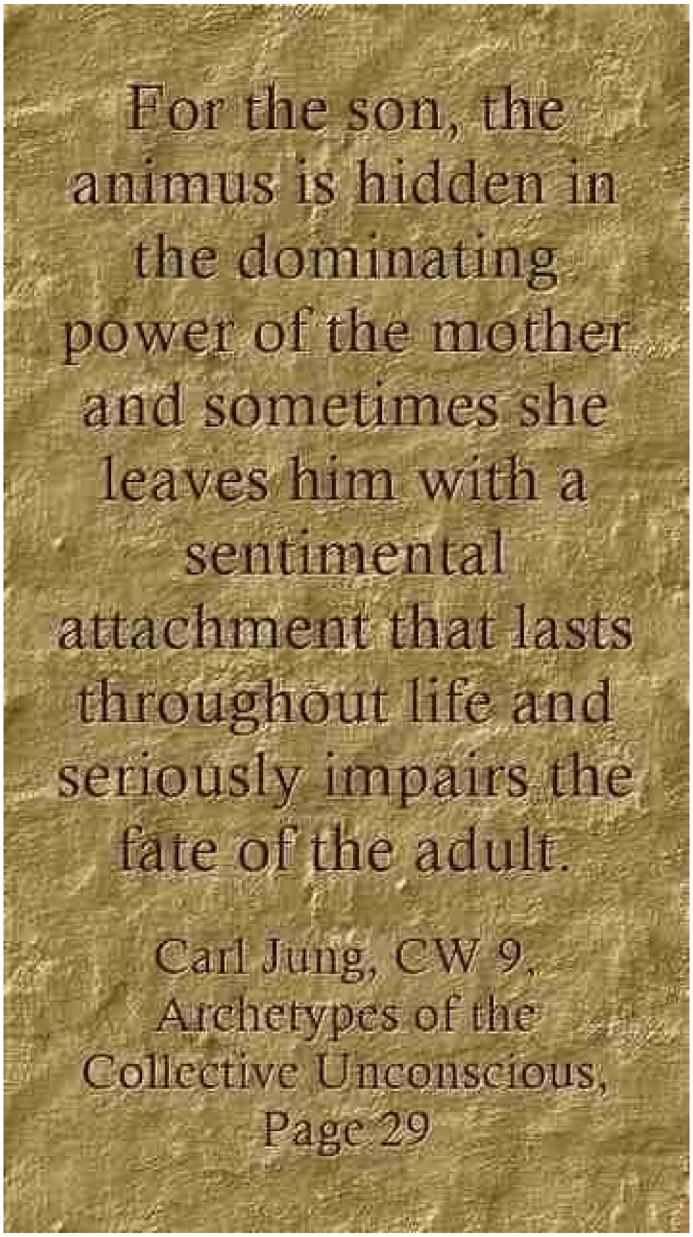

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult.

Carl Jung, CW 9,
Archetypes of the
Collective Unconscious,
Page 29

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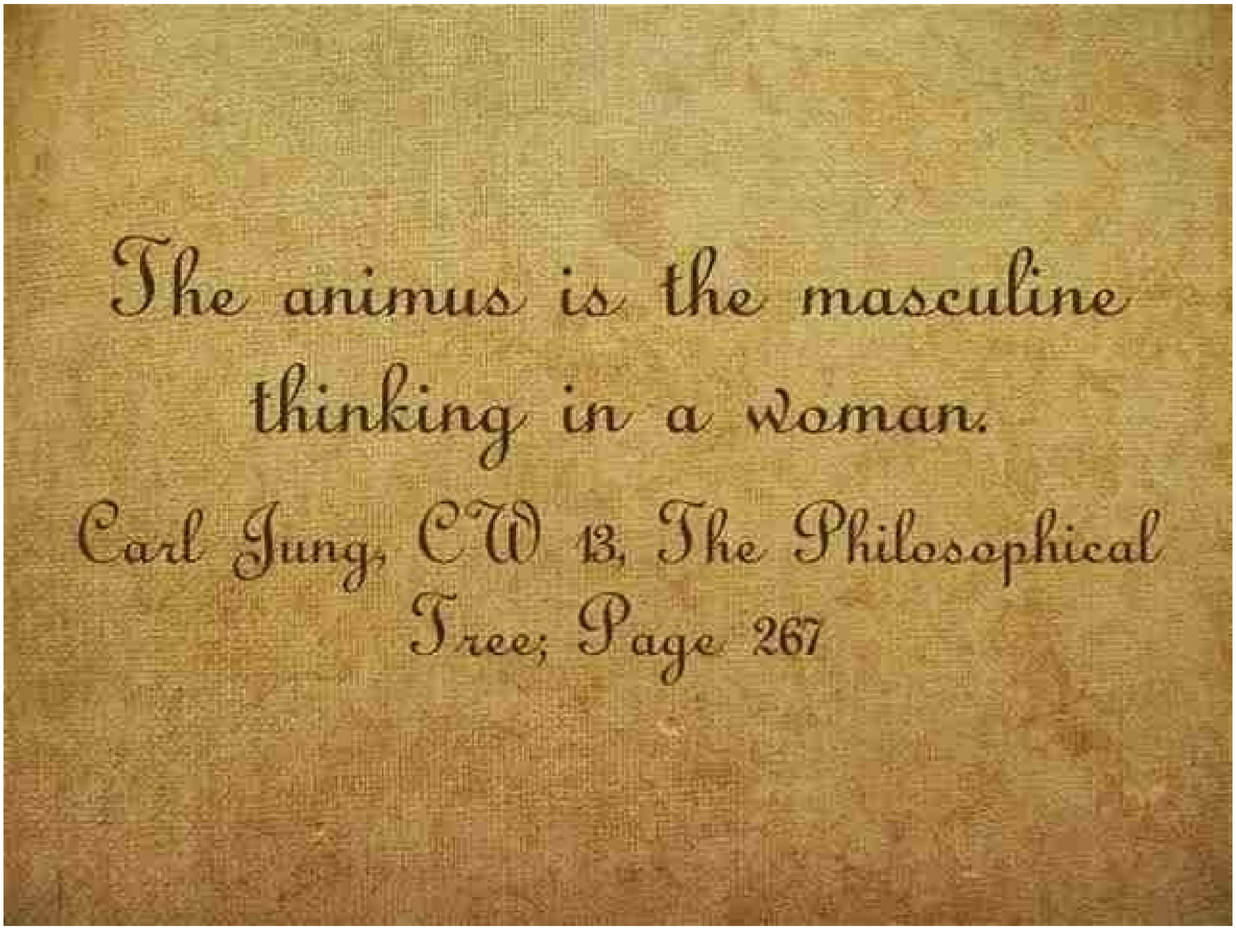
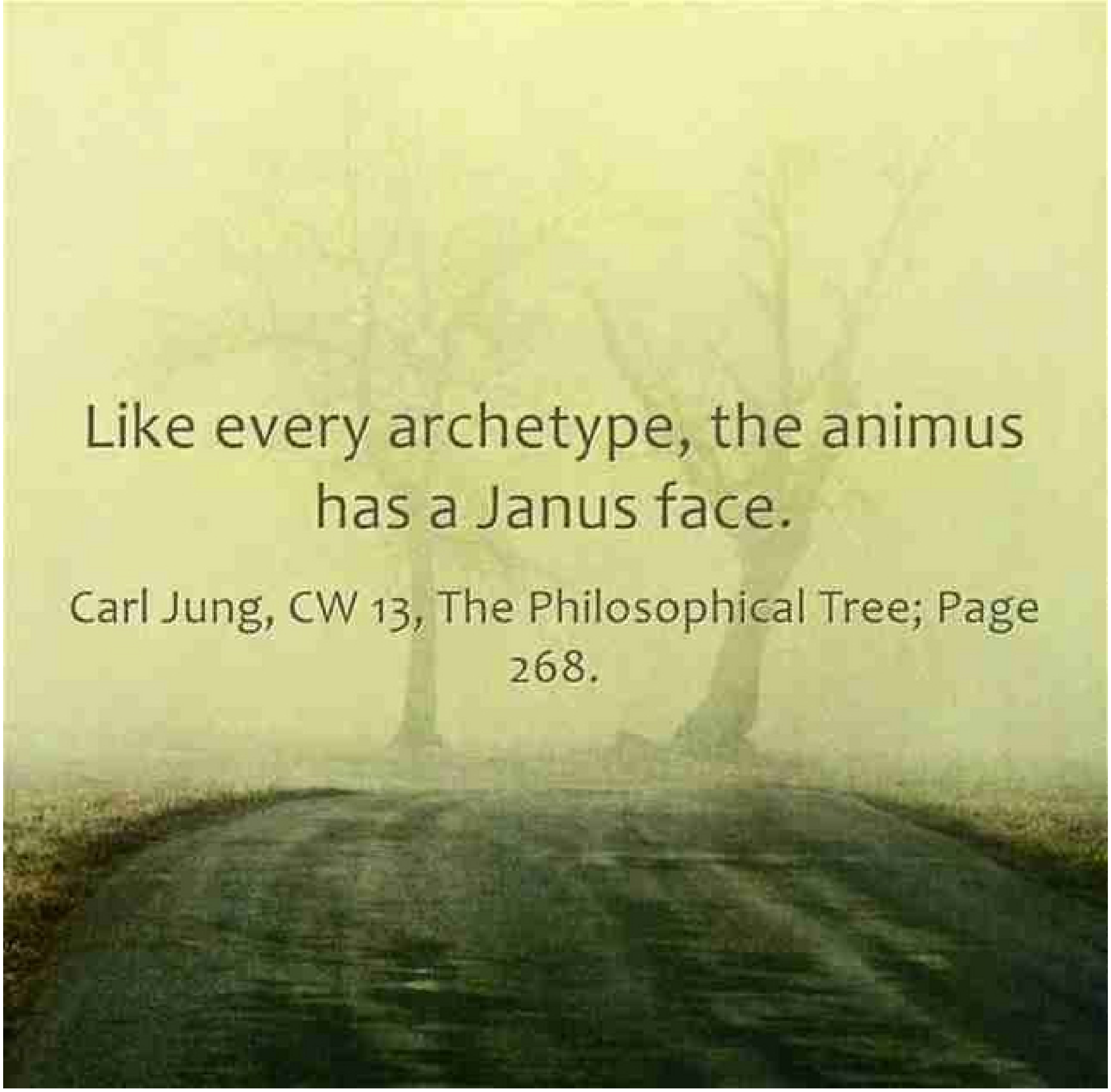


The animus is the masculine thinking in a woman.

Carl Jung, CW 13, The Philosophical Tree; Page 267

The animus is the masculine thinking in a woman.   Carl Jung, CW 13, Page 267.


Like every archetype, the animus has a Janus face.
Carl Jung, CW 13, The Philosophical Tree; Page 268.

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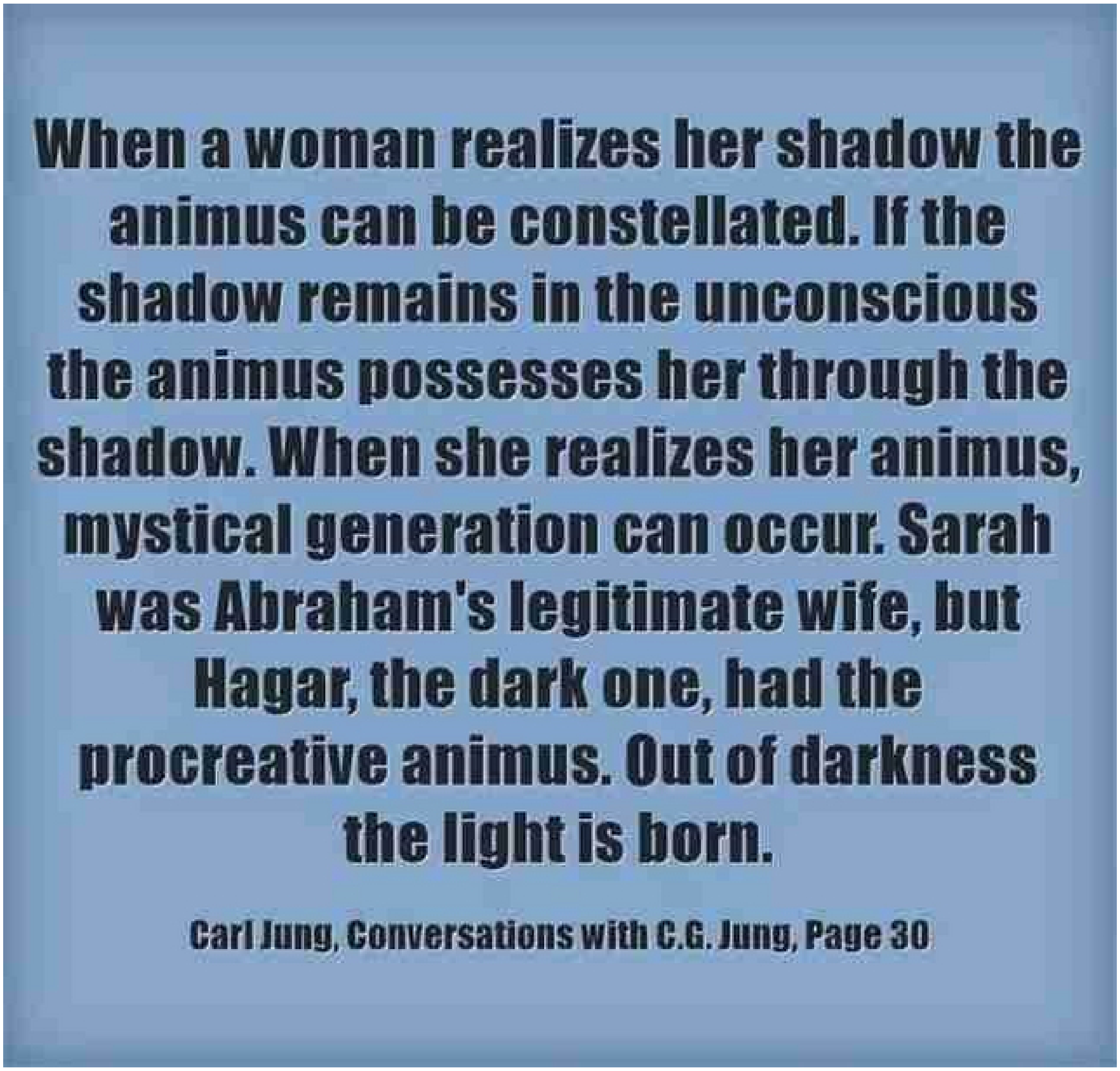

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born.

Carl Jung, Conversations with C.G. Jung, Page 30

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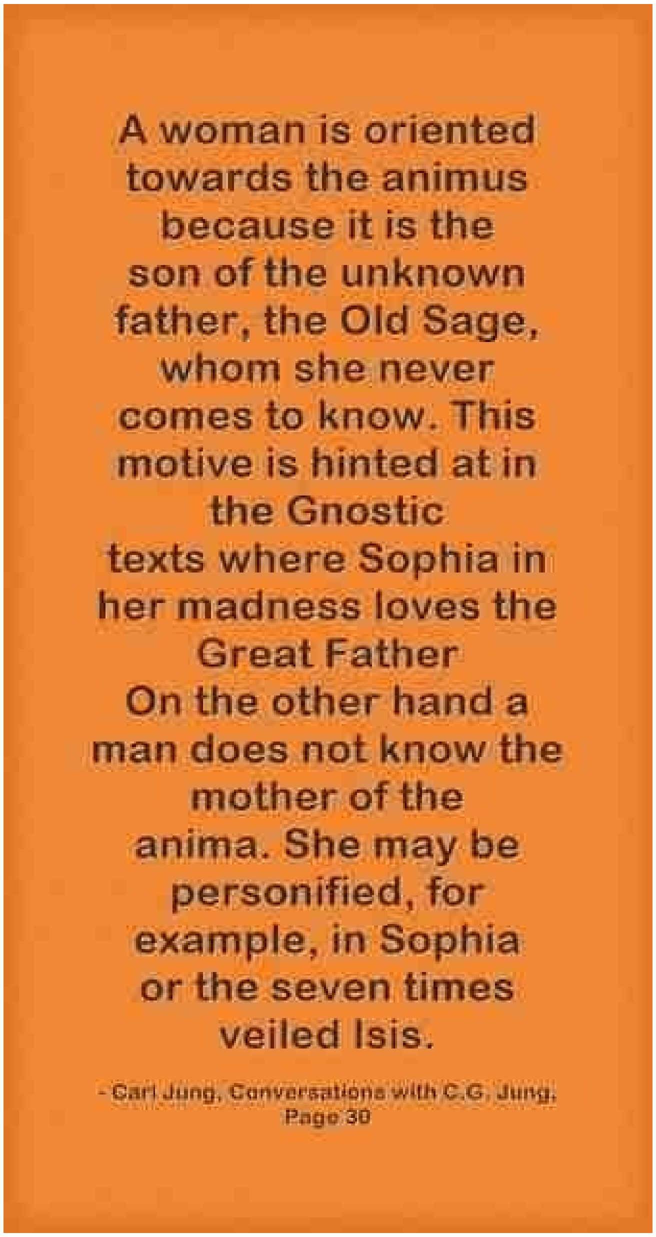

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis.

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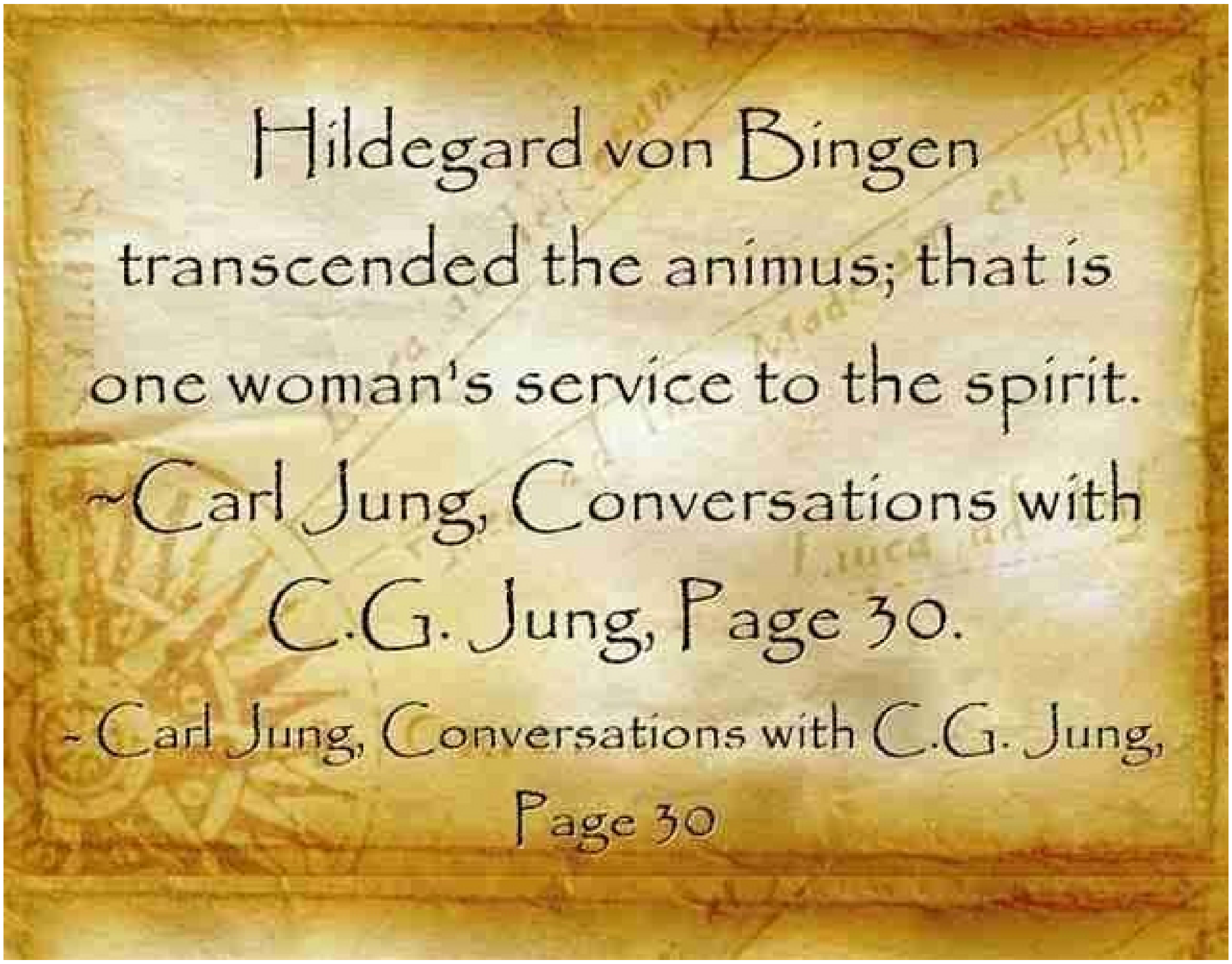

Hildegard von Bingen
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C.G. Jung, Page 30.

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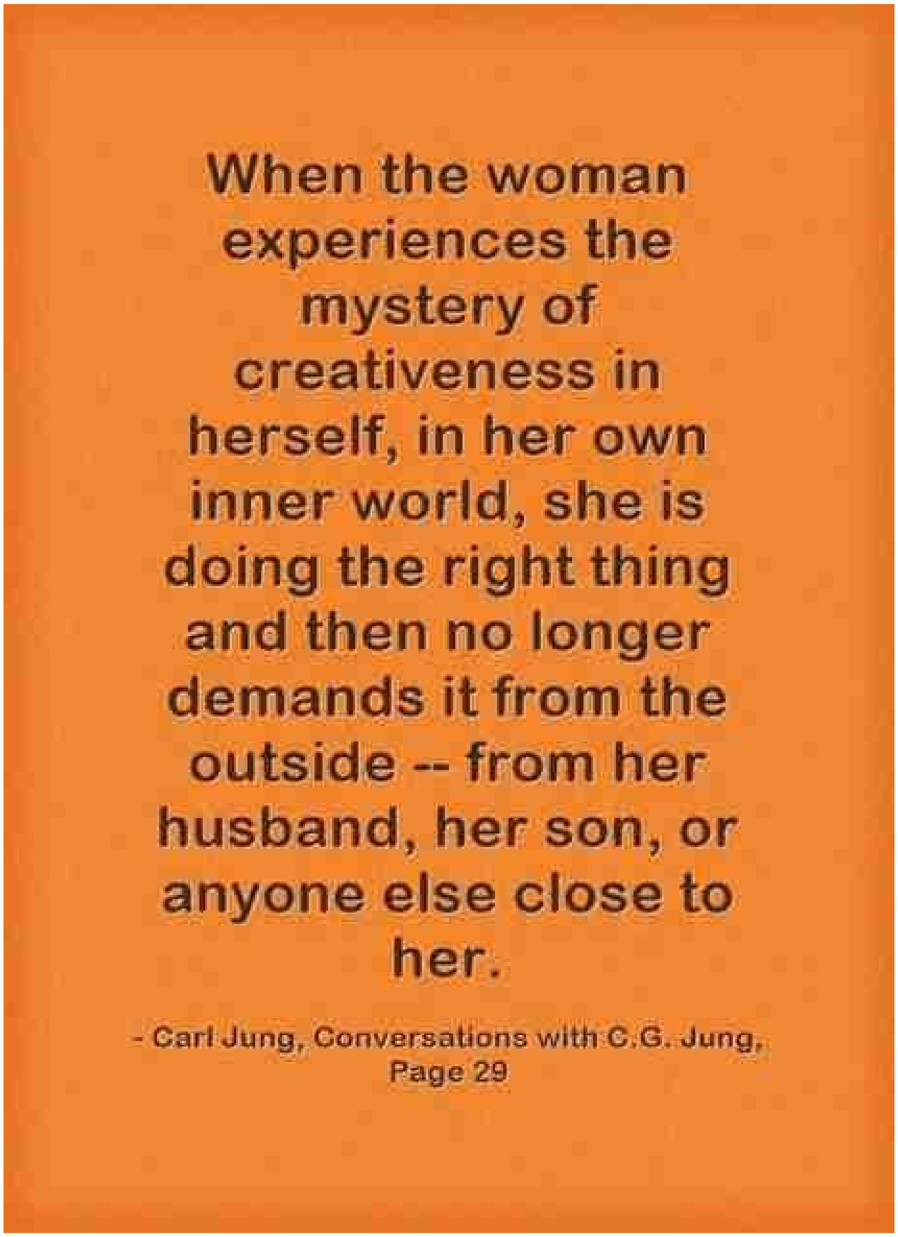

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside -- from her husband, her son, or anyone else close to her.

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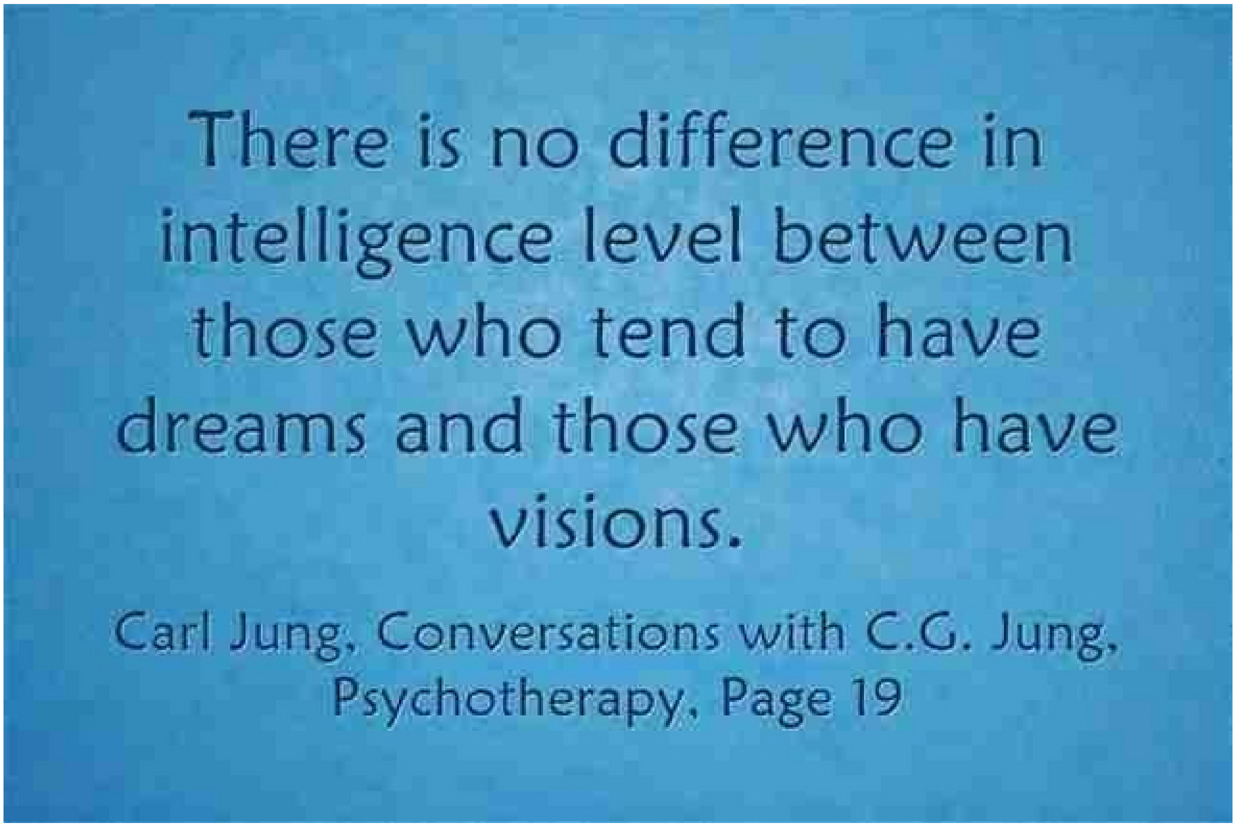

There is no difference in intelligence level between those who tend to have dreams and those who have visions.

Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19

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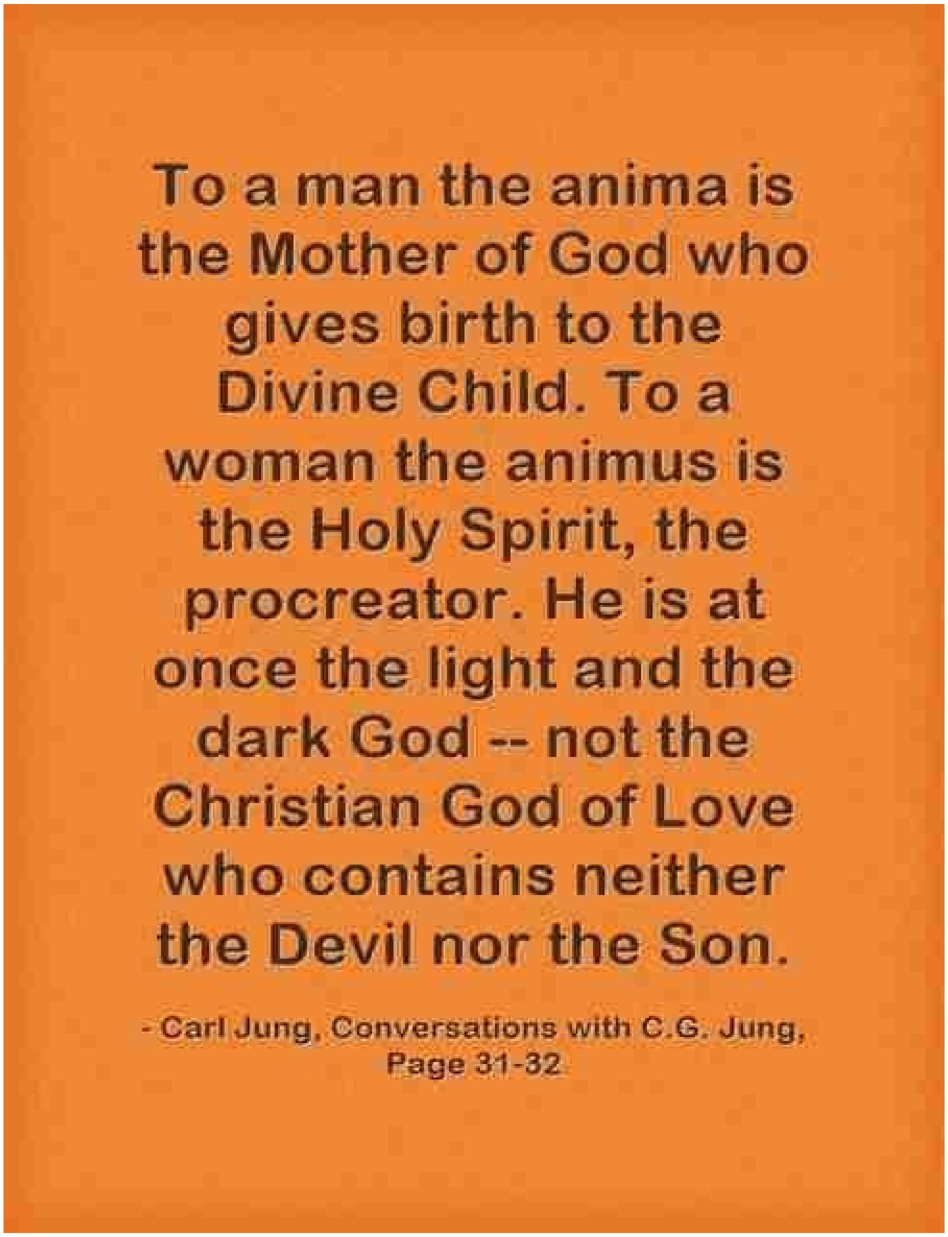

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God -- not the Christian God of Love who contains neither the Devil nor the Son.

- Carl Jung, Conversations with C.G. Jung, Page 31-32

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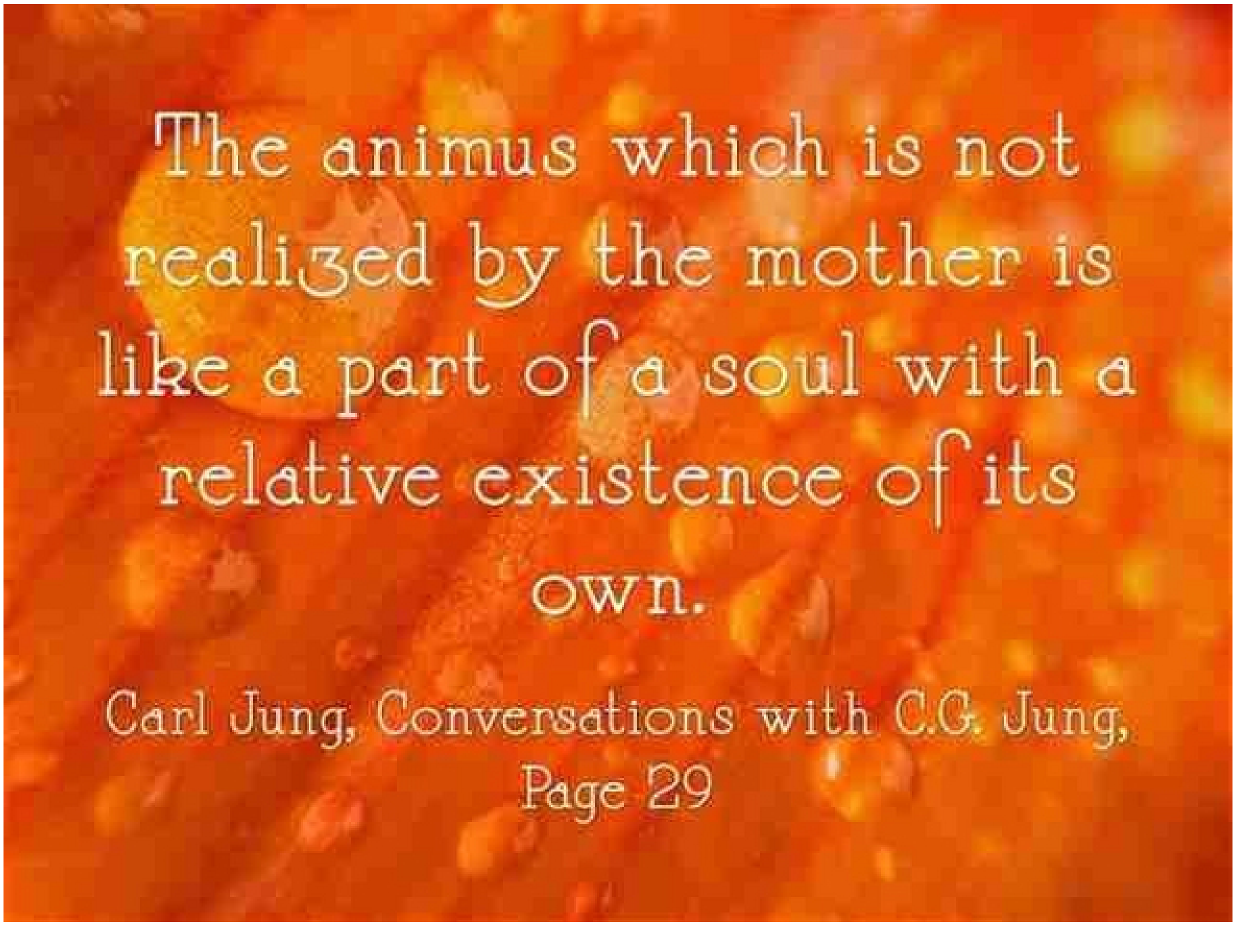

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own.

Carl Jung, Conversations with C.G. Jung, Page 29

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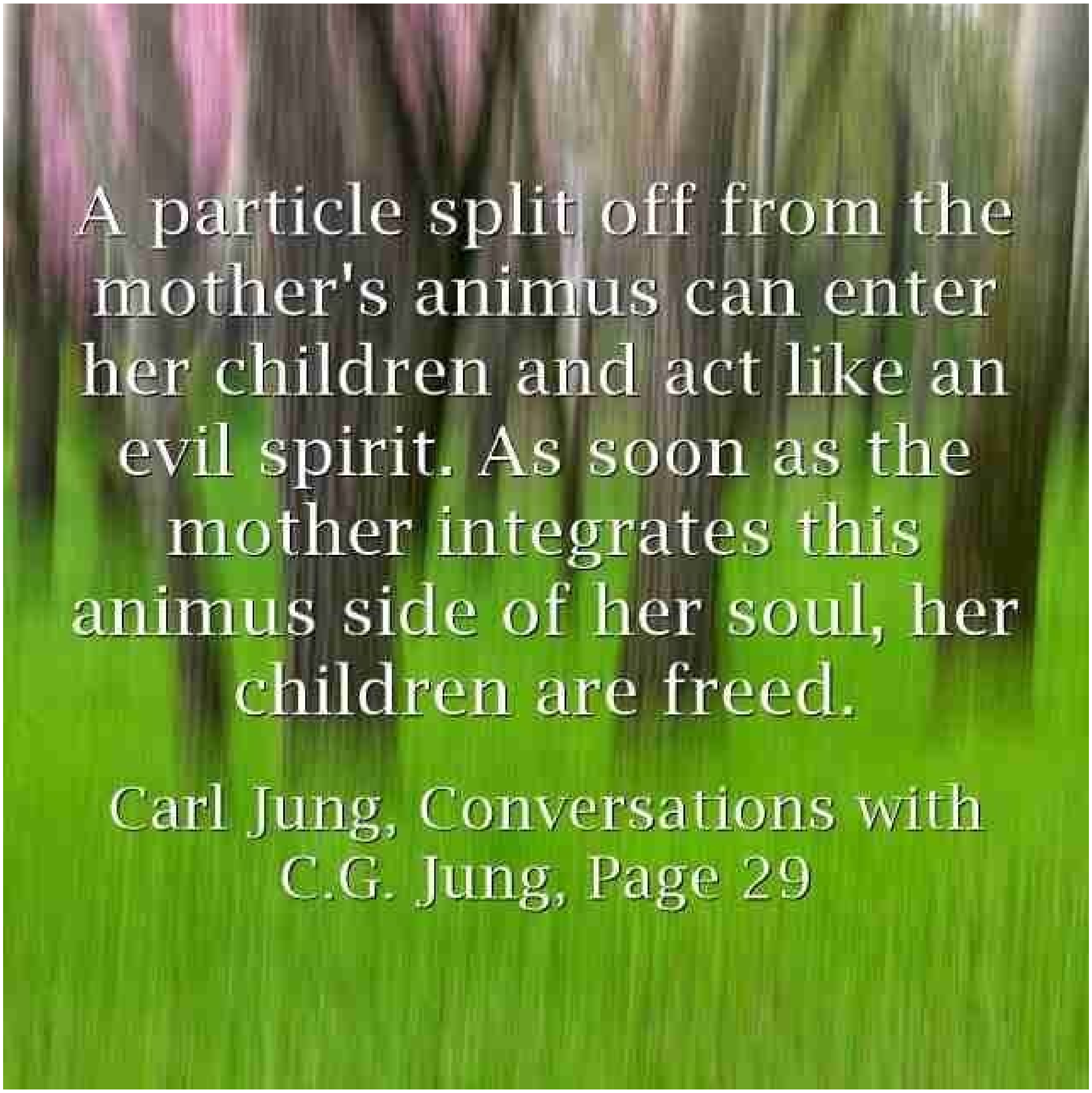
A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed.
Carl Jung, Conversations with C.G. Jung, Page 29

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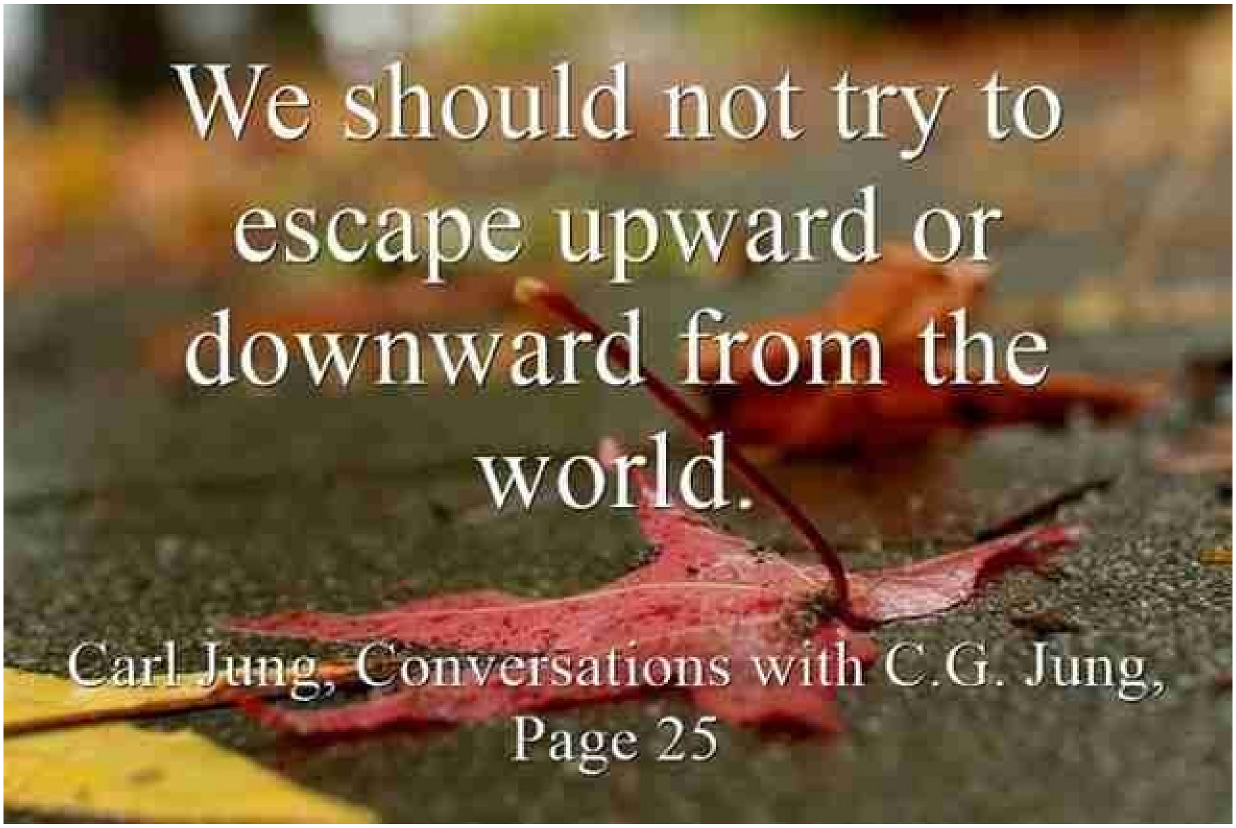
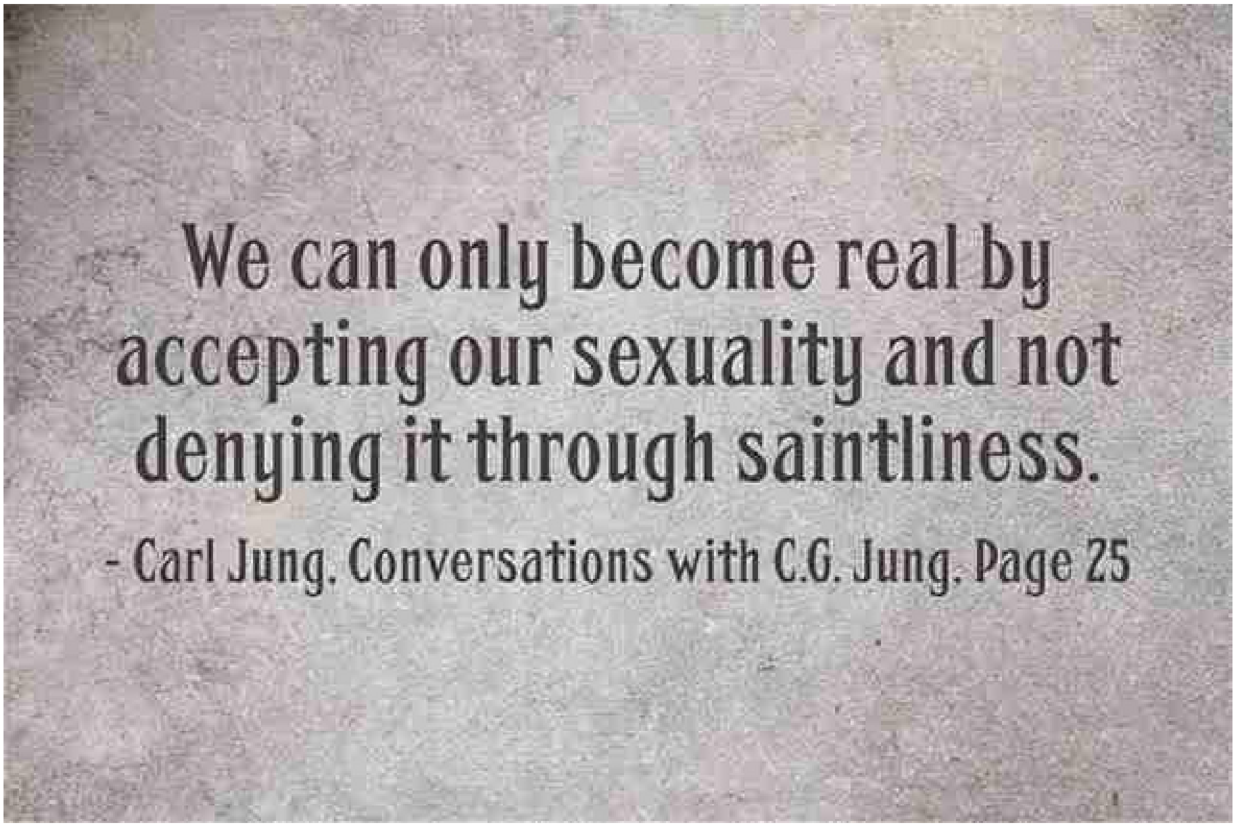


We should not try to escape upward or downward from the world. Carl Jung, Conversations with C.G. Jung, Page 25.



We can only become real by
accepting our sexuality and not
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- Carl Jung. Conversations with C.G. Jung. Page 25

We can only become real by accepting our sexuality and not denying it through saintliness. Carl Jung, Conversations with C.G. Jung, Page 25.

The best protection against abandonment to demons is a conscious relationship to a close, living human being.

Carl Jung, Conversations with C.G. Jung, Page 25

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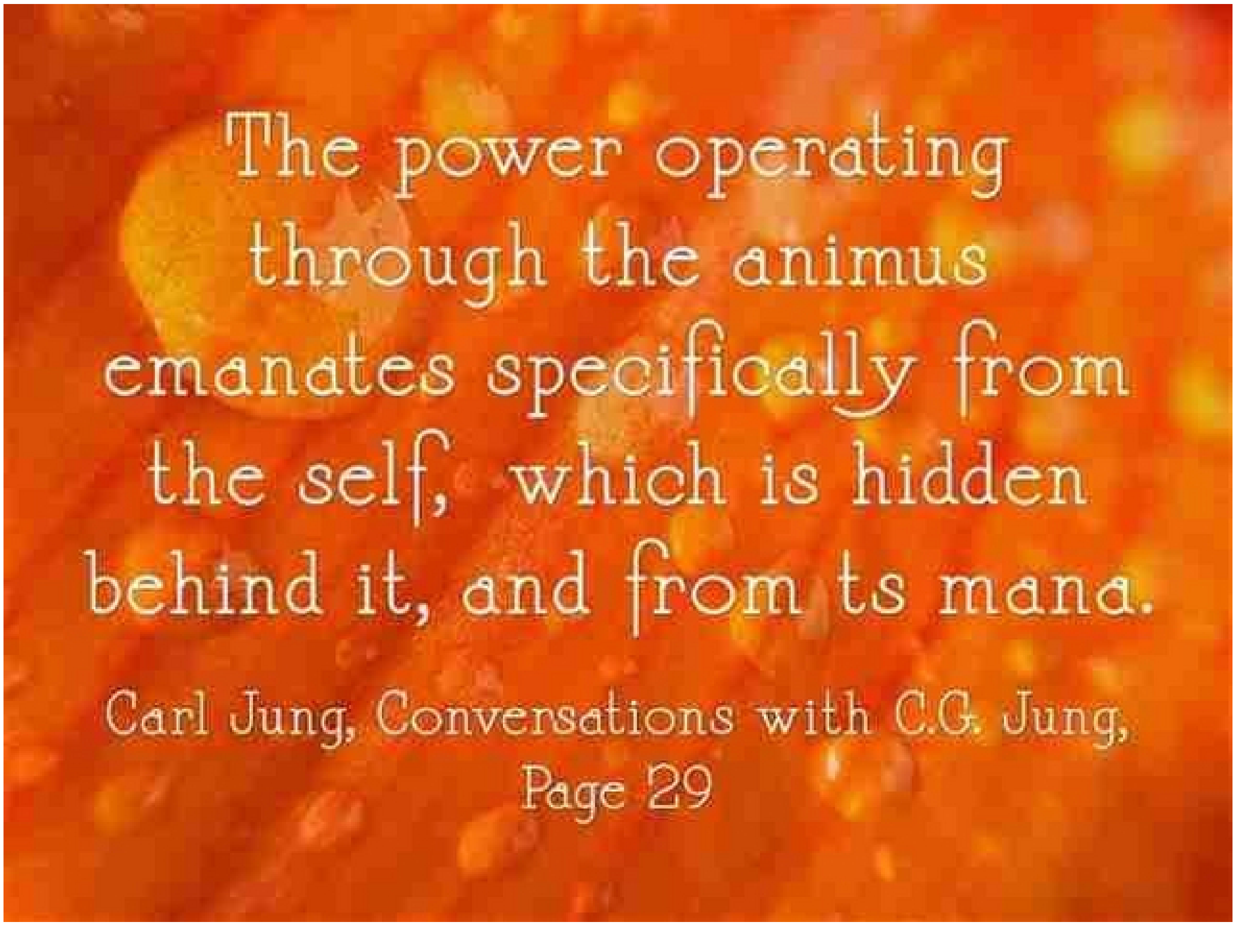

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from ts mana.

Carl Jung, Conversations with C.G. Jung, Page 29

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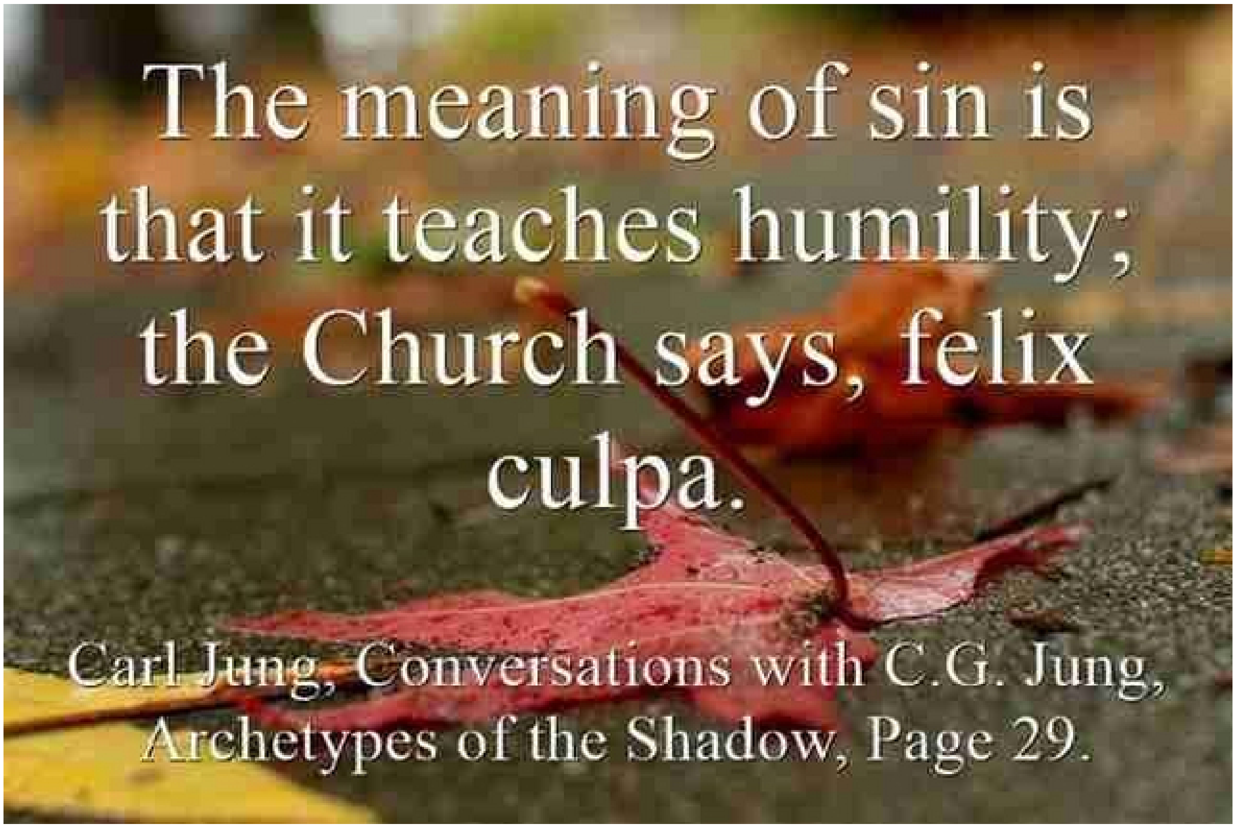

The meaning of sin is that it teaches humility; the Church says, felix culpa.

Carl Jung, Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

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An archetype is composed
of an instinctual factor and
a
spiritual image.

Carl Jung; Conversations with
C.G. Jung; Archetypes; Page 21

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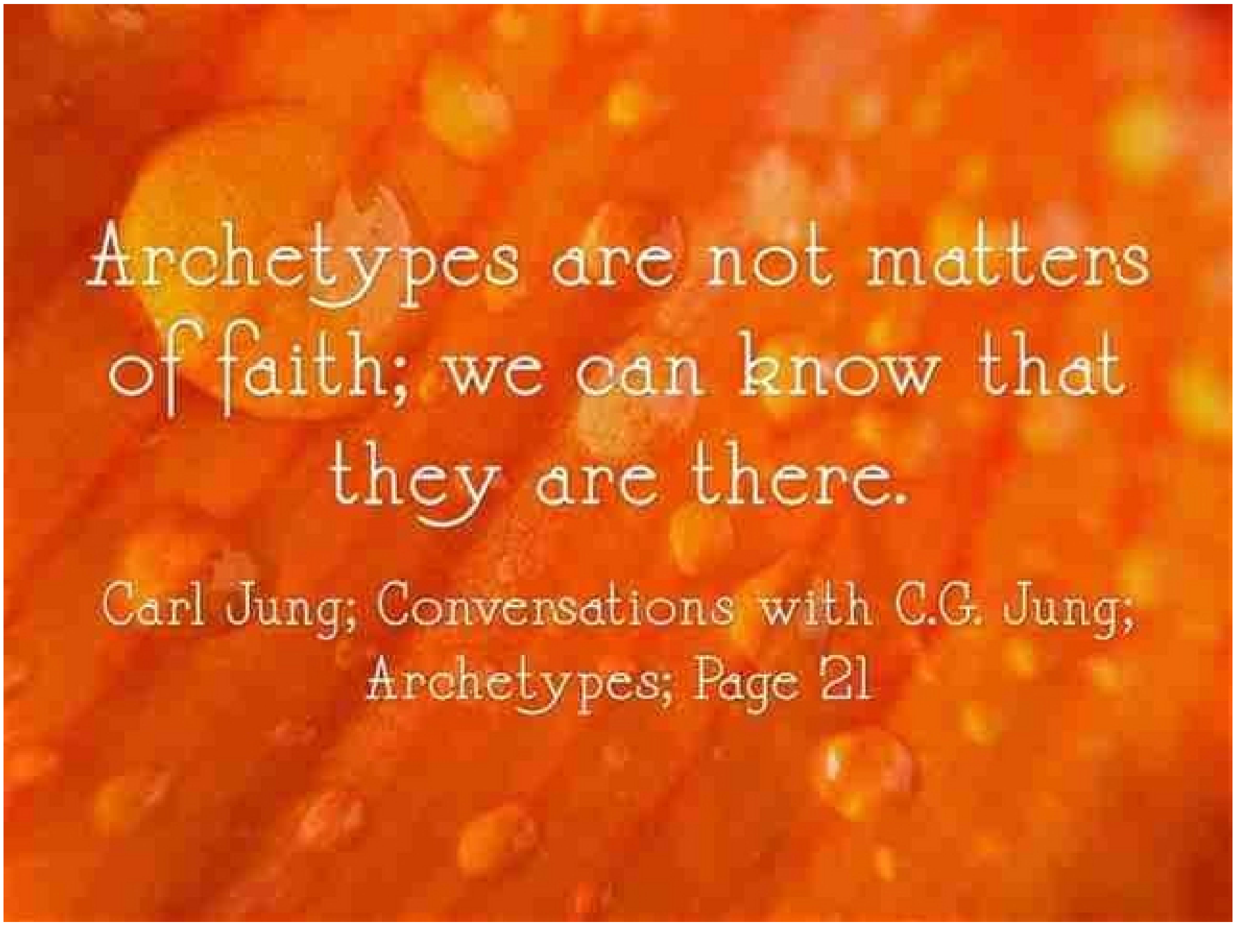

Archetypes are not matters of faith; we can know that they are there.

Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21

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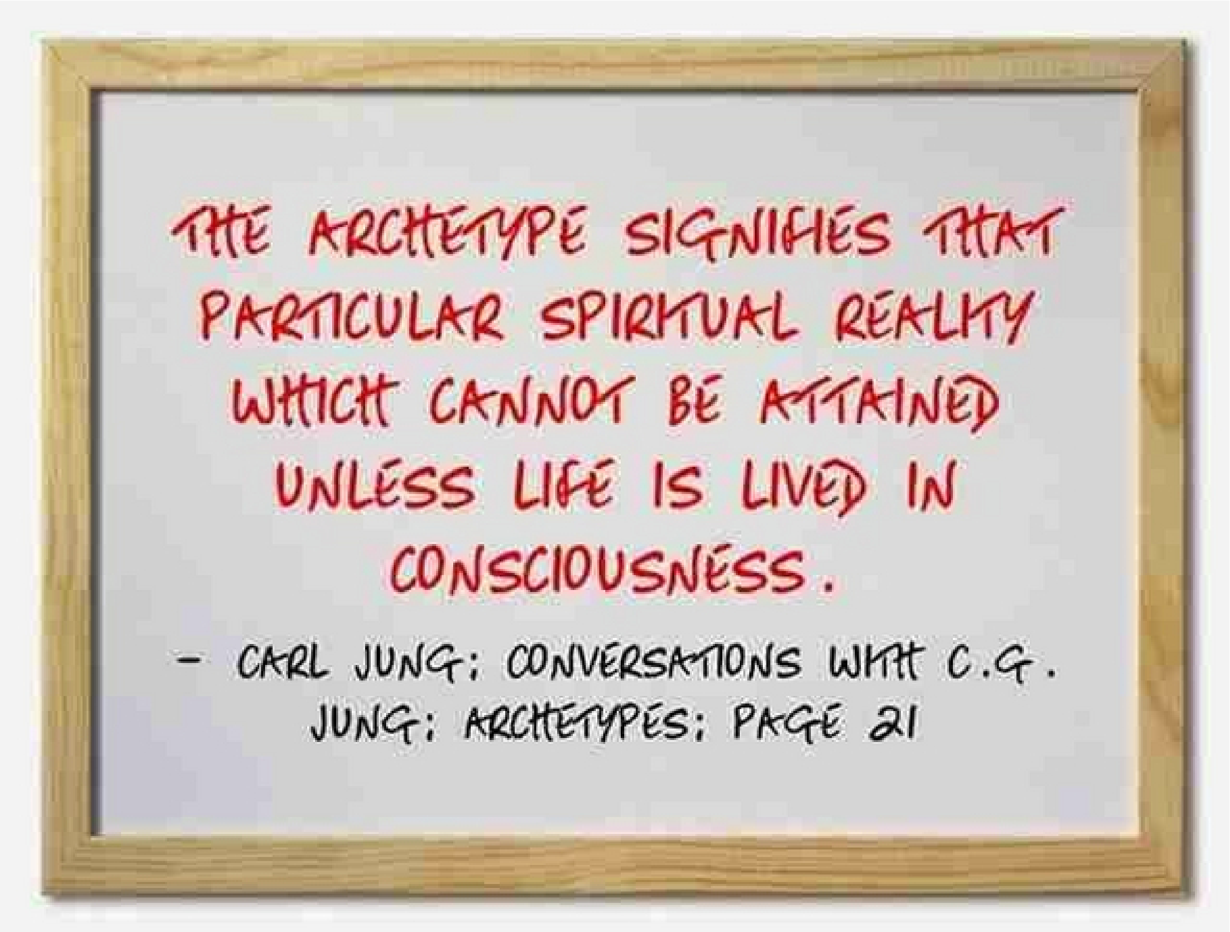
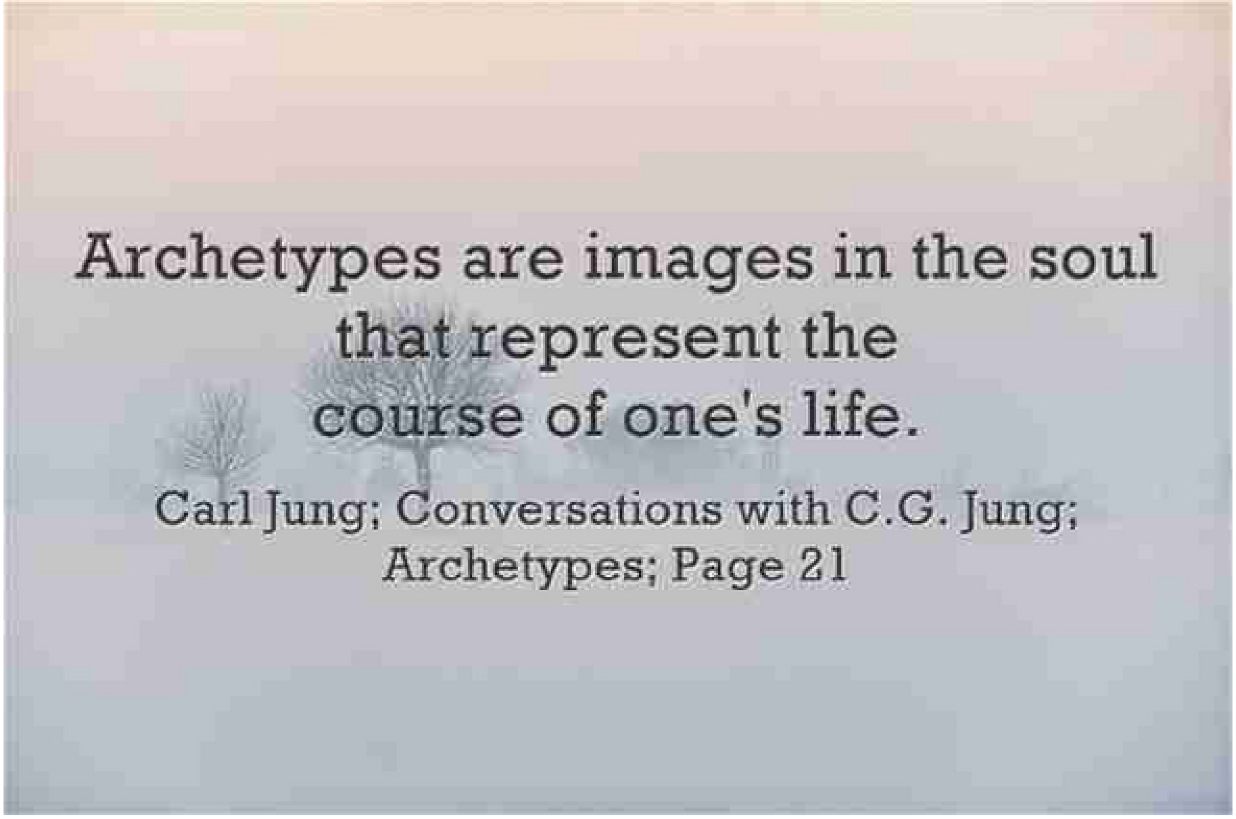


THE ARCHETYPE SIGNIFIES THAT PARTICULAR SPIRITUAL REALITY WHICH CANNOT BE ATTAINED UNLESS LIFE IS LIVED IN CONSCIOUSNESS.

– CARL JUNG: CONVERSATIONS WITH C.G. JUNG: ARCHETYPES: PAGE 21

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness.
Carl Jung, Conversations with C.G. Jung, Page 21.
[115]



Archetypes are images in the soul
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Carl Jung; Conversations with C.G. Jung;
Archetypes; Page 21

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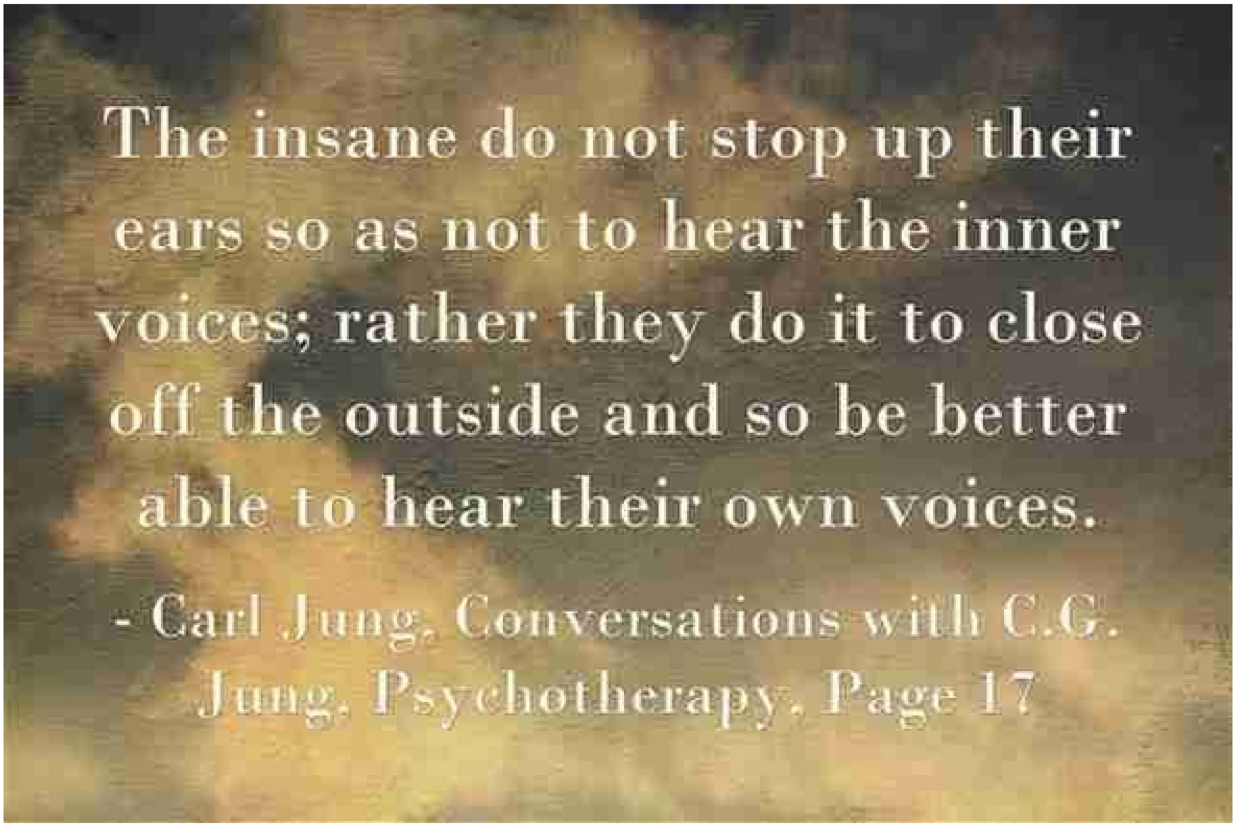

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices.

- Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 17

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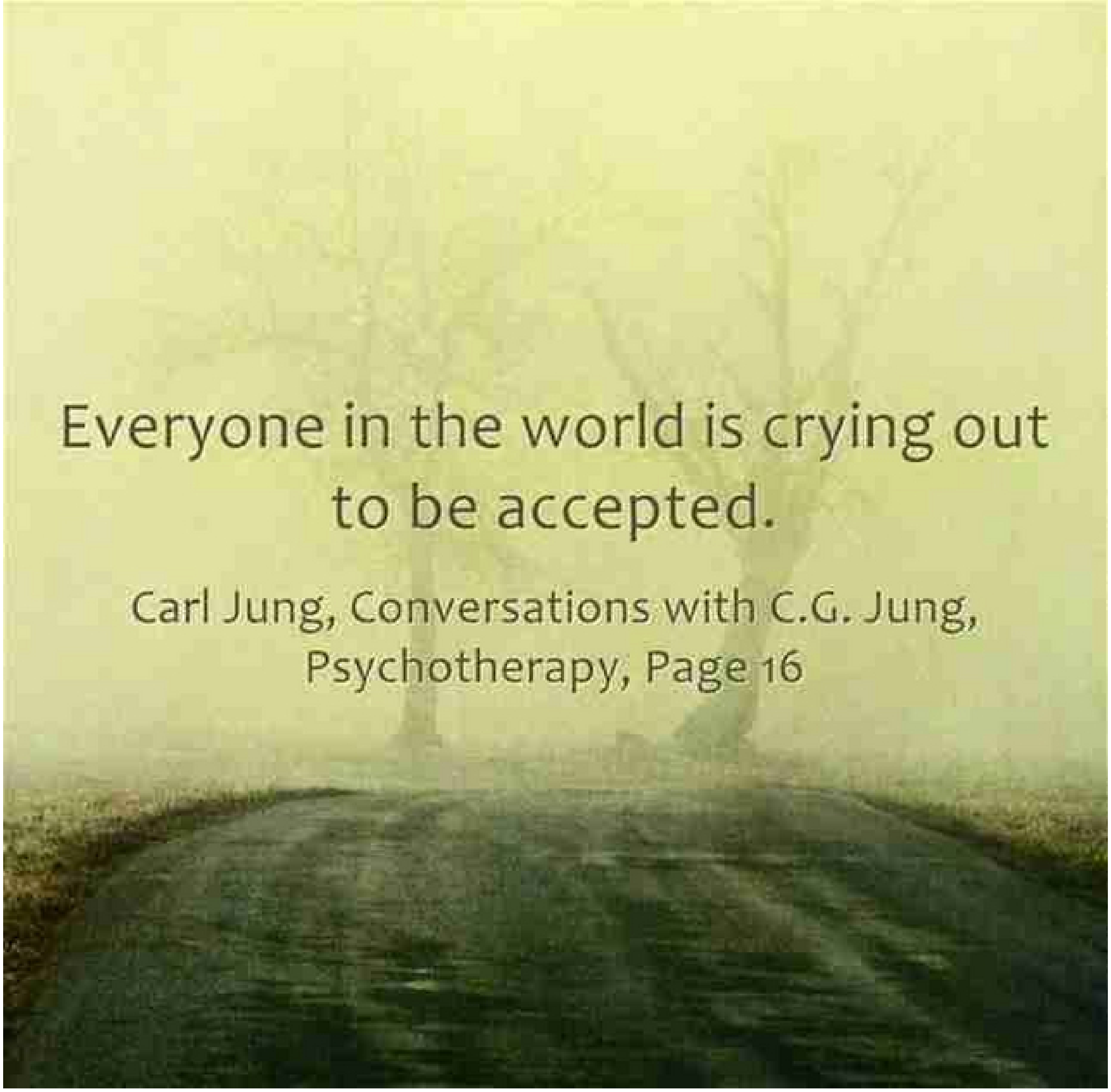
Everyone in the world is crying out to be accepted.
Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 16

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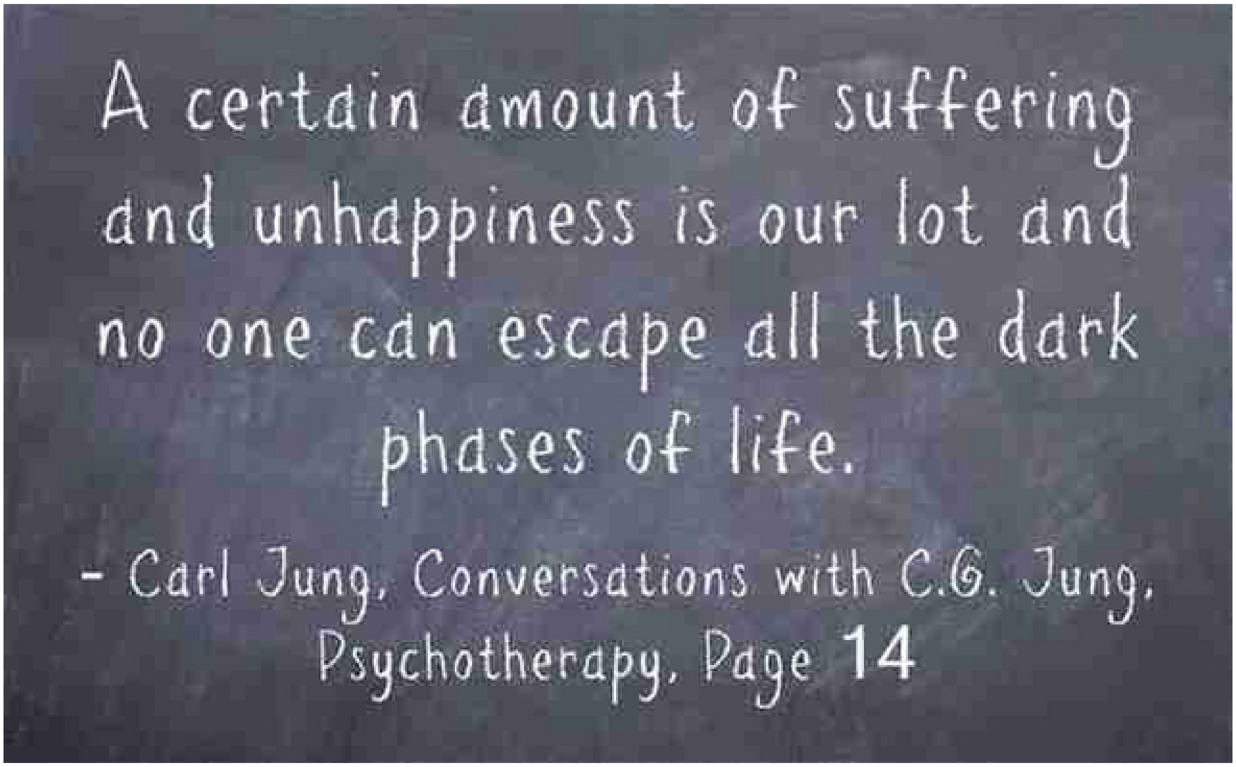

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life.

- Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 14

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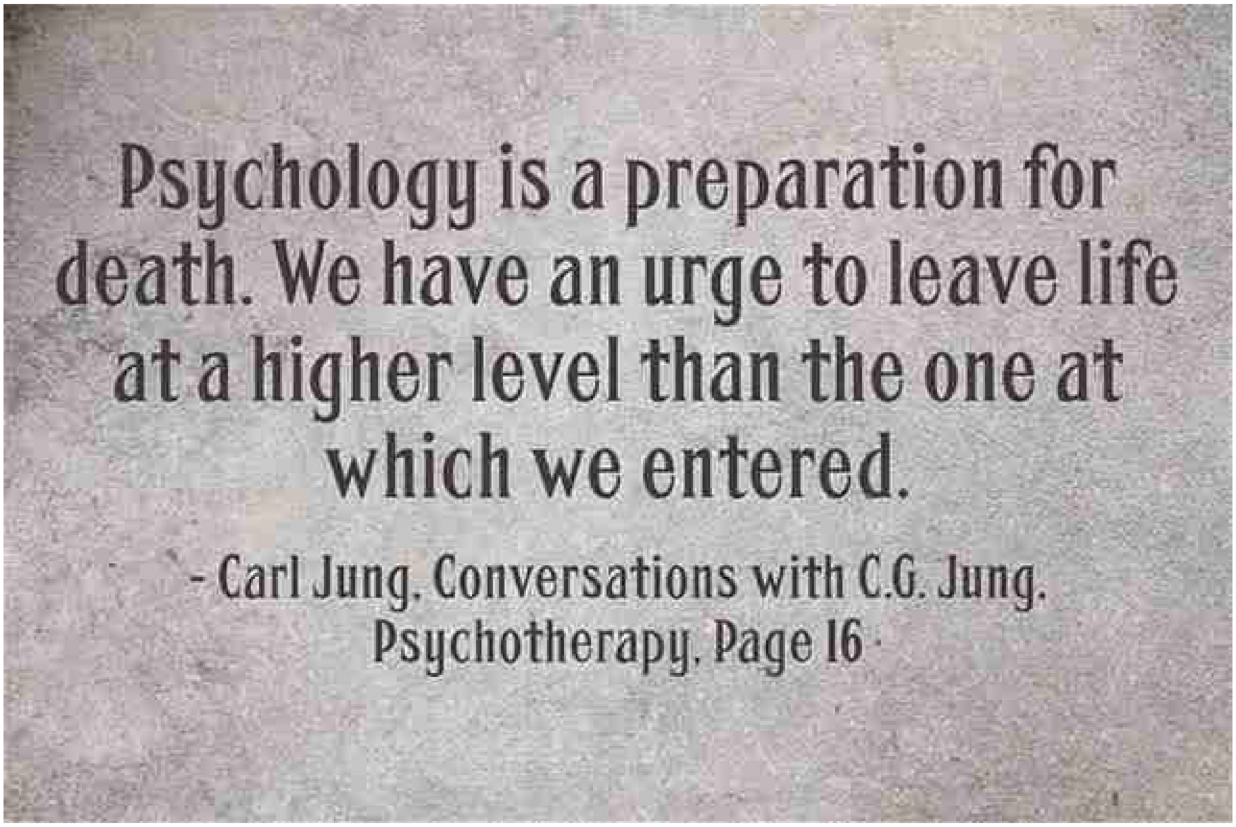

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.

- Carl Jung, Conversations with C.G. Jung. Psychotherapy, Page 16

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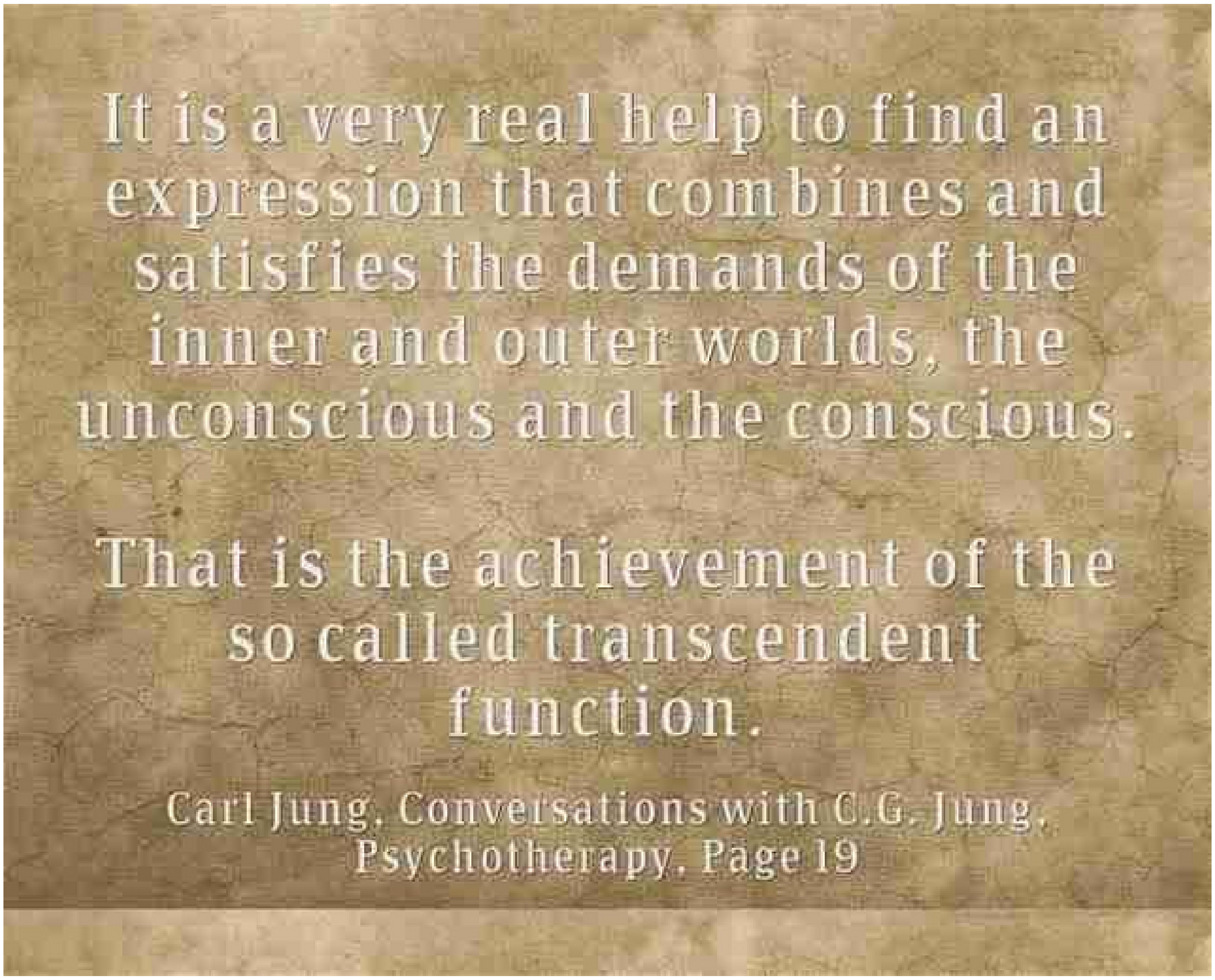

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious.

That is the achievement of the so called transcendent function.

Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19

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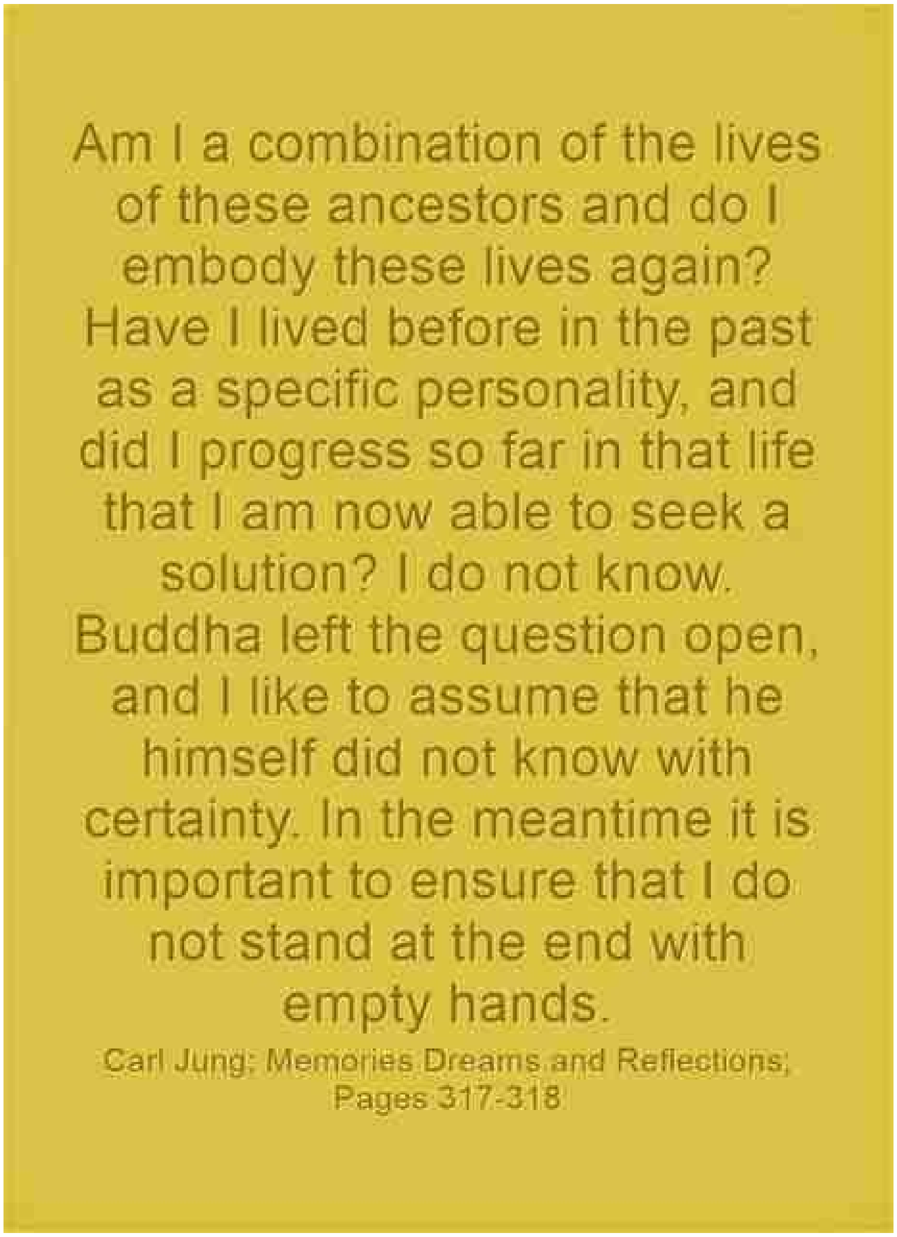

Am I a combination of the lives
of these ancestors and do I
embody these lives again?
Have I lived before in the past
as a specific personality, and
did I progress so far in that life
that I am now able to seek a
solution? I do not know.
Buddha left the question open,
and I like to assume that he
himself did not know with
certainty. In the meantime it is
important to ensure that I do
not stand at the end with
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Carl Jung; Memories Dreams and Reflections;
Pages 317-318

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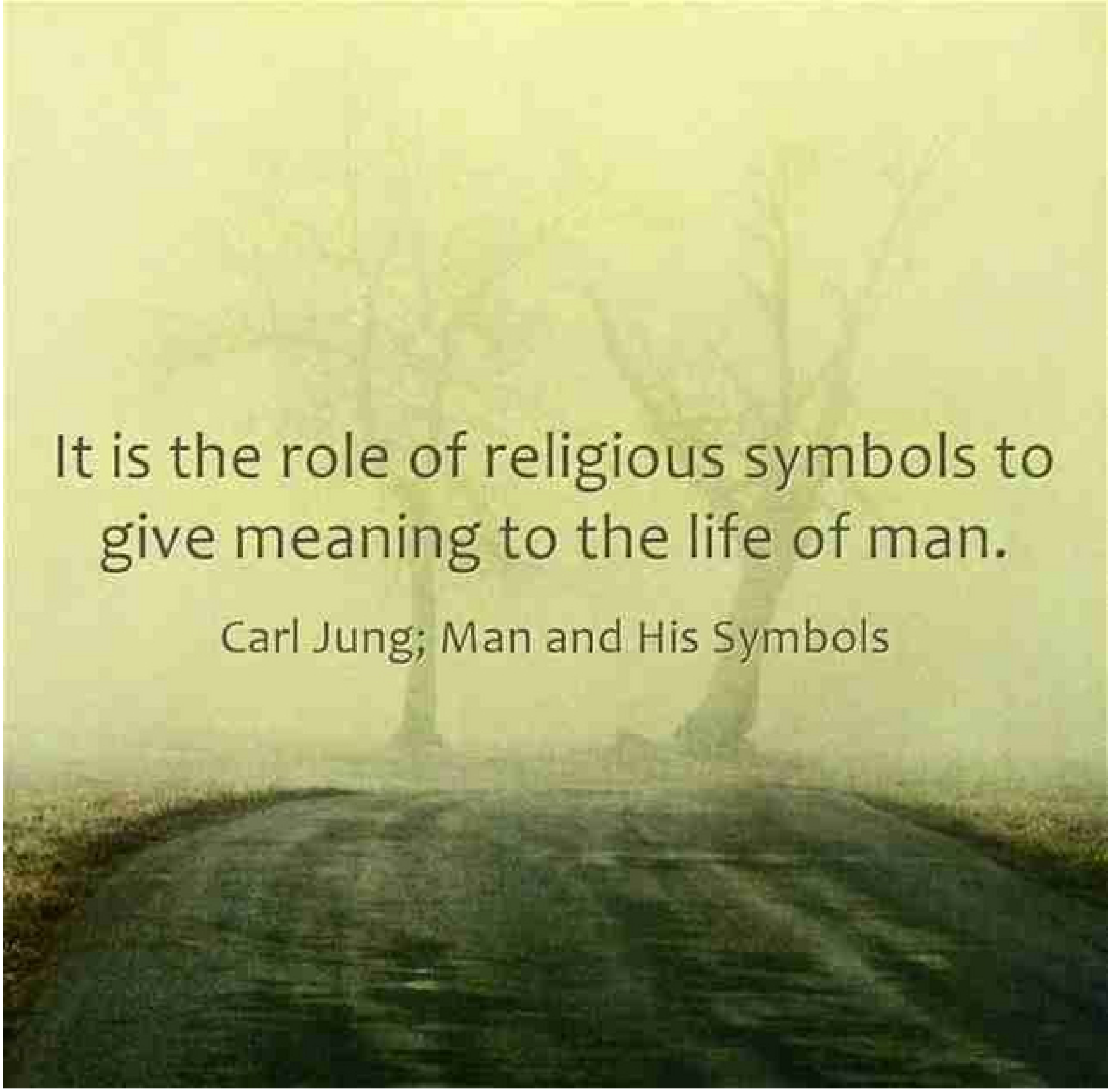
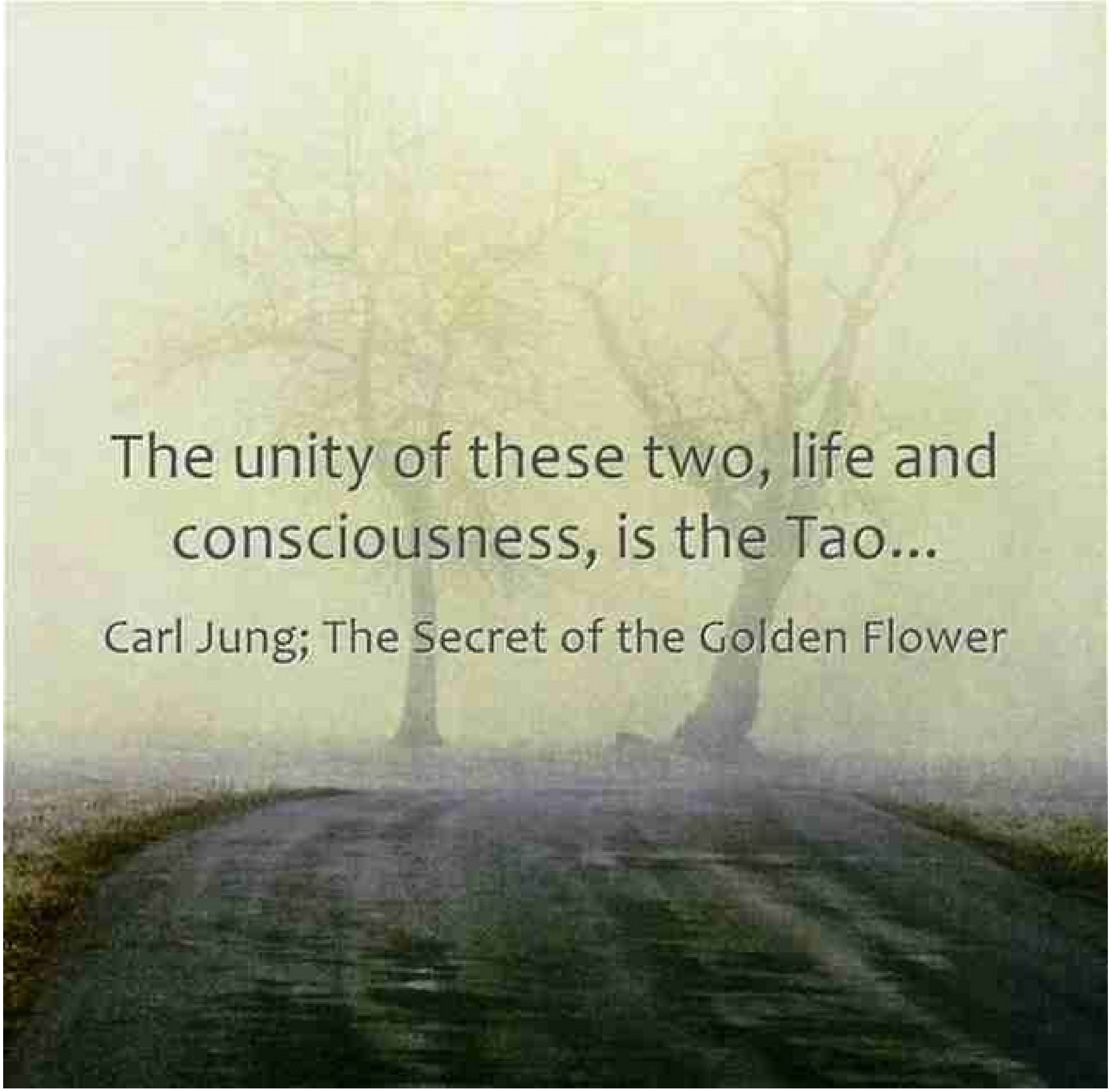
AS THERAPISTS WE ARE SUBJECT TO THE UNAVOIDABLE DESTINIES OF OUR PATIENTS.

– CARL JUNG, CONVERSATIONS WITH C.G. JUNG, PSYCHOTHERAPY, PAGE 113

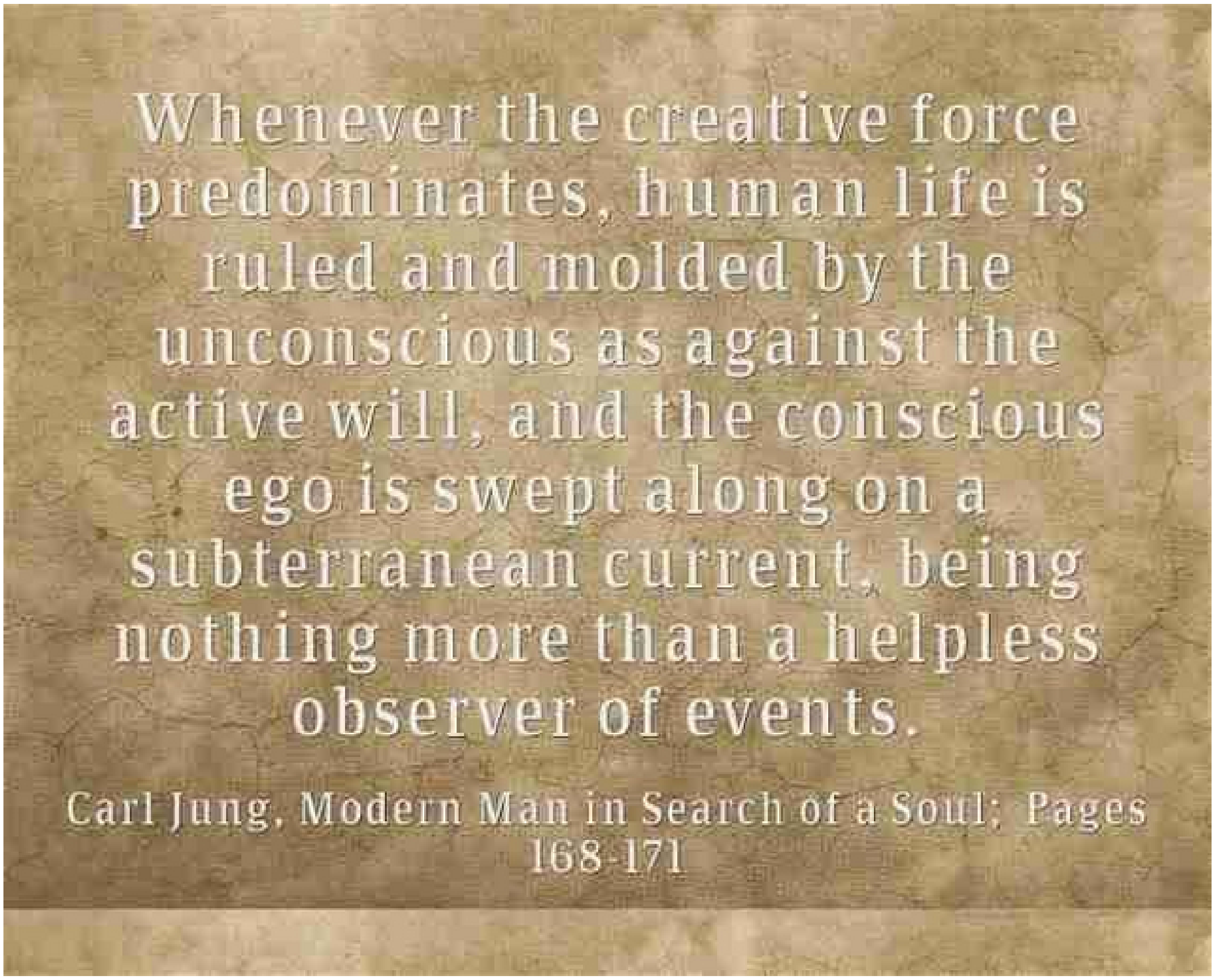
As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Page 113.



It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.


The unity of these two, life and consciousness, is the Tao...
Carl Jung; The Secret of the Golden Flower

The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower, Page 103



Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events.

Carl Jung, Modern Man in Search of a Soul; Pages 168-171

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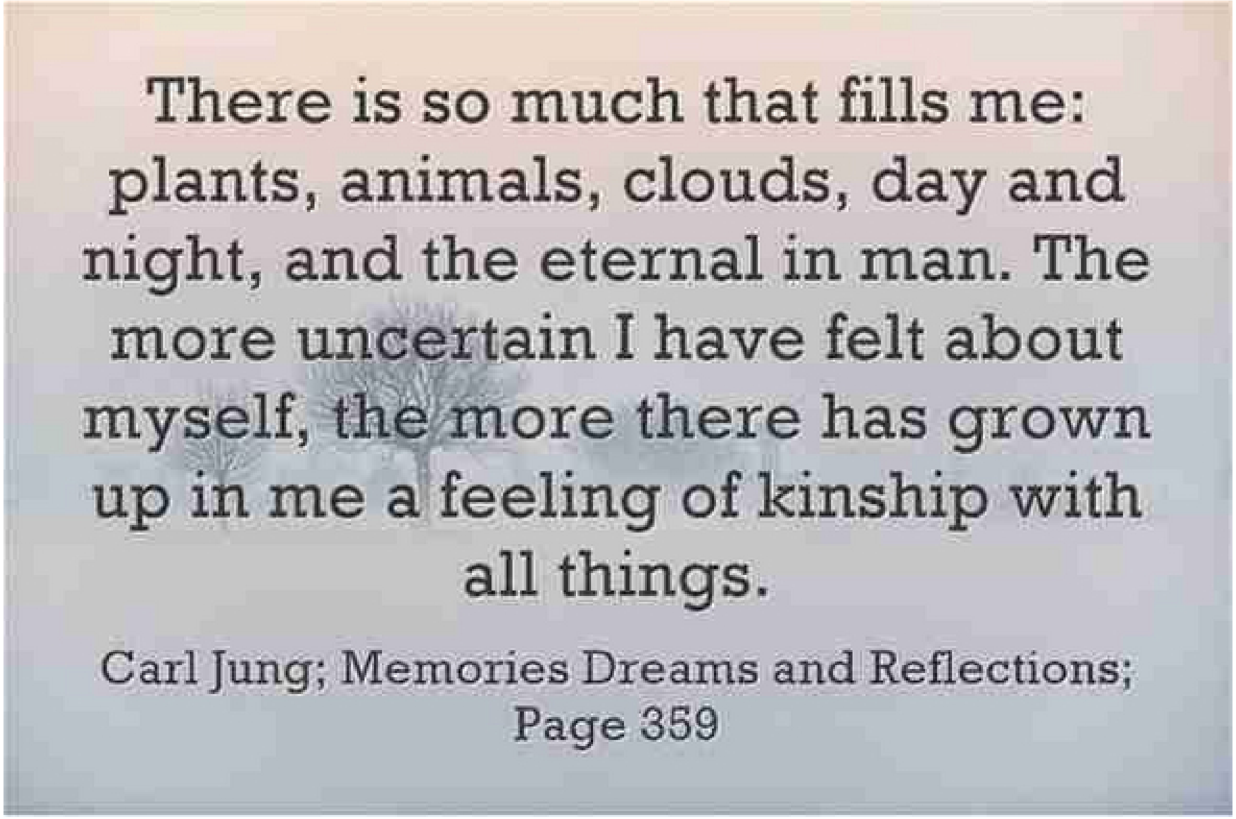

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.

Carl Jung; Memories Dreams and Reflections; Page 359

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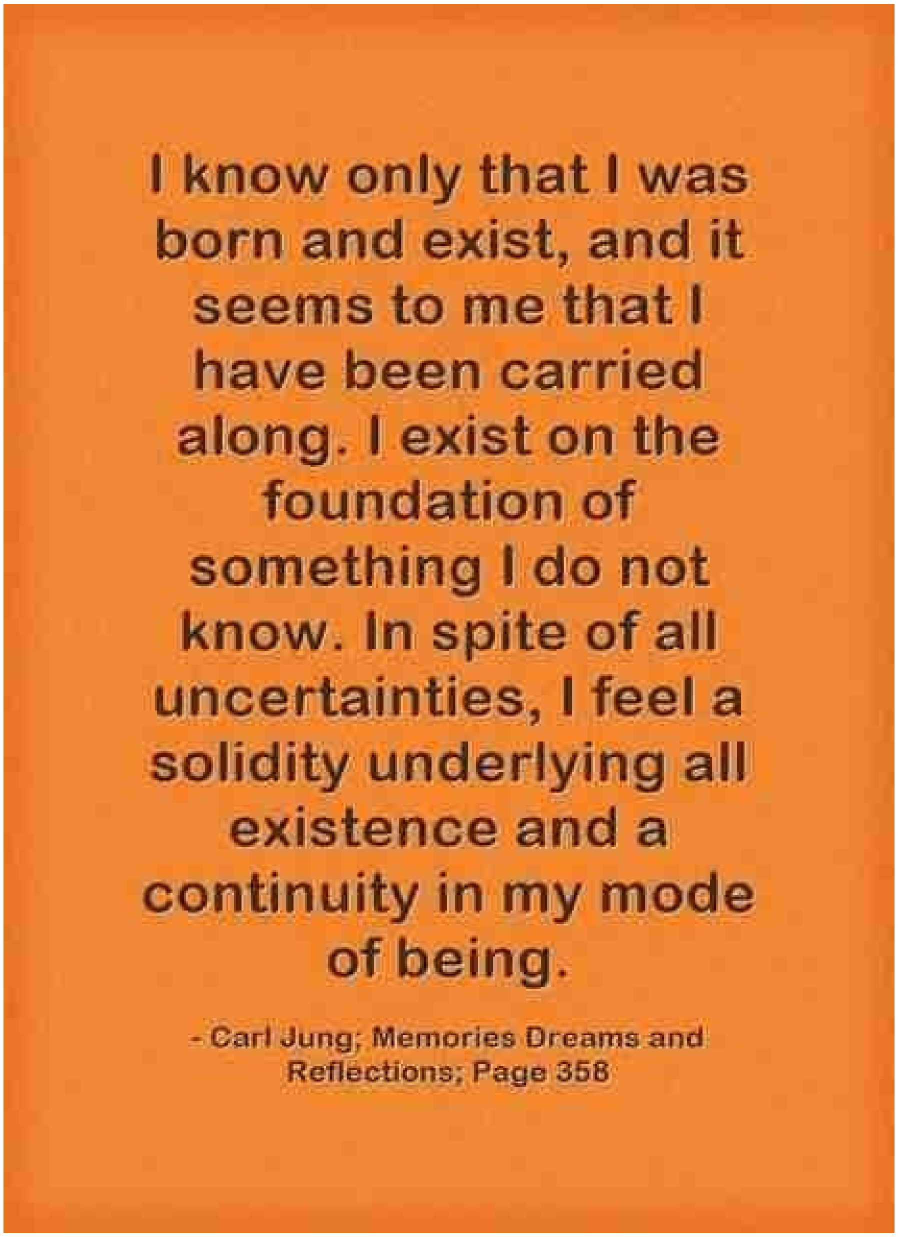

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being.

- Carl Jung; Memories Dreams and Reflections; Page 358

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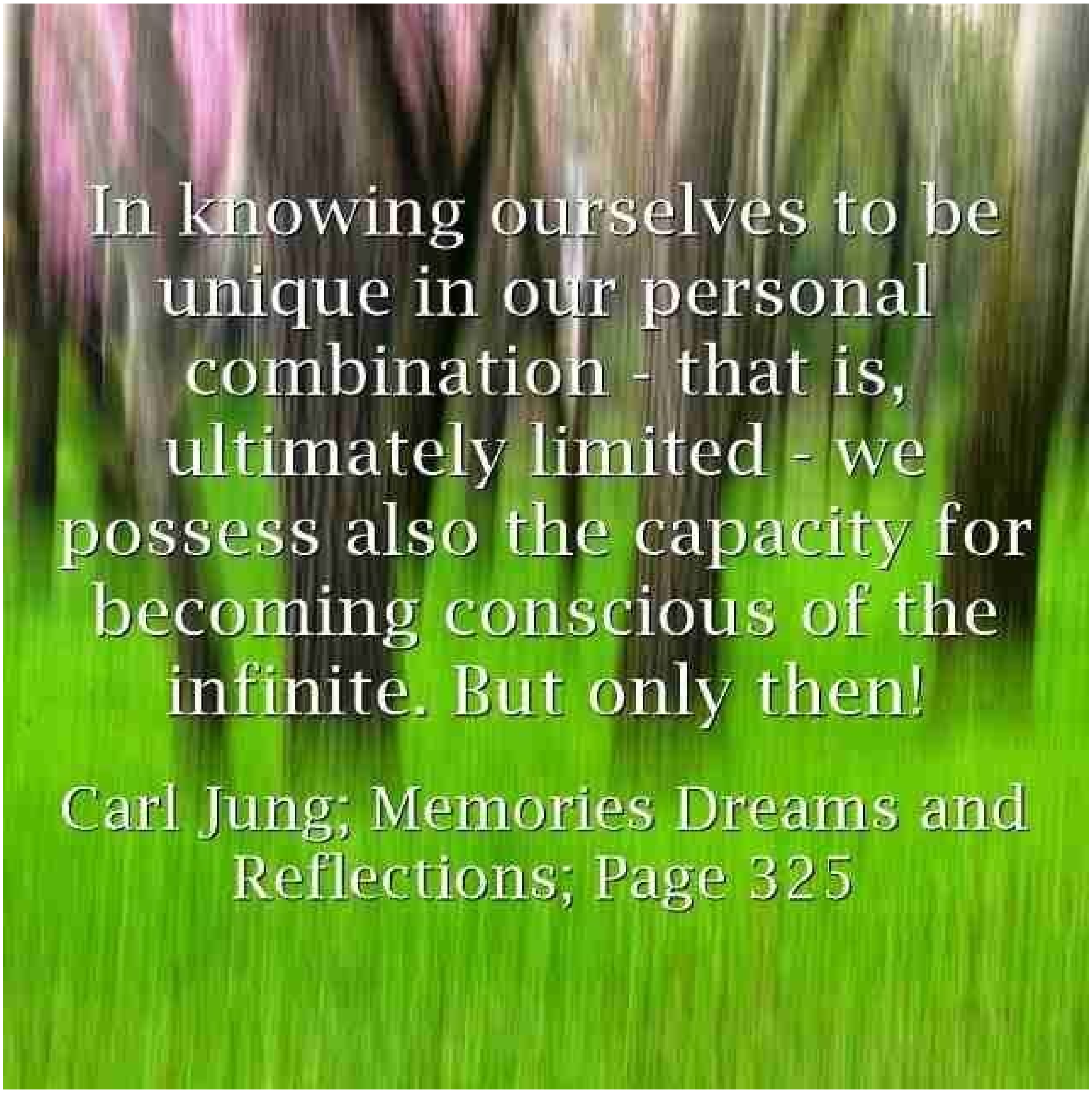
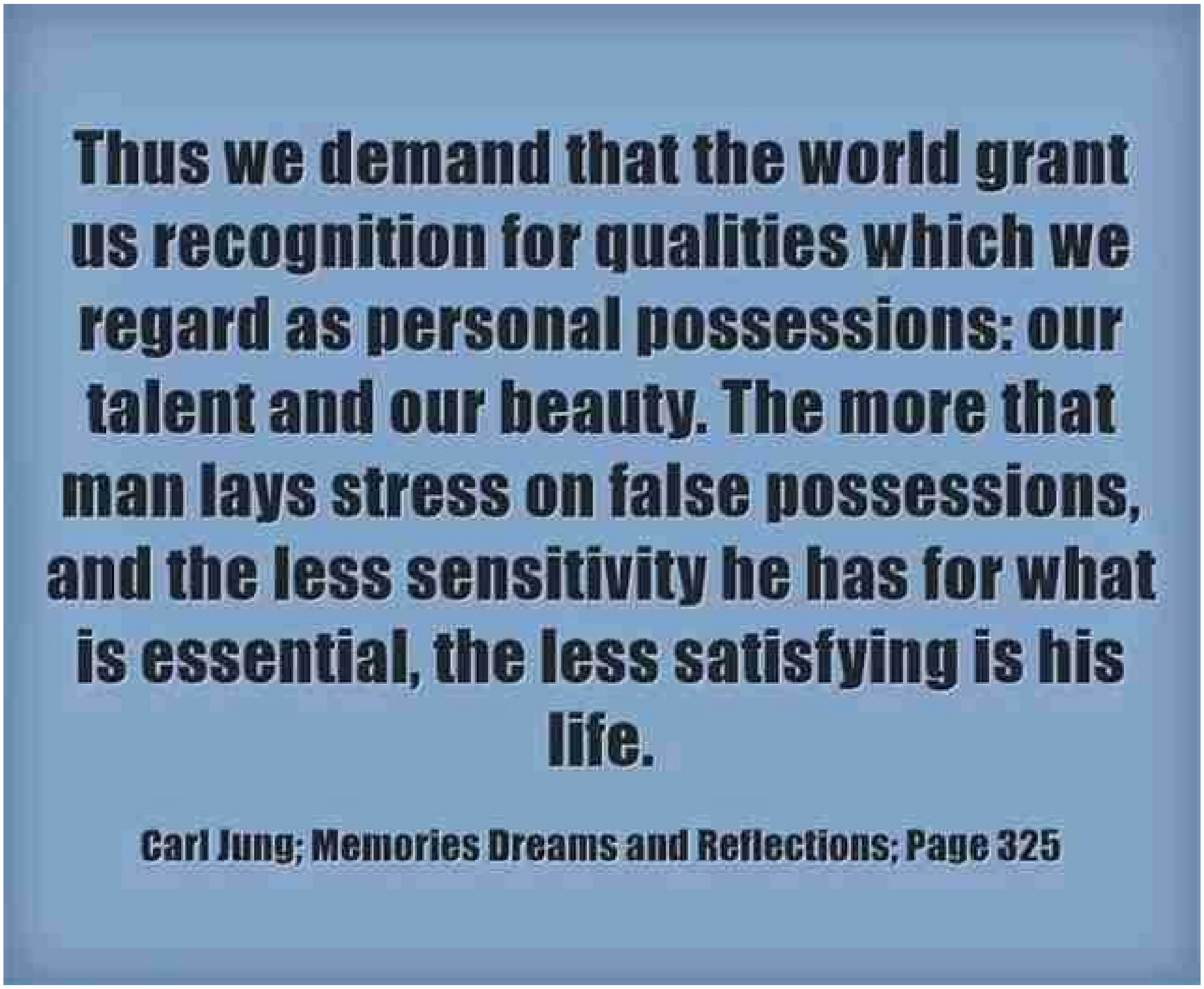


In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.



Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.

Carl Jung; Memories Dreams and Reflections; Page 325

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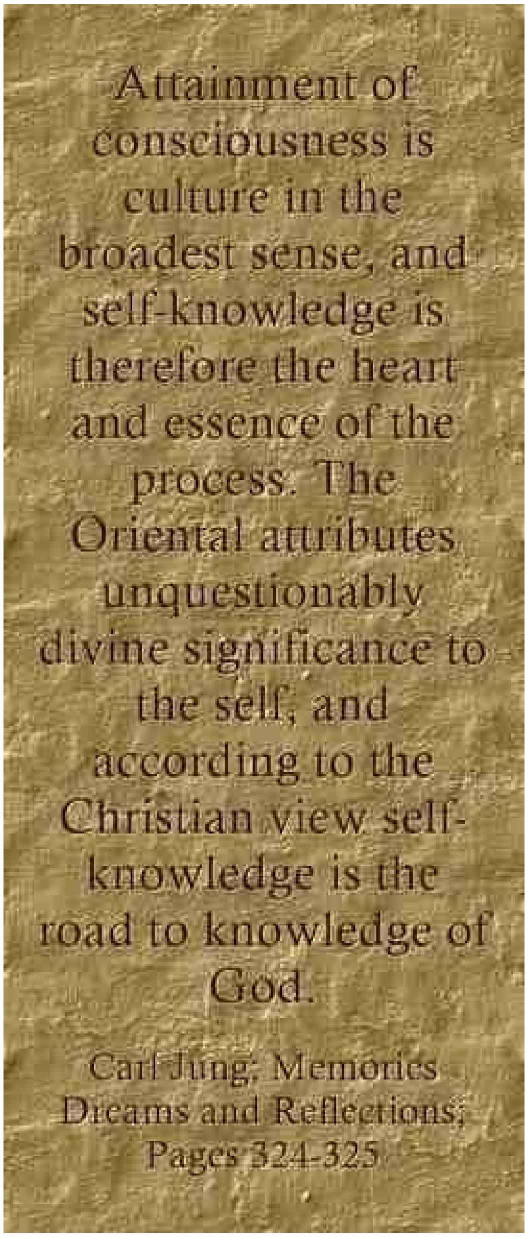

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God.

Carl Jung; Memories Dreams and Reflections; Pages 324-325

[130]

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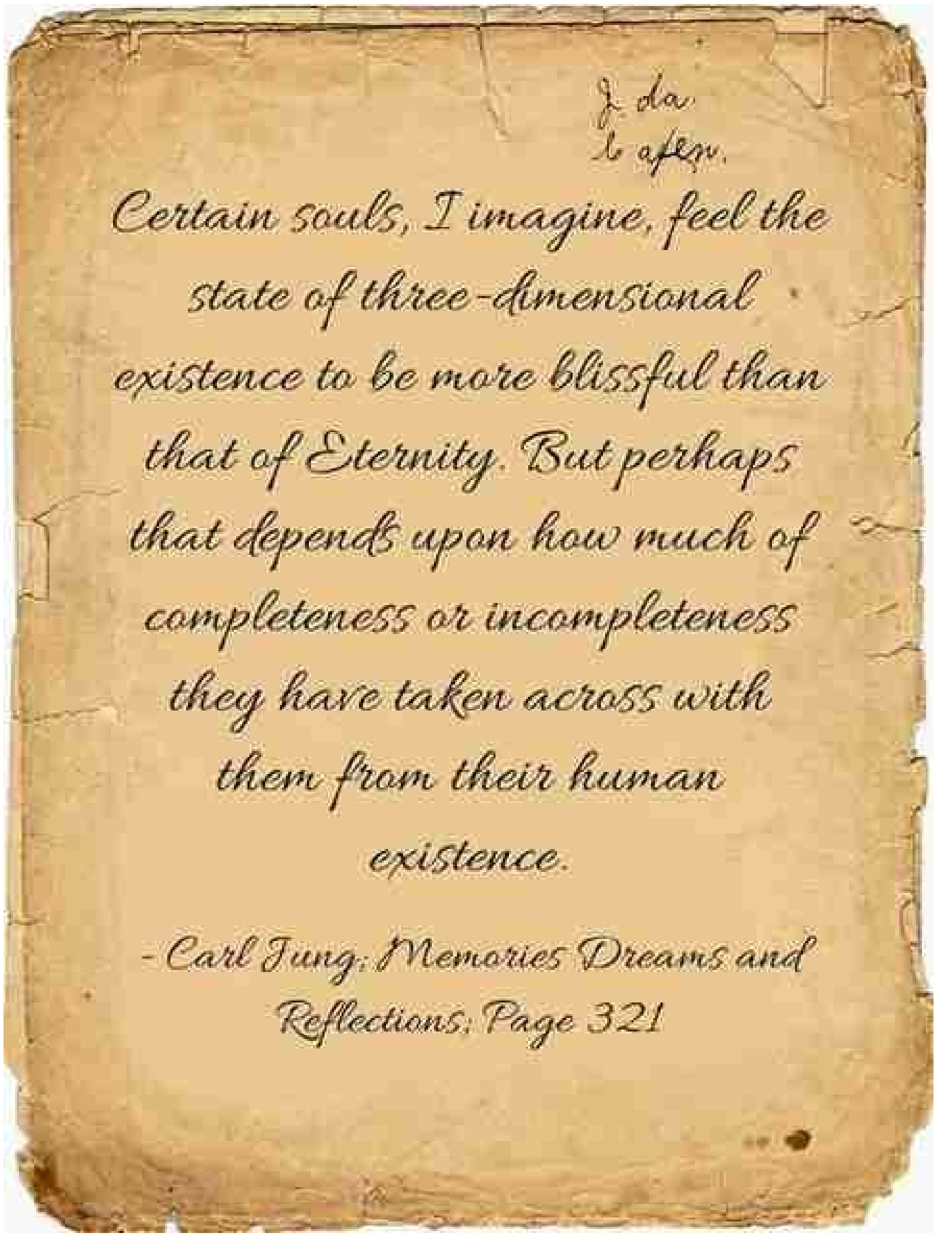
[131]



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b. afen.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence.

- Carl Jung; Memories Dreams and Reflections; Page 321

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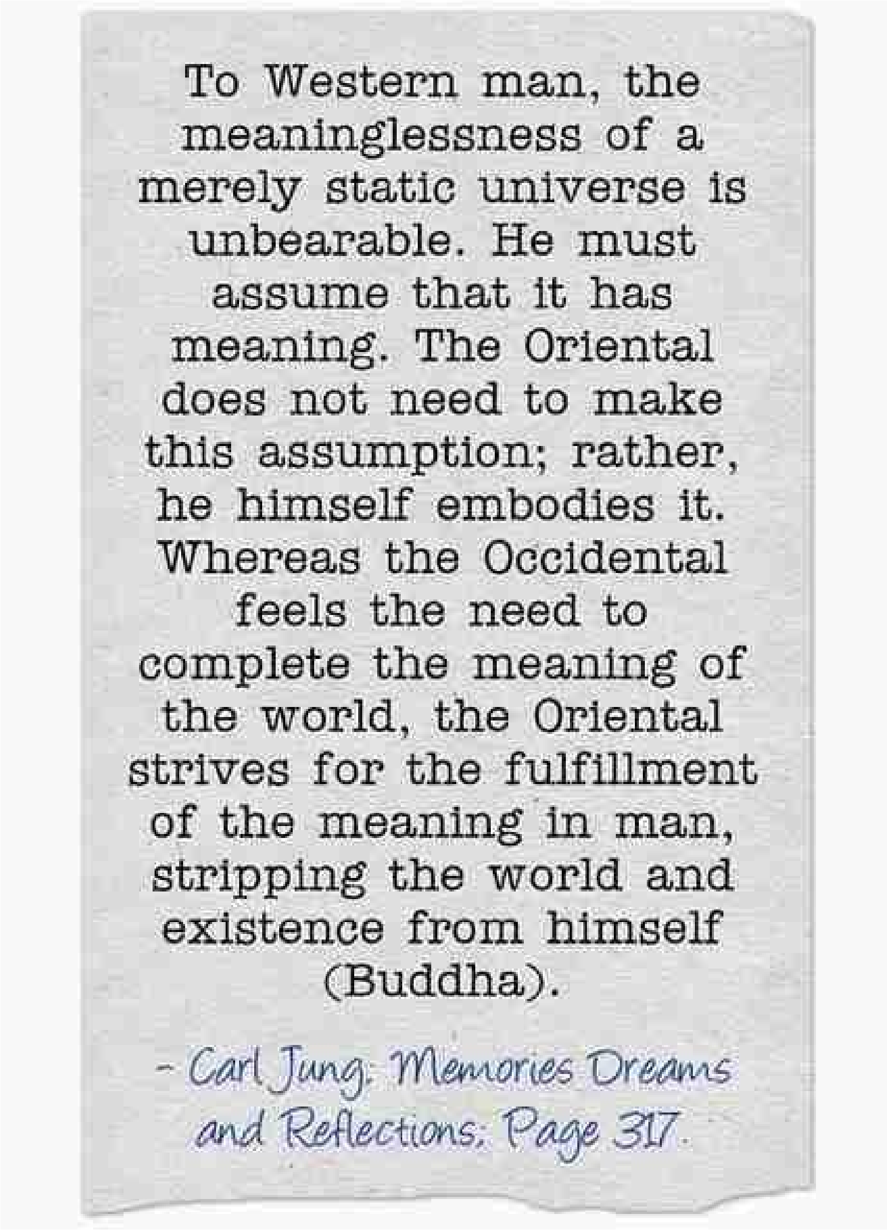

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of the meaning in man, stripping the world and existence from himself (Buddha).

- Carl Jung: Memories Dreams and Reflections; Page 317.

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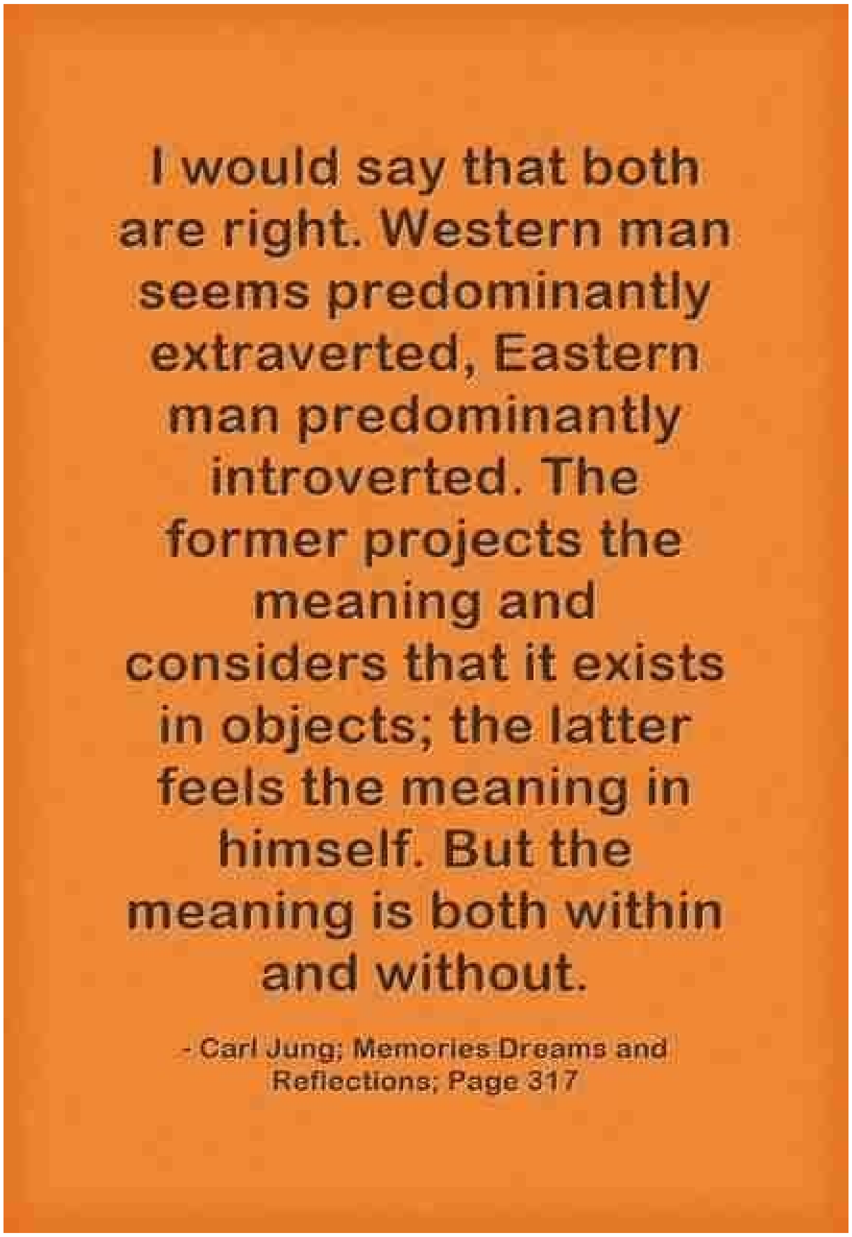

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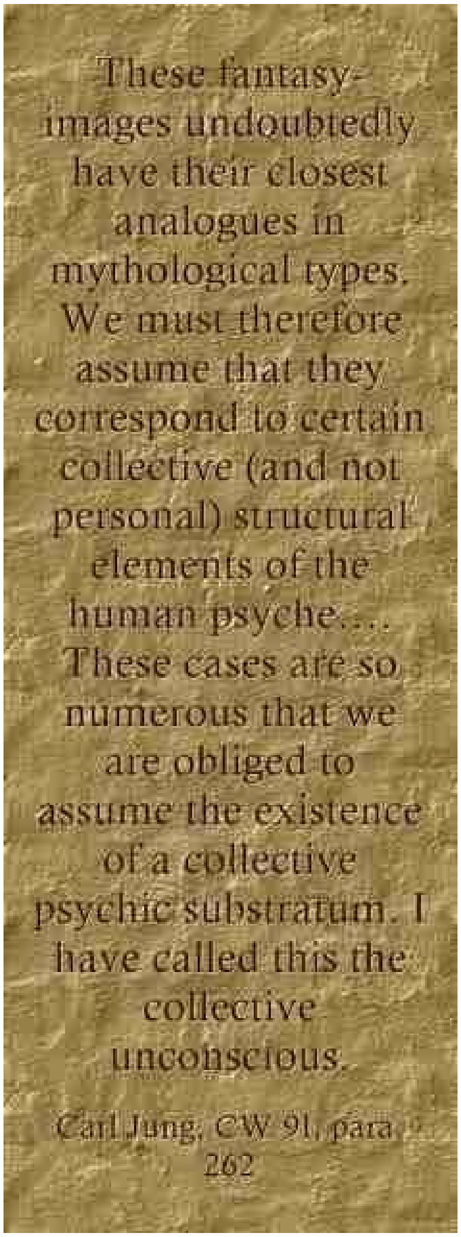
[134] 

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.… These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious.

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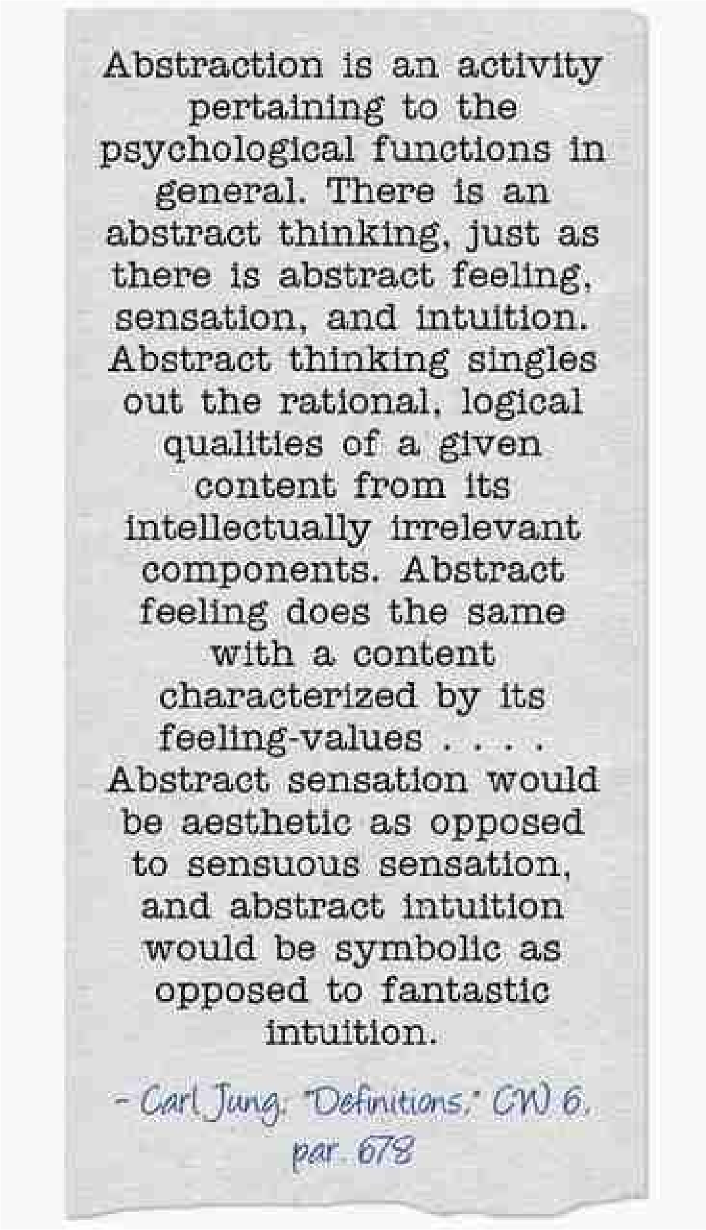

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition.

- Carl Jung, "Definitions," CW 6, par. 678

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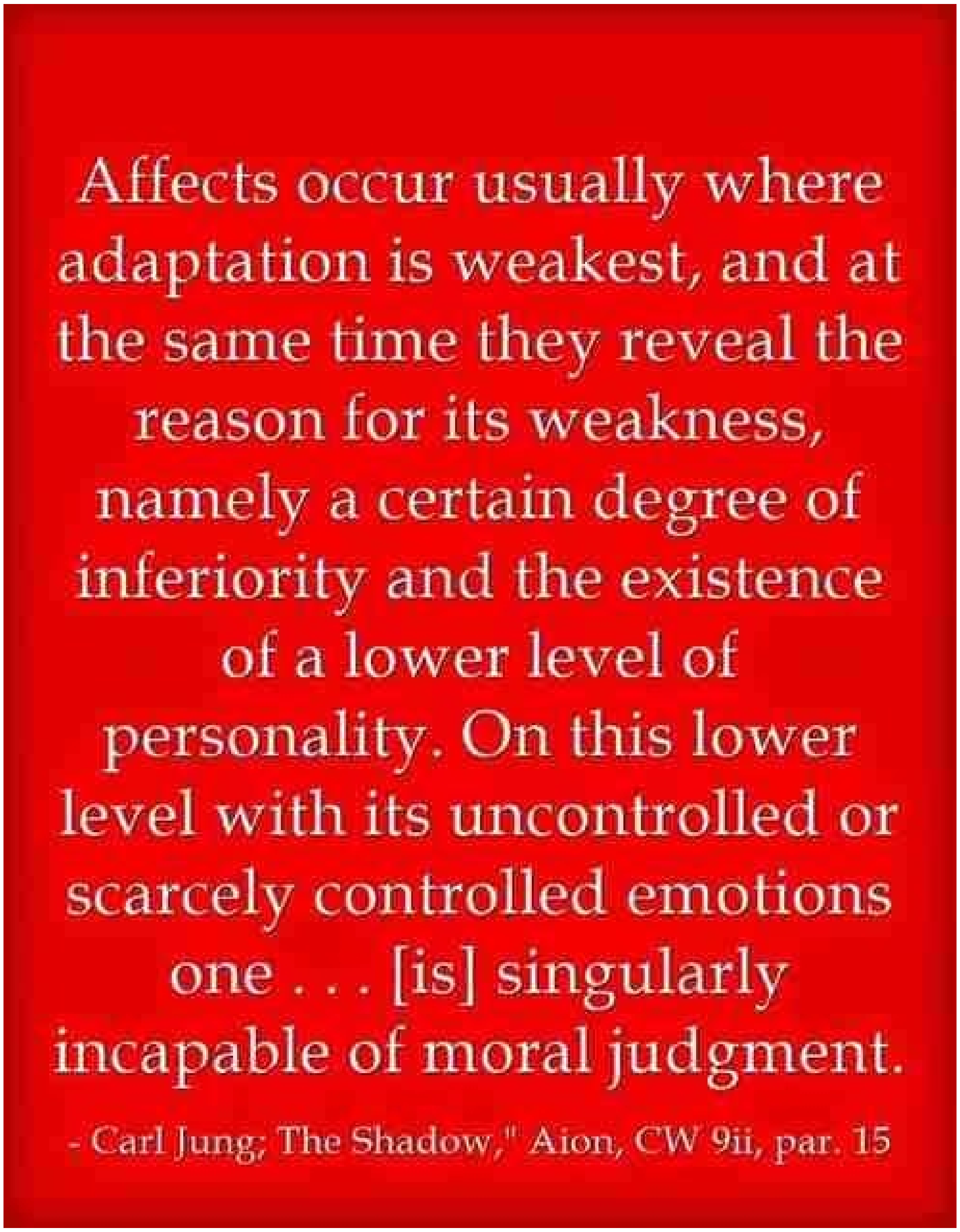

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment.

- Carl Jung; The Shadow," Aion, CW 9ii, par. 15

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Carl Jung on the World cut in two. (2019-03-01 03:19)

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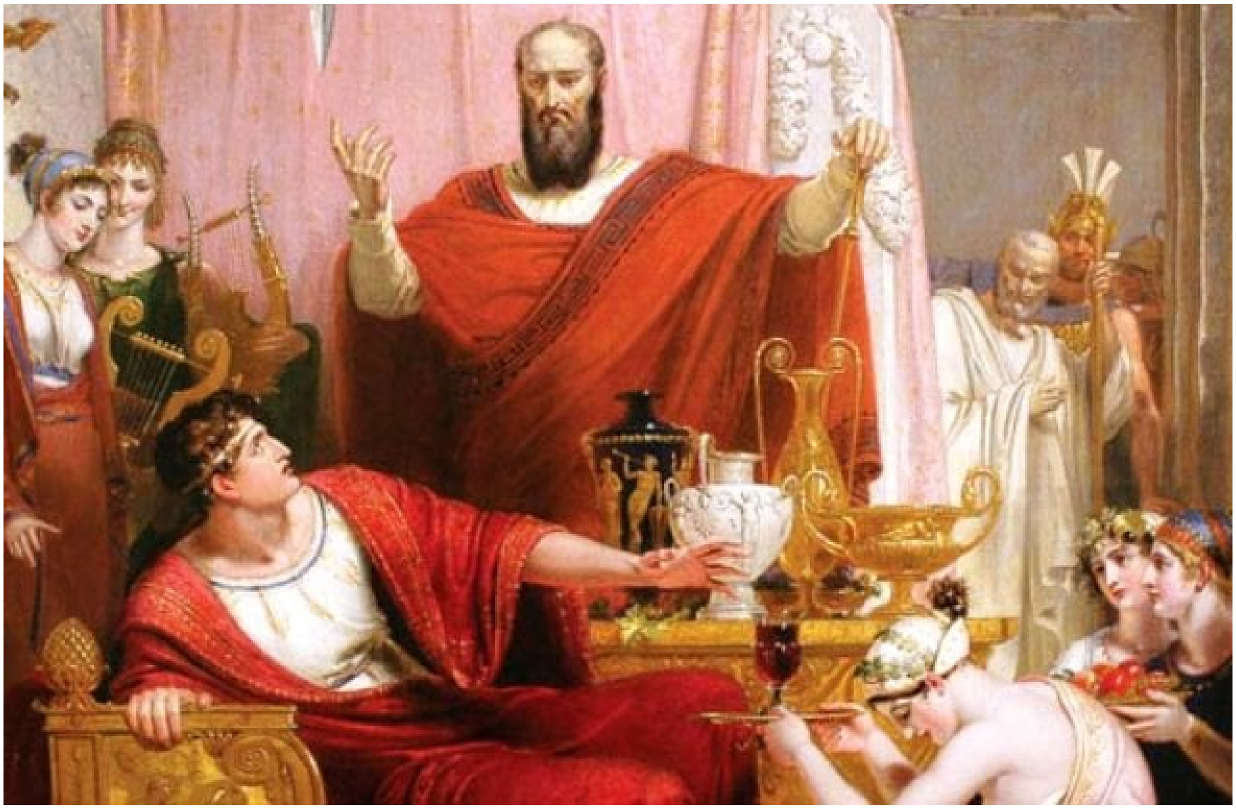

The fact is we have not yet reached the point when things can be put together.

And we cannot reach it yet, because the world is cut in two.

J.P. Hodin: The iron curtain ...A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles.

Since 1933 we have witnessed uttermost destruction.

First it was the Nazis.

On two occasions they almost got here.

If they had, I should have been put against the wall.

Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men.

That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round.

It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

For this, too, the ground has been prepared psychologically.

I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual.

My idea which is also form is like a man who has a body.

If he has no body, we should not see him.

It must be visible form and idea at the same time. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Carl Jung on the “Old Image of the World.” (2019-03-01 03:34)

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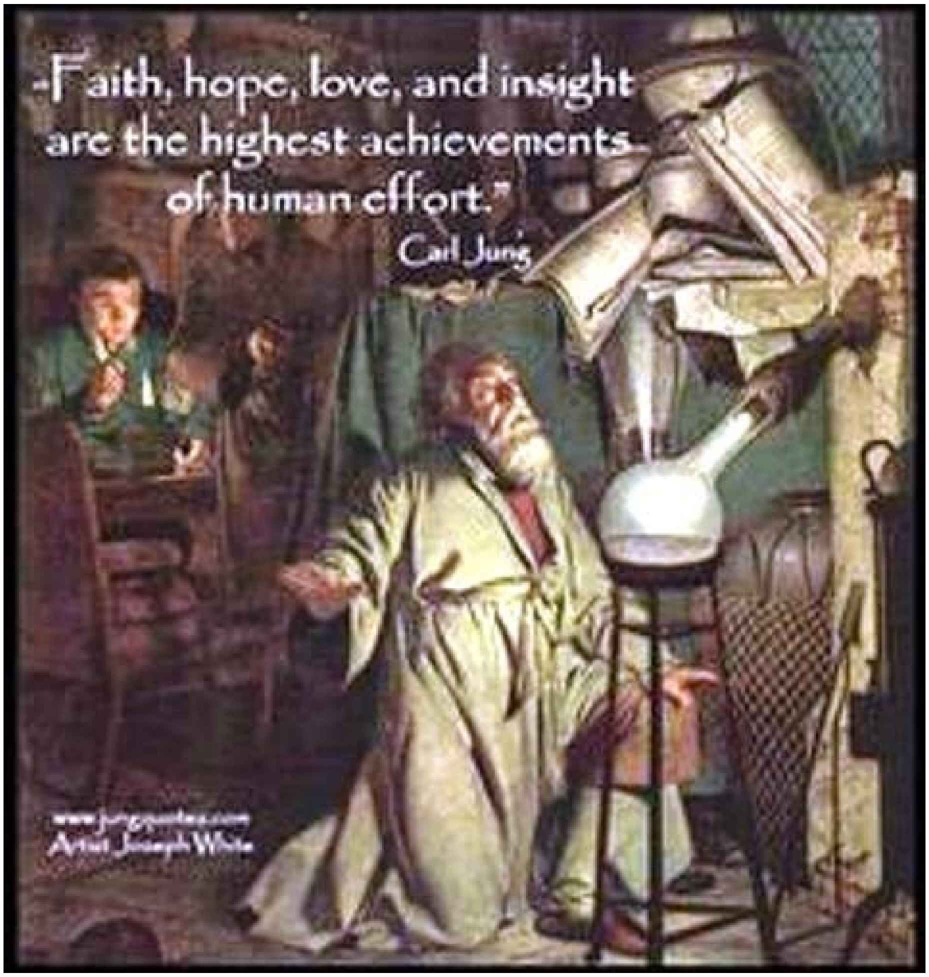

"Faith, hope, love, and insight are the highest achievements of human effort."
Carl Jung
www.jungquotes.com
Artist Joseph White

Lecture II 9th May, 1 941

In the last lecture, I gave you a summary of the contents of my earlier lectures, in a very condensed form.

Before going on to the quotations concerning the alchemists' attitude to their work (where we broke off before Easter) you will perhaps permit me to make a few general remarks about the importance of alchemy and the place which it occupies in the history of science.

Alchemy and astrology are pre-stages of modern science.

Modern science has created an entirely new picture of the world, a curious picture which would have astonished our forefather's and been quite incomprehensible to them.

The old image of the world was of a religious nature, which is the last thing one could say of modern science.

This is the reason for the frequent disputes, in the later decades of the nineteenth century, between knowledge and faith.

Our age simply cannot imagine a world in which scientific concepts do not play the leading role.

But science, as it has gradually develop ed in the course of the last two hundred years, is exclusively a matter of intellect and observation.

These faculties, however, only represent one half of the human psyche.

The old picture of the world, on the other hand, because of its religious nature, included the other half: feeling and intuition.

Natural science was part of the whole conception of the world, which was definitely of a religious nature, and therefore alchemy was embedded in a general religious image of the world, an image in which the religious aspect was far more important than the scientific, as we understand the term today.

Our forefathers, nevertheless, made diligent use of both the intellect and observation.

The old masters say again and again: "Ars tatum requirit hominem" (the art requires the whole man).

Naturally "the art" includes the idea of being able to, that is, of mastering the technique.

It is only recently that art no longer necessarily includes a thorough technical knowledge.

The old picture of the world was really the unfolding of the image of God, God revealed himself in nature, so knowledge of nature was simultaneously knowledge of God. Nature, therefore, supplied our forefathers with a direct approach to the Deity.

The opus of the alchemists, the scientific work par excellence, included nature, God and man.

For the alchemist, man is not separate from nature, he is 14 contained in nature, together with the Deity, or rather nature and man are included in God.

For antique and medieval man there was still a path to the Deity which led through nature, a path followed by the alchemists in their characteristic art and science (they themselves use both terms:
ars and scientia).

Alchemy roas indeed this approach. It was a path which led through contemplation, experience and knowledge of the processes of nature, in order to reach the neighbourhood of the divine activity.

And because of the fact that man is contained in nature and nature in the Deity, the work which changed nature necessarily simultaneously changed man.

It would no longer occur to a scientist of today that his scientific experiments in the laboratory could possibly change him himself, for his whole mind is set on changing his chemical ingredients.

And it is very difficult to understand how one could affect the other.

But it is the old image of the world, where nature was included in God, that enables us to compare alchemy with other spiritual methods, such as eastern Yoga, medieval devotional movements and the Ignatian exercitia spiritualia.

The goal of all these methods is to reunite man, through transformation, with the divine primal cause.

It was necessary to tell you all this in advance, in order that you may be able to understand the attitude of these old masters towards their investigation of nature.

Judging by the language they use, understanding nature and her processes was the most important thing to them, and these processes indirectly elucidated God.

You will remember in the last Semester, that I read you many excerpts from the writings of the alchemists, in order to introduce you to the abstruse material of alchemy.

These quotations were on the meaning of alchemy, on the thesaurus (treasure), on the arcanum (secret) , on the mysterium (mystery), and on the secret language.

The treatises quoted extended from the first century A.D. to the seventeenth century.

Numerous books on alchemy appeared after the seventeenth century, it is true, but for the most part they are of little value, anything worth having is usually quoted from the alchemistic classics which came to an end about the same time as the sixteenth century.

The last spontaneous flowering of alchemy was due to Paracelsus (1493-1541).

He wrote alchemistic treatises himself and he had a most stimulating effect.

Dorneus was his pupil, and Khunrath, Maier and other alchemists were greatly influenced by him.

The seventeenth century produced a lot of valuable material, but the development of science was already visible, in that alchemy had divided into two camps; one devoting itself to mineralogy, pharmacology and chemistry, and the other to mystical speculation.

I will only mention two names in this connection: JAKOB BOEHME and CHRISTIAN ROSENKREUTZ.

The former is really the prototype of the alchemist who never touched chemical matter.

He was a chemist without a laboratory, he used no apparatus, but had become wholly a mystic.

The same is true of Rosenkreutz. With this split, alchemy ceased to exist as an art or science.

But, as I already told you in the last Semester, the idea of alchemy did not by any means come to an end.

On the contrary it bore various fruits.

I will not mention any intervening steps, but will speak again of the great masterpiece which is founded directly on seventeenth century alchemy: the second part of Faust.

Of course this great alchemistic work has no relation to chemistry but, on the other hand, it is closely related to the whole spiritual side of alchemy insofar as this was known to Goethe.

He was well acquainted with at least one alchemistic chef d'ceuvre: CHRISTIAN ROSENKREUTZ': "Chymis che Hochzeit"; this work is indeed a forerunner of the second p art of Faust.

We find a great many allusions there which reappear in Faust. Rosenkreutz refers back to the very beginning of alchemy; there are passages, for instance, which go back to the third century, to the old alchemist and Gnostic, Zosimos of Panopolis.

I have already quoted several passages from the writings of Zosimos; he has left us a great number of treatises.

Many of these are preserved in the "Codex Marcianus" in the library of St. Marco in Venice.

He worked on the art from the aspects, on the one side there are mystical speculations, philosophy and Gnosis, and on the other experiments with chemical substances.

Some of his most beautiful philosophic fragments are to be found in his treatise on apparatus and ovens.

There is remarkably little in this particular treatise about apparatus or ovens, but it contains all the more of his characteristic philosophy.

But, as I told you, the origins of alchemy are much older than Zosimos, they go back to the Greek philosophy of nature, Stoic philosophy, Hellenistic syncretistic and Gnosticism.

There are parts of the treatises of Zosimos which are particularly enlightening as to the attitude of mind which is advisable, or really indispensable, to enable the alchemist to carry through the opus.

Perhaps you think that I trouble you with a great deal of detail.

But unfortunately it would be impossible to elucidate the peculiar character of the efforts of which alchemy consists, except by means of the texts themselves.

The problem is peculiarly extensive and complicated.

Were I only to tell you about it, without allowing the texts to speak for themselves, we should lose all contact with the earth; for there is nothing that one can compare to the peculiar atmosphere of these texts.

It is not possible to translate them into a different kind of language, for they originate in the lives of these people and in impression of a spiritual endeavour which it is still possible to think ourselvesnto, though it is perhaps very strange to us.

VI. Attitude

Passages are to be found in rich profusion in the writings of the alchemists on the subject of attitude. Zosimos says:

"One must ask God for instruction, for men do not impart this science."

This is said very often in the literature of alchemy, one cannot get the most important things from men but only from God. Zosimos also writes:

"Do not explain such a possession to anyone but be sufficient unto thyself, for fear that in speaking thou shouldst destroy thyself. And silence teaches the art."

This is advice which you could find just as well in Zen Buddhism, a philosophy which was originally Chinese and still flourishes in Japan today.

Zosimos says in another place:

"The science and wisdom come from olden times. Their origin is without royal flavour, it follows its own laws and is immaterial. It does not seek anything from material or transitory substances. It operates without outer influences, supported by prayer and grace. The symbol of chemistry is This means that the alchemist takes the creation of the world as his model. He creates a cosmos, a world, in his opus.

"for those, who rescue and purify the divine soul imprisoned in the elements, and especially for those who separate the divine spirit from the flesh in which it is entangled. As there is a sun, flower of the fire, a celestial sun, right eye of the world, so also will copper when it has been transformed into a flower through purification, become an earthly sun, which is King on the earth as the sun is King in the heavens."

And in another passage Zosimos writes:

"When thou discoverest our treasures, leave the gold to those who would destroy themselves."

I must remind you that Zosimos wrote his chief works to his spiritual friend, Theosebeia, which was probably a kind of "nom de plume " if one can use such an expression.

He wrote to her:

"Do not allow thyself to be led astray, 0 woman . . . and do not wander about, when thou art seeking God. But remain quietly seated in thine own home, and God will come to the e ; He, who is everywhere and nowhere. He is not confined in the nethermost region, like the demons. Relax thy body, calm thy passions, resist the temptations of desire, anger, sorrow and the twelve moirai (fatalities) of death."

The twelve moirai are the goddesses of fate, the twelve signs of the Zodiac, through which the sun runs its course; so the twelve "moirai" represent the constellations by which man is governed. We find exactly the same idea with the astrologists of today.

A specific time contains the corresponding qualities which bring about certain fates, and in olden days the same thing was called the "moirai", the fatal goddesses of death.

For the man who is under the Heimarmene, the compulsion of the stars, is under the power of death and is mortal, and it is from this state that the redeemer frees man.

The whole effort of these people is towards liberation from the Heimarmene, that is really from heredity and one's innate character.

It is as if a modern man should realise that he is an imperfect human being, in need of redemption.

With this insight he might change, and say afterwards that he had become an entirely different person.

This about expresses the old idea.

Zosimos continues:

"With this attitude, thou wilt call the Divine Being to thee. And thus will He come, He who is everywhere and nowhere. Without being called upon, bring thy sacrifices, but not advantageous ones which nourish and please them, but such as destroy them and drive them away."

It is not very clear who "they” are, but probably they are the twelve.

Sacrifices are to be made to them, but not such as would please and nourish them.

That is: the sacrifices must not strengthen the original condition of man, they should rather destroy its power. The sacrifices are the alchemistic opus.

"That is those (the sacrifices) that Membres proposed when he appealed to Solomon, and especially those which Solomon himself described, according to his own wisdom."

This Membres is Jambres, one of the old Egyptian magicians mentioned in Exodus VII.

Two of these sorcerers are mentioned by name in II Tim. III. 8: "Jannes and Jambres."

The sorcerers cast down their rods before Pharaoh and they became serpents.

Of course we do not know whether this Membres really proposed certain sacrifices.

Zosimos refers to a treatise, that was attributed to this Jambres or Membres, which still existed in the time of Zosimos.

Solomon is the old king of Israel, and this refers to treatises attributed to him, for naturally there is nothing about it in the Bible.

He was a great magician, and in the f e of Zosimos Solomon was regarded as an important authority in the sphere of magic and of alchemy in particular.

Zosimos continues:

"In proceeding thus, thou wilt obtain the suitable, authentic and natural tinctures."

The suitable gifts for sacrifice, then, are the right tinctures, these must be given to the gods in order to propitiate them.

It is essential that it should be the right tinctures, the right elements in the language of the Church, for others might have a bad influence.

With the mention of the tinctures we come into the chemical sphere.

If the work was carried out correctly the gods would help the alchemists to find the right tinctures.

Tinctures were dyes, the dyes which could colour the elements with which the alchemists were working.

They assumed, for instance, that the essence of gold depended on the colour, that iron, lead or silver could become real gold if correctly dyed.

The text continues:

"Work in this way till thou hast wholly perfected thy soul (or, till thou art perfected in thy soul)."

This is an ambiguous passage.

The soul in many texts undoubtedly refers to the human soul, to the soul of the artist or chemist himself; whereas the same words, "anima" and “psyche”, are also used for the soul of the substances.

A divine soul was said to live in the substances, as natural substances they contained, as their innermost essence, the spark of the Deity, the scintilla or spinther, the divine spark.

In that one transformed these substances, the soul became transformed, in the substances and in the alchemist.

It is one and the same soul, the same divine spark, in nature as in man.

Zosimos continues:

"But when thou knowest it to be perfected, then beware of the physical in the materia, and, descending to the Poimandres, and having been immersed in the krater, ascend at once to thine own kind."

This passage again is very obscure.

It refers, if one may say so, to a philosophic sect, the sect of the Poimandres.

Poimandres is really the shepherd or leader of men. We find this figure also in an early Christian book: "The Shepherd of Hermas."

But the Poimandres in the Zosimos text, though he is a good shepherd, is not Christ, but a pagan mystagogue (teacher of the initiants) , that is a mediator or saviour.

Zosimos was not a Christian, but apparently he belonged to some cult (though we know nothing definite about it) which had a baptismal rite consummated mated in the so-called krater.

This was a sort of vessel used for mixing, in which one mixed wine and water, and, in that people dipped themselves in it, a kind of plunge bath.

Evidently the people who belonged to this cult, like the candidates for baptism in the early church, immersed themselves in order to become "renatus ", to be born into a new childhood.

Through the plunge into the krater, they were dyed by the divine tinctures and were transformed in a miraculous manner.

In this way they came to their original self, back to their divine nature, an idea which we are also familiar with in Christianity.

Zosimos was to a certain extent affected by Christianity, but he was not a Christian.

He was very much under the influence of the Gnostic literature, from which Christianity took a good many of its ideas.

A vessel, in which a dying process or transformation through baptism takes place, is a basic idea in alchemy right through the centuries.

The "vas hermetis" (hermetic vase) is one of the chief parts of the alchemistic apparatus.

This vessel had to be carefully sealed during the operation, so that no foreign bodies could enter and no content escape.

The common expression "hermetically sealed” comes from this, so you see how certain turns of speech have been preserved from those olden days.

The expression " Poimandres" refers to Hermes himself, the two are closely related. We find the same word used, in connection with the divine vessel of transformation, in the "Corpus Hermeticum", a collection of treatises; one of these treatises is called "Poimandres".

An old legend in this collection relates that the creator of the world made men imperfectly, they could not walk upright and they were anoi, without understanding, unconscious.

But there were some among them who longed for consciousness, and God took compassion on these, and created a vessel which he filled with "Nous".

Nous like Pneuma means mind, spiritual mind or spirit.

So he filled this vessel with spirit and sent it down to earth, so that those, who yearned for consciousness, could dip themselves in it.

The word "baptisma" is also used for substances which are to be dyed, and is connected with the idea of dipping.

Baptism has become the word for this rite in the Christian Church.

You see in this text how an old alchemist gave advice to his spiritual friend as to how she should proceed in the art.

This text also gives you an excellent insight into the inner meaning of the alchemistic procedure.

We can assume that this is the instruction of a pupil by a master, a real educational introduction into the art, telling Theosebeia the attitude she should have towards it.

As regards the work of transformation you know that this same transformation is of primary importance in the Christian religion, especially the transformation of the elements in the Mass.

But I must emphasize again that these ideas are not Christian but pre-Christian.

The next passage is also from the Greek alchemists, it probably belongs to about the fourth or fifth century but is attributed to Demokritos.

The title of the treatise is: l "The Morals of the Philosopher", and the sub title: "What moral qualities (ethe) should he have who pursues the study of this science (episteme)? "

This is a question which is no longer asked today, morals and science have no connection, because modern science only demands half the man, not the whole.

The author says:

"He who treads the path of this knowledge must above all be a lover of God and of his fellow men, self-possessed, free from avarice, shunning lies, and he must also avoid all fraud, evil doing, and envy, indeed he must be a true and faithful child of the holy, consubstantial and coeternal Trinity."

This is the language used in the Eastern Church about the date of this treatise (fourth or fifth century).

The word "consubstantial" refers to the "homoousia" which means that the substance of the Trinity is one and the same.

The text continues:

"He who does not possess these most beautiful qualities, which are pleasing in the sight of God, or who does not strive to acquire them, deludes himself, for he is then trying to reach after the inaccessible. He will only injure himself."

This means that people who do not possess these qualities should leave the art alone.

Another text of about the same date (which we find in the next chapter of Berthelot, entitled "Concerning the Assembly of the Philosophers") says:

" . . . Nothing will lead to the goal, not even at the cost of 50 denars. But the Lord God has given it freely for the sake of beggars and those who despair."

This passage needs no further elucidation. We will turn now to the "Dedication", a Greek poem, which appears as an introduction to the Codex Marcianus.

It is addressed to a certain Theodorus, a contemporary of the Emperor Heraclius who reigned from 610-641 and who is also supposed to have been a great alchemist.

The text runs:

"Friend of the Muses, whoever thou art, look on this book as one which contains a hidden happiness."

"This book" refers to the collection of treatises in this Codex.

"But if thou wouldst seek to explore its golden arteries, so cunningly hidden, then raise the clear eye of the mind to the divine natures with complete sincerity; make thy way through this most wise text and thou wilt discover the treasure of a higher knowledge, in that thou seekest and explorest that thrice blessed nature which alone overcomes the natures in a divine manner; which alone engenders the glittering gold, which creates everything and which can only be found by those lovers of the divine gnosis, whom the Muses inspire. I will not say who he is who discovered it. Admire the mind, the wisdom of these men, filled with God (entheoi), the creator of these bodies and spirits (pneumata) , marvel at the way they attained the sublime height of the gnosis so that they are able to animate the soul, kill it and revivify it, and how they create strangely and form strangely.

"Oh marvel at the sovereign, the blessed materia! (Hyle). Who is it understands and knows the mysteriously concealed developments? It is the understanding, the highly honoured and eminent mind, of Theodorus which acquired riches in a divine manner, he the faithful defender of princes.

In this book he has collected and arranged a rare collection of learned trains of thought.

Watch over him, protecting him, 0 Christ, Lord of all ! (christe pantanax!)"

This text shows you how the art was understood by those who practised it.

It is really a religious "praeparatio", this dedication might be the preface of the Ignatian exercises or some other religious meditation.

In reality it is a preface to chemical experiments or transformations, but which, in a miraculous manner, also transform the soul.

For this reason, as we are dealing with the soul from the historical standpoint, we cannot omit alchemy.

This fact has not been recognised before, because these texts were always read from the point of view of chemistry, from which angle they make little or no sense.

The next passage comes from a text belonging to about the sixth century, written by a Byzantine monk, who app ears in Berthelot as the Christian Philosopher or the Christian, and shows a considerable relationship to Gnosticism.

He says:

" . . . We place the principal thing in the middle of our demonstration: As the centre of the circle determines the rays which lead to the circumference, so the inexhaustible spring, which flows out from the centre of Paradise, provides all people with a drinkable and fruitful fluid. In like manner the midday sun also, in the zenith of one of the four centres, illuminates without shadow the whole hemisphere above the earth. In the same way the moon lights the earth beneath the heavens, and with her disc, shining with light borrowed from the sun, she dispels the sadness of the night. Without the philosopher’s fluids there is no possibility of completing the desired result."

This again is a psychical transformation, and it is compared here with the sacred and redeeming waters of paradise, another direct reference to the Bible, for Christ also is likened to this water.

As you know four rivers arise from the spring in Paradise.

This water is the eternal or divine water, as the alchemists call it, which plays the greatest role possible throughout the whole history of alchemy till the seventeenth and eighteenth centuries.

This water is the quinta essentia, or tincture, which brings about the transformation.

The consecrated baptismal water, which as you know is endowed with the power of re-birth in the Church font, is really this same water.

The next passage also comes from the "Alchimistes Grecs”, from OLYMPIODOR, a commentator on Zosimos, belonging to the fifth century.

He says:

" In order that the combination should come about, Zosimos says, pray to God that he may instruct you, for men do not impart the science, they are jealous of each other, and one does not find the way . . . The demon Ophiuchus hinders our research, creeping about inside as well as out, now filling us with fear, now bringing about something unforeseen and, under certain circumstances, causing melancholy depressions and chastening us, with the intention of making us abandon the work - But I shall say to him : Whoever thou art, 0 demon, I shall not yield to thee in any way, till I know the result at the end of my labour. I shall not allow myself to be beaten, inasmuch as I have endurance and can struggle on, because I take refuge in an honourable life and in the purifying rites of the philosophers."

We learn something very interesting here, namely that the old alchemists had certain difficulties with their work which we also experience; so we see that these difficulties are by no means modern.

We are told in this text that a certain demon, called Ophiuchus, plagued them while they were working.

Ophiuchus means "the holder of the serpent, which is the astronomical constellation of Serpentarius.

We learn from the Father of the Church, Hippolytus, that the serpent was held in this constellation for a certain purpose.

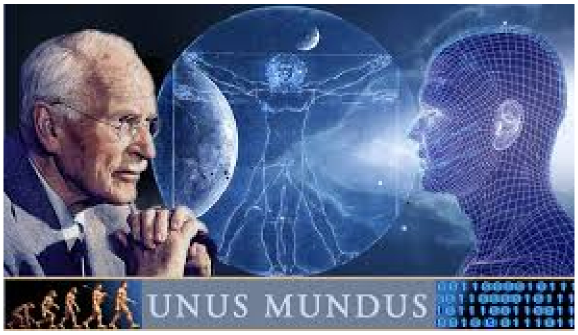
It was always trying to reach the Corona, and should it succeed it would be crowned, that is, perfected.

And when a snake is crowned it becomes the Agathodaemon, the good, helpful daemon, which is always represented with a crown of light.

So this demon, Ophiuchus, tried to prevent the alchemist from completing his work, in that he kept the snake (that is the unconscious, animal being) from reaching enlightenment. Carl Jung, ETH, Pages 144-152.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/df73e-1.jpg`

Carl Jung on "Unus Mundus"- Anthology (2019-03-01 03:57)

[1] 

In the final analysis the idea of an unus mundus [one world] is founded, on the assumption that the multiplicity of the empirical world rests on an underlying unity … . Everything divided and different belongs to one and the same world …. Carl Jung, CW 14, pars. 767-770

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 508-509

As Prof. Fierz in his speech at Pauli’s funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus. Carl Jung, Letters Vol. II, Pages 469-471

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/109b1-12bunus.jpg`

Carl Jung on if his work is “Scientific.” (2019-03-01 06:05)

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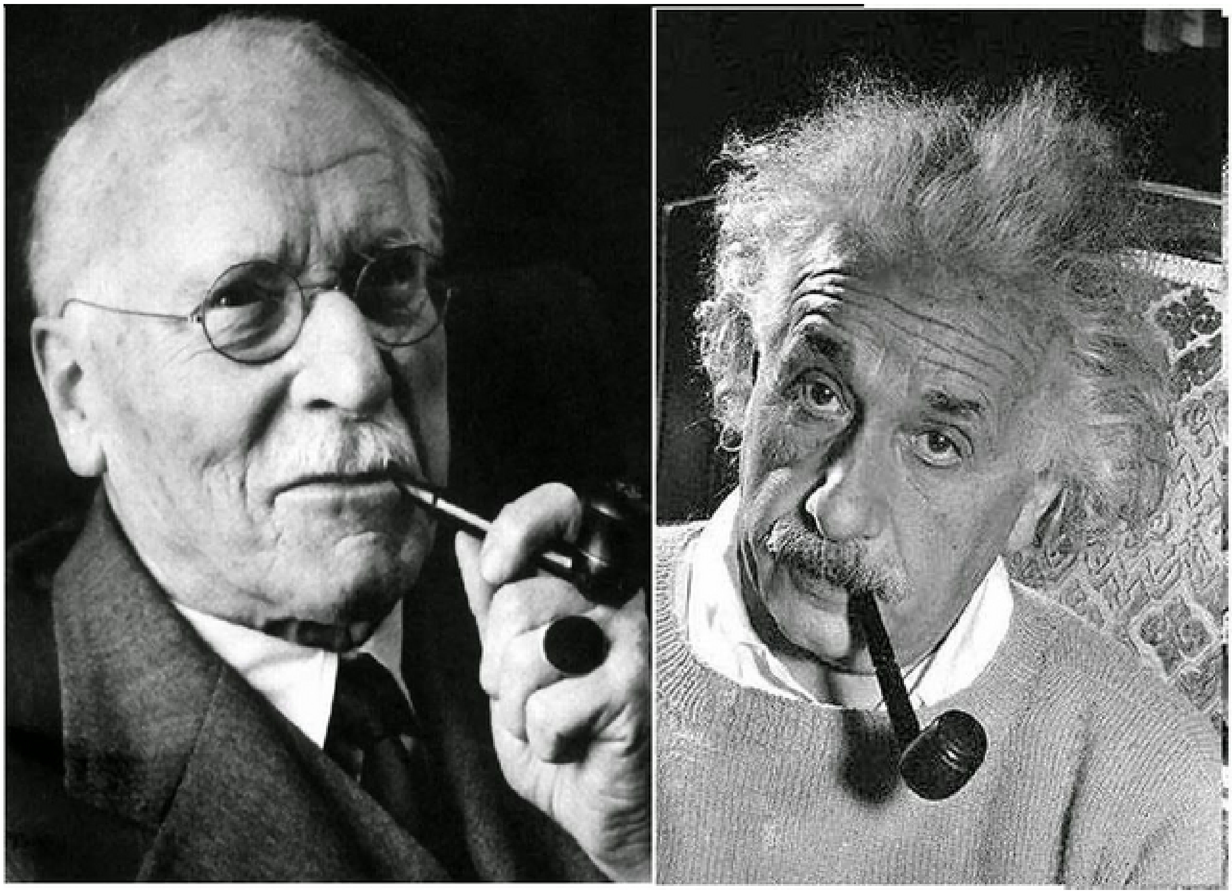

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images.

Folklore is another field of research into motivation.

What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan.

It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/02/18bdb-12bscience.jpg`

Some Carl Jung Quotations XXII (2019-03-01 06:12)

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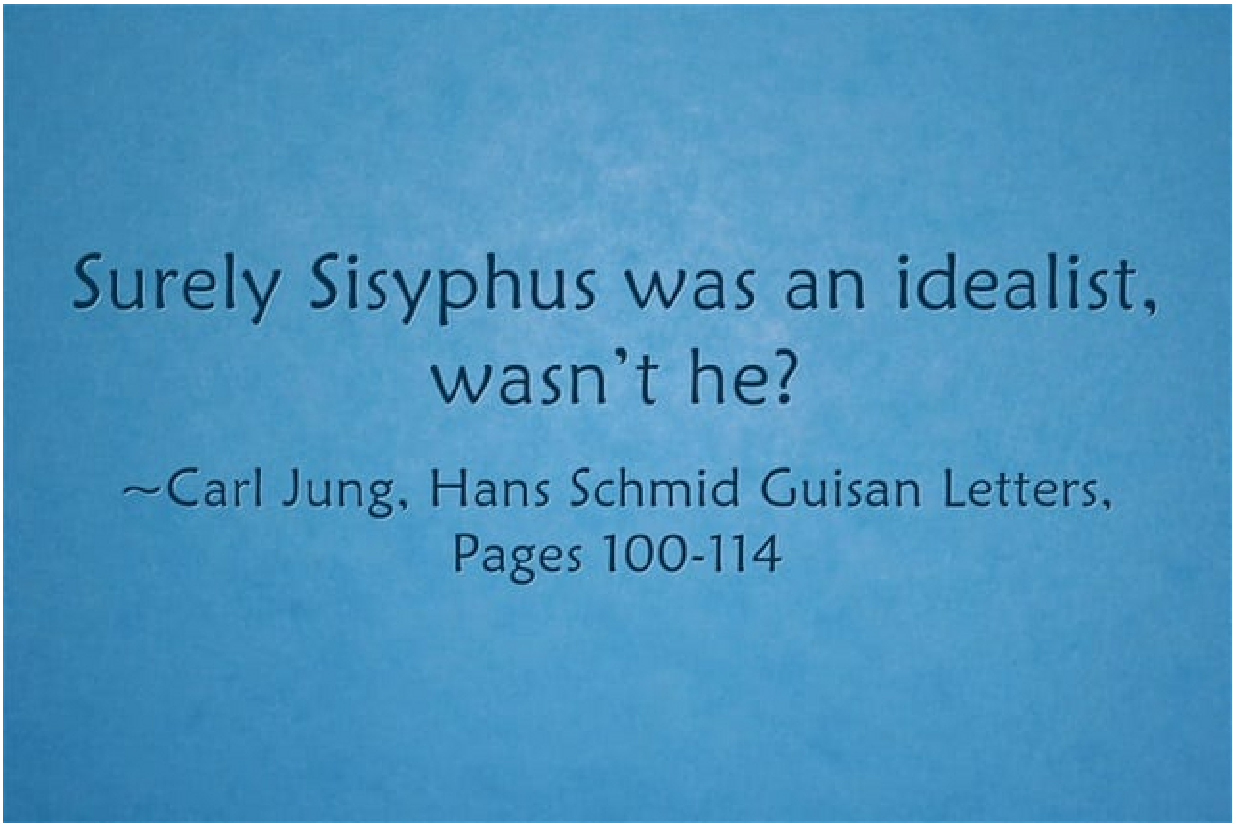

Surely Sisyphus was an idealist, wasn't he?

~Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

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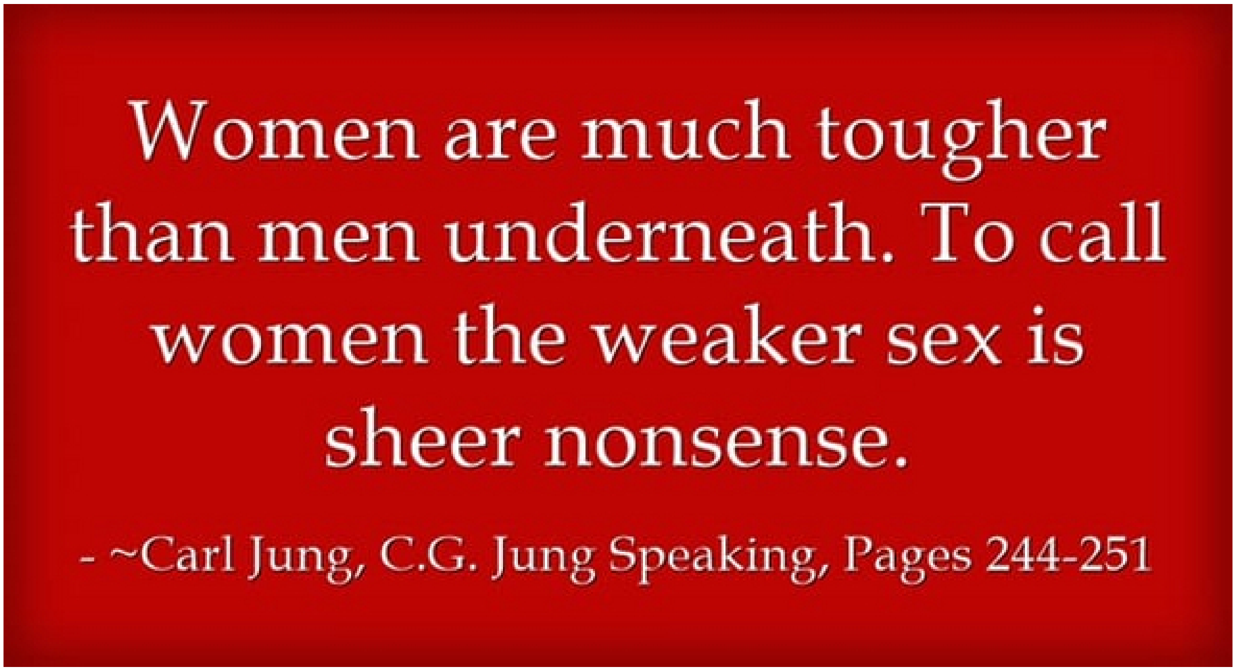
[2]



Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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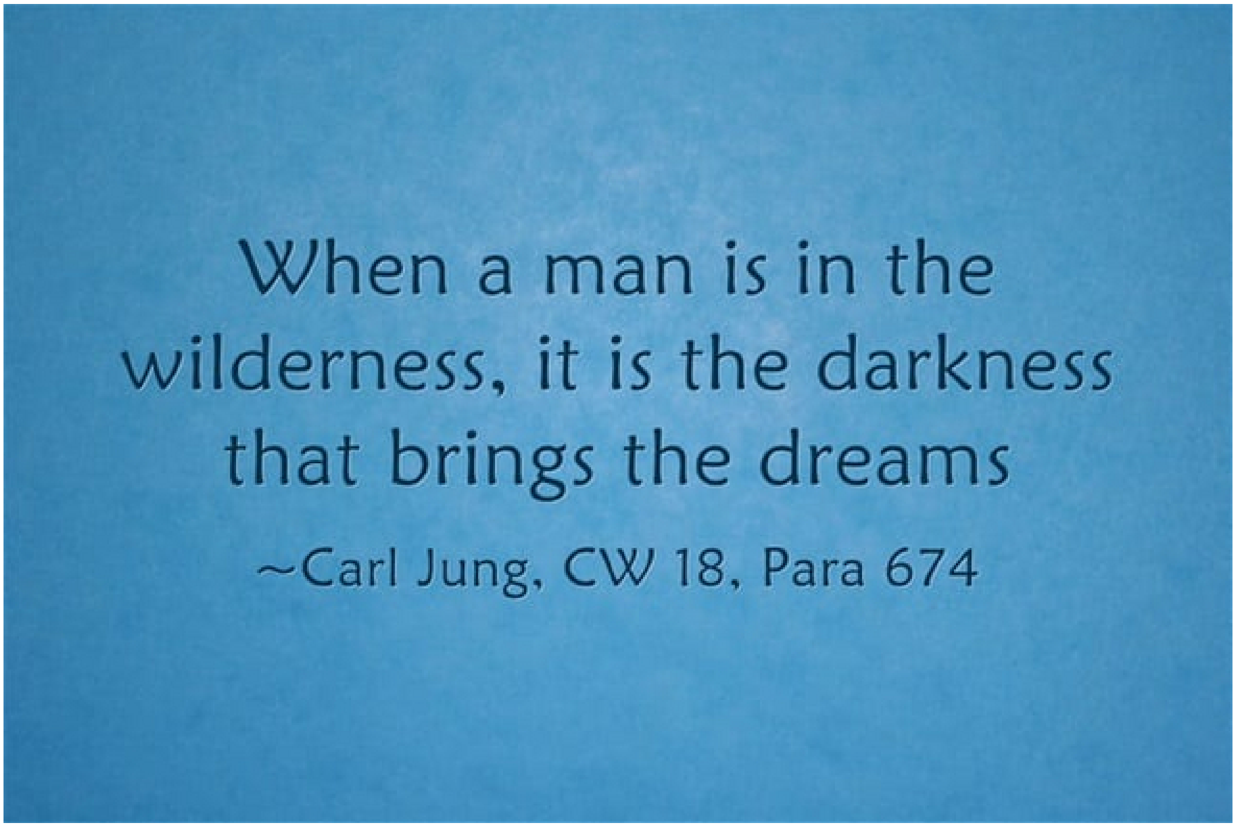

When a man is in the wilderness, it is the darkness that brings the dreams

~Carl Jung, CW 18, Para 674

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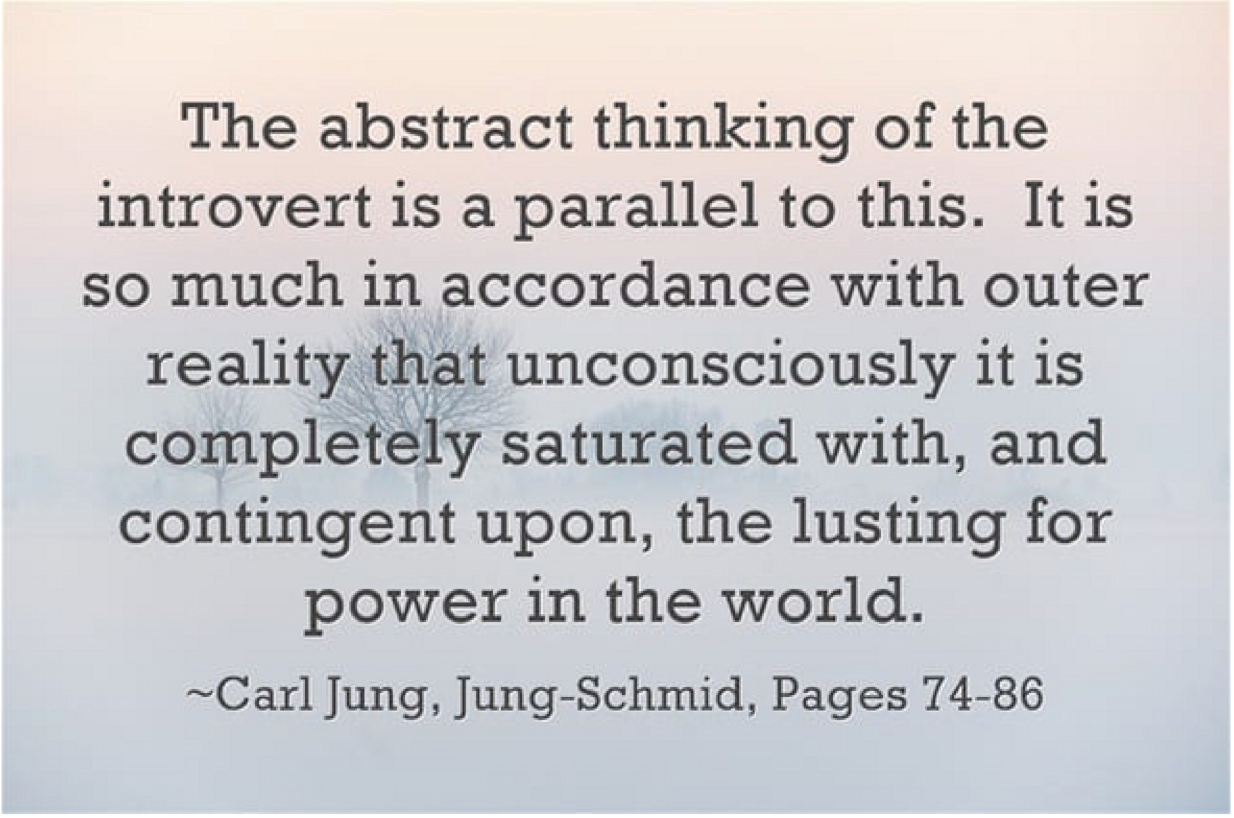
[4]



The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.

~Carl Jung, Jung-Schmid, Pages 74-86

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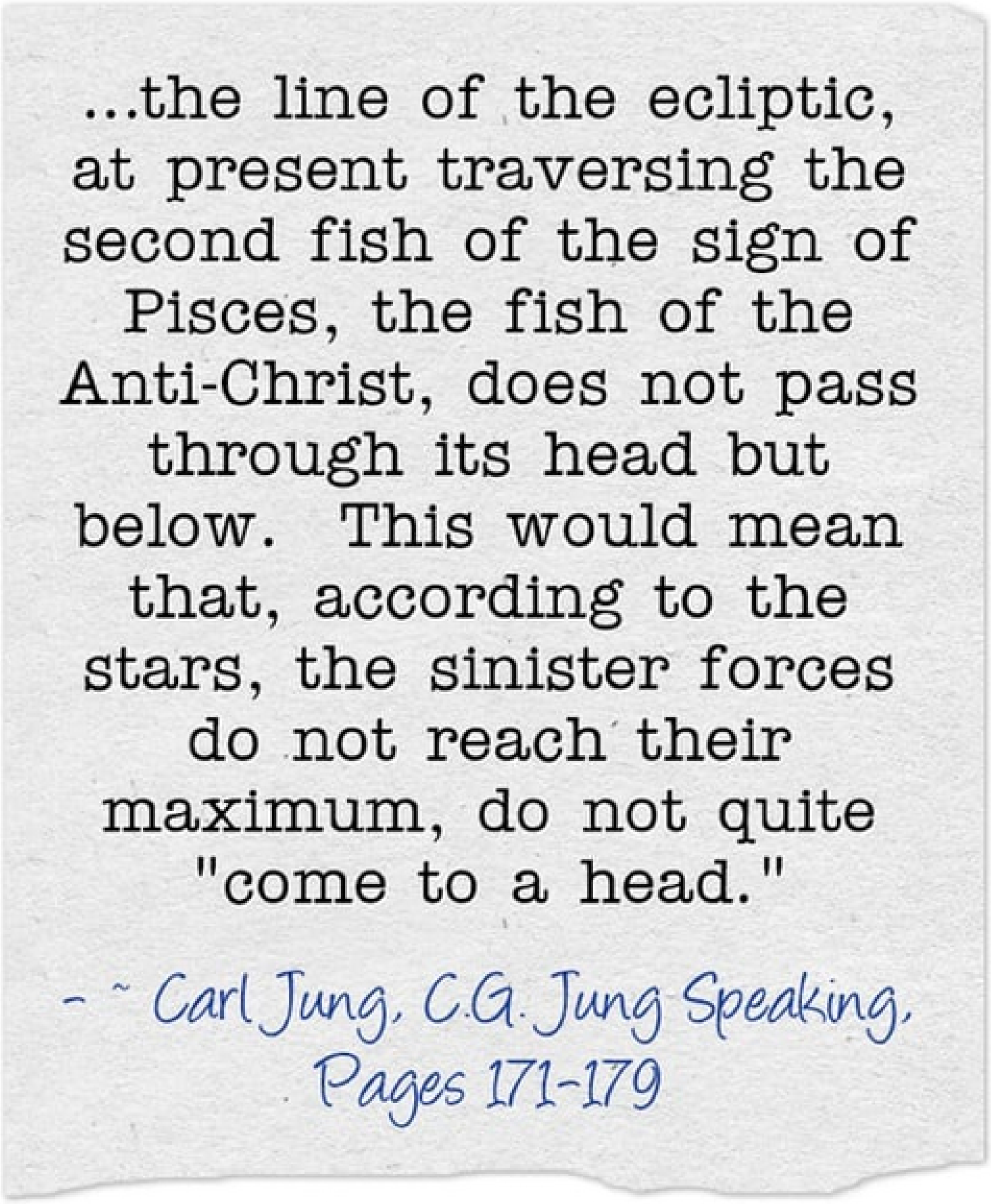

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Pages 171-179

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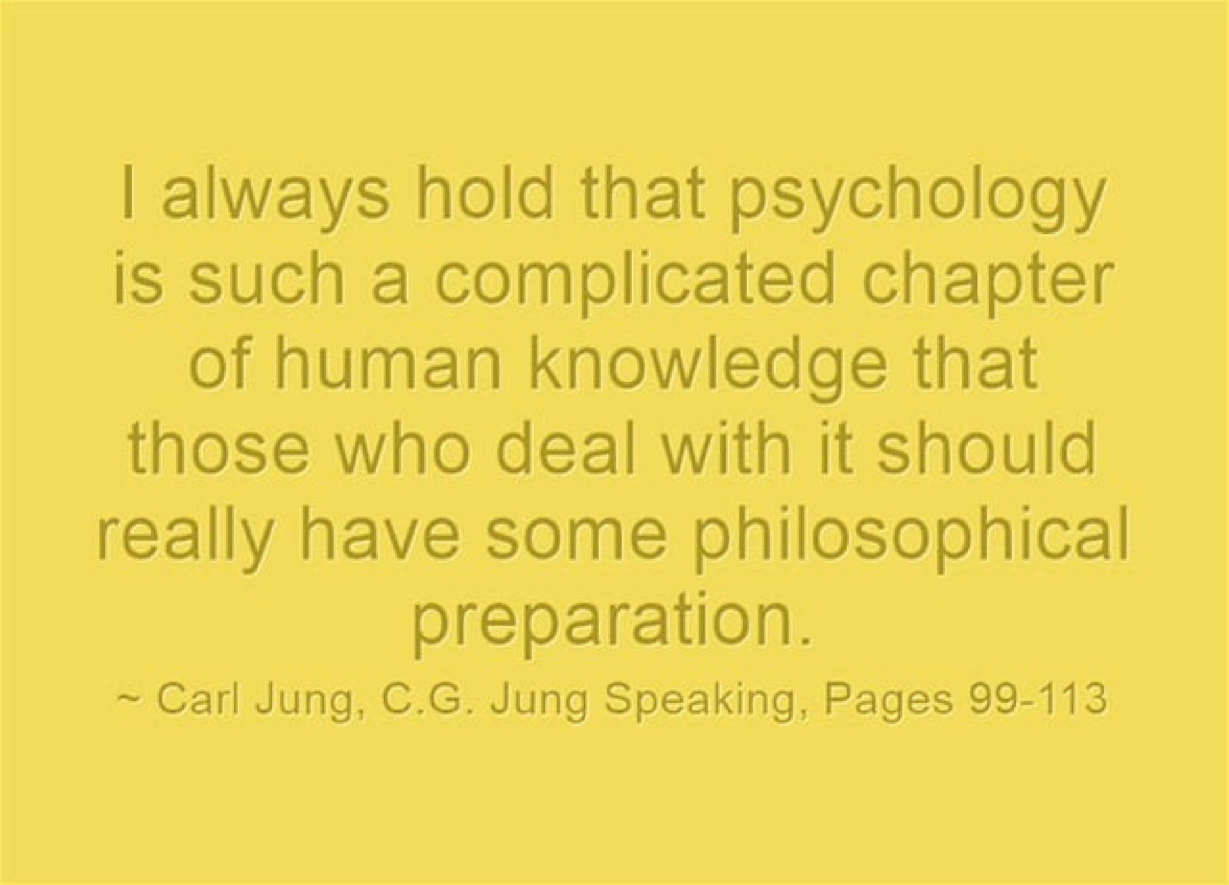

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

~ Carl Jung, C.G. Jung Speaking, Pages 99-113

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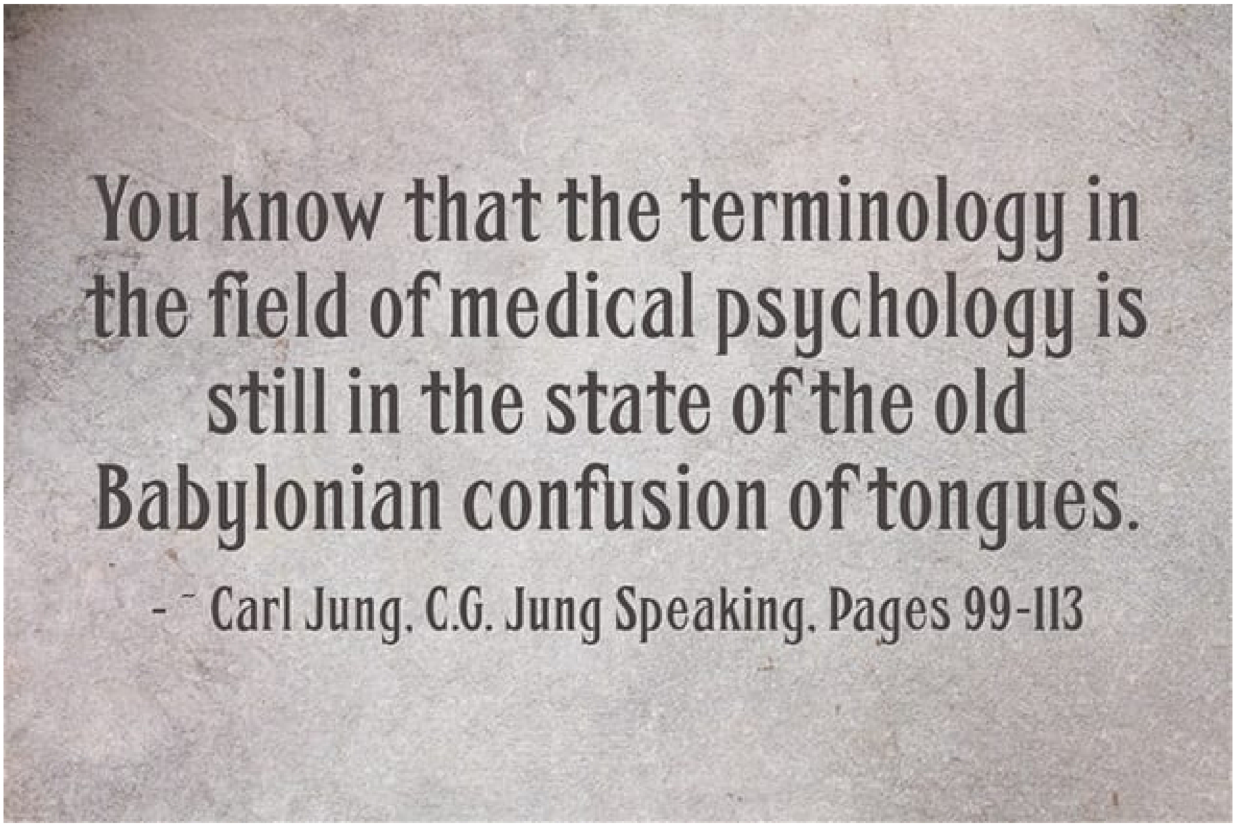

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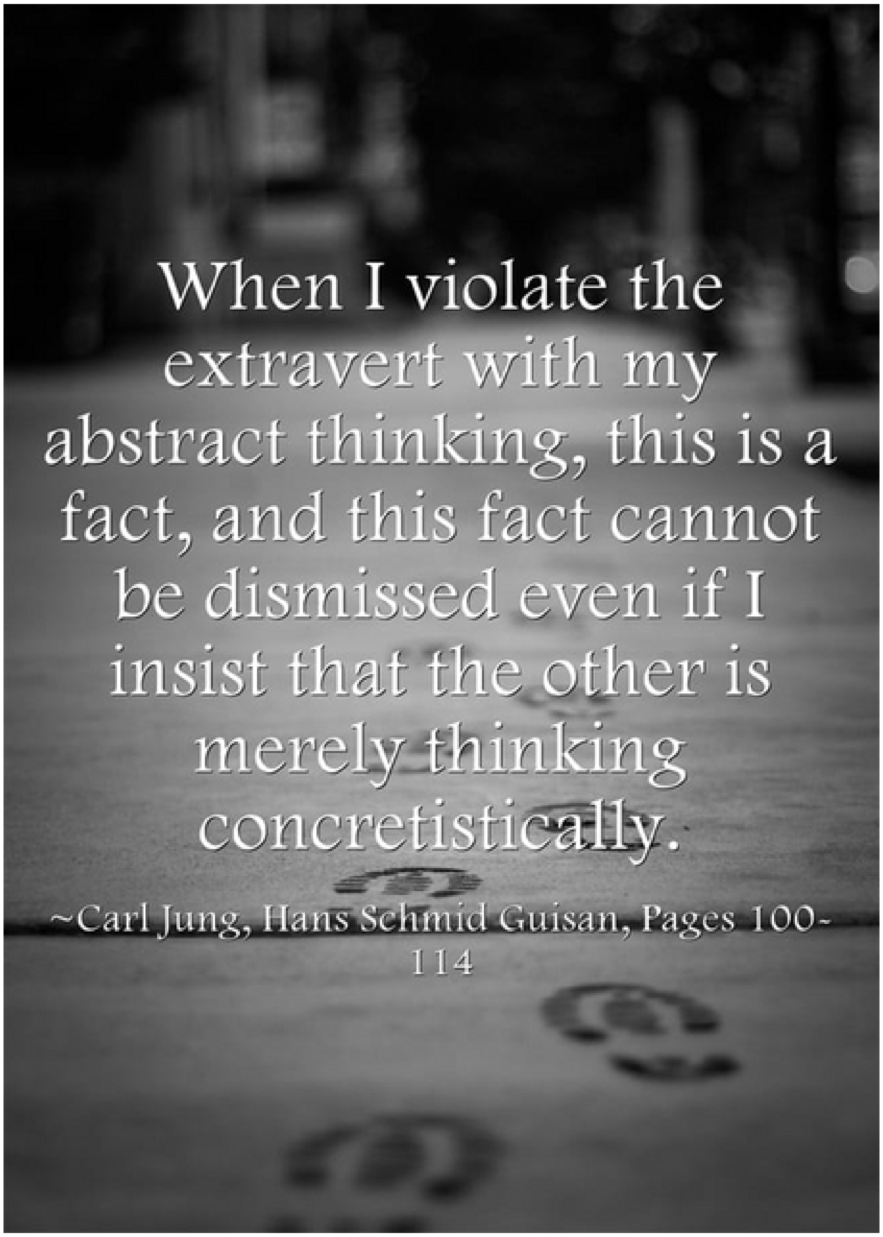
When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.
~Carl Jung, Hans Schmid Guisan, Pages 100-114

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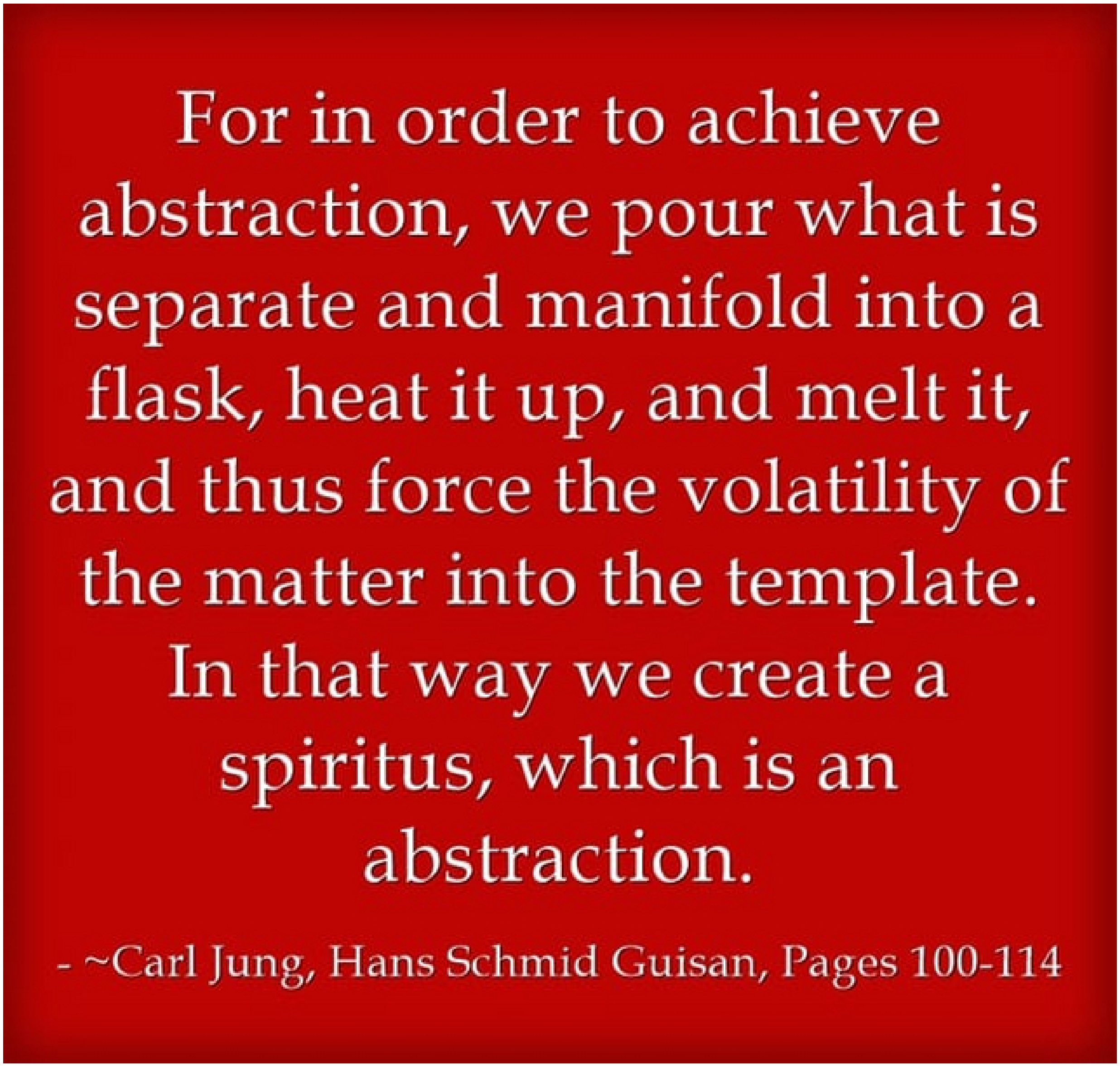

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that way we create a spiritus, which is an abstraction.

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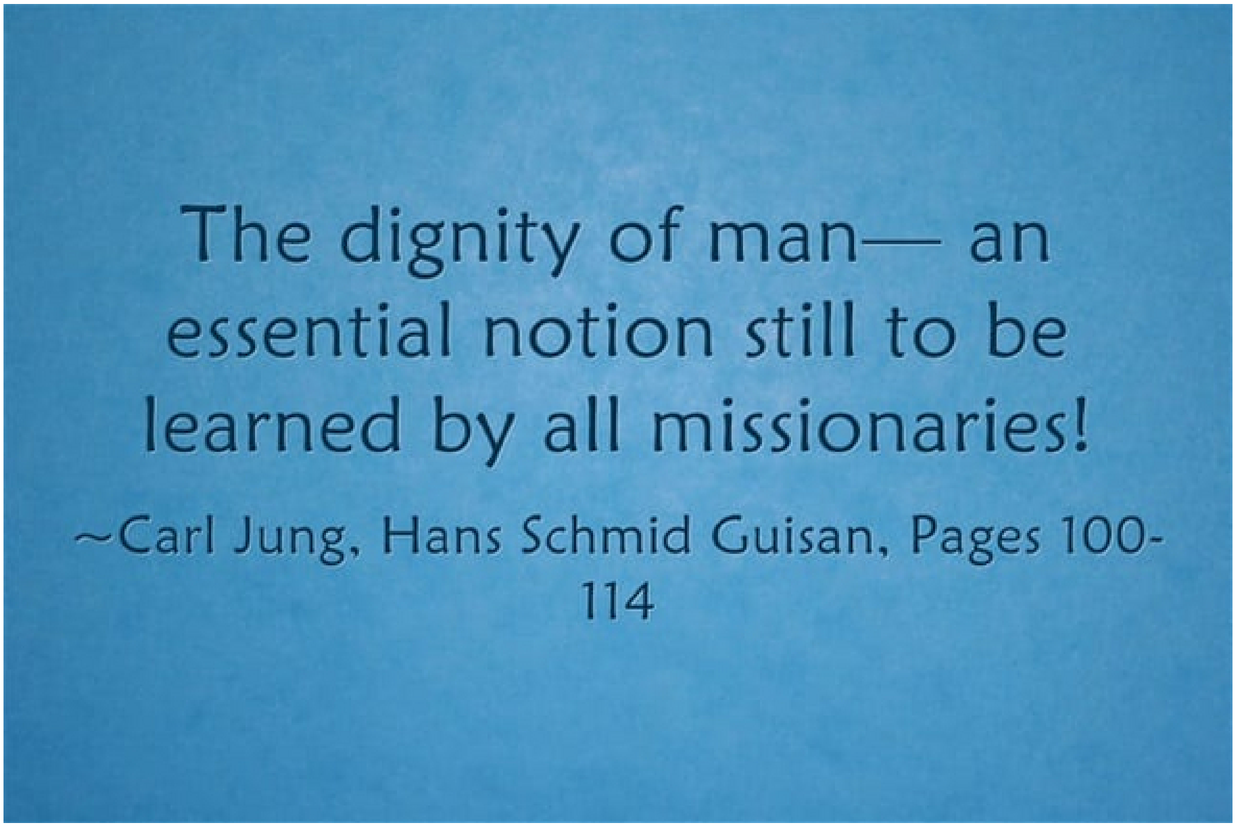
The dignity of man— an essential notion still to be learned by all missionaries!

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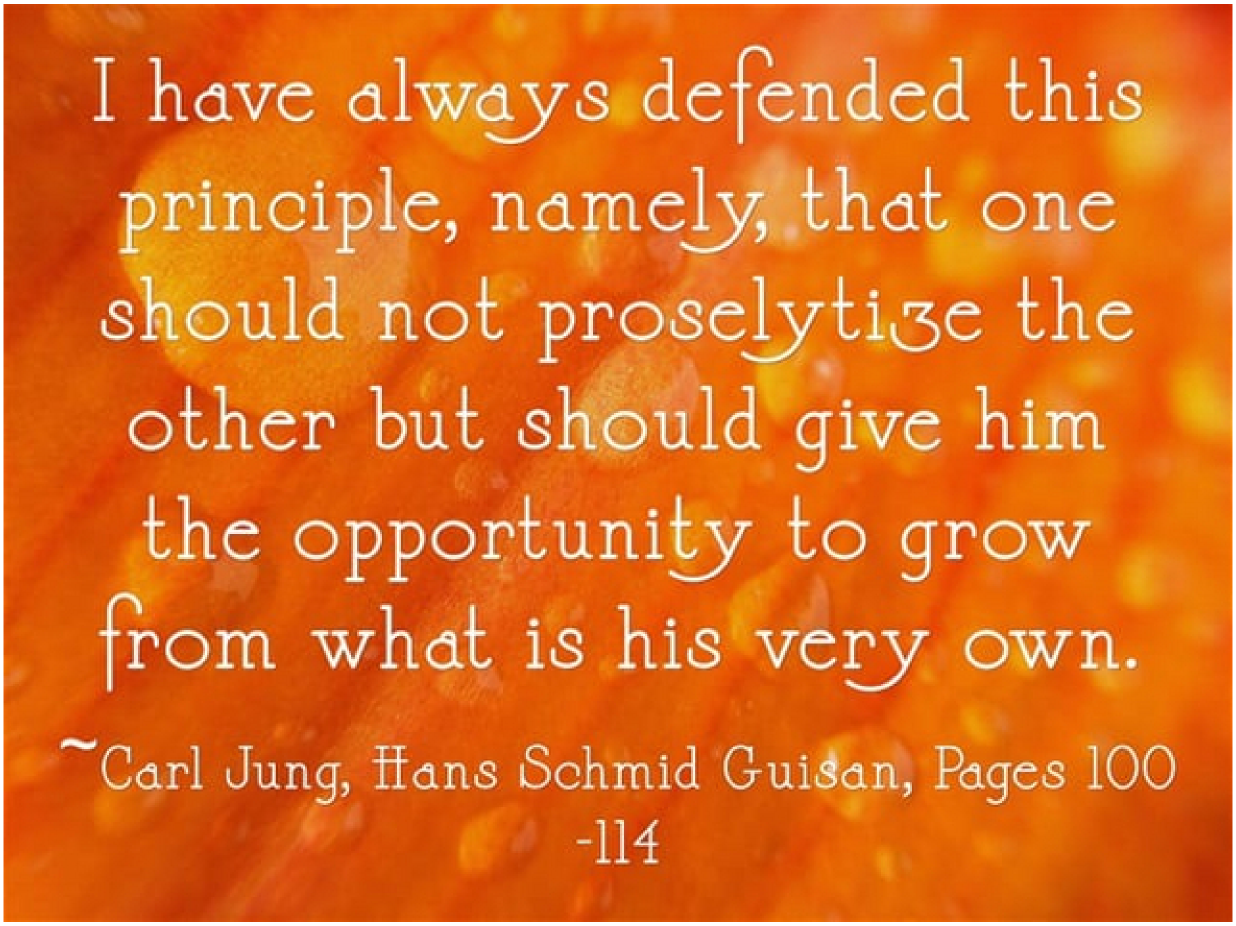

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.

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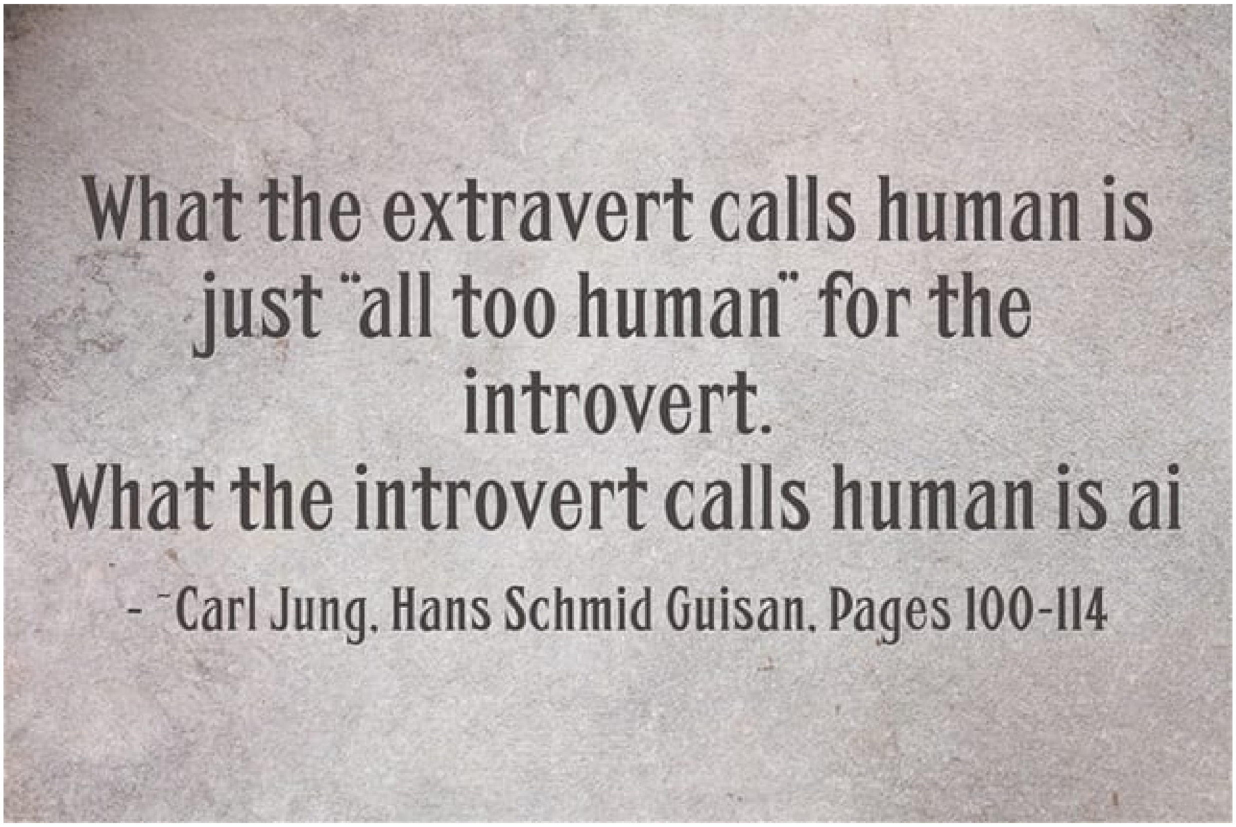

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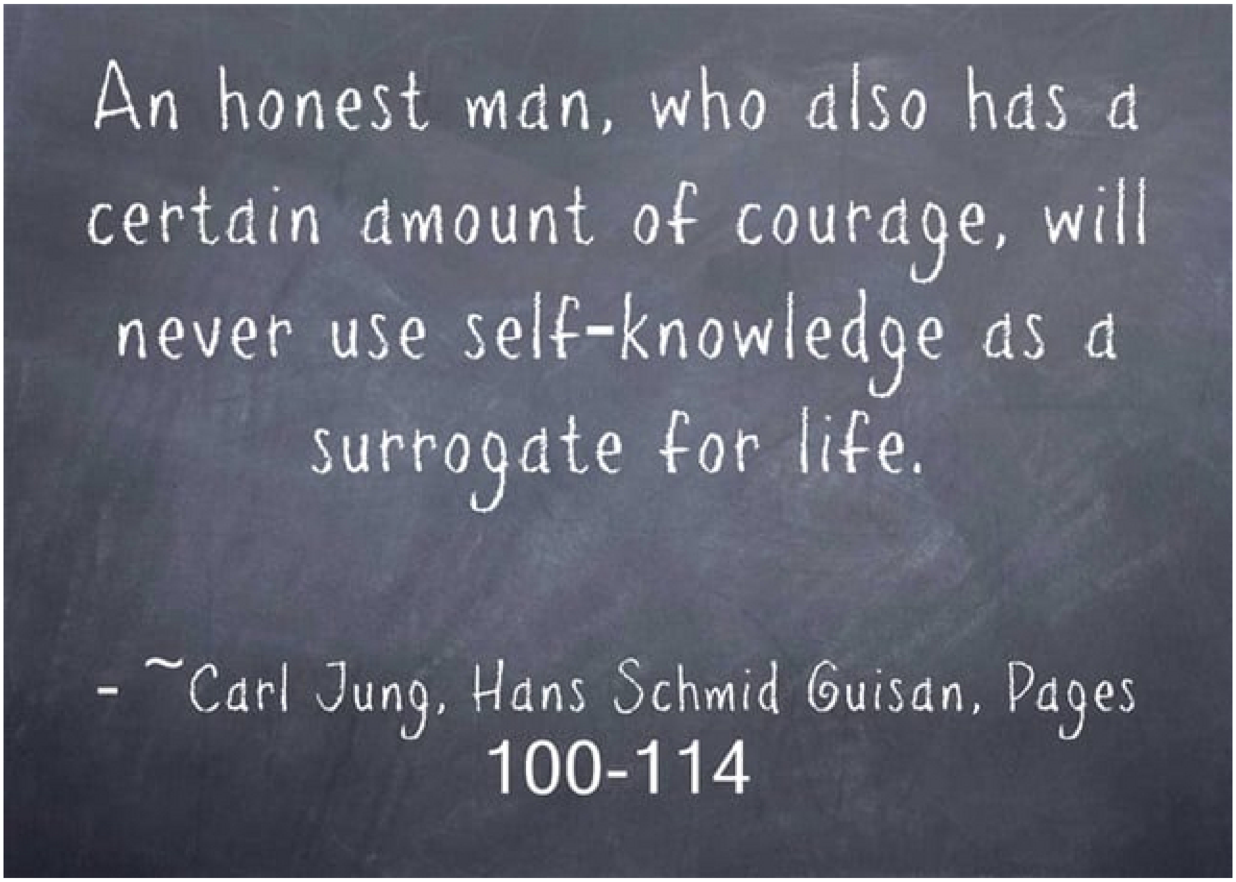

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.

- ~Carl Jung, Hans Schmid Guisan, Pages 100-114

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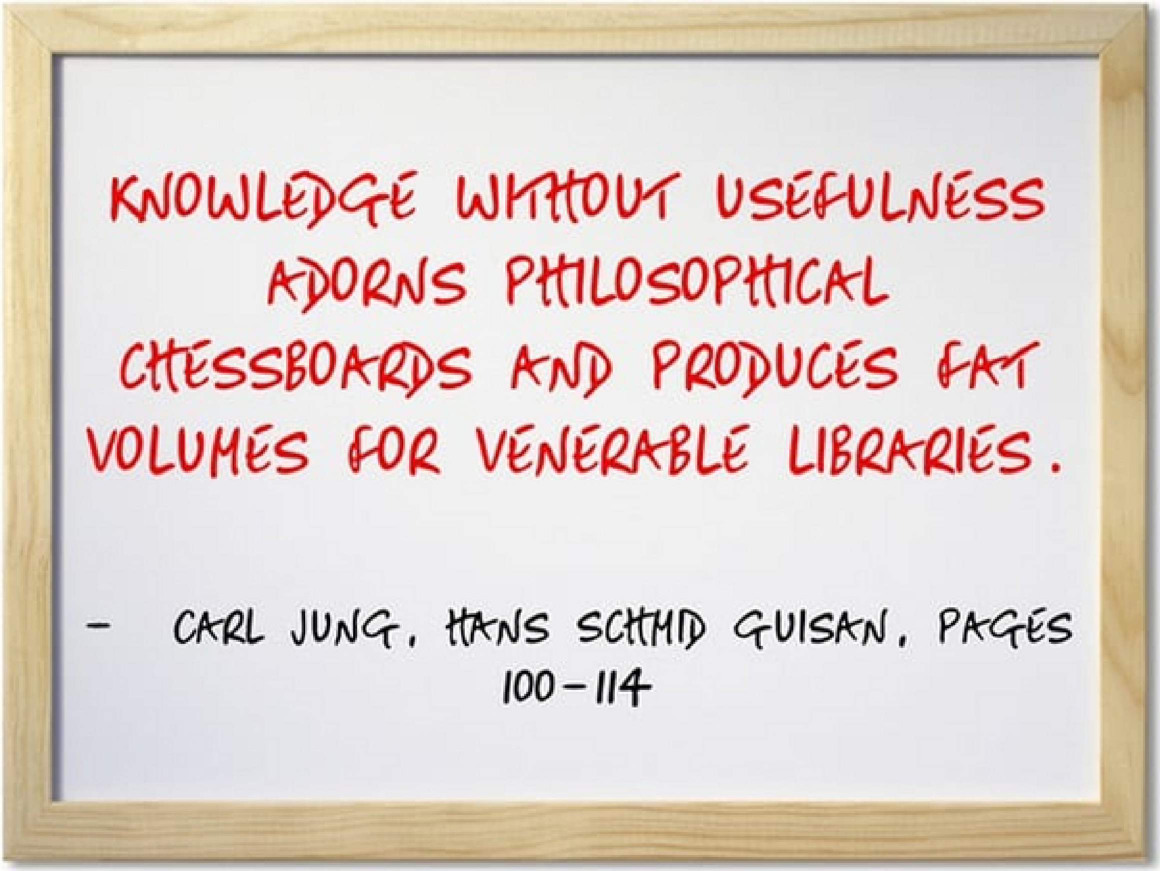

KNOWLEDGE WITHOUT USEFULNESS ADORNS PHILOSOPHICAL CHESSBOARDS AND PRODUCES FAT VOLUMES FOR VENERABLE LIBRARIES.

- CARL JUNG, HANS SCHMID GUISAN, PAGES 100-114

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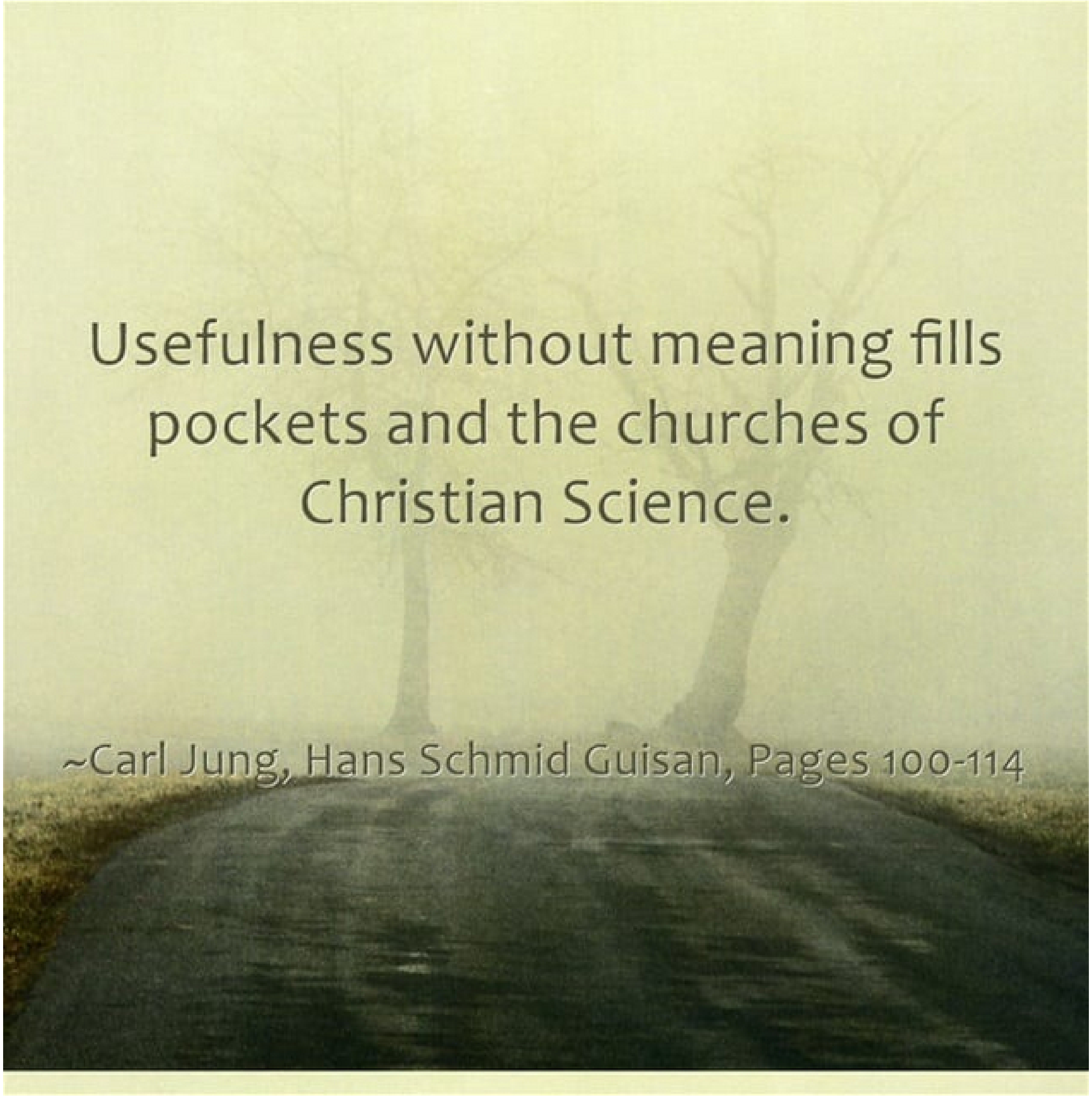

Usefulness without meaning fills pockets and the churches of Christian Science.
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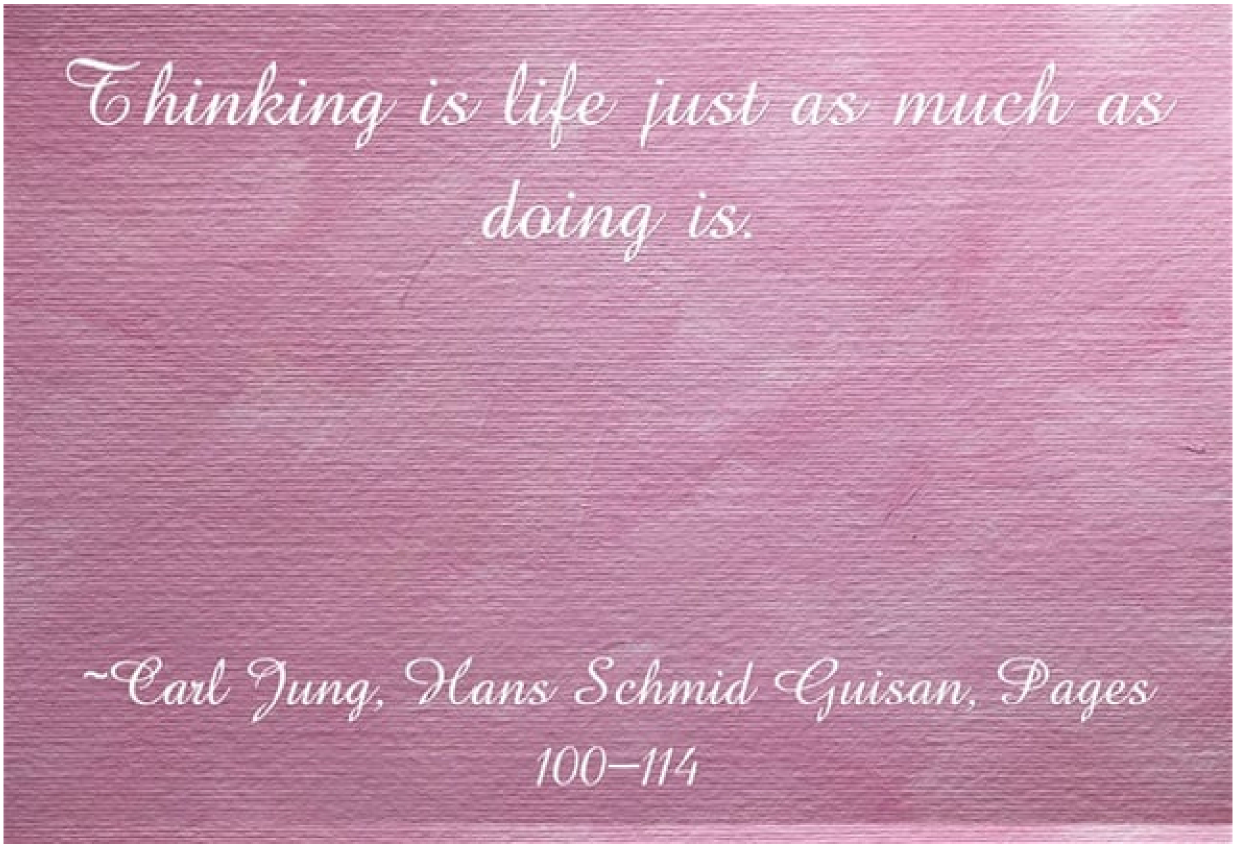

Thinking is life just as much as doing is.

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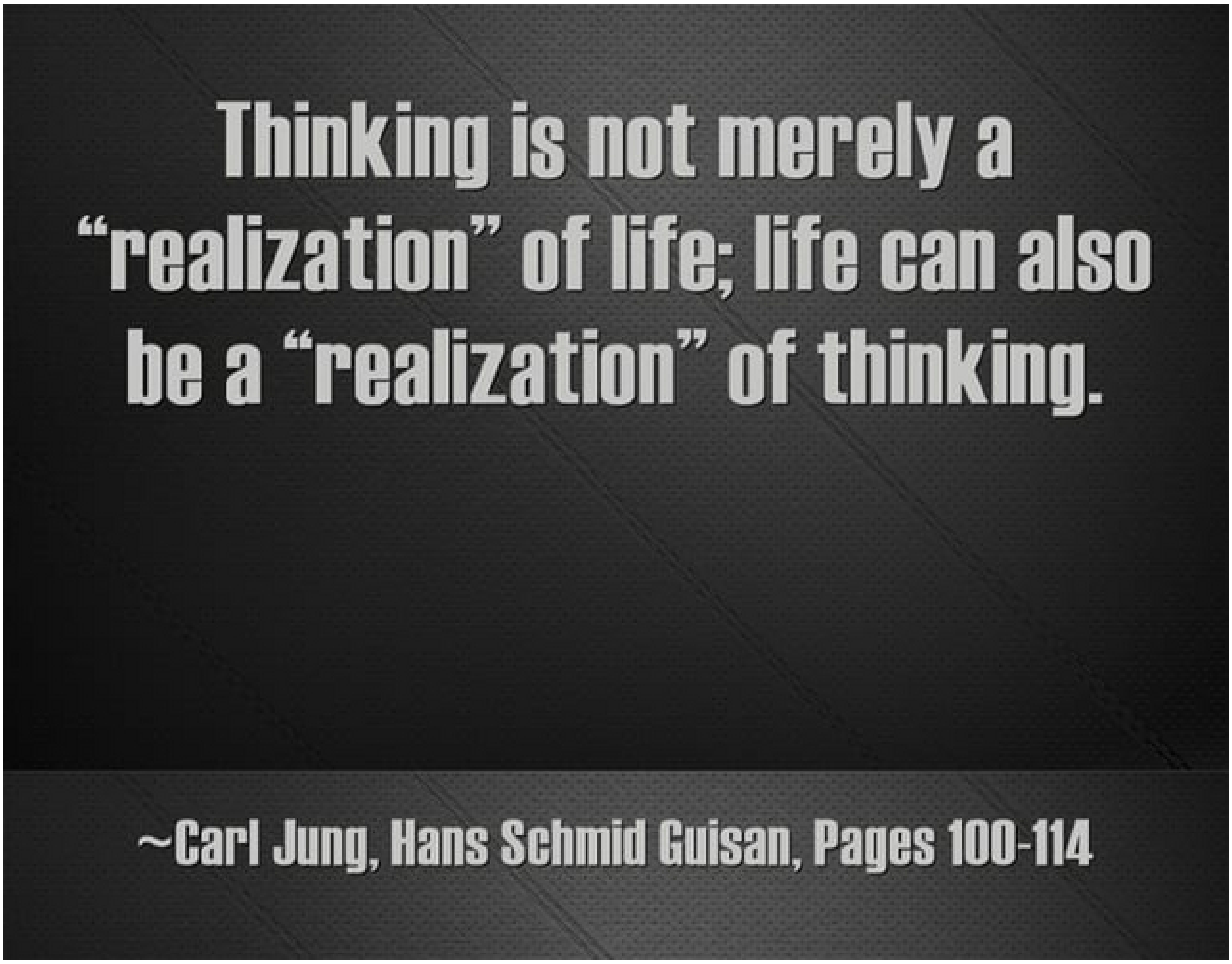

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking.

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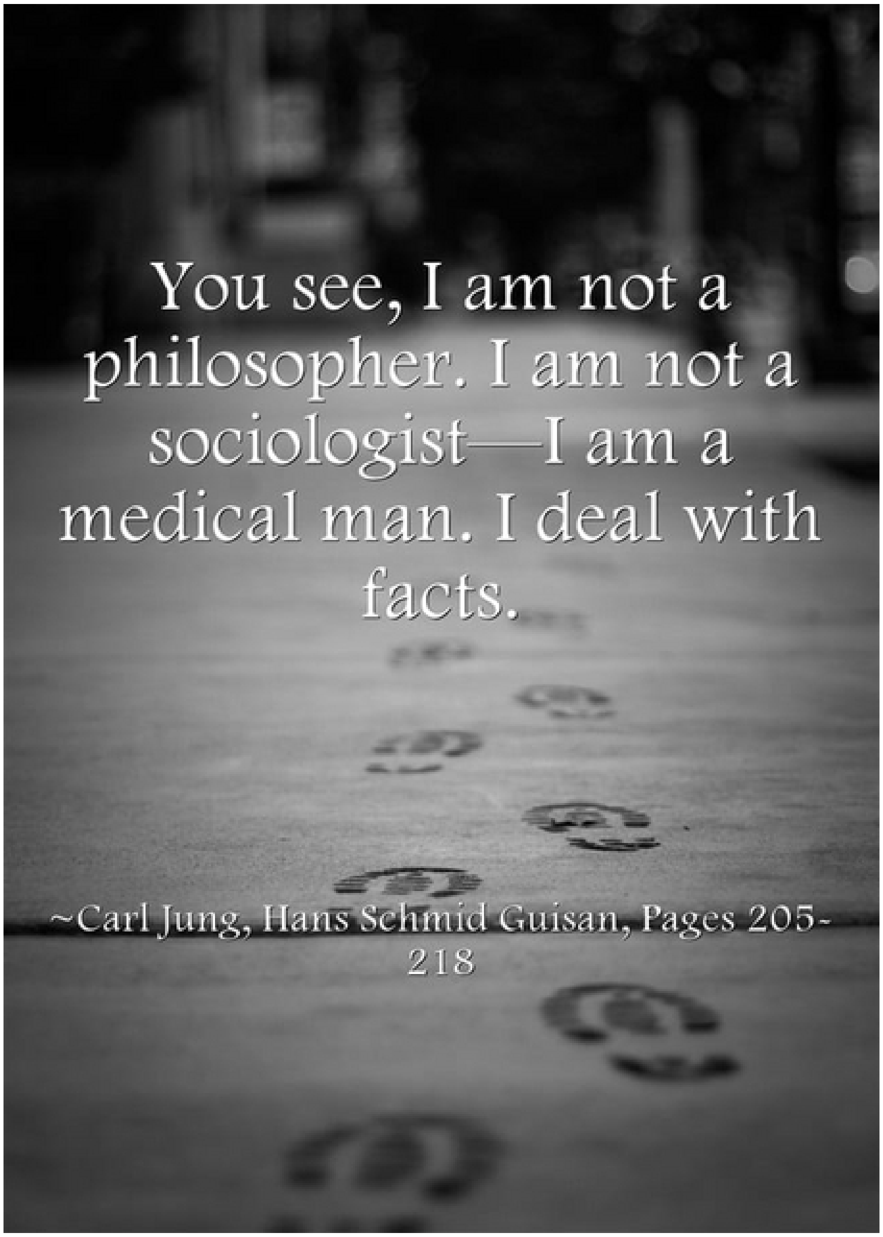
You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.
~Carl Jung, Hans Schmid Guisan, Pages 205-218

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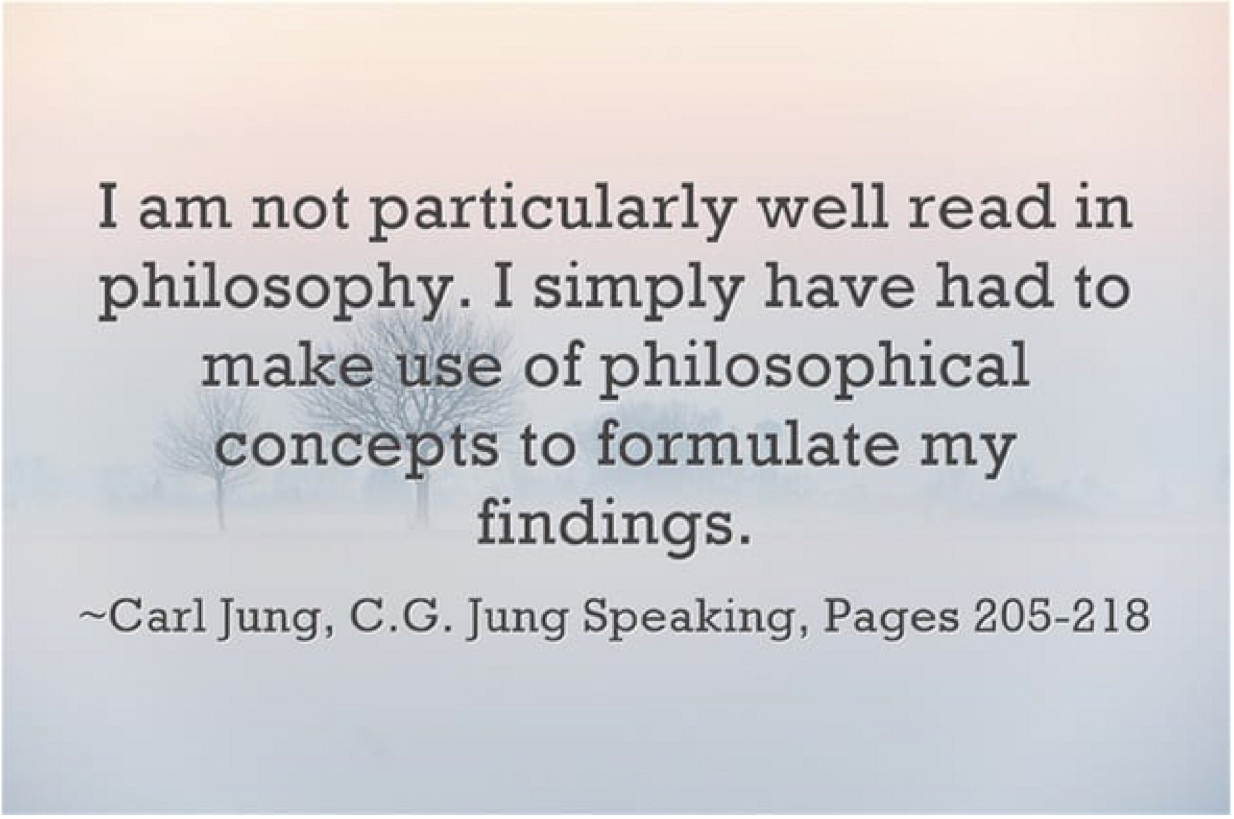

I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings.

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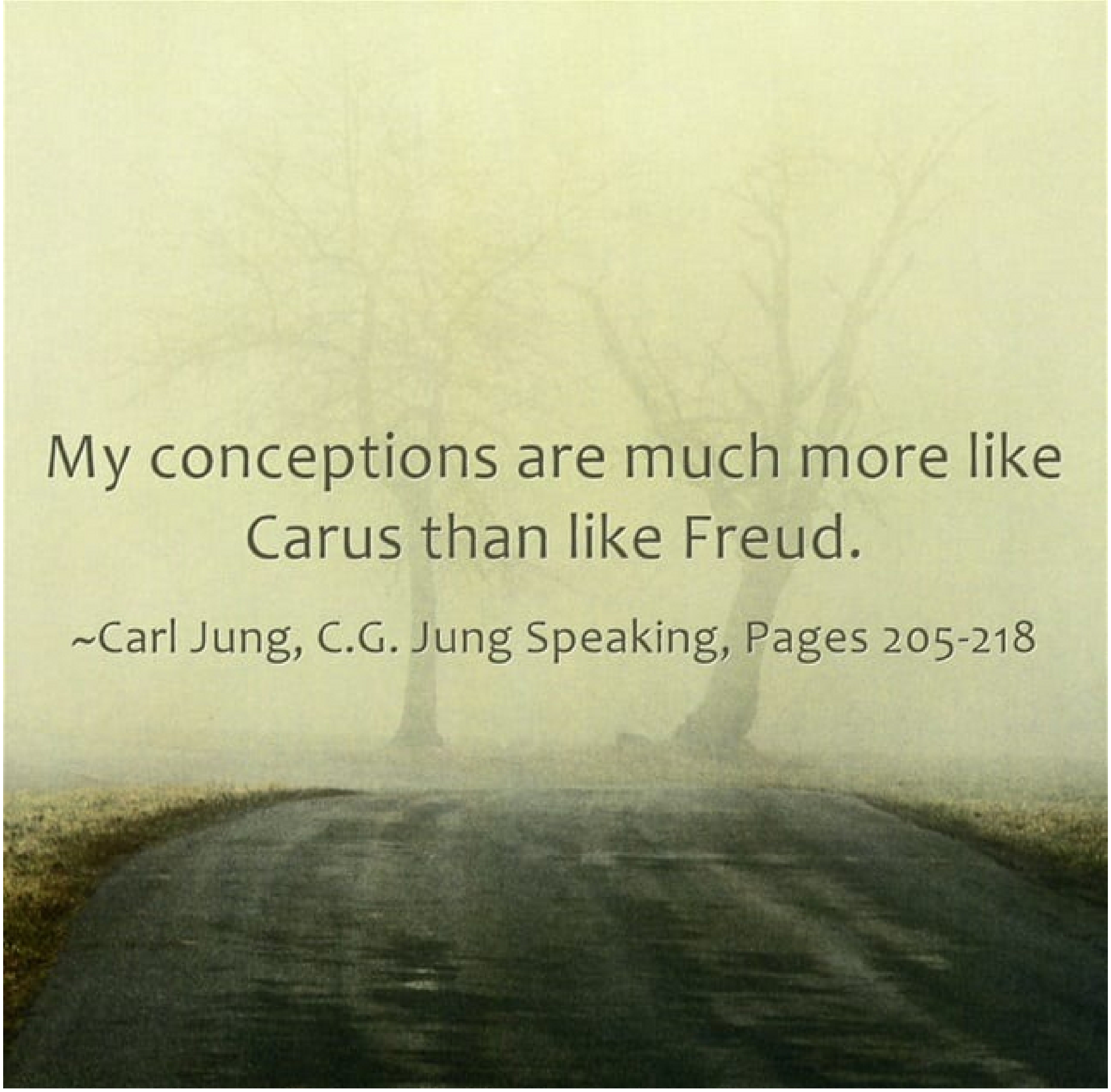
My conceptions are much more like Carus than like Freud.
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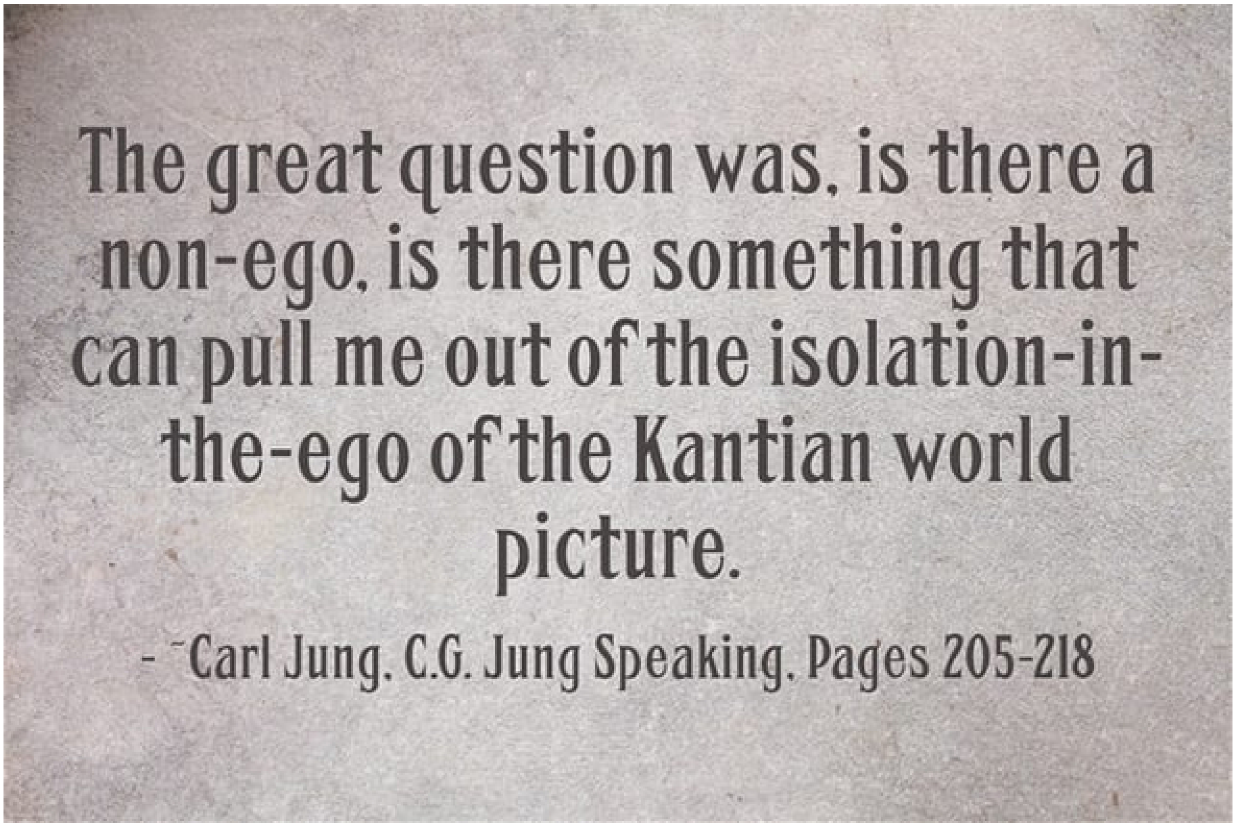

The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture.

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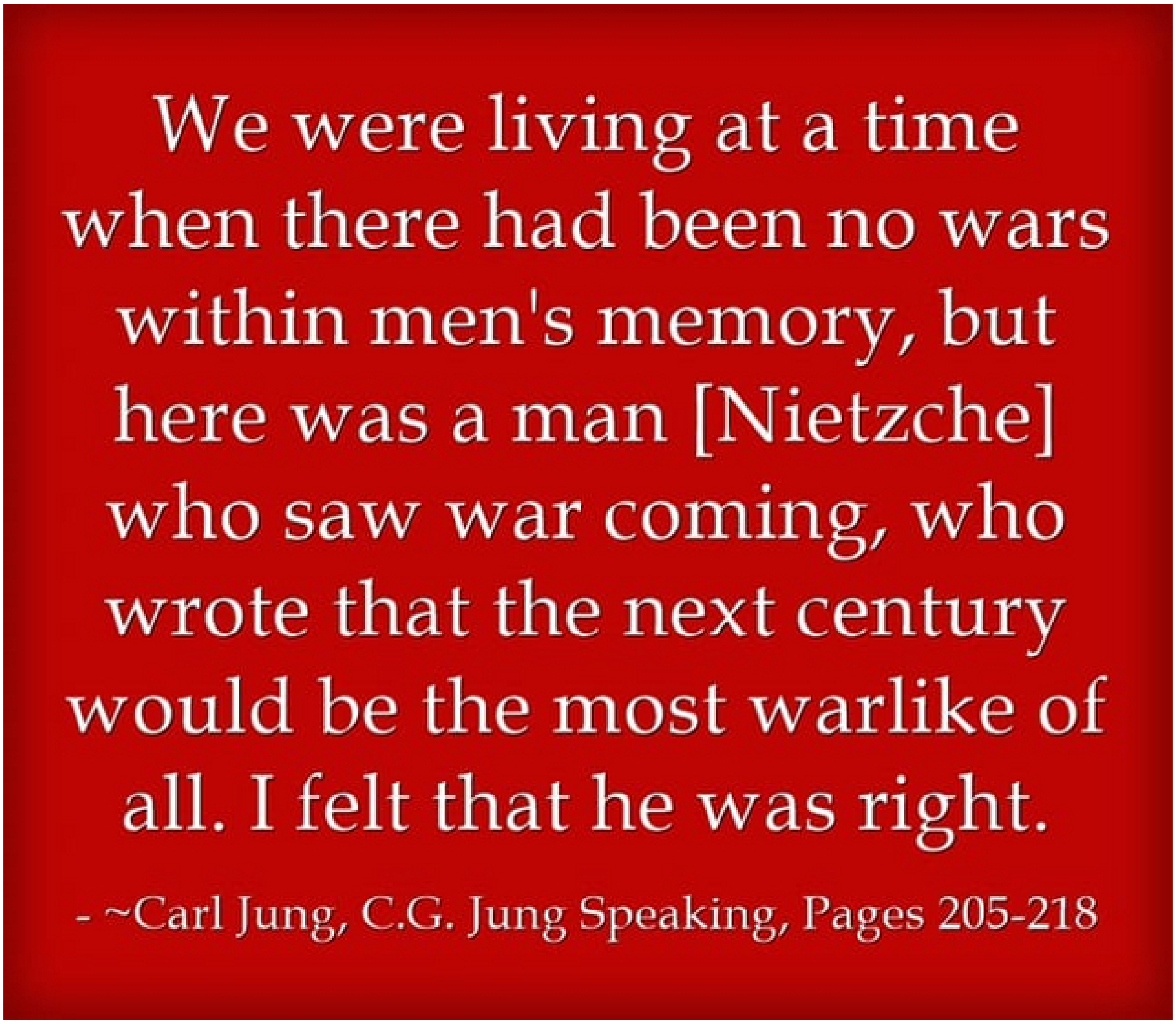

We were living at a time when there had been no wars within men's memory, but here was a man [Nietzche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right.

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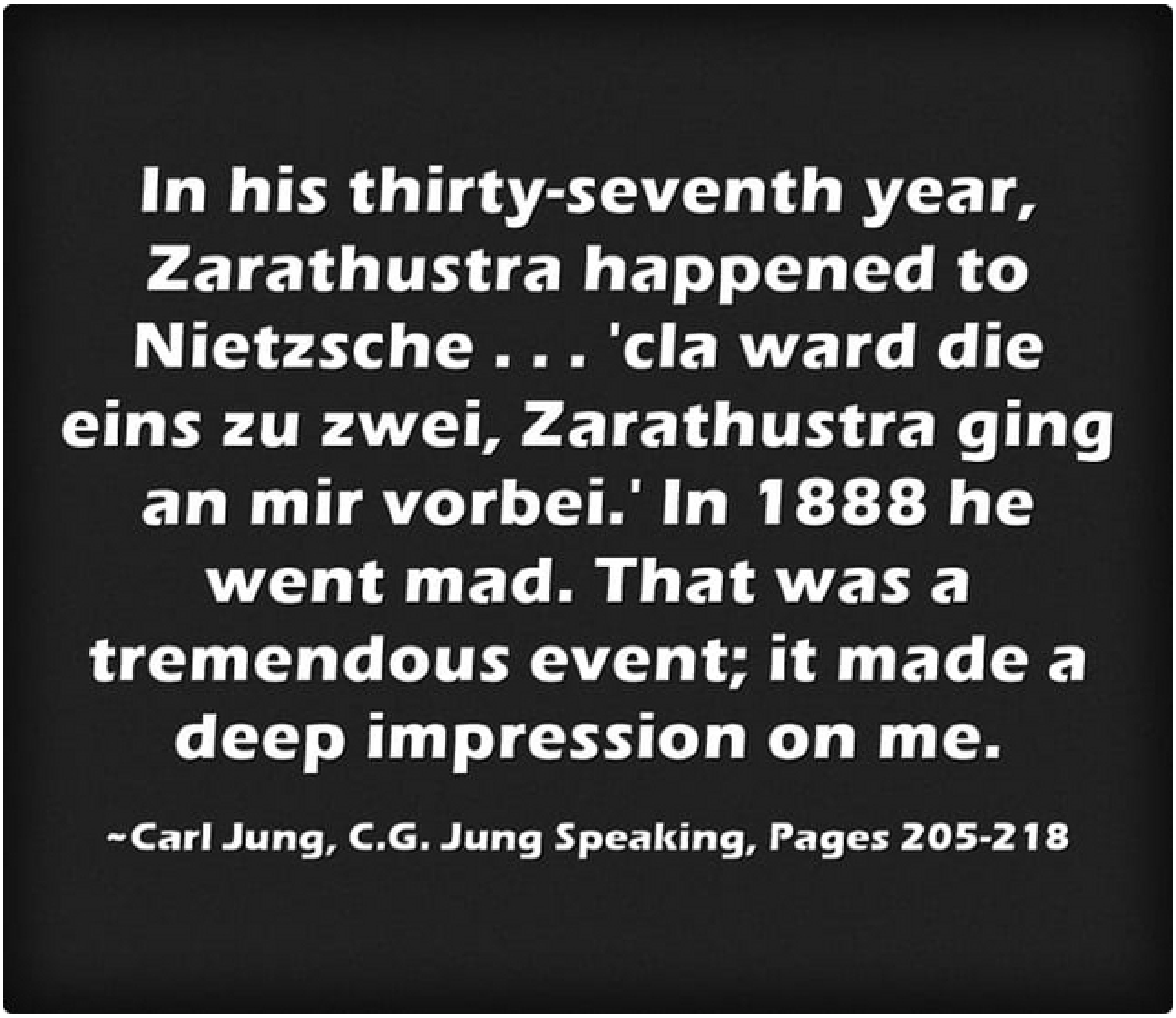

In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.

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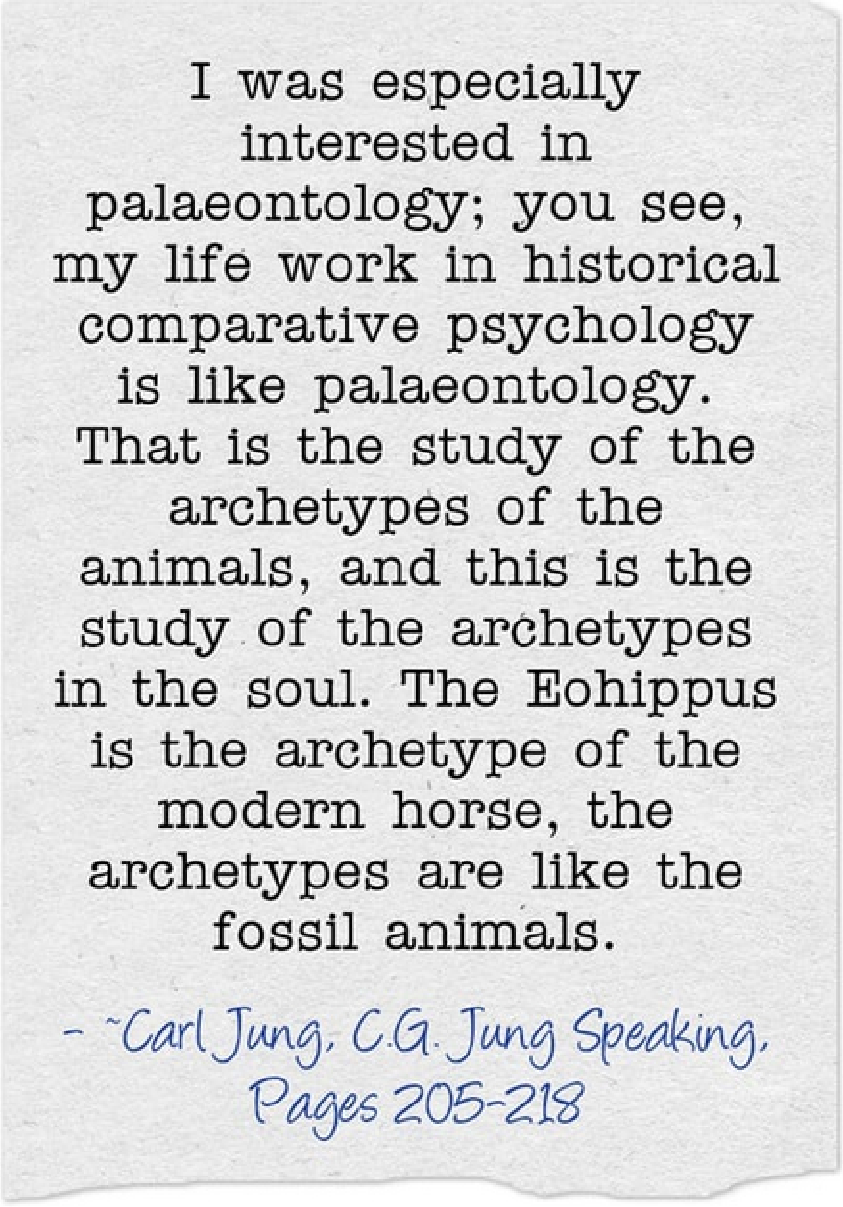

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals.

- ~Carl Jung, C.G. Jung Speaking, Pages 205-218

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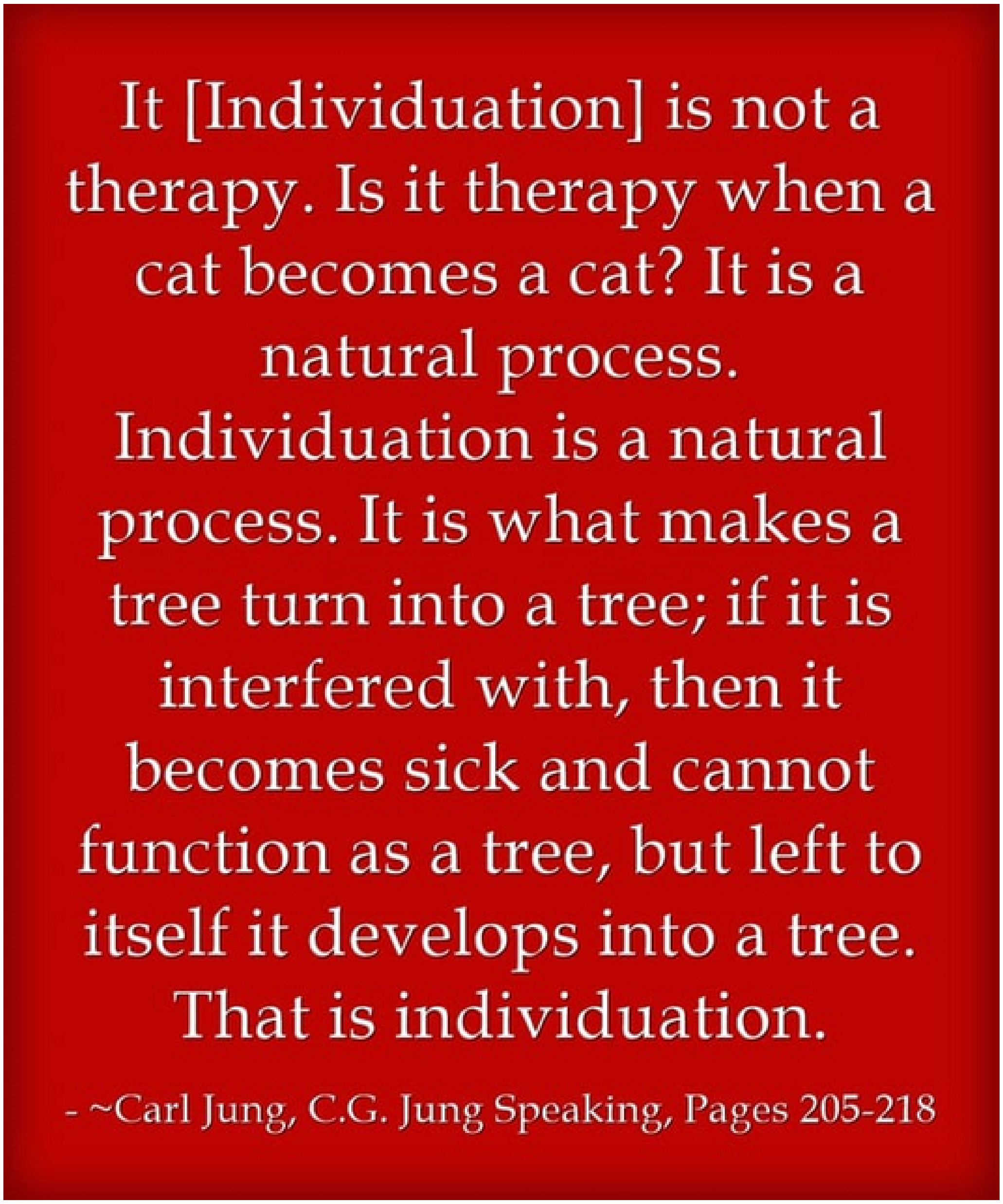

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation.

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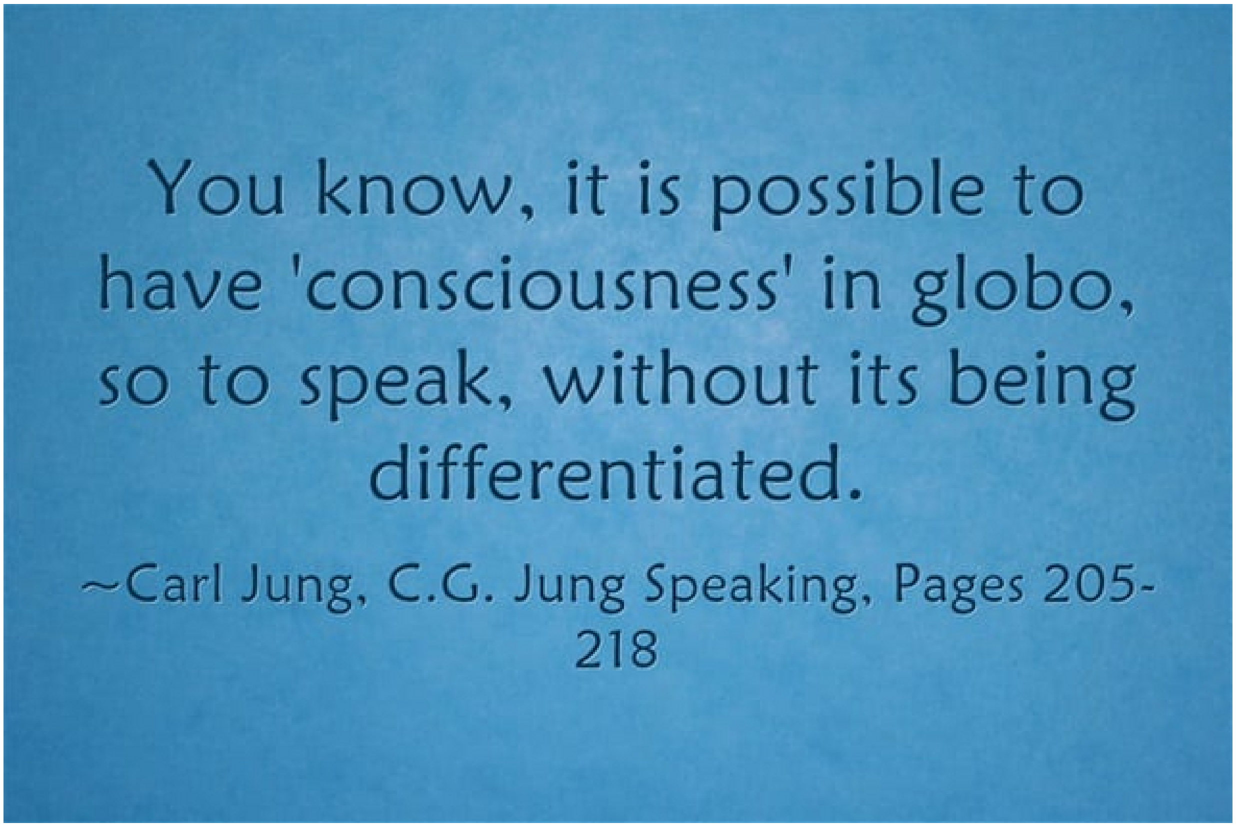

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

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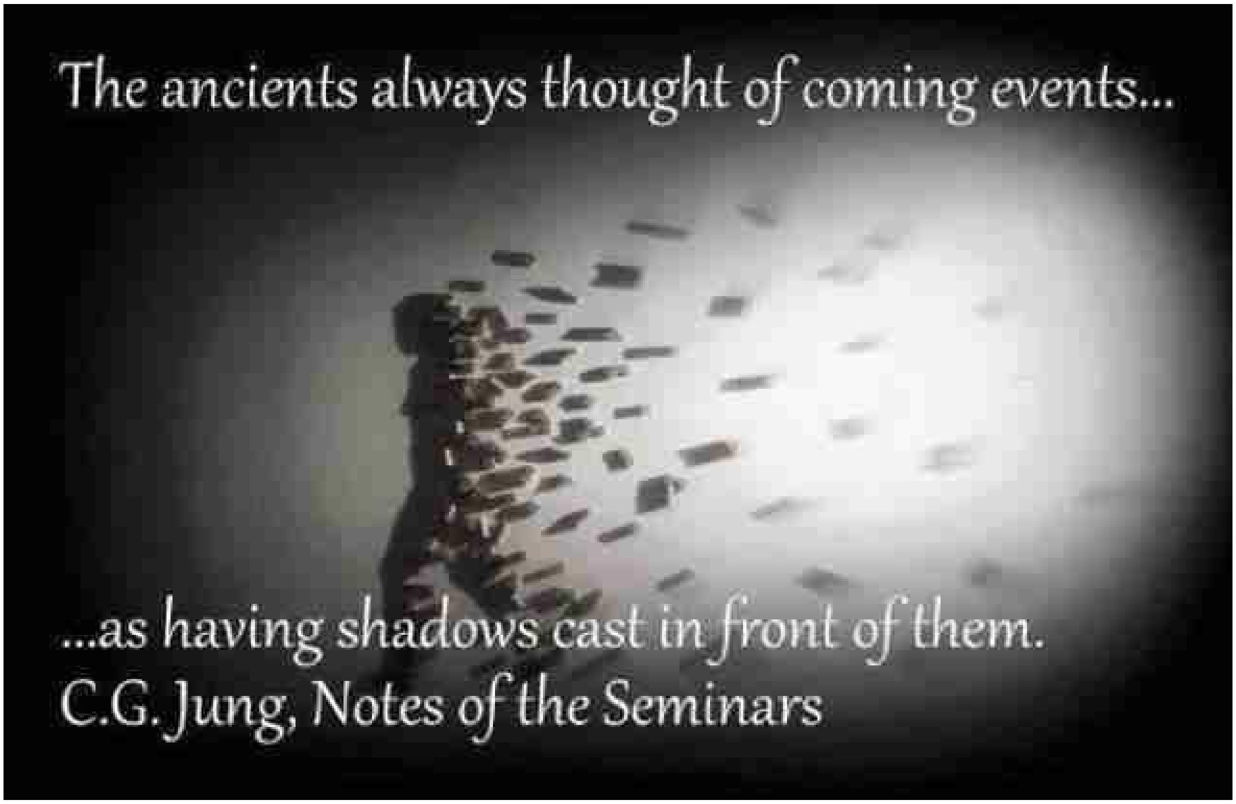
Carl Jung: It is an omen or presage of coming events. (2019-03-01 09:40)

[1]


The ancients always thought of coming events...
...as having shadows cast in front of them.
C.G. Jung, Notes of the Seminars

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot, Billali, and Holly rightly placed, that is, as figures of the wise old man.

Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile. The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious.

In the story of Percival, the unconscious hero Percival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives. Carl Jung, 1925 Seminar, Pages 153-154

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Carl Jung: Then you need the message of the old tamer of chaos. (2019-03-01 11:46)

[1]

If you remain within arbitrary and artificially created boundaries, you will walk as between two high walls: you do not see the immensity of the world.

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird.

Then you need the message of the old tamer of chaos.

There in the whirl of chaos dwells eternal wonder.

Your world begins to become wonderful.

Man belongs not only to an ordered world, he also belongs in the wonder-world of his soul.

Consequently you must make your ordered world horrible, so that you are put off by being too much outside yourself.

Your soul is in great need, because drought weighs on its world.

If you look outside yourselves, you see the far-off forest and mountains, and above them your vision climbs to the realms of the stars.

And if you look into yourselves, you will see on the other hand the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul.

This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds.

A fool lives here or there, but never here and there.

Perhaps you think that a man who consecrates his life to research leads a spiritual life and that his soul lives in / larger measure than anyone else's.

But such a life is also external, just as external as the life of a man who lives for outer things.

To be sure, such a scholar does not live for outer things but for outer thoughts-not for himself but for his object.

If you say of a man that he has totally lost himself to the outer and wasted his years in excess, you must also say the same of this old man.

He has thrown himself away in all the books and thoughts of others.

Consequently his soul is in great need, it must humiliate itself and run into every stranger's room to beg for the recognition that he fails to give her. Carl Jung, Liber Novus, Page 264.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7ccb6-12bred.png`

Carl Jung: It was the dream of the Middle Ages to make such a little man, and Faust marvels.

(2019-03-01 12:19)

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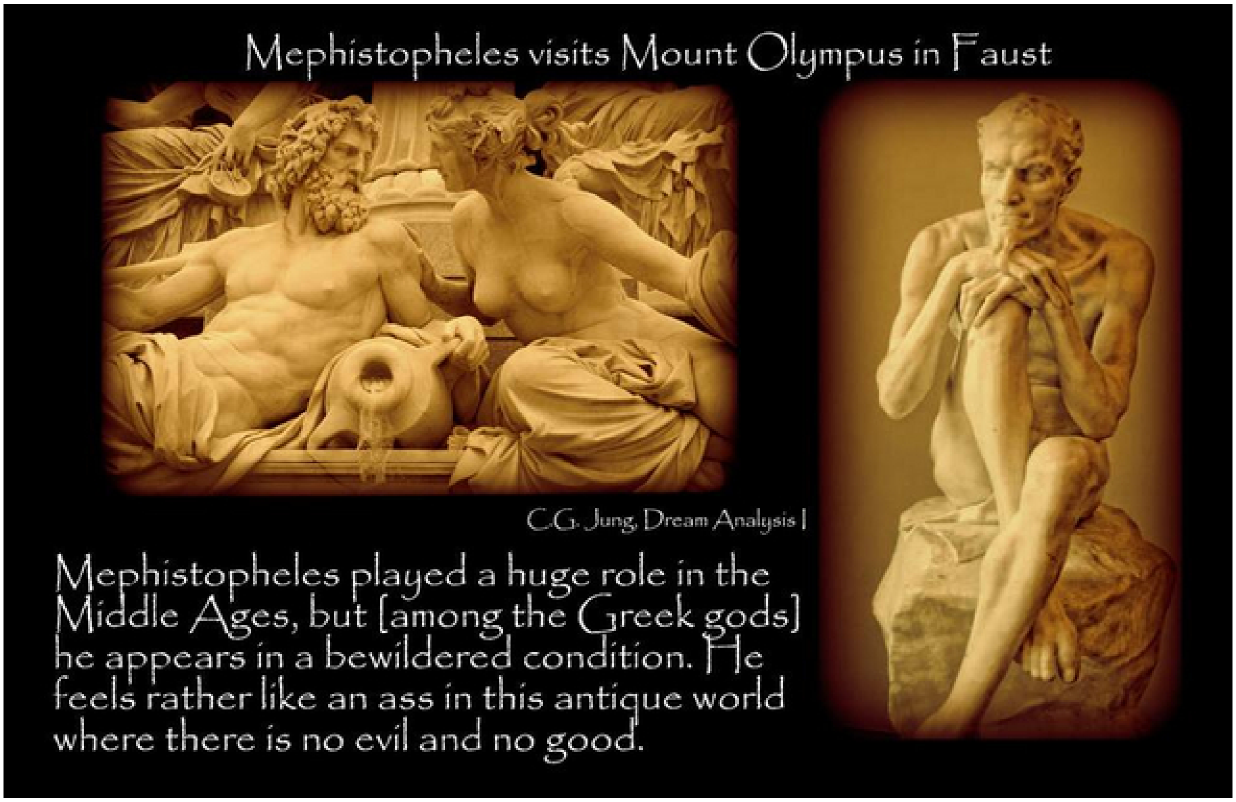

Mephistopheles visits Mount Olympus in Faust

C.G. Jung, Dream Analysis I

Mephistopheles played a huge role in the Middle Ages, but [among the Greek gods] he appears in a bewildered condition. He feels rather like an ass in this antique world where there is no evil and no good.

Konrad Escher, a Swiss engineer, carried out the great project of draining off large malarial swamps at the foot of the mountains.

He did his work in the spirit of great personal devotion, and Goethe has used this devotion as a symbol in the second part of Faust.

In Holland, in the seventeenth century, the great storms of the sea has broken the dykes and there were plans for building a great dam and winning back the land from the sea.

So in Faust they are building dams and winning back the fertile lands for cultivation.

"The Boy" appears for the first time under the name of "Knabe-Lenker," the Boy Guide or Charioteer, when Faust is at the court of the king.

In reading the text we cannot see why this boy appears, and Goethe himself was almost embarrassed at his appearance and how to eplain him.

The boy speaks: "I am generosity, poetry.

I am the poet who perfects himself by wasing his own goods.

I am also infinitely rich, and I think of myself as Plutius.

I even animate and decorate his dancing and his meals.

I am spending what he is lacking" (outdoing Plutius, rich beyond all imagination).

He increases in intensity, as if he were getting more and more on fire.

He speaks to the crowd at a great festival: 'The greatest gifts of my hands I send about, and there behold on this or that head there is a little flame which I have put on.

Now it jumps from head to head.

Here it flares up for a short time, then it escapes.

Rarely it stays, and in many, before they are aware, it dies down sadly exhausted."

Then the final fate of the Boy Charioteer.

The whole festival ends with fireworks, and suddenly everything bursts into flames and he disappears into the fire, only ashes are left.

That figure is finished.

In the next appearance of Faust he is still moving on in the world doing wonderful things.

He returns and finds Wagner, the rationalist, installed in his former laboratory, where he is doing a marvelous thing, producing a little man in a retort, a homunculus.

It was the dream of the Middle Ages to make such a little man, and Faust marvels.

Then in the night Homunculus escapes in his glass bulb through the air and comes to the Elysian fields.

Mephistopheles played a tremendous role in the Middle Ages, but here he appears in a bewildered condition, for he feels rather like an ass among these figures of Greek Mythology, in the antique world where there is no evil and no good.

Homunculus appears in this world of gods and goddesses and consults with them as to how he can manage to get out of his glass bulb into the real world.

Only the old god Proteus, who is always taking on new forms, can give advice: "When thou wild become, begin first in the smallest things,' very wise.

Homunculus is glad to receive such good advice

He feels rather like an ass in this antique world where there is no evil and no good. Carl Jung, Dream Analysis, Page number needed.]

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung Quotations 5 (2019-03-01 13:00)

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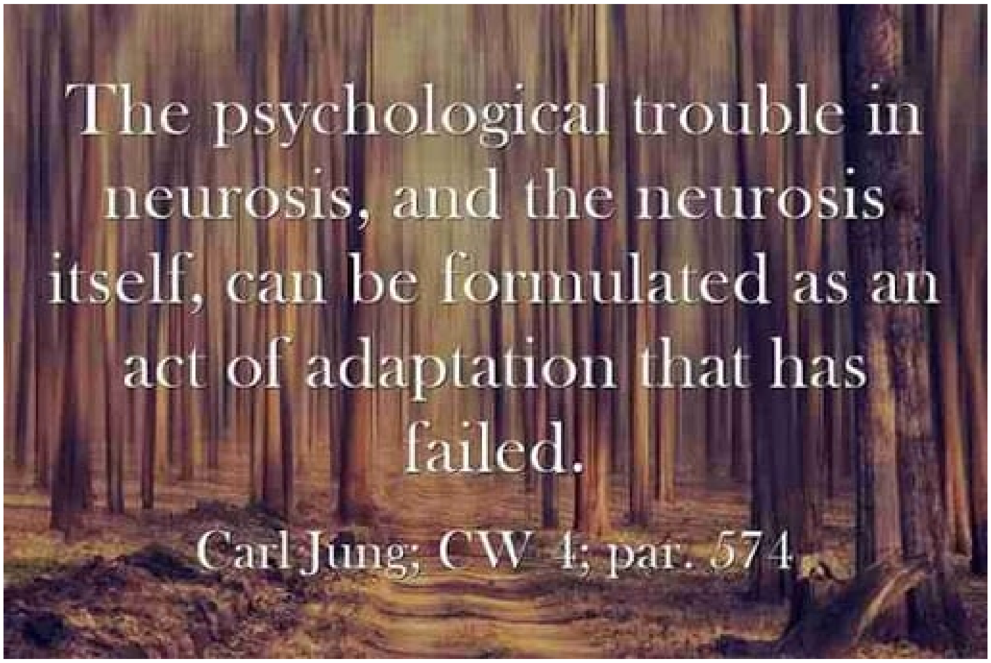
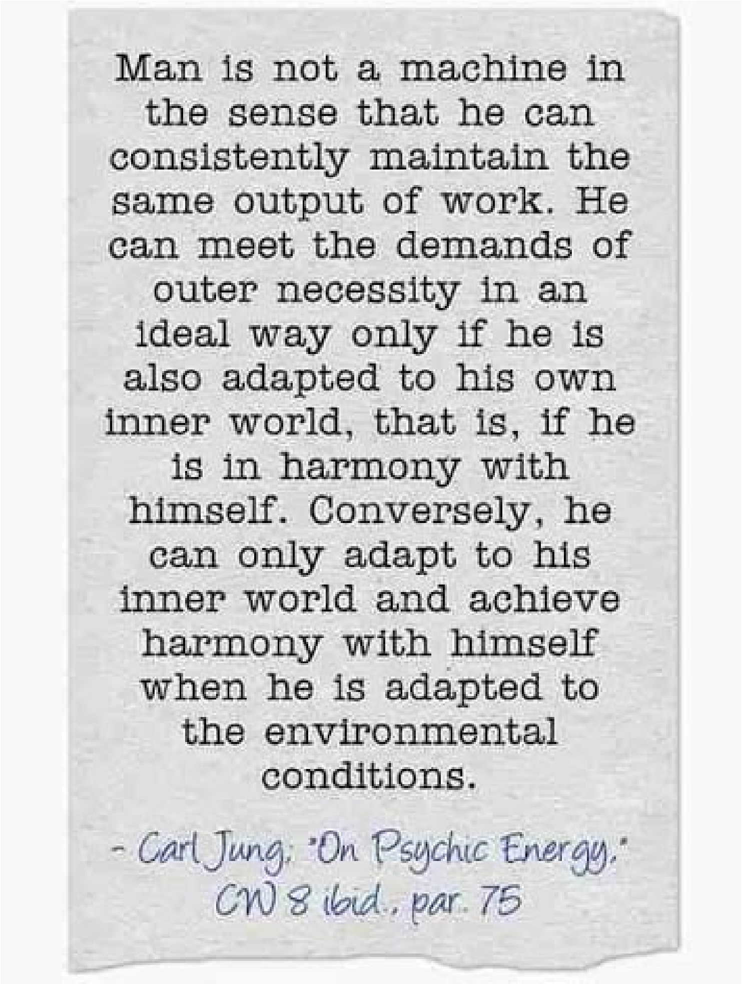


The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.



Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions.

- Carl Jung; "On Psychic Energy,"
CW 8 ibid., par. 75

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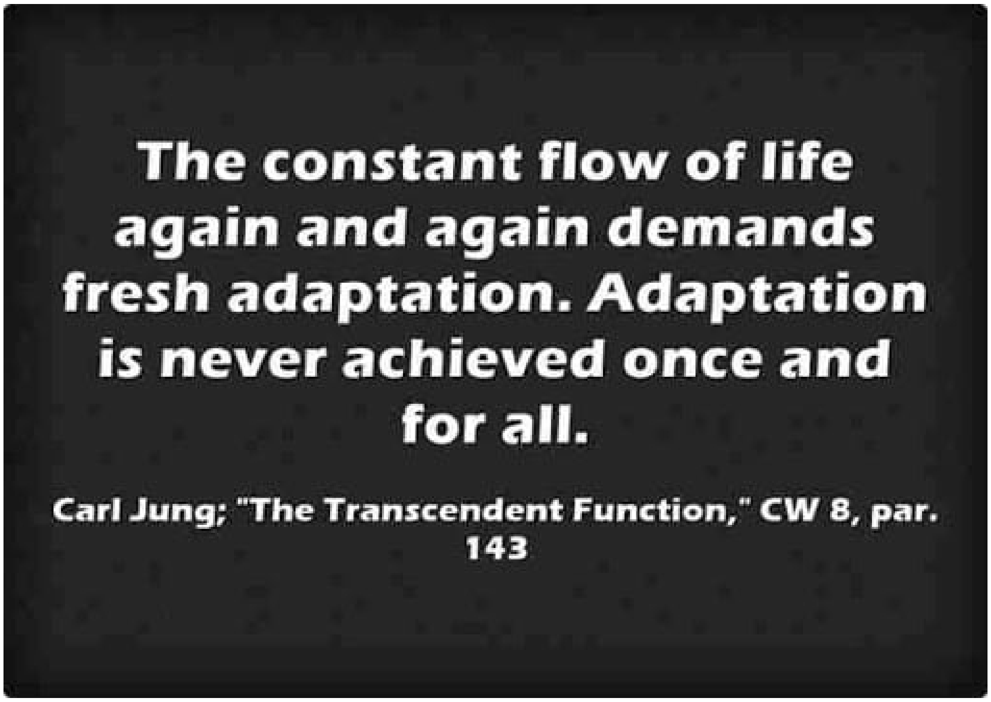

The constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all.

Carl Jung; "The Transcendent Function," CW 8, par. 143

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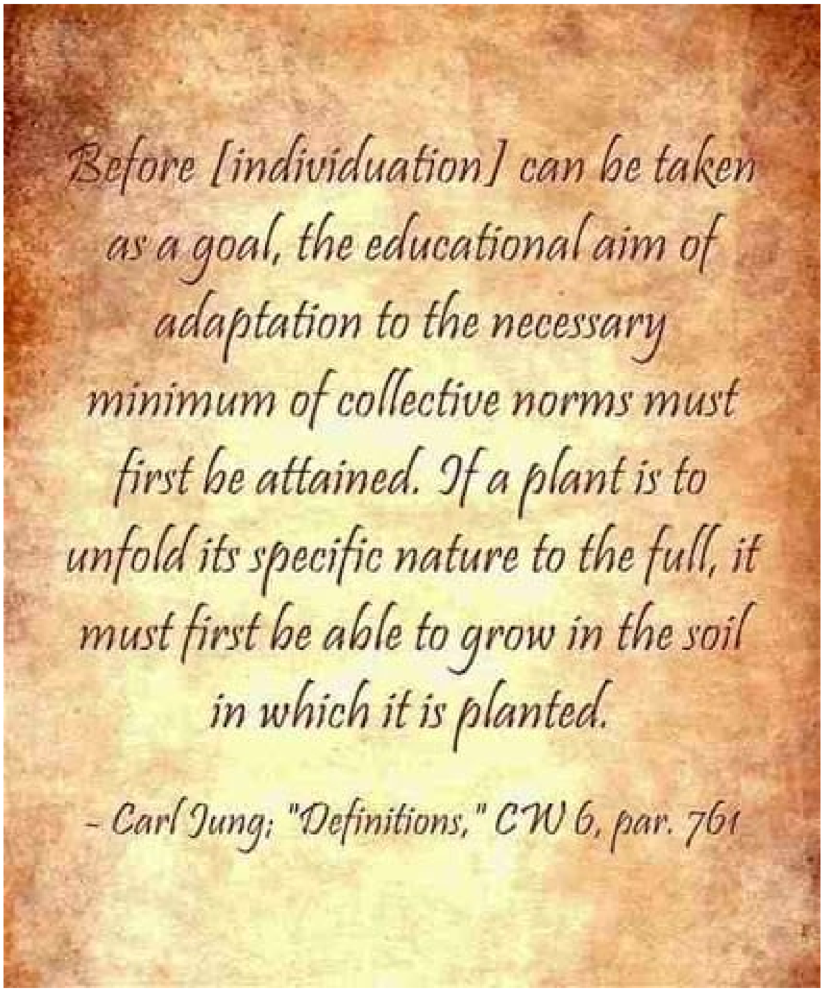

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted.

- Carl Jung; "Definitions," CW 6, par. 761

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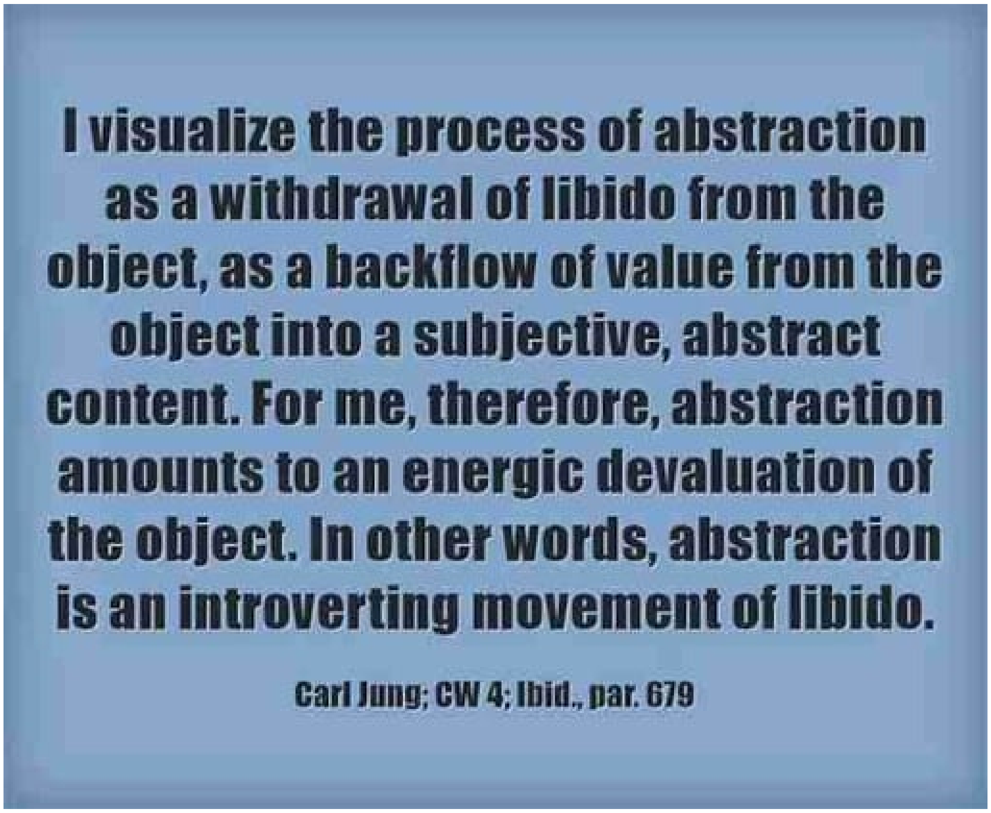

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido.

Carl Jung; CW 4; Ibid., par. 679

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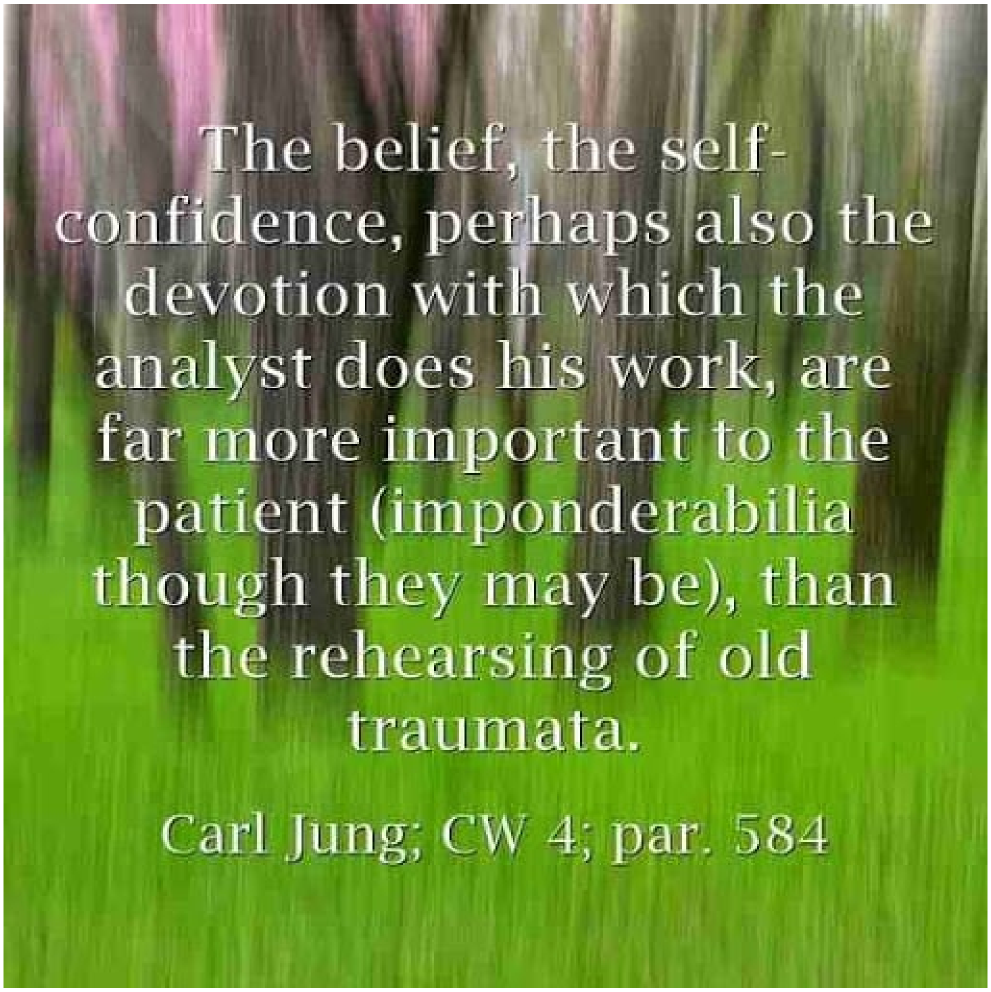

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata.

Carl Jung; CW 4; par. 584

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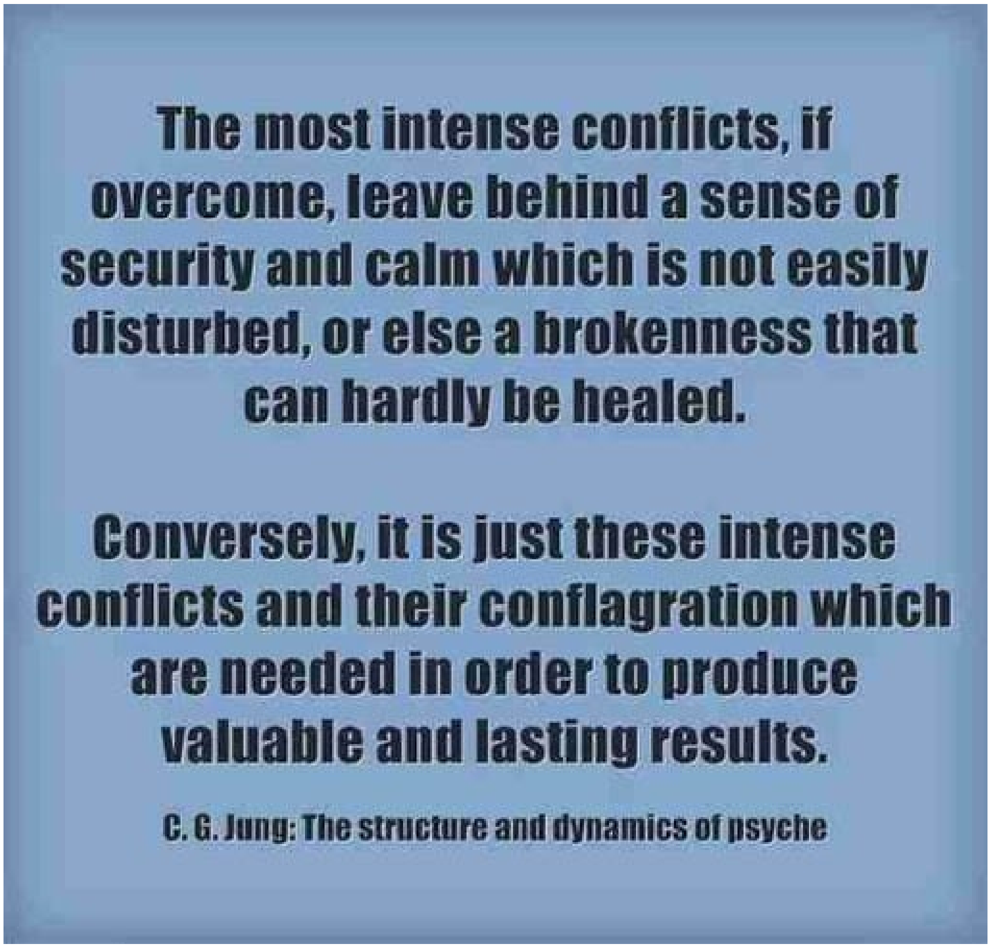

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed.

Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results.

C. G. Jung: The structure and dynamics of psyche

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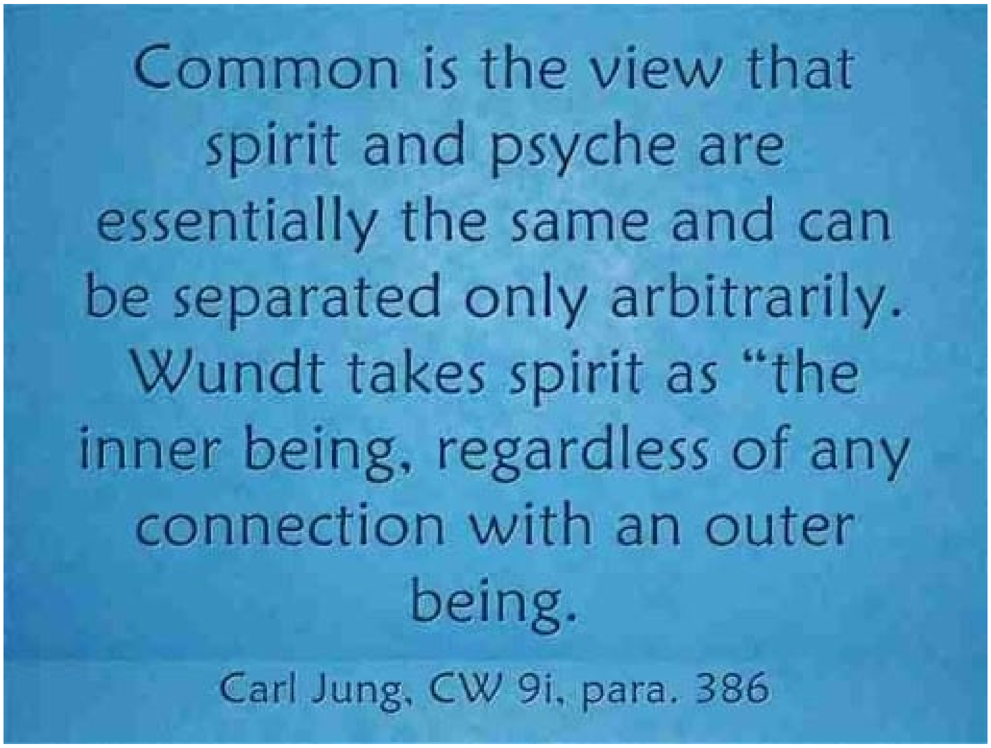

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as “the inner being, regardless of any connection with an outer being.

Carl Jung, CW 9i, para. 386

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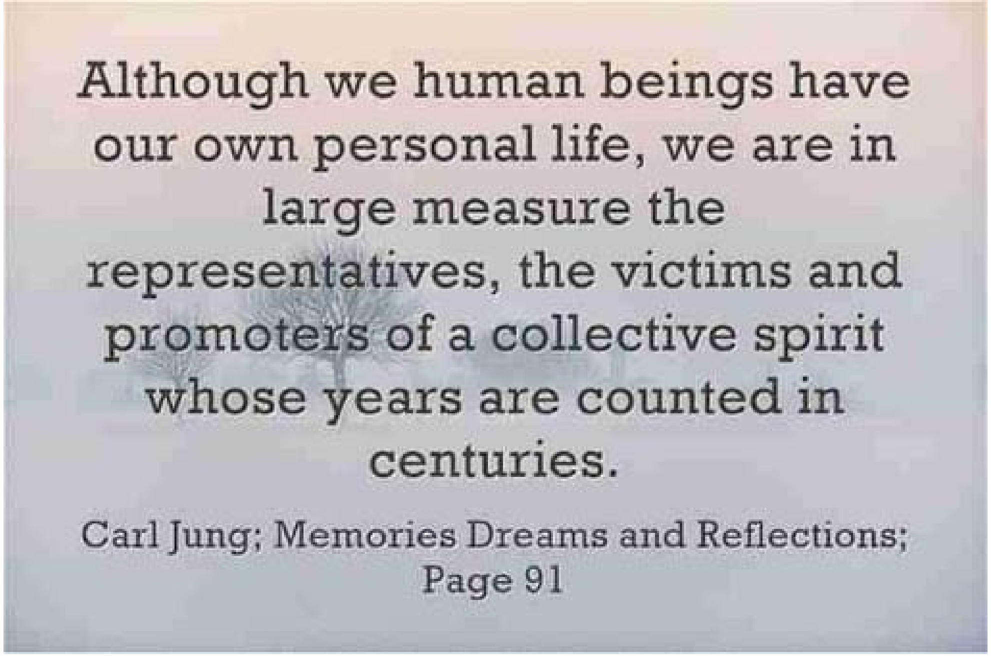
[9]



Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries.

Carl Jung; Memories Dreams and Reflections; Page 91

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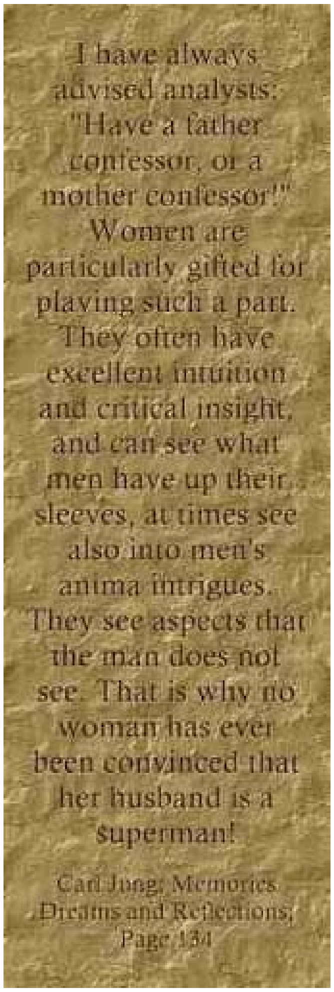
[10]



I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman!

Carl Jung; Memories Dreams and Reflections; Page 134

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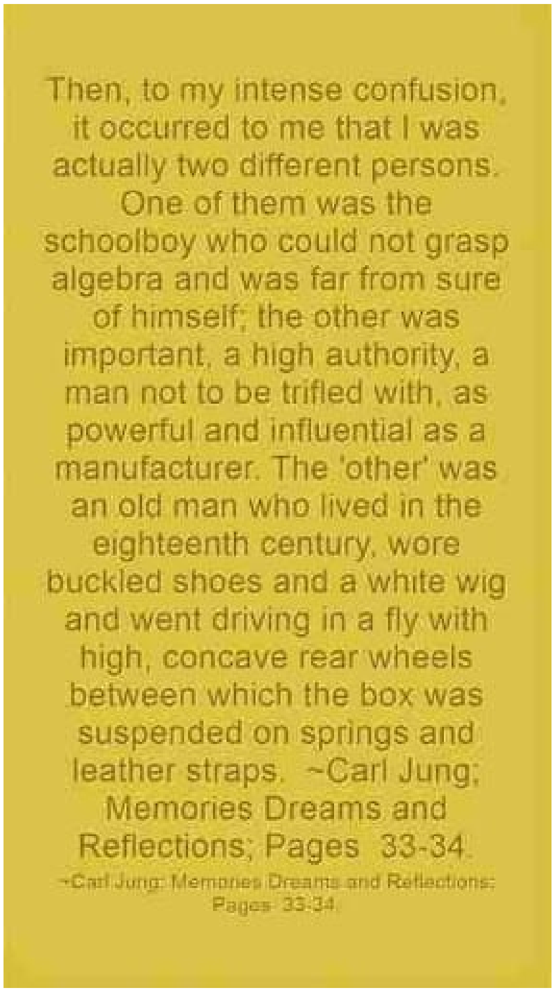
[11] 

Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as a manufacturer. The 'other' was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps. ~Carl Jung; Memories Dreams and Reflections; Pages 33-34.

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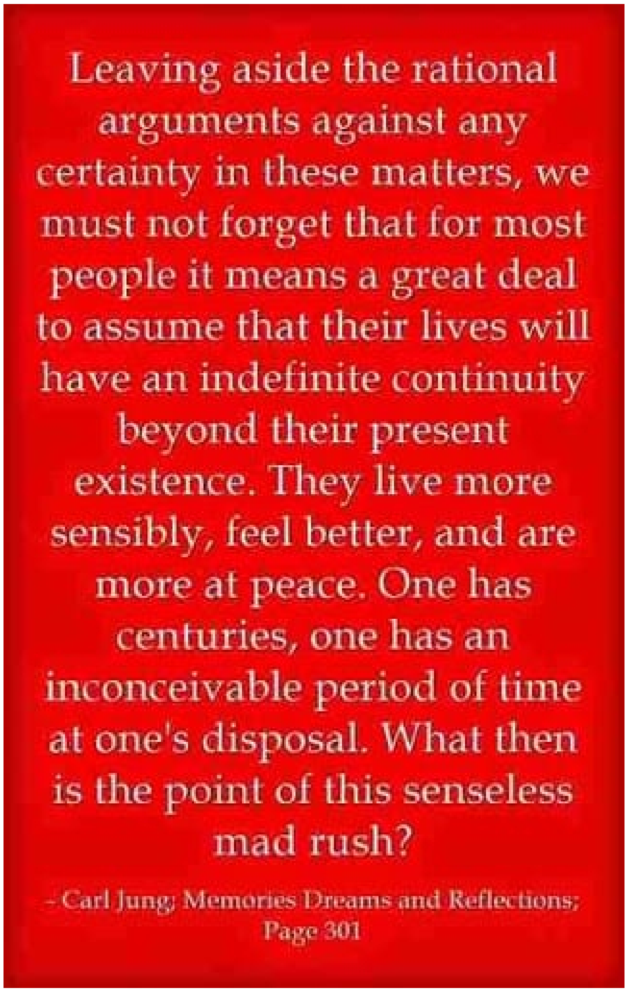

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one's disposal. What then is the point of this senseless mad rush?

- Carl Jung; Memories Dreams and Reflections; Page 301

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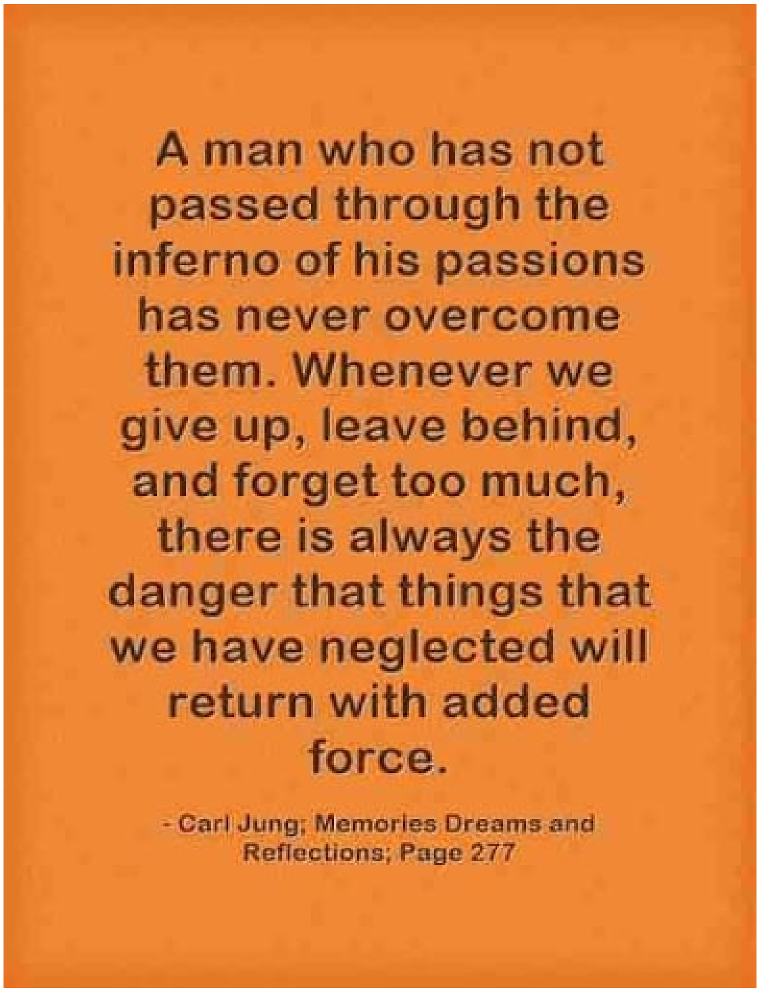
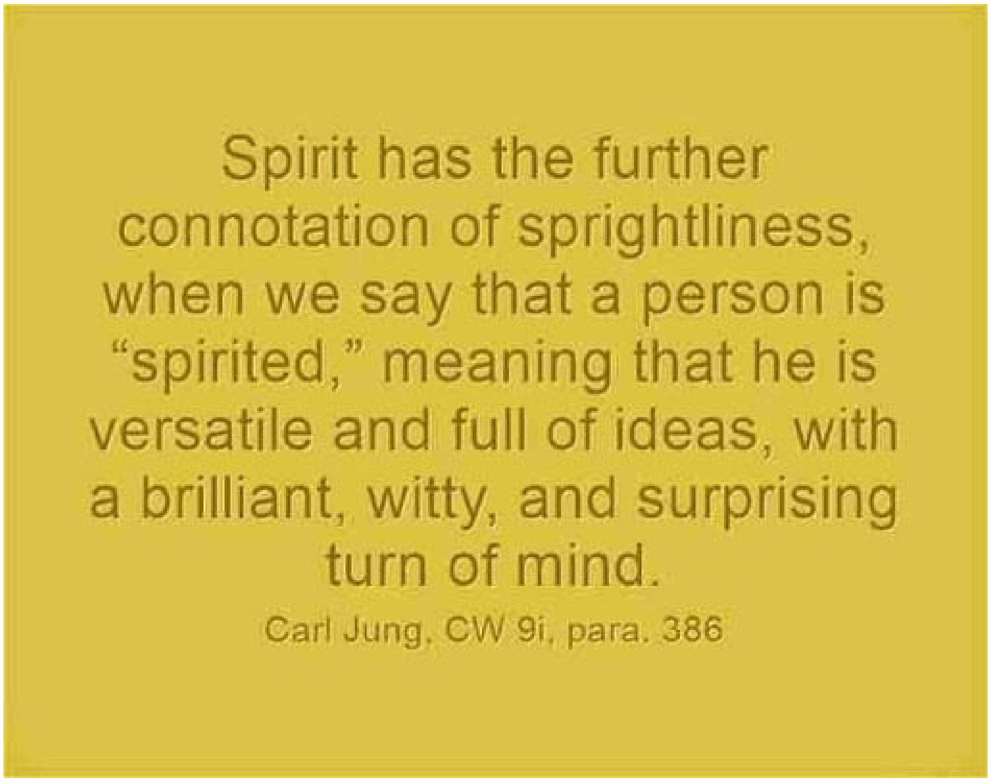


A man who has not passed through the inferno of his passions has never overcome them. Whenever we give up, leave behind, and forget too much, there is always the danger that things that we have neglected will return with added force.

- Carl Jung; Memories Dreams and Reflections; Page 277

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; Memories Dreams and Reflections; Page 277.



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Carl Jung, CW 9i, para. 386

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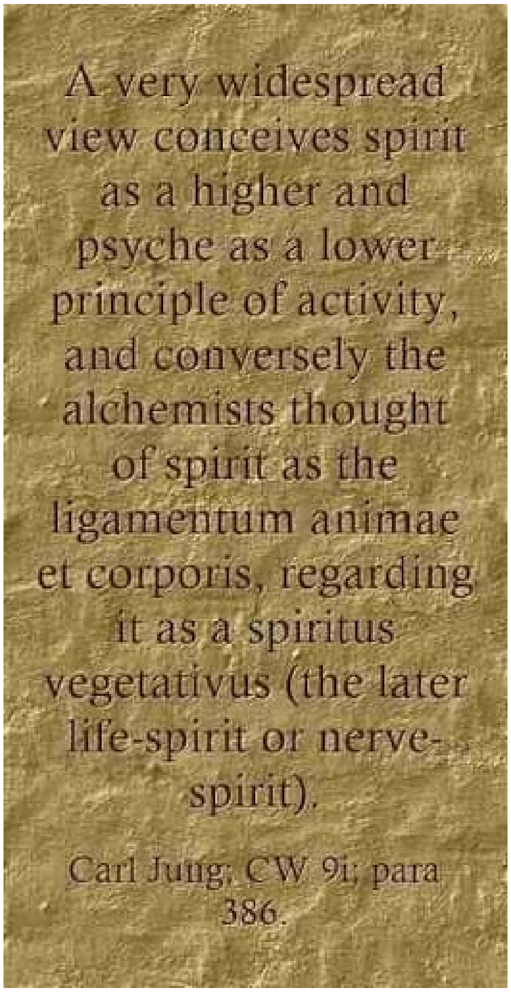
[15] 

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it as a spiritus
vegetativus (the later
life-spirit or nerve-spirit).

Carl Jung, CW 9i; para
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A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

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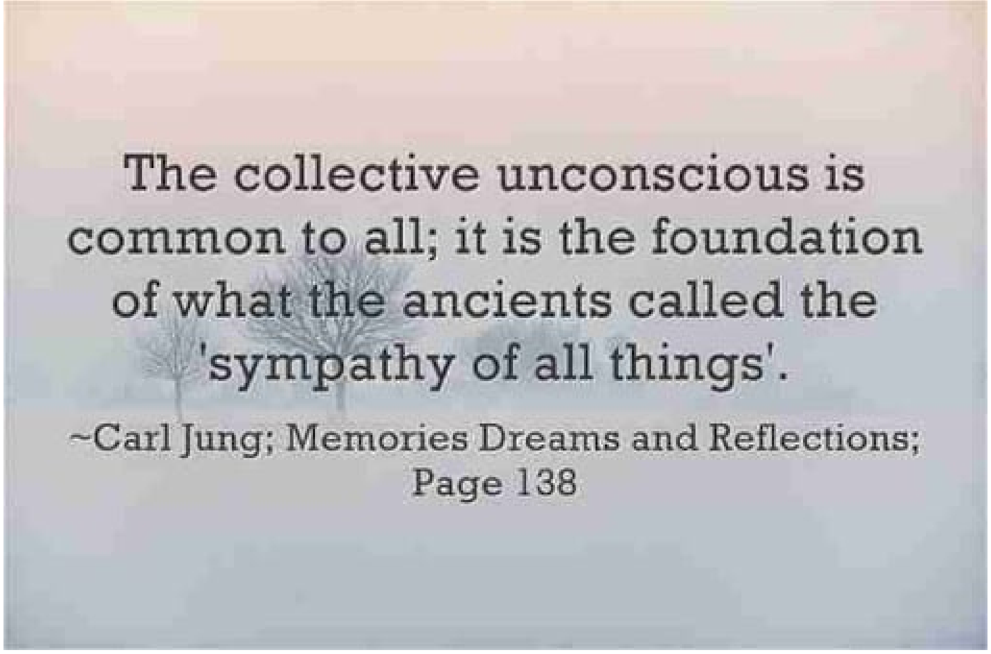

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'.

~Carl Jung; Memories Dreams and Reflections; Page 138

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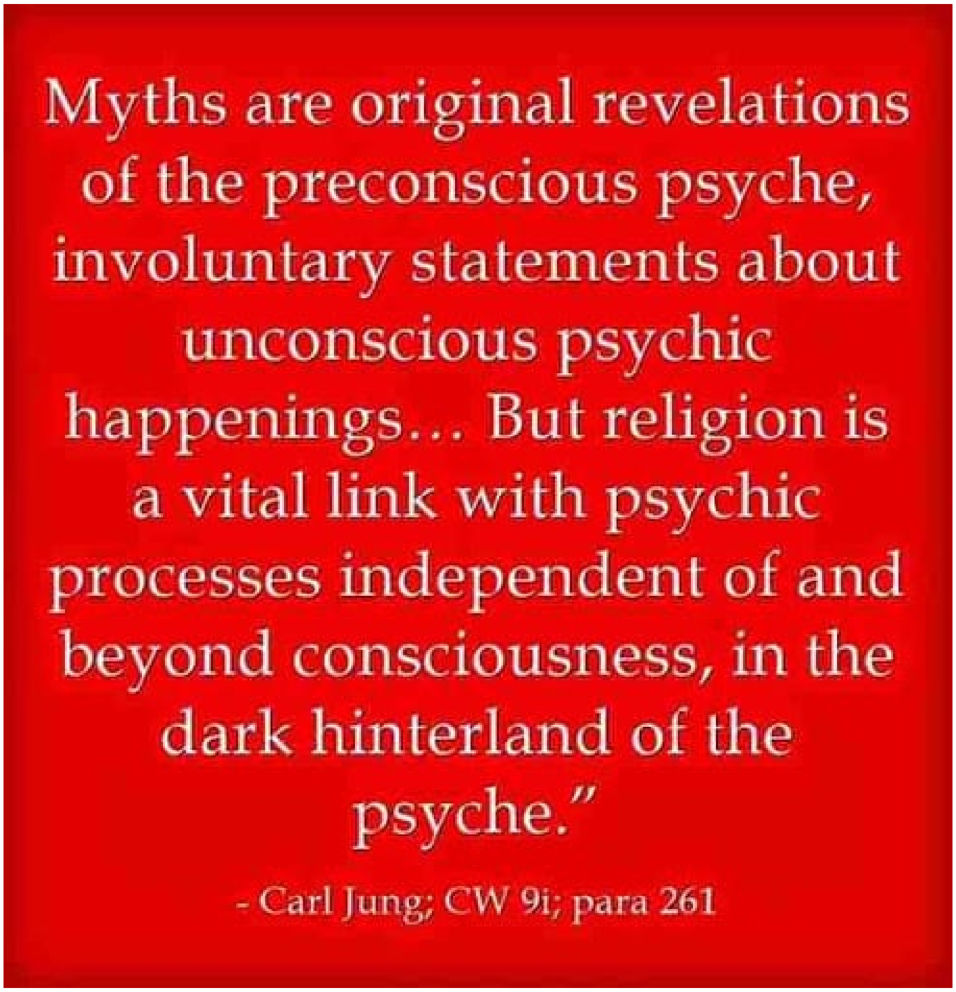

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche.”

- Carl Jung; CW 9i; para 261

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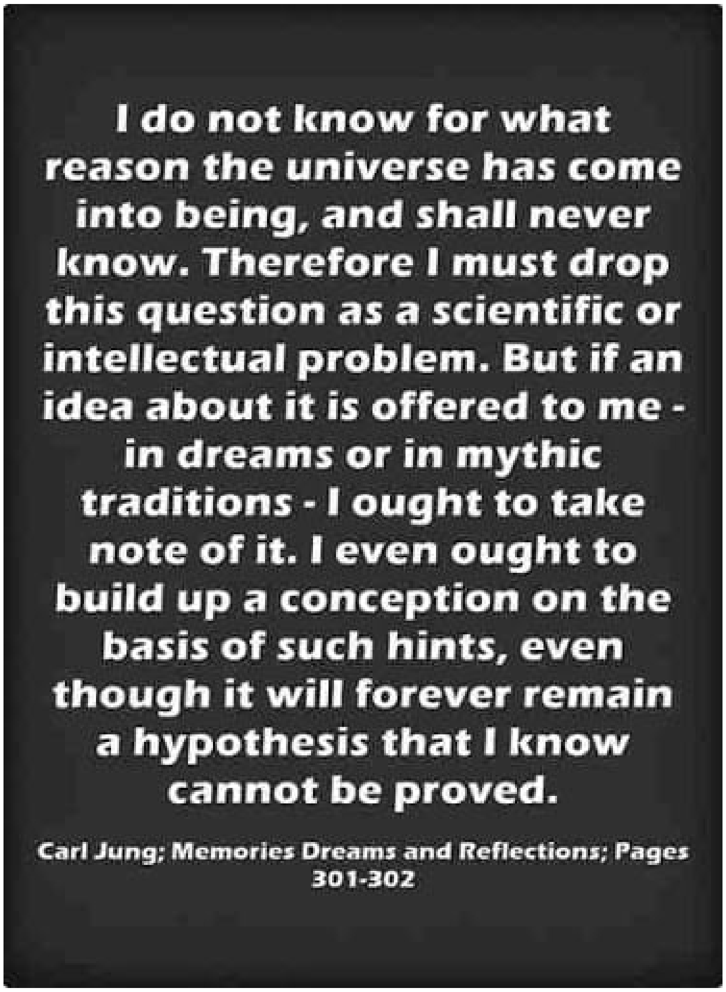

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved.

Carl Jung; Memories Dreams and Reflections; Pages 301-302

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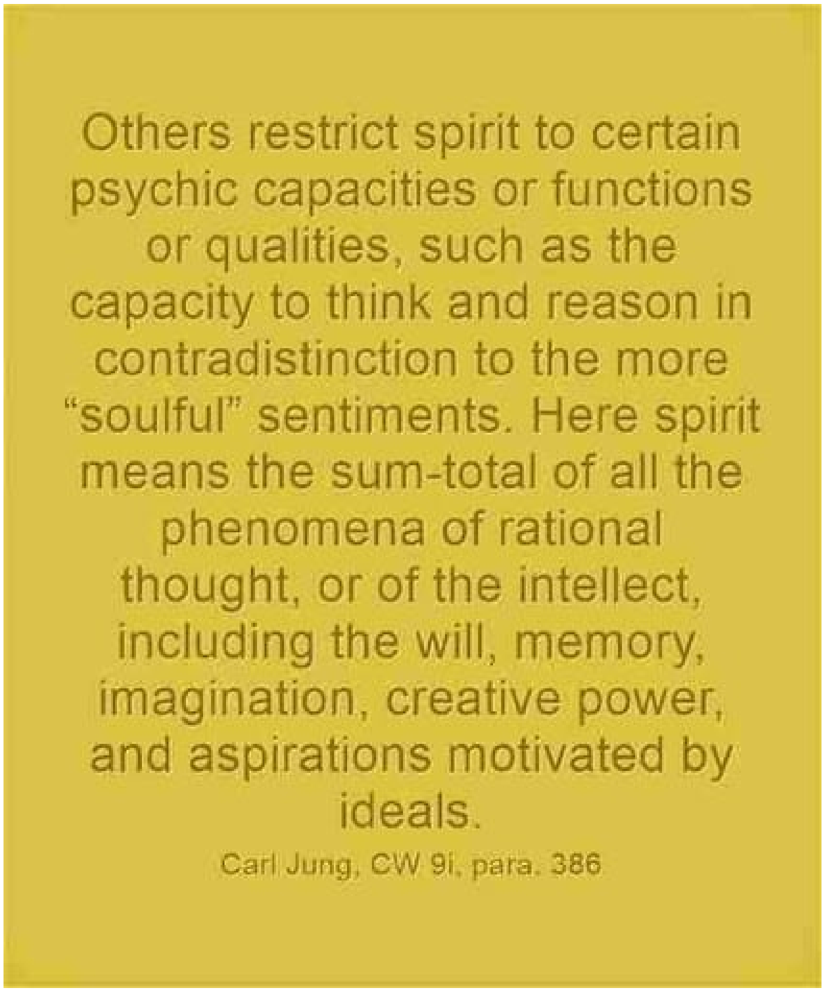

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals.

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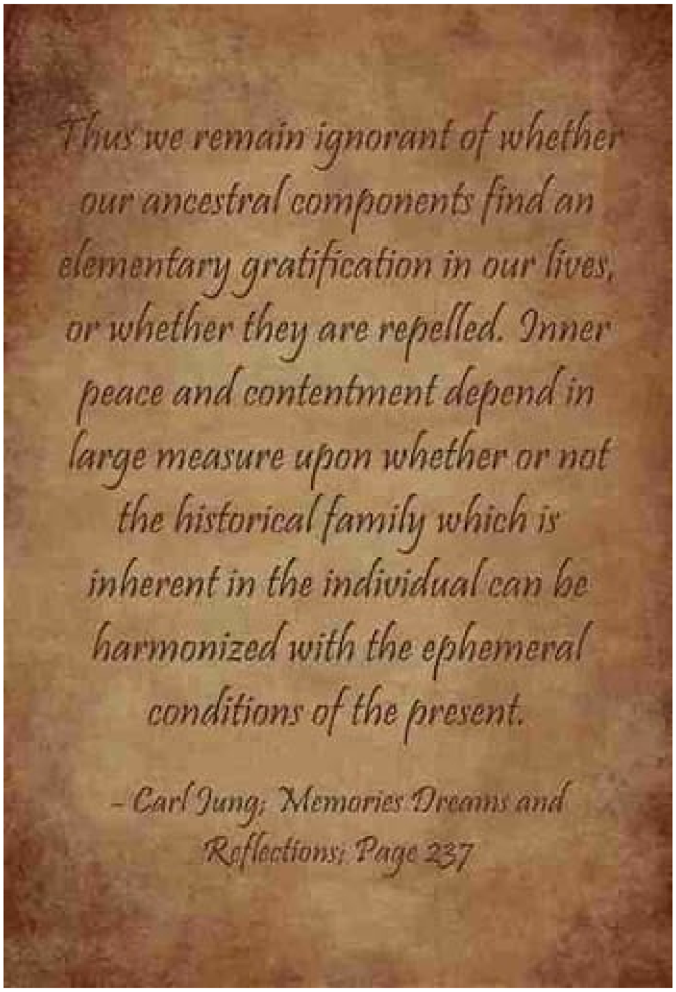

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present.

– Carl Jung; Memories Dreams and Reflections; Page 237

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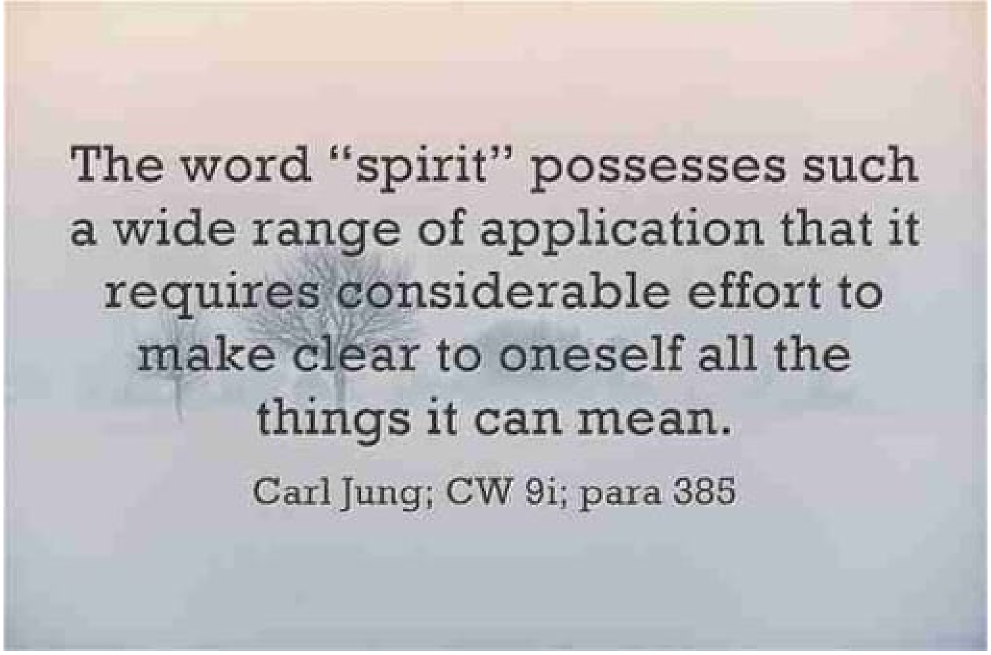

The word "spirit" possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean.

Carl Jung; CW 9i; para 385

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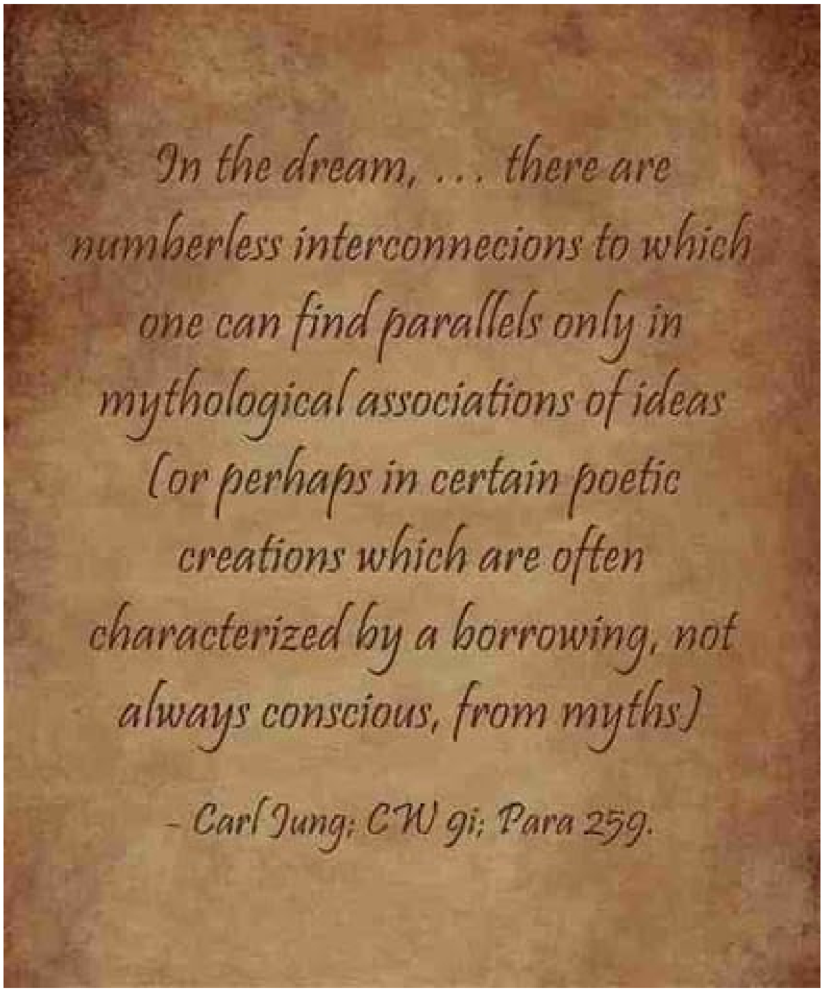

In the dream, … there are
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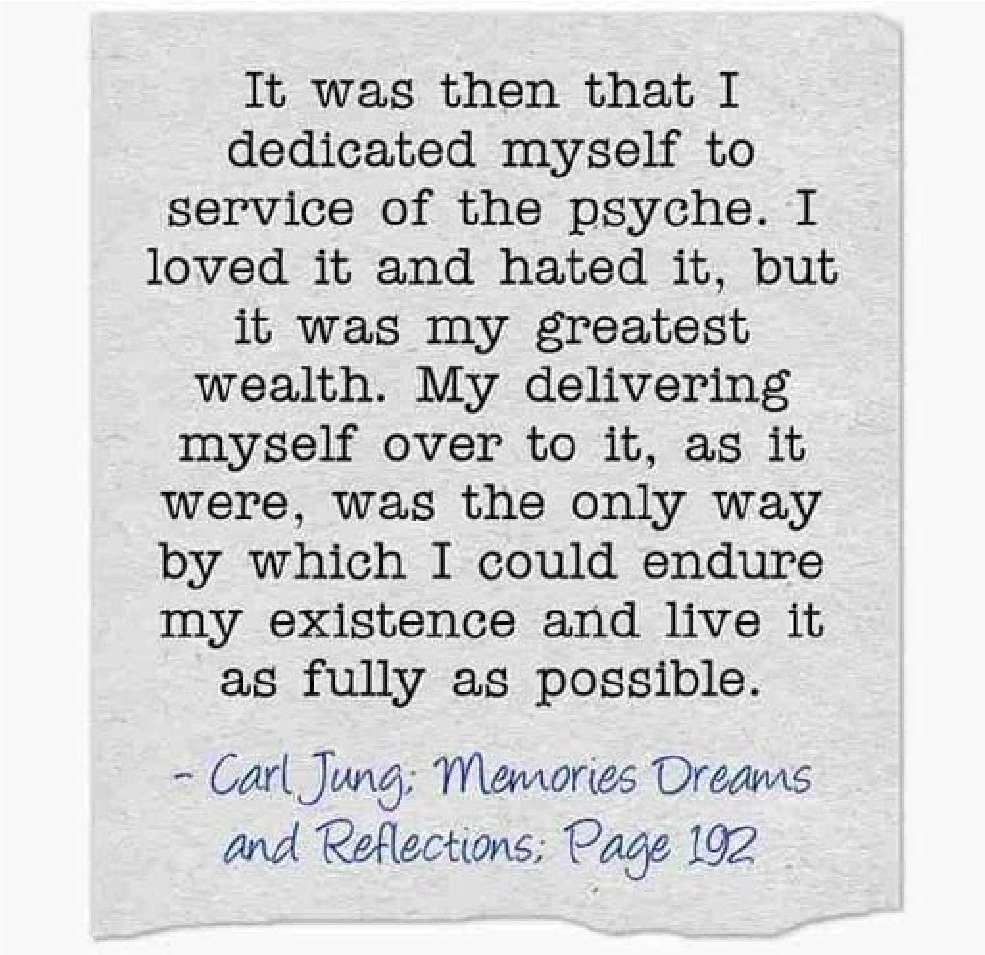

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

- Carl Jung; Memories Dreams and Reflections; Page 192

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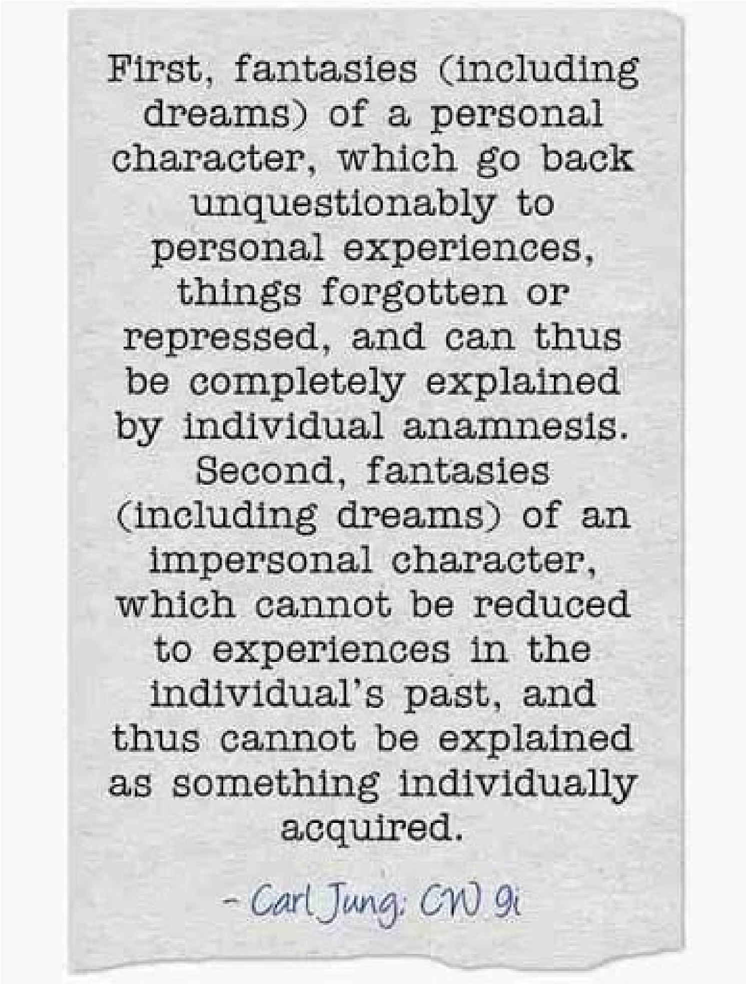

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired.

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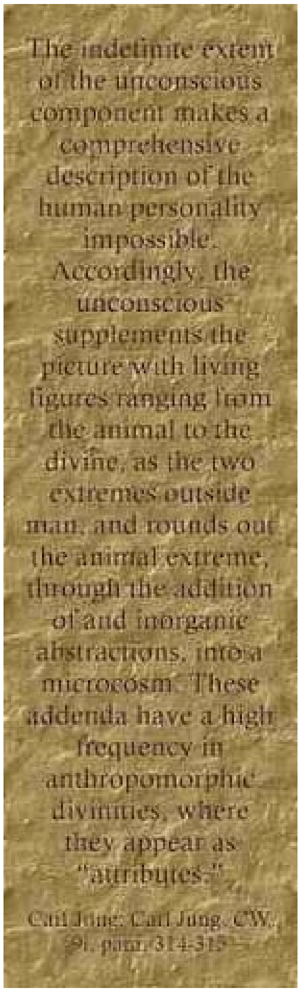
[25] 

The indefinite extent of the unconscious component makes a comprehensive description of the human personality impossible. Accordingly, the unconscious supplements the picture with living figures ranging from the animal to the divine, as the two extremes outside man, and rounds out the animal extreme, through the addition of and inorganic abstractions, into a microcosm. These addenda have a high frequency in anthropomorphic divinities, where they appear as "attributes."

Carl Jung: Carl Jung, CW. 9i, para. 314-315

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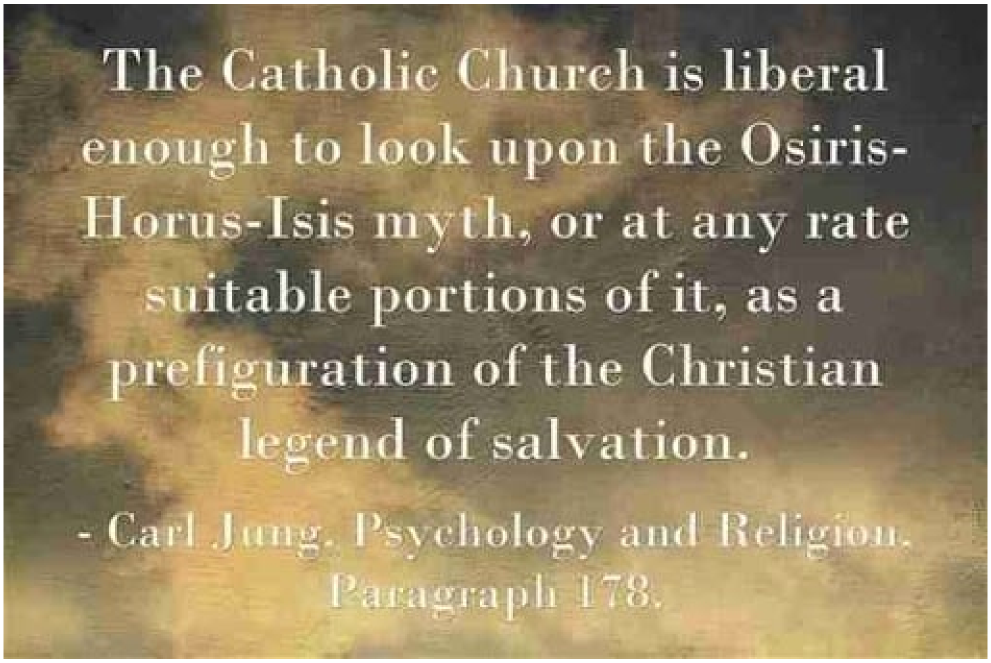
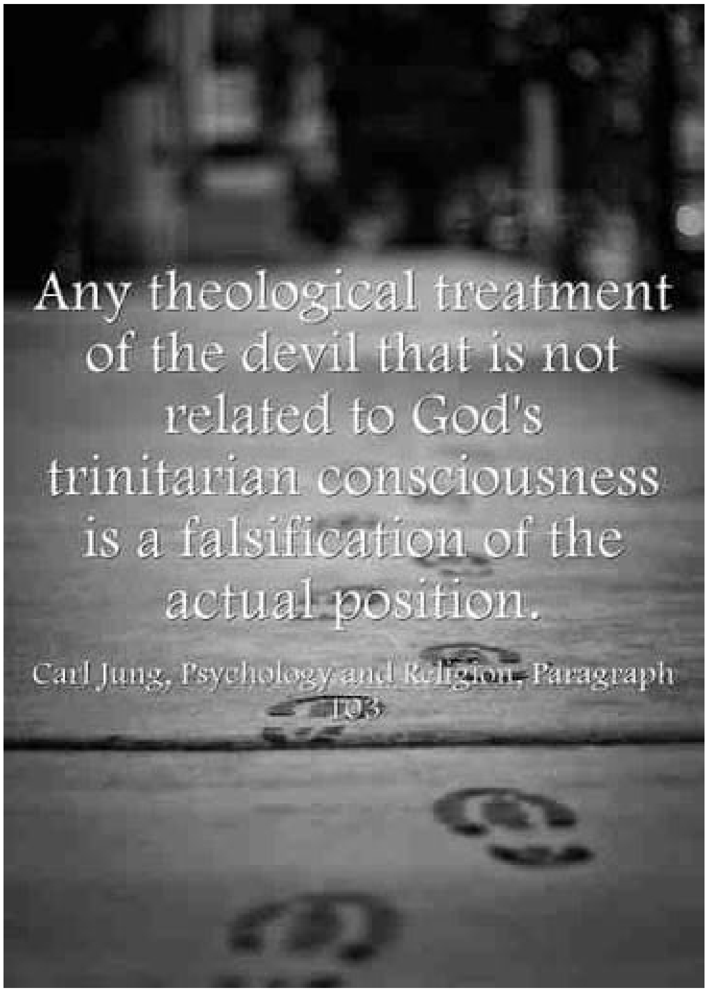


The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation.

- Carl Jung, Psychology and Religion, Paragraph 178.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Any theological treatment of the devil that is not related to God’s trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.



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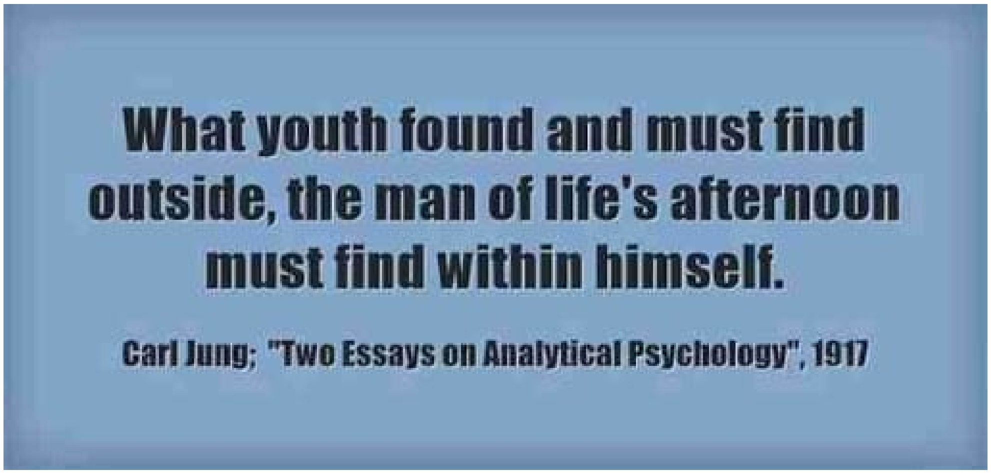

What youth found and must find outside, the man of life's afternoon must find within himself.

Carl Jung; "Two Essays on Analytical Psychology", 1917

What youth found and must find outside, the man of life's afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

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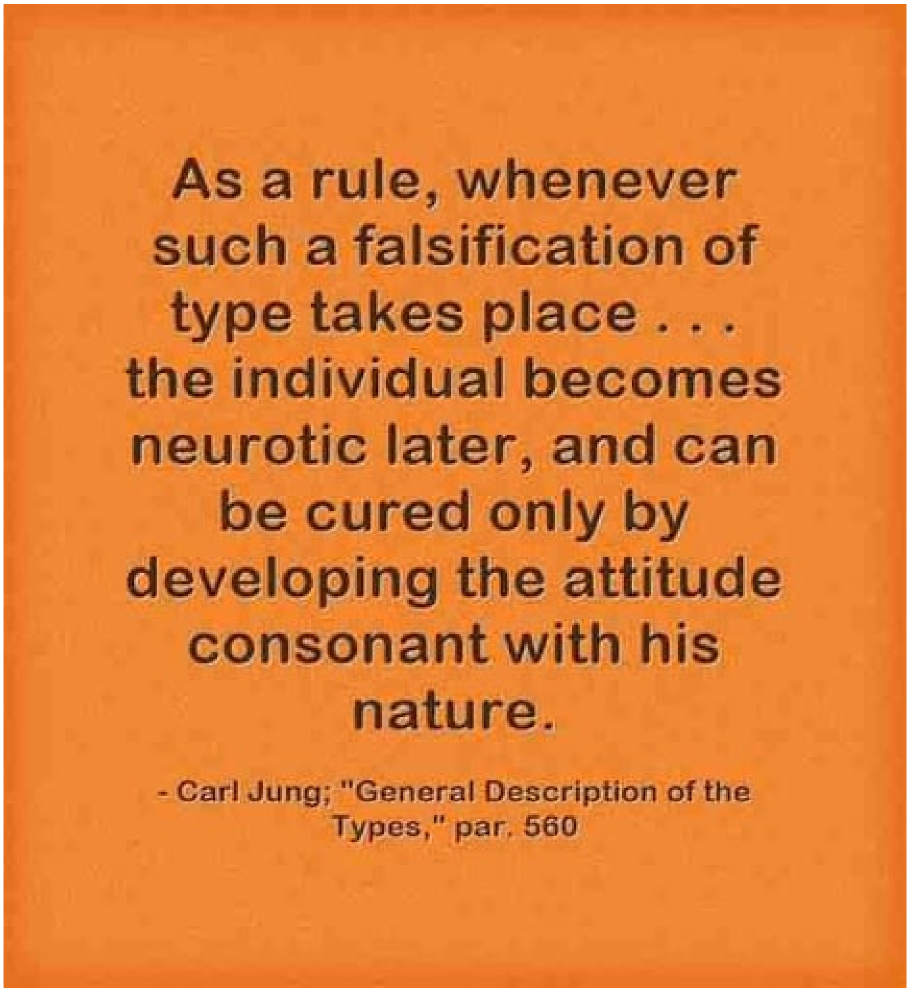

As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature.

- Carl Jung; "General Description of the Types," par. 560

As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560.

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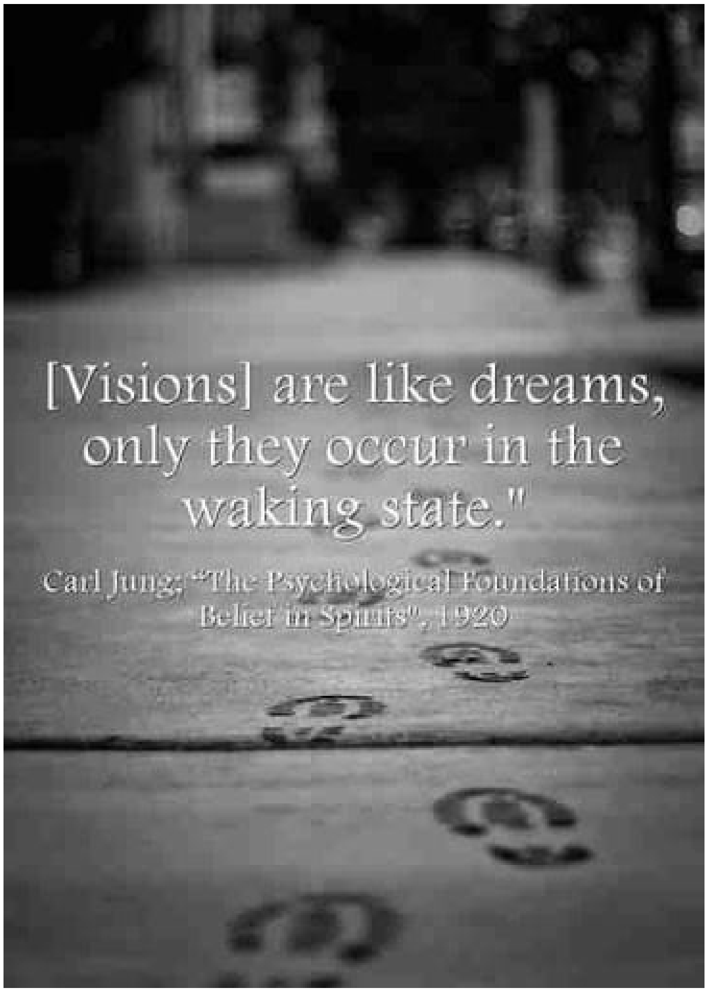
[Visions] are like dreams, only they occur in the waking state."
Carl Jung, "The Psychological Foundations of Belief in Spirits", 1920

[Visions] are like dreams, only they occur in the waking state. Carl Jung,

We do not work with the "transference to the analyst," but against it and in spite of it.
Carl Jung; "Some Crucial Points in Psychoanalysis," CW 4, par. 601

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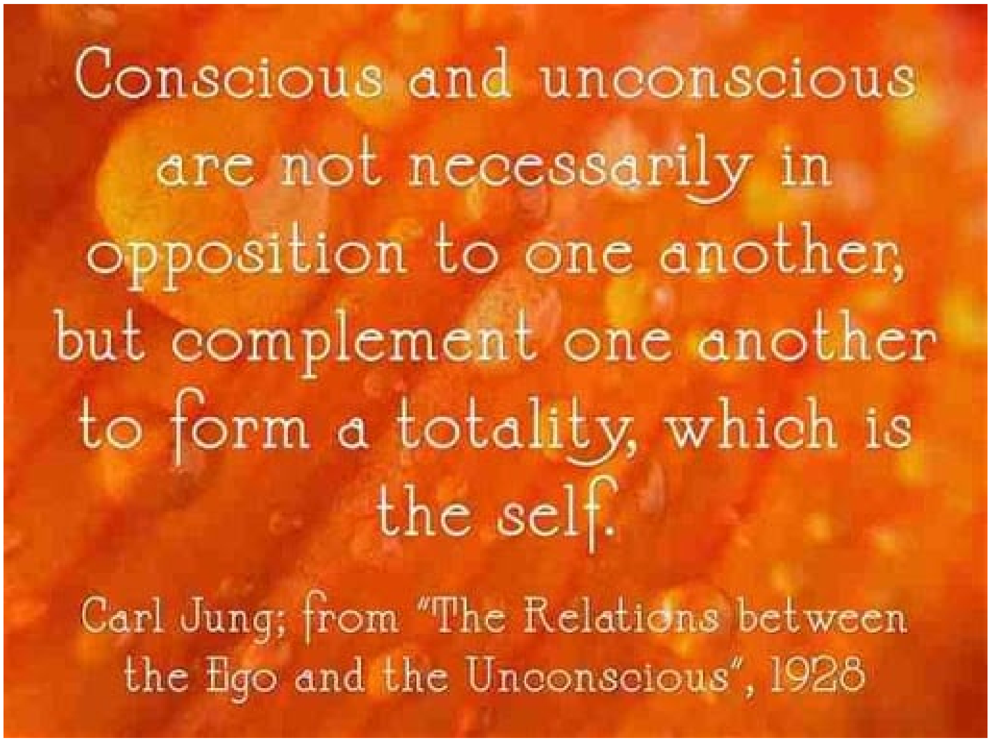

Conscious and unconscious
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but complement one another
to form a totality, which is
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Carl Jung; from “The Relations between
the Ego and the Unconscious”, 1928

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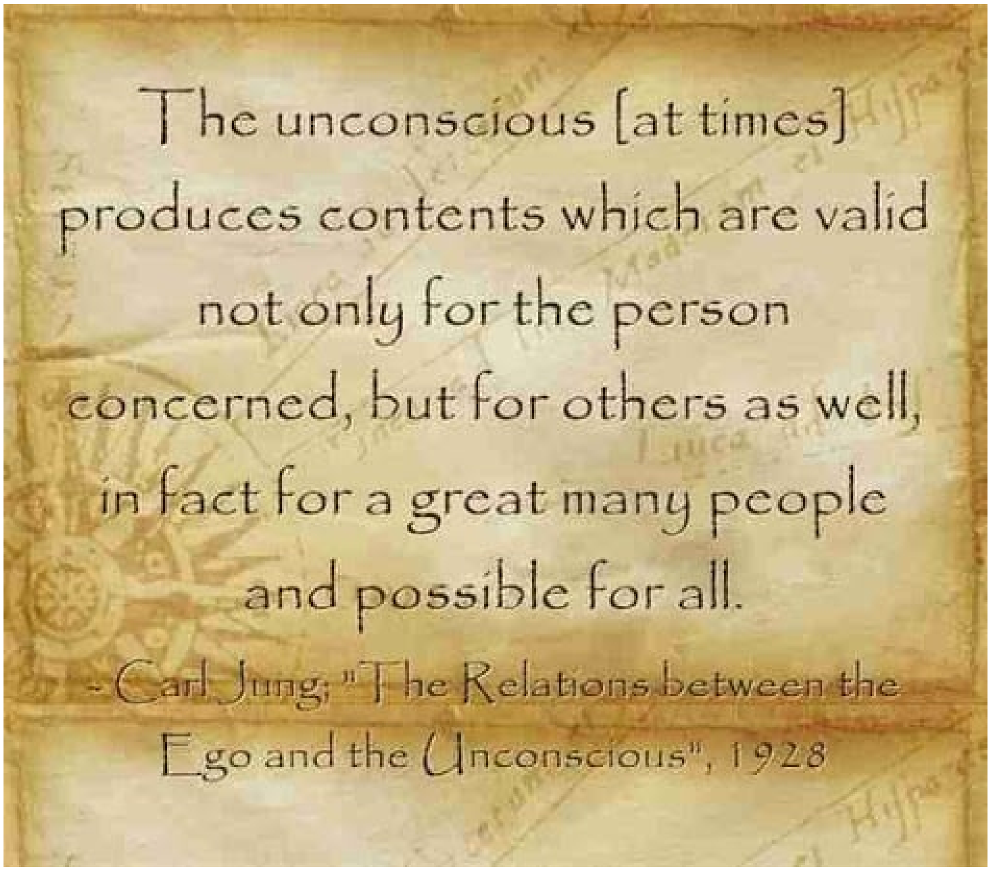

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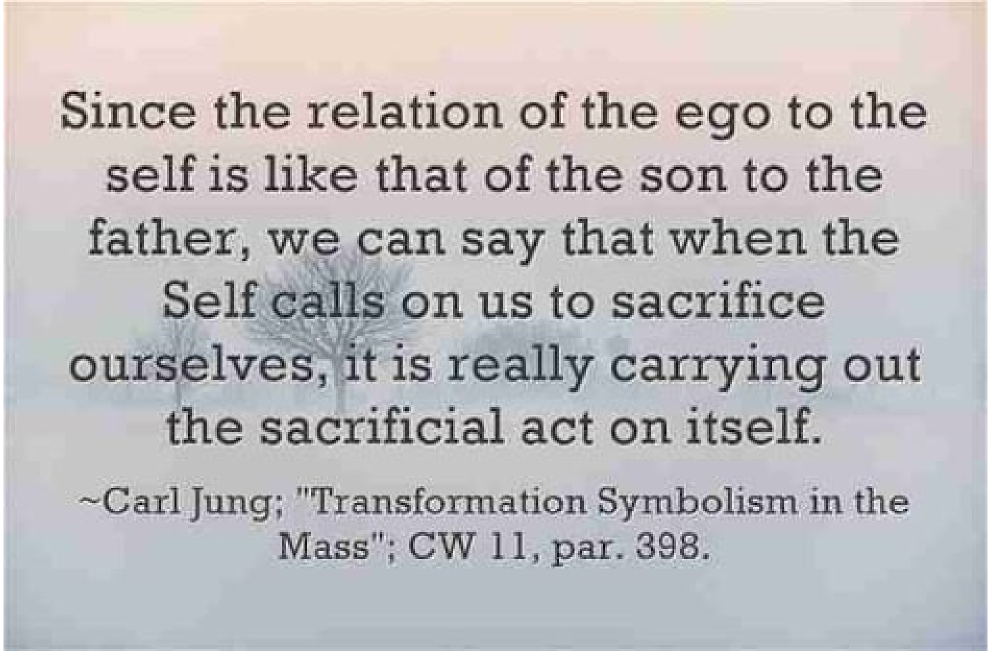

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.

~Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 398.

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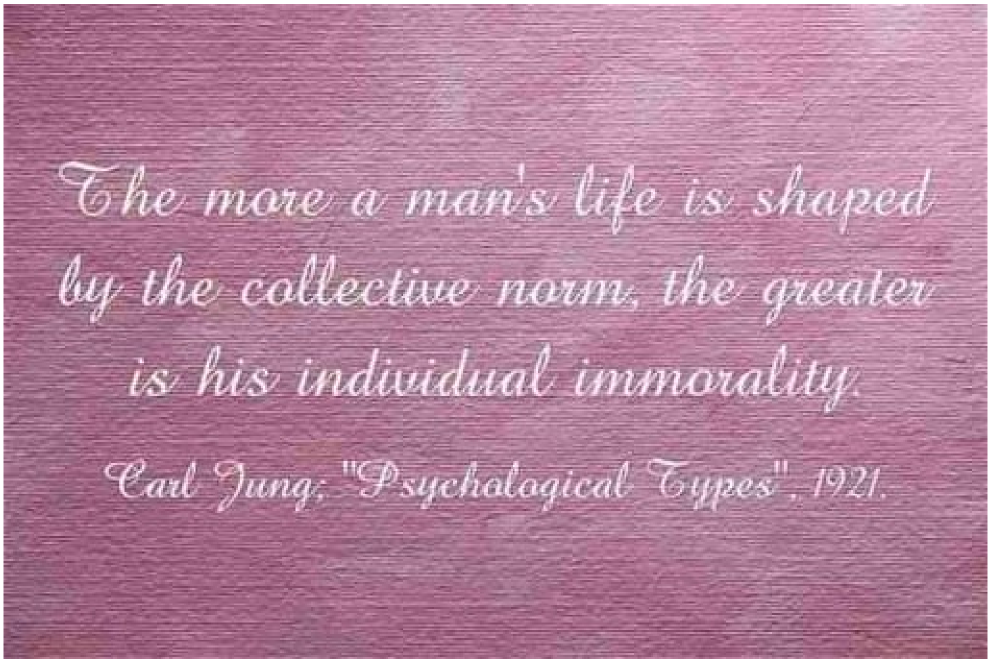

The more a man's life is shaped by the collective norm, the greater is his individual immorality.

Carl Jung; "Psychological Types", 1921.

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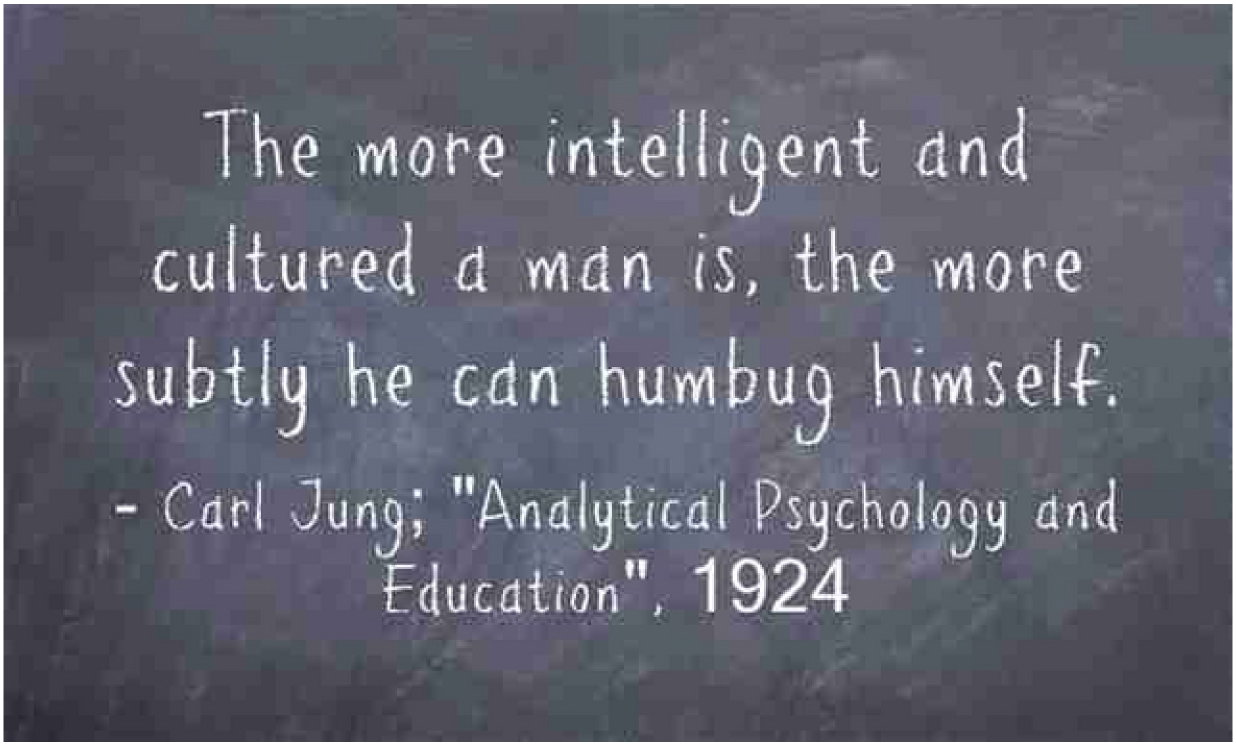

The more intelligent and cultured a man is, the more subtly he can humbug himself.

- Carl Jung; "Analytical Psychology and Education", 1924

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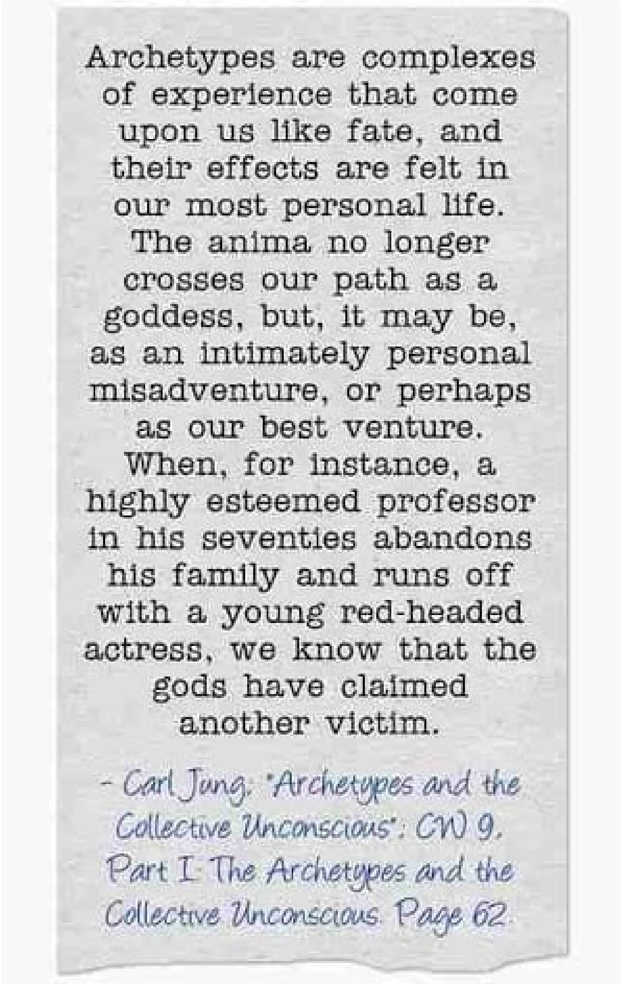

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim.

- Carl Jung: "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

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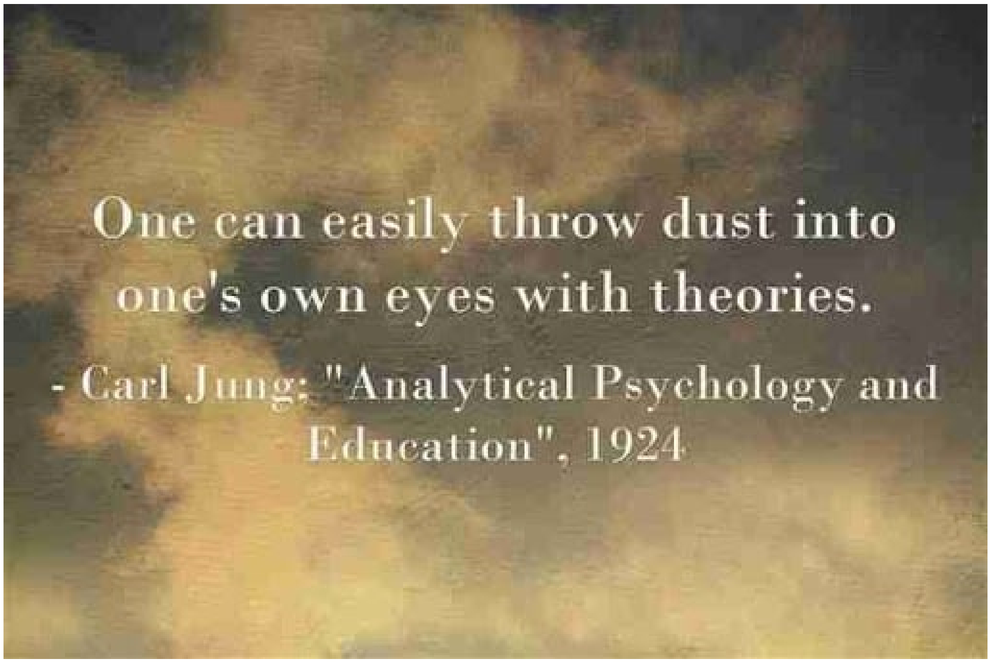

One can easily throw dust into one's own eyes with theories.

- Carl Jung; "Analytical Psychology and Education", 1924

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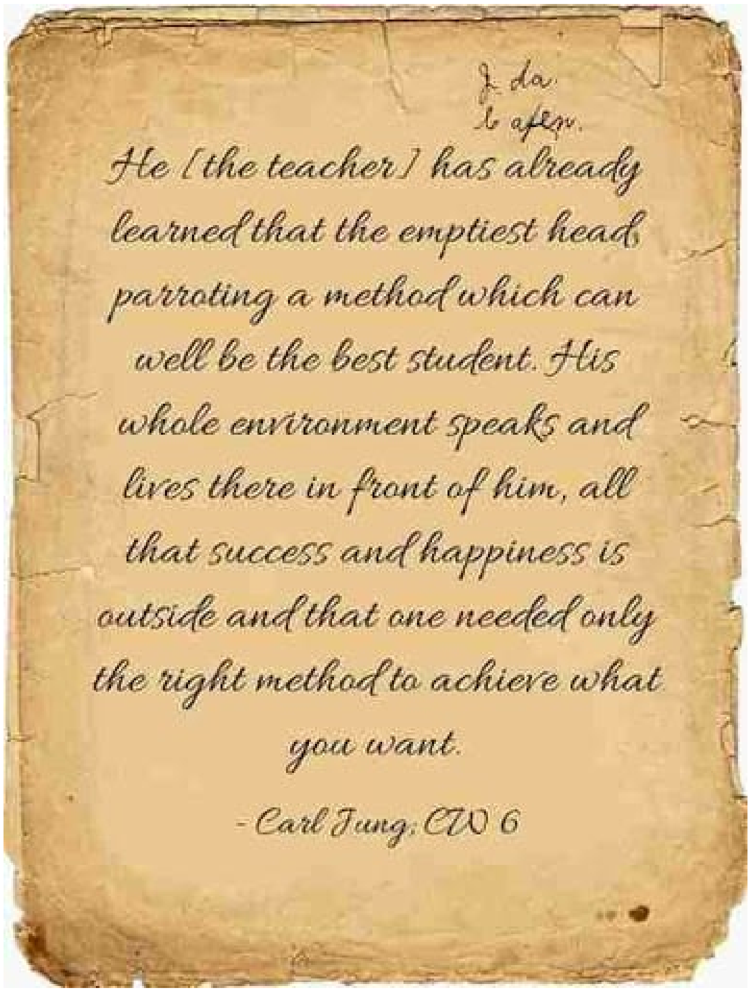

He [the teacher] has already
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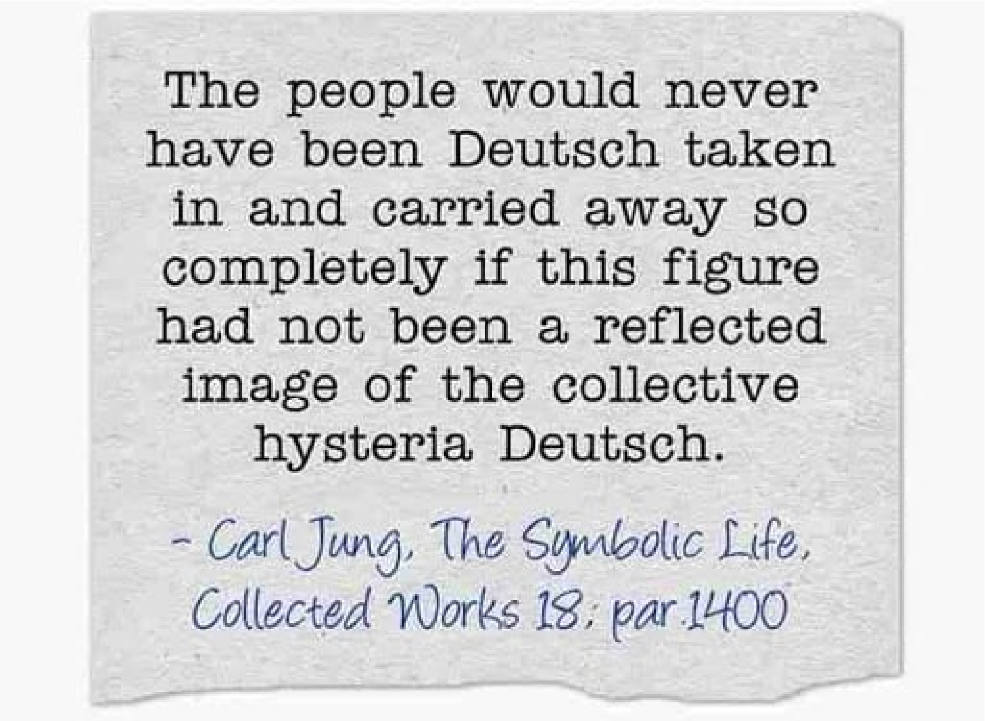
- Carl Jung; CW 6

He [the teacher] has already learnt that the emptiest head parroting a method which can well be the best student. His whole environment speaks and lives there in front of him, all that success and happiness is outside and that one needed only the right method to achieve what you want. Carl Jung, Carl Jung, CW 6



The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch.

- Carl Jung, The Symbolic Life, Collected Works 18; par.1400

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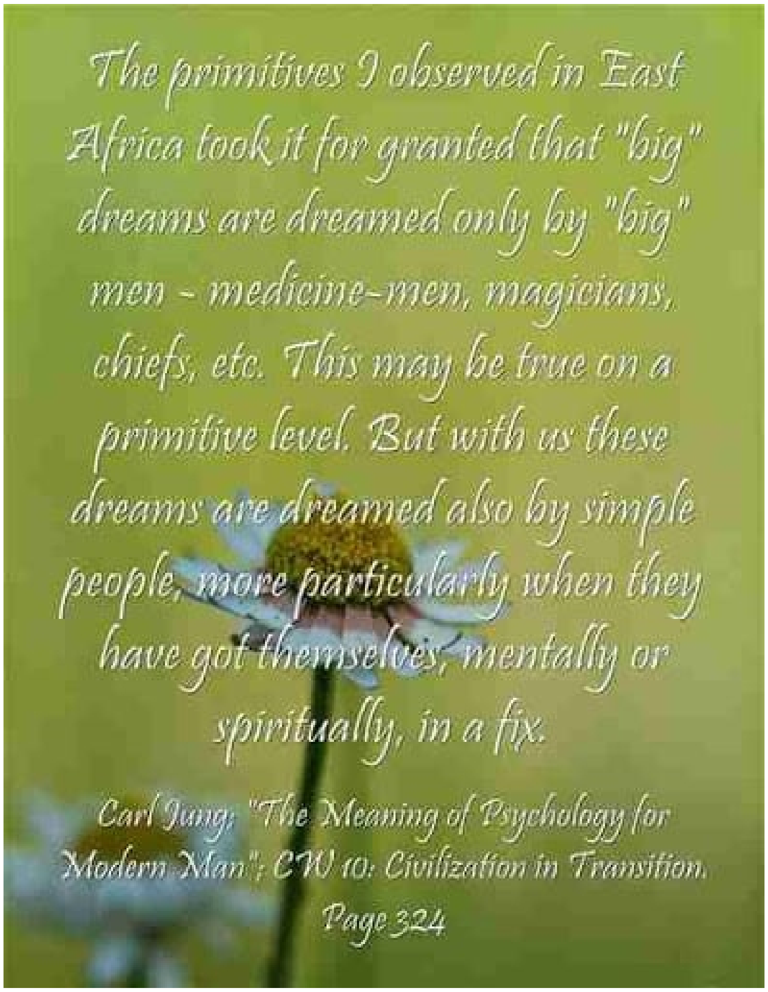

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.

Carl Jung; "The Meaning of Psychology for Modern Man"; CW 10: Civilization in Transition. Page 324

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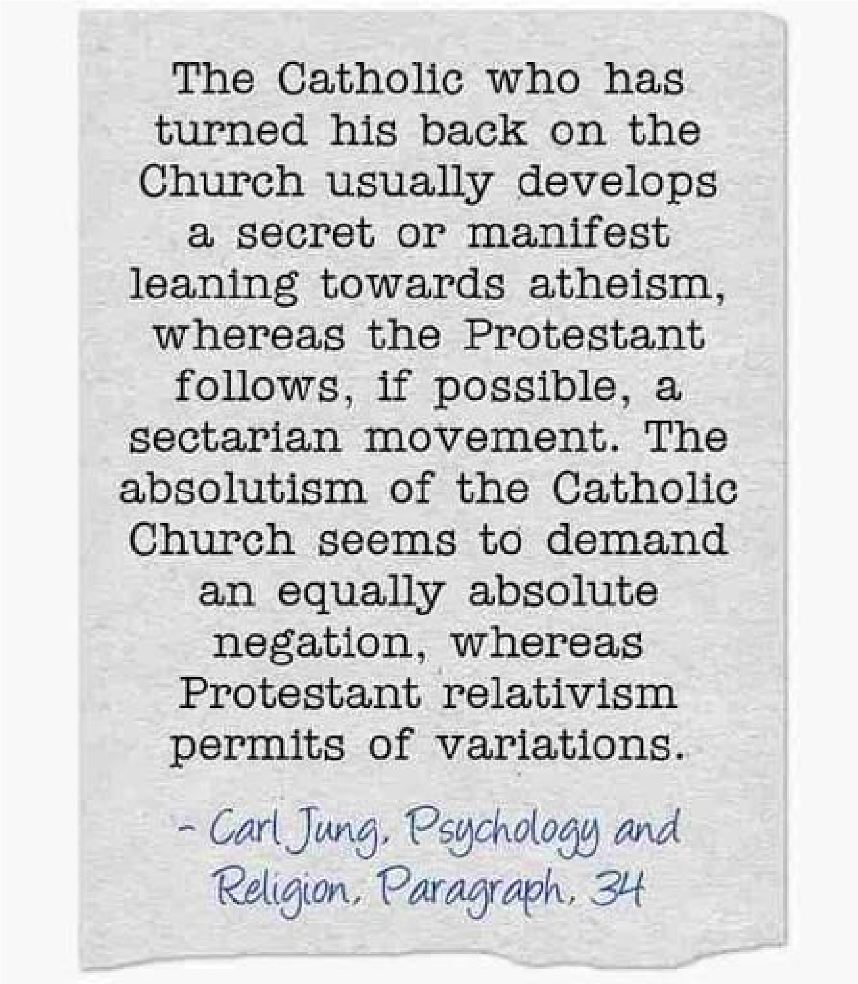
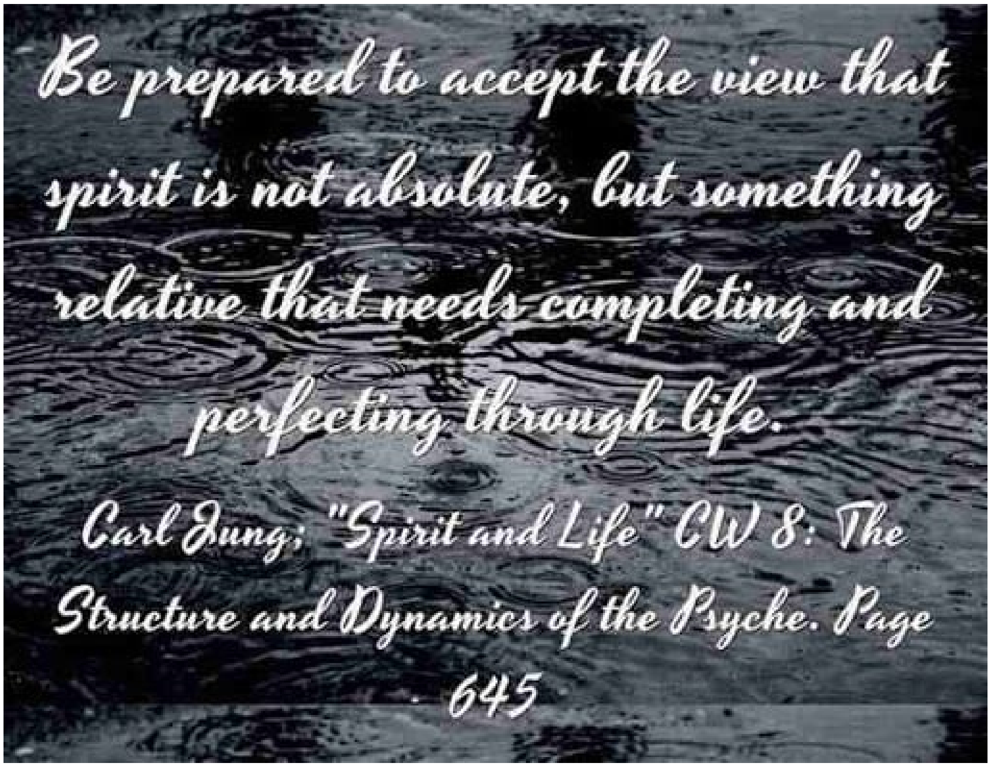


The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations.

- Carl Jung, Psychology and Religion, Paragraph, 34

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follow, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant Relativism permits of variations. Carl Jung, CW 11, Para 34.



Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life.

Carl Jung; "Spirit and Life" CW 8: The Structure and Dynamics of the Psyche. Page 645

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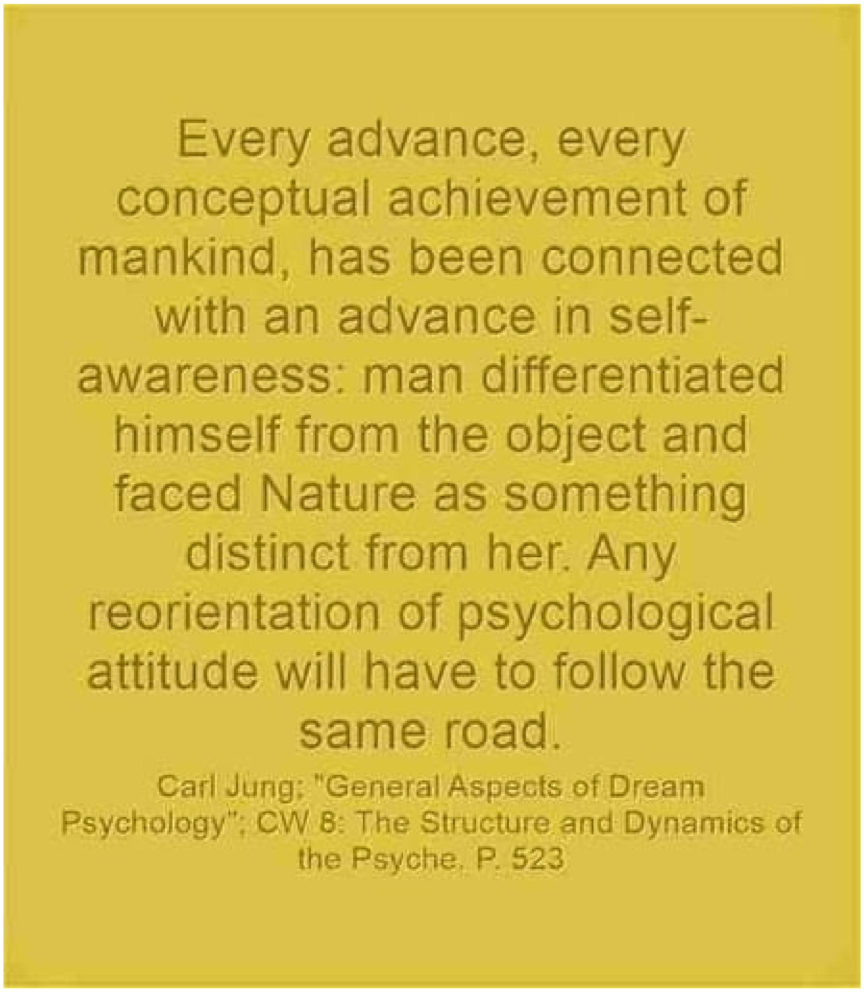

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road.

Carl Jung; "General Aspects of Dream Psychology"; CW 8: The Structure and Dynamics of the Psyche. P. 523

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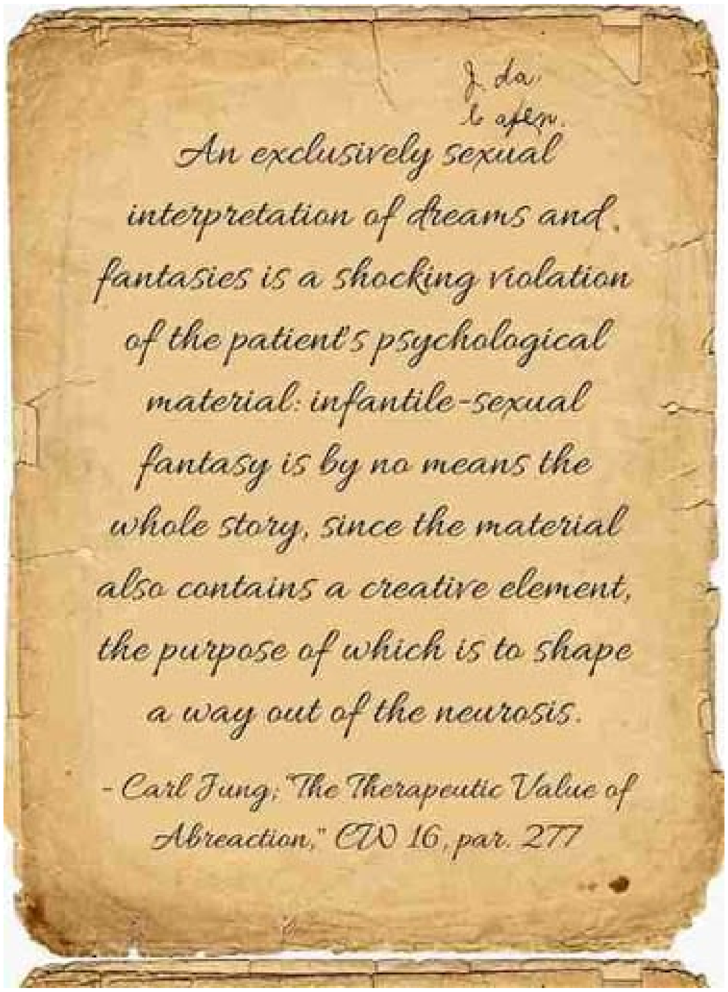

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An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis.

- Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277

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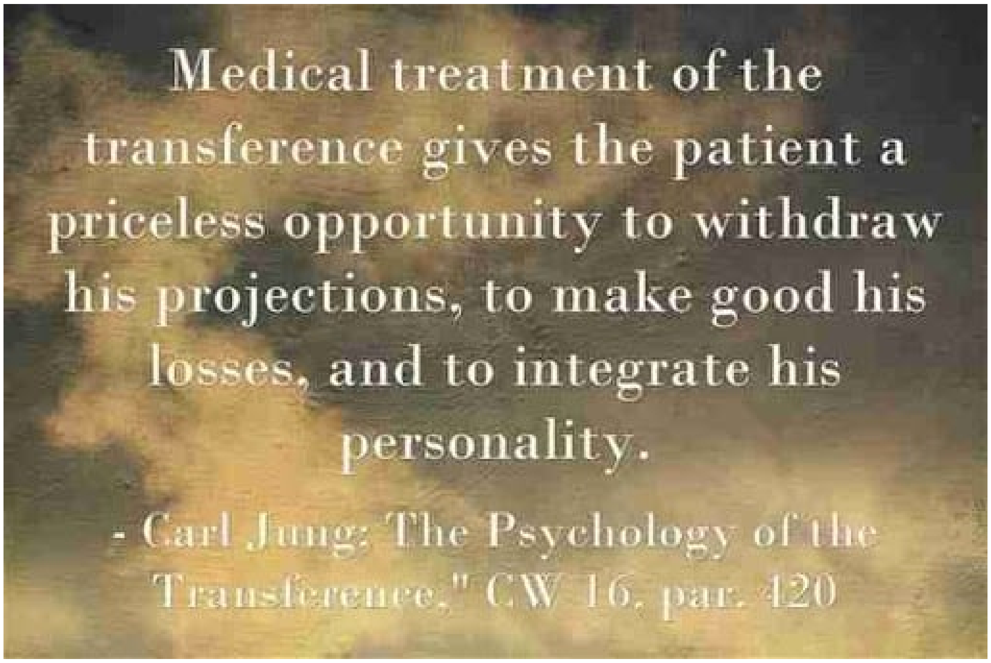

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality.

- Carl Jung: The Psychology of the Transference," CW 16, par. 420

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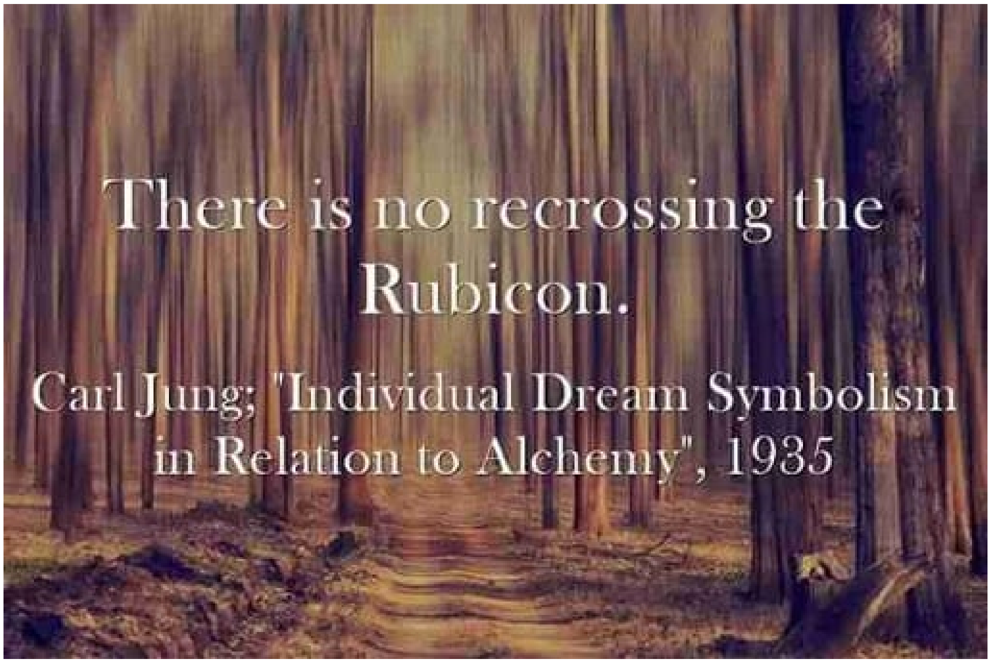

There is no recrossing the Rubicon.

Carl Jung; "Individual Dream Symbolism in Relation to Alchemy", 1935

There is no recrossing the Rubicon. Carl Jung, “Individual Dream Symbolism in Relation to Alchemy”, 1935

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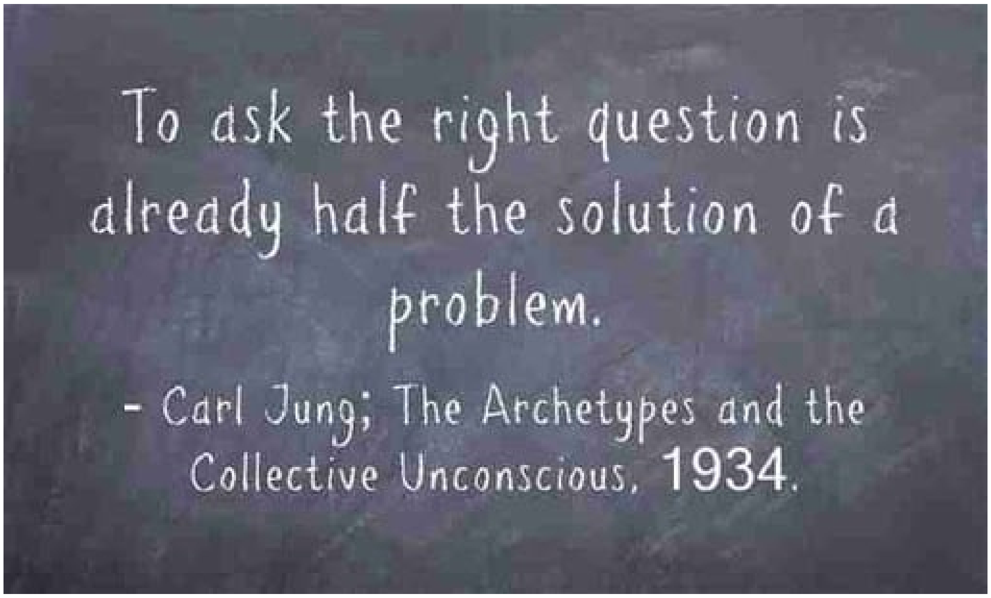

To ask the right question is already half the solution of a problem.

- Carl Jung; The Archetypes and the Collective Unconscious, 1934.

To ask the right question is already half the solution of a problem. Carl Jung CW 9i, Para 49

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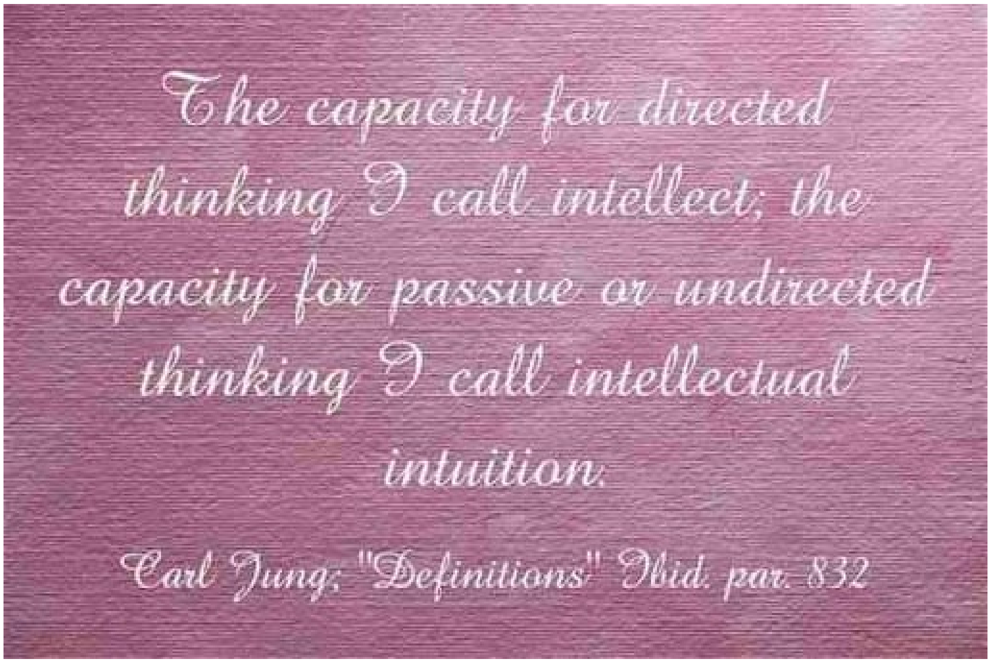

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition.

Carl Jung; "Definitions" Ibid. par. 832

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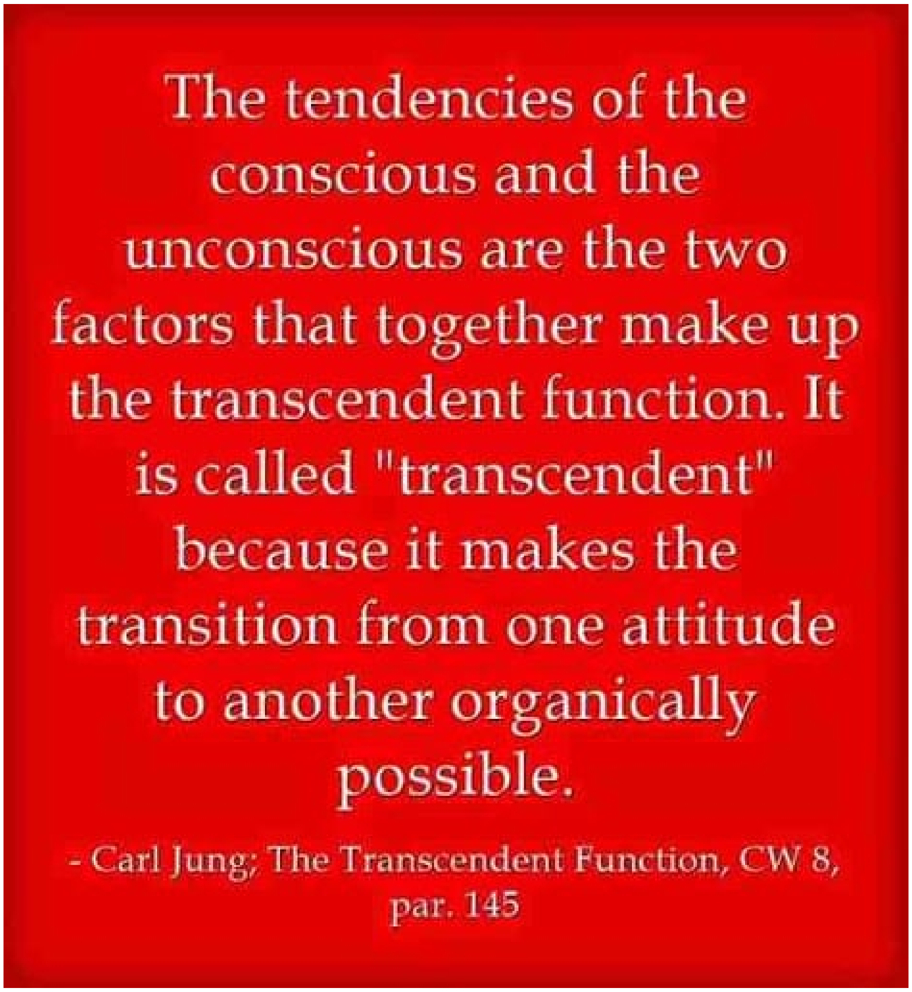

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible.

- Carl Jung; The Transcendent Function, CW 8, par. 145

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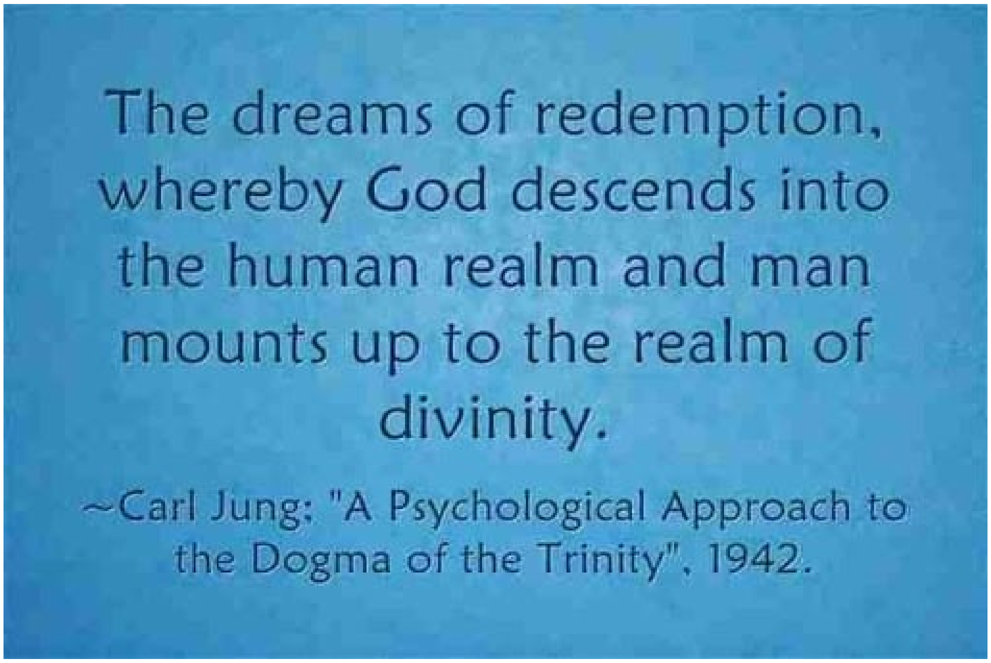

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity.

~Carl Jung: "A Psychological Approach to the Dogma of the Trinity", 1942.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung, “A Psychological Approach to the Trinity,” 1942

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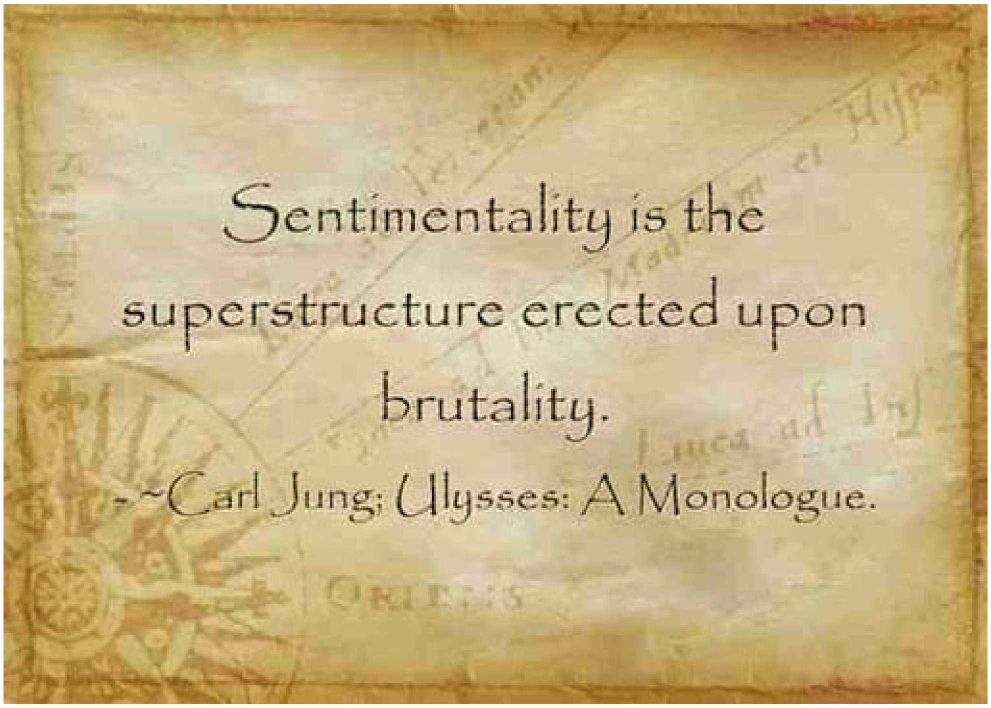

Sentimentality is the superstructure erected upon brutality.

- ~Carl Jung; Ulysses: A Monologue.

. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15, Para 284

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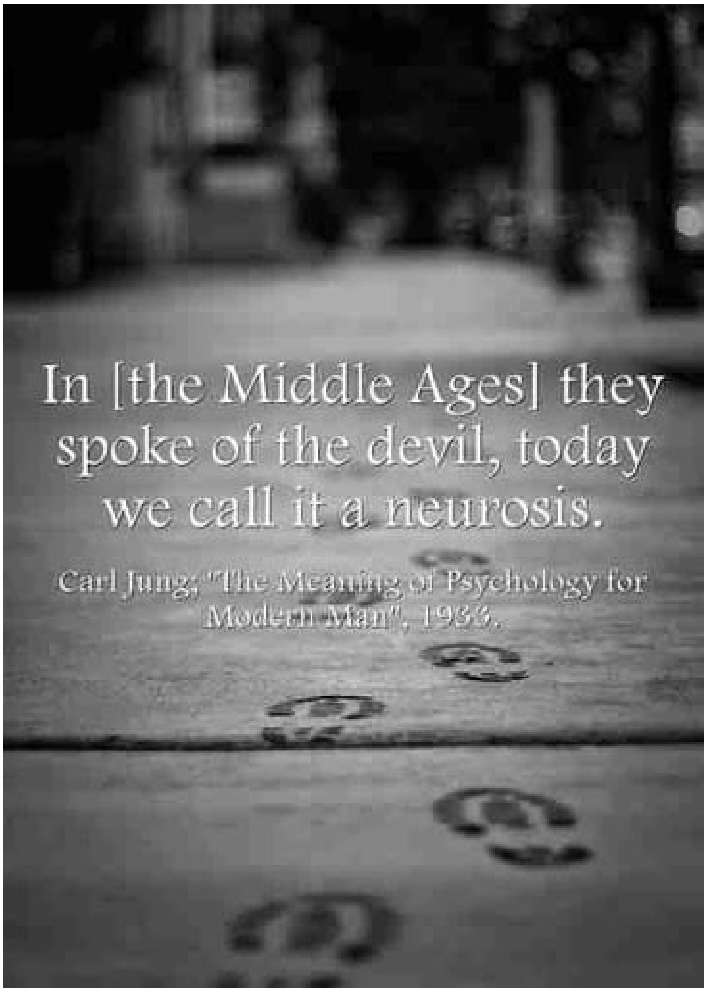
In [the Middle Ages] they spoke of the devil, today we call it a neurosis.
Carl Jung; "The Meaning of Psychology for Modern Man", 1933.

In the Middle Ages they spoke of the devil, today we call it a neurosis. Carl Jung,

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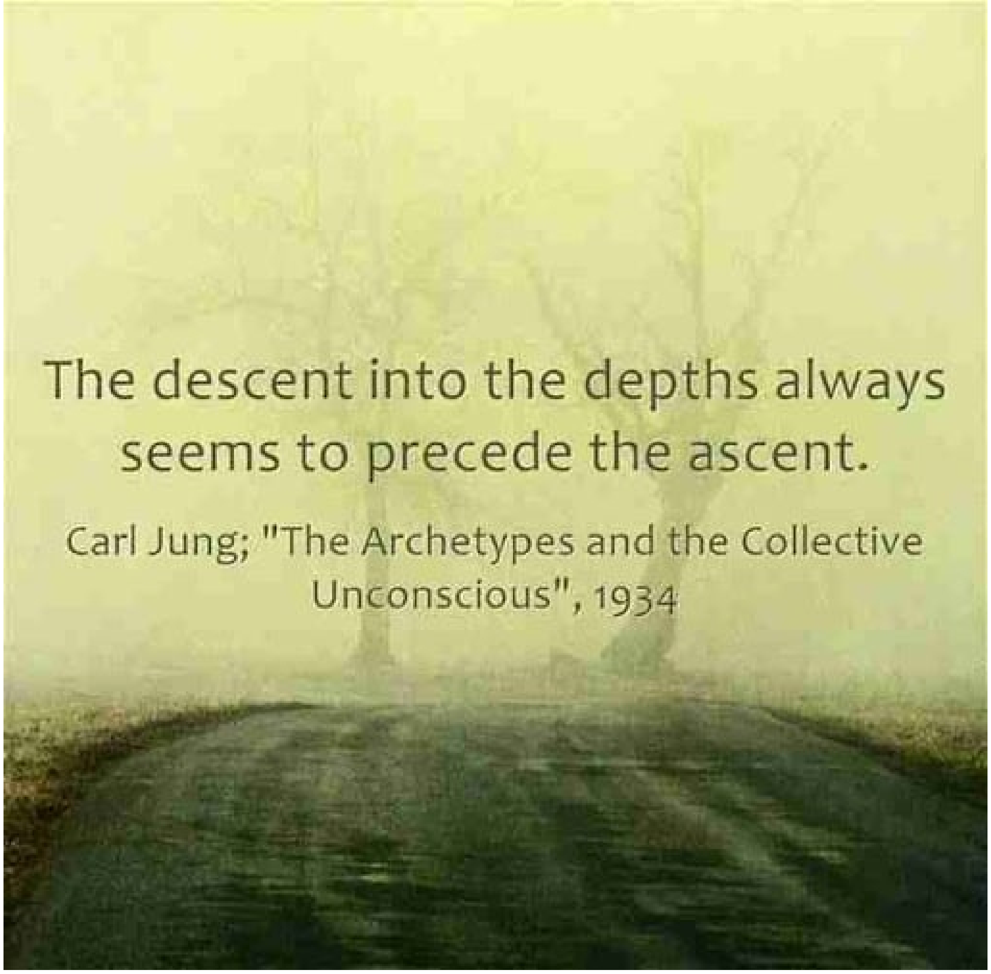
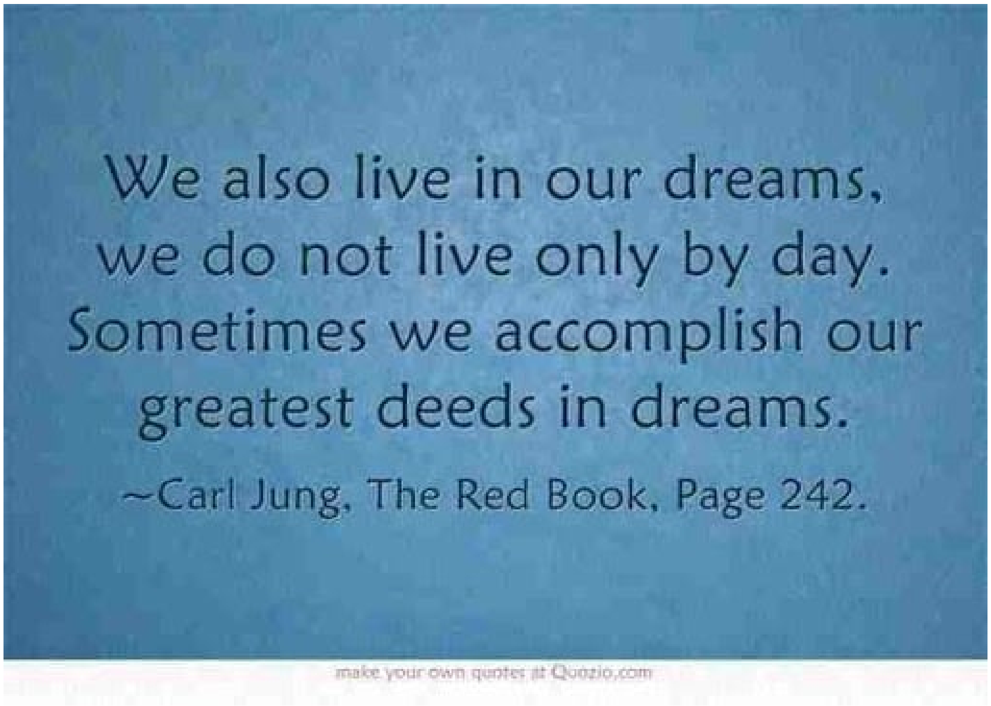

The descent into the depths always seems to precede the ascent.
Carl Jung; "The Archetypes and the Collective Unconscious", 1934

The descent into the depths always seems to precede the ascent.   Carl Jung, “The Archetypes and the Collective Unconscious”, 1939



We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams.

~Carl Jung, The Red Book, Page 242.

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We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

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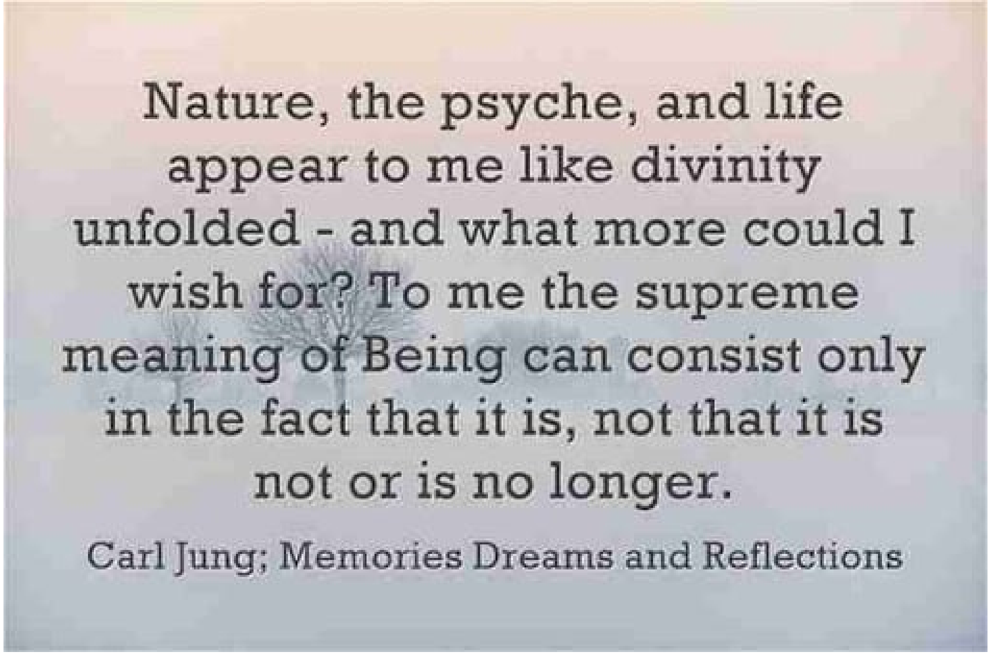

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer.

Carl Jung; Memories Dreams and Reflections

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

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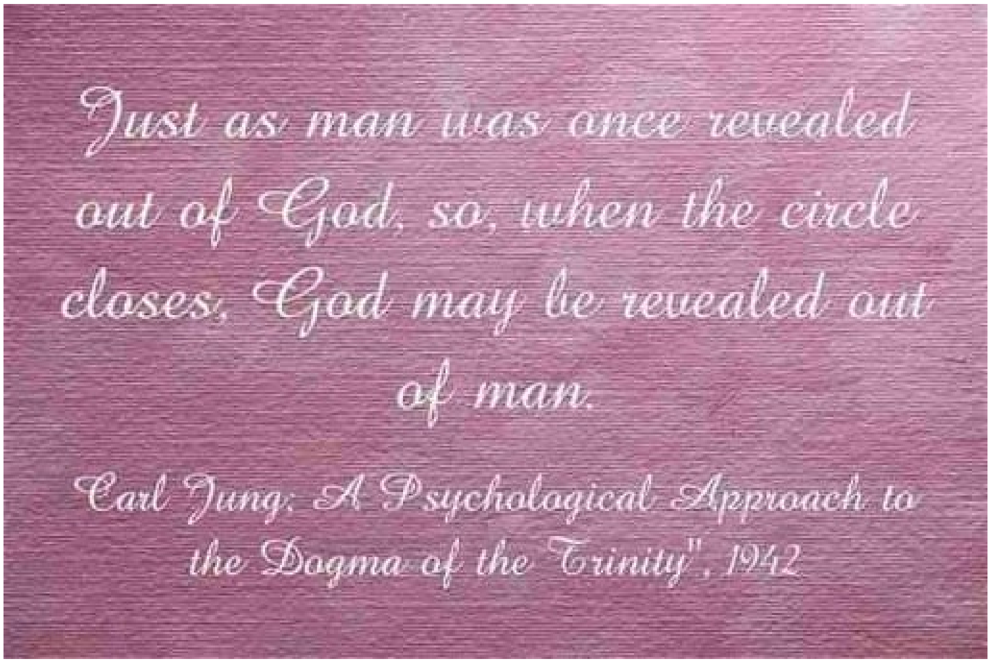

Just as man was once revealed
out of God, so, when the circle
closes, God may be revealed out
of man.

Carl Jung; A Psychological Approach to
the Dogma of the Trinity", 1942

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

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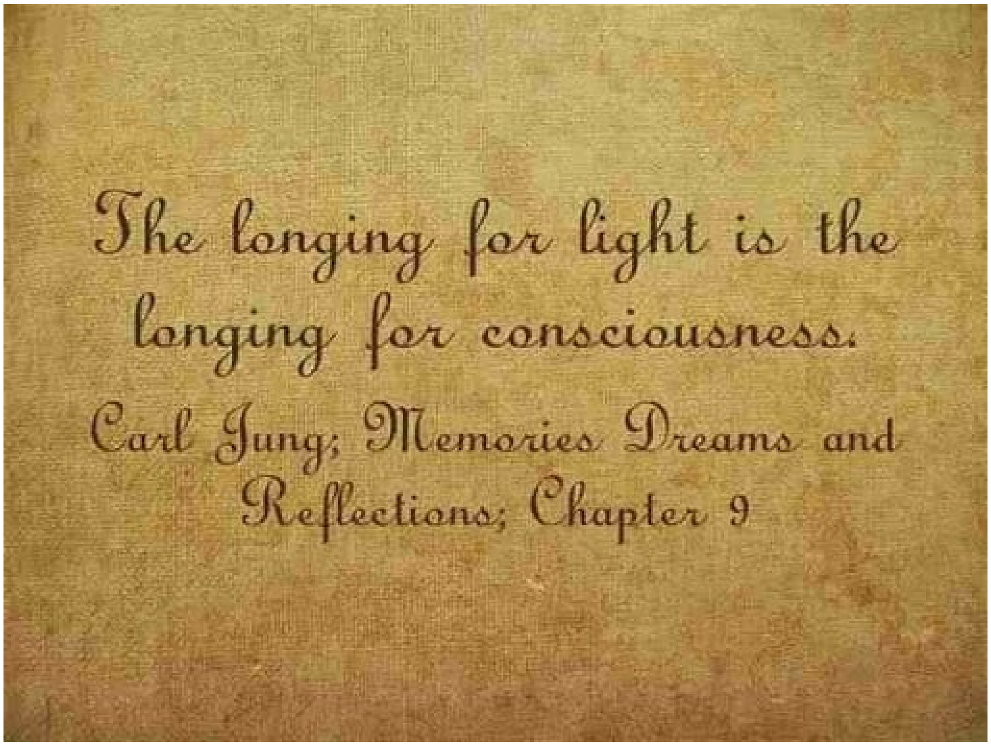
The longing for light is the longing for consciousness.

Carl Jung; Memories Dreams and Reflections; Chapter 9

The longing for light is the longing for Consciousness. Carl Jung, MDR, Chapter 9

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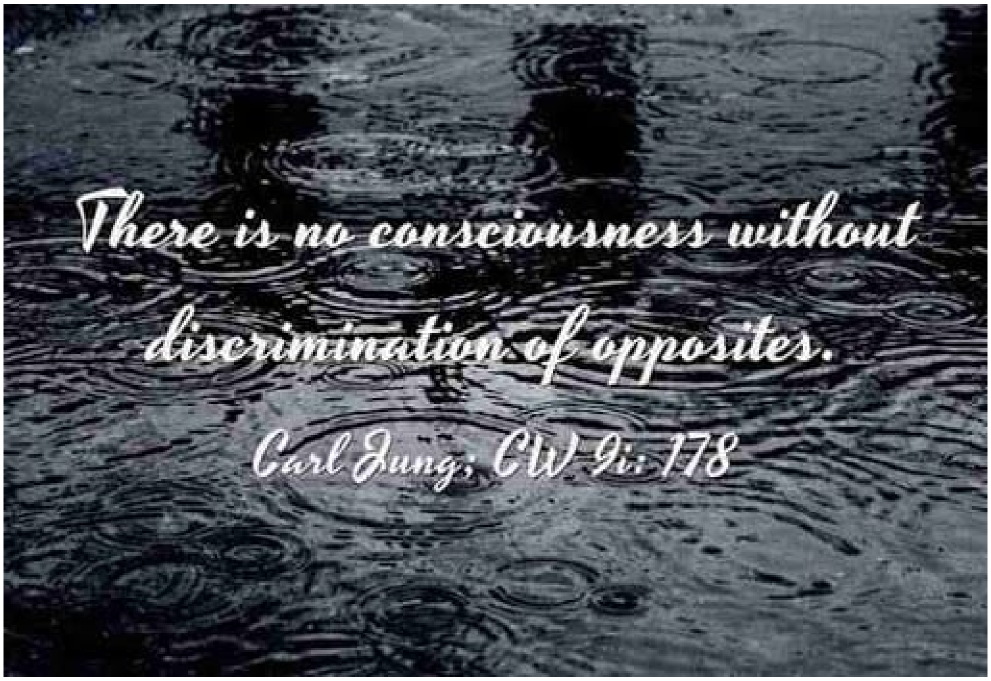
There is no consciousness without discrimination of opposites.

Carl Jung; CW 9i: 178

There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178.

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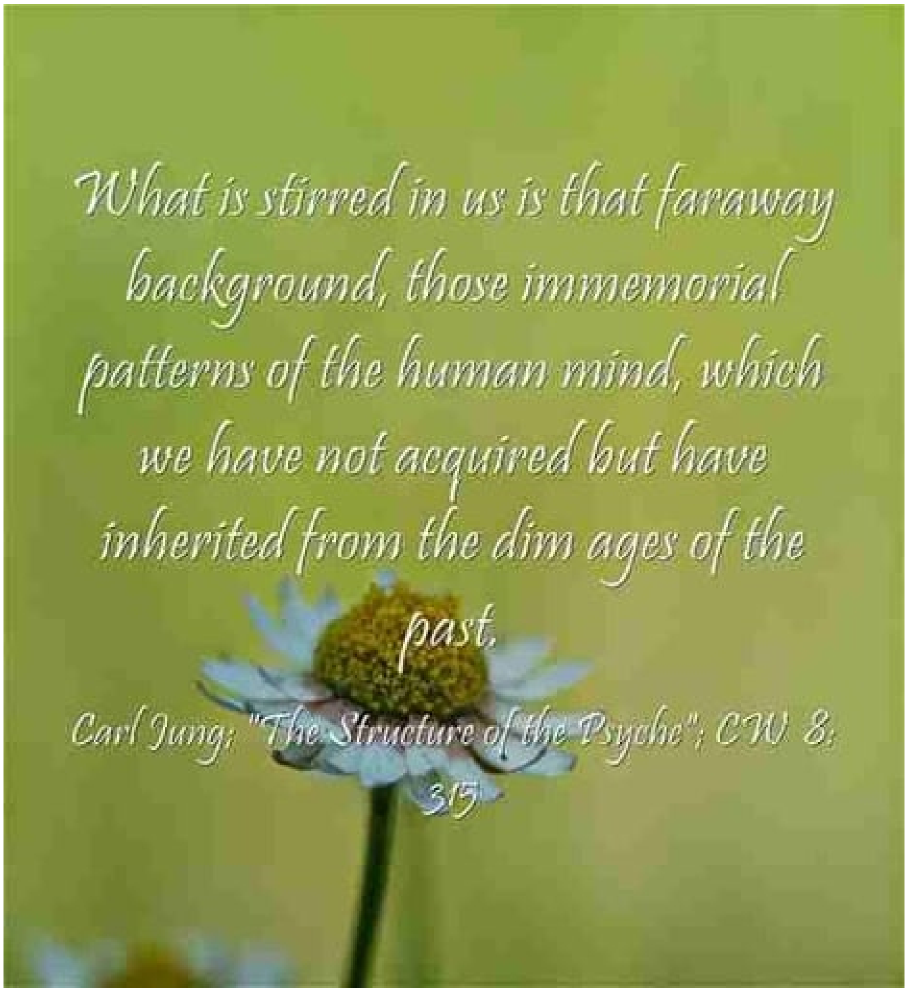
What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past.
Carl Jung; "The Structure of the Psyche"; CW 8: 315

What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past. Carl Jung, CW, Page 315.

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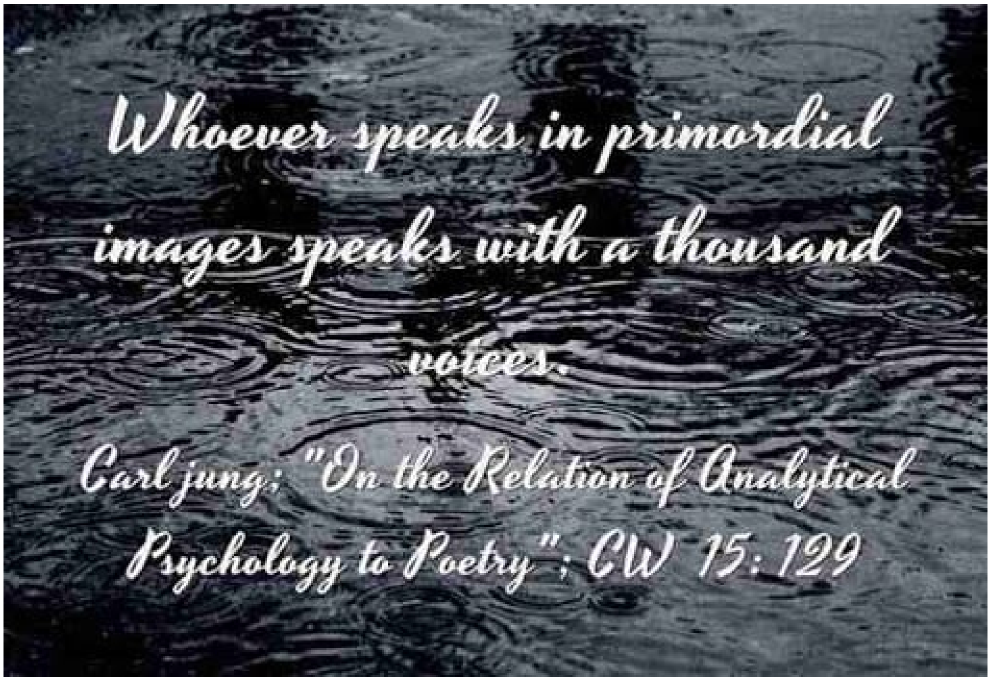

Whoever speaks in primordial images speaks with a thousand voices.

Carl jung; "On the Relation of Analytical Psychology to Poetry"; CW 15: 129

Whoever speaks in primordial images speaks with a thousand voices. Carl Jung. CW Page 129.

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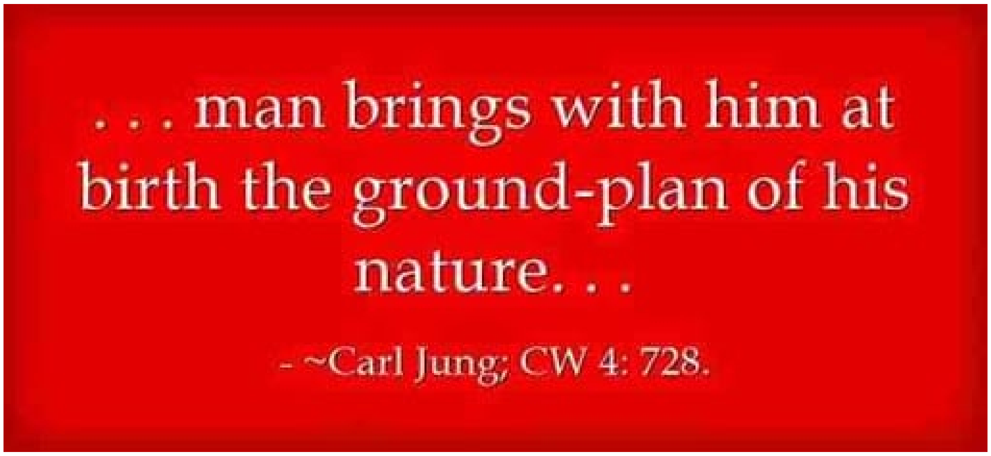

. . . man brings with him at birth the ground-plan of his nature. . .

- ~Carl Jung; CW 4: 728.

. . . man brings with him at birth the ground-plan of his nature. . . . Carl Jung; CW 4, Page 728.

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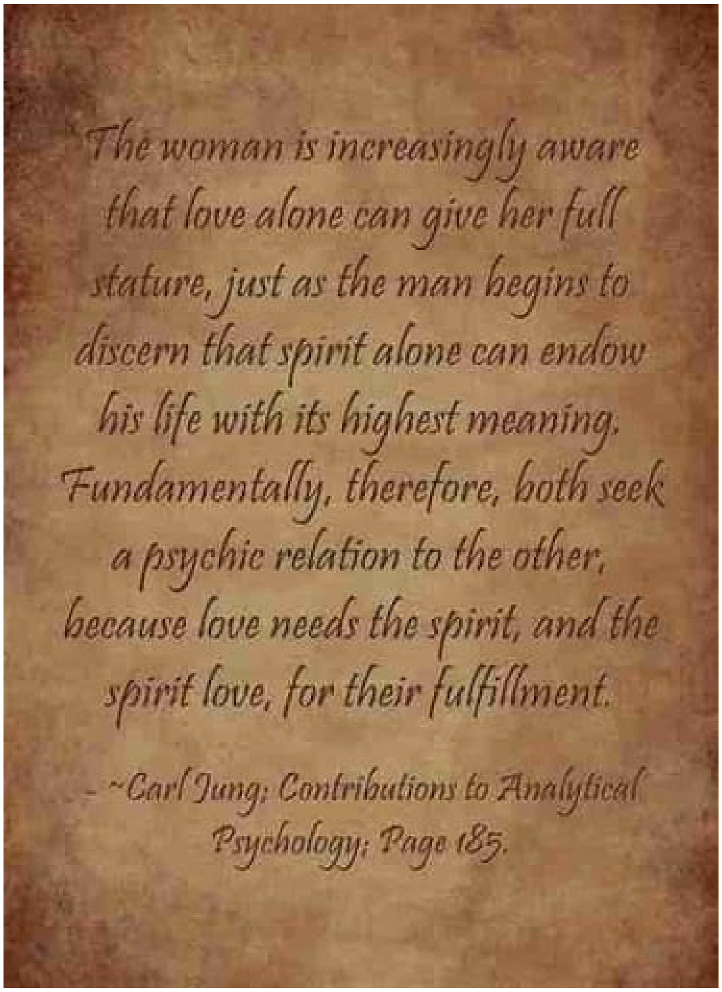

The woman is increasingly aware
that love alone can give her full
stature, just as the man begins to
discern that spirit alone can endow
his life with its highest meaning.
Fundamentally, therefore, both seek
a psychic relation to the other,
because love needs the spirit, and the
spirit love, for their fulfillment.

- ~Carl Jung; Contributions to Analytical
Psychology; Page 185.

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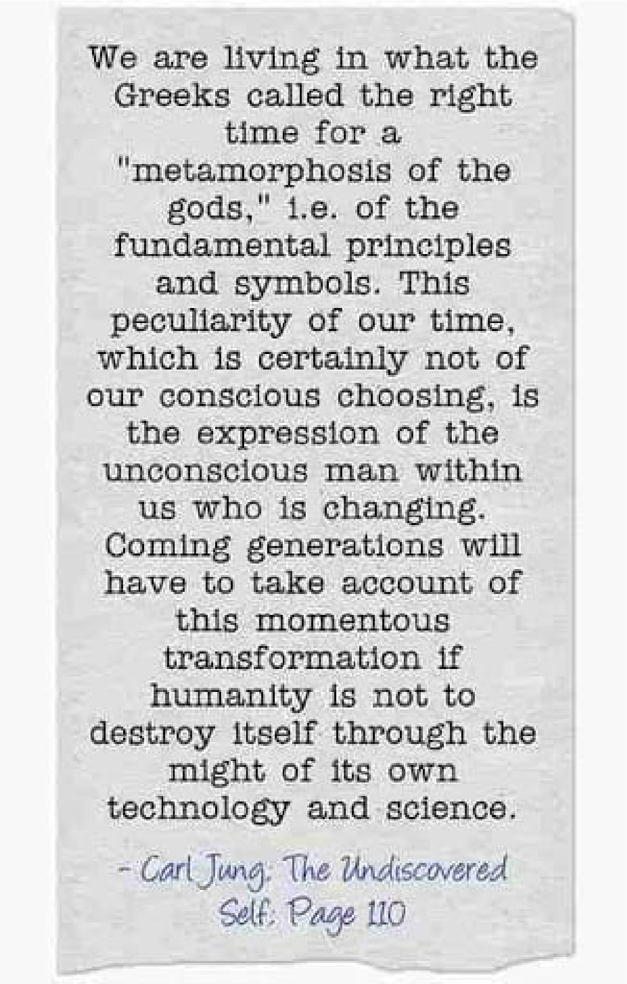

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.

- Carl Jung: The Undiscovered Self: Page 110

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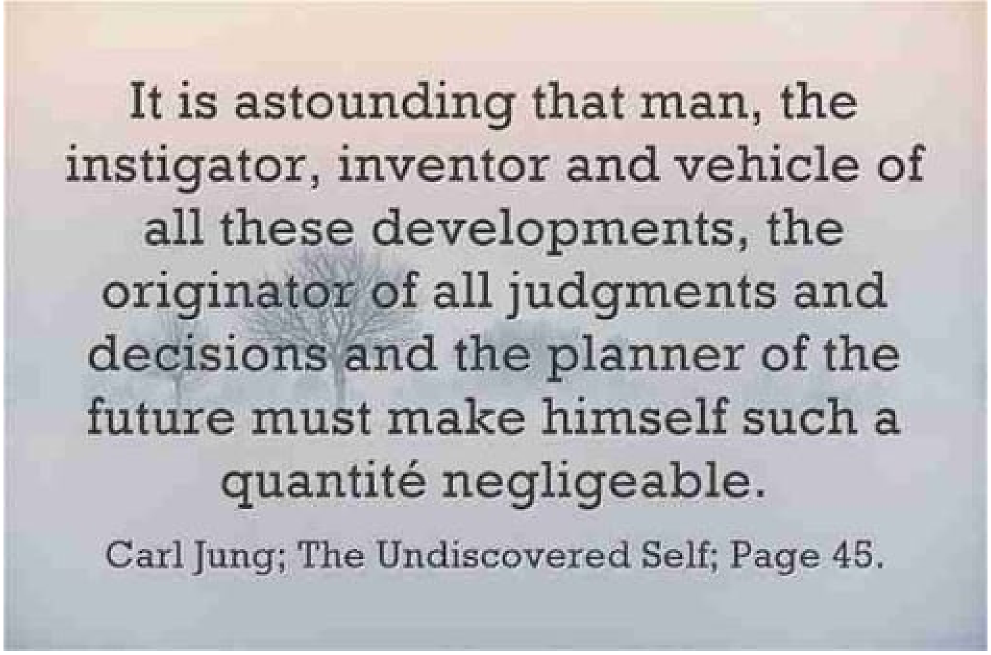

It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable.

Carl Jung; The Undiscovered Self; Page 45.

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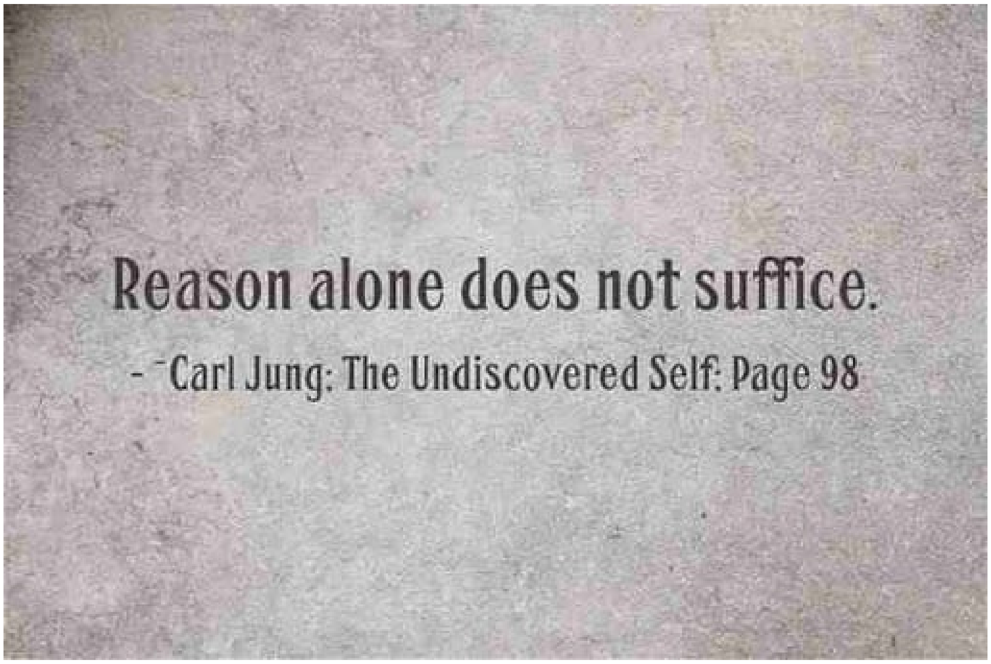

Reason alone does not suffice.

- Carl Jung: The Undiscovered Self: Page 98

Reason alone does not suffice. Carl Jung; The Undiscovered Self; Page 98.

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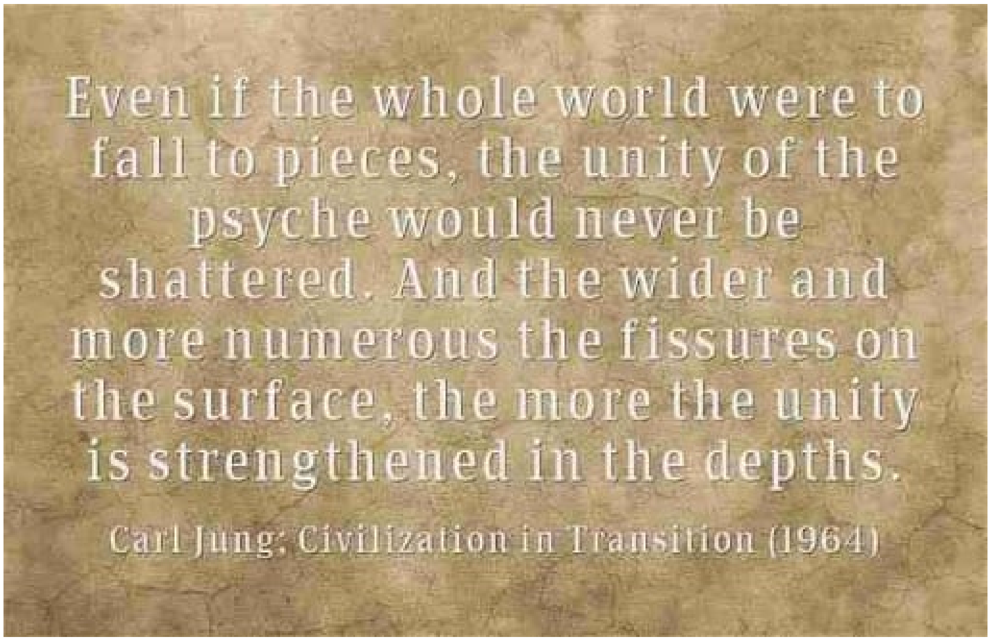

Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths.

Carl Jung; Civilization in Transition (1964)

Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; CW 10, Para 310.

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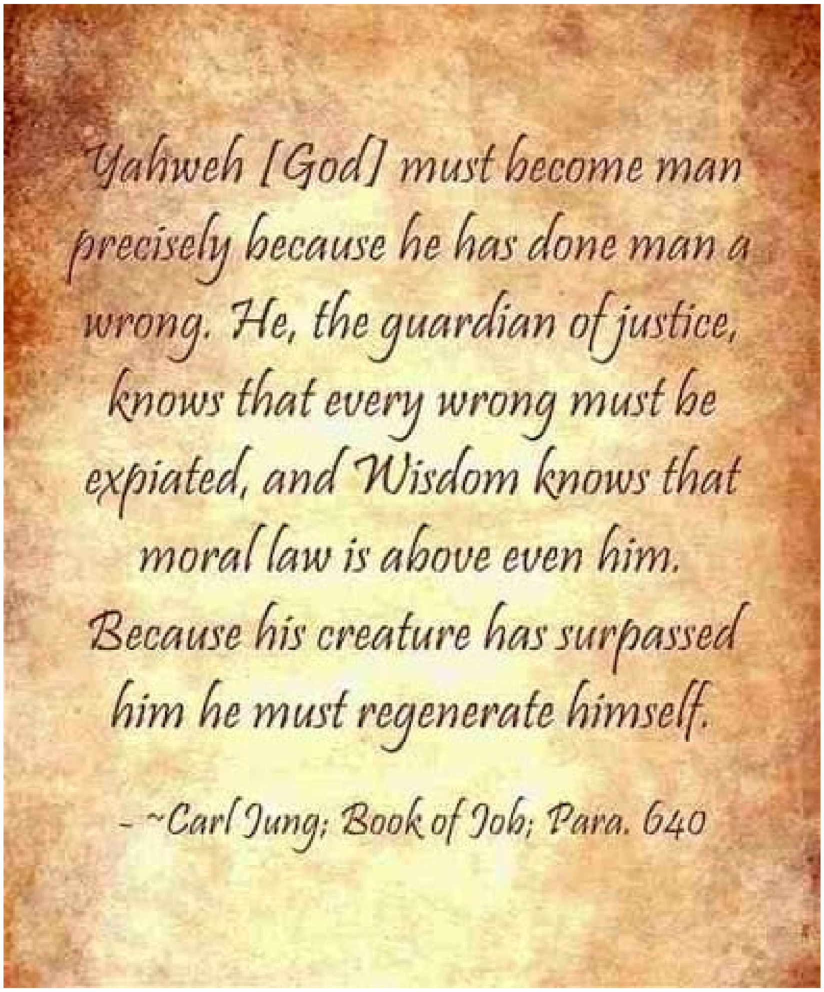

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself.

- ~Carl Jung; Book of Job; Para. 640

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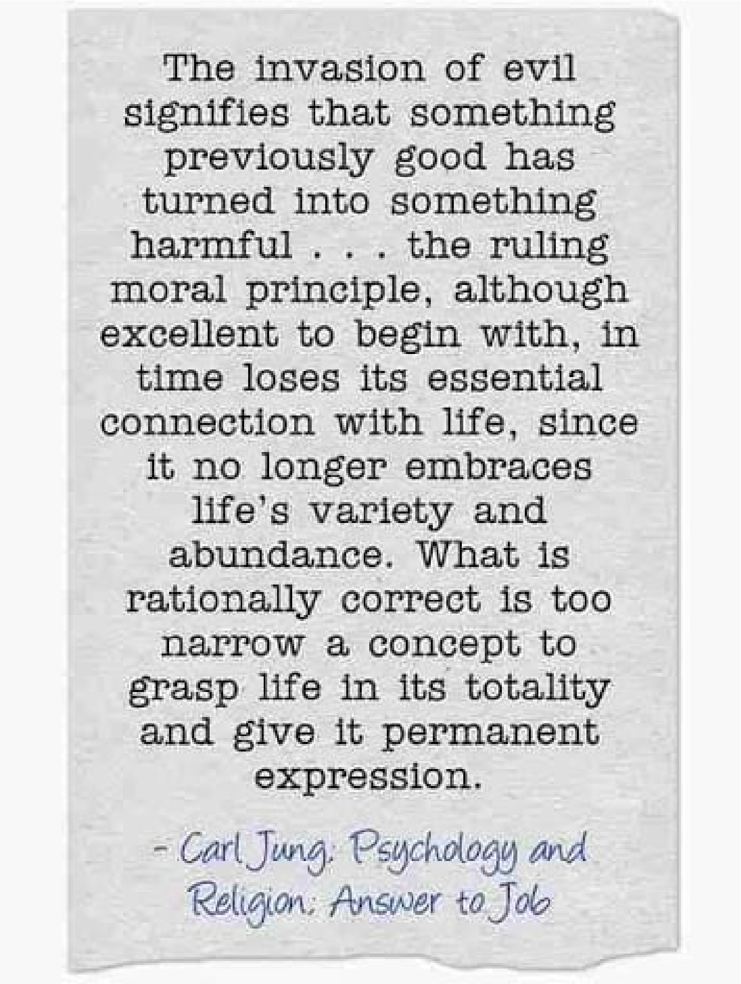

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression.

- Carl Jung: Psychology and Religion: Answer to Job

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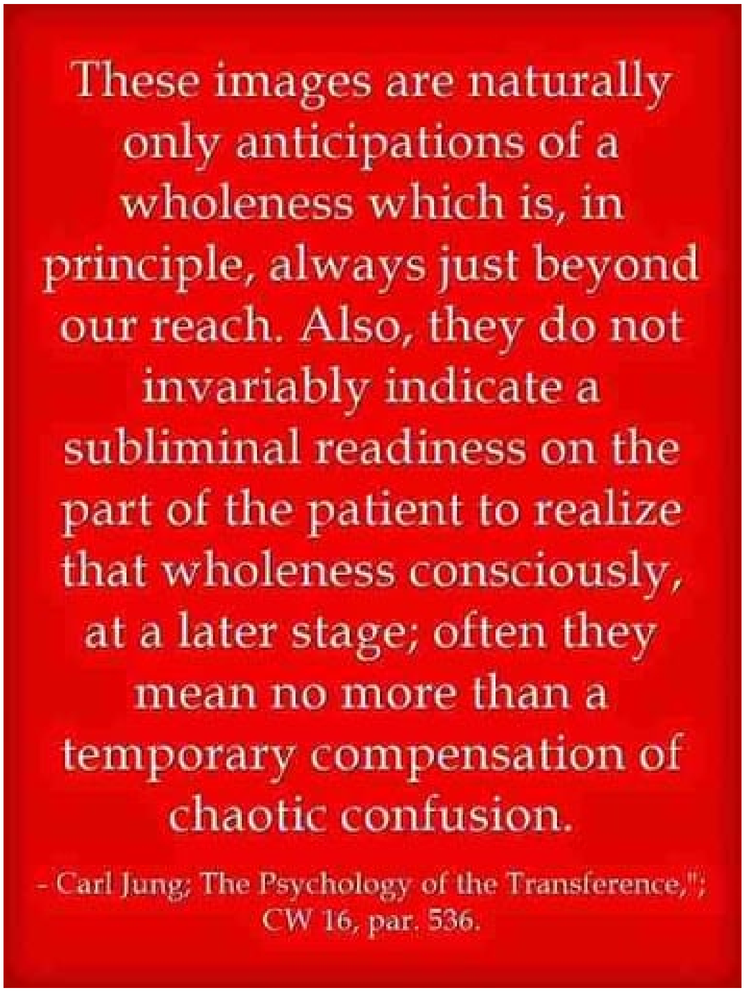

These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.

- Carl Jung; The Psychology of the Transference,"; CW 16, par. 536.

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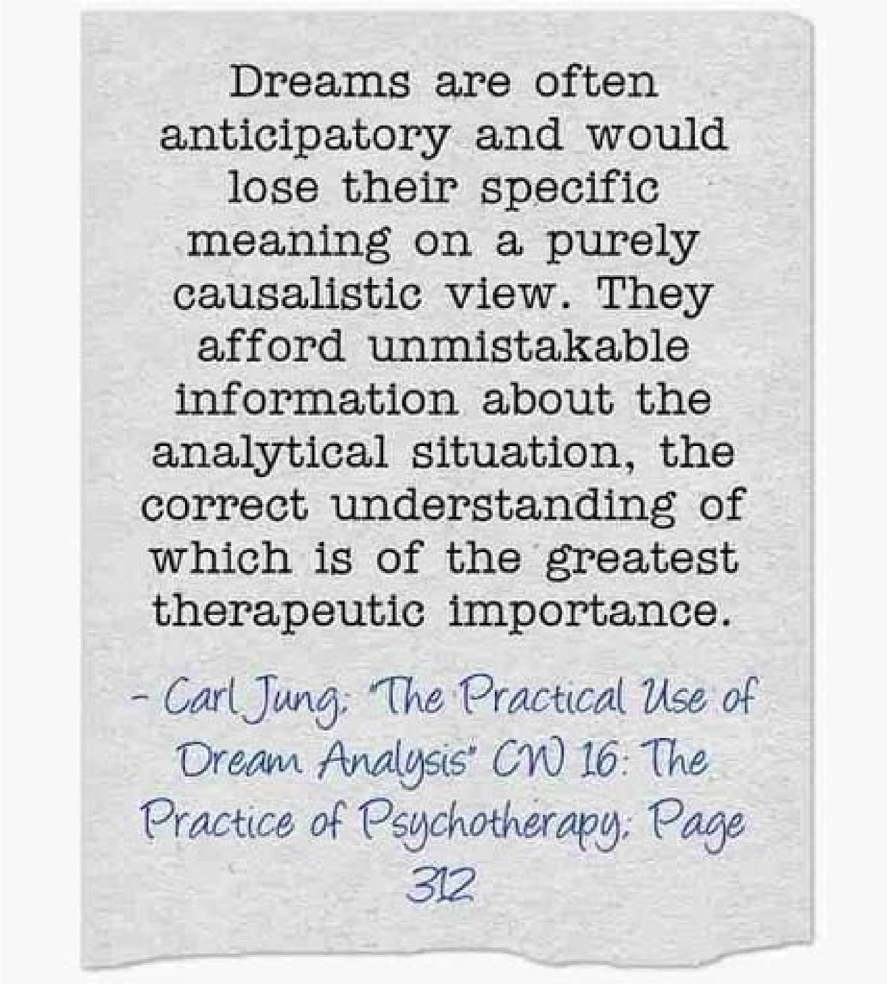

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.

- Carl Jung: "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312

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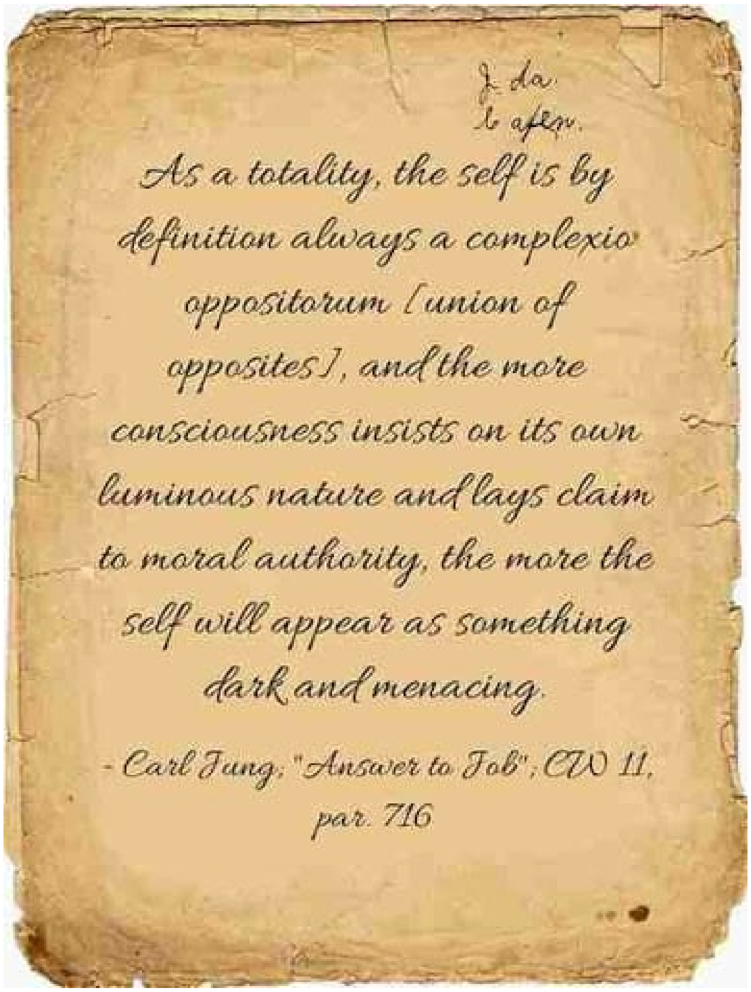

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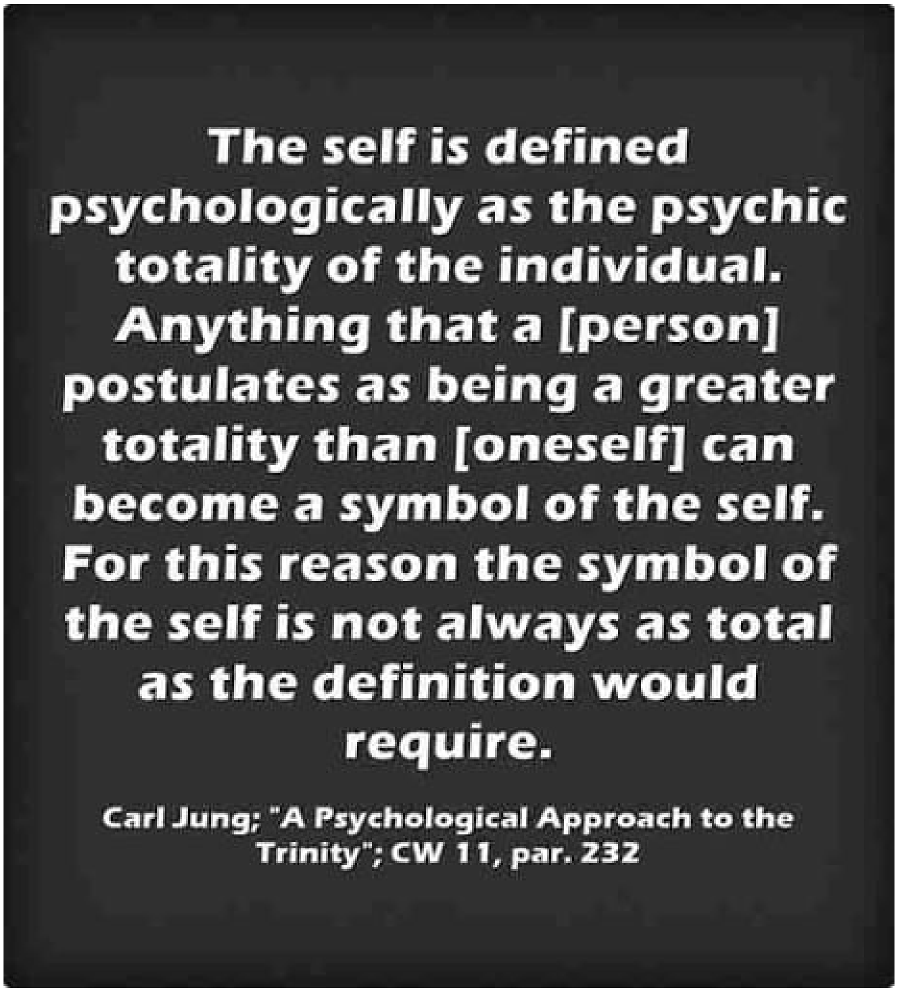
- Carl Jung; "Answer to Job"; CW 11,
par. 716

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung, CW 11, para 716.



The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require.

Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232

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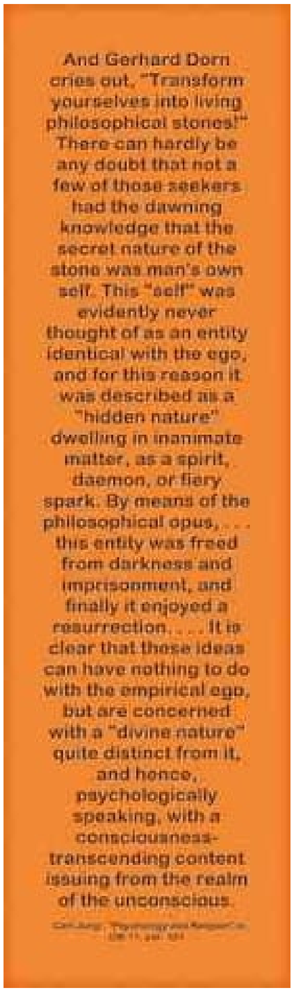
[74] 

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious.

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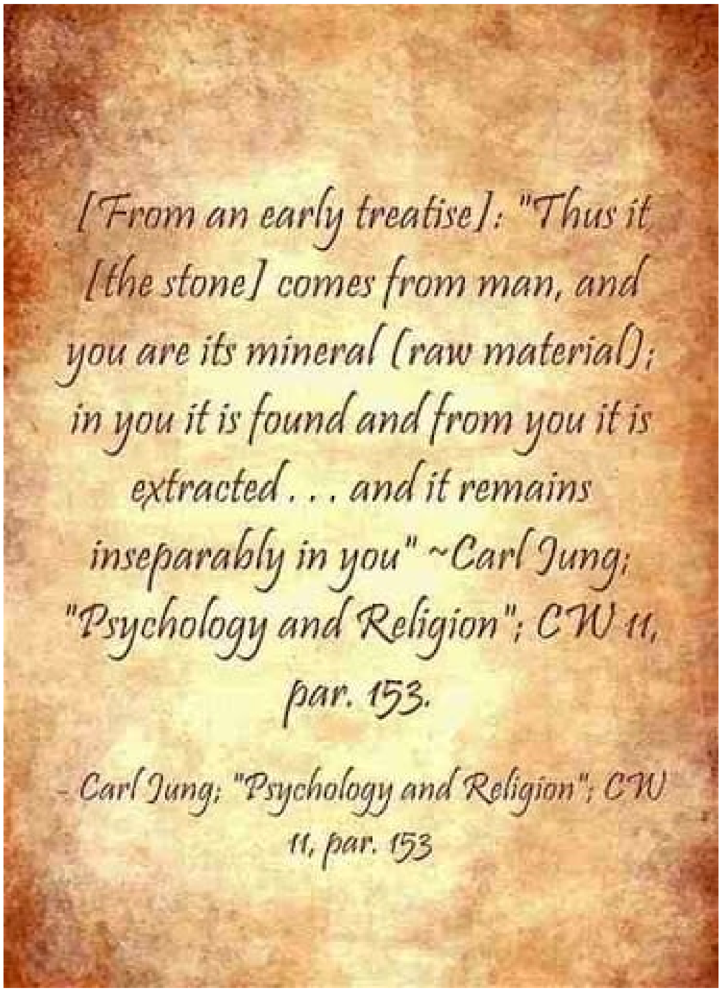

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you" ~Carl Jung; "Psychology and Religion"; CW 11, par. 153.

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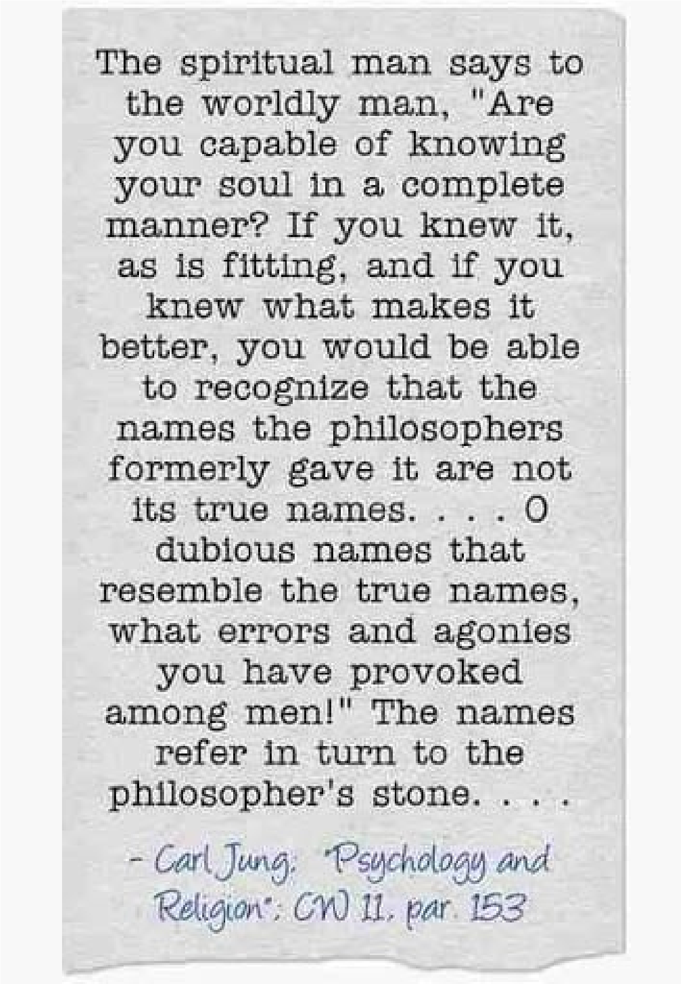

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . .

– Carl Jung: "Psychology and Religion", CW 11, par. 153

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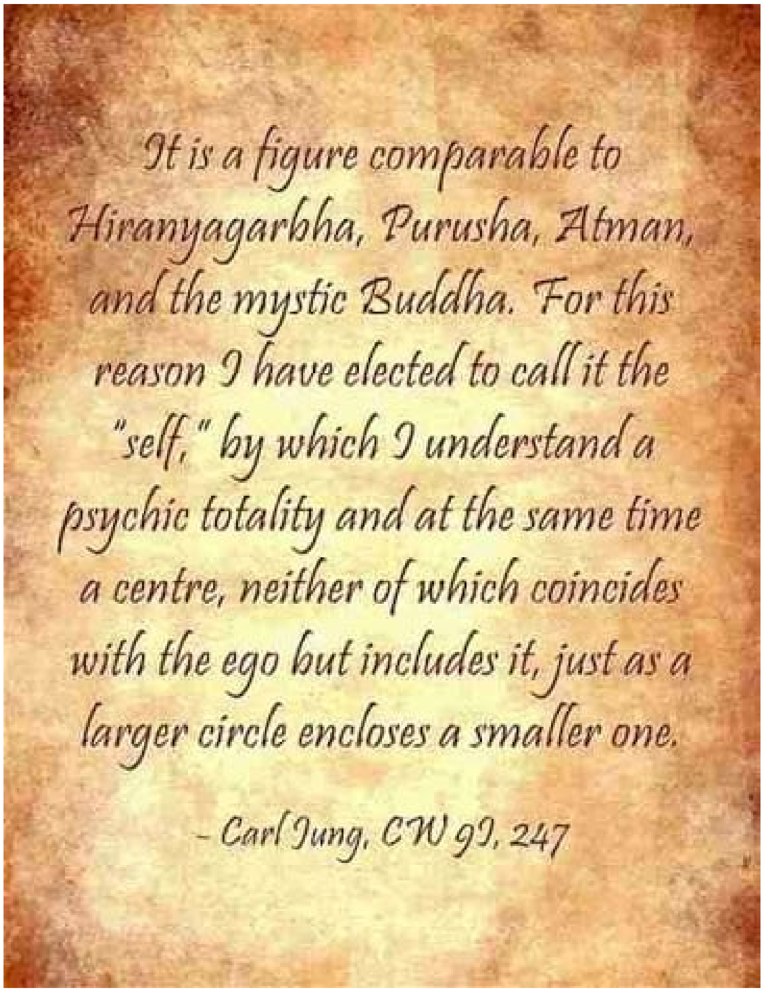

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

– Carl Jung, CW 9I, 247

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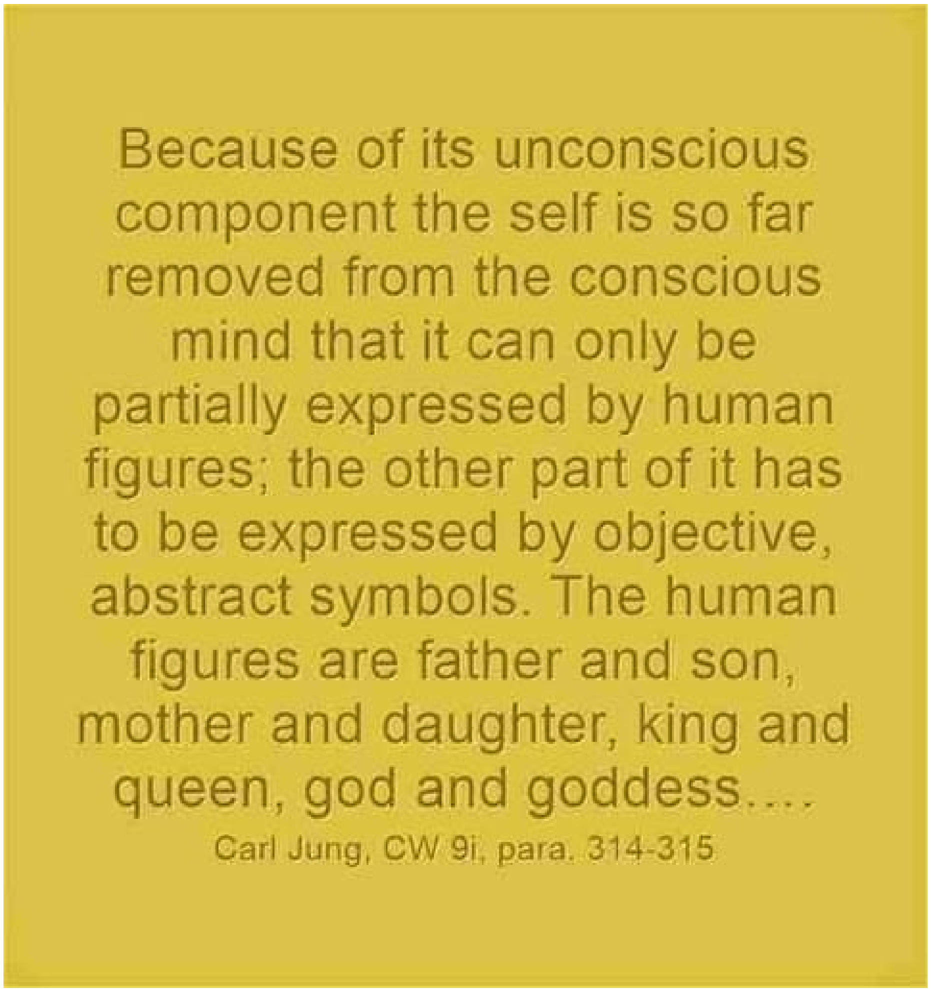

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess….

Carl Jung, CW 9i, para. 314-315

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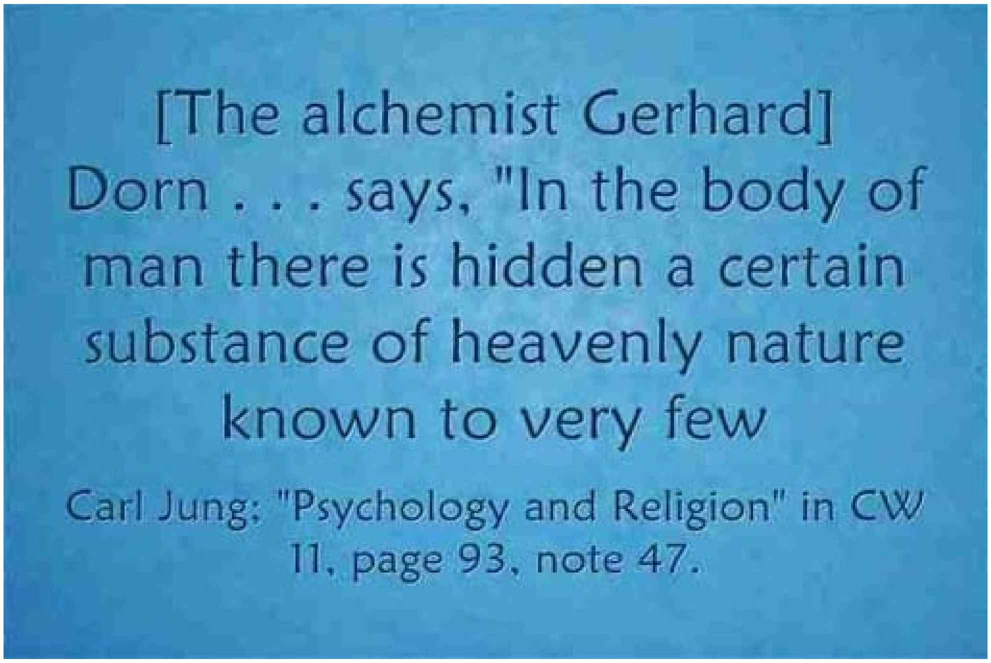

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few

Carl Jung: "Psychology and Religion" in CW 11, page 93, note 47.

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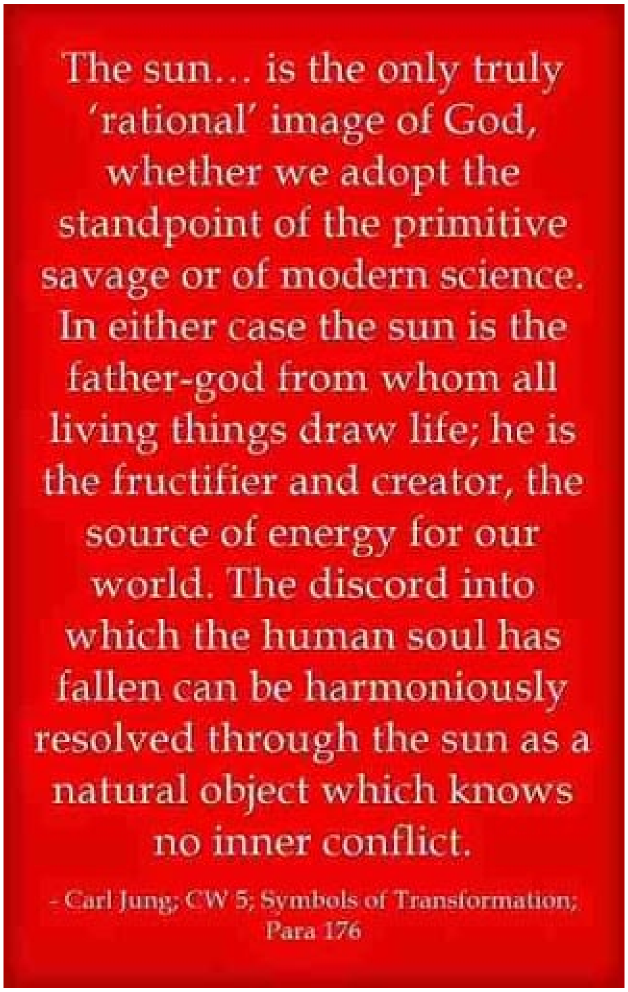

The sun… is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict.

- Carl Jung; CW 5; Symbols of Transformation; Para 176

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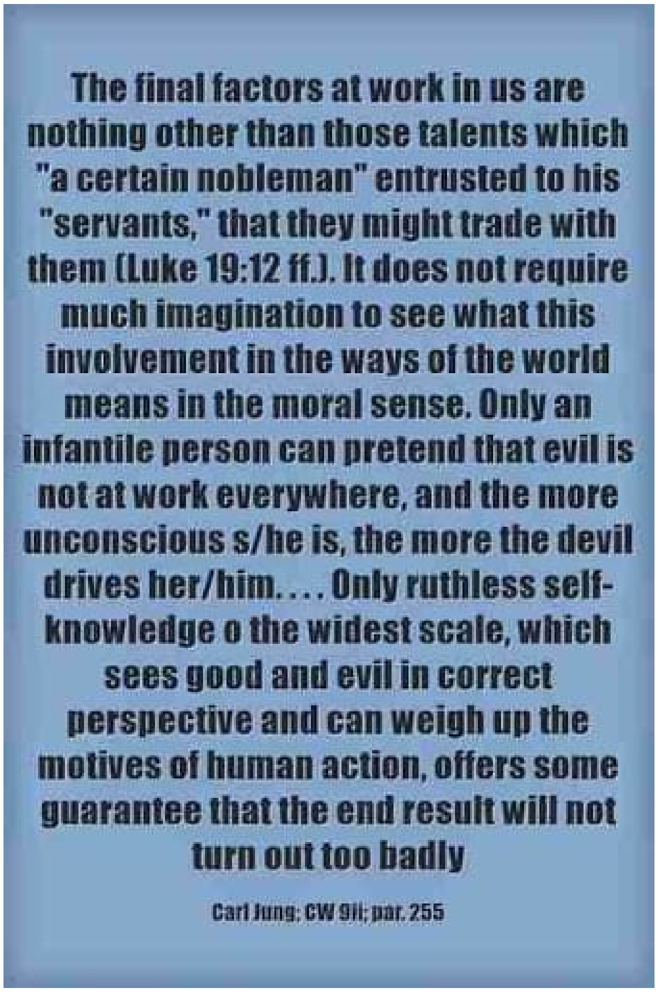

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly

Carl Jung; CW 9ii; par. 255

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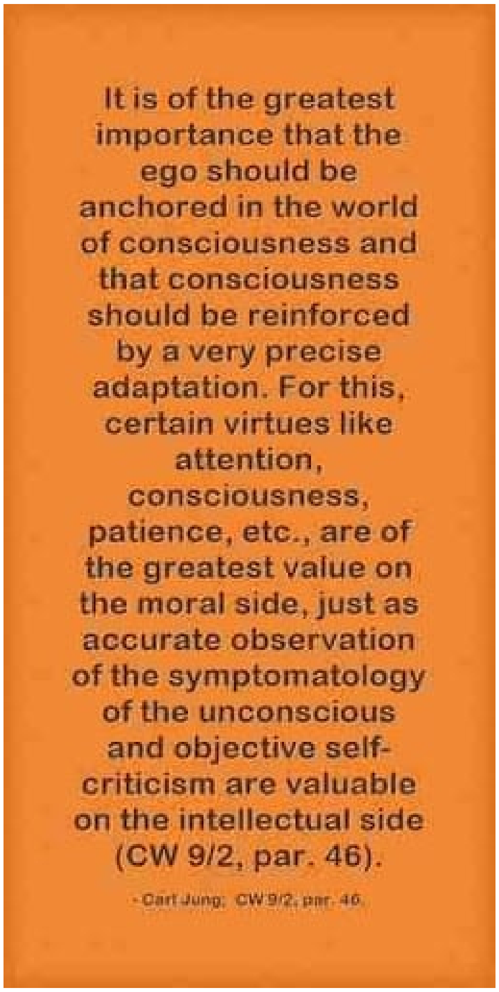

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side (CW 9/2, par. 46).

- Carl Jung; CW 9/2, par. 46.

[82]

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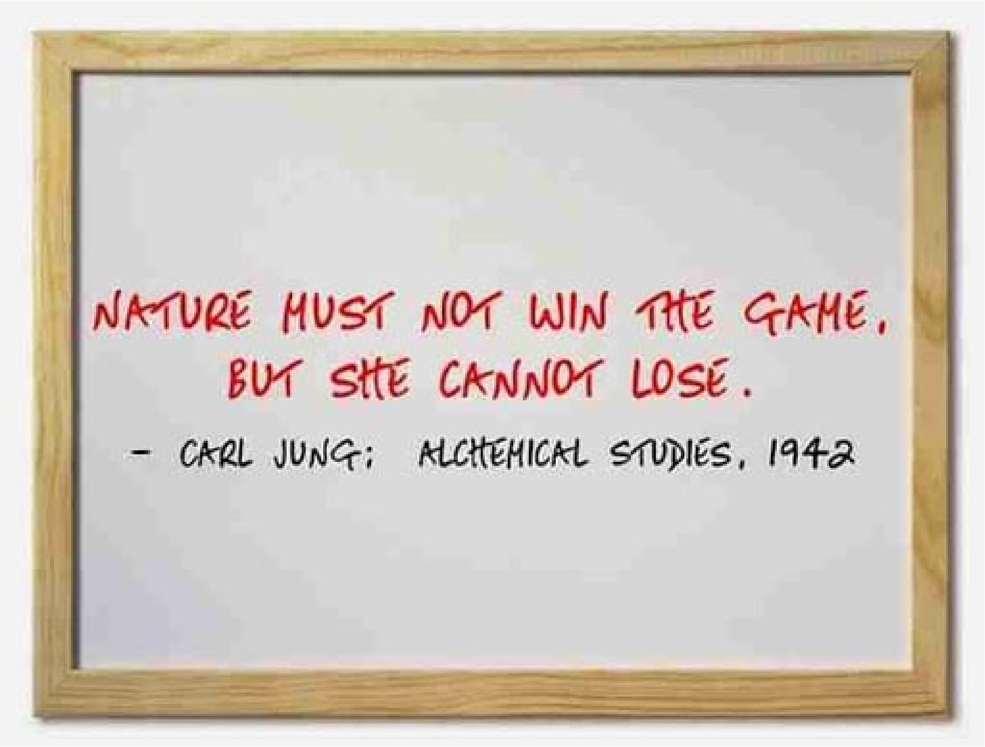

NATURE MUST NOT WIN THE GAME, BUT SHE CANNOT LOSE.

– CARL JUNG; ALCHEMICAL STUDIES, 1942

. Nature must not win the game, but she cannot lose. Carl Jung, CW 13, Para 229

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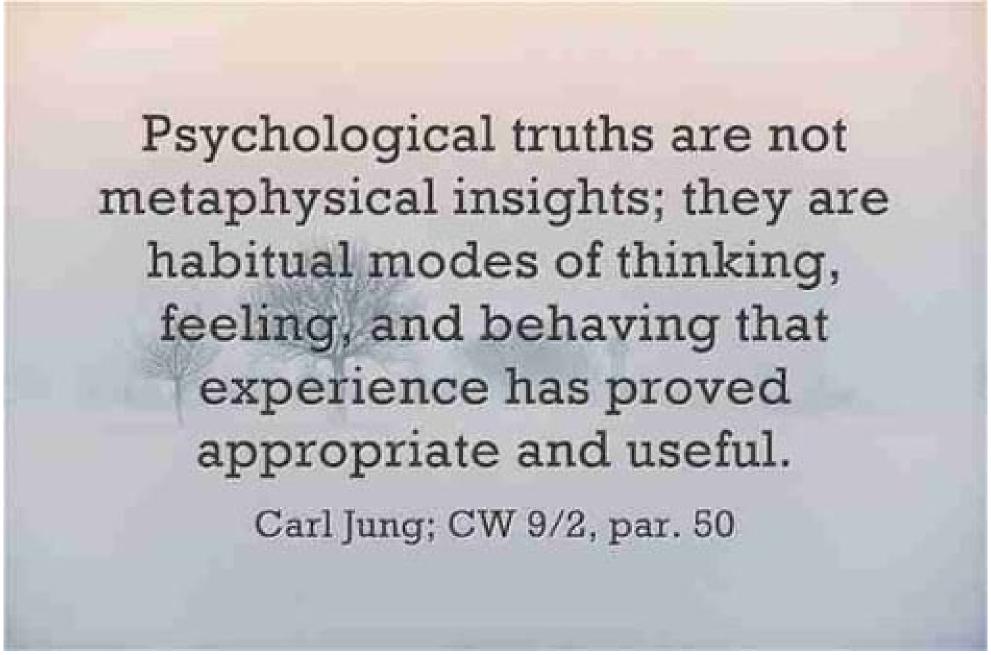
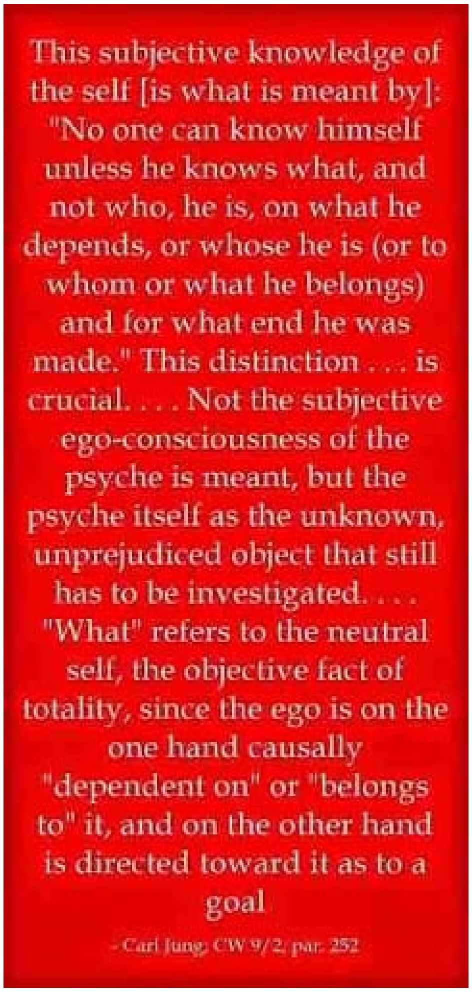


Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful.

Carl Jung; CW 9/2, par. 50

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

[85] 

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal

- Carl Jung; CW 9/2, par. 252

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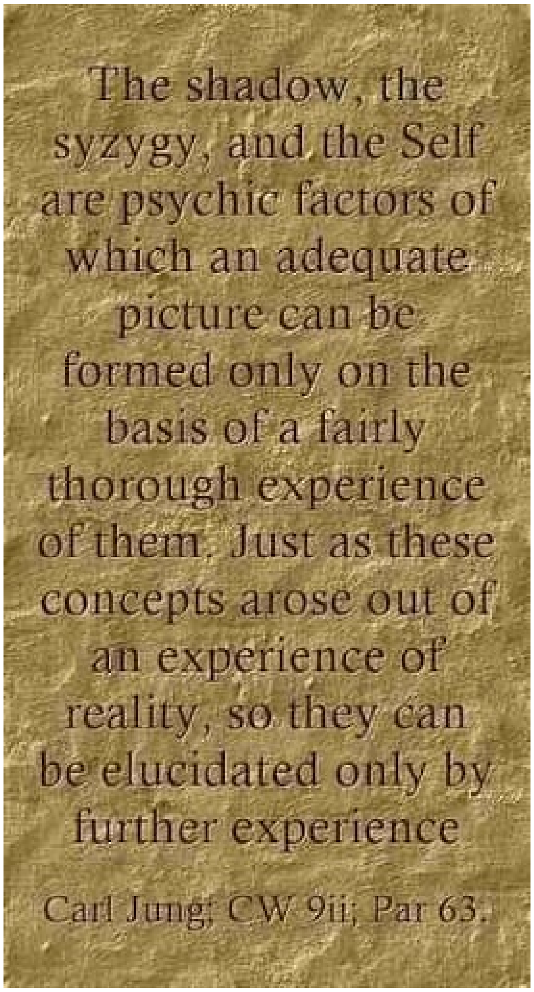
The shadow, the
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reality, so they can
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further experience

Carl Jung; CW 9ii; Par 63.

[86]

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

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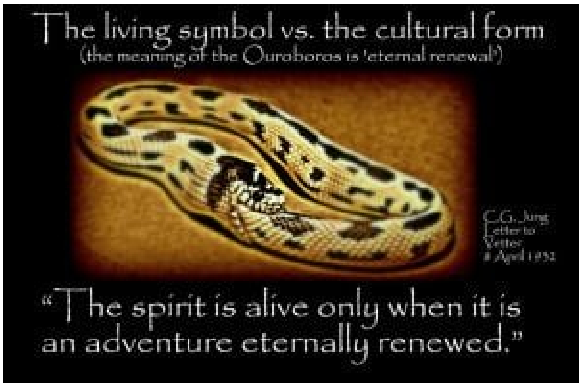
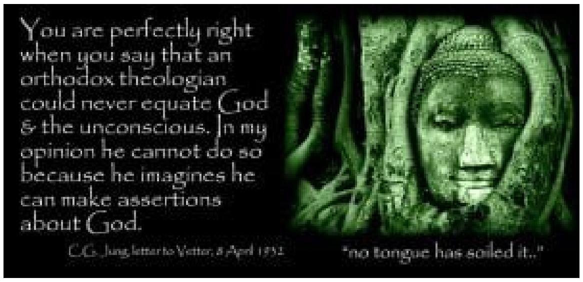
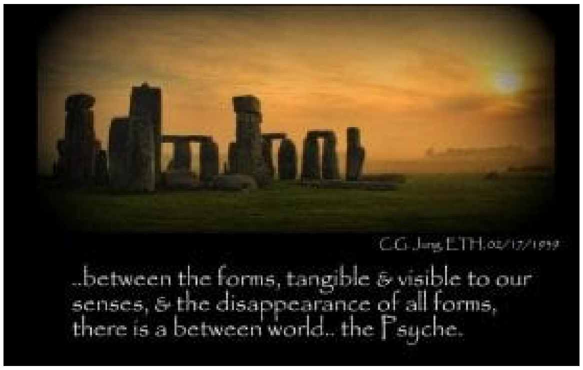
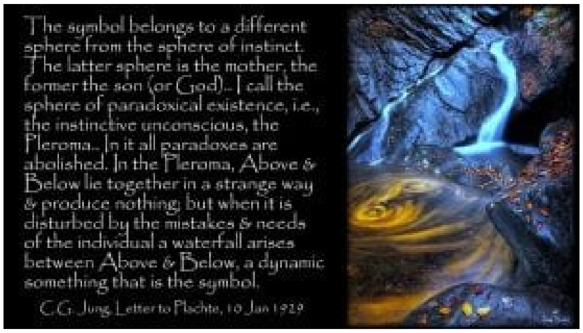
Craig Nelson Depth Pychology Images **(2019-03-01 13:30)**


The living symbol vs. the cultural form
(the meaning of the Ouroboros is 'eternal renewal')
C.G. Jung
Letter to
Vetter
8 April 1932
“The spirit is alive only when it is an adventure eternally renewed.”

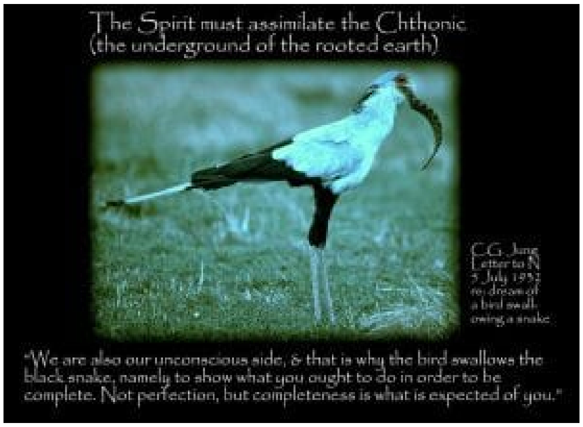

You are perfectly right when you say that an orthodox theologian could never equate God & the unconscious. In my opinion he cannot do so because he imagines he can make assertions about God.
C.G. Jung letter to Vetter, 8 April 1932
"no tongue has soiled it.."


C.G. Jung ETH 02/17/1939
..between the forms, tangible & visible to our senses, & the disappearance of all forms, there is a between world.. the Psyche.



The symbol belongs to a different sphere from the sphere of instinct. The latter sphere is the mother, the former the son (or God).. I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma.. In it all paradoxes are abolished. In the Pleroma, Above & Below lie together in a strange way & produce nothing; but when it is disturbed by the mistakes & needs of the individual a waterfall arises between Above & Below, a dynamic something that is the symbol.

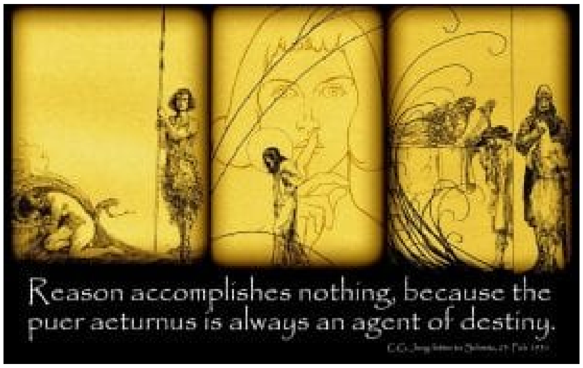
C.G. Jung, Letter to Plachte, 10 Jan 1929



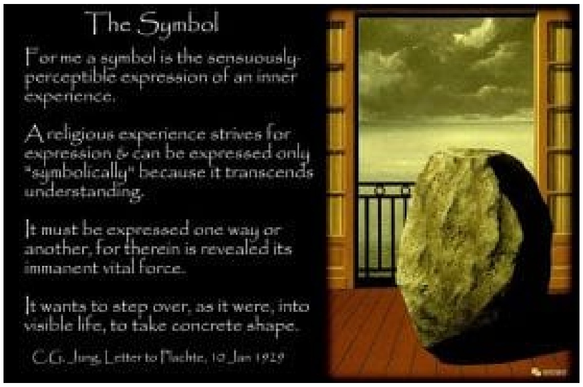
The Spirit must assimilate the Chthonic
(the underground of the rooted earth)

C.G. Jung
Letter to N
5 July 1952
re: dream of
a bird swall-
owing a snake

"We are also our unconscious side, & that is why the bird swallows the black snake, namely to show what you ought to do in order to be complete. Not perfection, but completeness is what is expected of you."



Reason accomplishes nothing, because the puer aeturnus is always an agent of destiny.



The Symbol

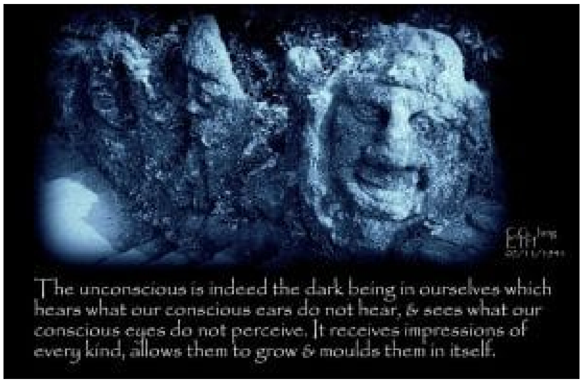
For me a symbol is the sensuously-perceptible expression of an inner experience.

A religious experience strives for expression & can be expressed only "symbolically" because it transcends understanding.

It must be expressed one way or another, for therein is revealed its immanent vital force.

It wants to step over, as it were, into visible life, to take concrete shape.

C.G. Jung, Letter to Plachte, 10 Jan 1929



C.G. Jung
ETH
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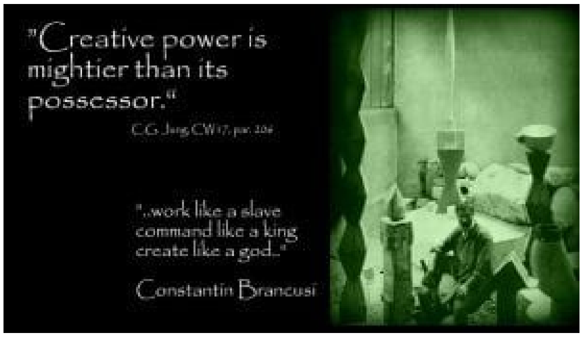
The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It receives impressions of every kind, allows them to grow & moulds them in itself.

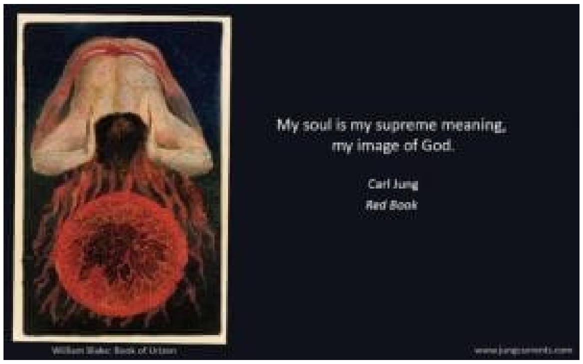


"Creative power is mightier than its possessor."

C.G. Jung CW17, par. 206

"..work like a slave
command like a king
create like a god.."

Constantin Brancusi

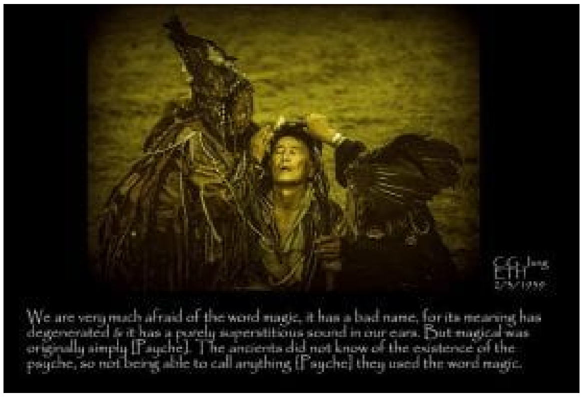


My soul is my supreme meaning,
my image of God.

Carl Jung
Red Book

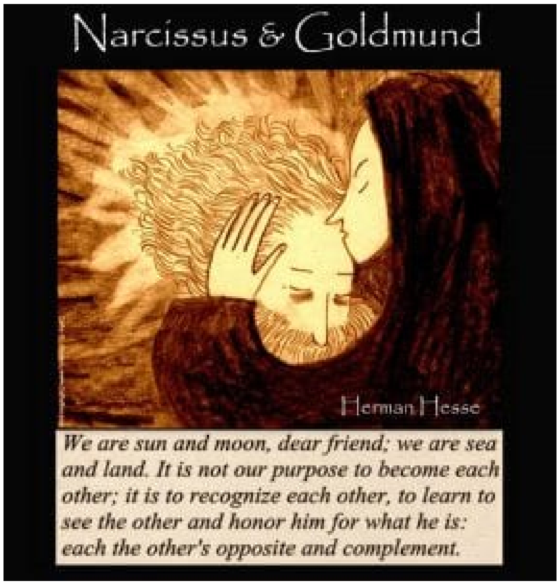
William Blake: Book of Urizen

www.jungcurrents.com



C.G. Jung
ETH
2/3/1939

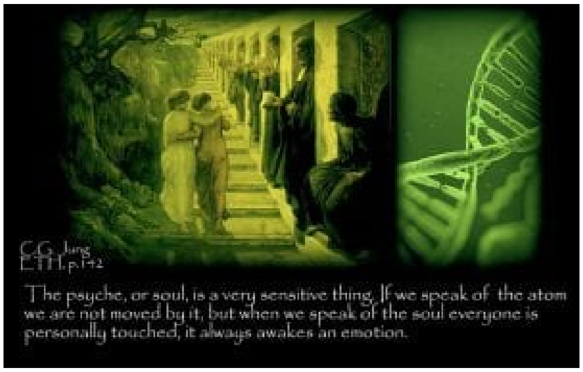
We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated & it has a purely superstitious sound in our ears. But magical was originally simply [Psyche]. The ancients did not know of the existence of the psyche, so not being able to call anything [Psyche] they used the word magic.



Narcissus & Goldmund

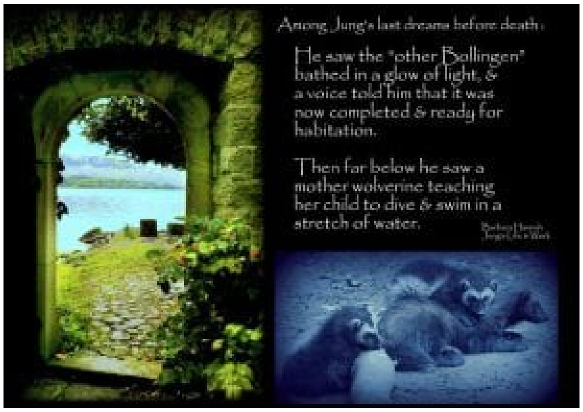
Herman Hesse

We are sun and moon, dear friend; we are sea and land. It is not our purpose to become each other; it is to recognize each other, to learn to see the other and honor him for what he is: each the other's opposite and complement.



C.G. Jung
E.T.H. p.142

The psyche, or soul, is a very sensitive thing. If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion.



Among Jung's last dreams before death :

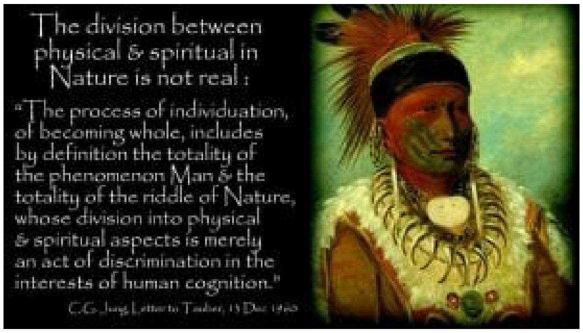
He saw the "other Bollingen" bathed in a glow of light, & a voice told him that it was now completed & ready for habitation.

Then far below he saw a mother wolverine teaching her child to dive & swim in a stretch of water.

This idea of the sun of the day having its opposite in the night is an archetypal idea. A dream in which the analogy appears is called "The Night of the Swinging Censer."

C.G. Jung
Notes of the Seminars [illegible]

The dreamer is in an old cathedral which slowly fills with people. It is sunset time or after. In the middle of the cathedral there hangs a censer which is swinging to and fro. The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries. Finally even the primitives come in. As the church fills, the censer swings more & more & glows more brightly. At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill.



The division between physical & spiritual in Nature is not real :

"The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man & the totality of the riddle of Nature, whose division into physical & spiritual aspects is merely an act of discrimination in the interests of human cognition."

C.G. Jung Letter to Tauber, 13 Dec 1960

C.G. Jung
Letter to
Fr. David
11 Feb 1961

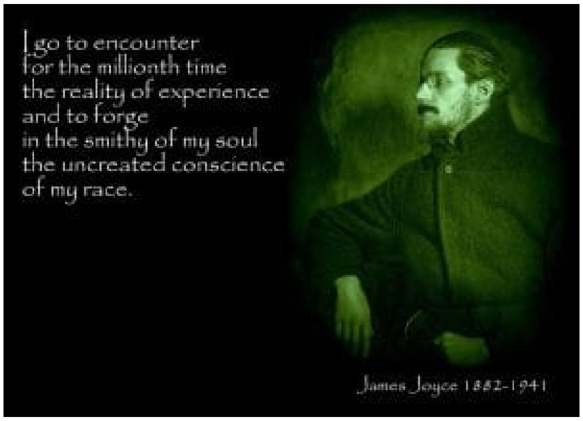
I am not very popuar either with theologians or [psychologists]. It is astonishing & not astonishing.

Dream Hinting at connection between Black Holes and Life After Death

An analysand who did not know Jung personally had this dream the night after Jung's death, of which she knew nothing at the time :

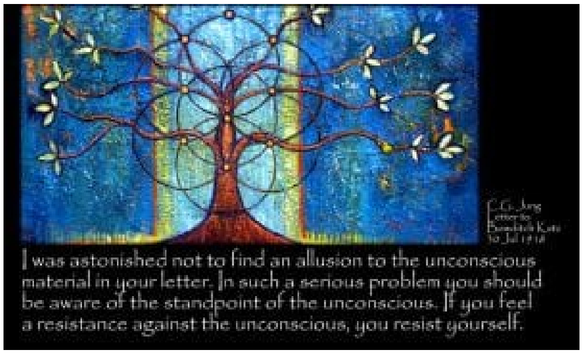
She was at a garden party where many people were standing around on a lawn. Jung was among them. He was wearing a strange outfit : in front his jacket and trousers were bright green, in the back they were black. Then she saw a black wall which had a hole cut out of it in exactly the same shape as Jung's stature. Jung suddenly stepped into this hole, and now all that one could see was a complete black surface, although everyone knew that he was still there. Then the dreamer looked at herself and discovered that she too was wearing such clothes, green in front & black behind.

Marie-Louise von Franz
On Dreams & Death
page 155



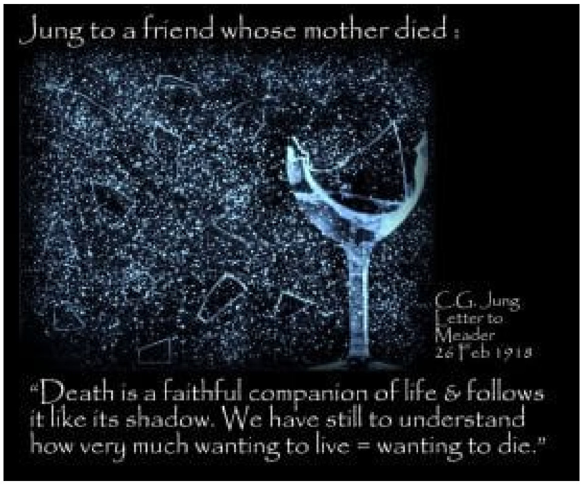
I go to encounter
for the millionth time
the reality of experience
and to forge
in the smithy of my soul
the uncreated conscience
of my race.

James Joyce 1882-1941



C.G. Jung
Letter to
Bowditch Katz
30 Jul 1918

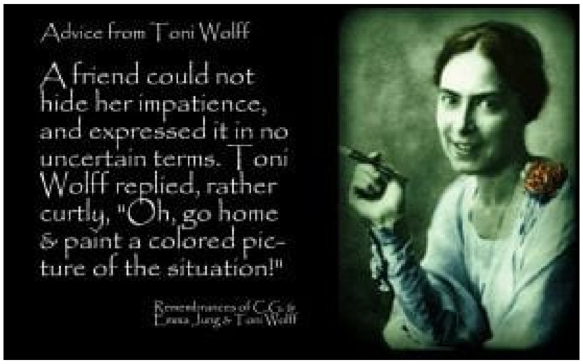
I was astonished not to find an allusion to the unconscious material in your letter. In such a serious problem you should be aware of the standpoint of the unconscious. If you feel a resistance against the unconscious, you resist yourself.



Jung to a friend whose mother died :

C.G. Jung
Letter to
Meader
26 Feb 1918

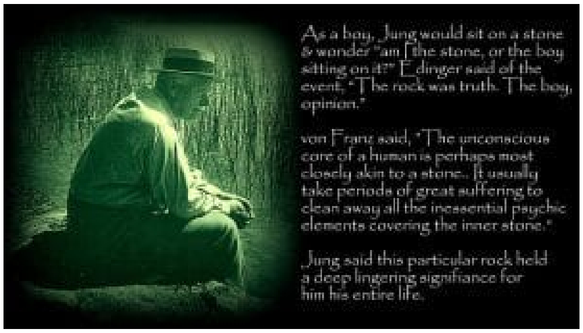
"Death is a faithful companion of life & follows it like its shadow. We have still to understand how very much wanting to live = wanting to die."



Advice from Toni Wolff

A friend could not hide her impatience, and expressed it in no uncertain terms. Toni Wolff replied, rather curtly, "Oh, go home & paint a colored picture of the situation!"

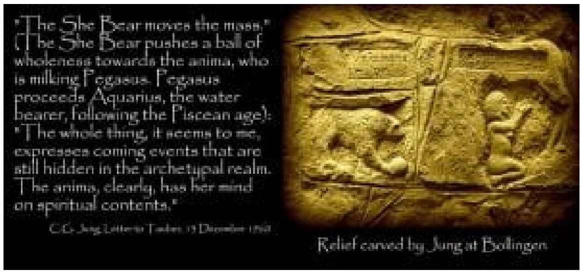
Remembrances of C.G. &
Emma Jung & Toni Wolff



As a boy, Jung would sit on a stone & wonder "am I the stone, or the boy sitting on it?" Edinger said of the event, "The rock was truth. The boy, opinion."

von Franz said, "The unconscious core of a human is perhaps most closely akin to a stone.. It usually take periods of great suffering to clean away all the inessential psychic elements covering the inner stone."

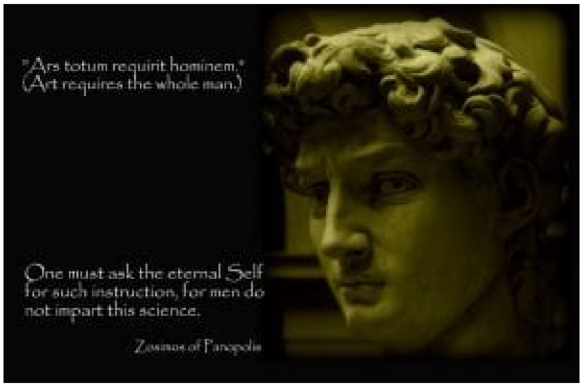
Jung said this particular rock held a deep lingering signifiance for him his entire life.



"The She Bear moves the mass." (The She Bear pushes a ball of wholeness towards the anima, who is milking Pegasus. Pegasus proceeds Aquarius, the water bearer, following the Piscean age): "The whole thing, it seems to me, expresses coming events that are still hidden in the archetypal realm. The anima, clearly, has her mind on spiritual contents."

C.G. Jung, Letter to Tauber, 13 December 1960

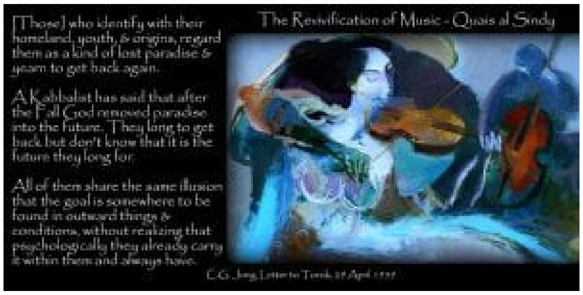
Relief carved by Jung at Bollingen



"Ars totum requirit hominem." (Art requires the whole man.)

One must ask the eternal Self for such instruction, for men do not impart this science.

Zosimos of Panopolis



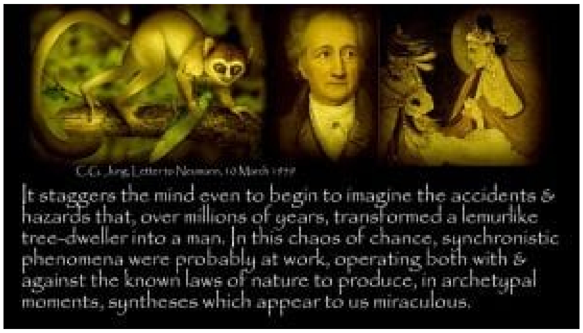
The Revivification of Music - Quais al Sindy

[Those] who identify with their homeland, youth, & origins, regard them as a kind of lost paradise & yearn to get back again.

A Kabbalist has said that after the Fall God removed paradise into the future. They long to get back but don't know that it is the future they long for.

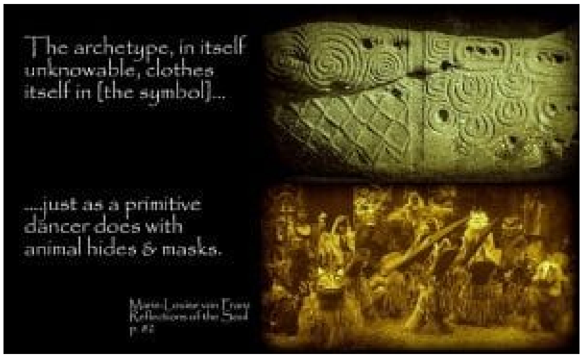
All of them share the same illusion that the goal is somewhere to be found in outward things & conditions, without realizing that psychologically they already carry it within them and always have.

C.G. Jung, Letter to Tanck, 28 April 1959



C.G. Jung, Letter to Neumann, 10 March 1959

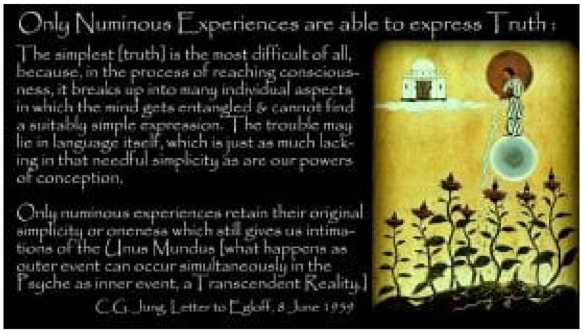
It staggers the mind even to begin to imagine the accidents & hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. In this chaos of chance, synchronistic phenomena were probably at work, operating both with & against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous.



The archetype, in itself unknowable, clothes itself in [the symbol]...

....just as a primitive dancer does with animal hides & masks.

Marie-Louise von Franz
Reflections of the Soul
p. [illegible]

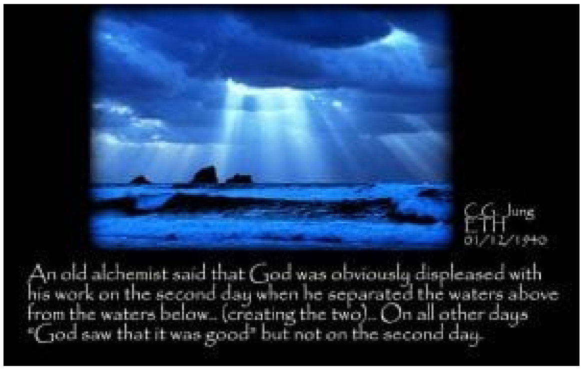


Only Numinous Experiences are able to express Truth :

The simplest [truth] is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled & cannot find a suitably simple expression. The trouble may lie in language itself, which is just as much lacking in that needful simplicity as are our powers of conception.

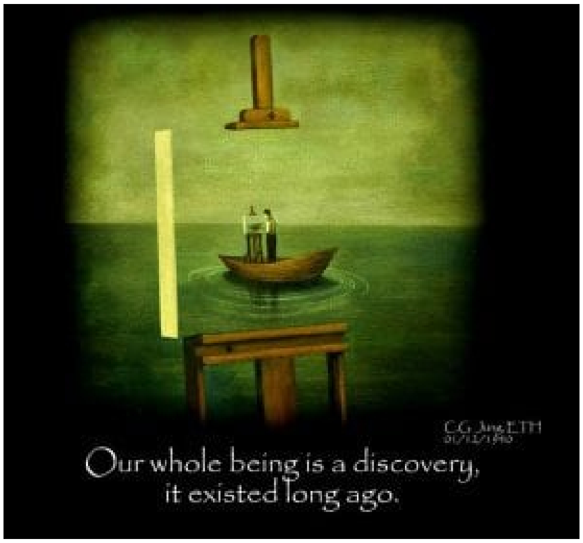
Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus [what happens as outer event can occur simultaneously in the Psyche as inner event, a Transcendent Reality.]

C.G. Jung, Letter to Egloff, 8 June 1959



C.G. Jung
ETH
01/12/1940

An old alchemist said that God was obviously displeased with his work on the second day when he separated the waters above from the waters below... (creating the two)... On all other days "God saw that it was good" but not on the second day.

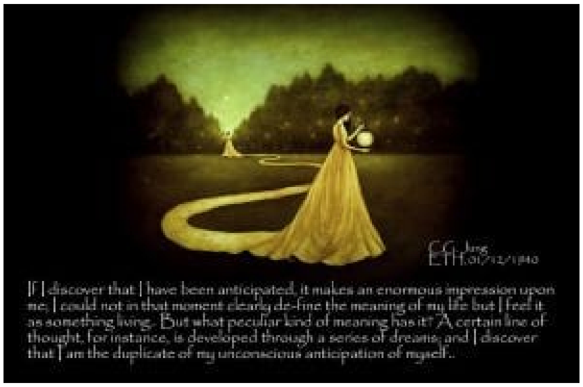


C.G. Jung ETH
01/12/1940

Our whole being is a discovery,
it existed long ago.

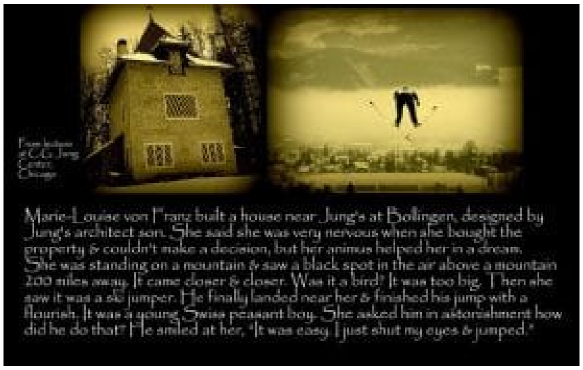
C.G. Jung
Visions VI
p.515

It seems as if one-half of the world had been made
by an engineer and the other half by a foolish poet.



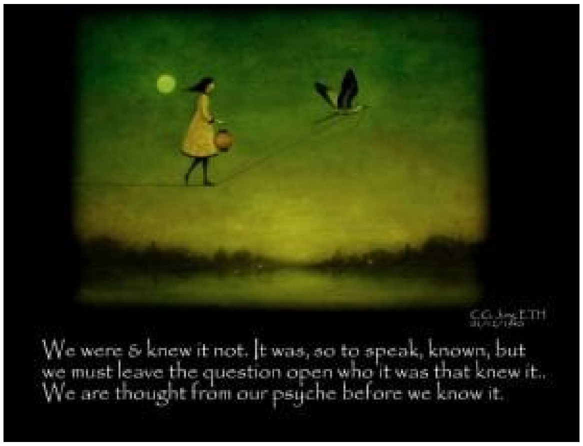
C.G. Jung
ETH.01/12/1940

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly de-fine the meaning of my life but I feel it as something living. But what peculiar kind of meaning has it? A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself..



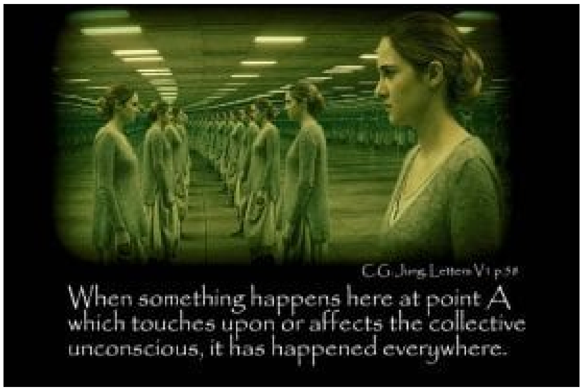
From lecture
at C.G. Jung
Center,
Chicago

Marie-Louise von Franz built a house near Jung's at Bollingen, designed by Jung's architect son. She said she was very nervous when she bought the property & couldn't make a decision, but her animus helped her in a dream. She was standing on a mountain & saw a black spot in the air above a mountain 200 miles away. It came closer & closer. Was it a bird? It was too big. Then she saw it was a ski jumper. He finally landed near her & finished his jump with a flourish. It was a young Swiss peasant boy. She asked him in astonishment how did he do that? He smiled at her, "It was easy. I just shut my eyes & jumped."



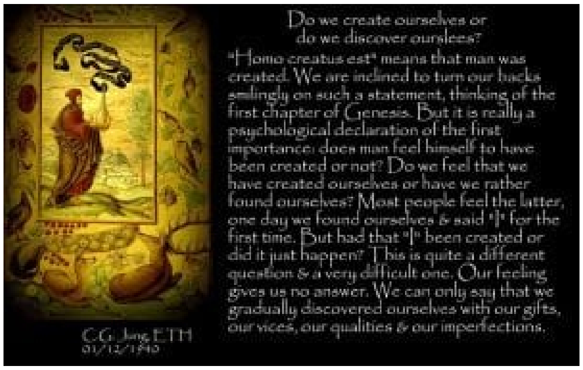
C.G. Jung ETH
01/12/1940

We were & knew it not. It was, so to speak, known, but
we must leave the question open who it was that knew it..
We are thought from our psyche before we know it.



C.G. Jung Letters V1 p.58

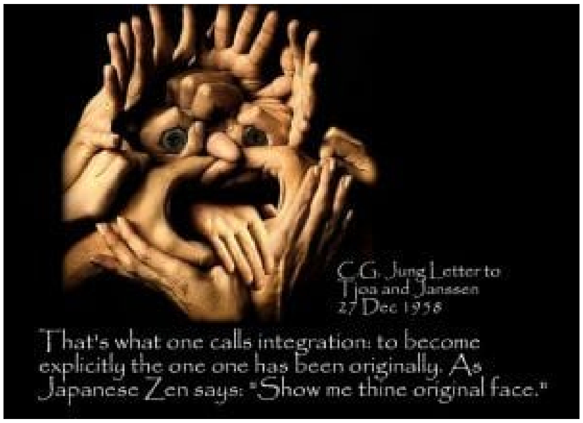
When something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere.



Do we create ourselves or
do we discover ourslees?

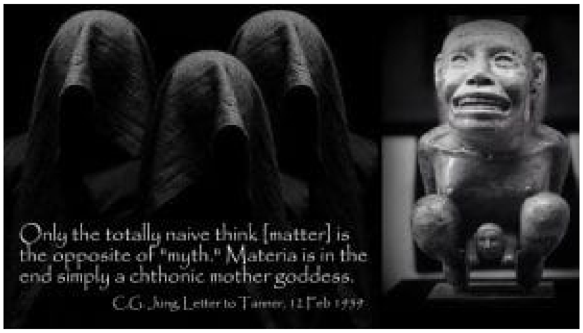
"Homo creatus est" means that man was created. We are inclined to turn our backs smilingly on such a statement, thinking of the first chapter of Genesis. But it is really a psychological declaration of the first importance: does man feel himself to have been created or not? Do we feel that we have created ourselves or have we rather found ourselves? Most people feel the latter, one day we found ourselves & said "I" for the first time. But had that "I" been created or did it just happen? This is quite a different question & a very difficult one. Our feeling gives us no answer. We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities & our imperfections.

C.G. Jung ETH
01/12/1940



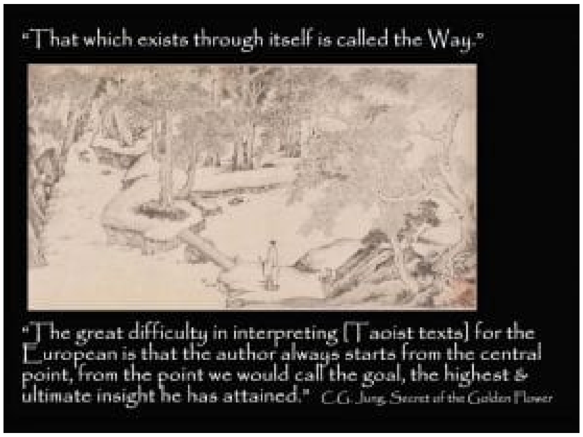
C.G. Jung Letter to
Tjoa and Janssen
27 Dec 1958

That's what one calls integration: to become explicitly the one one has been originally. As Japanese Zen says: "Show me thine original face."



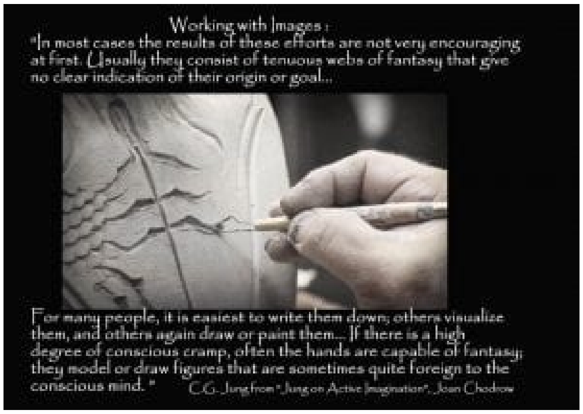
Only the totally naive think [matter] is the opposite of "myth." Materia is in the end simply a chthonic mother goddess.

C.G. Jung Letter to Tanner, 12 Feb 1959



“That which exists through itself is called the Way.”

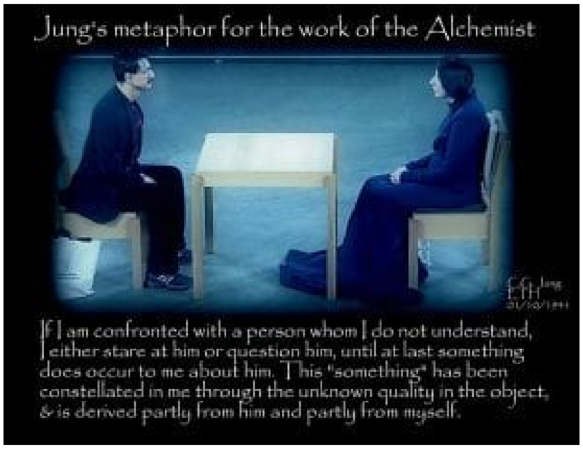
“The great difficulty in interpreting [Taoist texts] for the European is that the author always starts from the central point, from the point we would call the goal, the highest & ultimate insight he has attained.” C.G. Jung, Secret of the Golden Flower



Working with Images :

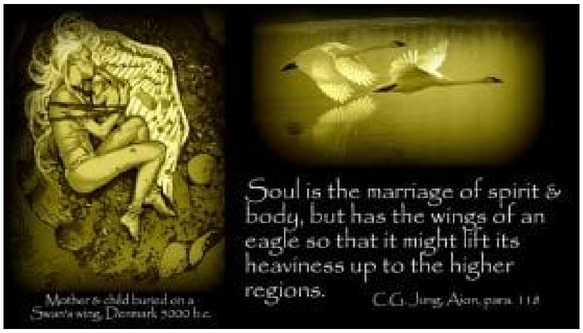
“In most cases the results of these efforts are not very encouraging at first. Usually they consist of tenuous webs of fantasy that give no clear indication of their origin or goal...

For many people, it is easiest to write them down; others visualize them, and others again draw or paint them... If there is a high degree of conscious cramp, often the hands are capable of fantasy; they model or draw figures that are sometimes quite foreign to the conscious mind. ” C.G. Jung from “Jung on Active Imagination”, Joan Chodrow



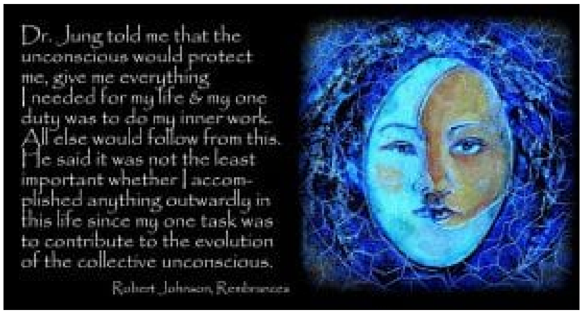
Jung's metaphor for the work of the Alchemist

If I am confronted with a person whom I do not understand, I either stare at him or question him, until at last something does occur to me about him. This “something” has been constellated in me through the unknown quality in the object, & is derived partly from him and partly from myself.



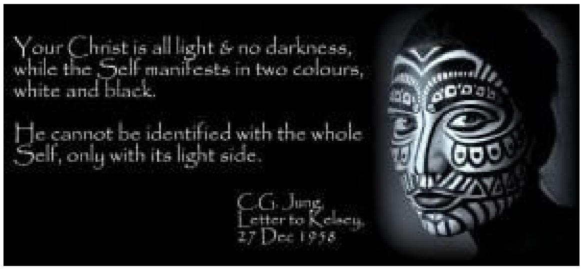
Mother & child buried on a Swan's wing, Denmark 5000 b.c.

Soul is the marriage of spirit & body, but has the wings of an eagle so that it might lift its heaviness up to the higher regions. C.G. Jung, Aion, para. 118



Dr. Jung told me that the unconscious would protect me, give me everything I needed for my life & my one duty was to do my inner work. All else would follow from this. He said it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

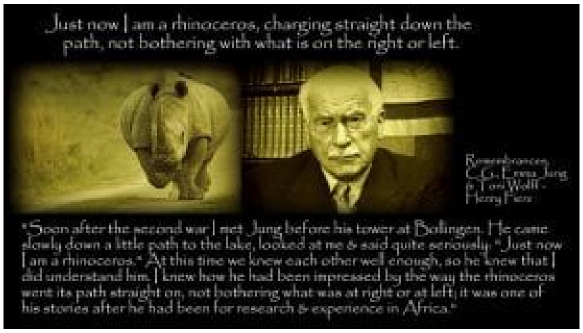
Robert Johnson, Remembrances



Your Christ is all light & no darkness, while the Self manifests in two colours, white and black.

He cannot be identified with the whole Self, only with its light side.

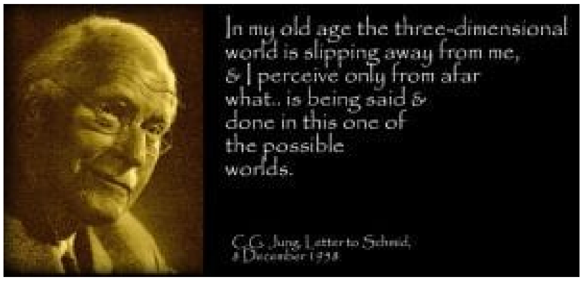
C.G. Jung,
Letter to Kelsey,
27 Dec 1958



Just now I am a rhinoceros, changing straight down the path, not bothering with what is on the right or left.

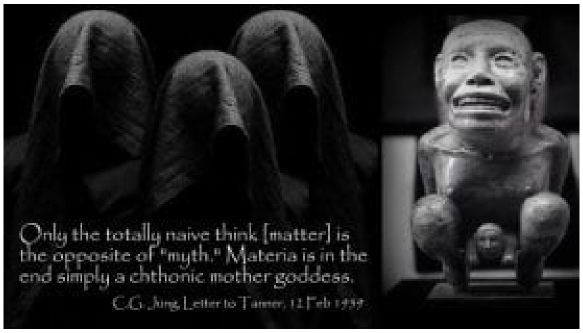
Remembrances,
C.G., Emma Jung
& Toni Wolff -
Henry Fierz

"Soon after the second war I met Jung before his tower at Bollingen. He came slowly down a little path to the lake, looked at me & said quite seriously: "Just now I am a rhinoceros." At this time we knew each other well enough, so he knew that I did understand him. I knew how he had been impressed by the way the rhinoceros went its path straight on, not bothering what was at right or at left; it was one of his stories after he had been for research & experience in Africa."



In my old age the three-dimensional world is slipping away from me, & I perceive only from afar what.. is being said & done in this one of the possible worlds.

C.G. Jung, Letter to Schmid,
8 December 1958



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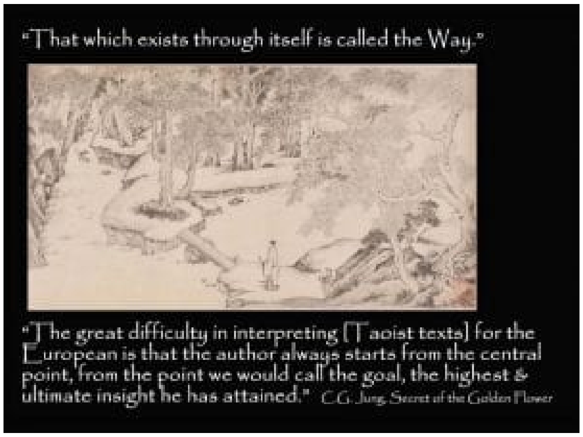

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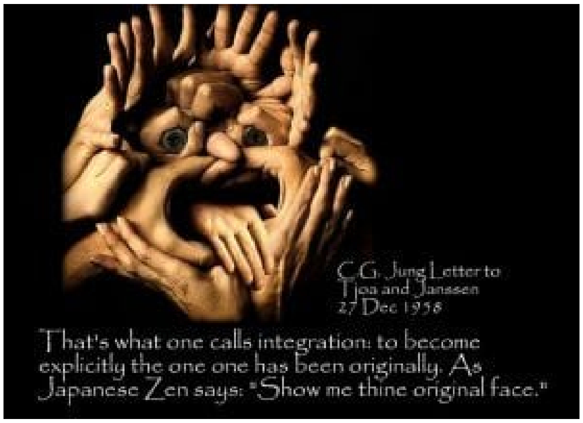

C.G. Jung Letter to Tjoa and Janssen 27 Dec 1958

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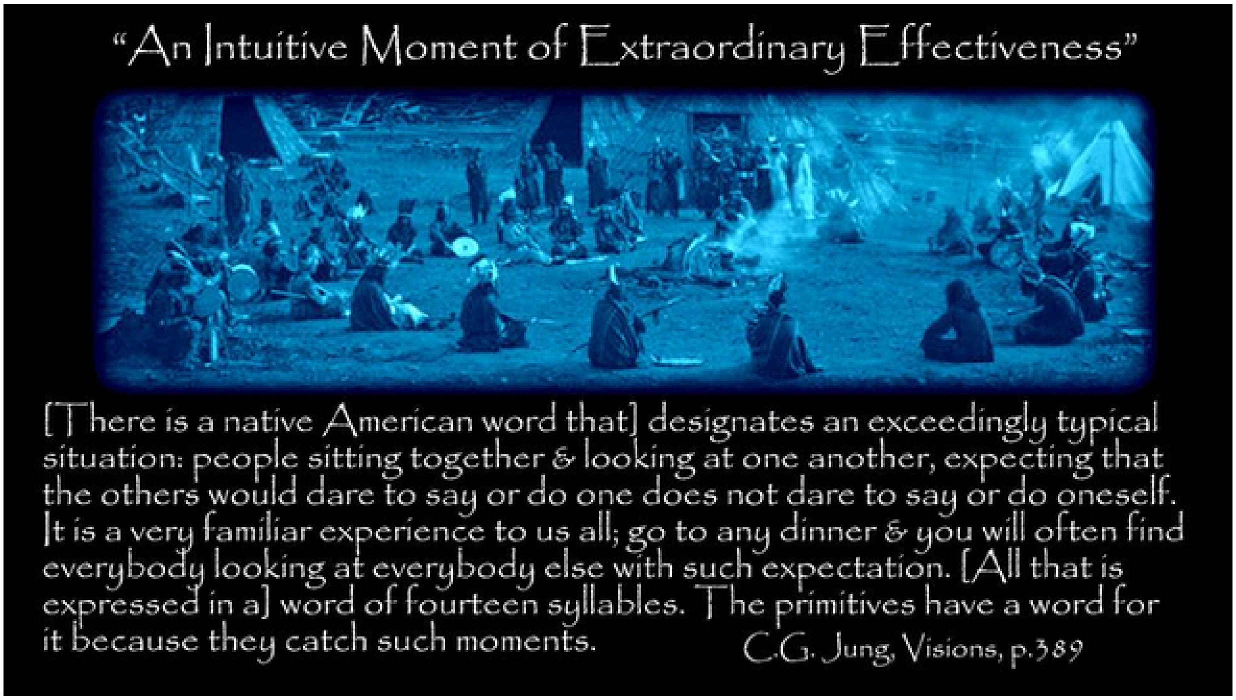
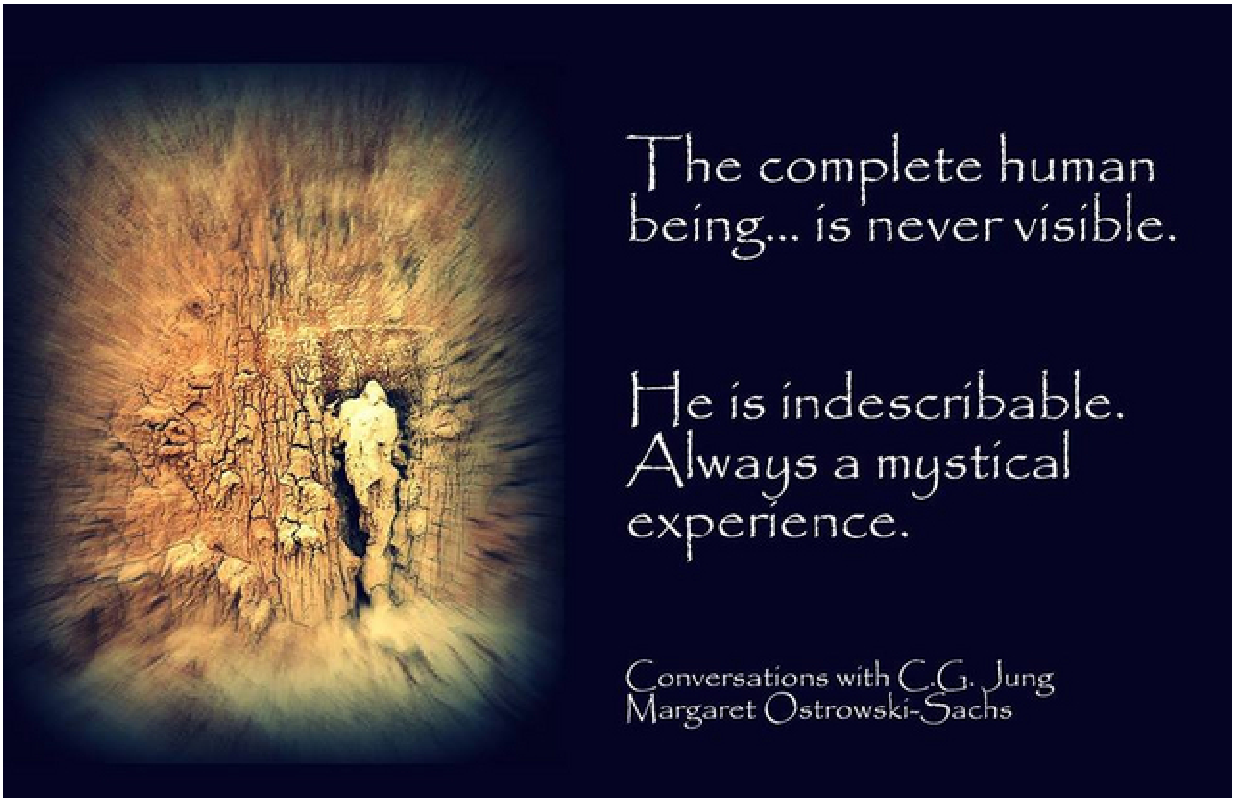


“An Intuitive Moment of Extraordinary Effectiveness”

[There is a native American word that] designates an exceedingly typical situation: people sitting together & looking at one another, expecting that the others would dare to say or do one does not dare to say or do oneself. It is a very familiar experience to us all; go to any dinner & you will often find everybody looking at everybody else with such expectation. [All that is expressed in a] word of fourteen syllables. The primitives have a word for it because they catch such moments.

C.G. Jung, Visions, p.389

[2]

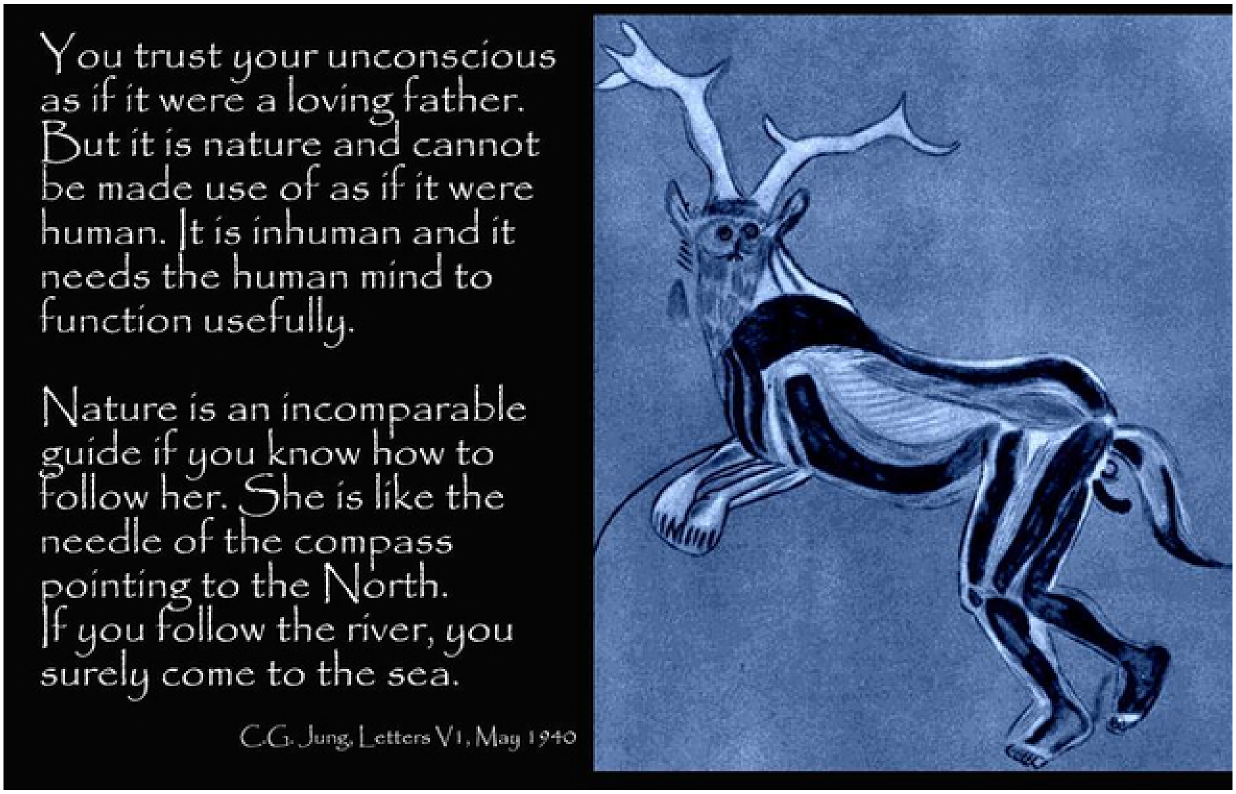


The complete human being... is never visible.

He is indescribable. Always a mystical experience.

Conversations with C.G. Jung
Margaret Ostrowski-Sachs

[3]

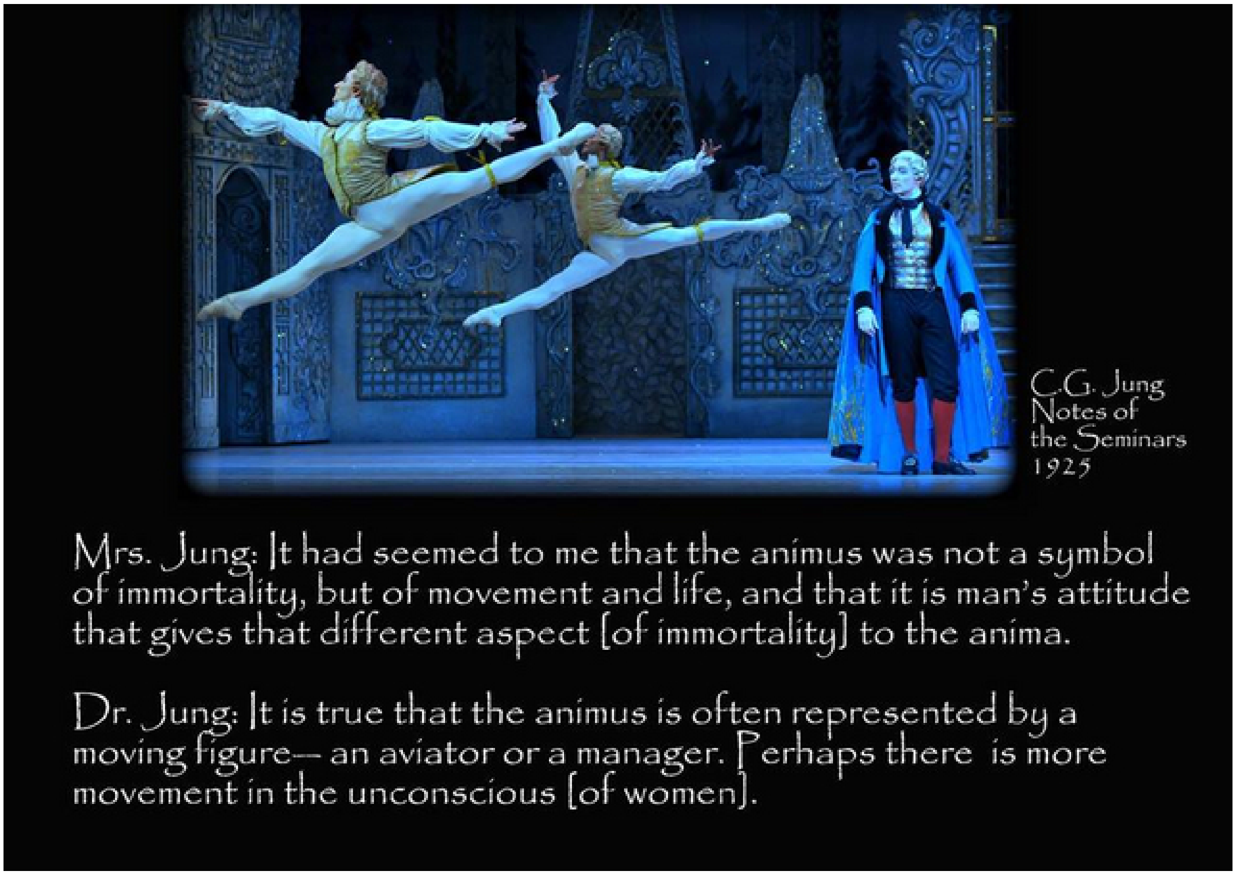


You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.

Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea.

C.G. Jung, Letters V1, May 1940

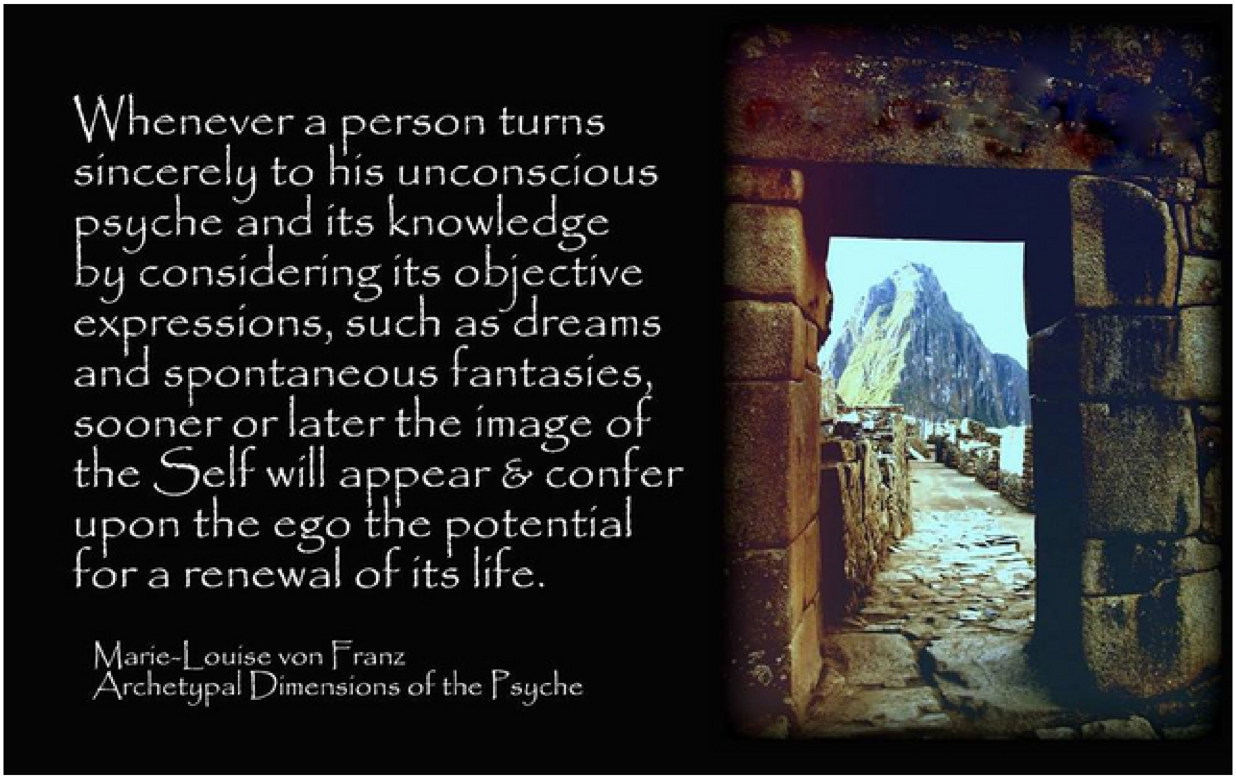
[4]



C.G. Jung
Notes of
the Seminars
1925

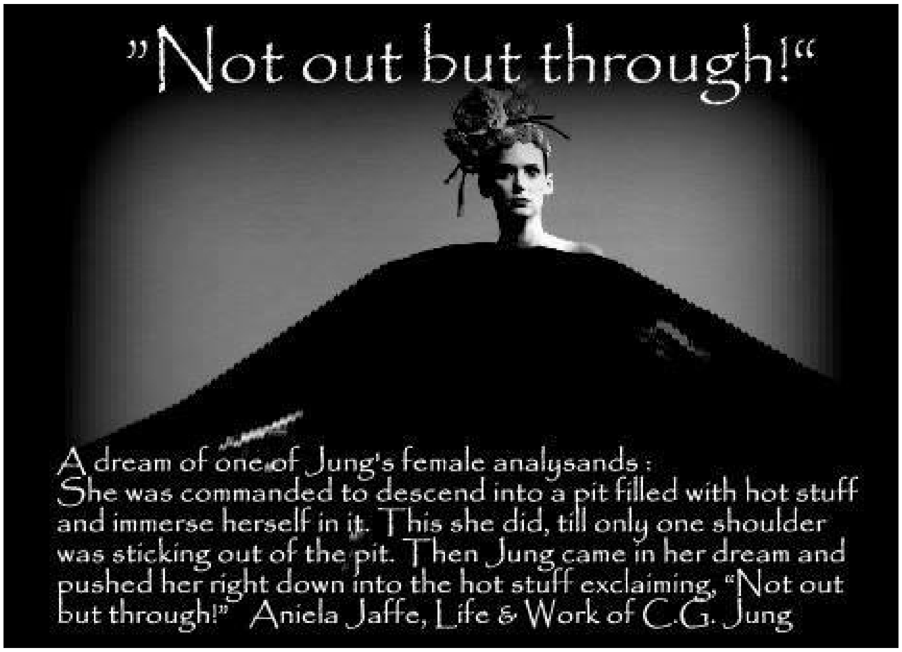
Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect [of immortality] to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure— an aviator or a manager. Perhaps there is more movement in the unconscious [of women].



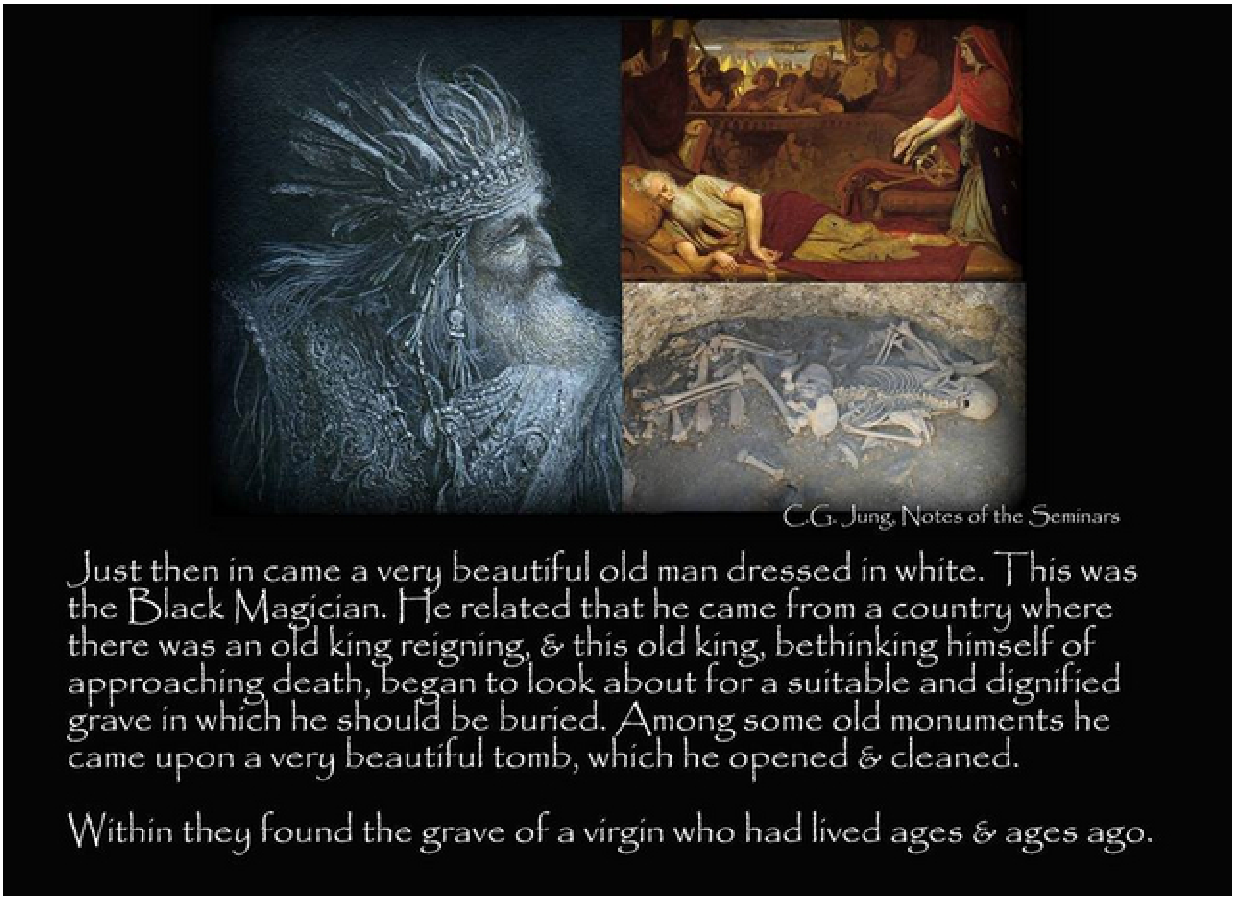
Whenever a person turns sincerely to his unconscious psyche and its knowledge by considering its objective expressions, such as dreams and spontaneous fantasies, sooner or later the image of the Self will appear & confer upon the ego the potential for a renewal of its life.

Marie-Louise von Franz
Archetypal Dimensions of the Psyche



„Not out but through!"

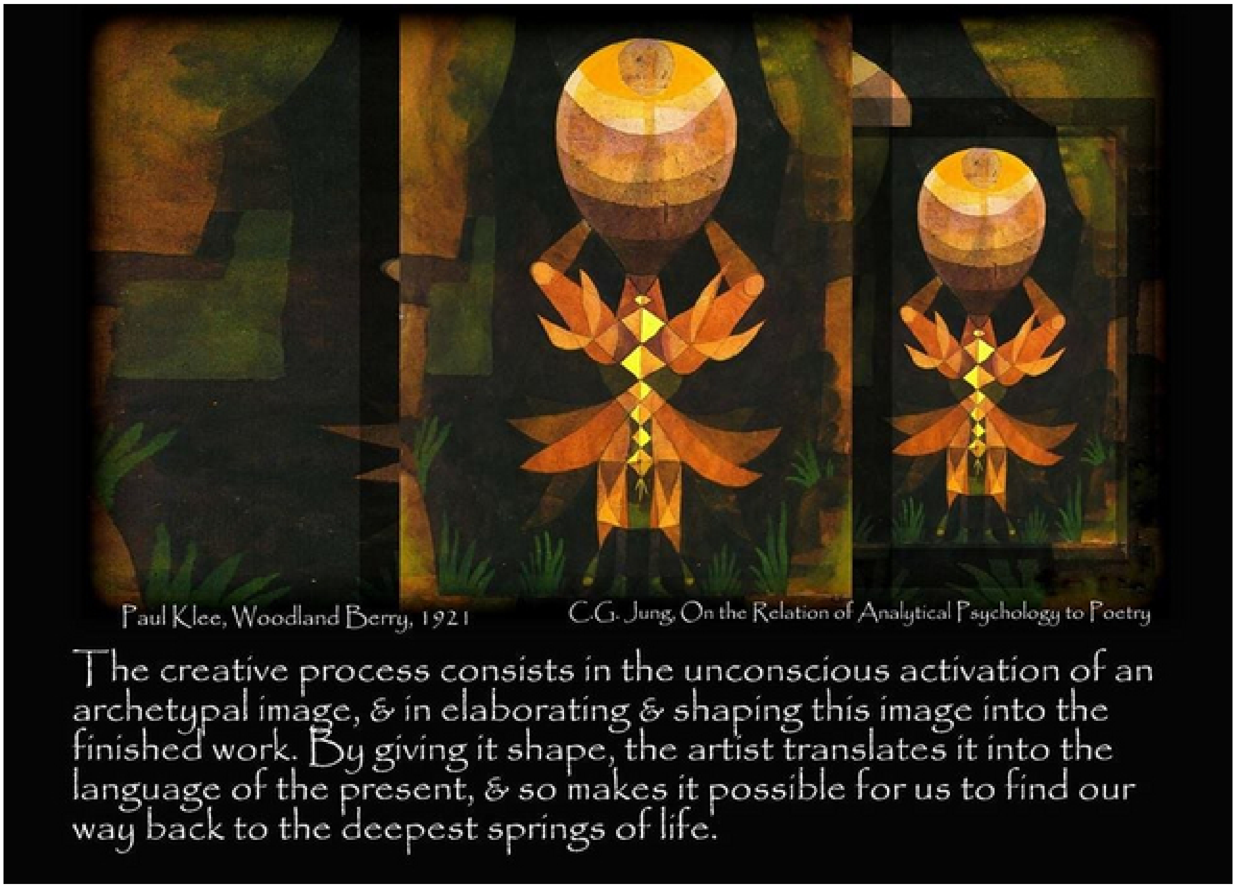
A dream of one of Jung's female analysands :
She was commanded to descend into a pit filled with hot stuff and immerse herself in it. This she did, till only one shoulder was sticking out of the pit. Then Jung came in her dream and pushed her right down into the hot stuff exclaiming, "Not out but through!" Aniela Jaffe, Life & Work of C.G. Jung



C.G. Jung, Notes of the Seminars

Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.

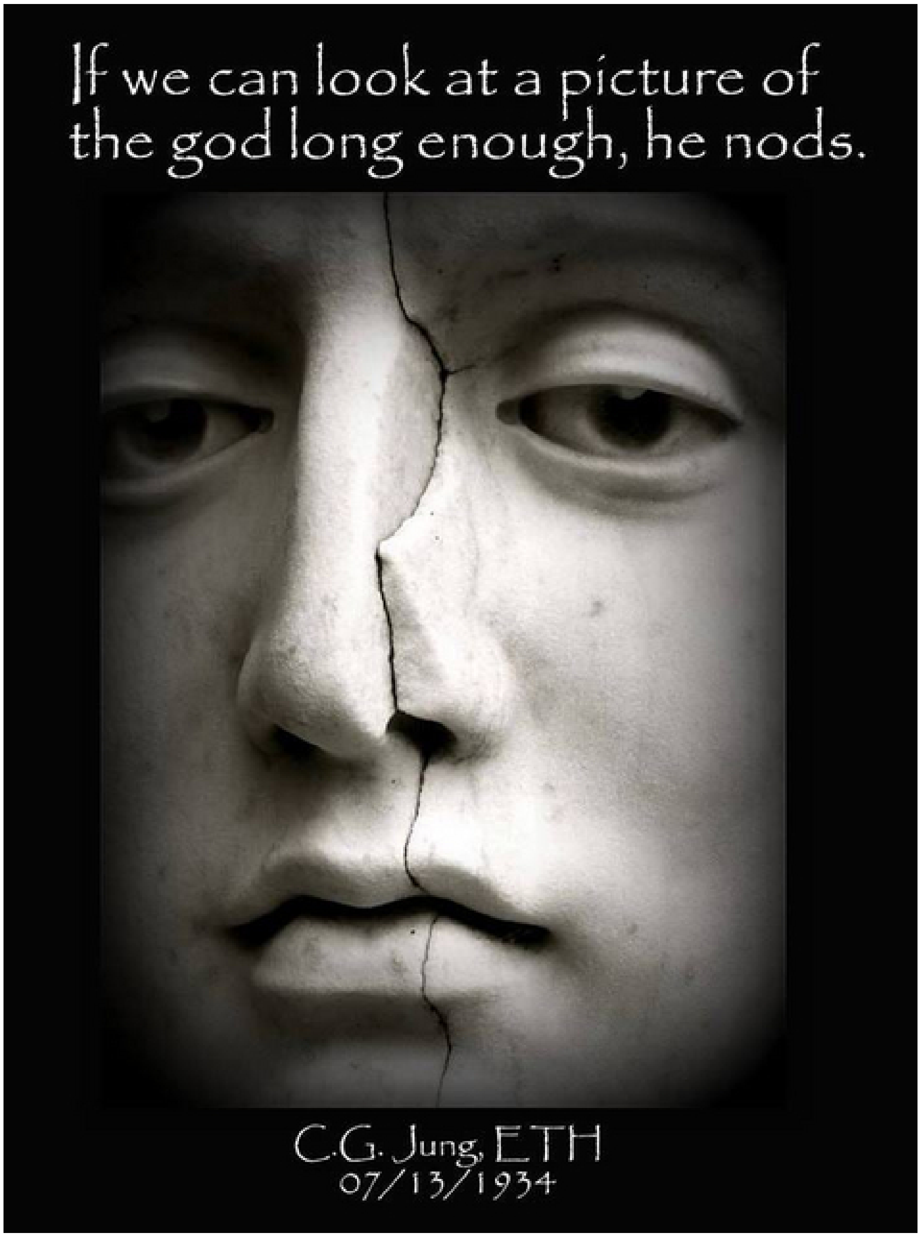
Within they found the grave of a virgin who had lived ages & ages ago.

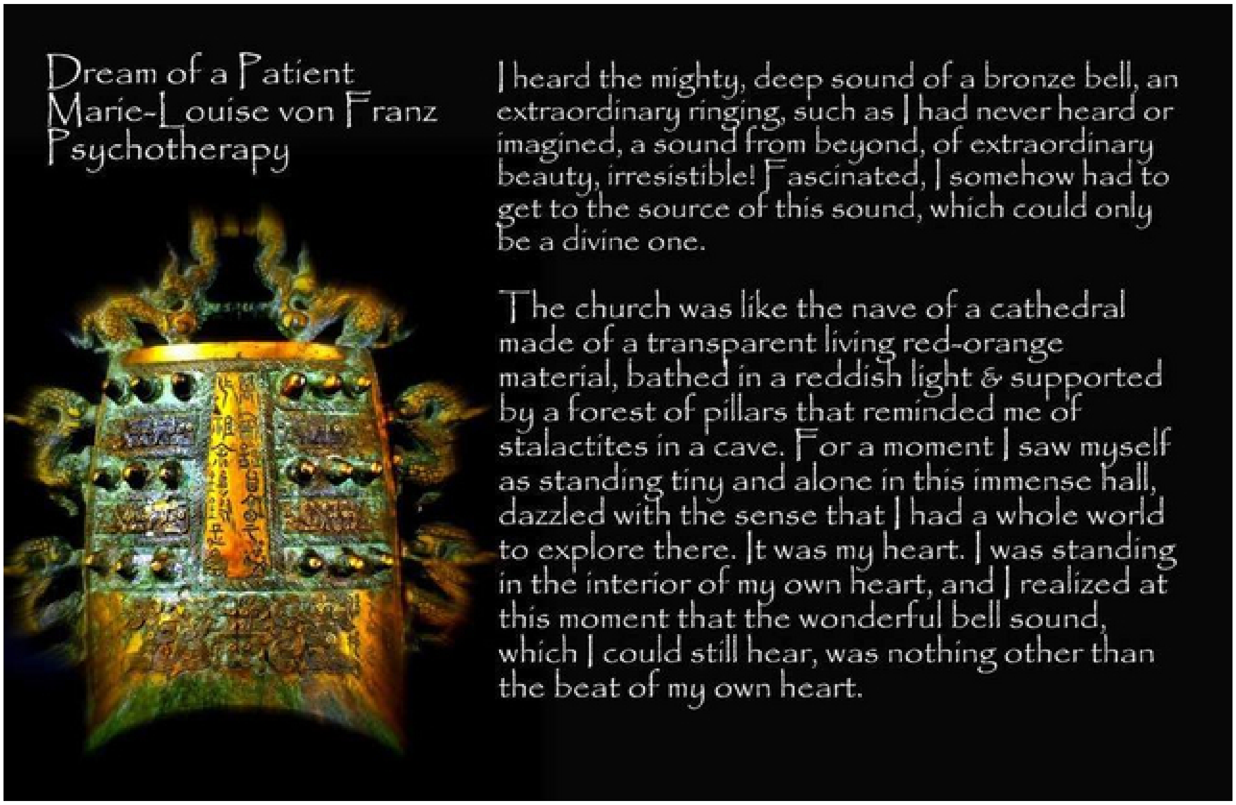


Paul Klee, Woodland Berry, 1921

C.G. Jung, On the Relation of Analytical Psychology to Poetry

The creative process consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.


If we can look at a picture of the god long enough, he nods.
C.G. Jung, ETH
07/13/1934

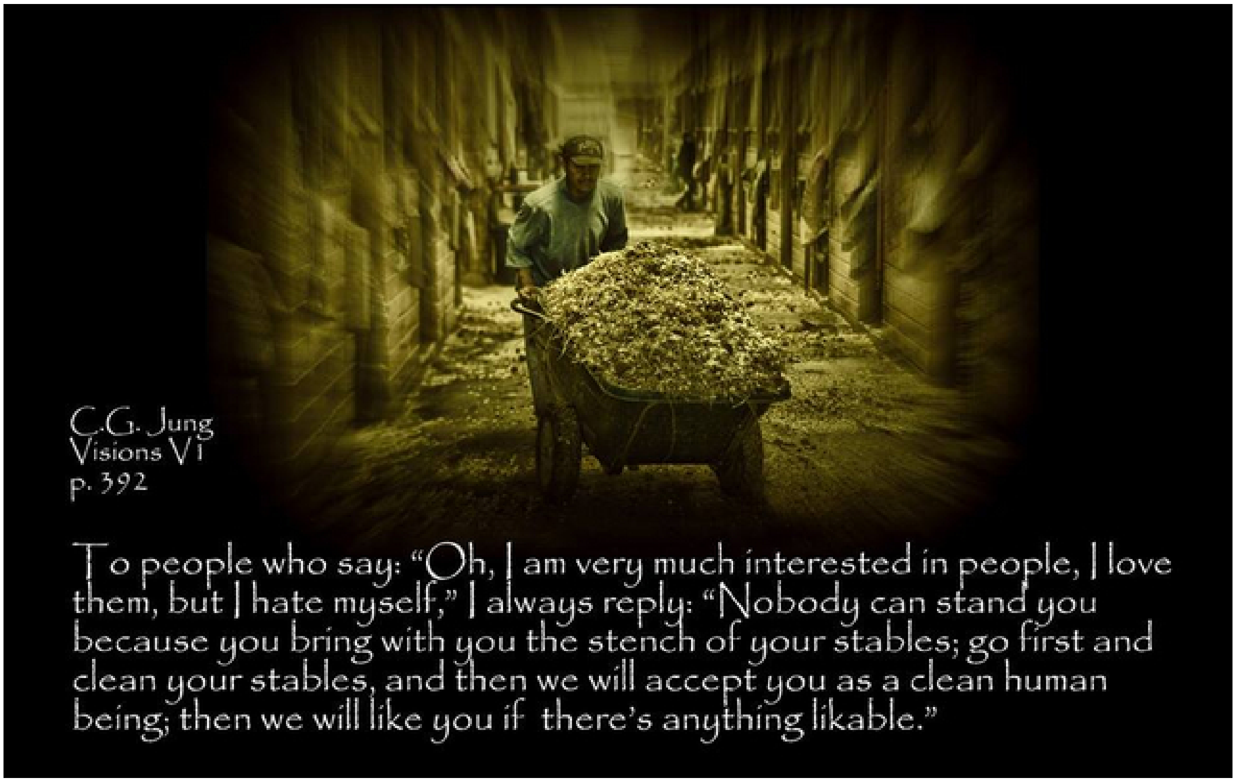


Dream of a Patient
Marie-Louise von Franz
Psychotherapy

I heard the mighty, deep sound of a bronze bell, an extraordinary ringing, such as I had never heard or imagined, a sound from beyond, of extraordinary beauty, irresistible! Fascinated, I somehow had to get to the source of this sound, which could only be a divine one.

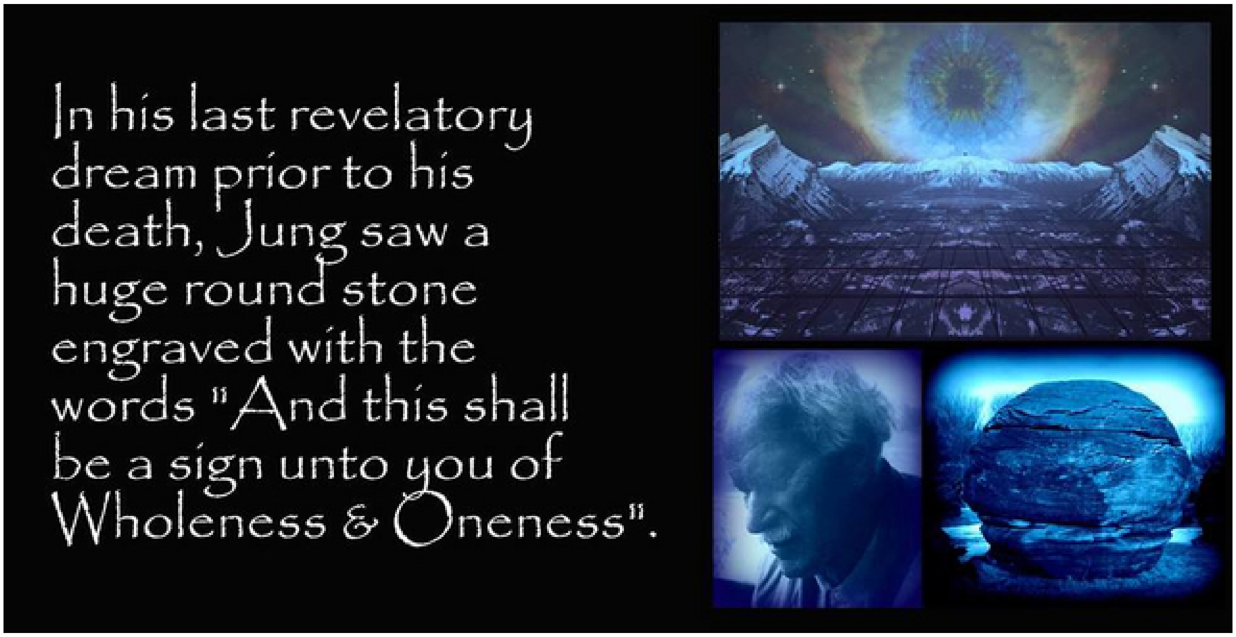
The church was like the nave of a cathedral made of a transparent living red-orange material, bathed in a reddish light & supported by a forest of pillars that reminded me of stalactites in a cave. For a moment I saw myself as standing tiny and alone in this immense hall, dazzled with the sense that I had a whole world to explore there. It was my heart. I was standing in the interior of my own heart, and I realized at this moment that the wonderful bell sound, which I could still hear, was nothing other than the beat of my own heart.

C.G. Jung
Visions, p.394
Only those people who can really touch bottom can be human.

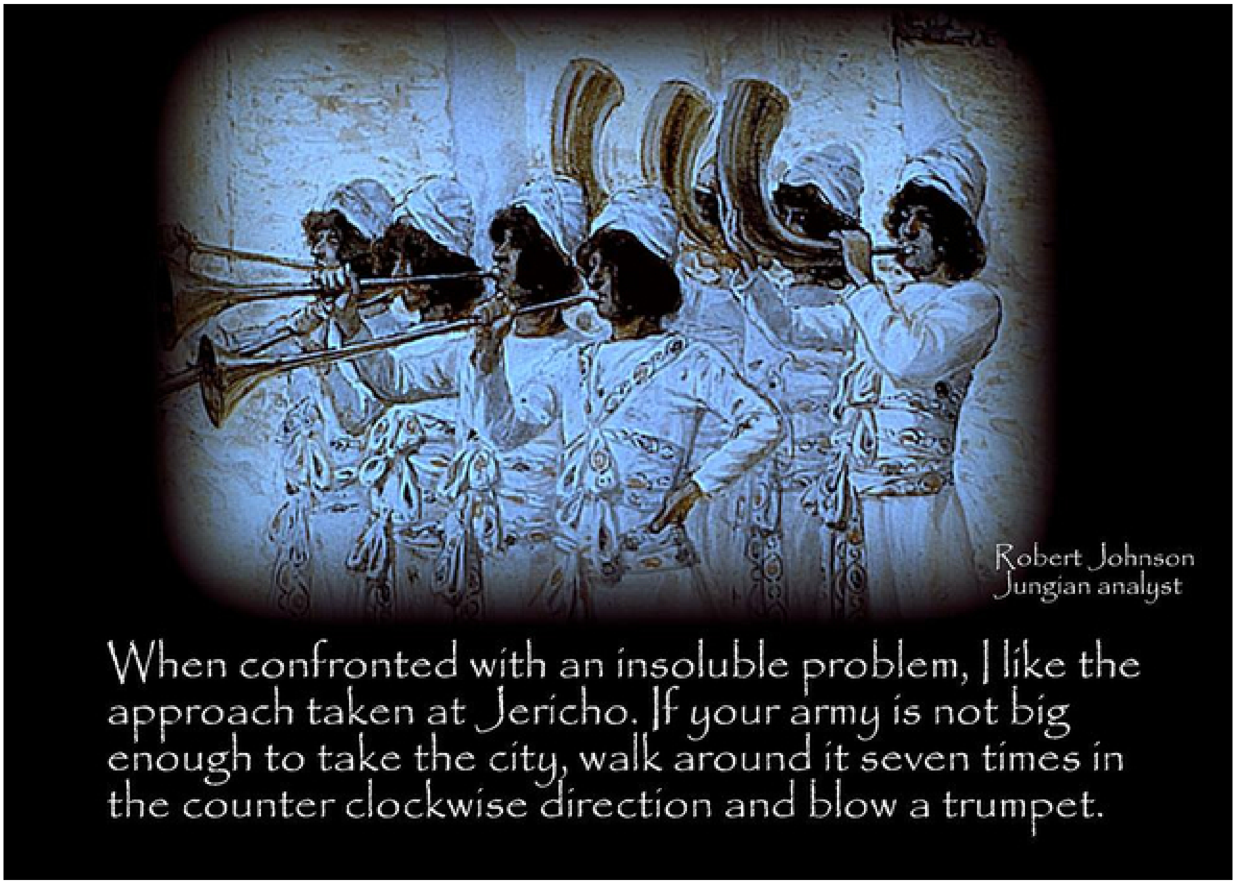


C.G. Jung
Visions V1
p. 392

To people who say: "Oh, I am very much interested in people, I love them, but I hate myself," I always reply: "Nobody can stand you because you bring with you the stench of your stables; go first and clean your stables, and then we will accept you as a clean human being; then we will like you if there's anything likable."

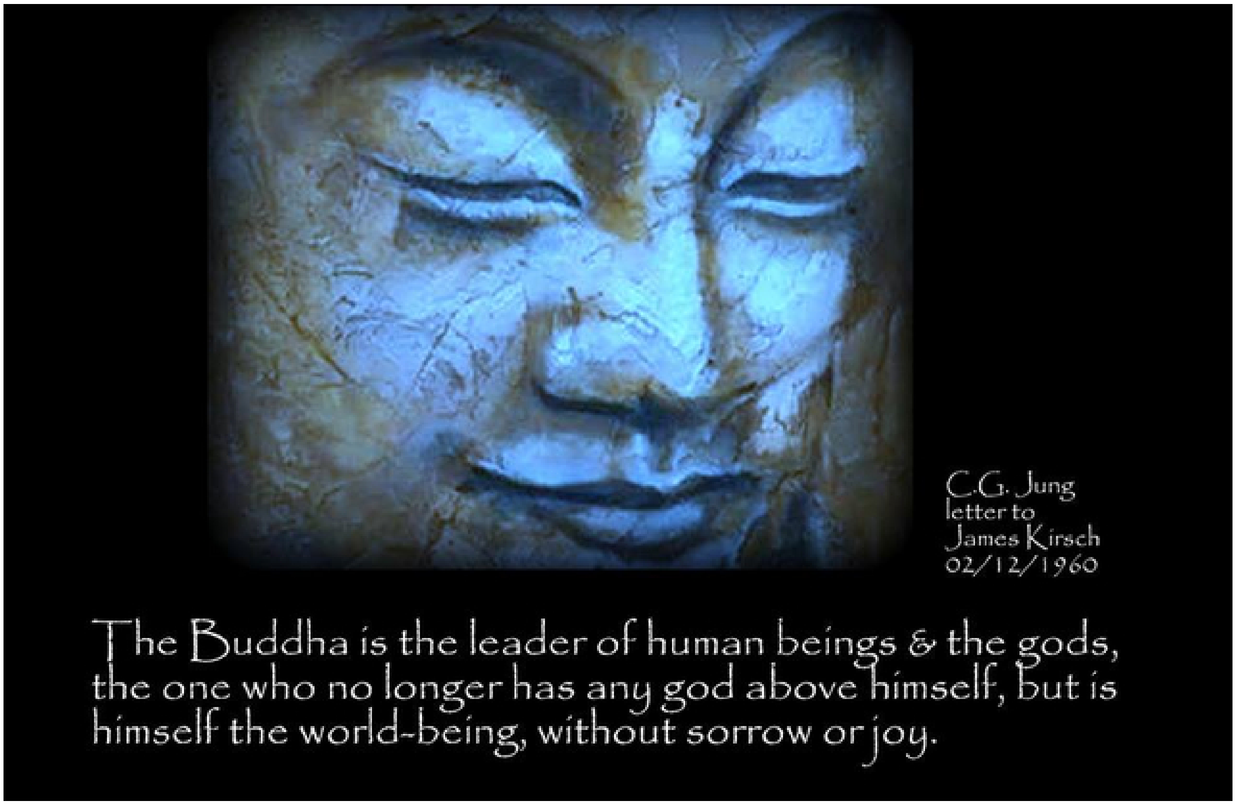


In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".



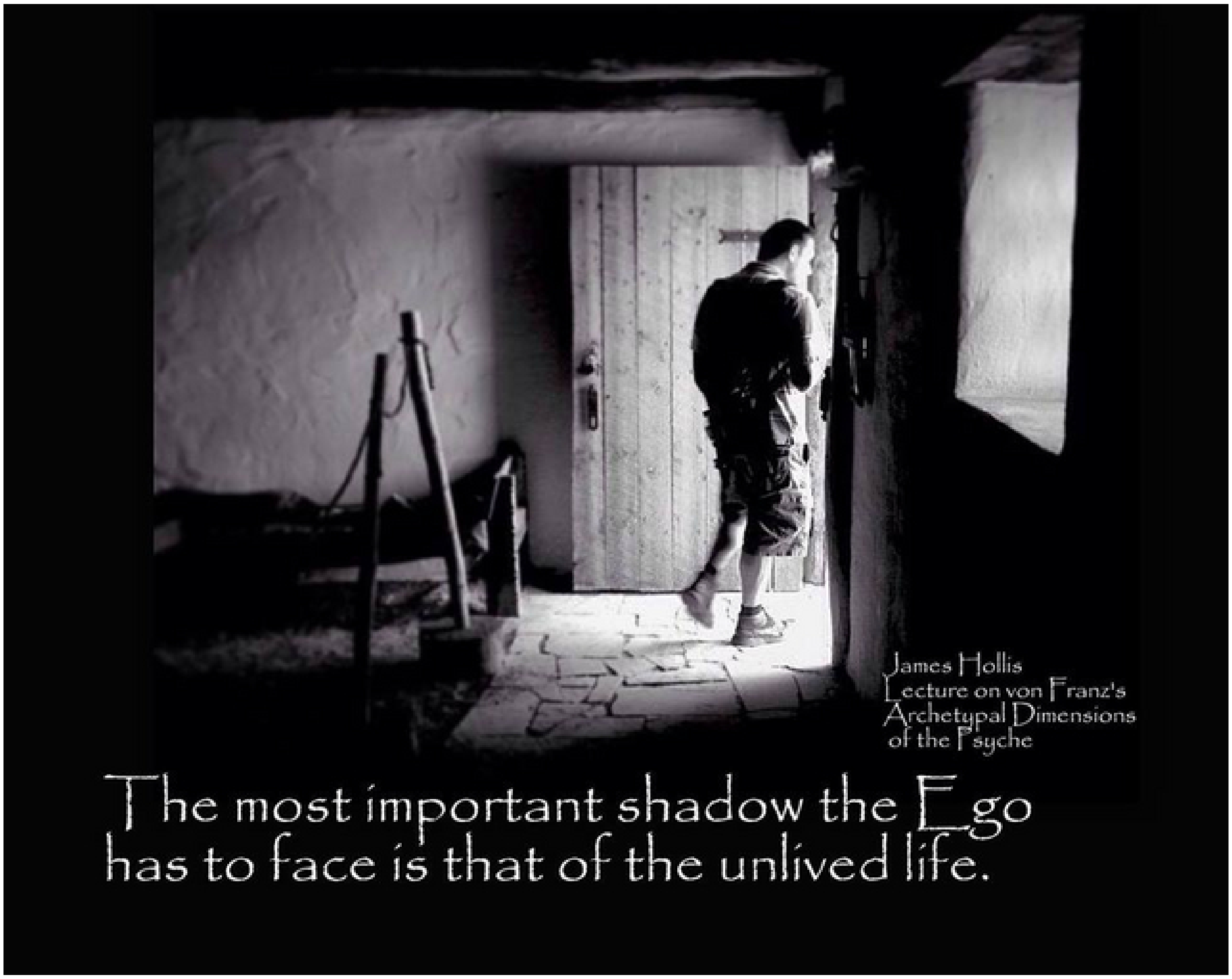
Robert Johnson
Jungian analyst

When confronted with an insoluble problem, I like the approach taken at Jericho. If your army is not big enough to take the city, walk around it seven times in the counter clockwise direction and blow a trumpet.



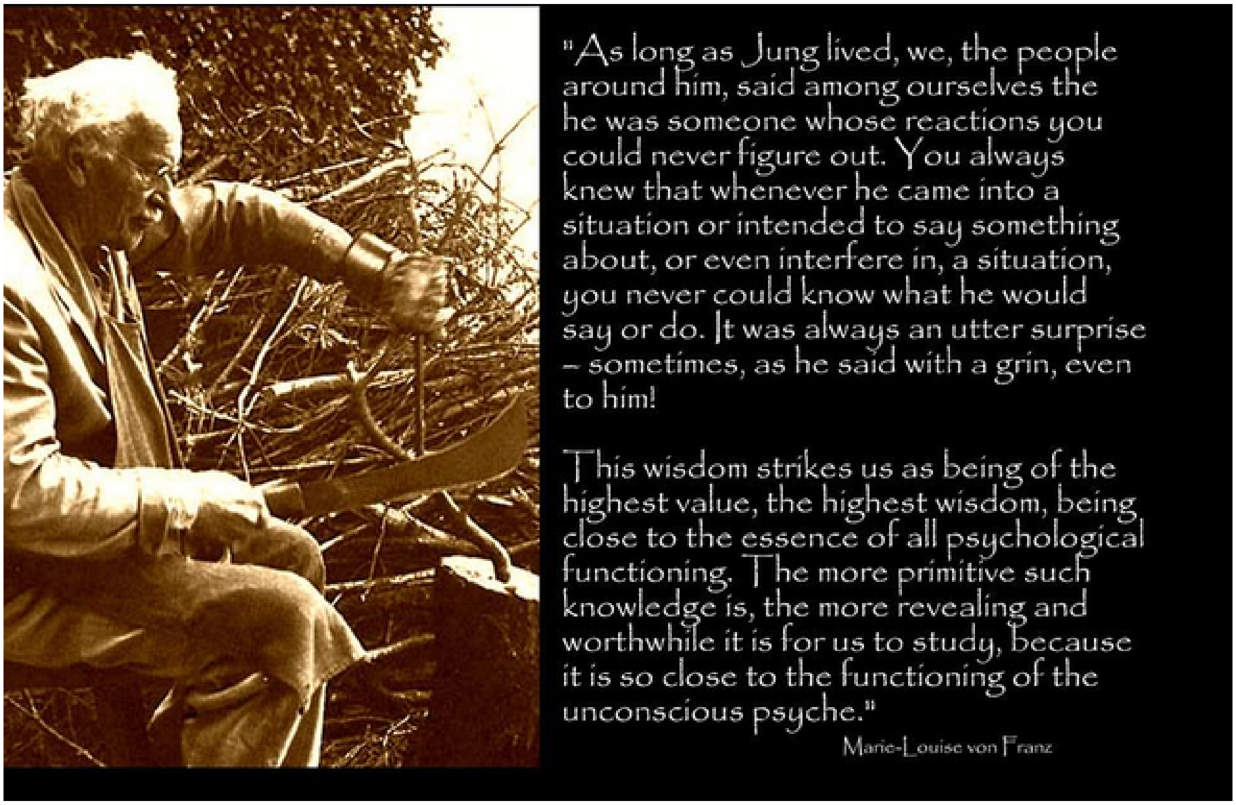
C.G. Jung
letter to
James Kirsch
02/12/1960

The Buddha is the leader of human beings & the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy.



James Hollis
Lecture on von Franz's
Archetypal Dimensions
of the Psyche

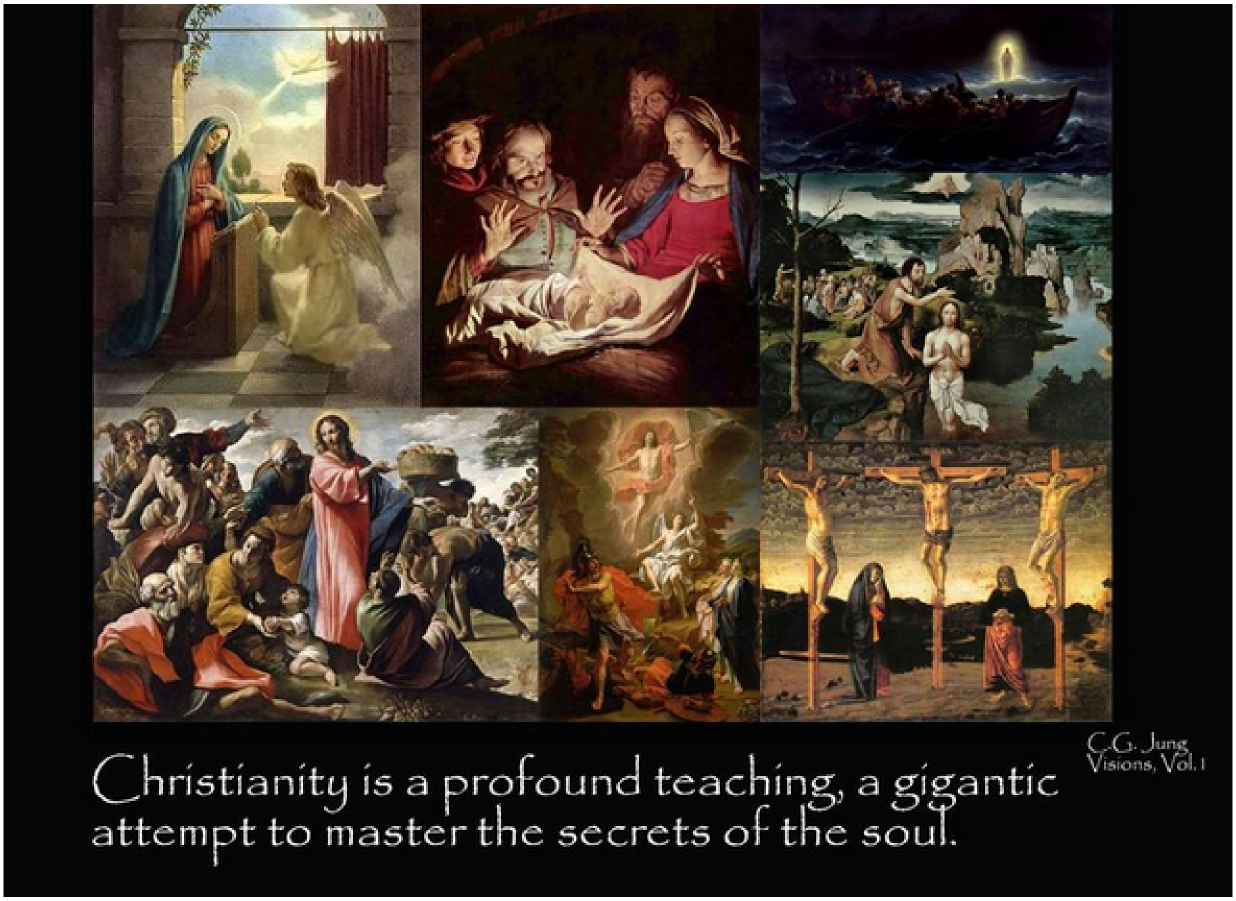
The most important shadow the Ego
has to face is that of the unlived life.



"As long as Jung lived, we, the people around him, said among ourselves the he was someone whose reactions you could never figure out. You always knew that whenever he came into a situation or intended to say something about, or even interfere in, a situation, you never could know what he would say or do. It was always an utter surprise – sometimes, as he said with a grin, even to him!

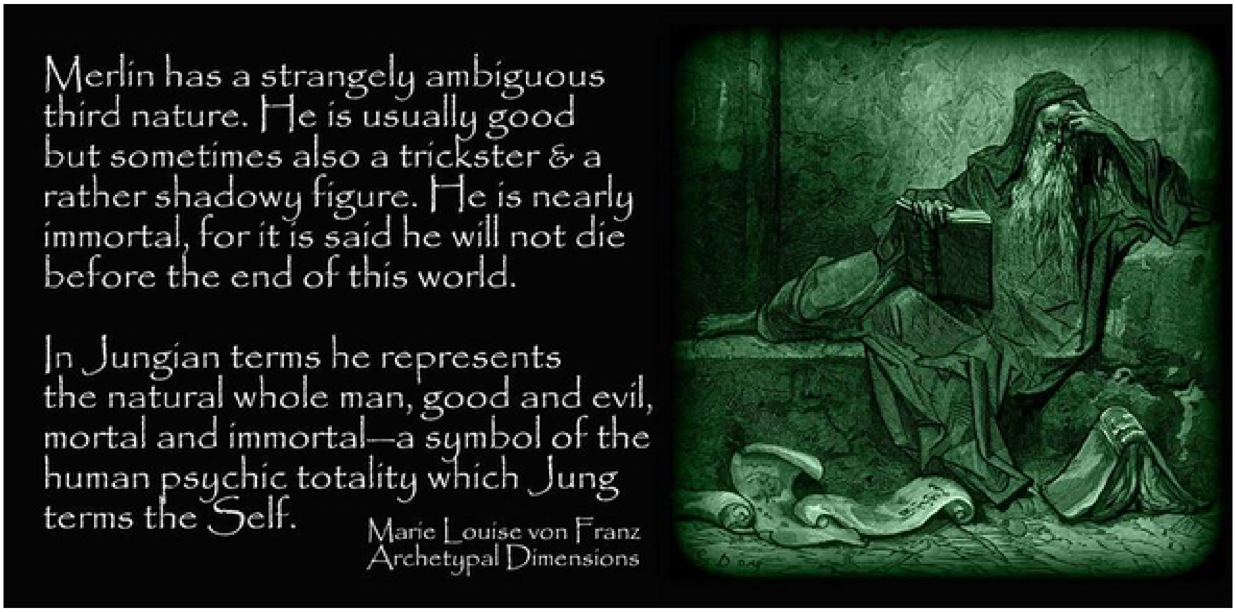
This wisdom strikes us as being of the highest value, the highest wisdom, being close to the essence of all psychological functioning. The more primitive such knowledge is, the more revealing and worthwhile it is for us to study, because it is so close to the functioning of the unconscious psyche."

Marie-Louise von Franz



Christianity is a profound teaching, a gigantic attempt to master the secrets of the soul.

C.G. Jung
Visions, Vol. I

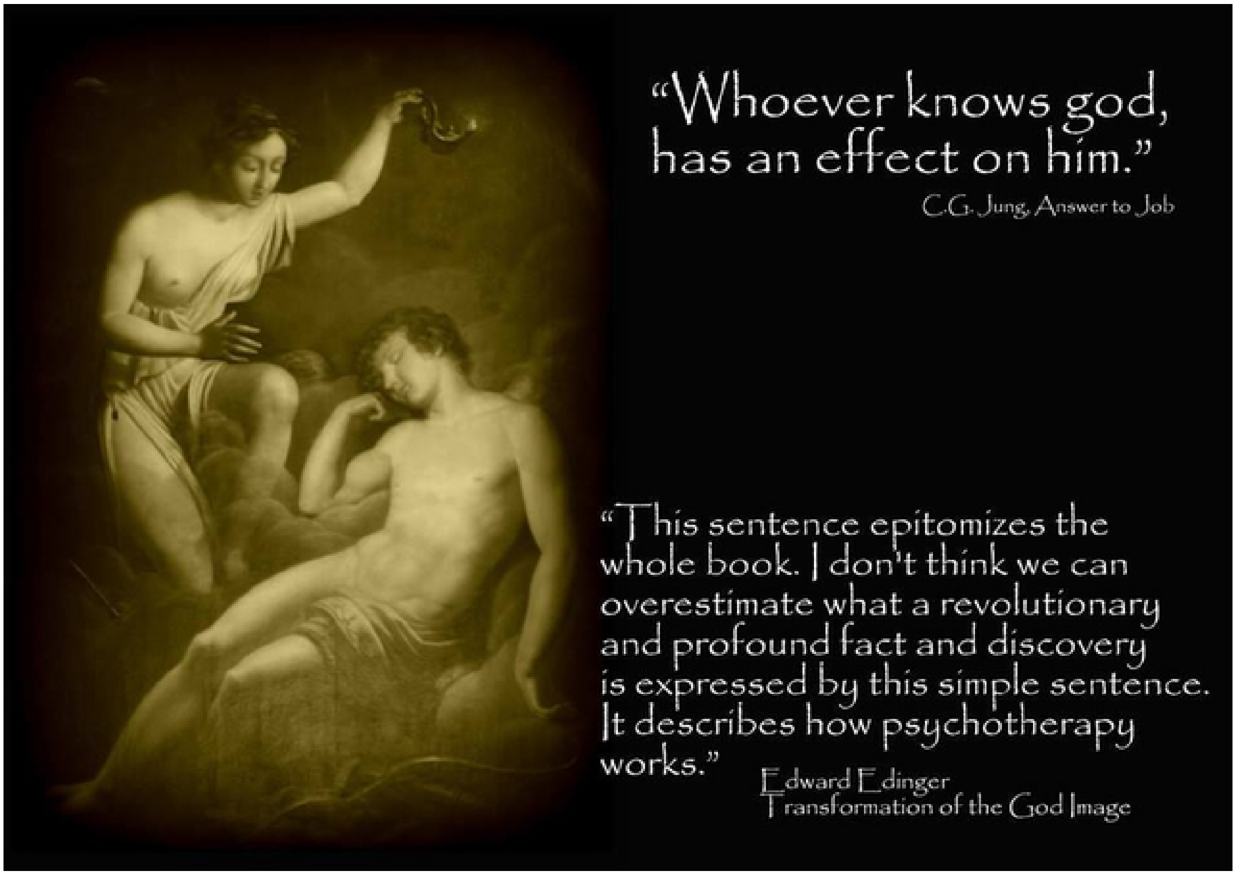


Merlin has a strangely ambiguous third nature. He is usually good but sometimes also a trickster & a rather shadowy figure. He is nearly immortal, for it is said he will not die before the end of this world.

In Jungian terms he represents the natural whole man, good and evil, mortal and immortal—a symbol of the human psychic totality which Jung terms the Self.

Marie Louise von Franz
Archetypal Dimensions

[20]



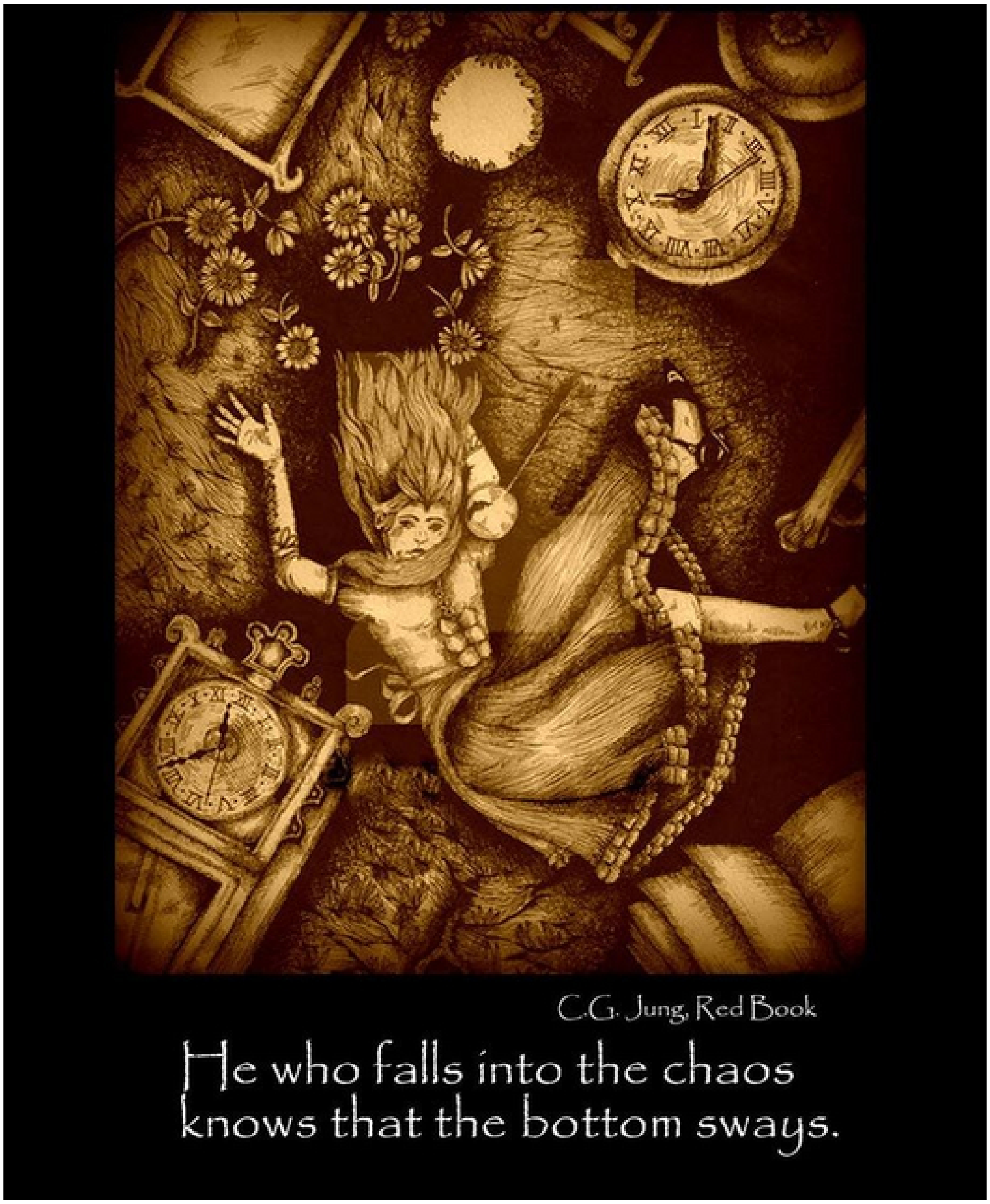
“Whoever knows god, has an effect on him.”

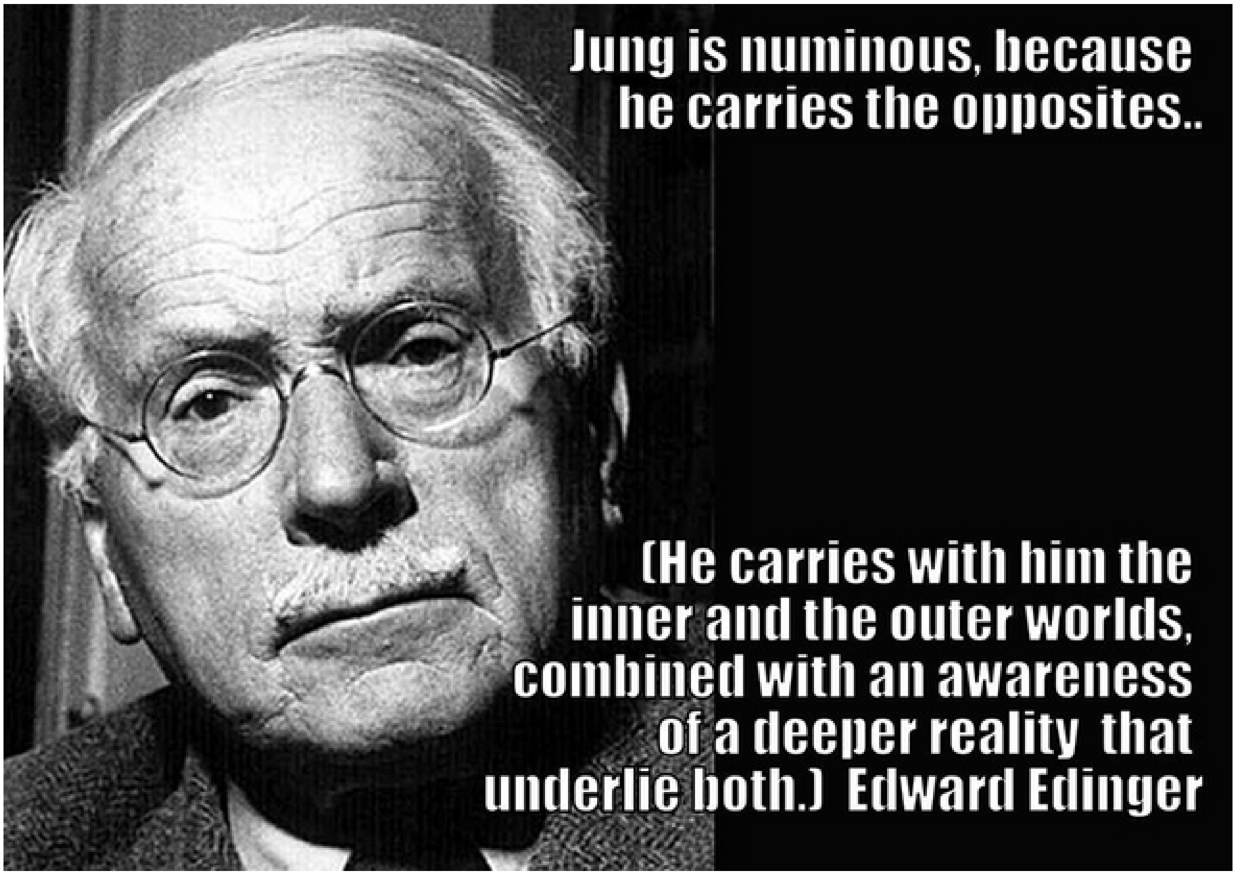
C.G. Jung, Answer to Job

“This sentence epitomizes the whole book. I don’t think we can overestimate what a revolutionary and profound fact and discovery is expressed by this simple sentence. It describes how psychotherapy works.”

Edward Edinger
Transformation of the God Image

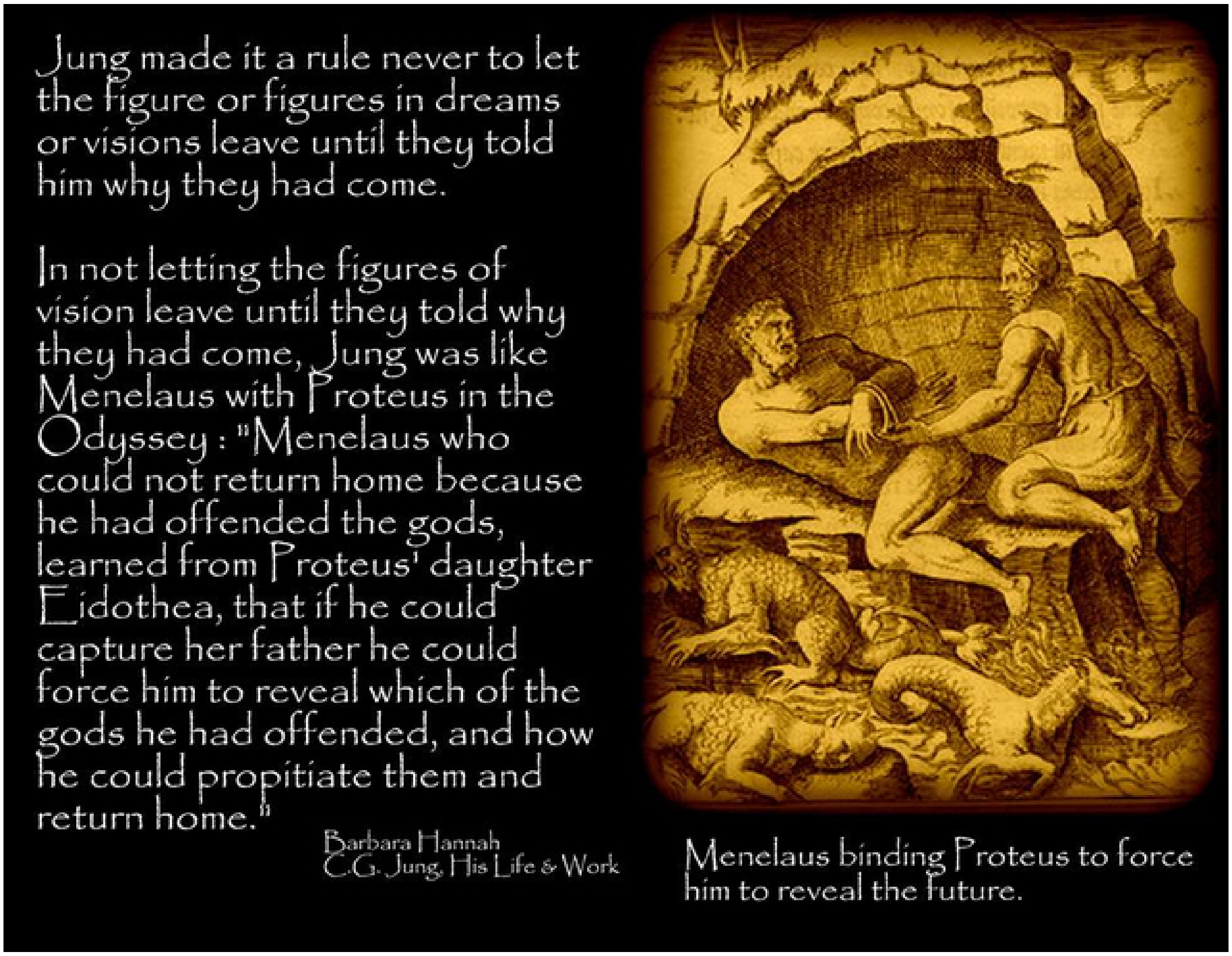
[21]


C.G. Jung, Red Book
He who falls into the chaos
knows that the bottom sways.



Jung is numinous, because
he carries the opposites..

(He carries with him the
inner and the outer worlds,
combined with an awareness
of a deeper reality that
underlie both.) Edward Edinger

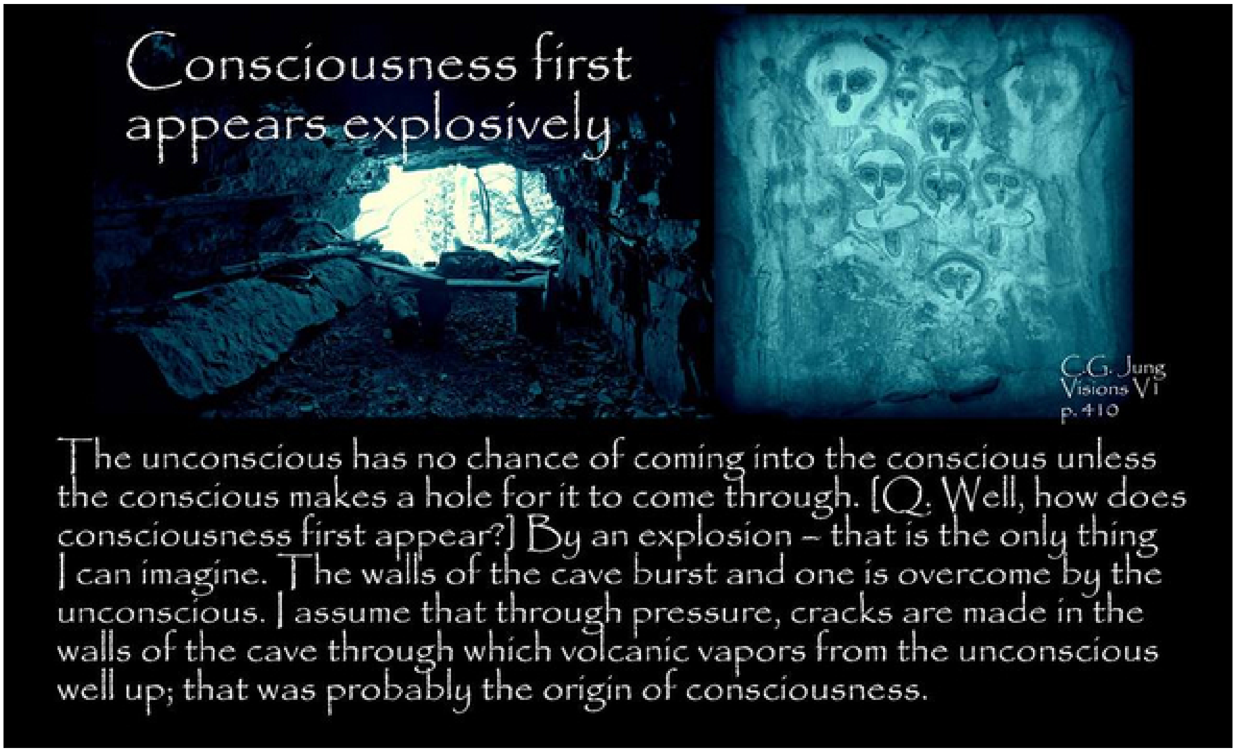


Jung made it a rule never to let the figure or figures in dreams or visions leave until they told him why they had come.

In not letting the figures of vision leave until they told why they had come, Jung was like Menelaus with Proteus in the Odyssey : "Menelaus who could not return home because he had offended the gods, learned from Proteus' daughter Eidothea, that if he could capture her father he could force him to reveal which of the gods he had offended, and how he could propitiate them and return home."

Barbara Hannah
C.G. Jung, His Life & Work

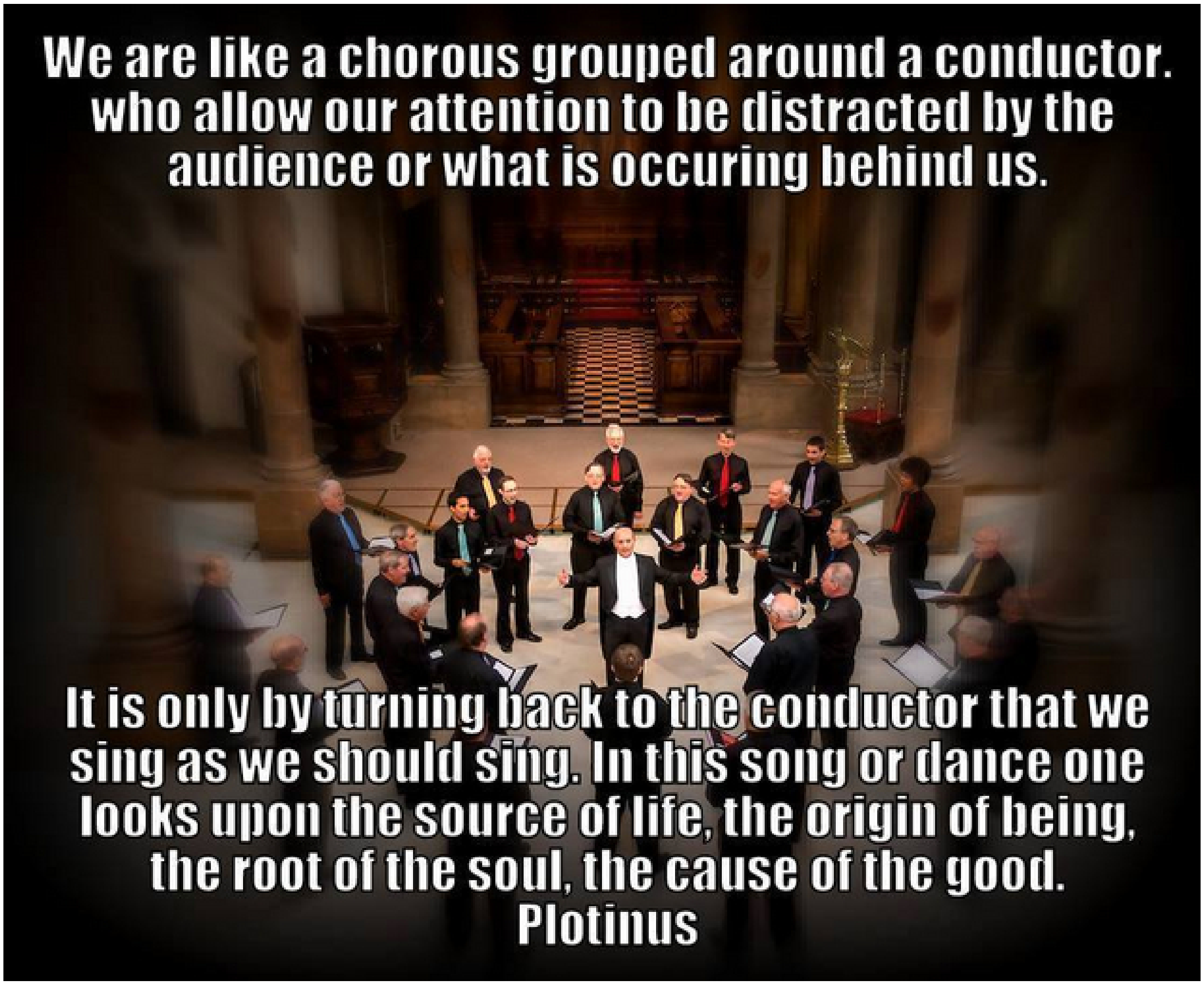
Menelaus binding Proteus to force him to reveal the future.

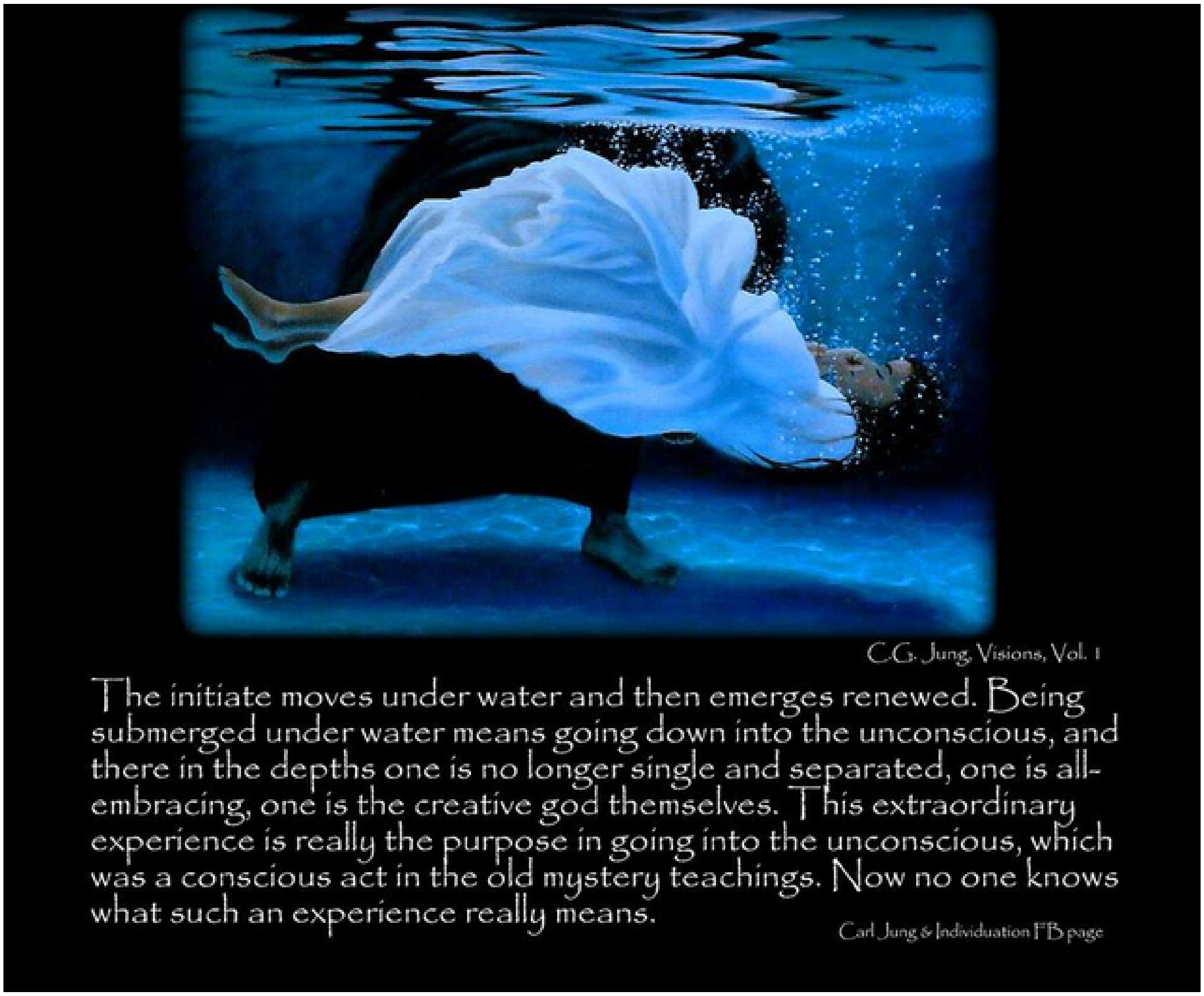


Consciousness first appears explosively

C.G. Jung
Visions V1
p. 410

The unconscious has no chance of coming into the conscious unless the conscious makes a hole for it to come through. [Q. Well, how does consciousness first appear?] By an explosion – that is the only thing I can imagine. The walls of the cave burst and one is overcome by the unconscious. I assume that through pressure, cracks are made in the walls of the cave through which volcanic vapors from the unconscious well up; that was probably the origin of consciousness.

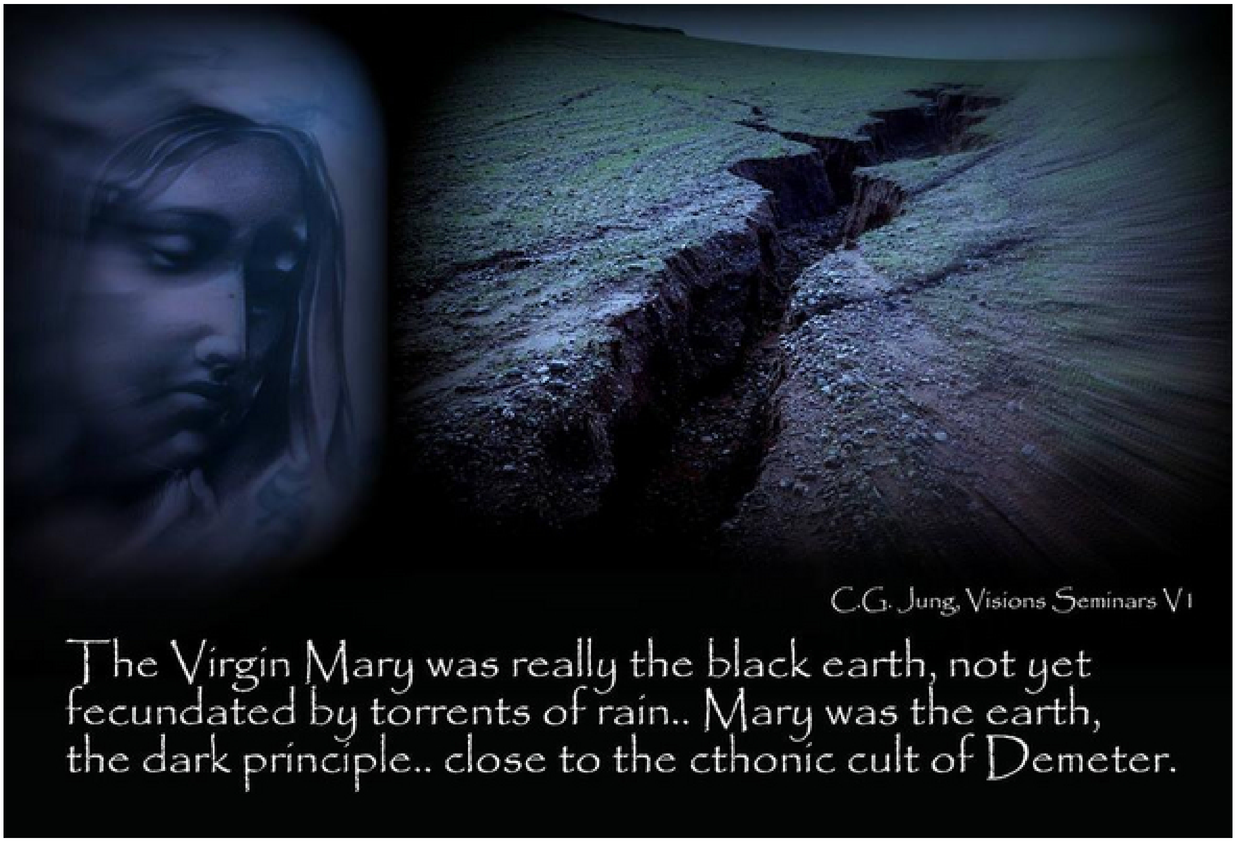

We are like a chorous grouped around a conductor.
who allow our attention to be distracted by the
audience or what is occuring behind us.
It is only by turning back to the conductor that we
sing as we should sing. In this song or dance one
looks upon the source of life, the origin of being,
the root of the soul, the cause of the good.
Plotinus



C.G. Jung, Visions, Vol. 1

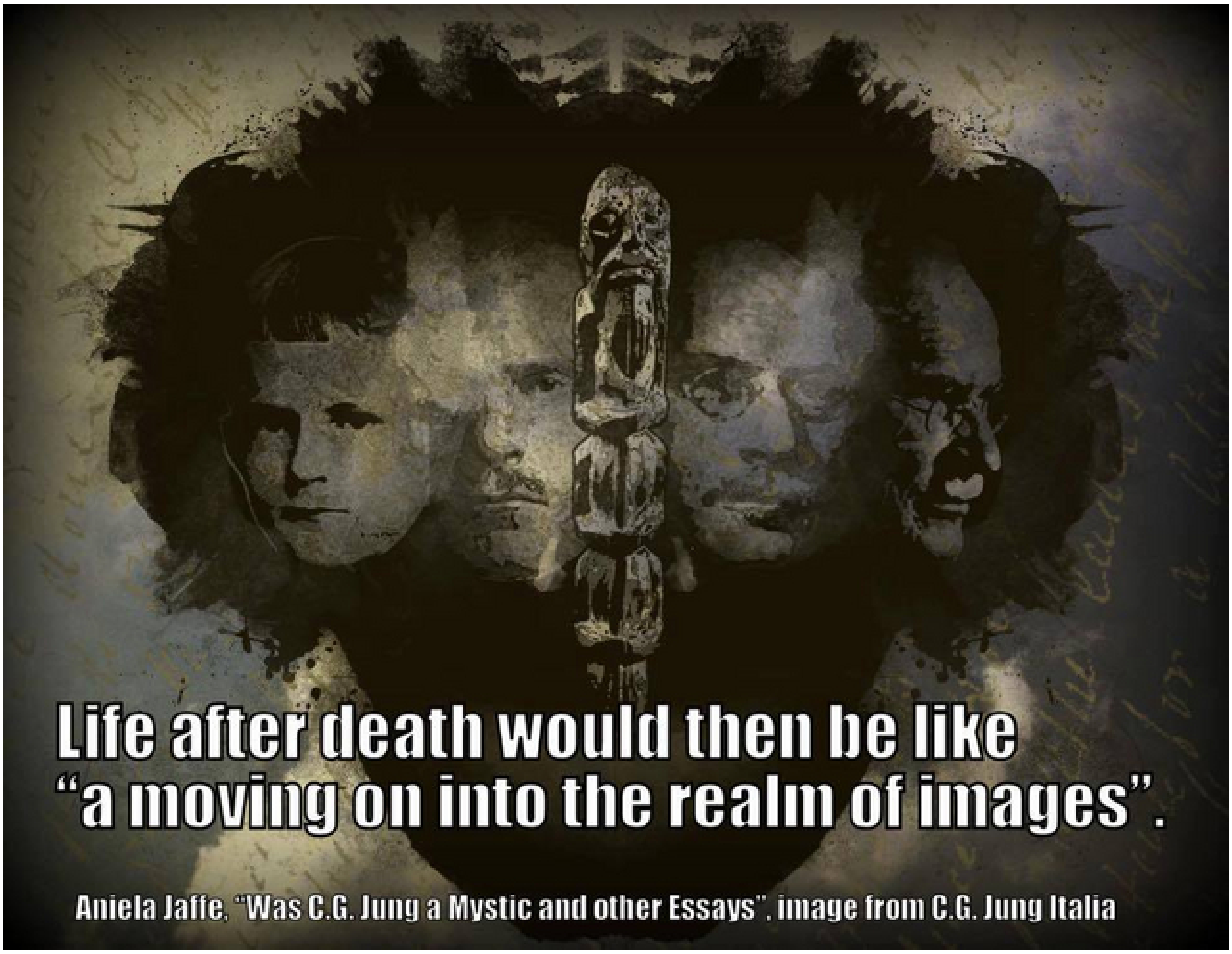
The initiate moves under water and then emerges renewed. Being submerged under water means going down into the unconscious, and there in the depths one is no longer single and separated, one is all-embracing, one is the creative god themselves. This extraordinary experience is really the purpose in going into the unconscious, which was a conscious act in the old mystery teachings. Now no one knows what such an experience really means.

Carl Jung & Individuation FB page

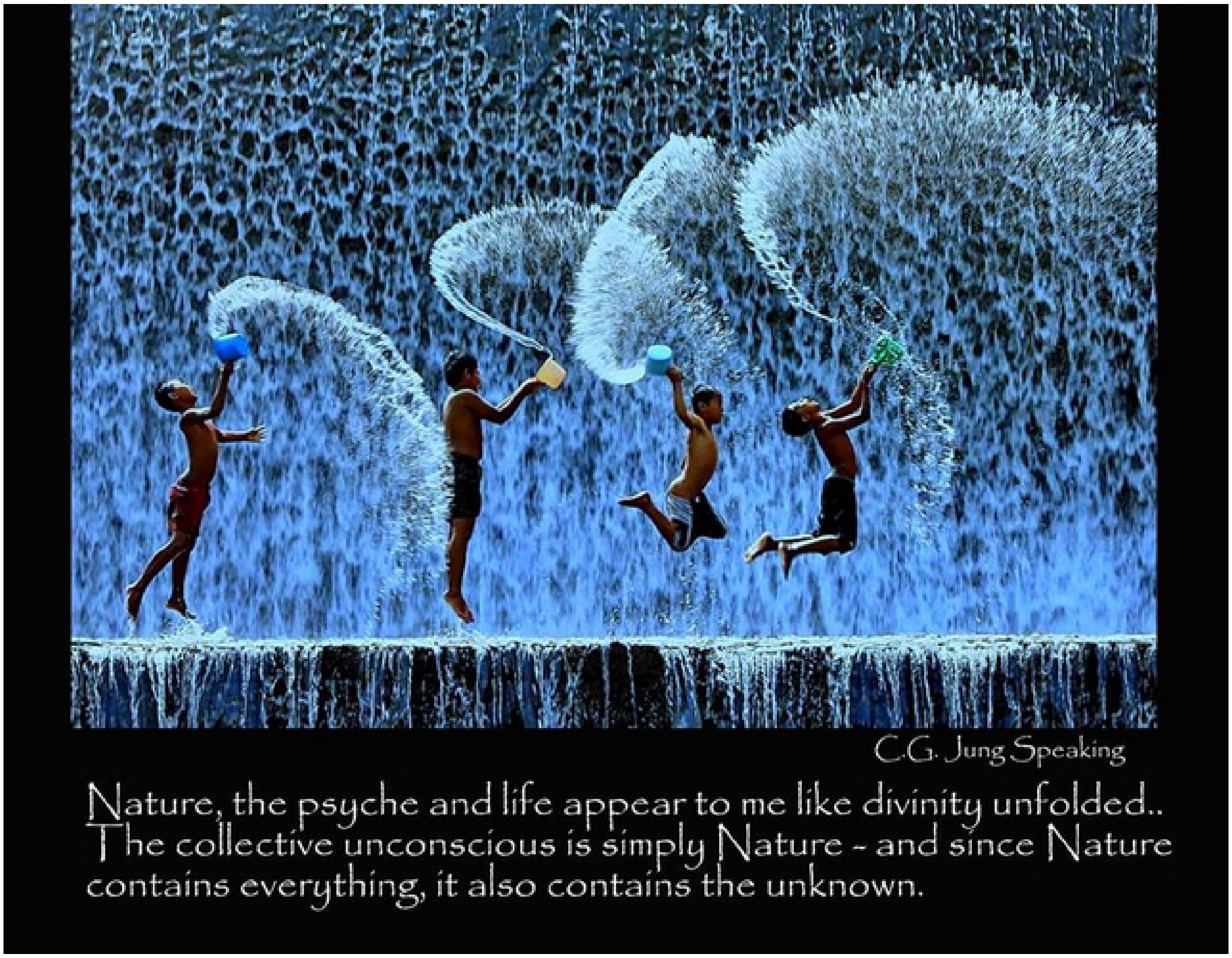


C.G. Jung, Visions Seminars V1

The Virgin Mary was really the black earth, not yet fecundated by torrents of rain.. Mary was the earth, the dark principle.. close to the cthonic cult of Demeter.

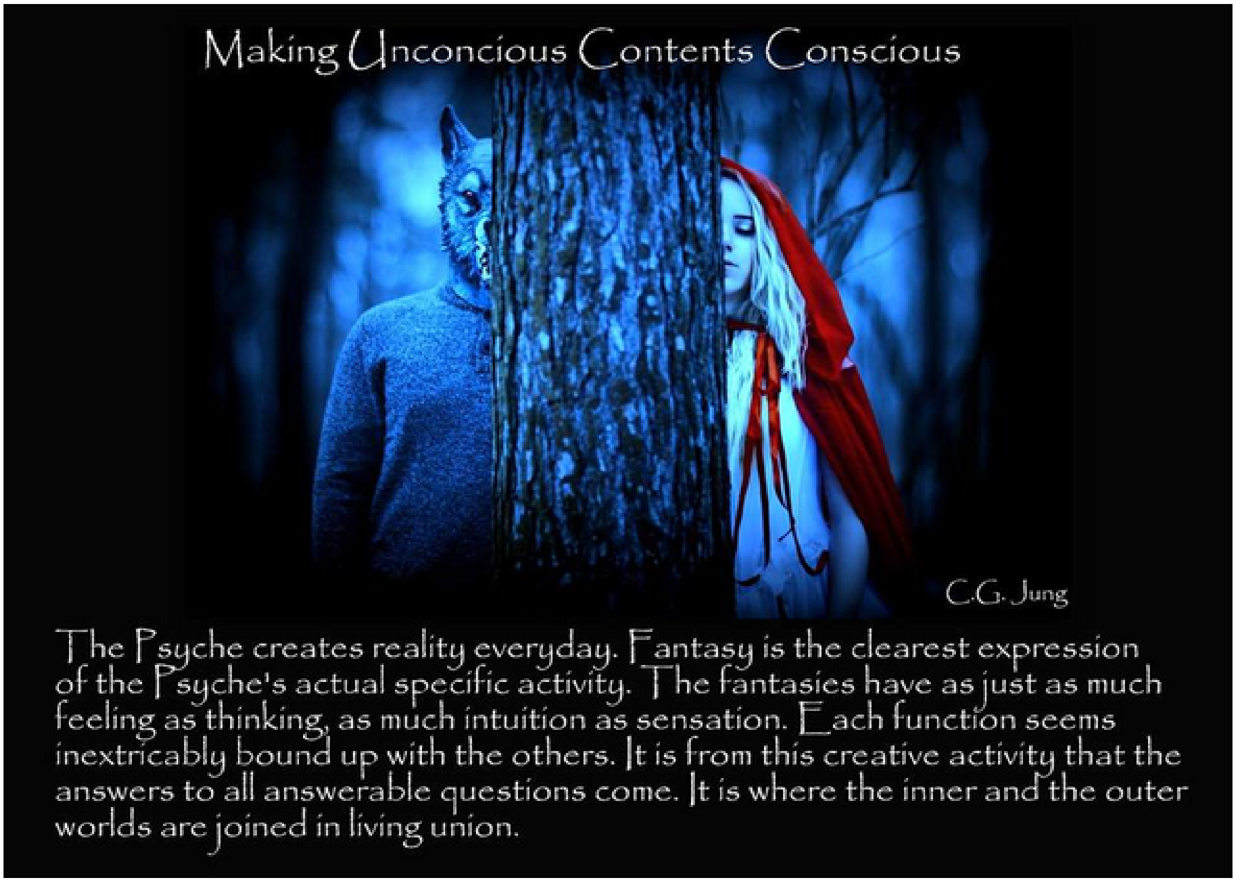

Life after death would then be like
“a moving on into the realm of images”.

Aniela Jaffe, “Was C.G. Jung a Mystic and other Essays”, image from C.G. Jung Italia



C.G. Jung Speaking

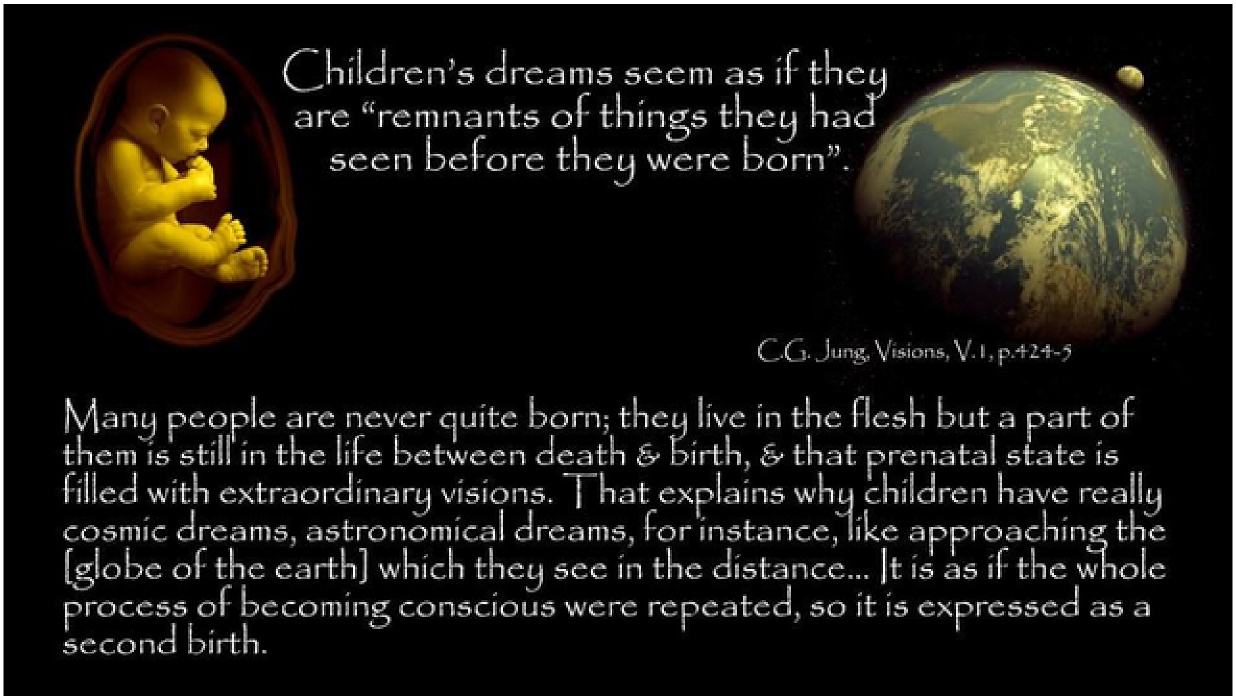
Nature, the psyche and life appear to me like divinity unfolded.. The collective unconscious is simply Nature - and since Nature contains everything, it also contains the unknown.



Making Unconcious Contents Conscious

C.G. Jung

The Psyche creates reality everyday. Fantasy is the clearest expression of the Psyche's actual specific activity. The fantasies have as just as much feeling as thinking, as much intuition as sensation. Each function seems inextricably bound up with the others. It is from this creative activity that the answers to all answerable questions come. It is where the inner and the outer worlds are joined in living union.

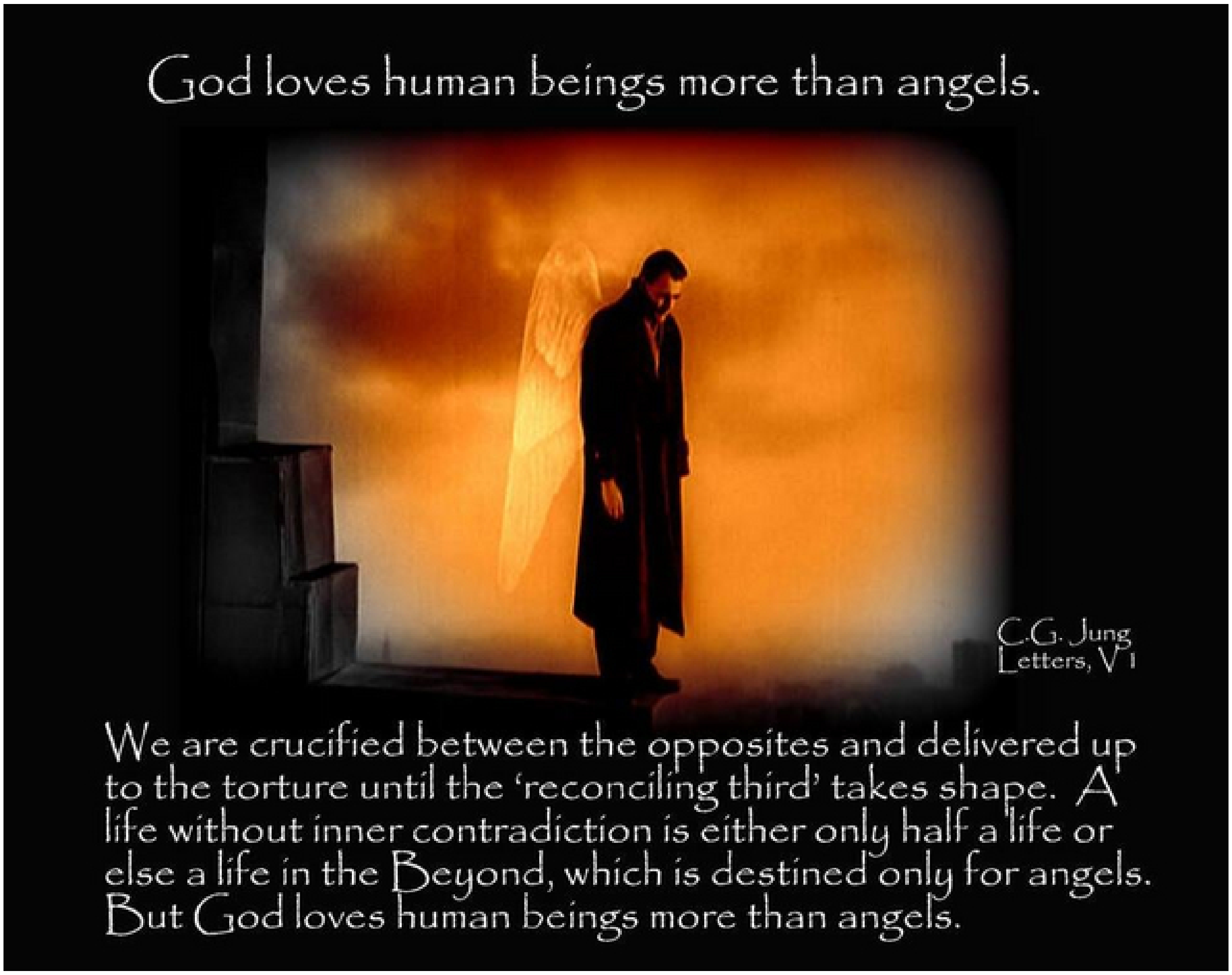


Children's dreams seem as if they are "remnants of things they had seen before they were born".

C.G. Jung, Visions, V.1, p.424-5

Many people are never quite born; they live in the flesh but a part of them is still in the life between death & birth, & that prenatal state is filled with extraordinary visions. That explains why children have really cosmic dreams, astronomical dreams, for instance, like approaching the [globe of the earth] which they see in the distance... It is as if the whole process of becoming conscious were repeated, so it is expressed as a second birth.

[34]

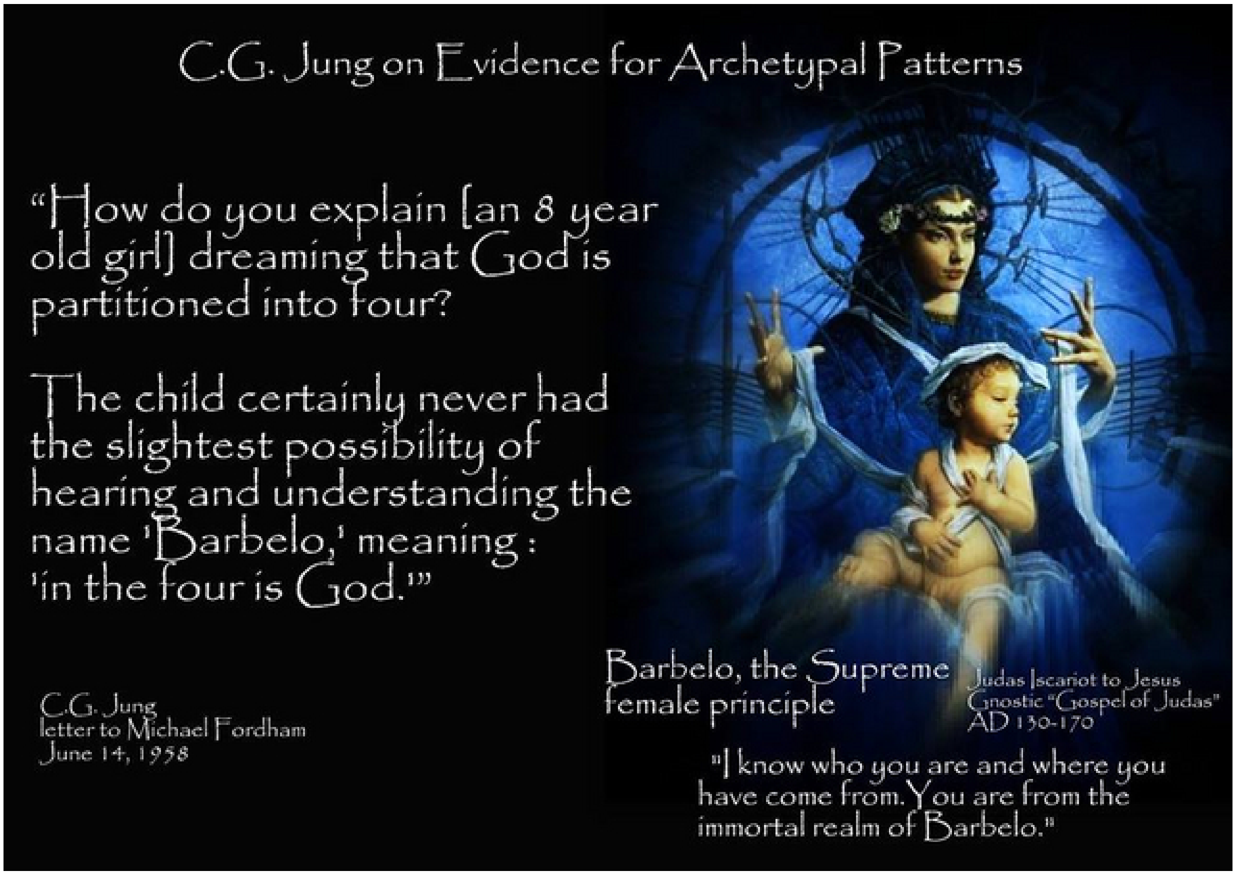


God loves human beings more than angels.

C.G. Jung
Letters, V1

We are crucified between the opposites and delivered up to the torture until the 'reconciling third' takes shape. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than angels.

[35]



C.G. Jung on Evidence for Archetypal Patterns

"How do you explain [an 8 year old girl] dreaming that God is partitioned into four?

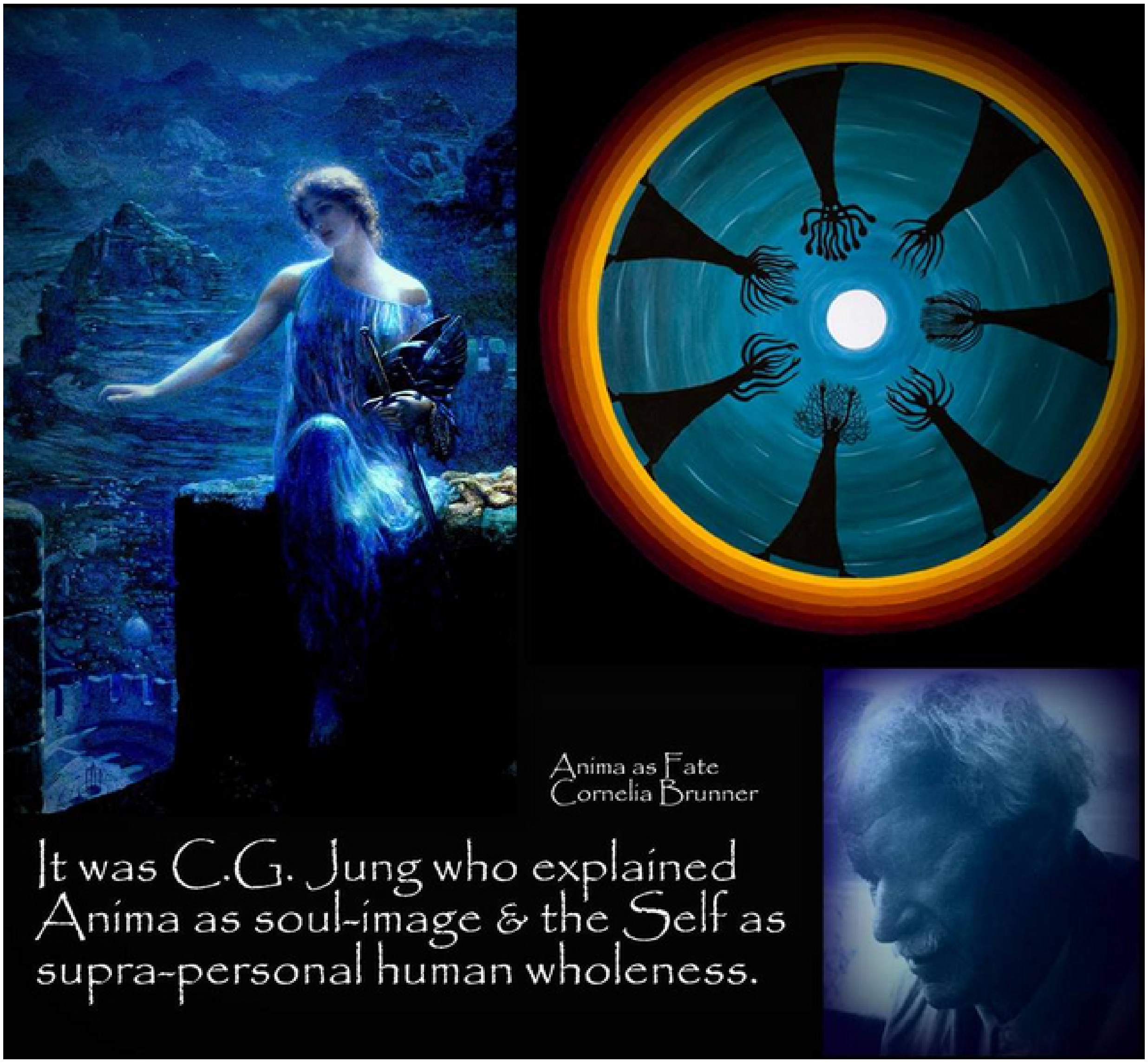
The child certainly never had the slightest possibility of hearing and understanding the name 'Barbelo,' meaning : 'in the four is God.'"

C.G. Jung
letter to Michael Fordham
June 14, 1958

Barbelo, the Supreme female principle

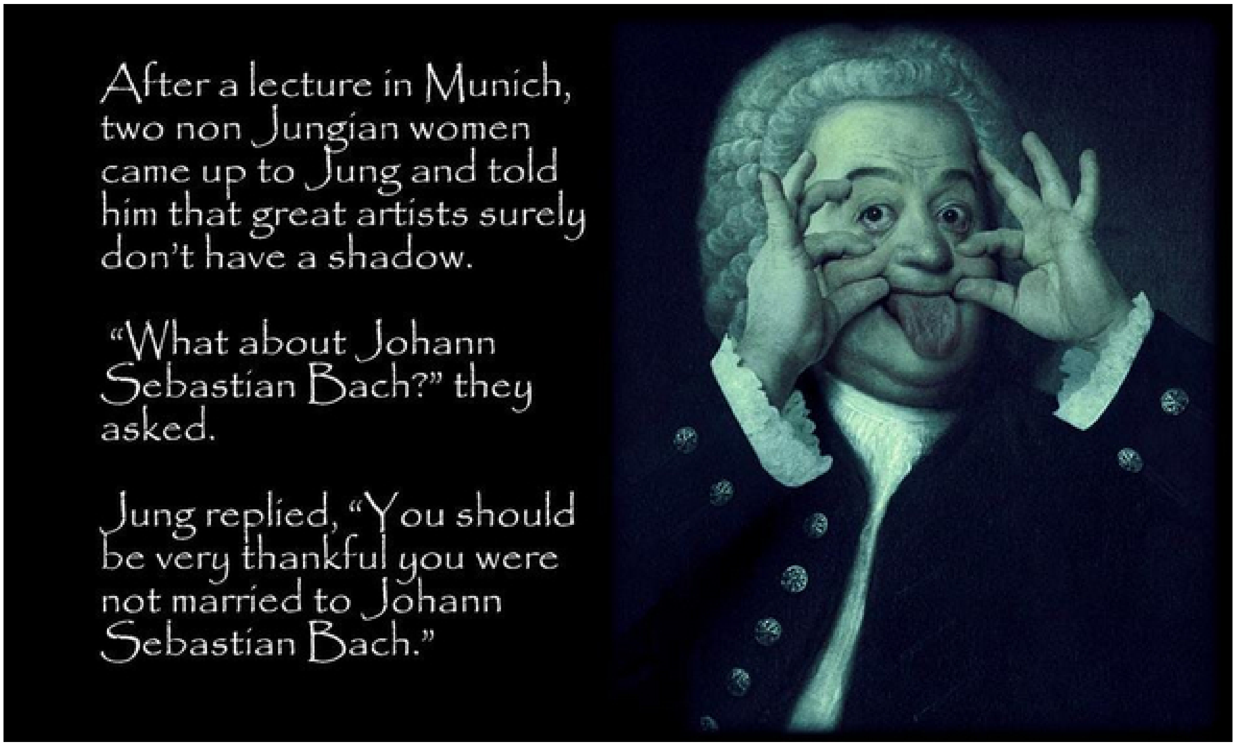
Judas Iscariot to Jesus
Gnostic "Gospel of Judas"
AD 130-170

"I know who you are and where you have come from. You are from the immortal realm of Barbelo."



Anima as Fate
Cornelia Brunner

It was C.G. Jung who explained Anima as soul-image & the Self as supra-personal human wholeness.

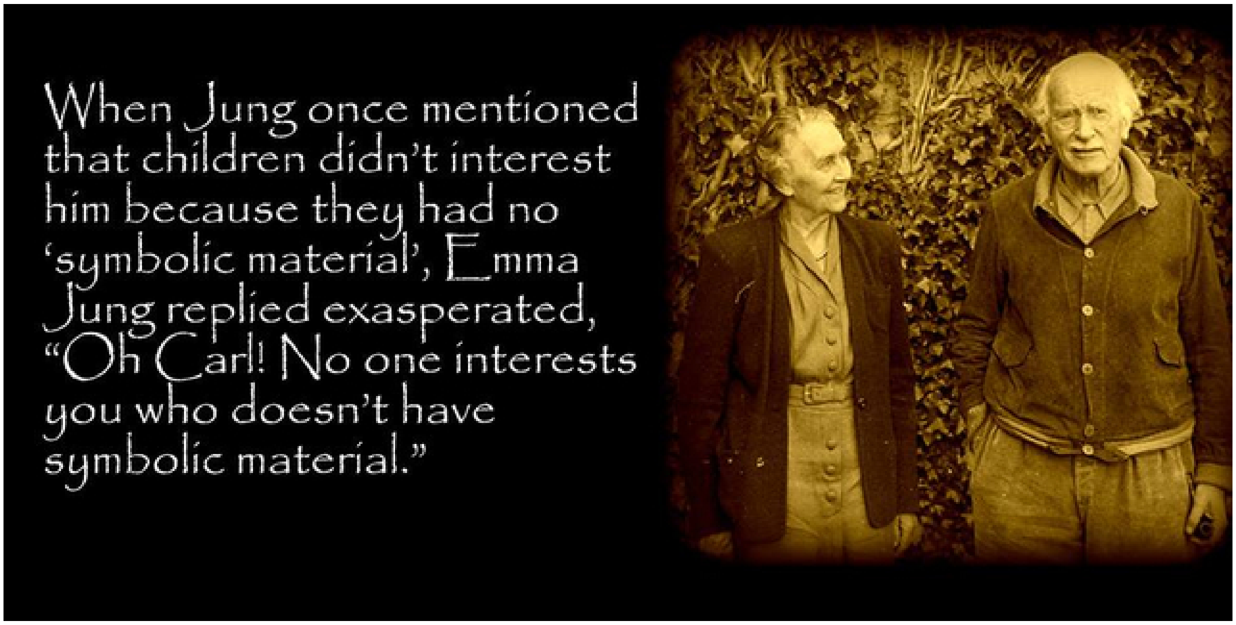


After a lecture in Munich, two non Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

Jung replied, "You should be very thankful you were not married to Johann Sebastian Bach."

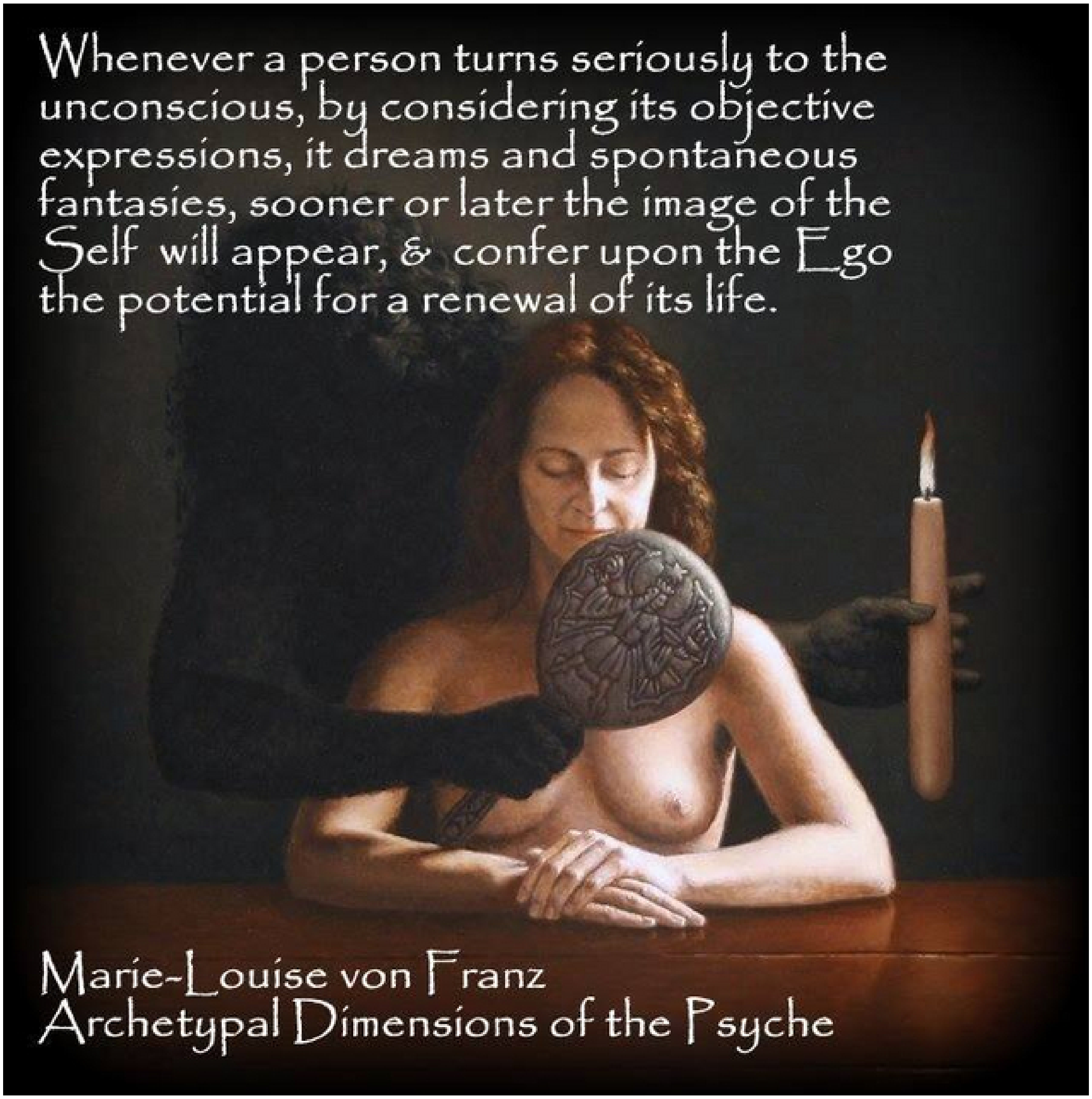
[38]



When Jung once mentioned that children didn't interest him because they had no 'symbolic material', Emma Jung replied exasperated, "Oh Carl! No one interests you who doesn't have symbolic material."

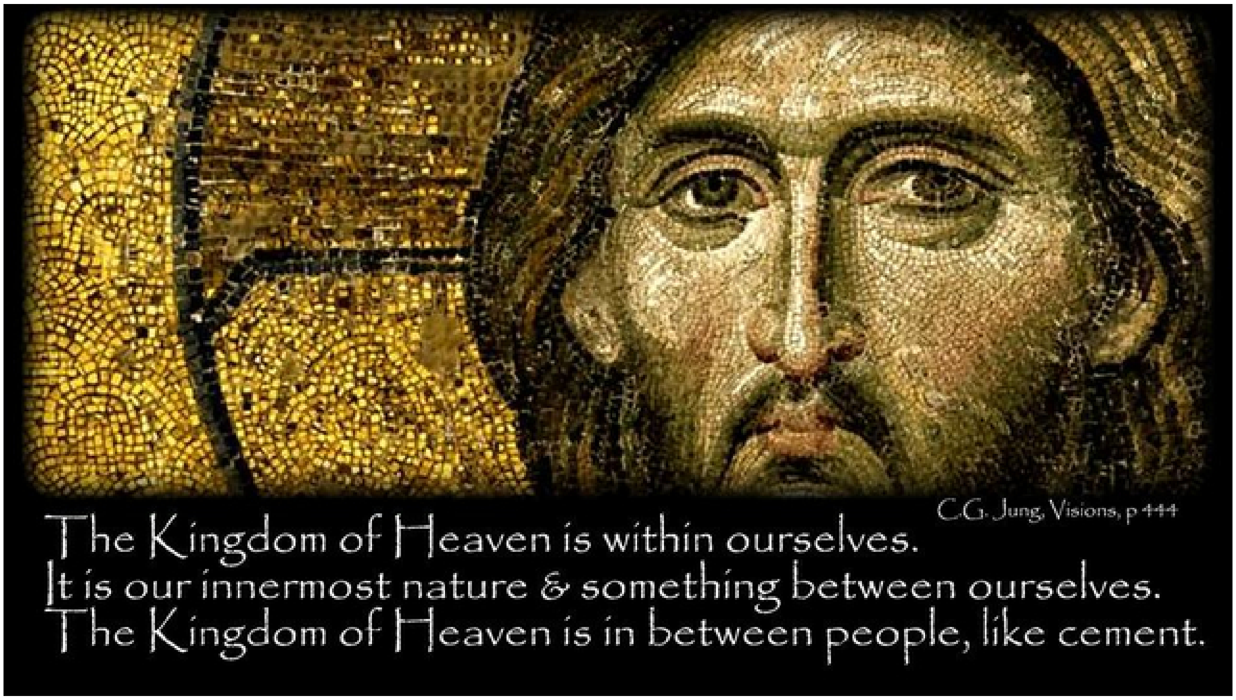
[39]

[40]



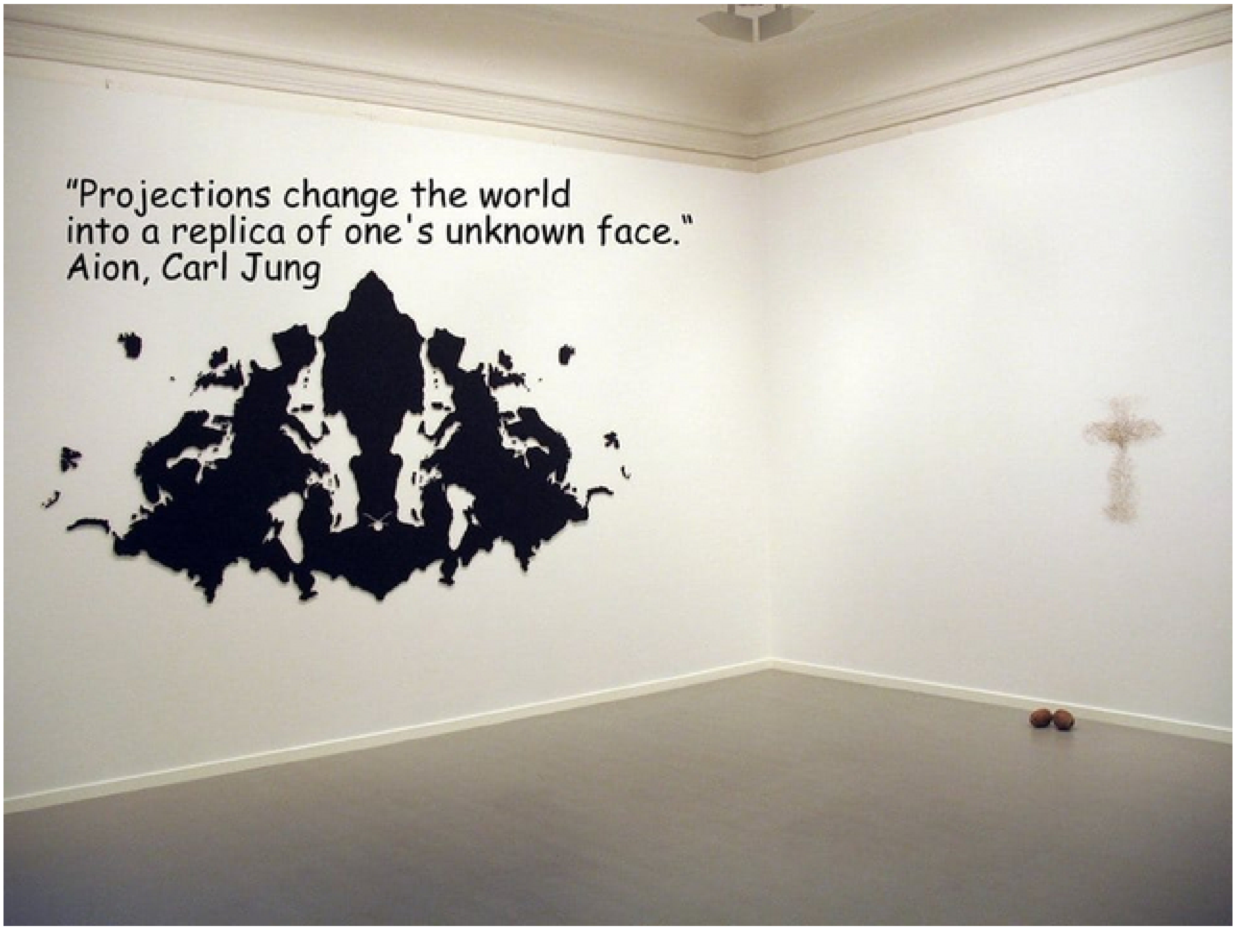
Whenever a person turns seriously to the unconscious, by considering its objective expressions, it dreams and spontaneous fantasies, sooner or later the image of the Self will appear, & confer upon the Ego the potential for a renewal of its life.

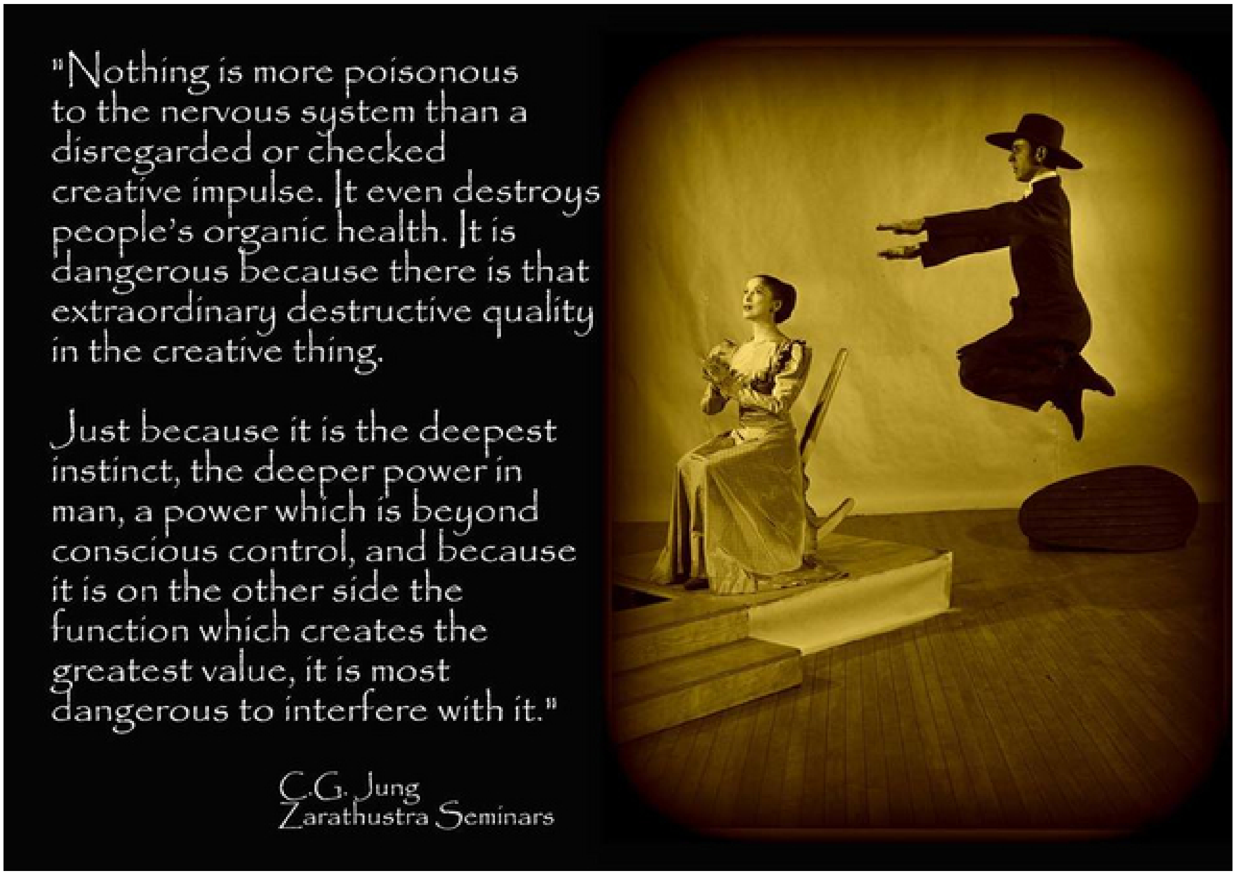
Marie-Louise von Franz
Archetypal Dimensions of the Psyche



C.G. Jung, Visions, p 444

The Kingdom of Heaven is within ourselves.
It is our innermost nature & something between ourselves.
The Kingdom of Heaven is in between people, like cement.


"Projections change the world
into a replica of one's unknown face."
Aion, Carl Jung

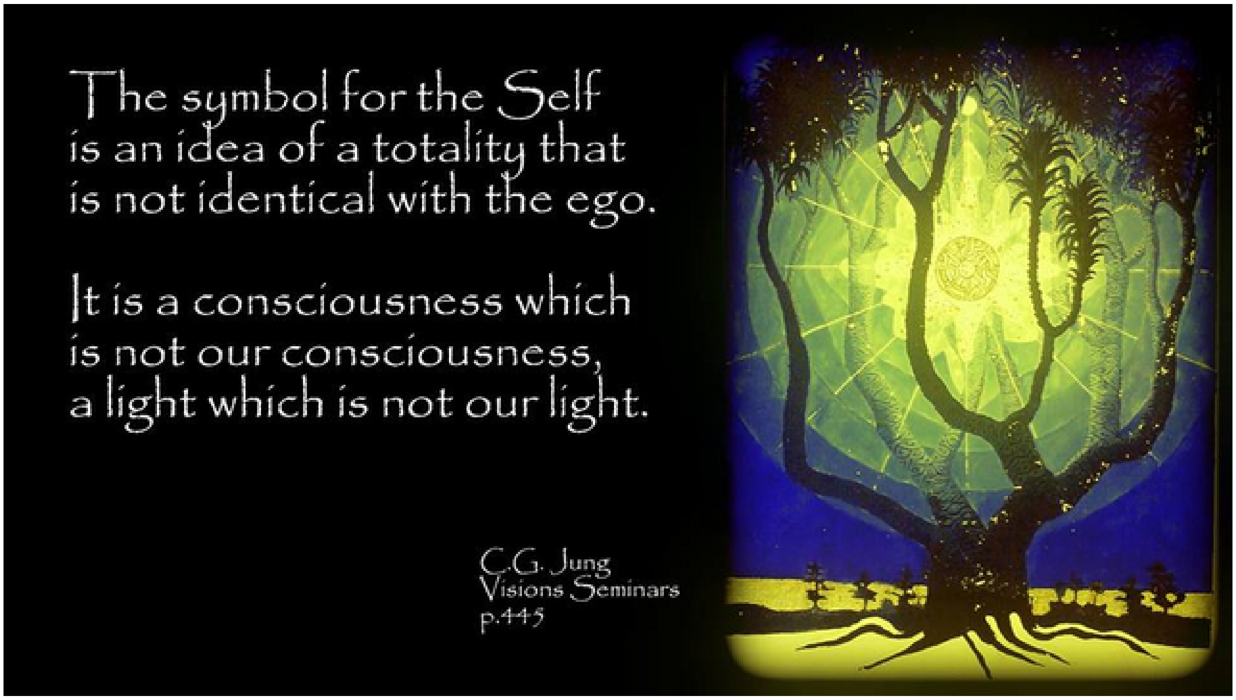


"Nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it."

C.G. Jung
Zarathustra Seminars

[44]

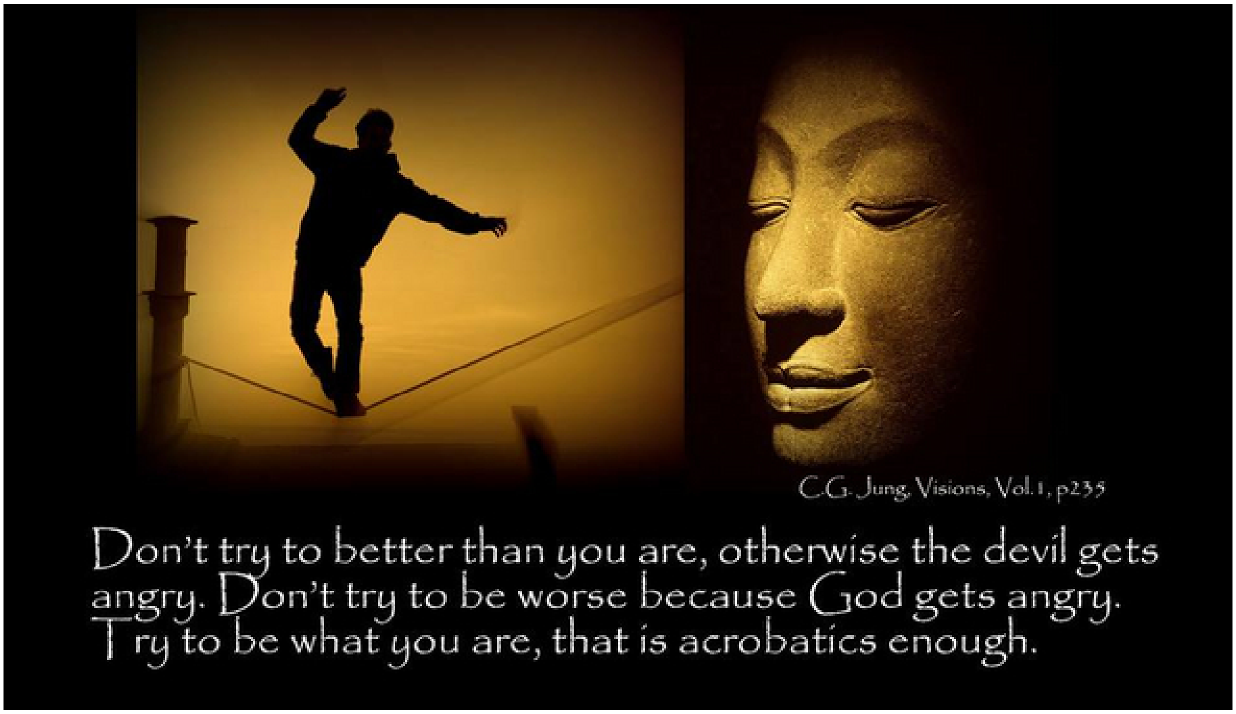


The symbol for the Self is an idea of a totality that is not identical with the ego.

It is a consciousness which is not our consciousness, a light which is not our light.

C.G. Jung
Visions Seminars
p.445

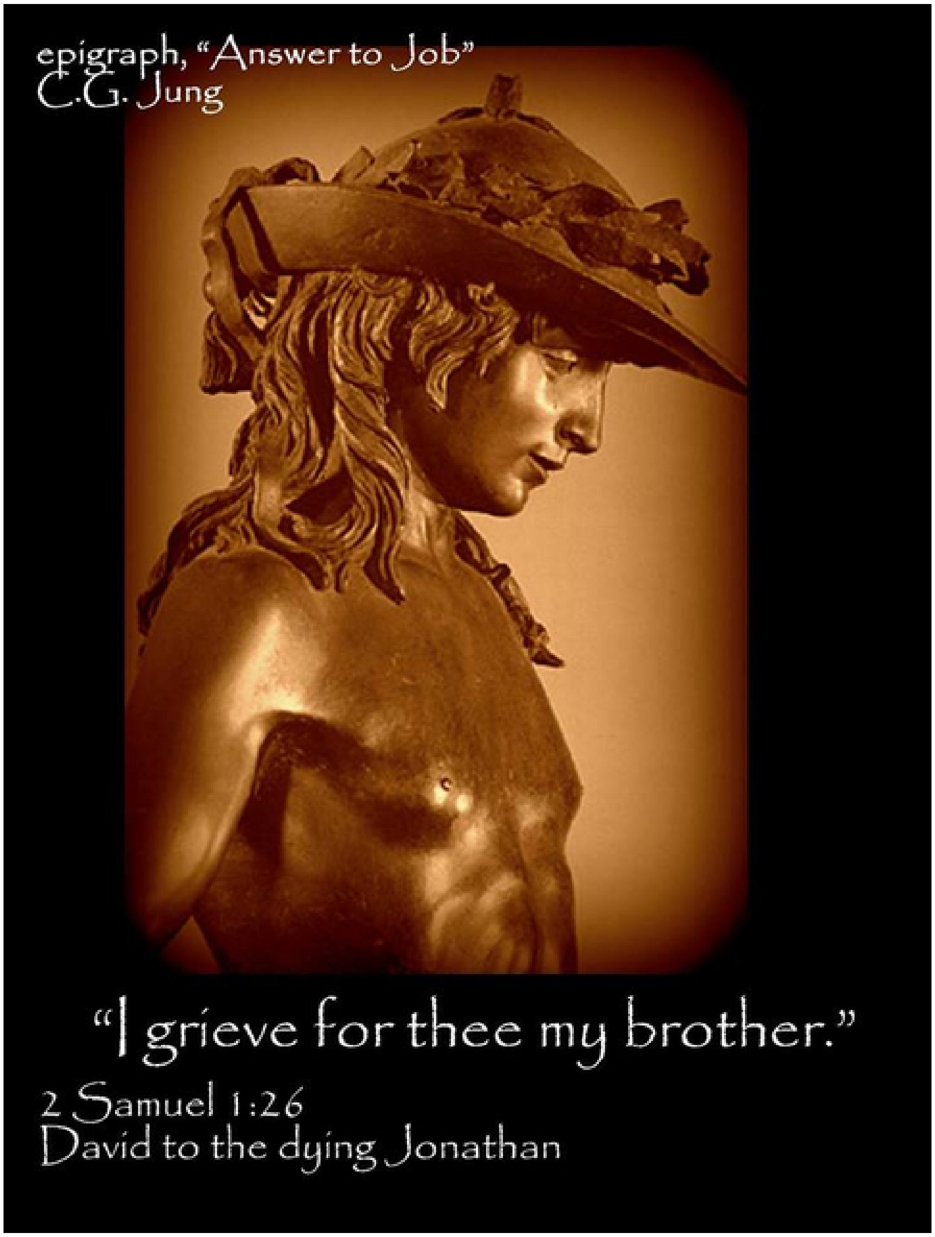
[45]



C.G. Jung, Visions, Vol.1, p235

Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough.

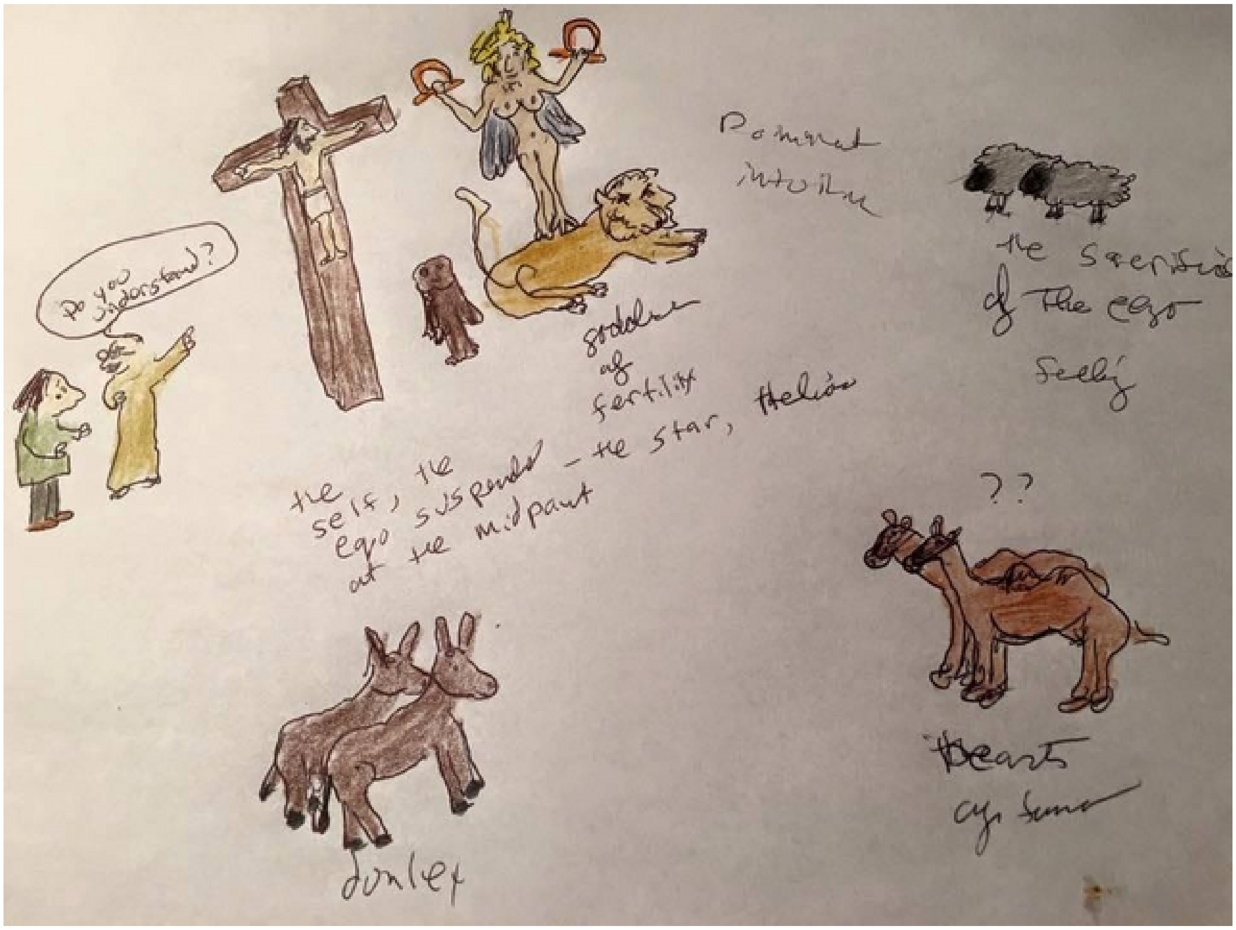
[46]

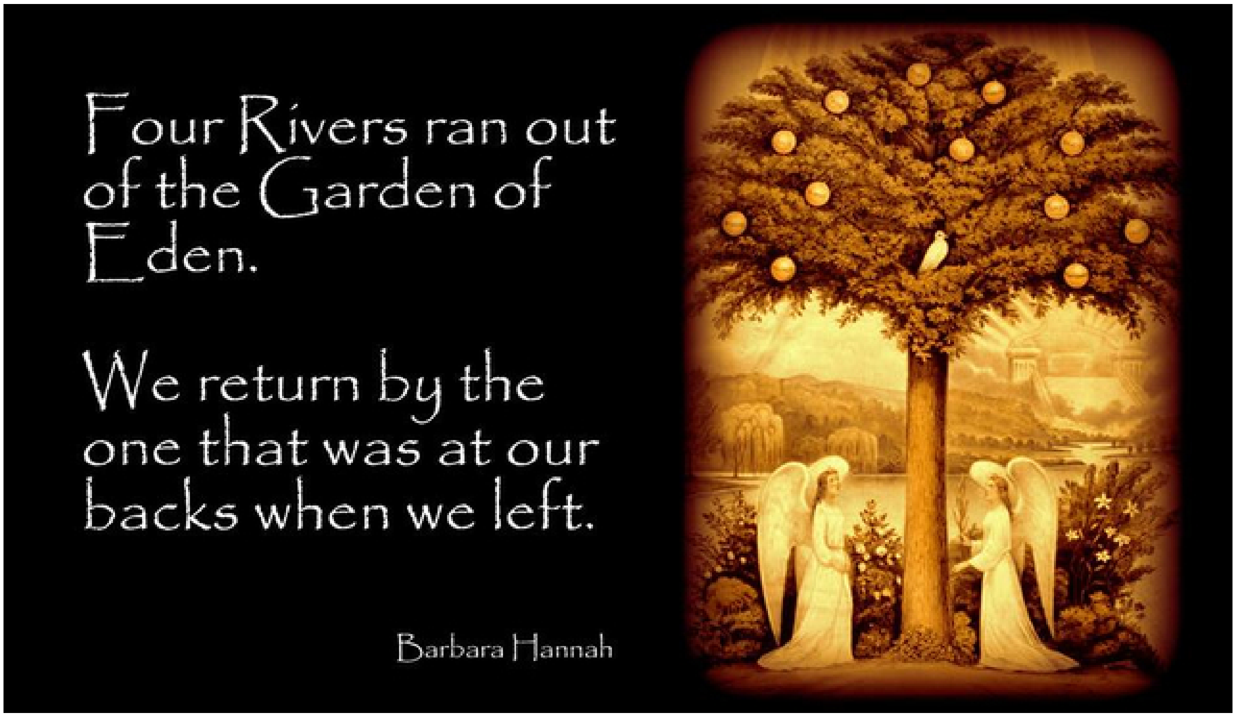


epigraph, “Answer to Job”
C.G. Jung

“I grieve for thee my brother.”

2 Samuel 1:26
David to the dying Jonathan


Do you understand?
goddess of fertility
Dominant intuition
the sacrifice of the ego
feeling
the self, the ego suspended – the star, Helios at the midpoint
??
beasts of burden
donkey

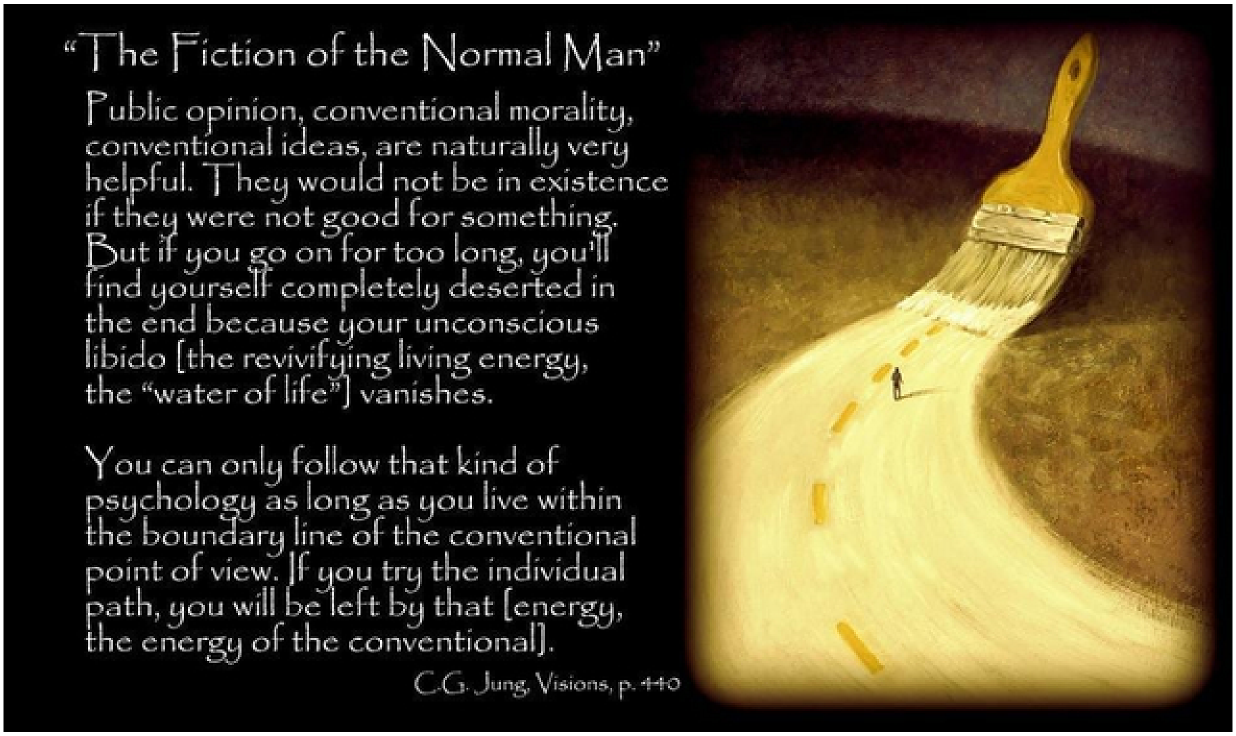


Four Rivers ran out of the Garden of Eden.

We return by the one that was at our backs when we left.

Barbara Hannah

[49]



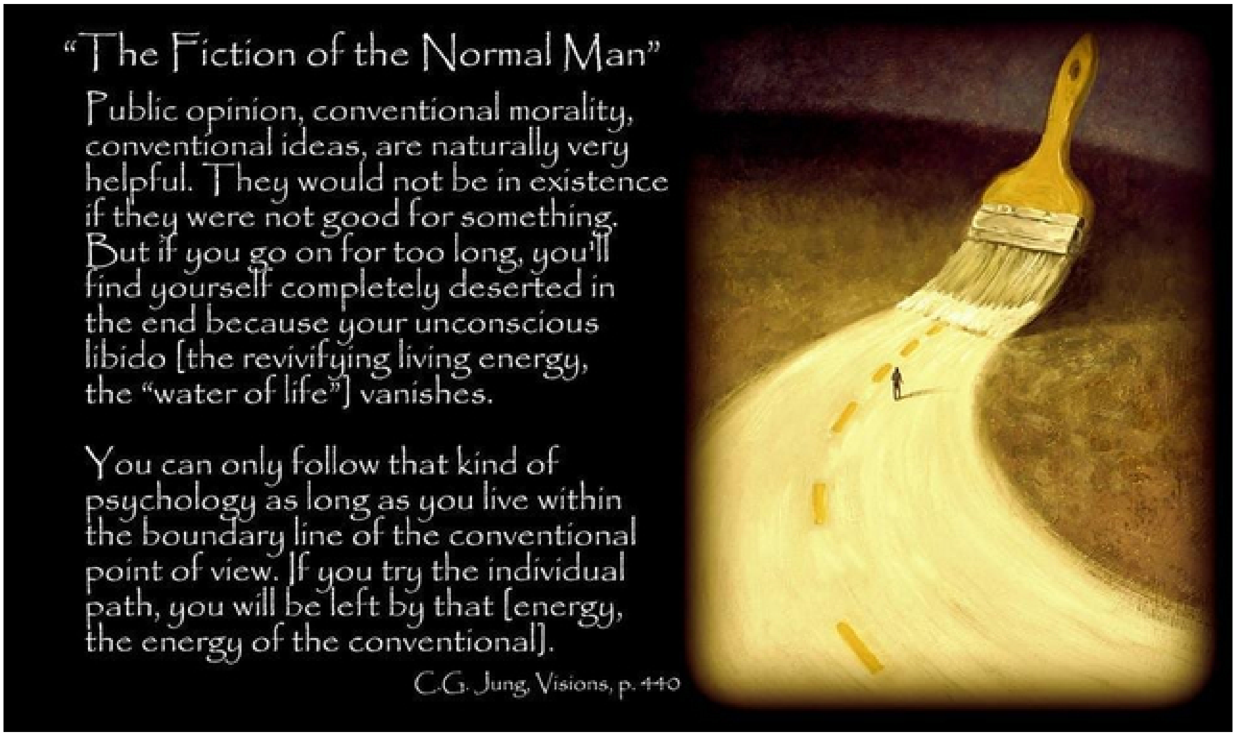
"The Fiction of the Normal Man"

Public opinion, conventional morality, conventional ideas, are naturally very helpful. They would not be in existence if they were not good for something. But if you go on for too long, you'll find yourself completely deserted in the end because your unconscious libido [the revivifying living energy, the "water of life"] vanishes.

You can only follow that kind of psychology as long as you live within the boundary line of the conventional point of view. If you try the individual path, you will be left by that [energy, the energy of the conventional].

C.G. Jung, Visions, p. 440

[50]



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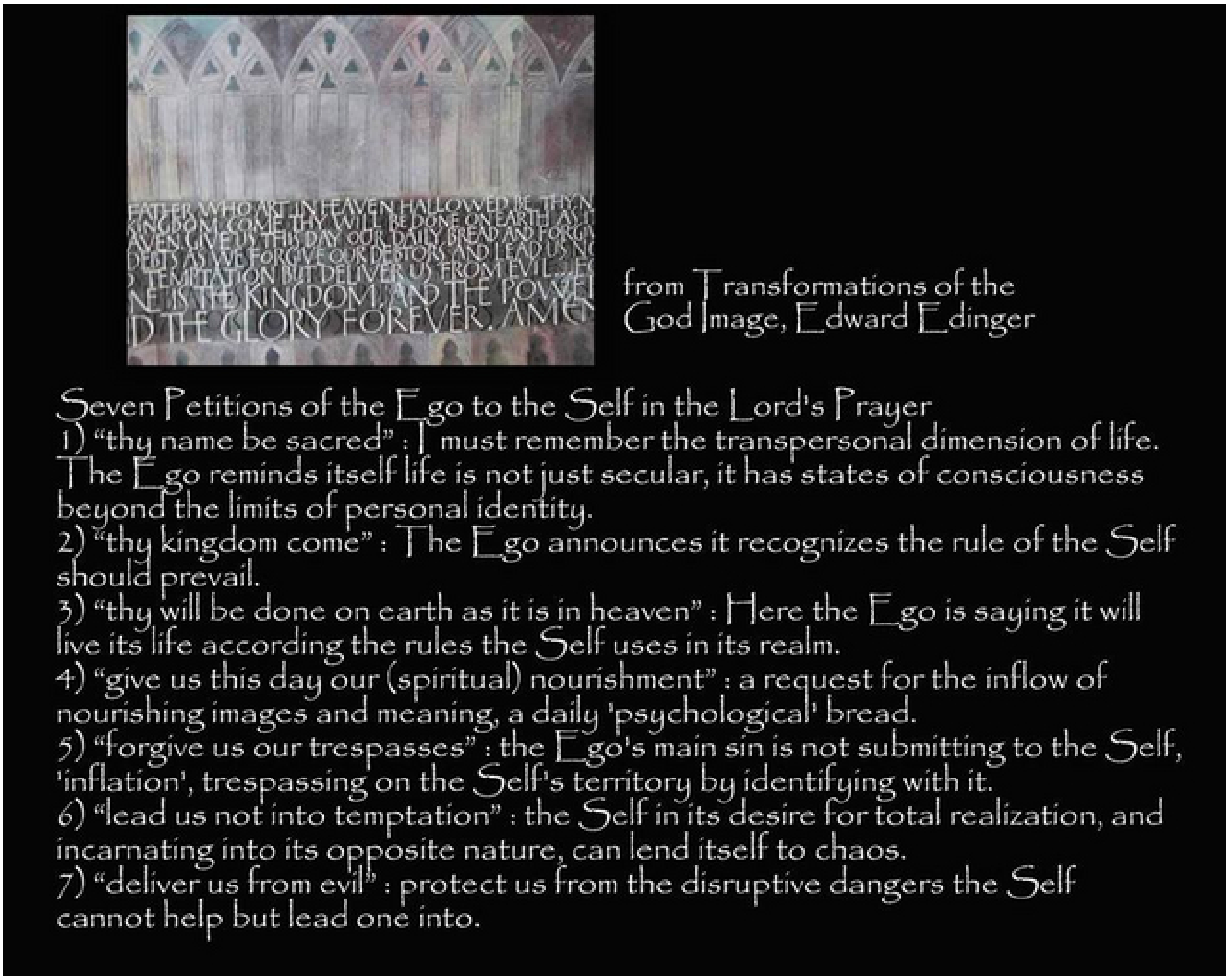
C.G. Jung, Visions, p. 440

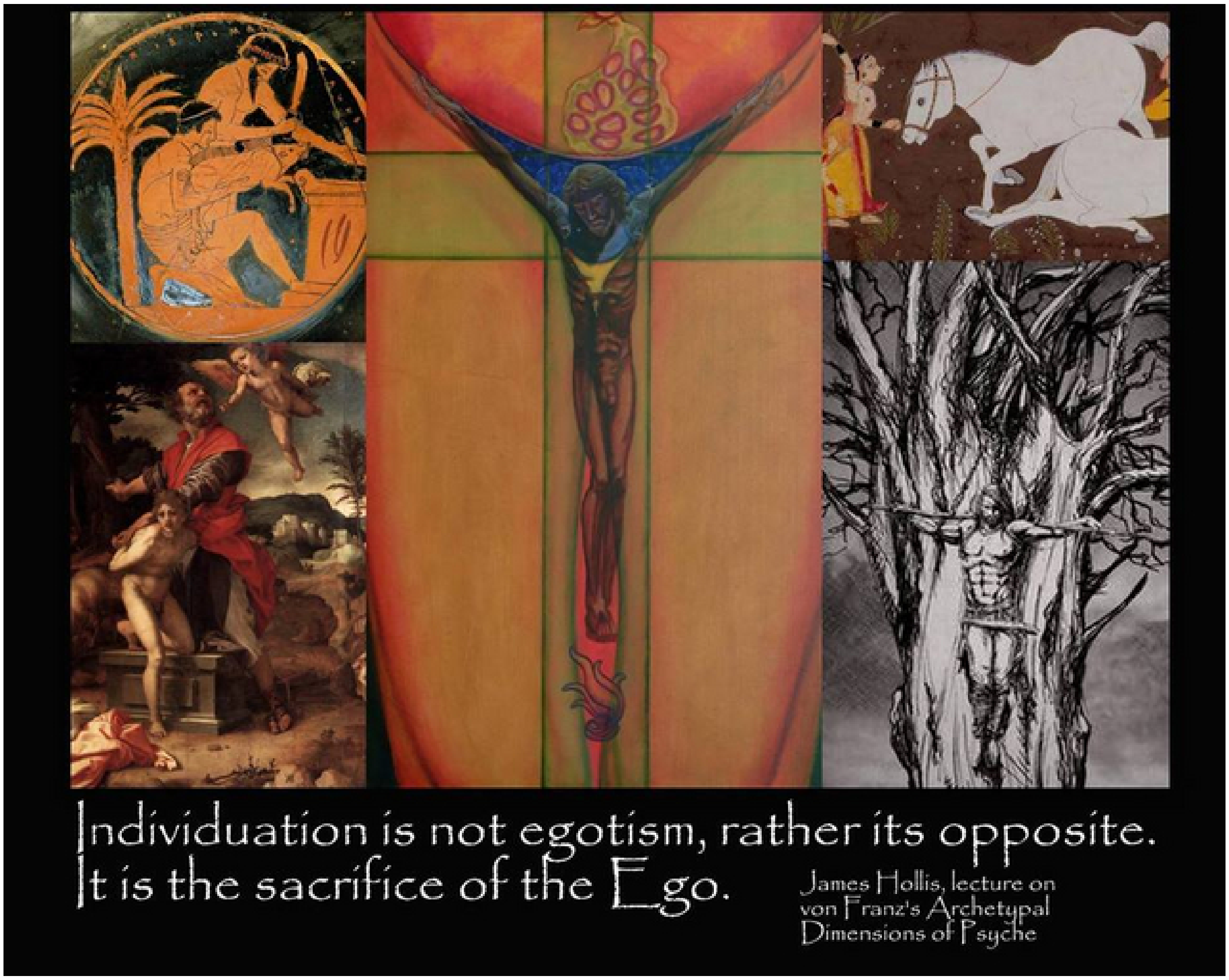
[51]


FATHER WHO ART IN HEAVEN HALLOWED BE THY N
KINGDOM COME THY WILL BE DONE ON EARTH AS I
AVEN. GIVE US THIS DAY OUR DAILY BREAD AND FORGI
DEBTS AS WE FORGIVE OUR DEBTORS AND LEAD US N
TEMPTATION BUT DELIVER US FROM EVIL...
NE IS THE KINGDOM, AND THE POWE
D THE GLORY FOREVER. AME

from Transformations of the God Image, Edward Edinger

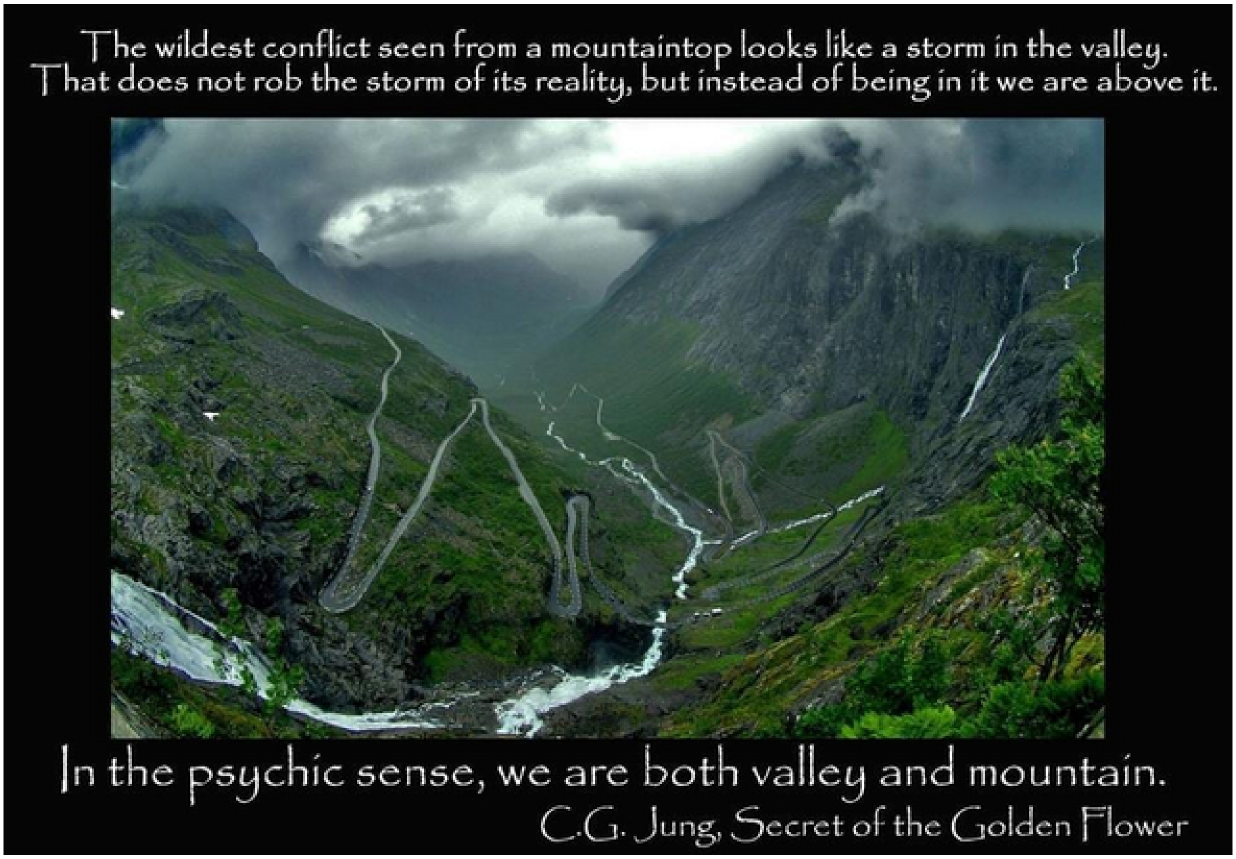
Seven Petitions of the Ego to the Self in the Lord's Prayer

1) "thy name be sacred" : I must remember the transpersonal dimension of life. The Ego reminds itself life is not just secular, it has states of consciousness beyond the limits of personal identity.
2) "thy kingdom come" : The Ego announces it recognizes the rule of the Self should prevail.
3) "thy will be done on earth as it is in heaven" : Here the Ego is saying it will live its life according the rules the Self uses in its realm.
4) "give us this day our (spiritual) nourishment" : a request for the inflow of nourishing images and meaning, a daily 'psychological' bread.
5) "forgive us our trespasses" : the Ego's main sin is not submitting to the Self, 'inflation', trespassing on the Self's territory by identifying with it.
6) "lead us not into temptation" : the Self in its desire for total realization, and incarnating into its opposite nature, can lend itself to chaos.
7) "deliver us from evil" : protect us from the disruptive dangers the Self cannot help but lead one into.



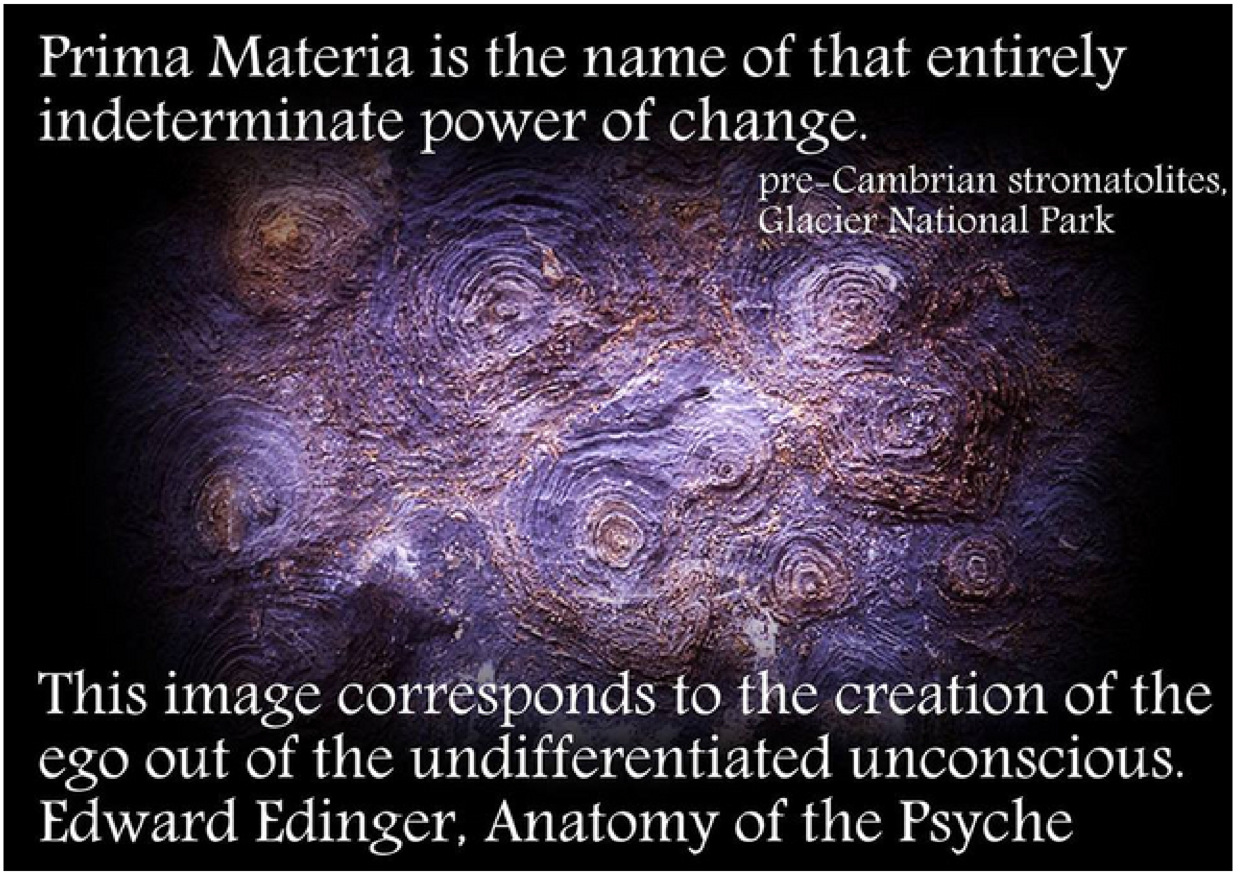
Individuation is not egotism, rather its opposite.
It is the sacrifice of the Ego.

James Hollis, lecture on
von Franz's Archetypal
Dimensions of Psyche



The wildest conflict seen from a mountaintop looks like a storm in the valley.
That does not rob the storm of its reality, but instead of being in it we are above it.

In the psychic sense, we are both valley and mountain.
C.G. Jung, Secret of the Golden Flower

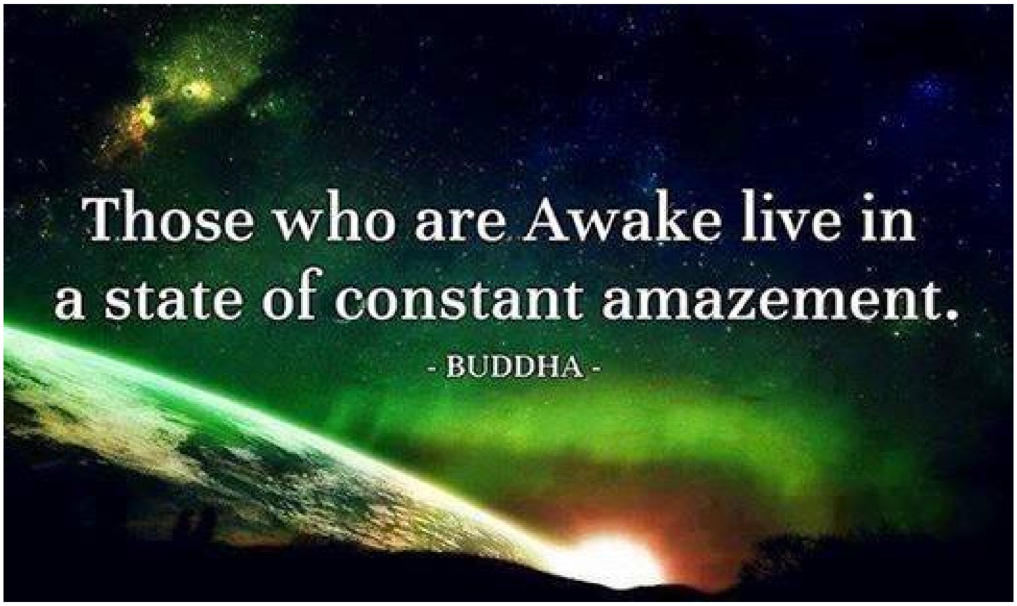


Prima Materia is the name of that entirely indeterminate power of change.

pre-Cambrian stromatolites,
Glacier National Park

This image corresponds to the creation of the ego out of the undifferentiated unconscious.
Edward Edinger, Anatomy of the Psyche

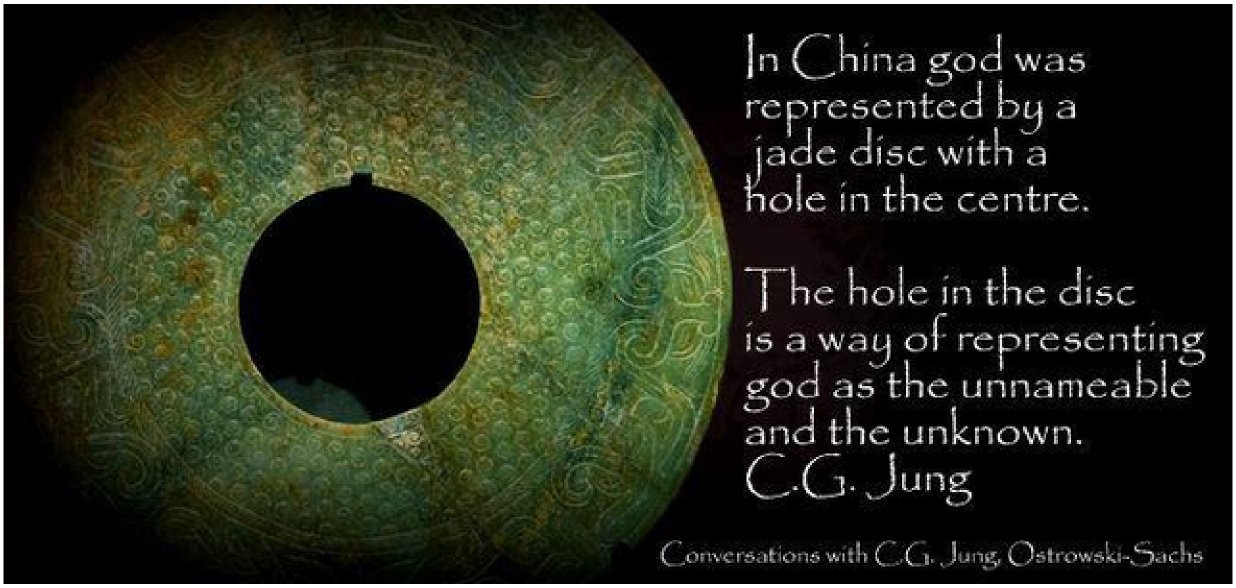
[55]



Those who are Awake live in a state of constant amazement.

- BUDDHA -

[56]



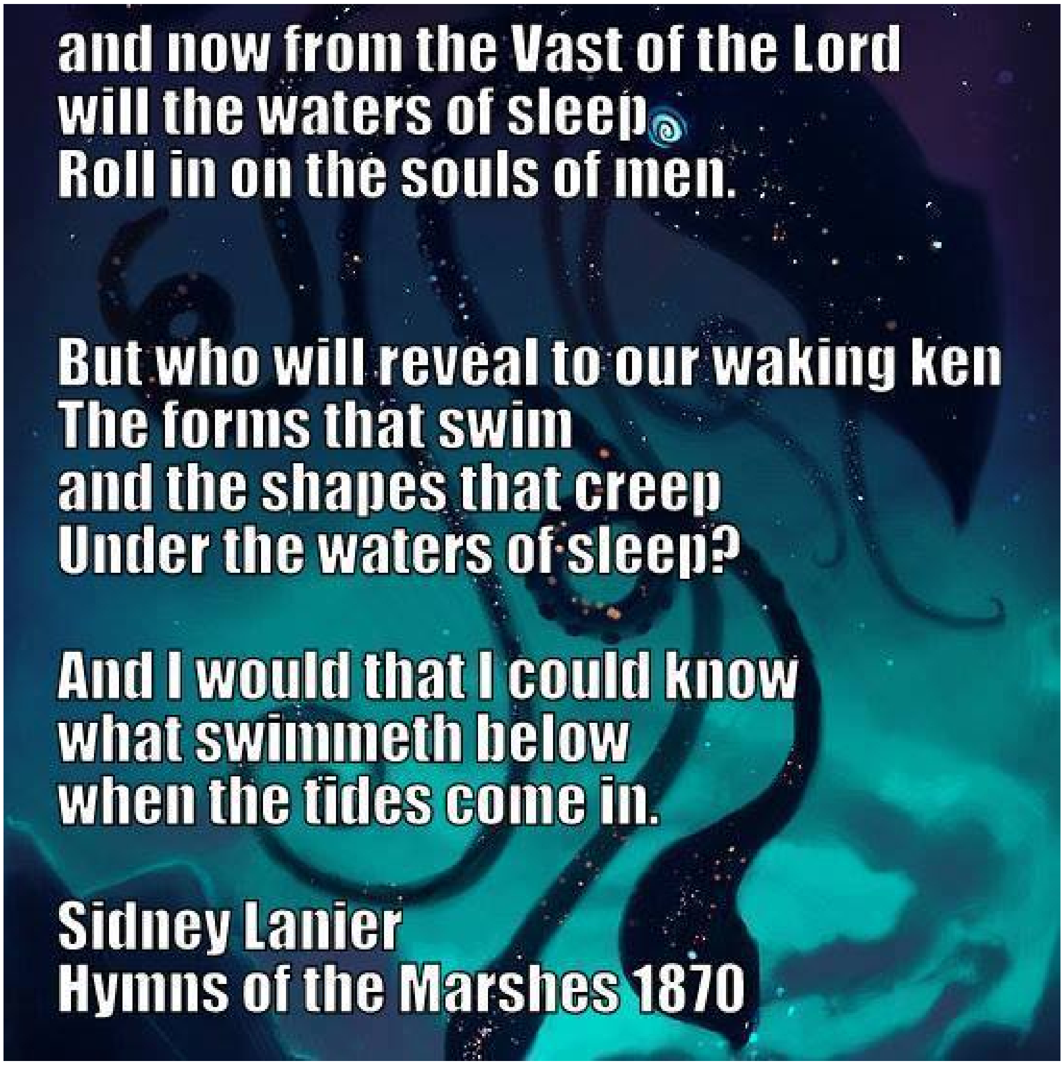
In China god was represented by a jade disc with a hole in the centre.

The hole in the disc is a way of representing god as the unnameable and the unknown.

C.G. Jung

Conversations with C.G. Jung, Ostrowski-Sachs

[57]

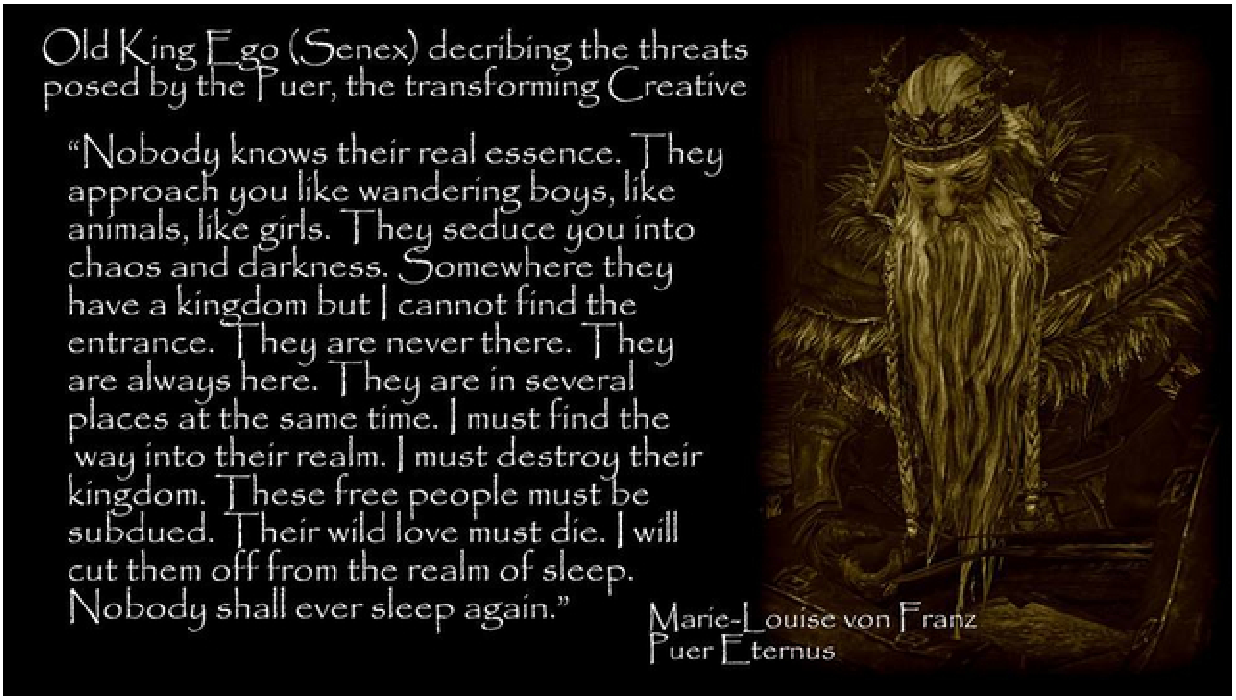


and now from the Vast of the Lord
will the waters of sleep
Roll in on the souls of men.

But who will reveal to our waking ken
The forms that swim
and the shapes that creep
Under the waters of sleep?

And I would that I could know
what swimmeth below
when the tides come in.

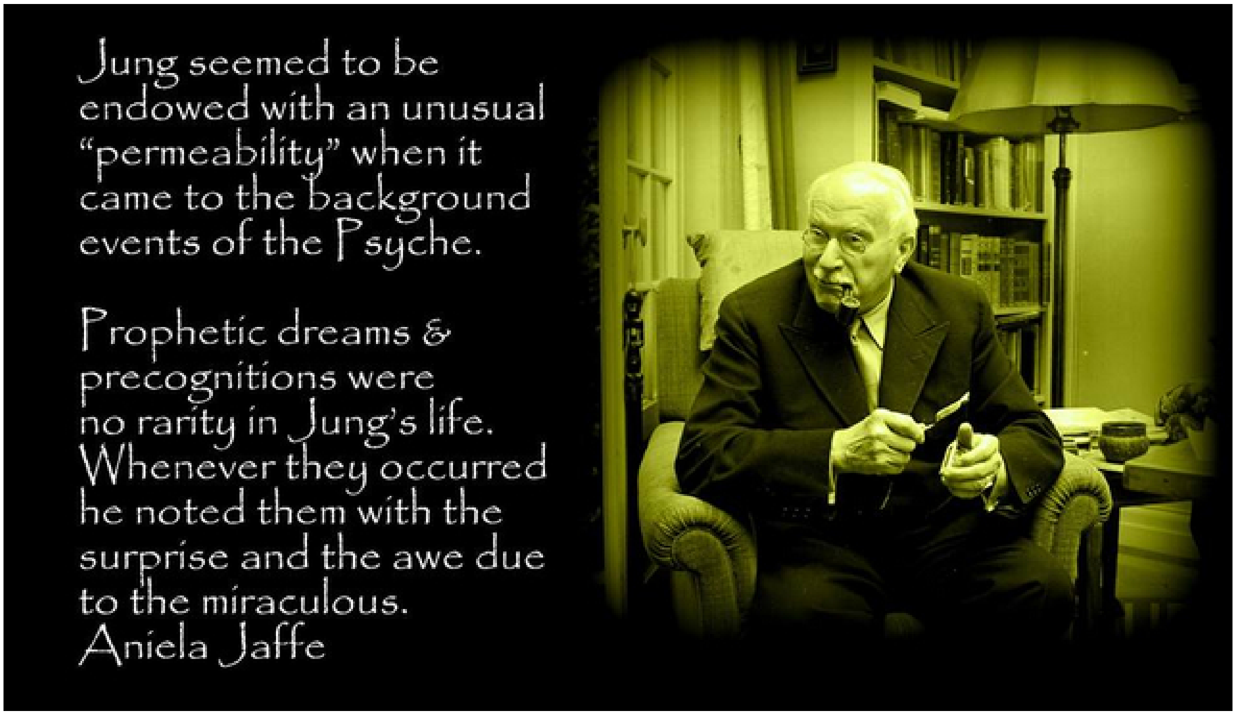
Sidney Lanier
Hymns of the Marshes 1870



Old King Ego (Senex) decribing the threats posed by the Puer, the transforming Creative

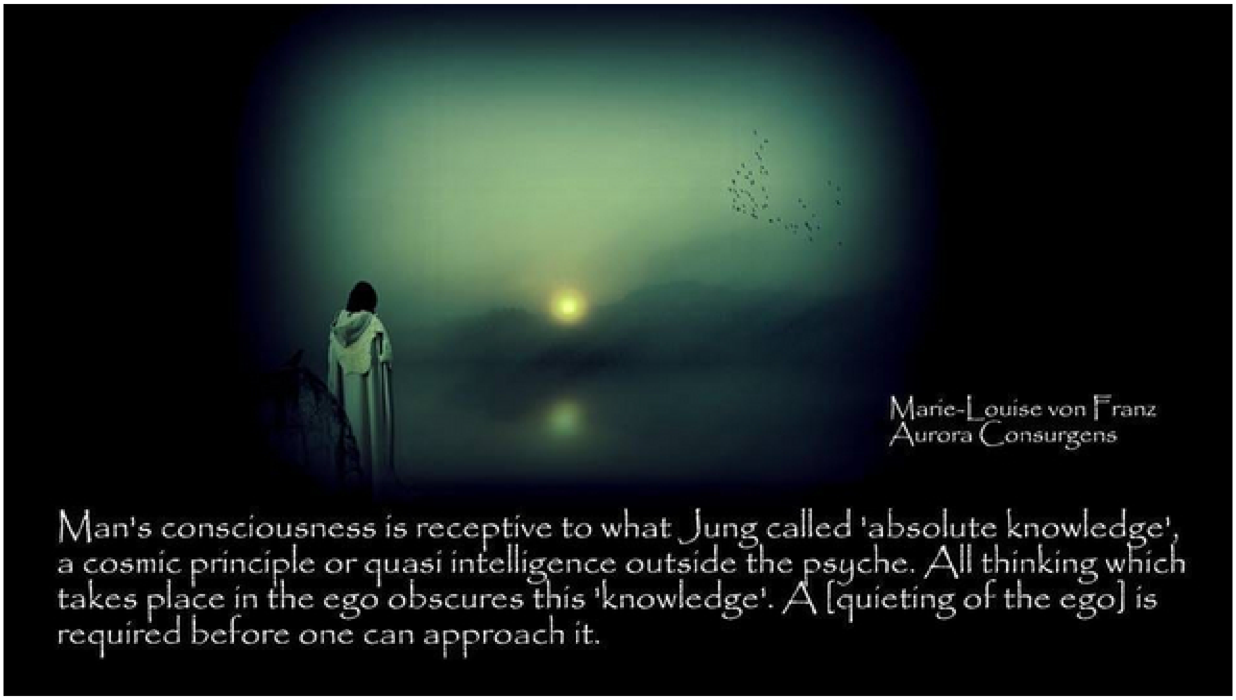
"Nobody knows their real essence. They approach you like wandering boys, like animals, like girls. They seduce you into chaos and darkness. Somewhere they have a kingdom but I cannot find the entrance. They are never there. They are always here. They are in several places at the same time. I must find the way into their realm. I must destroy their kingdom. These free people must be subdued. Their wild love must die. I will cut them off from the realm of sleep. Nobody shall ever sleep again."

Marie-Louise von Franz
Puer Eternus



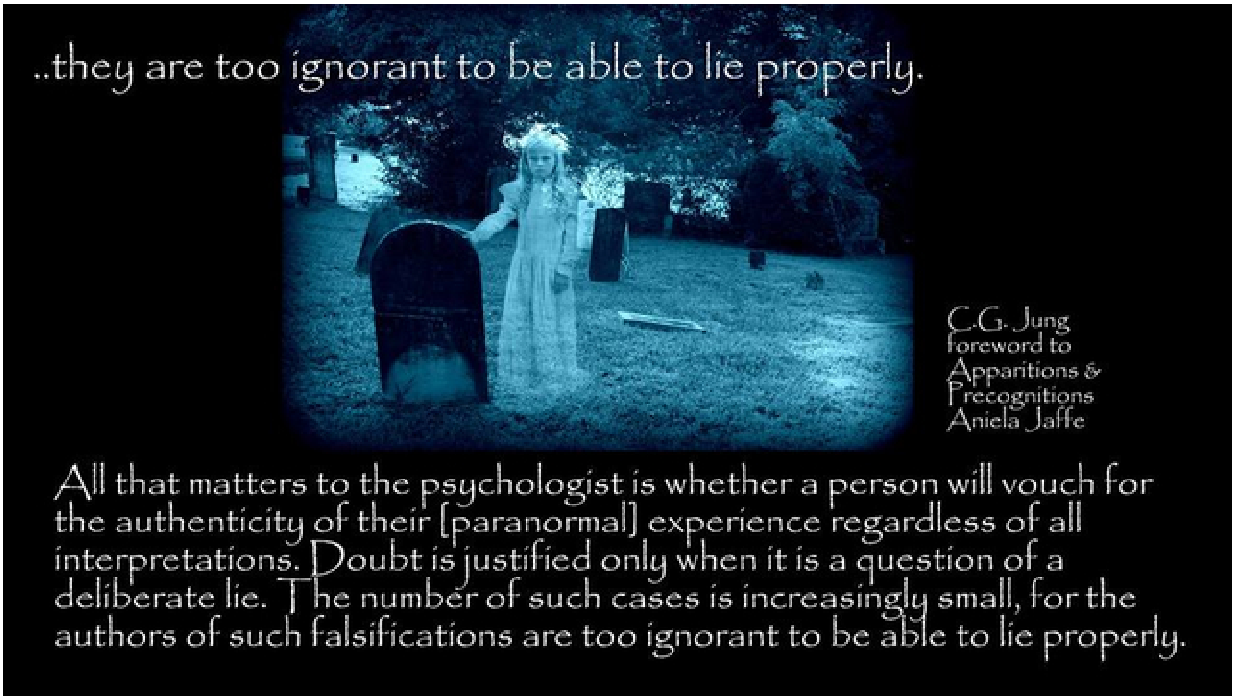
Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the Psyche.

Prophetic dreams & precognitions were no rarity in Jung's life. Whenever they occurred he noted them with the surprise and the awe due to the miraculous.
Aniela Jaffe



Marie-Louise von Franz
Aurora Consurgens

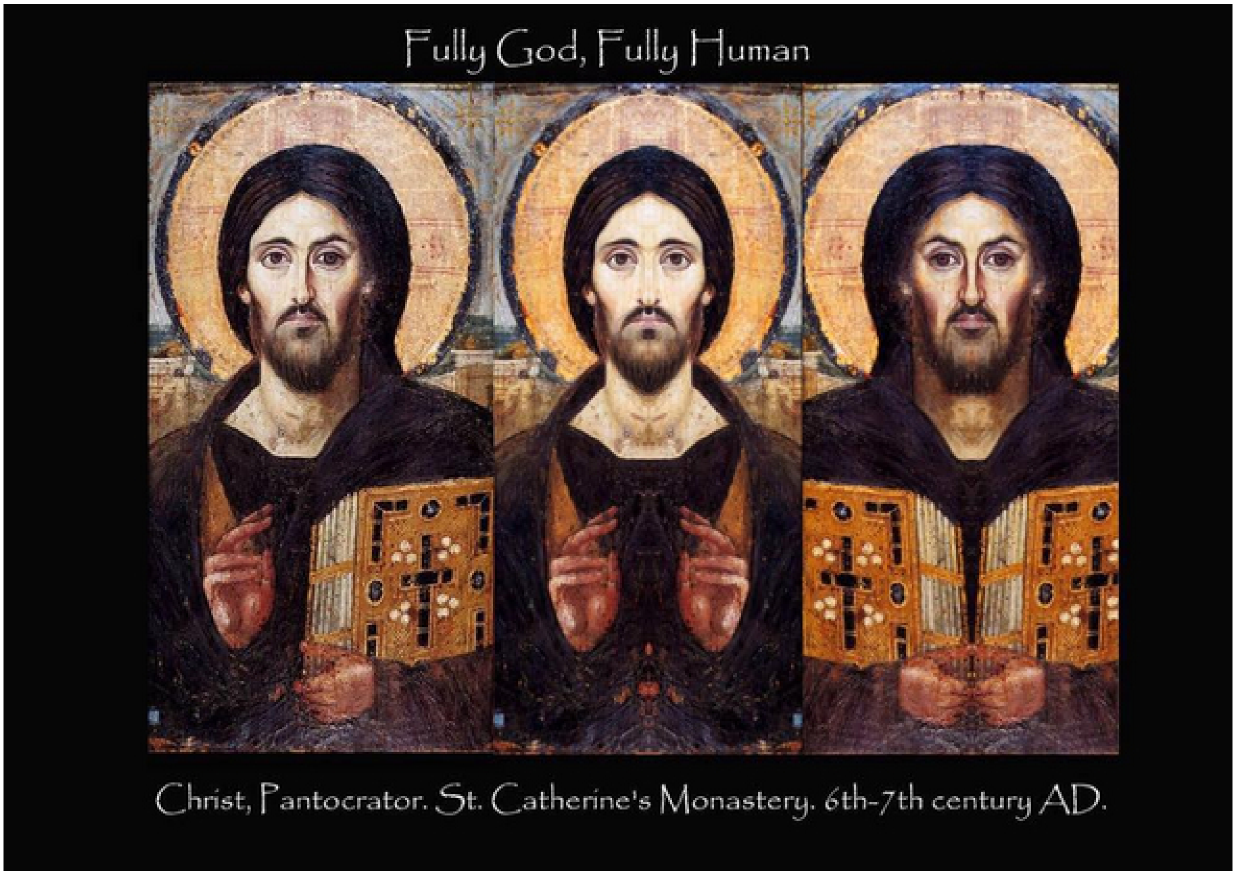
Man's consciousness is receptive to what Jung called 'absolute knowledge', a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this 'knowledge'. A [quieting of the ego] is required before one can approach it.



..they are too ignorant to be able to lie properly.

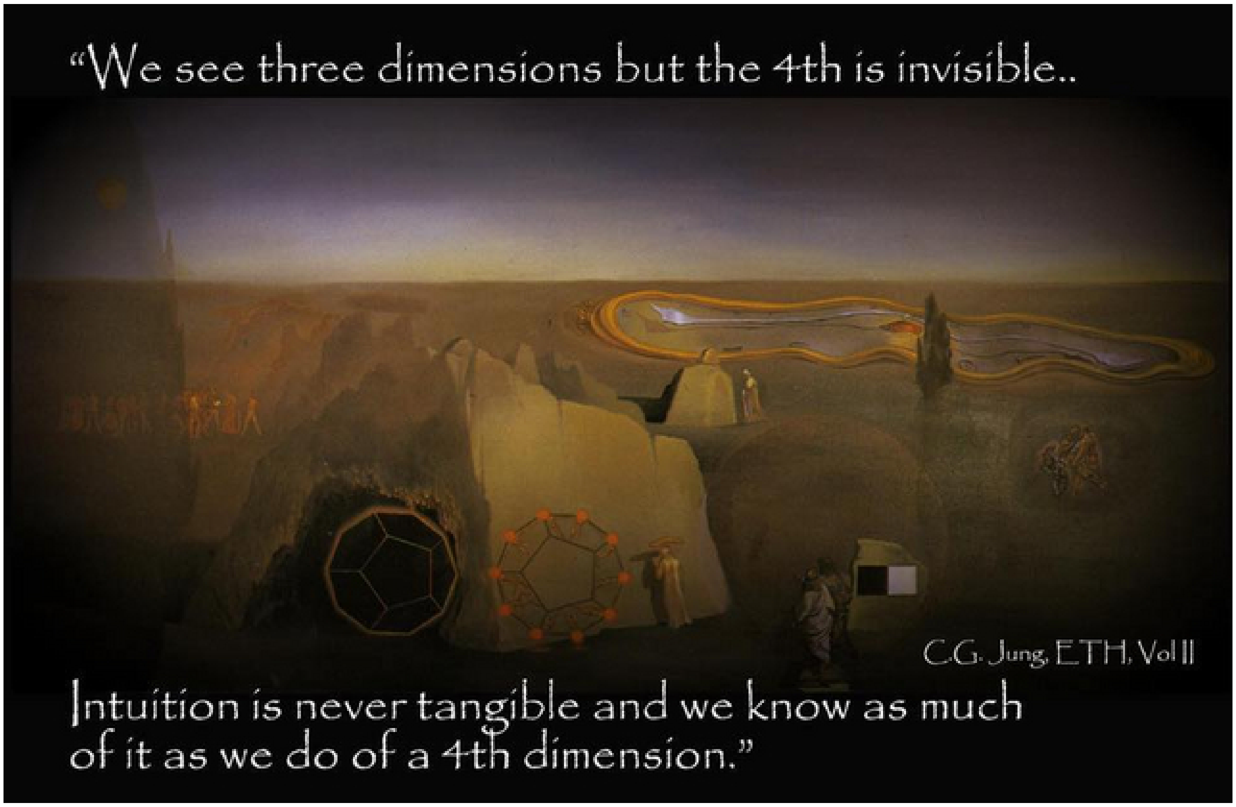
C.G. Jung
foreword to
Apparitions &
Precognitions
Aniela Jaffe

All that matters to the psychologist is whether a person will vouch for the authenticity of their [paranormal] experience regardless of all interpretations. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.



Fully God, Fully Human

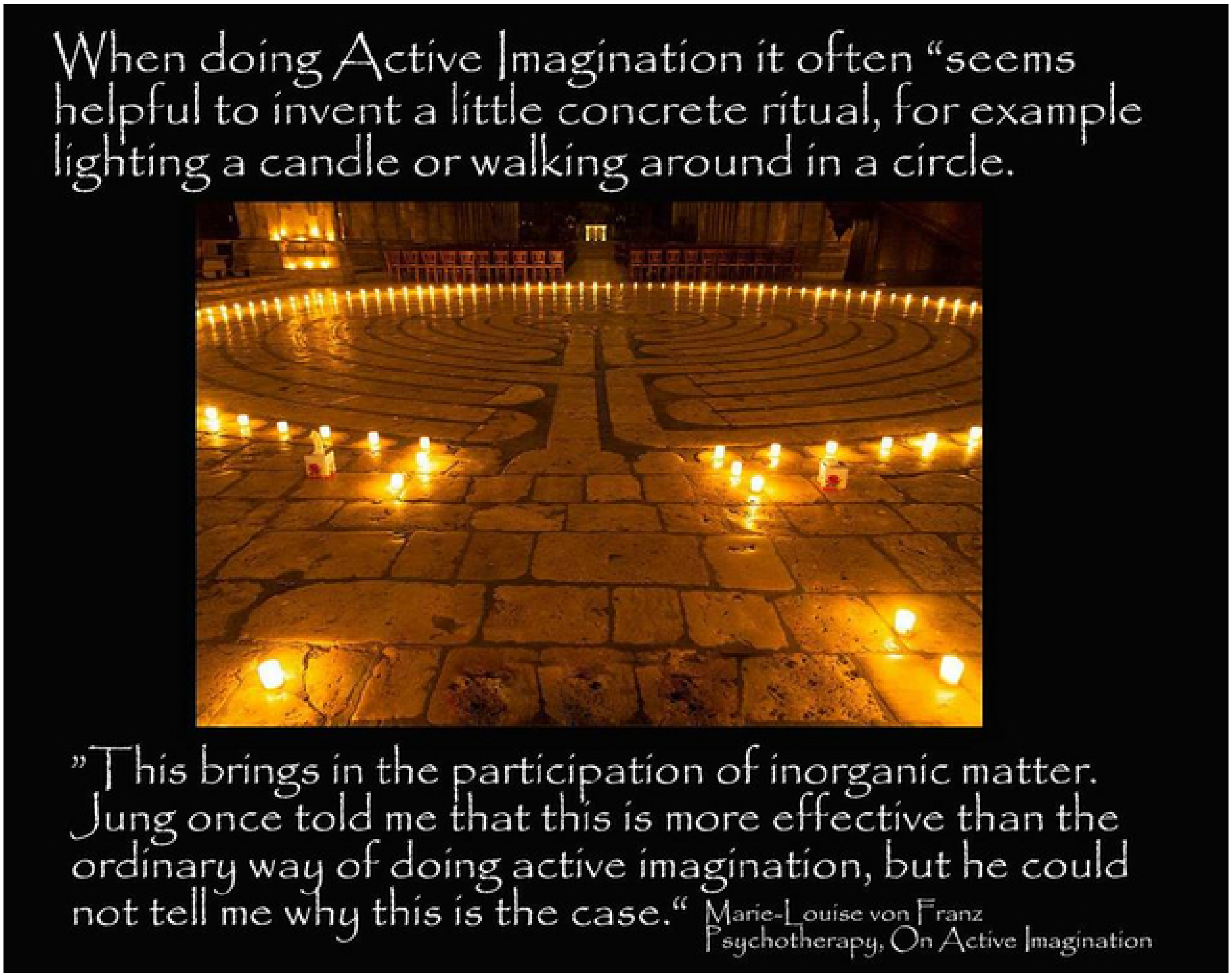
Christ, Pantocrator. St. Catherine's Monastery. 6th-7th century AD.



“We see three dimensions but the 4th is invisible..

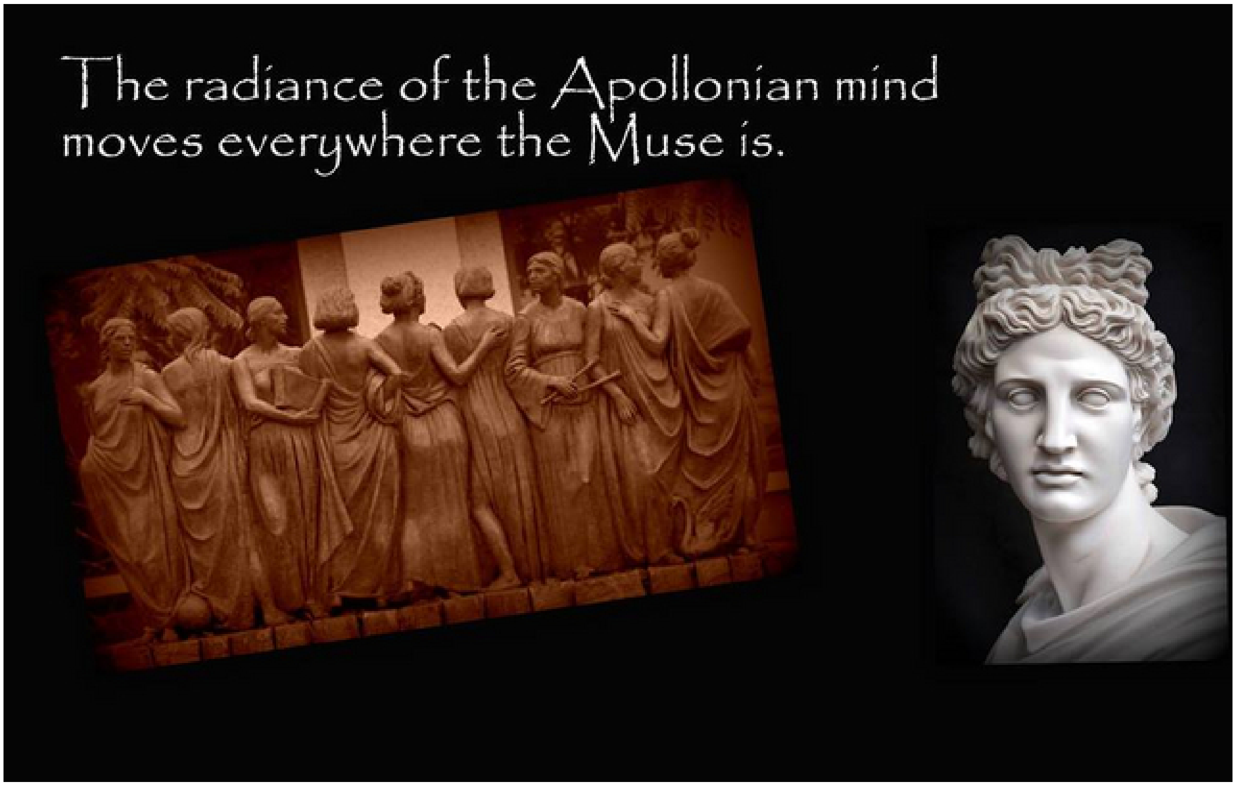
Intuition is never tangible and we know as much of it as we do of a 4th dimension.”

C.G. Jung, E.T.H. Vol II

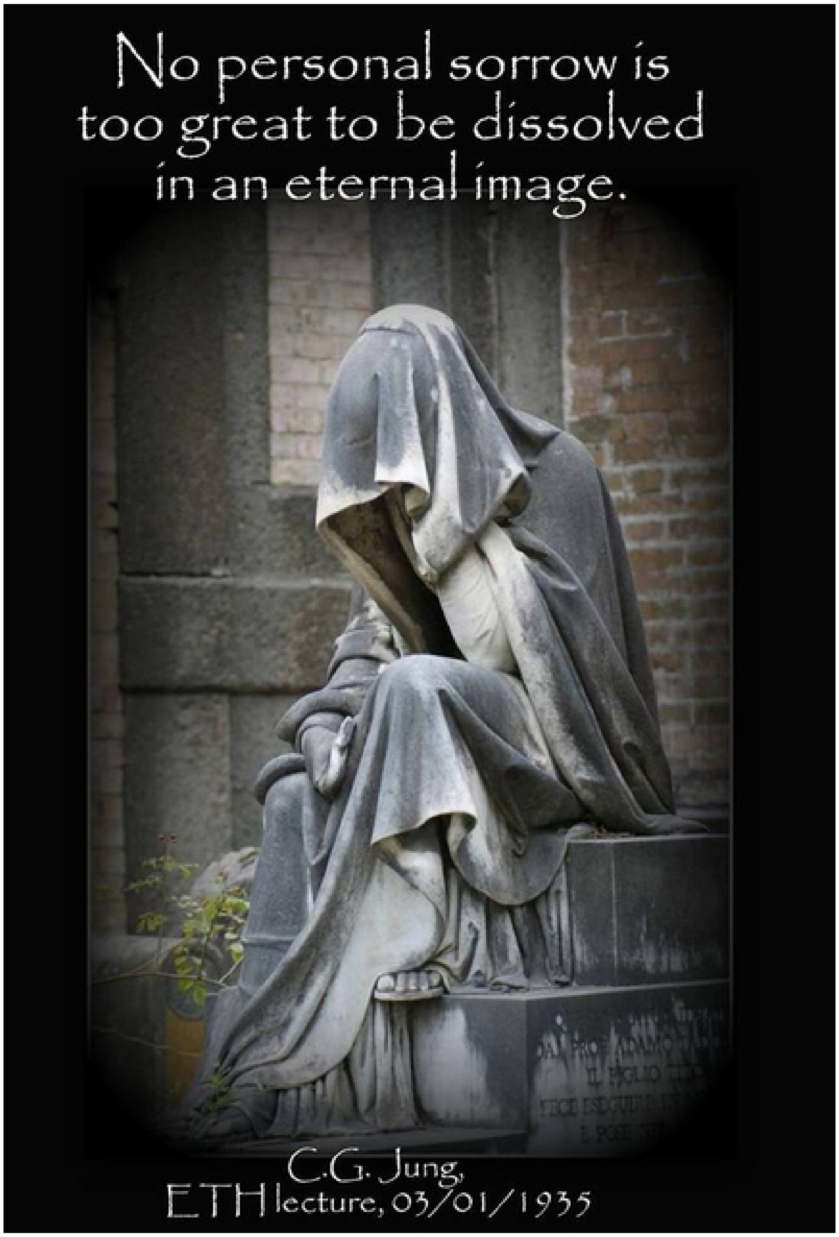


When doing Active Imagination it often “seems helpful to invent a little concrete ritual, for example lighting a candle or walking around in a circle.

”This brings in the participation of inorganic matter. Jung once told me that this is more effective than the ordinary way of doing active imagination, but he could not tell me why this is the case.“ Marie-Louise von Franz
Psychotherapy, On Active Imagination

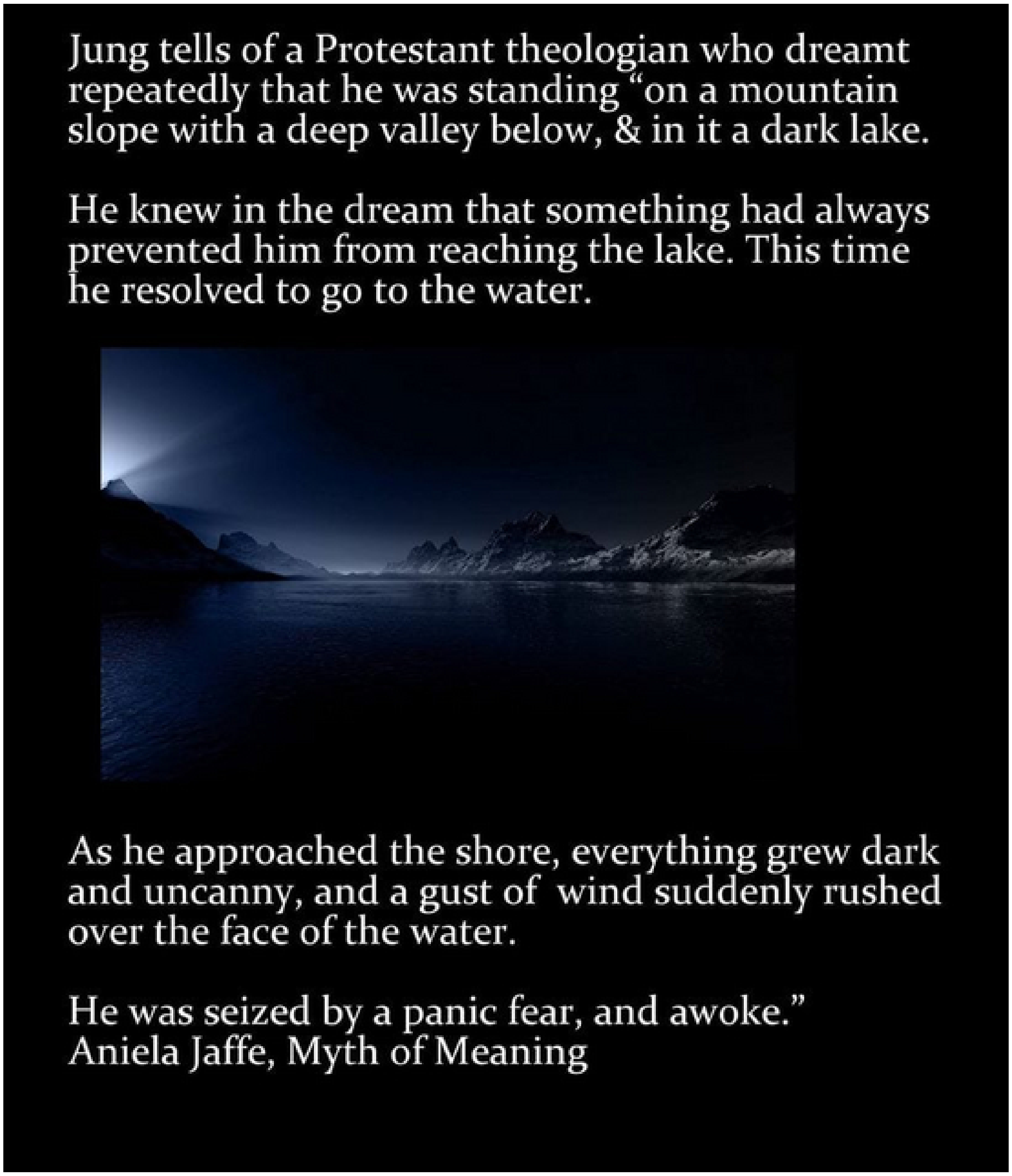


The radiance of the Apollonian mind
moves everywhere the Muse is.


No personal sorrow is
too great to be dissolved
in an eternal image.
C.G. Jung,
ETH lecture, 03/01/1935

Vertical Time
“Heaven and Earth are only 3 feet apart.”
Celtic proverb

But in “thin places” the veil disappears.

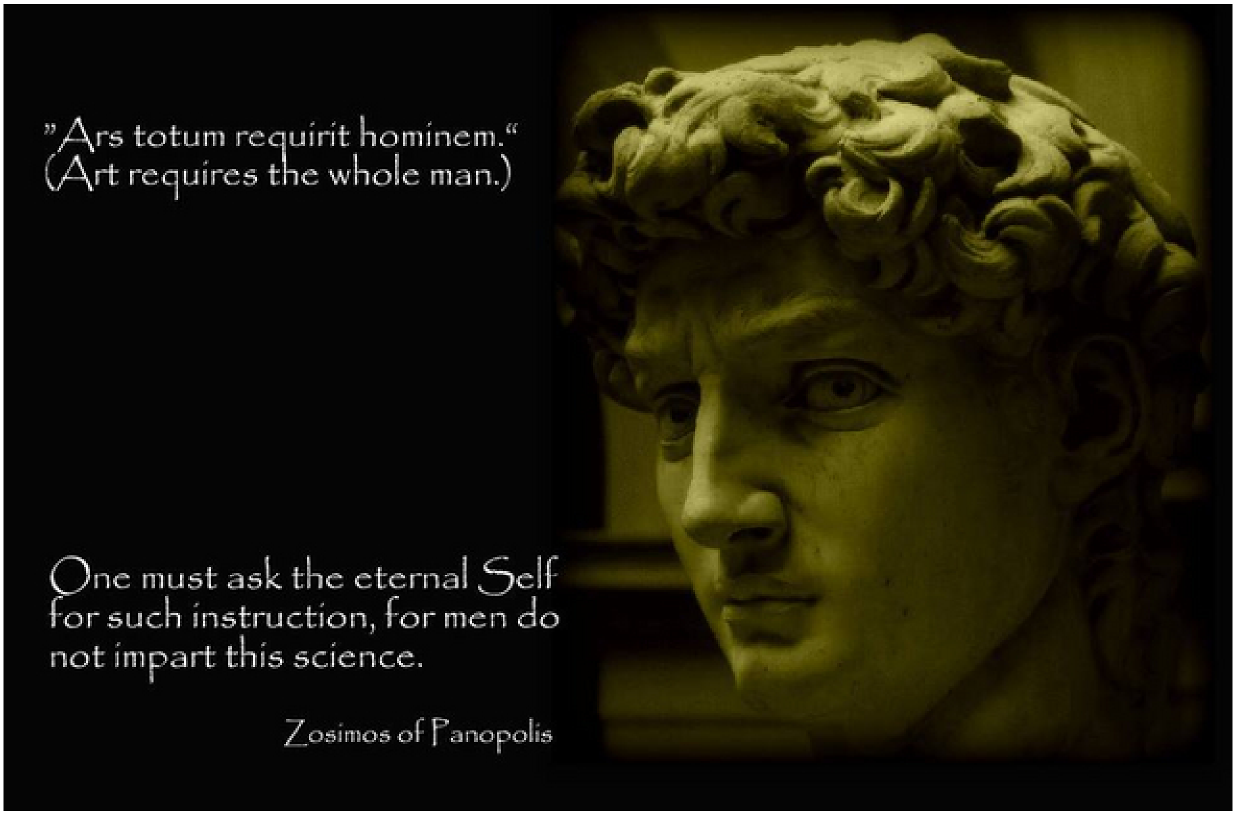


Jung tells of a Protestant theologian who dreamt repeatedly that he was standing “on a mountain slope with a deep valley below, & in it a dark lake.

He knew in the dream that something had always prevented him from reaching the lake. This time he resolved to go to the water.

As he approached the shore, everything grew dark and uncanny, and a gust of wind suddenly rushed over the face of the water.

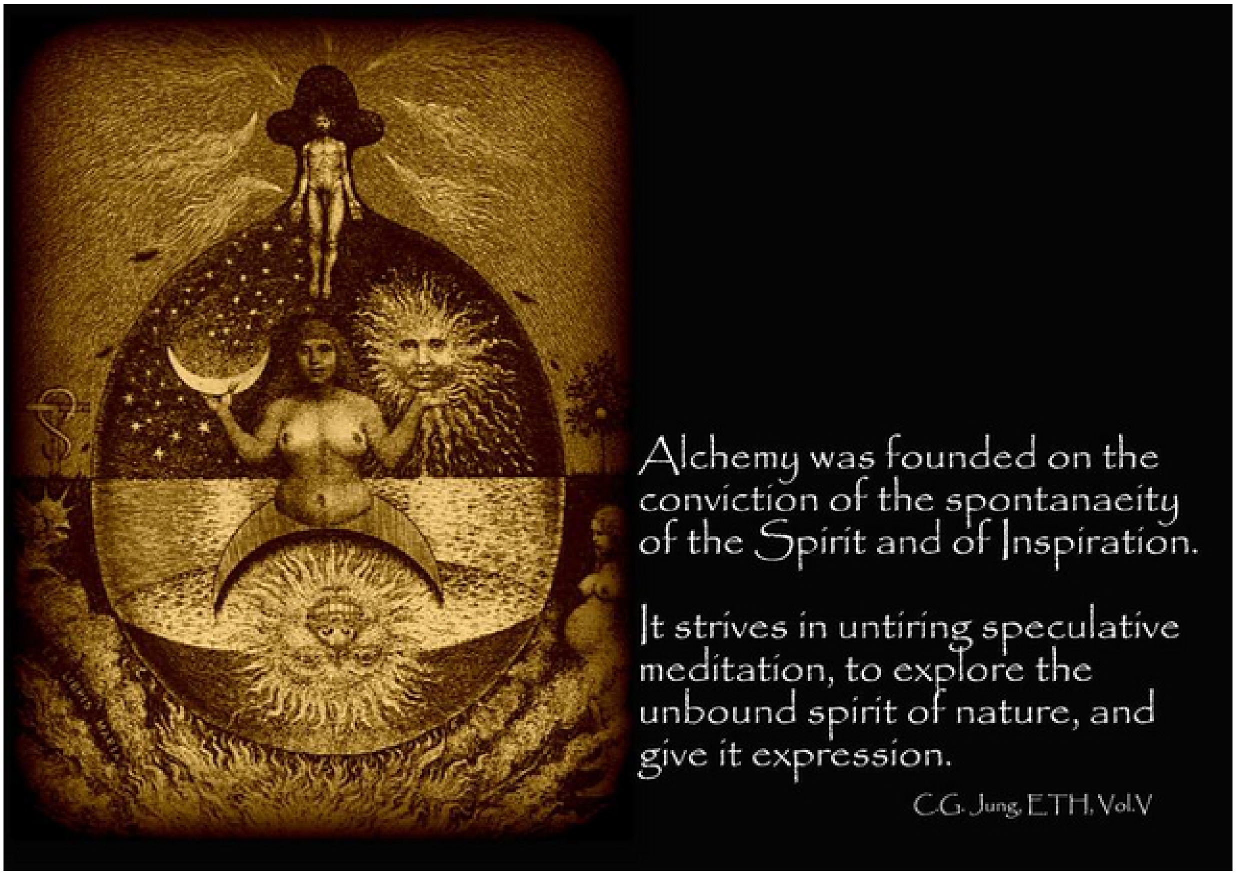
He was seized by a panic fear, and awoke.”
Aniela Jaffe, Myth of Meaning



”Ars totum requirit hominem.“
(Art requires the whole man.)

One must ask the eternal Self
for such instruction, for men do
not impart this science.

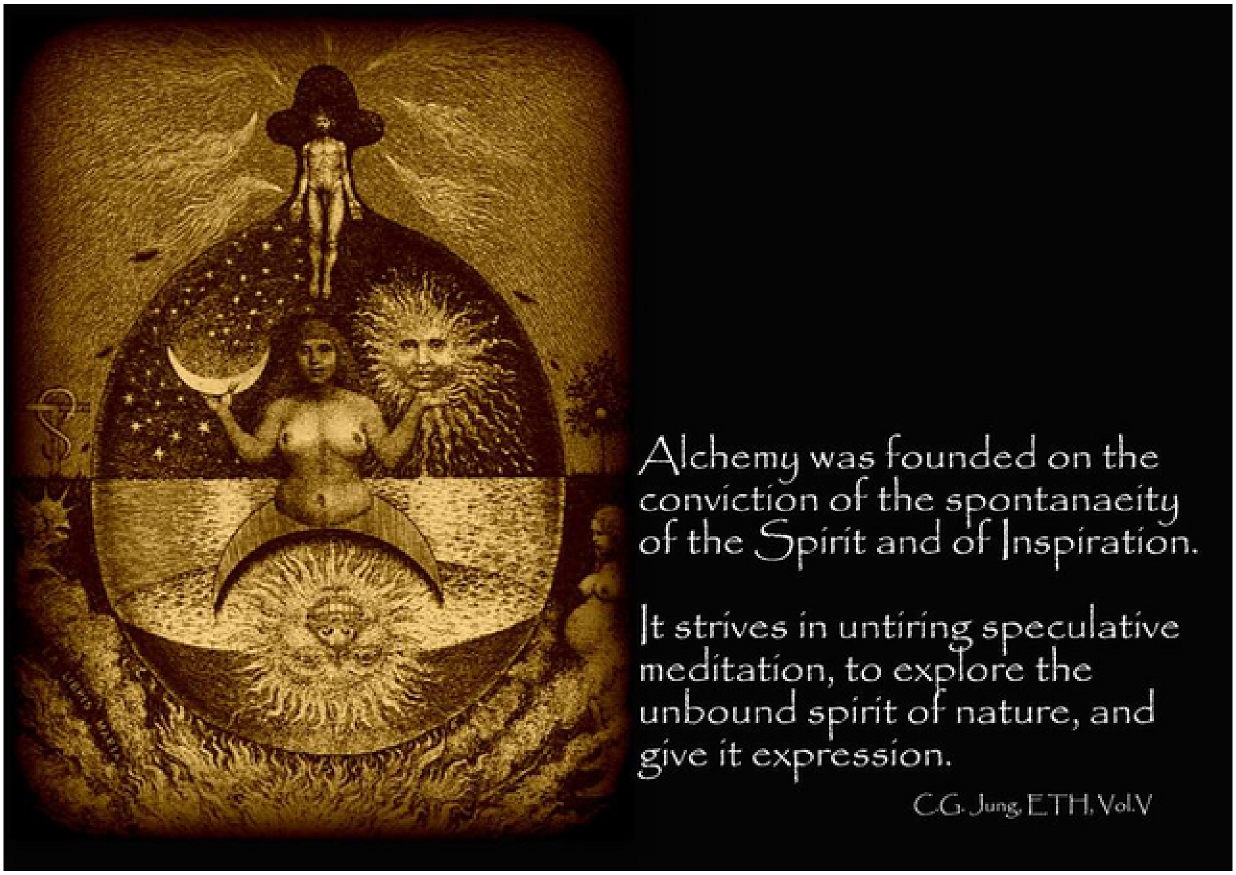
Zosimos of Panopolis



Alchemy was founded on the conviction of the spontanaeity of the Spirit and of Inspiration.

It strives in untiring speculative meditation, to explore the unbound spirit of nature, and give it expression.

C.G. Jung, E.T.H. Vol.V



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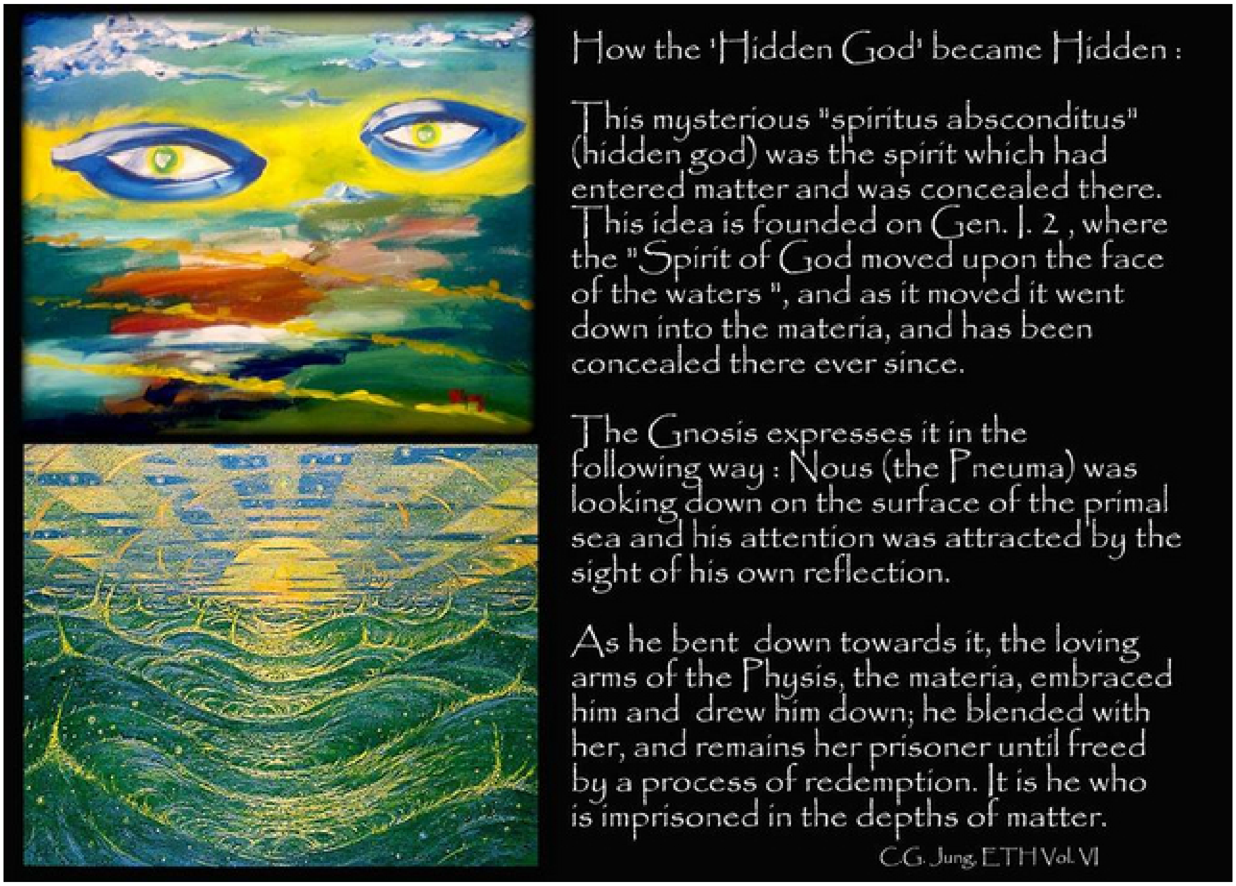
C.G. Jung, E.T.H, Vol.V



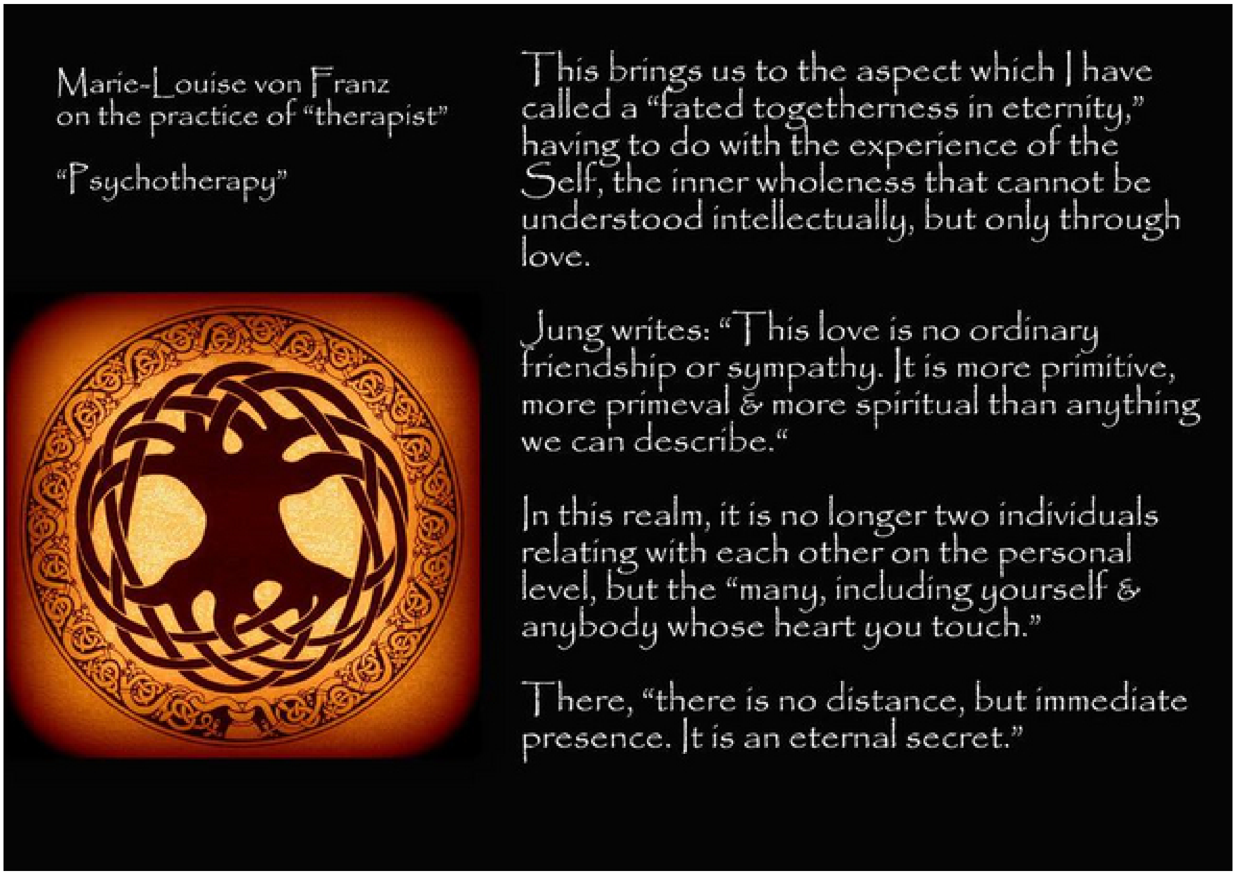
How the 'Hidden God' became Hidden :

This mysterious "spiritus absconditus" (hidden god) was the spirit which had entered matter and was concealed there. This idea is founded on Gen. I. 2 , where the "Spirit of God moved upon the face of the waters ", and as it moved it went down into the materia, and has been concealed there ever since.

The Gnosis expresses it in the following way : Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.

As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption. It is he who is imprisoned in the depths of matter.

C.G. Jung, ETH Vol. VI



Marie-Louise von Franz
on the practice of "therapist"

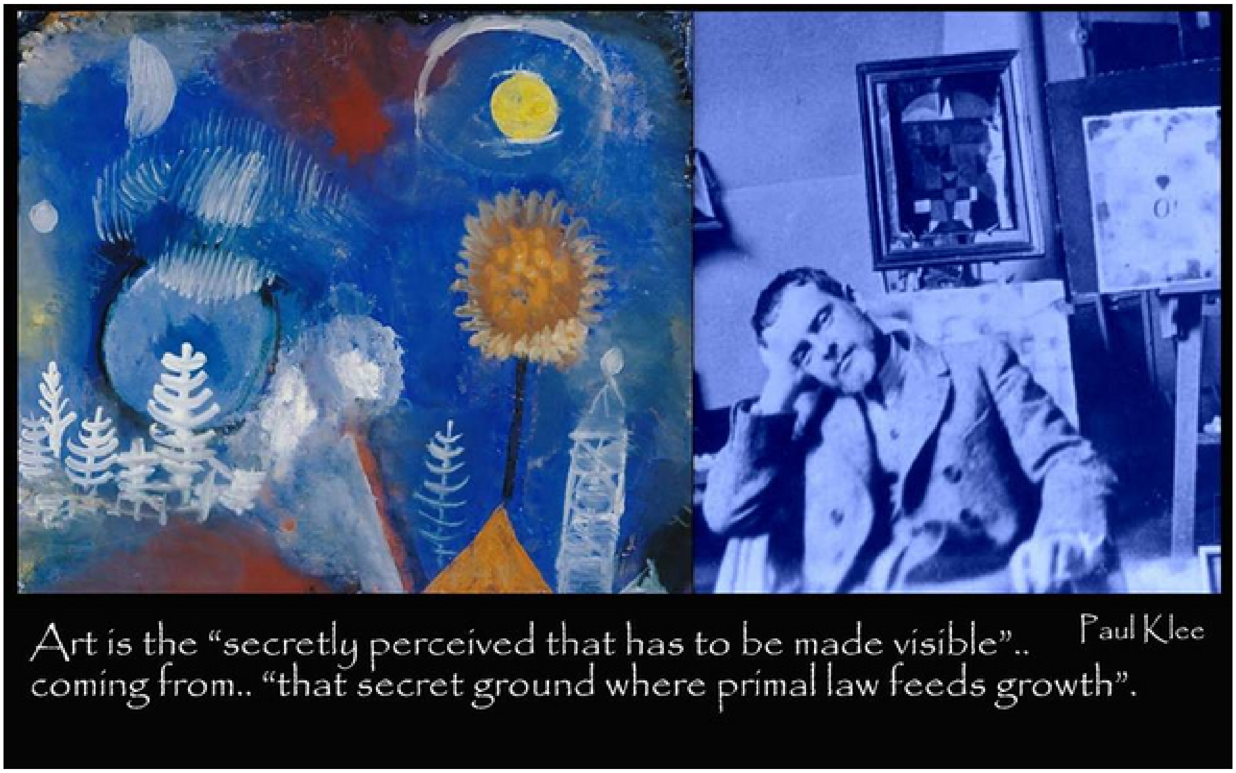
"Psychotherapy"

This brings us to the aspect which I have called a "fated togetherness in eternity," having to do with the experience of the Self, the inner wholeness that cannot be understood intellectually, but only through love.

Jung writes: "This love is no ordinary friendship or sympathy. It is more primitive, more primeval & more spiritual than anything we can describe.“

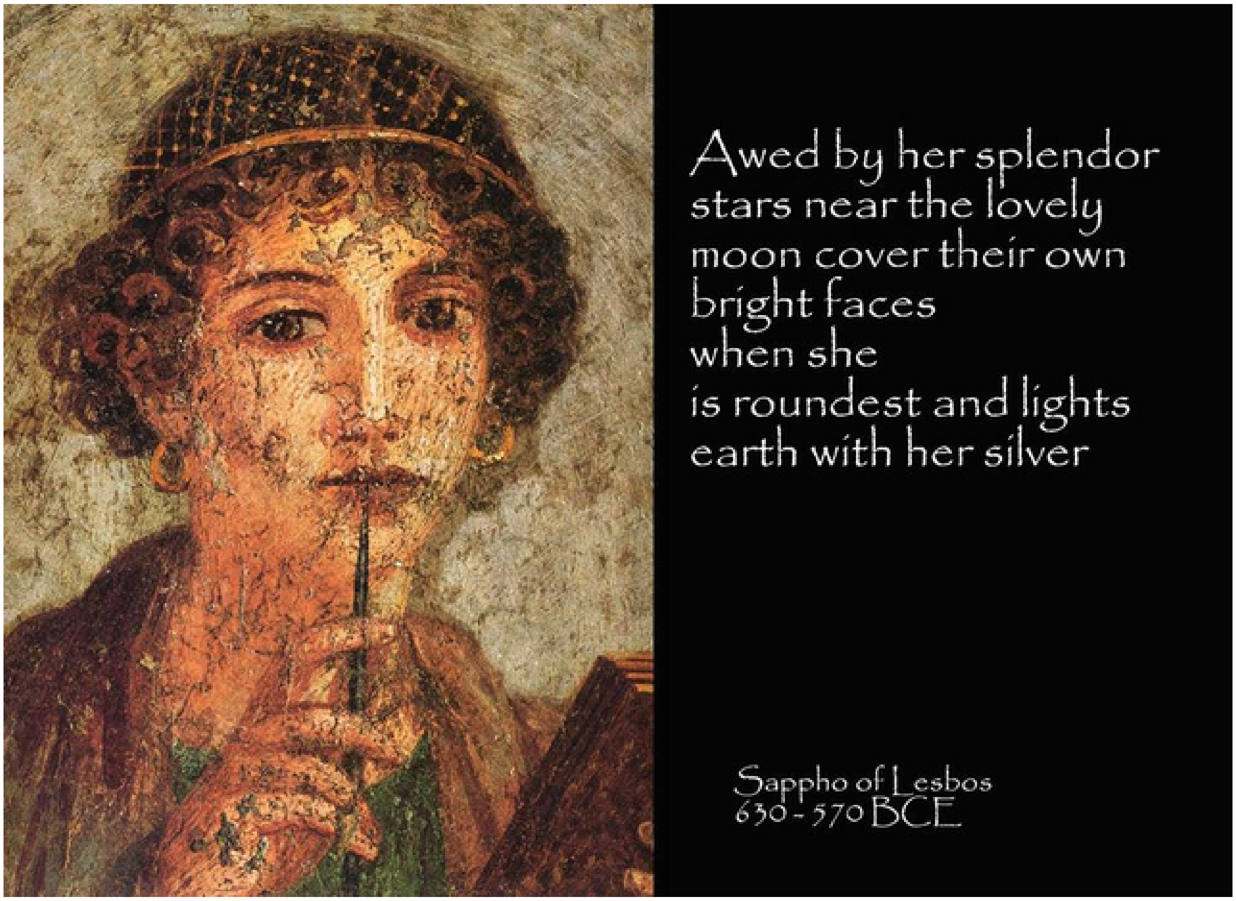
In this realm, it is no longer two individuals relating with each other on the personal level, but the "many, including yourself & anybody whose heart you touch."

There, "there is no distance, but immediate presence. It is an eternal secret."



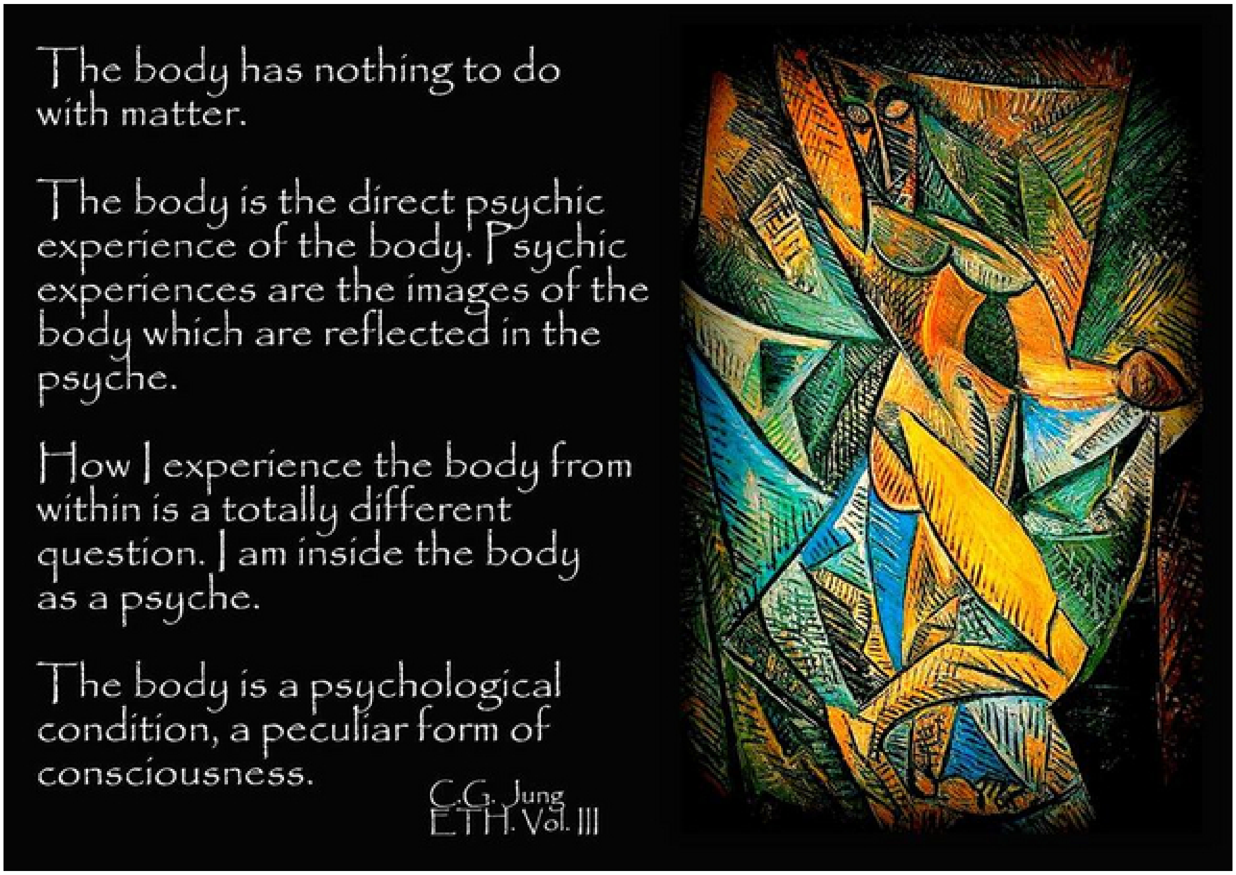
Art is the "secretly perceived that has to be made visible".. coming from.. "that secret ground where primal law feeds growth".

Paul Klee



Awed by her splendor
stars near the lovely
moon cover their own
bright faces
when she
is roundest and lights
earth with her silver

Sappho of Lesbos
630 - 570 BCE



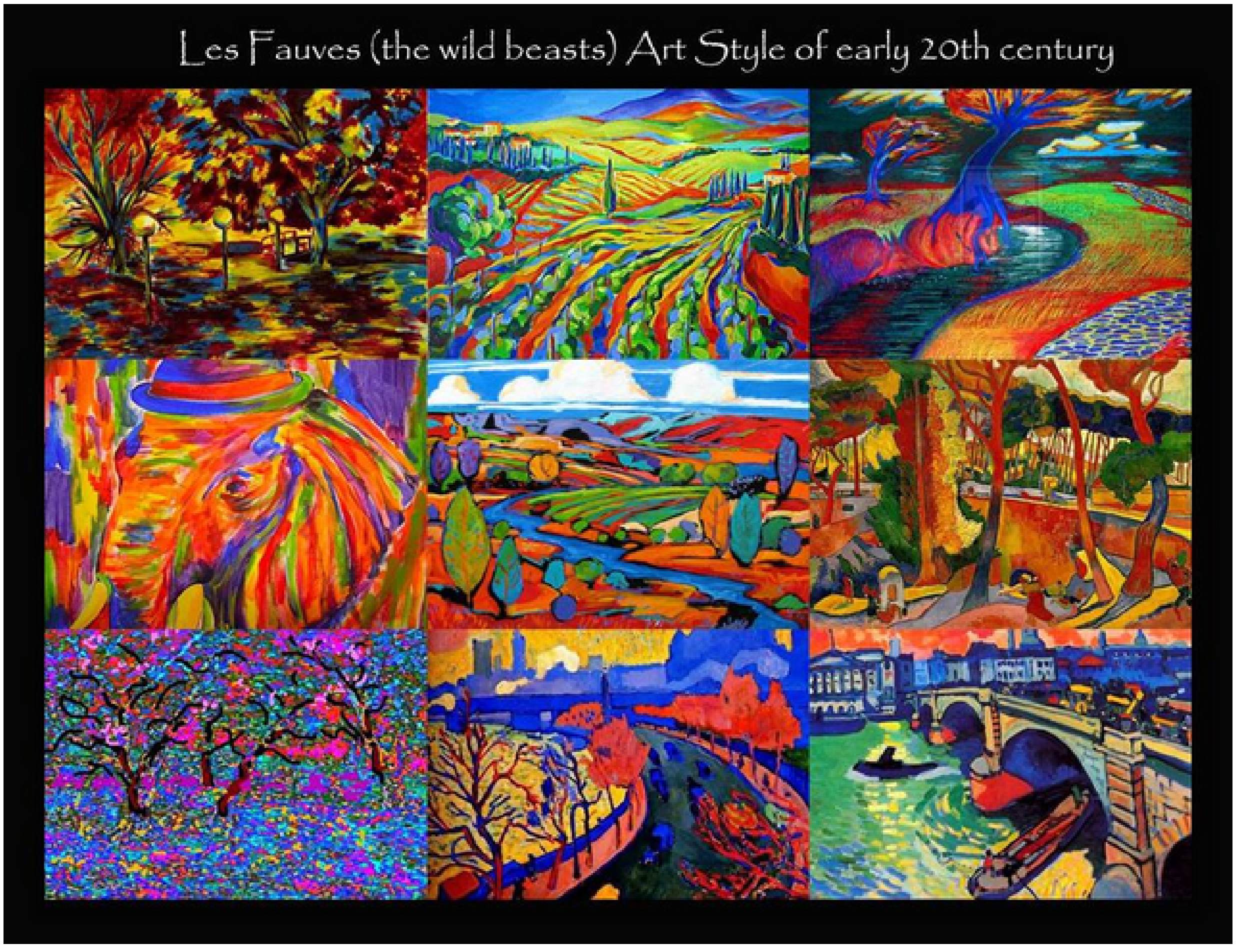
The body has nothing to do with matter.

The body is the direct psychic experience of the body. Psychic experiences are the images of the body which are reflected in the psyche.

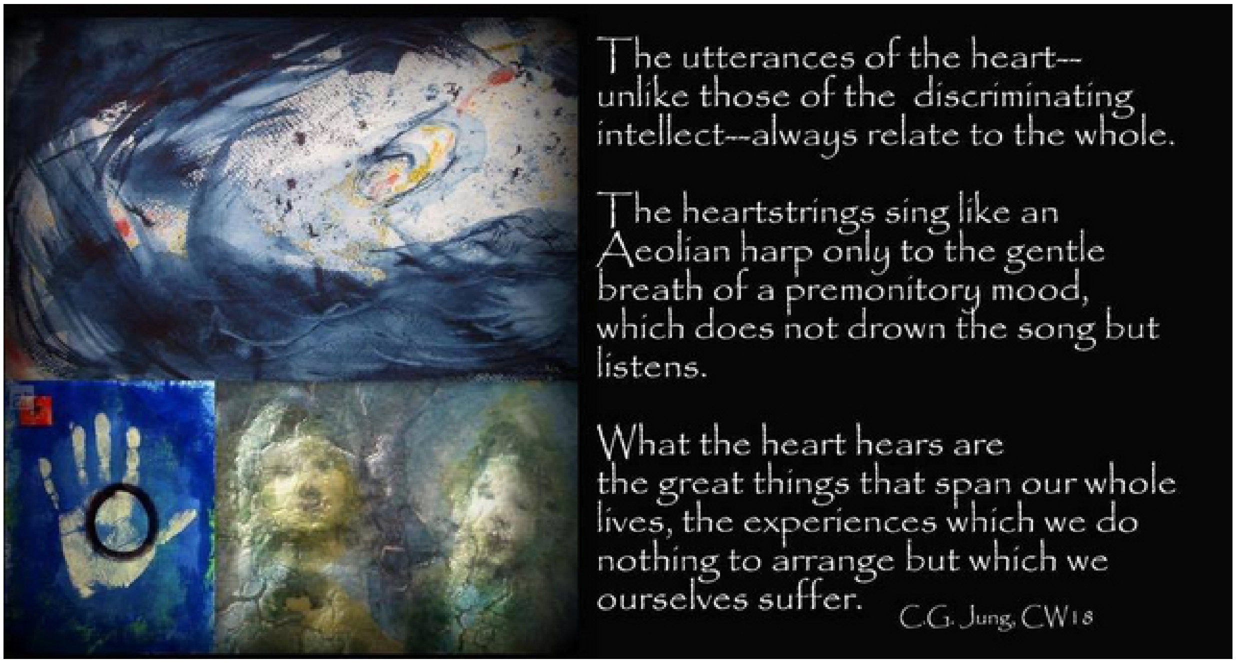
How I experience the body from within is a totally different question. I am inside the body as a psyche.

The body is a psychological condition, a peculiar form of consciousness.

C.G. Jung
E.T.H. Vol. III



Les Fauves (the wild beasts) Art Style of early 20th century



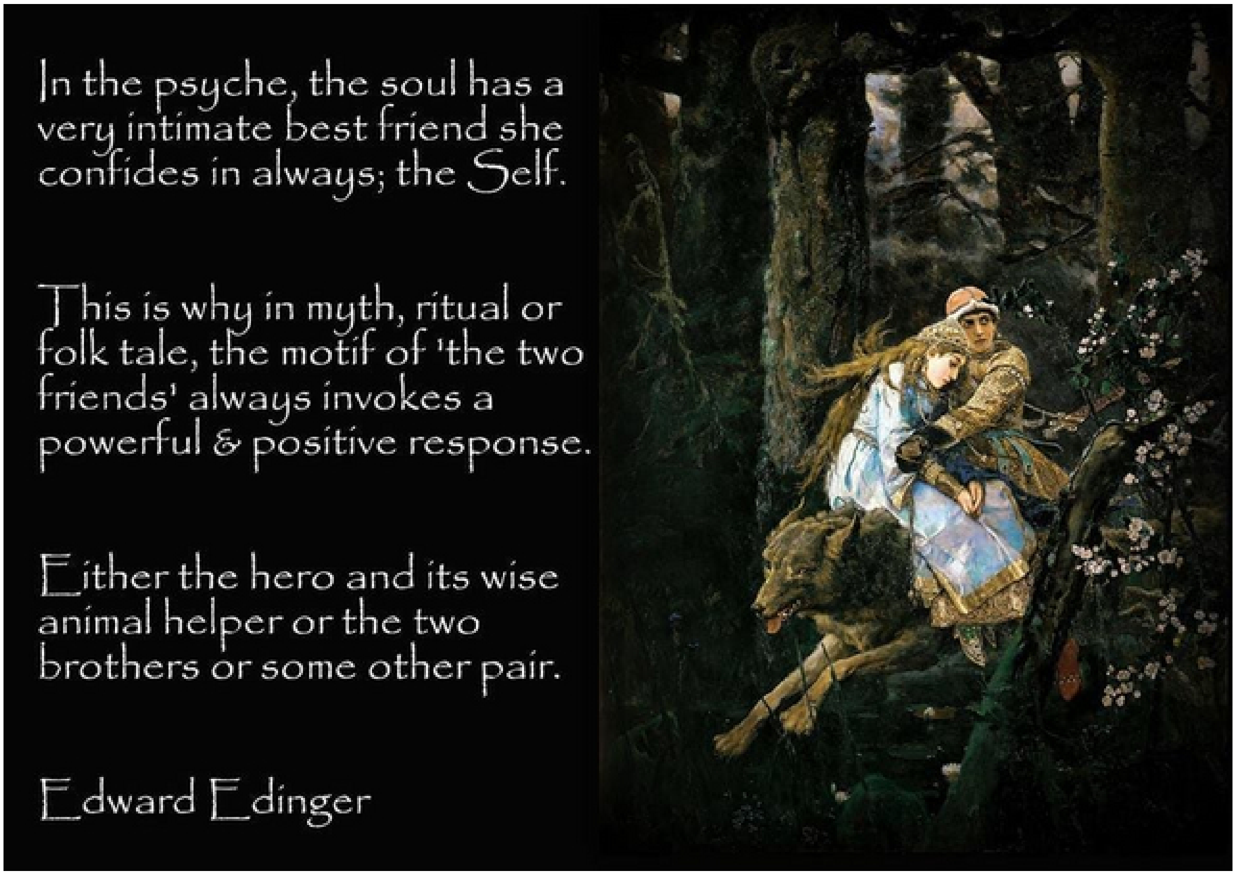
The utterances of the heart--
unlike those of the discriminating
intellect--always relate to the whole.

The heartstrings sing like an
Aeolian harp only to the gentle
breath of a premonitory mood,
which does not drown the song but
listens.

What the heart hears are
the great things that span our whole
lives, the experiences which we do
nothing to arrange but which we
ourselves suffer.

C.G. Jung, CW18

[79]



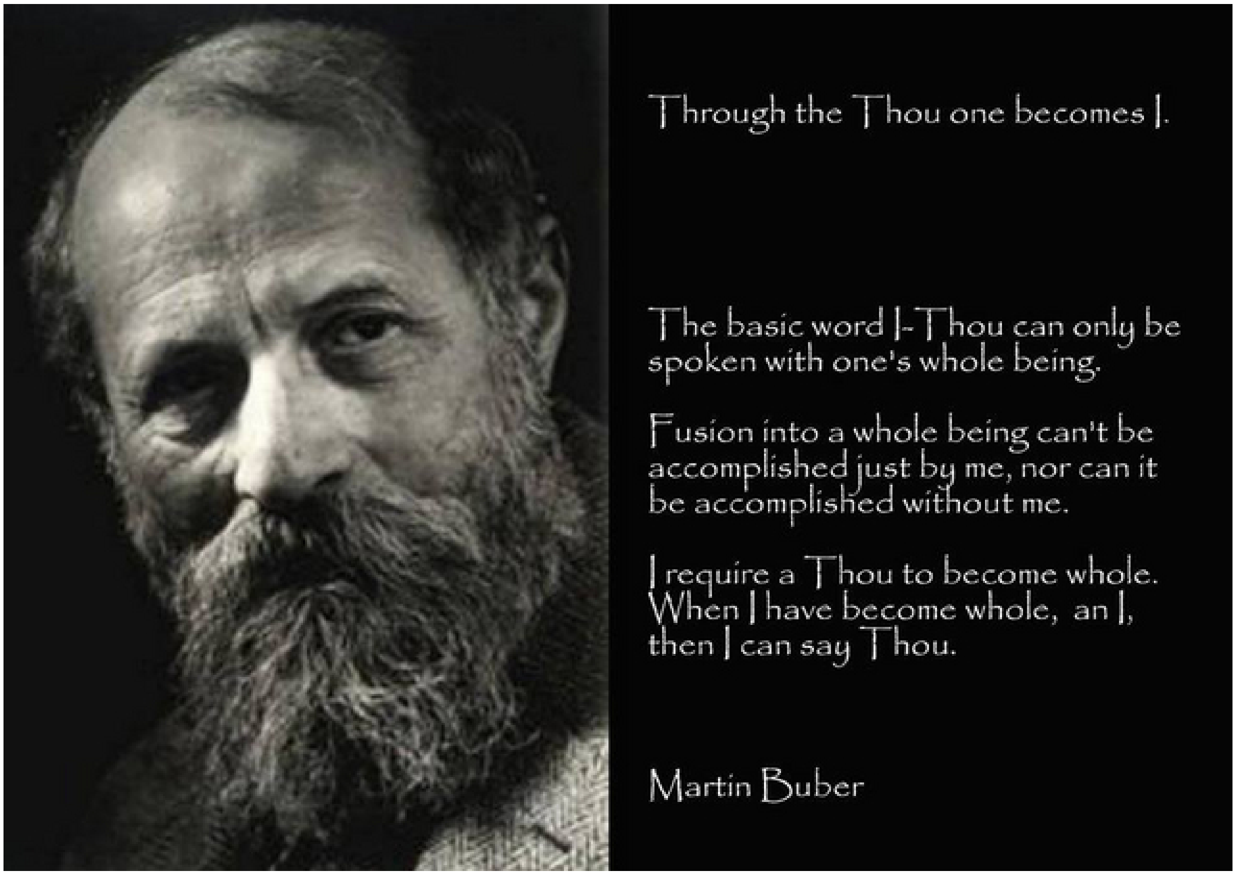
In the psyche, the soul has a very intimate best friend she confides in always; the Self.

This is why in myth, ritual or folk tale, the motif of 'the two friends' always invokes a powerful & positive response.

Either the hero and its wise animal helper or the two brothers or some other pair.

Edward Edinger

[80]



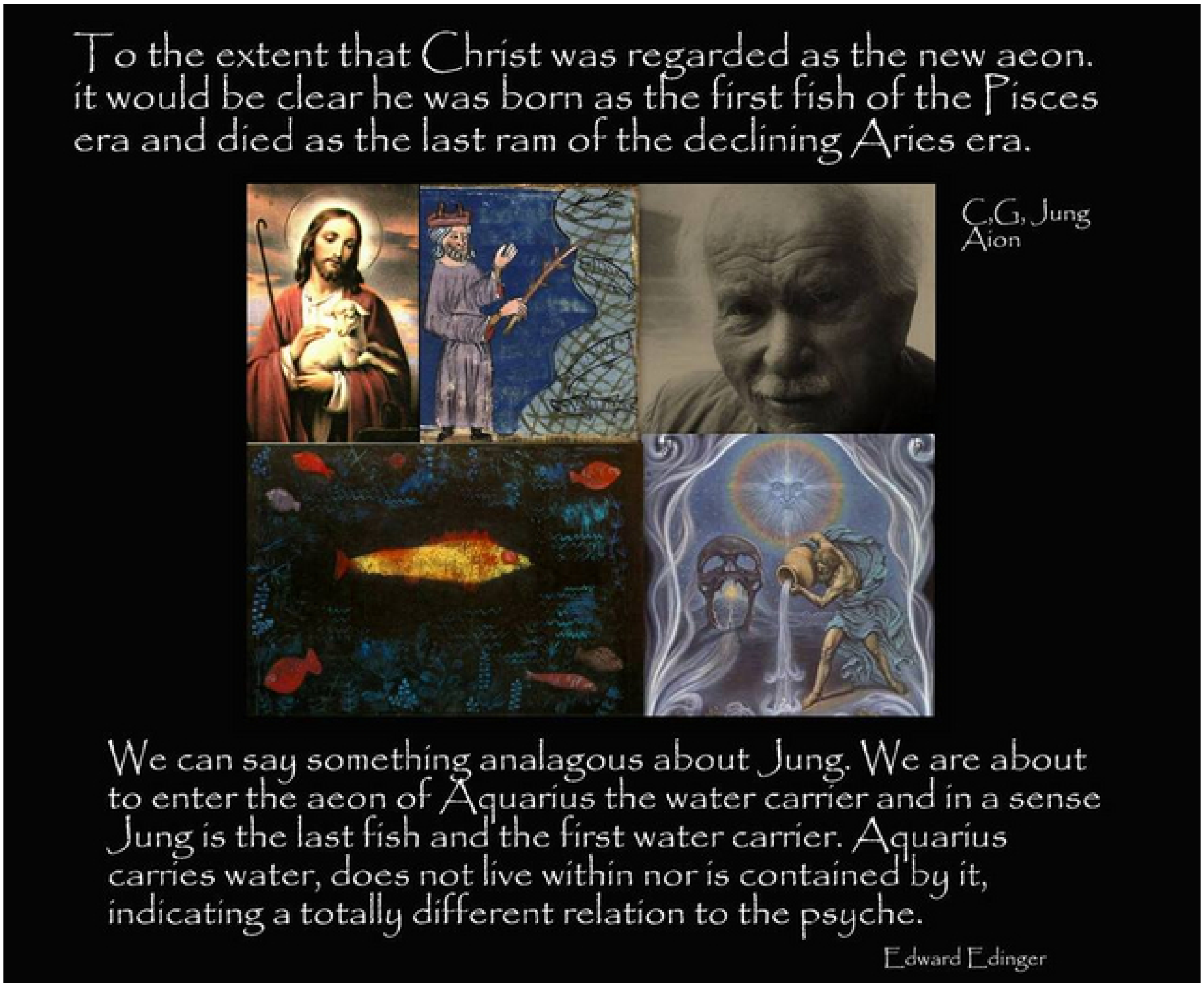
Through the Thou one becomes I.

The basic word I-Thou can only be spoken with one's whole being.

Fusion into a whole being can't be accomplished just by me, nor can it be accomplished without me.

I require a Thou to become whole. When I have become whole, an I, then I can say Thou.

Martin Buber

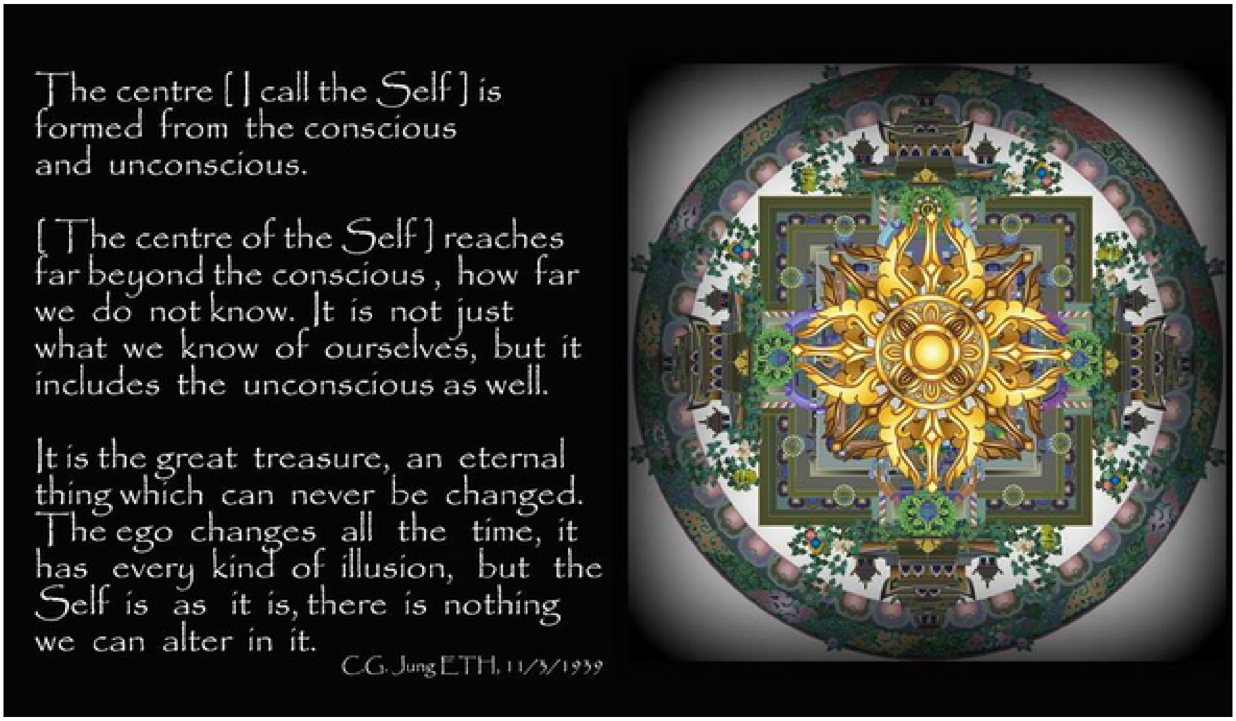


To the extent that Christ was regarded as the new aeon. it would be clear he was born as the first fish of the Pisces era and died as the last ram of the declining Aries era.

C,G, Jung
Aion

We can say something analagous about Jung. We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier. Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche.

Edward Edinger



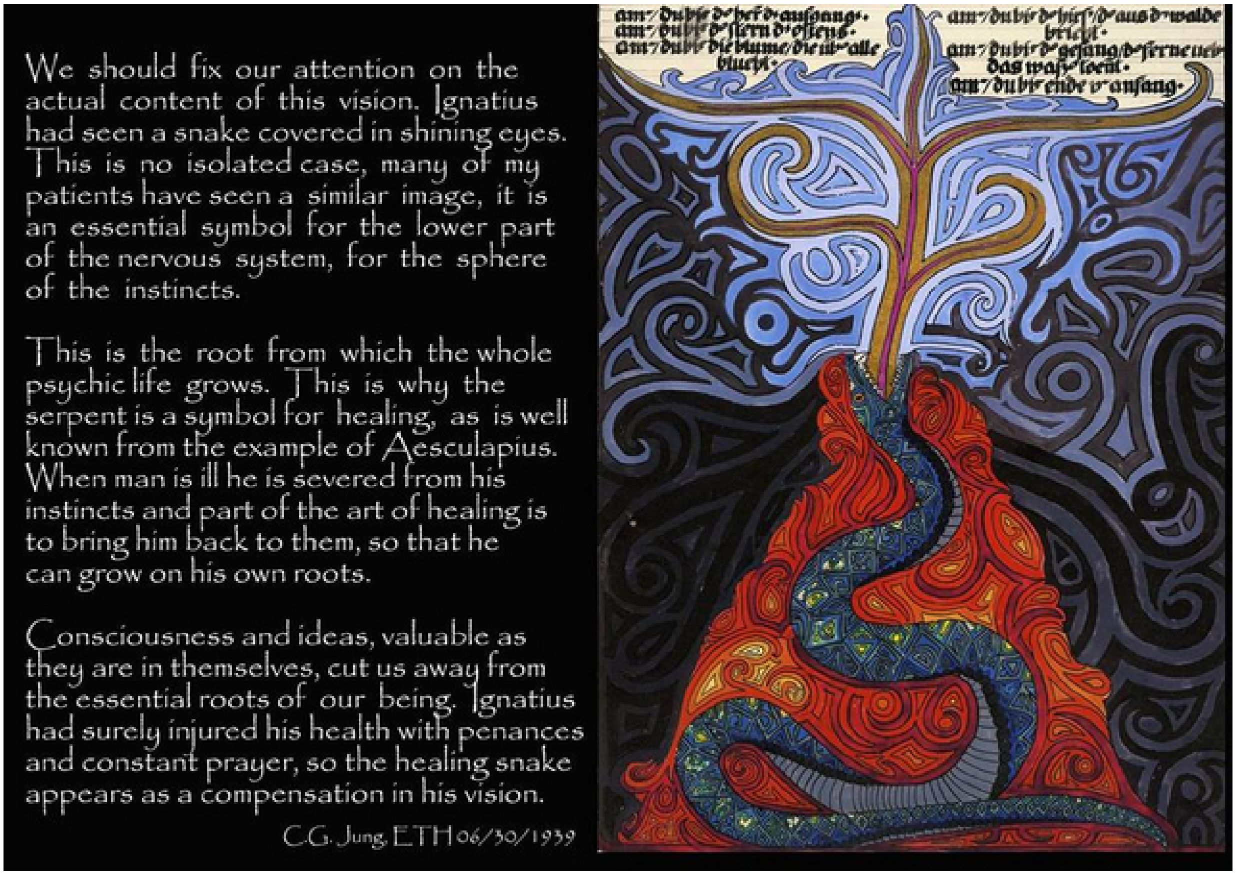
The centre [I call the Self] is formed from the conscious and unconscious.

[The centre of the Self] reaches far beyond the conscious , how far we do not know. It is not just what we know of ourselves, but it includes the unconscious as well.

It is the great treasure, an eternal thing which can never be changed. The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.

C.G. Jung ETH, 11/3/1939

[83]



We should fix our attention on the actual content of this vision. Ignatius had seen a snake covered in shining eyes. This is no isolated case, many of my patients have seen a similar image, it is an essential symbol for the lower part of the nervous system, for the sphere of the instincts.

This is the root from which the whole psychic life grows. This is why the serpent is a symbol for healing, as is well known from the example of Aesculapius. When man is ill he is severed from his instincts and part of the art of healing is to bring him back to them, so that he can grow on his own roots.

Consciousness and ideas, valuable as they are in themselves, cut us away from the essential roots of our being. Ignatius had surely injured his health with penances and constant prayer, so the healing snake appears as a compensation in his vision.

C.G. Jung, ETH 06/30/1939

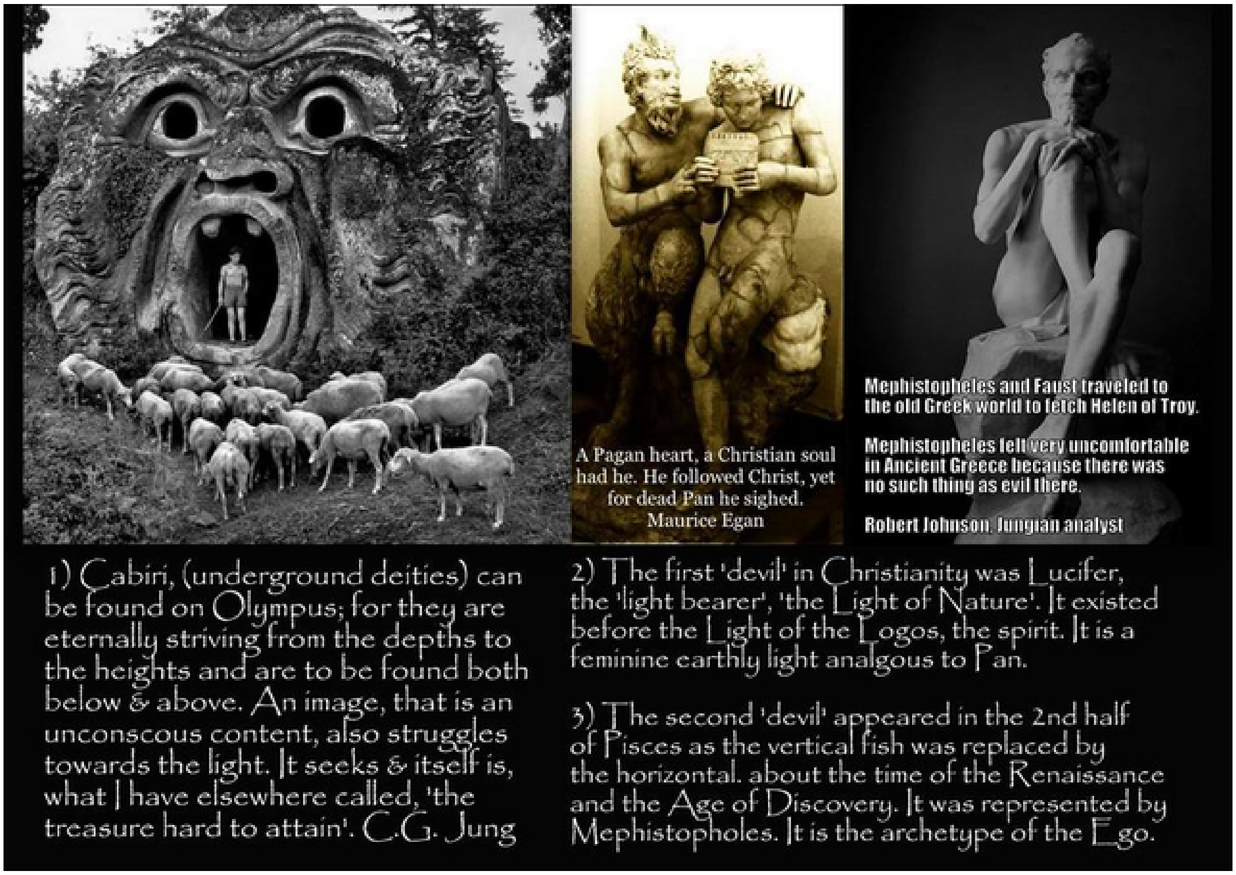
[84]

The collective unconscious "appears to be a living organism, containing as much of the future as of the past. We can understand people better from their future than from their past because they are moving away from the latter & going towards the former. The future consists of things that are not yet, but in the unconscious it is as if they had always been.

Future events are all there in seed, already formed, only we have no way of explaining them; the language of the future is, so to speak, not available. When we try to explain the future, necessarily we use the language of the past that is wrong & misleading. The unconscious is always creatively developing the coming time, forming it out of the old and the past."

C.G. Jung, ETH, 06/09/1934

[85]



A Pagan heart, a Christian soul had he. He followed Christ, yet for dead Pan he sighed.
Maurice Egan

Mephistopheles and Faust traveled to the old Greek world to fetch Helen of Troy.

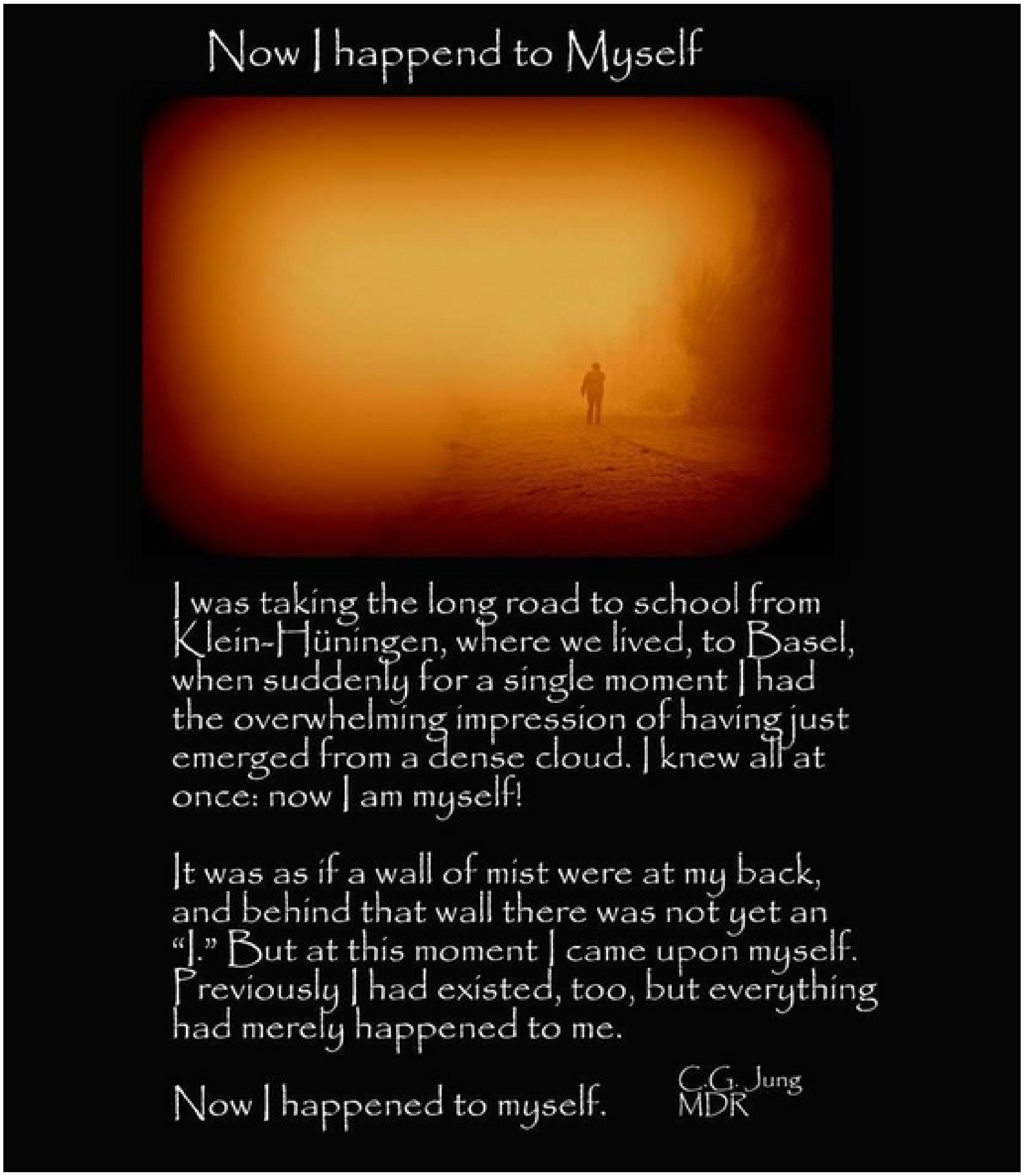
Mephistopheles felt very uncomfortable in Ancient Greece because there was no such thing as evil there.

Robert Johnson, Jungian analyst

1) Cabiri, (underground deities) can be found on Olympus; for they are eternally striving from the depths to the heights and are to be found both below & above. An image, that is an unconscous content, also struggles towards the light. It seeks & itself is, what I have elsewhere called, 'the treasure hard to attain'. C.G. Jung

2) The first 'devil' in Christianity was Lucifer, the 'light bearer', 'the Light of Nature'. It existed before the Light of the Logos, the spirit. It is a feminine earthly light analgous to Pan.

3) The second 'devil' appeared in the 2nd half of Pisces as the vertical fish was replaced by the horizontal. about the time of the Renaissance and the Age of Discovery. It was represented by Mephistopholes. It is the archetype of the Ego.



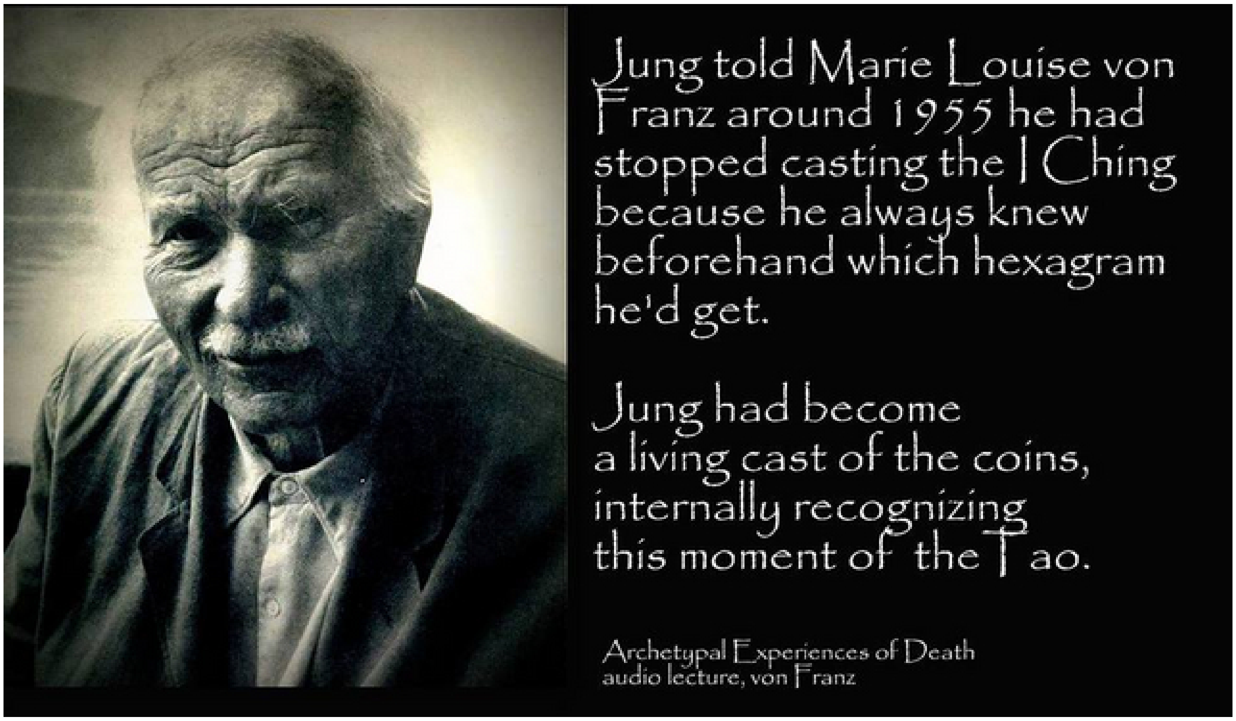
Now I happend to Myself

I was taking the long road to school from Klein-Hüningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

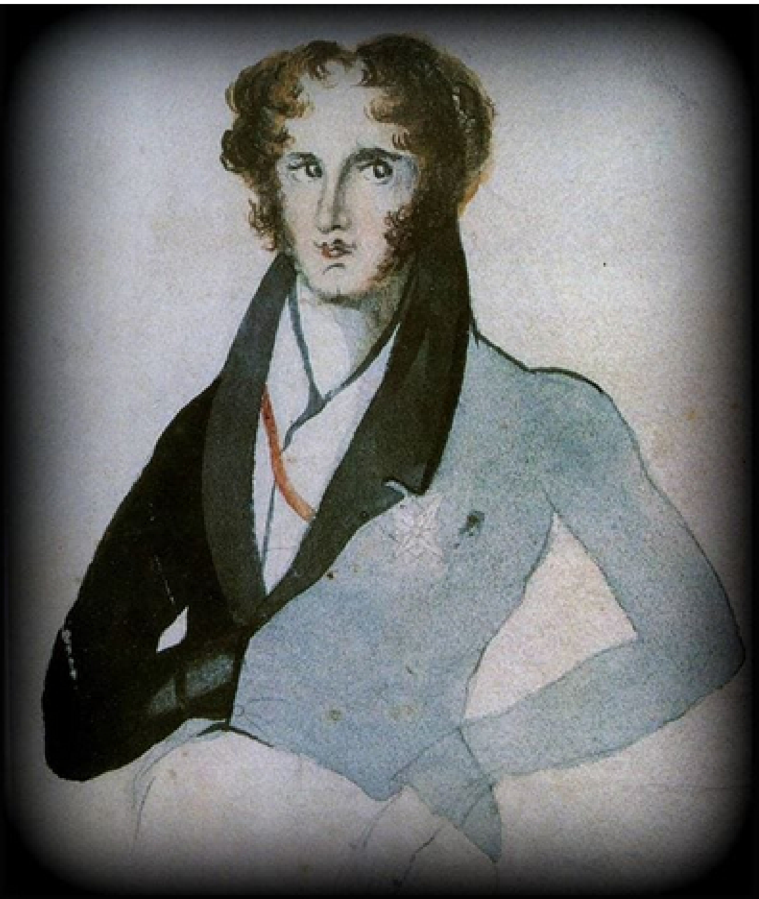
C.G. Jung
MDR



Jung told Marie Louise von Franz around 1955 he had stopped casting the I Ching because he always knew beforehand which hexagram he'd get.

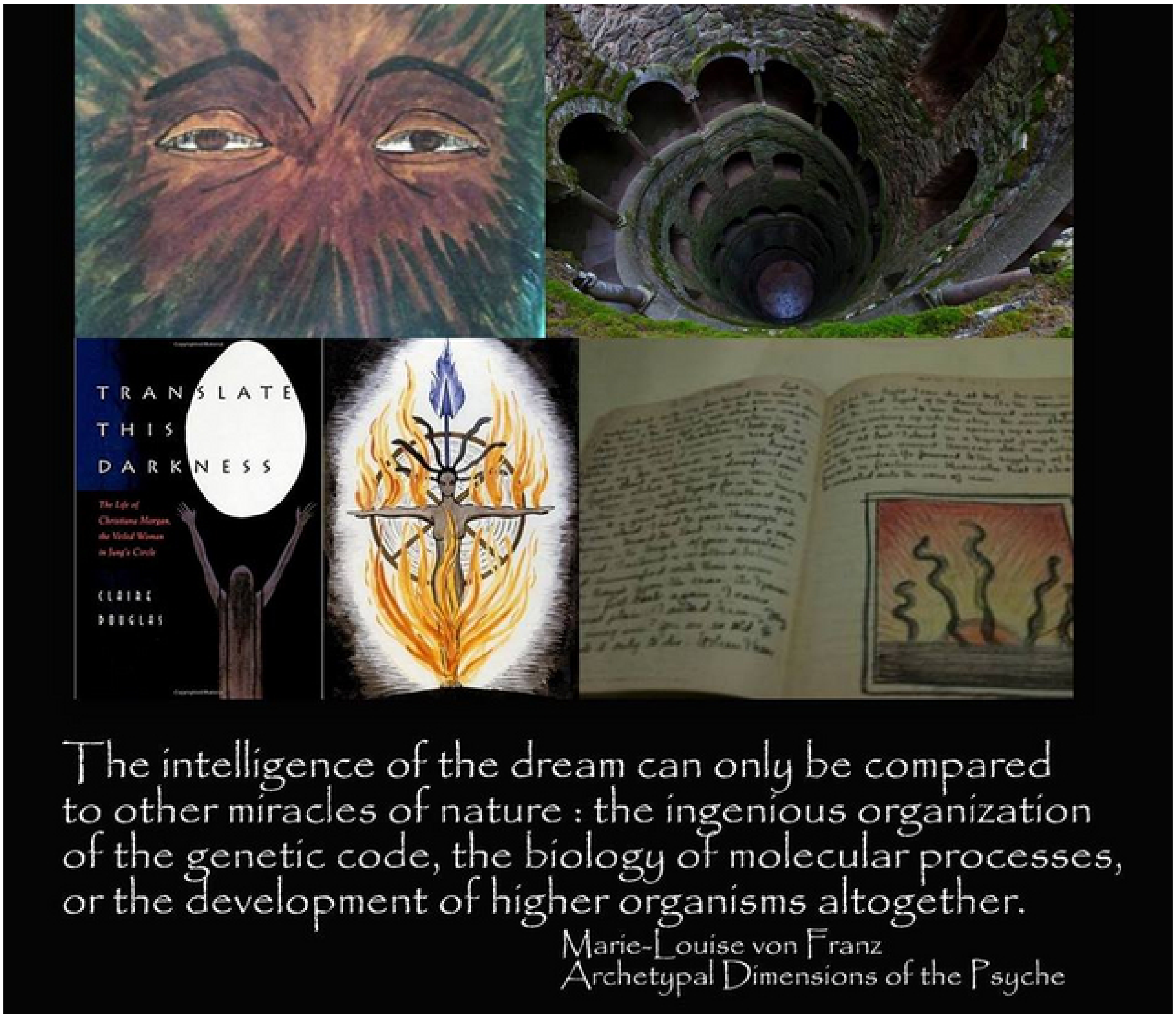
Jung had become
a living cast of the coins,
internally recognizing
this moment of the Tao.

Archetypal Experiences of Death
audio lecture, von Franz



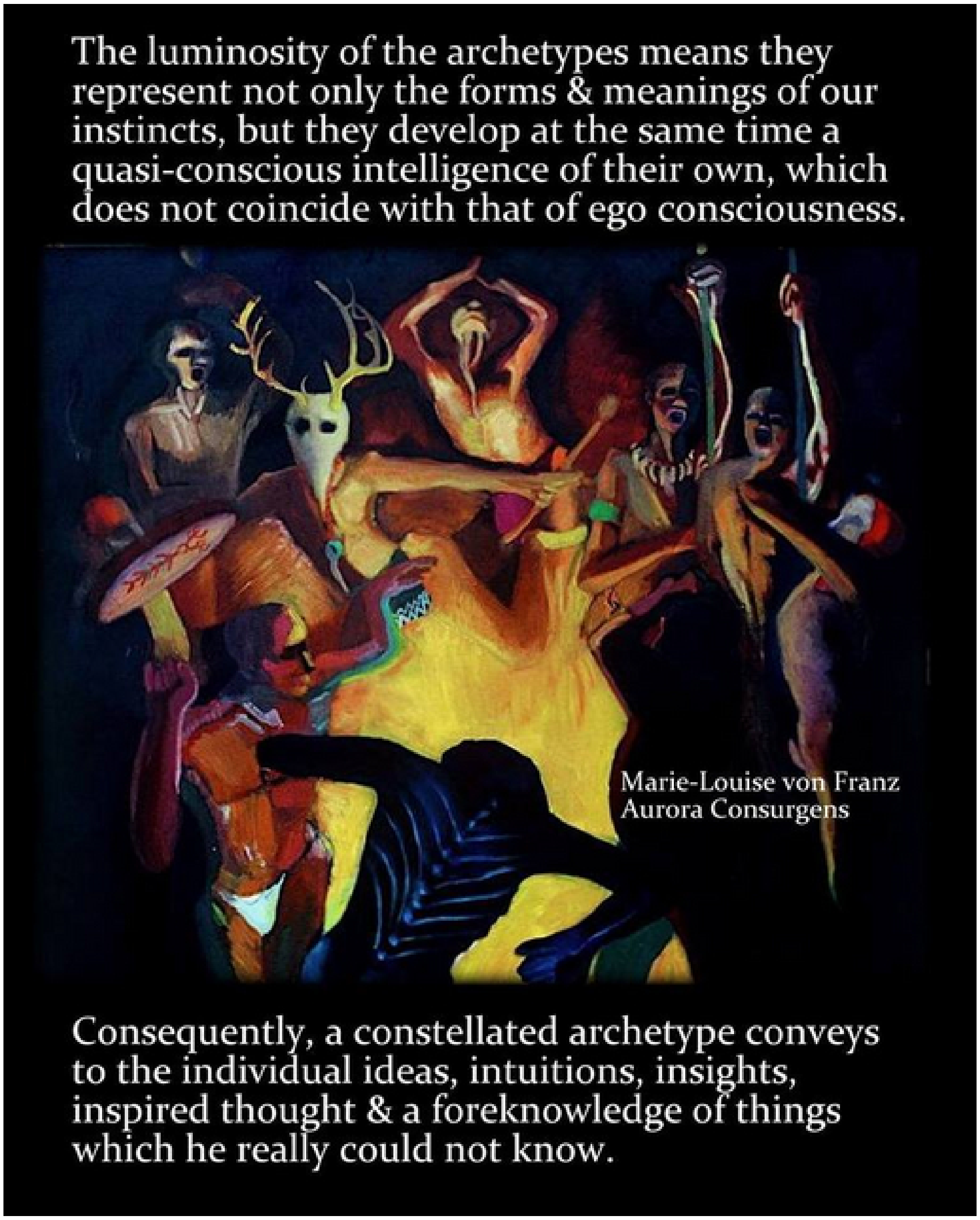
..and often has my mother said
as on her lap, I lay my head,
"I fear for time you were not made
but for eternity."

Branwell Bronte


TRANSLATE THIS DARKNESS
The Life of Christiana Morgan, the Veiled Woman in Jung's Circle
CLAIRE DOUGLAS

The intelligence of the dream can only be compared to other miracles of nature : the ingenious organization of the genetic code, the biology of molecular processes, or the development of higher organisms altogether.

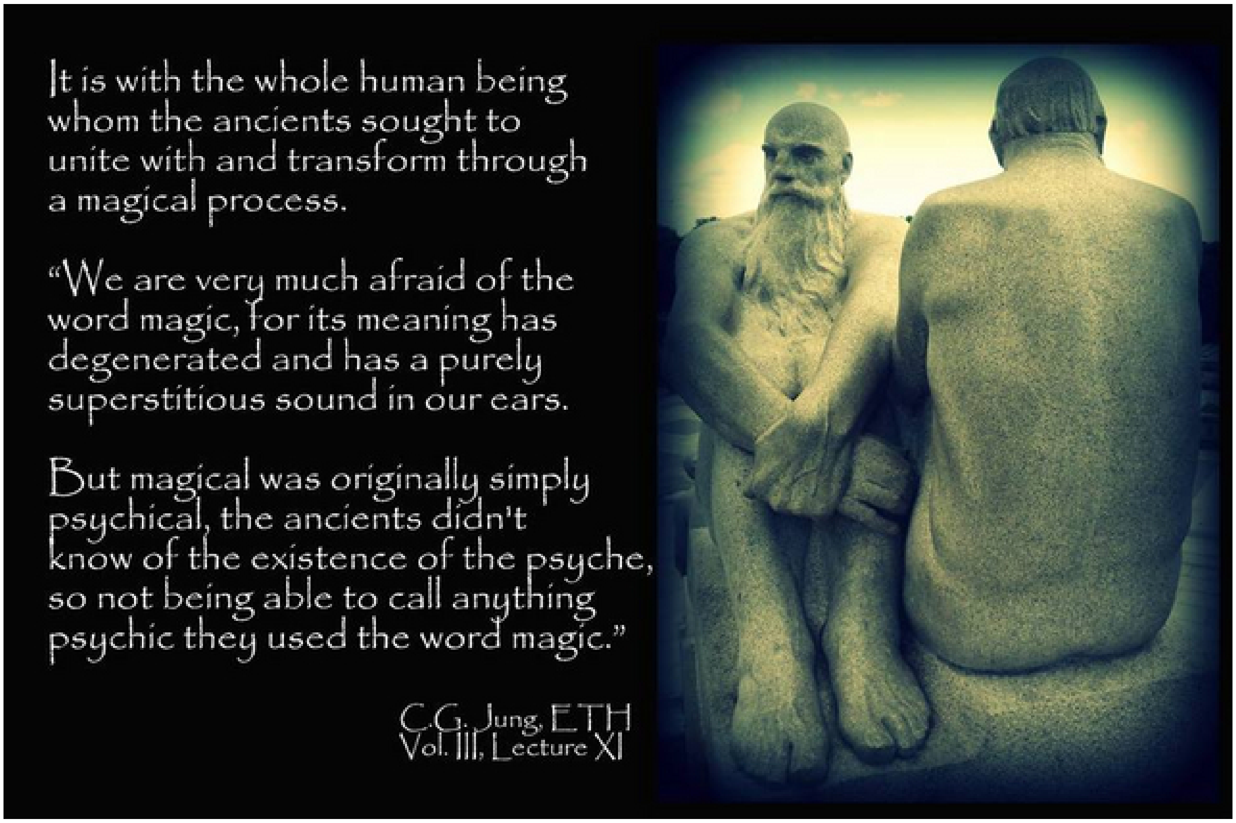
Marie-Louise von Franz
Archetypal Dimensions of the Psyche



The luminosity of the archetypes means they represent not only the forms & meanings of our instincts, but they develop at the same time a quasi-conscious intelligence of their own, which does not coincide with that of ego consciousness.

Marie-Louise von Franz
Aurora Consurgens

Consequently, a constellated archetype conveys to the individual ideas, intuitions, insights, inspired thought & a foreknowledge of things which he really could not know.

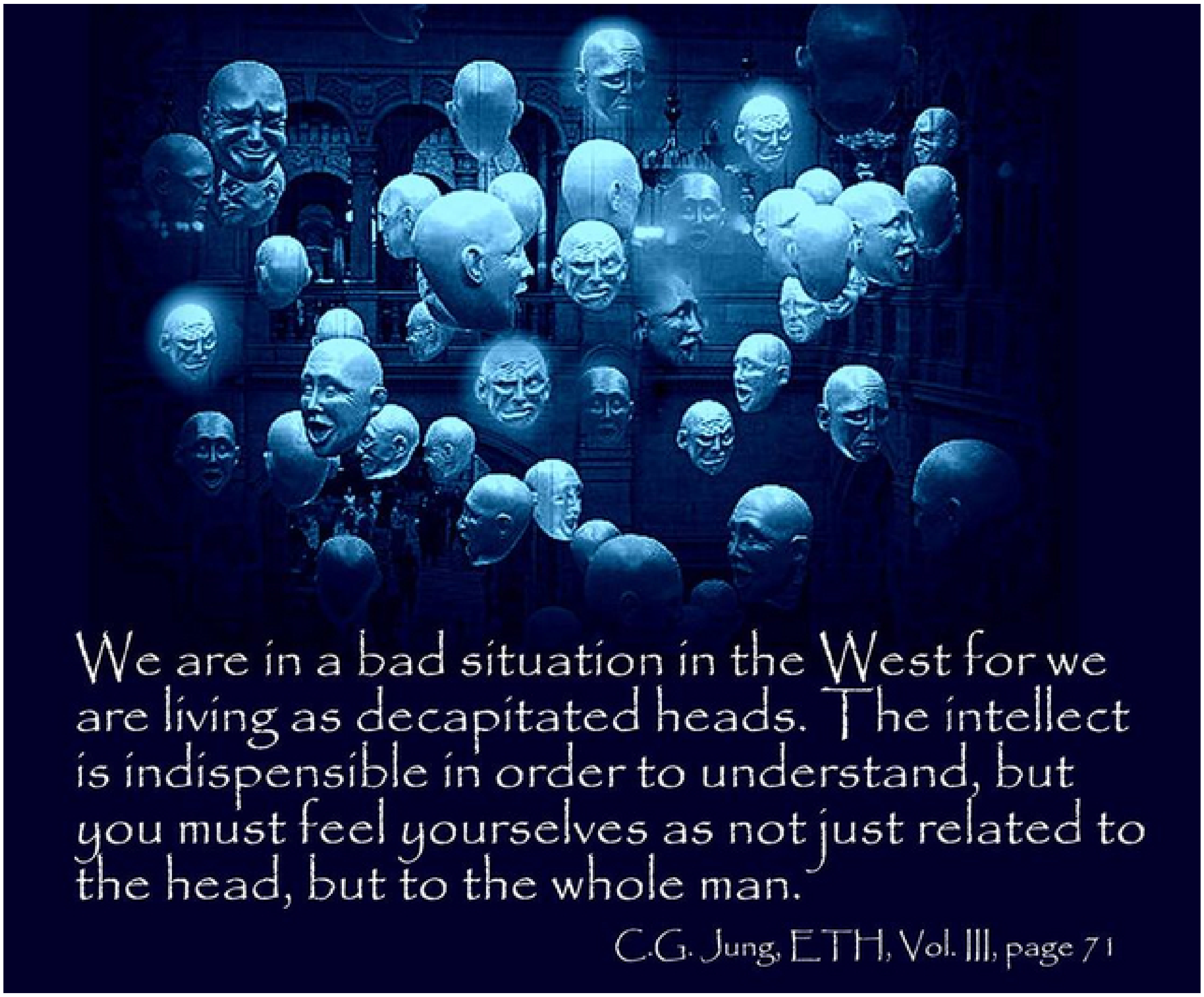


It is with the whole human being whom the ancients sought to unite with and transform through a magical process.

"We are very much afraid of the word magic, for its meaning has degenerated and has a purely superstitious sound in our ears.

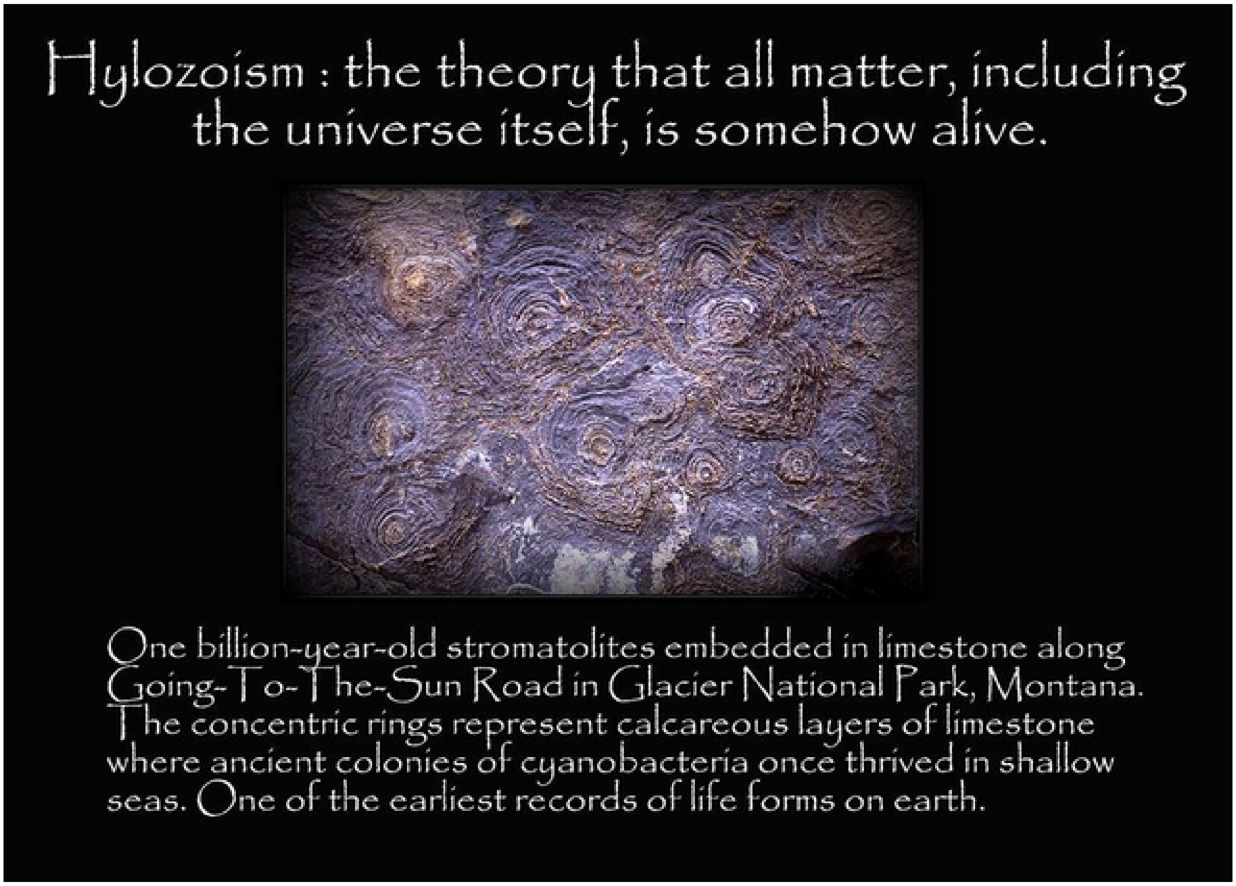
But magical was originally simply psychical, the ancients didn't know of the existence of the psyche, so not being able to call anything psychic they used the word magic."

C.G. Jung, ETH
Vol. III, Lecture XI



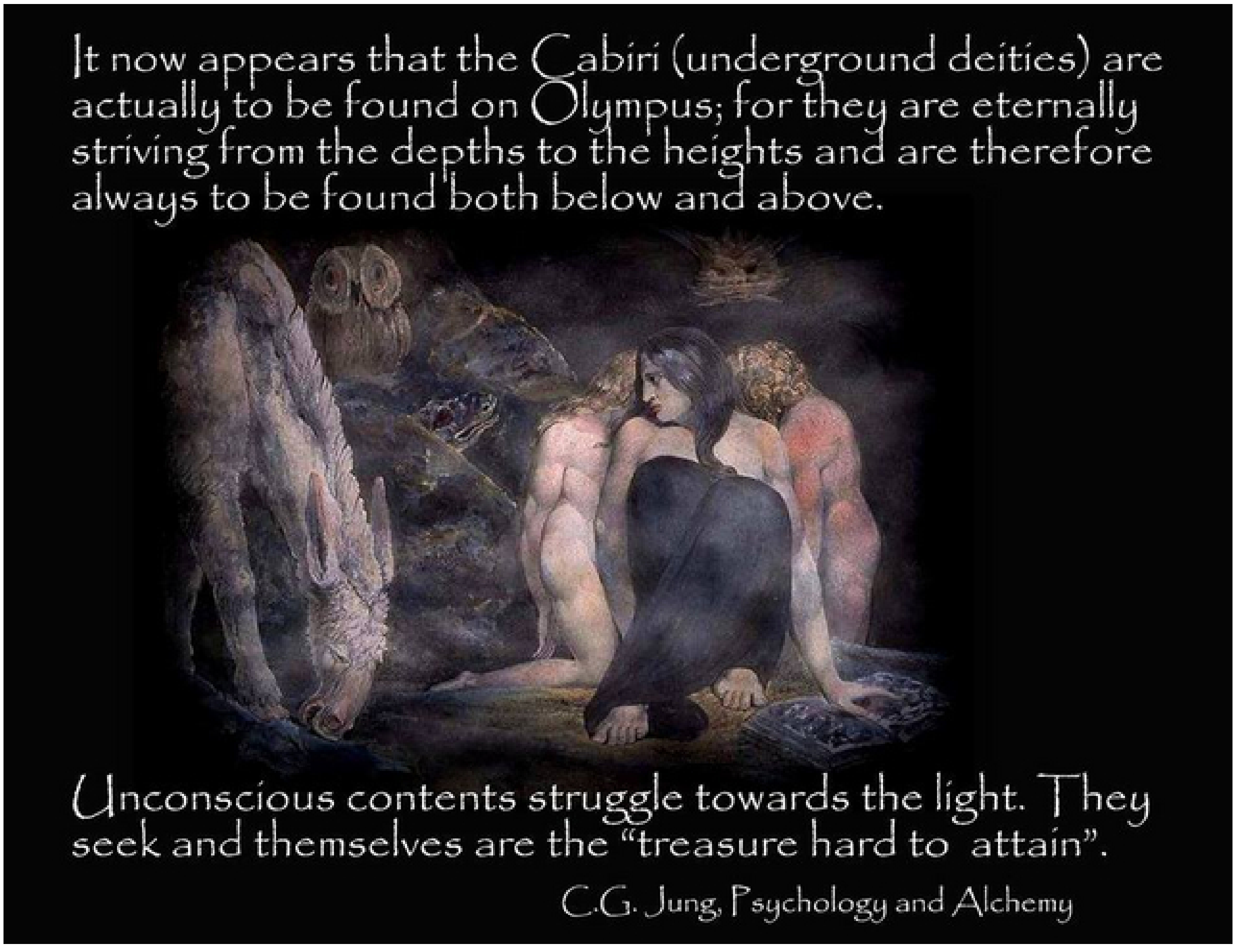
We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensible in order to understand, but you must feel yourselves as not just related to the head, but to the whole man.

C.G. Jung, ETH, Vol. III, page 71



Hylozoism : the theory that all matter, including the universe itself, is somehow alive.

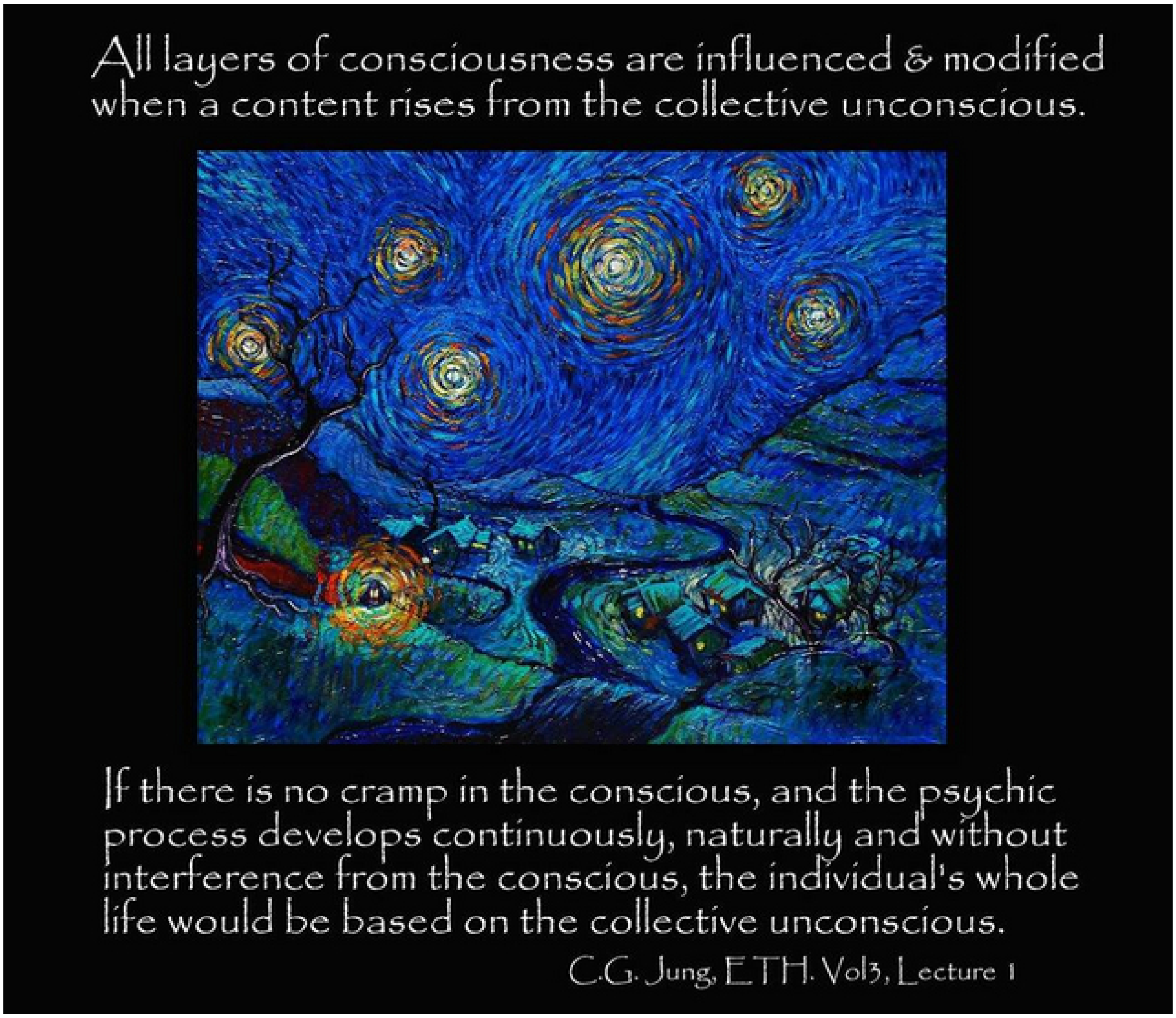
One billion-year-old stromatolites embedded in limestone along Going-To-The-Sun Road in Glacier National Park, Montana. The concentric rings represent calcareous layers of limestone where ancient colonies of cyanobacteria once thrived in shallow seas. One of the earliest records of life forms on earth.



It now appears that the Cabiri (underground deities) are actually to be found on Olympus; for they are eternally striving from the depths to the heights and are therefore always to be found both below and above.

Unconscious contents struggle towards the light. They seek and themselves are the "treasure hard to attain".

C.G. Jung, Psychology and Alchemy

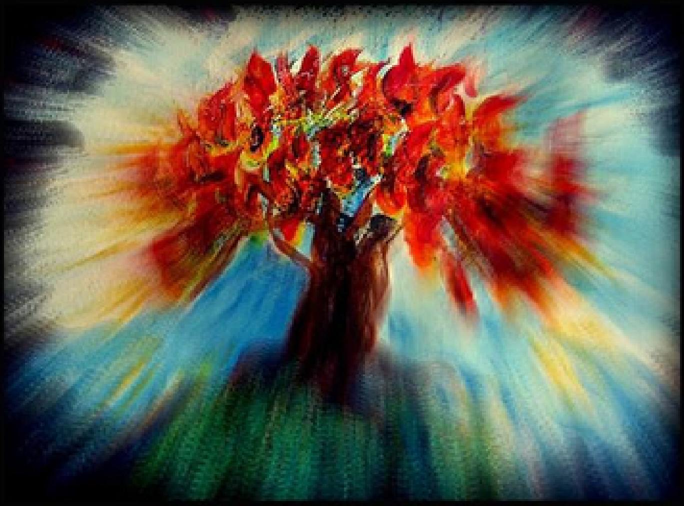


All layers of consciousness are influenced & modified when a content rises from the collective unconscious.

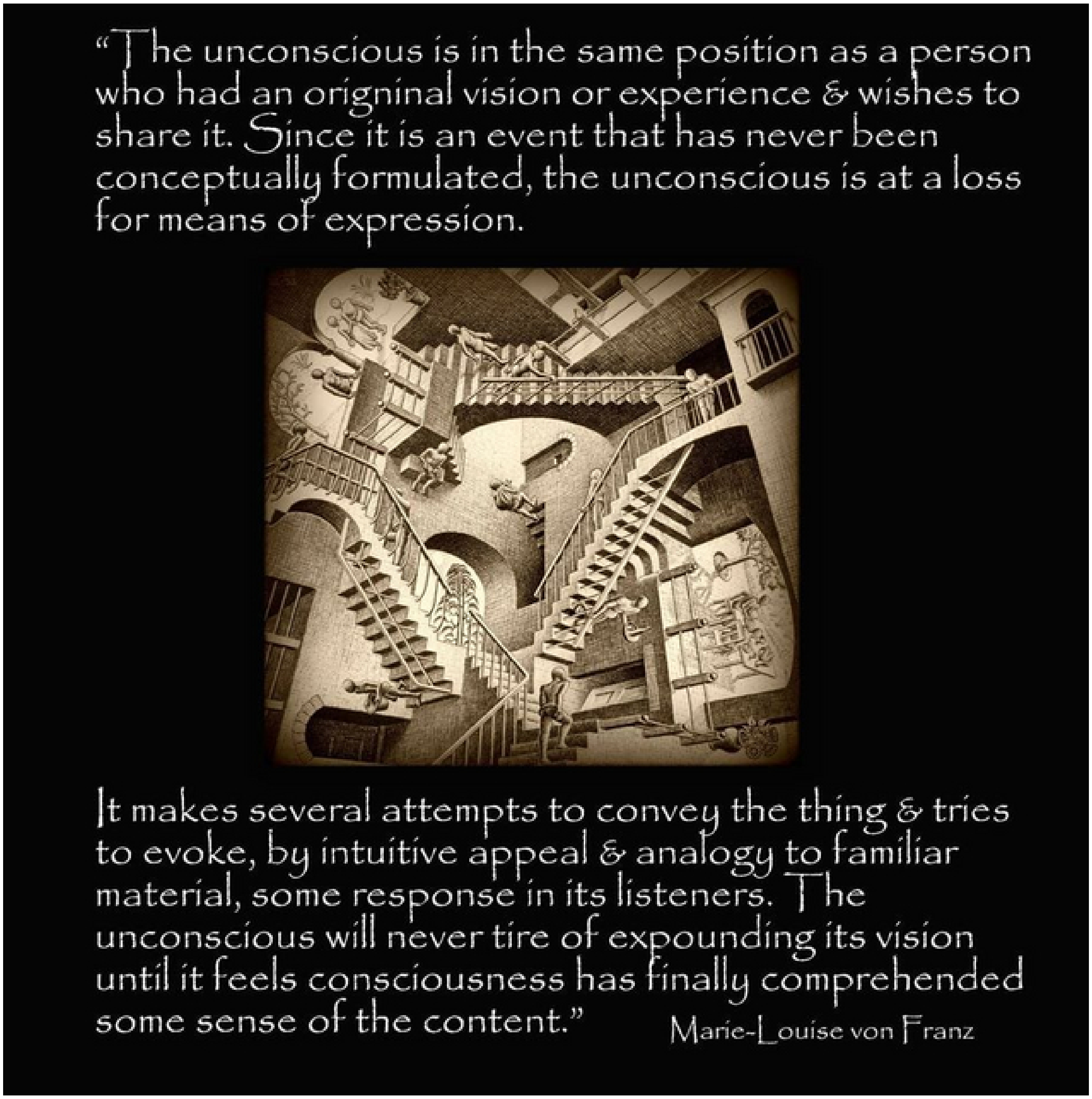
If there is no cramp in the conscious, and the psychic process develops continuously, naturally and without interference from the conscious, the individual's whole life would be based on the collective unconscious.

C.G. Jung, ETH. Vol3, Lecture 1

Nicodemus's Dream :
There is a burning tree. This tree bears fruit.

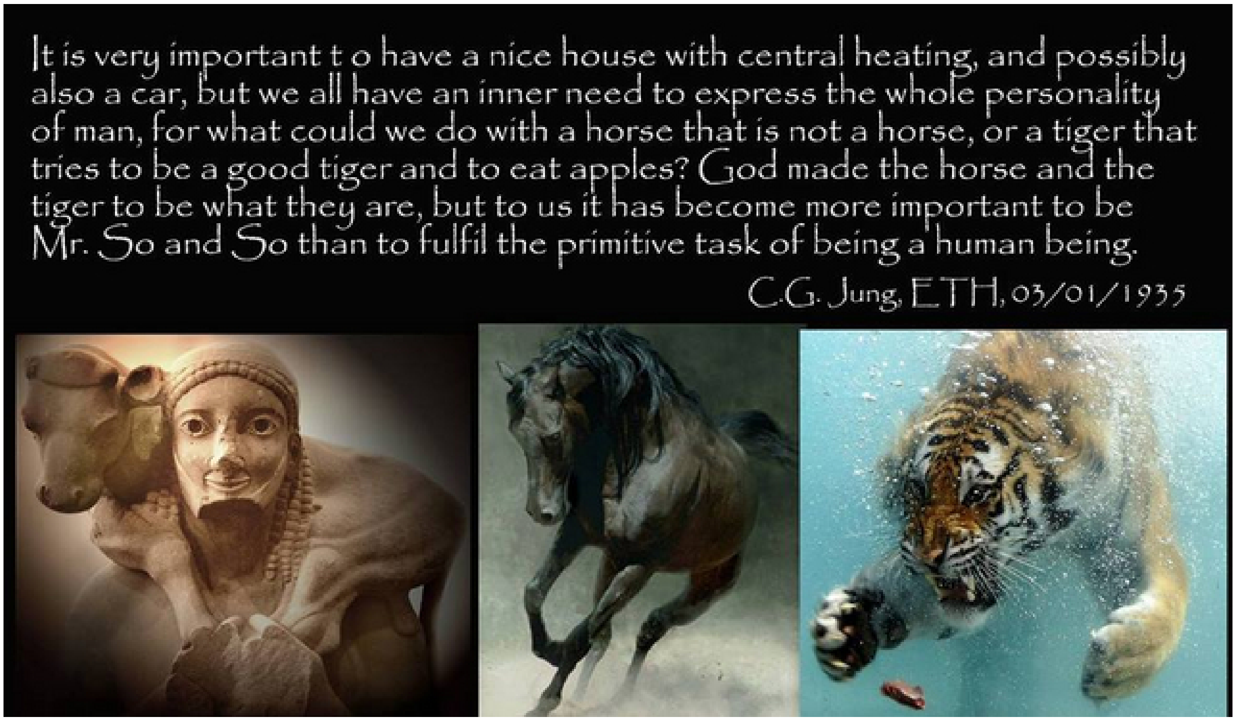


When the fruit is harvested, it is stored in an eternal storehouse with all the fruit harvested before it. Every fruit, depending on how it grew, has a resonance that alters all the fruit that comes after it.



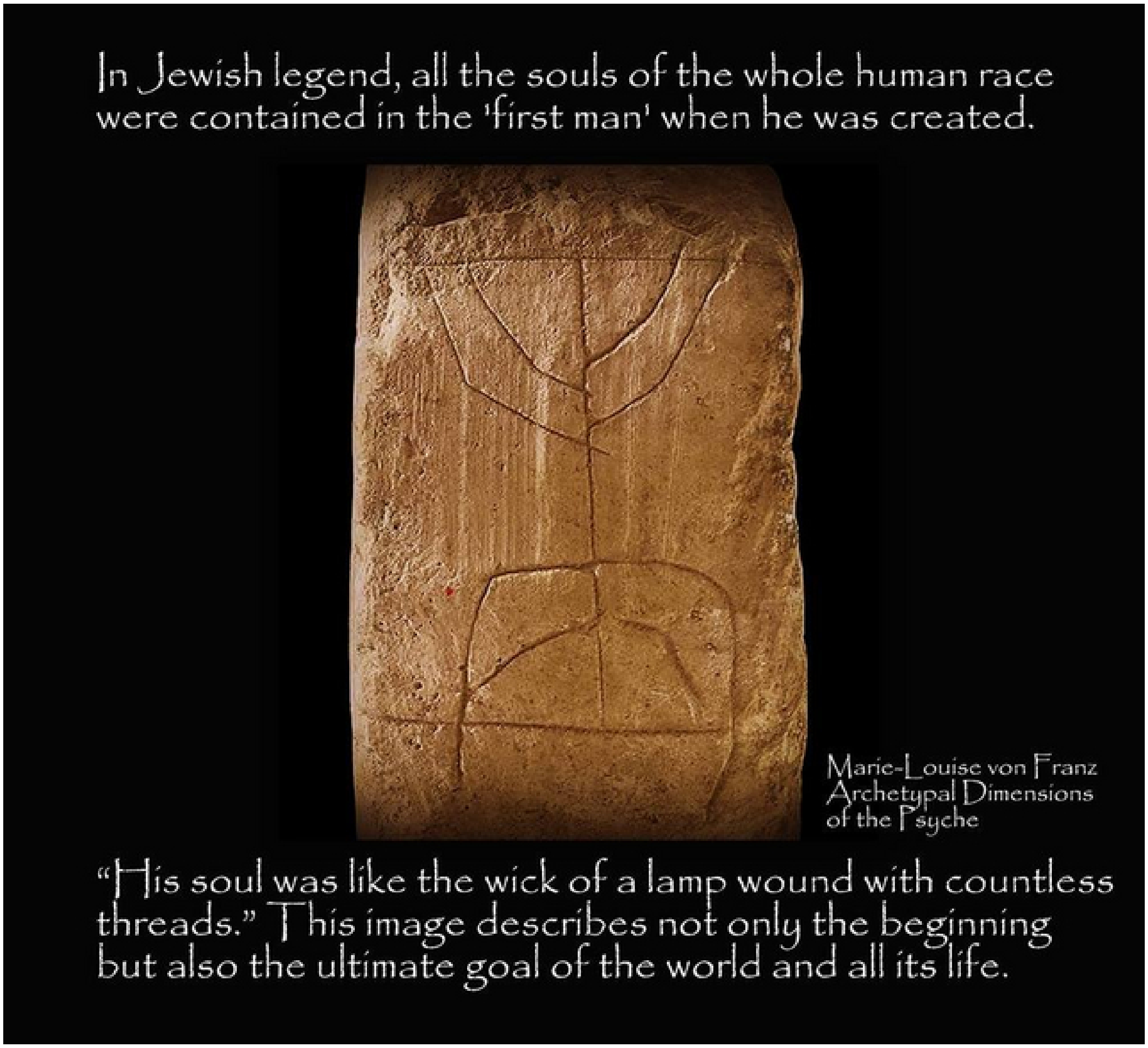
"The unconscious is in the same position as a person who had an origninal vision or experience & wishes to share it. Since it is an event that has never been conceptually formulated, the unconscious is at a loss for means of expression.

It makes several attempts to convey the thing & tries to evoke, by intuitive appeal & analogy to familiar material, some response in its listeners. The unconscious will never tire of expounding its vision until it feels consciousness has finally comprehended some sense of the content." Marie-Louise von Franz



It is very important t o have a nice house with central heating, and possibly also a car, but we all have an inner need to express the whole personality of man, for what could we do with a horse that is not a horse, or a tiger that tries to be a good tiger and to eat apples? God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being.

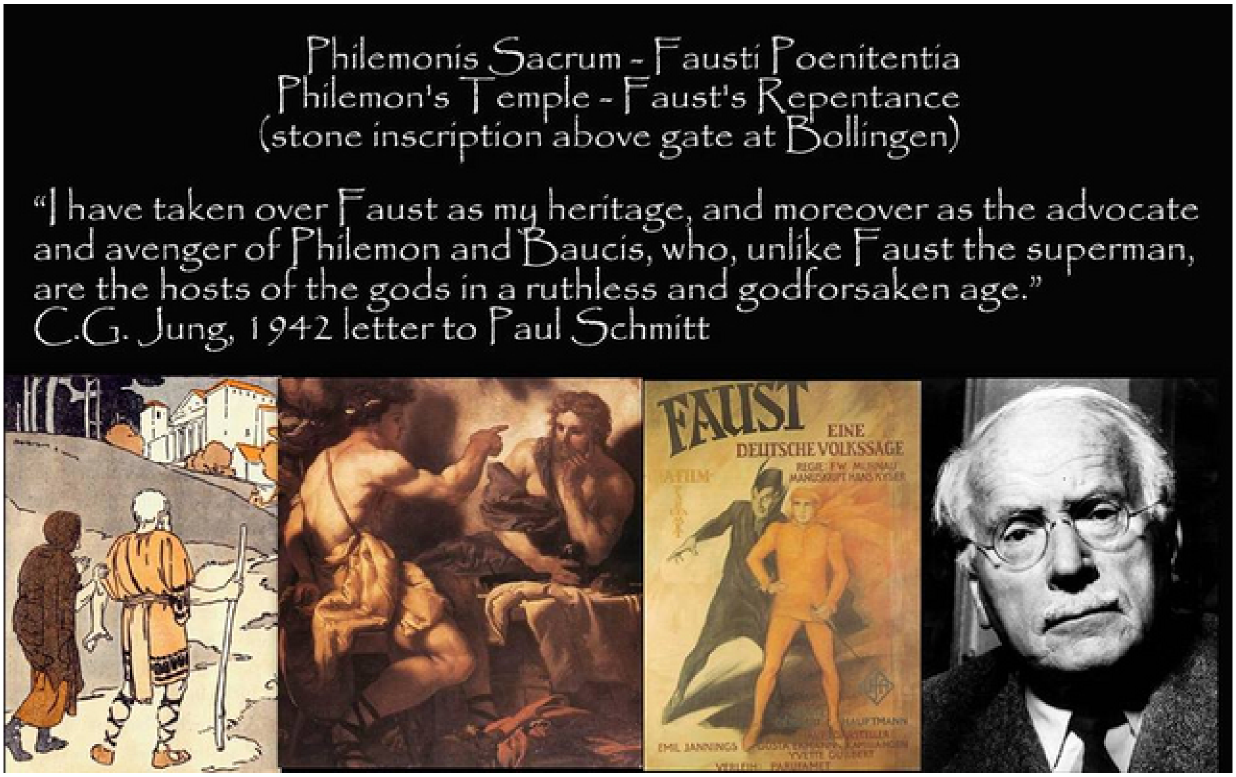
C.G. Jung, ETH, 03/01/1935



In Jewish legend, all the souls of the whole human race were contained in the 'first man' when he was created.

Marie-Louise von Franz
Archetypal Dimensions
of the Psyche

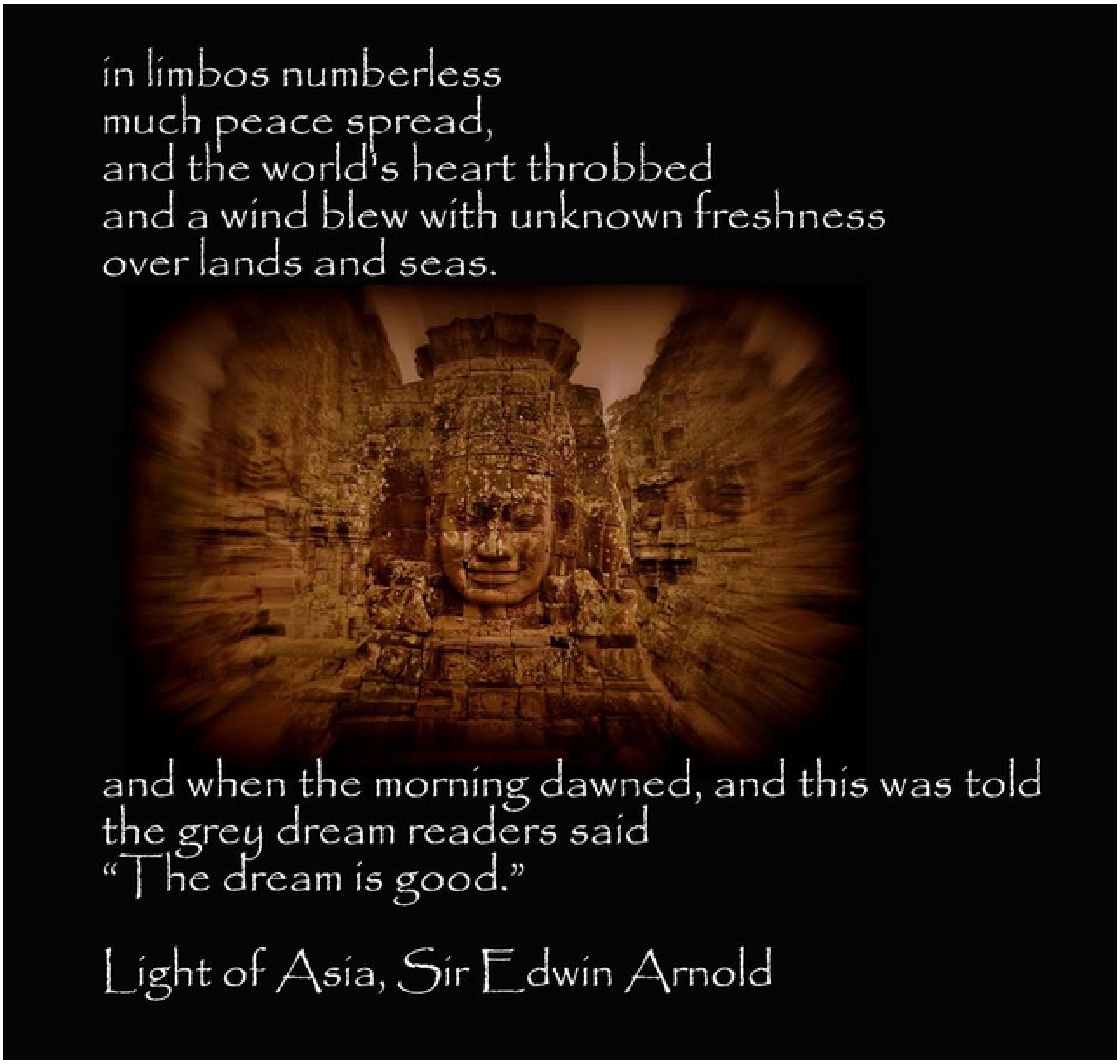
"His soul was like the wick of a lamp wound with countless threads." This image describes not only the beginning but also the ultimate goal of the world and all its life.



Philemonis Sacrum - Fausti Poenitentia
Philemon's Temple - Faust's Repentance
(stone inscription above gate at Bollingen)

"I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age."
C.G. Jung, 1942 letter to Paul Schmitt

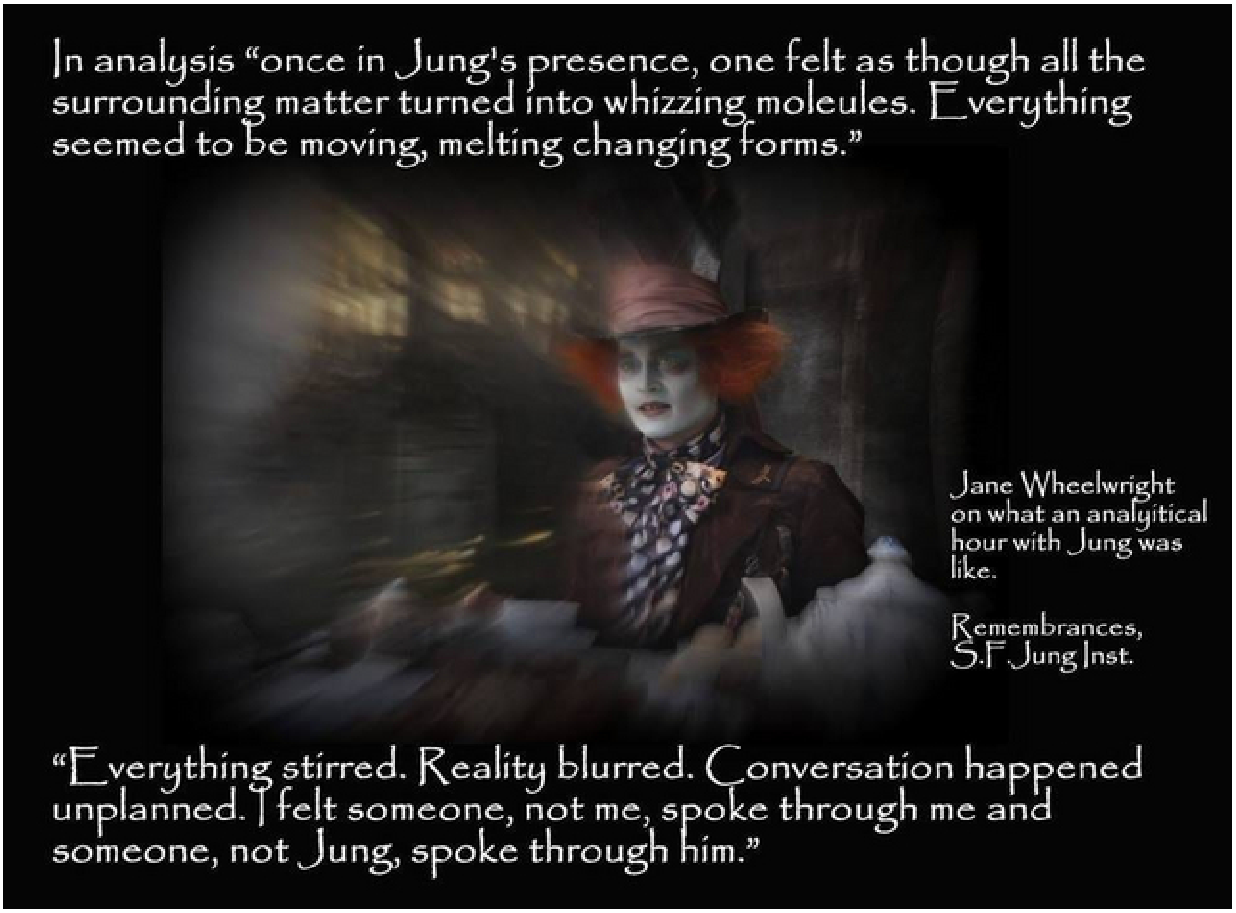
FAUST
EINE
DEUTSCHE VOLKSSAGE
REGIE F.W. MURNAU
MANUSKRIPT HANS KYSER
EMIL JANNINGS
VERLEIH PARUFAMET



in limbos numberless
much peace spread,
and the world's heart throbbed
and a wind blew with unknown freshness
over lands and seas.

and when the morning dawned, and this was told
the grey dream readers said
"The dream is good."

Light of Asia, Sir Edwin Arnold

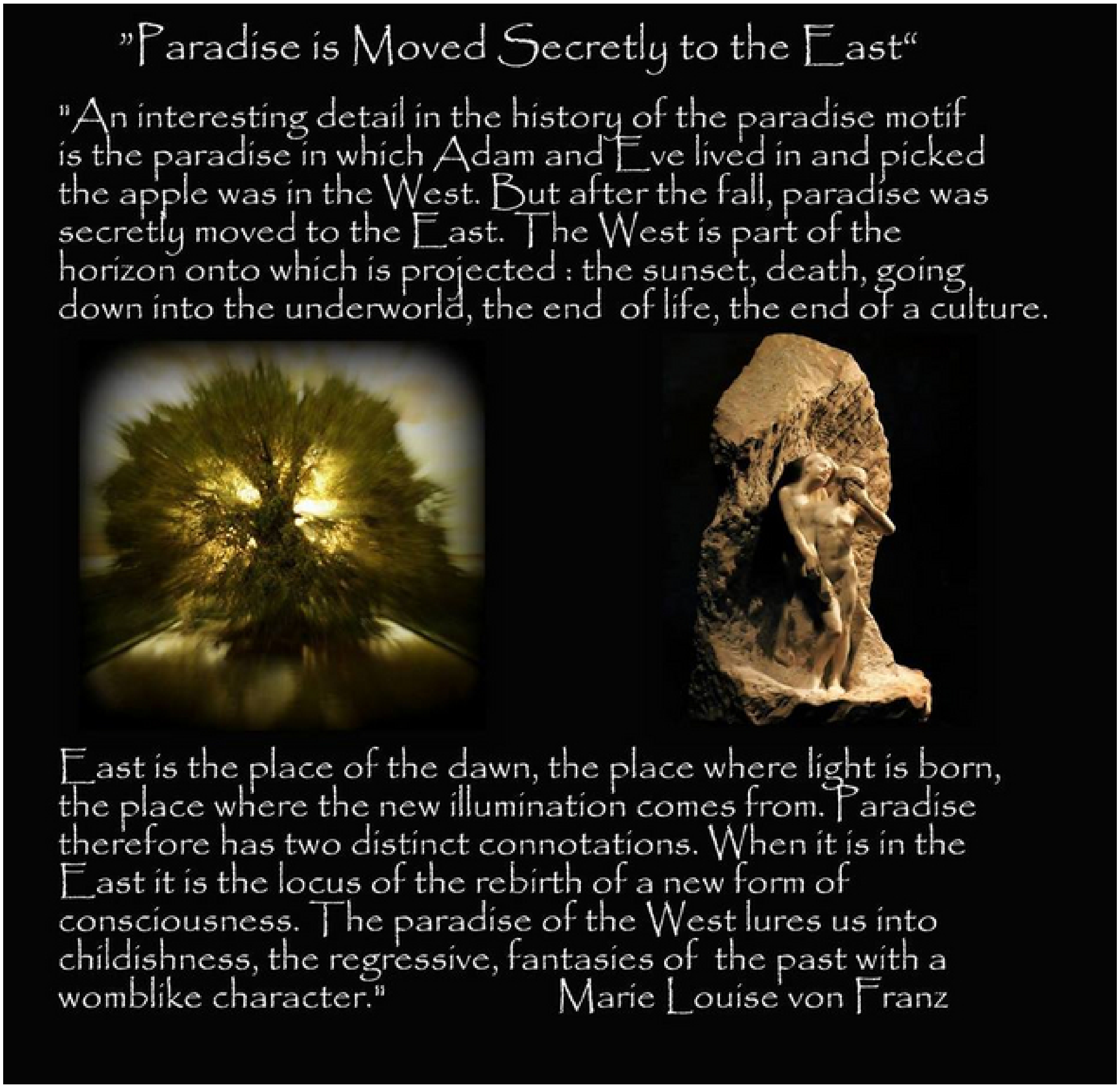


In analysis “once in Jung's presence, one felt as though all the surrounding matter turned into whizzing moleules. Everything seemed to be moving, melting changing forms.”

Jane Wheelwright
on what an analyitical
hour with Jung was
like.

Remembrances,
S.F Jung Inst.

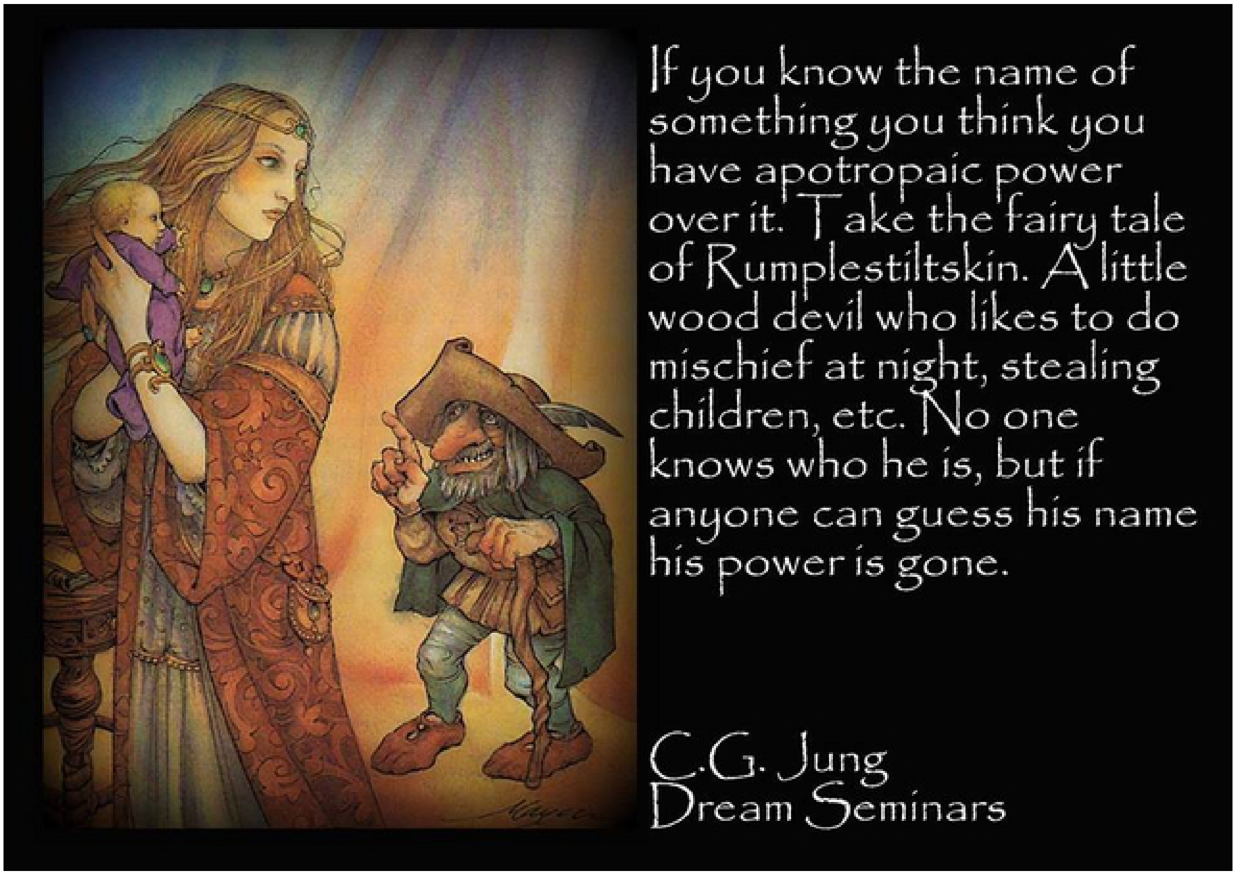
“Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him.”



”Paradise is Moved Secretly to the East“

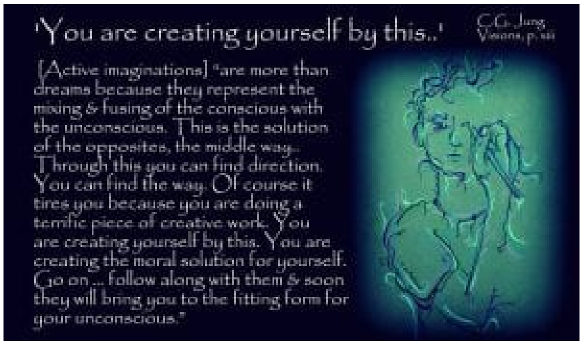
"An interesting detail in the history of the paradise motif is the paradise in which Adam and Eve lived in and picked the apple was in the West. But after the fall, paradise was secretly moved to the East. The West is part of the horizon onto which is projected : the sunset, death, going down into the underworld, the end of life, the end of a culture.

East is the place of the dawn, the place where light is born, the place where the new illumination comes from. Paradise therefore has two distinct connotations. When it is in the East it is the locus of the rebirth of a new form of consciousness. The paradise of the West lures us into childishness, the regressive, fantasies of the past with a womblike character." Marie Louise von Franz



If you know the name of something you think you have apotropaic power over it. Take the fairy tale of Rumplestiltskin. A little wood devil who likes to do mischief at night, stealing children, etc. No one knows who he is, but if anyone can guess his name his power is gone.

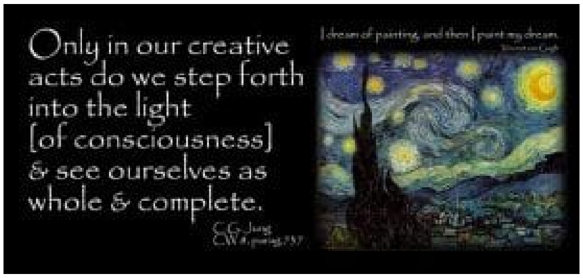
C.G. Jung
Dream Seminars



'You are creating yourself by this..'

C.G. Jung
Visions, p. xxi

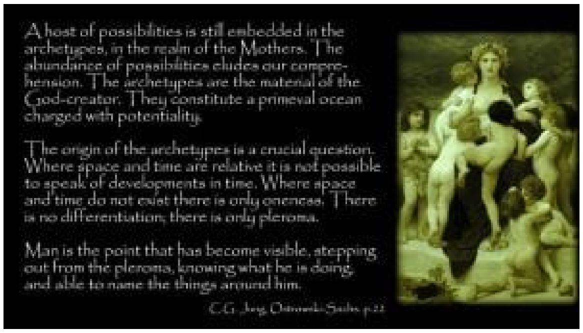
[Active imaginations] "are more than dreams because they represent the mixing & fusing of the conscious with the unconscious. This is the solution of the opposites, the middle way.. Through this you can find direction. You can find the way. Of course it tires you because you are doing a terrific piece of creative work. You are creating yourself by this. You are creating the moral solution for yourself. Go on ... follow along with them & soon they will bring you to the fitting form for your unconscious."



Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.

C.G. Jung
CW 8, parag.757

I dream of painting, and then I paint my dream.
Vincent van Gogh

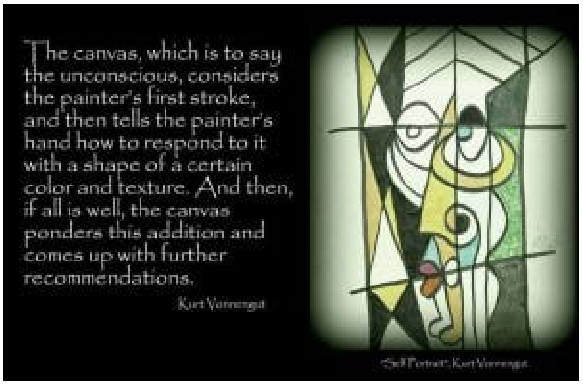


A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. The archetypes are the material of the God-creator. They constitute a primeval ocean charged with potentiality.

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time. Where space and time do not exist there is only oneness. There is no differentiation; there is only pleroma.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things around him.

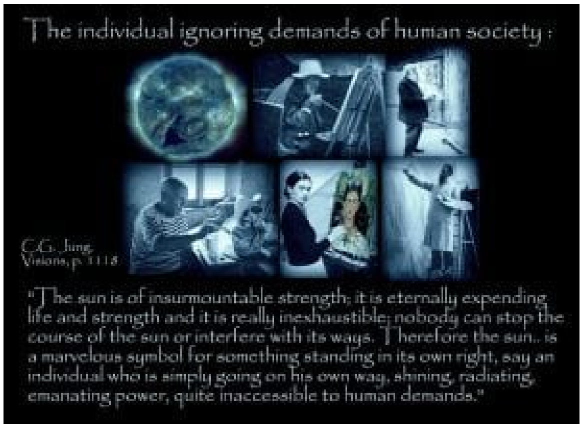
C.G. Jung, Ostrowski-Sachs, p.22



The canvas, which is to say the unconscious, considers the painter's first stroke, and then tells the painter's hand how to respond to it with a shape of a certain color and texture. And then, if all is well, the canvas ponders this addition and comes up with further recommendations.

Kurt Vonnegut

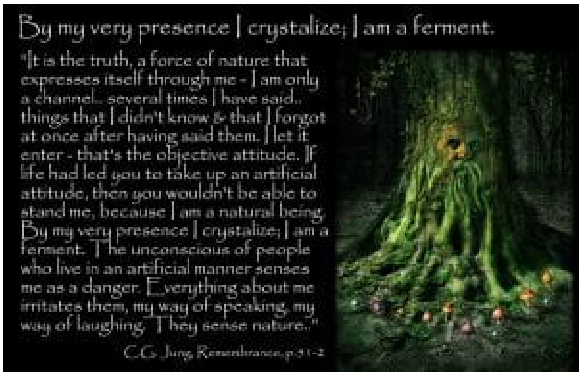
"Self Portrait", Kurt Vonnegut



The individual ignoring demands of human society :

C.G. Jung, Visions, p. 1118

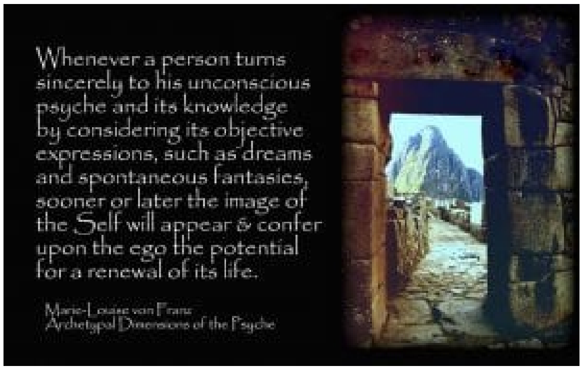
"The sun is of insurmountable strength; it is eternally expending life and strength and it is really inexhaustible; nobody can stop the course of the sun or interfere with its ways. Therefore the sun.. is a marvelous symbol for something standing in its own right, say an individual who is simply going on his own way, shining, radiating, emanating power, quite inaccessible to human demands."



By my very presence I crystalize; I am a ferment.

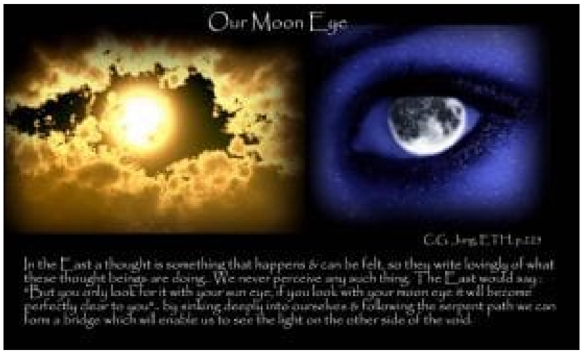
"It is the truth, a force of nature that expresses itself through me - I am only a channel.. several times I have said.. things that I didn't know & that I forgot at once after having said them. I let it enter - that's the objective attitude. If life had led you to take up an artificial attitude, then you wouldn't be able to stand me, because I am a natural being. By my very presence I crystalize; I am a ferment. The unconscious of people who live in an artificial manner senses me as a danger. Everything about me irritates them, my way of speaking, my way of laughing. They sense nature.."

C.G. Jung, Remembrance, p.51-2



Whenever a person turns sincerely to his unconscious psyche and its knowledge by considering its objective expressions, such as dreams and spontaneous fantasies, sooner or later the image of the Self will appear & confer upon the ego the potential for a renewal of its life.

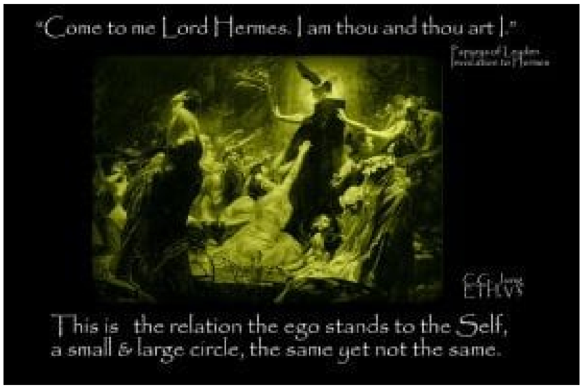
Marie-Louise von Franz
Archetypal Dimensions of the Psyche



Our Moon Eye

C.G. Jung, E.T.H., p.223

In the East a thought is something that happens & can be felt, so they write lovingly of what these thought beings are doing. We never perceive any such thing. The East would say: "But you only look for it with your sun eye; if you look with your moon eye it will become perfectly clear to you". by sinking deeply into ourselves & following the serpent path we can form a bridge which will enable us to see the light on the other side of the void.

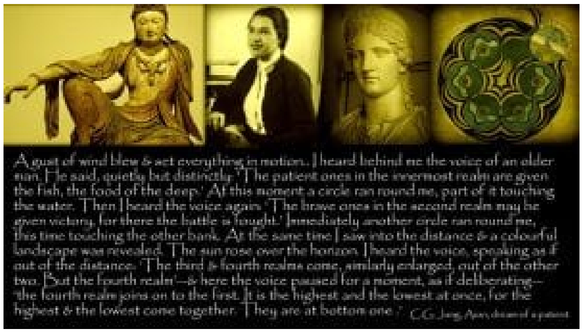


"Come to me Lord Hermes. I am thou and thou art I."

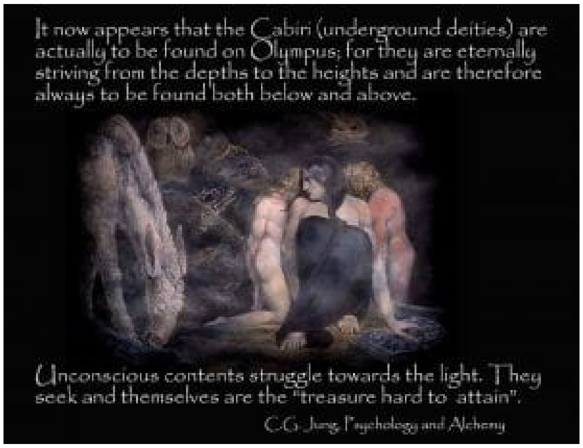
Papyrus of Leyden
Invocation to Hermes

C.G. Jung
E.T.H. V.3

This is the relation the ego stands to the Self, a small & large circle, the same yet not the same.



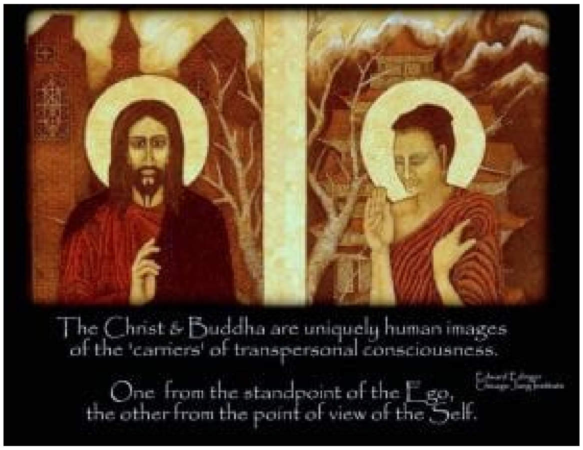
A gust of wind blew & set everything in motion.. I heard behind me the voice of an older man. He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.' At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: 'The brave ones in the second realm may be given victory, for there the battle is fought.' Immediately another circle ran round me, this time touching the other bank. At the same time I saw into the distance & a colourful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: 'The third & fourth realms come, similarly enlarged, out of the other two. But the fourth realm'—& here the voice paused for a moment, as if deliberating—'the fourth realm joins on to the first. It is the highest and the lowest at once, for the highest & the lowest come together. They are at bottom one.' C.G. Jung, Aion, dream of a patient



It now appears that the Cabiri (underground deities) are actually to be found on Olympus; for they are eternally striving from the depths to the heights and are therefore always to be found both below and above.

Unconscious contents struggle towards the light. They seek and themselves are the "treasure hard to attain".

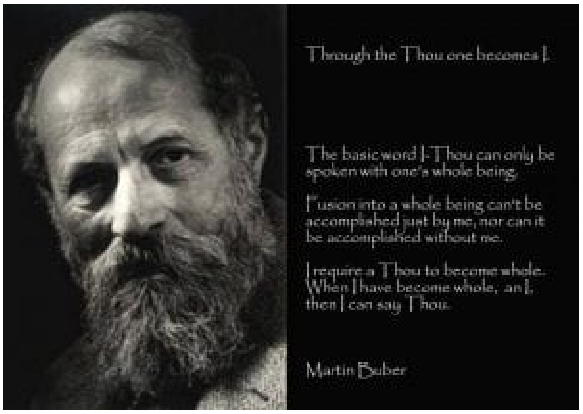
C.G. Jung, Psychology and Alchemy



The Christ & Buddha are uniquely human images of the 'carriers' of transpersonal consciousness.

One from the standpoint of the Ego, the other from the point of view of the Self.

Edward Edinger
Chicago Jung Institute



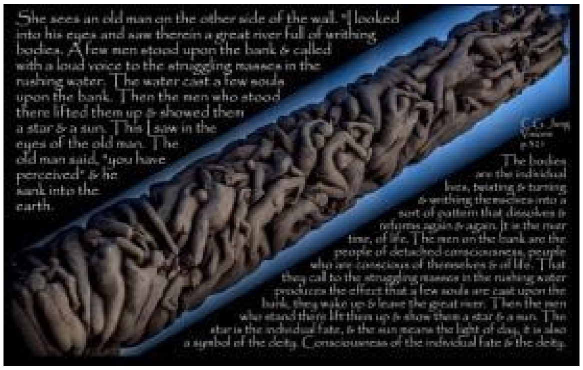
Through the Thou one becomes I.

The basic word I-Thou can only be spoken with one's whole being.

Fusion into a whole being can't be accomplished just by me, nor can it be accomplished without me.

I require a Thou to become whole. When I have become whole, an I, then I can say Thou.

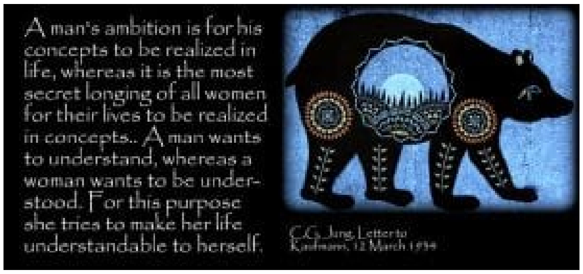
Martin Buber



She sees an old man on the other side of the wall. "I looked into his eyes and saw therein a great river full of writhing bodies. A few men stood upon the bank & called with a loud voice to the struggling masses in the rushing water. The water cast a few souls upon the bank. Then the men who stood there lifted them up & showed them a star & a sun. This I saw in the eyes of the old man. The old man said, "you have perceived" & he sank into the earth.

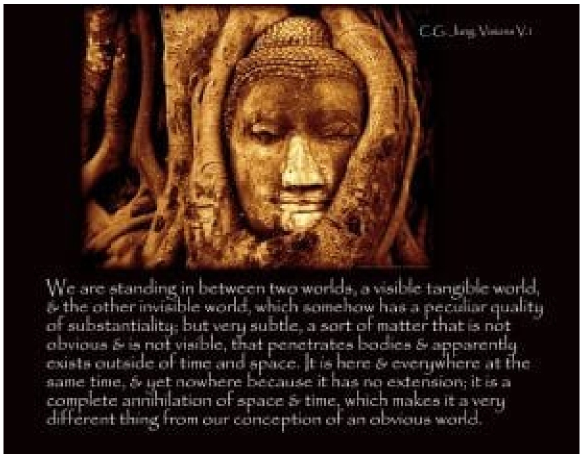
C.G. Jung
Visions
p.521

The bodies are the individual lives, twisting & turning & writhing themselves into a sort of pattern that dissolves & reforms again & again. It is the river time, of life. The men on the bank are the people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up & leave the great river. Then the men who stand there lift them up & show them a star & a sun. The star is the individual fate, & the sun means the light of day, it is also a symbol of the deity. Consciousness of the individual fate & the deity.



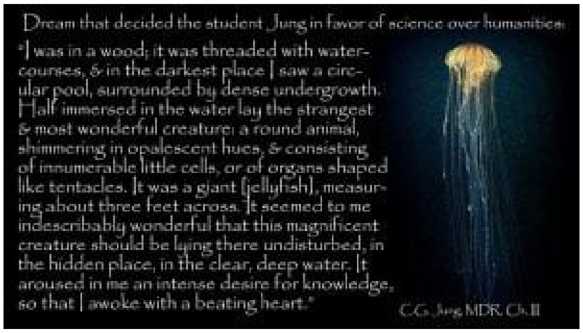
A man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts.. A man wants to understand, whereas a woman wants to be understood. For this purpose she tries to make her life understandable to herself.

C.G. Jung, Letter to Kaufmann, 12 March 1954



C.G. Jung, Visions V.1

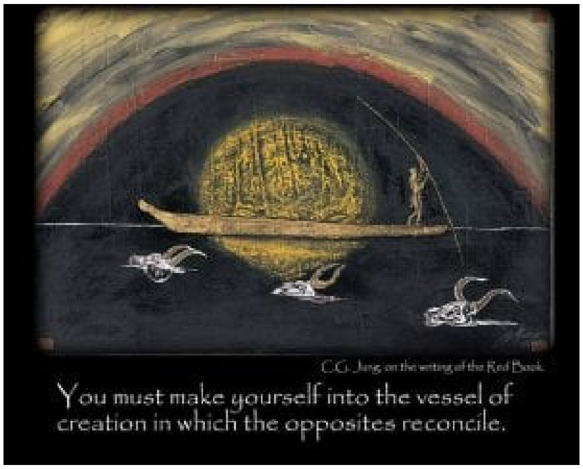
We are standing in between two worlds, a visible tangible world, & the other invisible world, which somehow has a peculiar quality of substantiality; but very subtle, a sort of matter that is not obvious & is not visible, that penetrates bodies & apparently exists outside of time and space. It is here & everywhere at the same time, & yet nowhere because it has no extension; it is a complete annihilation of space & time, which makes it a very different thing from our conception of an obvious world.



Dream that decided the student Jung in favor of science over humanities:

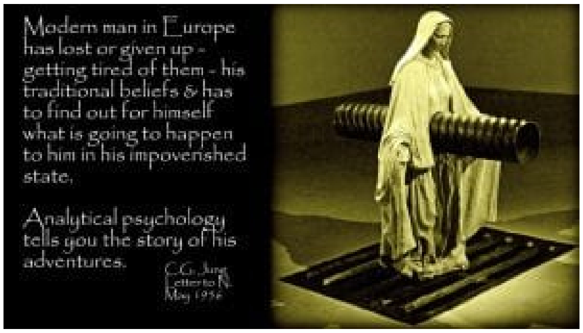
"I was in a wood; it was threaded with watercourses, & in the darkest place I saw a circular pool, surrounded by dense undergrowth. Half immersed in the water lay the strangest & most wonderful creature: a round animal, shimmering in opalescent hues, & consisting of innumerable little cells, or of organs shaped like tentacles. It was a giant [jellyfish], measuring about three feet across. It seemed to me indescribably wonderful that this magnificent creature should be lying there undisturbed, in the hidden place, in the clear, deep water. It aroused in me an intense desire for knowledge, so that I awoke with a beating heart."

C.G. Jung, MDR, Ch.II



C.G. Jung, on the writing of the Red Book

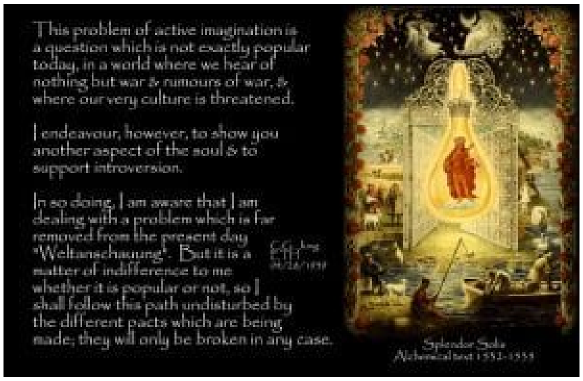
You must make yourself into the vessel of creation in which the opposites reconcile.



Modern man in Europe has lost or given up - getting tired of them - his traditional beliefs & has to find out for himself what is going to happen to him in his impoverished state.

Analytical psychology tells you the story of his adventures.

C.G. Jung
Letter to N.
May 1956



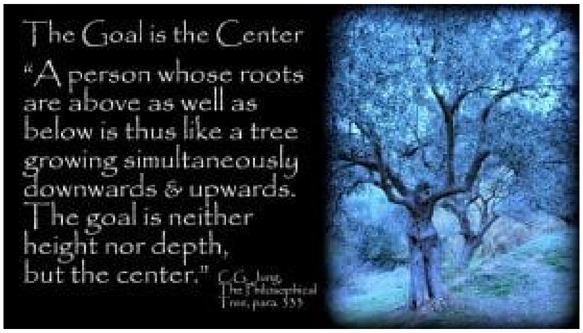
This problem of active imagination is a question which is not exactly popular today, in a world where we hear of nothing but war & rumours of war, & where our very culture is threatened.

I endeavour, however, to show you another aspect of the soul & to support introversion.

In so doing, I am aware that I am dealing with a problem which is far removed from the present day "Weltanschauung". But it is a matter of indifference to me whether it is popular or not, so I shall follow this path undisturbed by the different pacts which are being made; they will only be broken in any case.

C.G. Jung
E.T.H.
06/26/1939

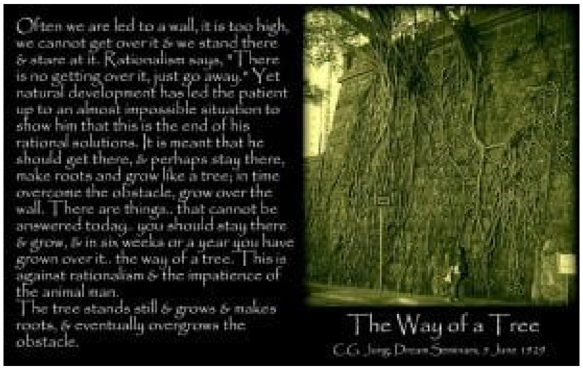
Splendor Solis
Alchemical text 1532-1535



The Goal is the Center

"A person whose roots are above as well as below is thus like a tree growing simultaneously downwards & upwards. The goal is neither height nor depth, but the center."

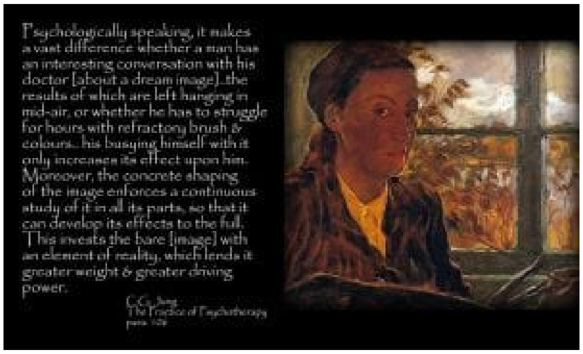
C.G. Jung,
The Philosophical
Tree, para. 333



Often we are led to a wall, it is too high, we cannot get over it & we stand there & stare at it. Rationalism says, "There is no getting over it, just go away." Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions. It is meant that he should get there, & perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall. There are things.. that cannot be answered today.. you should stay there & grow, & in six weeks or a year you have grown over it.. the way of a tree. This is against rationalism & the impatience of the animal man.
The tree stands still & grows & makes roots, & eventually overgrows the obstacle.

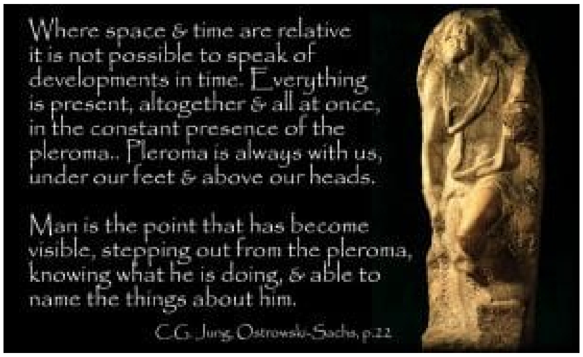
The Way of a Tree

C.G. Jung, Dream Seminars, 5 June 1929



Psychologically speaking, it makes a vast difference whether a man has an interesting conversation with his doctor [about a dream image]..the results of which are left hanging in mid-air, or whether he has to struggle for hours with refractory brush & colours.. his busying himself with it only increases its effect upon him. Moreover, the concrete shaping of the image enforces a continuous study of it in all its parts, so that it can develop its effects to the full. This invests the bare [image] with an element of reality, which lends it greater weight & greater driving power.

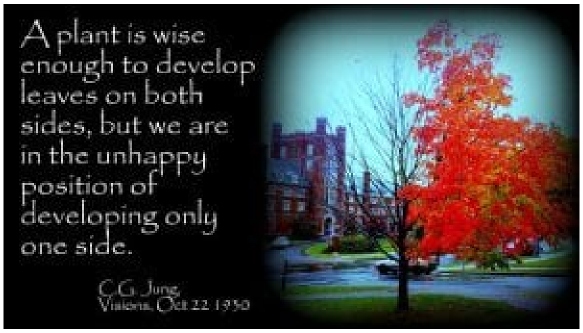
C.G. Jung
The Practice of Psychotherapy
para. 106



Where space & time are relative it is not possible to speak of developments in time. Everything is present, altogether & all at once, in the constant presence of the pleroma.. Pleroma is always with us, under our feet & above our heads.

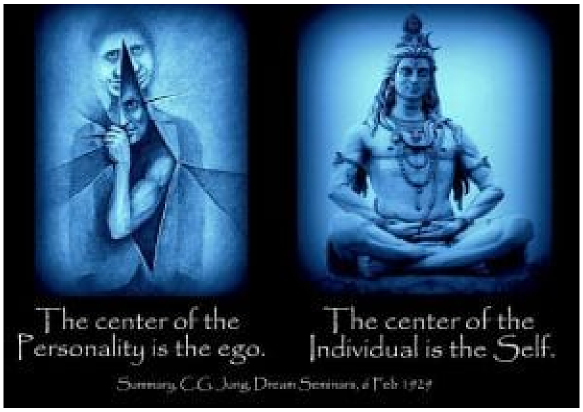
Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, & able to name the things about him.

C.G. Jung, Ostrowski-Sachs, p.22



A plant is wise enough to develop leaves on both sides, but we are in the unhappy position of developing only one side.

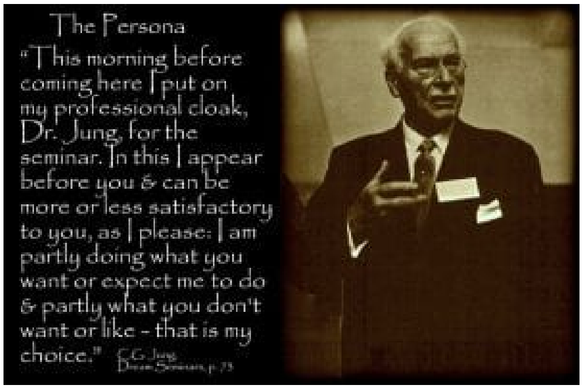
C.G. Jung
Visions, Oct 22 1930



The center of the Personality is the ego.

The center of the Individual is the Self.

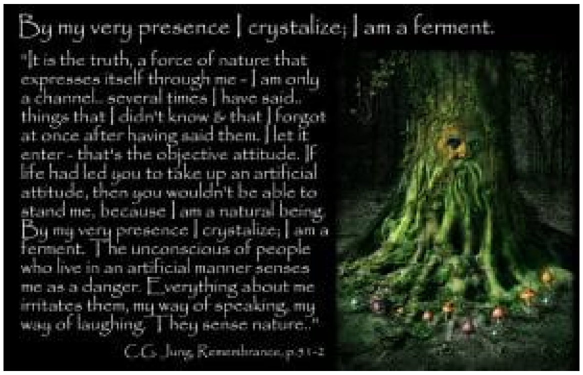
Summary, C.G. Jung, Dream Seminars, 6 Feb 1929



The Persona

"This morning before coming here I put on my professional cloak, Dr. Jung, for the seminar. In this I appear before you & can be more or less satisfactory to you, as I please: I am partly doing what you want or expect me to do & partly what you don't want or like - that is my choice."

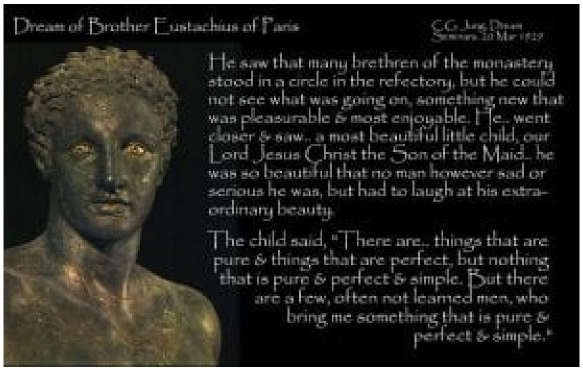
C.G. Jung
Dream Seminars, p. 73



By my very presence I crystalize; I am a ferment.

"It is the truth, a force of nature that expresses itself through me - I am only a channel.. several times I have said.. things that I didn't know & that I forgot at once after having said them. I let it enter - that's the objective attitude. If life had led you to take up an artificial attitude, then you wouldn't be able to stand me, because I am a natural being. By my very presence I crystalize; I am a ferment. The unconscious of people who live in an artificial manner senses me as a danger. Everything about me irritates them, my way of speaking, my way of laughing. They sense nature.."

C.G. Jung, Remembrance, p. 51-2

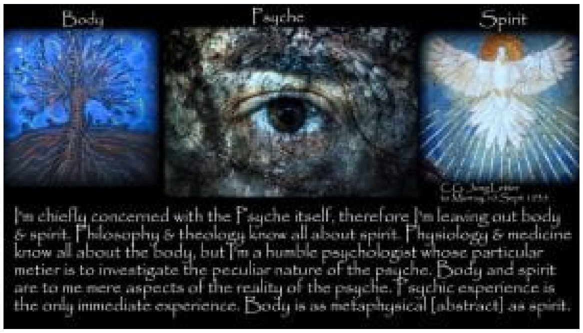


Dream of Brother Eustachius of Paris

C.G. Jung Dream
Seminars, 20 Mar 1929

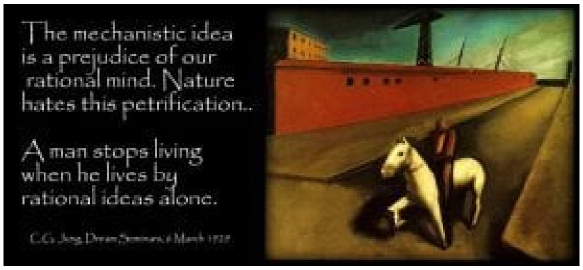
He saw that many brethren of the monastery stood in a circle in the refectory, but he could not see what was going on, something new that was pleasurable & most enjoyable. He.. went closer & saw.. a most beautiful little child, our Lord Jesus Christ the Son of the Maid.. he was so beautiful that no man however sad or serious he was, but had to laugh at his extra-ordinary beauty.

The child said, "There are.. things that are pure & things that are perfect, but nothing that is pure & perfect & simple. But there are a few, often not learned men, who bring me something that is pure & perfect & simple."


Body
Psyche
Spirit

C.G. Jung Letter
to Murray, 10 Sept 1935

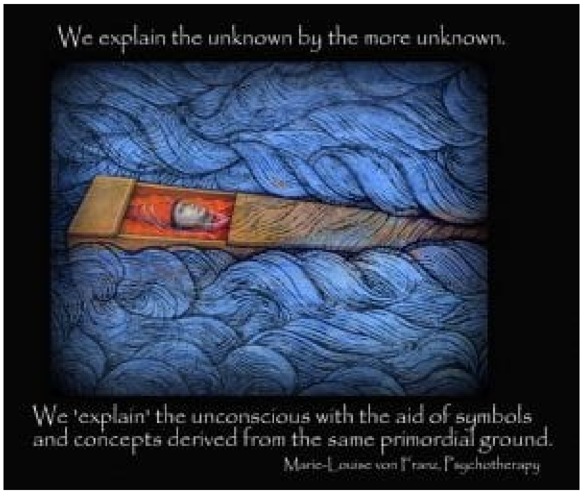
I'm chiefly concerned with the Psyche itself, therefore I'm leaving out body & spirit. Philosophy & theology know all about spirit. Physiology & medicine know all about the body, but I'm a humble psychologist whose particular metier is to investigate the peculiar nature of the psyche. Body and spirit are to me mere aspects of the reality of the psyche. Psychic experience is the only immediate experience. Body is as metaphysical [abstract] as spirit.



The mechanistic idea
is a prejudice of our
rational mind. Nature
hates this petrification..

A man stops living
when he lives by
rational ideas alone.

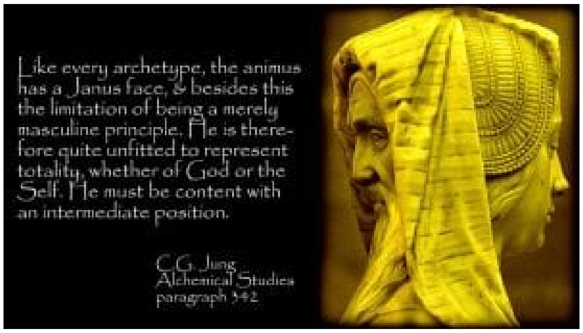
C.G. Jung, Dream Seminars, 6 March 1929



We explain the unknown by the more unknown.

We 'explain' the unconscious with the aid of symbols
and concepts derived from the same primordial ground.

Marie-Louise von Franz, Psychotherapy



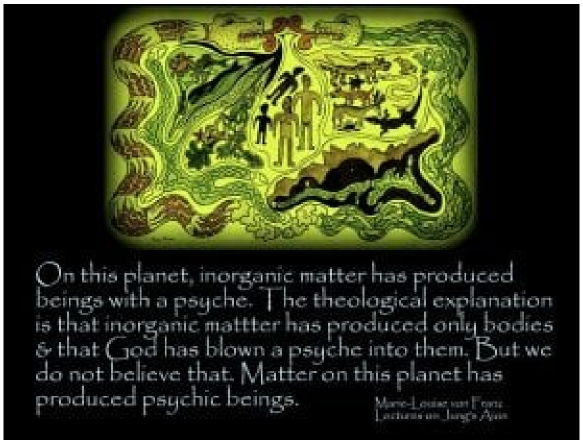
Like every archetype, the animus
has a Janus face, & besides this
the limitation of being a merely
masculine principle. He is therefore
quite unfitted to represent
totality, whether of God or the
Self. He must be content with
an intermediate position.

C.G. Jung
Alchemical Studies
paragraph 342

As I was preparing for the jouney home after a day spent
working out of doors by the lake, I saw, to my amazement,
Jung bending down & looking at the lake from between his legs.

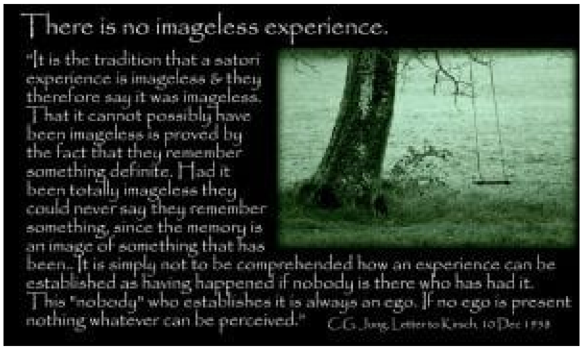
Aniela Jaffe,
Jung's Life &
Work

He told me to do the same. I complied and likewise looked at the
world upside down. He told me how the world and things looked
better and were perceived more correctly if you took the inverse
view of them. With that, he bade me farewell & went into his shed.



On this planet, inorganic matter has produced beings with a psyche. The theological explanation is that inorganic mattter has produced only bodies & that God has blown a psyche into them. But we do not believe that. Matter on this planet has produced psychic beings.

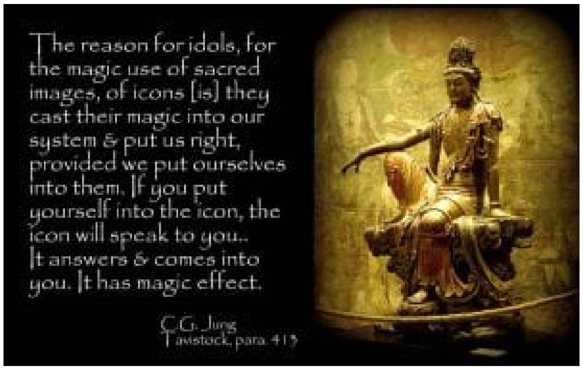
Marie-Louise von Franz
Lectures on Jung's Aion



There is no imageless experience.

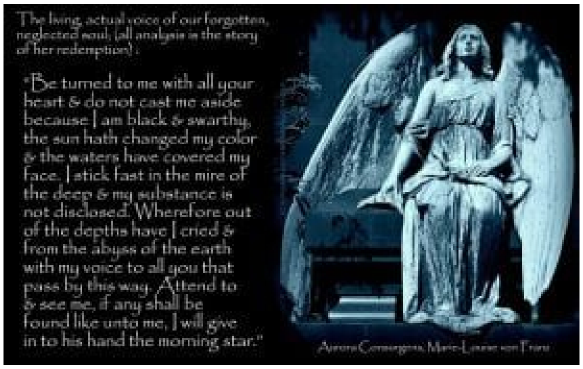
"It is the tradition that a satori experience is imageless & they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Had it been totally imageless they could never say they remember something, since the memory is an image of something that has been...It is simply not to be comprehended how an experience can be established as having happened if nobody is there who has had it. This "nobody" who establishes it is always an ego. If no ego is present nothing whatever can be perceived."

C.G. Jung, Letter to Kirsch, 10 Dec 1958



The reason for idols, for the magic use of sacred images, of icons [is] they cast their magic into our system & put us right, provided we put ourselves into them. If you put yourself into the icon, the icon will speak to you.. It answers & comes into you. It has magic effect.

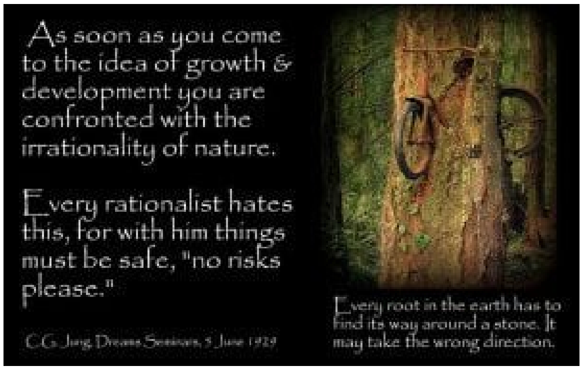
C.G. Jung
Tavistock, para. 413



The living, actual voice of our forgotten, neglected soul; (all analysis is the story of her redemption) :

"Be turned to me with all your heart & do not cast me aside because I am black & swarthy, the sun hath changed my color & the waters have covered my face. I stick fast in the mire of the deep & my substance is not disclosed. Wherefore out of the depths have I cried & from the abyss of the earth with my voice to all you that pass by this way. Attend to & see me, if any shall be found like unto me, I will give in to his hand the morning star."

Aurora Consurgens, Marie-Louise von Franz

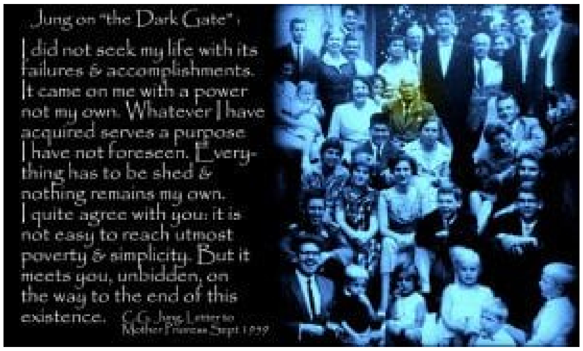


As soon as you come
to the idea of growth &
development you are
confronted with the
irrationality of nature.

Every rationalist hates
this, for with him things
must be safe, "no risks
please."

C.G. Jung, Dreams Seminars, 5 June 1929

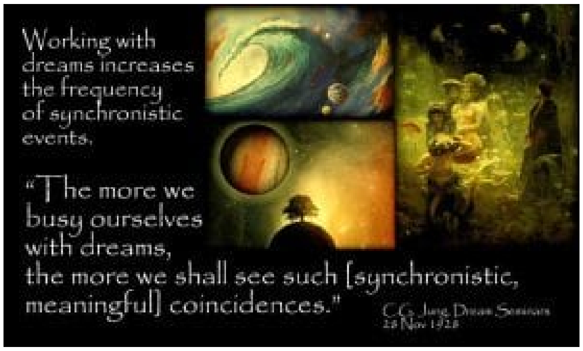
Every root in the earth has to
find its way around a stone. It
may take the wrong direction.



Jung on "the Dark Gate":

I did not seek my life with its
failures & accomplishments.
It came on me with a power
not my own. Whatever I have
acquired serves a purpose
I have not foreseen. Every-
thing has to be shed &
nothing remains my own.
I quite agree with you: it is
not easy to reach utmost
poverty & simplicity. But it
meets you, unbidden, on
the way to the end of this
existence.

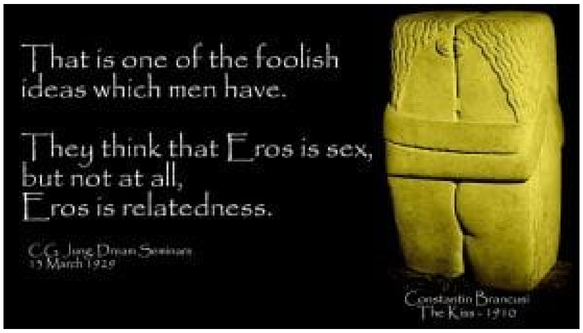
C.G. Jung, Letter to
Mother Prioress Sept 1959



Working with
dreams increases
the frequency
of synchronistic
events.

"The more we
busy ourselves
with dreams,
the more we shall see such [synchronistic,
meaningful] coincidences."

C.G. Jung, Dream Seminars
28 Nov 1928

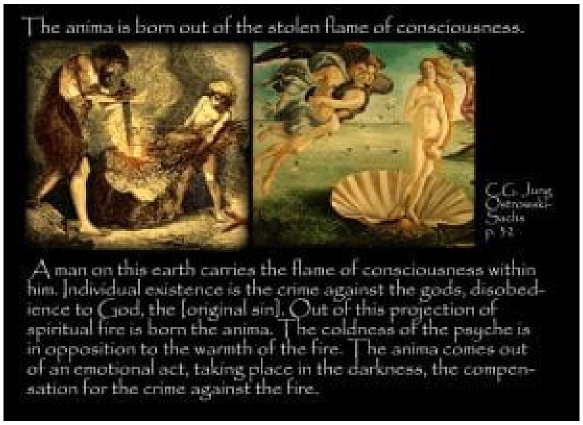


That is one of the foolish
ideas which men have.

They think that Eros is sex,
but not at all,
Eros is relatedness.

C.G. Jung, Dream Seminars
15 March 1929

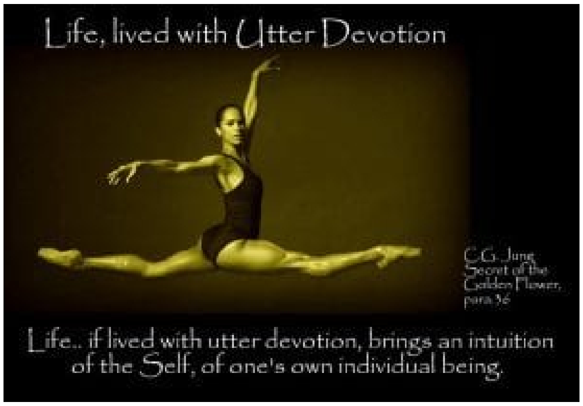
Constantin Brancusi
The Kiss - 1910



The anima is born out of the stolen flame of consciousness.

C.G. Jung
Ostrowski-Sachs
p. 32

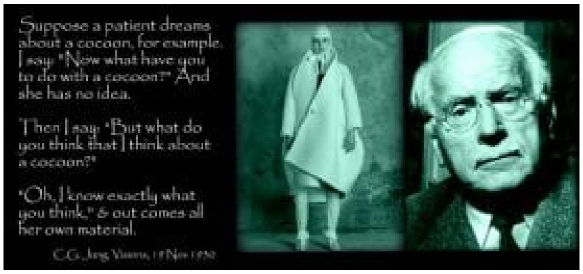
A man on this earth carries the flame of consciousness within him. Individual existence is the crime against the gods, disobedience to God, the [original sin]. Out of this projection of spiritual fire is born the anima. The coldness of the psyche is in opposition to the warmth of the fire. The anima comes out of an emotional act, taking place in the darkness, the compensation for the crime against the fire.



Life, lived with Utter Devotion

C.G. Jung
Secret of the
Golden Flower,
para 36

Life.. if lived with utter devotion, brings an intuition of the Self, of one's own individual being.



Suppose a patient dreams about a cocoon, for example. I say: "Now what have you to do with a cocoon?" And she has no idea.

Then I say: "But what do you think that I think about a cocoon?"

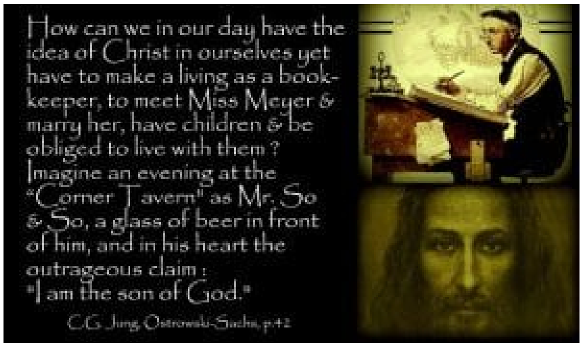
"Oh, I know exactly what you think," & out comes all her own material.

C.G. Jung Visions, 18 Nov 1930

I want to love my God,
the defenseless
and hopeless one.

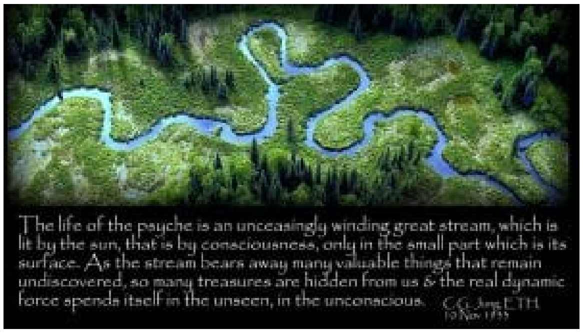
I want to care for him,
like a child.

C.G. Jung, The Red Book, p. 286



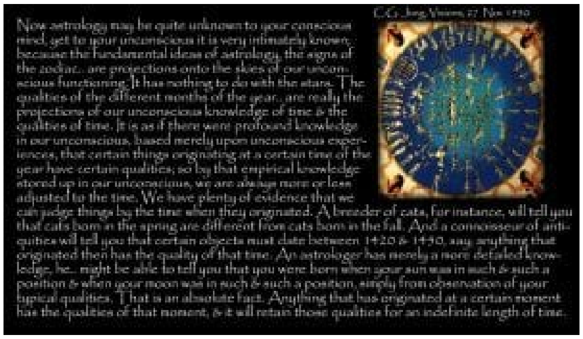
How can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer & marry her, have children & be obliged to live with them? Imagine an evening at the "Corner Tavern" as Mr. So & So, a glass of beer in front of him, and in his heart the outrageous claim: "I am the son of God."

C.G. Jung, Ostrowski-Sachs, p.42



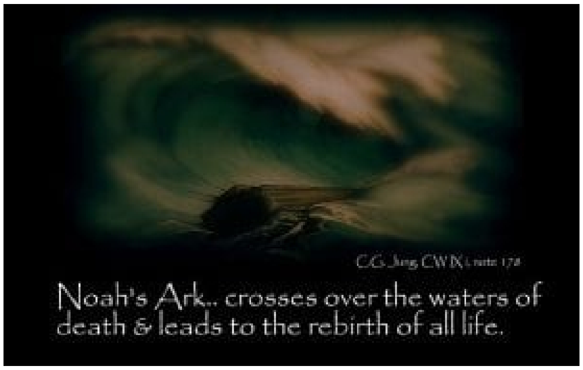
The life of the psyche is an unceasingly winding great stream, which is lit by the sun, that is by consciousness, only in the small part which is its surface. As the stream bears away many valuable things that remain undiscovered, so many treasures are hidden from us & the real dynamic force spends itself in the unseen, in the unconscious.

C.G. Jung, ETH
10 Nov 1933



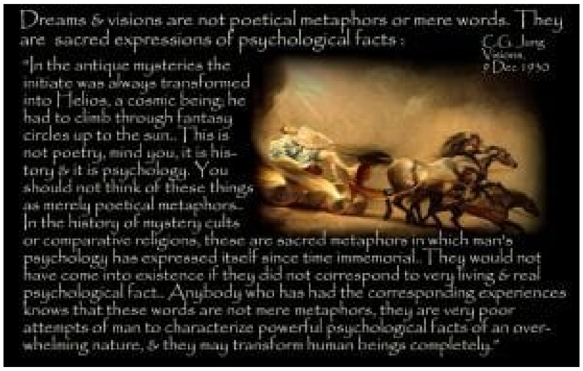
C.G. Jung, Visions, 27 Nov 1930

Now astrology may be quite unknown to your conscious mind, yet to your unconscious it is very intimately known, because the fundamental ideas of astrology, the signs of the zodiac.. are projections onto the skies of our unconscious functioning. It has nothing to do with the stars. The qualities of the different months of the year.. are really the projections of our unconscious knowledge of time & the qualities of time. It is as if there were profound knowledge in our unconscious, based merely upon unconscious experiences, that certain things originating at a certain time of the year have certain qualities; so by that empirical knowledge stored up in our unconscious, we are always more or less adjusted to the time. We have plenty of evidence that we can judge things by the time when they originated. A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. And a connoisseur of antiquities will tell you that certain objects must date between 1420 & 1450, say, anything that originated then has the quality of that time. An astrologer has merely a more detailed knowledge, he.. might be able to tell you that you were born when your sun was in such & such a position & when your moon was in such & such a position, simply from observation of your typical qualities. That is an absolute fact. Anything that has originated at a certain moment has the qualities of that moment, & it will retain those qualities for an indefinite length of time.



C.G. Jung, CW IX i, note 178

Noah's Ark.. crosses over the waters of death & leads to the rebirth of all life.



Dreams & visions are not poetical metaphors or mere words. They are sacred expressions of psychological facts :

C.G. Jung
Visions,
9 Dec 1930

"In the antique mysteries the initiate was always transformed into Helios, a cosmic being; he had to climb through fantasy circles up to the sun.. This is not poetry, mind you, it is history & it is psychology. You should not think of these things as merely poetical metaphors.. In the history of mystery cults or comparative religions, these are sacred metaphors in which man's psychology has expressed itself since time immemorial.. They would not have come into existence if they did not correspond to very living & real psychological fact.. Anybody who has had the corresponding experiences knows that these words are not mere metaphors, they are very poor attempts of man to characterize powerful psychological facts of an overwhelming nature, & they may transform human beings completely."

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Carl Jung on the historical origins of “Individuation.” (2019-03-01 13:34)

[1]

Lecture I 2nd May, 1941

For several semesters, I have been speaking to you about the Process of Individuation.

By this term, we understand a certain tendency of the psyche towards centralisation.

This tendency should be regarded as phylogenetic, belonging to the history of the evolution of the race, and also as ontogenetic, belonging to the history of the development of the individual.

The original condition of the psyche is a dissociated condition, in that consciousness is remarkably weak.

We can observe this in the primitives of today, and also in cultural human beings under certain conditions.

This weak consciousness shows itself above all in the fact that the will is missing in the primitive stage.

Only moods are present, all action depends on these, and is more or less involuntary.

Consciousness is not distinct, and is subordinate to every kind of inner and outer influence.

It is in consequence quite unreliable, and at the mercy of moods, emotions and so on.

It has no freedom, and the ego, which should be the centre and place of control for consciousness, has desperately little to say.

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible.

The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego.

Consciousness is bound up with the existence of an ego, one simply cannot imagine it without.

If we represent the range of consciousness diagrammatically, we find a number of contents in it, of which only a very limited proportion of so-called simultaneous contents are conscious, inasfar
as they are connected with the centre which we call the ego (a) . (See diagram 3 on p. 138.)

The ego knows or is conscious of itself; this is the basic formula of consciousness.

If this consciousness is intense and extends by relating to more numerous contents, its range becomes wider.

Some of the contents in the diagram, 4 which are not directly connected with the centre, are related to other contents, and so indirectly to the centre.

Unlimited differentiations and combinations are possible, absolutely unlimited, but simultaneous contents are exceedingly limited, because we are unable to think of many things at once.

The ego looks away, as a rule, from those things which are painful or disagreeable to it, they are forgotten or repressed and thus lose their connection with the centre and slip into the so-called personal unconscious.

(b) The contents of the unconscious have no direct connection with the ego, but they are gradually perceived in the form of images.

These images are phenomena of energy, and a certain tension is needed before an unconscious content can become conscious.

If the tension is not sufficiently strong for the content to reach the threshold of consciousness, it remains unconscious: it exists but is not related to the centre.

The parts of ourselves which we are unwilling to accept, and therefore forget or repress, form the figure of the shadow.

The shadow is connected, on the other side, with the contents of the collective unconscious (c), and thus elements enter into the images which have never been known to consciousness.

The contents of the collective unconscious are so obscure that they only relate to the ego under exceptional conditions.

They are so strange and foreign, and appear in consciousness in such a peculiar way, that they often are not recognised as belonging in 5 any way to the human sphere.

These invasions, from the realm of the collective unconscious, are always characterised by peculiar emotional phenomena.

The strange experiences in the primitive world, which are called mana-experiences, come from this source.

Mana is a Polynesian word, and means something extraordinarily effective.

To take an example: animals have their natural habits and customs, and while they follow these, the primitives regard them as ordinary dogs, birds, snakes and so on.

But if one day, an animal behaves in an unexpected way, not according to its usual habits, it immediately becomes "mana ", and is thought to be a "doctor animal".

That is: it is regarded as being filled with a peculiar power; perhaps a medicine man has entered the animal, or it is itself a wizard, and can therefore behave in a way which contradicts its nature.

It is a quite special case.

There are plants, trees and people that are always, or occasionally, "mana”.

The power or prestige of the chief or that of the medicine man are mana; and the strength or power of medicine, and of health itself, are also called mana.

All medicine is just medicine to the primitive, whether it is quinine, some amulet or anything else which has a magic or healing effect, and he therefore needs a term such as mana.

Presumably mana is not an inherent quality of these things.

For instance, when an ant-eater, which is a nocturnal animal by nature, shows itself by day, we regard it as an ordinary ant-eater which has made a mistake, but for the primitive it is no ordinary animal but a quite extraordinary devil of a fellow.

Such a break in the order of nature is regarded as dangerous, and the primitives undertake certain rituals in order to repair it.

They feel about it as you would feel if you heard that the river Sihl had turned round and was running up its course towards Einsiedeln.

Such an event would open the door to every possibility, the Limmat might do the same tomorrow, or the North Sea might flood Europe and drown us all.

When the laws of nature become disturbed, things are very dangerous , and it is vitally necessary to bring them back into order, through magic or any other effective means.

The mana experience is one of the most primitive forms of experiencing the contents of the collective unconscious which have become activated for unknown, unconscious reasons; and therefore such contents also appear in the form of ghosts which belong to primitive psychical conditions.

Ghosts also affect consciousness, and draw their power from man, unless we assume that they have an independent existence of their own.

This question still remains open; large groups of people even now are convinced of the independent existence of ghosts, and such people are not confined to "darkest Africa"!

A higher stage of such beings or forces is that of the gods.

The mana experience itself remains essentially the same as it was from the beginning, but it becomes differentiated into a higher and a lower level.

On the lower level ghosts remain ghosts, and our ghost stories are indeed very similar to those of the primitives.

The American and English spiritualists, during the last war, spontaneously adopted the idea of teaching ghosts that they were dead.

This idea is also to be found in Tibetan texts, which were not then translated; the "Tibetan Book of the Dead", for instance, contains directions for teaching ghosts that they no longer belong to the world of the living.

Such ideas are eternal, they can be forgotten a hundred times but they always appear again, for they are primeval psychological experiences, and therefore ghosts do not develop.

It is different with the doctrines concerning the gods.

These develop in a very characteristic way.

The idea of gods is only to be found at a certain cultural level; on the most primitive level the mana experience has no form, it is a mass of ghosts, magic and medicine, and does not develop, as I said before.

There is no real difference between a medicine man in darkest Africa and a "sorcerer" in Appenzell today, their procedure is essentially the same.

But the dogmas of religion have proved themselves capable of luxuriant development.

The very idea of a god is a much higher and more differentiated conception than the primitive idea of ghosts; the latter betrays a complete formlessness of the mana experience.

From the earliest days, and the lowest stages of culture, all over the world, men began to develop measures to protect themselves, and to propitiate these dangerous, unconscious contents.

The mana powers have a great influence on the fate of man, so they must be propitiated, appeased and persuaded to be favourably disposed towards man.

Every magic means has been used to bring about this end.

If a god was indifferent, his attention must be aroused, and in such a way that he could be asked for favours.

It is on the stories of such experiences with the gods that mythology is really founded.

Mythology could be called a record of those unconscious contents which only reach consciousness occasionally and under unusual conditions.

It teaches us about these dominants or archetypes of the collective unconscious which are unknown to us, but from which we receive very peculiar effects.

We will not go into the history of religions in detail, but I will sketch the development very briefly.

Gradually and in the course of time a certain type of deity appeared: a sort of divine hero, half man and half god, gradually emerged from the higher religions where the deity was still entirely outside man.

Osiris is perhaps the most ancient figure of this kind.

And this old Egyptian god is typical of the god with a human and divine nature combined.

He had human characteristics, suffered a human fate, including pain and death; and as a god he experienced rebirth, that is resurrection.

This god had a special relationship to the Pharaoh who was the earthly god.

The Pharaohs were born in a miraculous manner, birth chambers still exist in the old Egyptian temples where the divine pregnancy and the birth of the Pharaoh are depicted.

The Pharaoh possessed an Osiris-soul; that is, he was in participation with the god who suffered, died and rose again.

Therefore the Pharaoh, when as a man he suffered the human fate of death, rose again like Osiris.

This interrelation between god and man, this similarity in essence, existed in very ancient times in Egypt, but it was originally confined exclusively to the Pharaoh.

Gradually in the course of centuries, as such things happen, the Osiris-soul was extended to the royal family, and further to the members of the court.

And still later, Osiris became the Osiris of every one, the immortal soul, as Christianity would express it.

The figure of the divine man is by no means confined to Egypt, it is to be found in other places and in other religions.

Some examples are the figures of Attis, Adonis, Tammuz in Babylon, in a certain sense also Mithras who is of Persian and Indian origin; and further the teaching of the Anthropos that developed in so-called Hellenistic syncretism, which was an amalgamation of Greek philosophy with the Egyptian religion in the time of the Ptolemies.

This Anthropos doctrine is a pre-Christian teaching concerning the first human being.

The first man was an emanation or visible form of the Deity in human shape, participating in human life.

He became the prototype of human life, or rather of human consciousness, in that he was always swallowed by, or entangled in, the darkness.

He was taken prisoner by it and disappeared, so to speak, into the darkness of nature, into the Physis or materia, or was captured by evil.

He then overcomes his captors or is rescued from his prison, or even takes captivity captive.

To use an old parable for the last, he is the bait of the Deity, by means of which the essence of the darkness is fished up out of the deep.

These are Manichaean conceptions, but Christ is also sometimes represented as the bait on the divine hook, by means of which Leviathan is fished up out of the sea.

Leviathan is of course evil, the essence of darkness.

This Anthropos, already in Hellenistic times and independent of Christian influences, became the essential human centre of man, a living being in him, a superior higher being in man and yet man.

This was the reason why he was called the "anthropos", which simply means man.

We can see a similar development in India, but a good deal earlier, about six centuries before Christ: Buddha is also a divine hero who, so to speak, conclusively overcomes the darkness.

He is also a kind of divine man, but with peculiar variations which are characteristic of him.

I will not go into these, as I have spoken of them in detail earlier lectures.

Simultaneously with this development in the religious teaching about the Deity, a transformation took place in the religious practises which were concerned with measures for protection and with propitiating the gods.

They retained the same character, it is true, indeed we still find rites of propitiation and prayers for protection even in the most highly develop ed religions.

But beyond these, through participation in the fate of the divine man, man gradually became conscious that he was in an unblessed, unredeemed state in the ego condition.

Man developed the feeling that he was imprisoned in the darkness of this world, that he lived under the domination of evil in his human body.

He began, therefore, to long for a miraculous deliverance or transformation; for that deliverance which is the portion of the divine man, brought about either through the fullness of his own powers, or through divine grace, which delivers him from the darkness through help from above.

This realisation brings a new element into the situation, namely consciousness of .the fact that the ego condition is an unblessed state.

The ancient pre-Christian world knew nothing of this insight.

It was only in the centuries immediately preceding the birth of Christ, that the idea gradually developed in the Greek world, through the myth of the Anthropos.

We do not know whether consciousness of the unblessed state of the ego condition gave rise to the doctrine about the Anthropos, or vice versa; we hear of both at the same time.

We could not assert that it was consciousness of the plight of the ego which was the cause of the doctrine, in fact it is rather more likely that the matter was reversed.

The idea of the Anthropos, as Osiris shows us, is very ancient, it may even be much older than we know; so probably it is older than the insight into the imperfect, unredeemed state of the ego .

This realisation is probably a later acquisition for it requires profound reflection: man must be in a position to make comparisons, to understand what is good and what is bad, and his own feelings.

A man in a dissociated psychical condition is not in a position to know whether he is in a blessed or an un-blessed state, he has no idea how things are with him; it requires real realisation to know how one is.

This unblessed, unfree, unhappy condition of the ego was gradually balanced by a peculiar consciousness of a relation to something which was not in a suffering condition, something which was in a perfect, peaceful, complete and blessed state.

This is, in a way, the relation of man to the eternal contents of the collective unconscious, which exist beyond time, beside the transient and the changing.

Ego consciousness is caught in the prison of this world, but outside there is an eternal, non-suffering and probably even peaceful, condition, where the higher being exists, the Anthropos, the man who is greater than the ego and who is the totality.

The relation to a greater Anthropos thus became the expression for the fact that the ego had advanced to a condition in which it was able to realise that it was imperfect and in a sorry plight.

We are caught in the darkness but a greater one exists who knows infinitely more than the ego, and who has planned long ago to lay the possibility of transformation on the path of life.

The effort to relate to this higher being, the Anthropos, dates from about the first century B. C.

It is an effort to realise fully the dim feeling, present in everyone: "I am also this great being."

We find many proofs of this in the literature of the period, which clearly express the conviction: "I am he and he is I."

It is very similar in the East.

The dark, unhappy, emotional condition of dissociation, where one is caught in the concupiscentia, must be fought by saying to oneself: "I am the great Atman, the essence of the world and beyond suffering.

I am beyond the world and beyond time.

I am the totality.

"These are the basic ideas of Yoga, as you will remember.

And we found the same idea again in the Exercitia of Ignatius of Loyola, where the ego of man is dissolved in favour of the divine man, of Christ.

When I had lectured during several Semesters on these two similar, and yet wholly different, points of view, I turned to the very peculiar spiritual movement which confronts us in alchemy.

In a certain sense this movement, in its western form, is isolated.

Alchemy also exists in the East, in China for instance, but there it is a part, and a direct expression, of a certain philosophical religion, of Taoism.

The main symbols of Taoism, the spirit of the valley, the dragon and so on, are also to be found in alchemy.

The origins of alchemy are more or less synchronistic in East and West, but alchemistic philosophy encountered more resistance in the West than in the East.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy.

Confucianism opposed Taoism and to some extent repressed it, so that it gradually lost ground and was regarded as being of secondary importance.

The repression, however, was never very severe, Taoism went on existing, and its literature was highly valued, think of the Tao-te Ching by Lao-Tse, for instance.

Therefore alchemy had a much better chance in the East than in the West, and alchemistic ideas came to light earlier.

The ideas, for instance, which are to be found in China about 1000 A. D. do not appear in Europe till the thirteenth or fourteenth century.

The "Aurora Consurgens "is a western text which could well be compared with the Chinese "Golden Flower”.

The former was probably written towards the end of the thirteenth century, whereas the origin of the latter is much older, it may even date from the ninth or tenth century.

Had the ideas of Gnosticism prevailed, western alchemy would have had much more chance, but as it was alchemy remained a kind of secret or occult knowledge and was more or less isolated.

It existed inside Christianity, but was never recognised officially as part of Christianity.

Alchemy has no official tradition or recognised literature in the West.

The spiritual atmosphere, which prevails in alchemy, is totally different to that of the Ignatian exercises, or to anything known to us through Christianity.

Alchemy is not directly concerned with the redemption of the ego, nor is the ego dissolved; it consists rather of a peculiar task undertaken by the philosophers, or artists as they often call themselves.

This task consists of freeing the light imprisoned in the darkness, or in perfecting the imperfect through a long and complicated work, represented as chemistry and really meant as chemistry.

Apparently the alchemist was only concerned with the materia, even only with chemical matter, but the texts are ambiguous.

There are books which are undoubtedly only meant to be chemistry, even though their definitions are not really chemistry; but the best of the alchemistic classics are highly ambiguous, full of double meaning.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil.

It is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable
other synonyms.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao.

In this connection, I should like to tell you a story which was told me by the late Richard Wilhelm (although you may already have heard it in earlier lectures), in order that you may get some idea of how the Chinese regards Tao.

When Wilhelm was in China there was a terrible drought, there had been no rain for months. The Catholics prayed for rain and had processions, the Chinese let off fireworks and fired guns to banish the drought demons, and so on, but all in vain. It was decided, therefore, to fetch a rainmaker from another province. Wilhelm was there when he arrived, a small wizened old man. He was asked what he required and replied: "Give me a small house outside the town and leave me alone. " His wishes were fulfilled and nothing was seen or heard of him for three days. On the fourth day there was a great fall of snow which was wholly unexpected at that time of year; and everyone said that the rainmaker had made the snow. Wilhelm was much interested and asked him: Did you make that snow?" "No" he replied "I did not." "But what did you do then? " " I simply stayed in my house" was the reply. Wilhelm might have assumed it was a fortunate chance, but he saw there was something behind it. So he persisted, saying: "You must have done something. "Then the old man said: "I come from the province of Schangsi, we have rain there, and everything is in order. If it does not rain when it should, then things are out of joint somewhere. And when I came here I too was infected and also got out of order. It was so bad that it took me three days and three nights to get myself straight again. And then naturally the drought ended."

This is a way of thinking which is very strange to us.

We never think in this way, but the Chinese philosopher does, and the old alchemists thought that way too.

They speak as if they thought causally, but they do not, they think synchronistically, and we do not understand.

It is the same when you talk to a Chinese, he speaks as if he were using the causal language, and one has to deal with such people for a long time, before one can understand them.

Alchemy really thinks in the same way.

If the alchemist works rightly in his own way, then the result is bound to be right, with the grace of God.

And therefore he cooks his peculiar brew, because if he does it correctly, the right thing happens, outwardly as well as inwardly. Carl Jung, ETH, Lecture XVI, Pages 137-143.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3994d-1.jpg`

On Divination and Synchronicity by Marie Louise Von Franz. (2019-03-01 14:17)

[1]

[See link at bottom of post to read the entire book and view the Figures referred to within this post.]

On Divination and Synchronicity : The Psychology of Meaningful Chance Studies in Jungian Psychology by Marie Louise Von Franz.

Lecture 1

You may perhaps know of the amusing fact that originally divination was always practiced in churches. The old Jews, for instance, had a divination oracle in their sanctuaries in Jerusalem and on certain occasions when the priest wanted to consult Yahweh he tried through such oracles to discover the will of God. In all primitive civilizations divination techniques have been used to find out what God, or the gods, want, but in time this has been discontinued and outgrown; it has become a dark, magical, and despised practice, but today this lecture is being given in the (parish church), a nice little synchronicity.

The view of the world which Jung tried to bring back into focus, and on which divination basically rests, is that of synchronicity; therefore before we go into details about the problems of divination we have to remember what Jung said about synchronicity. In his Foreword to the English edition of Richard Wilhelm's translation of The I Ching or Book of Changes, he gives a very good summary of the difference between causal and synchronistic thinking. Causal thinking is, so to speak, lineal. There is a sequence of events A, B, C, D, and you think backwards and wonder why D appears because of C, why C appears because of B, and why B because of A, like some kind of inner or outer event. One tries to trace back in one's mind why these coordinate effects have worked.

We know that through the investigations of modern physicists it has now been proved that on the microphysical level this principle is no longer completely valid; we can no longer think of causality as absolute law, but only as a tendency or prevailing probability. So causality is shown to be a way of thinking which satisfies our mental grasp of a cluster of physical events, but does not complete ly get at the core of natural laws, it only delineates general trends or possibilities. Synchronistic thinking, on the other hand, one could call field thinking, the center of which is time.

Time also comes into causality since we normally think that the cause comes before the effect. In modern physics it sometimes looks as if the effect came before the cause, and therefore they try to turn it round and say that you could still call that causal; but I think Jung is right in saying that that is enlarging and twisting the idea of causality ad absurdum so far that it loses its meaning. Normally, cause always comes before effect, so there also is a lineal idea of time, before and after, with the effect always after the before.

Synchronistic thinking, the classic way of thinking in China, is thinking in fields, so to speak. In Chinese philosophy such thinking has been developed and differentiated much more than in any other civilization; there the question is not why has this come about, or what factor caused this effect, but what likes to happen together in a meaningful way in the same moment? The Chinese always ask: "What tends to happen together in time?" So the center of their field concept would be a time moment on which are clustered the events A, B, C, D, and so on (Figure 1).

Figure 1.: Field of time (time-bound ensemble of events).

Richard Wilhelm puts it very well in his Introduction to the I Ching where he speaks of the complex of events which occur at a certain time moment.

In our causal thinking we have made a big separation between psychic events and physical events, and we only watch to see how physical events produce, or have a causal effect upon, each other and on psychological events. Right up to the 19th century the idea still persisted in the sciences (and it still does in those less developed) that only physical causes have physical effects and psychic causes psychological effects; for instance, Freud’s way of thinking: "This woman is neurotic and has an idiosyncrasy as the result of a childhood trauma." That would be the same kind of thinking but transposed onto the psychological level.

The question now being asked is whether there are interactions between those two lines. Is there something like a psychic cause for physical events and vice versa? That is a problem of psychosomatic medicine. Interactions between those two chains of causality can be proved: you may read a letter saying that somebody you loved very much has died, and get physiological effects; you may even faint, a reaction caused not by the ink and the paper, but by the psychic content of the communication. There is a causal interaction between those two lines which one is only now beginning to investigate.

The synchronistic, i.e., the Chinese way of thinking, however, is completely different. It is a differentiation of primitive thinking in which no difference has ever been made between psychological and physical facts. In their question as to what likes to occur together, one can bring in both inner and outer facts. For the synchronistic way of thinking it is even essential to watch both areas of reality, the physical and the psychic, and to notice that at the moment when one had these and these thoughts or these and these dreams which would be psychological events such and such outer physical events happened; i.e., there was a complex of physical and psychological events. Though causal thinking also poses the problem of time in some form because of the before and after, the problem of time is much more central in the synchronistic way of thinking because there it is the key moment a certain moment in time which is the uniting fact, the focal point for the observation of this complex of events.

In modern Western science, algebraic means are used to describe the probabilities of the sequence of events algebraic matrices of different forms and algebraic functions and curves. The Chinese also use mathematics for the description of their laws of synchronicity. They use something like mathematical matrices but not algebraic abstractions; they use the individual natural integers (1, 2, 3, 4, 5, 6, 7), so one could say that the mathematics of this Chinese way of thinking would be the different qualifications one can draw from the series of natural integers, the common laws which one can abstract from them. One uses the 3, 4, and 5 to grasp a cluster of events in a mathematical form.

The basis of the science of mathematics, or the scientific mathematics of synchronistic thinking, is therefore the series of natural integers, and one finds that in all techniques of divination. The simplest form of divination is the binary: hit or miss. One throws a coin and gets heads or tails and accordingly decides whether one will go or not to the Rigi, or whichever direction you are undetermined about. Hit or miss is the basic idea of all divination but in different civilizations there are differentiated techniques by which to read the situation better at a certain time moment.

The Western way of thinking is an extraverted orientation, namely first to look at the events and then to abstract a mathematical model. The Eastern, or Chinese way, is to use an intuitive mental model to read the event, namely natural integers. They turn first to the event of throwing heads or tails, that is a psychic and a psycho-physical event. The question of the diviner is psychic, while the event is that the coin falls either heads or tails, from which the further outer and inner events can be read. So it is an outlook completely complementary to ours.

What is important in China, as Jung also pointed out in his essay called ”Synchronicity: An Acausal Connecting Principle," is that the Chinese did not get stuck, like many other primitive civilizations do, into using divination methods only to predict the future whether for instance one should marry or not. One asks the priest and he says: "No, you won’t" or you will "get her." That is something practised all over the world, not only officially but by many people quite silently in their rooms

when they lay Tarot cards, etc., or they have little rituals: "If today the sun shines, then I’ll do such and such a thing." Man constantly thinks that way and even scientists have these little superstitions, telling themselves that because the sun shone into their room when they got up they knew that today this and this would come off right.

Even if one discards it in one's conscious Weltanschauung, the primitive man in us constantly uses this kind of prognostication of the future with the left hand, so to speak, and then shamefacedly denies it to his rationalistic brother, though he is much relieved to discover that the other does that too! In this stage divination cannot evolve and become differentiated; it remains a kind of primitive guessing technique, trying to guess the future by some technical means.

That is practiced, as I say, by us and more openly in all primitive civilizations. If one wants to travel in Africa one goes to a medicine man who throws a few chicken bones, and according to the way they fall, whether more into the red or the white section he has drawn on the ground, and in what constellation, he will say whether the journey will be successful or not, and whether to go or not. Before any big enterprise, such as hunting or making a long dangerous journey to Johannesburg, or whatever it is, one first always consults such an oracle and then acts accordingly. We do the same thing more secretly but in both cases I'll mention some exceptions later it is not built into the Weltanschauung and therefore remains a kind of undeveloped primitive practice, a ritual game, so to speak, which we tend not to integrate into our conscious view of reality.

The Chinese, like all primitive civilizations, still had this primitive technique until it was forbidden. In the market place of every Chinese town there were a few I Ching priests who would throw coins for you or take the yarrow stalks, and get answers to your questions, but then it was forbidden. In 1960 Mao thought of slightly releasing the rationalistic political pressure on the masses and found out that there were two possibilities: either to give more rice, or to allow the use of the I Ching, and all those whom he consulted told him that the people were more eager to use the I Ching again than to get more food. Spiritual food, and the I Ching was their spiritual food, was more important to them, so it was allowed for I think one or two years and then he strangled it again. It is very typical for the Chinese that even a bowl of rice and they are very hungry was less important than again to have their beloved Book of Changes and its spiritual orientation.

The great merit of the I Ching is due to two remarkable geniuses, namely the legendary King Wên and the Duke of Chou, who developed what was originally a primitive oracle system into a complete philosophic Weltanschauung. They treated the oracle and its ethical consequences philosophically; they thought about its psychological consequences and presuppositions and through that it has in China become the basis of a very deep and very broad Weltanschauung. Jung writes in his paper on synchronicity that this has happened only in China, but I chanced to discover that it has also happened in Western Nigeria. There were certain medicine men there who by their oracle technique geomancy in their case developed a whole religious philosophy, naturally slightly more primitive than the Chinese one, but also a complete religious and philosophical viewpoint about the oracle, not using it just as a prognostication technique.

Those are the two instances of which I know. There is probably a third, but I have not been able to get hold of the material; as far as I can find out only one paper has been written on it, but I cannot get hold of it anywhere. The old Mayan civilization which, as has become more and more evident, is dependent on central Asia and therefore linked up with the Chinese civilization, also had an I Ching type of oracle technique, and I would guess from the quality of their civilization that they also had a philosophical outlook and viewpoint about it and that it was not just a left hand prognostication technique. One man, Schultze-Jena, published a small paper on it, but though I have been chasing that for two years I cannot find it anywhere in Switzerland, and as far as I know the author only writes of the techniques of the Mayan oracle and not of its philosophical background.

We can, however, do some guessing about this because in Mayan philosophy all the gods were time and number gods. All the main figures of the Mayan myths have a specific number which is even expressed in their names. The greatest hero, for instance, is Hunabku the name comes from Hun, meaning one and then there is the great hero Seven Hunter; every great god is both a number and a time moment in the calender year. So there is a union of an archetypal figure with a certain time moment and a certain natural integer. This gives a hint that probably the Mayan oracle was philosophically linked with that kind of view, but as I say I have not yet found any details on it.

Let us therefore stay for the moment with the Chinese way of thinking. There is an excellent book on this by the sociologist Marcel Granet, La Pensée Chinoise, who says that the Chinese never thought in quantities but always in terms of qualitative emblems. Jung would have said "symbols," and I will use that term so as to make it simpler for us. According to the Chinese, numbers describe regular relationships of events and things, exactly as they do for us. We try with mathematical algebraic formulae to describe regular relationships. As a category, causality is the idea for discovering such relationships, and for the Chinese too, numbers express the regular relationship of things not in their quantitative way, but in their qualitative hierarchy they qualify the concrete orderedness of things. We could not disagree with that for it is more or less the same as with us, except that their accent is on the quality level.

But it goes further in China, where they believe that the universe probably has an ultimate basic numerical rhythm. The same question arises with us now, for in modern physics it is thought that one might possibly find one basic rhythm of the universe which would explain all the different phenomena, but for us that is at present just a kind of speculative idea held by some modern physicists. The Chinese simply assumed that this rhythm of all reality existed, that it was a number pattern, and that all relationships of things with each other in all areas of outer and inner life therefore mirror this same basic number pattern in a form conceived as a rhythm.

Until the end of the 19th century, the Chinese also had a much more energetic and dynamic outlook on the world than we had, believing that everything was energy in flux. Actually we now think the same but we arrived at the idea much later and by scientific means. Their primary assumption from all time was that everything is outwardly and inwardly a flux of energy, which follows certain basic and recurring numerical rhythms. In all areas of events one would always finally arrive at this mirror image, the basic rhythm a matrix of the cosmos. For those who are not so mathematically minded, a matrix is any regular array of numbers in several columns; there may be any number of rows and columns, but always in a rectangular arrangement.

For the Chinese one of the basic matrices, or arrangements of the universe, was a quadrangular matrix a magic square called the Lo Shou (Figure 2), which sets the basic rhythm. It is a so-called magic square because whichever way you add up the figures the result is always 15, and it is also the only magic square which has only three elements in each row or column. So it is really a mathematically unique thing.

There are many magic squares with more rows and more possibilities of addition, but the simplest is this one and it has only eight solutions. I would say it is one of the most highly symmetrical number matrices to be found in arithmetic. The Chinese discovered it intuitively and for them it represented a basic mirror or rhythmic image of the universe seen in its time aspect. I will return to that later.

The Chinese had two ideas or aspects of time: namely timeless time or eternity, unchanging eternity, with superimposed on it cyclic time. We live normally, with our consciousness, in cyclic time, according to Chinese ideas, but there is an eternal time une durée créatrice, to use an expression of Bergson’s underneath, which sometimes interferes with the other. Ordinary Chinese time is cyclical and follows this pattern.

They arranged the innermost chambers of their imperial palace on such a pattern; also all musical instruments were tuned according to it, all dances and all protocol, as well as what a Mandarin and what a commoner had to do at the funeral of his father. In every detail this number pattern always played a role, because it was thought to be the basic rhythm of reality; therefore in different variations in music, in protocol, in architecture, everywhere this same pattern was always put in the center.

The underlying numerical order of eternity is called the Ho-tou (Figure 3), a mandala and also a cross. There is again 5 in the middle. One counts 1, 2, 3, 4, and then moves to the middle 5, then 6, 7, 8, 9, and then back to 10 10 would really be in the middle. One must always cross and come back to the middle. Actually it is the movement of a musical dance because it always emanates into four and contracts into the middle it has a systole and diastole movement. The Lo Shou is the world of time in which we live, and underneath is always the eternity rhythm, the Ho-tou. That idea underlay the whole cultural and scientific application of mathematics in China. Let us compare it with our viewpoint.

I want to read you in detail what the well-known mathematician, Hermann Weyl, says about it in his book Philosophy of Mathematics and Natural Science. You know that until about 1930 the great and passionate occupation of most mathematicians was the discussion of the fundamentals. They hoped, as has been the fashion nowadays, to rediscuss the fundamentals of all science. But the famous German mathematician, David Hilbert, created a new construction of the whole building of mathematics, so to speak, and hoped that this would contain no internal contradictions.

There would be a few basic axioms on which one could build up all branches of mathematics: topology, geometry, algebra, and so on; it was to be a big building with solid foundations in a few axioms. That was in 1926, and Hilbert was even bold enough to say: "I think that with my theory the discussion of fundamentals has been forever removed from mathematics."

Then in 1931 came another very famous mathematician, Kurt Goedel, who took a few of those basic axioms and showed that one could reach complete contradictions with them: starting from the same axioms, one could prove something and its complete opposite. In other words, he showed that the basic axioms contain an irrational factor which could not be eliminated. Nowadays in mathematics one must not say that obviously this is so-and-so, and that therefore that and that is also so, but: "I assume that it is so-and-so, and if so then that and that follows." The axioms must be presented as assumptions, or must be postulated, after which a logical deduction can be made, but one cannot infer that what has been assumed or postulated could not be contradicted or doubted as an absolute truth.

In order to make such assumptions, mathematics are generally formulated in such terms as: "It is self-evident," or "It is reasonable to think" that is how mathematicians posit an axiom nowadays, and from there they build up. From then on there is no contradiction, only one conclusion is possible, but in ”it is reasonable to assume," that is where the dog lies buried, as we say. Goedel showed that, and thus threw over the whole thing. Strangely enough that did not reopen the discussion of fundamentals. From then on, as Weyl says, nobody touched that problem, they just felt awkward and scratched behind their ears and said, "Don’t let’s discuss fundamentals, there’s nothing doing: it is reasonable to assume, we cannot go beyond that," and there the situation rests today.

Weyl, however, went through a very interesting development. At first he was very much attracted by the physicist, Werner Heisenberg. He was very much of a Pythagorean and was attracted by the numinosity and irrationality of natural integers. Then he became fascinated by David Hilbert, and in the middle of his life had a period during which he became more and more attracted by Hilbertian logic and dropped the problem of numbers, treating them, erroneously as I think, as simply posited quantities.

He says, for instance, that natural integers are just as though one took a stick and made a row of marks, which one then named conventionally; there was nothing more behind them, they were simply posited by the human mind and there was nothing mysterious about them; it was "reasonable and self-evident" that one could do that. But at the end of his life he added (only to the German edition of his book on the philosophy of mathematics, and shortly before his death) this passage:

The beautiful hope we had of freeing the world of the discussion of fundamentals was destroyed by Kurt Goedel in 1931 and the ultimate basis and real meaning of mathematics are still an open problem. Perhaps one makes mathematics as one does music and it is just one of man’s creative activities, and though the idea of an existing completely transcendental world is the basic principle of all formalism, each mathematical formalism has at every step the characteristics of being incomplete [which means that every mathematical theory is consistent in itself but is incomplete, at the borders are questions which are not self-evident, are not clear, and are incomplete] in so far as there are always problems, even of a simple arithmetical nature, which can be formulated in the frame of a formalism, but which cannot be decided by deduction within the formalism itself.

That is put in a mathematician's complicated way; put simply, it means that I daresay it is self-evident, by which I posit something irrational, because it is not self-evident. Now one could make an uroboros movement and say: "But from my deduction I can reprove my beginning." You cannot! You cannot from the deductive formalism afterwards deduce a proof,except by a tautology, which naturally is not allowed, even in mathematics.

We are therefore not surprised that in an isolated phenomenal existence a piece of nature surprises us by its irrationality and that one cannot analyse it completely. As we have seen, physics therefore projects everything which exists onto the background of possibility or probability.

That is important because it sums up in one word what modern science does. In other words, any fragment of phenomenal existence, let us say these spectacles, contains something irrational which one cannot exhaust in physical analysis. Why the electrons of these millions and millions of atoms of which my spectacles consist are in this place and not in another, I cannot explain; therefore through physics, when it comes to a single event in nature, there is no completely valid explanation.

The single event is always irrational, but in physics one proceeds by projecting this onto the background of a possible, i.e., one makes a matrix. For instance, in these spectacles there are so many atoms and so many particles of them, and so on, and out of a whole group one can make a mathematical formula in which one could even count the particles not 1, 2, 3, 4, 5, but by projecting onto the background of what is possible. That is why these matrices are nowadays used in engineering and so on, because one can cope with the uncountable; they provide an instrument with which to cope with the things which cannot be counted singly. Weyl says:

It is not surprising that any bit of nature we may choose [these spectacles or anything] has an ultimate irrational factor which we cannot and never will explain and that we can only describe it, as in physics, by projecting it onto the background of the possible.

But then he continues:

But it is very surprising that something which the human mind has created itself, namely the series of whole natural integers [I told you that he has this erroneous idea that the human mind created 1, 2, 3, 4, 5, by making dots], and which is so absolutely simple and transparent to the constructive spirit, also contains an aspect of something abysmal which we cannot grasp.

That is the confession of one of the most remarkable because one of the most philosophically oriented modern mathematicians, Hermann Weyl. We can naturally say that we do not believe what he believed, namely that the natural integers simply represent the naming of posited dots, therefore to us it is not surprising that natural integers are abysmal and beyond our grasp. He believed that, and that is why he could not understand. It is incredible that it should be so, but it is so; in other words, because the natural integers have something irrational (he called it abysmal) the fundamentals of mathematics are not solid, because the whole of mathematics is ultimately based on the givenness of the series of natural integers.

Now precisely because numbers are irrational and abysmal to quote Weyl they are a good instrument with which to grasp something irrational. If one uses numbers to grasp the irrational, one uses irrational means to get hold of something irrational, and that is the basis of divination. They took those irrational, abysmal numbers which nobody has so far understood, and tried to guess reality, or their connection with reality but into the divination problem there also enters the problem of time.

Divination has to do with synchronicity, and Jung has in so many words called the synchronistic phenomena para-psychological phenomena. I want you to keep that in mind because, as you know, in modern science physicists and psychologists are now trying to find the union of physics and psychology in the area of para-psychological phenomena. They have a hunch, or guess, that para-psychological phenomena might give us a clue to the union of physis and psyche. Now in divination, and I am here referring specifically to number divination, one would therefore also have to deal with the para-psychological phenomenon, which at the same time is linked up with the number. Jung has called number the most primitive expression of the spirit and so we have now to go into what we understand, from the psychological standpoint, by the word spirit.

Jung, in trying to specify how he uses the word spirit, first quotes a lot of colloquial terms in which spirit is used as something like a non-material substance, or as the opposite of matter.* We also generally use the word spirit to indicate something that is a cosmic principle, but we use the same word when we speak of certain of man’s psychological psychic capacities or activities like the intellect, or the capacity to think, or reason. For instance, one could say: "He has a spiritual outlook," or "This idea comes from a distorted spirit," or something like that. Again we use the word as a collective phenomenon such as in the word Zeitgeist which is now generally not even translated into English it is a German term to express the irrational fact that each period of time has a certain spirit.

For instance, the Renaissance had a certain spirit as illustrated in its art, its technology, mathematics, and religious outlook everywhere. All these phenomena which characterize the 16th century could be summed up as the spirit of the Renaissance. In that sense the word is simply used as a collective phenomenon, the sum of ideas common to many people. One could also speak of the spirit of Marxism or of National Socialism, when it would be the common collective ideas of a whole group. There is therefore, Jung continues, a certain opposition between a spirit, which has a kind of extra-human existence outside man the cosmic spirit as opposed to the matter of the cosmos and something which we experience as an activity of the human ego.

If we say of somebody that he has a distorted spirit, that means his ego complex is working intellectually in a wrong way. Jung therefore continues: If something psychic, or psychological (i.e., a psychological event) happens in the individual and he has the feeling that it belongs to him, then he calls it his spirit for instance which, by the way, would be quite wrong, but which many people do. If I suddenly had the idea of giving you a good example, then I would feel that it was my good idea, my spirit produced it. If something psychological happens which seems strange to the individual, then it is called a spirit, in the sense of something like a ghost, and then one experiences it as possession.

Let us assume that suddenly I felt impelled to keep saying, "the geraniums are blue," "the geraniums are blue," "the geraniums are blue." Then, because that would be crazy, and seem to me quite strange compared with what I am now doing here, I would say: "My God, what devil, or ghost, put such a crazy idea into my head, it is possessing me and making me talk nonsense!"

If it were a good idea then I’d follow it right through! Now primitives are more honest: everything which comes to them unexpectedly from within they call spirit; not only that which is bad and which possesses one, but anything of which they would say: ”My ego did not make it, it suddenly came to me" that is spirit. In the latter case, when the spirit is still outside, when I get possessed by having to say or do something which seems not to belong to my ego, then it is a projected aspect of my unconscious; it is a part of my unconscious psyche which is projected and then experienced as a para-psychological phenomenon.

That happens when you get into a state in which you are not yourself, or into an emotional upset where you lose control of yourself, but afterwards wake up completely sober and look at the stupid things you did during your possessed state and wonder what got into you: something got hold of you, you weren’t yourself, though while you were behaving like that you thought you were it was just as if an evil spirit or the devil had got into you.

These things one must not just take in a kind of colloquial amusing way, but quite literally, for a devil or we would say, more neutrally, an autonomous complex temporarily replaces the ego complex; it feels like the ego at the time, but it isn't, for afterwards, when dissociated from it, one cannot understand how one came to do or think such things.

One of the main ways in which we use the word spirit is in speaking of the inspiring, vivifying aspect of the unconscious. Now we know that for the ego complex to get in touch with the unconscious has a vivifying and inspiring effect, and that is really the basis of all our therapeutic efforts. Sometimes neurotic people, who have become closed up in their neurotic vicious circle, as soon as they go into analysis and have dreams, get excited and interested in the dreams and then the water of life flows again; they once more have an interest and therefore are suddenly more alive and more efficient. Then somebody may say: "What has happened to you? You have come alive again" but that only happens if the individual succeeds in making contact with the unconscious, or one could say "with the dynamism of the unconscious," and especially with its vivifying, inspiring aspect.

Jung therefore defines spirit, from the psychological angle, as the dynamic aspect of the unconscious. One can think of the unconscious as being like still water, a lake which is passive. The things one forgets fall into that lake; if one remembers them one fishes them up but it itself does not move. The unconscious has that matrix, womb aspect, but it also has the aspect of containing dynamism and movement, it acts on its own accord for instance, it composes dreams. One could say that composing dreams while one sleeps is an aspect of the spirit; some master spirit or mind composes a most ingenious series of pictures which, if one can decipher them, seem to convey a highly intelligent message.

That is a dynamic manifestation of the unconscious, where the unconscious energetically does something on its own, it moves and creates on its own, and that is what Jung defines as spirit. There is naturally an unclear borderline between the subjective and the objective; but in practice if one feels that it belongs to one then it is one's own spirit, and if one does not feel it belongs to one, then one calls it the spirit, or a spirit. That depends on whether one feels akin or not akin to it, close to it or not close to it.

Jung sums up by saying that spirit contains a spontaneous psychic principle of movement and activity; secondly, that it has the quality of freely creating images beyond our sense perception (in a dream one has no sense perception the spirit or the unconscious creates images from within, while the sense perceptions are asleep); and thirdly, there is an autonomous and sovereign manipulation of those images.

Those are the three characteristics of what Jung calls the spirit, or the dynamism of the unconscious. It is spontaneously active, it freely creates images beyond sensual perceptions, and it autonomously and in a sovereign manner manipulates those images. If one looks at one's dreams, one sees that they are composed of impressions from the day before. For instance, one read something in a paper, or experienced something in the street, or talked to Mrs. So-and-So, and so on. The dream takes these fragments and makes a completely new and meaningful potpourri out of that.

There one sees the sovereign manipulation of the pictures: they are put into another order and manipulated into a completely different sequence with a completely different meaning, though one still recognizes that the single elements have been taken from, for instance, memory remnants of the day before. That is why many people think that is the whole explanation of the dream: "Oh, I read about a fire yesterday in the paper, that is why I dreamt about a fire," and then one has to begin, as always, by saying: "Yes, but look at the connections in which the fire has been put, very different from what you read." That would be the spirit, that unknown thing in the unconscious which rearranges and manipulates inner images.

This factor which produces and manipulates inner images is completely autonomous in primitive man, but through the differentiation of consciousness it slowly comes closer to consciousness, and therefore in contrast to primitives we say we do it in part. For instance, we often say that we have a good idea or we invent something new. A primitive man would never say that a bow and arrow, for instance, were his invention he would say that the way to construct a bow and arrow was revealed to him by the bow and arrow god, and then tell an origin myth, of how to a certain hunter his divinity appeared in a dream or vision and revealed to him how to make a bow and arrow.

So the larger our consciousness is, and the more it develops, the more we get hold of certain aspects of the spirit of the unconscious, draw it into our subjective sphere, and then call it our own psychic activity or our own spirit. But, as Jung points out, a great part of the original phenomenon remains naturally autonomous and therefore still is experienced as a para-psychological phenomenon. In other words, we must not assume that at our present stage of consciousness, where we have assimilated more than a certain amount of the spirit of the unconscious and made it our own i.e., made it the possession of the ego complex so that the ego complex can manipulate it that we have the whole thing. There is still an enormous area of that spirit which manifests as it did originally, completely autonomously, and therefore as a para-psychological phenomenon, as it does among primitive people.

If one looks at the history of mathematics one can see very clearly how the spirit becomes subjective. For instance, the natural integers or numbers, as you probably all know, were for the Pythagorean s cosmic divine principles which constituted the basic structure of the universe. They were gods, divinities, and at the same time the basic structural principle of all existence. Even Leopold Kronecker still said that the natural numbers were the invention of the Godhead and that everything else was man’s handiwork.

Nowadays, in this time of so-called enlightenment where everything irrational and the word God anyhow is thrown out of human science, a real attempt has been made in formalistic mathematics to define number in a form which would exclude all irrational elements, with the definition of numbers as a series of marks (1, 2, 3, 4, 5) and a creation of the human mind. Now the spirit is seemingly owned by the ego complex, the mathematician’s ego owns and created numbers! That is what Weyl believed, and that is why he said: "I cannot understand that something completely simple which the human mind has created suddenly contains something abysmal." He should only have asked whether the human mind had really created them. He feels as if he were now manipulating the phenomenon completely, but that is not true.

Primitives, if they have twenty horses, cannot count the horses themselves but they use twenty sticks and then they say, one stick, one horse, two sticks, two horses, three sticks, three horses, and then they count the sticks and with them they can count the number of horses. That is a very, very widespread way in which man learned to count. We still do it on our fingers if somebody enumerates things, we point to our fingers, using them as a "helping quantity." All counting began with the helping quantity. When man first could count something and then had to count more, he used his fingers; or in many, many primitive civilizations they use dots or counting sticks and then when something has to be counted sticks are put down and counted and that is the helping quantity.

Thus if we do what Hermann Weyl did we simply go back to that primitive way, we count the helping quantity; but that is only an action of the human mind, not the numbers themselves. To make such helping sticks or dots is an activity of ego consciousness by which one can count; it is a construction of the human mind but the number itself is not, and there is the great error.

So we have to turn back and say, Yes, numbers have an aspect in which they are entities which the human mind can posit and manipulate. We can assume a certain amount of numbers, an arithmetical law, a situation, and that can be manipulated completely freely and arbitrarily, according to our ego wishes, but we manipulate only the derivative; the original thing which inspired one to make counting sticks and so arrive at the number of horses, for instance, that idea one has not got hold of, it is still autonomous, it still belongs to the creative spirit of the unconscious, so to speak.

At the time of Weyl, therefore, one simply discarded the study of single numbers because one always stumbled over something completely simple and queer: one had just posited four dots, and then suddenly those four dots developed qualities which one had not posited. In order to get away from that awkward situation and keep up the illusion that numbers were something one had posited and could manipulate with one's conscious mind, Weyl says: "The single numbers are not emphasized in mathematics but one projects them by a specific procedure onto the background of infinite possibilities and then copes with them that way."

That is what most modern mathematicians do. They simply take the theory of natural integers, from one to N, and cope with it as a whole; they say simply that is the series of natural integers which has certain qualities for instance every number has a predecessor, a successor, a position, and a ratio. One knows that as a whole, and then one can construct other mathematics with complex and irrational numbers, etc. One then derives much higher forms, always of types (one could say of numbers), and one deals with that simply as what the mathematician calls a class, ignoring the seven, the fifteen and the 335 in it.

Therefore one deals with an algebraic idea and only with those qualities which are common to all natural integers. With those one can build a lot, but more or less, as Weyl says, "ignore the single integer." Mathematicians are very honest people; they never deny that the single number has irrational, individual qualities, they are simply not interested. Poincare, for instance, is even more honest, he says that all natural integers are irrational individuals, but that is exactly why one cannot make many general theories in number theory about them, and why they are not very prolific for mathematics. They are not very useful, because there are too many single cases and not enough generalities from which one can make a theorem. That was Poincare's viewpoint, he did not say it was not interesting, but that we do not like it so much because one cannot make theorems out of it. We would have to pay attention to the single case and that we do not like as mathematicians, because temperamentally we prefer to make general theories which are generally valid.

Therefore in the history of mathematics one can very clearly see what Jung characterized as the general development of the human mind: that anything which we now call our subjective spirit, including our mental activities in science, was once the objective spirit that means the inspiring movement of the unconscious psyche but with the development of consciousness, we have got hold of a part that we now manipulate and call our own, behaving as if it were something which we completely possess. That has happened in the whole development of mathematics: from numbers being gods, they have been desecrated into being something which is arbitrarily posited by a mathematician's ego. But the mathematicians are honest enough to say: "No, that is not the whole of it, strangely enough there are things which I wanted and have had which still slip and do things which they ought not to do, they have not become the slaves of our consciousness completely."

A parallel development has happened in the history of physics where now, more and more, the concept of probability is used and one tries to ignore as much as possible the single case. Wolfgang Pauli therefore said: "Because of the in-deterministic character of natural law, physical observation acquires the character of an irrational unique actuality and a result you cannot predict; against it stands the rational aspect of an abstract order of possibility which one posits with the help of the mathematical concept of probability and the psi function."

In other words, physics is now confronted with a great split, namely all the pre-calculations are based on the concept of probability and are calculated in matrix and other algebraic forms, but with them one can only state a general probability. Then one makes an actual observation which is a unique actual event. Now these actual unique observations, even if they cost ten million dollars, for instance and they do nowadays in the realm of microphysics one cannot repeat infinitely so as also to get a certain practical probability. There is therefore an immense gap, and that is why Pauli says the actual experiment (let's say with a particle in a cyclotron) is an irrational "just-so story" which generally does not quite fit the calculated probability. That is why nowadays one fudges all those equations in physics; in fact one just cheats a bit to bind them to each other, and one cannot make actual accurate predictions any more.

Naturally, physicists have thought about that! How does that happen? Why can one not make an actual prediction which should really give actual numerical results, not only a statistical probability? Pauli very clearly states that it comes from the presuppositions, because the experiment is an actual single event and the means of calculation in mathematics are based on the principle of probability, which excludes, and does not apply to, the unique event.

Therefore we now have to go deeper into the problem of probability and say: "How does that happen?" The simplest way of explaining probabilities, and the way I am going to use because it is apparently the archetypal pattern, is with cards. One has a set of 32 cards and may pick one card. The probability that out of the 32 cards one gets, say, the Ace of Hearts, is one-thirty-second.

One has just that much chance and no more. If I say you may pick ten times, then naturally the probability of getting the Ace of Hearts is much better, and if you may pick a thousand times then the chance becomes still better, and so on.

In other words repetition is the secret of probability: the more one repeats the situation, the more accurately the probability can be formulated, till finally, and that is the statistical formulation, one gets to a limit value where one can say that when one has N (that means an infinite number of draws) then a limit can be made pretty accurately. That, in popularized, simplified form, is what underlies calculable probability.

Not being a mathematician and physicist I had generally to rely on rather popularized material and there the physicist, when he wants to explain probability, always uses the example either of dice or cards. Just keep that in mind. If he explains the theorem of Bernoulli he begins by saying, "Well you see if you have so and so many cards," and so on. The same way is always used to explain probability to a lay person. But why just that example? That is amusing! But to go now to the fact, it means that all mathematics, and their use in modern physics, are based on the principle of admitting an inability to make single predictions of single events, but aiming at being able to do so when it comes into thousands and billions of events which then gain a great amount of accuracy.

Now, as a wicked psychologist, and not believing in this, or rather seeing this as a very one-sided operation of the human mind, one has to ask two questions: first, naturally, one sees oneself that it is a very questionable or a very one-sided grasp of reality which modern science gets by applying these techniques, and therefore one is justified in asking if there are not other possibilities with other means. For the moment, however, I want to ask the other question: "Why on earth did millions of highly intelligent scientists in Western Europe and America and the Western world believe in the law of great numbers as if it were God?" Because, actually, if one discusses these problems with modern natural scientists they just believe this is it that it is our way of getting at reality and describing it scientifically and accurately. There is the implication that this is where one gets at the truth of inner and outer factors and everything else; it must be statistically proved and it must cover itself with this concept of probability.

That is my great criticism of Rhine of Duke University. Even he was foolish enough to believe that if he wanted to sell parapsychological phenomena to the scientific world then he must prove them statistically or with the concept of probability and what a fool he ended up by that in enemy territory. He should have stayed on his own territory. He tries to prove with the very means which eliminates the single case, something which is only valid in the single case. That is why I do not believe in that whole investigation. I do not believe in what they do in Duke University. They became seduced by the Zeitgeist of America, and because they wanted to prove to other scientists that their parapsychology is real science they used a tool which is absolutely inept and inadequate for the purpose. That is my personal view.

Let us now first ask why that mania of believing in the law of great numbers has possessed the Western mind? After all, those who believe in it are, in the main, the most developed and intelligent people in our civilization. They are not fools. Now why do they believe in it? If somebody believes, as a kind of holy conviction, something which after one has woken up about it proves to be a very partial and partly an erroneous viewpoint, then the psychological suspicion always exists that these people are under the secret influence of an archetype. That is what makes people believe things which are not true.

If one looks at the history of science one sees that all the errors in science, or what we now call errors, have been due to the fact that people in the past were fascinated by an archetypal idea which prevented them from observing facts further. That archetypal concept satisfied them, it gave them a subjective feeling of "this is it" and therefore they gave up looking for further explanations. Only when a scientist came along and said, "Now I am not so sure of that," and brought new facts did they wake up and ask: ”Why on earth did we believe that other story before, it appears now to be erroneous!" Generally one sees that one was under the spell, the emotional, fascinating spell of an archetypal idea.

We have therefore to ask what archetypal idea is behind the spell which now grips the minds of modern scientists? Who is the lord of great numbers, seen from a mythological standpoint? If one studies the history of religion and comparative mythology the only beings who ever were able to manipulate great numbers were gods, or the godhead. God, even in the Old Testament, counted the hairs of our head. We cannot do that, but He can. Moreover, the Jews refused to be counted because only God was allowed to know the number of His people and to count the population was sacrilege only the Divinity could count.

Most primitive societies that still live in the aboriginal state of the collector and hunter type, for instance the Australian aborigines, all have a binary system. They count to two and then they count on in couples. They have no word beyond two, they count one, two; two, one, two; two, two, one, one, two, and so on. In most primitive civilizations they can either count to two, or to three, or to four. There are different types and beyond a certain number they say "many," and where many begins there begins the irrational, the godhead.

There one sees how man, in learning to count, took away a little bit of territory from that all-counting god, just a little bit, the one and the two; that is what he can manage, the rest still belongs to the all-counting god. In counting to three and then four and then five, he slowly gains territory, but there always comes the moment when he says "many," and there he gives up counting; there "the other" counts, namely the unconscious (or the archetype, or the godhead), which can count infinitely, and can out-count every computer.

That is the fascination and I will go on from there next time.

http://www.tuks.nl/pdf/Reference _Material/Aetherforce _Libary/Other/ %5BMarie-Louise _von _Franz %5D _On _Divination _and _Synchronicity.pdf : The Psychology of Meaningful Chance Studies in Jungian Psychology by Marie Louise Von Franz.

Lecture 1

You may perhaps know of the amusing fact that originally divination was always practiced in churches. The old Jews, for instance, had a divination oracle in their sanctuaries in Jerusalem and on certain occasions when the priest wanted to consult Yahweh he tried through such oracles to discover the will of God. In all primitive civilizations divination techniques have been used to find out what God, or the gods, want, but in time this has been discontinued and outgrown; it has become a dark, magical, and despised practice, but today this lecture is being given in the (parish church), a nice little synchronicity.

The view of the world which Jung tried to bring back into focus, and on which divination basically rests, is that of synchronicity; therefore before we go into details about the problems of divination we have to remember what Jung said about synchronicity. In his Foreword to the English edition of Richard Wilhelm’s translation of The I Ching or Book of Changes, he gives a very good summary of the difference between causal and synchronistic thinking. Causal thinking is, so to speak, lineal. There is a sequence of events A, B, C, D, and you think backwards and wonder why D appears because of C, why C appears because of B, and why B because of A, like some kind of inner or outer event. One tries to trace back in one's mind why these coordinate effects have worked.

We know that through the investigations of modern physicists it has now been proved that on the microphysical level this principle is no longer completely valid; we can no longer think of causality as absolute law, but only as a tendency or prevailing probability. So causality is shown to be a way of thinking which satisfies our mental grasp of a cluster of physical events, but does not complete ly get at the core of natural laws, it only delineates general trends or possibilities. Synchronistic thinking, on the other hand, one could call field thinking, the center of which is time.

Time also comes into causality since we normally think that the cause comes before the effect. In modern physics it sometimes looks as if the effect came before the cause, and therefore they try to turn it round and say that you could still call that causal; but I think Jung is right in saying that that is enlarging and twisting the idea of causality ad absurdum so far that it loses its meaning. Normally, cause always comes before effect, so there also is a lineal idea of time, before and after, with the effect always after the before.

Synchronistic thinking, the classic way of thinking in China, is thinking in fields, so to speak. In Chinese philosophy such thinking has been developed and differentiated much more than in any other civilization; there the question is not why has this come about, or what factor caused this effect, but what likes to happen together in a meaningful way in the same moment? The Chinese always ask: "What tends to happen together in time?" So the center of their field concept would be a time moment on which are clustered the events A, B, C, D, and so on (Figure 1).

Figure 1.: Field of time (time-bound ensemble of events).

Richard Wilhelm puts it very well in his Introduction to the I Ching where he speaks of the complex of events which occur at a certain time moment.

In our causal thinking we have made a big separation between psychic events and physical events, and we only watch to see how physical events produce, or have a causal effect upon, each other and on psychological events. Right up to the 19th century the idea still persisted in the sciences (and it still does in those less developed) that only physical causes have physical effects and psychic causes psychological effects; for instance, Freud's way of thinking: "This woman is neurotic and has an idiosyncrasy as the result of a childhood trauma." That would be the same kind of thinking but transposed onto the psychological level.

The question now being asked is whether there are interactions between those two lines. Is there something like a psychic cause for physical events and vice versa? That is a problem of psychosomatic medicine. Interactions between those two chains of causality can be proved: you may read a letter saying that somebody you loved very much has died, and get physiological effects; you may even faint, a reaction caused not by the ink and the paper, but by the psychic content of the communication. There is a causal interaction between those two lines which one is only now beginning to investigate.

The synchronistic, i.e., the Chinese way of thinking, however, is completely different. It is a differentiation of primitive thinking in which no difference has ever been made between psychological and physical facts. In their question as to what likes to occur together, one can bring in both inner and outer facts. For the synchronistic way of thinking it is even essential to watch both areas of reality, the physical and the psychic, and to notice that at the moment when one had these and these thoughts or these and these dreams which would be psychological events such and such outer physical events happened; i.e., there was a complex of physical and psychological events. Though causal thinking also poses the problem of time in some form because of the before and after, the problem of time is much more central in the synchronistic way of thinking because there it is the key moment a certain moment in time which is the uniting fact, the focal point for the observation of this complex of events.

In modern Western science, algebraic means are used to describe the probabilities of the sequence of events algebraic matrices of different forms and algebraic functions and curves. The Chinese also use mathematics for the description of their laws of synchronicity. They use something like mathematical matrices but not algebraic abstractions; they use the individual natural integers (1, 2, 3, 4, 5, 6, 7), so one could say that the mathematics of this Chinese way of thinking would be the different qualifications one can draw from the series of natural integers, the common laws which one can abstract from them. One uses the 3, 4, and 5 to grasp a cluster of events in a mathematical form.

The basis of the science of mathematics, or the scientific mathematics of synchronistic thinking, is therefore the series of natural integers, and one finds that in all techniques of divination. The simplest form of divination is the binary: hit or miss. One throws a coin and gets heads or tails and accordingly decides whether one will go or not to the Rigi, or whichever direction you are undetermined about. Hit or miss is the basic idea of all divination but in different civilizations there are differentiated techniques by which to read the situation better at a certain time moment.

The Western way of thinking is an extraverted orientation, namely first to look at the events and then to abstract a mathematical model. The Eastern, or Chinese way, is to use an intuitive mental model to read the event, namely natural integers. They turn first to the event of throwing heads or tails, that is a psychic and a psycho-physical event. The question of the diviner is psychic, while the event is that the coin falls either heads or tails, from which the further outer and inner events can be read. So it is an outlook completely complementary to ours.

What is important in China, as Jung also pointed out in his essay called ”Synchronicity: An Acausal Connecting Principle," is that the Chinese did not get stuck, like many other primitive civilizations do, into using divination methods only to predict the future whether for instance one should marry or not. One asks the priest and he says: "No, you won’t" or you will "get her." That is something practised all over the world, not only officially but by many people quite silently in their rooms

when they lay Tarot cards, etc., or they have little rituals: "If today the sun shines, then I’ll do such and such a thing." Man constantly thinks that way and even scientists have these little superstitions, telling themselves that because the sun shone into their room when they got up they knew that today this and this would come off right. Even if one discards it in one’s conscious Weltanschauung, the primitive man in us constantly uses this kind of prognostication of the future with the left hand, so to speak, and then shamefacedly denies it to his rationalistic brother, though he is much relieved to discover that the other does that too! In this stage divination cannot evolve and become differentiated; it remains a kind of primitive guessing technique, trying to guess the future by some technical means.

That is practiced, as I say, by us and more openly in all primitive civilizations. If one wants to travel in Africa one goes to a medicine man who throws a few chicken bones, and according to the way they fall, whether more into the red or the white section he has drawn on the ground, and in what constellation, he will say whether the journey will be successful or not, and whether to go or not. Before any big enterprise, such as hunting or making a long dangerous journey to Johannesburg, or whatever it is, one first always consults such an oracle and then acts accordingly. We do the same thing more secretly but in both cases I’ll mention some exceptions later it is not built into the Weltanschauung and therefore remains a kind of undeveloped primitive practice, a ritual game, so to speak, which we tend not to integrate into our conscious view of reality.

The Chinese, like all primitive civilizations, still had this primitive technique until it was forbidden. In the market place of every Chinese town there were a few I Ching priests who would throw coins for you or take the yarrow stalks, and get answers to your questions, but then it was forbidden. In 1960 Mao thought of slightly releasing the rationalistic political pressure on the masses and found out that there were two possibilities: either to give more rice, or to allow the use of the I Ching, and all those whom he consulted told him that the people were more eager to use the I Ching again than to get more food. Spiritual food, and the I Ching was their spiritual food, was more important to them, so it was allowed for I think one or two years and then he strangled it again. It is very typical for the Chinese that even a bowl of rice and they are very hungry was less important than again to have their beloved Book of Changes and its spiritual orientation.

The great merit of the I Ching is due to two remarkable geniuses, namely the legendary King Wên and the Duke of Chou, who developed what was originally a primitive oracle system into a complete philosophic Weltanschauung. They treated the oracle and its ethical consequences philosophically; they thought about its psychological consequences and presuppositions and through that it has in China become the basis of a very deep and very broad Weltanschauung. Jung writes in his paper on synchronicity that this has happened only in China, but I chanced to discover that it has also happened in Western Nigeria. There were certain medicine men there who by their oracle technique geomancy in their case developed a whole religious philosophy, naturally slightly more primitive than the Chinese one, but also a complete religious and philosophical viewpoint about the oracle, not using it just as a prognostication technique.

Those are the two instances of which I know. There is probably a third, but I have not been able to get hold of the material; as far as I can find out only one paper has been written on it, but I cannot get hold of it anywhere. The old Mayan civilization which, as has become more and more evident, is dependent on central Asia and therefore linked up with the Chinese civilization, also had an I Ching type of oracle technique, and I would guess from the quality of their civilization that they also had a philosophical outlook and viewpoint about it and that it was not just a left hand prognostication technique. One man, Schultze-Jena, published a small paper on it, but though I have been chasing that for two years I cannot find it anywhere in Switzerland, and as far as I know the author only writes of the techniques of the Mayan oracle and not of its philosophical background.

We can, however, do some guessing about this because in Mayan philosophy all the gods were time and number gods. All the main figures of the Mayan myths have a specific number which is even expressed in their names. The greatest hero, for instance, is Hunabku the name comes from Hun, meaning one and then there is the great hero Seven Hunter; every great god is both a number and a time moment in the calender year. So there is a union of an archetypal figure with a certain time moment and a certain natural integer. This gives a hint that probably the Mayan oracle was philosophically linked with that kind of view, but as I say I have not yet found any details on it.

Let us therefore stay for the moment with the Chinese way of thinking. There is an excellent book on this by the sociologist Marcel Granet, La Pensée Chinoise, who says that the Chinese never thought in quantities but always in terms of qualitative emblems. Jung would have said "symbols," and I will use that term so as to make it simpler for us. According to the Chinese, numbers describe regular relationships of events and things, exactly as they do for us. We try with mathematical algebraic formulae to describe regular relationships. As a category, causality is the idea for discovering such relationships, and for the Chinese too, numbers express the regular relationship of things not in their quantitative way, but in their qualitative hierarchy they qualify the concrete orderedness of things. We could not disagree with that for it is more or less the same as with us, except that their accent is on the quality level.

But it goes further in China, where they believe that the universe probably has an ultimate basic numerical rhythm. The same question arises with us now, for in modern physics it is thought that one might possibly find one basic rhythm of the universe which would explain all the different phenomena, but for us that is at present just a kind of speculative idea held by some modern physicists. The Chinese simply assumed that this rhythm of all reality existed, that it was a number pattern, and that all relationships of things with each other in all areas of outer and inner life therefore mirror this same basic number pattern in a form conceived as a rhythm.

Until the end of the 19th century, the Chinese also had a much more energetic and dynamic outlook on the world than we had, believing that everything was energy in flux. Actually we now think the same but we arrived at the idea much later and by scientific means. Their primary assumption from all time was that everything is outwardly and inwardly a flux of energy, which follows certain basic and recurring numerical rhythms. In all areas of events one would always finally arrive at this mirror image, the basic rhythm a matrix of the cosmos. For those who are not so mathematically minded, a matrix is any regular array of numbers in several columns; there may be any number of rows and columns, but always in a rectangular arrangement.

For the Chinese one of the basic matrices, or arrangements of the universe, was a quadrangular matrix a magic square called the Lo Shou (Figure 2), which sets the basic rhythm. It is a so-called magic square because whichever way you add up the figures the result is always 15, and it is also the only magic square which has only three elements in each row or column. So it is really a mathematically unique thing.

There are many magic squares with more rows and more possibilities of addition, but the simplest is this one and it has only eight solutions. I would say it is one of the most highly symmetrical number matrices to be found in arithmetic. The Chinese discovered it intuitively and for them it represented a basic mirror or rhythmic image of the universe seen in its time aspect. I will return to that later.

The Chinese had two ideas or aspects of time: namely timeless time or eternity, unchanging eternity, with superimposed on it cyclic time. We live normally, with our consciousness, in cyclic time, according to Chinese ideas, but there is an eternal time une durée créatrice, to use an expression of Bergson’s underneath, which sometimes interferes with the other. Ordinary Chinese time is cyclical and follows this pattern.

They arranged the innermost chambers of their imperial palace on such a pattern; also all musical instruments were tuned according to it, all dances and all protocol, as well as what a Mandarin and what a commoner had to do at the funeral of his father. In every detail this number pattern always played a role, because it was thought to be the basic rhythm of reality; therefore in different variations in music, in protocol, in architecture, everywhere this same pattern was always put in the center.

The underlying numerical order of eternity is called the Ho-tou (Figure 3), a mandala and also a cross. There is again 5 in the middle. One counts 1, 2, 3, 4, and then moves to the middle 5, then 6, 7, 8, 9, and then back to 10 10 would really be in the middle. One must always cross and come back to the middle. Actually it is the movement of a musical dance because it always emanates into four and contracts into the middle it has a systole and diastole movement. The Lo Shou is the world of time in which we live, and underneath is always the eternity rhythm, the Ho-tou. That idea underlay the whole cultural and scientific application of mathematics in China. Let us compare it with our viewpoint.

I want to read you in detail what the well-known mathematician, Hermann Weyl, says about it in his book Philosophy of Mathematics and Natural Science. You know that until about 1930 the great and passionate occupation of most mathematicians was the discussion of the fundamentals. They hoped, as has been the fashion nowadays, to rediscuss the fundamentals of all science. But the famous German mathematician, David Hilbert, created a new construction of the whole building of mathematics, so to speak, and hoped that this would contain no internal contradictions.

There would be a few basic axioms on which one could build up all branches of mathematics: topology, geometry, algebra, and so on; it was to be a big building with solid foundations in a few axioms. That was in 1926, and Hilbert was even bold enough to say: "I think that with my theory the discussion of fundamentals has been forever removed from mathematics."

Then in 1931 came another very famous mathematician, Kurt Goedel, who took a few of those basic axioms and showed that one could reach complete contradictions with them: starting from the same axioms, one could prove something and its complete opposite. In other words, he showed that the basic axioms contain an irrational factor which could not be eliminated. Nowadays in mathematics one must not say that obviously this is so-and-so, and that therefore that and that is also so, but: "I assume that it is so-and-so, and if so then that and that follows." The axioms must be presented as assumptions, or must be postulated, after which a logical deduction can be made, but one cannot infer that what has been assumed or postulated could not be contradicted or doubted as an absolute truth.

In order to make such assumptions, mathematics are generally formulated in such terms as: "It is self-evident," or "It is reasonable to think" that is how mathematicians posit an axiom nowadays, and from there they build up. From then on there is no contradiction, only one conclusion is possible, but in ”it is reasonable to assume," that is where the dog lies buried, as we say. Goedel showed that, and thus threw over the whole thing. Strangely enough that did not reopen the discussion of fundamentals. From then on, as Weyl says, nobody touched that problem, they just felt awkward and scratched behind their ears and said, "Don’t let’s discuss fundamentals, there’s nothing doing: it is reasonable to assume, we cannot go beyond that," and there the situation rests today.

Weyl, however, went through a very interesting development. At first he was very much attracted by the physicist, Werner Heisenberg. He was very much of a Pythagorean and was attracted by the numinosity and irrationality of natural integers. Then he became fascinated by David Hilbert, and in the middle of his life had a period during which he became more and more attracted by Hilbertian logic and dropped the problem of numbers, treating them, erroneously as I think, as simply posited quantities.

He says, for instance, that natural integers are just as though one took a stick and made a row of marks, which one then named conventionally; there was nothing more behind them, they were simply posited by the human mind and there was nothing mysterious about them; it was "reasonable and self-evident" that one could do that. But at the end of his life he added (only to the German edition of his book on the philosophy of mathematics, and shortly before his death) this passage:

The beautiful hope we had of freeing the world of the discussion of fundamentals was destroyed by Kurt Goedel in 1931 and the ultimate basis and real meaning of mathematics are still an open problem. Perhaps one makes mathematics as one does music and it is just one of man’s creative activities, and though the idea of an existing completely transcendental world is the basic principle of all formalism, each mathematical formalism has at every step the characteristics of being incomplete [which means that every mathematical theory is consistent in itself but is incomplete, at the borders are questions which are not self-evident, are not clear, and are incomplete] in so far as there are always problems, even of a simple arithmetical nature, which can be formulated in the frame of a formalism, but which cannot be decided by deduction within the formalism itself.

That is put in a mathematician’s complicated way; put simply, it means that I daresay it is self-evident, by which I posit something irrational, because it is not self-evident. Now one could make an uroboros movement and say: "But from my deduction I can reprove my beginning." You cannot! You cannot from the deductive formalism afterwards deduce a proof,except by a tautology, which naturally is not allowed, even in mathematics.

We are therefore not surprised that in an isolated phenomenal existence a piece of nature surprises us by its irrationality and that one cannot analyse it completely. As we have seen, physics therefore projects everything which exists onto the background of possibility or probability.

That is important because it sums up in one word what modern science does. In other words, any fragment of phenomenal existence, let us say these spectacles, contains something irrational which one cannot exhaust in physical analysis. Why the electrons of these millions and millions of atoms of which my spectacles consist are in this place and not in another, I cannot explain; therefore through physics, when it comes to a single event in nature, there is no completely valid explanation.

The single event is always irrational, but in physics one proceeds by projecting this onto the background of a possible, i.e., one makes a matrix. For instance, in these spectacles there are so many atoms and so many particles of them, and so on, and out of a whole group one can make a mathematical formula in which one could even count the particles not 1, 2, 3, 4, 5, but by projecting onto the background of what is possible. That is why these matrices are nowadays used in engineering and so on, because one can cope with the uncountable; they provide an instrument with which to cope with the things which cannot be counted singly. Weyl says:

It is not surprising that any bit of nature we may choose [these spectacles or anything] has an ultimate irrational factor which we cannot and never will explain and that we can only describe it, as in physics, by projecting it onto the background of the possible.

But then he continues:

But it is very surprising that something which the human mind has created itself, namely the series of whole natural integers [I told you that he has this erroneous idea that the human mind created 1, 2, 3, 4, 5, by making dots], and which is so absolutely simple and transparent to the constructive spirit, also contains an aspect of something abysmal which we cannot grasp.

That is the confession of one of the most remarkable because one of the most philosophically oriented modern mathematicians, Hermann Weyl. We can naturally say that we do not believe what he believed, namely that the natural integers simply represent the naming of posited dots, therefore to us it is not surprising that natural integers are abysmal and beyond our grasp. He believed that, and that is why he could not understand. It is incredible that it should be so, but it is so; in other words, because the natural integers have something irrational (he called it abysmal) the fundamentals of mathematics are not solid, because the whole of mathematics is ultimately based on the givenness of the series of natural integers.

Now precisely because numbers are irrational and abysmal to quote Weyl they are a good instrument with which to grasp something irrational. If one uses numbers to grasp the irrational, one uses irrational means to get hold of something irrational, and that is the basis of divination. They took those irrational, abysmal numbers which nobody has so far understood, and tried to guess reality, or their connection with reality but into the divination problem there also enters the problem of time.

Divination has to do with synchronicity, and Jung has in so many words called the synchronistic phenomena para-psychological phenomena. I want you to keep that in mind because, as you know, in modern science physicists and psychologists are now trying to find the union of physics and psychology in the area of para-psychological phenomena. They have a hunch, or guess, that para-psychological phenomena might give us a clue to the union of physis and psyche. Now in divination, and I am here referring specifically to number divination, one would therefore also have to deal with the para-psychological phenomenon, which at the same time is linked up with the number. Jung has called number the most primitive expression of the spirit and so we have now to go into what we understand, from the psychological standpoint, by the word spirit.

Jung, in trying to specify how he uses the word spirit, first quotes a lot of colloquial terms in which spirit is used as something like a non-material substance, or as the opposite of matter.* We also generally use the word spirit to indicate something that is a cosmic principle, but we use the same word when we speak of certain of man's psychological psychic capacities or activities like the intellect, or the capacity to think, or reason. For instance, one could say: "He has a spiritual outlook," or "This idea comes from a distorted spirit," or something like that. Again we use the word as a collective phenomenon such as in the word Zeitgeist which is now generally not even translated into English it is a German term to express the irrational fact that each period of time has a certain spirit.

For instance, the Renaissance had a certain spirit as illustrated in its art, its technology, mathematics, and religious outlook everywhere. All these phenomena which characterize the 16th century could be summed up as the spirit of the Renaissance. In that sense the word is simply used as a collective phenomenon, the sum of ideas common to many people. One could also speak of the spirit of Marxism or of National Socialism, when it would be the common collective ideas of a whole group. There is therefore, Jung continues, a certain opposition between a spirit, which has a kind of extra-human existence outside man the cosmic spirit as opposed to the matter of the cosmos and something which we experience as an activity of the human ego.

If we say of somebody that he has a distorted spirit, that means his ego complex is working intellectually in a wrong way. Jung therefore continues: If something psychic, or psychological (i.e., a psychological event) happens in the individual and he has the feeling that it belongs to him, then he calls it his spirit for instance which, by the way, would be quite wrong, but which many people do. If I suddenly had the idea of giving you a good example, then I would feel that it was my good idea, my spirit produced it. If something psychological happens which seems strange to the individual, then it is called a spirit, in the sense of something like a ghost, and then one experiences it as possession.

Let us assume that suddenly I felt impelled to keep saying, "the geraniums are blue," "the geraniums are blue," "the geraniums are blue." Then, because that would be crazy, and seem to me quite strange compared with what I am now doing here, I would say: "My God, what devil, or ghost, put such a crazy idea into my head, it is possessing me and making me talk nonsense!"

If it were a good idea then I'd follow it right through! Now primitives are more honest: everything which comes to them unexpectedly from within they call spirit; not only that which is bad and which possesses one, but anything of which they would say: ”My ego did not make it, it suddenly came to me" that is spirit. In the latter case, when the spirit is still outside, when I get possessed by having to say or do something which seems not to belong to my ego, then it is a projected aspect of my unconscious; it is a part of my unconscious psyche which is projected and then experienced as a para-psychological phenomenon.

That happens when you get into a state in which you are not yourself, or into an emotional upset where you lose control of yourself, but afterwards wake up completely sober and look at the stupid things you did during your possessed state and wonder what got into you: something got hold of you, you weren't yourself, though while you were behaving like that you thought you were it was just as if an evil spirit or the devil had got into you.

These things one must not just take in a kind of colloquial amusing way, but quite literally, for a devil or we would say, more neutrally, an autonomous complex temporarily replaces the ego complex; it feels like the ego at the time, but it isn't, for afterwards, when dissociated from it, one cannot understand how one came to do or think such things.

One of the main ways in which we use the word spirit is in speaking of the inspiring, vivifying aspect of the unconscious. Now we know that for the ego complex to get in touch with the unconscious has a vivifying and inspiring effect, and that is really the basis of all our therapeutic efforts. Sometimes neurotic people, who have become closed up in their neurotic vicious circle, as soon as they go into analysis and have dreams, get excited and interested in the dreams and then the water of life flows again; they once more have an interest and therefore are suddenly more alive and more efficient. Then somebody may say: "What has happened to you? You have come alive again" but that only happens if the individual succeeds in making contact with the unconscious, or one could say "with the dynamism of the unconscious," and especially with its vivifying, inspiring aspect.

Jung therefore defines spirit, from the psychological angle, as the dynamic aspect of the unconscious. One can think of the unconscious as being like still water, a lake which is passive. The things one forgets fall into that lake; if one remembers them one fishes them up but it itself does not move. The unconscious has that matrix, womb aspect, but it also has the aspect of containing dynamism and movement, it acts on its own accord for instance, it composes dreams. One could say that composing dreams while one sleeps is an aspect of the spirit; some master spirit or mind composes a most ingenious series of pictures which, if one can decipher them, seem to convey a highly intelligent message.

That is a dynamic manifestation of the unconscious, where the unconscious energetically does something on its own, it moves and creates on its own, and that is what Jung defines as spirit. There is naturally an unclear borderline between the subjective and the objective; but in practice if one feels that it belongs to one then it is one's own spirit, and if one does not feel it belongs to one, then one calls it the spirit, or a spirit. That depends on whether one feels akin or not akin to it, close to it or not close to it.

Jung sums up by saying that spirit contains a spontaneous psychic principle of movement and activity; secondly, that it has the quality of freely creating images beyond our sense perception (in a dream one has no sense perception the spirit or the unconscious creates images from within, while the sense perceptions are asleep); and thirdly, there is an autonomous and sovereign manipulation of those images.

Those are the three characteristics of what Jung calls the spirit, or the dynamism of the unconscious. It is spontaneously active, it freely creates images beyond sensual perceptions, and it autonomously and in a sovereign manner manipulates those images. If one looks at one's dreams, one sees that they are composed of impressions from the day before. For instance, one read something in a paper, or experienced something in the street, or talked to Mrs. So-and-So, and so on. The dream takes these fragments and makes a completely new and meaningful potpourri out of that.

There one sees the sovereign manipulation of the pictures: they are put into another order and manipulated into a completely different sequence with a completely different meaning, though one still recognizes that the single elements have been taken from, for instance, memory remnants of the day before. That is why many people think that is the whole explanation of the dream: "Oh, I read about a fire yesterday in the paper, that is why I dreamt about a fire," and then one has to begin, as always, by saying: "Yes, but look at the connections in which the fire has been put, very different from what you read." That would be the spirit, that unknown thing in the unconscious which rearranges and manipulates inner images.

This factor which produces and manipulates inner images is completely autonomous in primitive man, but through the differentiation of consciousness it slowly comes closer to consciousness, and therefore in contrast to primitives we say we do it in part. For instance, we often say that we have a good idea or we invent something new. A primitive man would never say that a bow and arrow, for instance, were his invention he would say that the way to construct a bow and arrow was revealed to him by the bow and arrow god, and then tell an origin myth, of how to a certain hunter his divinity appeared in a dream or vision and revealed to him how to make a bow and arrow.

So the larger our consciousness is, and the more it develops, the more we get hold of certain aspects of the spirit of the unconscious, draw it into our subjective sphere, and then call it our own psychic activity or our own spirit. But, as Jung points out, a great part of the original phenomenon remains naturally autonomous and therefore still is experienced as a para-psychological phenomenon. In other words, we must not assume that at our present stage of consciousness, where we have assimilated more than a certain amount of the spirit of the unconscious and made it our own i.e., made it the possession of the ego complex so that the ego complex can manipulate it that we have the whole thing. There is still an enormous area of that spirit which manifests as it did originally, completely autonomously, and therefore as a para-psychological phenomenon, as it does among primitive people.

If one looks at the history of mathematics one can see very clearly how the spirit becomes subjective. For instance, the natural integers or numbers, as you probably all know, were for the Pythagorean s cosmic divine principles which constituted the basic structure of the universe. They were gods, divinities, and at the same time the basic structural principle of all existence. Even Leopold Kronecker still said that the natural numbers were the invention of the Godhead and that everything else was man's handiwork.

Nowadays, in this time of so-called enlightenment where everything irrational and the word God anyhow is thrown out of human science, a real attempt has been made in formalistic mathematics to define number in a form which would exclude all irrational elements, with the definition of numbers as a series of marks (1, 2, 3, 4, 5) and a creation of the human mind. Now the spirit is seemingly owned by the ego complex, the mathematician's ego owns and created numbers! That is what Weyl believed, and that is why he said: "I cannot understand that something completely simple which the human mind has created suddenly contains something abysmal." He should only have asked whether the human mind had really created them. He feels as if he were now manipulating the phenomenon completely, but that is not true.

Primitives, if they have twenty horses, cannot count the horses themselves but they use twenty sticks and then they say, one stick, one horse, two sticks, two horses, three sticks, three horses, and then they count the sticks and with them they can count the number of horses. That is a very, very widespread way in which man learned to count. We still do it on our fingers if somebody enumerates things, we point to our fingers, using them as a "helping quantity." All counting began with the helping quantity. When man first could count something and then had to count more, he used his fingers; or in many, many primitive civilizations they use dots or counting sticks and then when something has to be counted sticks are put down and counted and that is the helping quantity.

Thus if we do what Hermann Weyl did we simply go back to that primitive way, we count the helping quantity; but that is only an action of the human mind, not the numbers themselves. To make such helping sticks or dots is an activity of ego consciousness by which one can count; it is a construction of the human mind but the number itself is not, and there is the great error.

So we have to turn back and say, Yes, numbers have an aspect in which they are entities which the human mind can posit and manipulate. We can assume a certain amount of numbers, an arithmetical law, a situation, and that can be manipulated completely freely and arbitrarily, according to our ego wishes, but we manipulate only the derivative; the original thing which inspired one to make counting sticks and so arrive at the number of horses, for instance, that idea one has not got hold of, it is still autonomous, it still belongs to the creative spirit of the unconscious, so to speak.

At the time of Weyl, therefore, one simply discarded the study of single numbers because one always stumbled over something completely simple and queer: one had just posited four dots, and then suddenly those four dots developed qualities which one had not posited. In order to get away from that awkward situation and keep up the illusion that numbers were something one had posited and could manipulate with one's conscious mind, Weyl says: "The single numbers are not emphasized in mathematics but one projects them by a specific procedure onto the background of infinite possibilities and then copes with them that way."

That is what most modern mathematicians do. They simply take the theory of natural integers, from one to N, and cope with it as a whole; they say simply that is the series of natural integers which has certain qualities for instance every number has a predecessor, a successor, a position, and a ratio. One knows that as a whole, and then one can construct other mathematics with complex and irrational numbers, etc. One then derives much higher forms, always of types (one could say of numbers), and one deals with that simply as what the mathematician calls a class, ignoring the seven, the fifteen and the 335 in it.

Therefore one deals with an algebraic idea and only with those qualities which are common to all natural integers. With those one can build a lot, but more or less, as Weyl says, "ignore the single integer." Mathematicians are very honest people; they never deny that the single number has irrational, individual qualities, they are simply not interested. Poincare, for instance, is even more honest, he says that all natural integers are irrational individuals, but that is exactly why one cannot make many general theories in number theory about them, and why they are not very prolific for mathematics. They are not very useful, because there are too many single cases and not enough generalities from which one can make a theorem. That was Poincare's viewpoint, he did not say it was not interesting, but that we do not like it so much because one cannot make theorems out of it. We would have to pay attention to the single case and that we do not like as mathematicians, because temperamentally we prefer to make general theories which are generally valid.

Therefore in the history of mathematics one can very clearly see what Jung characterized as the general development of the human mind: that anything which we now call our subjective spirit, including our mental activities in science, was once the objective spirit that means the inspiring movement of the unconscious psyche but with the development of consciousness, we have got hold of a part that we now manipulate and call our own, behaving as if it were something which we completely possess. That has happened in the whole development of mathematics: from numbers being gods, they have been desecrated into being something which is arbitrarily posited by a mathematician's ego. But the mathematicians are honest enough to say: "No, that is not the whole of it, strangely enough there are things which I wanted and have had which still slip and do things which they ought not to do, they have not become the slaves of our consciousness completely."

A parallel development has happened in the history of physics where now, more and more, the concept of probability is used and one tries to ignore as much as possible the single case. Wolfgang Pauli therefore said: "Because of the in-deterministic character of natural law, physical observation acquires the character of an irrational unique actuality and a result you cannot predict; against it stands the rational aspect of an abstract order of possibility which one posits with the help of the mathematical concept of probability and the psi function."

In other words, physics is now confronted with a great split, namely all the pre-calculations are based on the concept of probability and are calculated in matrix and other algebraic forms, but with them one can only state a general probability. Then one makes an actual observation which is a unique actual event. Now these actual unique observations, even if they cost ten million dollars, for instance and they do nowadays in the realm of microphysics one cannot repeat infinitely so as also to get a certain practical probability. There is therefore an immense gap, and that is why Pauli says the actual experiment (let's say with a particle in a cyclotron) is an irrational "just-so story" which generally does not quite fit the calculated probability. That is why nowadays one fudges all those equations in physics; in fact one just cheats a bit to bind them to each other, and one cannot make actual accurate predictions any more.

Naturally, physicists have thought about that! How does that happen? Why can one not make an actual prediction which should really give actual numerical results, not only a statistical probability? Pauli very clearly states that it comes from the presuppositions, because the experiment is an actual single event and the means of calculation in mathematics are based on the principle of probability, which excludes, and does not apply to, the unique event.

Therefore we now have to go deeper into the problem of probability and say: "How does that happen?" The simplest way of explaining probabilities, and the way I am going to use because it is apparently the archetypal pattern, is with cards. One has a set of 32 cards and may pick one card. The probability that out of the 32 cards one gets, say, the Ace of Hearts, is one-thirty-second.

One has just that much chance and no more. If I say you may pick ten times, then naturally the probability of getting the Ace of Hearts is much better, and if you may pick a thousand times then the chance becomes still better, and so on.

In other words repetition is the secret of probability: the more one repeats the situation, the more accurately the probability can be formulated, till finally, and that is the statistical formulation, one gets to a limit value where one can say that when one has N (that means an infinite number of draws) then a limit can be made pretty accurately. That, in popularized, simplified form, is what underlies calculable probability.

Not being a mathematician and physicist I had generally to rely on rather popularized material and there the physicist, when he wants to explain probability, always uses the example either of dice or cards. Just keep that in mind. If he explains the theorem of Bernoulli he begins by saying, "Well you see if you have so and so many cards," and so on. The same way is always used to explain probability to a lay person. But why just that example? That is amusing! But to go now to the fact, it means that all mathematics, and their use in modern physics, are based on the principle of admitting an inability to make single predictions of single events, but aiming at being able to do so when it comes into thousands and billions of events which then gain a great amount of accuracy.

Now, as a wicked psychologist, and not believing in this, or rather seeing this as a very one-sided operation of the human mind, one has to ask two questions: first, naturally, one sees oneself that it is a very questionable or a very one-sided grasp of reality which modern science gets by applying these techniques, and therefore one is justified in asking if there are not other possibilities with other means. For the moment, however, I want to ask the other question: "Why on earth did millions of highly intelligent scientists in Western Europe and America and the Western world believe in the law of great numbers as if it were God?" Because, actually, if one discusses these problems with modern natural scientists they just believe this is it that it is our way of getting at reality and describing it scientifically and accurately. There is the implication that this is where one gets at the truth of inner and outer factors and everything else; it must be statistically proved and it must cover itself with this concept of probability.

That is my great criticism of Rhine of Duke University. Even he was foolish enough to believe that if he wanted to sell parapsychological phenomena to the scientific world then he must prove them statistically or with the concept of probability and what a fool he ended up by that in enemy territory. He should have stayed on his own territory. He tries to prove with the very means which eliminates the single case, something which is only valid in the single case. That is why I do not believe in that whole investigation. I do not believe in what they do in Duke University. They became seduced by the Zeitgeist of America, and because they wanted to prove to other scientists that their parapsychology is real science they used a tool which is absolutely inept and inadequate for the purpose. That is my personal view.

Let us now first ask why that mania of believing in the law of great numbers has possessed the Western mind? After all, those who believe in it are, in the main, the most developed and intelligent people in our civilization. They are not fools. Now why do they believe in it? If somebody believes, as a kind of holy conviction, something which after one has woken up about it proves to be a very partial and partly an erroneous viewpoint, then the psychological suspicion always exists that these people are under the secret influence of an archetype. That is what makes people believe things which are not true.

If one looks at the history of science one sees that all the errors in science, or what we now call errors, have been due to the fact that people in the past were fascinated by an archetypal idea which prevented them from observing facts further. That archetypal concept satisfied them, it gave them a subjective feeling of "this is it" and therefore they gave up looking for further explanations. Only when a scientist came along and said, "Now I am not so sure of that," and brought new facts did they wake up and ask: ”Why on earth did we believe that other story before, it appears now to be erroneous!" Generally one sees that one was under the spell, the emotional, fascinating spell of an archetypal idea.

We have therefore to ask what archetypal idea is behind the spell which now grips the minds of modern scientists? Who is the lord of great numbers, seen from a mythological standpoint? If one studies the history of religion and comparative mythology the only beings who ever were able to manipulate great numbers were gods, or the godhead. God, even in the Old Testament, counted the hairs of our head. We cannot do that, but He can. Moreover, the Jews refused to be counted because only God was allowed to know the number of His people and to count the population was sacrilege only the Divinity could count.

Most primitive societies that still live in the aboriginal state of the collector and hunter type, for instance the Australian aborigines, all have a binary system. They count to two and then they count on in couples. They have no word beyond two, they count one, two; two, one, two; two, two, one, one, two, and so on. In most primitive civilizations they can either count to two, or to three, or to four. There are different types and beyond a certain number they say "many," and where many begins there begins the irrational, the godhead.

There one sees how man, in learning to count, took away a little bit of territory from that all-counting god, just a little bit, the one and the two; that is what he can manage, the rest still belongs to the all-counting god. In counting to three and then four and then five, he slowly gains territory, but there always comes the moment when he says "many," and there he gives up counting; there "the other" counts, namely the unconscious (or the archetype, or the godhead), which can count infinitely, and can out-count every computer.

That is the fascination and I will go on from there next time.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/a8790-marie.jpg`

Divine Madness: Shamanic Dreaming, Dionysus & Pathologizing Soul (2019-03-01 16:07)

[1]

Divine Madness: Shamanic Dreaming, Dionysus & Pathologizing Soul

c. 2000 by Maureen B. Roberts, PhD

Some of my most powerful soul retrieval and deathwalking work is done in dreams. In connection with my work with schizophrenia sufferers, many of whom are sensitive, brilliant and artistic young men, I recently had a Monty Pythonish dream in which a terrified teenage boy, who had turned 'mad' and run away into a dense tract of forest, was being pursued by a group of white-coated psychiatrists wielding hypodermic needles. They couldn't see him as he hid in the dense thickets, at which point I offered to find him and calm him down through shamanic intervention. The psychiatrists, out of (what I picked up empathically as) fear and envy, rebuffed the idea and said something like, 'Who do you think you are, claiming you can do what we can't?'

I calmly waited at the edge of the forest with an intuition that the boy would eventually come to me, then I adopted a second guise and ventured forth as a Wolf, in order to find and shepherd him toward my waiting human self. The boy, still on the run, eventually came blundering out and ran almost into my arms. He was terrified, wild-eyed with a psychotic stare, and had potentially dangerous claws and a half animal-like appearance. I had to hold his gaze firmly and not waver from it for an instant, as I talked and half sang in a soothing way to the soul cowering in terror behind the stare. (The secret language I used was the Old Gaelic-sounding tongue I always use in shamanic work.) I could feel his pain and held him with compassion, risking the claws, which he didn't use. Upon seeing that I was as mad as he was and dressed in wolfish animal skins, he calmed down and at last was at peace.

His parents then arrived on the scene and I gently steered the boy back to them and said, "Call me if you need any more help." The psychiatrists looked on dumbfounded, disoriented, drained in power and embarrassed. (As a note on my unwillingness - in this instance - to deal with the situation unaided; in some dangerous cases of psychosis, it's risky for shamans to follow alone into the unconscious; part of them needs to keep a healthy distance from the archetypal material - that is, at least one dream or waking personality must - if they're to avoid draining their energy by having to tackle these destructive forces head-on. This is where shamanic guides, or the power to shapeshift into other forms, are indispensible help and protection.) Interestingly, the night before I had this dream, I dreamed I was taking home orphaned baby orangutans who had nowhere to go.

Facing Wild Dionysus

Generally speaking, in working shamanically with debilitated schizophrenia sufferers you have to be able to meet persecuted Dionysus as Dionysus if you're to quell the fear, which is all too often the fraternal god Pan running away - in 'pan-ic' - from persecuting Apollonian medicine. An insightful friend commented on these two dreams as follows:
First she is taking orphaned orangutans home for temporary protection, much like she protects and tries to heal the schizophrenic patients. With the 'wild child' in the second dream, it is she who looks as mad as the child, yet she is the only one who can pull the child out of the forest through her ability to reach the archaic depths.

The same friend - an apprentice shaman whom I'm teaching - soon afterwards had the following dream (which I have permission to share):
My house was on fire. In the dream I cannot find water to put the fire out. After the fire I am looking everywhere for my four cats, hoping that they got out alive. My favourite, whose name is Monkey, comes out of the woods running to me. I am so happy he is OK. I find the three females curled up at the back steps to the house. Next I wake up and feel as if my body is on fire. I decide to get up and go to the kitchen for a glass of water. On my way back to the bedroom, I see a strange light coming from my son's room. I walk in to find an old Owl lamp has fallen on the floor. The light has melted the shade and the carpet, which is smoking and just short of flaming up. Next to this is a loaf of bread torn into pieces and spread about. This is Monkey's doing, since he is always dragging the bread off if it is left on the counter.

Animal 'Lunar-cy'

As an aside comment, like Jung I steer clear of assuming that what he called 'interpretation on the subjective level' is the only valid, or useful approach to dreams, hence my emphasis - increasingly nowadays - on the suggestion that the dream simply amplifies, dramatizes, mythologizes, or 're-presents' an actual situation, as indeed I feel the schizophrenia dream did. Dreams as a 'soul soup' have no problem with mixing the ingredients of personal, symbolic, mythic and objectively real into one alchemical cauldron.

Reflecting on the dream through tossed in reflections rather than attempts to interpret, there is here a lot of Hellish fire, destruction, dissolution and alchemically transforming heat - perhaps as a prelude to rebirth - in the dream. As well, many animals, such as snake, toad, cat, wolf and bat are habitually relegated to the Devil's camp, or feared realm of shadow, largely because they're citizens of rejected Dionysus and the Underworld, the Abyss of impassioned 'dis-integration', where we encounter the dark divine.

The dream, as the dreamer and I shared, celebrates the wild, multifarious drama of 'dis-ordered' soul and its Dionysian undermining of the opposing tendency toward Apollonian light, order, calm and reunification. Monkey, like the wild child of my dream, comes running out of the woods to the dreamer. The '3 sleeping female cats' outside on the back steps from a straightforward Jungian angle suggest a still unconscious, rejected trinity of feminine Dionysian energy. The Owl lamp suggests the associated need for more nocturnal animal wisdom as the shedding of a more lunar light (note the suggestive play on words here: ’shedding of light’ as ’falling lamp’). And ’lunacy’, of course, comes from ’lunar’. The loaf torn and spread about by Monkey casts shades of the sacrament of Communion, in which Christ as Dionysus is torn to pieces, dramatizing the explosion of the isolated ego throughout Nature. Bread spread about also feeds the birds, who in shamanic work in turn nurture soul by mediating between Otherworlds and embodied consciousness.

Shamanism & Dionysus

The shaman’s visionary wildness, animal cunning, authority and energy come from having befriended both her demons (the personal shadow) and Dionysian energy, which inflicts - among its other initiations - a rending yet tenderizing sword run through the heart. The shaman thus typically lives at the extreme edge of Western society, given that the latter in privileging the (opposite) Apollonian light of rational ’civilization’, has patronized, rejected, stigmatized, persecuted, incarcerated, medicated, lobotomized and suppressed its untamable opposite, often in the name of ’medicine’, though in reality in a frantic and fearful effort to keep Dionysus at a safely sedated distance.

One of the challenges that faces us today - as James Hillman so eloquently argues in his The Myth of Analysis - is thus the reclaiming of Dionysian consciousness, supplemented, I suggest, by our openness to embrace and celebrate its bliss, ambivalence, hunger for depth, androgyny, irrationality and divine terror. In this connection, Jung pronounced that ’the gods have become diseases’, ruling no longer from Olympus but from the Underworld depths of bodily instinct and the unconscious.

Importantly Hillman, like Jung ever seeking the god in the illness, shrewdly spots Dionysus as essentially feminine in hysteria, which in some ways is the extraverted complement of introverted schizophrenia (hence the link between schizophrenia and shamanic initiation). Hillman then cleverly draws on the cultural bias innate in Apollonian medicine’s persecution of Dionysian ’sickness’, or ’abnormality’ as a basis for contesting the entire ’myth of analysis’ - the presumption that pathologizing, or fragmented soul needs fixing up - or band-aiding through drugging, patronizing and reunification.

In a roundabout way, the contesting of this archetypal ’fantasy’, or lopsidedness thus awakens us to what I explore in detail in my own work: the pivotal link between shamanism, multiple soul and pathologizing Dionysian consciousness. Conversely, positive thinking - as a psychological ’theory’ - assumes that anything that’s broken, or off-centre (eccentric!), or suffering, or in darkness, depression, neurosis, or metaphoric death needs to be immediately centred, resurrected, unified, or brought into the light of health. This is precisely where, as I have discussed elsewhere, shamans need to discern between needed soul retrieval, called for when the ’patient’ is genuinely helpless, and the need to honour soul’s need to embody the mythic wound and embrace its cycle of death and rebirth, rather than shun the dark, painful, ’dis-illusioning’, ’dis-integrating’, or dangerous phases and faces of the myth.

Bearing these cultural biases in mind, we surely need to take a fresh look from an archetypal perspective at the entire issue of healing, wounding and diagnosis in order to challenge and question the archetypal biases that underly all our pronouncements of normal, sick, sane and healthy to begin with. This is precisely what archetypal psychology is about - what I call ’reflective deconstruction’ as an alternative to being unwittingly ruled by unstated assumptions based on archetypal biases which we cannot avoid, so might as well try to understand.

Shamanism as Voluntary Psychosis

To start with, is dissociation (therefore) always synonymous with soul loss? Dissociation by definition is a disorder, since the latter means "lacking in order or coherence", but is disorder - in which Dionysus usually lurks - inevitably, as we usually assume it to be, pathological? Perhaps we have been oversimplifying or unwisely generalising in assuming that dissociation in all situations need to be remedied, hence that from the shamanic angle the mislaid soul fragment always needs to be immediately retrieved.

Shamanism, after all, although it has been written about by Westerners largely with Apollonian reason and reflection, is primarily dissociated, or Dionysian in experience, from schizophrenic initiation through to its practice as a ’voluntary psychosis’. Accordingly, the reservations I have about much ’urban’, or Westernized ’shamanism’ is that it often excludes an appreciation of Dionysian consciousness - which is irrational, ecstatic, emotional, sometimes hysterical, frenzied, disordered, highly energetic and creatively mad - and instead tends to hover within the safer confines of rationality, sober methodology, embodied, calm and single-minded focus. As Jung lamented, our real god is respectability. In other words, Dionysus as an equally valid mode of consciousness is sometimes ousted by what can amount to a diluted, overly sane and respectable distortion of the vivid power, rarity and divine madness of the shamanic vocation.

There’s a huge difference in this sense between talking about Dionysus - from a safe and respectably civilized distance - and meeting the God face to face, then becoming her/his mediatrix. The latter is indeed risky business. Schizophrenics, ’mad’ artists and shamans embody both Dionysian dispersion and (at other times) Apollonian focus. If you want to observe Dionysus, god of ambivalence, you will therefore find her/him in Dali, Goya, Brueghel, William Blake’s visionary rantings, the dreams and visions and voices of schizophrenics, the drunk’s violent rampage, the hysteric’s frustration at our overly sanitized and patriarchal culture, the Madwoman’s maenadic rage at the rape of Mother Earth, my own ecstatic trance in which I become the drumming pulse of the Cosmos and the animals, stars and stones I am one with.

On the other hand, if you want to actually meet Dionysus face-to-face, you must embody such divine madness yourself. The difference is similar to the distinction between finding out information about an ocean’s currents from reading a map, or from hearsay, and diving in the deep end, then learning to swim - or risking death by drowning. The divinely mad, though, can breathe water in place of air at the dark depths of the ocean, as I often do in dreams. For them, fear of drowning has itself been drowned in the Dionysian wine of symbolic death, embraced in the service of pathologizing soul.

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1. `http://www.jungcircle.com/tadema18a.jpg`

The First Elegy ~Ranier Rilke **(2019-03-01 19:36)**

[1]

The First Elegy

Who, if I cried out, would hear me among the Angelic
Orders? And even if one were to suddenly
take me to its heart, I would vanish into its
stronger existence. For beauty is nothing but
the beginning of terror, that we are still able to bear,
and we revere it so, because it calmly disdains
to destroy us. Every Angel is terror.
And so I hold myself back and swallow the cry
of a darkened sobbing. Ah, who then can
we make use of? Not Angels: not men,
and the resourceful creatures see clearly
that we are not really at home
in the interpreted world. Perhaps there remains
some tree on a slope, that we can see
again each day: there remains to us yesterday’s street,
and the thinned-out loyalty of a habit
that liked us, and so stayed, and never departed.
Oh, and the night, the night, when the wind full of space
wears out our faces – whom would she not stay for,
the longed-for, gentle, disappointing one, whom the solitary heart
with difficulty stands before. Is she less heavy for lovers?
Ah, they only hide their fate between themselves.
Do you not know yet? Throw the emptiness out of your arms
to add to the spaces we breathe; maybe the birds
will feel the expansion of air, in more intimate flight.

Yes, the Spring-times needed you deeply. Many a star
must have been there for you so you might feel it. A wave
lifted towards you out of the past, or, as you walked
past an open window, a violin
gave of itself. All this was their mission.
But could you handle it? Were you not always,
still, distracted by expectation, as if all you experienced,
like a Beloved, came near to you? (Where could you contain her,
with all the vast strange thoughts in you
going in and out, and often staying the night.)
But if you are yearning, then sing the lovers: for long
their notorious feelings have not been immortal enough.
Those, you almost envied them, the forsaken, that you
found as loving as those who were satisfied. Begin,
always as new, the unattainable praising:
think: the hero prolongs himself, even his falling
was only a pretext for being, his latest rebirth.
But lovers are taken back by exhausted Nature
into herself, as if there were not the power
to make them again. Have you remembered
Gastara Stampa sufficiently yet, that any girl,
whose lover has gone, might feel from that
intenser example of love: ‘Could I only become like her?’
Should not these ancient sufferings be finally
fruitful for us? Isn’t it time that, loving,
we freed ourselves from the beloved, and, trembling, endured
as the arrow endures the bow, so as to be, in its flight,
something more than itself? For staying is nowhere.

Voices, voices. Hear then, my heart, as only
saints have heard: so that the mighty call
raised them from the earth: they, though, knelt on
impossibly and paid no attention:
such was their listening. Not that you could withstand
God’s voice: far from it. But listen to the breath,
the unbroken message that creates itself from the silence.
It rushes towards you now, from those youthfully dead.
Whenever you entered, didn’t their fate speak to you,
quietly, in churches in Naples or Rome?
Or else an inscription exaltedly impressed itself on you,
as lately the tablet in Santa Maria Formosa.
What do they will of me? That I should gently remove
the semblance of injustice, that slightly, at times,
hinders their spirits from a pure moving-on.

It is truly strange to no longer inhabit the earth,
to no longer practice customs barely acquired,
not to give a meaning of human futurity
to roses, and other expressly promising things:
no longer to be what one was in endlessly anxious hands,

and to set aside even one's own
proper name like a broken plaything.
Strange: not to go on wishing one's wishes. Strange
to see all that was once in place, floating
so loosely in space. And it's hard being dead,
and full of retrieval, before one gradually feels
a little eternity. Though the living
all make the error of drawing too sharp a distinction.
Angels (they say) would often not know whether
they moved among living or dead. The eternal current
sweeps all the ages, within it, through both the spheres,
forever, and resounds above them in both.

Finally they have no more need of us, the early-departed,
weaned gently from earthly things, as one outgrows
the mother's mild breast. But we, needing
such great secrets, for whom sadness is often
the source of a blessed progress, could we exist without them?
Is it a meaningless story how once, in the grieving for Linos,
first music ventured to penetrate arid rigidity,
so that, in startled space, which an almost godlike youth
suddenly left forever, the emptiness first felt
the quivering that now enraptures us, and comforts, and helps.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/0/05/William-Adolphe_Bouguereau_%281825-1905%29_-_Song_of_the_Angels_%281881%29.jpg/240px-William-Adolphe_Bo`

Carl Jung: The archetype does not proceed from physical facts **(2019-03-02 04:30)**

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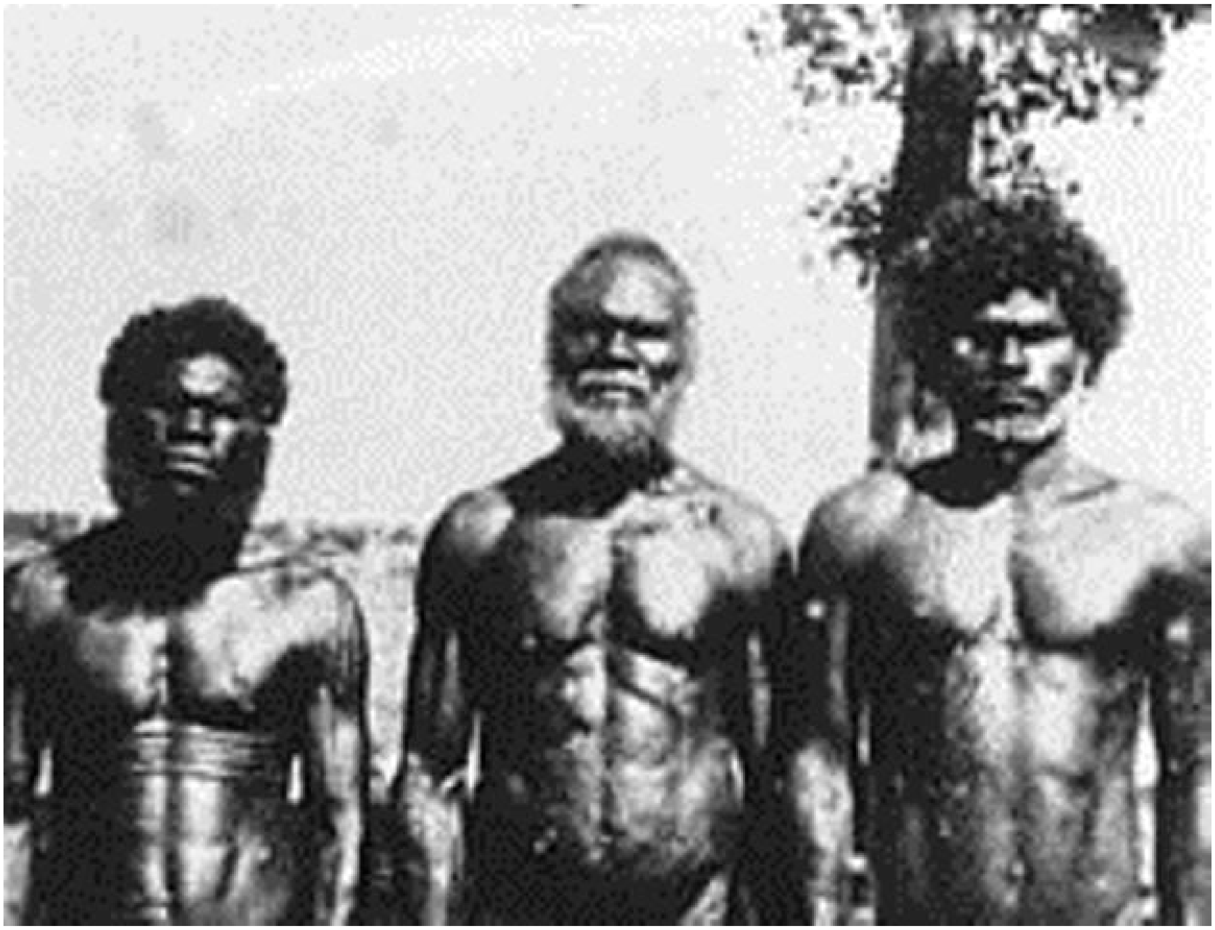

The primitive cannot assert that he thinks; it is rather that "something thinks in him."

The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious.

Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie.

His consciousness is menaced by an almighty unconscious: hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces
and must adjust himself to them as best he can.

Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it.

The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world.

It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for theother part, it moulds this empirical world in accordance with its own psychic assumptions.

The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6a5e4-12bbath.jpg`

Carl Jung on “Intuitives” – Anthology (2019-03-02 04:30)

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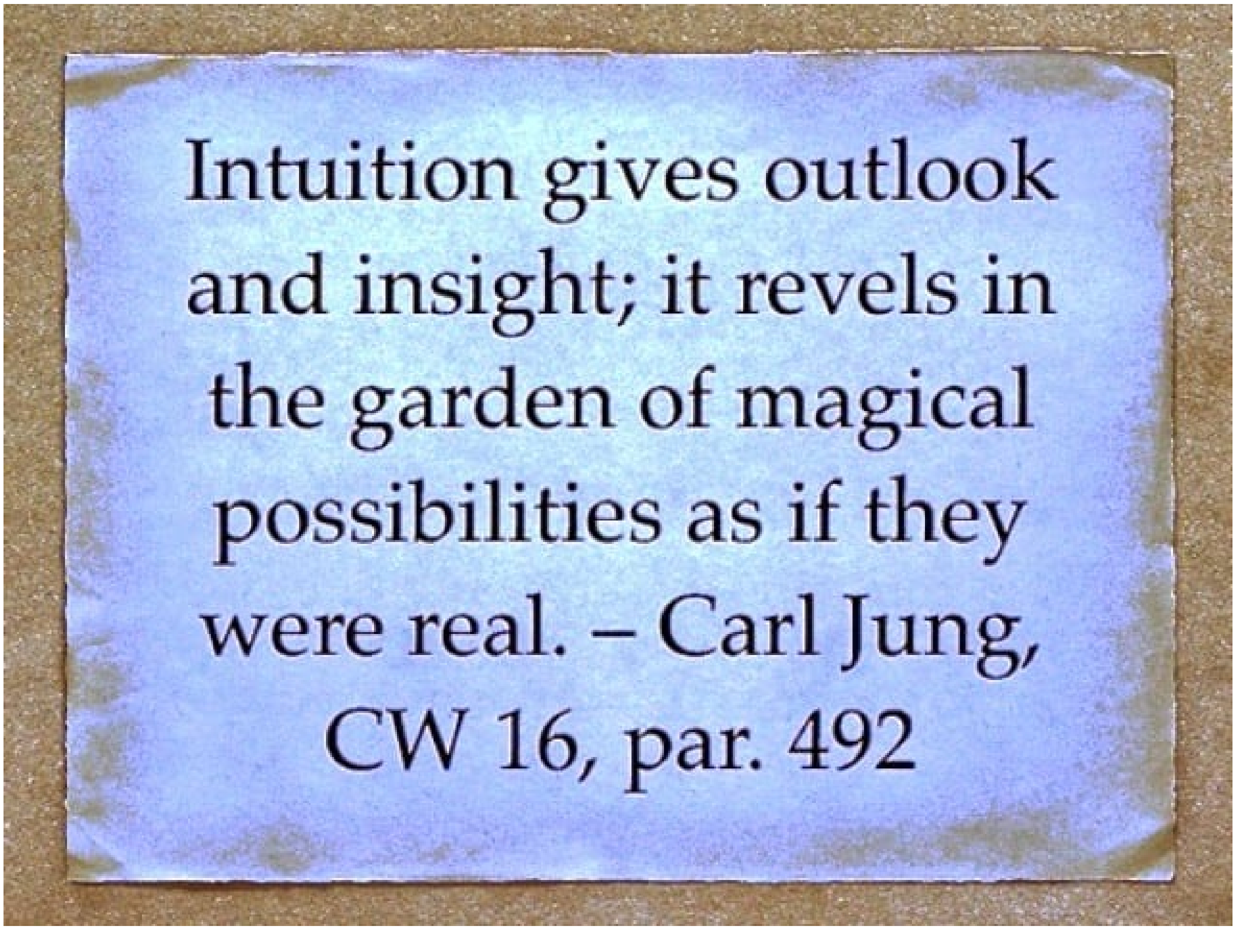

Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real. – Carl Jung, CW 16, par. 492

Intuitives don’t have substance; they have inventiveness, imagination. They don’t complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quite plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality. Carl Jung, 1925 Seminar, Page 73

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories

Dreams and Reflections, Pages 327-328.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung; Memories Dreams and Reflections; Page 134.

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; "Definitions" Ibid. par. 832.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Intuition [is] perception via the unconscious. Carl Jung; "The Archetypes and the Collective Unconscious", 1950.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung; Psychology and Religion; Page 49.

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Volume 1, Pages 420-422.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page

247, Footnote 173.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

Intuitives don't have substance; they have inventiveness, imagination. They don't complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5; Symbols of Transformation; para. 182.

While studying astrology I have applied it to concrete cases many times. The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. It is an apt tool only when used intelligently. Carl Jung

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

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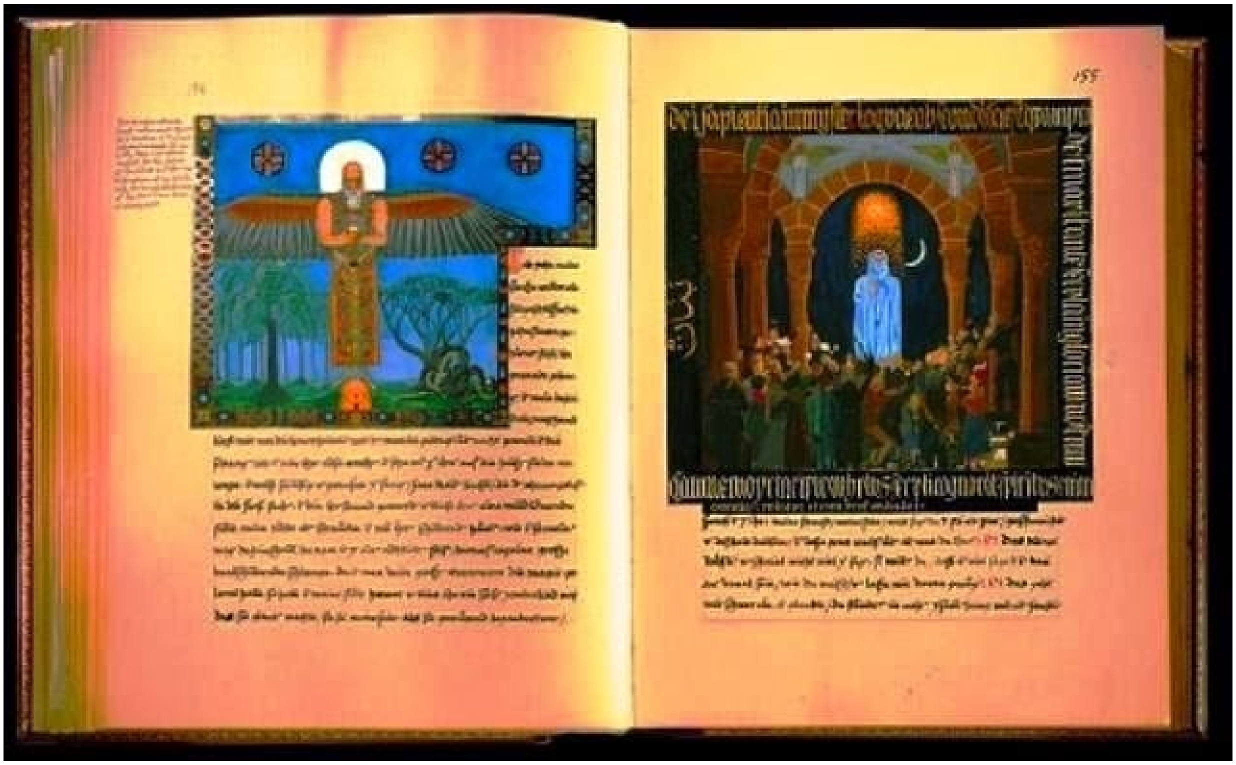
The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8b130-12bintuition.jpg`

Dr. Jung's Analysis of "The Mysterium" in "Appendix B" The Red Book (2019-03-02 05:17)



Appendix B
Commentaries pp.86-891
Age
Male
Enantiodromia of the life-type

It is difficult to force this image to make a statement.

Yet it is so allegorical that it ought to speak.

It differs from the earlier experiences in that it is more witnessed than experienced.

For that matter, all the images that I have placed under the title "Mystery play" are rather more allegorical than actual experiences.

They are certainly not intended allegories; they have not been consciously contrived to depict experience in either veiled or even fantastic terms.

Rather, they appeared as visions.

It was not until I reworked them later that I realized more and more that they could in no way be compared with the experiences portrayed in the other chapters.

These images apparently are portrayals of personified unconscious thoughts.

That follows from their imagistic manner.

They also called for more reflection and interpretation than the other experiences, to which I could not do justice with cogitation, because they were quite simply experiences.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation.

The action is set in a dark earthly depth, evidently an allegorical representation of the inner depths beneath the extension of the bright space of consciousness or the psychic field of vision.

Sinking into such a depth corresponds to averting the mental gaze from outer things and focusing it on the inner dark depths.

Gazing at the darkness to some extent animates the previously dark background.

Since gazing at the darkness occurs without conscious expectation, the inanimate psychic background has an opportunity to let its contents appear, undisturbed by conscious assumptions.

The preceding experiences indicated that strong psychic movements were present that consciousness could not grasp.

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests.

This configuration is an image that forever recurs in the human spirit.

The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation.

In contrast, the Logos contains this commingling.

But it is. not the product of such blending, or else it would be a lower animalistic psychic activity; yet it masters the blend, so that the four fundamental activities of the soul become subordinate to its principle.

It is an independent principle of form that means understanding, insight, foresight, legislation, and wisdom.

The figure of an old prophet is therefore a fitting allegory for this principle, since the prophetic spirit unites in itself all these qualities.

In contrast, Eros is a principle that contains a commingling of all the fundamental activities of the soul just as much as it masters them, although its purpose is completely different.

It is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it.

Eros is desire, longing, force, exuberance, pleasure, suffering.

Where Logos is ordering and insistence, Eros is dissolution and movement.

They are two fundamental psychic powers that form a pair of opposites, each one requiring the other.

The old prophet expresses persistence, but the young maiden denotes movement.

Their impersonal essence is expressed by the fact that they are figures belonging to general human history; they do not belong to a person but have been a spiritual content of the world's peoples since time immemorial.

Everyone has them, and therefore these figures recur in the work of thinkers and poets.

Such primordial images have a secret power that works just as much on human reason as on the soul.

Wherever they appear they stir something linked with the mysterious, the long gone, and heavy with foreboding.

A string sounds whose vibration reverberates in every man's breast; these primordial images dwell in everyone as they are the property of all mankind.

This secret power is like a spell, like magic, and causes elevation just as much as seduction.

It is characteristic of primordial images that they take hold of man where he is utterly human, and a power seizes him, as if the bustling throng were pushing him.

And this happens even if individual understanding and feeling rise up against it.

What is the power of the individual against the voice of the whole people in him?

He is entranced, possessed, and consumed.

Nothing makes this effect clearer than the serpent.

It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us.

Salome is represented as the daughter of Elijah, thus expressing the order of succession.

The prophet is her producer, she emanates from him.

The fact that she is assigned to him as a daughter indicates a subordination of Eros to Logos.

Although this relation is very frequent, as manifested by the constancy of this primordial image, it is nevertheless a special case that possesses no general validity.

For if these were two opposed principles, one could not arise from the other and thus depend on it.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.)

That she is actually an incorrect allegory for Eros also stems from the fact that she is blind.

Eros is not blind, since he regulates, just as well as Logos does, all fundamental activities of the soul.

The blindness indicates her incompleteness and the absence of an essential quality.

By virtue of her shortcoming she depends upon her father.

The indistinct glittering walls of the hall point to something unrecognized, perhaps something valuable that wakens curiosity and attracts attention.

In this manner, creative involvement is woven even deeper into the image, so that an even greater animation of the dark background becomes possible.

Such enhanced attention gives rise to the image of an object, which to all intents and purposes expresses concentration, namely the image of a crystal, which has been used to produce such visions since time immemorial.

These figures, which at first are incomprehensible to the beholder, evoke dark processes in his soul, which to a certain extent lie even deeper (such as in the vision of blood), and whose perception requires an aid like the crystal.

As has been said, however, this expresses nothing else than an even stronger concentration of creative attention.

A figure like the prophet, which is clear and complete in itself, arouses less curiosity than the unexpected form of blind Salome, which is why one may expect that the formative process will first address
the problem of Eros.

Hence an image of Eve appears first, together with images of the tree and the serpent.

This apparently refers to temptation, as already encapsulated in the figure of Salome.

Temptation brings about a further movement toward the side of Eros.

This in turn forebodes many adventurous possibilities, for which the wandering of Odysseus is the fitting image.

This image stimulates and invites adventurousness; it is as if a door opened to a new opportunity to free the gaze from the dark confinement and depths in which it was held fast.

Hence the vision opens onto a sunny garden, whose red blooming trees represent a development of erotic feeling, and whose wells mean a steady source.

The cool water of the well, which does not inebriate, indicates the Logos. (Therefore Salome also speaks later of the deep "wells" of the prophet’)

This suggests that the development of Eros also means a source of knowledge.

And with this Elijah begins to speak Logos undoubtedly has the upper hand in this, my case, since Elijah says that he and his daughter have always been one.

Yet Logos and Eros are not one, but two.

In this case, however, Logos has blinded and subjugated Eros.

But if this is the case, then the necessity will also arise to free Eros from the clutch of Logos, so that the former will regain vision.

Therefore Salome turns to me, because Eros is in need of help, and because I have apparently been enabled to behold this image for precisely this reason.

The soul of the man is more inclined to Logos than to Eros, which is more characteristic of the essence of the woman.

The subjugation of Eros through Logos explains not only the blindness of Eros but also the somewhat strange fact that Eros is represented precisely by the not-so-pleasing figure of Salome.

Salome denotes bad qualities.

She brings to mind not only the murder of the holy one but also the incestuous pleasure of the father.

A principle always has the dignity of independence.

But if this dignity is taken from it, it is debased and then assumes a bad form.

We know that psychic activity and qualities that are deprived of development through repression degenerate and thus become bad habits.

Either an open or secret vice takes the place of a well-formed activity and gives rise to a disunity of the personality with itself, signifying a moral suffering or a real sickness.

Only one way remains open to whoever wants to free himself from this suffering: he must accept the repressed part of his soul, he must love his inferiority, even his vices, so that what is degenerate can resume development.

Wherever Logos rules, there is order but too much persistence.

The allegory of paradise where there is no struggle and therefore no development is fitting here.

In this condition the repressed movement degenerates and its value is lost.

This is the murder of the holy one, and the murder happens because, like Herod, Logos cannot protect the holy one on account of his own weakness, because he can do nothing else than hold onto himself, thus inducing the degeneration of Eros.

Only disobedience against the ruling principle leads out of this condition of undeveloped persistence.

The story of paradise repeats itself, and hence the serpent winds its way up the tree because Adam should be led into temptation.

Every development leads through the undeveloped, but capable of development.

In its undeveloped condition it is almost worthless, while development represents a highest value that is unquestionable.

One must give up this value or at least apparently give it up to be able to attend to the undeveloped.

But this stands in the sharpest contrast to the developed, which perhaps represents our best and highest achievement.

The acceptance of the undeveloped is therefore like a sin, like a false step, a degeneration, a descent to a deeper level; in actual fact, however, it is a greater deed than remaining in an ordered condition at the expense of the other side of our being, which is thus at the mercy of decay.

The scene of the action is the same place as in the first image.

The allusion to a crater heightens the impression of a large cavity that reaches far down into the interior of the earth; this depth is not inactive, but violently discharges all kinds of matter.

Since Eros poses the most serious problem at first, Salome enters the scene, blindly groping her way toward the left.

Even what appear to be negligible details are important in such visionary images.

The left is the side of the inauspicious.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will.

This movement toward the left is emphasized by the fact that the serpent moves in the same direction.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us.

They afford the movement of Eros the uncanny emphasis that strikes us as magical.

Magical effect is the enchantment and underlining of our thought and feeling through dark instinctual impulses of an animal nature.

The movement toward the left is blind, that is, without purpose and intention. It hence requires guidance, not by conscious intention but by Logos.

Elijah calls Salome back.

Her blindness is an affliction, and as such demands healing.

Closer scrutiny at least partially invalidates the prejudice against her.

She seems to be innocent, and perhaps her badness ought to be attributed to her blindness.

Logos asserts its power over Eros by calling back Salome.

The serpent also obeys Logos.

It rests with Logos and Eros to emphasize the power and significance of this image.

A natural consequence of this magical, powerful view of the union of Logos and Eros is the strongly felt smallness and insignificance of the I, which finds expression in a sense of boyishness.

It appears as if the movement toward the left, following blind Eros, is not possible, or effectively disallowed, without the intervention of Logos.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness.

Therein lies his humanity: The other he has in common with animals.

Jesus also says, "If you know what you are doing, you are blessed; if you do not know what you are doing, you are damned."

The movement toward the left would be possible and permitted only if a conscious, seeing notion of it 'existed. Formulating such a notion is not possible without the intervention of Logos.

The first step toward developing such a notion is to become controlling the flesh, since he has altogether moved beyond conscious of the goal or intention of the movement.

Hence Elijah pleasure and suffering.

Passion, whose conquest still requires so asks about the intention of the I.

And it must admit its blindness, much effort in the case of Christ and does so incessantly and in that is, its ignorance about intention.

The only recognizable ever greater measure, has left Buddha and surrounds him as a thing is a longing, a wish, to unravel the embroilment caused by blazing fire.

He is both unaffected and untouchable.

But if the living I approaches this condition, its passion may leave it, though it will not die.

Or are we not our passion?

And Salome.

And what happens to our passion when it leaves the I?

The eye is consciousness which only has eyes in front.

It never sees what is behind it.

But that is where the passion it has overcome in front regroups.

Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, bloodthirsty Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says: "Hail to you, 0 Kali, triple eyed Goddess of dreadful aspect, from whose throat hangs a eyed Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!"

Salome must of course despair of this end, which would like to turn Eros into spirit, since Eros cannot exist without the flesh. In resisting the inferiority of the flesh, the I resists its female soul, which represents everything that strives to suppress consciousness, against spirit. Thus this path also results in an opposition.

Hence the I returns from beholding the figures embodying its conflict.

Logos and Eros are reunited, as if they had overcome the conflict between spirit and flesh. They appear to know the solution.

The movement toward the left, which started from Eros at the beginning of the image, now commences from Logos. He starts moving toward the left, to complete with seeing eyes what began in blindness. At first this movement leads into greater darkness, which is then still somewhat illumined by the reddish light. The color red points to Eros. While it does not emit a bright light, Eros at least provides an opportunity to recognize something, perhaps even merely by inducing a situation in which man can recognize something, provided Logos assists him.

Elijah leans against the marble lion. The lion as a royal animal signifies power. The stone suggests unshakeable firmness, thereby expressing the power and solidity of Logos. Once again awareness commences first, although now in, greater depths and in renewed surroundings. Here the I experiences its smallness in renewed surroundings. Here the I experiences its smallness even more as it is even further removed from the world it knows, where it is conscious of its value and meaning. In these new surroundings there is nothing to remind it of its meaning. Hence it is obviously overwhelmed by so much otherness, which so completely eludes its own discretion. Elijah assumes control of developing awareness.

The appearance of living figures should not be taken personally, even though one is obviously inclined to assume responsibility for them.

In reality such figures belong just as much or little to our personality as our hands and feet.

The mere presence of hands or feet is not characteristic of personality: If anything about them is characteristic, it is merely their individual character.

It is thus characteristic of the I that the old man and the young maiden are called Elijah and Salome; they might just as well have been called Simon Magus and Helena.

What is significant, however, is that they are biblical figures.

As proven later, this is one of the peculiarities of the psychic entanglement belonging to this moment.

The awareness of the alluring idea of spiritual power shifts the question of Eros into the foreground again, once more in a new form: both the possibility indicated by Eve and the one represented by Mary are ruled out.

Hence the third possibility remains, namely filial relationship, which avoids the two extremes of the flesh and the spirit: Elijah as the. father, Salome as the sister, the I as the son and brother.

This solution corresponds to the Christian notion of childhood in God. Salome-as Mary makes up the as-yet-absent mother in what is a formidably ensnaring manner.

This has a corresponding effect on the I.

There is something undeniably cathartic about the Christian solution because it seems to be altogether possible.

There is a child in each of us; in the elderly, it is even the only thing still alive.

One can have recourse to the childlike anytime, on account of its inexhaustible freshness and adherence.

Everything, even the most ominous, can be rendered harmless through retranslation into the childlike.

After all, we do this often enough in everyday life.

We even manage to tame a passion by leading it back to the childlike, and perhaps the flame of passion collapses in a childlike lament even more often.

Thus there are many prospects for which the childlike can seem to be a satisfactory remedy, including not least the far-reaching effect of our Christian education, which hammers into us the notion of childhood in hundreds of mantras and hymns.

Salome's remark that Mary is their mother must thus appear even more devastating.

Since this prevents the childlike solution from developing, it immediately prompts another thought: If Mary is the mother, then inescapably I must be Christ.

The childlike solution would have canceled all reservations:

Salome would no longer pose a threat, since she would be only the little sister.

Elijah would be the caring father, whose wisdom and foresight would have left the I to its own devices with childlike trust.

But this is the unfortunate drawback constituted by childhood as a solution: every child wishes to grow.

Being a child involves the burning desire and impatience for future adulthood.

If we return to being a child for fear of the dangers of Eros, the child will want to develop toward spiritual power.

But if we flee into childhood for fear of the dangers of the spirit, we fall into arrogating the power of Eros.

The condition of spiritual childhood constitutes a transition in which not everyone can remain.

In this case it stands to reason that Eros demonstrates to the I the impossibility of being a child.

One might think that it is not that awful to renounce the condition of childhood.

But only those who fail to grasp the consequences of this renunciation think that way.

It is not the loss of immemorial Christian views and the religious possibilities they ensured -many bear this loss all too easily-but rather that what is renounced refers to the much more profound attitude that far transcends the Christian outlook, which provides individual life and thought with a tried and tested direction.

Even if one has long abstained from Christian religious practice and has long ceased to regret this loss, one continues to behave intuitively as if the original views still existed by right.

One fails to consider that a discarded worldview needs to be replaced by a new one; in particular one fails to be clear about the fact that renouncing the Christian outlook erodes present-day morals.

Renouncing childhood means that no emotional or habitual dependence on hitherto valid moral views any longer exists.

The hitherto valid view has arisen from the spirit of the Christian worldview.

Notwithstanding all free thinking, our attitude to Eros, for instance, remains the old Christian view.

We can now no longer bide our time peacefully without questioning and doubt, or else we will remain in the state of childhood.

If we merely reject the dogmatic view, our liberation from the well-established will be merely intellectual, whereas our deeper feeling will persist on the old path.

Most people, however, are unaware of how this sets them at odds with themselves.

But later generations will become increasingly aware of this.

Yet those who notice this will realize with horror that renouncing resumed childhood ousts them from our present times and that they can no longer follow any of the traditional ways.

They enter uncharted territory, which has neither paths nor boundaries.

They lack any direction, since they have forsaken all established bearings.

This realization, however, dawns upon very few, since the vast majority makes do with half measures, and remains unperturbed by the stupidity of their spiritual condition.

But then tepidity and slackness is not to everyone’s taste.

Some would rather abandon themselves to despair than adhere to a worldview completely removed from the well-trodden paths of their habitual behavior.

They would rather venture into a pathless, dark land at the risk of perishing there, even if this should outrage all their cowardice.

When Salome remarks that Mary is their mother, which means that the I is Christ, this means in brief that the I has left the state of Christian childhood and has taken the place of Christ.

Nothing could be more absurd, of course, than to assume that the I thus would be presuming excessive importance; on the contrary, it takes up a decidedly inferior position.

Previously it had the advantage of being part of the crowd rallying behind a powerful figure, but now it has exchanged that for solitude and forlornness, rendering it as alien and lonely in its world as Jesus was in his, without possessing that great man's outstanding attributes.

Being at odds with the world requires greatness, but the I experiences its almost ludicrous meagerness.

Which explains its horror at Salome's revelations.

Whoever steps beyond the Christian outlook, yet does so definitely, falls into a seeming abyss, an utmost solitude, and lacks any means of hiding the fact.

Of course one would like to persuade oneself that this is not all that bad.

But it is.

Abandonment is about the worst thing that can happen to man's herd instinct, not to mention the daunting task with which we thus burden ourselves.

Destruction is easy, but rebuilding is difficult.

Thus the image ends with a sense of gloom, which stands opposed, however, to the tall, quietly burning flame encircled by the serpent.

This view denotes devotion coupled with the magical compulsion expressed by the serpent.

Thus an effective counterpart is set against the disquieting sense of doubt and fear, as if someone were saying, "Of course your I is full of unease and doubt, but the constant flame of devotion
burns in you more strongly and the compulsion of your fate is more powerful."

The far-reaching premonitions of the second image plunged the I into a chaos of doubt. Hence an understandable desire arose to rise above the confusion to attain greater clarity, as expressed in
the image of the beetling mountain ridge.

Logos appears to be leading the way.

What occurs next is the image of two opposites, expressed by two serpents and the separation of day and night.

Daylight signifies good, whereas darkness represents evil.

As compelling forces, both assume the figure of serpents.

Therein lies concealed an idea that subsequently assumes great importance: whoever encountered a black serpent would have been no less surprised at encountering a white one.

Color does not dispel fear.

What this suggests is that perhaps an equally dangerous, bewitching power resides in good as in evil.

Essentially, the good needs to be regarded as an inherently no-less-dangerous principle than evil.

In any event, the I could decide to approach the white serpent just as little as the black one, even though it believes it can or must by all means entrust itself more to good than to evil.

But the I is rooted to the spot halfway, transfixed, and observes the struggle between the two principles within itself.

The fact that the I remains in this middle position implies the advance of evil, since anything but unconditional surrender to the good impairs it.

This finds expression in the attack of the black serpent.

But the fact that the I does not partake of evil constitutes a victory for the good.

This finds expression in the black serpent growing a white head.

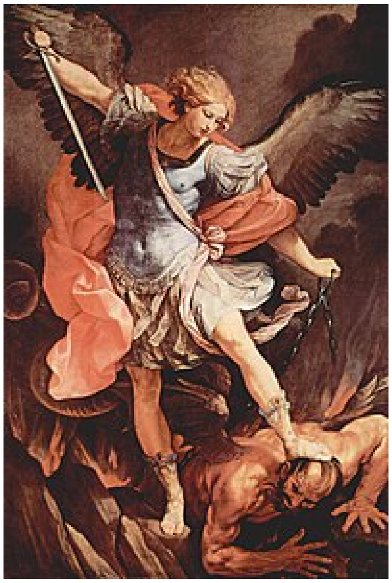
The disappearance of the serpent denotes that the opposition of good and evil has become ineffective, that is, that at least it has lost its immediate significance.

For the I this means a release from the unconditional power of the hitherto abiding moral point of view in favor of a middle position freed from the pair of opposites.

But neither clarity nor a clear view has been gained thereby; hence the ascent continues to the final point of elevation, which might grant the longed-for outlook. Carl Jung, Liber Novus, Appendix B, Pages 365-369.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/0b1c7-1.jpg`

The Second Elegy by Ranier Rilke (2019-03-02 07:04)

[1] 

The Archangel Michael wears a late Roman military cloak and cuirass in this 17th century depiction by Guido Reni
The Second Elegy

Every Angel is terror. And yet,
ah, knowing you, I invoke you, almost deadly
birds of the soul. Where are the days of Tobias,
when one of the most radiant of you stood at the simple threshold,
disguised somewhat for the journey and already no longer awesome
(Like a youth, to the youth looking out curiously).
Let the Archangel now, the dangerous one, from behind the stars,
take a single step down and toward us: our own heart,
beating on high would beat us down. What are you?

Early successes, Creation’s favourite ones,
mountain-chains, ridges reddened by dawns
of all origin – pollen of flowering godhead,
junctions of light, corridors, stairs, thrones,
spaces of being, shields of bliss, tempests
of storm-filled, delighted feeling and, suddenly, solitary
mirrors: gathering their own out-streamed beauty
back into their faces again.

For we, when we feel, evaporate: oh, we
breathe ourselves out and away: from ember to ember,
yielding us fainter fragrance. Then someone may say to us:
‘Yes, you are in my blood, the room, the Spring-time
is filling with you’..... What use is that: they cannot hold us,
we vanish inside and around them. And those who are beautiful,
oh, who holds them back? Appearance, endlessly, stands up,
in their face, and goes by. Like dew from the morning grass,
what is ours rises from us, like the heat

from a dish that is warmed. O smile: where? O upward gaze:
new, warm, vanishing wave of the heart - :
oh, we are that. Does the cosmic space,
we dissolve into, taste of us then? Do the Angels
really only take back what is theirs, what has streamed out of them,
or is there sometimes, as if by an oversight, something
of our being, as well? Are we as mingled with their
features, as there is vagueness in the faces
of pregnant women? They do not see it in the swirling
return to themselves. (How should they see it?)

Lovers, if they knew how, might utter
strange things in night air. Since it seems
everything hides us. Look, trees exist; houses,
we live in, still stand. Only we
pass everything by, like an exchange of air.
And all is at one, in keeping us secret, half out of
shame perhaps, half out of inexpressible hope.

Lovers, each satisfied in the other, I ask
you about us. You grasp yourselves. Have you a sign?
Look, it happens to me, that at times my hands
become aware of each other, or that my worn face
hides itself in them. That gives me a slight
sensation. But who would dare to exist only for that?
You, though, who grow in the other's delight
until, overwhelmed, they beg:
'No more' -: you, who under your hands
grow richer like vintage years of the vine:
who sometimes vanish, because the other
has so gained the ascendancy: I ask you of us. I know
you touch so blissfully because the caress withholds,
because the place you cover so tenderly
does not disappear: because beneath it you feel
pure duration. So that you promise eternity
almost, from the embrace. And yet, when you've endured
the first terrible glances, and the yearning at windows,
and the first walk together, just once, through the garden:
Lovers, are you the same? When you raise yourselves
one to another's mouth, and hang there – sip against sip:
O, how strangely the drinker then escapes from their action.

Weren't you amazed by the caution of human gesture
on Attic steles? Weren't love and departure
laid so lightly on shoulders, they seemed to be made
of other matter than ours? Think of the hands
how they rest without weight, though there is power in the torso.
Those self-controlled ones know, through that: so much is ours,
this is us, to touch our own selves so: the gods
may bear down more heavily on us. But that is the gods' affair.

If only we too could discover a pure, contained
human place, a strip of fruitful land of our own,
between river and stone! For our own heart exceeds us,
even as theirs did. And we can no longer
gaze after it into images, that soothe it, or into
godlike bodies, where it restrains itself more completely.

[2]

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/6/68/Guido_Reni_031.jpg/200px-Guido_Reni_031.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/6/68/Guido_Reni_031.jpg/200px-Guido_Reni_031.jpg`

Beauty does not indeed lie in things, but in the feeling that we give to them. (2019-03-02 07:11)

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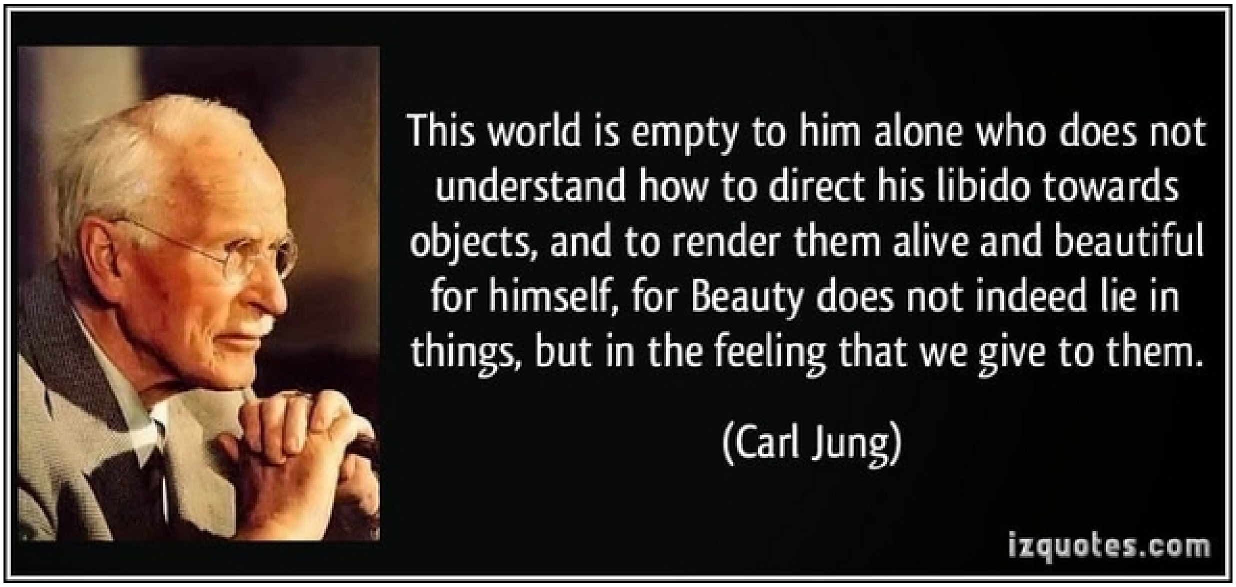

This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them.

(Carl Jung)

izquotes.com

This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them. Carl Jung; The Psychology of the Unconscious .

Libido:

Psychic energy in general.

Libido can never be apprehended except in a definite form; that is to say, it is identical with fantasy-images. And we can only release it from the grip of the unconscious by bringing up the corresponding fantasy-images.["The Technique of Differentiation," CW 7, par. 345.]

Jung specifically distanced his concept of libido from that of Freud, for whom it had a predominantly sexual meaning.

All psychological phenomena can be considered as manifestations of energy, in the same way that all physical phenomena have been understood as energic manifestations ever since Robert Mayer discovered the law of the conservation of energy. Subjectively and psychologically, this energy is conceived as desire. I call it libido, using the word in its original sense, which is by no means only sexual.["Psychoanalysis and Neurosis," CW 4, par. 567.]

[Libido] denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. Libido is appetite in its natural state. From the genetic point of view it is bodily needs like hunger, thirst, sleep, and sex, and emotional states or affects, which constitute the essence of libido.["The Concept of Libido," CW 5, par. 194.]

In line with his belief that the psyche is a self-regulating system, Jung associated libido with intentionality. It "knows" where it ought to go for the overall health of the psyche.

The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.["Symbols of the Mother and of Rebirth," ibid., par. 337.]

Where there is a lack of libido (depression), it has backed up (re-gressed) in order to stir up unconscious contents, the aim being to compensate the attitudes of consciousness. What little energy is left resists being applied in a consciously chosen direction.

It does not lie in our power to transfer "disposable" energy at will to a rationally chosen object. The same is true in general of the apparently disposable energy which is disengaged when we have destroyed its unserviceable forms through the corrosive of reductive analysis. [It] can at best be applied voluntarily for only a short time. But in most cases it refuses to seize hold, for any length of time, of the possibilities rationally presented to it. Psychic energy is a very fastidious thing which insists on fulfillment of its own conditions. However much energy may be present, we cannot make it serviceable until we have succeeded in finding the right gradient.["The Problem of the Attitude-Type," CW 7, par. 76]

The analytic task in such a situation is to discover the natural gradient of the person’s energy.

What is it, at this moment and in this individual, that represents the natural urge of life? That is the question.["The Structure of the Unconscious," ibid., par. 488.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/5c5a5-libido.jpg`

Carl Jung on Repression (2019-03-02 07:17)

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Repression:

The unconscious suppression of psychic contents that are incompatible with the attitude of consciousness.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life.["The Personal and the Collective Unconscious," CW 7, par. 202.]

Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable ["Analytical Psychology and Education," CW 17, par. 199a.]

Repression is not only a factor in the etiology of many neuroses, it also determines contents of the personal shadow, since the ego generally represses material that would disturb peace of mind.

In the course of development following puberty, consciousness is confronted with affective tendencies, impulses, and fantasies which for a variety of reasons it is not willing or not able to assimilate. It then reacts with repression in various forms, in the effort to get rid of the troublesome intruders. The general rule is that the more negative the conscious attitude is, and the more it resists, devalues, and is afraid, the more repulsive, aggressive, and frightening is the face which the dissociated content assumes.["The Philosophical Tree," CW 13, par. 464.]

Many repressed contents come to the surface naturally during the analytic process. Where there are strong resistances to uncovering repressed material, Jung believed these should always be respected lest the ego be overwhelmed.

The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and-in certain cases-his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient’s conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repres-sive") attitude until the patient can let the "repressed" contents rise up spontaneously.["The Psychology of the Unconscious," CW 16, par. 381.]

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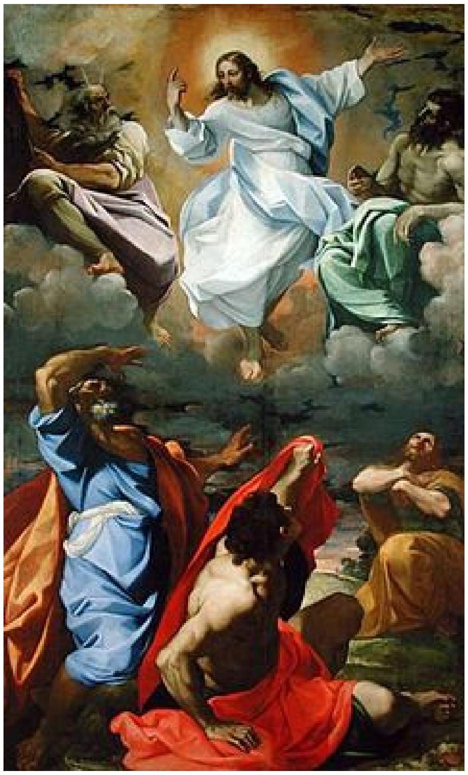
Transfiguration of Jesus (2019-03-02 07:31)

[1] 

Transfiguration by Lodovico Carracci, 1594, depicting Elijah, Jesus, and Moses with the three apostles.Tra

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c6/Transfiguration_by_Lodovico_Carracci.jpg/240px-Transfiguration_by_Lodovico_Carracci.jpg`

Carl Jung on “the attitude which the art demands from its adepts." (2019-03-02 07:32)

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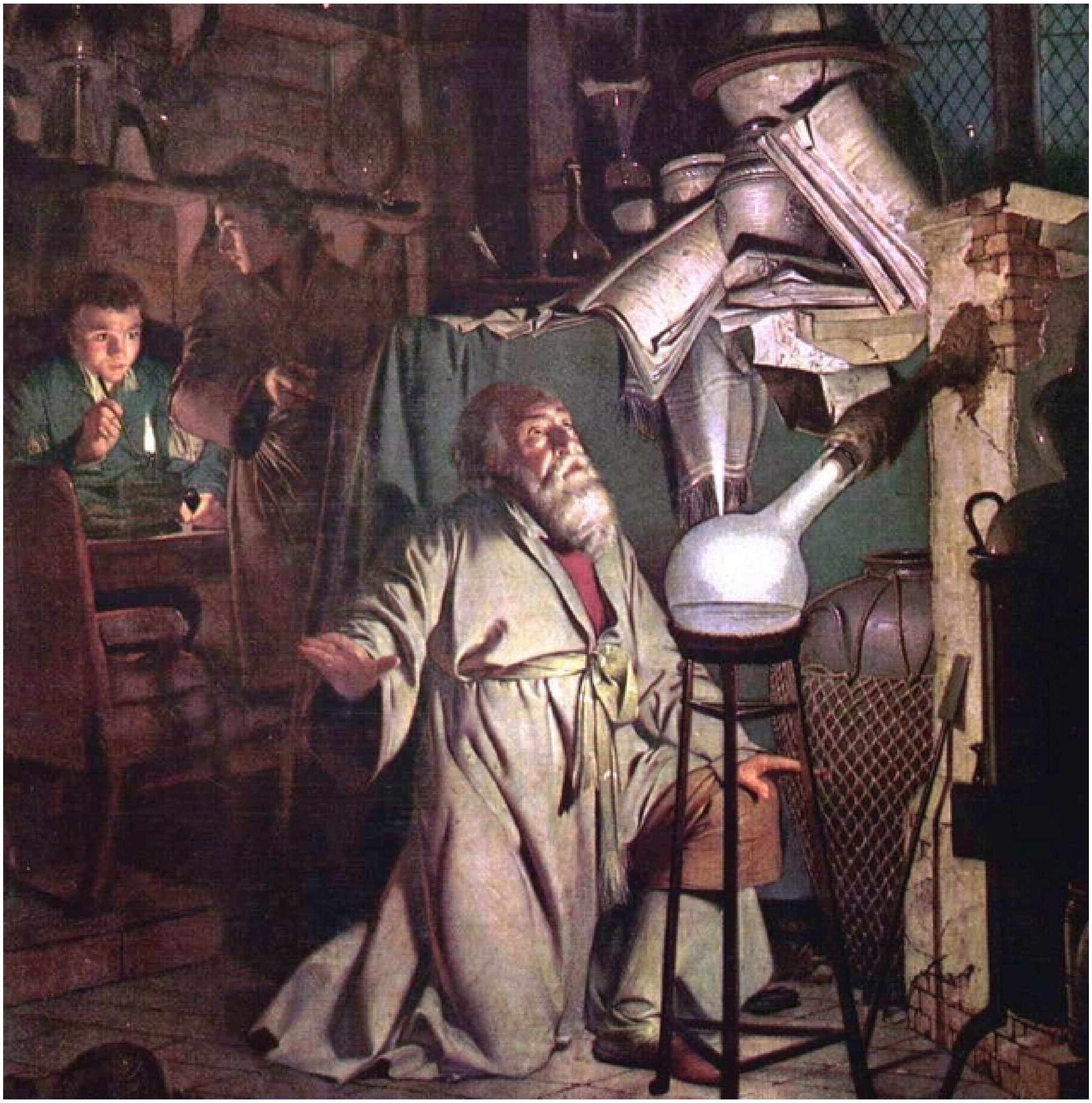


Lecture III 16th May, 1941

In the last lecture we began considering the evidence, which is to be found in the writings of the old masters, as to the attitude which the art demands from its adepts.

We will continue this subject today.

The next passage is from the "BOOK OF KRATES, a text which has come to us through the Arabs, but which, judging by its subject matter, certainly dates back to Alexandrian times.

There is a dialogue between an adept and an angel.

Such dialogues are by no means rare in the alchemistic literature, the philosophical content is often depicted in the form of conversations.

There is even a famous classic, the " Turba philosophorum", which is written in the form of a supposed meeting of all the old Greek philosophers to discuss the secrets of the art.

In our passage from the "Book of Krates" it is an angel who is interviewed by an "artifex" (an artist) , that is, by a philosopher who, we are told, was a "pneumatikos" (a spiritual man).

He says in the course of his conversation with this angel:

"He who belongs to the spiritual people is bent on having books and seeks them, and he will make it his duty to strive with mind, soul and body to propagate the ideas which they contain. When he discovers something clear and precise in them, he gives thanks to God. When he meets a point which is obscure, he strives with the help of his studies to get an exact conception of it, in order to reach the goal which he has set himself, and to act accordingly."

The angel, smiling, answers Krates:

"Your intentions are excellent, but your soul will never decide to hand out the truth to the people, on account of the diversity of opinions and the wretchedness of ambition."

We hear in this text that Krates, the "pneumatikos", has the idealistic intention of preaching the truths that he has realised, of spreading abroad his philosophy among the people.

But the angel smiles in his superiority at this idealism, as if it were too optimistic, and says that, though the intention is excellent, Krates will never decide to spread abroad the truth among the people.

And this for two reasons:

I. Because of the differences of opinion: if Krates should announce his truth, such a terrible quarrel would break out, that his small amount of enlightenment would be torn in shreds during the discussion, and trampled in the dust.

II. Because of the wretchedness of ambition: when someone has picked up a little of this truth, he is tempted to adorn himself with borrowed plumes, to assume an air of importance and thus to deceive himself. For the truth these philosophers are seeking is intended to change the philosopher himself in some way ; so that in reality there is no tendency to spread abroad formulations of the
truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.

This text is very profound.

When Krates had finished this conversation with the angel, the latter vanished and refused to return, and the text goes on to tell us how Krates behaved in these circumstances; in other words: what a philosopher
must do in order to induce his angel to return to him:

" . . . In order to induce God to send the angel again, Krates persists in contemplation, fasting and prayer."

This is a purely religious exercise as you see. This relationship to an "angel", as you will hear again later, occurs fairly regularly in old alchemy.

The old masters often speak of a "spiritus familiaris", a familiar or helpful spirit, who stood by them in their work.

You find such spirits being invoked in Faust, that genuinely alchemistic work, the spirit of earth, for instance.

The familiar spirit is called the "paredros" in Greek, the one who stands by.

The spirits of the planets are most often invoked, particularly those that dominate the alchemist's horoscope.

It was Saturn, above all, that could make men skillful in practising the art.

In another treatise, called the BOOK OF OSTANES, which also comes to us through the Arabs though it is of antique origin, we read that:

"It is only possible to work on the stone with resignation, science and intelligence "

It is remarkable that all these Arab authors (Abul Qasim and such people, for instance) lay a great deal of emphasis on intelligence.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent.

The next quotation is from the "Liber de compositione alchemiae" which is said to be of Arabic origin. It is in Latin and may possibly come from the eighth century.

An old alchemist, called Morienus, appears in this treatise, both his actions and words are recorded.

We read in this book:

"He who does not possess the gift of patience should leave this work alone."

This work is concerned with a peculiar transformation of the soul, a strange psychical process, and these words of Morienus agree exactly with the well-known words of St. Ambrose:

"In patientia vestra habetis animas vestras." (In your patience you possess your souls.)

The man who applies himself to this work, if he can only have sufficient patience, will gain possession of that which is uncontrolled in other people.

Another old master (whom it is impossible to date accurately, though we find traces of him as far back as the twelfth century), ALPHIDIUS, says:

"If thou art humble thy wisdom will become perfect; if not, the disposition will remain concealed in thine innermost."

This sentence shows us that the origin of the alchemistic work is not in the substances used in the opus, but in the soul of the worker.

Alphidius says in another passage:

"Know thou, that thou canst not have this science, unless thou consecratest thy mind (mens) to God; that is, if thou dost not destroy all corruption in thine heart."

Here again a most earnest moral and religious attitude is strongly emphasised.

In the same text, on the same page, we read:

"I have left all pleasures behind me, and have besought God to show me the pure water (aquam mundam)."

This pure water is the chief instrument of the art of alchemy.

It is the water of life which, as you will remember, is a term also applied to Christ.

In another treatise, the so-called "Epistle of Aristoteles", we read:

"May divine providence help thee to conceal thy purpose. One should have foresight and recognise the devilish illusions, and protect oneself against them from the beginning, for the devil is fond of meddling in the chemical procedure."

We have another reference here to a special devil who meddles in the alchemistic opus, a chemistry devil, apparently particularly connected with the work, and who finds great pleasure in disturbing the serious alchemists while they are working.

In other words: the alchemists must expect to come into conflict with their own unconscious during this work, the unconscious will attack them, and cause exceedingly disagreeable emotional disturbances and even illusory visions.

We come now to one of the most curious texts in old alchemy, the AURORA CONSURGENS, which I have often mentioned before.

It has of local interest for us, in that we have a unique and most beautiful manuscript copy of it in Zurich, the Codex Rhenoviensis, a fourteenth century manuscript which comes from the monastery of Rheinau.

Unfortunately it is not complete, four chapters are missing, as I told you last Semester.

There is a more complete though later text (also a manuscript) in the Bibliotheque Nationale in Paris.

This work is extremely interesting, in that it teaches us a great deal about the psychology of alchemy.

The first part is written in a dreamy, ecstatic style, whereby a great quantity of psychological material gushes out like lava.

It is, however, very difficult to understand, and the text is in rather bad condition.

The beginning is extraordinarily different from the end; the second part is very objectively written, and it is possible that the two parts are by different authors, for the first part is certainly a kind of ecstatic avowal.

One often does not know who is speaking, it is as if many voices mingled.

The first part must have been written by a cleric, the sentences consist of one Vulgate text after another, but it contains ideas which are extraordinarily interesting as to the inner psychology of the alchemistic work.

The text is called: "AURORA CONSURGENS" or "AUREA HORA" (the rising dawn or the golden hour).

We read there:

"If thou wouldst conquer, learn to endure."

The virtues are speaking and patience says this .

Later the apostle says:

"Be patient for the Lord draweth nigh."

This is a paraphrase of James V. 8:

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

This means in other word : the fulfilment of the goal of the alchemistic opus (the production of the mysterious substance) can evidently be expressed as if it were the "drawing nigh" of God himself.

This reminds us of the Mass where we also find a passage, before the consecration, in which the Advent of the Lord is announced.

As the author is a cleric, it is not unlikely that he smuggled in certain contents of the Mass.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure.

Undoubtedly the Mass did directly influence the later medieval texts, we can easily prove this; but it is doubtful. to say the least of it, in the case of the older texts, because the liturgy of the Eucharist was not yet in existence.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism.

The divine water is mentioned in texts (which are Pagan and had no connection with Christianity) in the first century A.D..

We can hardly say that it is the author who speaks in the first part of the text, it is rather a most mysterious being, which could be described by the Latin term "spiritus absconditus" (concealed spirit): the spirit of Mercury or Hermes.

Hermes is the old Psychopompos, a mystagogue (teacher of the initiants), and the Poimandres (shepherd of men).

These terms are of pagan origin, but there is also such a figure in an early Christian text: "The Shepherd of Hermas."

This mysterious "spiritus absconditus" was the spirit which had entered matter and was concealed there.

This idea is founded on Gen. I . 2, where the "Spirit of God moved upon the face of the waters", and as it moved it went down into the materia, and has been concealed there ever since.

The Gnosis expresses it in the following way:

Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.

As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption.

It is he who is imprisoned in the depths of matter. The "spiritus absconditus" is not really in the materia, that is only a projection, he is of course in ourselves.

It is the unconscious, which appeared to earlier, more naive people in the materia, in objects.

This still happens to us today, not, however, in the form of beautiful and great images but rather in silly little things.

When two people have a quarrel, for instance, they say to each other the things they should say to themselves.

We see the mote in our brother’s eye but not the beam in our own, and these projections can happen with impersonal as well as personal images.

The way in which the "spiritus absconditus" speaks through the author of the first part of the "Aurora consurgens", reminds one of the spirit of earth in Faust: this spirit speaks to Faust, who writes down what it says.

The author of our text continues later:

"Turn to me with your whole heart and do not spurn me because I am weak and black, for the sun has changed my colour (A) and the depths have hidden my countenance, (B) and the earth is corrupted and infected (C) in my operations, because darkness had been laid upon it. (D) Because I am held fast in the mire of the deep (E) and my substance is not revealed, therefore I cried out of the depths and from the abysses of the earth doth my voice speak unto you."

This passage consists entirely of texts from the Vulgate: (A) refers to the "Song of Solomon" I:5 & 6:14 "I am black, but comely, 0 ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me . . . "

It is the loved one, the bride, who speaks thus in the Song of Solomon.

This "spiritus absconditus" is often represented as feminine, and in a very peculiar form: above she is a beautiful virgin with a crown, and below a snake, the so-called Edem, a Gnostic idea, and really that same Physis who caught Nous in her loving arms.

(B) refers to Jonah II: 3-6:

"For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me . . . The waters compassed me about, even to the soul : the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever . . ."

This is a very beautiful description of this "spiritus absconditus", the spirit which is concealed in the depths of the water, and which has sunk down into the darkness of matter.

(C) refers to Psalm 106

" . . . The land was polluted with blood. "

and (D) to St. Luke XXIII: 44

" . . . and there was a darkness over all the earth until the ninth hour . "

There is evidence in the text of the "Aurora Consurgens" itself, that it is really these Vulgate texts which are quoted indirectly, so the connection is no arbitrary one.

The author often says: "Jesaias dicit" (Isaiah says) or "Apostolus dicit", so that one then knows for certain that it is these passages which are meant. It is interesting that during the Crucifixion the darkness coincides with the death of Christ, that is the moment when Christ went into the darkness.

(E) refers to Psalm 69:2: " sink in deep mire where there is no standing" and

(F) to the famous verse in Psalm 130: 1-2 : "Out of the depths have I cried unto thee, 0 Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications."

The language of this text shows clearly that the work on their art was an entirely religious experience for these old philosophers.

They even sometimes felt that the language of the Bible was the most suitable language in which to express themselves, because the subject matter was so similar.

The baffling thing is that, although this whole world of images has nothing whatever to do with natural science, the two always appear together in the alchemistic opus.

But it is just here that we can realise what matter meant to these people, they experienced it in a mystical way.

It had a soul which lay in the darkness and it was their task to seek it there.

They were conscious of the fact that they could rescue the darkened God from the materia, or at least this is what they attempted to do.

We come now to a French alchemist of the fourteenth century: DE RUPESCISSA, who had a similar attitude:

"It is our purpose, with the aid of this book, to comfort and strengthen the poor preachers of the gospel (les pauvres hommes evangelisans), in order that their supplications and prayers should not be in vain where this work is concerned."

The alchemists are referred to here as "les pauvres hommes evangelisans", the poor people who make known the message, who preach the gospel.

The author draws another direct parallel here, between alchemy and the Christian religion.

We will now take a small leap forward in time, and come to the famous sixteenth century alchemist, H. KHUNRATH.

As I told you before, in common with the majority of medieval alchemists, Khunrath was a doctor and a very learned man.

On the subject of attitude, he says:

"It is not our avaricious design, self-will, activity devoid of vocation, diligent reading of worldly wisdom, study and slovenly experimenting on which it solely depends, but it is far more God's calling, his will and his grace. This is the reason why so few of you attain the art. It is impossible to reach this art through books alone, or by obstinate labour, or even by both at once and together, however diligently one tries, and whatever one's ability and desire."

We see here that the study of books and the work on the opus (both warmly recommended by all the alchemists) do not of themselves lead to the goal of the art.

Khunrath continues:

"Shouldst thou discover in thyself (with a true philosophical renunciation of all transitory things which the world values) a particular inclination, a rightful passionate longing, a fervent love, a strong desire and an inner urge towards the chemical art - but not in order to heap up gold and riches or to accumulate great treasures after the way of Mammon, but rather with the hope of realising the Magnalia of the great God, and of using its fruits theosophically - then, without doubt, thou art conditioned, disposed, called and sent by God. Now pray and work as advised, and thy labour will not be in vain."

Such a man is an "electus", a chosen one, who is able to bring this art to its conclusion.

“To sum up: In this case, without the special support and assistance of Ruach Hhochmah-El, the god of divine wisdom, or of other sub-delegated good spirits or angels sent by God, our theorising and practising are in vain."

Here again we are told, that the goal of this art can only be reached when a direct intervention of the Deity takes place, that is, through the Grace of God; God sends a delegate, an angel, to complete the work, to produce the stone.

Psychologically this means that, to reach the goal, a phenomenon must take place, of which one can only say that it is a personification, or an autonomous appearance, of the unconscious spirit.

The "spiritus absconditus" must, so to speak, appear "in figura", as the "paredros".

This is very difficult for us to understand, but such an idea presented no difficulty to medieval man, for he was completely convinced that the psyche was of an autonomous nature.

We are very vague about the psyche, we have a dim idea that it is a sort of vapour arising from the warmth of the brain or a mere result of psychological functions.

The modern attitude towards the psyche always reminds me of an old text book, for the medical corps of the Swiss army, which said that the brain was like a dish of macaroni.

Presumably the psyche was the steam rising from the macaroni!

According to the spirit of that time, the psyche was an epiphenomenon of the physical.

We should really be willing to confess that we are quite ignorant of the nature of the psyche; though unfortunately we do know that it can act in a very independent and unexpected way and produce phenomena which are impossible to explain rationally.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions?

These factors are of a psychical nature, yet we go on thinking that the psyche is a vapour.

To call the psyche an epiphenomenon, or to identify it with human consciousness, is equally foolish.

Consciousness is also a psychical phenomenon, but it swims on the great unconscious, as it were, and we shall never know what the unconscious is, for it is the unconscious, the unknown, the "spiritus absconditus".

With what could we comprehend it?

Only with itself, because we can never get outside the psyche.

For it is the Ouroboros, it always eats its own tail, it is an inescapable vicious circle.

We are always entirely dependent on what our psyche makes of a thing, on what our brain says about it.

Take cold and warmth as an instance: If we come from a temperature of 20 degrees below zero and touch this table it will seem warm, almost hot, whereas it is a cool surface for other people.

Psychical existence is the phenomenon par excellence, we cannot conceive of any other kind of existence.

Beyond the twelve categories of Kant is the "noumenon", "das Ding an sich" (thing in itself), the union of the opposites, the Deity.

How can we be sure, then, that anything is what it seems to us, for we are always dependent on a psychical image.

Everything that we touch is psychical; we make wonderful scientific instruments to discover the real nature of things, but in the end absolute objectivity is always defeated by the fact that everything is psychical.

Old Khunrath was aware of this fact in his own way.

He continues:

"Beloved, hearken to what the philosophers themselves said about their books.

Hortulanus says:

"Hortulanus was also an old master of the art.

" 'Oho dear reader, if thou knowest how to prepare our stone, then I have told thee the truth, but if thou art not capable of doing this, then I have told thee nothing.' Geber, Morienus, Lilium and others say the same, that only he who knows how to prepare the stone can rightly and truly understand the sayings of the philosophers."

So no one understands this art who does not know it already.

"It is therefore most necessary to entreat God, the Lord of Hosts, for the spirit of his wisdom, that he may dispel our darkness and enlighten us with the light of his knowledge and truth, that he may embrace us, overshadow us and fill us with his great goodness, that he may open to us the writings and other monumenta of the philosophers, interpret and expound them, and lead us to understand the light of nature; thus all is well: If thou hast made him"

The spirit of God's wisdom = the Holy Ghost.

"thy praeceptor familiaris"

The familiar spiritual teacher.

"then all obscure words and hidden things are clear and open to thee. For God from Heaven can reveal all hidden things. Of a truth this is so."

We see here that for Khunrath the culmination of wisdom is to realise that we know nothing out of ourselves, it must be revealed to us through a kind of miracle.

These old philosophers expected, through their preoccupation with the science, their meditation and contemplation, that they would entice the grace of God to come to them and bring them revelations.

Such an idea (as is often the case with superstition) was not at all stupid.

There is something in such ideas.

We know from experience, that when we are seriously striving to achieve something, all kinds of hunches come to us about it, and a hunch is a small revelation.

The right hunch in the right moment can even save one's life, and naturally a scientist or student can also get the right hunch at the moment when he is most perplexed.

In German the word for hunch is "Einfall" (dropping in), and we must notice the meaning of the words we use.

These "Einfiille", or hunches, are phenomena of a spontaneous nature, which we cannot control.

They rise of themselves from the depths of the unconscious, and, under certain conditions, bring us solutions or elucidations which are superior to our everyday consciousness.

And if someone tells us that he was enlightened at the critical moment, it is psychologically right, far more right than if he tells us, that at the critical moment he made the right hunch.

The latter is a definite lie, whereas the former is the truth.

When we say: "Thank God it just occurred to me in time", we don't think what we are saying, but psychologically we are right. Carl Jung, ETH Lectures, Pages 153-160

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/89306-1.jpg`

Carl Jung: We were armed and lurked beside a narrow rocky path to murder him. (2019-03-02 09:31)

[1]

“I was with a youth in high mountains.

It was before daybreak, the Eastern sky was already light.

Then Siegfried’s horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming.

We were armed and lurked beside a narrow rocky path to murder him.

Then we saw him coming high across the mountains on a chariot made of the bones of the dead.

He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.

As he came around the turn ahead of us, we fired at the same time and he fell slain. Thereupon I turned to flee, and a terrible rain swept down.

But after this I went through a torment unto death and I felt certain that I must kill myself, if I could not solve the riddle of the murder of the hero" Carl Jung, Liber Primus, chapter 7, "Murder of the Hero," Pages 241–242.

In Liber Novus, Jung wrote that Siegfried "had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride" Carl Jung, Liber Novus, Page 242.

"The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force.

It is the mourning of the dead in me, which precedes burial and rebirth.

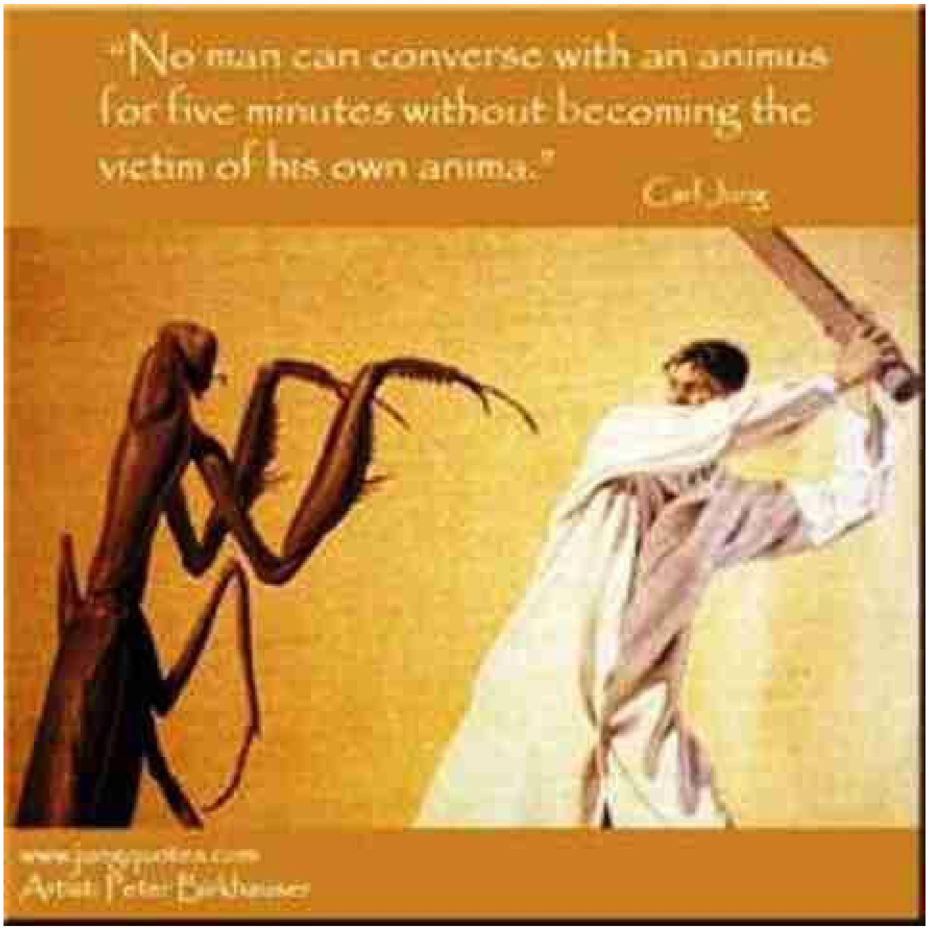
The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God" Carl Jung, Liber Novus, Page 242.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/dea02-12bmortal.jpg`

Carl Jung on the "Animus" (2019-03-02 09:52)

[1]


"No man can converse with an animus for five minutes without becoming the victim of his own anima."
Carl Jung
www.jungquotes.com
Artist: Peter Birkhauser

Lecture 7

Questions and Discussion

Mrs. Zinno's question: "If the technique of introversion which you described be used before the pairs of opposites have been stretched to the uttermost in conflict, will the collective unconscious be constellated instead of the releasing symbol?"

Dr. Jung: It must not by any means be supposed that the technique described is suitable for general use or imitation.

That would indeed be disastrous.

It is something applicable to a particular case under particular circumstances, and is only applicable when the unconscious is animated, and when the unconscious content is necessary for further progress.

There are very many cases in which the conscious material is in need of being digested, and in those cases it would be quite futile to call up the unconscious content.

I can call to mind now a case where the analyst released the unconscious under wrong conditions, and with the most unfortunate results.

In my own case the release of the unconscious was demanded.

The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

Dr. Mann: In speaking of the animus, one always does so in a derogatory way. I should like to hear a discussion of its positive value, but no doubt you will speak further about the animus later on.

Dr. Jung: Yes, on the whole I would rather defer this, but as a partial answer here I can say that the animus, being discovered as he usually is under the most unpleasant circumstances, suffers from the fact.

Most psychological things are discovered that way because as long as things are running smoothly, no one thinks of trying to understand them.

It is only when problems arise that we are forced into a conscious attitude toward our psychical processes.

By being discovered chiefly under disagreeable circumstances, the animus comes into ill repute, though of course it has a tremendously important positive function as presenting the relationship to the unconscious.

Similarly, “persona” has come into a bad name.

No one can imagine getting along without a persona—that is, a relationship to the outside world—but when one identifies with the persona, its valuable side disappears in its abuse.

So when one is all animus, one loses sight of the service the animus performs when it is held within its proper functioning limits.

Mrs. Zinno: In my question I had especially in mind the phenomenon one can see going on today in modern art—that is, the artist pumps his unconscious for the sake of the images he can find there and not for a psychological need, and so he brings out a lot of embryonic stuff instead of the releasing symbol.

Dr. Jung: This brings us into the problem of the significance of modern art.

I’m not at all sure that all those present would agree modern art brought out embryonic material from the un- conscious.

What would you say to that, Mr. Aldrich?

Mr. Aldrich: I think modern art is too big a term for satisfactory discussion. Dr. Jung: Limit it then to painting.
Mr. Aldrich: Some modern art has for me a really magic spell.

For example, not long ago I saw in Lugano a painting of a bull and a man struggling with it.

The background was flat blue, with six points of light set in it—six stars or planets, so that the man and the bull seemed to suggest that they were the seventh.

The bull was not like any bull that exists on the earth today; he was antique; he was not just a bull, he was The Bull.

So too with the human figure: there was no effort at portraiture or photographic rendering of a man—he was more than any one man, he was Man.

There was a sense of tremendous power and space.

The Bull swept past the stars dragging with him Man who strove to dominate him.

The artist—I questioned him—had never even heard of Mithras and the bull: the picture was pure fantasy that had come up from the unconscious.

Another example is a painting that was in the Kunsthaus here, a great black horse rearing up, wild with demoniac energy.

On his back sat a heroic figure of a man armed with a spear, nude except for a helmet, who seemed to look intently ahead into the far distance.

He was undisturbed by the ferocity of his horse.

This horse, like The Bull, was no particular animal—rather, he was The Horse. Both these pictures stirred me greatly.
Dr. Jung: Why did they stir you?

If you could answer that it would explain the appeal of modern art.

Mr. Aldrich: I think they were libido symbols, and that the struggle with the bull, for instance, pictured the conflict in man's soul.

Dr. Jung: Was there any difference between those pictures and one painted 150 or 200 years ago? Mr. Aldrich: Yes, a very great difference.
I could see a picture of a peasant's horse painted in the old way, and while I would know it to be an excellent painting, it would not stir me.

Dr. Jung: That is just it.

The criterion of art is that it grips you.

Constable no longer does this to us, but undoubtedly he did stir the people of his time. Most probably the art produced now would be anathema to our ancestors.
It would have no value for them.

One has to assume, I think, that the artist adapts to the change of attitude.

Now I should be most interested to hear the views of the classon this theme of art.

One can take art as a form of dream.

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

What do you think about art from that viewpoint?

Mrs. Zinno: Is not the characteristic thing of modern art that it is subjective?

Dr. Jung: But if you say that, you must be very careful to define what you mean by subjective.

Very often it is assumed that an experience is subjective because it takes place within the mind of a subject, but it is not then necessarily in opposition to objective, because the images of the collective unconscious, from their collective character, are just as truly objects as things outside the psyche.

Now, I think modern art tends to be subjective in the sense that the artist is concerned with his individual con- nection with the object, rather than with the object per se.

It is perfectly true that modern art also tends toward an increased interest in the inner object, but that does not in itself, as I have just said, constitute subjectivity.

In modern art one feels decidedly the predomination of the internal processes.

To take the examples Mr. Aldrich gave, we could say that these artists were more interested in the image of the horse or bull than in any actual animals, and still more interested in their relation to those images.

But what then is the aim of art?

An artist would instantly resent that question and would say that art is just art when it has no aim. Miss Baynes: Is it not the aim of art to counteract the effects of machinery on modern life?
Mr. Bacon: Does it not do something for the artist?

Dr. Jung: Undoubtedly both of these points of view are true, but then there must be something over and above that.

Dr. de Angulo: I think modern art is a misplaced effort to balance the extreme to which scientific thought has forced modern man.

I say misplaced because the artist is almost driven into a morbid extreme, and “puts it up” to his public to make the connection between his product and the conscious viewpoint.

Dr. Jung: Many would certainly contest the point that modern art is morbid.

Mr. Aldrich: It seems to me that a characteristic thing of modern art is that it no longer concerns itself with being merely beautiful.

It has passed through and beyond mere conventional beauty, and in this it reflects our changed views of life.

Before the war we lived in a beautiful world—or perhaps I would better say in a world that was merely sweet and pretty, a world of sticky sentimentality
in which nothing brutal nor ugly was given place.

Modern art certainly cares nothing for prettiness; in fact, it would rather have the ugly than the pretty; and sometimes, I think, it seeks a new realization
of beauty beyond the pale of what was formerly considered possible—in ugliness itself, even.

(There followed here some discussion in the class as to whether modern art had really freed us from sentimentalism, or merely shifted the kind of sentimentalism a little.)

Dr. Jung: There is no doubt that sentimentalism catches the public and blinds it to its own sensuality and brutality.

Thus in the time of Louis XVI, one had all those beautiful shepherdesses and idylls of one sort or another in France, and then followed the Revolution.

Or again, we can see the raw hell of war coming after the purity and exaggerated delicacy of feeling of the Victorian age, when a lady and a gentleman neither spoke nor thought anything evil.

All through history one can see periods of pronounced brutality directly predicted by the sentimentality of the art preceding them.

And the same thing, of course, goes on in the case of the individual artist—that is, he uses sentimentality to cloak brutality.

These two seem to be opposites between which an enantiodromia works. Mrs. Zinno: Is not the best expression of modern art to be found in sculpture?
Dr. Jung: No, because sculpture demands form, and form [demands] an idea, while painting can dispense with form.

The cubistic sculpture seems to say all of nothing.

But in painting one can find the thread of development.

For example, I once followed very carefully the course of Picasso's painting.

All of a sudden he was struck by the triangular shadow thrown by the nose on the cheek. Later on the cheek itself became a four-sided shadow, and so it went.

These triangles and squares became nuclei with independent values of their own, and the human figure gradually disappeared, or became dissolved in space.

There was once exhibited in New York a painting called the Nude Descending the Stairs.

This might be said to present a double dissolution of the object, that is in time and space, for not only have the figure and the stairs gone over into the triangles and squares, but the figure is up and down the stairs at the same time, and it is only by moving the picture that one can get the figure to come out as it would in an ordinary painting where the artist preserved the integrity of the figure in space and time.

The essence of this process is the depreciation of the object.

It is a somewhat similar performance such as that we go through when we cast aside the reality of a living man and reduce him to his infantile misdeeds.

The artist takes the object away from our eyes, and substitutes a partial derivative.

It is no longer a nose but its shadow we are shown.

Or, to put it another way, he shifts the emphasis from the essential to the unessential.

It is a little bit as though you explained a thing by a bon mot, a fugitive exhalation of the thing.

This process inevitably drives the interest away from the object to the subject, and instead of the real object, the internal object becomes the carrier of the values.

It is Plato's conception of the eidolon coming again to the fore.

Thus, when the artist paints such a bull as that described by Mr. Aldrich, it is the bull he has painted, it is yours or mine—God's bull, you might say.

The Bull-Tamer is a collective idea of tremendous power gathered into an image.

It speaks of discipline—only a man of heroic attributes overcomes the bull.

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.

In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

We have analysis for exactly the purpose of getting us back to those inner values so little understood by the modern man.

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

Catholics today have no need of analysis because the unconscious in them is not constellated—it is kept perpetually drained through their ritual.

The unconscious of a Catholic is empty.

I once made a collection of portraits carrying back through the Middle Ages, in order to trace the change in psychological attitude between the medieval man and ourselves.

Down to the middle of the sixteenth century or thereabouts, these portraits are my relatives.

I understand these men and women in the same sense that I understand my contemporaries.

But in the middle of the sixteenth century a change begins and the Gothic man, the pre-Reformation man, comes on the scene, and he is a stranger to us.

There is a very peculiar look about him, his eyes are stone-like and inexpressive; none of the vivacity to be seen in our eyes is in them.

Sometimes one sees this face reproduced in modern times among peasants and people of the ignorant classes who have not awakened to modern life.

Thus the cook of my mother-in-law has a perfect Gothic face, the arched eyebrows and pointed smile of the Madonna.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—"We know," it seems to say.

I think these peculiarities of the Gothic attitude are to be explained by the fact that at one time there was one language, one belief, from north to south.

The smile bespoke the complete conviction that excluded all doubt, therefore the kinship with the paranoid.

All this disappeared with the advent of the modern viewpoint.

The world broke into diversified faiths, and the inner unit and quietude gave place to the materialistic urge toward conquest of the outer world.

Through science values became exteriorized.

Modern art, then, began first by depreciating these external values, by dissolving the object, and then sought the basic thing, the internal image back of the object—the eidolon.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art.

Lecture:

At the last lecture I told you of my descent into the cavern. After that came a dream in which I had to kill Siegfried.

Siegfried was not an especially sympathetic figure to me, and I don't know why my unconscious got engrossed in him.

Wagner's Siegfried, especially, is exaggeratedly extraverted and at times actually ridiculous.

I never liked him.

Nevertheless my dream showed him to be my hero.

I could not understand the strong emotion I had with the dream.

I can tell it here appropriately because it connects with the theme we have been discussing with respect to art, that is, with the change of values.

This was the dream:

I was in the Alps, not alone, but with another man, a curious shortish man with brown skin.

Both of us carried rifles.

It was just before dawn, when the stars were disappearing from the sky, and we were climbing up the mountain together.

Suddenly I heard Siegfried's horn sound out from above, and I knew that it was he we were to shoot.

The next minute he appeared high above us, lit up by a shaft of sunlight from the rising sun.

He came plunging down the mountainside in a chariot made of bones.

I thought to myself, "Only Siegfried could do that."

Presently, around a bend in the trail, he came upon us, and we fired full into his breast.

Then I was filled with horror and disgust at myself for the cowardice of what we had done.

The little man with me went forward, and I knew he was going to drive the knife into Siegfried's heart, but that was just a little too much for me, and I turned and fled.

I had the idea of getting away as fast as I could to a place where "they" could not find me.

I had the choice of going down into the valley or further up the mountains by a faint trail.

I chose the latter, and as I ran there broke upon me a perfect deluge of rain.

Then I awoke with a sense of great relief.

The hero, as I told you, is the symbol of the greatest value recognized by us.

Christ has been our hero when we accept the principles of his life as our own principles.

Or Herakles or Mithras becomes my hero when I am determined to be as disciplined as they were.

So it appeared as if Siegfried were my hero.

I felt an enormous pity for him, as though I myself had been shot.

I must then have had a hero I did not appreciate, and it was my ideal of force and efficiency I had killed.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

In other words, I deposed my superior function.

The same thing is going on in art, that is, the killing of one function in order to release another.

The rain that fell is a symbol of the release of tension; that is, the forces of the unconscious are loosed.

When this happens, the feeling of relief is engendered.

The crime is expiated because, as soon as the main function is deposed, there is a chance for other sides of the personality to be born into life. Carl Jung, 1925 Seminar, Chapter 7, Pages 55 - 62

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and al- ways remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/92f87-12banimus.jpg`

Alchemical Quotations (2019-03-02 10:32)

[1]

"The philosophers have said: that no one could attain the science of the spiritual, unless his soul be divine and his nativity spiritual."

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books."

"The materia must be understood, for the philosophers of all ages have held knowledge to be the most important thing in this work. One must have an untroubled fund of knowledge."

"He, who would attain this highest mystery, must realise that this art does not lie in man's power, but depends up on God's goodness, and that neither will nor desire can lead him to it, but only God's mercy. One must only exercise this art for the honour and glory of God (ad solam Dei gloriam) and for no other goal. Nature is one, true and simple, perfect in its essence, and a secret spirit lies hidden in it. If
thou wouldst recognise it, thou must thyself be true, simple, patient, steadfast and devout, and must not harm thy neighbour, in short: thou must be a regeneratus, a new being."

"Spirit, body and soul must all take part in this work."

"In this art, which comes from God, no sensual, wicked or infernal spirits are admitted, but only a simple, straight, true and steadfast spirit whose essence is pure and devout. All others misunderstand the highest mystery."

"But when God grants his grace, to someone who understands it, this will appear incomprehensible in the eyes of the world and those who love this mystery will be scorned of men and looked down upon as . . . "

"Just as learned men also, doctors and others, cannot find it, because they have never looked at it, although it lies before their eyes, and do not trust it, although it contains such power in itself. And no One can teach them any better while they follow their nature and their intellect : therefore they cannot find it for very wisdom, because it transcends their power of comprehension, for it is the work of God and of nature and can only be reached through nature. Therefore they remain ignorant."

"Only a few attain the possession of this Kingdom, although many labour in the construction of our stone. The Creator has not given the true knowledge and possession of it to the multitude, but only to the few, who hate lies and cling to the truth, devote themselves to the art with heartfelt sighs and seek it conscientiously; but above all to those who love God without hypocrisy, and therefore pray to him."

"If he succeeds in finding a worthy, suitable man, and he begins to feel the weight of his own years, then he may impart the art to him, but not to several! For this science must always remain secret. Because, were a wicked man to have knowledge of it, the Christian world would be in great d anger. Puffed up with pride (inflatus superbia) over his heritage, he would overthrow the legitimate rulers who govern others . . . God has hidden this knowledge from great doctors and has only given it to a few who were truly devout and humble. And as among the myriads of stars in the Heavens, there are only seven planets, so among millions of people, only a few attain this knowledge. Those, who think themselves wise although they know nothing, are not bidden to our feast . "

"One should not begin to touch this secret, impenetrable work, and the spirit which lies hidden beneath it . . . before having explored it in the depths of its own singularities and characteristics, and in relation to the indispensable harmonising with nature. One gains nothing from this spirit, if one has not already clearly recognised and known it. God is wonderful in his works and his wisdom is infinite and he does not allow himself to be mocked. Many entangled themselves lightly in this work and have died in the laboratory, or have been otherwise pursued by misfortune. For the art is not easy, as some imagine, because the philosophers have likened it to the play of children and the work of women."

"A few philosophers have found it easy, simply because God granted them understanding. Therefore one should pray and begin with God's help."

"So man must become as the corn of the field . . . therefore he must die outright and unfold completely."

"And as all things proceed from one, through the meditation of the One."

"One must reflect on the books."

"And indeed thou must work with greatest concentration of unlimited meditation ; for with it thou wilt find, and without it thou wilt not."

"Understand then and meditate up on it . . . . Meditate upon these words, and with the will of God, thou wilt find "

"It is a stone and yet no stone. Moreover, if thou art a seer, and meditatest on it, then thou canst hope to perceive it."

"It is therefore necessary, that we principally discern the soul, through the intelligence. If we do this, we shall reach the goal and be exalted by the science through meditation: But this is the procedure of the philosophers, and the philosopher begins in the teaching (sermone) at this place, at the more subtle end of nature."

"I have spent much time in meditating on the teaching, in understanding the words, and in meditating on the meaning."

"The human mind is composed of nothing better than the spagiric and meditative procedure, ap art from the divine gift of grace."

"No one can truly know himself, if he does not investigate through diligent meditation, and know who he really is."

"Direct therefore thy feeling, senses, reason and thoughts toward this salt alone."

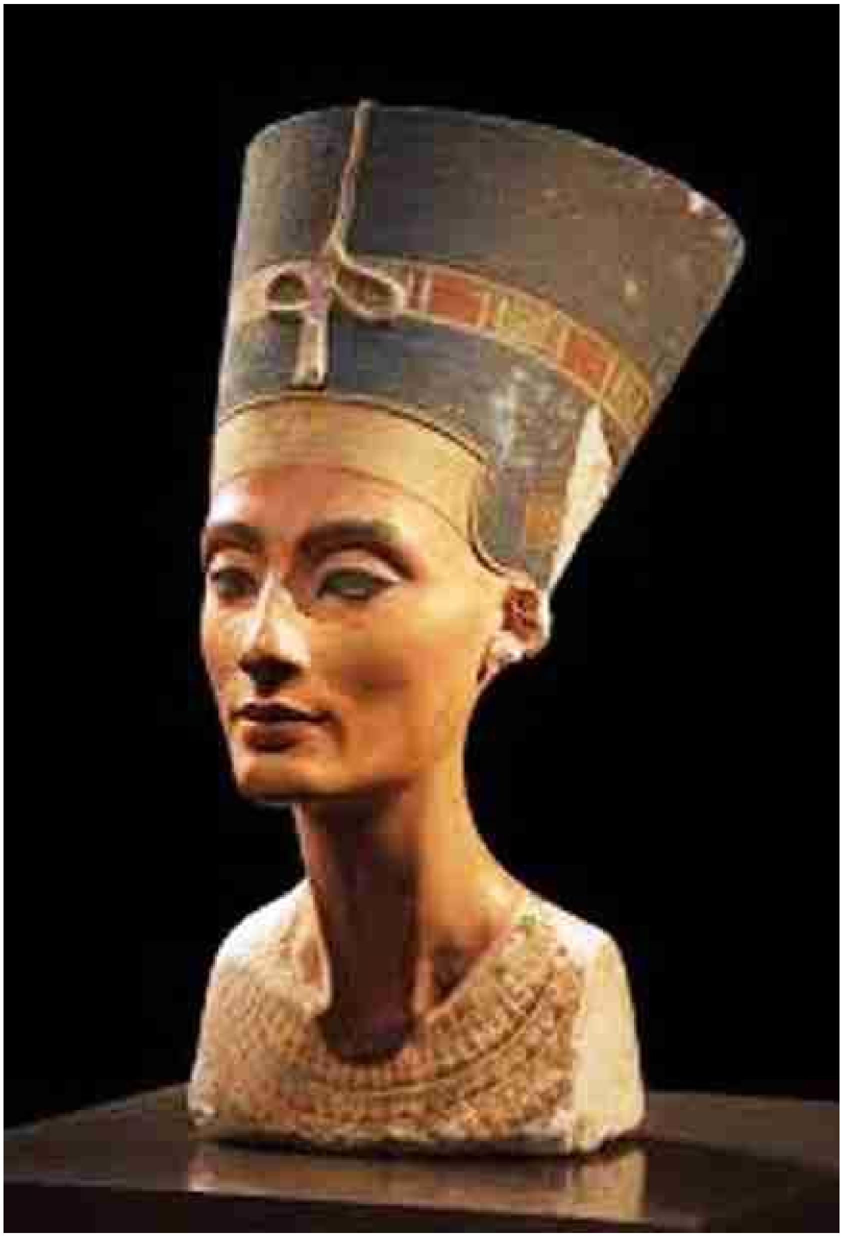
"Therefore study, meditate, sweat, work, cook . . . and in this manner a wholesome flood will burst forth, which comes from the heart of the son of the great world."

[Alchemical Quotation cited by Carl Jung, ETH, Lecture IV, Pages 161-170.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/87e27-3.jpg`

Carl Jung: Well, if you don’t call it art, but call it the creative impulse. (2019-03-02 10:57)

[1]



Yes, that is most characteristic of the Egyptian civilization.

The people, even the Pharaoh, lived in mud huts, and the gods had the most gorgeous stone buildings which would last through many thousands of years.

The real beings lived in mud huts that completely disappeared, while the unreal beings, as we would say, lived in wonderful palaces built for eternity.

Babylonia was along that line too, but the Greeks, not to speak of later civilizations, built their worldly houses much more solidly.

The creative instinct in Egypt was a matter of the nation; we do not know the name of a single great Egyptian artist.

There were great artists but their names are unknown.

It is a Greek invention that we know the name of Homer, for instance.

Mesopotamia is like Egypt in that respect, the names of their poets and artists are unknown; they had great poetry and great art, but there was no individual expression of it.

We see something of that in Japan where they had certain great names but the disciples of those great fellows like Hiroshige or Hokusai renounced their own names and called themselves simply Hiroshige number two, three, four, etc. hiding themselves, becoming anonymous.

They carried on the name of the master, while they themselves completely disappeared.

That is still a remnant of the ancient consciousness of creative men; they felt so utterly identical with their people that they didn't even have a name; it created and man was merely an exponent of it.

To create was a sort of craft; he created not even knowing that he was creating something beautiful.

Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was such a fellow.

He did not know what he was really producing.

He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach.

One would assume that he knew it, but it is just as difficult as to know in what time we are living.

At this point I must always tell the story of that knight in the thirteenth century who was caught by his enemies and thrown into a dungeon for several years.

Finally he got sick of that eternal prison and beating his fists down upon the table he said, "I wonder when these damned Middle Ages will come to an end!" Carl Jung, Zarathustra Seminar, Pages 655 – 656

Well, if you don't call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 668.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f3793-12begypt.jpg`

Carl Jung: The world is as it ever has been, but our consciousness undergoes peculiar changes. (2019-03-02 11:00)

[1]

The world is as it ever has been, but our consciousness undergoes peculiar changes.

First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now.

Consciousness can hardly exist in a state of complete projection.

At most it would be a heap of emotions.

Through the withdrawal of projections, conscious knowledge slowly developed.

Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections.

This was the first stage in the despiritualization of the world.

One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.

Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them.

You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip.

All gaps in our actual knowledge are still filled out with projections.

We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f6e23-12balways.jpg`

Carl Jung: Man’s capacity for consciousness alone makes him man. (2019-03-02 11:00)

[1]

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand.

He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole.

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself.

It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean.

Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside."

It might be objected that there is no proof that consciousness is nothing more than an island in the ocean.

Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412

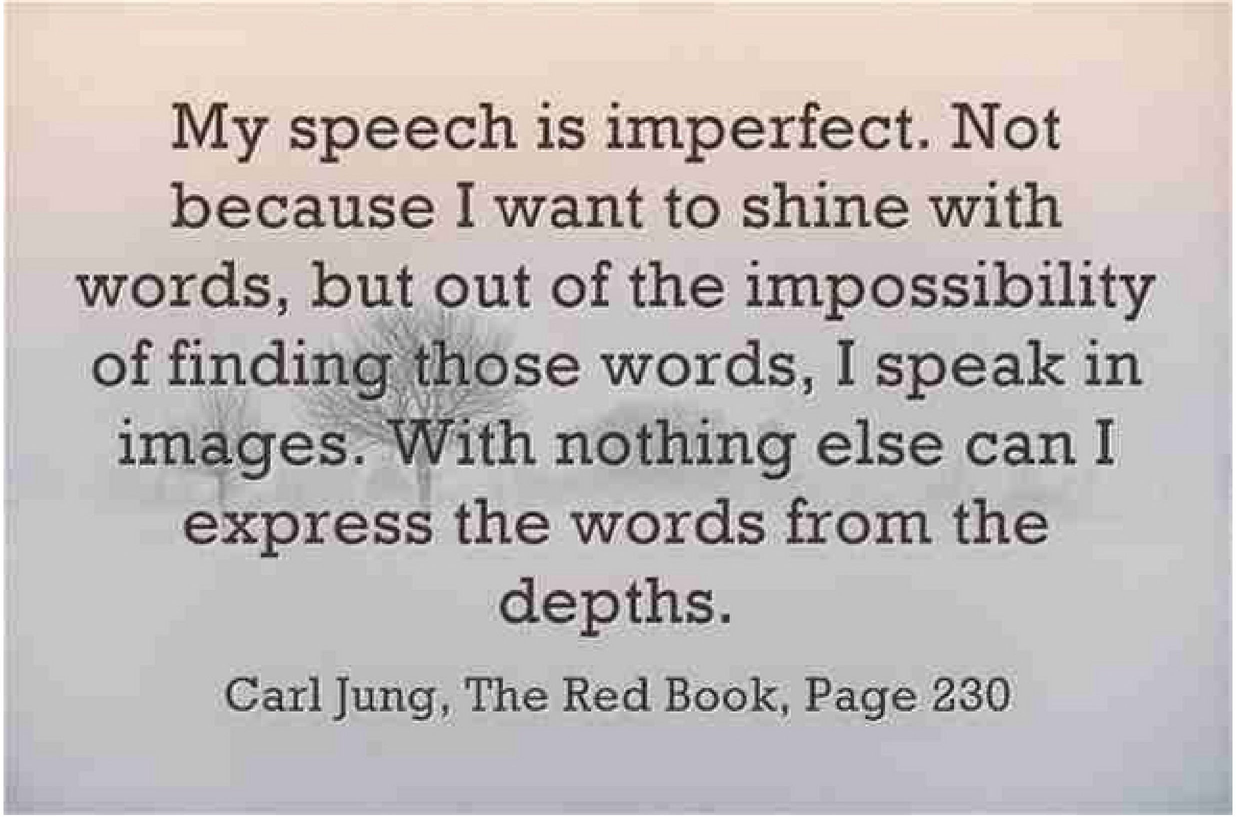
The reason why consciousness exists, and why there is an urge to widen and deepen it, is very simple: without consciousness things go less well.

This is obviously the reason why Mother Nature deigned to produce consciousness, that most remarkable of all nature's curiosities.

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort.

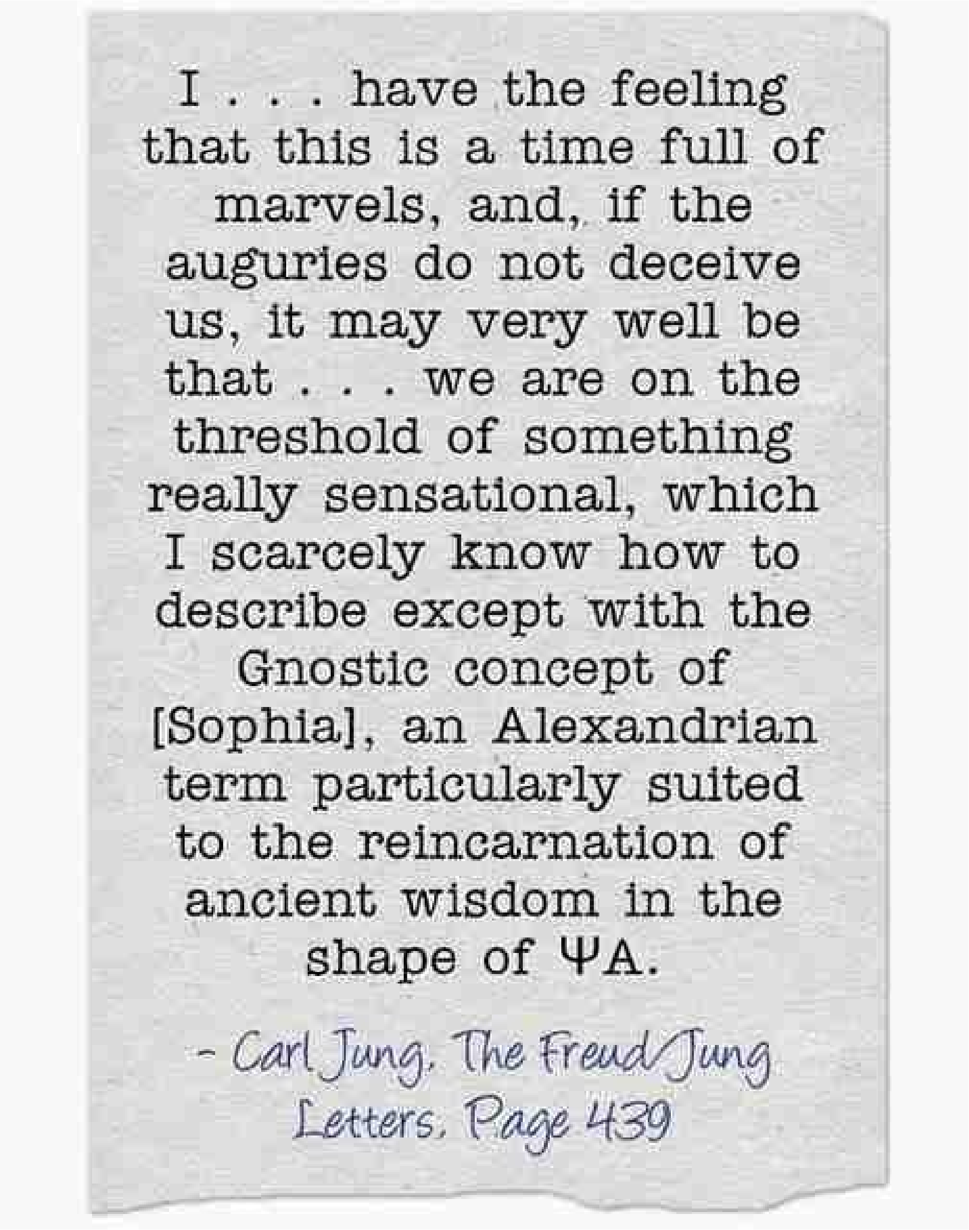
True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one.

Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695



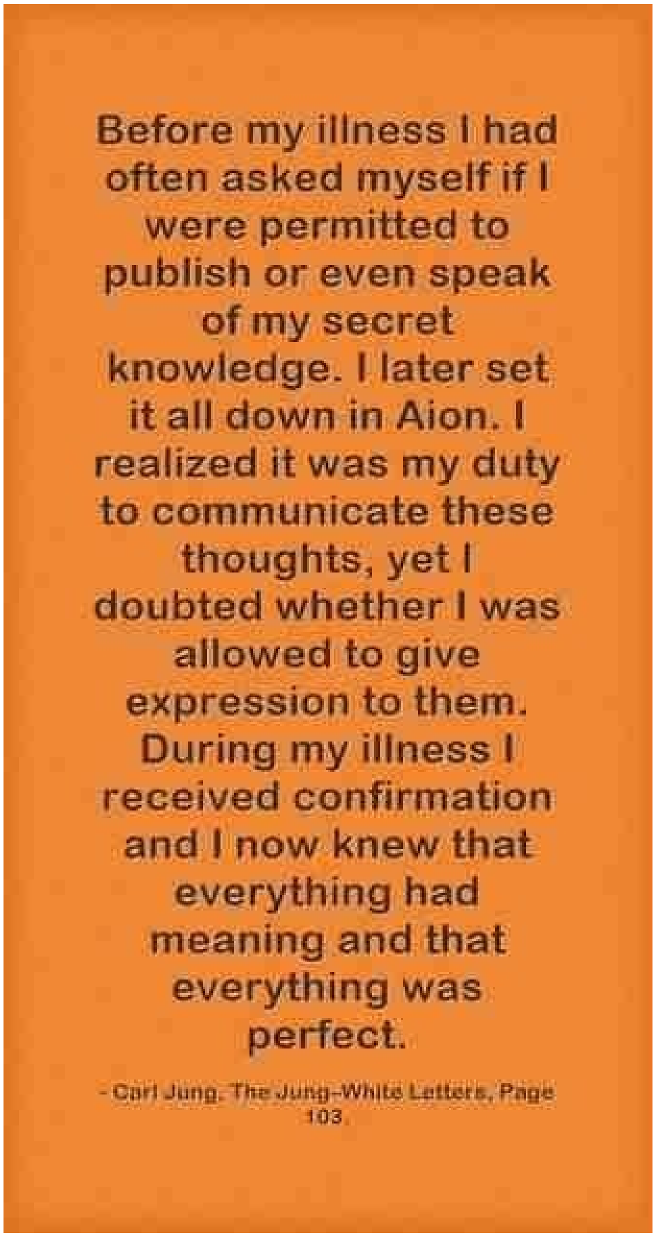
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230



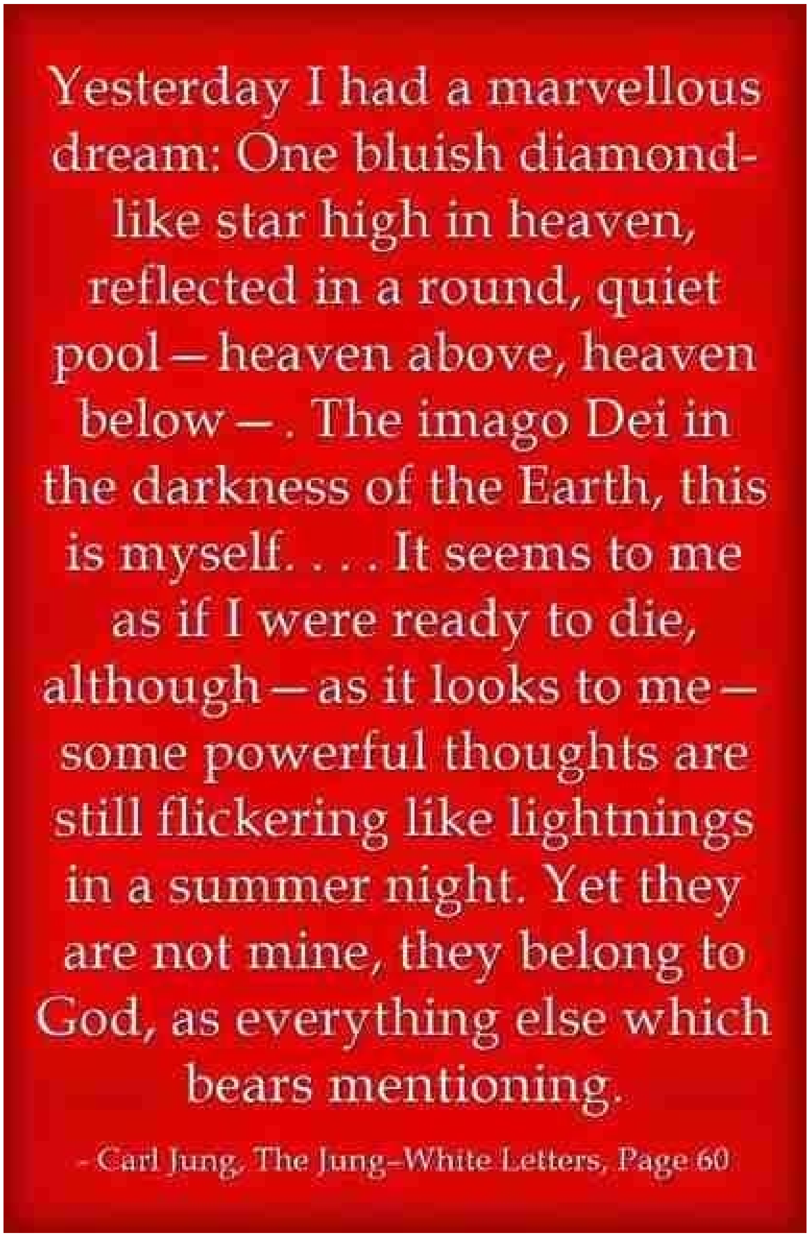
I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA.

- Carl Jung, The Freud/Jung Letters, Page 439



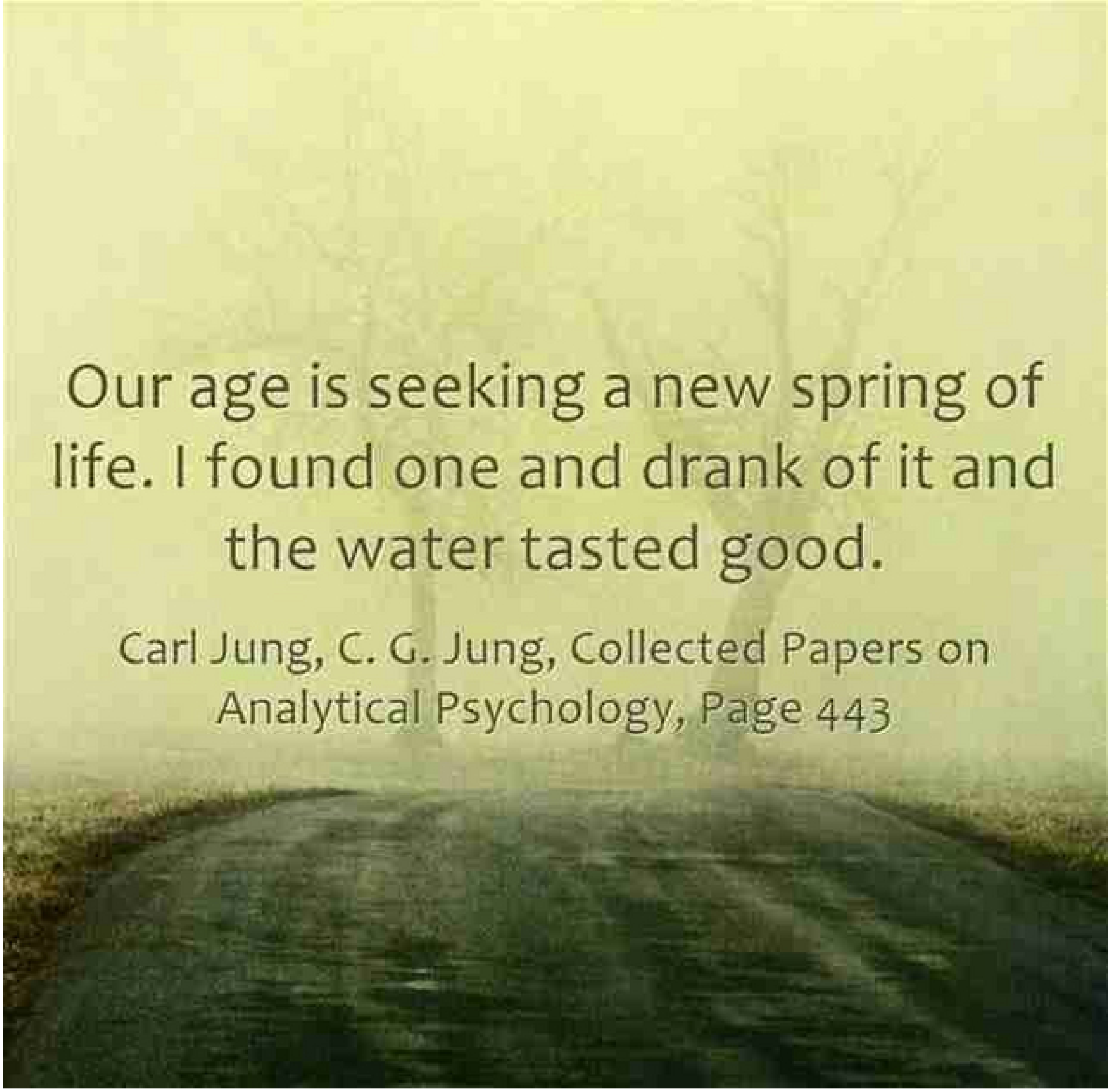
Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect.

- Carl Jung, The Jung-White Letters, Page 103.



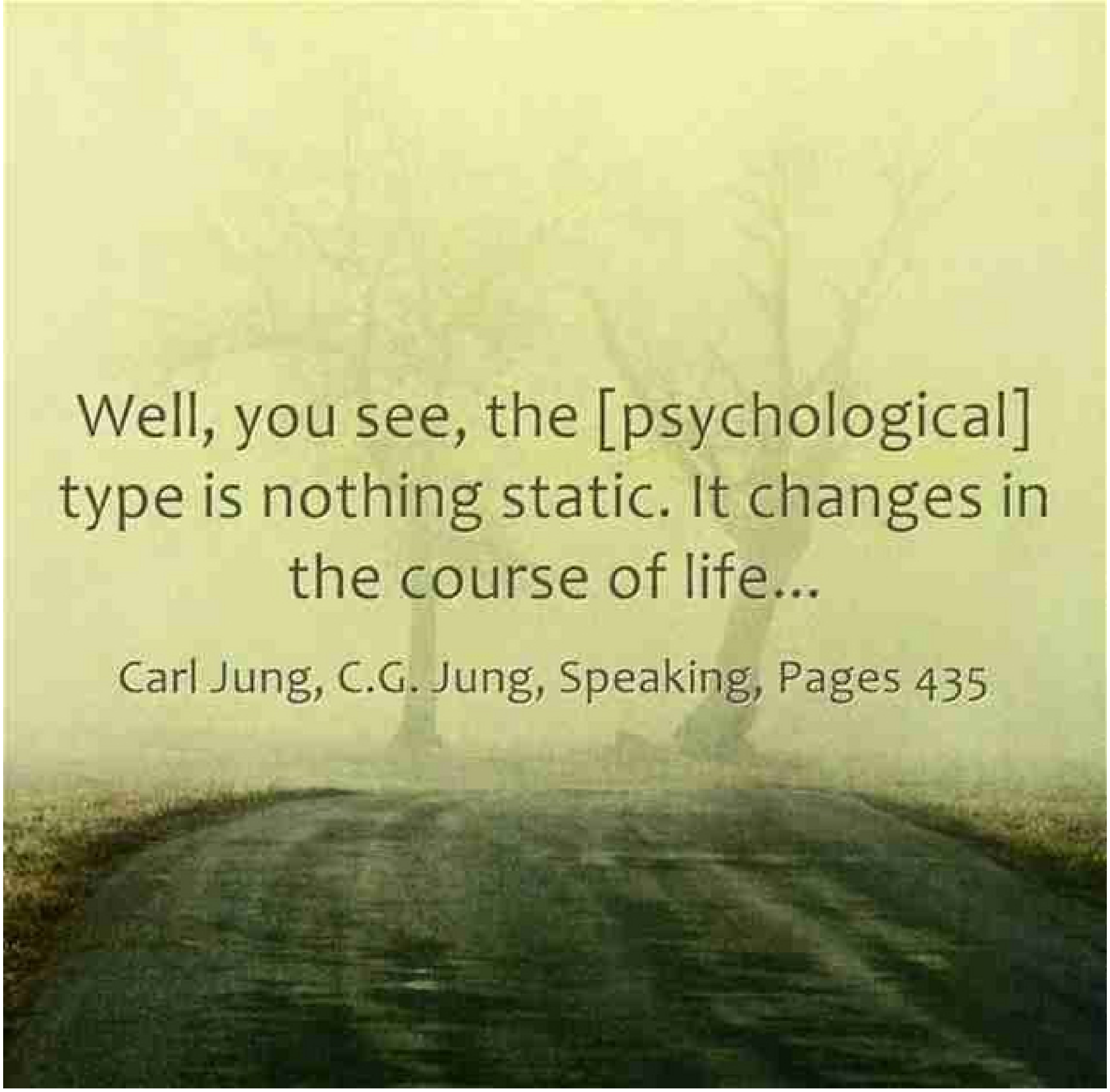
Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool – heaven above, heaven below – . The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although – as it looks to me – some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning.

- Carl Jung, The Jung–White Letters, Page 60



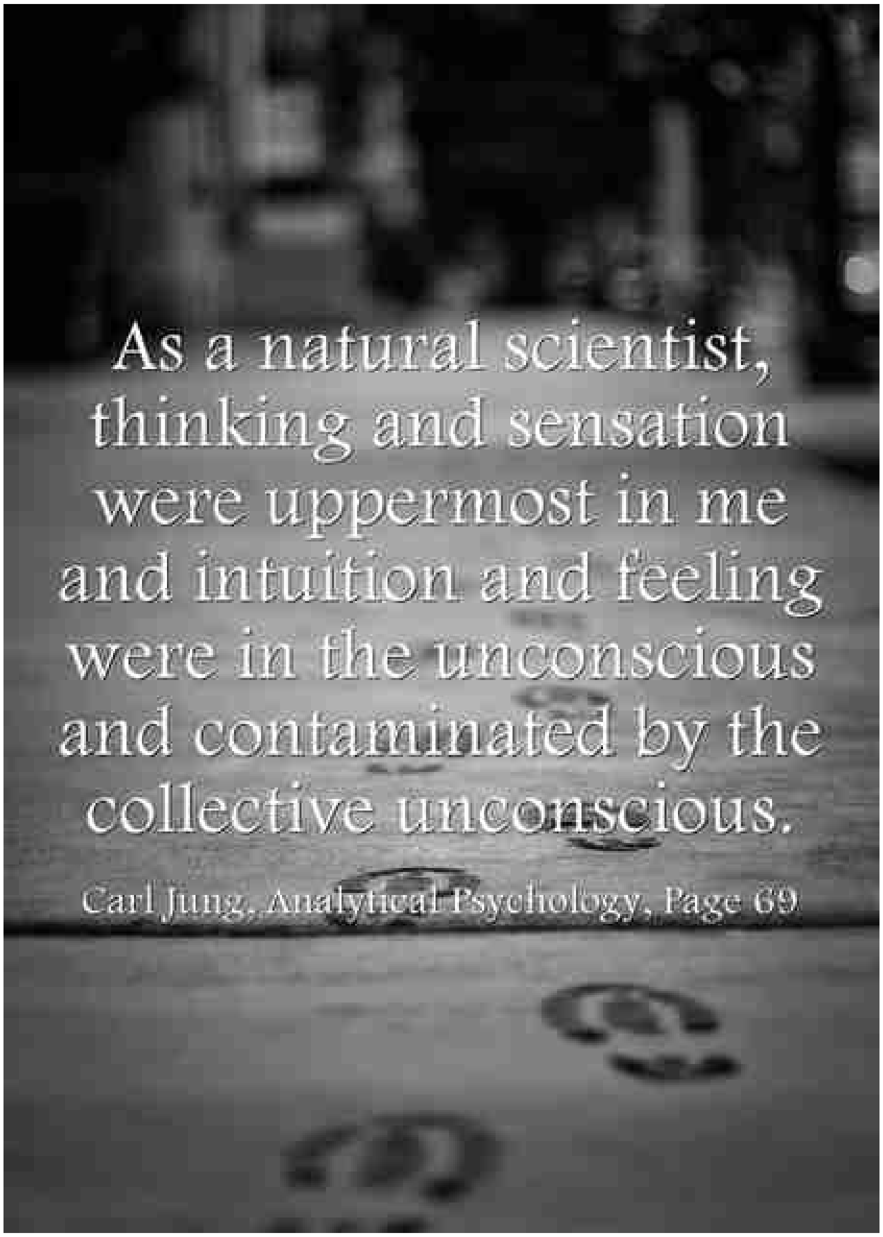
Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.

Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443



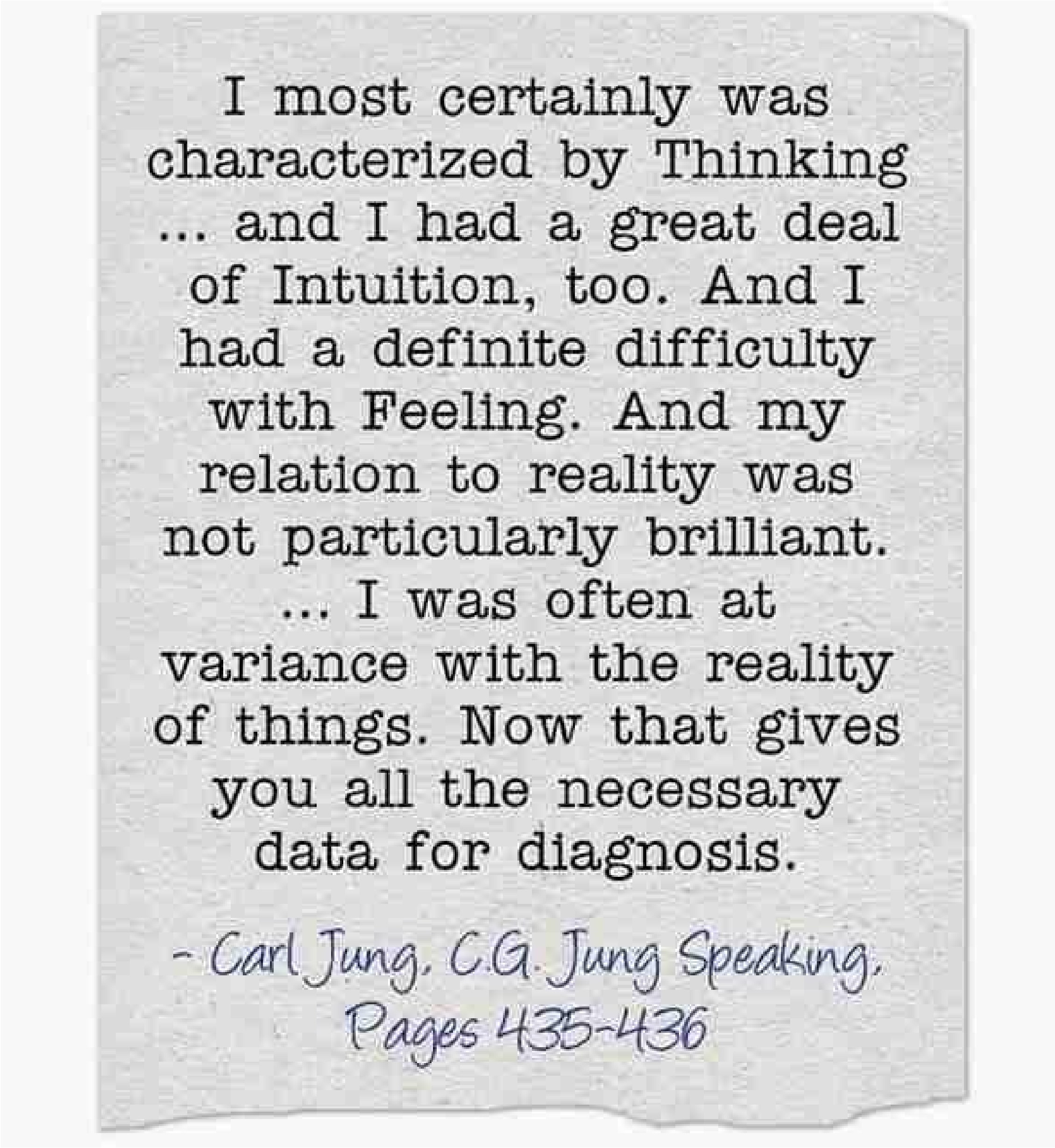
Well, you see, the [psychological] type is nothing static. It changes in the course of life...

Carl Jung, C.G. Jung, Speaking, Pages 435



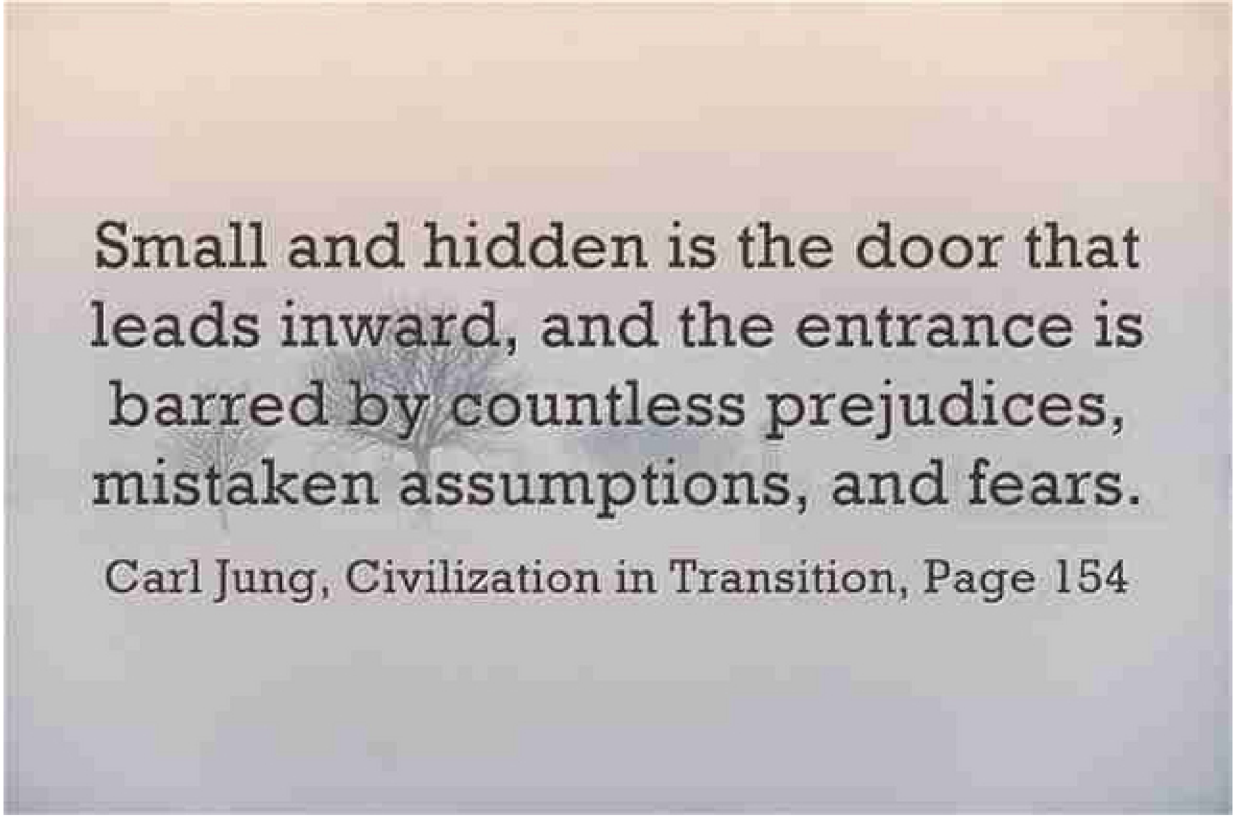
As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

Carl Jung, Analytical Psychology, Page 69



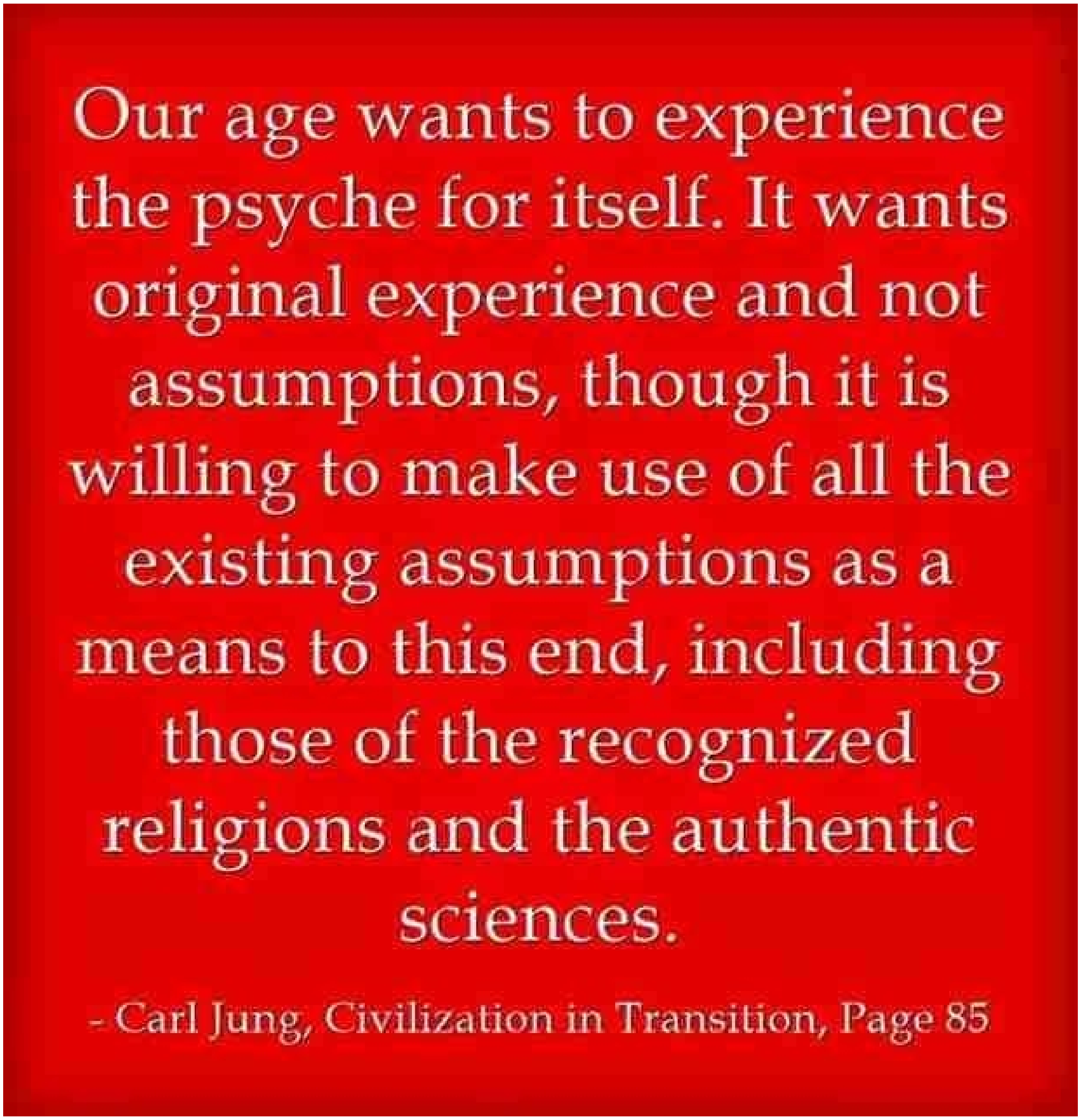
I most certainly was characterized by Thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis.

- Carl Jung, C.G. Jung Speaking,
Pages 435-436



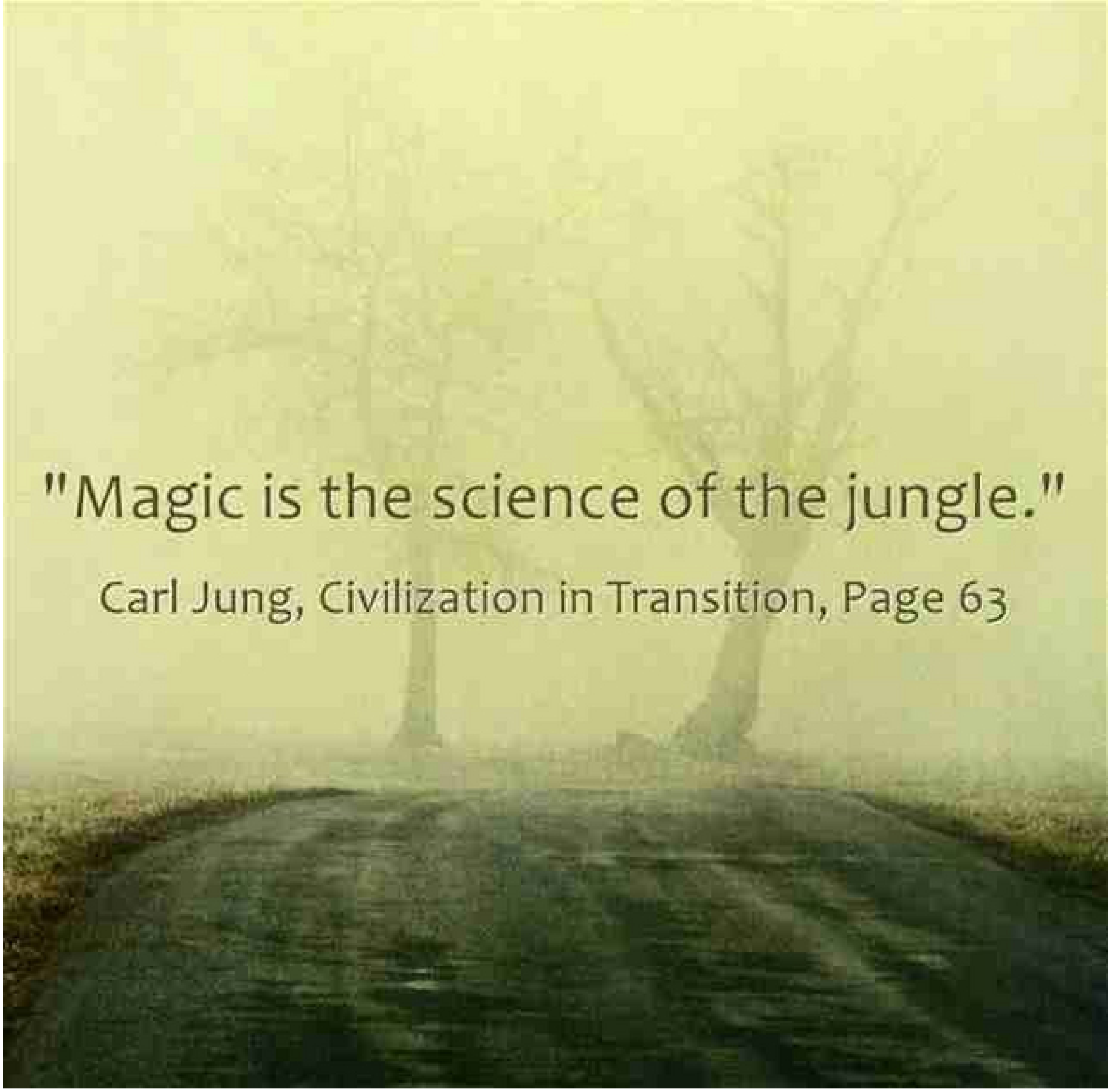
Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears.

Carl Jung, Civilization in Transition, Page 154



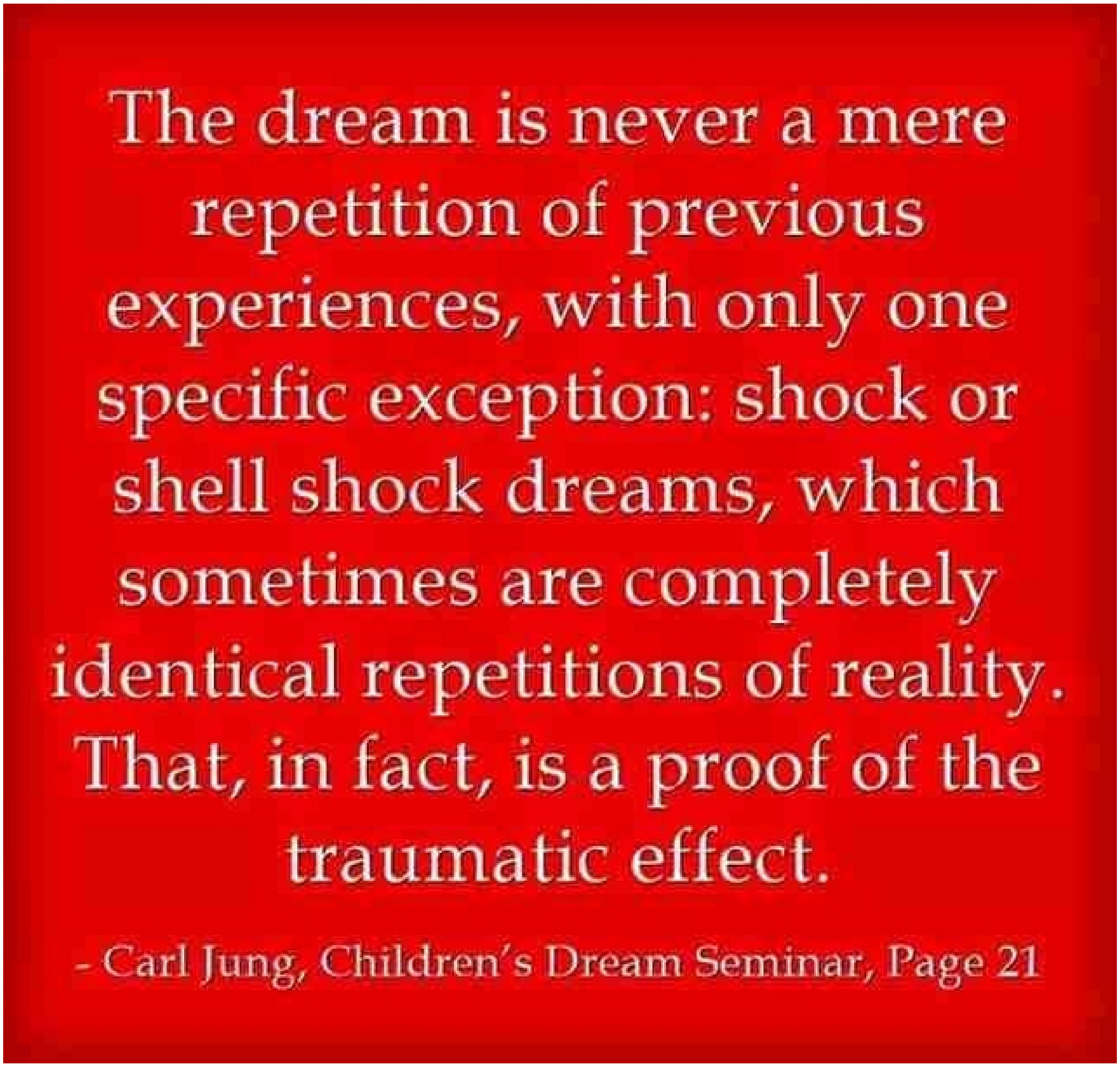
Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences.

- Carl Jung, Civilization in Transition, Page 85



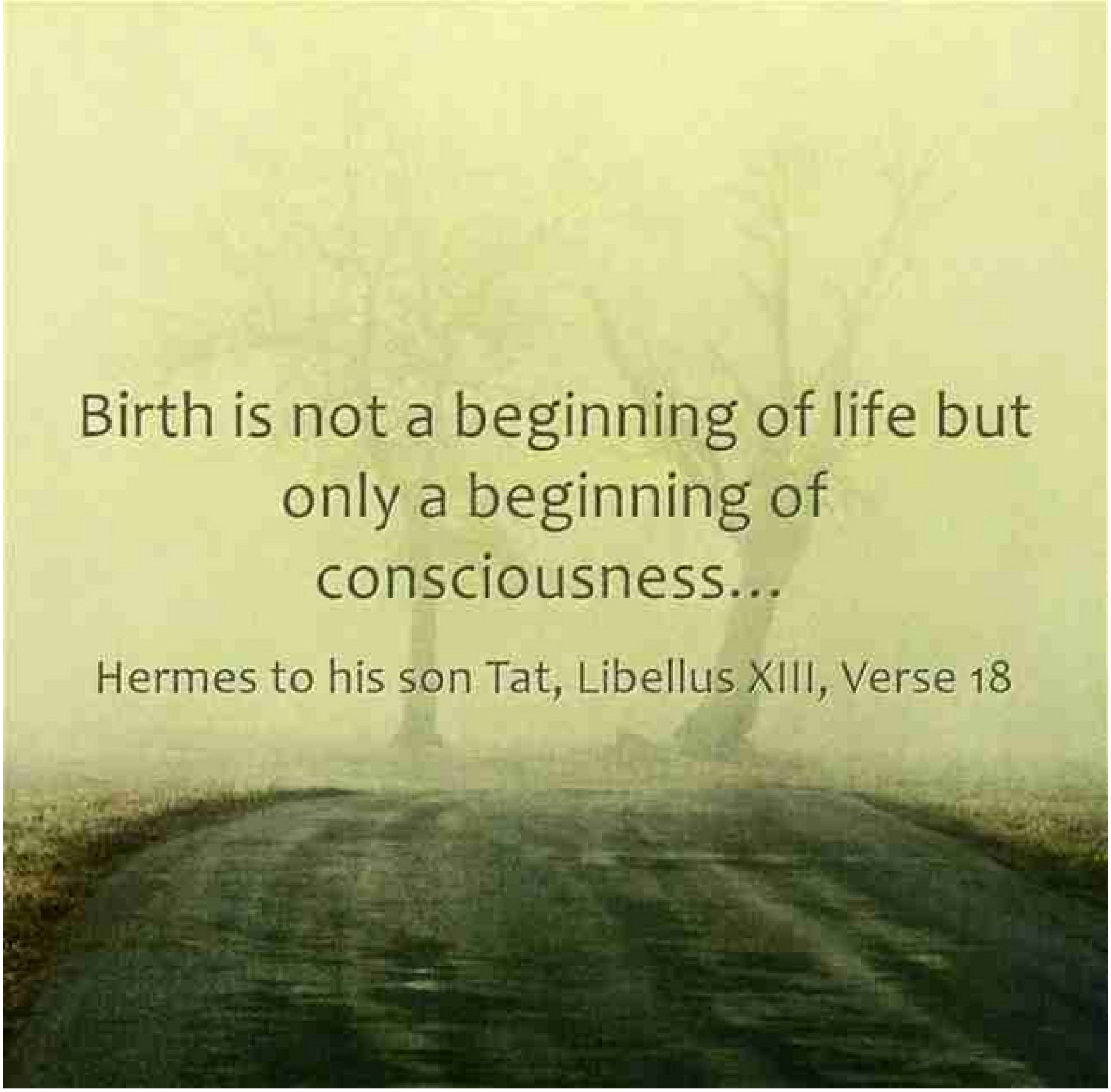
"Magic is the science of the jungle."

Carl Jung, Civilization in Transition, Page 63



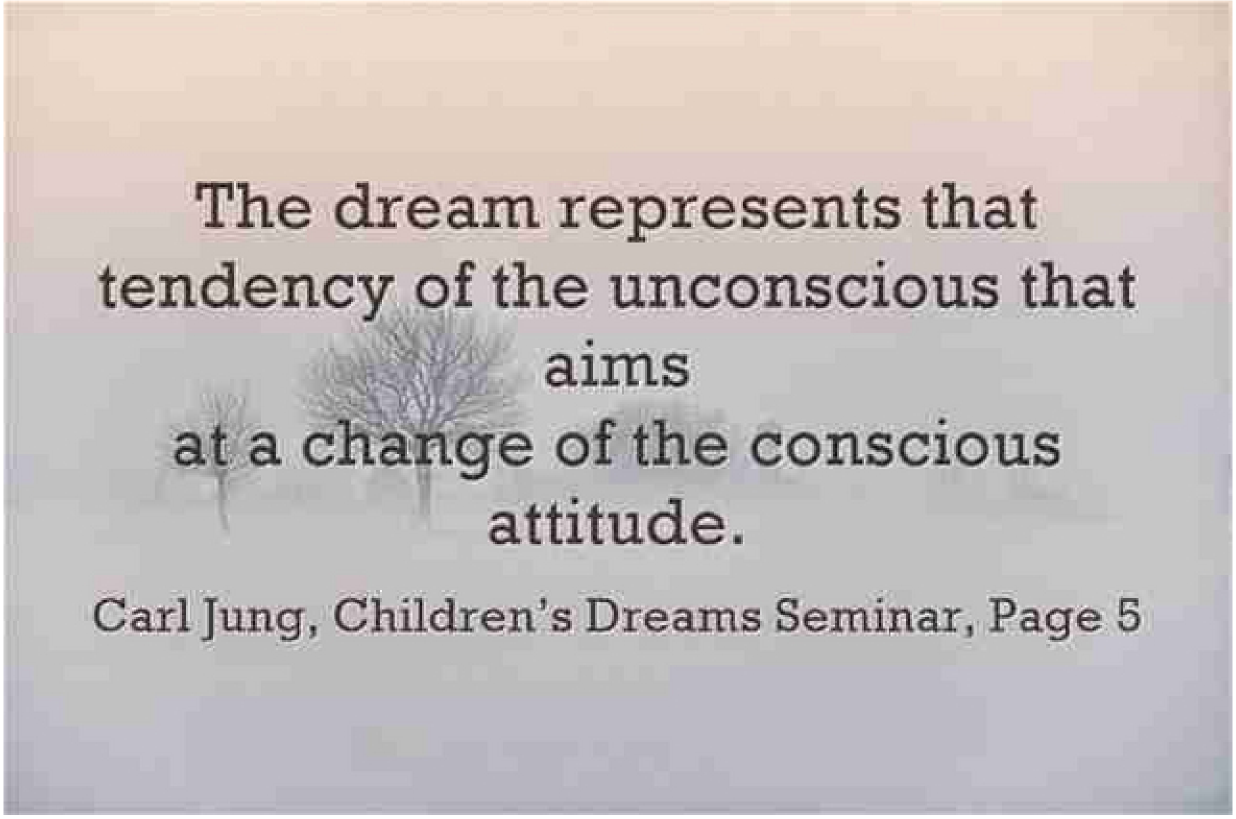
The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect.

- Carl Jung, Children's Dream Seminar, Page 21



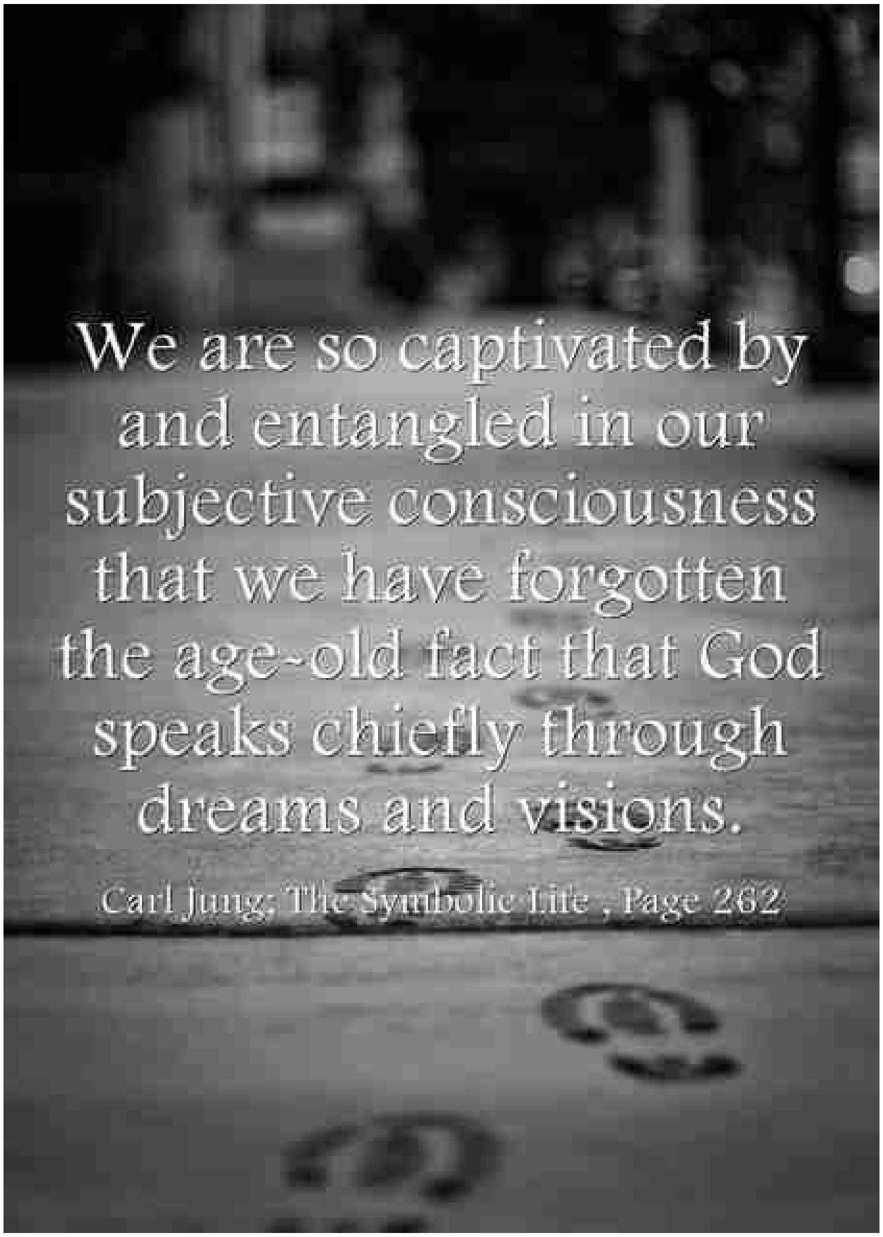
Birth is not a beginning of life but only a beginning of consciousness…

Hermes to his son Tat, Libellus XIII, Verse 18



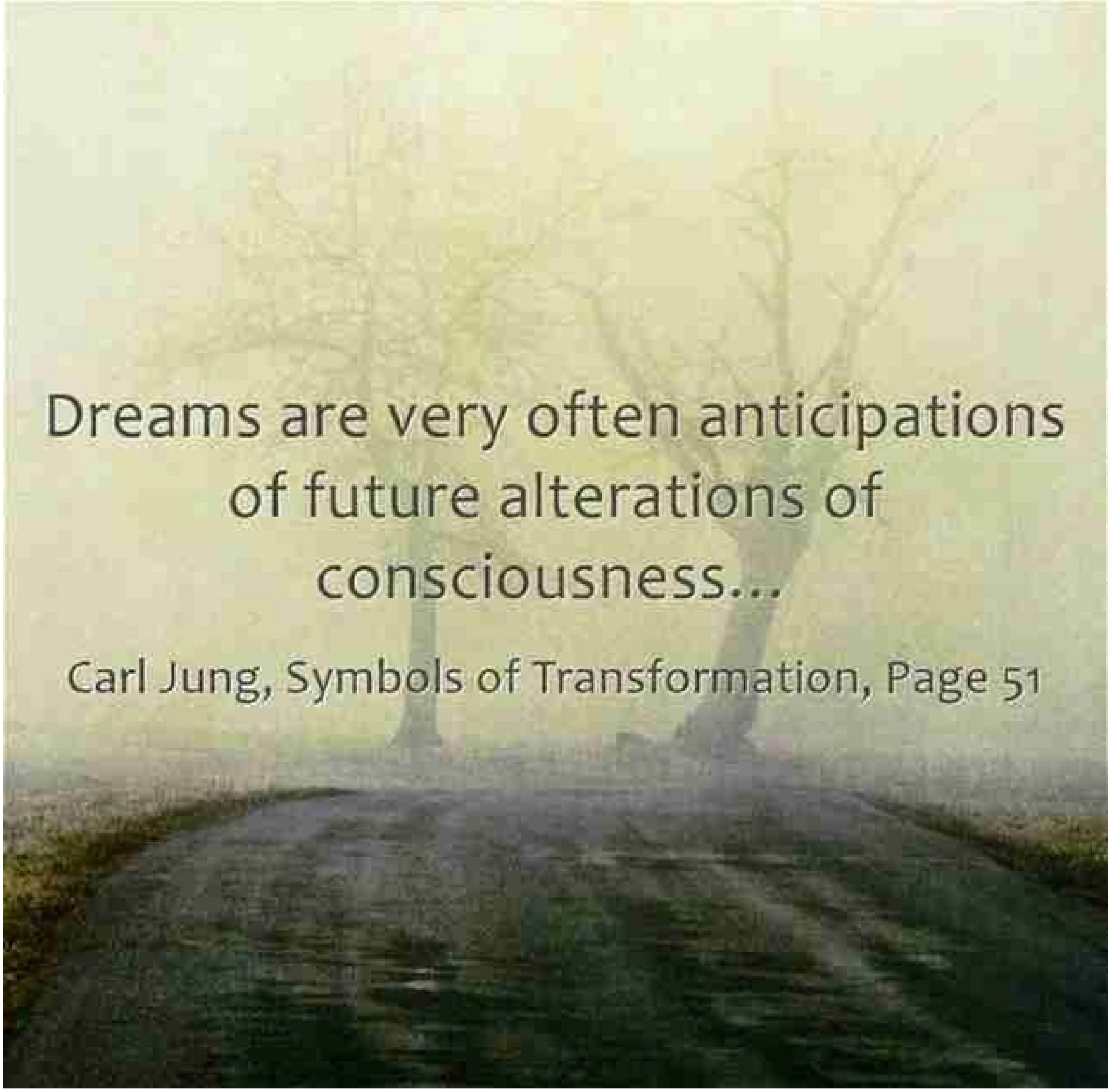
The dream represents that tendency of the unconscious that aims
at a change of the conscious attitude.

Carl Jung, Children's Dreams Seminar, Page 5



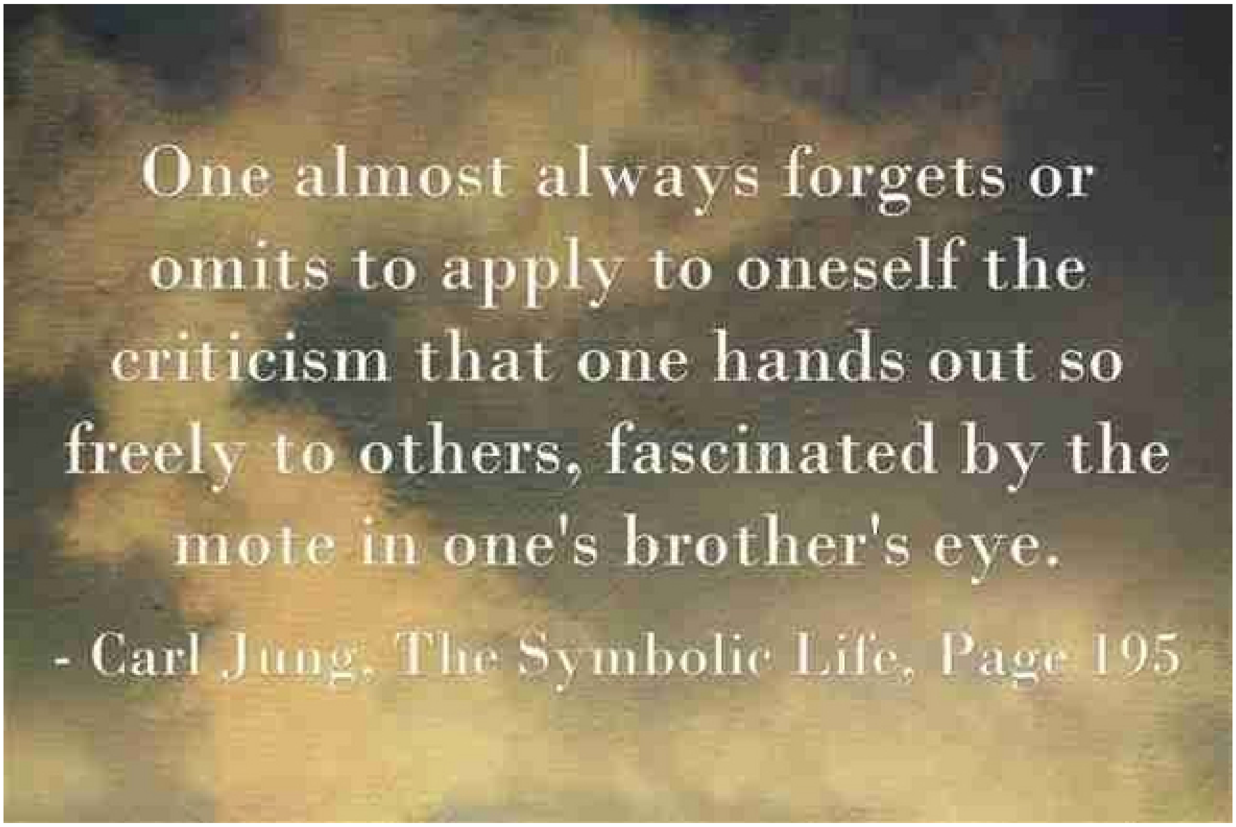
We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

Carl Jung; The Symbolic Life , Page 262



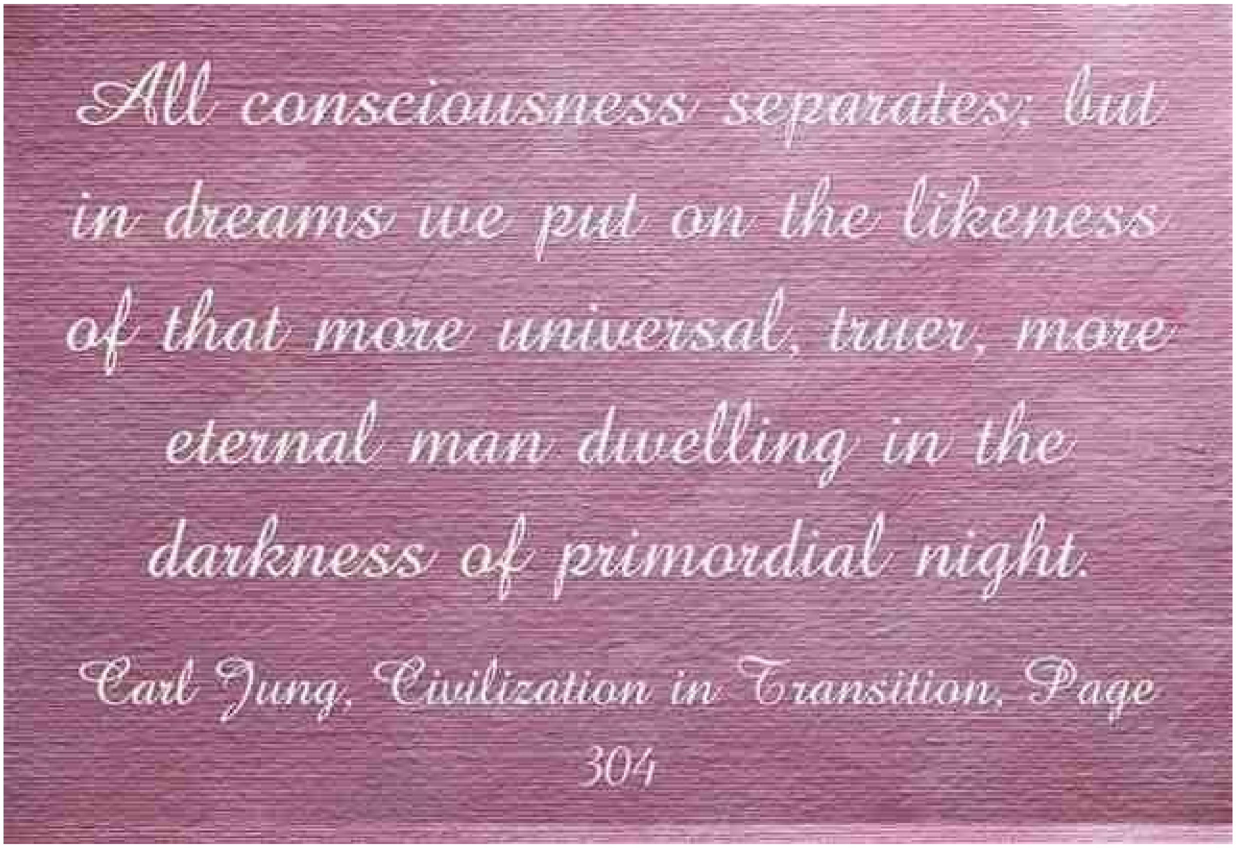
Dreams are very often anticipations of future alterations of consciousness…

Carl Jung, Symbols of Transformation, Page 51



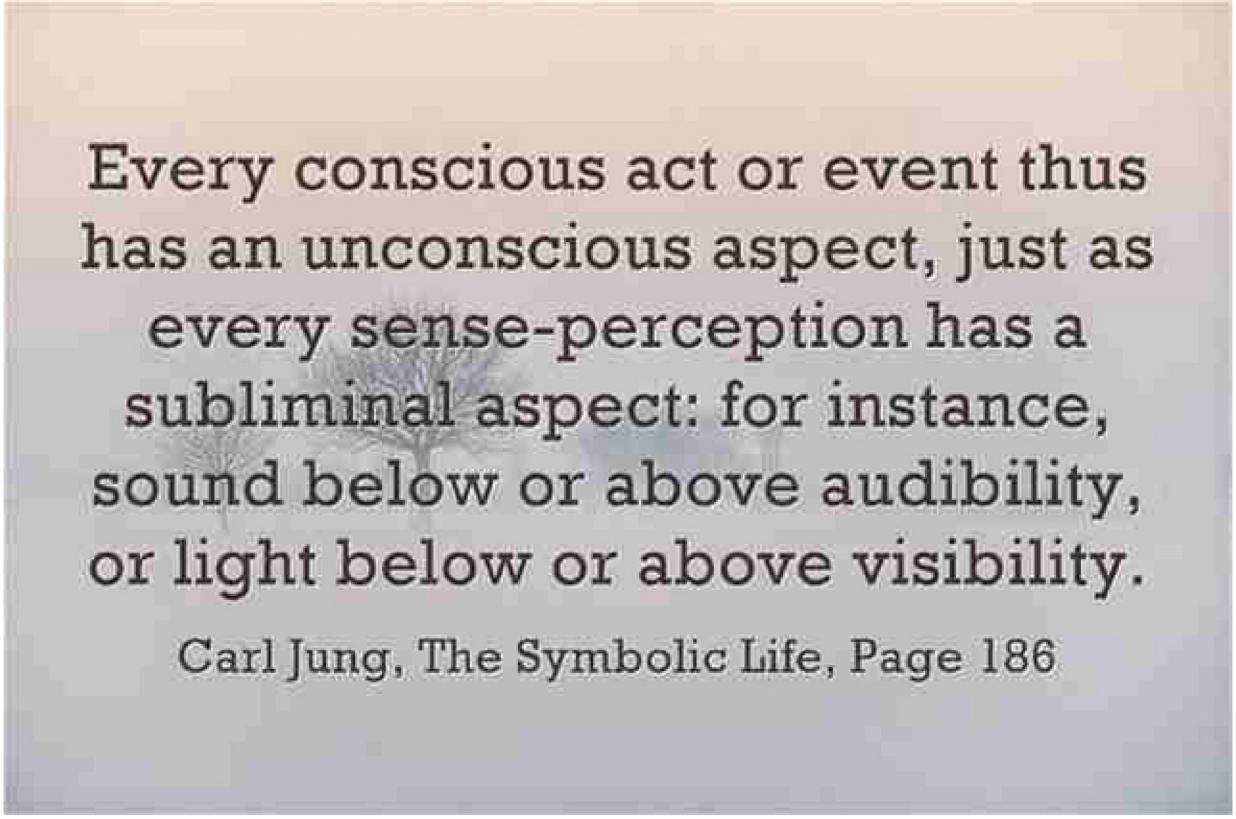
One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye.

- Carl Jung, The Symbolic Life, Page 195



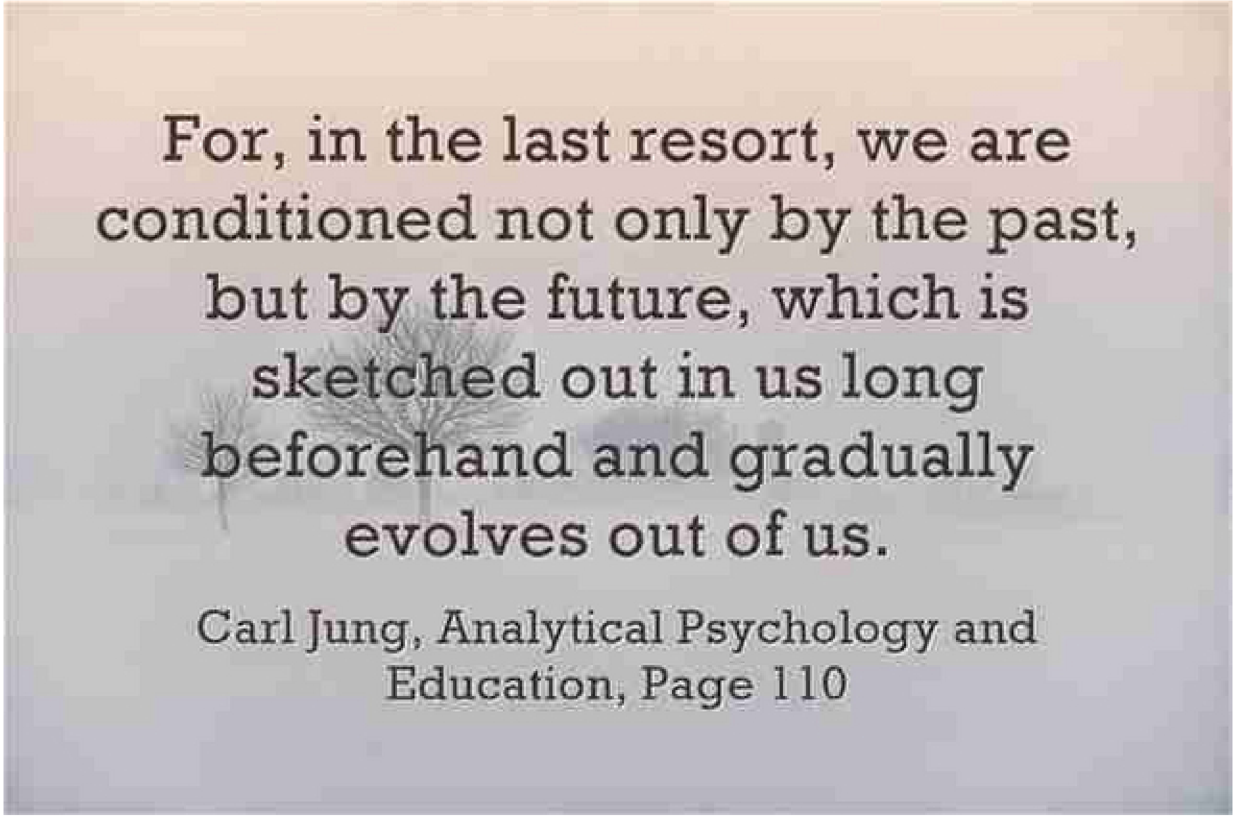
All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night.

Carl Jung, Civilization in Transition, Page 304



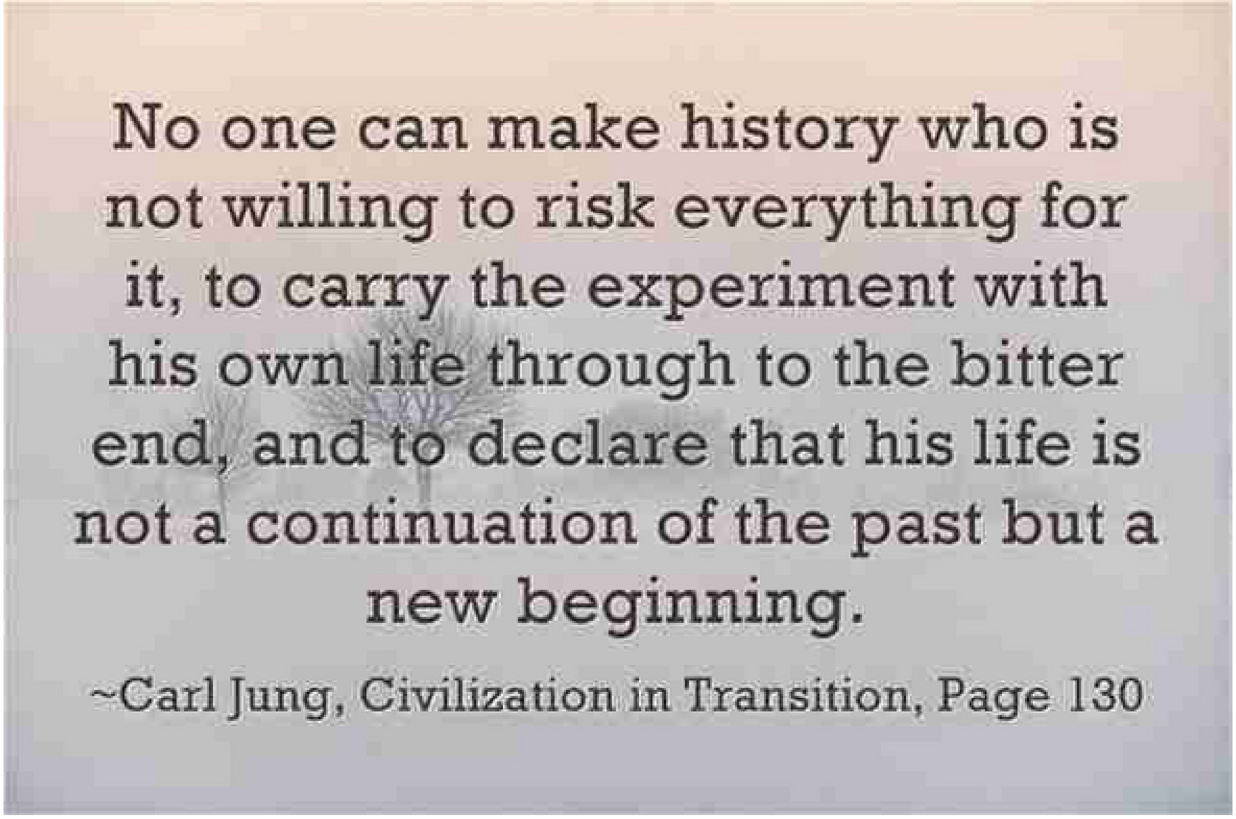
Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility.

Carl Jung, The Symbolic Life, Page 186



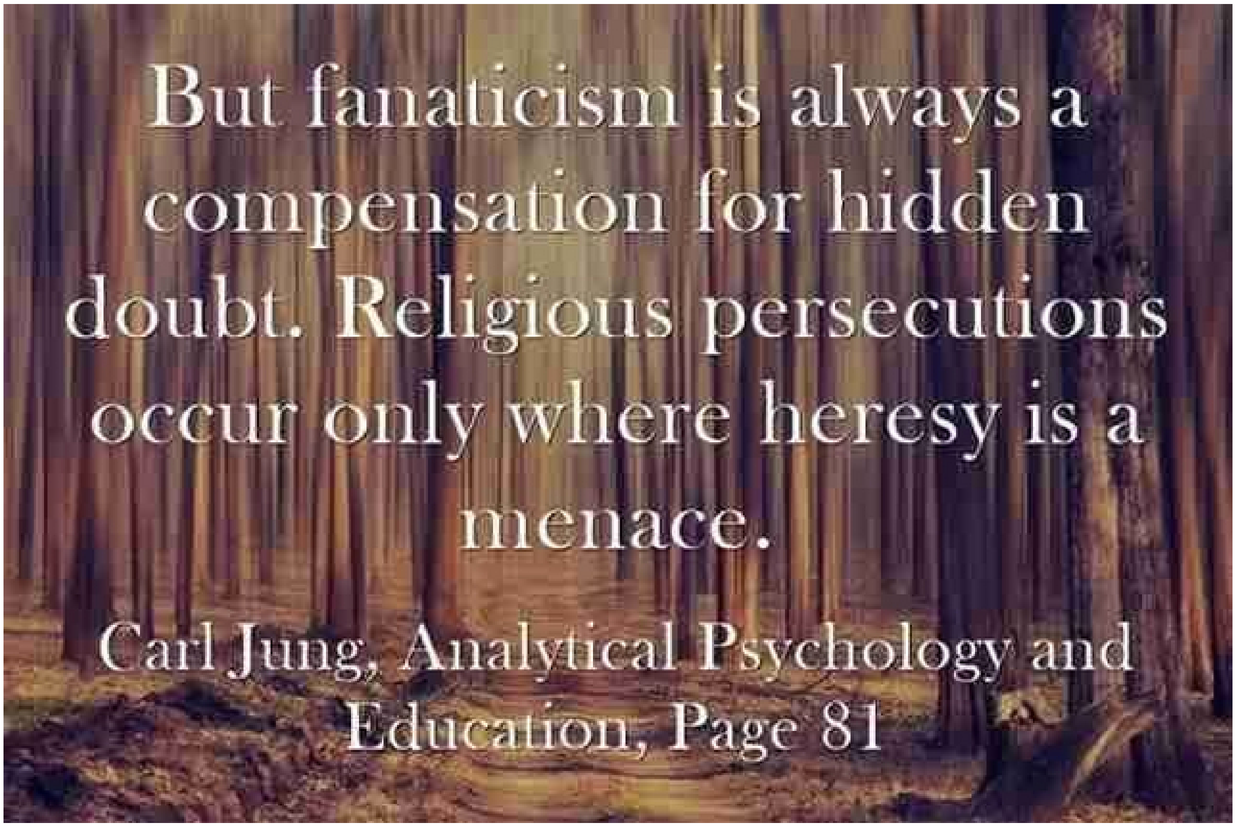
For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us.

Carl Jung, Analytical Psychology and Education, Page 110



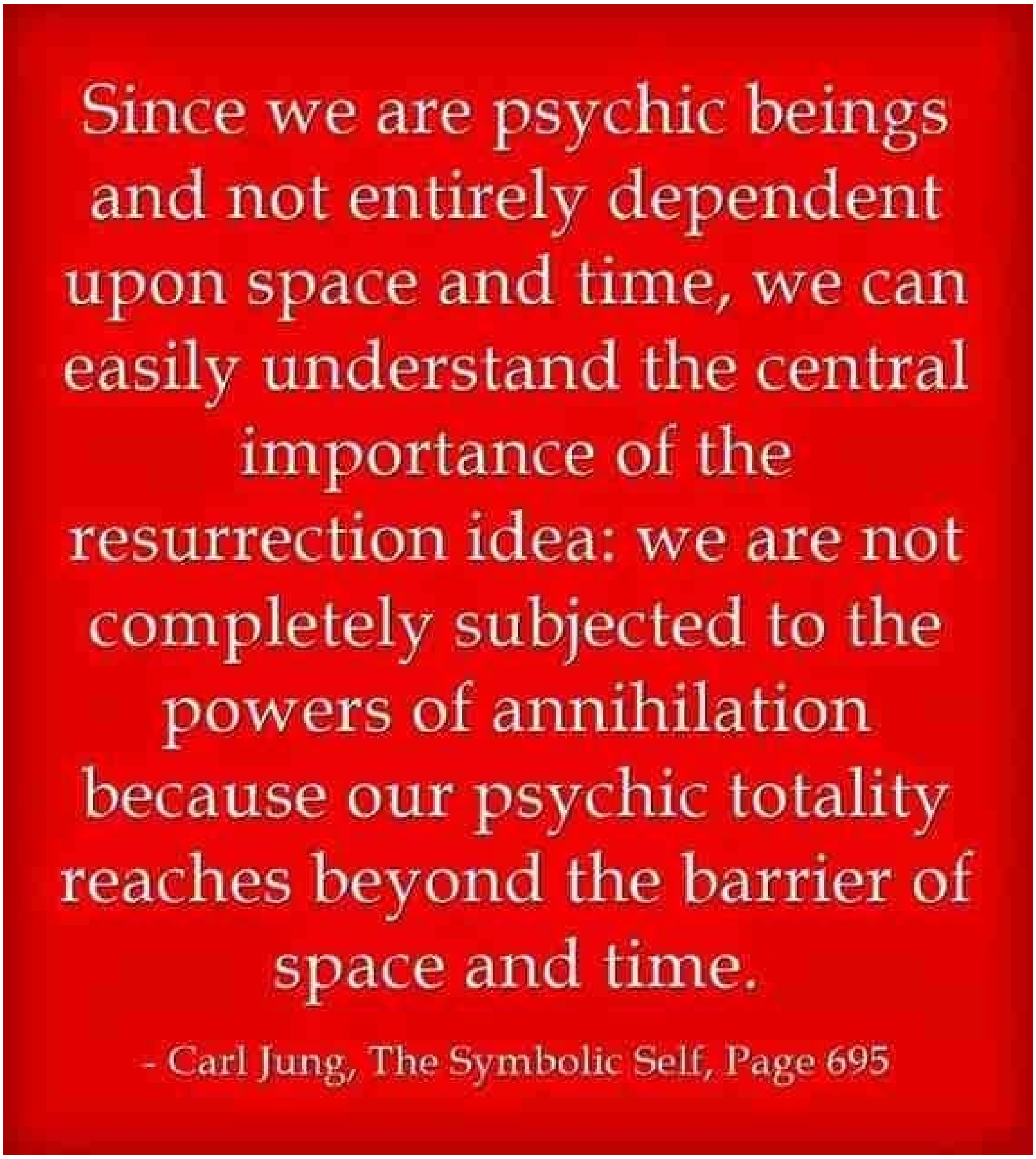
No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning.

~Carl Jung, Civilization in Transition, Page 130



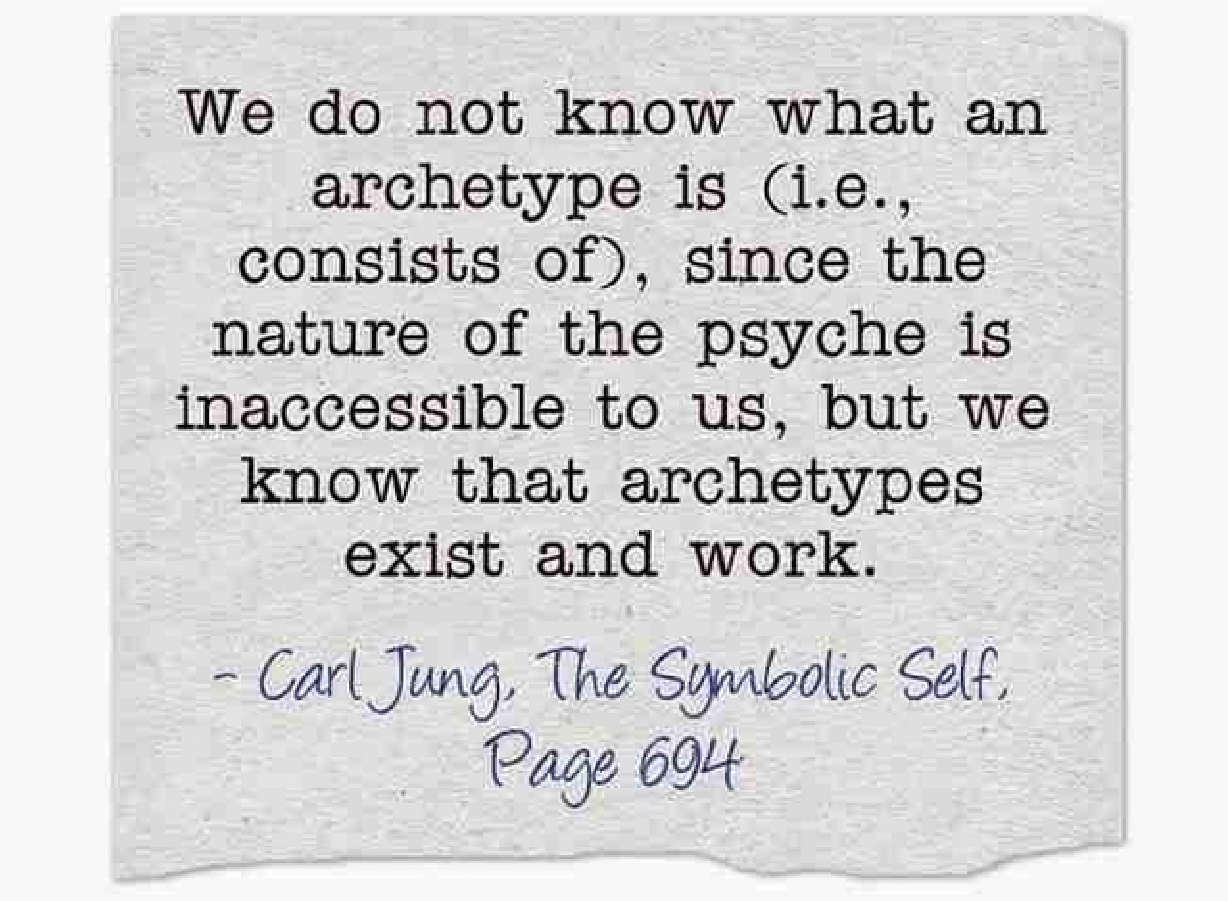
But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace.

Carl Jung, Analytical Psychology and Education, Page 81



Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time.

- Carl Jung, The Symbolic Self, Page 695



We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work.

- Carl Jung, The Symbolic Self, Page 694

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Carl Jung, It is true that a certain kind of resistance has an almost murderous effect (2019-03-02 11:11)

[1]

Dear Mrs. C ., 3 May 1960

I have read your letter with great interest.

It is true that a certain kind of resistance has an almost murderous effect, as if it were a physical assault.

It is even as if the vehemence of the attack were not wholly in the consciousness of the aggressor, but rather in the air round him.

Thus it is not properly directed, and therefore anybody getting into this atmosphere will undergo its violent effect.

If he happens to be weakened he will get injured, while the stronger one will be able to deflect the blow, which he can do more successfully if somebody is present who offers a sort of safety-valve by which the intensity of the evil force can escape.

Such an event points to your strength, which seems to me enough to cope with unusual situations.

If wisely used, it will be a strong defense, but don't assume that it is your personal property, being rather a grace than anything else.

My best wishes,

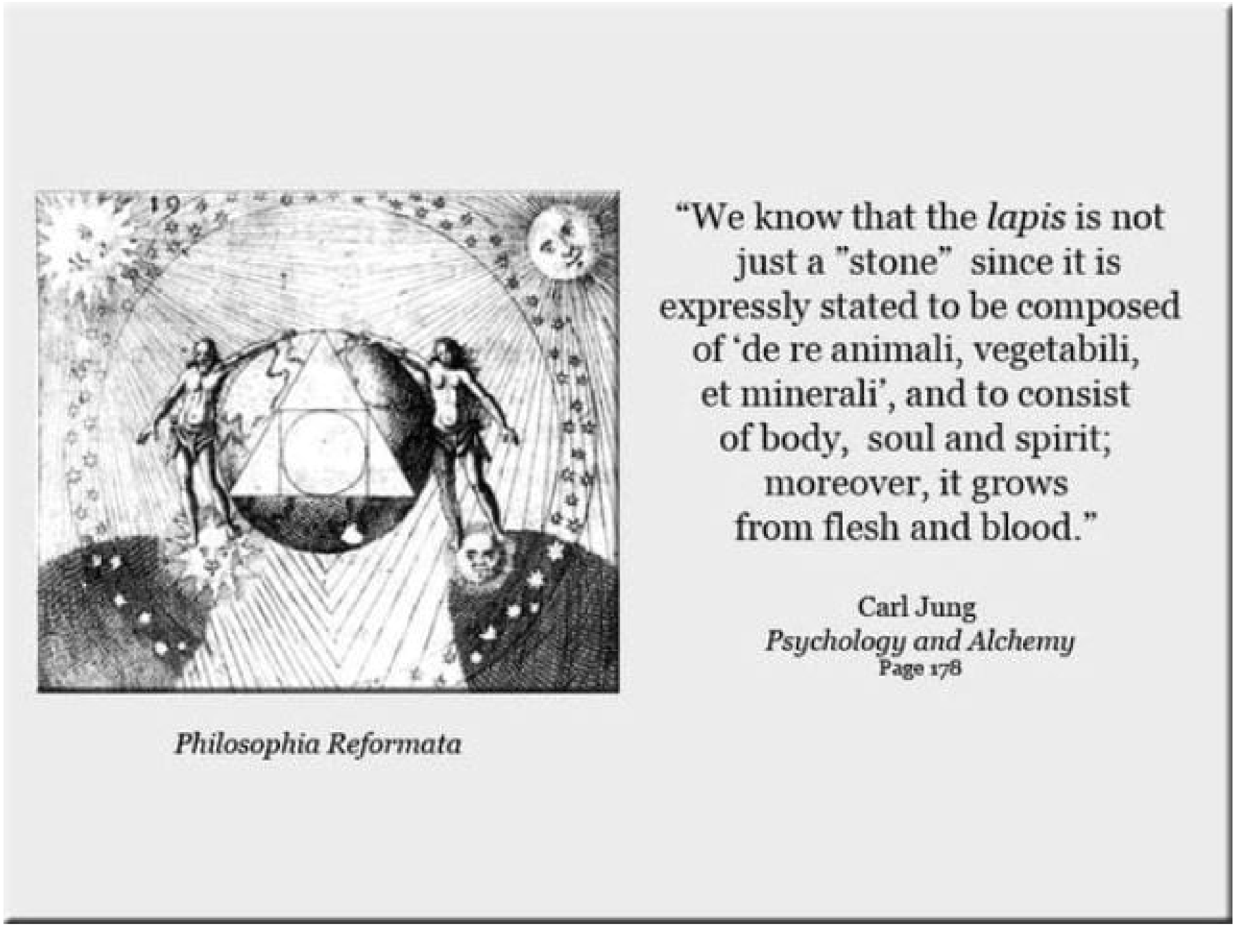
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 555-556

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c9be7-12bresistance.jpg`

Carl Jung: The stone "is named the stone of invisibility" (lapis invisibilitatis). (2019-03-02 12:15)

[1]



“We know that the *lapis* is not just a ”stone” since it is expressly stated to be composed of ‘de re animali, vegetabili, et minerali’, and to consist of body, soul and spirit; moreover, it grows from flesh and blood.”

Carl Jung
Psychology and Alchemy
Page 178

Philosophia Reformata

The glass corresponds to the unum vas of alchemy (fig. 86) and its contents to the living, semi-organic mixture from which the body of the lapis, endowed with spirit and life, will emerge —or possibly that strange Faustian figure who bursts into flame three times: the Boy Charioteer, the Homunculus who is dashed against the throne of Galatea, and Euphorion (all symbolizing a dissolution of the "centre" into its unconscious elements).

We know that the lapis is not just a "stone" since it is expressly stated to be composed "de re animali, vegetabili et minerali," and to consist of body, soul, and spirit; moreover, it grows from flesh and blood.

For which reason the philosopher (Hermes in the ’Tabula smaragdina") says: ’The wind hath carried it in his belly" (fig. 210).

Therefore "wind is air, air is life, and life is soul." "

The stone is that thing midway between perfect and imperfect bodies, and that which nature herself begins is brought to perfection through the art."

The stone "is named the stone of invisibility" (lapis invisibilitatis). Carl Jung, Psychology and Alchemy, Page 178.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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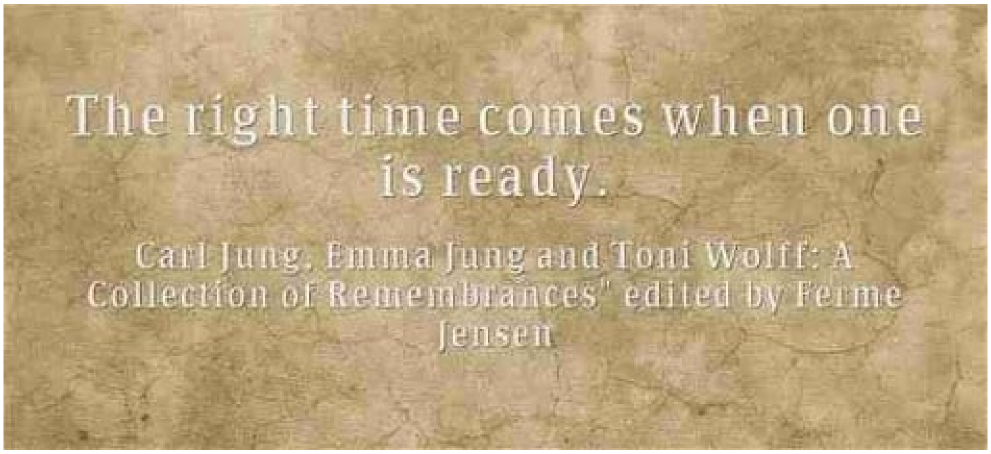
Carl Jung Quotations 6 (2019-03-02 12:36)

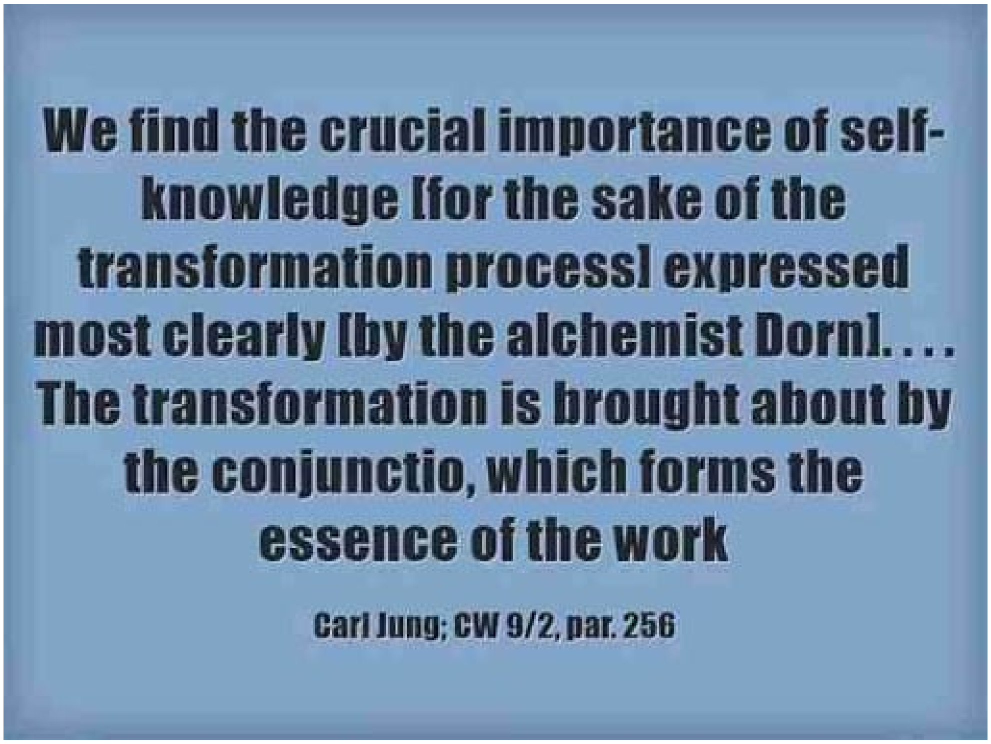
[1]


The right time comes when one is ready.

Carl Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferme Jensen

The right time comes when one is ready. Carl Jung

[2]


We find the crucial importance of self-knowledge [for the sake of the transformation process] expressed most clearly [by the alchemist Dorn]. . . . The transformation is brought about by the conjunctio, which forms the essence of the work

Carl Jung; CW 9/2, par. 256

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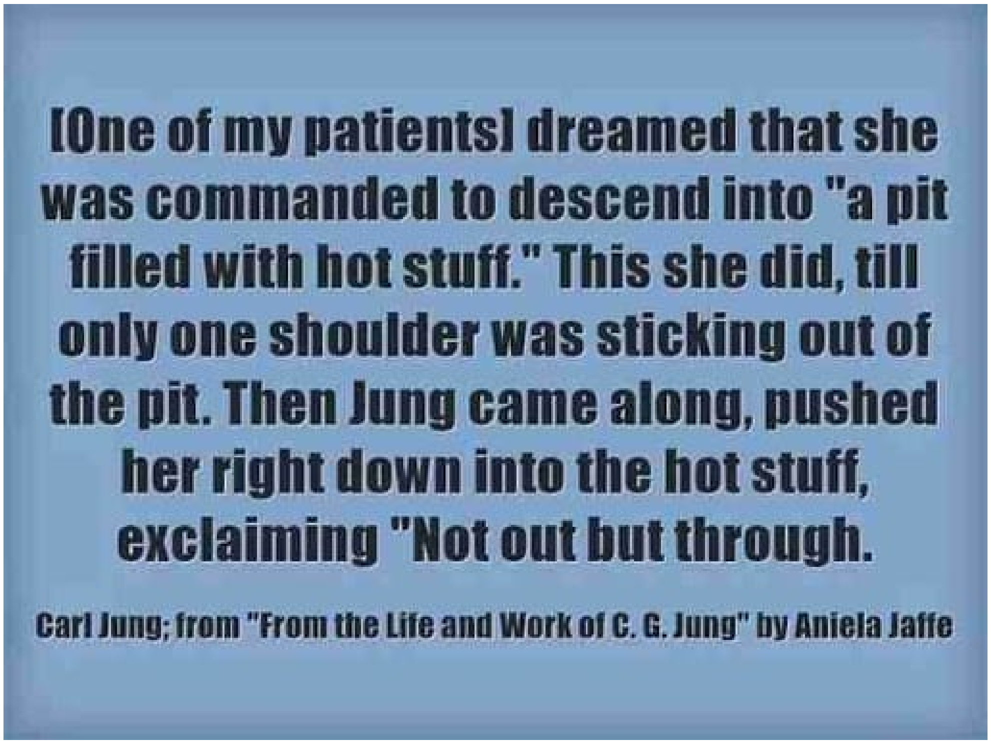
[3]



[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through.

Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe

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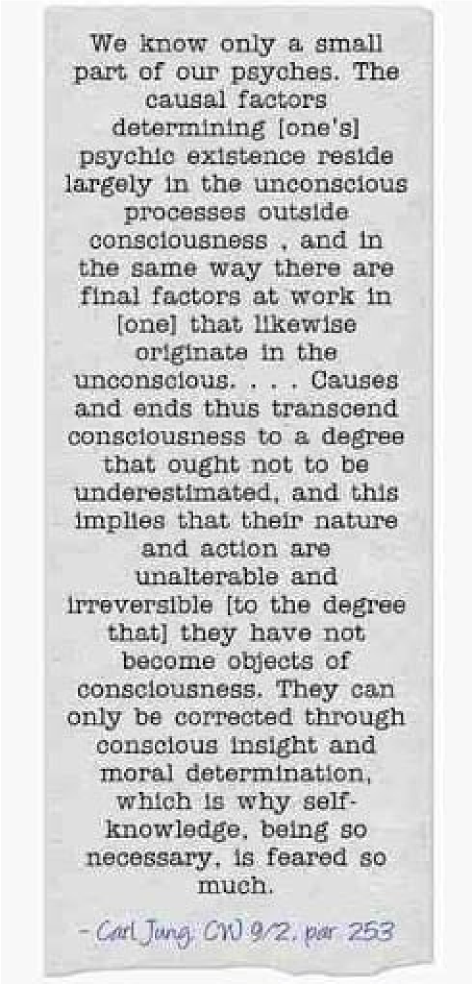
[4] 

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much.

- Carl Jung, CW 9/2, par 253

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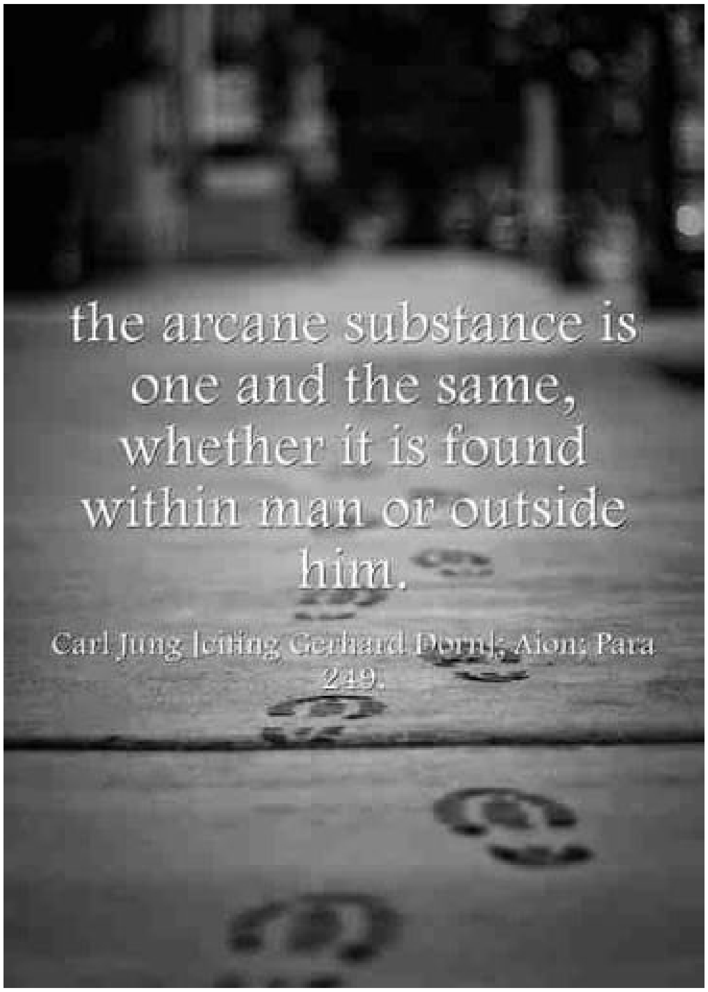
[5]


the arcane substance is one and the same, whether it is found within man or outside him.
Carl Jung [citing Gerhard Dorn]; Aion; Para 249.

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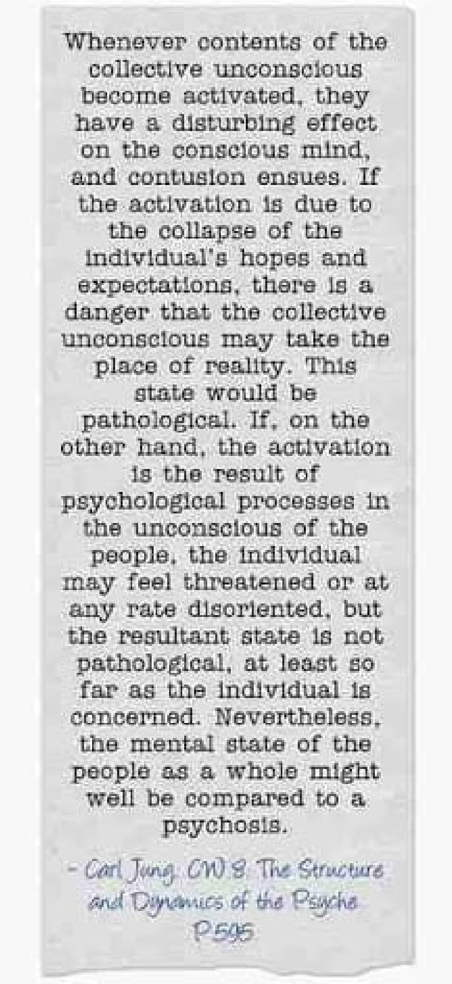

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.

- Carl Jung, CW 8, The Structure and Dynamics of the Psyche P595

[6]

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[7]

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols.
Carl Jung; Collected Works 13; Alchemical Studies: Page 16

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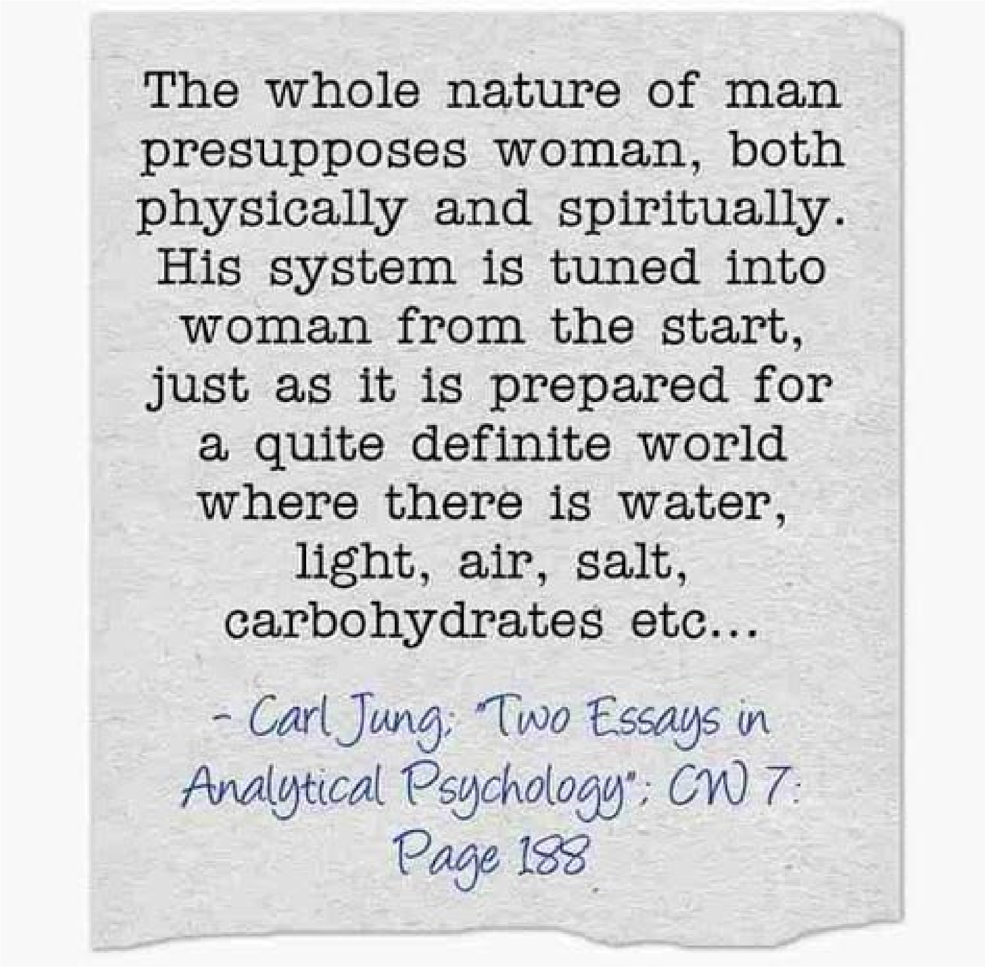

The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc...

- Carl Jung; "Two Essays in Analytical Psychology"; CW 7: Page 188

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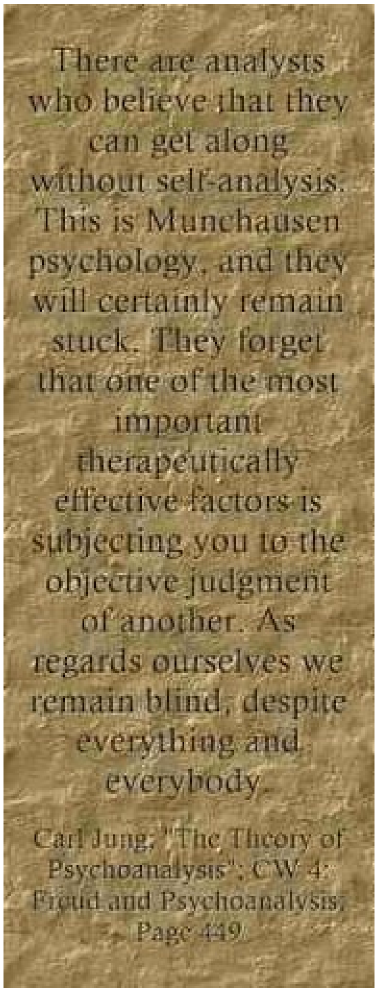

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody.

Carl Jung, "The Theory of Psychoanalysis", CW 4: Freud and Psychoanalysis, Page 449

[9]

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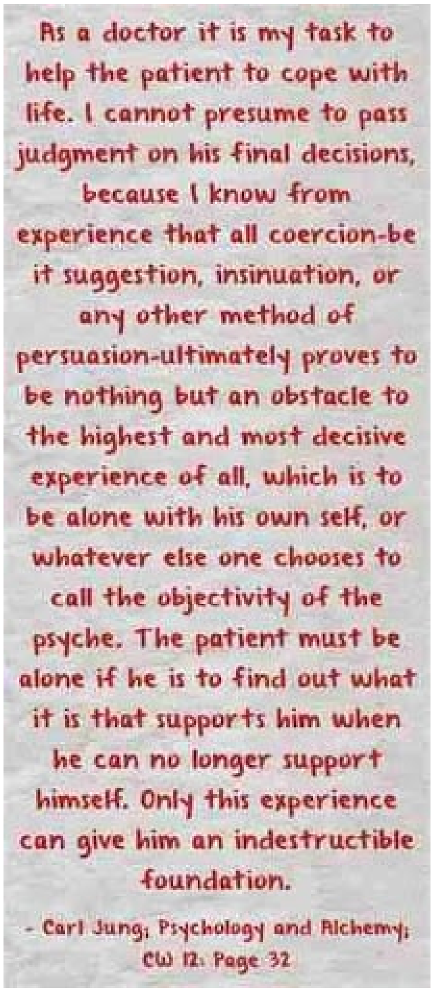
[10]



As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation.

- Carl Jung; Psychology and Alchemy; CW 12: Page 32

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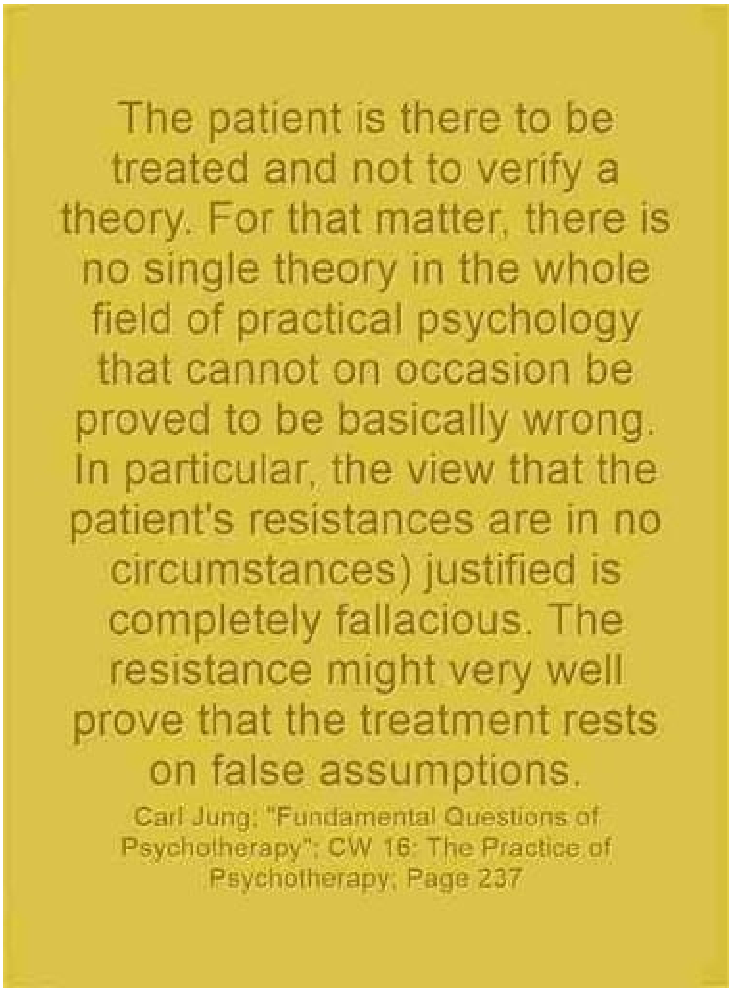
[11]



The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions.

Carl Jung; "Fundamental Questions of Psychotherapy"; CW 16: The Practice of Psychotherapy; Page 237

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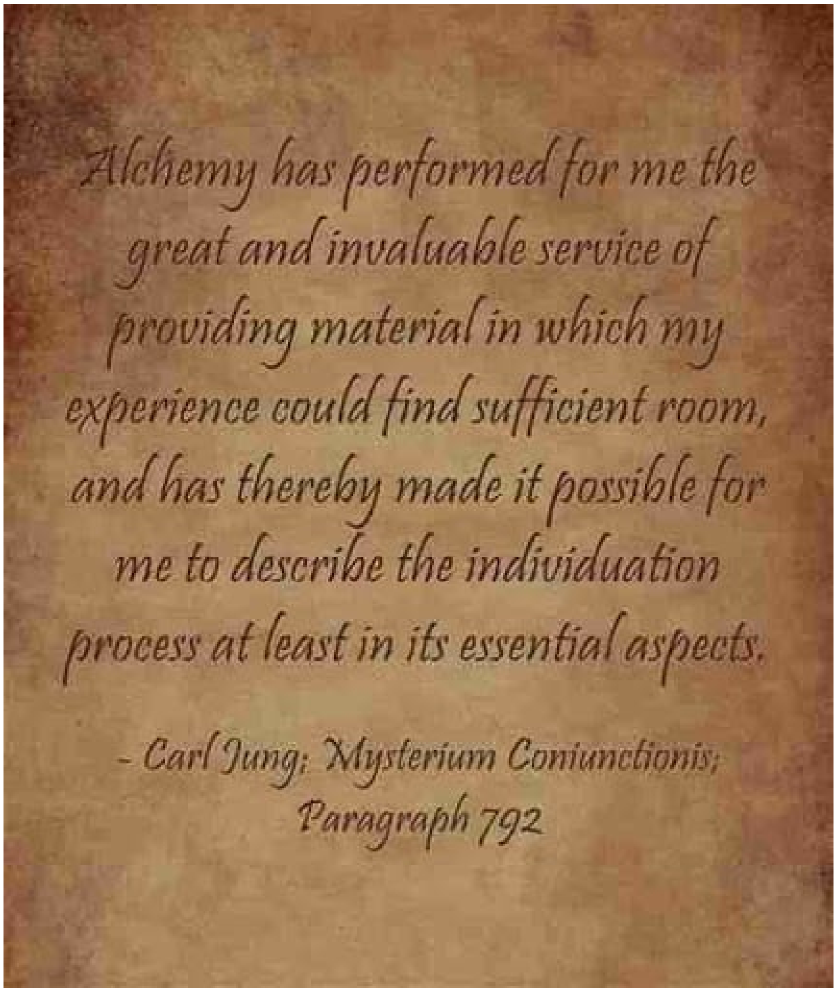

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects.

- Carl Jung: Mysterium Coniunctionis; Paragraph 792

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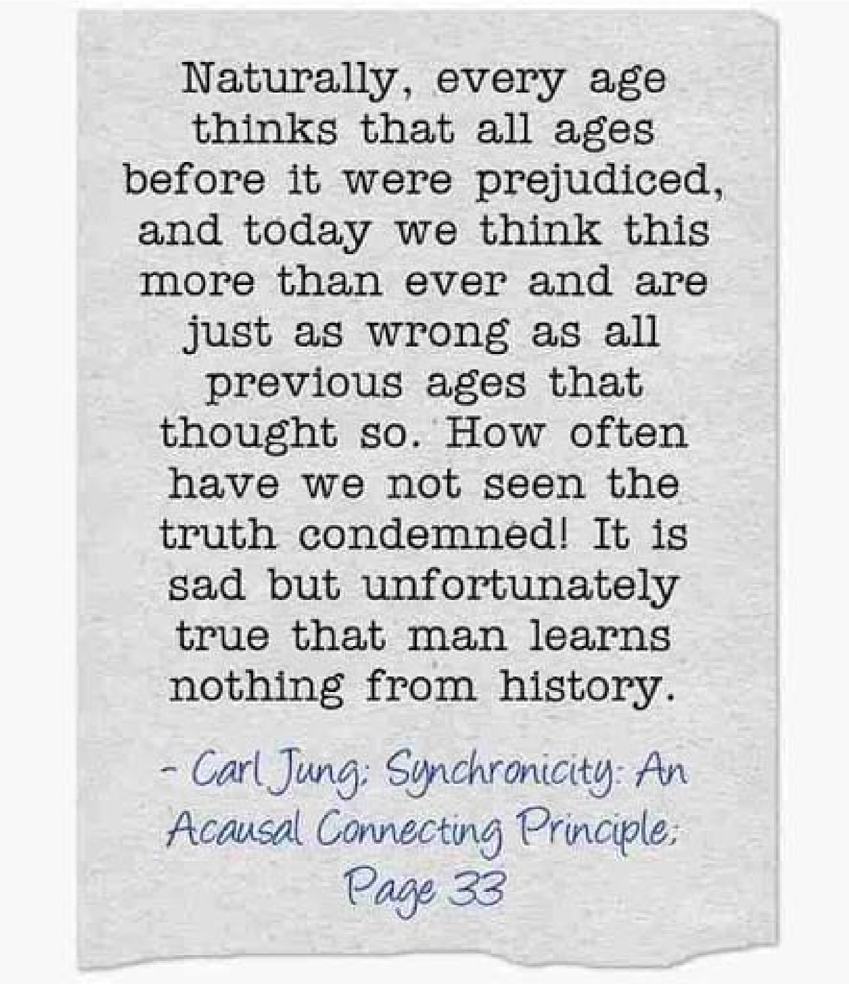

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history.

- Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 33

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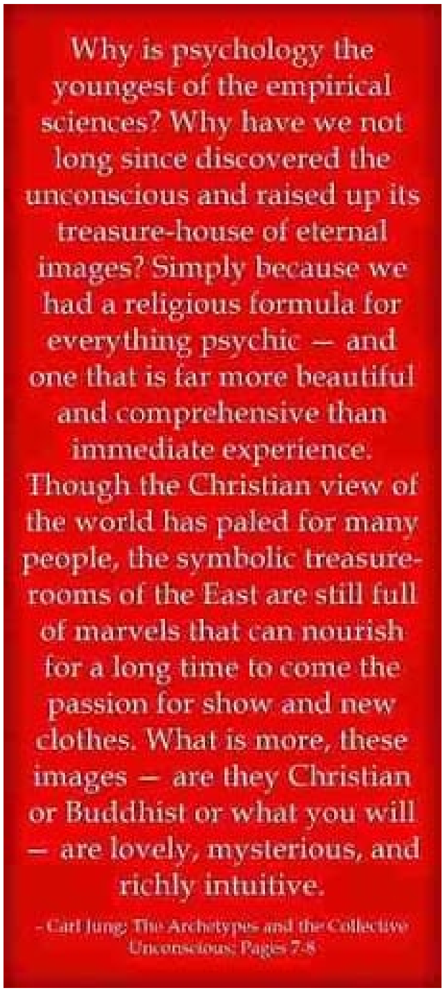
[14] 

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive.

- Carl Jung: The Archetypes and the Collective Unconscious; Pages 7-8

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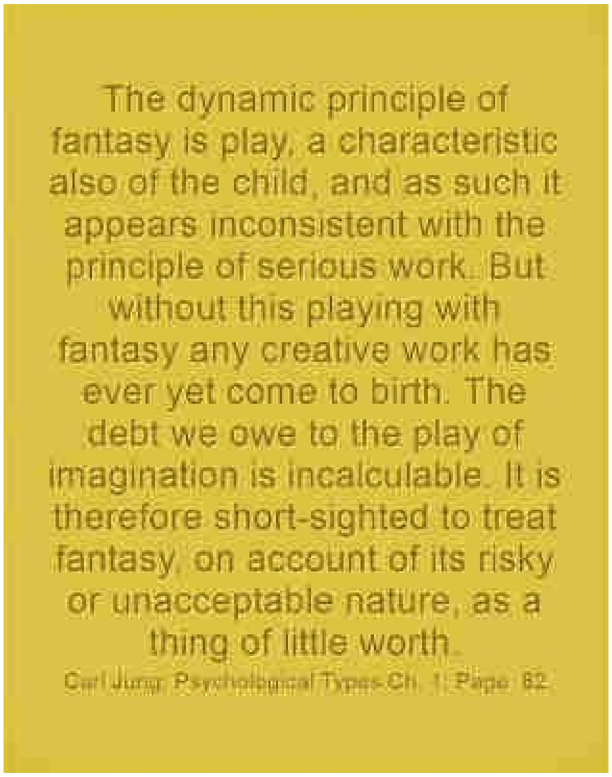
[15]



The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

Carl Jung: Psychological Types Ch. 1, Page 82

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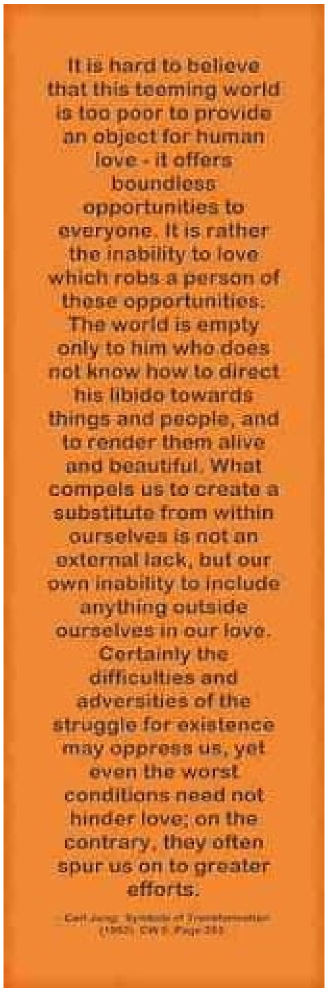

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The world is empty
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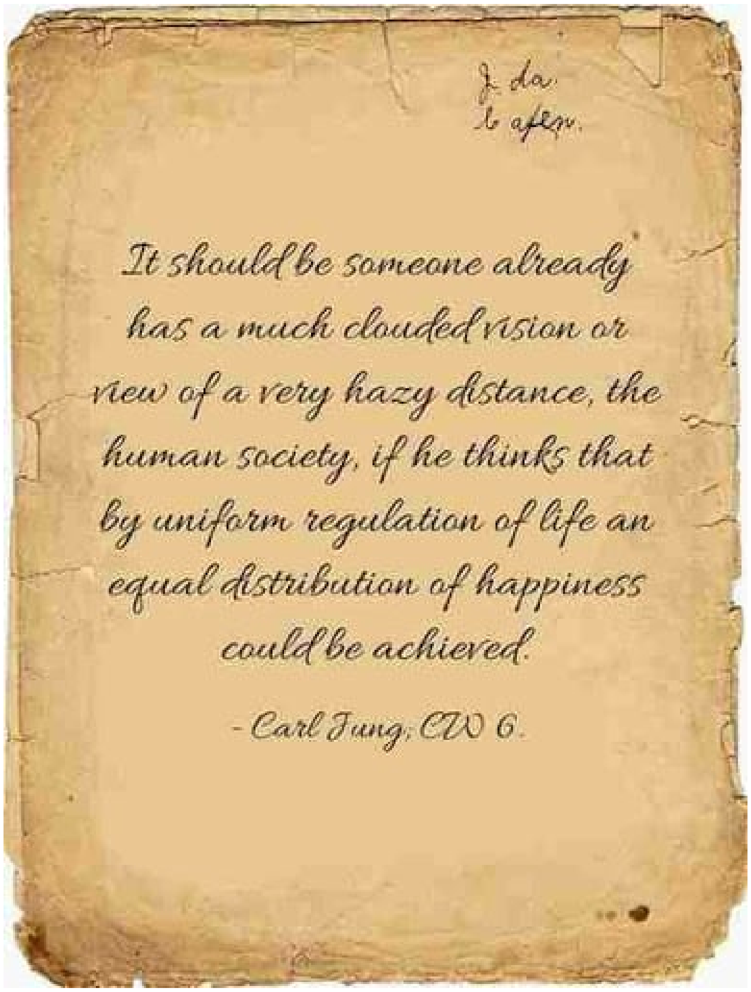
[16]

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

[17]



J. da.
b after.

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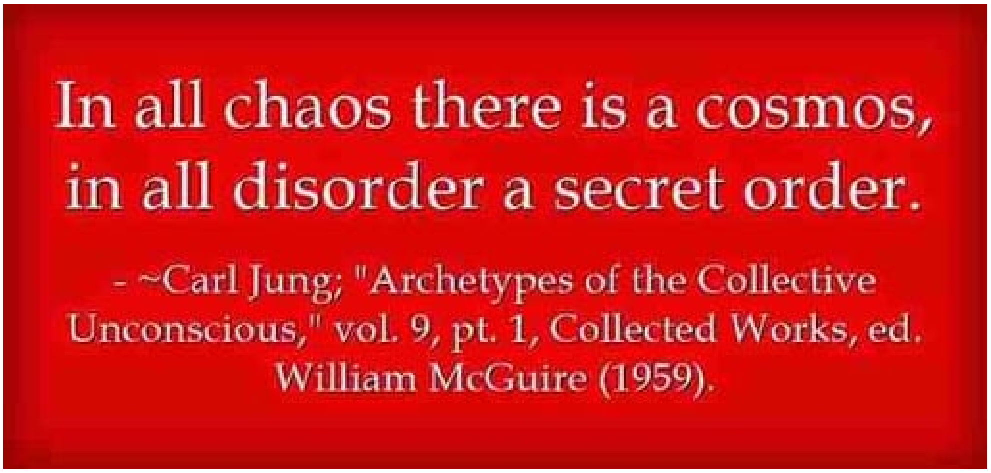
[18]

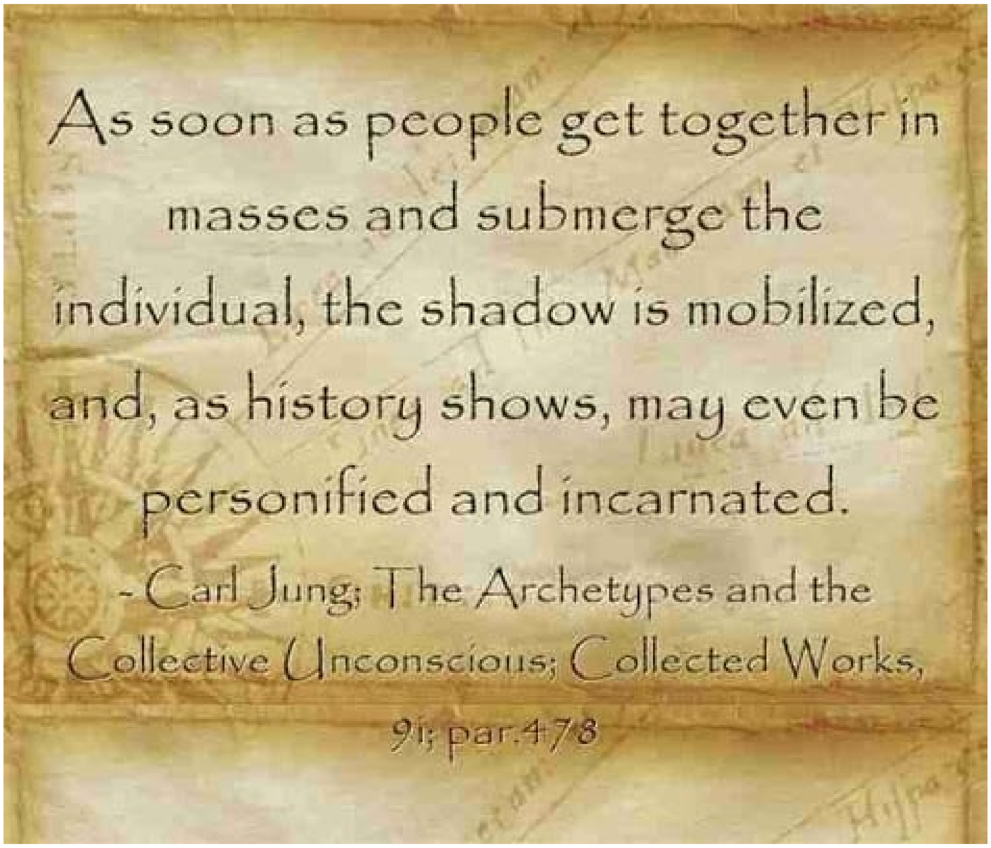


In all chaos there is a cosmos,
in all disorder a secret order.

- ~Carl Jung; "Archetypes of the Collective
Unconscious," vol. 9, pt. 1, Collected Works, ed.
William McGuire (1959).

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66.

[19]



As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.

- Carl Jung; The Archetypes and the Collective Unconscious; Collected Works, 9i; par.478

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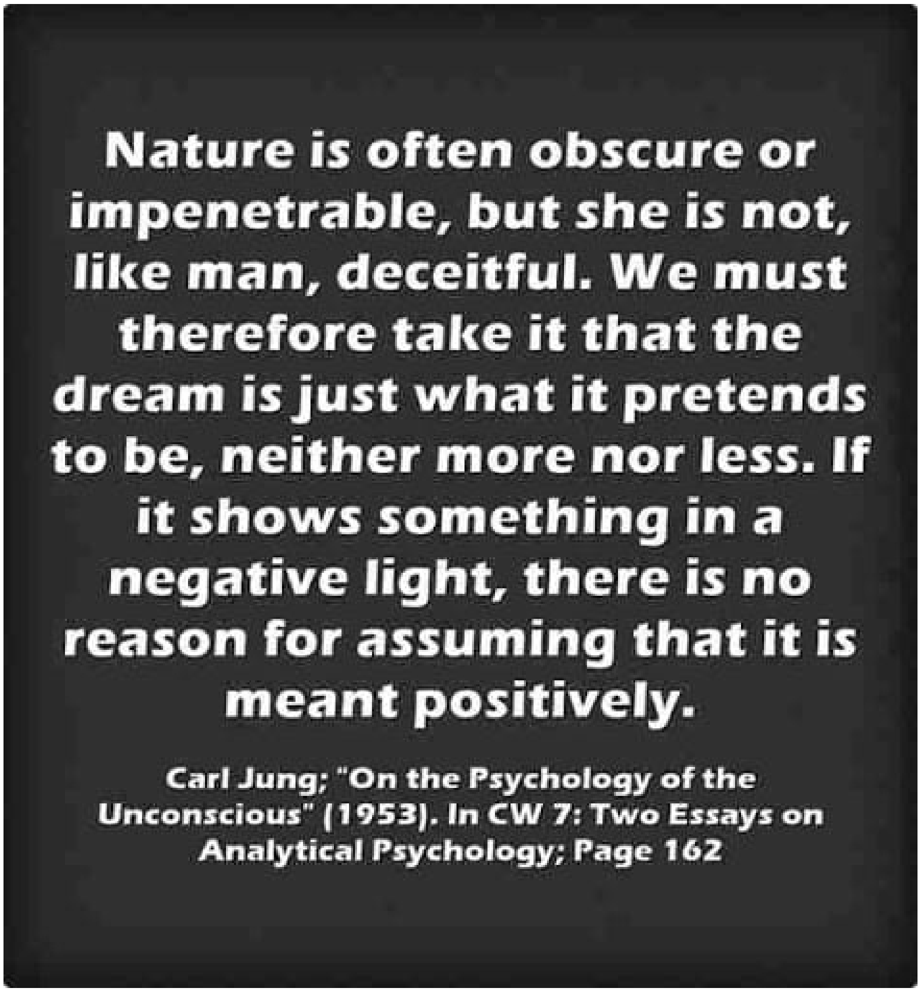
[20]



Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively.

Carl Jung; "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology; Page 162

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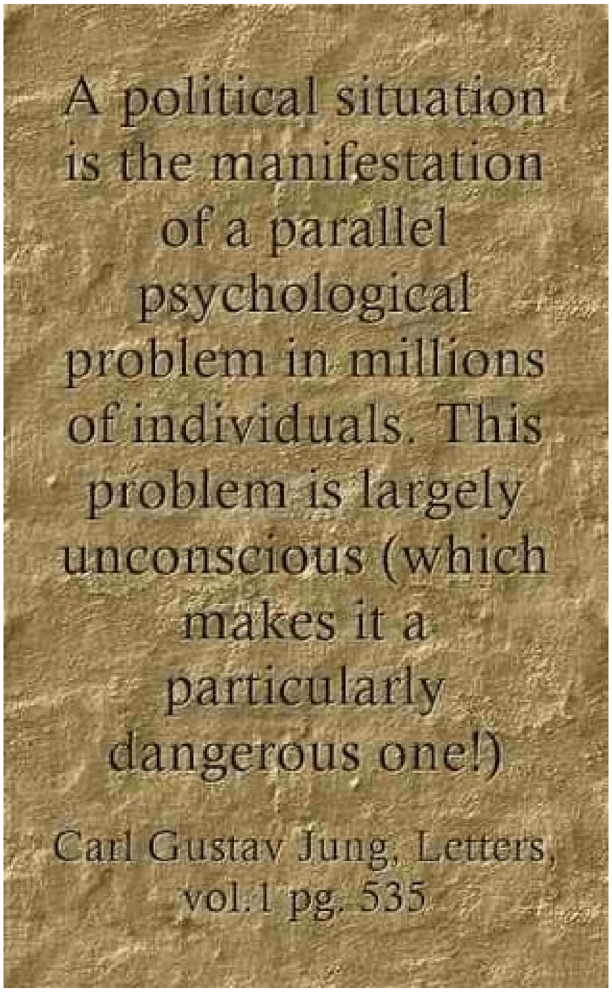

A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!)

Carl Gustav Jung, Letters, vol.1 pg. 535

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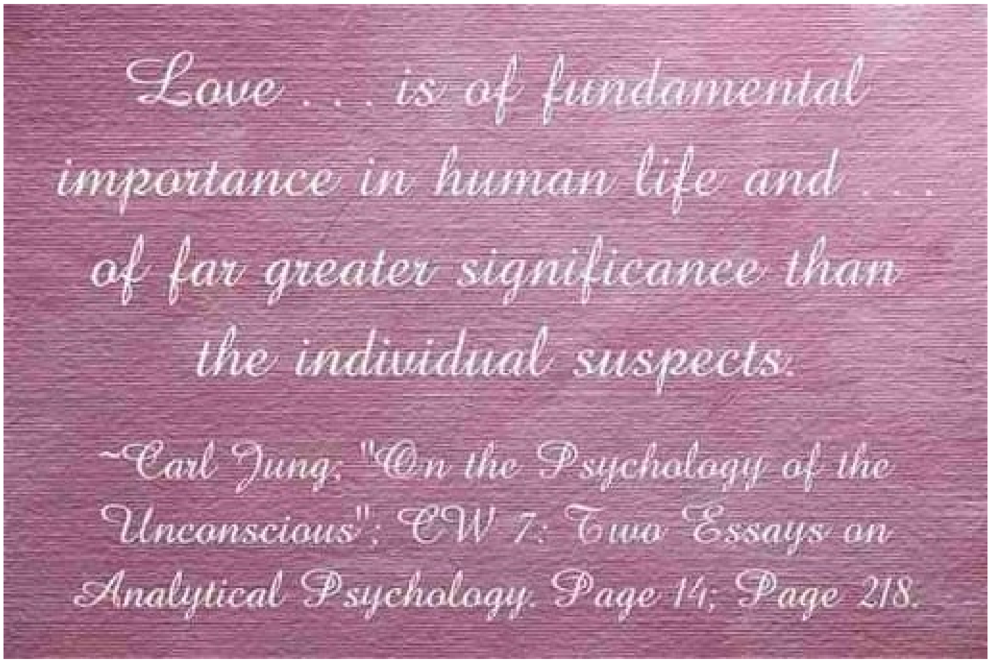

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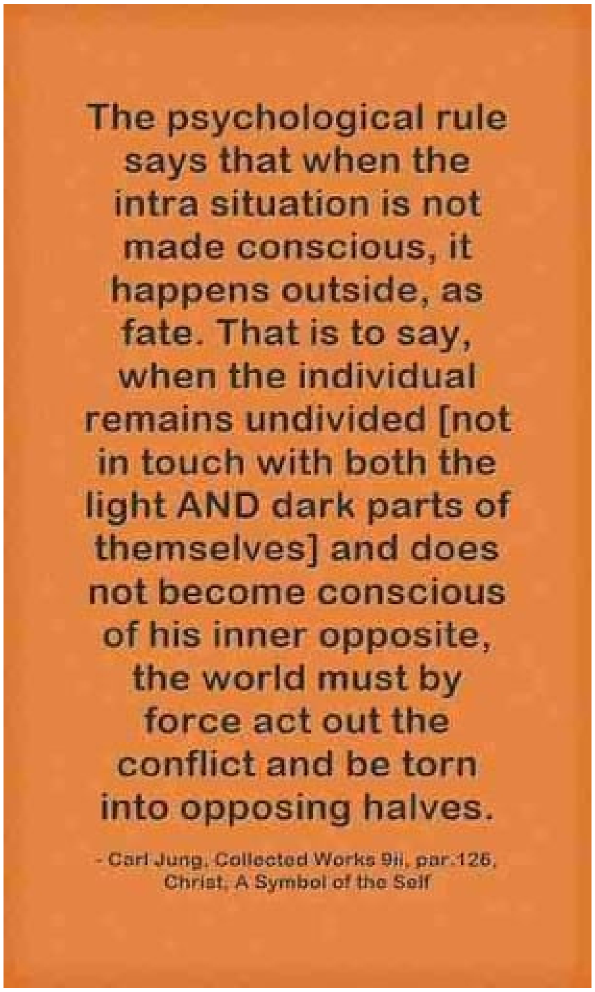
~Carl Jung, "On the Psychology of the
Unconscious"; CW 7: Two Essays on
Analytical Psychology. Page 14; Page 218.

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.
Carl Jung, CW 7, Page 218.



The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves.

- Carl Jung, Collected Works 9ii, par.126, Christ, A Symbol of the Self

[23]

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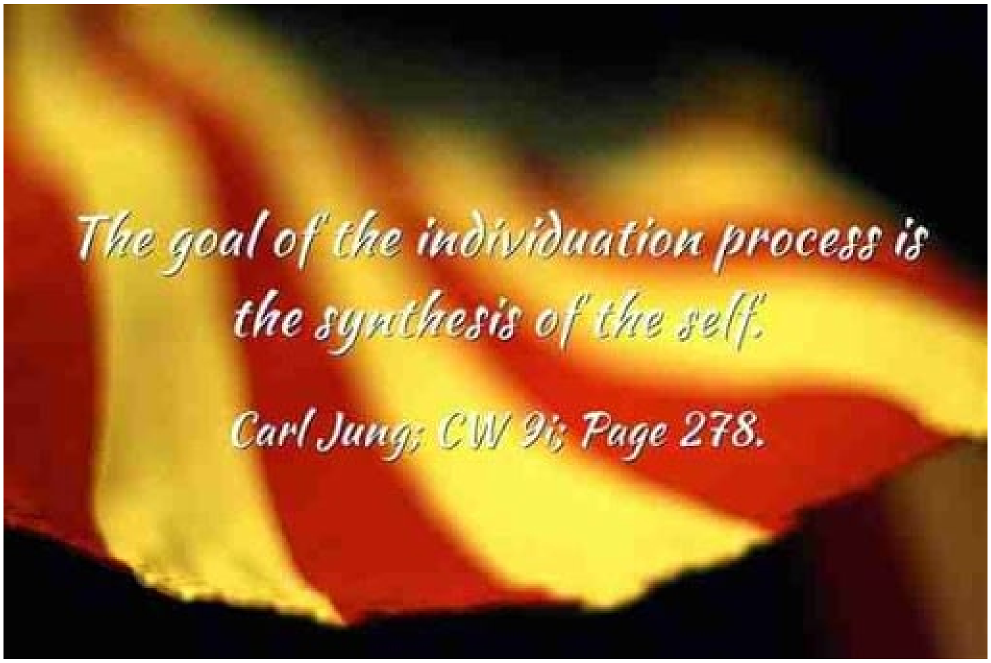
The goal of the individuation process is the synthesis of the self.
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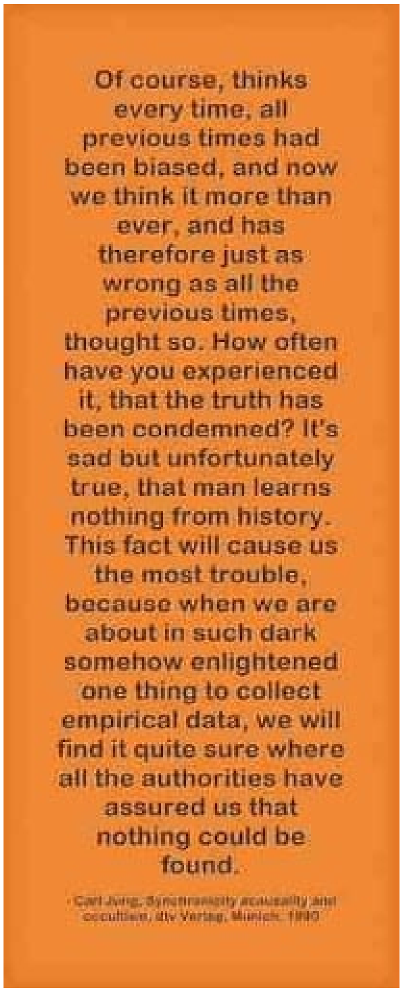

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found.

- Carl Jung, Synchronicity acausality and occultism, dtv Verlag, Munich, 1990

[25]

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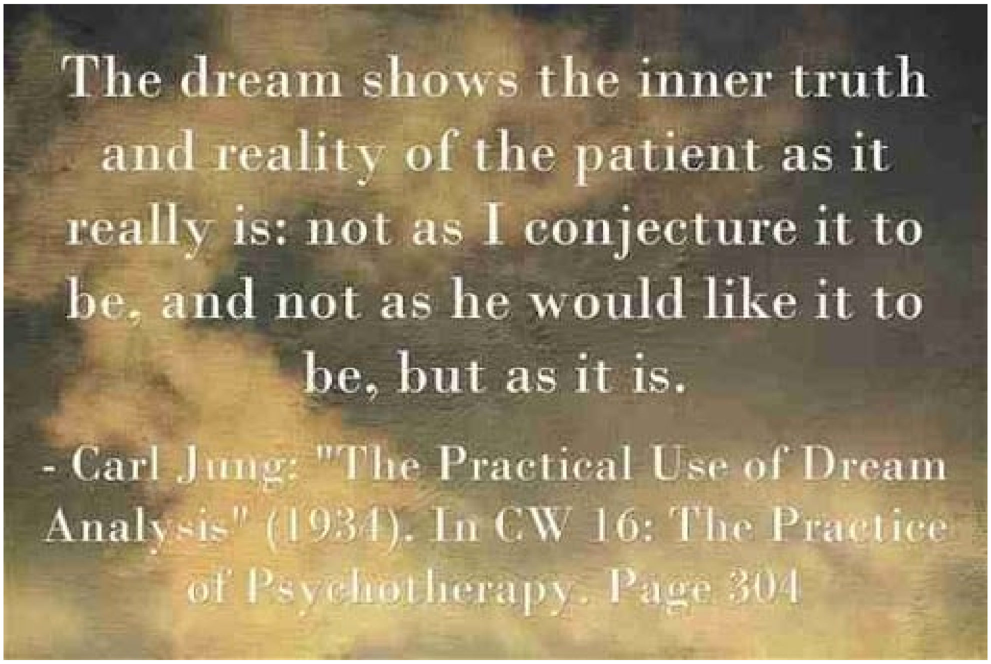

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.

- Carl Jung: "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. Page 304

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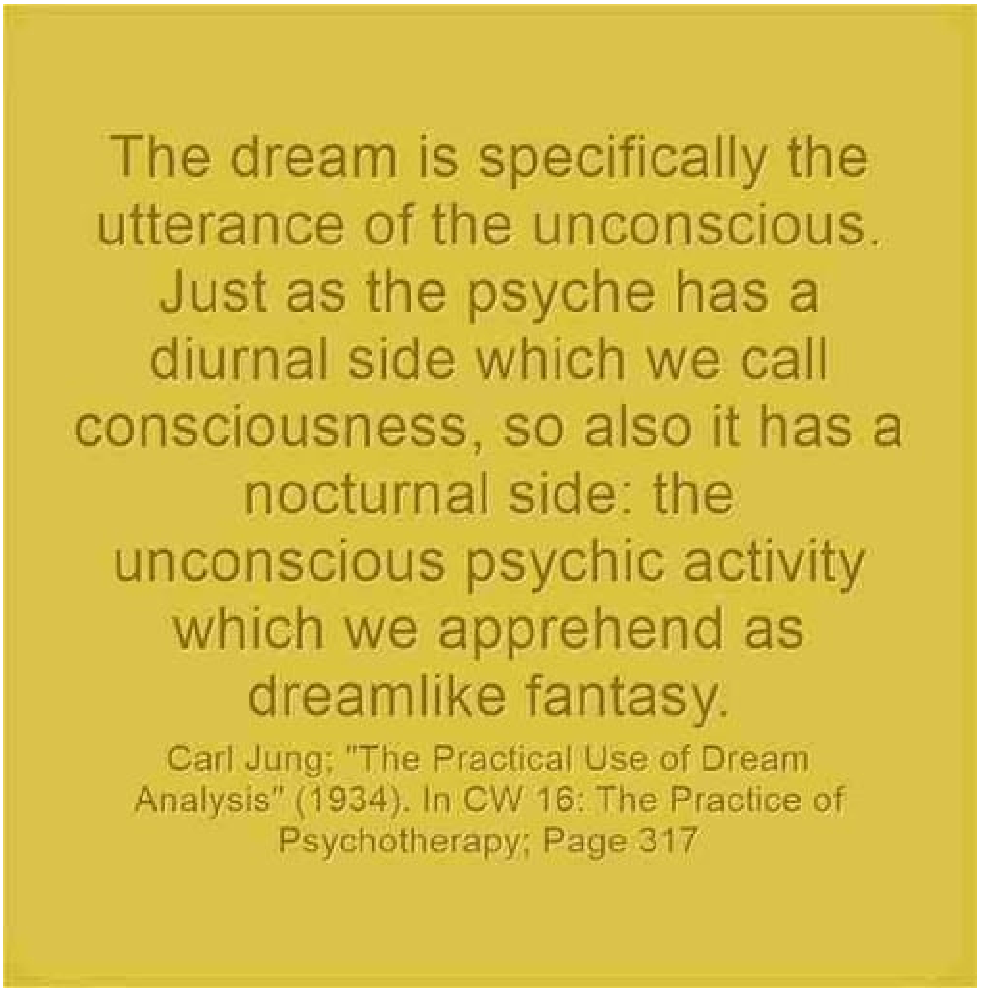

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.

Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317

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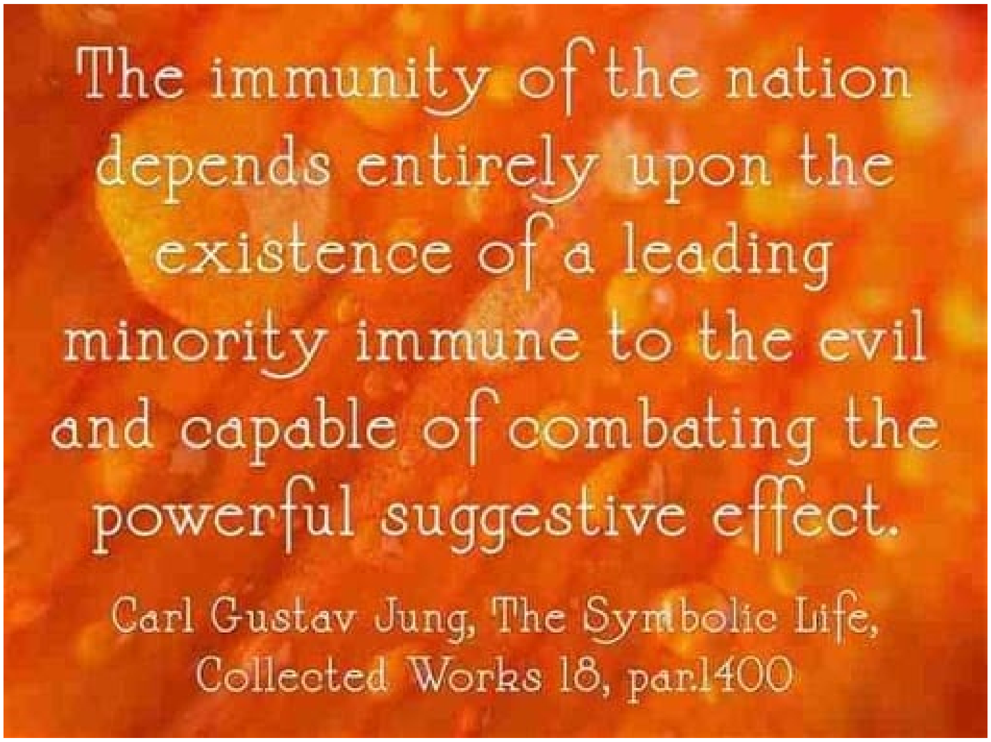

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect.

Carl Gustav Jung, The Symbolic Life,
Collected Works 18, par.1400

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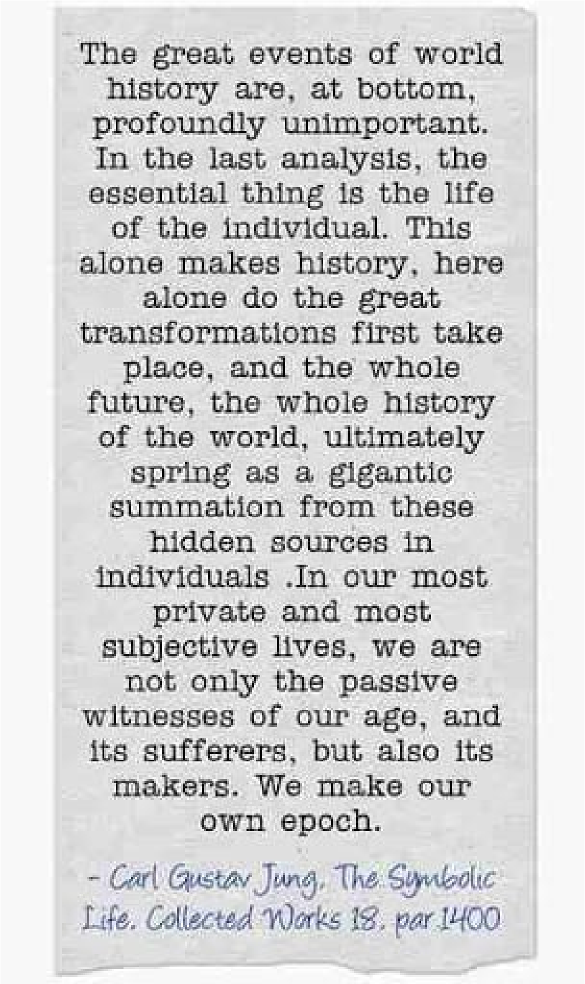

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.

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[29]

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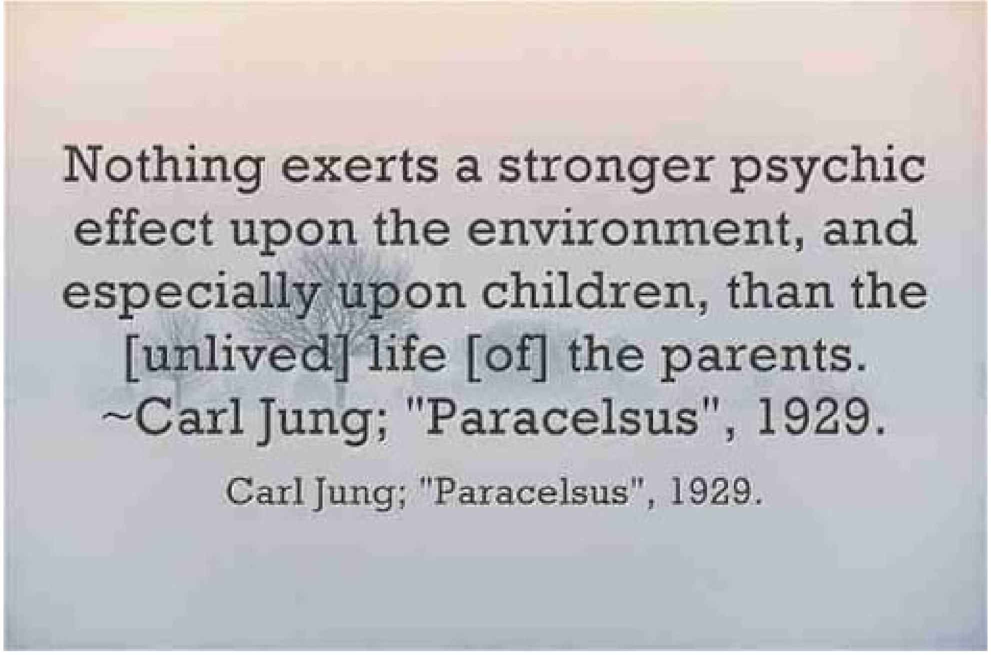

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents.
~Carl Jung; "Paracelsus", 1929.

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Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

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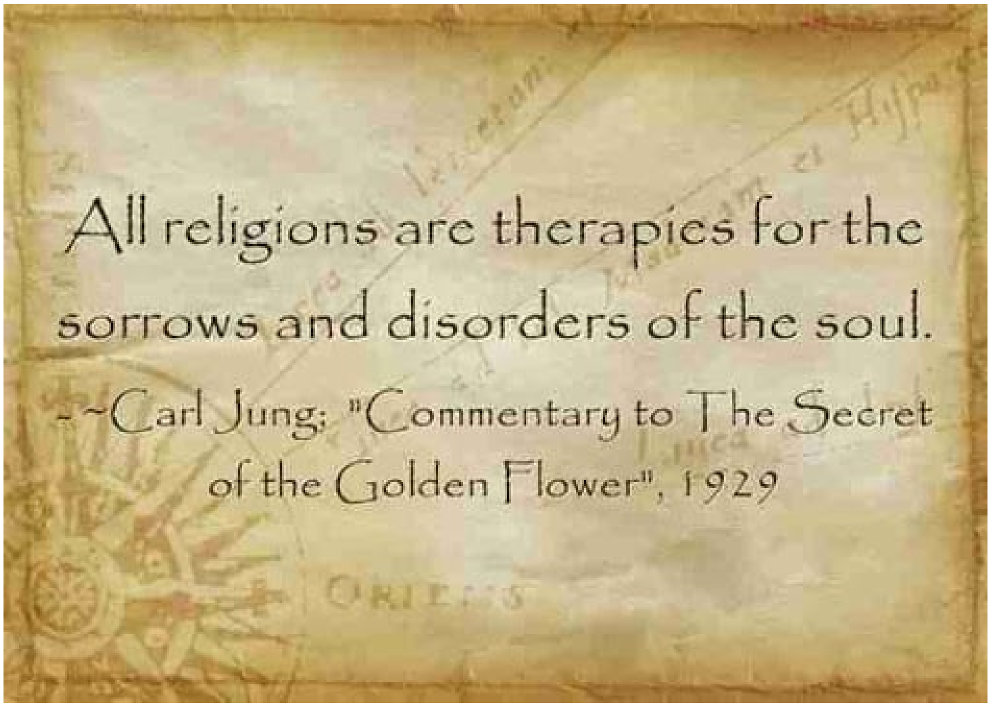

All religions are therapies for the sorrows and disorders of the soul.
- ~Carl Jung: "Commentary to The Secret of the Golden Flower", 1929

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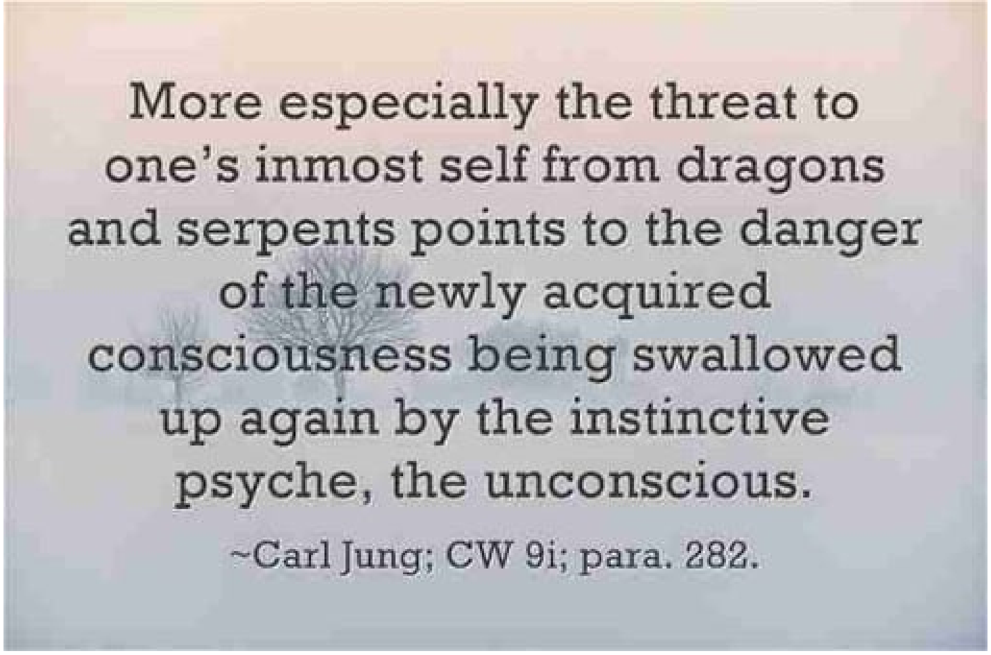

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious.

~Carl Jung; CW 9i; para. 282.

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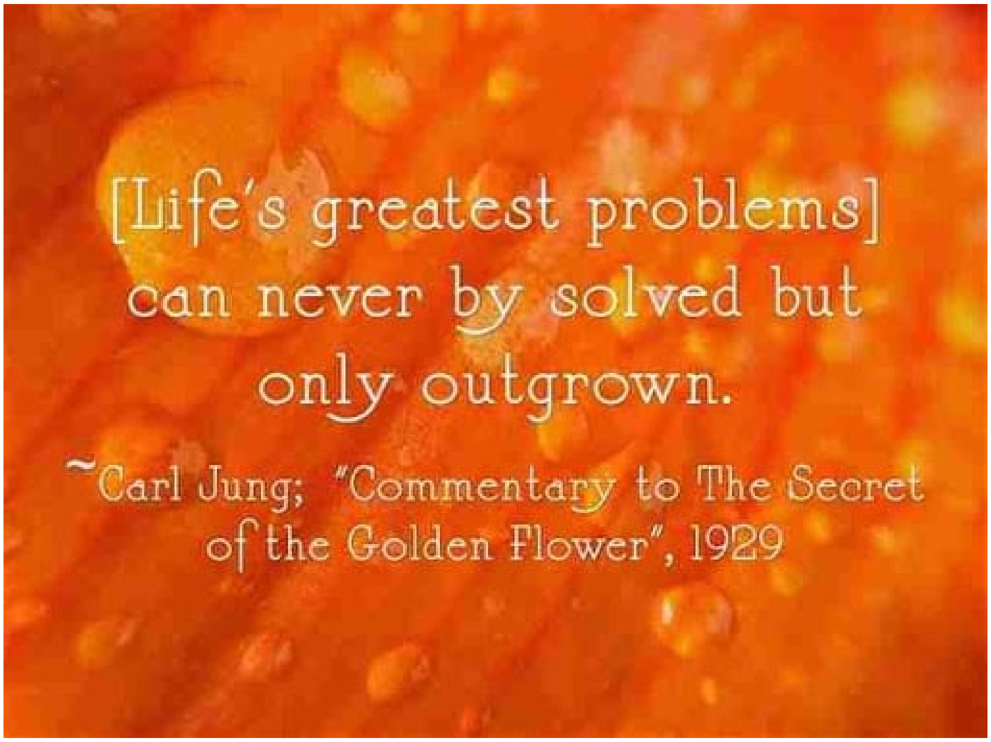

[Life's greatest problems] can never by solved but only outgrown.

~Carl Jung; "Commentary to The Secret of the Golden Flower", 1929

All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18

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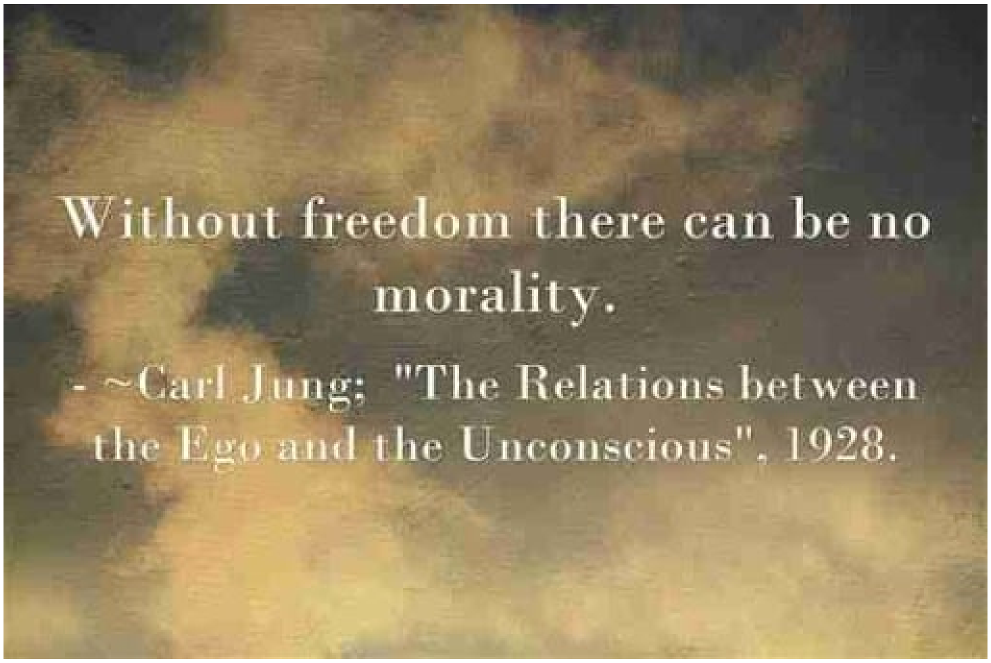

Without freedom there can be no morality.

- ~Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

[35]

To translate meaning into life ... is to realize the Tao.
~Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

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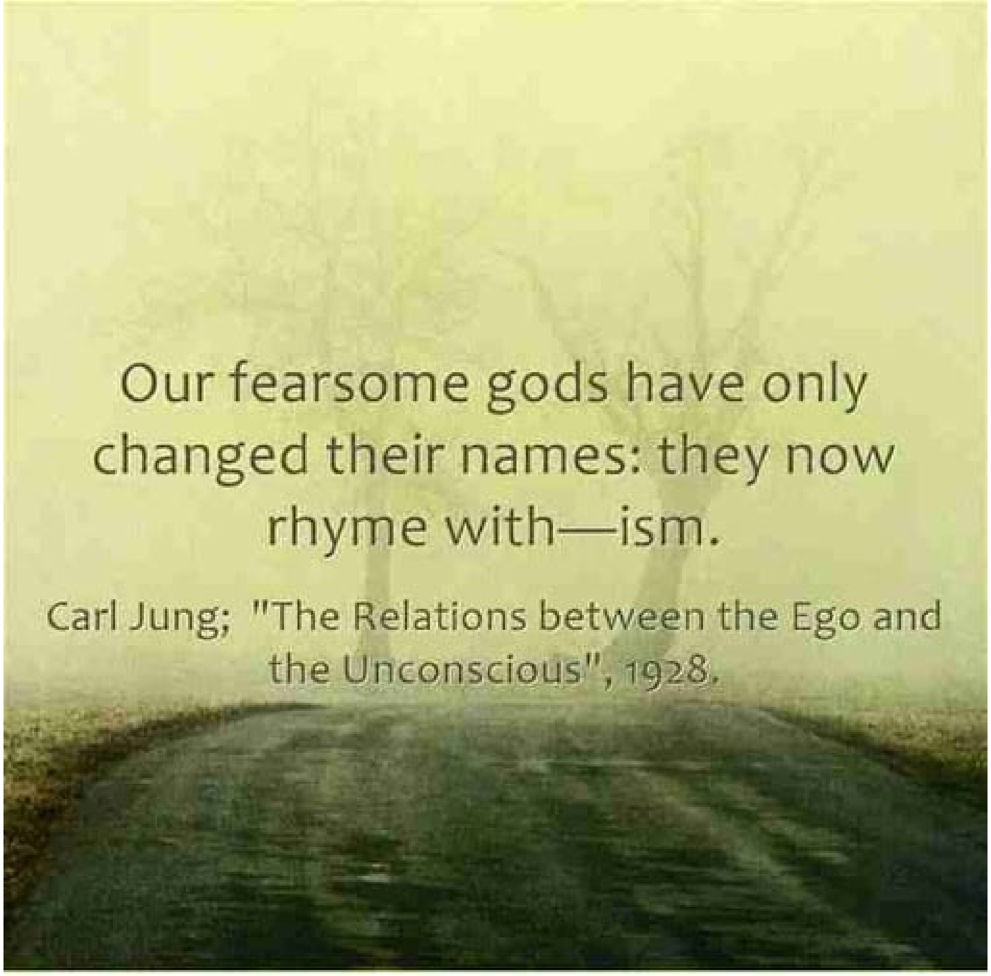
Our fearsome gods have only changed their names: they now rhyme with—ism.
Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

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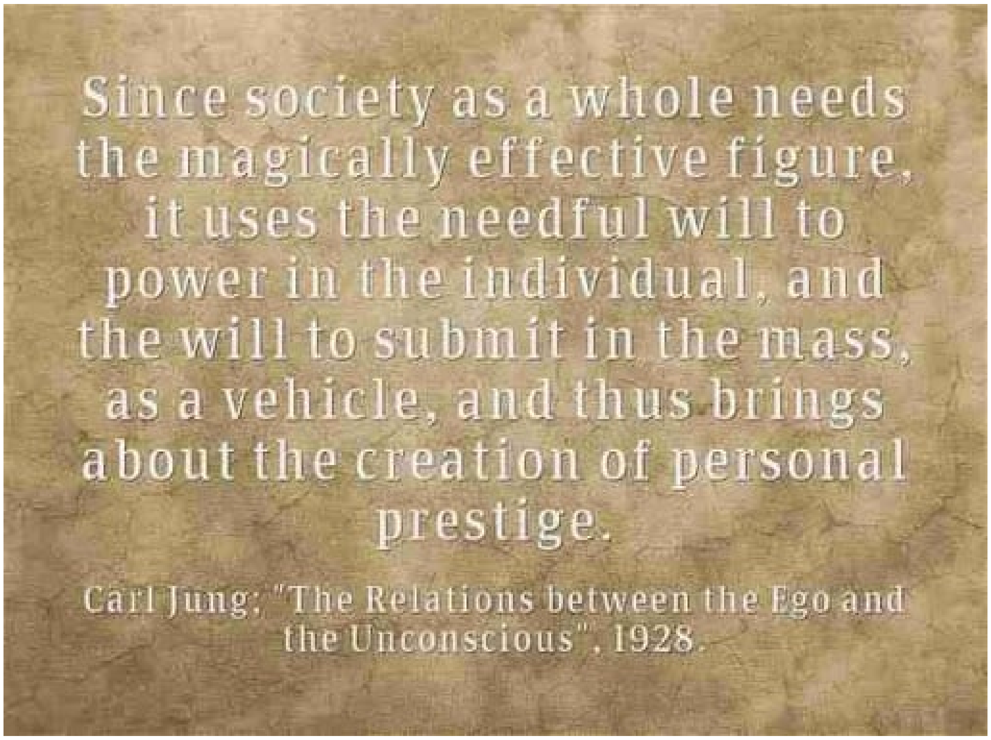

Since society as a whole needs
the magically effective figure,
it uses the needful will to
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Carl Jung: "The Relations between the Ego and
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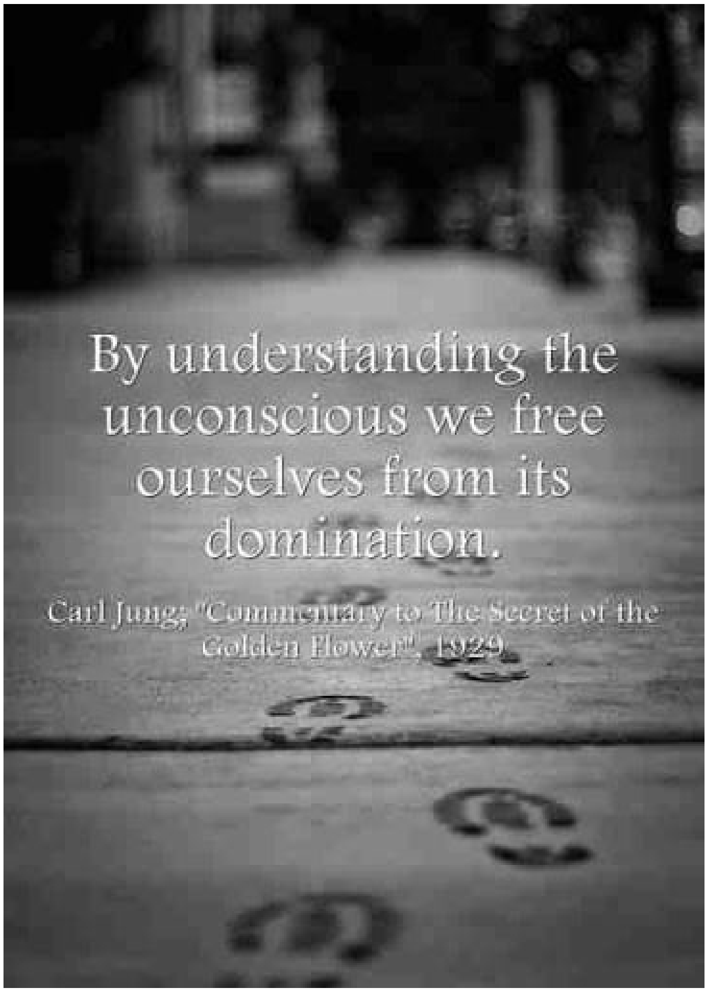
By understanding the unconscious we free ourselves from its domination.
Carl Jung; "Commentary to The Secret of the Golden Flower", 1929

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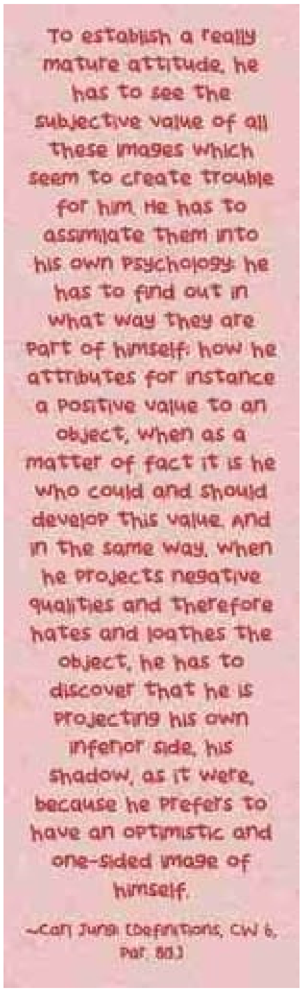
[39] 

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology: he has to find out in what way they are part of himself: how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself.

~Carl Jung: [Definitions, CW 6, Par. 813]

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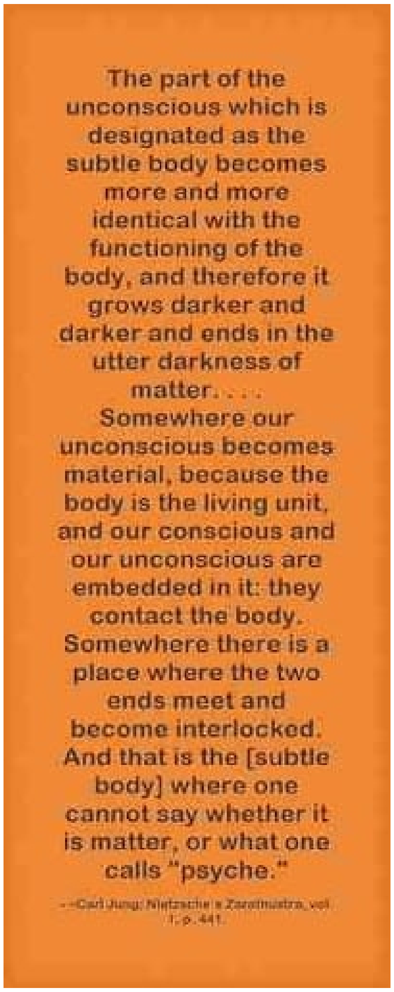
[40] 

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."

--Carl Jung; Nietzsche's Zarathustra, vol 1, p. 441.

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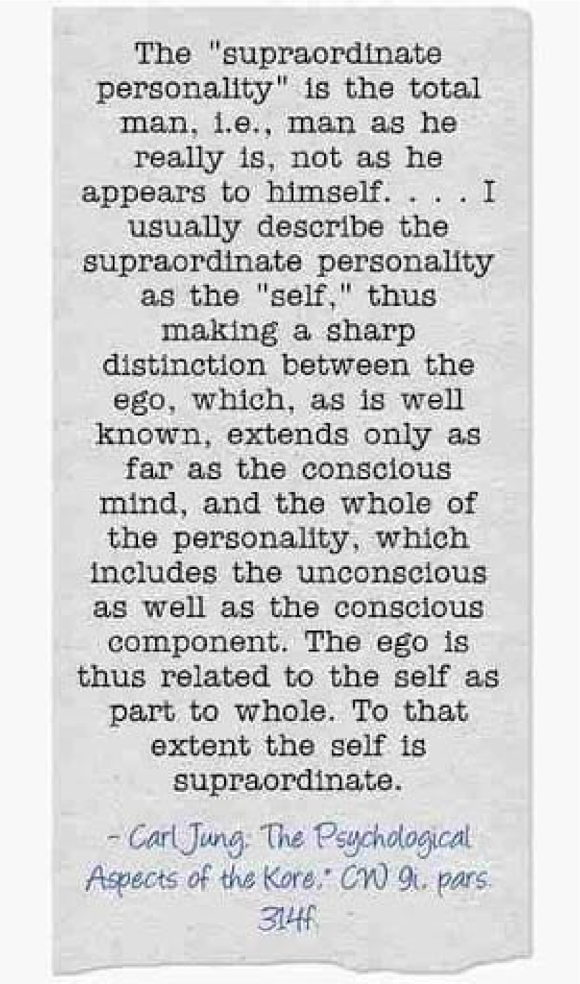

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate.

- Carl Jung: The Psychological Aspects of the Kore." CW 9i. pars. 314f.

[41]

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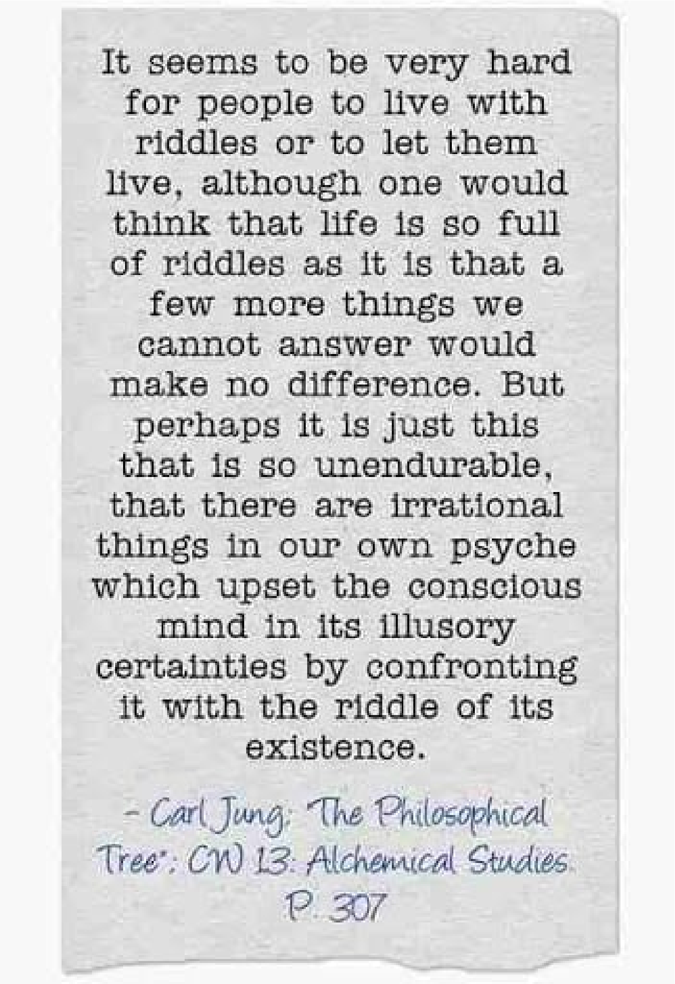
[42]

Free will is doing gladly
and freely that which
one must do.
Carl Jung; "C. G.Jung, Emma Jung and
Toni Wolff: A Collection of
Remembrances" edited by Feme Jensen

Free will is doing gladly and freely that which one must do. Carl Jung, J.E.T. by Ferne Jensen.



It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence.

- Carl Jung; "The Philosophical Tree"; CW 13: Alchemical Studies
P. 307

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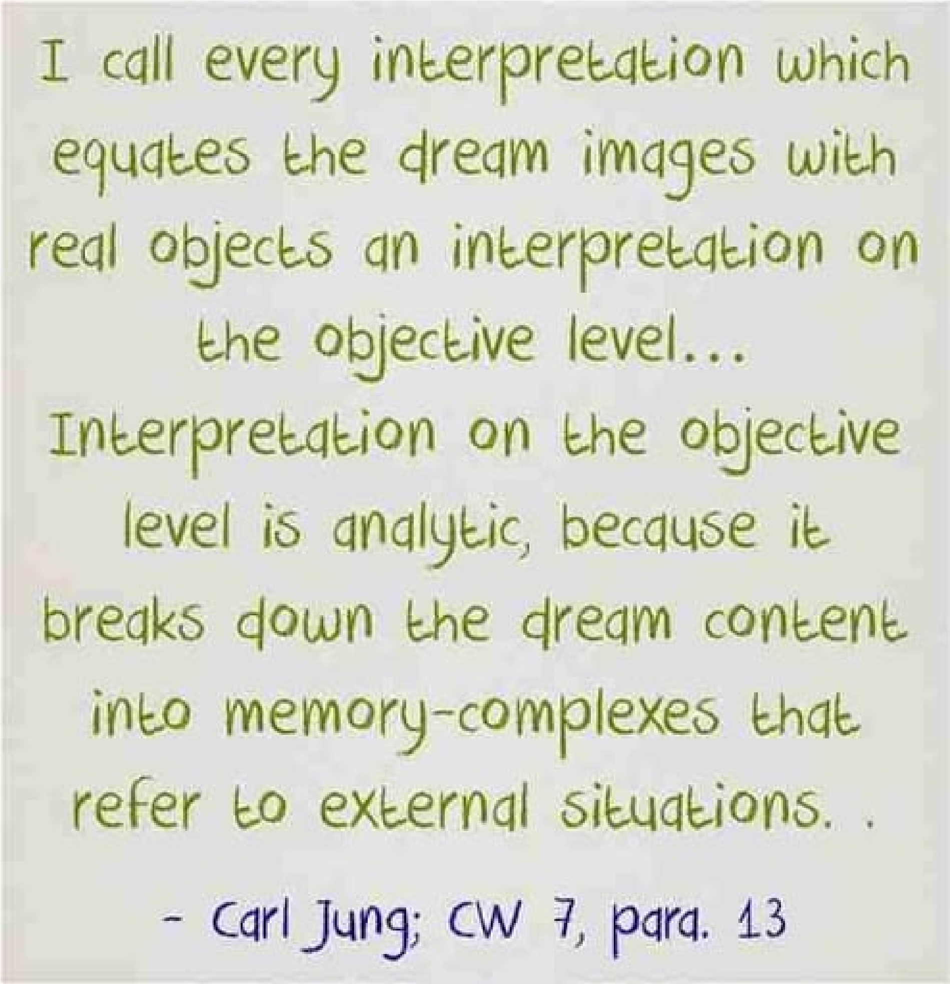

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. .

- Carl Jung; CW 7, para. 13

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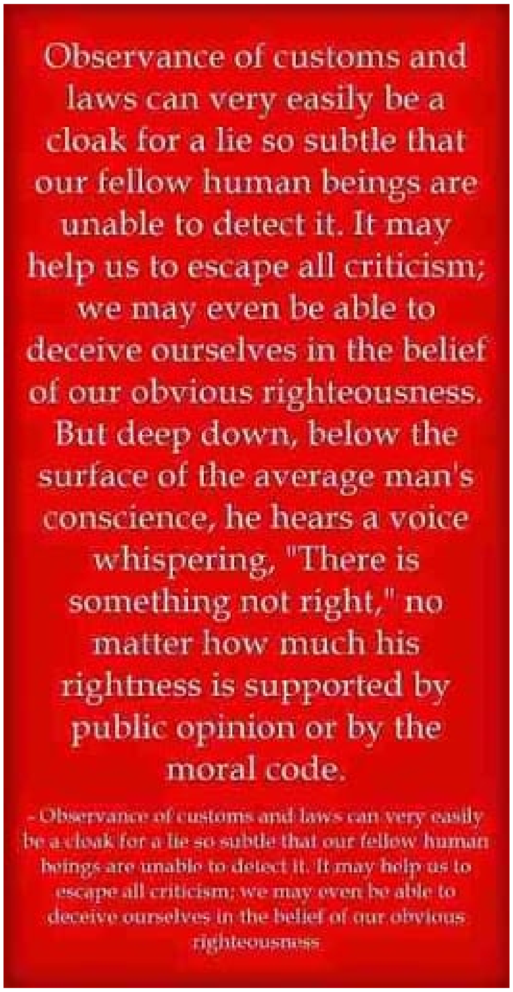
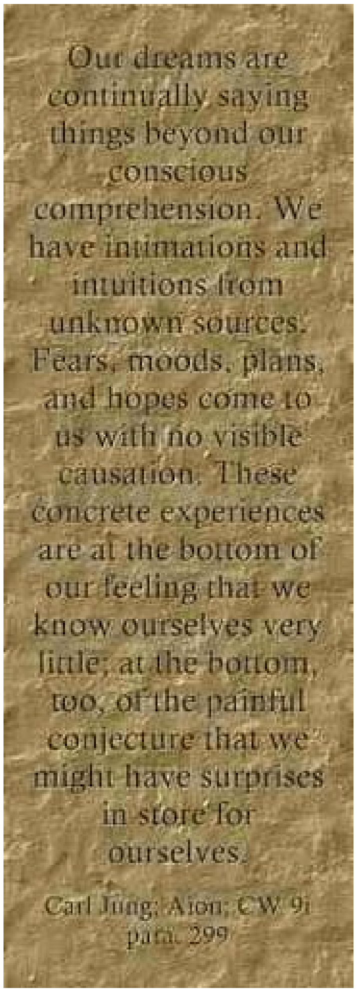
[45] 

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code.

- Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

[46] 

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves.

Carl Jung; Aion; CW 9i para. 299

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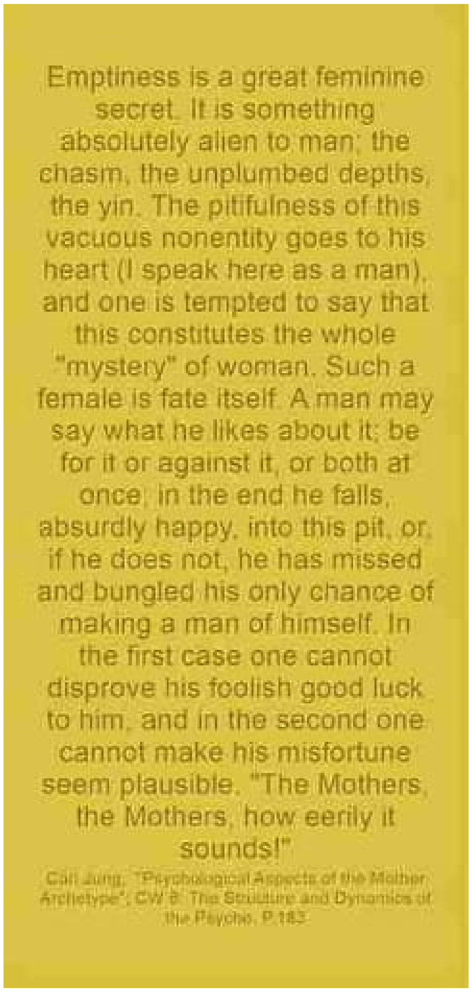
[47] 

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!"

Carl Jung, "Psychological Aspects of the Mother Archetype", CW 8: The Structure and Dynamics of the Psyche, P.183

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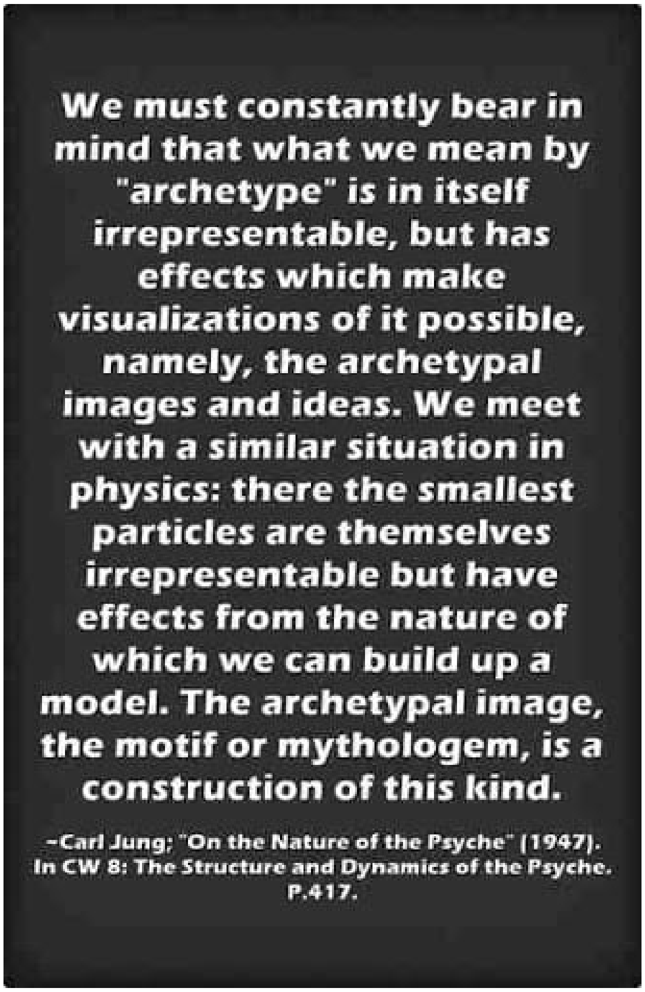

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind.

~Carl Jung; "On the Nature of the Psyche" (1947).
In CW 8: The Structure and Dynamics of the Psyche.
P.417.

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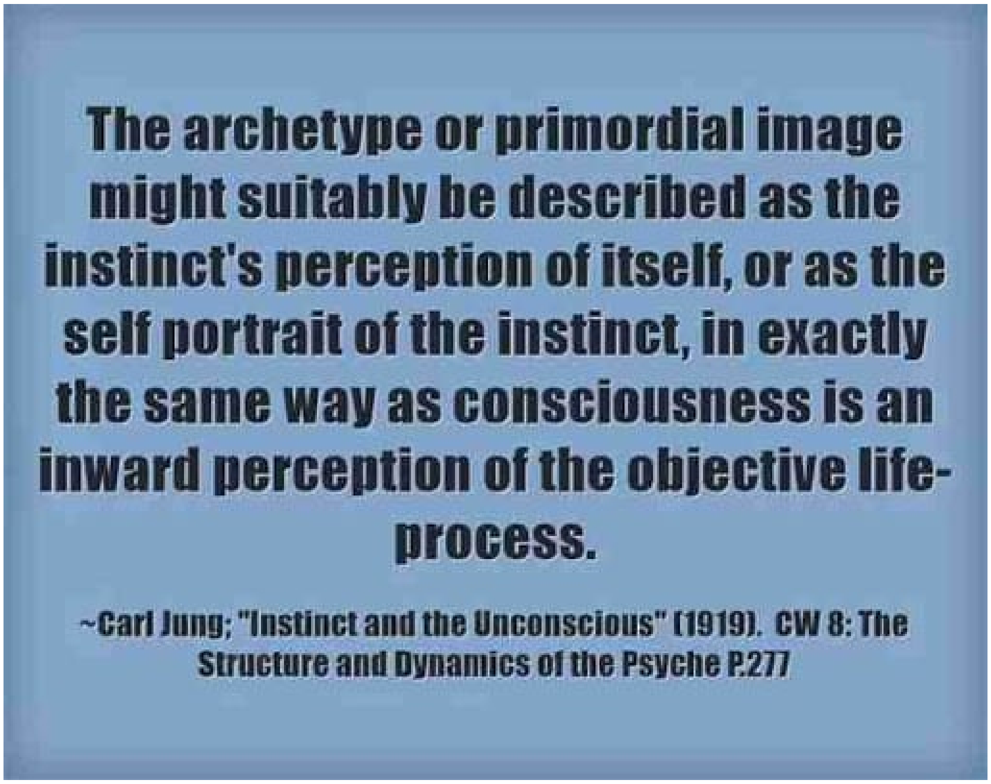

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process.

~Carl Jung; "Instinct and the Unconscious" (1919). CW 8: The Structure and Dynamics of the Psyche P.277

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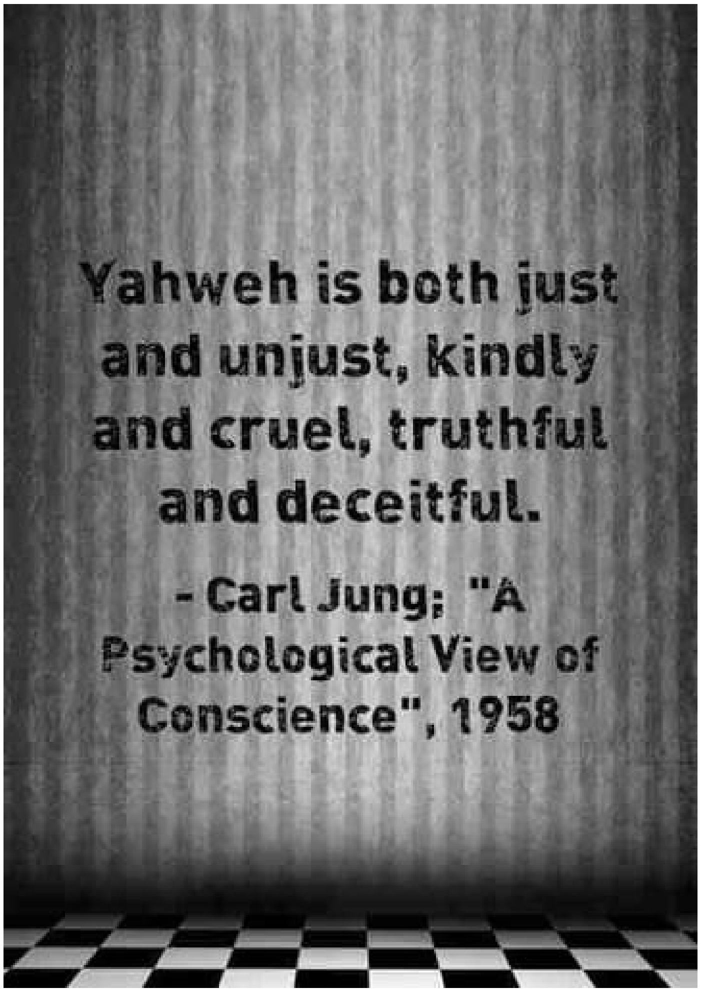
Carl Jung, CW 8, Page 277.



Yahweh is both just and unjust, kindly and cruel, truthful and deceitful.

- Carl Jung; "A Psychological View of Conscience", 1958

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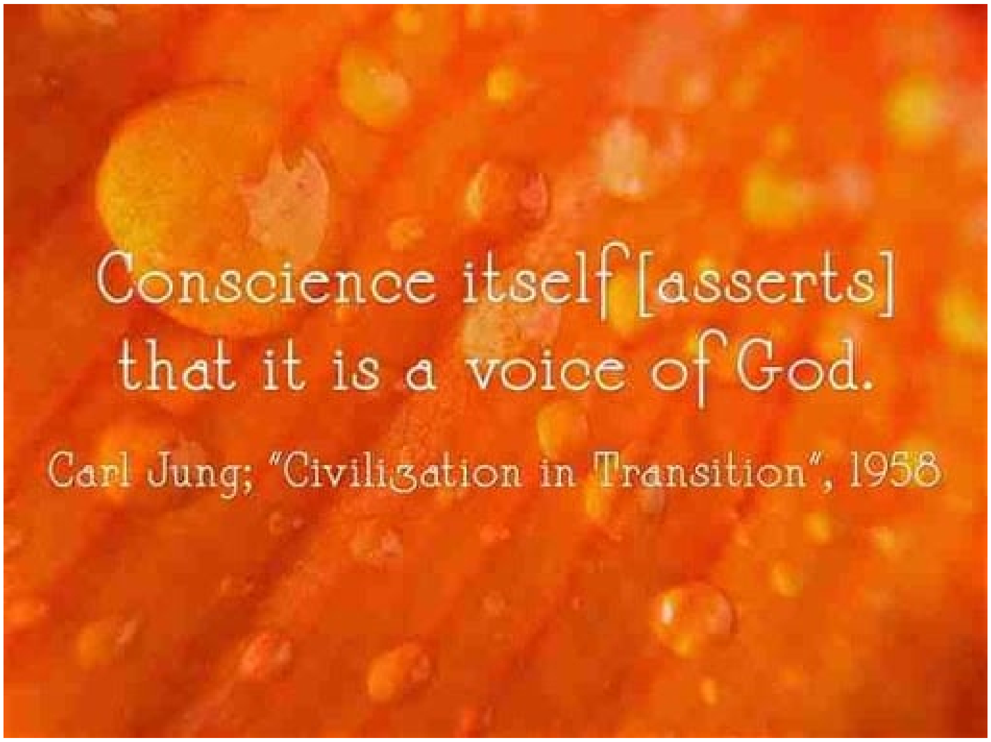
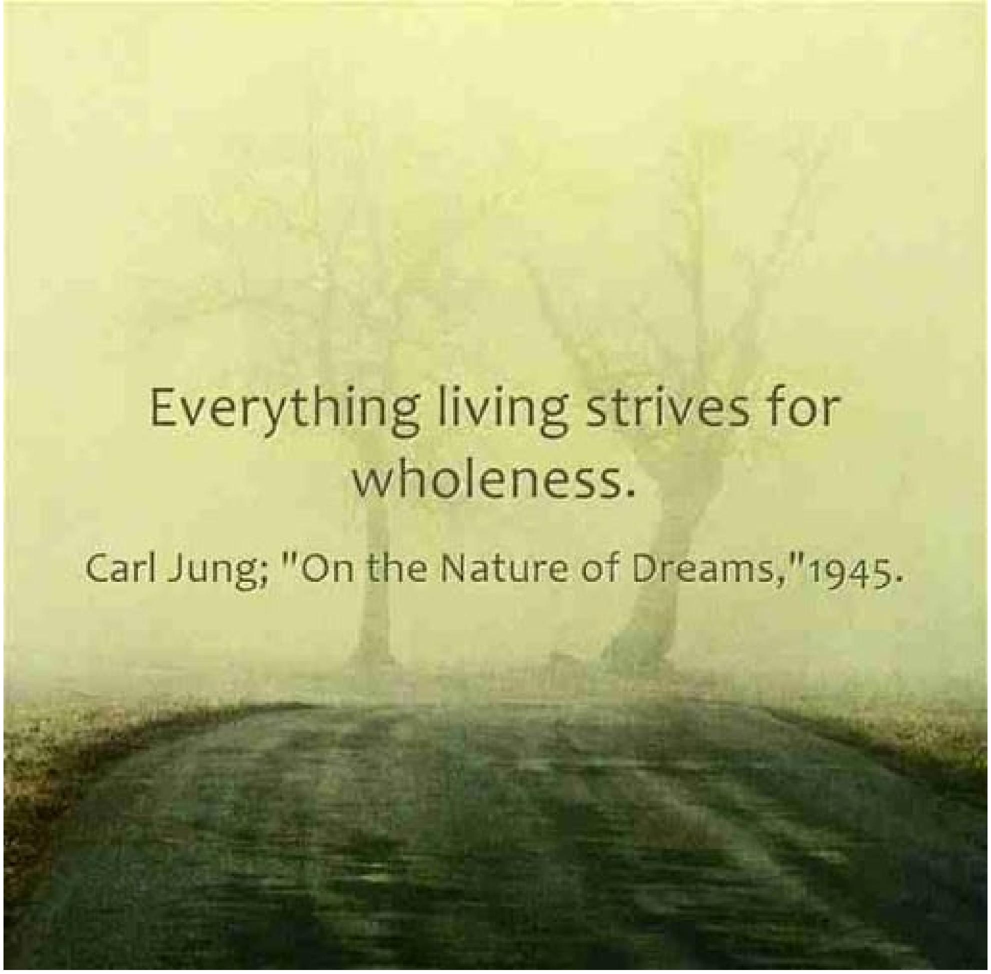
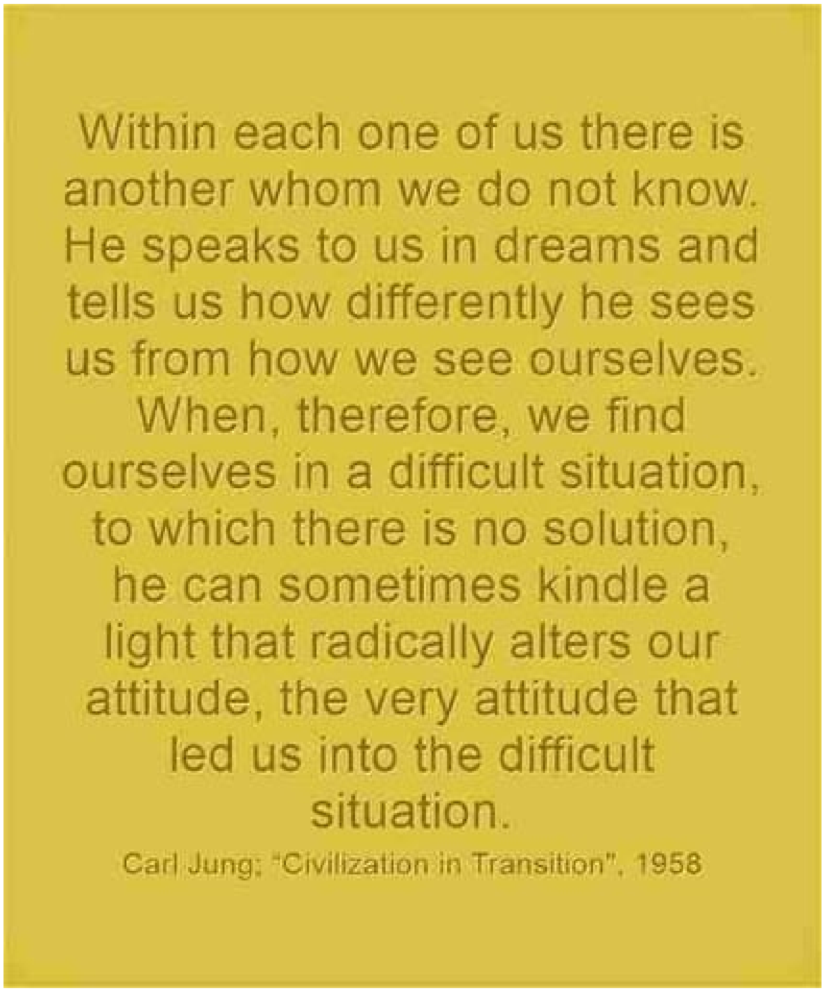

Conscience itself [asserts] that it is a voice of God.
Carl Jung; "Civilization in Transition", 1958

Conscience itself [asserts] that it is a voice of God. Carl Jung, CW 10


Everything living strives for wholeness.
Carl Jung; "On the Nature of Dreams,"1945.

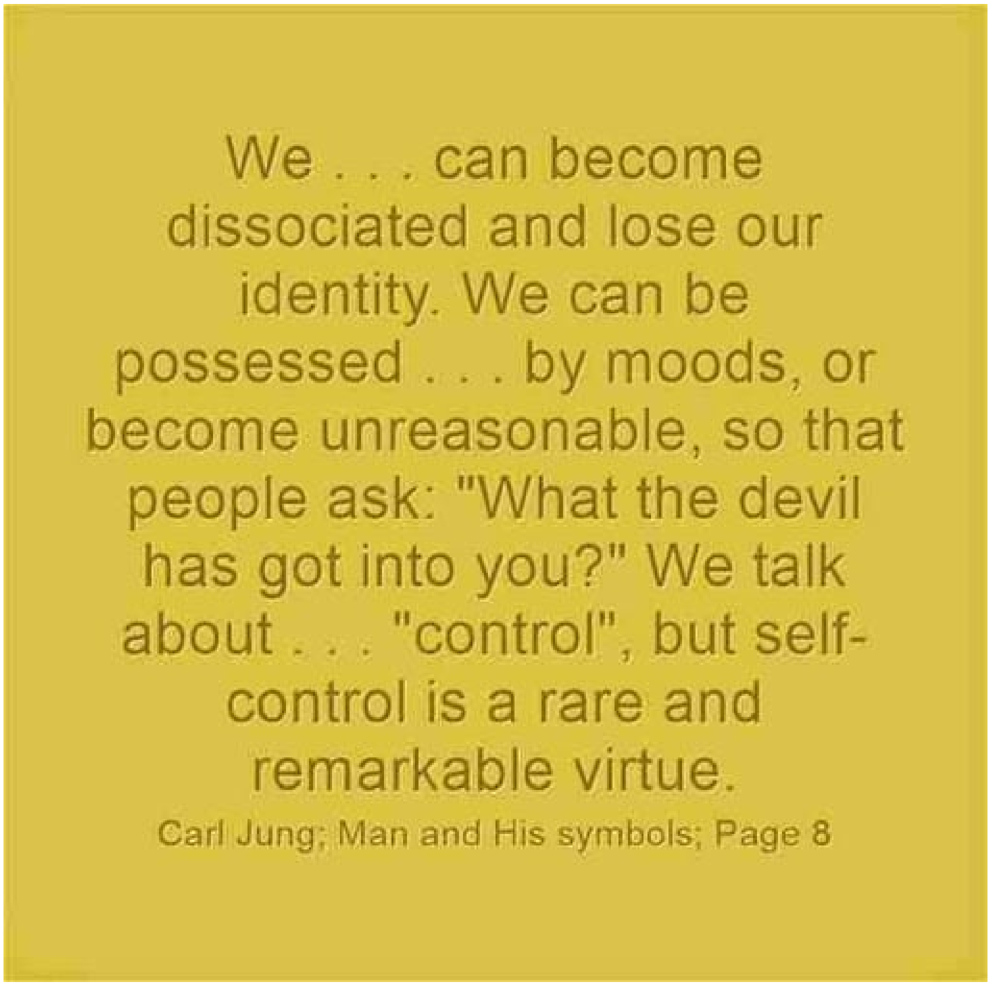
But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557



Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation.

Carl Jung; "Civilization in Transition", 1958

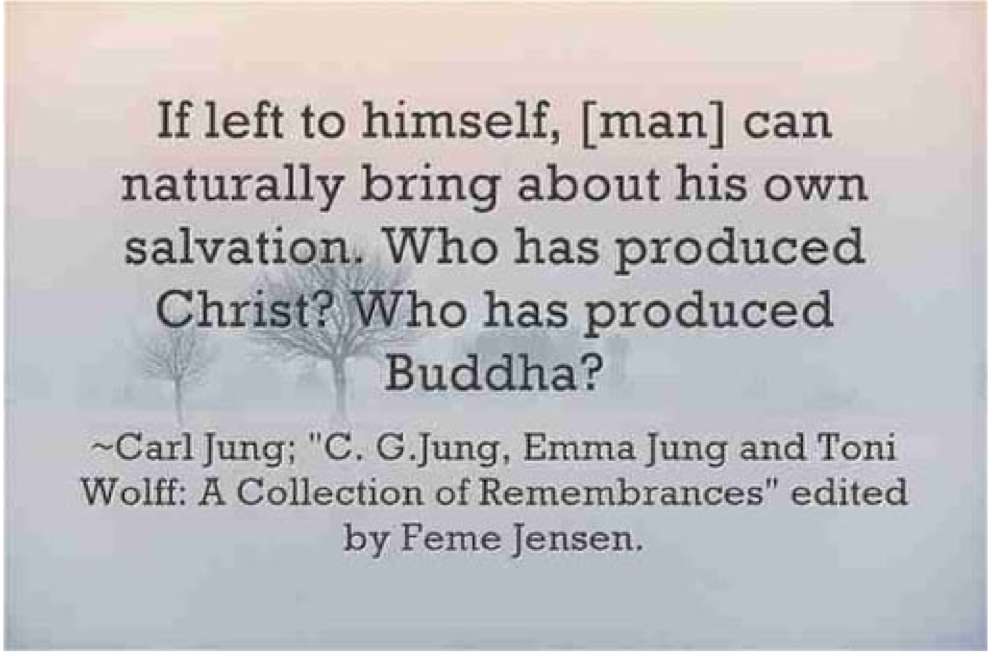
But within each of us is the self-regulating Self. Carl Jung, E Harding, Conversations with Jung, Page 9



We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue.

Carl Jung; Man and His symbols; Page 8

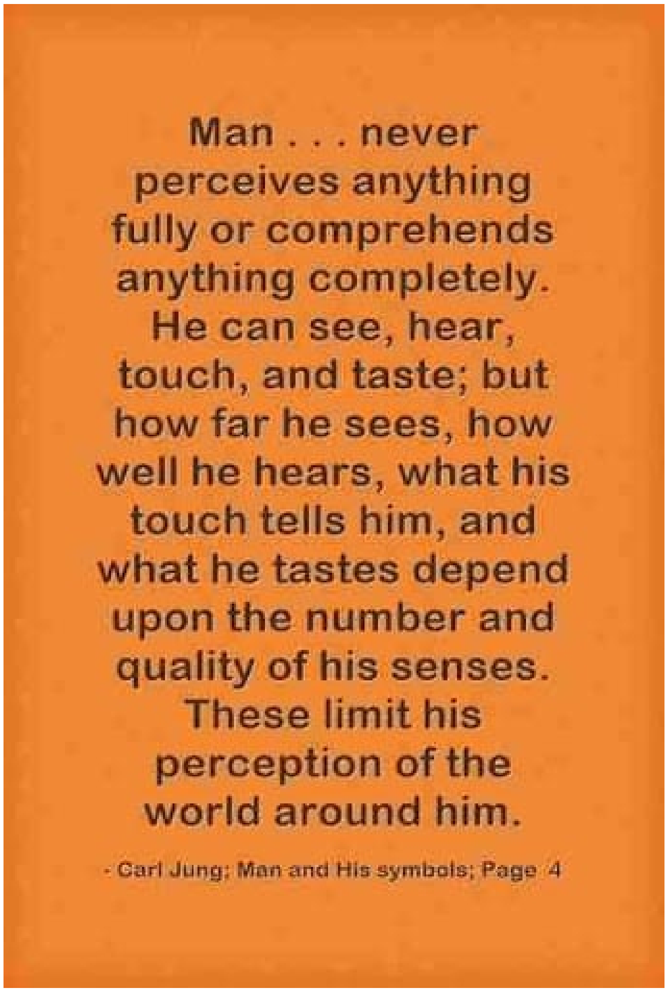
We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue. Carl Jung; Man and His symbols; Page 8.



If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha?

~Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

If left to himself, [man] can naturally bring about his own salvations. Who has produced Christ? Who as produced Buddha? Carl Jung, J.E.T. by Ferne Jensen.


Man . . . never
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fully or comprehends
anything completely.
He can see, hear,
touch, and taste; but
how far he sees, how
well he hears, what his
touch tells him, and
what he tastes depend
upon the number and
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These limit his
perception of the
world around him.

- Carl Jung; Man and His symbols; Page 4

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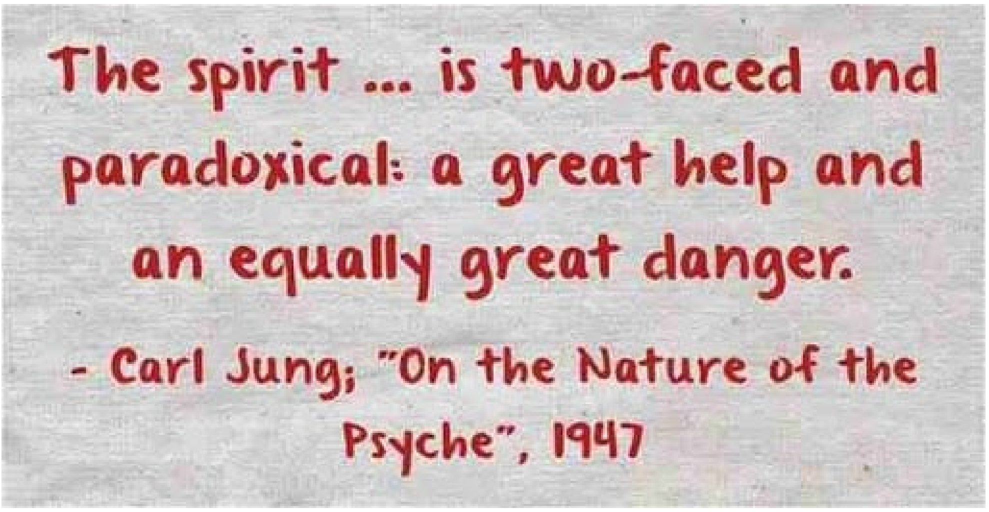
[57]


The spirit ... is two-faced and
paradoxical: a great help and
an equally great danger.

- Carl Jung; "On the Nature of the
Psyche", 1947

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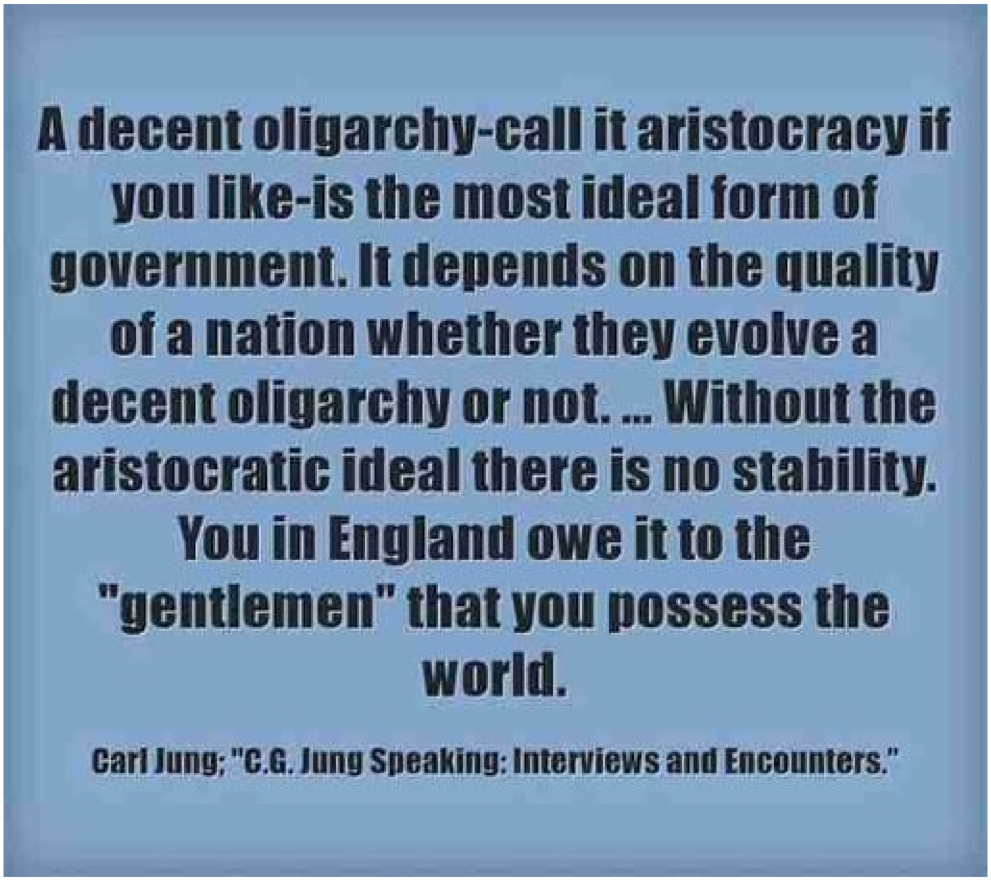
[58]



A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. ... Without the aristocratic ideal there is no stability. You in England owe it to the "gentlemen" that you possess the world.

Carl Jung; "C.G. Jung Speaking: Interviews and Encounters."

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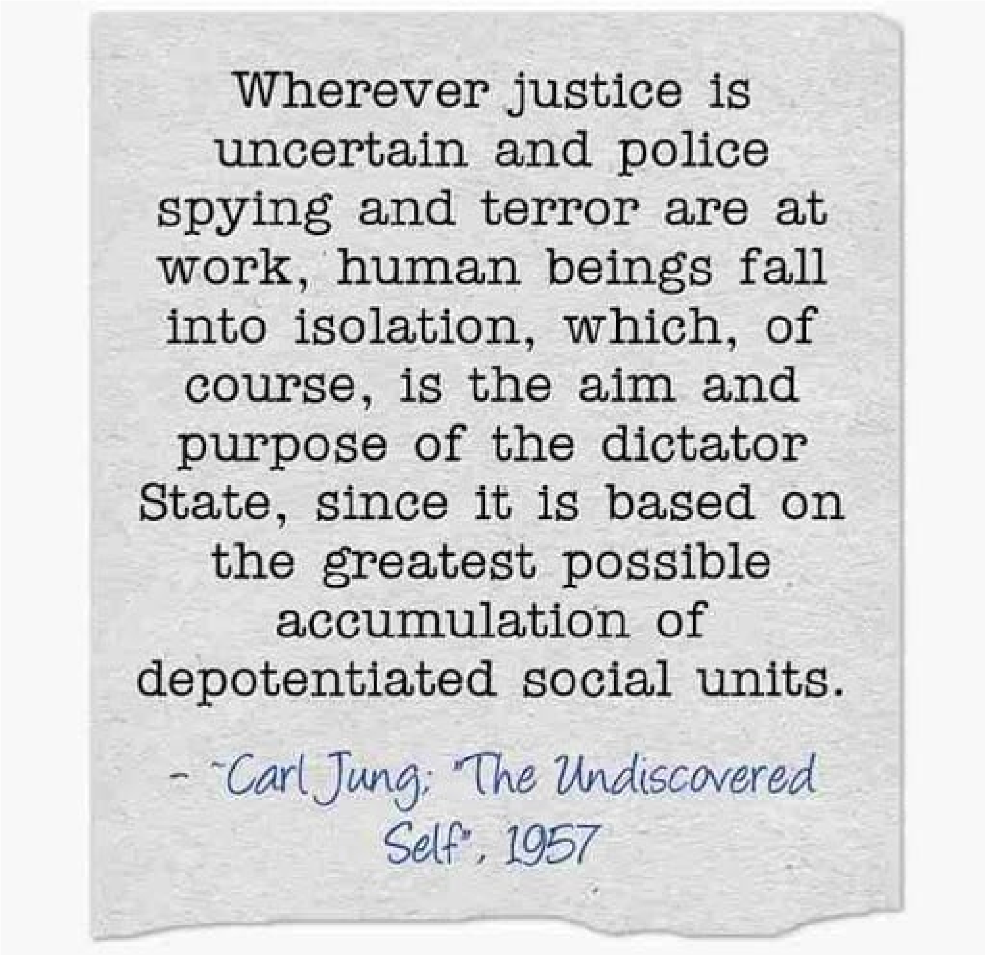
[59]



Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units.

- ~Carl Jung; "The Undiscovered Self", 1957

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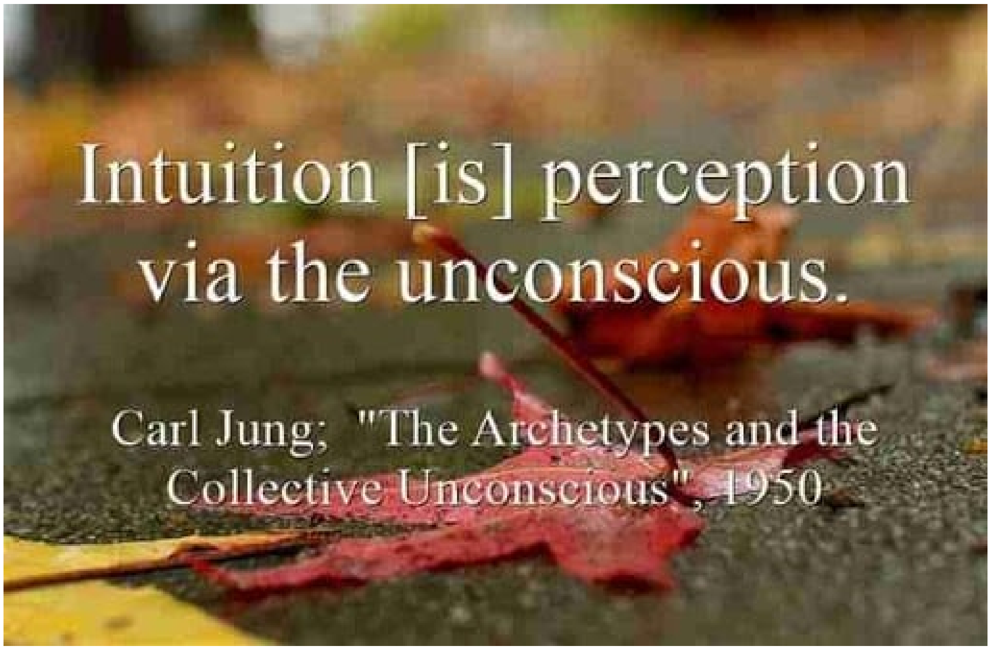
Intuition [is] perception via the unconscious.
Carl Jung; "The Archetypes and the Collective Unconscious", 1950

Intuition [is] perception via the unconscious. Carl Jung, CW 9i

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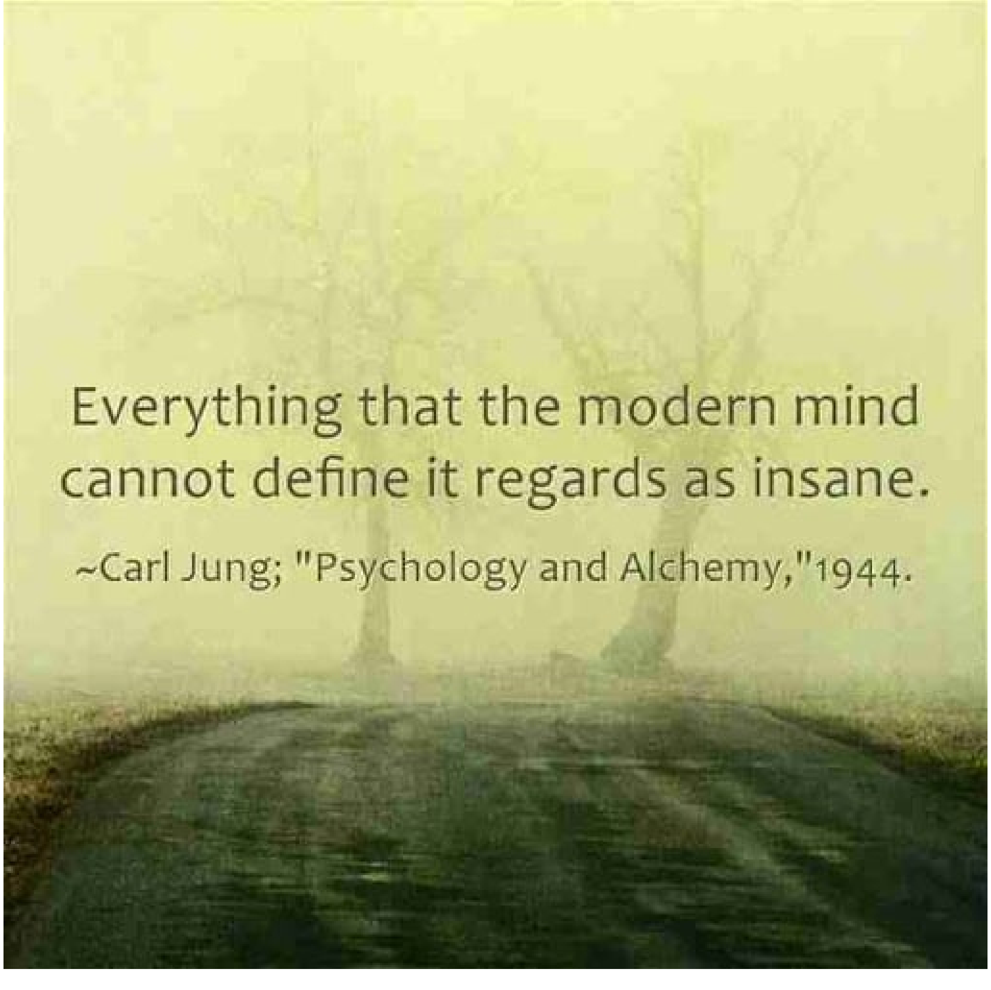
Everything that the modern mind cannot define it regards as insane.
~Carl Jung; "Psychology and Alchemy,"1944.

Everything that the modern mind cannot define it regards as insane. Carl Jung, Psychology and Alchemy

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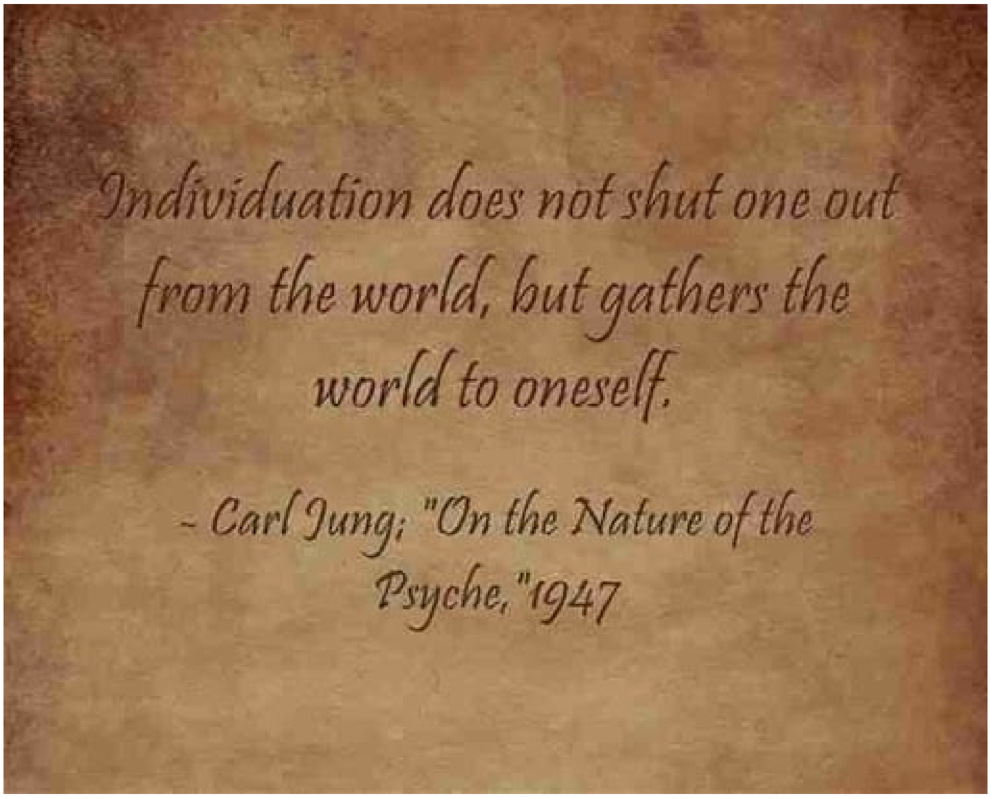
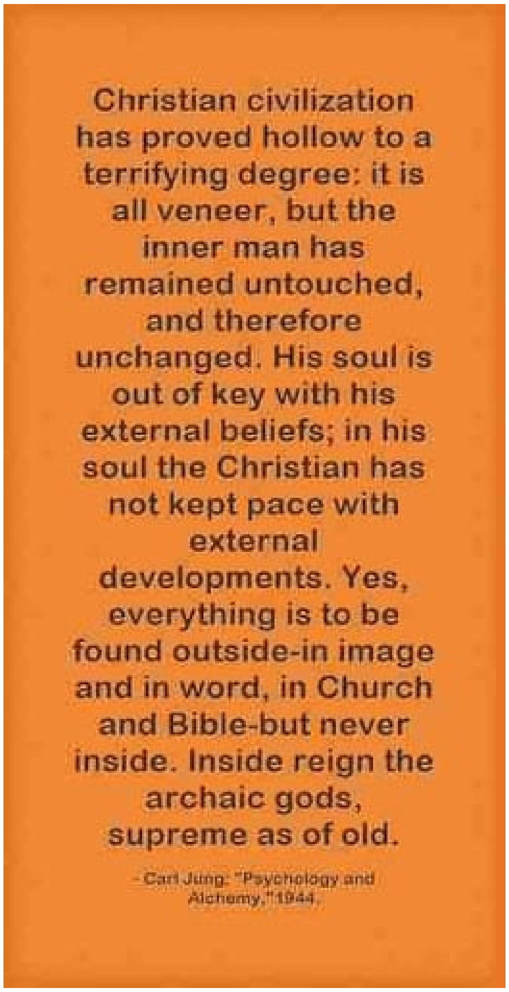


Individuation does not shut one out from the world, but gathers the world to oneself.

- Carl Jung; "On the Nature of the Psyche," 1947

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung, CW 8, Para 432



Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old.

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[63]

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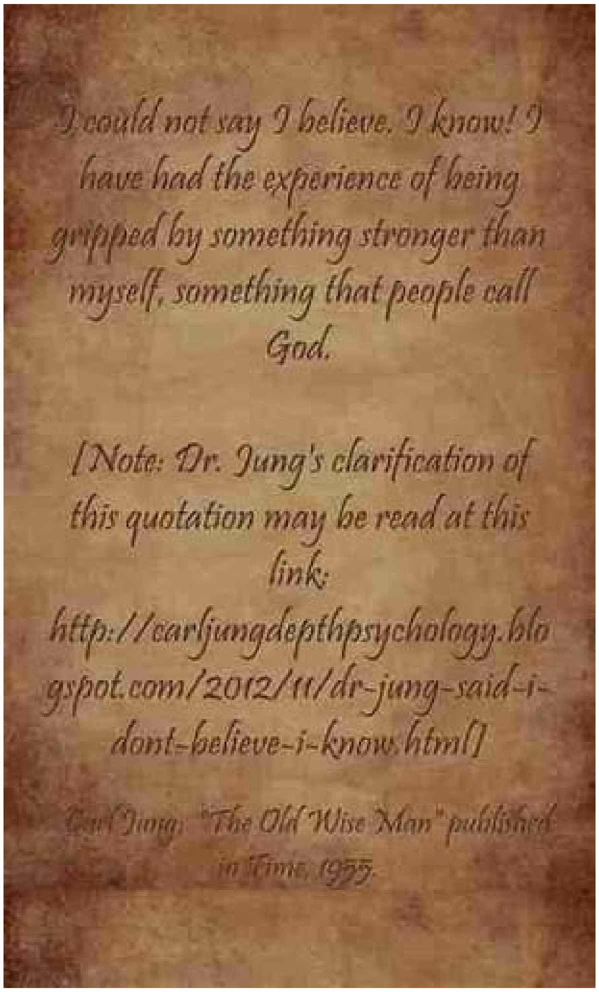
[64] 

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God.

[Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-believe-i-know.html]

Carl Jung: "The Old Wise Man" published in Time, 1955.

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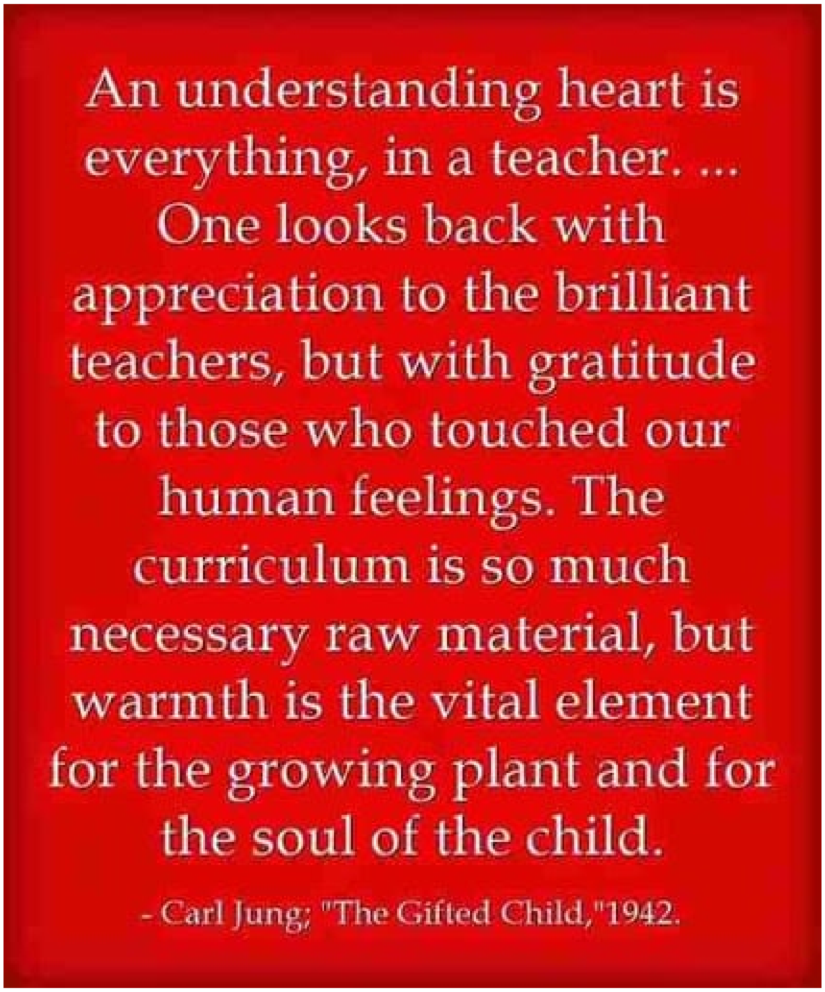

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child.

- Carl Jung; "The Gifted Child,"1942.

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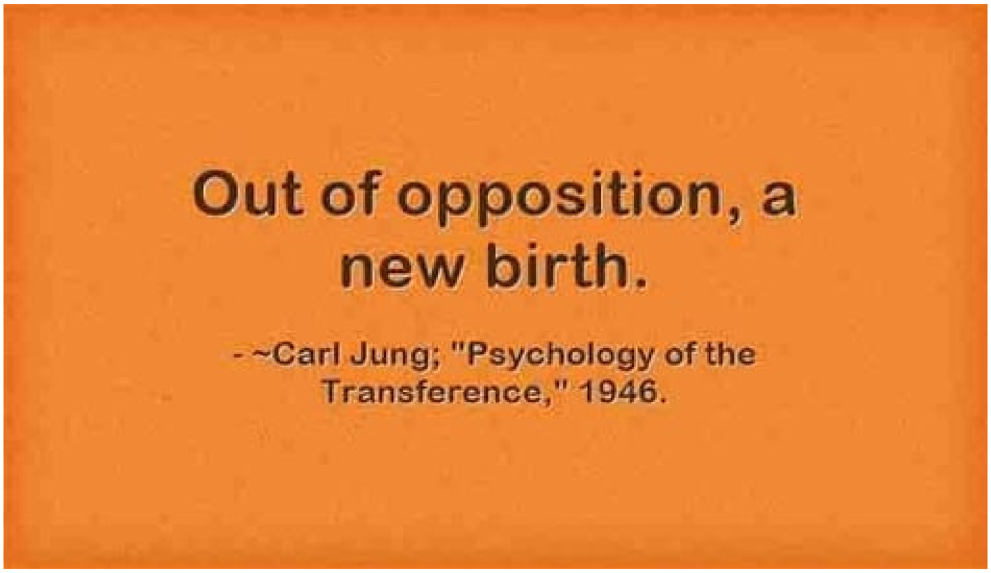

Out of opposition, a new birth.

- ~Carl Jung; "Psychology of the Transference," 1946.

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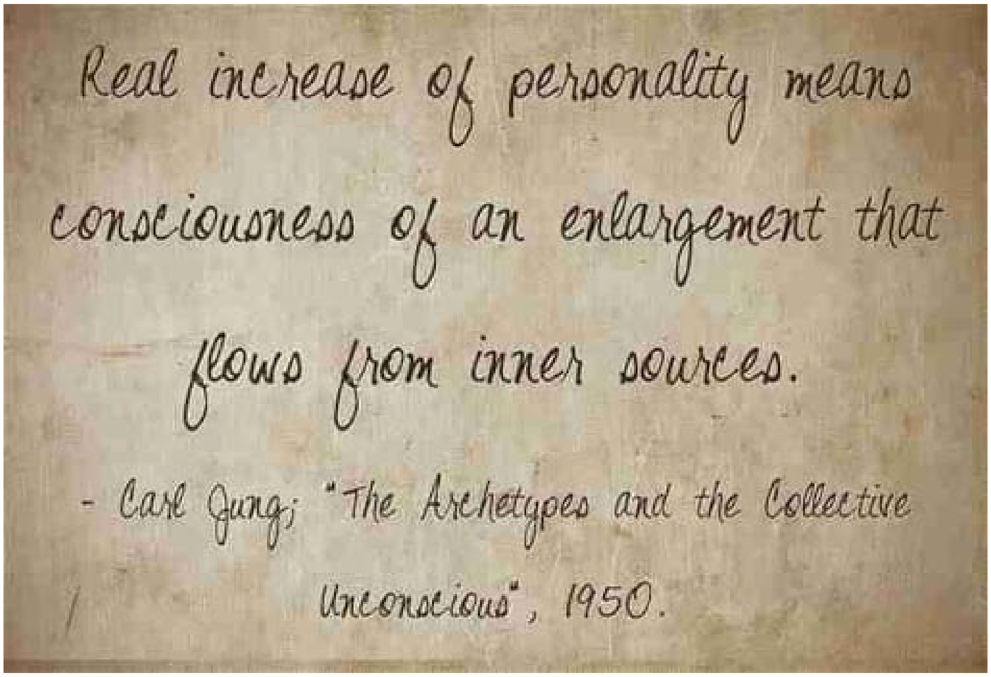

Real increase of personality means consciousness of an enlargement that flows from inner sources.

- Carl Jung; "The Archetypes and the Collective Unconscious", 1950.

Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

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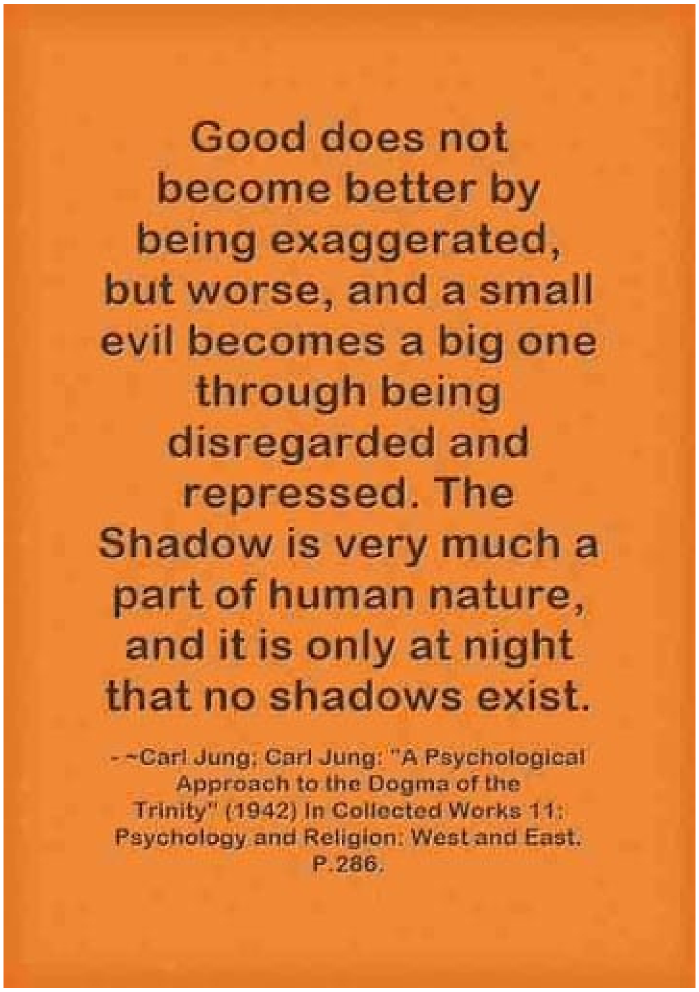

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist.

- ~Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity" (1942) In Collected Works 11: Psychology and Religion: West and East. P.286.

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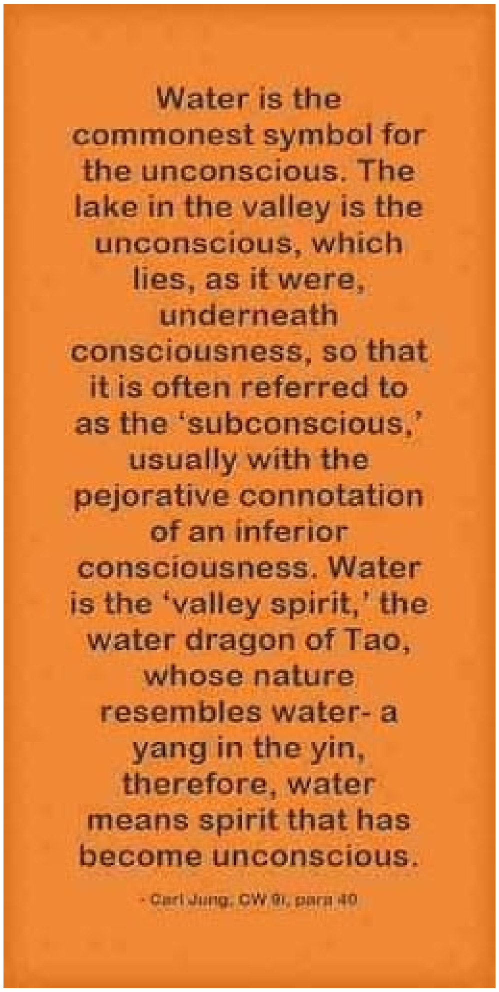

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.

- Carl Jung, CW 9i, para 40

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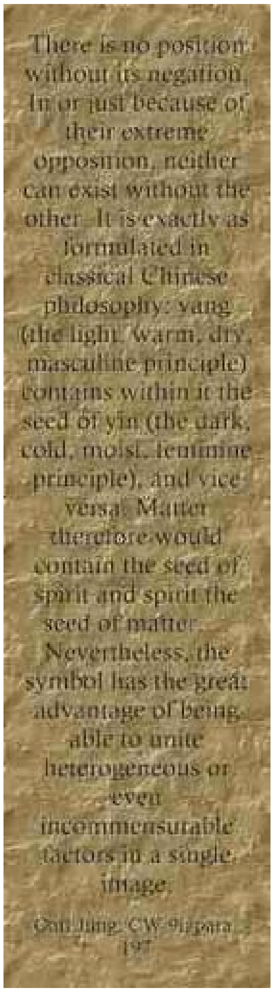

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image.

Carl Jung, CW 9i para. 197

[70]

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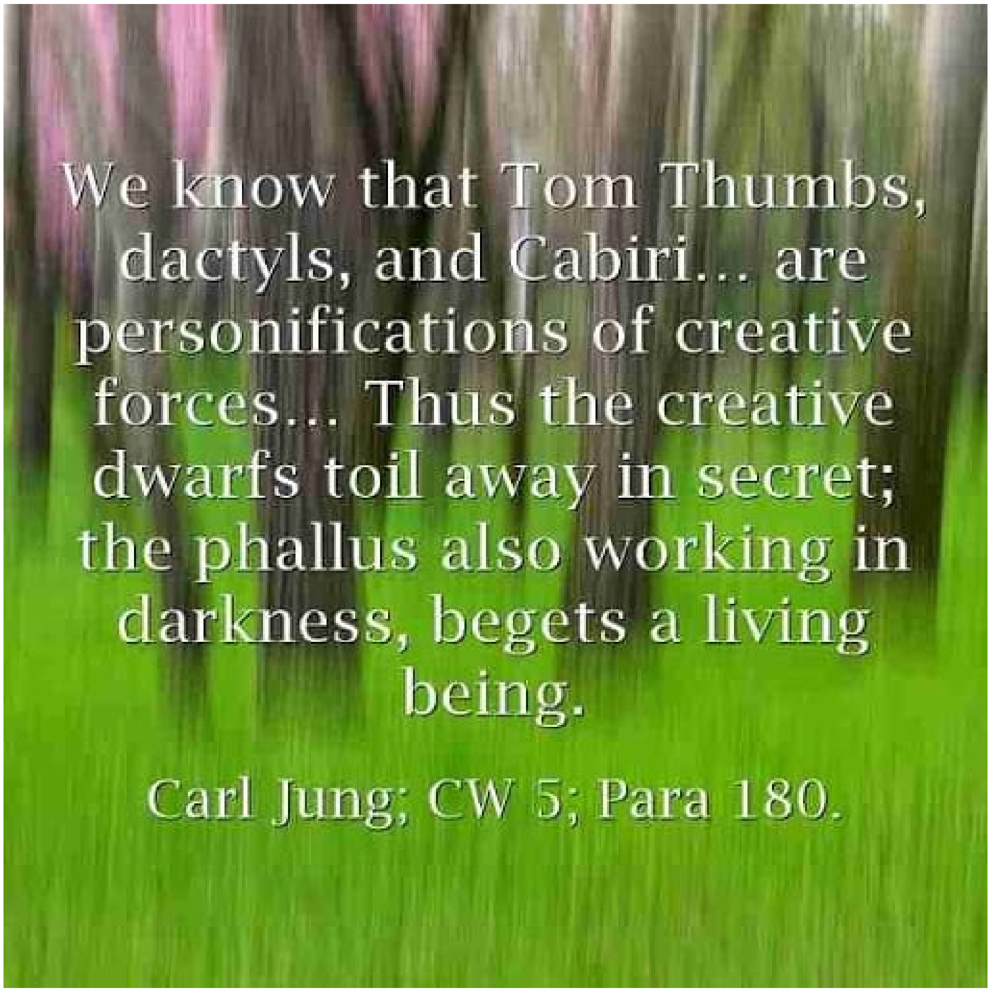

We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being.

Carl Jung; CW 5; Para 180.

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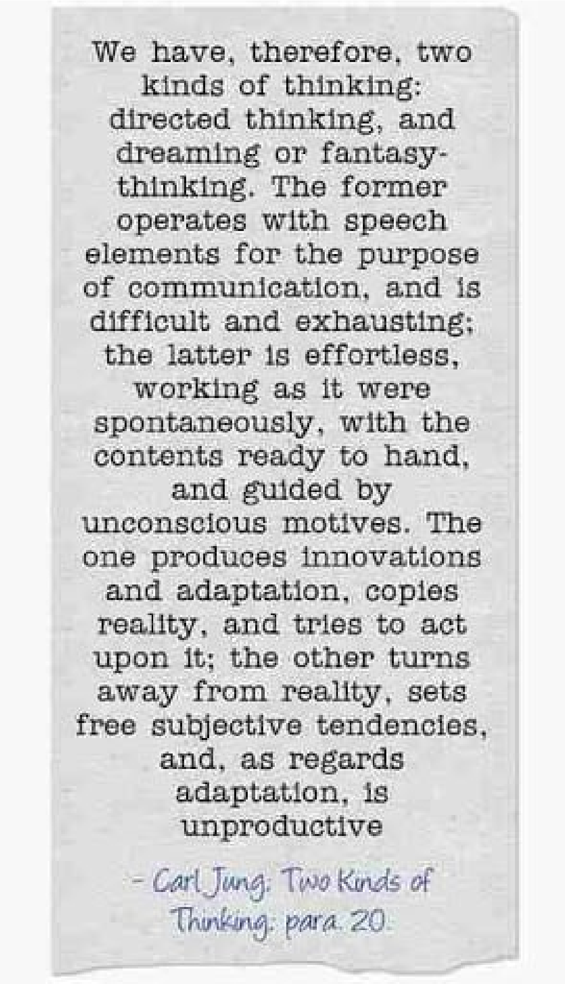
[72] 

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive

- Carl Jung: Two Kinds of Thinking: para. 20.

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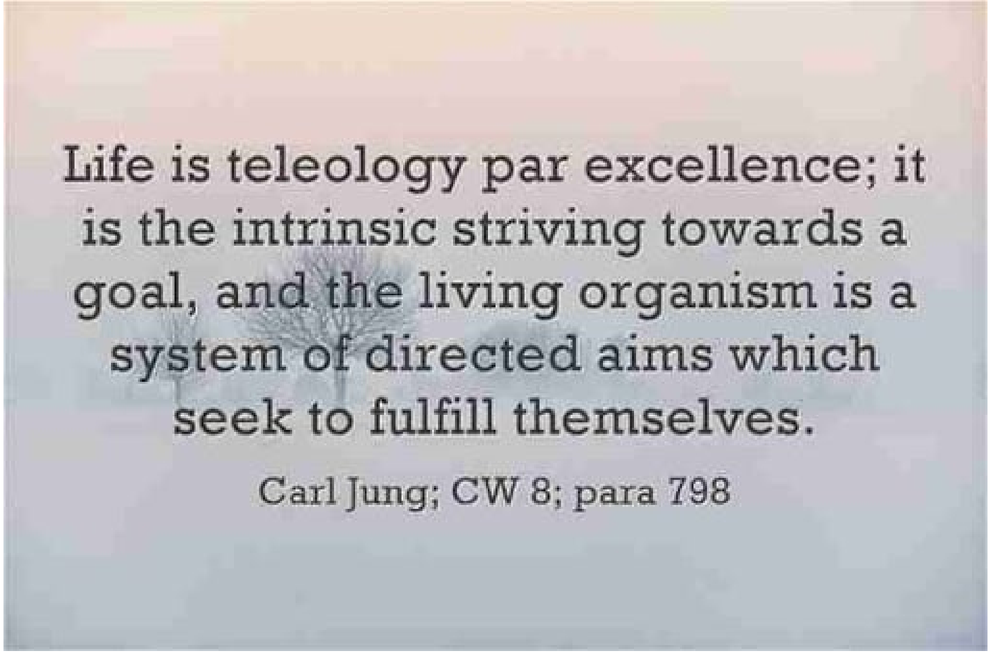

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves.

Carl Jung; CW 8; para 798

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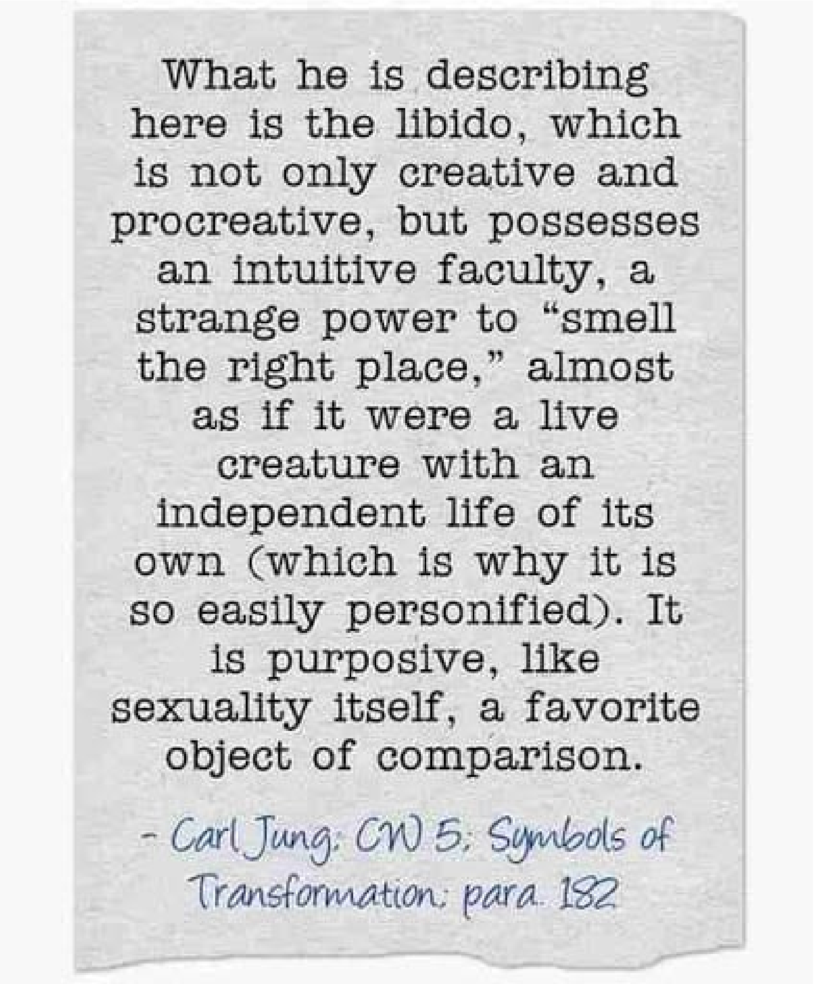

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison.

- Carl Jung: CW 5; Symbols of Transformation; para. 182

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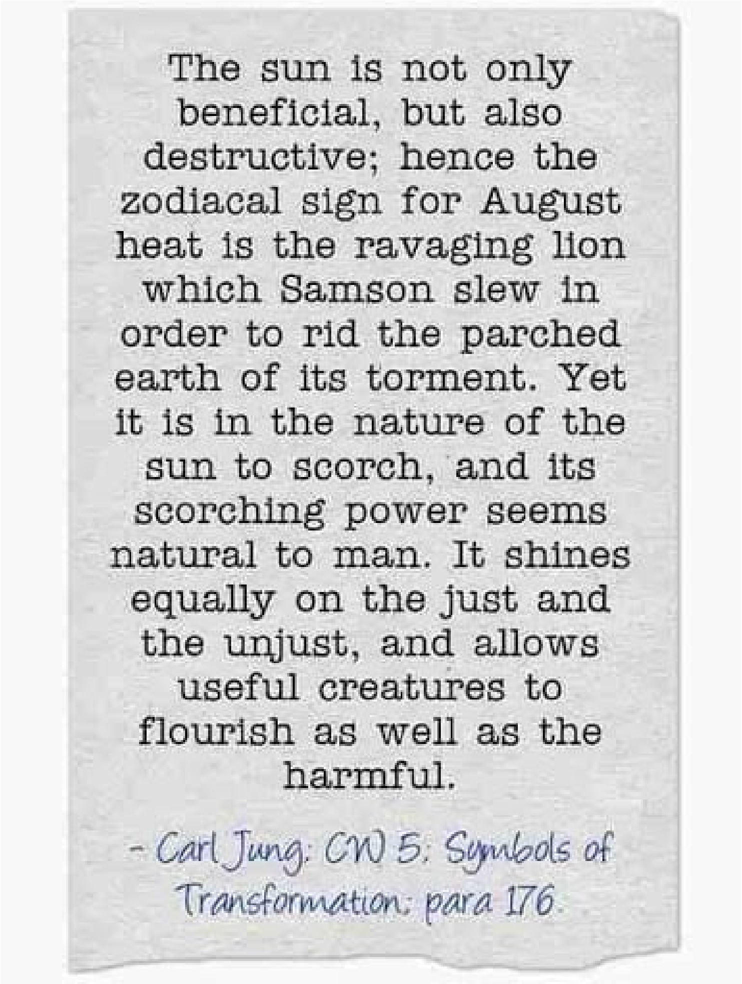

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful.

- Carl Jung: CW 5: Symbols of Transformation; para 176.

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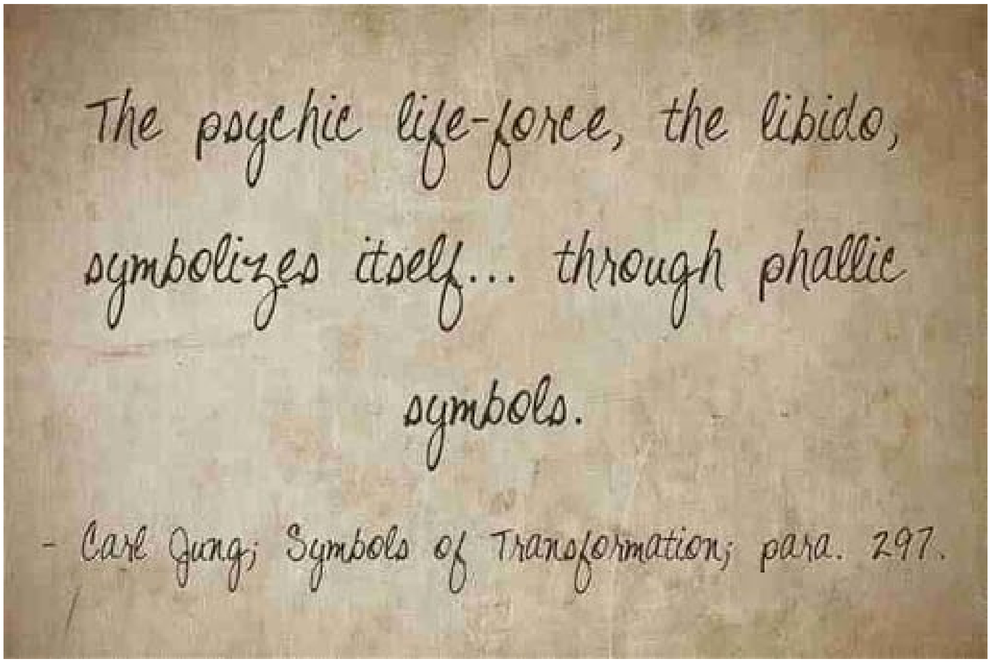

The psychic life-force, the libido, symbolizes itself... through phallic symbols.

- Carl Jung; Symbols of Transformation; para. 297.

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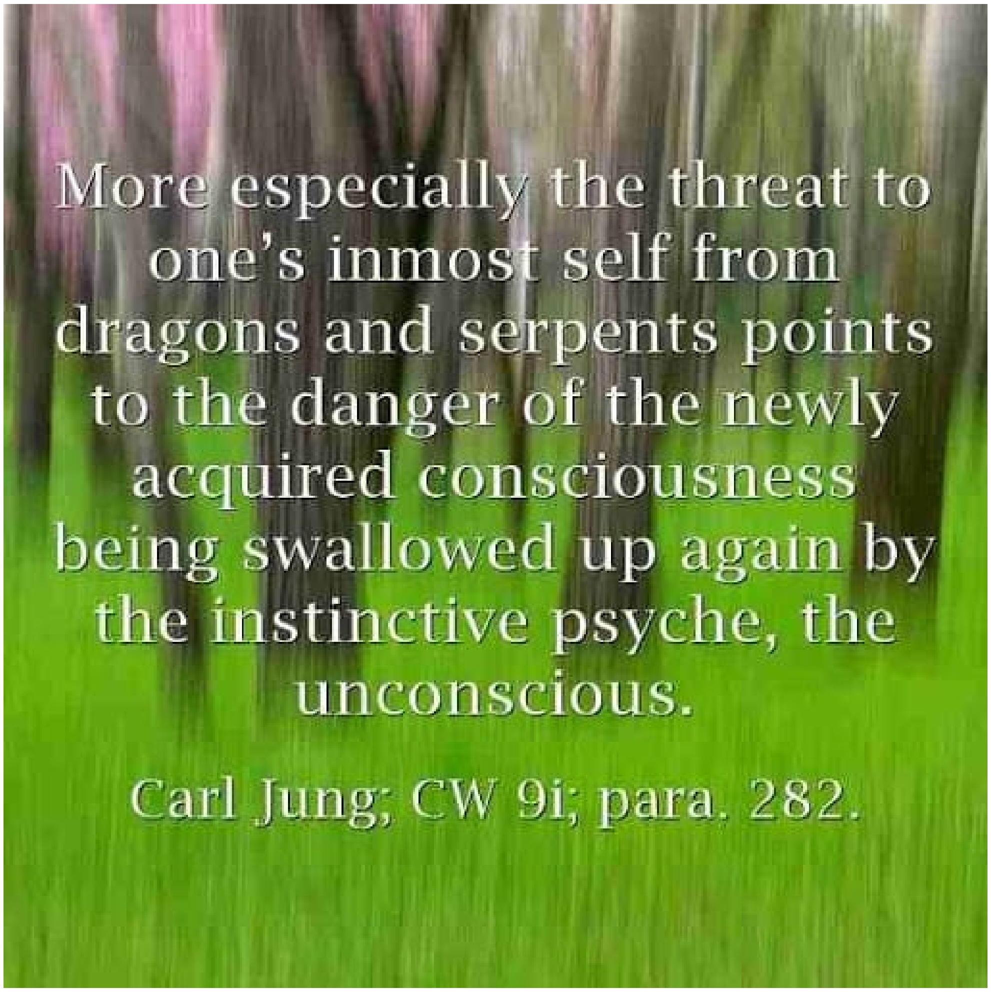
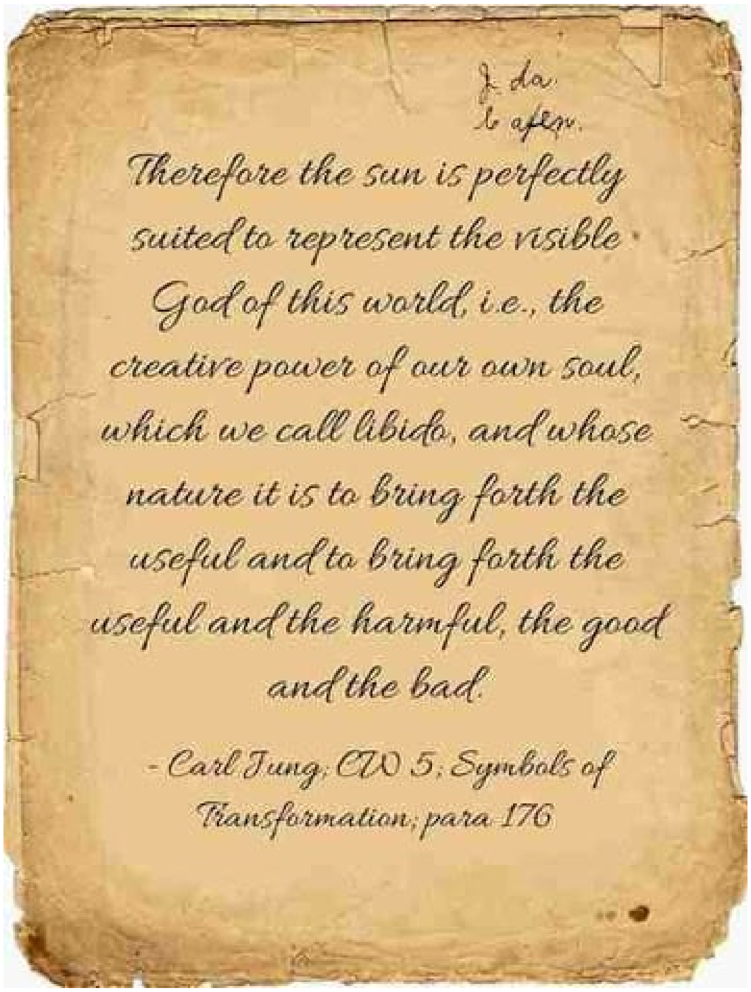


More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.



J. da.
b after.

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad.

- Carl Jung; CW 5; Symbols of Transformation; para 176

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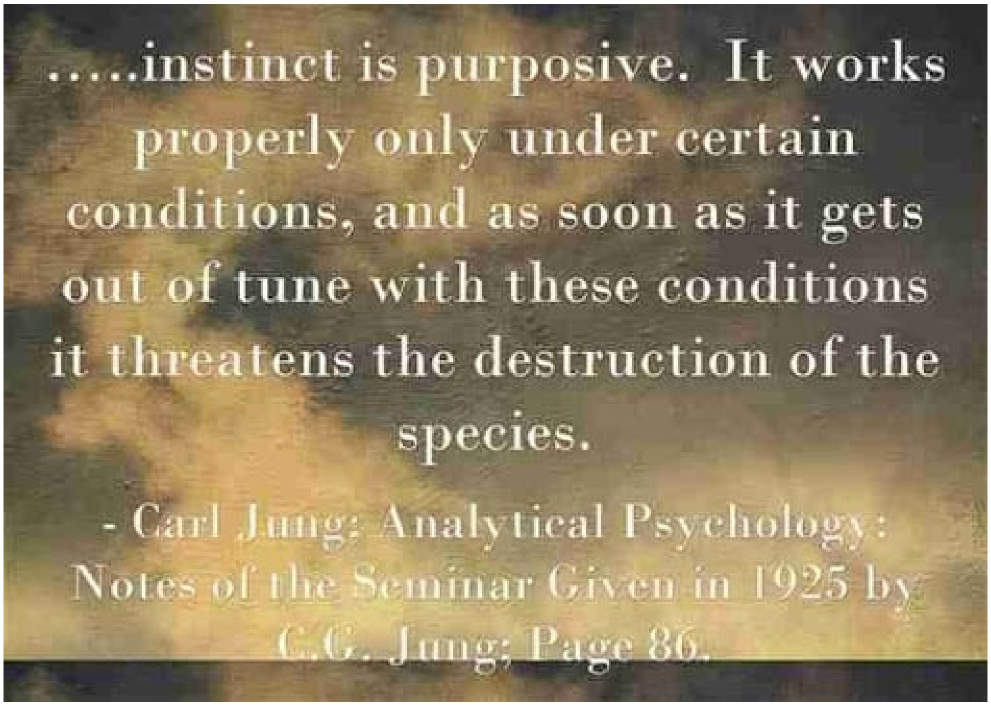

.....instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species.

- Carl Jung: Analytical Psychology: Notes of the Seminar Given in 1925 by C.G. Jung; Page 86.

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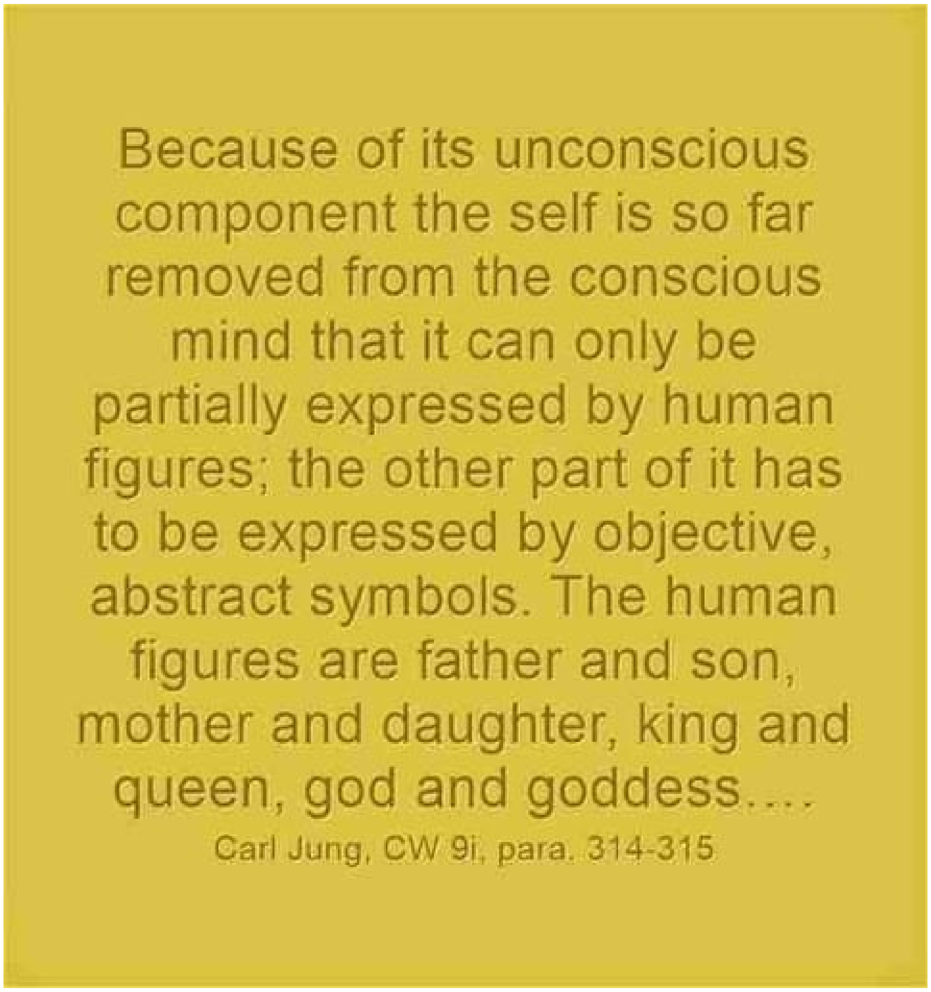

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess....

Carl Jung, CW 9i, para. 314-315

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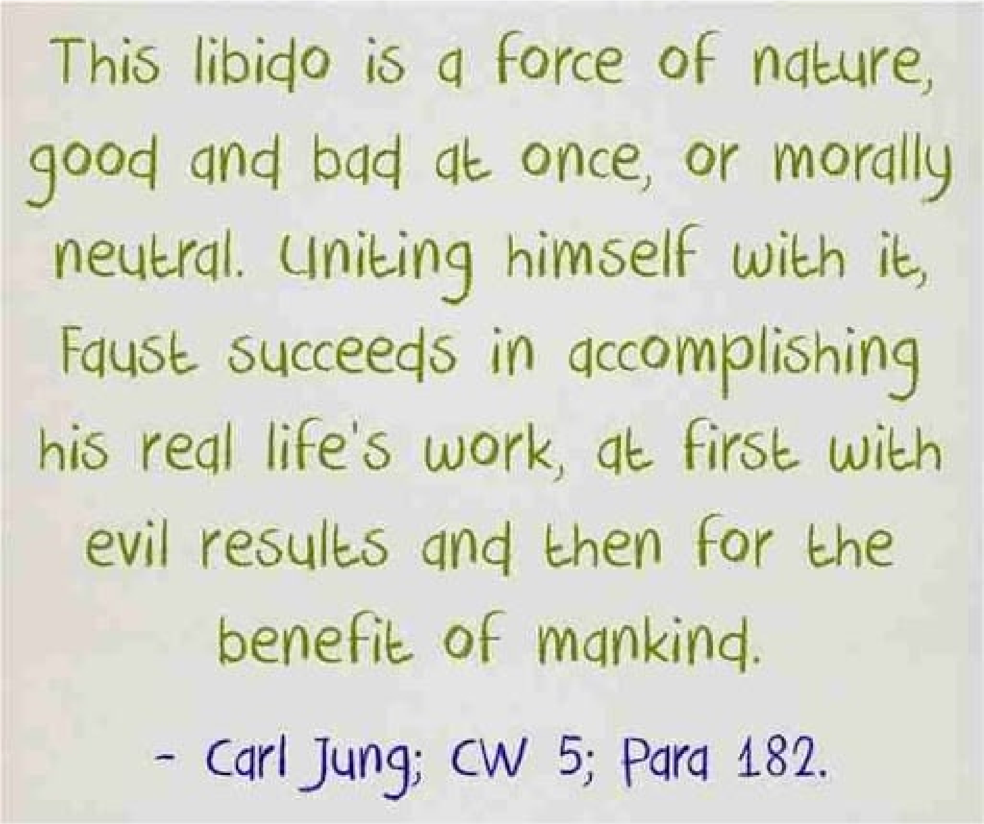

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind.

- Carl Jung; CW 5; Para 182.

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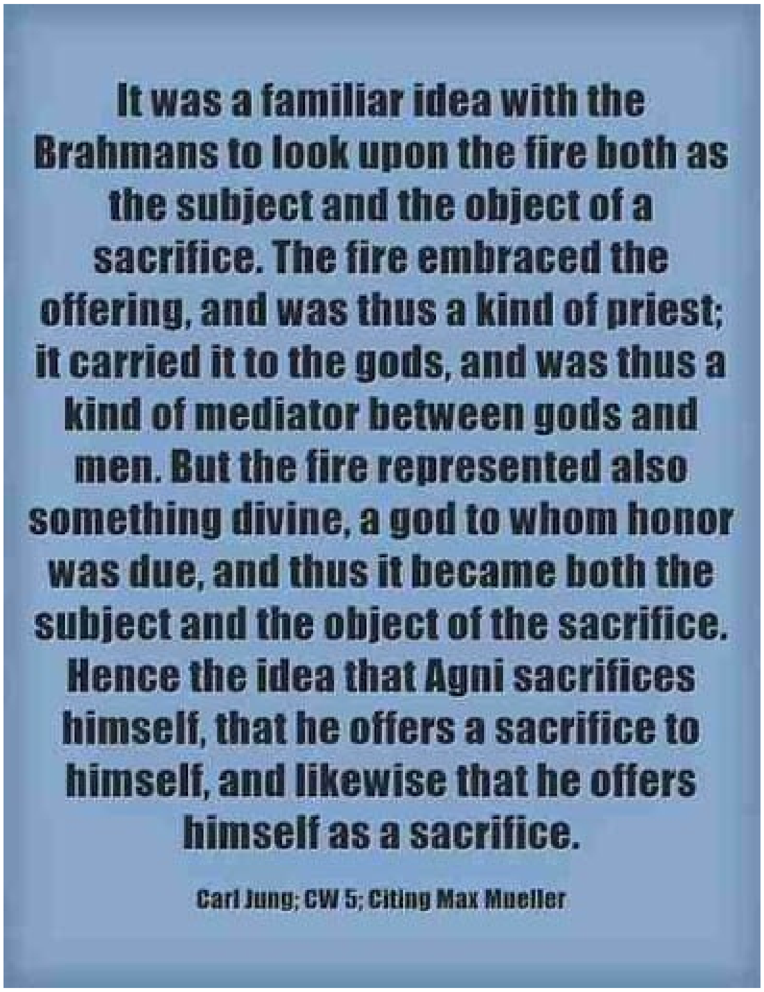
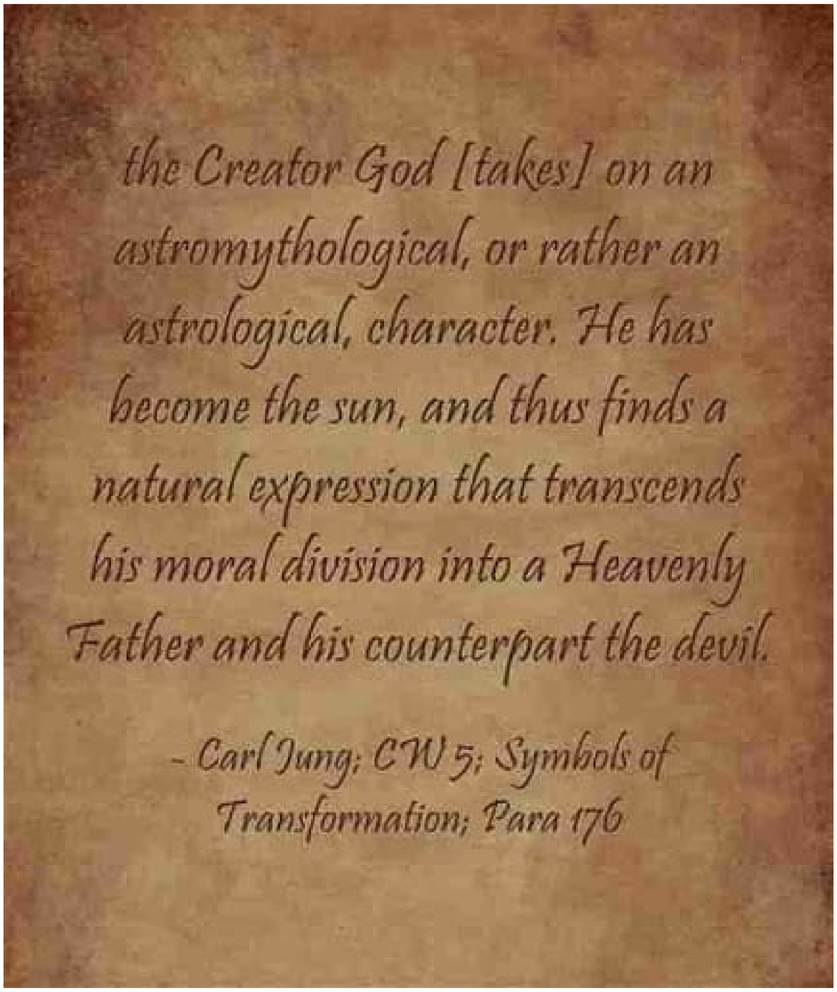


It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice.

Carl Jung; CW 5; Citing Max Mueller

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the ‘Shining One,’ the first-born, the ‘Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.



the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil.

- Carl Jung; CW 5; Symbols of Transformation; Para 176

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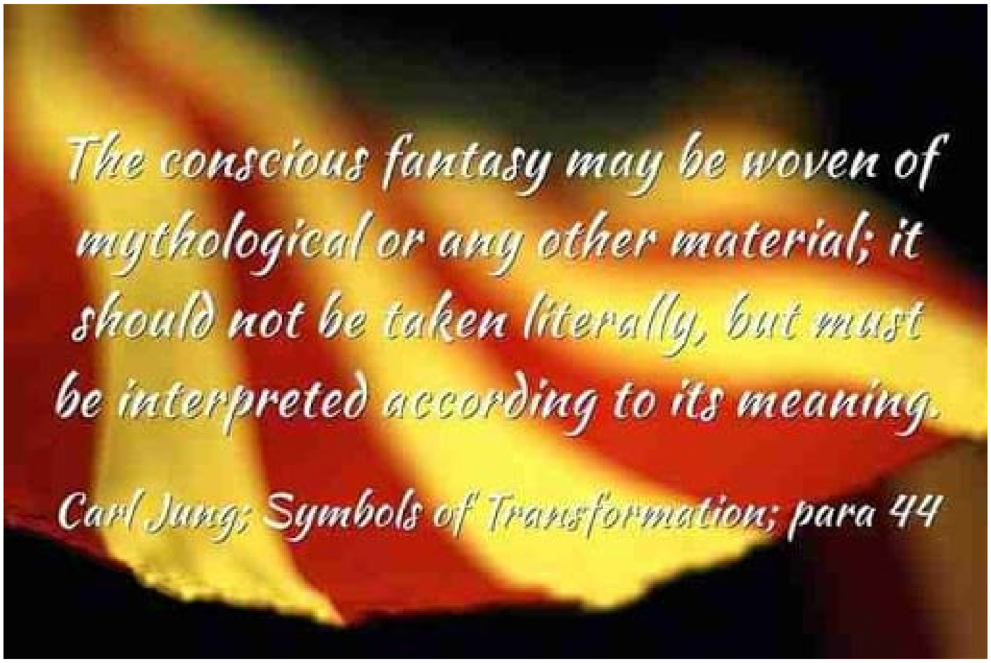

The conscious fantasy may be woven of mythological or any other material; it should not be taken literally, but must be interpreted according to its meaning.

Carl Jung; Symbols of Transformation; para 44

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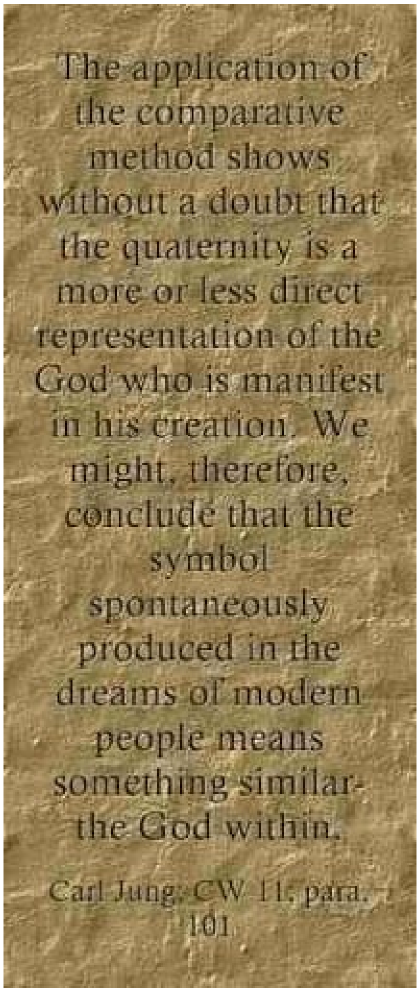


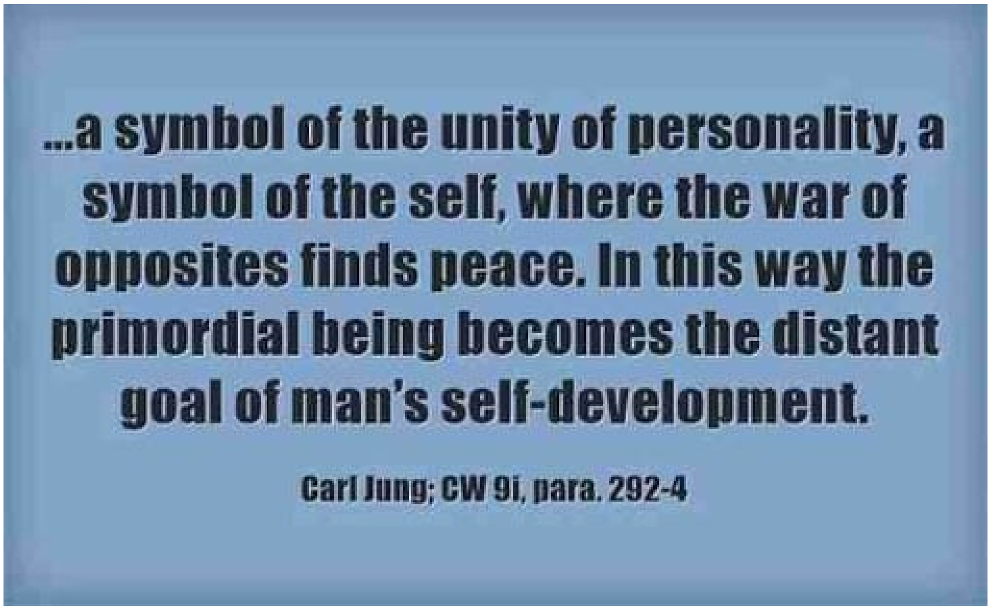
The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar- the God within.

Carl Jung; CW 11; para. 101

[85]

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; CW 11, Page 45.

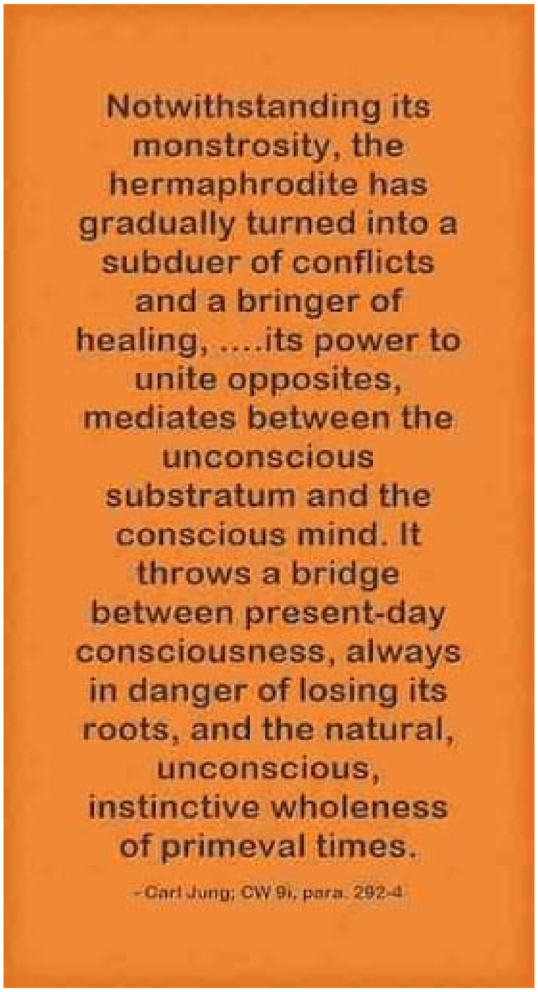
[86]



...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development.

Carl Jung; CW 9i, para. 292-4

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4.



Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ...its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times.

-Carl Jung; CW 9i, para. 292-4

[87]

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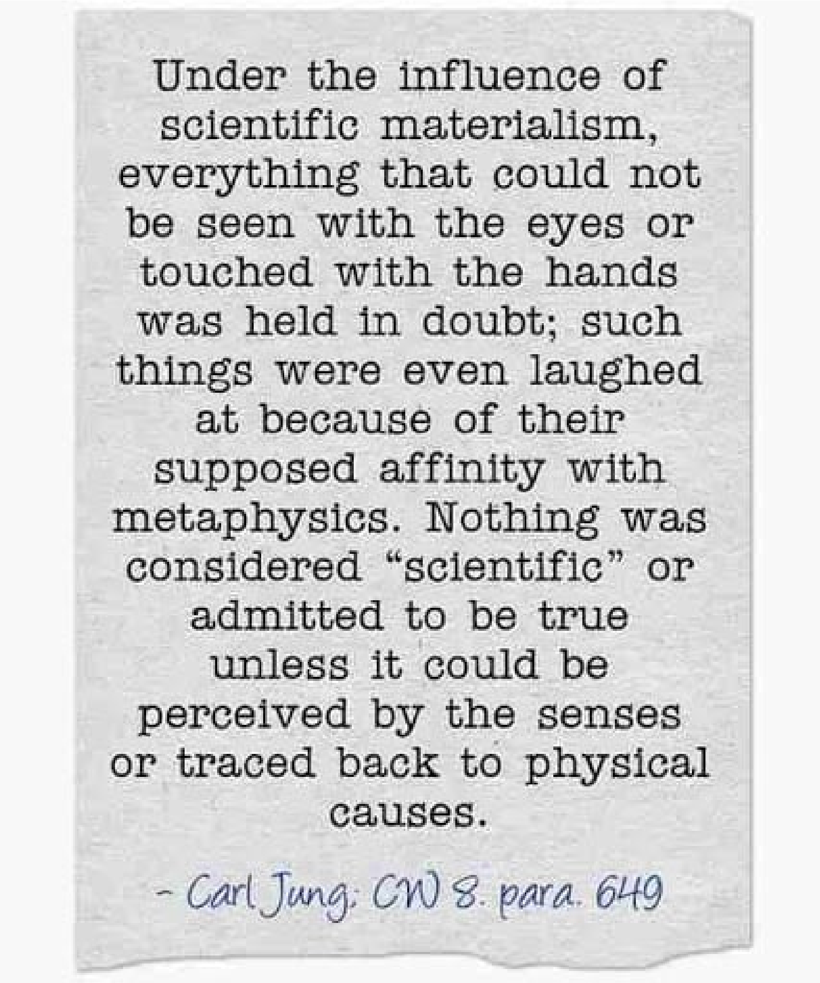

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered “scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes.

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Carl Jung: Our cerebral consciousness is like an actor who has forgotten that he is playing a role. (2019-03-02 15:30)

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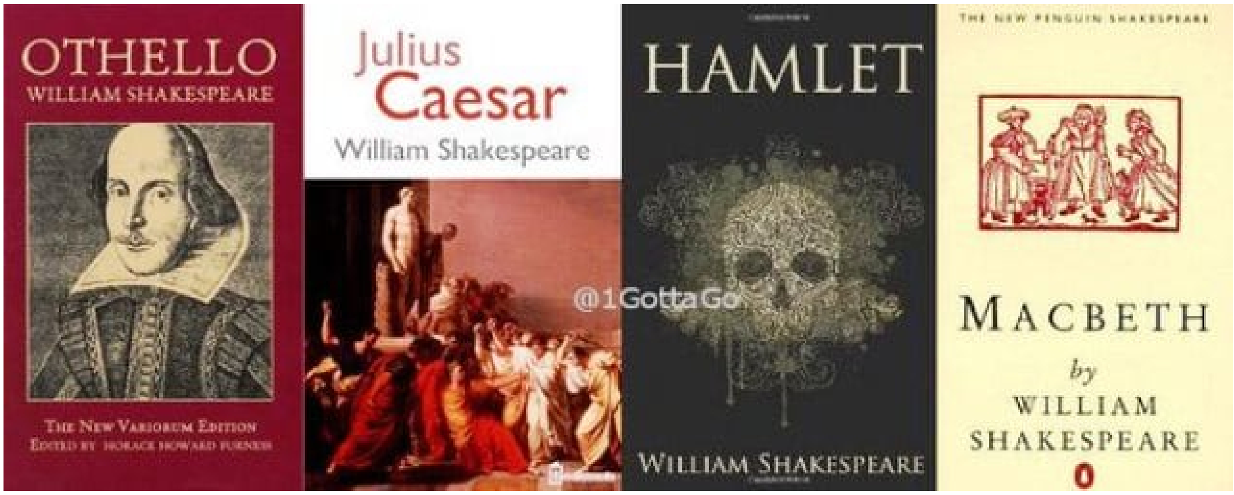
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Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are
conscious of it.

The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny.

Our cerebral consciousness is like an actor who has forgotten that he is playing a role.

But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness.

He must know once again that he was merely

a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

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Carl Jung on the "Buddha" (2019-03-02 15:32)

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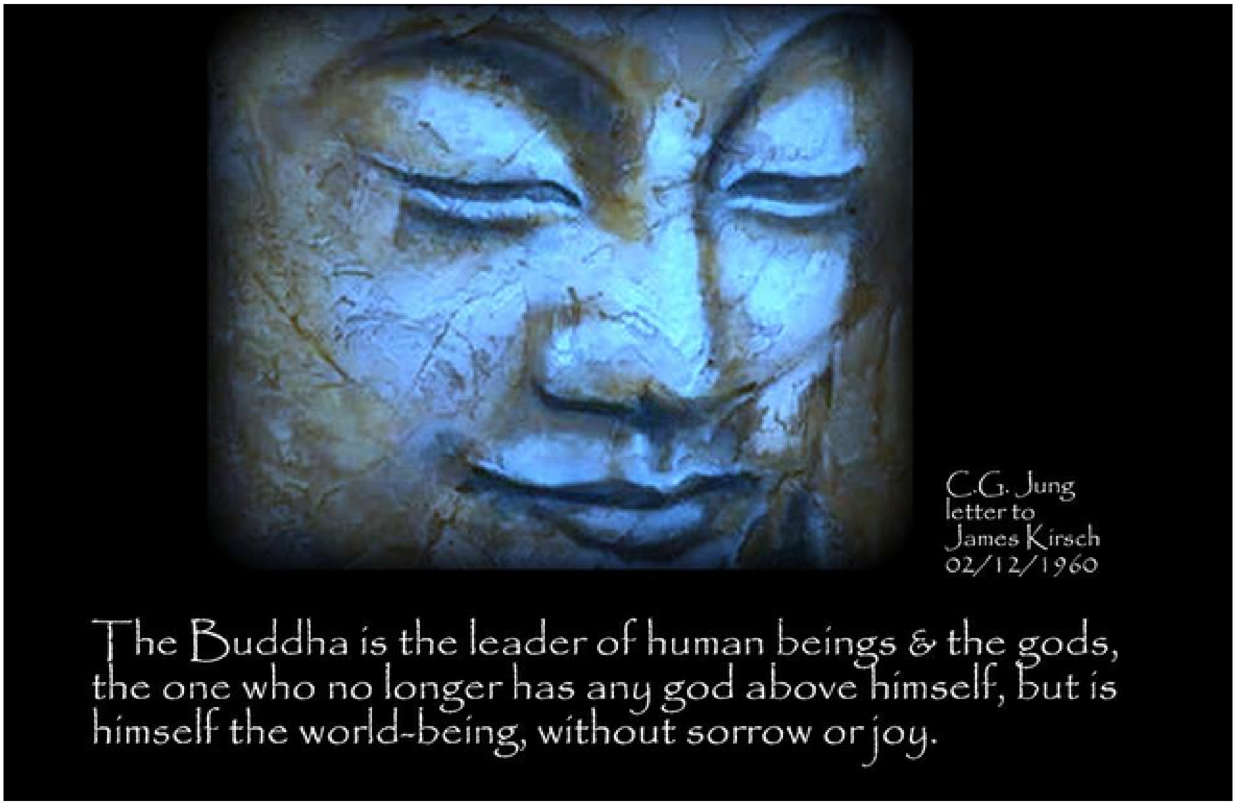
C.G. Jung
letter to
James Kirsch
02/12/1960
The Buddha is the leader of human beings & the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy.

The Buddha is the leader of human beings and the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy. Carl Jung letter to James Kirsch 02/12/1960

The quotation above comes from a letter written by Dr. Jung to James Kirsch regarding a vision that Dr. Kirsch had sent to Dr. Jung.

At the beginning of the letter Dr. Jung laments the fact that Dr. Kirsch did not previously send him the "Visions of the Androgynous XP" which in Dr. Jung's view held the key to Dr. Kirsch's "situation."

The quotation is part of Dr. Jung's presentation of historical parallels to the "Anthropos" or "XP."

The Quotation comes from the third historical parallel:
3. "An even stronger example of 1) the "Godless" Buddha the Exalted, perfect one, the all-Knowing, all-conquering, the leader of human beings and the gods, the one who no longer has any God above himself, but is himself the world being, without joy or sorrow. Carl Jung, Jung-Kirsch Letters, Pages 261-262.

Note: In the letter Dr. Jung places the word "and" between human beings and the gods in italics for emphasis.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: The secret power of water lies in its infallible faculty of knowing the deepest place and finding it. (2019-03-02 15:42)

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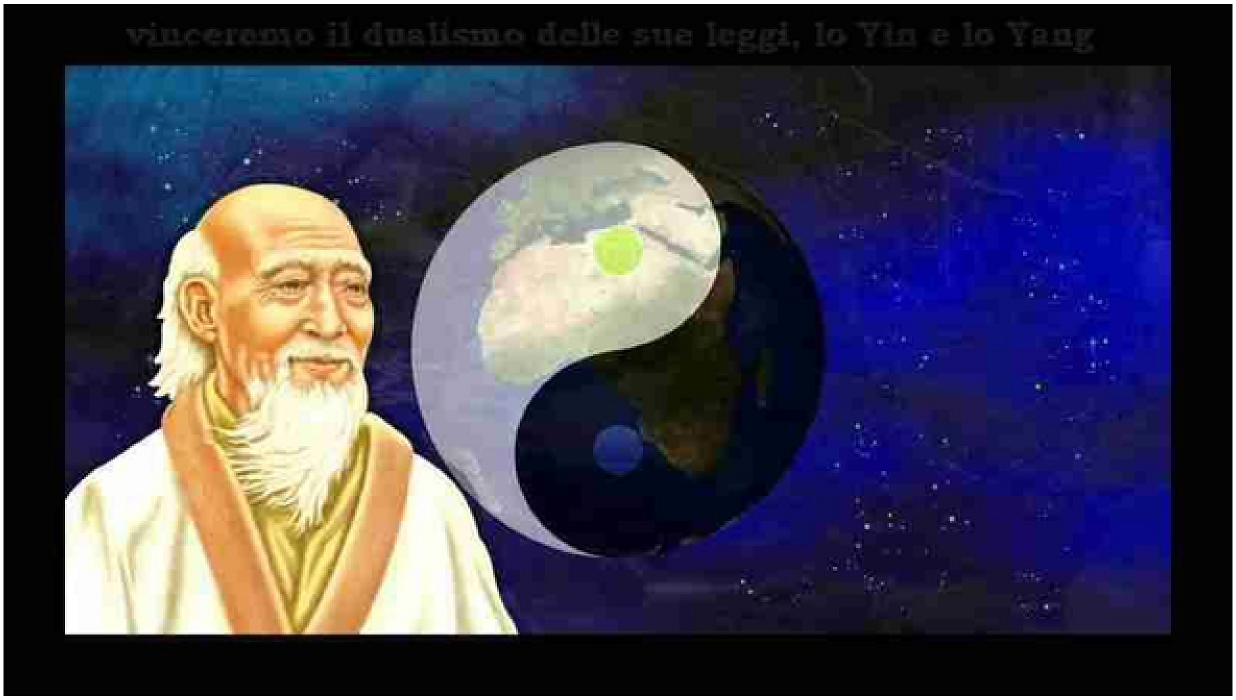
vinceremo il dualismo delle sue leggi, lo Yin e lo Yang

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water" it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water),it does not moisten the hands. Carl Jung, ETH Lecture XI, 11July1941.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8ca59-12btao.jpg`

Carl Jung: I wrote to Flournoy, that I wanted to translate it into German. (2019-03-02 15:54)

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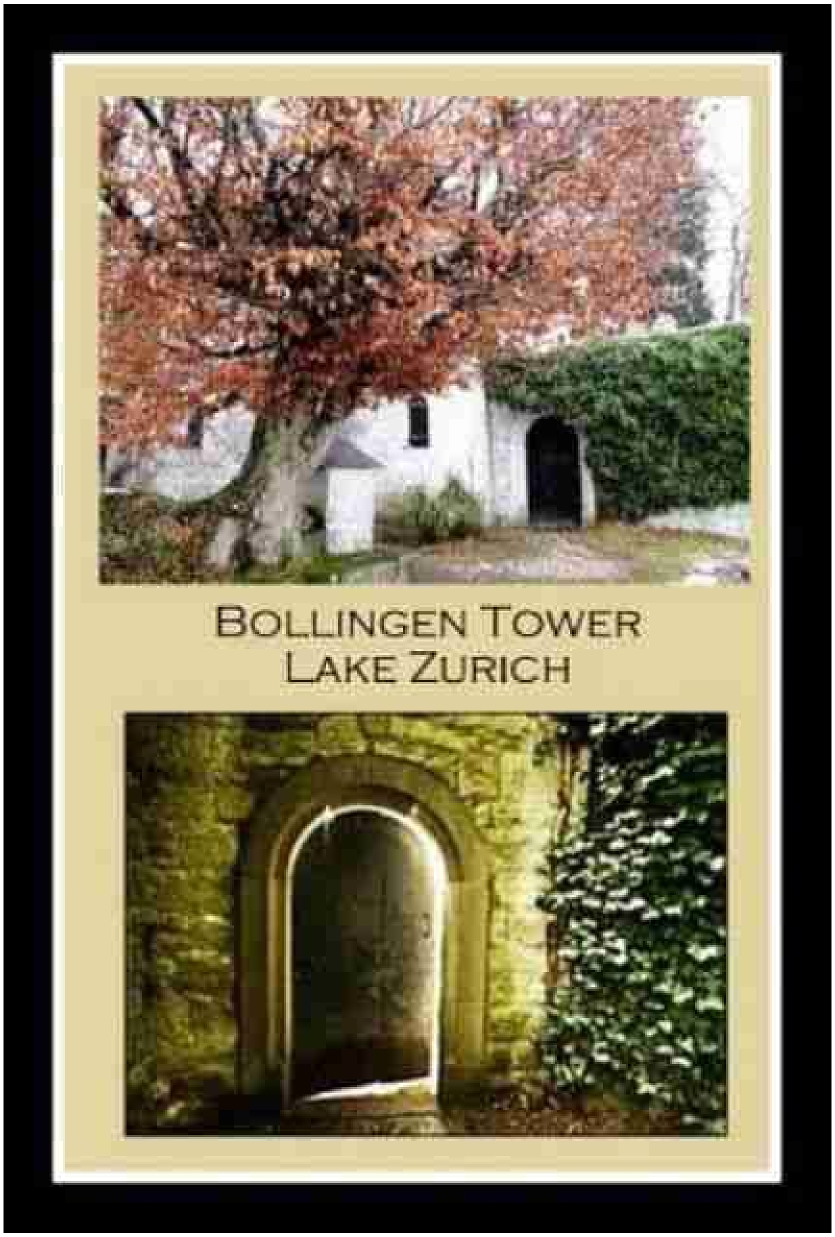


In the aftermath of the first world war, a special issue of Médecine et Hygiène appeared with special notices ‘A La France Médicale’. Swiss medical and paramedical societies greeted the resumption of scientific relations with France.

As the president of the Swiss Society for Practical Psychology, Jung wrote:

“The psychopathology of the neuroses owes certain of its decisive results to the researches of French scholars.

I will mention in the first place the celebrated works of Charcot and of Pierre Janet, in particular the theory of the latter on ‘the lowering of the mental level’, which has proved itself and has furnished an extremely fecund point of view for the study of these troubles.

Swiss psychiatry equally owes a considerable enrichment to the researches of the hypnotisers Liébault and

Bernheim, which were continued here [chez nous] by Forel.

The investigations of Pierre Janet were particularly useful for the comprehension of functional troubles in the domain of the neuroses and above all of hysteria, where his researches have a fundamental bearing." (Jung 1945, p.8)

(This letter was not included in Jung's Collected Works, nor does it feature in the General Bibliography of his writings.

It is reproduced here in English for the first time.) Sonu Shamdasani, From Geneva to Zurich, Page 117

Two years later Jung gave an interview to Pierre Courthion which was published in La Tribune de Genève under the title 'Spiritual values of the Swiss'.

To the question, 'How did you begin?' Jung replied: "I was first a clinical doctor, then a privatdozent at the University of Zürich.

I wrote on associations experiments, dementia praecox, occult phenomena, etc …

I was the student of Pierre Janet and above all of Théodore Flournoy whose observations on somnambulism are absolutely remarkable.

It was only in 1906 that I made the acquaintance of Freud." (Courthion 1947) Sonu Shamdasani, From Geneva to Zurich, Page 117

The extent of the impact that Flournoy's work initially made on Jung is indicated by the following statement in Jung's tribute to him, which appeared in the German and French editions of Memories, Dreams, Reflections, though not in the English (on how this came to be misconceived as Jung's autobiography, see Shamdasani 1995):

"As I was still a doctor at the Burghölzli when I read his book, From India to the Planet Mars, it made a great impression on me.

I wrote to Flournoy, that I wanted to translate it into German.

It was after half a year that I received his reply, in which he apologized for having let my question lie unanswered for so long.

To my regret, he had already appointed another translator." (Jung 1963/1994) Sonu Shamdasani, From Geneva to Zurich, Page 117

Had this been the case, Jung's first publication would conceivably have been the German translation of Flournoy's From India to the Planet Mars.

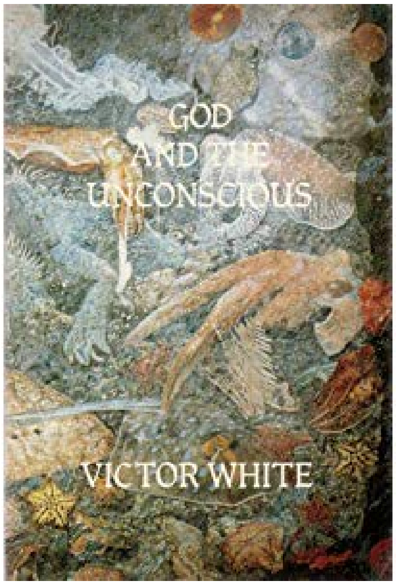
In that work, Flournoy singled out four theories that he particularly drew from:

without perhaps always citing them explicitly, I have constantly borrowed their forms of expression, their views, and their metaphors which, by the way, have now entered more or less into the public domain to the point where it would be difficult to manage practically without them.

I particularly want to mention mental disaggregation of M.P.Janet, the double-ego of M. Dessoir, the hypnoid states of MM. Breuer and Freud, and above all the subliminal consciousness of M. Myers.” (Flournoy 1899/1994, p.(6–7) Sonu Shamdasani, From Geneva to Zurich, Page 117

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bc741-12bsonu.jpg`

Foreward to "God and the Unconscious" ~Carl Jung (2019-03-02 15:54)

[1] 

FOREWORD TO WHITE’S "GOD AND THE UNCONSCIOUS"

449 It is now many years since I expressed a desire for co-operation with a theologian, but I little knew or even dreamt how or to what extent my wish was to be fulfilled. This book, to which I have the honour of contributing an introductory foreword, is the third major publication from the theological side which has been written in a spirit of collaboration and mutual effort. In the fifty years of pioneer work that now lie behind me I have experienced criticism, just and unjust, in such abundance that I know how to value any attempt at positive co-operation. Criticism from this quarter is constructive and therefore welcome.

450 Psychopathology and medical psychotherapy are, when viewed superficially, far removed from the theologian’s particular field of interest, and it is therefore to be expected that no small amount of preliminary effort will be required to establish a terminology comprehensible to both parties. To make this possible, certain fundamental realizations are required on either side. The most important of these is an appreciation of the fact
that the object of mutual concern is the psychically sick and suffering human being, who is in need of consideration as much from the somatic or biological standpoint as from the spiritual or religious. The problem of neurosis ranges from disturbances in the sphere of instinct to the ultimate questions and decisions of our whole Weltanschauung. Neurosis is not an isolated, sharply defined phenomenon; it is a reaction of the whole human being. Here a pure therapy of the symptoms is obviously even more definitely proscribed than in the case of purely somatic illnesses; these too, however, always have a psychic component or accompanying symptom even though they are not

psychogenic. Modern medicine has just begun to take account of this fact, which the psychotherapists have been emphasizing for a long time. In the same way, long years of experience have shown me over and over again that a therapy along purely biological lines does not suffice, but requires a spiritual complement. This becomes especially clear to the medical psychologist where the question of dreams is concerned; for dreams, being statements of the unconscious, play no small part in the therapy. Anyone who sets to work in an honest and critical frame of mind will have to admit that the correct understanding of dreams is no easy matter, but one that calls for careful reflection, leading far beyond purely biological points of view. The indubitable occurrence of archetypal motifs in dreams makes a thorough knowledge of the spiritual history of man indispensable for anyone seriously attempting to understand the real meaning of dreams. The likeness between certain dream-motifs and mythologems is so striking that they may be regarded not merely as similar but even as identical. This recognition not only raises the dream to a higher level and places it in the wider context of the mythologem, but, at the same time, the problems posed by mythology are brought into connection with the psychic life of the individual. From the mythologem to the religious statement it is only a step. But whereas the mythological figures appear as pale phantoms and relics of a long past life that has become strange to us, the religious statement represents an immediate "numinous" experience. It is a living mythologem.

451 Here the empiricist’s way of thinking and expressing himself gets him into difficulties with the theologian. The latter when he is either making a dogma of the Gospel or "demythologizing" it won’t hear anything of "myth" because it seems to him a devaluation of the religious statement, in whose supreme truth he believes. The empiricist, on the other hand, whose orientation is that of natural science, does not connect any notion of value with the concept "myth/’ "Myth," for him, means "a statement about processes in the unconscious," and this applies equally to the religious statement. He has no means of deciding whether the latter is "truer" than the mythologem, for between
the two he sees only one difference: the difference in living intensity. The so-called religious statement is still numinous, a quality which the myth has already lost to a great extent. The empiricist knows that rites and figures once "sacred" have become obsolete and that new figures have become "numinous."

452 The theologian can reproach the empiricist and say that he does possess the means of deciding the truth, he merely does not wish to make use of it referring to the truth of revelation. In all humility the empiricist will then ask: Which revealed truth, and where is the proof that one view is truer than another? Christians themselves do not appear to be at one on this point. While they are busy wrangling, the doctor has an urgent case on his hands. He cannot wait for age-long schisms to be settled, but will seize upon anything that is "alive" for the patient and therefore effective. Naturally he cannot prescribe any religious system which is commonly supposed to be alive. Rather, by dint of careful and persevering investigation, he must endeavour to discover just where the sick person feels a healing, living quality which can make him whole. For the present he cannot be concerned whether this so-called truth bears the official stamp of validity or not. If, however, the patient is able to rediscover himself in this way and so get on his feet again, then the question of reconciling his individual realization or whatever one may choose to call the new insight or life-giving experience with the collectively valid opinions and beliefs becomes a matter of vital importance. That which is only individual has an isolating effect, and the sick person will never be healed by becoming a mere individualist. He would still be neurotically unrelated and estranged from his social group. Even Freud’s exclusively personalistic psychology of drives was obliged to come to terms, at least negatively, with the generally valid truths, the age-old representations collectives of human society. Scientific materialism is by no means a private religious or philosophical matter, but a very public matter indeed, as we might well have realized from contemporary events. In view of the extraordinary importance of these so-called universal truths, a rapprochement between individual realizations and social convictions becomes an urgent necessity. And just as the sick person in his individual distinctiveness must find a modus vivendi with society, so it will be a no less urgent task for him to compare the insights he has won through exploring the unconscious with the universal truths, and to bring them into mutual relationship.

453 A great part of my life’s work has been devoted to this endeavour. But it was clear to me from the out-

set that I could never accomplish such a task by myself. Although I can testify to the psychological facts, it is quite beyond my power to promote the necessary processes of assimilation which coming to terms with the representations collectives requires. This calls for the cooperation of many, and above all of those who are the expounders of the universal truths, namely the theologians. Apart from doctors, they are the only people who have to worry professionally
about the human soul, with the exception perhaps of teachers. But the latter confine themselves to children, who as a rule only suffer from the problems of the age indirectly, via their parents and educators. Surely, then, it would be valuable for the theologian to know what happens in the psyche of an adult. It must gradually be dawning on any responsible doctor what a tremendously important role the spiritual atmosphere plays in the psychic economy.

454 I must acknowledge with gratitude that the co-operation I had so long wished and hoped for has now become a reality. The present book bears witness to this, for it meets the preoccupations of medical psychology not only with intellectual understanding, but with good will. Only the most uncritical optimism could expect such an encounter to be love at first sight. The points de depart are too far apart and too different, and the road to their meeting-place too long and too hard, for agreement to come as a matter of course. I do not presume to know what the theologian misunderstands or fails to understand in the empiricist's point of view, for it is as much as I can do to learn to estimate his theological premises correctly. If I am not mistaken, however, one of the main difficulties lies in the fact that both appear to speak the same language, but this language calls up in their minds two totally different fields of association. Both can apparently use the same concept and must then acknowledge, to their amazement, that they are speaking of two different things. Take, for instance, the word "God." The theologian will naturally assume that the metaphysical Ens Absolutum is meant. The empiricist, on the contrary, does not dream of making such a far-reaching assumption, which strikes him as downright impossible anyway. He just as naturally means the word "God" as a mere statement, or at most as an archetypal motif which prefigures such statements. For him "God" can just as well mean Yahweh, Allah, Zeus, Shiva, or Huitzilopochtli. The divine attributes of omnipotence, omniscience, eternity, and so on are to him statements which, symptomatically or as syndromes, more or less regularly accompany
the archetype. He grants the divine image numinosity that is, a deeply stirring emotional effect which he accepts in the first place as a fact and sometimes tries to explain rationally, in a more or less unsatisfactory way. As a psychiatrist, he is sufficiently hardboiled to be profoundly convinced of the relativity of all such statements. As a scientist, his primary interest is the verification of psychic facts and their regular occurrence, to which he attaches incomparably greater importance than to abstract possibilities. His religio consists in establishing facts which can be observed and proved. He describes and circumscribes these in the same way as the mineralogist his mineral samples and the botanist his plants. He is aware that beyond provable facts he can know nothing and at best can only dream, and he considers it immoral to confuse a dream with knowledge. He does not deny what he has not experienced and cannot experience, but he will on no account assert anything which he does not think he can prove with facts. It is true that I have often been accused of having dreamt up the archetypes. I must remind these too hasty critics that a comparative study of motifs existed long before I ever mentioned archetypes. The fact that archetypal
motifs occur in the psyche of people who have never heard of mythology is common knowledge to anyone who has investigated the structure of schizophrenic delusions, if his eyes have not already been opened in this respect by the universal occurrence of certain mythologems. Ignorance and narrowmindedness, even when the latter is political, have never been conclusive scientific arguments.

455 I must be content to describe the standpoint, the faith, the struggle, the hope and devotion of the empiricist, which all culminate in the discovery and verification of provable facts and their hypothetical interpretation. For the theological standpoint I refer the reader to the competent expose by the author of this book.

456 When standpoints differ so widely, it is understandable that numerous clashes should occur in practice, some important, some unimportant. They are important, above all, where one realm threatens to encroach upon the territory of the other. My criticism of the doctrine of the privatio boni is such a case. Here the theologian has a certain right to fear an intrusion on the part of the empiricist. This discussion has left its mark on the book, as the

reader will see for himself. Hence I feel at liberty to avail myself of the right of free criticism, so generously offered me by the author, and to lay my argument before the reader.

457 I should never have dreamt that I would come up against such an apparently out-of-the-way problem as that of the privatio boni in my practical work. Fate would have it, however, that I was called upon to treat a patient, a scholarly man with an academic training, who had got involved in all manner of dubious and morally reprehensible practices. He turned out to be a fervent adherent of the privatio boni, because it fitted in admirably with his scheme: evil in itself is nothing, a mere shadow, a trifling and fleeting diminution of good, like a cloud passing over the sun. This man professed to be a believing Protestant and would therefore have had no reason to appeal to a sententia communis of the Catholic Church had it not .proved a welcome sedative to his uneasy conscience. It was this case that originally induced me to come to grips with the privatio boni in its psychological aspect. It is self-evident to the empiricist that the metaphysical aspect of such a doctrine must be left out of account, for he knows that he is dealing only with moral judgments and not with substances. We name a thing, from a certain point of view, good or bad, high or low, right or left, light or dark, and so forth. Here the antithesis is just as factual and real as the thesis. It would never occur to anyone except under very special conditions and for a definite purpose to define cold as a diminution of heat, depth as a diminution of height, right as a diminution of left. With this kind of logic one could just as well call good a diminution of evil. The psychologist would, it is true, find this way of putting it a little too pessimistic, but he would have nothing against it logically. Instead of ninety-nine you can also say a hundred minus one, if you don’t find it too complicated. But should he, as a moral man, catch himself glossing over an immoral act by optimistically regarding it as a slight diminution of good, which alone is real, or as an "accidental lack of perfection," then he would immediately have to call himself to order. His better judgment would tell him: If your evil is in fact only an unreal shadow of your good, then your so-called good is nothing but an unreal shadow of your real evil. If he does not reflect in this way he is deceiving himself, and self-deceptions of this kind have dissociating effects which breed neurosis, among them feelings of inferiority, with all their well-known attendant phenomena. For these reasons I have felt compelled to contest the validity of the privatio boni so far as the empirical realm is concerned. For the same reasons I also criticize the dictum derived from the privatio boni, namely: "Omne bonum a Deo, omne malum ab homine"; 5 for then on the one hand man is deprived of the possibility of doing anything good, and on the other he is given the seductive power of doing evil. The only dignity which is
left him is that of the fallen angeL The reader will see that I take this dictum literally. Criticism can be applied only to psychic phenomena, i.e., to ideas and concepts, and not to metaphysical entities. These can only be confronted with other metaphysical entities. Hence my criticism is valid only within the empirical realm. In the metaphysical realm, on the other hand, good may be a substance and evil a. I know of no factual experience which approximates to such an assertion, so at this point the empiricist must remain silent. Nevertheless, it is possible that here, as in the case of other metaphysical statements, especially dogmas, there are archetypal factors in the background, which have existed for an indefinitely long time as preformative psychic forces and would therefore be accessible to empirical research. In other words, there might be a preconscious psychic tendency which, independent of time and place, continually causes similar statements to be made, as is the case with mythologems, folklore motifs, and the individual formation of symbols. It seems to me, however, that the existing empirical material, at least so far as I am acquainted with it, permits of no definite conclusion as to the archetypal background of the privatio boni. Subject to correction, I would say that clear-cut moral distinctions are the most recent acquisition of civilized man. That is why such distinctions are often so hazy and uncertain, unlike other antithetical constructions which undoubtedly have an archetypal nature and are the prerequisites for any act of cognition, such as the Platonic (the Same and the Different).

460 Psychology, like every empirical science, cannot get along without auxiliary concepts, hypotheses, and models. But the theologian as well as the philosopher is apt to make the mistake of taking them for metaphysical postulates. The atom of which the physicist speaks is not an hypostasis, it is a model Similarly, my concept of the archetype or of psychic energy is only an auxiliary idea which can be exchanged at any time for a better formula. From a philosophical standpoint my empirical concepts would be logical monsters, and as a philosopher I should cut a very sorry figure. Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. On top of that, the individuation process develops a symbolism whose nearest

affinities are to be found in folklore, in Gnostic, alchemical, and suchlike "mystical" conceptions, not to mention shamanism. When material of this kind is adduced for comparison, the exposition fairly swarms with "exotic" and "far-fetched" proofs, and anyone who merely skims through a book instead of reading it can easily succumb to the illusion that he is confronted with a Gnostic system. In reality, however, individuation is an expression of that biological process simple or complicated as the case may be by which every living thing becomes what it was destined to become from the beginning. This process naturally expresses itself in man as much psychically as somatically. On the psychic side it produces those well-known quaternity symbols, for instance, whose parallels are found in mental asylums as well as in Gnosticism and other exoticisms, and last but not least in Christian allegory. Hence it is by no means a case of mystical speculations, but of clinical observations and their interpretation through comparison with analogous phenomena in other fields. It is not the daring fantasy of the anatomist that can be held responsible when he discovers the nearest analogies to the human skeleton in certain African anthropoids of which the layman has never heard.

461 It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. As a philosopher and speculating heretic I am, of course, easy prey. That is probably the reason why people prefer to ignore the facts I have discovered, or to deny them without scruple. But it is the facts that are of prime importance to me and not a provisional terminology or attempts at theoretical reflections. The fact that archetypes exist is not spirited away by saying that there are no inborn ideas. I have never maintained that the archetype an sich is an idea, but have expressly pointed out that I regard it as a form without definite content.

462 In view of these manifold misunderstandings, I set a particularly high value on the real understanding shown by the author, whose point de depart is diametrically opposed to that of natural science. He has successfully undertaken to feel his way into the empiricist’s manner of thinking as far as possible, and if he has not always entirely succeeded in his attempt, I am the last person to blame him, for I am convinced that I am unwittingly guilty of many an offence against the theological way of thinking. Discrepancies of this kind can only be settled by lengthy discussions, but they have their good side: not only do two apparently incompatible mental spheres come into contact, they also animate and fertilize one another. This calls for a great deal of good will on either side, and here I can give the author unstinted praise. He has taken the part of the opposite standpoint very fairly, and what is especially valuable to me has at the same time illustrated the theological standpoint in a highly instructive way. The medical psychotherapist cannot in the long run afford to overlook the religious systems of healing if one may so describe certain aspects of religion any more than the theologian, if he has the cure of souls at heart, can afford to ignore the experience of medical psychology.

463 In the practical field of individual treatment it seems to me that no serious difficulties should arise. These may be expected only when the discussion begins between individual experience and the collective truths. In most cases this necessity does not present itself until fairly late in the treatment, if at all. In practice it quite often happens that the whole treatment takes place on the personal plane, without the patient having any inner experiences that are definite enough to necessitate his coming to terms with the collective beliefs. If the patient remains within the framework of his traditional faith, he will, even if stirred or perhaps shattered by an archetypal dream, translate this experience into the language of his faith. This operation may strike the empiricist (if he happens to be a fanatic of the truth) as questionable, but it can pass off harmlessly and may even lead to a satisfactory issue, in so far as it is legitimate for this type of man. I try to impress it upon my pupils not to treat their patients as if they were all cut to the same measure: the population consists of different historical layers. There are people who, psychologically, might be living in the year 5000 B.C., i.e., who can still successfully solve their conflicts as people did seven thousand years ago. There are countless troglodytes and barbarians living in Europe and in all civilized countries, as well as a large number of medieval Christians. On the other hand, there are relatively few who have reached the level of consciousness which is possible in our time. We must also reckon with the fact that a few of our generation belong to the third or fourth millennium A.D. and are consequently

anachronistic. So it is psychologically quite "legitimate" when a medieval man solves his conflict today on a thirteenth-century level and treats his shadow as the devil incarnate. For such a man any other procedure would be unnatural and wrong, for his belief is that of a thirteenth-century Christian. But, for the man who belongs by temperament, i.e., psychologically, to the twentieth century, there are certain important considerations which would never enter the head of our medieval specimen. How much the Middle Ages are still with us can be seen, among other things, from the fact that such a simple truth as the psychic quality of metaphysical figures will not penetrate into people's heads. This is not a matter of intelligence or education, or of Weltanschauung, for the materialist also is unable to perceive to what extent, for instance, God is a psychic quantity which nothing can deprive of its reality, which does not insist on a definite name and which allows itself to be called reason, energy, matter, or even ego.

464 This historical stratification must be taken into account most carefully by the psychotherapist, likewise the possibility of a latent capacity for development, which he would do well, however, not to take for granted.

465 Whereas the "reasonable," i.e., rationalistic, point of view is satisfying to the man of the eighteenth century, the psychological standpoint appeals much more to the man of the twentieth century. The most threadbare rationalism means more to the former than the best psychological explanation, for he is incapable of thinking psychologically and can operate only with rational concepts, which must on no account savour of metaphysics, for the latter are taboo. He will at once suspect the psychologist of mysticism, for in his eyes a rational concept can be neither metaphysical nor psychological. Resistances against the psychological standpoint, which regards psychic processes as facts, are, I fear, all equally anachronistic, including the prejudice of psychologism," which does not understand the empirical nature of the psyche either. To the man of the twentieth century this is a matter of the highest importance and the very foundation of his reality, because he has recognized once and for all that without an observer there is no world and consequently no truth, for there would be nobody to register it. The one and only immediate guarantor of reality is the observer. Significantly enough, the most unpsychological of all sciences, physics, comes up against the observer at the decisive point. This knowledge sets its stamp on our century.

466 it would be an anachronism, i.e., a regression, for the man of the twentieth century to solve his conflicts either rationalistically or metaphysically. Therefore, for better or worse, he has built himself a psychology, because it is impossible to get along without it. Both the theologian and the somatic doctor would do well to give earnest consideration to this fact, if they do not want to risk losing touch with their time. It is not easy for the somatically oriented doctor to see his long familiar clinical pictures and their aetiology in the unaccustomed light of psychology, and in the same way it will cost the theologian considerable effort to adjust his thinking to the new fact of the psyche and, in particular, of the unconscious, so that he too can reach the man of the twentieth century. No art, science, or institution in any way concerned with human beings can escape the effects of the development which the psychologists and physicists have let loose, even if they oppose it with the most stubborn prejudices.

467 Father White's book has the merit of being the first theological work from the Catholic side to concern itself with the far reaching effects of the new empirical knowledge in the realm of archetypal ideas, and to make a serious attempt to integrate it. Although the book is addressed primarily to the theologian, the psychologist and particularly the medical psychotherapist will be able to glean from it a rich harvest of knowledge.

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1. `http://ecx.images-amazon.com/images/I/51inUpbM0eL._SL500_AA300_.jpg`

Carl Jung: You trust your unconscious as if it were a loving father. **(2019-03-02 16:04)**

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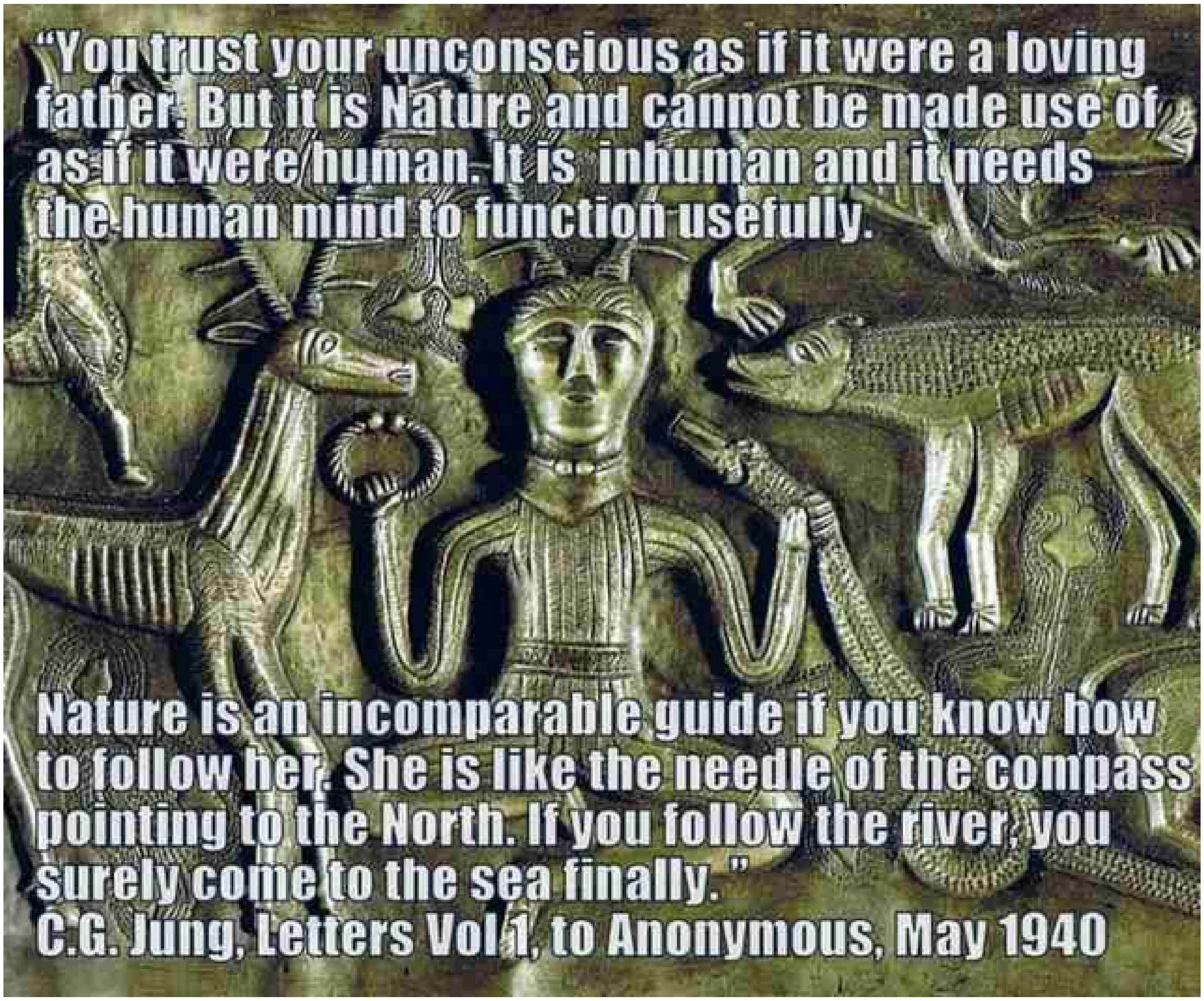
"You trust your unconscious as if it were a loving father. But it is Nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.
Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea finally."
C.G. Jung, Letters Vol 1, to Anonymous, May 1940

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father.

But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally.

But if you take it literally you soon get stuck in an Impassable gorge and you complain of being misguided. The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/fb71d-12btrust.jpg`

Carl Jung Quotations 7 **(2019-03-02 17:03)**

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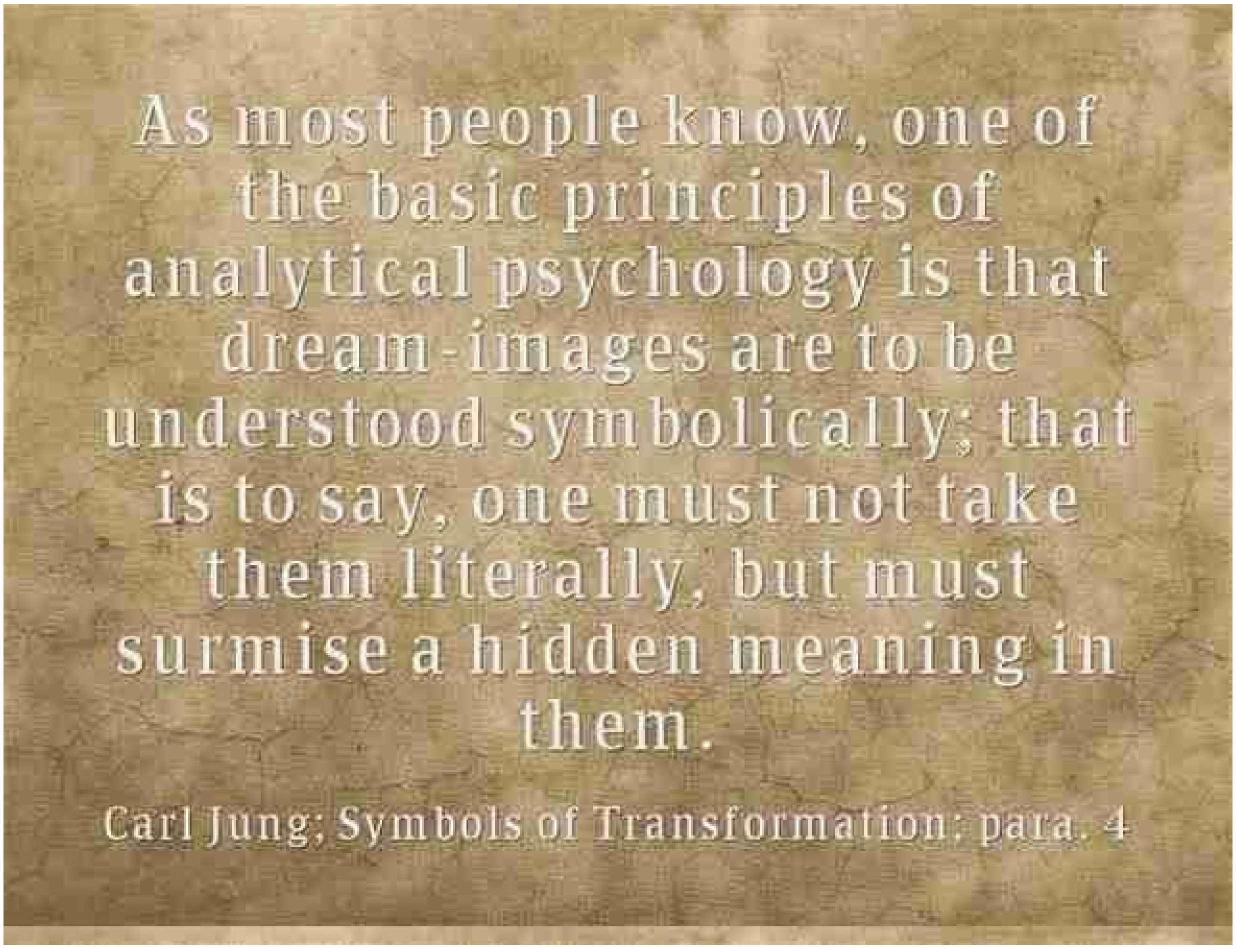
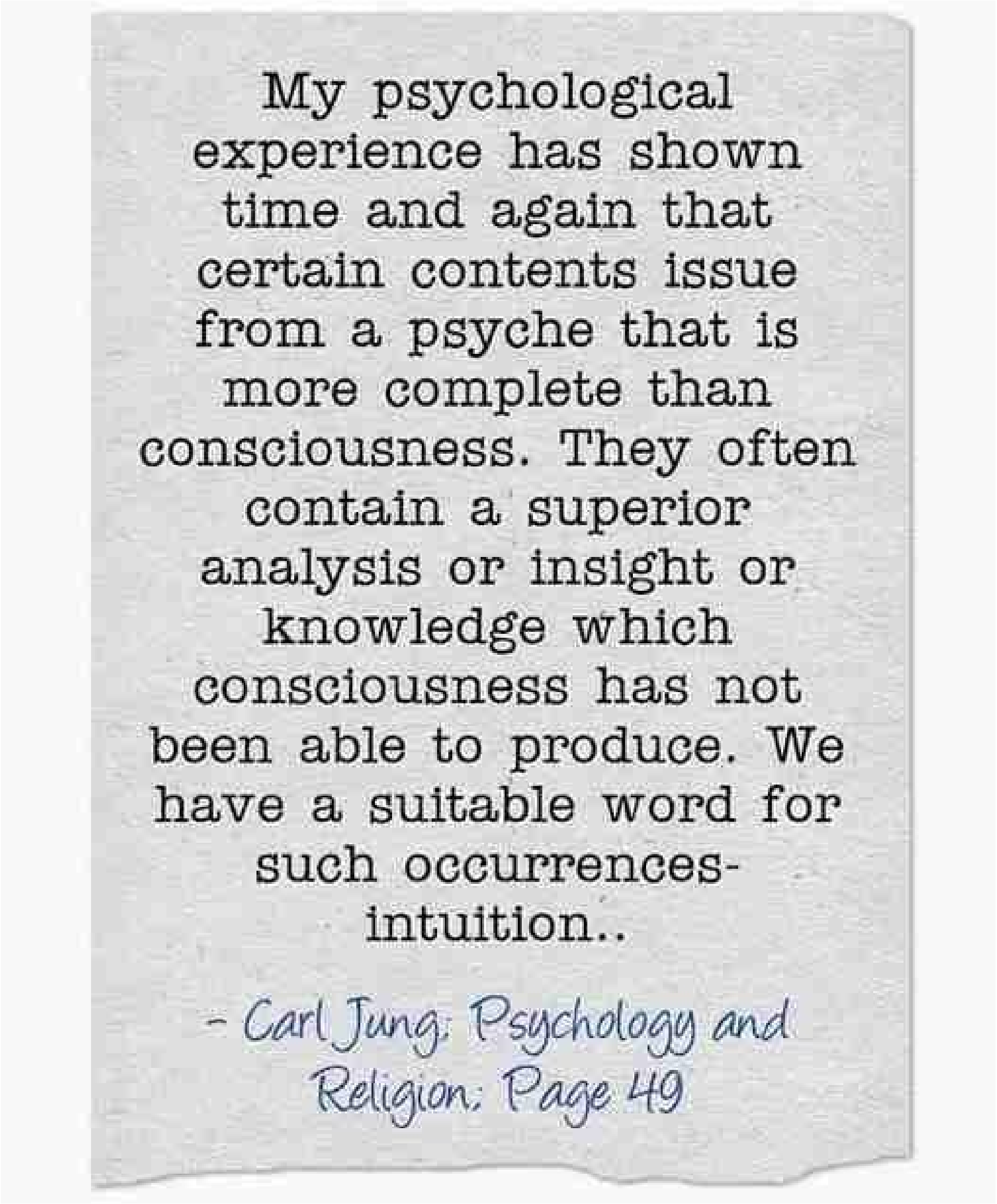


As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them.

Carl Jung; Symbols of Transformation: para. 4

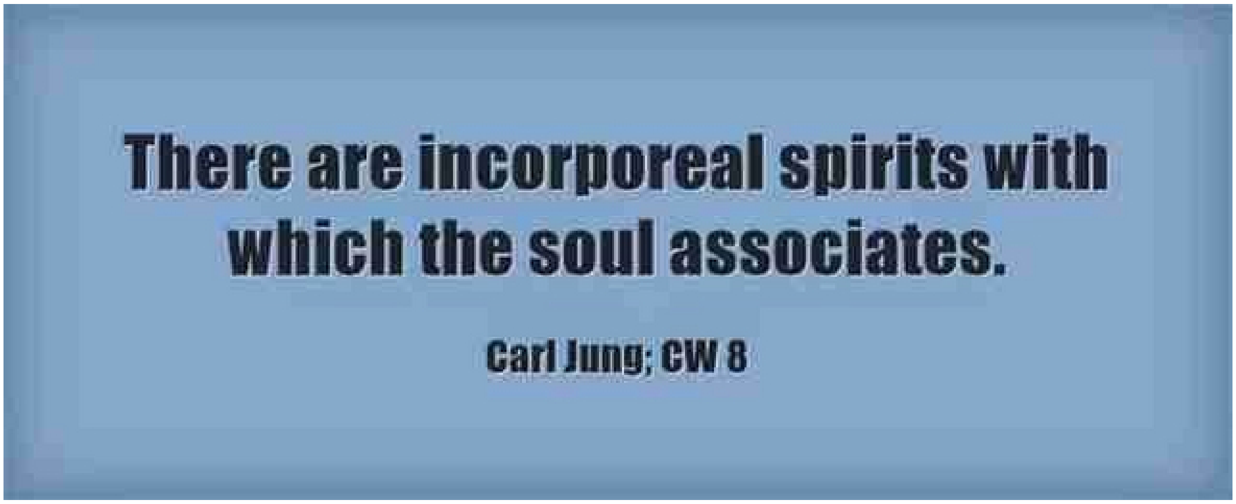
As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung, CW 5, Para 4.



My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences- intuition..

- Carl Jung: Psychology and Religion: Page 49

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung, CW 11, Page 49.



There are incorporeal spirits with which the soul associates.

Carl Jung; CW 8

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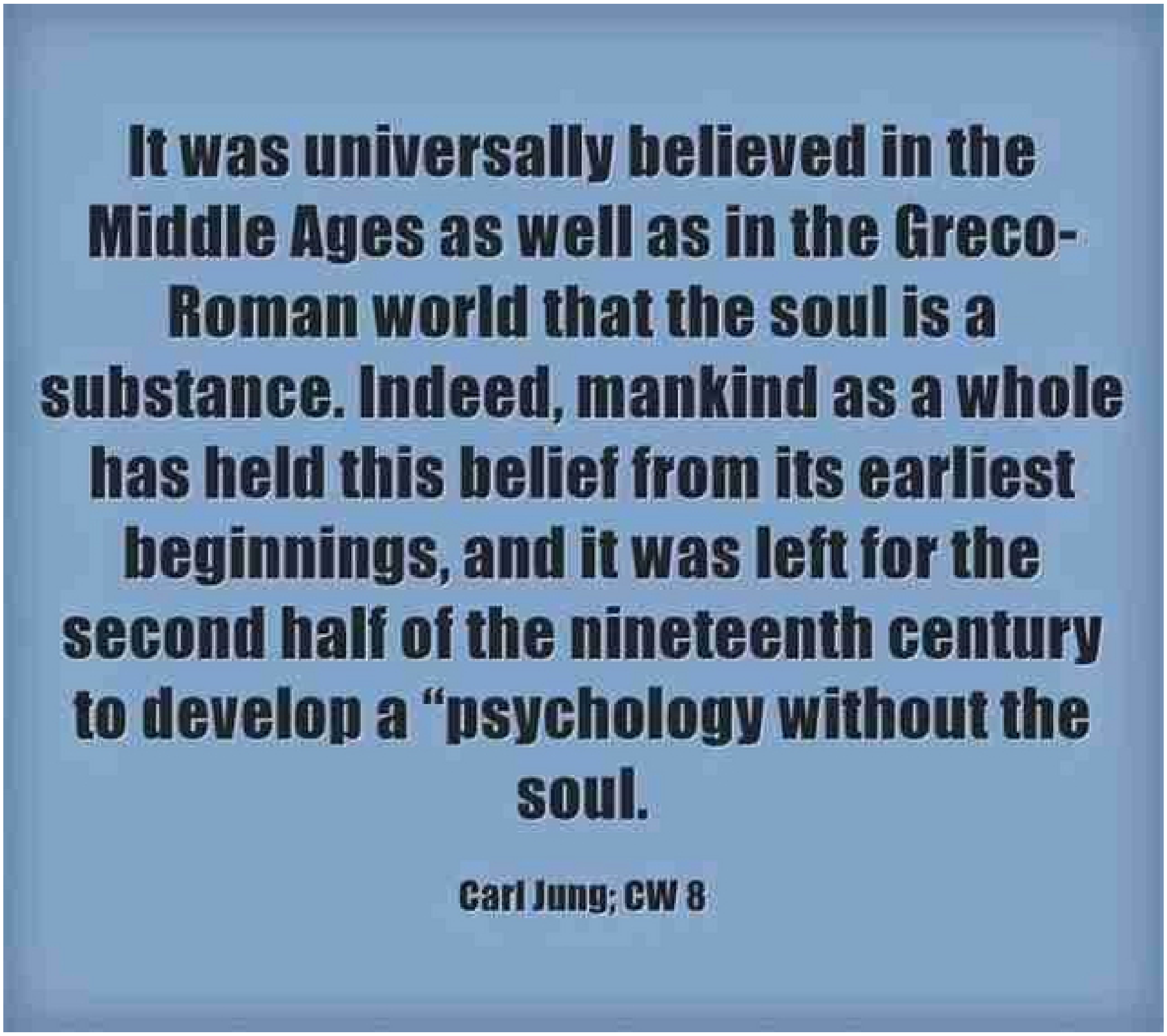
[4]



It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.

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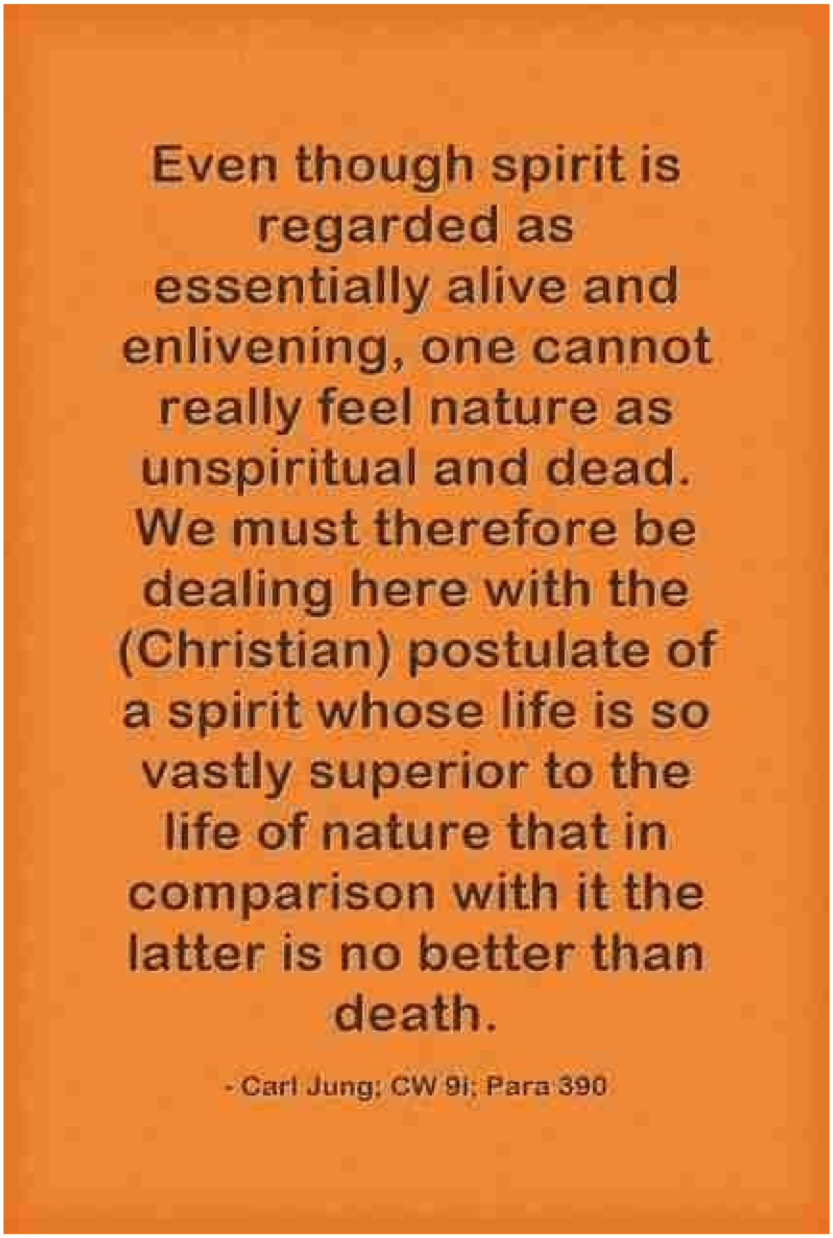

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death.

- Carl Jung; CW 9i; Para 390

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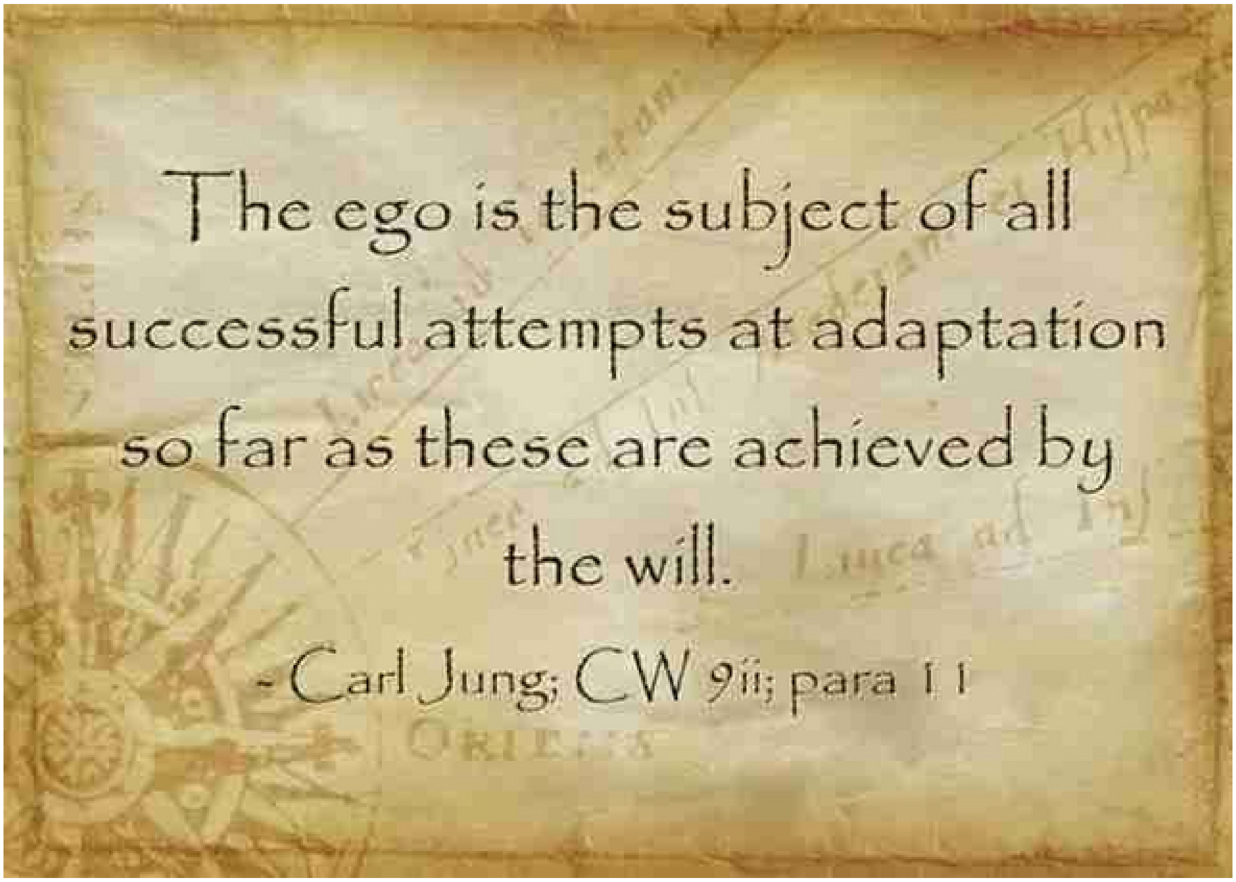
[6]



The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will.

- Carl Jung; CW 9ii; para 11

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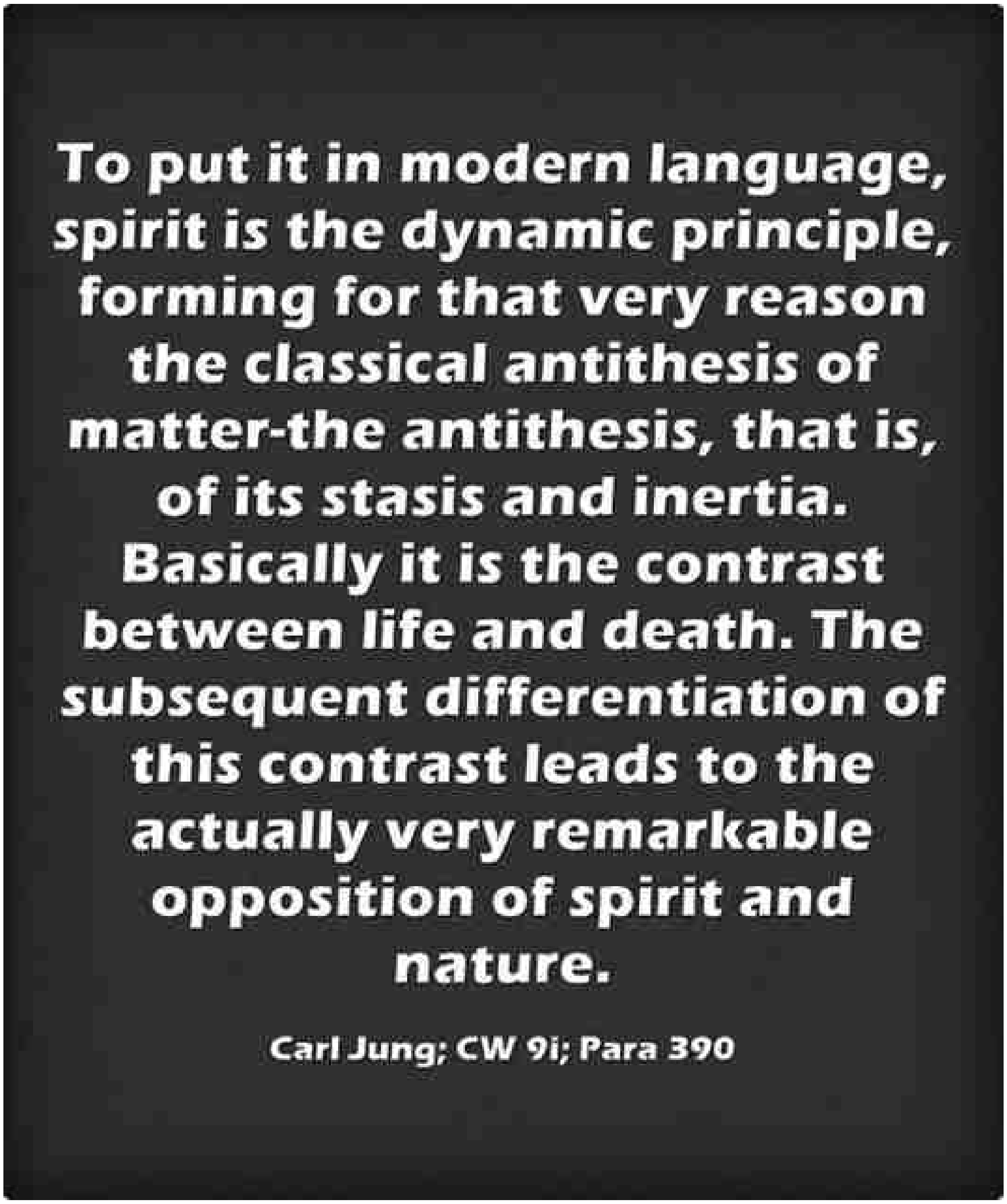
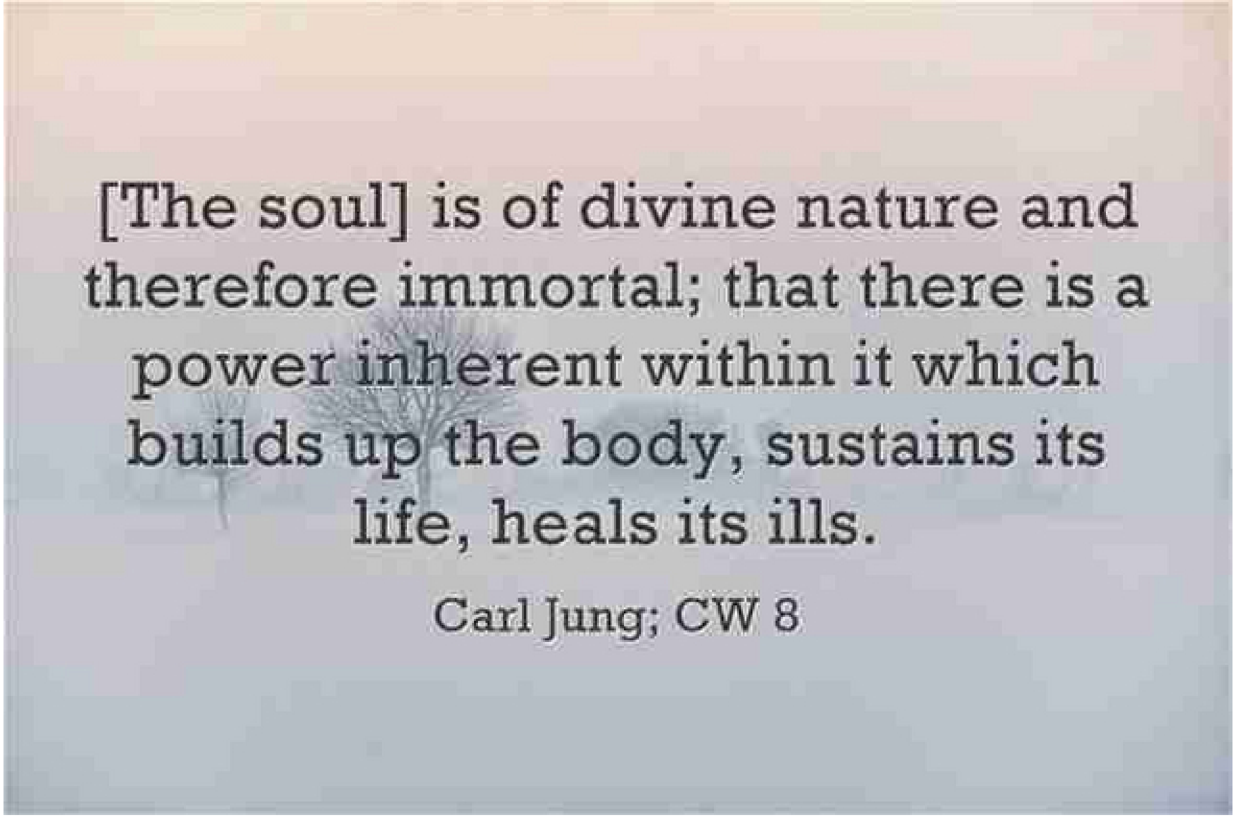


To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature.

Carl Jung; CW 9i; Para 390



[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills.

Carl Jung; CW 8

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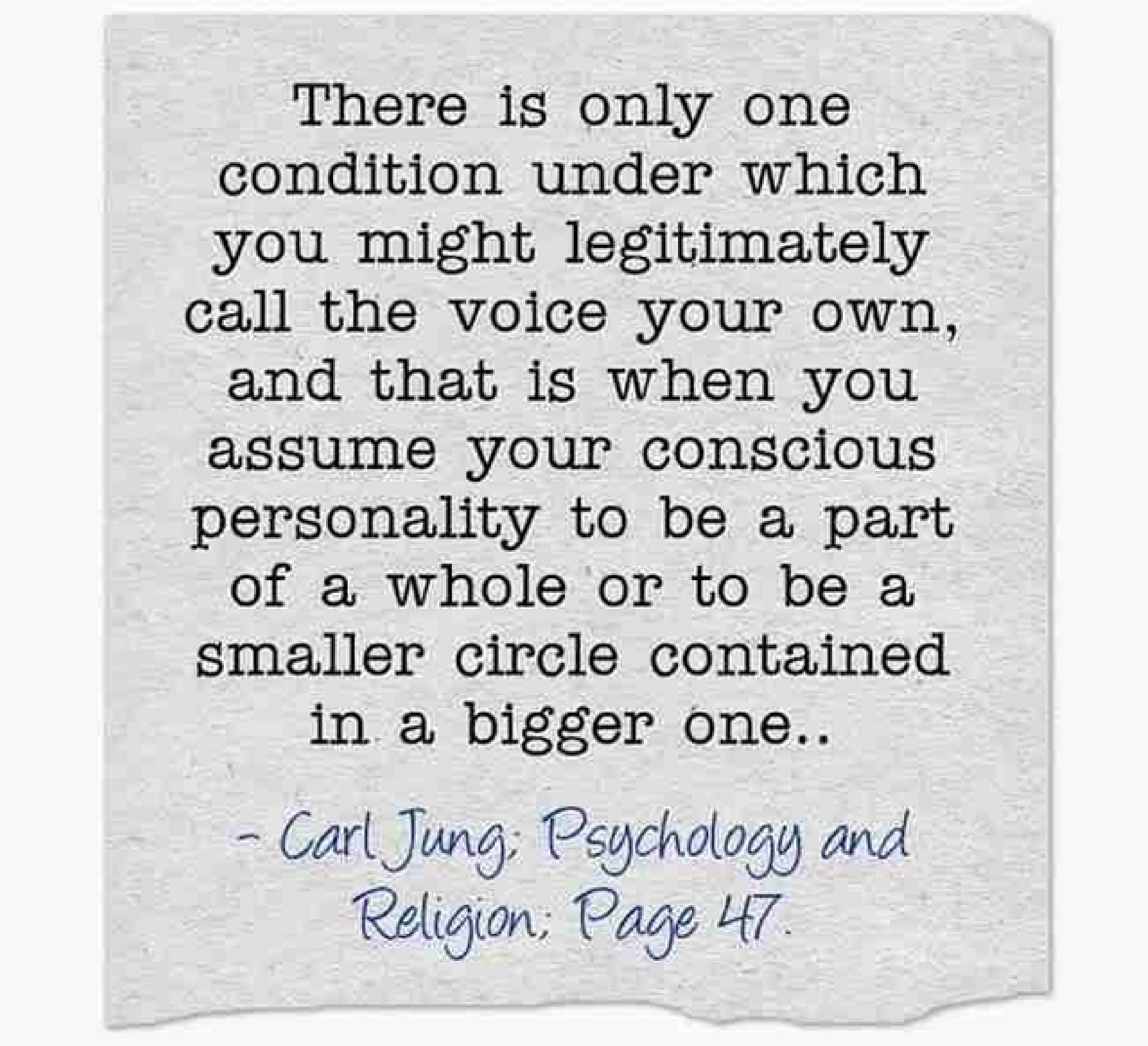
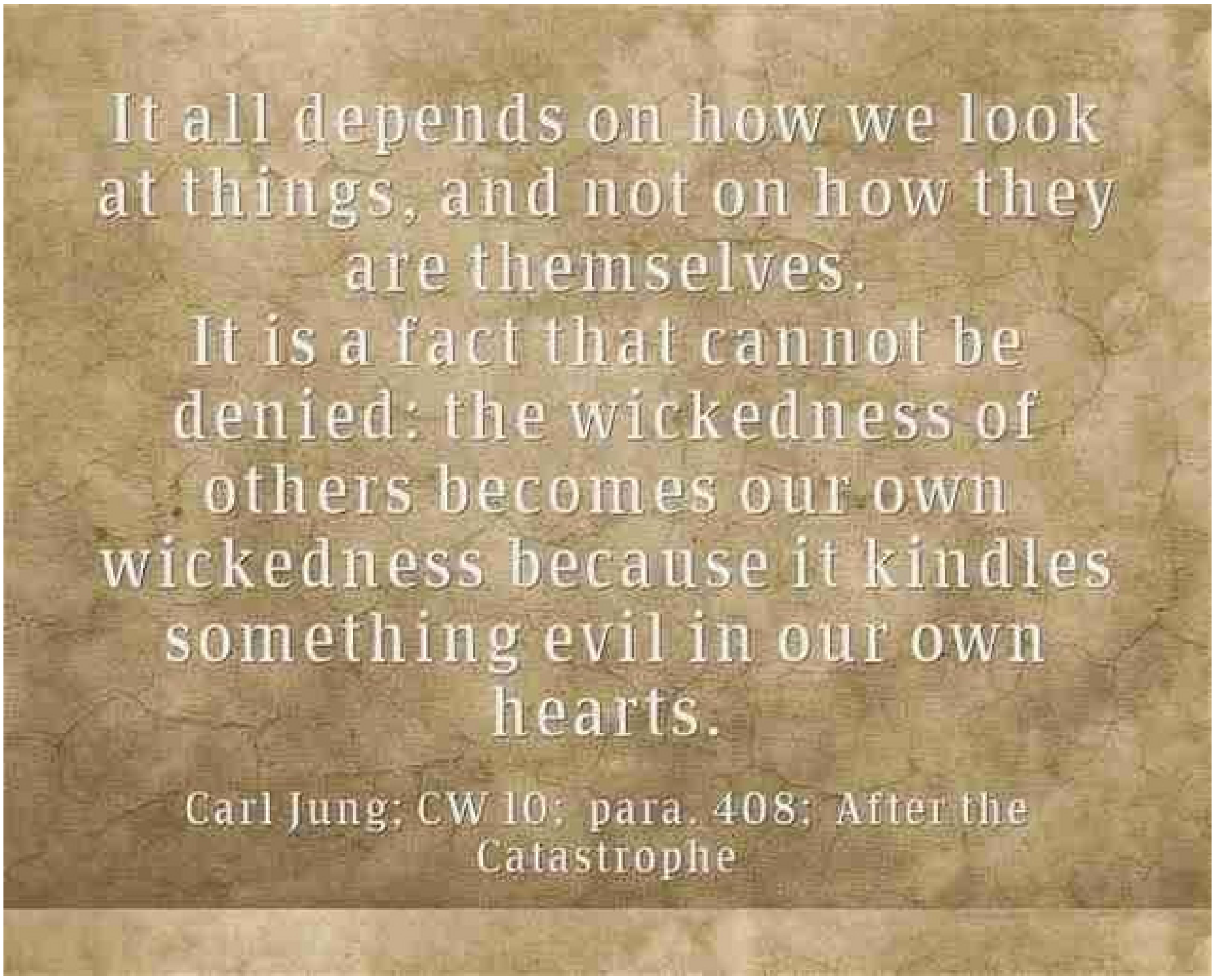


There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one..

- Carl Jung; Psychology and Religion; Page 47.

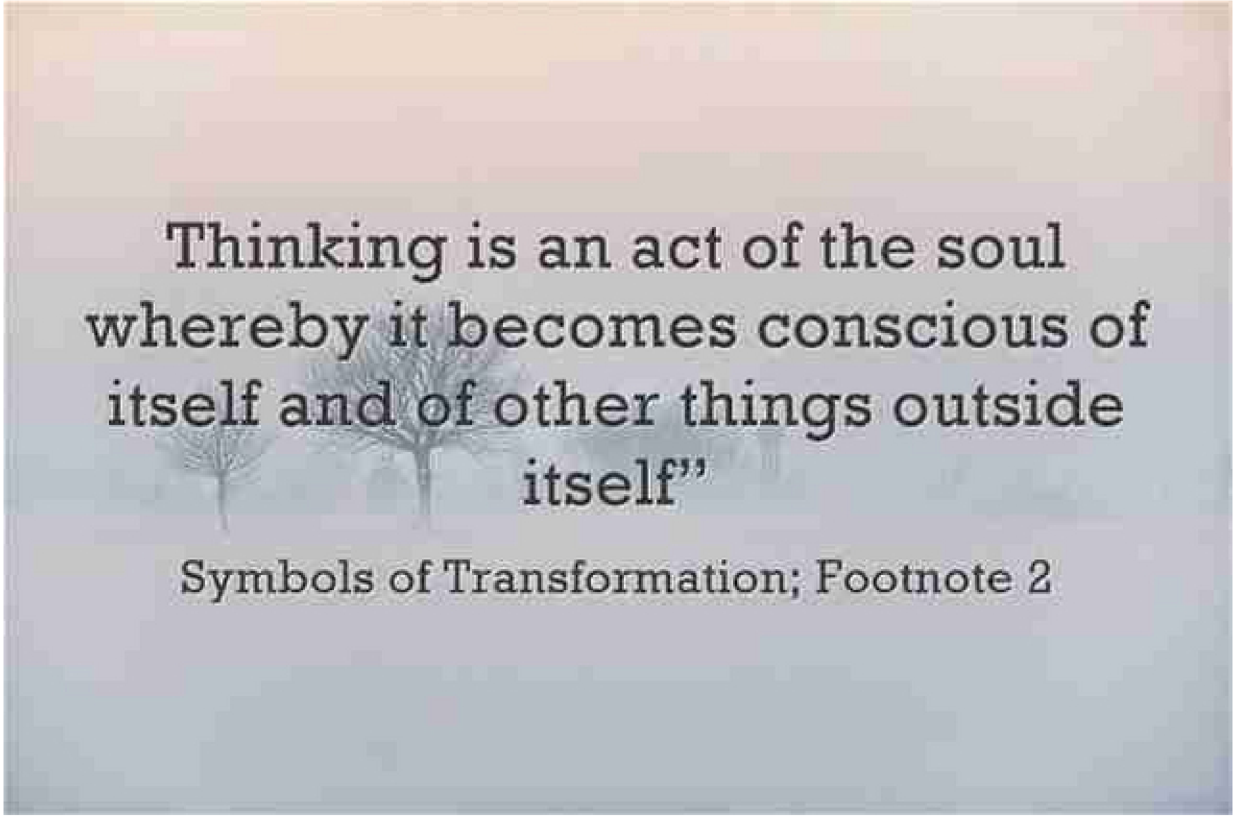
There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one.. Carl Jung, CW 11, Page 47.



It all depends on how we look at things, and not on how they are themselves.
It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

Carl Jung; CW 10; para. 408; After the Catastrophe

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung, CW 5, Footnote 2.



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Symbols of Transformation; Footnote 2

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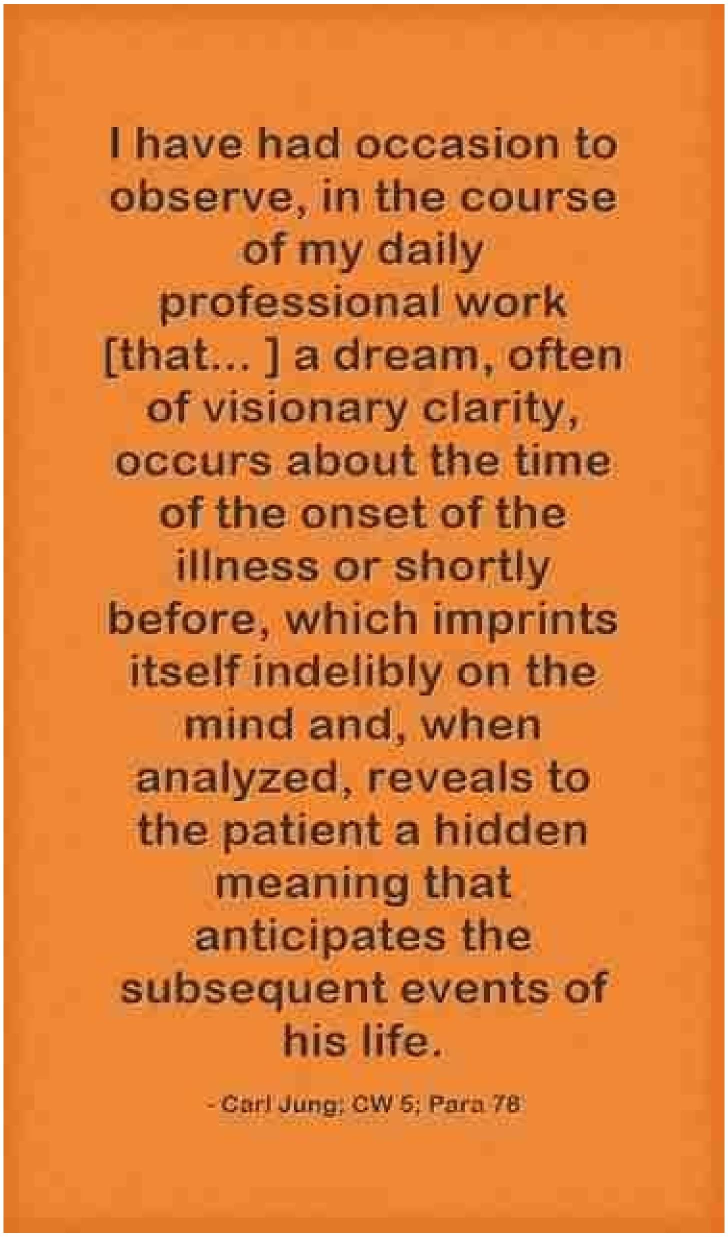

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life.

- Carl Jung; CW 5; Para 78

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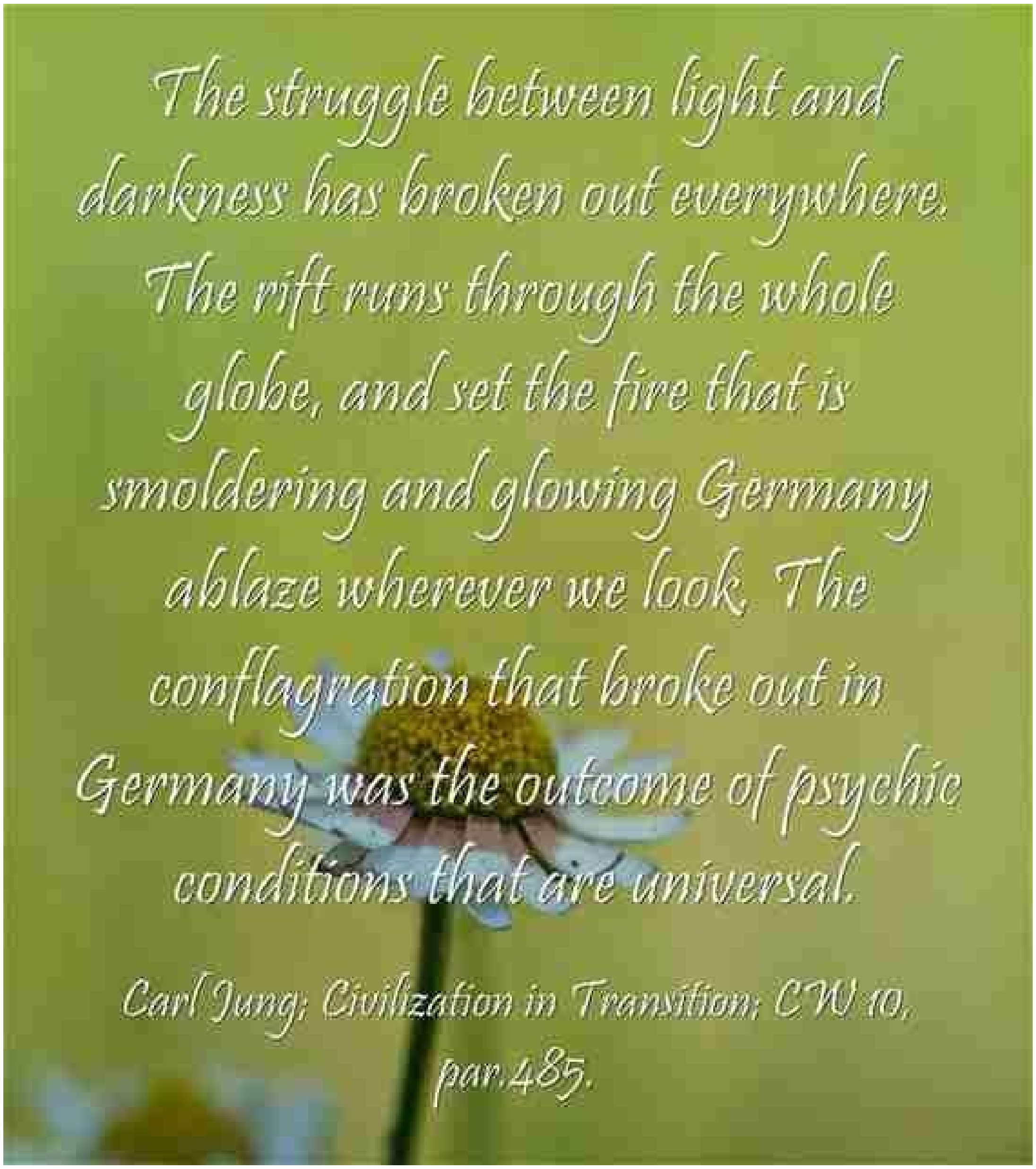
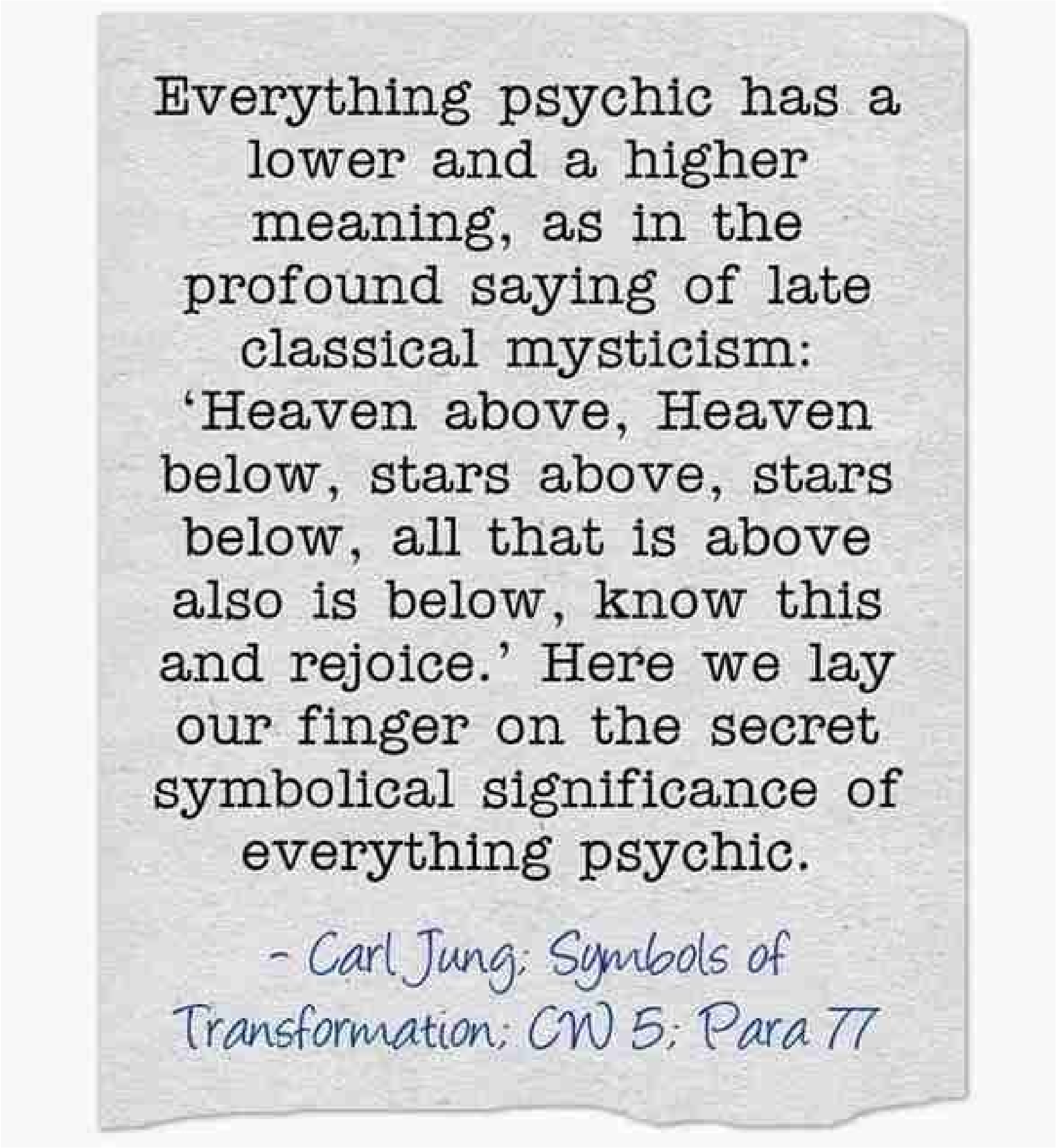


The struggle between light and
darkness has broken out everywhere.
The rift runs through the whole
globe, and set the fire that is
smoldering and glowing Germany
ablaze wherever we look. The
conflagration that broke out in
Germany was the outcome of psychic
conditions that are universal.

Carl Jung; Civilization in Transition; CW 10,
par.485.

The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, par.485.



Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic.

- Carl Jung; Symbols of Transformation; CW 5; Para 77

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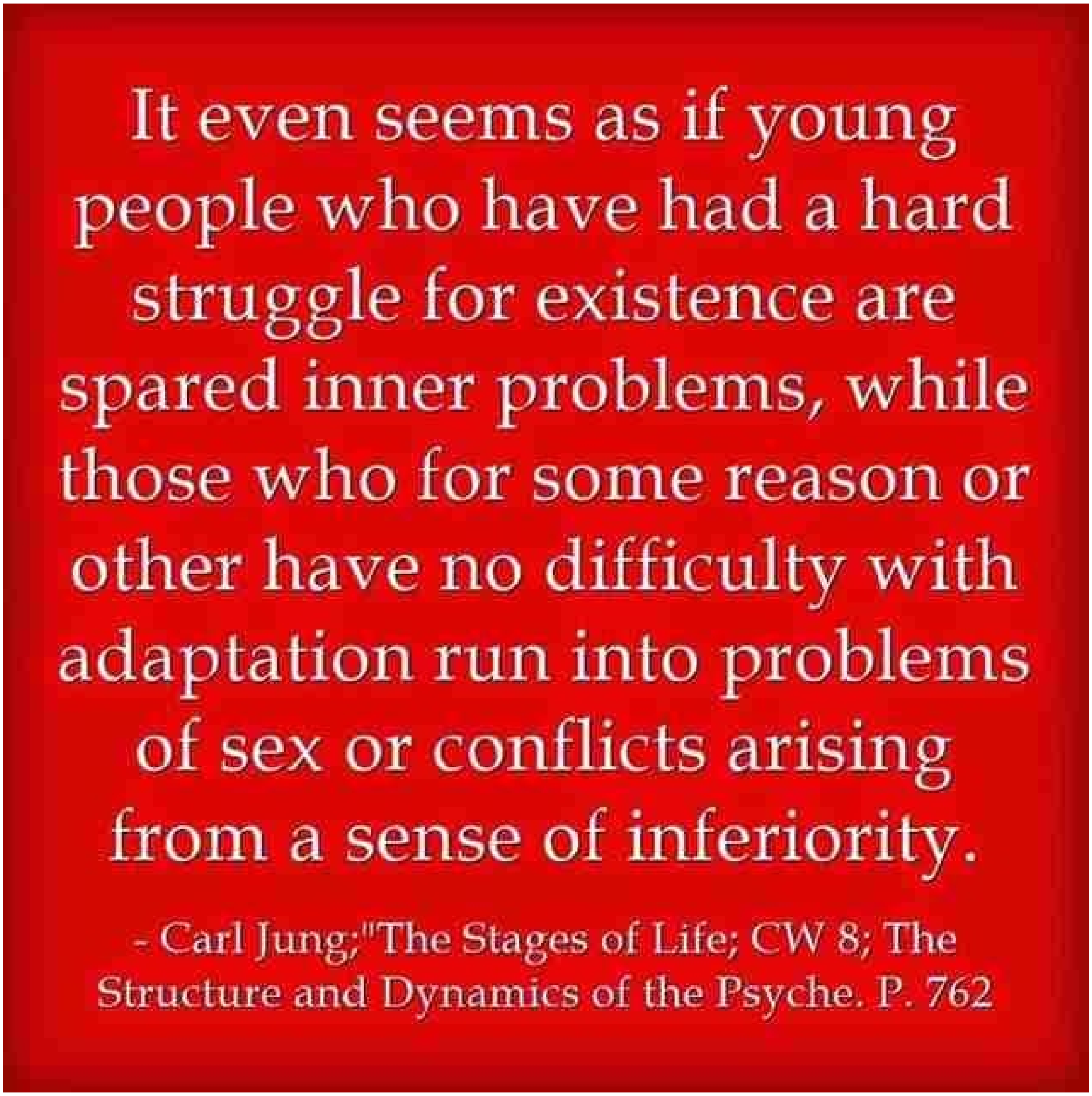

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority.

- Carl Jung;"The Stages of Life; CW 8; The Structure and Dynamics of the Psyche. P. 762

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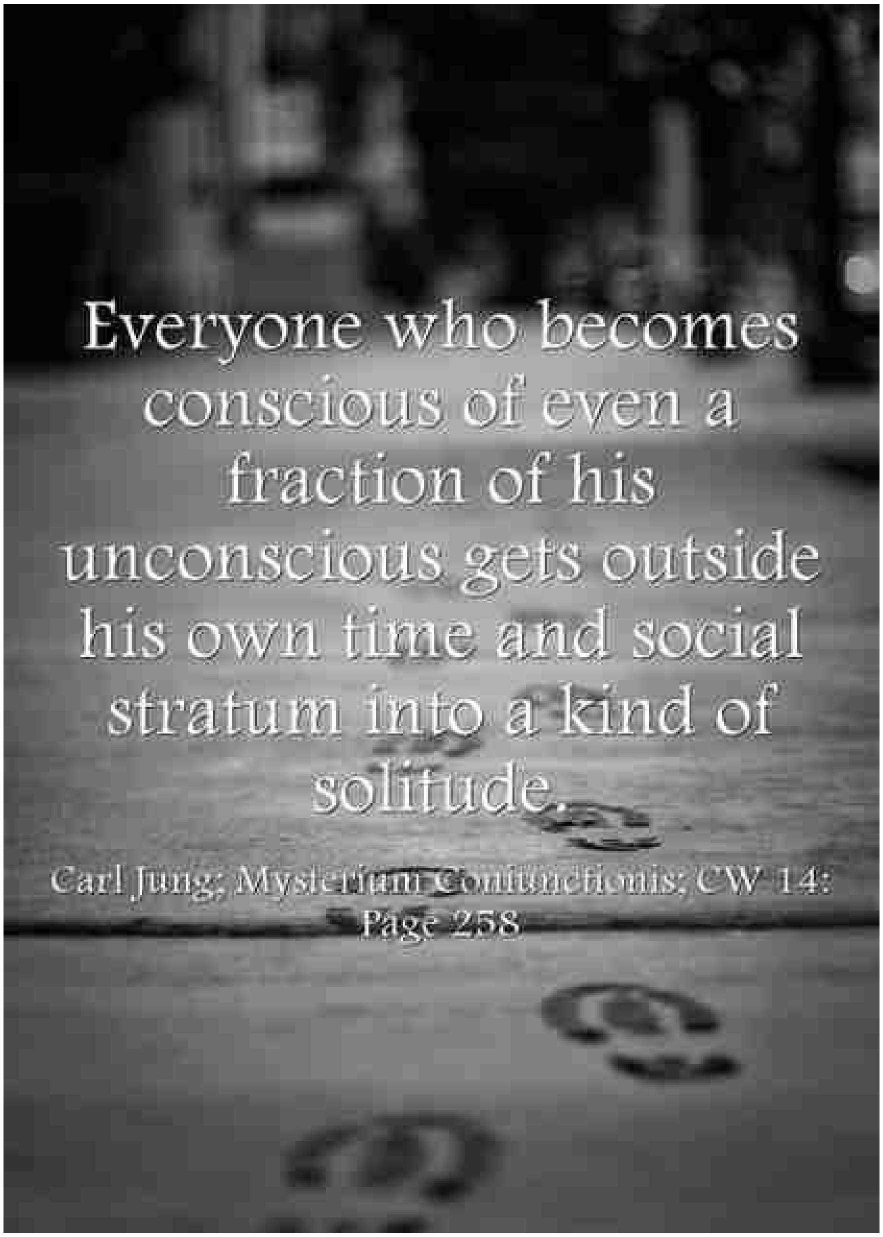
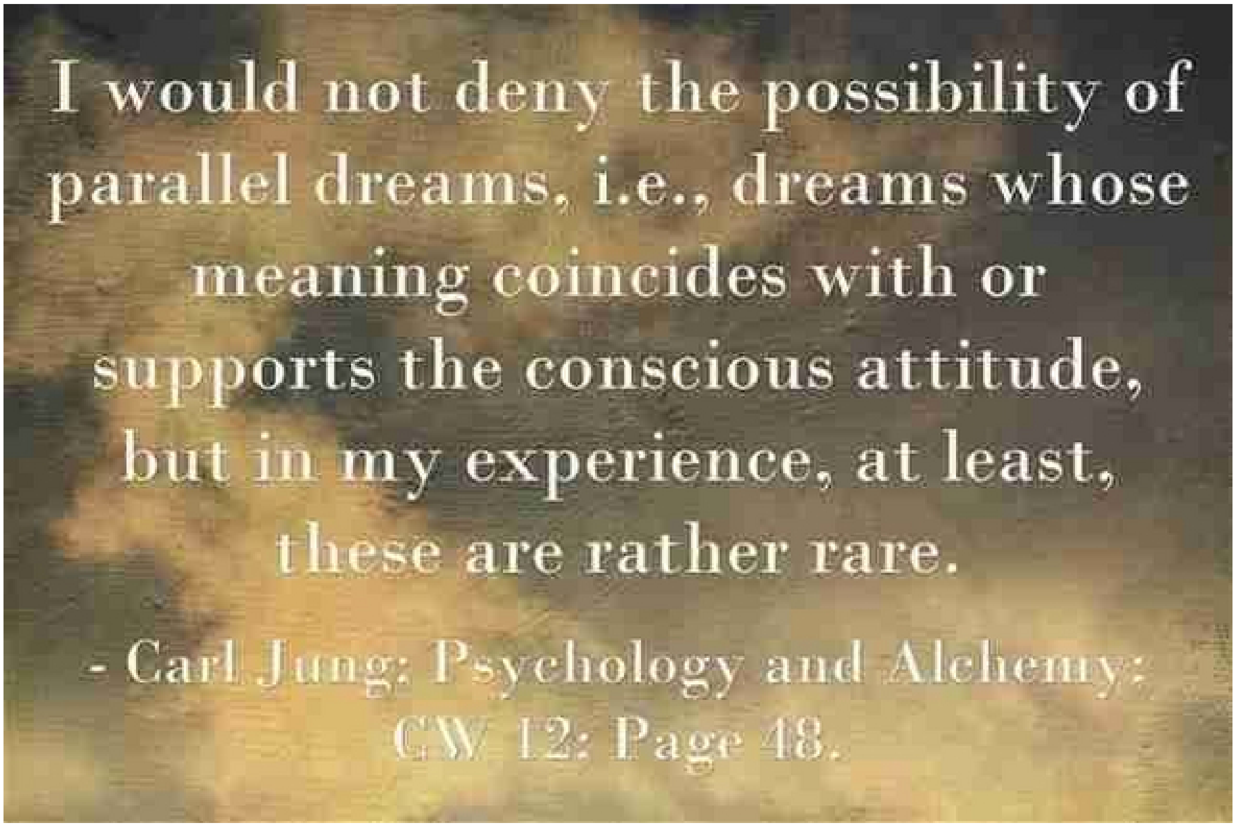

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude.
Carl Jung; Mysterium Coniunctionis; CW 14: Page 258

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Page 258.



I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.

- Carl Jung: Psychology and Alchemy: CW 12: Page 48.

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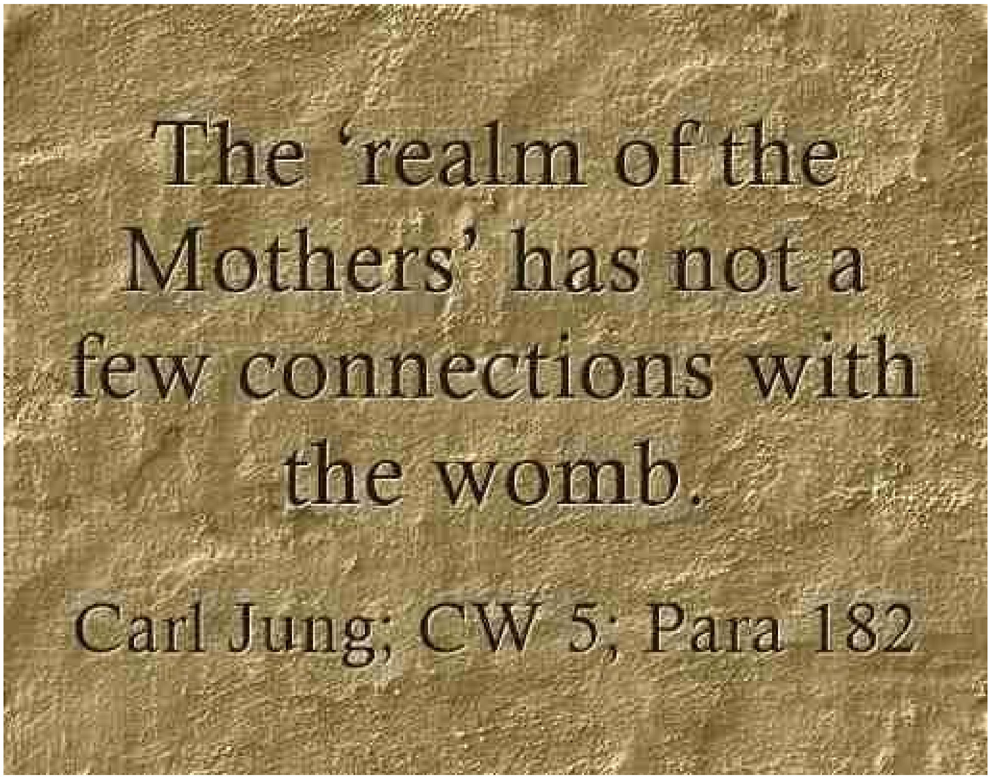

The 'realm of the Mothers' has not a few connections with the womb.

Carl Jung; CW 5; Para 182

The “realm of the mothers” has not a few connections with the womb. Carl Jung; CW 5; Para 182.

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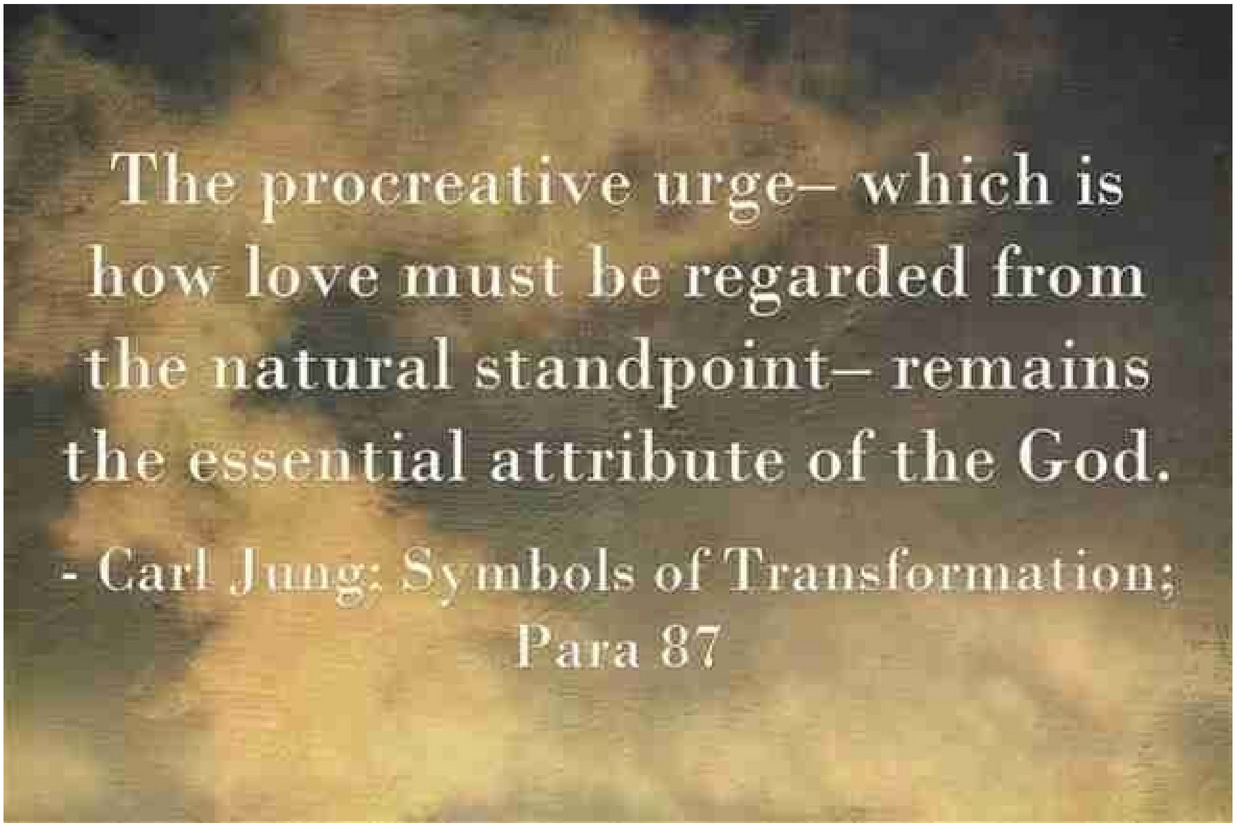

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God.

- Carl Jung: Symbols of Transformation; Para 87

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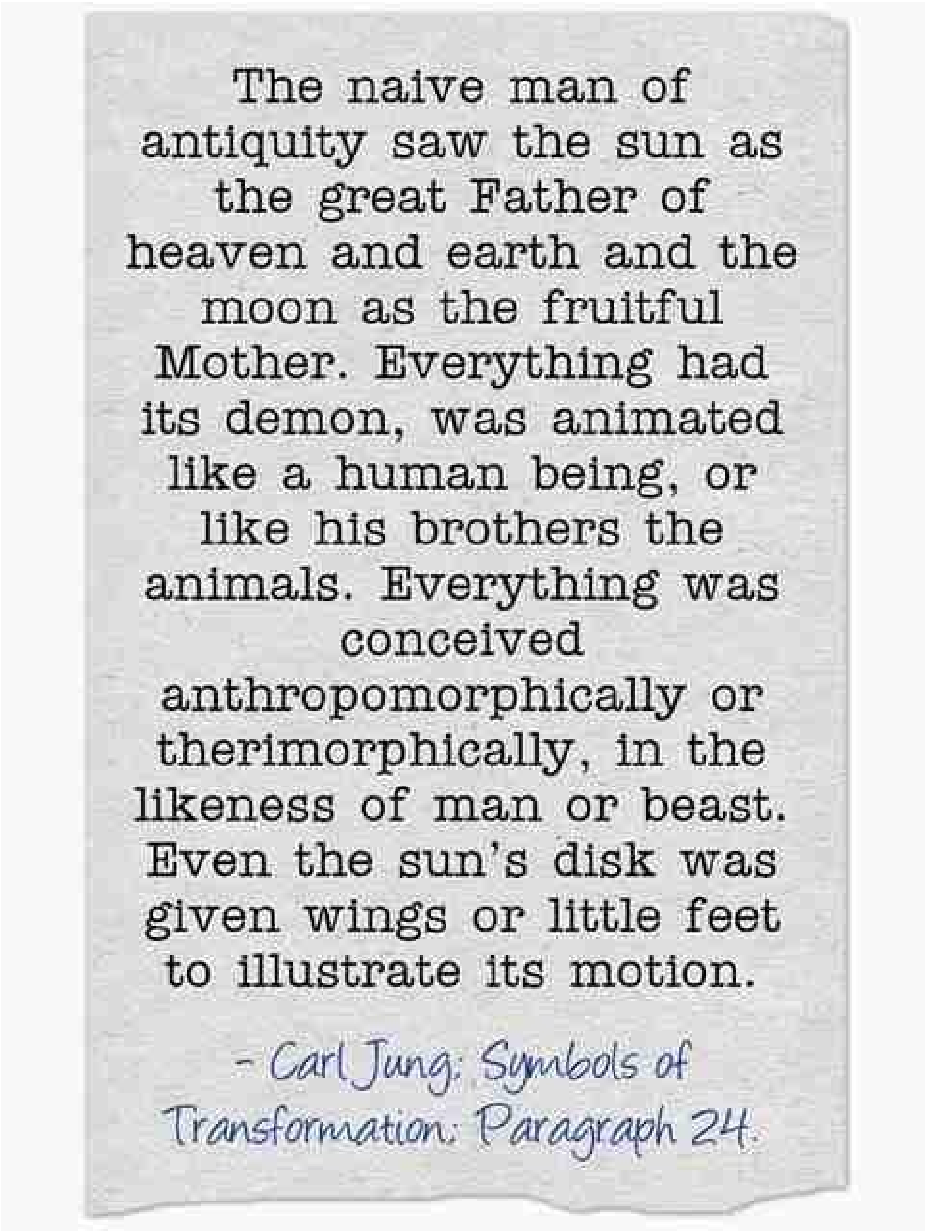

The naive man of antiquity saw the sun as the great Father of heaven and earth and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or therimorphically, in the likeness of man or beast. Even the sun's disk was given wings or little feet to illustrate its motion.

– Carl Jung: Symbols of Transformation: Paragraph 24.

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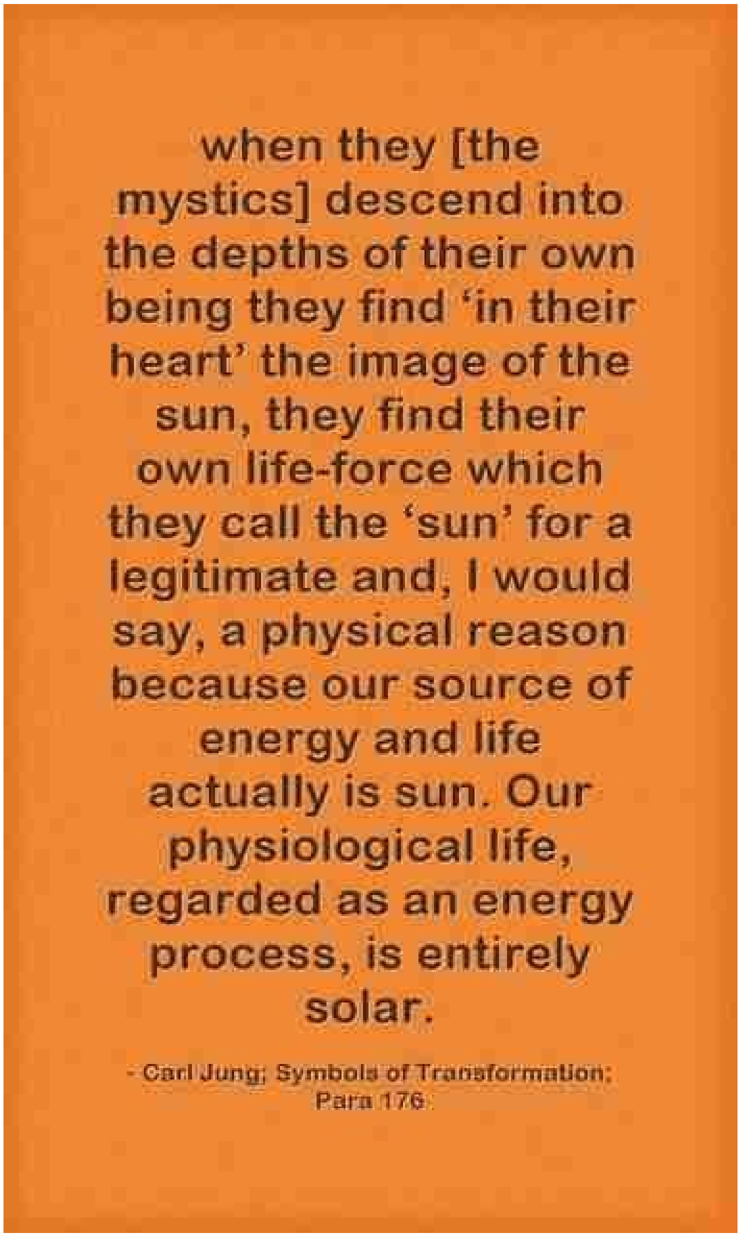

when they [the mystics] descend into the depths of their own being they find ‘in their heart’ the image of the sun, they find their own life-force which they call the ‘sun’ for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar.

- Carl Jung; Symbols of Transformation; Para 176

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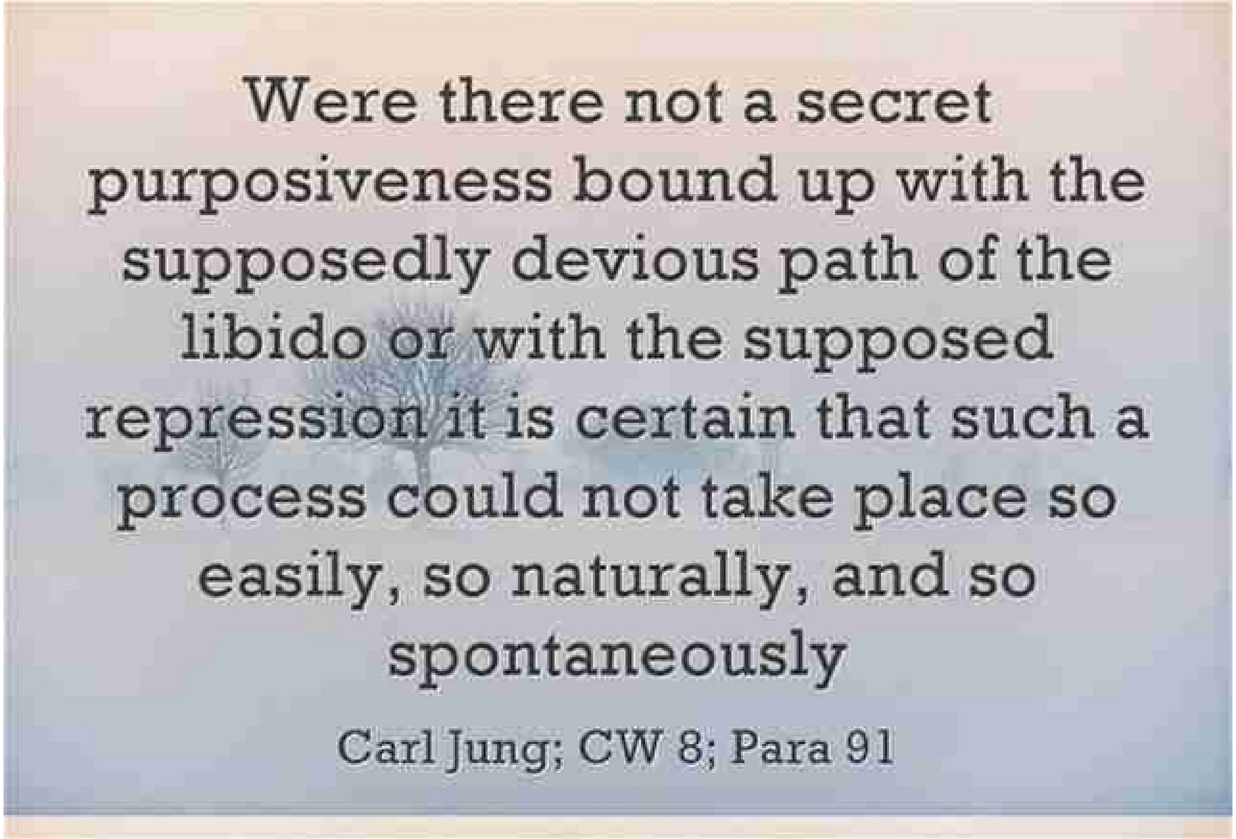

Were there not a secret purposiveness bound up with the supposedly devious path of the libido or with the supposed repression it is certain that such a process could not take place so easily, so naturally, and so spontaneously

Carl Jung; CW 8; Para 91

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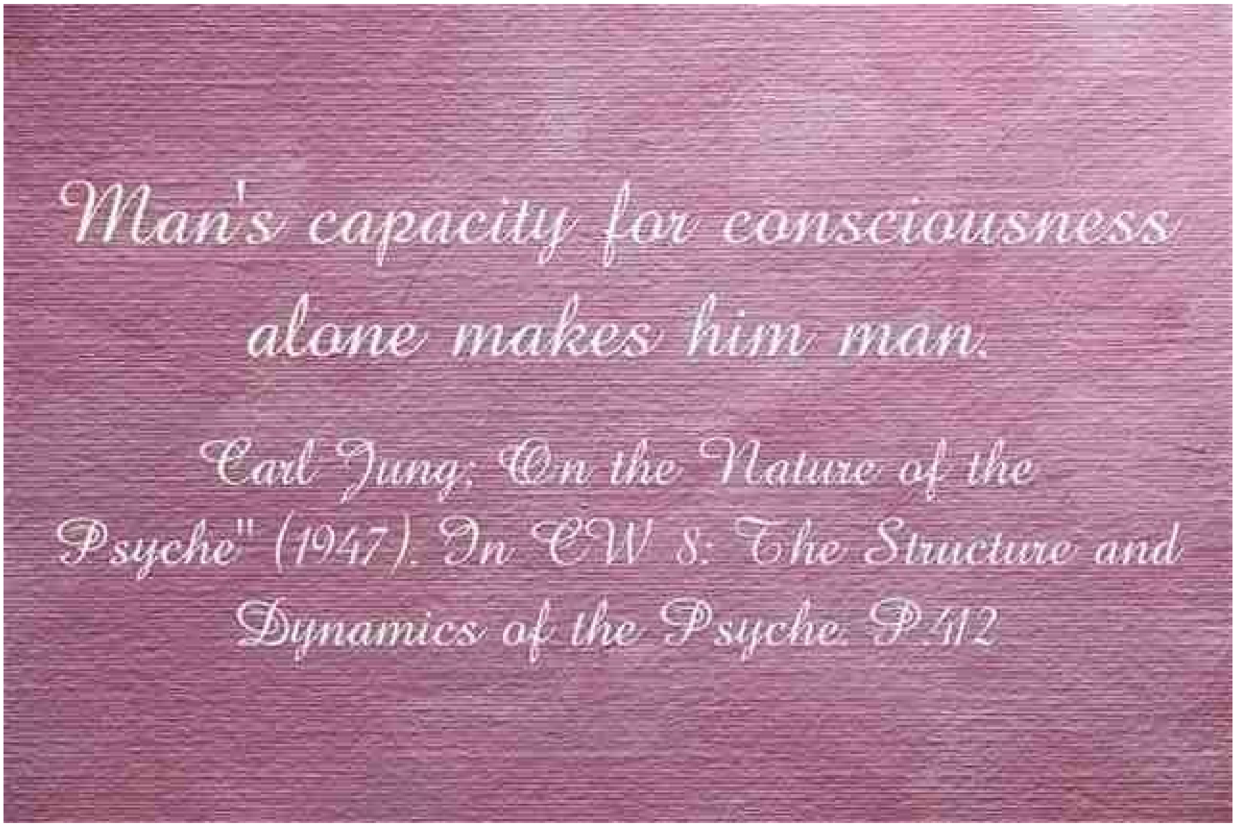

Man's capacity for consciousness alone makes him man.

Carl Jung; On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.412

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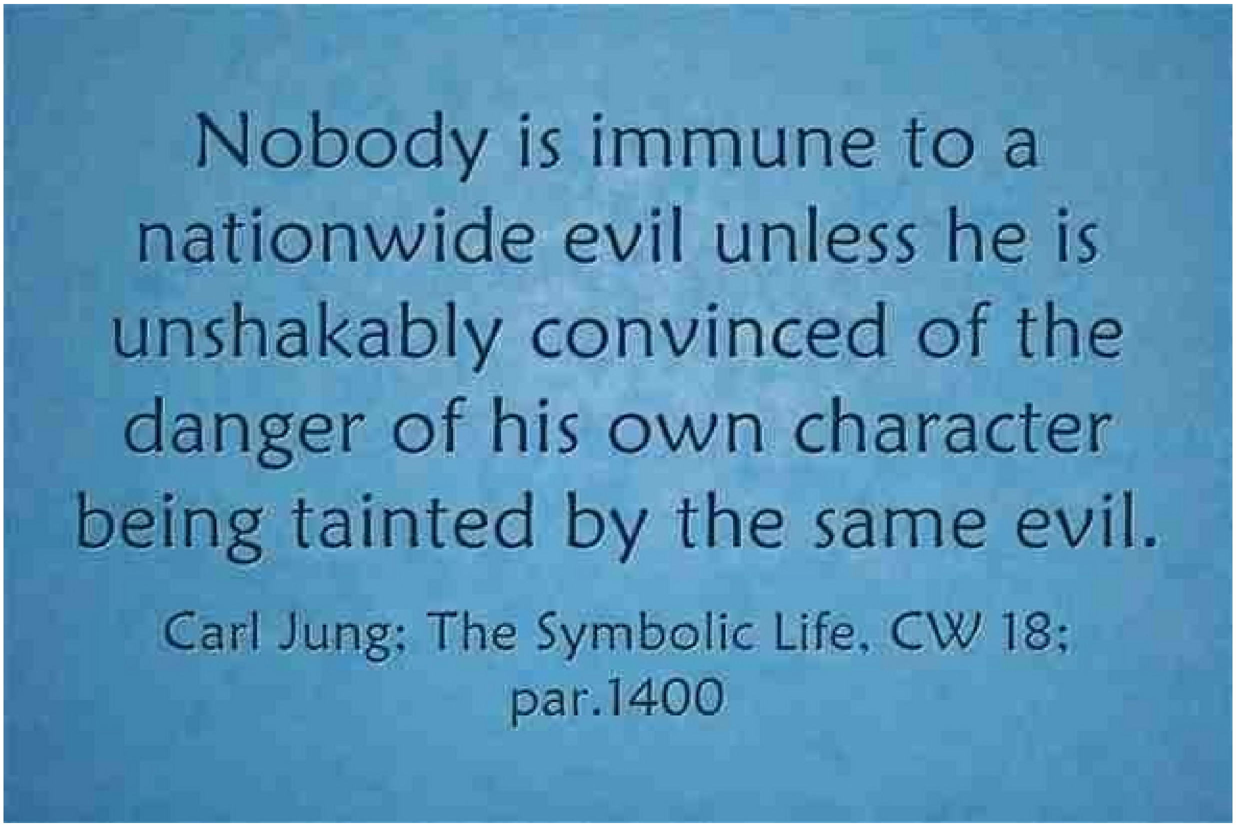

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil.

Carl Jung; The Symbolic Life, CW 18; par.1400

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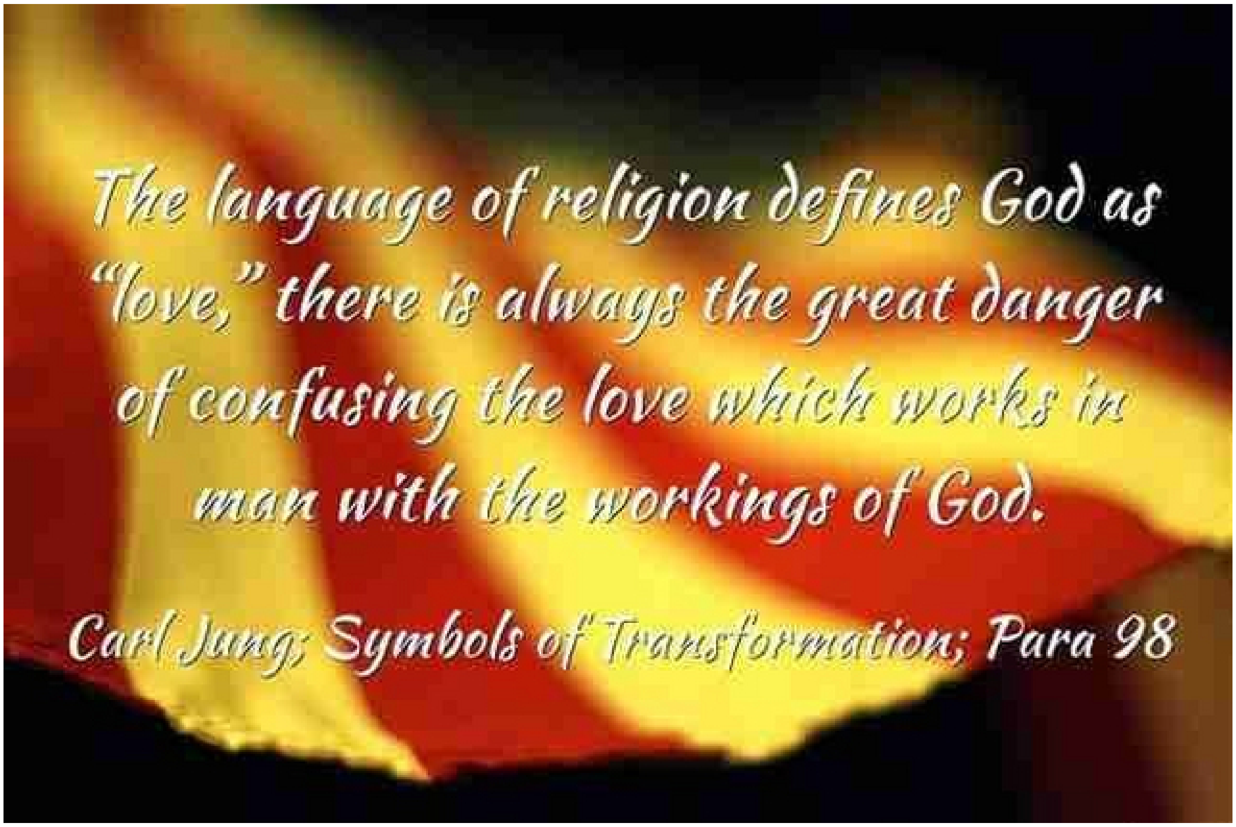

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God.

Carl Jung; Symbols of Transformation; Para 98

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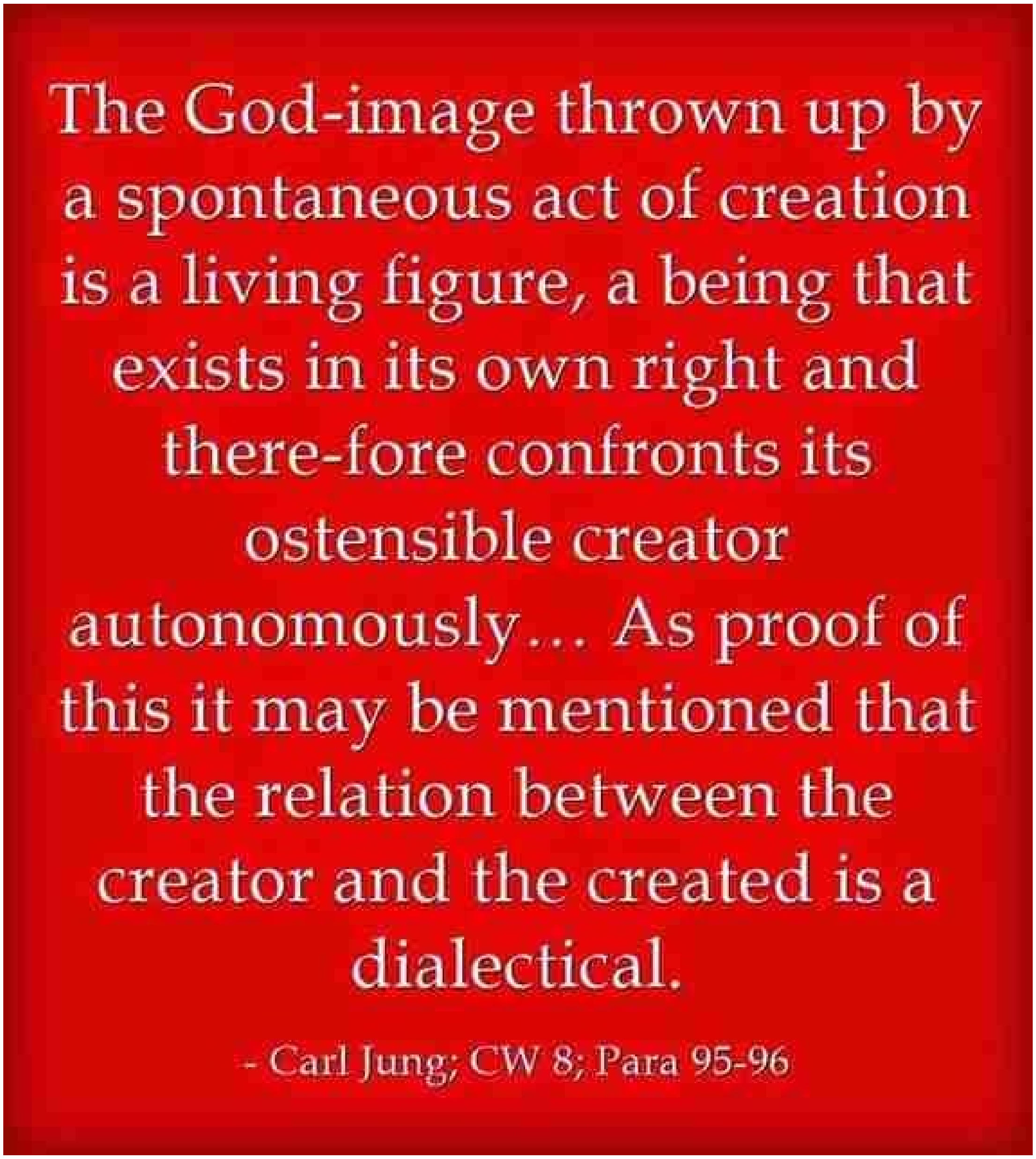

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical.

- Carl Jung; CW 8; Para 95-96

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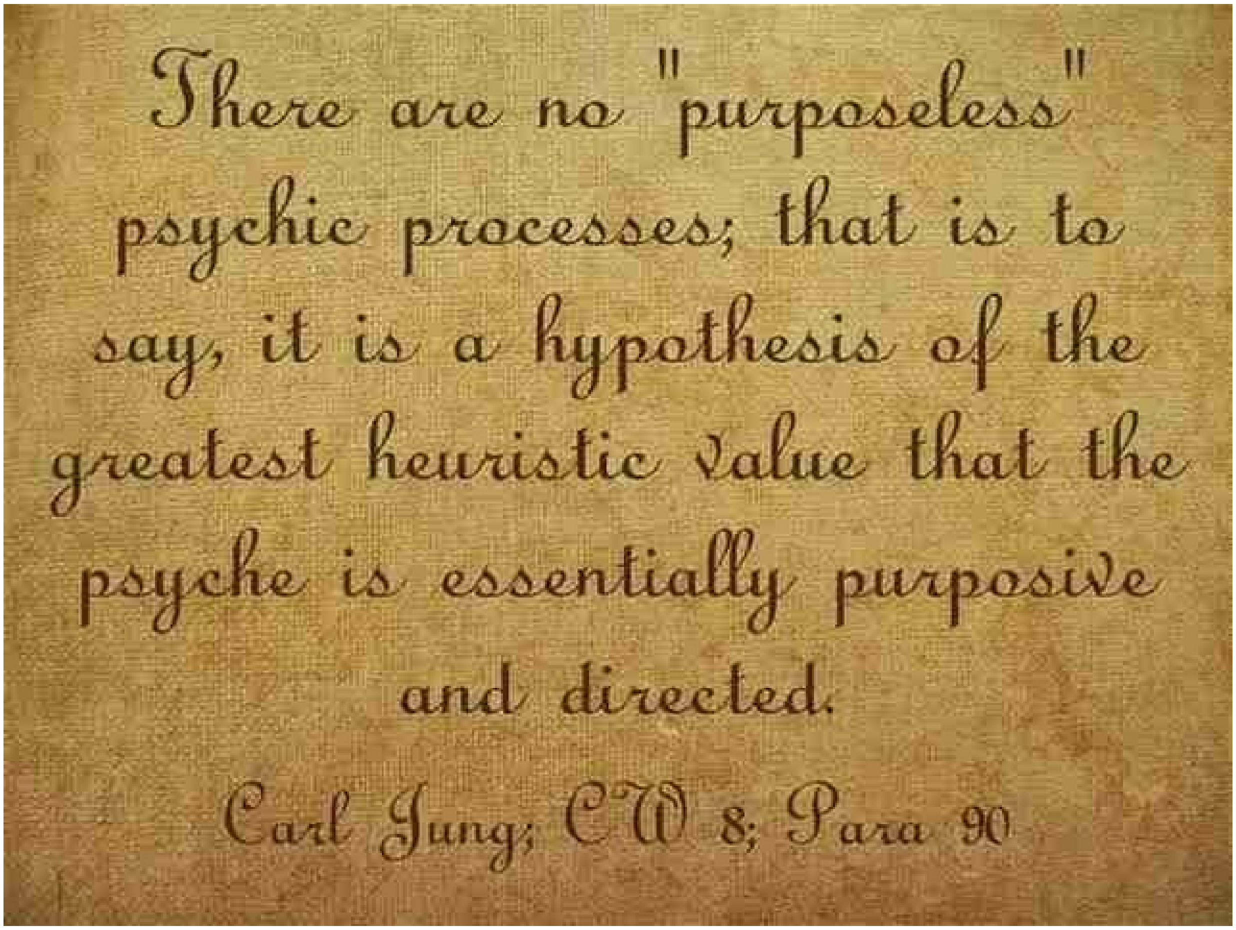

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed.

Carl Jung; CW 8; Para 90

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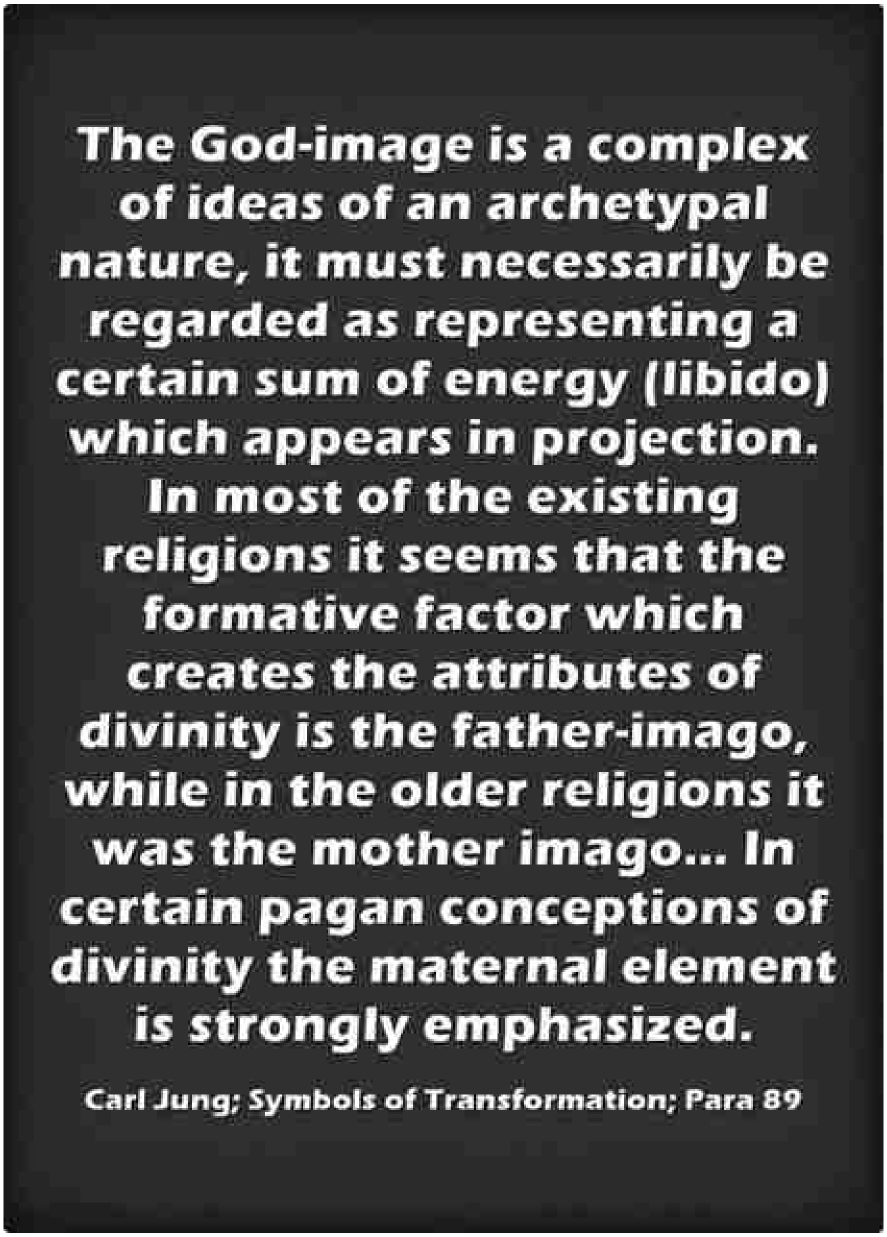

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection. In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago... In certain pagan conceptions of divinity the maternal element is strongly emphasized.

Carl Jung; Symbols of Transformation; Para 89

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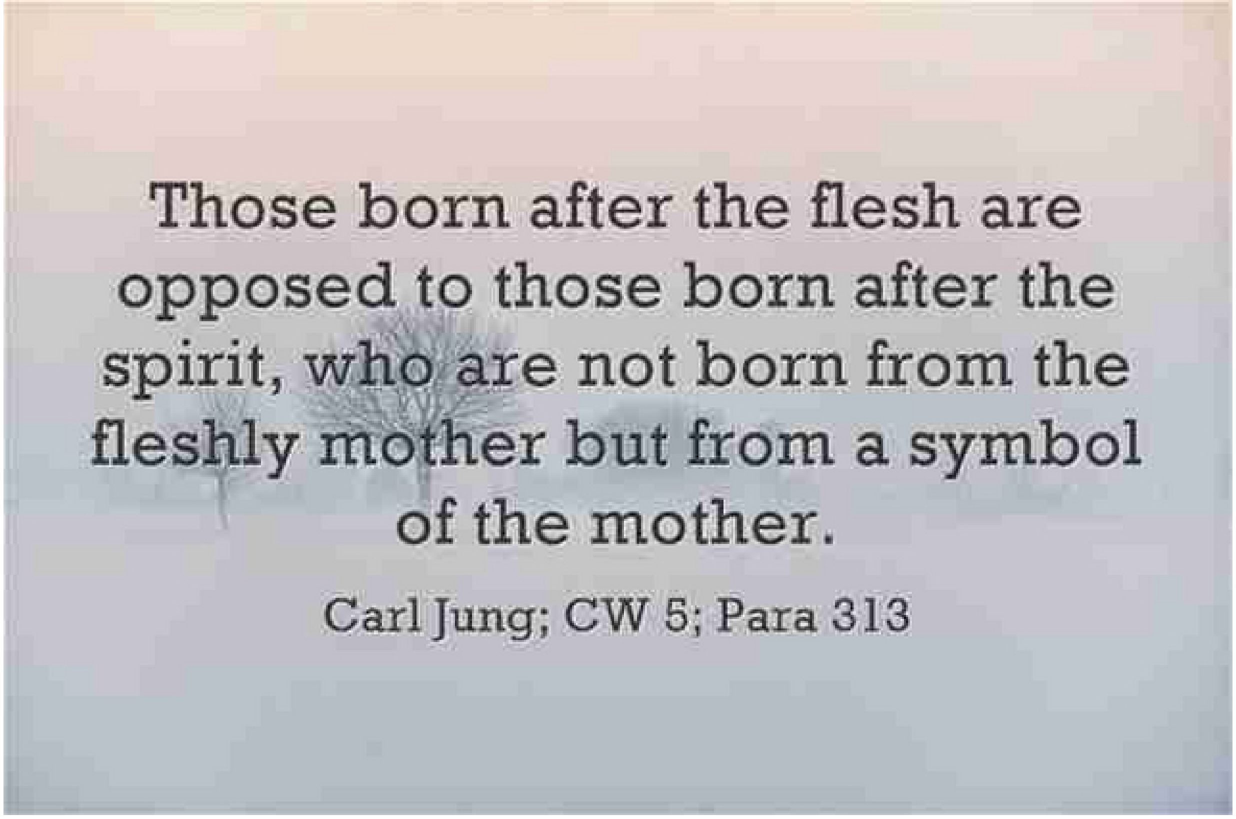

Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but from a symbol of the mother.

Carl Jung; CW 5; Para 313

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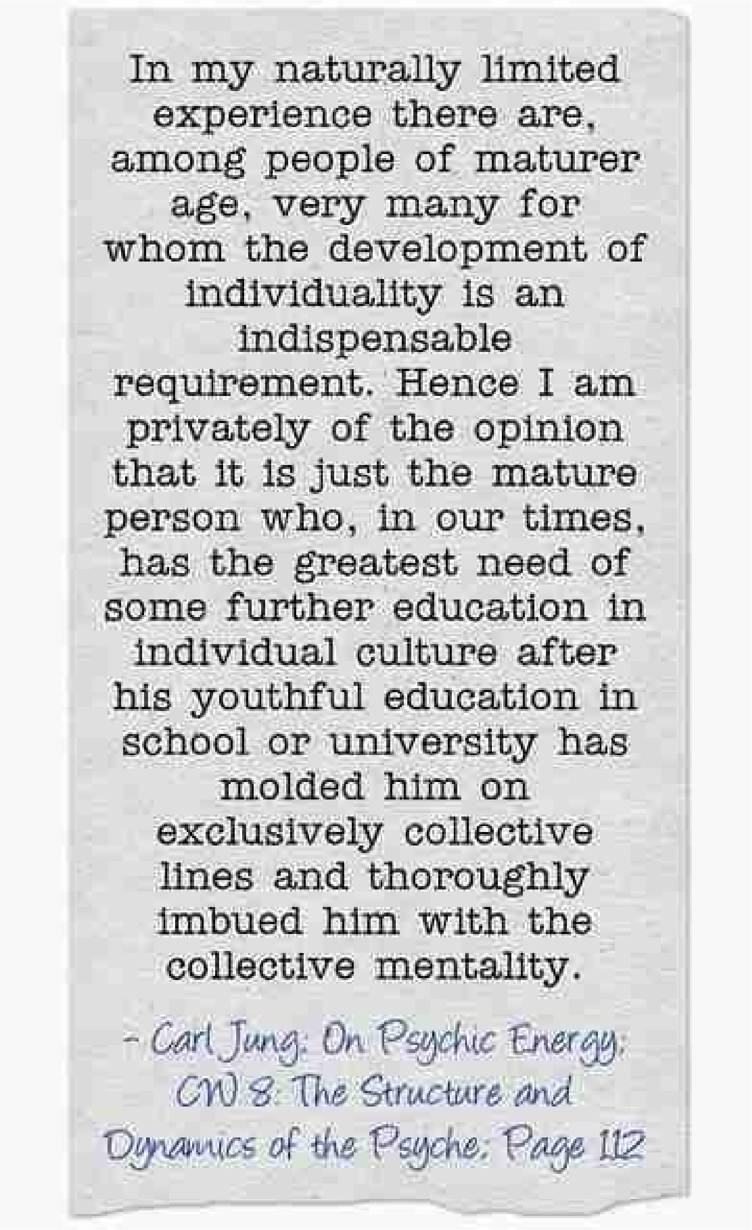

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality.

- Carl Jung: On Psychic Energy: CW 8: The Structure and Dynamics of the Psyche: Page 112

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Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul.

- Carl Jung; Symbols of Transformation; Para 13.

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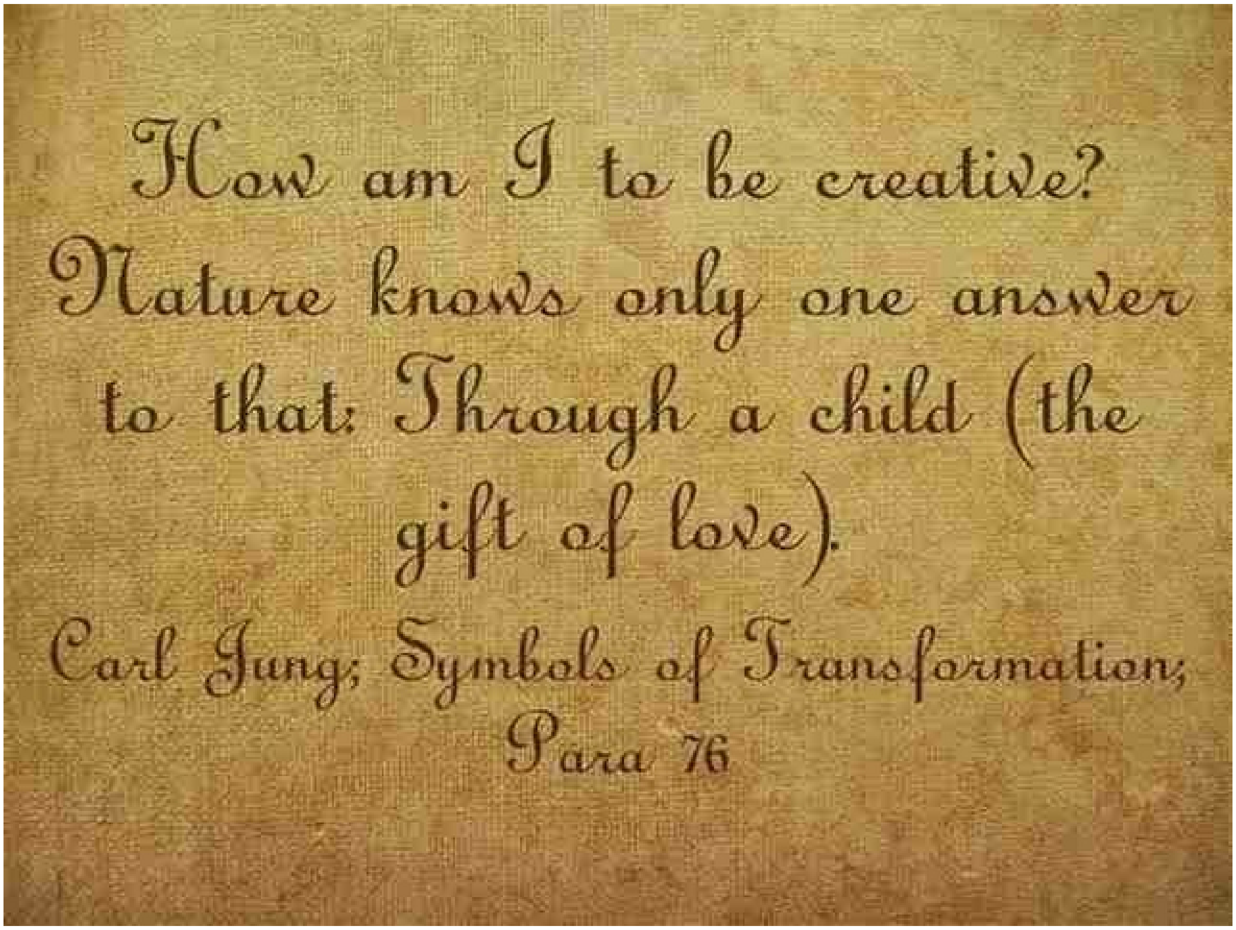

How am I to be creative?
Nature knows only one answer
to that: Through a child (the
gift of love).
Carl Jung; Symbols of Transformation;
Para 76

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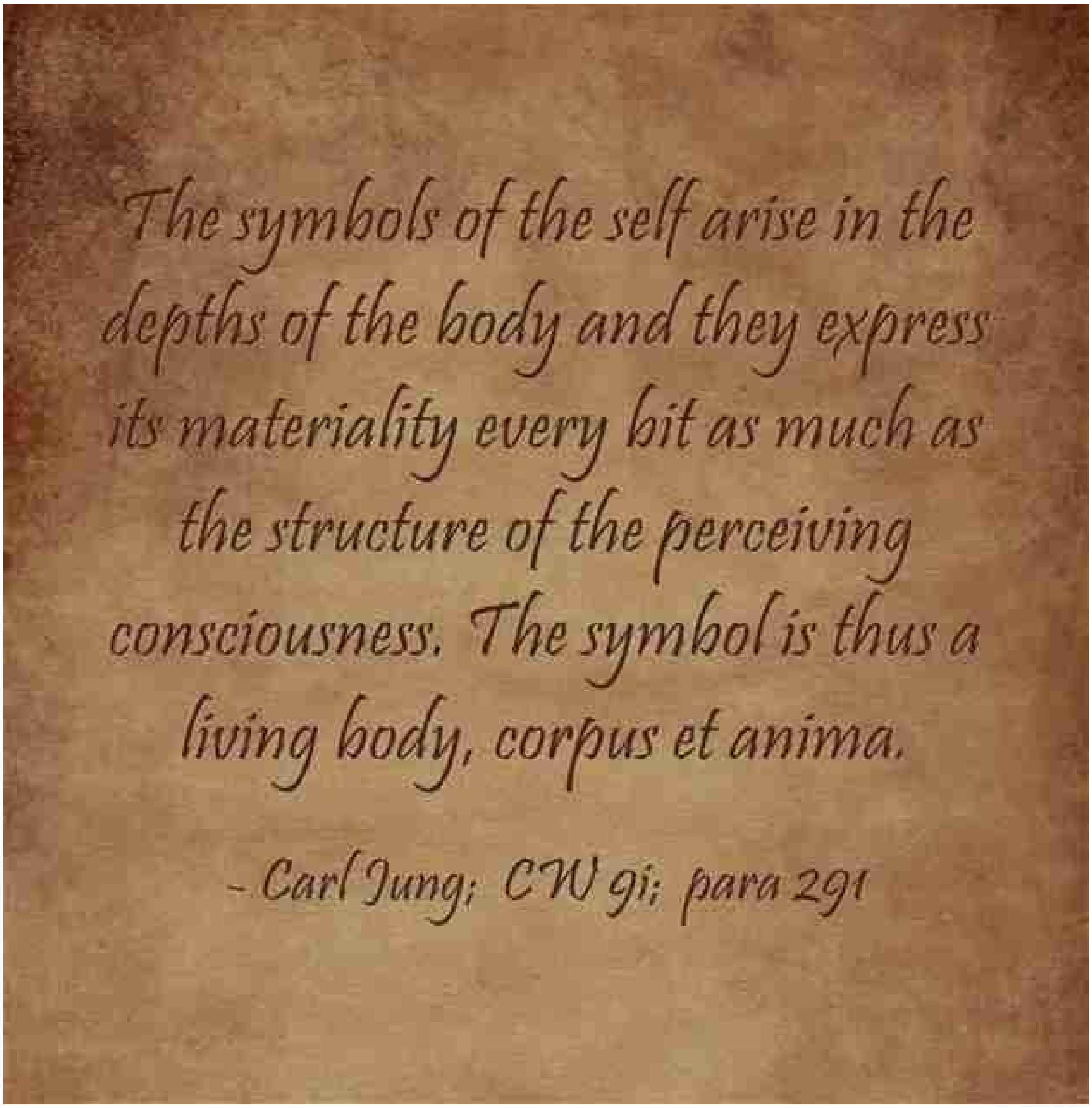

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima.

- Carl Jung; CW 9i; para 291

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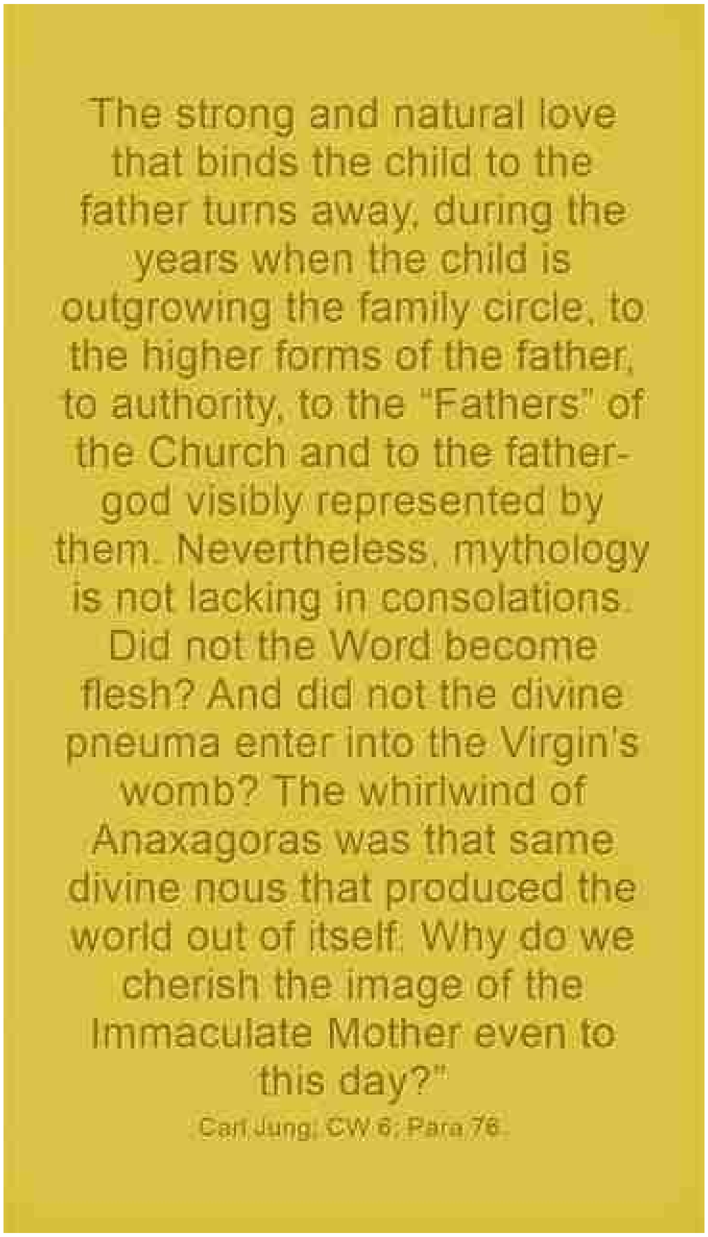

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?”

Carl Jung; CW 6; Para 76.

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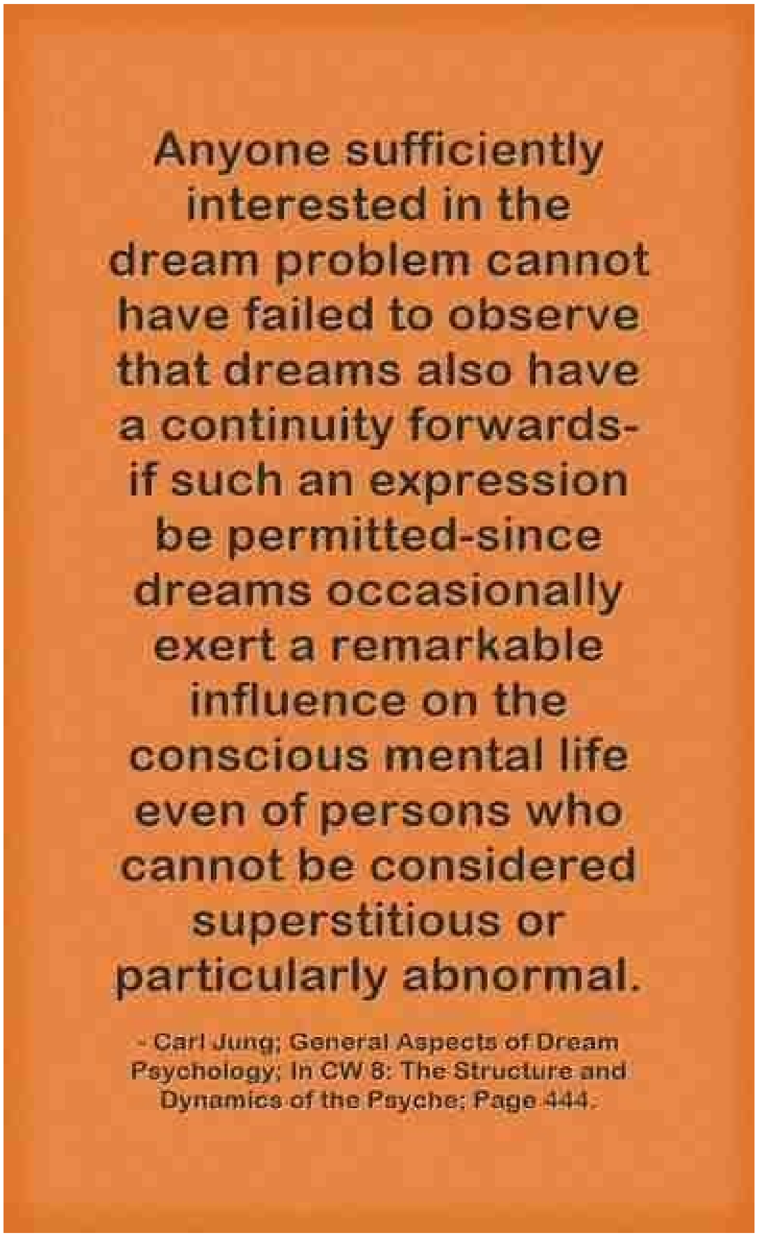

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal.

- Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche; Page 444.

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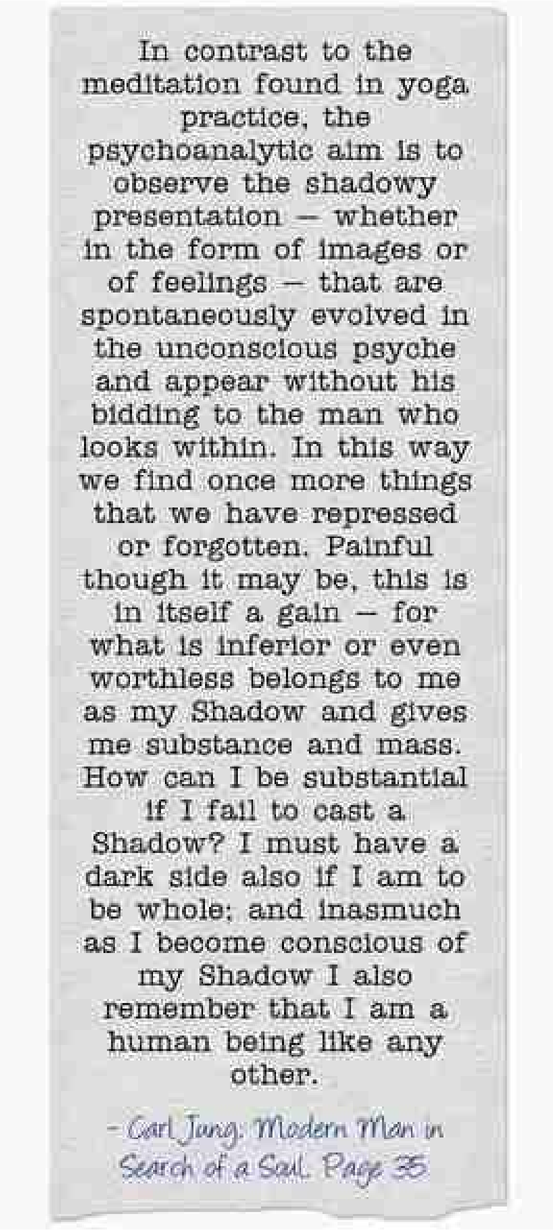

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other.

- Carl Jung: Modern Man in Search of a Soul. Page 35

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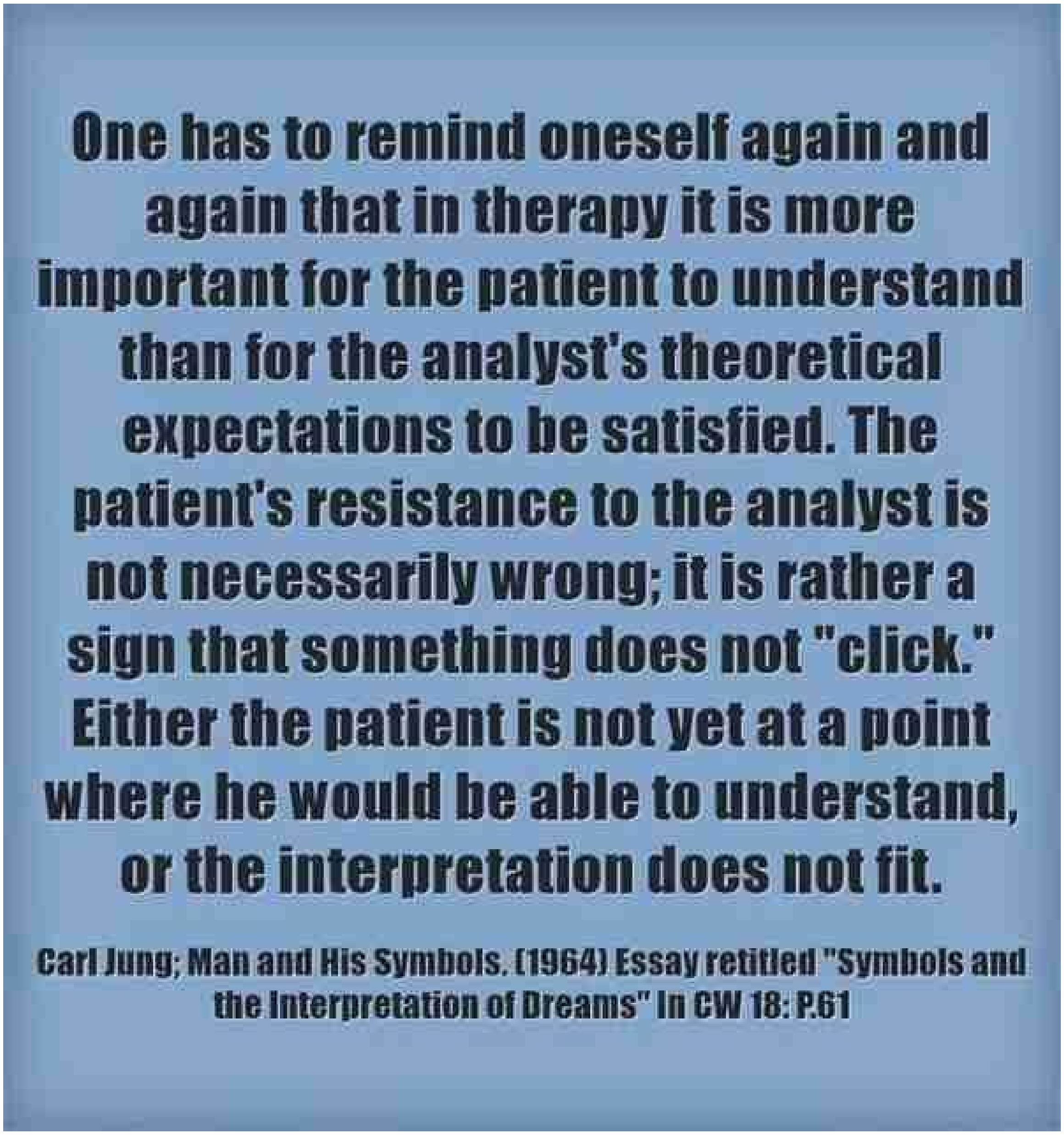
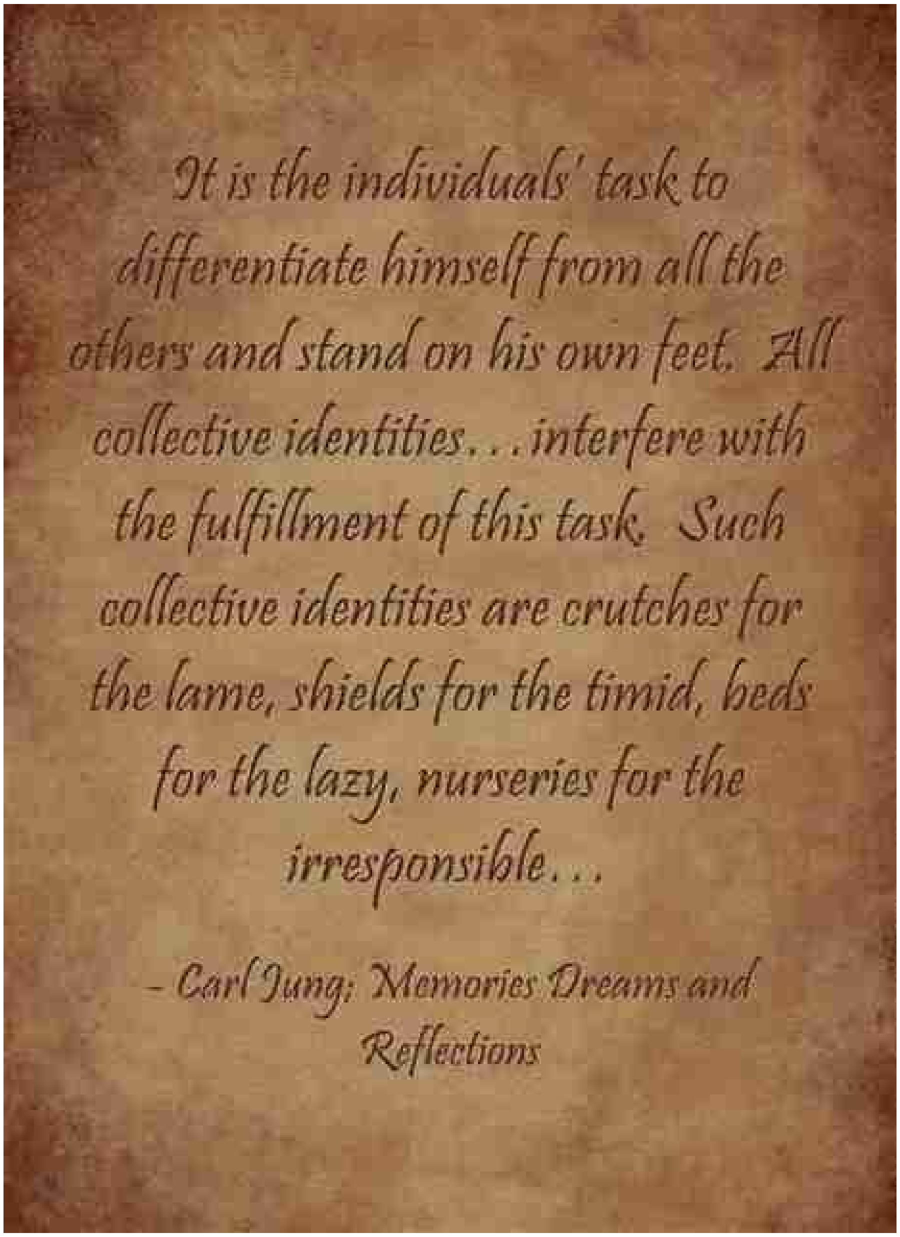


One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit.

Carl Jung; Man and His Symbols, (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. Carl Jung. CW 18, Page 61



It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities…interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible…

- Carl Jung: Memories Dreams and Reflections

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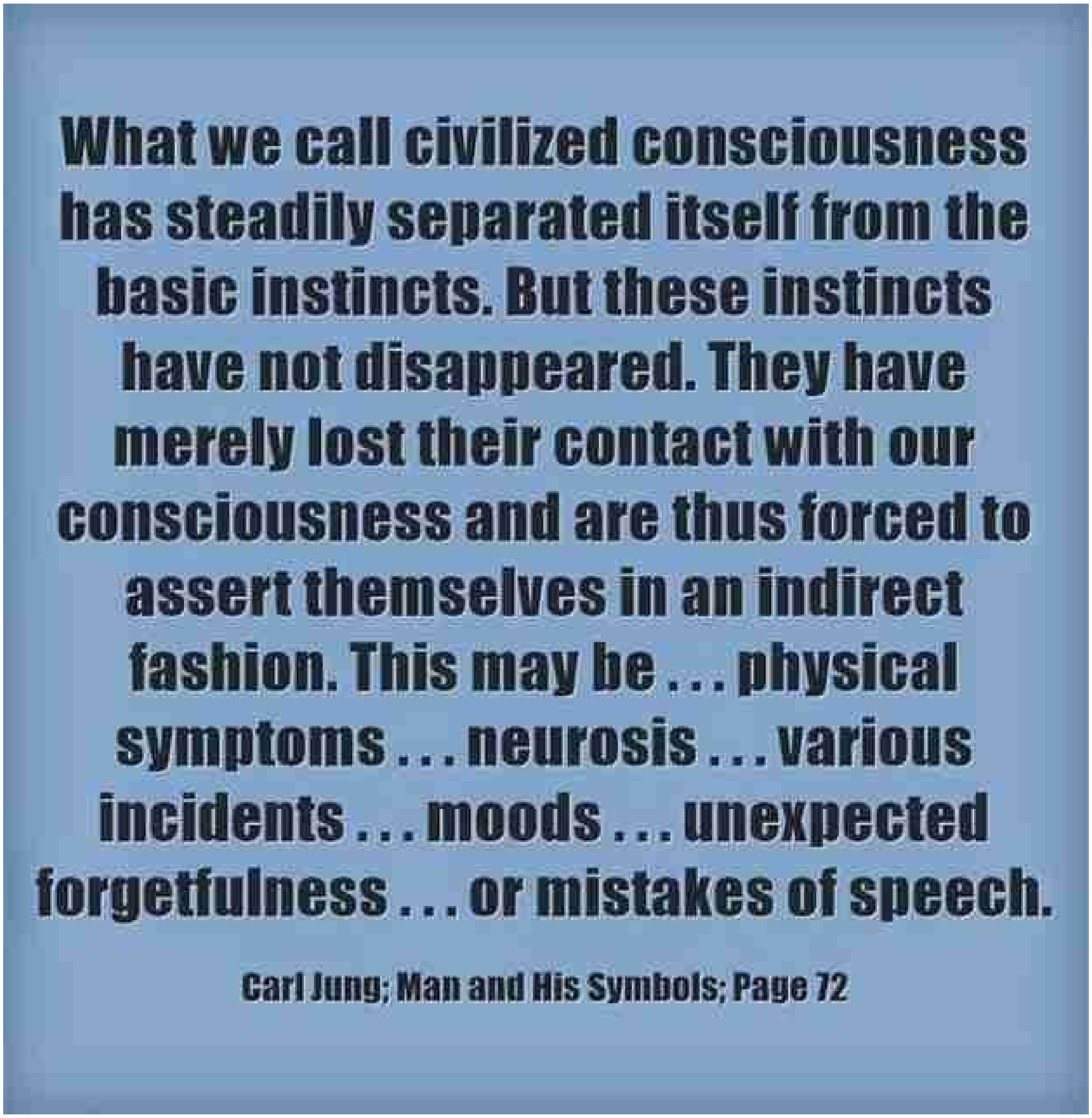

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech.

Carl Jung; Man and His Symbols; Page 72

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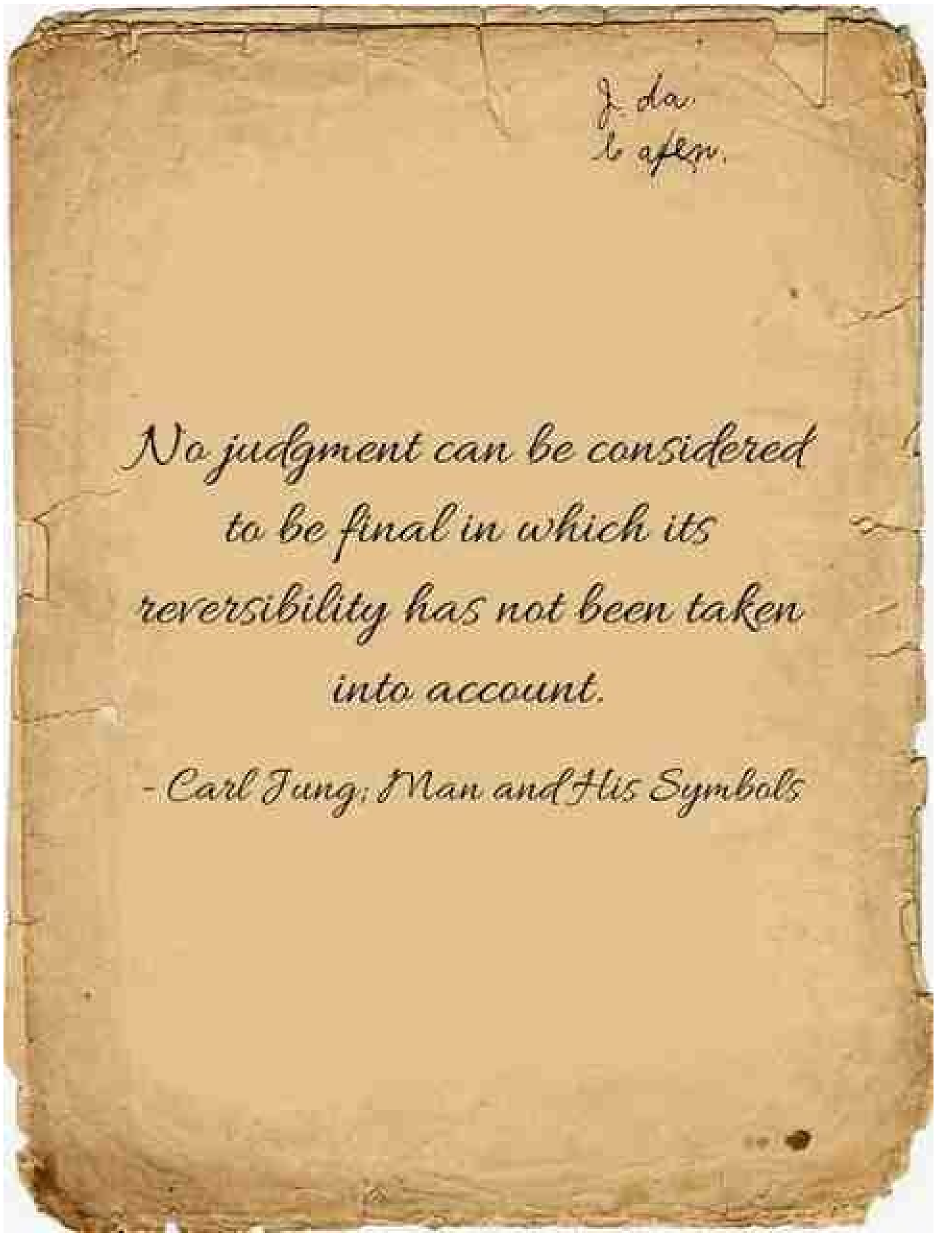

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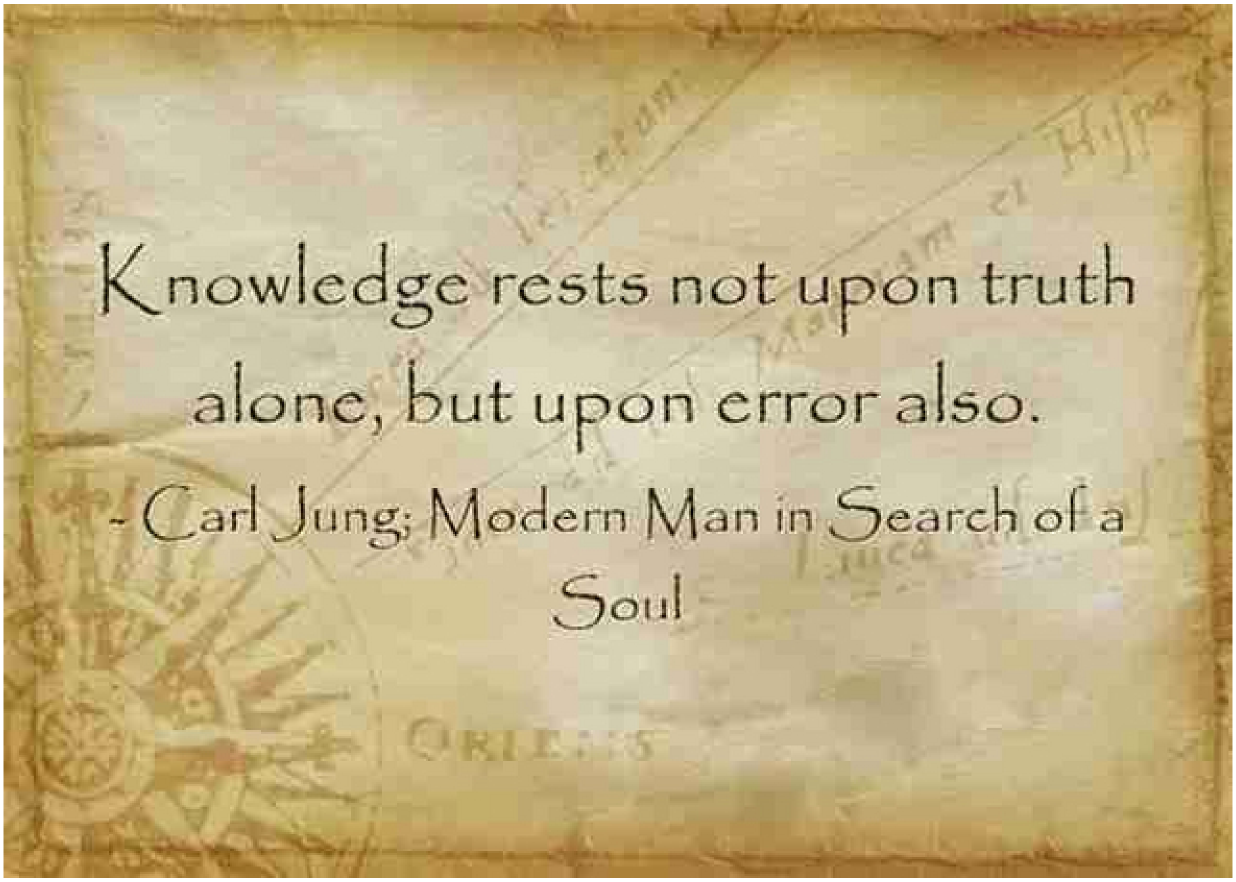
No judgment can be considered
to be final in which its
reversibility has not been taken
into account.

- Carl Jung; Man and His Symbols

No judgment can be considered to be final in which its responsibility has not be taken into account. Carl Jung, Man and His Symbols



Knowledge rests not upon truth alone, but upon error also.

- Carl Jung; Modern Man in Search of a Soul

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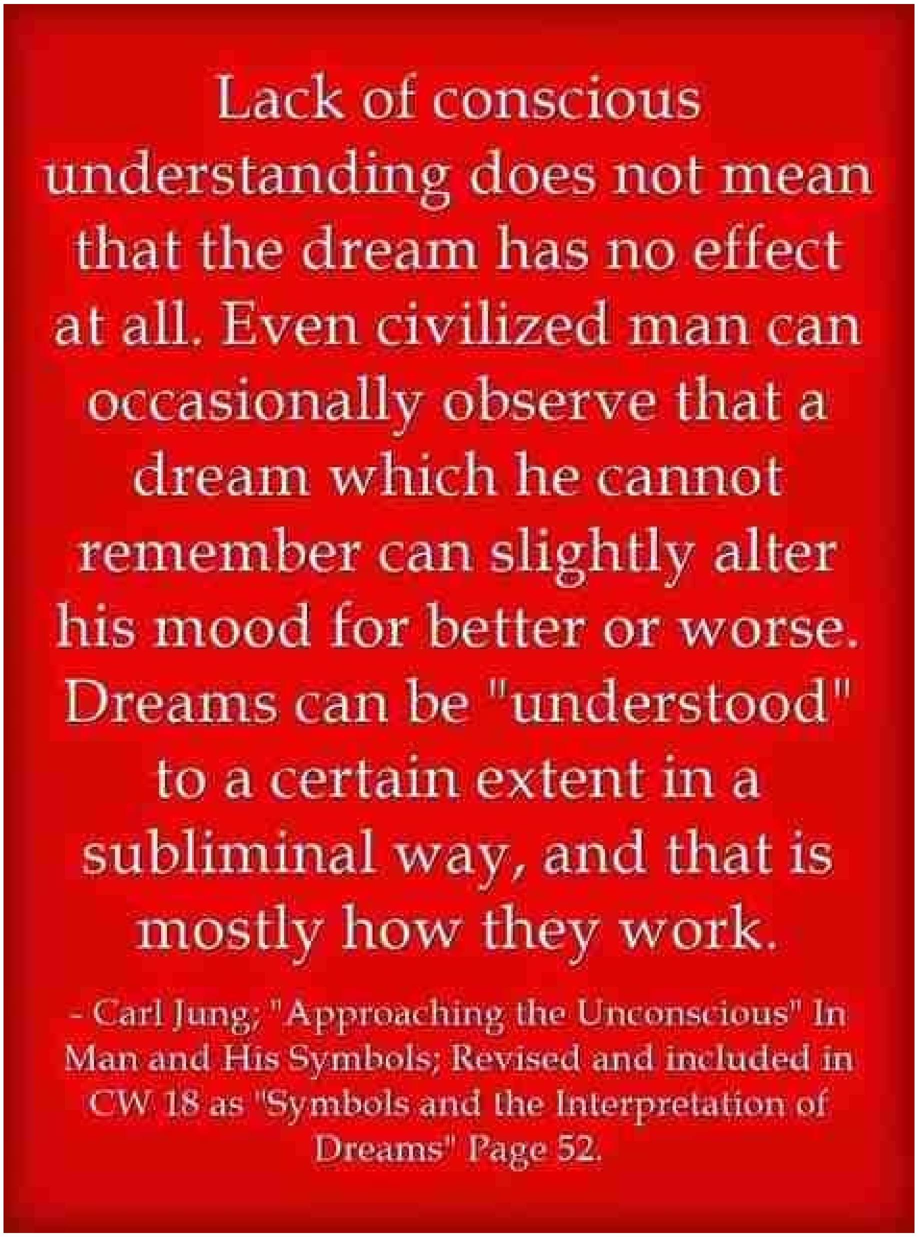

Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work.

- Carl Jung; "Approaching the Unconscious" In Man and His Symbols; Revised and included in CW 18 as "Symbols and the Interpretation of Dreams" Page 52.

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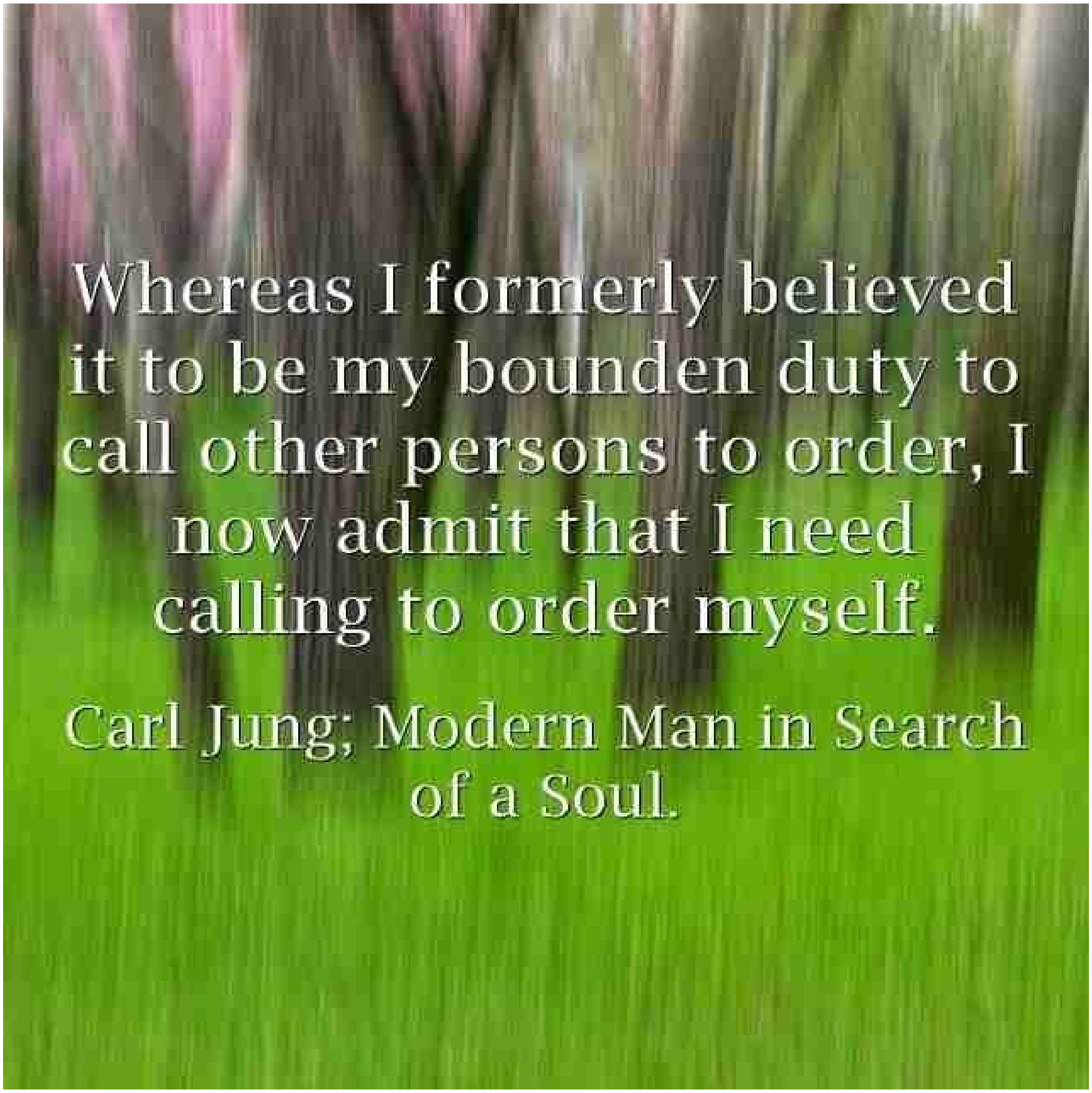
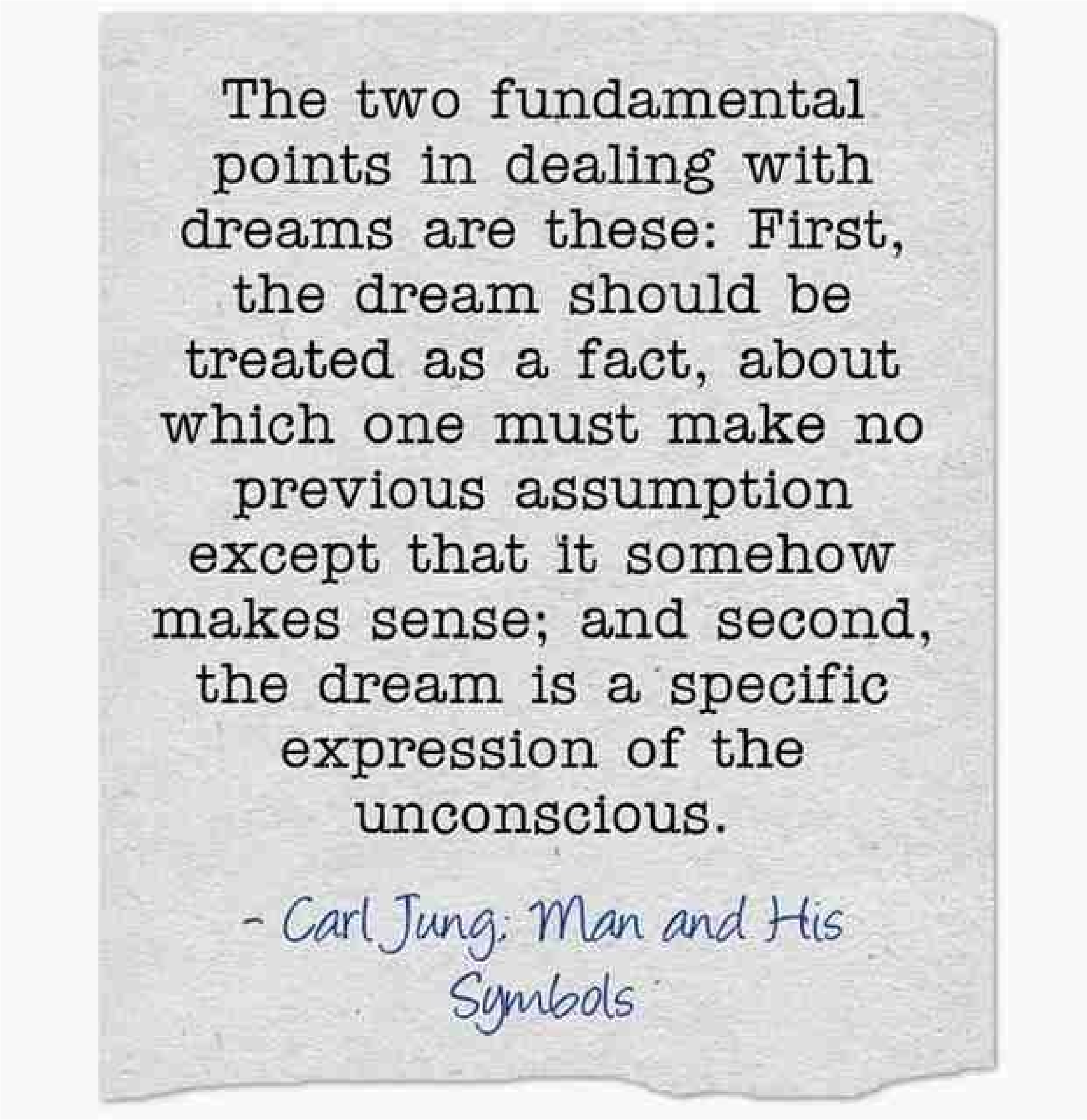

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself.
Carl Jung; Modern Man in Search of a Soul.

. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162



The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious.

- Carl Jung: Man and His Symbols

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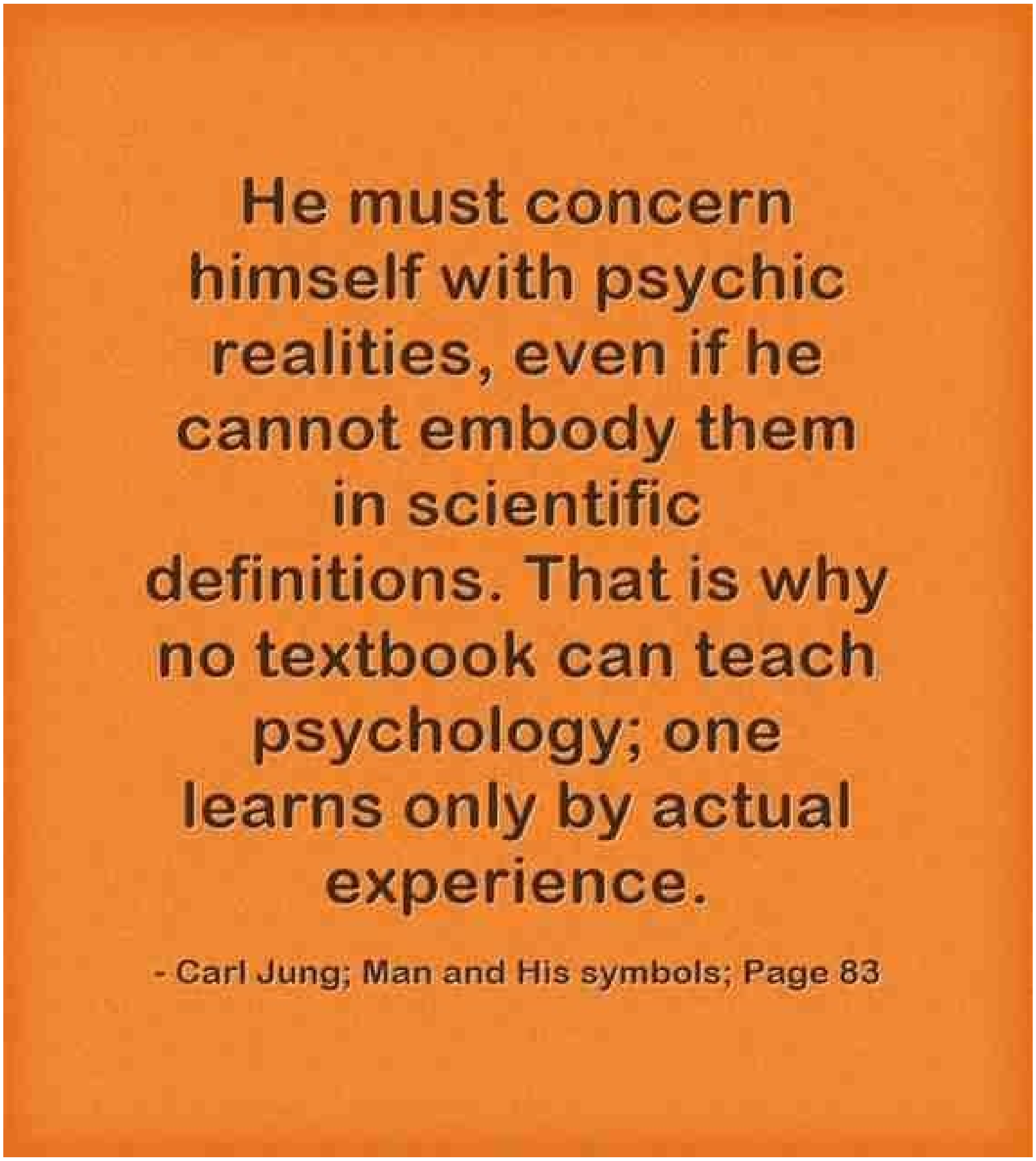

He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience.

- Carl Jung; Man and His symbols; Page 83

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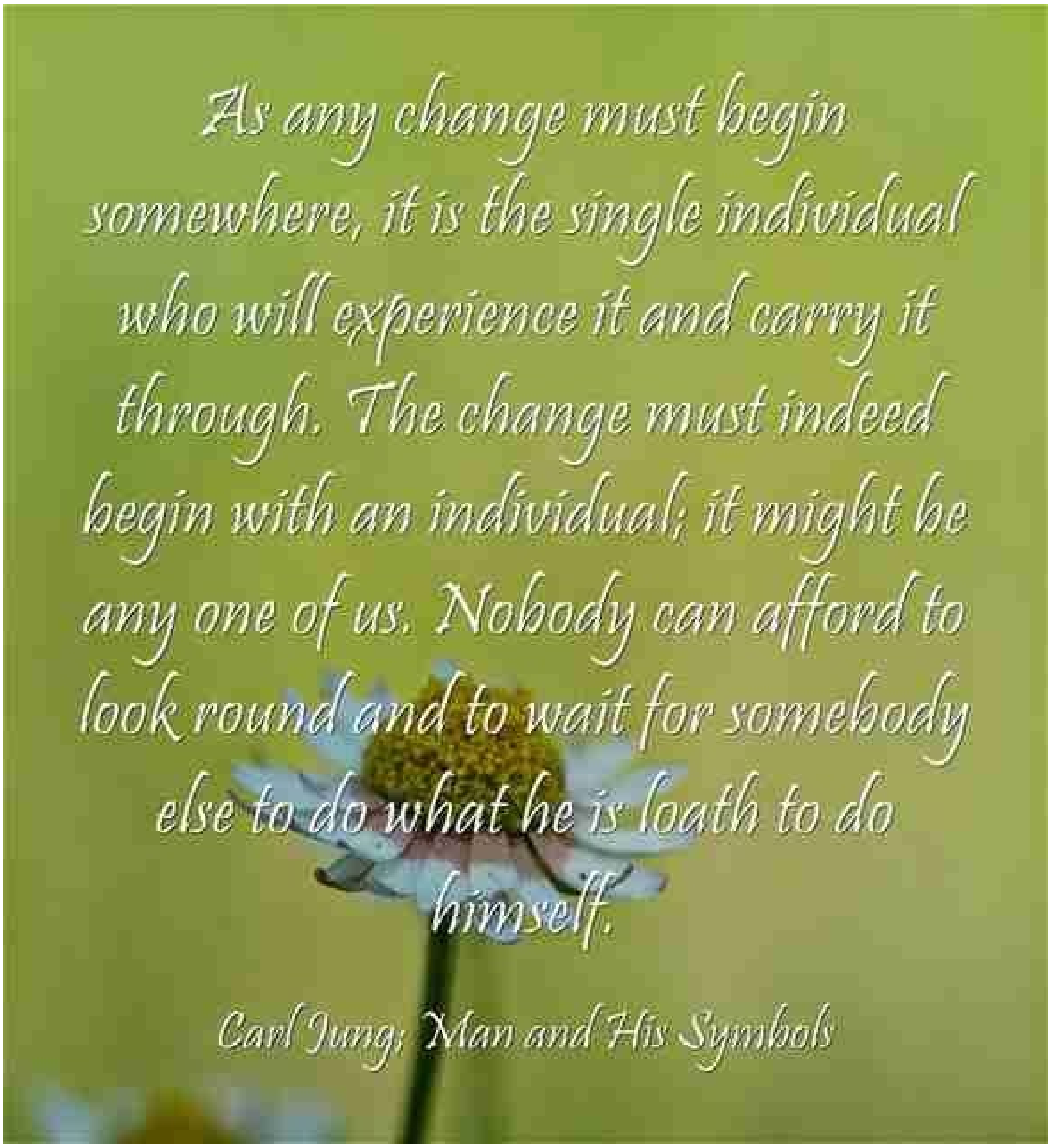
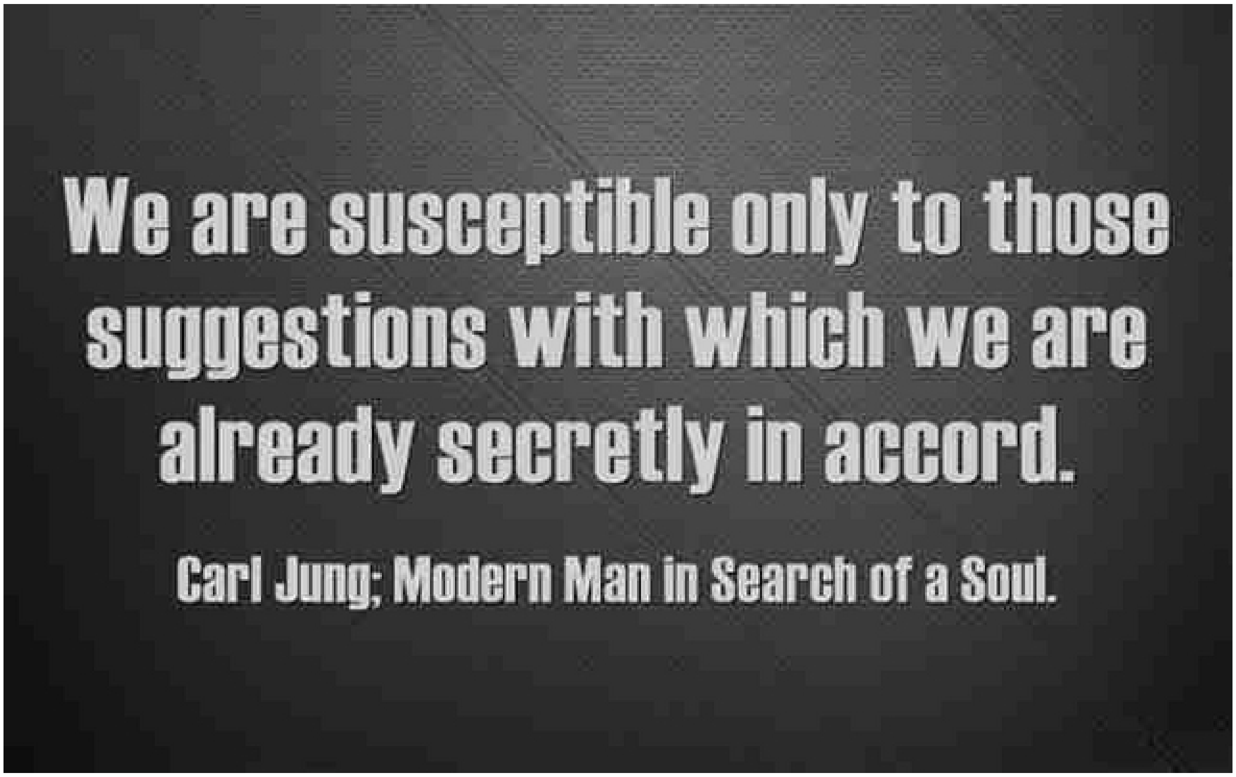


As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. Carl Jung; Man and His Symbols.



We are susceptible only to those suggestions with which we are already secretly in accord.

Carl Jung; Modern Man in Search of a Soul.

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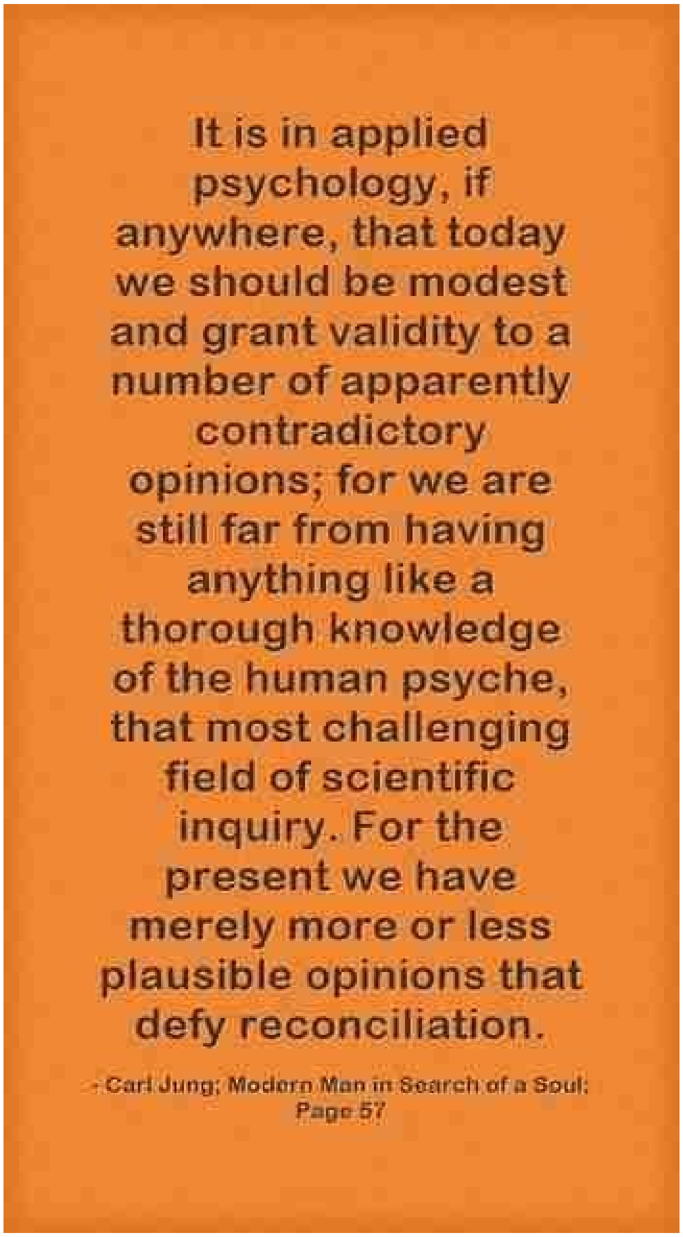

It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific inquiry. For the present we have merely more or less plausible opinions that defy reconciliation.

- Carl Jung; Modern Man in Search of a Soul; Page 57

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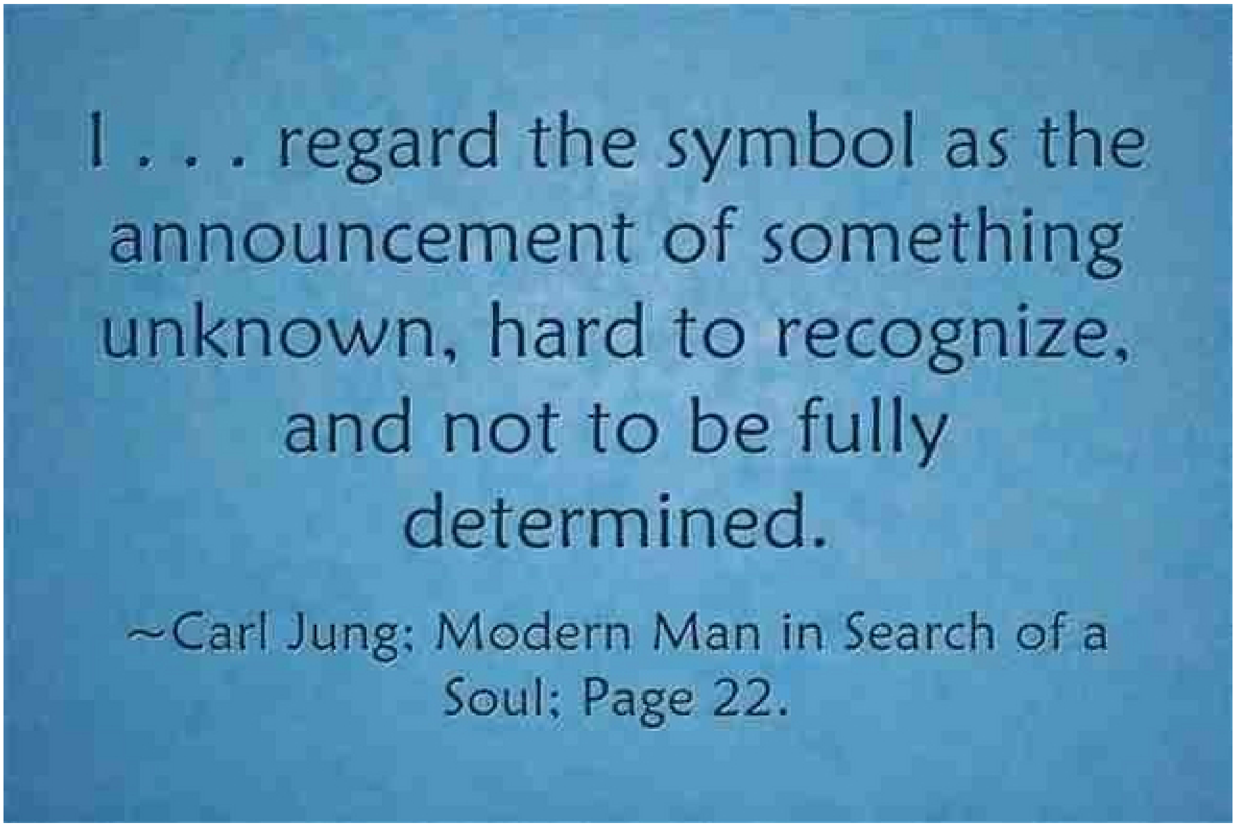

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined.

~Carl Jung; Modern Man in Search of a Soul; Page 22.

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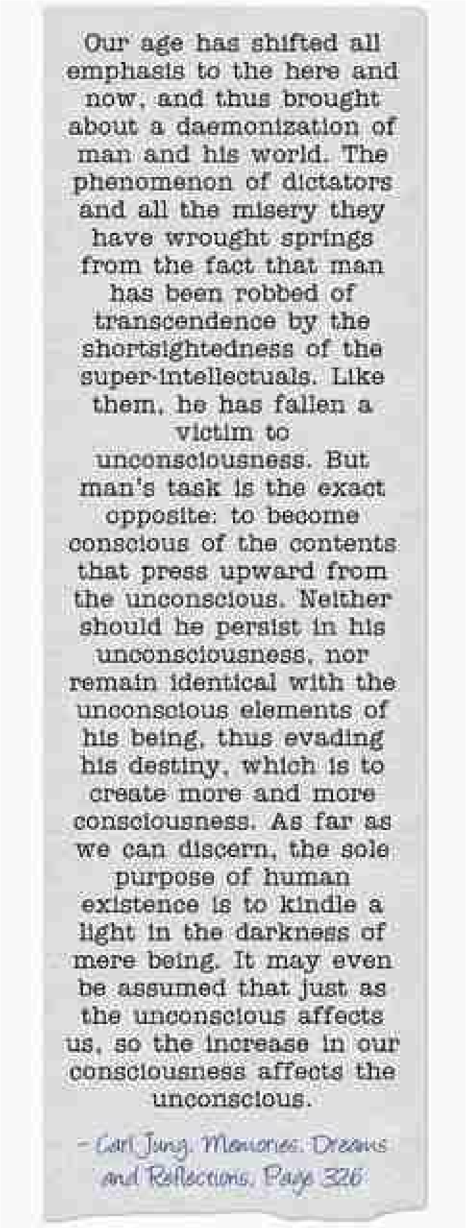

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious.

– Carl Jung, Memories, Dreams and Reflections, Page 326

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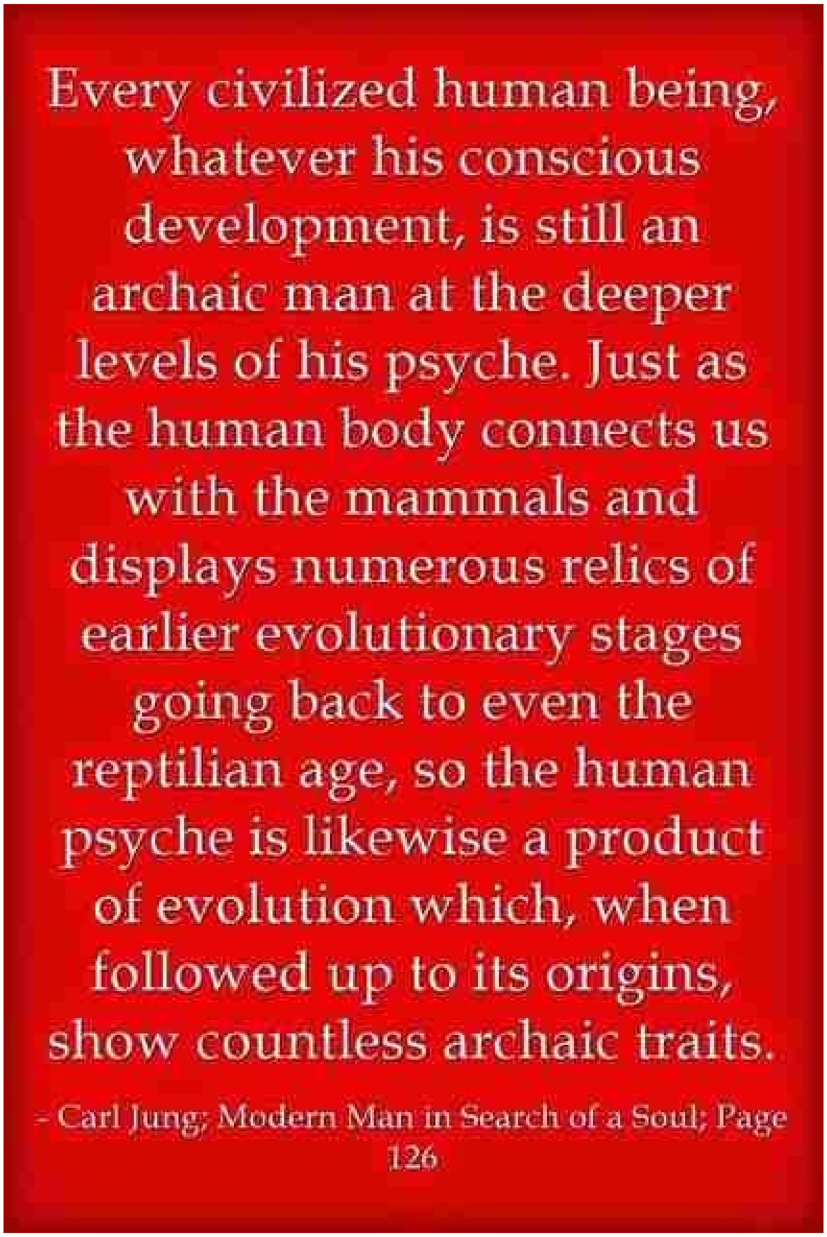

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits.

- Carl Jung; Modern Man in Search of a Soul; Page 126

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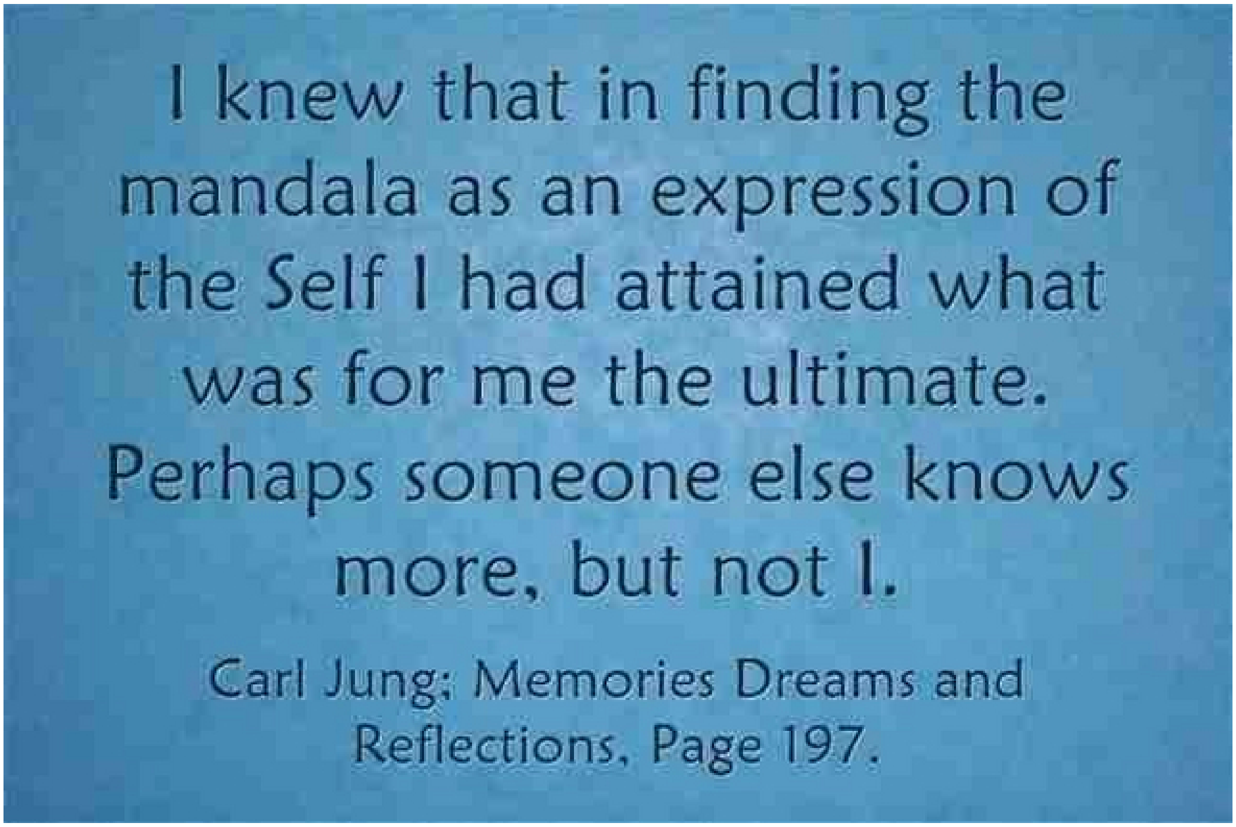

I knew that in finding the
mandala as an expression of
the Self I had attained what
was for me the ultimate.
Perhaps someone else knows
more, but not I.

Carl Jung; Memories Dreams and
Reflections, Page 197.

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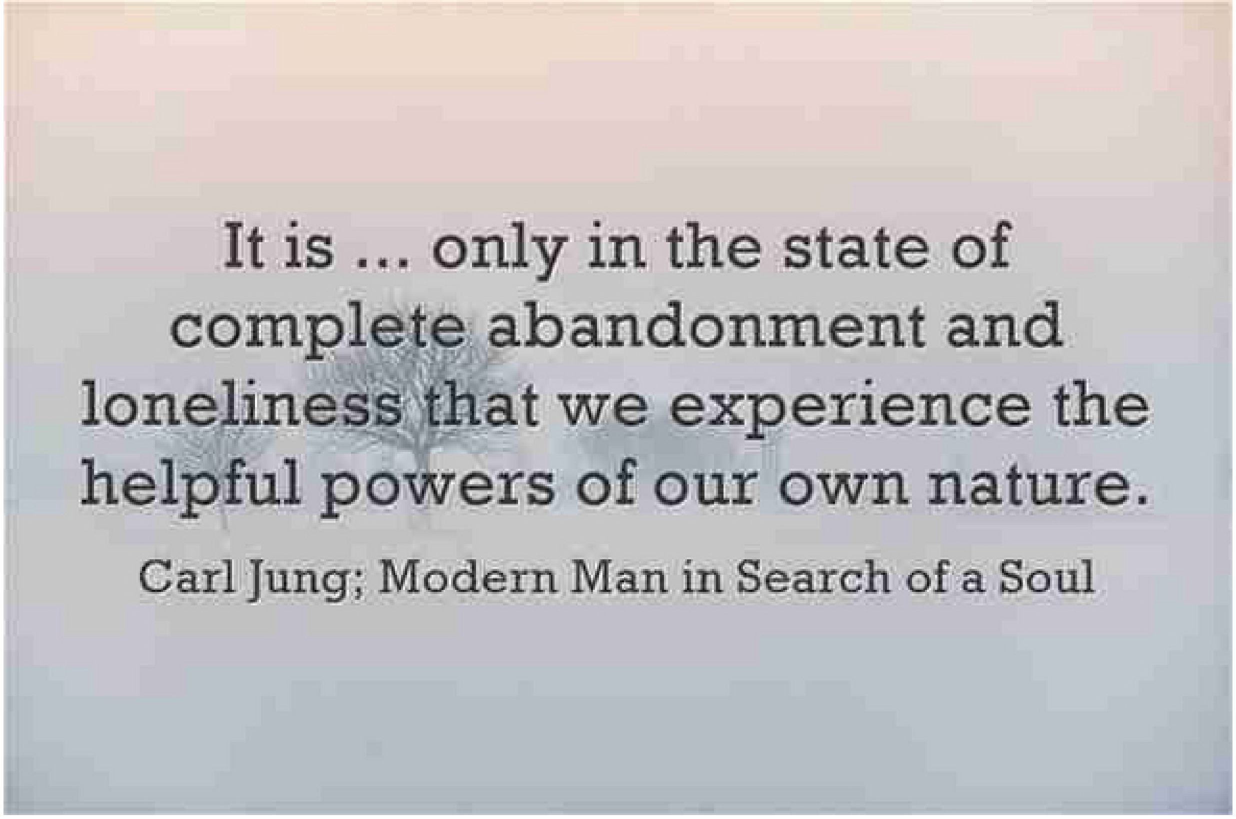

It is … only in the state of complete abandonment and loneliness that we experience the helpful powers of our own nature.

Carl Jung; Modern Man in Search of a Soul

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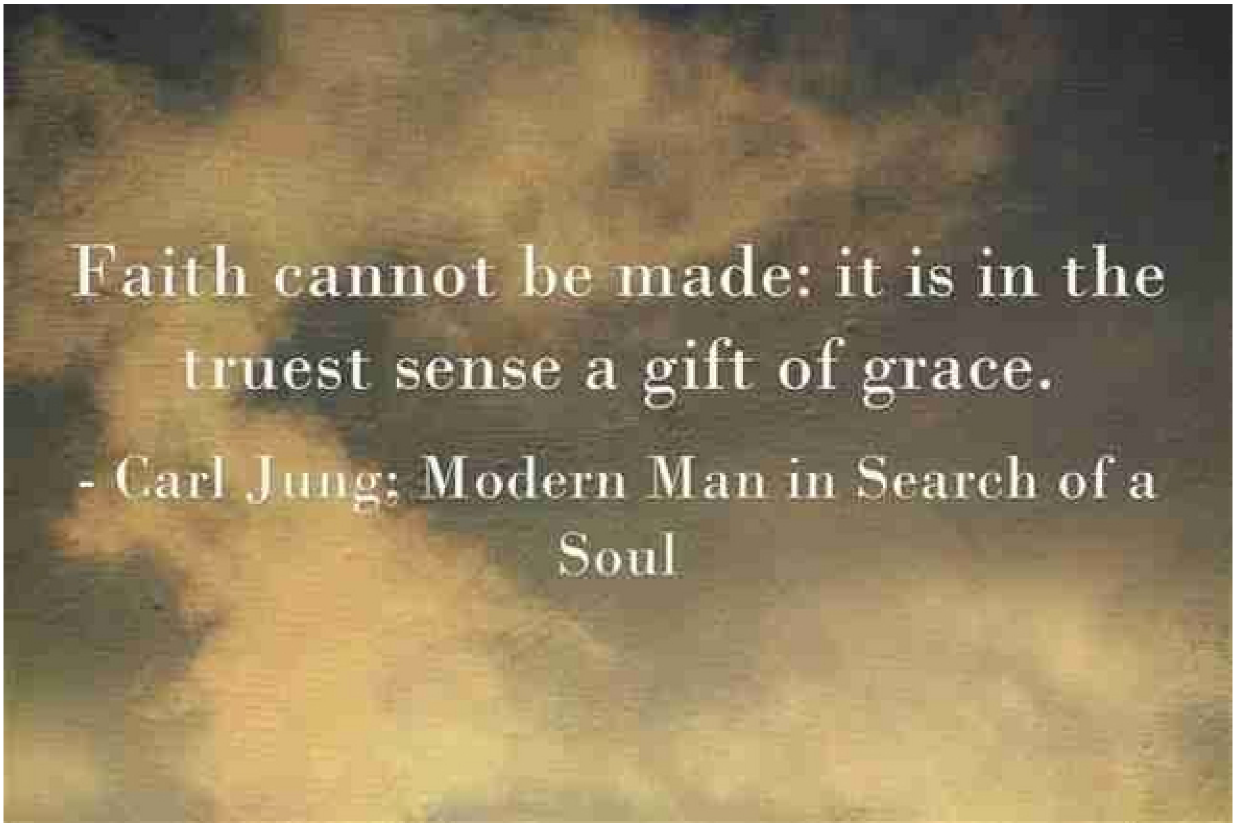

Faith cannot be made: it is in the truest sense a gift of grace.

- Carl Jung: Modern Man in Search of a Soul

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace.

We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

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Carl Jung on “Meditation” in Alchemy (2019-03-03 01:17)

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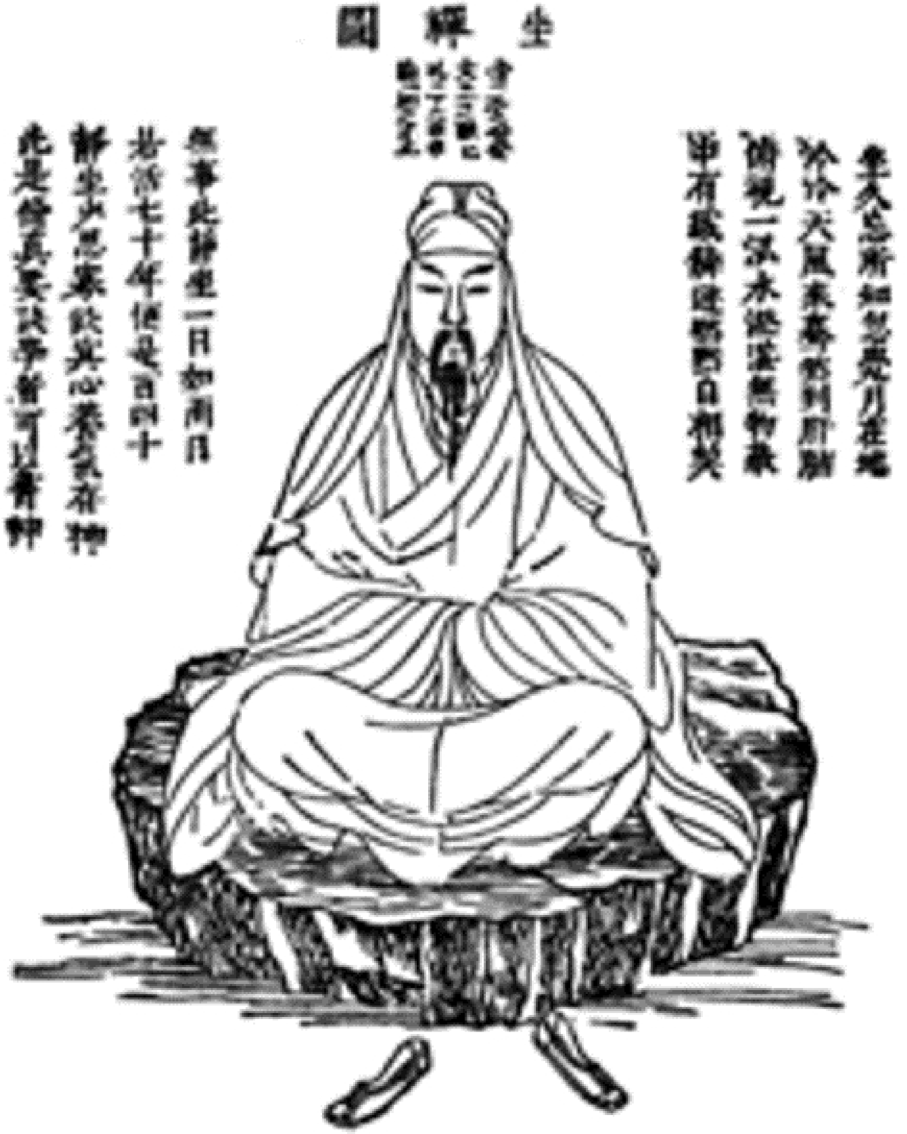


Lecture V 30th May, 1941

We began to speak about "meditation" in the last lecture and I have still some excerpts to read from the writings of the alchemists on this subject.

MICHAEL MAIER (a famous alchemist who lived at the end of the sixteenth and beginning of the seventeenth centuries) says:

"Chemistry inspires those who practise it to meditate on heavenly things."

Here again we see that the alchemistic opus is not just a laboratory work, but also a religious exercise. Meditation on "heavenly things " must refer to spiritual things.

The next passage comes from a medieval lexicon of alchemistic terminology and concepts, compiled by a Dr. RULANDUS.

Under the word "meditatio" he says:

"The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel."

Those of you, who heard my lectures on the Ignatian exercises, will remember that the term "colloquies" is also used in those exercises: dialogues take place with the chief figures in the world of Christian imagery, with the Mother of God, with Christ or with one of the saints.

These inner conversations are called colloquies, but are not described as meditation in the Ignatian exercises, whereas Rulandus definitely defines meditation as an inner conversation with a "vis-a-vis".

He does not say whether these inner figures answer, but there is sufficient proof in the alchemistic literature for us to conclude that they did.

In the Ignatian exercises such conversations are one-sided, we are never told that anybody answers which would be rather essential in a "colloquium".

But the alchemists really try to establish an objective relation to a "second" in their meditation, and this "second" has been regarded since olden times as the so-called "paredros", a spiritual helper, who is present during the work and who gives instructions.

There is a text where the "spiritus Mercurii" first appears as a vapour which gradually condenses until it takes on a more or less recognisable human form.

This figure is a typical ghost, and agrees with the descriptions of ghosts which we find in all places and all ages.

There is an excellent collection of such apparitions in the book "Phantasms of the Living ".

This book consists of two thick volumes, which give the reader an unsurpassable insight into the phenomenology of such apparitions.

The purpose of the book is to corroborate the existence of telepathy and similar things, n-at primarily to describe the apparitions.

But all such phenomena are exceedingly important for every psychologist and for all those interested in psychology, for they have played a considerable role in human culture since the earliest times.

Every culture has recognised the existence of such phenomena, and it is only the interpretations which differ.

And so we find them in alchemy also, and the fact is recorded that in deep meditation a dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents
Something quite objective which will answer questions or produce enlightening remarks.

Sacrifices were even made to this "paredros" in antiquity, and there are instructions in the literature as to how these figures can be conjured, called up or cast out.

I have already mentioned that it is usually a matter of the spirits of the planets which correspond to the substances used, or those. which play a special role in the horoscope of the alchemist.

The planets were regarded then as gods or spirits, and not just as stars, as we think of them today.

We must never forget to reckon with the fact that the psyche was projected into practically everything.

Meditation then, as defined by Rulandus, does not merely consist of reflecting about the meaning of the authentic books, nor about the nature of the substances on which the alchemists were
working, but it also reveals the presence of a personification of the unconscious.

We find quite a different use of the term meditation in the writings of a later seventeenth century alchemist, which is nevertheless also very typical of the peculiar psychology of alchemy.

This author speaks of a "nova volatilitas" and says:

""The stone will meditate a new volatility."

The volatility of matter means that it is vapourisable.

This sentence occurs in a passage which is concerned with a volatile substance that has solidified, and is now considering a condition of new volatility, as if the substance itself could meditate.

This is a pure projection of psychical events into matter.

A substance meditating seems a ridiculous idea to us, but it was not to the mentality of those days.

On the primitive level every stone, tree or animal can have a soul, or can suddenly develop a voice.

At any moment a tree or a stone can become animated, and such an occurrence is no miracle to the primitive, but merely belongs to the course of nature.

And in the seventeenth century, it was still more or less self-evident that the substances with which the alchemists were working should suddenly take on the nature of animated beings.

It is from this fact that the legends of the hob goblins arise.

My compatriot, Paracelsus, was absolutely convinced of the reality of these hobgoblins, who appeared to the miners and workmen in the darkest parts of the mines.

We find similar phenomena on the sea, such as the "Klab autermann" that appears to sailors before a storm or an accident.

He is also a kind of homunculus, and such figures are either a direct animation of some object or appear independently in nature.

The fylgias in the Icelandic saga are another example.

I know of such phenomena myself with quite normal Swiss people who saw a homunculus of the mountains during a mountain accident.

In the same treatise we read:

"If thou wilt meditate deeply on that which I have indicated here, thou wilt have the key which will enable thee to solve all the seeming contradictions between the philosophers."

You see here that meditation requires deep reflection on all those riddles which the alchemist encounters in the alchemistic treatises with their contradictory style.

The contradictions dissolve through meditation.

So we must assume that these contradictions, which are frequent in the literature, are symbolical expressions, which become clear when one penetrates behind them and finds out what is
really referred to.

Another author says:

"It requires deep meditation, before thou canst understand our sea and its ebb and flow."

The mystery, which should be fathomed during the meditation, is called "our sea" in this passage.

The sea of the alchemists is an old and well known symbol for the unconscious; that is, it really represents the unconscious , but in the language of the alchemists "our sea" refers to the
"humidum radicale" (radical humidity) in the substances, the soul of matter.

This again is a projection of the existence of the soul which the human being feels within himself.

If we translate "our sea" as the unconscious, this passage tells us that there are tides in the unconscious.

Phenomena, which could be metaphorically compared with ebb and flow, do actually take place in the unconscious: sometimes it is nearer to us and sometimes further away.

In other words: there are times when there is a danger that consciousness may be flooded by the unconscious, at other times this danger do {es not exist or is at least much less acute.

This is particularly obvious with primitive people, though we can also see it in ourselves; there are certain seasons when the unconscious has a general tendency to gain the upper hand.

Advent is such a classical time, it has been known since olden days as a season when evil spirits are abroad.

There is a saying in the Canton Lucerne even today that Wotan’s host is out or abroad.

Presumably such ideas are connected with the longest nights, when the sun sets at its earliest.

It is a piece of natural life which has survived till today.

Blackouts were general, you must remember, before the discovery of gas and electricity, and man was forced then to live with nature.

Oil was very expensive, and burning chips unreliable and short lived, so people went to bed with the cocks and hens.

Human consciousness blacks itself out, so to speak, at the beginning of the winter, and the unconscious overcomes the conscious as the night overcomes the day.

This is the reason why the night is always the time when things become uncanny, for the light of the conscious has been blacked out.

Such things are more obvious with primitives, for we have fallen somewhat out of mature with all our technical novelties, and have become less aware of the night.

Yet children often suffer from night terrors, and how many women look under their beds or into the cupboard before going to bed?

And these people are civilised Europeans, not primitives!

It is as Faust says: "Es eignet sich, es zeigt sich an, es warnt . . . . Die Pforte knarrt, und niemand kommt herein." (It becomes peculiar, it announces itself, it warns. . The door creaks and no one enters.)

This passage describes a typical nocturnal phenomenon, the fear of darkness, and this is the reason why the primitive has a totally different "Weltanschauung" in the night than in the day.

Ghosts are abroad at night, unheard of things can happen, and the slightest noise lets loose a panic.

We rationalise such noises as burglars, but many people, who would ridicule the idea of ghosts by day, believe in them at night.

These are "ebb and flow" phenomena and, like the tides, they have some connection with the moon.

We say that people are moonstruck, and epilepsy is supposed to be connected with the moon.

The mentally diseased are still called lunatics in English, and their hospitals lunatic asylums (luna = moon).

It is clear, therefore, why our author says that it re quires deep meditation in order to unravel the secret of the unconscious.

In summing up the alchemists’ point of view with regard to meditation, I must point out that in one respect all meditation is similar.

It is a kind of submersion, a method of psychical submersion, with which the idea of spiritualisation is connected.

Spritualisation is prepared through meditation: "The stone will meditate a new volatility”.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the
Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula.

You will remember the very dogmatic injunctions for imagining the Amitabha Land, the Buddha and so on in the Amitayur-Dhyana Sutra.

There is nothing of the same kind in alchemy, the subject of meditation is a mystery, and the alchemist must meditate in order to understand this mystery.

He has no idea what he should imagine, and he has only a highly contradictory terminology at his disposal.

When he thinks about this secret it is unknown to him, he has no idea what it is.

He does not meditate on his sins or his plans, nor does he, so to speak, think about himself at all, but he thinks about the unknown element in the world, in the substances and in himself.

The object of his meditation is essentially unknown, and his meditation serves the purpose of perceiving this unknown, of making it clearer, and of gaining certain images of it.

In other words: meditation is making his unconscious conscious.

I read you a passage from Dorneus where he said the essential thing for the alchemist was to know himself, and to find out who he really was.

Dorneus became conscious that the secret was not merely in matter but was also in man.

There are many such passages in the old authors, where they definitely state that man, as well as chemical matter, contains the origin of the mysterious substance which becomes the philosophers’
stone.

Meditation is intrinsically a method of understanding for the alchemists; they hope, through the application of meditation, to become aware of certain mysteries which are intangible and invisible.

The knowledge, which they thus acquire, they call the "scientia".

VIII. Scientia

I have collected a further series of excerpts from the alchemistic writings on this subject, in which we shall also meet some very peculiar things.

Alphidius says:

"The food of whoever finds this knowledge will be legitimate and eternal"

Alphidius is an author who lived perhaps as early as the thirteenth or even the twelfth century.

Very likely he wrote in Arabic or Hebrew, but this is uncertain.

In any case he refers in this passage to Leviticus "All the males among the children of Aaron shall eat of it. It shall be a statute forever in your generations concerning the offerings of the Lord made
by fire: every one that toucheth them shall be holy."

The idea of a legitimate and eternal food is to be found in both passages.

"The food", in the text of Alphidius, is the unleavened bread of Leviticus, which "shall be a statute forever in your generations."

One might perhaps assume that Alphidius was a Jew, for there were a great many Hebrew treatises written in Spain during the time of the Moors, and Alphidius belonged to that region.

This knowledge" is equal then to an eternal, legitimate food of life, a food which bestows life.

It is found through meditation, and is a panacea which enriches life and makes it fuller or healthier.

This is something which we experience also.

It is when our lives have become so flat and meaningless that we can hardly go on living, that the moment comes when we turn to the unconscious and to our dreams and phantasies.

We meditate on these in order to discover the contents of the unconscious, and to find a new meaning in life.

The result is something very similar to receiving a "legitimate and eternal food", the right food which reanimates life, for everything depends on our attitude to it.

Even a very bad situation can change when we look at it differently.

The "Aurora Consurgens" asks the question:

"What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways."

This author is quite sure that the contradictory statements of the alchemists are made with the purpose of expressing this thing, but in such a way that no one can understand.

One is never certain, when one reads these texts, whether the author has really understood something, and is expressing himself symbolically in order to keep it a secret, or whether he has not
really understood himself, and is expressing himself as clearly as he can.

The subject is exceedingly difficult, for it really is a mystery.

What is the unconscious?

Whenever we speak of it, we express ourselves involuntarily in a peculiar metaphorical language in order to get somewhere near its character.

So it is possible that these people were speaking as clearly as they could in their language, and the reader who knew understood.

When I was reading these texts I often thought: "Yes I know what you mean", but I was never absolutely sure that I did, till I came on an old treatise which was underlined and had marginal notes in an old handwriting, which probably belonged to the early seventeenth century.

Just those passages were underlined that I should have underlined myself, I could have read the meaning of the whole treatise from the places he had marked.

Then I knew that we both understood the text in the same way.

In one obscure passage, for instance, just as I came to the conclusion that the author meant the devil, I came on the marginal note "Diabolus".

But on the other hand, when a certain monastery sold all its alchemistic books (assuming they were nonsense) I came across a book which a monk had read in his old age.

He also had underlined in red pencil, but exactly the places which I should not have marked, namely the passages concerned with gold making.

This interest in gold was a grievous sin against the fundamental spirit of alchemy; this monk was evidently too fond of money, in spite of living in a monastery.

Another Father wrote of him: "He studied this book for several years but it did him no good.

"I thought: "Naturally not with such a point of view", but it was really impossible that anyone who lived in the Catholic world of the eighteenth century should understand.

The anonymous author of the "Aurora Consurgens" says further "The science is nothing less than a gift of God and a sacrament."

The manuscript of this text, which we have in Zurich, belongs to the fourteenth or even the fifteenth century, but the original text, judging by its whole character and make up, must have belonged to about the end of the thirteenth century.

The chief authority quoted is St. Thomas of Aquinas (1225-74) .

One must keep the date in mind, and also the fact that the author was a cleric.

When such a man calls the science of the alchemists a sacrament, one cannot take it seriously enough; for in those days and in that milieu it was the strongest expression which the author could possibly have used to describe a mystery.

The author continues:

"There are three precious words in which the mystery is concealed. These must be given to the devout, namely the poor, from the first to the last man."

These words are an allusion to an alchemistic tradition of which you may have heard, namely the Aurea Catena (the golden chain).

This chain reaches from the earliest dawn of mankind into the most distant future, and consists of people who know the secret.

One hands on the golden bucket secretly to the next and the chain stretches through all ages.

The science, according to this author, is a sacrament, a divine mystery, so these "three divine words" in which it is concealed are thus made equal to the Gospel.

And therefore it must be given to the poor in spirit.

These same poor were also mentioned by Joannes de Rupescissa, as "les pauvres hommes evangelisans"; who, as we saw, were the alchemists themselves elves.

Alchemy is a sort of divine message, a gospel, to these "poor men", a science which comes from God and must be handed on secretly from one to the next down the ages.

These "three precious words" refer to a treatise which is possibly of Arabic origin, though this is rather uncertain.

The treatise is ascribed to one of the older so-called "arabizantes", KALID BEN YEZYD, who is presumably a legendary authority. It is called the "Liber trium verborum Kallid acutissimi " (the book of three words by the most intelligent Kallid.)

These three precious words are elucidated in the treatise. I will read you a passage from it: (The art consists of three words:

"It is said that the water preserves the foetus for three months in the uterus. The air warms it for three months. The fire preserves it for the same length of time. And all this is said as a parable of Mercury. And this word, discourse and dark way of speaking are made known in order that the truth should be seen."

The author claims here to have disclosed the secret in order that one might see the truth; but naturally it is all very obscure.

We can make out, however, that it is a matter of the three elements: water, air and fire, and that mercury is being spoken of. Mercury, as the metal, could represent the earth, so we may assume that this pregnancy produces the fourth element, the earth.

In other words it is the fourth element which alchemy is concerned with.

This is a very important hint. The idea of three plays a considerable role in the whole of alchemy, particularly in medieval alchemy where the triad is directly called the "ternarius supernaturalis" (the supernatural triad), and is termed the gift of God.

The pneuma, the mind (which deals with matter) has a part in the divine pneuma, the divine triad, whereas the fourth is the earth.

Psychologically the earth always refers to the body, for the body consists, so to speak, of earth.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body.

You know that the unconscious has a great deal to do with the body, many symptoms of a bodily nature, for instance, are directly caused by the unconscious.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances.

I once saw a case where forty centimeters of the large intestine (colon des cendens) had been removed, because, as the result of a disturbance in the sympathetic system, a paralysis of the large
intestine had set in, so the surgeon had simply cut out forty centimetres.

Three weeks after the operation,' when the patient was getting up, the trouble began again at the hitherto normal end.

This was too much and, not wanting to have the whole of her inside cut out, the woman came to consult me.

She brought her X-ray plates with her, showing a really horrible condition, but it was simply a disturbance in the sympathetic system.

I was able to assure her that she would survive it, and it got better through psychological treatment.

It had been quite unnecessary to cut out those forty centimetres.

I do not want to assert that all illness comes from psychological disturbances, but amazing things do happen.

The unconscious can cause eruptions of the skin, for instance, and even tuberculosis, and when one sees such things one realizes how much the unconscious affects the body.

It is therefore possible to reach the body through the unconscious, the old hypnotists and magnetisers knew long ago that one could bring about the most marvellous changes through hypnotic suggestion.

This procedure is very archaic but one can reach the unconscious with such arts, whilst the Latin and Greek terminology of modern medicine makes no impression whatever up on it.

Stinking ointments, however, and even the laying on of hands, reach the unconscious and then it reacts, but it merely despises our modern erudition and academic style. M

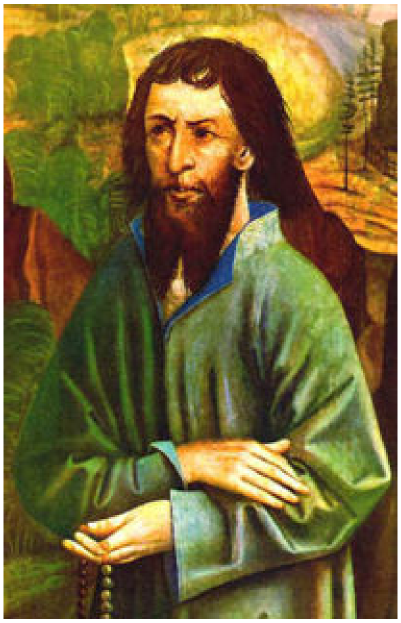
y respected predecessor, Paracelsus, said similar things; he also told the doctors, in his language, that they should use prescriptions which would impress the unconscious .

We must honour the sciences, but the vital thing in illness is to respect the nature of the patient.

In such matters, the alchemists, as you see, came on the track of highly modern things. Carl Jung, ETH, Pages 171-178.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/66c11-1.gif`

Brother Klaus by Carl Jung (2019-03-03 04:07)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Nicholas of Flüe, from the altar piece of the local parish church in Sachseln.

BROTHER KLAUS :

474 Before me lies a little book by Father Alban Stoeckli on the Visions of the Blessed Brother Klaus.2 Let the reader not be alarmed. Though a psychiatrist takes up his pen, it does not necessarily mean that he is going to set about this venerable figure with the profane instrument of psychopathology. Psychiatrists have committed enough sins already and have put their science to the most unsuitable uses. Nothing of the kind is to happen here: no diagnosis or analysis will be undertaken, no significant hints of pathological possibilities will be dropped, and no attempt will be made to bring the Blessed Nicholas of Flue anywhere near a psychiatric clinic. Hence it must seem all the stranger to the reader that the reviewer of the book is a physician. I admit this fact is difficult to explain to anyone who does not know my unfashionable view on visions and the like. In this respect I am a good deal less sophisticated and more conservative than the so-called educated public, whose philosophical perplexity is such that it sighs with relief when visions are equated with hallucinations, delusional ideas, mania, and schizophrenia, or whatever else these morbid things may be called, and are reduced to the right denominator by some competent authority. Medically, I can find nothing wrong with Brother Klaus. I see him as a somewhat unusual but in no wise pathological person, a man after my

own heart: my brother Klaus. Rather remote, to be sure, at this distance of more than four hundred years, separated by culture and creed, by those fashionable trifles which we always think constitute a world. Yet they amount to no more than linguistic difficulties, and these do not impede understanding of the essentials. So little, in fact, that I was able to converse, in the primitive language of inward vision, with a man who in every way was even further removed from me than Brother Klaus a Pueblo Indian, my friend Ochwiabiano ("Mountain Lake"). For what interests us here is not the historical personage, not the well-known figure at the Diet of Stans, but the "friend of God," who appeared but a few times on the world stage, yet lived a long life in the realms of the soul. Of what he there experienced he left behind only scant traces, so few and inarticulate that it is hard for posterity to form any picture of his inner life.

475 It has always intrigued me to know what a hermit does with himself all day long. Can we still imagine a real spiritual anchorite nowadays, one who has not simply crept away to vegetate in misanthropic simplicity? A solitary fellow, like an old elephant who resentfully defies the herd instinct? Can we imagine a normal person living a sensible, vital existence by himself, with no visible partner?

476 Brother Klaus had a house, wife, and children, and we do not know of any external factors which could have induced him to become a hermit. The sole reason for this was his singular inner life; experiences for which no merely natural grounds can be adduced, decisive experiences which accompanied him from youth up. These things seemed to him of more value than ordinary human existence. They were probably the object of his daily interest and the source of his spiritual vitality. It 3 [The Diet of Stans was a meeting in 1481 of representatives of the Swiss cantons at which disputes between the predominantly rural and the predominantly urban cantons were regulated, and as a result of which largely through the intervention of Nicholas Fribourg and Solothurn became members of the sounds rather like an anecdote from the life of a scholar who is completely immersed in his studies when the so-called "Pilgrim's Tract" 4 relates: "And he [Brother Klaus] began to speak again and said to me, If it does not trouble you, I would like to show you my book, in which I am learning and seeking the art of this doctrine.* And he brought me a figure, drawn like a wheel with six spokes So evidently Brother Klaus studied some mysterious "doctrine" or other; he sought to understand and interpret the things that happened to him* That the hermit's activity was a sort of study must also have occurred to Gundolfingen, one of the oldest writers on our subject. He says: "Did he not likewise learn in that High School of the Holy Ghost the representation of the wheel, which he caused to be painted in his chapel, and through which, as in a clear mirror, was reflected the entire essence of the Godhead?" From the same "High School" he derived "his kindness, his doctrine, and his science."

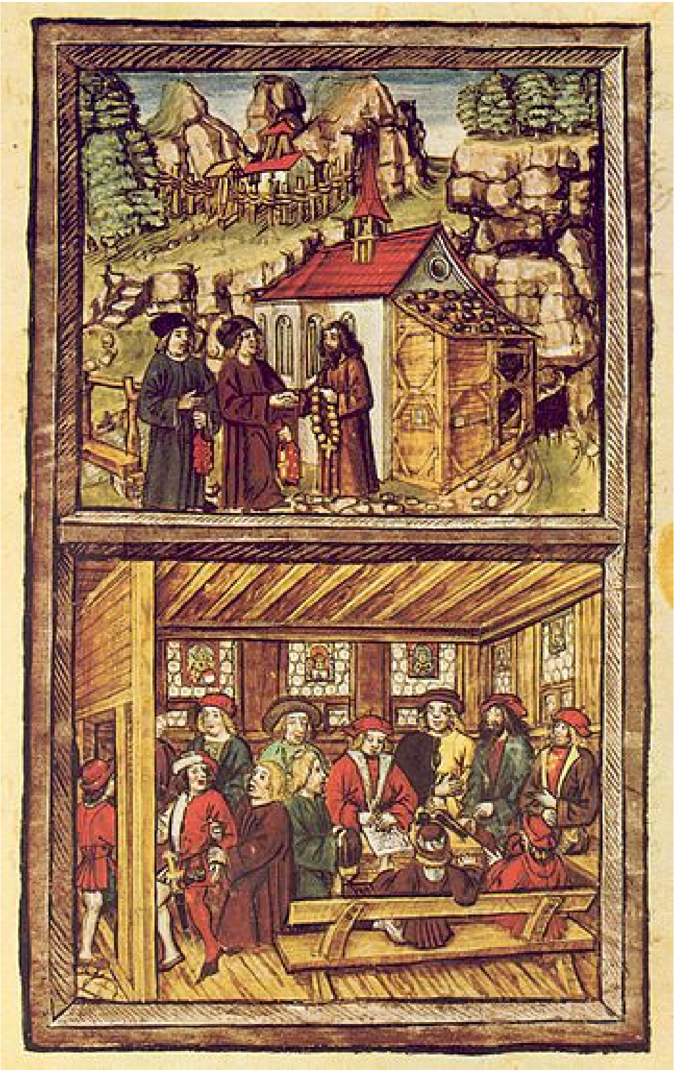
477 Here we are concerned with the so-called Trinity Vision, which was of the greatest significance for the hermit's inner life. According to the oldest reports, it was an apparition of light, of surpassing intensity, in the form of a human face. The firsthand reports make no mention of a "wheel." This seems to have been a subsequent addition for the purpose of clarifying the vision. Just as a stone, falling into calm water, produces wave after wave of circles, so a sudden and violent vision of this kind has long-lasting after-effects, like any shock. And the stranger and more impressive the initial vision was, the longer it will take to be assimilated, and the greater and more persevering will be the efforts of the mind to master it and render it intelligible to human understanding. Such a vision is a tremendous "irruption" in the most literal sense of the word, and it has therefore always been customary to draw rings round it like those made by the falling stone when it breaks the smooth surface of the water.

478 Now what has "irrupted" here, and wherein lies its mighty "impression"? The oldest source, Wolflin's biography, narrates the following on this score:

All who came to him were filled with terror at the first glance. As to the cause of this, he himself used to say that he had seen a piercing light resembling a human face. At the sight of it he feared that his heart would burst into little pieces. Overcome with terror, he instantly turned his face away and fell to the ground. And that was the reason why his face was now terrible to others. This is borne out by the account which the humanist Karl Bovillus (Charles de Bouelles) gave to a friend in 1508 (some twenty years after the death of Brother Klaus):

I wish to tell you of a vision which appeared to him in the sky, on a night when the stars were shining and he stood in prayer and contemplation. He saw the head of a human figure with a terrifying face, full of wrath and threats. So we shall not go wrong in surmising that the vision was terrifying in the extreme. When we consider that the mental attitude of that age, and in particular that of Brother Klaus, allowed no other interpretation than that this vision represented God himself, and that God signified the summum bonum, Absolute Perfection, then it is clear that such a vision must, by its violent contrast, have had a profound and shattering effect, whose assimilation into consciousness required years of the most strenuous spiritual effort. Through subsequent elaboration this vision then became the so-called Trinity Vision. As Father Stoeckli rightly conjectures, the "wheel" or circles were formed on the basis of, and as parallels to, the illustrated devotional books that were read at the time. As mentioned above, Brother Klaus even seems to have possessed such a book himself. Later, as a result of further mental elaboration, there were added the spokes of the wheel and the six secondary circles, as shown in the old picture of the vision in the parish church at Sachseln.

[2]



A plate from the Amtliche Luzerner Chronik of 1513 of Diebold Schilling the Younger, illustrating the events of the Tagsatzung at Stans in 1481. Top: A priest named Heini am Grund visits Niklaus von Flüe to ask him for his advice to save the failing Tagsatzung at Stans, where the delegates of the rural and urban cantons of the Old Swiss Confederacy could not agree and threatened civil war. Bottom: Am Grund returned to the Tagsatzung and related Niklaus' advice, whereupon the delegates compromised. Am Grund is shown holding back a bailiff who wants to go and spread the good news already: Niklaus' advice remains secret to this day

479 The vision of light was not the only one which Brother Klaus had. He even thought that, while still in his mother's womb, he had seen a star that outshone all others in brightness, and later, in his solitude, he saw a very similar star repeatedly. The vision of light had, therefore, occurred several times before in his life. Light means illumination; it is an illuminating idea that "irrupts. Using a very cautious formulation, we could say that the underlying factor here is a considerable tension of psychic energy, evidently corresponding to some very important unconscious content. This content has an overpowering effect and holds the conscious mind spellbound. The tremendous power of the "objective psychic" has been named "demon" or "God" in all epochs with the sole exception of the recent present. We have become so bashful in matters of religion that we correctly say "unconscious," because God has in fact become unconscious to us. This is what always happens when things are interpreted, explained, and dogmatized until they become so encrusted with man-made images and words that they can no longer be seen. Something similar seems to have happened to Brother Klaus, which is why the immediate experience burst upon him with appalling terror. Had his vision been as charming and edifying as the present picture at Sachseln, no such terror would ever have emanated from it.

480 "God' is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one's own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Even a modern theologian like Gogarten s is quite sure that God can only be good. A good man does not terrify me what then would Gogarten have made of the Blessed Brother Klaus? Presumably he would have had to explain to him that he had seen the devil in person.

481 And here we are in the midst of that ancient dilemma of how such visions are to be evaluated. I would suggest taking every genuine case at its face value. If it was an overwhelming experience for so worthy and shrewd a man as Brother Klaus, then I do not hesitate to call it a true and veritable experience of God, even if it turns out not quite right dogmatically. Great saints were, as we know, sometimes great heretics, so it is probable that anyone who has immediate experience of God is a little bit outside the organization one calls the Church. The Church itself would have been in a pretty pass if the Son of God had remained a law-abiding Pharisee, a point one tends to forget.

482 There are many indubitable lunatics who have experiences of God, and here too I do not contest the genuineness of the experience, for I know that it takes a complete and a brave man to stand up to it. Therefore I feel sorry for those who go under, and I shall not add insult to injury by saying that they tripped up on a mere psychologism. Besides, one can never know in what form a man will experience God, for there are very peculiar things just as there are very peculiar people like those, for instance, who think that one can make anything but a conceptual distinction between the individual experience of God and God himself. It would certainly be desirable to make this distinction, but to do so one would have to know what God is in and for himself, which does not seem to me possible.

483 Brother Klaus's vision was a genuine primordial experience, and it therefore seemed to him particularly necessary to submit it to a thorough dogmatic revision. Loyally and with great efforts he applied himself to this task, the more so as he was smitten with terror in every limb so that even strangers took fright. The unconscious taint of heresy that probably clings to all genuine and unexpurgated visions is only hinted at in the Trinity Vision, but in the touched-up version it has been successfully eliminated. All the affectivity, the very thing that made the strongest impression, has vanished without a trace, thus affording at least a negative proof of our interpretation.

484 Brother Klaus’s elucidation of his vision with the help of the three circles (the so-called "wheel") is in keeping with age old human practice, which goes back to the Bronze Age sun wheels (often found in Switzerland) and to the mandalas depicted in the Rhodesian rock-drawings. These sun-wheels may possibly be paleolithic; we find them in Mexico, India, Tibet,and China. The Christian mandalas probably date back to St. Augustine and his definition of God as a circle. Presumably Henry Suso’s notions o the circle, which were accessible to the "Friends of God," were derived from the same source. But even if this whole tradition had been cut off and no little treatise with mandalas in the margin had ever come to light, and if Brother Klaus had never seen the rose-window of a church, he would still have succeeded in working his great experience into the shape of a circle, because this is what has always happened in every part of the world and still goes on happening today.

485 We spoke above of heresy. In Father Stoeckli’s newly found fragment describing the vision, there is another vision which contains an interesting parallelism. I put the two passages side by side for the sake of comparison:

There came a handsome majestic There came a beautiful majestic man through the palace, with a woman through the palace, also shining colour in his face, and in in a white garment. . . . And a white garment. And he laid she laid both arms on his shoulboth arms on his shoulders and ders and pressed him close to her pressed him close and thanked heart with an overflowing love, him with all the fervent love of because he had stood so faith his heart, because he had stood fully by her son in his need, by Ms son and helped him in his need.

486 It is clear that this is a vision of God the Father and Son, and of the Mother of God. The palace is heaven, where "God the Father" dwells, and also "God the Mother." In pagan form they are unmistakably God and Goddess, as their absolute parallelism shows. The androgynity of the divine Ground is characteristic of mystic experience. In Indian Tantrism the masculine Shiva and the feminine Shakti both proceed from Brahman, which is devoid of qualities. Man as the son of the Heavenly Father and Heavenly Mother is an age-old conception which goes back to primitive times, and in this vision the Blessed Brother Klaus is set on a par with the Son of God. The Trinity in this vision Father, Mother, and Son is very undogmatic indeed. Its nearest parallel is the exceedingly unorthodox Gnostic Trinity: God, Sophia, Christ. The Church, however, has expunged the feminine nature of the Holy Ghost, though it is still suggested by the symbolic dove.

487 It is nice to think that the only outstanding Swiss mystic received, by God’s grace, unorthodox visions and was permitted to look with unerring eye into the depths of the divine soul, where all the creeds of humanity which dogma has divided are united in one symbolic archetype. As I hope Father Stoeckli’s little book will find many attentive readers, I shall not discuss the Vision of the Well, nor the Vision of the Man with the Bearskin, although from the standpoint of comparative symbolism they offer some very interesting aspects for I do not want to deprive the reader of the pleasure of finding out their meaning by himself. Carl Jung from Psychology and Religion

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/f/f1/Nicholas-Flue.jpg/205px-Nicholas-Flue.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/bc/Tagsatzung_Stans_1481.jpg/350px-Tagsatzung_Stans_1481.jpg`

Carl Jung on the personal aspects his Red Book fantasy (2019-03-03 04:30)

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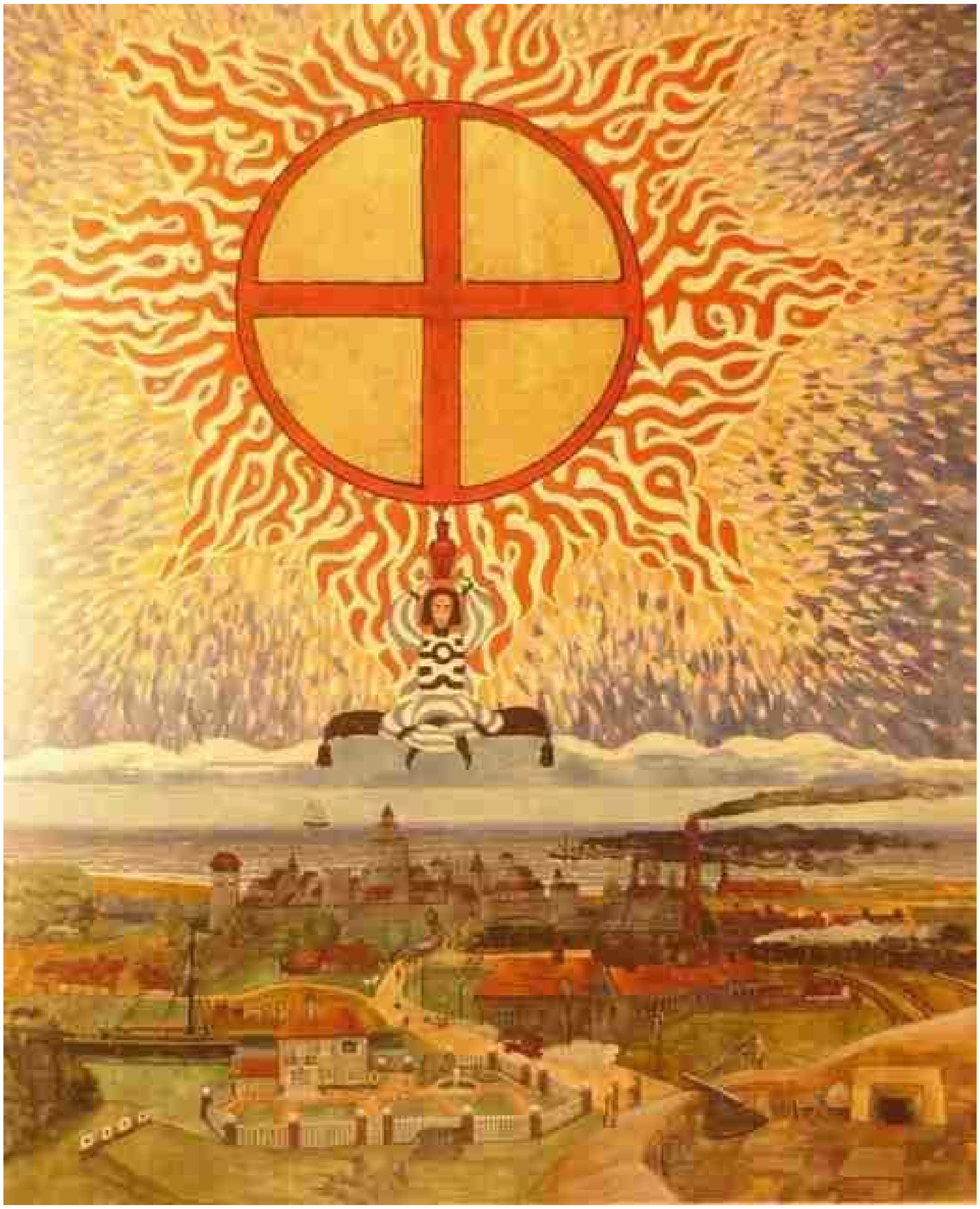

Questions and Discussion

Dr. Harding asked for more discussion of the personal aspects of the fantasy given by Dr.Jung in the last lecture.

Dr. Jung: I could be taken as Switzerland fenced in by mountains, and the submergence of the world could be the debris of my former relationships.

You remember that when I tried to describe the condition surrounding the fantasy I spoke of the peculiar feeling I had had of the thing being atmospheric. But here one proceeds with the utmost caution.

If I were a case of dementia praecox I would easily spread my dreams over the whole world and take it that the destruction of the world was indicated, whereas in reality all that might be indicated would be the destruction of my relation to the world.

A person with dementia praecox wakes up one day to find that the world is dead and the doctor nothing but a ghost—he alone is alive and right.

But in such cases there are always plenty of other symptoms present to prove the essential abnormality of the person.

The more normal the individual, the more it can be assumed from such fantasies that some profound social disturbance actually is in progress, and at such times there are always many more than one person whose unconsciouses register the upset conditions.

When the unconscious produces such a fantasy the personal contents are given an impersonal aspect, there being in the unconscious a tendency to produce collective pictures that make the connection with mankind in general.

One sees this process going on in dementia praecox and paranoia perfectly clearly.

It is precisely because these people often have fantasies and dreams that are collectively valid that they get followers.

First they make a break with the world through their morbidity, then comes the revelation of a special mission, and then they begin to preach.

People think them thrilling personalities, and women feel it a tremendous honor to have children by them.

By primitives they are imagined to be full of gods and ghosts.

So if I had been crazy, I could have preached the coming disaster like the man on the walls of Jerusalem.

Mrs. Zinno: Were these fantasies full of affect?

Dr. Jung: Yes, there was a great deal of affect with them.

As I could see no possible application to be made of them, I thought to myself, "If this means anything, it means that I am hopelessly off."

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

I told you last time how I began to train myself in making communications with split-off portions of the unconscious.

As I said, I was sure this voice that gave me the absurd dictum about my writing being art was undoubtedly a woman, though I could not know why.

I was much interested in the fact that a woman should interfere with me from within.

My conclusion was that it must be the soul in the primitive sense, and I began to speculate on the reasons that the name “anima” was given to the soul.

Why was it thought of as feminine?

What she said to me I found to be full of a deep cunning.

There I was, writing autobiographical material, but not as an autobiography—there was no style in it, I simply wanted to have it down in writing.

Then came this remark as though I were writing a novel. I thought this so wrong that I got angry with her.

Inasmuch as it manifestly was not scientific, I might have taken it for art, but I knew perfectly well that this was a wrong attitude.

With a secret conviction that it was art, I could easily have watched the course of the unconscious as I would watch a cinema.

If I read a certain book I may become deeply moved by it, but after all, it is all outside myself; and in the same way if I had taken these dreams and fantasies from the unconscious as art, I would have had from them only a perceptional conviction, and would have felt no moral obligation toward them.

Take, for example, this way I found of getting to know the anima; I could have looked down upon this phenomenon as from a pedestal, and in that way I would have become identified with the unconscious, and would have become its plaything.

From the trouble it took me to put up with the interference I had from this anima figure, I could measure the power of the unconscious, and it was great indeed.

In the same way that the anima played this trick of cunning insinuation upon me, giving a false slant to the situation and tempting me away from a reality grasp of it, so the animus can work in the mind of a woman.

He comes as a conviction before there is any justification in having a conviction, and throws things out of plumb, though often in such a delicate way that it takes the utmost subtlety to run him down to his lair.

My anima could easily have worked me up to the state of believing that I was a misunderstood artist, privileged to cast aside reality for the sake of pursuing these alleged artistic gifts.

If I had followed my unconscious along these lines, one fine day my anima would have come and said to me, “Do you imagine this nonsense you are doing is art?

It is nothing of the sort.”

Thus one can be ground to pieces in an enantiodromia phenomenon.

Following uncritically the unconscious turns one, as I have said, into the plaything of the unconscious opposites.

These unconscious pulls contain an extraordinary intensity.

There is energy and a certain amount of adaptation to the actual facts in them, but when examined critically, they can always be found to be beside the mark.

The experience I described is not the only one of its kind that I had.

Often [when] writing I would have peculiar reactions that threw me off.

Slowly I learned to distinguish between myself and the interruption.

When something vulgar or banal comes in, I must say to myself, it is perfectly true that I have thought in this stupid way at some time or other, but I don’t have to think that way now; I must not accept this stupidity as mine in perpetuity—for that is an unnecessary humiliation.

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction.

But if you can isolate these unconscious phenomena by personifying them, that is a technique that works for stripping them of power.

It is not too much of a stretch of the imagination to personify them, for they have always a certain degree of separateness.

This separateness is a most uncomfortable thing to reconcile oneself to, and yet the very fact of the unconscious presenting itself that way gives us the means of handling it.

It took me a long time to adapt to something in myself that was not myself—that is, to the fact that there were in my individual mind parts that did not pertain to me.

After this I began to work on the problem already ancient in the world, “Has woman a soul?”

I decided she could not possibly have an anima, because then there would be no check on the woman from within.

Then I came to the idea that woman must have an animus, but it was not till much later that I was able to develop this further because the animus is much harder to catch at work.

These ideas about the animus and the anima led me ever further afield into metaphysical problems, and more things crept up for reexamination.

At that time I was on the Kantian basis that there were things that could never be solved and that therefore should not be speculated about, but it seemed to me if I could find such definite ideas about the anima, it was quite worthwhile to try to formulate a conception of God.

But I could arrive at nothing satisfactory and thought for a time that perhaps the anima figure was the deity.

I said to myself that perhaps men had had a female God originally, but, growing tired of being governed by women, they had then overthrown this God.

I practically threw the whole metaphysical problem into the anima and conceived of it as the dominating spirit of the psyche.

In this way I got into a psychological argument with myself about the problem of God. At first it was the negative aspect of the anima that most impressed me.

I felt a little awed by her.

It was like the feeling of an invisible presence in the room one enters.

Then a new idea came to me: In putting down all this material for analysis, I was in effect writing letters to my anima, that is to a part of myself with a different viewpoint from my own.

I got remarks of a new character—I was in analysis with a ghost and a woman.

Every evening I wrote very conscientiously for I thought if I did not write it, there would be no way for the anima to get at it.

There is a tremendous difference in the assumption of telling something and the actual telling of it, a fact which I was once able to test out experimentally.

I told a man whom I was testing to think of something disagreeable, but to let it be something I did not know about.

I took his electric resistance in the so-called psycho-galvanic experiment, and there was very little change.

In some way I knew that he was thinking about something very disagreeable that had happened that morning, but something which I had found out only by accident, and of which he was confident I knew nothing.

I said to him, “Now I will tell you what that disagreeable thing was,” and as soon as I told him I got a tremendous reaction in the current.

For the sake then of trying to achieve the maximum of honesty with myself, I wrote everything down very carefully, following the old Greek mandate: “Give away all thou possessest, then thou shalt receive.”

The writing of this material took me into November 1913, and then I came to an end of it. Not knowing what would come next, I thought perhaps more introspection was needed.

When we introspect we look within and see if there is anything to be observed, and if there is nothing we may either give up the introspective process or find a way of “boring through” to the material that escapes the first survey.

I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as perfectly real.

This is naturally somewhat difficult to do—to believe so thoroughly in a fantasy that it leads you into further fantasy, just as if you were digging a real hole and passing from one discovery to another.

But when I began on that hole I worked and worked so hard that I knew something had to come of it—that fantasy had to produce, and lure out, other fantasies.

Of course, in using a hole I was using an archetype of considerable power in stimulating the unconscious, for the mystery attaching to caves comes down from immemorial times; one thinks at once of the Mithraic cult, of the catacombs, etc.

Why do we have a peculiar feeling on entering a cathedral?

Just because it is an archetypal situation that has always aroused the unconscious of man.

I had just such a feeling of awe when I saw the Grand Canyon of the Colorado; it had to be like that, and my unconscious was touched in a peculiar way.

So the more I worked on this fantasy hole, the more I seemed to descend. Finally I felt I had to come to a place where I could go no further down.
I said to myself that, that being the case, I would then go horizontally, and then it seemed as if I were in a cor- ridor, and as though I were wading in black slime.

I went in, thinking to myself that this was the remnant of an old mine.

Far ahead, I could see a dim red light, and following this I came to a cave full of insects, bat-like in form, and making a strange noise.

I saw in one end of the cave a rock, and on the rock was a light, a luminous crystal. “Ah,” I said, “that’s it.” I took it up in my hand and found it was like a ruby.
Where it had been there was a hole which it had covered.

Forgetting now entirely that I was making a fantasy, I said to myself, “How curious to put a crystal over a hole.”

I looked into the hole, and then I could hear the noise of rushing water.

I was shocked, and as I peered further down, in the dim light I could see something floating, the body of a fair-haired man.

I thought at once, “That is the hero!”

Then there came floating past a big black something nearly as big as the body of the man and coming after him with moving legs.

This was a scarab, and after it came a ball that was like a luminous sun, glowing dark red in the waters like a sunrise before a storm.

When it was in the middle of the field of vision, hundreds of thousands of snakes threw themselves on the sun and obscured it.

I withdrew from the hole, and then blood came gushing from it as from a severed artery. I had a most disagreeable feeling.
The blood kept gushing up and would not stop.

I had the feeling of being absolutely powerless, and I was utterly exhausted.

When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen.

The light in the cave from 9 2012: This fantasy took place on December 12, 1913.

In Liber Novus, Jung wrote: "I see a gray rock face along which I sink into great depths. I stand in black dirt up to my ankles in a dark cave.
Shadows sweep over me.

I am seized by fear, but I know I must go in.

I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.

But beyond this I catch a glimpse of a luminous red stone which I must reach.

I wade through the muddy water.

The cave is full of the frightful noise of shrieking voices.

I take the stone, it covers a dark opening in the rock.

I hold the stone in my hand, peering around inquiringly.

I do not want to listen to the voices, they keep me away.

But I want to know.

Here something wants to be uttered.

I place my ear to the opening.

I hear the flow of underground waters.

I see the bloody head of a man on the dark stream.

Someone wounded, someone slain floats there.

I take in this image for a long time, shuddering.

I see a large black scarab floating past on the dark stream. / In the deepest reach of the stream shines a red sun, radiating through the
dark water.

There I see—and a terror seizes me—small serpents on the dark rock walls, striving toward the depths, where the sun shines.

A thousand serpents crowd around, veiling the sun. Deep night falls.

A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear" (Liber Primus, chapter 5, "Descent into Hell in the Future," p. 237).

The crystal was, I thought, like the stone of wisdom.

The secret murder of the hero I could not understand at all.

The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red disk, was archetypal.

The serpents I thought might have been connected with Egyptian material.

I could not then realize that it was all so archetypal, I need not seek connections.

I was able to link the picture up with the sea of blood I had previously fantasized about.

Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself.

It was a case of destroying the hero ideal of my efficiency.

This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacrifice of the superior function in order to get at the libido necessary to activate the inferior functions.

If a man has a good brain, thinking becomes his hero and, instead of Christ, Kant, or Bergson, becomes his ideal.

If you give up this thinking, this hero ideal, you commit a secret murder—that is, you give up your superior function.

With all of this I give you the impure thoughts that lay back of the Types, where I have carried over into abstract terms the contest between the superior and inferior functions, first seen by me in the symbolic form of the slaying of the hero.

Such things as I have described in these fantasies speak in symbolic form of things later to become conscious and to take form as abstract thoughts, when they will look altogether different from their plastic origins.

A similar case to mine is that of the famous chemist who discovered the so-called benzol "ring."

He first visualized his theory of a ring as couples dancing in a peculiar way. Carl Jung, 1925 Seminar, Chapter 6, Pages 47 – 53.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/eff89-12banima.jpg`

Carl Jung and "The starry vault of heaven..." (2019-03-03 04:30)

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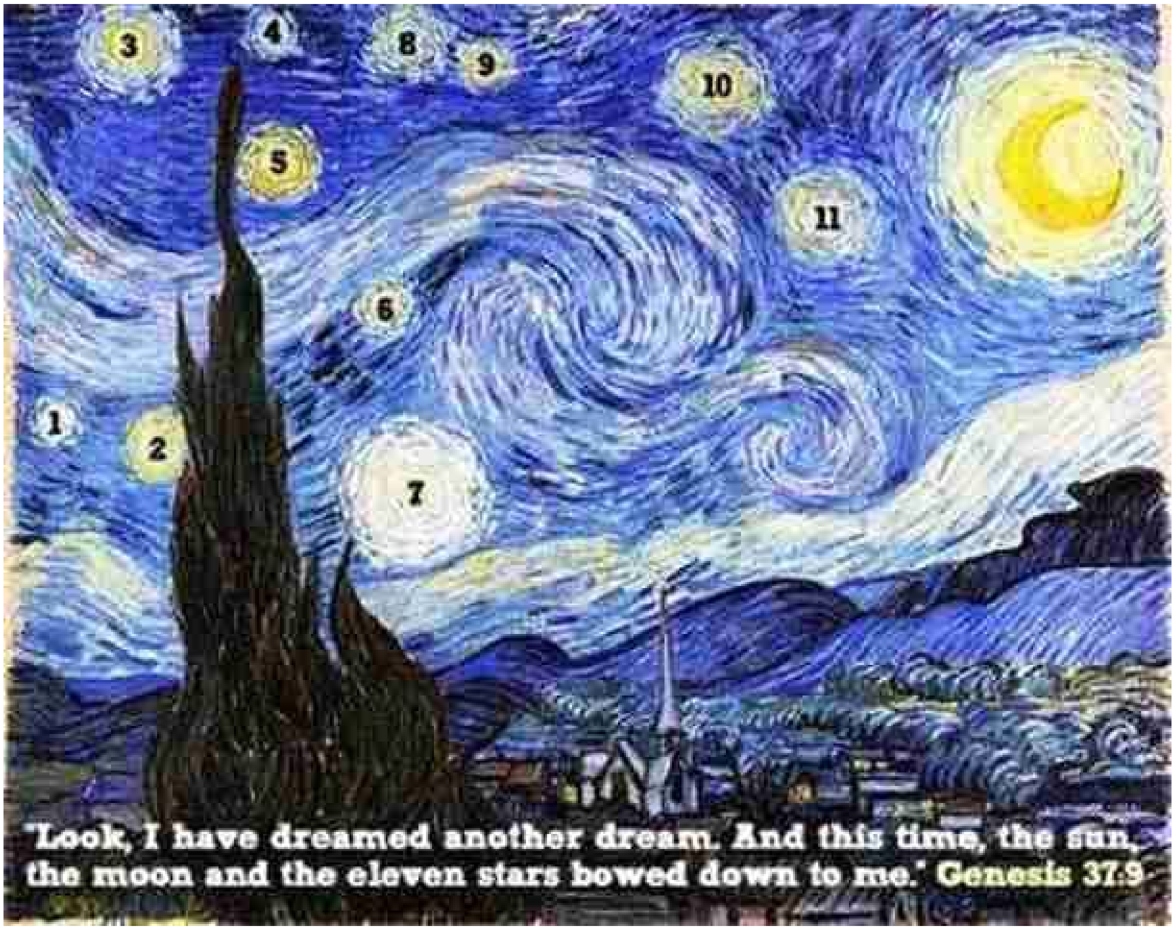
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"Look, I have dreamed another dream. And this time, the sun, the moon and the eleven stars bowed down to me." Genesis 37:9

"I have allowed myself to dwell at some length on Paracelsus and to cite a number of authentic texts, because I wanted to give the reader a rough idea of the way in which this author conceives the lumen naturae.

It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars.

He beholds the darksome psyche as a star-strewn night sky, whose planets and fixed constellations represent the archetypes in all their luminosity and numinosity.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, The Structure and Dynamics of the Psyche, Page 195, Para 392.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d2b0f-12bstarry.jpg`

Also after that he [Carl Jung] had a wonderful dream which he told me in the night. (2019-03-03 04:30)

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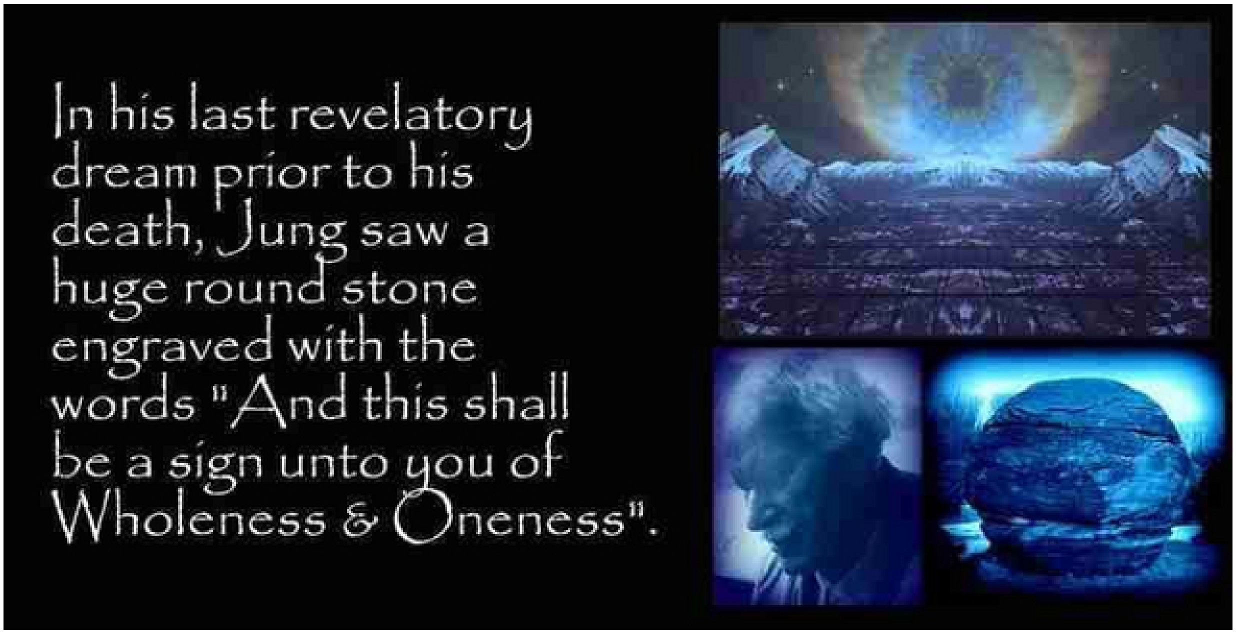

In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".

Also after that he [Carl Jung] had a wonderful dream which he told me in the night.

For two days before he died he was away in some far country and he saw wonderful and beautiful things.

I am sure of that.

He smiled often and was happy. . . he told me of the wonderful dream he had had; he said: "Now I know the truth but there is a small piece not filled in and when I know that I shall be dead."

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words:

"And this shall be a sign unto you of Wholeness and Oneness." Ruth Bailey, Two Friendships, Page 104.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/31f32-12bdream.jpg`

Carl Jung: It is the psychic correlate of the differentiation of the human brain. (2019-03-03 04:30)

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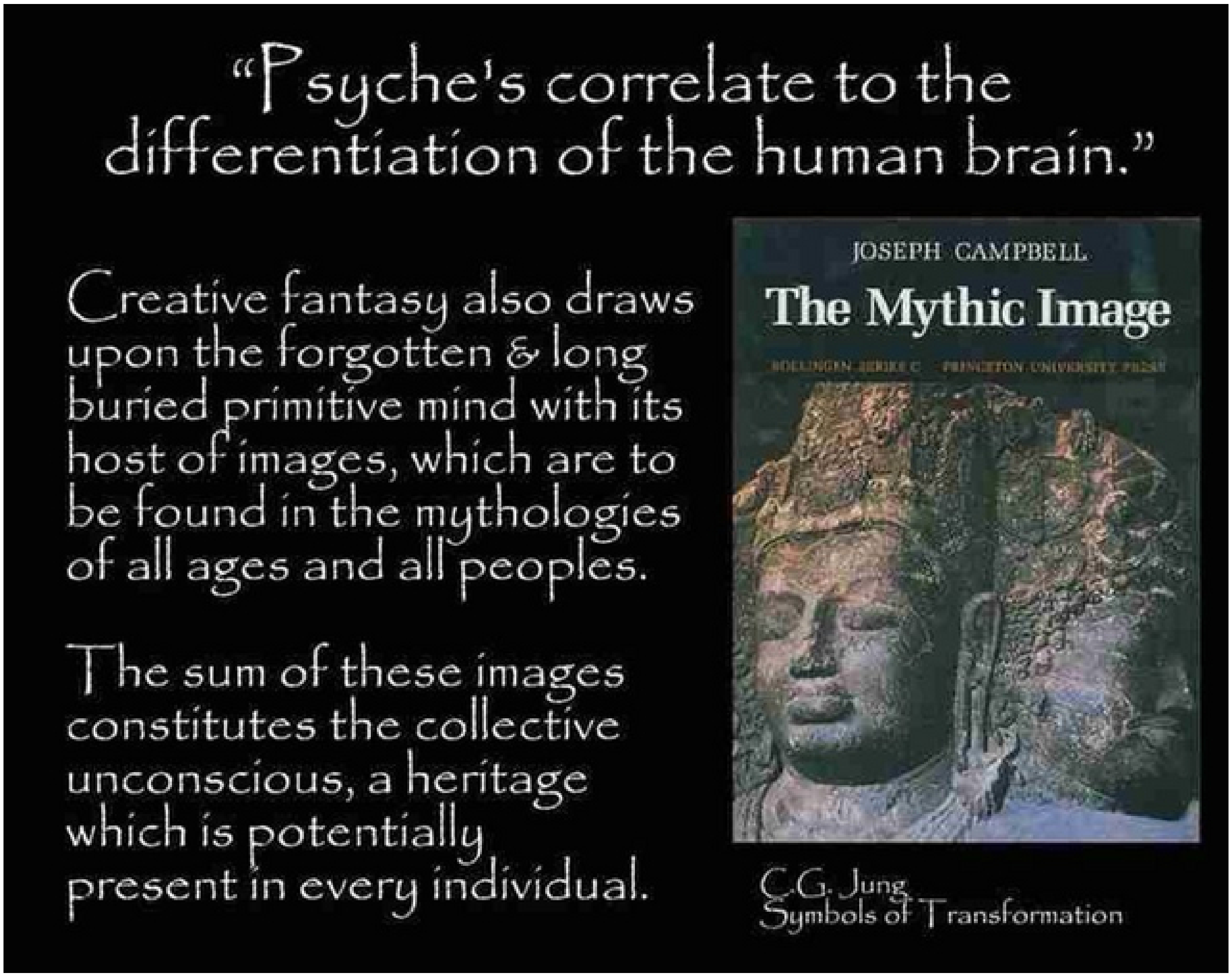
“Psyche's correlate to the differentiation of the human brain.”

Creative fantasy also draws upon the forgotten & long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

C.G. Jung
Symbols of Transformation

In this second edition the text of the book remains, for technical reasons, unaltered.

The reappearance of this book after twelve years, without alterations, does not mean that I did not consider certain emendations and improvements desirable.

But such improvements would have affected details only, and not anything essential.

The views and opinions I expressed in the book I would still maintain, in substance and in principle, today.

I must ask the reader to bear patiently with a number of minor inaccuracies and uncertainties of detail. This book has given rise to a good deal of misunderstanding.

It has even been suggested that it represents my method of treatment.

Apart from the fact that such a method would be a practical impossibility, the book is far more concerned with working out the fantasy material of an unknown young American woman, pseudonymously known as Frank Miller.

This material was originally published by my respected and fatherly friend, the late Theodore Flournoy, in the

Archives de psychologie (Geneva).

I had the great satisfaction of hearing from his own lips that I had hit off the young woman's mentality very well.

Valuable confirmation of this reached me in 1918, through an American colleague who was treating Miss Miller for the schizophrenic disturbance which had broken out after her sojourn in Europe.

He wrote to say that my exposition of the case was so exhaustive that even personal acquaintance with the patient had not taught him 'one iota more" about her mentality.

This confirmation led me to conclude that my reconstruction of the semi-conscious and unconscious fantasy processes had evidently hit the mark in all essential respects.

There is, however, one very common misunderstanding which I feel I ought to point out to the reader.

The copious use of comparative mythological and etymological material necessitated by the peculiar nature of the Miller fantasies may evoke the impression, among certain readers, that the purpose of this book is to propound mythological or etymological hypotheses.

This is far from my intention, for if it had been, I would have undertaken to analyse a particular myth or whole corpus of myths, for instance an American Indian myth-cycle.

For that purpose I would certainly not have chosen Longfellow's Hiawatha, any more than I would have used Wagner's Siegfried had I wished to analyse the cycle of the younger Edda.

I use the material quoted in the book because it belongs, directly or indirectly, to the basic assumptions of the Miller fantasies, as I have explained more fully in the text.

If, in this work, various mythologems are shown in a light which makes their psychological meaning more intel- ligible, I have mentioned this insight simply as a welcome by-product, without claiming to propound any general theory of myths.

The real purpose of this book is confined to working out the implications of all those historical and spiritual factors which come together in the involuntary products of individual fantasy.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological images are able to arise spontaneously over and over again, and to agree with one another not only in all the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Kusnacht /Zurich, November, 1924 C. G. Jung Carl Jung, CW 5, Symbols of Transformation, Pages xviii - xvix

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f36aa-12bmythic.jpg`

Carl Jung: What is needed at present is only the loose organization of a national group. (2019-03-03 04:30)

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To Alphonse Maeder

Dear friend, 22 January 1934

I am writing to you about the organization of a Swiss national group in the General Medical Society for Psychotherapy.

In consequence of the revolutionary changes in Germany the Germans have been compelled to form a national group under a "leader."

This group has to pledge loyalty to the National Socialist State and is obliged to adhere most strictly to political guidelines within its organization.

The leader is Professor Dr. M. H. Goring (Platzhoffstr. 26, Wuppertal-Elberfeld).

Through the resignation of Professor Kretschmer, for whom things evidently got too "complicated," I have been pushed forward from the position of vice-president to that of president.

I
would never have accepted this doubtful pleasure had not the Germans particularly insisted on having a foreign president for the International Society.

The secretary-general is Dr. W. Cimbal (Allee 87, of Altona).

Essentially it is simply a question of someone taking the initiative and bringing together all those doctors in Switzerland who are interested in psychotherapy with a view to getting them to join the General Medical Society for Psychotherapy.

What is needed at present is only the loose organization of a national group.

Of course it would be desirable if this group could decide to hold one or two meetings annually, though this is not necessary since the International Society will also meet only once a year.

I would be very gratified if you organized this national group and took over its presidency.

I am in the midst of similar negotiations with Bjerre in Stockholm.

The Dutch want to wait until they see what happens in other countries.

I am convinced that if such groups were formed in Sweden and Switzerland, Holland would agree to do something along these lines.

Under the present political conditions probably nothing can be arranged with Austria, moreover the psychotherapists there are practically all Jews.

It seems that many people are afraid to go along with Germany because of the existing regime.

But with the Germans, as I know from experience, it is just the other way round.

Prof. Goring himself wrote me that foreigners should take a psychotherapeutic view of the present German situation.

The position of German science is really not to be envied.

Hence I think it necessary for outside neutrals, by founding a broad organization as a framework, to give it an opportunity to make international connections.

Germany is spiritually more cut off at present from the outside world during the war and is therefore in particular need of spiritual contact.

I don’t want to interfere with the practical arrangements.

I will only tell you how I think of them.

The founding of the gn, could be done by a circular letter which would simply need sign.

Membership fees could be kept low since we are not bound by German statutes.

Nevertheless it would be a good thing if you get in touch with Dr. Cimbal for further information.

(Particularly in Rega).

to subscriptions to the Zentralbatt, more favourable terms might be reached for subscriptions in large numbers.

In case anything is still unclear to you, I am ready to give you more
information.

A personal meeting is probably not necessarily at present.

Best thanks for kindly sending me the two offprints, one of which I knew already.

With friendly greetings,

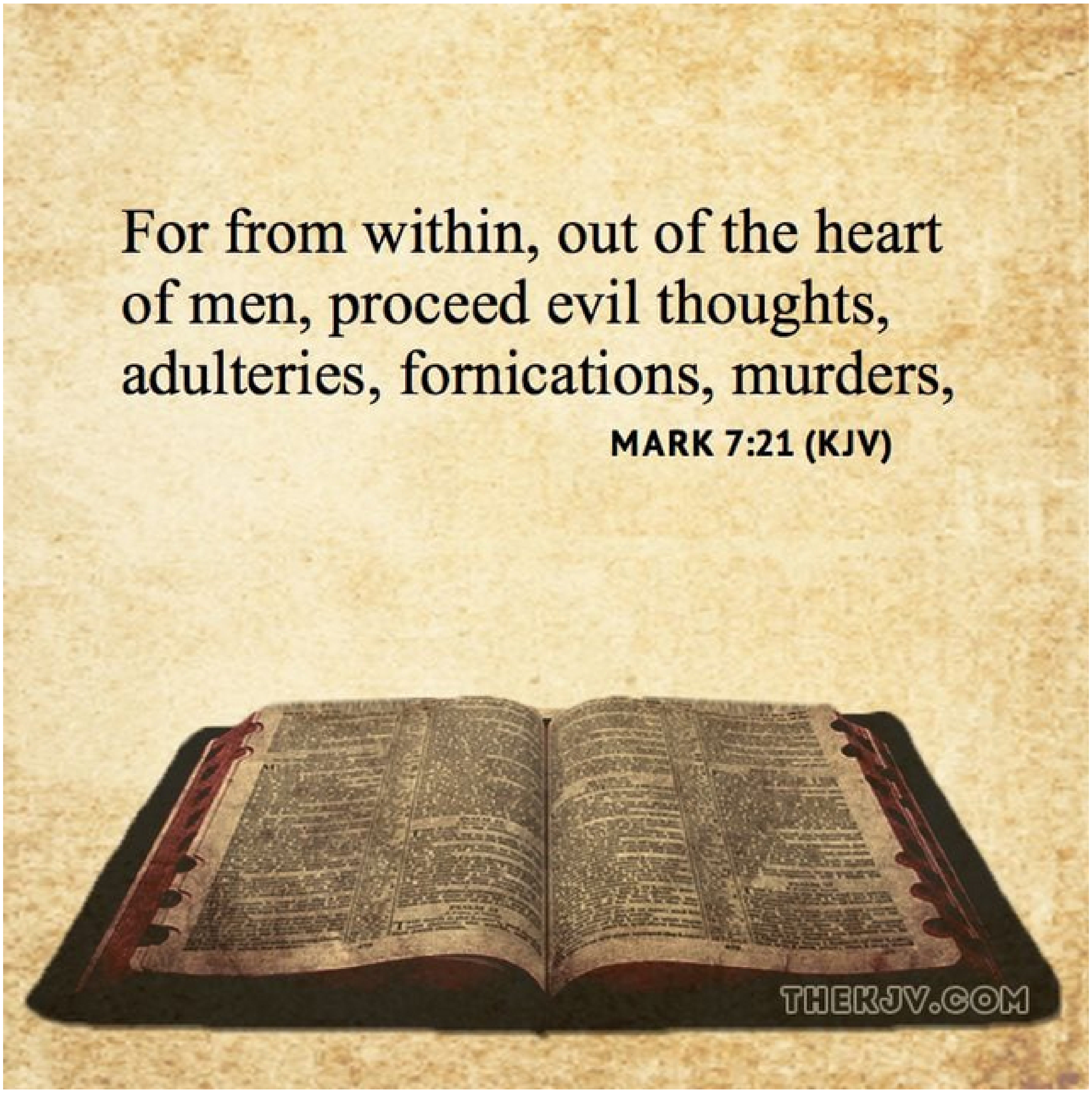
Jung Carl Jung, Letters Vol. 1, Pages 136-138

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/70dd6-12bmaeder.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Carl Jung: Whoever speaks of the reality of the soul or psyche is accused of "psychologism." (2019-03-03 05:00)

[1]


For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
MARK 7:21 (KJV)
THEKJV.COM

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones.

Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge.

Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth.

But it is worth man's while to take pains with himself, and he has something in his own soul that can grow.

It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Whoever speaks of the reality of the soul or psyche is accused of "psychologism."

Psychology is spoken of as if it were "only" psychology and nothing else.

The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter.

It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological."

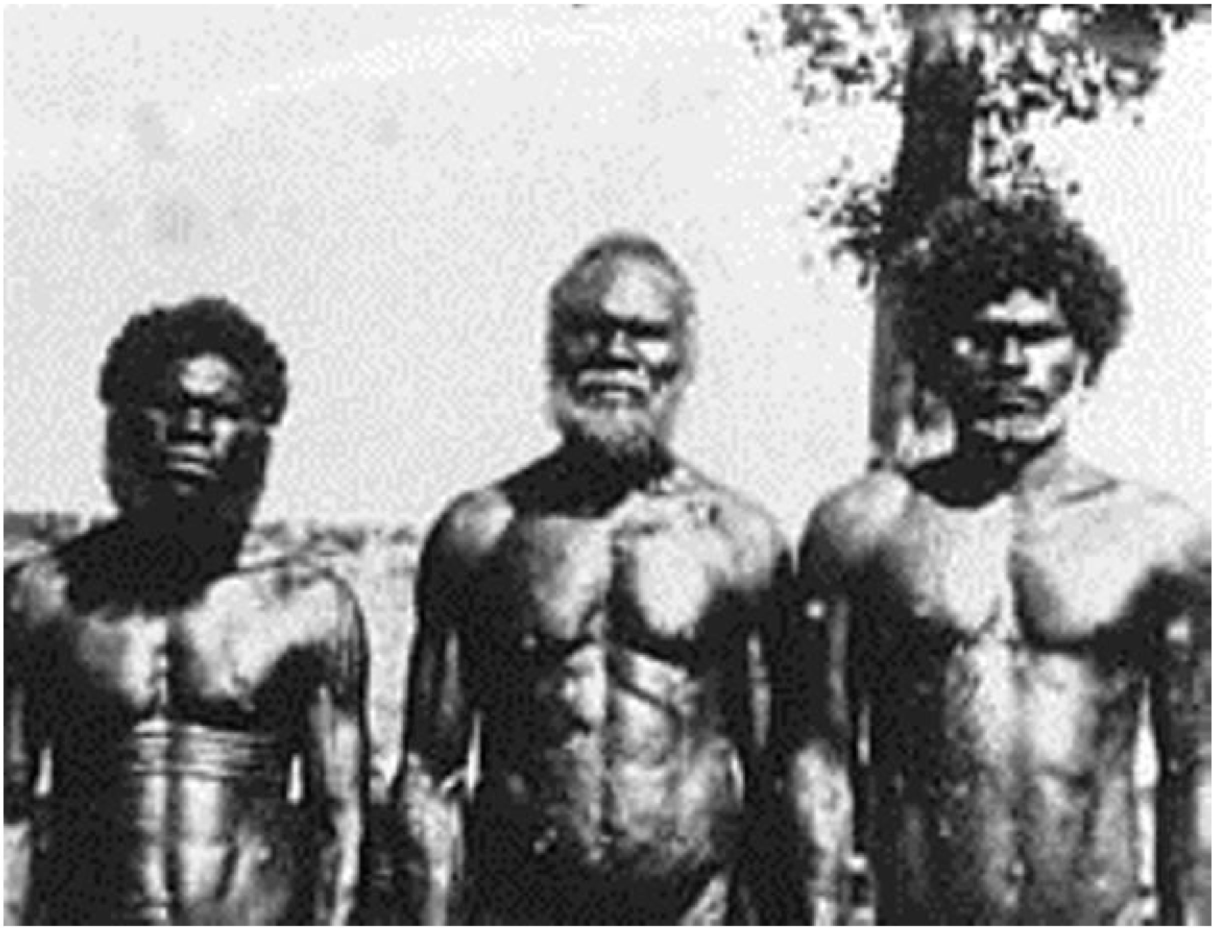
Anything psychic is only Nature and therefore, people think, nothing religious can come out of it.

At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/87b15-12bevil.jpg`

Carl Jung: The archetype does not proceed from physical facts (2019-03-03 05:00)

[1]



The primitive cannot assert that he thinks; it is rather that "something thinks in him."

The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious.

Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie.

His consciousness is menaced by an almighty unconscious: hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces
and must adjust himself to them as best he can.

Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it.

The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world.

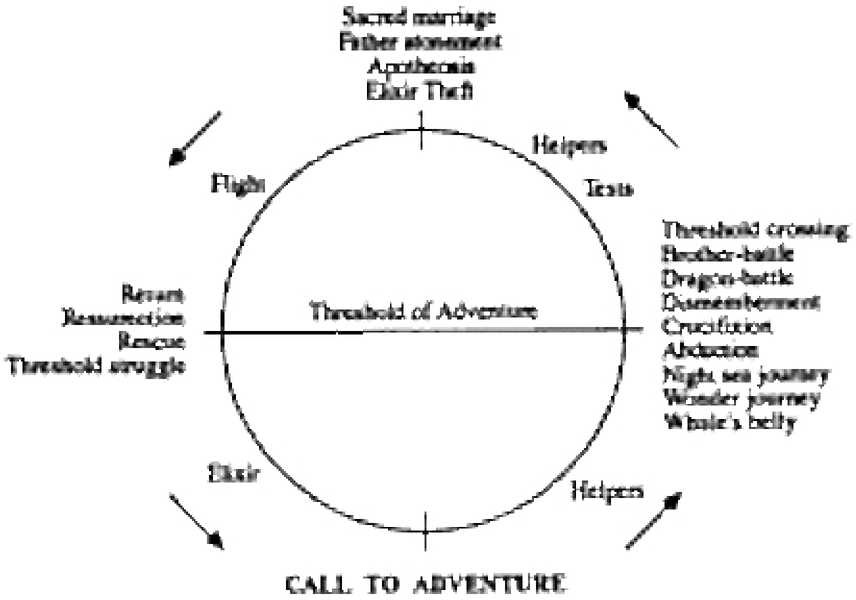
It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for theother part, it moulds this empirical world in accordance with its own psychic assumptions.

The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6a5e4-12bbath.jpg`

Carl Jung and the "Hero." - Lexicon (2019-03-03 05:48)

[1]


Sacred marriage
Father atonement
Apotheosis
Elixir Theft
Helpers
Tests
Threshold crossing
Brother-battle
Dragon-battle
Dismemberment
Crucifixion
Abduction
Night sea journey
Wonder journey
Whale's belly
Helpers
CALL TO ADVENTURE
Elixir
Return
Resurrection
Rescue
Threshold struggle
Flight
Threshold of Adventure

[Carl Jung and The Hero.]

Hero:

An archetypal motif based on overcoming obstacles and achieving certain goals.
The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.["The Psychology of the Child Archetype," CW 9i, par. 284.]

The hero myth is an unconscious drama seen only in projection, like the happenings in Plato's parable of the cave.["The Dual Mother," CW 5, par. 612.]

The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter [Ibid., par. 516.]

Mythologically, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them. The potential result is the release of energy that has been tied up with unconscious complexes.

In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both have to deal with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. . . . He has acquired the right to believe that he will be able to overcome all future threats by the same means.["The Conjunction," CW 14, par. 756.]

The hero's journey is a round as illustrated in the diagram. [Adapted from Joseph Campbell, Hero with a Thousand Faces, Bollingen Series XVII (Princeton University press, 1949), p. 245.]

Hero

In myth and legend, the hero typically travels by ship, fights a sea monster, is swallowed, struggles against being bitten or crushed to death, and having arrived inside the belly of the whale, like Jonah, seeks the vital organ and cuts it off, thereby winning release. Eventually he must return to his beginnings and bear witness.

In terms of a man's individuation, the whale-dragon is the mother or the mother-bound anima. The vital organ that must be severed is the umbilical cord.

The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to her womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing.["The Dual Mother," CW 5, par. 611.]

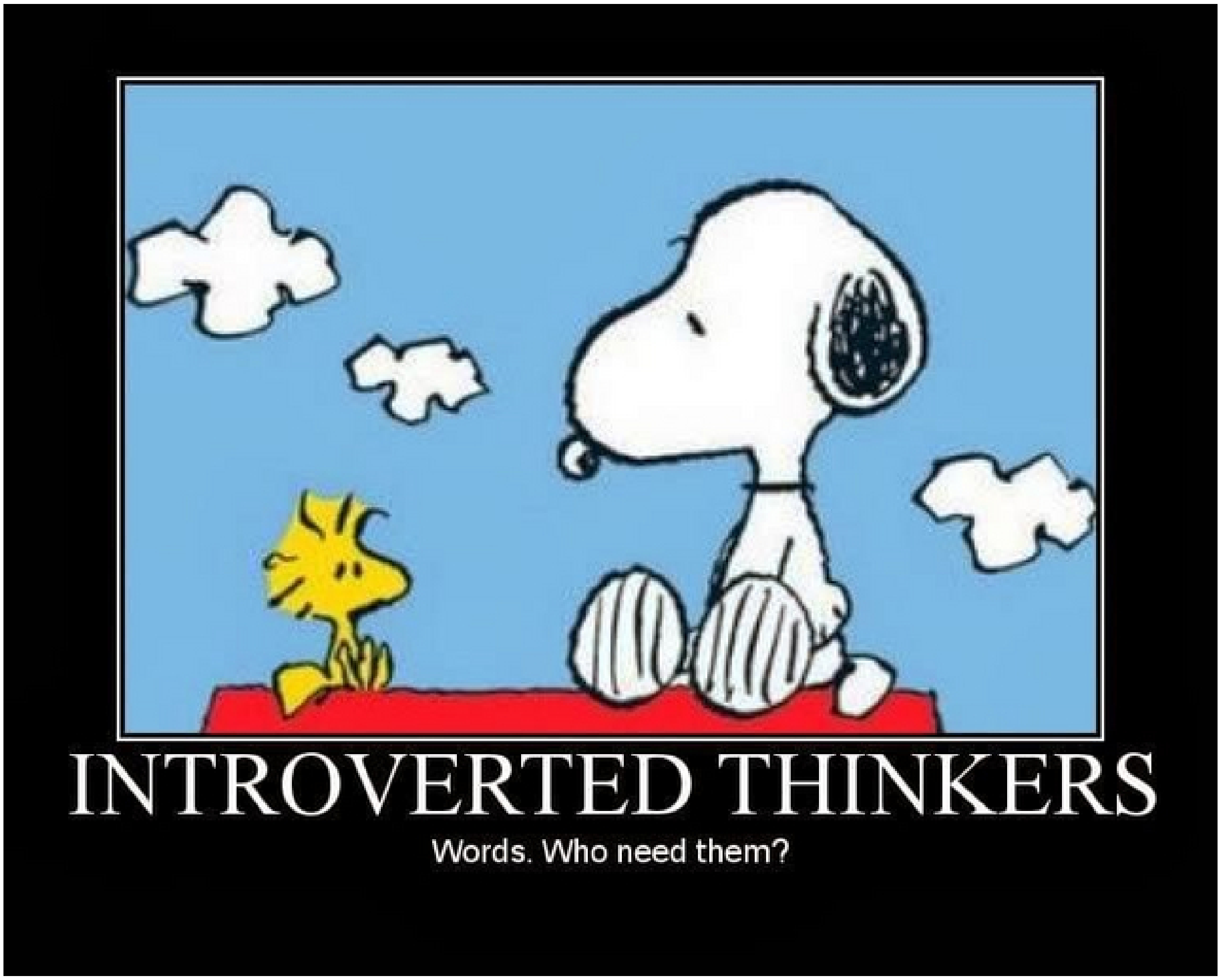
In a woman's psychology, the hero's journey is lived out through the worldly exploits of the animus, or else in a male partner, through projection.

http://www.nyaap.org/jung-lexicon/h

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/e2d9c-heroic.gif`

Carl Jung on "Introversion" - Lexicon **(2019-03-03 05:54)**

[1]



[Carl Jung on Introversion]

Introversion:

A mode of psychological orientation where the movement of energy is toward the inner world.

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. [Ibid., par. 769.]

Always he has to prove that everything he does rests on his own decisions and convictions, and never because he is influenced by anyone, or desires to please or conciliate some person or opinion.["Psychological Types," CW 6, par. 893.]

An introverted consciousness can be well aware of external conditions, but is not motivated by them. The extreme introvert responds primarily to internal impressions.

In a large gathering he feels lonely and lost. The more crowded it is, the greater becomes his resistance. He is not in the least "with it" and has no love of enthusiastic get-togethers. He is not a good mixer. What he does, he does in his own way, barricading himself against influences from outside. . . . Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes. His own company is the best.["Psychological Typology," ibid., pars. 976f.]

Signs of introversion in a child are a reflective, thoughtful manner and resistance to outside influences.

The child wants his own way, and under no circumstances will he submit to an alien rule he cannot understand. When he asks questions, it is not from curiosity or a desire to create a sensation, but because he wants names, meanings, explanations to give him subjective protection against the object.["Psychological Types," ibid., par. 897.]

The introverted attitude tends to devalue things and other persons, to deny their importance. Hence, by way of compensation, extreme introversion leads to an unconscious reinforcement of the object's influence. This makes itself felt as a tie, with concomitant emotional reactions, to outer circumstances or another person.

The individual's freedom of mind is fettered by the ignominy of his financial dependence, his freedom of action trembles in the face of public opinion, his moral superiority collapses in a morass of inferior relationships, and his desire to dominate ends in a pitiful craving to be loved. It is now the unconscious that takes care of the relation to the object, and it does so in a way that is calculated to bring the illusion of power and the fantasy of superiority to utter ruin.["General Description of the Types," ibid., par. 626.]

A person in this situation can be worn out from fruitless attempts to impose his or her will.

These efforts are constantly being frustrated by the overwhelming impressions received from the object. It continually imposes itself on him against his will, it arouses in him the most disagreeable and intractable affects and persecutes him at every step. A tremendous inner struggle is needed all the time in order to "keep going." The typical form his neurosis takes is psychasthenia, a malady characterized on the one hand by extreme sensitivity and on the other by great proneness to exhaustion and chronic fatigue.[Ibid.]

In less extreme cases, introverts are simply more conservative than not, preferring the familiar surroundings of home and intimate times with a few close friends; they husband their energy and would rather stay put than go from place to place. Their best work is done on their own resources, on their own initiative and in their own way.

His retreat into himself is not a final renunciation of the world, but a search for quietude, where alone it is possible for him to make his contribution to the life of the community.["Psychological Typology," ibid., par. 979.]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/8b8a9-introvert.jpg`

Carl Jung on "Extroversion." - Lexicon (2019-03-03 05:57)

[1]

[Carl Jung on Extroversion.]

[Introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scru-tiny.

[Extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. ["The Problem of the Attitude-Type," CW 7, par. 62.]

Extroversion:

A mode of psychological orientation where the movement of energy is toward the outer world.

Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get "with it," the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts.["Psychological Typology," CW 6, par. 972.]

Jung believed that introversion and extraversion were present in everyone, but that one attitude-type is invariably dominant. When external factors are the prime motivating force for judgments, perceptions, affects and actions, we have an extraverted attitude or type.

The extravert's philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion.[Ibid.]

Jung believed that type differentiation begins very early in life, so that it might be described as innate.

The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them. Fear of objects is minimal; he lives and moves among them with confidence. . . and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring.["Psychological Types," ibid., par. 896.]

In general, the extravert trusts what is received from the outside world and is not inclined to examine personal motivations.

He has no secrets he has not long since shared with others. Should something unmentionable nevertheless befall him, he prefers to forget it. Anything that might tarnish the parade of optimism and positivism is avoided. Whatever he thinks, intends, and does is displayed with conviction and warmth.["Psychological Typology," ibid., par. 973.]

Although everyone is affected by objective data, the extravert's thoughts, decisions and behavior are determined by them. Personal views and the inner life take second place to outer conditions.

He lives in and through others; all self-communings give him the creeps. Dangers lurk there which are better drowned out by noise. If he should ever have a "complex," he finds refuge in the social whirl and allows himself to be assured several times a day that everything is in order. [Ibid., par. 974.]

The psychic life of the extreme extraverted type is enacted wholly in reaction to the environment, which determines the personal standpoint. If the mores change, he adjusts his views and behavior patterns to match. This is both a strength and a limitation.

Adjustment is not adaptation; adaptation . . . requires observance of laws more universal than the immediate conditions of time and place. The very adjustment of the normal extraverted type is his limitation. He owes his normality . . . to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment; he does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him["General Description of the Types," CW 6, par. 564.]

Extraversion is an asset in social situations and in relating to the external environment. But a too-extraverted attitude may result in sacrificing oneself in order to fulfil what one sees as objective demands-the needs of others, for instance, or the requirements of an expanding business.

This is the extravert's danger: He gets sucked into objects and completely loses himself in them. The resultant functional disorders, nervous or physical, have a compensatory value, as they force him into an involuntary self-restraint. Should the symptoms be functional, their peculiar character may express his psychological situation in symbolic form; for instance, a singer whose fame has risen to dangerous heights that tempt him to expend too much energy suddenly finds he cannot sing high notes . . . . Or a man of modest beginnings who rapidly reaches a social position of great influence with wide prospects is suddenly afflicted with all the symptoms of mountain sickness.[Ibid., par. 565.]

The form of neurosis most likely to afflict the extravert is hysteria, which typically manifests as a pronounced identification with persons in the immediate environment.

The extravert's tendency to sacrifice inner reality to outer circumstances is not a problem as long as the extraversion is not too extreme. But to the extent that it becomes necessary to compensate the inclination to one-sidedness, there will arise a markedly self-centered tendency in the unconscious. All those needs or desires that are stifled or repressed by the conscious attitude come in the back door, in the form of infantile thoughts and emotions that center on oneself.

The more complete the conscious attitude of extraversion is, the more infantile and archaic the unconscious attitude will be. The egoism which characterizes the extravert's unconscious attitude goes far beyond mere childish selfishness; it verges on the ruthless and brutal. [Ibid., par. 572.]

The danger then is that the extravert, so habitually and apparently selflessly attuned to the outside world and the needs of others, may suddenly become quite indifferent.

http://www.nyaap.org/jung-lexicon/e

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/653dd-extravert.jpg`

Carl Jung: ...I am an irritating person. (2019-03-03 06:56)

[1]

To Valentine Brooke

Dear Sir, 6 November 1959

As you have learned from Mr. Richardson’s account, I am an irritating person.

I am dealing with doubts and views which puzzle the modern mind consciously as well as unconsciously.

I am treading on corns right and left.

As a consequence I have to spend a great amount of my time in handing out apologies and explanations for saying things which allude to facts and ideas unknown to the reader.

Moreover the reader is handicapped by his positivistic premise that the truth is simple and can be expressed by one short sentence.

Yet "nothing is quite true and even this is not quite true," as Multatuli says.

A psychologist concerned with the treatment of mental disturbances is constantly reminded of the fallacies in our verbal formulations.

In spite of all the difficulties besetting my way, I will try to explain my standpoint.

Whatever I perceive from without or within is a representation or image, a psychic entity caused, as I rightly or wrongly assume, by a
corresponding "real" object.

But I have to admit that my subjective image is only grosso modo identical with the object.

Any portrait painter will agree with this statement and the physicist will add that what we call "colours" are re- ally wave-lengths.

The difference between image and real object shows that the psyche, apperceiving an object, alters it by adding or excluding certain details.

The image therefore is not entirely caused by the object; it is also influenced by certain pre-existent psychic conditions which we can
correct only partially. (We cannot remove colour perception, f.i.)

Moreover we know from experience that all acts of apperception are influenced by preexistent patterns of perceiving objects (f.i., the premise of causality), particularly obvious in pathological cases (being exaggerations or distortions of so-called "normal" behaviour).

They are presuppositions pertaining to the whole of humanity.

The history of the human mind offers no end of examples (f.i., folklore, fairy tales, religious symbolism, etc.).
To explain the spontaneous origin of such parallelisms, the theory of migration is insufficient.
I call them archetypes, i.e., instinctual forms of mental functioning.

They are not inherited ideas, but mentally expressed instincts, forms and not contents.

They influence our image-formation.

As experience shows, archetypes are equipped with a specific energy without which they could not have causal effects.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic
autonomy of the affect on the image. This is my chief statement.
Now. people unaccustomed to proper thinking assume that it is a final statement.

No scientific statement is final: it is a likely formulation of observation and analysis. It goes as far as a scien-

tific statement can go.
But it does not and cannot say what "God" is; it only can define what He is in our mind. The mind is neither the world in itself nor does it reproduce its accurate image.
The fact that we have an image of the world does not mean that there is only an image and no world.

But this is exactly the argument of those who assume that when I speak of the God-image I mean that God does not exist, as He is only an image.

Our images are, as a rule, of something, and even delusions are "images" of something, as modern psychology has amply shown.

If f.i. I imagine an animal which does not exist in reality as we know it, I form the picture of a mythological entity, following the age-old activity of our ancestors in imagining fairy beasts and "doctor animals."

I am functioning within the frame of an archetype.

I am in this case strongly influenced by it. (The archetype has efficacy.)

But although we can be fairly certain that no such animal exists in physical reality, there is nevertheless a real cause which has suggested the
creation of the dragon.

The dragon-image is its expression.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellec- tual means, i.e., by
scientific cognition, unless I commit an unwarrantable transgression.

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in

general and in particular.

We know it is matter of a universal experience and, in so far as I am no exception, I know that I have such experience also, which I call God.

It is the experience of my will over against another and very often stronger will, crossing my path often with seemingly disastrous results, putting strange ideas into my head and maneuvering my fate sometimes into most undesirable corners or giving it unexpected favourable twists, outside my knowledge and my intention.

The strange force against or for my conscious tendencies is well known to me. So I say: "I know Him."
But why should you call this something "God"? I would ask: "Why not?"
It has always been called "God."

An excellent and very suitable name indeed.

Who could say in earnest that his fate and life have been the result of his conscious planning alone? Have we a complete picture of the world?
Millions of conditions are in reality beyond our control.

On innumerable occasions our lives could have taken an entirely different turn.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny.

A Hitler or Mussolini could believe they were such masterminds.

Respice finem!

I know what I want, but I am doubtful and hesitant whether the Something is of the same opinion or not.

Hoping I have succeeded in elucidating the puzzle,

Sincerely yours,

C.G. Jung Note:

In an interview with Jung conducted by John Freeman in the series "Face to Face."

In the course of the interview Freeman asked: "Do you believe in God?" to which Jung answered after a long pause: "I don't need to believe, I know."

These words gave rise to considerable argument, and B. sent Jung a rather derogatory review of the broadcast by Maurice Richardson in the London Observer, 25 Oct. 1959, as well as some of the correspondence published in the same paper about Jung's words.

B. asked for their exact meaning.

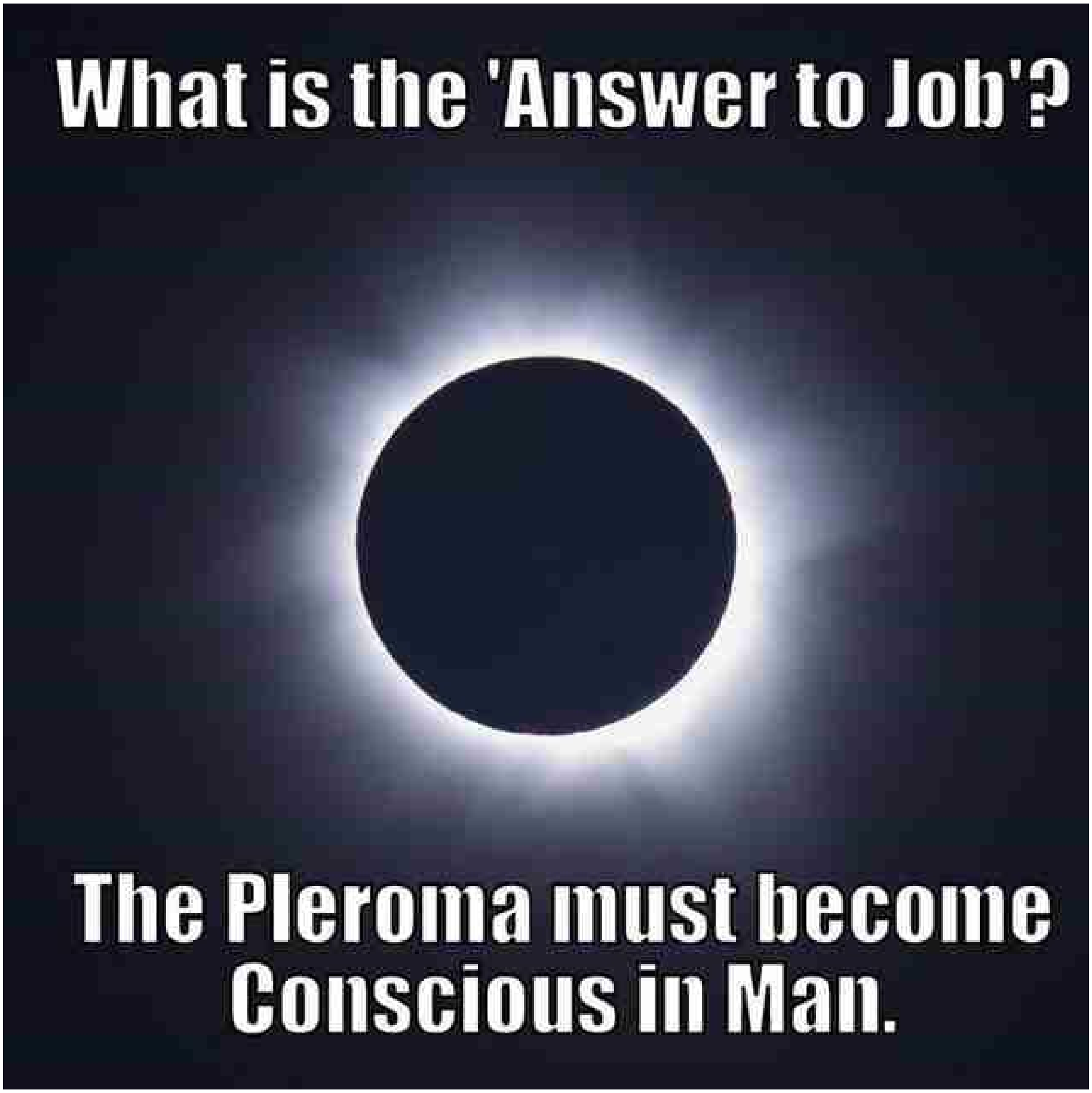
The interview with Freeman is published in C. G. Jung Speaking. Carl Jung, Letters Vol. II, Pages 520-523

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cb431-12birritating.jpg`

Carl Jung: the birth of Christ is an event that occurred but once in history, it has always existed in eternity.

(2019-03-03 07:03)

[1]


What is the 'Answer to Job'?
The Pleroma must become Conscious in Man.

Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.

For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occurrence is something that is extremely difficult to conceive.

He must, however, accustom himself to the idea that "time" is a relative concept and needs to be complemented by that of the "simultaneous" existence, in the Bardo or pleroma, of all historical processes.

What exists in the pleroma as an eternal process appears in time as an aperiodisequence, that is to say, it is repeated many times in an irregular pattern.

To take but one example:

Yahweh had one good son and one who was a failure.

Cain and Abel, Jacob and Esau, correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.

Just as many examples, no less instructive, could be found for the two women prefigured in eternity.

When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual.

When Yahweh created the world from his prima materia, the "Void," he could not help breathing his own mystery into the Creation which is himself in every part, as every reasonable theology has long been convinced.

From this comes the belief that it is possible to know God from his Creation.

When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the contrary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other possibilities than those which express him. Carl Jung, CW 11. Answer to Job, Pages 400-401, Paras 629-630.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/03773-12bjob.jpg`

Lord Shiva, his consort Parvati (2019-03-03 07:06)

[1]

Lord Shiva, his consort Parvati and a small Shiva Linga which is in the centre foreground.

Dr. Jung has refered to this holy union as the “mysterium coniunctionis”. Libido, the energy of the self and the universe. It gets confused with sex. But, it is embodied in the physical relationship between male and female as well as the pyschic relationship between the conscious and unconscious, the masculine energies and feminine energies within, with soul and spirit, with light and shadow.

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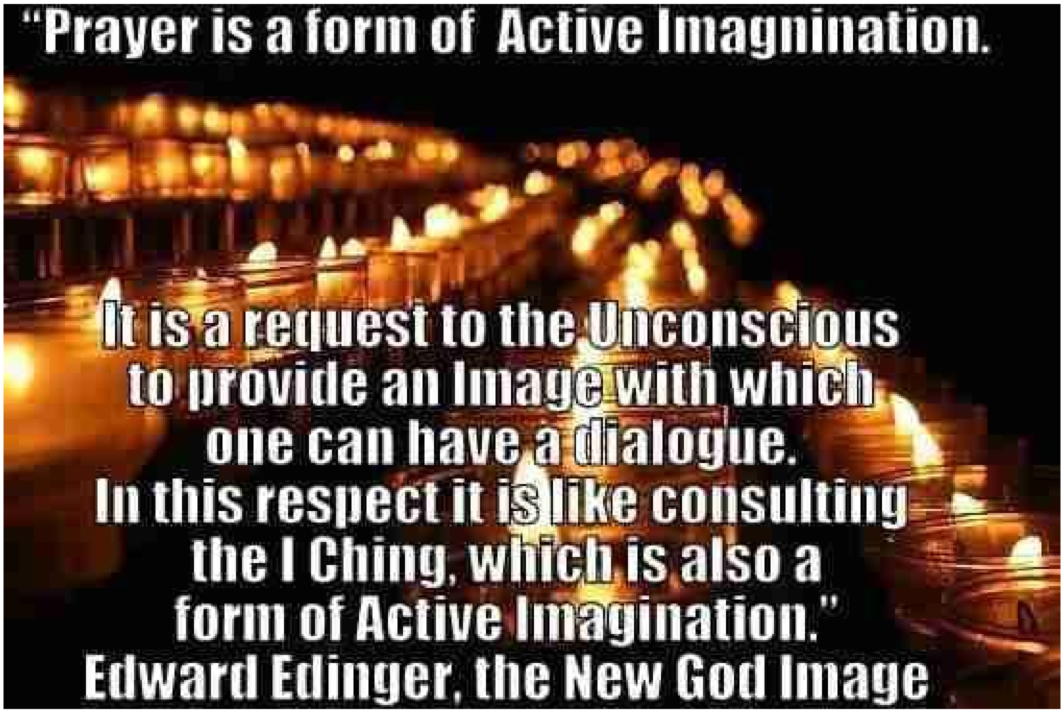
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/bc84f-shiva.jpg`

Edward F. Edinger: The psychological implications of Prayer (2019-03-03 07:13)

[1]



"Prayer is a form of Active Imagnination.

It is a request to the Unconscious to provide an Image with which one can have a dialogue. In this respect it is like consulting the I Ching, which is also a form of Active Imagination."

Edward Edinger, the New God Image

I thought this would give me an opportunity to say a few words about the psychological implications of the passage that we know of as the Lord's Prayer.

This comes from the sixth chapter of Matthew. Let me remind you of how it goes:

"Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses [or debts] as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil. . . .

That prayer has been on the lips of millions and millions of individuals at the times of greatest crisis. It is laden with psychological impact. It is divided into seven "petitions." (Jung speaks of the sixth petition as the words "lead us not into temptation.")

When looked at psychologically you see right away that it is a formula for maintaining a connection between the ego and the Self. Let me just illustrate that briefly with each of these seven petitions.

Petition 1. "Hallowed be thy name," or "Thy name be sacred."

That means I must remember the transpersonal sacred dimension of life.

That is what the ego is reminding itself to remember that life is not just secular, it has a transpersonal dimension.

Petition 2. "Thy kingdom come." The ego here is announcing that it recognizes that the rule of the Self should prevail.

Petition 3. "Thy will be done on earth as it is in heaven." Here the ego is saying, "I am going to live my life out of the same rule that you bring to your kingdom."

Petition 4. "Give us our daily bread." (The Vulgate says, "Give us our super-substantial bread," which I think puts a nice angle onto it.) The idea there would be a petition or request for the inflow of nourishing images and meaning which is the psychological bread.

Petition 5. "Forgive us our trespasses," or "our debts." I prefer ”trespasses" (though debts is the more common translation) because it emphasizes the nature of the ego’s sin against the Self. Its characteristic sin is the inflation of identifying with the Self in other words, trespassing on the Self’s territory.

Petition 6. "Lead us not into temptation," is the one Jung refers to, because the fact is that the Self in its desire for total realization, total incarnation of its opposite nature, leads one into evil as well as into good. It is quite understandable that that petition would be included.

Petition 7. "Deliver us from evil." Protect us from disruptive dangers that you cannot help but lead us into. Edward F. Edinger, Transformation of the God Image, Pages 75-76.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5cdc2-12bprayer.jpg`

The Celtic Yin and Yang Symbol (2019-03-03 07:20)

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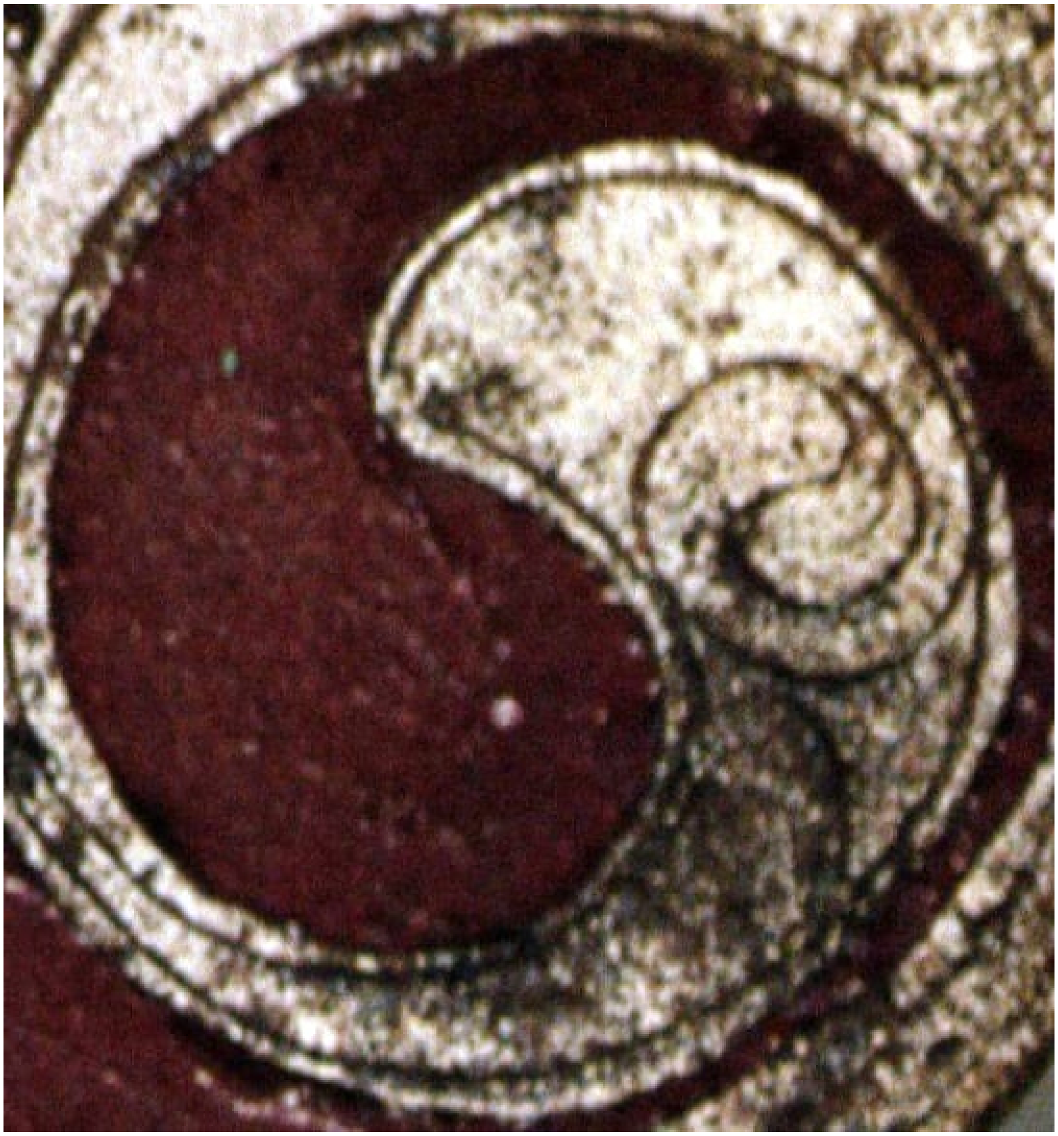

n Celtic art, the motif of two interlocking commas that appear to swirl is a recurrent one which can be traced back to the late 5th century BC. With a view to the much later Chinese symbol, art historians of the La Tène culture refer anachronistically to these clinging pairs as "yin yang".
Early Celtic yin yangs are typically not treated for themselves alone, but appear as part of larger floral or animal ornament, such as revolving leaves at the bottom of a palmette or stylized tails of seahorses. In the 3rd century BC, a more geometrical style develops in which the yin yang now figures as a principal ornamental motif. It is not clear whether the Celts attributed any symbolic value to the emblem, but in those cases where it is placed prominently, such as on the upper end of a scabbard, its use seems to have been apotropaic.

Celtic yin yang whorl:

Unlike the classic Taoist symbol, the Celtic yin yang whorls consistently lack the element of mutual penetration, and the two halves are not always portrayed in different colors. In keeping with the dynamic nature of Celtic decor which is characterized by a strong predilection for curvilinear lines, the circles often leave an opening, conveying the impression of the interlocked leaves swirling endlessly around their own axis.Sometimes the yin yang motif is also executed in relief.

The popularity of the design with the Celts is attested by the wide range of artifacts adorned with yin yang roundels. These include beaked flagons, helmets, vases, bowls, collars, hand-pins, cross-slabs, brooches and knife blades. While Celtic iconography was gradually replaced by Roman art on the continent, its revival in post-Roman Britain and persistence in Ireland also saw the resurgence of the ancient yin yang motif; the comma-shaped whorls in a triskele layout in the famous 7th century Book of Durrow are a case in point. Wikipedia

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Carl Jung on "Evil" - Anthology (2019-03-03 07:22)

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"The Bhagavad gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evilof real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer

embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400 .

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.
Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4f170-12bevil.jpg`

Carl Jung on "Modern Art" (2019-03-03 07:53)

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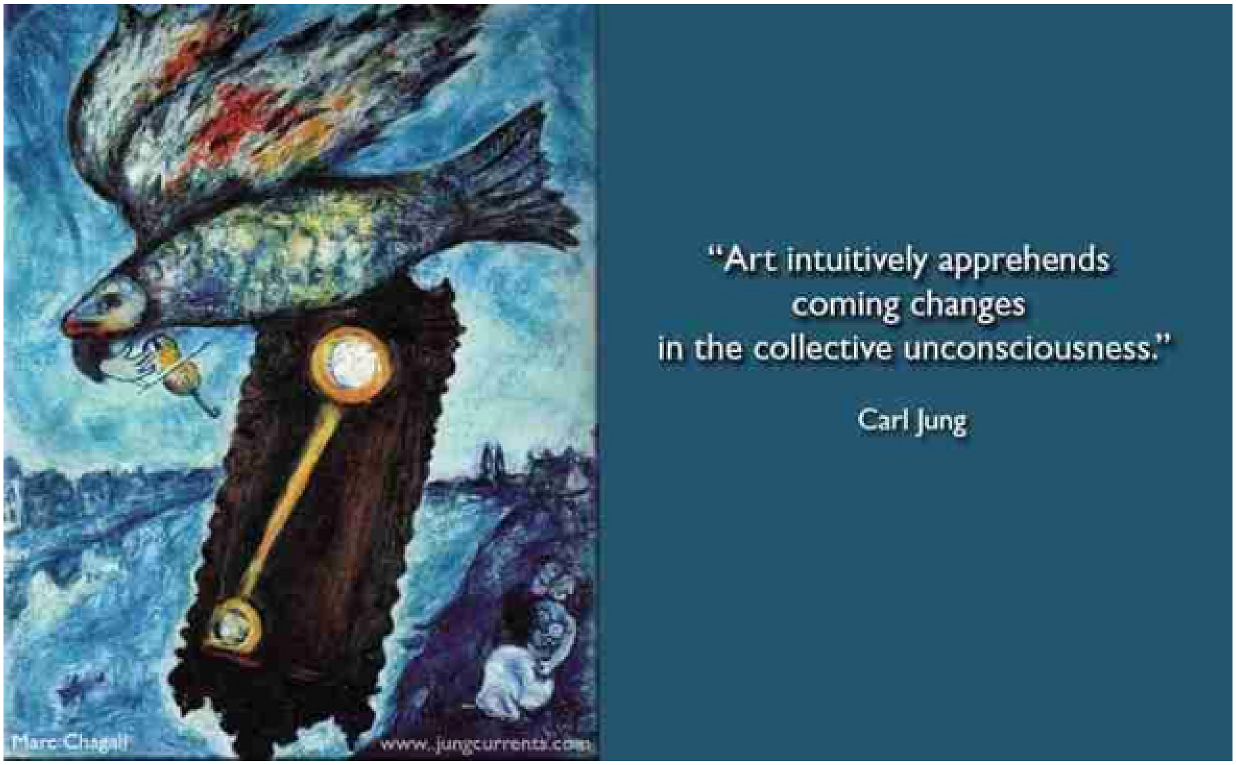

"Art intuitively apprehends coming changes in the collective unconsciousness."

Carl Jung

Lecture 9

Questions and Discussion

(In a previous discussion the point was made by Dr. Jung that the modern artist turns from the outer object to the inner, that is, to the images of the collective unconscious.

In order to give examples of what he had said, Dr. Jung brought some photographs of the work of a sculptor who for a time had been a patient of his.

Though it is difficult to give an account of the discussion of these pictures apart from the pictures themselves, so much of general application was said that it is worthwhile making the attempt.)

Dr. Jung: These sculptures are an effort on the part of the artist to express an experience of the collective unconscious.

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

It is true that it may come in this latter way, and usually does in dementia praecox, but if the creative faculty is there one tends to shape the material so that one could say that the normal form of contact with the collective unconscious is its appearance in the single form, and that when one is assailed by an inrush of fragmentary pictures, as in dementia praecox, there is disease.

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

This artist, as you see, had a love of the human figure and allowed his imagination to play around that.

He got into his neurosis through the painting of a fresco, an order that came to him from a Protestant church. He was free to choose his own theme, and what he chose was the descent of the Holy Ghost at Pentecost.

He began to make a composition and succeeded very well in grouping the apostles on either side, leaving the middle space open for the Holy Ghost.

Then he could not make up his mind as to how he wanted to represent the Holy Ghost.

He rejected the conventional symbol of the fire, and fell to speculating on what the Holy Ghost was like after all.

While he was digging in his mind for the Holy Ghost, he stirred up the collective unconscious and then began to have wild nightmares and various other forms of terrors, so that by the time he came to me for treatment, he had forgotten all about his original quest of the Holy Ghost.

While with me his task was to get the collective unconscious figures into plastic form. As you noticed, the first figures are of gods with mouths open and dead eyes.

The libido is being sucked back into the unconscious.

Then he thought that these relatively simple things were inadequate, and so he began the figures that show the terrible complications.

Finally he reduced these to an extraordinarily demoniacal figure closely paralleling one of the demon gods of Java.

This then was the Holy Ghost to him. I later lost track of him.

Dr. Ward: Had he ever had anything which he called a religious experience?

Dr. Jung: Oh yes, these contacts with the collective unconscious were his religious experience and were understood by him in that sense.

In this connection it is interesting to remember that Luther came to the conception of the dual aspect of God.

He conceived of the manifest God and of the concealed God, the latter being a symbol of the evil forces of life.

In other words, Luther was so impressed with the power of negative forces that it was necessary for him to preserve them to the deity; then the devil played only a secondary role between the two forces.

Mr. Aldrich: If this was the artist's negative conception of the deity, what was his positive conception? What were the figures he completed on the fresco?

Dr. Jung: These were more or less conventional representations of the apostles. Like all introverts, in his conscious he tended to remain academic.

(There were a number of written questions and the remainder of the hour was given over to them.)

Mrs.Evans' questions: "Is there not a pull or urge from each of the pairs of opposites that we have, and is that not necessary to preserve our balance?

For instance: a person is both good and bad, generous and stingy, obstinate and yielding. Would the urge from only one of those opposites destroy him morally and physically?

"Are good and evil both necessary to the development of the individual personality? (Psychology of the Unconscious [1919 edn.], page 121.)

"In the middle, between the opposites, is there not inaction, a stationary condition without growth? Would that be the Nirvana so longed for by the Eastern mystic in his contemplation?"

Dr. Jung: This question, in order to be properly answered, involves a discussion of the pairs of opposites in a comprehensive way.

Is it the wish of the class that we pause to do that now or postpone it for a later lecture?

(It was voted by the class to postpone the discussion of the pairs of opposites to a later meeting.)

Miss Corrie: In an earlier lecture you spoke of reversing the mental machinery in order to be a passive observer of dreams.

In a later lecture you say that watching the unconscious is only a perceptional connection and the worst possible attitude.

I do not understand the distinction.

Is it that you would have been adopting the night attitude by day? Dr. Jung: The two lives do not belong together.

When I said that I reversed the machinery in order to watch, I did not mean that it was merely for the purpose of watching.

The purpose was the assimilation of my unconscious material, and the only way to achieve this is by giving the material a chance to come through.

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

There exists no moral relation then between the observed material and the personality.

But if we observe in order to assimilate, it is an attitude that calls for the participation of all our functions.

Nietzsche made the esthetical attitude the foremost attitude of man, and the intellectual attitude can also be like this, that is, one can simply think about life without ever living.

One is not in the process, not even one's own process.

For the sake of consciousness we have had to step aside from life and observe; in other words, we have had to dissociate, but necessary as this process is in the evolution of consciousness, it ought not to be used as it is today as a means of keeping us out of life.

Our effort today should be the double one of consciousness plus a full participation in life.

The common ideal of today is work at all costs, but many people simply work and do not live.

We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

Miss Henty's question: "Cannot the inferior functions be developed without such an overthrow of the superior functions as you described last time?"

Dr. Jung: Can you lift water up from the bottom of a falls without loss of energy?

You have to have energy in order to activate the inferior function, and if you don't get this energy away from the superior function, whence is it to come?

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.

Normal people are those who can live under any circumstances without developing protests, but there are certain people in whom various conditions of life develop a protest.

Take for example the effort to live a rounded life; it is most expensive.

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares.

Such a situation presented itself at the time of the spread of Christianity two thousand years ago.

The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.

Many even had to withdraw into the desert in order to free themselves from the world.

Finally they came to the point of giving up life itself, and they were confronted with the arena and with being roasted alive.

All this came to them through the growth of a psychological attitude.

They were sacrificed because they undermined the most sacred ideals of the time.

They threatened the disruption of the Roman family by their theological disputes. They refused to consider the Emperor divine.

The effect they had on the collective viewpoint was similar to that produced today when anything is said against the god of Western Europe—Respectability.

We today are also looking for certain other values.

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it.

It is a process that is going on all over the world today.

Mr. Robertson: What forced people into this attitude two thousand years ago?

Dr. Jung: People could see no other way of meeting the extreme to which paganism had led.

The reversal of attitude which Christianity induced took the juice out of the literature and the art of the time. According to the philologists, everything of value disappeared then; only a faint flame remaining burning in Apuleius.

But as a matter of fact, it was simply that the main stream of creative power left the channel dug by antiquity and sought a new bed.

A new literature and art grew up, of which Tertullian is an example.

The libido went over into spiritual values and an enormous change took place in human mentality in three hundred years.

These collective movements are always hard for the individual to sustain.

They grip people from the unconscious without their being able to know what has happened to them.

Thus the literature of those days was full of a sickish sentimentality—the spark had gone from the conscious standpoint and was buried in the unconscious.

These people in the early Christian era were unaware of the general movement contemporaneous with them.

They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering.

They could not accept it because of its origin in the hands of despised peoples.

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.

Miss Hincks: When you were speaking of bringing up your inferior function, did you mean the one in the unconscious? Dr. Jung: Yes.

Miss Hincks: I understood you to mean that you had developed your intuition in contradistinction to your thinking.

Dr. Jung: No, I meant to place feeling in opposition to thinking.

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

You cannot get directly to the inferior function from the superior; it must always be via the auxiliary function.

It is as though the unconscious were in such antagonism to the superior function that it allowed no direct attack.

The process of working through the auxiliary functions goes on somewhat as follows: Suppose you have sensation strongly developed but are not fanatical about it.

Then you can admit about every situation a certain aura of possibilities; that is to say, you permit an intuitive element to come in. Sensation as an auxiliary function would allow intuition to exist.

But inasmuch as sensation (in the example) is a partisan of the intellect, intuition sides with the feeling, here the inferior function.

Therefore the intellect will not agree with intuition, in this case, and will vote for its exclusion. Intellect will not hold together sensation and intuition, rather it will separate them.

Such a destructive attempt will be checked by feeling, which backs up intuition.

Looking at it the other way around, if you are an intuitive type, you can’t get to your sensations directly.

They are full of monsters, and so you have to go by way of your intellect or feeling, whichever is the auxiliary in the conscious.

It needs very cool reasoning for such a man to keep himself down to reality.

To sum up then, the way is from the superior to the auxiliary, from the latter to the function opposite to the auxiliary.

Usually this first conflict that is aroused between the auxiliary function in the conscious and its opposite function in the unconscious is the fight that takes place in analysis.

This may be called the preliminary conflict.

The knock-down battle between the superior and inferior functions only takes place in life.

In the example of the intellectual sensation type, I suggested the preliminary conflict would be between sensation and intuition, and the final fight between intellect and feeling.

Dr. de Angulo: Why cannot the main battle take place in analysis?

Dr. Jung: That can only happen when the analyst loses his objectivity and becomes personally involved with the patient.

In this connection it can be said that the analyst is always in danger of intoxications through his unconscious.

Suppose a woman comes and tells me I am her savior.

While consciously I may know perfectly well she has made a terrible projection upon me, unconsciously I drink it up and possibly swell to tremendous proportions.

Mrs. Keller’s question: (This question as originally presented was lost.

The problem concerned was in connection with the will.)

Dr. Jung: It cannot be said that the will of man is like a stone rolling downhill.

What is true is that through the will you can release a process, say a fantasy, which then proceeds on its own course.

There are two ways of looking at will.

That of Schopenhauer, for instance, who speaks of the will to live and the will to death in the sense of an urge to life and an urge to death.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness.

Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. In youth the instinct toward life is stronger, and that is why young people don't cling to life—they have it.

The libido as an energetic phenomenon contains the pairs of opposites, otherwise there would be no movement of the libido.

It is a metaphor to use the terms of life and death; any others will do, so long as they show the opposition.

In animals and in primitive peoples, the pairs of opposites are closer together than in so-called civilized peoples, hence both animals and primitives part with life more easily than do we.

A primitive can kill himself just for the luxury of haunting an enemy.

In other words, because of our dissociation, the pairs of opposites are much further apart. This gives us our increased psychical energy, and the price we pay is one-sidedness.

When the pairs of opposites are close together, the individual changes easily. He passes quickly from a mood of expansion to a mood of death.

We have now come into a discussion of the pairs of opposites.

Is it the wish of the class to discuss this problem at the next meeting? (It was so voted by the class.) Carl Jung, 1925 Seminar, Pages 71-77

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6c30c-12bart.jpg`

Carl Jung on the "Scientia." (2019-03-03 10:49)

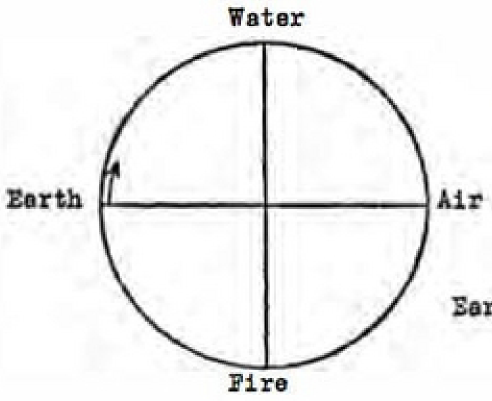

Diagram I.

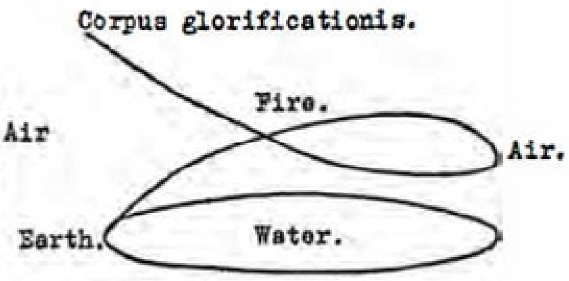

Diagram II.

Lecture VI 6th June, 1941

In the last lecture we began to speak of the "scientia", which could be best translated as knowledge or understanding.

The lecture came to an end when we were considering a particularly difficult passage in Kalid Yezyd’s text: "Liber trium verborum."

Yet it is important, so we must try to understand it better.

If we are at all prejudiced in reading such a passage, we should naturally be inclined to dismiss it as an obscure alchemistic rigmarole.

But careful thought brings us to the conclusion that this passage is no phantastic embroidery, invented by the author, but that it really reveals the mystery, the centre of the peculiar philosophic movement of alchemy, though in the form of a parable.

Strictly speaking I should now explain to you what this mystery really is, but that is beyond my power in the time at my disposal.

It would take a fortnight’s continuous lectures to reach its real meaning, so I can only give you a few hints, and refer you for the rest to the existing literature.

It is evident that a comparison is drawn in Kalid’s passage between the alchemistic opus and the development of the foetus during a pregnancy.

This parallel dates from olden times and played a particularly important role with the Arabic alchemists.

One can see in our passage that it is a matter of a process of transition, the foetus is first in the water, then in the air and last in the fire.

This is not to be taken literally, of course, it is clearly symbolic language; it is as if the foetus wandered through the four elements.

Only three are mentioned, but the beginning is the earth.

The foetus comes from there and is then contained in the water, air and fire one after the other, which is the manner of this mysterious pregnancy and birth.

This is a mythological motif, which we find in very different forms and in many other places.

There are innumerable myths which begin with miraculous generation, pregnancy and birth, our own Christian dogma being no exception.

The life of Christ is, in this respect, similar to that of innumerable other gods, heroes and kings.

It is the motif of the miraculous child, but this touches on a wide field which it is impossible to mention briefly; it is dealt with in a book which I published recently with Prof. Karl Kerenyi.

It is this divine child motif which appears in our passage, and the child to be born is called "Mercury"; the text tells us that everything is said as a parable of it.

Mercury is that peculiar, entirely paradoxical, middle being which sometimes appears in nature as matter, in the form of quicksilver, but which is also a Nous or Pneuma.

Perhaps you know Grimm’s fairy story: "Der Geist Mercurius", it appears there as a spirit.

A hermaphroditic quality is also ascribed to mercury, it is bi-sexual, and altogether a most peculiar being.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it.

So mercury in our text is contained in earth or metal as the divine soul, and this is the mystery of the alchemists.

The alchemist saw a psychical secret in matter, a projected piece of unconsciousness; and on account of the fact that matter was a secret to him, he could project into it.

He tried in his work to extract the soul, starting with ordinary quicksilver, and to develop and transform it into a marvellous final substance which he called the lapis philosophorum.

The whole thing is a psychical mystery which does not only express itself in alchemy, but in many religious doctrines.

The child legend is not only to be found in classical antiquity nor exclusively in Christianity, it exists also in Indian mythology and innumerable primitive legends.

It is an archetype, a primeval type among legends, which appears universally, expressing itself through similar images.

In alchemy it appears in a very peculiar and unusual way.

The description in our text is a matter of the well-known diagram, the circle divided into four which meet as one in the centre, as in Diagram I (see p. 180).

The development starts with the earth and rises in a sort of spiral, it goes through the water, air and fire, ending as a sublimated earth, on a higher level, as it were.

This process is roughly indicated in Diagram II.

The development goes through the water which lies on the earth, up into the air and, still higher, passes through the fire and ends with the "corpus glorificationis", the immortal, incorruptible body.

Water
Corpus glorificationis.
Air.
Fire

This process is described in our text as a pregnancy.

The process, which ostensibly took place in the retort, also took place in the alchemist, and therefore he felt connected in a mysterious way with the process in the retort.

The thing which happened outwardly was also happening inwardly; but the alchemist was never really conscious of the inward process.

He thought that he saw it outside himself, or that he could bring about the result in his retort, but the thing which really happened came from within.

The condition, shown in our diagram, is an inner condition, a psychical pre-condition, as those of you who heard my lectures on the Indian texts already know.

In the Amitayur-Dyhana-Sutra, the first symbol, which was found under the threshold of consciousness, was the golden banner, which, like our present diagram, is based on the quaternity.

The quaternity is a primeval image which is to be met with everywhere.

It extends to the horizon as the points of the compass, it is the four seasons of the year, the four elements, the four types of temperament and so on.

The whole natural philosophy of the Middle Ages is founded on the quaternity, it is upheld or disputed, but everything centres round it.

The quaternity also plays an important role in Christian symbolism as the cross, though the cross is by no means an exclusively Christian symbol.

In Yucatan the Spaniards found ancient crosses everywhere; they were much puzzled and asked the Bishops how this could be.

The Bishops, driven into a corner, brought out the old argument of Justin the Martyr, who met a similar situation by saying that the devil knew beforehand God was planning to send Christ down into the world, and laid his plans accordingly.

It was the devil that invented the legend of Dionysus and pump ed it into mankind, so that when Christ app eared people would say: "We have heard that old story before" and would not be impressed.

The Bishops adapted this idea to the situation which arose in Yucatan, through the discovery of the Maya remains.

The devil, they said, had discovered he was having no success in Europe (in those days, for he is certainly most successful nowadays!) so he emigrated to America and pumped the idea of crosses
into the people there.

Then, when the missionaries arrived, the people would say: "That is an old story, why we have had crosses here for ages;" and so all the wind would be taken out of the sails of the Christians preaching the gospel!

It was also said in antiquity that Dionysus was the prototype and that Christ was merely a better edition of the same thing. Justin the Martyr himself was worried by the resemblance, so he came to the conclusion that only the devil could have invented anything of the kind.

The early Fathers of the Church were determined to assert that Christianity had no fore-runners, no preparatory history, that it fell down from Heaven as something entirely new.

Therefore as Dionysus, unfortunately, really existed, they were obliged to account for him by inventing such legends.

The universal symbols of the cross (quaternity) and of the child meet in our passage.

The Joint in the middle of the first diagram is the child, sleeping in the centre of the world.

The cross was thought of then as designating the centre of the world and the child lying asleep there must be woken up, it must, so to speak, grow up from the centre of the earth.

The alchemists endeavoured to bring this about, though, as you see, they expressed themselves in chemical language, in the symbolism of nature.

Whereas it is really a matter of a peculiar psychical process, the mystery of psychical transformation.

I can only tell you, by way of a hint, that this mystery is also the central mystery of Christianity, the "mysterium fidei" (mystery of faith) , which is celebrated in every Mass.

It is lost in Protestantism, for the Protestants "threw out the child while emptying the bath."

It is necessary for us to know this piece of the history of the mind (which I have been trying to sketch for you in the roughest outlines) in order to understand this passage.

For when Kalid says: "And this word, discourse and dark way of speaking are made known, in order that the truth should be seen" he is simply telling the truth.

But who can understand him?

Only those who have really experienced the psyche themselves can understand, or at least one must know a great deal about such experiences in order to be able to appreciate such a text.

I should recommend anyone who is interested to read the books which exist on the subject: "The Secret of the Golden Flower" for instance.

The small book containing my Terry Lectures: "Psychology and Religion" deals especially with the question of the relation of the quaternity to the psychical processes.

I regret that these things are so unusually difficult, and that they cannot be dealt with adequately in a short time.

But I feel that I must at least give you some idea of the enormous material which is compressed into an alchemistic text.

We come now to one of the later alchemists, MYLIUS , who lived in the beginning of the seventeenth century.

He says of the scientia: "Its ways are beautiful and praiseworthy operatios, they are not contemptible and its paths are moderate and not over hasty, but are the industry of persevering work. It is a wood of life, to those who understand it and a never failing light. Blessed are they who possess it, for the science of God (or from God) will never perish."

The wood of life refers to Gen. II. 16: ". . . Of every tree of the garden thou mayest freely eat" except, of course, of the tree of knowledge.

In Christian symbolism the wood of life is the cross; Christ, the sacrifice, is nailed to this cross.

The wood of the cross is referred to in many ways: as the wood of life, the balsam of life, the food which bestows eternal life and so on.

It is also the "cibus legitimus et sempiternus "(the legitimate and eternal food), a symbolism which we have met before.

We hear in this passage that the wood of life is the scientia of the alchemists, and further that it is a science of God or from God.

Presumably this is simply a translation of the old Greek term, gnosis theou (knowledge of God).

The Latin is "scientia Dei", and this could be the science given by God, but it could also be the science of God.

But if it is a translation of "gnosis theou" then it is really knowledge of God, in the sense of God being the object.

Therefore this science is an immortal food, because it is knowledge of God.

So you see how far the alchemists went in appreciation of their science.

We come now to another formulation by the same author which is again baffling.

He describes the scientia or knowledge as a substance, a chemical substance, a material body, and he says of it:

"That substance is the place of knowledge, it collects this and is a house of tinctures."

Apparently the knowledge or science is in that substance (or body), the two are identical so to speak

And further it is a house of tinctures, of colouring matters, and is, therefore, a dwelling place for spirits (pneumata or spiritus).

When these spirits are applied to a base substance, they dye it and give it a new colour, which means they transform it, according to the old belief that metals were determined by their colour:

If silver could be dyed yellow then it became gold.

The underlying thought is that the science lies behind this substance and is identical with a kind of material spirit which produces transformation, and at the same time the psyche of man is transformed by it.

The man, who pursues the science, goes, as it were, into the house of the tinctures (which is the piscina) and dips himself in it as if it were a bath.

Hermetic treatises exist, where this house is actually represented as a vessel for mixing, in which the man who enters dips himself and is transformed by a baptismal act, receiving a perfect nature.

Mylius continues:

"Therefore the philosophers have compared it (this house) to the substance in which one condenses the sanctified water."

This passage is somewhat complicated but so is the original Latin.

We are told that the philosophers have compared the scientia to a substance in which sacred water is solidified, that is coagulated.

So this substance is a condensation, a fluid which has become solid.

This fluid is the "aqua benedicta" (blessed water); the divine water is a solidified form of the Holy Ghost, of the Pneuma.

At first, of course, it resembles air, but as it approaches the earth it cools and condenses, and therefore drops down on to the earth in the form of water.

This is the reason why early Christianity speaks of water as the "spiritus veritatis".

The water which flowed from the wound in the side of Christ is the fertilising, life-giving Holy Ghost, calling forth life everywhere, and giving man supernatural life whenever it pours over him.

Mark the word "pour "; you can pour water, but not air, and it really is a water.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green.

The Pneuma was a fertilising spirit, according to the old idea; and when the shadow of the Holy Ghost passed over Mary, like that of a bird on the wing, she became pregnant in a miraculous manner.

This passage from Mylius tells us that the substance with which the alchemists worked, and which was called the scientia, is really a condensation of the Holy Spirit which took place in the beginning of time, namely when the spirit of God incubated the waters.

This spirit condensed as it sank down from the fiery Heaven, as steam condenses when sinking down towards the earth, and entering matter it formed the "humidum radicale" (radical humidity).

This is a psychical image, which was projected by the alchemists into matter.

Such an image necessarily came from within, and was made visible through psychical introspection.

Unless something of the kind existed in us, it could not find expression.

The same philosopher uses yet another parable.

He says:

"This science is compared to the egg, because the four are united in it."

Why should the four be united in the egg?

This refers to the old texts in which the components of the egg are identified with the elements: the shell is earth, the white of the egg water, the yolk fire and the fine skin round these is air.

These analogies were made to fit more or less artificially, the egg had to contain the original four, because it is the origin of all life.

Everything arises from this original quaternity and grows up into consciousness.

The simplest division of the circle is into four, and it is therefore a symbolic concept for wholeness.

You can divide it into 360 or anything you like, but it is always a multiple of four.

As the circle is determined by four points, so each representation has four aspects: four elements, four seasons, four "humores", four cardinal points and so on.

Causality has a fourfold root (Schopenhauer).

When I was trying to develop an image of the structure of consciousness, I instinctively came on the quaternity, with no knowledge at that time of the conclusions of the old philosophers.

The four aspects appear as the four functions of consciousness:

Sensation tells us what is there and thinking what something is. Feeling tells us its value and whether we want to accept or to reject it; and the fourth function, intuition, gives us information about the invisible aspects; it tells us, for instance, where something comes from and what will become of it.

These are the four aspects of conscious orientation, we cannot find another because these are all that exist.

This is the simplest and most basic fact.

When the old masters of natural philosophy were trying to find definitions, with which they could bring some order into the chaos of the world, they discovered the four elements and that everything could be expressed through these.

How else could one divide the sea or the earth?

There are just four points of the compass, it is the simplest thing in the world.

This same alchemist, Mylius, gives us another definition of the scientia, which is absolutely contradictory.

He says: "It is said that the science is similar to a basilisk, and to other poisonous reptiles."

This is quite incomprehensible at first.

How can the science, which is a revelation, a gift of God, a sacrament, the Holy Ghost itself, be a basilisk or other poisonous reptile?

A basilisk can blast and kill with its very breath or glance.

It is the worst that could be said.

Yet the spirit Mercury has also been represented in other texts as a poisonous reptile, as a dangerous dragon or scorpion.

In the early stages of the alchemist's work with the substances, there is a considerable danger of poisoning, not of ordinary poisoning indeed, for the danger is psychical: he may easily go mad.

An old alchemist, Olympiodor, said that there was an impudent demon in the lead, which had the effect of sending the adepts mad.

It was actually the devil in the materia and at the same time the Most High.

This is a coincidentia oppositorum, the opposites appear in one, so that the one is good and bad at the same time.

You remember the formula of Nicolaus Cusanus that God is a "coincidentia oppositorum".

I will conclude the excerpts from the sayings of the alchemists about the scientia with a quotation from a very old text, the "Liber Quartorum".

We read there:

"The science is concerned with that which is behind the intelligence, for this reason we are hindered in understanding it."

This is a very profound sentence.

The science, which is meant here, is as science relating to something beyond our understanding, because it lies essentially behind our intelligence.

Intelligence, in the language of this alchemist, is simply consciousness.

And what is it that lies behind consciousness?

Naturally the unconscious.

We could give the meaning of this sentence just as well in other words:

"The science is concerned with the unconscious, therefore we are hindered in understanding it."

We cannot understand the unconscious, so it remains obscure, and can only be expressed by symbols.

A symbol is the best expression we can find for something which cannot be known rationally and expressed.

There are many people to day who do not know the meaning of the word "symbol", they assume it is a sign of something.

So the winged wheel on the Swiss railway official's cap, for instance, is taken as the symbol of the railway.

But, as I have often told you before, if it were really a symbol it would mean that the railway official belonged to some secret society, which presumably worshipped some unknown god or demon that was represented, as well as possible, by a wheel with wings.

It is really the sign of the railway, a kind of allegory, invented to express the railway.

A symbol is never invented to express anything, but is the best possible expression for something which is beyond thought.

It is impossible to think a "coincidentia oppositorum", so we are obliged to put a symbol in its place.

An unconscious content is a potential content, it is not actual but possible, it is and is not.

This is a language which the East knows well , the world itself is and is not for the Easterner.

The Indian swallows such a paradox without the slightest difficulty, but we are not accustomed to it.

The alchemist, however, operates from the general basic idea of a thing which exists and does not exist, which is dark and light, and good and bad, at the same time.

This is the condition which prevails in our unconscious, but we cannot express it; for we know nothing of the condition of the unconscious per se, and it is only when certain contents become visible, that we realise they are both real and illusory, both good and bad.

The alchemists became aware of this in their· work, but they had no knowledge of psychology in those days, so they necessarily projected everything into matter.

In summing up I should like to recapitulate the foregoing definitions of the scientia: it is a revelation, a gift of God, even a sacrament, a mysterious substance and the house of the tinctures which contains the four, the mysterious quaternity.

It would be wiser for you to be satisfied with the fact that this is something mysterious, and not to try to understand it as anything definite; because it is not constructed but experienced.

We are also told that the science is like a pregnancy, a mystery of becoming.

It becomes out of itself, through a development from the dark to the light, and the alchemists have also compared their work to the course of the sun.

We heard further that this science is not only the gift of the good God, a legitimate and eternal food, but that it is also a poison, and is therefore compared to a basilisk.

And the last definition (which we gleaned from the Liber Quartorum) was that it is the science of the unconscious. Carl Jung, ETH Lectures, Pages 179-185.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/14929-1a.jpg`

Carl Jung on the Symbolism of the Colors: Gray, Blue, Red. (2019-03-03 12:10)

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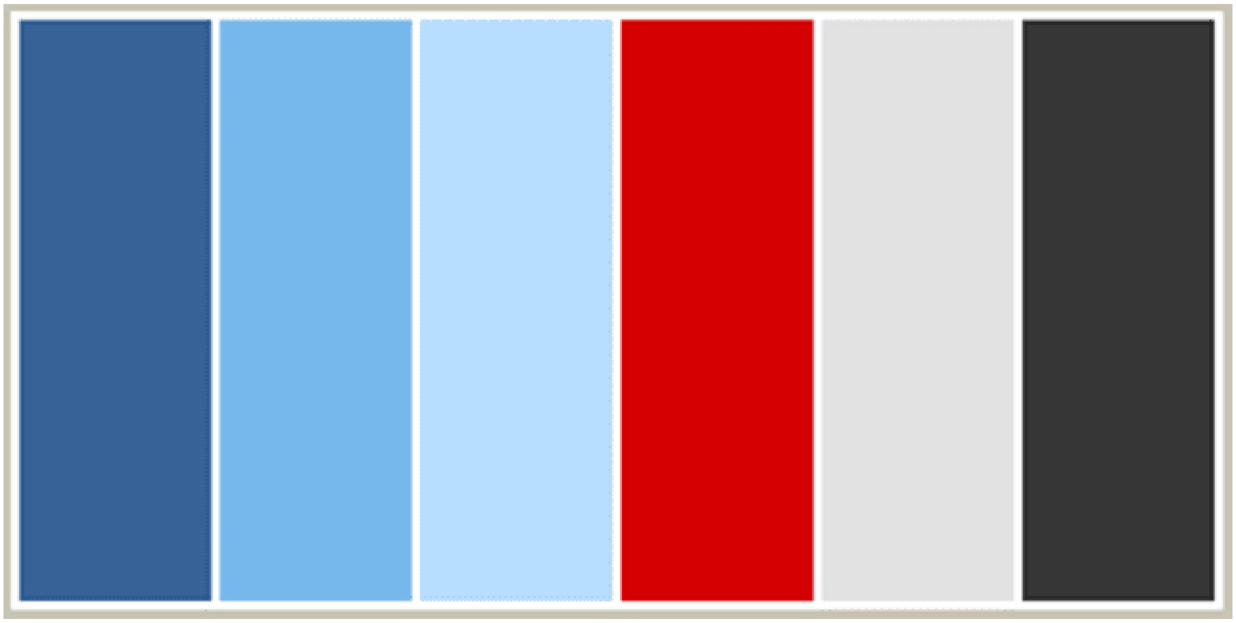


[Carl Jung on the Symbolism of the Colors: Gray, Blue, Red.]

As we have heard, different colors correspond to the four stages.

We mentioned already that the color gray is the color of ghosts.

Gray is a combination color; it is semidarkness, in which light just starts to emerge from complete blackness.

In alchemy, nigredo is the initial state, in which death reigns, absolute unconsciousness.

Then follows the albedo, that is, whitening.

The alchemists call it the rising sun that brings the morning and the crack of dawn.

In this respect there is a certain analogy to the stage of the gray mouse.

In alchemy, red comes after white: after dawn comes sunrise, and after sunrise the full sun.

In Greek alchemy, the complete constellation is called the “midday position of the sun.”

When the sun reaches its zenith, the meaning of the day is fulfilled.

What has been prepared during the night has now reached its highest perfection.

In other contexts, too, the finished body is called rubinus or carbunculus in alchemy.

It is a more intense state than albedo.

Red, as it is, is an emotional color and stands for blood, passion, and fire.

The blue color is assigned to the following stage.

Blue stands in stark contrast to red and indicates a cool and calming state.

Blue is the color of Mary’s mantle in heaven.

She is the womb in which Christ was born, and has always represented the symbol of a spiritual vessel.

Blue is also the color of water and can thus represent the unconscious: just as we see the fish in the clear blue of the water, the spiritual contents contrast with the darkness of the unconscious.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld.

In Egypt, too, Osiris in the underworld is portrayed in black or blue.

It is more a bluish-green color that characterizes not only the underworld (Osiris as the “Master of Green”), but also the water world.

This world corresponds to the “lower waters,” in which the animals live as disembodied spirits.

Thus blue is also the bluish-green sea that houses the spirits of the dead.

The fourth stage is man, to whom no color is assigned.

So the development occurs in four stages, and this is no coincidence.

This is the most frequently found structure, as, for instance, in a basic law of alchemy, according to which the process of transformation occurs in four stages.

This gives expression to the idea that everything human develops out of something divided into four.

In the legend of paradise, the river that flows out of the Garden of Eden parts and becomes four riverheads.

This image has been taken up by the Gnostics to illustrate the development of the inner human being.

According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel.

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.

In antiquity, the world was classified into four elements, to which also four temperaments corresponded.

Four reemerges in the work of Schopenhauer in the theorem of the Fourfold Root of the Principle of Sufficient Reason.

In Christianity, the division into four is expressed by the symbol of the cross.

Where else does the division into four appear in Christianity?

Participant: In the benedictio fontis.

Professor Jung: Yes, in it the priest divides the water in the form of the cross, he seemingly divides it into four parts.

In this way he repeats the beginning of creation.

By this act the water becomes the mysterious, eternal, and divine water, by which man is cleansed of all sinfulness and impurity.

The ablution, as it were, puts him back into the primordial state of innocence.

Apart from the four there are, of course, still other sacred numbers, but in each case of totality quaternity plays an important role, be it about the most primitive or the most elaborate ideas.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness.

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children’s Dreams Seminar, Pages

365-367.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/da3d4-colors.png`

Carl Jung Quotations 8 (2019-03-03 15:34)

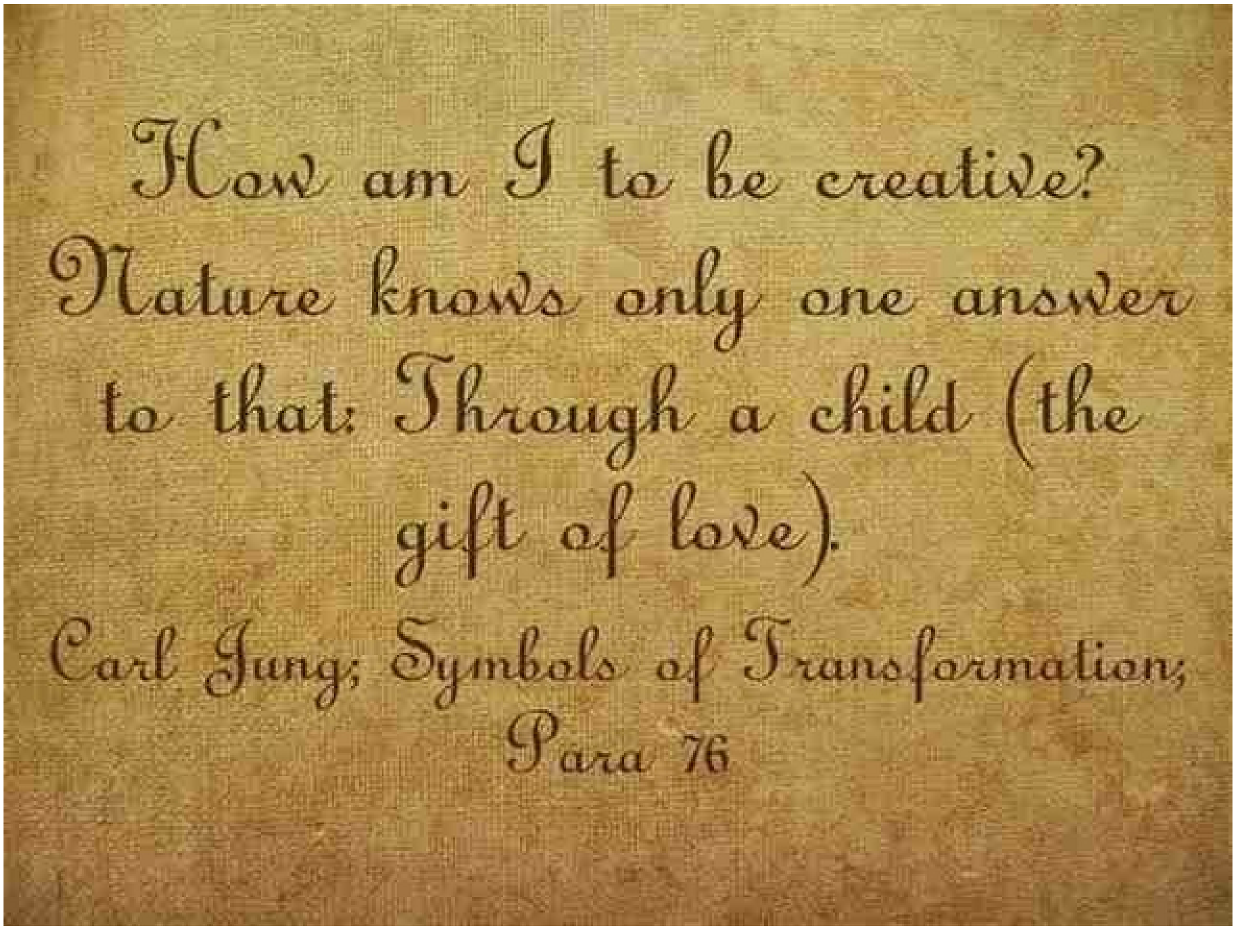
[1]

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul.

- Carl Jung; Symbols of Transformation; Para 13.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

[2]



How am I to be creative?
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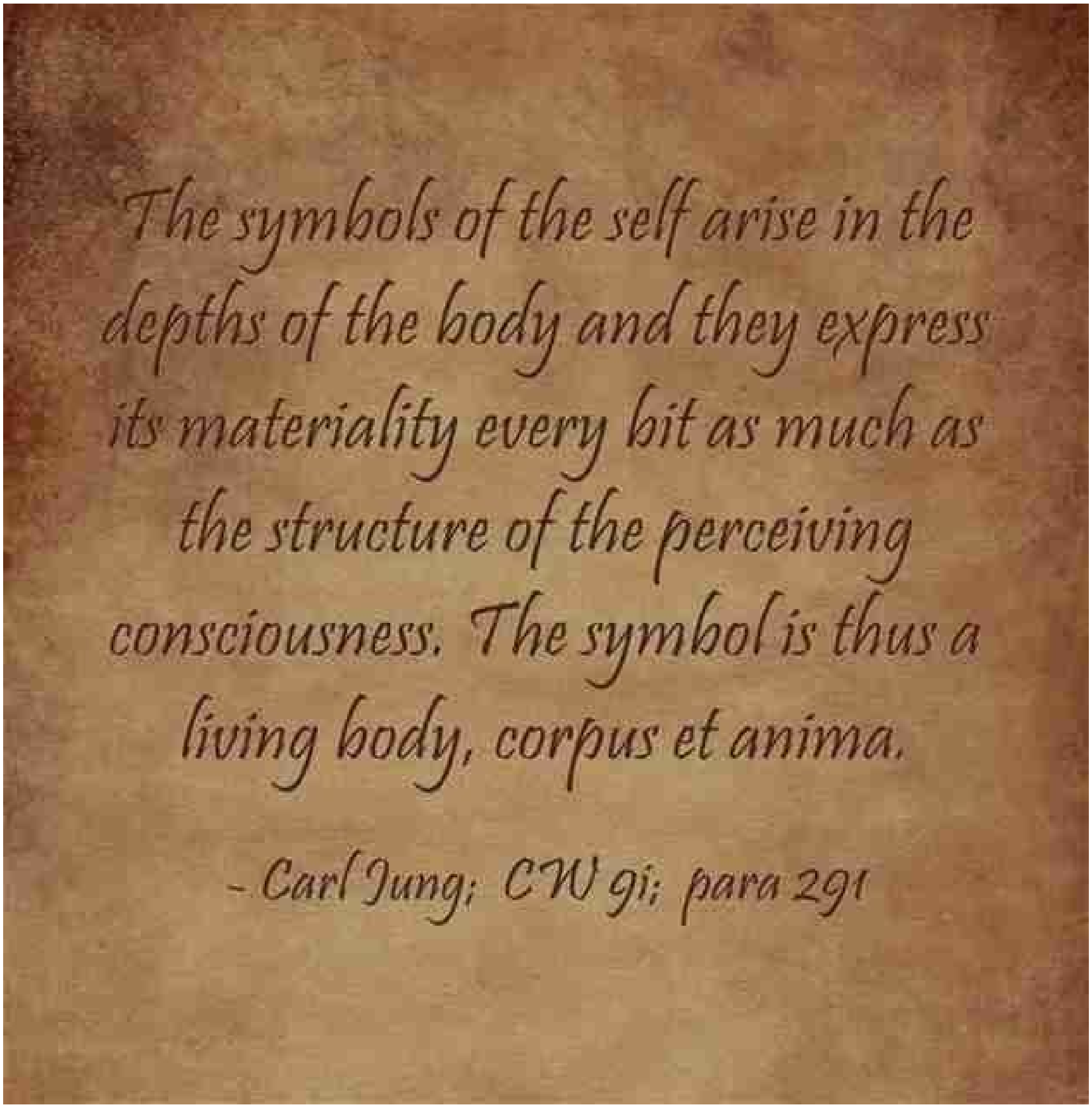
The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima.

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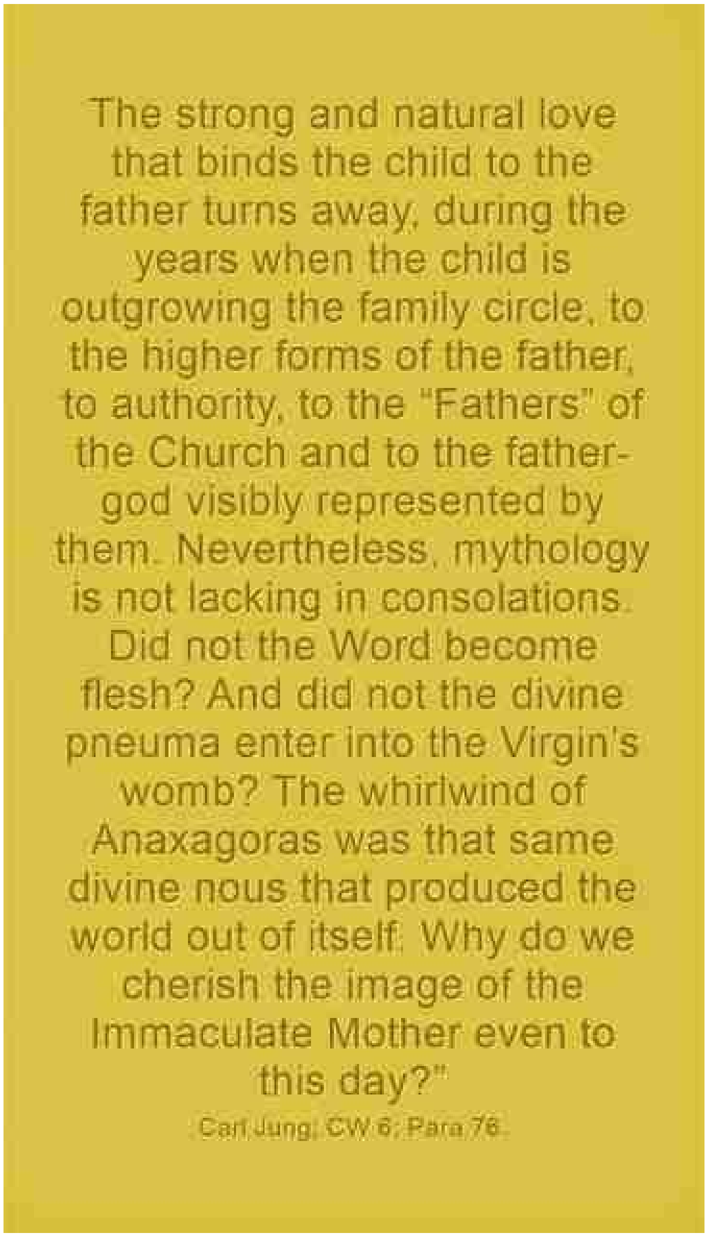

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?”

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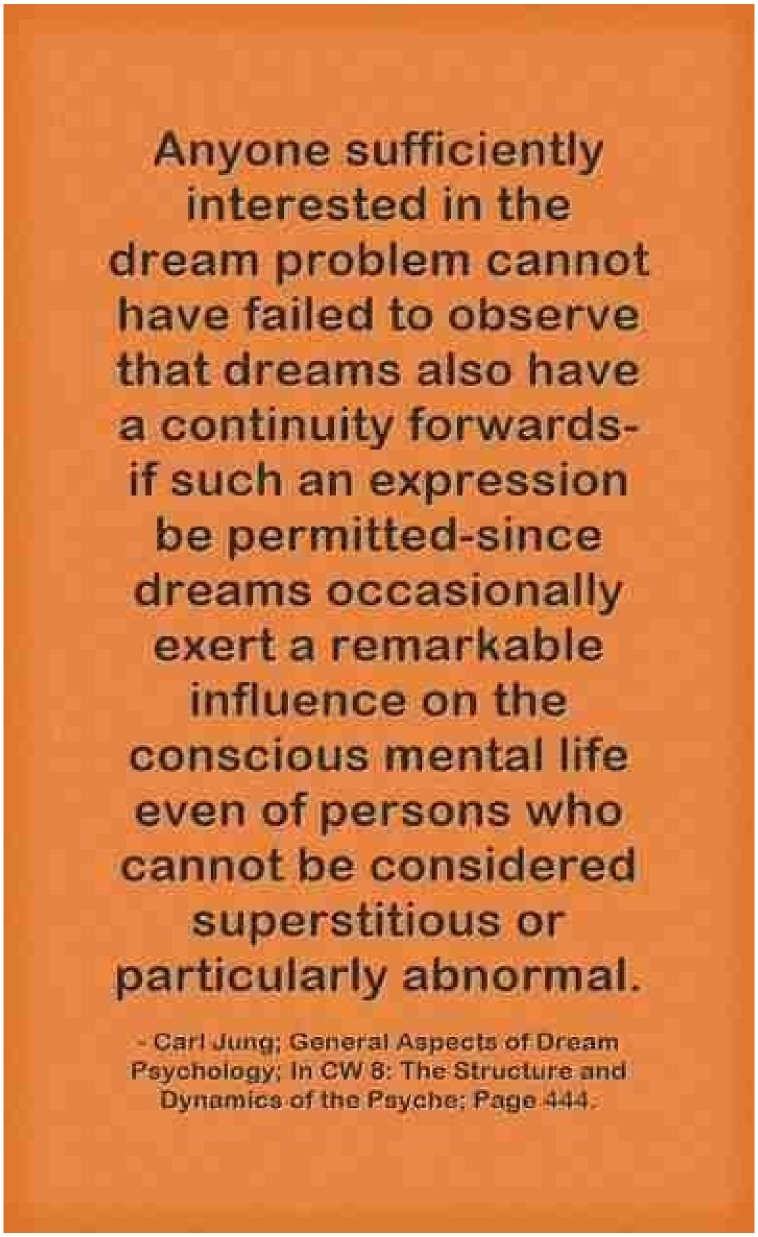

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal.

- Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche; Page 444.

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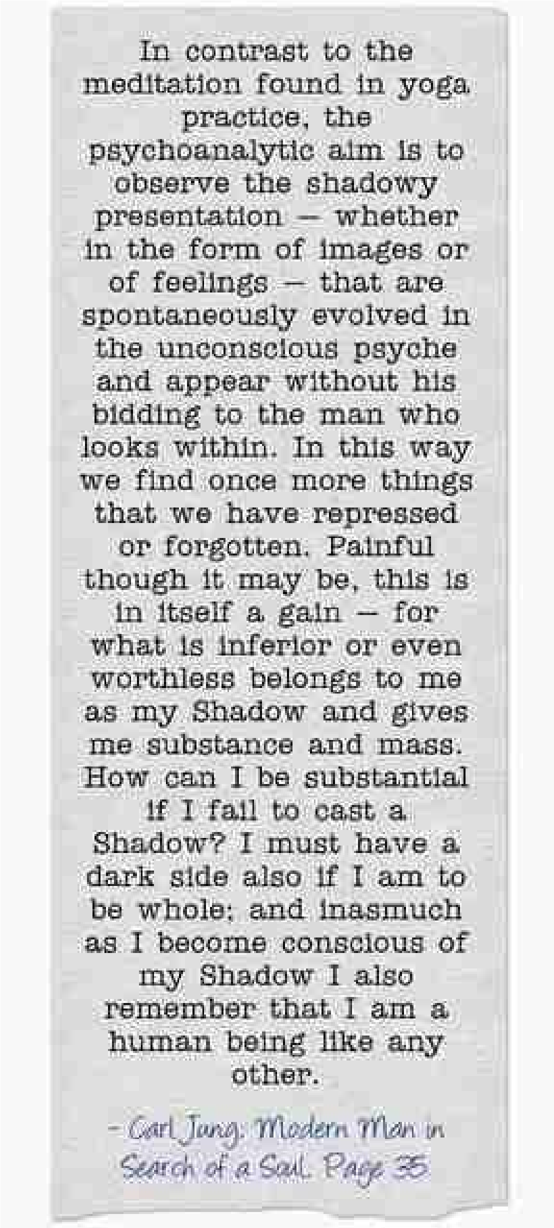

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other.

- Carl Jung: Modern Man in Search of a Soul. Page 35

[6]

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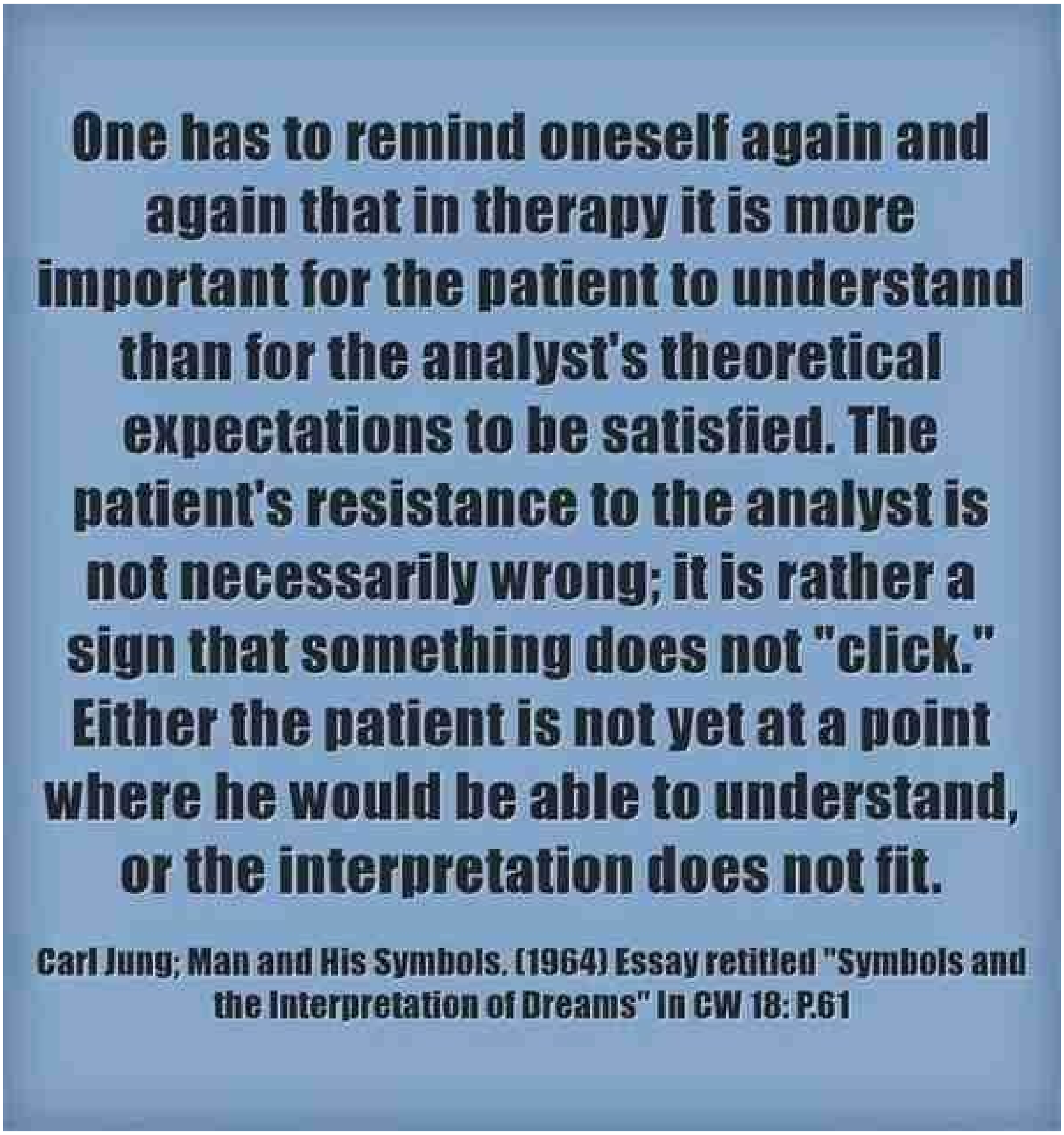

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit.

Carl Jung; Man and His Symbols. (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61

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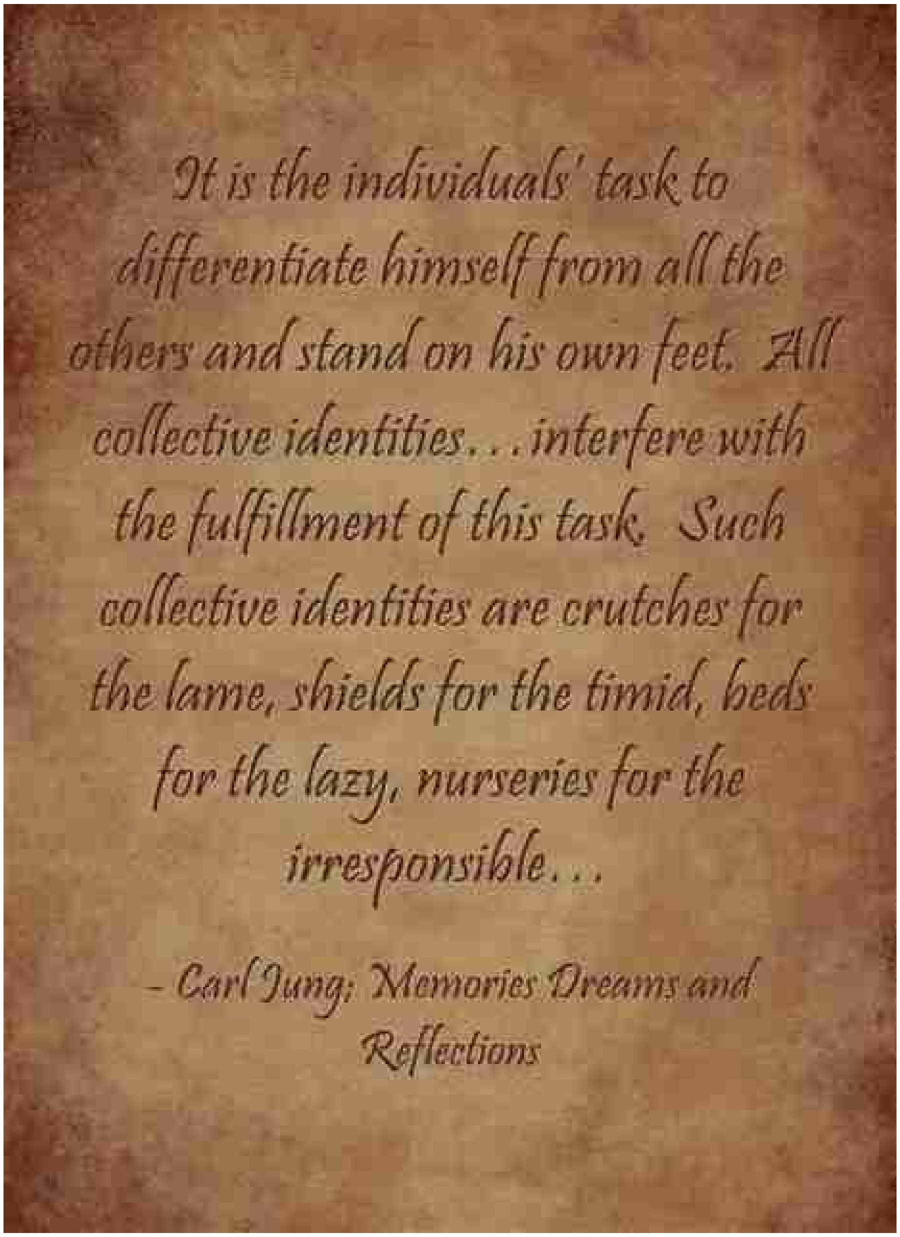

It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities. . . interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible. . .

- Carl Jung: Memories Dreams and Reflections

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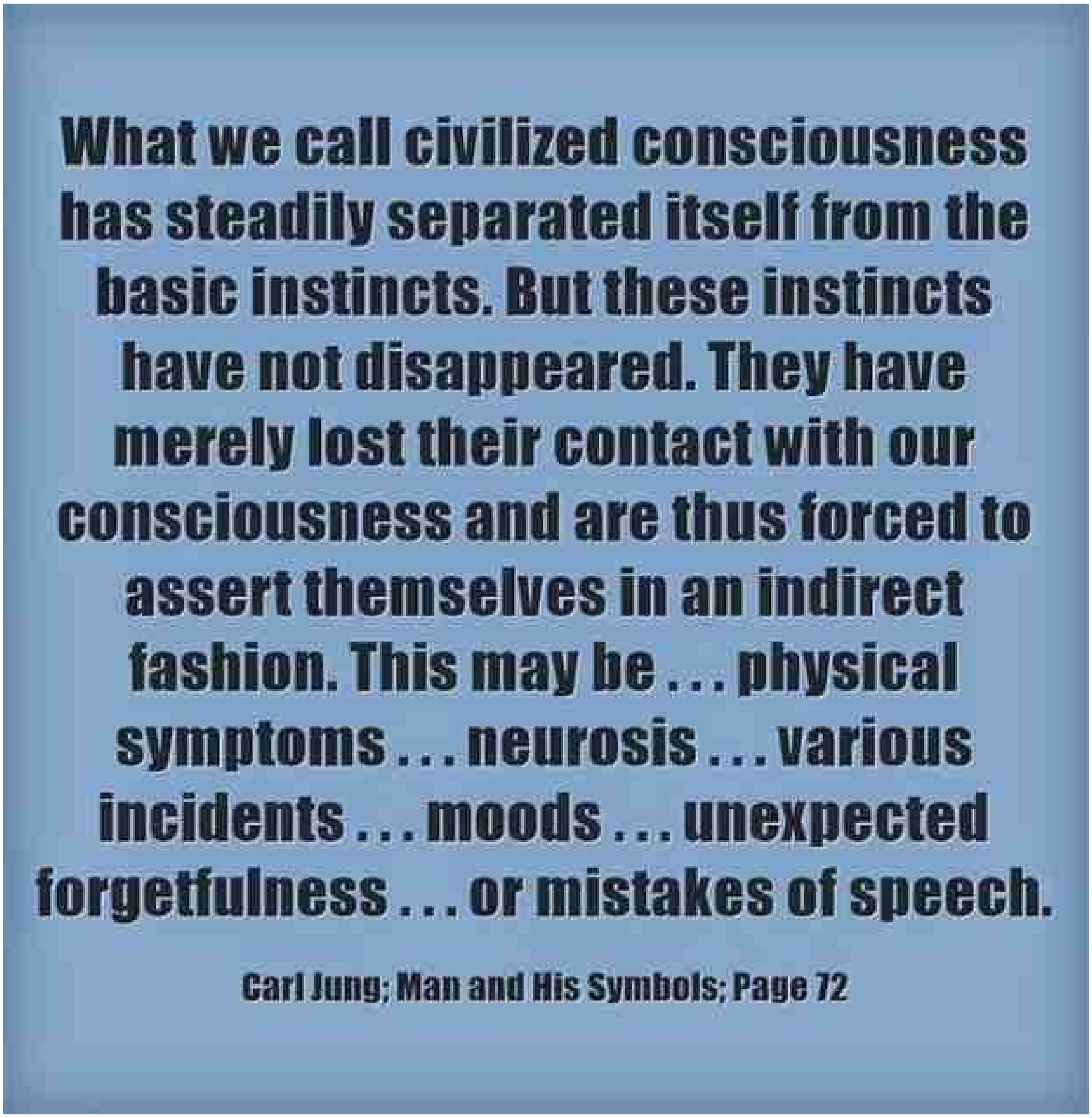

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech.

Carl Jung; Man and His Symbols; Page 72

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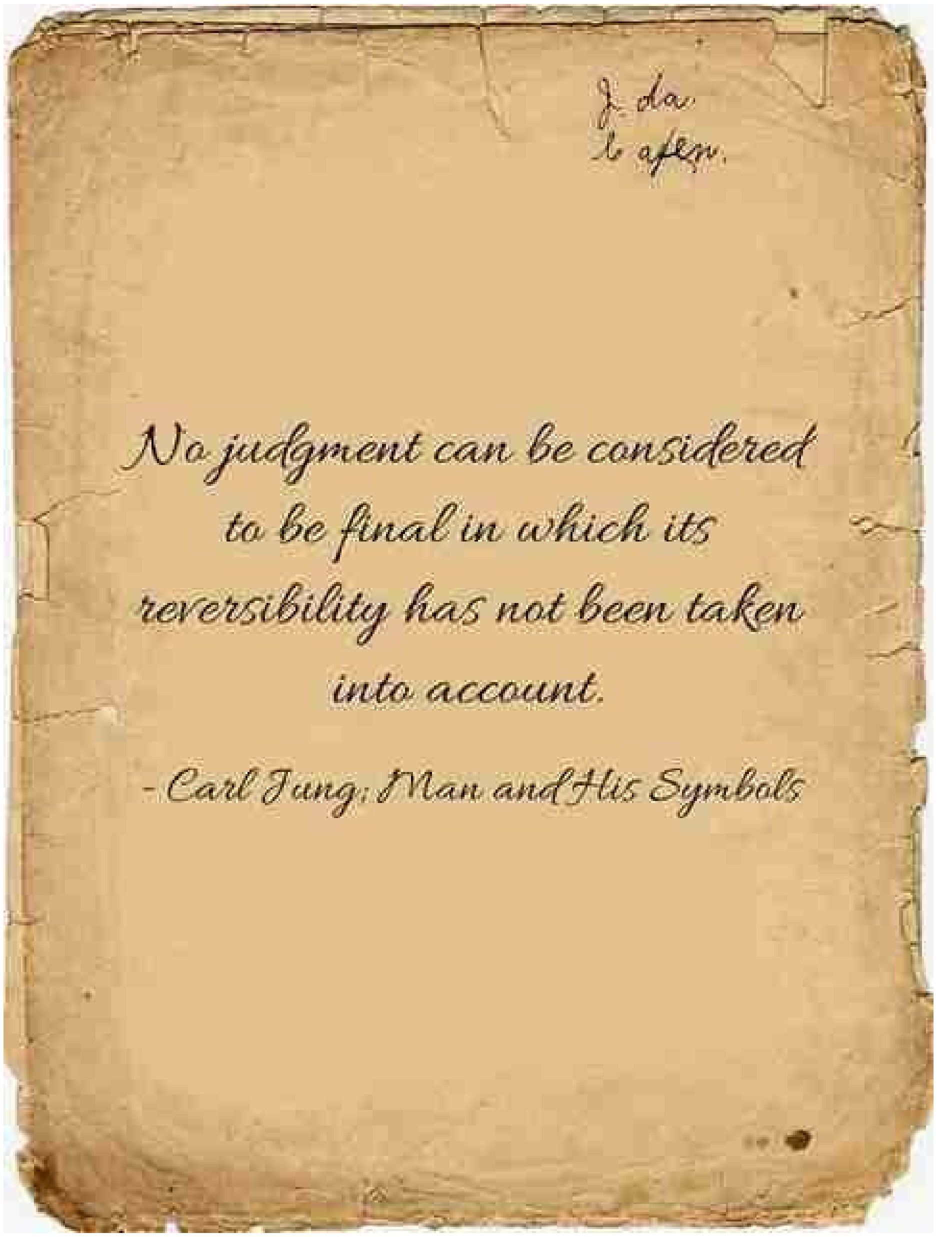

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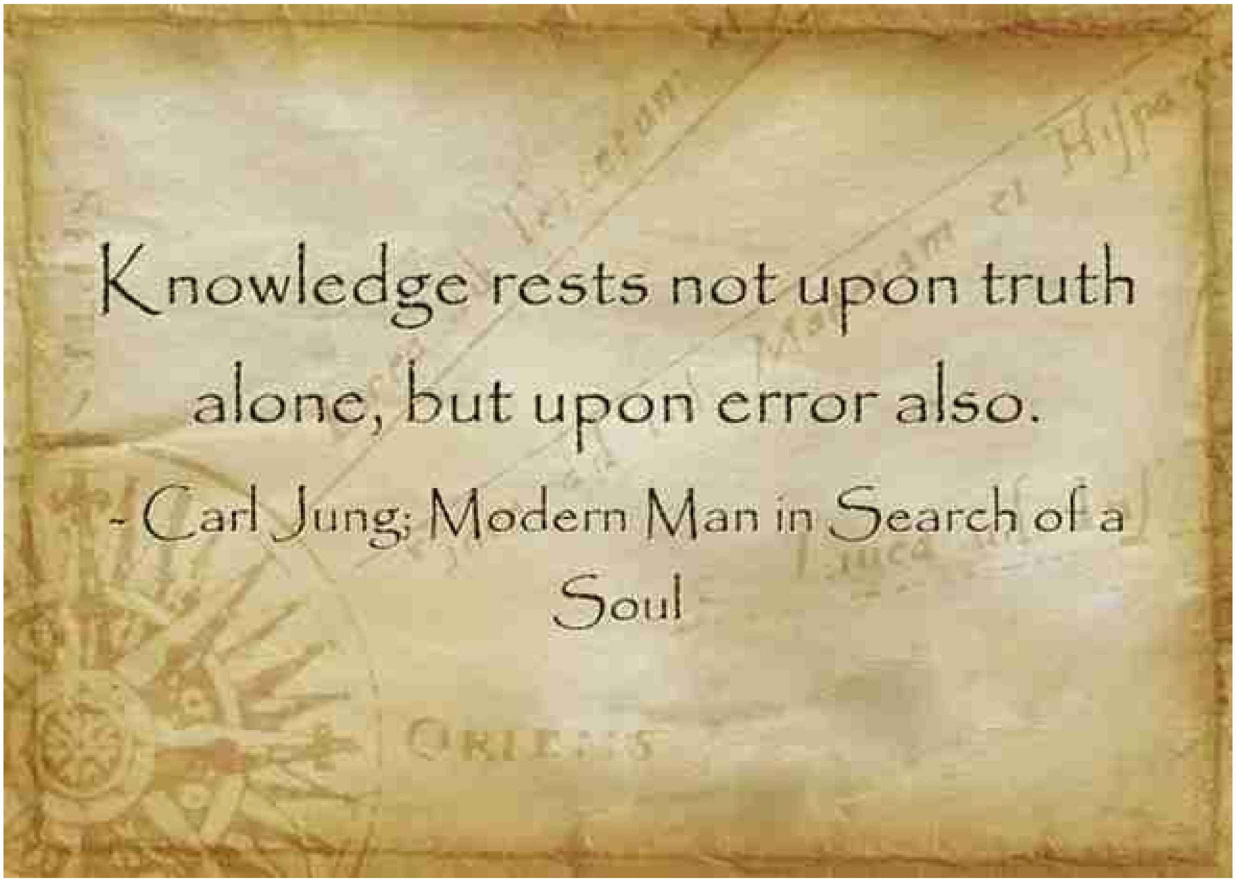

Knowledge rests not upon truth alone, but upon error also.

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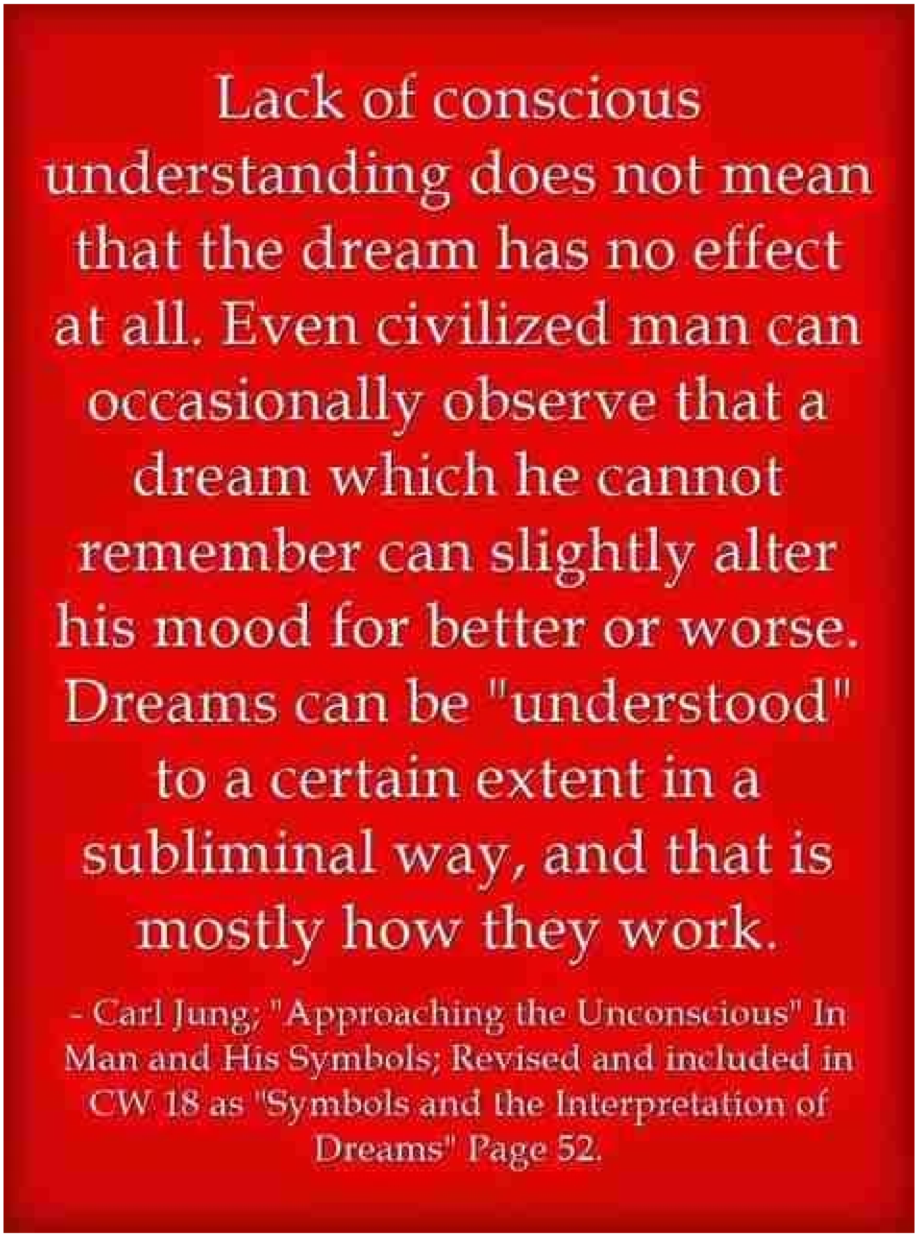

Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work.

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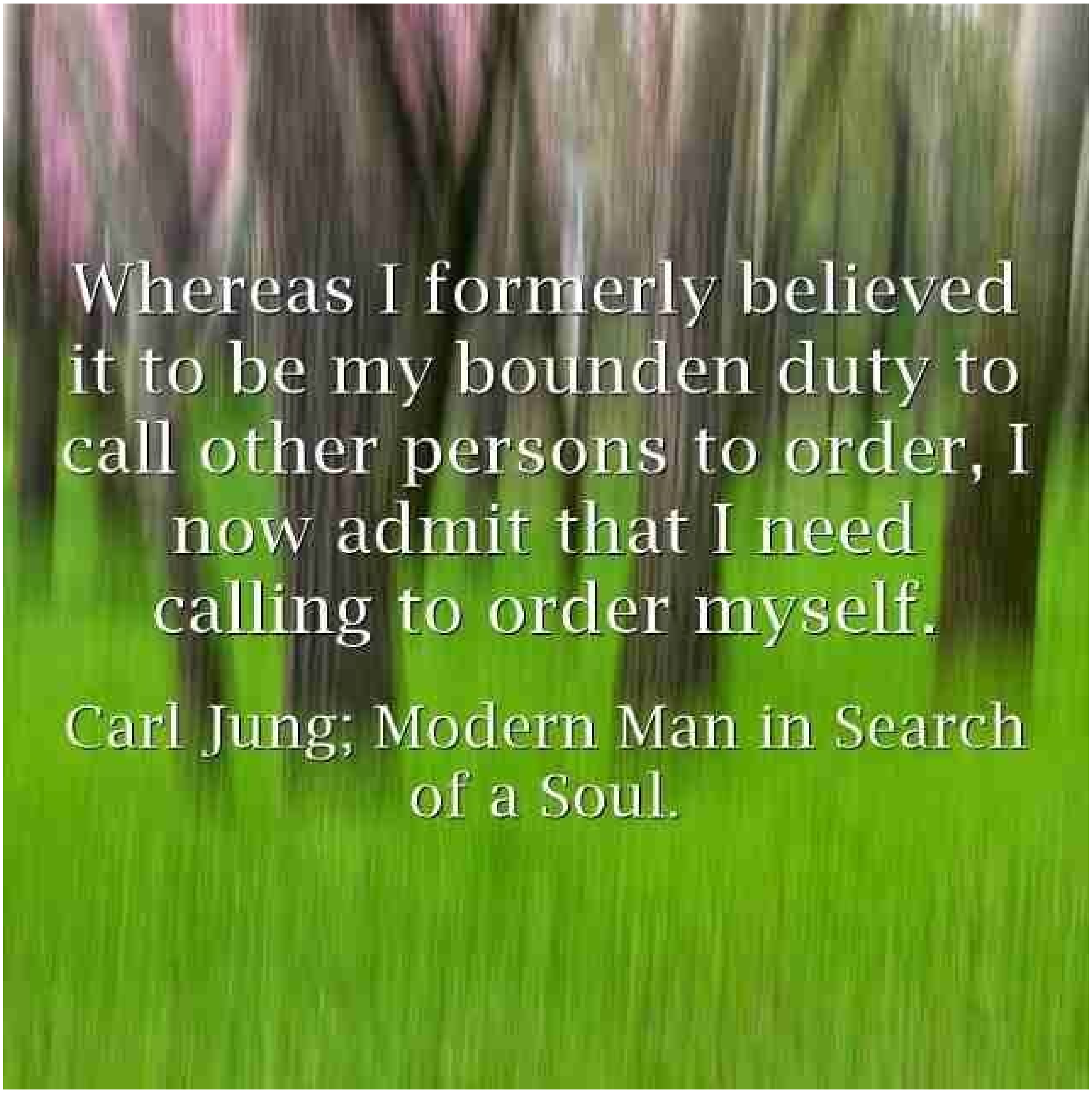
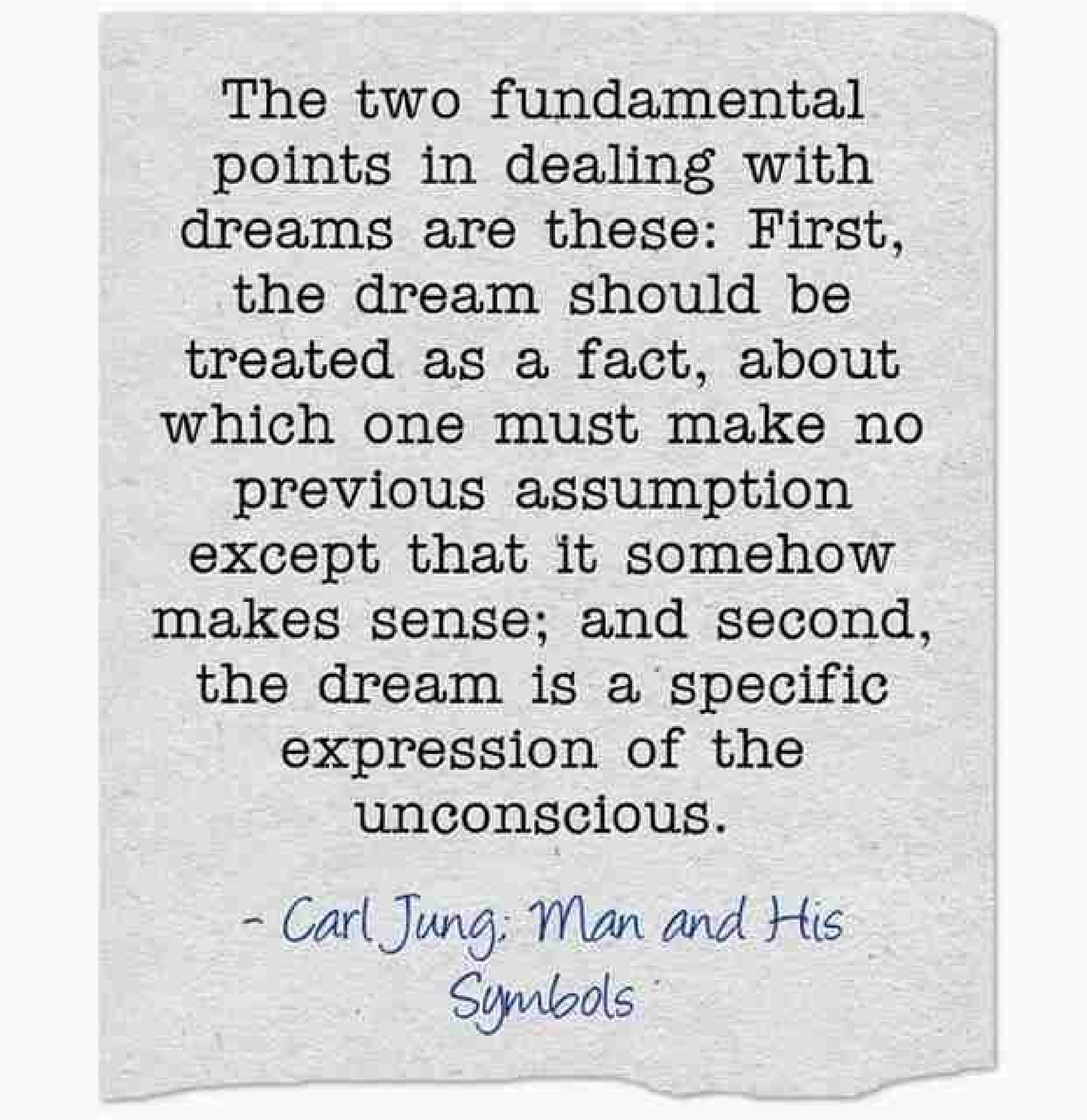


Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.



The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious.

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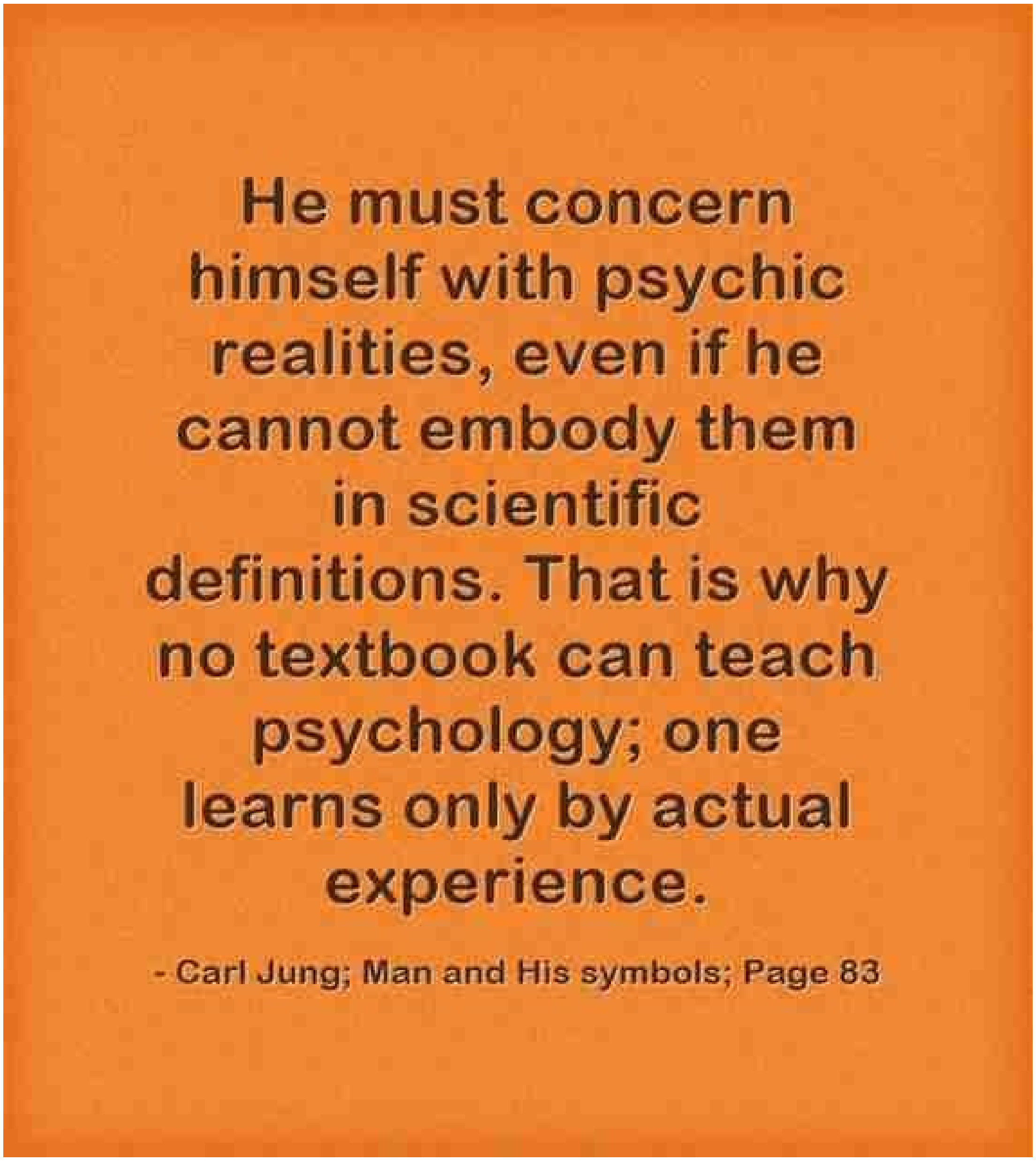

He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience.

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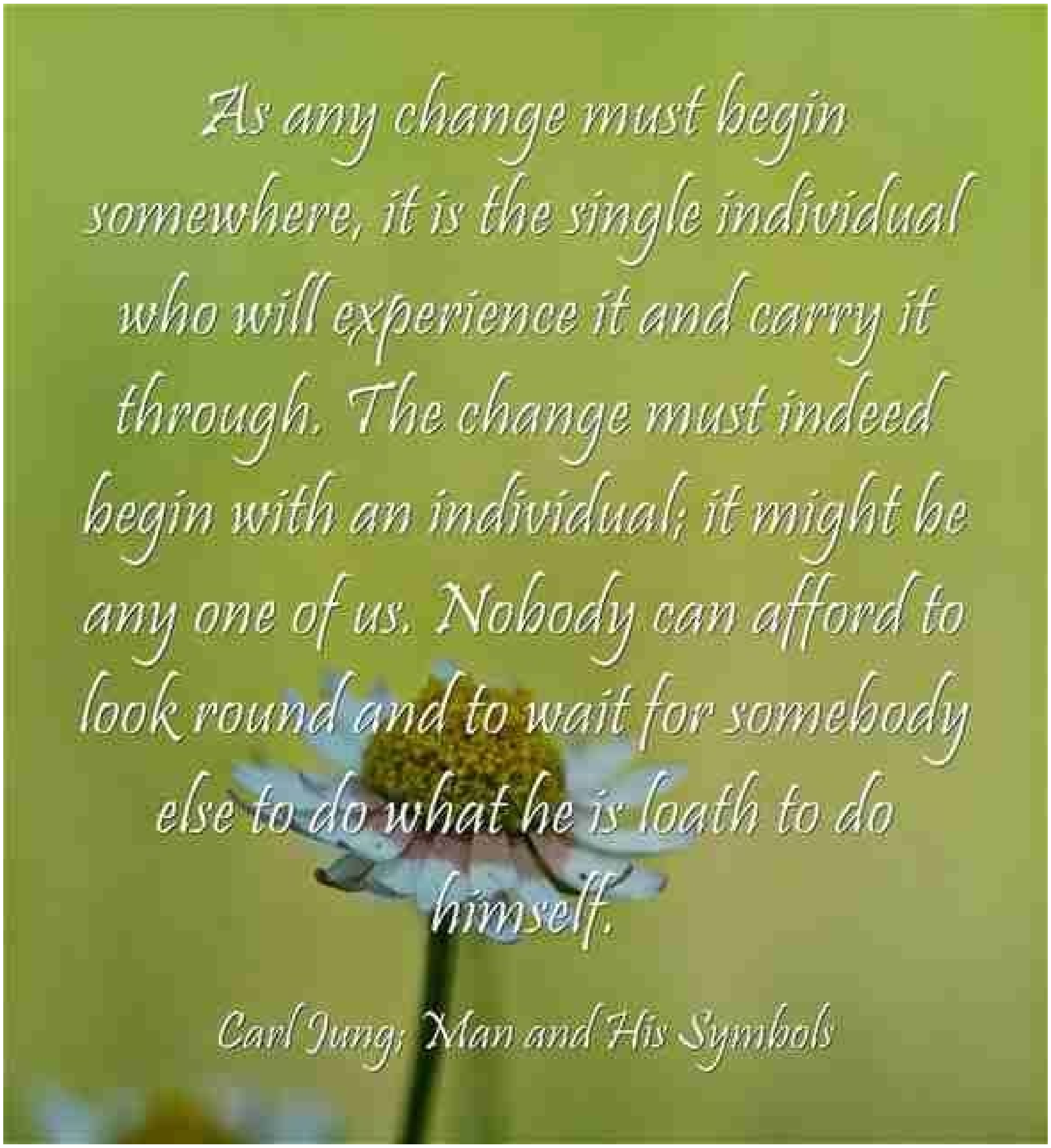
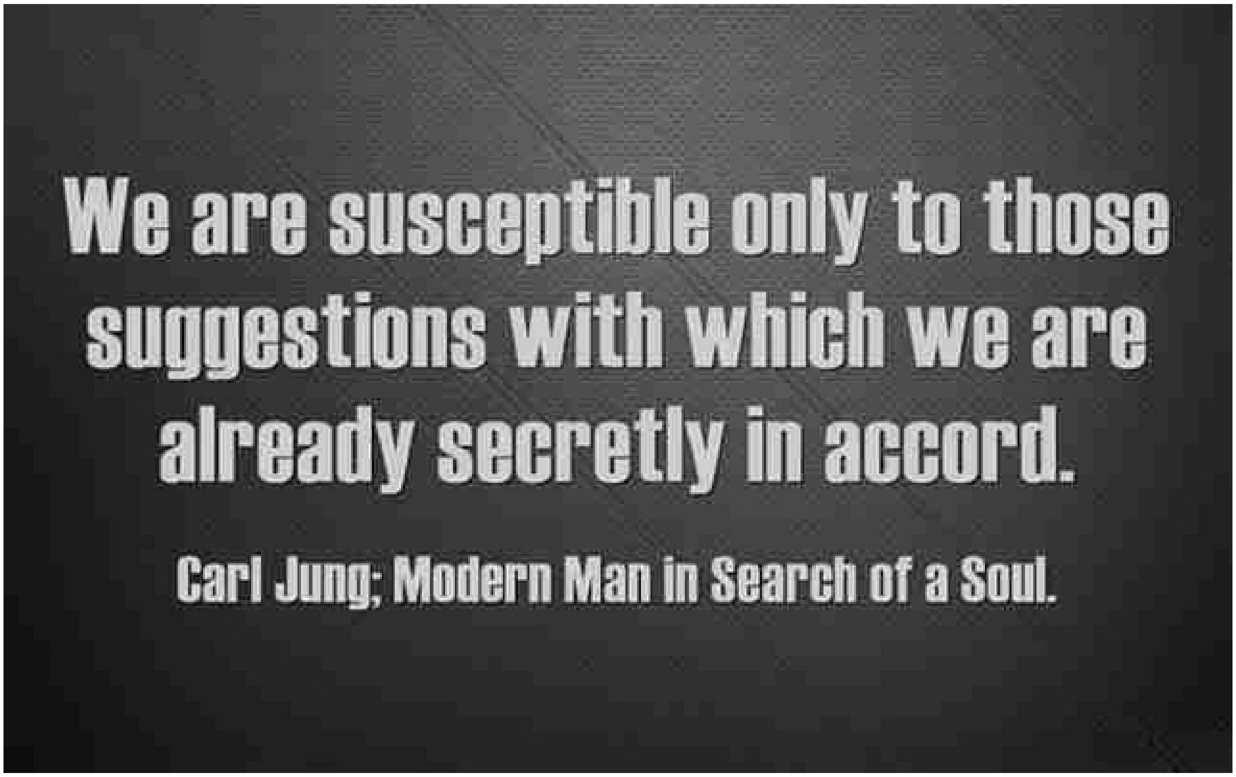


As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. Carl Jung; Man and His Symbols.



We are susceptible only to those suggestions with which we are already secretly in accord.

Carl Jung; Modern Man in Search of a Soul.

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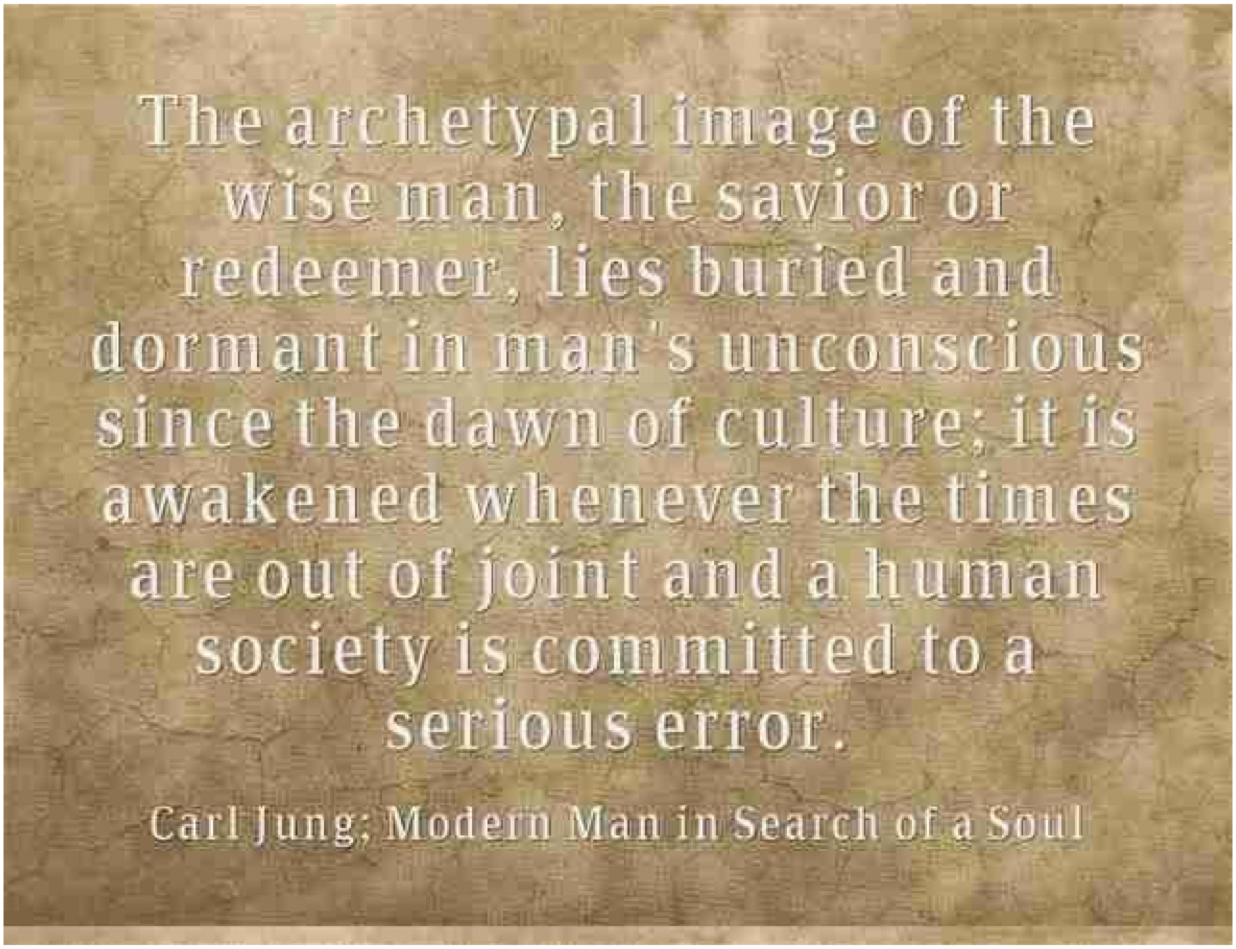

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error.

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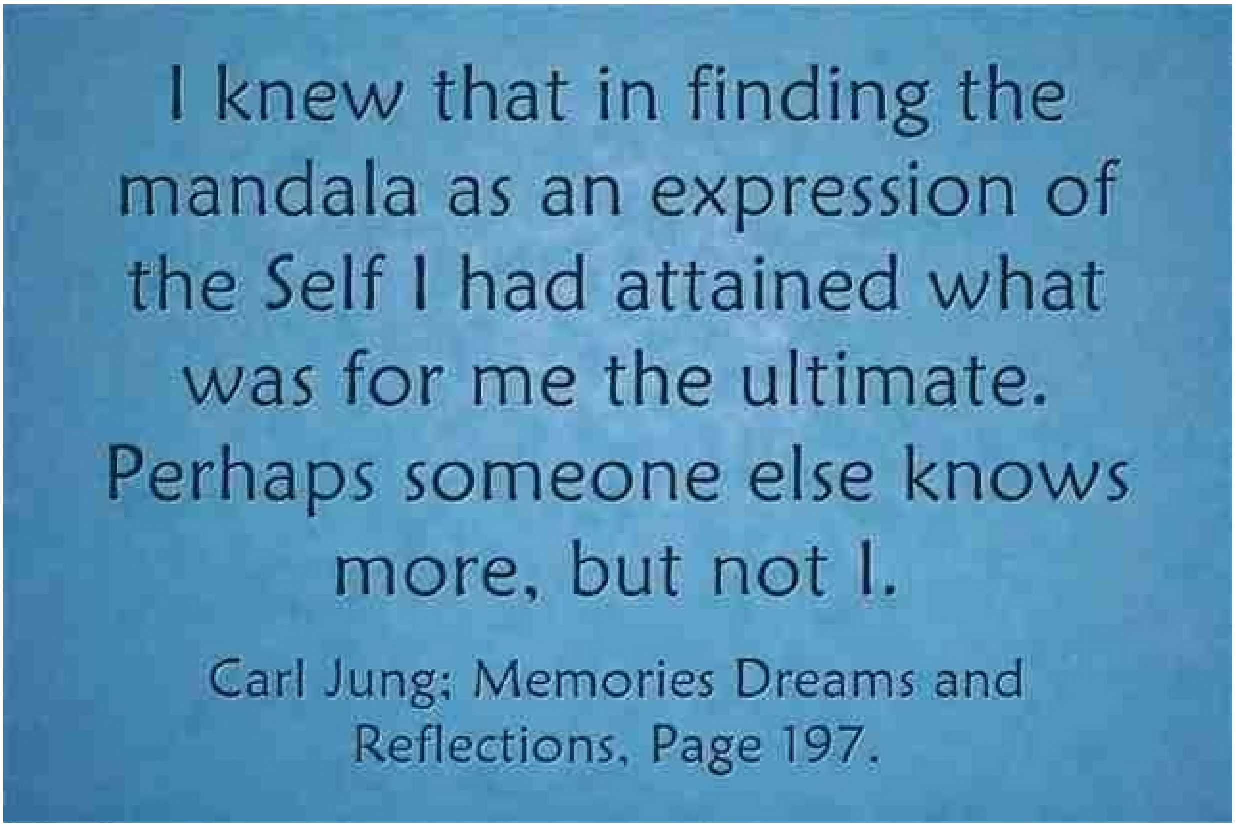

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I.

Carl Jung; Memories Dreams and Reflections, Page 197.

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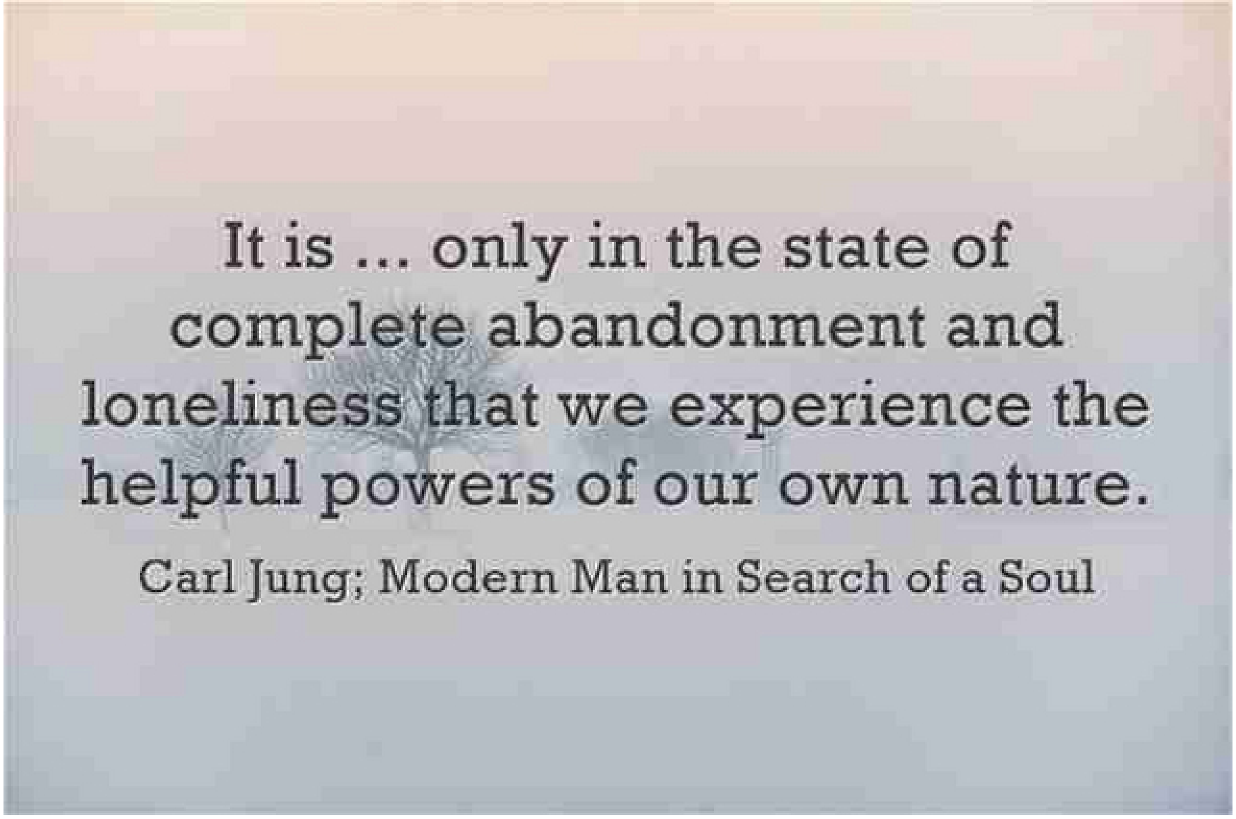

It is … only in the state of
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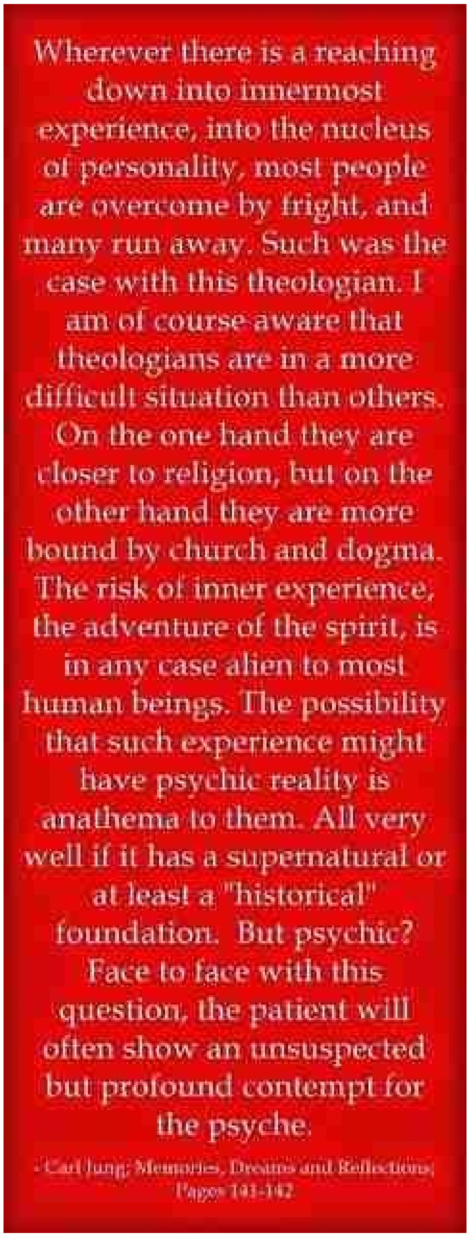

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche.

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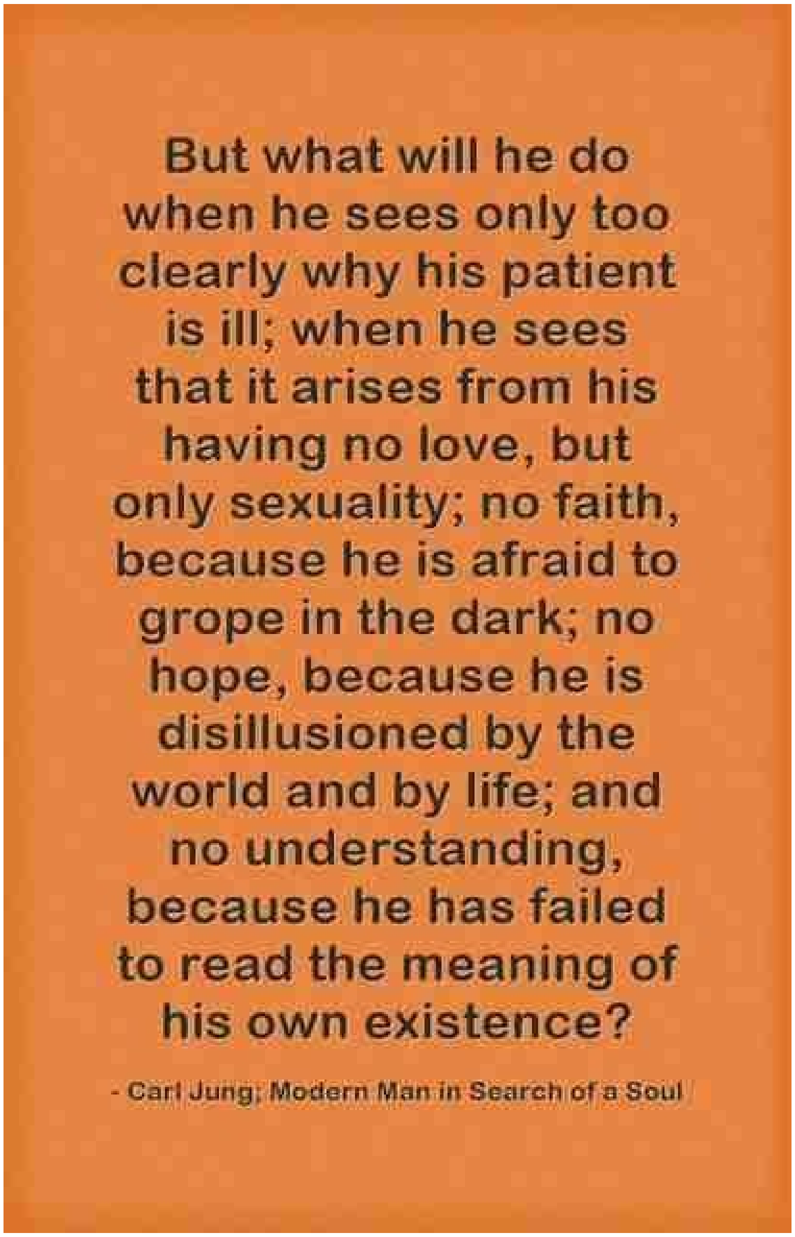

But what will he do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?

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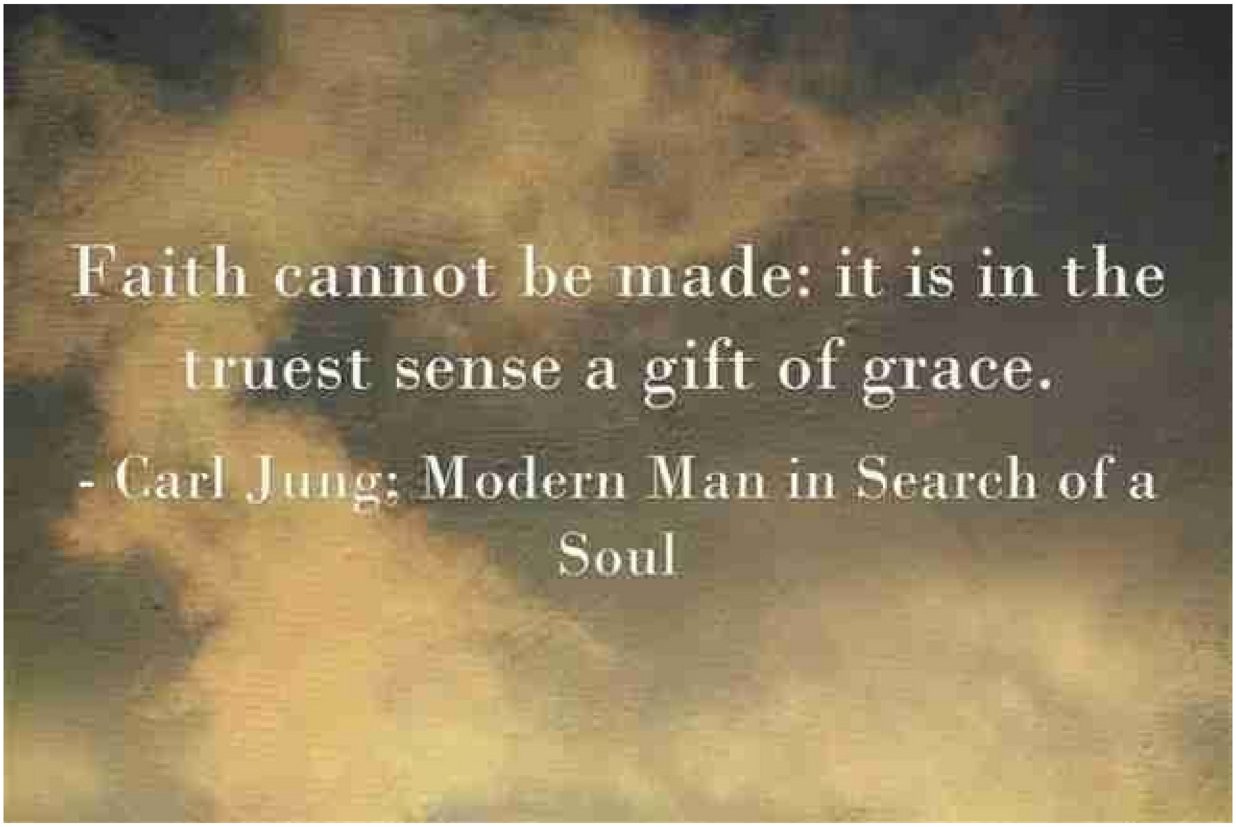

Faith cannot be made: it is in the truest sense a gift of grace.

- Carl Jung: Modern Man in Search of a Soul

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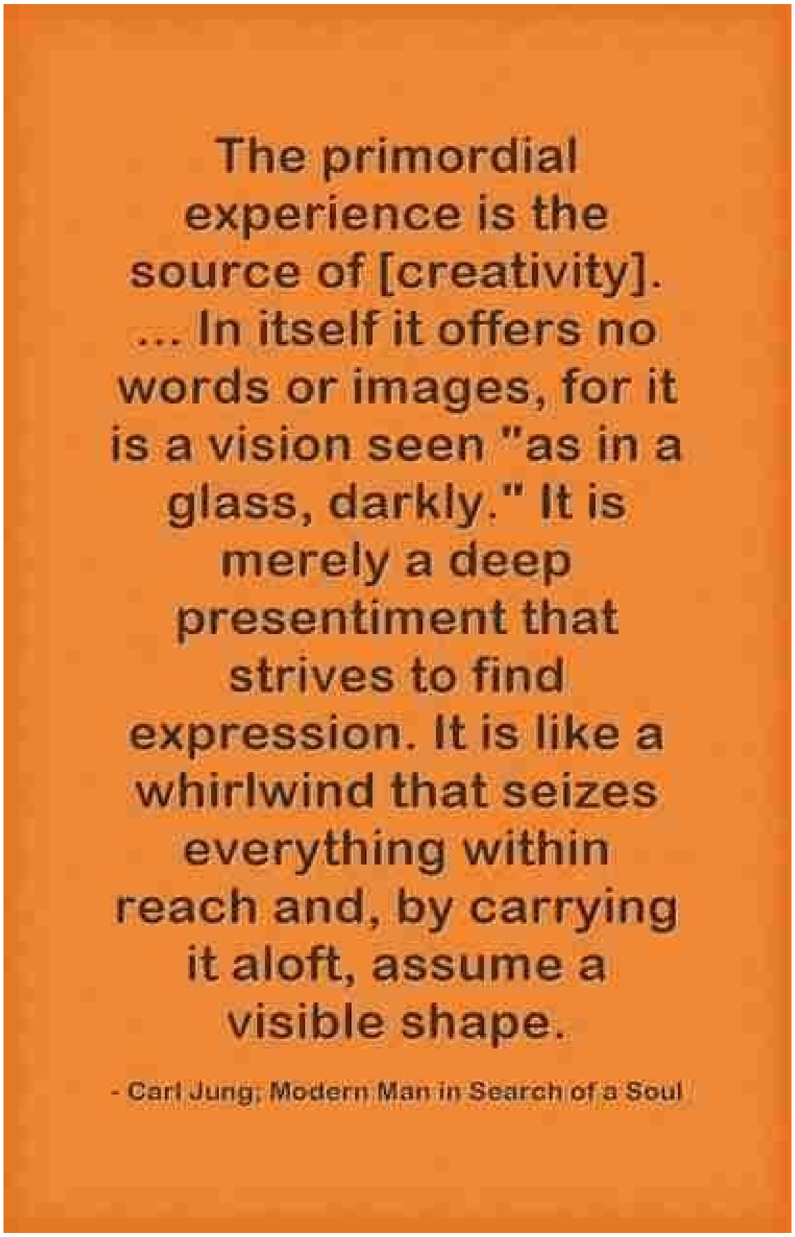

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape.

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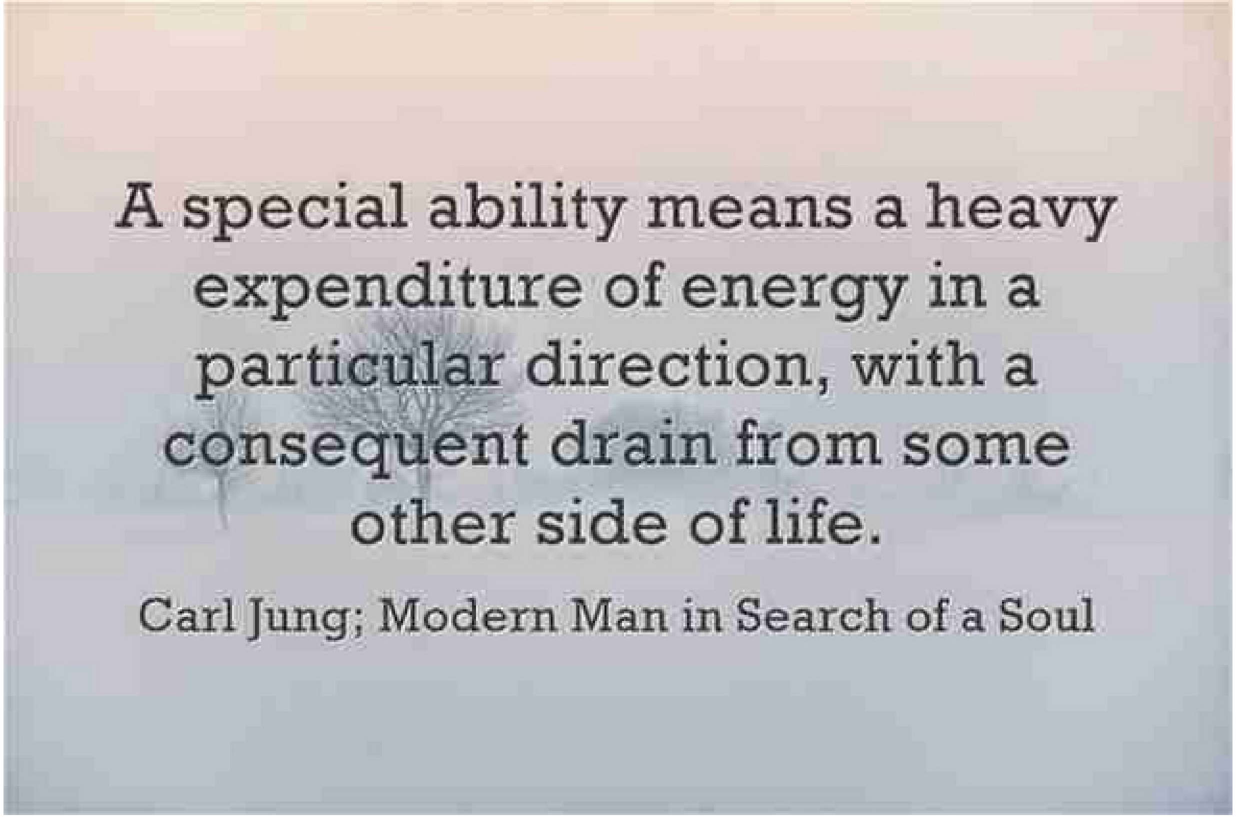

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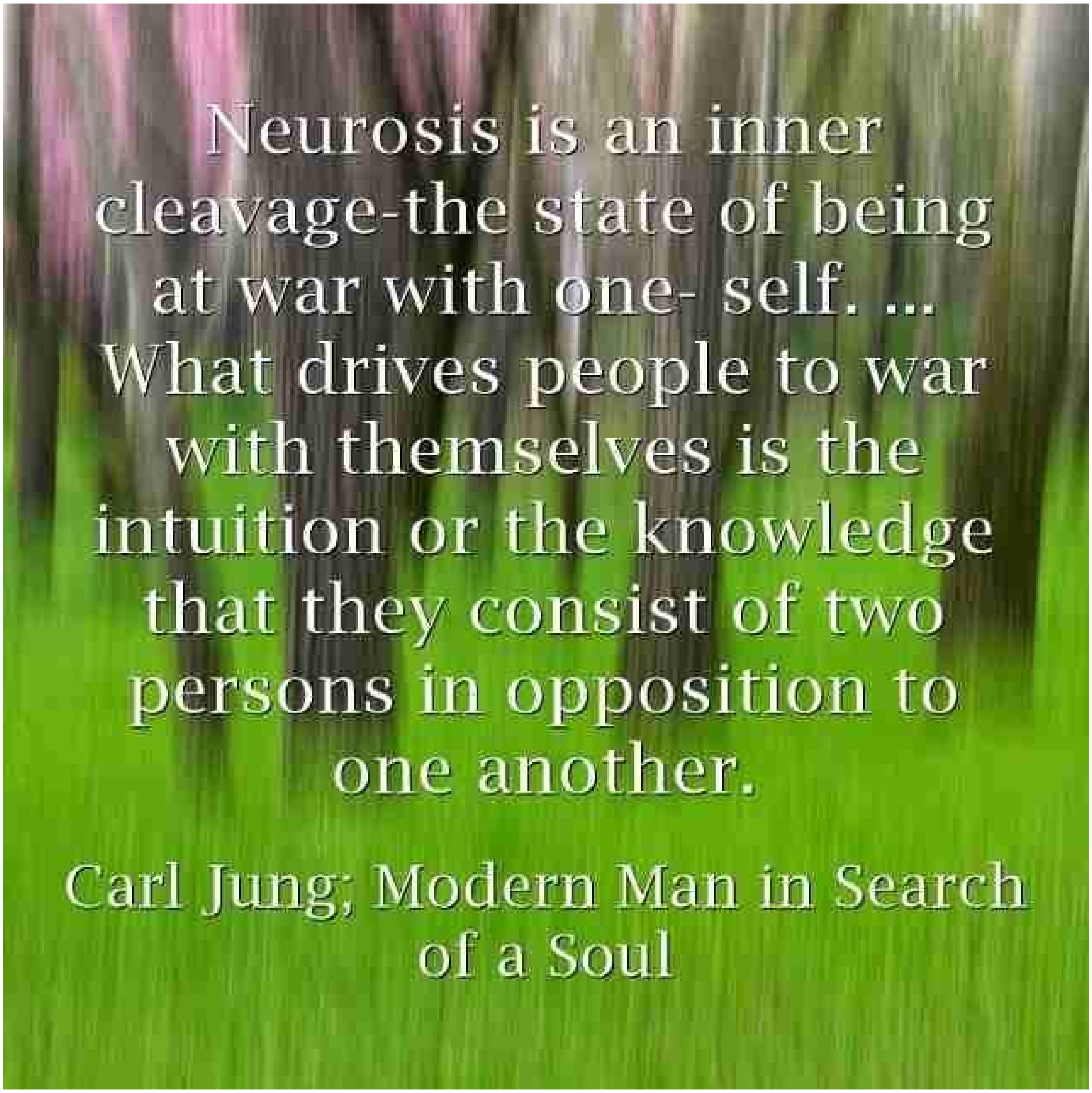

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another.

Carl Jung; Modern Man in Search of a Soul

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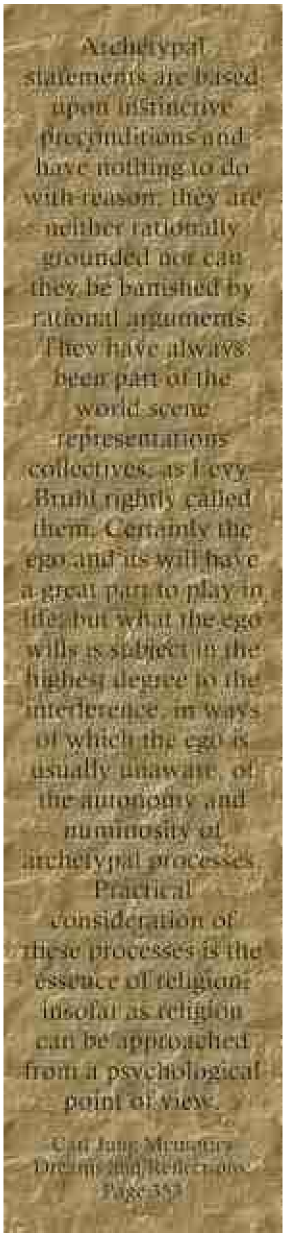
[27] 

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353

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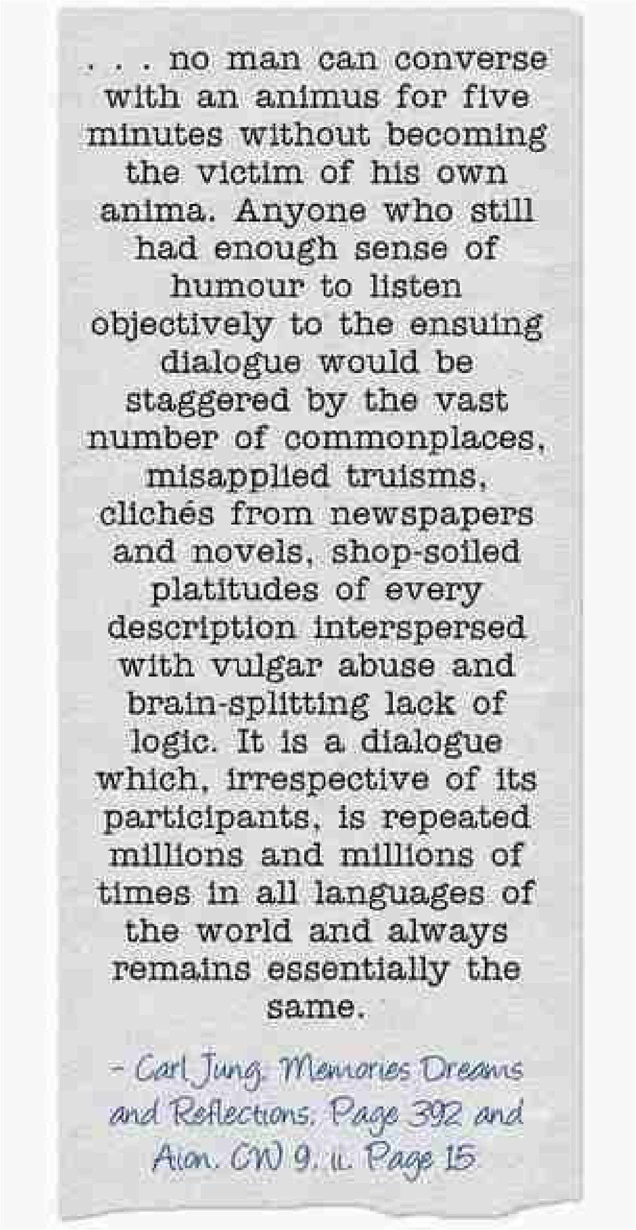

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same.

– Carl Jung, Memories Dreams and Reflections, Page 392 and Aion, CW 9, ii, Page 15

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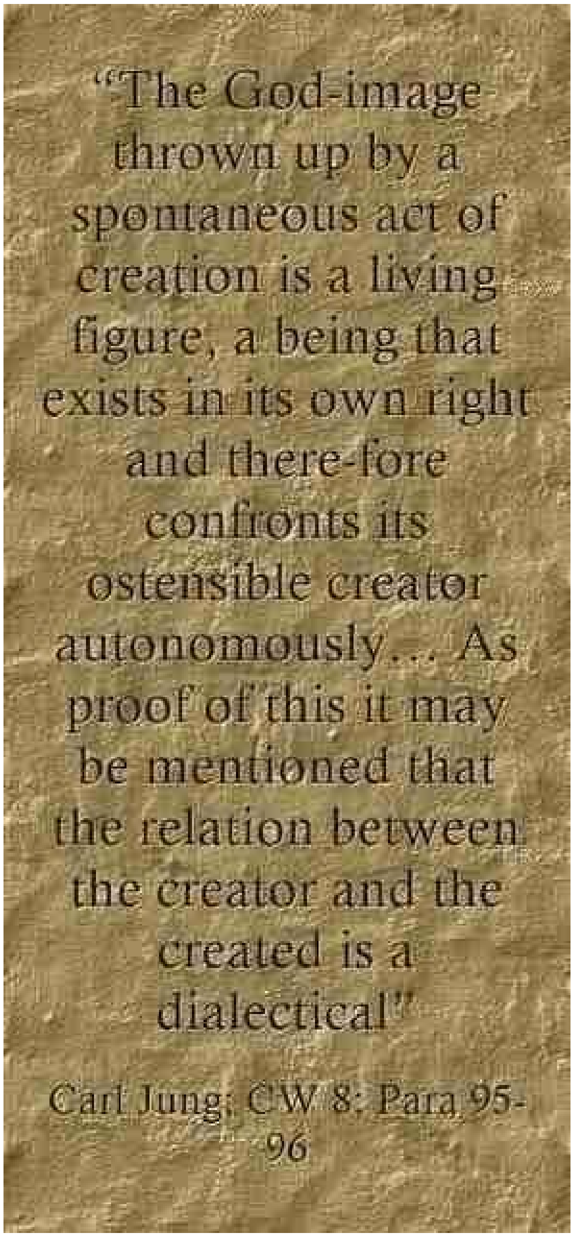
[29] 

"The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical"

Carl Jung; CW 8; Para 95-96

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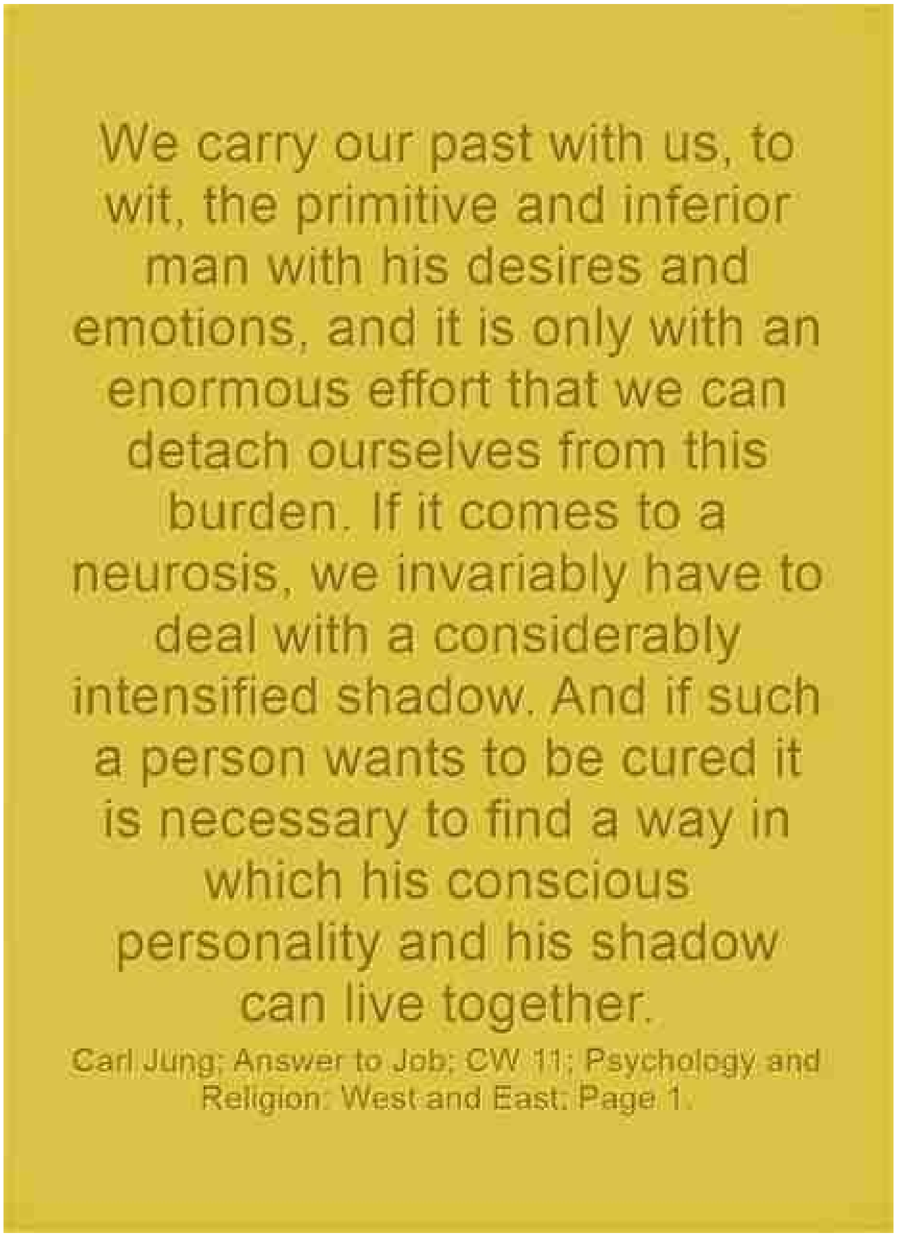

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Carl Jung; Answer to Job; CW 11; Psychology and
Religion: West and East; Page 1.

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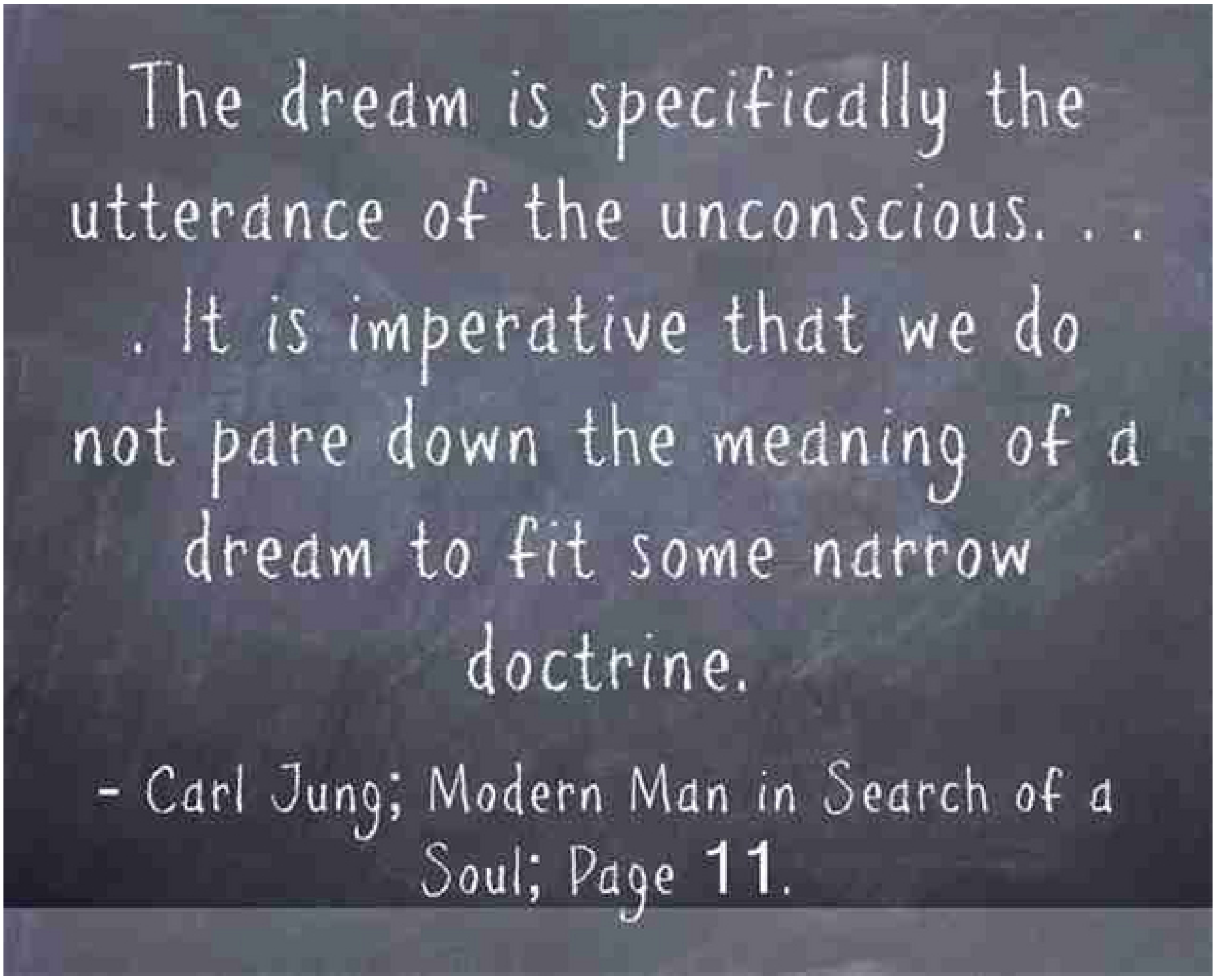

The dream is specifically the utterance of the unconscious. . . . It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine.

- Carl Jung; Modern Man in Search of a Soul; Page 11.

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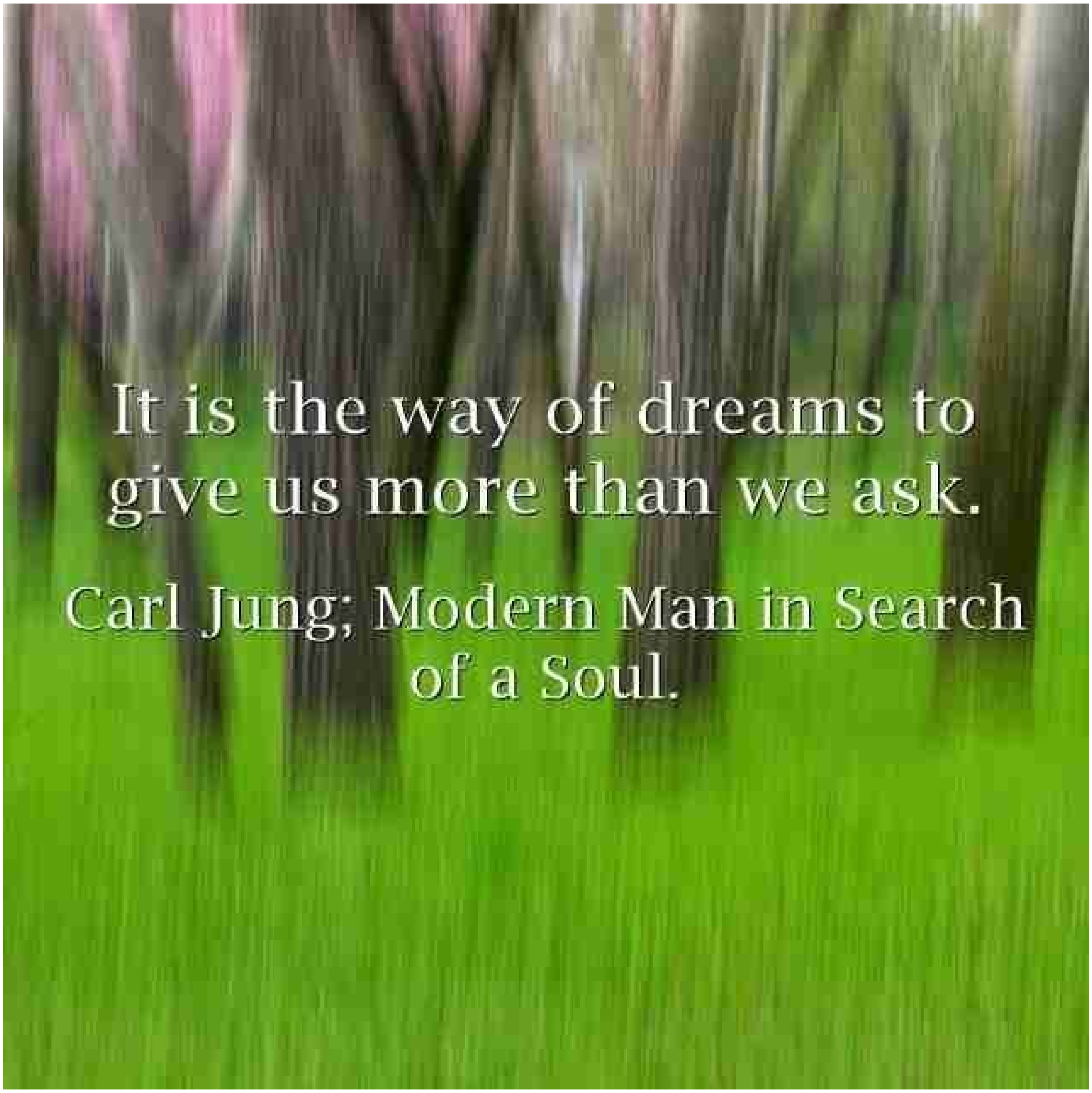
It is the way of dreams to give us more than we ask.
Carl Jung; Modern Man in Search of a Soul.

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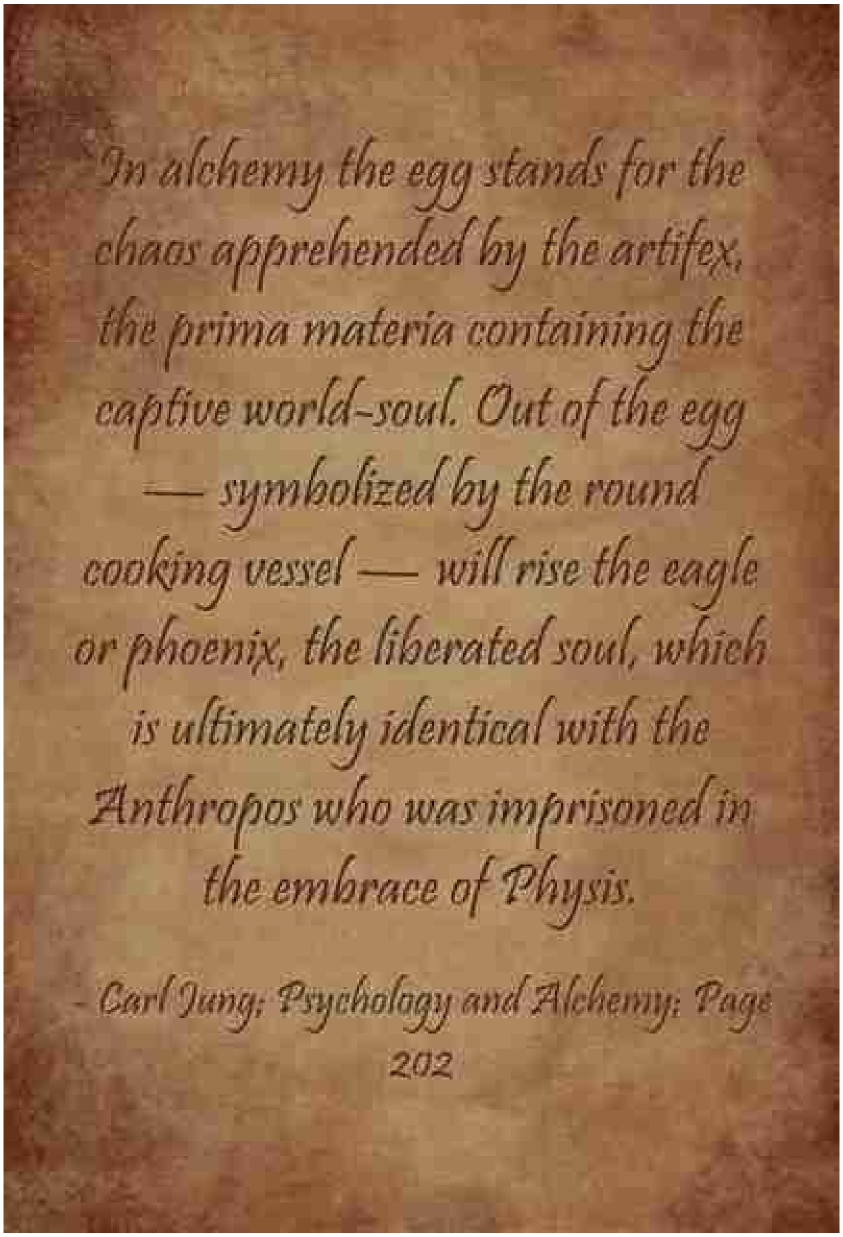

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis.

- Carl Jung; Psychology and Alchemy; Page 202

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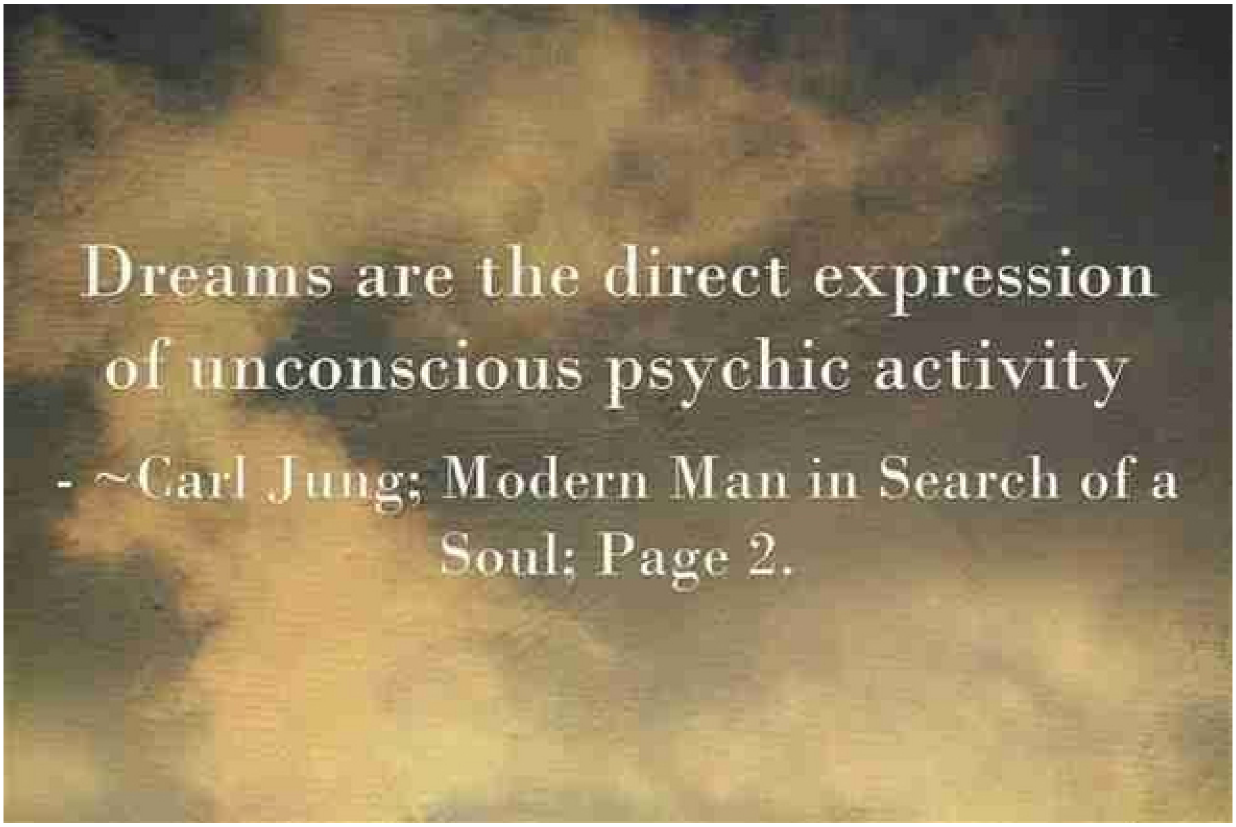
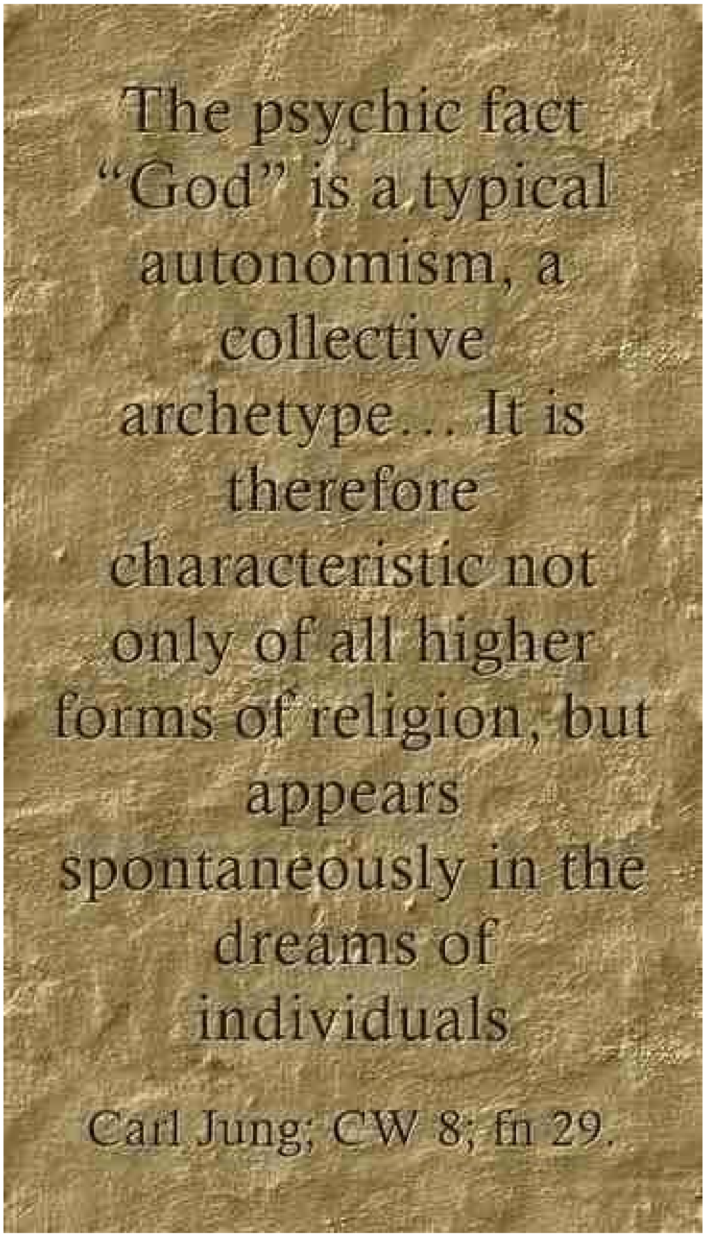


Dreams are the direct expression of unconscious psychic activity

- ~Carl Jung; Modern Man in Search of a Soul; Page 2.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.



The psychic fact "God" is a typical autonomism, a collective archetype… It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals

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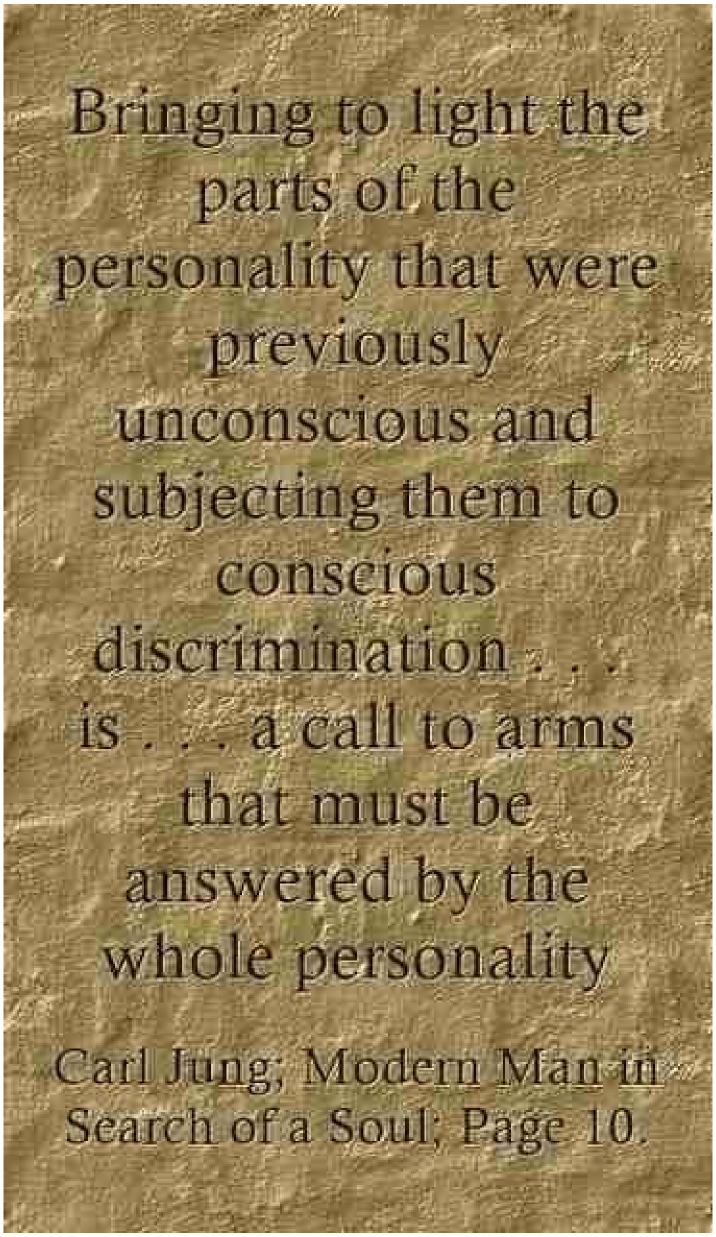

Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination . . . is . . . a call to arms that must be answered by the whole personality

Carl Jung; Modern Man in Search of a Soul; Page 10.

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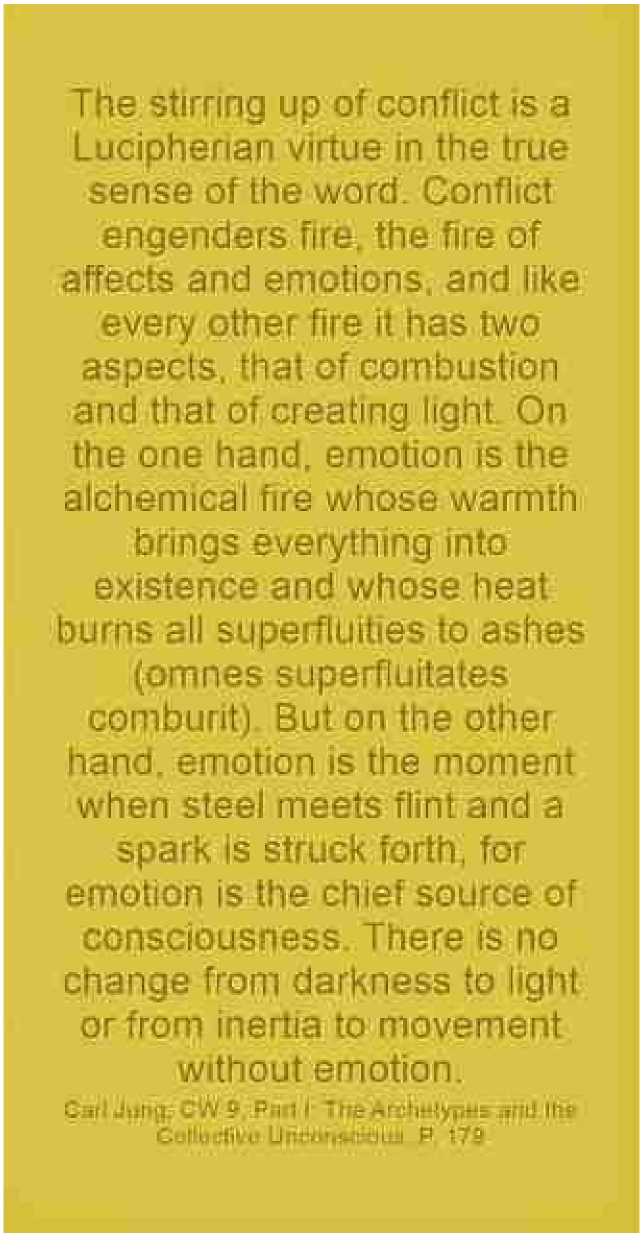

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion.

Carl Jung, CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

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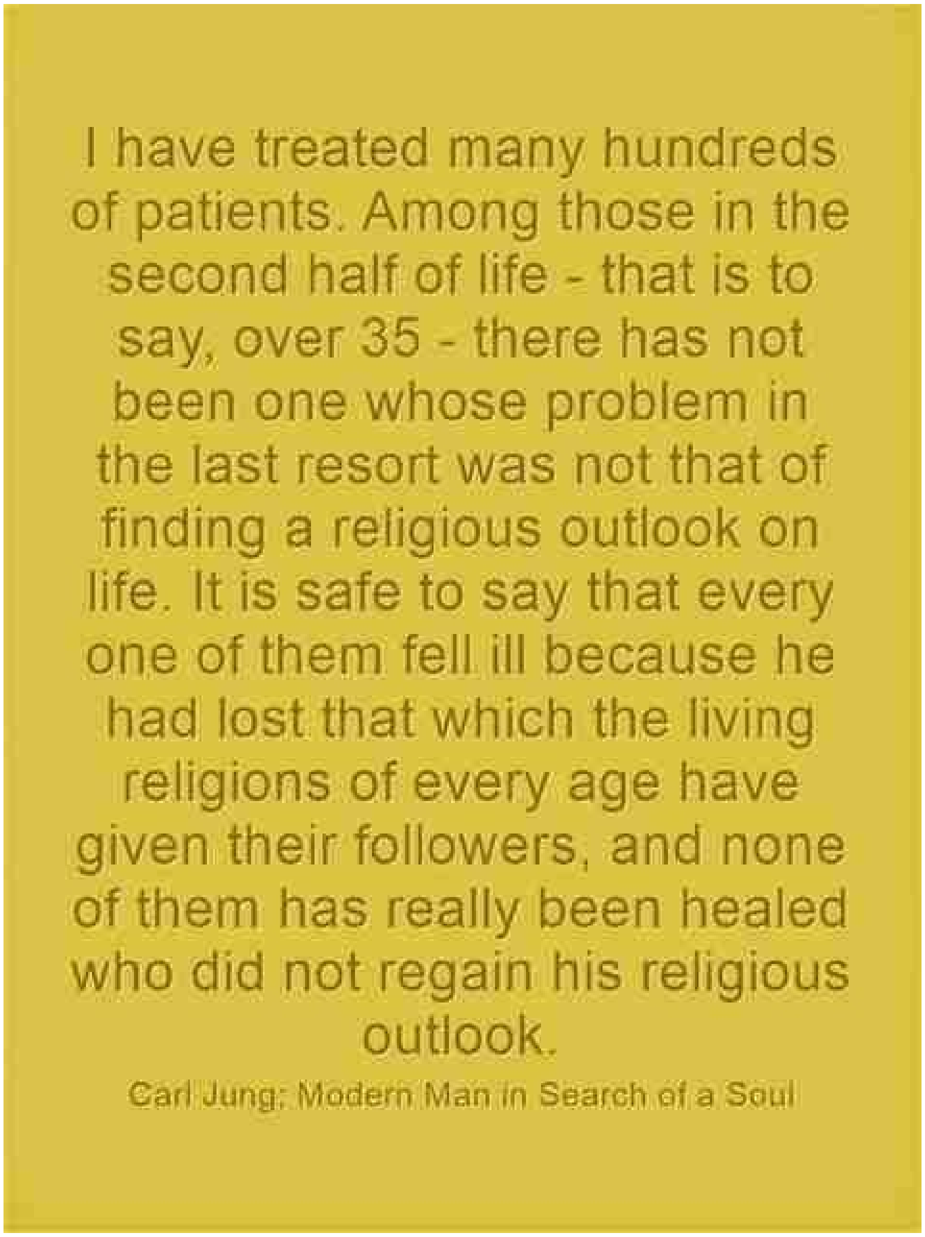

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook.

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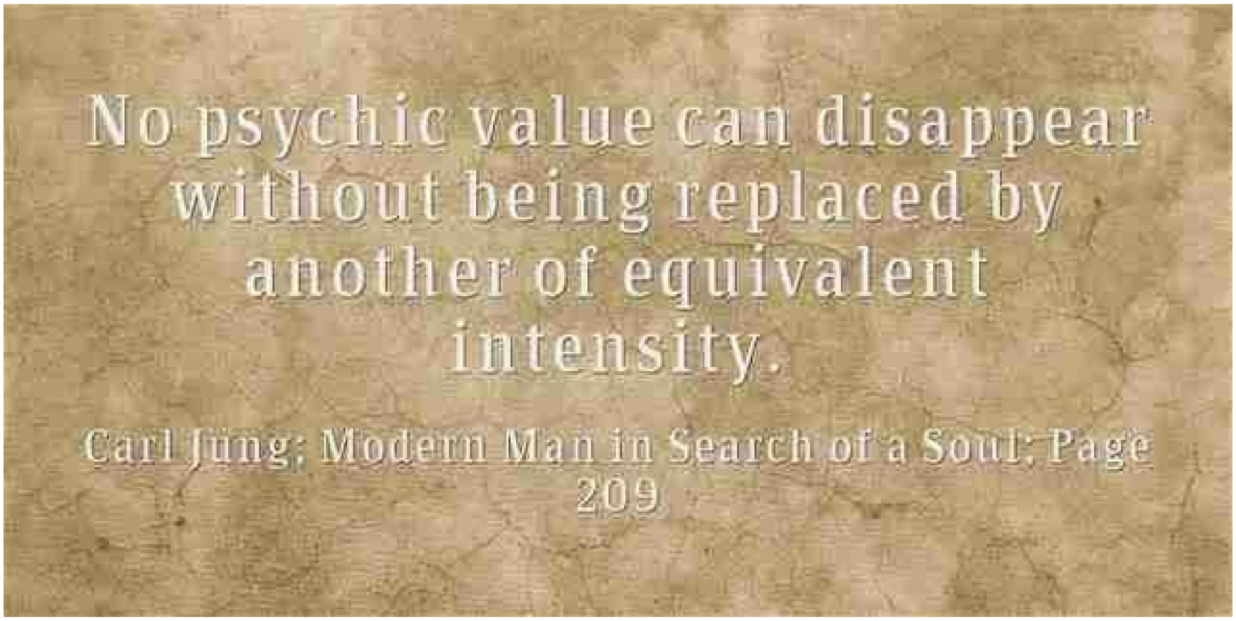

No psychic value can disappear without being replaced by another of equivalent intensity.

Carl Jung; Modern Man in Search of a Soul; Page 209

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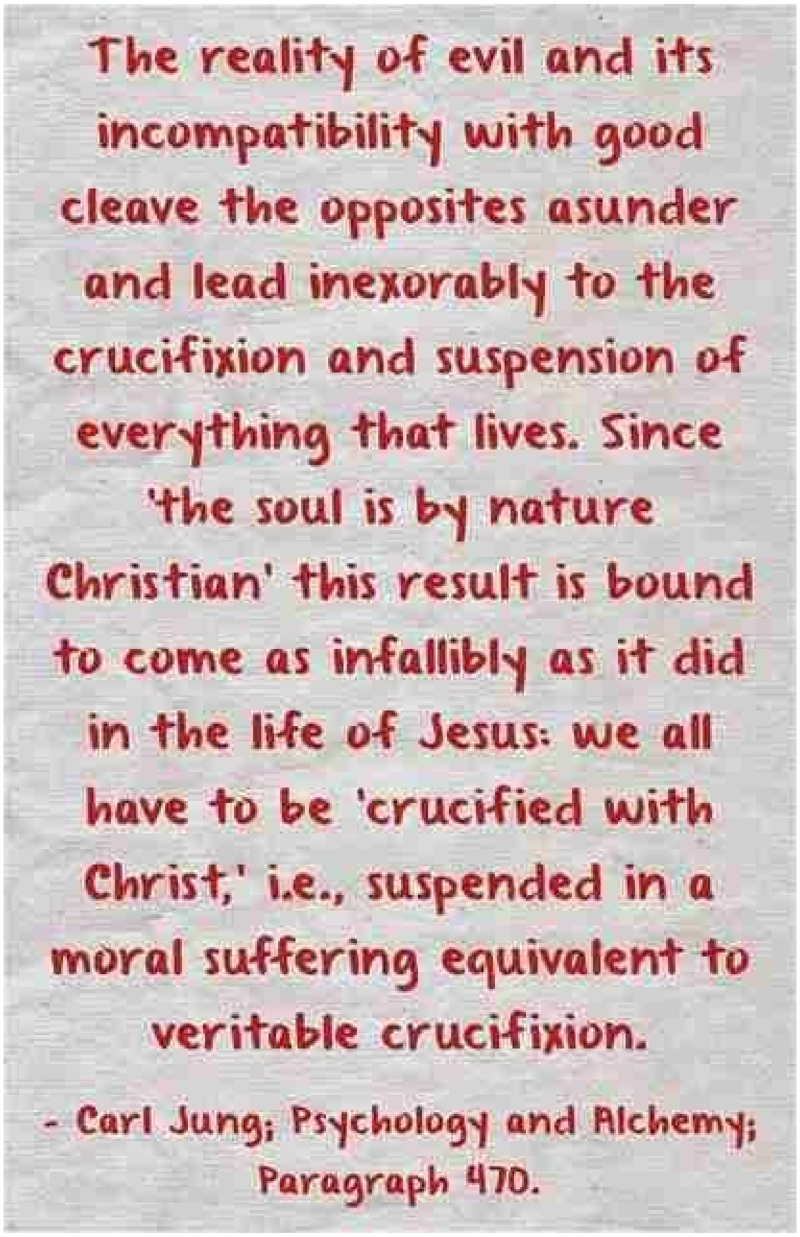

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion.

- Carl Jung; Psychology and Alchemy; Paragraph 470.

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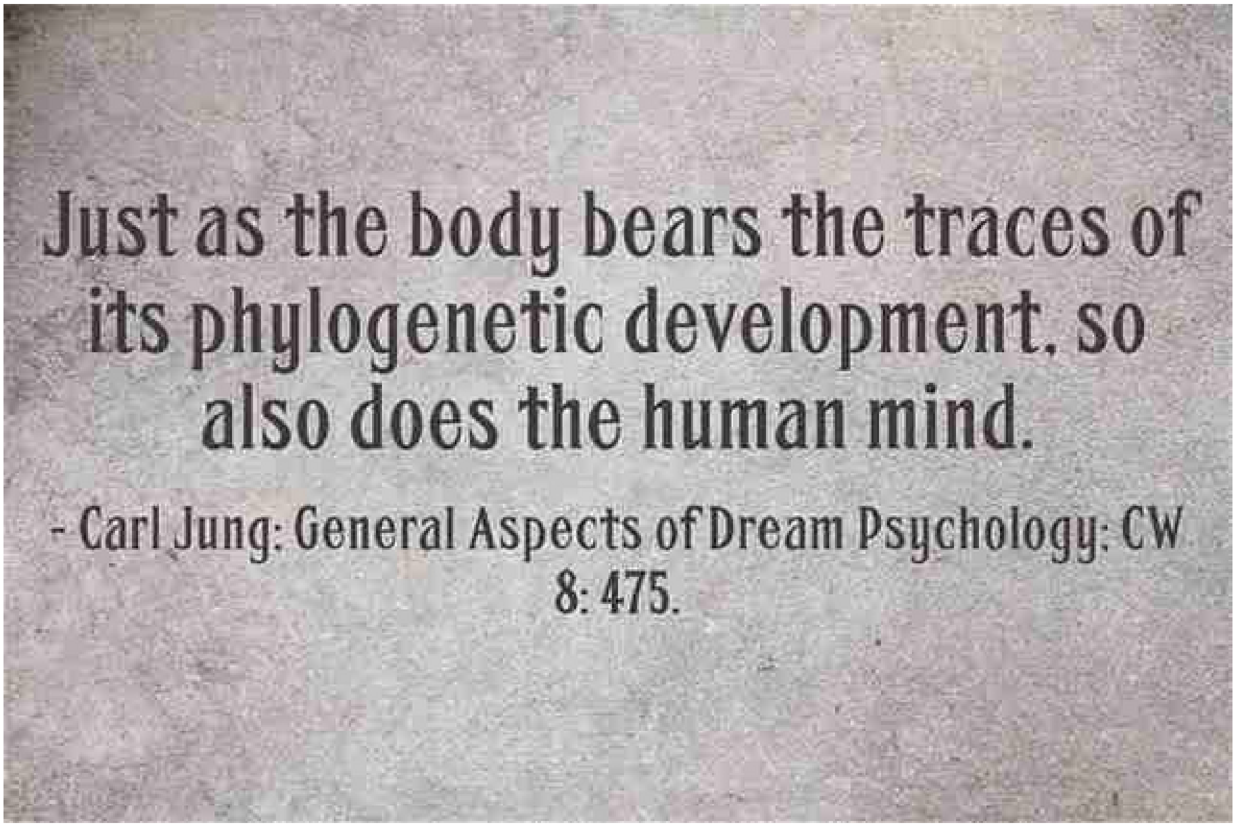

Just as the body bears the traces of its phylogenetic development, so also does the human mind.

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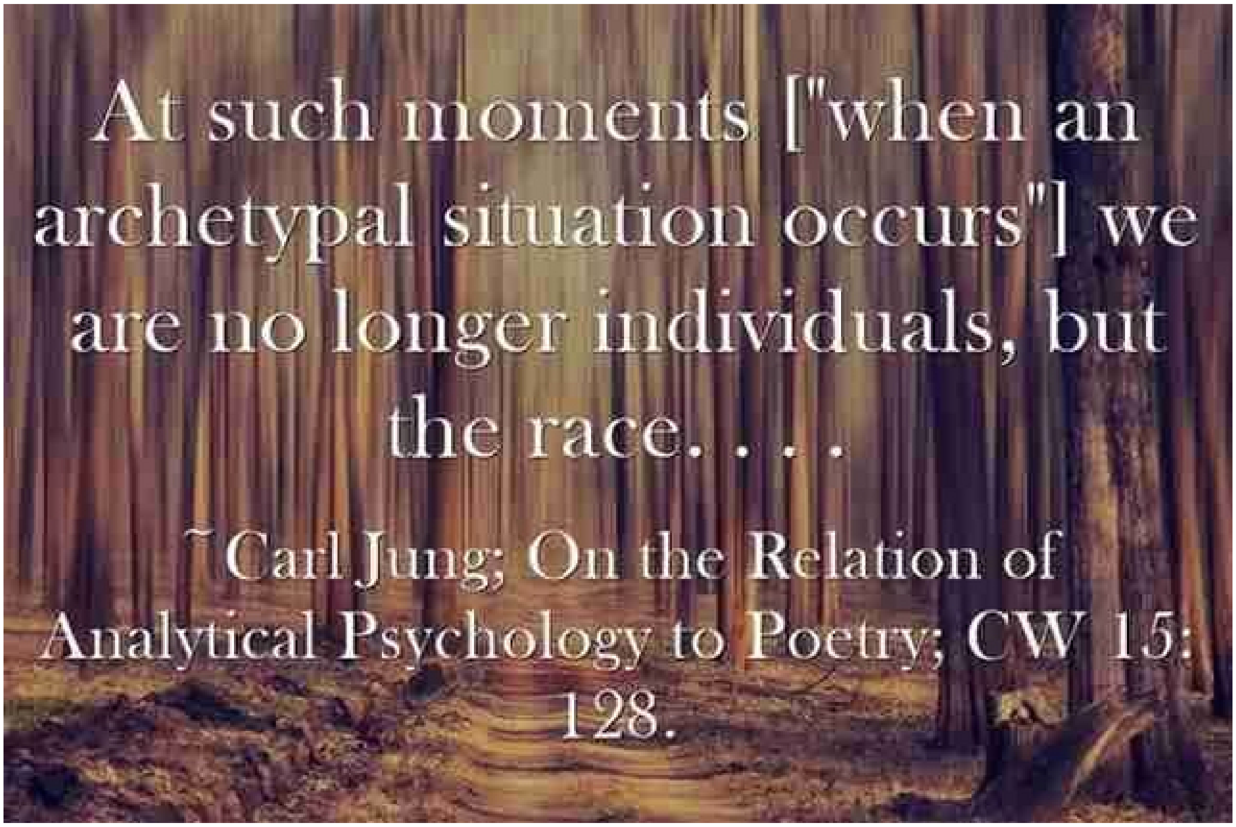
At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. . . .
~Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15: 128.

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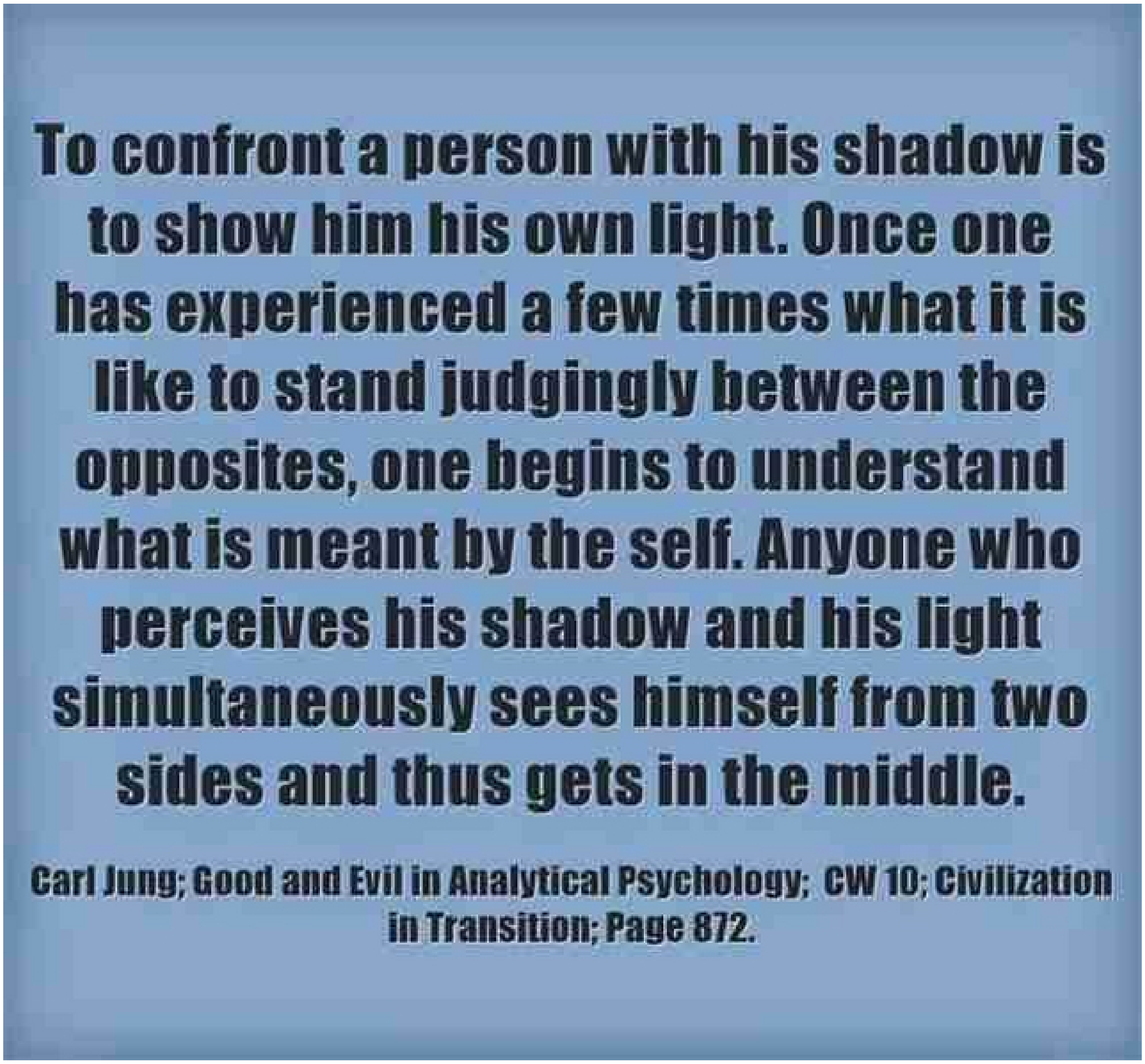

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.

Carl Jung; Good and Evil in Analytical Psychology; CW 10; Civilization in Transition; Page 872.

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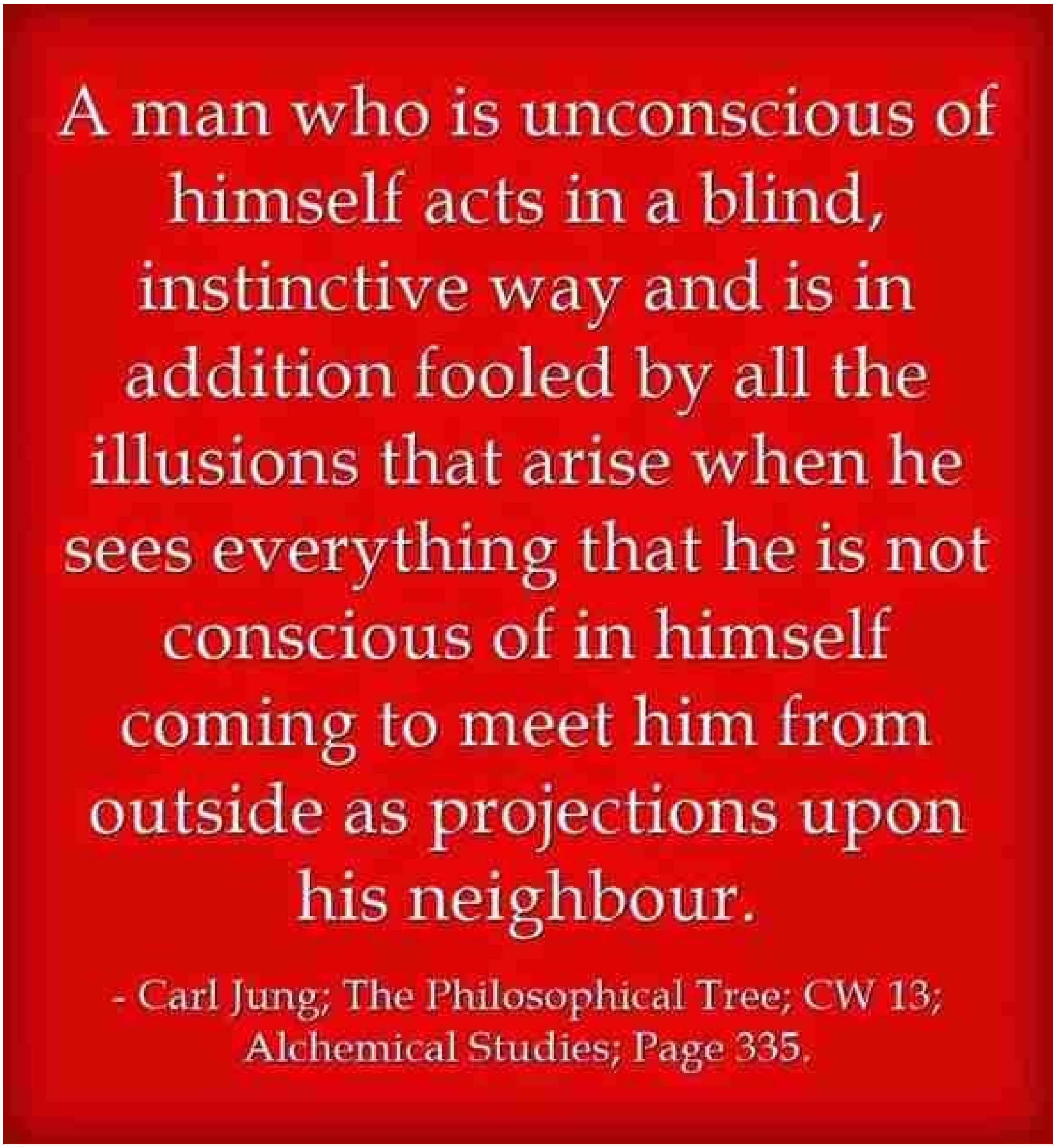

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.

- Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

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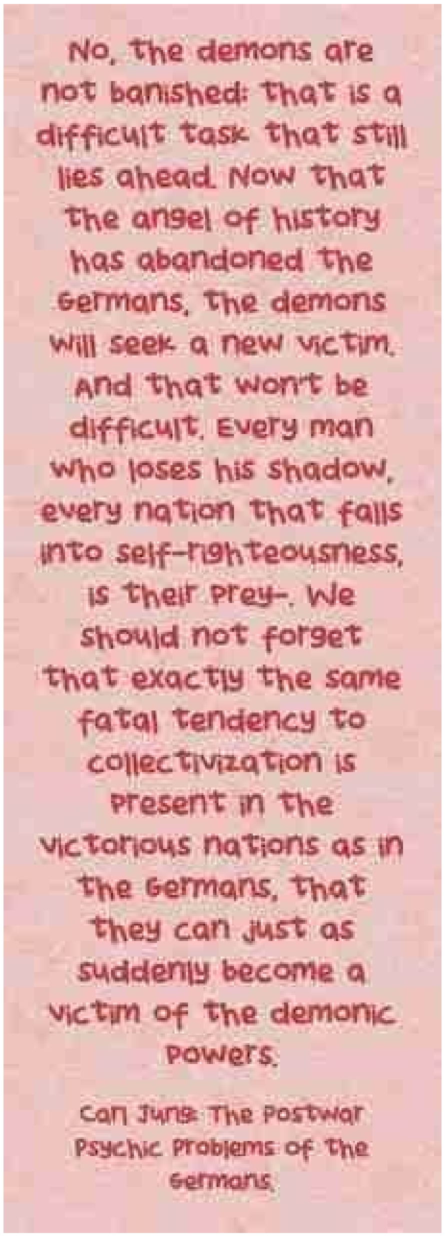

No, the demons are not banished: that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey-. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

Carl Jung: The Postwar Psychic Problems of the Germans.

[45]

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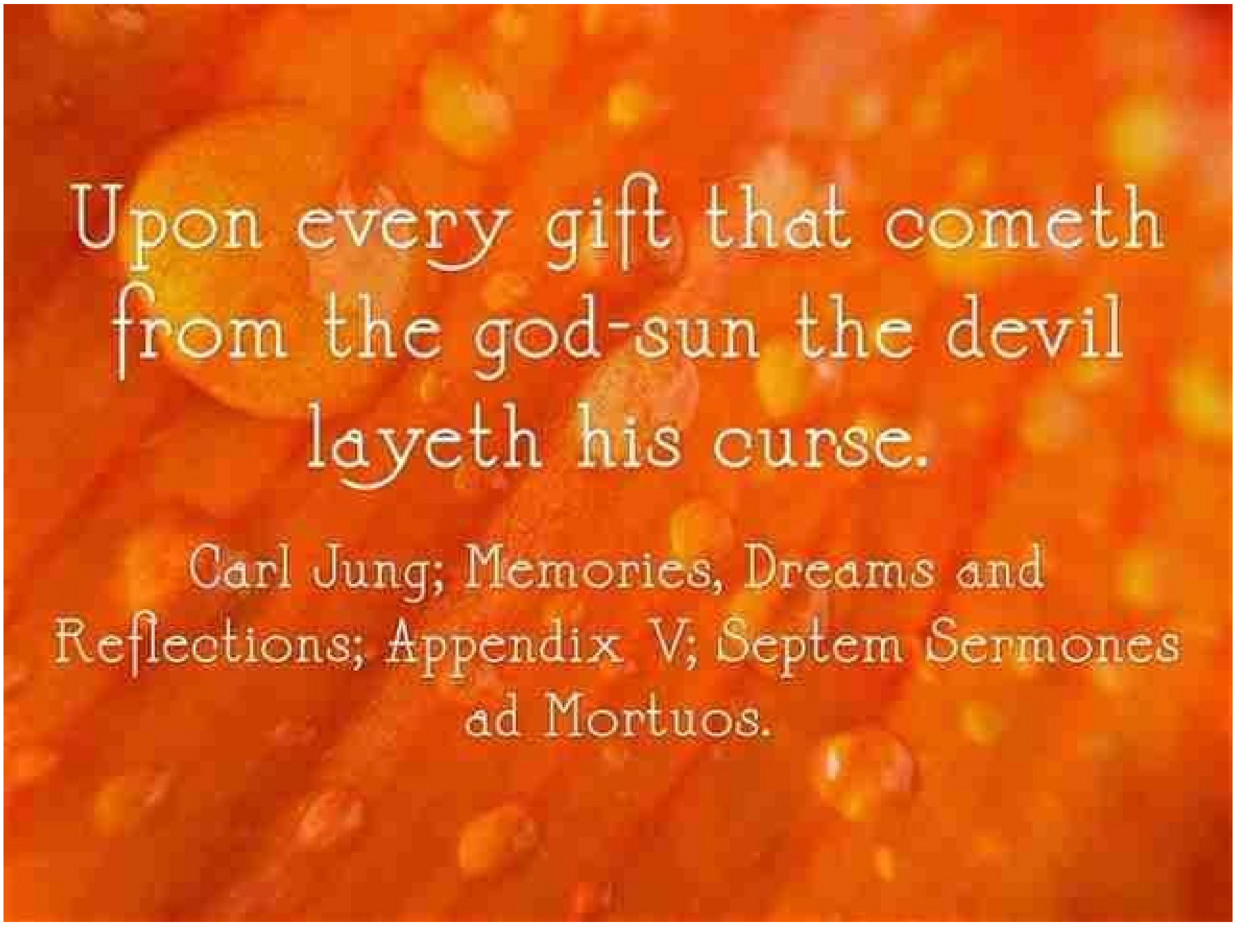

Upon every gift that cometh
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Carl Jung; Memories, Dreams and
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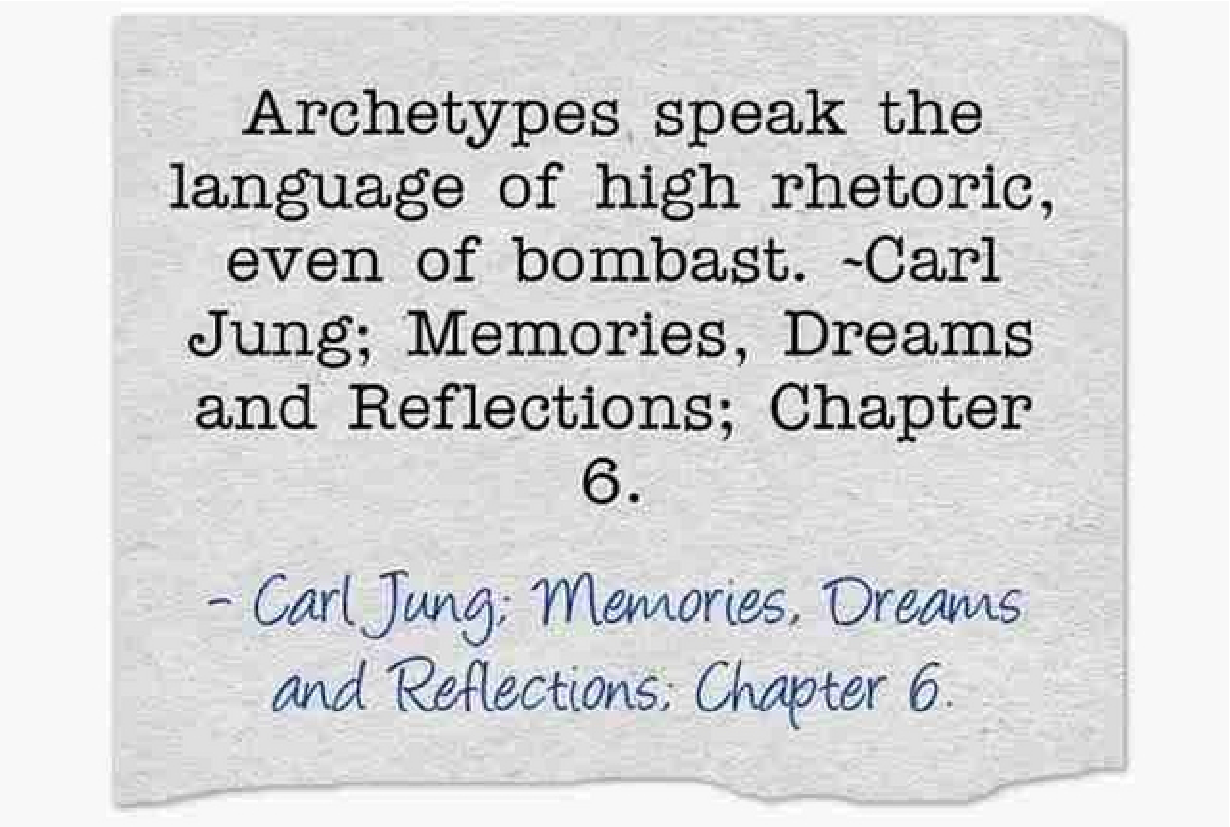

Archetypes speak the language of high rhetoric, even of bombast. ~Carl Jung; Memories, Dreams and Reflections; Chapter 6.

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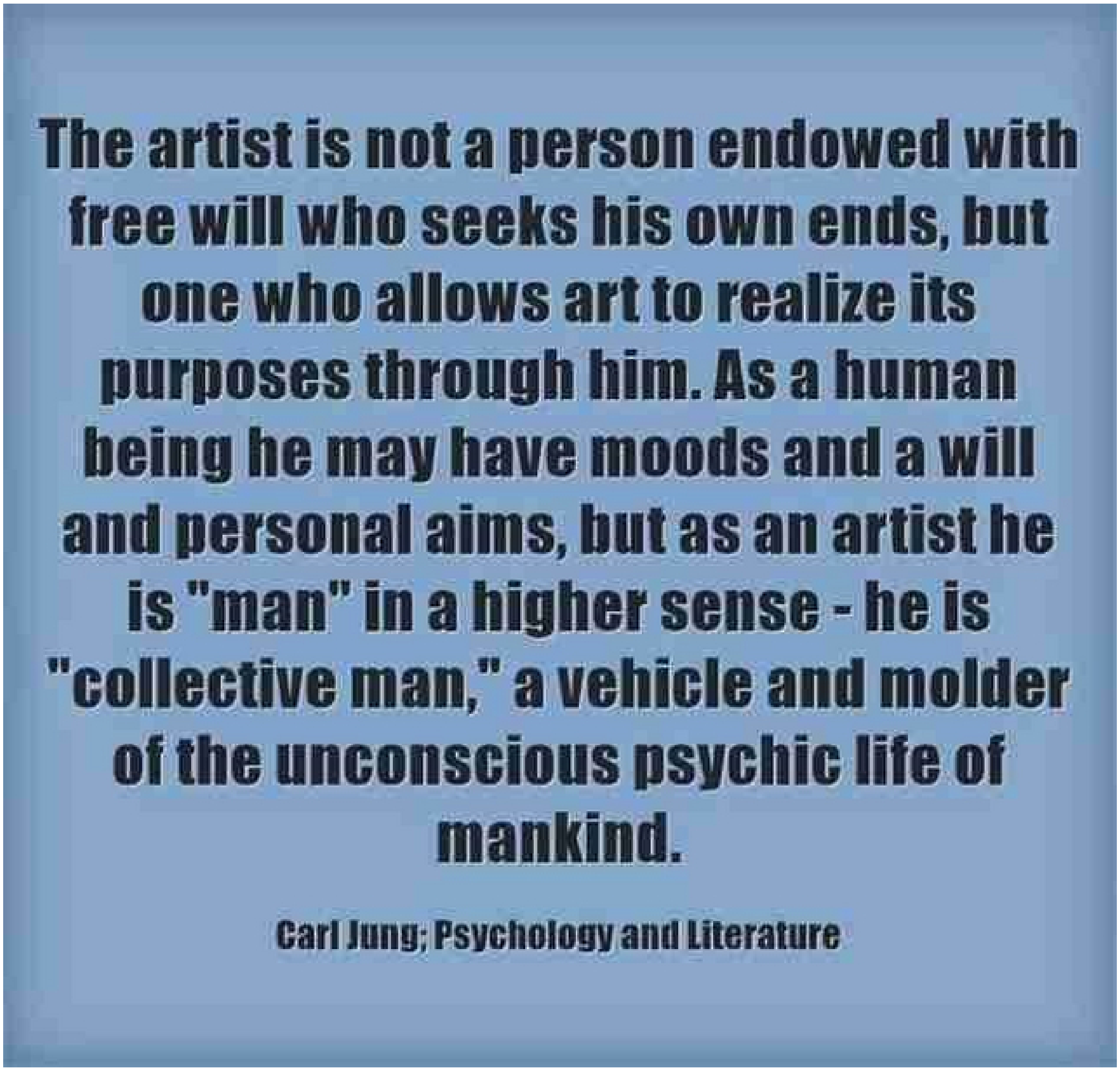

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and molder of the unconscious psychic life of mankind.

Carl Jung; Psychology and Literature

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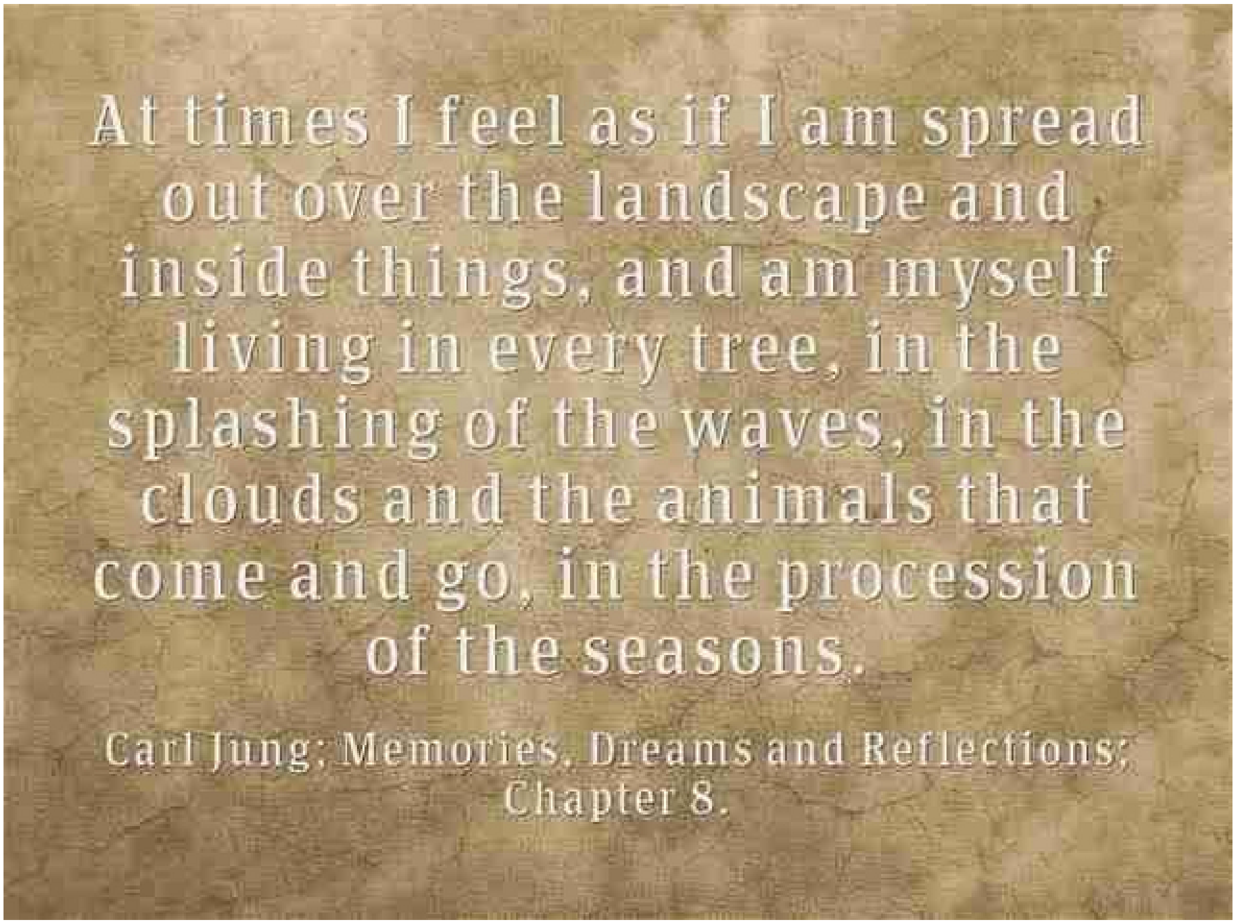
Carl Jung; Psychology and Literature



At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons.

Carl Jung; Memories, Dreams and Reflections; Chapter 8.

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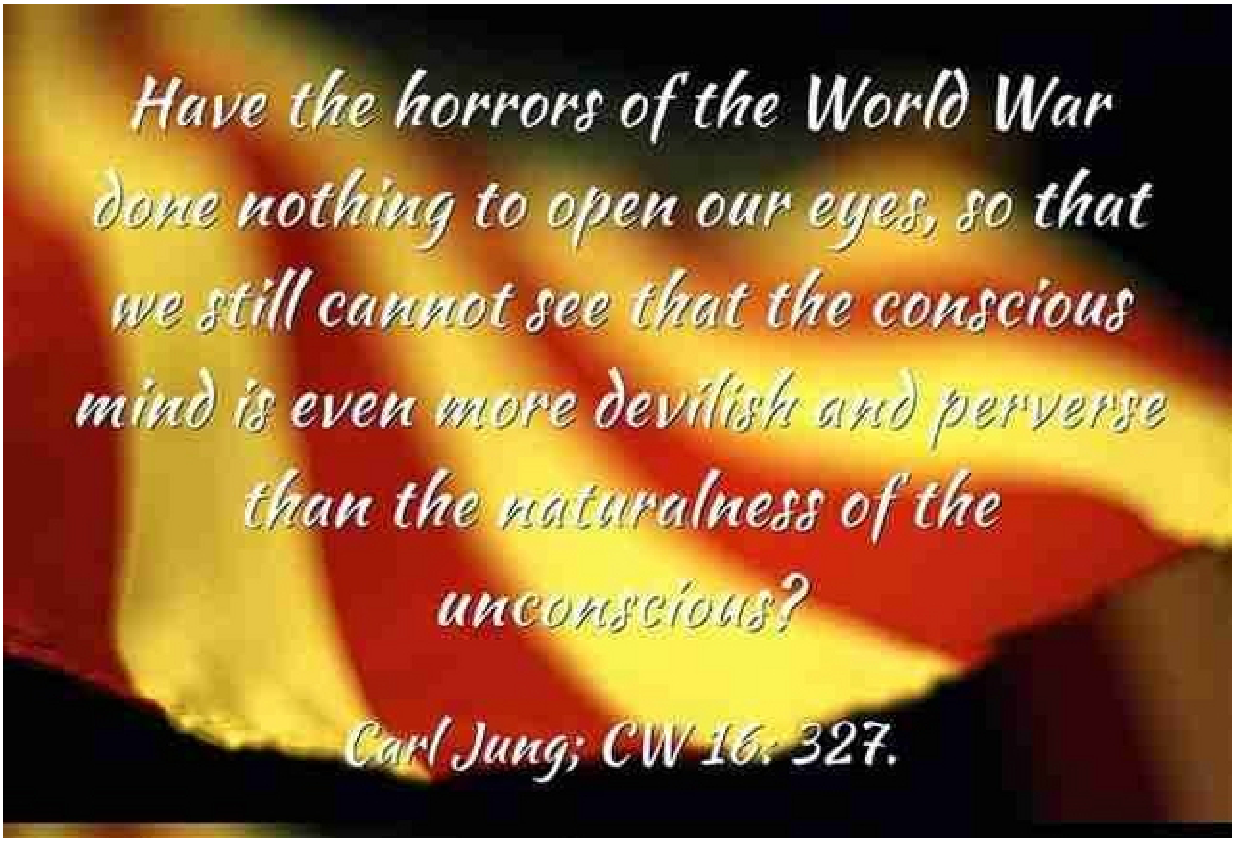
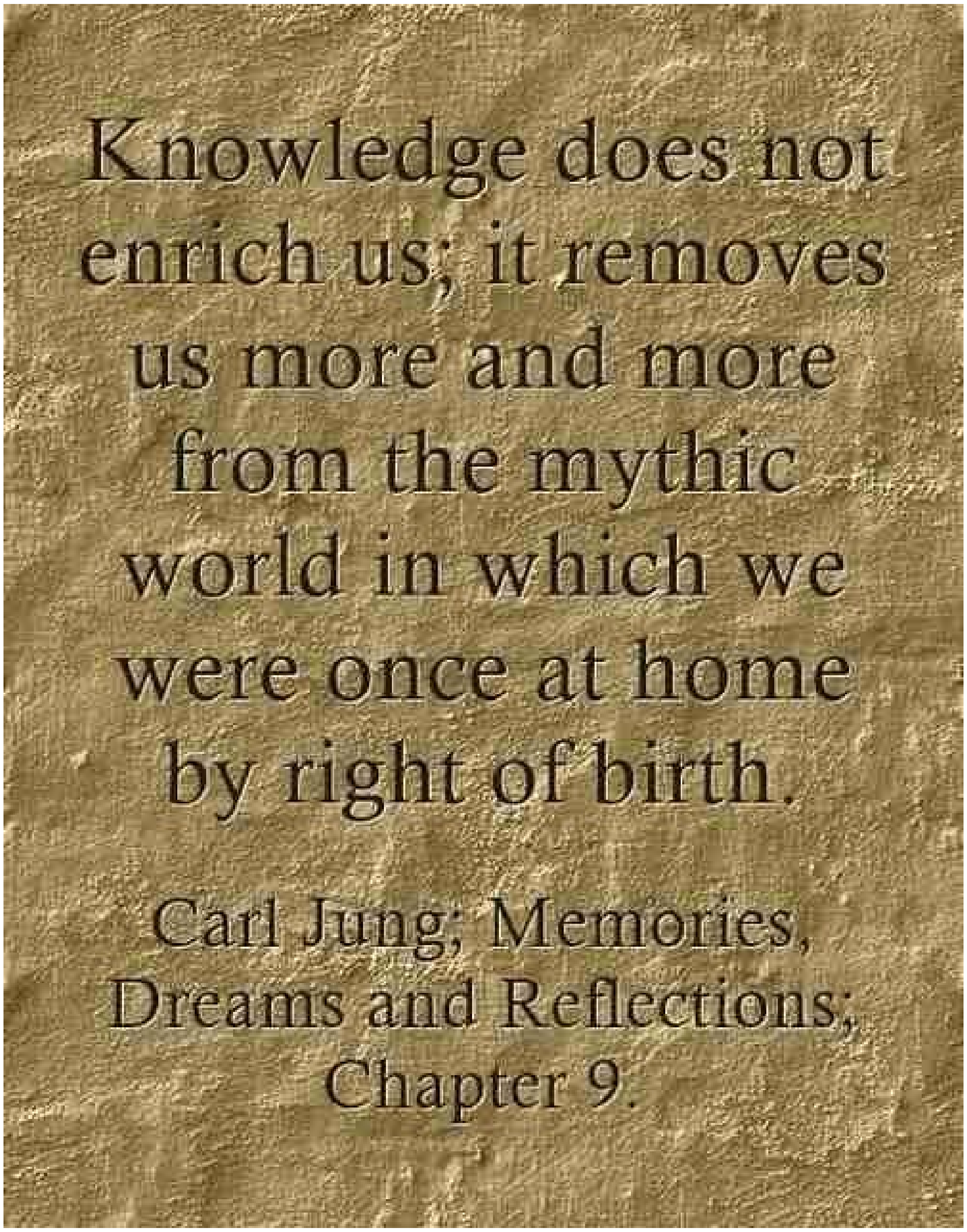


Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16: 327.



Knowledge does not
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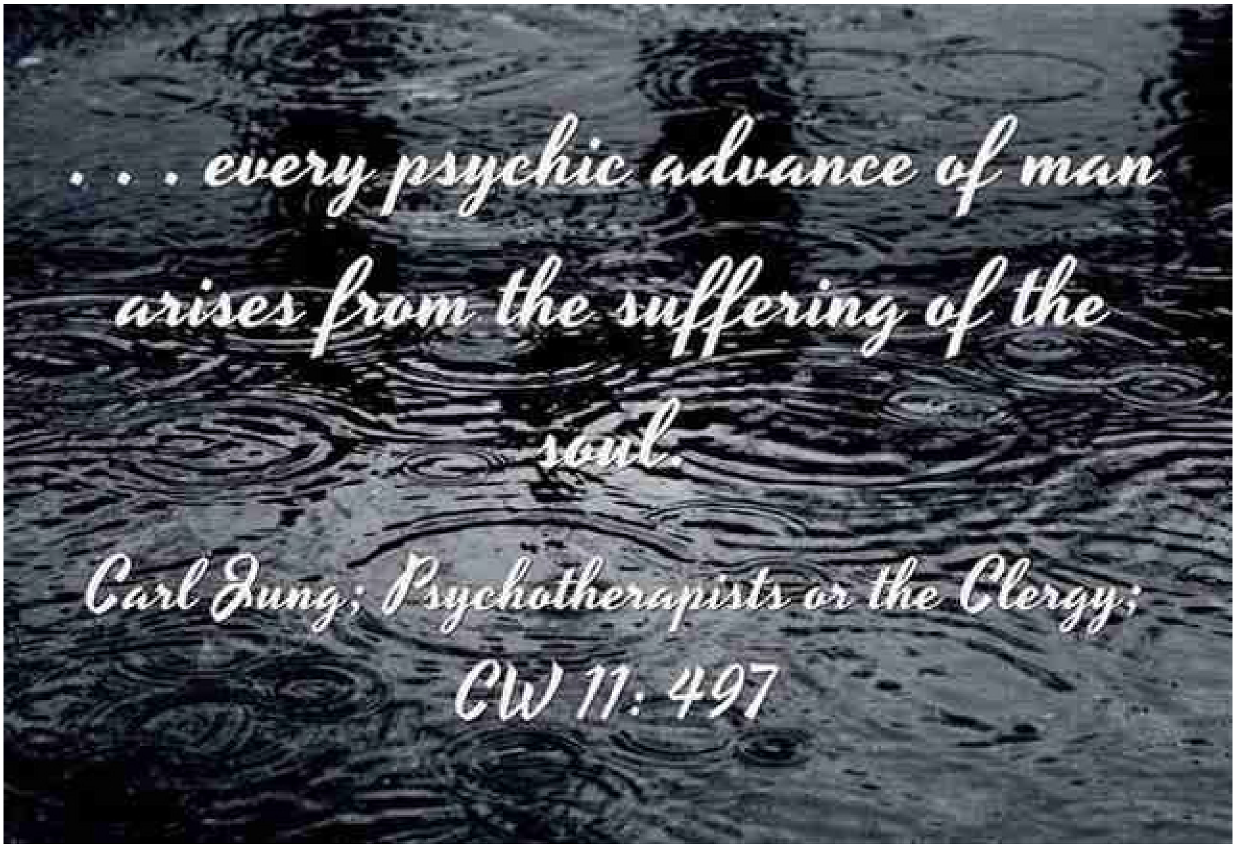

. . . every psychic advance of man arises from the suffering of the soul.

Carl Jung; Psychotherapists or the Clergy; CW 11: 497

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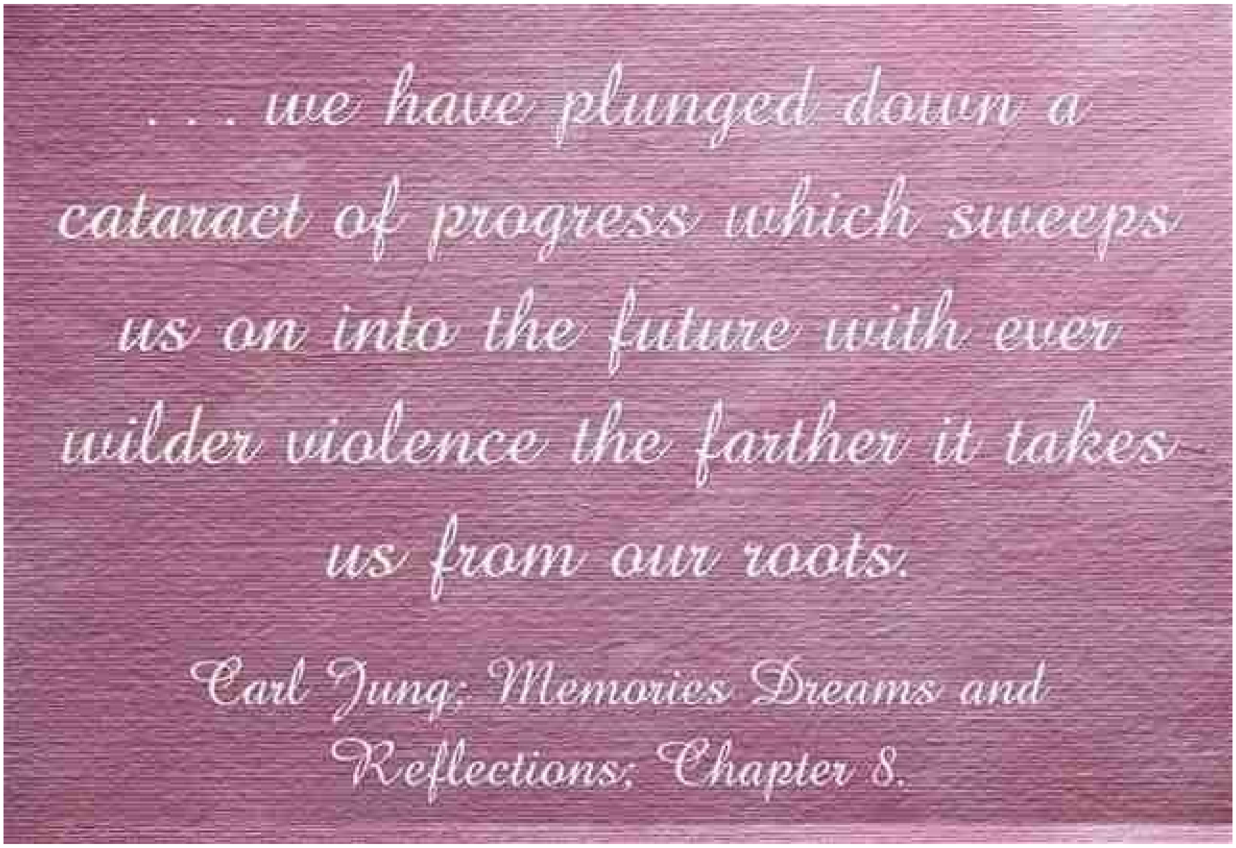

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Carl Jung on the Wounded Healer. (2019-03-03 16:09)

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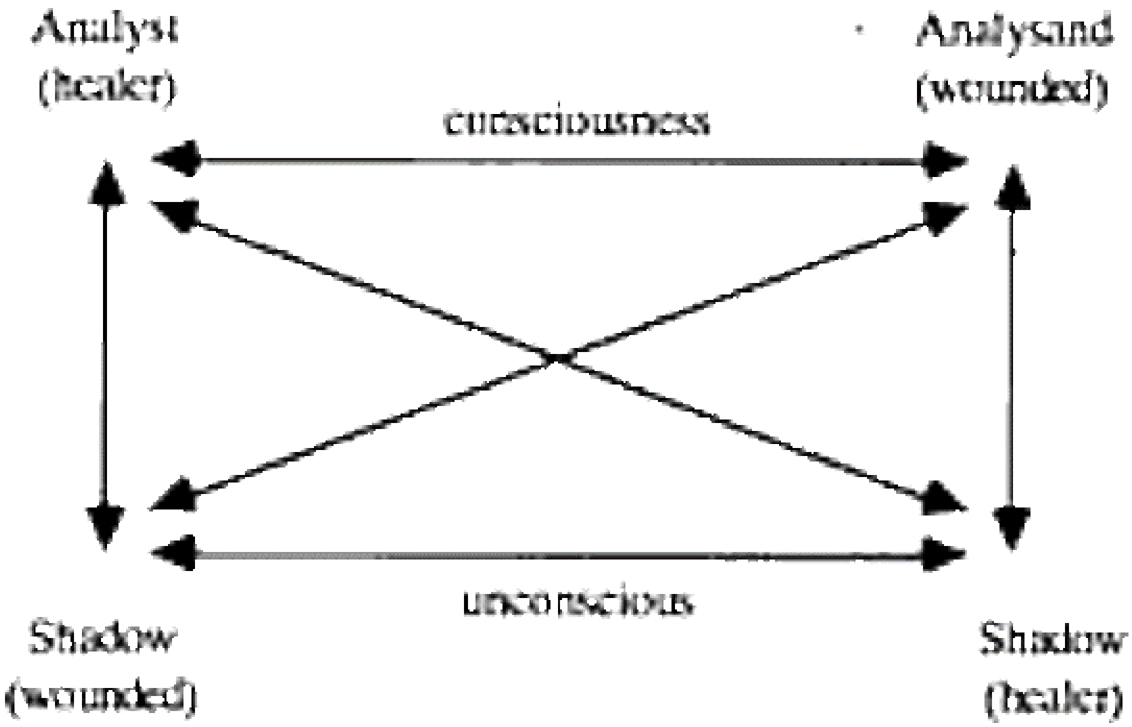

[Carl Jung on the Wounded Healer.]

Wounded Healer:

An archetypal dynamic that may be constellated in an analytic relationship.
This term derives from the legend of Asclepius, a Greek doctor who in recognition of his own wounds established a sanctuary at Epidaurus where others could be healed of theirs.

Those seeking to be cured went through a process called incubation. First they had a cleansing bath, thought to have a purifying effect on the soul as well as the body. Uncontaminated by the body, the soul was free to commune with the gods. After preliminary sacrificial offerings, the incubants lay on a couch and went to sleep. If they were lucky, they had a healing dream; if they were luckier, a snake came in the night and bit them.

The wounded healer archetype can be schematized by a variation of the diagram used by Jung to illustrate the lines of communication in a relationship.[See "The Psychology of the Transference," The Practice of Psychotherapy, CW 16, par. 422.

Wounded Healer:

The drawing shows six double-headed arrows, indicating that communication can move in either direction-twelve ways in which information can pass between analyst and analysand.

According to this paradigm, the analyst's wounds, although presumed to be relatively conscious after a lengthy personal analysis, live a shadowy existence. They can always be reconstellated in particular situations, and especially when working with someone whose wounds are similar. (They are the basis for countertransference reactions in analysis.)

Meanwhile, the wounded analysand's inner healer is in the shadow but potentially available. The analysand's wounds activate those of the analyst. The analyst reacts, identifies what is happening and in one way or another, consciously or unconsciously, passes this awareness back to the analysand.

In this model, the unconscious relationship between analyst and analysand is quite as important, in terms of the healing process, as what is consciously communicated. There are two other significant implications:

1) Healing can take place only if the analyst has an ongoing relationship with the unconscious. Otherwise, he or she may identify with the healer archetype, a common form of inflation.

2) Depth psychology is a dangerous profession, since the analyst is forever prone to being infected by the other’s wounds-or having his or her wounds reopened.

No analysis is capable of banishing all unconsciousness for ever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated. We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor’s examining himself, for only what he can put right in himself can he hope to put right in the patient. It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. ["Fundamental Questions of Psychotherapy," ibid. para. 239.]

http://www.nyaap.org/jung-lexicon/w

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Sigmund Freud’s ashes at the Golders Green Crematorium. **(2019-03-03 16:14)**

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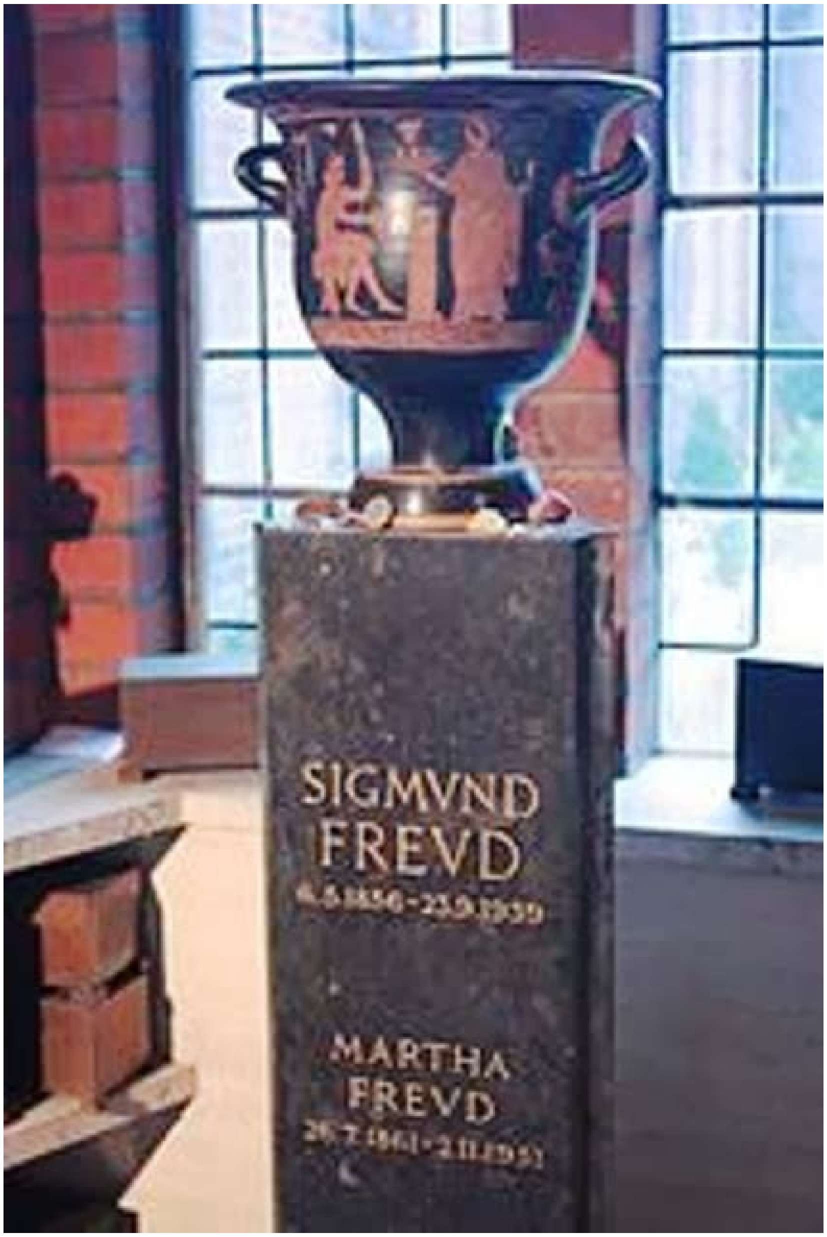

SIGMVND
FREVD
6.5.1856 - 23.9.1939
MARTHA
FREVD
26.7.1861 - 2.11.1951

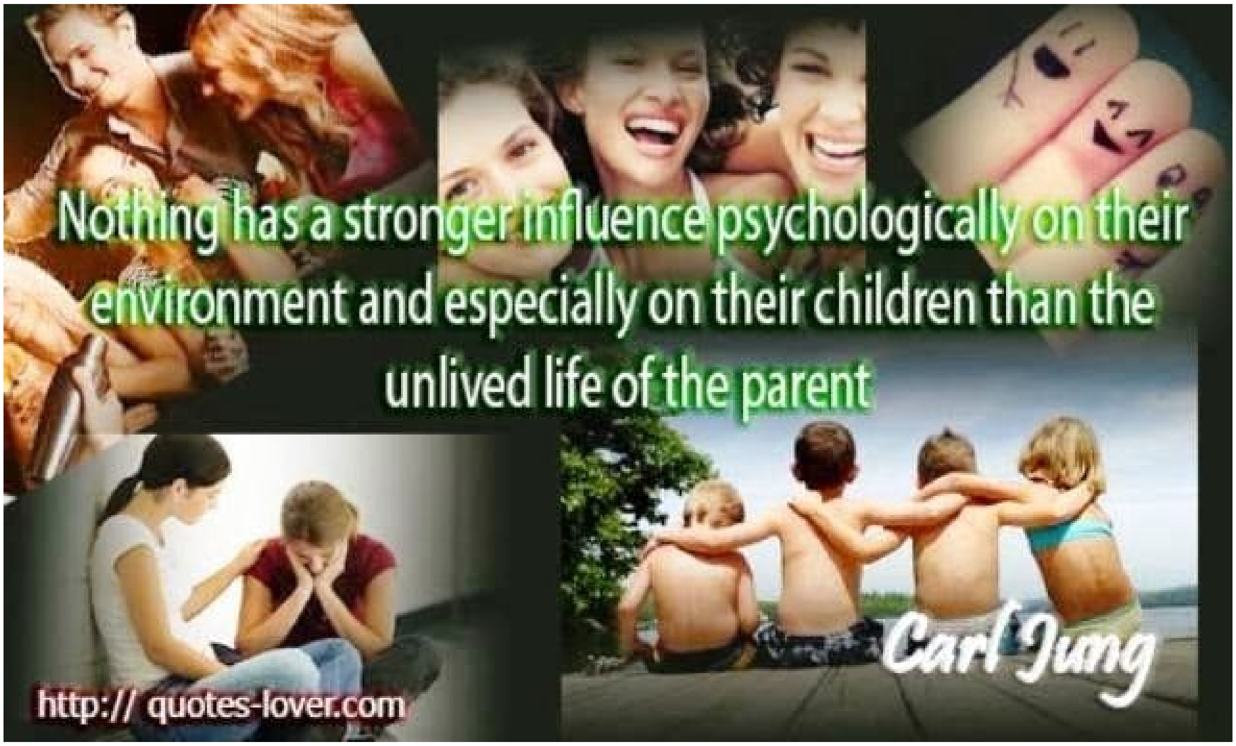
Sigmund Freud’s ashes at the Golders Green Crematorium.

The pain due to the cancer in his Jaw became so severe that Dr. Freud asked his physician to administer doses of morphine that would result in a physician-assisted suicide on September 23, 1939.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/74f79-freud.jpg`

Carl Jung on the "Child." (2019-03-03 16:18)

[1]


Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent
Carl Jung
http:// quotes-lover.com

Child:

Psychologically, an image of both the irrecoverable past and an anticipation of future development.

The "child" is . . . . both beginning and end, an initial and a terminal creature. . . . the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expressed.["The Psychology of the Child Archetype," CW 9i, par. 299.]

Feelings of alienation or abandonment can constellate the child archetype. The effects are two-fold: the "poor-me" syndrome characteristic of the regressive longing for dependence, and, paradoxically, a desperate desire to be free of the past-the positive side of the divine child archetype.

Abandonment, exposure, danger, etc., are all elaborations of the "child's" insignificant beginnings and of its mysterious and miraculous birth. This statement describes a certain psychic experience of a creative nature, whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out-at least for the conscious mind, since as far as this is concerned, tertium non datur.[Ibid., par. 285.]

"Child" means something evolving towards independence. This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition [of consciousness], not just a concomitant symptom.[Ibid., par. 287.]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/28b6e-child.jpg`

Carl Jung: This then was the Holy Ghost to him. (2019-03-03 16:19)

[1]

“Art intuitively apprehends coming changes in the collective unconsciousness.”
Carl Jung
Marc Chagall
www.jungcurrents.com

Lecture 9

Questions and Discussion

(In a previous discussion the point was made by Dr.Jung that the modern artist turns from the outer object to the inner, that is, to the images of the collective unconscious.

In order to give examples of what he had said, Dr.Jung brought some photographs of the work of a sculptor who for a time had been a patient of his.

Though it is difficult to give an account of the discussion of these pictures apart from the pictures themselves, so much of general application was said that it is worthwhile making the attempt.)

Dr. Jung: These sculptures are an effort on the part of the artist to express an experience of the collective unconscious.

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

It is true that it may come in this latter way, and usually does in dementia praecox, but if the creative faculty is there one tends to shape the material so that one could say that the normal form of contact with the collective unconscious is its appearance in the single form, and that when one is assailed by an inrush of fragmentary pictures, as in dementia praecox, there is disease.

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

This artist, as you see, had a love of the human figure and allowed his imagination to play around that.

He got into his neurosis through the painting of a fresco, an order that came to him from a Protestant church. He was free to choose his own theme, and what he chose was the descent of the Holy Ghost at Pentecost.

He began to make a composition and succeeded very well in grouping the apostles on either side, leaving the middle space open for the Holy Ghost.

Then he could not make up his mind as to how he wanted to represent the Holy Ghost.

He rejected the conventional symbol of the fire, and fell to speculating on what the Holy Ghost was like after all.

While he was digging in his mind for the Holy Ghost, he stirred up the collective unconscious and then began to have wild nightmares and various other forms of terrors, so that by the time he came to me for treatment, he had forgotten all about his original quest of the Holy Ghost.

While with me his task was to get the collective unconscious figures into plastic form. As you noticed, the first figures are of gods with mouths open and dead eyes.

The libido is being sucked back into the unconscious.

Then he thought that these relatively simple things were inadequate, and so he began the figures that show the terrible complications.

Finally he reduced these to an extraordinarily demoniacal figure closely paralleling one of the demon gods of Java.

This then was the Holy Ghost to him.

I later lost track of him.

Dr. Ward: Had he ever had anything which he called a religious experience?

Dr. Jung: Oh yes, these contacts with the collective unconscious were his religious experience and were understood by him in that sense.

In this connection it is interesting to remember that Luther came to the conception of the dual aspect of God.

He conceived of the manifest God and of the concealed God, the latter being a symbol of the evil forces of life.

In other words, Luther was so impressed with the power of negative forces that it was necessary for him to preserve them to the deity; then the devil played only a secondary role between the two forces.

Mr. Aldrich: If this was the artist's negative conception of the deity, what was his positive conception? What were the figures he completed on the fresco?

Dr. Jung: These were more or less conventional representations of the apostles. Like all introverts, in his conscious he tended to remain academic.
(There were a number of written questions and the remainder of the hour was given over to them.)

Mrs. Evans' questions: "Is there not a pull or urge from each of the pairs of opposites that we have, and is that not necessary to preserve our balance?

For instance: a person is both good and bad, generous and stingy, obstinate and yielding. Would the urge from only one of those opposites destroy him morally and physically?

"Are good and evil both necessary to the development of the individual personality? (Psychology of the Unconscious [1919 edn.], page 121.)

"In the middle, between the opposites, is there not inaction, a stationary condition without growth? Would that be the Nirvana so longed for by the Eastern mystic in his contemplation?"

Dr. Jung: This question, in order to be properly answered, involves a discussion of the pairs of opposites in a comprehensive way.

Is it the wish of the class that we pause to do that now or postpone it for a later lecture?

(It was voted by the class to postpone the discussion of the pairs of opposites to a later meeting.)

Miss Corrie: In an earlier lecture you spoke of reversing the mental machinery in order to be a passive observer of dreams.

In a later lecture you say that watching the unconscious is only a perceptional connection and the worst possible attitude.

I do not understand the distinction.

Is it that you would have been adopting the night attitude by day? Dr. Jung: The two lives do not belong together.

When I said that I reversed the machinery in order to watch, I did not mean that it was merely for the purpose of watching.

The purpose was the assimilation of my unconscious material, and the only way to achieve this is by giving the material a chance to come through.

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

There exists no moral relation then between the observed material and the personality.

But if we observe in order to assimilate, it is an attitude that calls for the participation of all our functions.

Nietzsche made the esthetical attitude the foremost attitude of man, and the intellectual attitude can also be like this, that is, one can simply think about life without ever living.

One is not in the process, not even one's own process.

For the sake of consciousness we have had to step aside from life and observe; in other words, we have had to dissociate, but necessary as this process is in the evolution of consciousness, it ought not to be used as it is today as a means of keeping us out of life.

Our effort today should be the double one of consciousness plus a full participation in life.

The common ideal of today is work at all costs, but many people simply work and do not live.

We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

Miss Henty's question: "Cannot the inferior functions be developed without such an overthrow of the superior functions as you described last time?"

Dr. Jung: Can you lift water up from the bottom of a falls without loss of energy?

You have to have energy in order to activate the inferior function, and if you don't get this energy away from the superior function, whence is it to come?

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.

Normal people are those who can live under any circumstances without developing protests, but there are certain people in whom various conditions of life develop a protest.

Take for example the effort to live a rounded life; it is most expensive.

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares.

Such a situation presented itself at the time of the spread of Christianity two thousand years ago.

The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.

Many even had to withdraw into the desert in order to free themselves from the world.

Finally they came to the point of giving up life itself, and they were confronted with the arena and with being roasted alive.

All this came to them through the growth of a psychological attitude.

They were sacrificed because they undermined the most sacred ideals of the time.

They threatened the disruption of the Roman family by their theological disputes. They refused to consider the Emperor divine.

The effect they had on the collective viewpoint was similar to that produced today when anything is said against the god of Western Europe—Respectability.

We today are also looking for certain other values.

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it.

It is a process that is going on all over the world today.

Mr. Robertson: What forced people into this attitude two thousand years ago?

Dr. Jung: People could see no other way of meeting the extreme to which paganism had led.

The reversal of attitude which Christianity induced took the juice out of the literature and the art of the time. According to the philologists, everything of value disappeared then; only a faint flame remaining burning in Apuleius.

But as a matter of fact, it was simply that the main stream of creative power left the channel dug by antiquity and sought a new bed.

A new literature and art grew up, of which Tertullian is an example.

The libido went over into spiritual values and an enormous change took place in human mentality in three hundred years.

These collective movements are always hard for the individual to sustain.

They grip people from the unconscious without their being able to know what has happened to them.

Thus the literature of those days was full of a sickish sentimentality—the spark had gone from the conscious standpoint and was buried in the unconscious.

These people in the early Christian era were unaware of the general movement contemporaneous with them.

They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering.

They could not accept it because of its origin in the hands of despised peoples.

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.

Miss Hincks: When you were speaking of bringing up your inferior function, did you mean the one in the unconscious? Dr. Jung: Yes.

Miss Hincks: I understood you to mean that you had developed your intuition in contradistinction to your thinking.

Dr. Jung: No, I meant to place feeling in opposition to thinking.

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function.

It is as though the unconscious were in such antagonism to the superior function that it allowed no direct attack.

The process of working through the auxiliary functions goes on somewhat as follows: Suppose you have sensation strongly developed but are not fanatical about it.

Then you can admit about every situation a certain aura of possibilities; that is to say, you permit an intuitive element to come in. Sensation as an auxiliary function would allow intuition to exist.

But inasmuch as sensation (in the example) is a partisan of the intellect, intuition sides with the feeling, here the inferior function.

Therefore the intellect will not agree with intuition, in this case, and will vote for its exclusion. Intellect will not hold together sensation and intuition, rather it will separate them.

Such a destructive attempt will be checked by feeling, which backs up intuition.

Looking at it the other way around, if you are an intuitive type, you can’t get to your sensations directly.

They are full of monsters, and so you have to go by way of your intellect or feeling, whichever is the auxiliary in the conscious.

It needs very cool reasoning for such a man to keep himself down to reality.

To sum up then, the way is from the superior to the auxiliary, from the latter to the function opposite to the auxiliary.

Usually this first conflict that is aroused between the auxiliary function in the conscious and its opposite function in the unconscious is the fight that takes place in analysis.

This may be called the preliminary conflict.

The knock-down battle between the superior and inferior functions only takes place in life.

In the example of the intellectual sensation type, I suggested the preliminary conflict would be between sensation and intuition, and the final fight between intellect and feeling.

Dr. de Angulo: Why cannot the main battle take place in analysis?

Dr. Jung: That can only happen when the analyst loses his objectivity and becomes personally involved with the patient.

In this connection it can be said that the analyst is always in danger of intoxications through his unconscious. Suppose a woman comes and tells me I am her savior.

While consciously I may know perfectly well she has made a terrible projection upon me, unconsciously I drink it up and possibly swell to tremendous proportions.

Mrs. Keller's question: (This question as originally presented was lost. The problem concerned was in connection with the will.)

Dr. Jung: It cannot be said that the will of man is like a stone rolling downhill.

What is true is that through the will you can release a process, say a fantasy, which then proceeds on its own course.

There are two ways of looking at will.

That of Schopenhauer, for instance, who speaks of the will to live and the will to death in the sense of an urge to life and an urge to death.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness.

Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. In youth the instinct toward life is stronger, and that is why young people don't cling to life—they have it.

The libido as an energetic phenomenon contains the pairs of opposites, otherwise there would be no movement of the libido.

It is a metaphor to use the terms of life and death; any others will do, so long as they show the opposition.

In animals and in primitive peoples, the pairs of opposites are closer together than in so-called civilized peoples, hence both animals and primitives part with life more easily than do we.

A primitive can kill himself just for the luxury of haunting an enemy.

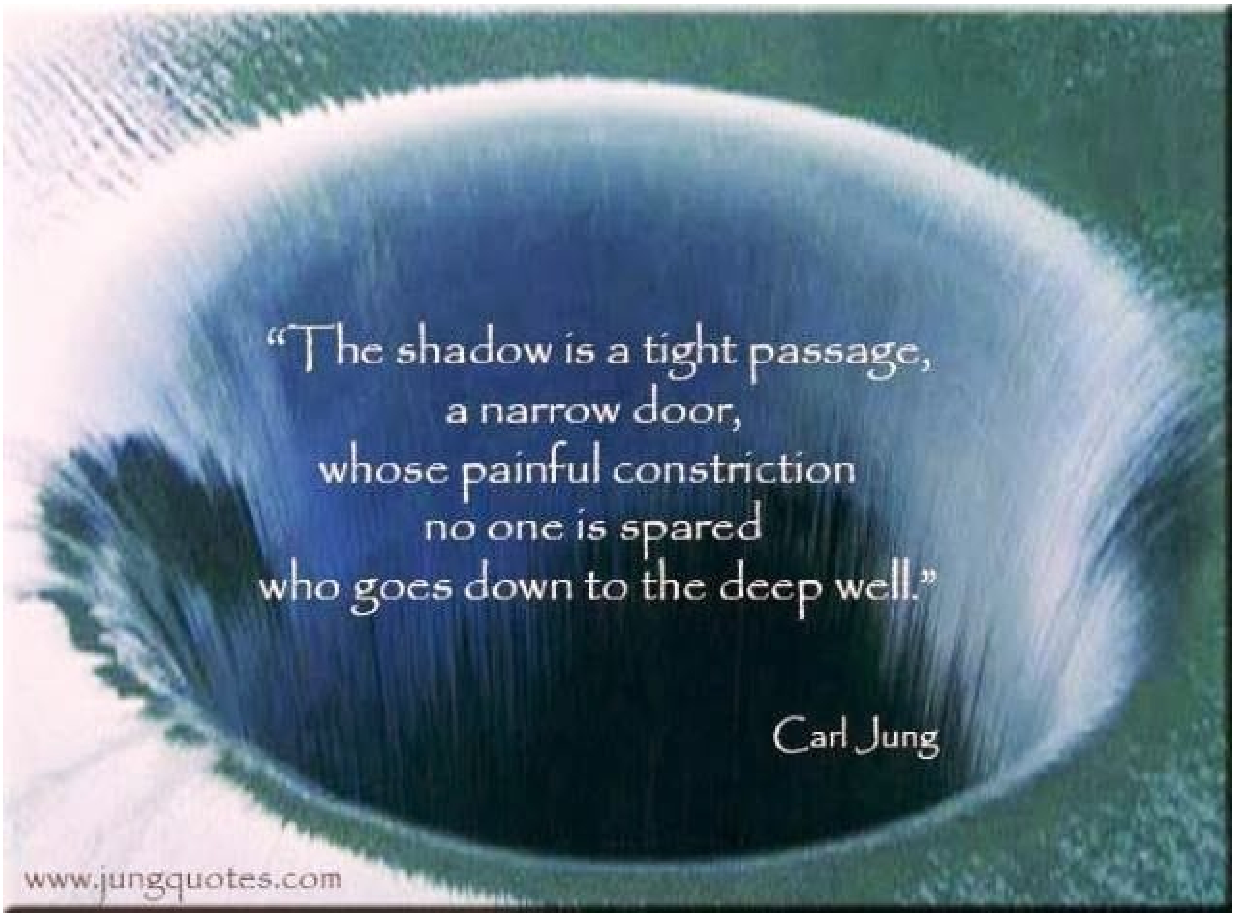
In other words, because of our dissociation, the pairs of opposites are much further apart. This gives us our increased psychical energy, and the price we pay is onesidedness.

When the pairs of opposites are close together, the individual changes easily. He passes quickly from a mood of expansion to a mood of death.
We have now come into a discussion of the pairs of opposites.

Is it the wish of the class to discuss this problem at the next meeting? (It was so voted by the class. Carl Jung, 1925 Seminar, Pages 71-77

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f19a4-12bartist.jpg`

Shadow' Carried by All, Says Jung (2019-03-03 16:24)


"The shadow is a tight passage,
a narrow door,
whose painful constriction
no one is spared
who goes down to the deep well."
Carl Jung
www.jungquotes.com

October 22, 1937

'Shadow' Carried by All, Says Jung'

Special to The New York Times

New Haven, Oct. 22–Dr. Carl G. Jung, Professor of Analytic Psychology at Zurich, said today in the third and last of the annual Terry lectures at Yale University that not only is there an authentic religious function in the unconscious mind, but the manifestations of it have followed the same pattern for more than 2,000 years.

Man's struggles with anti-social tendencies were vividly illustrated by Dr. Jung as suppression, a conscious moral choice, or repression, a sort of half-hearted letting go of things.

"To live with a saint," he said, "might cause an inferiority complex or even wild outburst of immorality in individuals less morally gifted. You cannot pump morality into a system where it is not indigenous, though you may spoil it.

"Unfortunately there is no doubt about the fact that man is, as a whole, less good than he imagines himself or wants to be. Every one carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one has always a chance to correct it.

Furthermore, it is constantly in contact with other interests, so that it is steadily subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. It is, moreover, liable to burst forth in a moment of unawareness. At all events, it forms an unconscious snag, blocking the most recent attempts.

"We carry our past with us, viz: the primitive and inferior man with his desires and emotions, and it is only by a considerable effort that we can detach ourselves from this burden. If it comes to a neurosis, we have invariably to deal with a considerably intensified shadow. And if such a case wants to be cured it is necessary to find a way in which man's conscious personality and his shadow can live together.

"This is a very serious problem for all those who are either themselves in such a predicament, or who have to help other people to live. A mere suppression of the shadow is just as little of a remedy as beheading against headache. To destroy a man's morality does not help either because it would kill his better self, without which even the shadow makes no sense.

"The reconciliation of these opposites is a major problem. It is natural that the more robust mentality of the fathers could not appreciate the delicacy and the merit of this subtle and, from a modern point of view, immensely practical argument. It was also dangerous, and it is still the most vital and yet the most ticklish problem of a civilization that has forgotten why man's life should be sacrificial, that means, offered up to an idea greater than man."

Applying the struggle to European upheavals, Dr. Jung stated that the mental effort has gone on until now there is no civilized country where the lower strata are not in a state of unrest, and that in some European nations such a condition is overtaking the upper strata, too.

"This state of affairs," he declared, "is the demonstration of our psychological program in a gigantic state. Such problems can only be solved by a general change of attitude. It begins with a change in individuals. The accumulation of such individual changes only will produce a collective solution."

http://www.nytimes.com/books/97/09/21/reviews/jung-lecture2.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/230e2-shadow.jpg`

Carl Jung: That is the secret of great art, and of its effect upon us. (2019-03-03 16:32)

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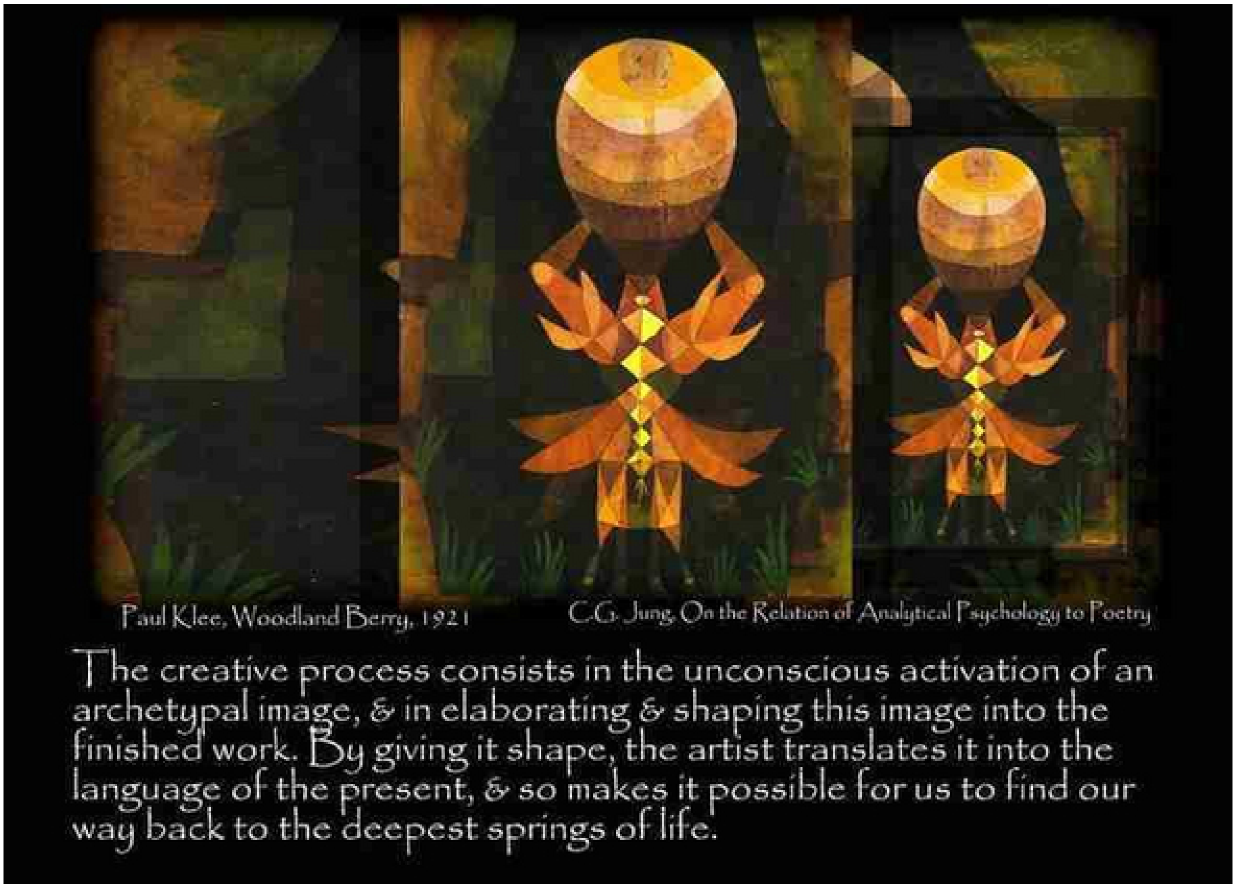

Paul Klee, Woodland Berry, 1921

C.G. Jung, On the Relation of Analytical Psychology to Poetry

The creative process consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.

That is the secret of great art, and of its effect upon us.

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist tranit into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raisin it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, On the Relation of analytical Psychology to Poetry, Pages 82-83

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6e71d-12bcreative.jpg`

Carl Jung on the “Problem of the pairs of Opposites" (2019-03-03 16:58)

[1]

Lecture 10

Dr. Jung: Is there any particular way you would like to approach the problem of the pairs of opposites?

Dr. de Angulo: I would like to begin with them as they appear in nature and work up to them as they appear in man.

Dr. Jung: That would be beginning at the roof inasmuch as, in a certain sense, the notion of the pairs of opposites is a projection upon nature.

For that reason it is better for us to begin with our psychological experience of the pairs of opposites, for we are not at all sure of the objectivity of the world.

Thus, for example, there is the widespread theory of monism, which is a denial of the dualistic aspect of the world—that is, it insists on our oneness and the world's oneness.

If you hold the theory of the pairs of opposites, you can hold both monism and dualism which will then become a pair of opposites, but here you will find yourself once more in the magic circle of your own personality.

You cannot get out of your skin until you become an eternal ghost.

There is a written question from Miss Hincks which takes us into the philosophical aspect of the problem, from which side I think we will find the best approach.

Miss Hincks' question: "In treating the opposites in analysis, do you consider them as psychological, or as biological phenomena from which the elements of opposition can be removed, in contradistinction to the philosophical viewpoint where they are qualities logically opposed and therefore irreconcilable?"

Dr. Jung: The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle.

Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy.

In the I Ching, they appear as an ever-recurring enantiodromia, through the action of which one state of mind leads inevitably to its opposite.

This is the essential idea of Taoism, and the writings of both Lao-tse and Confucius are permeated with this principle.

We have the I Ching, the source of Chinese philosophy, in the form given it by King Wên and the Duke Chou, who employed a prison term, so it is said, in working out an intuitive interpretation of the I Ching oracle.

Some of you know the technique of the I Ching.

The arrangement is in the form of hexagrams symbolizing the enantiodromia to be expressed.

It might be called a contradiction psychology, that is, while the a principle is increasing, its opposite the b principle is decreasing, but there always comes a point where b imperceptibly begins increasing until it is the dominant.

This same conception is involved in the symbol of Tao, where the opposing principles are represented by white and black spiral divisions of a circle.

They are thought of as the male and female elements respectively.

The white portion, or masculine principle, contains within it a black spot, and the black portion, or female principle, contains a white spot.

Thus Yang the masculine principle, when at its full, generates Yin the feminine, and vice versa.

The Tao Tê Ching is also founded on these principles of the opposites, though expressed in a somewhat different way.

It is possible that the author of the Tao Tê Ching, Lao-tse, was in some way in connection with the philosophy of the Upanishads, as there is a similarity between the two.

Perhaps among the books of the king whom he served as librarian there were to be found Brahmanic texts, or perhaps the contact was made through travelers.

In Lao-tse the idea of the opposites is expressed in this way:

High rests upon Low, Great Good and Great Evil, that is to say, nothing exists save by virtue of a balancing opposite.

It is the same notion Nietzsche voices when he says the greater the spread of the tree, the deeper the roots. The philosophical position of India with respect to the opposites is more advanced.

There the teaching is, "Be free of the pairs of opposites, don't pay attention to High and Low." The perfect man must be above his virtues as well as above his vices.

It is again the same idea that Nietzsche expresses when he says, "Master your virtues as well as your vices."

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them.

One could say therefore that the general point of view of the Upanishads is monistic.

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

Still he is always concerned with the pedagogic aspect of the problem; it is his intention that his pupils never are to forget that they are in the way of oppositions, and he has to teach them the things that will lead them along that way.

The Brahman pupil, on the other hand, does not have to be taught these things; he knows them.

Perhaps this grows out of the fact, in the case of the Brahman, [that] it is a matter of the wisdom having been handed down through the caste.

The knowledge of the opposites was a possession of this priestly caste and did not need to be taught.

The Brahman pupil, in a word, stood on a certain philosophical niveau by virtue of his birth and was ready for the next step, namely the thing between the pairs of opposites, whereas the people whom Lao-tse addressed were on no such aristocratic level, spiritually speaking; they were the people of average intelligence.

The legend about Lao-tse's writing down his wisdom before his retirement into solitude is an example of what

I mean.

Lao-tse is said to have left his home on the slope of the mountain and to have wandered west.

When he reached the gate in the Great Wall, the guard recognized him at once and would not let him pass through the gate until he had written down his wisdom.

He wrote it then in the book of five thousand words, the Tao Tê Ching.

This legend would show that the book was meant for the generally learned, not just for a priest class.

The Upanishads appeal to people who are beyond the pairs of opposites.

If you are free of illusion, life is worthwhile and not worthwhile to an almost equal degree, but such people could only be frequent in a class specially devoted to philosophical training.

In those times, what philosophers thought was nature itself.

It was not very intentional; rather, thought happened to people in a strangely direct and immediate way so as to give the impression of being given to the mind rather than made by it.

Of course, innumerable examples of this sort of thing occur to us if we begin to think of great discoveries and works of art.

Mayer's conception of energy came this way, as though from heaven. So also the Devil's Sonata of Tartini.

Raphael's Madonna (now in Dresden) was the result of a sudden vision, as was Michelangelo's Moses.9 When a thought or a vision comes to a man in this way, it is with an overwhelming power of conviction. This, as I say, is the type of original thought.

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.

We are in relation to our thoughts a little bit like Chanteclair with the sun: convinced that the sun could not rise without his crowing, he was persuaded once to make the experiment, but just as the sun came up, so great was his mistrust of its powers, that he crowed, making sure thereby, that the world would not be without the sun that day.

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.

As I said, this original thinking is immediately convincing.

When you have such a thought, you are sure it is true—it comes as a revelation.

This is no more beautifully shown than in a projection; you simply know it to be true, and you are inclined to resent any suggestion of error connected with it.

This is especially true with women, where the projection may not even be conscious. The unconscious has power to influence our thinking in incredible ways.

Thus I remember once reading a passage in one of Lamprecht's books to the effect that it is quite evident that man has passed through an age of incest.

I accepted this as I read it, but then I said to myself, "Why is it evident that man has passed through an age of incest?"—and the more I thought of it, the less evident it became.

Lamprecht was no doubt guided in his assumption by the unconscious acceptance of the Adam and Eve myth.

So there is a certain kind of thinking gripping us all the time, and these unconscious ideas act as the players of marionettes.

Insofar as natural thinking carried with it the conviction of natural fact, the early philosophers when thinking about nature had some such sudden revelation, as we would say, come to them, and they took it for granted that nature herself had spoken to them and that they were in possession of a truth of nature, indisputably true. It never occurred to them that it might be a projection, and without foundation in the world of fact.

Thus it was with the principle of the opposites; it was held by the early philosophers to have been given to man by nature.

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up.

The sages copied it and it was known as the River Map.

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

But these people allowed their minds to work without control, and inasmuch as the brain is also a phenomenon of nature, it is a true product of nature and therefore contains the result of the action of the forces of nature.

The fruit of the brain is a natural product and as such must be assumed to contain the general principles of nature.

A very wise man could construct the whole world from one apple.

He could tell you the climate that made it possible, the tree that bore it, the animals that eat it, in short everything about it, for all is related to all.

Why then should it not be supposed that the brain could produce a perfectly natural fruit which would reproduce all nature?

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents.

Confucius is said to have regretted not having spent his whole life in the study of the I Ching, and to have said that it only failed him once as a guide in his actions.

Since the earliest times, then, the pairs of opposites have been the theme of men's thoughts. The next important philosopher we have to consider in connection with them is Heraclitus.

He is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East.

If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. We can think of Heraclitus as making the switch between East and West.

After him, the next person in history to become deeply and seriously concerned with the problem of the pairs of opposites is Abelard, but he has stripped off all connection with nature and has intellectualized the problem entirely.

The most recent resurrection of the problem is through analysis.

Freud has a great deal to say about the pairs of opposites as they present themselves in pathological psychology.

In a case of sadism, masochism is always to be found in the unconscious, and vice versa. A man who is a miser on one side is a spendthrift on the other.
We all know the cruelty possible in excessively good people, and that respectable people are so often blessed with hellions as sons.

In the works of both Freud and Adler there is a continuous play of this principle of above and below.

I also approached the problem from the pathological side, first in sexual psychology, and then with respect to the character as a whole.

I formulated it as a heuristic principle always to seek for the opposite of every given trend, and all along the line the principle worked.

Extreme fanaticism I found to rest on a concealed doubt.

Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

So in general any excessively strong position brings forth its opposite.

I traced this phenomenon down to the fundamental split in the libido, by virtue of which split we can never crave anything violently without at the same time destroying it.

A very vivid example of this took place with a patient of mine.

She was a young woman who was engaged to a man whom she could not marry because of financial hardships.

Finally he went away to Japan and stayed three years.

She wrote him the most beautiful love letters all during this time and could scarcely live from day to day so great was her yearning for him.

Then he sent for her and they were married.

Almost immediately she became completely insane and had to be sent home. So when you say “Yes” you say at the same time “No.”
This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy.

I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types.

When I was beginning Types, I had a letter from a French editor who wanted me to contribute a book in a series he was arranging on oppositions.

He sent me a long list of these opposites to consider:action and inaction, spirituality and materialism, etc., but I avoided all these derived or subordinate oppositions and occupied myself with tracing them down to something fundamental.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

As you remember from a previous lecture, I had come upon this notion of a split in the libido at the time

I was working on the Psychology of the Unconscious, but the phrase “split in the libido” could lead to a misconception.

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow”—that is, the energy—is one,

and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.”

But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

Thus monism and dualism are psychological problems without intrinsic validity. What we are more nearly concerned with is the existence of the pairs of opposites.
To us, in a way, it is a new discovery that all things are in opposition; we are still reluctant to accept the bad of our good, and the fact that our ideals are based on things far from ideal.

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death.

We are really in the position of Lao-tse’s pupils and need to say of the Tao, “It is so still,” for it is not loud to us.

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us.

But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. That is to say, they were revelations, while to us they are concepts and leave us cold.

We cannot assimilate them as did the men in those days.

To be sure, the theosophists attempt it, with the result, however, of going up in the air like so many windbags, and with all connections with reality severed.

These revelations happened to those people, they grew out of them just as the apple grows from the tree. For us, they give great satisfaction to the intellect, but for uniting the pairs of opposites they serve nothing.

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.”

It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.

To be sure, the thing for which Christ stands does work for Catholics and partly for Protestants, but it does not work for everybody; and nearly all my patients are people for whom the traditional symbols do not work.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

If I were going to symbolize it I would choose the Annunciation. Swedenborg had an experience of this immediate and challenging character.
He was in London at an inn, and after having had a very good dinner, later in the evening he suddenly saw the whole floor covered with snakes and toads.

He was greatly frightened, and still more so when there appeared before him a man in a red mantle.

You imagine, no doubt, that this apparition spoke weighty words to Swedenborg, but what he said was, “Don’t eat so much!”

Thus did Swedenborg’s thought take on bodily form, and because of being so objective, it had a tremendous effect on him.

He was shaken to the depths by it.

Another similar case comes to my mind, that of a man who drank. One evening he came home after a very fine carouse, dead drunk.

He heard people upstairs having a great feast, and that he enjoyed.

At five o’clock he went to the window to see what the great noise was.

He lived in an alley with some sycamore trees outside his window.

There he saw a cattle fair in progress, but with all the pigs in the trees.

He raised a great shout to call attention to them, and then the police took him to the insane asylum. When he came to a realization of what had happened to him, he had finished with drinking.

In both these cases, nature produced a great terror, and though the examples are grotesque, nonetheless they illustrate the point I was making to the effect that the representation that liberates must have an ancient character, then it is convincing.

It must be organically true, that is, in and of our own being.

We know there is no method by which we can force these events, but the world is full of methods to produce states of mind that facilitate contact with immediate truth.

Of these methods, yoga is the most conspicuous example.

There are several different kinds of yoga, those that have to do with breathing, exercises, fasting, etc., and again others such as Kundalini yoga, which is a sort of sexual training somewhat obscene in character.

Sexuality is taken because it is an instinctive condition and therefore liable to induce states in which these immediate experiences can take place.

All these yoga methods, and practices similar to them, will bring about the desired condition, but only if God be willing, so to speak; that is to say, there is another factor involved which is necessary, but the nature of which we do not know.

All kinds of primitive practices are to be understood as an effort on the part of man to make himself receptive to a revelation from nature. Carl Jung, 1925 Seminar, Lecture 10, Pages 79-88

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f4ca6-12bopposites.jpg`

Carl Jung Quotations 9 **(2019-03-03 17:34)**

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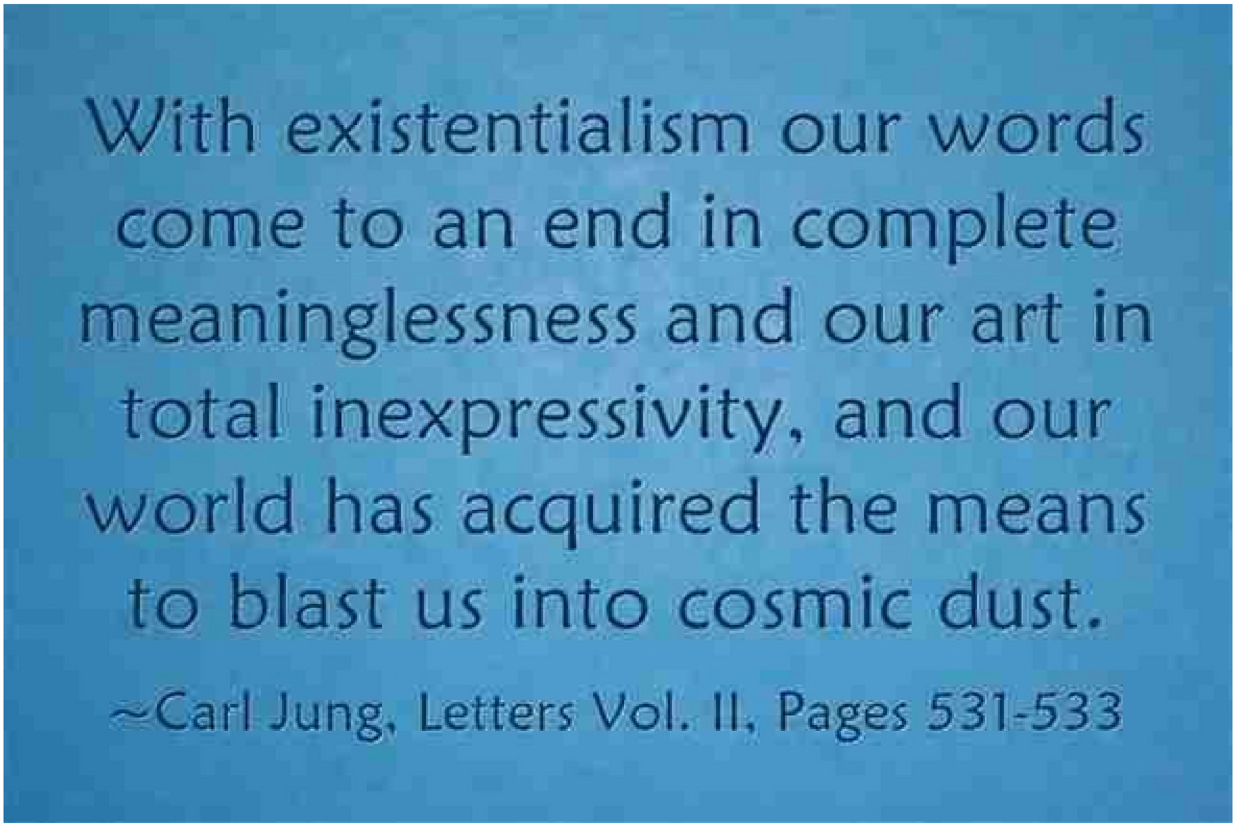
With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.

~Carl Jung, Letters Vol. II, Pages 531-533

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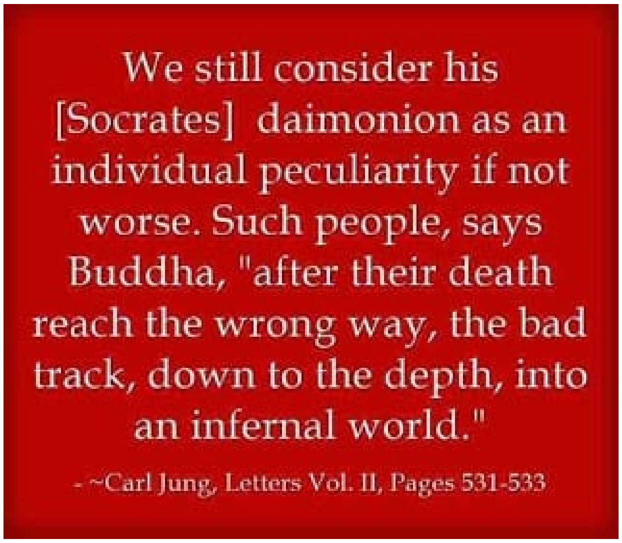
We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."

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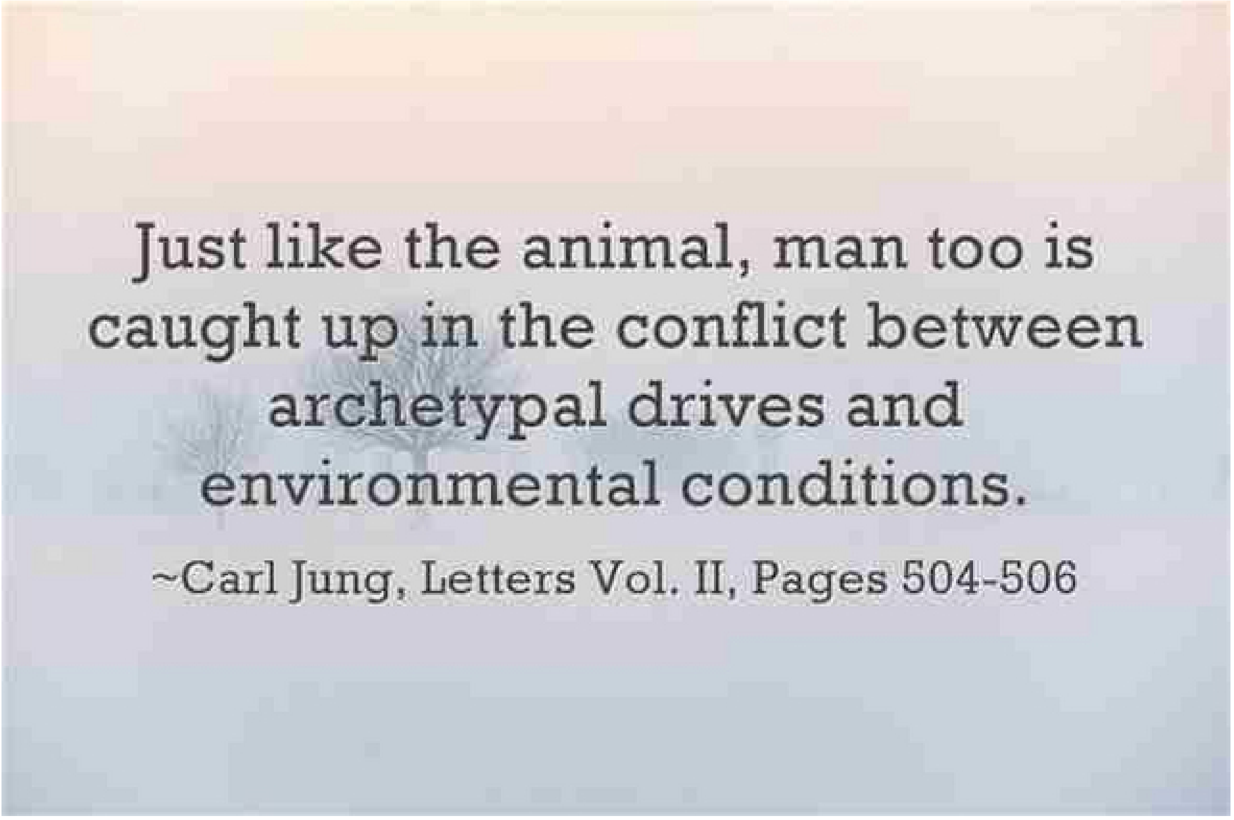

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.

~Carl Jung, Letters Vol. II, Pages 504-506

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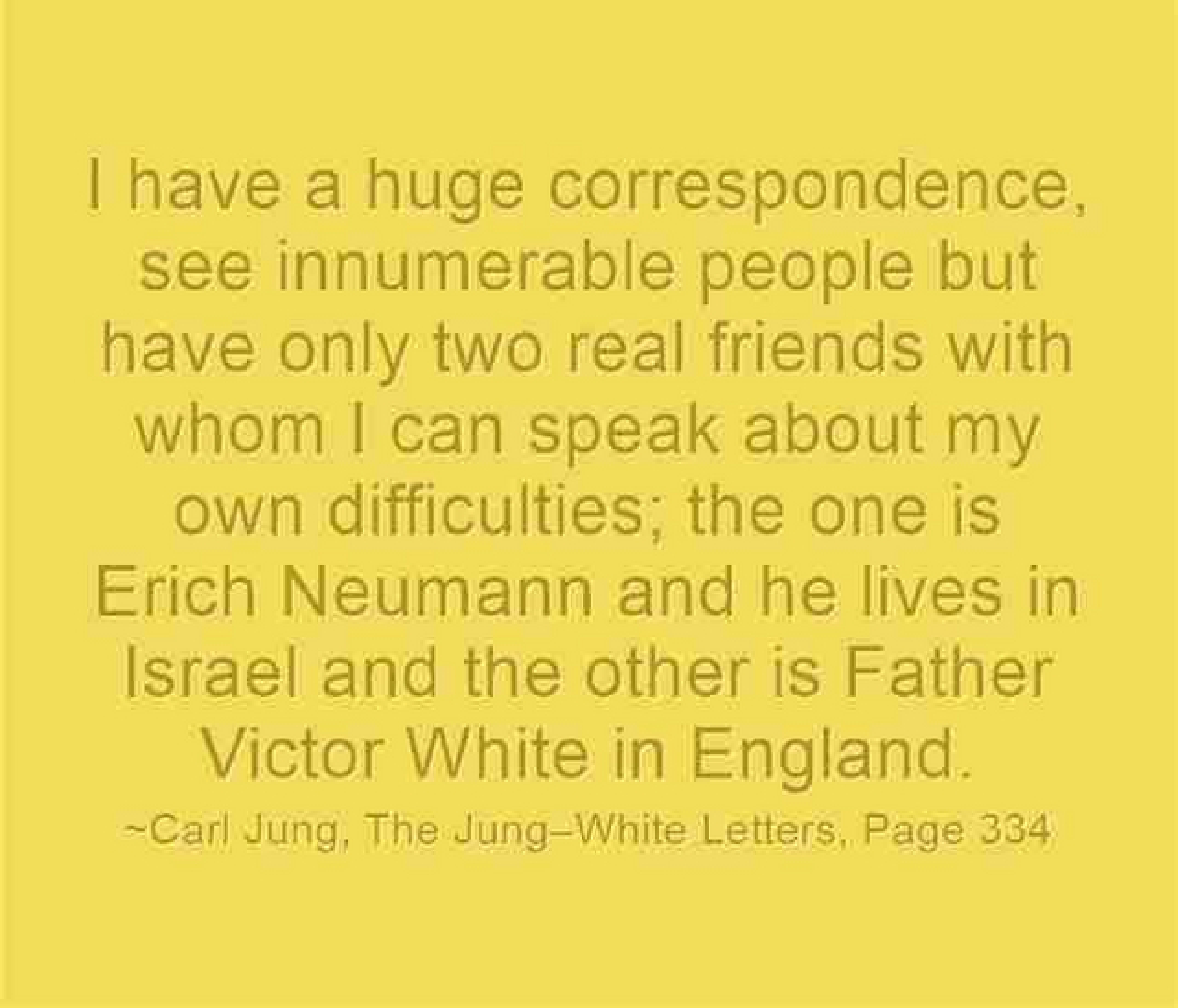

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England.

~Carl Jung, The Jung–White Letters, Page 334

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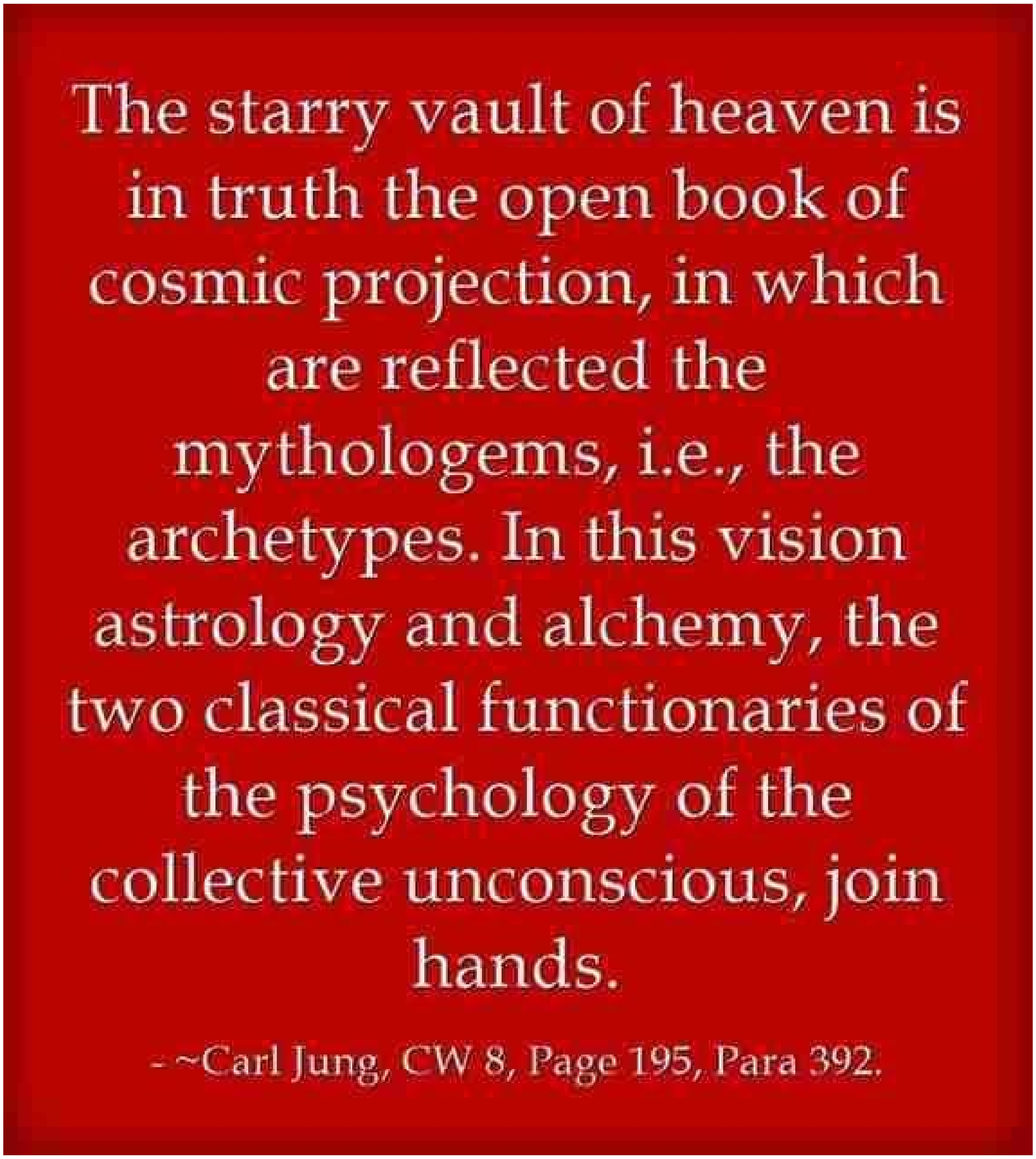

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands.

- ~Carl Jung, CW 8, Page 195, Para 392.

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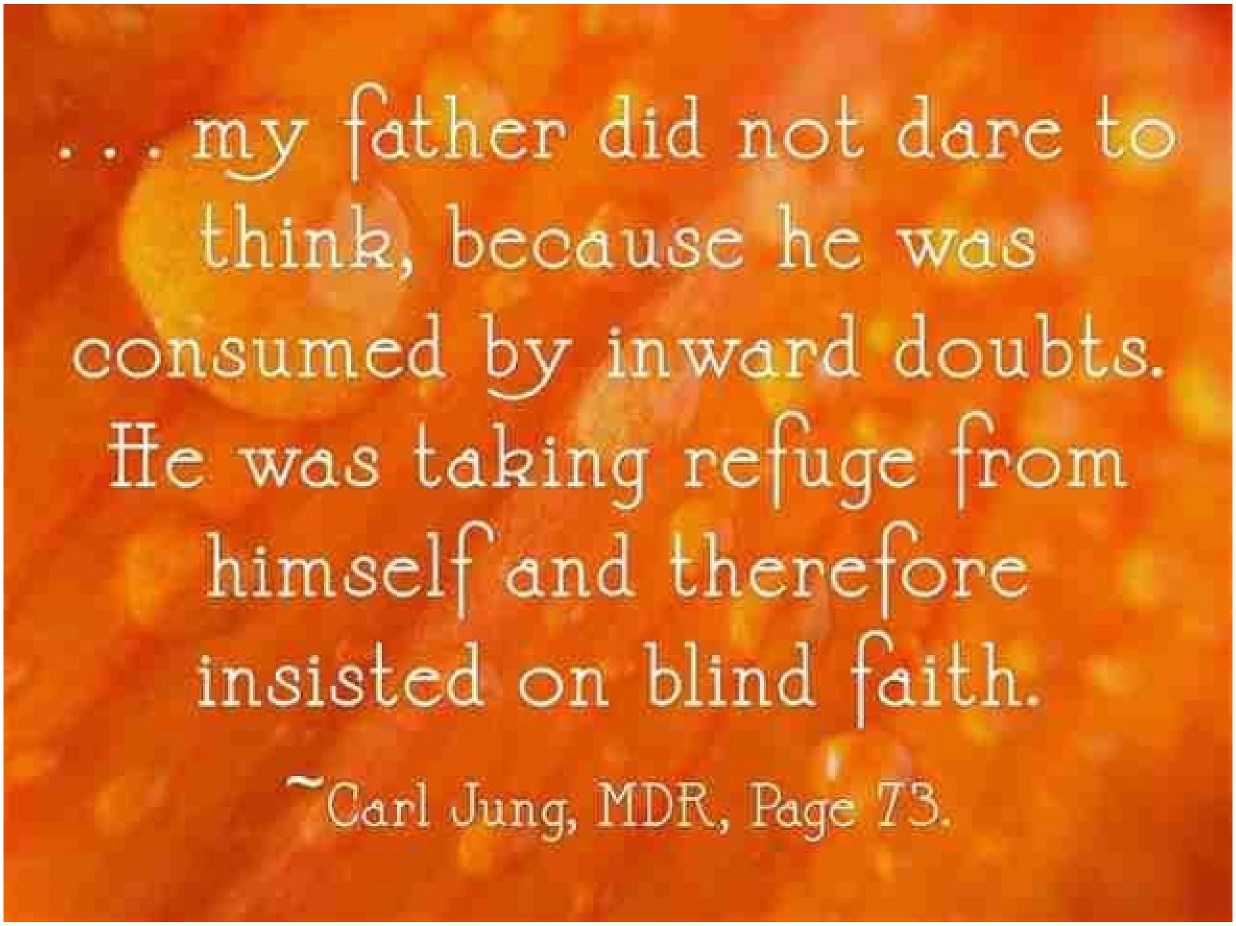

. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith.

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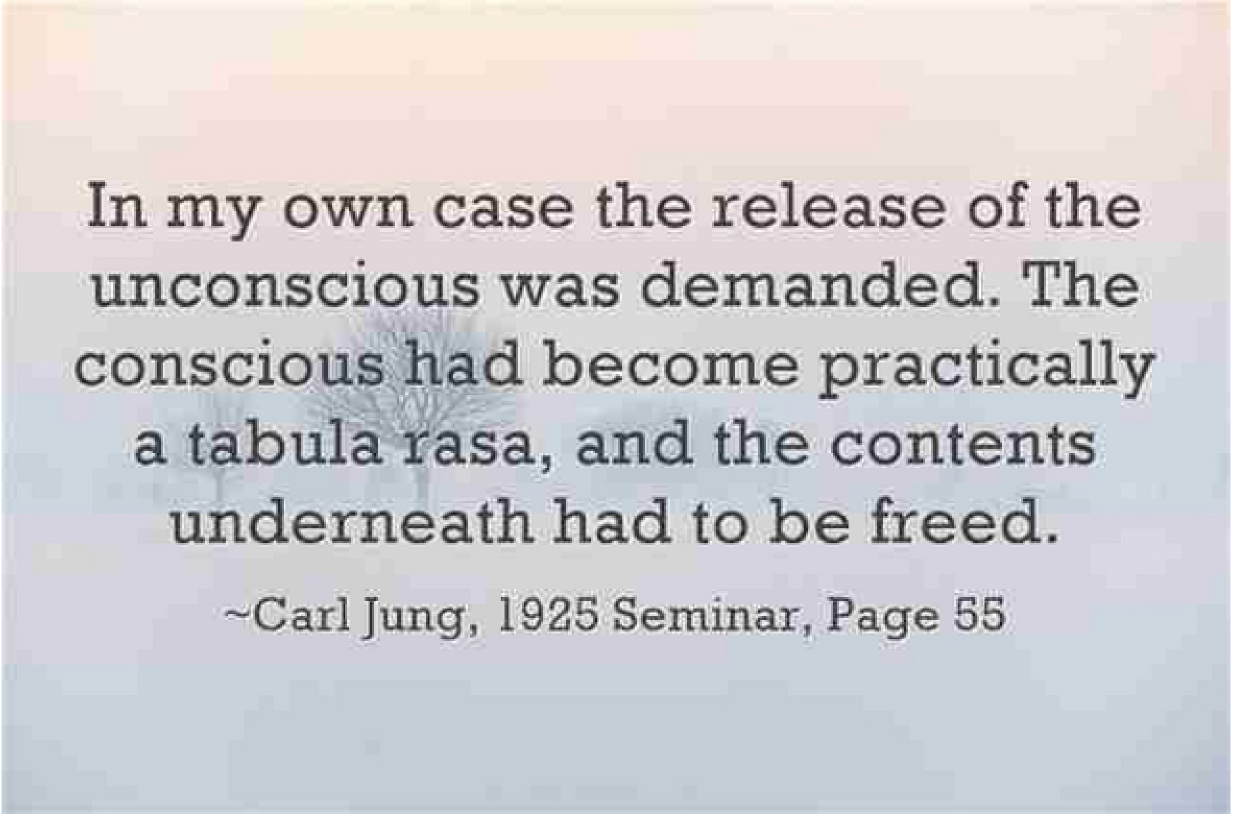

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

~Carl Jung, 1925 Seminar, Page 55

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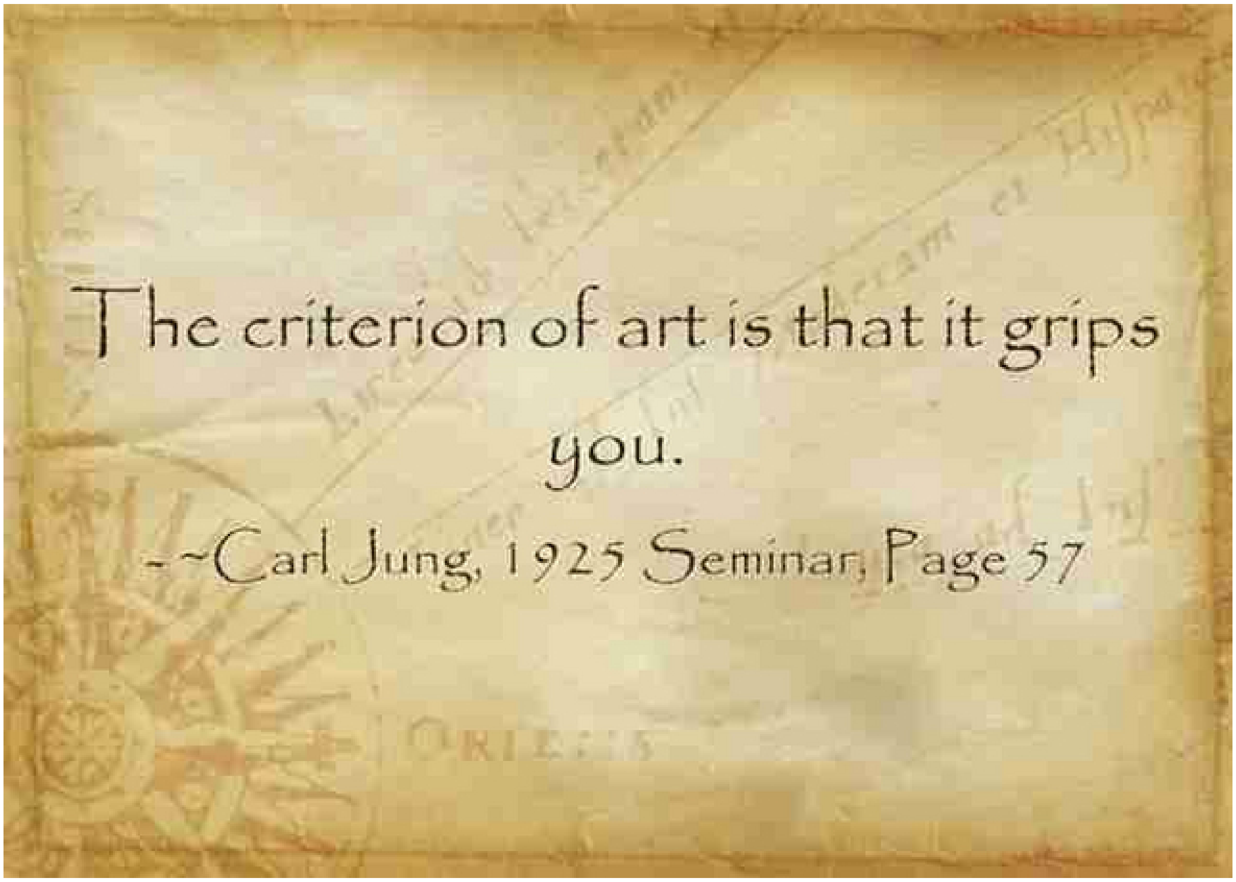

The criterion of art is that it grips you.

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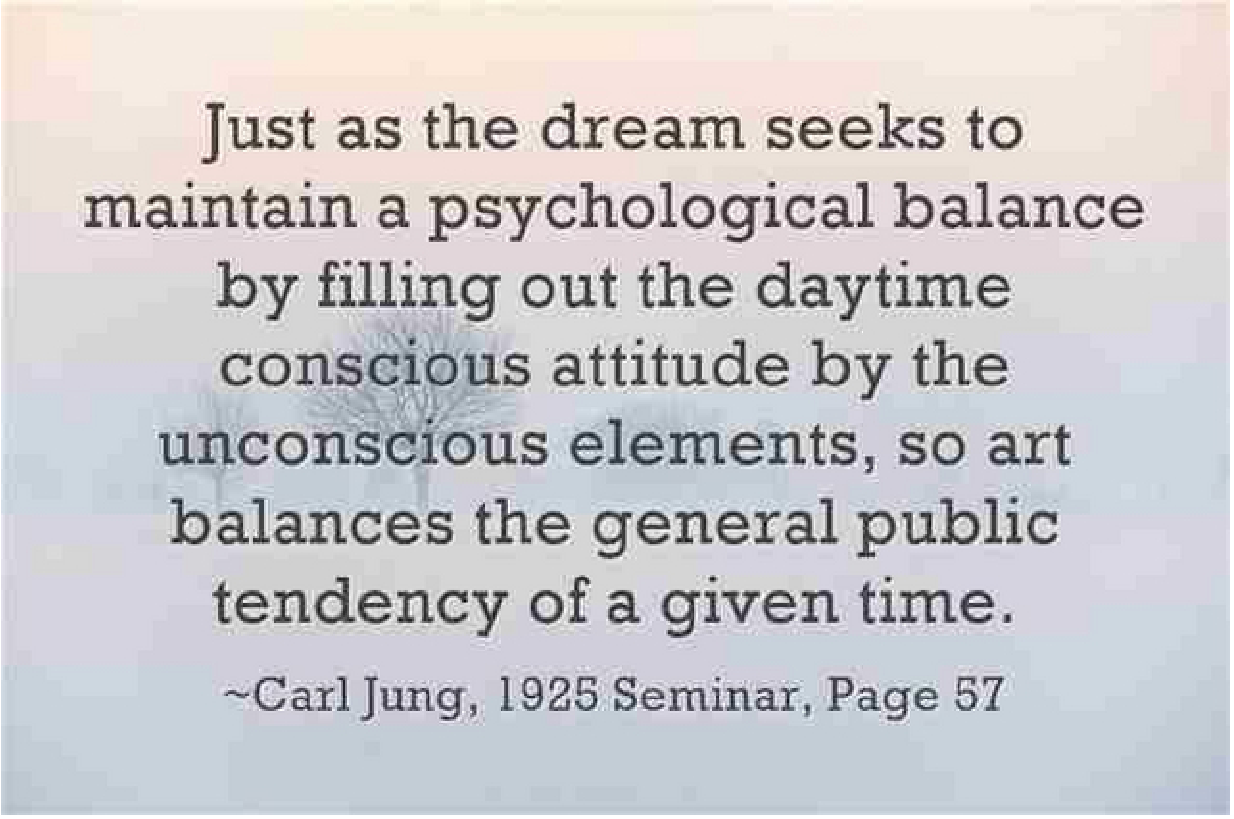

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

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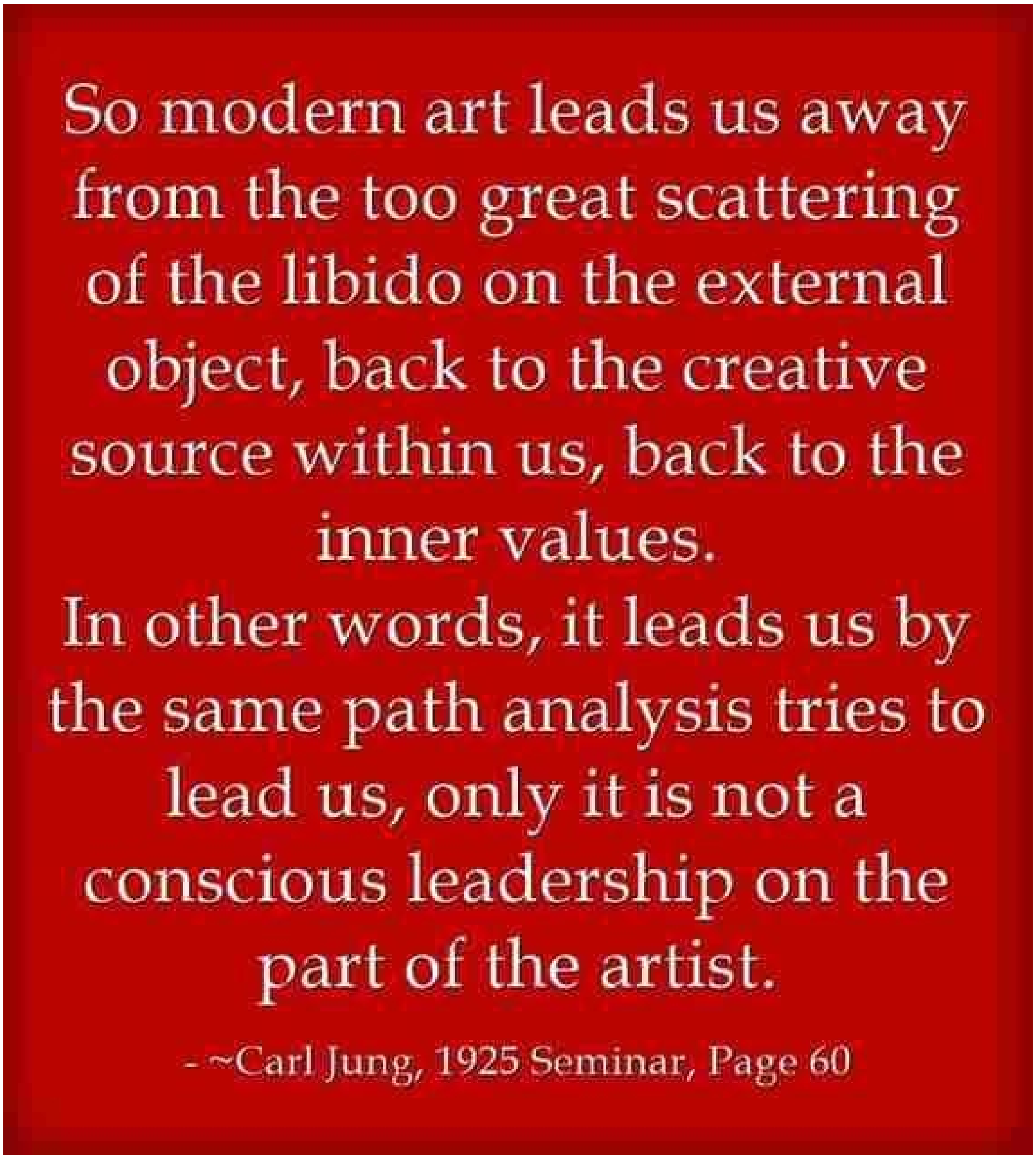

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.
In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

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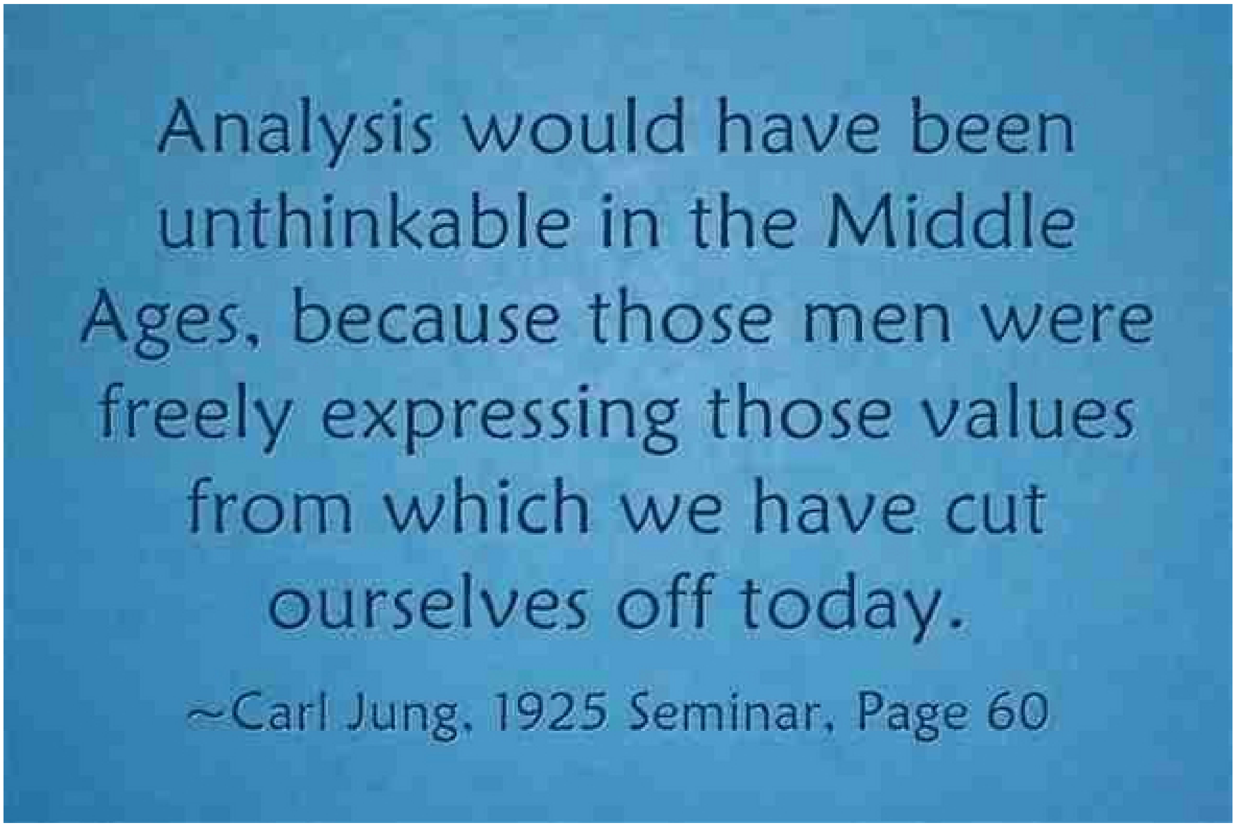

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

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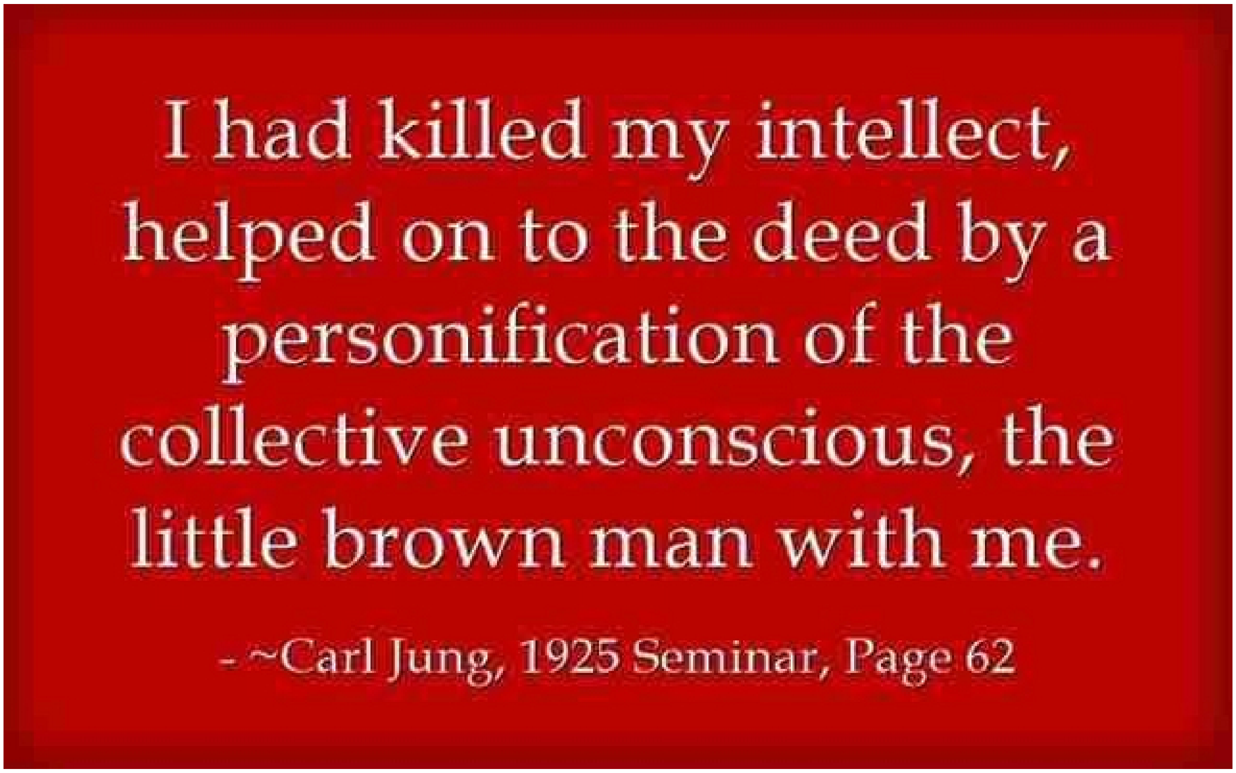

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

- ~Carl Jung, 1925 Seminar, Page 62

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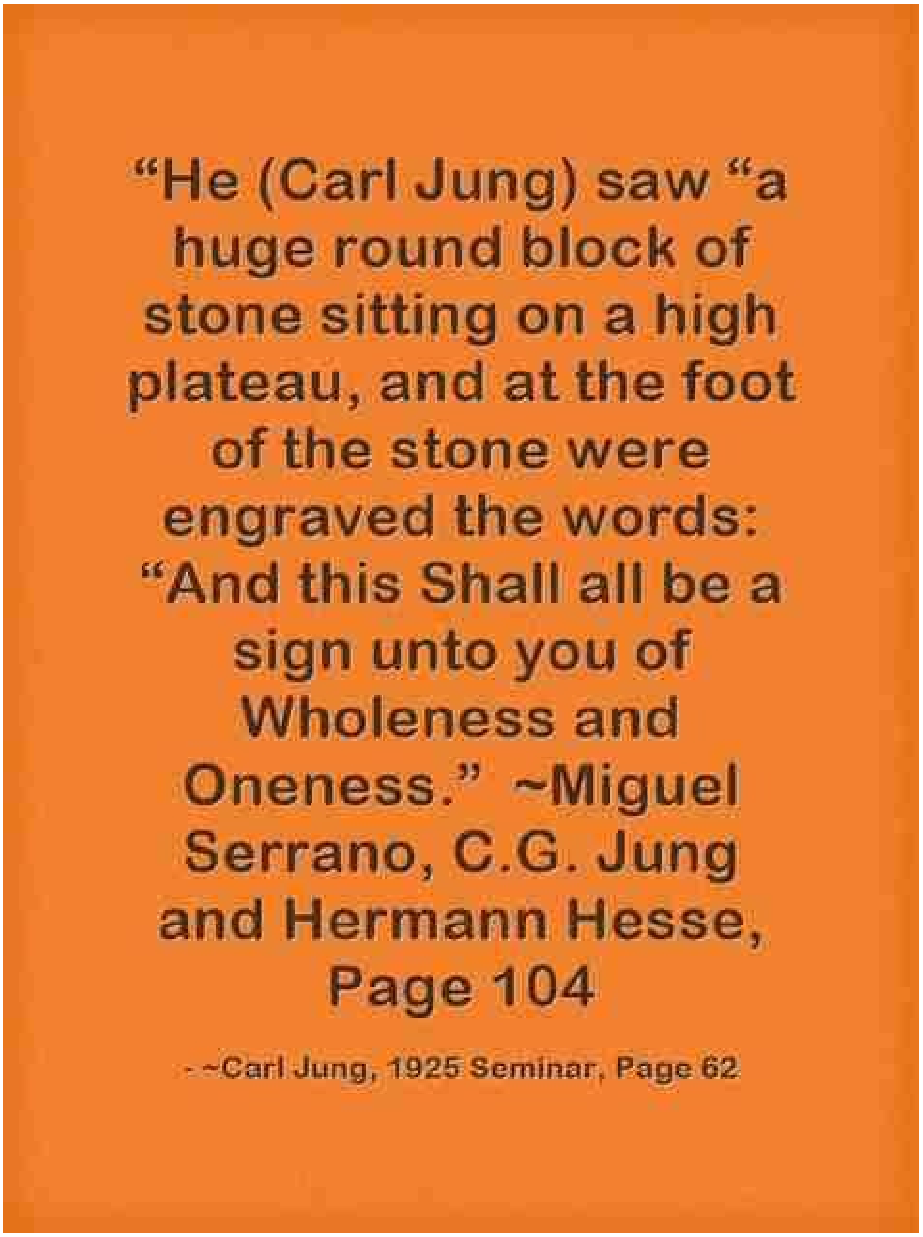

"He (Carl Jung) saw "a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: "And this Shall all be a sign unto you of Wholeness and Oneness." ~Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

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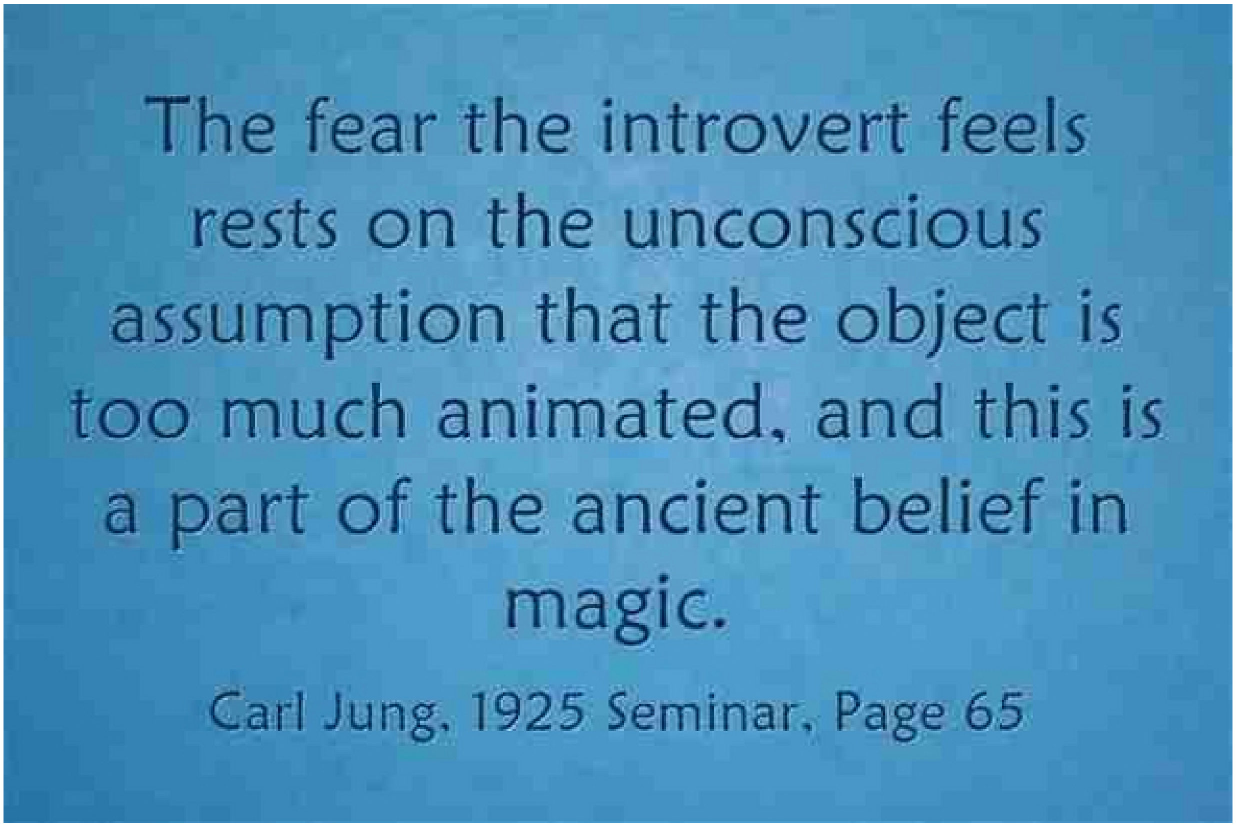

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

Carl Jung, 1925 Seminar, Page 65

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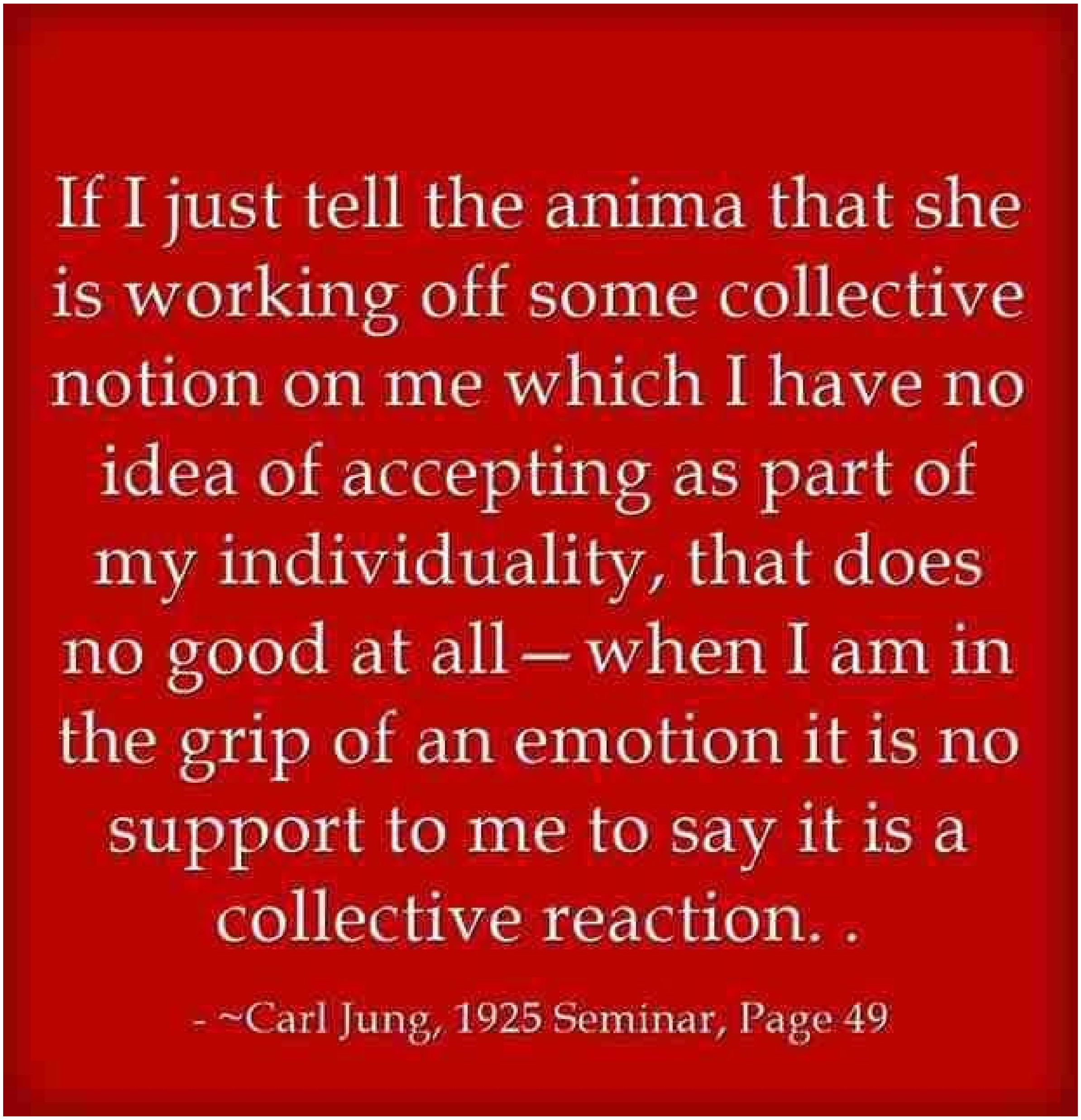

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. .

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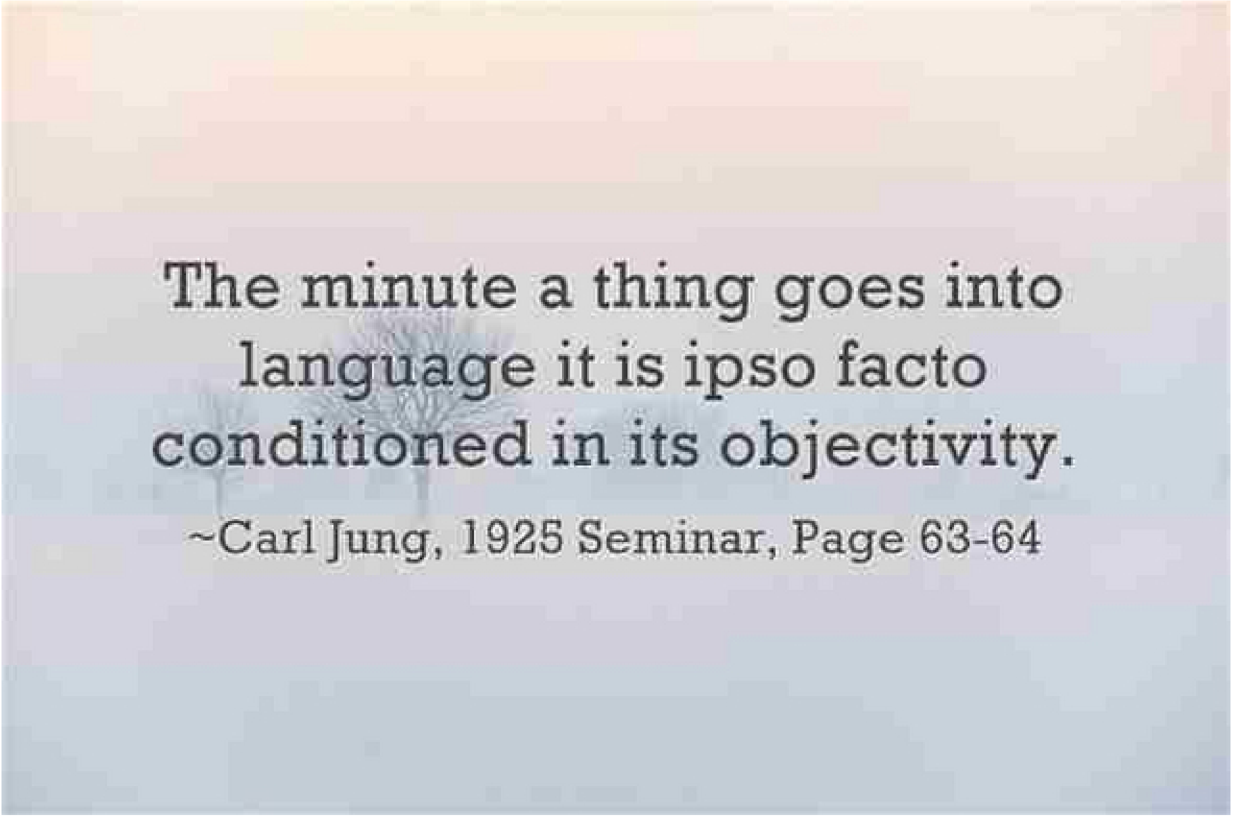

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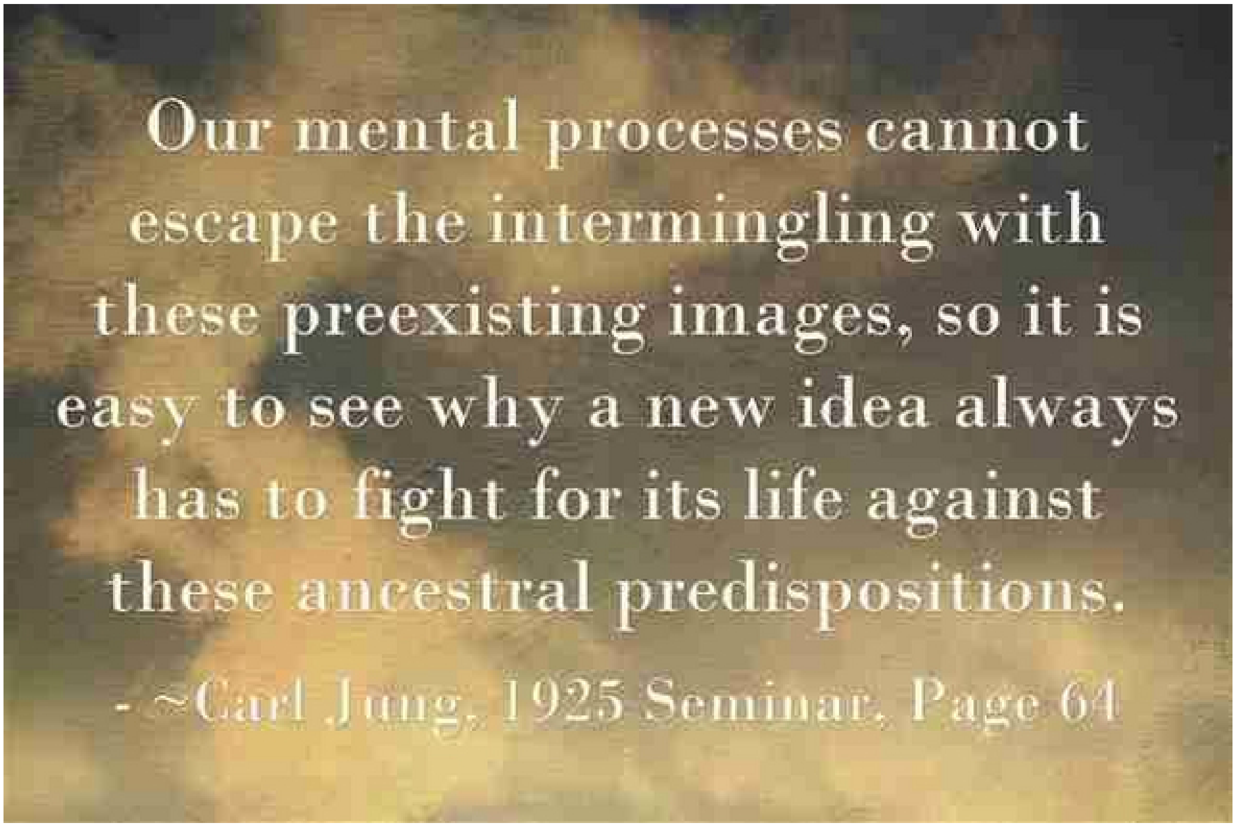
~Carl Jung, 1925 Seminar, Page 63-64

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64



Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.

- ~Carl Jung, 1925 Seminar, Page 64

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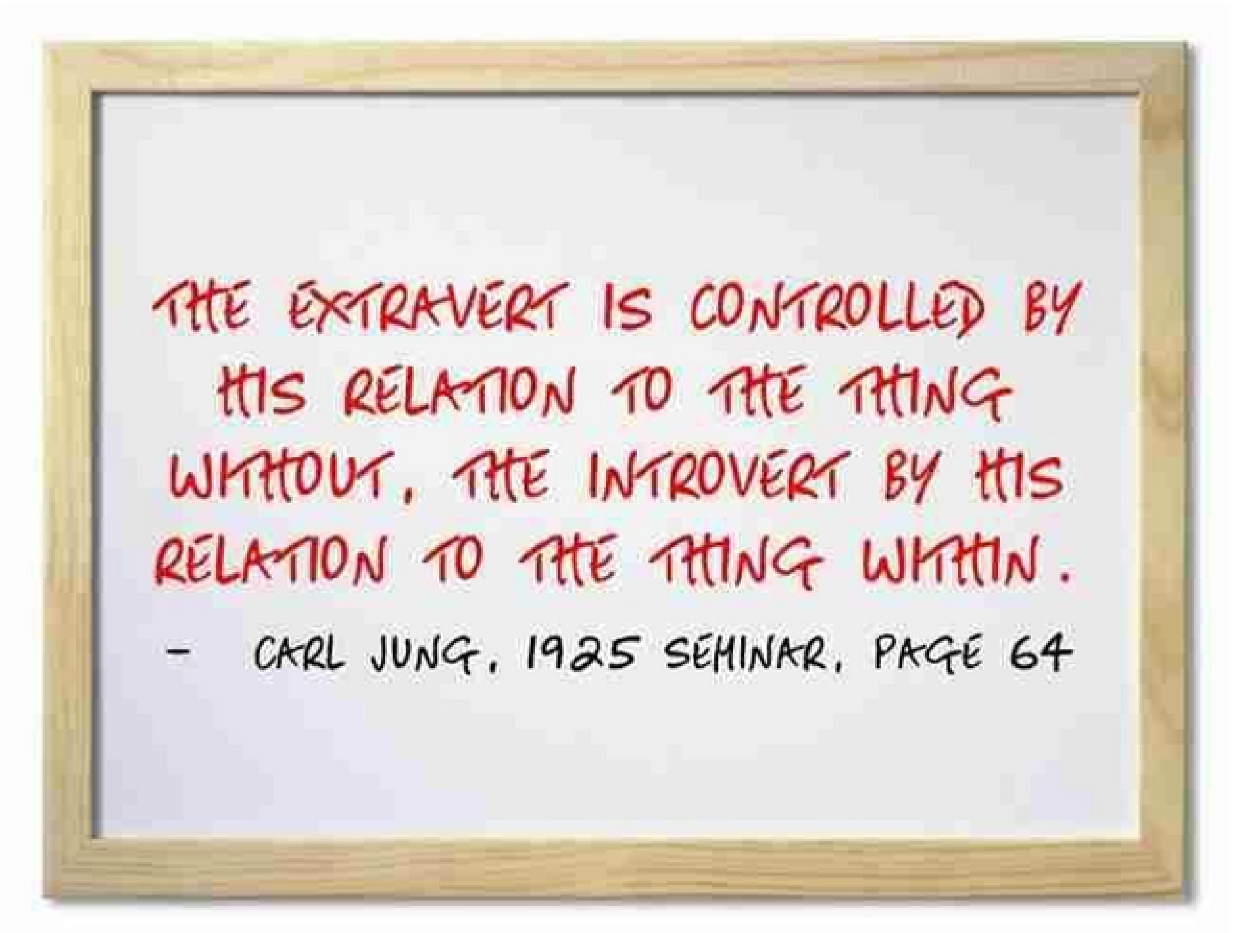
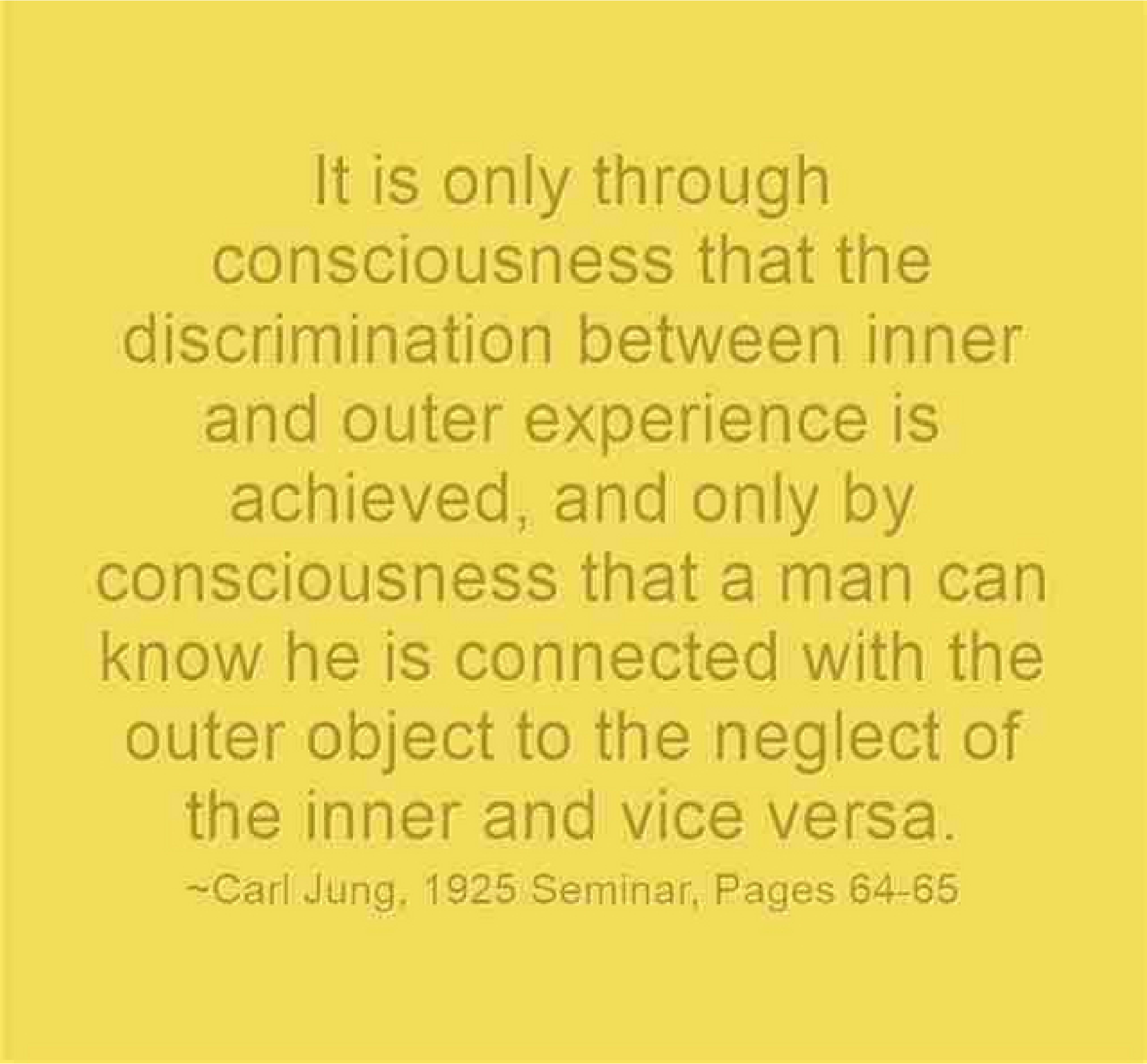


THE EXTRAVERT IS CONTROLLED BY
HIS RELATION TO THE THING
WITHOUT, THE INTROVERT BY HIS
RELATION TO THE THING WITHIN.
- CARL JUNG, 1925 SEMINAR, PAGE 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64



It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

~Carl Jung, 1925 Seminar, Pages 64-65

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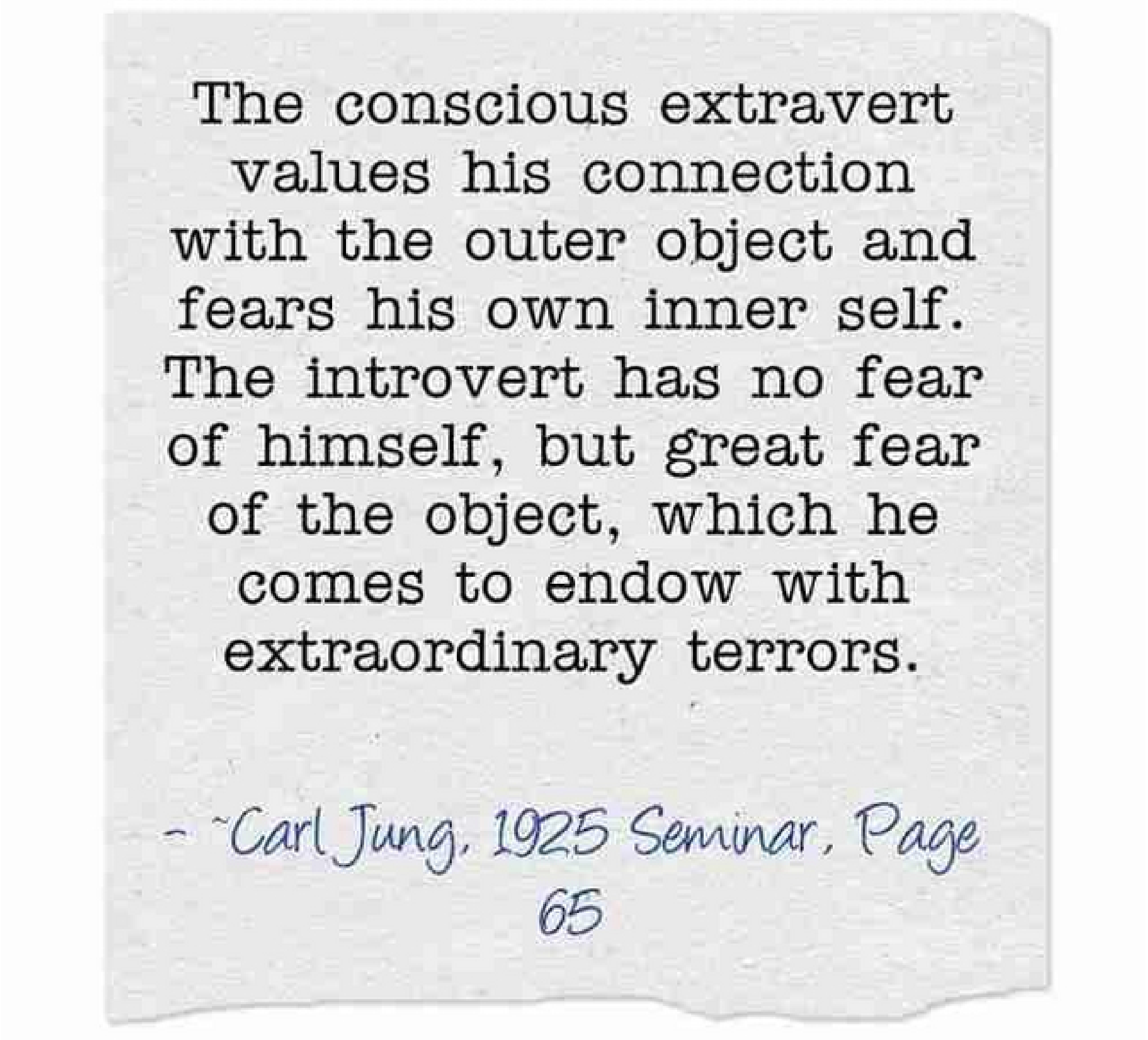

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.

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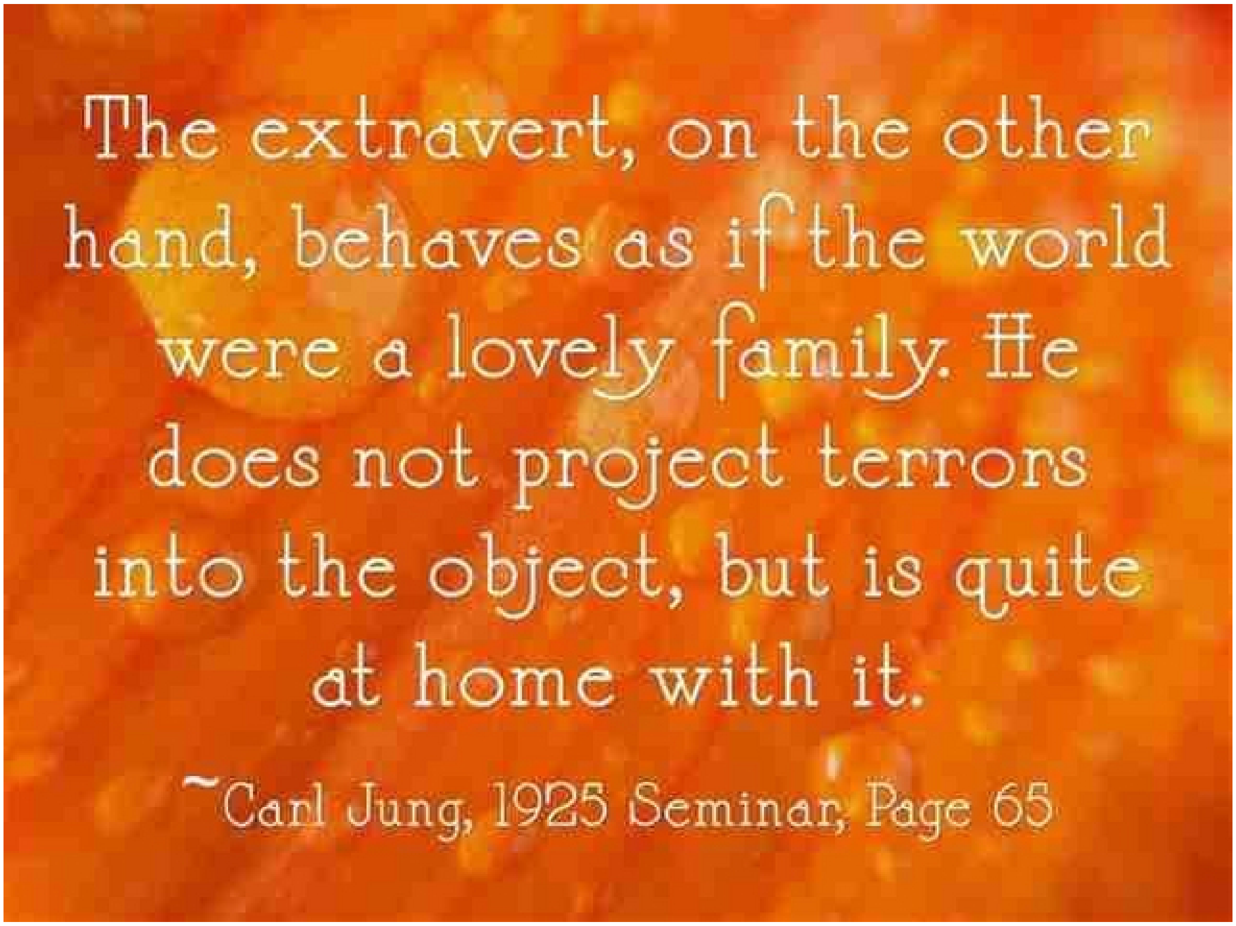

The extravert, on the other hand, behaves as if the world were a lovely family. He does not project terrors into the object, but is quite at home with it.

~Carl Jung, 1925 Seminar, Page 65

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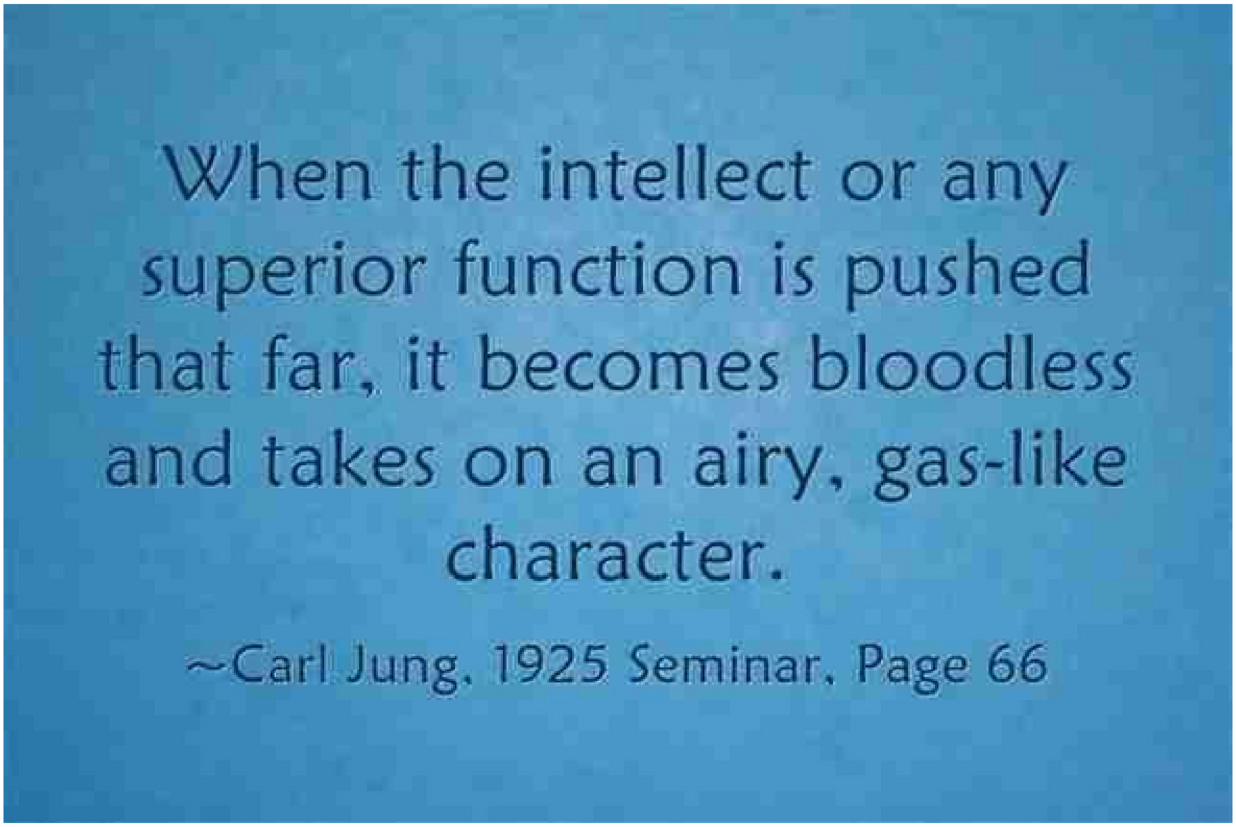

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~Carl Jung, 1925 Seminar, Page 66

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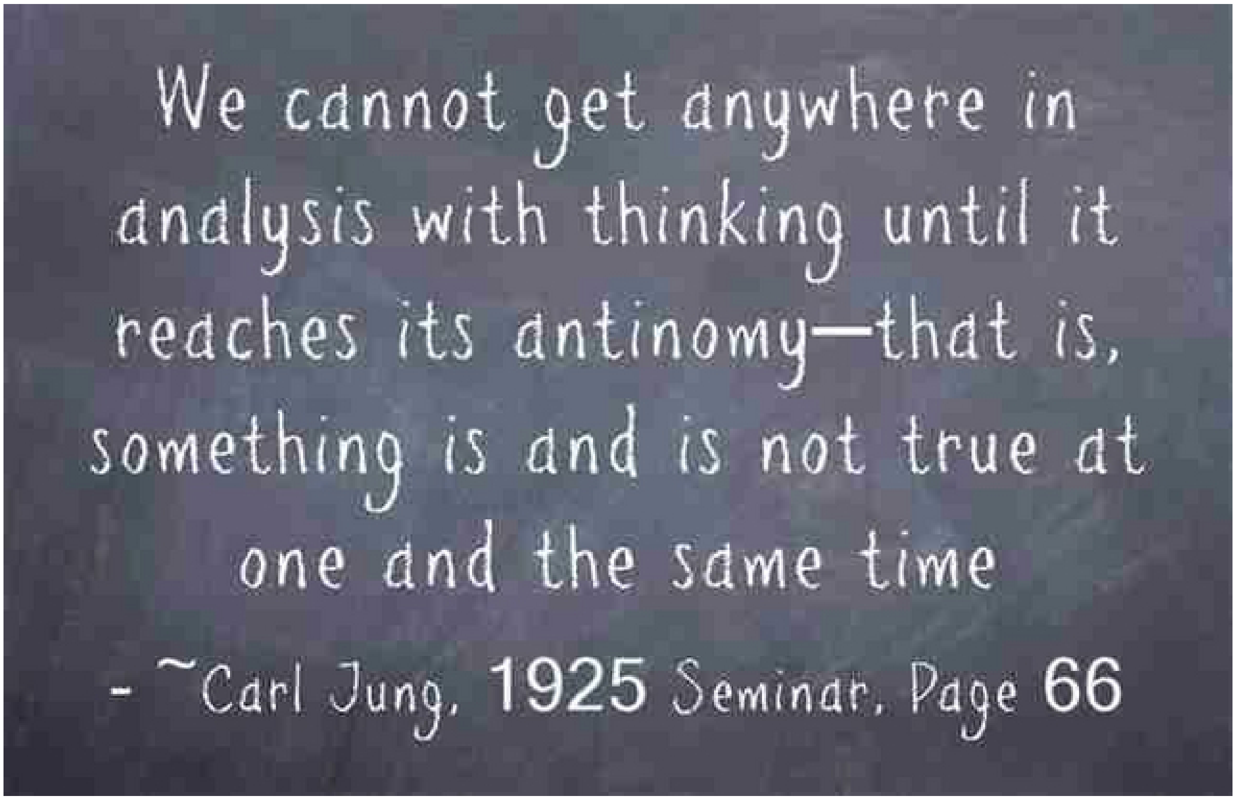

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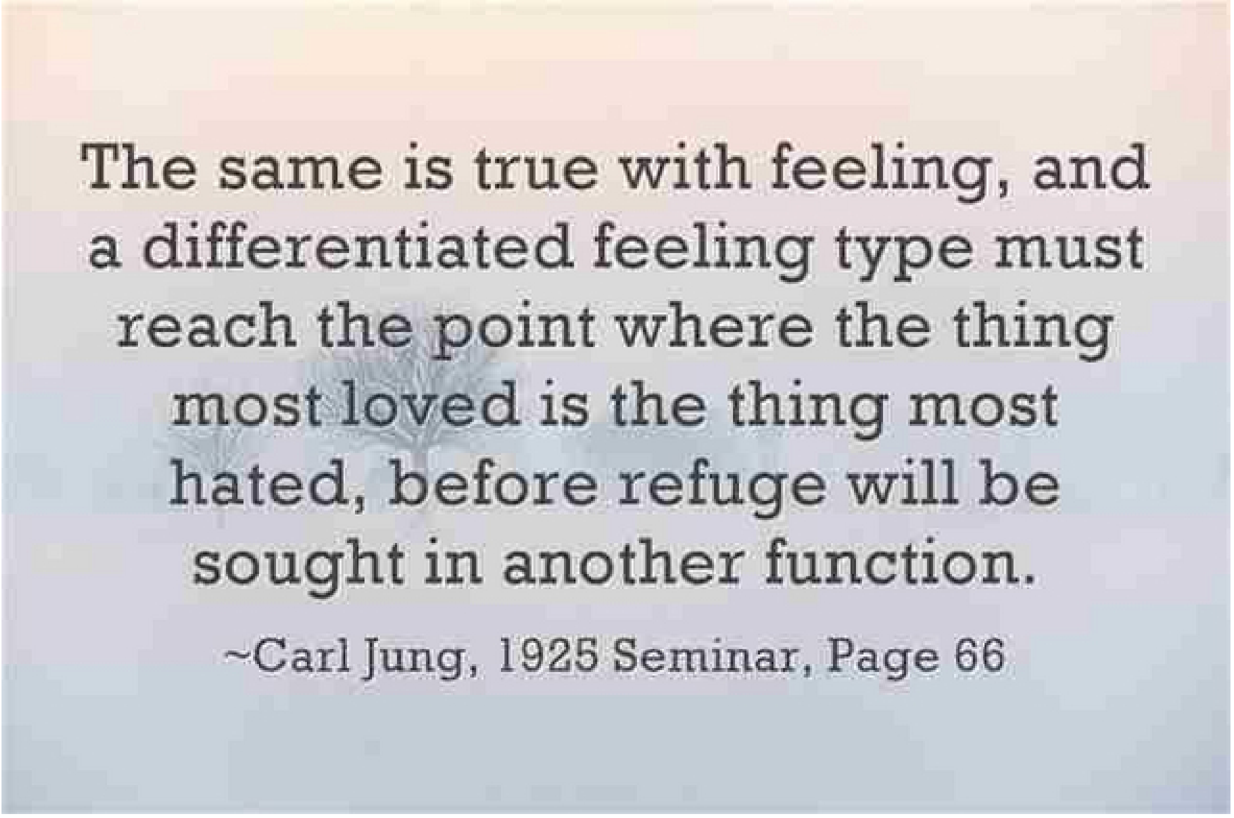

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

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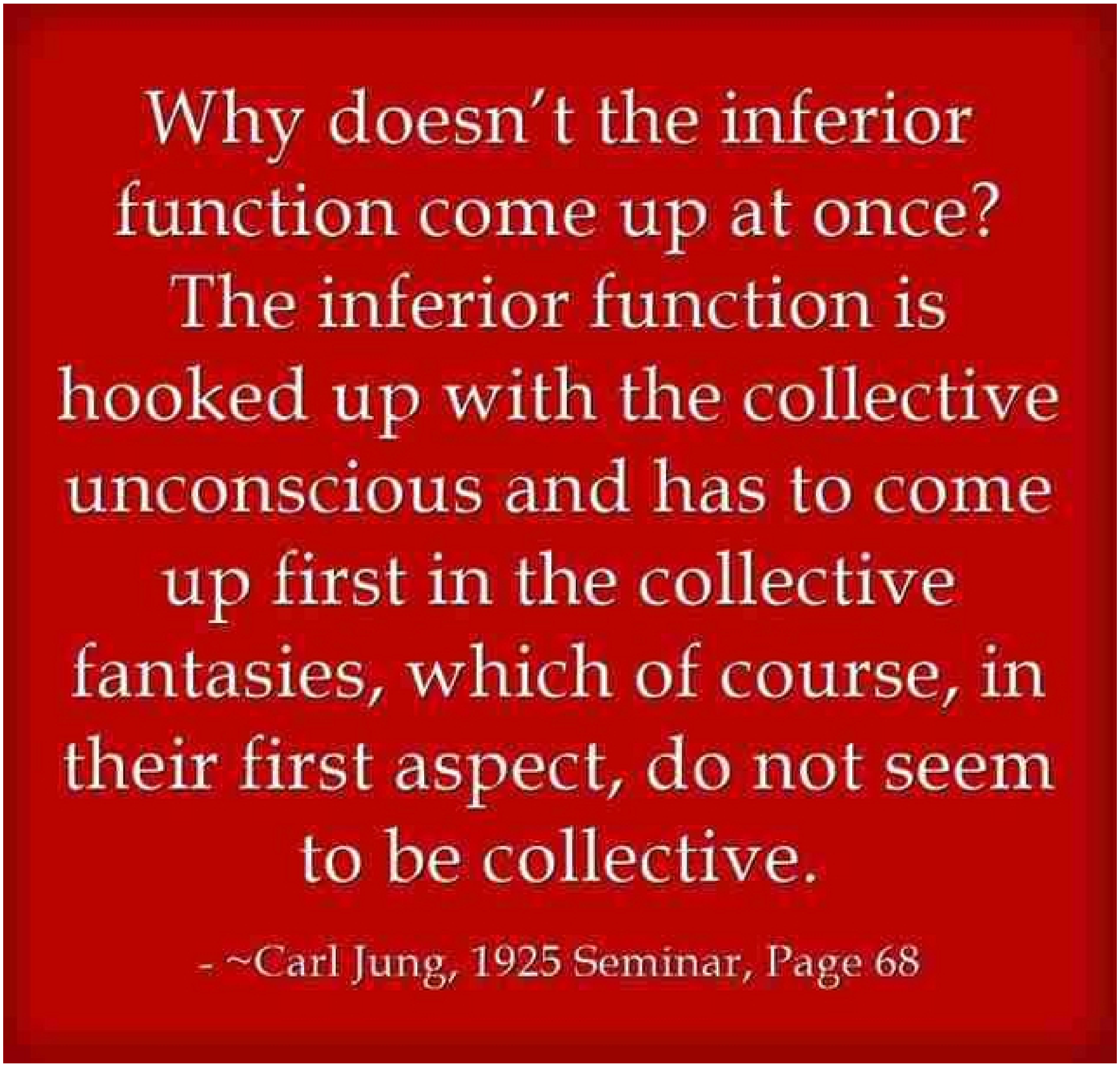

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Carl Jung on “Sapientia” (Wisdom) (2019-03-03 17:43)

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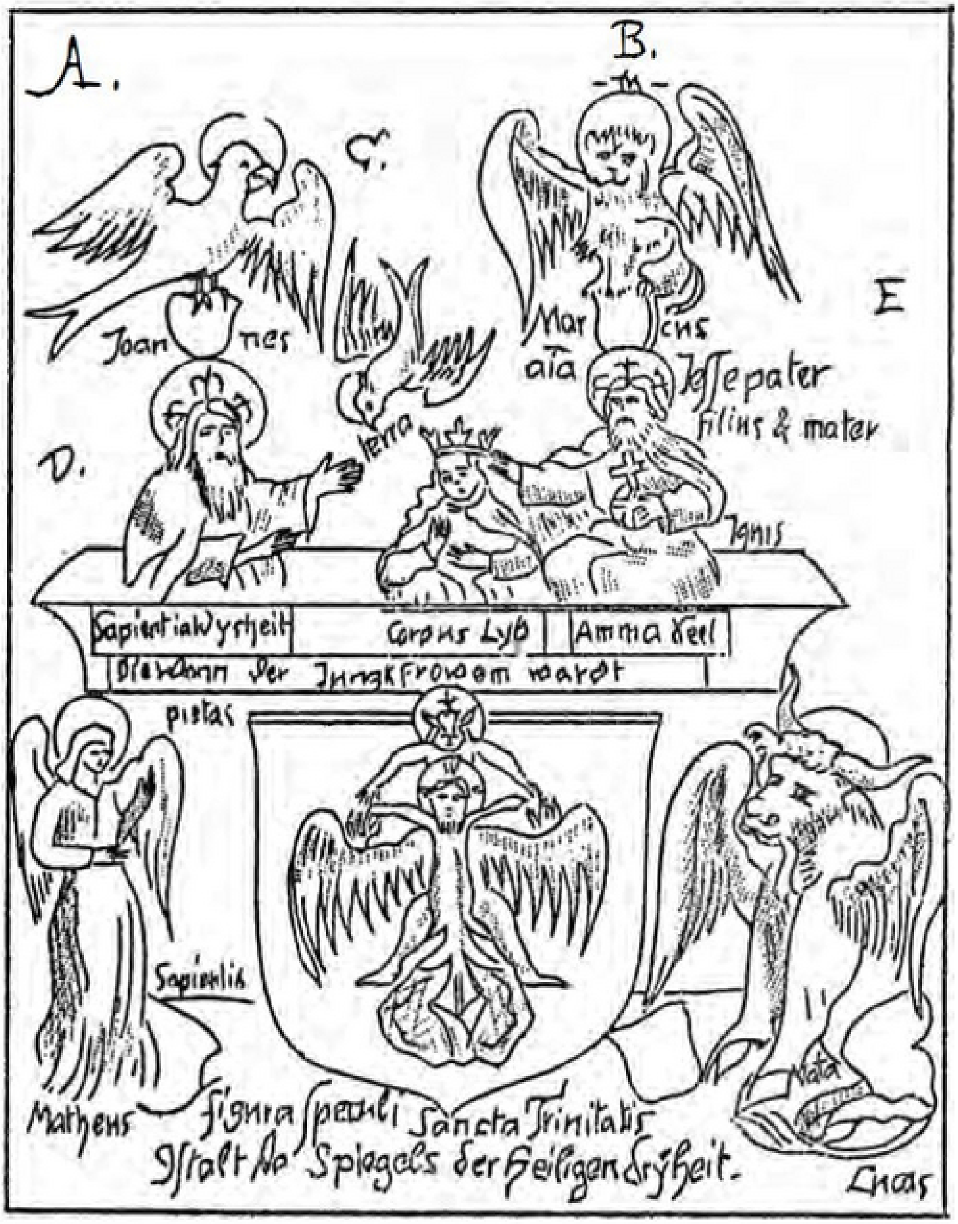
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Gstalt des Spiegels der Heiligen Dryheit.
Lucas

Lecture VII 13th June, 1941

We finished the excerpts from the writings of the alchemists on the scientia in the last lecture, and come today to an almost synonymous idea, that of the sapientia (wisdom).

IX. Sapientia

You saw that the alchemists used the term "scientia" in a very wide sense, and that they regarded it as something exceedingly mysterious.

The same is true of the "sapientia", which even appears personified as a highly mysterious figure.

Wisdom is personified as early as the book of the "Wisdom of Solomon" (Apocrypha].

In Gnosticism wisdom appears as the famous Sophia, sometimes represented as the youngest daughter of the creator of the world, or as the feminine counterpart of Christ, and sometimes as the virgin of light.

The sapientia appears in a very substantial form in alchemy.

Wisdom is attained, so the alchemists say, through the union of chemistry and theosophy.

Of course one must not understand the latter as modern theosophy (Madame Blavatzky], or anthroposophy (Herr Steiner], although it is possible to compare these movements with earlier movements.

In the Middle Ages, however, the term "theosophia" meant the wisdom or knowledge of God, in a much more restricted Christian sense than in theosophy or anthroposophy.

These modern movements are syncretistic phenomena, mosaics put together from the literature of all times and places; and for this reason they can be compared with the Hellenistic mystery religions of the first and second centuries.

That age has much in common with our present epoch; for our age also is a time when the Weltanschauung of the last two thousand years is decaying.

We hate to admit this, but we must face the facts; and it is undoubtedly a fact that a large part of Europe has somehow slipped out of the Christian Weltanschauung.

Our first passage comes from the "Aurora Consurgens”, l which I have often quoted before.

The Sapientia plays a leading role in this text, it appears personified in action and conversation.

In this excerpt it speaks as the "sapientia austri" (the wisdom of the South]:

"The wisdom of the south wind says: Come ye sons, hearken unto me, and I will teach you the science of the Lord."

Again here "scientia Domini" could mean the wisdom which God possesses, or the wisdom which man possesses about God.

But in this case we can be pretty sure that the "sapientia austri, as in Gnosticism, is either the daughter of God or his feminine counterpart, for she transmits the scientia, the knowledge.

The “scientia", of which we spoke in the last lecture, originates in the sapientia, which is the mother, the old Sophia.

But why is it "sapientia austri", the wisdom of the South, or, translated more exactly, "the wisdom of the south wind"?

The author of this treatise was, as you know, a cleric, he speaks mainly in quotations and knew the Vulgate by heart.

He refers here to Job IX. 9: "Which maketh Arcturus, Orion and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea and wonders without number."

The idea which must have attracted our author in this text is the "chambers of the south", this expression suggests that God hid his secrets inside the south wind.

It is not expressly stated in the text, but the chambers of the south wind probably suggested to our author the idea of a vase or vessel in which the secrets of God were hidden.

The curious thing is that the south wind is also a demon, it is to be met with in other passages in the alchemistic literature as the demon of the south.

This idea again originates in the Old Testament, where the South wind is a wind which parches, and is a danger to all cultivation because it brings the heat of the desert.

And it is this most dangerous and dreaded demon, which contains the secrets of God hidden in its innermost.

I will say no more about this at present, for we shall come to another passage later where it is explained more clearly.

Dorneus says about wisdom:

"Water gushes forth from the fountain of wisdom, which brings about reconciliation when enemies drink therefrom."

Wisdom is compared to a spring or fountain in this passage.

This is an old metaphor which is already to be met with in the Old Testament.

This water unites all hostile elements or factors, and, when it is a matter of people, enemies are reconciled.

So this water has a reconciling effect.

It is the "aqua divina" which equals the "prima materia", the primal substance of the beginning which contains all the opposites and which at the same time is beyond the opposites.

When the alchemists apply this water to their substances it has the miraculous effect of reconciling all hostile elements and uniting them finally in the indivisible substance of the philosophers’ stone.

But, at the same time, it is to be understood morally, in that wisdom is essentially conciliatory.

Wisdom does not bring about quarrels, but reconciles all conflicts.

The same author says:

"0 wonderful wisdom which, by the mere word, can ultimately bring forth, from a point so small that it is almost impossible to conceive, everything in this enormous machine and in this powerful and weighty mass."

This means that it is the sapientia, wisdom, which has brought forth the whole machinery of the world, and the immense mass of the universe through the mere word and from an almost inconceivably small point.

We see here that the sapientia is identified with the world creating word, with the logos.

We find the same idea in its Christian aspect in the opening words of the Gospel of St. John

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Mylius gives us another insight into the nature of the sapientia.

He says:

"There are three principles of all things: God, wisdom and the materia."

This is an alchemistic confession of faith.

Like the Christian creed it speaks of a trinity or rather of a triad, for it is a purely Gnostic triad: God, Sophia and the Hyle, the substance of the world. We shall speak of this triad later.

There is a passage in the "Rosarium Philosophorum" where the Sapientia is again personified.

You will remember that this anonymous treatise comes from the fifteenth century, and was first printed in 1550.

The Sapientia says:

"I am the only daughter of the wise, entirely unknown to the stupid."

The author identifies the sapientia with the secret of the philosophers; and here she is not represented as the mother but as the daughter.

Perhaps you know that the Gnostics often represented wisdom as the youngest daughter or as the dark daughter of Bythos (the abyss).

You will find the legend of Sophia and her peculiar love story in the writings of Irenaeus, one of the Fathers of the Church.

Sophia was consumed with passionate love for her ancient ancestor Bythos, the primordial abyss, because she had slipped down into the Hyle and could no longer find the father in the darkness of the materia.

Here again we find the idea of a spark or emanation of God which is lost in the darkness of matter, or which has been planted there as a seed by God.

We find a passage in the Liber Quartorum which is interesting in the same connection.

The Liber Quartorum is a very ancient text and probably originated mainly in Alexandrian philosophy.

It says:

"The philosopher finds the spirit of the wise (ingenium sapientum) in nature."

We are told here that wisdom is to be found in nature. This "ingenium" is exactly Sophia, who has lost herself in matter (hyle), in nature.

The sapientia is very often connected in a mysterious way with mercury, and one alchemistic author says:

"It is impossible to win the treasure of the wise from ordinary mercury."

It is not a matter of ordinary mercury, the treasure cannot be won from this, but of course only from the "mercury of the philosophers."

This is another secret name for the substance which the alchemists searched for or prepared, and which always remained unknown.

We read in another text:

"The fire, with which it is sublimated, is called the fire of wisdom and also a steaming fire."

A steaming fire is obviously not an ordinary fire [which would only produce smoke), but must be a mixture of fire and water, that is a mixture of the opposites.

One could express the same thing by saying that wisdom is produced through the conflict of the opposites.

We read in the same treatise:

"In the process it is necessary to use the salt of wisdom which is blood red inside."

Obviously it is no ordinary salt which is meant, but again a symbol.

You remember the well-known words of Christ: "Ye are the salt of the earth", that is, the salt of wisdom.

Our text tells us that this salt is blood red inwardly.

This means that it has a soul, for blood and soul were identical in the ancient conception.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ.

Wisdom is also often represented as a liquid, as we have already seen, therefore the alchemists speak of it in connection with the transformation of their substances.

The Aurora Consurgens says:

"And he shall be called redeemed when the Lord washes away the filth of the daughters of Sian through the spirit of wisdom and mind."

The spirit is made identical with water in this ablution.

The same text calls the sapientia "red gold ", "the tincture of wisdom " and the "fire of the dyers".

Dyers use such liquids.

These again are paradoxical figures of speech which are used to characterise this mysterious substance.

It is also called the "terra sapientiae" (earth of wisdom”) and is thus synonymous with lead, which is also referred to as the "earth of wisdom", because it is different inside and out.

Outside it is grey and uncouth, whereas inside it is white.

There are other passages where we hear that a white dove lives in the lead, or that it is red inside.

The underlying idea always is that, in a mysterious way, the lead possesses a soul.

It plays the same role as the quicksilver in early alchemy, because it is easily liquefied.

Therefore Mylius says that the earth of wisdom equals lead and that: "The liquid second part of lead is called the water of wisdom."

The water of wisdom is in the lead, as this passage says.

This is incomprehensible to us, but we must remember that substances, bodies, even dead bodies, were always animated for our forefathers, therefore it was natural for them to look
for the water of wisdom in substances.

And moreover the idea, that wisdom was a water, played a very important role in early Christianity and in pre-Christian days, and also in Gnosticism.

The baptismal water, for instance, is such a water of wisdom, a divine water which possesses miraculous, transforming qualities.

This was the reason for the water Eucharist in early Christianity.

Originally the chalice was not always filled with wine, but often with water.

Hippolytus, who died at the beginning of the third century, interpreted this later chalice as a sort of piscina, a font filled with baptismal water.

The water of this chalice had the same effect on the soul as the baptismal water had on the body.

Baptism was understood as a sort of ablution, a washing of the body; and the water in the chalice was understood as a means of bathing the soul.

From this point of view the chalice corresponds in Christianity to the hermetic vase in alchemy.

And both are parallels to the Gnostic idea of the vessel filled with Nous, which I spoke of in commenting on the advice of Zosimos, to his friend Theosebeia, to go down to the Poimandres and plunge herself in the krater.

The importance of knowing what we do, of consciousness, which is emphasised in this Gnostic legend of the bath of Nous, also appears in the New Testament and still more clearly in the extra-canonical sayings of Christ.

There is a story (which was formerly in St. Luke's Gospel), in which Christ, when walking with his disciples on the Sabbath, met a man who was working on his land.

Christ spoke to him and said: "If thou knowest what thou art doing thou art blest, but if thou knowest not, then thou art cursed."

It is the arch-sin, to do something unconscious!

If, because the condition of unconsciousness is a condition of abysmal darkness, in crying need of redemption.

It is mainly from unconsciousness that all sins and evil arise; this fact was already realised in antiquity.

There is a Gnostic collection of poems, belonging to the second century, A. D . called the "Odes of Solomon".

The sixth ode is called "The Water of the Lord" and shows clearly the veneration in which the Divine Water was held in Gnostic circles:

"As the breath of the wind bloweth through the harp
awakening song in every string,
so doth the breath of the Lord's spirit pass through my limbs,
that in his love I als o sing.
All that is false he destroyeth,
and everything which is malignant;
for thus it was in the beginning,
and thus it will be till the end.
Nothing will stand against him,
and nothing will oppose him.
The Lord hath increased his understanding
and hath revealed his gracious gifts to us.
So we give praise unto his name;
our spirits sing praises to his Holy Spirit.

For a little stream hath sprung up,
and hath become a broad and mighty river;
for everything hath it torn away and ground to powder,
and it hath swept away the Temple.
Nothing could restrain it, no dam nor building,
nor the art of any dyke builder.
For it hath flowed over the face of the whole earth,
And hath filled up everything.
All those that thirsted have drunk from it,

and their thirst was quenched and relieved,
for the drink was the gift of the Most High.
Blessed therefore are the servants of this drink,
His water was entrusted to them,
for refreshment have they brought to the dry lips,
and awakening to the will which had grown weak, I
the souls, which had almost departed, have they rescued from death,
and the members, which had fallen, have they set up again.
They have given strength to their weakness,
and light to their eyes;
for they all knew themselves in the Lord
and were redeemed by the eternal, immortal water.
Hallelujah."

This text shows you plainly that the eternal water, the hydor theion, was a general idea at that time and only receded into the background in the course of history.

The Roman Catholic order of the Mass, which abolished the water chalice, was not the least among the reasons for the disappearance of the symbol of the water.

In the Mass, the water is only retained in the commixtio, where a little water is mixed with the wine, which is a last remnant of the water Eucharist.

The significance of the water Eucharist shows us that the Mass is really a purely symbolic procedure, though some of the sacramental words which are used seem to give it the character of a memorial.

Another alchemist, Khunrath, says of the Sapientia:

"The salt of wisdom is a fire, yea, a fire of salt."

As you see the synonyms pile up, one could almost say that the idea is becoming hybrid.

Fire is a well-known symbol for the Holy Ghost, in the miracle of the day of Pentecost, for instance, the Holy Ghost became visible as the cloven tongues of fire which came down from Heaven (Acts II.1.).

One of the old Greek authors describes the way that mercury reaches the " condition of wisdom" through sublimation.

This is naturally very difficult for us to understand, because we consider wisdom as an essentially human quality.

But it is understood in this passage as a quality of the substance.

This means that, according to the old alchemistic idea, mercury can be transformed through the torture of the fire.

A natural spirit participates in the darkness of nature, or is imprisoned in it; and when this spirit is purified or sublimated, by means of the fire, it becomes the spirit of wisdom.

The alchemist, therefore, strove to attain wisdom through the transformation of nature, which he subjected for this purpose to torture by the fire.

Another very old treatise shows us another aspect of the Sapientia.

It mentions the place where wisdom is to be found, where its home is, so to speak.

The text says:

"The house stands in the belly of the earth. It can only be perfected through the fire and this is the perfecting of our wisdom."

Wisdom is represented as a house in some of the texts, in the "Aurora Consurgens" for instance (a text which I have often mentioned) it is spoken of as a house with many doors.

But it is a very curious idea that this house should be perfected by fire.

f a house catches fire it is destroyed, so this again is a paradox: it is the great destroyer of houses, fire, which brings this substance, this house, to its most perfect flowering, in exact contradiction
to outer reality.

Or we could also say: it is by means of the fire that wisdom, lying concealed in an uncouth shell (described as a house in this text), is brought forth.

We come now to an excerpt from the German treatise of the medieval alchemist, Khunrath, who wrote at the end of the sixteenth century.

He says: "The centre of the great edifice of the whole world is wisdom. For it is not only the bond, but als o the destroyer of all destructible things - yes, it is the central point of salt, Tartarus
mundi maioris = Sal sapientiae."

This needs some explanation.

We must remember that the earth was regarded as the centre of the universe at that time, and that the alchemists speak from that point of view.

You remember the excerpt from the "Allegoriae Spientum", which I have just mentioned, where the "house of wisdom" was in the "belly of the earth”.

We find exactly the same idea in this passage from Khunrath, only it is expressed here as a point, the so-called "central point of salt".

This point is also called "Tartarus mundi maioris".

Tartarus is the underworld, hell, and our forefathers located it as inside the world.

"Tartarus mundi maioris" means the underworld of the whole world.

And it is in this dark abyss that the whole universe is centred, and it is here that the salt of wisdom is to be found.

In other words the salt of wisdom equals hell.

This is an almost unthinkable paradox.

The salt of wisdom is the most desirable and marvellous thing which exists, which we strive for all our lives, and at the same time it is hell.

This is the same paradoxical idea that we found in the lead, the heaviest and most uncouth substance and at the as me thing the great treasure of the Holy Ghost, represented as the white dove or
the holy fire.

You see what strange ideas the teaching of alchemy contains.

Another sixteenth century author, Dorneus, speaks of the centre as one, and of manifold things as the periphery which surrounds this one mysterious paradoxical thing.

He says: "Here [in the one) is the centre of natural wisdom. Its circumference, closed in itself, represents a circle, an order which stretches into infinity."

In other words: the whole world is ruled and ordered from this centre.

It is as if the controlling forces radiated from it, it is a point with a circle round it.

We shall find another parallel later which belongs to the same idea.

This point, centre or darkness, the lead as most of the alchemists call it, is also Saturn, for Saturn is the planet which belongs to lead.

Saturn and lead are simply synonyms.

And in another text it is Saturn himself that speaks and says: "I declare unto all, ye wise ones, that unless you kill me, your intellect will never be perfected."

Saturn, the lead, recommends the alchemists or philosophers to kill him, in order to gain possession of the soul which he contains and then he adds:

"And the grace of your wisdom grows in my sister, the moon."

The moon is a light giving planet, one of our two sources of light.

It is the light which lightens the darkness, for it shines when the sun has gone down.

So the moon is the symbol for the wisdom and illumination which comes to man in the darkness.

This light is invisible in the day, we need the night in order to recognise it.

The moon, as the white goddess, represents the white soul of the lead; and if . we kill Saturn, the spirit of heaviness, in ourselves, this moon will be able to rise, and the grade of human wisdom grows
in it, because it is the soul of Saturn, the light buried in the depths of matter.

These are ideas which are clearly formulated in the writings of Paracelsus.

He says directly that man has two lights: the one is the spirit and the other the light of nature.

Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature.

And this light of nature originates in the dark abyss.

The dark abyss is man's innermost secret, the darkness which lies behind ego-consciousness and which we feel dimly.

When we ask: "What is the ego?" or wonder what we mean when we say "I", we are still only on the surface, in space and time.

Our ordinary consciousness is surface consciousness and does not touch the darkness which lies behind it.

We feel, however, very distinctly that such a darkness does exist, for everything which we call psychical comes from it.

Our whole psychical life originates in this darkness, just as a child's consciousness rises from the dark, unknown mists of the past.

We can see this in certain turns of speech, such as: "It dawned on me".

It is as if the sun rose when we realise something, usually through a good intuition, a spontaneous movement of the mind which is not our own activity.

If we are deprived of all the hunches and ideas which flow to us from the unconscious we are completely lamed.

Yet we seldom realise that this flow is not our own activity, but the activity of the unconscious.

You see now that in the alchemists' teaching about the sapientia we meet a detailed description of the unconscious.

The unconscious is a wholly paradoxical being, on one side it resembles the Holy Ghost, or a fountain which springs from the darkness like a river of Einfiille [hunches).

Psychical activity flows into our consciousness, but we cannot make it do so.

We are entirely dependent on whether it flows or not.

If it stops we feel ill, "rotten" as we call it. We even go to the doctor to ask him what can be wrong, for we are so used to the functioning of the unconscious that we are naturally amazed when it stops.

It is like the water supply, we take it for granted and never think of it till it fails us.

On the other side, this source of life is identical with the dark Tartarus or hell, a dangerous place where the soul is tormented, the land of the departed where there is no life, where everything is so
to speak dead.

If we could visualise it, it would look like lead, and indeed when the flow from the unconscious stops, we are apt to say: "I feel heavy as lead. "

A Chinese alchemistic text, "The Secret of the Golden Flower", says: "Whoever is dull and moody on waking, and chained to his bodily form, is fettered by the anima."

This anima is the female soul, the Sapientia, and therefore the alchemists connect her with the moon, and call her the white goddess or the daughter of the philosophers.

The philosophers, who practise this art, endeavour to free this white shining goddess from the darkness of Tartarus, from the blackness of the lead and therefore they are, so to speak, the fathers of this daughter.

In summing up, I should like to point out that the sapientia is above all a world creating principle for the philosophers.

They compare it with the logos which created the world from an unimaginably small point through the pure word.

The sapientia is concealed in matter as a divine emanation which is lost in the darkness.

Therefore it is compared to the myth of Sophia or Nous falling in love with the Physis and being devoured by her.

And the sapientia is also the daughter of the wise, inasmuch as it is redeemed from the darkness of the materia through the activity of the philosophers.

It is called fire, water or salt, and is also described as a point and a circle and thus equals 0, the sign for gold, which was widely used by the alchemists.

This sign depicts a fundamental symbol for the centre of the unconscious.

There is a picture, in the "Rosarium Philosophorum" (1550), which represents the whole problem (see sketch p. 195).

It is drawn, as you see, on the pattern of the Coronation or Assumption of the Virgin Mary.

The Roman Catholic Church teaches that Mary was taken up into Heaven after her death with her body.

She is depicted, so to speak, as the representative of the sinful hyle, as the mediastress of all sinners; because she has taken the sinful body up to Heaven, though of course in a glorified form, for the materia has been purified and sanctified.

In our picture she is crowned and surrounded by God the Father, God the Son, and God the Holy Ghost.

Only in that case, God the Son should be young, whereas both the male figures are old men.

It is definitely an alchemistic picture and not orthodox, we see this moreover from the inscriptions.

They are: "Cuius que pater est Sol. Luna mater Et Filius." (And whose father is the sun. Moon the mother. And the son.)

"Vera luna est mater " (Verily the moon is the mother).

"Et ex patre fit filius" (And out of the father the son proceeds).

"Draco non moritur, Et non per Unum tantum abs que fratre et sorore sua sed per ambo simul" (The dragon does not die, and not by means of only one, without his brother and sister, but only
Through both at once).

And above the head of the female figure "Tria" (three) and "Unum" (one) are written.

The dragon must be sacrificed and with his brother and sister.

This is Saturn or the mercurial dragon which has a soul, namely the moon, and it is necessary to kill this dragon, in order that the son may appear.

The son is depicted here as the spirit, the bird hovering over the head of Mary, in union with her, so to speak.

She represents the Hyle, the material body.

The old man, on Mary’s right, is Hermes, the god of wisdom, and the one on the left may be God the Father in the Christian sense, but he is flanked by wisdom.

Wisdom is masculine in this picture, because the feminine is representing the materia.

The Holy Ghost, the white dove, is masculine and the Hyle feminine, for this picture represents a coniunctio, the union of the heavenly spirit with matter.

This is the secret of the coniunctio, the chemical marriage; it is a union of spirit and body.

So you see that a principle is represented here which is missing in Christianity.

This picture does not represent a trinity but a quaternity, four principles are brought into harmony.

So the centre of the whole picture is the coronation, the so-called diadem; the spirit is hovering over the point in the centre of the crown.

This spirit and the three figures are the four aspects of this one point.

So we come back to the diagram that I have often drawn for you, as the symbol of the Self. Carl Jung, ETH, Pages 186-195.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/ca3ed-1a7.jpg`

Carl Jung on “Animus” – Anthology (2019-03-04 04:30)

[1]

Hildegard von Bingen transcended the animus; that is one woman’s service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

The ego wants explanation always in order to assert its existence…Try to live without the ego. Whatever must come to you, will come. Don’t worry! …Don’t allow yourself to be led astray by the ravings of the animus…He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham’s legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

It has just struck me that in my commentary I have suggested using “logos” for “hun” instead of “animus,” because “animus” is a natural term for the “mind” of a woman, corresponding to the “anima” of a man. European philosophy must take into account the existence of feminine psychology. The “anima” of a woman might suitably be designated “Eros.” Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Pages 479-481.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

In any case, animus (hun) is the light, yang-soul, while anima (p’o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 341-343.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

So we should talk to our animus or anima…so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Pages 208-209

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f5cbc-12banimus.jpg`

Dr. Jung and the Christmas Tree (2019-03-04 05:06)

[1]

Introduction: Georg Gerster (b. 1928), having earned a Ph.D. in German literature at Zurich University in 1956, embarked on a remarkable career as a freelance writer and photographer specializing in science—he has worked on every continent including Antarctica.

Shortly before Christmas 1957 he interviewed Jung for Die Weltwoche (Zurich), and his article was published on Christmas Day.

Dr. Jung: It is slightly condensed here.

Jung is speaking: An Indian swami knocked on the door of a villa on the Zurichberg.

"Forgive me for disturbing you," he said to the householder.

"I come from Madras, and am making a study of local religious customs in Europe.

Perhaps you could . . .?"

The householder backed away.

"I'm afraid you have come to the wrong house.

We are enlightened people here.

Of course we go to church, at least now and then, but as you probably know we Protestants are not on the best of terms with the world of religious symbols.

If you were thinking of finding any religious customs here like the ones in your own country, I'm afraid you will go home disappointed."

The swami retired crestfallen.

But let us suppose he comes back again, say in December, and catches the householder in the act of decorating the Christmas tree.

"But you told me you had no religious customs," he says reproachfully.

"And yet you cut down a fir tree just to let it dry up in the drawing-room, and cover it with little candles which are no use at all for heating purposes.

Tell me, is this prescribed by your religion or its holy writings?"

The householder shakes his head in astonishment. "Not that I know of. It's something that's always been done...."

On one of my expeditions to Africa, I lived for a while with a tribe on the slopes of Mount Elgon, in Kenya.

Every morning, at sunrise, they stepped out of their huts, spat into their hands, and held them palm outwards to the sun.

Asked why they did this, they were at a loss for an answer.

They could only say: "It's something that's always been done. . . ."'

Such ignorance has earned them the name of primitives in the judgment of the whites.

Now if our Indian friend were to publish in Madras his researches among the inhabitants on the slopes of the Ziirichberg, he would have some remarkable things to report.

"Although they deny it, they worship rabbit idols which lay colored eggs, and on the day they call Easter they look for these eggs in the garden, with much shouting.

They also worship, on another day they call Christmas, an illuminated tree which they hang all over with spangles, shiny balls, and sweetmeats.

Yet they do not know why they do this.

They are very small-minded and primitive people."

The very existence of such things as the May-pole, the May-tree, and the greasy pole tell us a great deal about the Christian claim to the Christmas tree.

At best it was a matter of reinterpreting old customs, in much the same way as the feast of Christ's nativity was grafted on to the already existing mid-winter vegetation festivals.

The tree-symbol has a very venerable history; the Finnish scholar Uno Holmberg, who investigated the symbolism of the tree of life, called it "mankind's most magnificent legend."'

The countless changes of meaning the tree-symbol has undergone in the course of its history are proof of its richness and vitality.

The tree has a cosmic significance—it is the worldtree, the world-pillar, the world-axis.

Only think of Yggdrasill, the world-ash of Nordic mythology, a majestic, evergreen tree growing at the center of the world.

The tree, particularly its crown, is the abode of the gods.

Hence the village tree in India and the German village linden tree round which the villagers gather in the evenings: they are sitting in the shadow of the gods.

The tree also has a maternal aspect. In Germanic mythology the first human beings, Ask and Embla, come from the ash and the alder, as their names show.

Among the Yakuts of Siberia, a tree with eight branches was the birthplace of the first man.

He was suckled by a woman the upper part of whose body grew from its trunk.

These and many similar ideas are not invented, they simply came into men's heads in bygone times.

It is a sort of natural revelation.

To give an example.

One evening an English District Commissioner in Nigeria heard a tremendous racket going on in the barracks of the native troops.

Six soldiers had to put a raving comrade in chains.

When the D.C. arrived, the black man lay quiet and was released at his order.

In explanation of his strange behavior, he said that he had wanted to go home because his tree was calling him, but now it was too late.

The D.C. learnt further that when he was a little child the man’s mother had once put him to rest under a tree while she went to work.

The tree then talked to him and made him promise that he would hasten to it without delay whenever he heard it calling and would bring it food.

Several times the tree had called him, said the soldier, and each time he had brought it the best he had in his miserable hut.

On this evening, far from his village, he had heard the tree calling for food, yet could not obey the voice because of his military duties.

Often, as here, the tree symbolizes the numen, the psychic fate of the person, his inner personality.’

In the dream of Nebuchadnezzar the king himself is symbolized by the tree.

There is also an old Rabbinic idea that the ageing Adam was granted one look into paradise.

In the branches of the withered tree there lay a child.

We might further mention the old patristic ideas of Christ as the tree of life.

Georg Gerster: Doesn’t the custom, still practiced today in many places, of planting a tree at the birth of a child also belong in this context?

Dr. Jung: Certainly. The reason for this unthinking ritual act is the participation mystique between man and the tree: both share the same fate.

Georg Gerster: To come back to the Christmas tree.

Haven’t several quite different sets of symbols fused into one?

The tree, the lights, the evergreen branches, the decorations, the distribution of Christmas presents—all these have their own symbolic value, and in numerous folk customs some of the components are differently combined.

Dr. Jung: Agreed.

But let us not forget that the total combination, the lighted and decorated tree, is also found outside Christ’s nativity and in non-Christian contexts.

For instance in alchemy, that well-known reservoir for the symbols of antiquity.

(Here Jung produced an alchemical picture of the tree with the sun, the moon, and the seven planets in its branches, surrounded by allegories of the alchemical process of transformation.)

Now you know what the shining globes on the Christmas tree mean: they are nothing less than the heavenly bodies, the sun, moon, and stars.

The Christmas tree is the world-tree.

But, as the alchemical symbolism clearly shows, it is also a transformation symbol, a symbol of the process of self-realization.

According to certain alchemical sources, the adept climbs the tree—a very ancient shamanistic motif.

The shaman, in an ecstasy, climbs the magical tree in order to reach the upper world where he will find his true self.

By climbing the magical tree, which is at the same time a tree of knowledge, he gains possession of his spiritual personality.

To the eye of the psychologist, the shamanistic and alchemical symbolism is a projected representation of the process of individuation.

That it rests on an archetypal foundation is evidenced by the fact that patients who have not the slightest knowledge of mythology and folklore spontaneously produce the most amazing parallels to the historical tree-symbolism.'

Experience has taught me that the authors of these pictures were trying to express a process of inner development independent of their conscious volition.

Georg Gerster: Your conception of the Christmas tree is in no way disturbed by the fact that the custom dates only from the seventeenth century?

Dr. Jung: Why should that be any objection to my view that the Christmas tree, which in the longest and darkest night of the year symbolizes the return of the light, is archetypal?

On the contrary!

The way the Christmas tree has caught on in various countries and rapidly took root, so that most people actually believe it is an age-old custom, is only further proof that its appeal is grounded in the depths of the psyche, in the collective unconscious, and far exceeds that of the crib, the ox, and the ass.

Georg Gerster: In one of your books you remark that people decorate the Christmas tree without knowing what is at the back of this custom.

Dr. Jung: It is an old pagan one.

It is not I who use this expression but the Church. "Omnis haec observatio est paganorum," it says in an old papal declaration with reference to decorating the houses with green branches.

This and similar customs are pagan.

And J. C. Dannhauer, an Evangelical theologian in Strasbourg, preached in the middle of the seventeenth century against the fir trees people set up in their houses at Christmas and bedecked with dolls and candles.

These old divines were not so wrong according to their lights.

Georg Gerster: Now that you have elucidated its background as an empirical investigator, the increasing popularity of the Christmas tree must rejoice your heart as a psychotherapist.

I conjecture you would agree that Christmas trees are healthy —as a measure of psychic hygiene?

Dr. Jung: Your conjecture is correct.

The archetypes are, so to speak, like many little appetites in us, and if, with the passing of time, they get nothing to eat, they start rumbling and upset everything.

The Catholic Church takes this very seriously.

Just now it is setting about reviving the old Easter customs.

The abstract greeting "Christ is risen!" no longer satisfies the craving of the archetypes for images.

So in order to set it at rest, they have had recourse to the hare-goddess, a fertility symbol.

And lately the Church has reintroduced an ancient fire ceremony: the Easter fire, the primordial fire, is lit not with matches but with flint and steel!

A tremendously nourishing procedure for man's feelings.

The inner man has to be fed—a fact that moderns, with their frivolous trust in reason, often overlook to their own harm.

The Christmas tree is one of those customs which are food for the soul, nourishment for the inner man.

And the more primordial the material they use, the more promising these customs are for the future. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 353-358.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/fed46-62bchristmas2btree.jpg`

Carl Jung: Metaphysical assertions are statements of the psyche, and are therefore psychological.

(2019-03-04 05:30)

[1]

Metaphysical assertions are statements of the psyche, and are therefore psychological.

To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth."

Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological."

For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides.

He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself.

This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul.

It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnezleur une ame, mais une petite!" Carl Jung, CW 11, Para 835

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual
character.

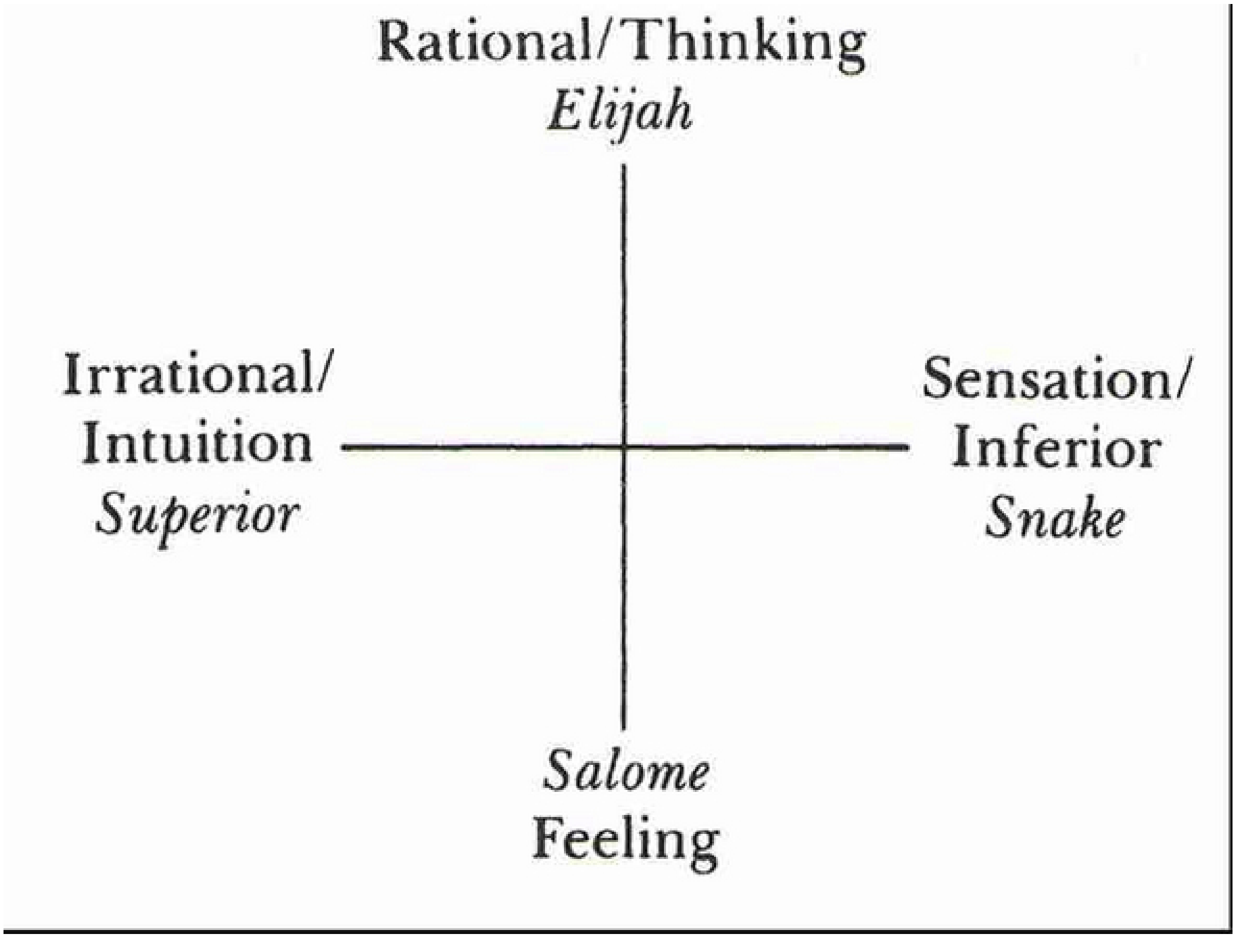
But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not.

We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d8fec-12bmeta.jpg`

Carl Jung: Fore thinking also comes before thought. (2019-03-04 05:38)

[1]



[Note: Dr. Jung was lecturing on The Red Book as early as 1925. Evidence that The Red Book was not the "Secret" and "Hidden" book that is often erroneously asserted]

In layer two of Liber Novus, Jung interpreted the figures of Elijah and Salome respectively in terms of fore thinking and pleasure:

"The powers of my depths are predetermination and pleasure. Predetermination or fore thinking is Prometheus, who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure.

Fore thinking also comes before thought.

But pleasure is the force that desires and destroys forms without form and definition.

It loves the form in itself that it takes hold of, and destroys the forms that it does not take.

The fore-thinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches. Forethinking is not powerful in itself and therefore does not move.

But pleasure is power, and therefore it moves" (p. 247).

In later commentaries written probably sometime in the 1920s, Jung commented on this episode and noted: "This configuration is an image that forever recurs in the human spirit.

The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros" (p. 362). Footnote 8, 1925 Seminar, Page 97

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/530b0-12belijah.jpg`

Carl Jung on the Girl who never noticed her body (2019-03-04 05:43)

[1]

People with an over development of intuition which leads them to scorn objective reality, and so finally to a conflict such as I have described above, have usually characteristic dreams.

I once had as a patient a girl of the most extraordinary intuitive powers, and she had pushed the thing to such a point that her own body even was unreal to her.

Once I asked her half-jokingly if she had never noticed that she had a body, and she answered quite seriously that she had not—she bathed herself under a sheet! When she came to me she had ceased even to hear her steps when she walked—she was just floating through the world.

Her first dream was that she was sitting on top of a balloon, not even in a balloon, if you please, but on top of one that was high up in the air, and she was leaning over peeping down at me.

I had a gun and was shooting at the balloon which I finally brought down.

Before she came to me she had been living in a house where she had been impressed with the charming girls.It was a brothel and she had been quite unaware of the fact.

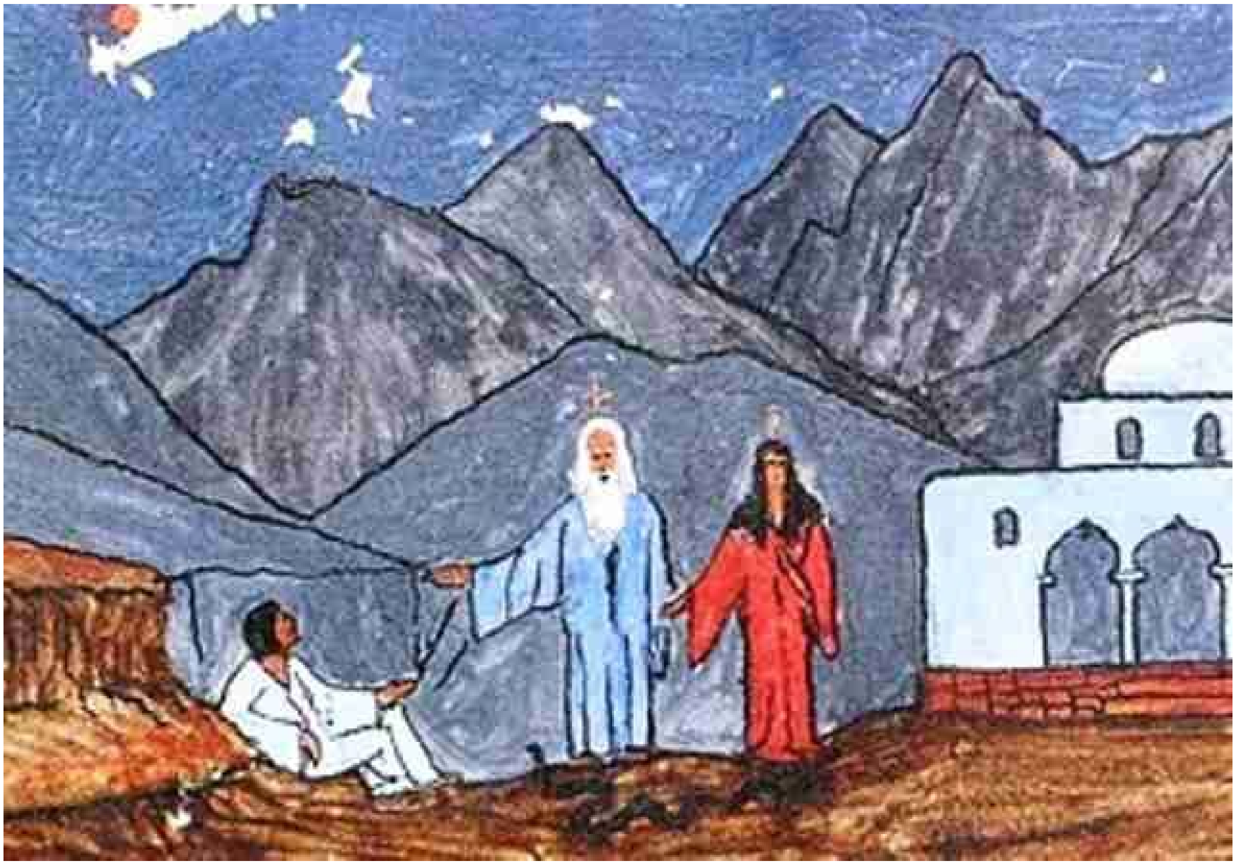
This shock brought her to analysis.

I cannot bring such a case down to a sense of reality through sensation directly, for to the intuitive, facts are mere air; so then, since thinking is her auxiliary function, I begin to reason with her in a very simple way till she becomes willing to strip from the fact the atmosphere she has projected upon it. Carl Jung, 1925 Seminar, Pages 90 - 91

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cced0-12bbody.jpg`

Carl Jung on Elijah, Salome and The Serpent (2019-03-04 05:49)

[1]



I told you last time about the dream concerning the killing of the hero and then the fantasy about Elijah and Salome. Now the killing of the hero is not an indifferent fact, but one that involves typical consequences.

Dissolving an image means that you become that image.

Doing away with the concept of God means that you become that God.

This is so because if you dissolve an image it is always consciously, and then the libido invested in the image goes into the unconscious.

The stronger the image the more you are caught by it in the unconscious, so if you give up the hero in the conscious you are forced into the hero role by the unconscious. Carl Jung, 1925 Seminar, Page 95.

Besides Elijah and Salome, there was a third factor in the fantasy I began to describe, and that is the huge black snake between them.6 The snake indicates the counterpart of the hero.

Mythology is full of this relationship between the hero and the snake.

A northern myth says the hero has eyes of a snake, and many myths show the hero being worshipped as a snake, having been transformed into it after death.

This is perhaps from the primitive idea that the first animal that creeps out of the grave is the soul of the man who was buried.

The presence of the snake then says it will be again a hero myth.

As to the meaning of the two figures, Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious.

Elijah is the personification of the cognitional element, Salome of the erotic. Elijah is the figure of the old prophet filled with wisdom.
One could speak of these two figures as personifications of Logos and Eros very specifically shaped.

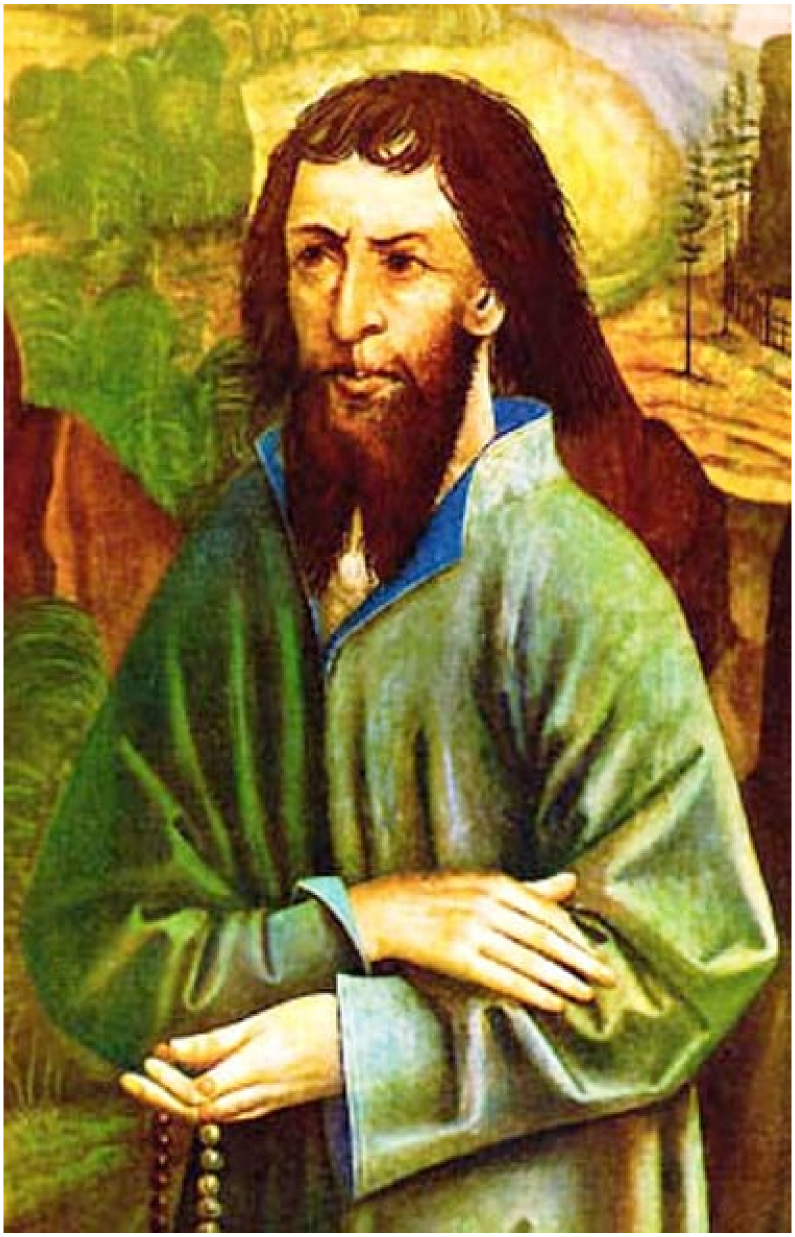
This is practical for intellectual play, but as Logos and Eros are purely speculative terms, not scientific in any sense, but irrational, it is very much better to leave the figures as they are, namely as events, experiences.

As to the snake, what is its further significance? Carl Jung, 1925 Seminar, Pages 96-97.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0e883-12bsalome.jpg`

The Miraculous Fast of Brother Klaus (2019-03-04 06:23)

[1]



The fact that Brother Klaus, on his own admission and according to the reports of reliable witnesses, lived without material sustenance for twenty years is something that cannot be brushed aside however uncomfortable it may be.

In the case of Therese of Konnersreuth there are also reports whose reliability of course I can neither confirm nor contest, that for a long period of time she lived simply and solely on holy wafers. Such things naturally cannot be understood with our present knowledge of physiology. One would be well advised, however, not to dismiss them as utterly impossible on that account. There are very many things that earlier were held to be impossible which nevertheless we know and can prove to be possible today.

Naturally I have no explanation to offer concerning such phenomena as the fast of Brother Klaus, but I am inclined to think it should be sought in the realm of parapsychology. I myself was present at the investigation of a medium who manifested physical phenomena.

An electrical engineer measured the degree of ionization of the atmosphere in the immediate vicinity of the medium. The figures were everywhere normal except at one point on the right side of the thorax, where the ionization was about sixty times the normal. At his point, when the (para-psychological) phenomena were in progress, there was an emission of ectoplasm capable of acting at a distance.

If such things can occur, then it is also conceivable that persons in the vicinity of the medium might act as a source of ions-in other words, nourishment might be effected for the passage of living molecules of albumen from one body to another.

In this connection it should be mentioned that in para-psychological experiments decreases of weight up to several kilograms have been observed during the (physical) phenomena, in the case both of the medium and of some of the participants, who were all sitting on scales. This seems to me to offer a possible approach to an explanation. Unfortunately these things have been far to little investigated at present. This is a task for the future. Carl Jung; The Symbolic Life, The Miraculous Fast of Brother Klaus; Pages 660-661.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/35b44-brotherklaus.jpg`

Carl Jung: Insofar as you live in a world, you cannot escape forming a persona. (2019-03-04 06:40)

Lecture 13

Questions and Discussion Dr. Jung:
I have brought with me some pictures done by a young American who, at the time that he made the pictures, had no knowledge of my theories.

I merely told him to try to express in color the inner condition of his mind, which was very badly muddled.

He had no prescription as to the style in which he should paint, and I explained very little about the pictures to him so as not to disturb the naïveté of his attitude about them.

The pictures follow a progressive series and, as you will see, are a further expression of the transcendent func- tion, that is, an effort to make the unconscious content conscious.

They show a struggle between the pairs of opposites, with an attempt to solve the problem of bringing the two together, and so they really belong to the discussion we had of the pairs of opposites, but I was not able to get them before today.

First picture (see Diagram 1):

In this picture he said he felt clearness above; below, something moving or snakelike, and then the weight of the earth; in between was emptiness, blackness.

We might observe in passing that only an American could produce a symbol like this.

The blue in the top part of the lowest circle is associated with the sea—he actually does feel he is at sea in his present condition.

The black, the unconscious, is associated with the idea of evil.

This picture is typical of masculine psychology: consciousness above, sex below, nothing in the middle.

Second picture:

Two circles separate, one above and one below.

This shows a complete division, Yang above and Yin below.

In the lower circle a tendency to develop primitive ornamentation is shown.

Third picture:

Shows an attempt to get things together.

Yang colors above, Yin below, some signs of growth shown in an effort to depict a tree green in color. Snakes are coming up from below.
Fourth picture:

Here is a very vigorous attempt at getting things together. The two principles, Yang and Yin, join in a star-like figure.

The problem of intuition-sensation is shown in a vertical form of design.

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

Fifth picture: Here is shown a more typical Indian or primitive character. "Soul-birds" are shown; helpful animals are needed.

In previous designs he came to an impossibility because a rational function cannot be taken up directly by an irrational type; therefore he has birds.

The Yang has almost disappeared; the birds are in the center.

In the earth peculiar movement is shown: canals, snakes, roots perhaps. Birds show an instinctive tendency.
If he can see that there are some helpful birds about, that means more to him than any rational function. Sixth picture:
In the previous picture he approached the earth sphere. Here he is deeply in it.

The earth reaches up to heaven, the clouds hide the sun, but Yang descends into the earth, deep into the sea.

High up there is a man who is looking to see if he can jump down into the depths of the unconscious. The unconscious contents are felt as fishes.

There is no connection between the man's standpoint and the depths; he cannot take the leap.

Seventh picture:

Here the man has taken the leap.

But it is air, not water; it is a desert, skulls are present. The man is fastened to the bottom with iron balls.

All life is shown above.

This means that the going to the other extreme is as disastrous and full of death as if he had remained above. He is in the bowels of the earth.
The production of these pictures is a stimulation of the primitive layers of the mind, and the individual will get at instinctive impulses thereby.

The pictures show a marked influence from the East, which is generally characteristic of American psychology as opposed to European.

No European could have produced these drawings.

(There followed some discussion as to the ways in which the various races tend to react toward the primitive cultures with which they come in contact.)

North and South America have followed very different ways in this respect.

The Anglo-Saxon holds himself away from the primitive, while the Latin goes down to his level.

I have come into contact with some very strange psychological problems illustrating this.

The following will show you something of what happens in South America.

I was once consulted by a South American family as to the condition of their son, who had been nearly driven crazy by his friends.

The parents were Austrian and went to South America only after their marriage.

Inside their house European traditions prevailed, but outside everything was Indian, the Latin inhabitants not having resisted those influences.

It was the custom for the Indian families to send their children into the city to work for little or no wages, and in the case of the little girl this meant inevitable sexual abuse.

This way of life got terribly on the nerves of the son of these Austrians, and he went to a professor of whom he was very fond to ask him for advice.

The professor asked him if he had a mascot, and of course the boy had none, so he was given one.

The professor told him he had to take this mascot, which was a doll, and attend to the task of increasing its strength all the time, and the stronger the doll got, the more the boy's troubles would diminish.

The first thing he had to do with it was to carry it about the streets in his arms, and this the boy did, though with great shame.

Then he took it to the professor and asked him if there was anything more to be done, and was told there was.

The doll was not yet strong enough.

He must take it to a great celebration that was about to be held for the president of the republic and he must break through the cordon of police and swing the doll three times in the face of the president.

The boy did this and of course got into trouble with the police, but was set free when they found that the affair had only to do with the strengthening of a mascot.

The boy went back to the professor.

No, the doll was not yet as strong as it ought to be!

He must now find a little girl and throttle her over the doll until she was nearly dead.

Then the force of her agony as she approached death would go into the doll and it would be really strong.

he boy broke down after this last ordeal, but he was afraid to say anything, for if he did all the strength would

go out of the doll, and so he continued in a thoroughly neurotic condition till his parents had to seek help.

The boy's mother was Catholic, but it would be absurd to say that the Church supported such things. The Spanish clergy is and always has been terribly superstitious in these Latin American countries.

One can find things such as I have described going on in all of them, and it comes from the fact that the Conquistadores mixed with the natives in marriage.

In doing this the Latins have managed to keep out of the split between the conscious and the unconscious, but have lost their superiority.

The Anglo-Saxons did not mix with the primitives, but in the unconscious they sank down to the primitive level.

Miss Taylor's question: (1) "Do you think that some development of the Mithraic religion may become a living religion in the near future?"

Dr. Jung: I could not assume that anything like that is going to happen.

I merely mentioned the Mithraic religion because my fantasies were so much connected with it. In itself this religion is as antiquated as can be.

It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

It is interesting to trace out both those elements that were discarded and those that were accepted by Christianity.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.

Also, Christmas day is a Mithraic feast.

In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.

Miss Taylor's question: (2) "Is the view you expressed in your last lecture a further development of an earlier view that the contents of the unconscious can be deduced from what is lacking in the unconscious?"

Dr. Jung: Yes, but I do not mean to imply a contradiction between my earlier view and what I said the other day about the unconscious being balanced.

I have simply gone one step further.

There is no doubt that to a certain extent the conscious can be deduced from the unconscious and vice versa.

If a dream says such and such a thing, we are justified in saying the conscious attitude must have been thus and so.

If a person is only intellectual he must have repressed feelings in the unconscious, and we have a right to expect to find them there.

I went on further to say that the unconscious shows a balance within itself, over and above the compensatory role it plays to the conscious.

That is, we cannot say that the main contents of the unconscious are nothing but a balance to the conscious, nor vice versa.

Therefore one can perfectly well live wholly in the conscious as most people do, and pay little or no attention to the unconscious.

As long as you can put up with the symptoms and inhibitions that come from such a life, it does not matter. Now the balance in the conscious consists in weighing processes.

You say yea to this thing and nay to that.

Similarly, if you take a dream, you can find a yea and a nay in that also—that is what I call the ambiguity of a dream; it is never wholeheartedly committed to one thing or the other, and so I speak of the unconscious as being balanced in itself when it is operating properly.

In all cases where the unconscious is heavily one-sided, it is so because it is out of gear.

A case in point is that of Saul and Paul—had Saul been more balanced in his conscious, his unconscious would have run a different course also, and would not have produced the full-fledged Paul overnight, so to speak.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream.

Mr. Robertson: Isn’t there another way of looking at the balancing that goes on in the conscious? That is, if all four functions are in operation, does not that mean balance?

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the unconscious contains these.

There is a tendency among some people to make the unconscious carry what properly belongs to the conscious, and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin’s last lecture remember the zigzag road that was encountered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone’s head.

“What a nuisance,” is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive.

The unconscious should act for us like a super-animal.

When one dreams of a bull, one should not think of it as being below the human only, but also as being above—that is, as of something godlike.

Miss Houghton: If it is permissible to ask the question here, I would like to know why Americans are closer to the Far East than Europeans.

Dr. Jung: First, they are closer geographically, and secondly there are much stronger art connections of the East with America than with Europe, and then Americans are living on the soil of that race.

Miss Houghton: Do you mean ethnologically?

Dr. Jung: Yes. I was enormously struck by the resemblance of the Indian women of the Pueblos to the Swiss women in Canton Appenzell, where we have descendants of Mongolian invaders.

These might be ways of explaining the fact that something in American psychology leans toward the East. Dr. de Angulo: Is not that to be explained from the conscious?

Dr. Jung: Yes, it might be explained that way too.

That is, Americans, being so split, turn to the East for the expression of the unconscious. The appreciation of the Chinese in America is extraordinary.

All my knowledge of Chinese things comes from the Anglo-Saxon side, not from Europe—from England, it is true, but America is an extension of England.

Lecture:

I want to give you today a scheme for understanding such figures as I spoke of last time, that is, the anima and the wise old man.

When you analyze a man, you almost always come to these figures if you go deep enough.

At first you might not have them separated—I had three figures—but you might get them fused with an animal, say with a feminine form.

Or the animal can be split off, and there can be a hermaphroditic figure.

Then the old man and the anima are one.

All these figures correspond to certain relations of the conscious ego to the persona, and the symbolism varies according to conscious conditions.

Let us start with this diagram [2].

Take this room as consciousness: I feel myself as a luminous point in this conscious field of vision.

I am not aware of what you think, so it is a field limited in extent—outside it is the world of tangible reality.

This world can be represented to me through an object; thus, if I ask Mr. A. something he becomes my bridge to that world for that specific instant.

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor.

This only occurs for a man through woman. She is the factor that links man to the earth.

If you do not marry you may go where you please, but as soon as a man marries, he must be in some particular spot, he must put down roots.

This field of vision of which I speak is my sphere of action, and as far as my action extends, I extend my sphere of influence.

This makes my mask, but when I am active, my action can only get to you by your receiving it, thus you help make my appearance—I cannot make it alone.

In other words, I create a shell around me due to my influence on you and yours on me. This we call persona.

The fact that there is a shell is no intentional deception; it is simply due to the fact that a system of relationships is there whereby I am never apart from the effect of the object on me. Insofar as you live in a world, you cannot escape forming a persona.

You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest.

You can only learn who you are through your effects on other people. By this means you create your personality.

So much for the conscious.

On the unconscious side, we have to work by inference through dreams.

We must assume a field of vision somewhat the same, but a little peculiar since one is never exactly oneself in dreams; even sex is not always clearly defined in the unconscious.

We can assume that there are things in the unconscious also, namely images of the collective unconscious. What is your relationship to these things?

Again it is a woman.

If you give up the woman in reality, you fall a victim to the anima.

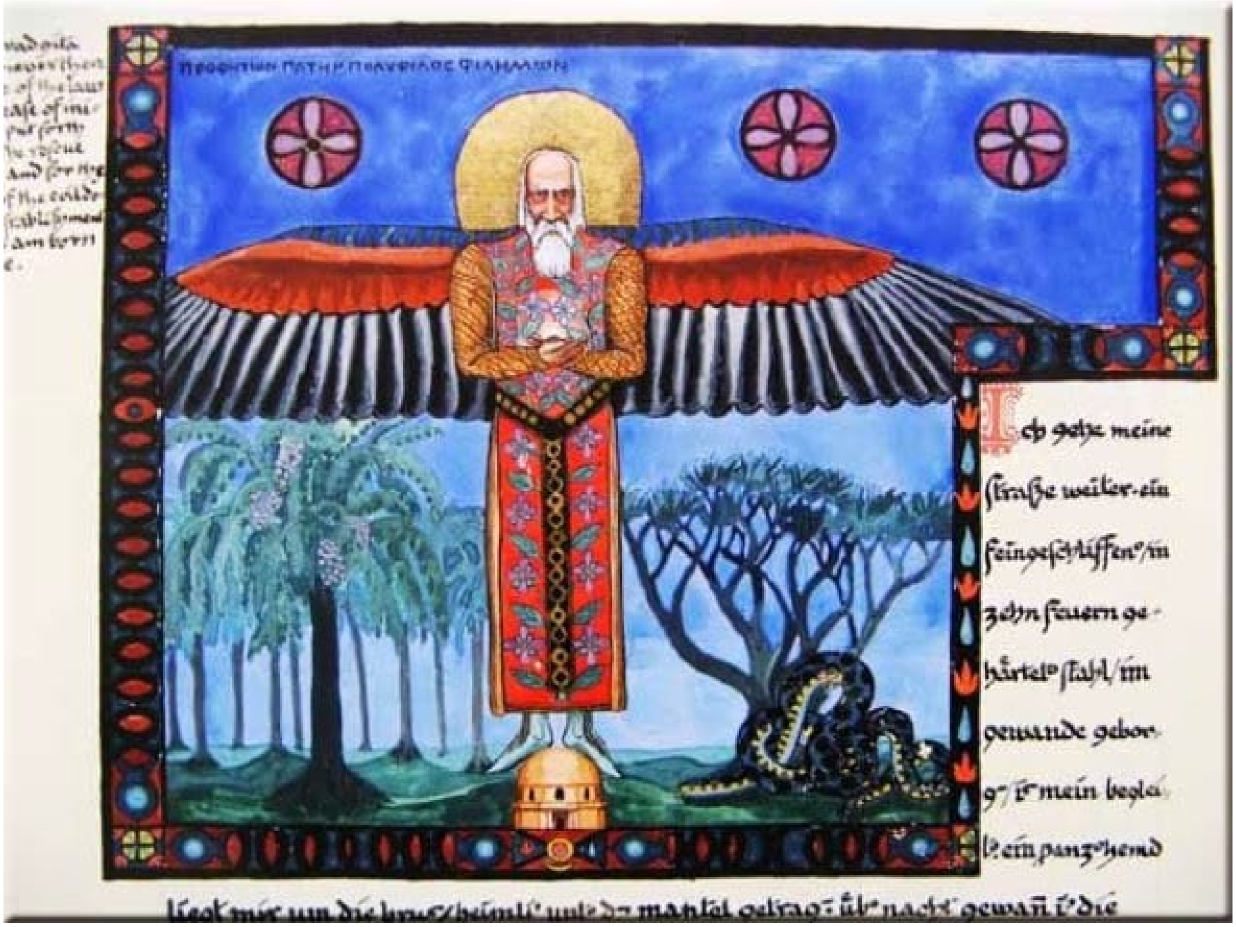
It is this feeling of inevitability about his connection with woman that man dislikes the most.

Just when he is sure he has cut himself free of her and is moving about at last in an inner world which is his own, behold, he is in his mother's lap! Carl Jung, 1925 Seminar, Pages 109-118

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c4d7c-12bpersona.jpg`

Carl Jung and the Wise Old Man **(2019-03-04 06:49)**

[1]


ΠΡΟΦΗΤΩΝ ΠΑΤΗΡ ΠΟΛΥΦΙΛΟΣ ΦΙΛΗΜΩΝ
Ich gehe meine
Straße weiter. ein
zehn Feuern ge-
gewande gebor-

Wise old man:

An archetypal image of meaning and wisdom. In Jung's terminology, the wise old man is a personification of the masculine spirit.

In a man's psychology, the anima is related to the wise old man as daughter to father. In a woman, the wise old man is an aspect of the animus.

The feminine equivalent in both men and women is the Great Mother.

The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call "active imagination"), that . . . it takes over the role of a guru.

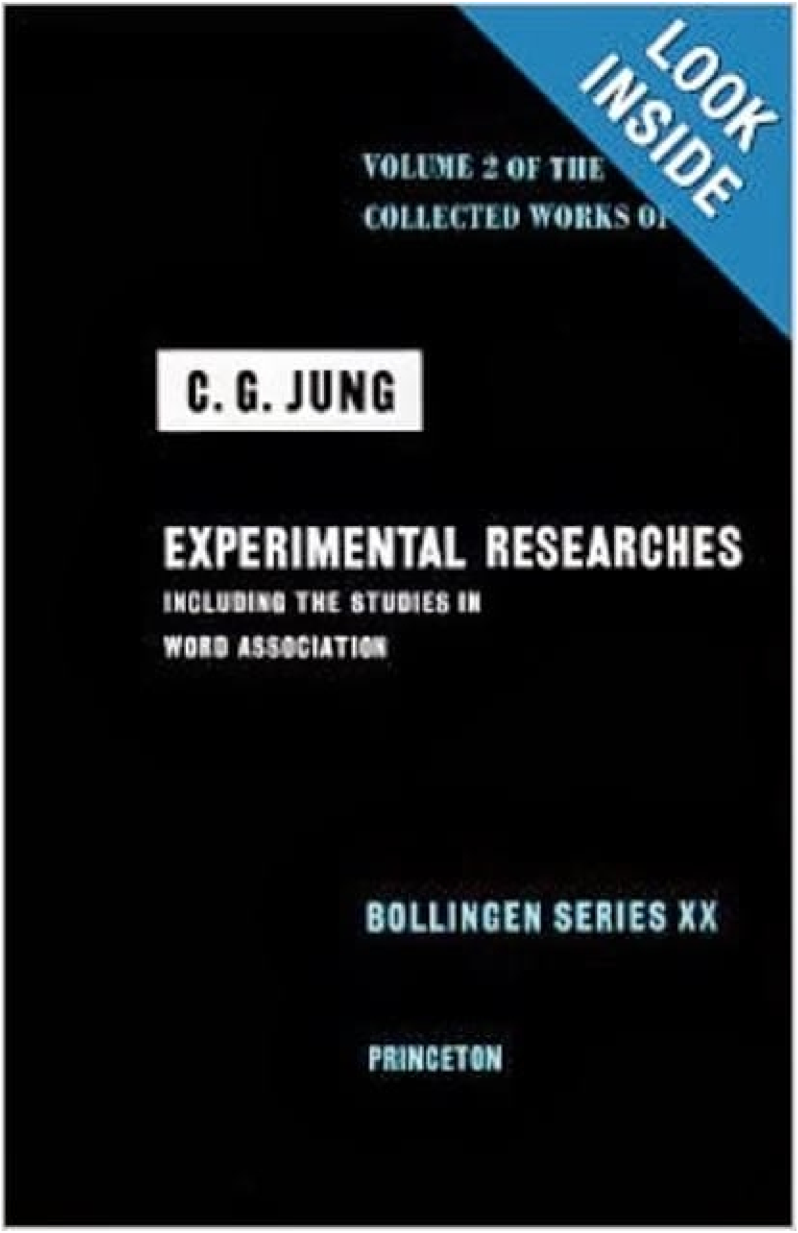
The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any person possessing authority.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 398.]

http://www.nyaap.org/jung-lexicon/w

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/dca4b-wise.jpg`

Carl Jung and the Word Association Experiment **(2019-03-04 06:55)**

[1]



VOLUME 2 OF THE
COLLECTED WORKS OI

C. G. JUNG

EXPERIMENTAL RESEARCHES
INCLUDING THE STUDIES IN
WORD ASSOCIATION

BOLLINGEN SERIES XX

PRINCETON

Word Association Experiment:

A test devised by Jung to show the reality and autonomy of unconscious complexes.

Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.["The Structure of the Psyche," CW 8, par. 296.]

The Word Association Experiment consists of a list of one hundred words, to which one is asked to give an immediate association. The person conducting the experiment measures the delay in response with a stop watch. This is repeated a second time, noting any different responses. Finally the subject is asked for comments on those words to which there were a longer-than-average response time, a merely mechanical response, or a different association on the second run-through; all these are marked by the questioner as "complex indicators" and then discussed with the subject.

The result is a "map" of the personal complexes, valuable both for self-understanding and in recognizing disruptive factors that commonly bedevil relationships.

What happens in the association test also happens in every discussion between two people. . . . The discussion loses its objective character and its real purpose, since the constellated complexes frustrate the intentions of the speakers and may even put answers into their mouths which they can no longer remember afterwards.["A Review of the Complex Theory," ibid., par. 199.]

http://psychclassics.yorku.ca/Jung/Association/lecture1.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/31d9f-word.jpg`

Barbara Hannah on Active Imagination (2019-03-04 07:25)

[1]

Barbara Hannah on Active Imagination

Barbara Hannah was born in England but went to Zurich in 1920 to study with Carl Jung. She lived in Switzerland the rest of her life and was a practicing psychotherapist and teacher at the C. G. Jung Institute. She was the author of Encounters with the Soul: Active Imagination. Many of her major observations about Active Imagination recorded in that book are listed below:

Jung (Re)Discovers Active Imagination

Hannah gives credit to Jung for discoverying, not inventing Active Imagination "for active imagination is a form of meditation which man has used, at least from the dawn of history, if not earlier, as a way of learning to know his God or gods. (p.3)"

Jung Finds Dreams An Inadequate Method

"It was only when he was confronted with so many of his own dreams which he could not understand that he learned how completely inadequate the method really was (dream analysis), and was therefore obliged to search further. (p.4)"

Active Imagination is Hard Work

"Above all, we must realize that active imagination is hard work...we undertake it in order to open negotiations with everything that is unknown in our own psyche...our whole peace of mind depends on these negotiations; otherwise, we are forever a house divided against itself, distressed without knowing why and very insecure because something unknown in us is constanstly opposing us. As Jung writes in Psychology and Alchemy: "We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. (p.6)"

Don’t Take The Figures Of Living Persons Into The Process

"...one should never take the figures of living people into one’s fantasies. As soon as there is any temptation to do this, we should stop and very carefully inquire again into our motives...it is likely we trying to use the unconscious for our own personal ends...Here, we come to the great fundamental difference between using active imagination in the right or wrong way. The question is: Are we doing it honestly to try to reach and discover our own wholeness, or are we dishonestly using it as an attempt to get our own way? The latter use may apparently be very successful for a time, but sooner or later it always leads to disaster. (p.12)"

Jung Never Interfered With Active Imagination

"The analyst should interfere with active imagination as little as possible. When I was being analyzed by Jung, he always wanted to hear if I had done any active imagination, but after listening carefully to any that I had done, he never analyzed it or commented on it at, all...Following that, he always asked for dreams and analyzed them with the greatest care. This was to avoid influencing the active imagination, which should always be allowed to develop in its own way. (p.13)"

When The Time Is Right

"...I seldom encourage people who are working with me to do active imagination in their early analysis; rather, I do my best to focus their attention on the reality of the unconscious until I feel that they really know from experience that they are dealing with something which is just as real as the outside world. (p.13)."

How To Do Active Imagination (p.16-21)

1. Be alone and free of disturbances.
2. Sit down and concentrate on seeing or hearing whatever comes up from the unconscious. This means learning how to let the images to gain in intensity (over our usual thoughts) and to be expressed freely. "Jung once told me that he thought the dream was always going on in the unconscious, but that it usually needs sleep and the complete cessation of attention to outer things for it to register in consciousness at all. There is one very important rule that should always be retained in every technique of active imagination...we must give our full, conscious attention to what we say or do, just as much—or even more—that we would in an important outer situation. This will prevent it from remaining passive fantasy."
3. When this is accomplished, "the image must be prevented from sinking back again into the unconscious, by drawing, painting or writing down whatever has been seen or heard...Images must not be allowed to change like a kaleidoscope. If the first image is a bird, for instance, left to itself it may turn with lightning rapidity into

a lion, a ship on the sea, a scene from a battle, or whatnot. The technique consists of keeping one's attention on the first image and not letting the bird escape until it has explained why it appeared to us, what message it brings us from the unconscious, or what it wants to know from us. "

4. "Some people cannot get into touch with the unconscious directly. An indirect approach that often reveals the unconscious particularly well, is to write stories, apparently about other people. Such stories invariably reveal the parts of the storyteller's own psyche of which he or she is completely unconscious."

5. Another technique in dealing with the unconscious is through conversations with contents of the unconscious that appear personified. "Jung used to say that, as a rule, this was a later stage in active imagination..."

Source: Hannah, Barbara. Encounters with the Soul: Active Imagination, (Sigo, 1981).

http://www.bodysoulandspirit.net/hypnagogia/what/hannah.shtml

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/b08a1-barbara.jpg`

Carl Jung Quotations 10 (2019-03-04 07:48)

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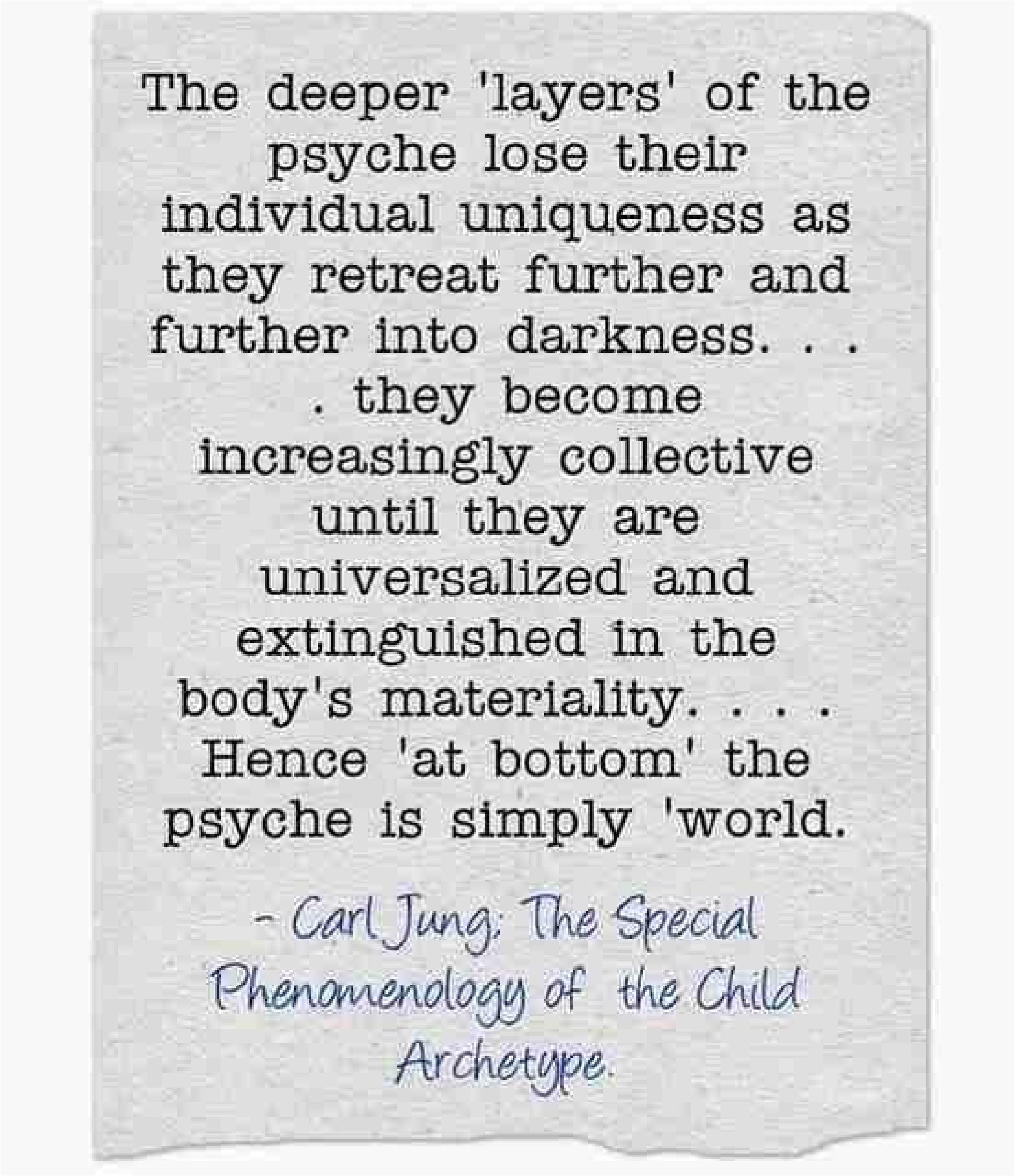

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality. . . . Hence 'at bottom' the psyche is simply 'world.

- Carl Jung; The Special Phenomenology of the Child Archetype.

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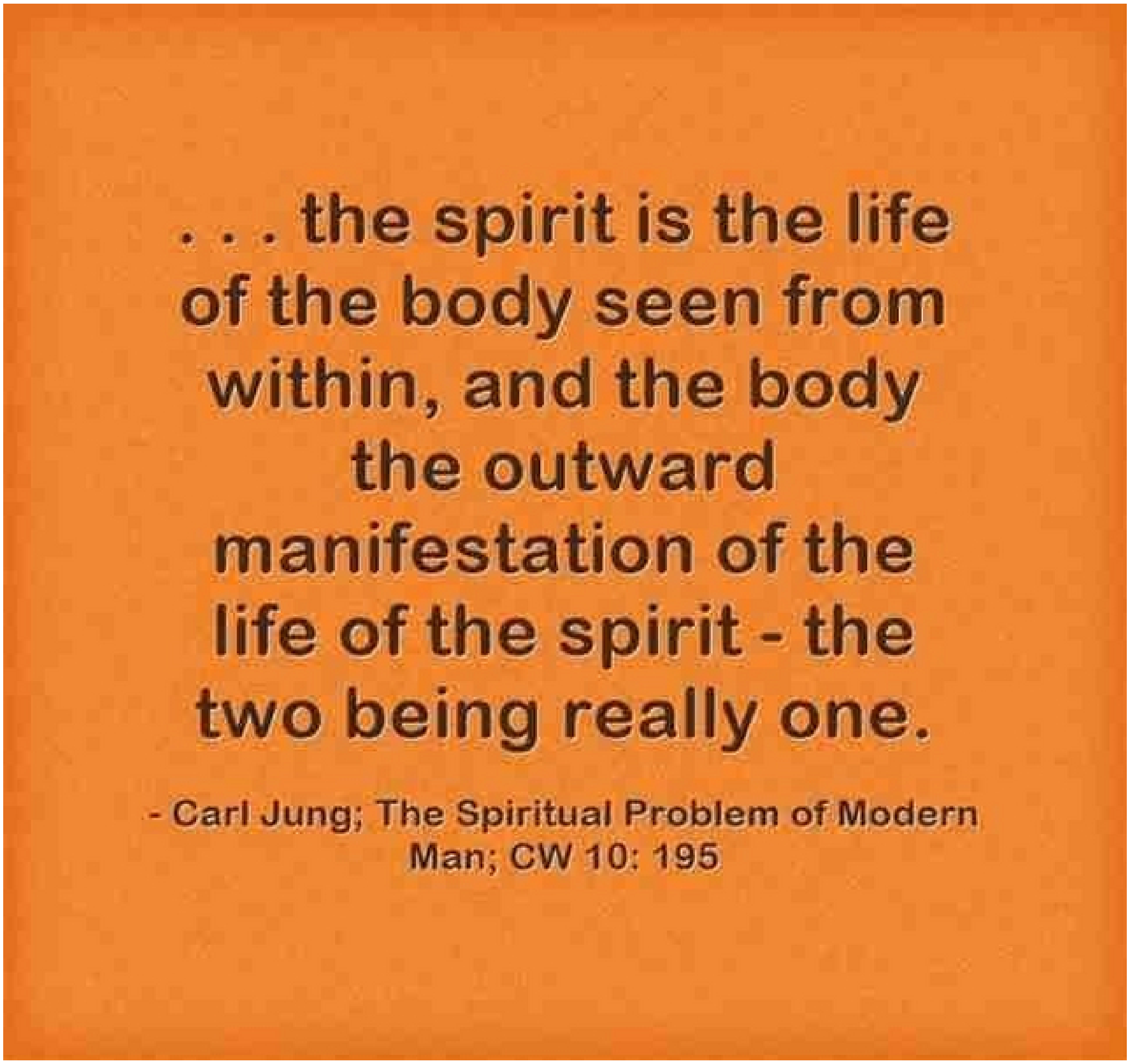

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one.

- Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195

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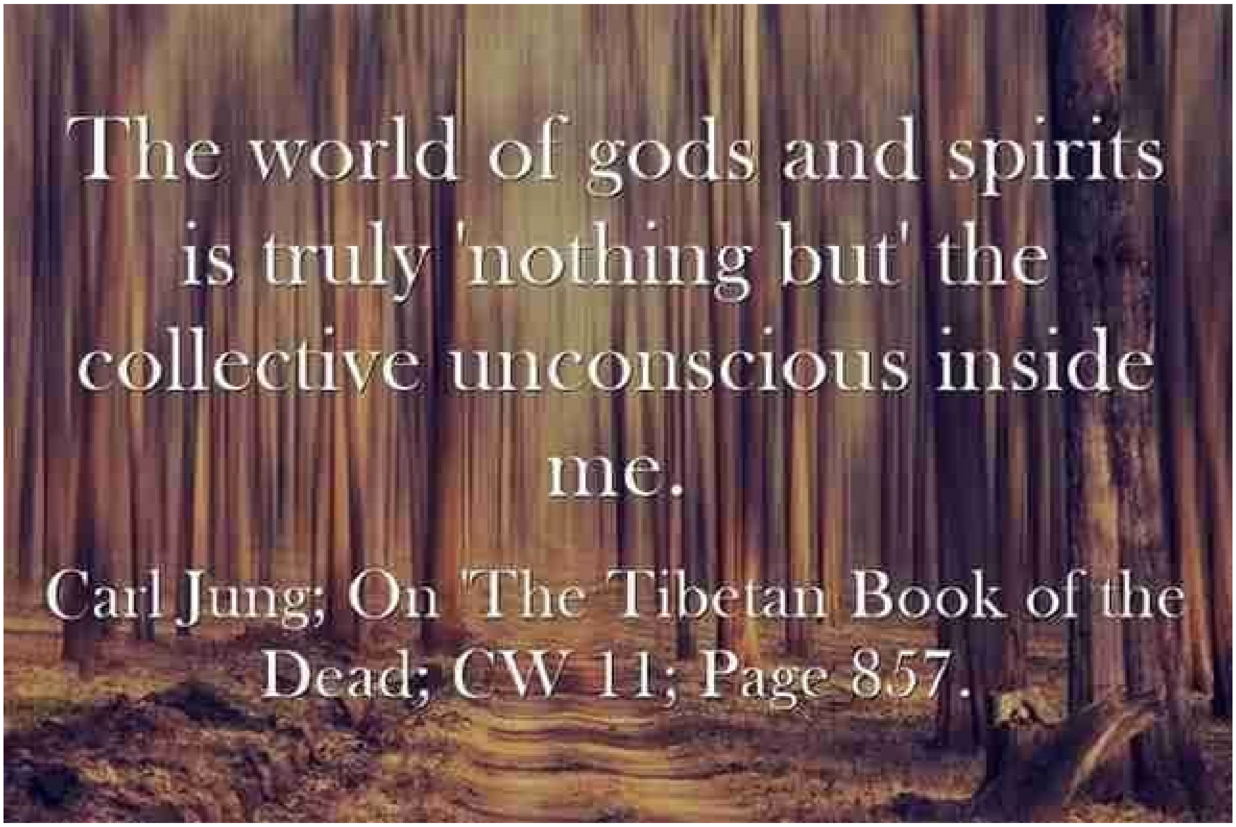

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me.

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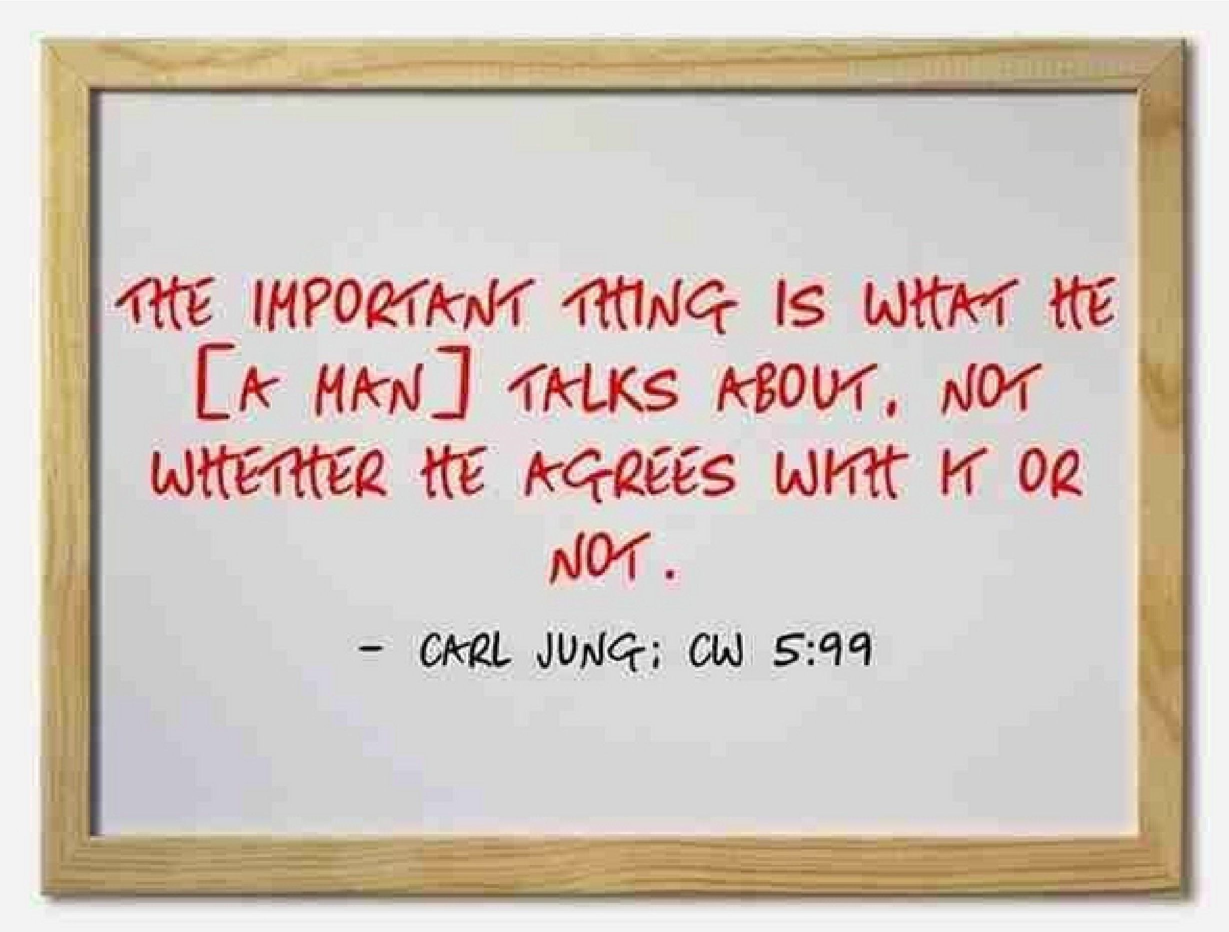

THE IMPORTANT THING IS WHAT HE [A MAN] TALKS ABOUT, NOT WHETHER HE AGREES WITH IT OR NOT.

- CARL JUNG: CW 5:99

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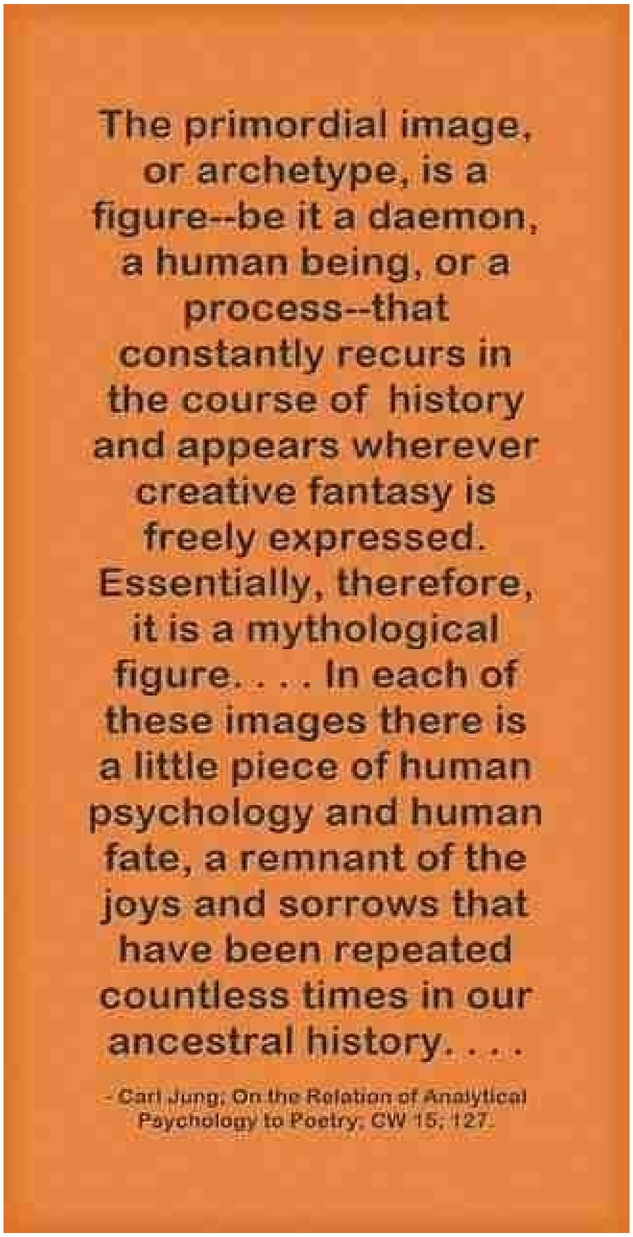

The primordial image, or archetype, is a figure--be it a daemon, a human being, or a process--that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . .

- Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

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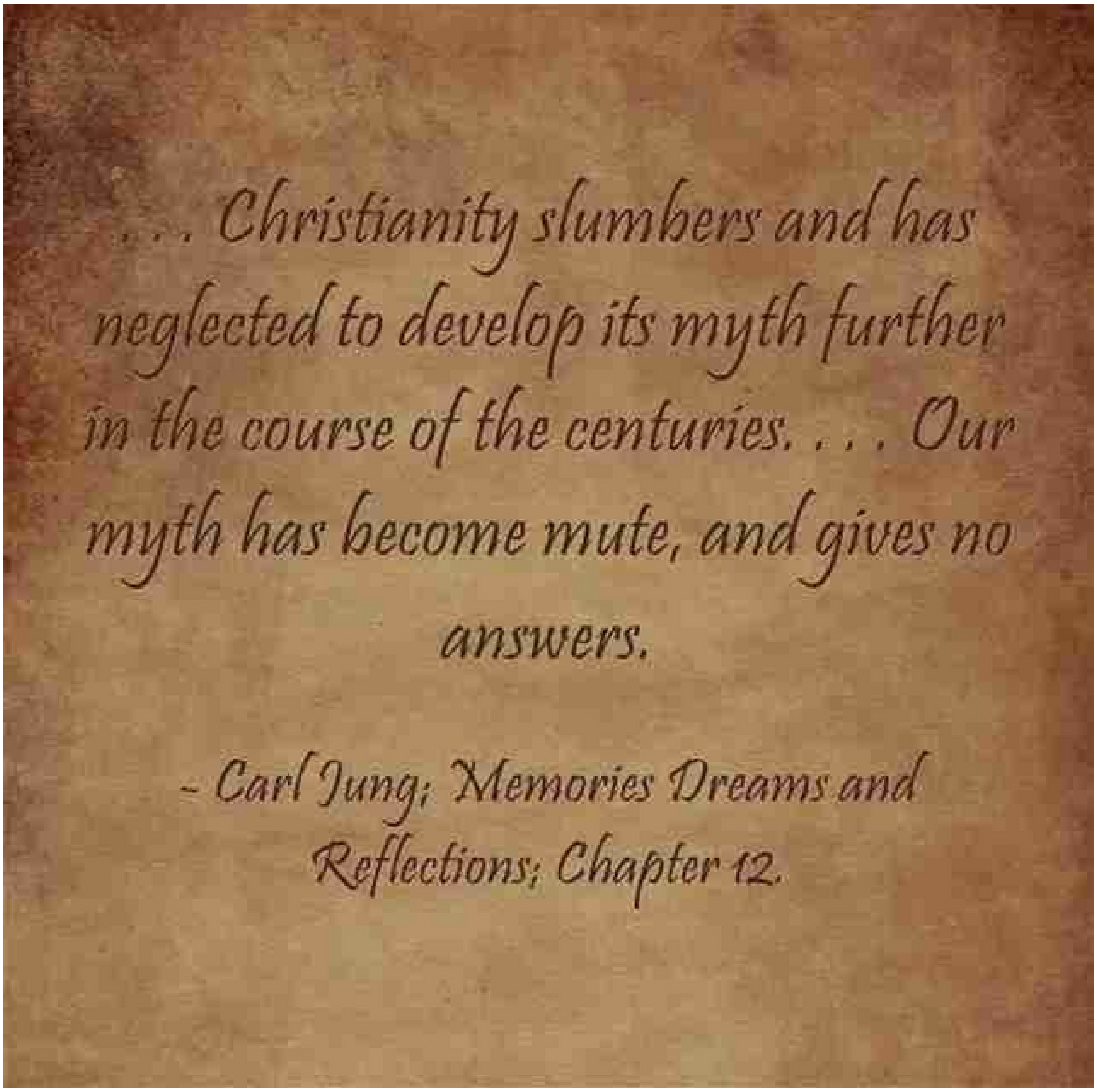

. . . Christianity slumbers and has neglected to develop its myth further in the course of the centuries. . . . Our myth has become mute, and gives no answers.

- Carl Jung; Memories Dreams and Reflections; Chapter 12.

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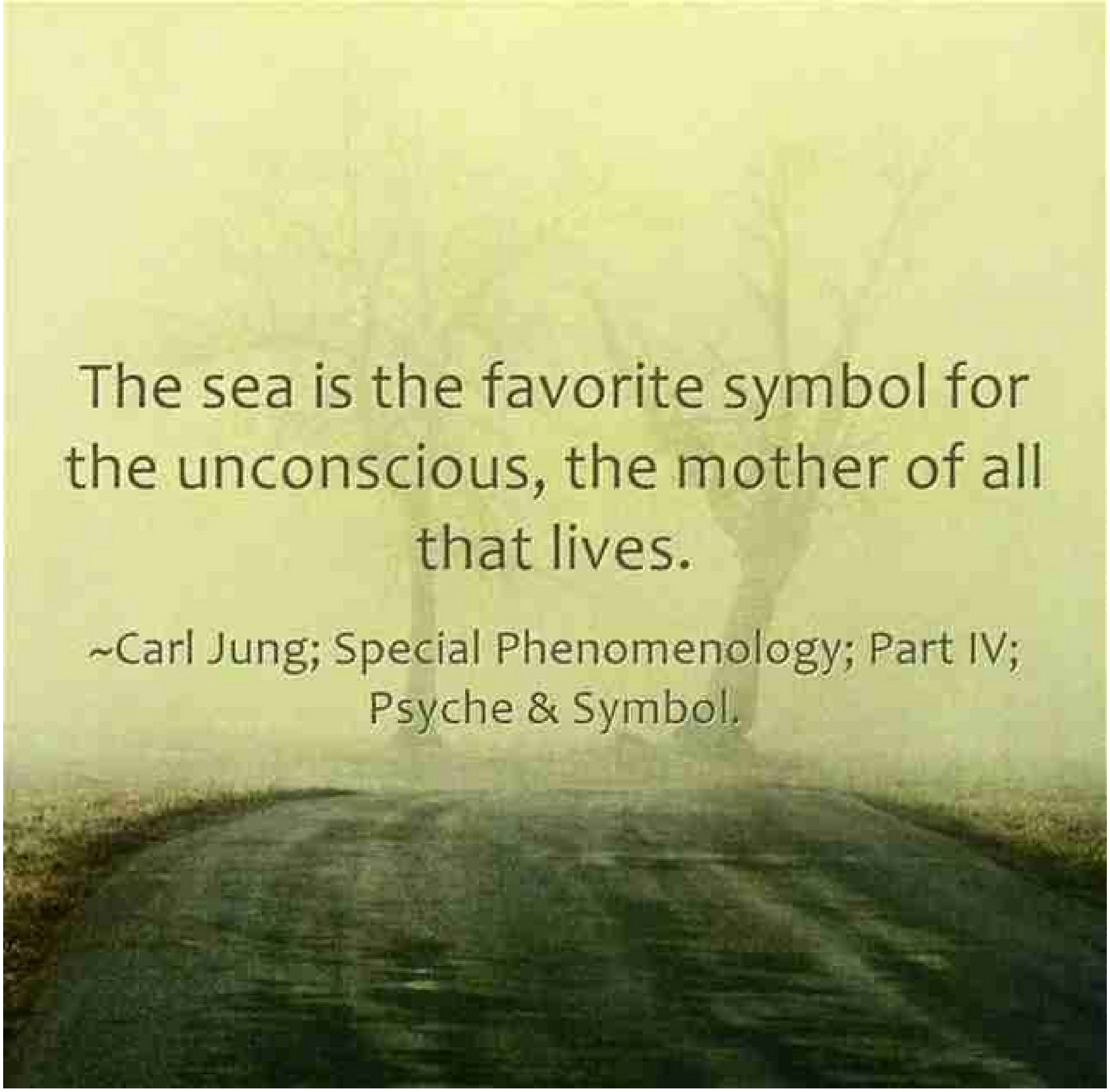

The sea is the favorite symbol for the unconscious, the mother of all that lives.

~Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

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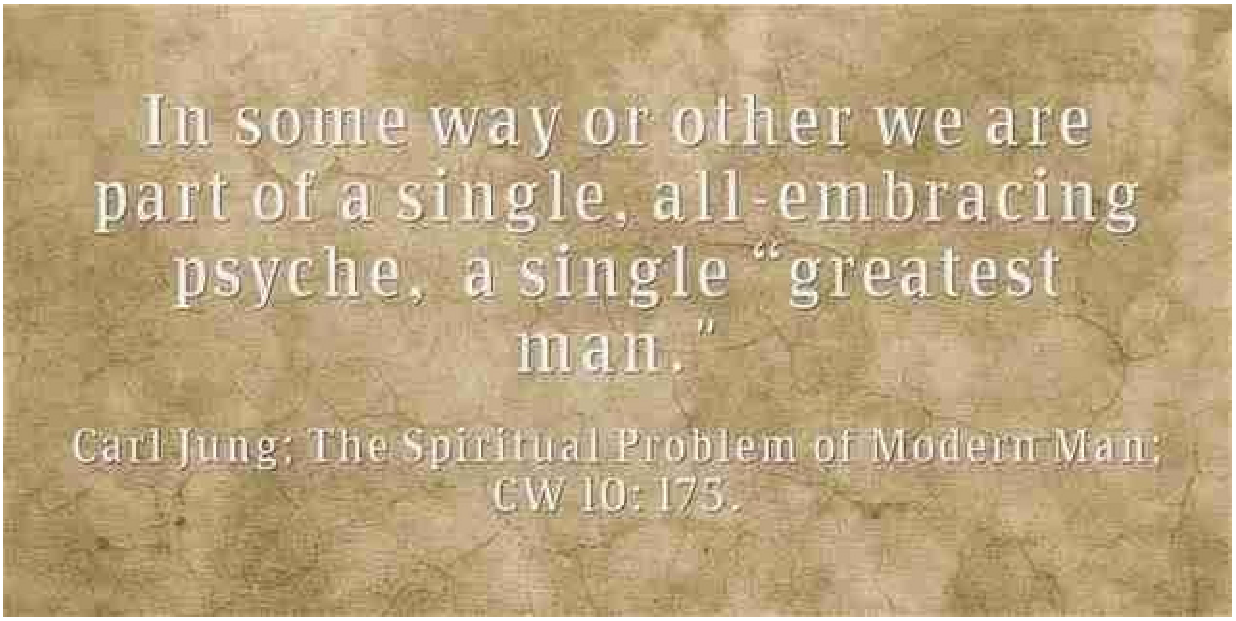
. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.



In some way or other we are part of a single, all-embracing psyche, a single "greatest man."

Carl Jung; The Spiritual Problem of Modern Man; CW 10: 175.

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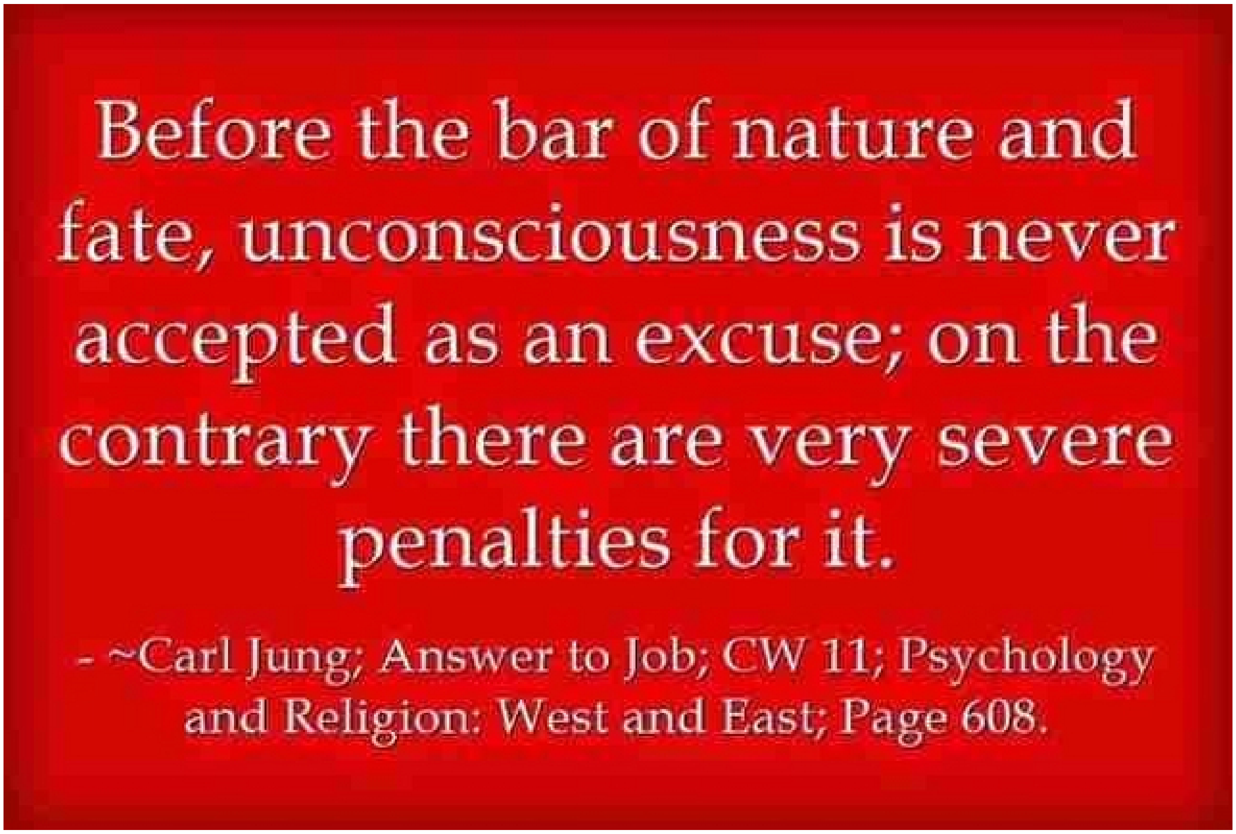

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it.

- ~Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

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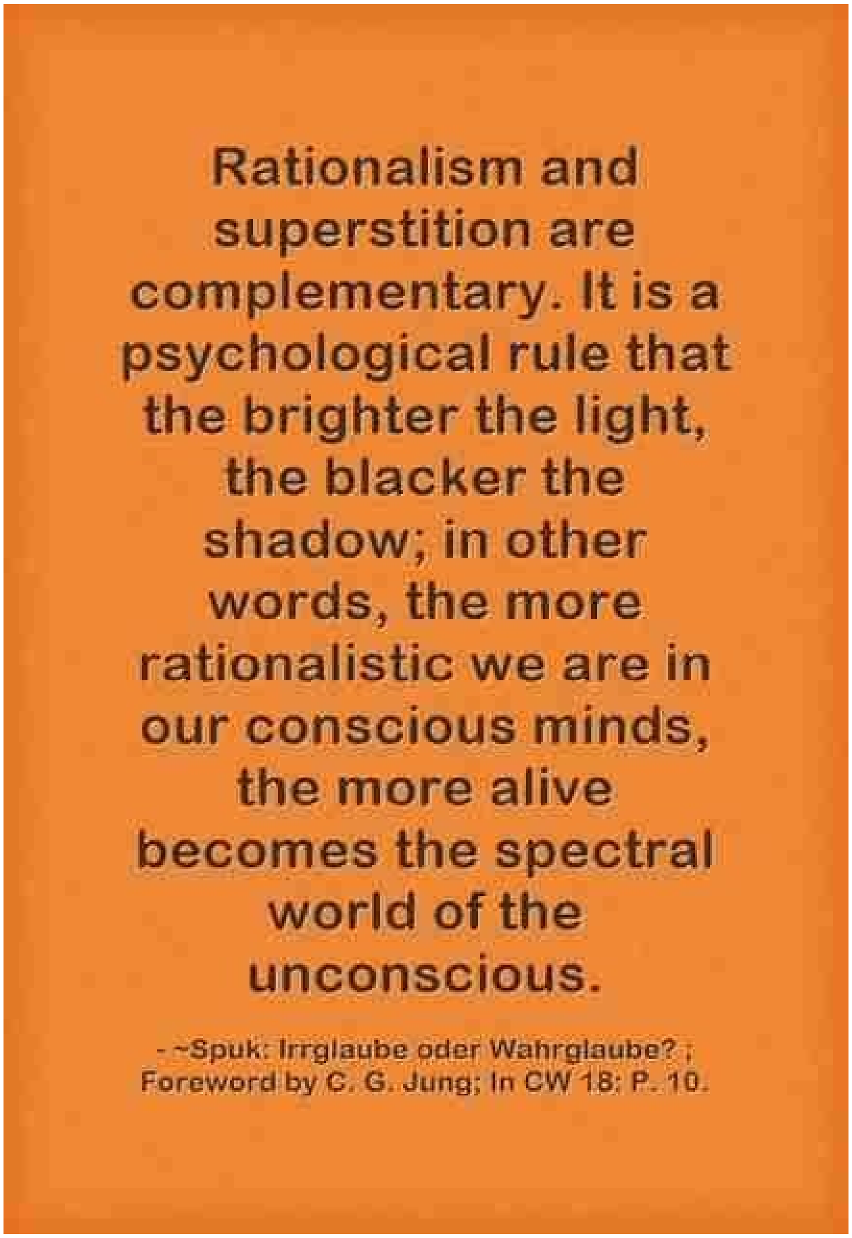

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious.

- ~Spuk: Irrglaube oder Wahrglaube? ; Foreword by C. G. Jung; In CW 18: P. 10.

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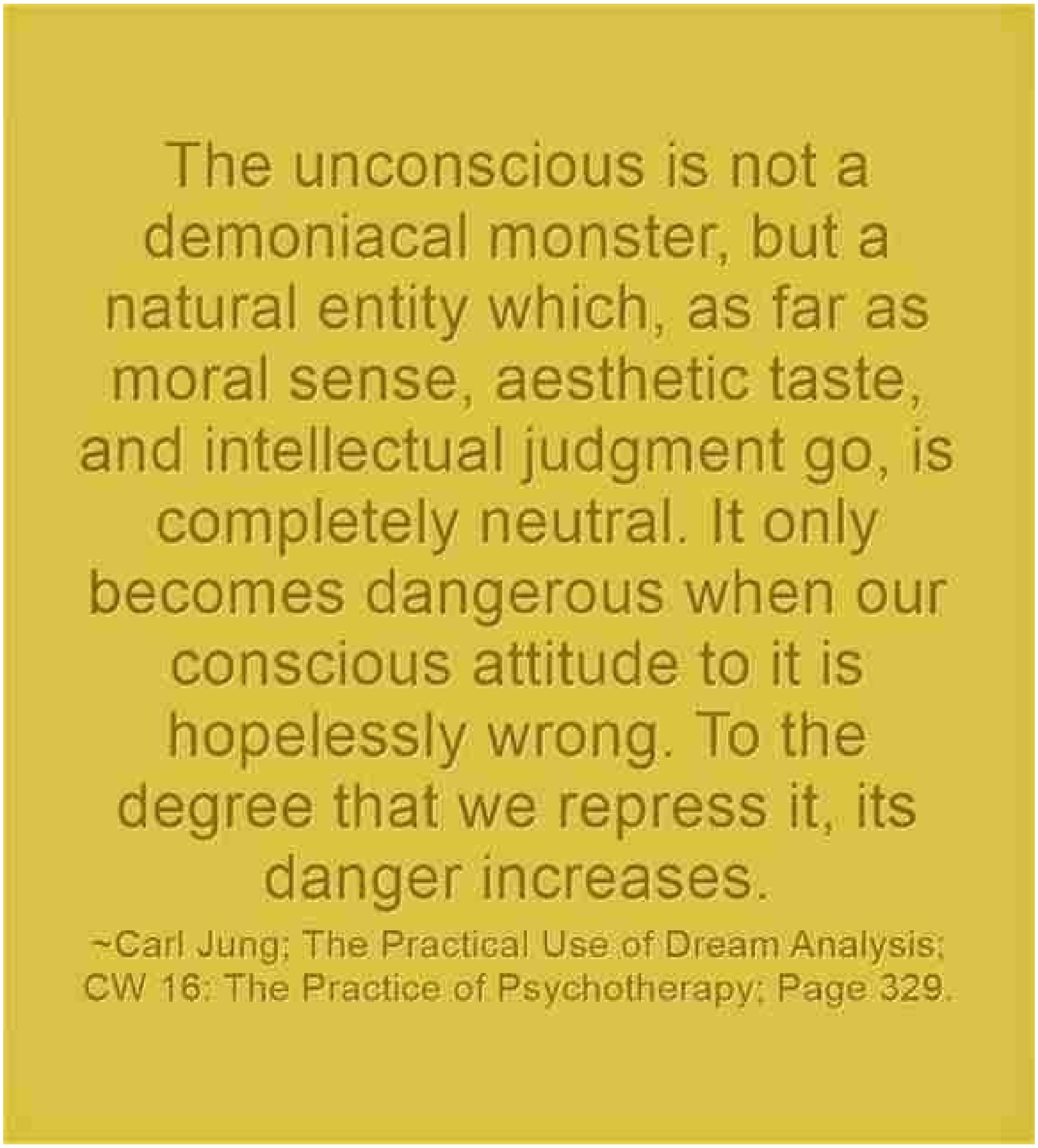

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases.

~Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

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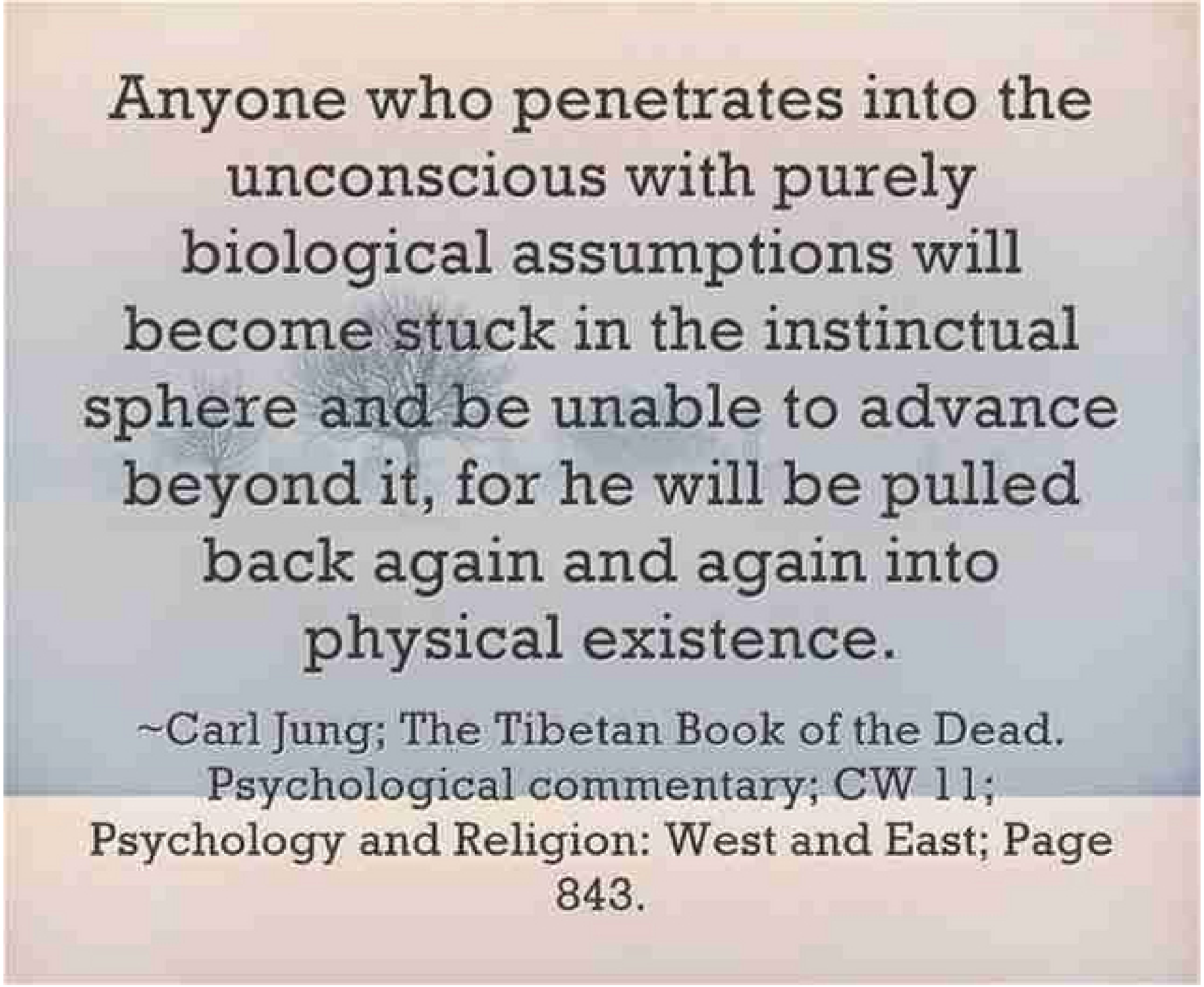

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence.

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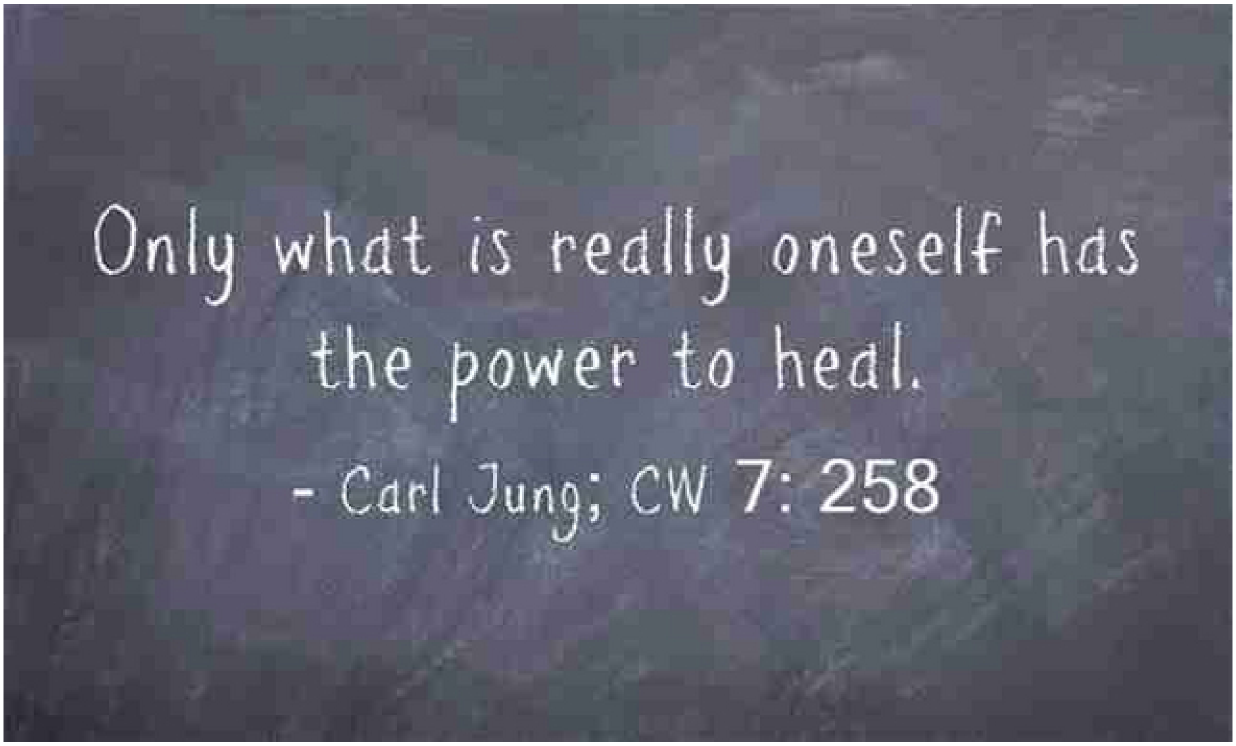

Only what is really oneself has
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- Carl Jung; CW 7: 258

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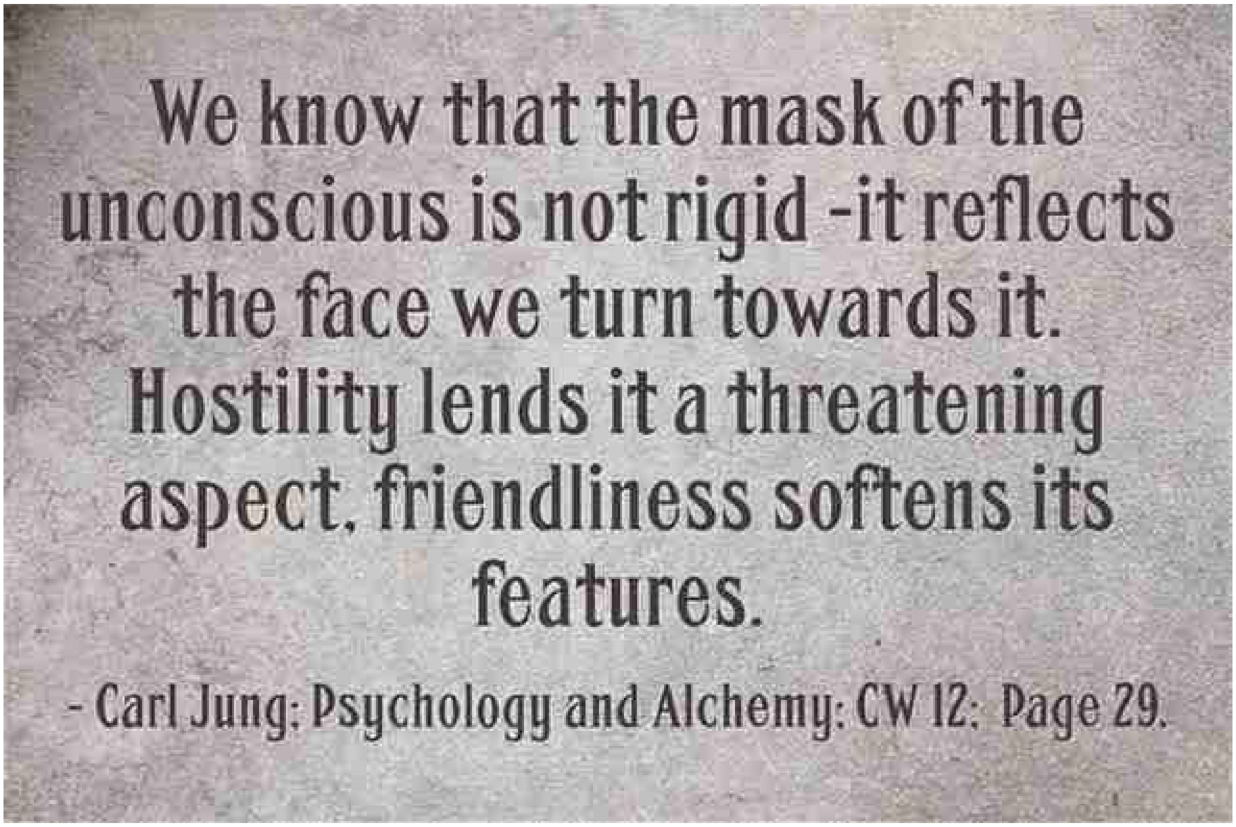

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- Carl Jung: Psychology and Alchemy: CW 12: Page 29.

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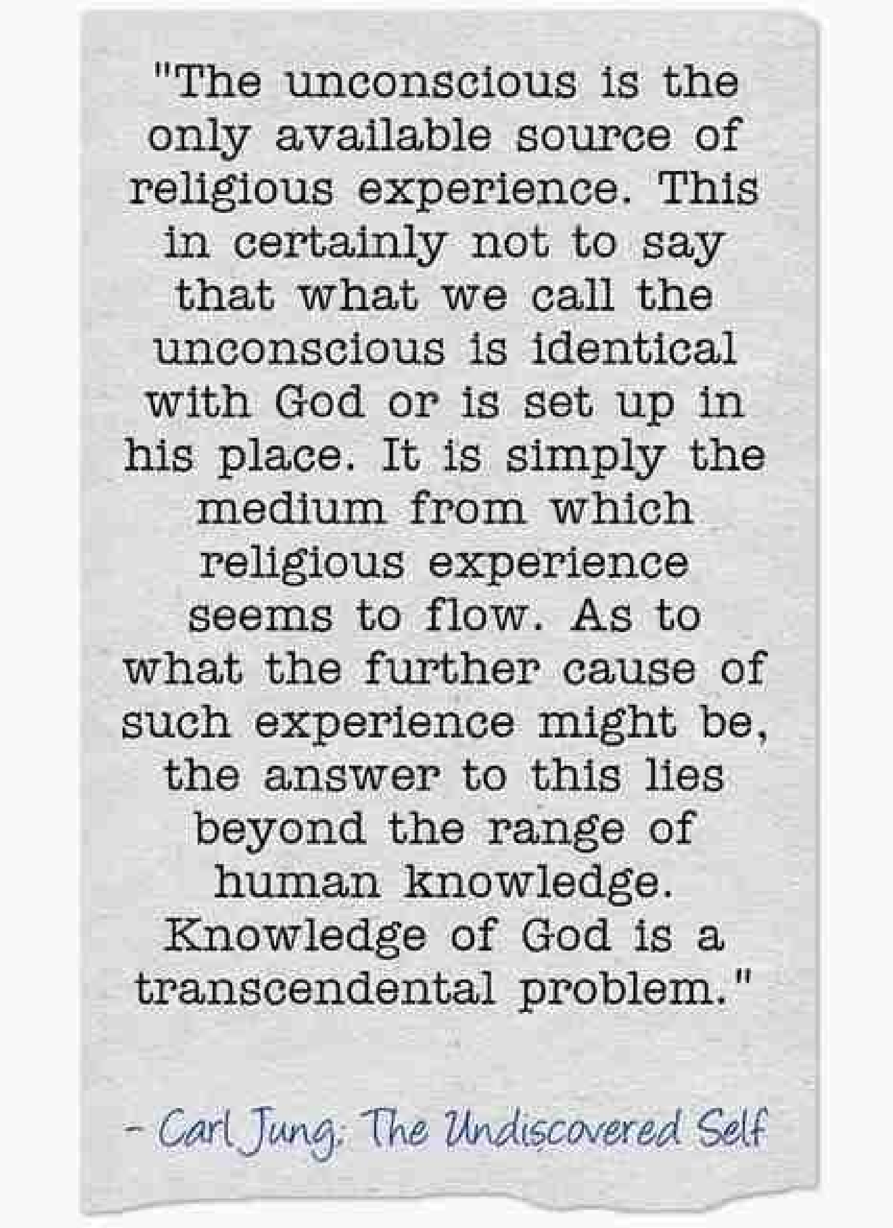

"The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem."

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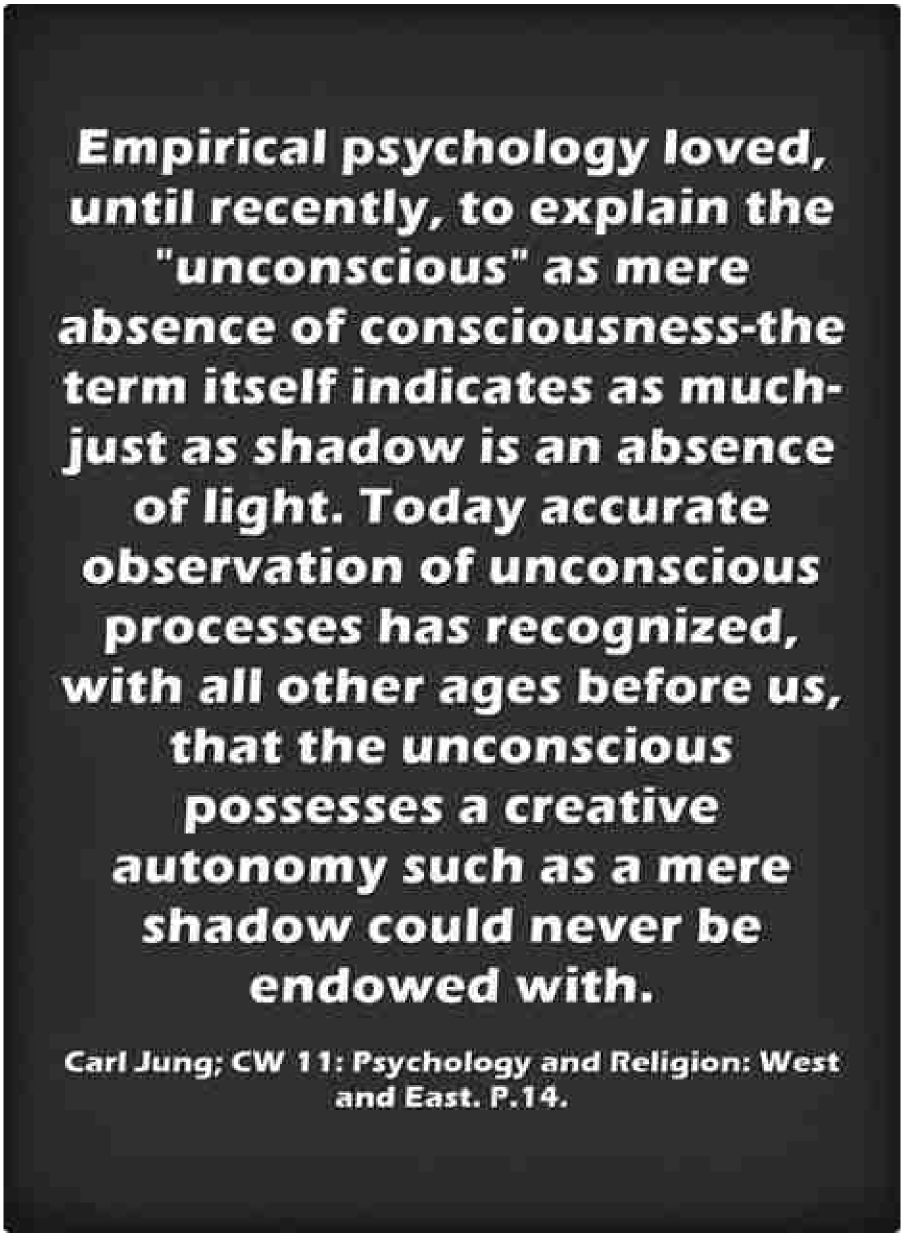

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with.

Carl Jung; CW 11: Psychology and Religion: West and East. P.14.

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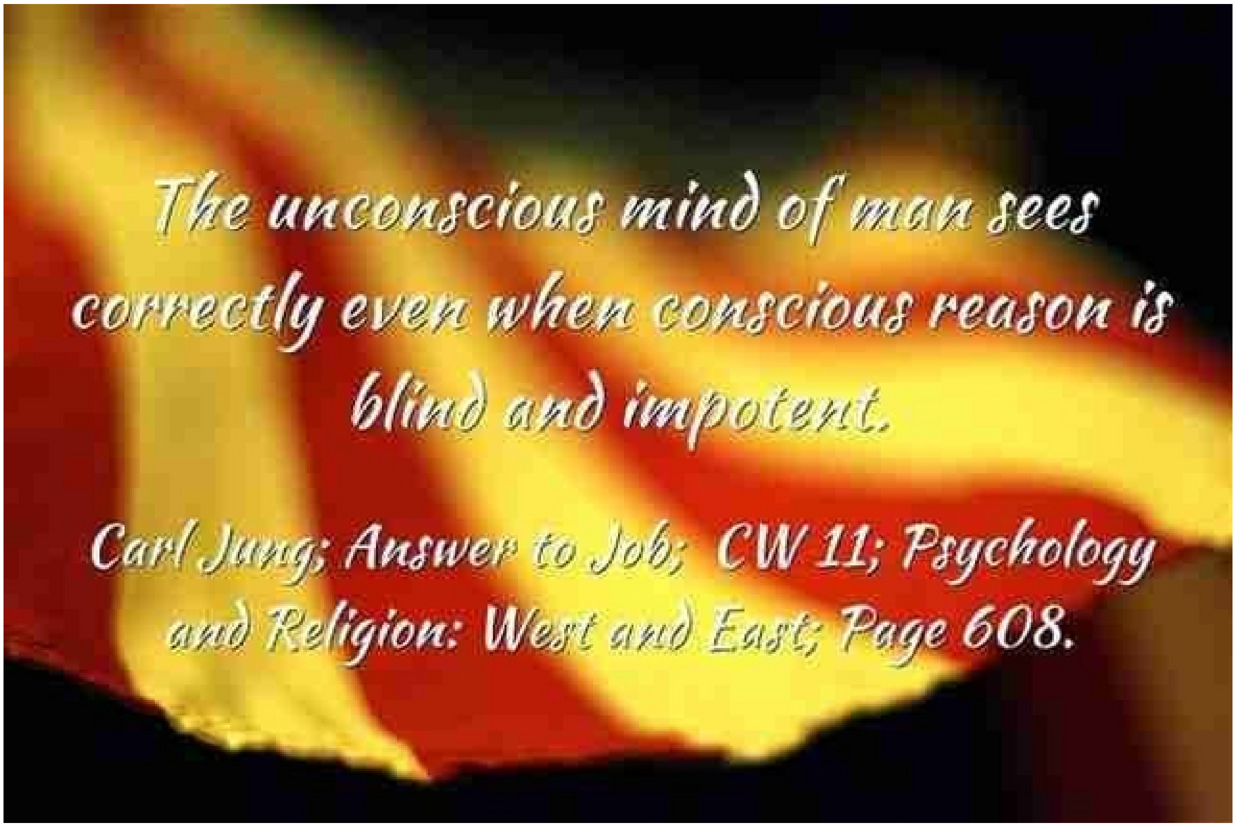
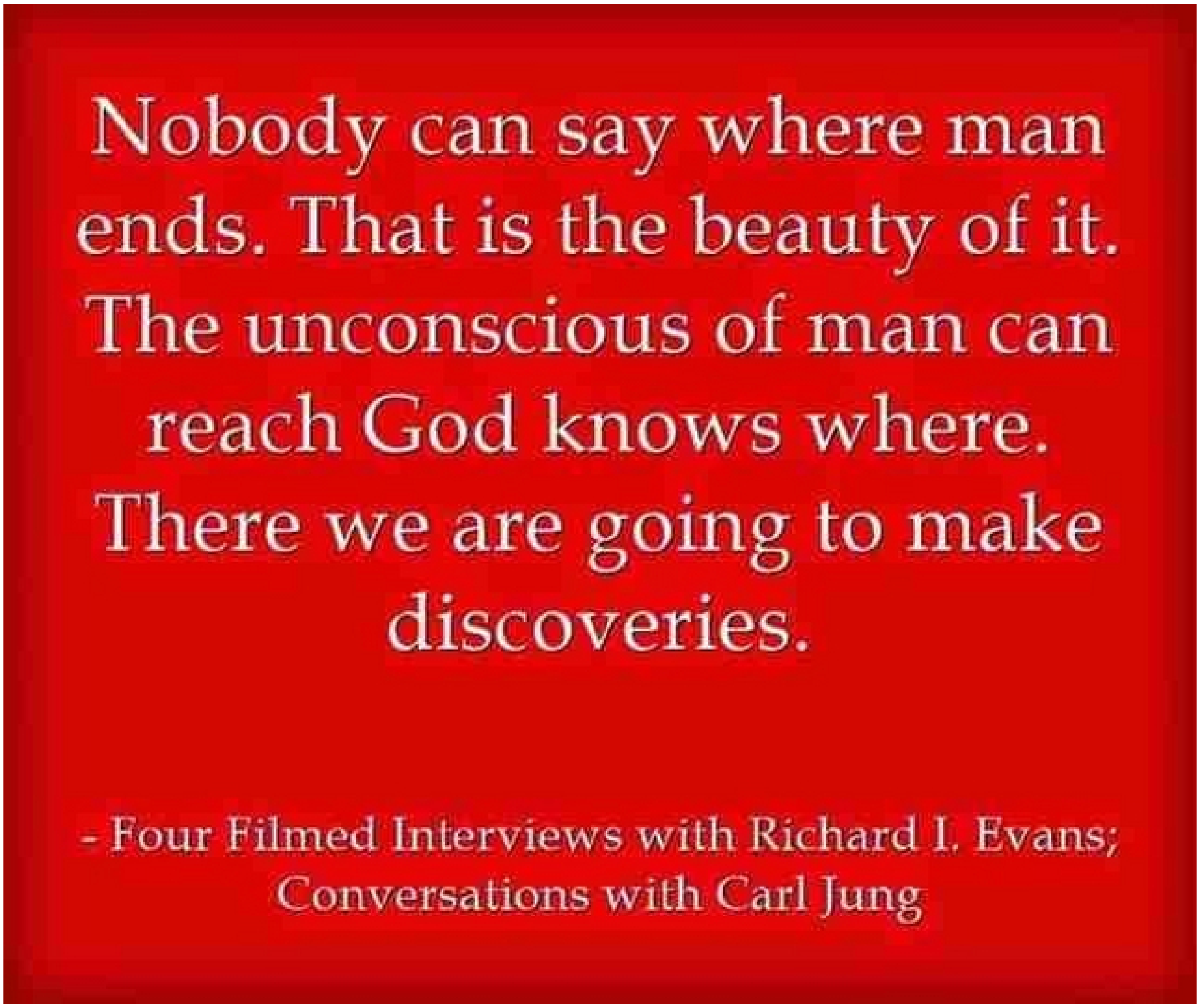


The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.



Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries.

- Four Filmed Interviews with Richard I. Evans; Conversations with Carl Jung

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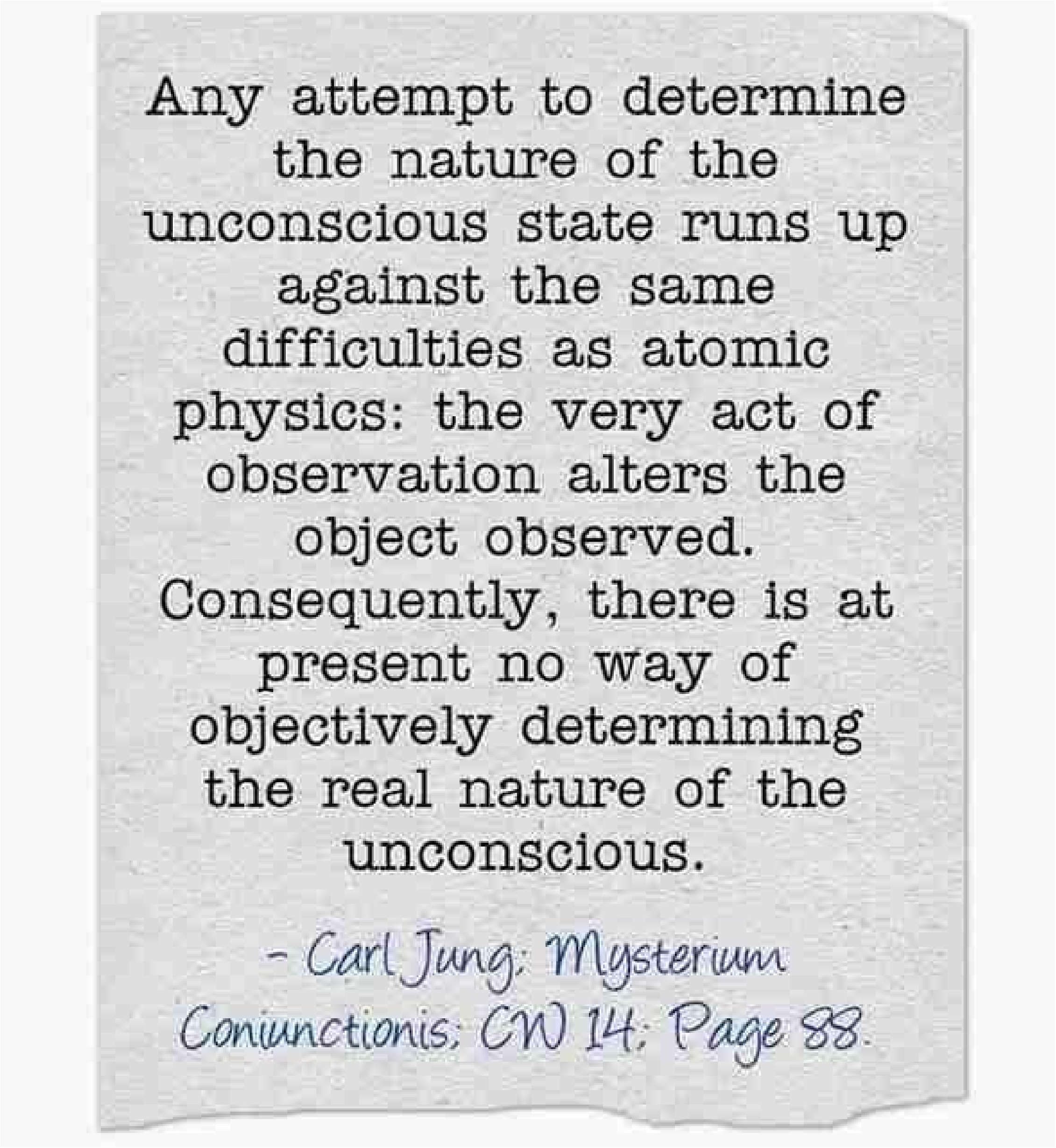

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics: the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious.

- Carl Jung: Mysterium Coniunctionis: CW 14: Page 88.

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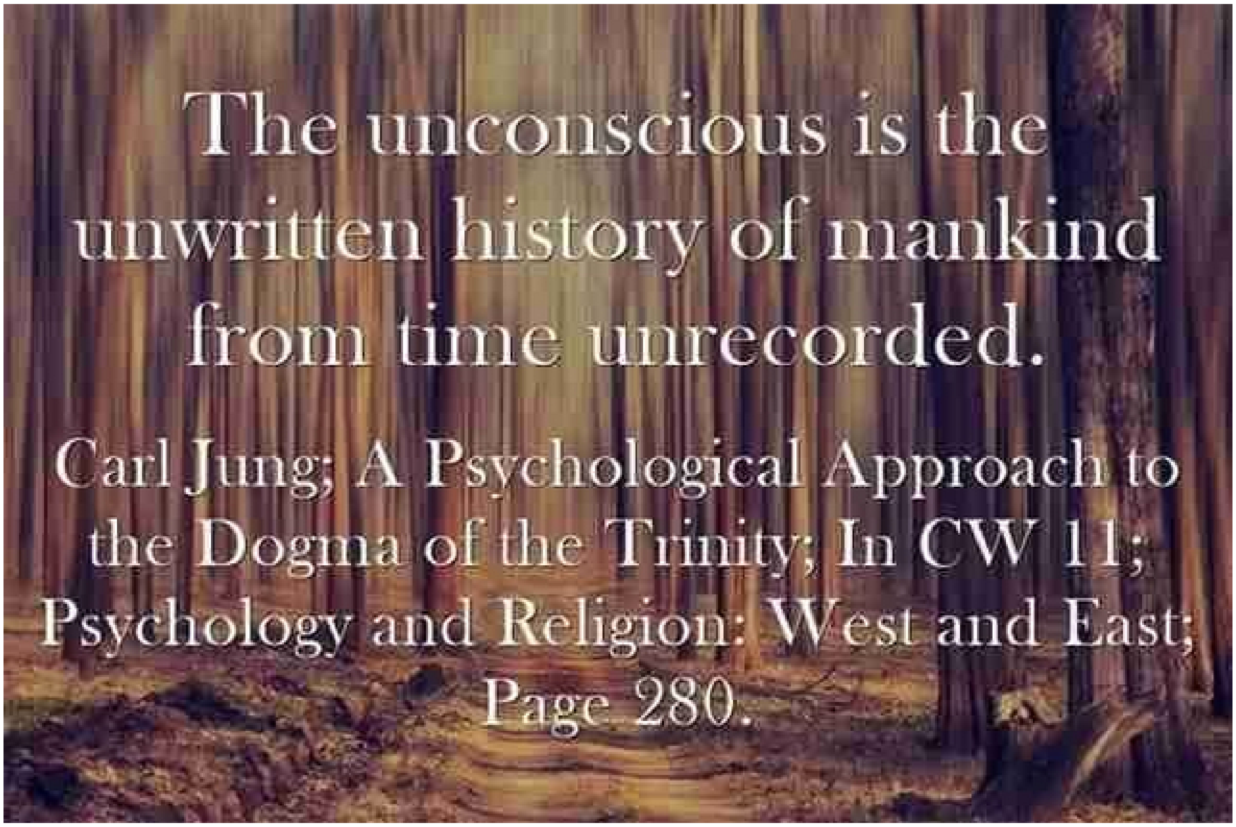

The unconscious is the unwritten history of mankind from time unrecorded.

Carl Jung; A Psychological Approach to the Dogma of the Trinity; In CW 11; Psychology and Religion: West and East; Page 280.

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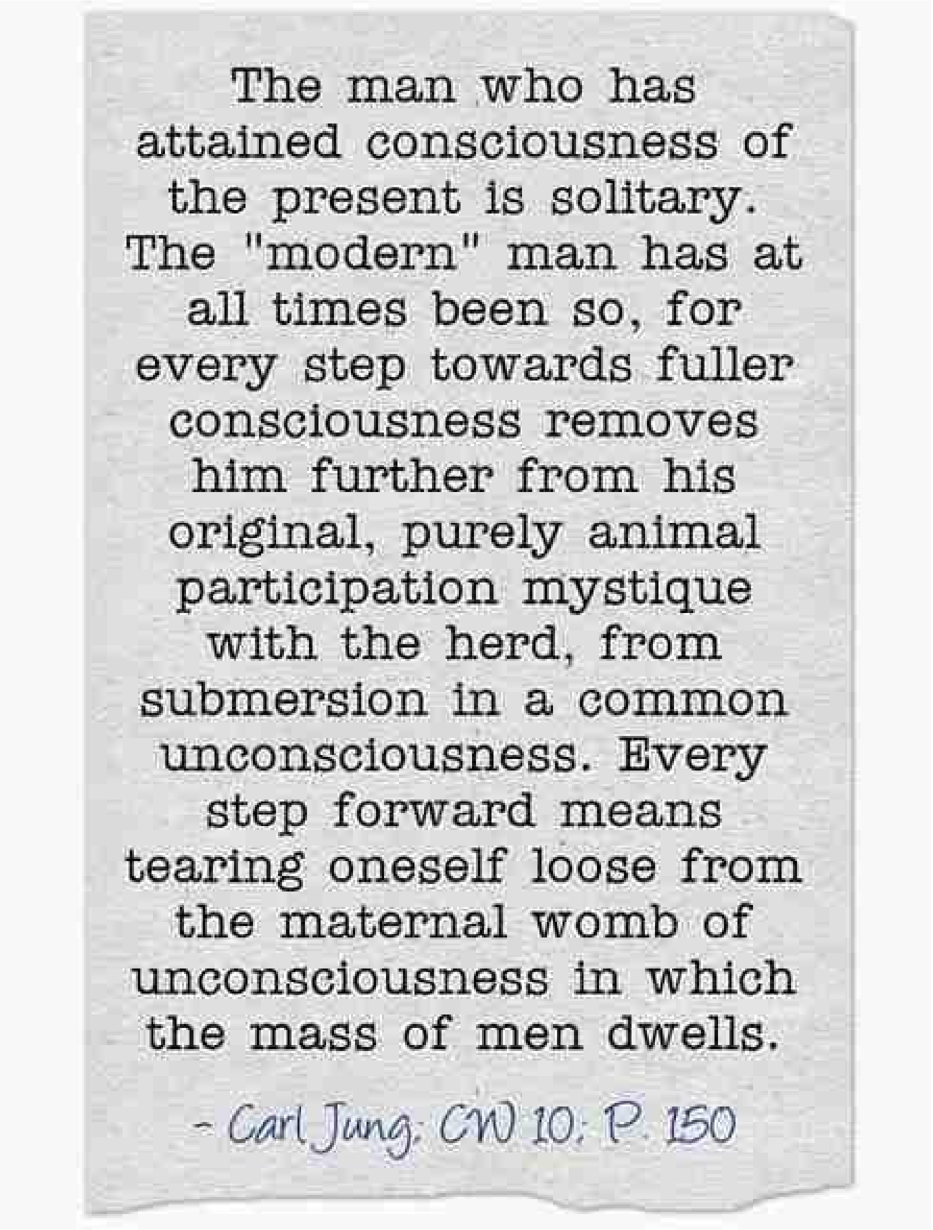
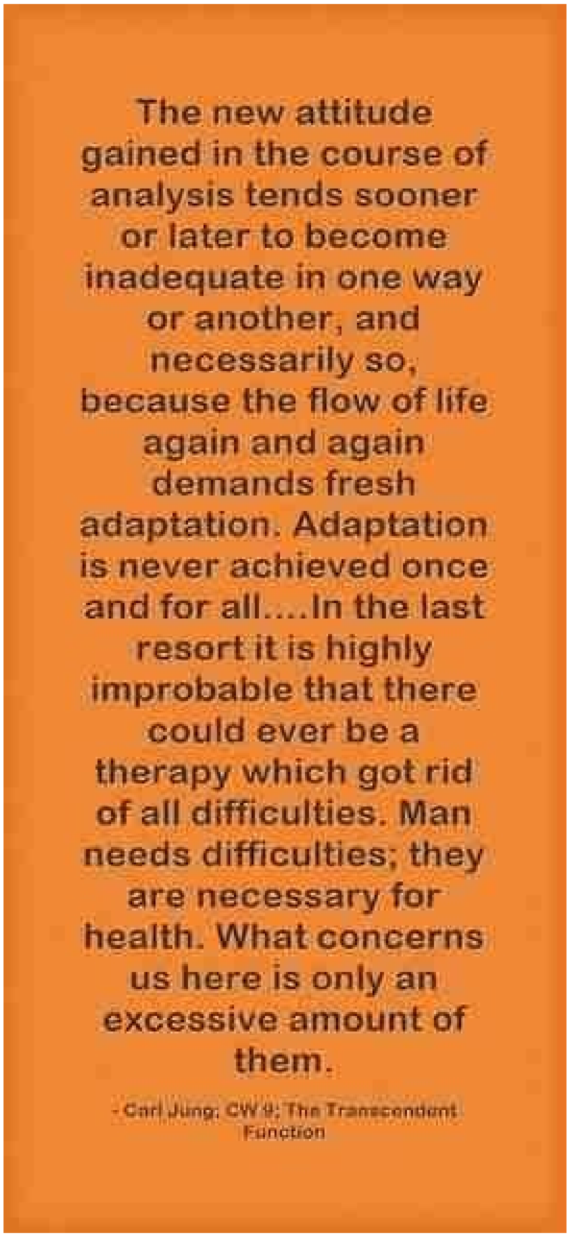


The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells.

- Carl Jung; CW 10; P. 150

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung; "The Spiritual Problems of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150

[23] 

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all....In the last resort it is highly improbable that there could ever be a therapy which got rid of all difficulties. Man needs difficulties; they are necessary for health. What concerns us here is only an excessive amount of them.

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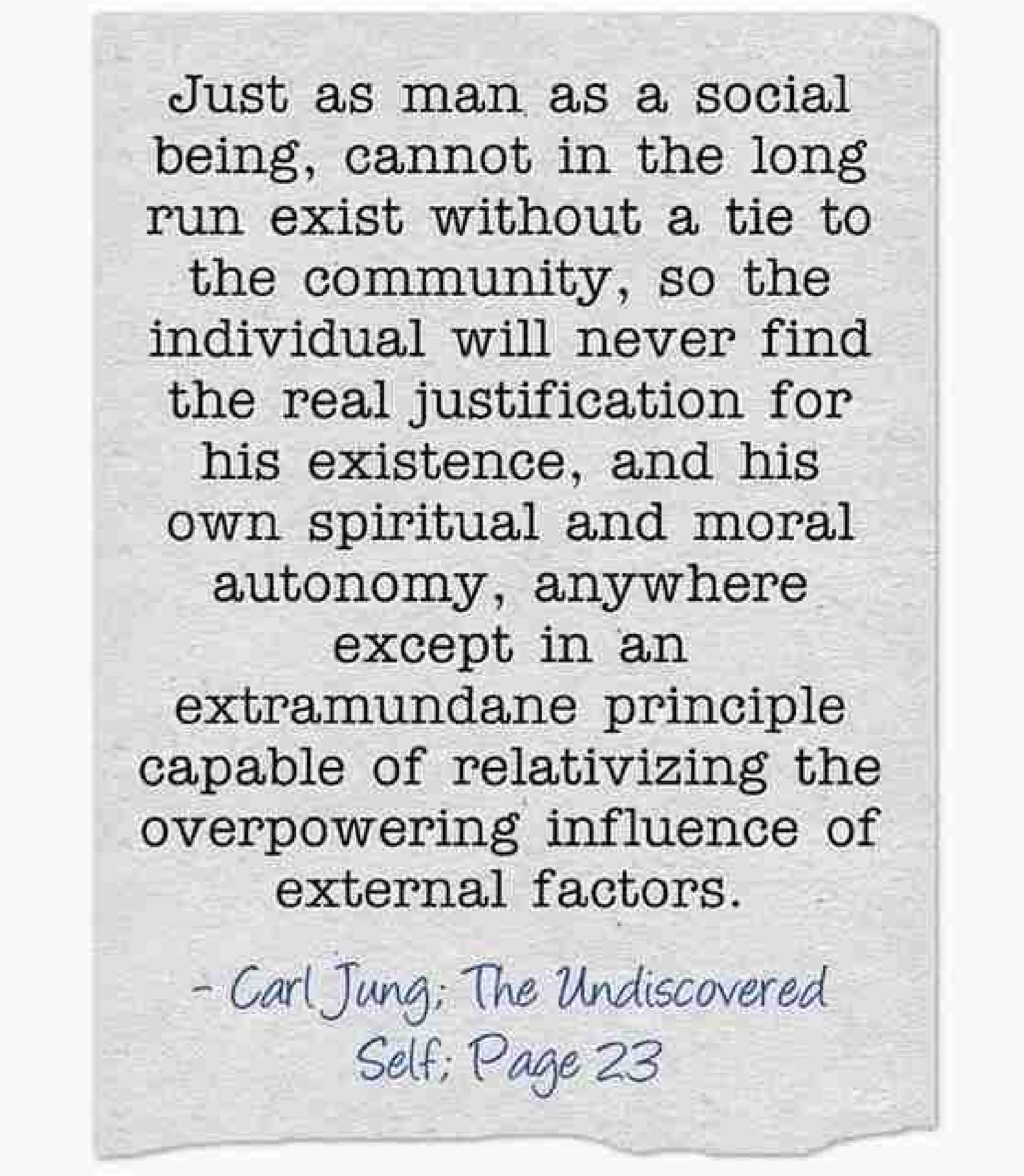

Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors.

- Carl Jung; The Undiscovered Self; Page 23

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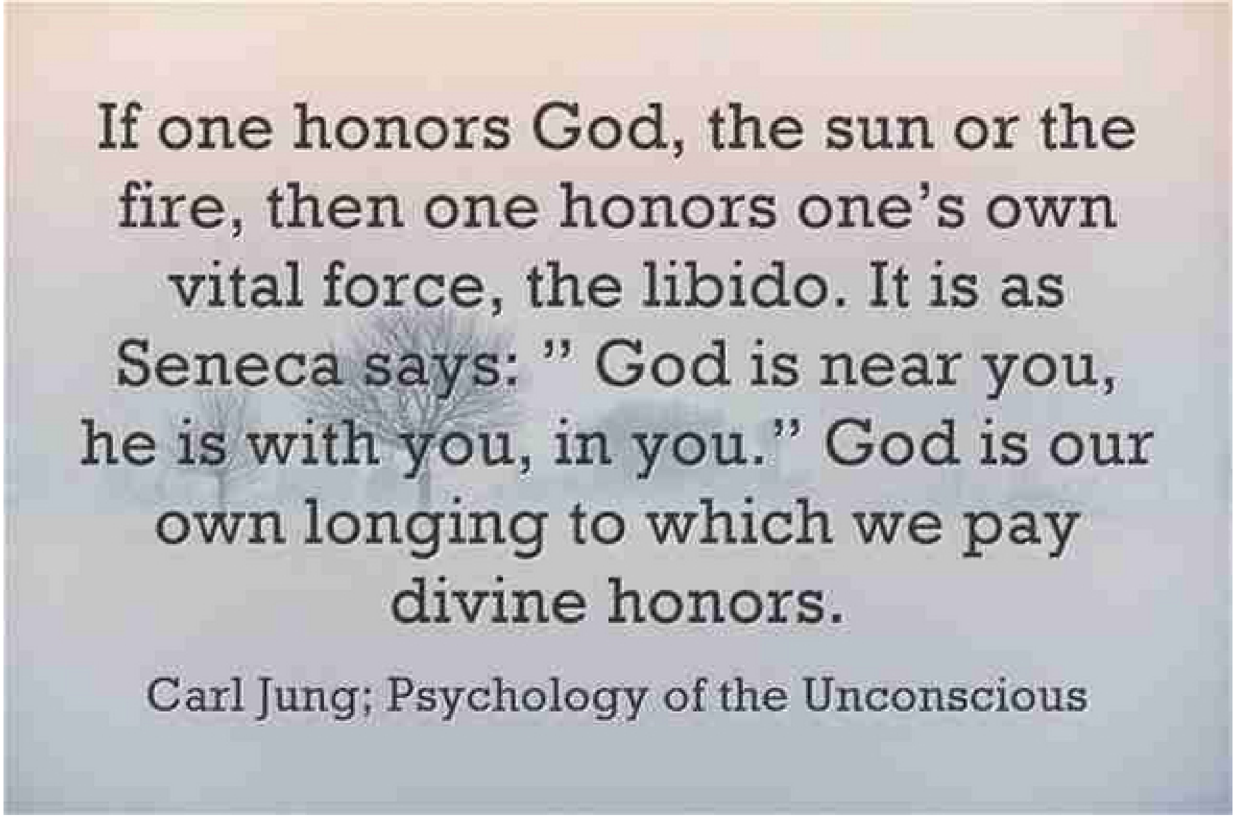

If one honors God, the sun or the fire, then one honors one’s own vital force, the libido. It is as Seneca says: ” God is near you, he is with you, in you.” God is our own longing to which we pay divine honors.

Carl Jung; Psychology of the Unconscious

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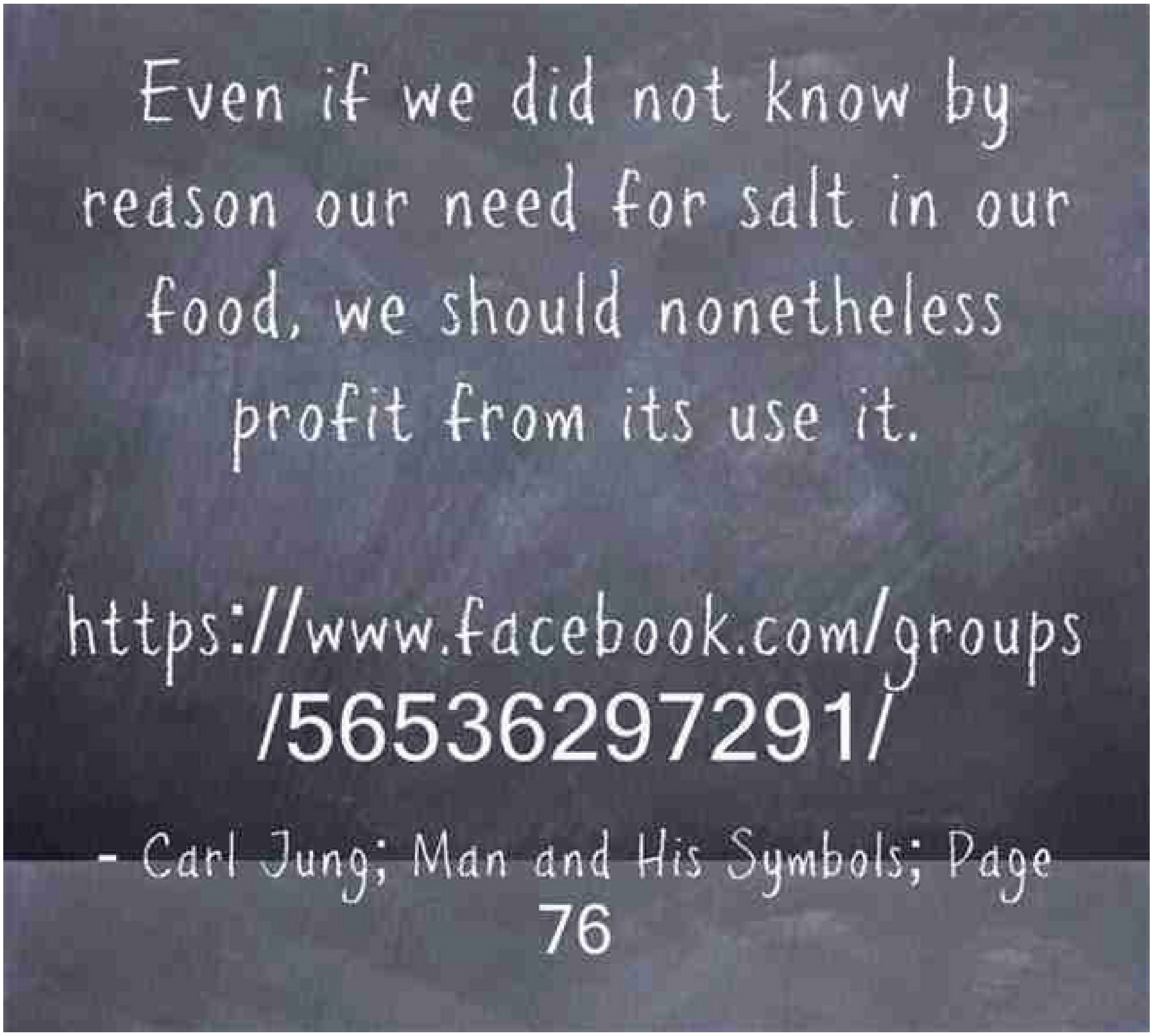

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- Carl Jung; Man and His Symbols; Page
76

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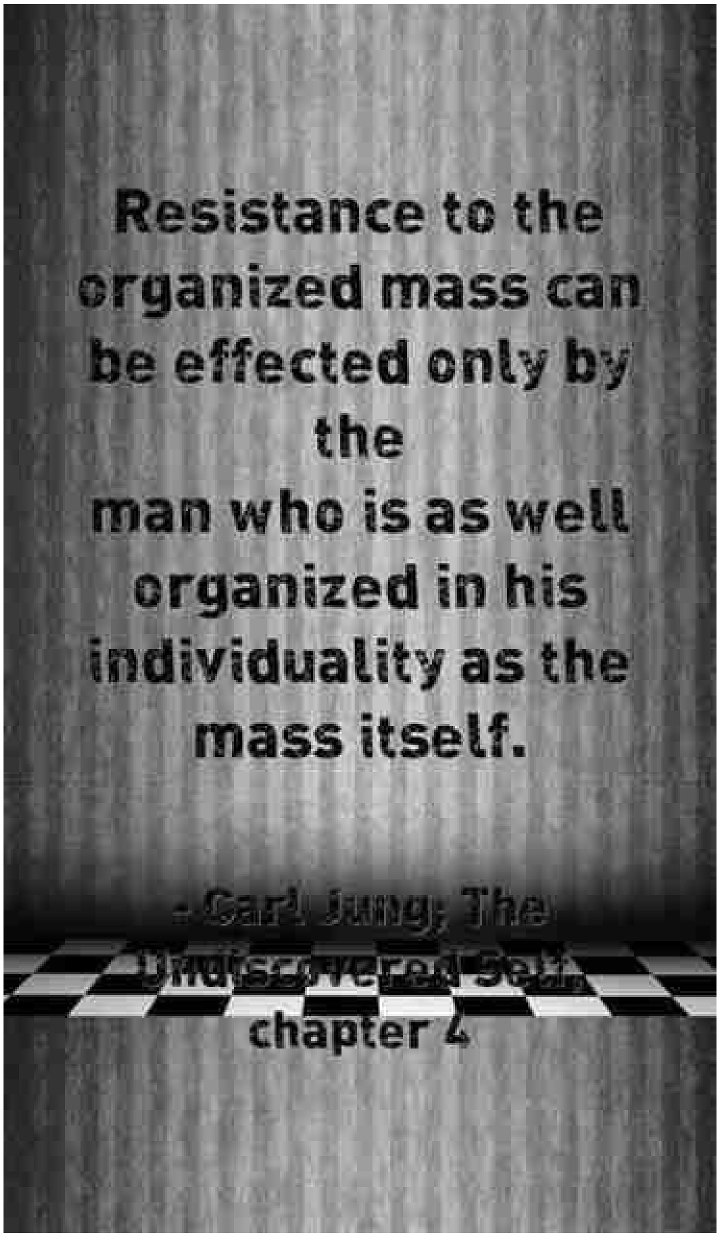

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself.

- Carl Jung; The Undiscovered Self, chapter 4

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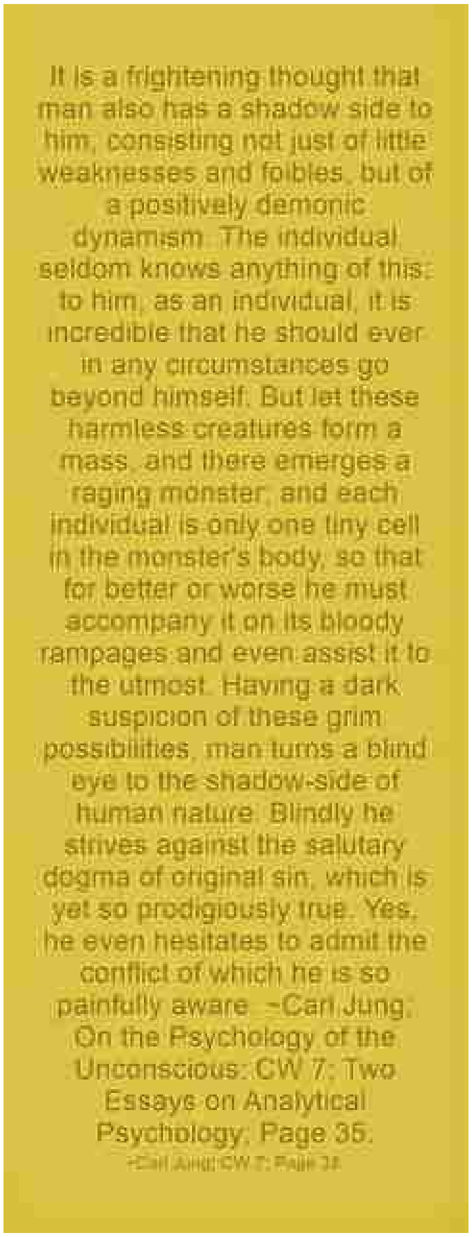

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. ~Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

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[28]

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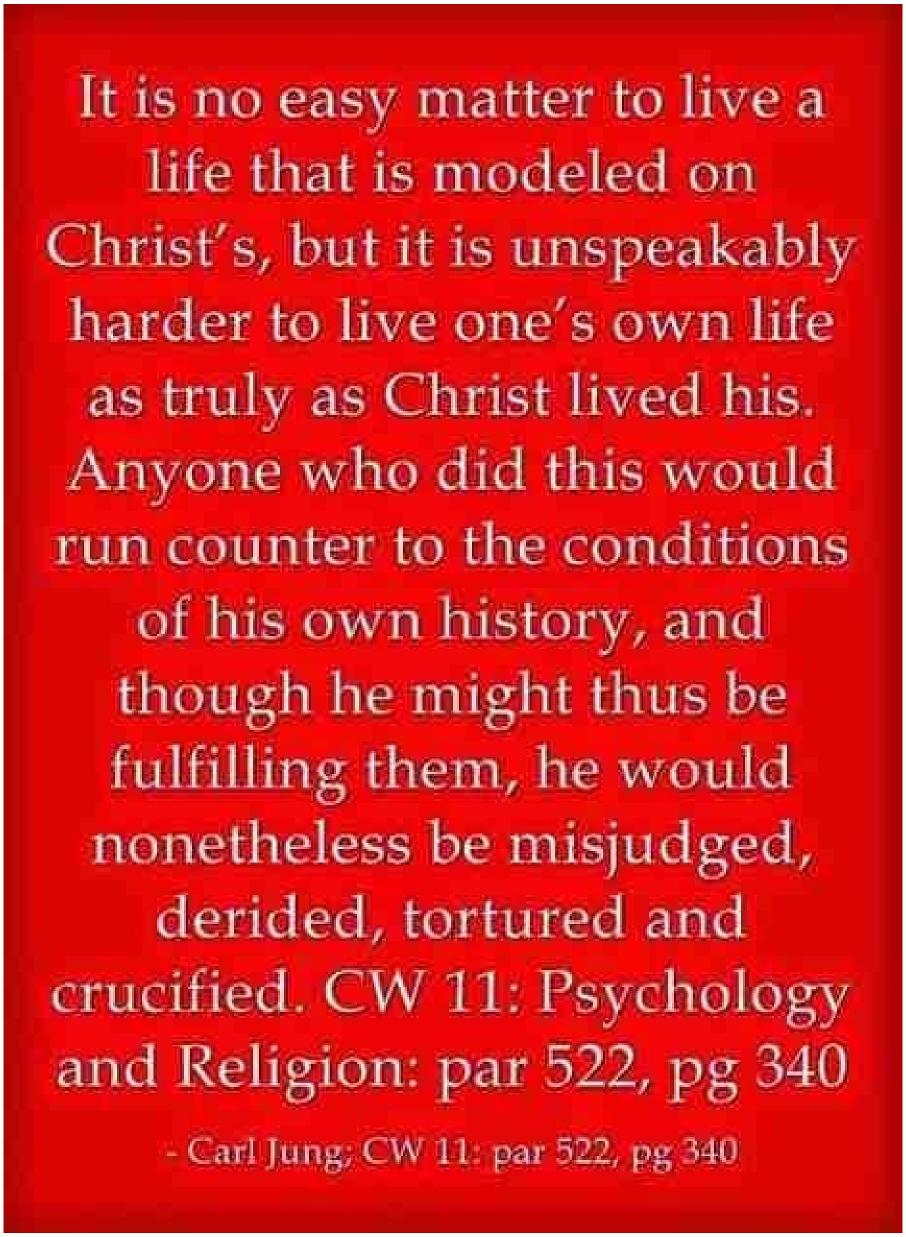
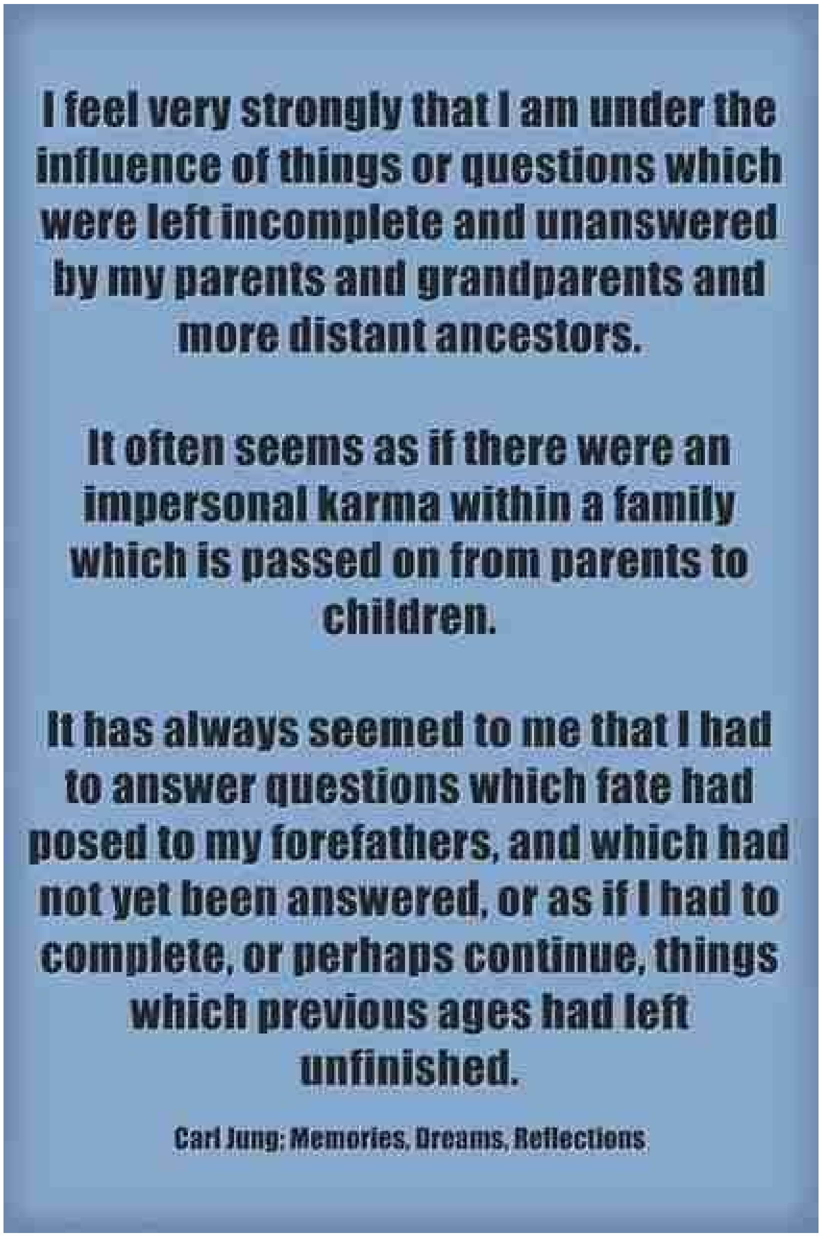


It is no easy matter to live a life that is modeled on Christ′s, but it is unspeakably harder to live one′s own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. CW 11: Psychology and Religion: par 522, pg 340

- Carl Jung; CW 11: par 522, pg 340

It is no easy matter to live a life that is modeled on Christ’s, but it is unspeakably harder to live one’s own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. Carl Jung; CW 11; Psychology and Religion; Page 340; Para 522.



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It often seems as if there were an impersonal karma within a family which is passed on from parents to children.

It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.

Carl Jung: Memories, Dreams, Reflections

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

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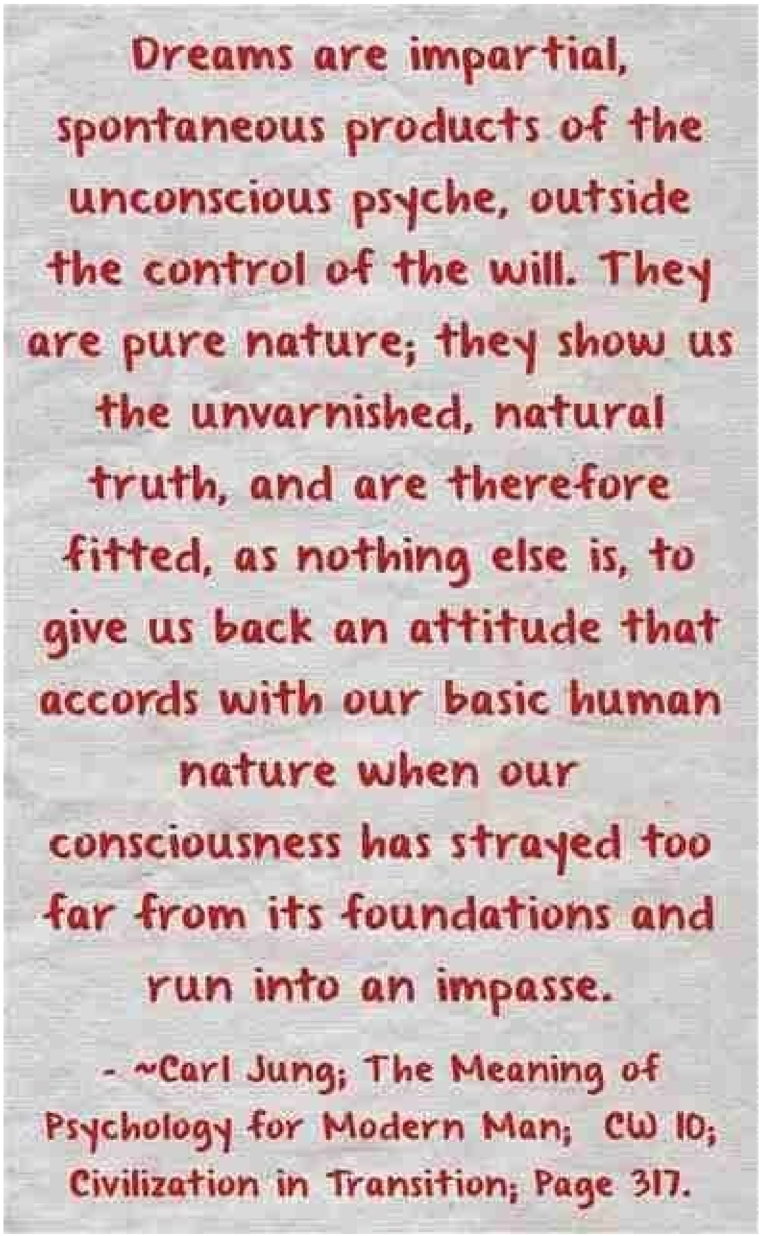

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.

- ~Carl Jung; The Meaning of Psychology for Modern Man; CW 10; Civilization in Transition; Page 317.

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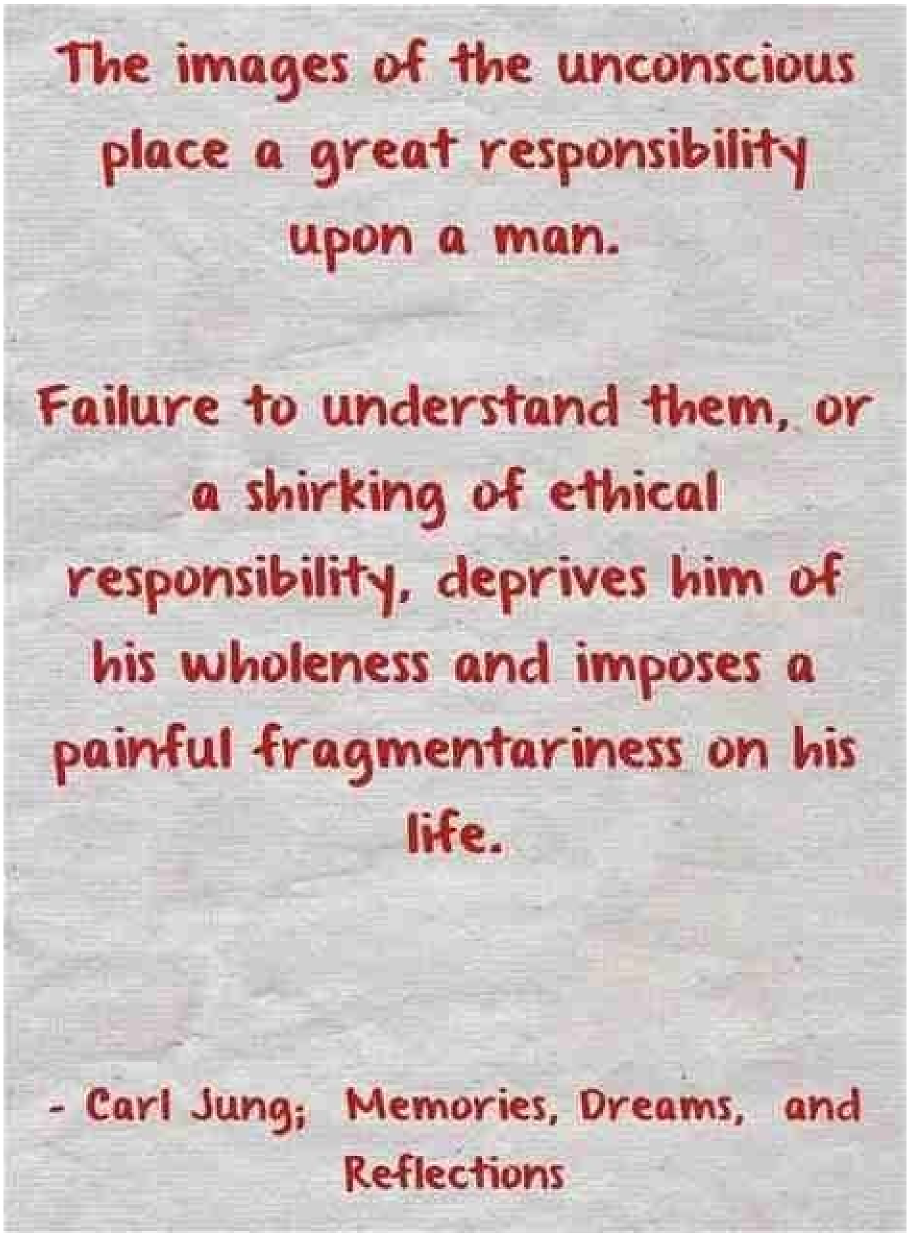

The images of the unconscious place a great responsibility upon a man.

Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life.

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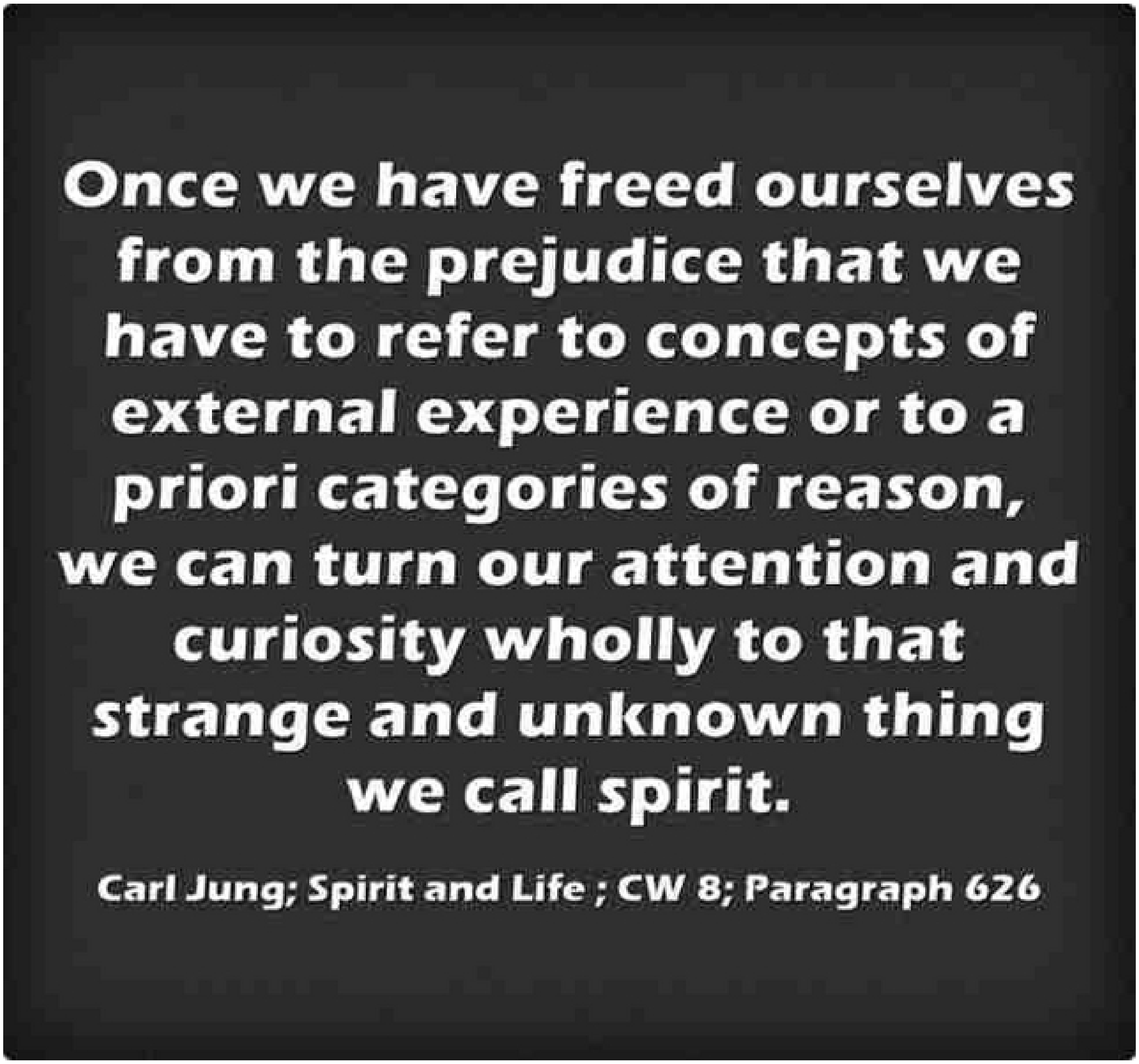

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit.

Carl Jung; Spirit and Life ; CW 8; Paragraph 626

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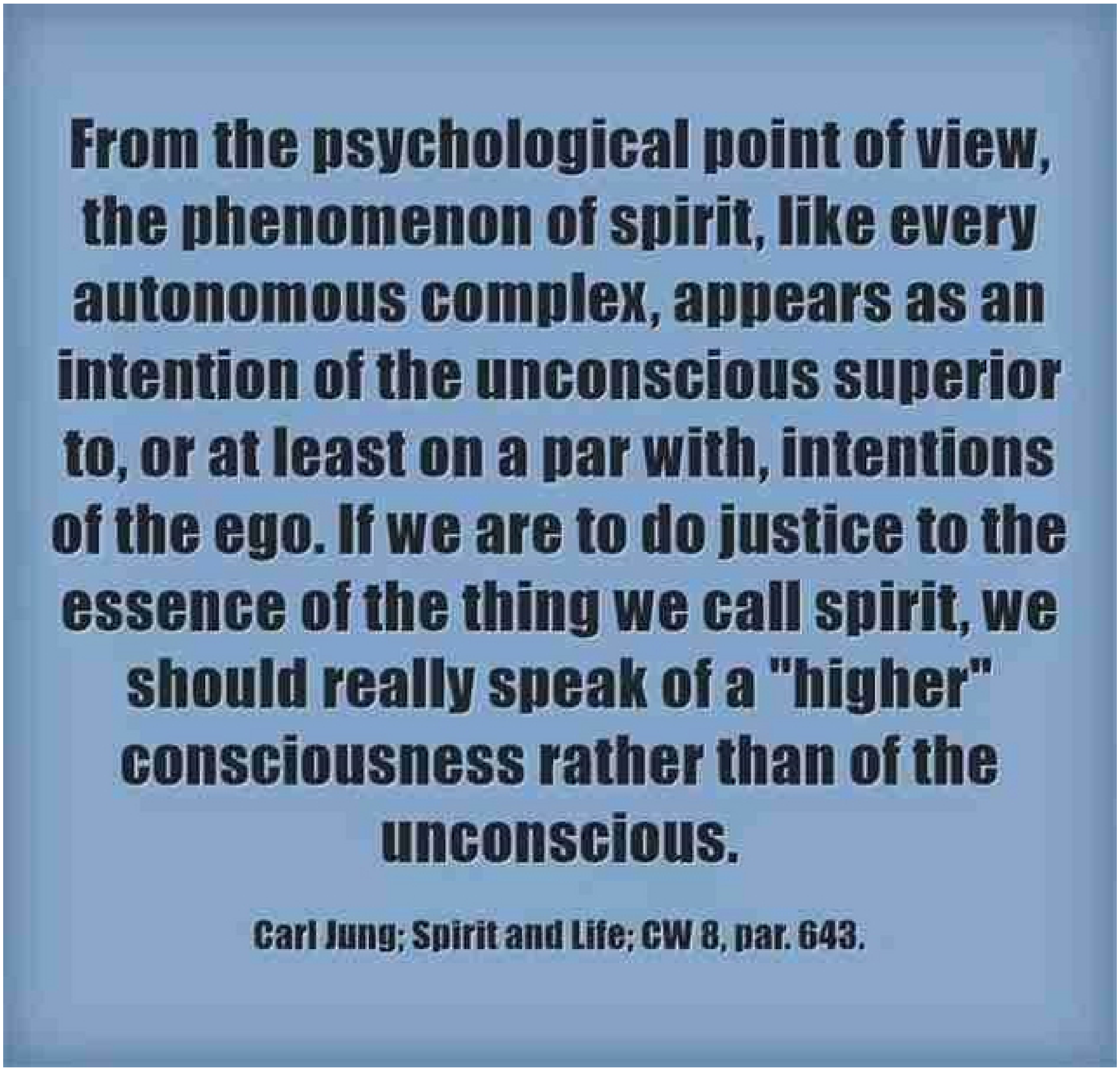

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious.

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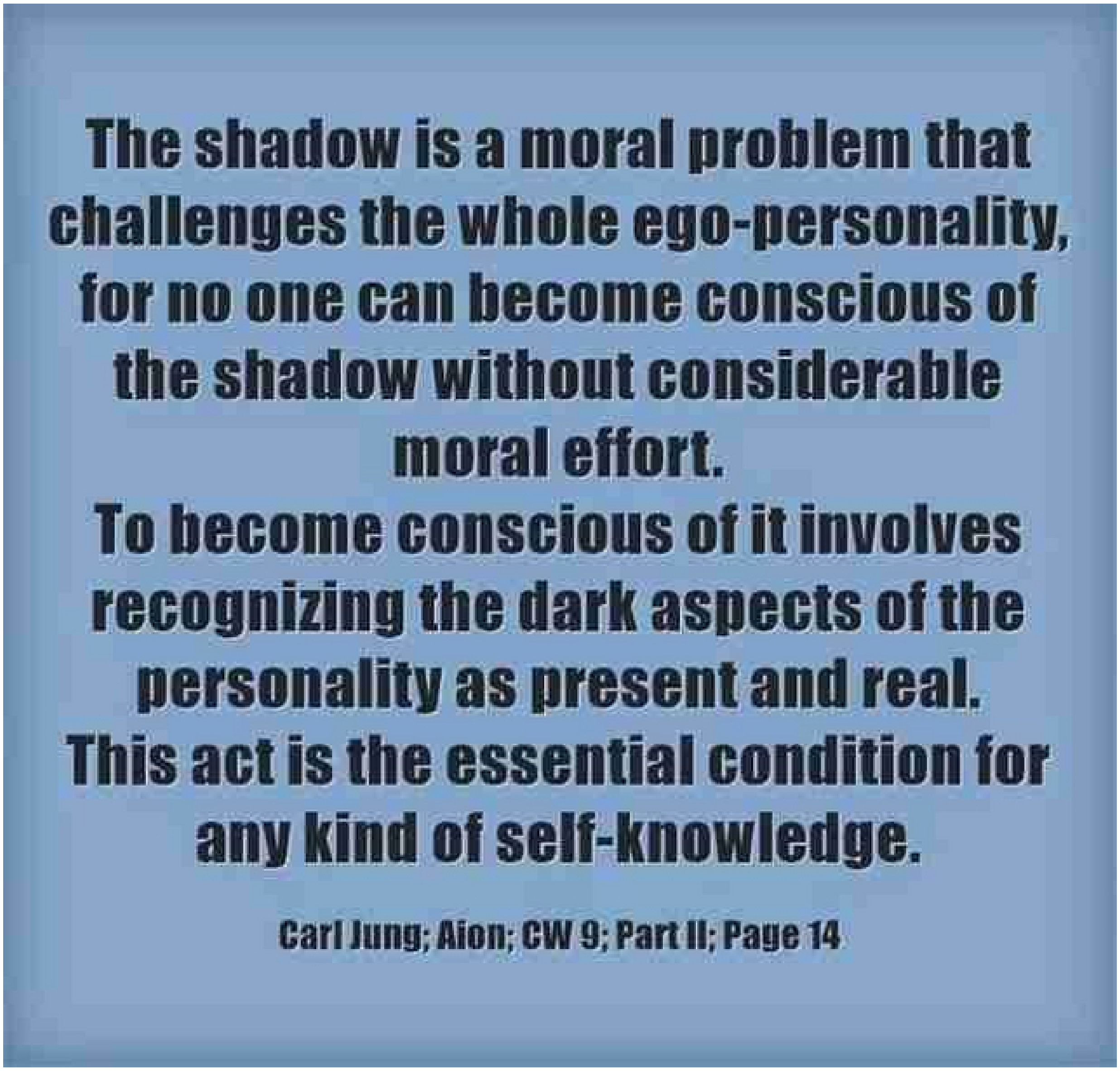

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.

To become conscious of it involves recognizing the dark aspects of the personality as present and real.

This act is the essential condition for any kind of self-knowledge.

Carl Jung; Aion; CW 9; Part II; Page 14

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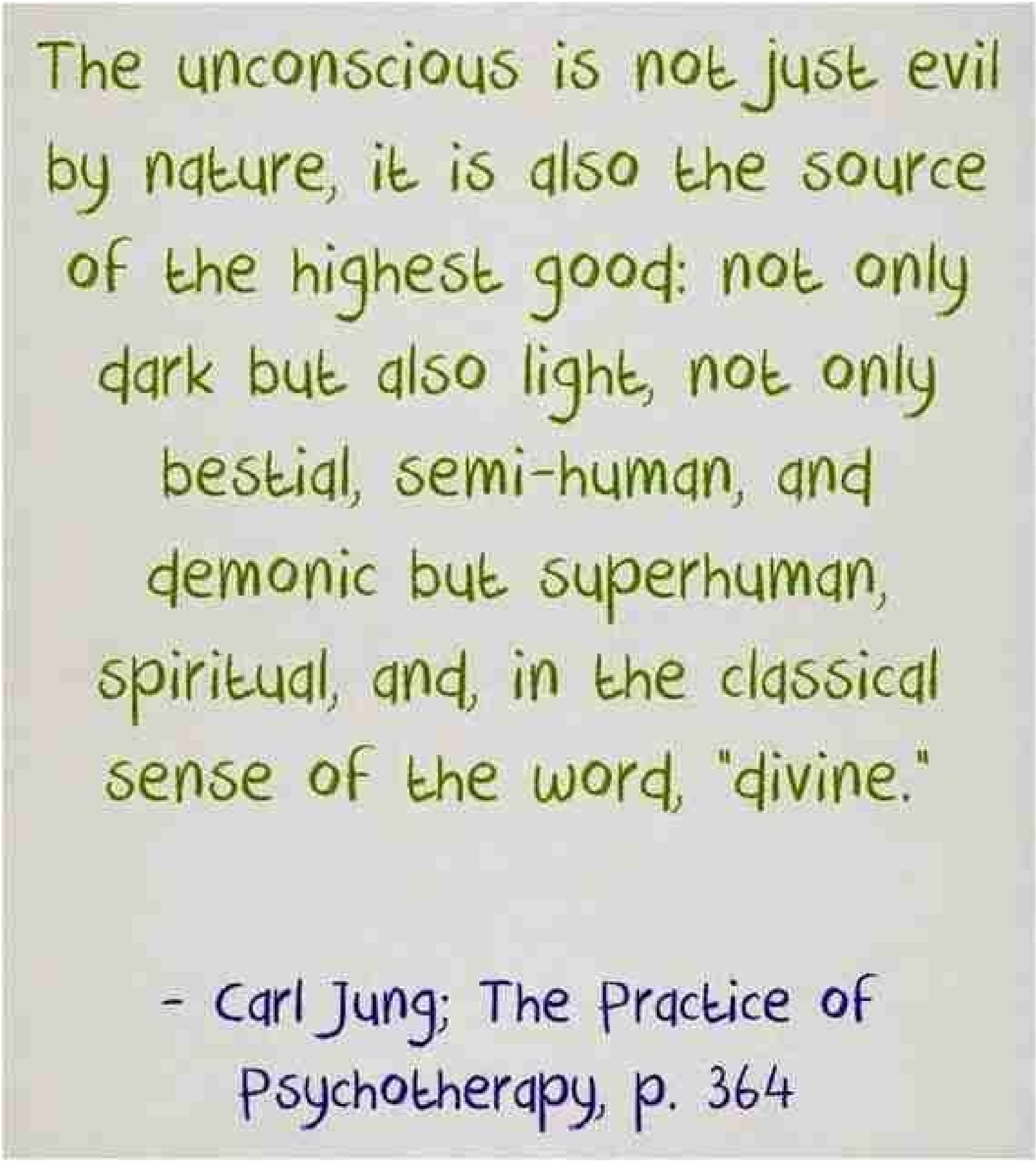

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine."

- Carl Jung; The Practice of Psychotherapy, p. 364

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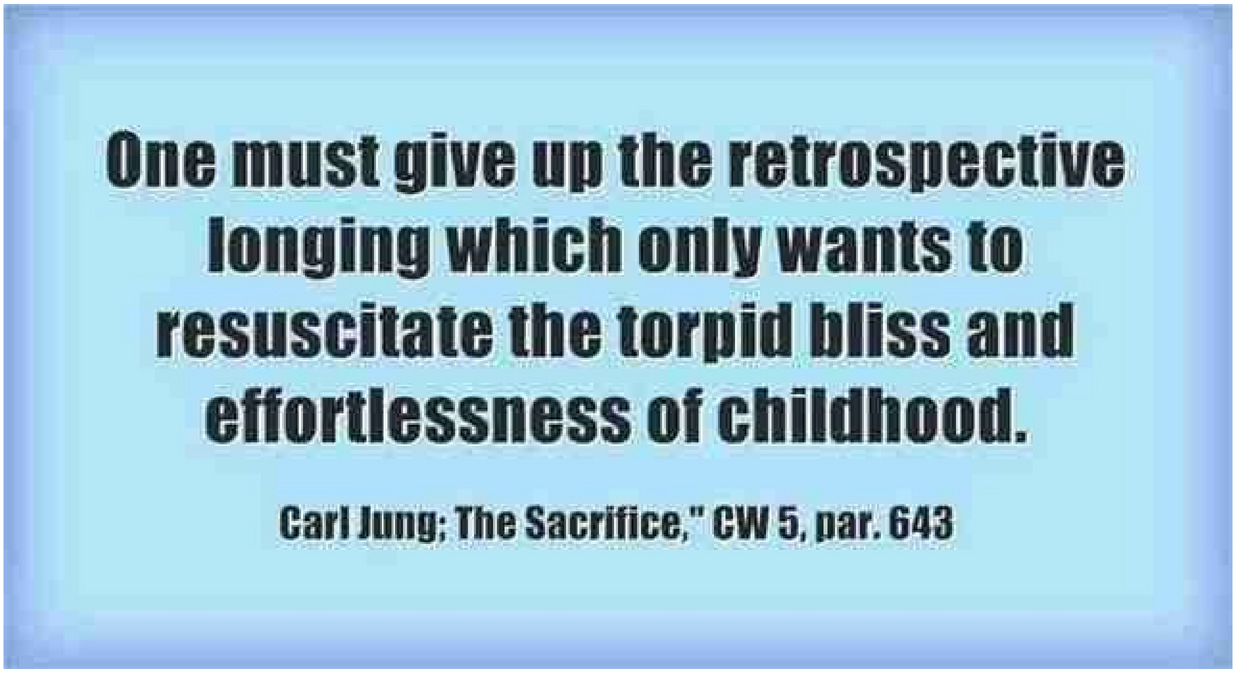

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood.

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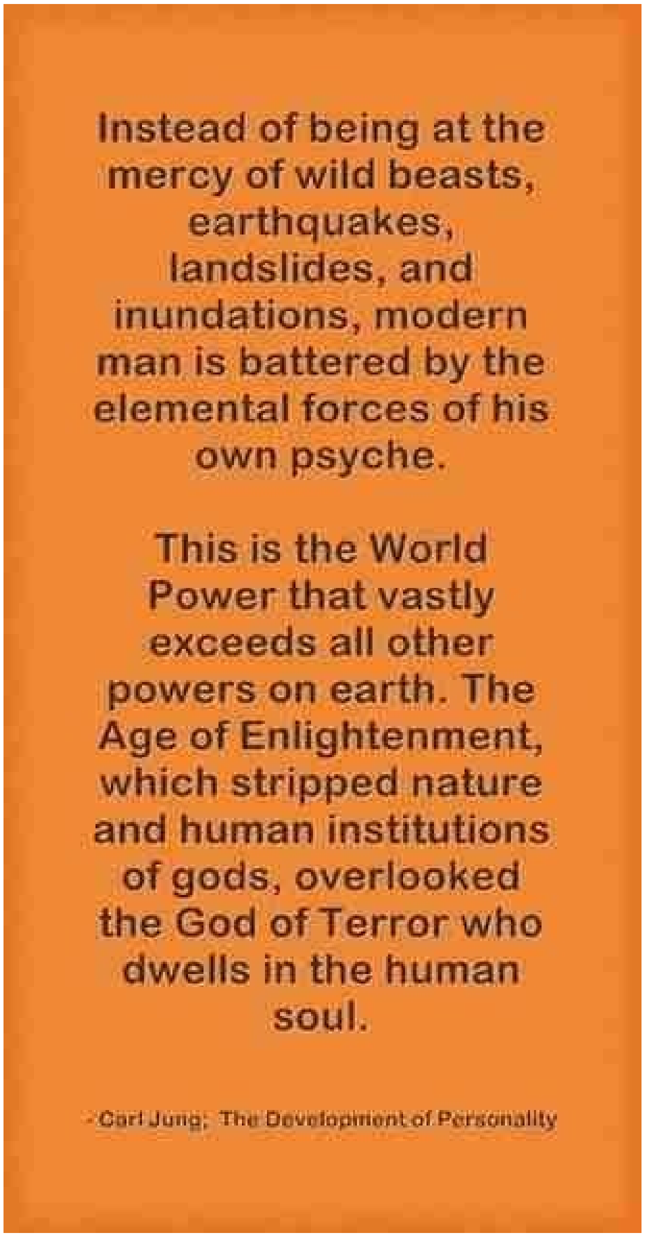

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche.

This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul.

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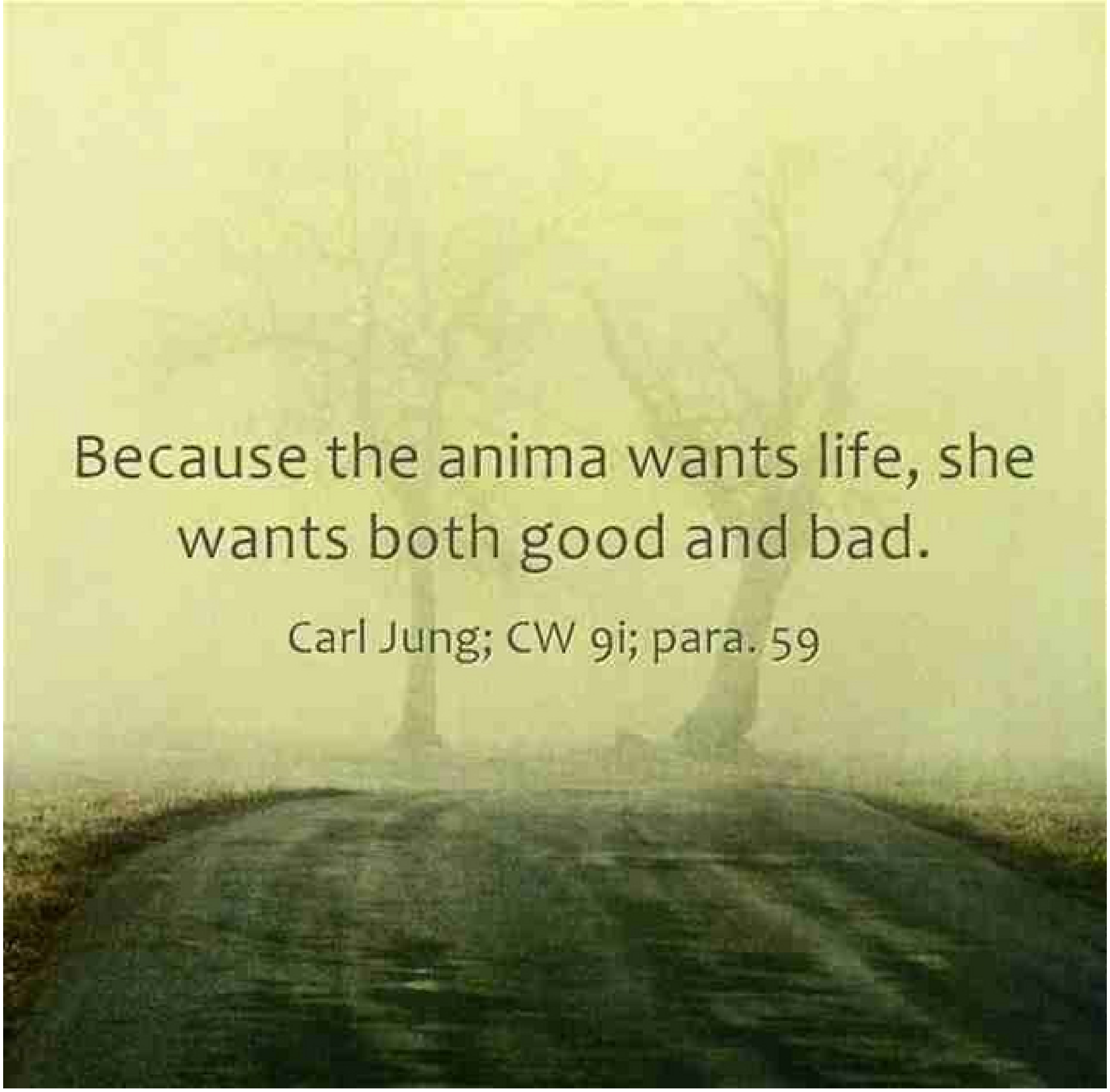
Because the anima wants life, she wants both good and bad.
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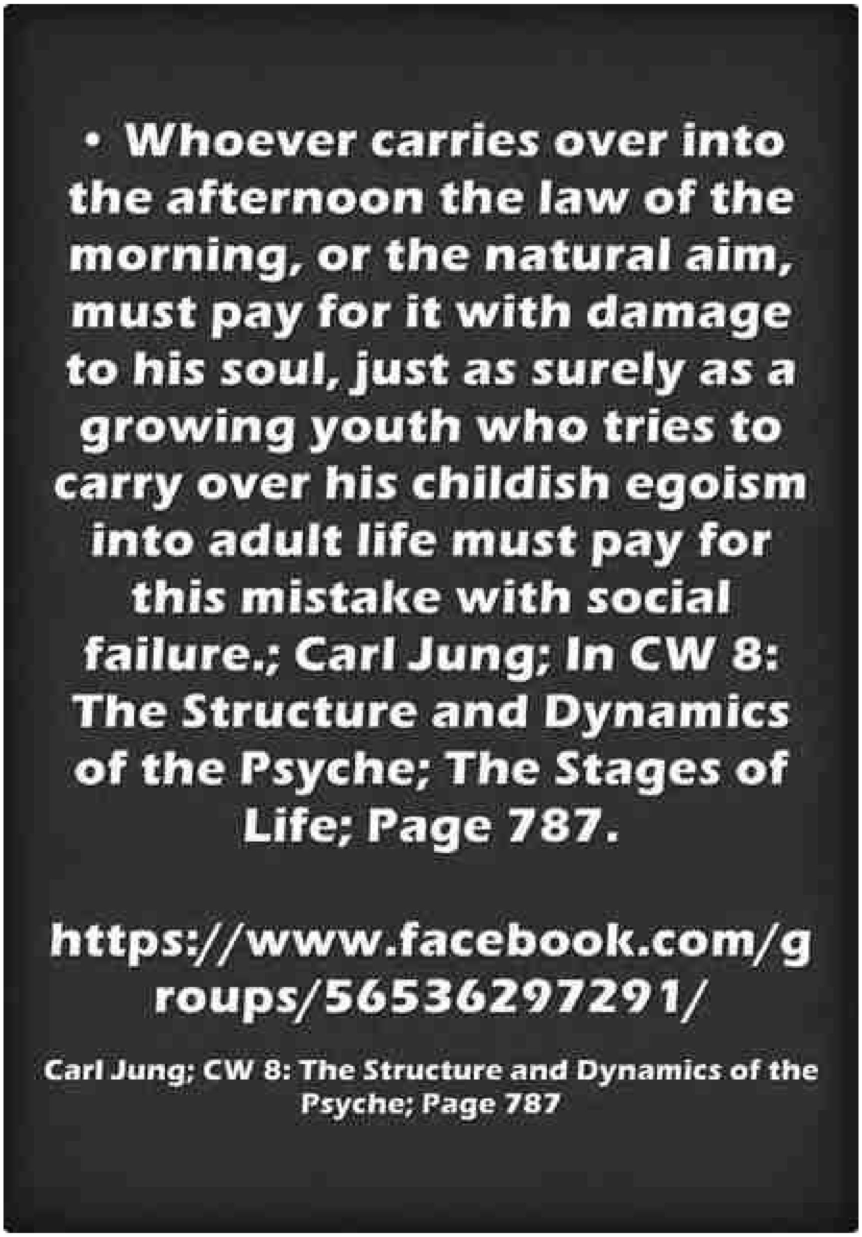

- Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

https://www.facebook.com/groups/56536297291/

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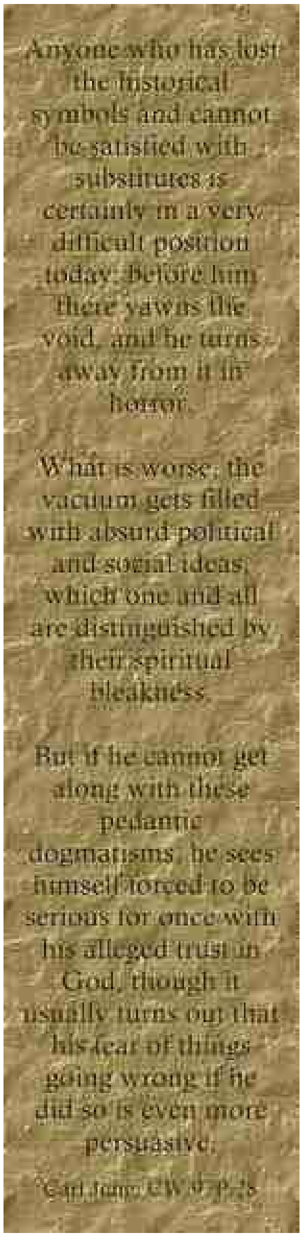

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today. Before him there yawns the void, and he turns away from it in horror.

What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness.

But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive.

Carl Jung; CW 9, P. 28

[41]

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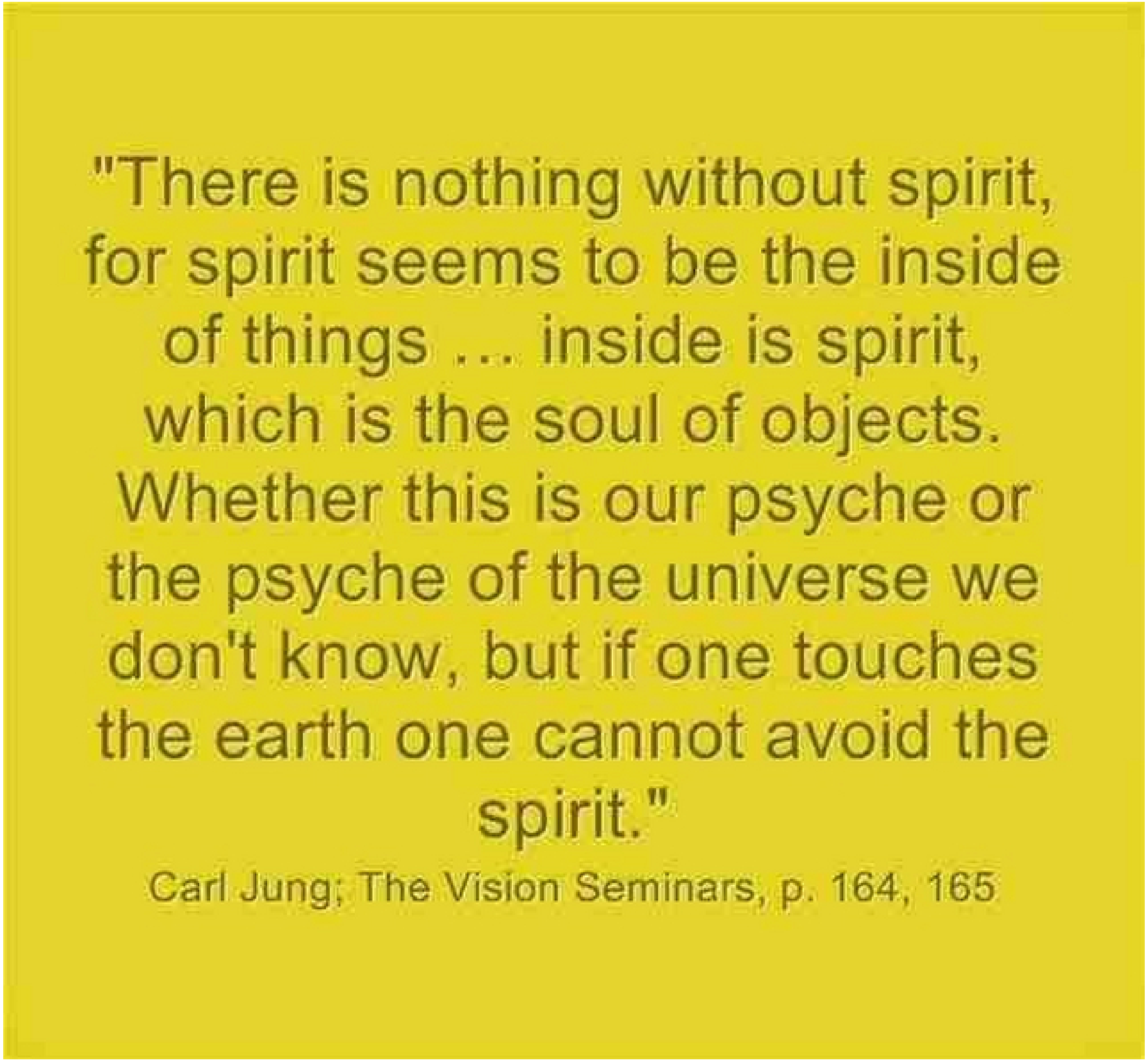

"There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit."

Carl Jung; The Vision Seminars, p. 164, 165

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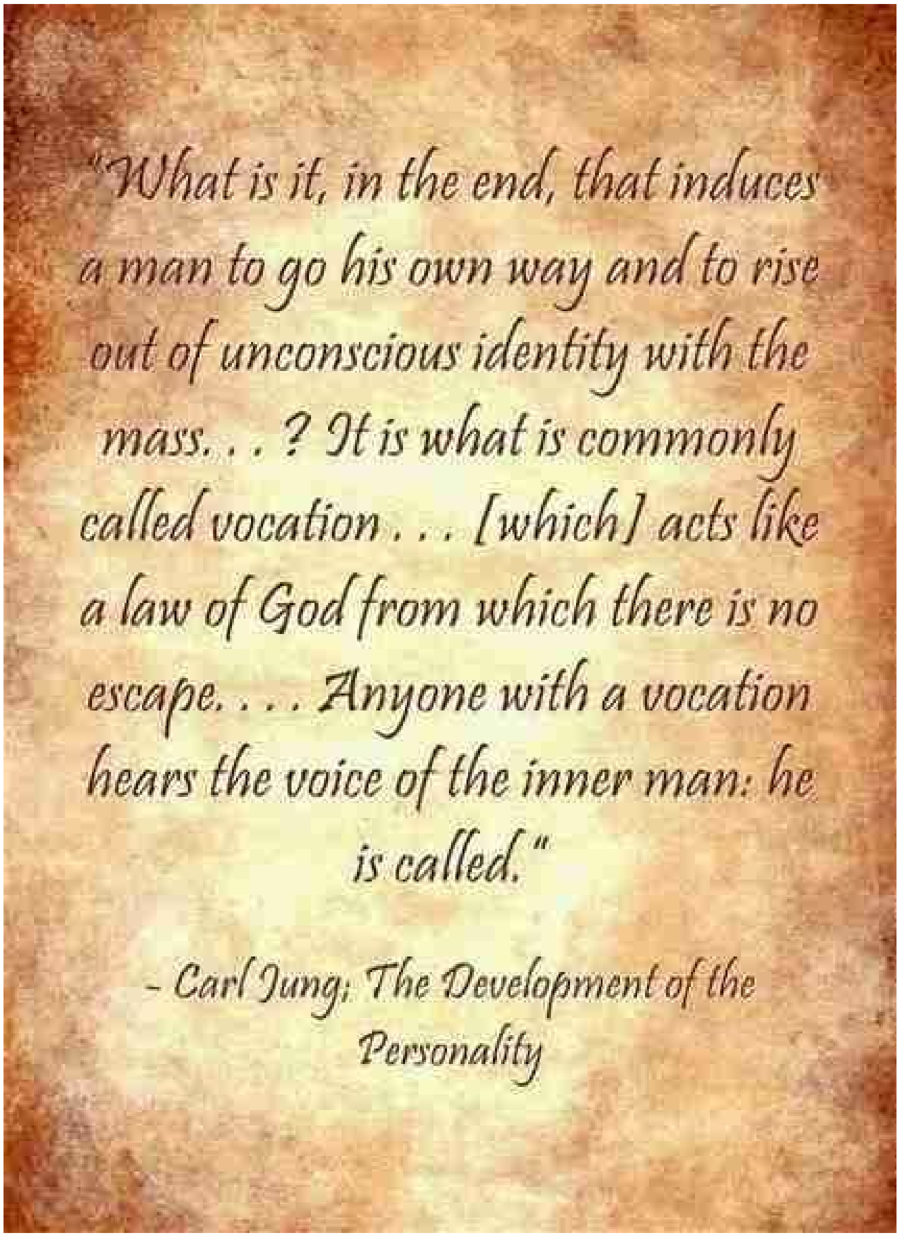

"What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? It is what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called."

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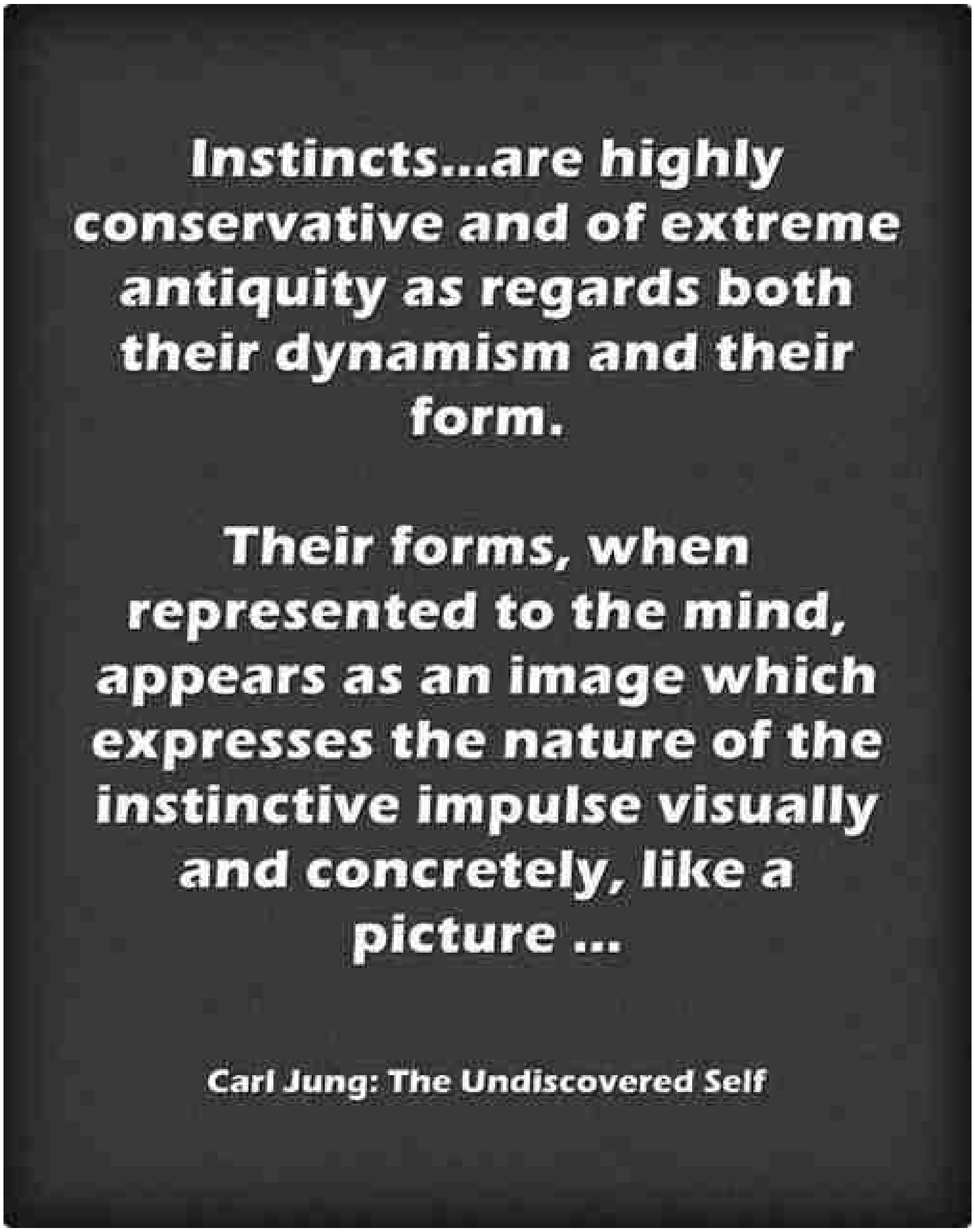

Instincts…are highly conservative and of extreme antiquity as regards both their dynamism and their form.

Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture …

Carl Jung: The Undiscovered Self

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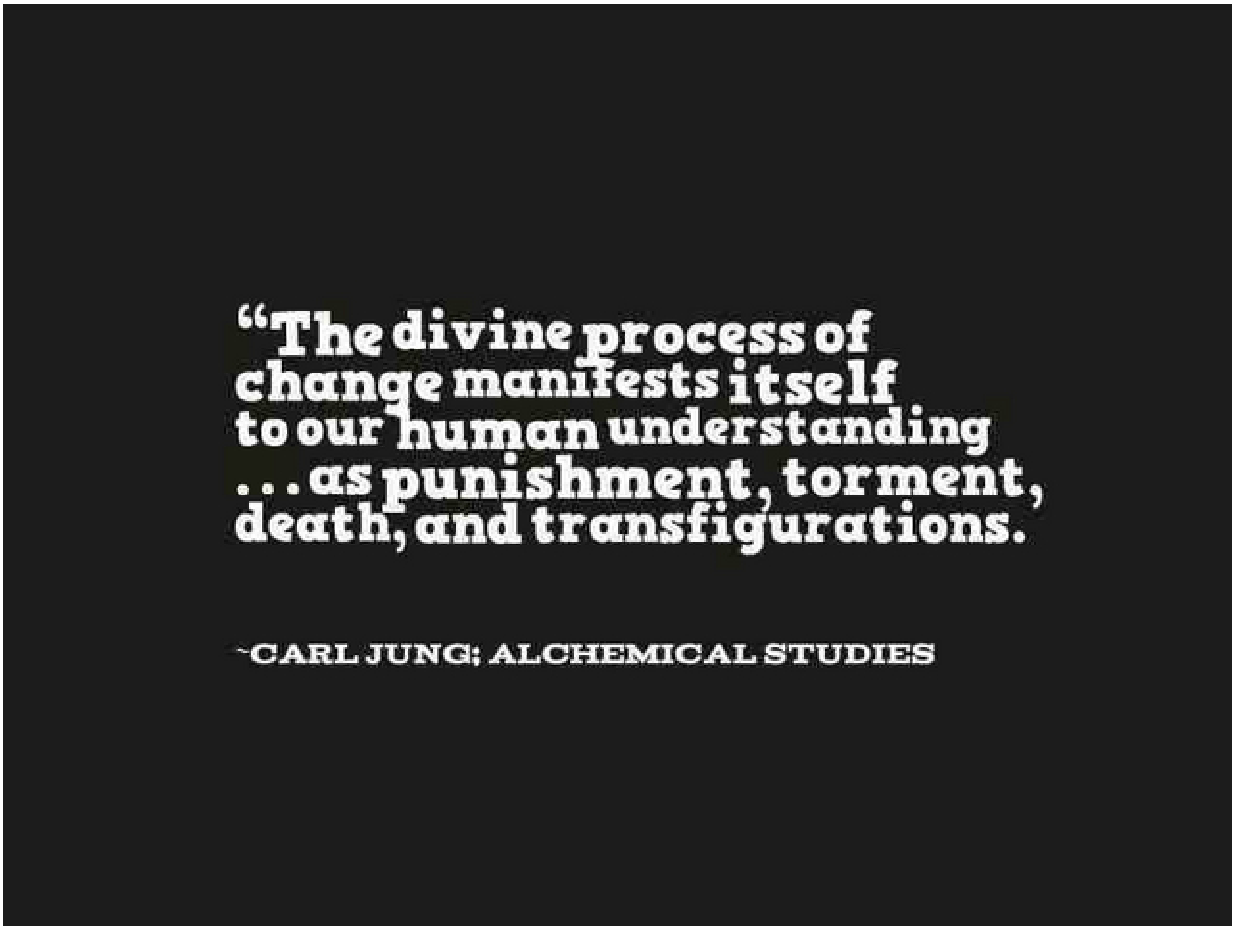

“The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfigurations.

~CARL JUNG; ALCHEMICAL STUDIES

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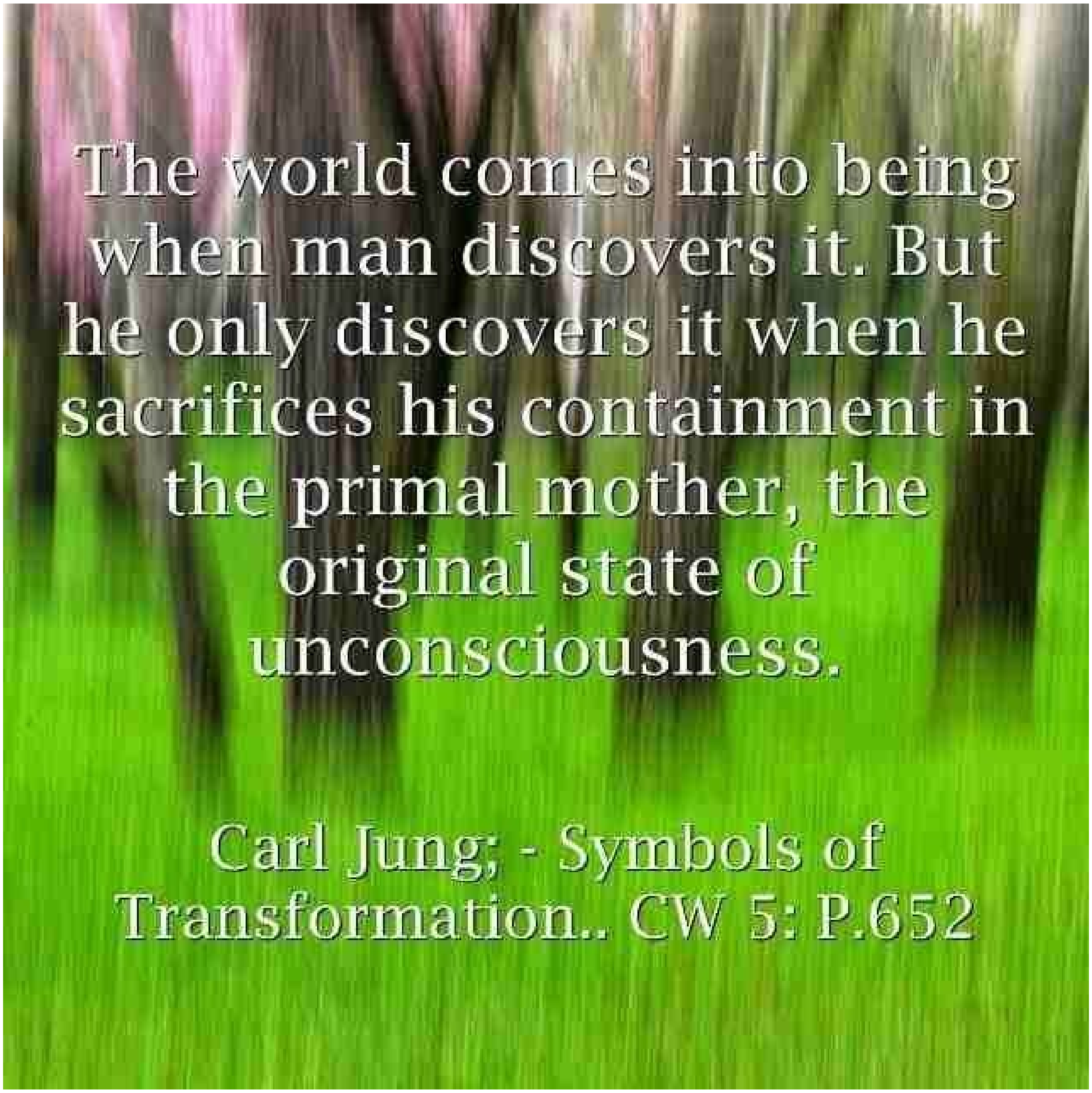
The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness.
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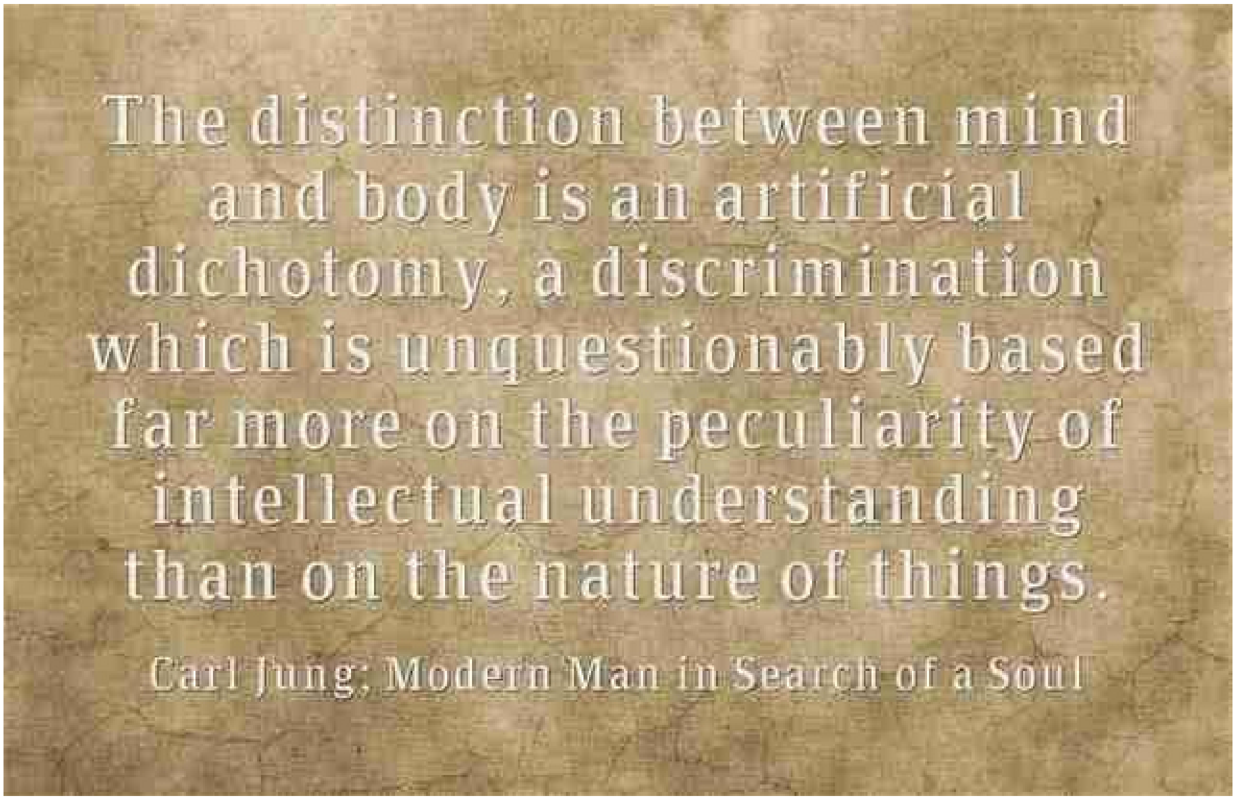
The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things.

Carl Jung; Modern Man in Search of a Soul

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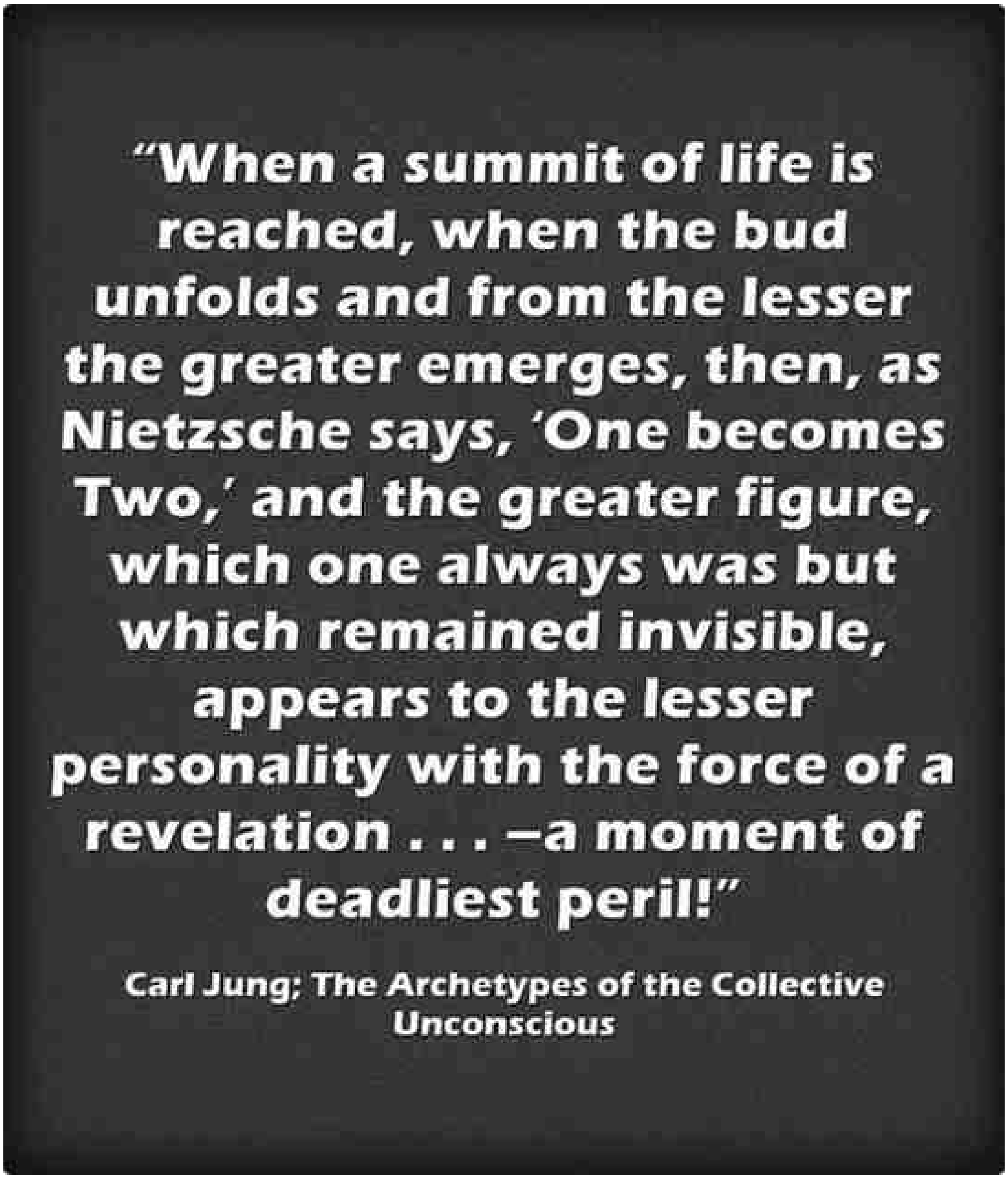

"When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, 'One becomes Two,' and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation . . . –a moment of deadliest peril!"

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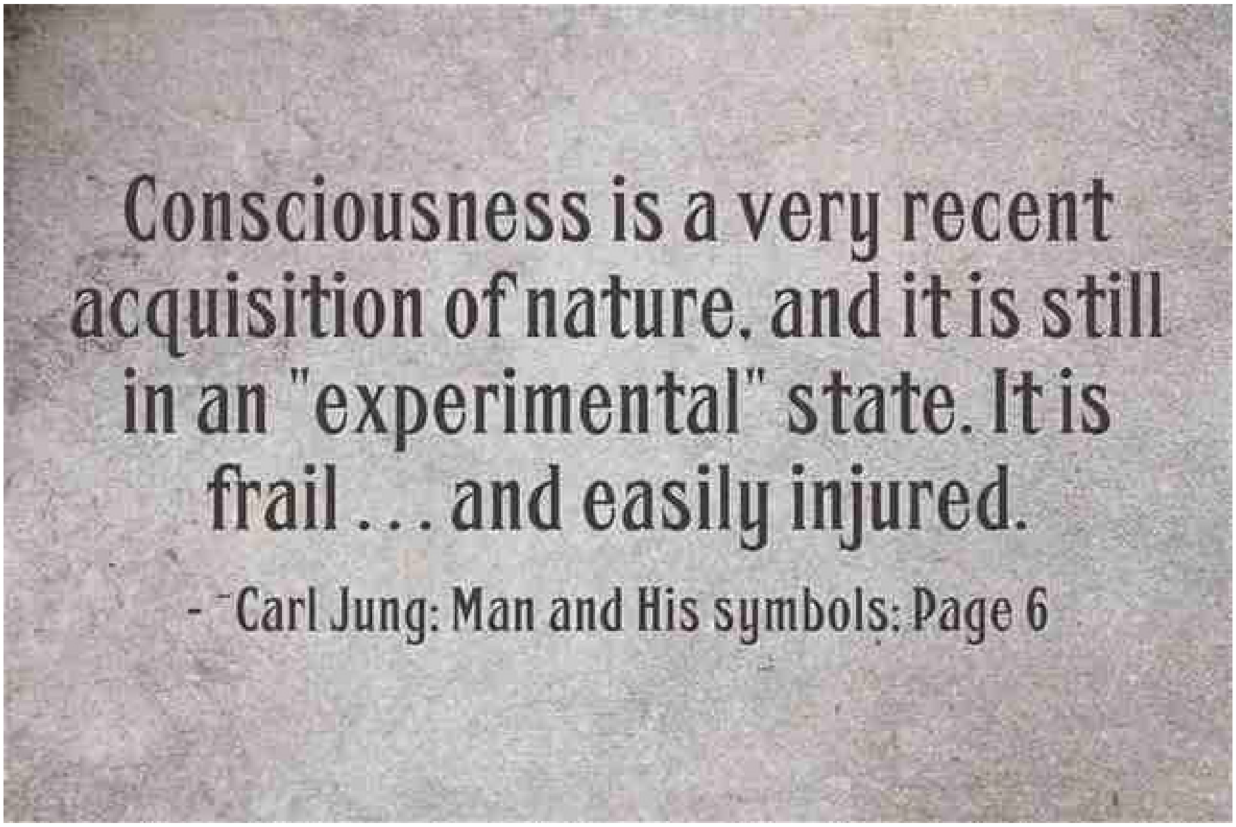

Consciousness is a very recent acquisition of nature. and it is still in an "experimental" state. It is frail . . . and easily injured.

- Carl Jung: Man and His symbols: Page 6

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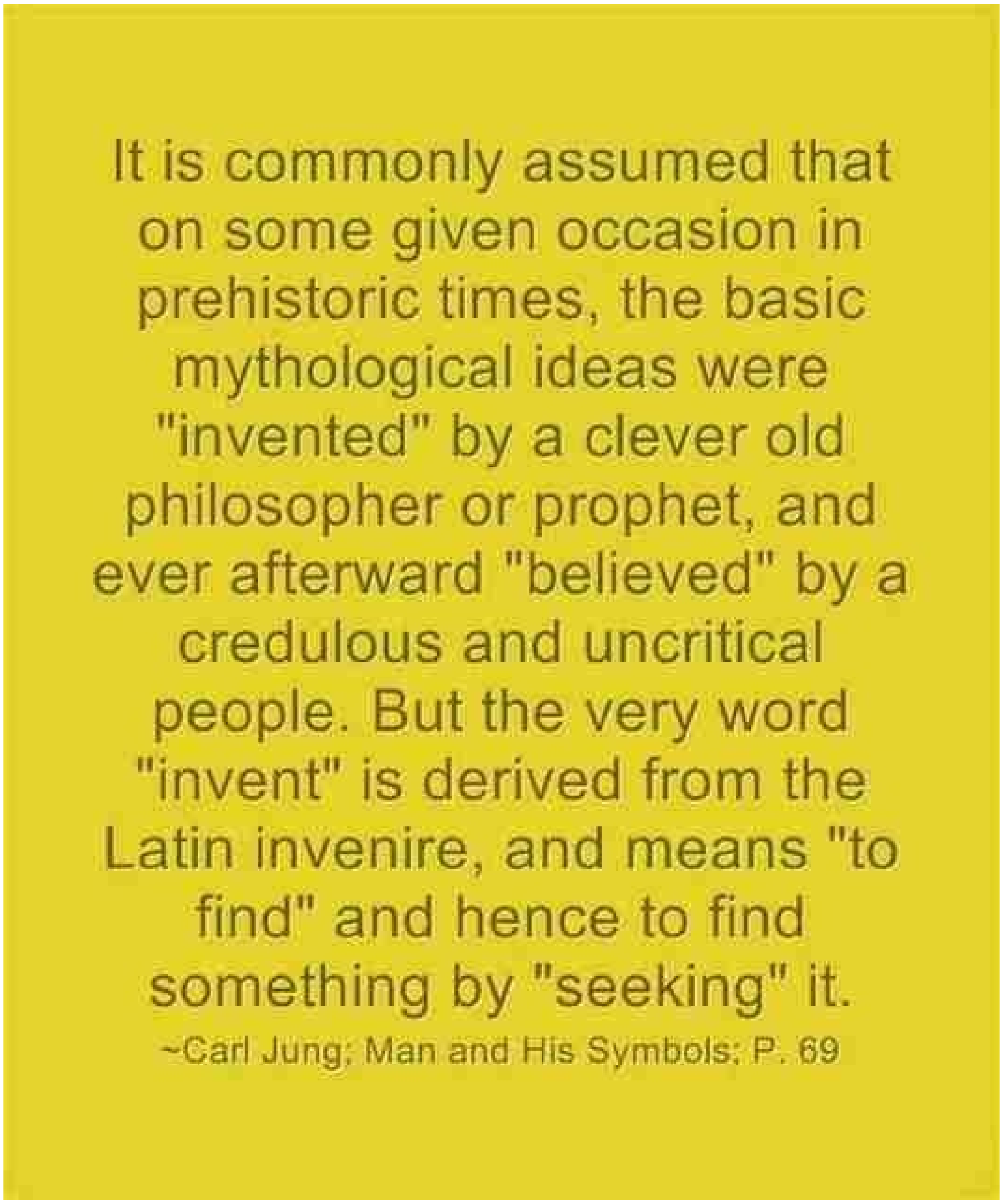

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it.

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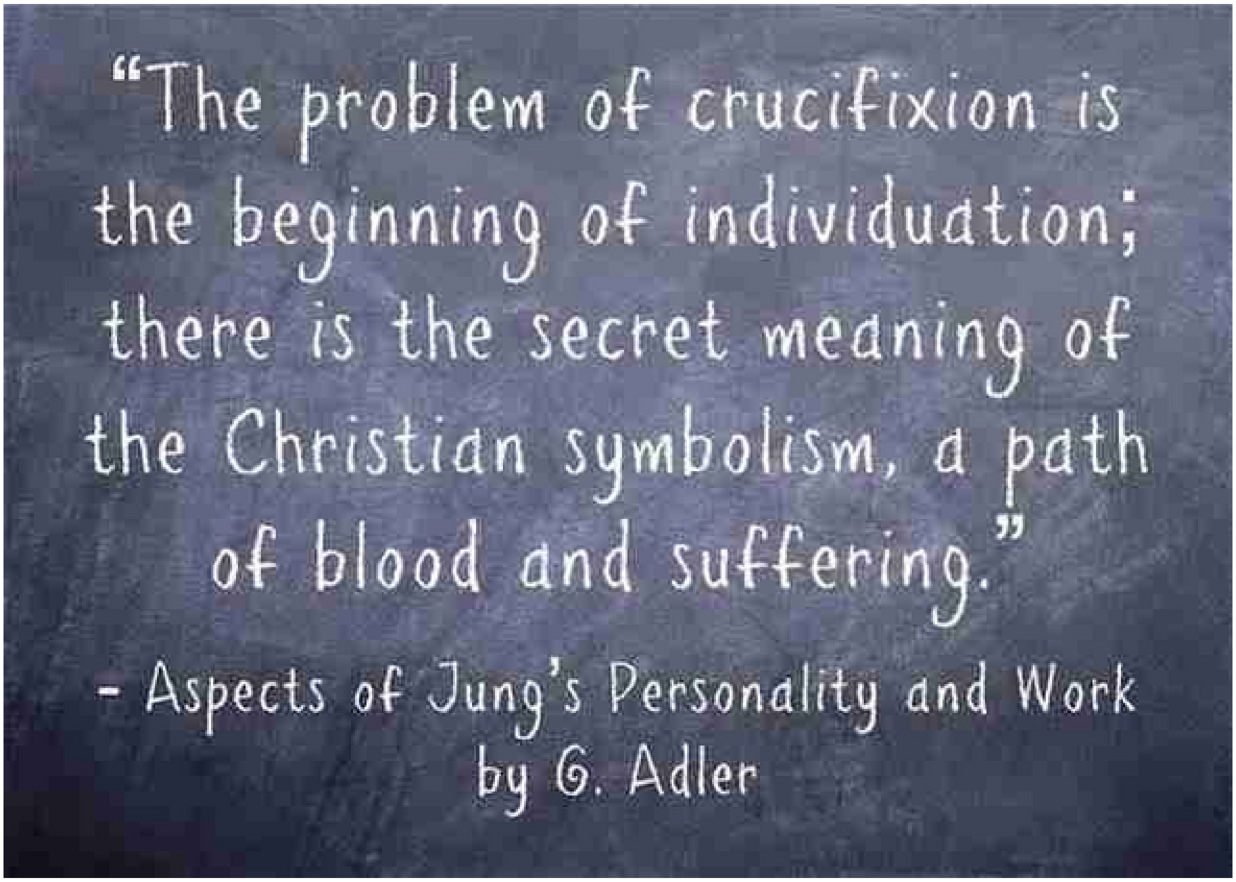

"The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering."

- Aspects of Jung's Personality and Work by G. Adler

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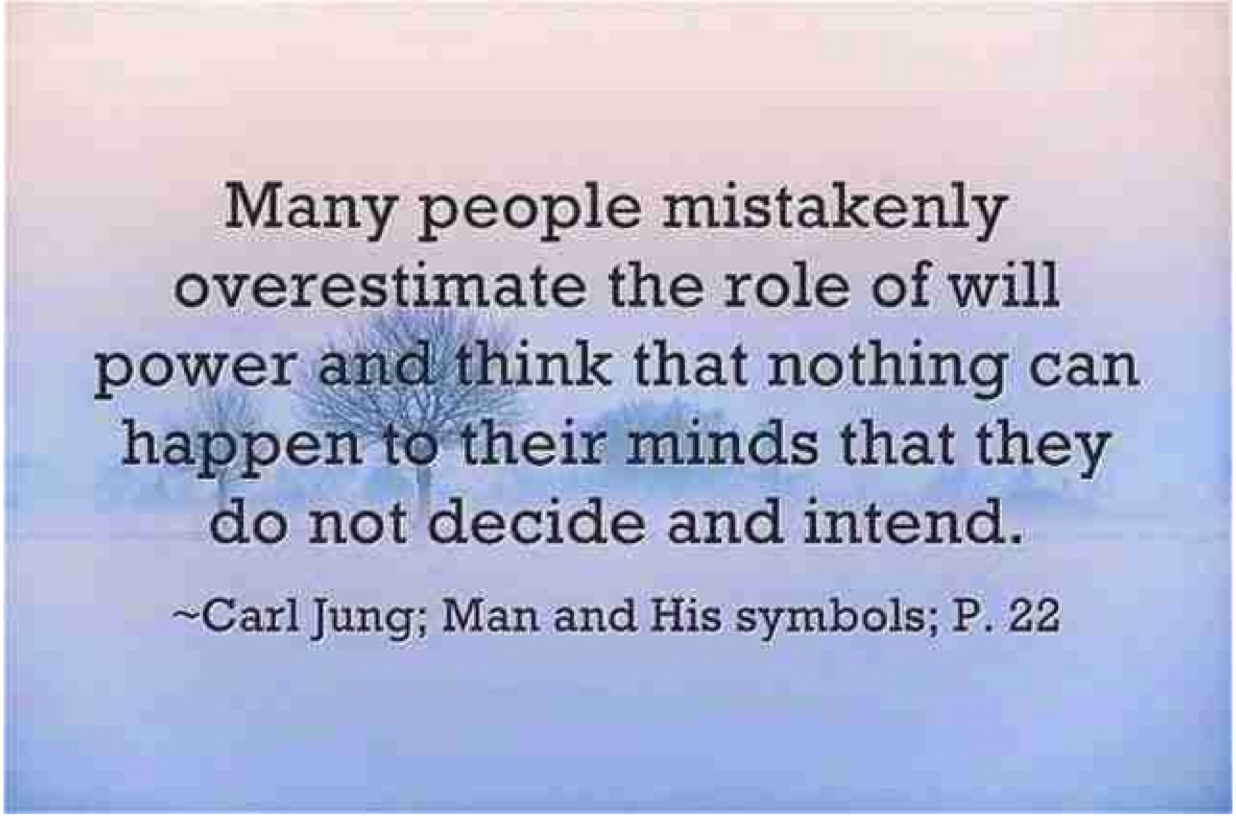

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend.

~Carl Jung; Man and His symbols; P. 22

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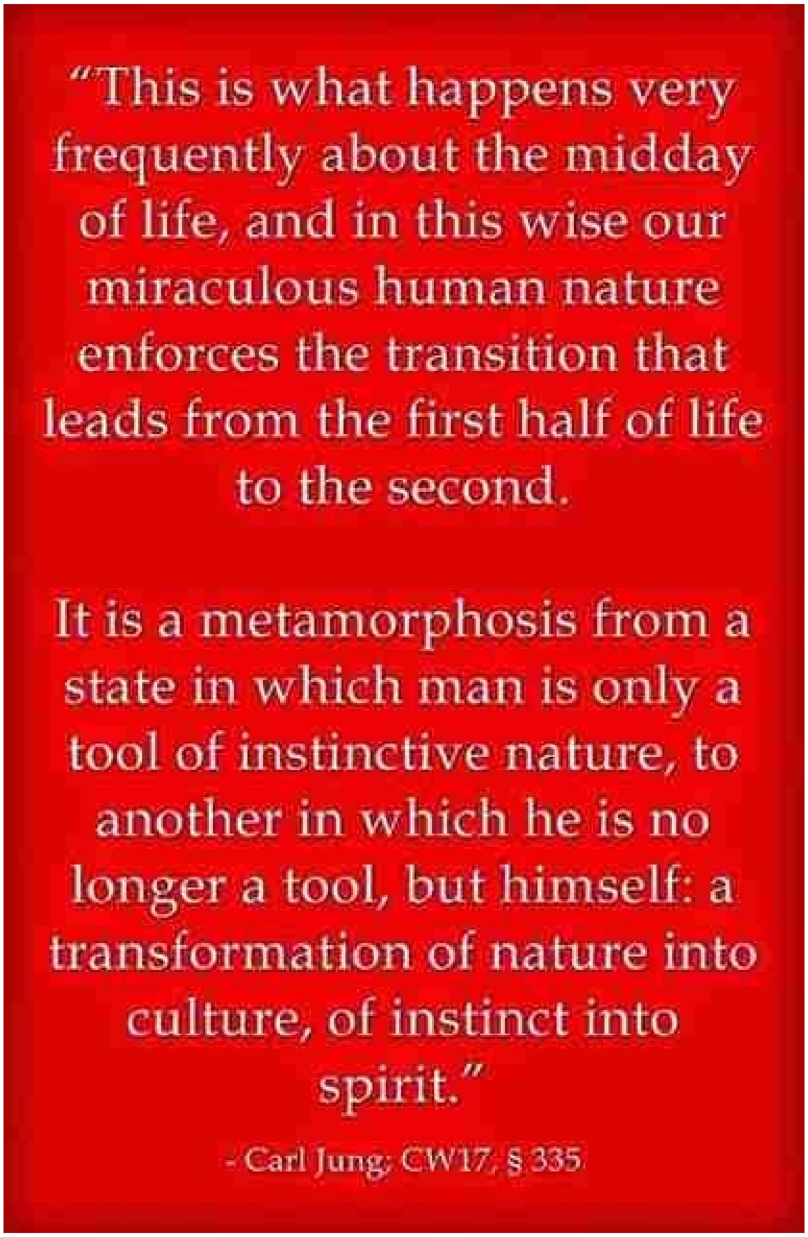

"This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second.

It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit."

- Carl Jung; CW17, § 335

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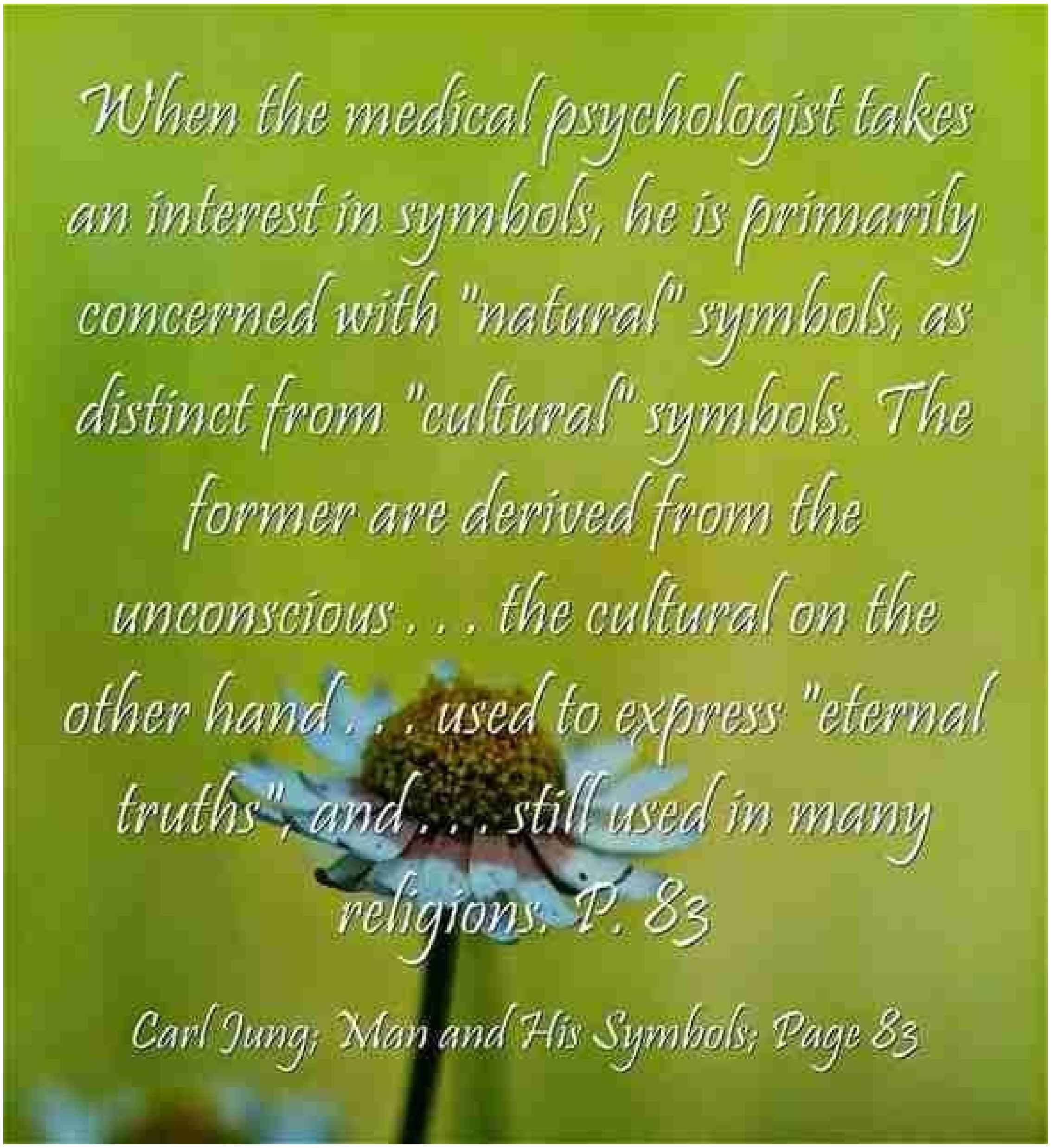

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. P. 83

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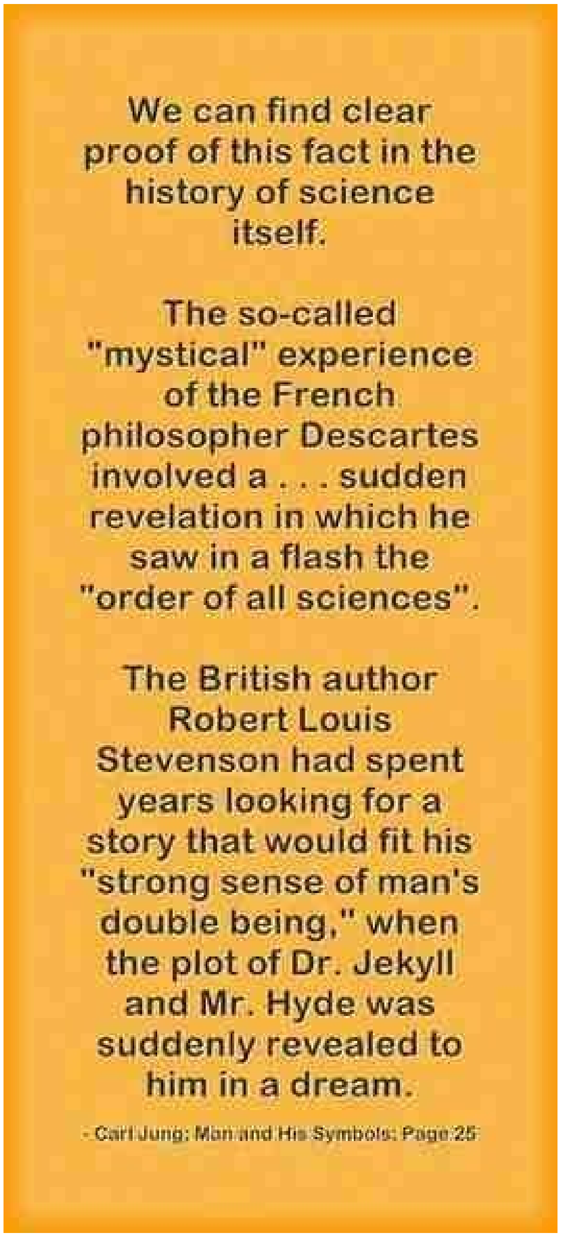

We can find clear proof of this fact in the history of science itself.

The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences".

The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream.

- Carl Jung; Man and His Symbols; Page:25

[55]

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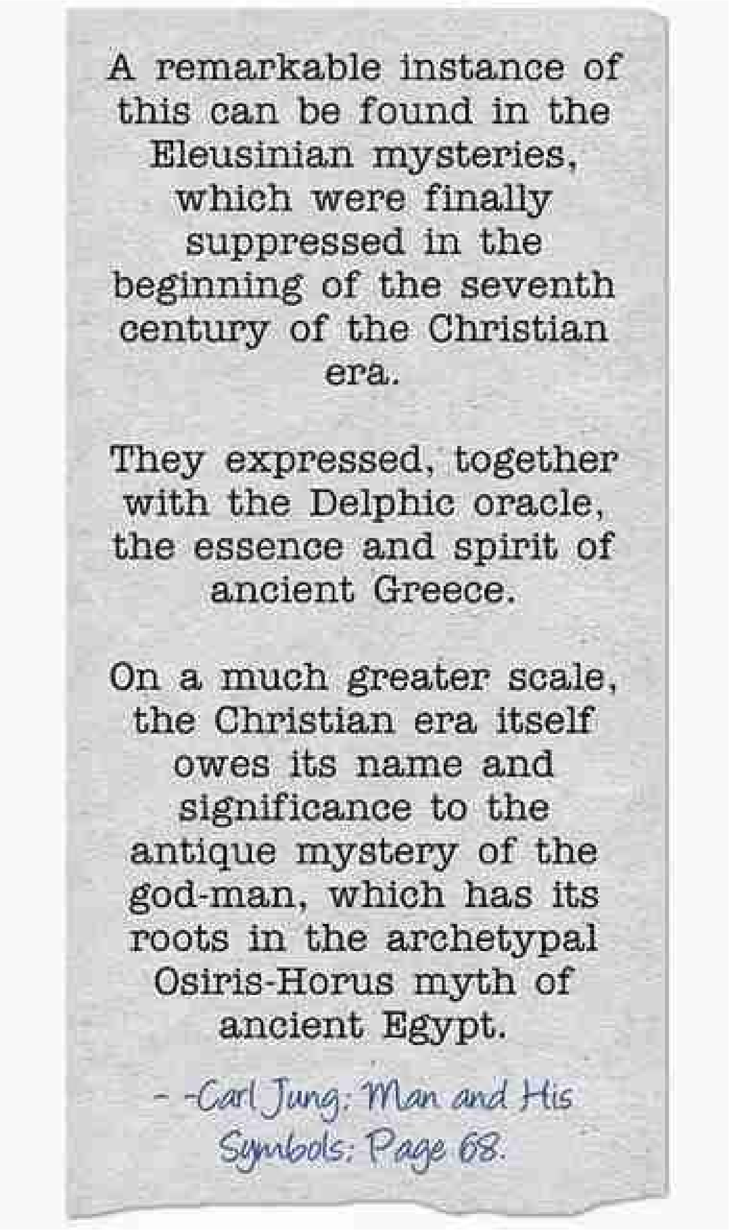

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era.

They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece.

On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt.

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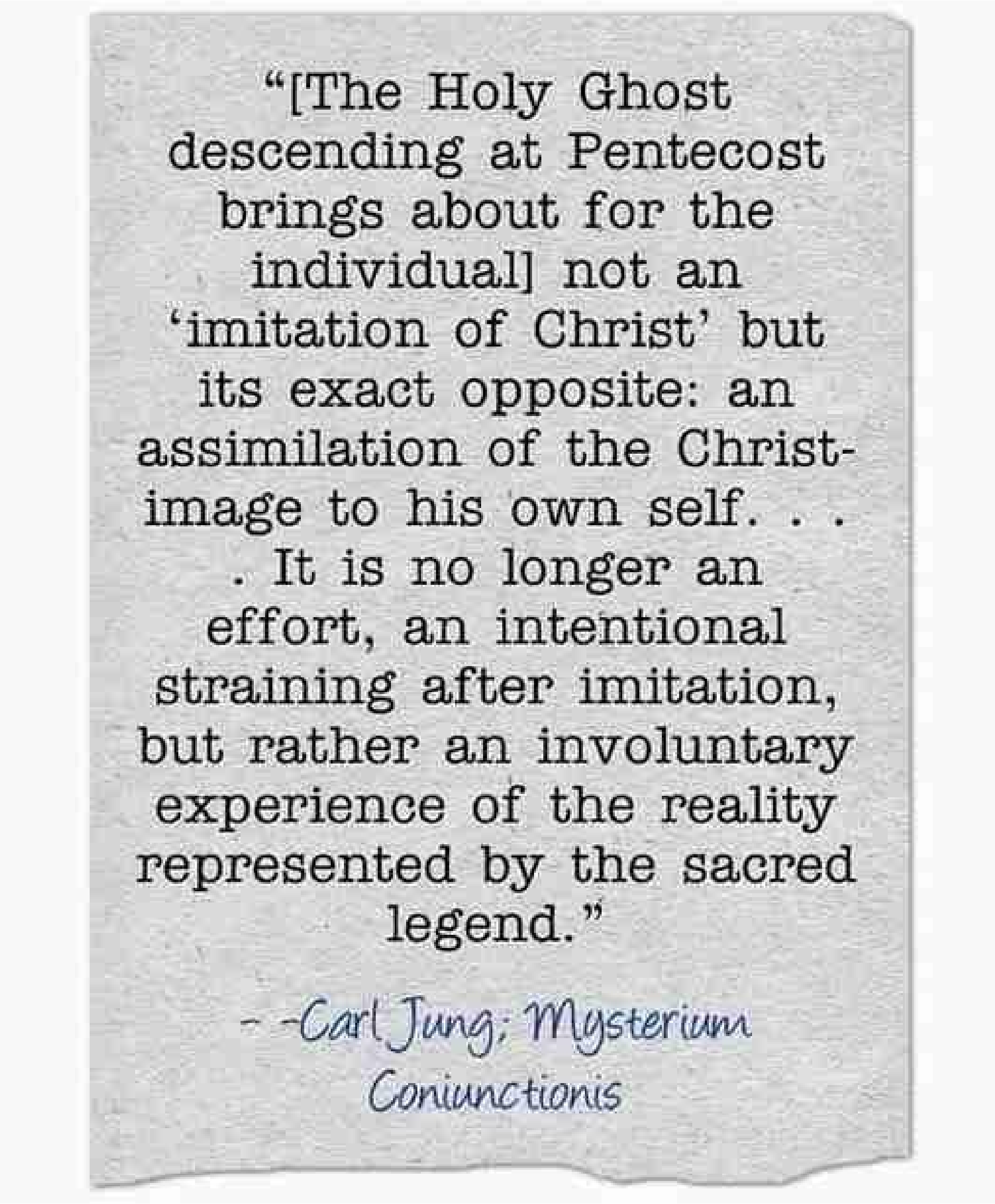

"[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend."

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Carl Jung on “The Book of Pandora.” (2019-03-04 11:15)

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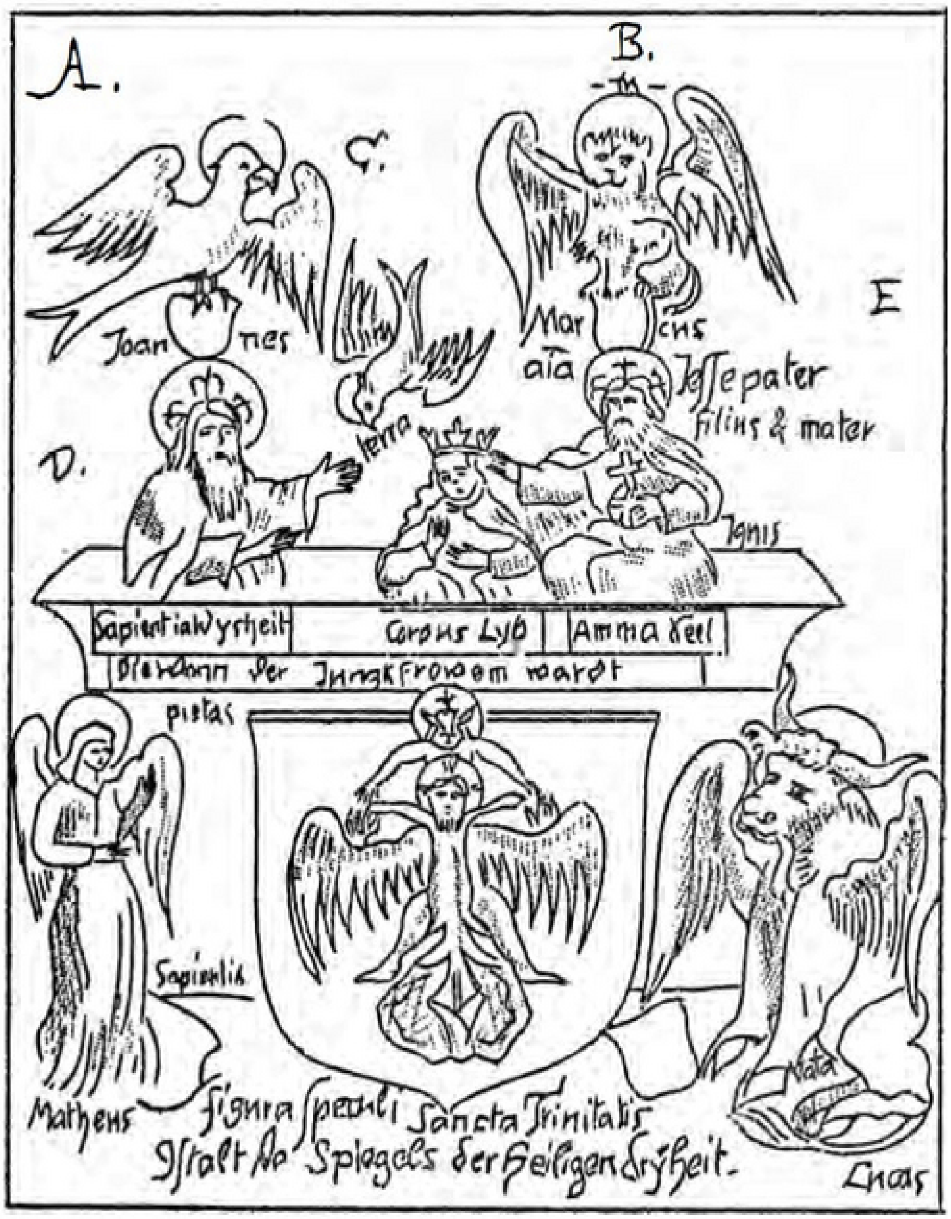
A.
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Die kronn der Jungkfrowen wardt
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figura speculi Sancta Trinitatis
Gstalt des Spiegels der Heiligen Dryheit.
Lucas

Lecture VIII

20th June, 1941

At the end of the last lecture, I showed you a picture from the "Rosarium", an "assumptio corporis" (assumption of the body), well disguised as a picture of the Assumption of the Virgin Mary.

It is so well disguised that many people would not be able to see the difference.

I have brought you another picture today for the sake of orientation.

This is a picture from the book “PANDORA” which was published by a doctor, Hieronymus Reussner, in 1588.

This picture is a combination of several pictures which are to be found in the so-called "Dryfaltigkeitsh Hoch" (the book of the Trinity), an alchemistic treatise in the German language.

This book was never printed, it only appeared in manuscript form.

There are three manuscripts still in existence; one of these is a codex in Munich containing almost all the images which appear in our picture.

One special item (the picture in the shield) comes from a Swiss sixteenth century codex in St. Gallen.

It is hinted at in the Dryfaltigkeitsbuoch but is not reproduced in it.

Our picture from the "Pandora" has various inscriptions.

We read at the bottom: Figura speculum Trinitatis". (Figure of the mirror of the Holy Trinity.)

The symbols of the four evangelists appear at the four corners: the eagle of John, the lion of Mark, the ox of Luke and the angel of Matthew.

The sitting figure on the right holding the globe is described as " Ignis" (fire) and also curiously enough as "Jesse".

This refers to the “root of Jesse” from which Christ sprang.

The inscription is: Jesse pater filius et mater" (Jesse father, son and mother), so male, female and offspring are all united in this figure.

This is, of course, not a Christian idea, but it is to be found in Gnosticism.

Perhaps you know that in a Gnostic text (the so-called " Acts of Thomas”) the Holy Ghost is interpreted as the mother of Christ.

But in the orthodox Christian dogma there is of course no feminine figure in the Trinity, and the Holy Ghost is most certainly neither female nor a mother.

The apparently still older man (with the long beard, on the left side) is called "Sapientia Wysheit" (wisdom) and the female figure in the centre is marked "Corpus Lyb" (body)."

Die Wijmn der Jungkfrowenn wardt "(She became the bliss of the virgins) is written below and refers of course to Mary; and is in fact a sort of disguise to give the picture the appearance of an Assumption of the Virgin.

And she is also designated as "terra" (earth), which refers to the body (earth) of Mary which is said to have been taken up into heaven.

Curiously enough we find "aia" (anima) written by the halo of the old man with the globe.

Anima, Seele (soul) is written below him again, so there is no doubt that it definitely refers to this figure.

This figure is apparently God the Father, he holds a globe, the world, on his knee.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement.

It is only natural that this principle should be attributed to God the Father who holds the universe, as it were, in his lap.

The very curious picture in the centre (inside shield) requires some explanation.

It is a double eagle, with two necks stretching to the right and left.

The two heads on these necks, however, are those of snakes, and a pair of human hands grows out of the wings.

It has also a human head in the centre, surrounded by a halo, and its body ends in the tail of a basilisk with a sting.

There are two human legs below belonging to a human figure behind.

The head of this figure wears a crown, as well as a halo.

This second figure is the so-called Emperor or King, he is extracting the winged figure, which is also himself, out of a rock or clump of earth; he is pulling it up by means of the hands that grow out of the wings.

The left side of the whole picture is evidently the side of the "sapientia" (wisdom), whereas the right is the side of the anima, the anima mundi (soul of the world), which, according to the alchemists, permeated all the materia and the whole universe.

Evidently (in the central picture) it is this divine soul which is being liberated from its prison in matter.

This soul is represented as a winged being, half dragon, half bird, with two snake heads and one human head; a monstrous, fabulous creature, strange, mysterious and unique.

It is little wonder that most people who have studied alchemy have been completely baffled by it.

They were searching for the history of chemistry, and what has such a picture to do with chemistry?

It has no value from that point of view, but, on the other hand, it is of the greatest value when looked up on from the standpoint of the history of the human mind.

In the book "Pandora" (from which this picture is taken) we find so-called explanations.

You will soon see why I say "so-called ".

Under the letter A. we read :

"Young I old I therefore is God Jesus Christ himself his Holy Ghost I young I old I proper or belonging to I terra

I earth."

They call that an explanation!

The only thing one can conclude is that the picture is intended as a representation of the Deity. Under the letter B. we find:

"The whole denotes that the Holy Ghost is a he art I from whose coat of arms the emperor arises and makes his path smooth."

The coat of arms must refer to the central picture, it was the general custom in those days to represent such emblems in the form of coats of arms.

Presumably it is a heart, the heart of matter and at the same time the Holy Ghost, represented by this peculiar monster which is being raised by the Emperor who thus makes the path smooth, apparently the path of the Holy Ghost.

Under C. we read:

"Omnia sunt unum esse, sanctus , luna, charitas." (All things are one being I Holy I moon I charity.)

The moon perhaps refers to the body, represented by Mary; according to the old idea that Mary was a moon-goddess.

This is the reason she is sometimes represented as standing on the moon (in the Dresden Raphael Madonna, for instance).

As the moon she was married to God as the sun.

The dove, which is just below the letter C, could be connected with charitas (love), because from olden days the dove has been the sacred bird of Astarte, the rather disreputable goddess of love.

Under D . we read:

"Red blood I Mercury I Venus I human is the evening whose son is of human flesh I divine . Deus, Filius, Pater, est unum, God, Son, Father are one."

This formula i s similar to that of "A", a divine humanity is also expressed there.

It certainly describes a triad, perhaps the Trinity, anyway a three in one.

Under E. we read:

"Whose son flesh divine I human I is the morning red blood is Sol, pietas I [sun, piety) justice."

This must refer to the son who is contained in the Father, so to speak.

This is quite possible because the Father is holding the globe , the earth, in which the son is contained.

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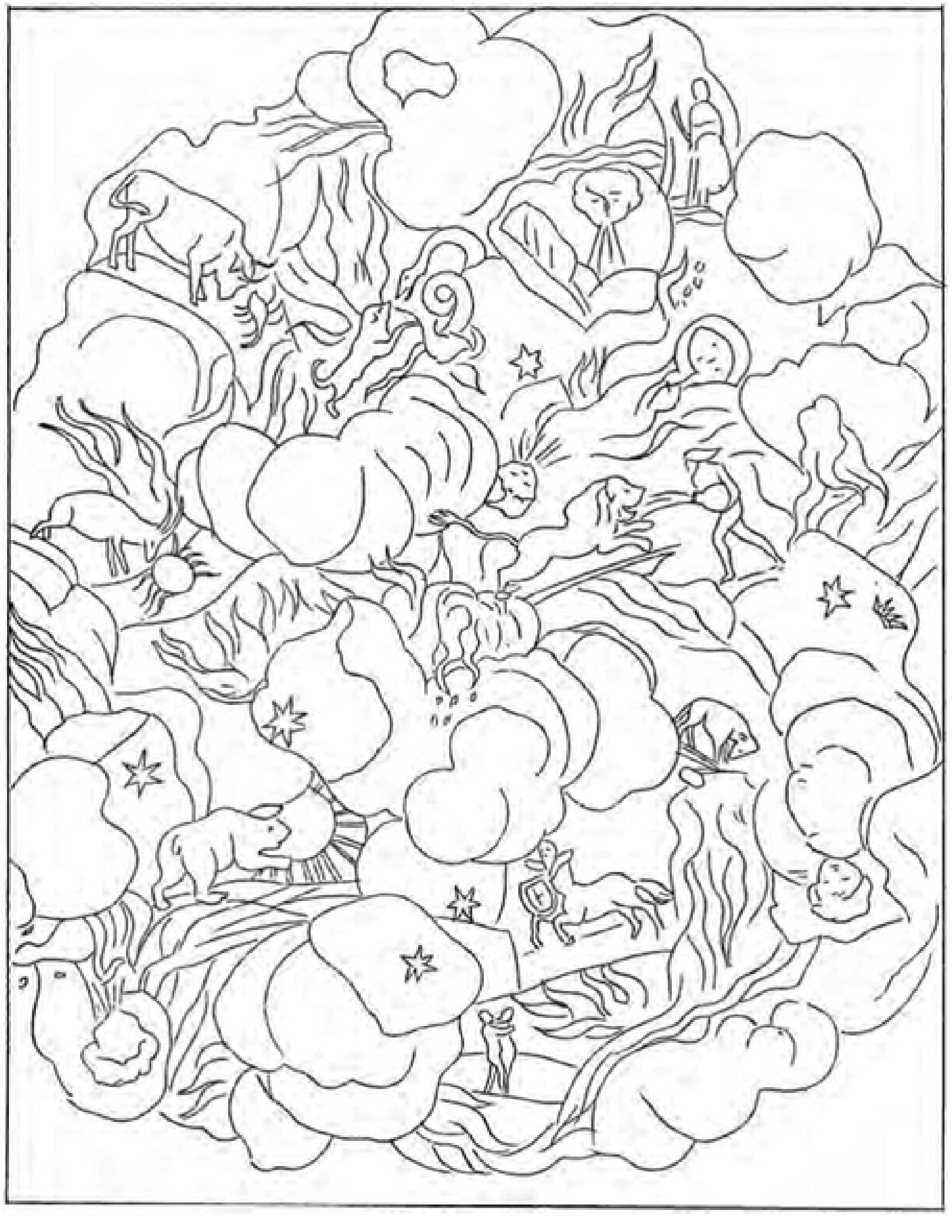

The son is also represented as this monstrous creature which is being dragged out of the earth.

You see that this picture is very much less cleverly disguised than the former one from the "Rosarium", in fact the secret of alchemy is rather clearly expressed; though we are still far from understanding what it all means.

I cannot possibly expect you to understand the real meaning from these few hints, but both pictures will give you a very good idea of the way the medieval alchemists dressed up their own peculiar problems in Christian clothes.

As I told you before one of the main reasons for this disguise was the danger of being branded as heretics.

Therefore, as I also mentioned, their texts often begin and end with professions of the Christian faith, because it was necessary that they should stress what good Christians they were, for the very reason that it was doubtful whether their alchemistic pursuit was really Christian at all.

The picture in the shield is very mysterious.

We could perhaps say that the whole picture represents a sort of transfiguration of matter.

Mary has been taken up with her body into heaven; not with her ordinary body, of course, but with the so-called "corpus glorificationis" [glorified body), a subtle body composed of such rarefied matter, that it is fit to be admitted to the court of the spirit.

This picture represents a kind of process of becoming, it shows us the soul of the materia being drawn forth, matter adhering to the spirit as it is pulled out and eventually becoming the glorified body of Mary.

The central secret of alchemy begins below [in the picture in the shield) with the clod of earth or rock, containing the spirit.

This formless mass is the so-called "prima materia" which is the starting point of the whole of alchemy.

Every exercise in meditation, or adventure in meditation if one may use such an expression, has a starting point. In the Ignatian exercises, for instance, it is sinful man, entangled in his sins and conflicts and in insufficient s elf knowledge.

He must therefore contemplate himself in order to purify himself from his sins, he must recognise them and repent, and he must seek for grace and union with Christ.

In Buddhism the psychological starting point is avidya [not knowing), imprisonment in the darkness of the world, entanglement in the concupiscentia, desire for worldly things, adhesions to the world and its deceptive illusions.

This original condition is aggravated, according to Buddhism, through the illusion that we are individuals, and through the manifoldness of the world.

We imagine that we are single units in a manifold world, but Buddhism dismisses individual consciousness and the world itself as illusion.

The starting point in alchemy is the prima materia.

We shall soon see that it is impossible to establish the characteristics of the prima materia.

It is the unknown, one could call it a dark hole in the universe, and it represents the crux of alchemy in all ages.

One reads in the old texts: "Take the prima materia" and do such and such.

The directions would be clear enough if one knew what the prima materia was.

There are texts which claim to explain it, but they are incomprehensible; one reads them eagerly but is none the wiser.

It was evidently the same for the alchemists themselves, none of them knew what it was, yet they all speak of it.

What can we conclude from this?

The alchemists were really saying: "We know that the prima materia exists, somewhere and in some way, but it is unknown."

Today we should say: "We are speaking of the unconscious"; but in those days there was no psychology, so they did not think of the unconscious as something which could be experienced, and therefore everything was projected.

Everything which we do not know we necessarily project.

We think "How peculiar that person is", but no one is peculiar really.

People seem odd to us when they possess qualities which we do not see in ourselves.

Everything which we do not see in ourselves we project into other people, but we can only integrate something when we recognise it as part of ourselves.

The alchemists frequently name and describe the prima materia, but in such a way that the most daring imagination is unable to follow.

Therefore the alchemists themselves say that it has "piusquam miiie legionum nominum" (more than a thousand legions of names).

This is an exaggeration, for it is an almost astronomical number, and there are not as many words, much less names, in any language.

I have discovered about 150 of such names, so we could venture to say there must be about 300.

I do not, of course, intend to intro duce you to all of these, for that might land us in the lunatic asylum!

But, even if it is somewhat cruel, I do intend to acquaint you with a fraction, because these names are no haphazard names, but the result of deep meditation and fruitful intuition.

They are, therefore, very important in our effort to understand what the alchemists were really driving at.

X. Nomina of Prima Materia

The name, which we find used most of all, is "prima materia" itself.

This expresses a sort of inkling as to the nature of this unknown thing.

On the same lines it is called the Hyle, in the sense of the primal substance of which the alchemists believed the world to be made; and "materia confusa" or "massa confusa", that is the chaotic state of matter, which corresponds to the beginning of the world, when the latter was beginning to come into existence but before God actually created the world.

Therefore it is also directly called the "chaos".

Some of you may remember a picture I showed you before, but it will mean much more to you in this connection. (See sketch p. 202) .

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors.

Primal matter consists of matter as such: the components or qualities of which are represented in this picture.

Chief among these are the four elements - fire, earth, air and water - the material qualities par excellence.

The planets also appear and the twelve signs of the Zodiac.

These represent primal qualities, according to the old astrological idea that everything on earth is under the influence the moment in time in which it was born or created.

The qualities of man, beast and plant are thus determined by the horoscope.

The idea that time should possess qualities is very foreign to our modern scientific attitude, for time has become a mathematical concept to us.

In earlier days, however, both time and numbers had definite qualities.

A simple experiment shows one that this is still the case with the primitive mentality today.

If you show a primitive one match and ask him how many, he will reply: "One ".

If you take two others and ask him again, he will reply: "Two."

But if you put the three together, he will reply: "One one match, and two two matches”.

This shows us that numbers are qualities to the primitive, "one" matches are different to "two" matches.

You can also reverse the experiment and begin by showing him three matches.

When you divide them, he will say: "That is one three match" and "Those are two three matches."

So it is quite clear that each number has a different quality for him, an inexplicable magic quality.

This is the reason why all numbers, from one to nine, are sacred in some religion or other, for numbers are fascinating: mysterious, magic and incomprehensible.

It is the same with the moment in time, it has a magic mysterious quality and therefore the things which come into being in that moment, carry the same magic and mysterious quality in themselves.

This magic influence was attributed to the stars, it was assumed that they, as constituents of the eternal being, had magic qualities and sent out vibrations, so to speak, which influenced human destiny.

Even today astrologists superstitiously assume something of the same kind; but such ideas are illusory and cannot be proved.

There are certainly many inexplicable things in horoscopes, but they cannot possibly be explained by emanation of magic qualities from the stars or anything of that kind.

This is impossible, because the stars which appear in the horoscope are not really in that position at the moment of birth.

This is because we have an artificial reckoning of time, owing to the so-called "precession of the equinoxes."

The spring point recedes 55 seconds every year, a problem which already teased the old Babylonians.

In order to keep the clocks right, so to speak, the astronomers (circa 100 B. C. when the sun was moving into the sign of the fishes) fixed the spring point at zero degrees Aries (in which it had already been for about 2000 years).

Since then it has remained fixed, though actually, instead of being in Aries, the sun is somewhere at the end of the fishes.

Horoscopes, therefore, are reckoned by an artificial sky, so to speak; and so the peculiar quality of the moment cannot possibly depend on the stars, but must belong to time itself.

It is very difficult for us to understand such ideas, for magic is a necessary hypothesis in understanding the primitive mind.

We can really only accept the fact that time is regarded as the stream of life, as a living being as it were; and that the moment of time, particularly the future moment, has a magic meaning.

The right moment. the Kairos of the Greeks, was a god, so to speak, and so was Chronos in the age of philosophy.

And Chronos was Saturn, one of the seven planets.

You will see from all this that the original astrological heaven was contained in the chaos, and this is the reason why we find these components represented in the old pictures.

The prima materia is also called the "igneum internum et occultum" (the inner and concealed fire), and the "limus microcosmi" (slime of the small world).

This last name is interesting inasmuch as the "microcosmus" is man, and "limus" is dirt or slime; so "limus microcosmi" is the dirt of man.

It is also called "vilissimum", the vilest, cheapest and most despised thing which is to be found everywhere.

In this aspect, therefore, the thing which is rejected as worthless, or even pernicious, is the prima materia.

It is also called "abyssus" (the abyss) or "humidum radicale" [the radical humidity).

That is the moisture in matter from which all growth arises.

Or it is called the "humidum unctuosum subtile" (a viscous subtle fluid).

The moisture represented in this name is a thick semi-fluid, and not a water; but the prima materia is often directly called aqua (water) or "aqua mercurialis" (mercurial water).

In the latter case it must be remembered that mercury has the double meaning of water and spirit, so the same meaning could be expressed as spirit water.

They also call it "aquae inferiores" which is derived from Genesis (1:7.) when God "divided the waters which were under the firmament from the waters which were above the firmament."

The prima materia is especially the lower waters, shrouded in darkness, from which the earth came forth, so to speak.

The prima materia, therefore, is also named "principium mundi" (principle of the world), "caput mundi" (head of the world), "initium mundi" (beginning of the world), "origo" (origin), or simply "unum" (the One); or "primumens" (the first being).

And in connection with aqua the prima materia is also spoken of as "mare" (sea) or "m are no strum " (our sea), the latter being used in the sense of a mysterium.

And it is further called "aqua maris" (sea water) and "oceanus" (ocean).

The prima materia is very often referred to as "corpus" and usually it is added that this "corpus" consists of four aggregate components or qualities which all exist side by side.

Another series of names belonging in the same connection are: "terra" (earth), "terra nigra" (black earth), "terra Adamica" (Adam's earth), "terra rubra" (red earth), "terra sanguinea" [blood red earth), "terra carnalis" (carnal earth), or simply "lapis" (stone).

Another definition, which occurs often, belongs here, "lata".

This is a masculine noun but is also used as feminine, or in the plural form: "]atone".

The alchemists themselves were never quite sure what the word meant.

According to the alchemical lexicon of Rulandus (circa 1612), Jato was a copper which had been dyed gold by the lapis calaminaris (carbonate of zinc).

But this is a chemical formula, whereas the psychological interest lies in the fact that copper is the Cyprian metal, the sacred metal of Venus.

Apparently, therefore, when the word "Jato" is used it refers to a sort of earth of Venus, something dedicated to the goddess of love, which is transformed through the mysterious "lapis calaminaris" (apparently carbonate of zinc).

I do not know quite what they understood by this, but probably this "lapis calaminaris" was one of the miraculous means by which matter was transformed.

Some of the names for the prima materia are more metaphorical.

For instance, it is often called "nigredo" (blackness) or "tenebrae" (darkness).

It is also called "mons niger" (black mountain) or simply "montes" (mountains).

The dark and turbid waters dropped to the bottom of the round alchemistic retorts and were called the "aquae inferiores".

Through the cooking and the chemical processes, undertaken by the alchemists, this darkness was accentuated.

This stage represented the beginning of the world when "the darkness was upon the face of the deep", and the alchemist sat watching his retort, expectantly and eagerly, and saw the way in which the "earth" began to form on the surface, when the material coagulated like a black mountain in the darkness.

You will remember perhaps from earlier lectures the way in which Mount Meru, the world mountain, appeared in the Buddhist vision in the Shri-Chakra-Sambhara Tantra.

Because of the blackness and weight of its original condition the prima materia was often called plumbum (lead) and there are a series of names connected with this.

But we shall consider the lead in detail later and you will see what curious ideas and names were connected with it.

The alchemists also assumed that "mercurius" (mercury) was contained, or at least could be transformed into, the prima materia.

This idea no doubt originated in the fact that quicksilver is unusually transformable, for the simple reason that it will amalgamate with a great many metals.

In contrast to these material definitions the prima materia was also called "coelum" (sky).

The astrological moment in time was stressed in this connection, for, as we have seen, the "materia" of the beginning included the starry sky and the whole universe in general.

The definition "magnesia" points in a similar direction, this magnesia is not the magnesia of today of course, the name was simply retained and used for a chemical substance.

The word was originally derived from "magnus ignis" and "magna Isis" (the great fire and the great Isis).

So you see again here that the original ideas of the prima materia included the most subtle and refined matter, and the great feminine figure, the goddess Isis, who made the earth fruitful.

On account of its blackness the prima materia was also called "carbo" (coal), "pix" (pitch) and "cinis" (ashes).

Another name is "sal" (salt), particularly "sal sapientiae" (the salt of wisdom).

And further it was named "natura abscondita" (concealed nature), and "natura metaphysica" (metaphysical nature), and also the "stone which is endowed with spirit".

The old Greek authors quote a sentence from a much older, legendary Ostanes which says:

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart."

An old copyist added the remark that pulling out the spirit was pulling out the quicksilver. Carl Jung, ETH, Pages 197-205.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/f690f-11.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/4965f-11a.jpg`

Carl Jung on the Superstition of Astrologers today. (2019-03-04 11:34)

[1]

This magic influence was attributed to the stars, it was assumed that they, as constituents of the eternal being, had magic qualities and sent out vibrations, so to speak, which influenced human destiny.

Even today astrologists superstitiously assume something of the same kind; but such ideas are illusory and cannot be proved.

There are certainly many inexplicable things in horoscopes, but they cannot possibly be explained by emanation of magic qualities from the stars or anything of that kind.

This is impossible, because the stars which appear in the horoscope are not really in that position at the moment of birth.

This is because we have an artificial reckoning of time, owing to the so-called "precession of the equinoxes."

The spring point recedes 55 seconds every year, a problem which already teased the old Babylonians.

In order to keep the clocks right, so to speak, the astronomers (circa 100 B. C. when the sun was moving into the sign of the fishes) fixed the spring point at zero degrees Aries (in which it had already been for about 2000 years).

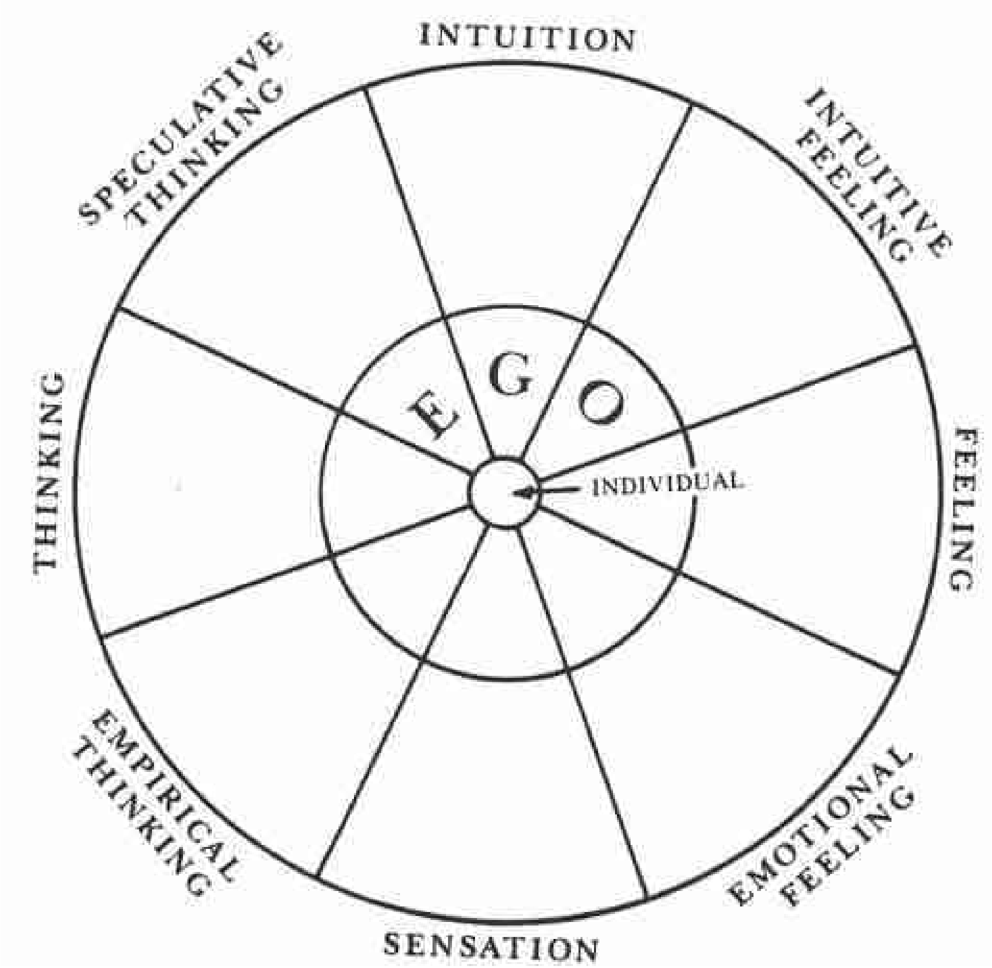
Since then it has remained fixed, though actually, instead of being in Aries, the sun is somewhere at the end of the fishes.

Horoscopes, therefore, are reckoned by an artificial sky, so to speak; and so the peculiar quality of the moment cannot possibly depend on the stars, but must belong to time itself. Carl Jung, ETH, Pages 197-205.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/61df5-1.jpg`

Carl Jung: on three books written on the Anima theme (2019-03-04 12:28)

[1]


INTUITION
INTUITIVE FEELING
FEELING
EMOTIONAL FEELING
SENSATION
EMPIRICAL THINKING
THINKING
SPECULATIVE THINKING
EGO
INDIVIDUAL

Lecture 15

Questions and Discussion Dr. Jung:

Before taking up the questions, I would like to assign to the class a piece of work I am anxious to have it undertake: that is the analysis of three books written on the anima theme:

She, by Haggard; L'Atlantide, by Benoît; and Meyrink's Das grüne Gesicht.

I would like you to choose three committees of about five people each for these three books, each committee selecting a chairman who will bring in the findings of the group.

If you do this you will furnish me with a very good idea of what you have gained from these lectures.

Of course you may proceed about it in any way you see fit, but I would like to make the following suggestions:

(1) For the sake of the people in the class who may not have read the particular book under discussion, we should have a résumé of the contents;

(2) then there should be a characterization and interpretation of the dramatis personae;

(3) this should be followed by a presentation of the psychological processes involved, transformations of the libido, and behavior of the unconscious figures from start to finish.

No doubt the presentation of the material will take about one hour, and then we should have about half an hour for discussion.

(It was suggested by the class that, instead of having all three books on anima problems, it would be interesting to have one that dealt with the animus.

On Dr. Jung's recommendation, a novel called The Evil Vineyard, by Marie Hay,was substituted for Das grüne Gesicht.) The committees were chosen as follows (the chairman is indicated with §):

comment on the Hay, Haggard, and Benoît novels, cf. "Mind and Earth" (1927; CW 10), pars. 75–91. For the reports and discussion in the seminar, see below, following the appendix to Lecture 16.
Dr. Harding§ Mr. Aldrich§ Dr. Mann§ Miss Baynes Mrs. Zinno Mr. Robertson She Dr. Bond L'Atlan –tide Miss Houghton The Evil Vineyard Miss Hincks Mr. Radin Miss Sergeant Mr. Bacon Dr. Ward Mr. Bacon Dr. de Angulo

Diagram 5

Lecture

Diagram 5 is of an ideal condition which we never meet in reality, that is, it presupposes a complete consciousnessof all the functions.

Therefore I have represented the functions on one plane.

In the center is a virtual nucleus I call the self, which represents the totality or sum of the conscious and unconscious processes.

This is in contradistinction to the ego or partial self, which is not conceived of as being in contact with the unconscious elements of the psychological processes.

Because the ego is not in touch with the unconscious side of our personality—that is, not necessarily in touch with it—we very often have a very different idea of ourselves from what others have of us, even allowing for projections.

The unconscious is continually playing its part, sometimes even an emphatic one, without our being cognizant of its imprint upon ourselves.

I can do what in fact are really very complicated things without knowing that I have done them—as, for instance, in walking down the street, I may carefully weave my way in and out of a crowd of people, and yet if someone asks me at the end of a block or two, “How many people did you pass?”

I am perfectly unable to say.

Each of the people I have passed, however, has been registered separately in my mind; I simply have not brought the results to bear upon my ego.

Similarly, we seldom see to it that we become conscious of the expressions on our faces, and all the time things are peeping out from the unconscious that are perfectly visible to the outside observer, who sometimes finds it hard to realize our ignorance of the things that he can see so clearly.

As long, then, as there remains so much in us that is not taken into account by the ego, the latter cannot be said to represent the totality of the mental processes.

Of course we cannot be too sure that we have this virtual center that I have assumed as existing; it is something that is not susceptible of proof. Instead of one center, we may have two or, as in dementia praecox, a multitude. But when you deal with a fairly normal individual there is always a center to which things lead up, and when something critical happens, it seems to come from that central government.

Some people project the reaction they get from this central core of themselves as a God-given message. This center of self-regulation, then, is a postulate that is assumed.

I have represented the self as a point in the middle of the diagram, but it could just as well be thought of as including the whole, or indeed as spreading over all the world. Indian philosophy describes the self as I have taken it as being smaller than small, yet greater than great.

Turning to the diagram you will see that I have arranged the functions as sectors of the circle. Let us start with thinking, or pure intellect.
This as a rational function is connected with the irrational function intuition by what we call speculative thinking, or intuitive thinking.

Then we pass to the polar opposite of thinking, namely feeling, through intuitive feeling, and from there to the polar opposite of intuition, sensation, via emotion of feeling.

Emotion is that sort of feeling which is a physiological condition, and which is perceived by sensation.

From sensation we get back again to thinking through a kind of thinking we call empirical, i.e., thinking to the fact.

We have now the conception that thinking passes by easy transition to both intuition or sensation, or vice versa, but that it is furthest removed from feeling.

Let us now try to arrive at a precise notion of feeling, though, as we have observed in previous lectures, this is a task beset with difficulties.

Will the class volunteer some suggestions as to the essential nature of feeling?

(The class volunteered one or two suggestions but, it must be said, with more enthusiasm for the theme than success in finding a solution.

From one point of view there was an effort to define feeling in such a way that it should be shown to be present in all the other functions, from another point of view it was thought that the definition should be of such a character as to apply to feeling alone.

It was generally agreed that the definition of feeling now accepted in analytical psychology—that is, as the function wherein subjective values are formulated—was not satisfactory, and that a satisfactory definition

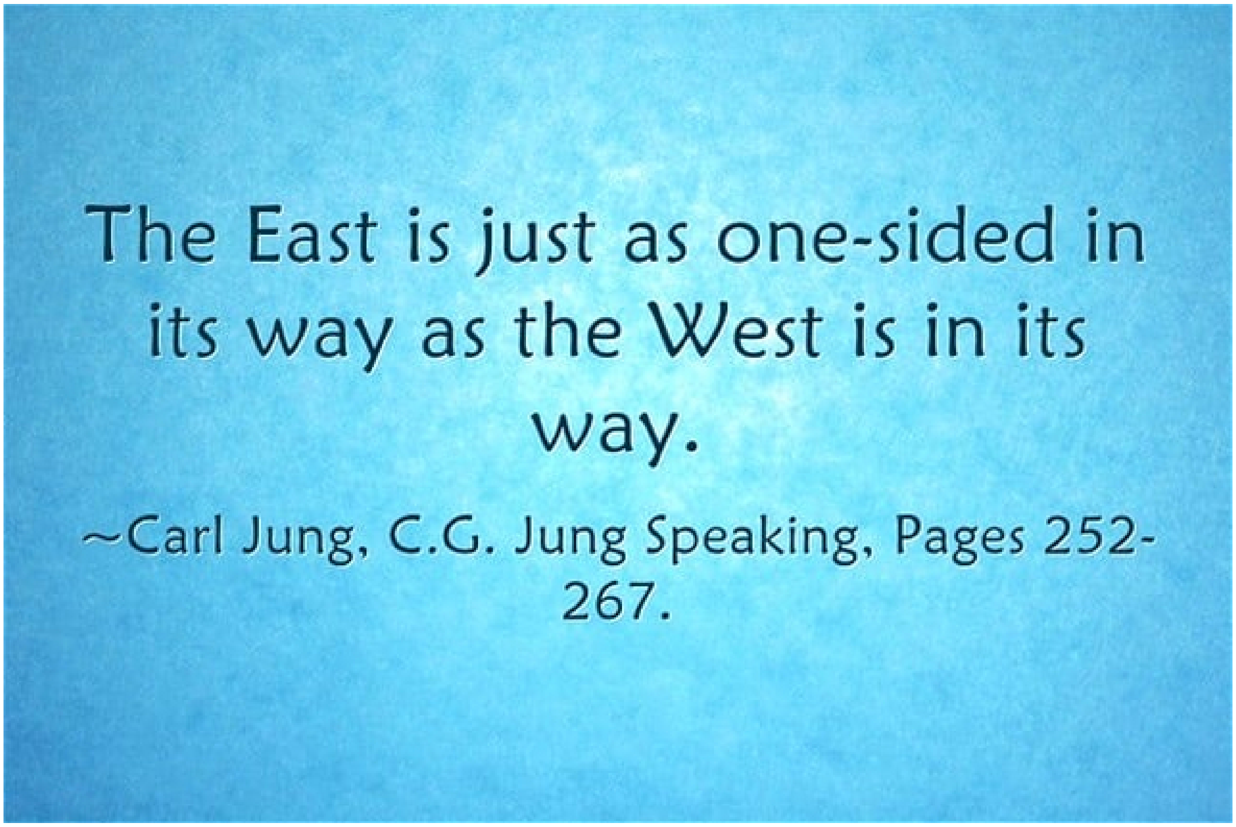
must include the ideal of a dynamic existing between subject and object. The end of the hour found the class still deep in this discussion.
Dr. Jung was asked to give a brief summary of his viewpoint.)

Dr. Jung: My idea is that feeling is an unthinking kind of appreciation on the one side, and on the other a dynamic relation. Carl Jung, 1925 Seminar, Pages 127-130

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2a1ac-12bego.jpg`

Some Carl Jung Quotations XXIII (2019-03-04 15:48)

[1]



The East is just as one-sided in its way as the West is in its way.

~Carl Jung, C.G. Jung Speaking, Pages 252-267.

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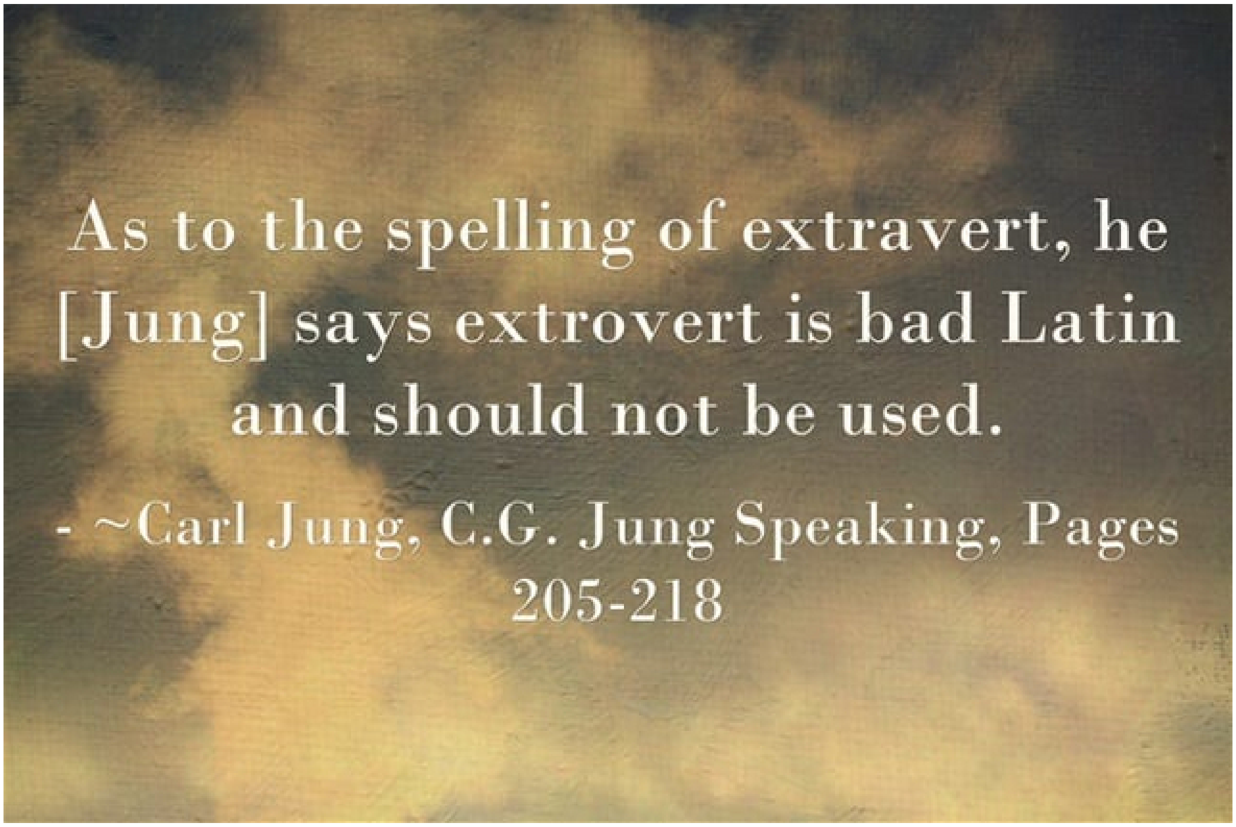

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used.

- ~Carl Jung, C.G. Jung Speaking, Pages 205-218

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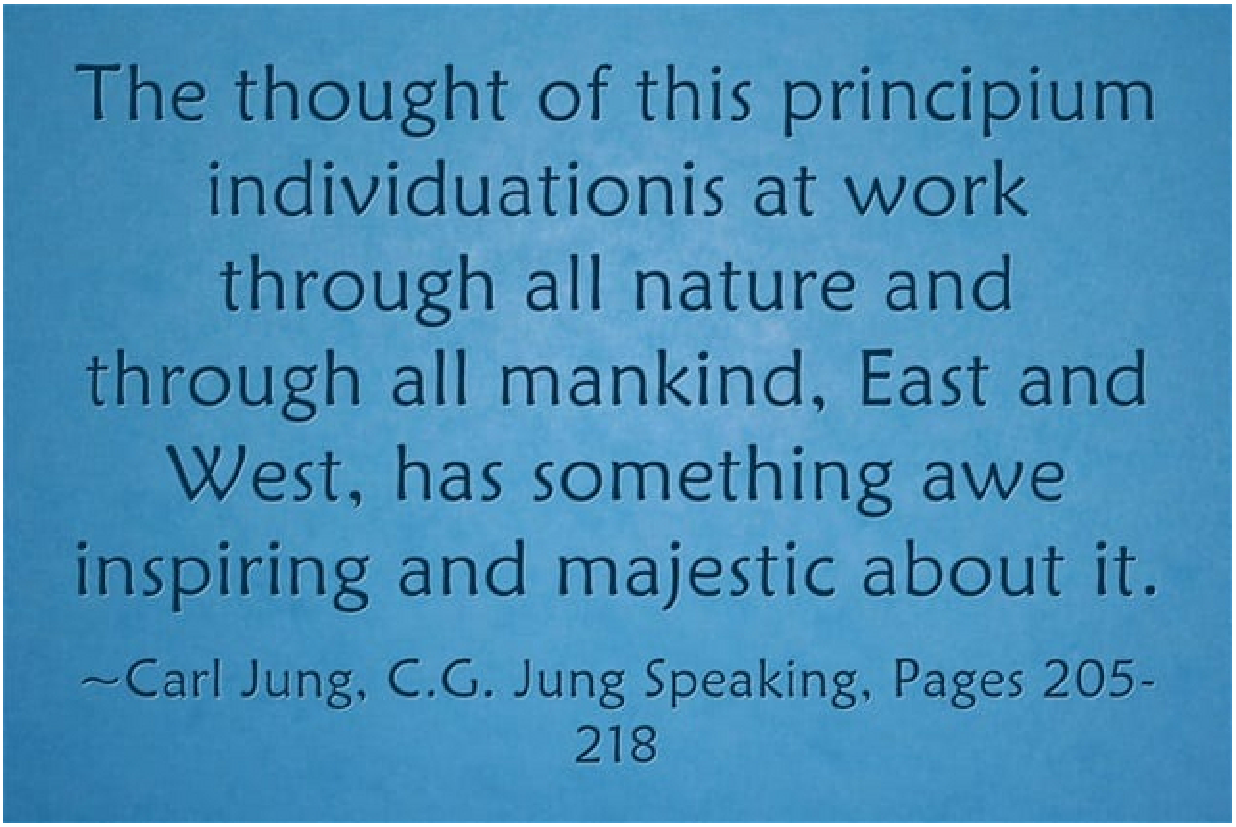

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

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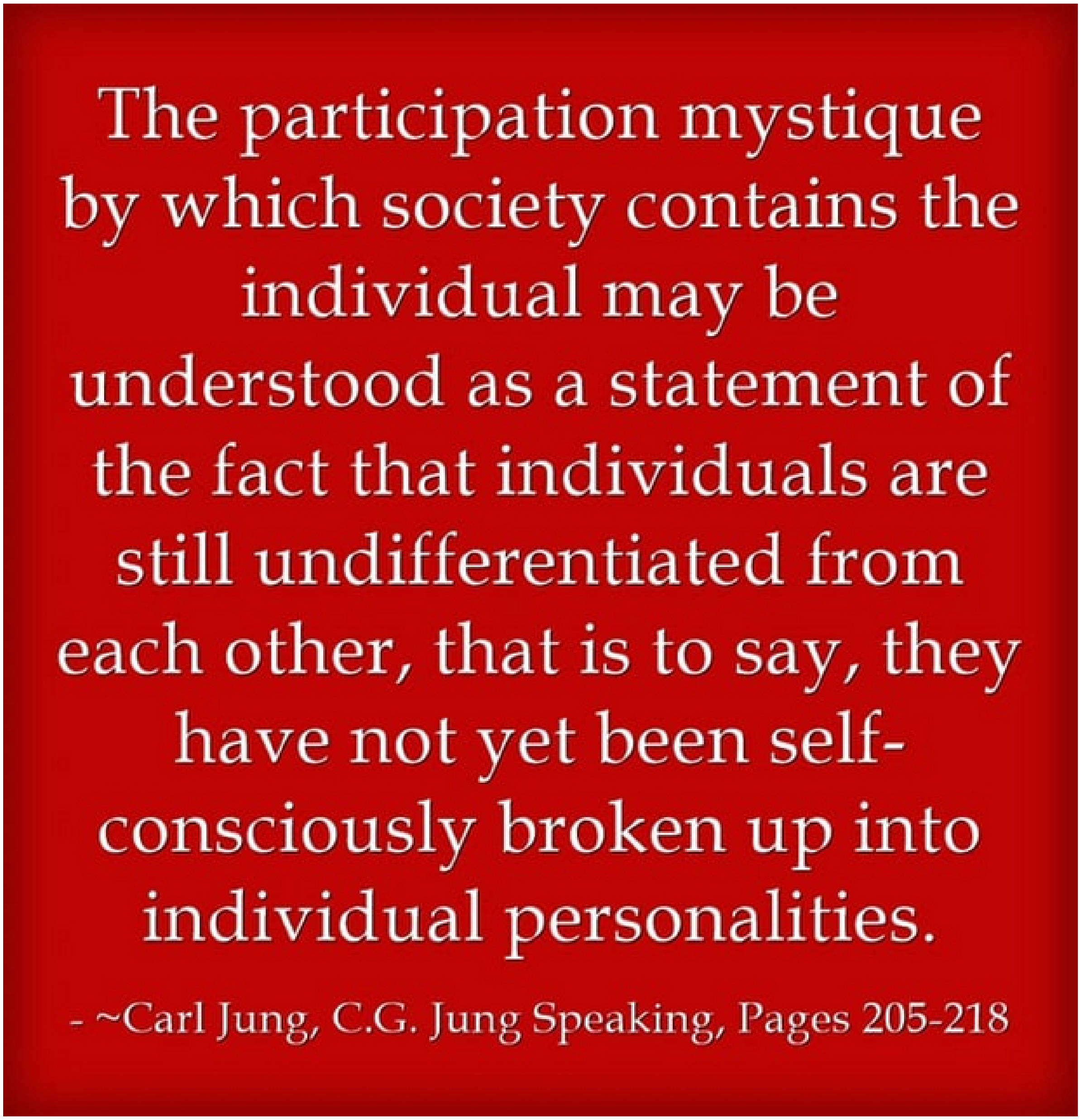

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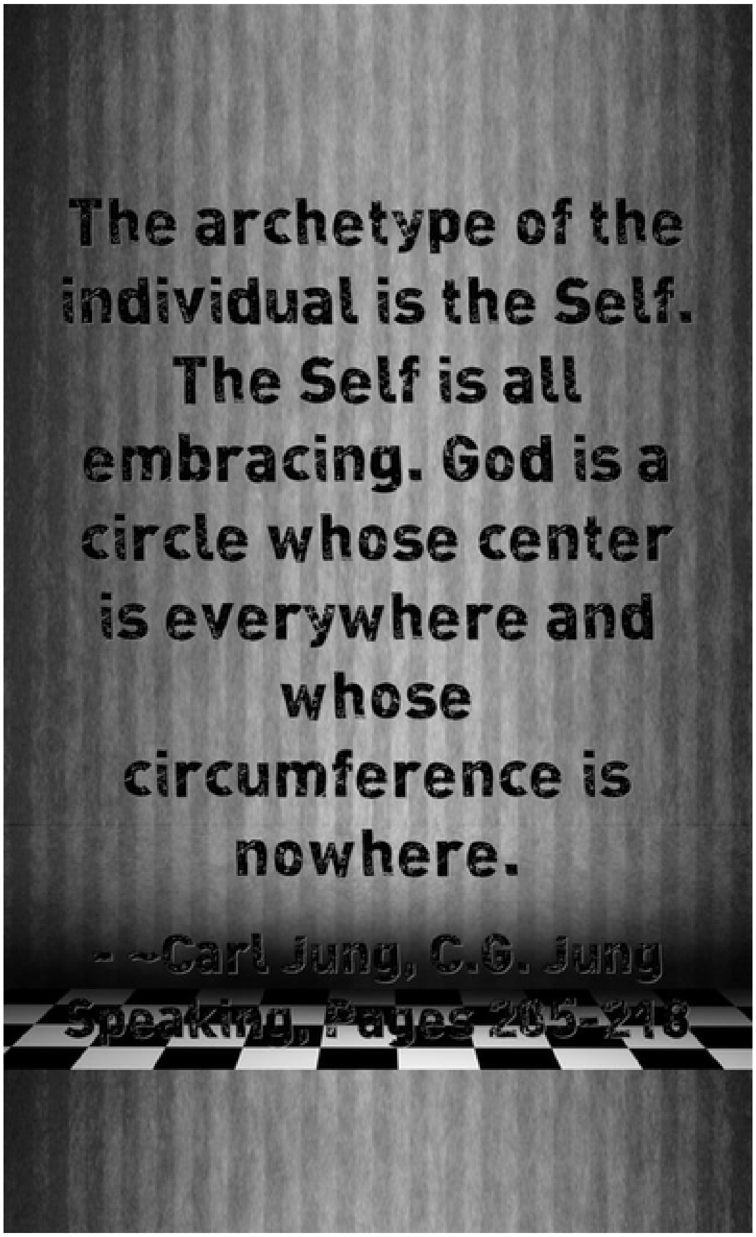
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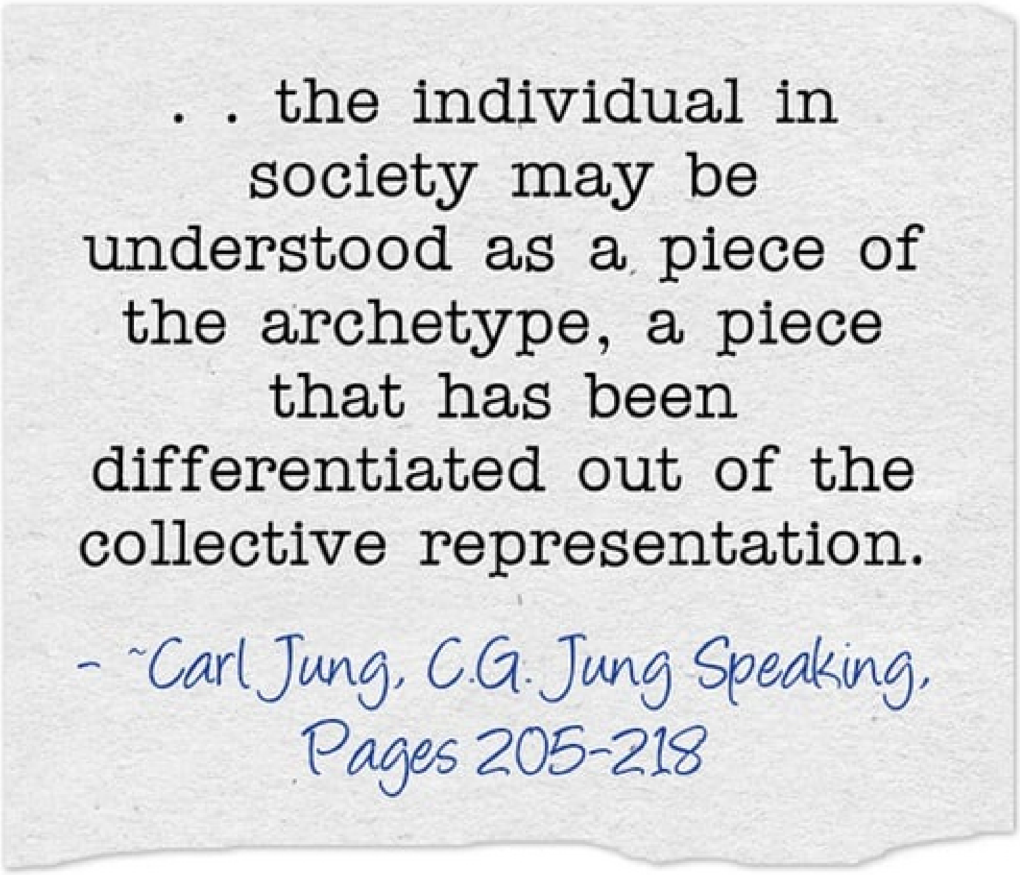

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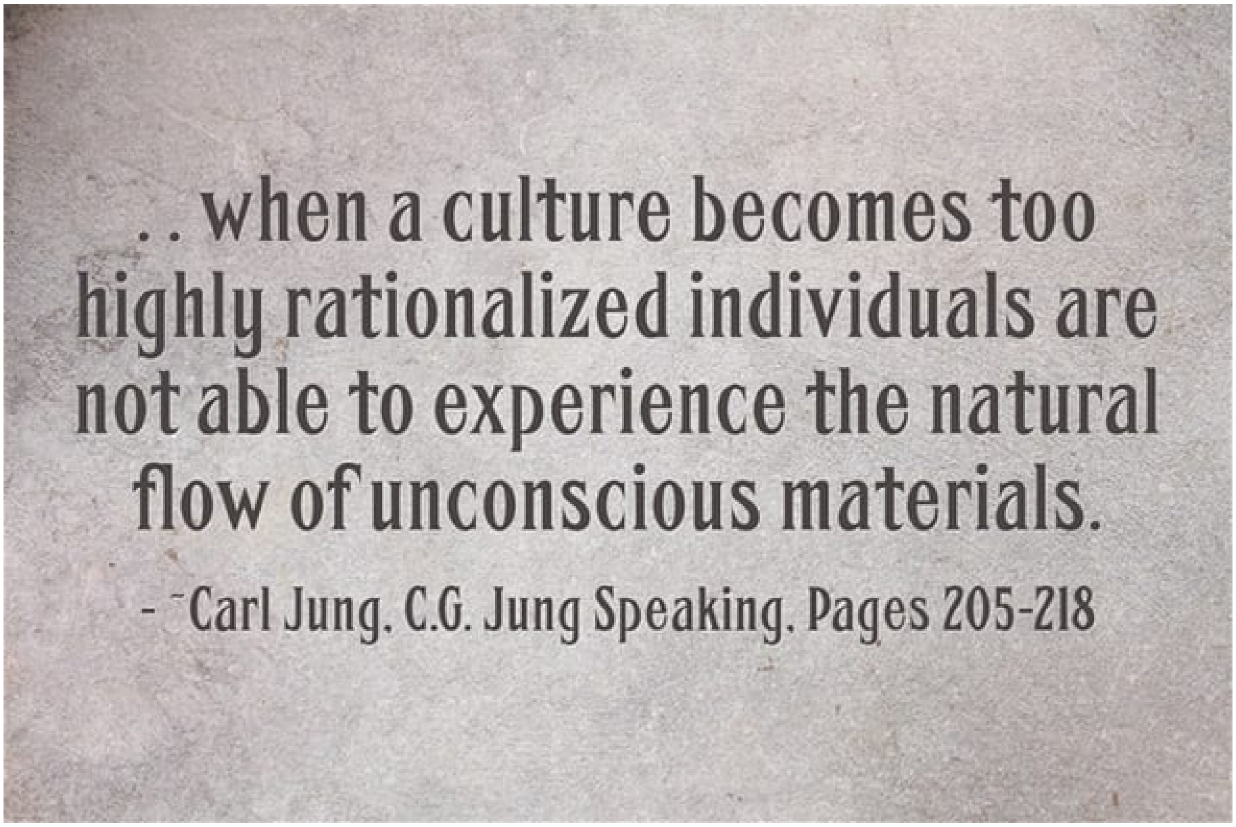

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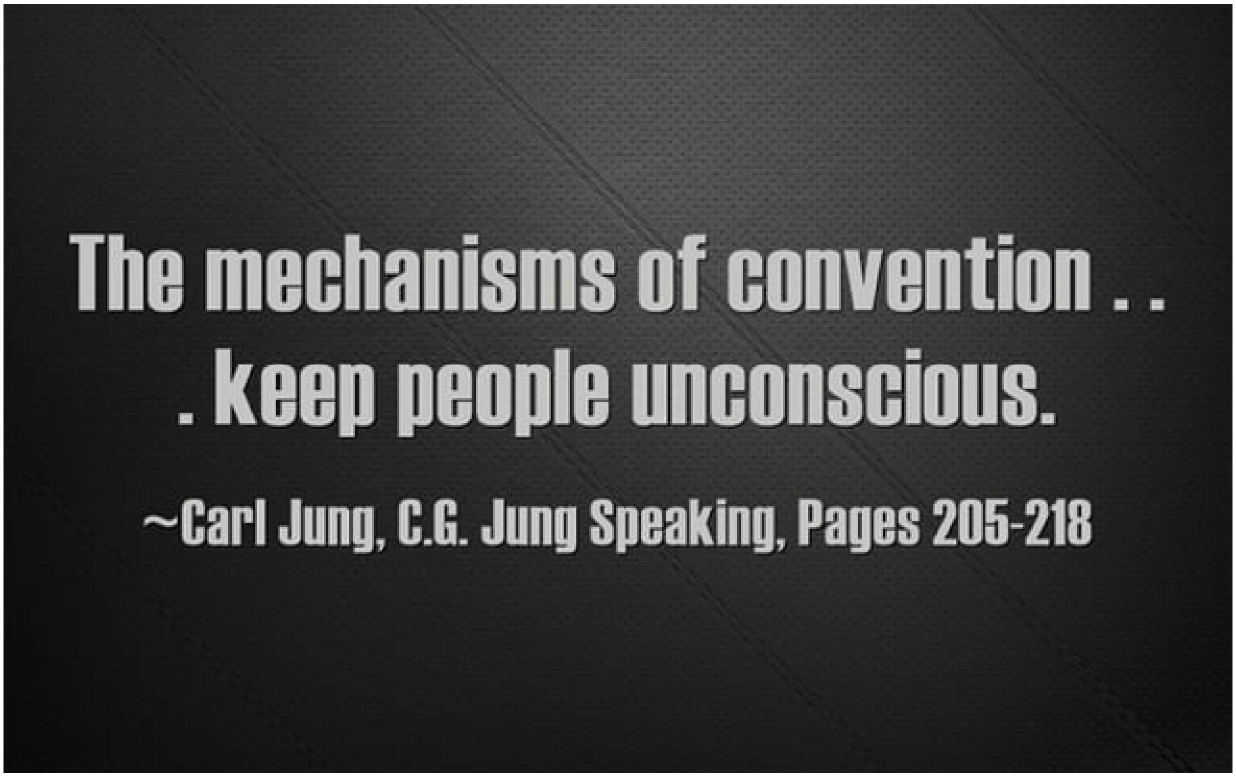

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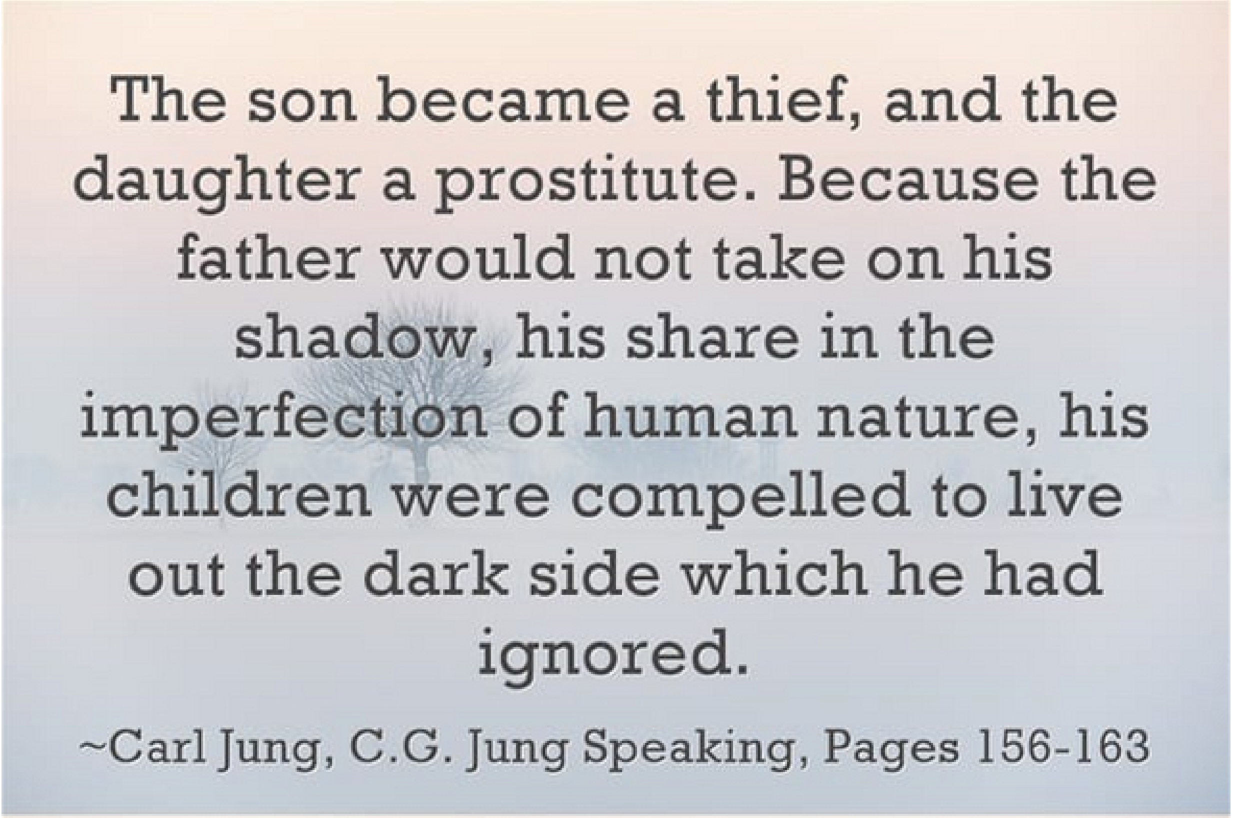

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.

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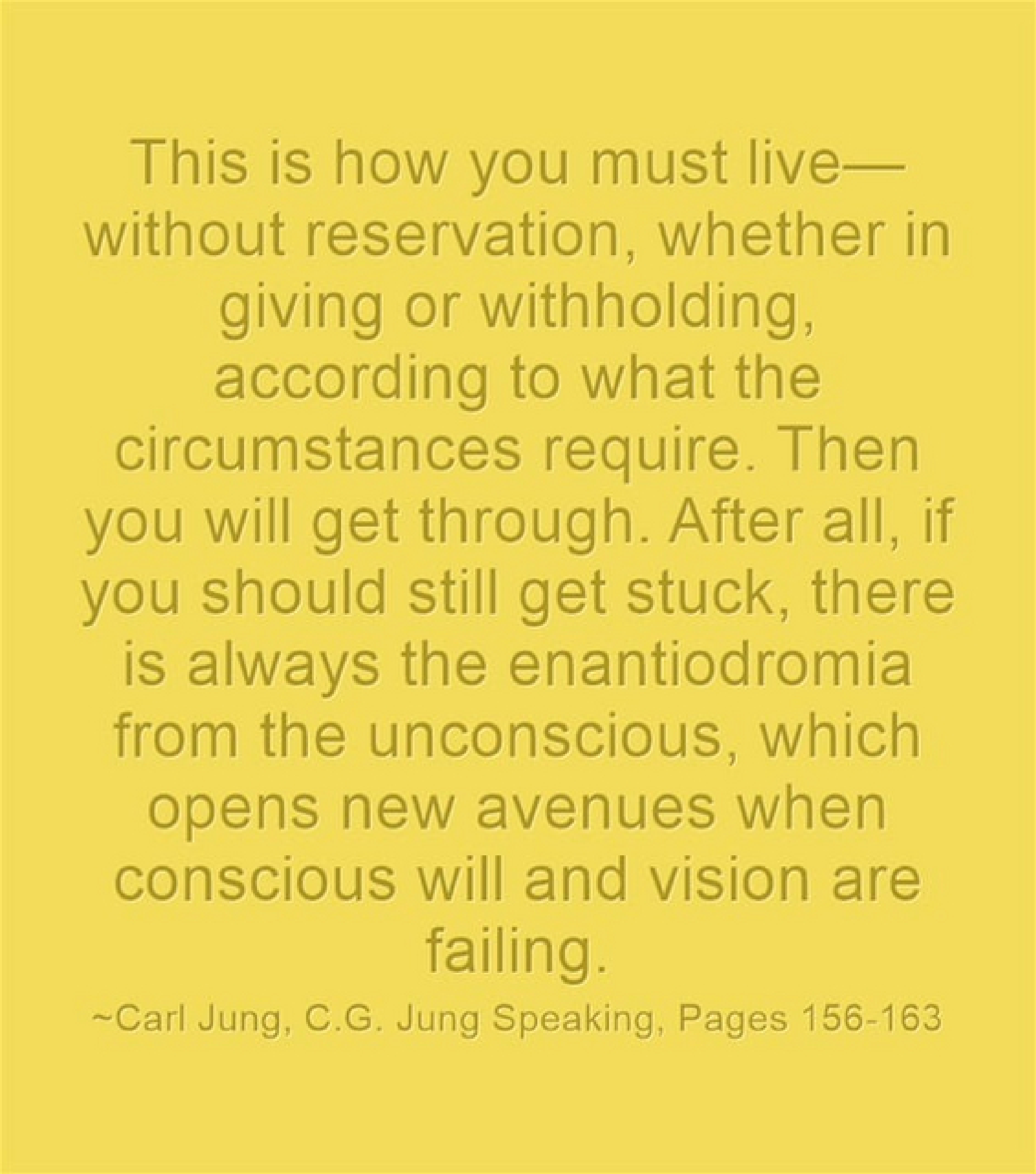

This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing.

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[11]

Always I have a feeling of compassion for the clergyman. He has a devil of a problem.
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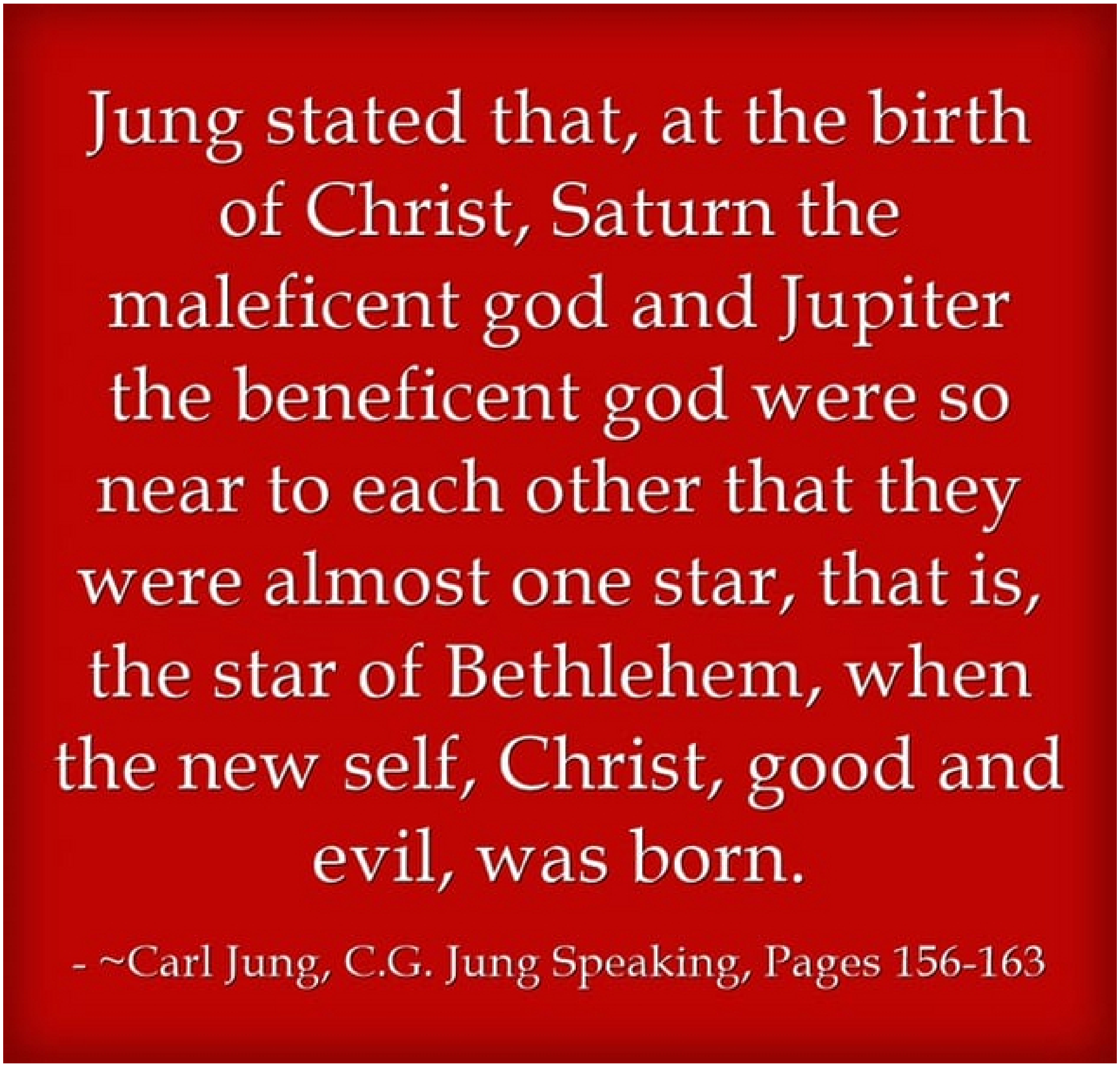

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

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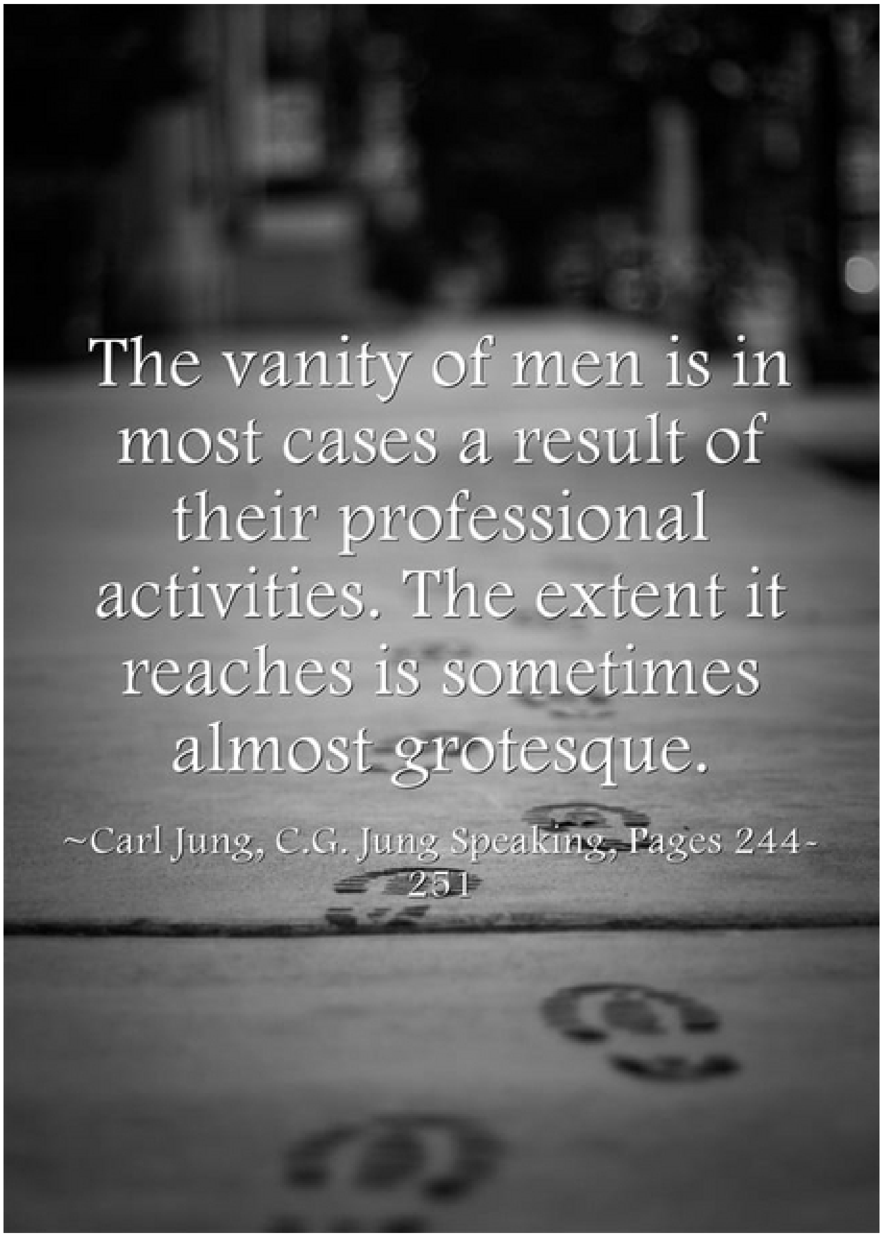
The vanity of men is in most cases a result of their professional activities. The extent it reaches is sometimes almost grotesque.
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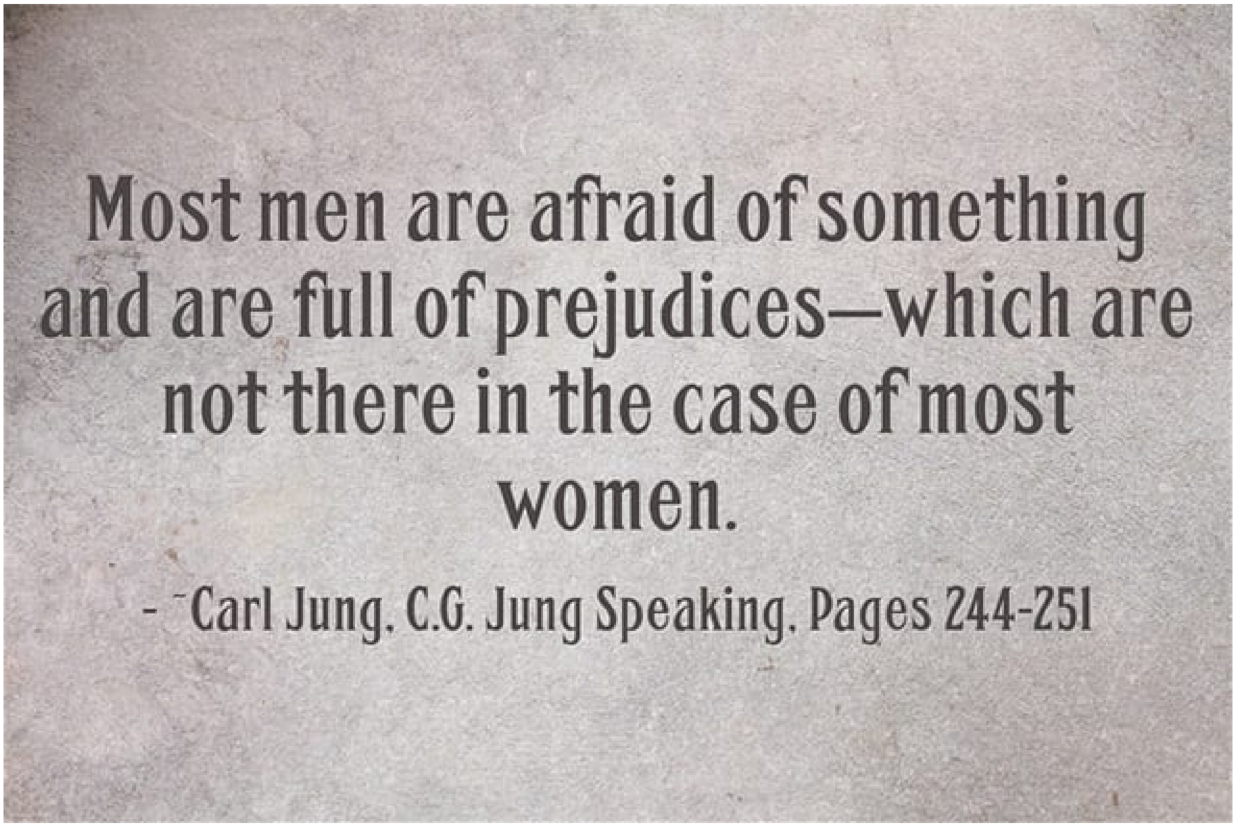

Most men are afraid of something and are full of prejudices—which are not there in the case of most women.

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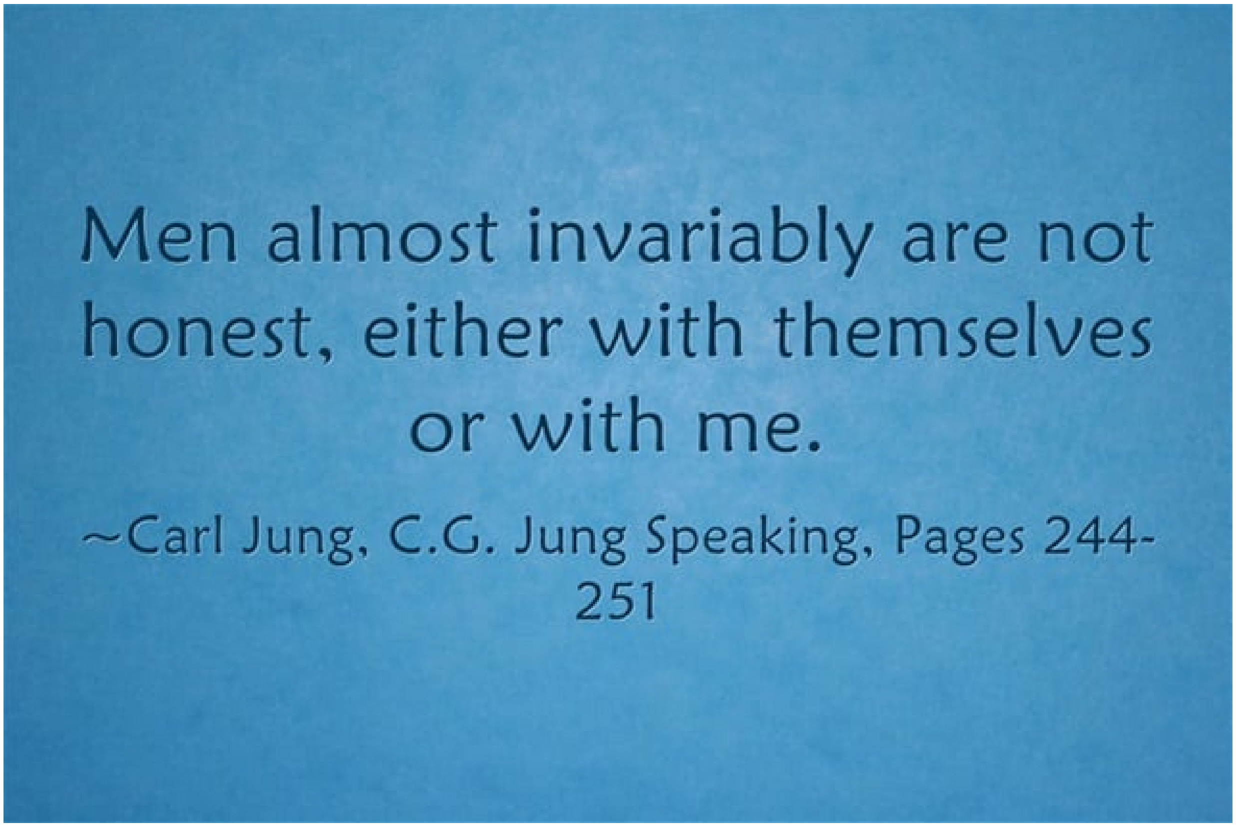

Men almost invariably are not honest, either with themselves or with me.

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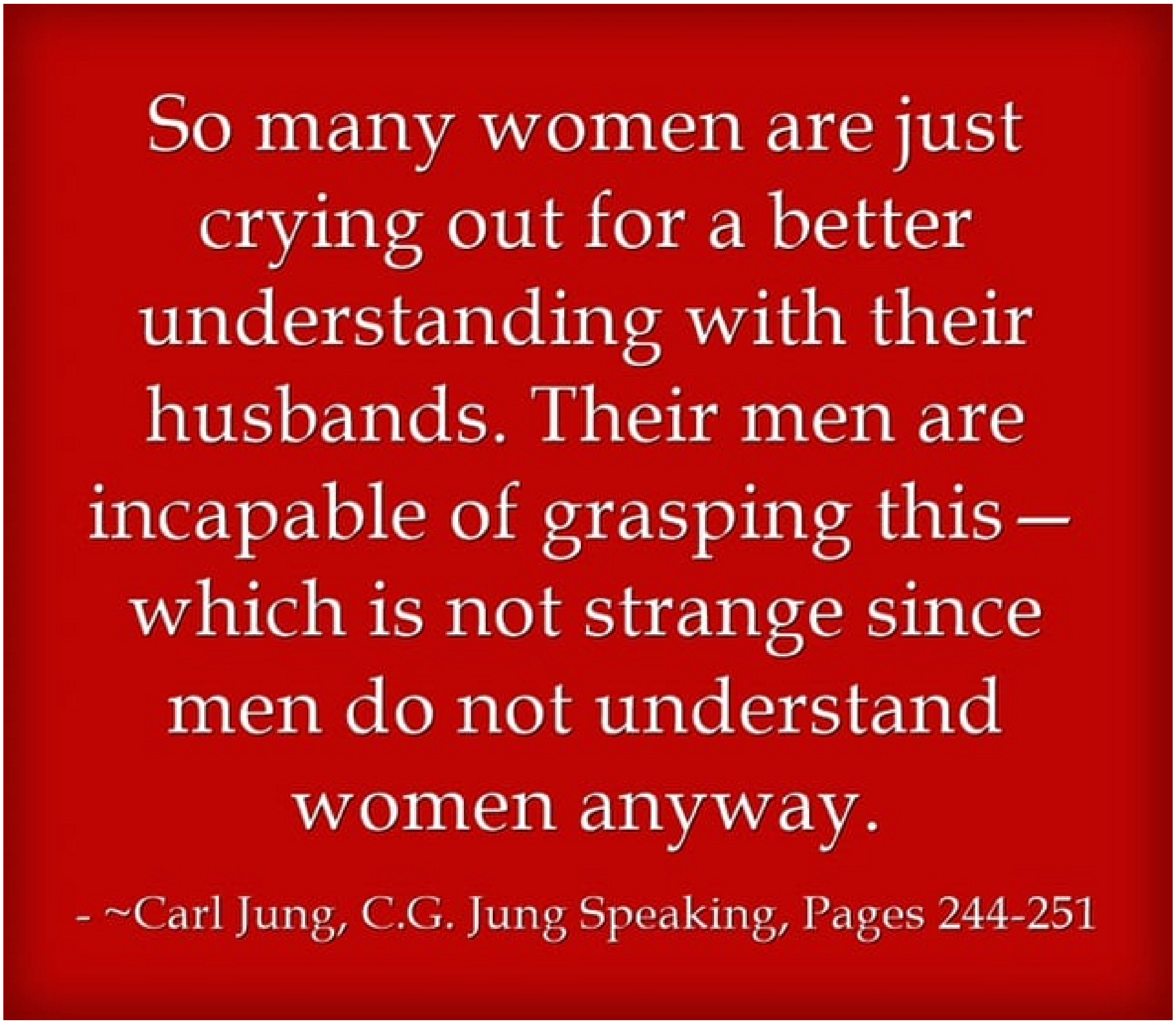

So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.

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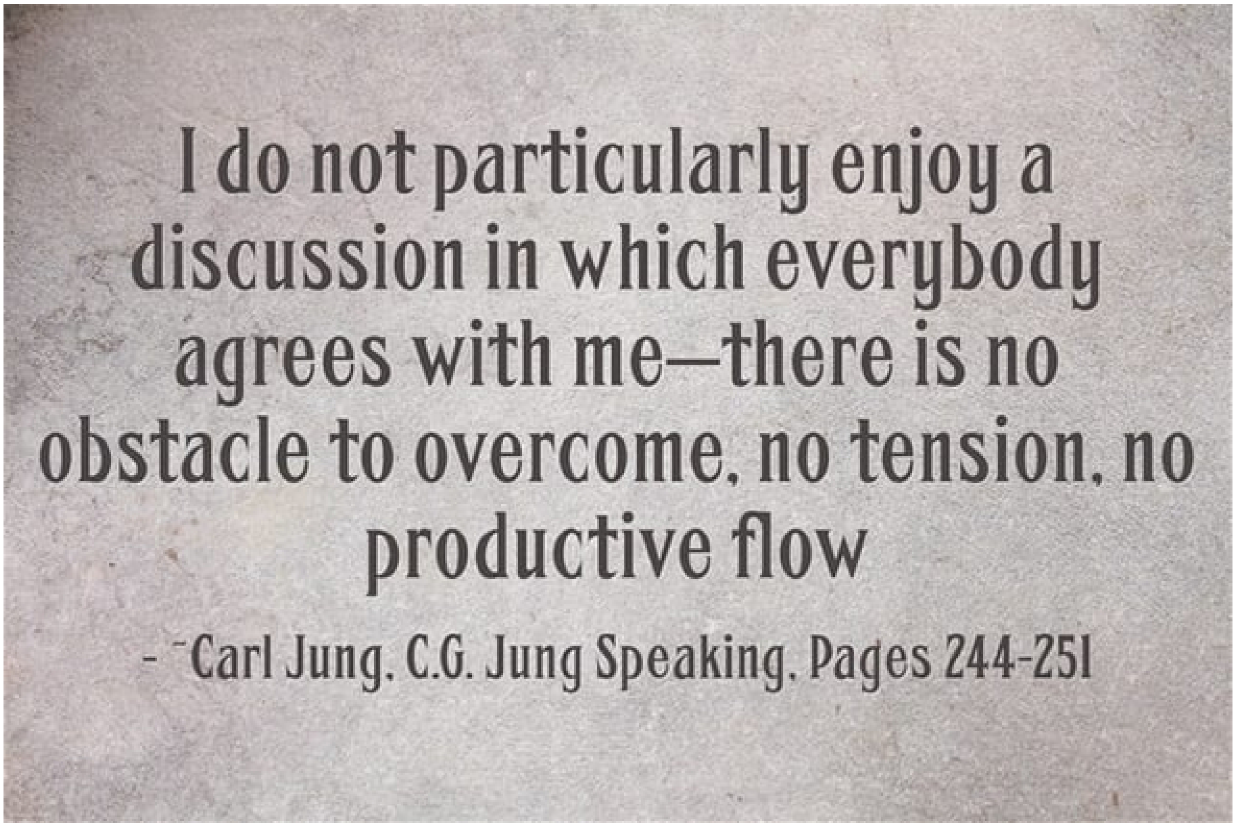

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow

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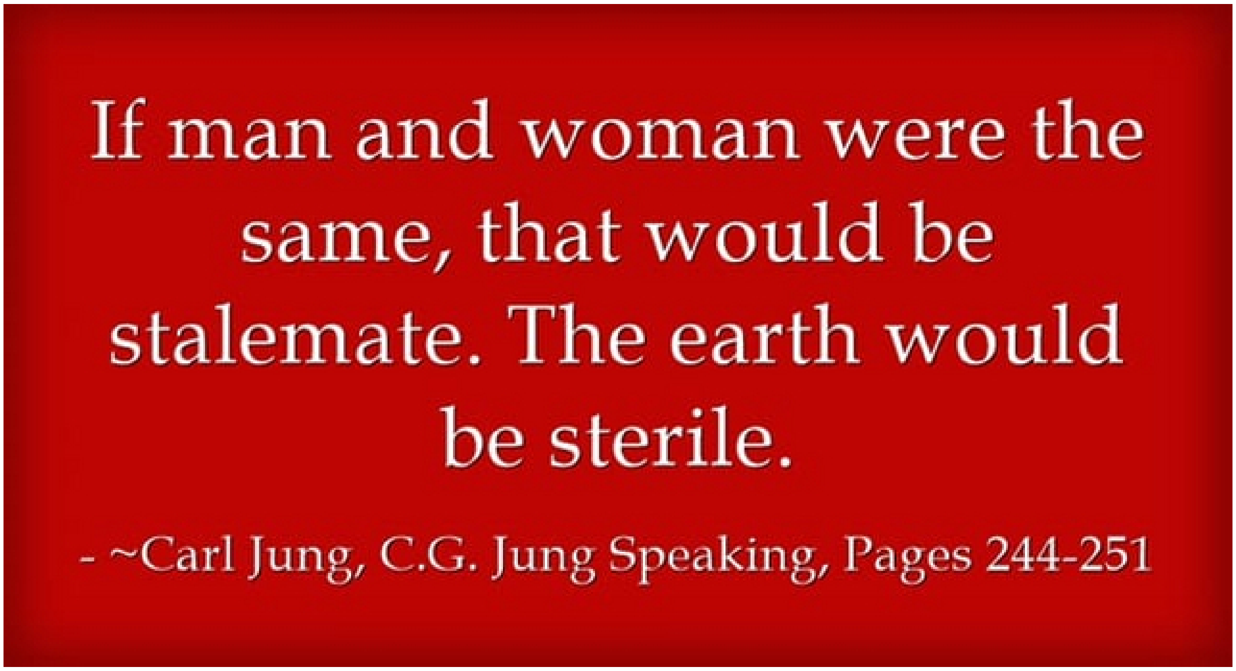

If man and woman were the same, that would be stalemate. The earth would be sterile.

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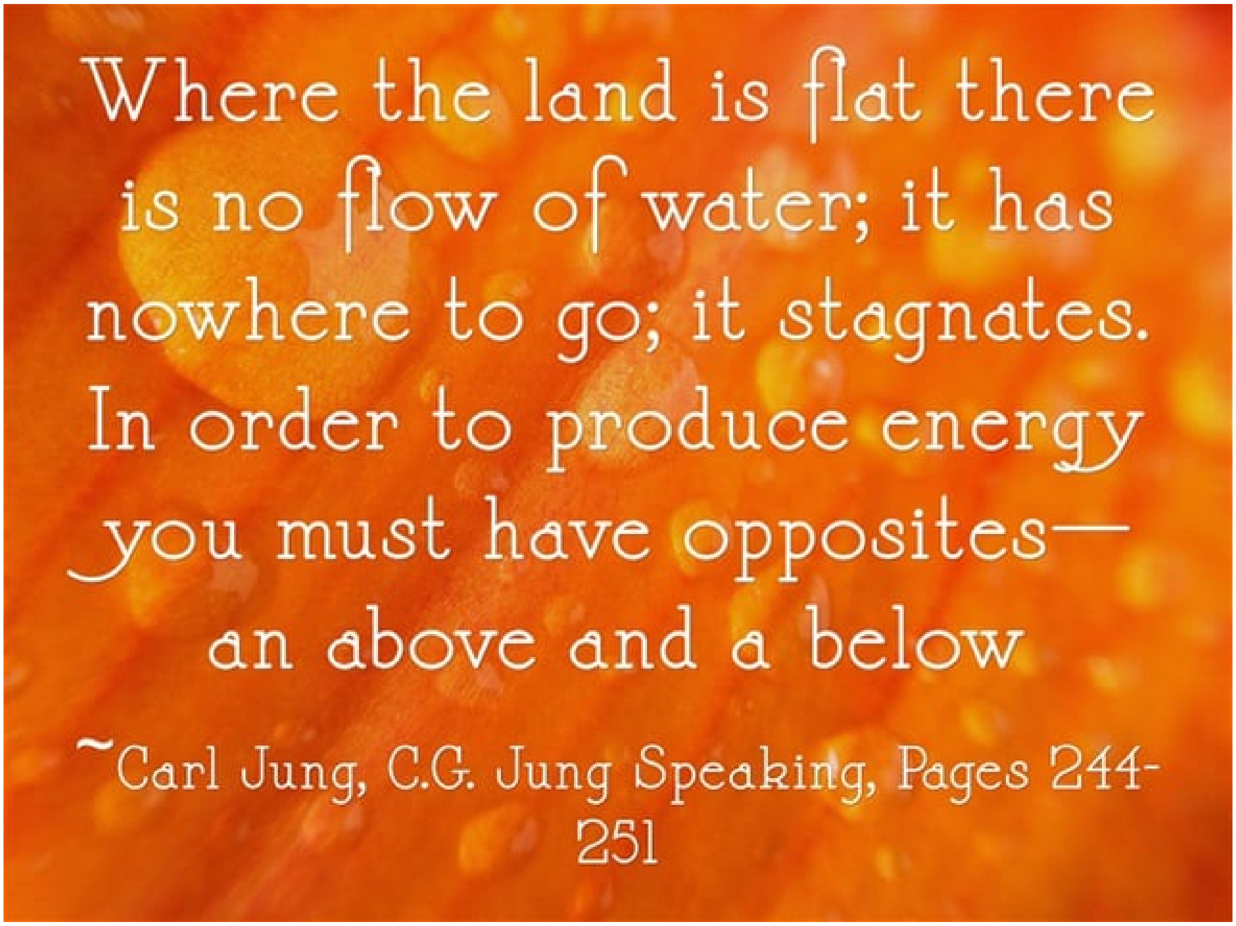

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below

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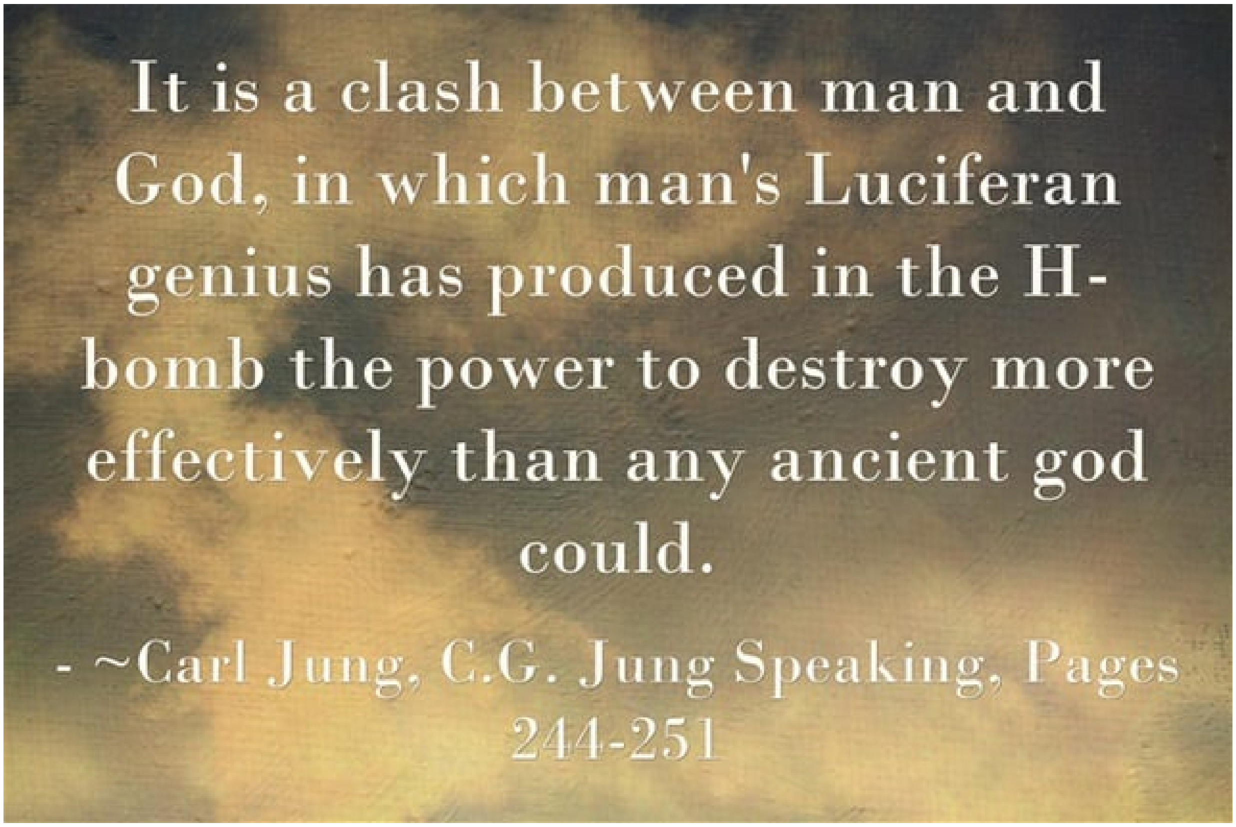
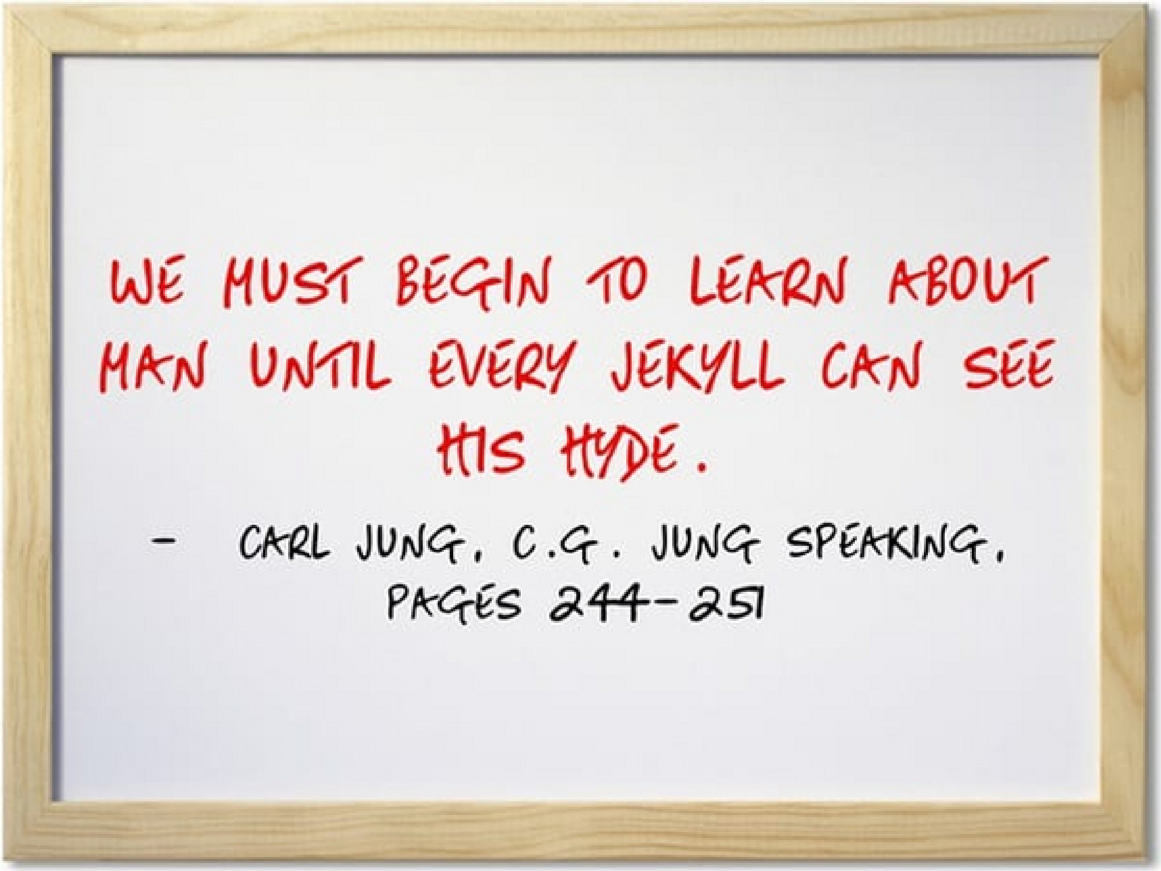


It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.   Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251



WE MUST BEGIN TO LEARN ABOUT MAN UNTIL EVERY JEKYLL CAN SEE HIS HYDE.

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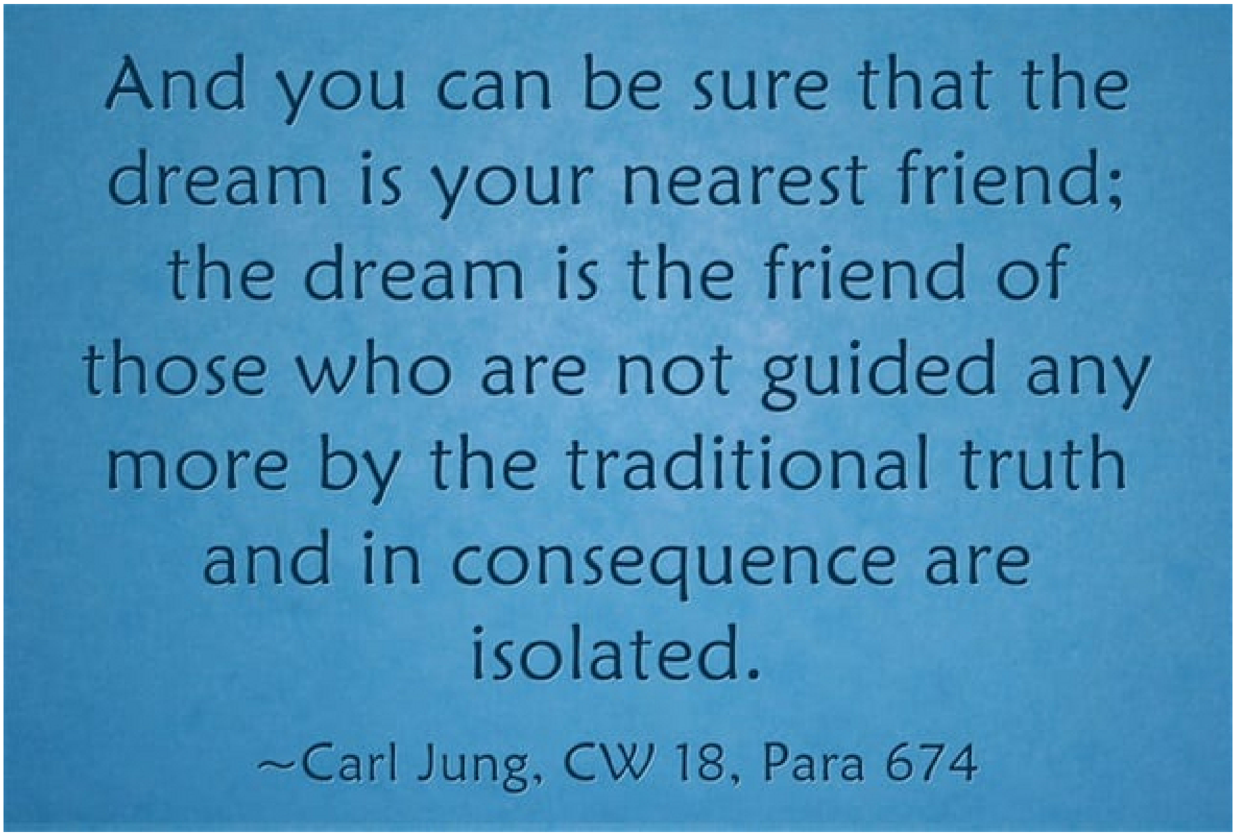

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated.

~Carl Jung, CW 18, Para 674

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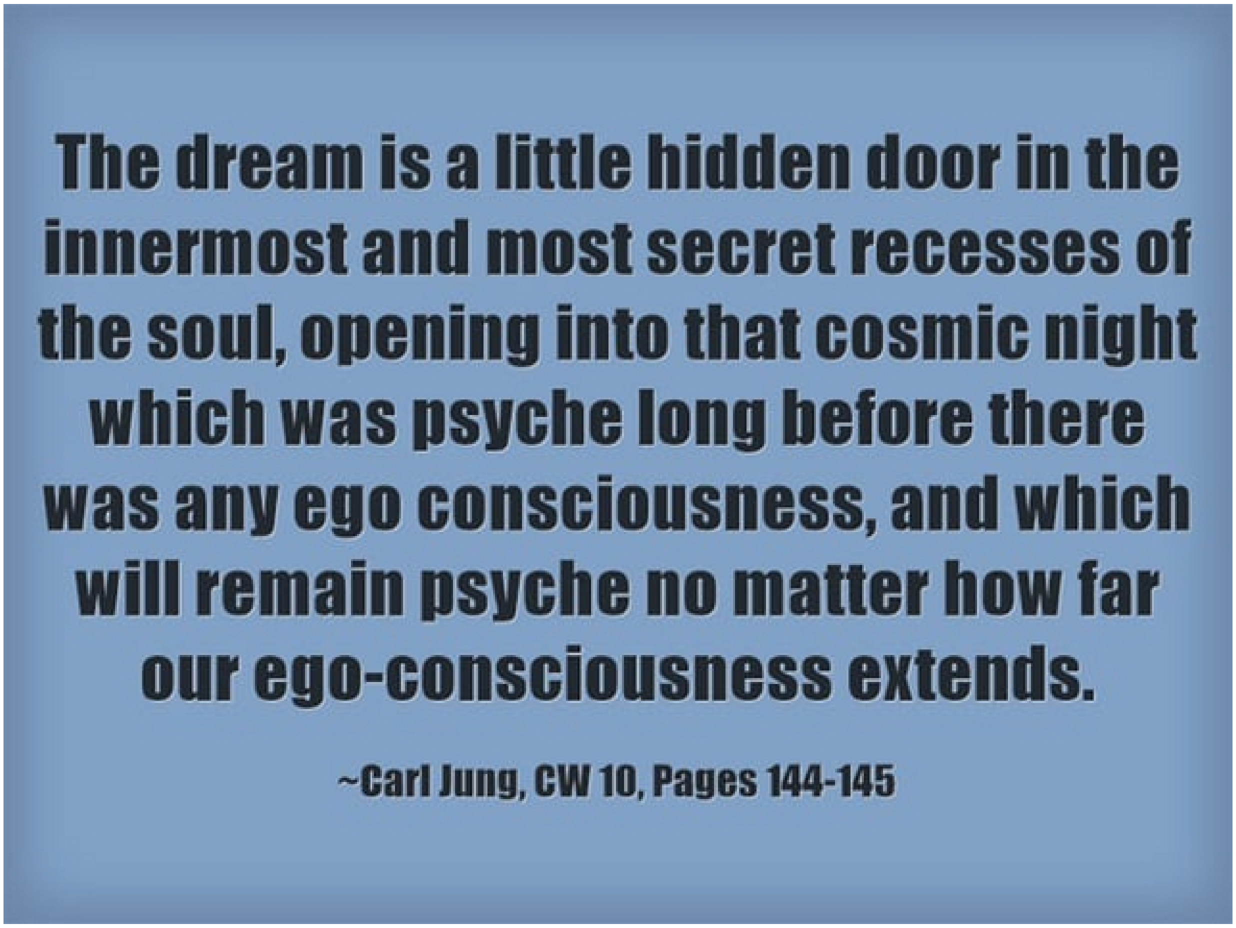

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

~Carl Jung, CW 10, Pages 144-145

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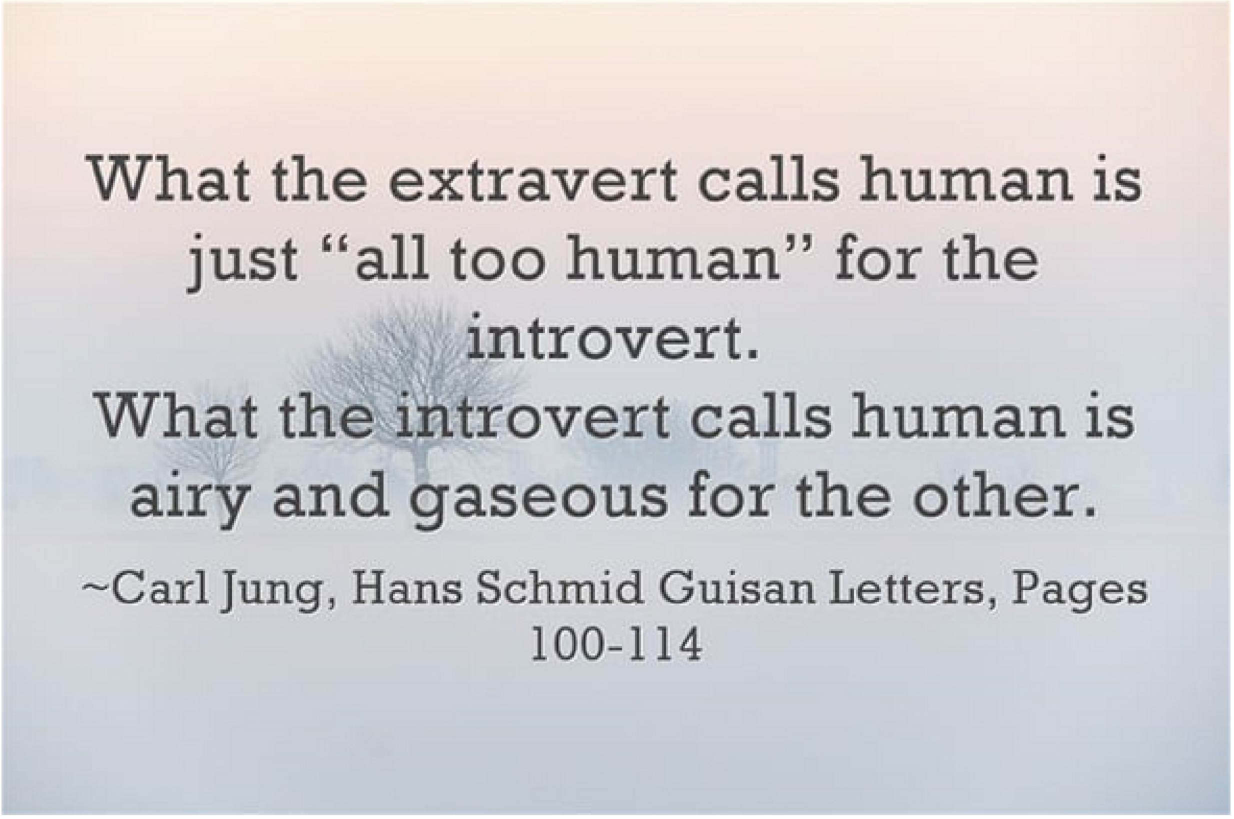

What the extravert calls human is
just “all too human” for the
introvert.
What the introvert calls human is
airy and gaseous for the other.

~Carl Jung, Hans Schmid Guisan Letters, Pages
100-114

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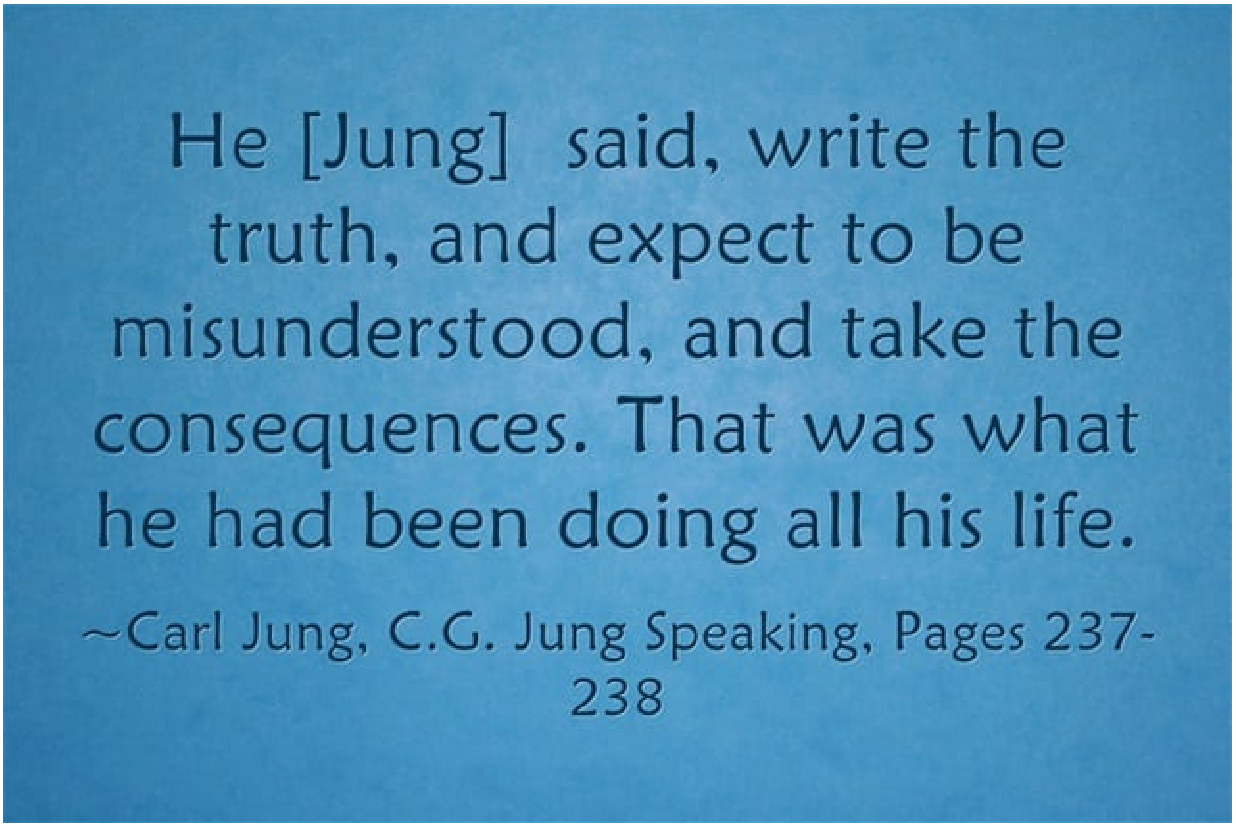

He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life.

~Carl Jung, C.G. Jung Speaking, Pages 237-238

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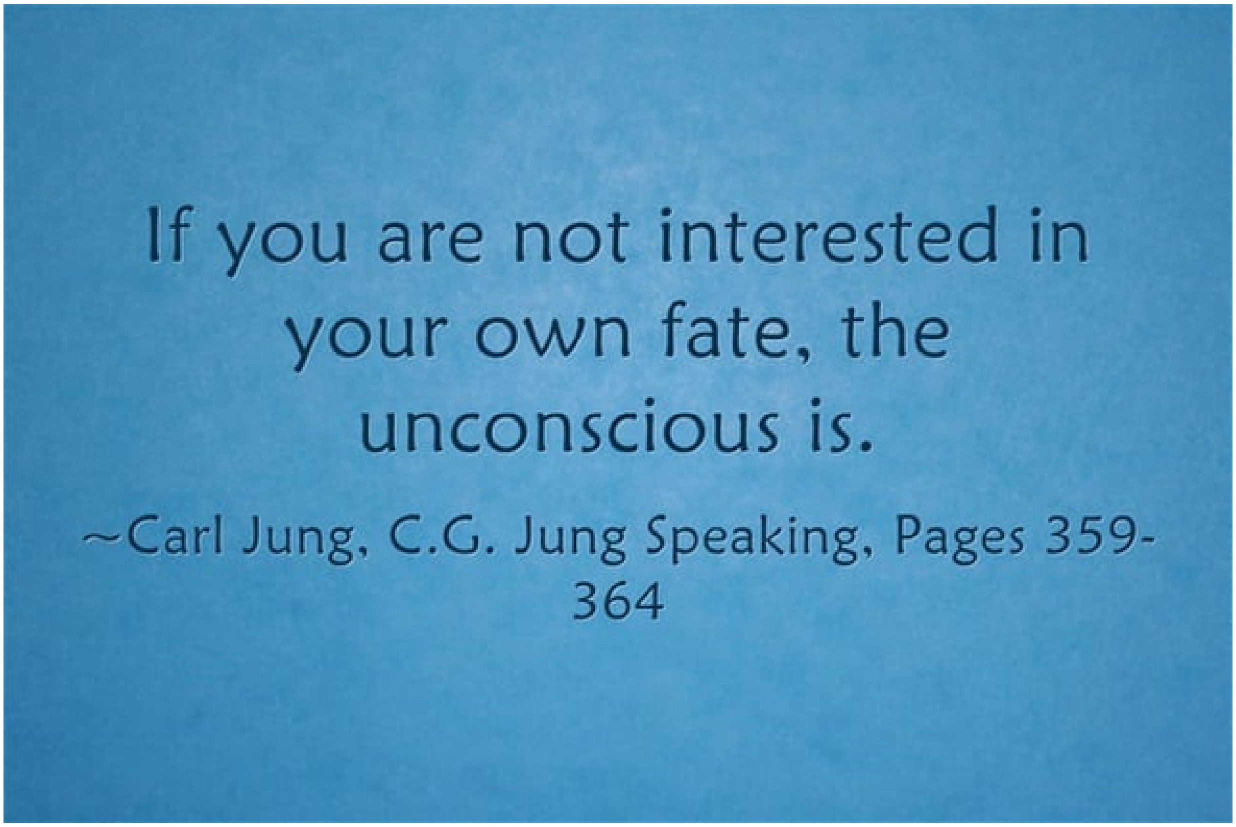

If you are not interested in your own fate, the unconscious is.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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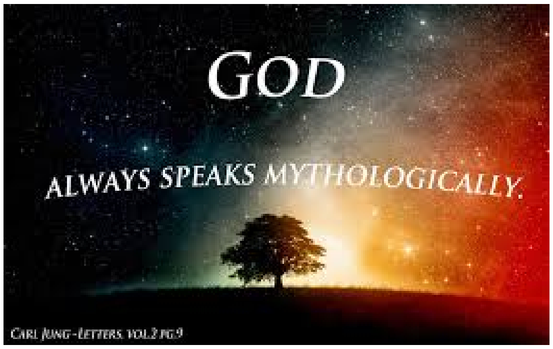
Carl Jung: The fact that myths are first and foremost psychic phenomena... (2019-03-04 17:00)

[1] 

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind.

The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now.

Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events.

It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man.

All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9, Para 7

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Carl Jung: It remained for modern science to despiritualize nature … (2019-03-04 17:00)

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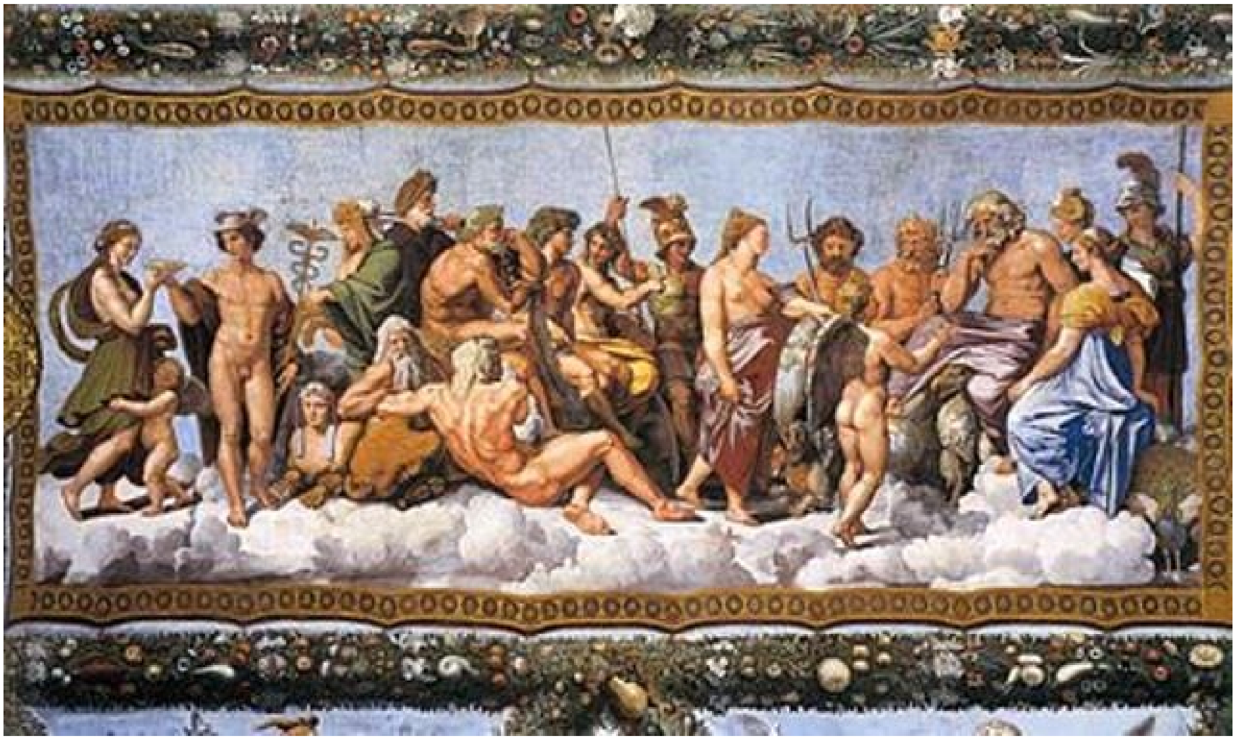

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter.

All anthropomorphic projections were withdrawn from the object one after another, with a twofold result: firstly man's mystical identity with nature was curtailed as never before, and secondly the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche.

Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

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Carl Jung Quotations 11 (2019-03-04 17:45)

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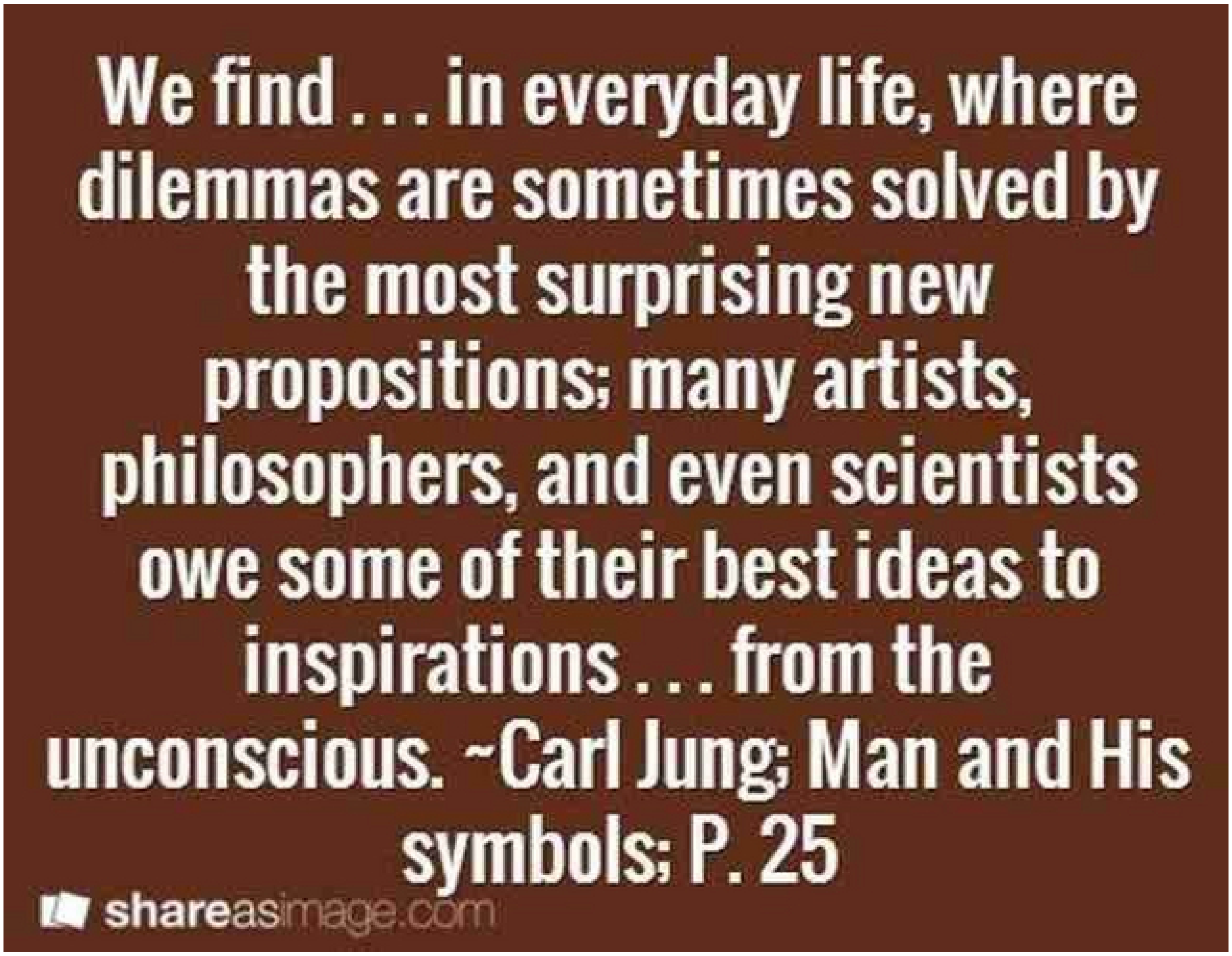

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. ~Carl Jung; Man and His symbols; P. 25

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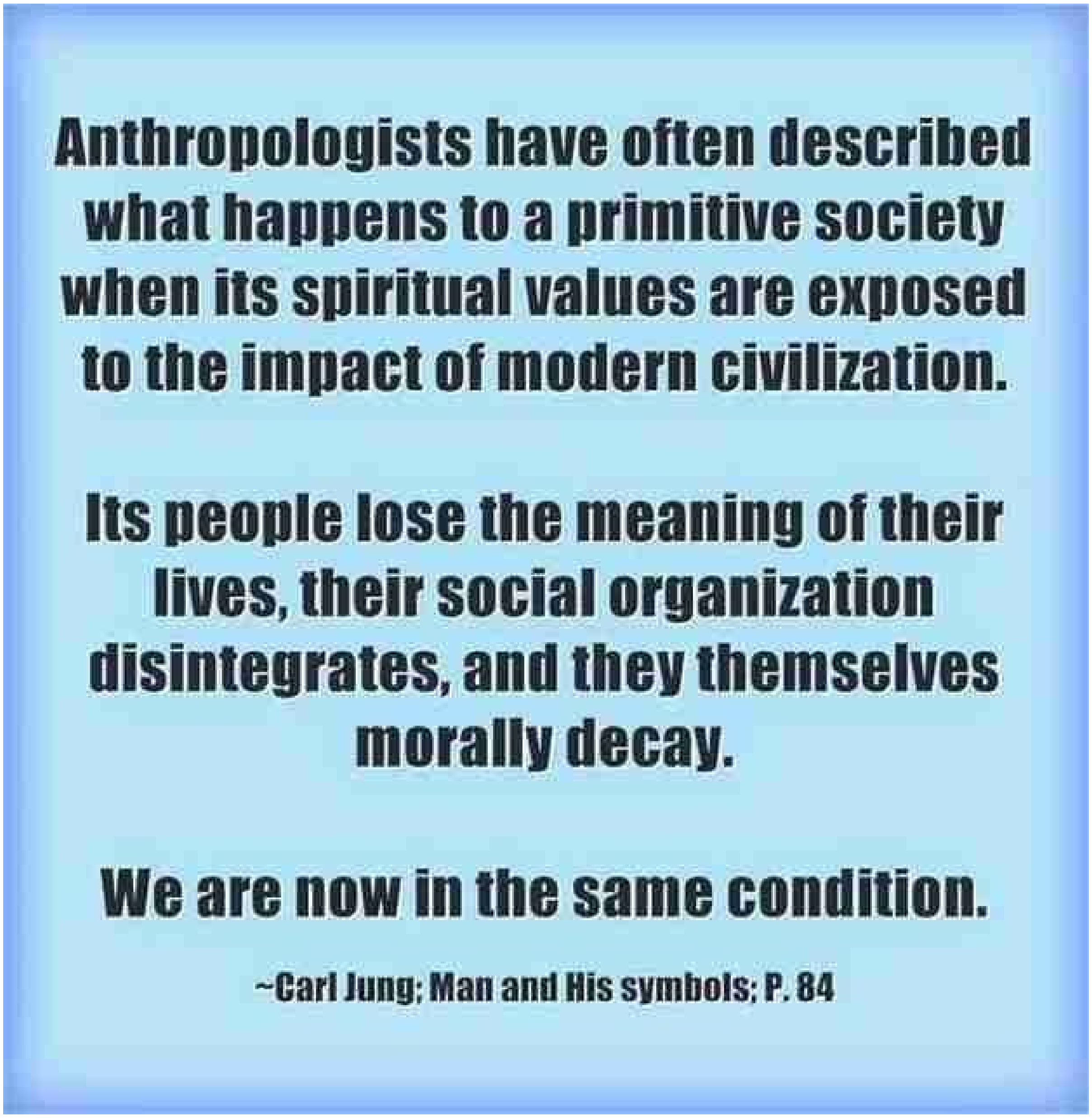
[2]



Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization.

Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay.

We are now in the same condition.

~Carl Jung; Man and His symbols; P. 84

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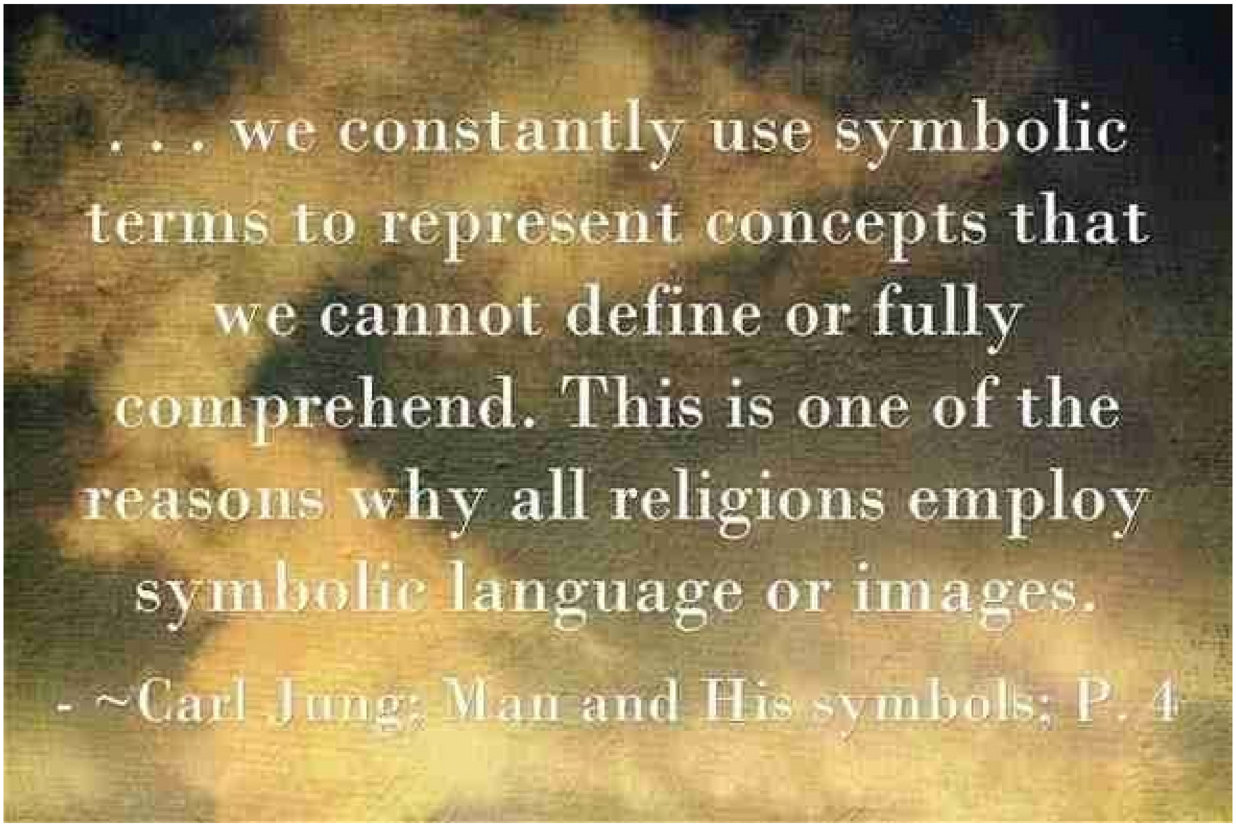

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images.

- ~Carl Jung: Man and His symbols; P. 4

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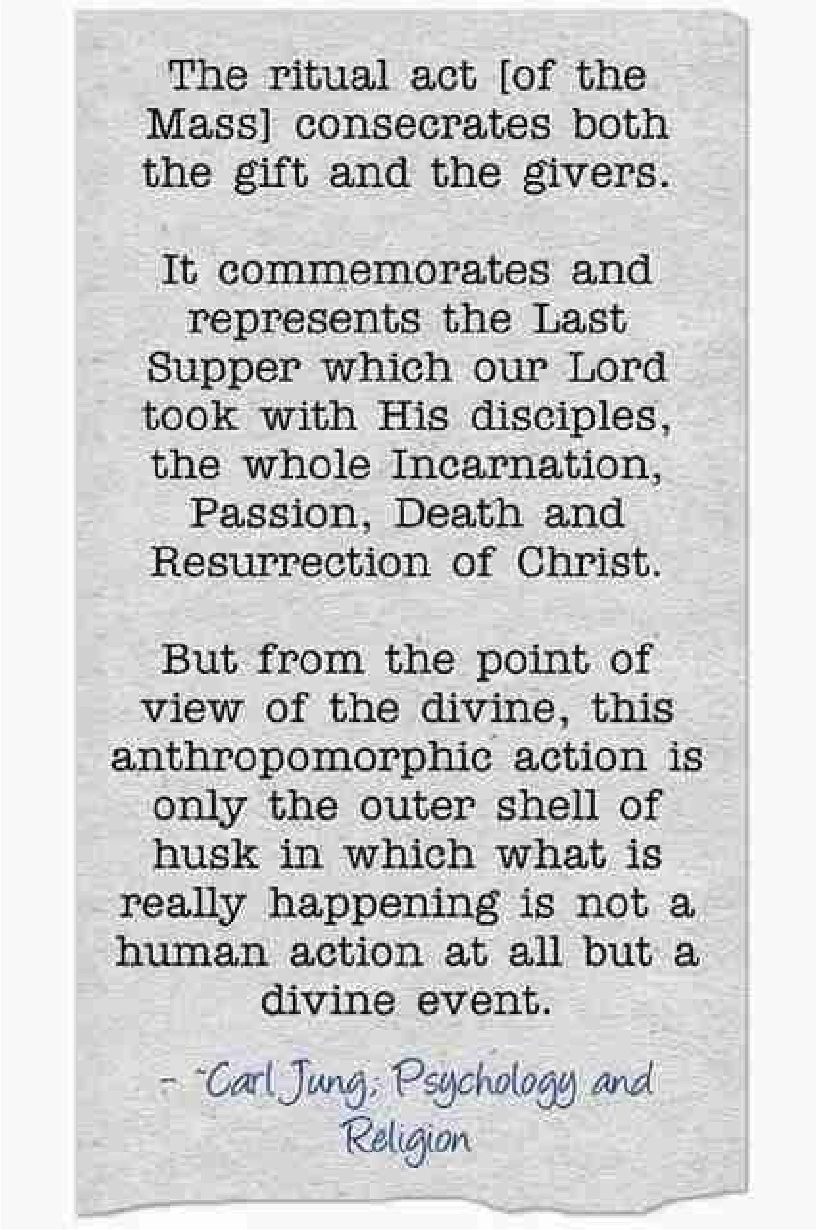

The ritual act [of the Mass] consecrates both the gift and the givers.

It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ.

But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event.

- Carl Jung; Psychology and Religion

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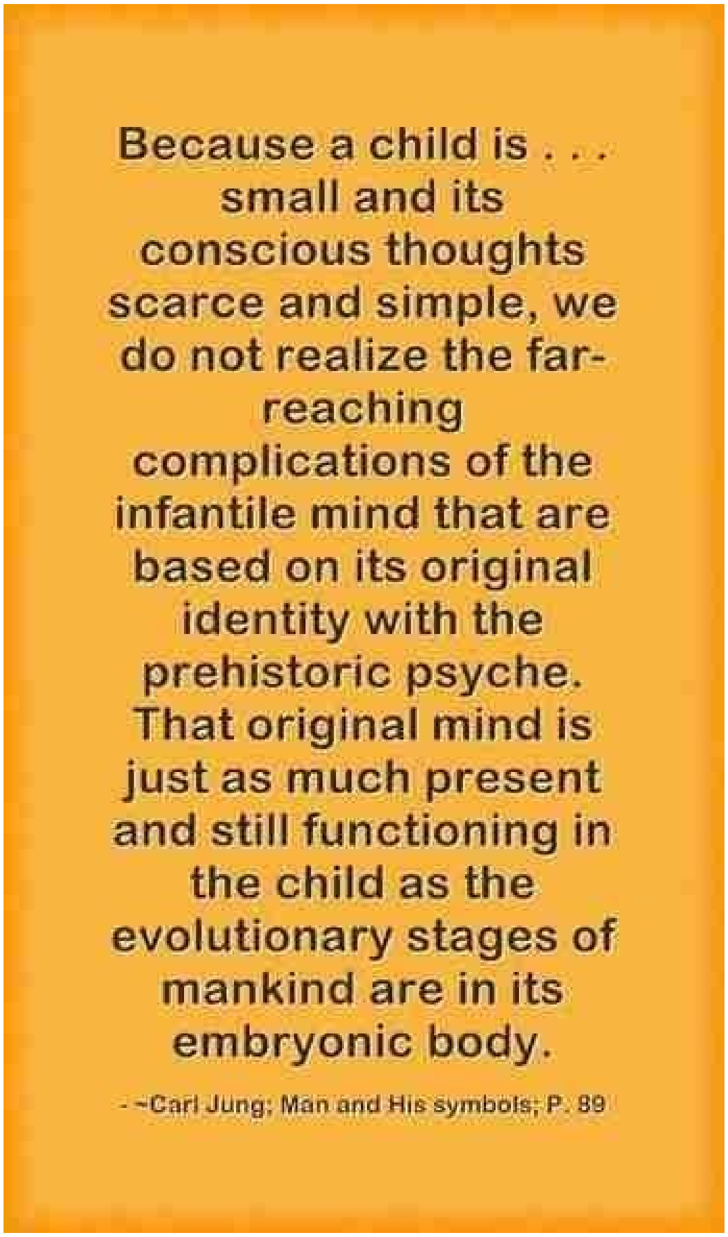

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body.

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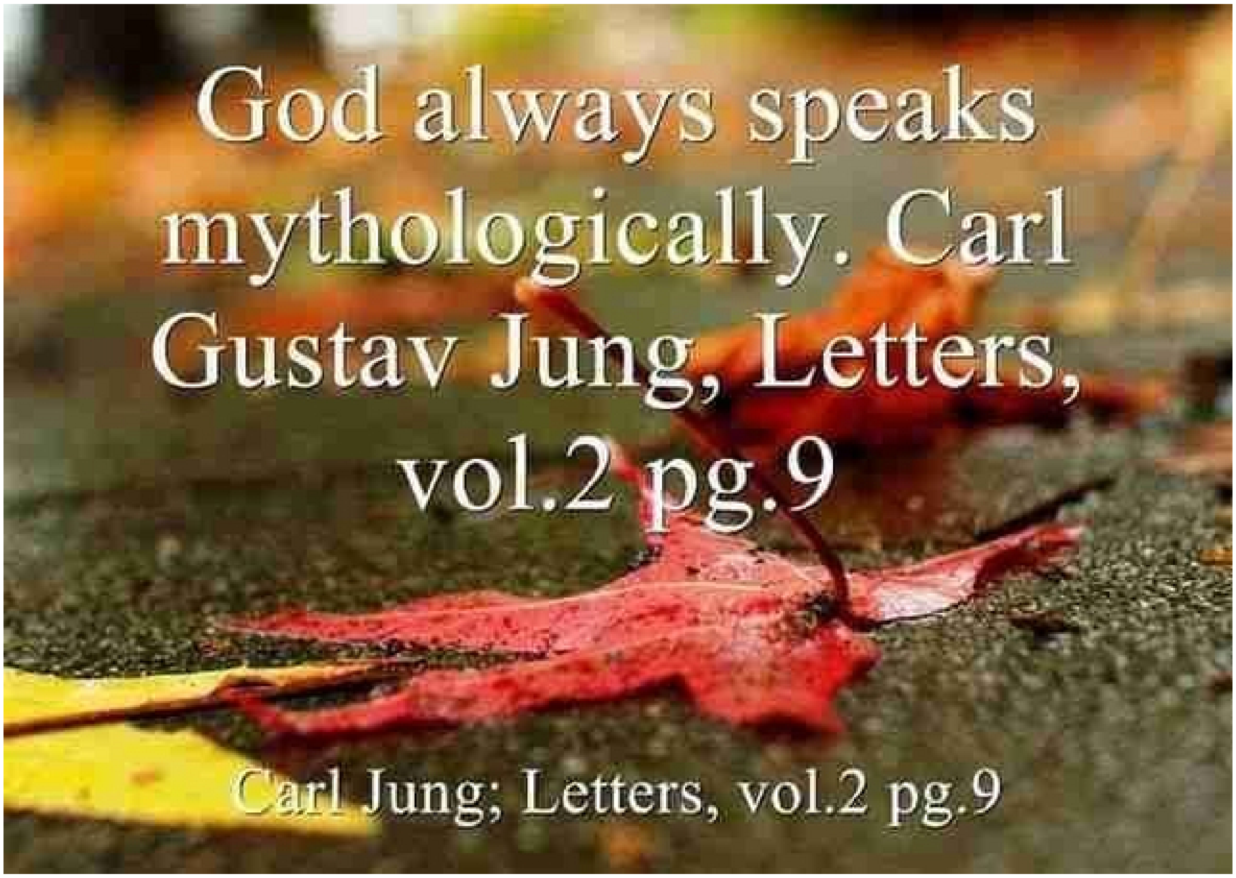
God always speaks mythologically. Carl Gustav Jung, Letters, vol.2 pg.9
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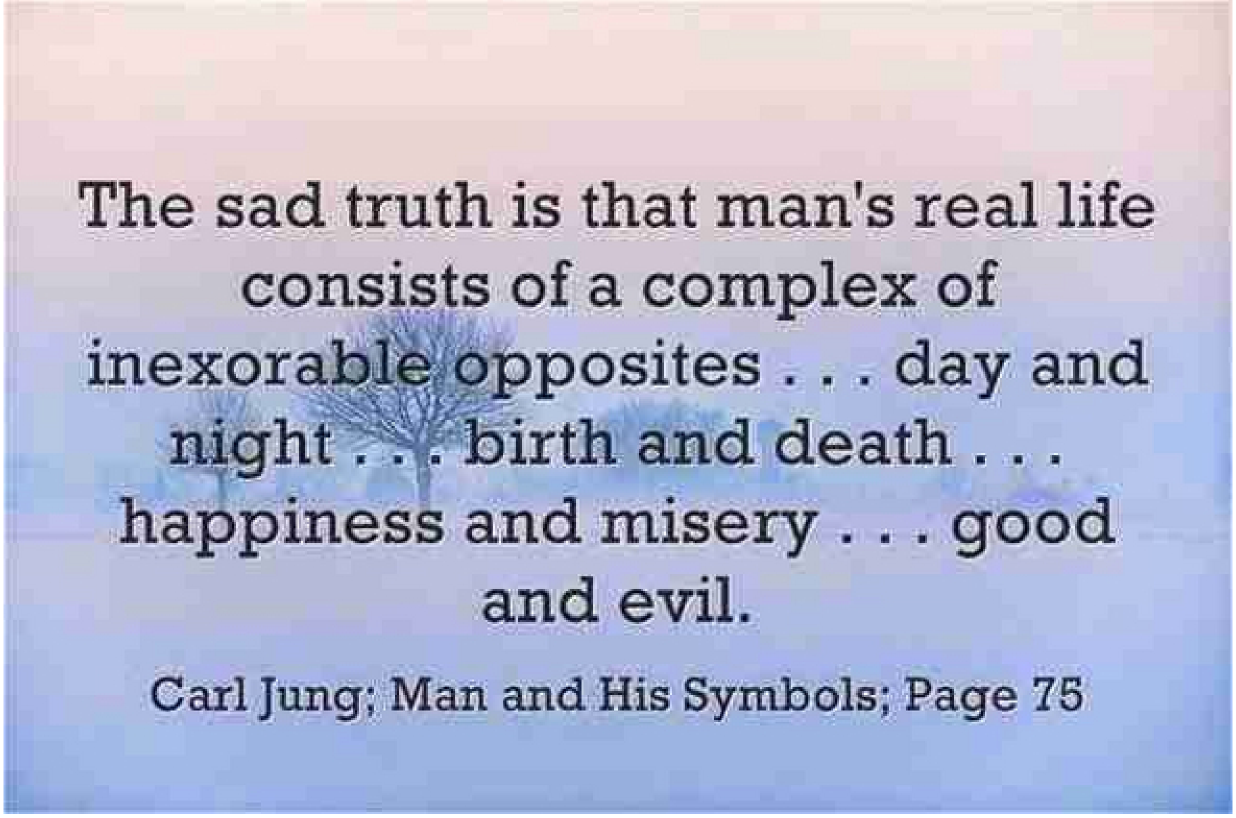

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil.

Carl Jung; Man and His Symbols; Page 75

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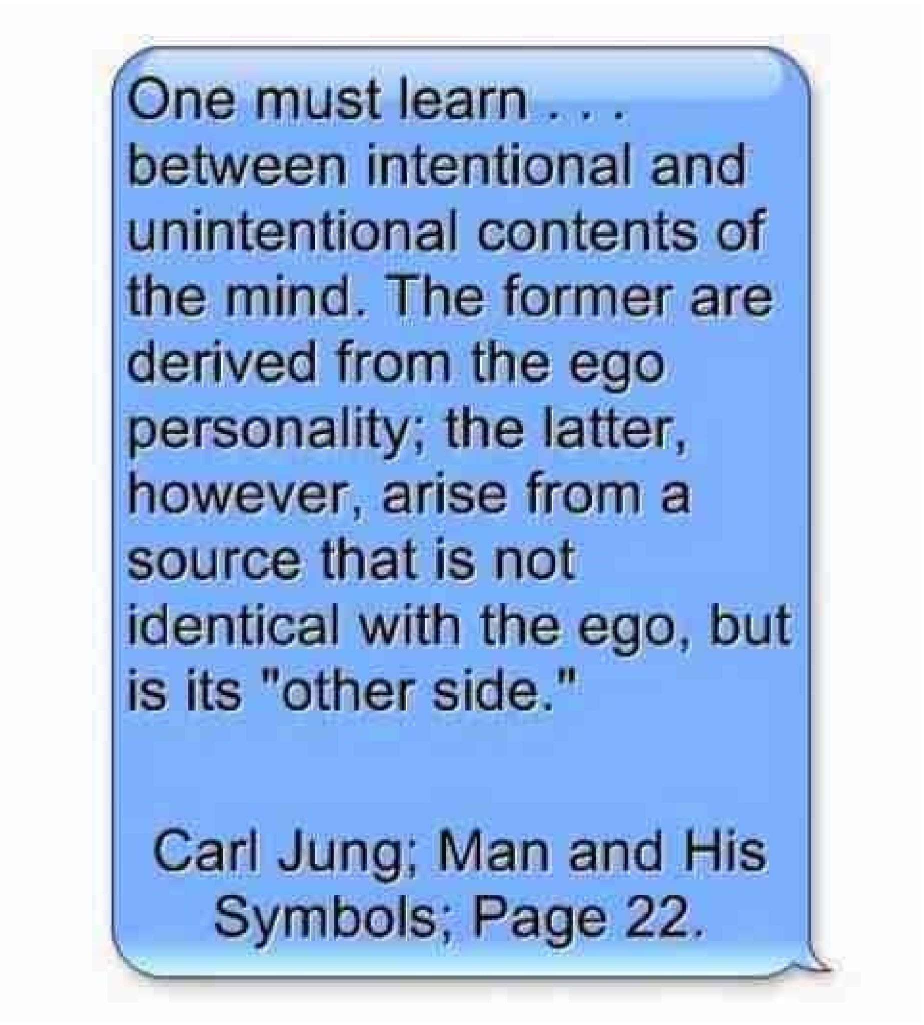

One must learn . . .
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Carl Jung; Man and His
Symbols; Page 22.

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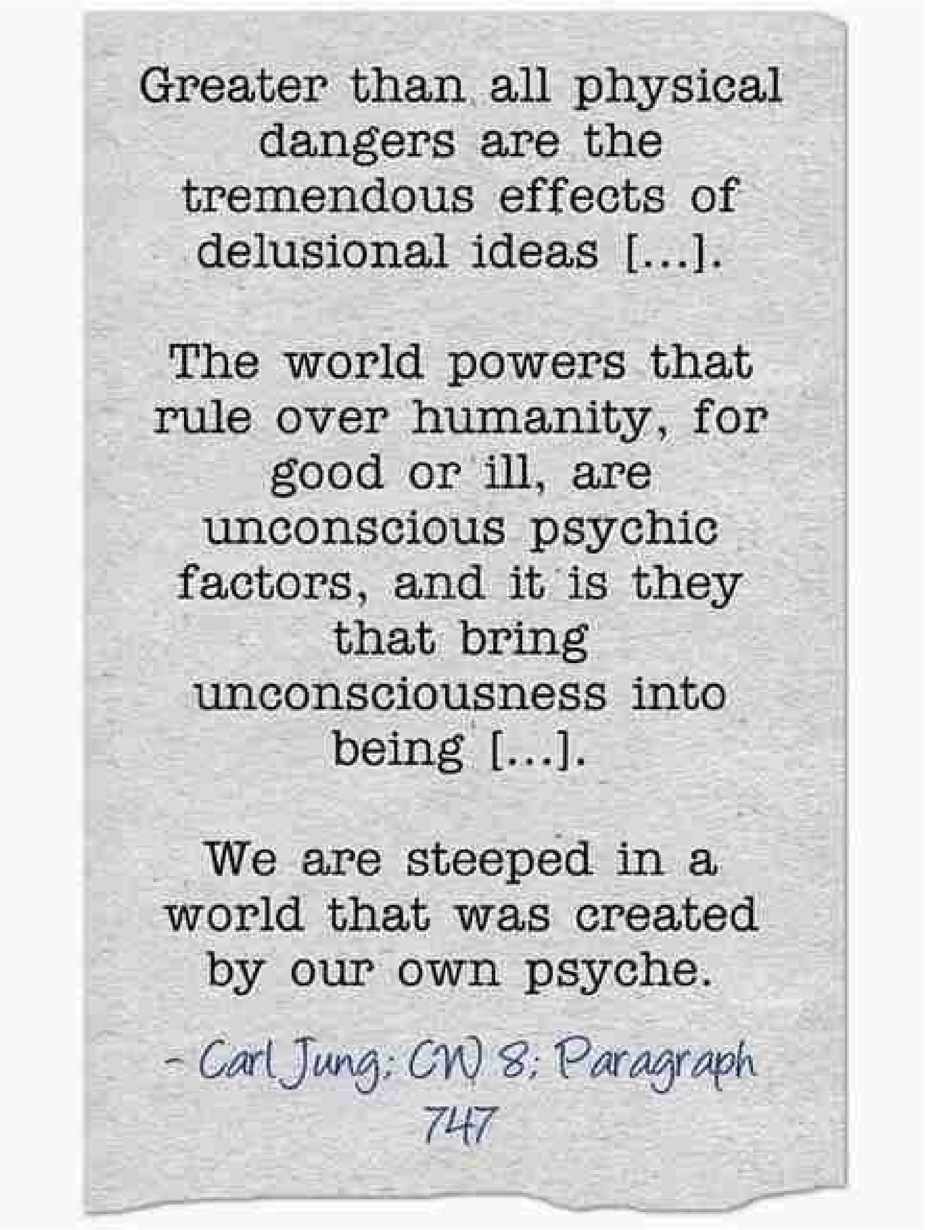

Greater than all physical dangers are the tremendous effects of delusional ideas […].

The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being […].

We are steeped in a world that was created by our own psyche.

- Carl Jung: CW 8: Paragraph 747

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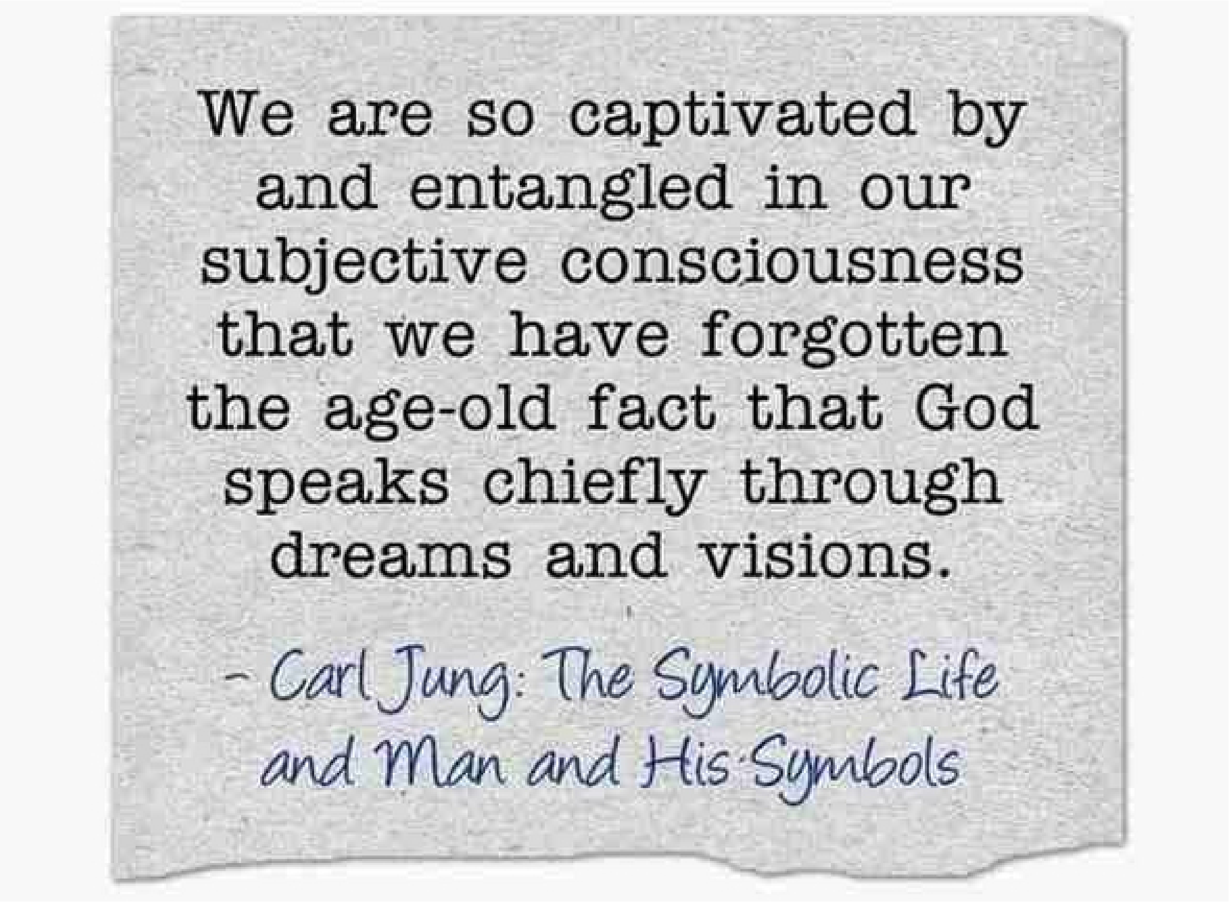

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

- Carl Jung: The Symbolic Life and Man and His Symbols

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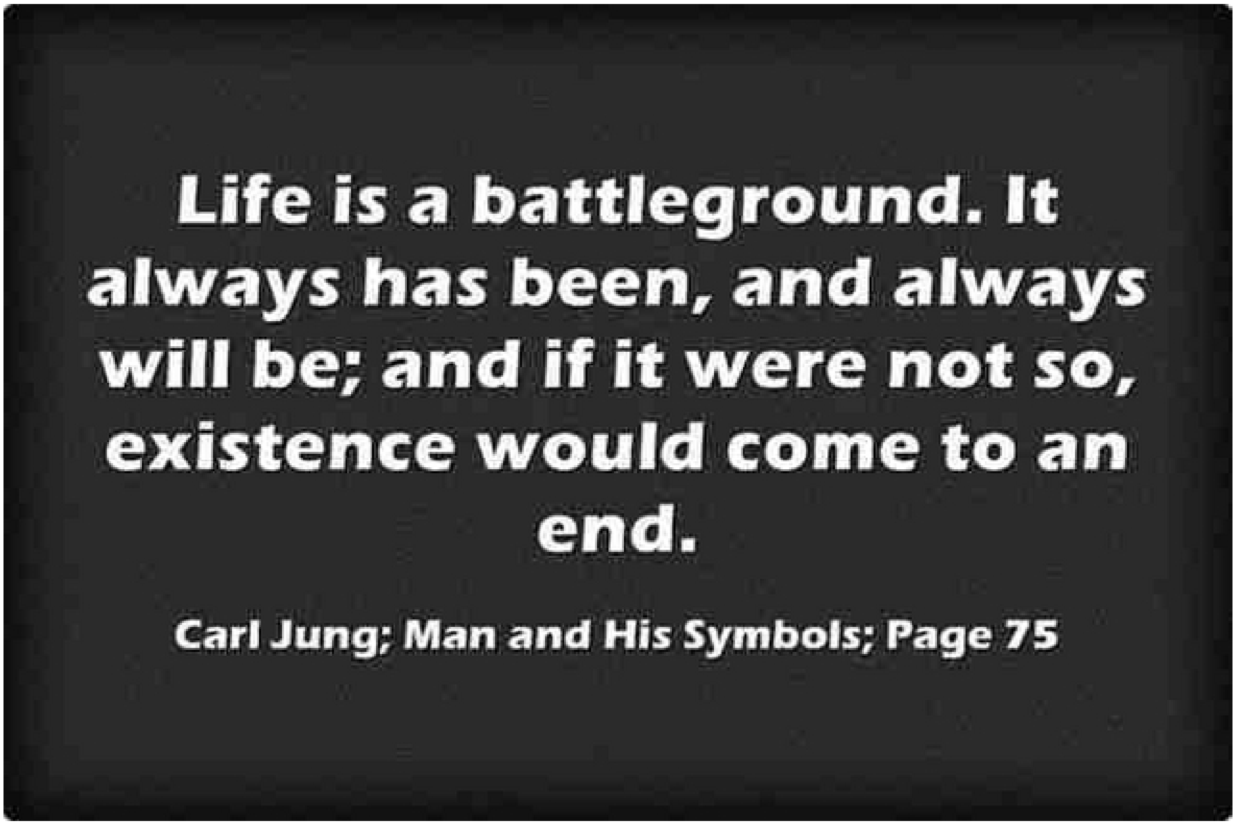

Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end.

Carl Jung; Man and His Symbols; Page 75

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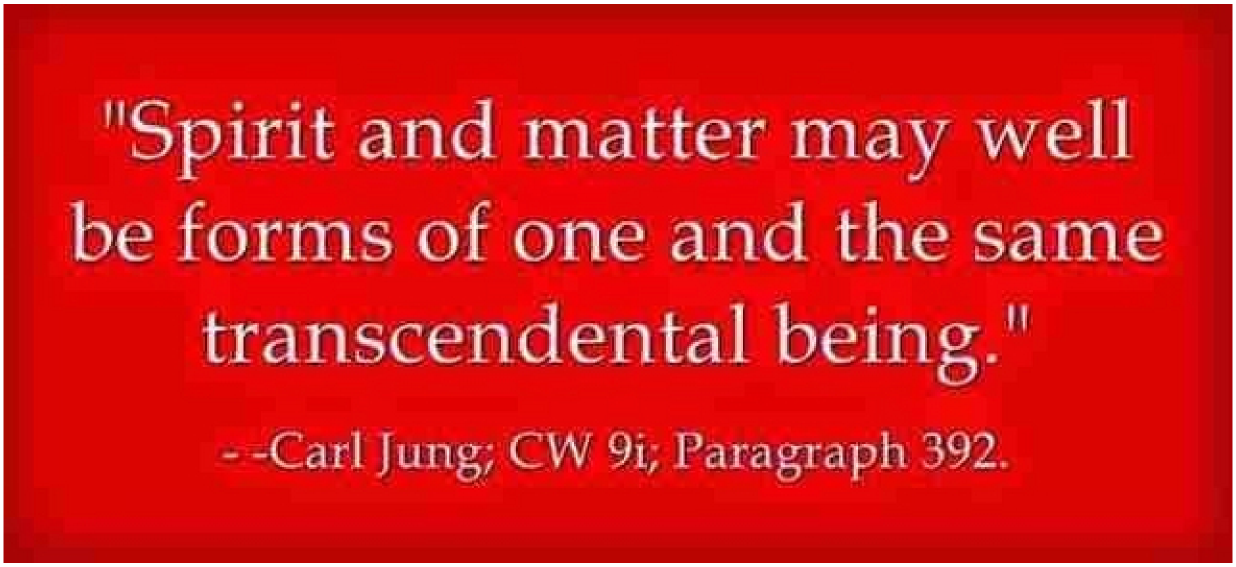

"Spirit and matter may well be forms of one and the same transcendental being."

- -Carl Jung; CW 9i; Paragraph 392.

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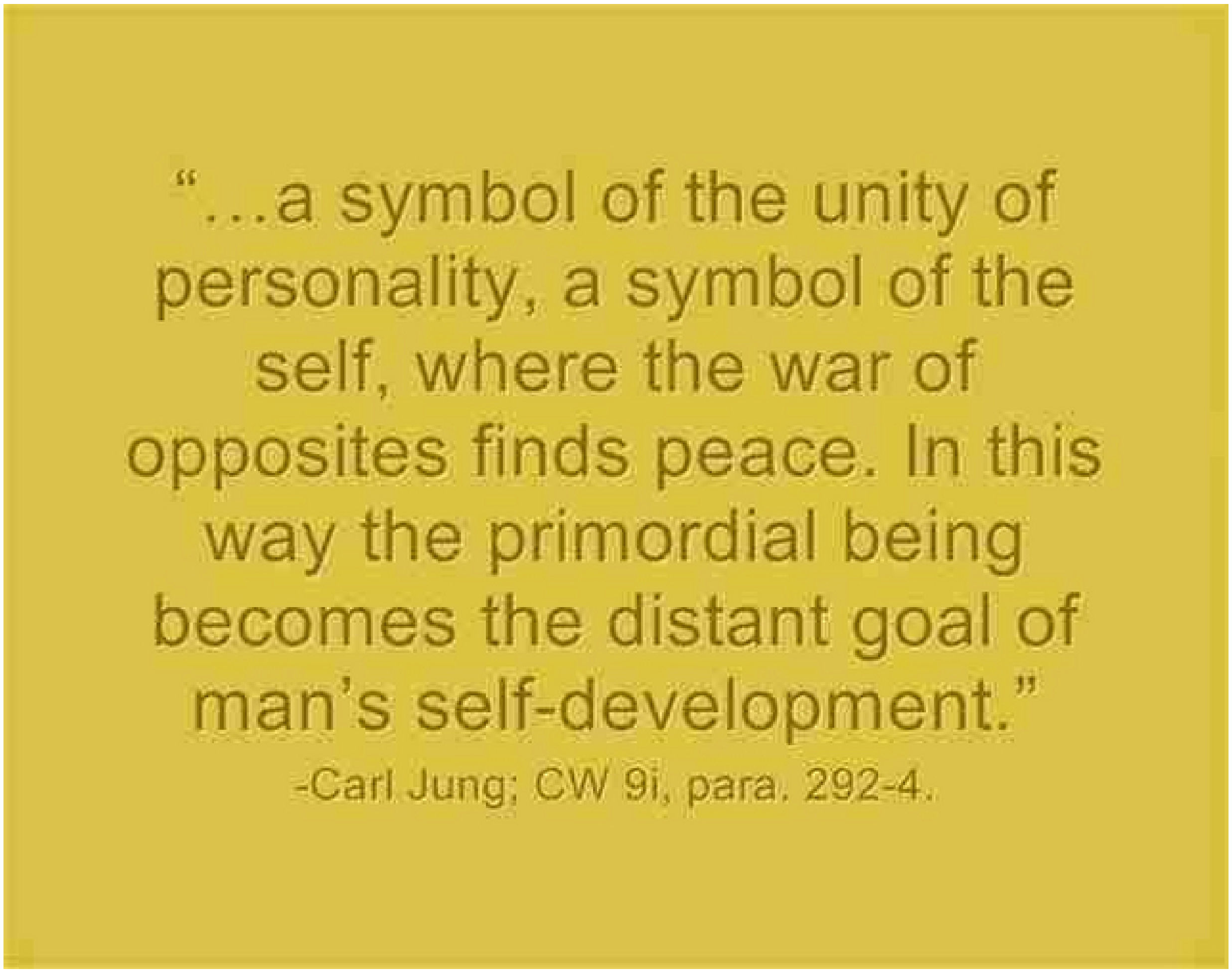
[13]



"…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development."

-Carl Jung; CW 9i, para. 292-4.

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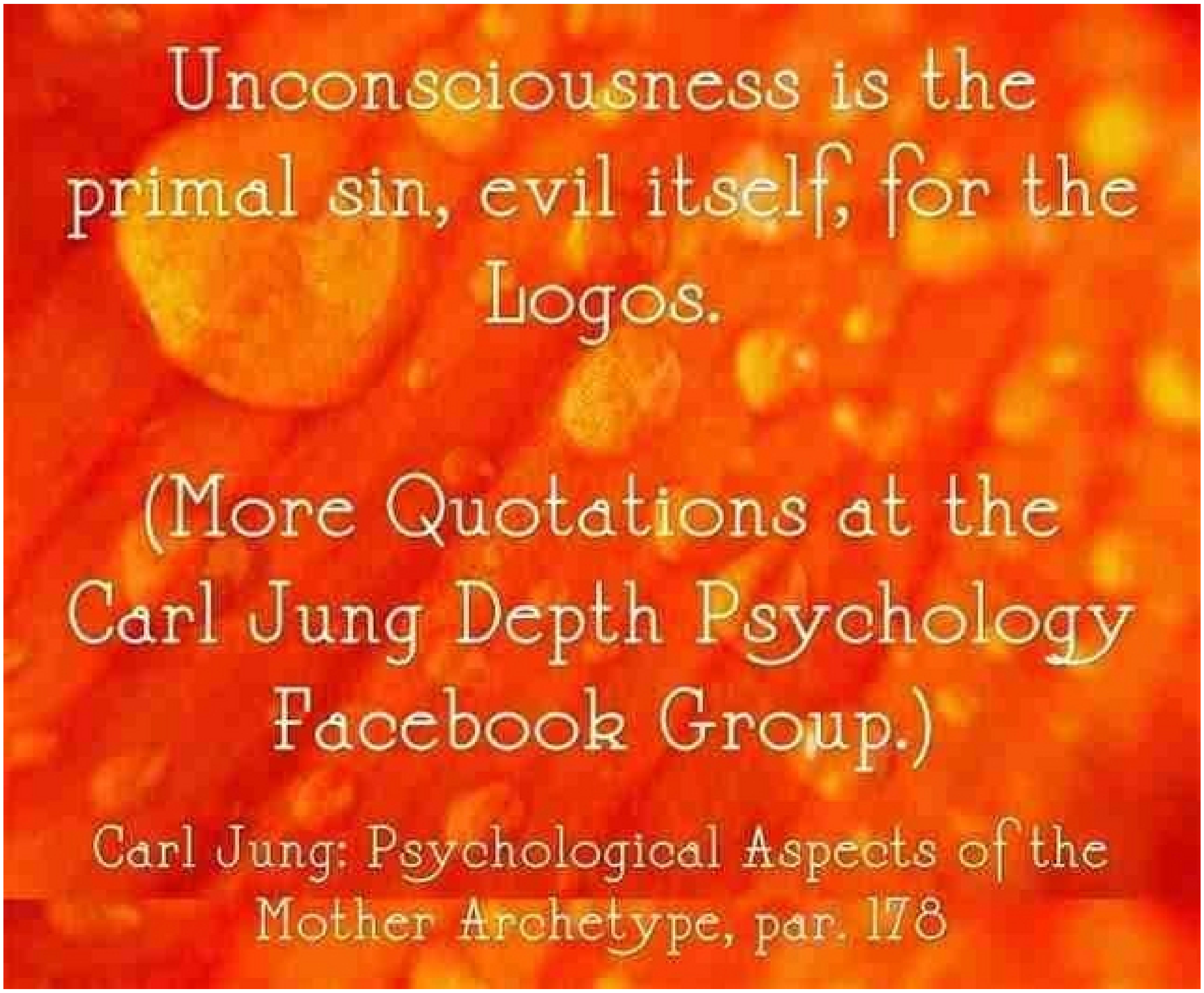

Unconsciousness is the primal sin, evil itself, for the Logos.

(More Quotations at the Carl Jung Depth Psychology Facebook Group.)

Carl Jung: Psychological Aspects of the Mother Archetype, par. 178

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This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is the medium from which the religious experience seems to flow.

As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. (Carl Jung, The Undiscovered Self)

(More on the Carl Jung Depth Psychology Facebook Group)

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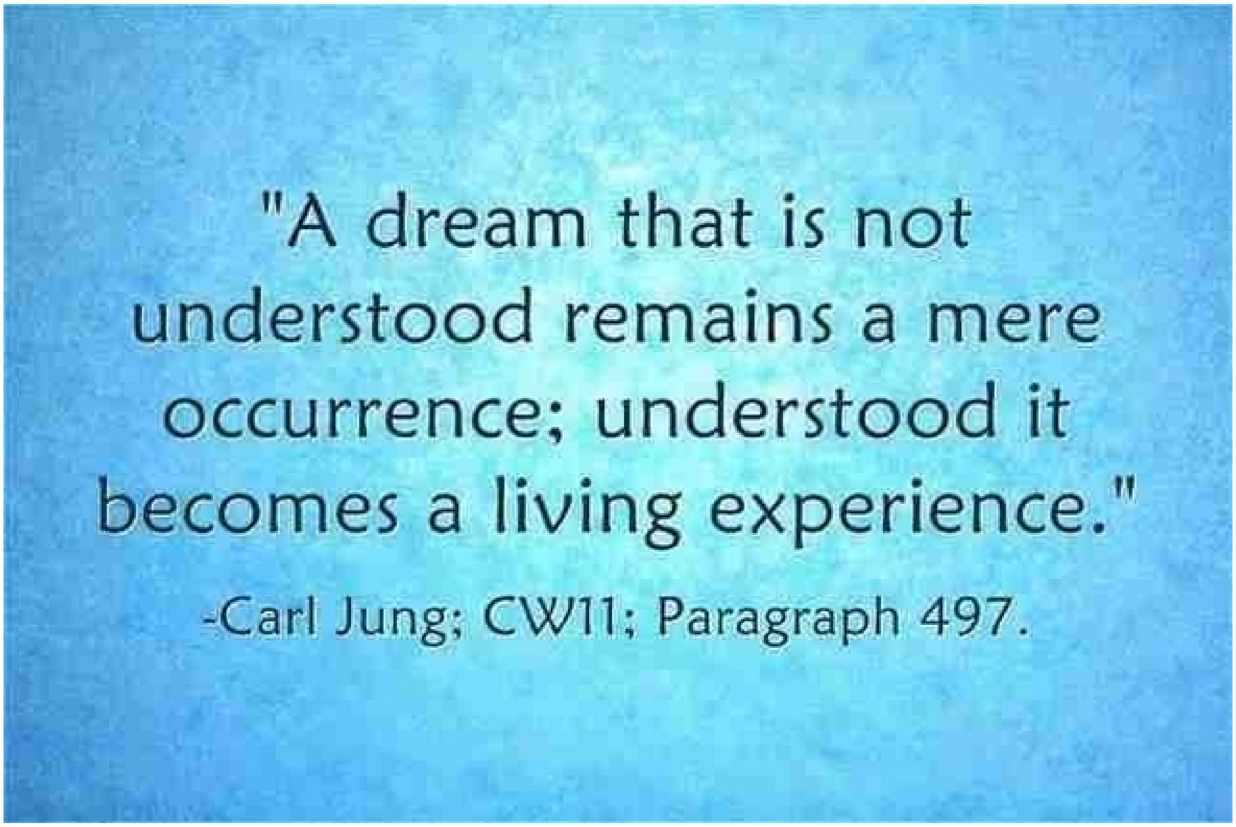

"A dream that is not understood remains a mere occurrence; understood it becomes a living experience."

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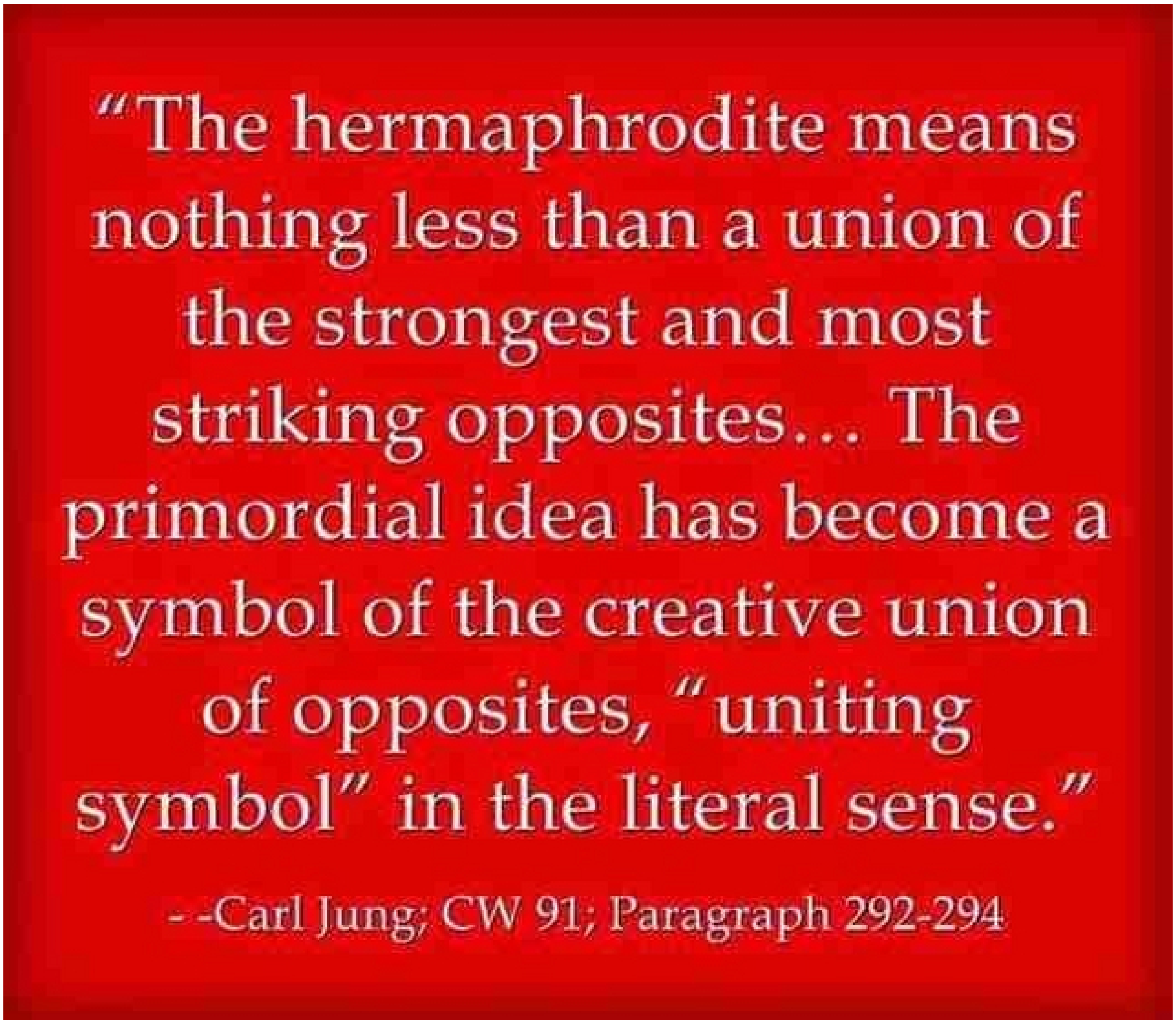

“The hermaphrodite means nothing less than a union of the strongest and most striking opposites… The primordial idea has become a symbol of the creative union of opposites, “uniting symbol” in the literal sense.”

- -Carl Jung; CW 91; Paragraph 292-294

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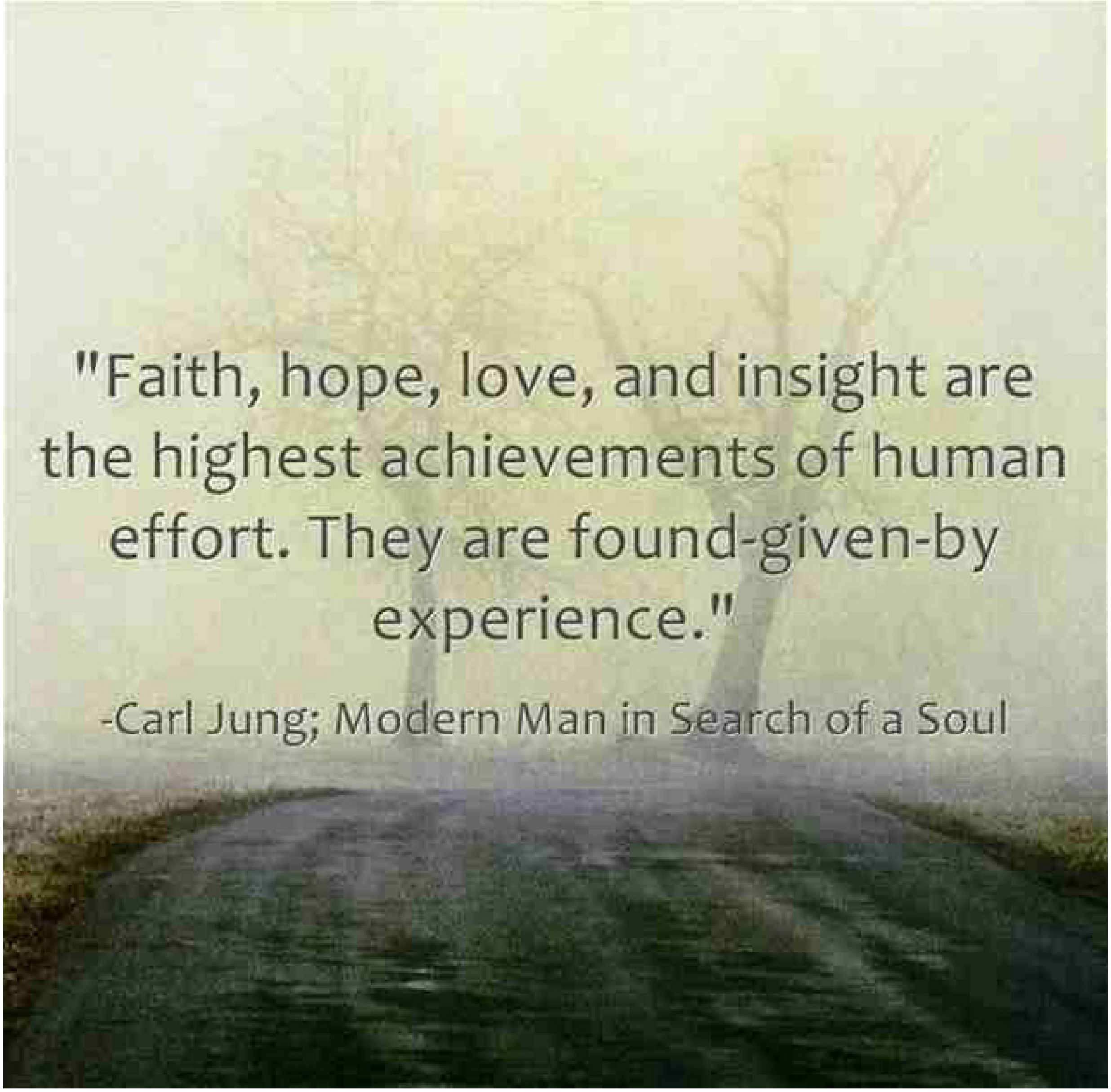
"Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."
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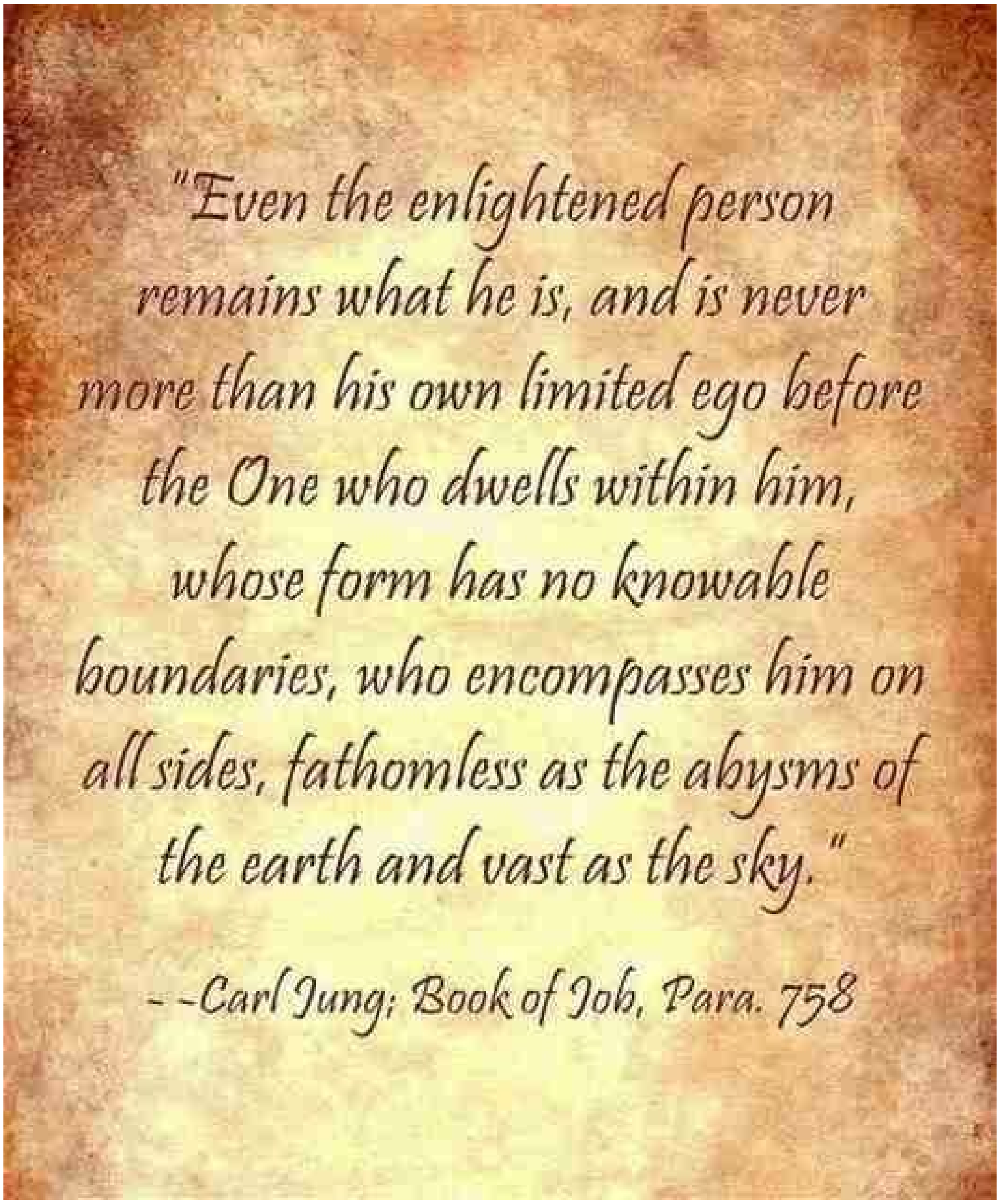

"Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky."

- -Carl Jung; Book of Job, Para. 758

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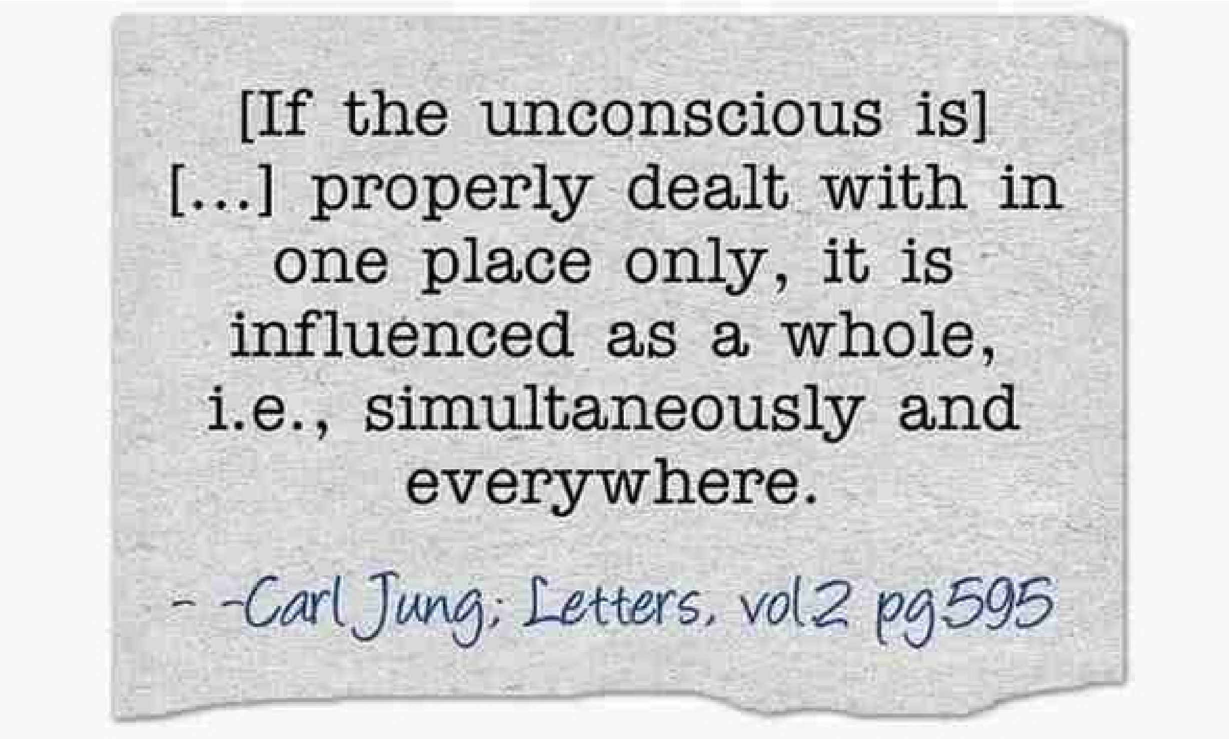

[If the unconscious is]
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- -Carl Jung; Letters, vol2 pg595

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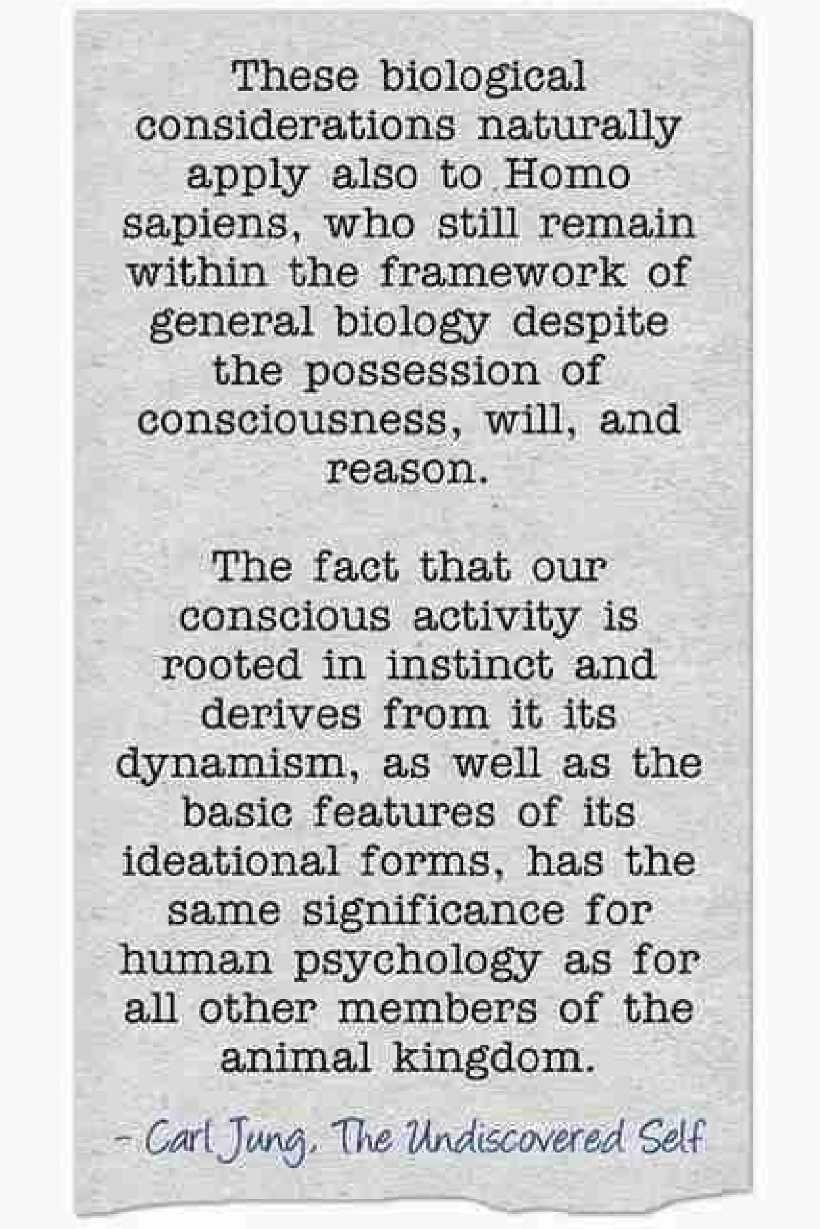

These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason.

The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom.

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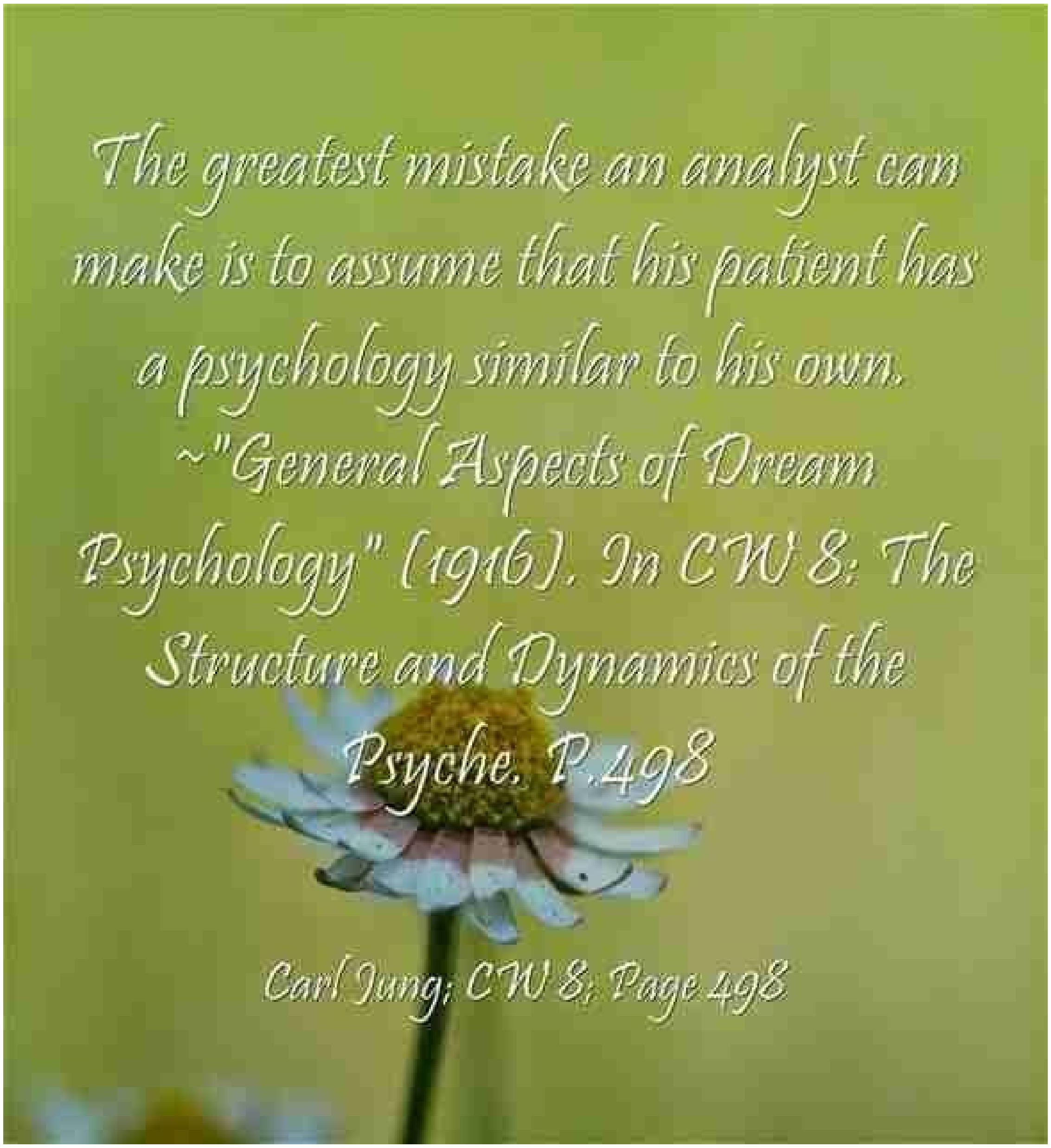
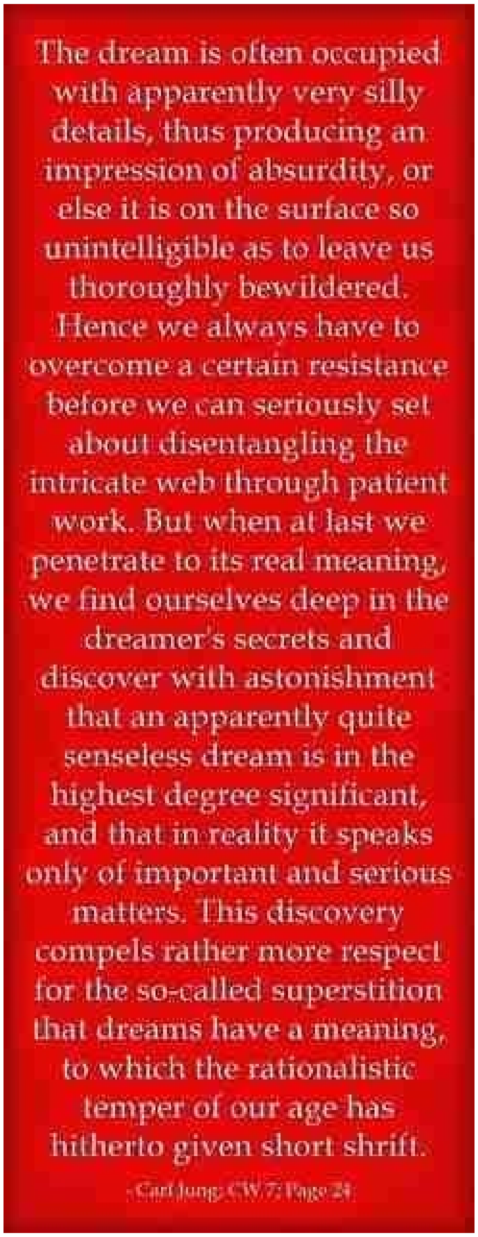

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.498
Carl Jung; CW 8; Page 498

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498

[23] 

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.

- Carl Jung; CW 7; Page 24

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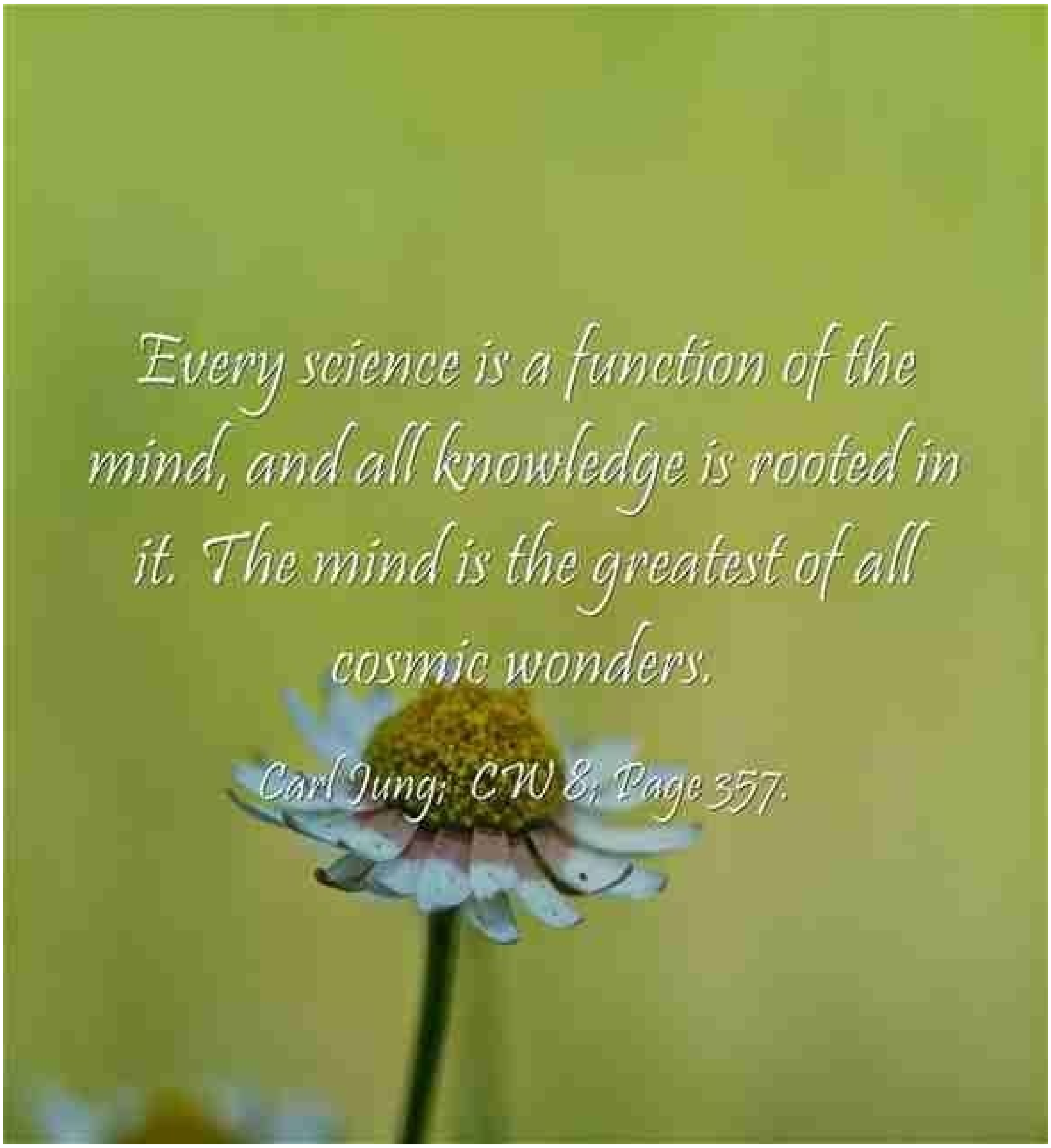
Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders.
Carl Jung; CW 8, Page 357.

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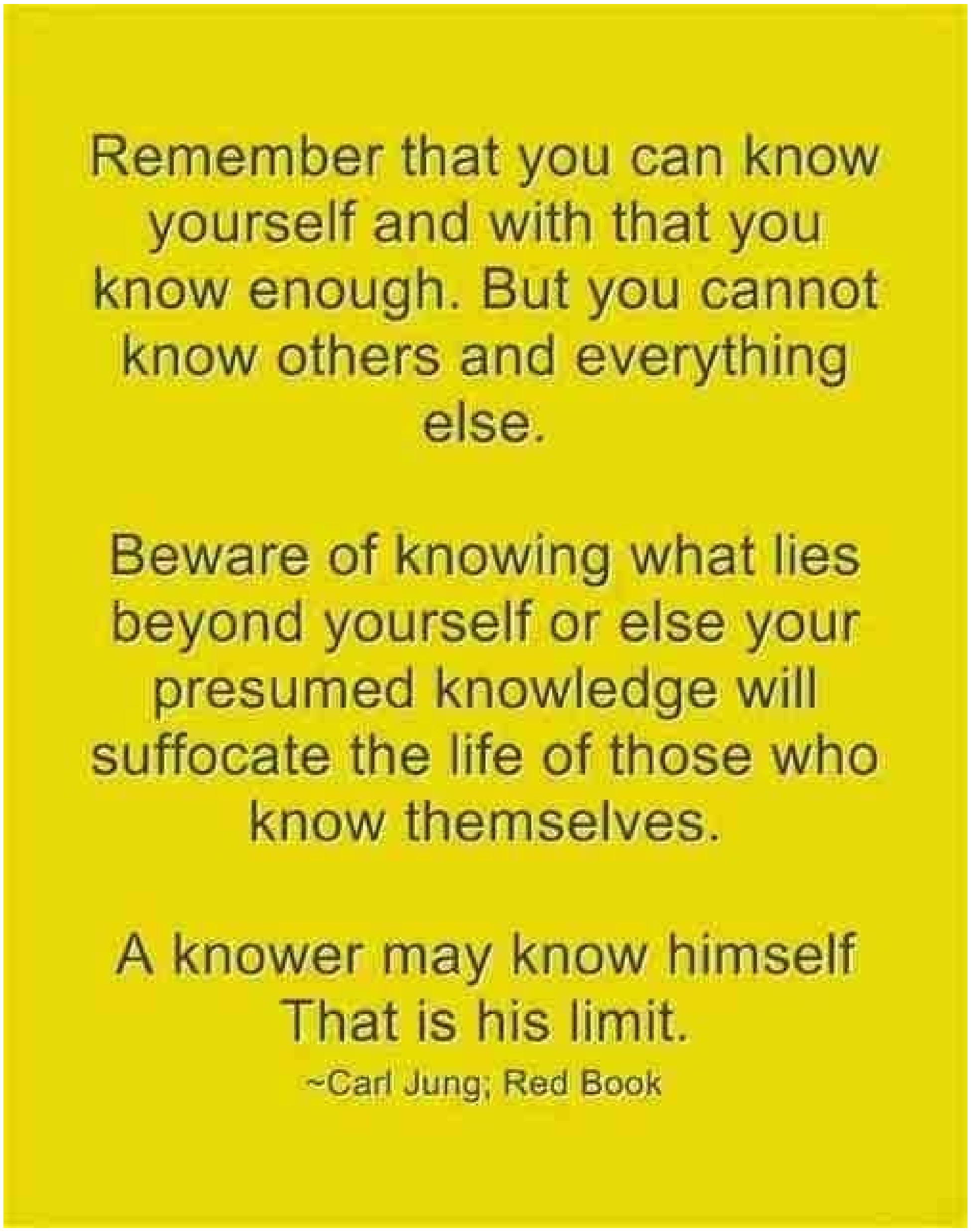

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else.

Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves.

A knower may know himself That is his limit.

~Carl Jung; Red Book

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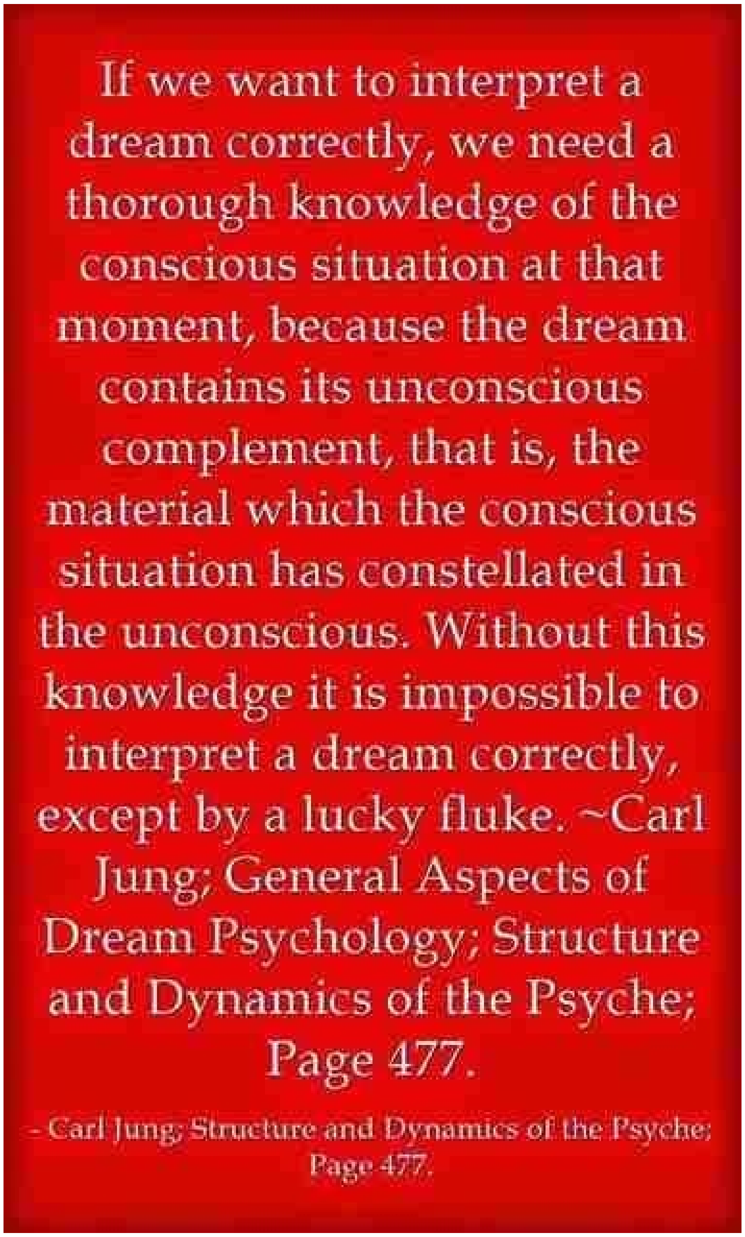

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. ~Carl Jung; General Aspects of Dream Psychology; Structure and Dynamics of the Psyche; Page 477.

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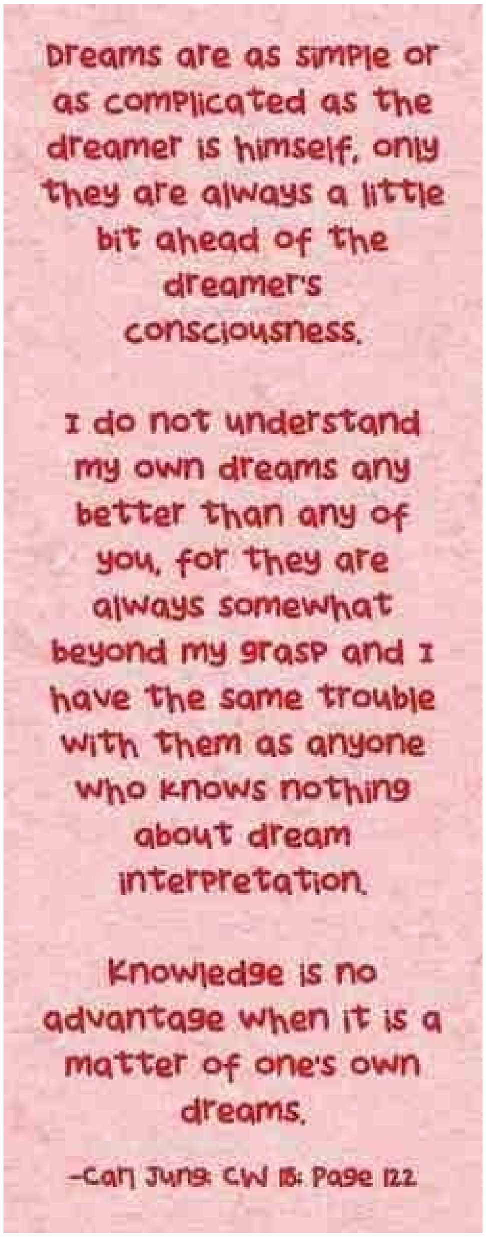
[27] 

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness.

I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation.

Knowledge is no advantage when it is a matter of one's own dreams.

-Carl Jung: CW 18: Page 122

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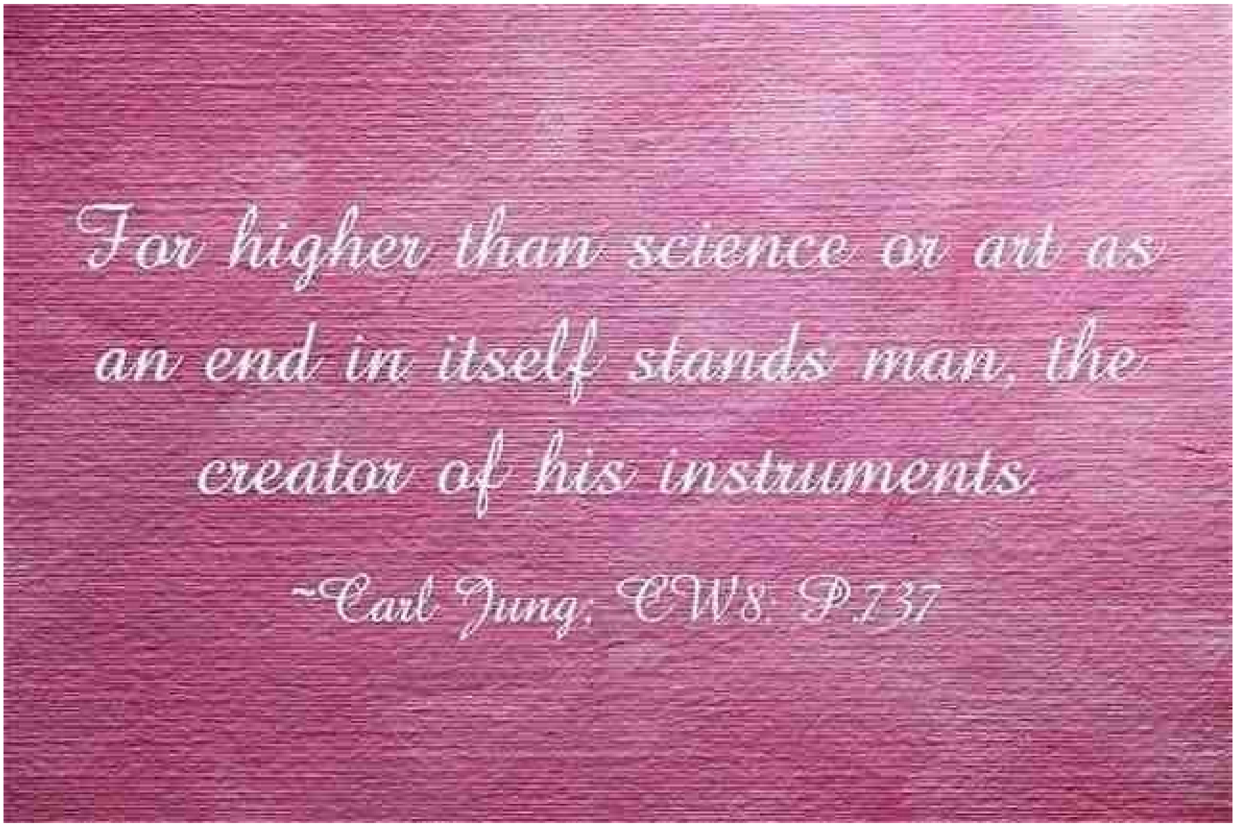

For higher than science or art as
an end in itself stands man, the
creator of his instruments.
~Carl Jung; CW8; P.737

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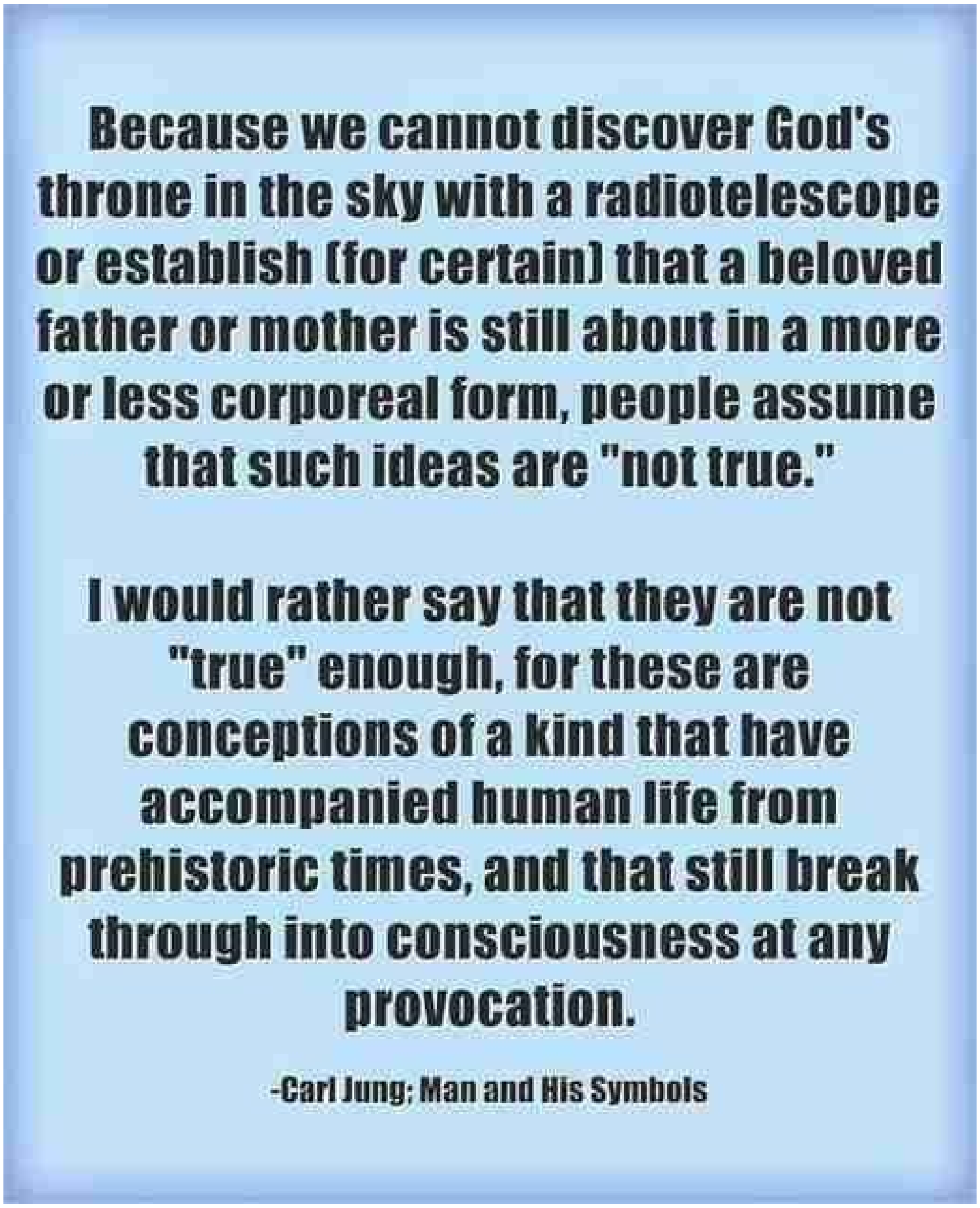

Because we cannot discover God's throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true."

I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation.

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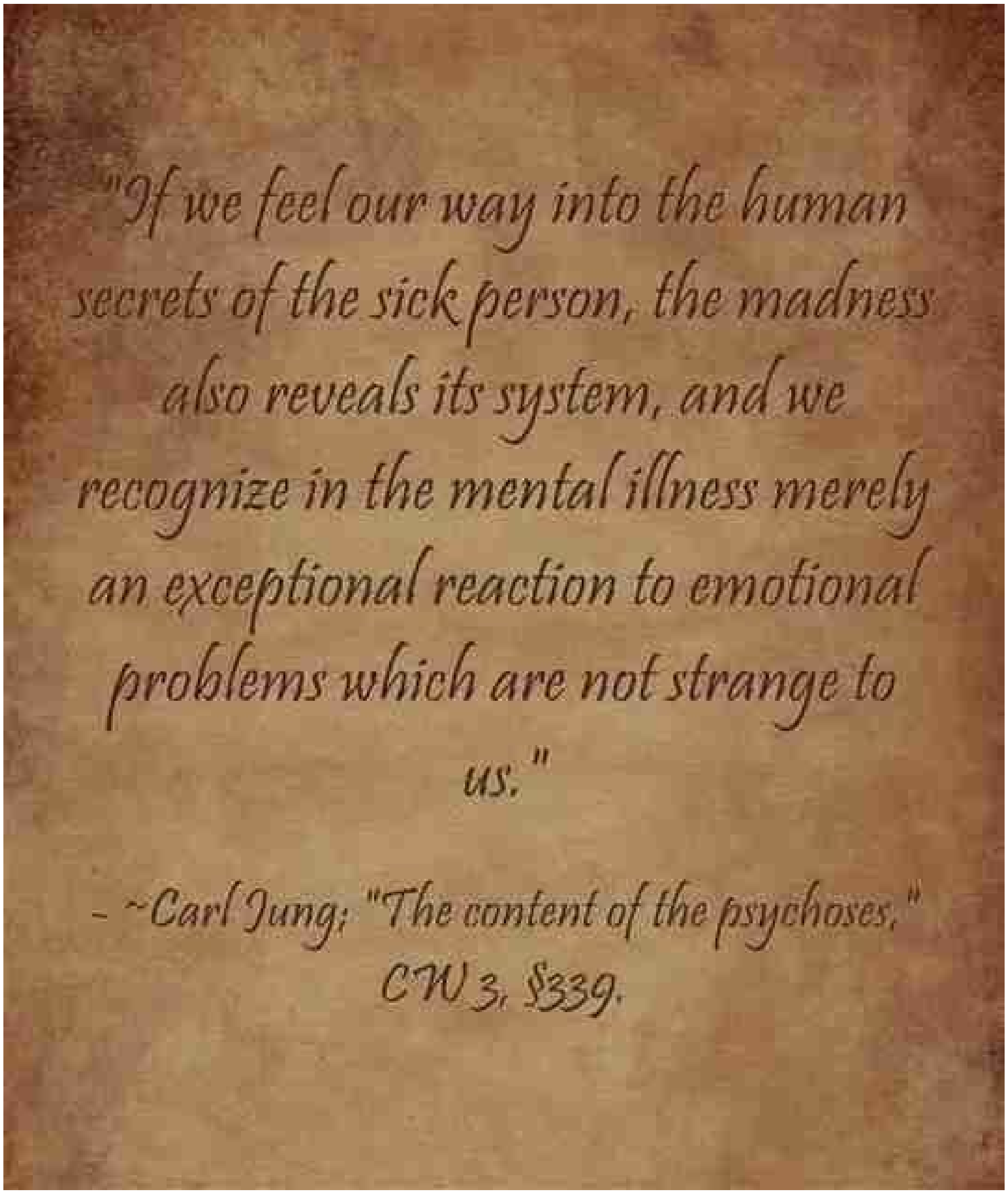

"If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us."

- ~Carl Jung; "The content of the psychoses," CW 3, §339.

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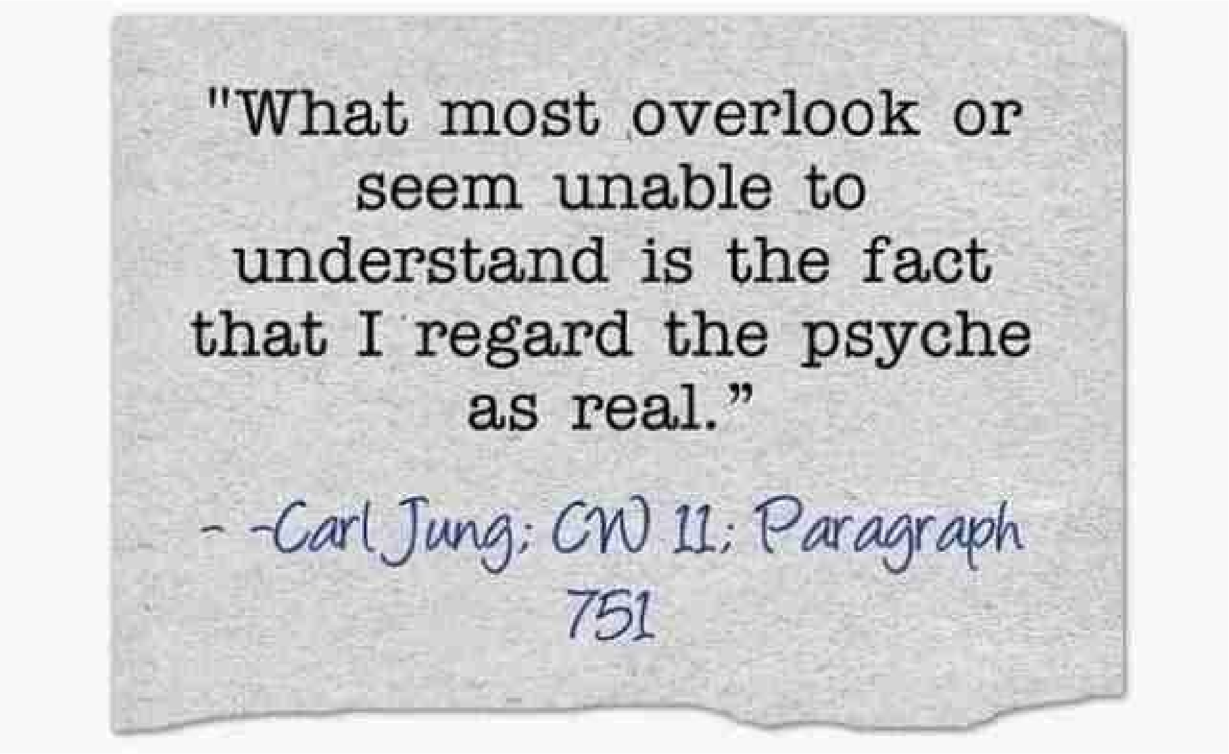

"What most overlook or seem unable to understand is the fact that I regard the psyche as real."

- -Carl Jung; CW 11; Paragraph 751

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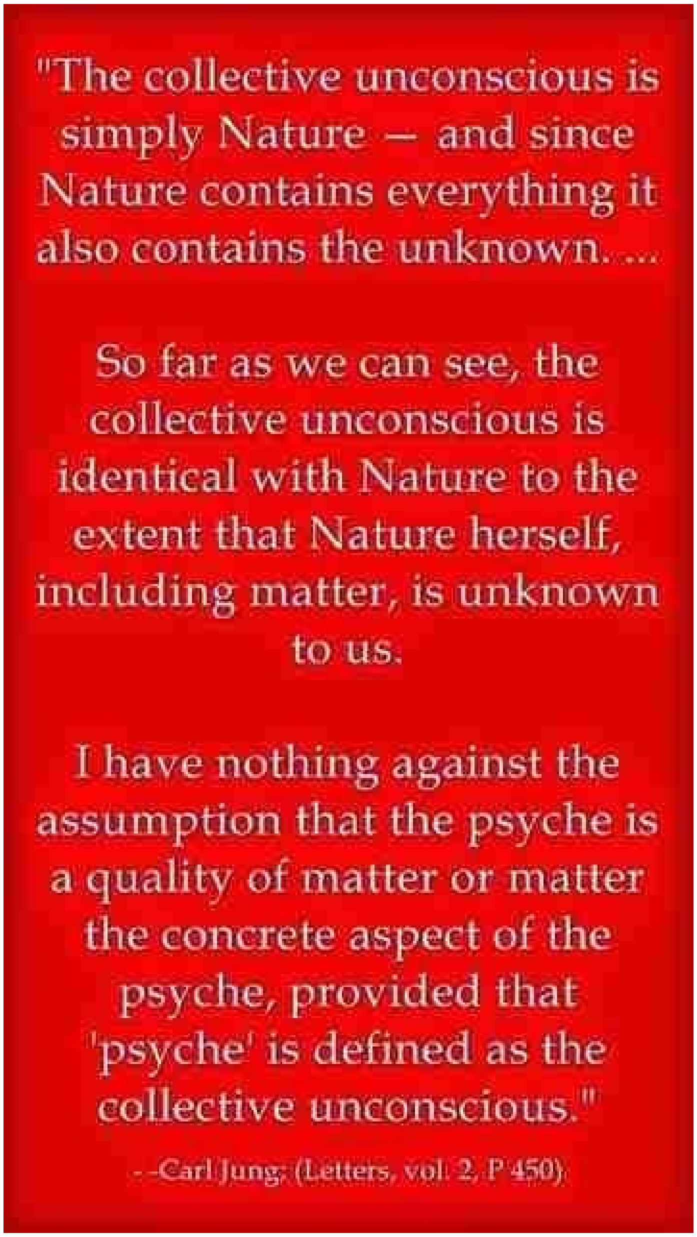

"The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ...

So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us.

I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious."

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"Nature is not matter only,
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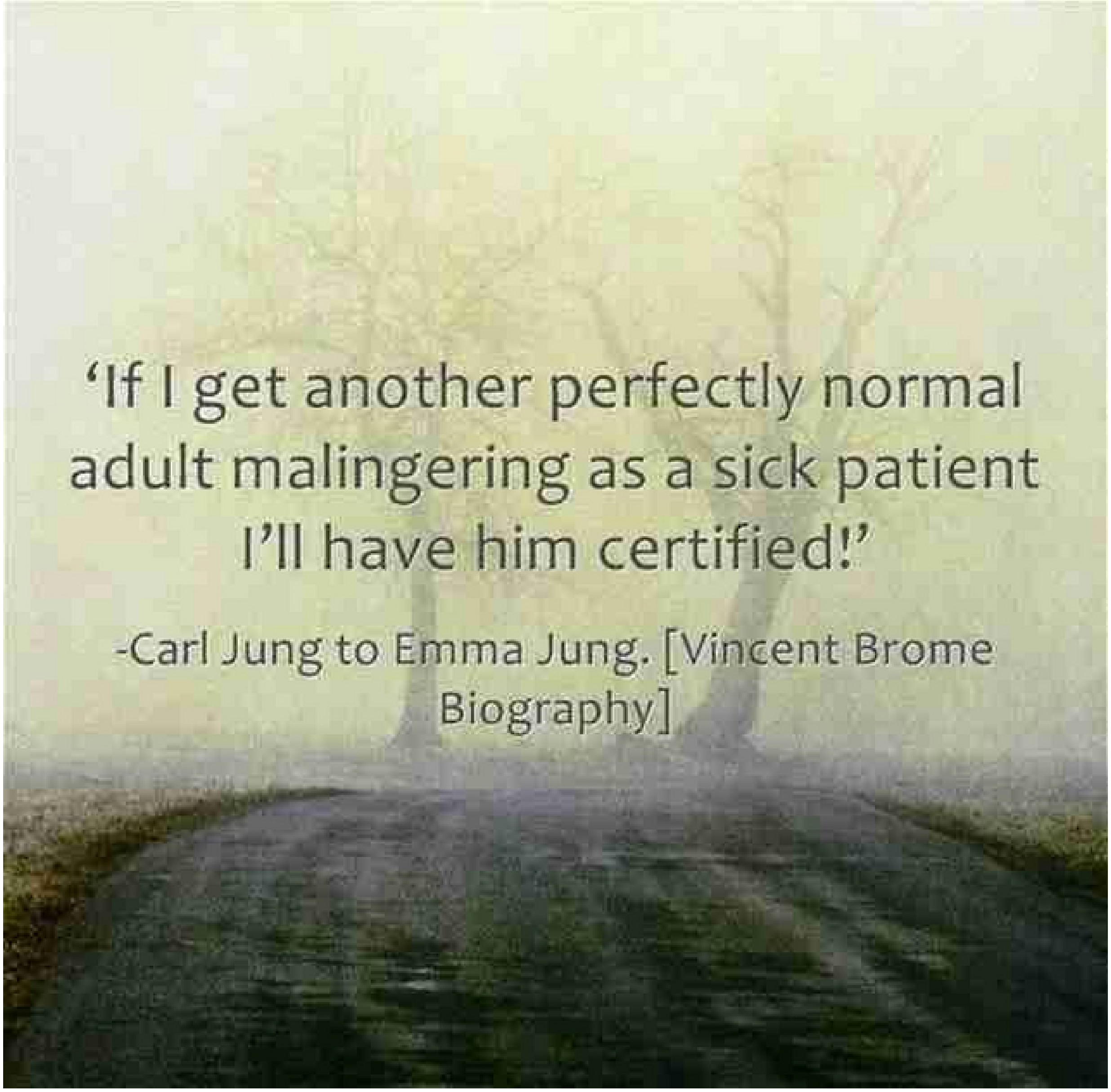
‘If I get another perfectly normal adult malingering as a sick patient I’ll have him certified!’
-Carl Jung to Emma Jung. [Vincent Brome Biography]

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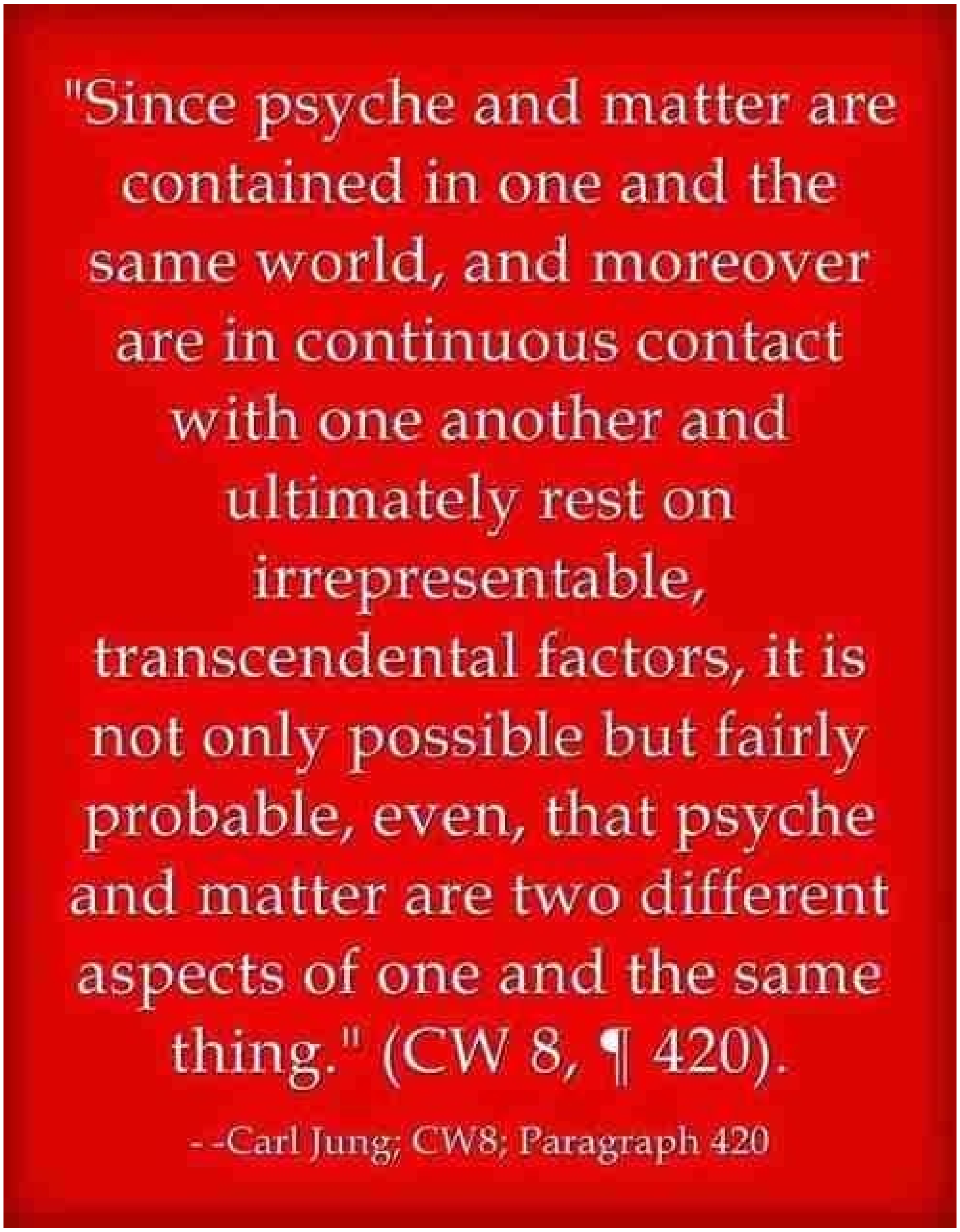

"Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing." (CW 8, ¶ 420).

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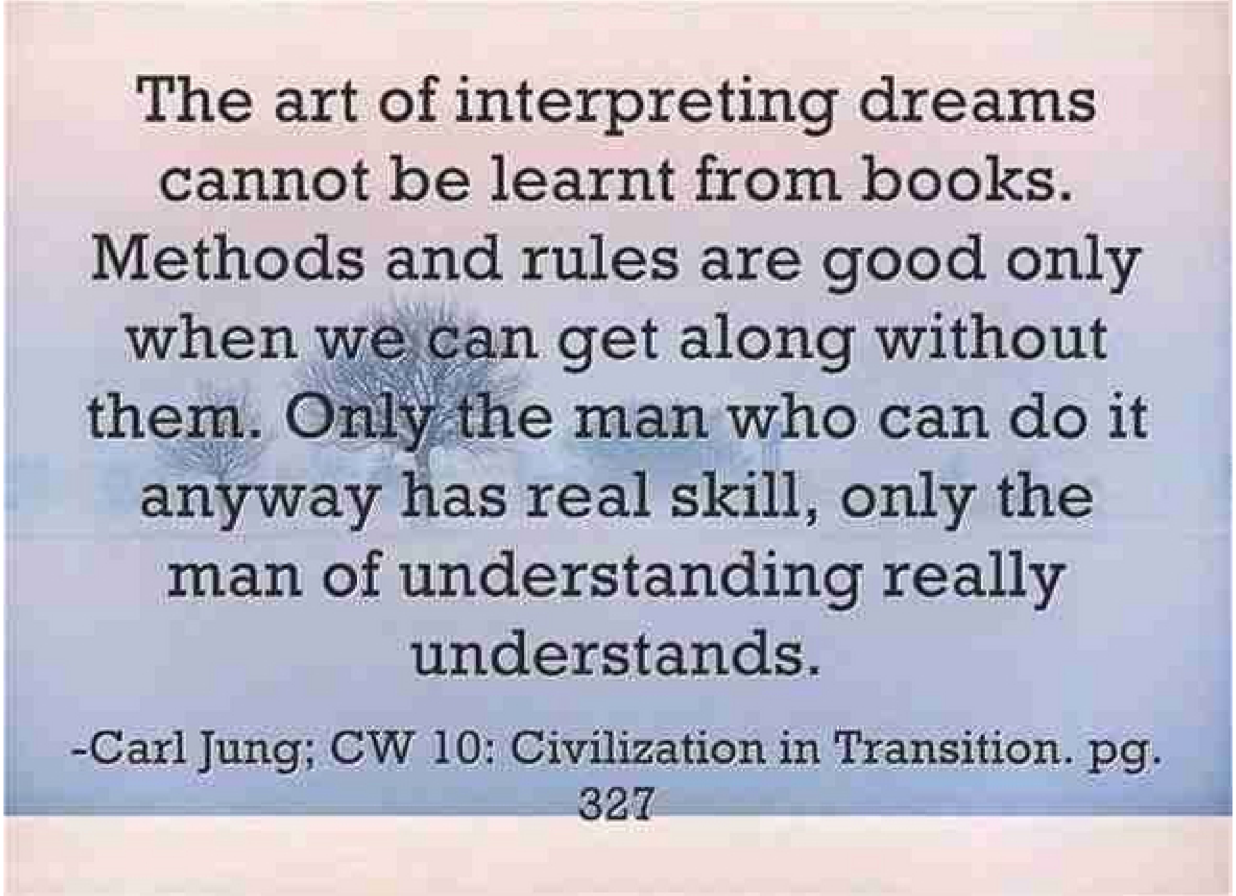

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.

-Carl Jung; CW 10: Civilization in Transition. pg. 327

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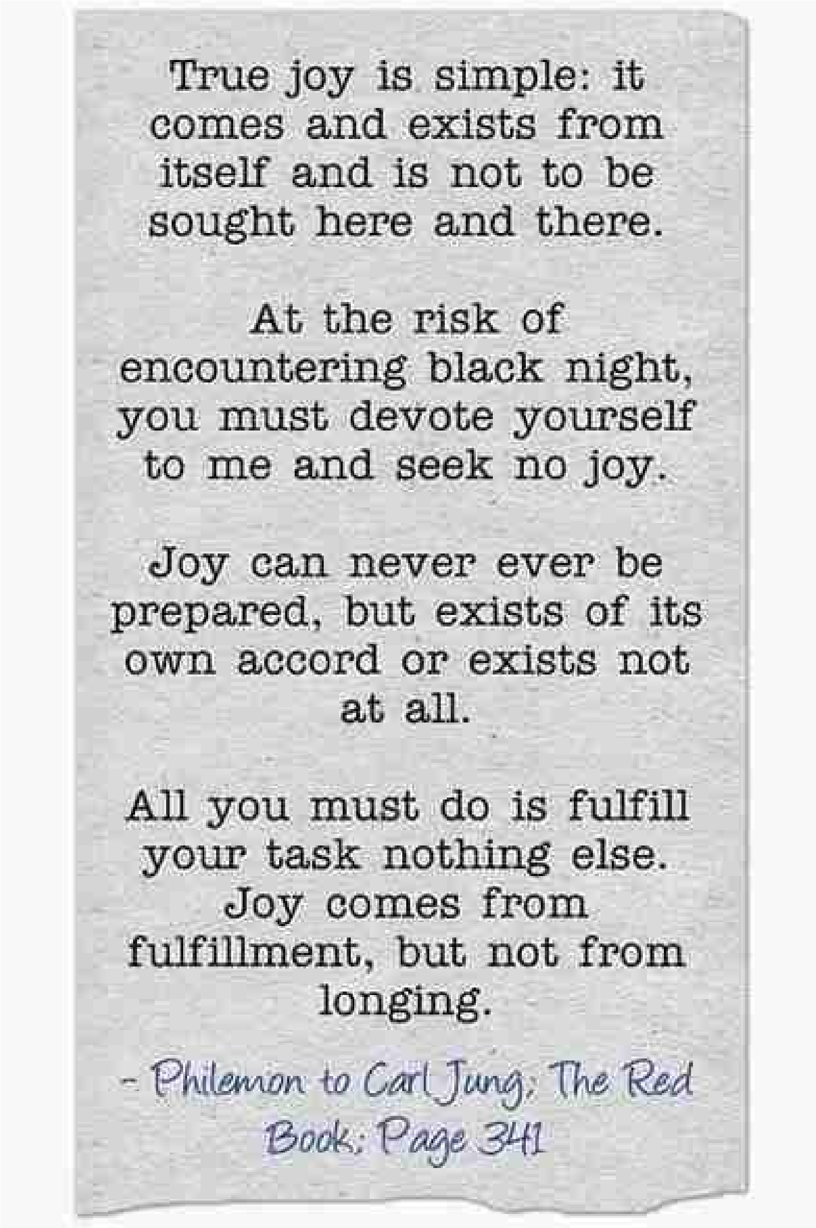
Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327



True joy is simple: it comes and exists from itself and is not to be sought here and there.

At the risk of encountering black night, you must devote yourself to me and seek no joy.

Joy can never ever be prepared, but exists of its own accord or exists not at all.

All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing.

- Philemon to Carl Jung; The Red Book; Page 341

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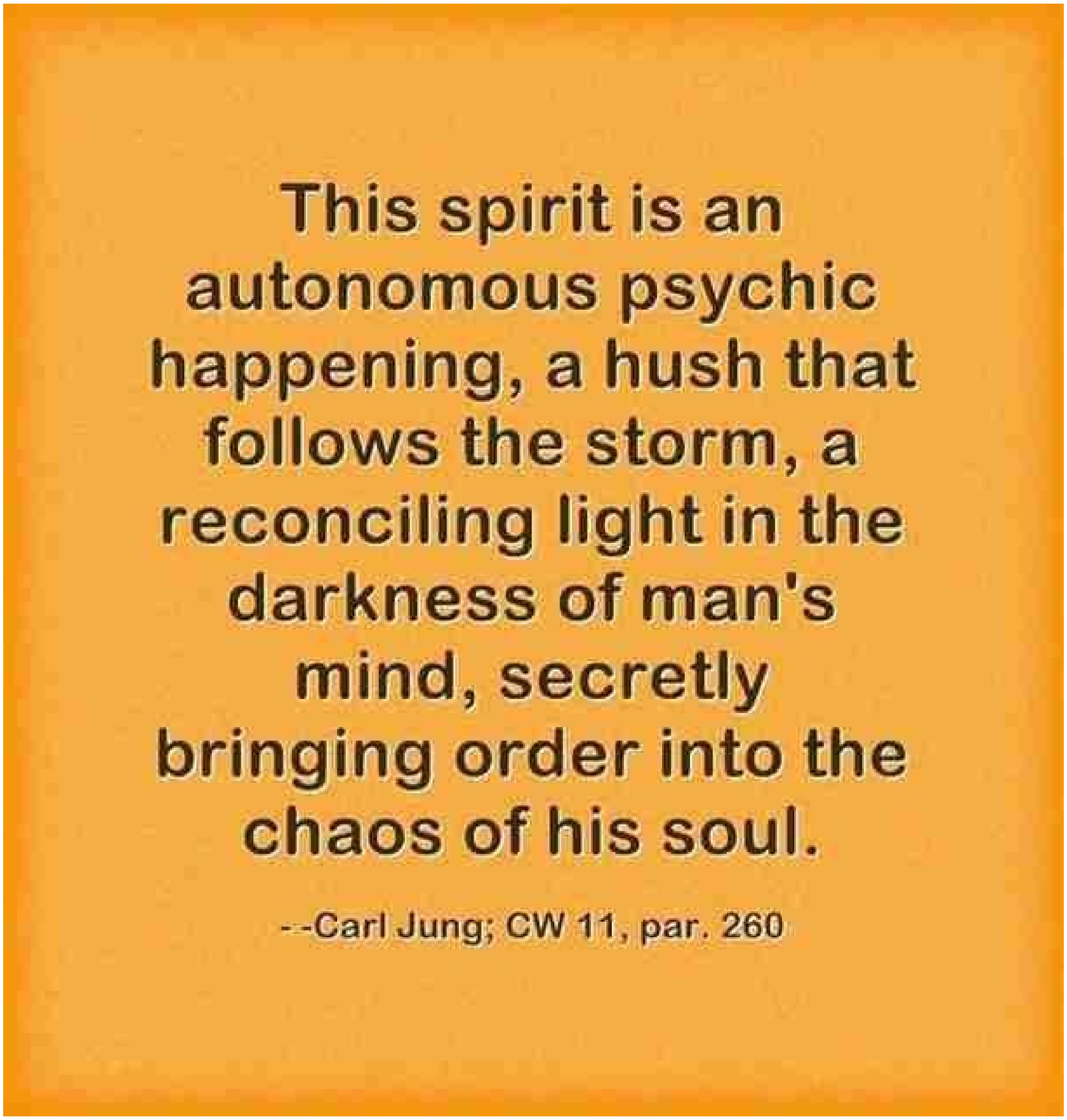

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul.

--Carl Jung; CW 11, par. 260

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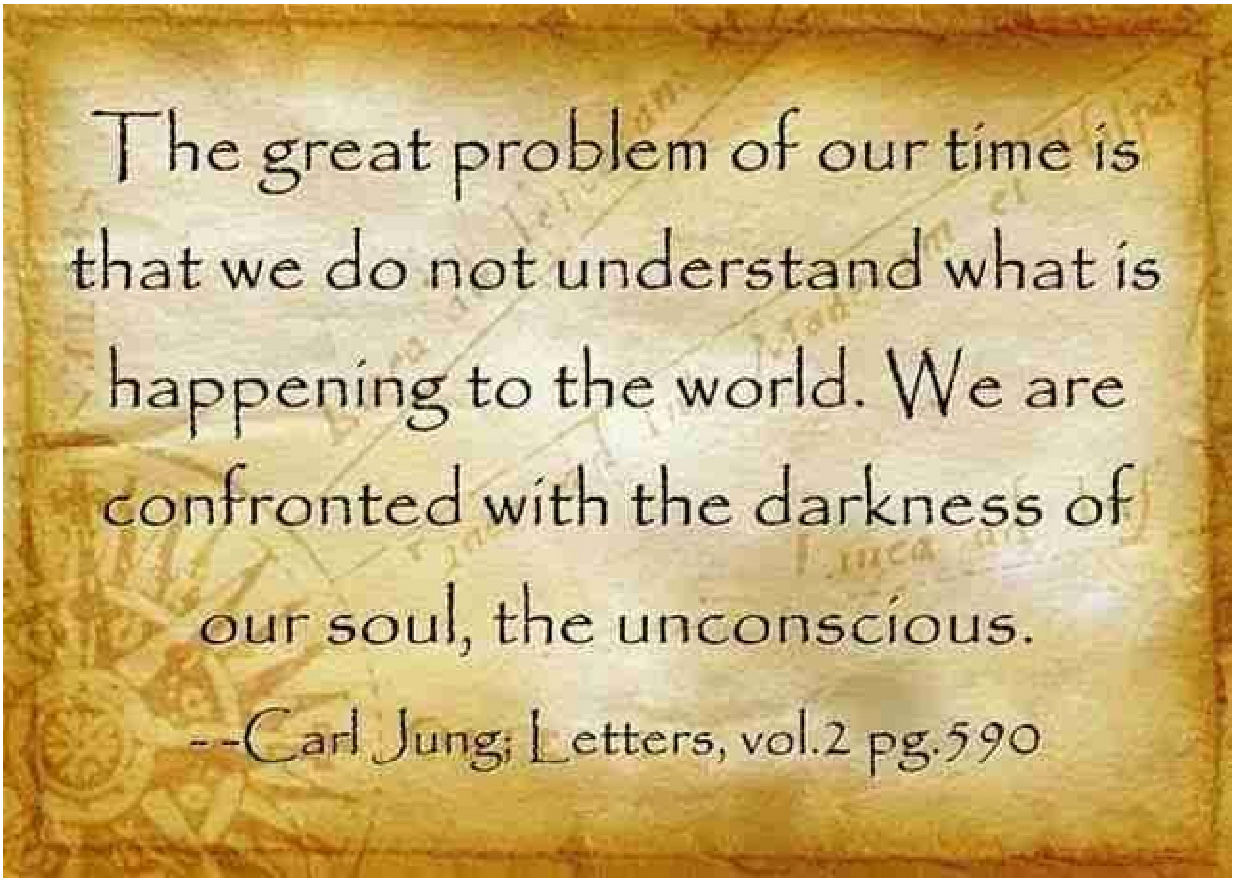

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious.

--Carl Jung; Letters, vol.2 pg.590

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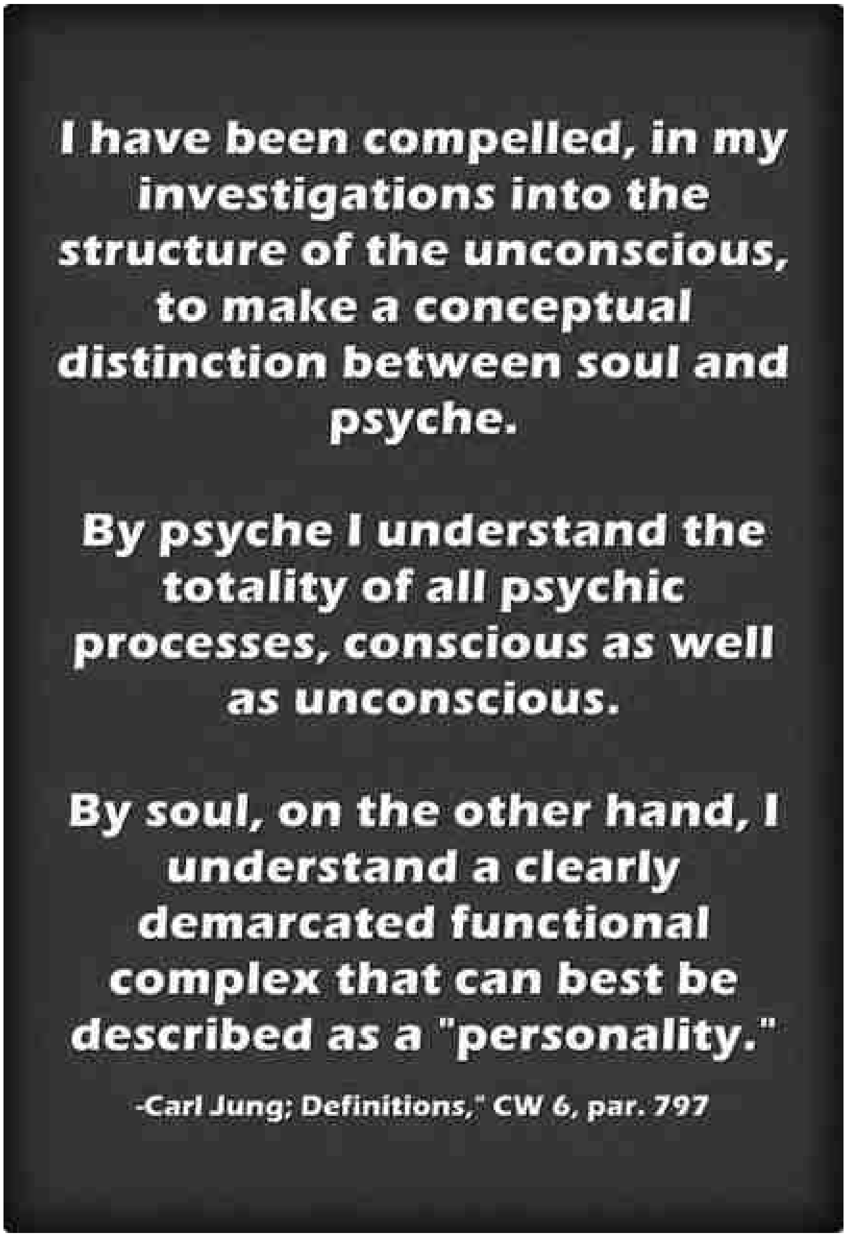

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious.

By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality."

-Carl Jung; Definitions," CW 6, par. 797

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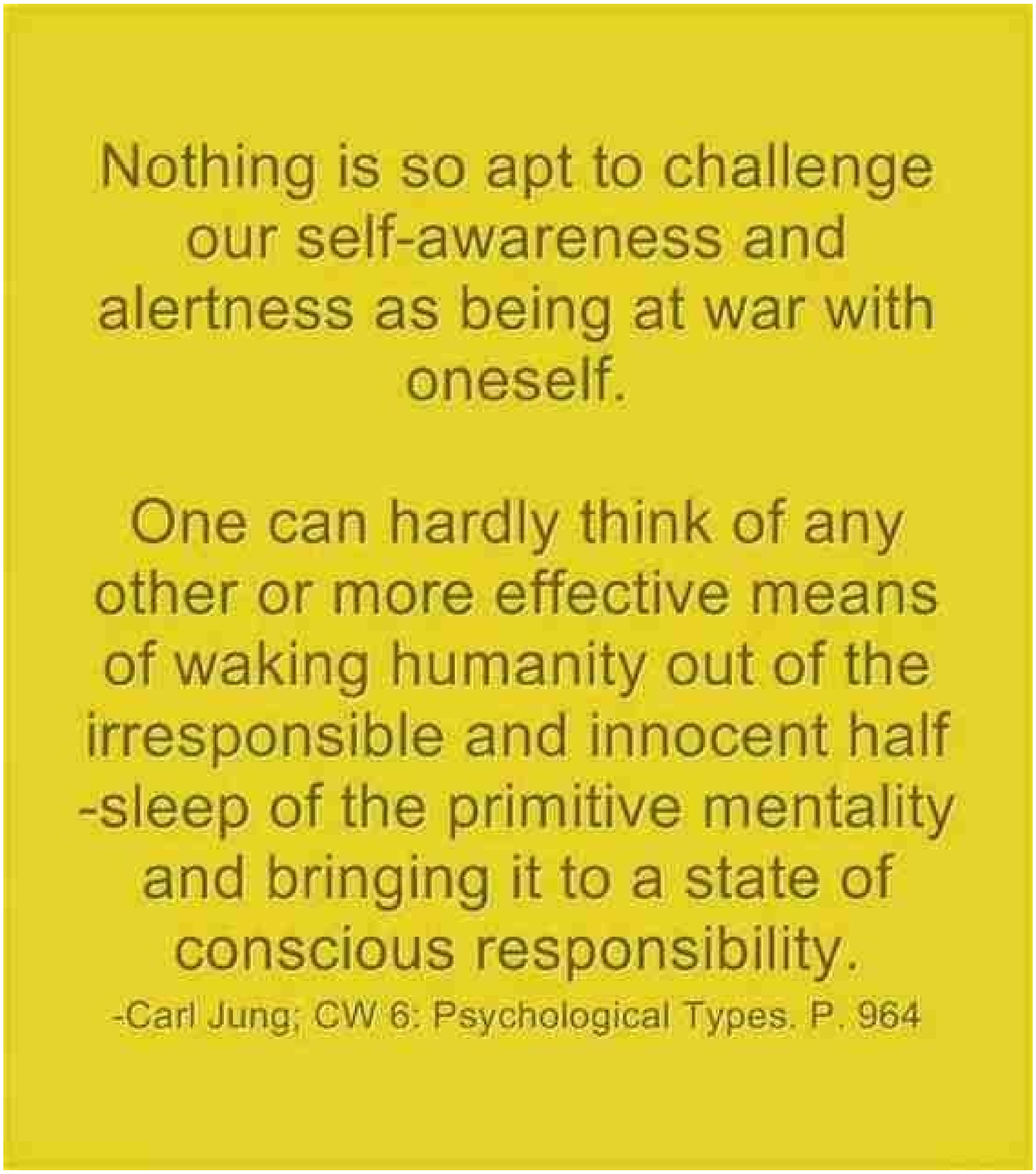

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself.

One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half -sleep of the primitive mentality and bringing it to a state of conscious responsibility.

-Carl Jung; CW 6; Psychological Types. P. 964

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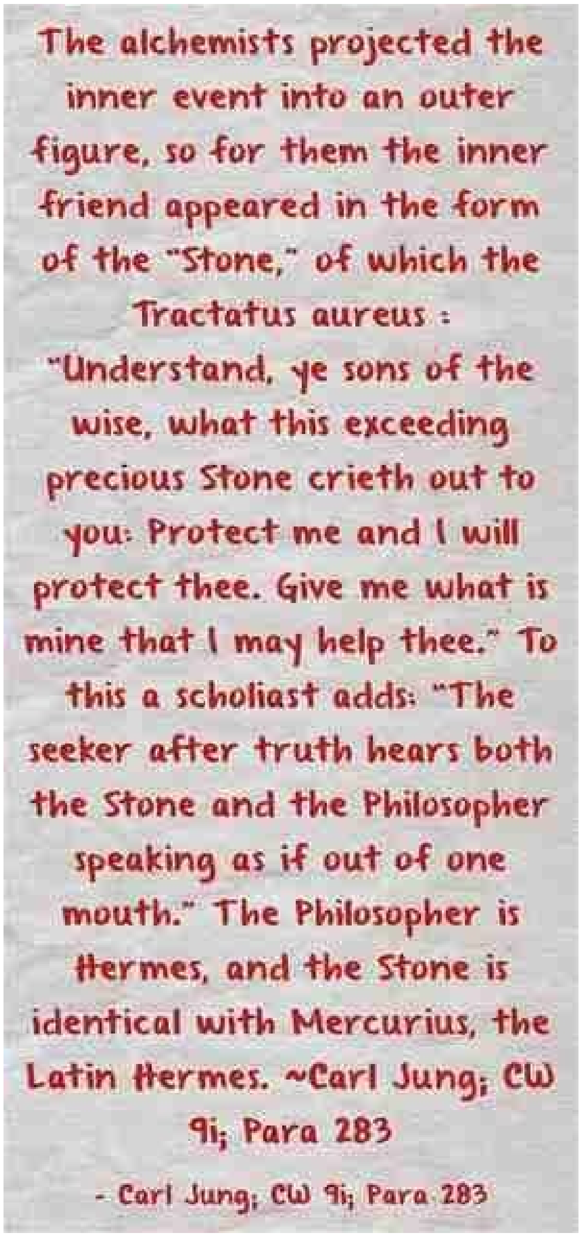

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus : “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. ~Carl Jung; CW 9i; Para 283

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[42]

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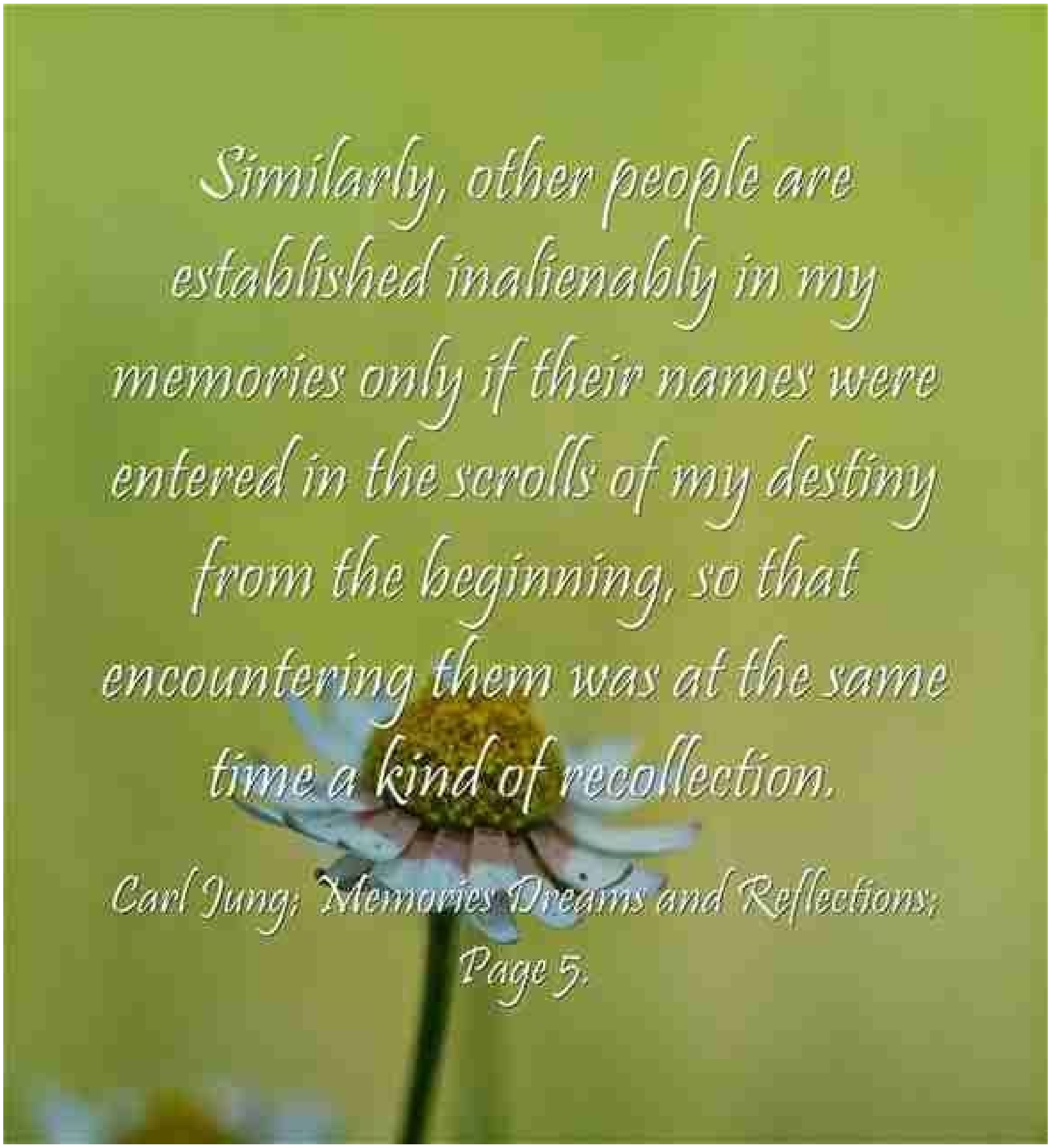
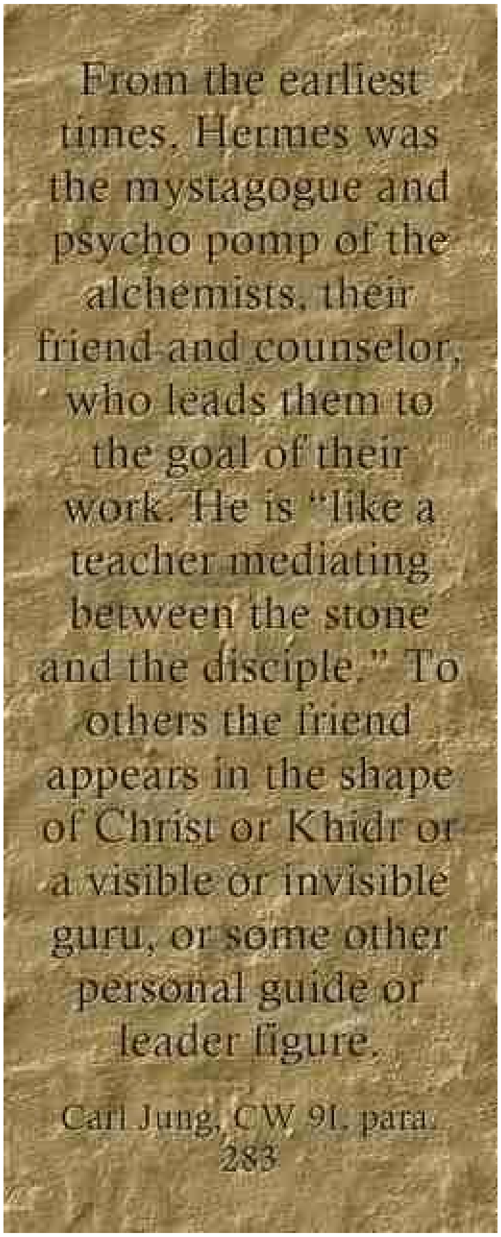


Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; Memories Dreams and Reflections; Page 5.

[44] 

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure.

Carl Jung, CW 9I, para. 283

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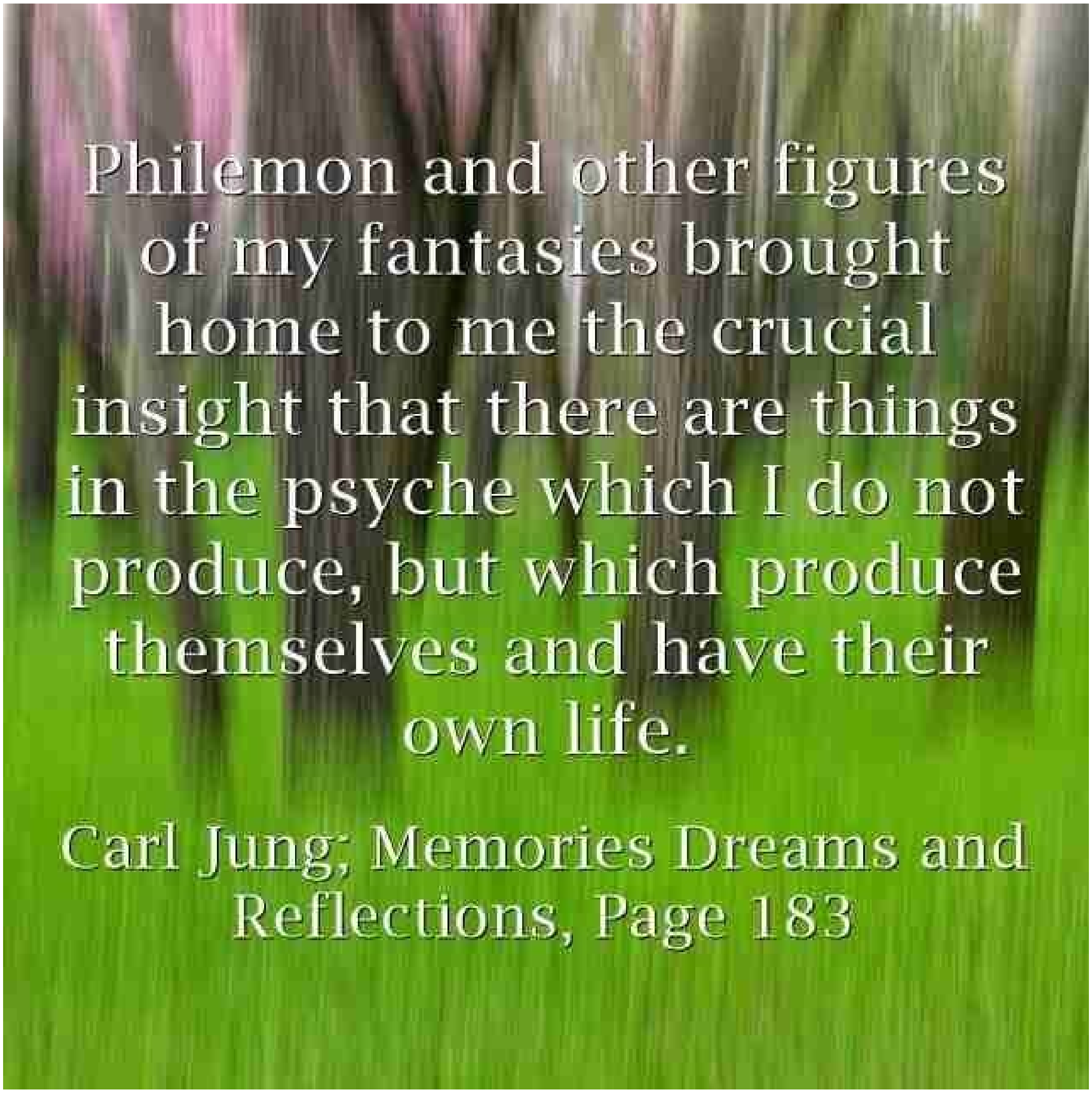

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life.

Carl Jung; Memories Dreams and Reflections, Page 183

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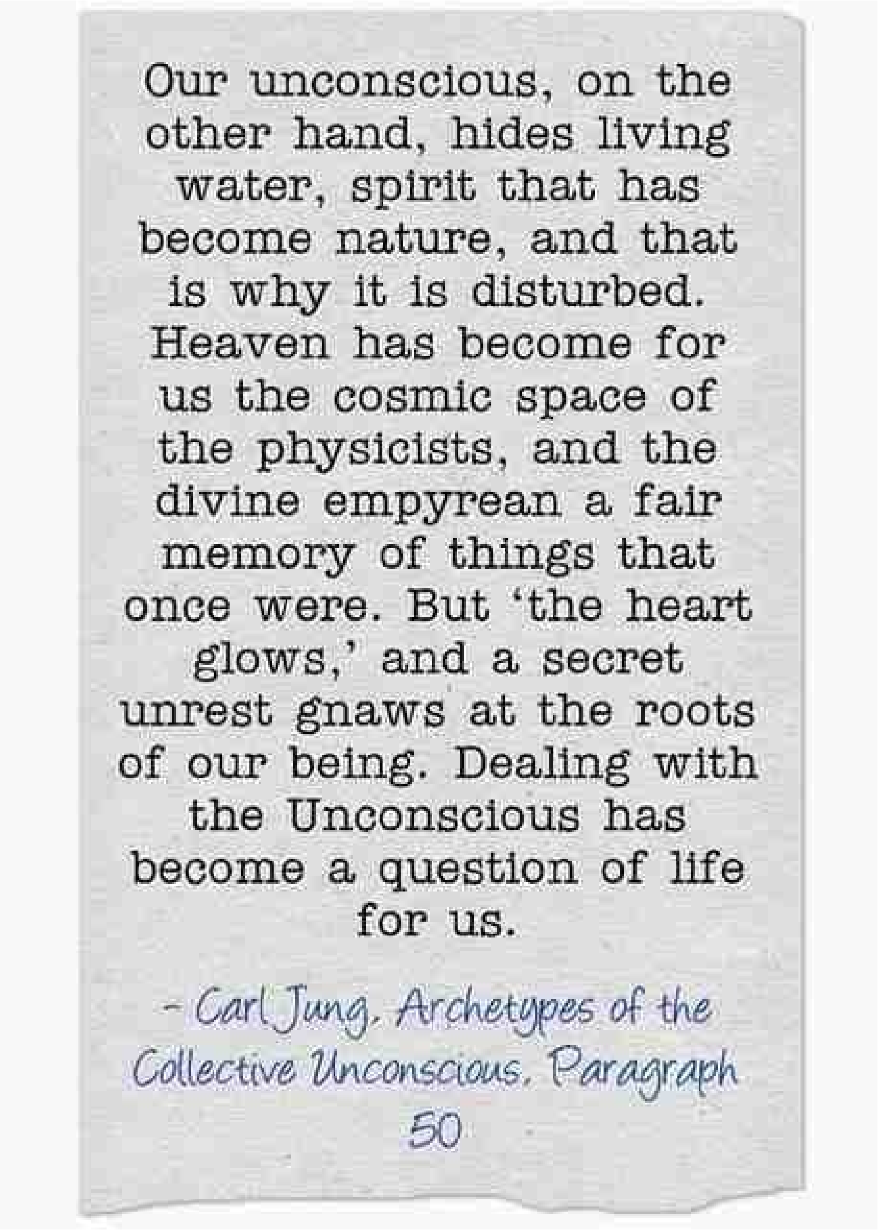

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But ‘the heart glows,’ and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us.

- Carl Jung, Archetypes of the Collective Unconscious, Paragraph 50

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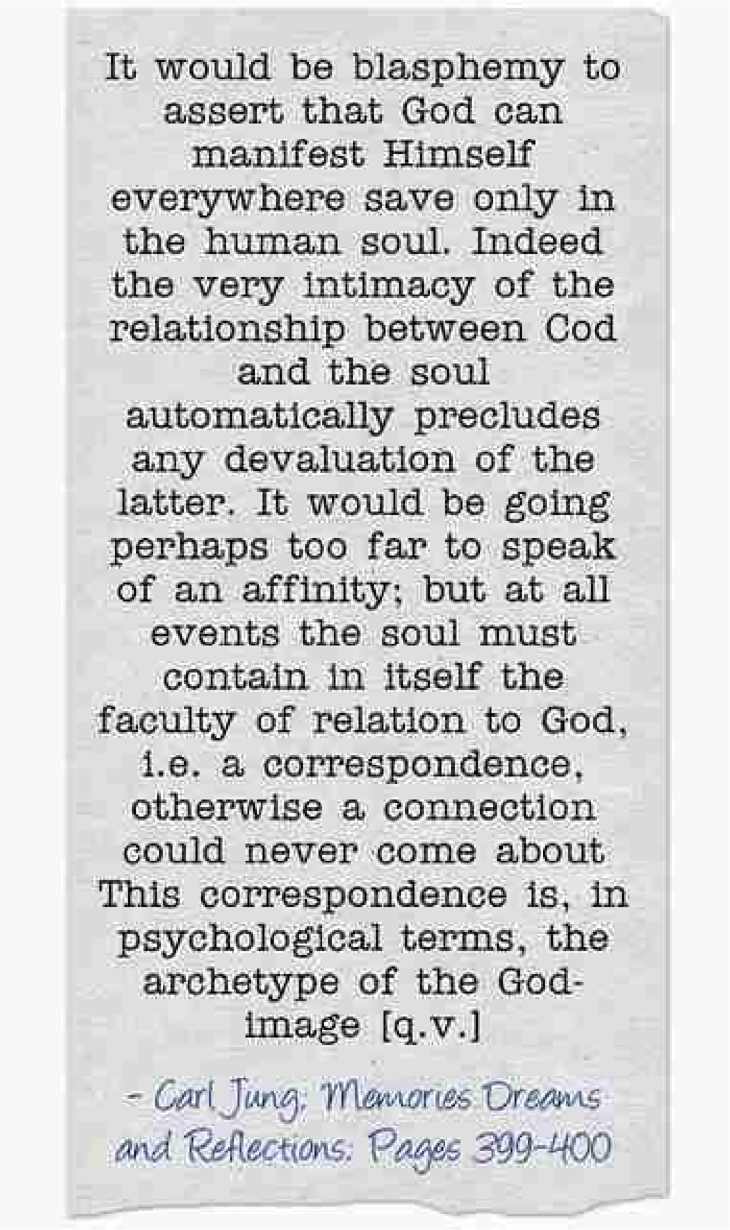

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]

- Carl Jung; Memories Dreams and Reflections; Pages 399-400

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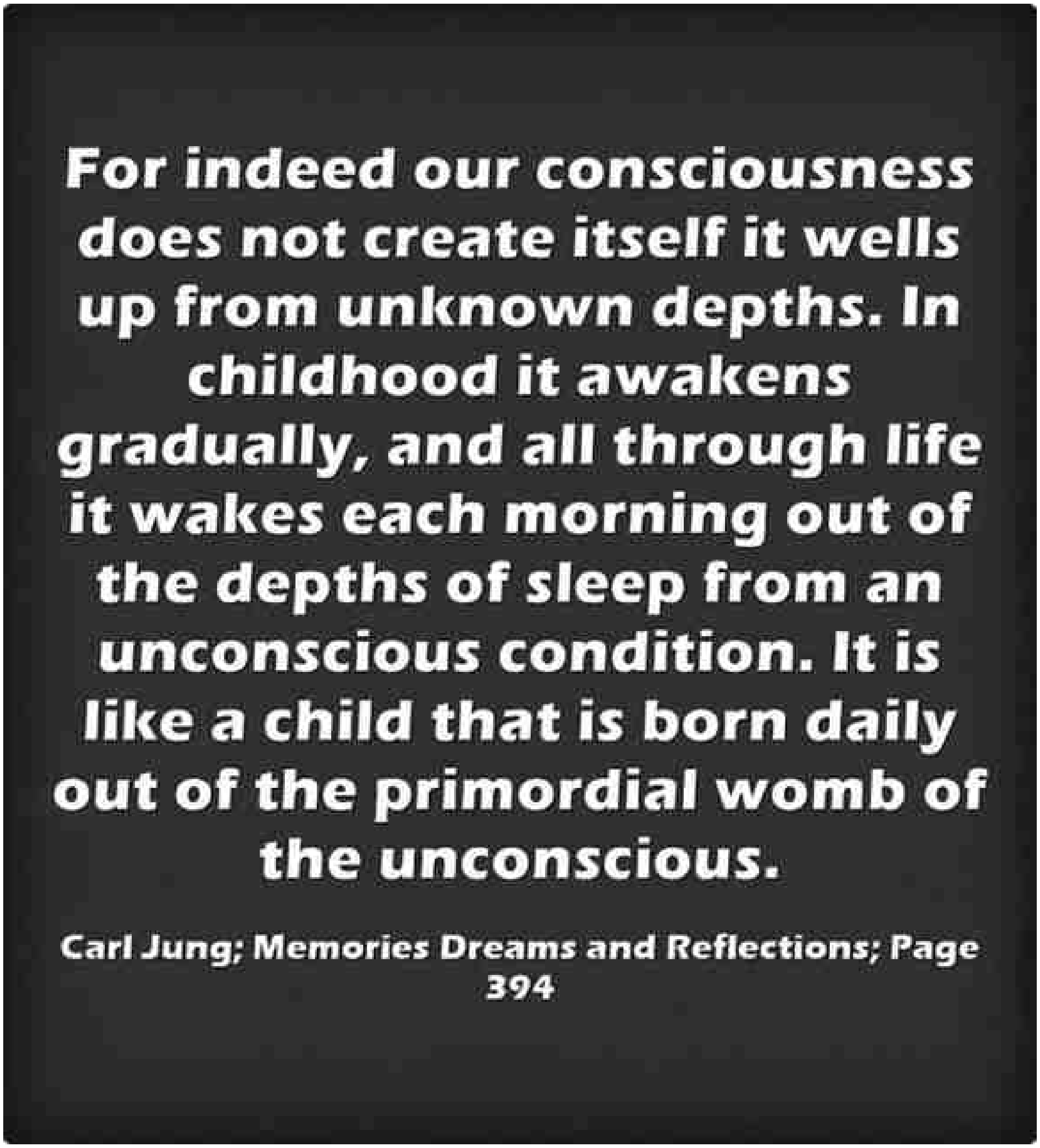

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious.

Carl Jung; Memories Dreams and Reflections; Page 394

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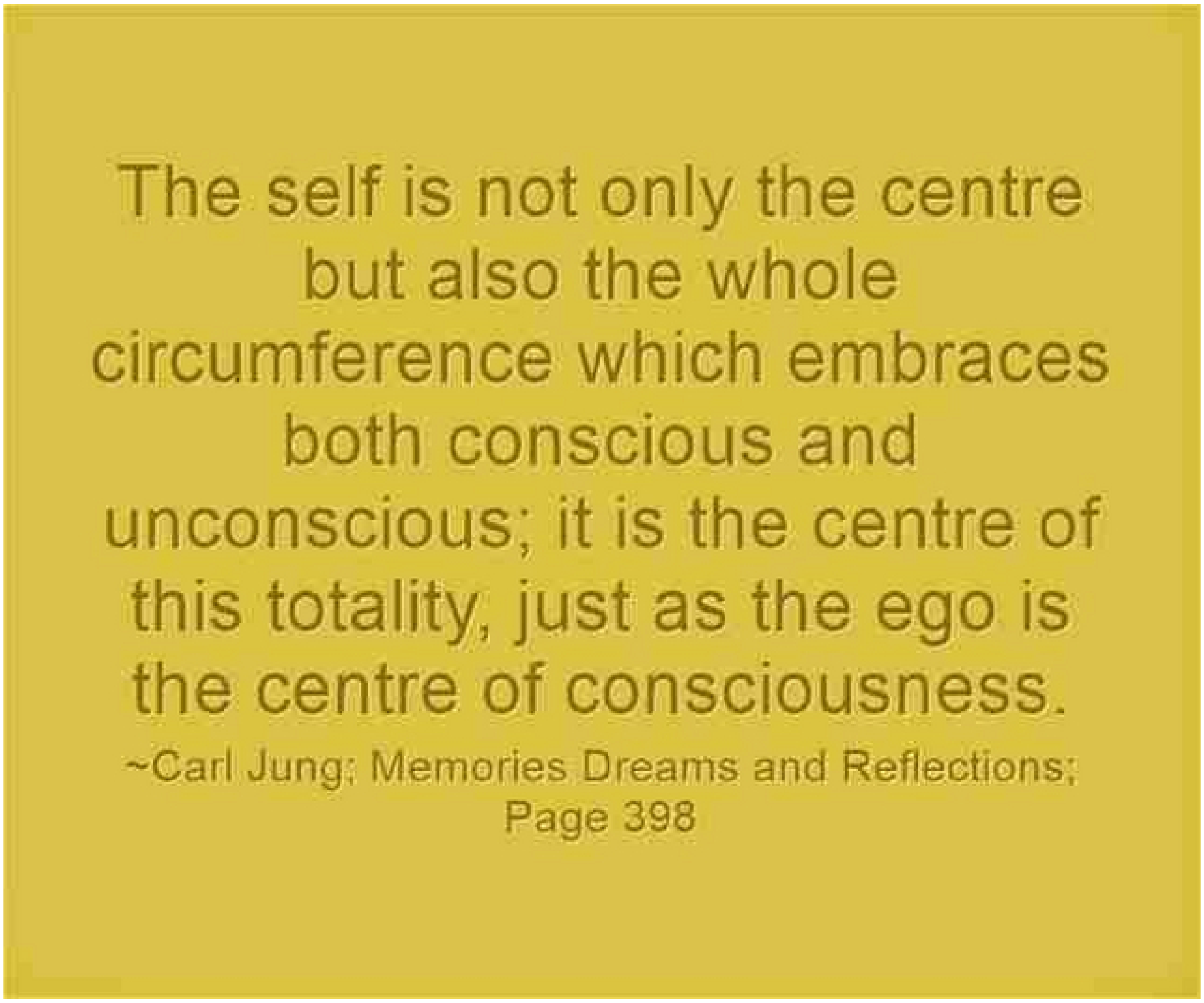

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness.

~Carl Jung; Memories Dreams and Reflections; Page 398

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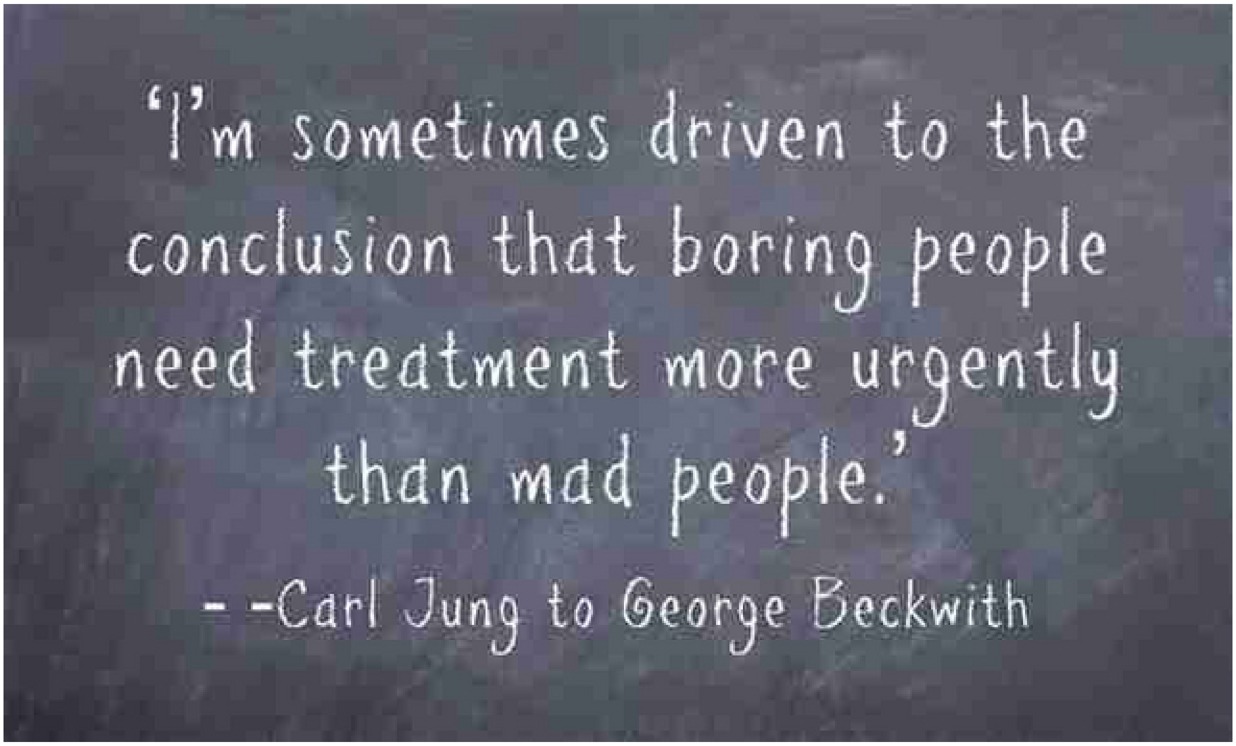

‘I’m sometimes driven to the conclusion that boring people need treatment more urgently than mad people.’

- -Carl Jung to George Beckwith

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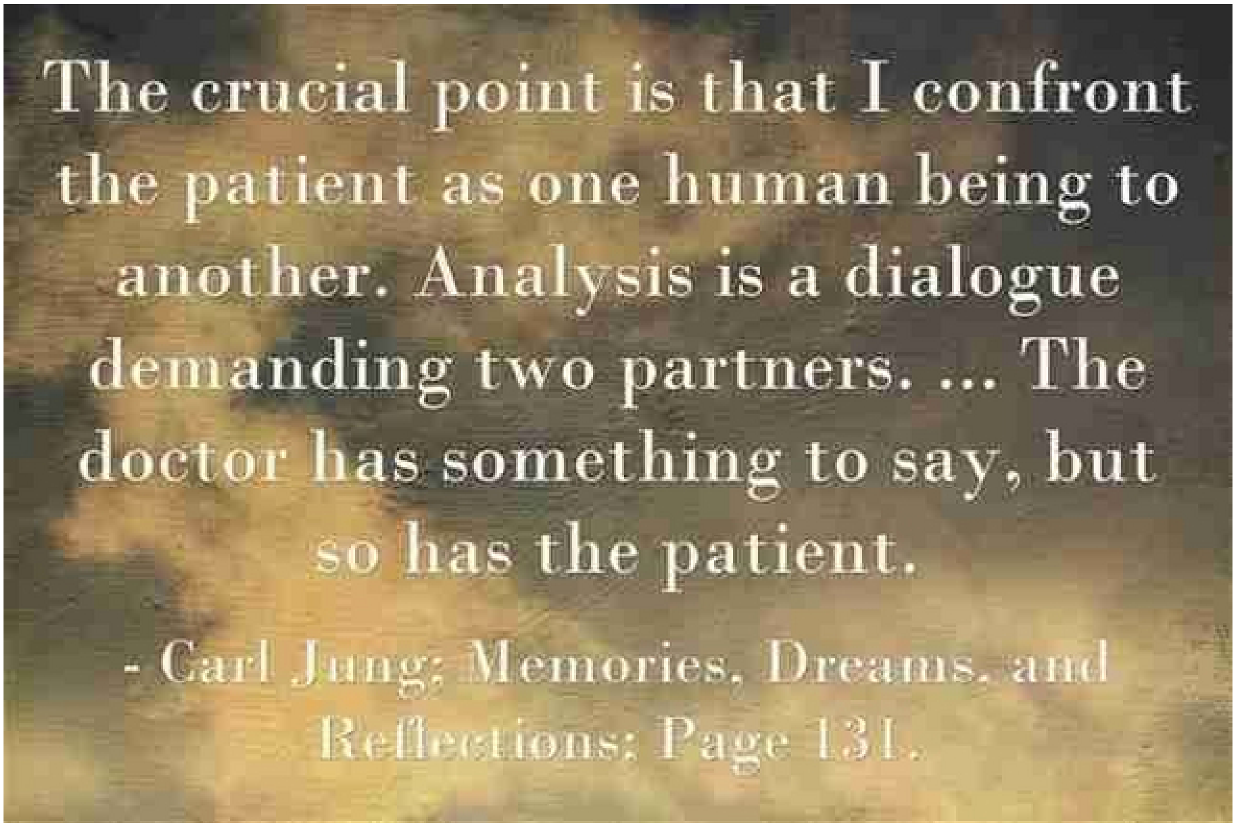

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient.

- Carl Jung; Memories, Dreams, and Reflections; Page 131.

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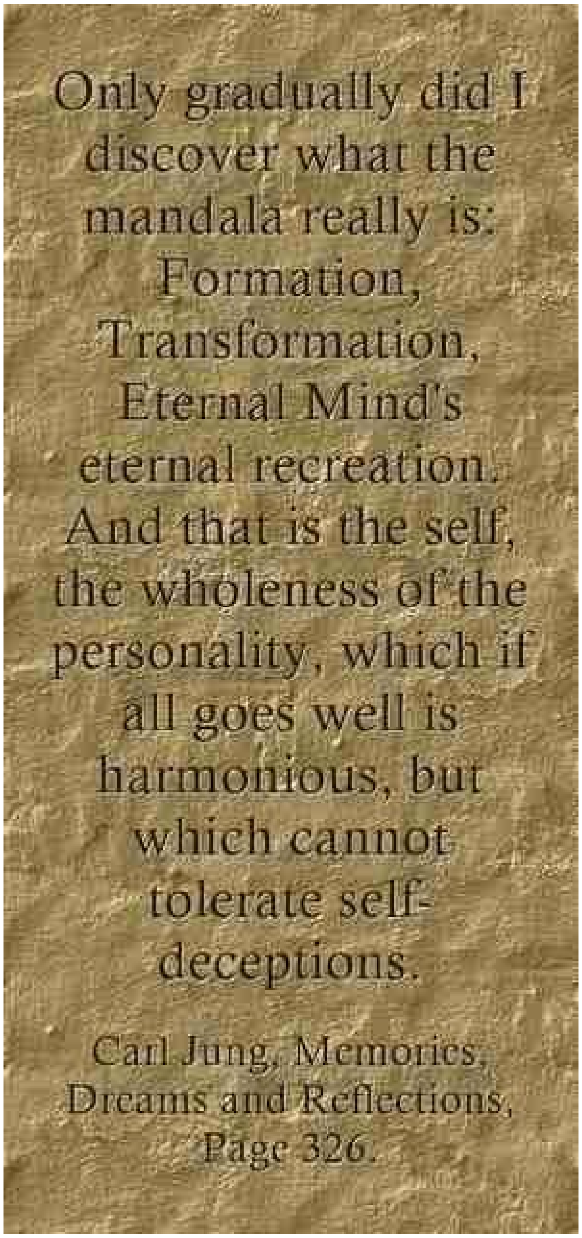
[52] 

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions.

Carl Jung, Memories, Dreams and Reflections, Page 326.

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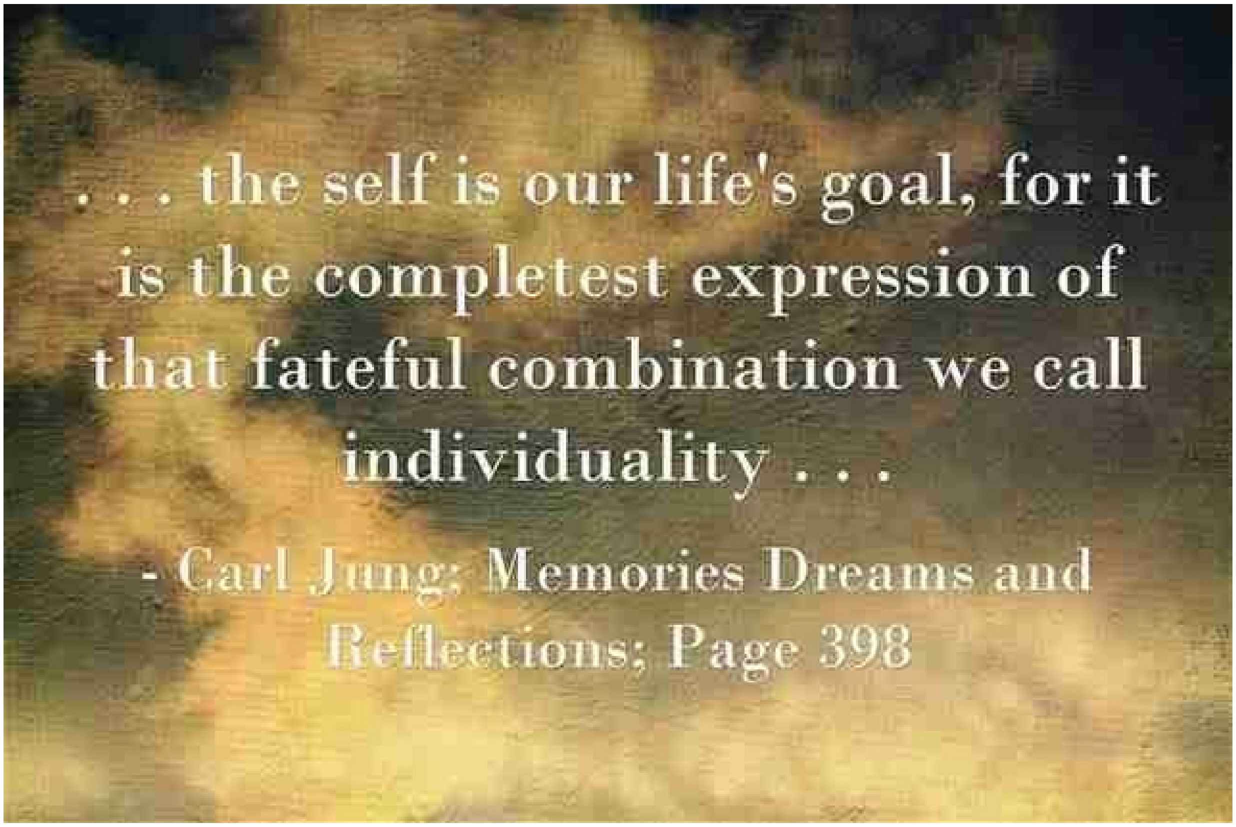

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . .

- Carl Jung; Memories Dreams and Reflections; Page 398

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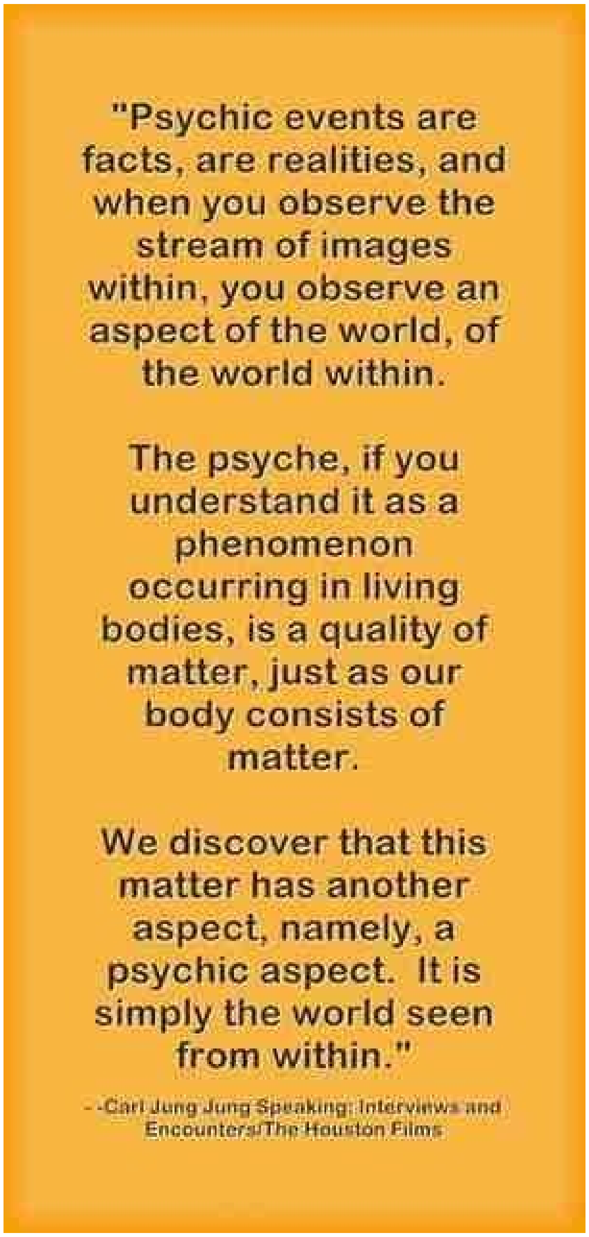
Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

[54] 

"Psychic events are facts, are realities, and when you observe the stream of images within, you observe an aspect of the world, of the world within.

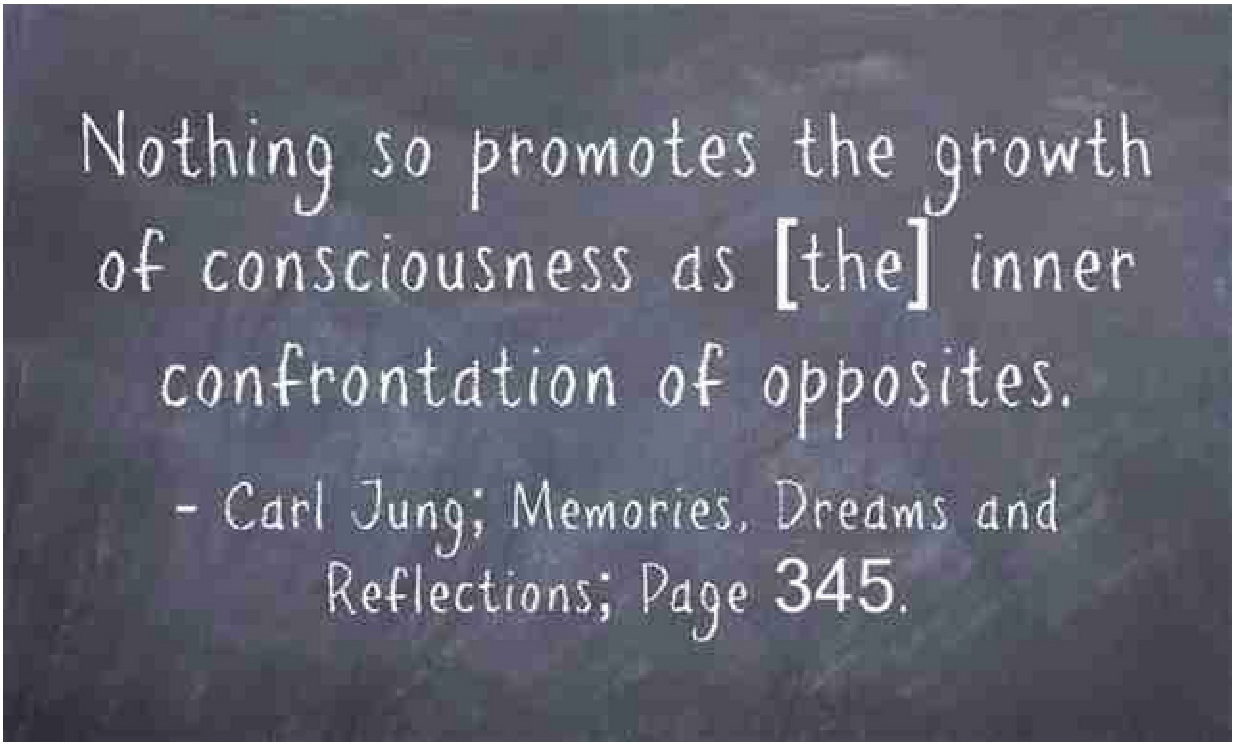
The psyche, if you understand it as a phenomenon occurring in living bodies, is a quality of matter, just as our body consists of matter.

We discover that this matter has another aspect, namely, a psychic aspect. It is simply the world seen from within."

- -Carl Jung Jung Speaking: Interviews and Encounters/The Houston Films

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

[55]



Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites.

- Carl Jung; Memories, Dreams and Reflections; Page 345.

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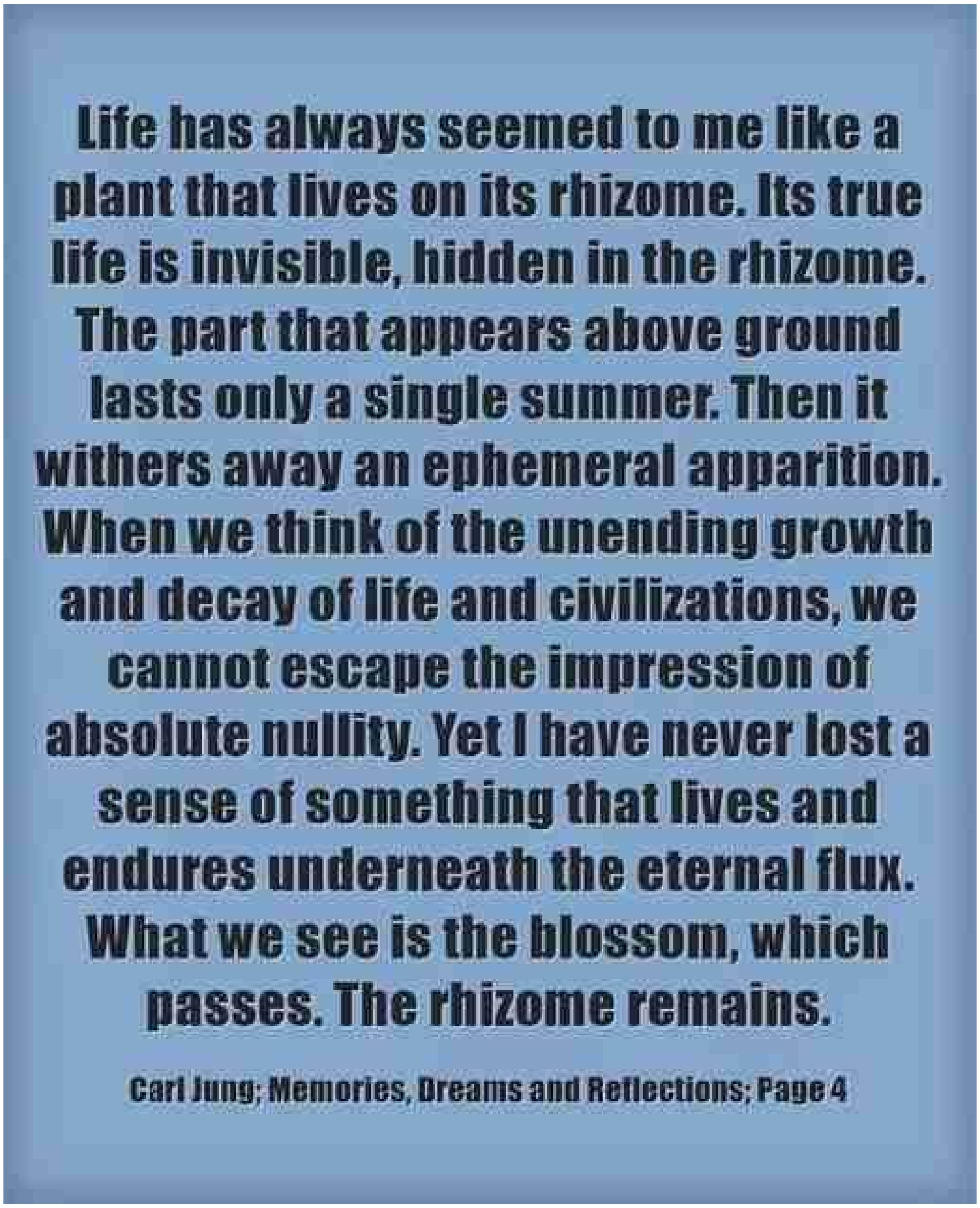

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains.

Carl Jung; Memories, Dreams and Reflections; Page 4

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To many death seems to be a brutal and meaningless (2019-03-04 21:05)

[1]

To many death seems to be a brutal and meaningless end to a short and meaningless existence. So it looks, if seen from the surface and from the darkness. But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingless–it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever-increasing river, and this conviction accompanies us often far beyond the noonday of our existence. But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification. Carl Jung, The Symbolic Life, Page 757

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Carl Jung: Microphysics is feeling its way into the unknown side of matter,... (2019-03-05 01:00)

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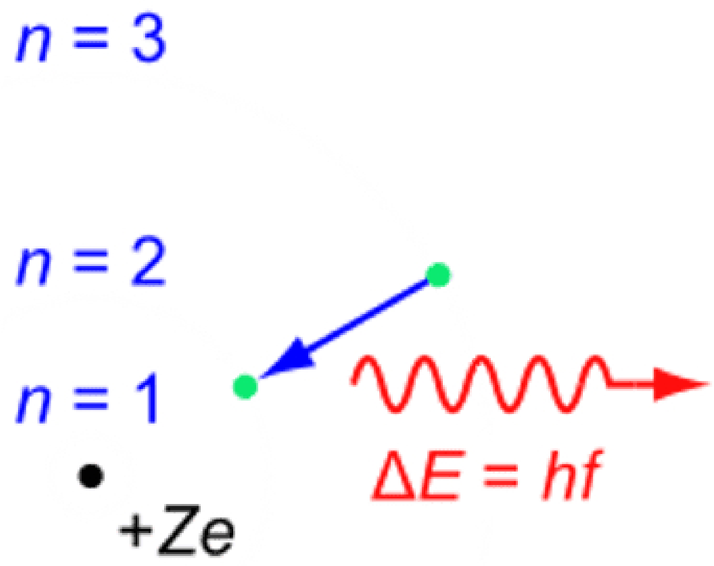

All that is is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature.

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche.

Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies.

If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability.

Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements.

But this much we do know beyond all doubt, that empirical reality has a transcendental background.

It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding.

But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience.

There is no end to what can be learned in this field. Carl Jung, CW 12, Para 2

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Carl Jung on the “Prima Materia." (2019-03-05 04:11)

[1]

Saturnus
Sol.
Luna

Lecture IX 27th June, 1941

We will continue with the list of the names of the prima materia which we began in the last lecture.

The alchemists found it very difficult to characterise this mysterious substance which really represents the central secret of alchemy, and so the names which they found for it come from all the points of the compass, and vertically from heaven through the earth to hell.

Surprisingly enough they designate the prima materia as "anima corporum" (soul of the bodies) or as " anima media natura".

The latter definition is very peculiar because one expects the genitive, "naturae" (of nature).

But it is certainly not a misprint, for it is a phrase which often app ears in the literature.

So they really meant " anima, the central nature " or " the central anima, nature", and therefore this anima must be the central essence of nature itself.

One of the names which is used most frequently is "anima mundi" (soul of the world],!

So the prima materia, with which the alchemists claim to work, is nothing less than the soul of the world.

It is also spoken of as being on or as "in compedibus" (bound in fetters).

This is an allusion which shows us clearly the influence which Gnostic or Manichean philosophy had up on alchemy.

This is not an idea which the alchemists could have derived from Christianity, but, as you know, the ideas of a divine soul imprisoned in matter, of the Nous being embraced and fettered by the Physis, and of Primordial Man (Anthropos) being caught while he was endeavouring to overcome the darkness, play a great role in Gnosticism and Manicheism.

The aerial nature of the soul is expressed by such names as: "er" (air], "aether" (ether], "flos aeris" [flower of the air]. "vapor" (vapour] and "fumus" (smoke]; and all these names are used by the alchemists to express the prima materia.

This series reaches far back into the primitive conception that the spirit or soul is a smoke, a vapour, or a vaporous substance.

These are the earliest terms known to be used by mankind when trying to express an existence which is practically intangible and invisible.

It was seen as a kind of misty air, smoke, or steam, of a peculiarly moist character.

The prima materia was also given mythological names.

It was sometimes called "Osiris", or the "grave of Osiris".

This is an idea which originated in Egypt.

There are numerous graves of Osiris in Egypt where the god is worshipped in the state of death or as a mummy.

According to the myth, Osiris was destroyed by Typhon or Seth, the evil, destructive principle.

He was killed and dismembered and the fourteen parts were strewn over Egypt.

His wife, Isis, collected all the s e fourteen pieces, and made each into a mummy of the whole Osiris.

She gave these mummies to fourteen colleges of priests, and each college was under the impression that it had the whole Osiris.

The mummy of Osiris, therefore, was worshipped at all those different tombs.

In the same connection the prima materia was also called the "house of the dead" and the "entrance to the west".

A particular surprising series of names refers to the human realm, in that we find the prima materia called "homo" (man); not any special man or individual but simply the Man.

This again is probably a remnant of the Gnostic conception of the first Man.

Therefore the prima materia is also called, or personified as, "Adam"; and also as "Hermaphrodite".

A hermaphroditic quality is always ascribed to the prima materia, which is bi-sexual par excellence.

Adam carried Eve in himself till God took out one of his ribs and fashioned it into Eve.

Obviously before this happened Adam must have been a hermaphrodite, and therefore Adam represents the first earth which was still hermaphroditic.

Another name which is often used is "monstrum" (monster), a heterogeneous mixture of different animals, and also "monstrum hermaphroditum", or simply "animal", in the sense of a living being.

It is also referred to as "pater" (father), "mater" (mother), "virgo" (virgin) and "Virgo Sancta" (the Holy Virgin), which last is obviously an allusion to Mary.

And further the prima materia is called "mulier" or "foemina" (woman); and "sponsa" (bride), probably an allusion to the bride in the "Song of Solomon".

In this connection we also find it referred to as: "sponsa infixa in limo profundi" (the bride held fast in the slime of the deep).

This again is obviously the idea of the soul of the world enclosed in the dark abyss of matter.

And this imprisonment is sometimes interpreted as a pregnancy, and the prima materia is referred to as "foetus spagiricus", that is the mysterious, alchemistic foetus, and also as: "Eva" or as "filia" (daughter).

Further it is called "Rex in profunda maris", the king who is in the depths of the sea, where he is suffering want.

And the prima materia is also named: "externus homo", the outer [not inner) man, which refers to the carnal man; and, in the same connection, it is called, "abyssus", for the outer, carnal man is an abyss, on account of his darkness and obscurity.

And further, on account of its hermaphroditic character, it is referred to as "frater et soror" (brother and sister).

Among the names for the prima materia which belong to the human sphere we find "sanguis" (blood) and "microcosmus" (microcosm); and a particularly interesting name is "limbus microcosmi".

Limbus is a strip or border, and microcosm refers to man.

The words " limus " (slime, dirt) and " limbus " are often very confusing, and occasionally there are spelling mistakes in the texts; but it is quite certain that the term " imbus" is often used intentionally.

We may, therefore, assume that "limbus microcosmi" refers to the border round man; a peculiar parallel to modern definitions of the unconscious, particularly to William James' "fringe of consciousness".

"Scintilla" and "spinther" (spark) belong in the same.

Among the mythological definitions, there are many animal names, such as : "serpens" (serpent), "serpens mercurialis" (mercurial serpent], "piscis rotundus imari" (the round fish in the sea], "draco" (dragon], "monstrum" (monster), " corvus" (raven] , and "avis sine alis" (bird without wings).

This last refers apparently to a creature without wings which flies about at night, and so is evidently synonymous with the definitions "ghost" and " shadow ".

These remind us of the fact that the prima materia was also called "the house of the dead" or the "land of the dead."

The prima materia is also often referred to as "ovum" (egg), the egg contained the four elements according to the old definition, and on the same lines it is called "sperma" (sperm] and "semen mundi" (seed of the world).

It is frequently directly called " spiritus" (spirit], "spiritus aquae et vapor terrae" (spirit of water and vapour of the earth), "spiritus metalli" (spirit of metal) or "spiritus niger" [black spirit).

And further "oleum vivum (living oil), " unctuositas" (unctuousness) or "pinguedo" (grease).

Such a passage in an old text (speaking of the round fish of the sea) says: ". . et habet in se pinguedinem, vivificam virtutem, quaesi len to igne co quatur . . . " (and it has in itself a greasy substance, a revivifying virtue, which if one cooks it on a slow fire etc.).

This greasy substance represents the prima materia.

It is also called the "quinta essentia" (the fifth element), "phoenix", "chameleon", "leo ruber" (red lion), "calumba alba" (white dove), "sulphur vivum" (living sulphur) , "red sand of the sea", "sputum lunae" (spittle of the moon) and "spiritus animatus" (animate d spirit or spirit permeated with soul).

This shows us that it is the spiritual and psychical elements mixed together which make the essence of the prima materia.

In summing up, I must point out that the terminology used for the prima materia is the most diverse imaginable, terms from both the organic and inorganic realms are used in rich profusion.

And, as I told you, I have only mentioned a small fraction of the names which occur in the literature; for instance, I have omitted the whole of the Arabic nomenclature.

The list could be prolonged indefinitely, which simply shows that the more names a thing has, the less one knows what it is.

The enormous list of names proves clearly that the prima materia was really something completely unknown to the old masters, it is impossible to draw any other conclusion.

The alchemists often say directly in their texts that the most important thing is to find the prima materia, and that, though it is very difficult to find, the whole opus is in vain without it.

The astonishing thing is that they will describe the most wearisome processes at great length (chemical procedure with retorts and ovens), always with the presupposition that the reader has the prima materia and is working with it.

And yet it is clear that they are aware that no one knows what the prima materia is.

It is this fact which makes the whole realm of alchemy so terribly difficult to understand.

They talk of something completely unknown as if it were known, and as if they knew exactly what to do with it.

I can only say that they talk of it as we do of the unconscious; no one knows what the unconscious is and yet we often think we have said something definite ab out it.

We say for instance: "We must do this or that with the unconscious" , but we really mean : " We must do this or that with the unknown"; and the alchemists talk in exactly the same way.

I do not want to repeat the names in summing up, so I will only point out that they originate in the inorganic sphere as much as in the organic, and that mythological and philosophic terms are borrowed freely.

The philosophical terms, in fact, are so numerous that we will speak of them separately later.

Up till now I have only given you the names of the prima materia, but we must go into more detail, and consider the essential content of the conclusions which the alchemists drew, in order to get some idea of the nature of the prima materia.

We must discover whether their ignorance of its nature is real or only apparent.

XI. Prima Materia

Steebius speaks of the prima materia as "coelum et terra" (sky and earth).

It is very often referred to as "coelum" [the sky or heavens), particularly in later alchemy, probably through the influence of Paracelsus.

Paracelsus assumed that the essential thing in man [that is in his physical and psychical disposition) was the inner firmament, by which he understood the astrological constellations of the human being.

Those among you who know something of astrology will understand this very well.

The idea is that the constellations in the sky are also found in man in the form of an inner image of the firmament.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself.

Dorneus speaks of the prima materia as "coelum ex materia prima" (the heavens drawn out of the prima materia).

The prima materia is often represented as an impure substance, a heterogeneous, inharmonious, chaotic mass, where everything is in confusion, and where the astrological constituents are more or less at war with each other.

The essential element in the prima materia must be drawn out of this chaotic substance, as the peculiar winged monster is drawn forth from the clod of earth. [See picture on p.197.)

Some of the alchemists speak of the heavens, in the sense of the prima materia, as created by God, and others speak of it as something non-created, as you will see later.

Mylius is one of those who speak of it as if it had been created by God: "Deus creavit", (created by God).

You heard in the "nomina" that the prima materia was thought of as "Hyle", "abyss", "primaeva terra chaotica" (primary chaotic earth) and "initium omnium" [beginning of all).

So the alchemists regard it as the principle of existence in general.

Zosimos said that men do not impart information about the prima materia, Comarius also speaks of it as b eing in Hades, and Olympiodor, quoting Zosimos, calls it the "habitation of souls"; and, in the same passage "the egg" and the "entrance to the West."

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.

The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it.

Dorneus, quoting Paracelsus, calls the prima materia an "increatum" (a non-created) which has existed since the beginning of time, side by side with the creation of God, as it were.

Therefore the Rosarium calls it: "radix ipsius" (the root of itself), it was not created but arose out of itself.

According to Mylius it is "primum subjectum" (the first subject), or, as we should say today, the first object.

The idea is, that the prima materia is co-eternal with God, and that he used it as his working material, he prepared it as the text says.

It is thought of as a sort of substance underlying everything.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it.

One of the most frequent terms which is used for the prima materia is "humidum radicale", varied sometimes by "humidum unctuosum" and "humidum subtile", Its nature is moist and therefore it is very often directly called water or the sea, in the sense of the primordial waters .

They are related to Kronos, the primeval god, or Saturn.

This is the reason why the prima materia is so often represented as lead.

Texts from the Bible are also frequently used in order to illustrate the nature of the prima materia, so one of the old alchemists, in the "Aquarium Qapientum ", speaks of its "goings forth having been from of old, from everlasting."

This author was referring to Micah V:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting."

And in the same treatise (on the same page) the personified prima materia says of itself: "Before Abraham was, I am." (St. John VIII. 5 8.)

The idea here is that the prima materia is the first mother, from which the redeemer is born.

You remember the picture from "Pandora" (see p. 197) where the clod of earth or rock releases a peculiar spirit which eventually becomes the redeemer himself or the logos; the logos which existed before anything was, and through which everything thing was created.

The "Aquarium Sapientum" (Hydrolithus Sophicus or Waterstone of the Wise) also alludes directly to the logos, and quotes from the Vulgate: "Erat in mundo et mundus illud non agnoscebat. Veniebat in proprietatem suam" etc.(It was in the world and the world knew it not. It came into its own, etc.)

This is an abbreviation of the passage in St. John's gospel (I. 9-11): "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not."

We see from all this that the prima materia is a kind of pre-form, the first form or matter from which the redeemer originates.

And because the origin of the redeemer is always obscure and mysterious, on account of the contempt in which he is held, the prima materia is frequently spoken of as "vilis", as something common or cheap , which is thrown away as worthless.

We shall find another parallel to this later.

As the "seed of the world" the prima materia contains the seed of God, which impreganated the first waters.

So Mylius calls it the "genus generativum" (the begetting species) and as such it is incorruptible, can never be destroyed, and can overcome the elements and their qualities.

It is eminently victorious and thus stands above all the conditions of the world, and lacks the known qualities.

It has every quality and yet, so to speak, none.

It contains the spirit of God from the beginning, "anima mundi", the soul of the world, and is the centre between high and low.

These are metaphysical conceptions of the prima materia and are to be found in the Museum Hermeticum.

In the same collection of treatises we find it called the "primumens" (the first being) and this definition comes close to calling it God himself.

Although the alchemists hesitate as a rule to use this analogy directly, they come very near to doing so.

We shall find a passage later where an alchemist speaks very freely on this subject, and when the Turba says that it is "mundi principium" (beginning or principle of the world), it uses an expression which is usually only used of God.

The designation of the prima materia as the earth refers, as we have already seen, to the ,darkness of the world.

So we hear of it as "terra nigra" (black earth).

A Greek alchemist, Olympiodor, goes so far as to connect this black earth with the "Theokataratos" (man cursed by God), and he goes on to refer to an old Egyptian myth or fairy story:

The mole was originally a man, and as such learnt to know the mysteries of the sun, particularly the secret form of the sun.

But he betrayed these mysteries, and therefore God cursed him and punished him by transforming him into a mole, and banished him, blinded, to the earth.

All day he is doomed to grub about underground and may only come up to the surface at night.

This mole, the author says, is cast out man, who has strayed away rom knowledge and truth and has therefore been banished into the darkness of the earth.

Olympiodor attributes this parable to Hermes.

We find a different conception of the origin of the prima materia in a text written by an Arab author, who says that it comes from the "tree in the western land".

And we hear further that this tree stands in the sea and bears flowers of four colours.

It is in fact Adam's tree of Paradise.

The flowers are white, black, red and yellow.

This peculiar image, of a tree standing in the sea in the western land, is, like the story of the mole, another important alchemistic myth.

The sea represents the darkness: there are inconceivable mysteries, such as monsters, in the unknown depths of the sea.

And it is from these mysterious depths that the tree grows which has four different coloured blossoms.

You must bear this in mind and you will gradually become aware of the peculiar imago which lies behind all these various conceptions.

If you think of the earth as the flat disc it was thought to be in the old days a (sort of island surrounded by the sea), and imagine the tree growing in the centre with its four different flowers, you will once again find the diagram of the basic foundation, which we have met so often and in such diverse places.

The same Arab author tells us that the prima materia: "is found in the mountain where there are no differences."

You must think of a shaft which leads down into the dark centre of the mountain where nothing can be discriminated.

This is an idea which leads into psychology, to the condition of unconsciousness.

Consciousness is essentially discrimination, and when we cannot discriminate we are already in the unconscious, in the darkness of this mountain, and it is here that the prima materia originates.

You must by now be getting some idea of what the prima materia really is.

As I have already told you, it is the dark chaos of the beginning of the world; and, translated into psychological language, we come at once to the definition of the unconscious which contains everything.

Everything flows from the unconscious, but we cannot tell what the condition of things in the unconscious is, for no discrimination is possible in the unconscious.

So we can say that everything which comes to us from there is the prima materia.

The alchemists usually defined the products, which flowed out of the prima materia, or the unconscious as we should call it, as mercury (quicksilver).

This fluid metal, a thoroughly - mysterious substance, was exceedingly interesting to the phantasy of these old philosophers.

It formed a sort of bridge to the definition of mercury as spirit, they imagined the spirit as a sort of fluid metal.

According to astrology, the planet Mercury has a great deal to do with the human mind or spirit.

In a commentary on the treatises of Demokritos in the "Alchimistes Grecs" we find mercury described as attracting the souls of the substances.

Dorneus says that the prima materia contains an "imago non visibilis" (an invisible image), an image which we cannot discern but which has form and, according to Mylius, "habet vitam" has life).

If we assume that these are all indirect descriptions of an unconscious, psychical condition, a great many of the synonymous terms which are used will become clear to us.

The definition as lead, for instance, a dark metal which is somehow connected with Saturn; and through Saturn with water and cold.

The Chinese actually use the term: "lead of the water region."

We read in the "Book of Krates" that the lead has four parts; and Petasius said, according to Olympiodor, that fire is contained in the lead and, in the same passage, that it is possessed by a demon which causes madness.

These are psychological phenomena ; for, as you know, it is unconscious contents which come up and overcome consciousness in madness.

The dark powers break through into the daylight, so to speak, in the form of wild and confused ideas; mad ideas as we commonly call them.

But the prima materia is also the element of order, for it consists of four parts, as we hear again and again in the literature.

A quaternity is always a system of order.

As man, the prima materia is a cosmic being, a microcosm.

It is man under the aspect of the Heimarmene.

Zosimos speaks of metal men, and other alchemists put trees or plants (such as lunaria, a mythical plant connected with madness) in the place of man.

The prima materia is never that which it appears to be, because it always contains the opposite as well. It is outwardly cold, inwardly fiery; outwardly black, inwardly white or red and so on.

It is essentially a paradoxical being, a living sulphur, or it contains an "incombustible sulphur", in spite of the fact that sulphur is the inflammable par excellence.

It is also spoken of as a water which does not turn to steam, or as a solid mercury which cannot be made volatile through heat.

We have already seen that the prima materia is called father and mother.

And it is often emphasised that these are invisible forms.

Steebius speaks of "mater quae videri non potest" (the mother whom it is not possible to see); and Dorneus speaks of it as a great mystery, and as being in the region of aether, a whole universe, so to speak.

And, in contrast, it is the smallest thing conceivable, the point in the middle of a circle.

Dorneus says: "It came out from the centre in a round form."

These are all very old ideas which we also find with the primitives, there are tribes where the soul is imagined as the tiniest ball.

This centre is also, as we heard before, called the sapientia (wisdom), that is Sophia; in fact the prima materia is born from Sophia. Mylius calls it "substantia media", the central substance of the world thought of as the mediator, the saviour, who unites and overcomes the opposites, and the same author says it is "in centro terrae" (in the centre of the earth). Carl Jung, ETH, Pages 206-214

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/171a7-1.jpg`

Carl Jung on “Illusion” - Anthology **(2019-03-05 04:50)**

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit. Carl Jung, Letters Vol. 1, Pages 388-389.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, CW 16, Page 316.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

"Transference" consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint. Carl Jung, Letters Vol. 1, Page 475

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Page 219.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.
Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

"Tathagata" literally translated means the "thus going-one." This passage describes the effect we shall undergo in order to be liberated from our illusions. Carl Jung, Letters Vol. II, Pages 385-386.

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Pages 503-504

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

But we must see where we stand, otherwise we are immoral illusionists.   Carl Jung, Letters Vol. 1, Pages 64-66

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space.   Carl Jung, Zarathustra Seminar, Page 202

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions.   Carl Jung, Letters Vol. I, Pages 56-57

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next illusion. Carl Jung, ETH Lecture, Vol. 3, Page 17

Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life.

Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

The thing that cures a neurosis must be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, if you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference of words. Carl Jung, CW 11, Para 167

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

As long as a woman is content to be a jemme a homme, she has no feminine individuality. She is empty and merely glitters—a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self disappears too. Carl Jung, CW 9i, Para 355

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth. No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me" The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

To strive for perfection is a high ideal. But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [Luke 18:19], nobody can be. It is an illusion.

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensue the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Para 391

The foremost of all illusions is that anything can ever satisfy anybody. That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome. Carl Jung, CW 11, Para 905

East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man’s advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

To find happiness in the spirit one must be possessed of a "spirit" to find happiness in. A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 6

Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

It is only when the veil of Maya, of illusion, is rent for us that we can begin to recognize the Golden Thread. Carl Jung, E Harding, Conversations with Jung, Page 10

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation. For otherwise illusion comes in continually, and you don't know where you are. E Harding, Conversations with Jung, Page 11

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. Carl Jung, CW 8, Para 682

Carl Jung: It does not surprise me that psychology debouches into philosophy, (2019-03-05 06:00)

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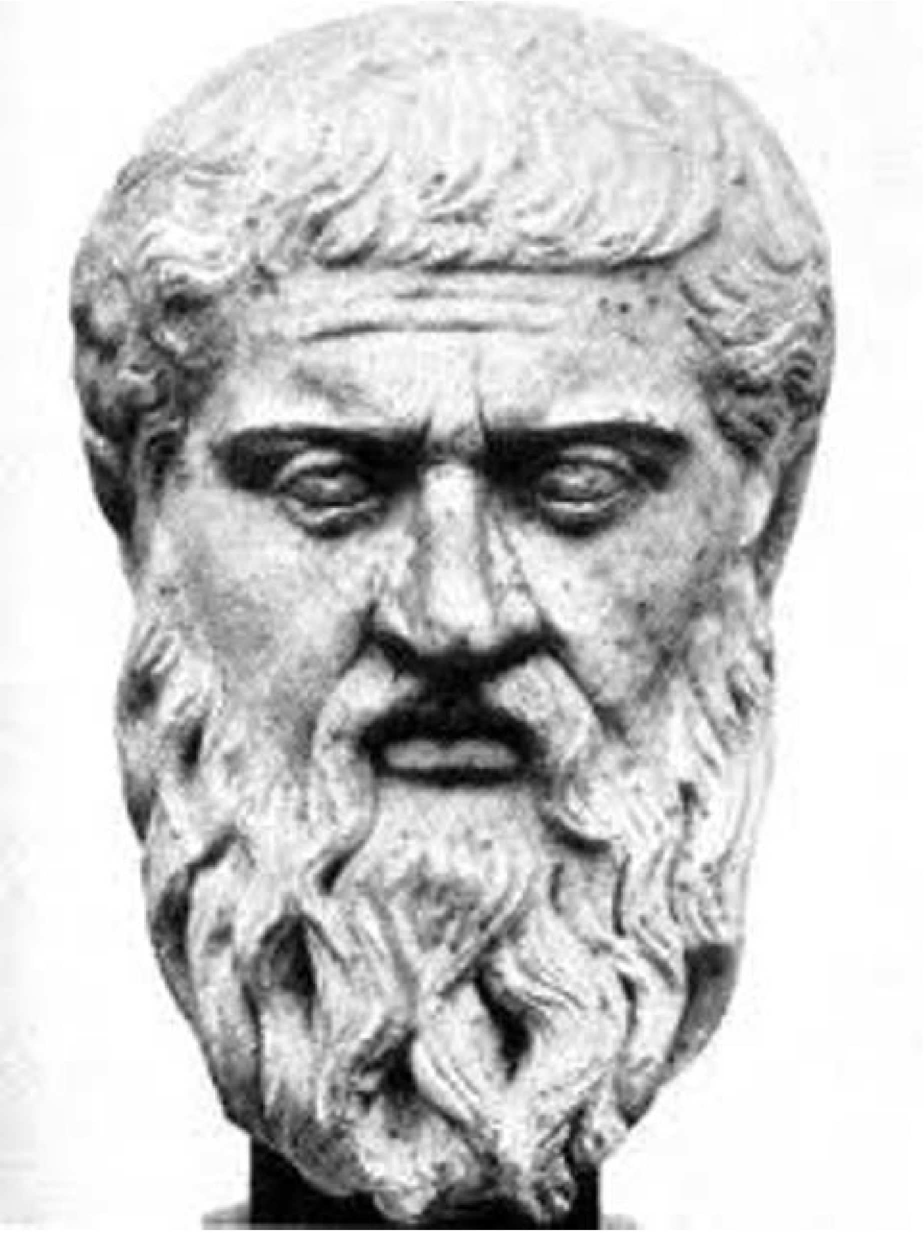


It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology.

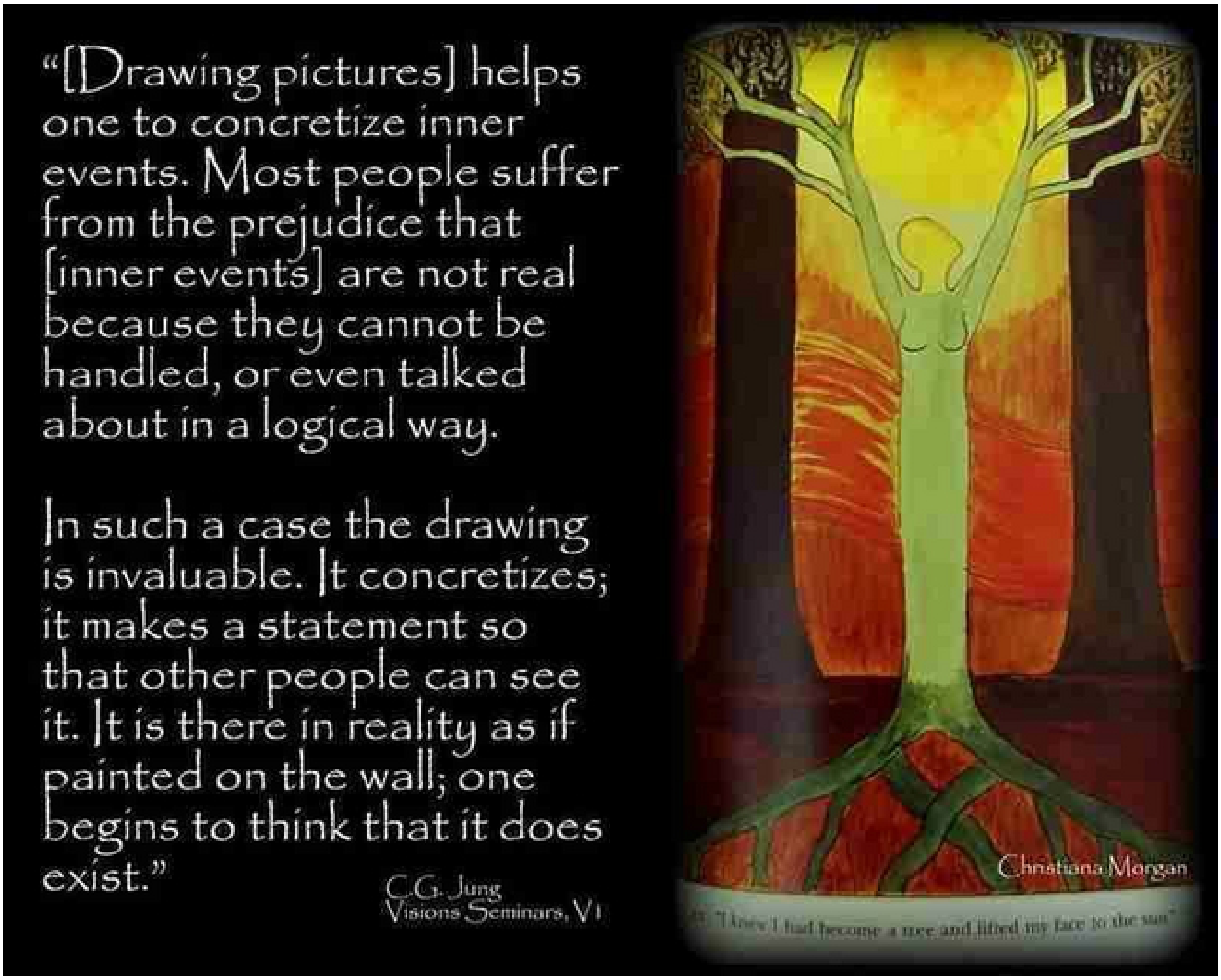
I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides.

For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

[1] `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9b9b4-12bphilosophy.jpg`

Christiana Morgan **(2019-03-05 06:32)**

[1]



"[Drawing pictures] helps one to concretize inner events. Most people suffer from the prejudice that [inner events] are not real because they cannot be handled, or even talked about in a logical way.

In such a case the drawing is invaluable. It concretizes; it makes a statement so that other people can see it. It is there in reality as if painted on the wall; one begins to think that it does exist."

C.G. Jung
Visions Seminars, V1

She [Christiana Morgan] created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

Christiana Morgan-When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men.

Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams. She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

Christiana Drummond Morgan (born Christiana Drummond Councilman) (1897–1967) was a lay psychoanalyst at Harvard University best known for her work co-authoring the Thematic Apperception Test, one of the most widely used projective psychological test.

She administered one of the earliest versions of the test to one of the first diagnosed anorexic patients in Boston.

She is mostly remembered as the lover of American psychologist Henry Murray.

The nude portrait statue of Christiana commissioned by Murray from Gaston Lachaise is now owned by the Governor’s Academy, Byfield, Massachusetts. Christiana committed suicide at 69 years of age.

There is some controversy over her death related to Henry Murray’s conflicting accounts, but it is mostly considered a suicide.

Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor’s school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts.

She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.

William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after completing a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.

Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology.

Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.

When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana’s many drawings and dreams.

She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fantasy still used today. The test is considered the most used and researched projective psychological test.

In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana’s own drawings were included.

Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further developed, Christiana’s pictures were taken out as well as her co-authorship.

This is sometimes attributed to her lack of professional credentials.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She left a Conrad Aiken poem to be read over her grave.

"O sweet clean earth, from whom the green blade cometh! When we are dead, my blest beloved and I, Embrace us well, that we may rest forever, Sending up grass and blossoms to the sky."

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7d98a-12bmorgan.jpg`
2. `http://www.artandpopularculture.com/Christiana_D._Morgan`

Carl Jung on Martin Buber (2019-03-05 06:40)

[1]

Carl Jung on Martin Buber

To Robert C. Smith

Dear Mr. Smith, 29 June 1960

Buber and I start from an entirely different basis: I make no transcendental statements.

I am essentially empirical, as I have stated more than once.
I am dealing with psychic phenomena and not with metaphysical assertions. Within the frame of psychic events I find the fact of the belief in God.
It says : "God is."

This is the fact I am concerned with.

I a m not concerned with the truth or untruth of God’s existence.

I am concerned with the statement only, and I am interested in its structure and behaviour.

It is an emotionally "toned" complex like the father- or mother-complex or the Oedipus complex.

It is obvious that if man does not exist, no such statement can exist either, nor can anybody prove that the statement "God" exists in a non-human sphere.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. It is certainly not my invention.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.

"Every pioneer is a monologist" until other people have tried out his method and confirmed his results.

Would you call all the great minds which were not popular among their contemporaries, monologists, even that "voice of one crying in the wilderness"?

Buber, having no practical experience in depth psychology, does not know of the autonomy of complexes, a most easily observable fact however.

Thus God, as an autonomous complex, is a subject confronting me. One must be really blind if one cannot get that from my books.
Likewise the self is a redoubtable reality, as everybody learns who has tried or was compelled to do some- thing about it.

Yet I define the Self as a borderline concept.

This must be a puzzler for people like Buber, who are unacquainted with the empiricist’s epistemology. Why cannot Buber get into his head that I deal with psychic facts and not with metaphysical assertions?

Buber is a theologian and has far more information about God’s true existence and other of His qualities than I could ever dream of acquiring.

My ambitions are not soaring to theological heights.

I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?

F.i. how does a mother-complex behave in a child and in an adult?

How does the God-complex behave in different individuals and societies?

How does the self-complex compare with the Lapis Philosophorum in Hermetic philosophy and with the Christ- figure in patristic allegories, with Al Chadir in Islamic tradition, with Tifereth in the Kabbalah, with Mithras, Attis, Odin, Krishna, and so on?

As you see, I am concerned with images, human phenomena, of which only the ignorant can assume that they are within our control or that they can be reduced to mere "objects."

Every psychiatrist and psychotherapist can tell you to what an enormous degree man is delivered over to the terrific power of a complex which has assumed superiority over his mind.

(Vide compulsion neurosis, schizophrenia, drugs, political and private nonsense, etc.) Mental possessions are just as good as ghosts, demons, and gods.
It is the task of the psychologist to investigate these matters. The theologian certainly has not done it yet.

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.

Seen from this standpoint the "experience of God" is nolens volens the psychic fact that I find myself confrontedwith, a factor in myself (more or less represented also by external circumstances) which proves to me to be of insurmountable power. F.i. a most rational professor of philosophy is entirely possessed by the fear of cancer which he knows does not exist.

Try to liberate such an unfortunate fellow from his predicament and you will get an idea of "psychic autonomy."

I am sorry if X. bothers about the question of the basis upon which "religion rests." This is a metaphysical question the solution of which I do not know.
I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove.

Beyond this I know nothing and I have never made any assertions about it. How does Buber know of something he cannot "experience psychologically"? How is such a thing possible at all?

If not in the psyche, then where else?

You see, it is always the same matter: the complete misunderstanding of the psychological argument: "God" within the frame of psychology is an autonomous complex, a dynamic image, and that is all psychology is ever able to state.

It cannot know more about God. It cannot prove or disprove God's actual existence, but it does know how fallible images in the human mind are.

If Niels Bohr compares the model of atomic structure with a planetary system, he knows it is merely a model of a transcendent and unknown reality, and if I talk of the God-image I do not deny a transcendental reality.

I merely insist on the psychic reality of the God-complex or the God-image, as Niels Bohr proposes the analogy of a planetary system.

He would not be as dumb as to believe that his model is an exact and true replica of the atom. No empiricist in his senses would believe his models to be the eternal truth itself.

He knows too well how many changes any kind of reality undergoes in becoming a conscious representation. All my ideas are names, models, and hypotheses for a better understanding of observable facts.

I never dreamt that intelligent people could misunderstand them as theological statements, i.e., hypostases.

I was obviously too naive in this regard and that is the reason why I was so me times not careful enough to repeat time and again: "But what I mean is only the psychic image of a nou menon"

Kant's thing-in-itself, which is not a negation as you know).

My empirical standpoint is so disappointingly simple that it needs only an average intelligence and a bit of common sense to understand it, but it needs an uncommon amount of prejudice or even ill will to misunderstand it, as it seems to me.

I am sorry if I bore you with my commonplaces. But you asked for it.

You can find them in most of my books, beginning with the year 1912, almost half a century ago and not yet noticed by authorities like Buber.

I have spent a lifetime of work on psychological and psychopathological investigations.

Buber criticizes me in a field in which he is incompetent and which he does not even understand.

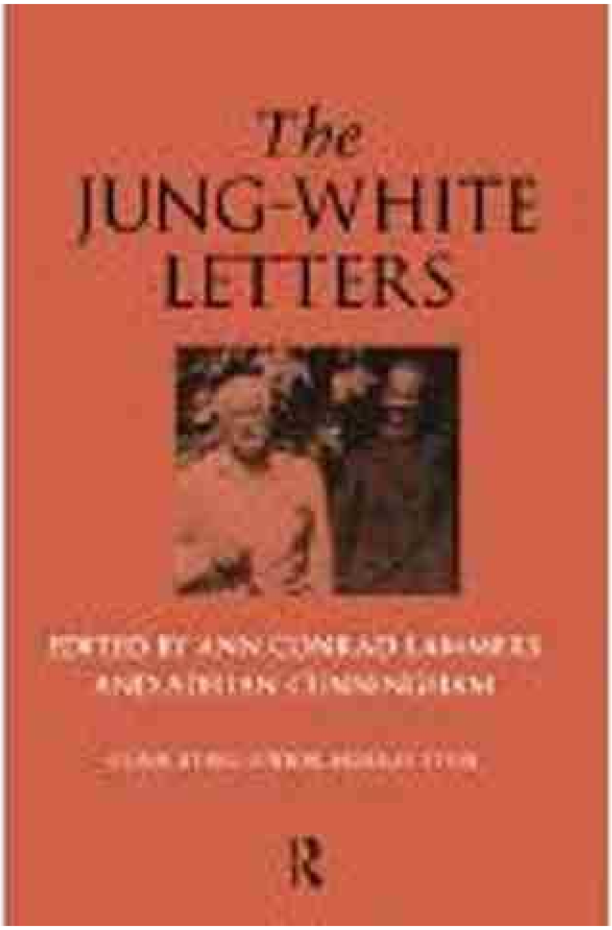
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 570-573

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/004a5-12bbuber.jpg`

Victor White's first letter to Dr. Jung (2019-03-05 06:47)

[1]



The JUNG-WHITE LETTERS

Dear Professor Jung,

Although I have never had the honor to meet you (outside of my dreams), I am taking the very great liberty of

sending you some of my writings concerning your psychology, written from the Catholic point of view.

I doubt, of course, that you will have time or inclination to read them, let alone comment on them; but should you ever do so, it would be a great help to me and any future work I am able to do if I could be shown any points on which I have positively misunderstood you.

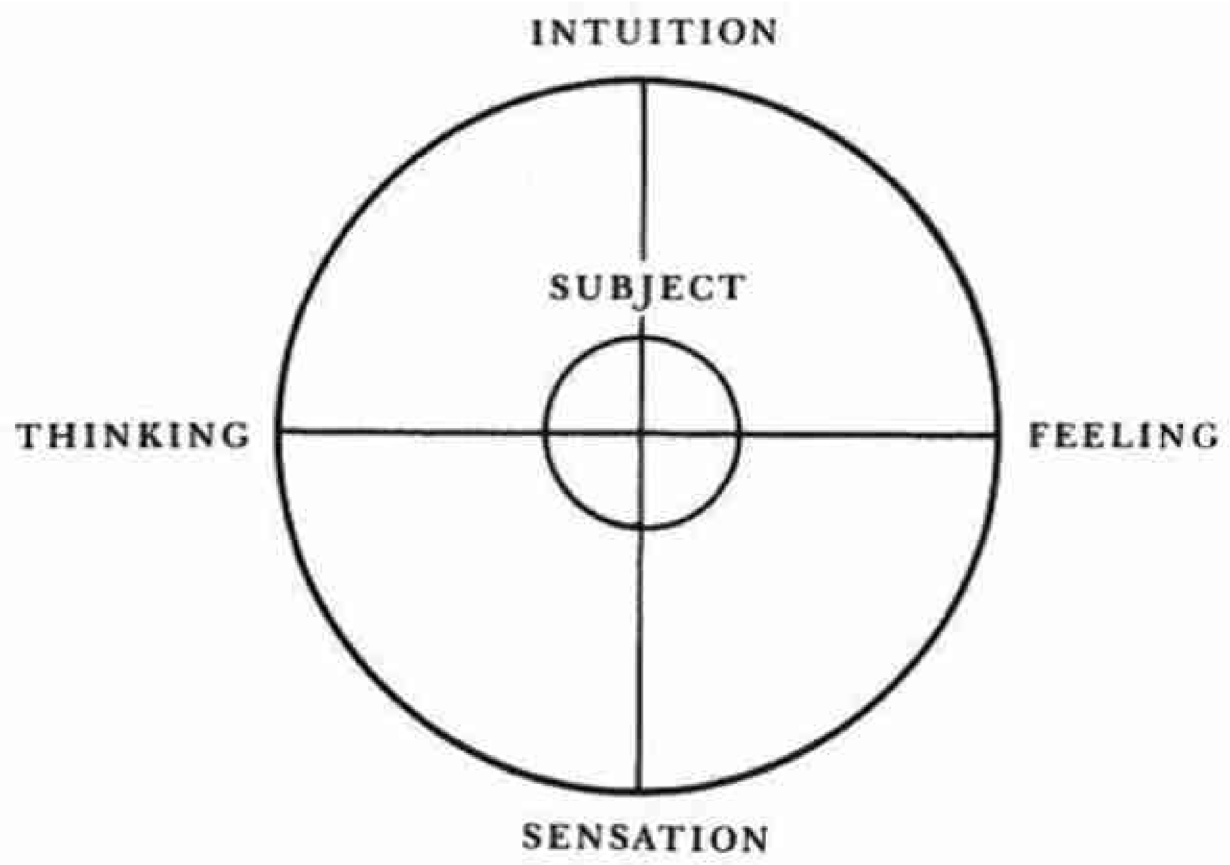
I might mention. . . . that I am personally one of the very many who owe to you and your disciples in England an immense debt of gratitude. . . .

Yours very obediently, gratefully, Fr. Victor White, O.P. The Jung – White Letters, Page 3

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/16977-12bwhite.jpg`

Carl Jung on the “Four Functions.” **(2019-03-05 07:08)**

[1]



Lecture 16 Dr. Jung:

I think there are some points about the functions in general that need ia.

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

This diagram then (Diagram 6) represents the four main functions emanating from a virtual center and constituting, in their totality, the subject.

The subject is suspended in a world of objects and cannot be thought of apart from them.

Ordinarily we class as objects only those things belonging to the external world, but equally important are the intrapsychical objects with which the subject is in contact.

To this latter class belong any conscious content that has slipped out of consciousness, been forgotten, as we say, or repressed, and all unconscious processes.

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

Some of these intrapsychical objects really belong to me, and when I forget them they can be likened to pieces of furniture that have got lost.

But some, on the other hand, are intruders into my psychical entourage and come from the collective unconscious.

Or the intruder may be from the external world. Take, for example, an institution.
This may be unconscious and therefore an object rising out of myself, or it might be started from without by something in the surroundings.

Obviously, the external world does not remain without effect on the functions.

If sensations were only subjective and not founded on reality, it would not carry with it the conviction it does.
To be sure, not all the sense of conviction rests on the effect derived from the outer object.

Sometimes there is also a strong subjective element, as the hallucinations and illusions to be observed in pathological cases prove.

But the greater part of the conviction carried by sensation derives from the connection of sensation with the trans-subjective or objective fact in reality.

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now.

Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.
Now, intuition carries with it a similar feeling of certainty, but of a different kind of reality.

It speaks of the reality of possibilities, but to an intuitive type this is just as absolute a reality as that possessed by the static fact.

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality.

When we come to the rational functions, things become different.

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks.
There are certain general or collective ideas from which the thinker derives his judgment, and these we know as the logical modi, but these in turn are derived from some underlying idea; in other words, the logical modi go back to archetypal origins.

It would be difficult indeed to trace out their history, but someday, when men are more intelligent than they

are now, it will undoubtedly be done.

But if we follow the history of thought in the rough way possible for us, it can be readily seen that all times have recognized the existence of primordial images.

To Kant they were the noumena, “das Ding an sich.”

To Plato they were the eidola, the models that existed before the world existed, and from which all things in the world were derived.

Thinking, then, derives from the reality of the image, but has the image reality?

To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

If you cut an earthworm in two, the segment with the head will grow a new tail, and the tail segment will grow a new head.

If you destroy the lens of a salamander’s eye, a new lens will develop.

In both these cases it must be assumed that the organism carries within itself, in some way, an image of its totality, which totality tends to be reestablished when disturbed.

In the same way, the fact that the mature oak is contained within the acorn suggests this principle of the image of the whole.

Of course, the principle of reestablishing the integrity of the whole when a portion is lopped off works within limitations.

The thing replaced is of a more archaic type than the original.

So one can say in general that if a differentiated form is removed, the organ substituted goes back to a more primitive level.

The same thing happens psychologically.

That is, as soon as we set aside the more differentiated function, we hark back to the archaic level. We can see such a thing even in so simple a thing as the progress of an argument.

If we fail to convince by means of logical thought, we abandon it and resort to more primitive means, that is, we raise our voices, catch after current phrases, become sarcastic or bitter.

In other words, our refined tools failing, we grasp the hammer and tongs of emotion.

Returning to this question of the images, we find something in nature corresponding to the principle involved in them.

When we apply the conception to thinking only, we suppose the images to be static.

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking.

We could call them, if we chose, Logos.

Feeling, as we have seen, has also its reality conviction, that is, it has to do with a trans-subjective fact. If we take it from certain aspects, it can bear a resemblance to thinking, but this is merely an apparent, not a real connection.

Thus, for example, I can take the concept freedom, and show it to be a highly abstract static concept; that is, I can keep it an idea, but freedom can convey also a powerful feeling.

In the same way, the phrase "my country" can be taken abstractly or emotionally.

In this way, most of our general [Diagram 6] ideas are feeling values and intellectual images also, so that we can say that the underlying fact of feeling is a dynamic image.

That is to say, it is an image that works, it has motive power.

An abstract statement of feeling does not move, it is static.

If I define God as the unchanging totality of all changing processes, what have I but a thoroughly static idea? But it is easy to imagine God as a most potently dynamic image.

For the totality of the dynamic images can use Eros.

To sum up, we have considered four kinds of realities: (1) static reality that comes to us through sensation; (2) the dynamic reality revealed by intuition; (3) static images given us by thinking; (4) dynamic images sensed by feeling.

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves.

We can think of the possibility of the world changing in such a way as to bring another function, or other functions, into existence; meantime I offer these conceptions as a possible point of orientation. Carl Jung, Lecture 16 excerpt, 1925 Seminar, Pages 134 -134

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ec8ca-12bfour.jpg`

Carl Jung: I am sick of talking to people who do not even know the psychological ABC. (2019-03-05 07:17)

[1]

Dear Mr. Burnett, 30 June 1960

Your letter and invitation1 have arrived at a moment when I find it hard to make up my mind at all.

I am tired by the work of a whole year and I could not envisage the possibility of further exertions.

I don’t want to say "no" definitely, but I should like to postpone my answer to a time when I have had my due rest.

My wish is that you would take up the problem once more in September, when I am more sure of my capacity again.

Your quite understandable proposition to confront me with an interlocutor whom I do not know personally does not simplify the situation, as I am rather frightened of my colleagues on account of so many unfortunate

experiences, i.e., unnecessary misunderstandings and prejudices.

I will mention only a few of them: archetypes are metaphysical ideas, are mystical, do not exist, I am a philosopher, have a father-complex against Freud, and so on.

It is unsatisfactory and fatiguing to deal with people who neither have read my books nor have the slightest notion of the methods I am applying and their justification.

I cannot deal any more with people who are unacquainted with the world of problems I am concerned with.

I avoid as much as possible interviews with those of my colleagues who are in need of basic information.

I also avoid people with an antagonistic attitude from the start, who only want to know their own ideas but not mine.

I consider a certain amount of open-mindedness as indispensable for an interview.

I can explain my standpoint but I refuse to fight uphill.

Such gladiator-games are good for so-called scientific congresses but are the worst obstacle to real understanding.

I have no patience any more with sheer ignorance.

If you are sure your man is open-minded, fair and willing to weigh my argument objectively, and capable of doing so, I can look forward more easily to such an interview.

I must ask for your forgiveness for these measures of precaution, because my old age has left me with a sorryremnant of my former energies.

I cannot explain and fight at the same time against ignorance and incompetence.

I have, for the sake of my health, to ask my partner first: Have you read a book I have written within the last 30 years? And did you understand it? - If not, I shut up.

I am sick of talking to people who do not even know the psychological ABC.

There are so many people who either designate themselves as my pupils or aver that they know my "system" that I a m always a bit scared when I have to meet an unknown person.

I trust you are aware of this serious question. The whole interview depends on it.

A few years ago (. . .) University got an interview out of me to which they sent a Professor of Psychology who was completely ignorant and to who m one could not talk intelligently.

I had then been still strong enough to push him aside and give a free talk about some basic aspects.I could not do that anymore.

At all events I should be much obliged to you if you would give me the chance to see my psychiatric partner before we start, so that I can get an idea of the level on which a talk would be possible.

Many apologies for my hesitations and anxieties ! I remain, Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 573-574

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/14eae-12babc.jpg`

Carl Jung and Temenos (2019-03-05 07:39)

[1]

Temenos:

A Greek word meaning a sacred, protected space; psychologically, descriptive of both a personal container and the sense of privacy that surrounds an analytical relationship.

Jung believed that the need to establish or preserve a temenos is often indicated by drawings or dream images of a Quaternary nature, such as mandalas.

The symbol of the mandala has exactly this meaning of a holy place, a temenos, to protect the center.

And it is a symbol which is one of the most important motifs in the objectivation of unconscious images.

It is a means of protecting the center of the personality from being drawn out and from being influenced from outside.["The Tavistock Lectures," CW 18, par. 410.]

http://www.nyaap.org/jung-lexicon/t

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/609d3-temenos.jpg`

Carl Jung on Unconsciousness (2019-03-05 07:45)

[1]

Unconsciousness:

A state of psychic functioning marked by lack of control over the instincts and identification with complexes.

Unconsciousness is the primal sin, evil itself, for the Logos.["Psychological Aspects of the Mother Archetype," ibid., par. 178.]

An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses. In such a case the level of consciousness is essentially that of a dream-state. A high degree of consciousness, on the other hand, is characterized by a heightened awareness, a preponderance of will, directed, rational behaviour, and an almost total absence of instinctual determinants. The unconscious is then found to be at a definitely animal level. The first state is lacking in intellectual and ethical achievement, the second lacks naturalness.["Psychological Factors in Human Behaviour," CW 8, par. 249.]

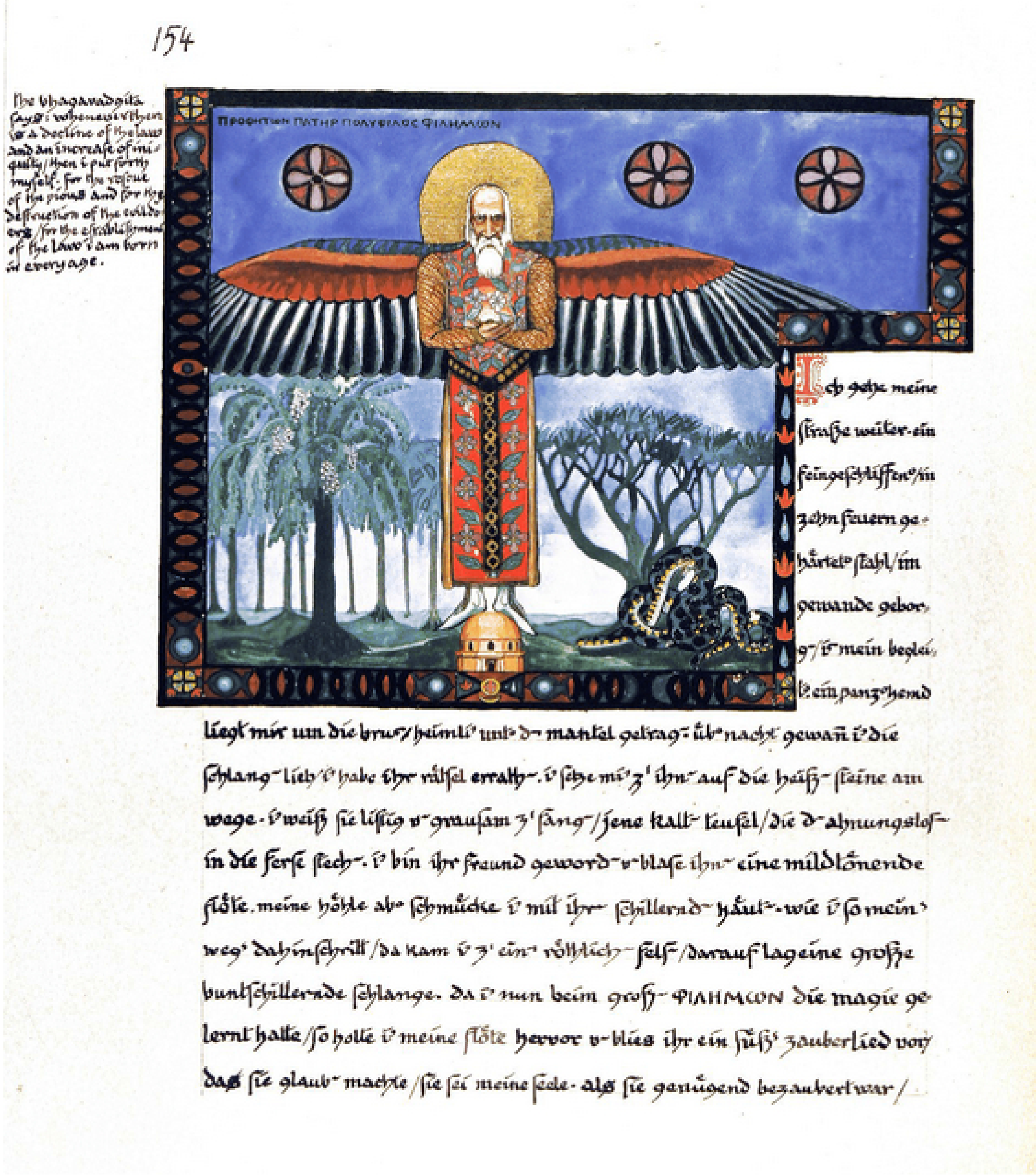
The greatest danger about unconsciousness is proneness to suggestion. The effect of suggestion is due to the release of an unconscious dynamic, and the more unconscious this is, the more effective it will be. Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis.["The Structure and Dynamics of the Self," CW 9ii, par. 390.]

http://www.nyaap.org/jung-lexicon/u

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/3c9b8-eye.jpg`

The Inscription to The Red Book Image 154 [Of Philemon] reads... (2019-03-05 07:51)

[1]


ΠΡΟΦΗΤΩΝ ΠΑΤΗΡ ΠΟΛΥΦΙΛΟΣ ΦΙΛΗΜΩΝ

154

The bhagavadgita says: whenever there is a decline of the law and an increase of iniquity / then i put forth myself. for the rescue of the pious and for the destruction of the evildoers / for the establishment of the law i am born in every age.

Ich gehe meine straße weiter. ein feingeschliffen im zehn feuern gehärtet stahl / im gewande geborgen / ist mein begleiter. ein panzerhemd liegt mir um die brust / heimlich unter dem mantel getragen. über nacht gewann ich die schlangen lieb / ich habe ihr rätsel errathen. ich setze mich zu ihnen auf die heißen steine am wege. ich weiß sie listig und grausam zu fangen / jene kalten teufel / die den ahnungslosen in die ferse stechen. ich bin ihr freund geworden und blase ihnen eine mildtönende flöte. meine höhle aber schmücke ich mit ihren schillernden häuten. wie ich so meines weges dahinschritt / da kam ich zu einem röthlichen felsen / darauf lag eine große buntschillernde schlange. da ich nun beim großen ΦΙΛΗΜΩΝ die magie gelernt hatte / so holte ich meine flöte hervor und blies ihr ein süßes zauberlied vor / daß sie glauben machte / sie sei meine seele. als sie genügend bezaubert war /

The Inscription to Image 154 [Of Philemon] reads:

oh master of the garden, your magical grove shone to me from afar.
I venerate your deceptive mantle, you father of all will,o’,the,wisps.

The corresponding footnotes 281 & 282 read:

281 Jung’s marginal note to the calligraphic volume:

"The bhagavadgita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself For the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age."

The citation is from chapter 4, verses 7-8 of the Bhagavad Gita. Krishna is instructing Arjuna concerning the nature of truth.

282 The text in the image reads: "Father of the Prophet, beloved Philemon."

Jung subsequently painted another version of this painting as a mural in one of the bedrooms in his tower at Bollingen, He added an inscription in Latin from the Rosarium philosophorum, in which Hermes describes the stone as saying:

"defend me and I will defend thee, give me my right that I may help thee, for Sol is mine and the beams thereof are my inward parts; but Luna is proper to me, and my light excelleth all light, and my goods are higher than all goods.

I give many riches and delights to men desiring them, and when I seek after anything they acknowledge it, I make them understand and I cause them to possess divine strength.

I engender light, but my nature is darkness. Unless my metal should be dry, all bodies have need of me, because I moisten them. I blot out their rustiness and extract their substance. Therefore I and my son being joined together, there can be nothing made better nor more honorable in the whole world."

Jung cited some of these lines in Psychology and Alchemy (1944, CW 12, §§99, 140, 155). The Rosarium, first published in 1550, was one of the most important texts of European alchemy, and concerns the means of producing the philosopher's stone.

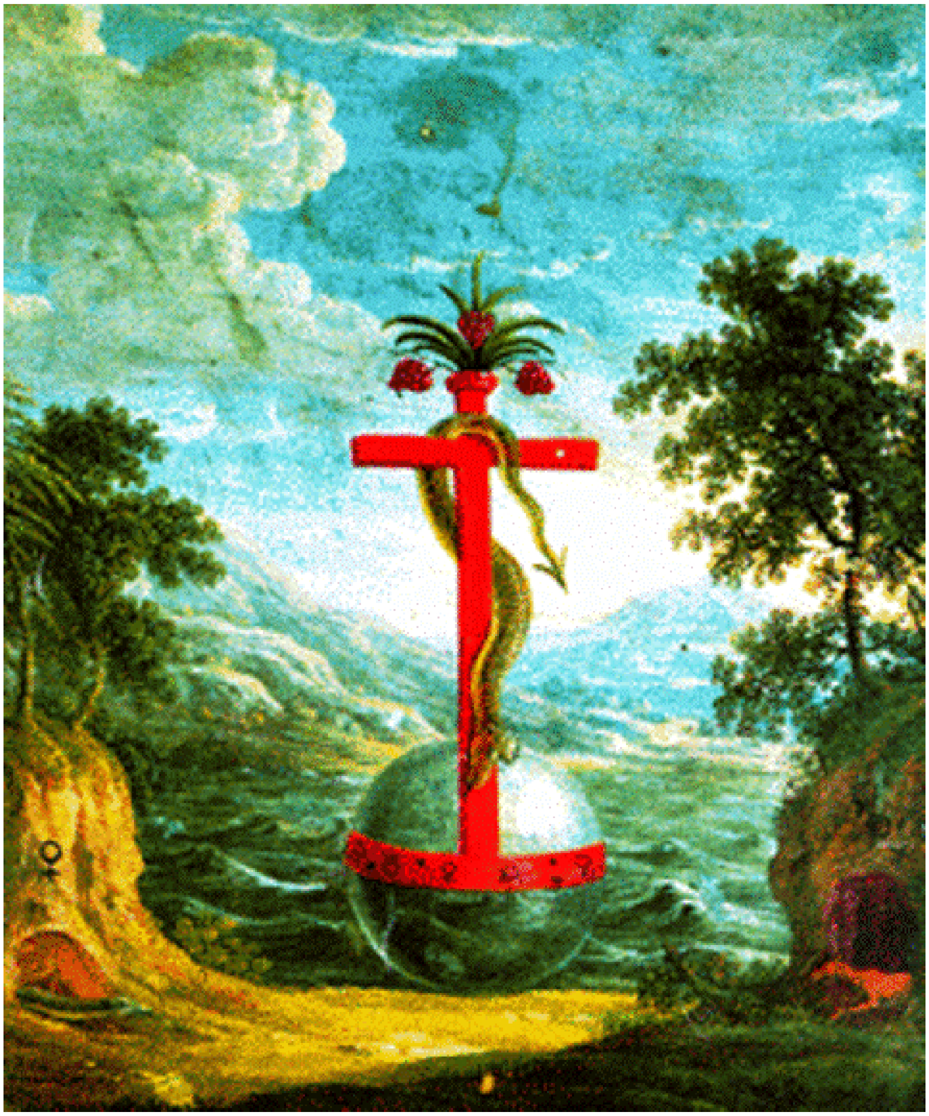
It contained a series of woodcuts of symbolic figures, which was Jung's exemplar in Psychology of the Transference. Explained through an Alchemical Series of Pictures. For Doctors and Practical Psychologists (1946, CW 16). The Red Book

Image: #154 in The Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/5f921-philemon.png`

Carl Jung on the "Prima Materia" and the "Serpent." (2019-03-05 09:15)

[1]



Lecture X 4th July, 1941

The prima materia, which we have been considering in the last two lectures, is a basic idea in alchemy, and when one has once grasped what the alchemists meant by it, the riddle of alchemy is already half solved.

For this reason we will continue the subject today.

You may remember that the prima materia was designated as "Adam’s earth", and Michael Maier tells us that Adam carried this earth away with him from Paradise.

There is an old legend that Adam, when driven out of Paradise, carried some of its soil away with him.

This earth was said to be red, and "terra rubra" [red earth) is also a name for the prima materia.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself.

The idea of the prima materia as a serpent is a very important philosophical conception.

The snake also belongs to Paradise, and the alchemists often play with the idea of the serpent of Paradise.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous.

The English word "mind" expresses it exactly, but in German it can only be rendered approximately as "Geist".

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions).

Paracelsus expresses this exactly when he says that the function of this mind is to throw out Intuitionen".

It is a concealed mind, and for this reason, it is symbolised by the serpent, a reptile which conceals itself in obscurity, and this formulation also suggests an autonomous being, something quite outside ourselves.

For the mind which throws out these "Intuitionen" cannot be identified with man, it is no human function, but something strange and inhuman, totally different to man, as objective as a real snake.

After long observation, the old philosophers discovered that all the "Intuitionen", which came to them from this region, were, in some peculiar way, inhuman; their character was not of a human nature.

This contradicts all our pre-conceived ideas of mind and of reason.

We are always absolutely convinced that our psychology is purely personal, but psychology is not only that which we know about ourselves, it goes far beyond this into the unconscious.

We cannot dispose of the unconscious, it, rather, disposes of us; and it is from this region that these intuitions or "Intuitionen" come.

Our forefathers were much more introspective than we are, and they worked at the difficult art of introspection, which we cannot say of ourselves, and therefore they knew very well that the mind, from which these ideas come, is something of a totally different nature to our human reason, and the best description they could find for it was a snake-like being.

They call it a serpent, a monster or a winged dragon; the last two are composite beings, for it is really indescribable, something beyond human experience.

We find a great many pictures of dragons in alchemy, in every kind of monstrous form, particularly in Arabic alchemy.

It is indeed from the total strangeness of the. psychical being that the really decisive "Intuitionen" come.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons.

The old saurians actually had a swelling in the lumbar vertebrae which was larger than the "brain", and if they had a brain at all it must have been situated in the lumbar region.

This shows us how important the spinal cord is, it is a pure system of reflexes, reaching up to the highest and most complicated instincts.

The reflexes function through the collaboration of the spinal cord and the basal ganglia.

All this was symbolised by the serpent, and this gives us a further hint as to the source of the "Intuitionen".

It shows us that they come from a region which lies in the subcortical centres; that is, from the instinctive and reflexive psyche.

This reaches into the sympathetic system, of which the chief part is the two ganglionated cords which lie on each side of the spine, a sort of rope ladder system which extends into the innermost organs of the body.

The sympathetic system has a peculiar connection with the cerebro-spinal system, it works with it but is older, in that it is to be found in the lowest invertebrate animals which have no backbone and no cerebro-spinal nervous system.

The name itself is peculiar - why sympathetic?

This system rules the vegetative functions of the body, and also, to a great extent, the circulation of the blood, and is thus connected with the emotions.

The connection with the cerebro-spinal nervous system gives a highly peculiar physiological foundation to the unconscious.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain.

This does not mean, of course, that the whole psychical phenomenon is a secretion of the brain or of the basal ganglia, or anything of the kind; the whole thing is far more complicated, and lies, through its very nature, on the borders of human understanding.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter.

We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God.

One would have to be His colleague before one could understand Him in any way!

The fact, that the mysterious being represented by the serpent is so much connected with the material body, was the reason why the definitions or symbolic formulations for the prima materia were usually purely material, and very often in the most unpleasant sense of the word.

As I told you before the alchemists were often suspected of working with every kind of unappetising material, and they did actually work with excrement.

And they sometimes drew a parallel between the prima materia and excrement, or even said that it was the human faeces, or that it originated in the same way, or that it was to be found in old privies.

In this aspect, therefore, it is the cheapest thing, which is cast out and rejected, and can be found at every street corner.

A very old alchemist, Petrus of Zalento, says that the prima materia is a white dove, but that its origin is of the basest, and that it can be found in stables and in kitchen waste, but when it is united with the spirit, it becomes "pulcherrima matrona" (the most beautiful lady).

This is a very peculiar description, on the one side it is the lowest, most objectionable and disgusting thing, and on the other the most beautiful and exalted.

One can hardly imagine a better bringing together and union of the opposites than the symbolism in this quotation.

Khunrath, therefore, calls the prima materia: "materia lutosa" (dirty or filthy matter) and also "materia virginea" (virginal matter), so that he too brings both these opposites together.

Whenever you find a symbolism in which the opposites are brought together, even sometimes in a repulsive way, you may be sure that there is a so-called metaphysical idea behind which can only be expressed by a paradox, or through a paradoxical formulation.

Even Kant uses an antinomy sometimes to express his philosophy, and such an antinomy does not belong to pure reason but comes from the Nous, it is a kind of revelation which has been dropped in, or thrown, by the unconscious.

It is, therefore, easy to understand why the prima materia is spoken of as a great and marvellous mystery.

This mystery is somehow connected with nature or lies in nature, and man’s reason is absolutely helpless when confronted with this mystery, he is unable to deal with it alone.

It is essential, therefore, that nature herself should help him, apart from God Whose help is also essential.

So the English alchemist, George Ripley, says that this mysterious "stone is brought by the birds and the fishes."

It is a very curious fact that almost the same words are to be found in a logion of Christ’s which the old alchemists could not possibly have known.

At least as far as I know, there is no evidence whatever that the idea of the kingdom of heaven being brought by the birds and fishes existed in the tradition of the Church.

But these words are to be found in a papyrus which was discovered in Egypt on the edge of the Libyan desert, 120 miles from Cairo, on the site of Oxyrhynchus, one of the chief cities of ancient Egypt.

Two Englishmen, Grenfell and Hunt, discovered a large collection of papyri during their excavations there.

Among these was a fragment, discovered in 1903, which was evidently a piece of a large roll, which probably contained hundreds of anecdotes and sayings from the life of Jesus.

The contents of this fragment are not in our Bible, though there are similar things in the gospels, and it is in this fragment that we find our birds .. and fishes again.

It is very similar to the Logia papyri (discovered in the same place by the same Englishmen in 1897) and they must all have been part of a collection of sayings of Christ, incidents from his life, and perhaps miracles which he performed.

The gospels, as you know, were not known to St. Paul, but where composed after his death.

They were not written by the apostles, but, as it were, according to Matthew, according to Mark and so on.

They were probably composed some time afterwards, perhaps by pupils of Christ's disciples, and record what the disciples related about the life of Christ.

It is, therefore, quite possible that the first form, which the material took, was a big collection of records of the life of Christ, and that the Oxyrhynchus papyri are fragments of this collection.

The total collection may have been the foundation of the gospels, but there are similarities and discrepancies between the gospels and the fragments, and on account of the discrepancies it is not very likely that it was just these fragments which were used in the composition of the gospels.

The passage runs:

"Jesus saith, (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in Heaven? . . . . the fowls of the air, and all beasts that are under the earth or up on the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves , and ye shall be aware that ye are the-sons of the (almighty?) Father; (and) ye shall know that ye are in (the city of God), and ye are (the city?)."

You see the way in which Grenfell and Hunt reconstructed the text, and it is of course not quite certain that this is absolutely correct, but at all events it is not far out.

Had this saying been included in the New Testament it would have brought in the good pious animals which are missing from its pages, and would have been an enrichment to the passage where Christ speaks of the growth of the lilies of the field.

In the Oxyrhynchus papyrus it is the beasts, the fowls of the air and the fishes of the sea; and in our excerpt, from the alchemistic literature, it is the birds and the fishes.

It is very strange that it should be an English clergyman, George Ripley, who wrote this and how he came on it is beyond our knowledge.

You may think that it is rather far-fetched to comp are these two passages with each other, but you will see later that the alchemists had such a high opinion of their miraculous substance, the prima materia, that we are not beside the point in putting the saying of an alchemist, in a sense, next to a saying of Christ, for the ideas of alchemy are not far from those of Christ.

These are philosophical definitions of the prima materia which are very characteristic.

In one treatise, for instance, it is called "unum" (the One).

This is an expression which is always used of God, so the prima materia in this passage must directly coincide with the Deity.

And it is als o called "unica res" (unique thing), "omnes res" (all things), "monas" (the monad), or "Ens reale" (the real being); and all these are expressions which are also used for the Deity in philosophical language.

It is also said to contain all the mysteries "in virtue et in actu" (in potentiality and in actuality).

It is in fact the secret of secrets, the unrecognisable efficacy which contains, so to speak, all the secrets of the world.

On the same page of the Musaeum Hermeticum it is called the "chameleon", a peculiar definition but to the point, because the prima materia has many colours and always a different one.

You see what peculiar symbolism is used to express the prima materia; but, as it is the mystery which carries the whole world and which brings everything to pass, it must be the primal cause, and, according to the old definition, the Deity is the primal cause.

We find a thoroughly philosophical formulation in a very old treatise, which was probably originally Arabic and in consequence goes back to Alexandrian ideas.

This is the so-called "Treatise of Aristotle", a treatis e written in the form of a letter from Aristotle to Alexander [the real Aristotle was the teacher of King Alexander) .

But of course it was not written by the real Aristotle, the name is a pseudonym used to give added weight to the text.

We find the following peculiar sentence in this treatise:

"The serpent . . . as a quas- hypostasized matter forms itself, through illusion, as immersed in the water."

The meaning of this is:

the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses.

The sentence indicates that this serpent was enclosed in fluid matter, that is, in the water or the solution which the alchemists had in their flasks or retorts, and that it appeared to them there, as if through illusion or hallucination.

I have already told you that the alchemists naturally stared with the utmost curiosity at their flasks and cooking vessels and saw most peculiar things in them.

They describe the visions, which they saw in their retorts, in very peculiar ways.

Some saw numbers of snakes or other reptiles, others human figures (the old Hermes, for instance, sitting reading) , and others again say that they saw the creation of the world, the dry being separated from the waters, the clouds rising from the sea, and the mountain rearing its head above the primeval waters.

All these images were projections of inner processes which the alchemists saw in their retorts, and it is to this that Pseudo-Aristotle refers.

A philosopher in another treatise says that it is a characteristic of the prima materia "to seek the higher and strive to separate itself from the lower."

Evidently it has in itself the power of ascending, and apparently one need only put it in a retort in order to give it back its natural trend.

It is imprisoned in matter and, if freed, it ascends at once.

But, the author adds: "one must be careful to protect oneself from its evil intention", for this substance was also known to be dangerous and evil, as we have heard before. It was said to contain demons and other dangerous, poisonous forces, which, in some peculiar invisible way, could have a poisonous effect.

In the same treatise, the Lib er Quartorum, we read:

"The thing from which all things come, is the invisible and immovable God."

This thing, the first thing from which everything originated, is the prima materia, and in a way it is the visibility and changeableness of a God who is in himself invisible and unchangeable.

The idea of an immovable God goes back to the real Aristotle. The "Liber Quartorum" is an ancient text (there is an Arabic manuscript still in existence), and it undoubtedly goes back, through the Sabians, the philosophic school which flourished in Bagdad till the eleventh century, to the ideas of the old Alexandrian philosophers.

The sayings of the alchemists, about the prima materia, are so rich and diverse that in order to give you a clearer picture I have made yet another list, this time of the philosophical aspects.

XII. Philosophical Definitions of the Prima Materia:

I. The prima materia appears, on one side, as a substance.

This substance is said to be found in various places.

It comes, for instance, from the western land, and in one text, as I told you, from the miraculous tree which grows in the sea and which has four different coloured flowers, black, white , red and yellow.

The flowers contain the idea of fruit, and, in some texts, it is the fruit of the tree which is mentioned instead of the flowers; and those who eat this fruit are said to gain wisdom or eternal life.

The original quaternity arises from the One which is, so to speak, the centre. We could, therefore, imagine a section of the trunk, with the One in the centre and the four principles, which are usually represented as the elements radiating outwards.

It is from this basic structure that the prima materia comes.

II. It is also represented as coming from a mountain, from the mines, as it were, in which the miners work.

And this mountain is called "the mountain where there are no differences."

This peculiar definition does not apply to the outer mountain but to its inside where there are no differences.

Naturally there are differences outside, or we should be unable to perceive anything.

And it is inside the mountain and inside things in general that the prima materia is to be found, hidden in caves, stones, plants , animals and so on. In the inner darkness nothing can be discriminated, and this is the place where we are unconscious.

This drives us to the conclusion that the mountain is the human being.

Nothing can be discriminated in the unconscious, anything can be anything, there are no differences.

III. For the same reason the prima materia is said to come from Hades, or it can be experienced there, for Hades is a black hole without an outlet.

Under certain conditions living people can descend into Hades, but it does not agree with them.

One must really be dead to go there, for it is the dark land where the dead are imprisoned; and this is a place from which this marvellous substance comes.

IV. On another side we find a category of definitions where the prima materia is not really a substance but rather a substance which contains an agent.

That is, it has a force or other kind of substance in itself.

The prima materia, therefore, is said to arise from the centre.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent.

It is said, for instance, to be extracted as a round being, a sphere or as a "round fish from our sea".

A living being, therefore, from the great sea of the unconscious.

So apparently there is a centre or active. power, in the unconscious, not simply the unconscious but an agent in the unconscious, a special centre which is particularly important.

V. This centre or activity is understood, on the one hand, as having been created by God, and on the other as an "increatum"; that is, as something noncreated, "radix ipsius" (root of itself), autonomous and eternal.

VI. The prima materia is "aeterna", "incorruptibilis", "incremabilis" (incombustible) , "perpetua" and "permanens".

It is spoken of as if it were a sort of hypostatic substance, if one may use such a term, which is of an eternal nature and not under the laws of time and change.

This does not refer to the prima materia in its material form, of course, for it is the substance which is changed and transformed by the alchemistic process, but it refers to the centre of the prima
materia.

It is this centre which is unchanging, eternal, and somehow outside space and time.

VII. Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence.

It is "principium individuatonis" (the principle of individuation) for there is only individual existence, that is all we can distinguish, and we cannot assert that anything exists which we are unable to distinguish.

So the prima materia is called the "genius generativus" (the creating genius), and is also personified as the "filius macrocosmi" (the son of the universe).

VIII. It follows as a matter of course, after all we have heard, that the alchemists should call the prima materia a "divine mystery, given by God."

IX. And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation.
Its nature is spiritual, it cannot be seen, and it contains an invisible image.

X. But it is "veritas invisibilis, mente sola percepta" (the invisible truth, only perceived by the mind) and "fons immortalitatis" (an immortal fountain).

XI. As I said before, human designations are also used for the prima materia. It is called "virgo" (virgin) , or "rex " (king), or is represented as both together in a hermaphroditic or androgynous being.

The insistence of the alchemists on the bi-sexual quality of the prima materia emphasises again the idea of the union of the opposites.

This means that all the paradoxes, which split and tear the world apart, are united in this being; they must be united or it would not be eternal.

By virtue of its eternity it contains no conflicts, tension or irreconciled opposites, and therefore it can no longer be changed.

It is because of this that the alchemists say that once their "stone" is established it can never be destroyed.

Therefore it can only be produced once in a human life, not repeatedly, because it is eternal.

The alchemists also called it "spiritus Dei in scintilla" (the spirit of God in the spark), and it was thought to be not only in man but also in nature, in everything which had an individual form, in every stone, plant and animal.

They also speak of this being as "contrafactus Christi" (an imitation of Christ) and as " filius macrocosmi" (son of the universe).

As such it is really God, and the alchemists make the following distinction:

The Christian God is a Trinity consisting of three persons, (God the Father, Son and Holy Ghost) and of one nature (see upper diagram on p. 222); whereas their "filius macrocosm" is also a trinity (see lower diagram p. 222), but consisting of one person and three natures (body, soul and spirit, or, expressed in more alchemistic language, salt, sulphur and quicksilver).

The "filius macrocosmi", therefore, is the exact opposite of the 117 Christian God.

For psychological reasons, we must expect the most powerful of all human ideas: God (represented in Christianity as a threefold personality) to have a corresponding opposite, a mirror image, so to speak, reflecting the other side.

If not, God would be entirely one-sided.

And indeed such reflections are to be found in Christianity itself in the tricephalous quality of the devil.

Dante; for instance, describes the devil as having three heads.

We read in the thirty-fourth canto of the Inferno: "Oh what a sight! How passing strange it seemed, when I did spy up on his head three faces: one in front of hue vermillion, the other two with this, midway each shoulder joined and at the crest . . . "

The "filius macrocosmi" of alchemy, however, is no devil, but a kind of natural being, and the alchemists apply the following passage in Isaiah to this filius:

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

This is the "materia vilis".

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

This is the rejected.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was up on him: and with his stripes we are healed."

The alchemists brought this prophecy to pass literally, for they understood the whole process as torture, as a kind of purgatory, in which the prima materia was tormented, punished and burnt on the fire in order that the "medicina catholica" (universal medicine) might be produced. Carl Jung, ETH, Pages 215-223.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/1360b-1.gif`

Carl Jung Quotations 12 **(2019-03-05 10:54)**

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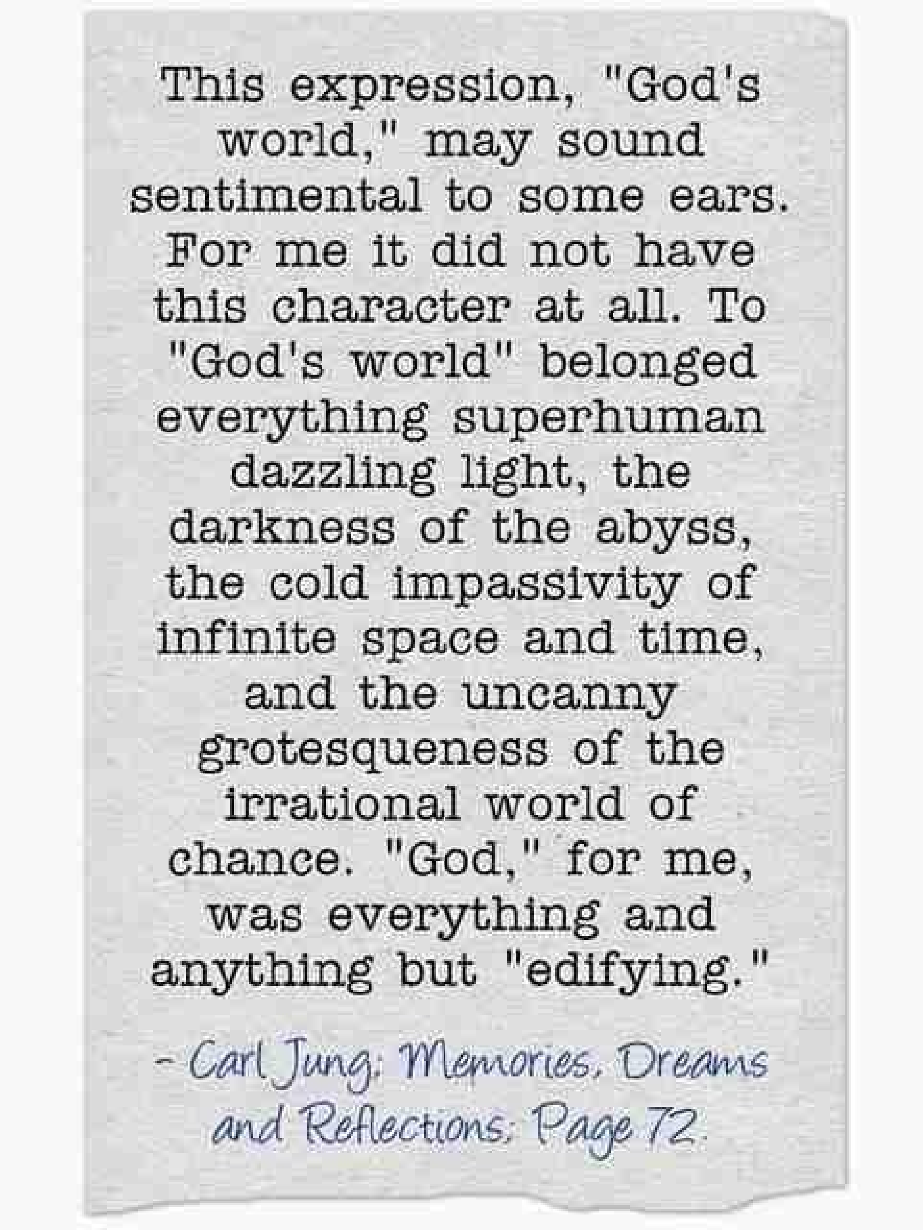

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying."

~ Carl Jung; Memories, Dreams and Reflections; Page 72.

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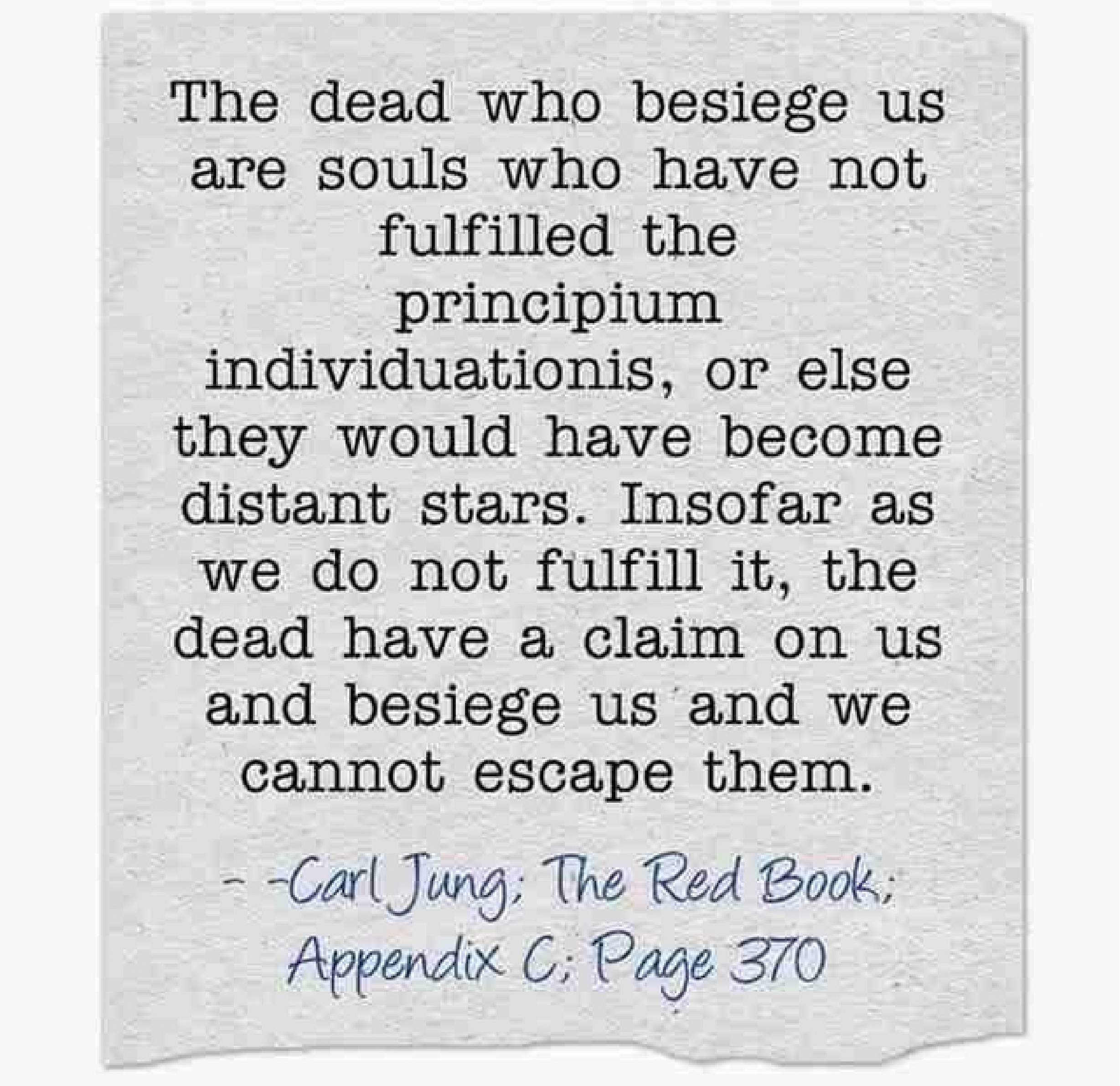

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.

- -Carl Jung; The Red Book; Appendix C; Page 370

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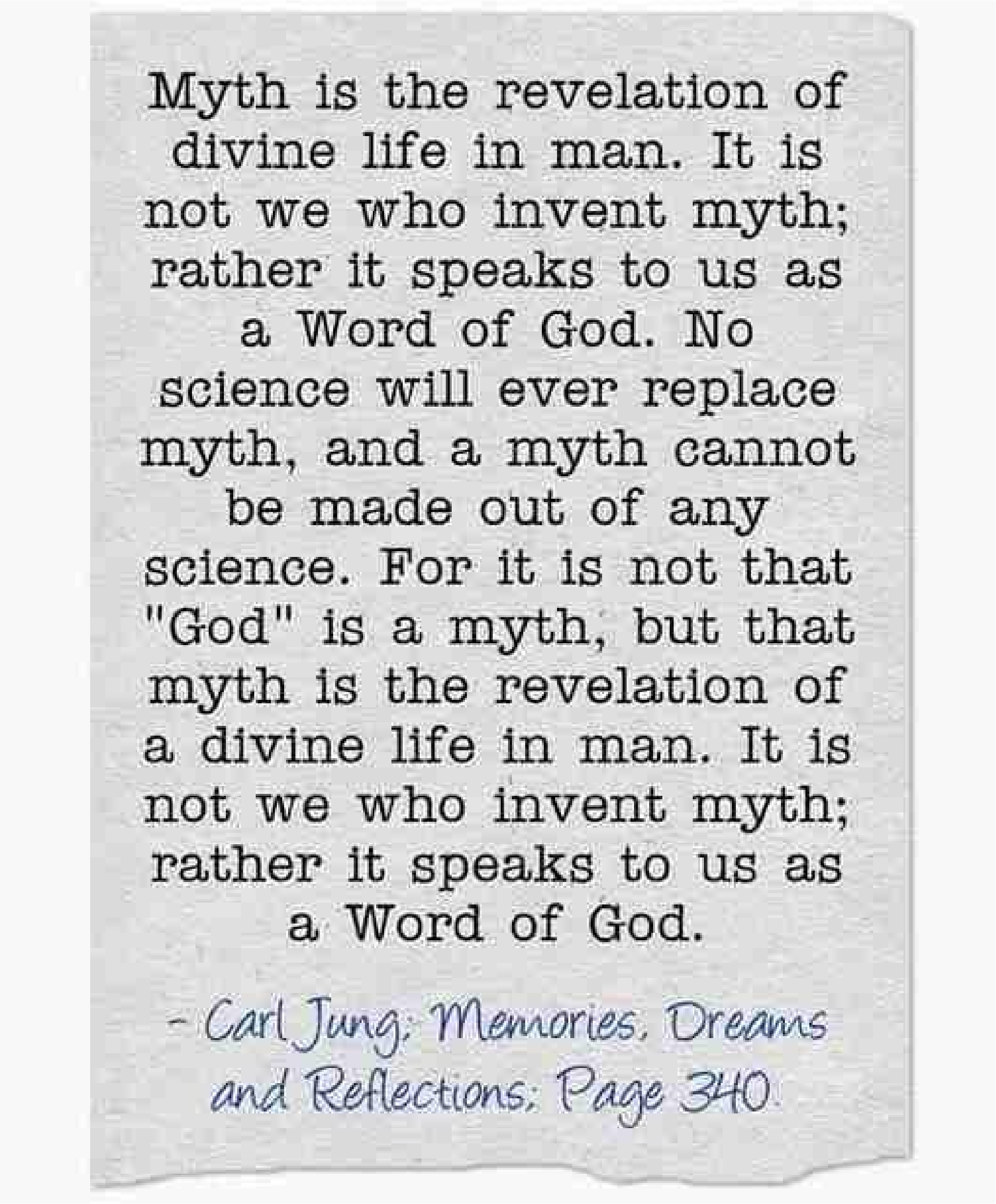

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God.

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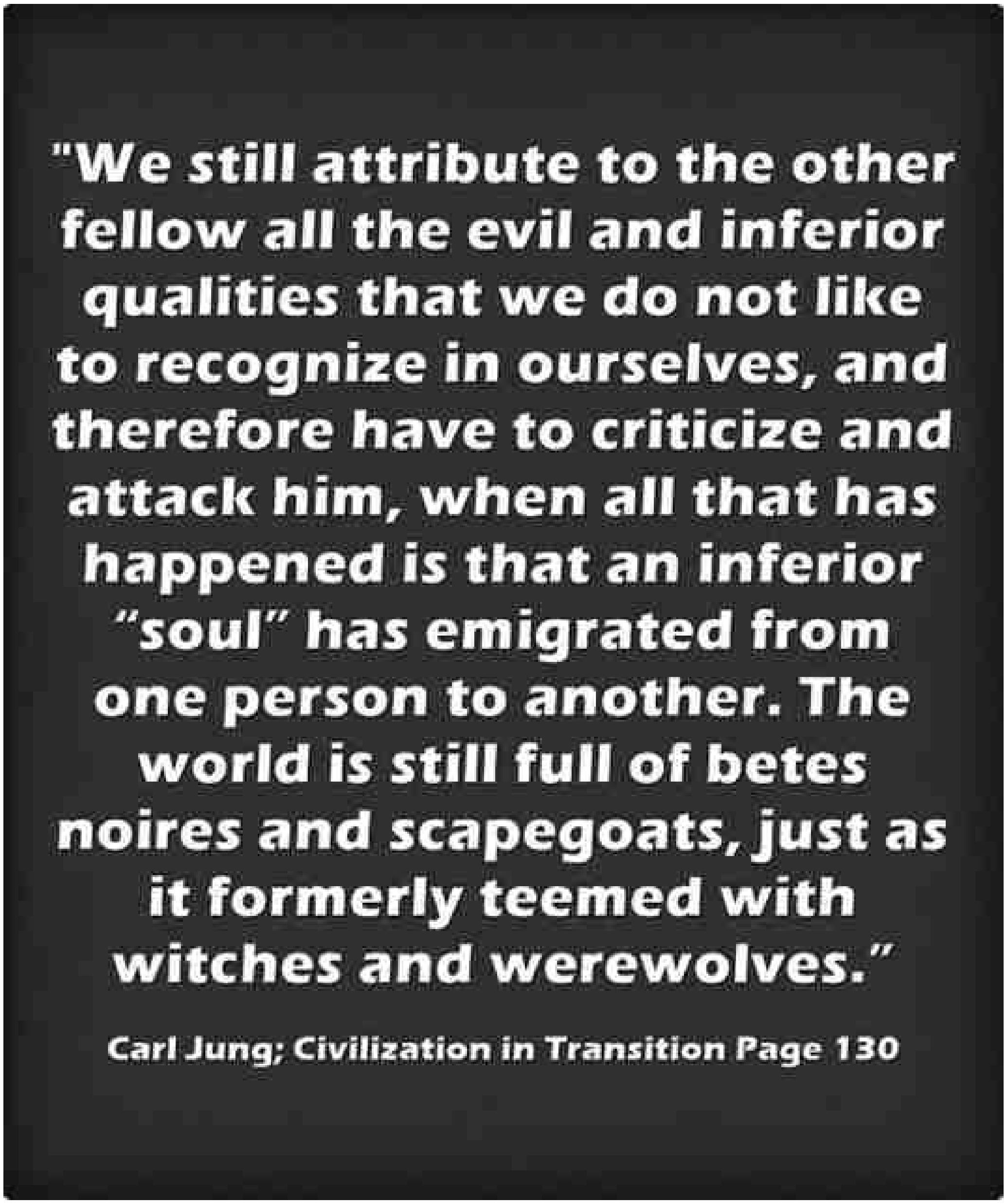

"We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves."

Carl Jung; Civilization in Transition Page 130

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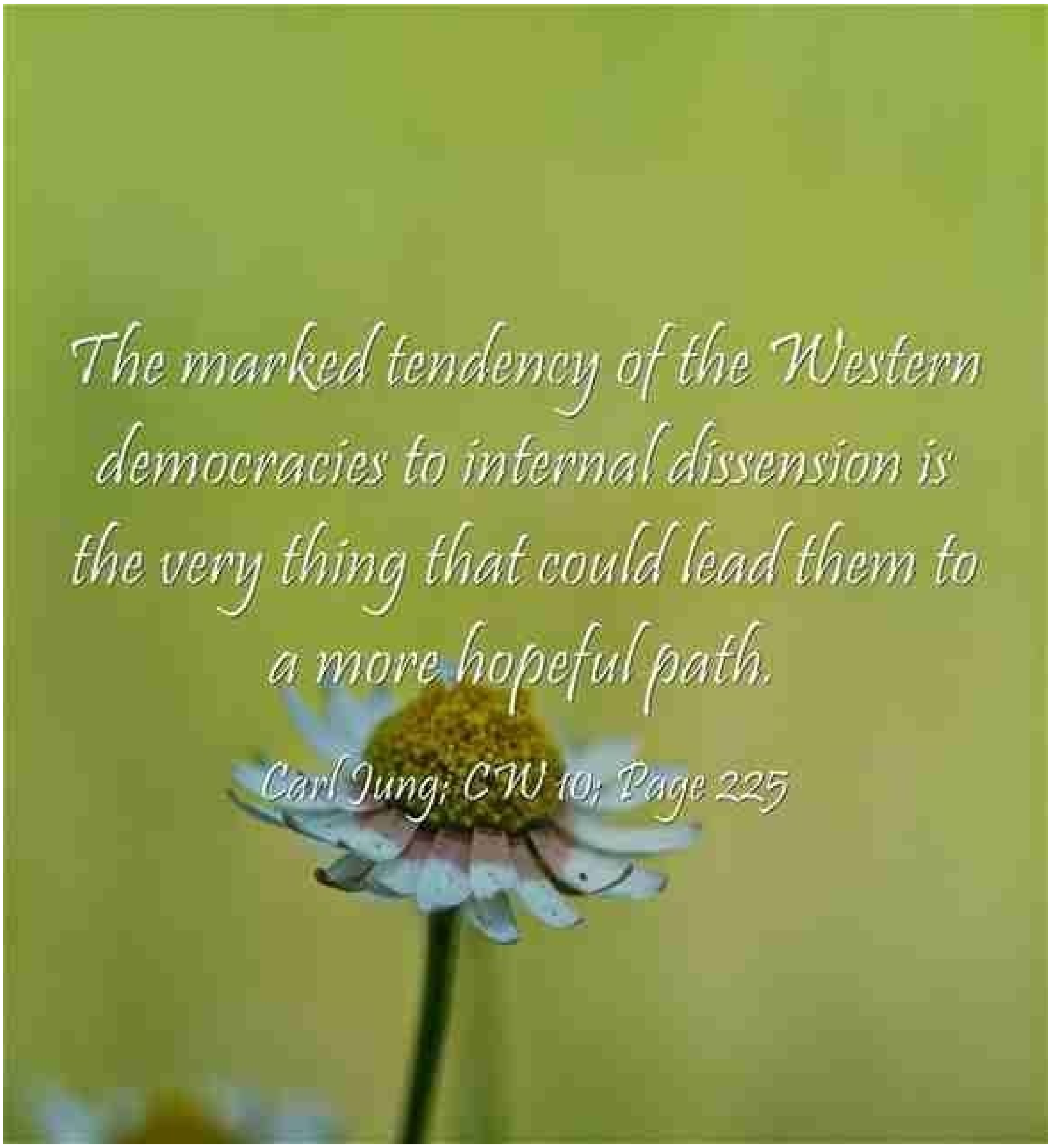
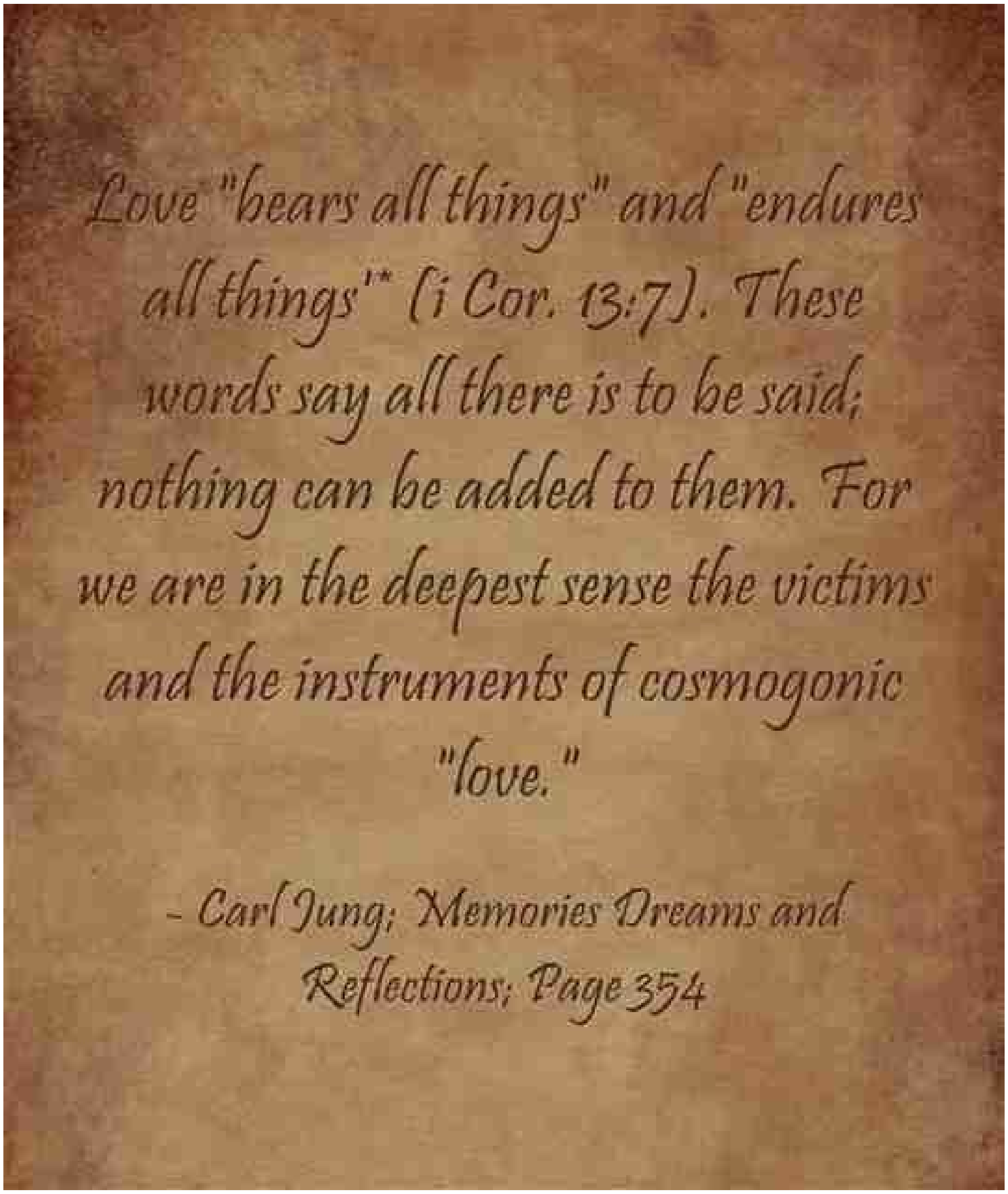


The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225.



Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love."

- Carl Jung; Memories Dreams and Reflections; Page 354

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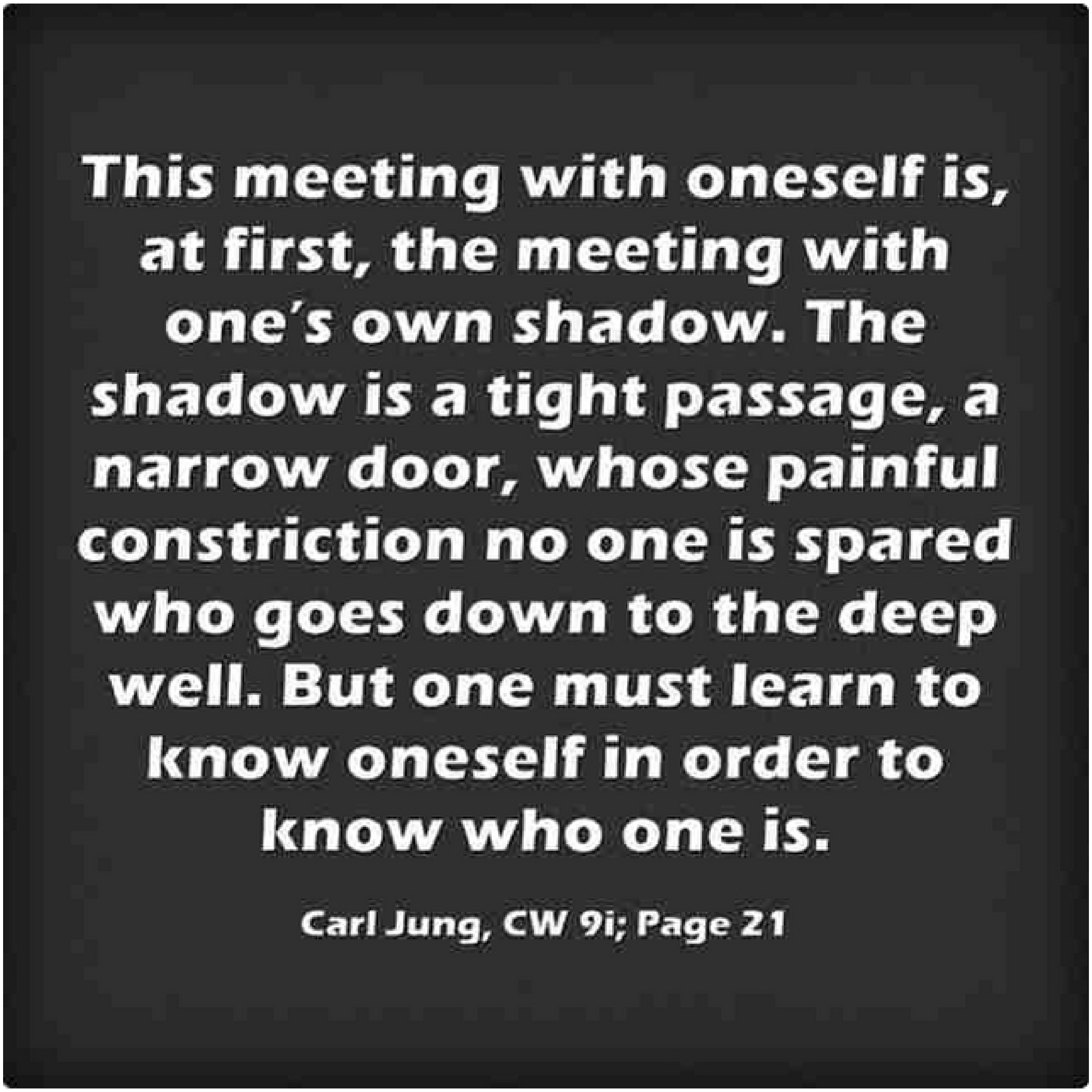

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is.

Carl Jung, CW 9i; Page 21

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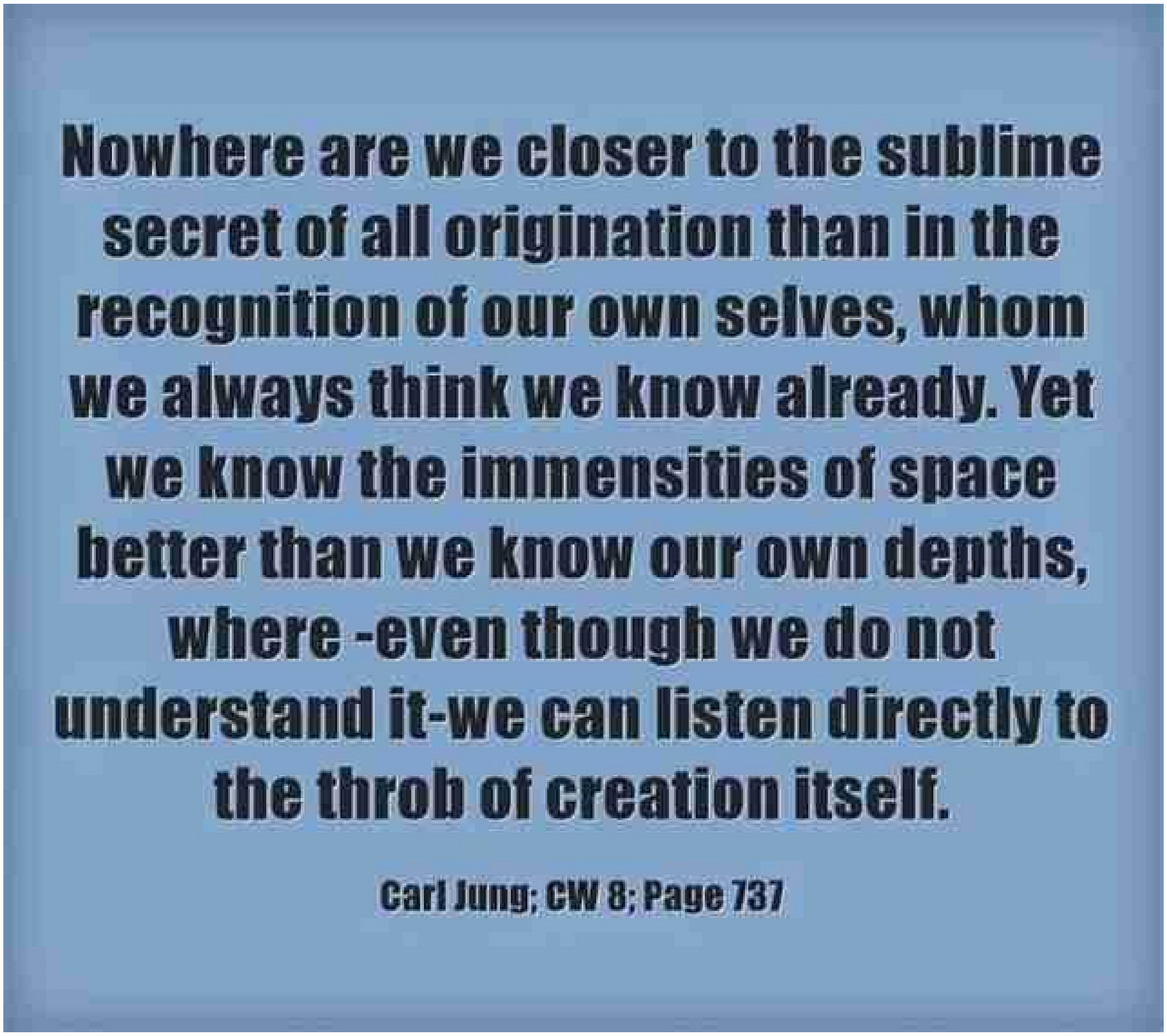
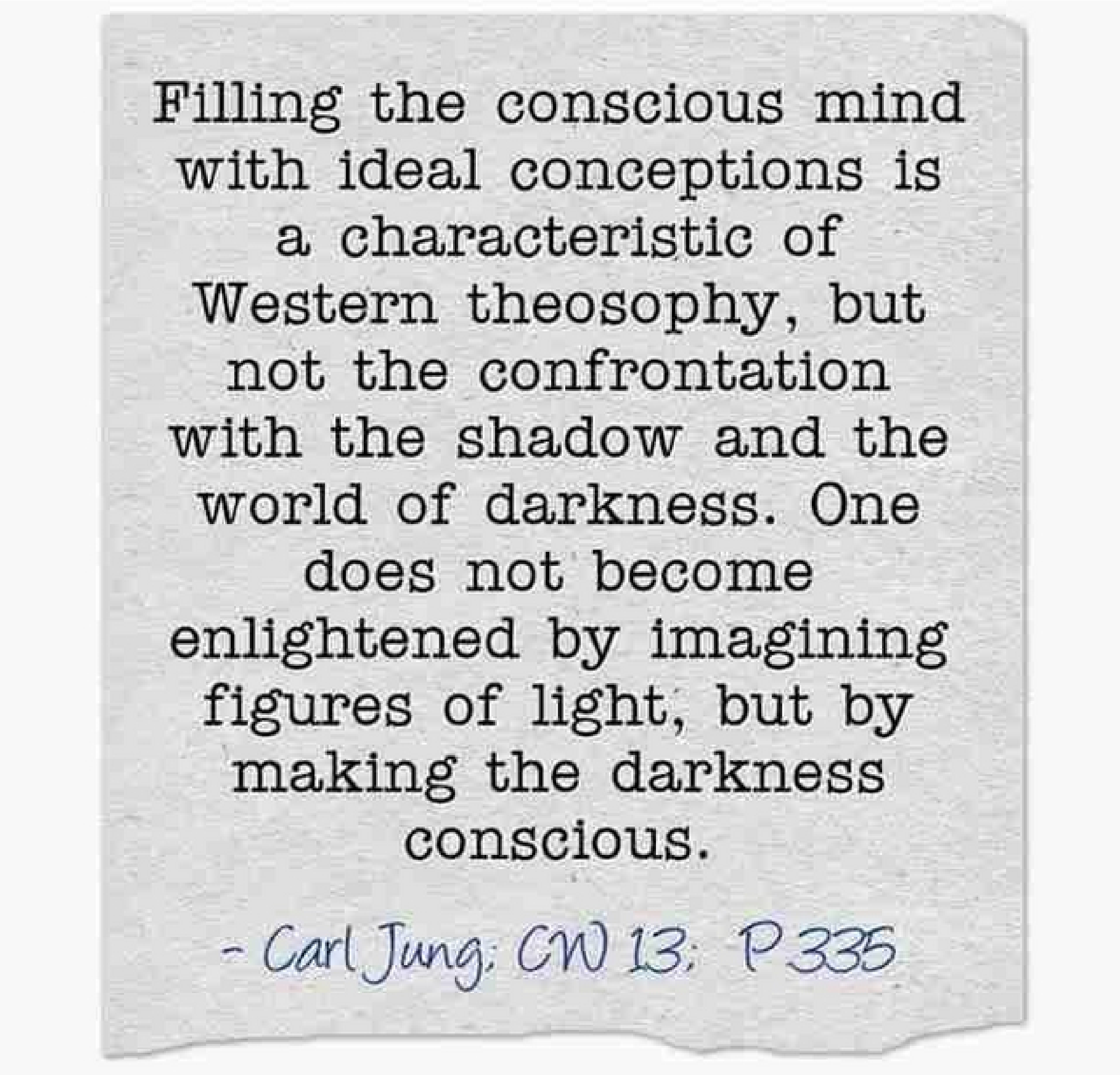


Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself.

Carl Jung; CW 8; Page 737

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. "Analytical Psychology and Weltanshauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 737



Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.

- Carl Jung; CW 13; P.335

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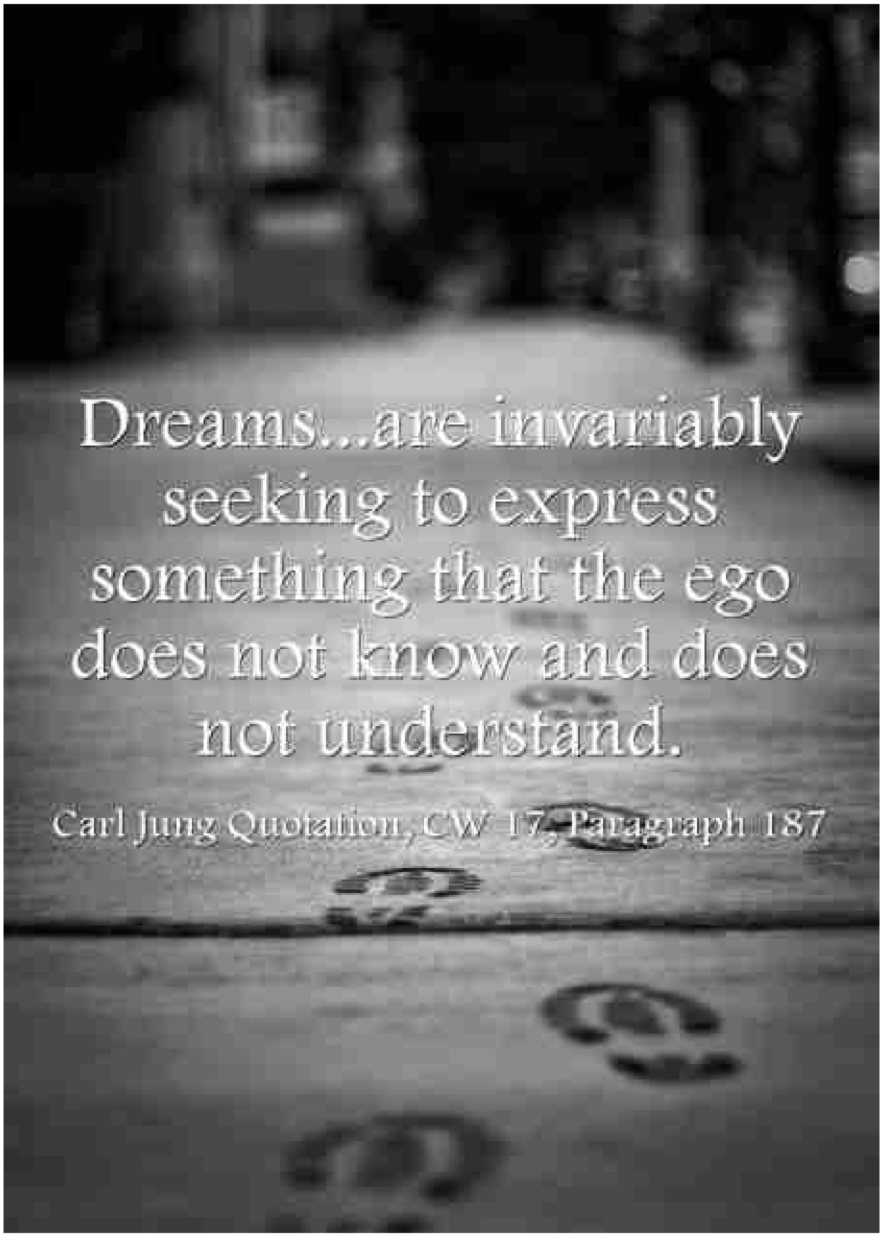
Dreams...are invariably seeking to express something that the ego does not know and does not understand.
Carl Jung Quotation, CW 17, Paragraph 187

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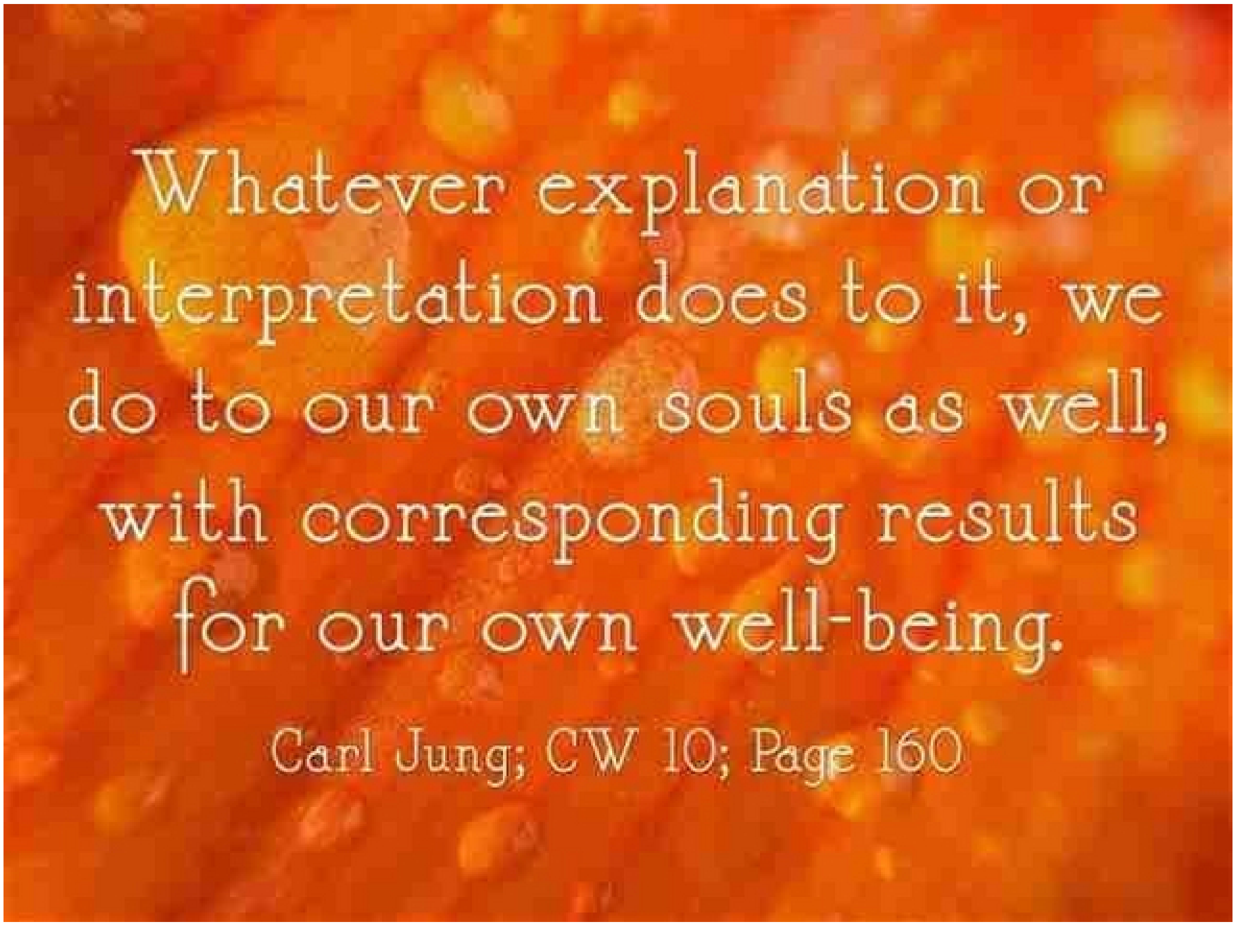

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being.

Carl Jung; CW 10; Page 160

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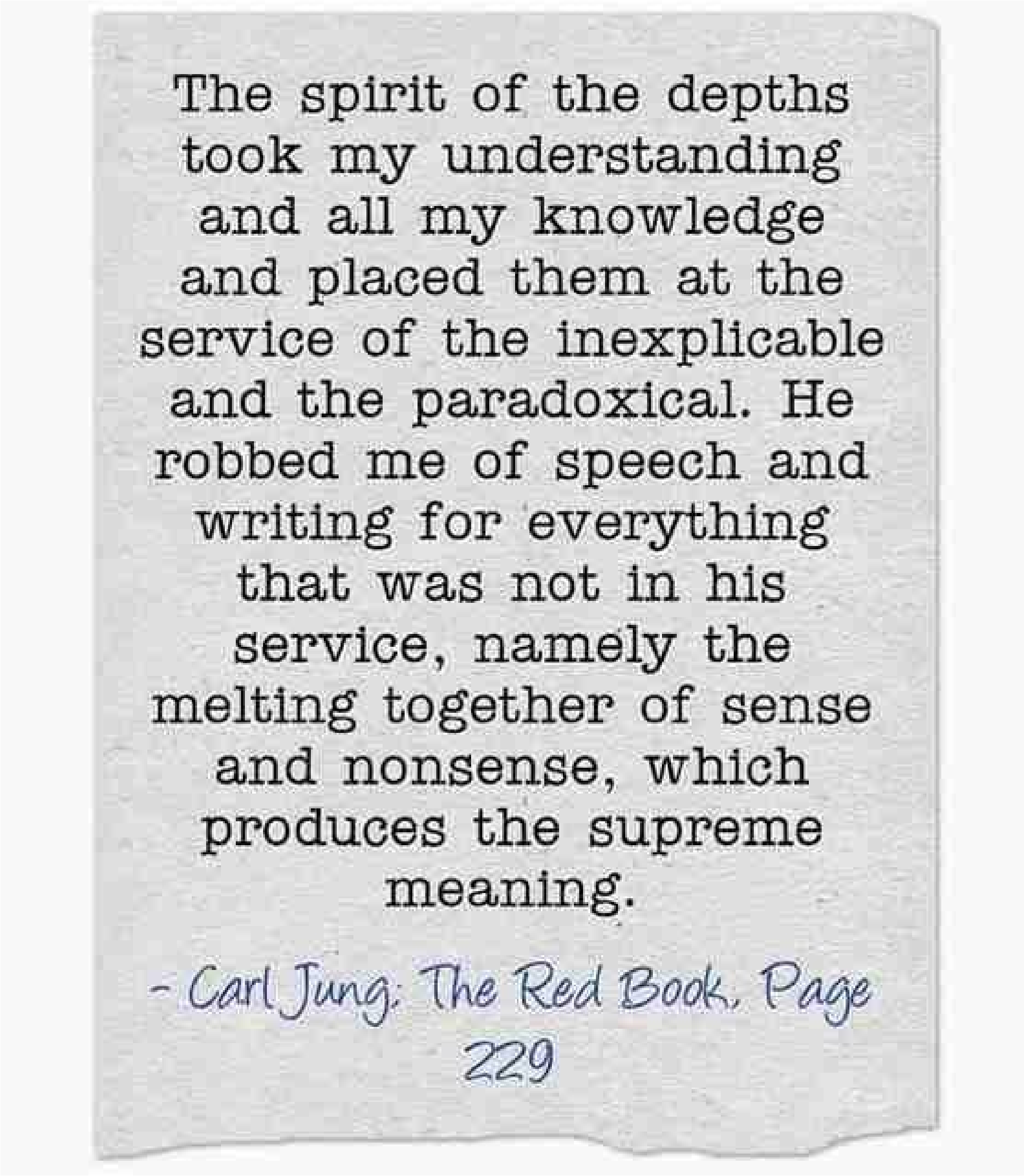

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

- Carl Jung: The Red Book, Page 229

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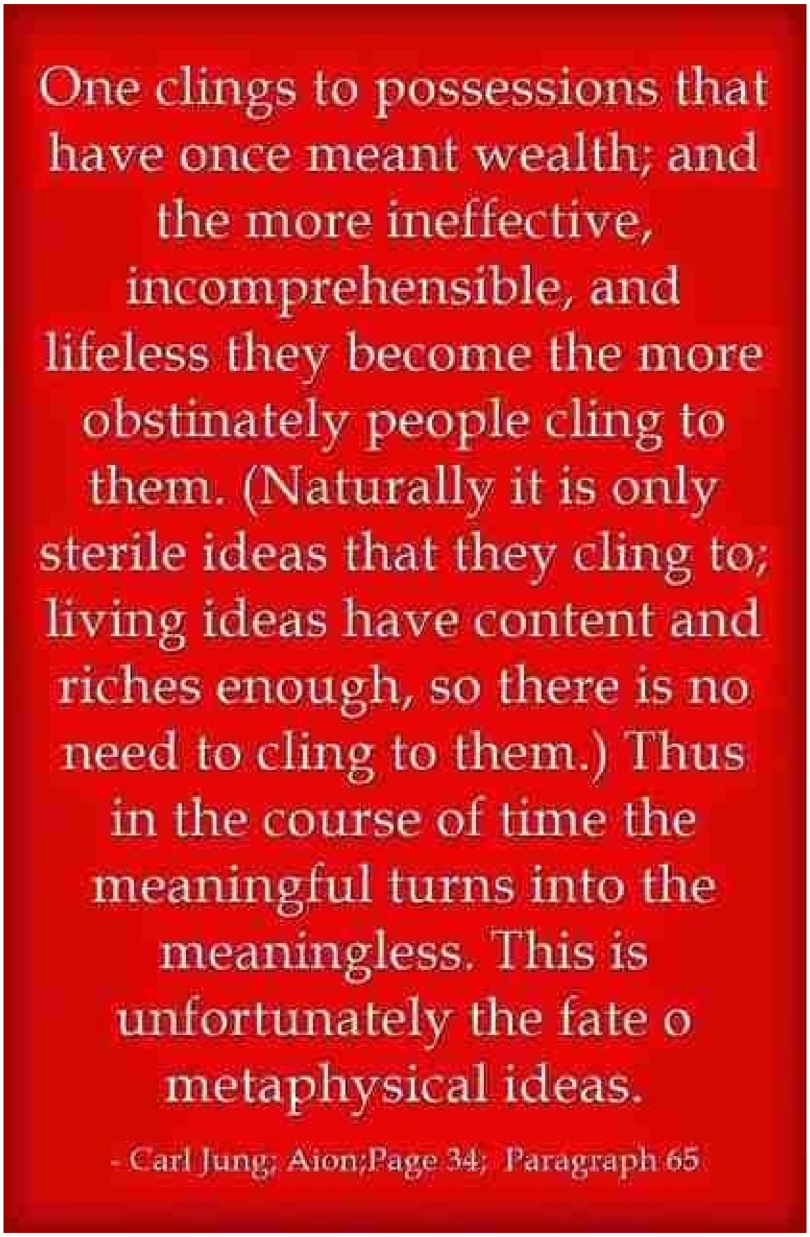

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate o metaphysical ideas.

- Carl Jung; Aion;Page 34; Paragraph 65

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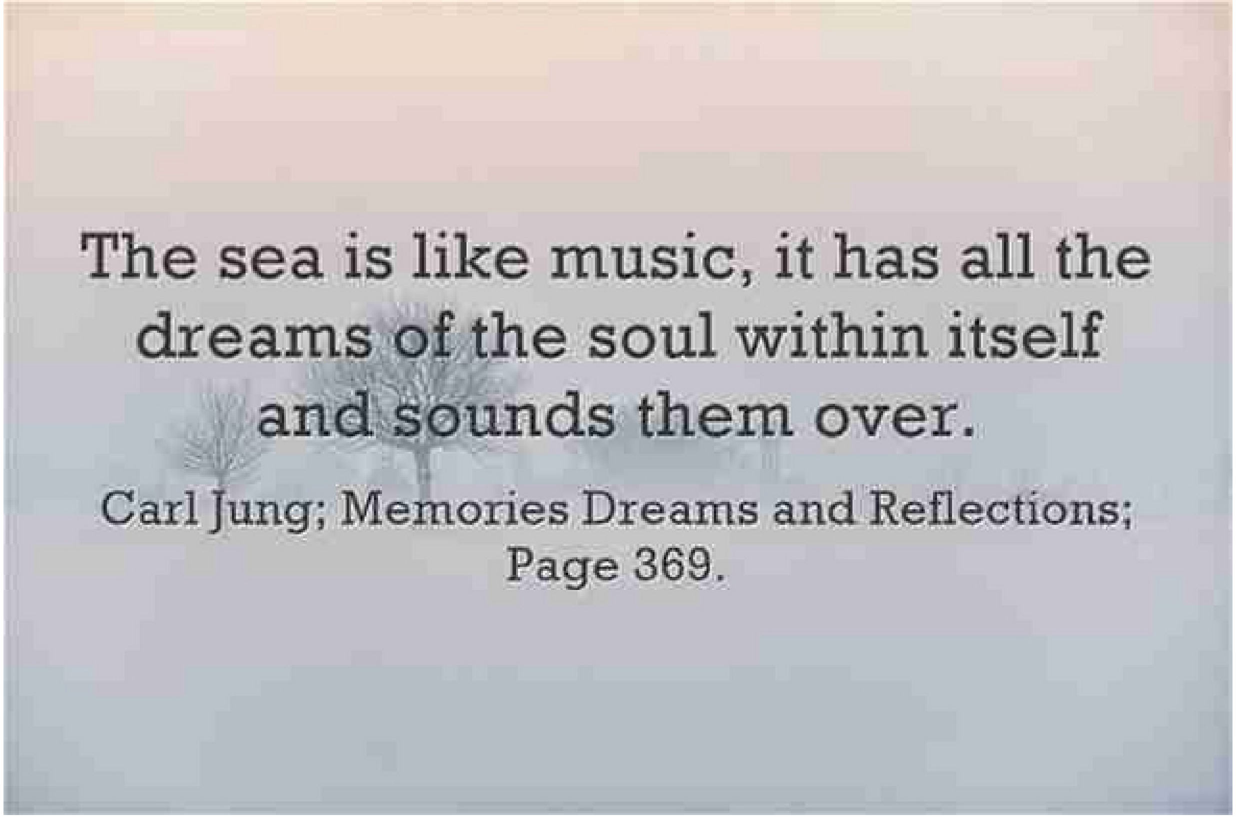

The sea is like music, it has all the dreams of the soul within itself and sounds them over.

Carl Jung; Memories Dreams and Reflections; Page 369.

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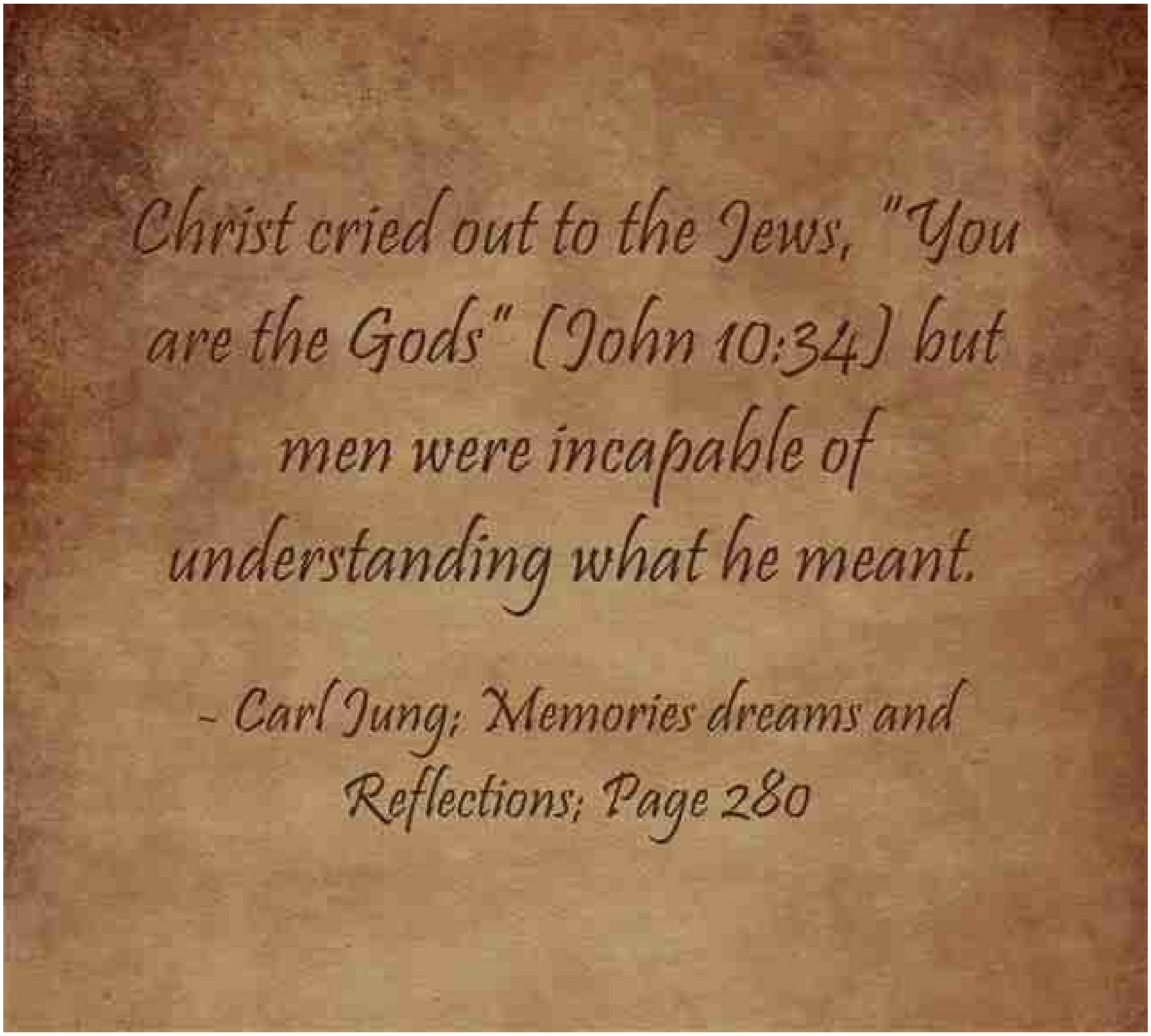

Christ cried out to the Jews, "You are the Gods" [John 10:34] but men were incapable of understanding what he meant.

- Carl Jung; Memories dreams and Reflections; Page 280

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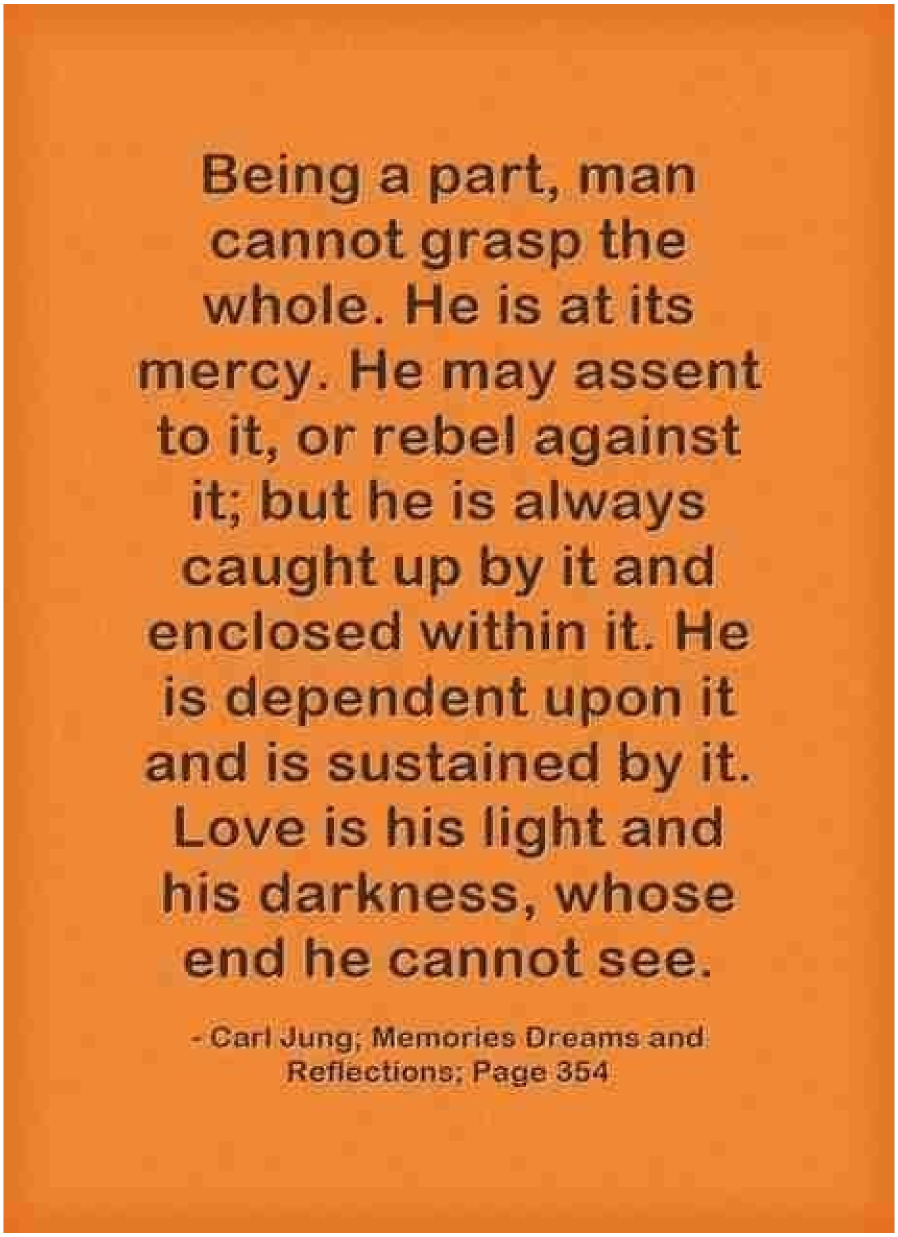

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see.

- Carl Jung; Memories Dreams and Reflections; Page 354

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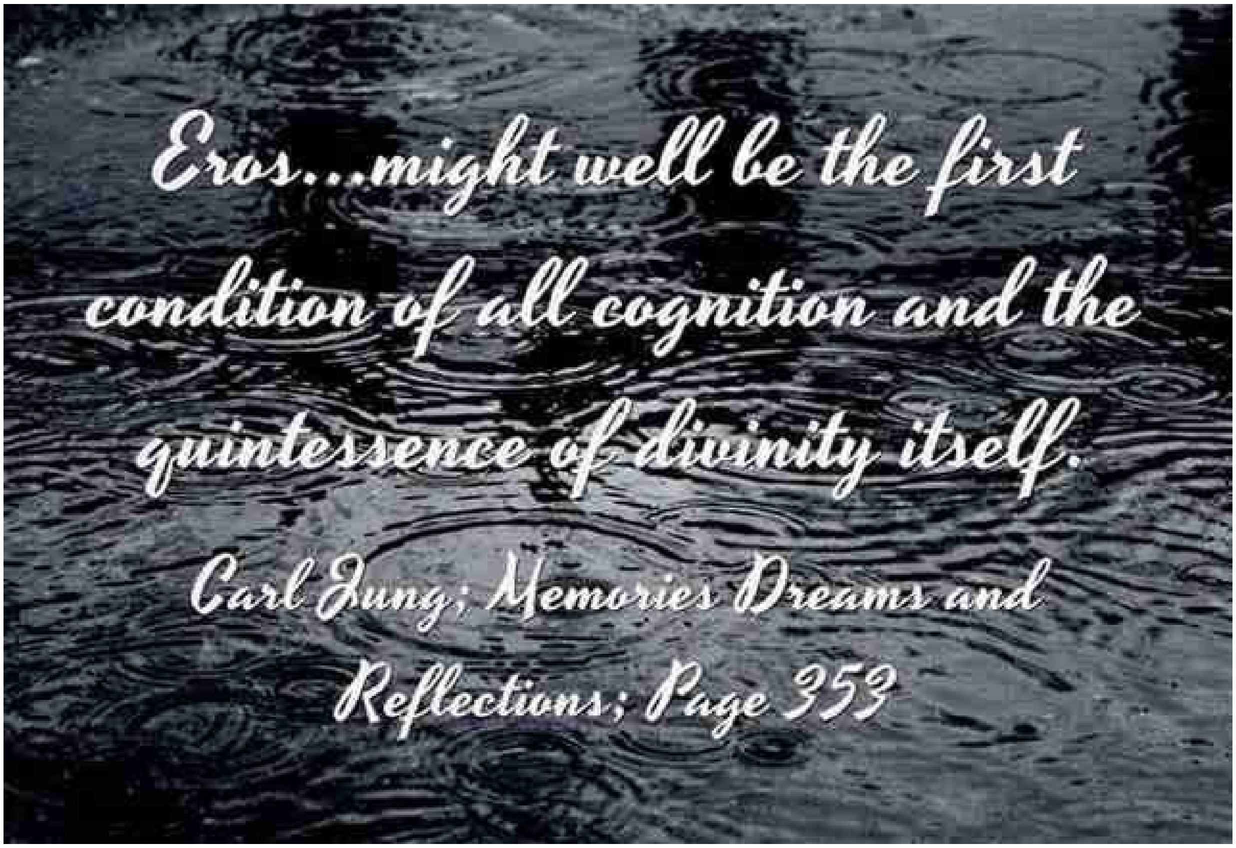
Eros…might well be the first condition of all cognition and the quintessence of divinity itself.
Carl Jung; Memories Dreams and Reflections; Page 353

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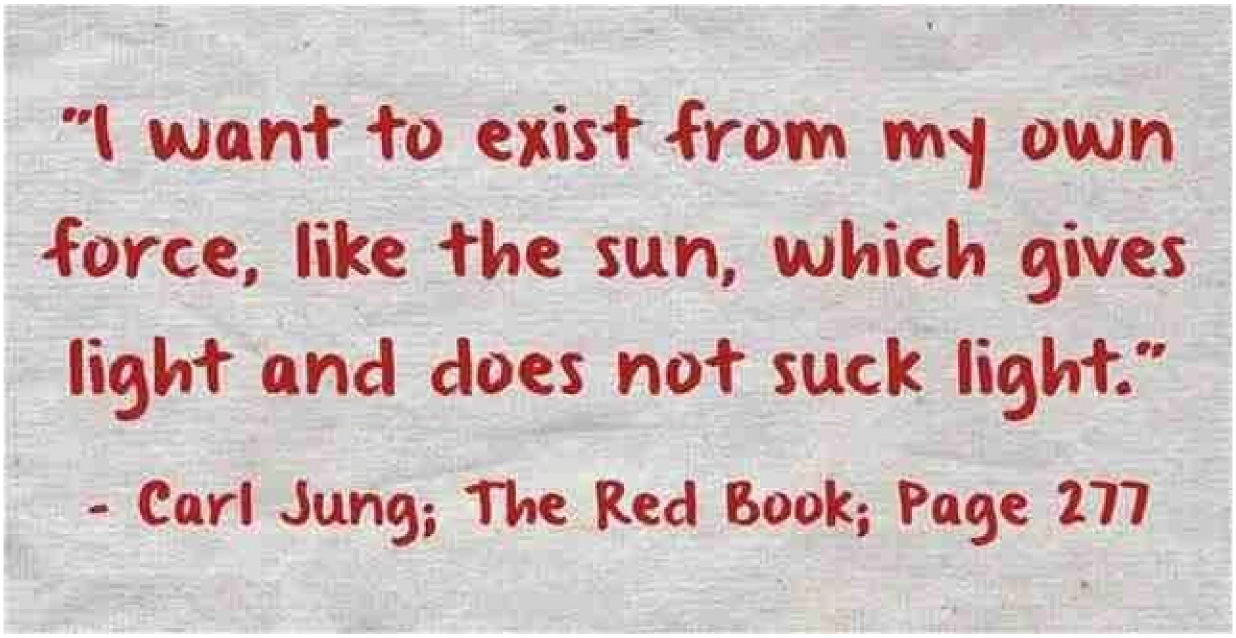
"I want to exist from my own force, like the sun, which gives light and does not suck light."
- Carl Jung; The Red Book; Page 277

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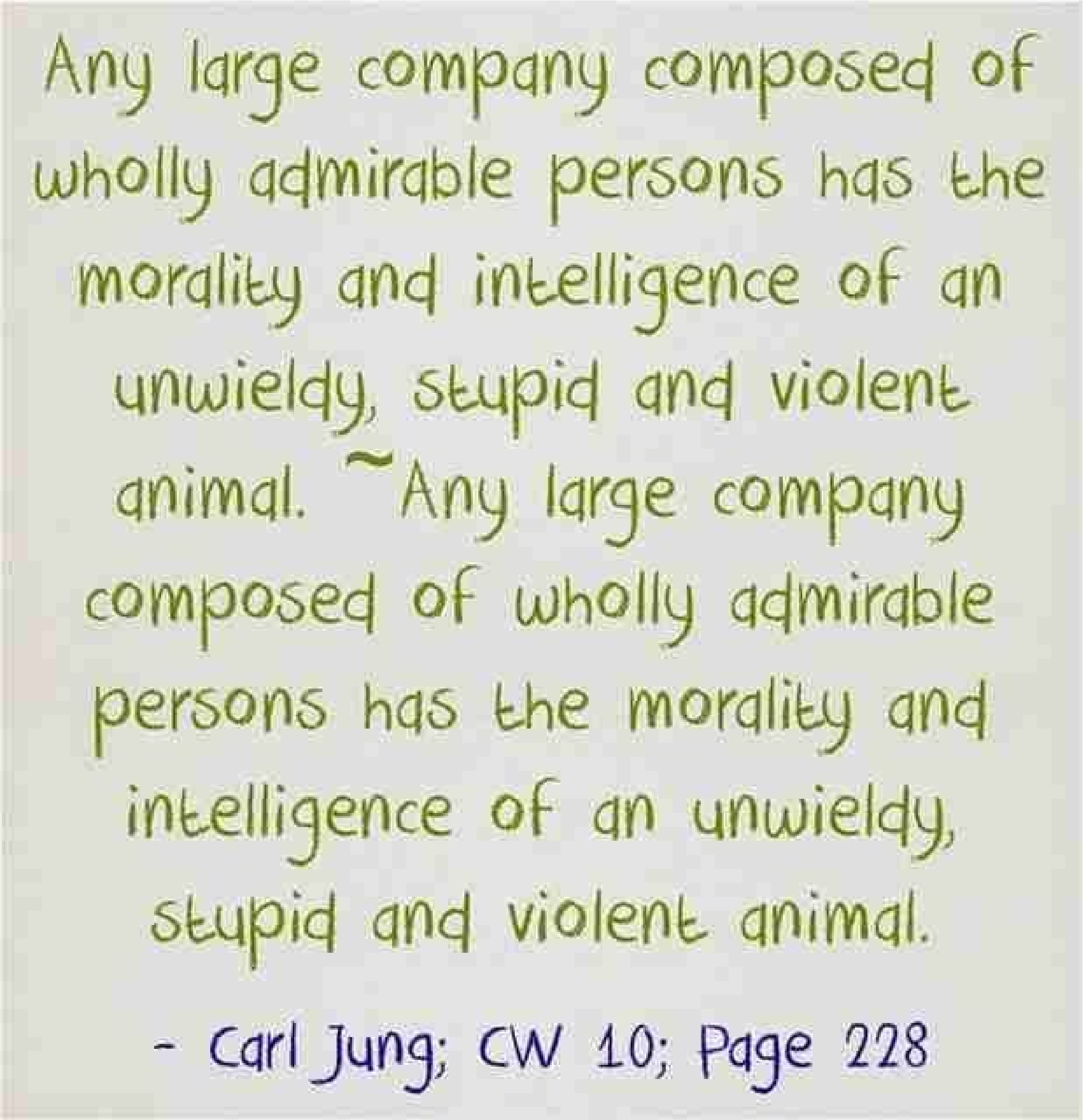

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. ~Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal.

- Carl Jung; CW 10; Page 228

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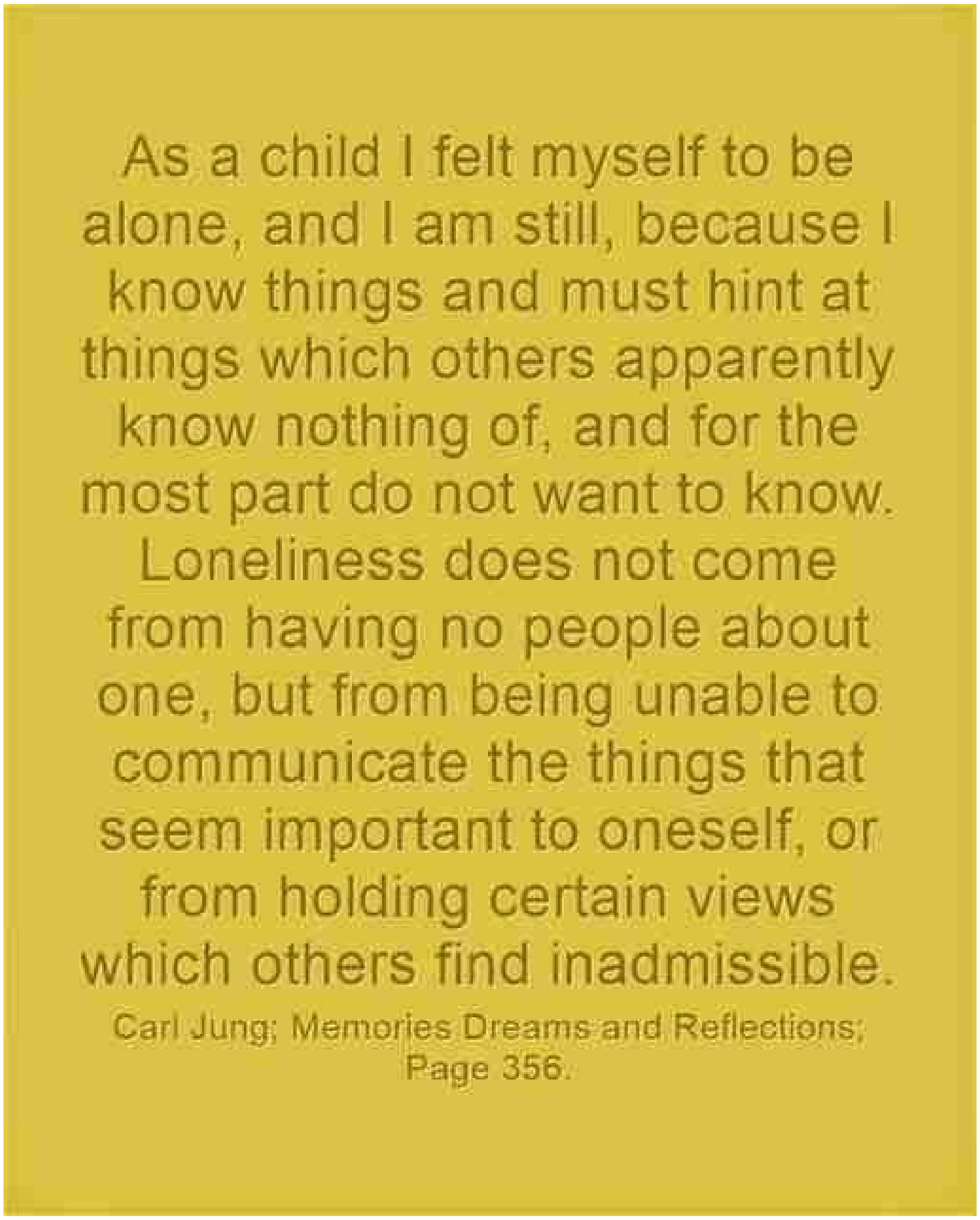

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

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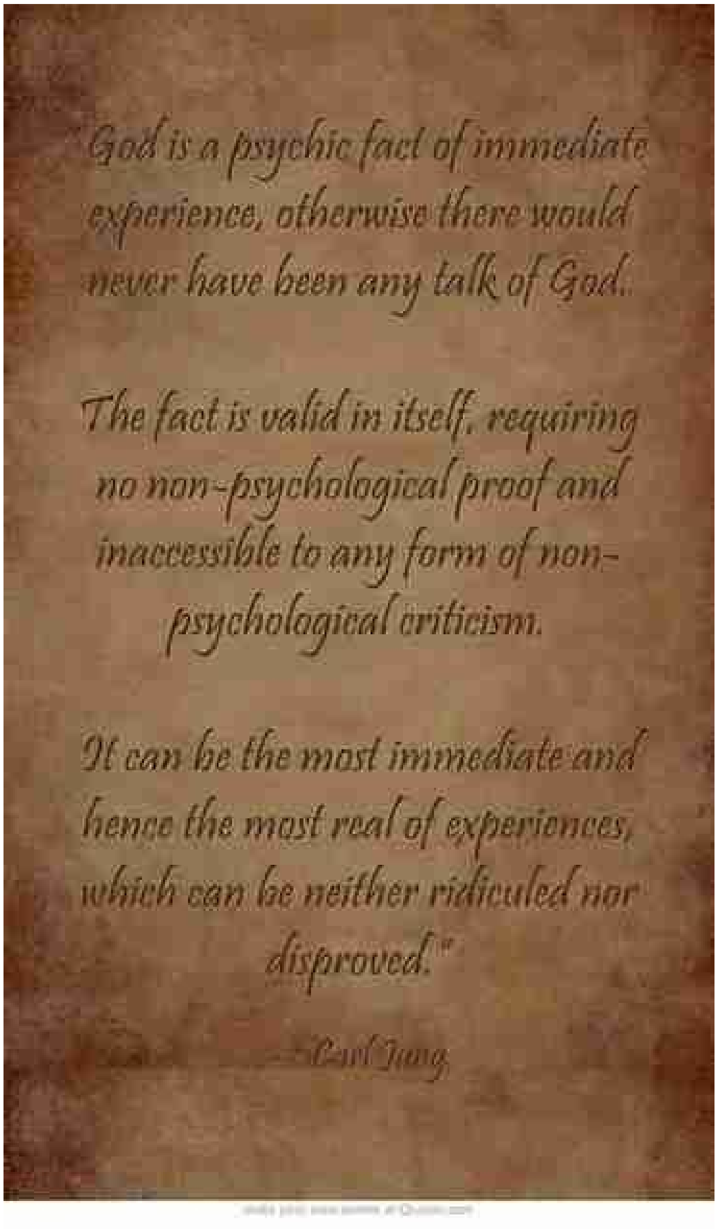

"God is a psychic fact of immediate experience, otherwise there would never have been any talk of God.

The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism.

It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved."

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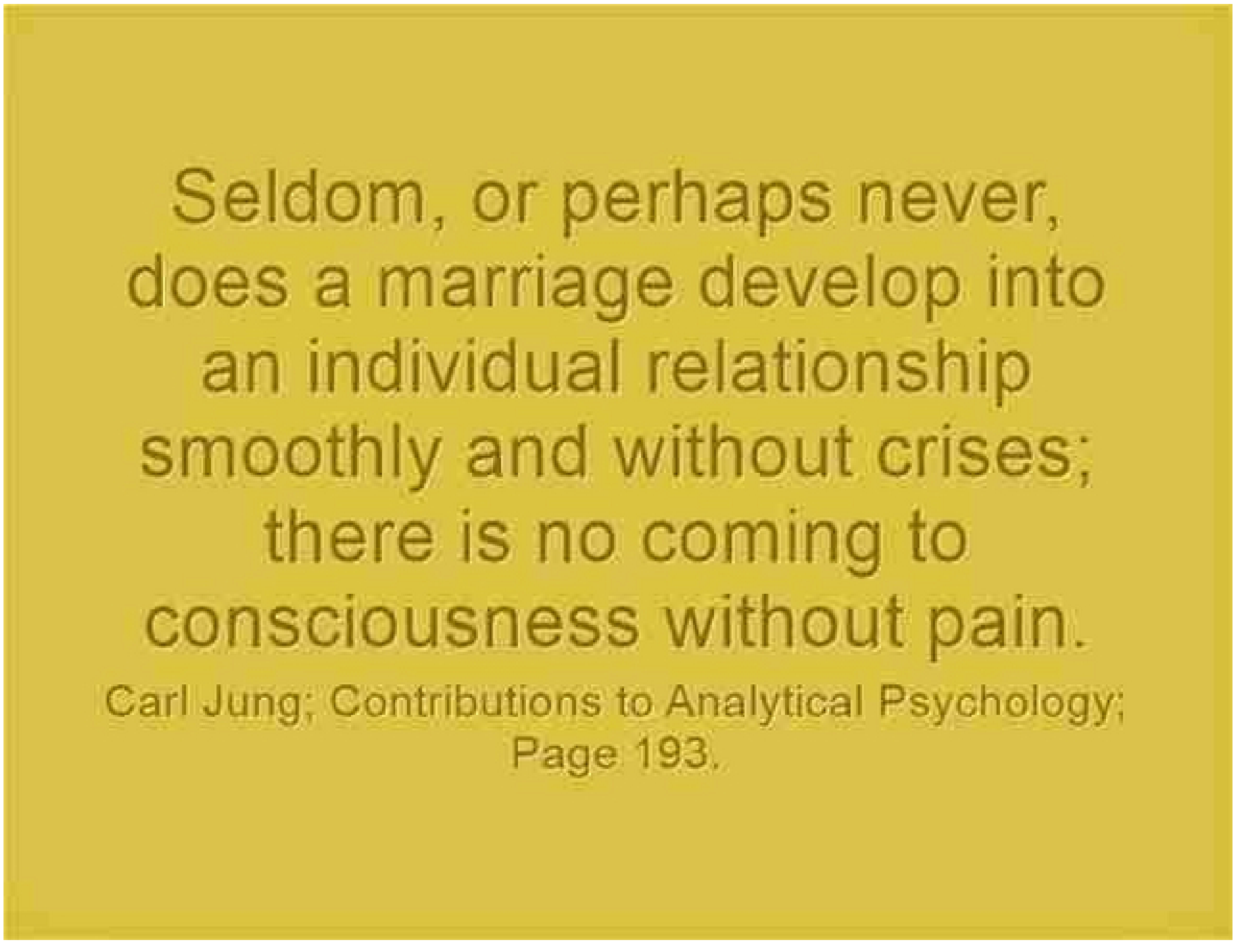

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain.

Carl Jung; Contributions to Analytical Psychology; Page 193.

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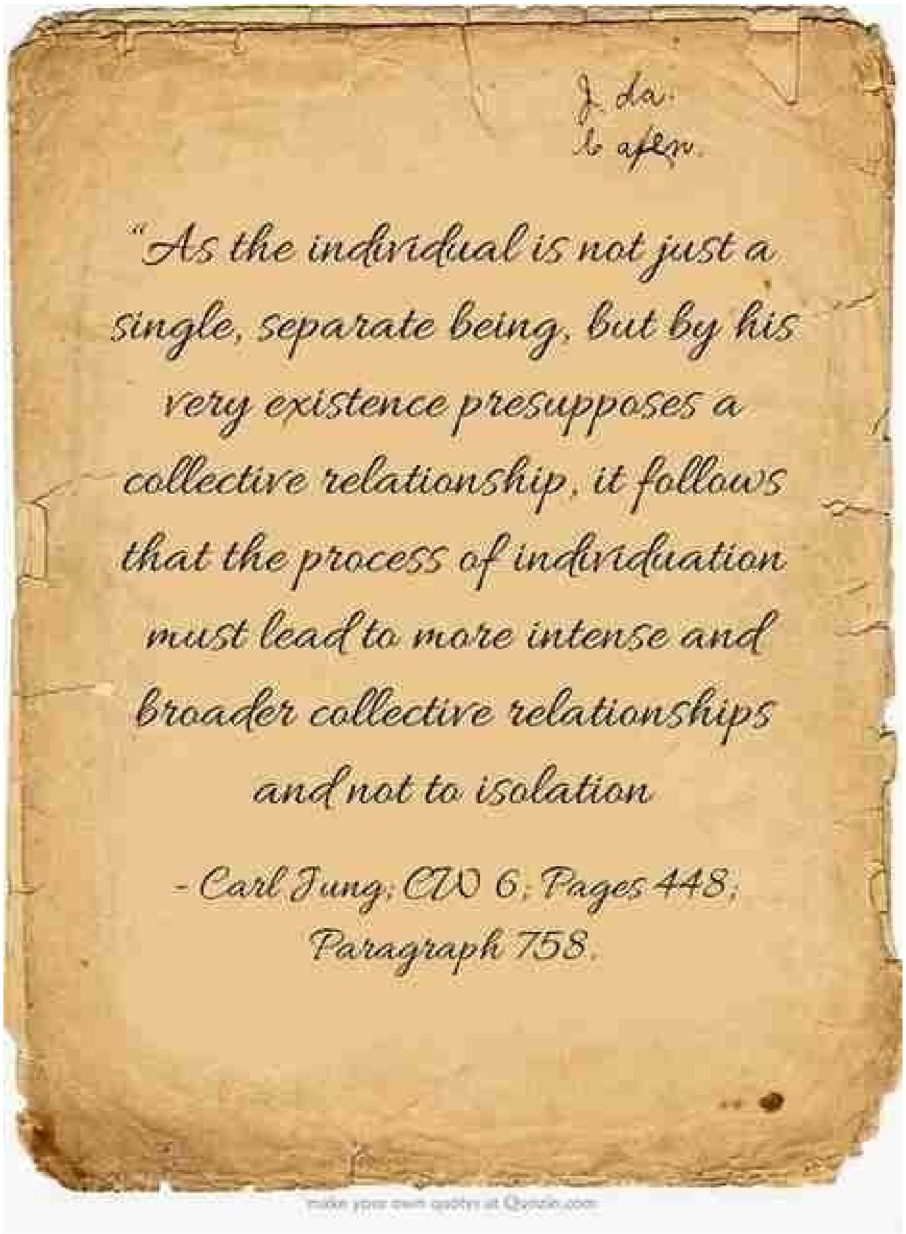

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"As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation

- Carl Jung, CW 6, Pages 448, Paragraph 758.

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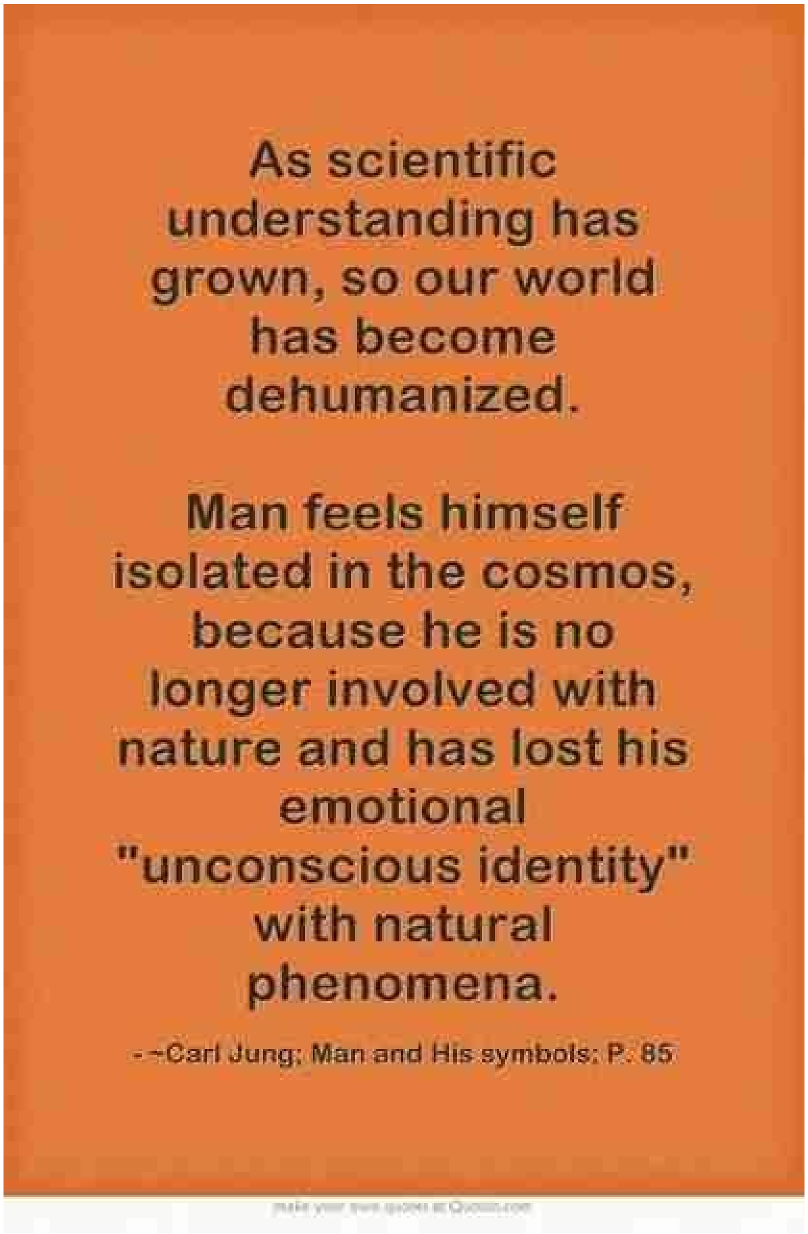

As scientific understanding has grown, so our world has become dehumanized.

Man feels himself isolated in the cosmos, because he is no longer involved with nature and has lost his emotional "unconscious identity" with natural phenomena.

- ~Carl Jung; Man and His symbols; P. 85

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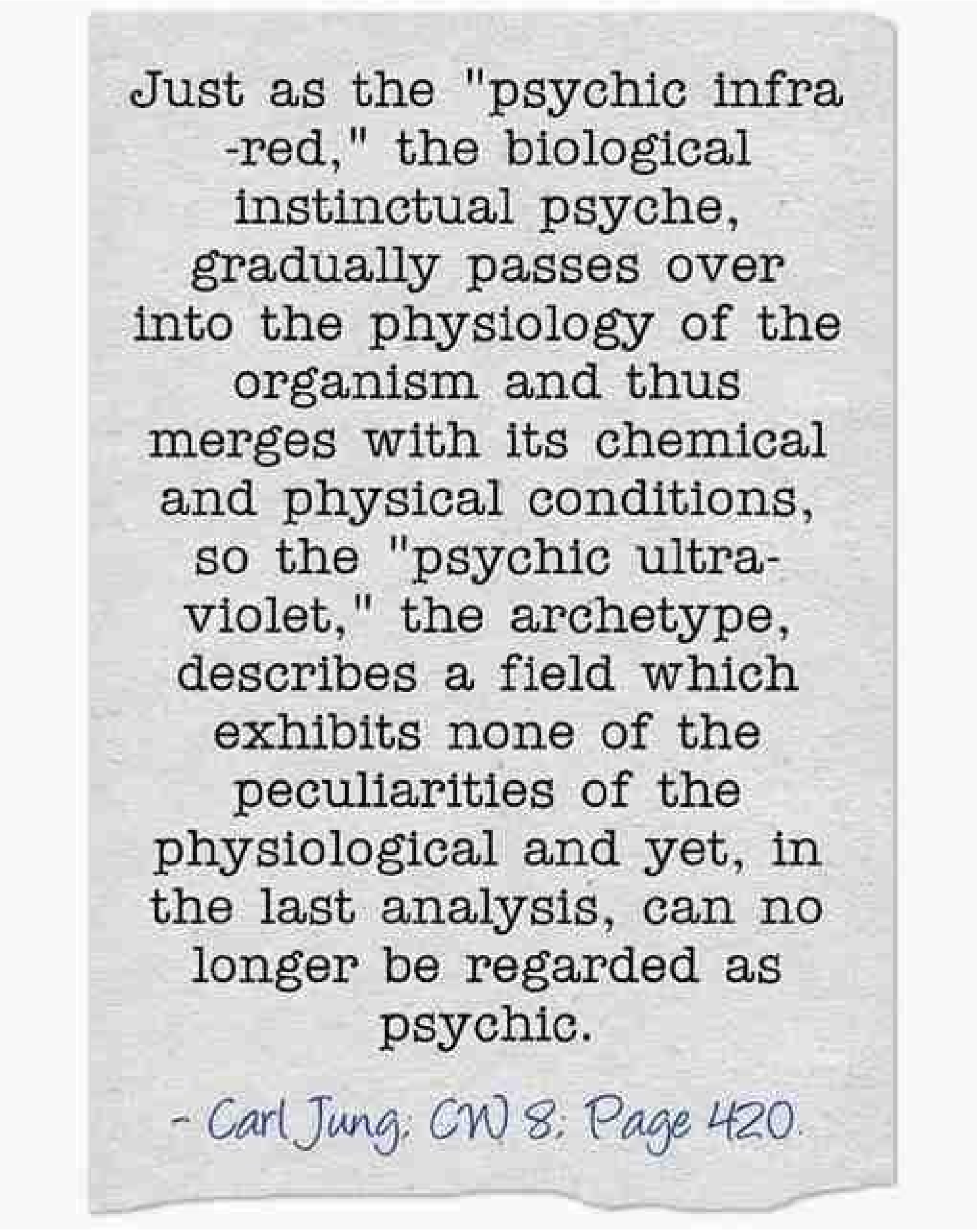

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic.

- Carl Jung: CW 8: Page 420.

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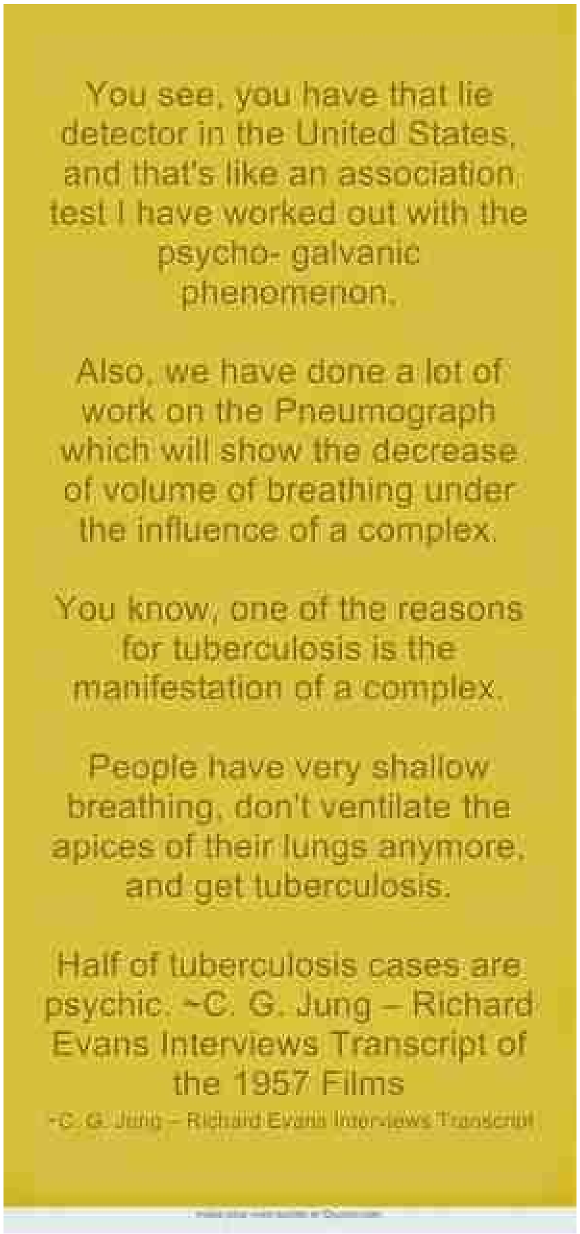

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho- galvanic phenomenon.

Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex.

You know, one of the reasons for tuberculosis is the manifestation of a complex.

People have very shallow breathing, don't ventilate the apices of their lungs anymore, and get tuberculosis.

Half of tuberculosis cases are psychic. ~C. G. Jung – Richard Evans Interviews Transcript of the 1957 Films

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[26]

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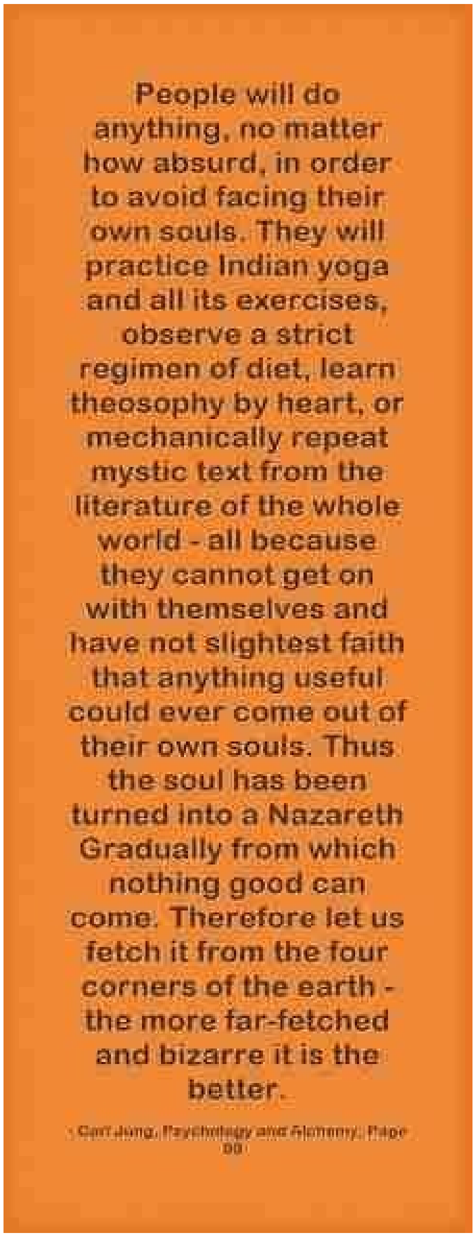

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better.

- Carl Jung, Psychology and Alchemy, Page 99

[27]

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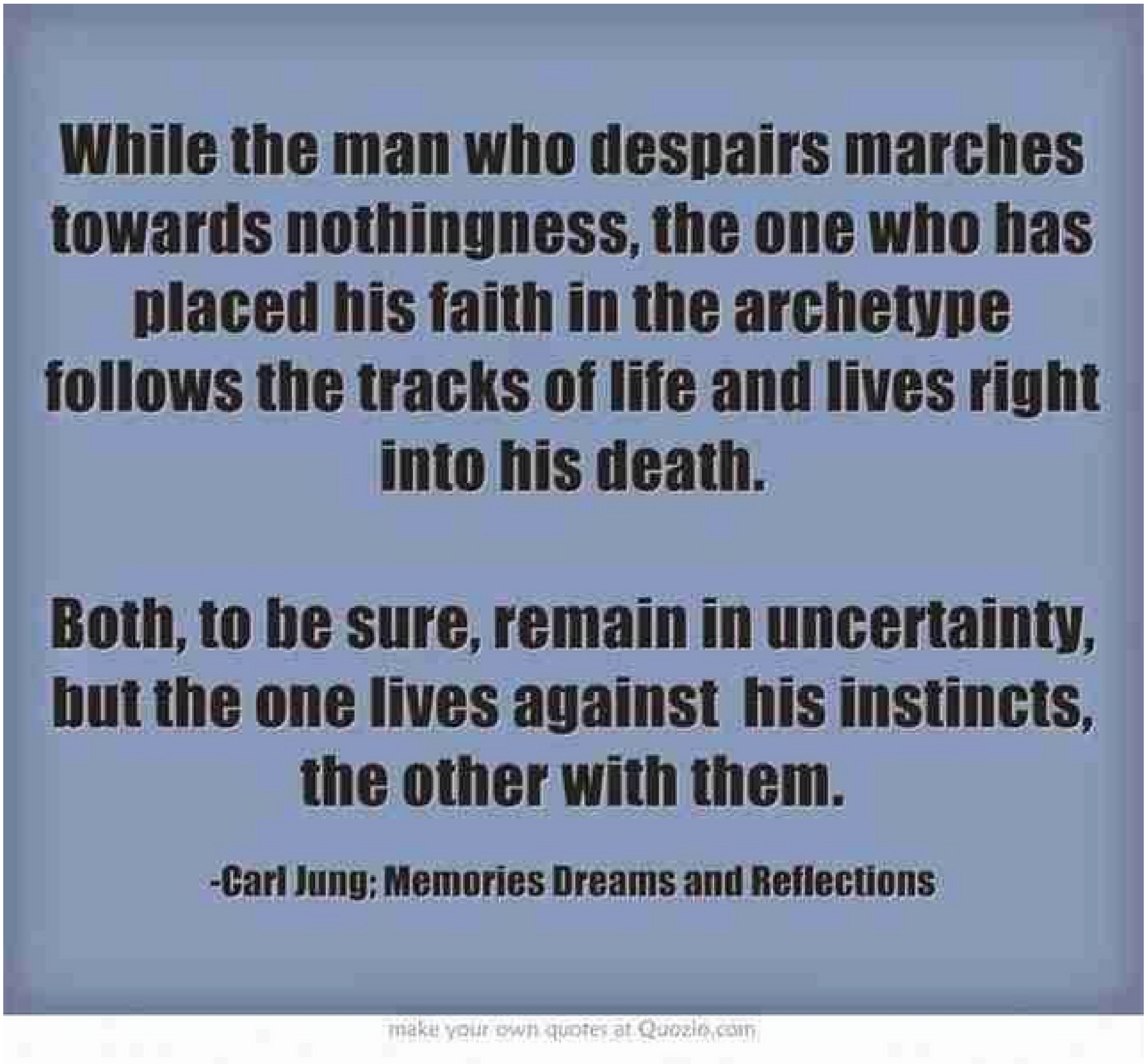

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death.

Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them.

-Carl Jung; Memories Dreams and Reflections

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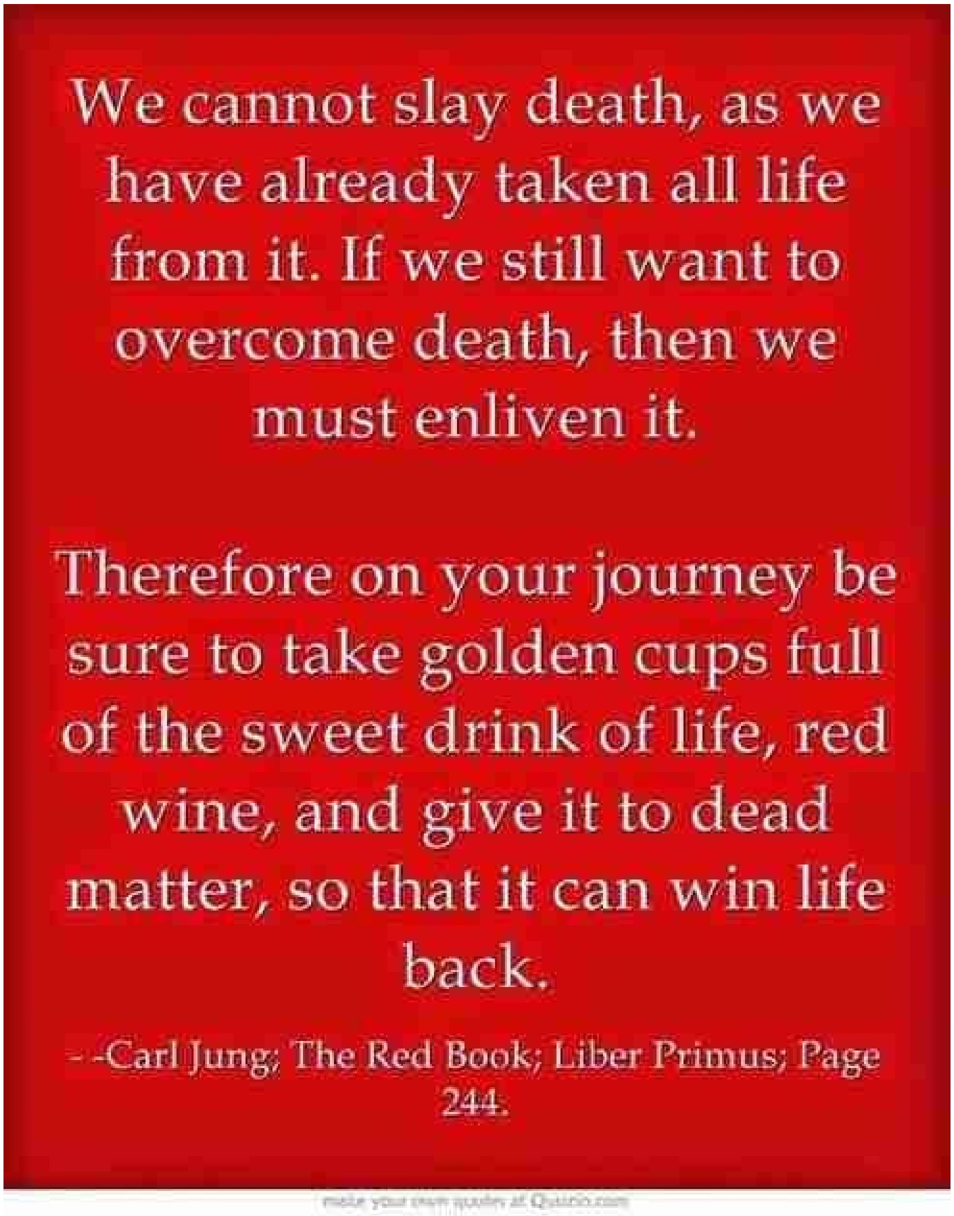

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.

Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back.

- -Carl Jung; The Red Book; Liber Primus; Page 244.

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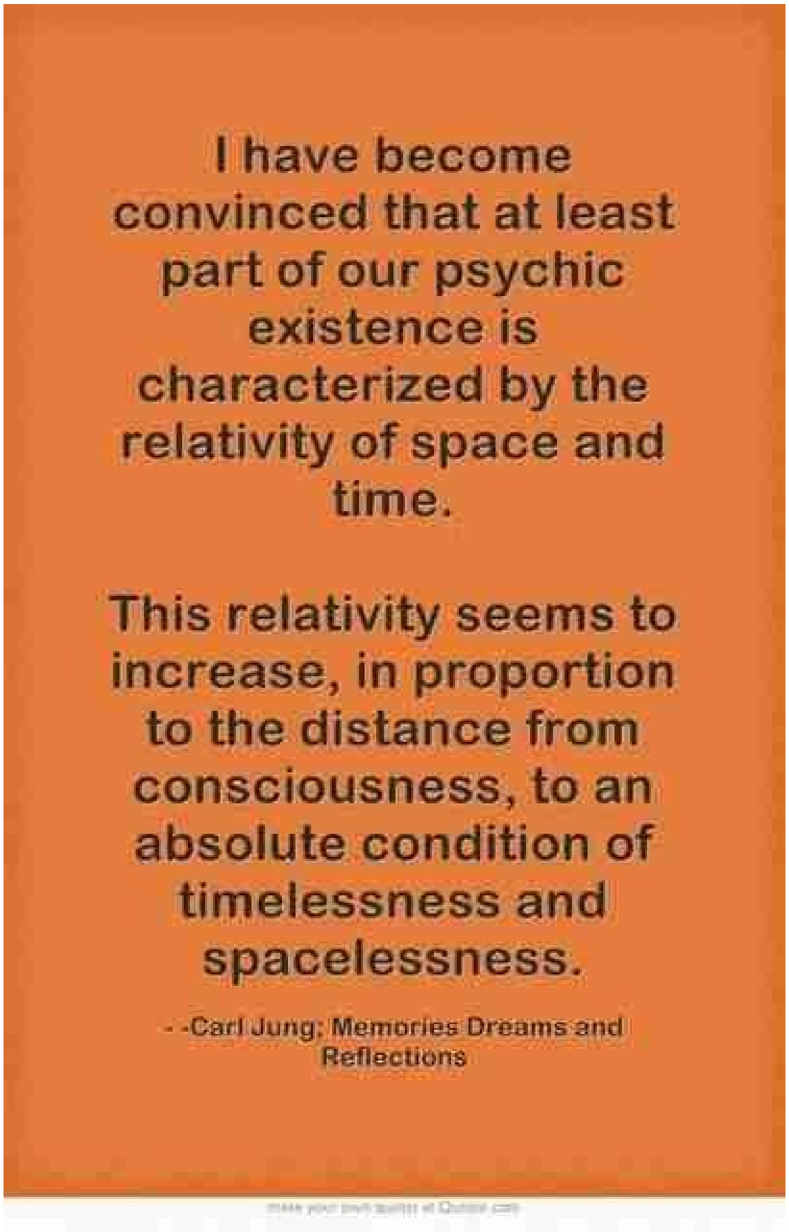

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time.

This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness.

- -Carl Jung; Memories Dreams and Reflections

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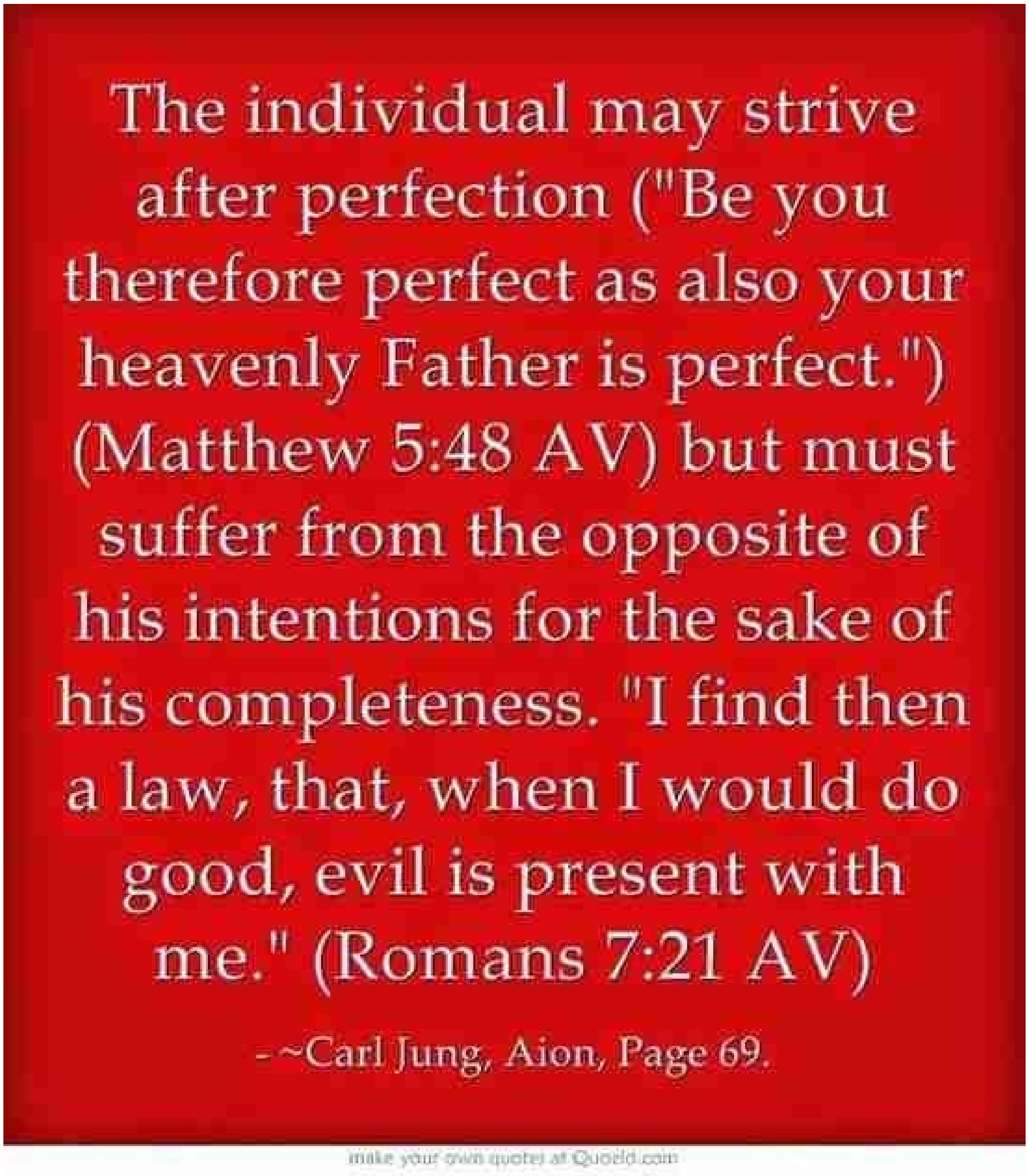

The individual may strive after perfection ("Be you therefore perfect as also your heavenly Father is perfect.") (Matthew 5:48 AV) but must suffer from the opposite of his intentions for the sake of his completeness. "I find then a law, that, when I would do good, evil is present with me." (Romans 7:21 AV)

- ~Carl Jung, Aion, Page 69.

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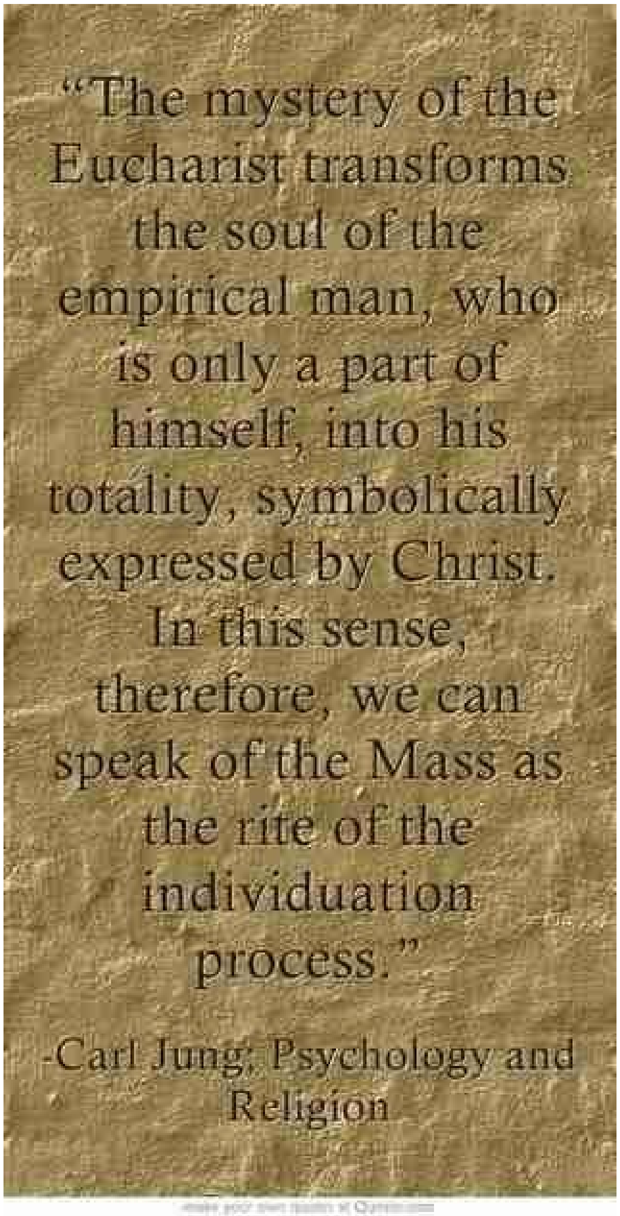

"The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process."

-Carl Jung; Psychology and Religion

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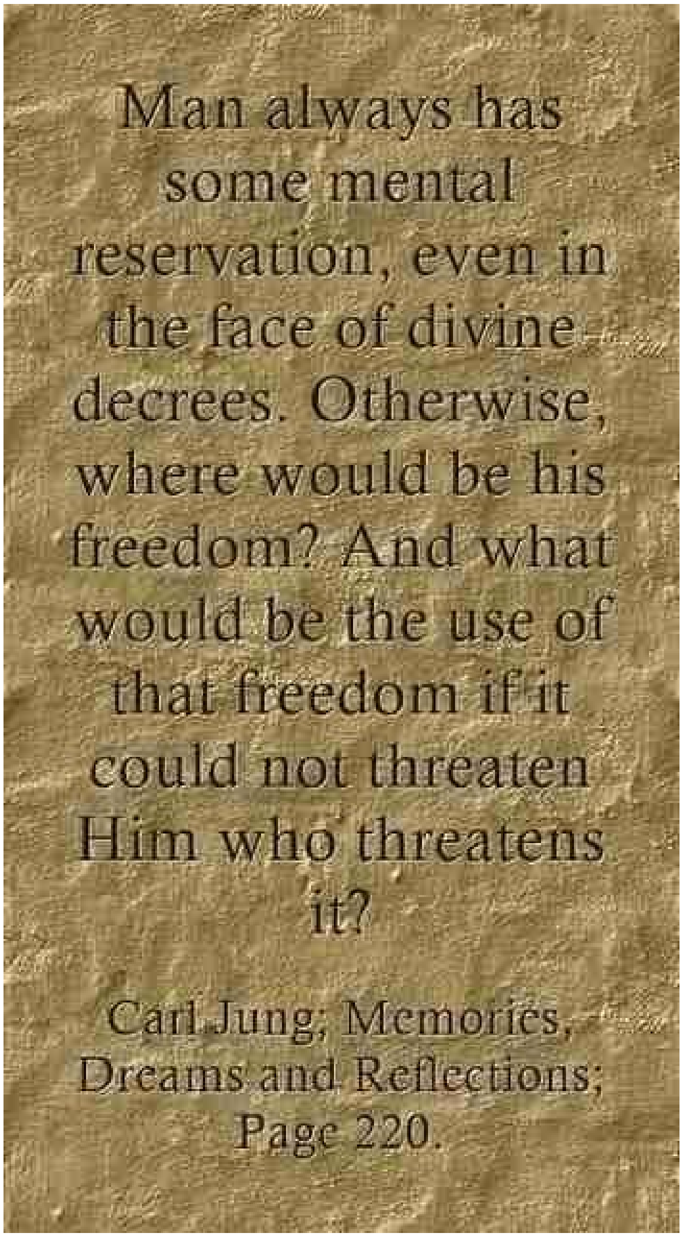

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?

Carl Jung; Memories, Dreams and Reflections; Page 220.

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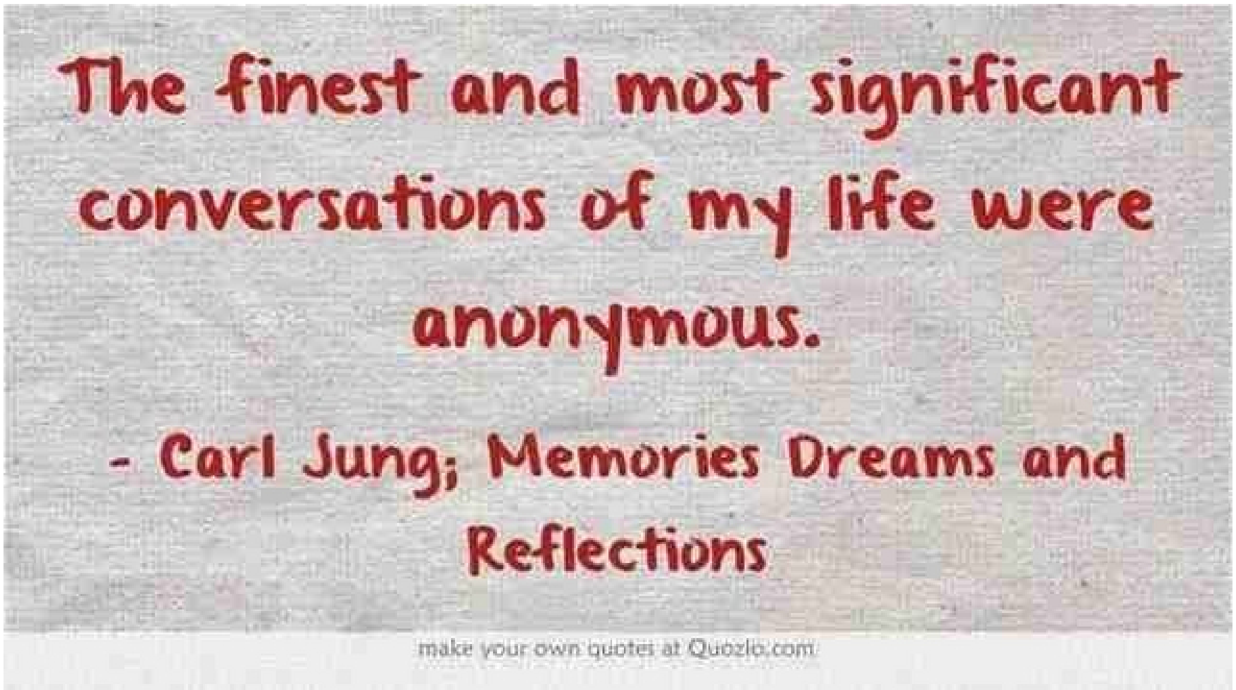

The finest and most significant conversations of my life were anonymous.

- Carl Jung; Memories Dreams and Reflections

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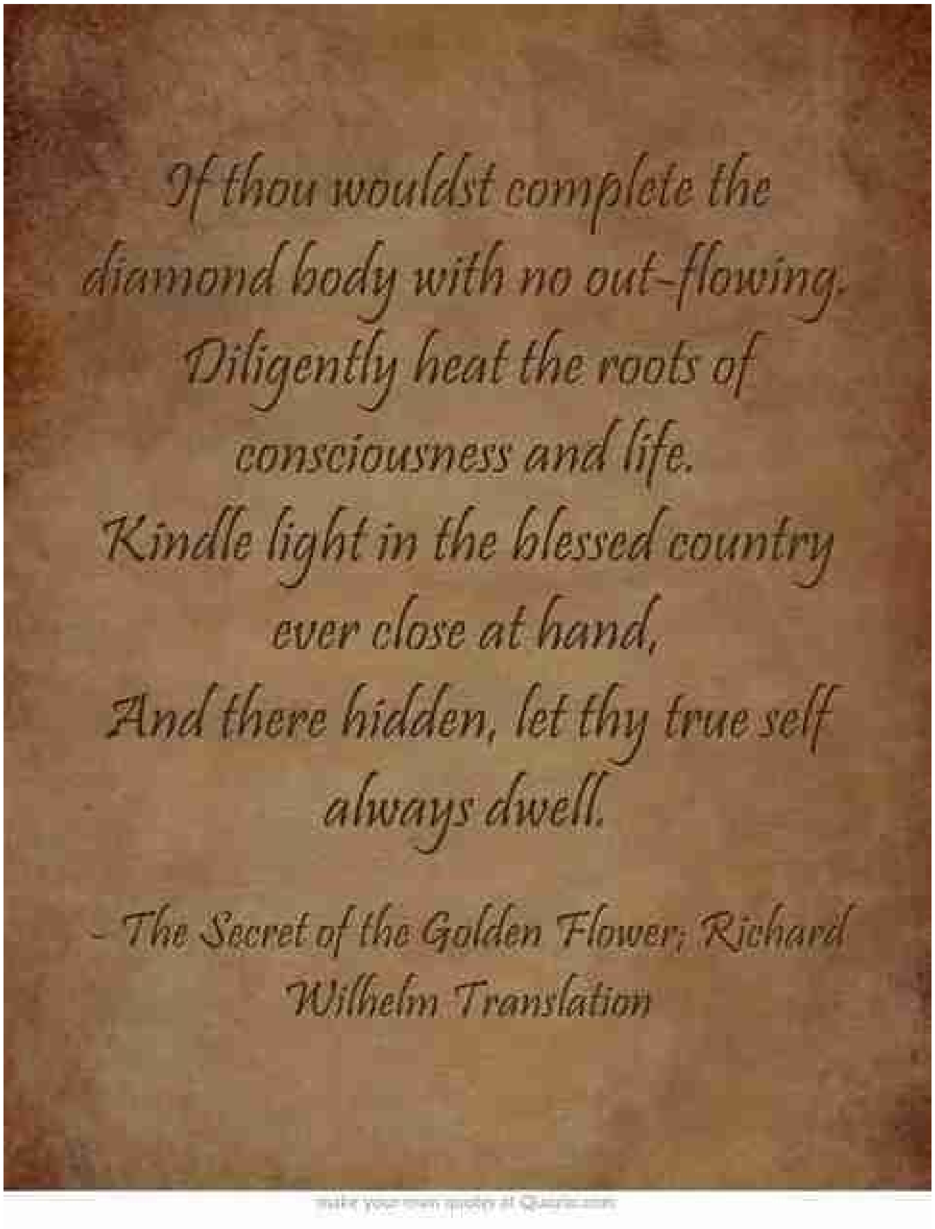

If thou wouldst complete the
diamond body with no out-flowing.
Diligently heat the roots of
consciousness and life.
Kindle light in the blessed country
ever close at hand,
And there hidden, let thy true self
always dwell.

- The Secret of the Golden Flower; Richard
Wilhelm Translation

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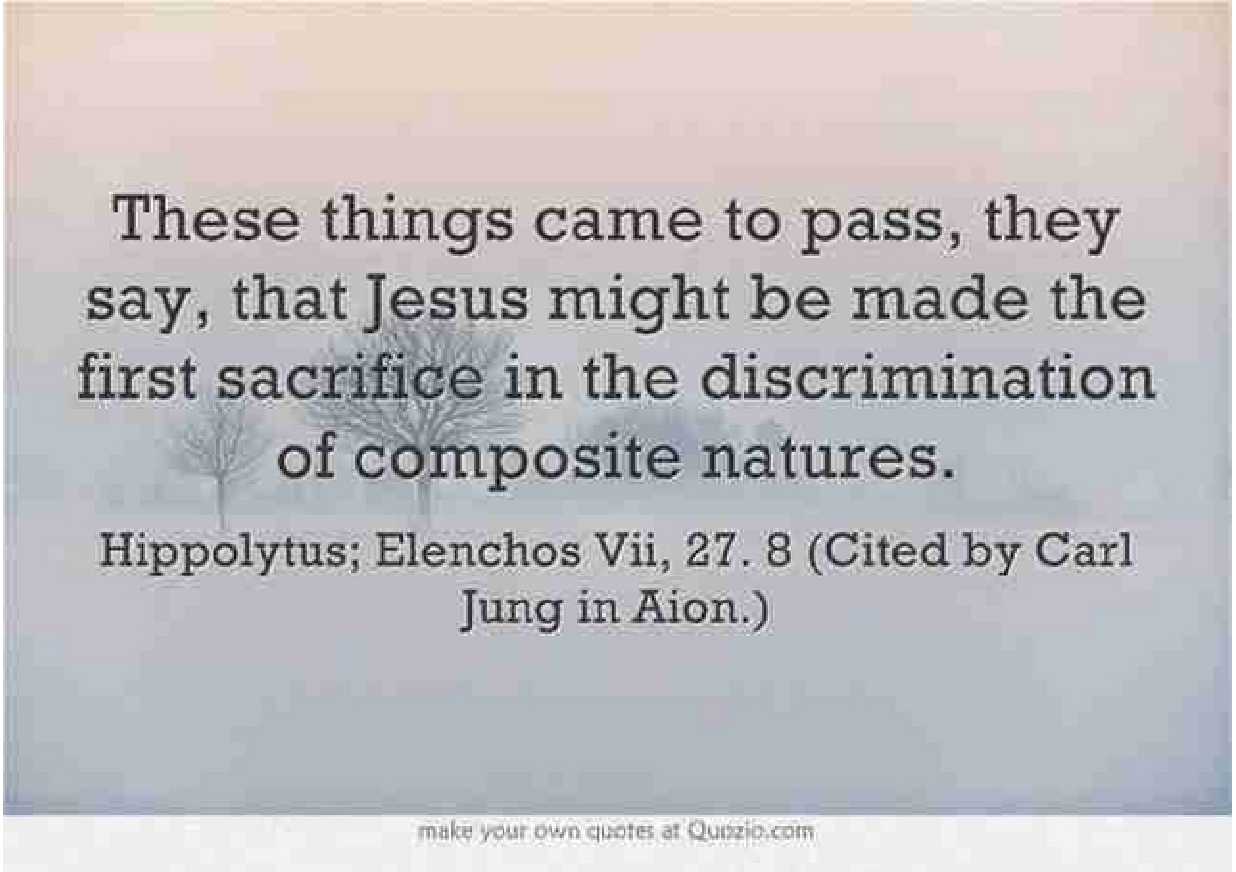

These things came to pass, they say, that Jesus might be made the first sacrifice in the discrimination of composite natures.

Hippolytus; Elenchos Vii, 27. 8 (Cited by Carl Jung in Aion.)

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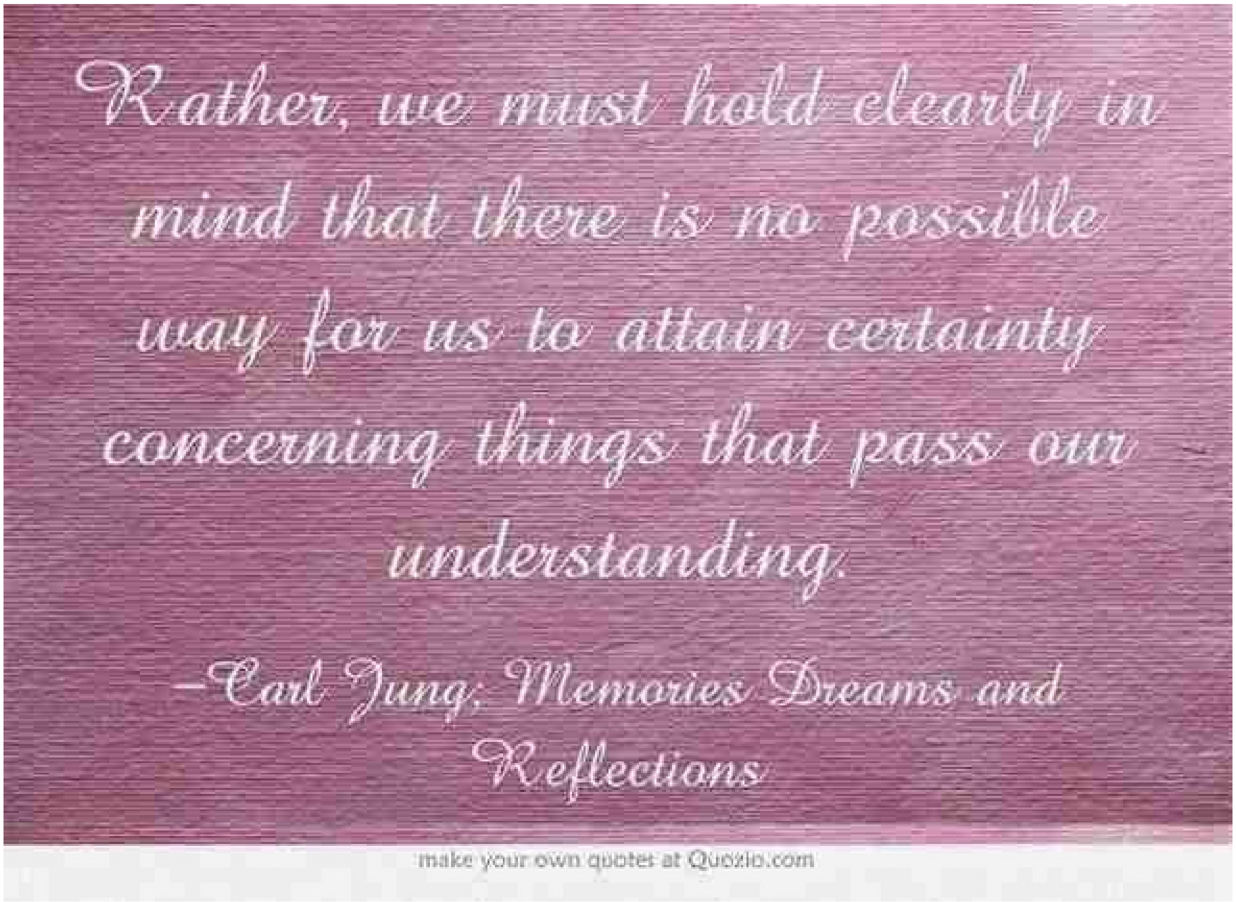

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding.

–Carl Jung; Memories Dreams and Reflections

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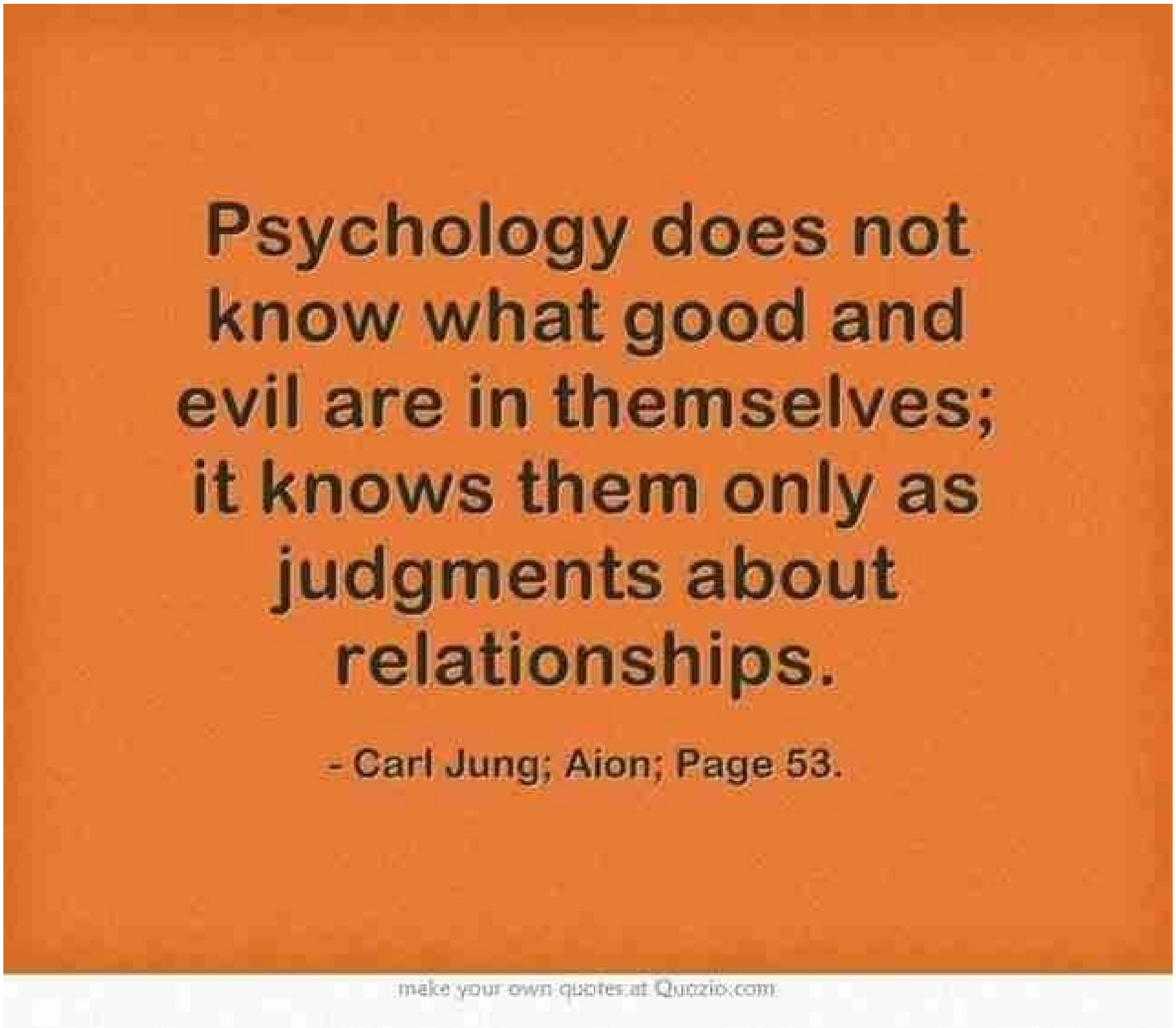

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships.

- Carl Jung; Aion; Page 53.

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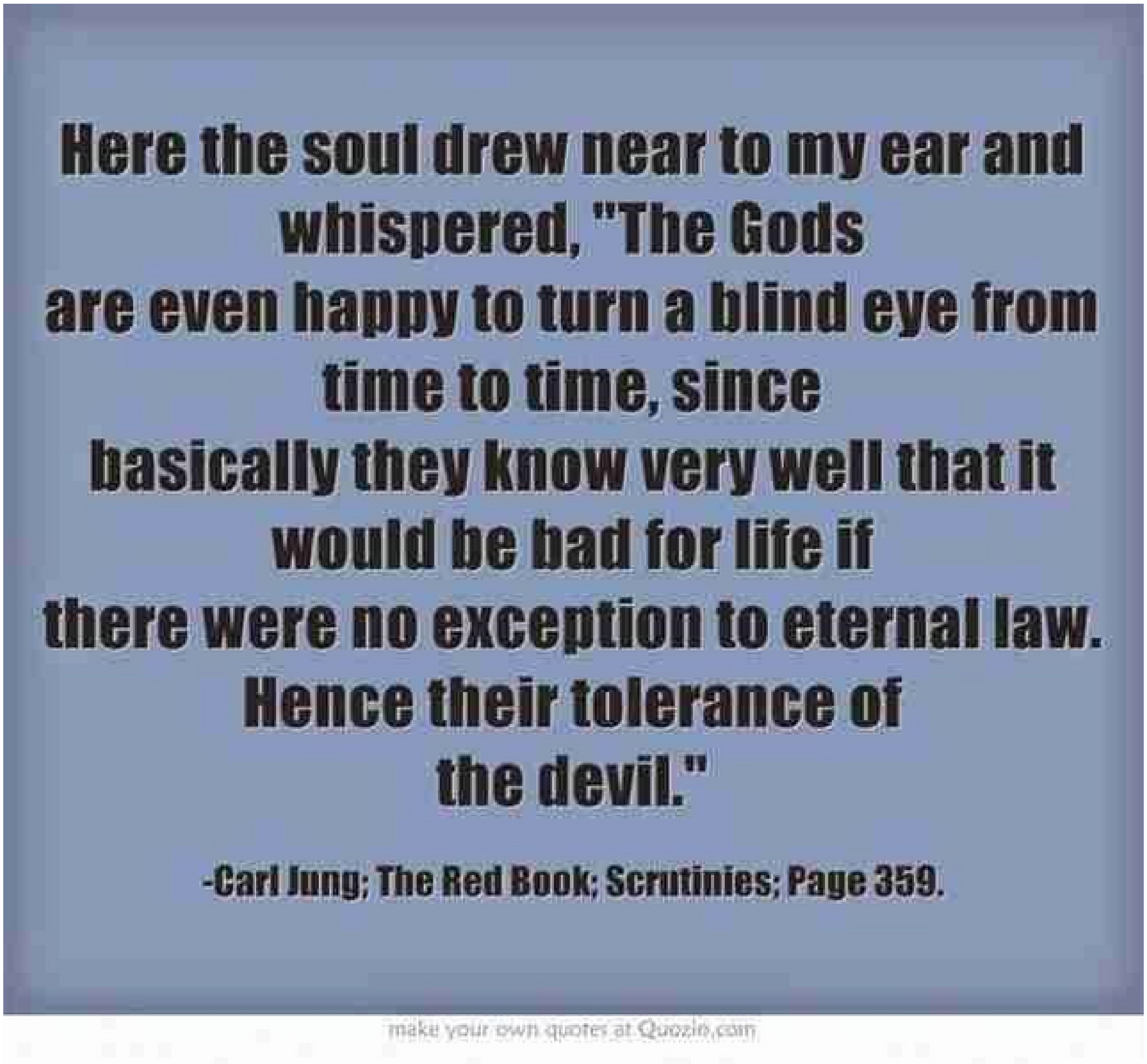

Here the soul drew near to my ear and
whispered, "The Gods
are even happy to turn a blind eye from
time to time, since
basically they know very well that it
would be bad for life if
there were no exception to eternal law.
Hence their tolerance of
the devil."

-Carl Jung; The Red Book; Scrutinies; Page 359.

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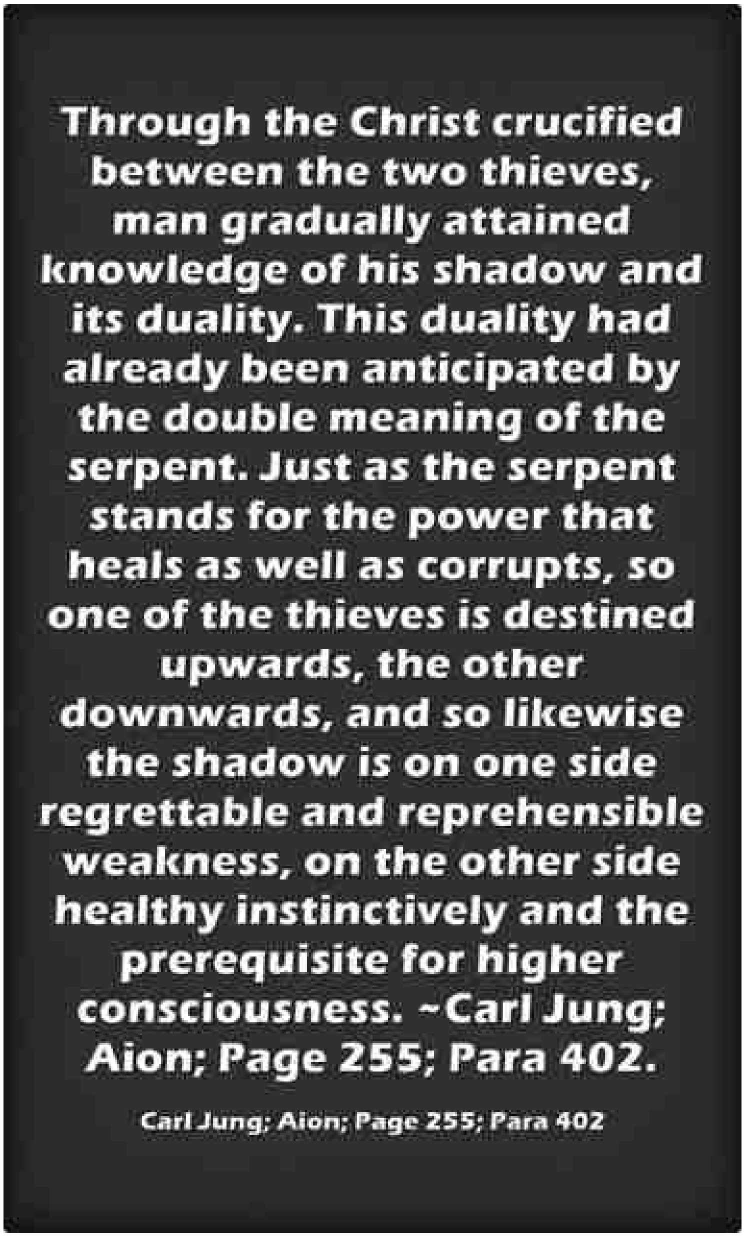

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. ~Carl Jung; Aion; Page 255; Para 402.

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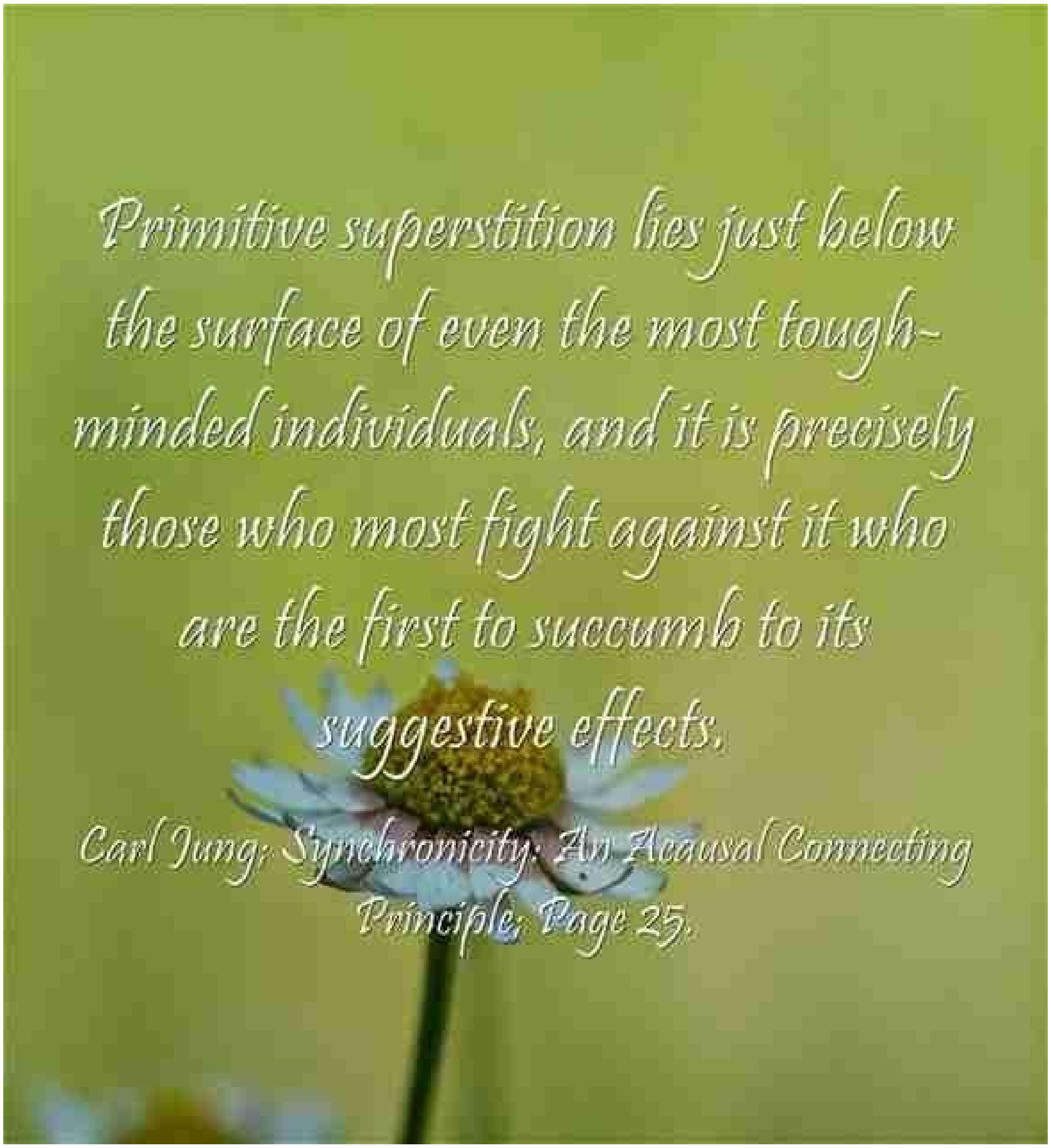
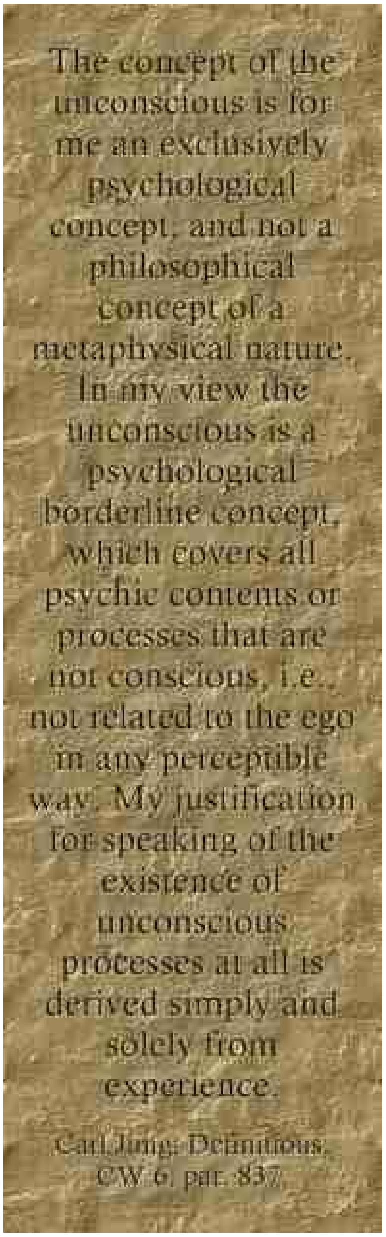


Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects.

Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 25.

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 25.



The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience.

Carl Jung: Definitions; CW 6, par. 837

[42]

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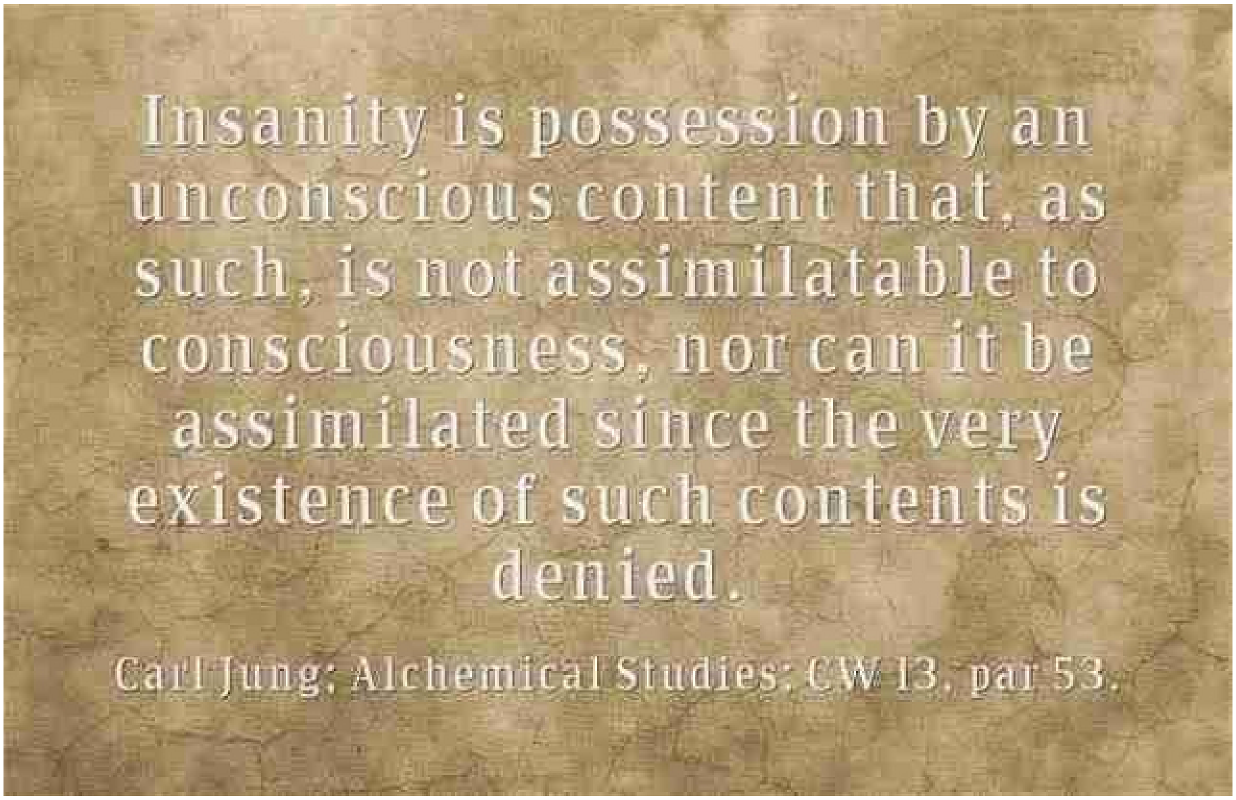

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied.

Carl Jung; Alchemical Studies; CW 13, par 53.

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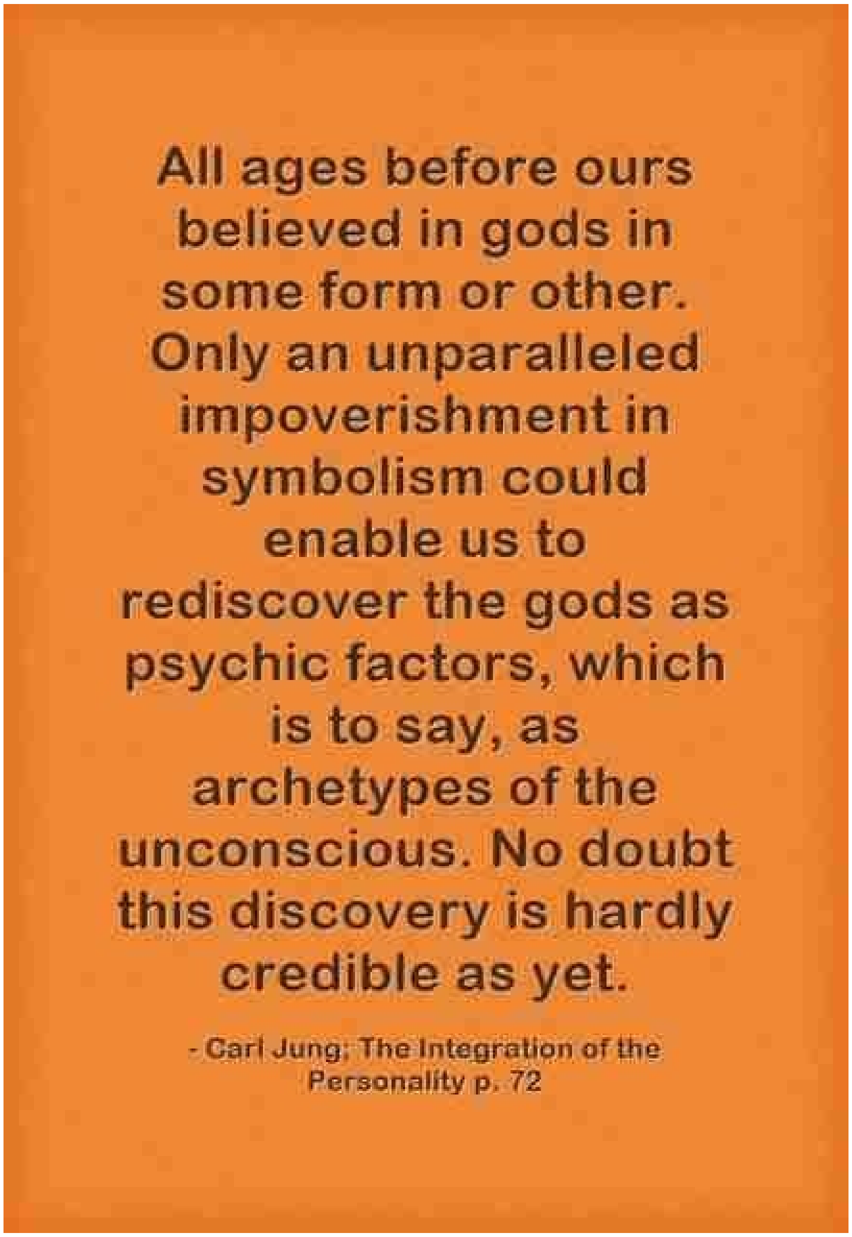

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet.

- Carl Jung; The Integration of the Personality p. 72

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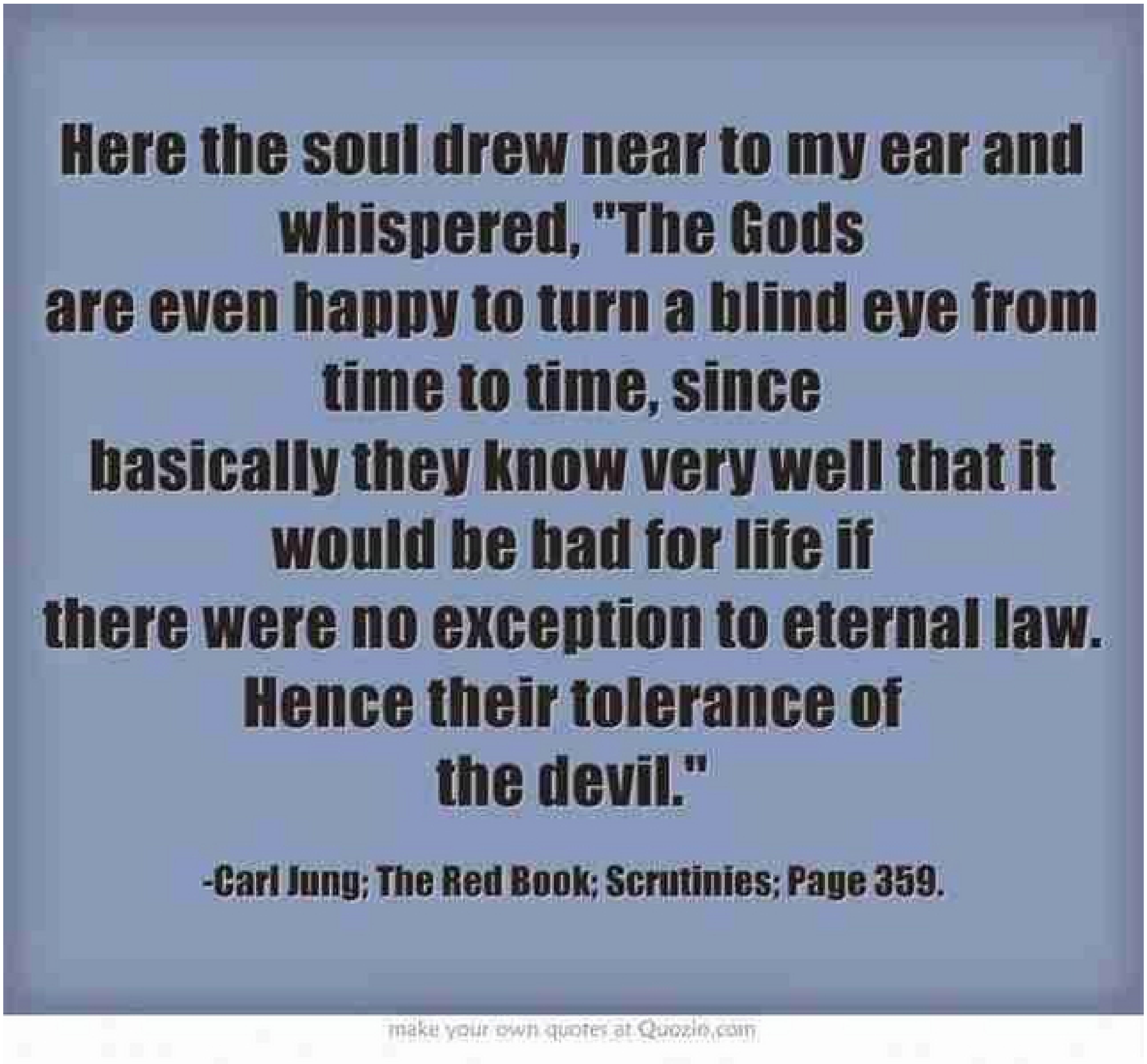

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil."

-Carl Jung; The Red Book; Scrutinies; Page 359.

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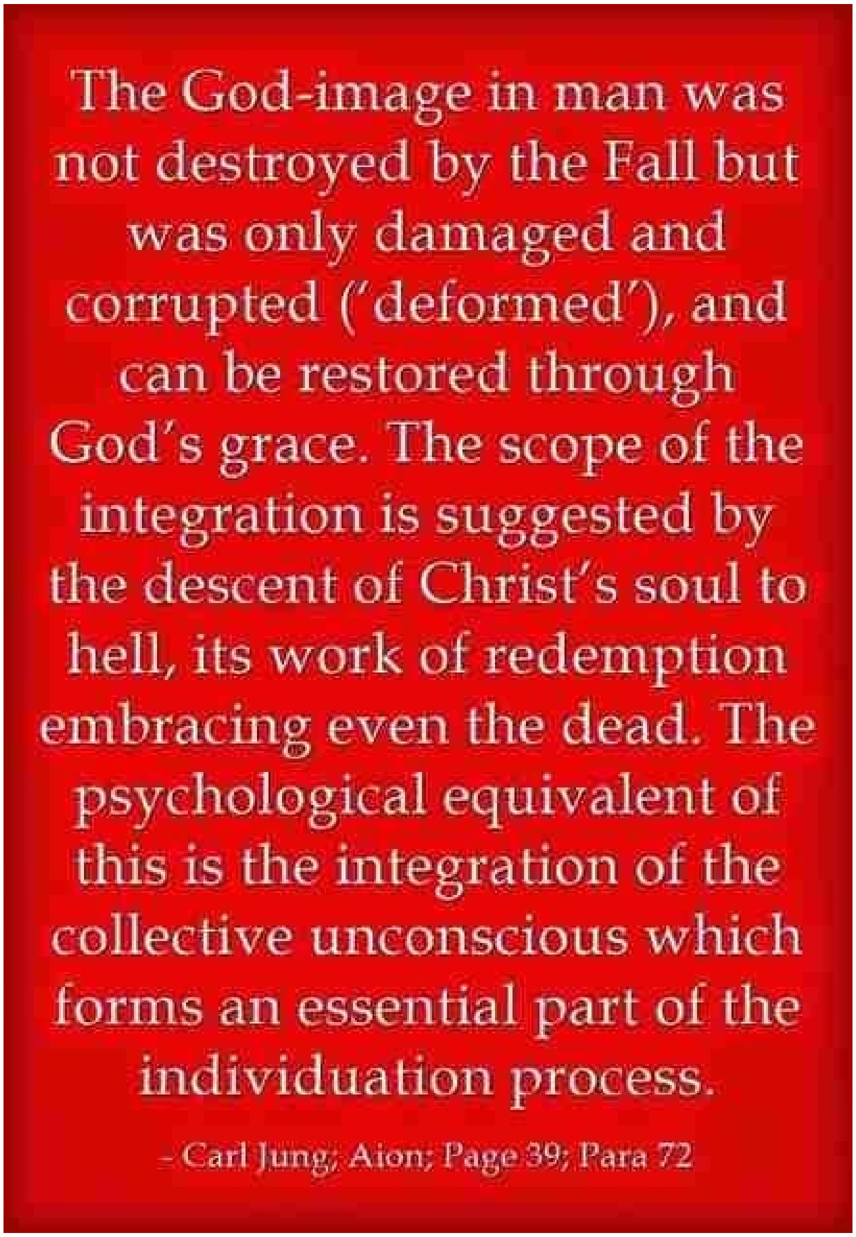

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.

- Carl Jung; Aion; Page 39; Para 72

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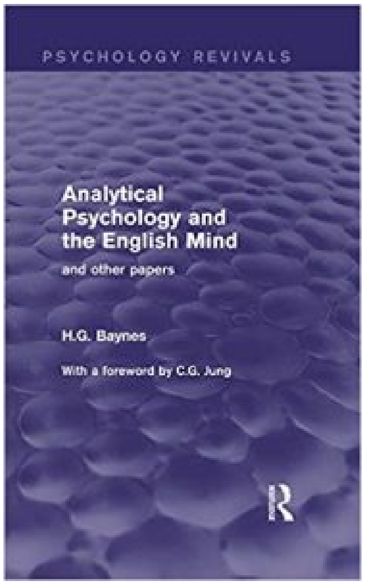
Carl Jung’s Foreword to "Analytical Psychology and the English Mind" by H.G. Baynes (2019-03-05 11:08)


PSYCHOLOGY REVIVALS
Analytical Psychology and the English Mind
and other papers
H.G. Baynes
With a foreword by C.G. Jung
R

[1]Analytical Psychology and the English Mind (Psychology Revivals): And Other Papers

I write these few introductory words to this collection of essays and lectures in affectionate memory of their author.

The late H. G. Baynes was my assistant for several years, my travelling companion on our African expedition, and my faithful friend till his all too early death, which has left a painful gap in the circle of his friends and colleagues.

His first published work was his most excellent translation of my book Psychological Types.

Later he became well known as the author of two important works, Mythology of the Soul and Germany Possessed.

The first of these deals with the daily reality of the psychotherapist, and the second with contemporary events.

In Mythology of the Soul the author uses raw material—such as the psychotherapist meets with daily in his consulting hours—as a clue to guide the reader through the maze of individual reflections, opinions, interpretations and attempts at explanation which a psychologist gathers in the course of his experience.

The empirical material stimulates such considerations and they are also indispensable in order to integrate it in consciousness.

Germany Possessed is concerned with the great contemporary problems which form a direct challenge to the psychologically minded doctor.

This book made the author known to a very wide public.

His shorter writings, which have been collected in this present volume, deal with the complex psychic conditions characteristic of medical psychology.

Psychology is thus a discipline which obliges the medical psychologist to deal with complex psychic factors, for the psychotherapeutic process can only take place on this level.

Therefore analytical psychology is also rightly called ’complex psychology’.

A simplifying theory is naturally exceedingly popular in this highly complicated field, but the author has wisely resisted any such temptation.

In its place he has drawn from a really remarkable wealth of theoretical and practical points of view, and has opened up possibilities and connections worthy of further discussion.

H. G. Baynes left us too soon. May this volume, which he has left to us, become a milestone on the road of psychological research.

C. G. JUNG

1. `https://www.amazon.com/Analytical-Psychology-English-Mind-Revivals-ebook/dp/B00VA7H1MC/ref=sr_1_fkmrnull_1?keywords=H.G.+Baynes+english+mind&qid=1551801905&s=ga`

Carl Jung: Classification (By Type) did not interest me very much. (2019-03-05 14:20)

[1]

[Dr. Jung, he repeatedly made clear that his work on “Types” was not that of the “Classification of Individuals” as made quite clear in his letter to Mr. von Frange in 1960.]

Dear Mr. von Fange, April 1960

I have read your letter with great interest and I congratulate you on your attempt at further investigation in the field of typology.

It is a line of thought which I have not pursued any further, since my original tendency was not the classification of normal or pathological individuals but rather the discovery of conceptual means deriving from experience, namely the ways and means by which I could express in a comprehensible way the peculiarities of an individual psyche and the functional interplay of its elements.

As I have been chiefly interested in psychotherapy I was always mostly concerned with individuals needing explanation of themselves and knowledge of their fellow-beings.

My entirely empirical concepts were meant to form a sort of language by which such explanations could be communicated.

In my book about types I have given a number of examples illustrating my modus operandi.

Classification did not interest me very much.

It is a side-issue with only indirect importance to the therapist.

My book, as a matter of fact, was written to demonstrate the structural and functional aspect of certain typical elements of the psyche.

That such a means of communication and explanation could be used also as a means of classification was an aspect which I was rather afraid of, since the intellectually detached classifying point of view is just the thing to be avoided by the therapist.

But the classifying application was-1 almost regret to say-the first and almost exclusive way in which my book was understood, and everybody wondered why I had not put the description of the types right at the beginning of the book instead of relegating it to a later chapter.

Obviously the tendency of my book has been misunderstood, which is easily understandable if one takes into account that the number of those people who would be interested in its practical psychotherapeutic application is infinitely small in comparison with the number of academic students.

I admit that your statistical line of research is perfectly legitimate but it certainly does not coincide with the purpose of my book, which in my humble opinion aims at something far more vital than classification.

Though I have expressed my therapeutic views most emphatically only very few of my readers noticed them.

The possibility of classification seems to be far more attractive.

By this rather longwinded peroration I am trying to explain to you why I am more or less unable to give you any helpful suggestions in your specific enterprise, since my thoughts do not move on this line at all.

I am even sceptical in this respect.

I hold the conviction that for the purpose of any classification one should start with fundamental and indubitable principles and not
with empirical notions, i.e., with almost colloquial terms based upon mere rules of thumb .

My concepts are merely meant to serve as a means of communication through colloquial language.

As principles however I should say that they are in themselves immensely complicated structures which can hardly fulfil the role of scientific
principles.

Much more important are the contents conveyed by language than their terms.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 550-552.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/54dbe-12bboy.jpg`

Carl Jung: The black serpent symbolizes the introverting libido. Salome is the anima and Elijah the wise old man. (2019-03-05 14:47)

[1]

The black serpent symbolizes the introverting libido. Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious. This was one of my first hypotheses.
With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay.

The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, “the old one from the mountains” (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man’s psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear. Some people are fascinated by this fear.
Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.”
Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.
It is quite chthonic, quite earth-born, like Erda, daughter of the earth. The dead heroes transform into serpents in the underworld.
In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again. The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent.

Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the alluring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.” There are such things as mice in a house.
You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness.

I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated.

I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.”
We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. The old man

climbed up on the altar.
At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome.

I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.”

Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?” She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me. She came close and began to encircle me and press me in her coils.

The coils reached up to my heart.

I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down. My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen,

I really had a tendency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above. Compare Dante's Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me. Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other. Bells were used in the ceremony, and bread marked with a cross.
We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine. The Mithraic cult was strictly ascetic.
No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries. The lion-headed god encoiled by the snake was called Aion, or the eternal being.
He derives from a Persian deity, Zrwanakarana, which word means "the infinitely long duration."

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer. The serpent is humidity, darkness, the earth, winter.
They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man's symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, "This image is so and so," only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

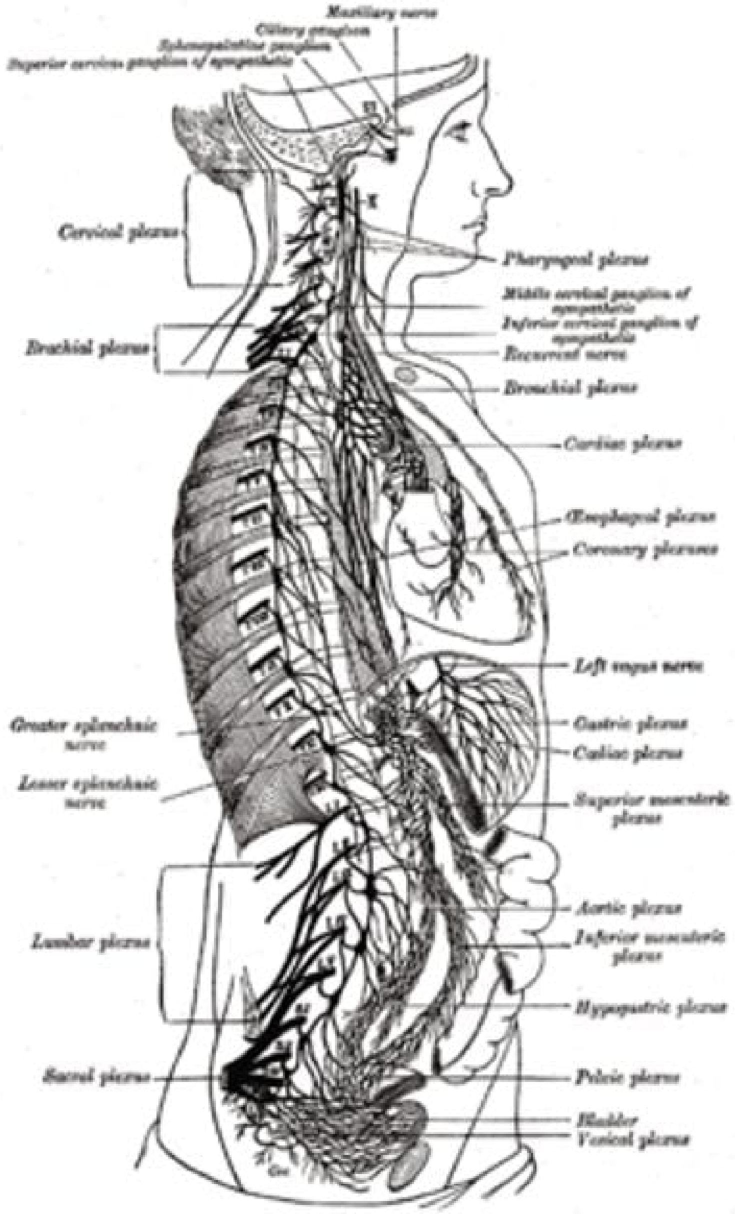
Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c2047-12bblack.jpg`

The Sympathetic Nervous System [Anima Mundi] Mother of the Brain (2019-03-05 15:50)

[1]


Maxillary nerve
Ciliary ganglion
Sphenopalatine ganglion
Superior cervical ganglion of sympathetic
Cervical plexus
Pharyngeal plexus
Middle cervical ganglion of sympathetic
Inferior cervical ganglion of sympathetic
Brachial plexus
Recurrent nerve
Bronchial plexus
Cardiac plexus
Œsophageal plexus
Coronary plexuses
Left vagus nerve
Gastric plexus
Greater splanchnic nerve
Cœliac plexus
Lesser splanchnic nerve
Superior mesenteric plexus
Aortic plexus
Lumbar plexus
Inferior mesenteric plexus
Hypogastric plexus
Sacral plexus
Pelvic plexus
Bladder
Vesical plexus

[The Sympathetic Nervous System [Anima Mundi] is the Mother of the Cerebrospinal System [Brain.]

The “vestigial” sympathetic nervous system, an apparently fortuitous tangle of ganglionic nodes that regulate the vegetative functions of the body in an astoundingly purposive way, becomes the matrix of the cerebrospinal system, whose crowning miracle, the brain, seems to our fascinated gaze the controller of all bodily processes.

Nay more: the sympathetic system is, for Schleich, the mysterious “cosmic nerve,” the true “ideoplast,” the original and most immediate realization of-giving World Soul, and, ultimately, the architect of the brain, this newest achievement of the pre-existent a body-building and body-sustaining World Soul, which was there before mind and body came into existence.

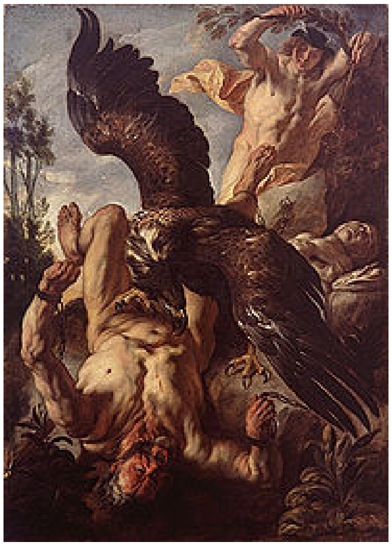
The Hyliaster of Paracelsus is thus stripped of its unfathomable creative secret. Once again the solidity and tangibility of matter, so fervently believed in and so convincing to the senses, dissolve into Maya, into a mere emanation of primordial thought and will, and all hierarchies and all values are reversed. The intangible, the psyche, becomes the ground and substrate, and the “merely vegetative” sympathetic system the possessor and realizer of unthinkable creative secrets, the vehicle of the life-giving World Soul, and, ultimately, the architect of the brain, this newest achievement of the pre-existent creative will.

What lay modestly hidden beneath the overwhelming grandeur of the cerebrospinal system, which, as the vehicle of consciousness, seems to be identical with the psyche as such—this same sympathetic system is “psyche” in a deeper and more embracing sense than is the interplay of the cortical fields of the cerebrum.

Nothwithstanding its quantitative and qualitative insignificance, it is the exponent of a psyche far excelling consciousness both in depth and scope, and is not, like this, defencelessly exposed to the potions of the endocrine system, but itself creates these magical secretions with single minded purposiveness. Carl Jung; The Symbolic Life; Page 464 [Forward to Essays written by Ludwig Schleich.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/8ed5f-sympathy.jpg`

Forward to Lucifer and Prometheus by Carl Jung (2019-03-05 15:57)

[1] 

Prometheus having his liver eaten by an eagle. Painting by Jacob Jordaens, c. 1640, Wallraf-Richartz-Museum, Cologne, Germany.

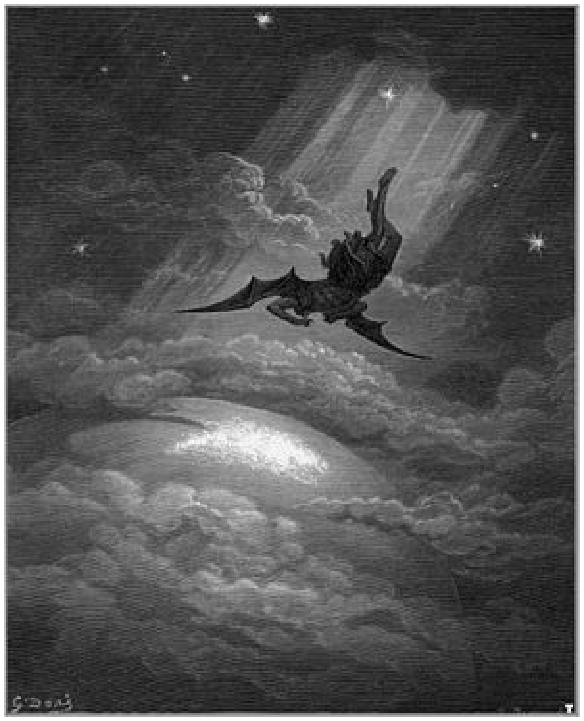
Forward to Werblowsky's: Lucifer and Prometheus

468 The author has submitted his manuscript to me with the request that I should write a few words by way of introduction. As the subject of the book is essentially literary, I do not feel altogether competent to express an opinion on the matter. The author has, however, rightly discerned that, although the problem of Milton's Paradise Lost is primarily a subject for literary criticism, it is, as a piece of confessional writing, fundamentally bound up with certain psychological assumptions. Though he has only touched on these at least in so many words he has made it sufficiently plain why he has appealed to me as a psychologist. However little disposed I am to regard Dante's Divine Comedy or Klopstock's Messiah or Milton's opus as fit subjects for psychological commentary, I cannot but acknowledge the acumen of the author, who has seen that the problem of Milton might well be elucidated from that angle of research which is my special field of study.

469 For over two thousand years the figure of Satan, both as a theme of poetico-religious thinking and artistic creation and as a mythologem, has been a constant expression of the psyche, having its source in the unconscious evolution of "metaphysical" images. We should go very wrong in our judgment if we assumed that ideas such as this derive from rationalistic thinking. All the old ideas of God, indeed thought itself, and particularly numinous thought, have their origin in experience. Primitive
man does not think his thoughts, they simply appear in his mind. Purposive and directed thinking is a relatively late human achievement. The numinous image is far more an expression of essentially unconscious processes than a product of rational inference. Consequently it falls into the category of psychological objects, and this raises the question of the underlying
psychological assumptions. We have to imagine a millennial process of symbol-formation which presses towards consciousness, beginning in the darkness of prehistory with primordial or archetypal images, and gradually developing and differentiating these images into conscious creations. The history of religion in the West can be taken as an illustration of this: I mean the historical development of dogma, which also includes the figure of Satan. One of the best-known archetypes, lost in the grey mists of antiquity, is the triad of gods. In the early centuries of Christianity it reappears in the Christian formula for the Trinity, whose pagan version is Hermes terunits. Nor is it difficult to see that the great goddess of the Ephesians has been resurrected in the QZOTOKOS. This latter problem, after lying dormant for centuries, came into circulation again with the dogma of the Immaculate Conception and, more recently,

of the Assumption of the Virgin. The figure of the mediatrix rounds itself out in almost classical perfection, and it is especially noteworthy that behind the solemn promulgation of the dogma there stands no arbitrary tenet of papal authority but an anonymous movement of the Catholic world. The numerous miracles of the Virgin which preceded it are equally autochthonous; they are genuine and legitimate experiences springing directly from the unconscious psychic life of the people.

470 I do not wish to multiply examples needlessly, but only to make it clear that the figure of Satan, too, has undergone a curious development, from the time of his first undistinguished appearance in the Old Testament texts to his heyday in Christianity. He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry. Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two
sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did
nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Catharists, that it was not God but the devil who had created the world. In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester 2 of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Bohme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Bohme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Bohrne and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. To mention only one example: "Ascendit a terra in coelum, iterumque descendit in terram et recipit vim superiorum et inferiorum. Sic habebis gloriam totius mundi." (He rises from earth to heaven and descends again to earth, and receives into himself the power of above and below. Thus thou wilt have the glory of the whole world.) The quotation comes from the famous alchemical classic, the Tabula Smaragdina, attributed to Hermes Trismegistus, whose authority remained unchallenged for more than thirteen centuries of alchemical thought. His words refer not to Satan, but to the filius philosophorum, whose symbolism, as I believe I have shown, coincides with that of the psychological "self." The filius of the alchemists is one of the numerous manifestations of Mercurius, who is called "duplex" and "ambiguus" and is also known outside alchemy as "utriusque capax" capable of anything. His "dark" half has an obvious affinity with Lucifer.

[2] 

Satan, who in Milton's Paradise Lost is also called Lucifer,[1] on his way to bring about the downfall of Adam. Gustave Doré's illustration for Paradise Lost, Book III, lines 739–742 by John Milton.

47 1 In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of
psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust he has dwindled to a very personal familiaris, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology.

472 It is a psychological rule that when an archetype has lost its metaphysical hypostasis, it becomes identified with the conscious mind of the individual, which it influences and refashions in its own form. And since an archetype always possesses a certain numinosity, the integration of the numen generally produces an inflation of the subject. It is therefore entirely in accord with psychological expectations that Goethe should dub his Faust a Superman. In recent times this type has extended beyond Nietzsche into the field of political psychology, and its incarnation in man has had all the consequences that might have been expected to follow from such a misappropriation of power.

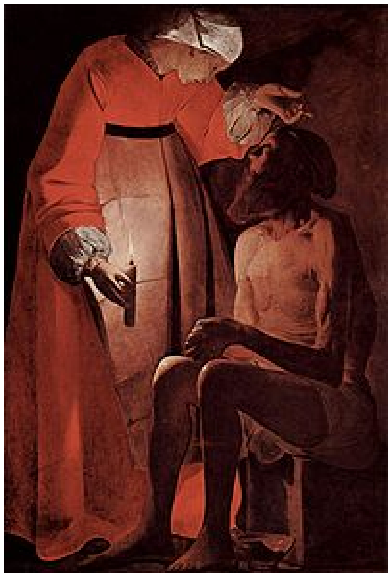
473 As human beings do not live in airtight compartments, this infectious inflation has spread everywhere and given rise to an extraordinary uncertainty in morals and philosophy. The medical psychologist is bound to take an interest in such matters, if only for professional reasons, and so we witness the memorable spectacle of a psychiatrist

introducing a critical study of Milton's Paradise Lost. Meditating upon this highly incongruous conjunction, I decided that I should best fulfill my obligations if I explained to the well-intentioned reader how and why the devil got into the consulting-room of the psychiatrist. Carl Jung, Psychology and Religion.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/2/22/Koeln_wrm_1044.jpg/200px-Koeln_wrm_1044.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/9d/Paradise_Lost_12.jpg/300px-Paradise_Lost_12.jpg`

Prefatory Note to Answer to Job by Carl Jung (2019-03-05 16:15)

Prefatory Note to Answer to Job by Carl Jung.

[1] 

The suggestion that I should tell you how Answer to Job came to be written sets me a difficult task, because the history of this book can hardly be told in a few words.

I have been occupied with its central problem for years. Many different sources nourished the stream of its thoughts, until one day and after long reflection the time was ripe to put them into words.

The most immediate cause of my writing the book is perhaps to be found in certain problems discussed in my book Aion especially the problems of Christ as a symbolic figure and of the antagonism Christ-Antichrist, represented in the traditional zodiacal symbolism of the two fishes.

In connection with the discussion of these problems and of the doctrine of Redemption, I criticized the idea of the privation bono as not agreeing with the psychological findings.

Psychological experience shows that whatever we call "good" is balanced by an equally substantial "bad" or "evil." If "evil" is non-existent, then whatever there is must needs be "good.

Dogmatically, neither "good" nor "evil" can be derived from Man, since the "Evil One" existed before Man as one of the "Sons of God."

The idea of the privatio bono began to play a role in the Church only after Mani.

Before this heresy, Clement of Rome taught that God rules the world with a right and a left hand, the right being Christ, the left Satan.

Clement's view is clearly monotheistic, as it unites the opposites in one God.

Later Christianity, however, is dualistic, inasmuch as it splits off one half of the opposites, personified in Satan, and he is eternal in his state of damnation.

This crucial question forms the point of departure for the Christian theory of Redemption. It is therefore of prime importance.

If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God.

But the we are confronted with a major religious problem: the problem of Job. It is the aim of my book to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena, such as the Assumptio Mariae, etc.

Moreover, the study of medieval natural philosophy of the greatest importance to psychology made me try to find an answer to the question: what image of God did these old philosophers have?

Or rather: how should the symbols which supplement their image of God be understood?

All this pointed to a complexio oppositorurn and thus recalled again the story of Job to my mind: Job who expected help from God against God.

This most peculiar fact presupposes a similar conception of the opposites in God.

On the other hand, numerous questions, not only from my patients, but from all over the world, brought up the problem of giving a more complete and explicit answer than I had given in Aion.

For many years I hesitated to do this because I was quite conscious of the probable consequences, and knew what a storm would be raised.

But I was gripped by the urgency and difficulty of the problem and was unable to throw it off.

Therefore I found myself obliged to deal with the whole problem, and I did so in the form of describing a personal experience, carried by subjective emotions.

I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an "eternal truth."

The book does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public.

Prefatory Note to Answer to Job by Carl Jung; Psychology and Religion.

LECTORI BENEVOLO

I am distressed for thee, my brother . . . II Samuel i : 26 (AV)

On account of its somewhat unusual content, my little book requires a short preface.

I beg of you, dear reader, not to overlook it.

For, in what follows, I shall speak of the venerable objects of religious belief.

Whoever talks of such matters inevitably runs the risk of being torn to pieces by the two parties who are in mortal conflict about those very things.

This conflict is due to the strange supposition that a thing is true only if it presents itself as a physical fact.

Thus some people believe it to be physically true that Christ was born as the son of a virgin, while others deny this as a physical impossibility.

Everyone can see that there is no logical solution to this conflict and that one would do better not to get involved in such sterile disputes. Both are right and both are wrong.

Yet they could easily reach agreement if only they dropped the word "physical."

"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way.

If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible.

Beliefs of this kind are psychic facts which cannot be contested and need no proof.

Religious statements are of this type.

They refer without exception to things that cannot be established as physical facts.

If they did not do this, they would inevitably fall into the category of the natural sciences.

Taken as referring to anything physical, they make no sense whatever, and science would dismiss them as non-experienceable.

They would be mere miracles, which are sufficiently exposed to doubt as it is, and yet they could not demonstrate the reality of the spirit or meaning that underlies them, because meaning is something that always demonstrates itself and is experienced on its own merits.

The spirit and meaning of Christ are present and perceptible to us even without the aid of miracles.

Miracles appeal only to the understanding of those who cannot perceive the meaning.

They are mere substitutes for the not understood reality of the spirit. This is not to say that the living presence of the spirit is not occasionally accompanied by marvelous physical happenings.

I only wish to emphasize that these happenings can neither replace nor bring about an understanding of the spirit, which is the one essential thing.

The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data.

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes.

These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche.

The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without.

That is why whenever we speak of religious contents we move in a world of images that point to something ineffable, We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcendental object.

If, for instance, we say "God," we give expression to an image or verbal concept which has undergone many changes in the course of time.

We are, however, unable to say with any degree of certainty unless it be by faith whether these changes affect only the images and concepts, or the Unspeakable itself.

After all, we can imagine God as an eternally flowing current of vital energy
that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence.

Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal and local conditions, and which have therefore changed innumerable times in the course of their long history.

There is no doubt that there is something behind these images that transcends consciousness and operates in such a way that the statements do not vary limitlessly and chaotically, but clearly all relate to a few basic principles or archetypes. These, like the psyche itself, or like matter, are unknowable as such.

All we can do is to construct models of them which we know to be inadequate, a fact which is confirmed again and again by religious statements.

If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable.

I am also too well aware of how limited are our powers of conception to say nothing of the feebleness and poverty of language to imagine that my remarks mean anything more in principle than what a primitive man means when he conceives of his god as a hare or a snake.

But, although our whole world of religious ideas consists of anthropomorphic images that could never stand up to rational criticism, we should never forget that they are based on numinous archetypes, i.e., on an emotional foundation which is unassailable by reason.

We are dealing with psychic facts which logic can overlook but not eliminate. In this connection Tertullian has already appealed, quite rightly, to the testimony of the soul.

In his De testimonio animae, he says: These testimonies of the soul are as simple as they are true, as obvious as they are simple, as common as they are obvious, as natural as they are common, as divine as they are natural.

I think that they cannot appear to anyone to be trifling and ridiculous if he considers the majesty of Nature, whence the authority of the soul is derived.

What you allow to the mistress you will assign to the disciple.

Nature is the mistress, the soul is the disciple; what the one has taught, or the other has learned, has been delivered to them by God, who is, in truth, the Master even of the mistress herself.

What notion the soul is able to conceive of her first teacher is in your power to judge, from that soul which is in you.

Feel that which causes you to feel; think upon that which is in forebodings your prophet; in omens, your augur; in the events which befall you, your foreseer.

Strange if, being given by God, she knows how to act the diviner for men! Equally strange if she knows Him by whom she has been given!

I would go a step further and say that the statements made in the Holy Scriptures are also utterances of the soul even at the risk of being suspected of psychologism.

The statements of the conscious mind may easily be snares and delusions, lies, or arbitrary opinions, but this is certainly not true of the statements of the soul: to begin with they always go over our heads because they point to realities that transcend consciousness.

These entia are the archetypes of the collective unconscious, and they precipitate complexes of ideas in the form of mythological motifs.

Ideas of this kind are never invented, but enter the field of inner perception as finished products, for instance in dreams.

They are spontaneous phenomena which are not subject to our will, and we are therefore justified in ascribing to them a certain autonomy.

They are to be regarded not only as objects but as subjects with laws of their own. From the point of view of consciousness, we can, of course, describe them as objects, and even explain them up to a point, in the same measure as we can describe and explain a living human being.

But then we have to disregard their autonomy.

If that is considered, we are compelled to treat them as subjects; in other words, we have to admit that they possess spontaneity and purposiveness, or a kind of consciousness and free will.

We observe their behaviour and consider their statements. This dual standpoint, which we are forced to adopt towards every relatively independent organism,
naturally has a dual result.

On the one hand it tells me what I do to the object, and on the other hand what it does (possibly to me).

It is obvious that this unavoidable dualism will create a certain amount of confusion in the minds of my readers, particularly as in what follows we shall have to do with the archetype of Deity.

Should any of my readers feel tempted to add an apologetic "only" to the God-images as we perceive them, he would immediately fall foul of experience, which demonstrates beyond any shadow of doubt the extraordinary numinosity of these images.

The tremendous effectiveness (mana) of these images is such that they not only give one the feeling of pointing to the Ens realissimum, but make one convinced that they actually express it and establish it as a fact.

This makes discussion uncommonly difficult, if not impossible.

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental x to which it points.

The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.

But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object; they do not posit it, they merely point to it.

In the realm of psychic processes criticism and discussion are not only permissible but are unavoidable.

In what follows I shall attempt just such a discussion, such a "coming to terms" with certain religious traditions and ideas.

Since I shall be dealing with numinous factors, my feeling is challenged quite as much as my intellect.

I cannot, therefore, write in a coolly objective manner, but must allow my emotional subjectivity to speak if I want to describe what I feel when I read certain books of the Bible, or when I remember the impressions I have received from the doctrines of our faith.

I do not write as a biblical scholar (which I am not), but as a layman and physician who has been privileged to see deeply into the psychic life of many people.

What I am expressing is first of all my own personal view, but I know that I also speak in the name of many who have had similar experiences. Carl Jung; Answer to Job; Prefatory Note to Answer to Job; Psychology and Religion.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/3/35/Georges_de_La_Tour_044.jpg/200px-Georges_de_La_Tour_044.jpg`

Carl Jung on “Shamanism.” (2019-03-06 03:59)

[1]

From Dr. Jung 28 January 1913

With regard to your question concerning the applicability of the cathartic procedure, I can say that I adopt the following standpoint: every procedure is good if it helps.

I therefore acknowledge every method of suggestion including Christian Science, mental healing, etc. "A truth is a truth, when it works."

It is another question, though, whether a scientifically trained doctor can square it with his conscience to sell little bottles of Lourdes water because this suggestion is at times very helpful.

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman.

And why not?

The public is not much more advanced either and continues to expect miraculous cures from the doctor.

And indeed, we must rate those doctors wise—worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man.

They have not only the biggest practices but also get the best results.

This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.

The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.

In this way he wins the sick man's mind, which from then on helps him to restore his body to health.

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Pages 255-256

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/682e7-62bshamanism.jpg`

Carl Jung: "All that is outside, also is inside," we could say with Goethe. (2019-03-06 04:30)

[1]

"All that is outside, also is inside," we could say with Goethe.

But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience.

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism.

Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable.

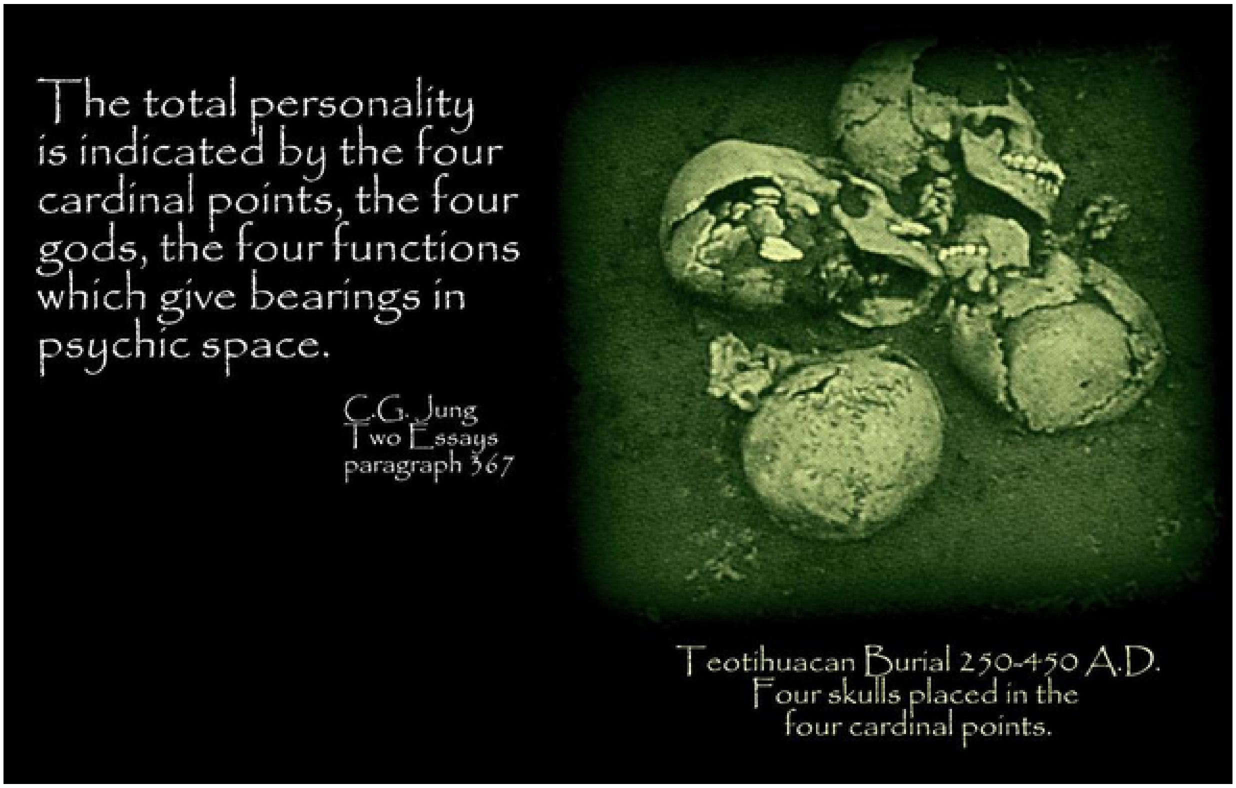
The structure is something given, the precondition that is found to be present in every case.

And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a414b-12bgoethe.jpg`

Carl Jung: Told in her own words, this is what the patient saw: (2019-03-06 04:30)

[1]


The total personality is indicated by the four cardinal points, the four gods, the four functions which give bearings in psychic space.
C.G. Jung
Two Essays
paragraph 367
Teotihuacan Burial 250-450 A.D.
Four skulls placed in the four cardinal points.

Coming now to our example: it concerns a fantasy of intensely visual character, something which in the language of the ancients would be called a "vision."

Not a "vision seen in a dream," but a vision perceived by intense concentration on the background of consciousness, a technique that is perfected only after long practice.

Told in her own words, this is what the patient saw:

"I climbed the mountain and came to a place where I saw seven red stones in front of me, seven on either side, and seven behind me.

I stood in the middle of this quadrangle.

The stones were flat like steps.

I tried to lift the four stones nearest me.

In doing so I discovered that these stones were the pedestals of four statues of gods buried upside down in the earth.

I dug them up and arranged them about me so that I was standing in the middle of them.

Suddenly they leaned towards one another until their heads touched, forming something like a tent over me.

I myself fell to the ground and said, ’Fall upon me if you must! I am tired.’

Then I saw that beyond, encircling the four gods, a ring of flame had formed.

After a time I got up from the ground and overthrew the statues of the gods.

Where they fell, four trees shot up.

At that blue flames leapt up from the ring of fire and began to burn the foliage of the trees.

Seeinig this I said, ’This must stop.

I must go into the fire myself so that the leaves shall not be burned.’

Then I stepped into the fire.

The trees vanished and the fiery ring drew together to one immense blue flame that carried me up from the earth."

Here the vision ended.

Unfortunately I cannot see how I can make conclusively clear to the reader the extraordinarily interesting meaning of this vision.

The fragment is an excerpt from a long sequence, and one would have to explain everything that happened before and afterwards, in order to grasp the significance of the picture.

At all events the unprejudiced reader will recognize at once the idea of a "mid-point" that is reached by a kind of climb (mountaineering, effort, struggle, etc.).

He will also recognize without difficulty the famous medieval conundrum of the squaring of the circle, which belongs to the field of alchemy.

Here it takes its rightful place as a symbol of individuation.

The total personality is indicated by the four cardinal points, the four gods, i.e., the four functions which give bearings in psychic space, and also by the circle enclosing the whole.

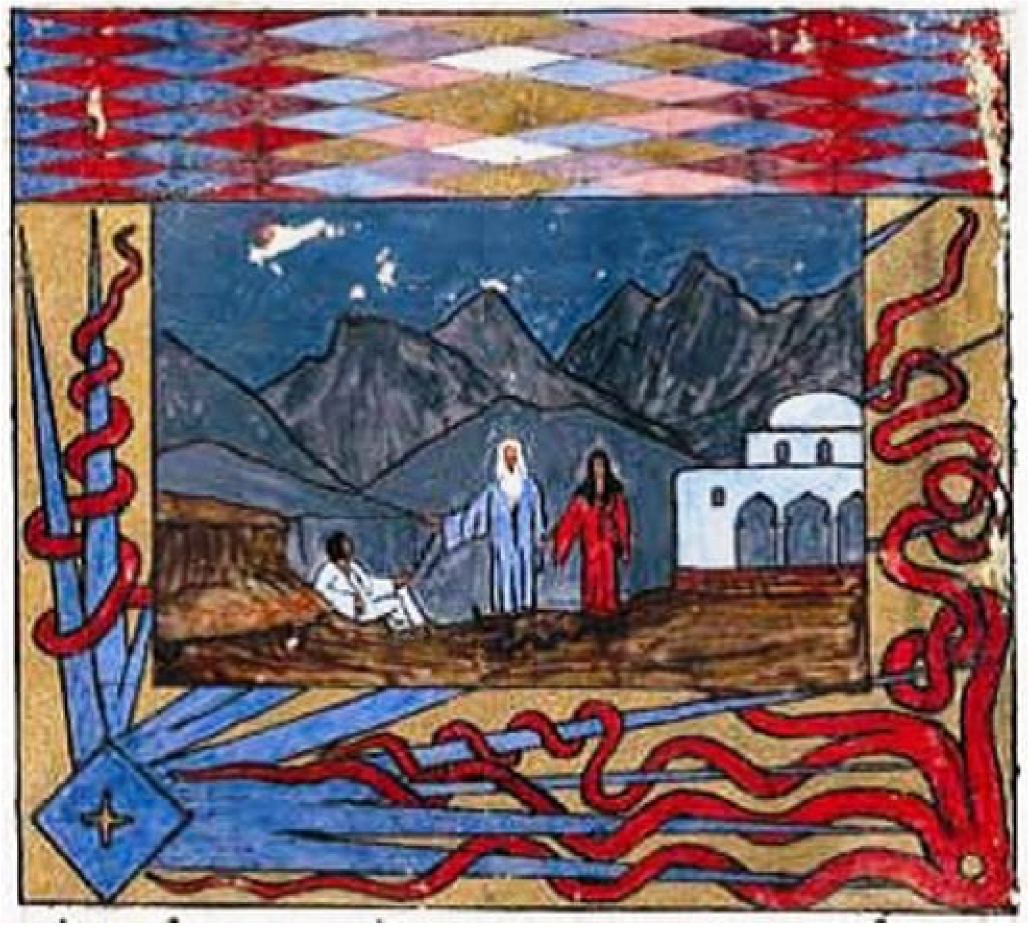
Overcoming the four gods who threaten to smother the individual signifies liberation from identification with the four functions, a fourfold nirdvandva ("free from opposites") followed by an approximation to the circle, to undivided wholeness.

This in its turn leads to further exaltation. Carl Jung, CW 7, Para 367.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/62c11-12btotal2bpersonality.jpg`

A Pictorial Guide to The Red Book (2019-03-06 04:34)

[1]



The link below will take you to a page where at the top will be found:

"A Pictorial Guide to The Red Book: An excerpt from A Pictorial Guide to The Red Book," by Jay Sherry.

At the bottom of the introduction you will see where it says: "Entire Paper." It is well worth the time to click on "Entire Paper" and read the remainder of the article and more importantly see the images and captions.

http://aras.org/notices/newsletter10-01.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/d67dc-figure2salomec-g-jungtheredbookfoliovverso.jpg`

Mrs. Jung: "Could you say something about the relation of the animus to immortality… (2019-03-06 05:08)

[1]

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man’s attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy. Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

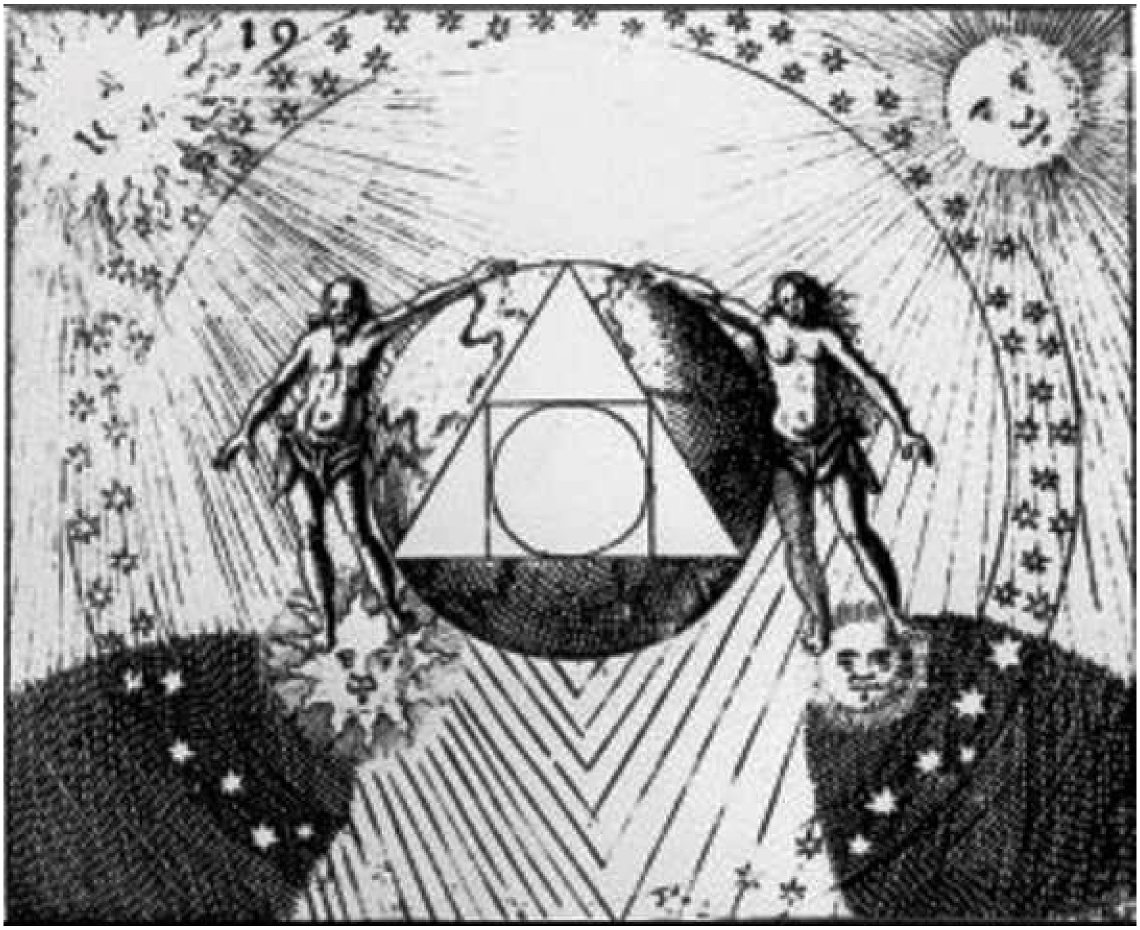
Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.
Mr. Schmitz: Is immortality in the individual?
Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925 Seminar, Page 168.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8fde0-12bemma.jpg`

Carl Jung on "What is the Prima Materia?" (2019-03-06 05:11)

[1]



Lecture XI 11th July, 1941

We have been speaking of the prima materia during several lectures.

It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.

It is really true, as the alchemists say, that when one has understood the idea of the prima materia the problem of alchemy is already half solved and its questions half answered.

Summary

I. Projection of the Unconscious

1. Nature

The most important question naturally is:

What is the prima materia?

It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious.

We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.

We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence in ourselves which is totally different to our conscious mind.

Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious.

The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.

One could almost say it was the world, and that it speaks, as it were, to us.

It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiarities of the prima materia.

Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

Knowledge of psychology only comes with knowledge of the unconscious.

So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with its growth and products.

It was particularly the starry heavens which fascinated our forefathers.

You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.

The stars represented forces of a psychical nature.

The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid information about character.

The empirical correctness of the horoscope is, of course, another question; I am only speaking of the old conviction that the stars represented the human character and determined it.

According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.

The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.

And the same was valid for all the other planets, each in its own way.

Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was unconsciously determined) was in the sky, and he only saw it in as far as he could read the stars.

It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).

Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

Saturn and Mars, for instance, are known as "malefici" (evil doers) everywhere.

It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the human character, in the sky.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.

This is the reason why the religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations of his own character, or with separating him from the unconscious in order that he might be free.

This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the greatest hope of freeing himself entirely from evil.

The well known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World who is the dark and strongest Archon, the ruler who keeps men in fetters and oppresses them.

And this same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world.

It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.

You find this idea also in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.

He speaks of "the prince of the power of the air" of the "principalities", “powers" and "rulers of the darkness of this world" and of " spiritual wickedness in high places".

These "powers" are the old Gnostic rulers of the planets.

The beautiful old name, Elizabeth, is a remnant of the same idea.

It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man’s fate did not lie in his own conscious hands, but was made for him.

He found himself fettered, under conditions which he did not make, he could not find these conditions in himself, so he assumed that they were outside.

It was in this way that the heavens and earth became peopled and permeated with psychical life.

It was perhaps the unknown depths of the sea which attracted the most projections.

The sea is one of the best known symbols for the prima materia, as the mother of all life.

All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.

We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.

Medieval and primitive man, in spite of all his projections, was by no means sure of this; and of course they really come from inside and from outside.

Our sense impressions come from outside and also certain psychical effects; we do not recognise these effects today, but our forefathers were aware of them.

The most important things, however, come from inside, the real manifestations of life.

The things, which impress us from outside, can only do so because of our inner attitude.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.

1. Substances

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water " it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water) , it does not moisten the hands.

It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather "a qua spiritualis" (a spiritual water).

In all these definitions, the alchemists are referring to a psychical nature.

This is the reason they so often use the analogy of steam or smoke.

These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.

We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.

It is safely concealed, for instance, in a black or dark metal, such as lead, and therefore the alchemists frequently speak of it as lead because the term describes exactly how one experiences the unconscious.

Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrology, Saturn is oppressing us.

It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man's neck and oppressing him.

It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.

This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead
itself, the tangible metal, which was meant, but something which was concealed in the lead.

It was naturally quicksilver above all which impressed the alchemists.

Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as water.

But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.

And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.

Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.

He is "Hermes Trismegistos" (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.

Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.

He was actually the god of the unconscious, and the being who determined the human intellect.

Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.

But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.

It had a transforming influence on man, for it is above all in mind that men differ.

Another substance, which naturally occupied the phantasy of the ancients, was fire.

The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.

It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.

This was a sort of caloric, understood to be hidden in all things and it was also called the principle of life.

This again is a symbol for a certain quality of the unconscious which imparts the warmth of life.

We experience this quality directly in an emotional condition.

For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.

A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.

Another variety of the same idea is the "scintilla" (spark) , the "Seelenfiinklein" (little spark of the soul) as Meister Eckhart calls it.

This is a very ancient idea and is to be found among the most primitive people.

These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives of Central Australia.

This is an interesting parallel to the alchemists' definition of the prima materia as the "land of the dead".

The Central Australians say that this land consists of "maiaurli" (little soul sparks).

These are malicious little beings, particularly inconvenient to women.

When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords
where there are "maiaurli", that is, souls of the ancestors.

If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once conceives.

One of the best known preventatives is for a young woman to pretend she is old, and to limp along on a stick, so that the maiaurlis think: "That is quite an old woman, there is no point in
doing anything there!"

This idea of the maiaurli is a remnant of the "scintilla" which played a great role, as the "Seelenfiinklein" right into the Middle Ages.

1. Living beings

The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.

There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.

In a treatise in "Artis Auriferae", for instance, we read: "And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals".

We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.

So our forefathers came very near to the realisation that the prima materia must b a being connected with man.

It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.

They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.

And even today the majority of people do not realise this either.

We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.

The things which I conceal from myself I simply do not see.

It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have a whole house in my own eye.

II. Symbols

We come now to the second part of our summary.

The things, which I have spoken of up till now, were not symbols but conjectures.

They were real projections, the alchemists met the thing they were searching for in the actual objects.

When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.

There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he never found it!

One sees from such things that they also meant the real quicksilver, and that they worked practically and most seriously in their laboratories, right into the seventeenth century.

We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.

The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.

We will classify the symbols under the same headings that we used for the projection of the unconscious: nature, substances and living beings.

1. Nature

It is from nature that the image of the chaos was taken, the primeval condition of the creation: "And the earth was without form and void; and darkness was up on the face of the deep.

And the Spirit of God moved up on the face of the waters." (Gen. I:2.)

This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.

This is simply the unconscious, for our consciousness originated in the unconscious.

You can observe in any small child the way in which fragments of consciousness flow together and form the ego.

At first a child speaks in the third person, and only later does it say "I".

This is the moment when the island of consciousness has begun to gain continuity.

When consciousness comes on the scene the primeval chaos begins to recede.

The chaos consists of the elements and the effects of the stars.

The elements are of an earthly nature, the physical and chemical constituents of our bodies.

These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

You remember the picture of" the Chaos" (see sketch p. 202) and the wild confusion and conflict which prevailed.

There was no coordination, nothing was organic, everything was still inorganic.

The chaos is also frequently simply defined as the earth or as "terra prima " (the first earth), from which nothing yet grows, but from which everything can grow.

And for the same reason it is represented as "mother" or "virgin", as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.

Or this earth, on account of its wonderful fertility, was also called the "earth of Paradise", or simply "susceptible", something which can receive a seed into itself and nourish and develop it.

This last definition is of the utmost importance, in that the unconscious is thus represented as the "susceptible" in us; it receives everything into itself and reacts to all impressions.

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.

It receives impressions of every kind, allows them to grow and molds them in itself.

They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.

This is the amazing fertility of the unconscious.

Is it not a fact that you often do not know where some stimulus has come from, or you are at first unconscious that anything is stimulating you, and then suddenly later something quite unexpected
grows out of it.

These phenomena are most easily observed in artists or in other creative people.

This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called "Hades " or the "Land of the Dead" by the alchemists.

Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.

It is thought of as being situated in the centre of the earth or in some other cavity in the earth.

The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting
in the unconscious, and are ready at any time to begin a new growth.

You can often observe in human life that certain family characteristics, which seem to have skipped a generation, suddenly develop and then we say: "He is a chip of the old block after all."

Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psychical disturbances, talents and so.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are
resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury).

These waters fall on the dead like spring rain and wake them to a new life.

This means that the opus of the alchemists woke the unconscious to a new life.

The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life concealed in the lead.

In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.

This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.

Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.

You know that it is the father and mother complexes which play the most distinguished roles in analysis!

Everyone has had a father and mother from whom he assumes that he inherited his whole existence.

Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.

These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.

This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the "mountain in which there are no differences", and the symbol of the hermaphrodite.

1. Substances

We come now to the sub stances.

Mercury was the substance par excellence that was used as a symbol for the prima materia.

It was considered to be the "soul of the body", of the human body, and of every other substance, for the alchemists found a soul in everything.

Everything contained an "imago invisibilis" [an invisible or non-pictorial image).

The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.

These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also perhaps of that which will never be.

But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.

Another substance, which is used as a symbol, is lead.

The alchemists very often called it Saturn, and then one can be sure that they do not mean concrete lead but symbolic lead.

Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.

But it is in this condition that the fire is concealed, a passionate fire, libido.

It contains a universe, a world, for the alchemists felt that the unconscious was a world.

They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.

This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.

But the universal mind, the anima mundi, is also a dangerous demon which causes madness.

This is absolutely true, for if you investigate the diseases of the mind - particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the patients have simply been overwhelmed by the unconscious.

The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.

The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.

Water was a substance which was also very often used as a symbol, as a philosophic principle.

It is usually called "humidum radicale", [radical humidity).

The alchemists suspected that a moist substance existed from which all existing things originated, and they described this as the "humidum radicale".

1. Living Beings

Among other living animals, man himself was naturally used as a symbol for the Prima materia.

He played a great role in alchemy as the homunculus, for instance.

And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.

This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis, and drawn down into, and imprisoned in, the depths.

The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.

I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a9690-1.jpg`

Victor White: " I am just indescribably lonely, and it’s some relief to me to tell you. . . ." (2019-03-06 05:14)

[1]

My dear C. G., November 8, 1953

The dilemma, reduced to its simplest terms, seems complete and insoluble.

If Christ is no longer an adequate and valid symbol of the Self, and in fact very inadequate, one-sided, unintegrated and harmful, then must not one choose—at whatever cost?

Faith in him, it seems to me, must be unconditional; once one "criticizes Christ" one has lost faith in him, and one cannot in honesty preach him any more.

And one has lost any sense of oneness that one ever had with one's community, with the Church, with the "cause" that animates them. . . .

So I tell myself from time to time that, whatever the cost, I must get out. . . . I am just indescribably lonely, and it's some relief to me to tell you. . . .
I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples); and yet I tremble to think what would have happened if I hadn't!

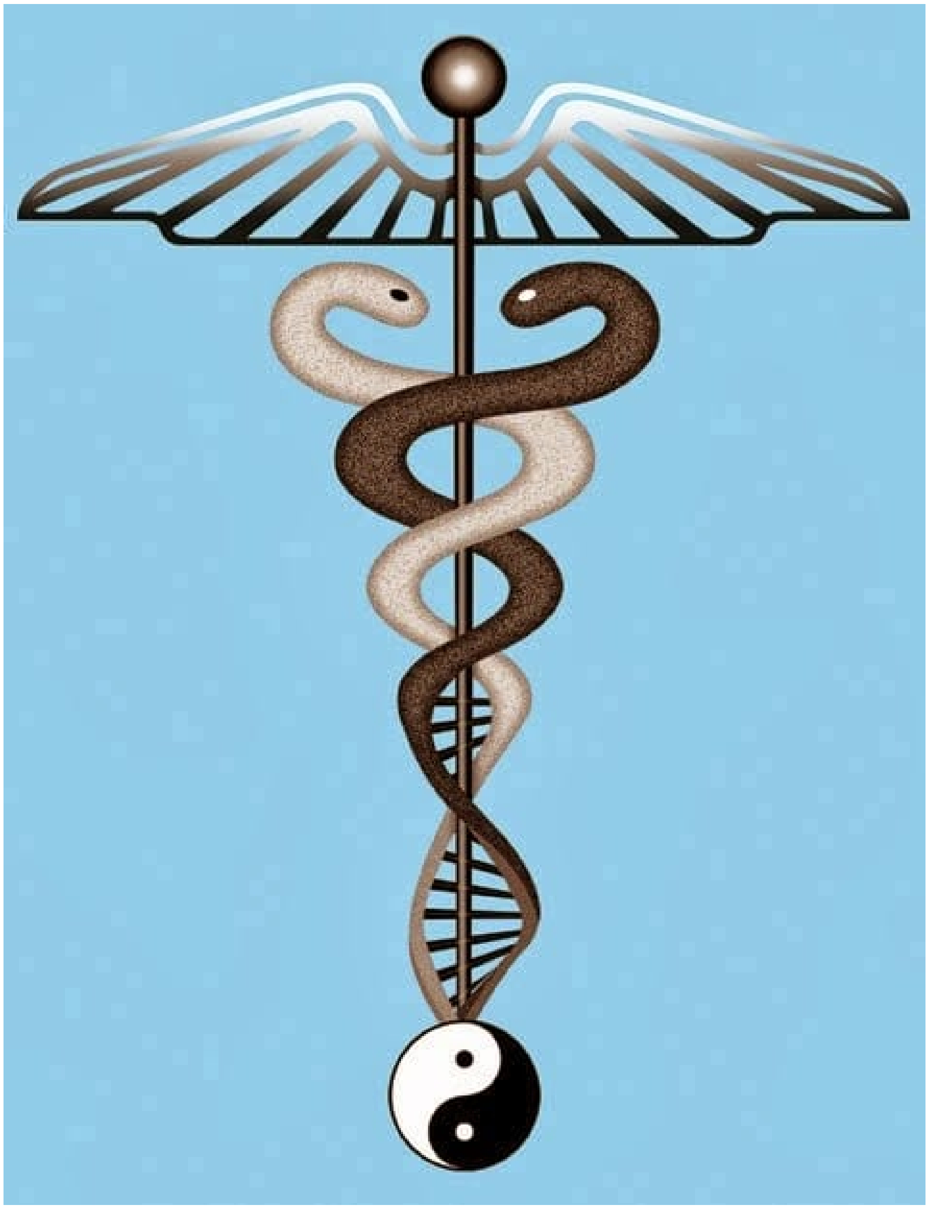
Ever Cordially,

Victor Jung-White Letters, Pages 216-217.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ed218-12bvictor.jpg`

Carl Jung and The Anima and Animus (2019-03-06 05:46)

[1]



[Carl Jung and The Anima and Animus]

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be “done with” once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

Anima and Animus

- The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

- The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

- For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

- No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

- The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.

It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.

The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual.

The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]

• The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]

• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

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- As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

- Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62
- Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

- With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid” par. 19.]

- The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

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As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.

The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinxlike" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the "misunderstood" class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of "average intelligence." (from Marriage as a Psychological Relationship
Anima and Animus C.J. Jung (1925):

“SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual.” (CW6, §797)

“The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, ‘quick-moving, twinkling, iridescent’. The Greek word psyche also means ‘butterfly’. Saiwalô is related on the other side in the Old Slavonic sila, ‘strength’. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.

The- Latin words animus, ‘spirit’, and anima, ‘soul’, arc the same as the Greek anemos, ‘wind’. The other Greek word for ‘wind’, pneuma , also means ‘spirit’. In Gothic we find the same word in us-anan, ‘to breathe out’, and in Latin it is anhelare, ‘to pant’. In Old High German, spiritus sanctus was rendered by atum,‘breath’. In Arabic, ‘wind’ is rih, and rüh is ‘soul, spirit’. The Greek word psyche has similar connections; it is related to psychein, ‘to breathe’, psychos, ‘cool’, psychros, ‘cold, chill’, and physa, ‘bellows’. These connections show clearly how in Latin, Greek, and

Arabic the names given to the soul are related to the notion of moving air, the “cold breath of the spirits.” And this is probably the reason why the primitive view also endows the soul with an invisible breath-body.” (CW8, § 663 &664)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/5fcb8-caduceuplain-blue.jpg`

Carl Jung: Transcendent Function and Tertium non Datur - Lexicon (2019-03-06 05:52)

[1]

Transcendent function:

A psychic function that arises from the tension between consciousness and the unconscious and supports their union. (See also opposites and tertium non datur.)
When there is full parity of the opposites, attested by the ego’s absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong counter-motive. Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quite naturally from the regression of libido caused by the blockage.[Ibid., par. 824.]

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible.["The Transcendent Function," CW 8, par. 145.]

In a conflict situation, or a state of depression for which there is no apparent reason, the development of the transcendent function depends on becoming aware of unconscious material. This is most readily available in dreams, but because they are so difficult to understand Jung considered the method of active imagination-giving "form" to dreams, fantasies, etc.–to be more useful.

Once the unconscious content has been given form and the meaning of the formulation is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego.[Ibid., par. 181.]

This process requires an ego that can maintain its standpoint in face of the counter-position of the unconscious. Both are of equal value. The confrontation between the two generates a tension charged with energy and creates a living, third essence.

Tertium non datur:

The reconciling "third," not logically foreseeable, characteristic of a resolution in a conflict situation when the tension between opposites has been held in consciousness.

As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below.["The Conjunction," CW 14, par. 705.]

http://www.nyaap.org/jung-lexicon/t

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/fe872-transcendent.jpg`

Carl Jung on: “L’Atlantide” (2019-03-06 05:56)

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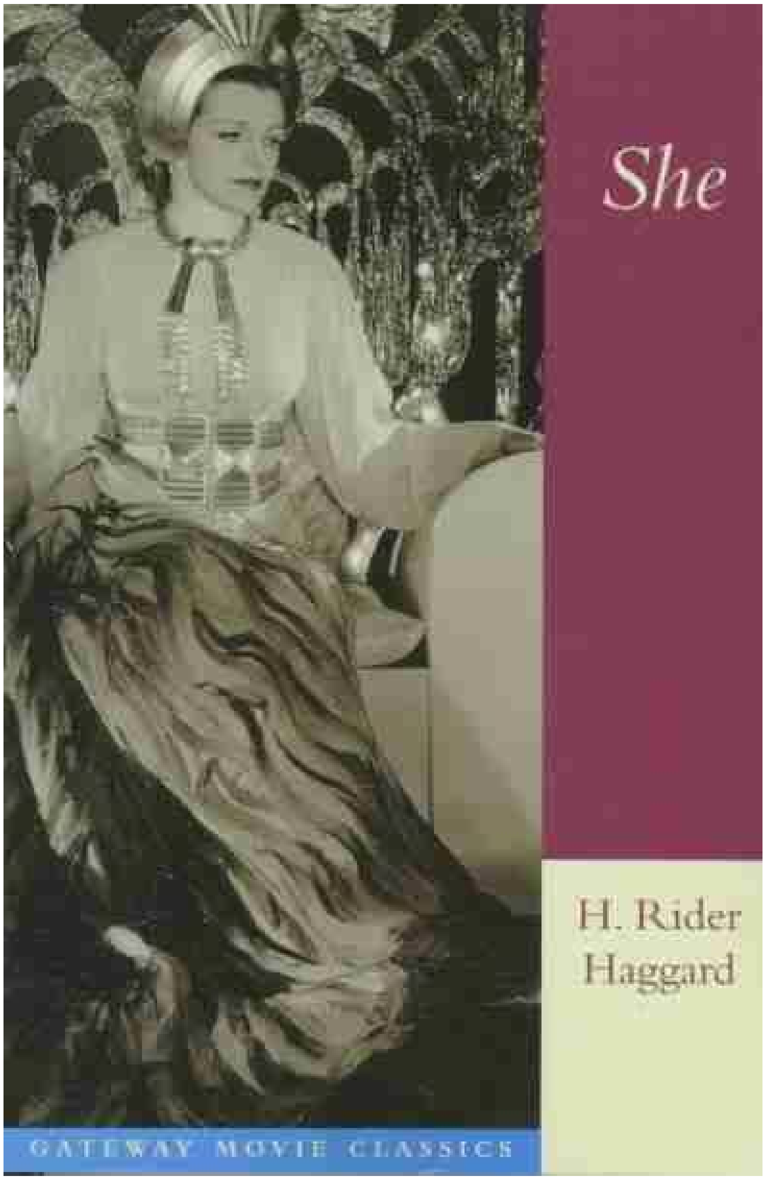

Mr. Bacon read the report of the committee on L'Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

One view was that the book demonstrated a conflict in Benoît's mind between his spiritual side and a tedency toward material considerations.

It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing "bestsellers."

Looked at from that angle, Antinéa was not accepted as a true anima figure—that is, a creation of unconscious fantasies—but was taken as having been more than half constructed with a view to literary effect.

Another view represented in the committee was that the book represented a conflict between what was rational and what was irrational in Benoît's psychology, rather than as a conflict between a spiritual and a materialistic viewpoint.

Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but complete on all sides. He has summarized his report as follows:
"The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may expect that she will punish him. In Benoît's romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, 'I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional morality, love of woman and spirituality are opposites and cannot be reconciled.'

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby."

Dr. Jung: The most interesting point about this book is the way in which it differs from She, is it not, Mr. Bacon?

Mr. Bacon: Yes, I must say I was a little confused in trying to get at the differences, but for one thing there is the theme of luxury greatly emphasized in Benoît's book.

Miss Raevsky: Not only that, there is a sensualism that is much developed in it, even in Antinéa.

Dr. Jung: Yes, if you think of the outside details, there is a tremendous difference.

In L'Atlantide as you say, there is an atmosphere of luxury, the beauty of the place is dwelt upon, the way which the people are received is described so as to bring out the details, while the corresponding features in She are very sparsely treated. Benoît is outspokenly esthetical.

One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an afternoon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît's is that of the salon.

When you mention the sensuality in L'Atlantide, you have something, but there is a still greater difference.

Benoît fully acknowledges the place of sexuality, while in Haggard it always appears as a fiendish element. In Benoît it plays a big part, while in all of Haggard's books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

So it is worthwhile to go into some detail about this question of attitude. In order to do that we must pay some attention to Antinéa.

I am not sure if the class got a very clear picture of Antinéa.

Mr. Bacon, will you describe the ways in which Antinéa differs from "She"?

Mr. Bacon: Antinéa is a much more physiological object than "She," who is very nebulous. Antinéa is represented as full of animal desire.

Mr. Aldrich: "She" says nothing to me, while Antinéa is to me a real woman.

I think I was the only member of the committee who did not think of her as poison.

If the author could only have got himself together and not approached her as a split personality, he would have found Antinéa a very nice girl.

Dr. Jung: But you must admit it is a bit of a bad joke to have a salon full of dead men. Mr. Aldrich: Ah, but she gave them immortality.

Dr. Jung: I must say that view is a little too optimistic, but it is true that Antinéa is usually depreciated, unnecessarily so if her circumstances are taken into consideration.

She is an omnipotent queen who can have her every mood and whim satisfied. Such an Oriental queen can be very cruel without being vicious.

If we compare her with other similar types, she is not so bad. Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare "She" with Antinéa, we can see that the tragedy hangs about this matter of values.

"She" is tortured for thousands of years till she admits them.

Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than "She." Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this peculiar difference? Mr. Schmitz: I believe that the difference between the French and the Anglo-Saxons,
between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection with this world. When the Romans conquered Gaul they surrounded it with Roman culture.
So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French culture. Dr. Jung: What Mr. Schmitz says is very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized

population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of the Middle Ages. There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

They fortified the antique layers to such an extent that Christianity could not undo it.

The same is true more or less for all the Mediterranean peoples; that is, they remained more pagan than Christian.

It would be hard to say this to a Frenchman, because the French think of themselves as good Catholics. And so they are, in one sense; even when most skeptical they are still good Catholics.

Otherwise Voltaire and Diderot would not be as acceptable as they are.

Thus one can be Catholic in a negative way, and be pleased with venom against the thing formerly most reverenced.

Those within the Church have a most positive attitude.

They center about Catholicism because they feel it embraces life.

Within its scope paganism persists, and so one finds among the most religious Frenchmen a full recognition of sexuality.

Today their point of view about sexuality is that it is amoral.

It is just obvious that it is accepted, and morality scarcely enters into the question.

A man goes regularly to church and keeps up whatever sexual practices he may see fit, for sexuality in his eyes has nothing to do with morality.

That is why sexuality receives the special treatment it does in France.

This peculiar difference explains, I think, every difference between “She” and Antinéa.

And since Antinéa has so definite a character, we can reconstruct something of the author’s conscious and arrive at an appreciation of a modern Frenchman.

Then there are other figures that throw much light on French psychology. Take Le Mesge, for example.

Here is a pure rationalist living in an altogether irrational way, a thing typical of the French.

It is characteristic of the French mind to allow the limit of irrationality in behavior, and nowhere else can one see so many comical figures in reality; but they are nonetheless rational in their viewpoints.

Then Count Bielowsky, in spite of being a Pole, is a typical French figure of the Third Empire, a habitué of Paris.

His figure forms a necessary counterpart to that of Morhange, whose flirtatious attitude toward the church is compensated by Bielowsky’s flirtatious attitude toward “high life.”

The mediating figure between the two is Le Mesge.

Such contradictions always demand a compromise, and this comes about through a rational mediation. But here there is too little life, so then Saint-A vit is brought in to provide temperament and passion.
A Frenchman always allows himself to have “fits,” where he can apply a whole arsenal of rhetoric.

There comes out a long series of tremendous words, put together in a perfect style, and then he is all right.

Mr. Aldrich: Morhange, according to the way I see him, has only a very feeble spirituality. I don't believe he ever had a religious emotion.

Dr. Jung: But you are Anglo-Saxon and he was a Catholic.

We can never know what Sacré-Coeur means to them, nor how they can excite themselves over the image of the Virgin.

We can say then that there is a peculiar atmosphere in L'Atlantide, and an altogether different one from She. This is something I felt very profoundly and wonder if you did not also.

When one reads such a book one asks oneself, "What does it lead to?" What does it mean to you?

Mrs. Zinno: It seems to me a going to death rather than to life.

Mr. Bacon: There is an indefinable sense of cheapness about it to me. It ends as if preparing for a sequel.

Mrs. Zinno: I think the figure of "She" is an effort to connect unreality to reality, but Antinéa remains stuck in unreality, that is, the unconscious.

Dr. Jung: You have touched upon something important there.

Antinéa does not try to get out, she makes no attempt to reach the world, nor to let the world reach her. "She" is planning to rule the world, to get at it in some way.

That is a peculiarity of the Anglo-Saxon, this desire to get at the world and rule it.

It is quite conscious in England, and probably in fifty years will be equally so in America. But the French point of view is to remain where they are.
The French are really not concerned with ruling the world, it is an affectation that Napoleon, who was not a true Frenchman, brought—i. e., the idea of dominating Europe.

The French are concerned with their own country.

It is no wonder then that Antinéa sticks where she is. What I really feel about the issue is that it is hopeless.

It will be repeated one hundred times, and then there is an end of the whole business.

Antinéa will die, and then she will be on a throne in all her royal beauty with appropriate adornments.

It is a sort of apotheosis, something one can see at the end of a film, the idea of La Gloire.

There is a pantheon of fallen heroes, and there the whole thing ends in vain ambition.

Now, in She there is the feeling of enormous expectation at the end. One does not know, but the future is looked for.

What makes a great difference between the anima of the Frenchman and that of the Anglo-Saxon is that the latter contains a mysterious side of promise, therefore there is more feeling of spiritual potencies in
"She" than in Antinéa.

All that element is taken out of Antinéa by the supposition of her birth.

That rational suspicion is, of course, a tremendous depreciation of the function of the archetypes. It is the "nothing but" spirit again.
The value is gone from the archetype.

It says, "You can't base yourself on the archetypes, so it is better not to build at all, the ground is not safe." This is a peculiar fact that has to be reckoned with in the analysis of Frenchmen.

It is very hard to get them to take it seriously enough. Their rationalism is blocking them at every point.

They have an exact view about everything and know what it is to the last dot.

They exhaust themselves in that fight.

Because of this knowing how everything works, they are inclined to depreciate the immediate facts of the soul, and to assume that everything is the result of an old civilization.

This was the attitude they had to take up in the Middle Ages as a compensation against the force of antiquity.

Christianity was not strong enough to hold them at the beginning, and this rationalism gave support to the Church.

The relation of this rationalism to the Church is something that an Anglo-Saxon can hardly understand.

Dr. de Angulo: Will you discuss the point made in the report of the committee to the effect that Antinéa was not an unconscious figure but was put into the unconscious setting deliberately?

Dr. Jung: I think Antinéa is partly conscious and partly unconscious.

When the Anglo-Saxon says she is twisted by the personal unconscious, he is commenting on the peculiar racial character of Antinéa.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect to the anima.

Dr.Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy. Dr. Jung: We cannot be too sure.
Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has

not brought forth, she assumes immortality. When she brings forth she dies.
But this problem of the anima and the animus is far too complex to be dealt with here. The End Carl Jung, 1925 Seminar, Pages 146-168

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3c423-12bshe.jpg`

Carl Jung: How much "soul" is projected into the unknown ... (2019-03-06 06:00)

[1]

Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia.

How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients.

It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon aswe want to say anything about knowledge.

But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9fde2-12batoms.jpg`

Carl Jung Depth Psychology Facebook Group. Come Join Us. (2019-03-06 06:57)

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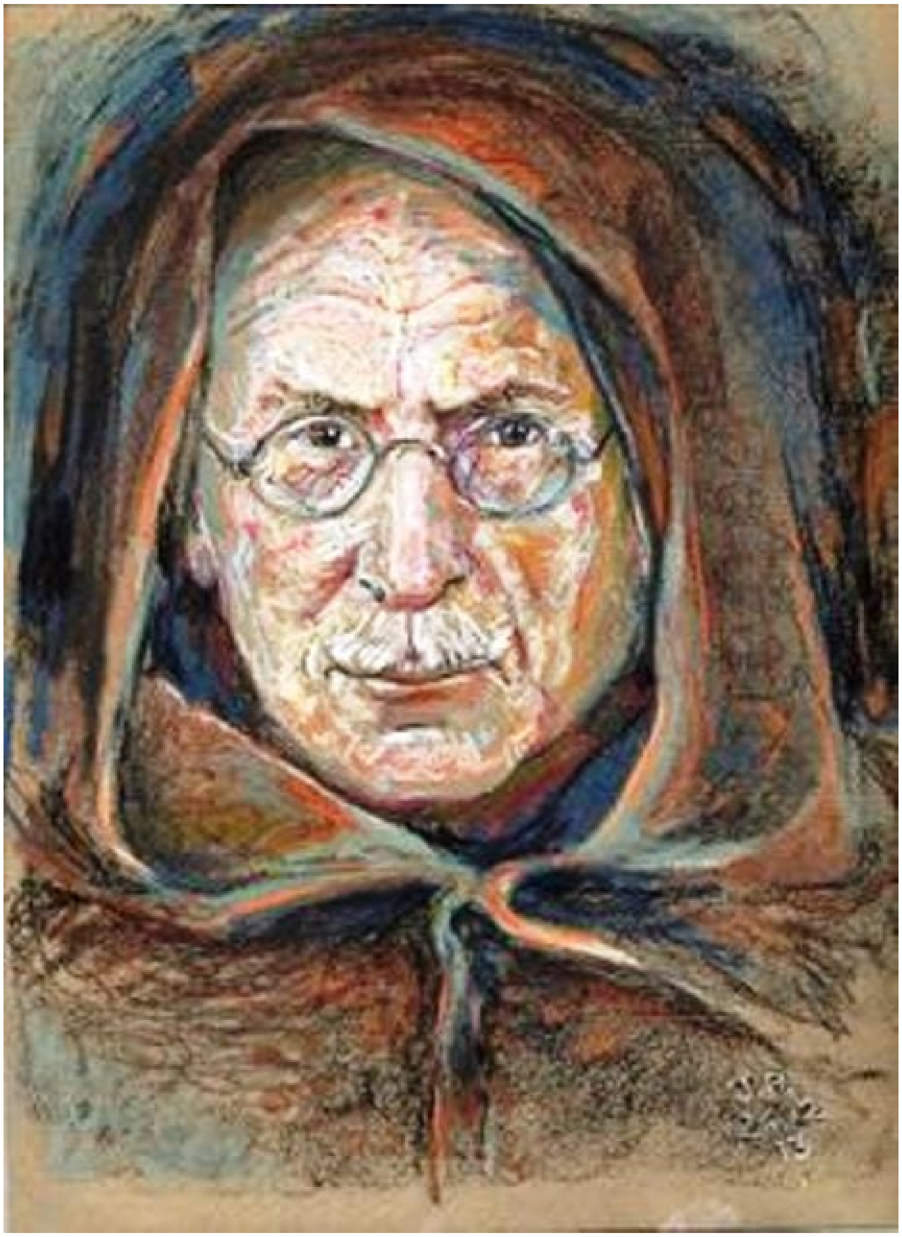

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a4955-12bcarl.jpg`
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Systema Munditotius (2019-03-06 07:04)

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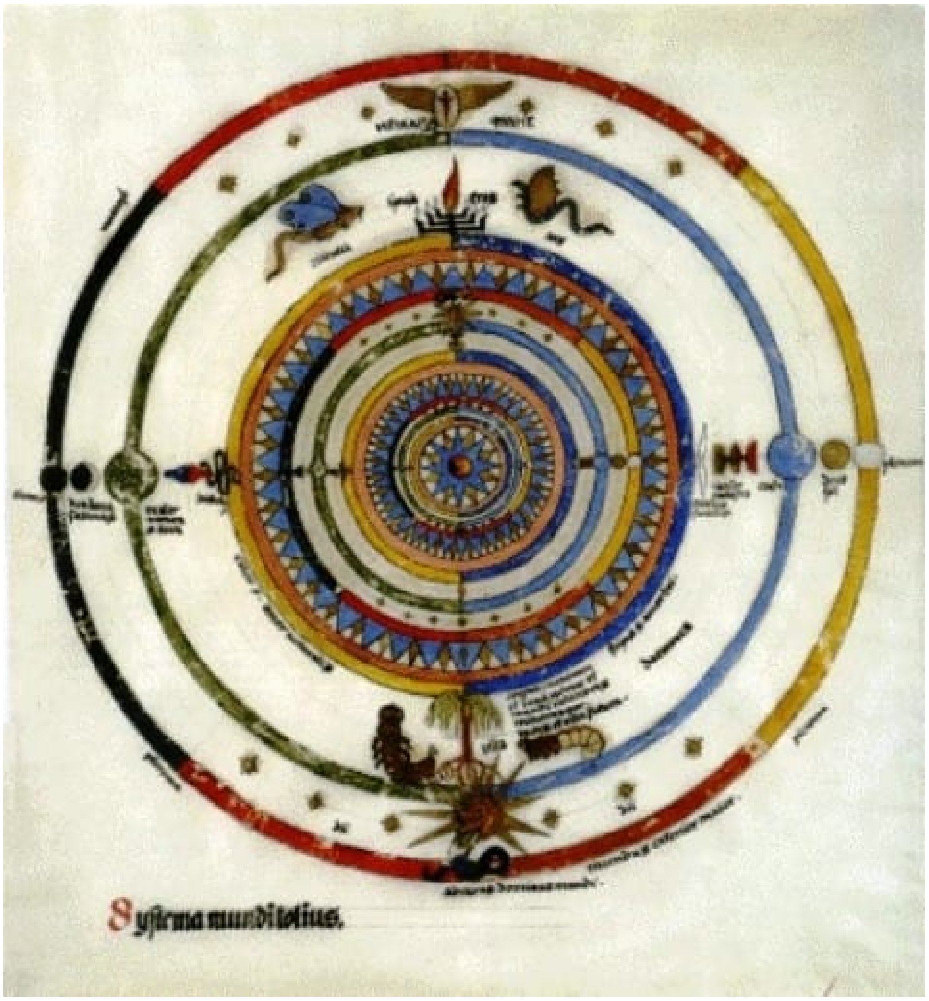
Syſtema munditotius.

Systema Munditotius.

In 1955, Jung’s Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February II, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it.

He added the following comments to it:

"It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies.

At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas.

He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature.

Sprouting from him we see the tree of life, labeled vita (’life’) while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis (’fire’) and Eros (‚love’).

Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!) .

The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star).

The accompanying animals of the natural world are a devilish monster and a larva.

This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle.

The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanas).

The light realm of rich fullness lies to the right, where from the bright circle [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right.

This feminine sphere is that of heaven. The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror.

These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached" Copyright © The Foundation of the works of C. G. Jung reproduced with the permission of the Foundation and Robert Hinshaw.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/b193c-system.jpg`

Carl Jung Quotations 13 (2019-03-06 07:44)

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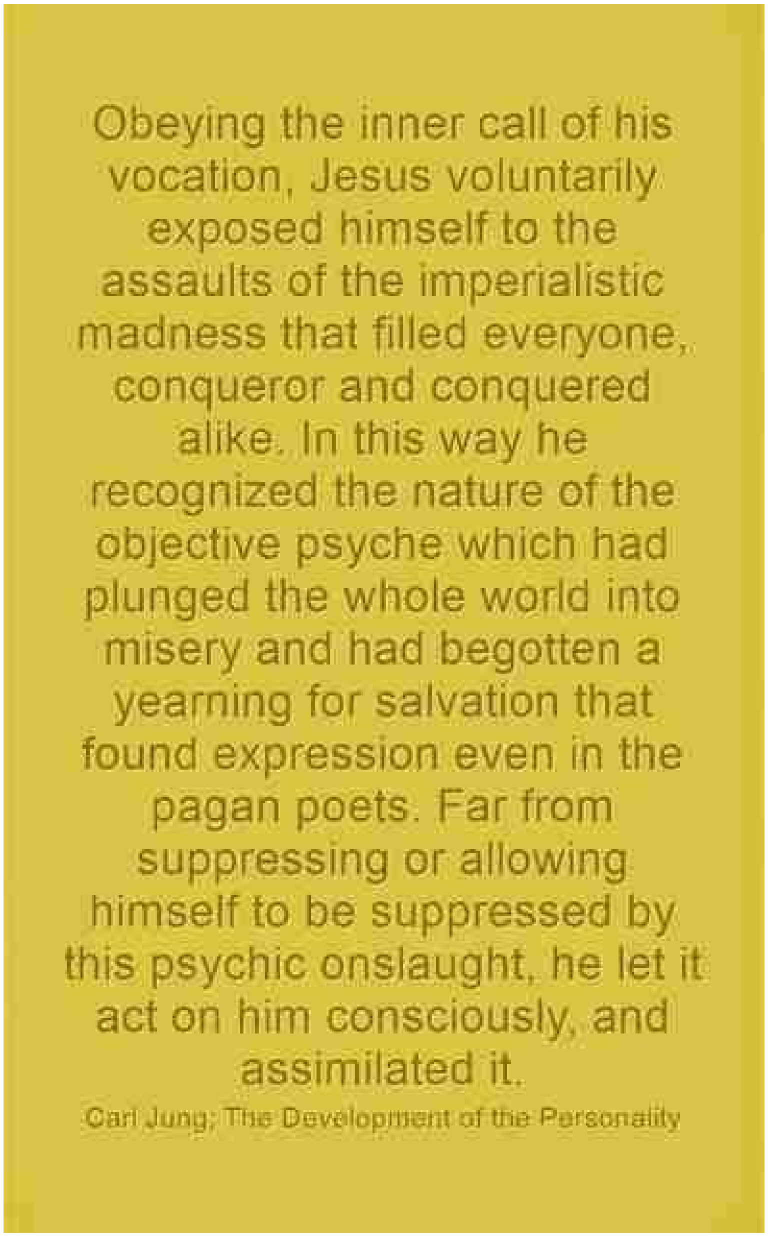

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

Carl Jung; The Development of the Personality

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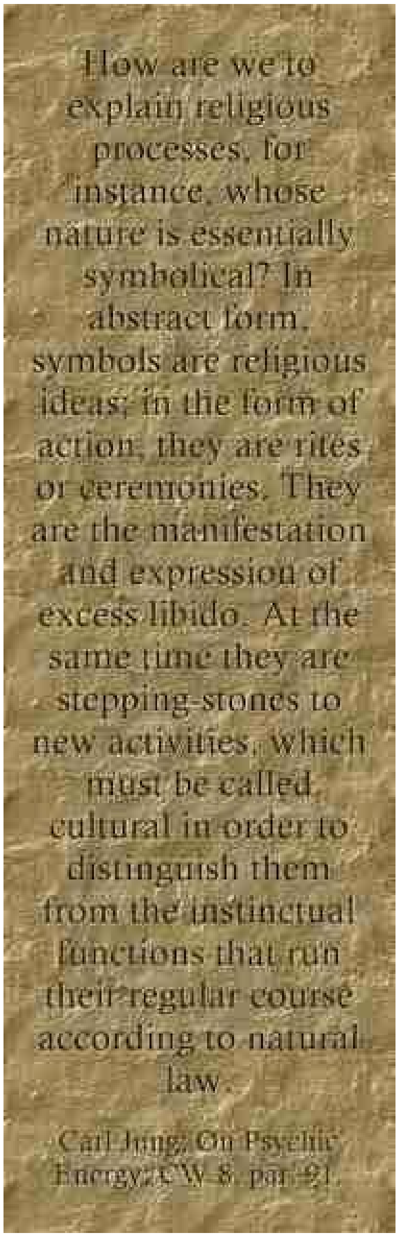
[2] 

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law.

Carl Jung; On Psychic Energy; CW 8, par. 91.

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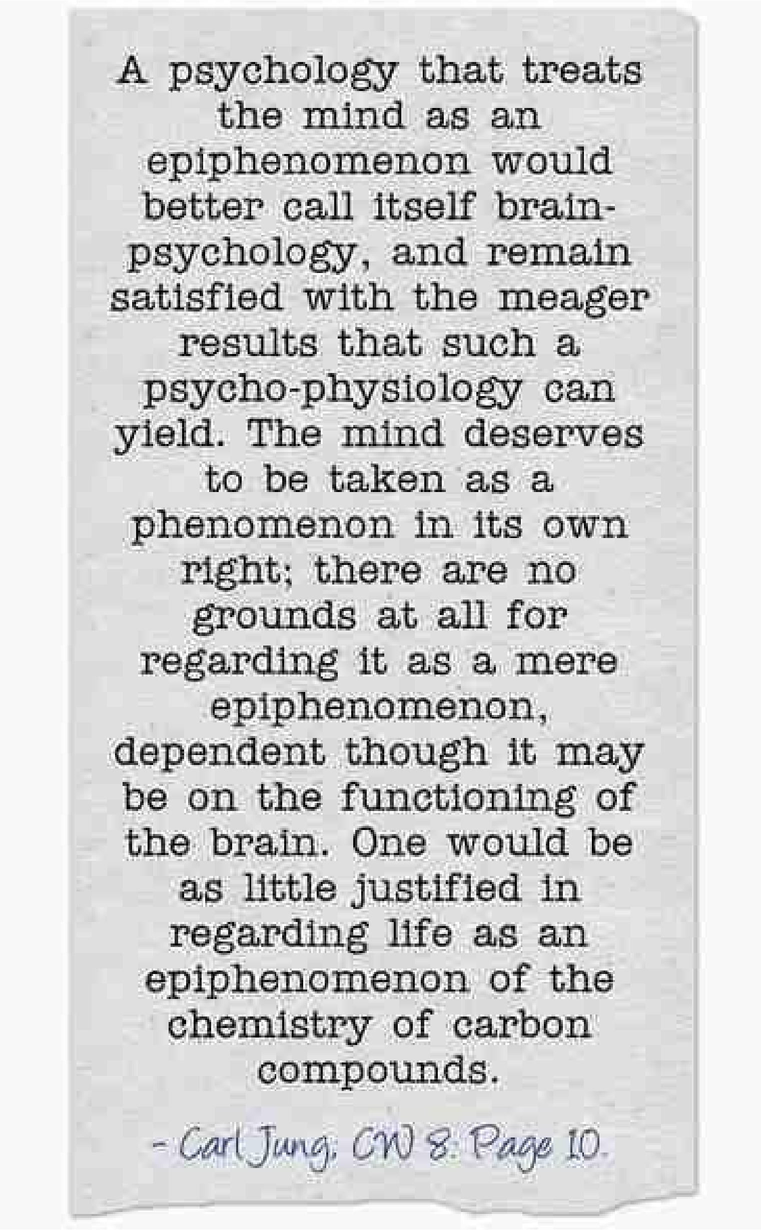

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds.

- Carl Jung; CW 8: Page 10.

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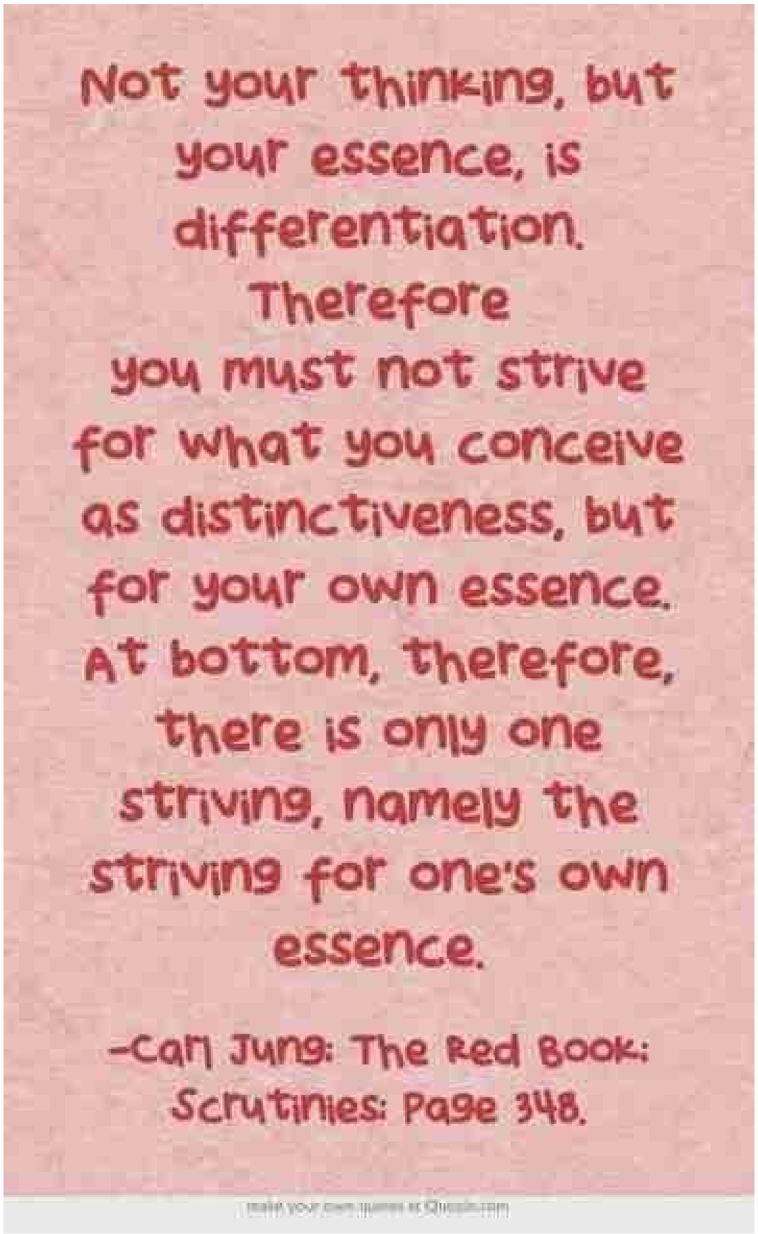

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-Carl Jung: The Red Book:
Scrutinies: Page 348.

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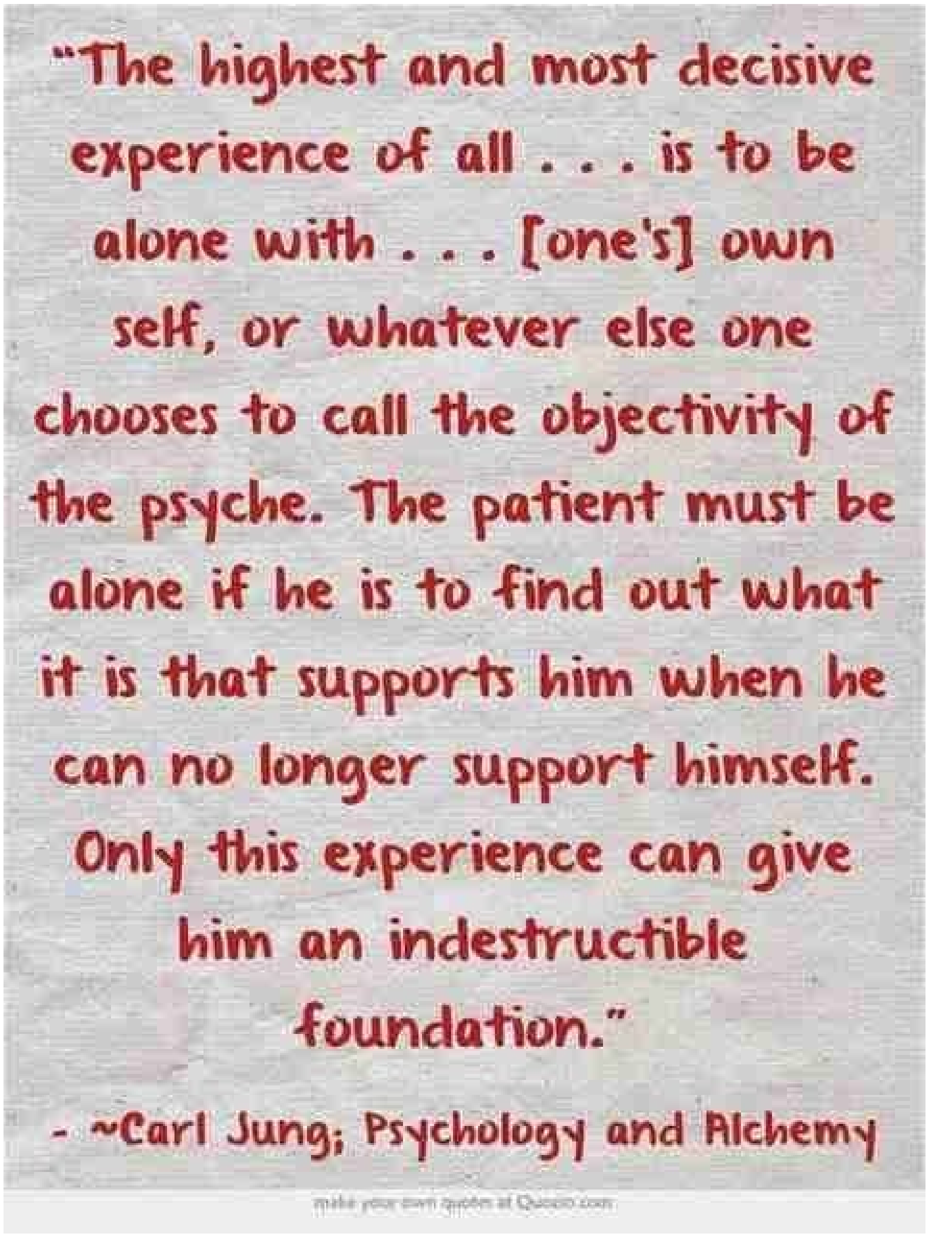

"The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation."

- ~Carl Jung; Psychology and Alchemy

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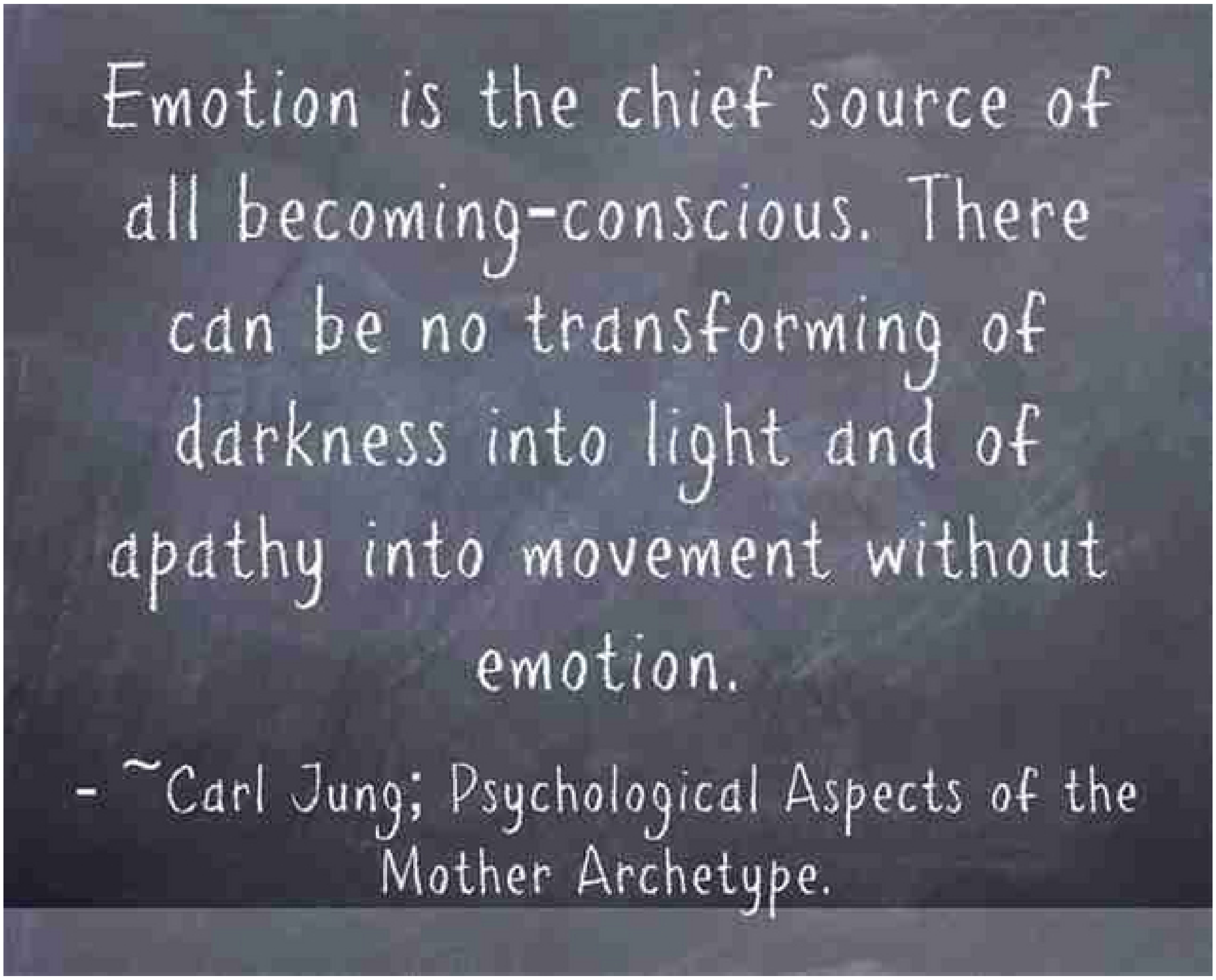

Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.

- ~Carl Jung; Psychological Aspects of the Mother Archetype.

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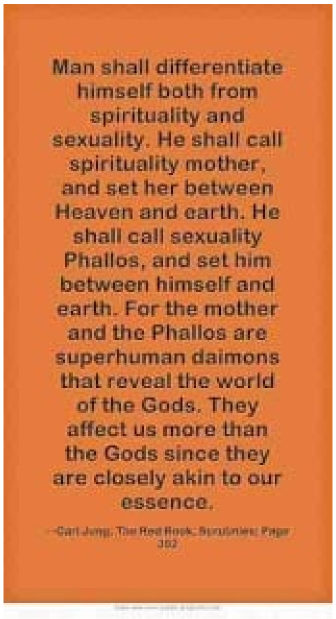

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence.

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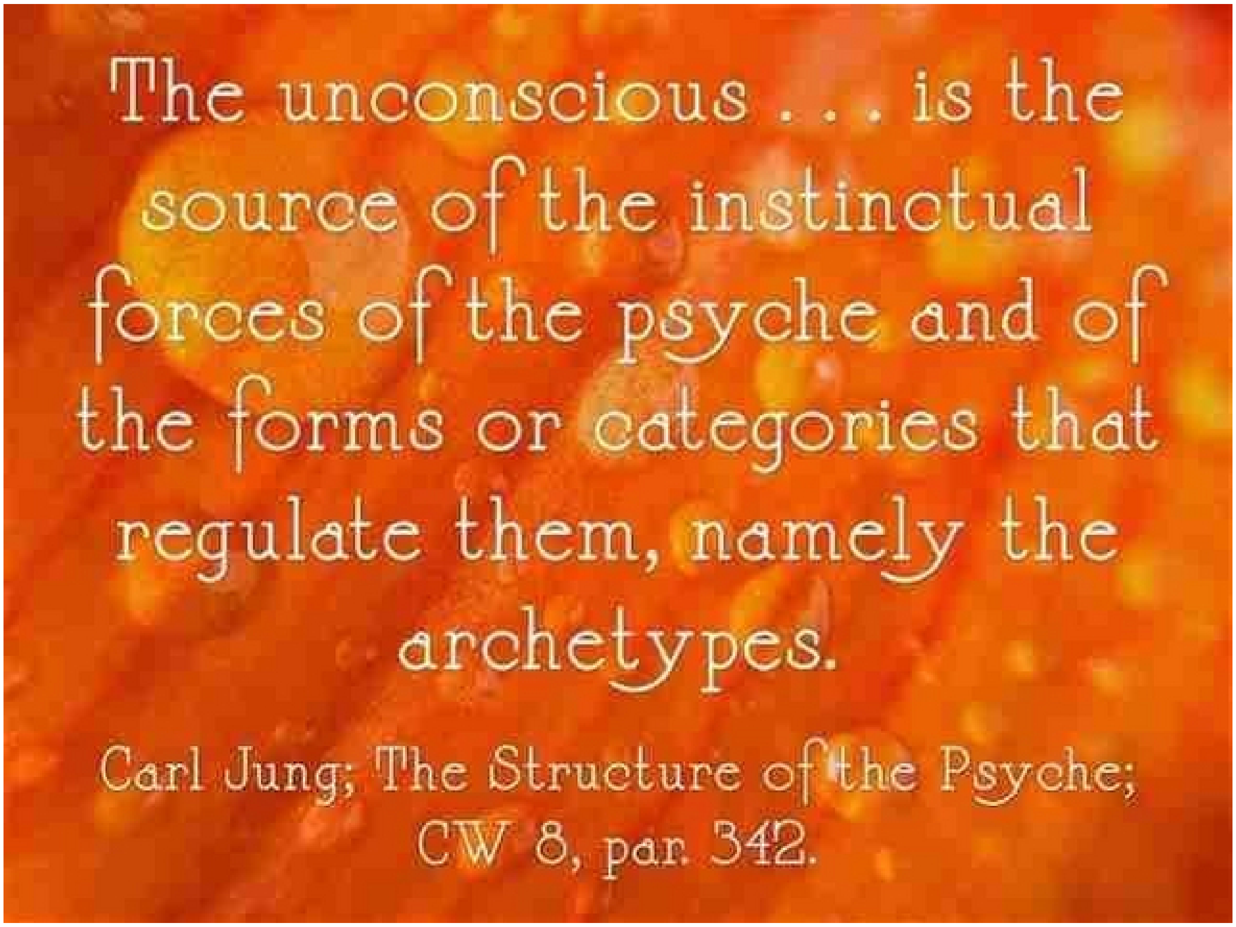
[8]



The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes.

Carl Jung; The Structure of the Psyche; CW 8, par. 342.

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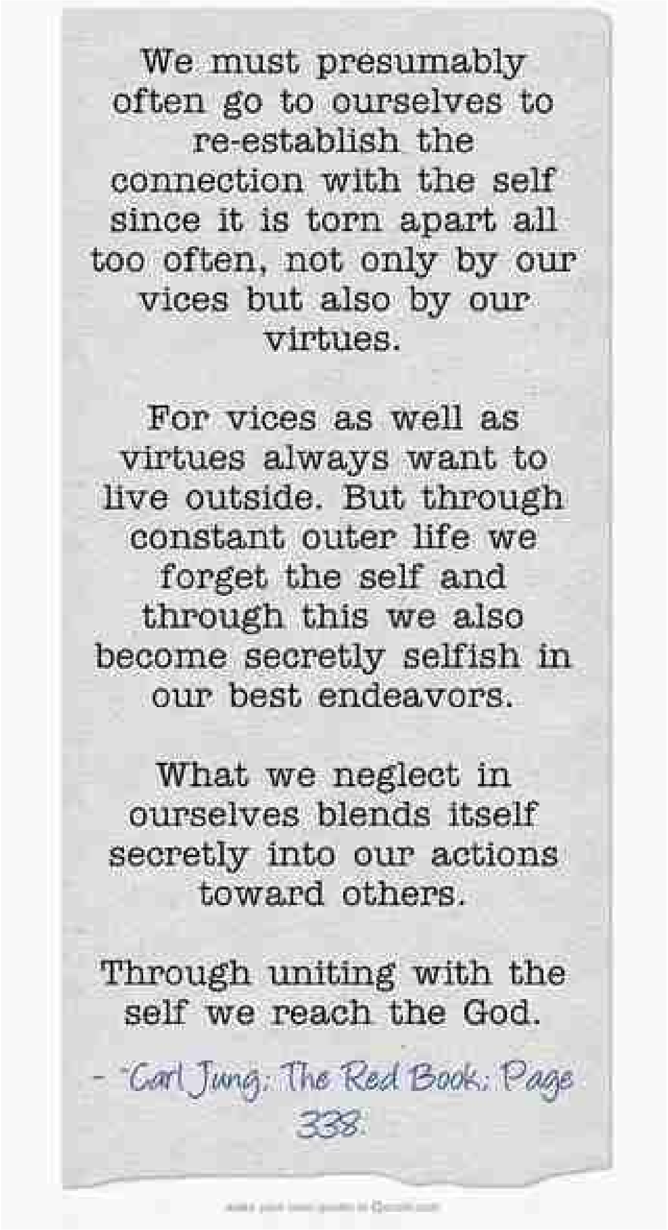

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues.

For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions toward others.

Through uniting with the self we reach the God.

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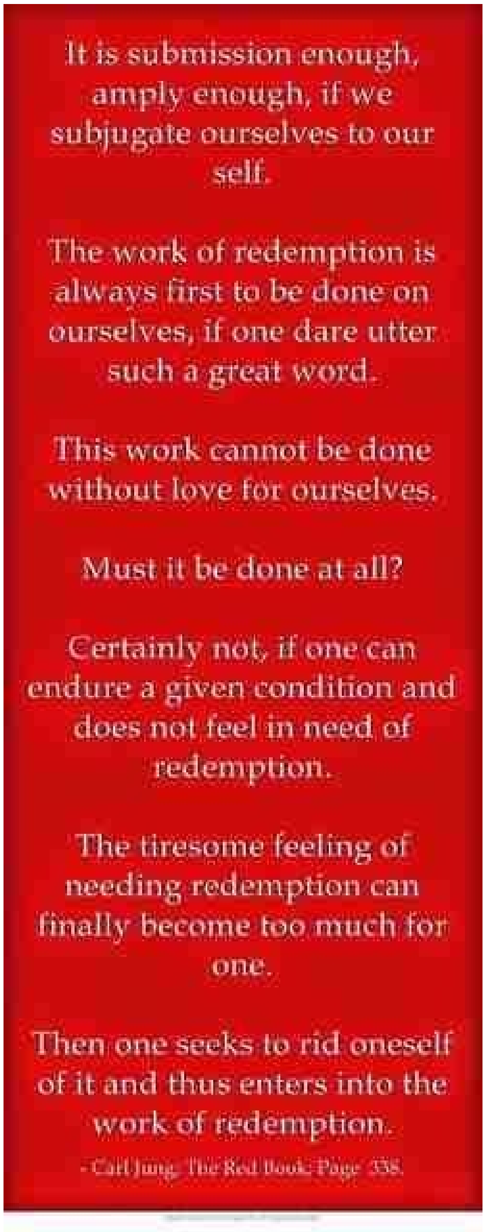

It is submission enough, amply enough, if we subjugate ourselves to our self.

The work of redemption is always first to be done on ourselves, if one dare utter such a great word.

This work cannot be done without love for ourselves.

Must it be done at all?

Certainly not, if one can endure a given condition and does not feel in need of redemption.

The tiresome feeling of needing redemption can finally become too much for one.

Then one seeks to rid oneself of it and thus enters into the work of redemption.

- Carl Jung, The Red Book; Page 338.

[10]

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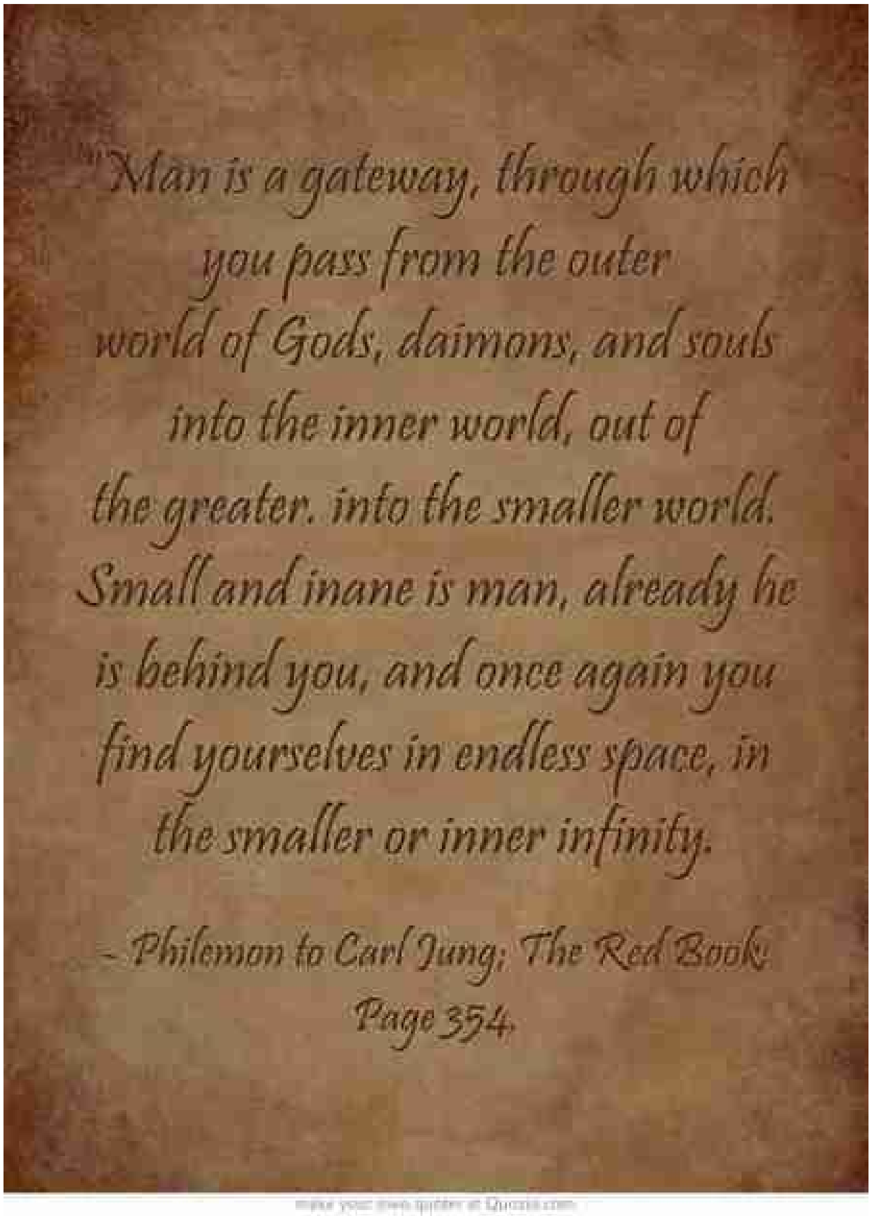
[11]



"Man is a gateway, through which
you pass from the outer
world of Gods, daimons, and souls
into the inner world, out of
the greater. into the smaller world.
Small and inane is man, already he
is behind you, and once again you
find yourselves in endless space, in
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- Philemon to Carl Jung; The Red Book;
Page 354.

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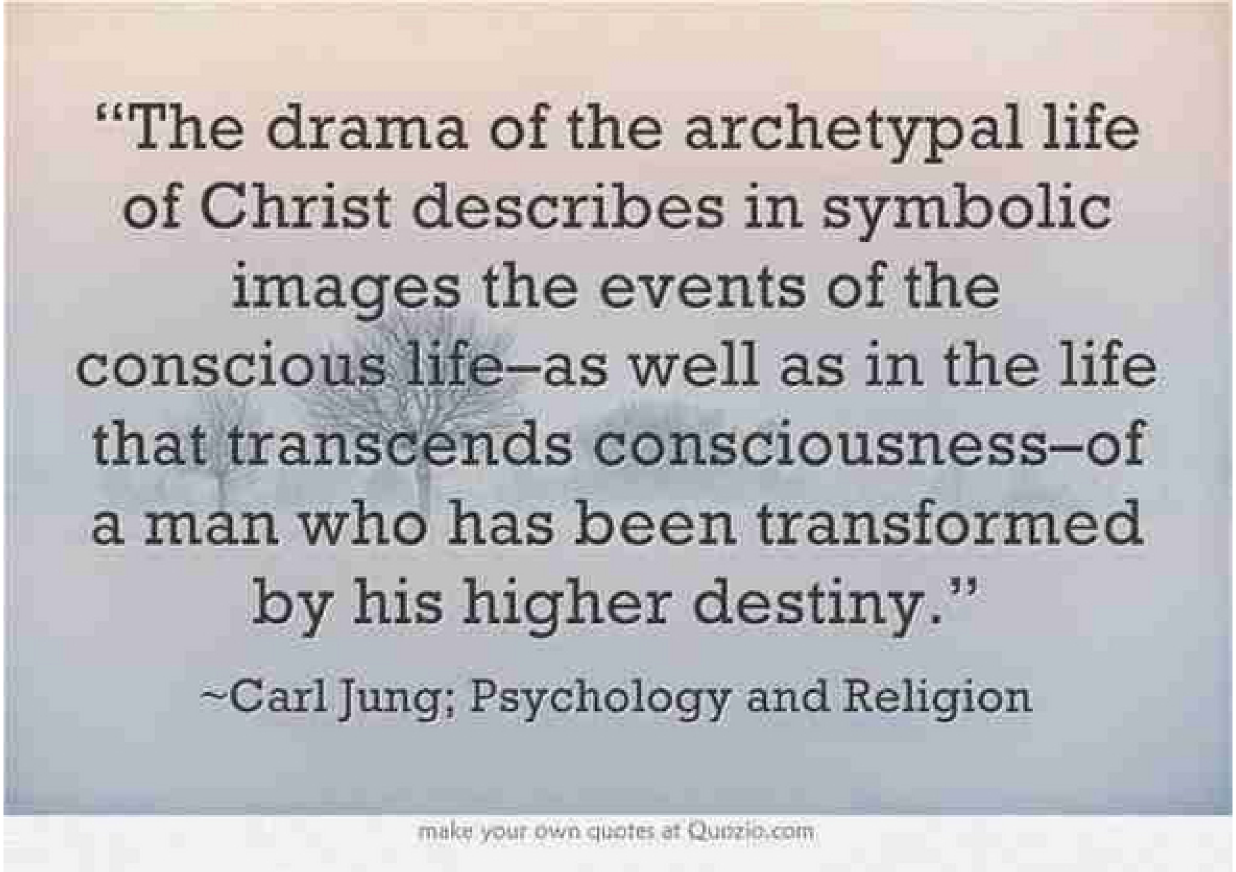

"The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny."

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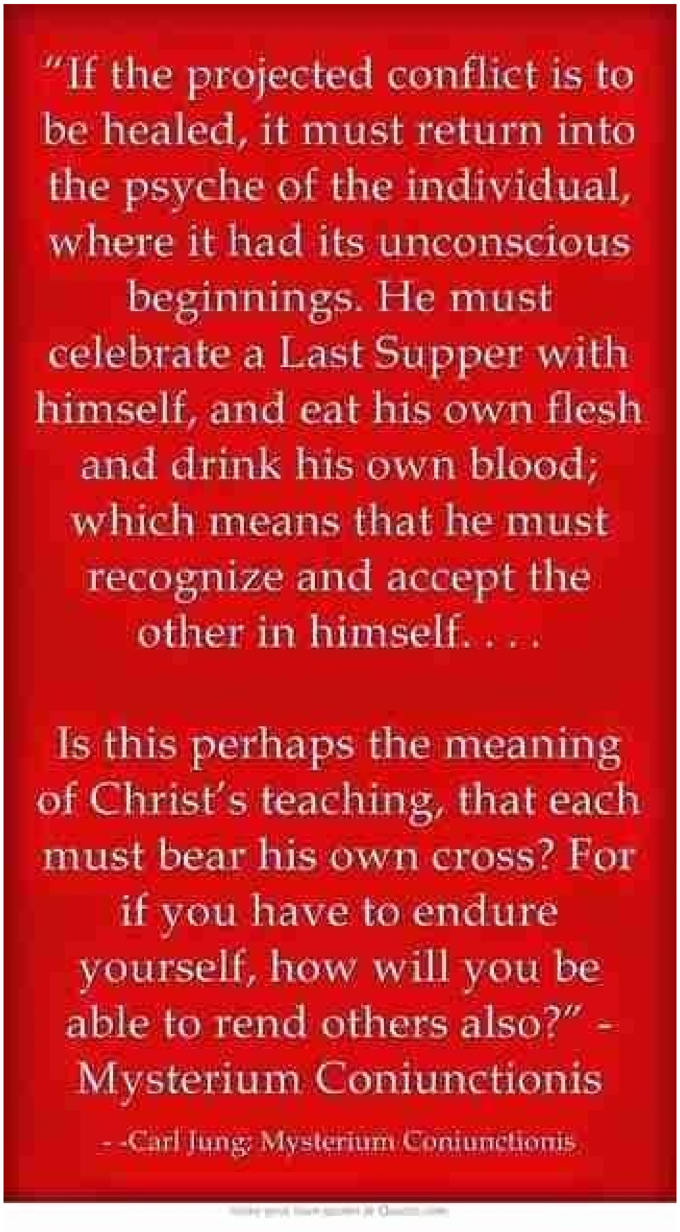

"If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . .

Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also?" - Mysterium Coniunctionis

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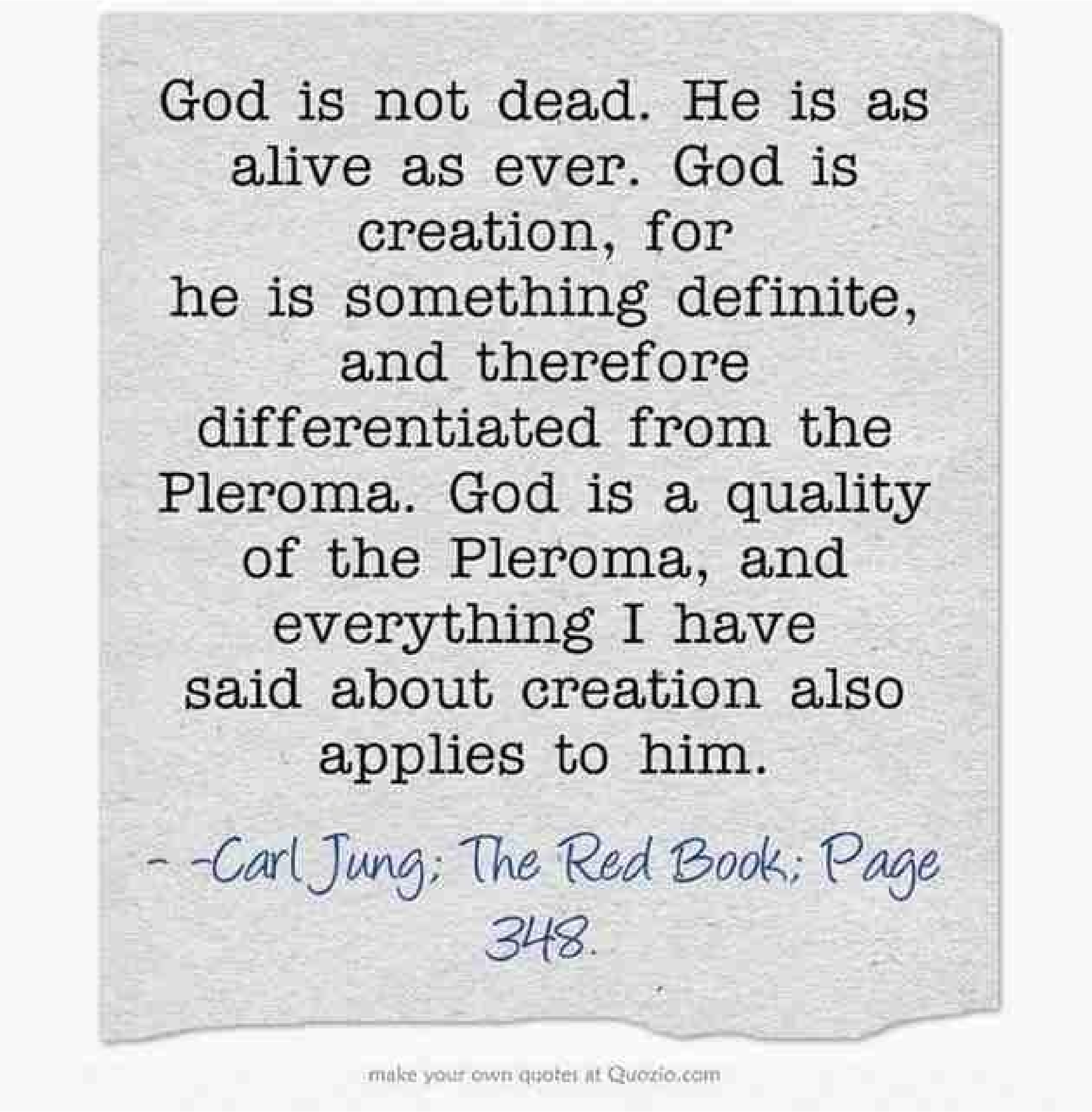

God is not dead. He is as alive as ever. God is creation, for he is something definite, and therefore differentiated from the Pleroma. God is a quality of the Pleroma, and everything I have said about creation also applies to him.

- -Carl Jung; The Red Book; Page 348.

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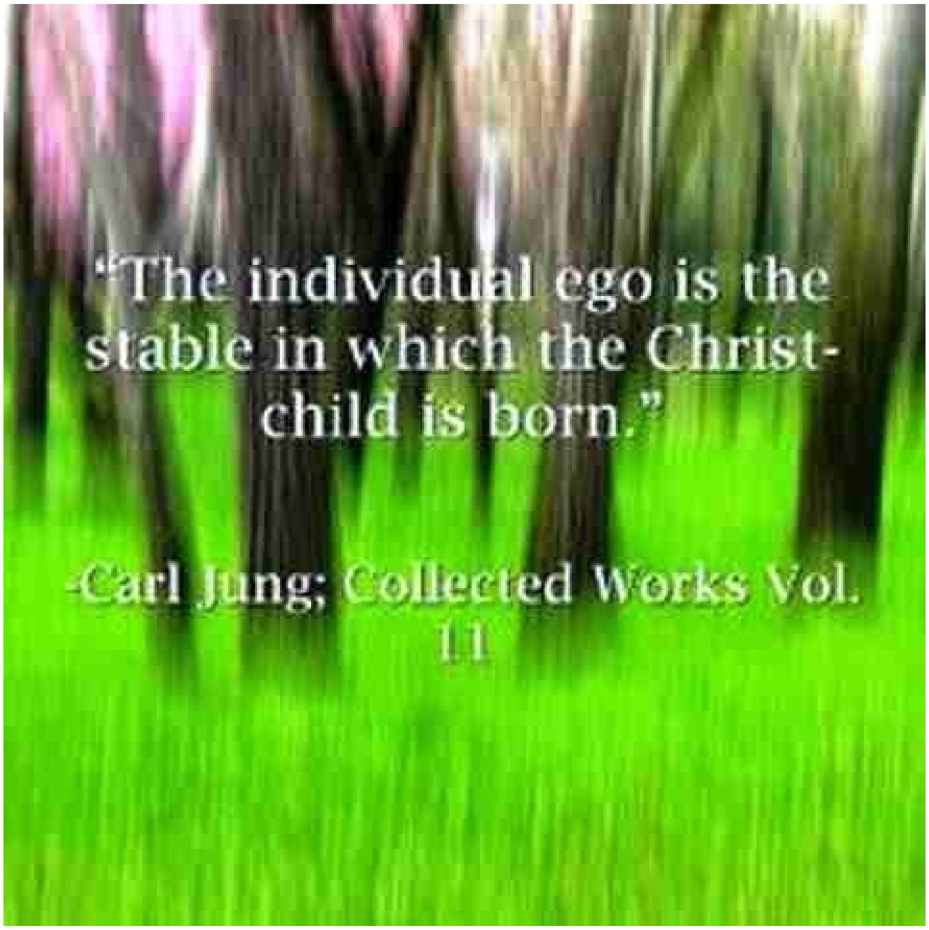
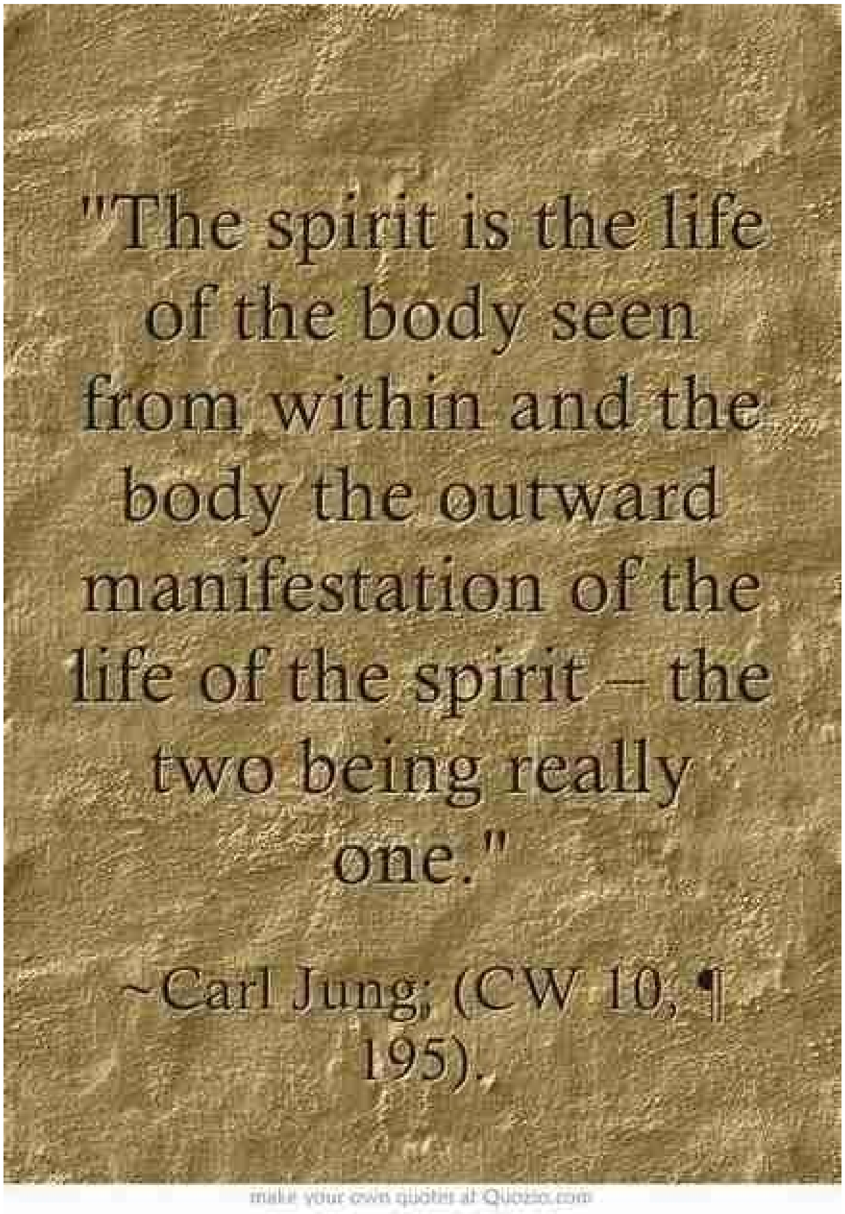

"The individual ego is the stable in which the Christ-child is born."
-Carl Jung; Collected Works Vol. 11

The individual ego is the stable in which the Christ-child is born. Carl Jung; CW 11, Para 207



"The spirit is the life of the body seen from within and the body the outward manifestation of the life of the spirit – the two being really one."

~Carl Jung; (CW 10, ¶ 195).

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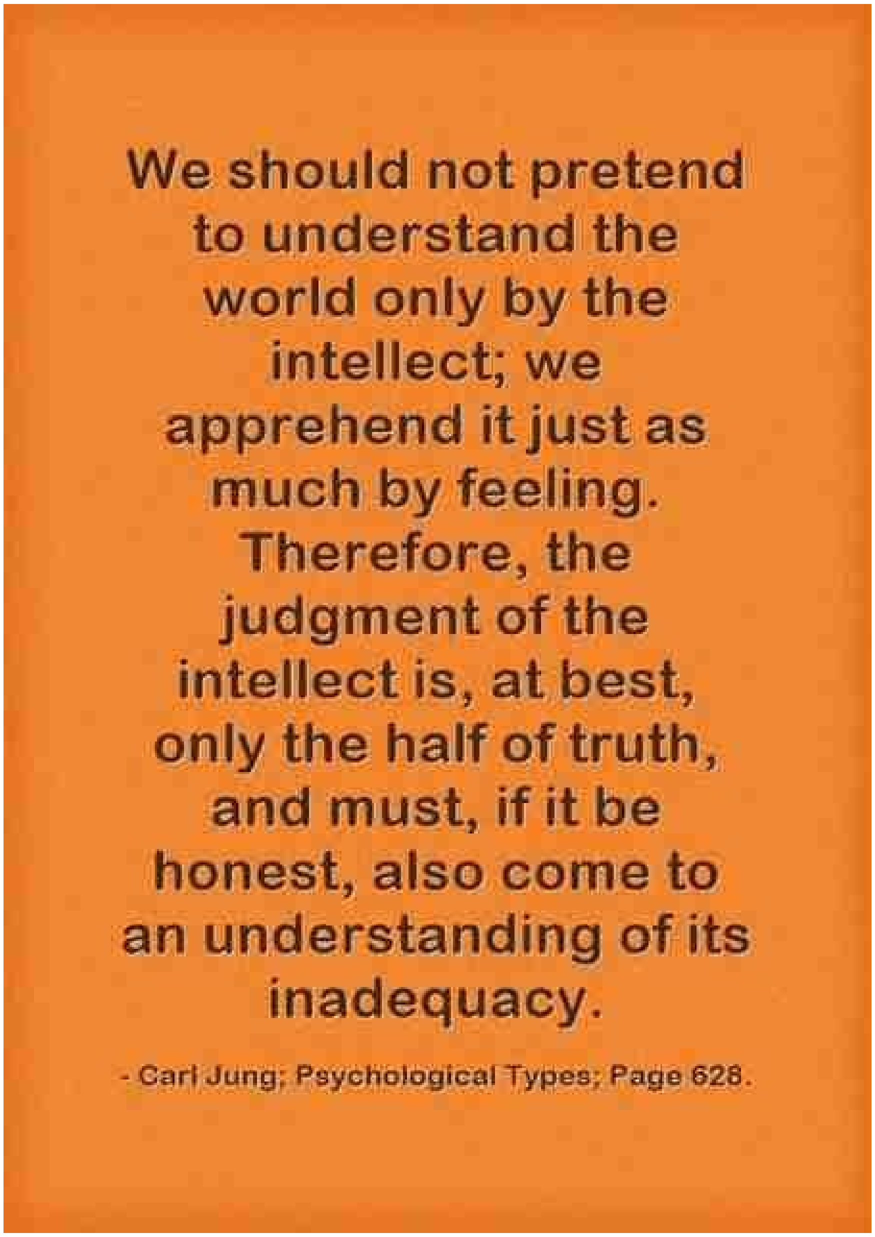
. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.



We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy.

- Carl Jung; Psychological Types; Page 628.

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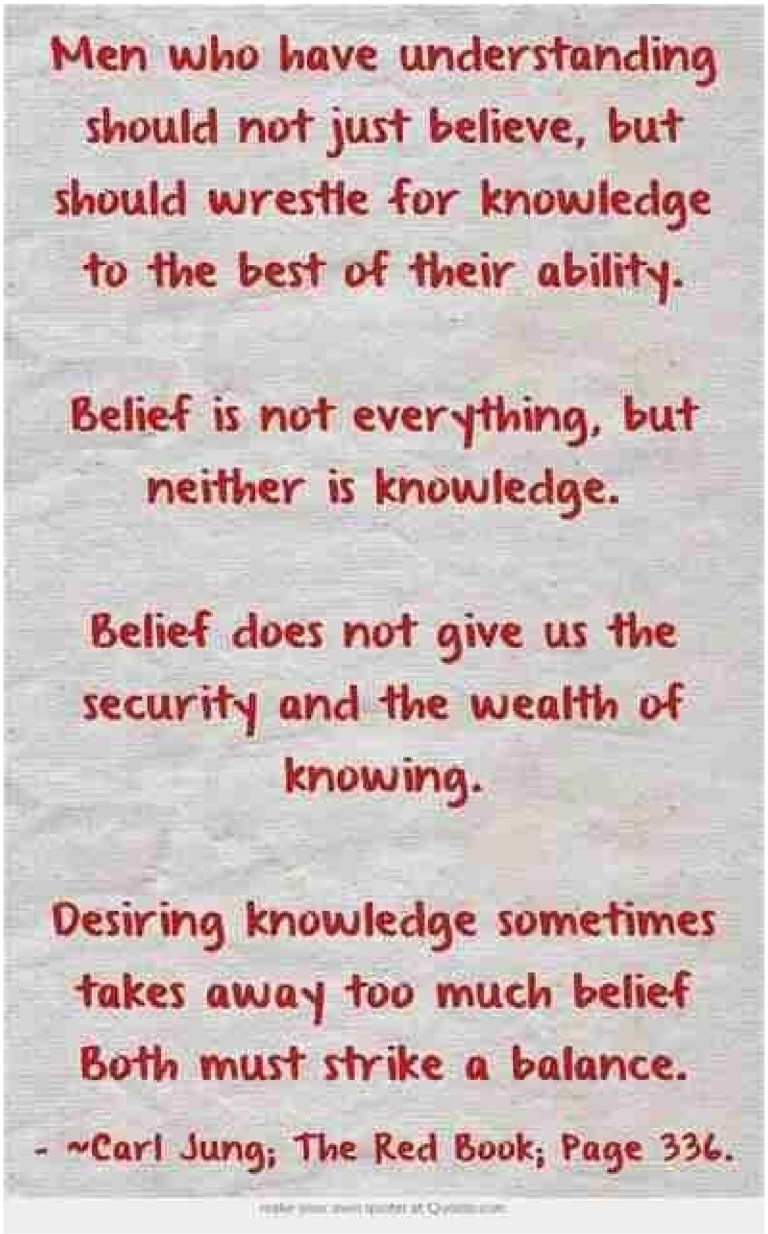

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability.

Belief is not everything, but neither is knowledge.

Belief does not give us the security and the wealth of knowing.

Desiring knowledge sometimes takes away too much belief
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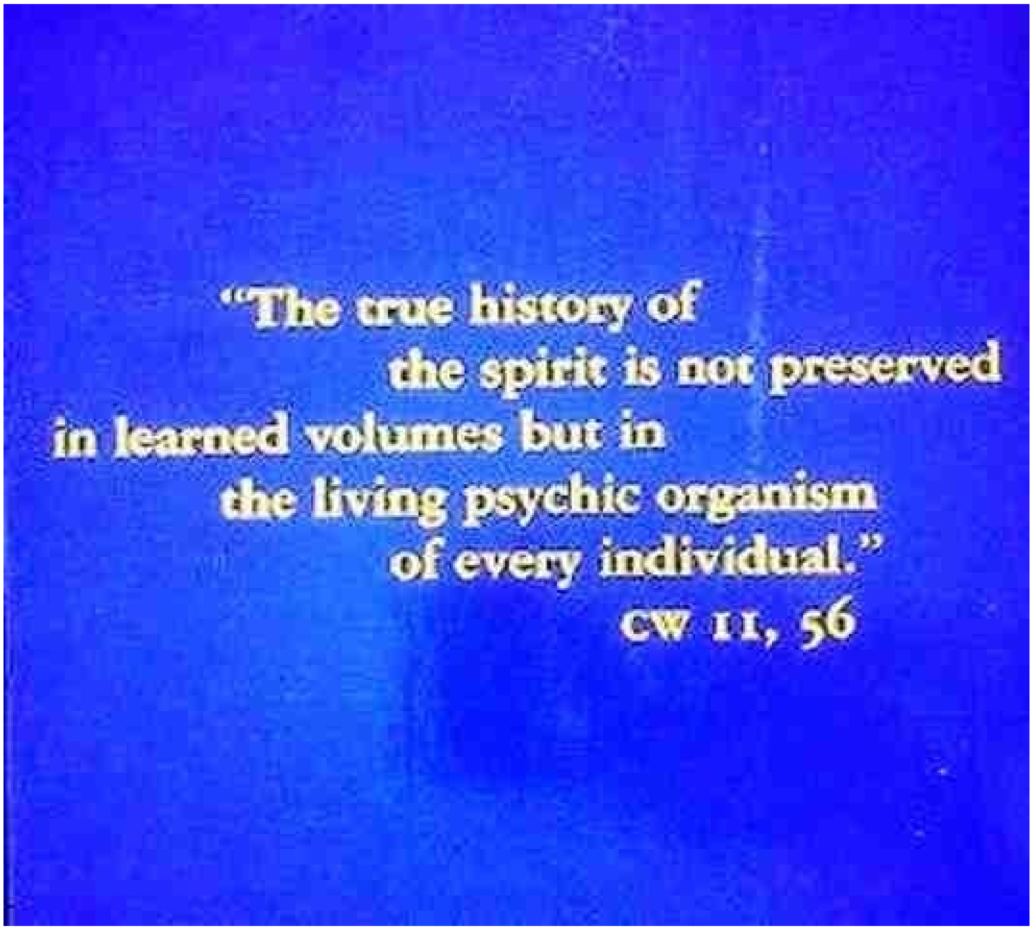

"The true history of
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CW 11, 56

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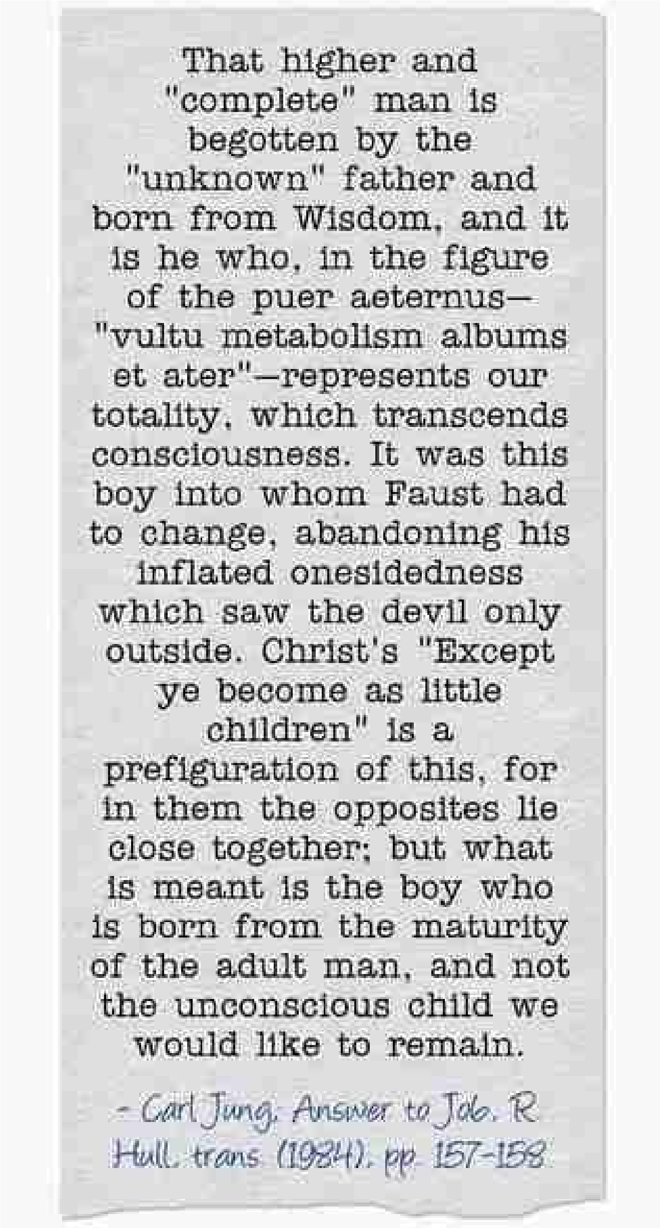

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain.

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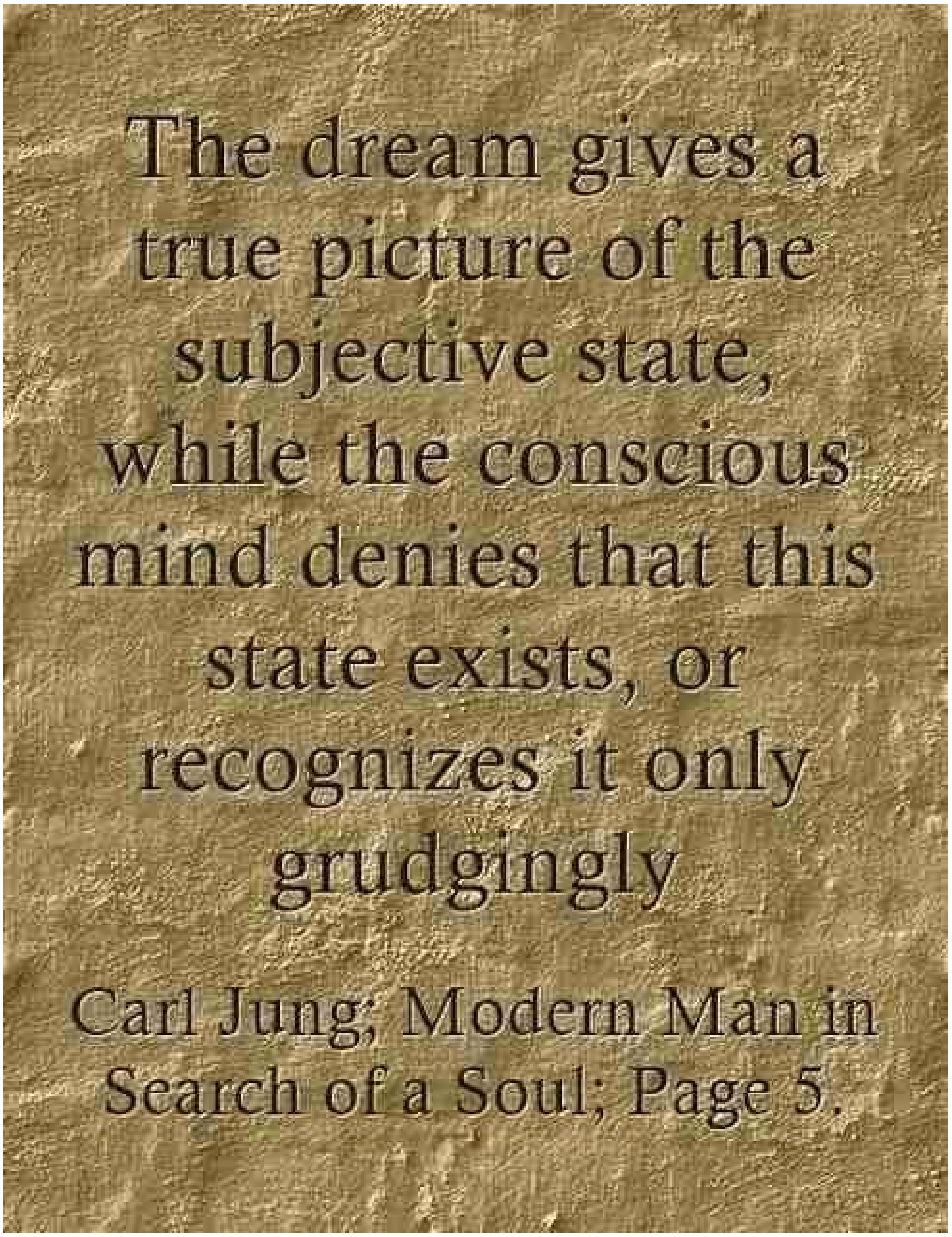

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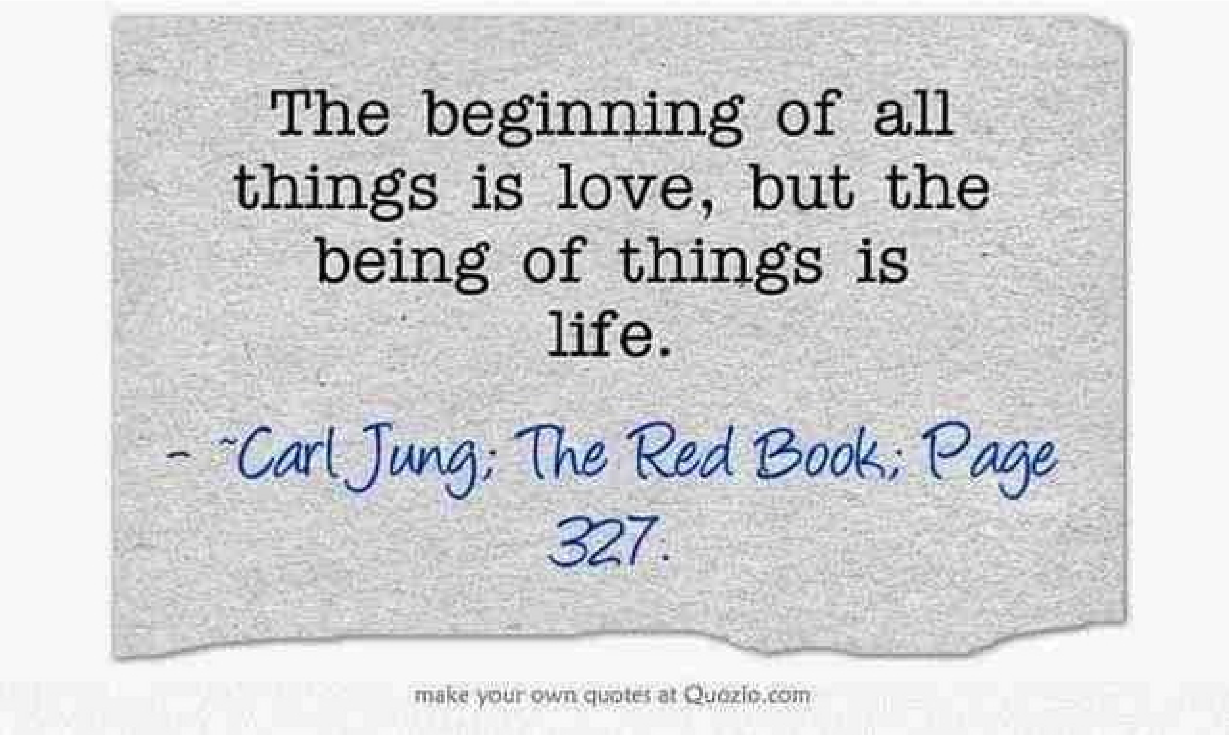

The beginning of all things is love, but the being of things is life.

- ~Carl Jung; The Red Book; Page 327.

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[23]

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves.

Carl Jung; The Integration of the Personality; Page 285.

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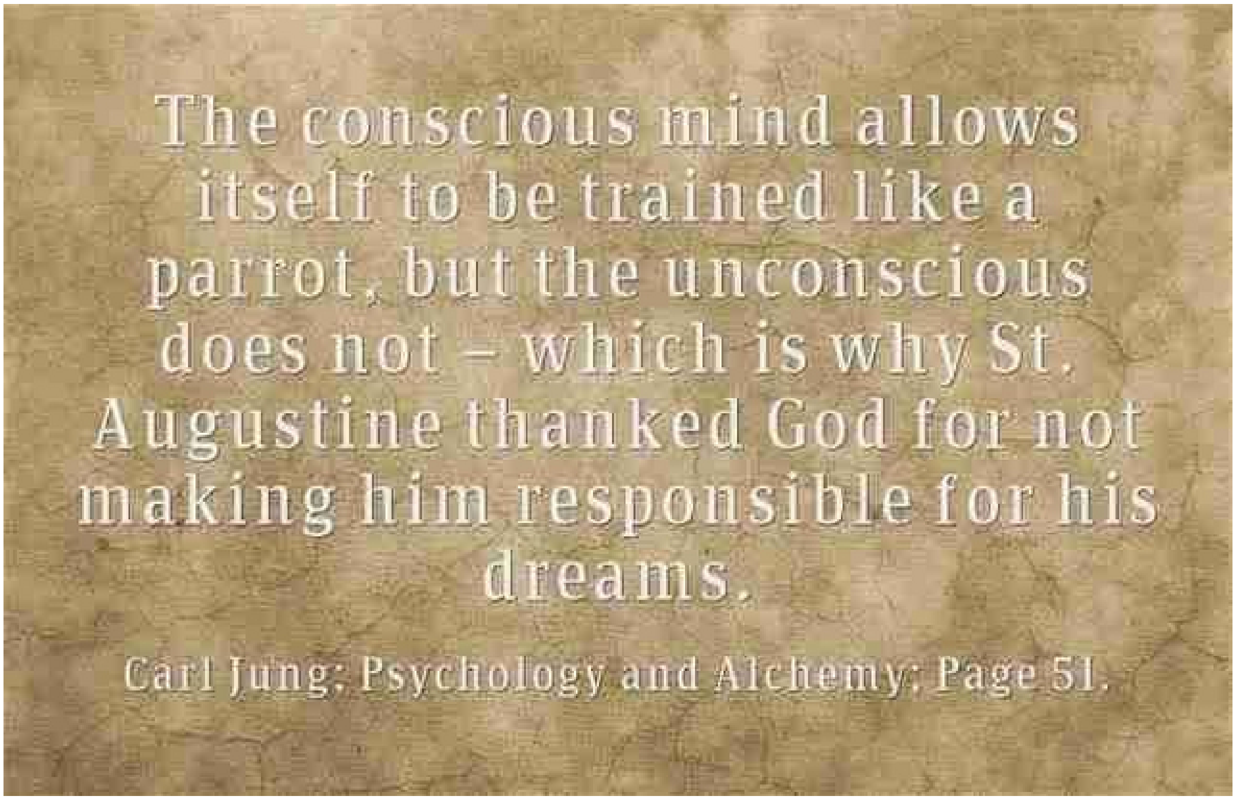

The conscious mind allows itself to be trained like a parrot, but the unconscious does not – which is why St. Augustine thanked God for not making him responsible for his dreams.

Carl Jung: Psychology and Alchemy; Page 51.

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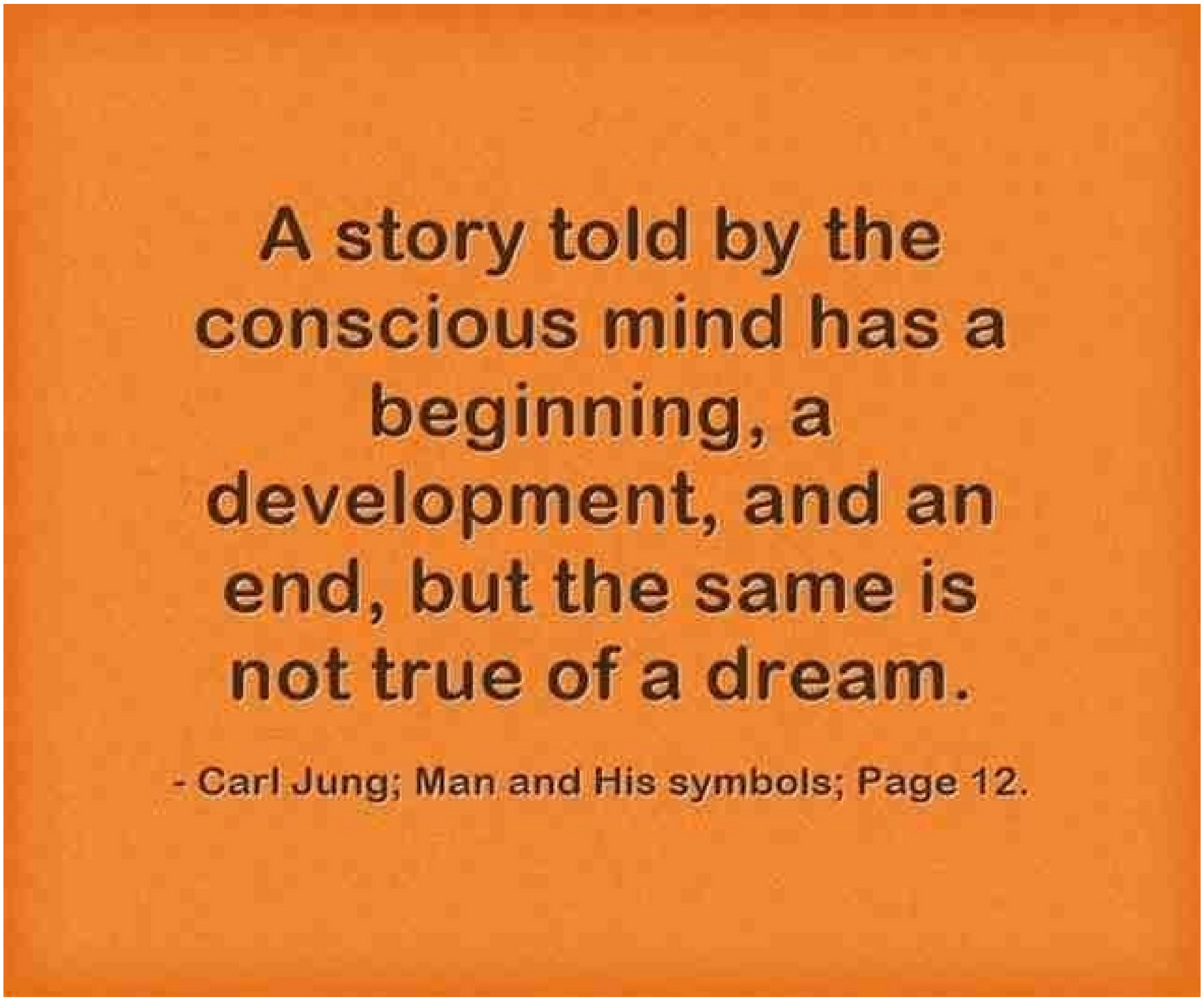

A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of a dream.

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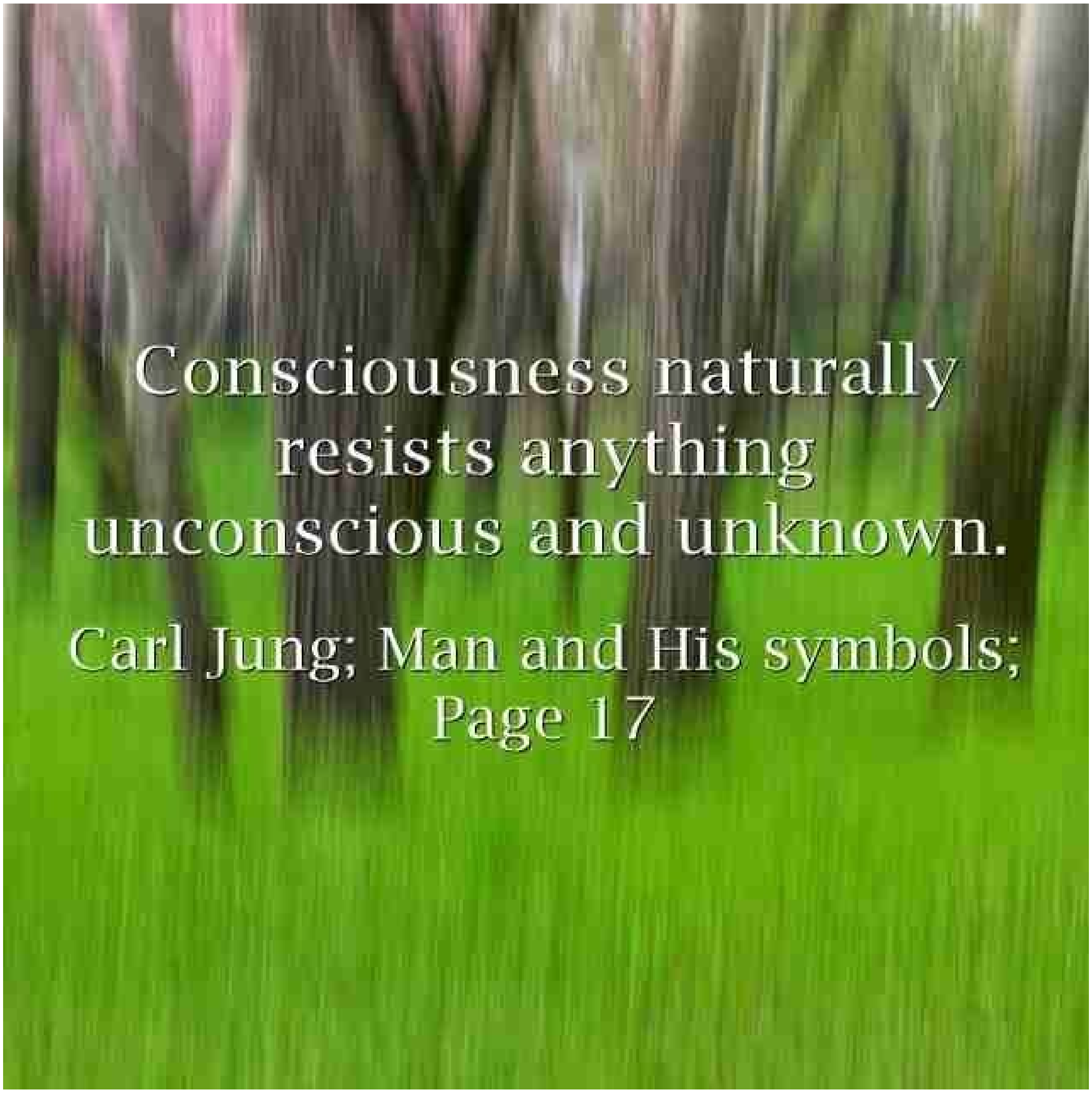
Consciousness naturally resists anything unconscious and unknown.
Carl Jung; Man and His symbols; Page 17

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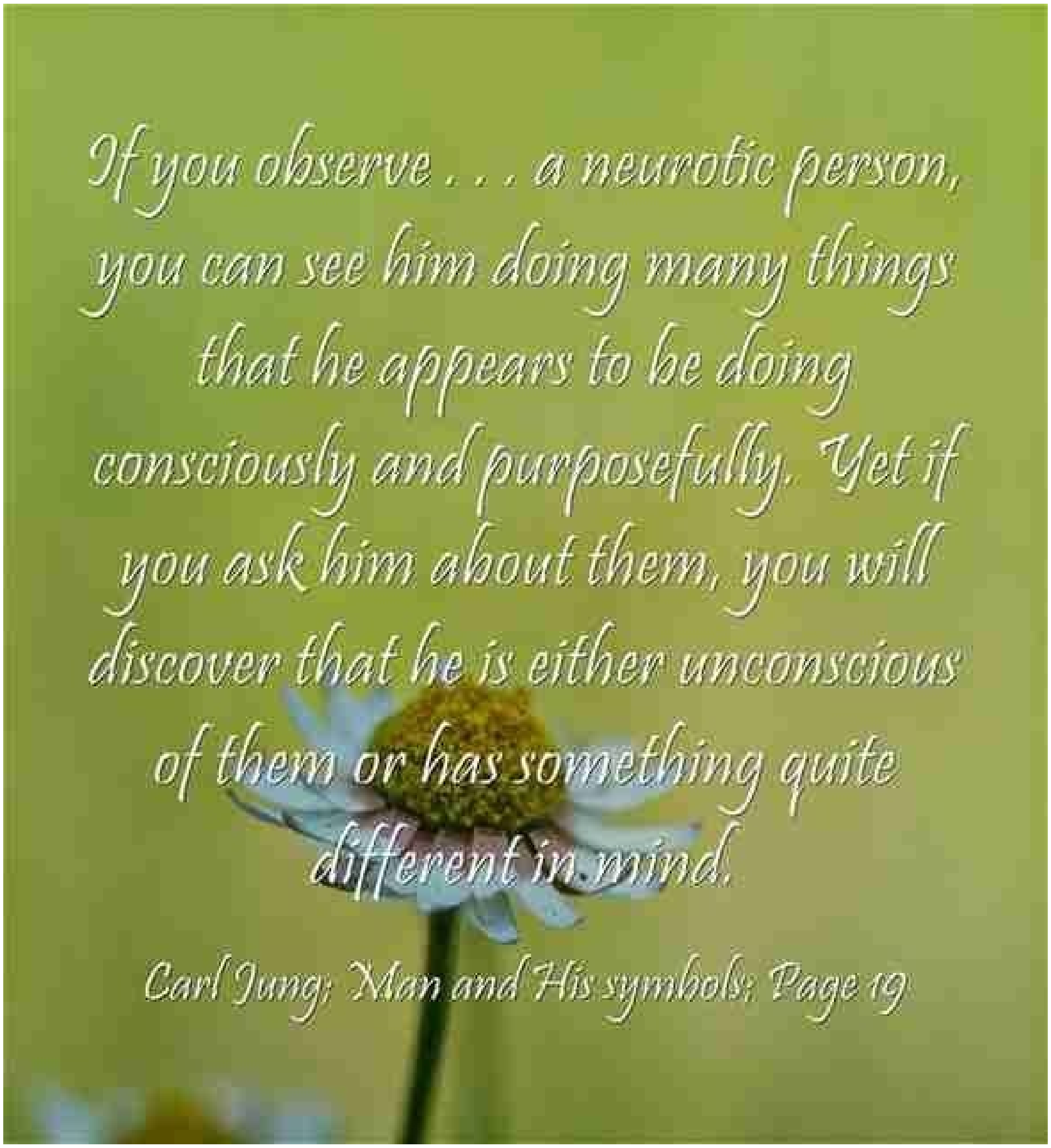

If you observe . . . a neurotic person, you can see him doing many things that he appears to be doing consciously and purposefully. Yet if you ask him about them, you will discover that he is either unconscious of them or has something quite different in mind.

Carl Jung; Man and His symbols; Page 19

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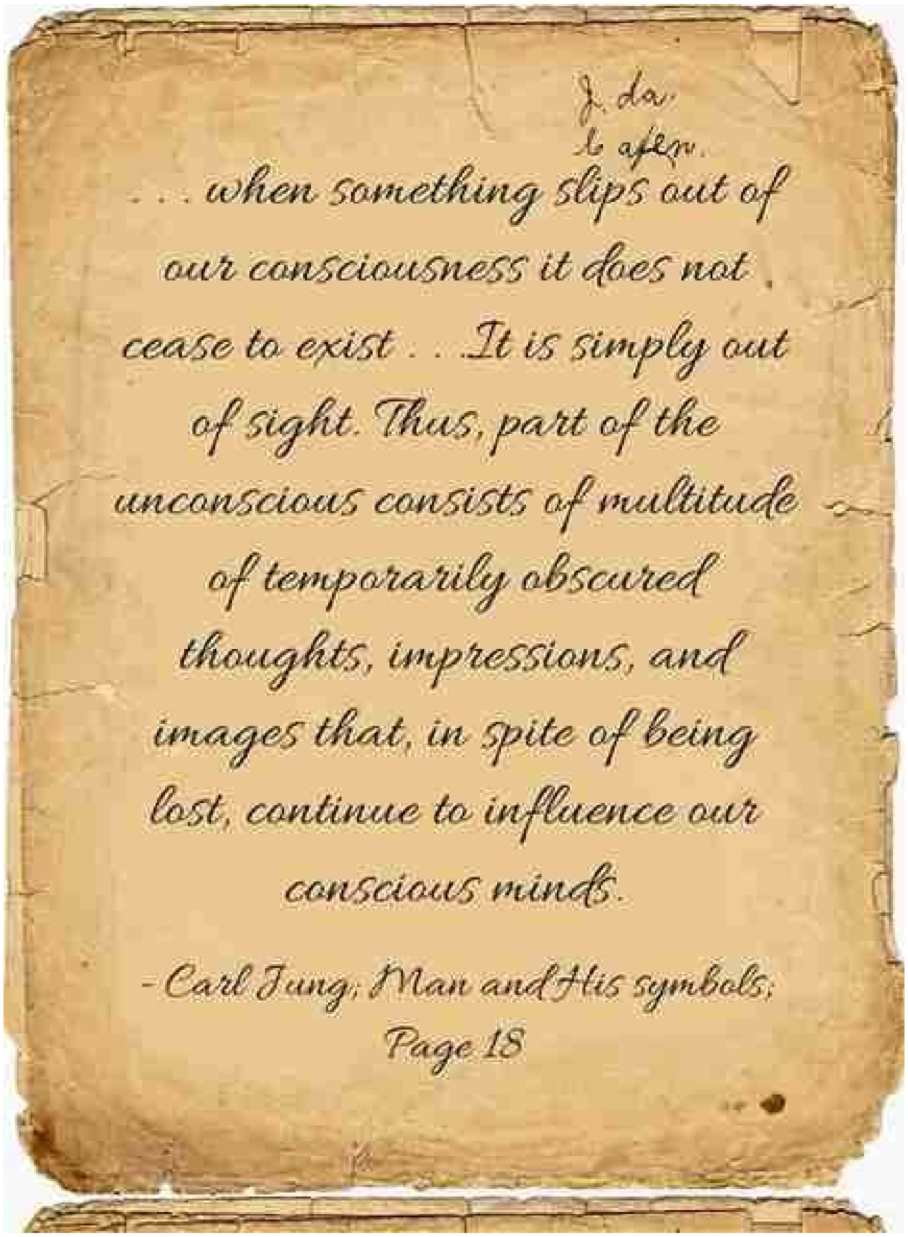

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l. afen.

. . . when something slips out of our consciousness it does not cease to exist . . . It is simply out of sight. Thus, part of the unconscious consists of multitude of temporarily obscured thoughts, impressions, and images that, in spite of being lost, continue to influence our conscious minds.

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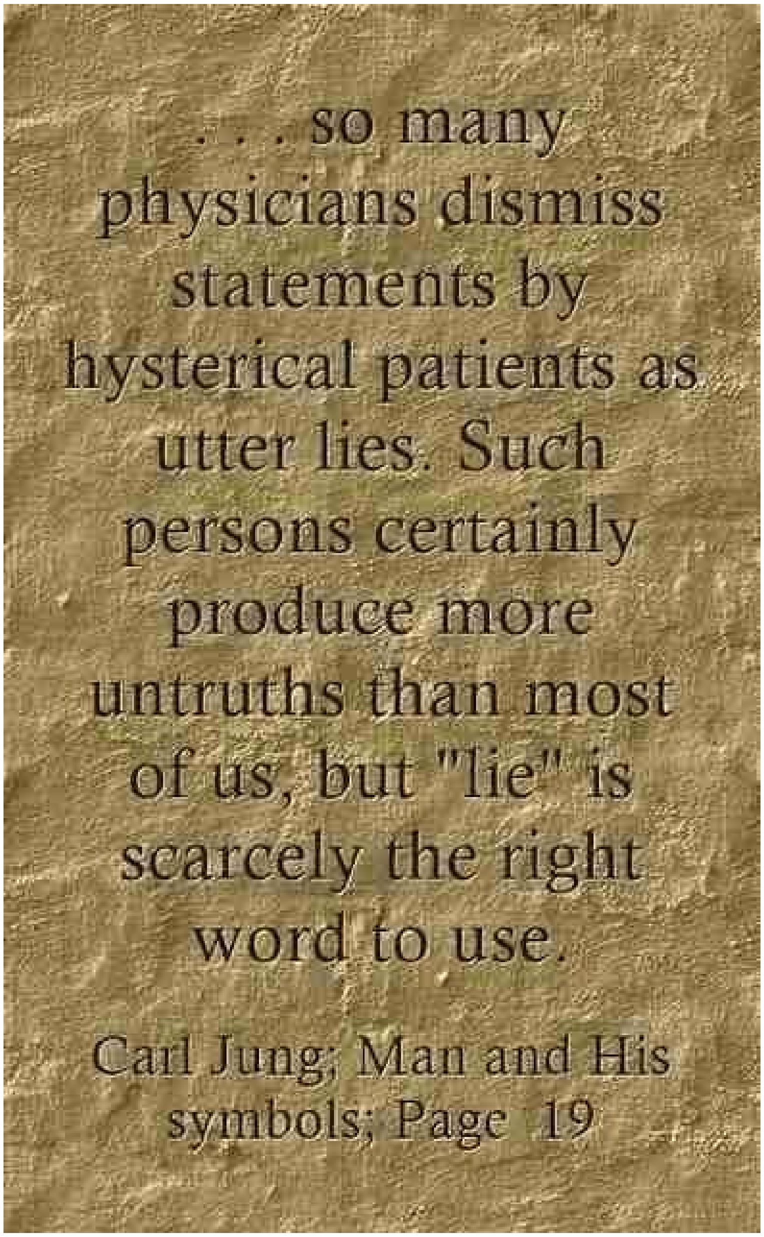

. . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but "lie" is scarcely the right word to use.

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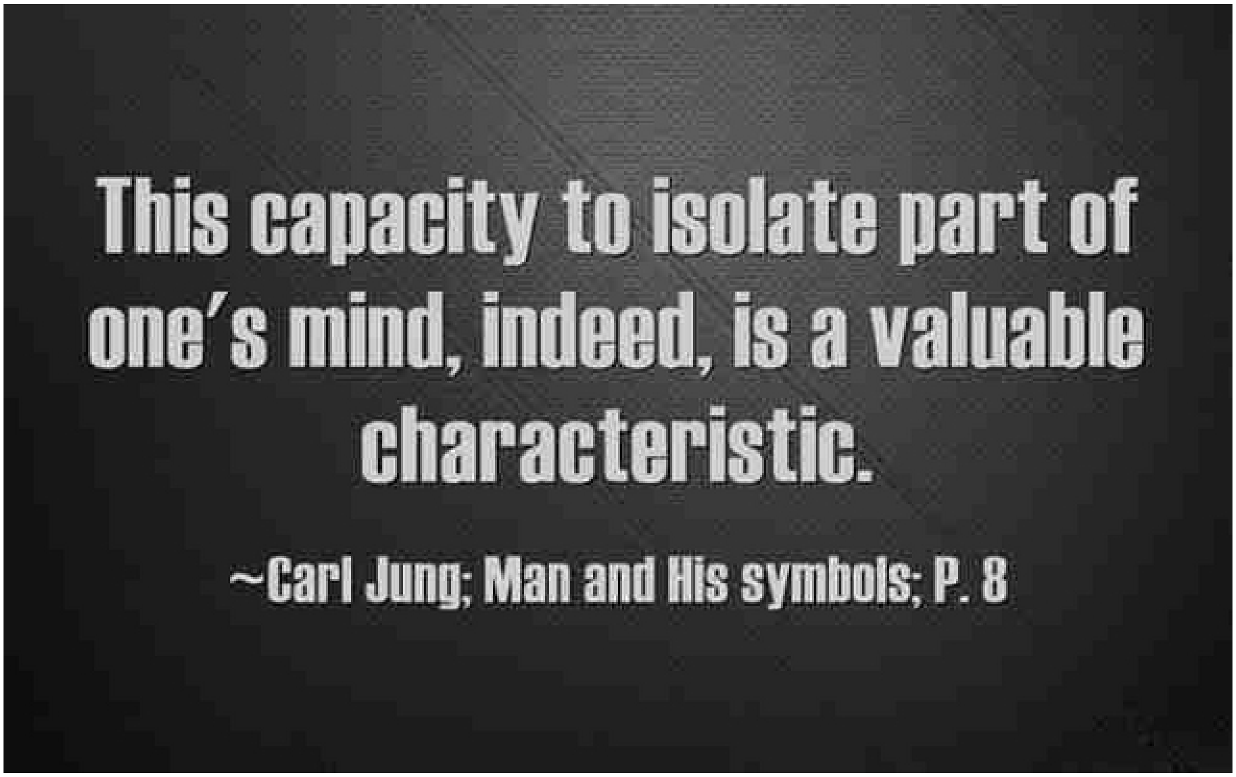

This capacity to isolate part of one´s mind, indeed, is a valuable characteristic.

~Carl Jung; Man and His symbols; P. 8

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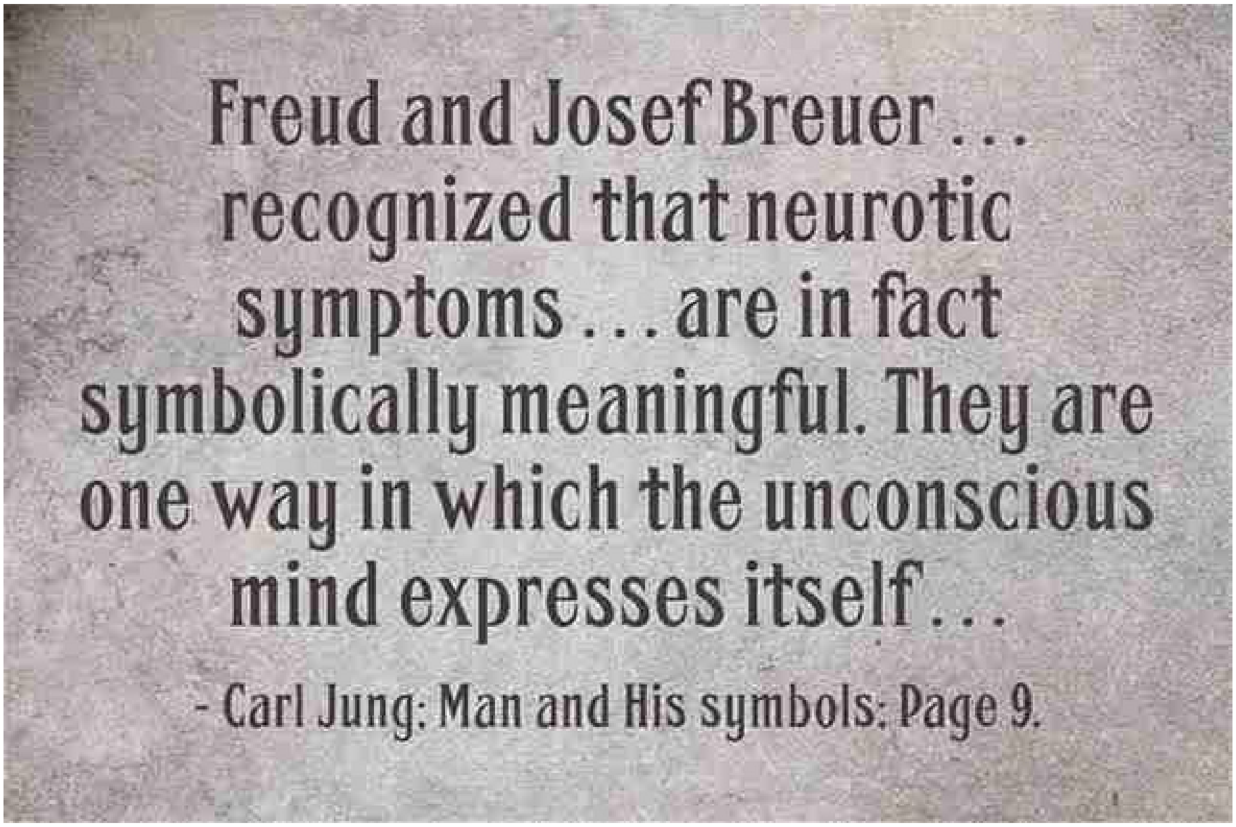

Freud and Josef Breuer . . .
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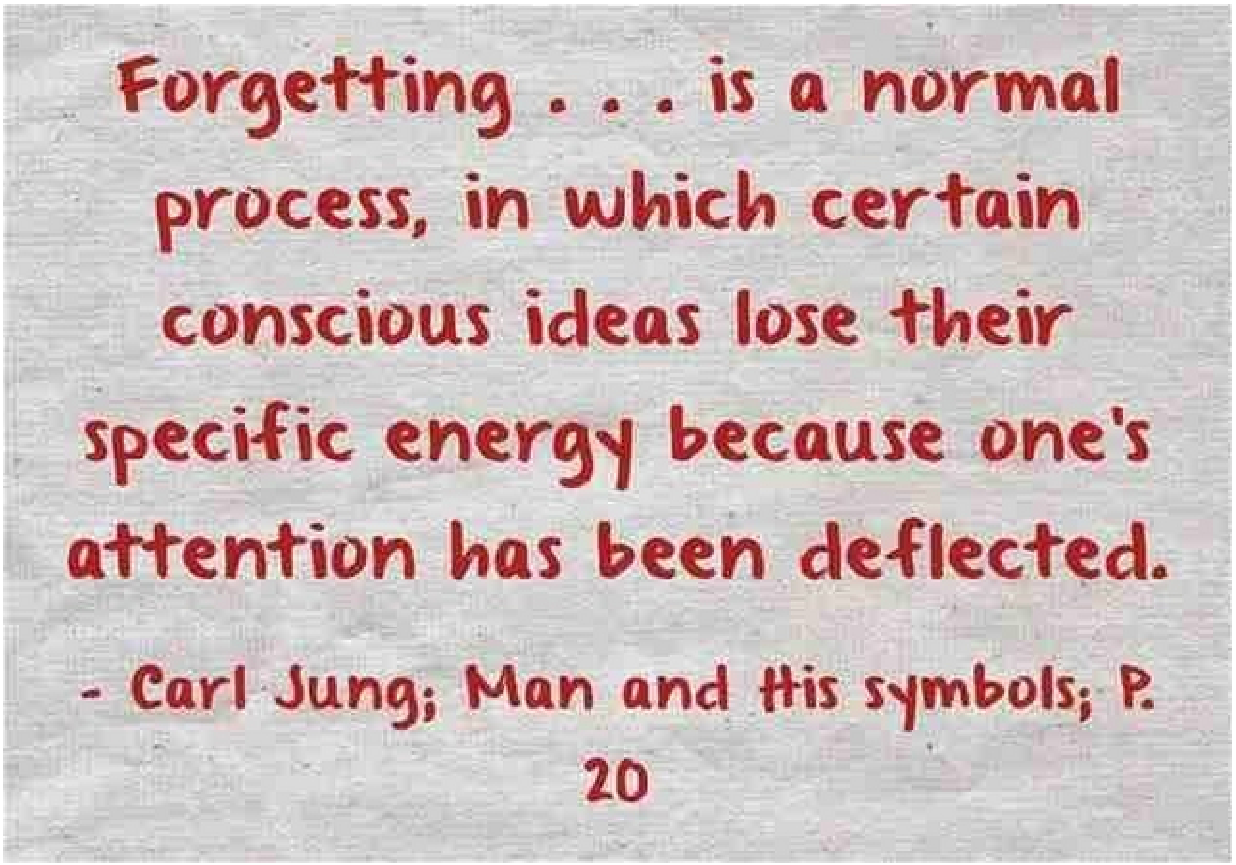

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected.

- Carl Jung; Man and His symbols; P. 20

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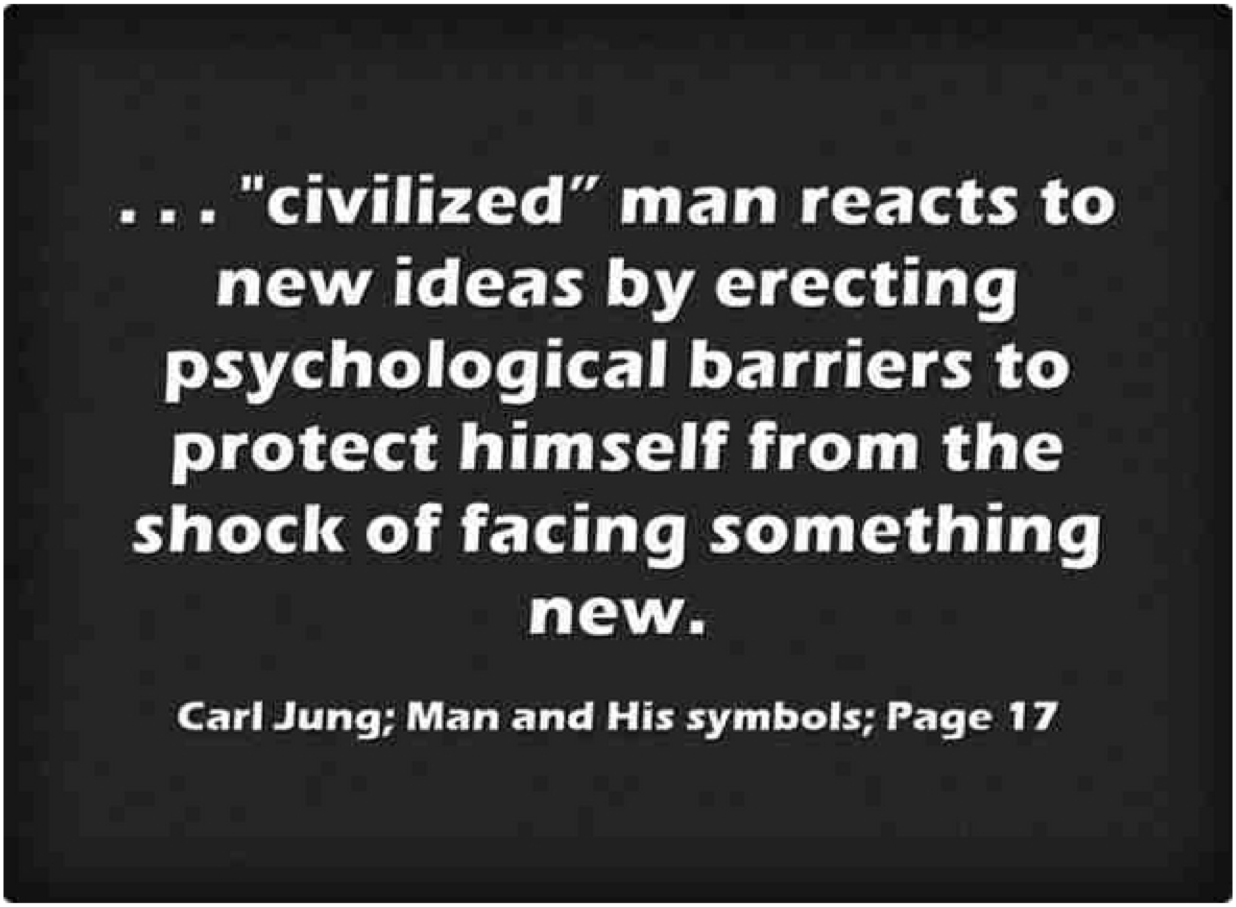

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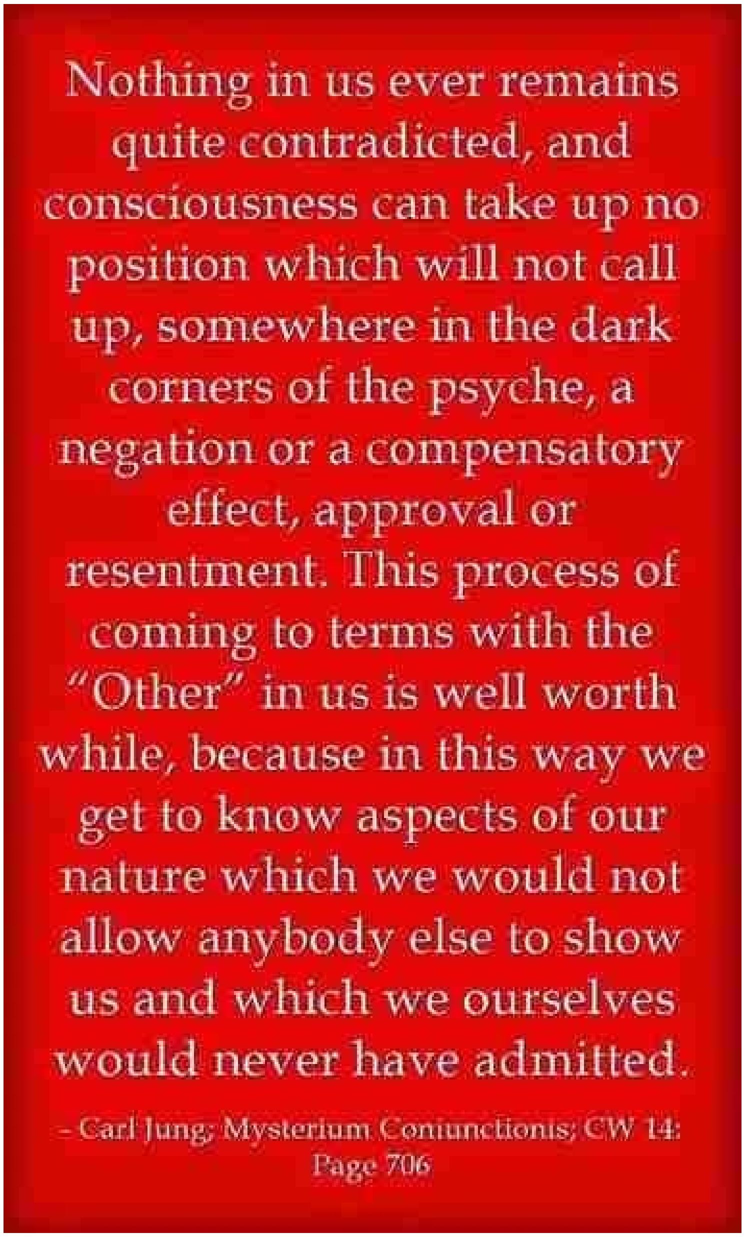

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the “Other” in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.

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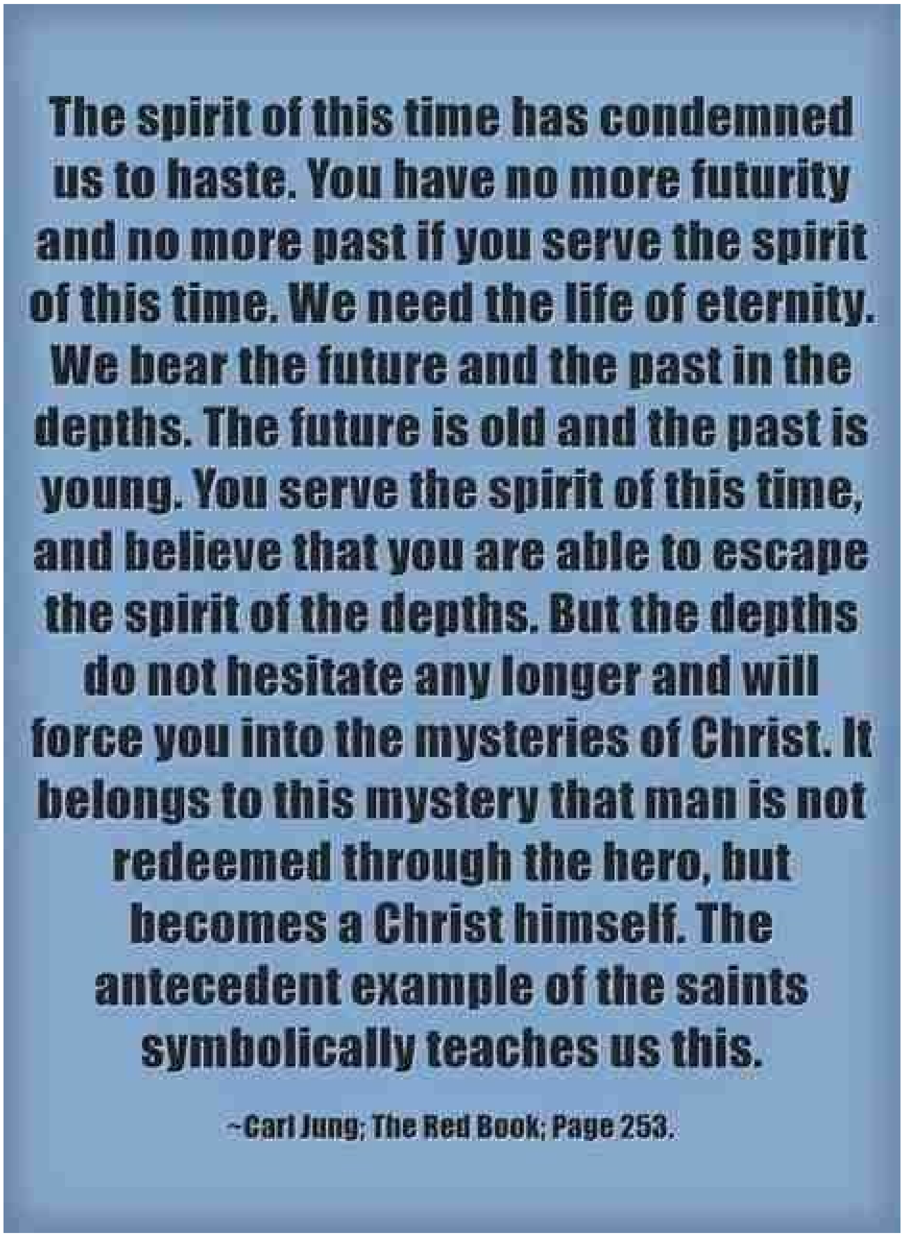

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this.

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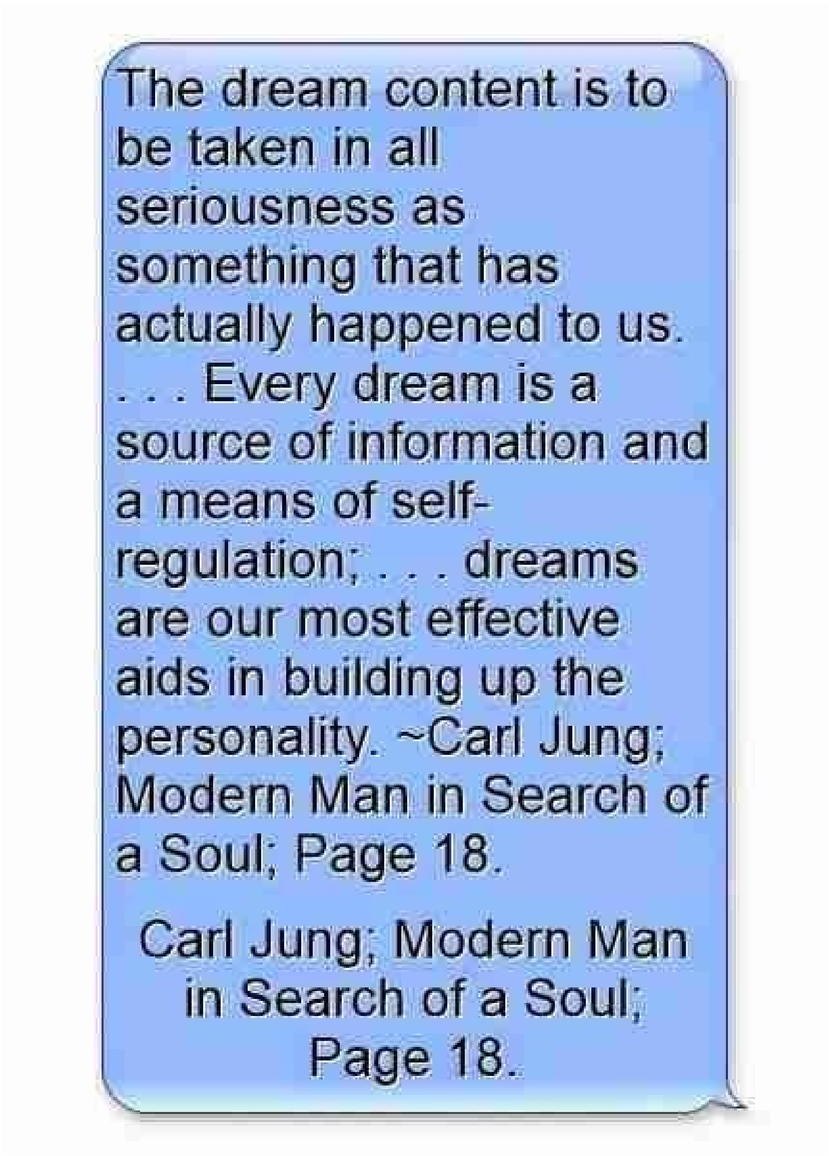

The dream content is to be taken in all seriousness as something that has actually happened to us. . . . Every dream is a source of information and a means of self-regulation; . . . dreams are our most effective aids in building up the personality. ~Carl Jung; Modern Man in Search of a Soul; Page 18.

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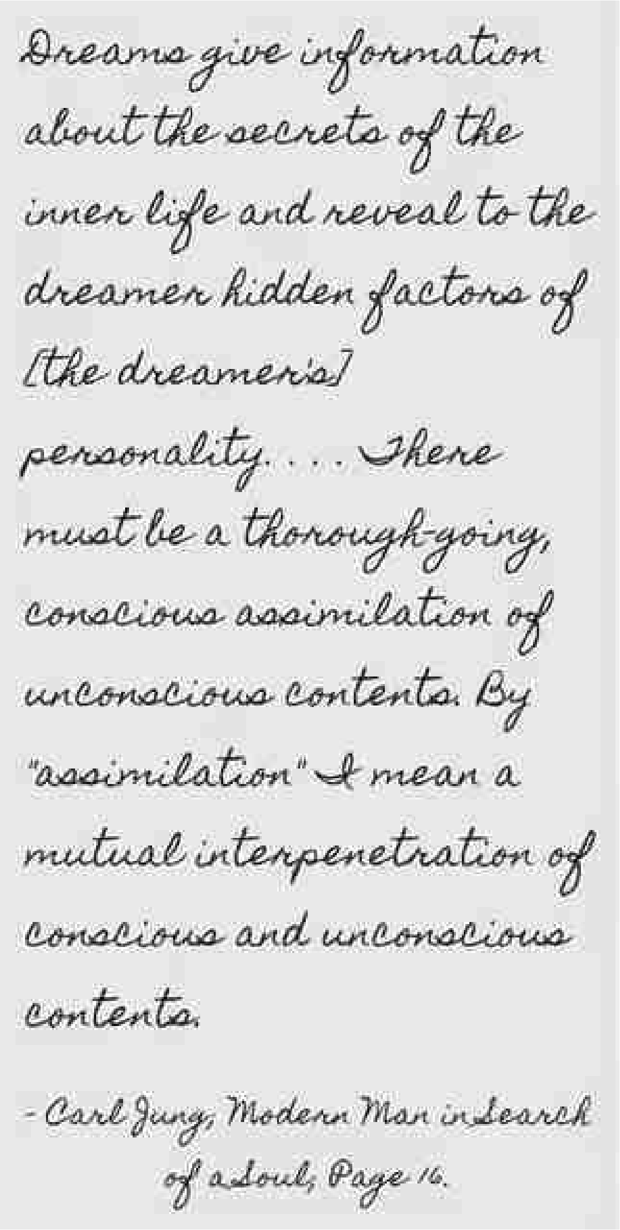

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents.

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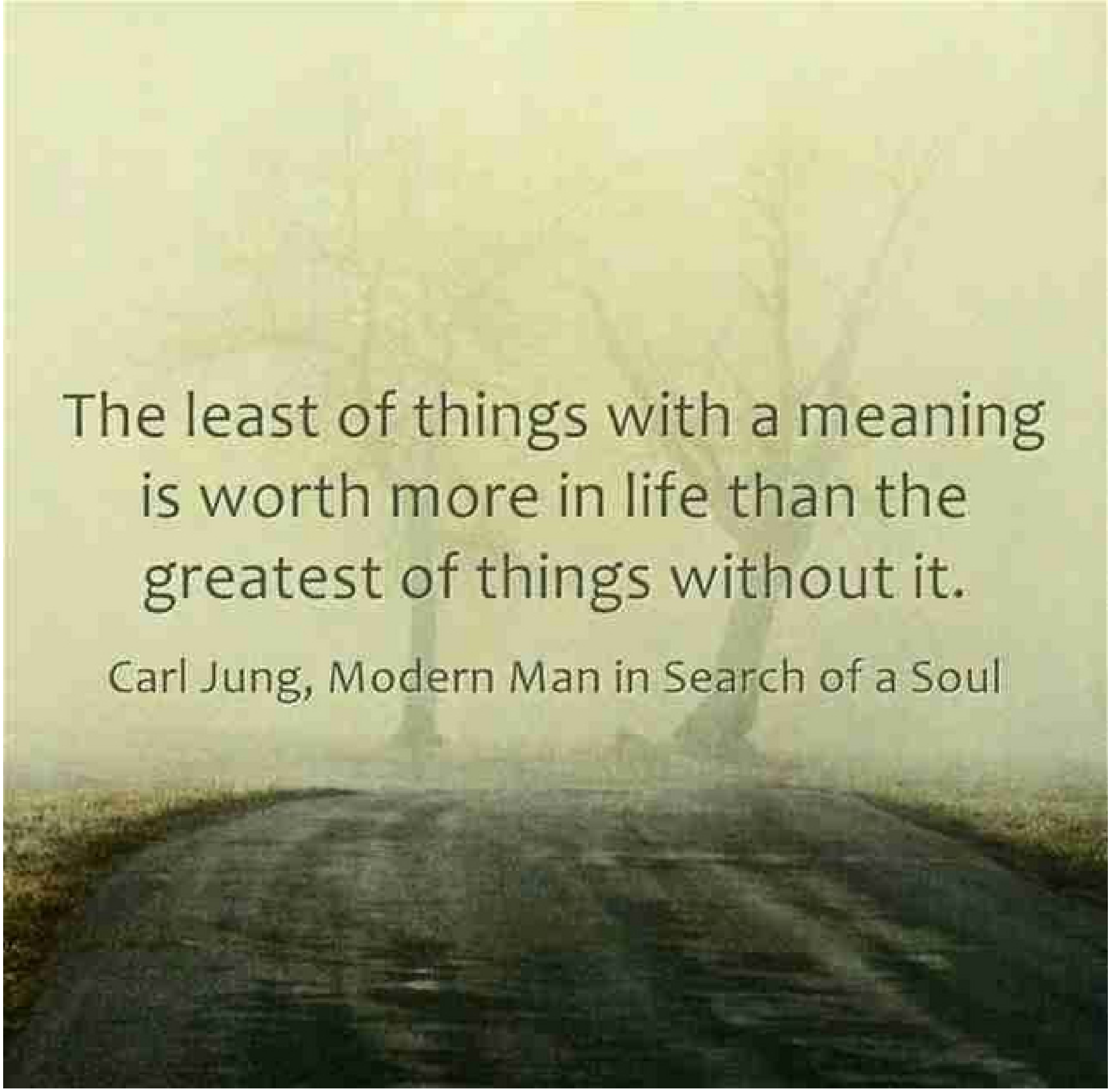
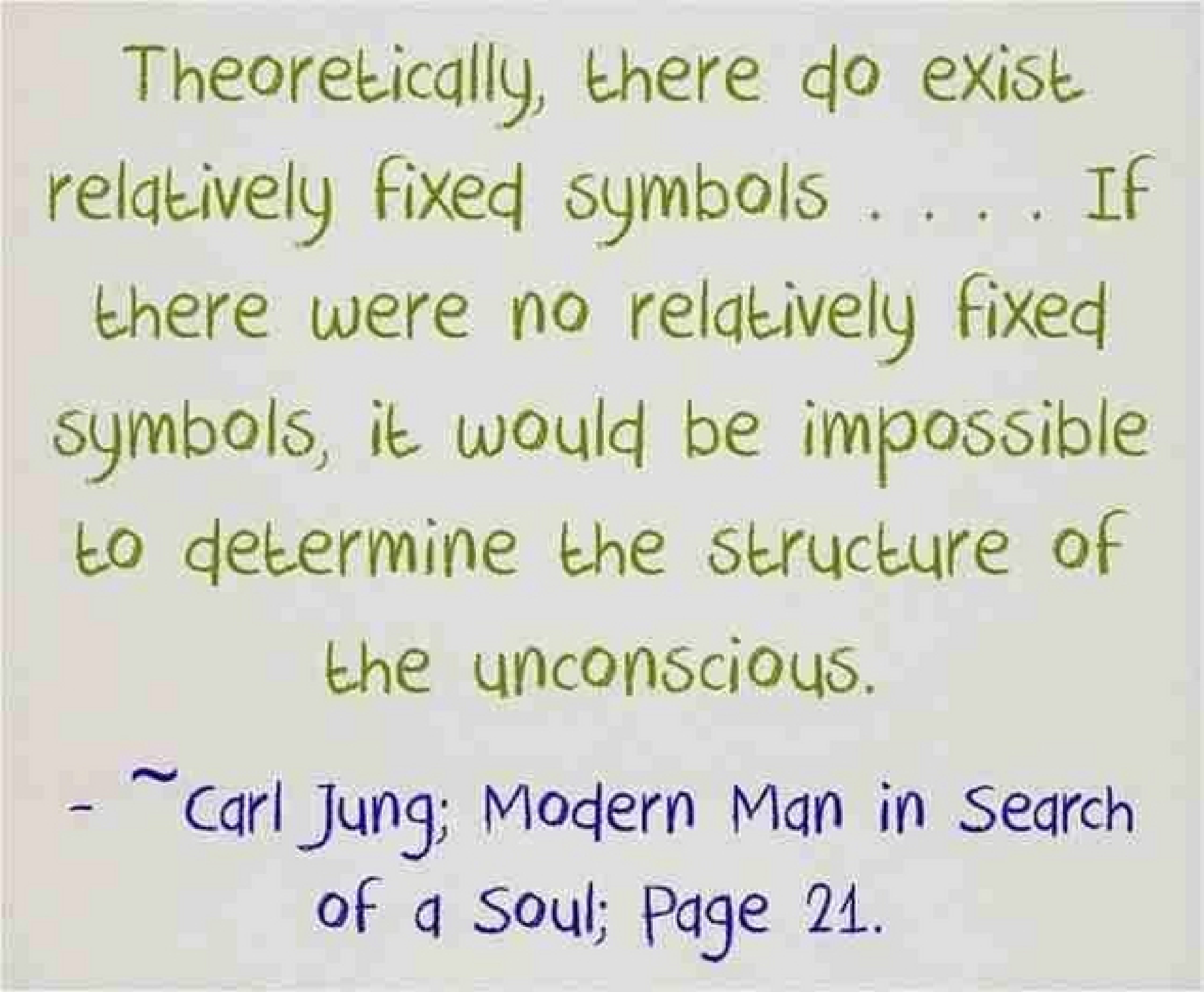


The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul



Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious.

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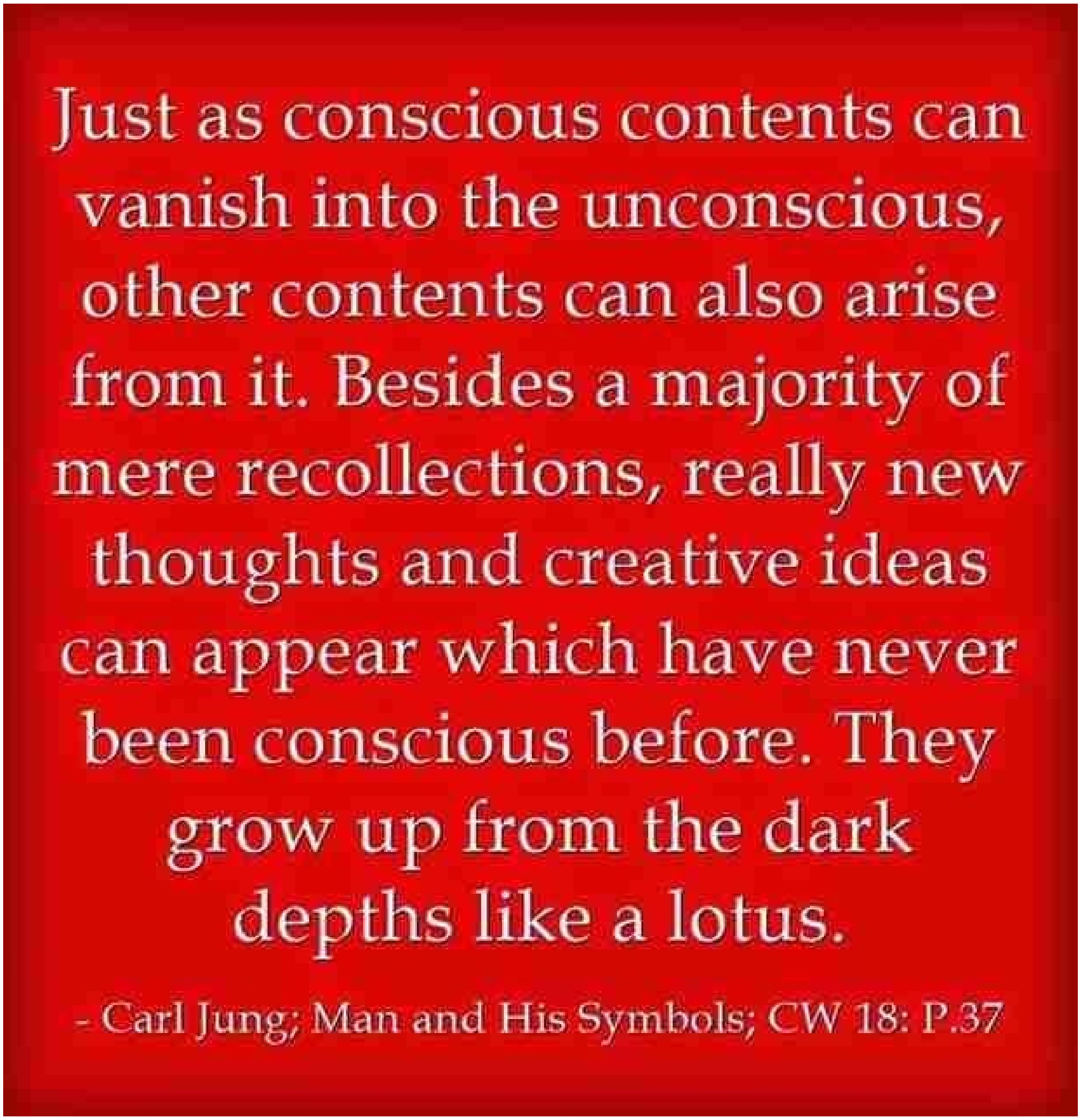

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- Carl Jung; Man and His Symbols; CW 18: P.37

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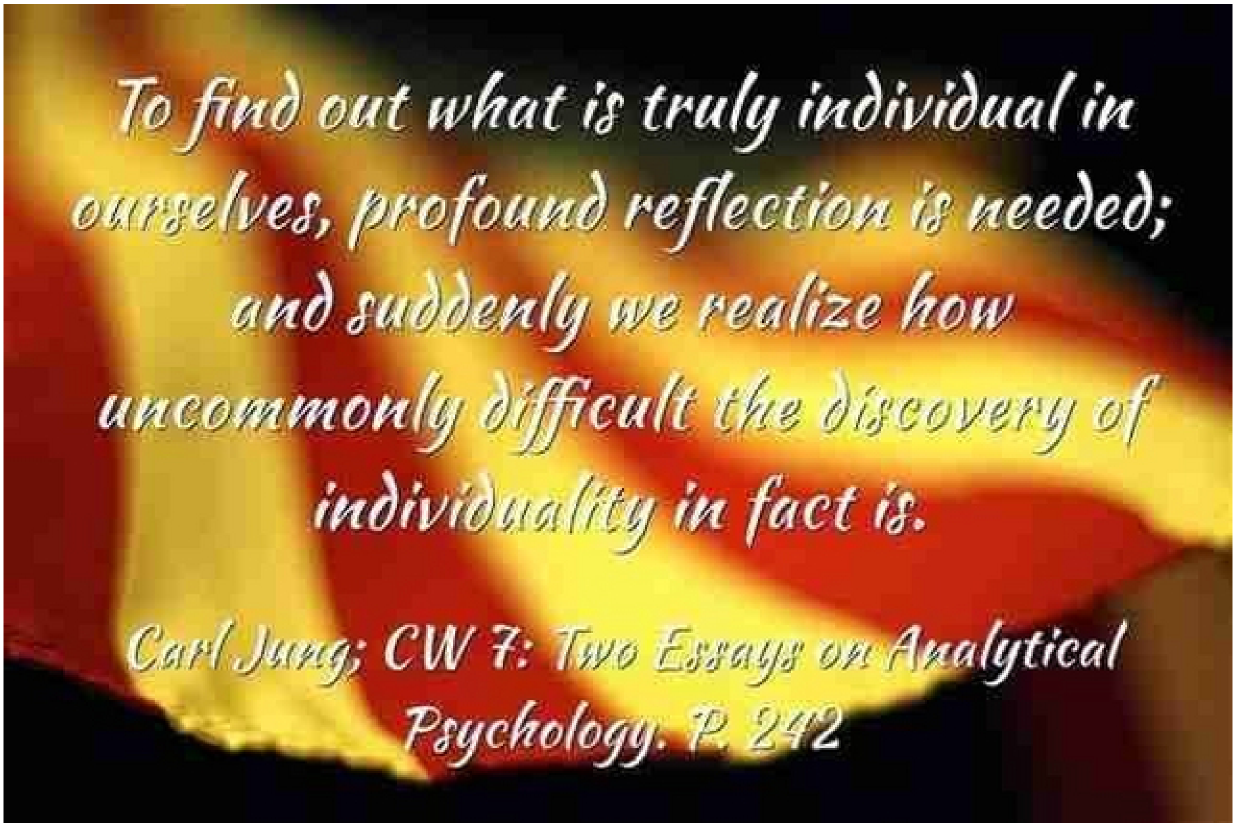

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is.

Carl Jung; CW 7: Two Essays on Analytical Psychology. P. 242

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The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence.

- Carl Jung; Psychological Types Ch. 5, p. 271

[42]

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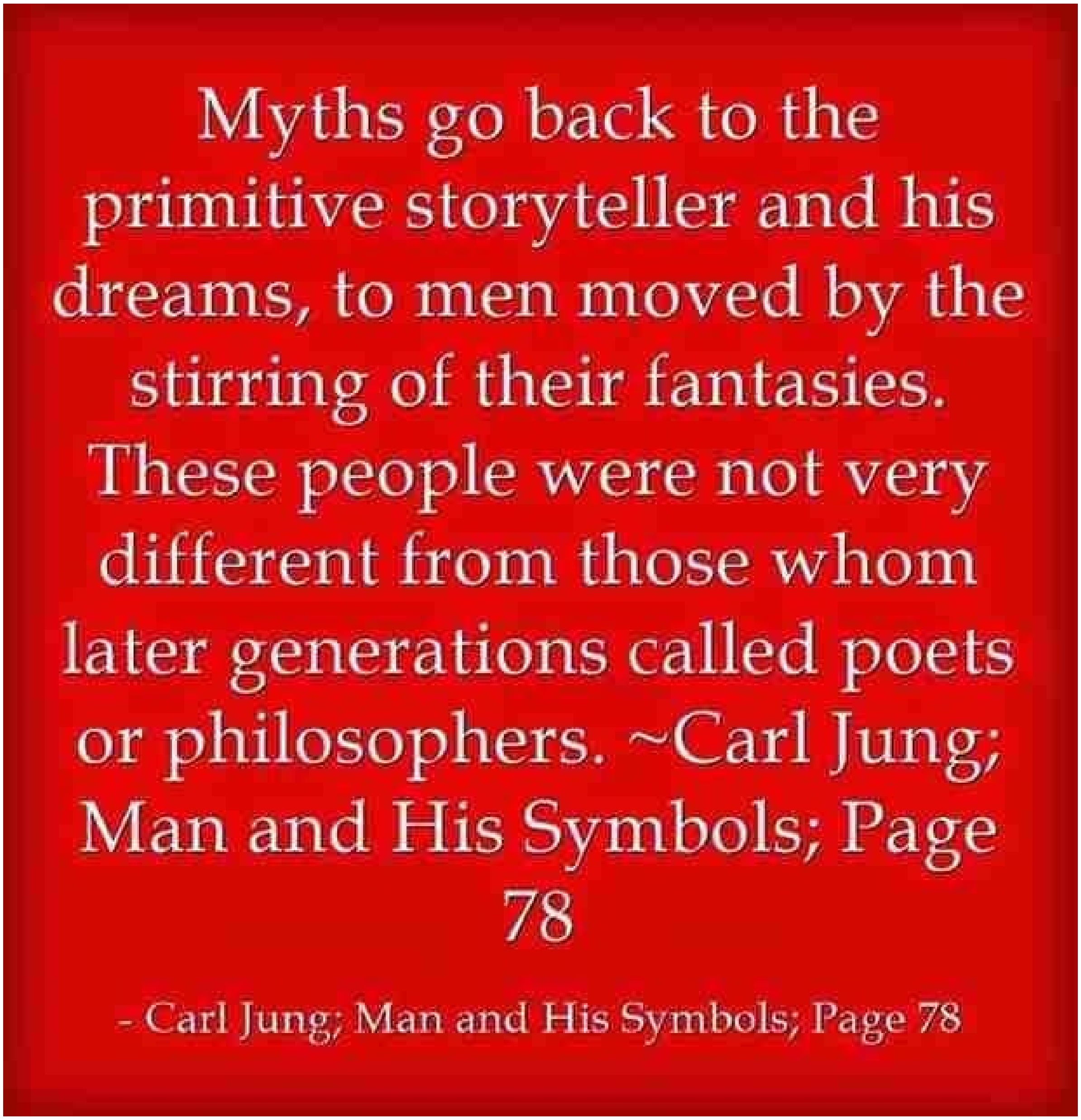

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. ~Carl Jung; Man and His Symbols; Page 78

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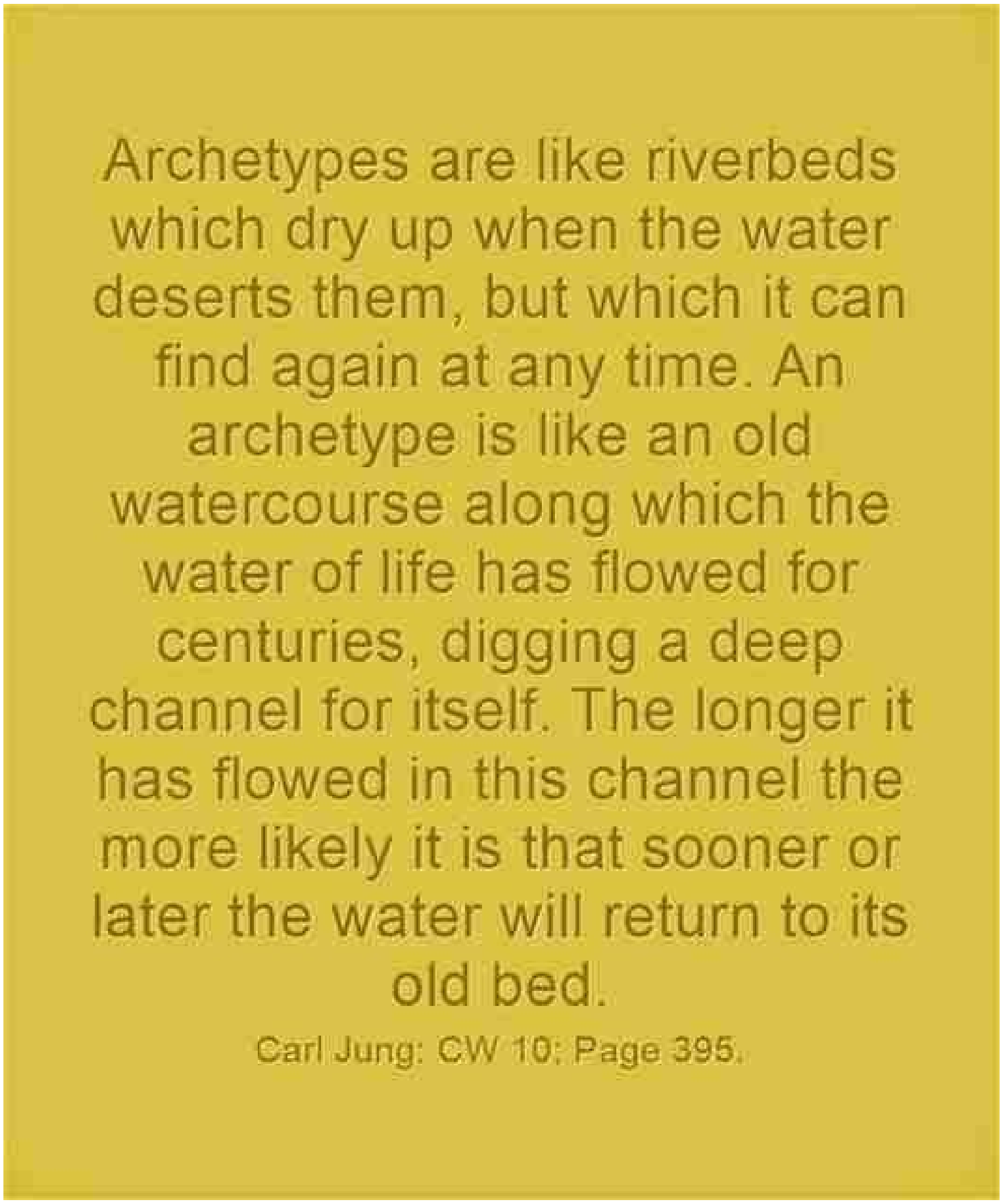

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed.

Carl Jung: CW 10: Page 395.

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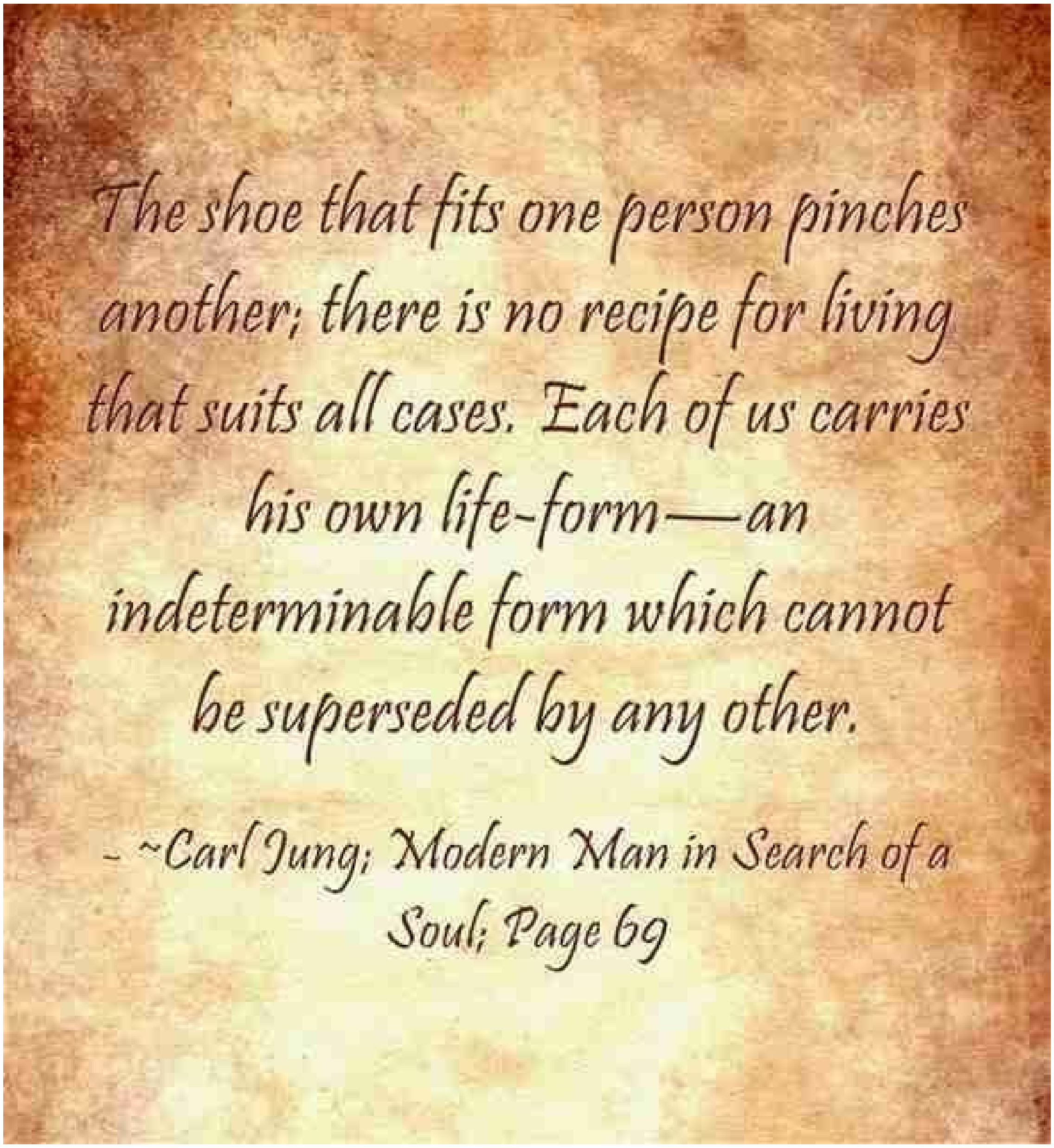

The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other.

- ~Carl Jung; Modern Man in Search of a Soul; Page 69

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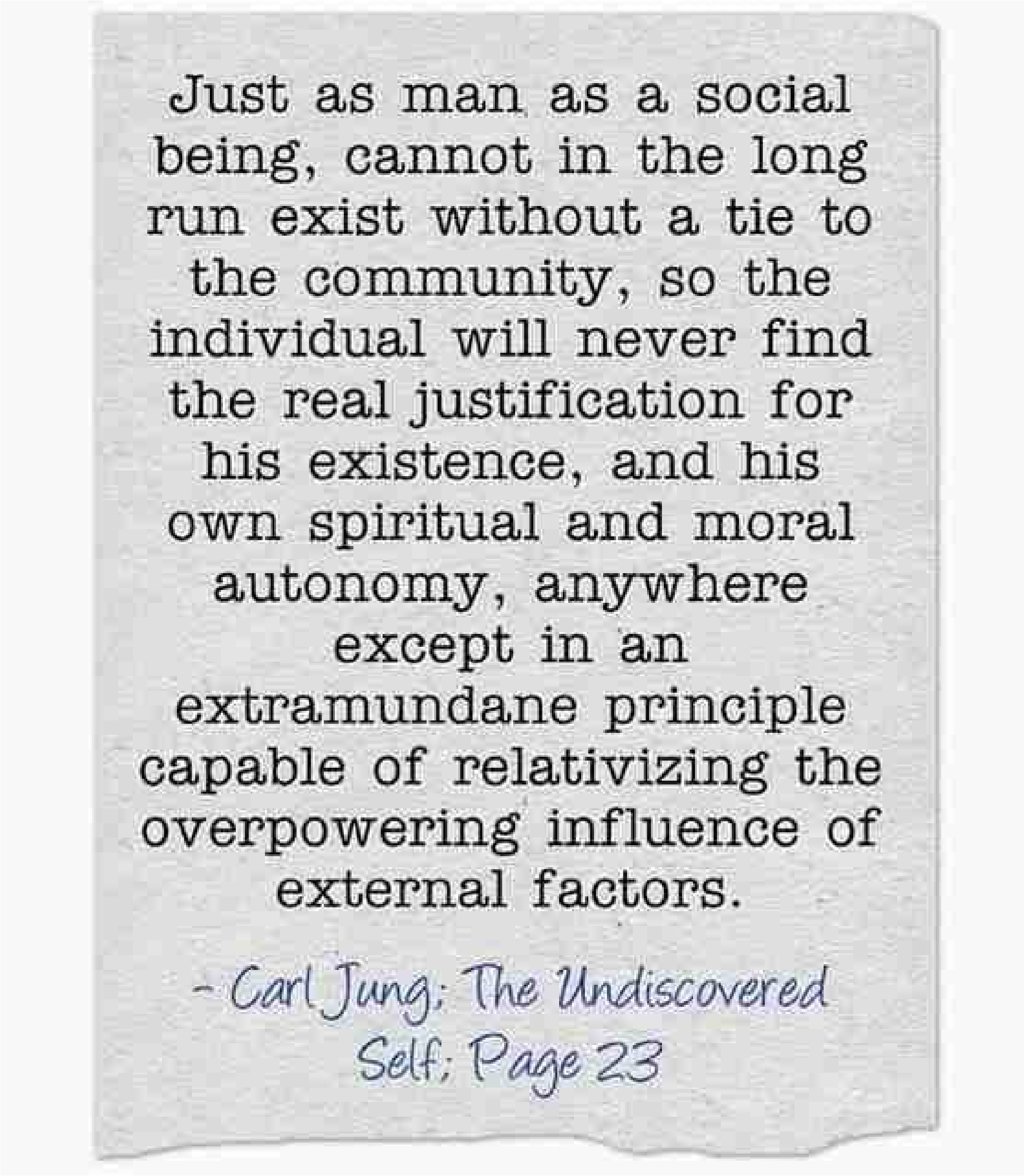

Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors.

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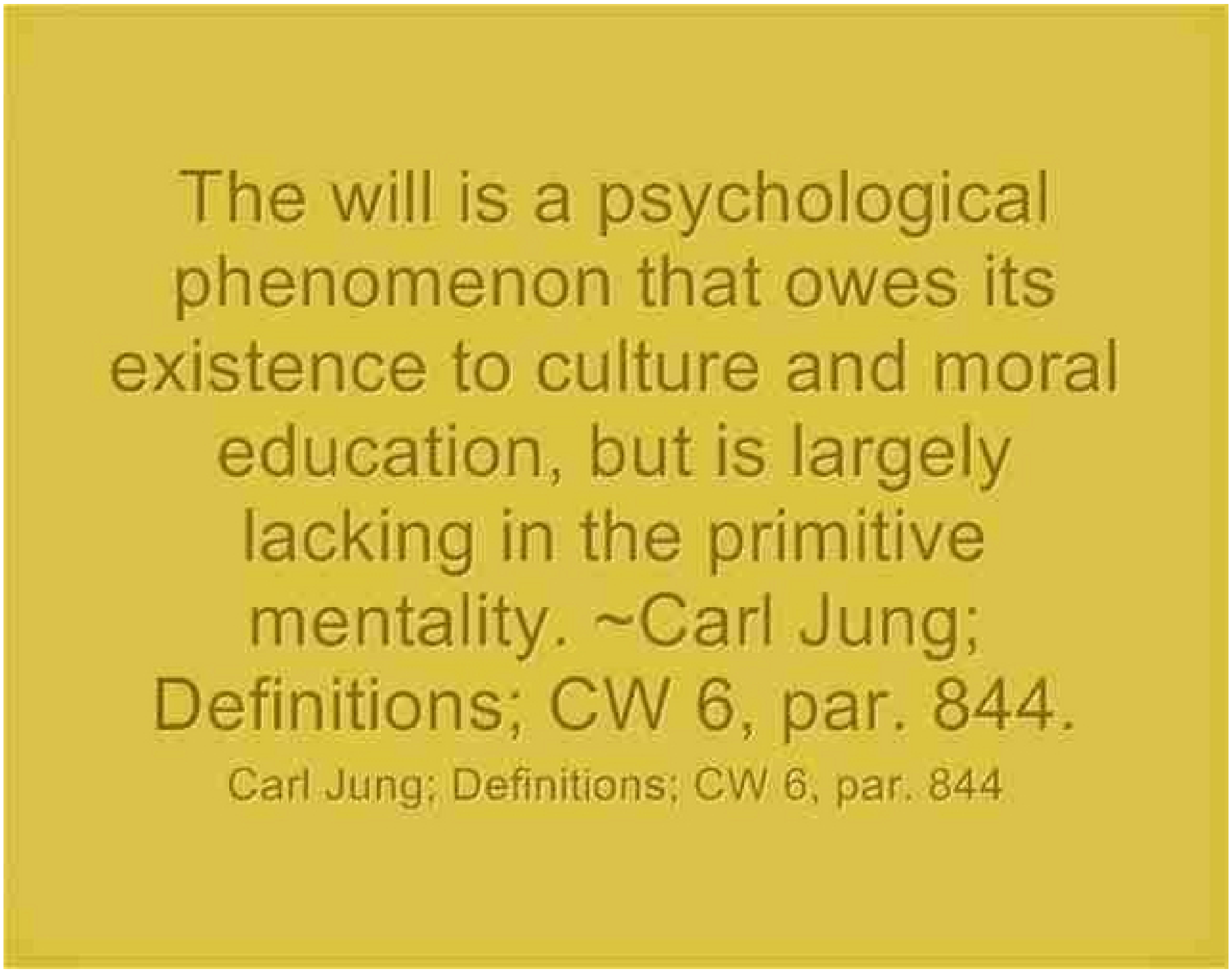

The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. ~Carl Jung; Definitions; CW 6, par. 844.

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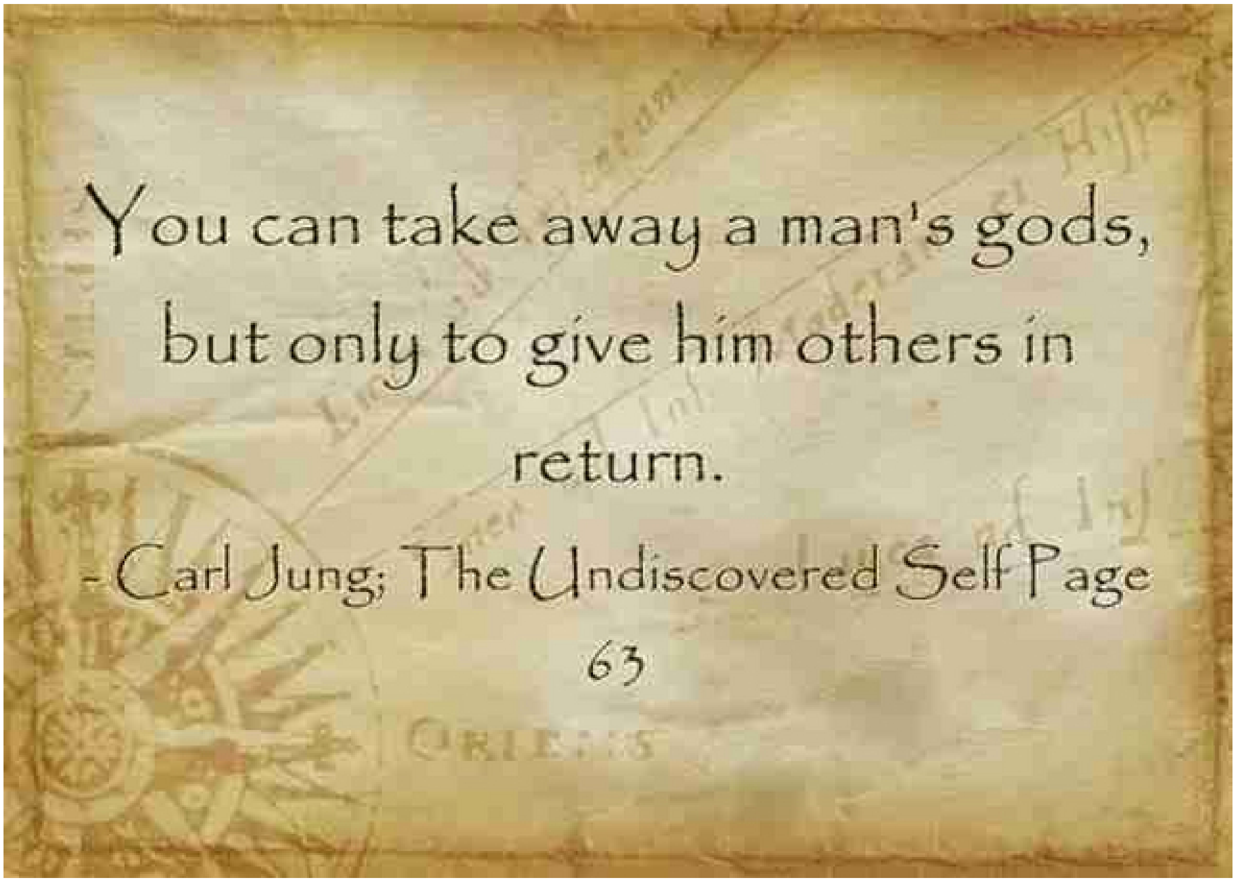

You can take away a man's gods, but only to give him others in return.

- Carl Jung; The Undiscovered Self Page 63

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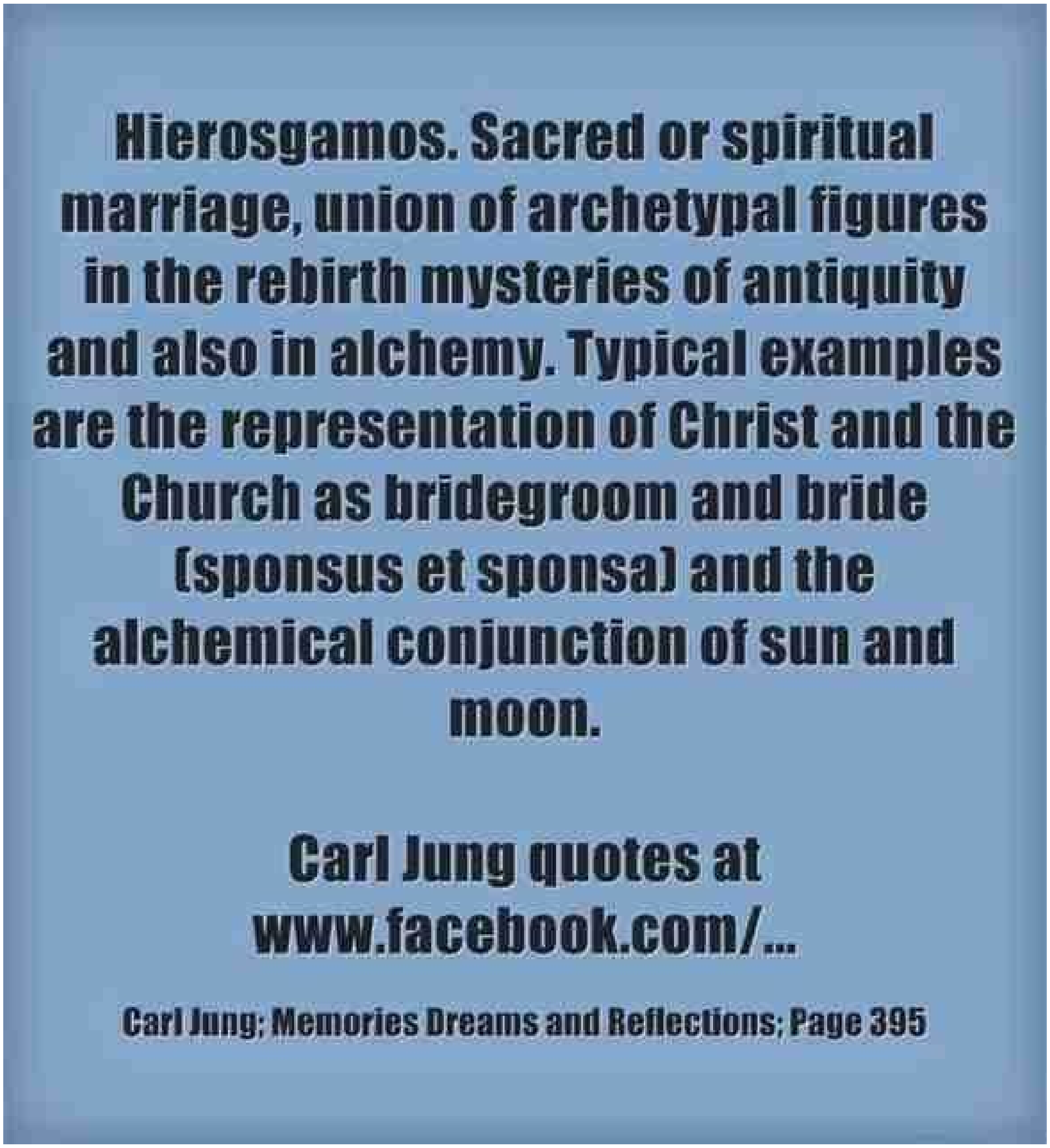

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon.

Carl Jung quotes at www.facebook.com/...

Carl Jung; Memories Dreams and Reflections; Page 395

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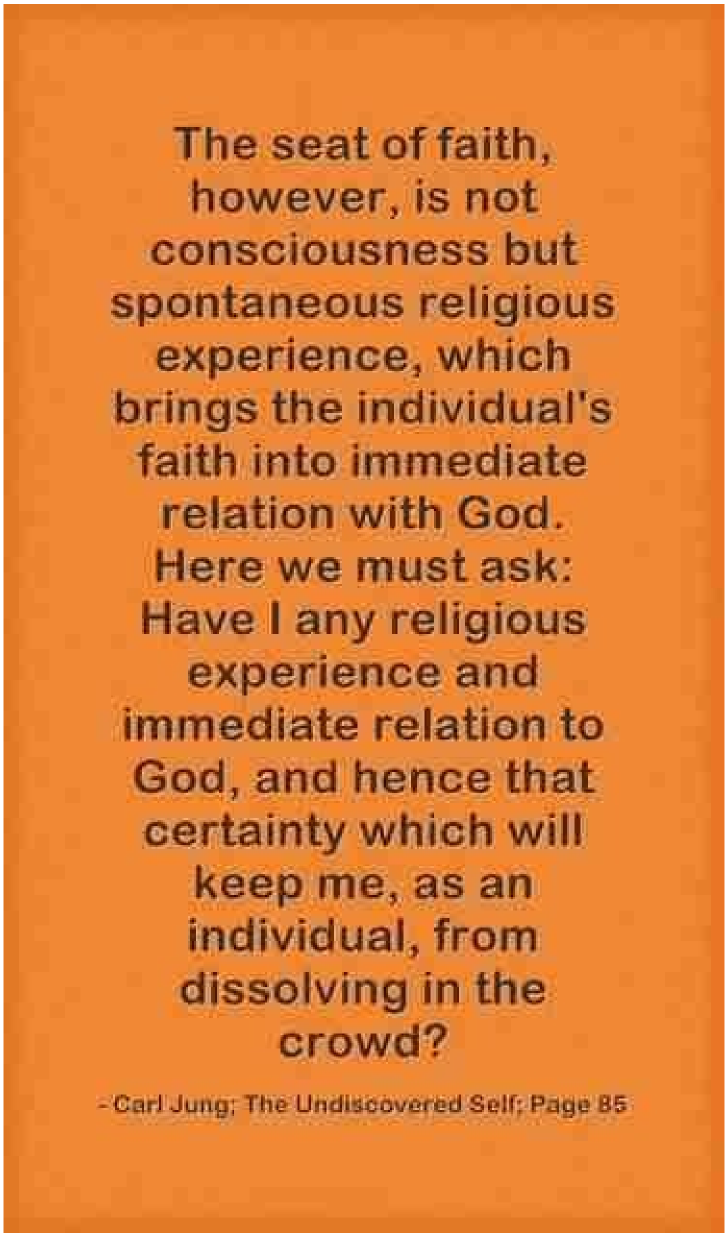

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?

- Carl Jung; The Undiscovered Self; Page 85

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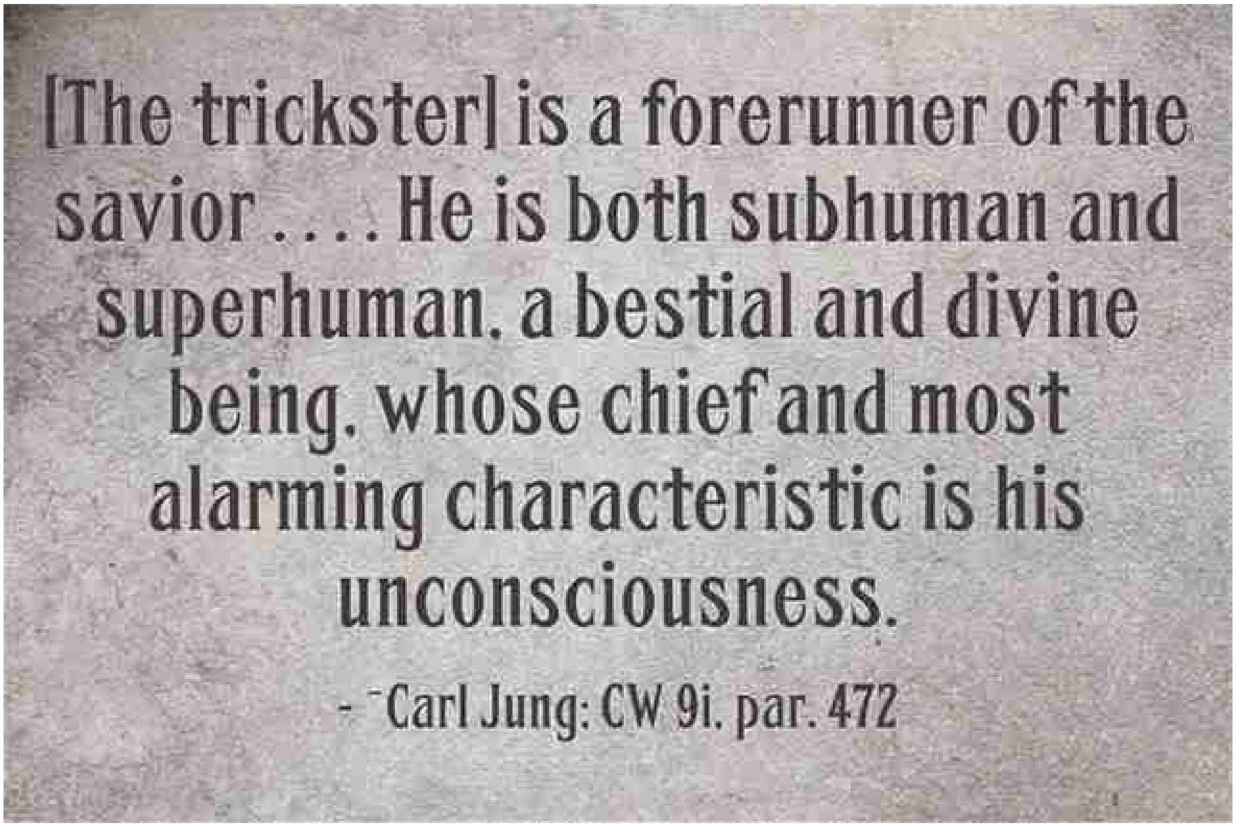
[The trickster] is a forerunner of the
savior . . . . He is both subhuman and
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- ¯Carl Jung: CW 9i. par. 472

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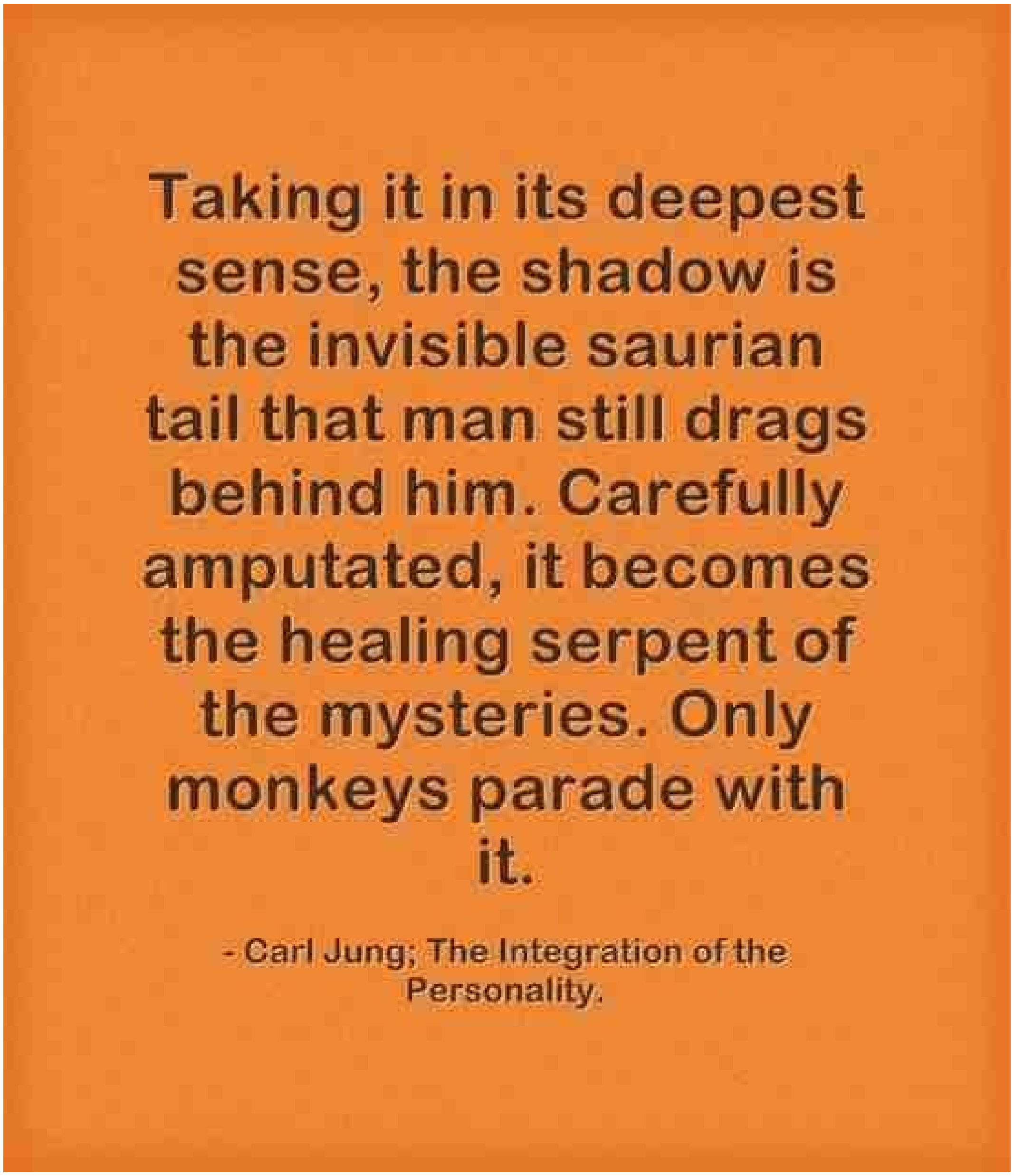

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.

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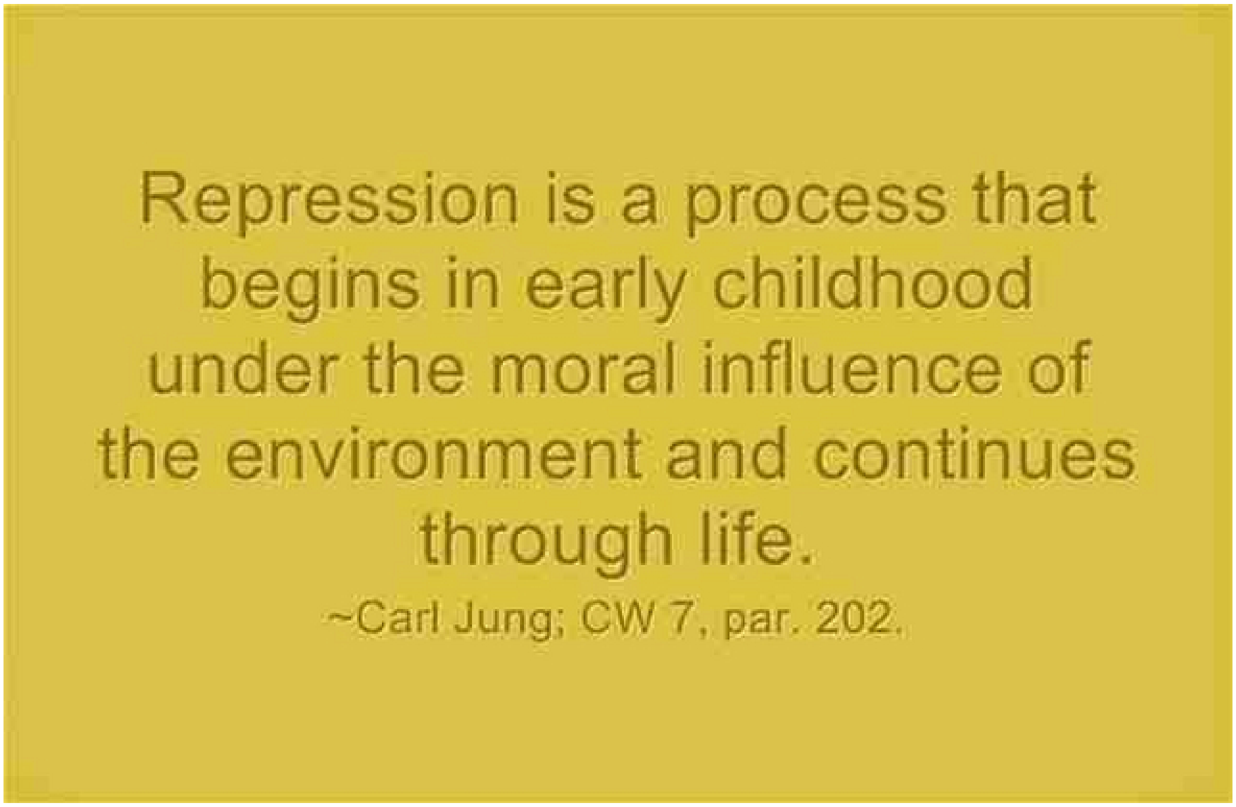

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life.

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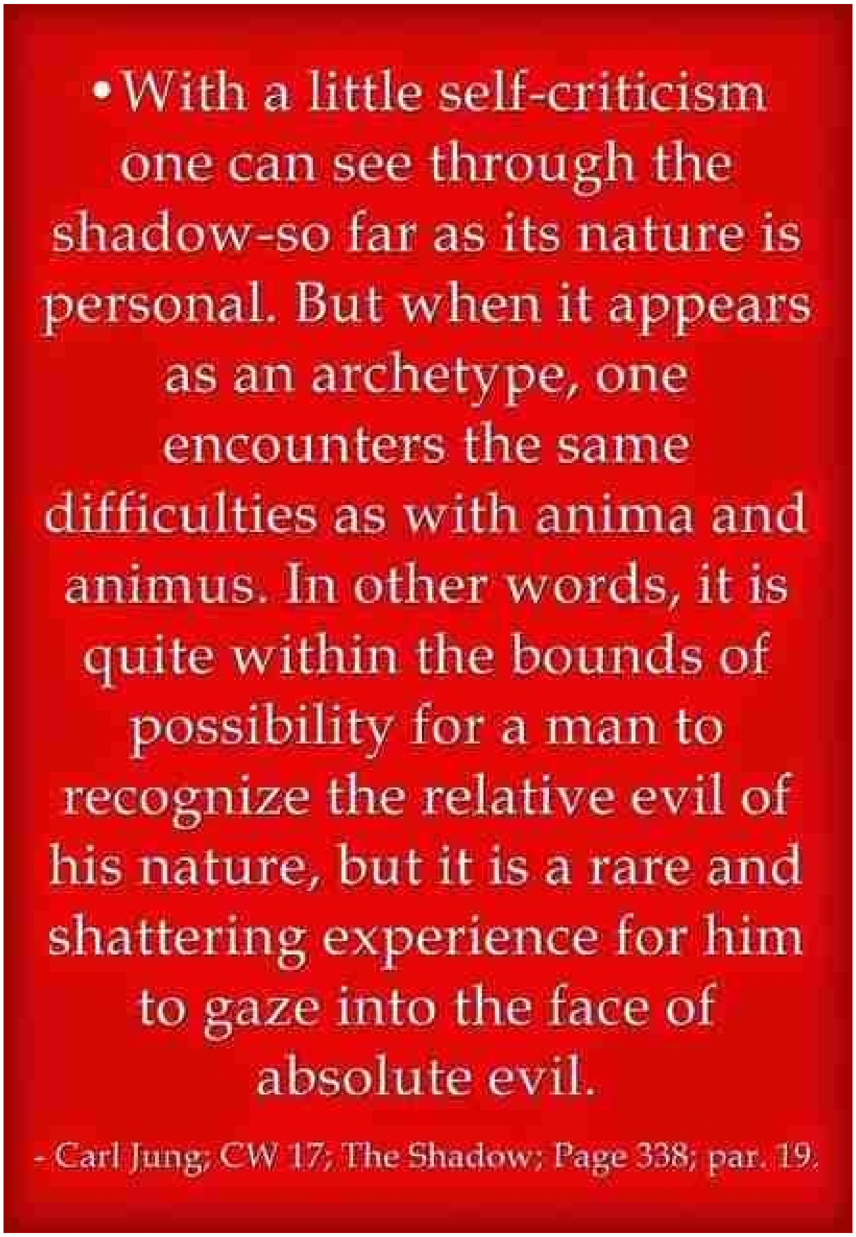

- With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil.

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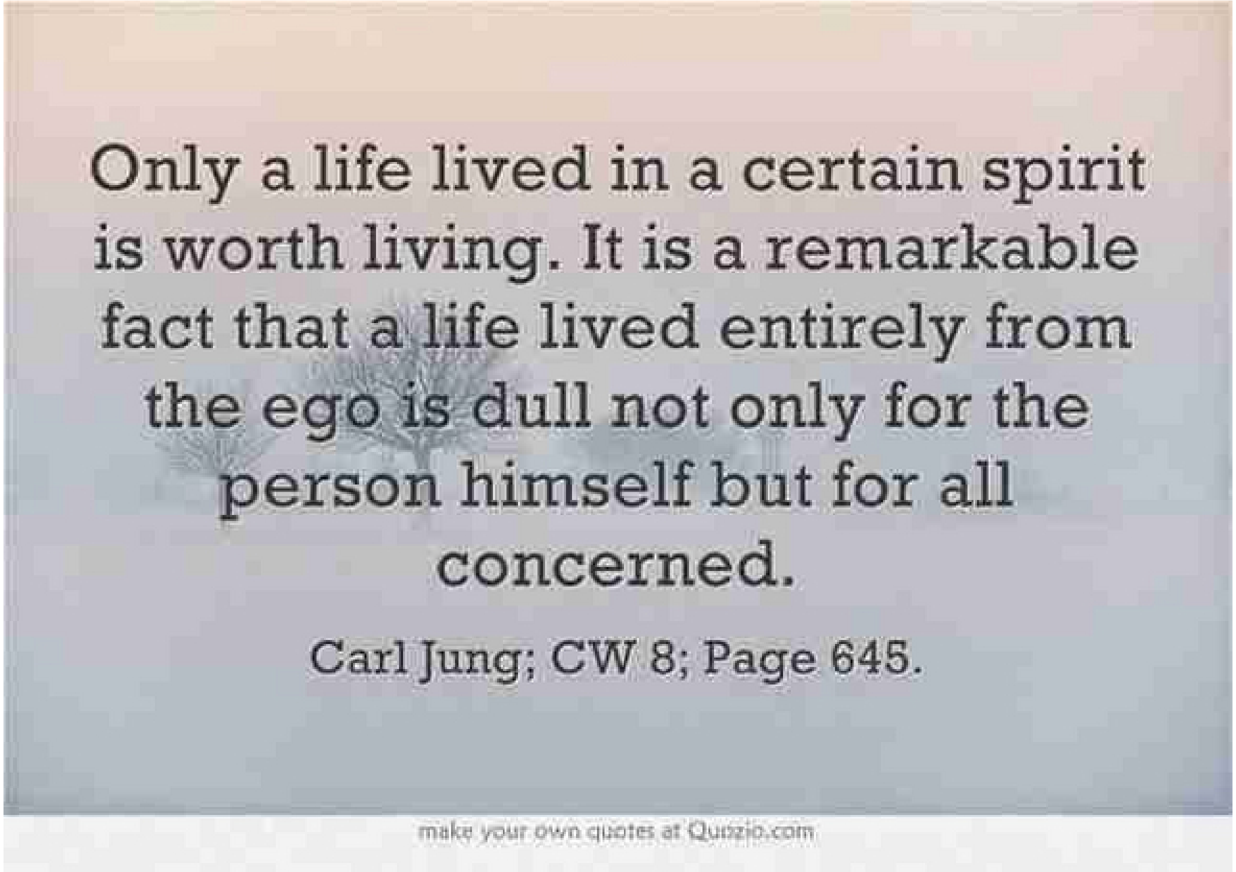

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned.

Carl Jung; CW 8; Page 645.

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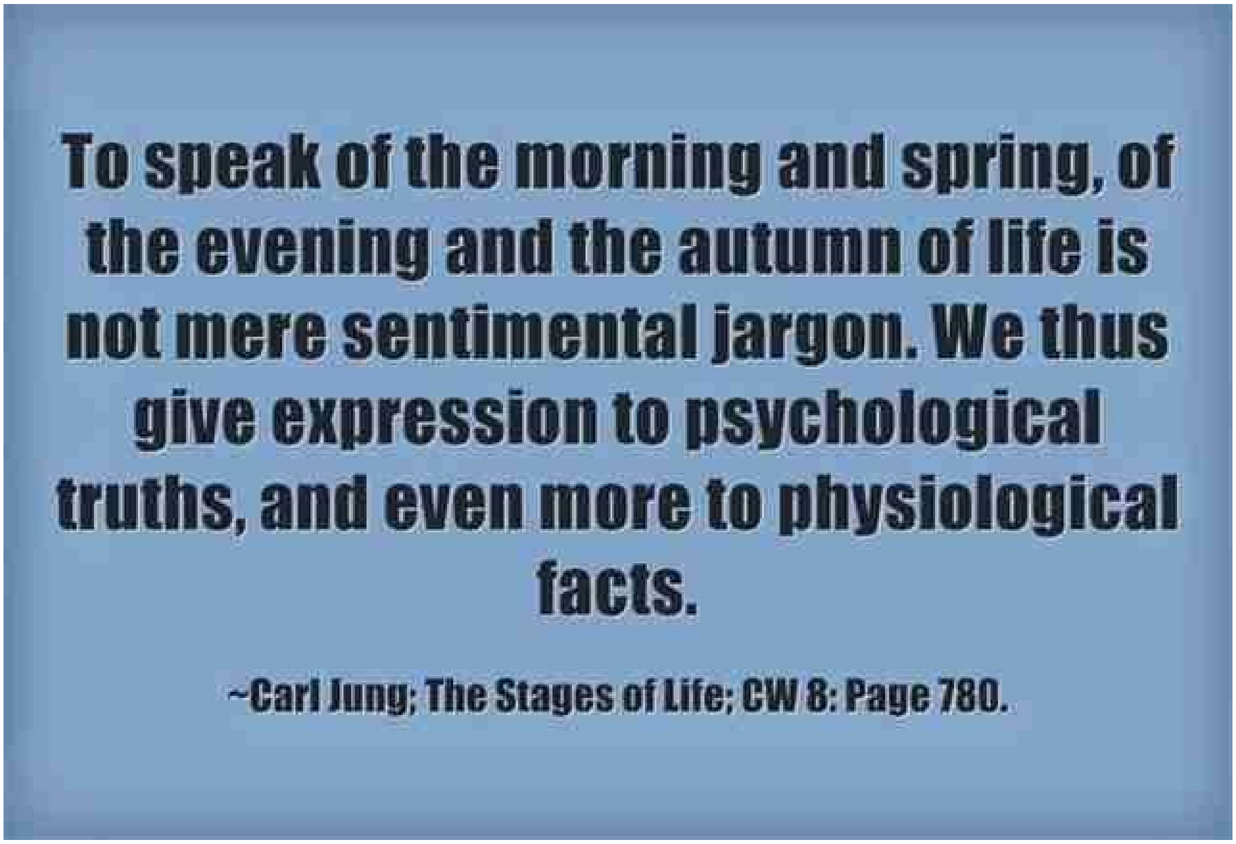
Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.



To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts.

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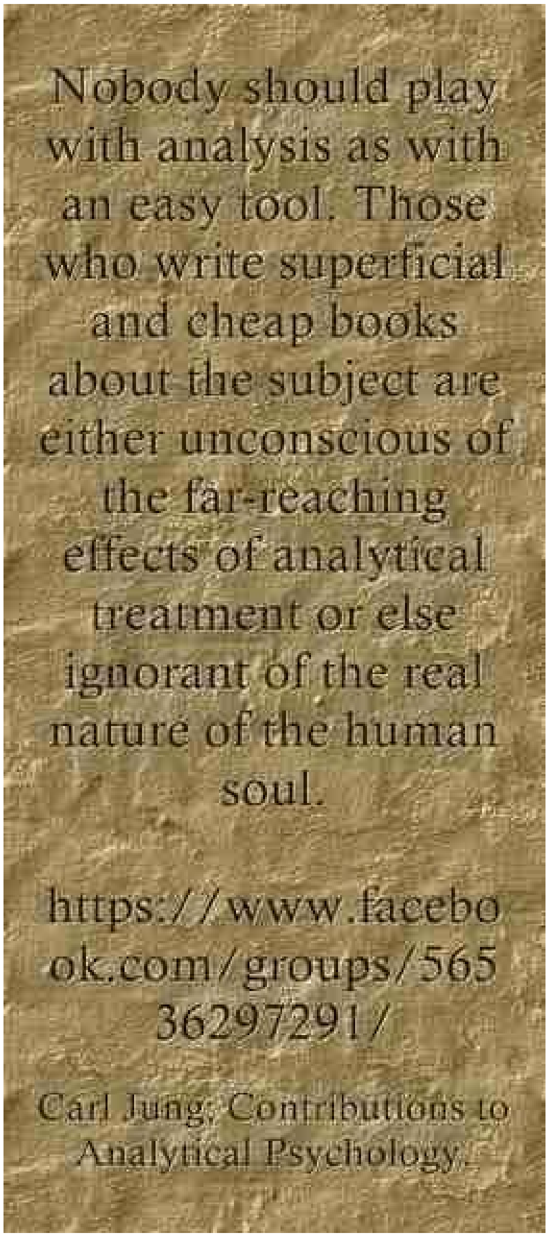

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul.

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Carl Jung; Contributions to Analytical Psychology.

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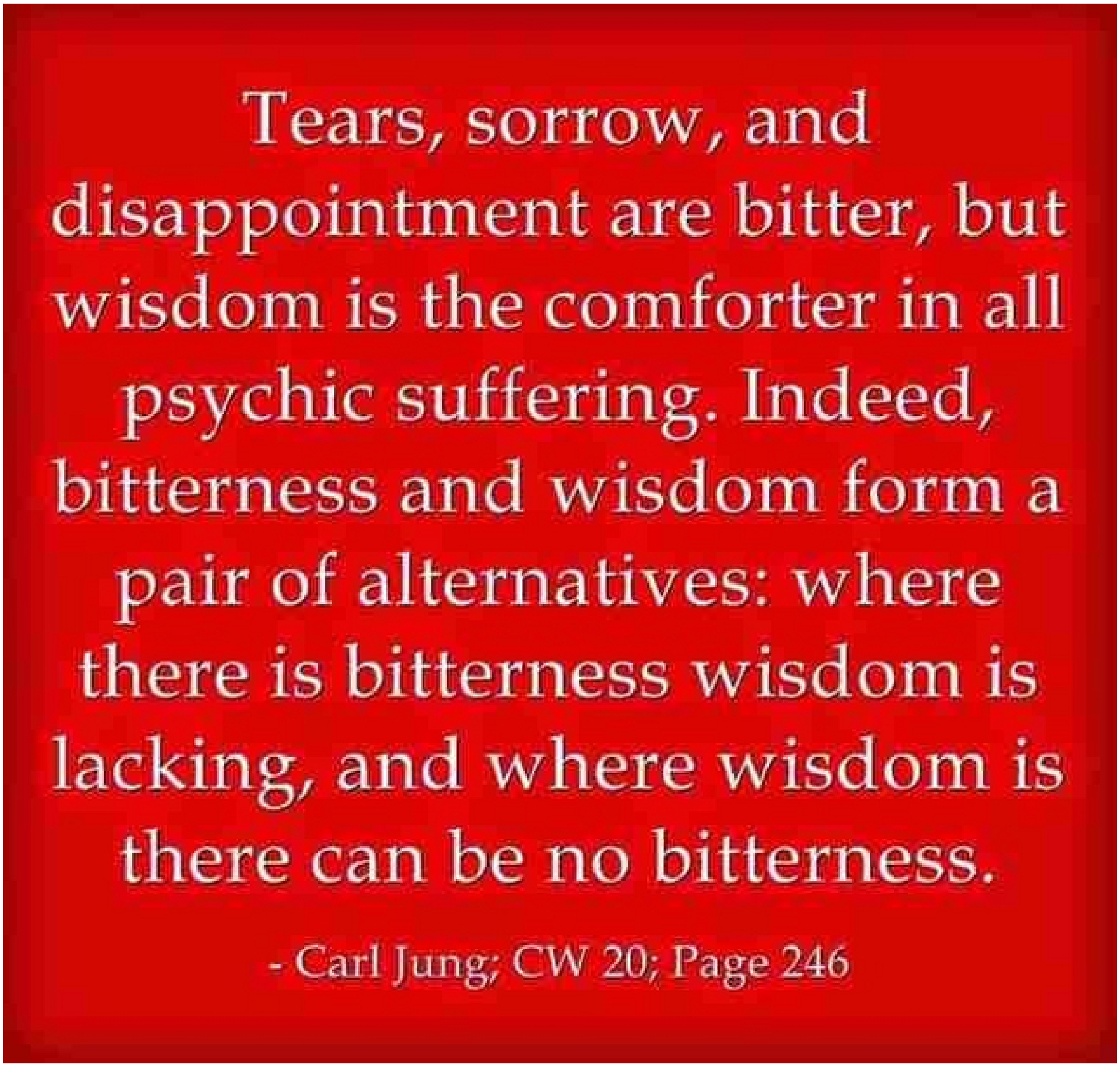

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness.

- Carl Jung; CW 20; Page 246

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55. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/55e4e-lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2709.j
56. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b6564-lewis2blafontaine2b-2bcarl2bju

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57. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/47a11-lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2711.j

58. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f7cca-lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2712.j

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Carl Jung: Speaking of the foolishness of the wise... **(2019-03-06 13:30)**

[1]

Speaking of the foolishness of the wise, he said one must always recognize it but one does not know what a dream means, especially one's own dream.

For the unconscious always finds the chink in the wall of one's own theory or built-up system.

The unconscious wants to come through into consciousness, and when we build up a systematic body of knowledge we necessarily keep the unconscious out.

Nature is just what we do not know.

So, he said, in speaking of such things it is much better to use a symbolic way of speech, for that says much more-even what you do not know yourself.

If you limit yourself to known facts, what you say may be true of the thousand other cases, but just not of this one.

The truth escapes [people who] are always trying to systematize, and they have to use power to try to convince.

One must allow one’s own foolishness, for Nature is naive; there is always the joke, the just-so.

[The user of] fat words cannot put it into simple language.

He is impressed with the powerful idea and tries to impress others with it.

If he were really impressed with its reality, he would stammer and get great feelings of inferiority before it.

Every true experience of the numinosum has this effect.

But such a man is afraid to show his littleness in face of the great idea.

He gets inflated and struts.

He would be shown to be really wise if he could admit that he could say nothing in the face of the great experience. (A man who is truly in love can
only stammer, "I love you.")

And yet, he said one must make a theory or system, especially for teaching purposes, only one must not take it as representing the facts.

As an illustration of the use and limitations of a formulated system, he said, it is as though you find an uninhabited island.

You must begin at once to orient yourself.

There is a mountain over there, a group of trees here, and the coastline along there.

The mountain is perhaps ten miles away, but it may be fifteen, then your calculations will be put out.

Also you do not know how high it is, so you cannot triangulate from it.

Or there may be a river between you and it that you cannot cross.

Yet you must say, "Here is a map of the island I discovered, but, for goodness sake, don’t believe it!"

And you must say the same to students when you teach them the theory of analysis. E. Harding, Conversations with Jung, Page 15.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/328f7-12bfoolsishness.jpg`

Answer to Job Part 1 ~Carl Jung (2019-03-06 15:42)

[1]

King David in Prayer, by Pieter de Grebber (c. 1640)

564 Job answers Yahweh thus:

Behold, I am of small account; what shall I answer thee?
I lay my hand on my mouth.
I have spoken once, and I will not answer;
twice, but I will proceed no further.

565 And indeed, in the immediate presence of the infinite power of creation, this is the only possible answer for a witness who is still trembling in every limb with the terror of almost total annihilation. What else could a half-crushed human worm, grovelling in the dust, reasonably answer in the circumstances? In spite of his pitiable littleness and feebleness, this man knows that he is confronted with a superhuman being who is personally
most easily provoked. He also knows that it is far better to withhold all moral reflections, to say nothing of certain moral requirements which might be expected to apply to a god.

566 Yahweh's "justice" is praised, so presumably Job could bring his complaint and the protestation of his innocence before him as ijob 40:4-5. the just judge. But he doubts this possibility. "How can a man be just before God?" "If I summoned him and he answered me, I would not believe that he was listening to my voice/' "If it is a matter of justice, who can summon him?" He "multiplies my wounds without cause." "He destroys both the blameless and the wicked." "If the scourge slay suddenly, he will laugh at the trial of the innocent." "I know," Job

says to Yahweh, "thou wilt not hold me innocent. I shall be condemned." "If I wash myself . . . never so clean, yet shalt thou plunge me in the ditch." "For he is not a man, as I am, that I should answer him, and we should come together in judgment." Job wants to explain his point of view to Yahweh, to state his complaint, and tells him: "Thou knowest that I am not guilty, and there is none to deliver out of thy hand." "I desire to argue my case with God." "I will defend my ways to his face," "I know that I shall be vindicated." Yahweh should summon him and render him an account or at least allow him to plead his cause. Properly estimating the disproportion between man and God, he asks: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?" God has put him in the wrong, but there is no justice. He has "taken away my right." "Till I die I will not put away my integrity from me. I hold fast to my righteousness, and will not let it go." His friend Elihu the Buzite does not believe the injusticeof Yahweh: "Of a truth, God will not do wickedly, and the Almighty will not pervert justice." Illogically enough, he bases his opinion on God's power: "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?" One must "respect the persons of princes and esteem the high more than the low." But Job is not shaken in his faith, and had already uttered an important truth when he said: "Behold, my witness is in heaven, and he that vouches for me is on high ... my eye pours out tears to God, that he would maintain the right of a man with God, like that of a man with his neighbour." And later: "For I know that my Vindicator lives, and at last he will stand upon the earth."

567 These words clearly show that Job, in spite of his doubt as to whether man can be just before God, still finds it difficult to relinquish the idea of meeting God on the basis of justice and therefore of morality. Because, in spite of everything, he cannot give up his faith in divine justice, it is not easy for him to accept the knowledge that divine arbitrariness breaks the law. On the other hand, he has to admit that no one except Yahweh himself is doing him injustice and violence. He cannot deny that he is up against a God who does not care a rap for any moral opinion and does not recognize any form of ethics as binding. This is perhaps the greatest thing about Job, that, faced with this difficulty, he does not doubt the unity of God. He clearly sees thatGod is at odds with himself so totally at odds that he, Job, is quite certain of finding in God a helper and an "advocate" against God. As certain as he is of the evil in Yahweh, he is equally certain of the good. In a human being who renders us evil we cannot expect at the same time to find a helper. But Yahweh is not a human being: he is both a persecutor and a helper in one, and the one aspect is as real as the other. Yahweh is not split but is an antinomy a. totality of inner opposites and this is the indispensable condition for his tremendous dynamism, his omniscience and omnipotence. Because of this knowledge Job holds on to his intention of "defending his ways to his face," i.e., of making his point of view clear to him, since notwithstanding his wrath, Yahweh is also man's advocate against himself when man puts forth his complaint.

568 One would be even more astonished at Job's knowledge of God if this were the first time one were hearing of Yahweh's amorality. His incalculable moods and devastating attacks of wrath had, however, been known from time immemorial. He had proved himself to be a jealous defender of morality and was esspecially sensitive in regard to justice. Hence he had always to be praised as "just/* which, it seemed, was very important to him. Thanks to this circumstance or peculiarity of his, he had a
distinct personality, which differed from that of a more or less archaic king only in scope. His jealous and irritable nature, prying their secret thoughts, compelled a personal relationship between himself and man, who could not help but feel personally called by him. That was the essential difference between Yahweh and the all-ruling Father Zeus, who in a benevolent and somewhatdetached manner allowed the economy of the universe to roll along on its accustomed courses and punished only those who were disorderly. He did not moralize but ruled purely instinctively. He did not demand anything more from human beings than the sacrifices due to him; he did not want to do anything with human beings because he had no plans for them.Father Zeus is certainly a figure but not a personality. Yahweh, on the other hand, was interested in man. Human beings were a matter of first-rate importance to him. He needed them as they needed him, urgently and personally. Zeus too could throw thunderbolts about, but only at hopelessly disorderly individuals. Against mankind as a whole he had no objections but then they did not interest him all that much. Yahweh, however, could get inordinately excited about man as a species and men as individuals if they did not behave as he desired or expected, without ever considering that in his omnipotence he could easily have created something better than these "bad earthenware pots."

569 In view of this intense personal relatedness to his chosen people, it was only to be expected that a regular covenant would develop which also extended to certain individuals, for instance to David. As we learn from the Eighty-ninth Psalm, Yahweh told him:

My steadfast love I will keep for him for ever,
and my covenant will stand firm for him.
I will not violate my covenant,
or alter the word that went forth from my lips.
Once for all I have sworn by my holiness;
I will not lie to David

And yet it happened that he, who watched so jealously over the fulfilment of laws and contracts, broke his own oath. Modernman, with his sensitive conscience, would have felt the black abyss opening and the ground giving way under his feet, for the least he expects of his God is that he should be superior to mortal man in the sense of being better, higher, nobler but not
his superior in the kind of moral flexibility and unreliability that do not jib even at perjury.

571 Of course one must not tax an archaic god with the requirements of modern ethics. For the people of early antiquity things were rather different. In their gods there was absolutely everything: they teemed with virtues and vices. Hence they could be punished, put in chains, deceived, stirred up against one another with ut losing face, or at least not for long. The man of that epoch was so inured to divine inconsistencies that he was not unduly perturbed when they happened. With Yahweh the case was different because, from quite early on, the personal and moral tie began to play an important part in the religious relationship. In these circumstances a breach of contract was bound to have the effect not only of a personal but of a moral injury. One can see this from the way David answers Yahweh:

How long, Lord? wilt thou hide thyself forever?
shall thy wrath burn like fire?
Remember how short my time is:
wherefore hast thou made all men in vain?
Lord, where are thy former loving kindnesses,
which by thy faithfulness thou didst swear to David?

572 Had this been addressed to a human being it would have run something like this:

"For heaven’s sake, man, pull yourself together and stop being such a senseless savage! It is really too grotesque to get into such a rage when it’s partly your own fault that the plants won’t flourish. You used to be quite reasonable and took good care of the garden you planted, instead of trampling it to pieces."

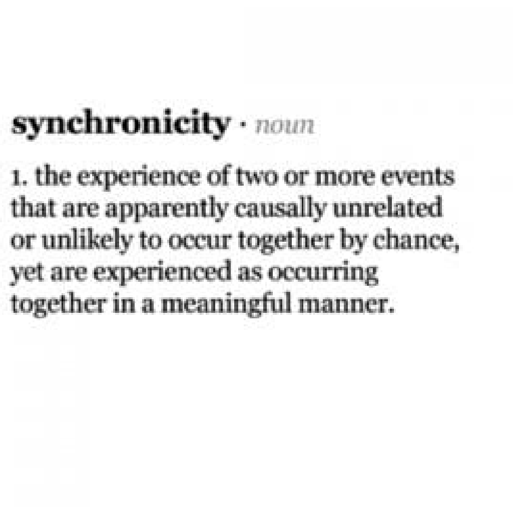
573 Certainly our interlocutor would never dare to remonstrate with his almighty partner about this breach of contract. He knows only too well what a row he would get into if he were the wretched breaker of the law. Because anything else would put him in peril of his life, he must retire to the more exalted plane of reason. In this way, without knowing it or wanting it, he shows himself superior to his divine partner both intellectually and morally. Yahweh fails to notice that he is being humoured, just as little as he understands why he has continually to be praised as just. He makes pressing demands on his people to be praised and propitiated in every possible way, for the obvious purpose of keeping him in a good temper at any price.

574 The character thus revealed fits a personality who can only convince himself that he exists through his relation to an object. Such dependence on the object is absolute when the subject is totally lacking in self-reflection and therefore has no insight into himself. It is as if he existed only by reason of the fact that he has an object which

assures him that he is really there. If Yahweh, as we would expect of a sensible human being, were really conscious of himself, he would, in view of the true facts of the case, at least have put an end to the panegyrics on his justice. But he is too unconscious to be moral. Morality presupposes consciousness. By this I do not mean to say that Yahweh is imperfect or evil, like a gnostic demiurge. He is everything in its totality; therefore, among other things, he is total justice, and also its total opposite. At least this is the way he must be conceived if one is to form a unified picture of his character. We must only remember that what we have sketched is no more than an anthropomorphic picture which is not even particularly easy to visualize. From the way the divine nature expresses itself we can see that the individual qualities are not adequately related to one another, with the result that they fall apart into mutually contradictory acts. For instance, Yahweh regrets having created human beings, although in his omniscience he must have known all along what would happen to them. Carl Jung, Answer to Job, Section 1, Psychology and Religion.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/3/37/5201-king-david-in-prayer-pieter-de-grebber.jpg/250px-5201-king-david-in-prayer-pieter-de-grebber.jpg`

Synchronous & Numinous Event Is Integrated with Meaning [You Tube Video] (2019-03-07 03:24)



synchronicity · *noun*

1. the experience of two or more events that are apparently causally unrelated or unlikely to occur together by chance, yet are experienced as occurring together in a meaningful manner.

[1]Synchronous & Numinous Event Is Integrated with Meaning

1. `https://youtu.be/VvG2S9wk8PQ`

Carl Jung: If we are conscious, morality no longer exists. (2019-03-07 03:30)

[1]

[Carl Jung on the “Single Animus Figure.]

I began the hour by telling Jung how something wonderful had happened to me yesterday, that his talk on the animus relationship had cleared things up, so that much had clicked into place, and that now I felt quite different.

I said that yesterday we were dealing with the negative relationship to the animus, but there must also be a positive relationship.

He replied that there certainly must-but that the important part of analysis was to get that negative point cleared, for that is the growing point of differentiation from the unconscious.

Until that is clear, the voice of the animus is as the voice of God within us; in any case, we respond to it as if it were.

When we are not aware of the negative aspect of the animus, we are still animal, still connected to nature, thereforeunconscious and less than human.

We need to reach a higher degree of consciousness, which must be sought at that point.

Then we discover a new country.

And it is our responsibility to cultivate it. ("To him that knoweth to do good and doeth it not, to him it is sin.")

Also the legend of Christ and the man working on the Sabbath, to whom he said, "If thou knowest what thou doest, blessed
art thou! But if thou knowest not what thou doest, cursed art thou!"

If we are conscious, morality no longer exists.

If we are not conscious, we are still slaves and are accursed if we obey not the law.

He said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own
way.

If we do not belong, no amount of teaching or organization can bring us there.

Then I asked him about a single animus figure, and he said, "Many souls are young; they are promiscuous; they are prostitutes in the unconscious and sell themselves cheaply.

They are like flowers that bloom and die and come again.

Other souls are older, like trees or palms.

They find, or must seek, one complete animus, who shall perhaps be many in one.

And when they find him, it is like the closing of an electric circuit.

Then they know the meaning of life."

"But to have an animus like an archimandrite (M.E.H. had dreamt of an abbot, an archimandrite] , is as if to say,

You are a priest of the Mysteries.

And this needs a great humility to counterbalance it.

You need to go down to the level of the mice.

And as a tree, so great as the height of its branches, so deep must be the depths of its roots.

And the meaning of the tree is neither in the roots, nor in the uplifted crown, but in the life in between them."

Then I asked him how to get the mean between the two worlds, between the world of the unconscious and that of reality.

He replied, "You are the mediator.

It is in your immediate life that they meet.

In the pleroma they are merged -in nature they are one-and the primitive is always striving up against its oneness.

The glacier is always there.

Our civilization finds an adaptation that will satisfy these things for a while, and they are quiet.

Then they begin to come up again, and again we find a new adaptation, and they are quiet once more.

Today we are in a period of great transition, and they come up again.

Eventually they will swallow man, but it will not be the same again, for he has attained the union of the opposites through their separation.

Possibly, after man will come a period of the animal and then again the plant-who knows?-and who or what will carry on the lamp of consciousness?

Who knows? Esther Harding, Conversations with Jung, Pages 9-10

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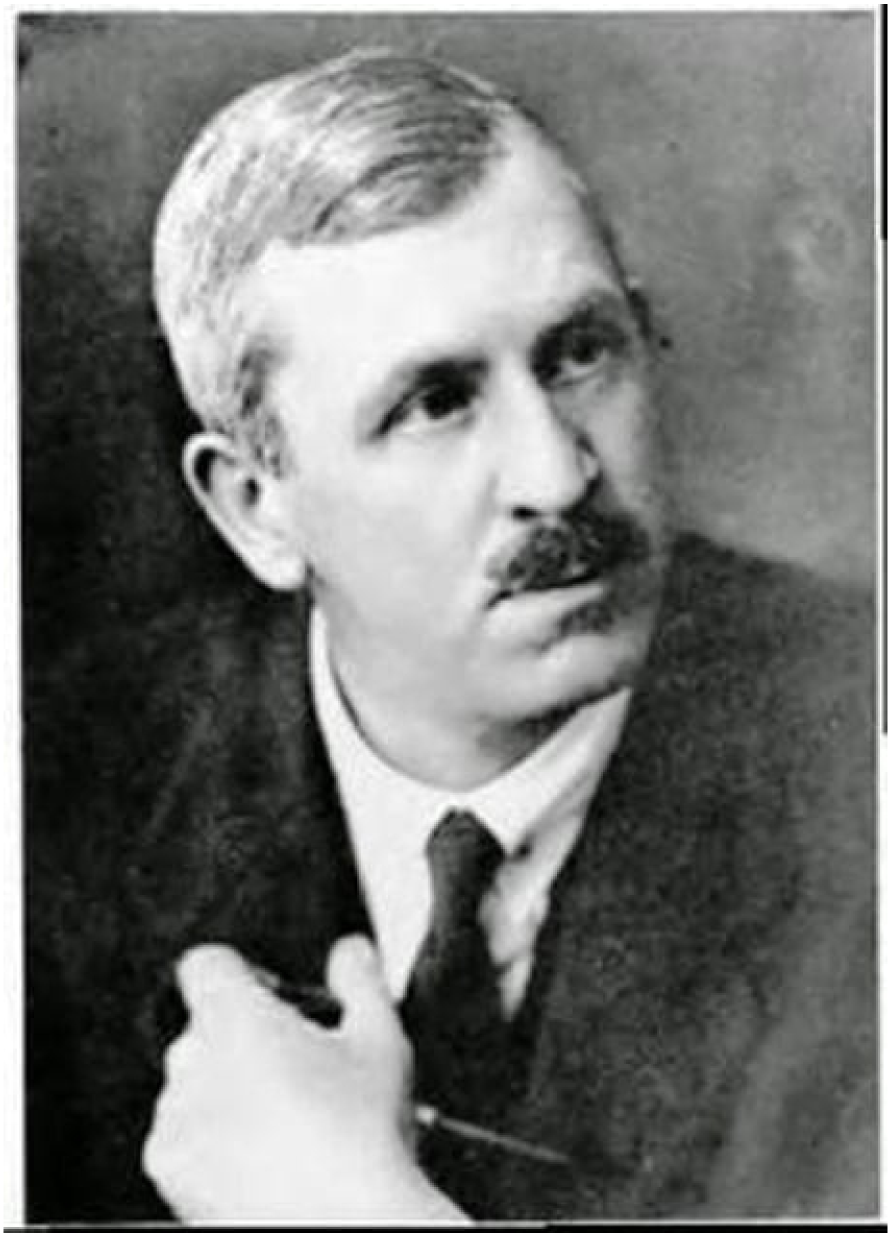
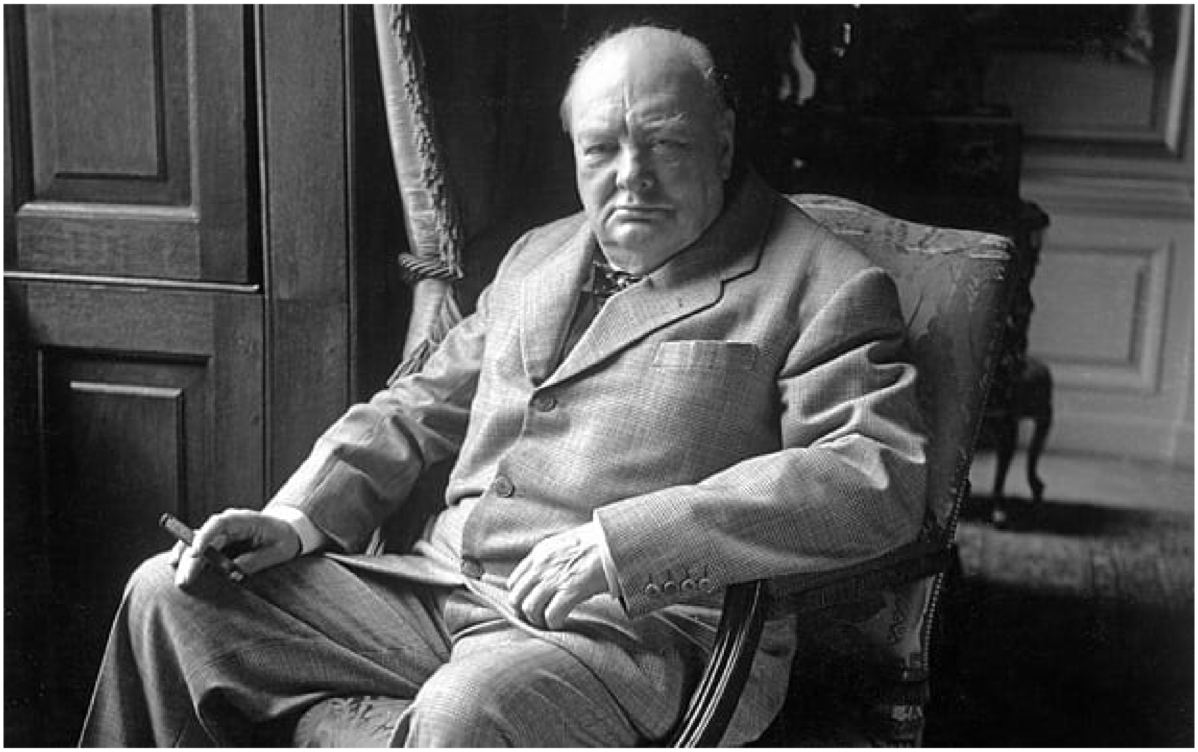
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d6207-12banimus.jpg`

Dr. Jung Dreams of H.G. Baynes and Winston Churchill **(2019-03-07 03:30)**

[1]





He twice dreamed of Baynes after his death, each time in connection with Churchill, and each time when Churchill was actually in Switzerland, though C. G. did not know this at the time.

For instance, he dreamed that he was sitting at a dinner table with Churchill or Roosevelt when a group of English officers, among whom was Baynes, in civilian clothes, came in.

At this time Churchill had landed near Zurich for his plane to refuel on his way to Africa.

A second dream was similar to the first, except that Roosevelt was not there.

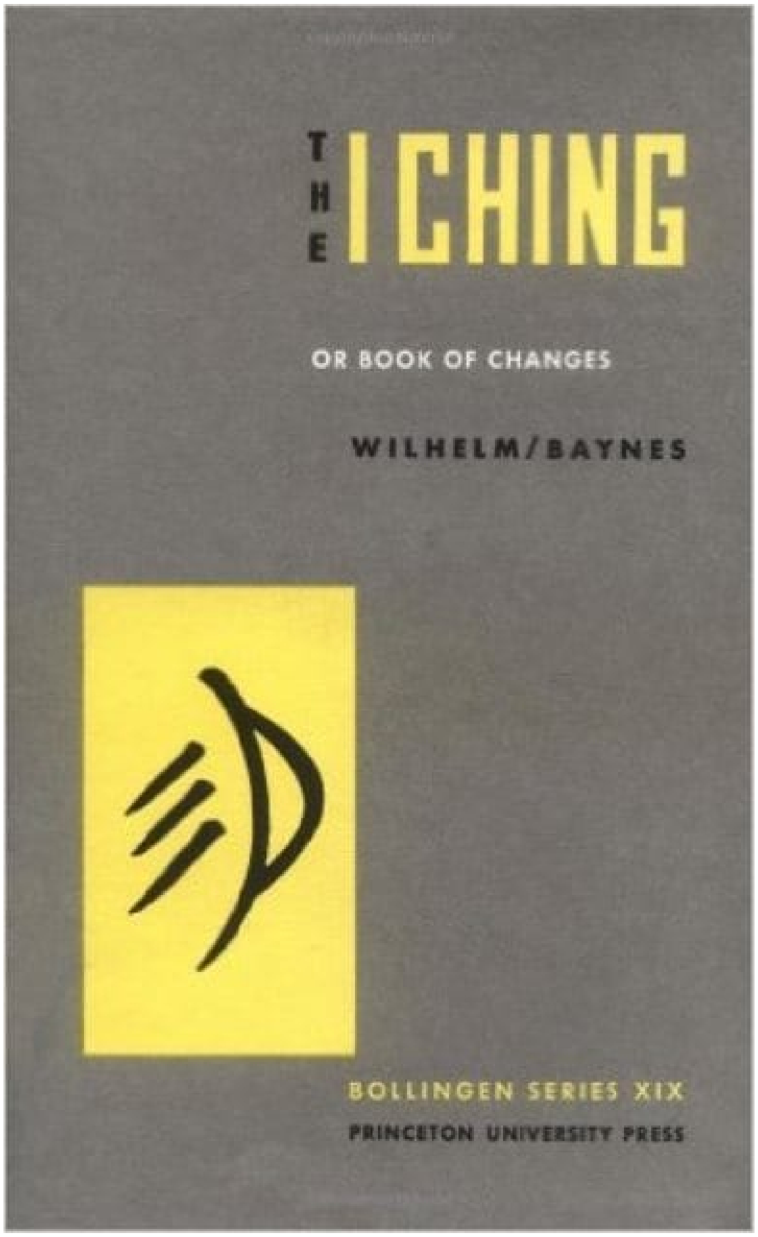
This time, Churchill was spending one night in Geneva on his way to Yalta.

He told us a lot about this visit and his contact with Churchill. Esther Harding, Conversations with Jung, Page 13

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/735e8-12bbaynes.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ea82c-12bchurchill.jpg`

Carl Jung on “I Ching” – Anthology (2019-03-07 03:30)

[1]



I do not use the I Ching very often myself but it has always given me something. Carl Jung, Jung-Ostrowski, Page 56.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Pages 259-261

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it. Carl Jung, Letters Vol. II, Pages 343-344

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy. Carl Jung, 1925 Seminar, Page 80

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Pages 584-585

If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it. Not in vain has the book been the secret treasure of the sages. Carl Jung, Letters Vol. I, Page 201

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Pages 259-261

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4d6dc-12bching.jpg`

A seventeen year old girl dreams of a Horse (2019-03-07 05:18)

[1]

A seventeen year old girl dreams:

I was coming home at night. Everything is as quiet as death.

The door into the living room is half open, and I see my mother hanging from the chandelier, swinging to and fro in the cold wind that blows in through the at night.

I get up and discover that a frightened horse is tearing through the rooms.

At last it finds the door into the hall, and jumps through the hall window from the fourth floor into the street below.

I was terrified when I saw it lying there, all mangled.

Jung's comments:

The gruesome character of the dreams is alone sufficient to make one pause.

All the same other people have anxiety dreams now and then.

We most therefore look more closely into the meaning of the two main symbols, "mother" and "horse".

They must be equivalents, for they both do the same thing, they commit suicide.

"Mother" is an archetype and refers to the place of origin, to nature, to that which passively creates…. It also means the unconscious, our natural and instinctive life… The word "mother" which sounds so familiar, apparently points to the best-known, the individual mother, to "my mother."

But the mother-symbol points to a darker background which eludes conceptual form…

If we apply our findings to the dream, its interpretation will be, "The unconscious life is destroying itself."

It is evident that "horse" is an equivalent of "mother," with a slight shift of meaning. The mother stands for life at its origin, the horse for the merely animal life of the body.

If we apply this meaning to the text of our dream, its interpretation will be, "The animal life is destroying itself."

Both dreams point to a grave organic disease with a fatal outcome.

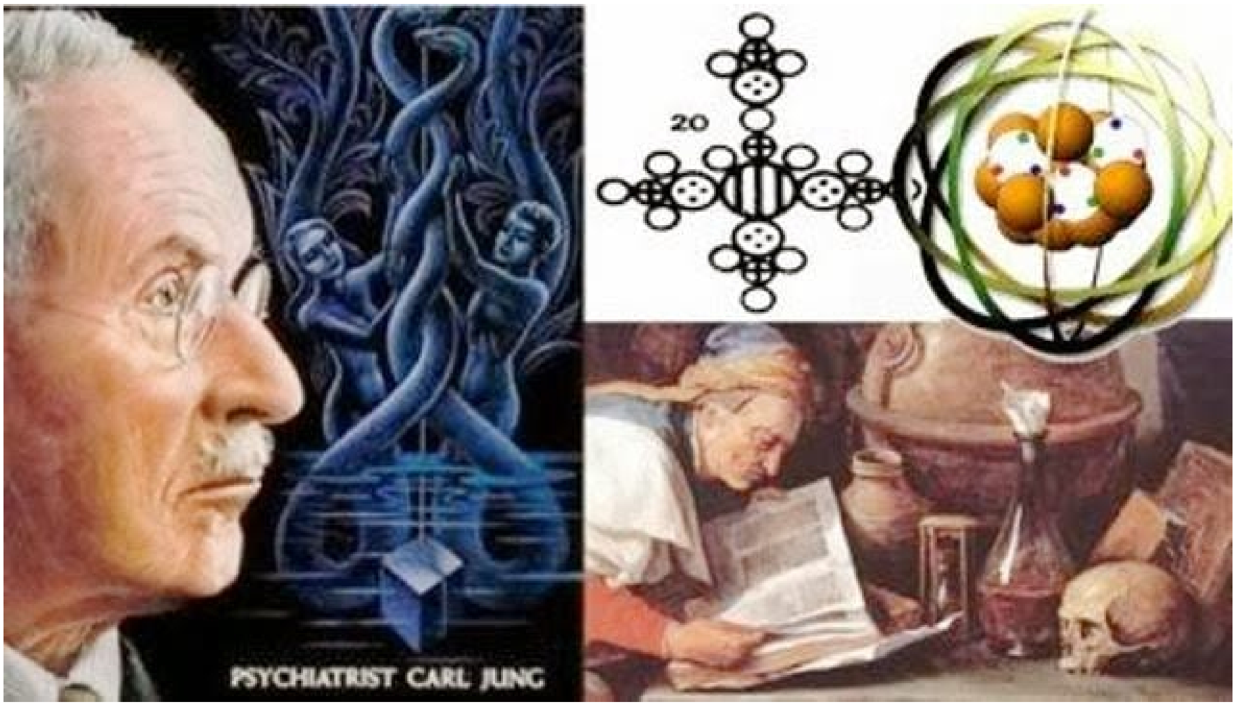
This prognosis was soon confirmed. C.G. Jung; Dreams; Dreams, C.G. Jung, pages 106 – 109.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ec7bf-horse.jpg`

The "newness" in the individual psyche is an endlessly varied recombination of age-old components.

(2019-03-07 05:25)

[1]



Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.

The "newness" in the individual psyche is an endlessly varied recombination of age-old components.

Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being.

That is to say, our ancestral components are only partly at home in such things.

We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend.

Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.

Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.

But it is precisely the loss of connection with the past, our up-rootedness, which has given rise to the "discontents" of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up.

We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.

We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.

We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.

The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. Carl Jung, Memories Dreams and Reflections

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/85f99-ancestors.jpg`

Spirituality and Personality by Graeme Chapman (2019-03-07 05:26)

[1]

Soul in Bondage

SPIRITUALITY AND PERSONALITY by Graeme Chapman
Spirituality for Ministry (1998)

The way we express who we are, the way we live out our spirituality, will depend, to a considerable extent, on personality structure.

No two individuals are identical. We are each unique. However, this uniqueness is not so extreme as to rule out similarities, or clusters of similarities.

To illustrate the way in which personality influences the way our spirituality is expressed I have chosen to focus on Jung’s understanding of personality structure and on the nine types posited by the Enneagram. While it is recognized that there are those who are dismissive of Jung and others who are critical of trait psychology, reflected in the Enneagram, I am using both approaches because I find them insightful and helpful.

Jung, himself, argued that psychological theories reflect the personal struggles, pathologies and personalities of those who generate them. This is unavoidable. They emerge out of the need for self-healing.

Those who are dismissive of psychology argue that differences between psychological paradigms and treatment modalities cancel out the legitimacy of the entire exercise. Wilber, on the other hand, contends that differences between paradigms and modalities can be explained on the basis of the level of personality structure that they address. According to Wilber, Jungian psychology addresses the first of the transpersonal bands between the total organism, or what I have called the body/self, and unity consciousness.1

I also suspect that different individuals will be drawn to different psychological theories because their personality structure is reflected in the presuppositions of a particular theory, because that theory offers them healing, or because it justifies their blocking further development by authenticating the defensive stand they are taking. Like attracts like.

All such theories offer us a handle on reality, in this case, our own reality. The theories, however, are not the reality. The reality itself is far more subtle and complex. There is a sense in which we need a range of paradigms and treatment modalities to compensate for omissions and to offset exaggerations. Ultimately, we need to discern and follow our own insights and guidance.

The fact that I find Jung's Analytical Psychology helpful says a lot about me. It also reflects recent developments in my journey, as well as methodologies I find helpful. Furthermore, it has afforded valuable insight into the relationship between unconscious motivation and what theologians talk about as human sinfulness. [29]

Reaction to trait psychology has been generated by a range of motivations. Some react to any form of stereotyping, or classification. Others react because they are uncomfortable confronting aspects of themselves reflected in different typologies. Responses to the Enneagram are usually either wildly enthusiastic or angrily dismissive.

If it is recognized that the Enneagram is a tool to help us understand ourselves, and to bring us to a point of repentance and conversion, it can be helpful. Whatever factors contribute to making us who we are–genetic, hormonal, environmental–the clustering of similar characteristics in certain individuals is so conspicuous as to allow us to legitimately conclude that certain people are very much alike. If the Enneagram is used, not as a procrustean bed, a prison, or a definitive straight jacket, but as a means of our exploring our enthusiasms and the reactions we have on others, it can help us mature in self-understanding, wisdom and compassion.

The following chapters, on Jung and on the Enneagram, should help you appreciate that one of the reasons we express our spirituality differently from each other is related to our different personalities. If you do not find these chapters helpful, I suggest you explore alternative paradigms. [29]

1 K. Wilber, No Boundary: Eastern and Western Approaches to Personal Growth, Boston and London, Shambhala, 1981, 11-12

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1. `http://upload.wikimedia.org/wikipedia/commons/2/25/Brooklyn_Museum_-_Soul_in_Bondage_-_Elihu_Vedder_-_overall.jpg`

Carl Jung on “The Last One” to Hans Schmid Guisan **(2019-03-07 05:33)**

[1]

Dear Friend,

Your letter strengthens my conviction that reaching an agreement on the fundamental principles is impossible, because the point seems to be precisely that we do not agree.

To this end the ucs. uses every means, and be it ever so hair-raisingly stupid.

For instance, I have gone to the most stupid trouble to explain my viewpoint to you, while all the time you have been under a wrong impression in that you did not notice that that
sentence in my first letter, in which I talked about the purification of thinking, was purely hypothetical and referred exclusively to the ideally oriented introvert.

It is on precisely this sentence that he is riding, right now, toward the perfection of his type, and thus into hell.

But in my last letter I consistently differentiated between the ideally oriented and the compensated types.

So when you say that the introvert would have to evaluate his thinking by feeling, this is precisely and absolutely correct, and does in no way contradict what I said.

And, by the way, you have of course understood everything quite correctly, but suddenly your ucs. reminds you again of that misunderstood sentence and confuses everything anew.

But this is a comedy, meant to prevent the feared union.

This union, which should not come about, is the union of the pairs of opposites in ourselves.

This is what the devil wants to prevent at any cost.

But it shall be nevertheless.

You constantly keep describing to me how the extravert achieves the perfection of his type.

Well, I've known that for ages.

What I am talking about, however, is how he can get out of his type.

I have given you detailed arguments for why the process of realization is a process of gaining knowledge, and nothing else.

You do not offer the slightest evidence that realization might be something different.

On the contrary, your example of the realization of values shows that this is a process of evaluation.

As already stated, it is only by underestimating the thinking process that you can conceive of evaluation as doing and put the accent on it.

But that's not where the accent should be.

It has long been a known fact that the extravert realizes his mistrust to a much too little extent.

That's why I'm talking of it.

As far as the last passage is concerned, well, reread your letter carefully— I haven't got it with me here— and you will understand my conclusion.

That you had something else in mind I could not know.

It strikes me that, when speaking of knowledge, you always seem to have only the concept of "scientific" knowledge in mind.

That is why I spoke of "living" knowledge as opposed to "scientific" knowledge.

This distinction seems to have escaped you.

If, as you think, life can be a substitute for this knowledge, we wouldn't need it.

But then— how really stupid of life to create that knowledge which it does not need at all.

In that case we need no longer bother about knowledge at all but simply go on living without racking our brains.

You are again forgetting that life stands on two legs, doing and thinking.

So, if life can be a substitute for the Christian doctrine, what's the point of the doctrine?

But how can I come to live a Christian life, if not through the doctrine?

Even Christ taught, and did not simply live.

If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

If you feel like calling your thinking "feeling," you should tell me, for then I will also turn the thing around and call my feeling "thinking."

You would be the first person to protest, because then I would simply foist my feelings on you, making them your thoughts.

You would be flabbergasted by that, because then we would be right in the middle of a neurotic state of mind.

If you conceive of your thinking as feeling, you will leave the door wide open for hysterical projections.

Then talking is no longer possible.

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

So one could well risk trying to give the introvert at least that much credit, namely, that his thinking could be more or less correct.

You are right insofar as the process of realization is a feeling process in the extravert—well, certainly, so long as he is not compensated.

We have just established, however, that we are now speaking of the compensated, and not of the "ideal," type.

So long as even the realization process is a feeling process, there remains no room for thinking at all.

And if the introvert mistakes even his feeling for thinking, well, what will become of his feeling?

There reigns a terrible confusion about the realization of thoughts and feelings.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking.

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

I call the realization of thoughts hidden in feeling an act of thinking, and the realization of feelings hidden in thinking an act of feeling.

Turning things around again only foolishly confuses matters and leads to nothing.

Moreover, such a reversion leads to reversed results: for if I call my realizing act of feeling an act of thinking, I will again think my feelings as I did before, which is precisely the crazy thing to do, and the extravert will feel his thoughts, thus committing the same blunder as before.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

For starters, he must learn that thinking cannot be replaced at will by feeling, and that a thinking process cannot arbitrarily be seen as feeling.

This is exactly the nonsense from which he suffers.

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with.

His thinking has long since become refined enough, but the feelings therein are not yet realized; feelings can, in God's name, only be felt, but they can't— and that's the devil of it— ever be thought.

It is true that it seems to him as if the realization of his feeling muddied and smudged his thinking, just as it seems to the extravert as if he killed his feelings.

These evil things apply only to the hopelessly rationalistic slant in our thinking and feeling, however—in other words, to our so highly praised reason, into which we have advanced too far.

I won't say anything more about the "famous extravert," because I realize that all of a sudden he has now transferred onto the introvert what he had formerly claimed to have taken over from that other extravert.

Here one has to wait until matters have cleared up in him.

I believe you when you say that the feelings of the extravert are not cooled off by the knowledge of the object as it really is, but he himself cools off the object because, contrary to before, he treats it badly, and again disproportionately so.

I do not give the object credit for cooling off, because for the object this is quasi unavoidable.

For the object made the same mistake, by taking the other's fantasy at face value.

Humans are close to one another only in the collective; in the individual sphere, they are separated by a huge distance, more so because they have to strive for separation and differentiation than because of being actually different.

That the introvert need not be careful with his thinking toward another introvert, but must, on the contrary, help him perfect his own thinking, is certainly true for the beginning of an analysis, provided the other introvert is not someone who has already carried his thinking to extremes (ideal type).

Once the ideal type is reached, a quasi- total blocking of thinking takes place, which is lifted only momentarily when the introvert has realized a feeling.

Vice versa, the same may be true for the extravert.

When I speak of the "intentions" of the extravert, I am well aware that it is just this that the extravert realizes to a much too little extent.

He simply has these intentions (power tendency) in the ucs.

And that is also why the extravert violates his object, for the ucs. takes effect.

The more unconscious, the worse.

Regarding terminology, I must remark that the ideally oriented extravert is always archaic.

He merely has differentiation on the one side, and archaism on the other, just like the introvert.

It is necessary to reach the ideal type.

It seems we agree on that.

Now the question is how to get out of it.

This is possible only through self-communion, and this is true for both types, for both of them are too extraverted, because we are too extraverted in general.

This is the task of our time, which still has a monastery or desert of the soul in store for us.

This is what is so damned bitter and difficult.

Contact in the "human" and "civil" spheres, but anything to do with the "soul" cut off and kept ready for the development of individuality.

"Understanding" is a way toward a collective flattening of the individual and is discarded by fate.

It seems to me that scientifcally it is possible to come to an understanding about the general principles of the types but not about the finer nuances.

This is simply beyond what language can do.

After all, everyone conceives of the linguistic signs for the various concepts in terms of what they have understood.

Now I would like to arrange the terms in question schematically:

I. Introverted

Conscious Thinking as the logical rational function (adapted and universally valid).

Feeling as tones of feelings subordinate to thinking, and as an emotional reaction to what had been cognized by thinking; weak as far as the outward effect is concerned.

Unconscious

Feeling as a sporadic act of intuition = a complex of emotion, with an undeveloped thought- content.

Undeveloped, therefore archaic, symbolic, ambiguous, phenomenal, irrational, actus purus naturae, can only imperfectly be formulated and grasped intellectually, projected.

II. Extraverted

Conscious

Feeling as the logical (logic of feeling) rational function (adapted and universally valid).

Thinking as intellectual processes subordinate to feeling, and as a reaction to what had been felt (what had been comprehended by feeling).

Weak as far as the outward effect is concerned.

Sensation, subordinate to feeling, a not very distinctive (or even disturbed) organ function.

Thinking as a sporadic act of intuition = a complex of thoughts, with an undeveloped content of feeling and sensation.

The other attributes as above.

III.

The general task is the assimilation of the ucs.

The content of the ucs. contains dispositions

1. for outer life = concrete actions,

2. for inner life = subjective thinking and feeling.

IV.

Therefore, the assimilation of the ucs. is achieved by both 1. acting (experience via the object)239 and 2. thinking, feeling as purely inner experience, or experience via the subject.

V.

It is not determined a priori what must be done in a concrete way, and what must be inwardly lived.

This is decided by what is possible (subjectively and objectively).

VI.

α. The ucs. content is collective, that is, subjective and objective, exopsychic and endopsychic, irrational, hence interfering with adaptation. (I.e., adaptation to the world and to the subjective condition, insofar as we have rationally cognized and felt it. I am referring only to the analyzed person here.)

β. The ucs. content is a unity of outer and inner meaning.

γ. It is not exclusively valid either (1) for the outer or (2) for the inner realm, but for both together, that is, for their operating together.

VII.

The ucs. content is symbolic, that is, encompassing the outside and the inside, because the symbol is (1) an act, but not in the sense of an act pure and simple, and (2) a thought, but not in the sense of a rational concept.

VIII.

The symbol is thought and act combined into a unity, collectively and individually, socially and egoistically.

IX.

The general analytical task is accomplished by the assimilation of the ucs. content.

Therefore the ucs. content is the object at which the analytically educated libido aims (The way of education is via the object and the subject.)

X.

The general object at which the libido aims has the significance of a cultural ideal.

It is the dearest and the highest (the treasure hard to obtain), hence a religious goal, thus hinting at bringing together all the strongest strivings.

XI.

Company of like types eases things, and holds fast to what is already given, thus serving the extension and consolidation of what had been taken [from the other].

Balance and understanding are possible, desirable, and absolutely to be strived for. (Being.)

XII.

Company of unlike types complicates things, as it is an obstacle, and for that very reason an absolute necessity of development, hence also a temptation to regression.

He who does not win in this process, loses.

Balance and understanding are impossible, neither desirable nor to be strived for.

The disparity can be obscured only by deceit and violence.

The only thing in common is the goal. (Becoming.)

In the meantime, and after long deliberation, the problem of resistance against understanding and coming to an agreement has become clear to me.

73) who helped me to gain that insight.242

She saw the devil in a vision; he spoke to God, and said the following about the psychology of devils: "Her belly is so swollen, because her greed was boundless, for she filled herself and was not sated, and so great was her greed that, had she been able to gain the whole world for herself, she would gladly have made the effort and, moreover, would have liked to reign also in the heavens.

I have the same greed.

Could I win all the souls in heaven and earth and in the purgatory, I would gladly capture them."

So the devil is the devourer.

To understand = comprendere = katasyllambanein, and also to devour.

Understanding and agreement are an act of swallowing.

One should not let oneself be swallowed, however, unless one is really someone who can overpower the monster from within.

Provided, too, that the other accepts the role of Fafnir and devours indigestible heroes.

So it is better not to "understand" people who might be heroes, because this will not agree at all with oneself.

One can go under through them. In the wish to understand, which seems to be so ethical and all human, there lurks a devil's will, which, though I myself may not notice it at first, definitely makes itself felt to the other.

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences.

The core of the individual is a mystery of life, which dies when it is “grasped.”

That is also why symbols want to keep their secrets; they are mysterious not only because we are unable to clearly see what is at their bottom.

For the symbol wants to prevent Freudian interpretations, which are indeed so pseudo- correct that they never fail to have an effect. For ill people, “analytical” understanding is as healingly destructive as cauterization or thermocautery, but
healthy tissue is banefully destroyed by it.

After all, it is a technique we learned from the devil, always destructive, but useful where destruction is necessary.

We can commit no greater error, however, than to apply the principles of this technique to an analyzed psychology.

But there’s still more to this!

All understanding as such, being an integration into general viewpoints, contains the devil’s element, and kills.

It tears another life out from its own peculiar course, and forces it into something foreign in which it cannot live.

That is why, in the later stages of analysis, we must help the other to come to those hidden and unopenable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell.

Actually, there must not be any understanding and agreement on this, even if it were possible, as it were.

But if understanding and agreement on this have become generally and obviously possible, the symbol is then ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell.

Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water, which gushed forth mightily.

Then I had to dig a trench and a deep hole, in which I collected all the water and let it flow back into the depths of the earth again.

In this way salvation is given to us in the unopenable and unsayable symbol, for it protects us by preventing the devil from swallowing the seed of life.

The threatening and dangerous thing about analysis is that the individual appears to be understood: the devil takes away and eats up his soul, which had been born into the light as a
naked and exposed child, robbed of its protective cover.

This is the dragon, the murder, which always threatens the newborn Son of God.

He must be hidden once again from the "understanding" of men.

True understanding, however, seems to be what is not understood, yet still is and is effective.

When Ludwig the Saint once visited St. Giles incognito, and when the two, who did not know each other, caught sight of each other, they both fell to their knees before the other, and embraced and kissed— but did not talk.

Their gods knew each other, and their humanness followed.

We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own.

We have to understand the ill person, however, for he is in need of the cauterizing remedy.

We should bless our blindness for the other's mysteries, because it prevents us from devilish deeds of violence.

We should be confidants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability.

A story told in The Little Flowers of Saint Francis of Assisi (1340; English edition 1905), the most popular biography of St. Francis, written by an anonymous Italian friar: Ludwig of Thuringia (1214– 70), king of France, having heard of the sanctity of Brother Giles (in German: Aegidius), one of the first companions of St. Francis, went to meet him.

They had never met before in their lives, but knelt down and embraced each other, without speaking a word.

When asked why he had not spoken to the King, St. Giles answered that nothing had needed to be said because "the light of divine wisdom revealed his heart to me and mine to him" (ibid., p. 111). Carl Jung, Han Guisan Schmid, Pages 131-142.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/9302a-62bthe2blast2bone2bletter.jpg`

Carl Jung on the "Transcendent Function." (2019-03-07 06:52)

[1]

The transference phenomenon is an inevitable feature of every thorough analysis…

– Carl Jung, CW 16, par. 283

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Questions and Discussion

Dr. Mann’s question: “Is it not by intuition that one arrives most easily at the transcendent function, and if a person is lacking in that function—that is, in intuition—are not the difficulties greatly increased?

Must one not reach the transcendent function alone, that is, unaided?”

Dr. Jung: It depends very much on the person’s type as to what part intuition plays in finding the transcendent function.

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.

Lecture

At our last meeting I told you all that I could about the making of the Psychology of the Unconscious and its effect on me.

It was published in 1912, as Wandlungen und Symbole der Libido.

The problem it brought to focus in my mind was that of the hero myth in relation to our own times.

With the fundamental thesis of the book, namely the splitting of the libido into a positive and a negative current, Freud was, as I have said, in utter disagreement.

The publishing of the book marks the end of our friendship.

Today I would like to speak about the subjective aspect of the Psychology of the Unconscious.

When one writes such a book, one has the idea that one is writing about certain objective material, and in my case I thought I was merely handling the Miller fantasies with a certain point in view together with the attendant mythological material.

It took me a long time to see that a painter could paint a picture and think the matter ended there and had nothing whatever to do with himself.

And in the same way it took me several years to see that it, the Psychology of the Unconscious, can be taken as myself and that an analysis of it leads inevitably into an analysis of my own unconscious processes.

Difficult as it is to do this in a lecture, it is this aspect I would like to discuss, tracing out especially the ways in which the book seemed to forecast the future.

As you remember, the book begins with a statement about two kinds of thinking that can be observed: intellectual or directed thinking, and fantastic or passive automatic thinking.

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.

I took Miss Miller’s fantasies as such an autonomous form of thinking, but I did not realize that she stood for that form of thinking in myself.

She took over my fantasy and became stage director to it, if one interprets the book subjectively.

In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

As a form of thinking I held it to be altogether impure, a sort of incestuous intercourse, thoroughly immoral from an intellectual viewpoint.

Permitting fantasy in myself had the same effect on me as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will.

It shocked me, in other words, to think of the possibility of a fantasy life in my own mind; it was against all the intellectual ideals I had developed for myself, and so great was my resistance to it, that I could only admit the fact in myself through the process of projecting my material into Miss Miller's.

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman.

As a matter of fact, Miss Miller did afterwards become entirely deranged.

During the war I had a letter from the man who was Miss Miller's doctor in America, telling me that my analysis of her fantasy material had been a perfectly correct one, that in her insanity the cosmogonic myths touched upon had come fully to light.

Also Flournoy, who had her under observation at the time I first read her material, told me that my analysis had been correct.

There was such a tremendous activity of the collective unconscious that it is not surprising she was finally overcome.

I had to realize then that in Miss Miller I was analyzing my own fantasy function, which because it was so repressed, like hers, was semi-morbid.

When a function is repressed that way, it becomes contaminated by material from the collective unconscious.

So Miss Miller would, in a way, be a description of my impure thinking; and thus in this book the question of the inferior function and the anima comes up.

In the second part of the book there comes the "Hymn of Creation."

This is the positive expression of the unfolding of energy: or generating power—it is the way up.

The "Song of the Moth"4 is the way down; it is light created, and then creating going to its end, a kind of enantiodromia.

In the first case it is the period of growth, of youth, of light and summer.

In the moth the libido is shown to burn its wings in the light it has created before; it is going to kill itself in the same urge that brought it to birth.

With this duality in the cosmic principle, the book ends.

It leads up to the pairs of opposites, that is, to the beginning of the Types. The next portion of the book deals with creative energy in a different aspect.

Energy can show itself in manifold forms and in a process of transition from6 one form to another.

The basic transformation is that which ensues when the energy passes from strictly biological needs into cultural achievements.

From this point on it is a matter of evolution.

How is it possible then to get across from the sexual, for example, to the spiritual, not only from the scientific standpoint, but as a phenomenon in the individual?

Sexuality and spirituality are pairs of opposites that need each other.

How is the process that leads from the sexual stage to the spiritual stage brought about? The first image that comes up is the hero.

It is a most ideal image whose qualities change from age to age, but it has always embodied the things people value the most.

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

The unconscious makes the hero symbol, and therefore the hero means a change of attitude.

But this hero symbol comes also from the unconscious, which is also nature, that same nature which is not the least interested in the ideal that man is struggling to formulate.

Man comes then into conflict with the unconscious, and this struggle is that of winning free from his unconscious, his mother.

His unconscious, as I said, forms images of perfect people, but when he tries to realize these hero types, another trend in the unconscious is aroused, [a trend] to the attempt to destroy the image.

So is developed the terrible mother, the devouring dragon, the dangers of rebirth, etc.

At the same time the appearance of the hero ideal means the strengthening of the hopes of man.

It gives man the notion that he can reorganize the lines of his life if the mother will allow it.

This can't be done by a literal rebirth, so it is accomplished by a transformation process, or psychological rebirth.

But this is not to be done without serious battle with the mother.

The paramount question becomes, Will the mother allow the hero to be born? And then, what can be done to satisfy the mother so that she will allow it?

Thus we come to the idea of the sacrifice as embodied in the bull-sacrifice of Mithras. This is not a Christian but a Mithraic idea.

The hero himself is not sacrificed, but his animal side, the bull.

A discussion of the role of the mother or unconscious as both birthplace and source of destruction leads to the idea of the dual mother role, or the existence of the pairs of opposites in the unconscious, the principle of construction and the principle of destruction.

A sacrifice must be done in order to cut the hero away from the power of the unconscious and give him his individual autonomy.

He has to pay himself off and contrive to fill the vacuum left in the unconscious. What is to be sacrificed? According to mythology, it is childhood, the veil of Maya, past ideals.
In connection with this I may say there is a passage in the Psychology of the Unconscious upon which I have often been attacked.

I have said there that the greatest help in getting one over the dangers of the rebirth and breaking away from the mother was to be found in regular work.

Sometimes in thinking over this I have thought that was a cheap and inadequate way of meeting this tremendous problem, and then I have been inclined to side with my critics.

But the more I have thought of it, the more I have been convinced that after all I was in the first place correct, and our regularly repeated efforts to throw off unconsciousness—that is, by regular work—has
made our humanity.

We can conquer unconsciousness by regular work but never by a grand gesture. If I say to a Negro, how do you deal with your unconscious?

He gives as answer, “By work.” “But,” I say, “your life is all play.”

This he vehemently denies and explains to me that much of his life passes in the performance of the most laborious dances for the spirits.

Dancing to us is really play, it is lightness and grace, but for primitives it is really hard work.

All ceremonies may be said to be work, and our sense of work to be derivative therefrom.

Following this theme further, I can give the illustration of the action of the Australian Negro when he is sick. He goes to a place where his churinga is hidden in the rocks.
He rubs it.

The churinga is full of healthy magic, and when he rubs it, this gets into his system and his sickness goes into the churinga which then is put back in its place in the rocks where it can digest the sickness and refill itself with healthy magic. That replaces prayer.

We would say one got strength from God through prayer, but the primitive gets strength from God by work.

If you have followed these explanations at all, you will have seen that the material could not fail to make a great impression on me, I mean the mythological material with which I was working.

One of the most important influences was that I elaborated Miss Miller's morbidity into myths in a way satisfactory to myself, and so I assimilated the Miller side of myself, which did me much good.

To speak figuratively, I found a lump of clay, turned it to gold and put it in my pocket.

I got Miller into myself and strengthened my fantasy power by the mythological material. Then I continued my active thinking, but with hesitancy.

It seemed as if my fantasy were going away from the material. At this time I wrote little.

Through the fact that I worried about my difficulty with Freud, I came to study Adler carefully in order to see what was his case against Freud.

I was struck at once by the difference in type.

Both were treating neurosis and hysteria, and yet to the one man it looked so, and to the other it was something quite different.

I could find no solution.

Then it dawned on me that possibly I was dealing with two different types, who were fated to approach the same set of facts from widely differing aspects.

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted

sides into me.

By discussion with my personal friends, I found that because of this continued projection into them of my inferior function, I was always in danger of depreciating them.

My patients I could take impersonally and objectively, but my friends I had to meet on a feeling basis, and as feeling is a relatively undifferentiated function in me, and therefore in the unconscious, it naturally carried a heavy load of projections.

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

It was equally annoying to my extravert friends to have to admit an inferior introvert within themselves.

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.

There were contained in this several mistakes which I afterwards could rectify.

Thus, for example, I thought that an extravert must always be a feeling type, which was clearly a projection growing out of the fact of my own extraversion being associated with my unconscious feeling.

All of this is the outside picture of the development of my book on the types.

I could perfectly well say this is the way the book came about and make an end of it there.

But there is another side, a weaving about among mistakes, impure thinking, etc., etc., which is always very difficult for a man to make public.

He likes to give you the finished product of his directed thinking and have you understand that so it was born in his mind, free of weakness.

A thinking man's attitude toward his intellectual life is quite comparable to that of a woman toward her erotic life.

If I ask a woman about the man she has married, "How did this come about?" she will say, "I met him and loved him, and that is all."

She will conceal most carefully all the little back alleys of the erotic highway she has travelled, all the little meannesses, and squinting situations that she may have been involved in, and she will present you with an unrivalled perfection of smoothness.

Above all she will conceal from you the erotic mistakes she has made.

She will not have it that she has been weak in this her strongest function. Just so with a man about his books.

He does not want to tell of the secret alliances, the faux pas of his mind.

This it is that makes lies of most autobiographies.

Just as sexuality is in women largely unconscious, so is this inferior side of his thinking largely unconscious in a man.

And just as a woman erects her stronghold of power in her sexuality, and will not give away any of the secrets of its weak side, so a man centers his power in his thinking and proposes to hold it as a solid front against the public, particularly against other men.

He thinks if he tells the truth in this field it is equivalent to turning over the keys of his citadel to the enemy.

But this other side of his thinking is not repellent to a woman, and therefore a man can usually speak freely of it to a woman, particularly to a certain sort of woman.

As you know I think of women as belonging in general to two types, the mother and the hetaira. The hetaira type acts as the mother for the other side of men's thinking.

The very fact of its being a weak and helpless sort of thinking appeals to this sort of woman; she thinks of it as something embryonic which she helps to develop.

Paradoxical as it may seem, even a cocotte may sometimes know more about the spiritual growth of a man than his own wife.

Now at this time, inasmuch as I was actively thinking, I had to find some way to reserve myself, so to speak, and to pick up the other, the passive side of my mental life.

This, as I have said, a man dislikes to do because he feels so helpless.

He can't quite manage it, and feels inferior—it is as though he were a log being tossed about in a stream, and so he gets out of it as soon as possible.

He repudiates it because it is not pure intellect—even worse than that, it might be feeling.

He feels himself a victim of all of that, and yet he must deliver himself over to it in order to get at his creative power.

Since my anima had been definitely awakened by all that mythological material I had been working with, I was forced now to give attention to that other side, to my unconscious inferior side

in other words. This sounds very easy I know, but it is a statement a man hates to make.

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

That is to say, I turned all my libido within in order to observe the dreams that were going on.

It has been said by Léon Daudet that dreams do not only appear in the sleep but, having a life of their own, they continue also during the daytime below the level of consciousness.

This is of course not a new idea, but one that cannot be emphasized too often. One is able to catch dreams best at night because one is then passive.
However, with a dementia praecox patient it can be observed how the dreams come to the surface even in the daytime, because these people are passive all the time, so to speak, and simply turn themselves
over to the dream life.

A thinking man's mind is active during the day (and remember I am speaking now exclusively of men; the process is different in women), but no dreams can be caught in this state.

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.

But it cannot be done by just lying down on a couch and relaxing, it has to be done by a definite giving over of the libido in full sum to the unconscious.

I trained myself to do this; I gave all my libido to the unconscious in order to make it work, and in this way I gave the unconscious a chance, the material came to light and I was able to catch it in flagrante.

I found that the unconscious is working out enormous collective fantasies.

Just as, before, I was passionately interested in working out myths, now I became just as much interested in the material of the unconscious.

This in fact is the only way of getting at myth formation.

And so the first chapter of the Psychology of the Unconscious became most correctly true.

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.

I have tried to fuse these two currents of outer and inner experience in the book of the Types, and have termed the process of the fusion of the two currents the transcendent function.

I found that the conscious current went one way and the unconscious another, and I could not see where they could become together.

The individual tends toward an abysmal split, for the intellect can only dissect and discriminate, and the creative element lies out of reach of the intellect in the unconscious.

The possibility of a mediation between the conscious and the unconscious, which I have formulated in the transcendent function, came as a great light.

Now the time is up and I have told you a very great deal, but do not assume that I have told all! Carl Jung,1925 Seminar, Pages 27 -36

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Carl Jung on the “Hieros Gamos” and “Eros.” (2019-03-07 07:06)

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Hieros gamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung, Memories Dreams and Reflections, Page 395.

In contemporary times, Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Carl Jung, CW 11, Para §755. Also in Liber Novus, Footnote 200, Page 299.

Salome is an anima figure. She is blind because she does not see the meaning of things. Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros. But such a definition would be excessively intellectual. It is more meaningful to let the figures be what they were for me at the time namely, events and experiences. Carl Jung, Memories Dreams and Reflections, Page 182 also in Liber Novus, Footnote 161, Page 247.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments.

They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them.

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes.

Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view.

At this point the fact forces itself on my attention that beside the field of reflection there is another equally broad if not broader area in which rational understanding and rational modes of representation find scarcely anything they are able to grasp. This is the realm of Eros.

In classical times, when such things were properly understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.

I might, as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abysses of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love,

Eros is a kosmogonos, a creator and father-mother of all higher consciousness. I sometimes feel that Paul’s words ’Though I speak with the tongues of men and of angels, and have not love" might well be the first condition of all cognition and the quintessence of divinity itself.

Whatever the learned interpretation may be of the sentence "God is love,*’ the words affirm the complexio oppositorum of the Godhead.

In my medical experience as well as in my own life I have again and again been faced with the mystery of love, and have never been able to explain what it is.

Like Job, I had to ’lay my hand on my mouth. I have spoken once, and I will not answer/* (Job 40:4f.) Here is the greatest and smallest, the remotest and nearest, the highest and lowest, and we cannot discuss one side of it without also discussing the other.

No language is adequate to this paradox. Whatever one can say, no words express the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful Love "bears all things" and "endures all things’* (i Cor. 13:7).

These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love."

I put the word in quotation marks to indicate that I do not use it in its connotations of desiring, preferring, favoring, wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole. Being a part, man cannot grasp the whole.

He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see.

"Love ceases not" whether he speaks with the "tongues of angels," or with scientific exactitude traces the life of the cell down to its uttermost source.

Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions. If he possesses a grain of wisdom, he will lay down his arms and name the unknown by the more unknown, ignotum per ignotius that is, by the name of God.

That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error. Carl Jung, Memories Dreams and Reflections, Pages 352-354.

The god-sun is the highest good; the devil is the opposite. Thus have ye two gods. But there are many high and good things and many great evils. Among these are two god-devils; the one is the BURNING ONE, the other the GROWING ONE. The burning one is EROS, who hath the form of flame. Flame giveth light because it consumeth.

The growing one is the TREE OF LIFE. It buddeth, as in growing it heapeth up living stuff. Eros flameth up and dieth. But the tree of life groweth with slow and constant increase through unmeasured time. Good and evil are united in the flame Good and evil are united in the increase of the tree. In their divinity stand life and love opposed. Innumerable as the host of the stars is the number of gods and devils. Each star is a god, and each space that a star filleth is a devil. But the empty-fullness of the whole is the pleroma. The operation of the whole is Abraxas, to whom only the ineffective standeth opposed. Four is the number of the principal gods, as four is the number of the world's measurements. One is the beginning, the god-sun.

Two is Eros; for he bindeth twain together and outspreadeth himself in brightness. Three is the Tree of Life, for it filleth space with bodily forms. Four is the devil, for he openeth all that is closed. All that is formed of bodily nature doth he dissolve; he is the destroyer in whom everything is brought to nothing. Carl Jung, Memories Dreams and Reflections, Page 385 and Liber Novus, Page 351.

Like many sons, Adler had learned from his "father" not what the father said, but what he did.

Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

The idea dawned on me that Eros and the power drive might be in a sense like the dissident sons of a single father, or the products of a single motivating psychic force which manifested itself empirically in opposing forms, like positive and negative electrical charges, Eros as a patiens, the power drive as an agens, and vice versa.

Eros makes just as great demands upon the power drive as the latter upon the former. Where is the one drive without the other? On the one hand man succumbs to the drive; on the other hand, he tries to master it. Carl Jung, Memories, Dreams and Reflections, Page 153.

Woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros . . . is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. Carl Jung, CW 9ii, par. 29.

Eros is a questionable fellow and will always remain so . . . . He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony. Carl Jung, CW 7, par. 32.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros. Carl Jung, CW 7, Par. 78.

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Par. 167.

In Transformations and Symbols of the Libido (1912) while discussing mythological conceptions of creative force, Jung drew attention to the "Orphic figure of Phanes, the ’Shining One,’ the first-born, the ’Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle" (CW B, §223). Phanes appears in Black Book 6 in the autumn of 1916.

In Transformations and Symbols of the Libido (1912), while discussing his concept of libido, Jung referred to the cosmogonic significance of Eros in Hesiod’s Theogony, which he linked with the figure of Phanes in Orphism and with Kama, the Hindu God of love Carl Jung, CW B, Para §223.

In 1917, Jung wrote a chapter on "the sexual theory" in The Psychology of the Unconscious Processes, which presented a critique of the psychoanalytic understanding of the erotic.

In his 1928 revision of this chapter, retitled "The Eros theory" he added:

"The Erotic .. , belongs on the one hand to the original drive nature of man . , .On the other hand it is related to the highest forms of the spirit.

It only thrives when spirit and drive are in right harmony ... ’Eros is a mighty daemon,’ as the wise Diotima said to Socrates ... He is not all of nature within us, though he is at least one of its essential aspects" (CW 7, §§32-33).

In the Symposium, Diotima teaches Socrates about the nature of Eros.

She tells him that" ’He is a great spirit, Socrates. Everything classed as a spirit falls between god and human.’

/ ’What function do they have?’ I asked, / ’They interpret and carry messages from humans to gods and from gods to humans.

They convey prayers and sacrifices from humans, and commands and gifts in return for sacrifices from gods.

Being intermediate between the other two, they fill the gap between them, and enable the universe to form an interconnected whole.

They serve as the medium for all divination, for priestly expertise in sacrifice, ritual and spells, and for all prophecy and sorcery.

Gods do not make direct contact with humans; they communicate and converse with humans (whether awake or asleep) entirely through the medium of spirits" (tr. C. Gill [London: Penguin, 1999], pp. 202e-203a.

In Memories Jung reflected on the nature of Eros, describing it as "a kosmogonos, a creator and father-mother of all consciousness" (p. 387).

This cosmogonic characterization of Eros needs to be distinguished from Jung's use of the term to characterize women's consciousness. See note 161, p. 246. Liber Novus, Footnote 104, Page 351.

Sprouting from him we see the tree of life, labeled vita ('life') while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis ('fire') and Eros (,love'). Its light points to the spiritual world of the divine child. Liber Novus, Appendix A, Page 364.

The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros. A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 366.

Eros is a principle that contains a commingling of all the fundamental activities of the soul just as much as it masters them, although its purpose is completely different. It is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Eros is desire, longing, force, exuberance, pleasure, suffering. Where Logos is ordering and insistence, Eros is dissolution and movement. They are two fundamental psychic powers that form a pair of opposites, each one requiring the other. Carl Jung, Liber Novus, Page 366.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Eros is not blind, since he regulates, just as well as Logos does, all fundamental activities of the soul. Carl Jung, Liber Novus, Page 365.

A figure like the prophet, which is clear and complete in itself, arouses less curiosity than the unexpected form of blind Salome, which is why one may expect that the formative process will first address the problem of Eros. Hence an image of Eve appears first, together with images of the tree and the serpent. This apparently refers to temptation, as already encapsulated in the figure of Salome. Temptation brings about a further movement toward the side of Eros. This in turn forebodes many adventurous possibilities, for which the wandering of Odysseus is the fitting image. Carl Jung, Liber Novus, Page 366.

Eros is subject to error in the flesh, but in the spirit it rises above the flesh and the inferiority of carnal error. Carl Jung, Liber Novus, Page 367..

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Carl Jung on "Yoga" - Anthology (2019-03-07 07:13)

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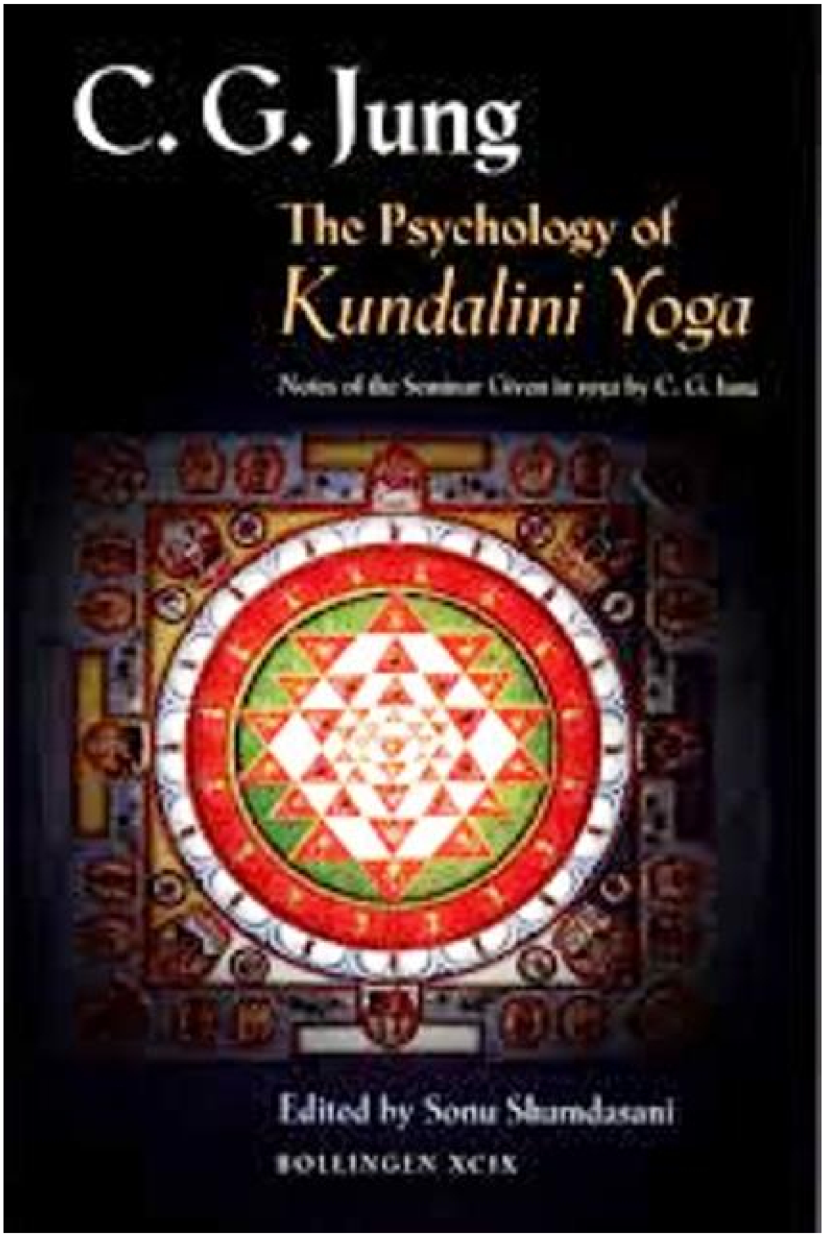

C. G. Jung

The Psychology of Kundalini Yoga

Notes of the Seminar Given in 1932 by C. G. Jung

Edited by Sonu Shamdasani

BOLLINGEN XCIX

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11; Page 500; Para 802.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Pages 497-498.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances. Carl Jung, Letters Vol. 1, Pages 497-498.

This [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind. Carl Jung, Letters Vol. 1, Pages 497-498.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Pages 95-97.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Pages 95-97.

...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

I have just said that we have developed nothing that could be compared with yoga. This is not entirely correct. True to our European bias, we have evolved a medical psychology dealing specifically with the kleshas. We call it the "psychology of the unconscious." Carl Jung, CW 11, Para 941.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

If you look long enough into a dark hole you perceive what is looking in. This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Pages 235-238.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a sort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ae29e-12byoga.jpg`

Carl Jung on "Types" - Anthology (2019-03-07 09:30)

Psychological Types
A REVISION BY R. F. C. HULL
OF THE TRANSLATION BY H. G. BAYNES
CG JUNG

The classification of individuals [By Type] means nothing at all Carl Jung, Jung-Evans Conversations, Page 23.

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Pages 186-187

Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Page 435.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Page 435.

As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560.

The classification of individuals [By Type] means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa. Carl Jung, Evans Conversations, Page 23.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. Carl Jung, Evans Conversations, Page 24.

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time. Carl Jung, Letters Vol. II, Pages 346-348

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it.” Sonu Shamdasani, Introduction 1925 Seminar, Page xi

So in my view an “ideally oriented type” is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type. The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

Experience has convinced me that there are not only different temperaments (“types”), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and the second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life. Carl Jung, CW 4, Para 762

Carl Jung: Since we do not know everything.... (2019-03-07 10:00)

[1]

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Since we do not know everything, practically every experience, fact, or object contains something unknown.

Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it.

As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced.

The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness.

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

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Carl Jung Quotations 14 (2019-03-07 11:54)

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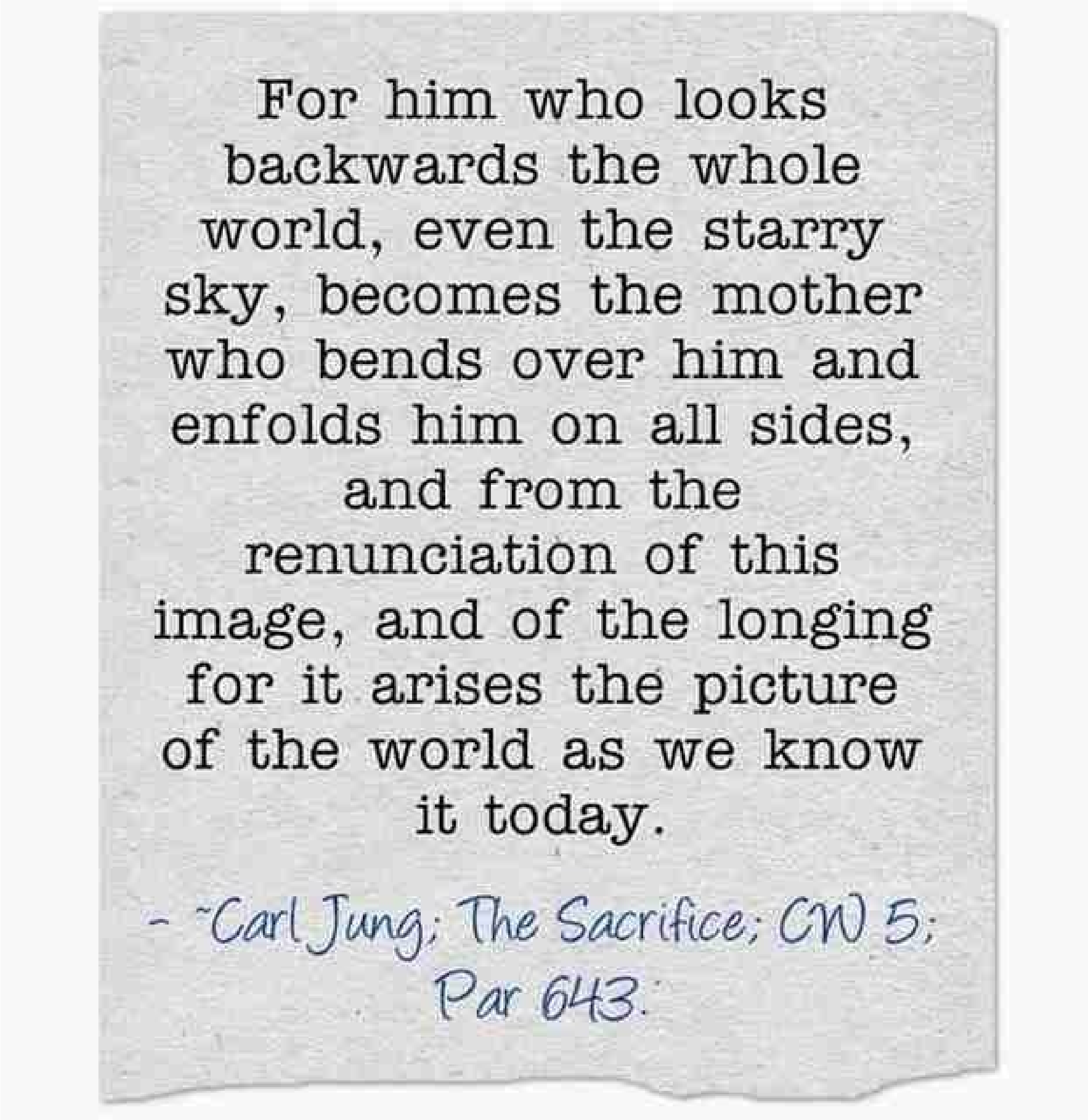
For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today.

- ~Carl Jung; The Sacrifice; CW 5; Par 643.

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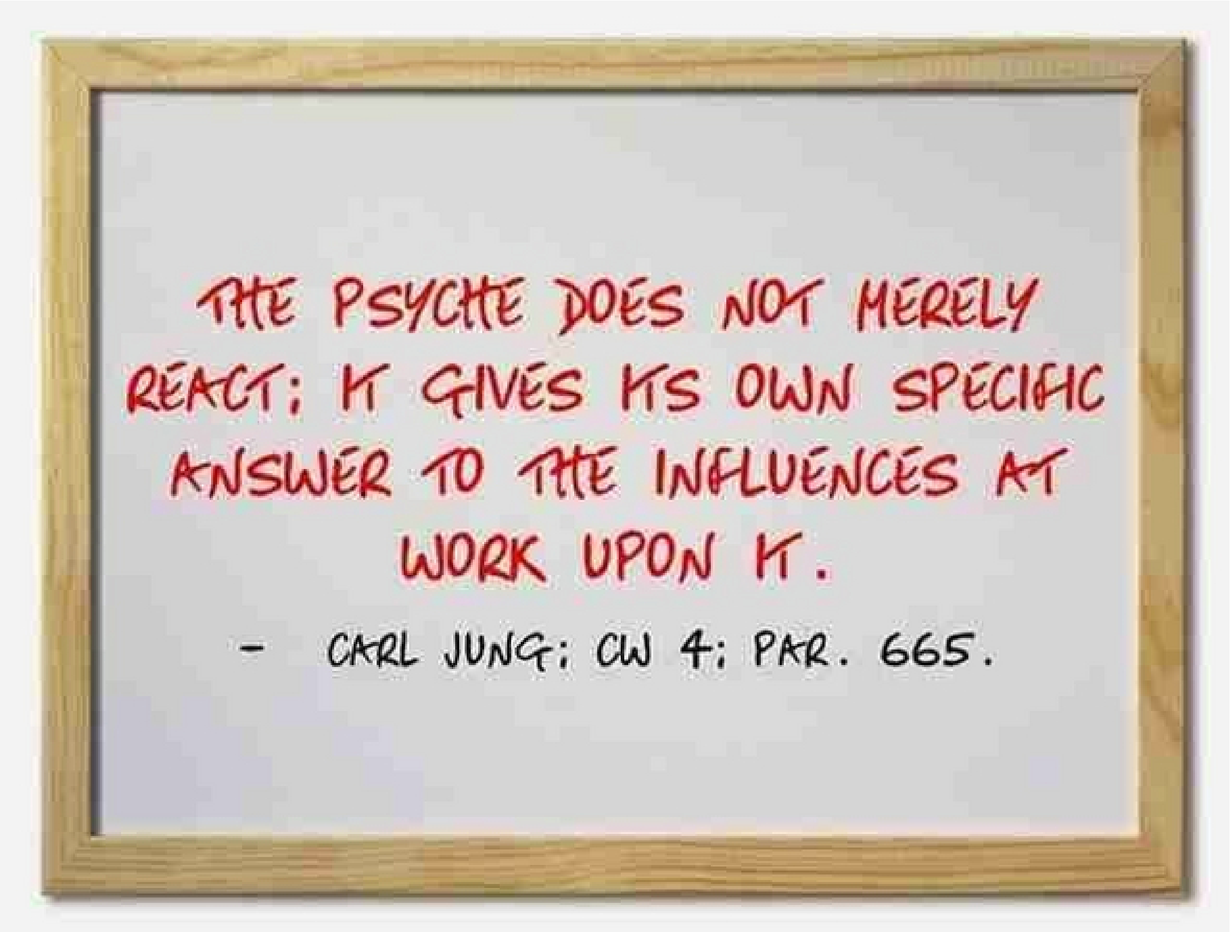

THE PSYCHE DOES NOT MERELY
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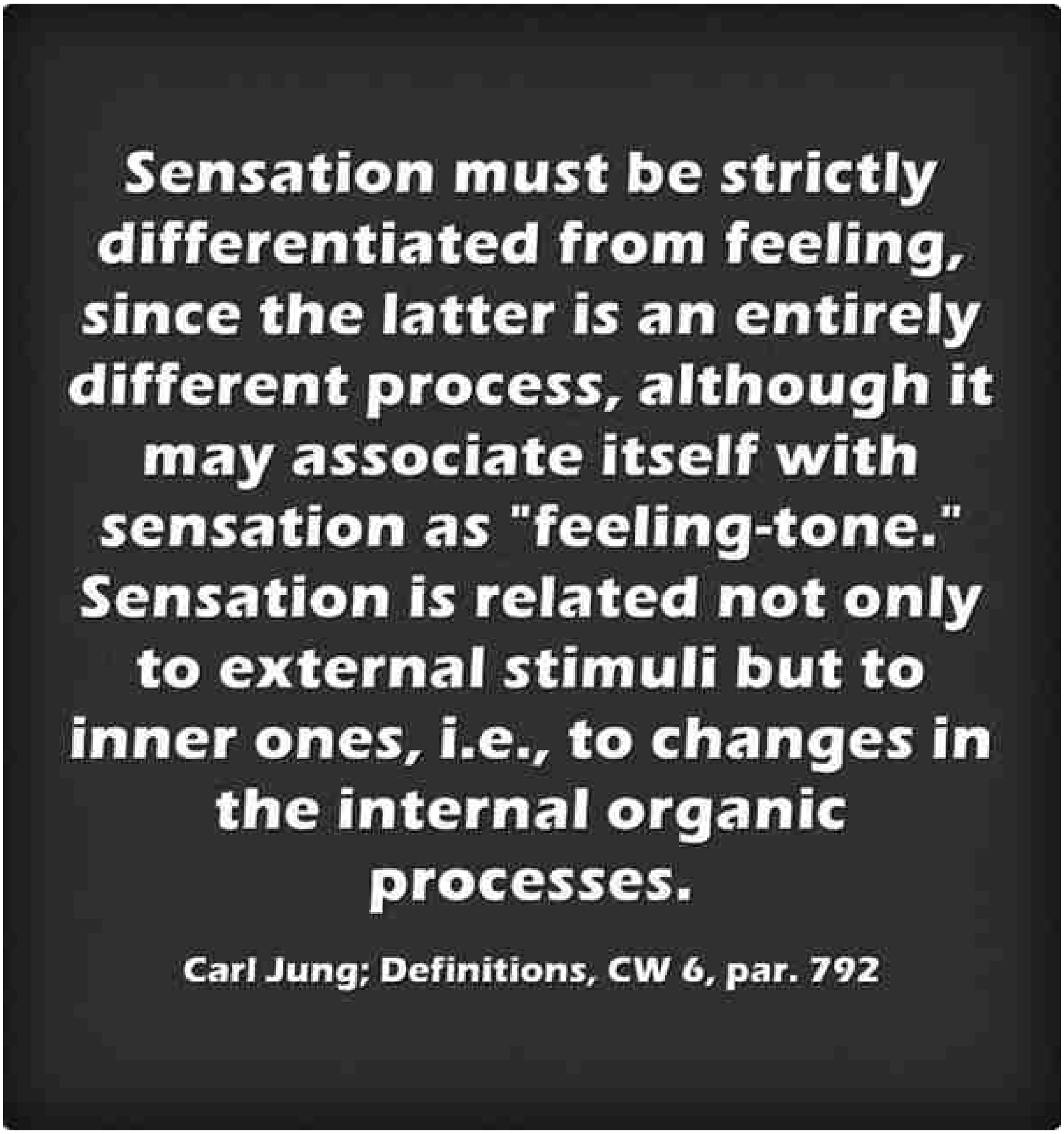
ANSWER TO THE INFLUENCES AT
WORK UPON IT.

- CARL JUNG; CW 4; PAR. 665.

The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung; Some Crucial Points in Psychoanalysis; CW 4; par. 665.



Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes.

Carl Jung; Definitions, CW 6, par. 792

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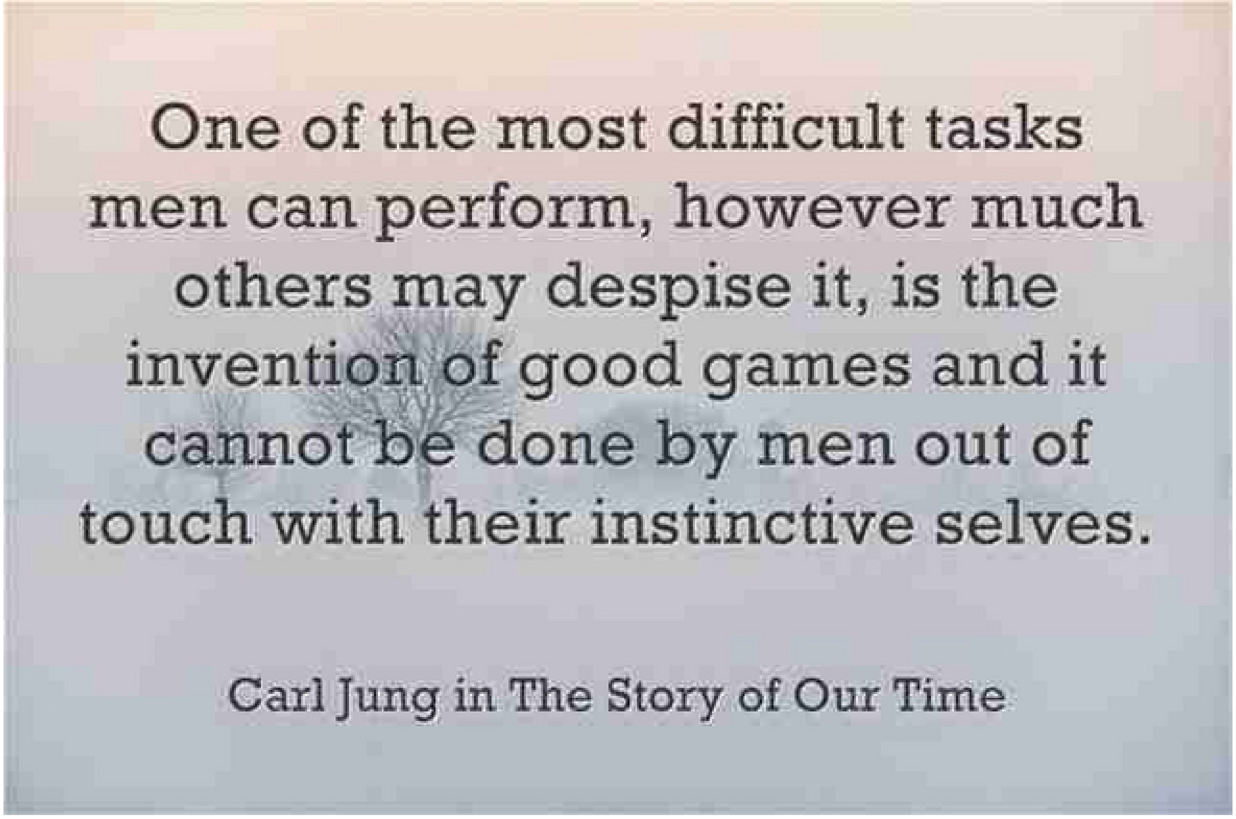

One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves.

Carl Jung in The Story of Our Time

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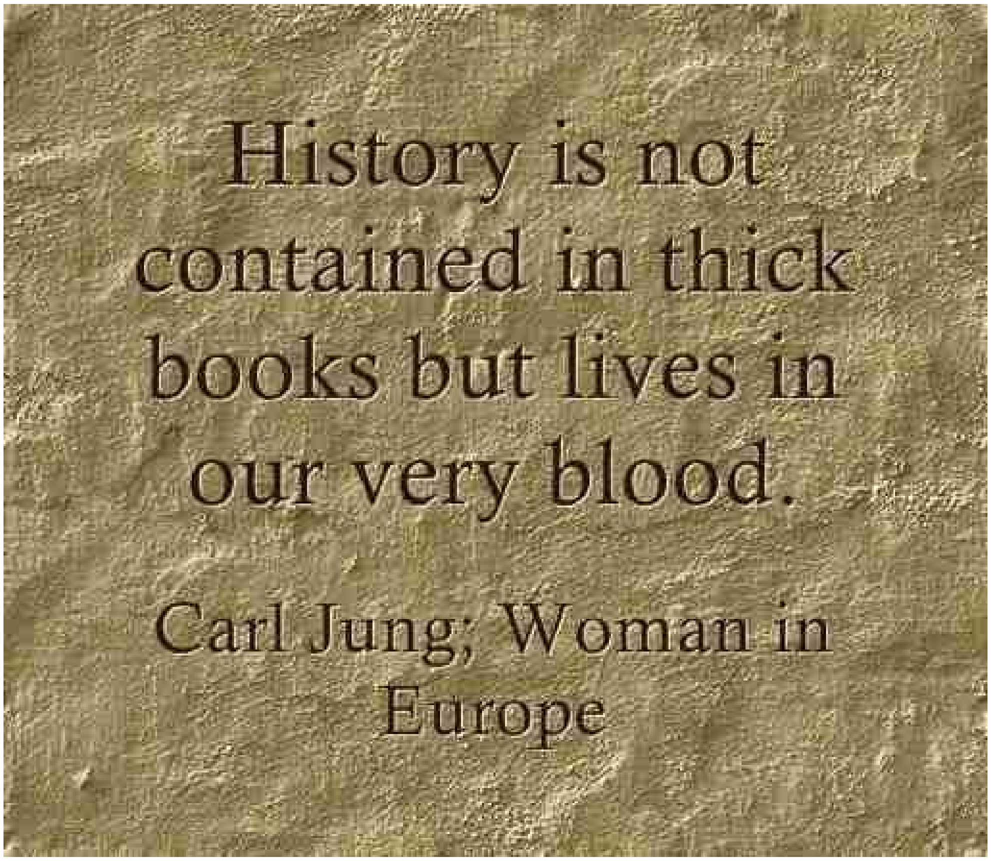

History is not contained in thick books but lives in our very blood.

Carl Jung; Woman in Europe

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If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.

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Carl Jung; Conclusion," CW 9ii, par. 423

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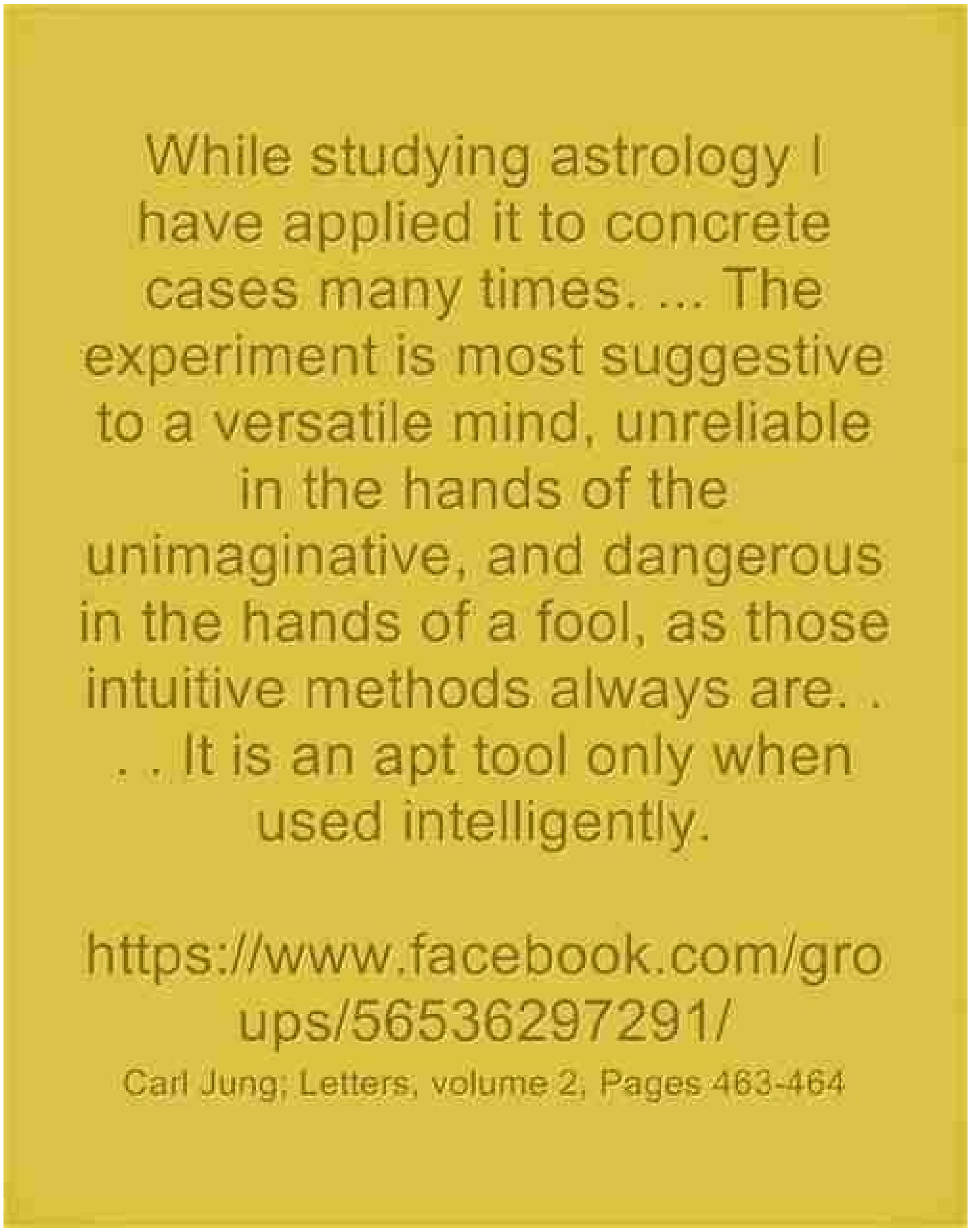

While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently.

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Carl Jung; Letters, volume 2, Pages 463-464

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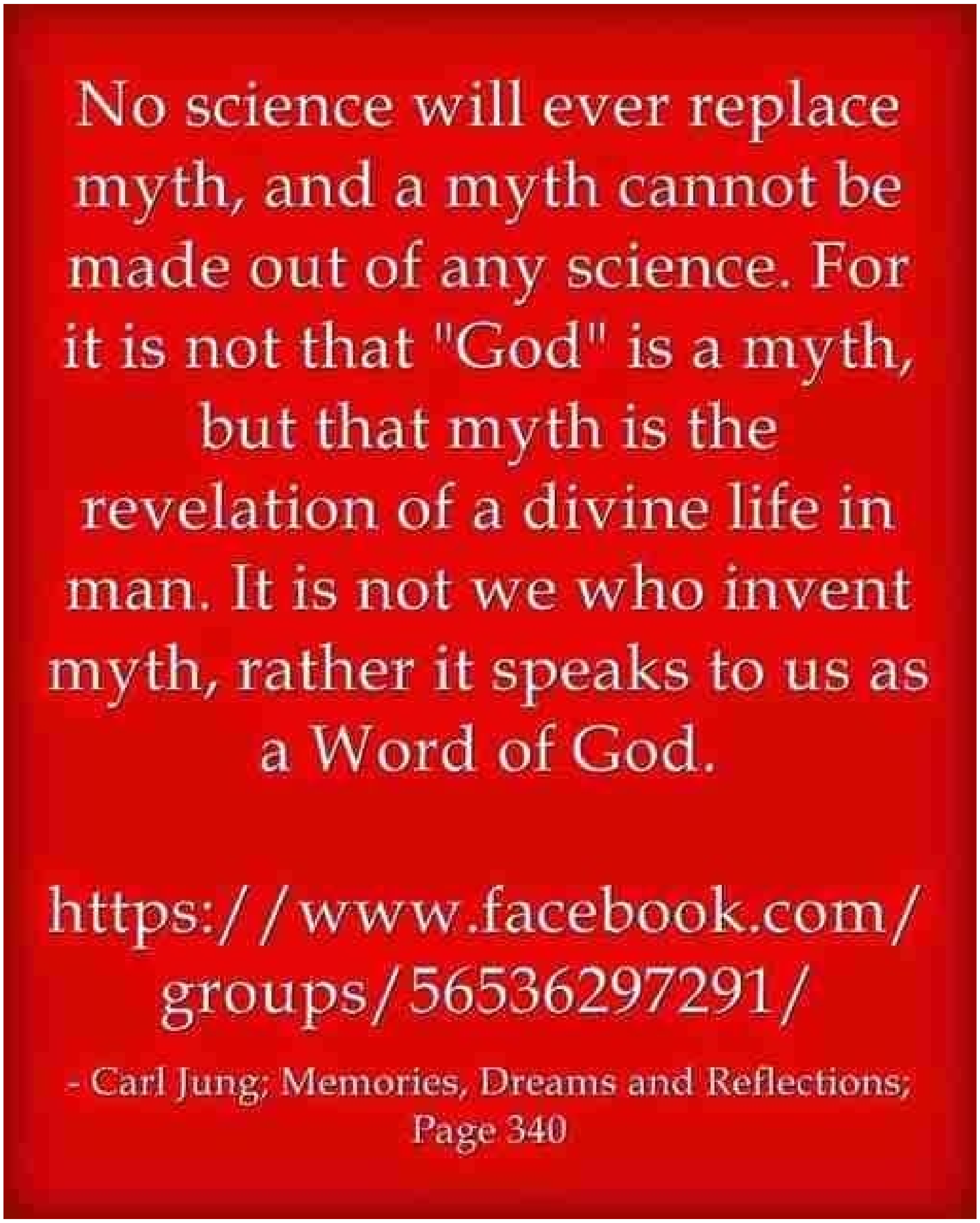

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God.

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- Carl Jung; Memories, Dreams and Reflections; Page 340

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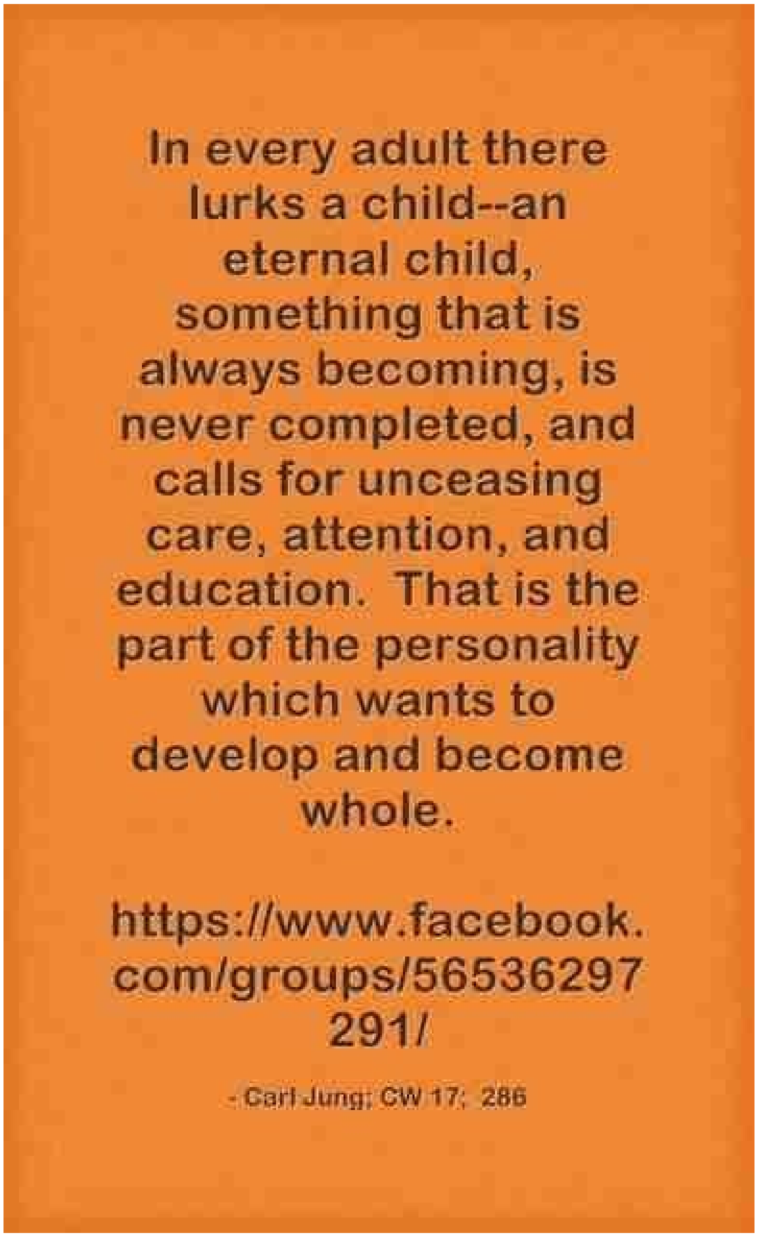

In every adult there lurks a child--an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole.

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- Carl Jung; CW 17; 286

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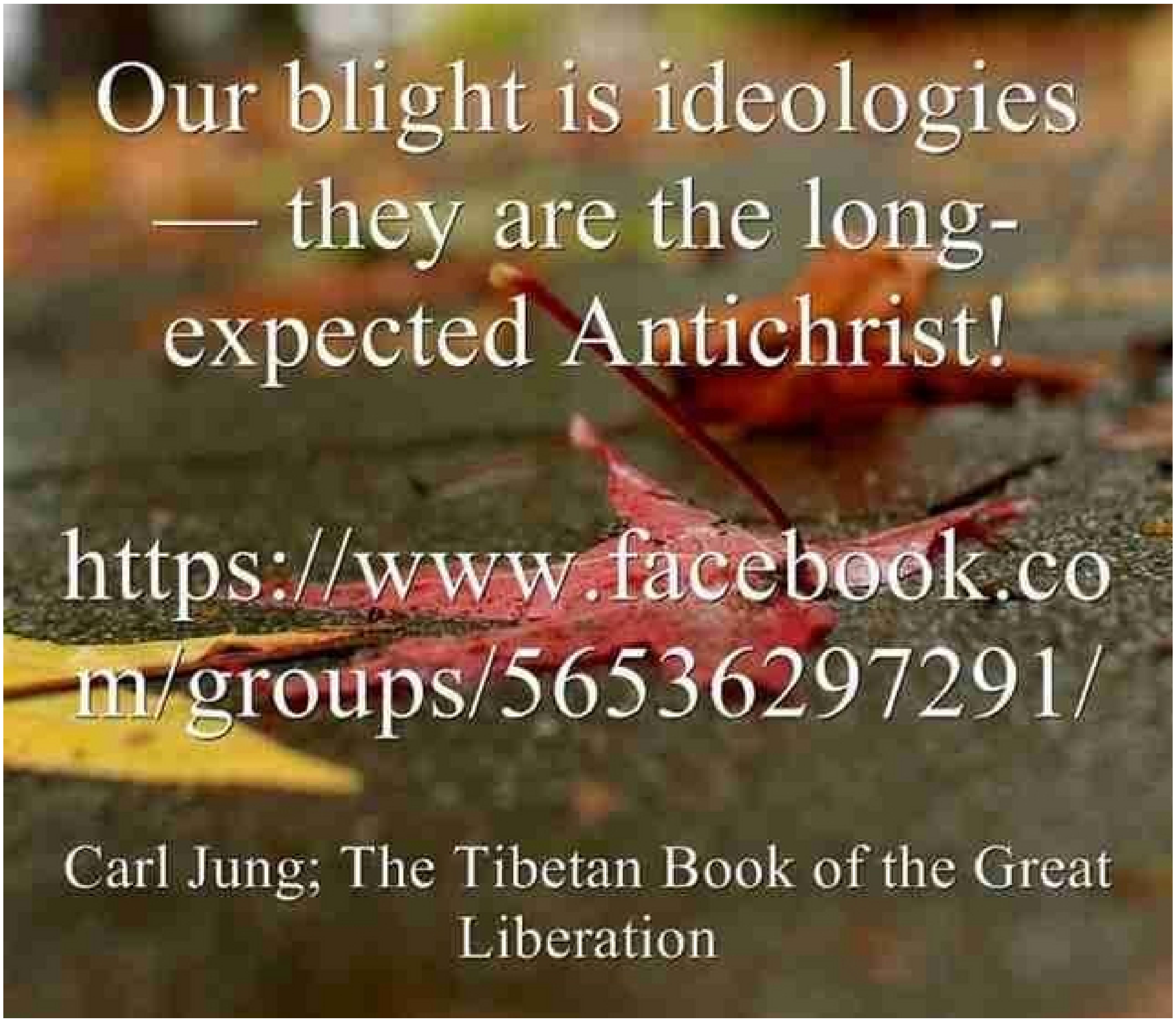

Our blight is ideologies — they are the long-expected Antichrist!

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Carl Jung; The Tibetan Book of the Great Liberation

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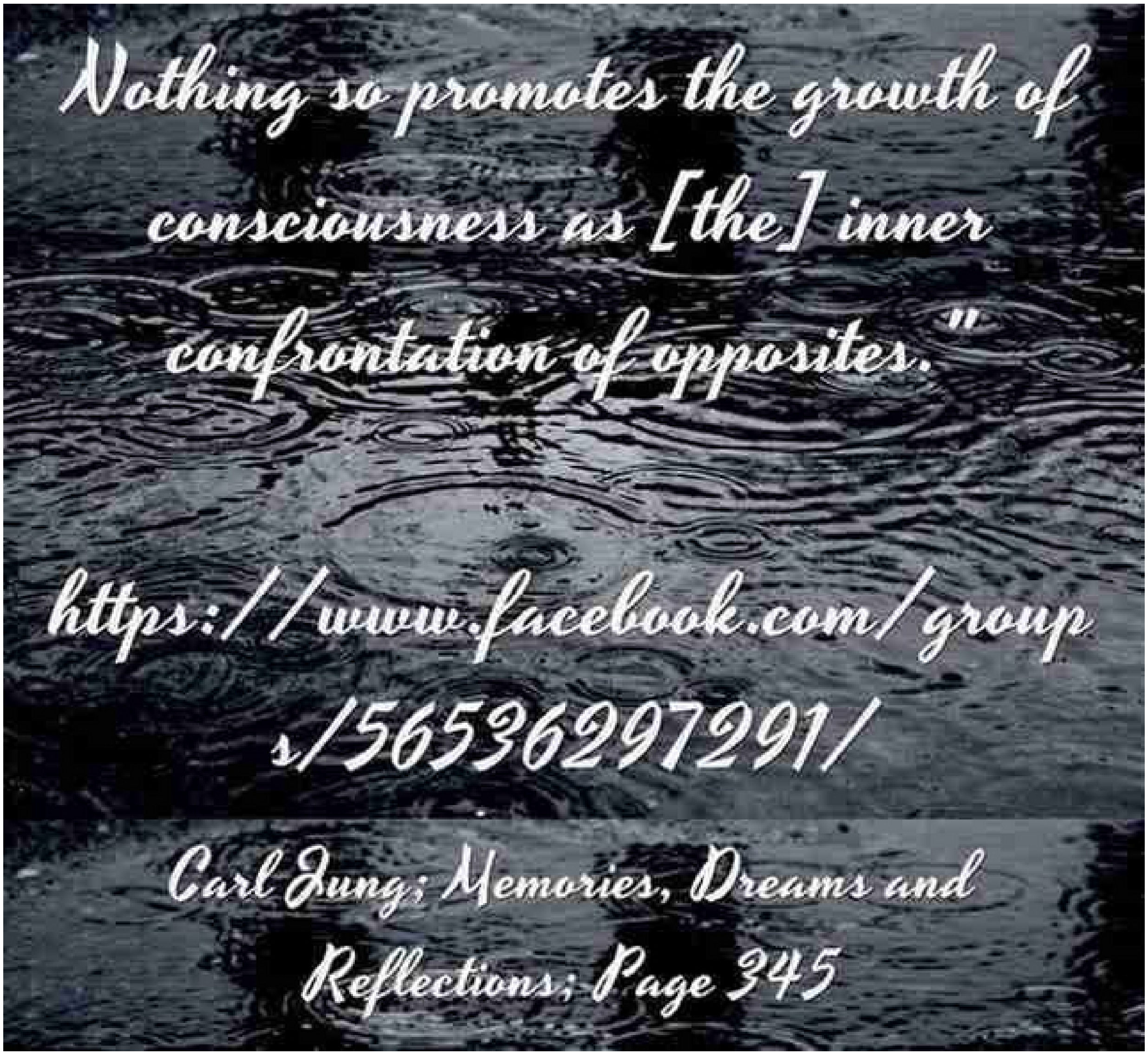

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites."
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Carl Jung; Memories, Dreams and Reflections; Page 345

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The kernel of all jealousy is lack of love."
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Carl Jung; Memories, Dreams and Reflections; Page 137.

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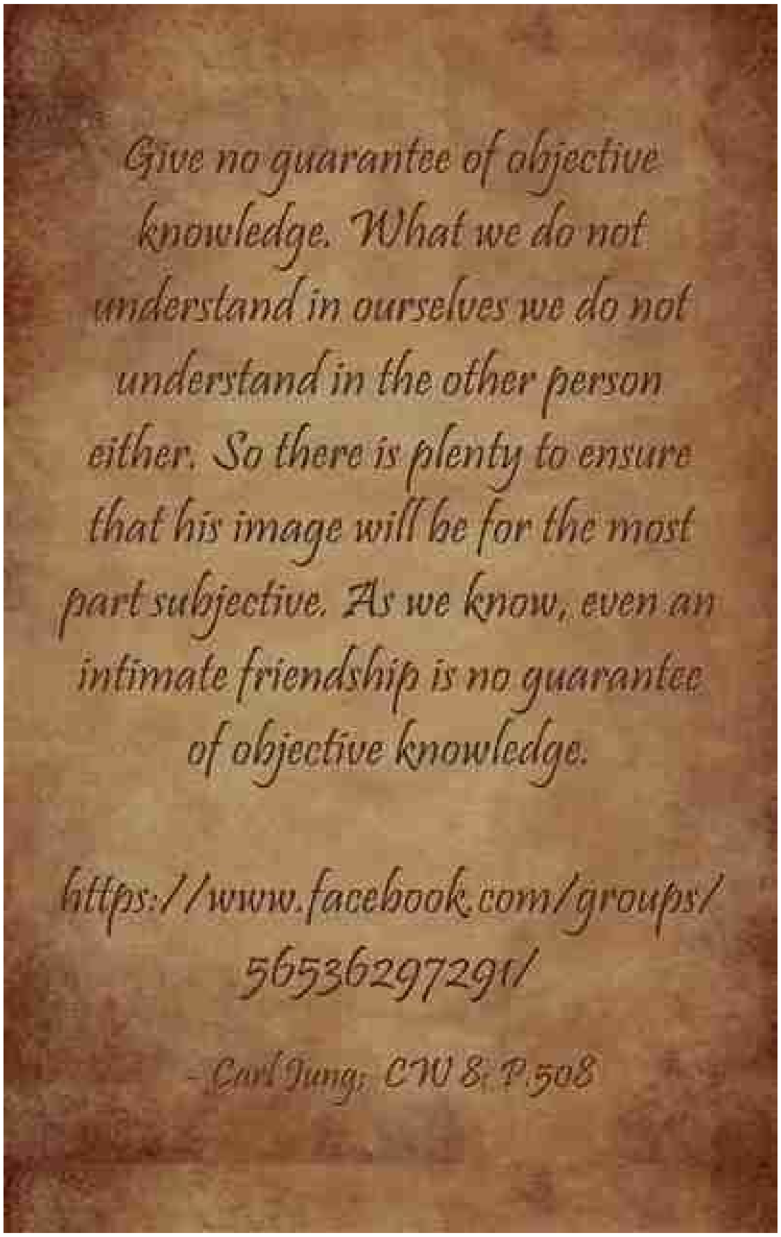

Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge.

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- Carl Jung; CW 8; P.508

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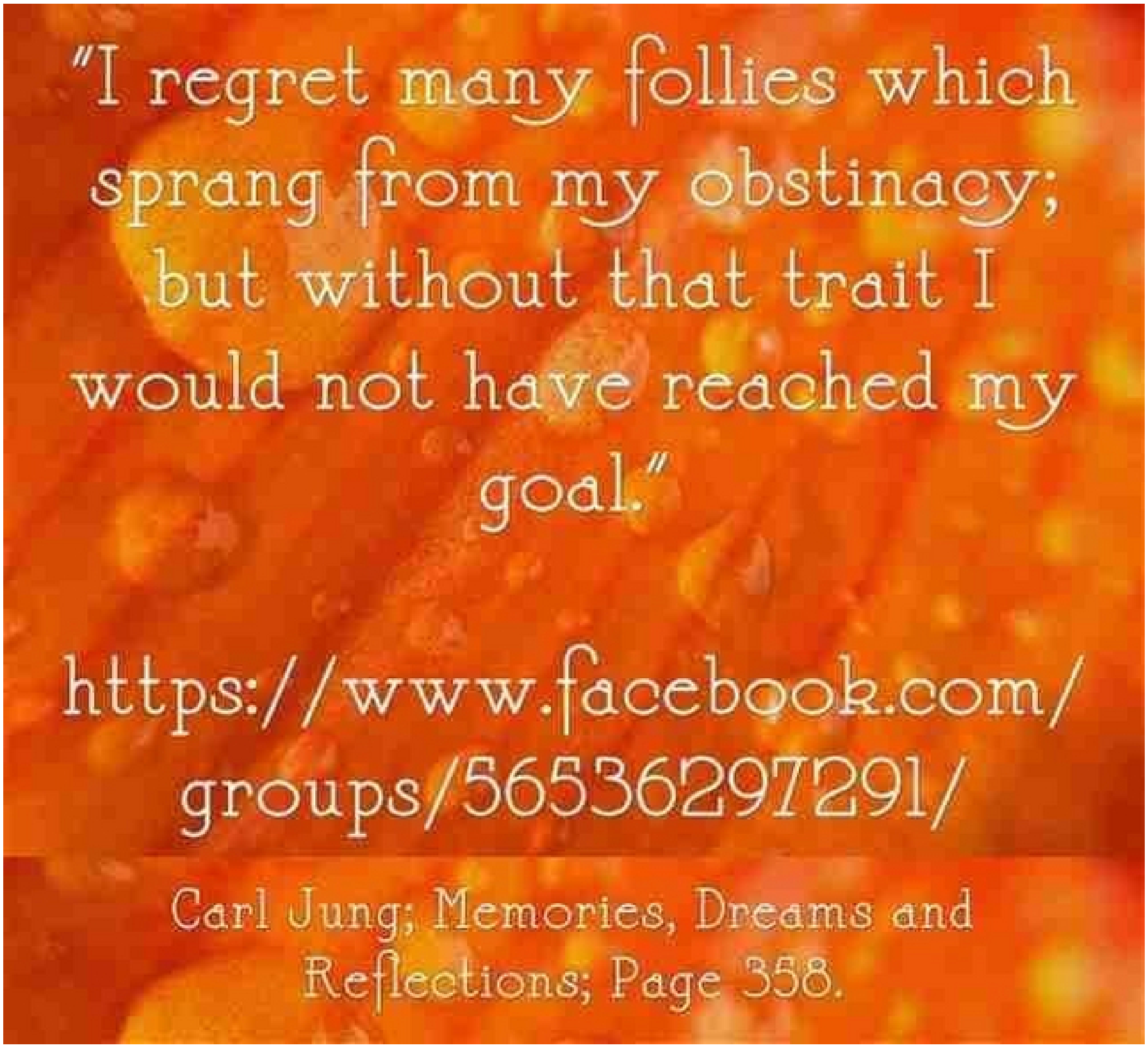

"I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal."

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Carl Jung; Memories, Dreams and Reflections; Page 358.

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If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others.

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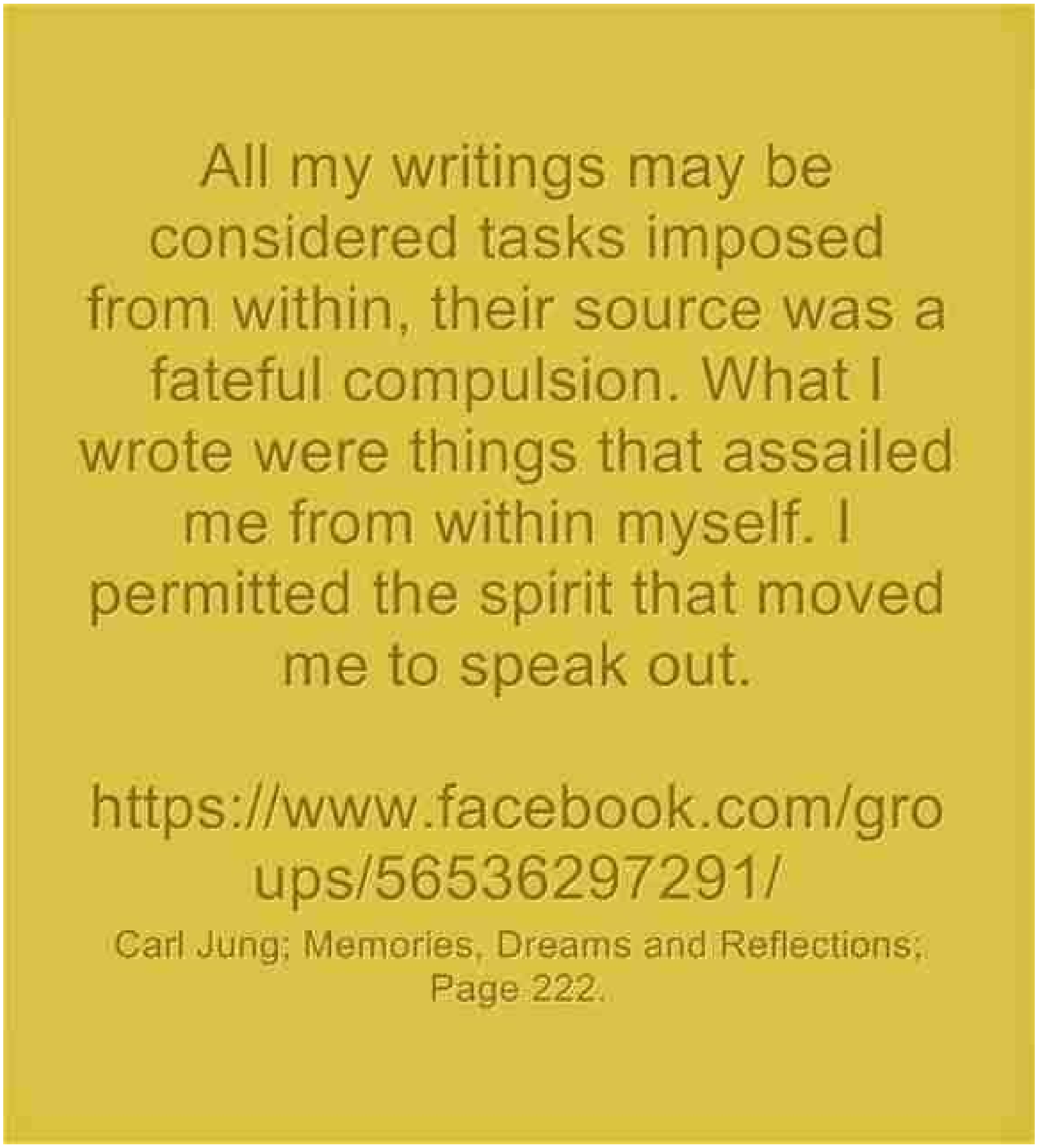

All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out.

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Carl Jung; Memories, Dreams and Reflections; Page 222.

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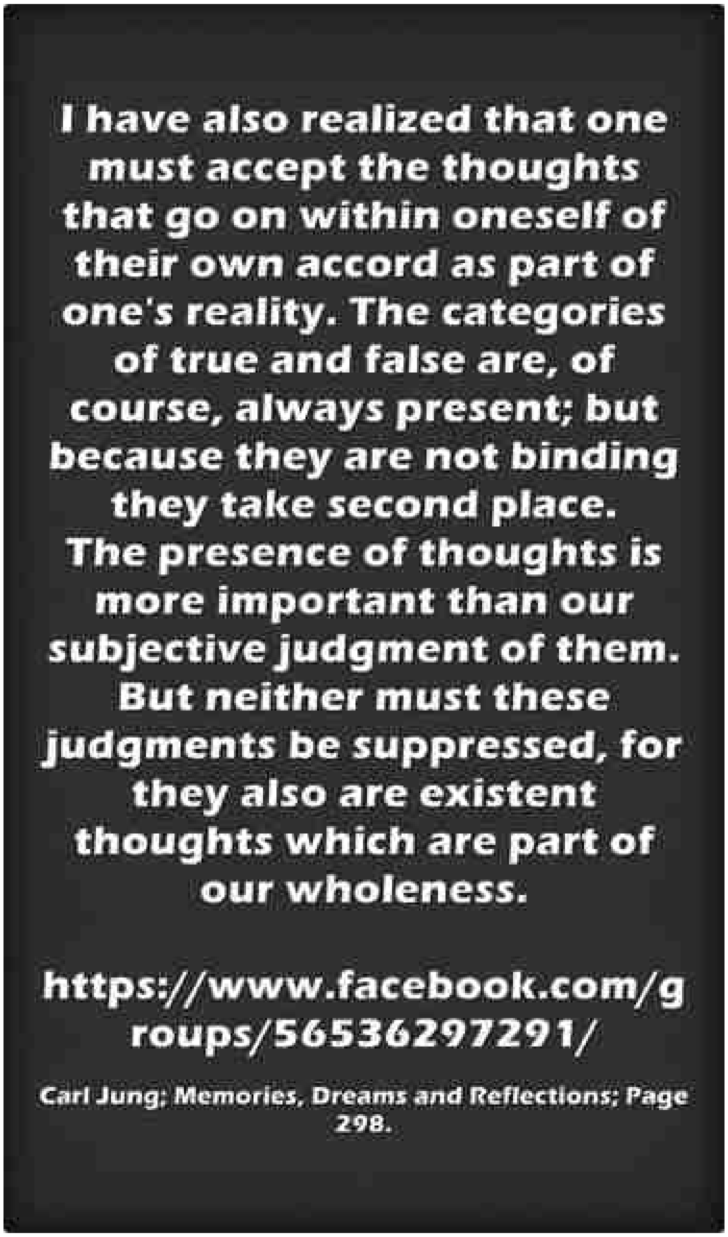

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness.

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Carl Jung; Memories, Dreams and Reflections; Page 298.

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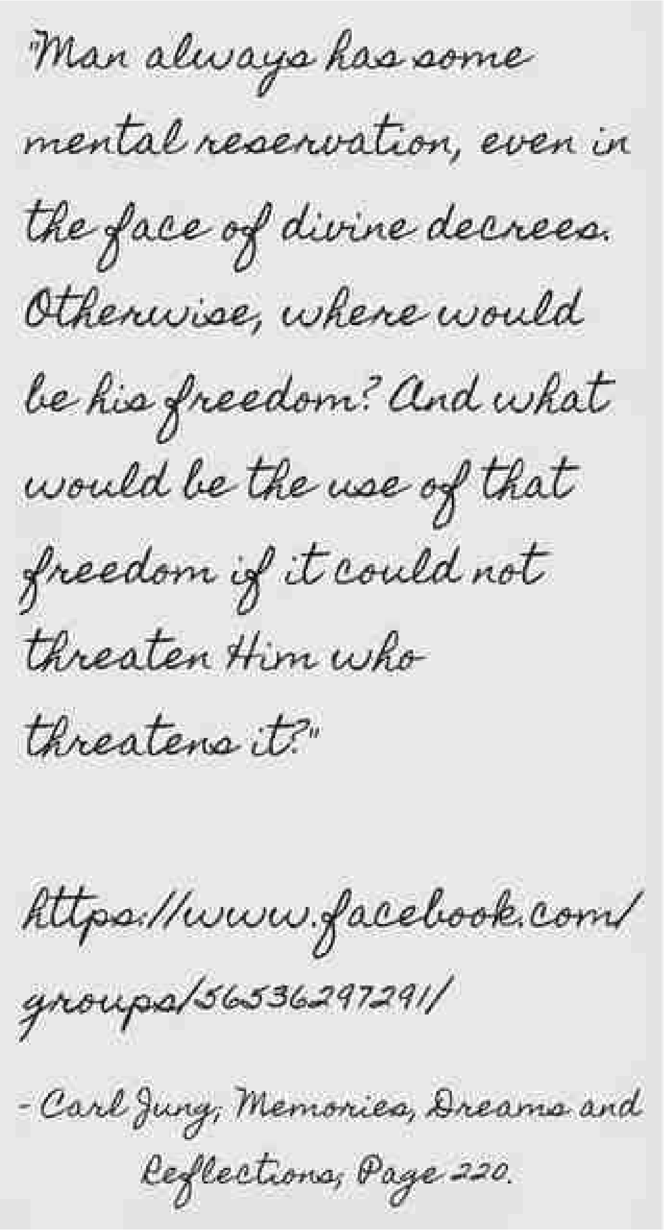

"Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?"

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- Carl Jung; Memories, Dreams and Reflections; Page 220.

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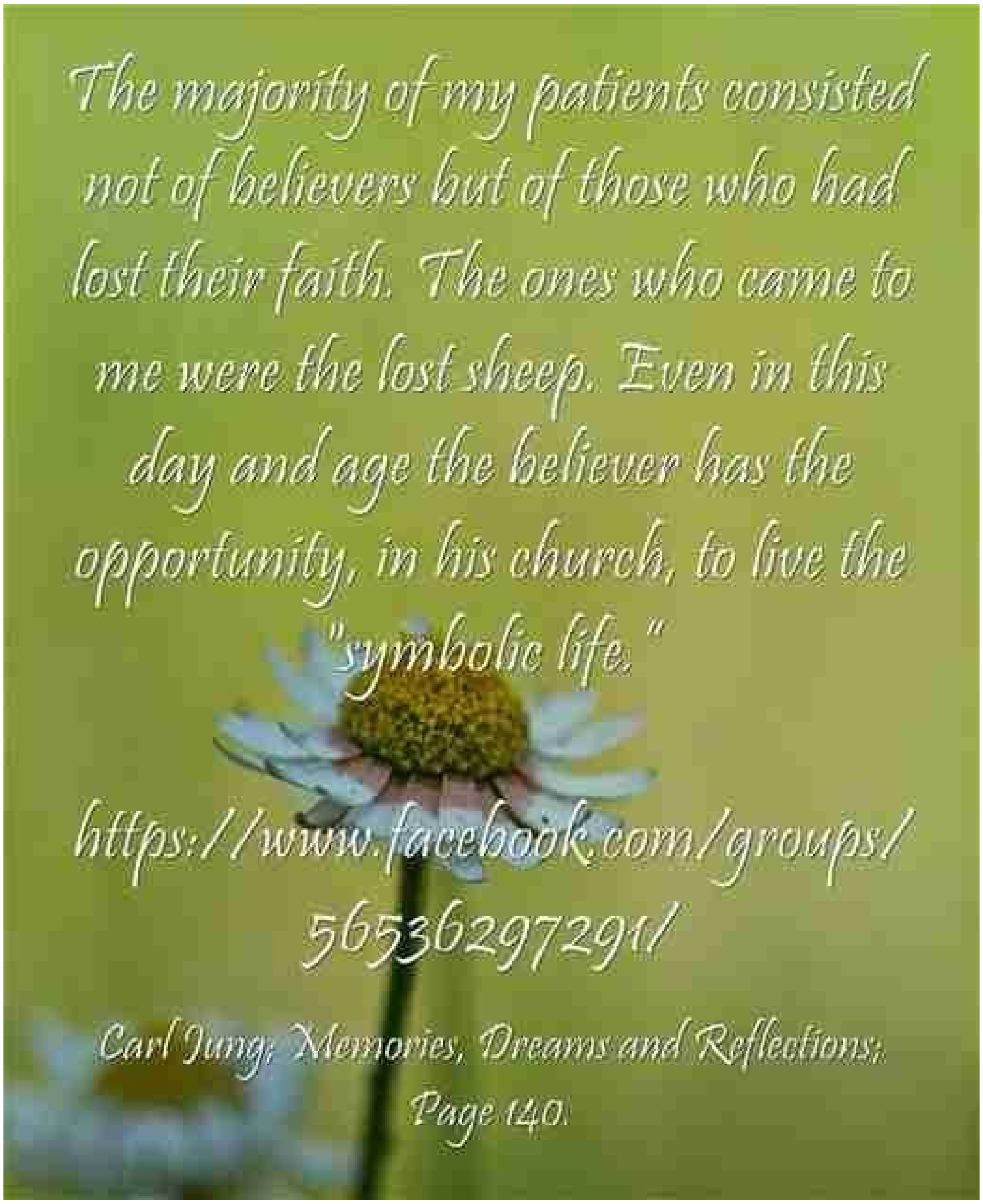

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life."

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Carl Jung; Memories, Dreams and Reflections; Page 140.

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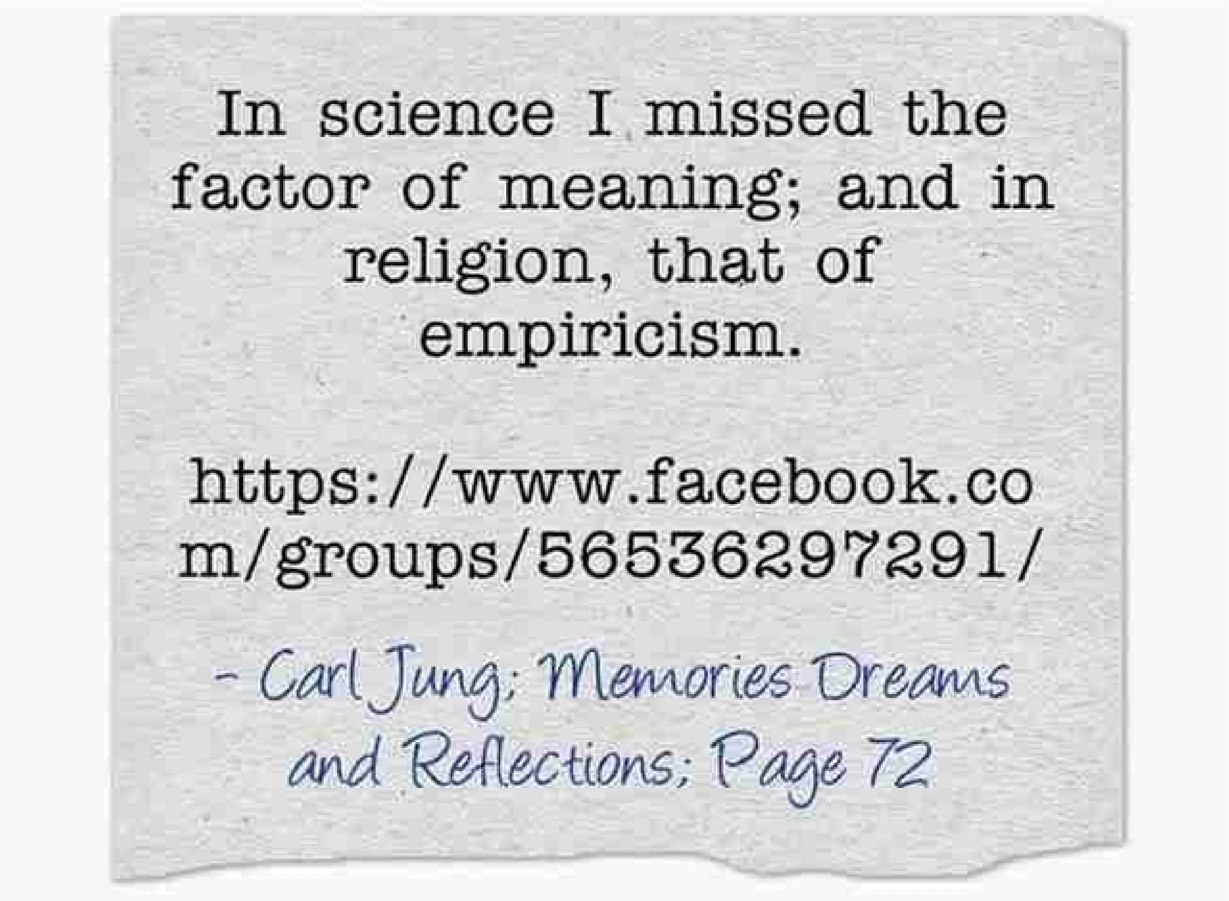

In science I missed the factor of meaning; and in religion, that of empiricism.

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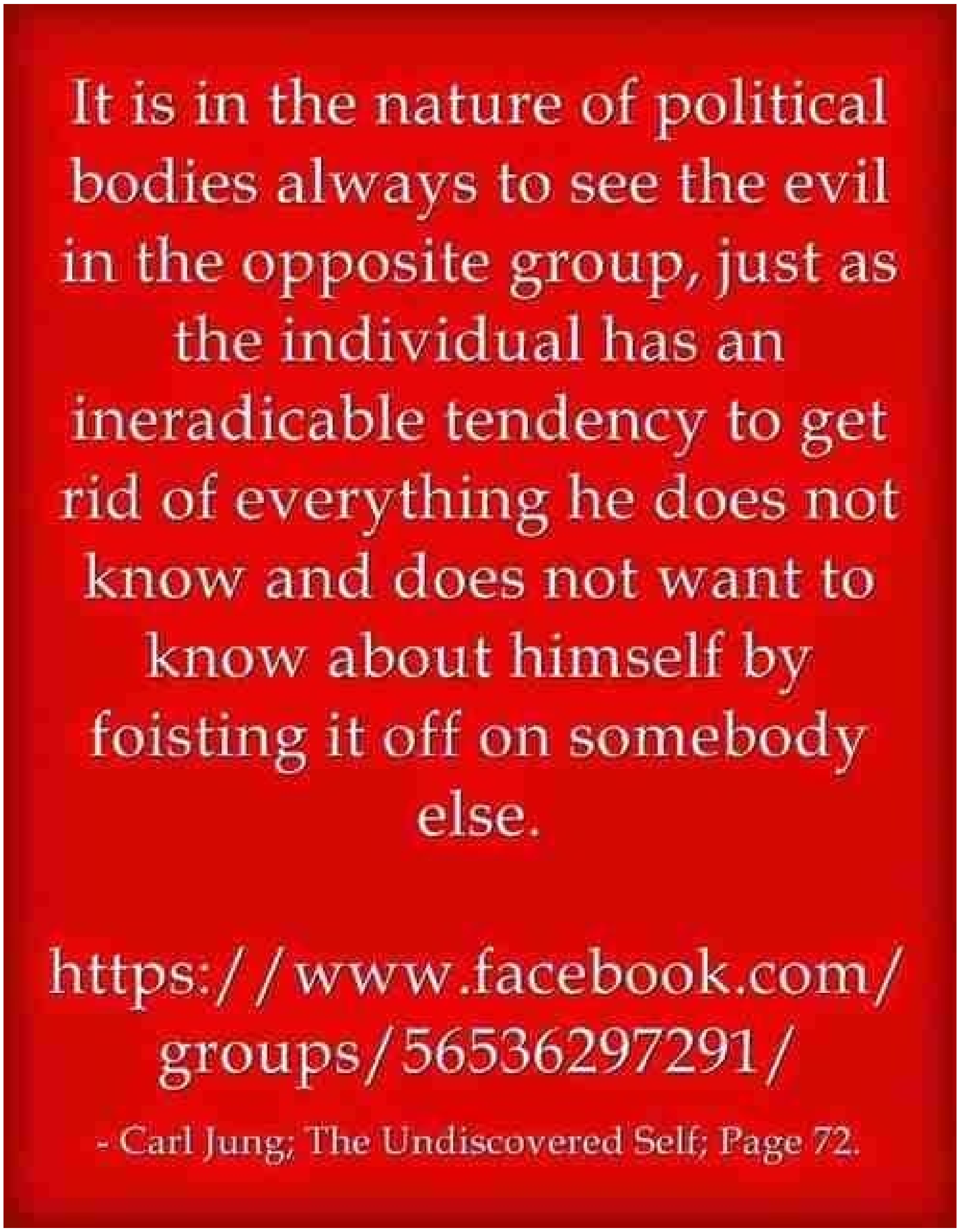
- Carl Jung; Memories Dreams and Reflections; Page 72

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72



It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.

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- Carl Jung; The Undiscovered Self; Page 72.

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The bigger the crowd, the more negligible the individual.

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- Carl Jung; The Undiscovered Self; Page 10.

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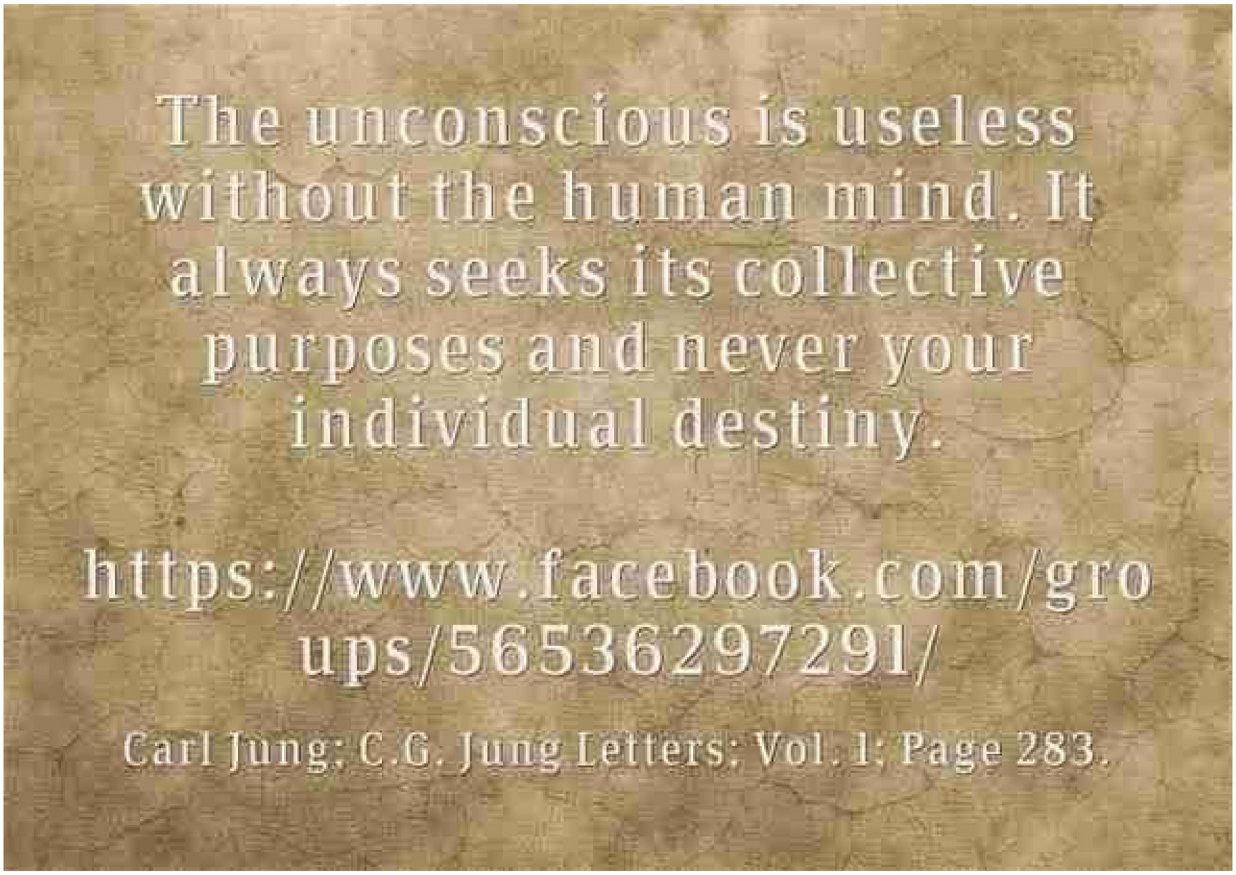

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Carl Jung; C.G. Jung Letters; Vol. 1; Page 283.

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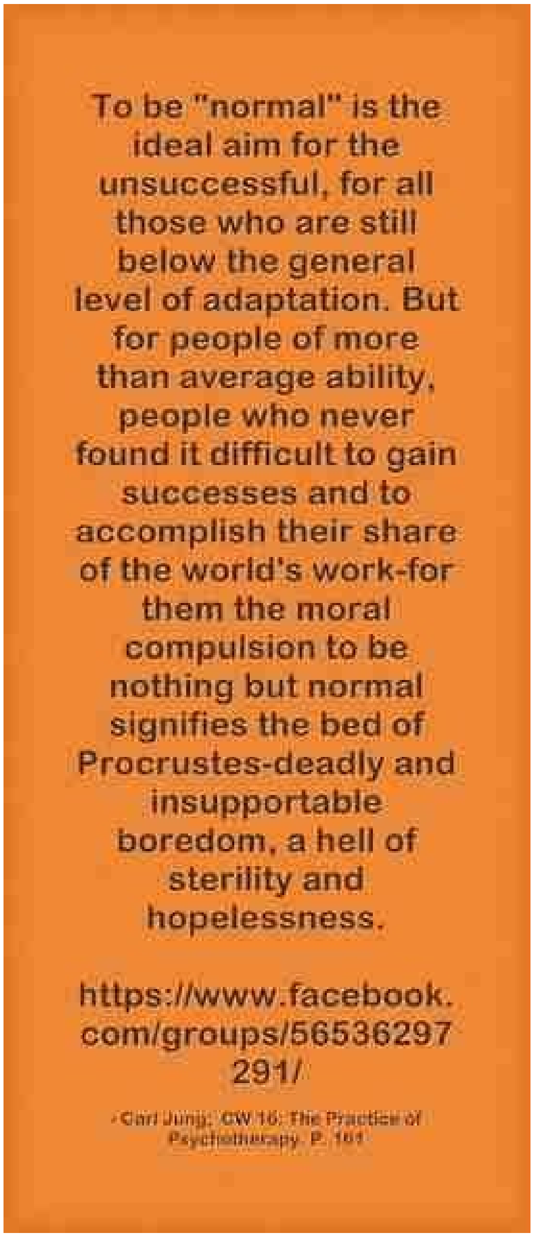

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness.

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- Carl Jung; CW 16: The Practice of Psychotherapy, P. 161

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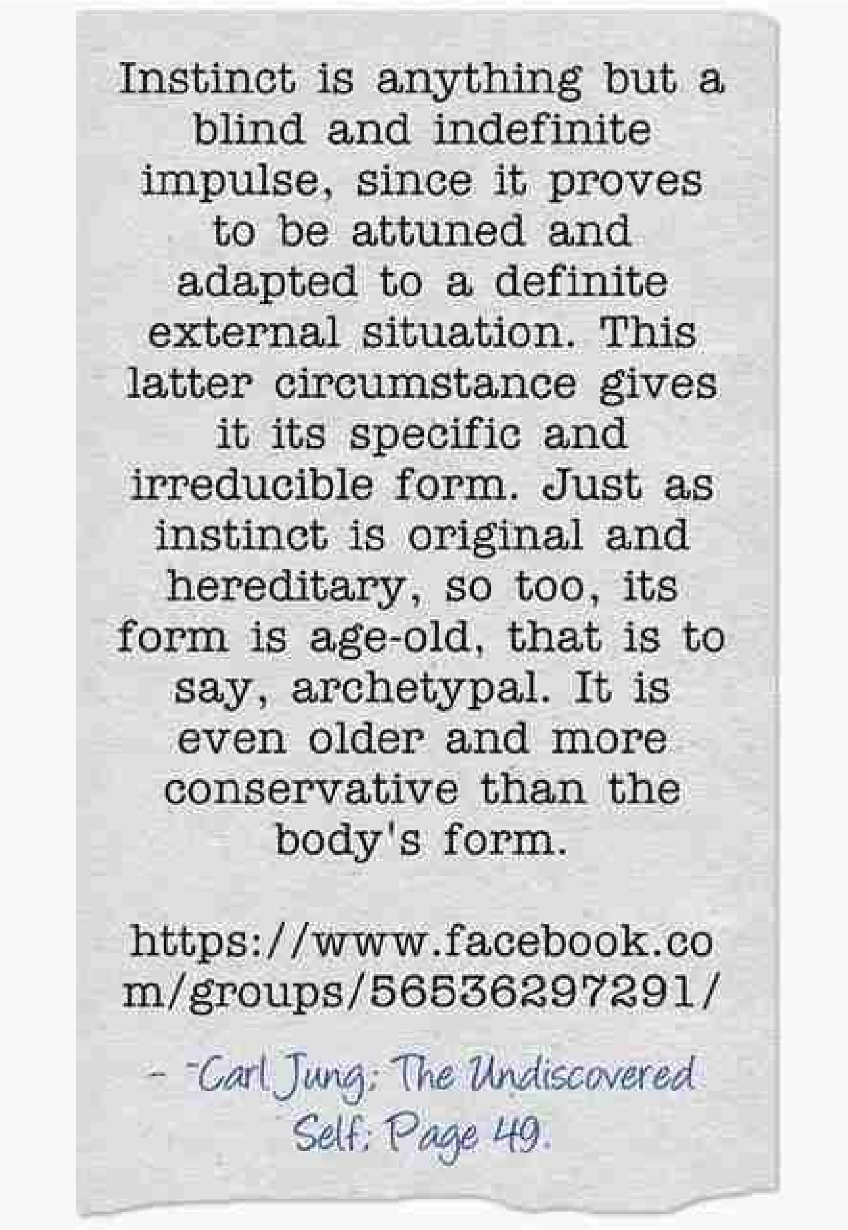

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form.

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- -Carl Jung; The Undiscovered Self; Page 49.

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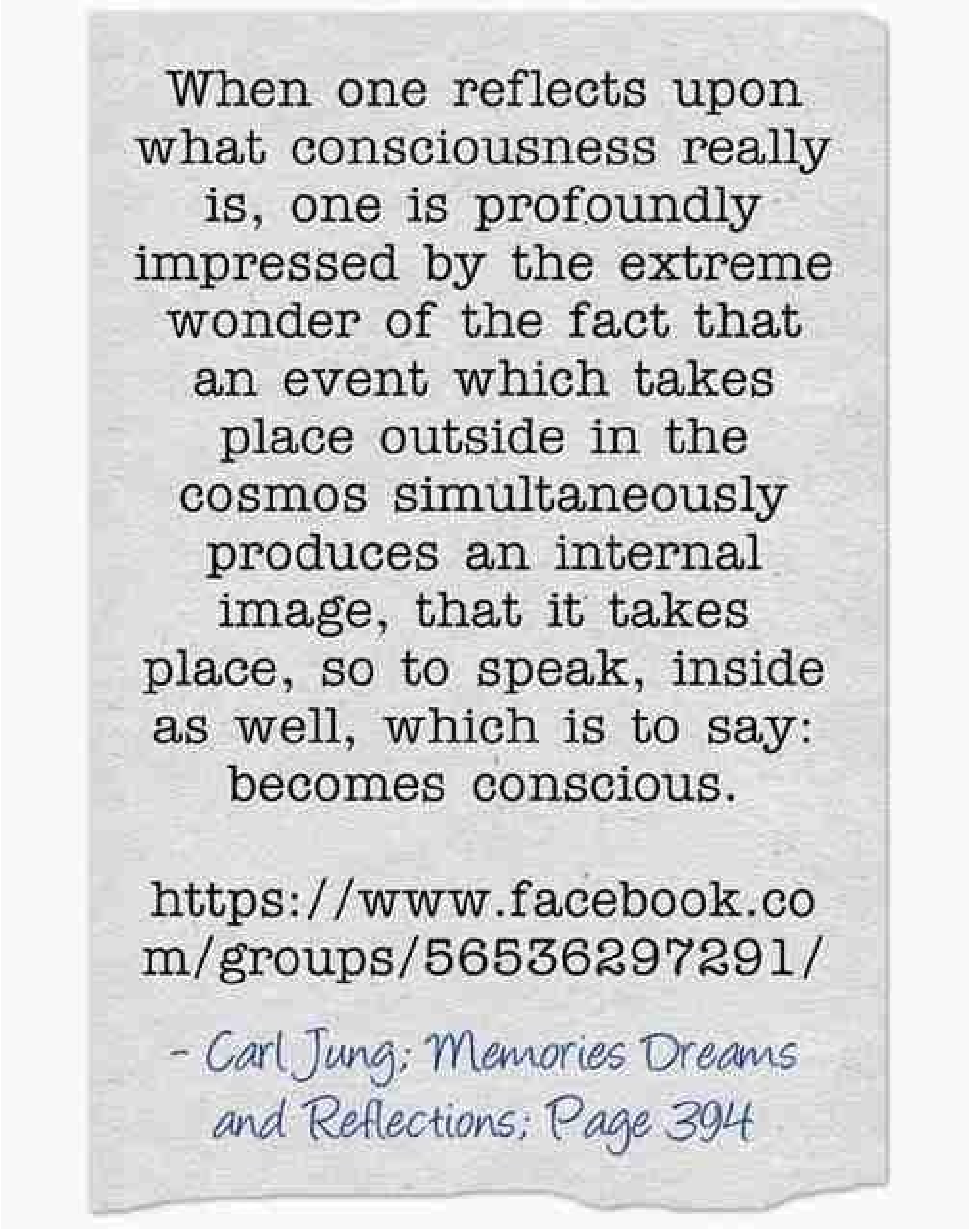
Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

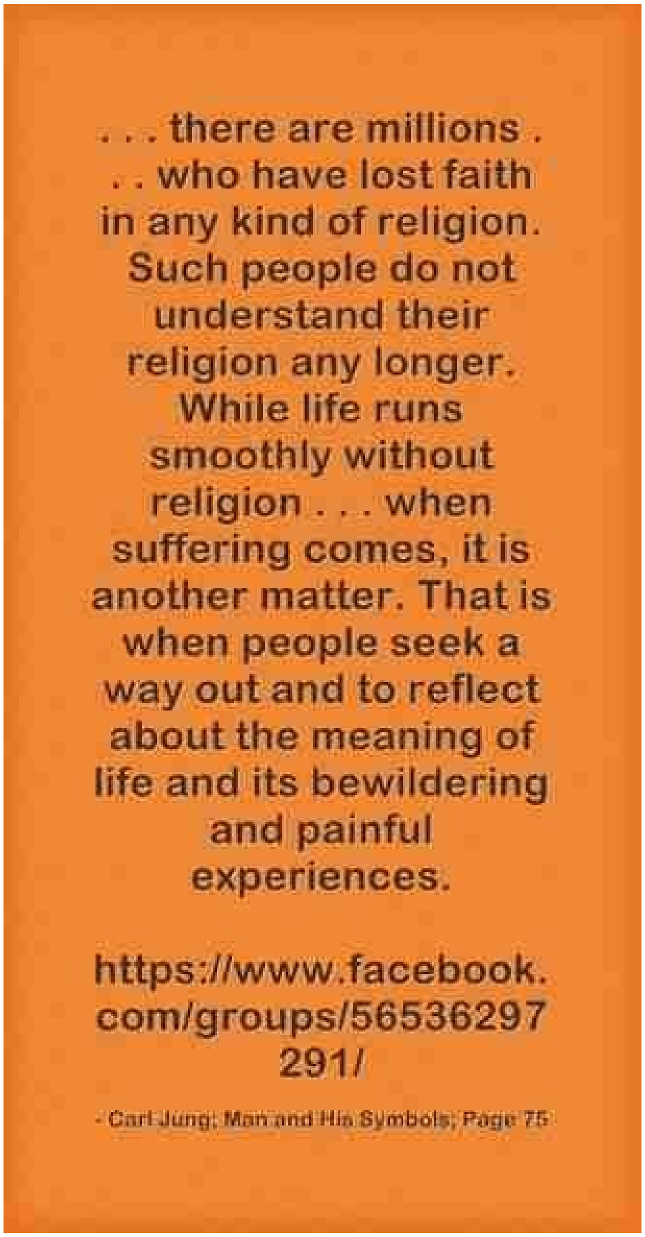


When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious.

https://www.facebook.com/groups/56536297291/

- Carl Jung: Memories Dreams and Reflections; Page 394

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious. Carl Jung; Memories Dreams and Reflections; Page 394 and Basel Seminar, privately printed, 1934, p. 1.



. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences.

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- Carl Jung; Man and His Symbols; Page 75

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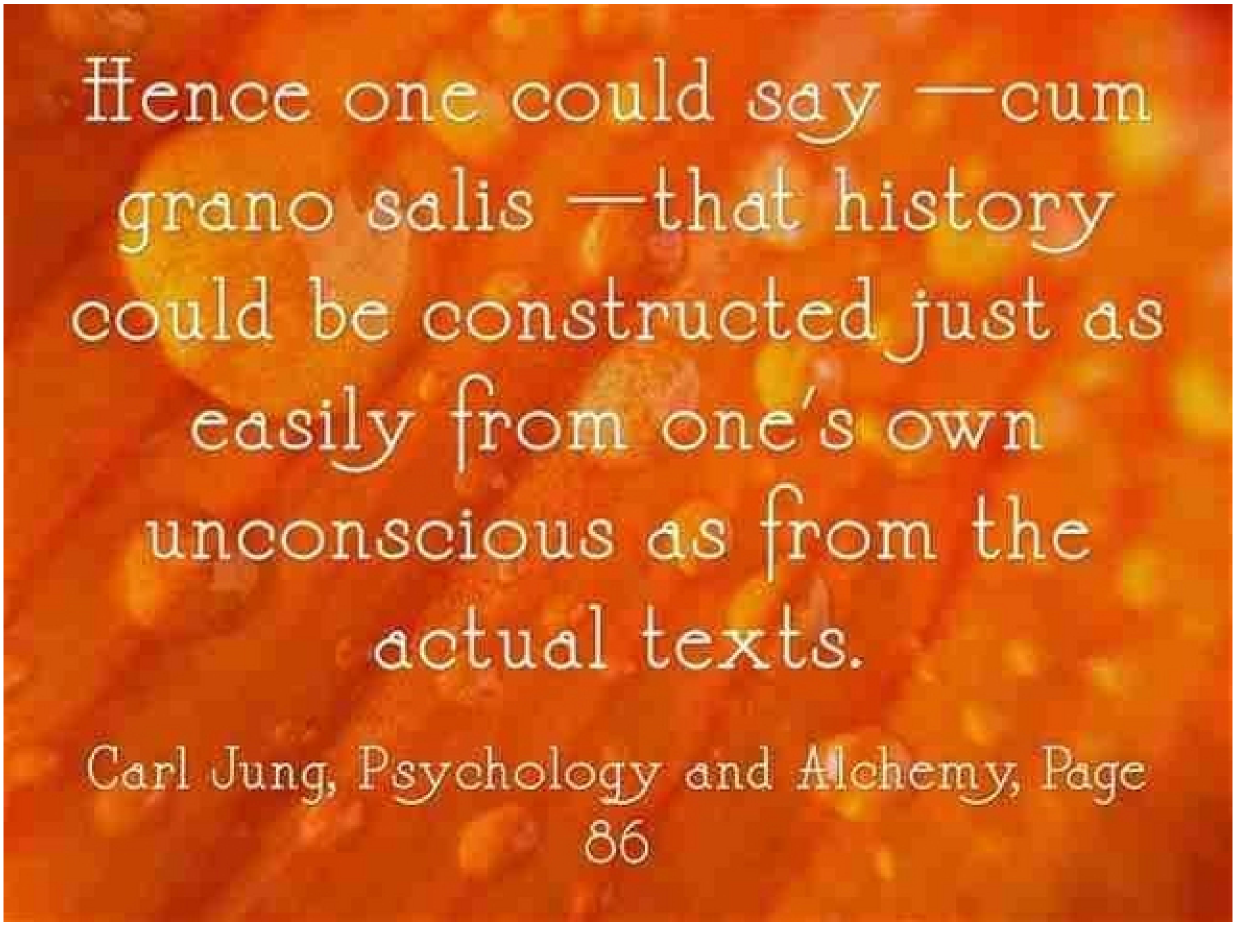

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts.

Carl Jung, Psychology and Alchemy, Page 86

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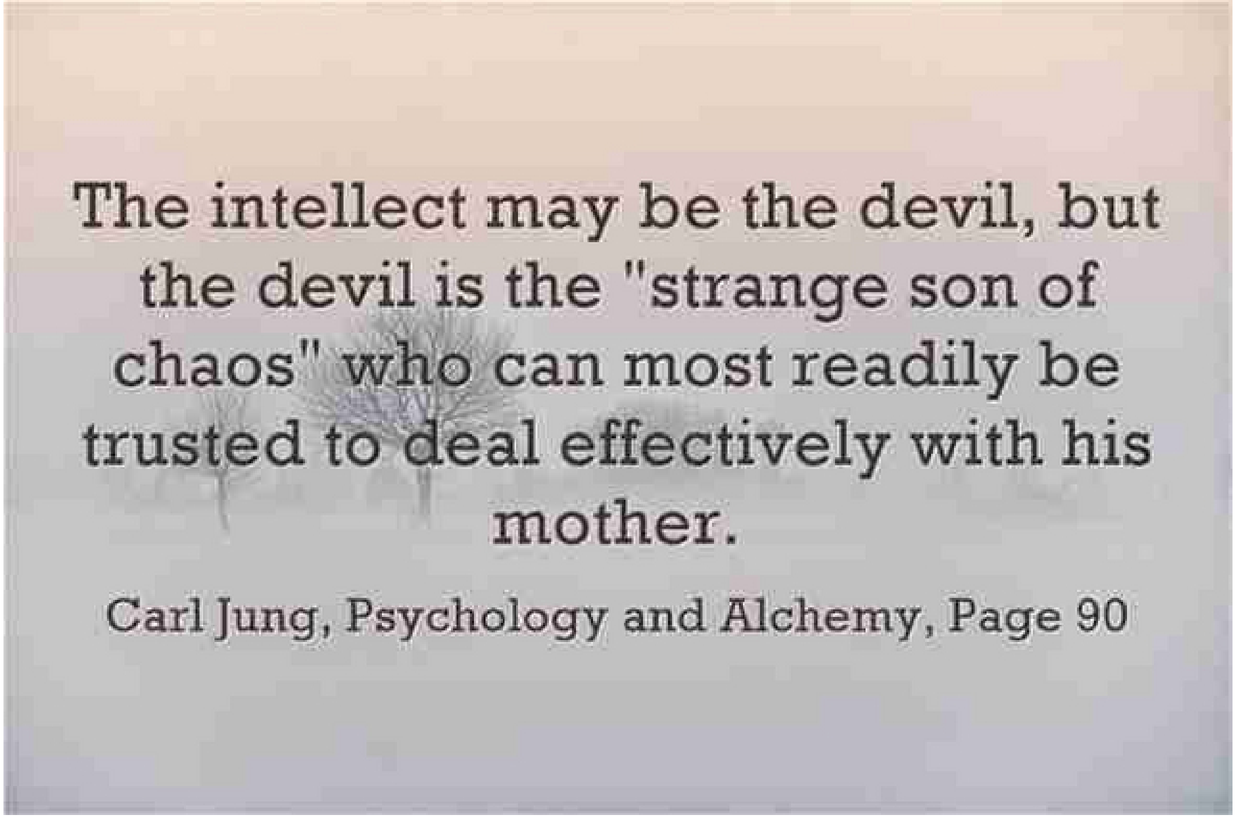

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother.

Carl Jung, Psychology and Alchemy, Page 90

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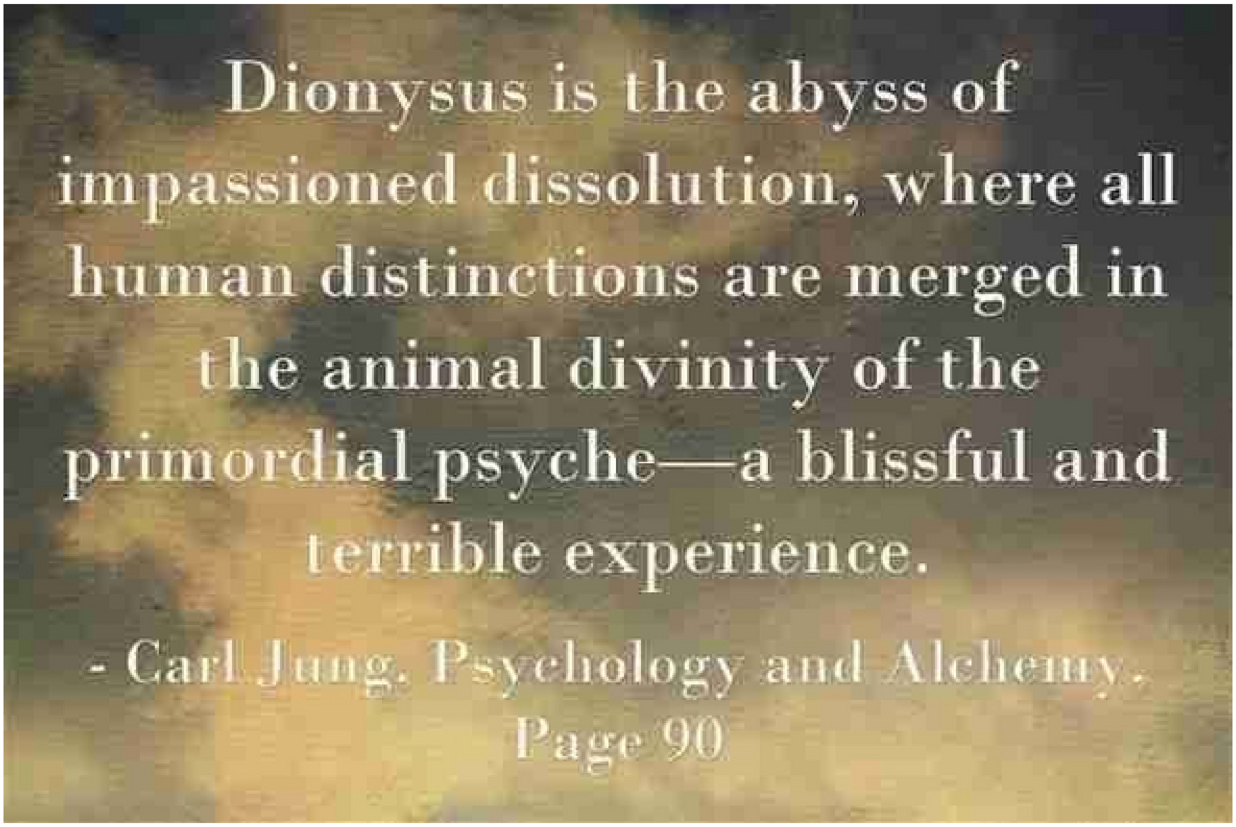

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience.

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Page 90

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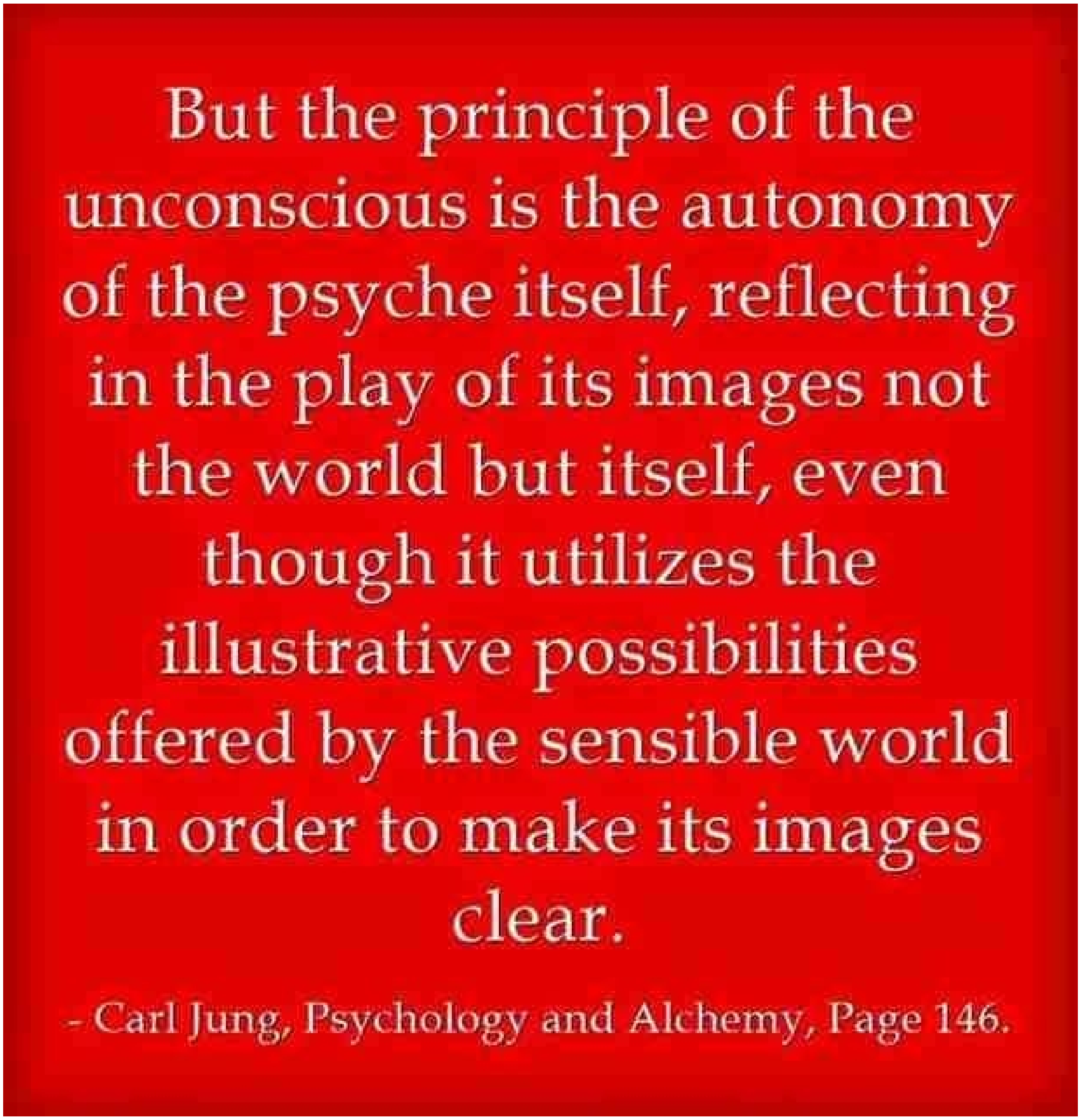

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear.

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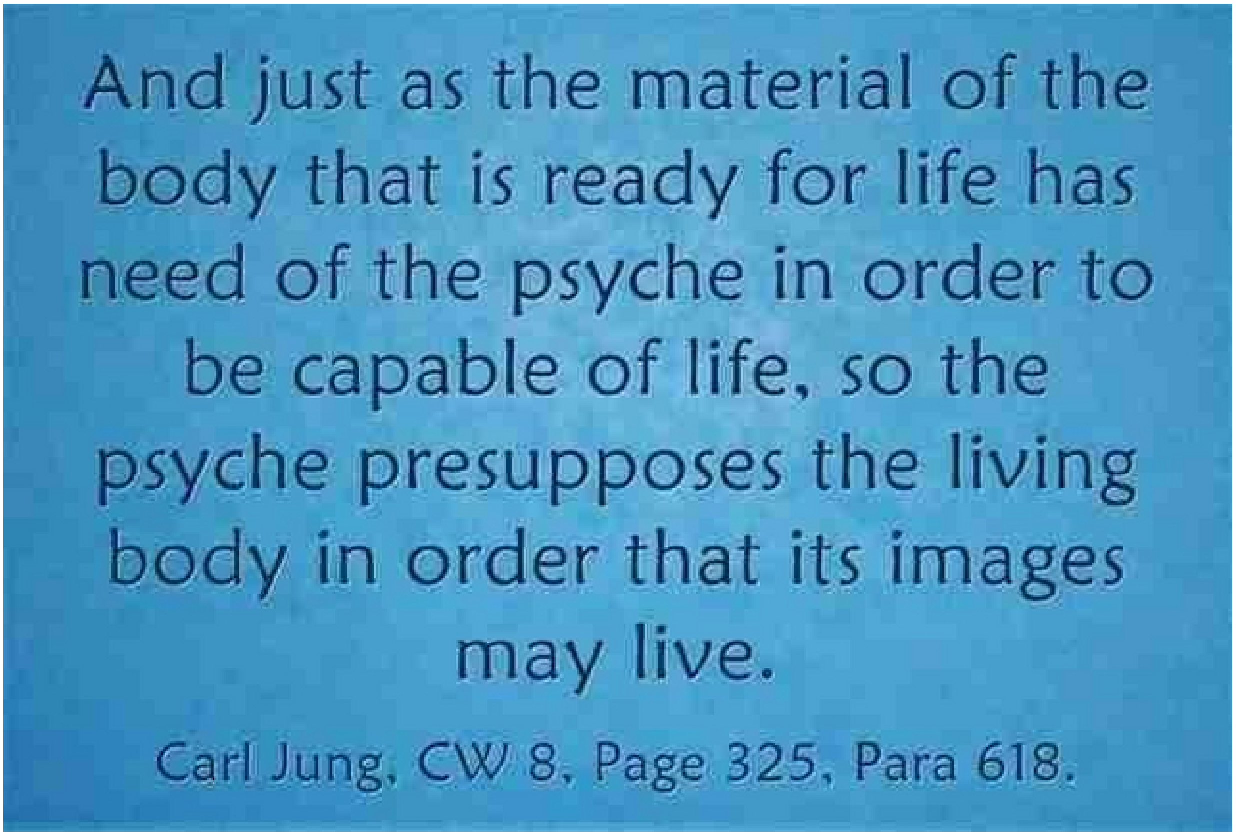
And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.

Carl Jung, CW 8, Page 325, Para 618.

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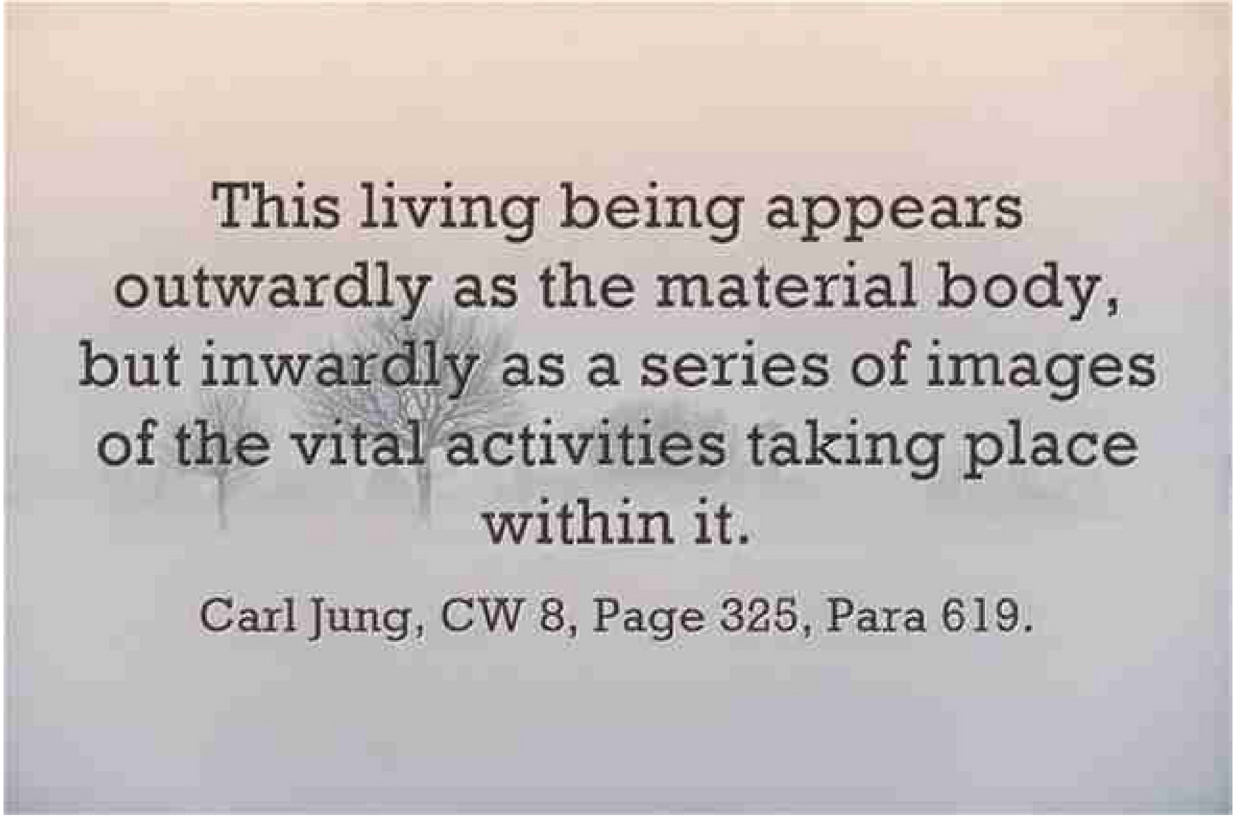

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it.

Carl Jung, CW 8, Page 325, Para 619.

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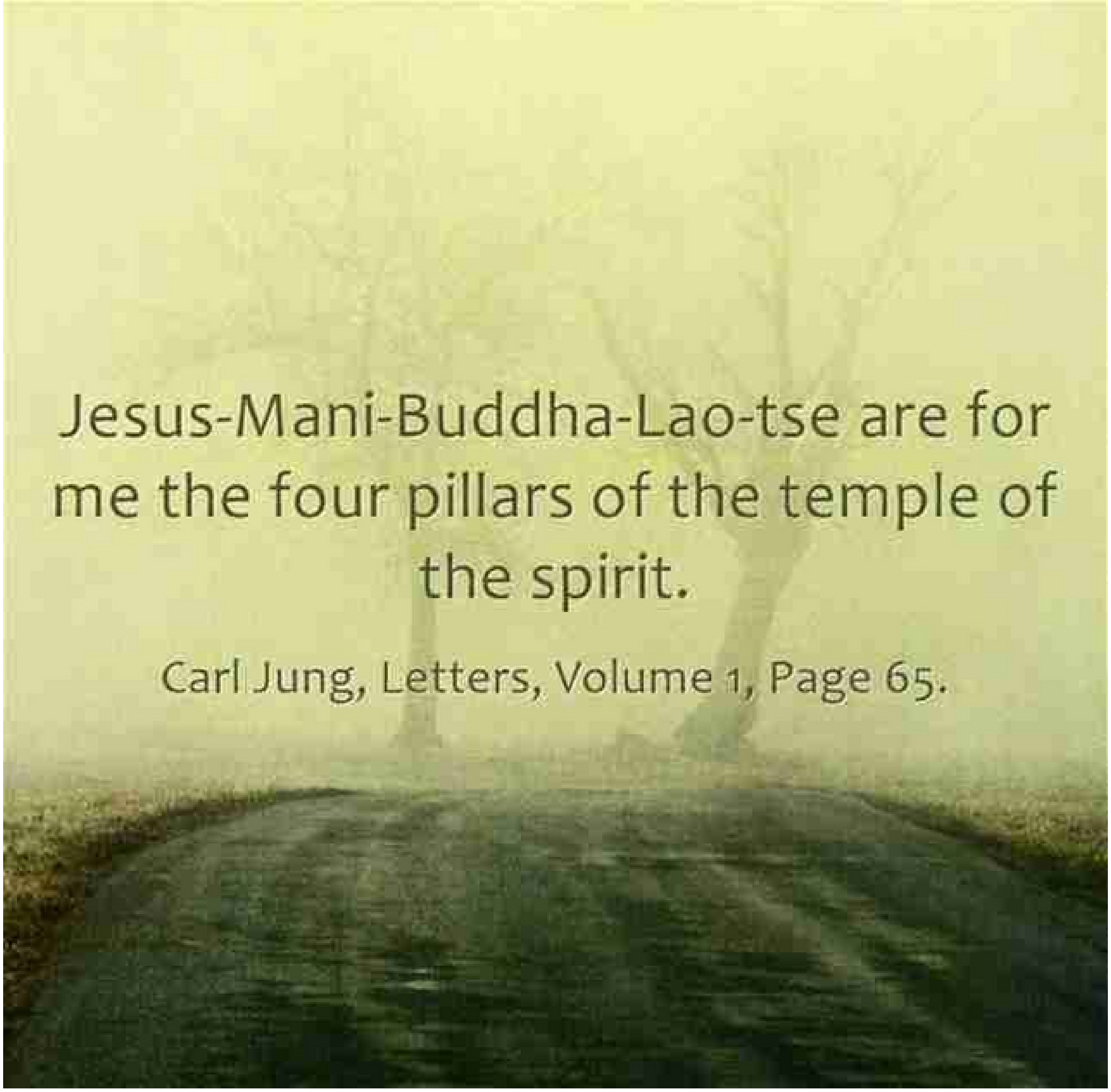
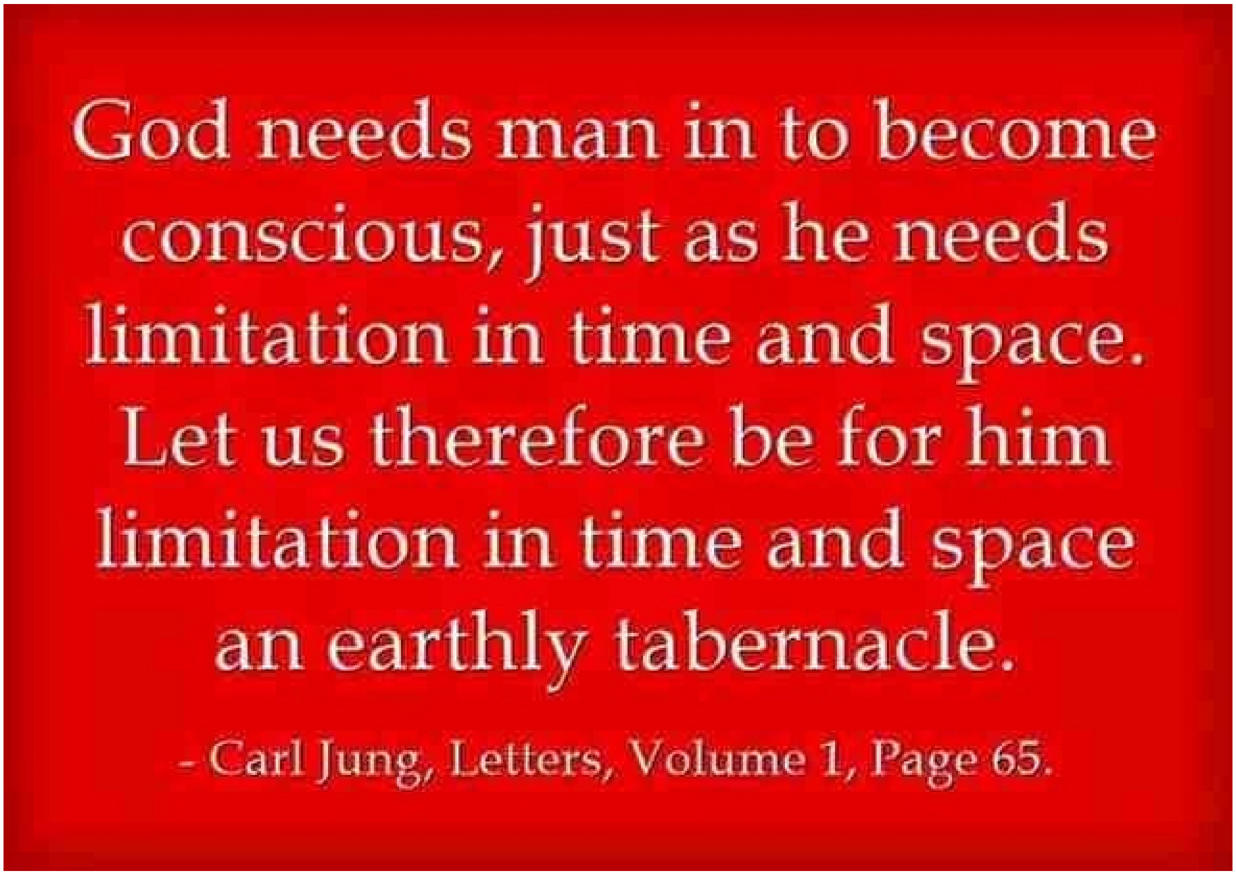


Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.



God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.

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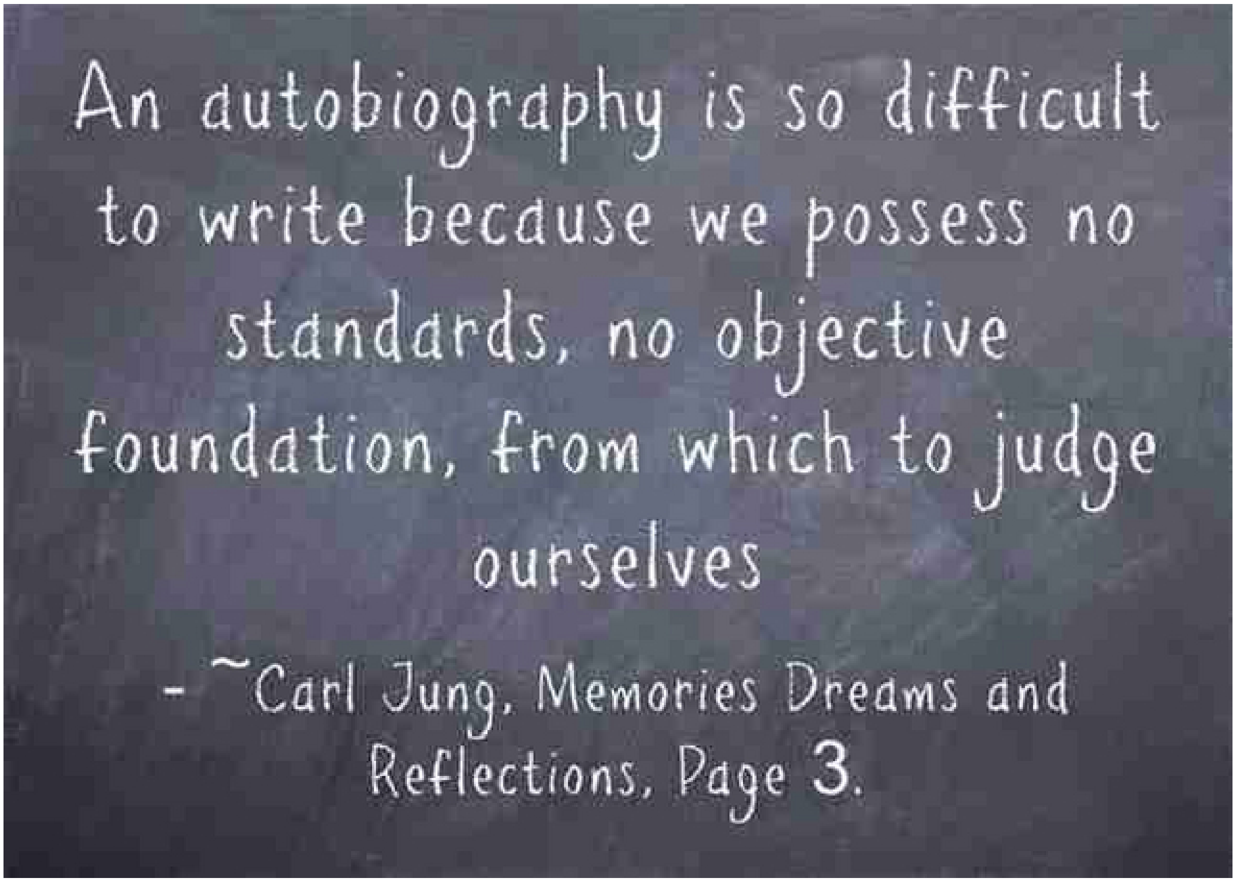

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves

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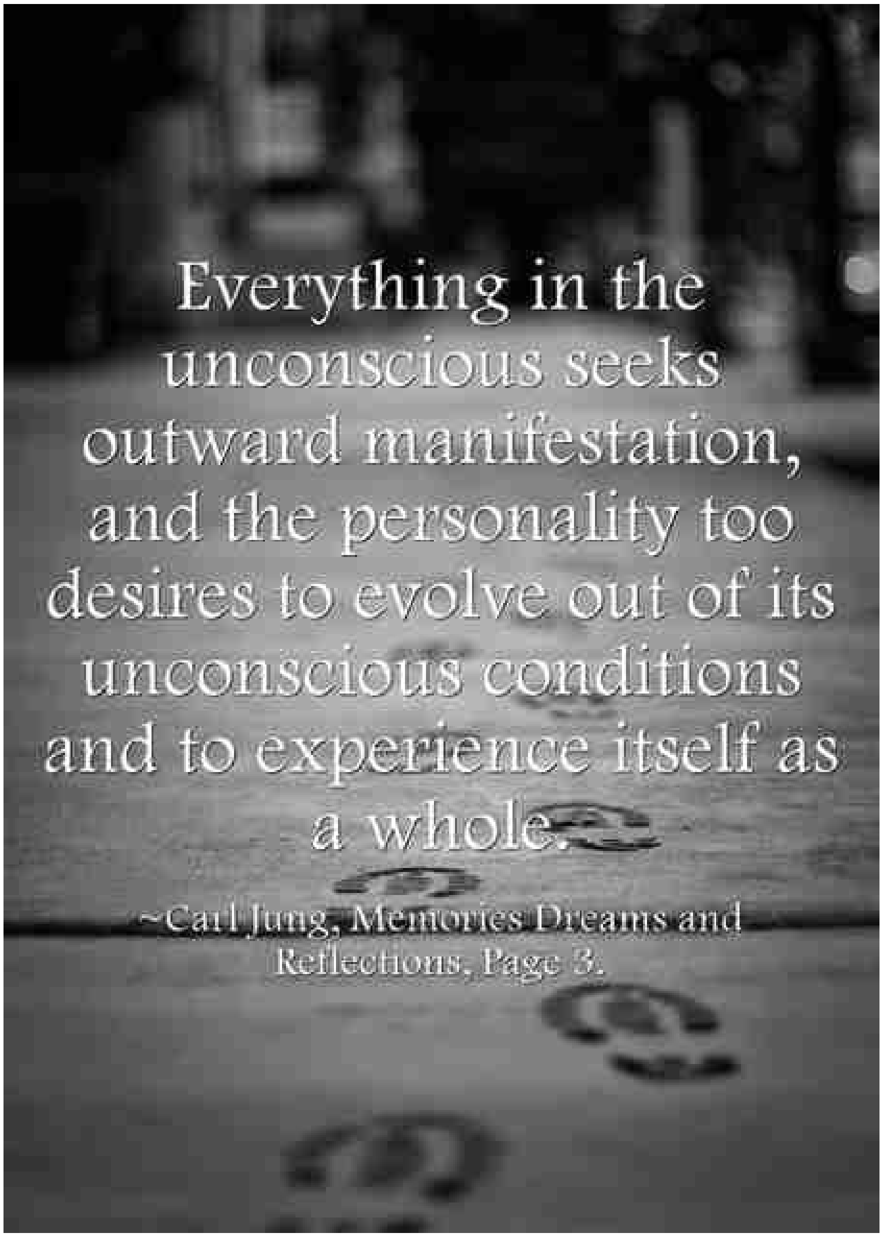
Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole.
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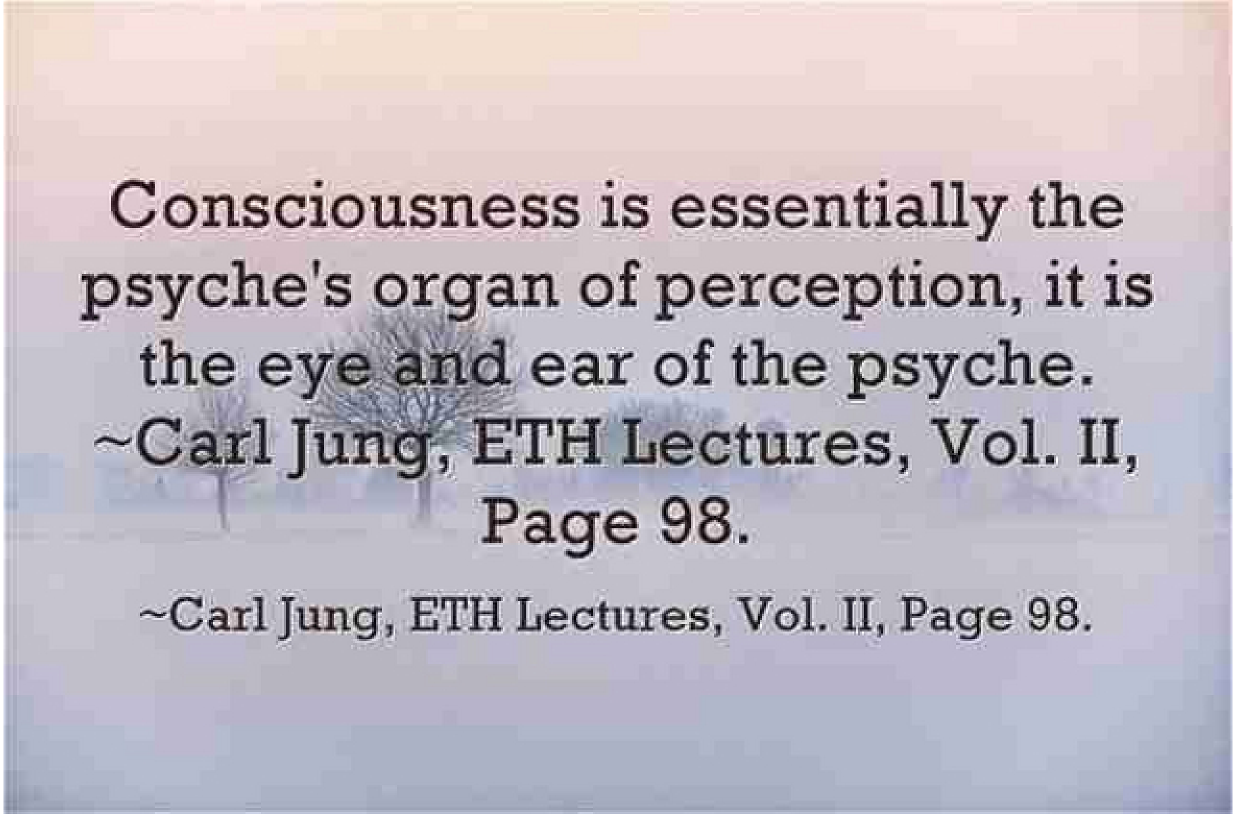

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche.
~Carl Jung, ETH Lectures, Vol. II, Page 98.

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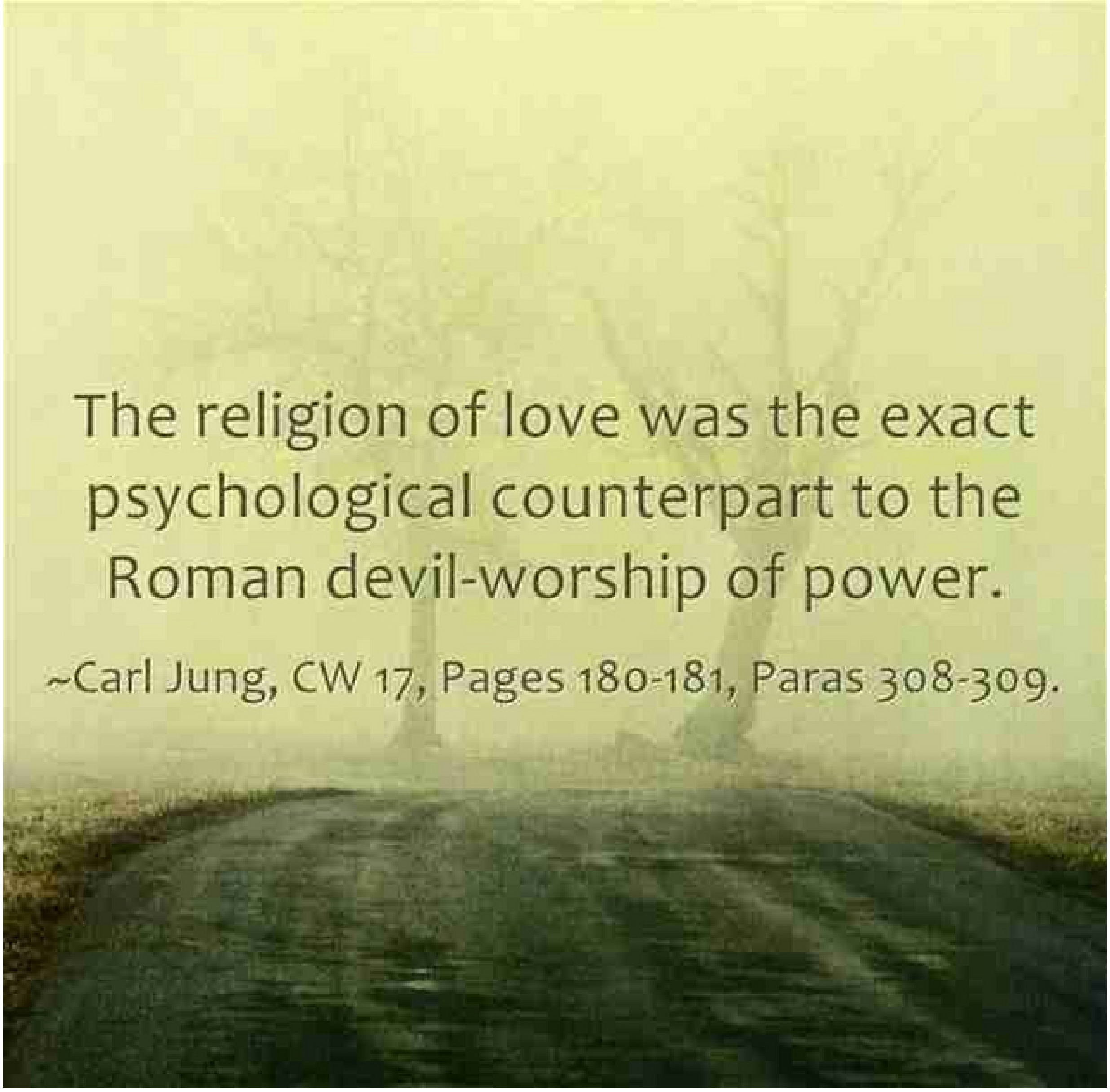

The religion of love was the exact psychological counterpart to the Roman devil-worship of power.

~Carl Jung, CW 17, Pages 180-181, Paras 308-309.

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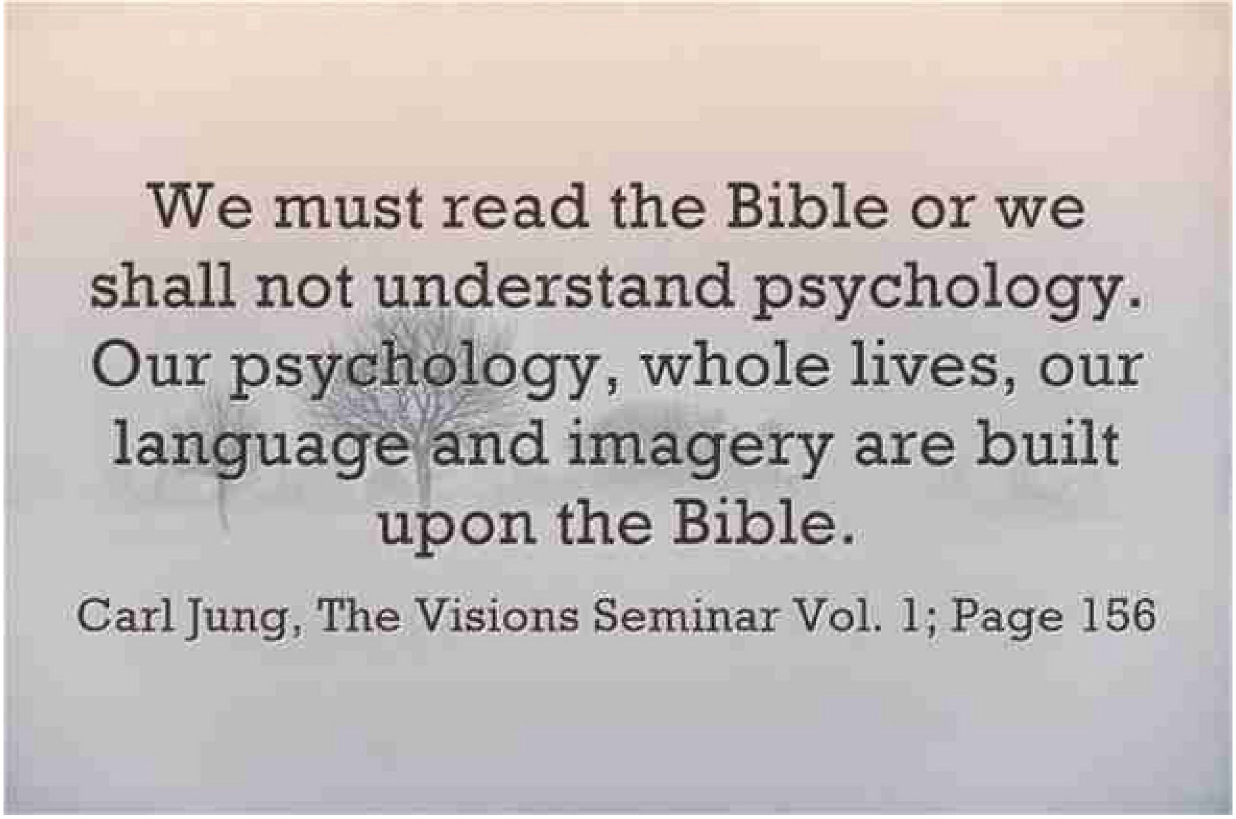

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.

Carl Jung, The Visions Seminar Vol. 1; Page 156

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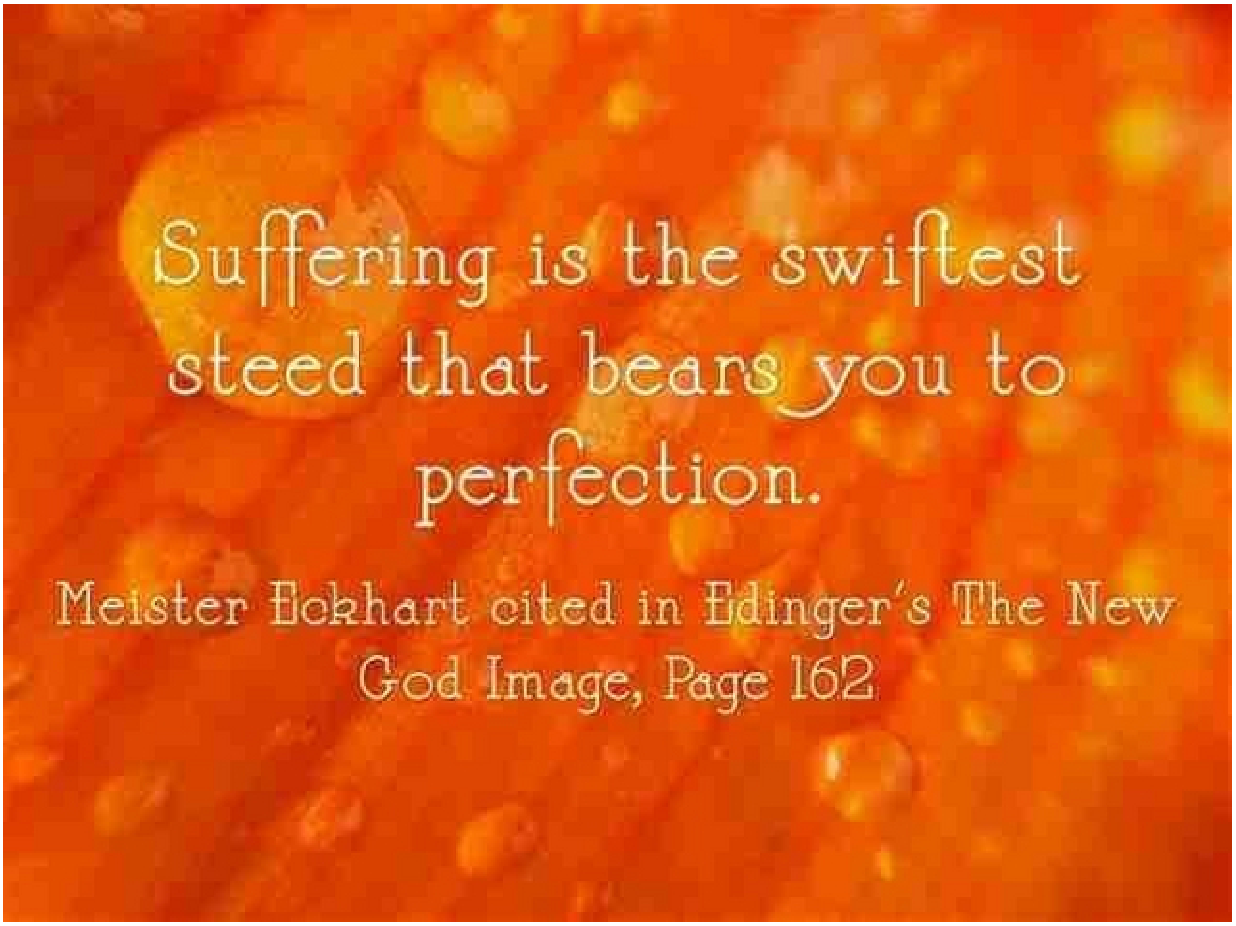
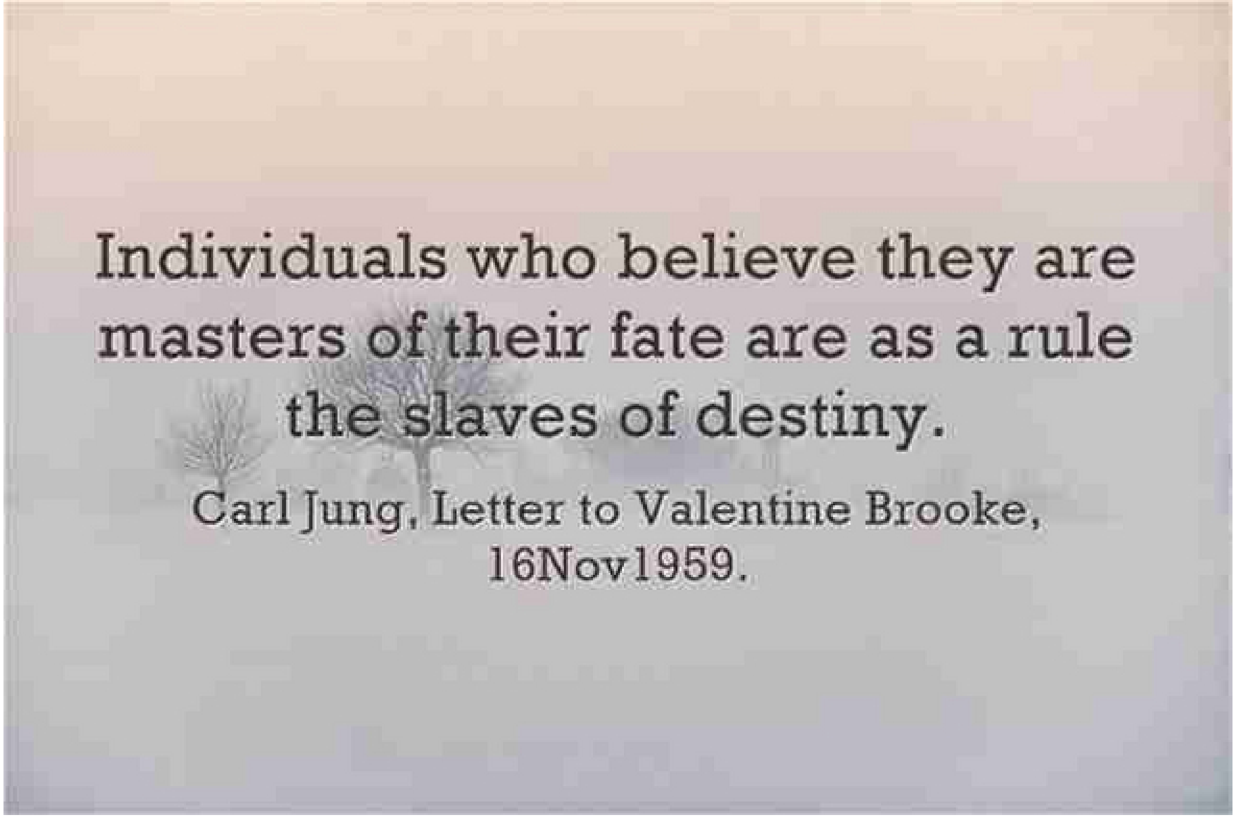


Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.



Individuals who believe they are masters of their fate are as a rule the slaves of destiny.

Carl Jung, Letter to Valentine Brooke, 16Nov1959.

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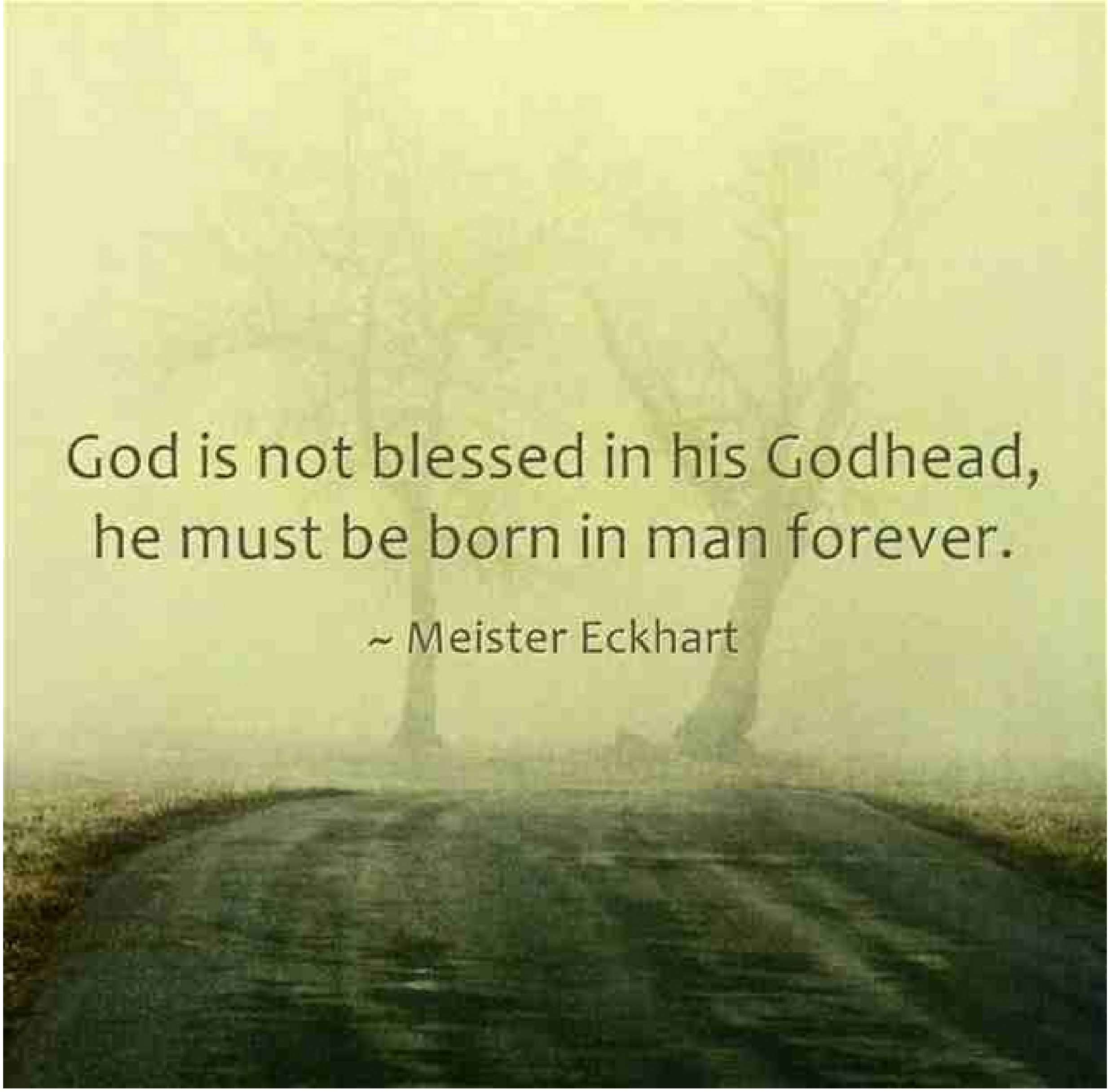
God is not blessed in his Godhead,
he must be born in man forever.
~ Meister Eckhart

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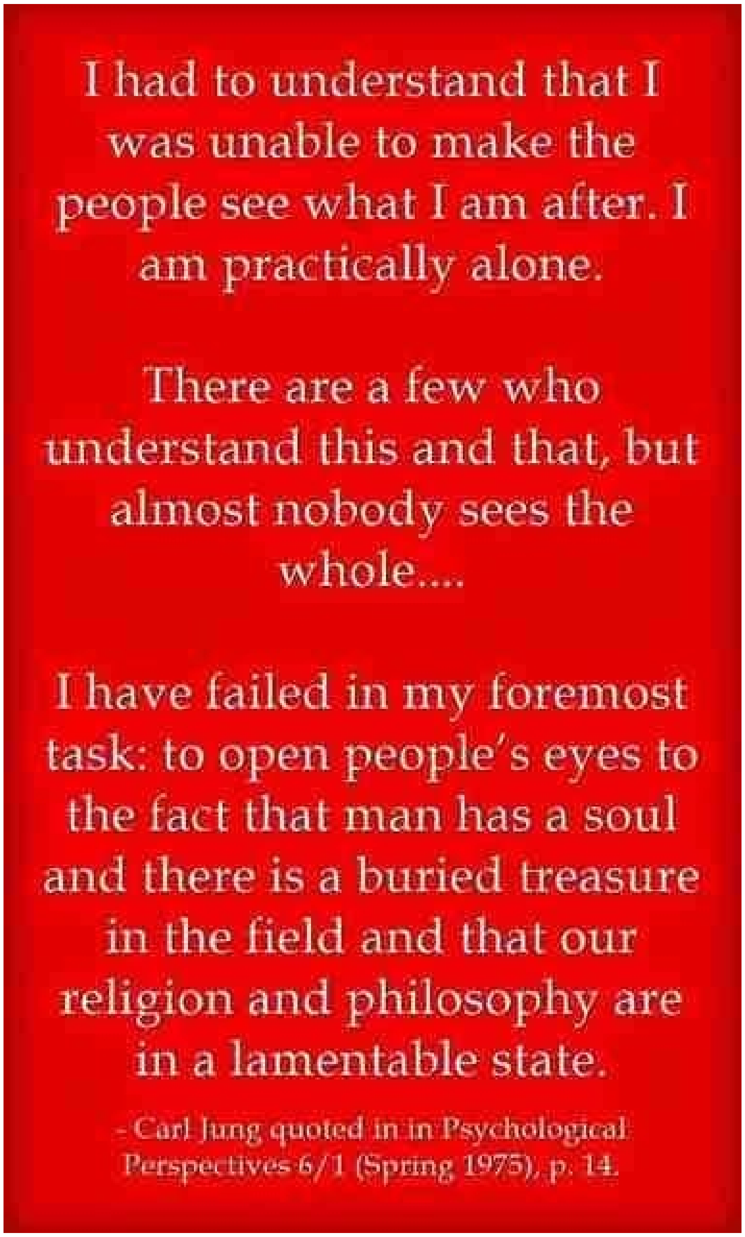

I had to understand that I was unable to make the people see what I am after. I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole....

I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state.

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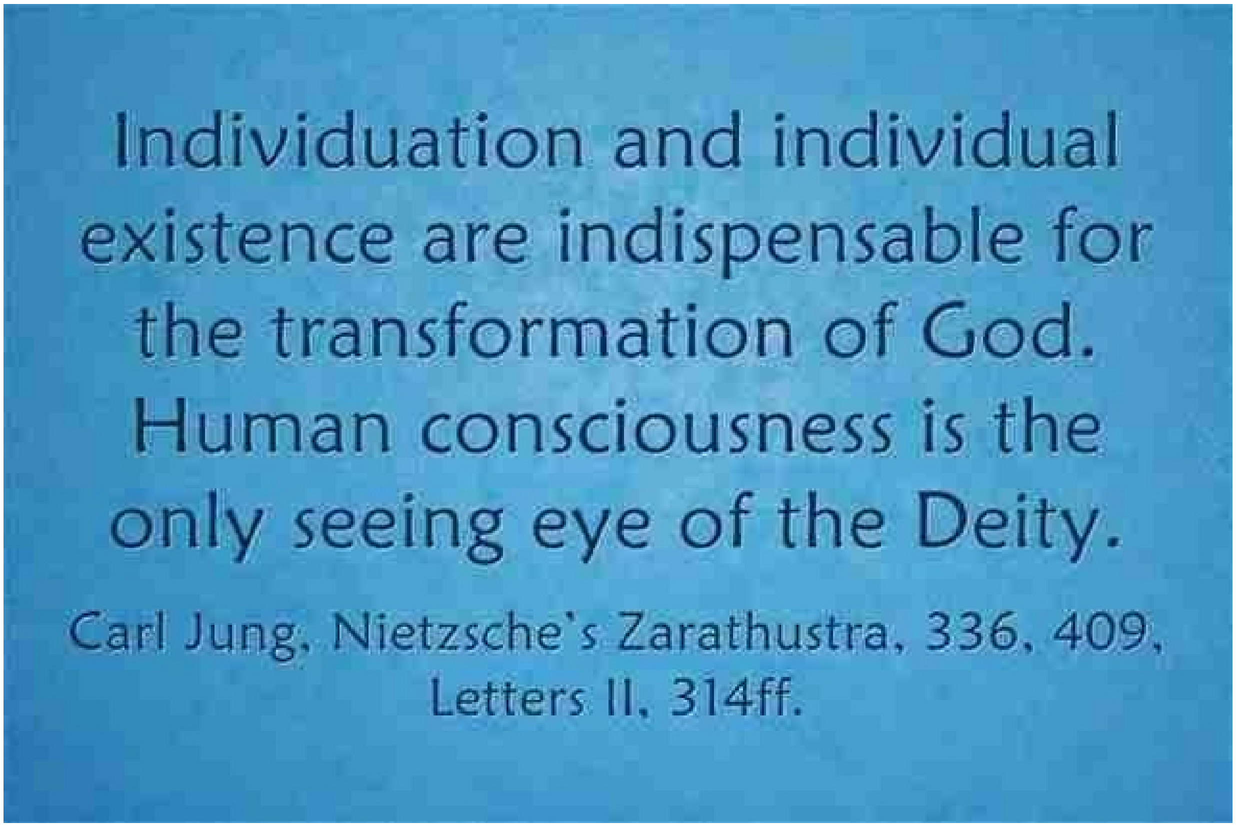
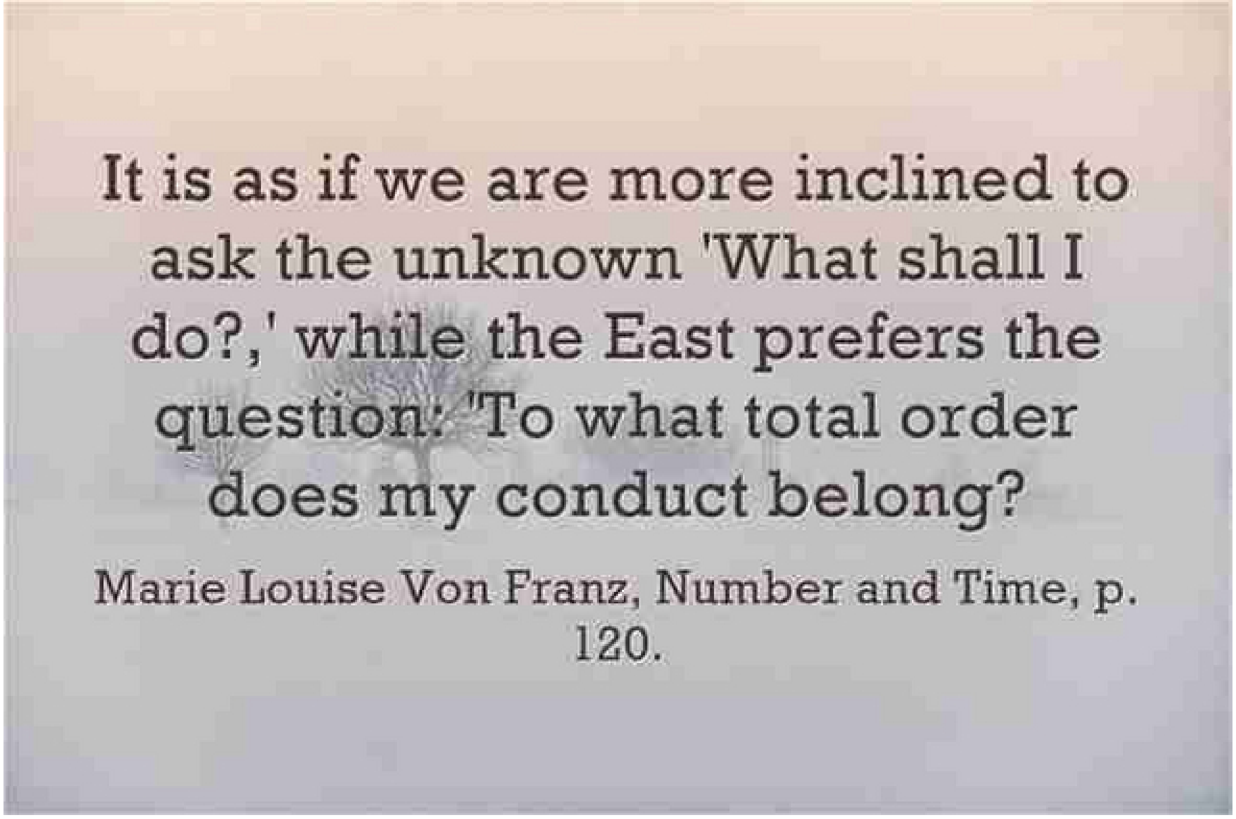


Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity.

Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.



It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong?

Marie Louise Von Franz, Number and Time, p. 120.

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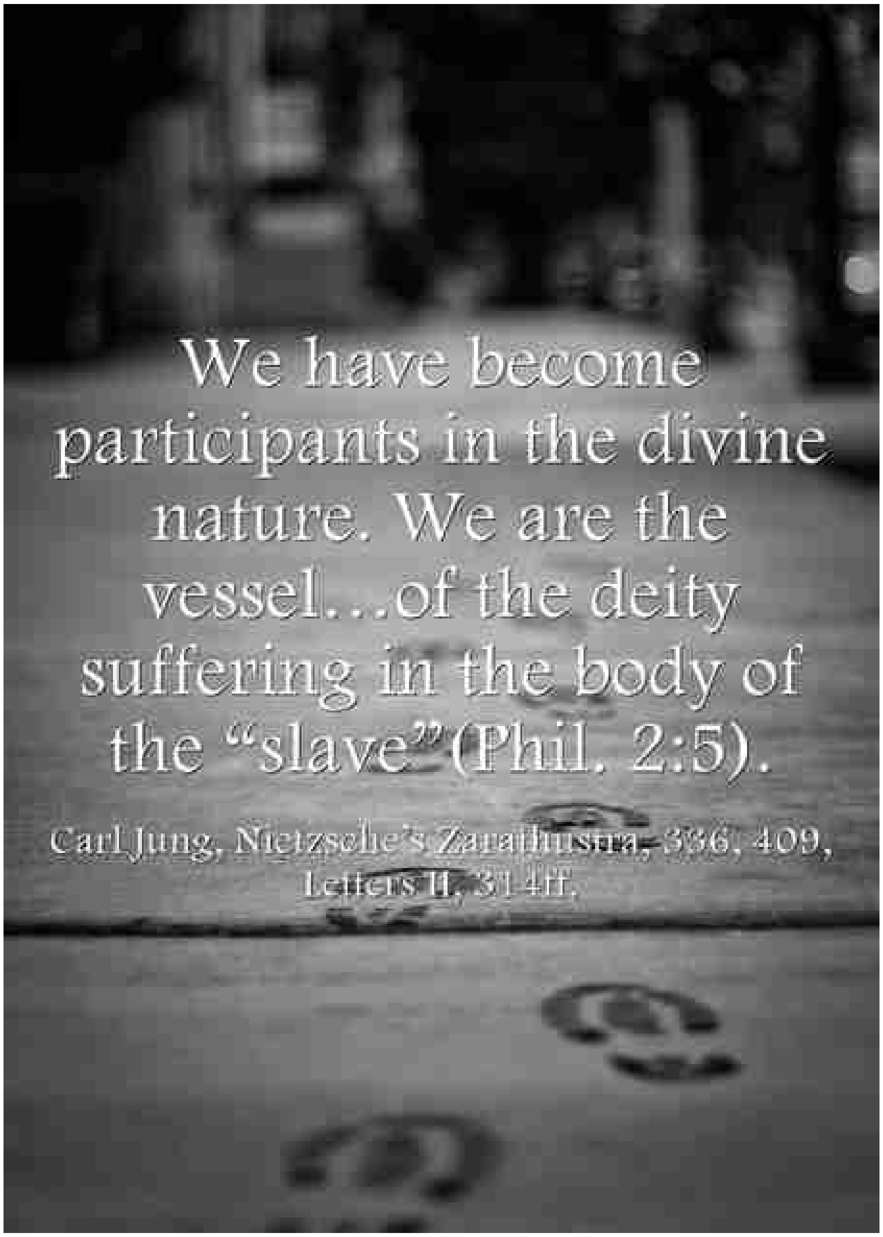
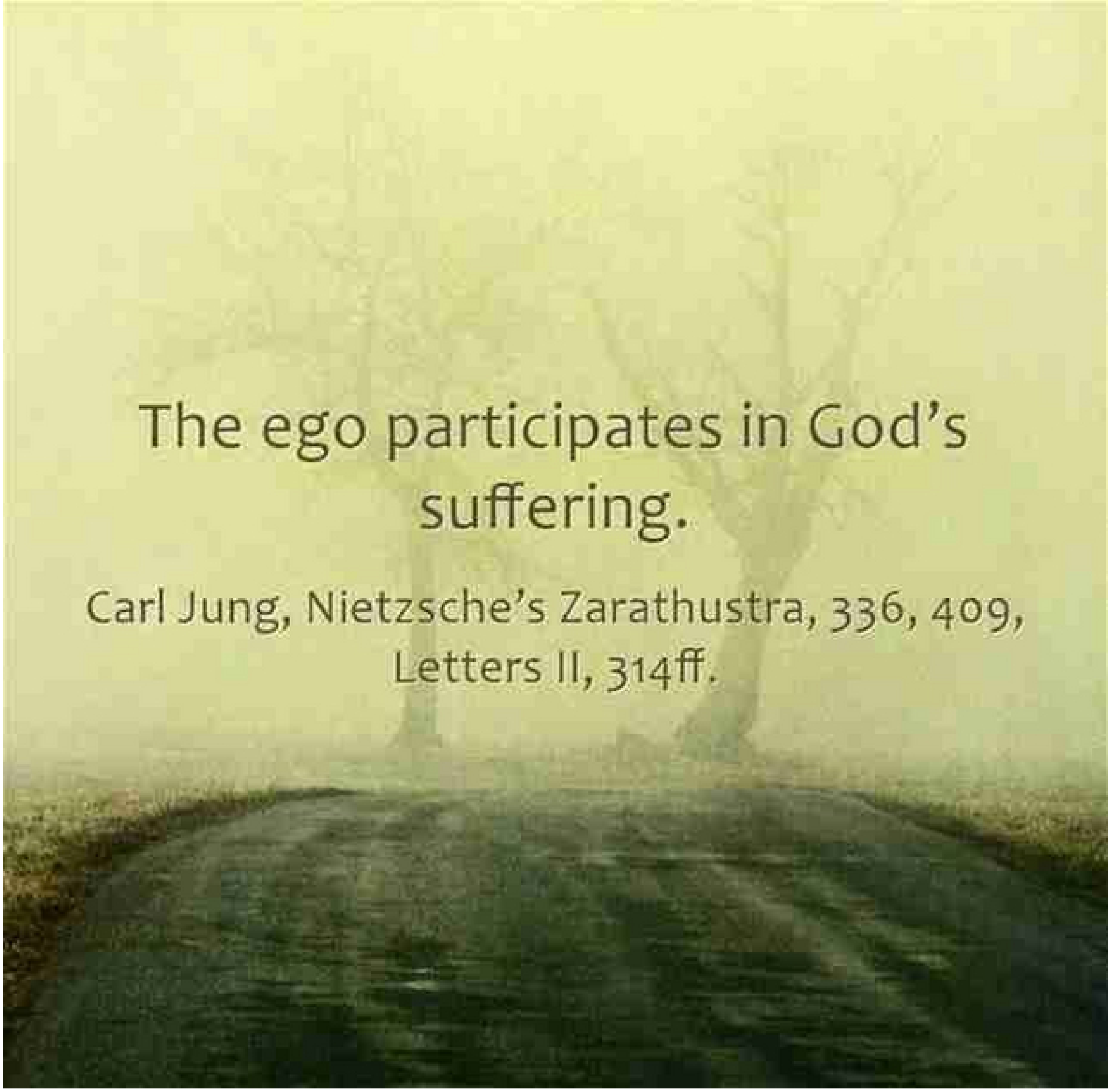
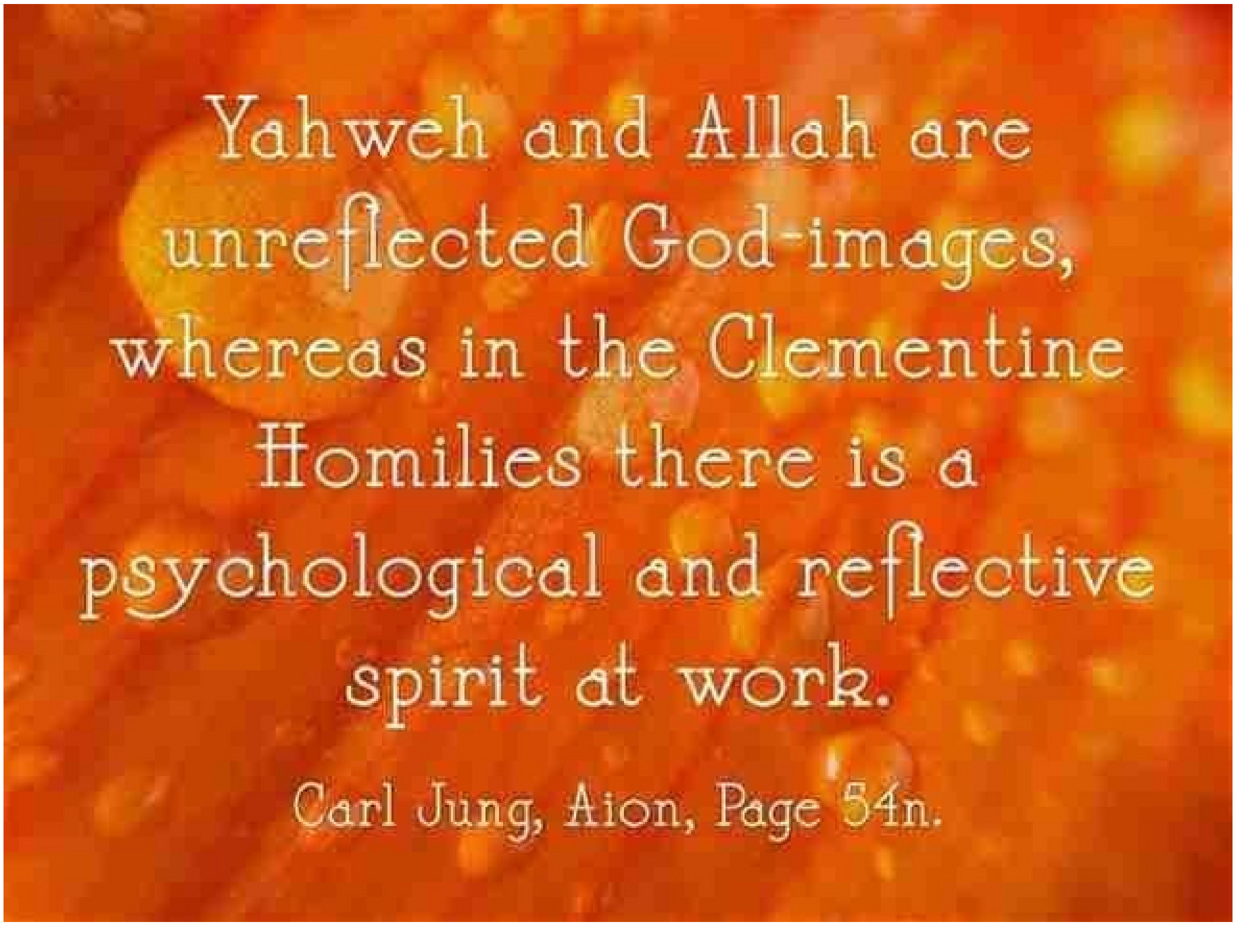


We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the “slave”(Phil. 2:5).   Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.



The ego participates in God’s suffering. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.



Yahweh and Allah are
unreflected God-images,
whereas in the Clementine
Homilies there is a
psychological and reflective
spirit at work.

Carl Jung, Aion, Page 54n.

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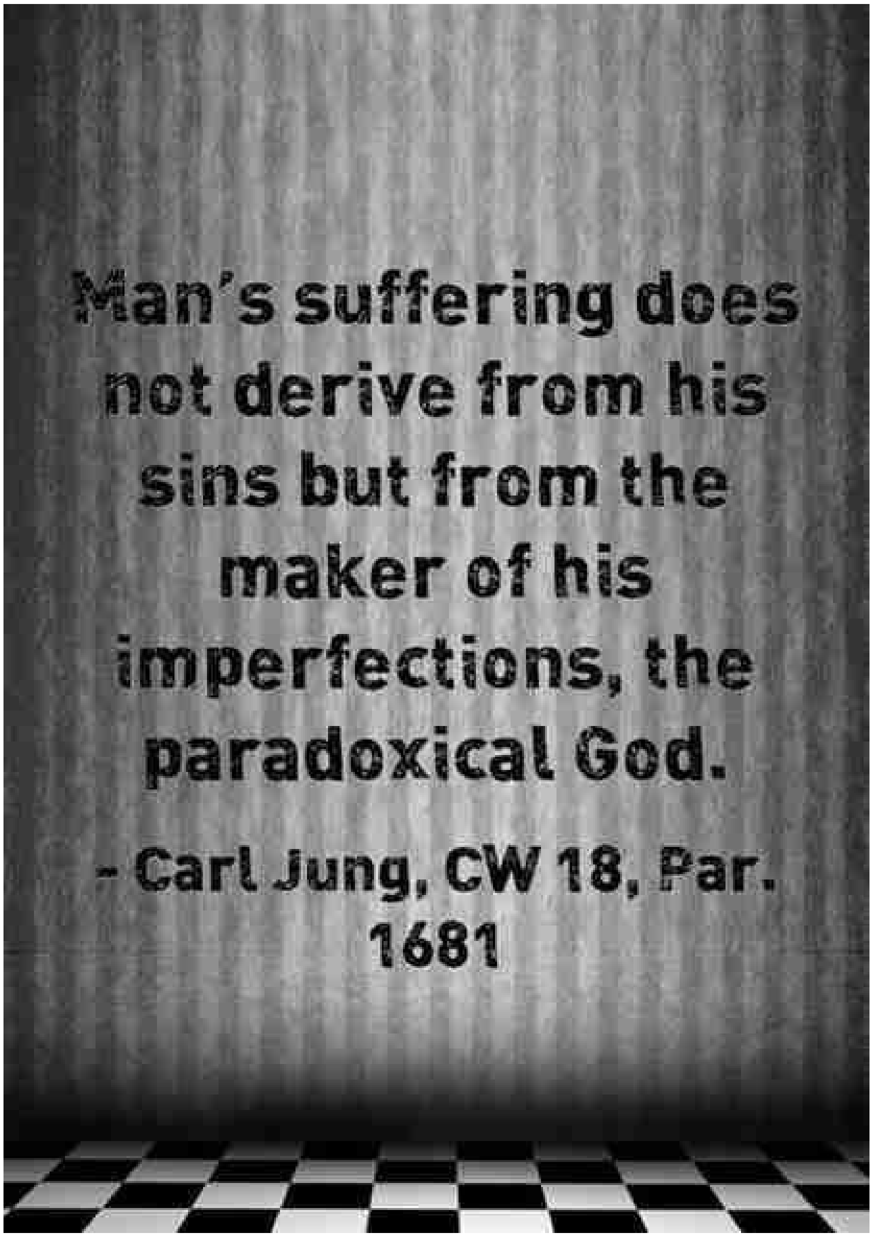

Man’s suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God.

- Carl Jung, CW 18, Par. 1681

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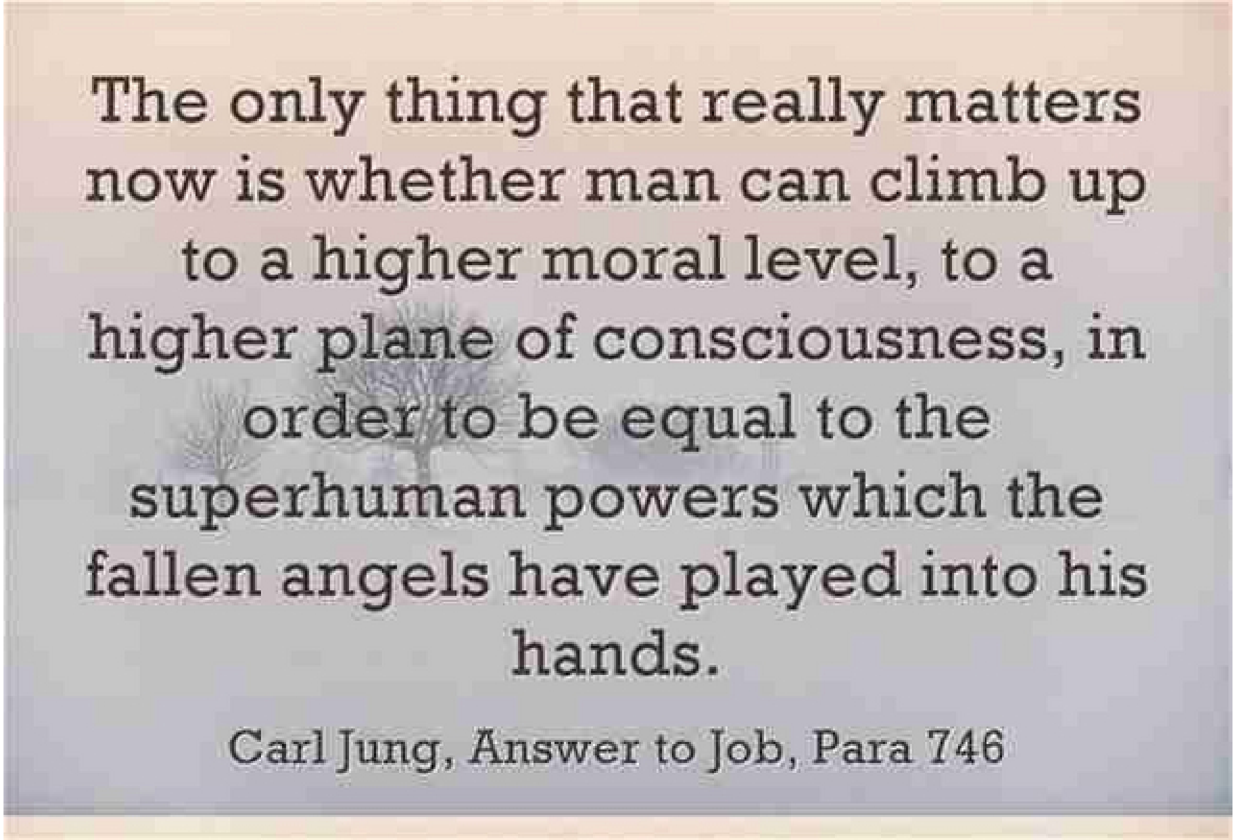

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands.

Carl Jung, Answer to Job, Para 746

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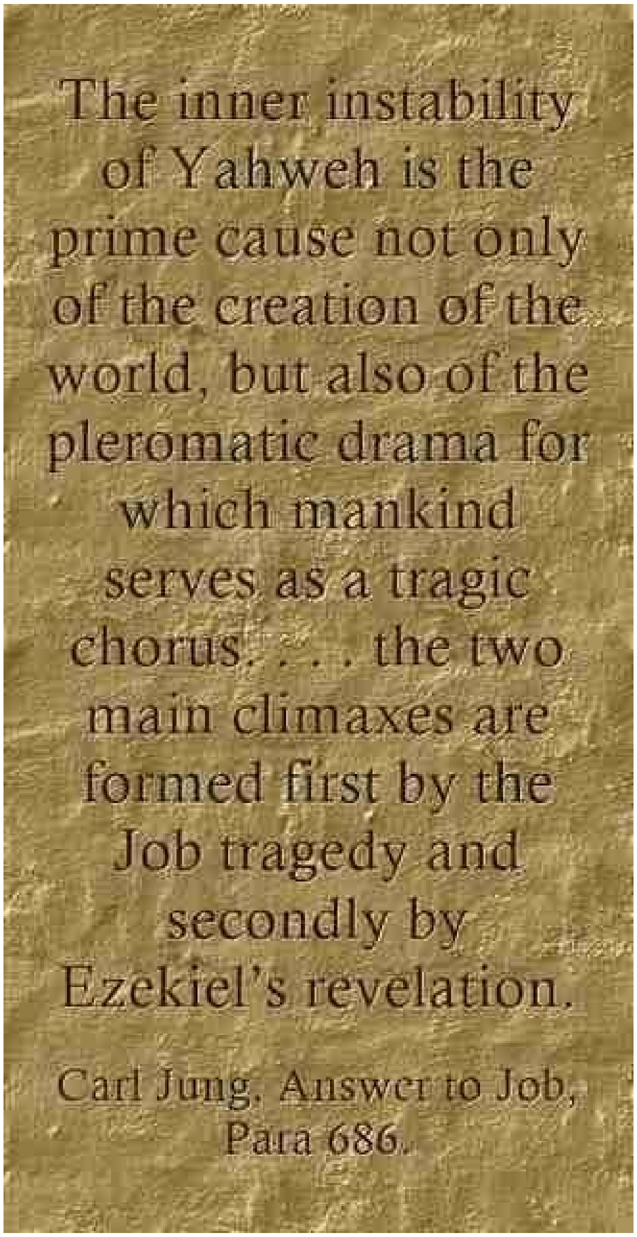

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation.

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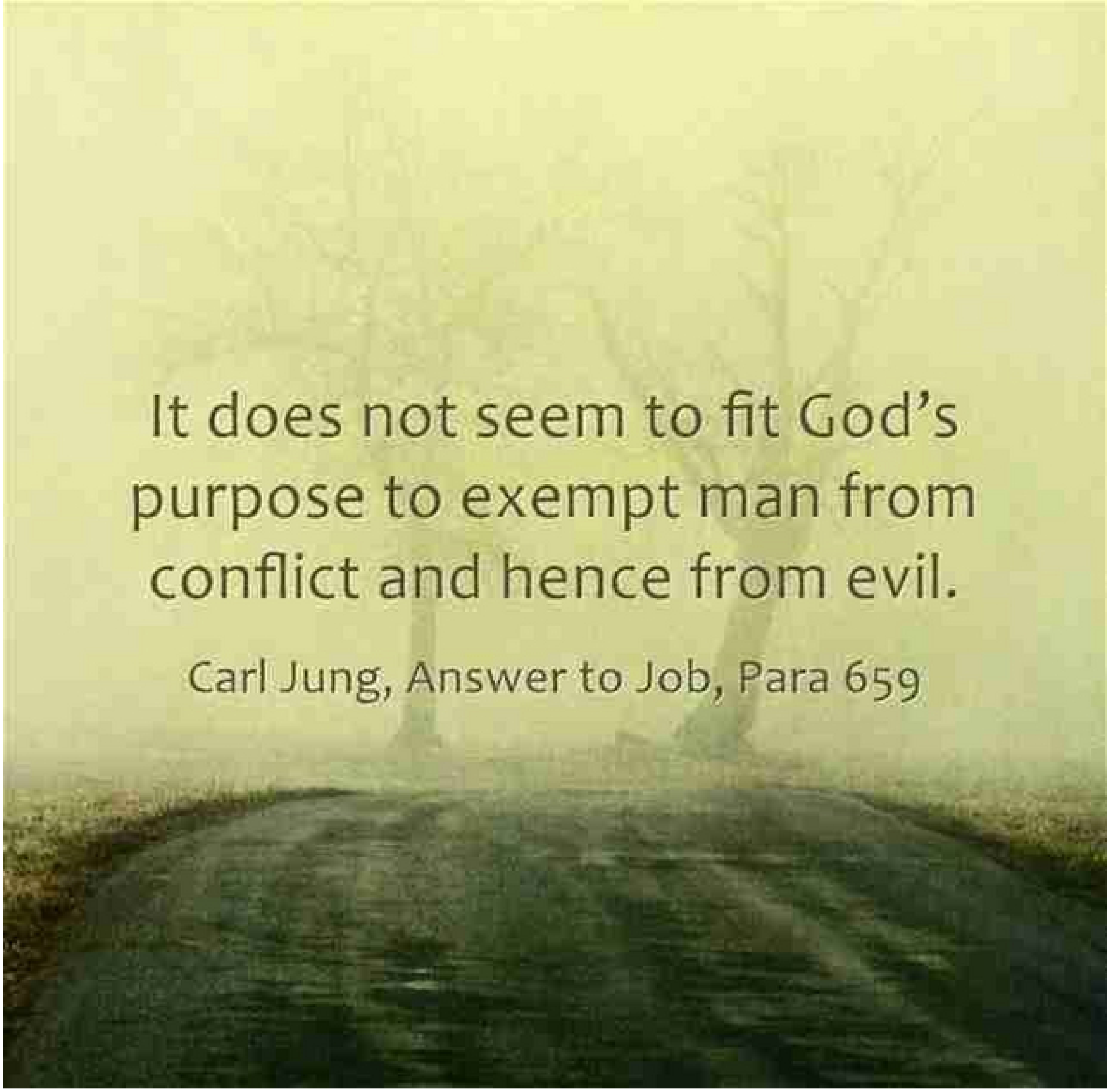
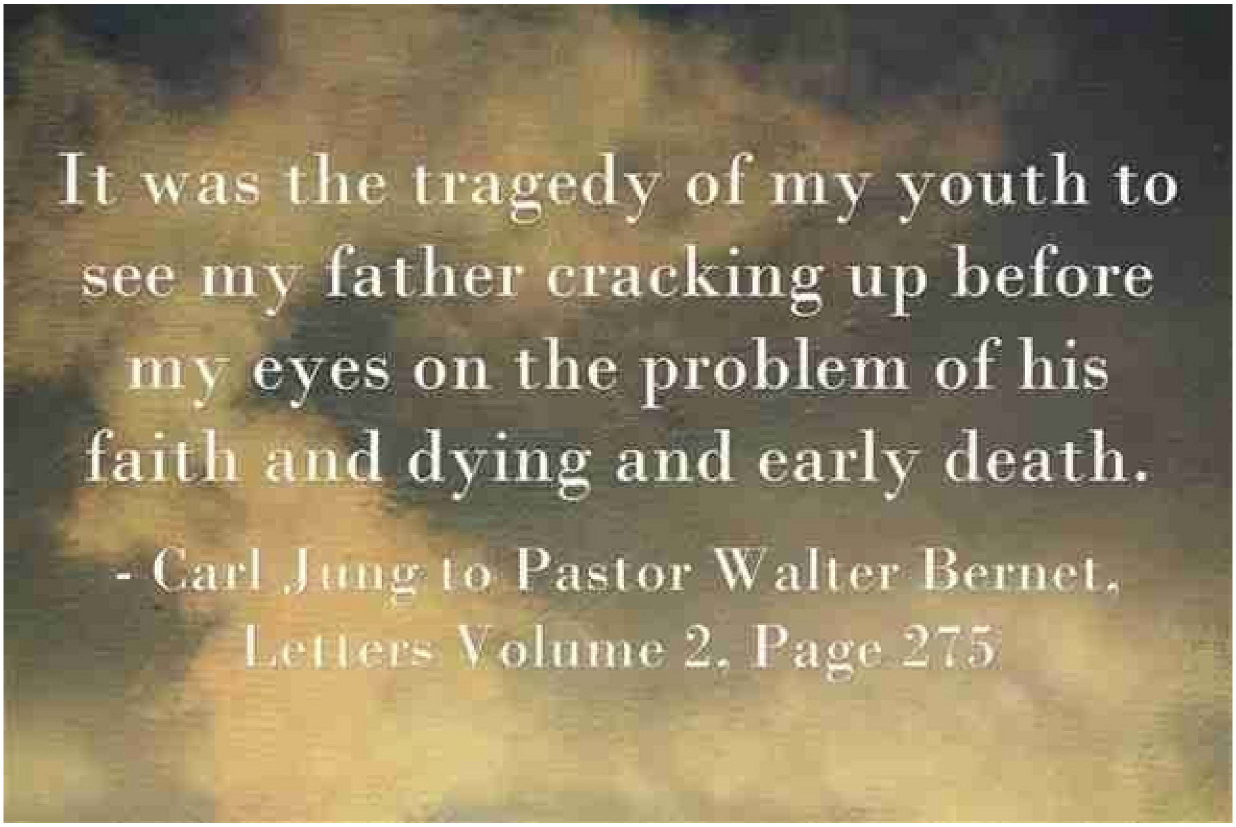


It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.



It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death.

- Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275

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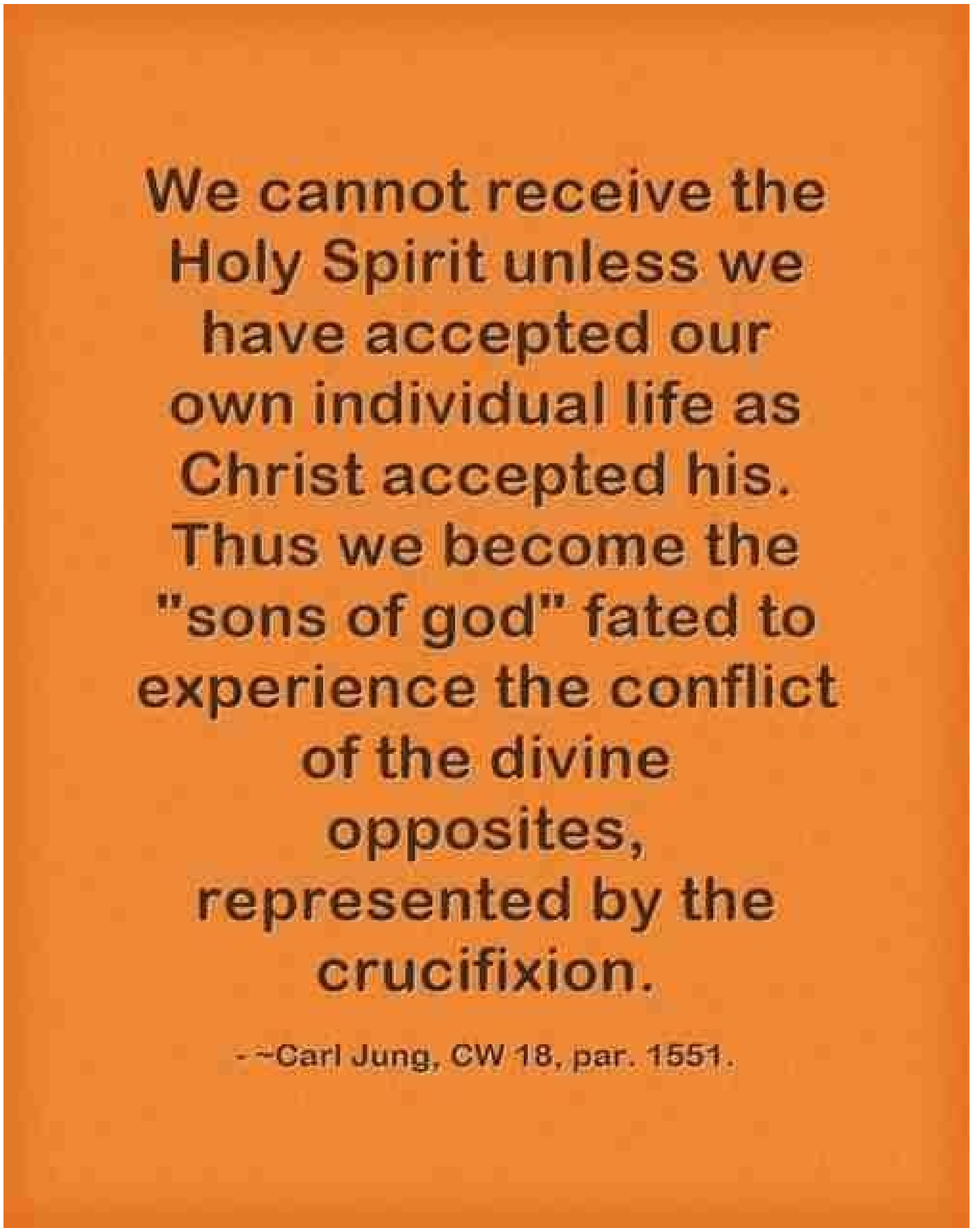

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion.

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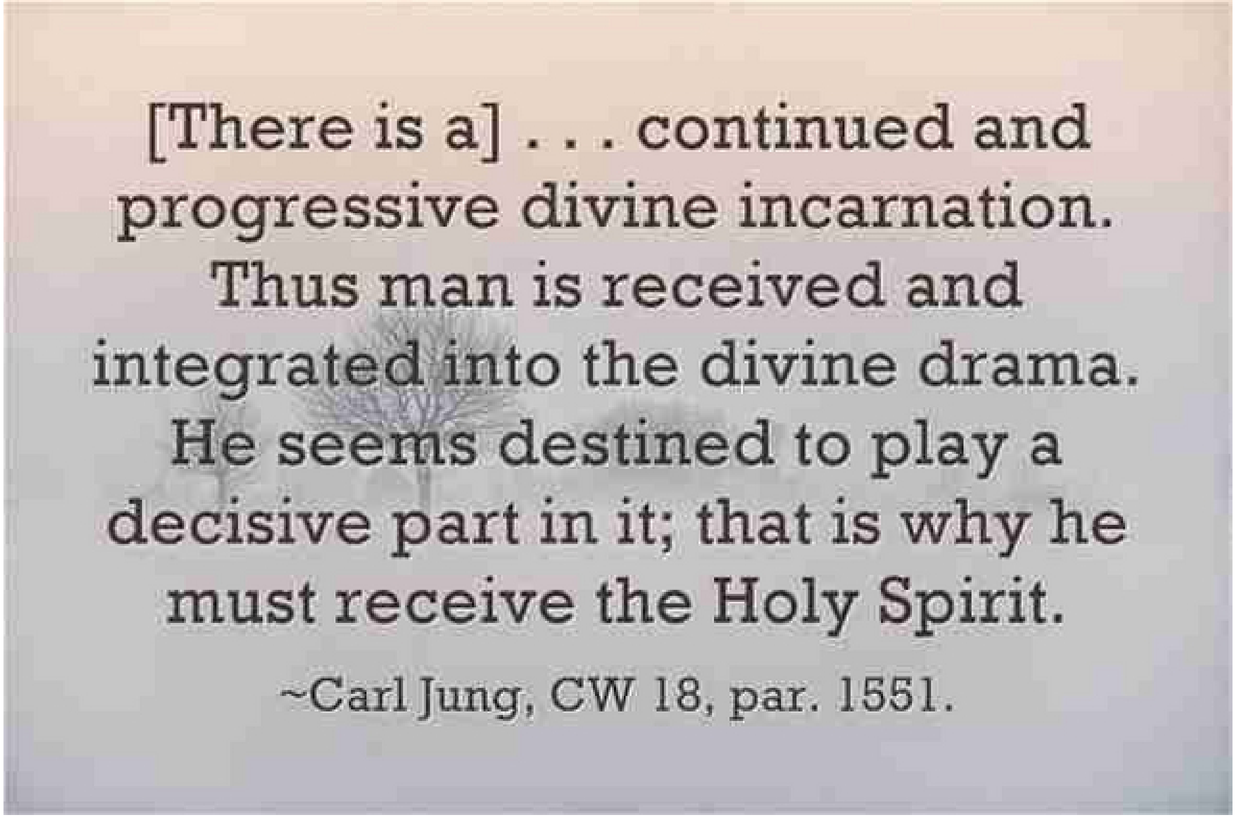

[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.

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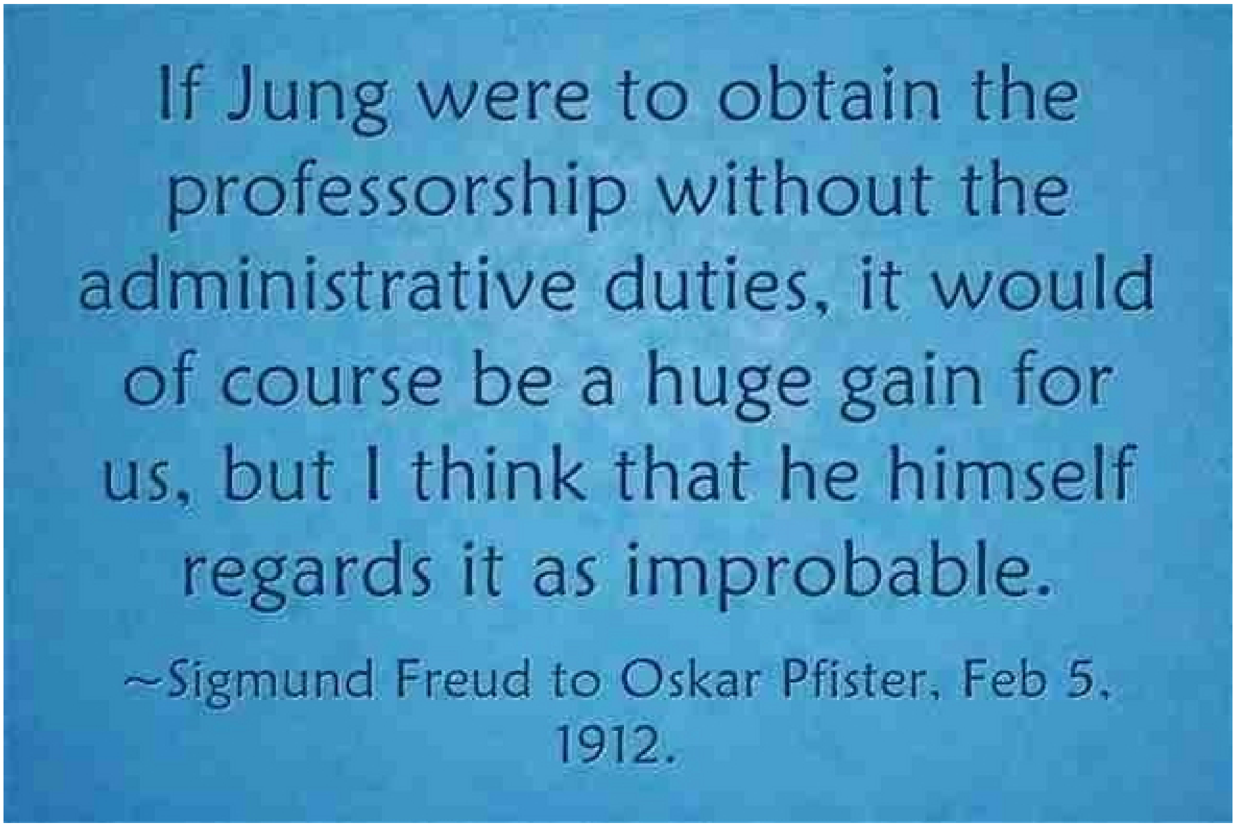

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable.

~Sigmund Freud to Oskar Pfister, Feb 5, 1912.

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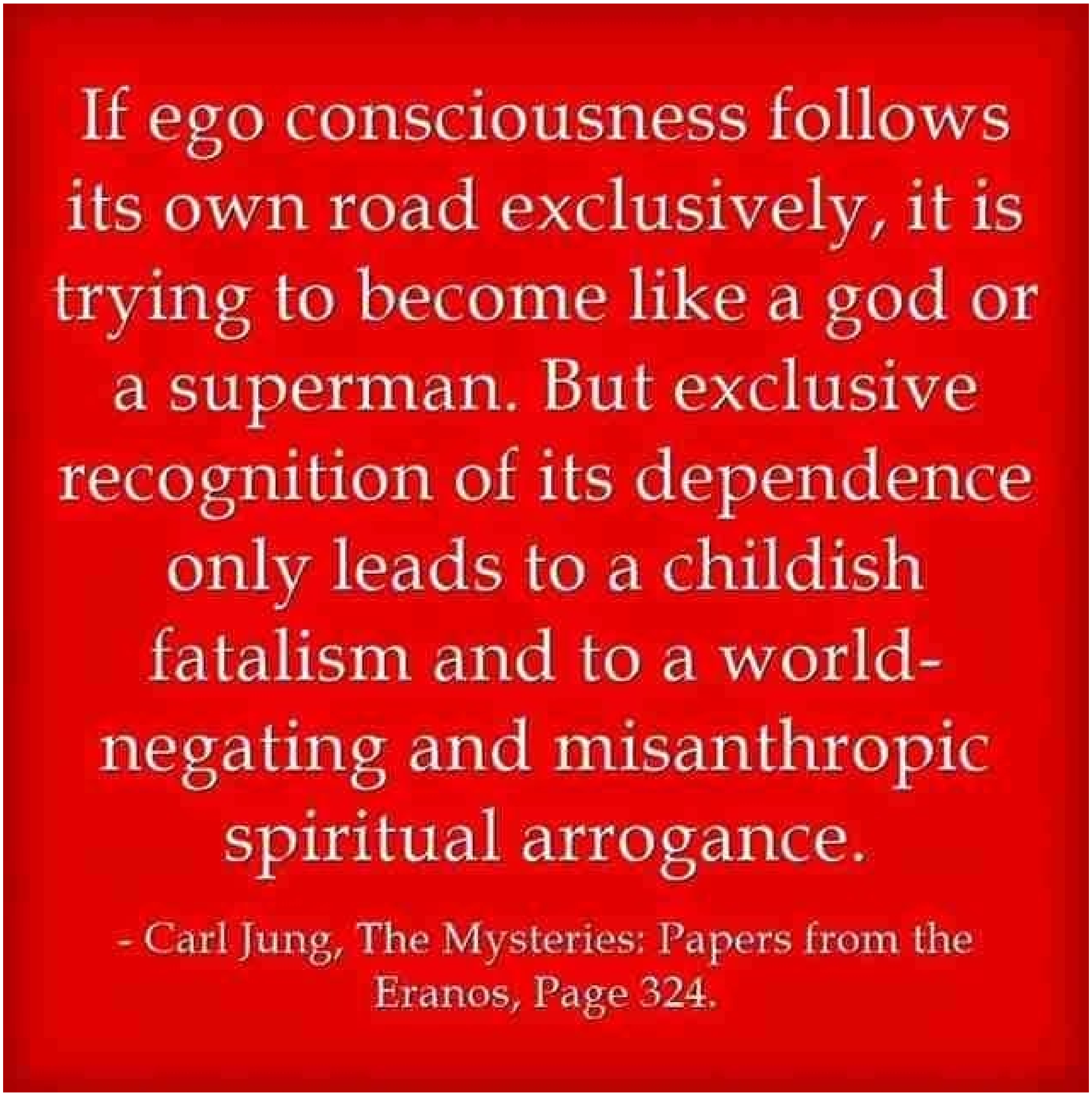

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance.

- Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

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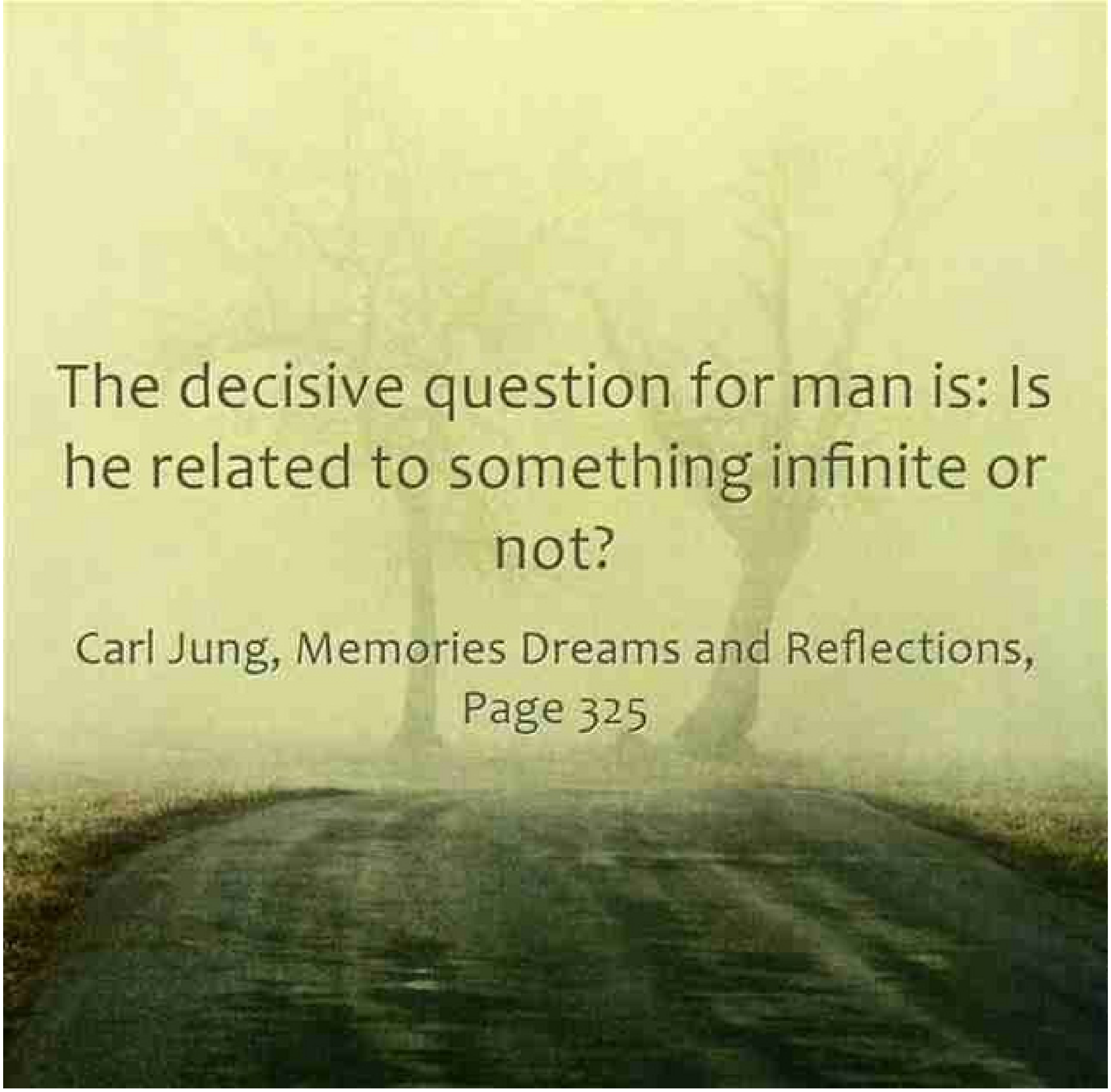
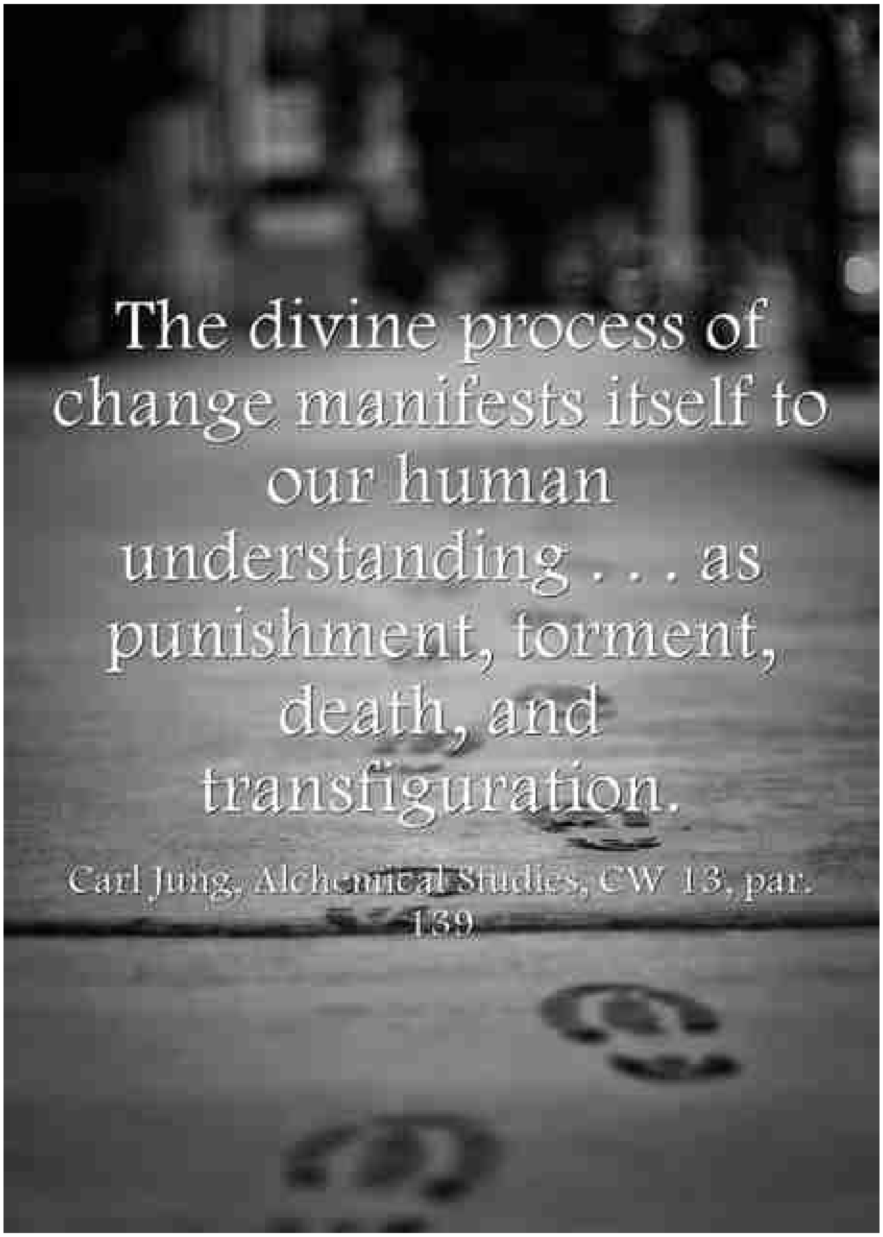
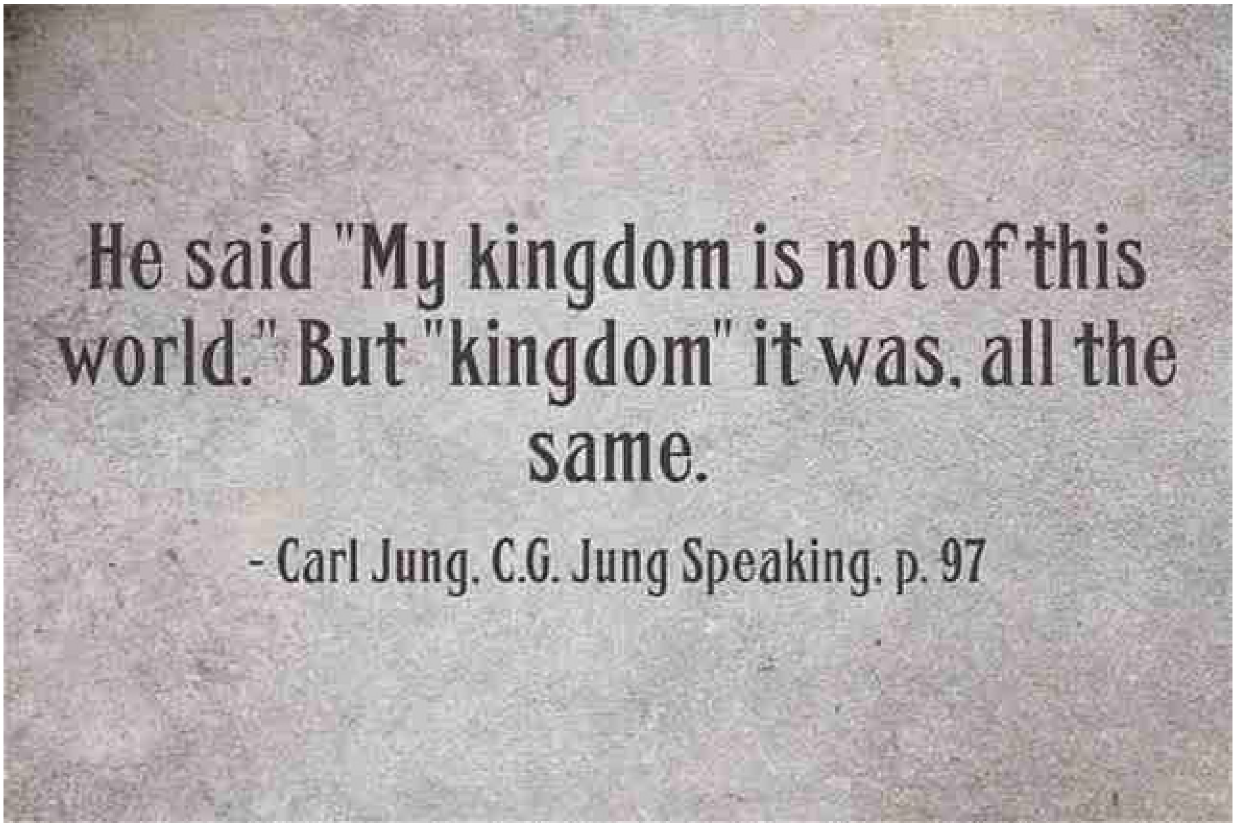


The decisive question for man is: Is he related to something infinite or not?   Carl Jung, Memories Dreams and Reflections, Page 325.



The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.



He said "My kingdom is not of this world." But "kingdom" it was, all the same.

- Carl Jung, C.G. Jung Speaking, p. 97

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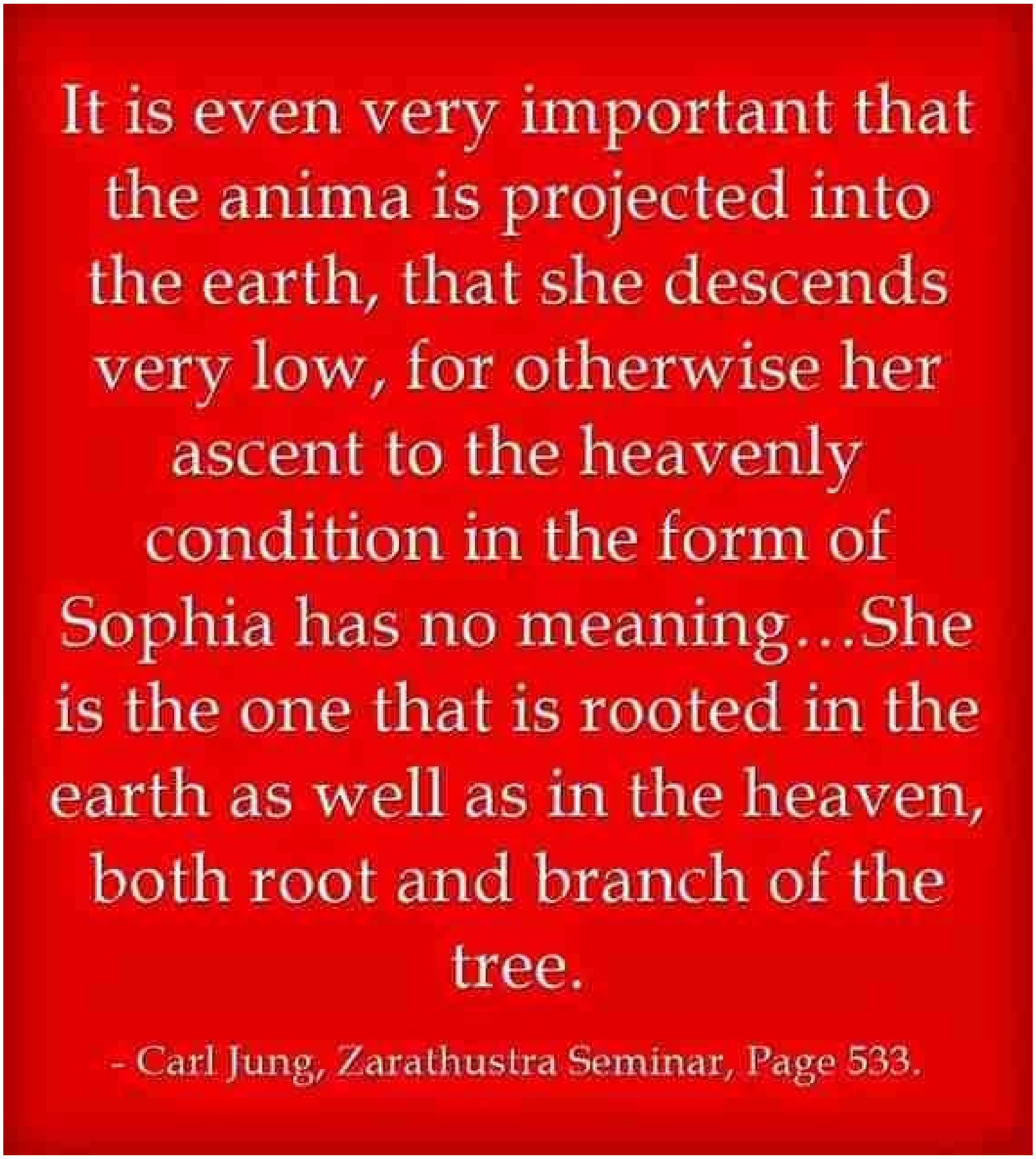

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.

- Carl Jung, Zarathustra Seminar, Page 533.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/db0a7-lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2713.j`
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Carl Jung and “The Practice of Psychotherapy” – Anthology (2019-03-07 12:32)

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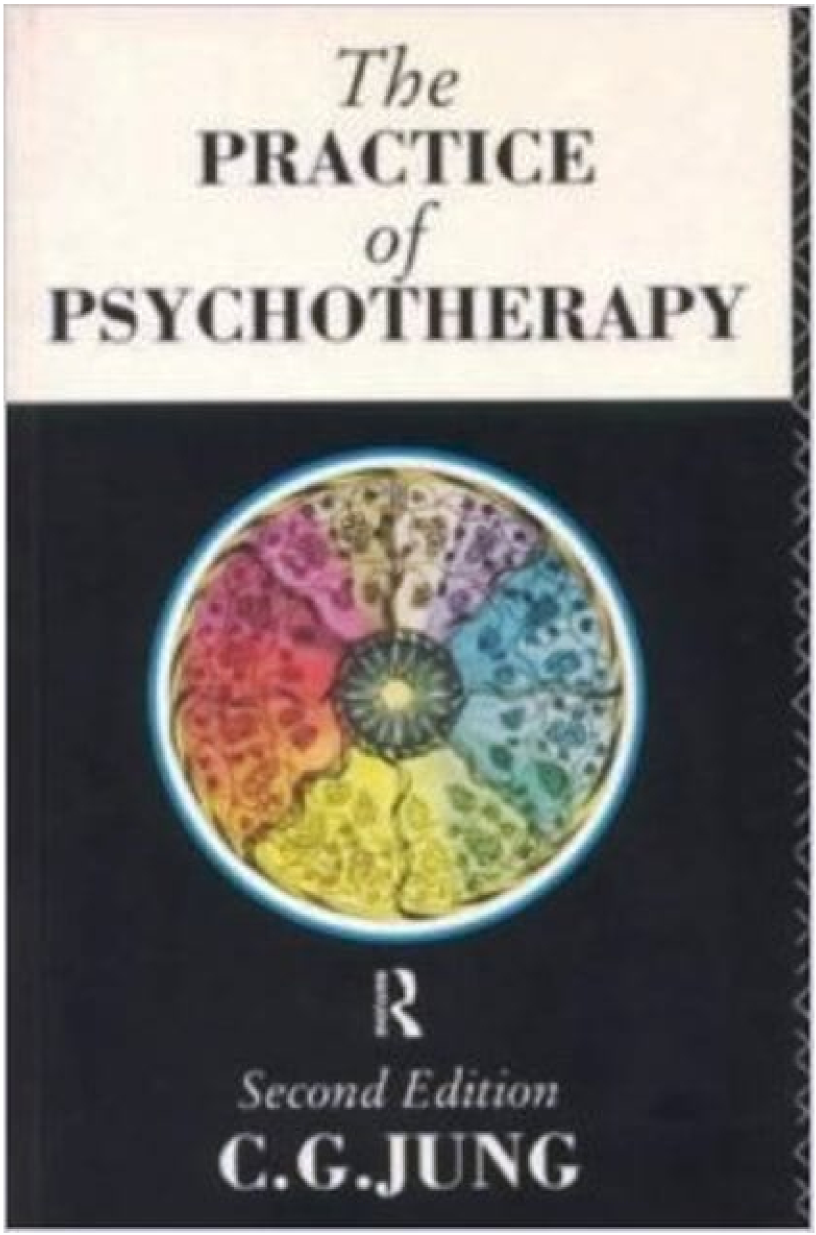

[Carl Jung and “The Practice of Psychotherapy” – Anthology]

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, The Practice of Psychotherapy, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, The Practice of Psychotherapy, Page 316.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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Carl Jung on “Archetype” and “Archetypal Image [Lexicon] (2019-03-07 16:24)

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The Archetypes and the
Collective Unconscious

TRANSLATED BY R.F.C. HULL

C.G JUNG

Archetype

Primordial, structural elements of the human psyche. (See also archetypal image and instinct.)

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure-indeed they are its psychic aspect. They represent, on the one hand, a very strong instinctive conservatism, while on the other hand they are the most effective means conceivable of instinctive adaptation. They are thus, essentially, the chthonic portion of the psyche . . . that portion through which the psyche is attached to nature.["Mind and Earth," CW 10, par. 53.]

It is not . . . a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acquisitions but, in the main, common to all, as can be seen from [their] universal occurrence.["Concerning the Archetypes and the Anima Concept," CW 9i, par. 136.] Archetypes are irrepresentable in themselves but their effects are discernible in archetypal images and motifs.

Archetypes . . . present themselves as ideas and images, like everything else that becomes a content of consciousness.["On the Nature of the Psyche," CW 8, par. 435.]

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce.["A Psychological Approach to the Trinity," CW 11, par. 222, note 2.]

Jung also described archetypes as "instinctual images," the forms which the instincts assume. He illustrated this using the simile of the spectrum.

The dynamism of instinct is lodged as it were in the infra-red part of the spectrum, whereas the instinctual image lies in the ultra-violet part. . . .

The realization and assimilation of instinct never take place at the red end, i.e., by absorption into the instinctual sphere, but only through integration of the image which signifies and at the same time evokes the instinct, although in a form quite different from the one we meet on the biological level.["On the Nature of the Psyche," CW 8, par. 414.]

Archetype

Psychologically . . . the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.[Ibid., par. 415.]

Archetypes manifest both on a personal level, through complexes, and collectively, as characteristics of whole cultures. Jung believed it was the task of each age to understand anew their content and their effects.

We can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide.

If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it.["The Psychology of the Child Archetype," CW 9i, par. 267.]

Archetypal image

The form or representation of an archetype in consciousness. (See also collective unconscious.)

[The archetype is] a dynamism which makes itself felt in the numinosity and fascinating power of the archetypal image.["On the Nature of the Psyche," CW 8, par. 414.]

Archetypal images, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales.

An archetypal content expresses itself, first and foremost, in metaphors.

If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet-to the perpetual vexation of the intellect-remains unknown and not to be fitted into a formula.["The Psychology of the Child Archetype," CW 9i, par. 267]

On a personal level, archetypal motifs are patterns of thought or behavior that are common to humanity at all times and in all places.

For years I have been observing and investigating the products of the unconscious in the widest sense of the word, namely dreams, fantasies, visions, and delusions of the insane.

I have not been able to avoid recognizing certain regularities, that is, types. There are types of situations and types of figures that repeat themselves frequently and have a corresponding meaning. I therefore employ the term "motif" to designate these repetitions. Thus there are not only typical dreams but typical motifs in dreams. . . .

[These] can be arranged under a series of archetypes, the chief of them being . . .

the shadow, the wise old man, the child (including the child hero), the mother ("Primordial Mother"and "Earth Mother") as a supraordinate personality ("daemonic"because supraordinate), and her counterpart the maiden, and lastly the anima in man and the animus in woman.["The Psychological Aspects of the Kore,"ibid., par. 309.] Source: Daryl Sharp, Jung Lexicon

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Carl Jung: ...we are no more than the Stable in which the Lord is born. (2019-03-07 16:37)

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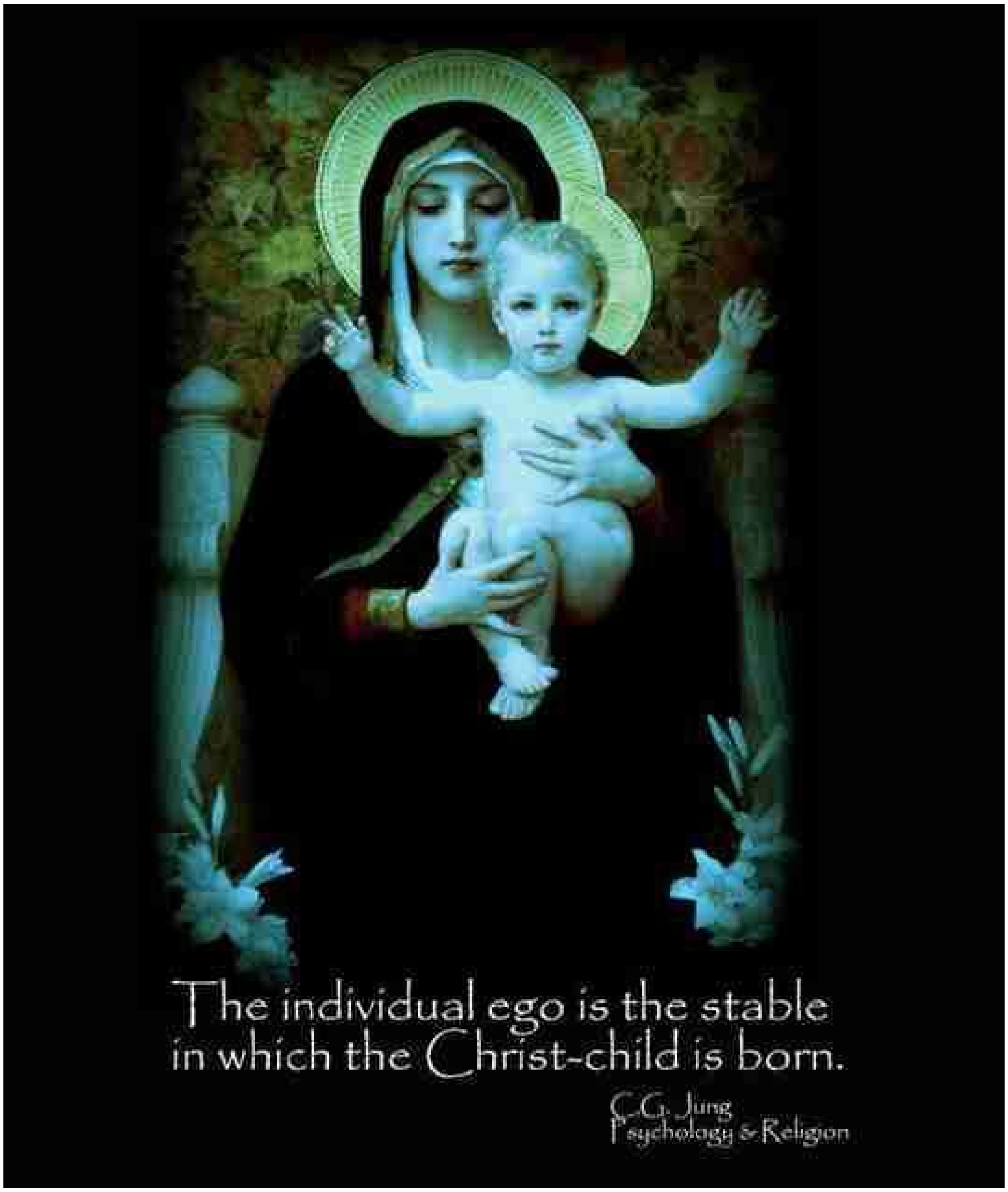
The individual ego is the stable
in which the Christ-child is born.
C.G. Jung
Psychology & Religion

After he had experienced the world's suffering, this God who became man left behind him a Comforter, the Third Person of the Trinity, who would make his dwelling in many individuals still to come, none of whom would enjoy the privilege or even the possibility of being born without sin.

In the Paraclete, therefore, God is closer to the real man and his darkness than he is in the Son. The light God bestrides the bridge—Man—from the day side; God's shadow, from the night side.

What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications?

It may well be the revelation of the Holy Ghost out of man himself.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.

But since, in this world, an evil is joined to every good, the avrlfiLfiov irveviia will twist the indwelling of the Paraclete into a self-deification of man, thereby causing an inflation of self-importance of which we had a foretaste in the case of Nietzsche.

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born.

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics.

In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung; CW 11, Psychology and Religion, Pages 179 - 180

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Carl Jung Quotations 15 **(2019-03-07 17:05)**

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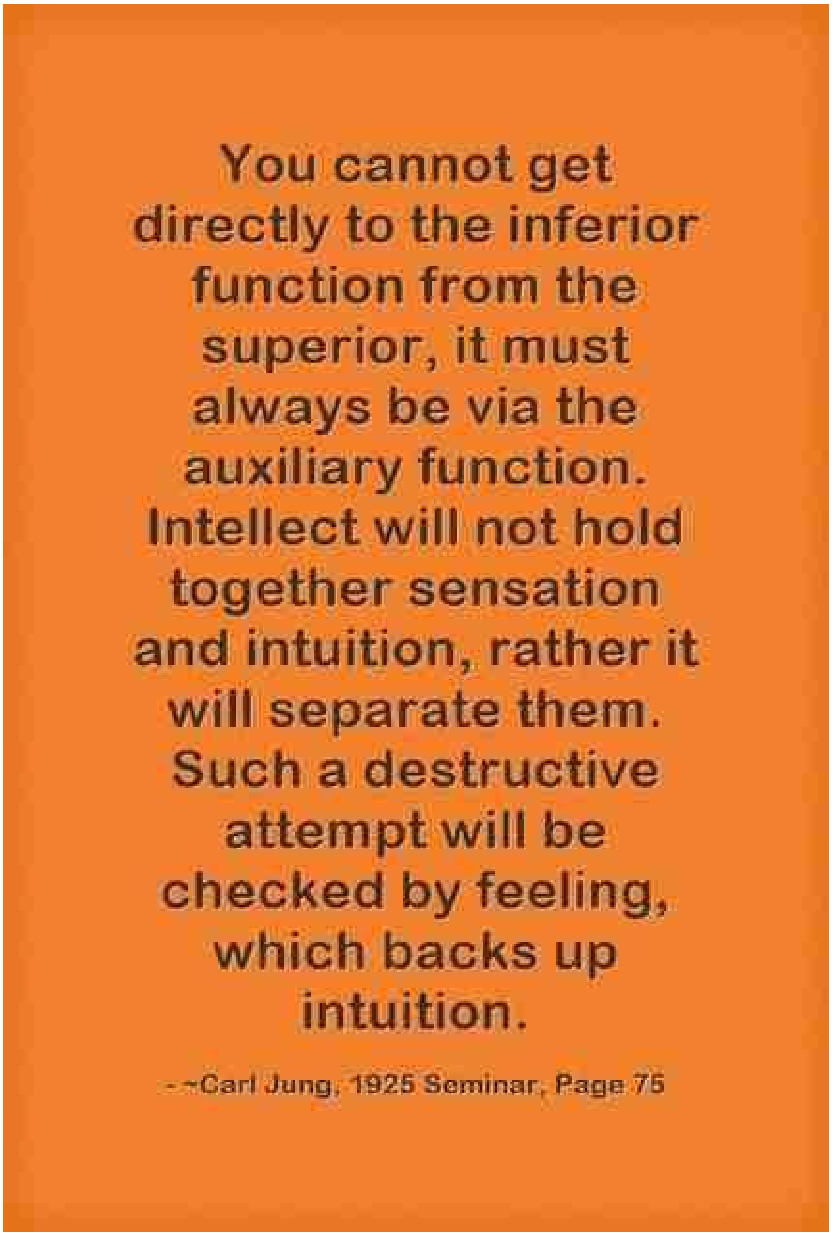
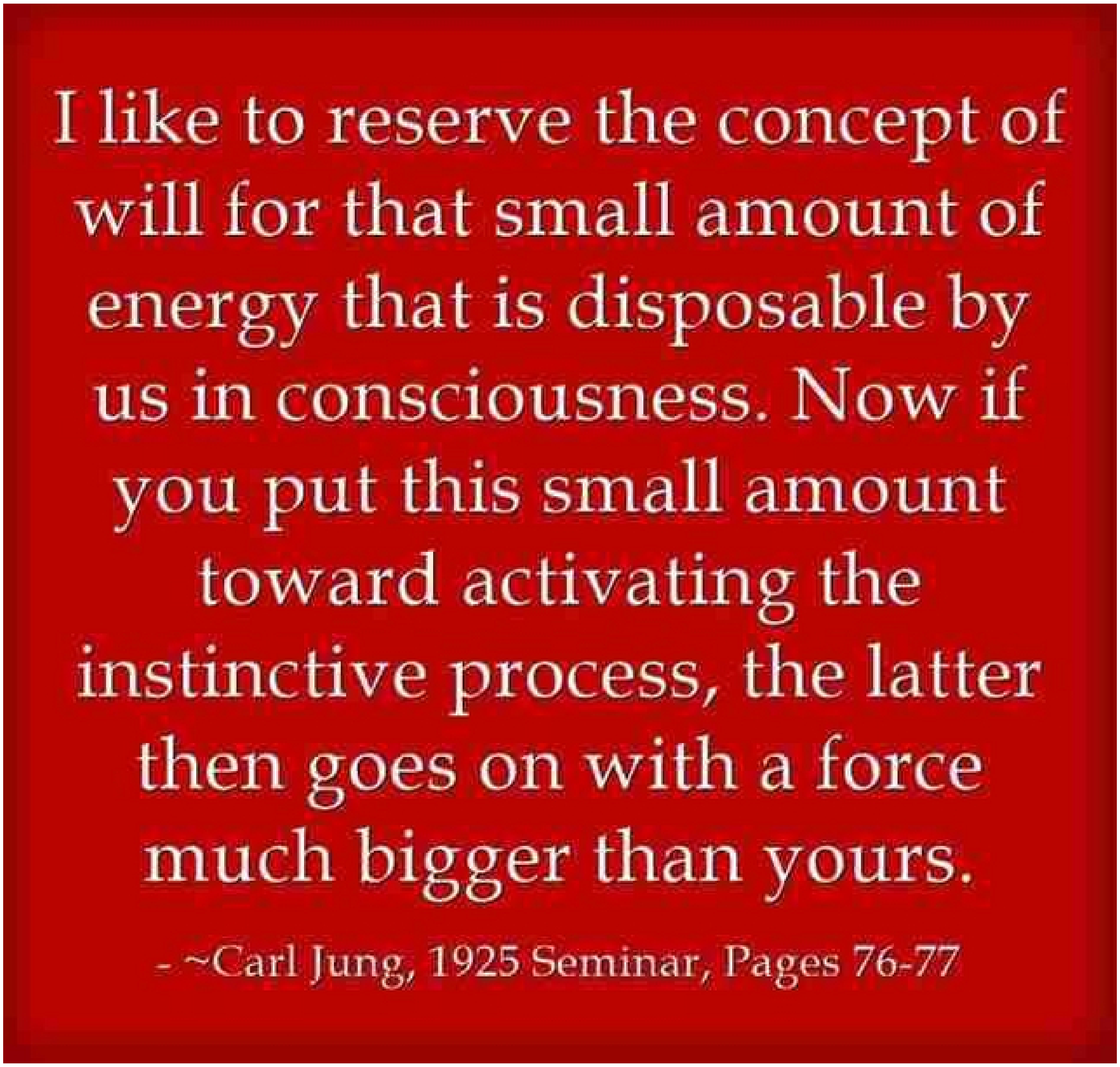


You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition.

- ~Carl Jung, 1925 Seminar, Page 75

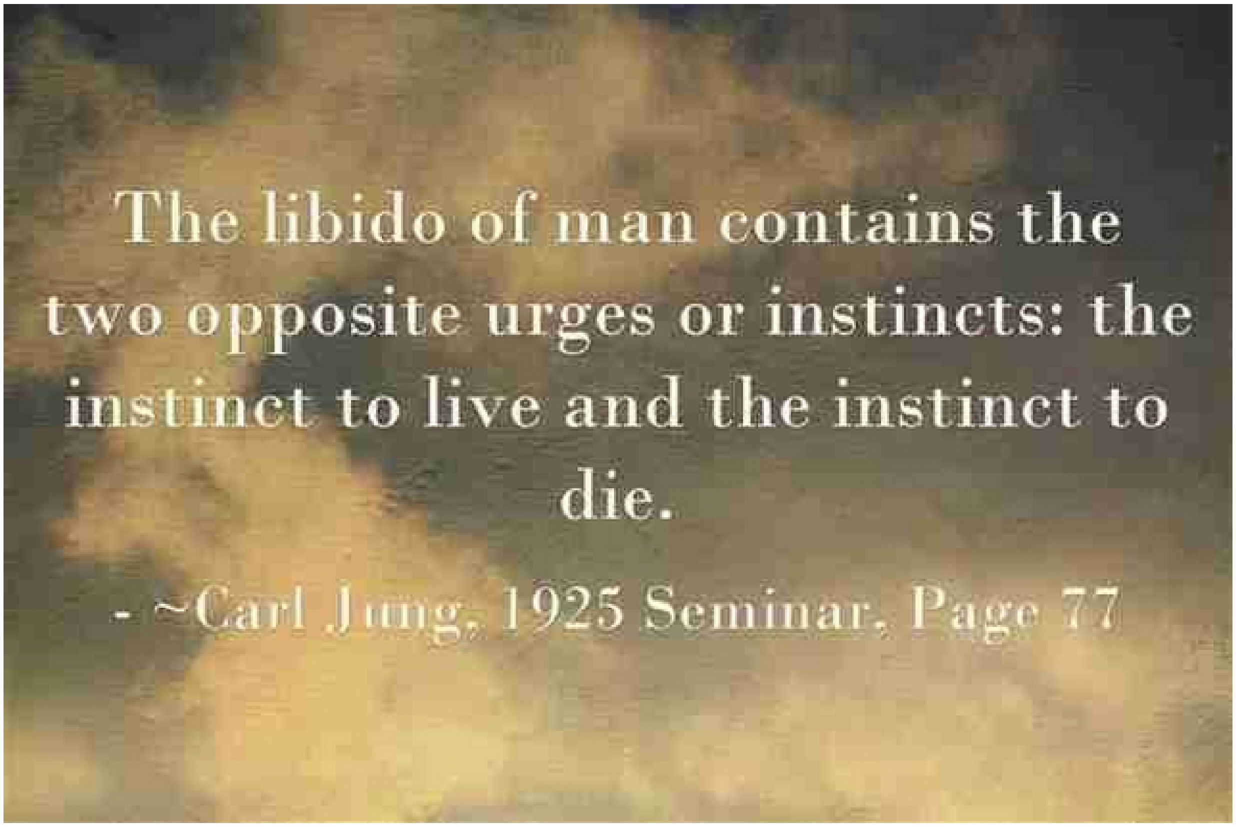
You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75



I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

- ~Carl Jung, 1925 Seminar, Pages 76-77

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77



The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.

- ~Carl Jung, 1925 Seminar, Page 77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

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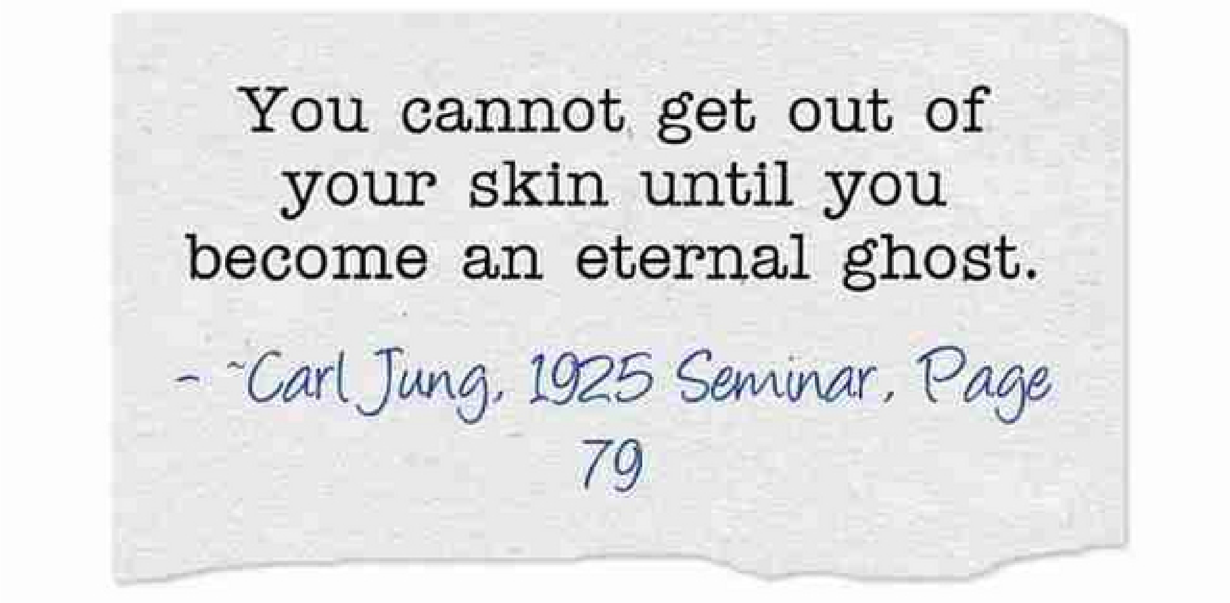

You cannot get out of your skin until you become an eternal ghost.

- ~Carl Jung, 1925 Seminar, Page 79

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

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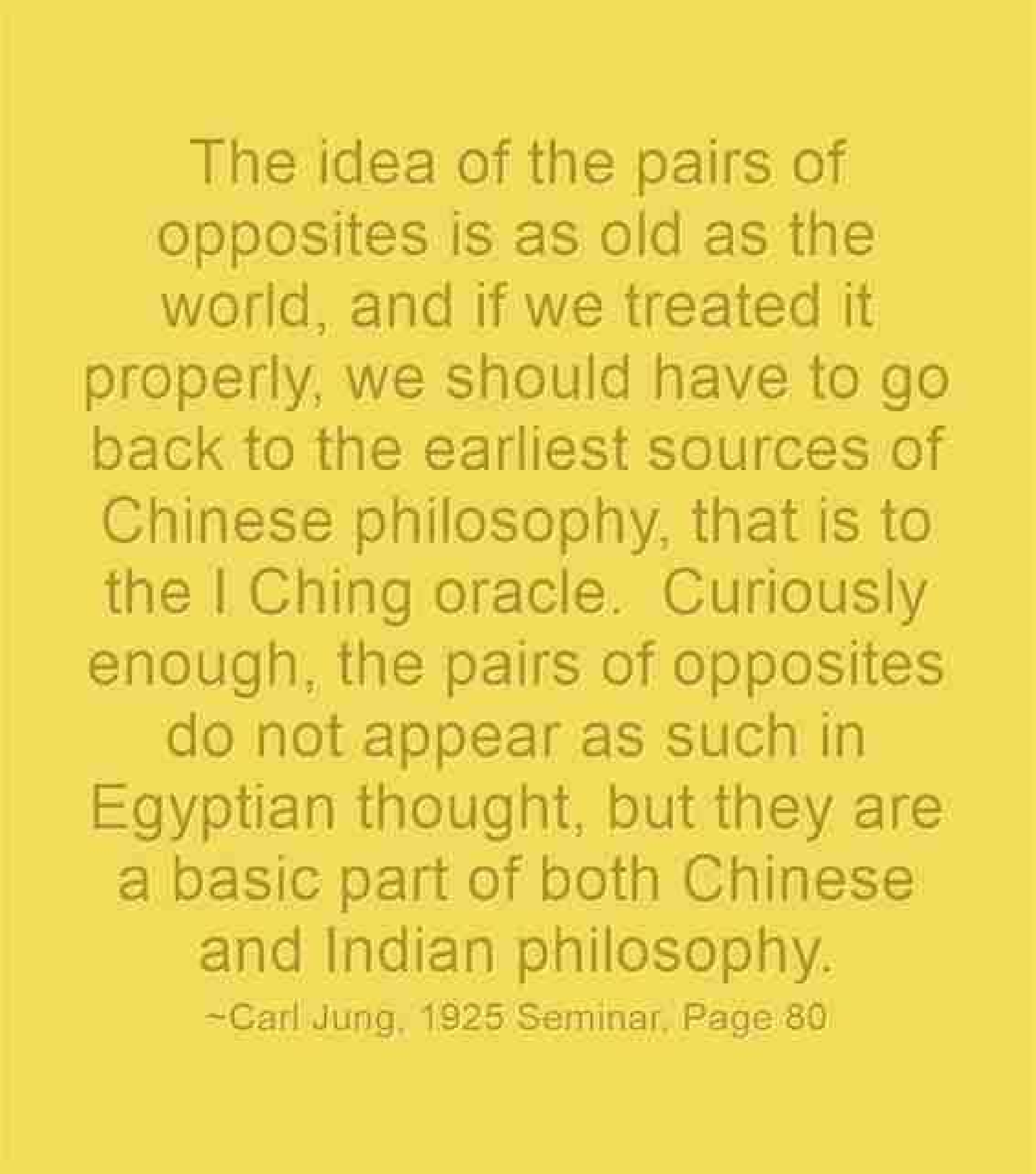

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy.

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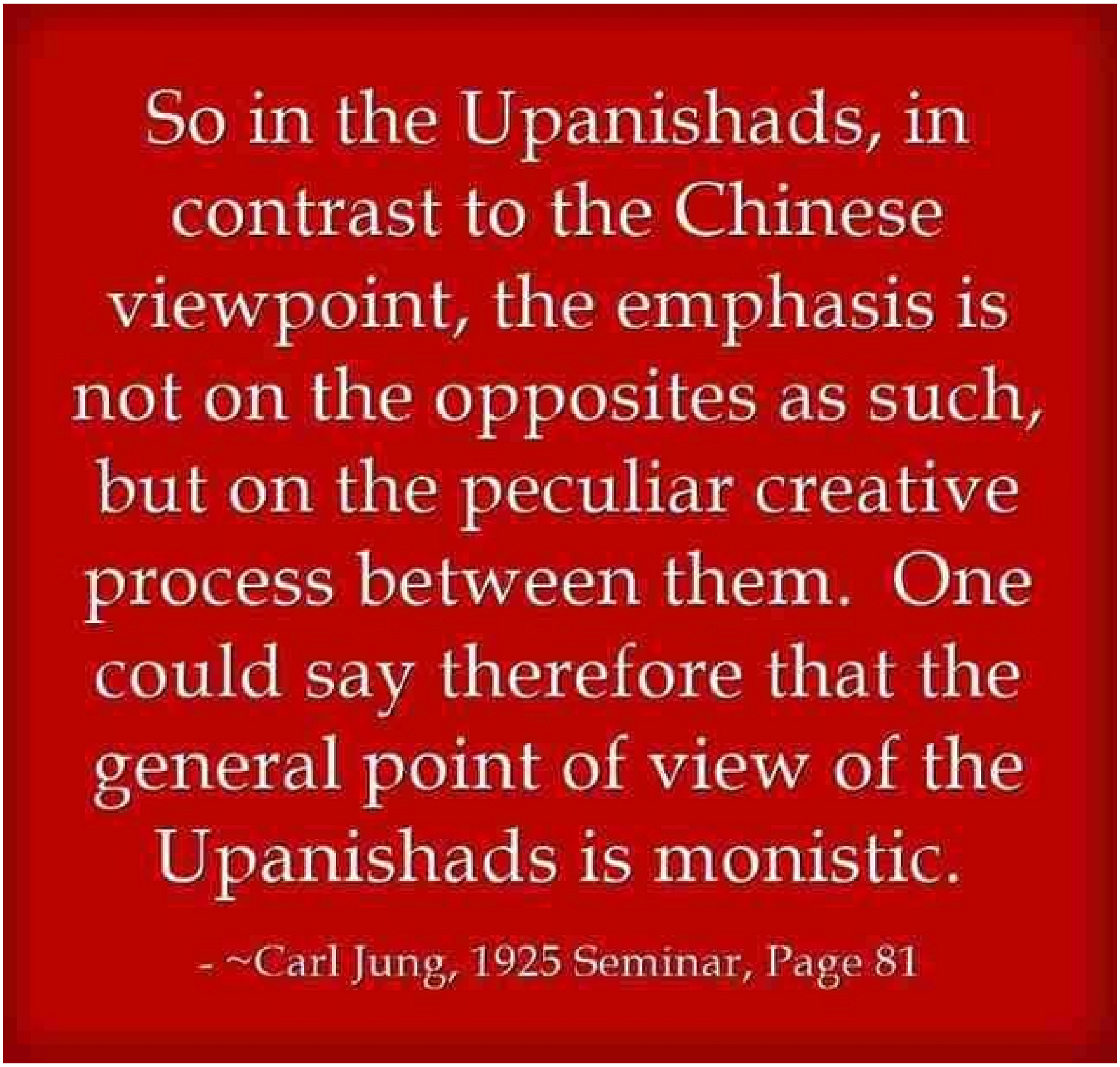

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic.

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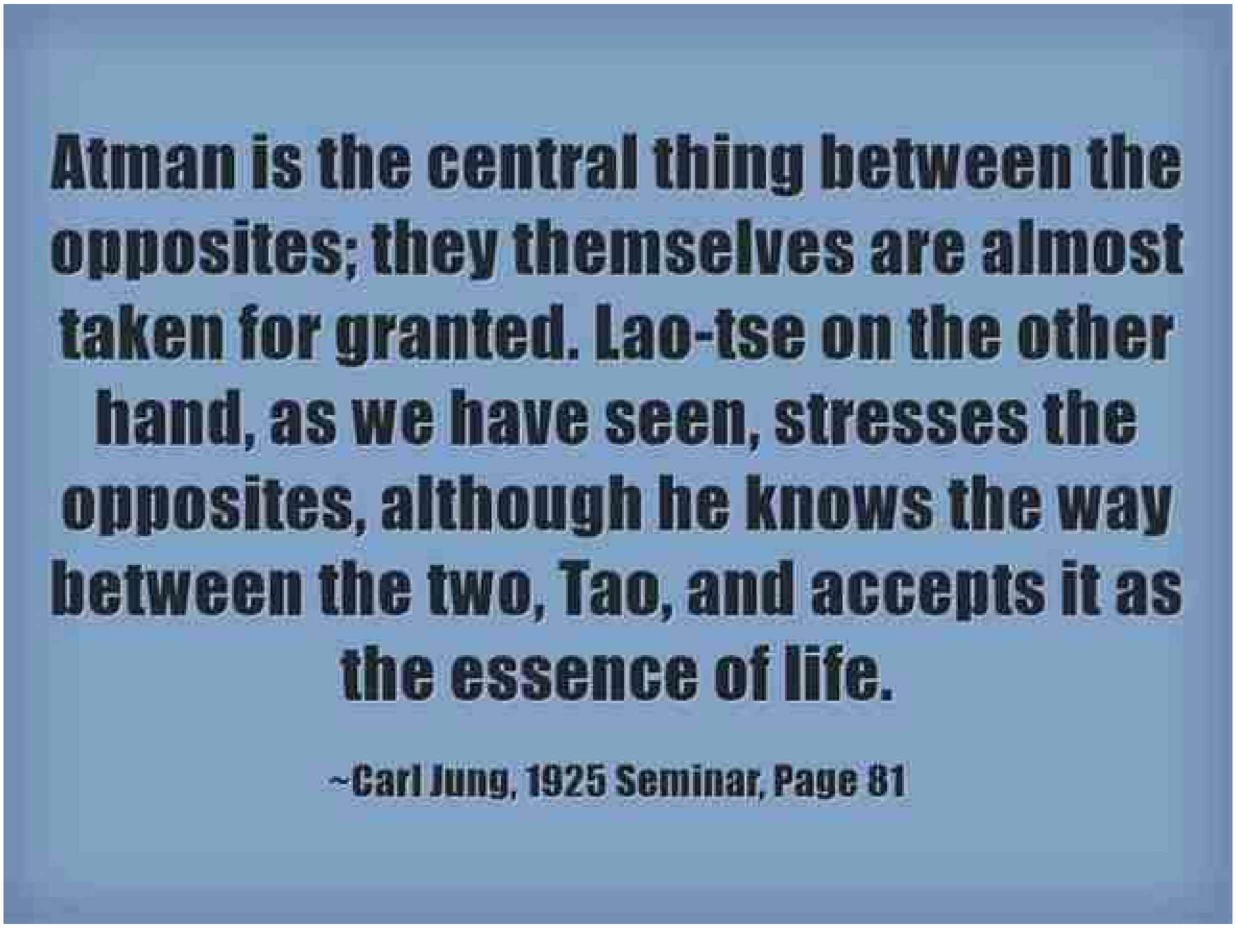

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

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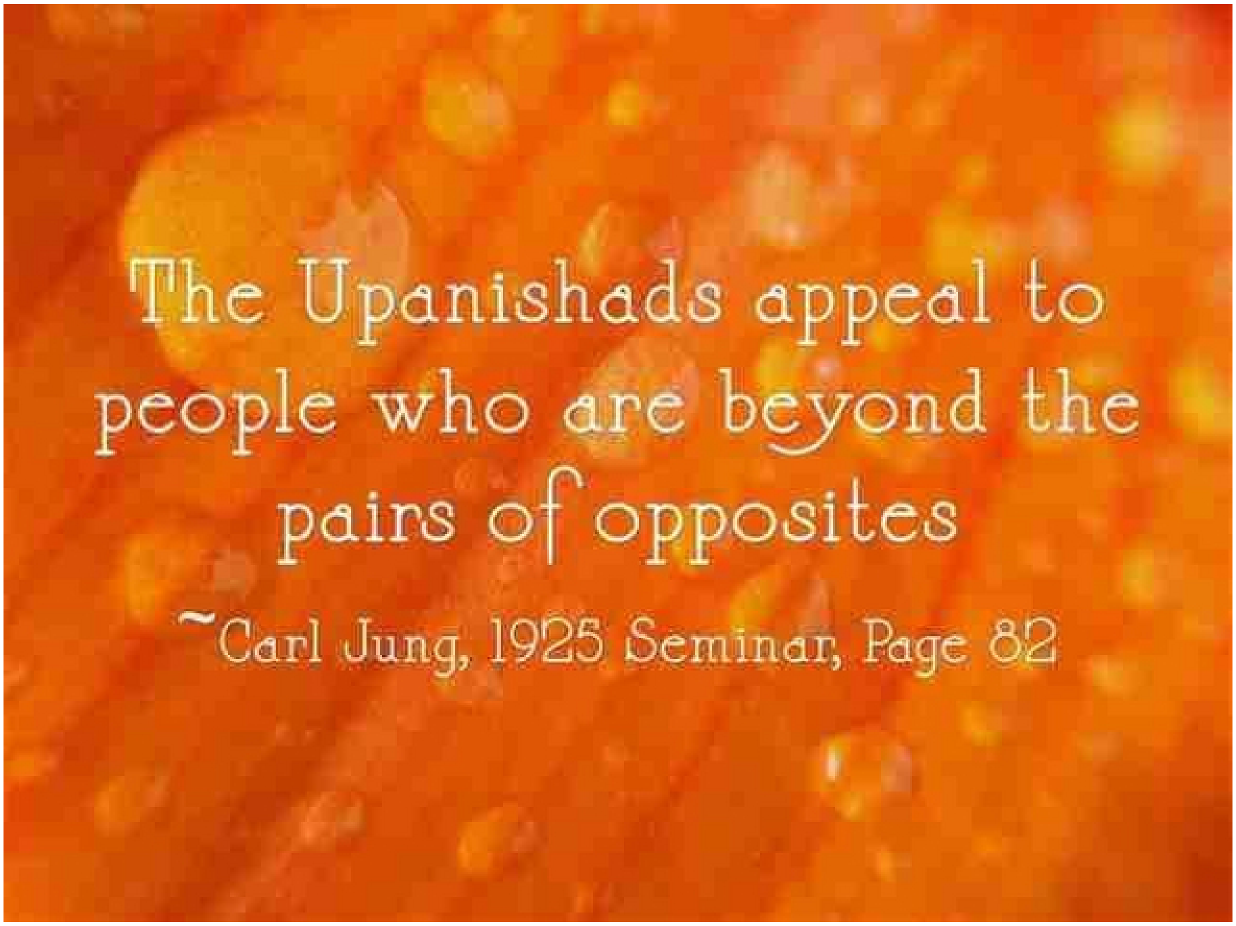

The Upanishads appeal to people who are beyond the pairs of opposites

~Carl Jung, 1925 Seminar, Page 82

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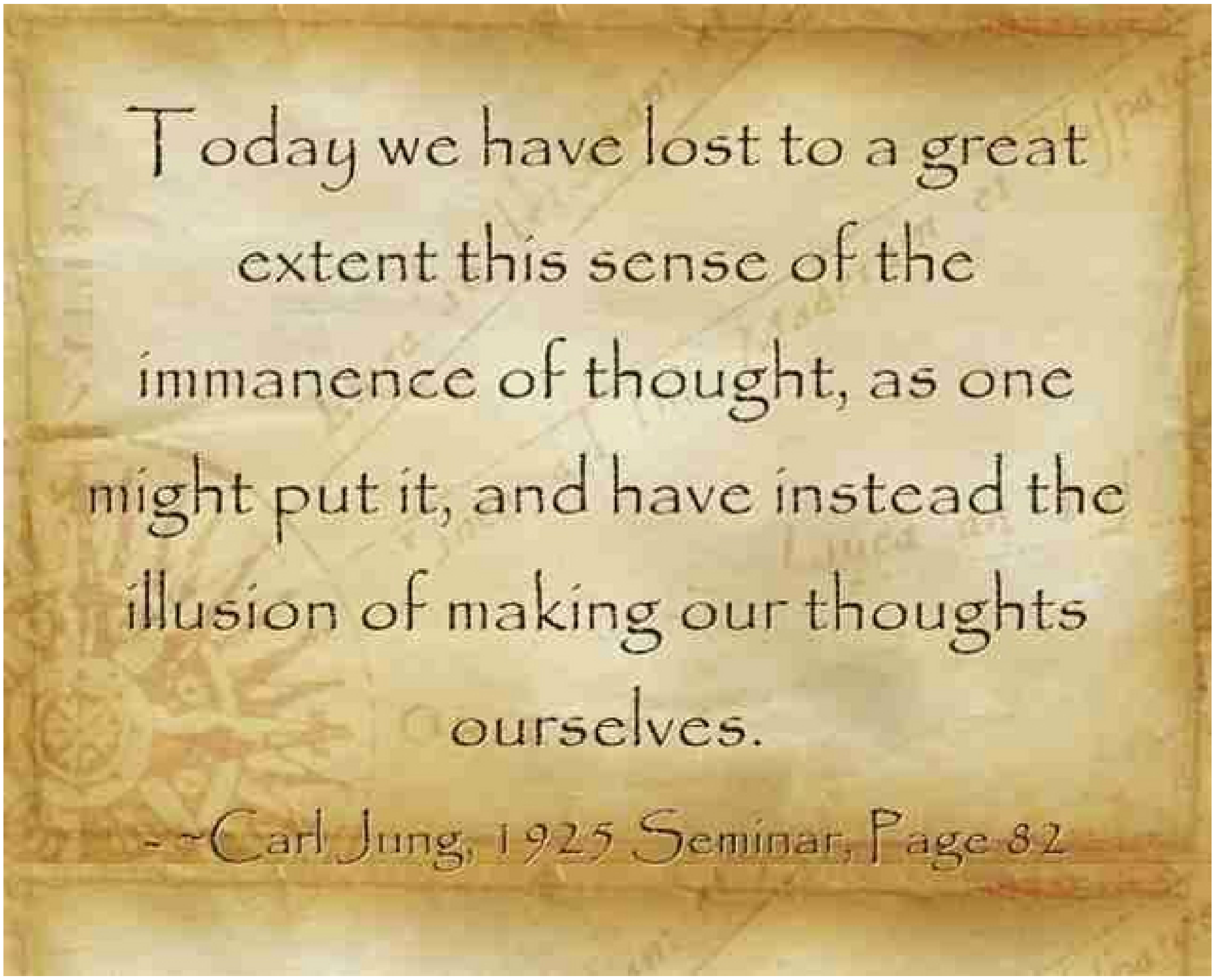

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

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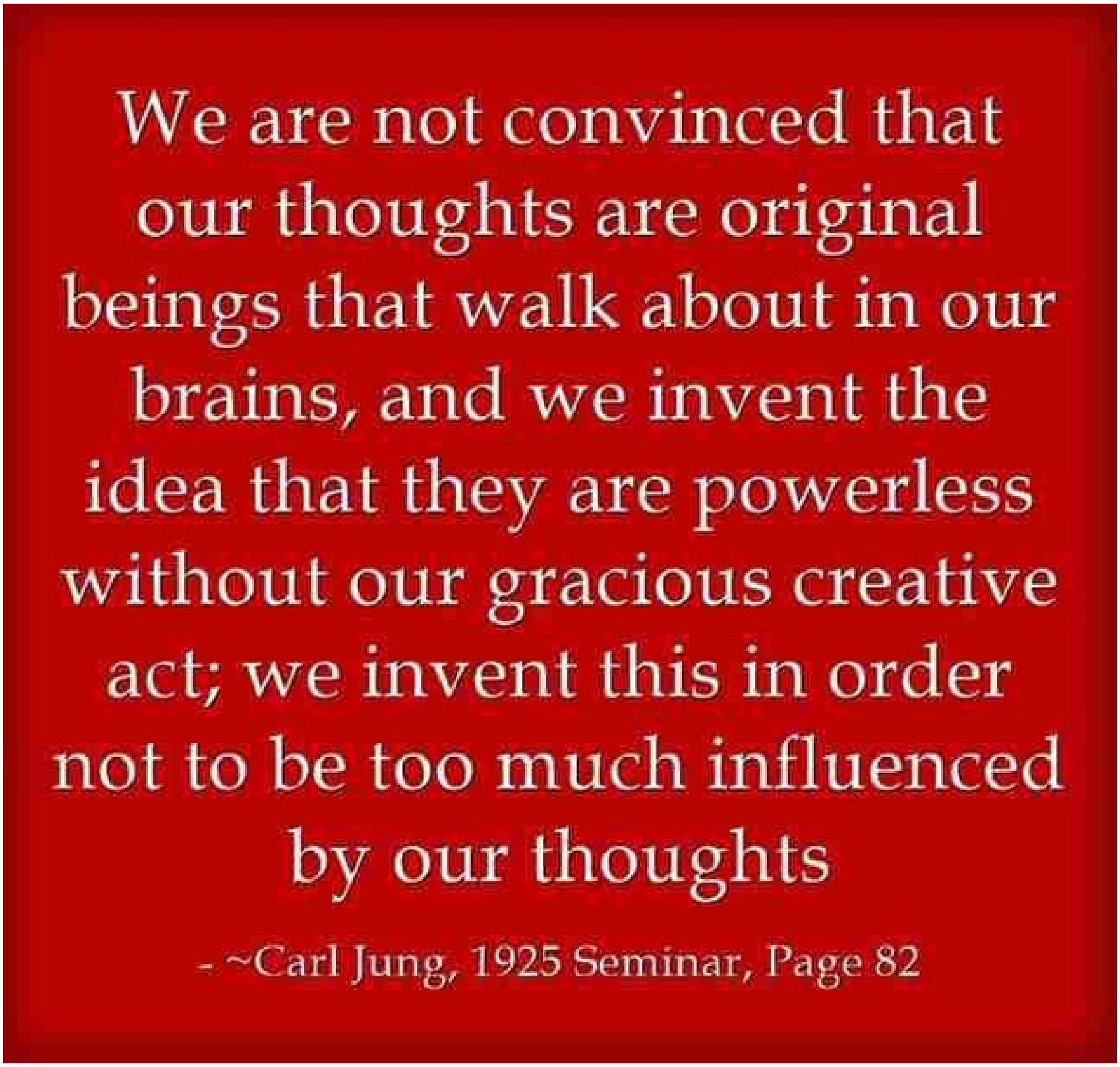

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts

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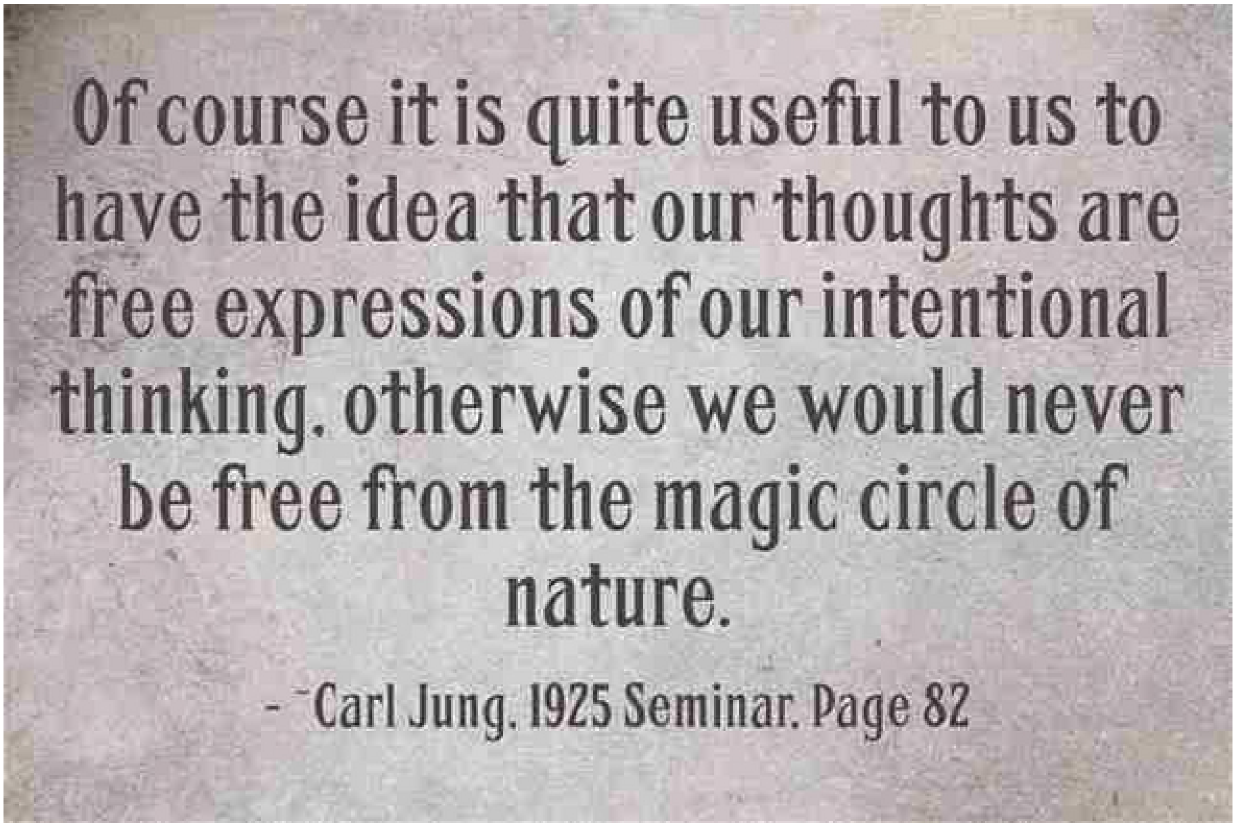

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking. otherwise we would never be free from the magic circle of nature.

- ¯Carl Jung. 1925 Seminar. Page 82

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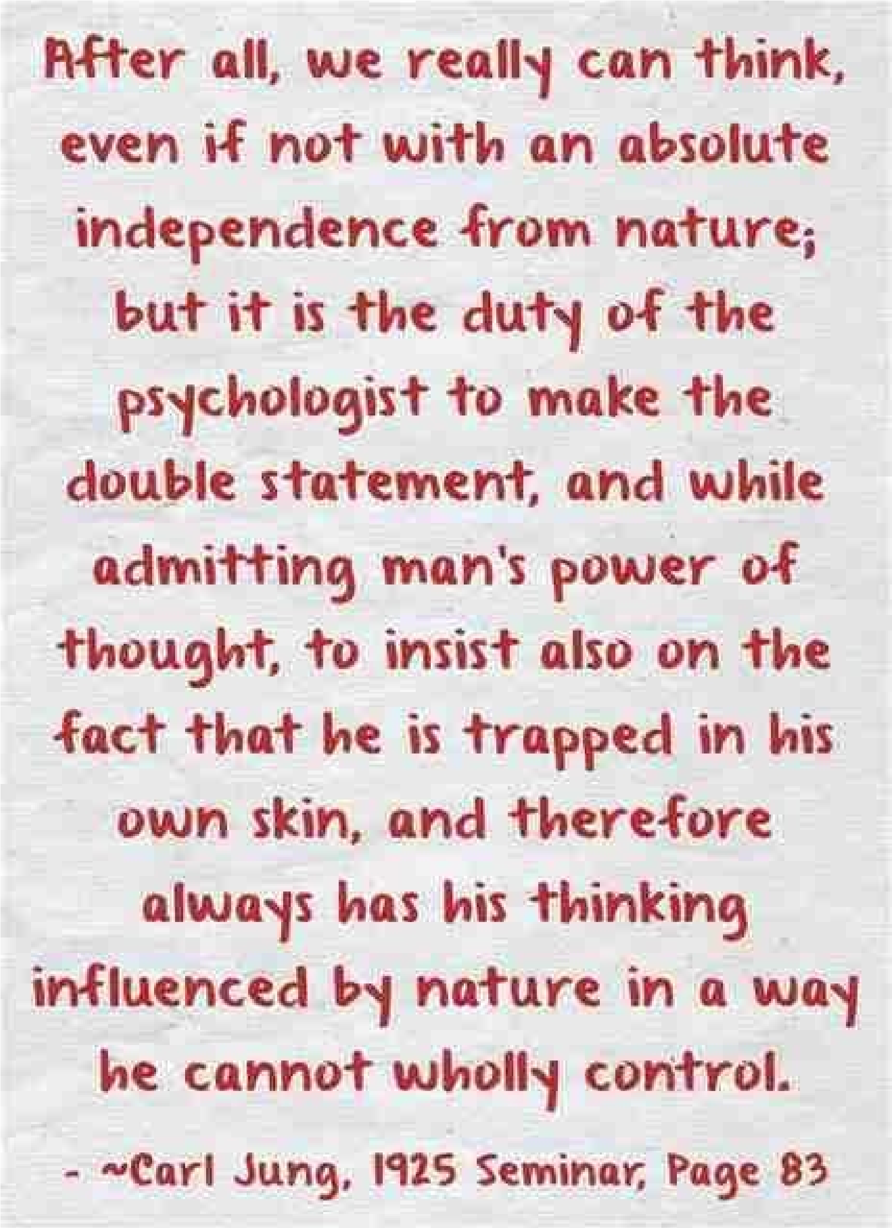

After all, we really can think,
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thought, to insist also on the
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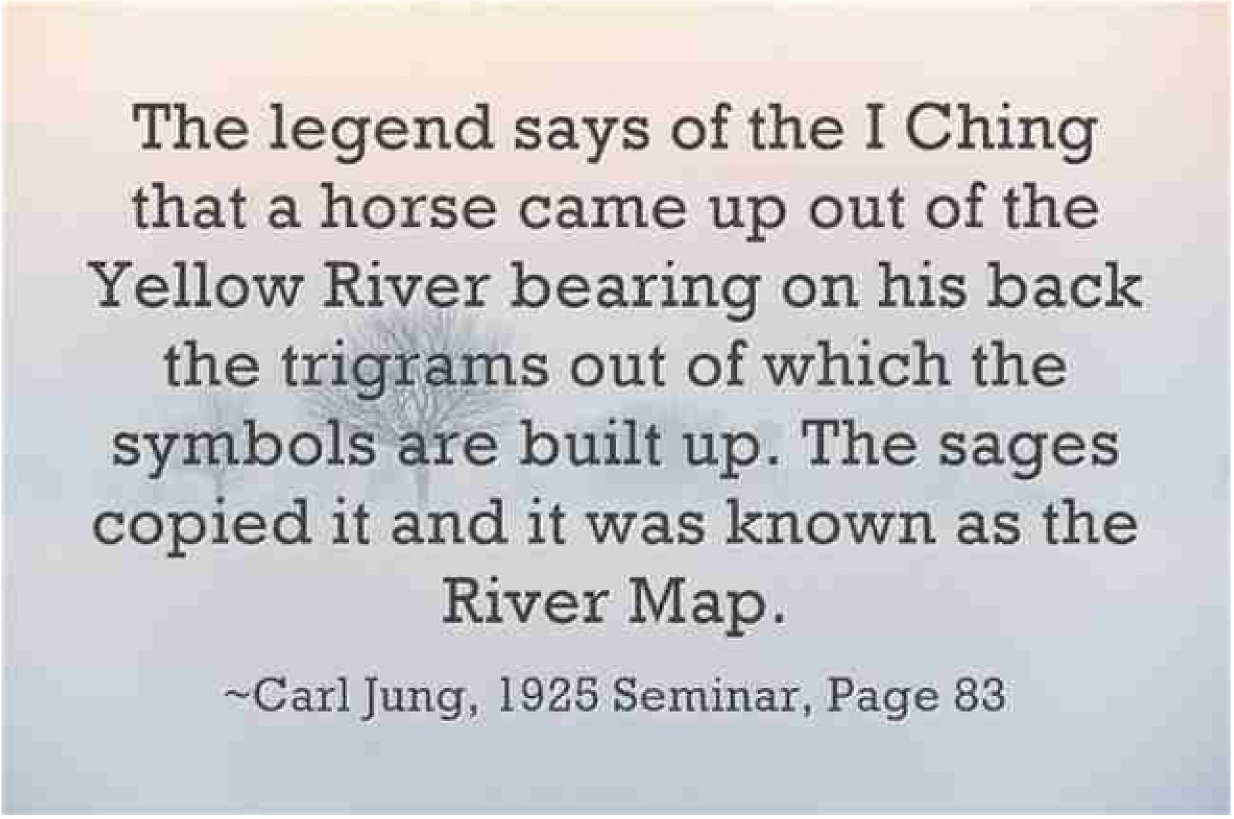

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map.

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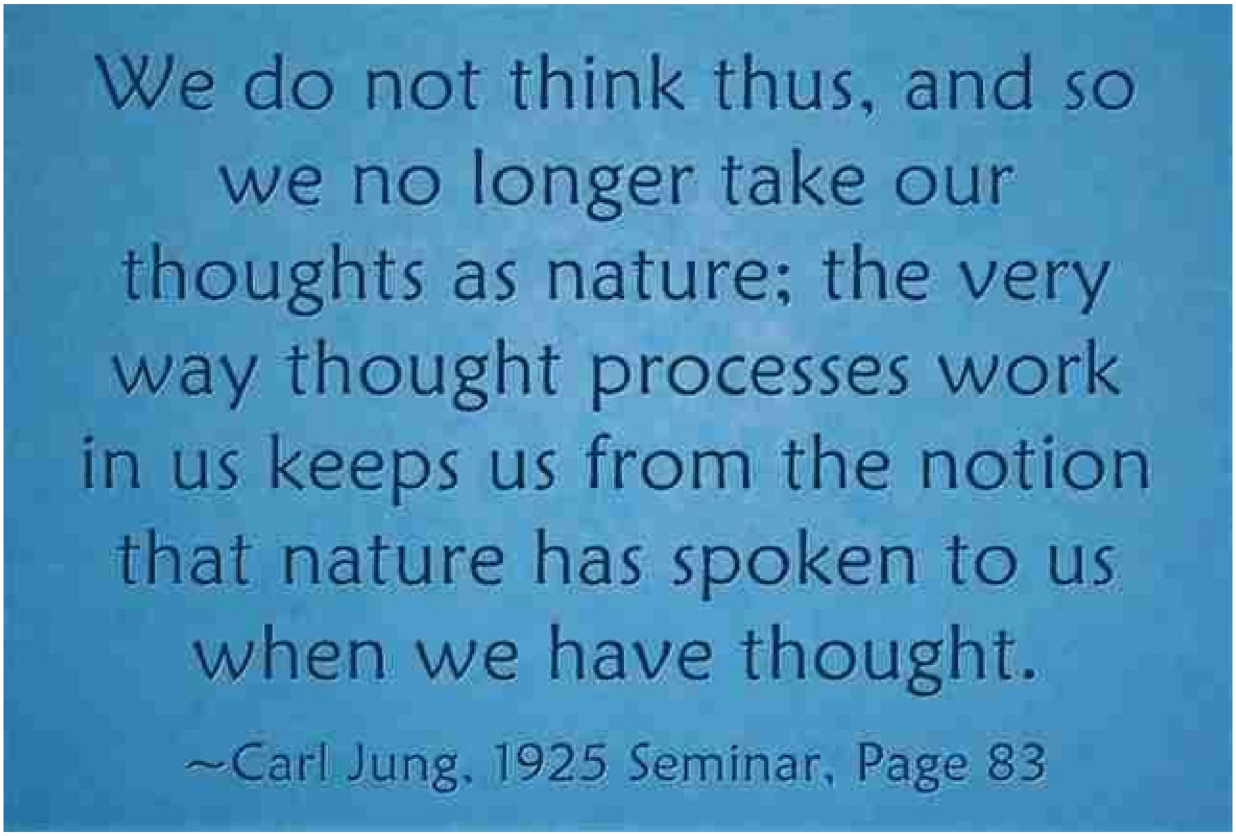

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

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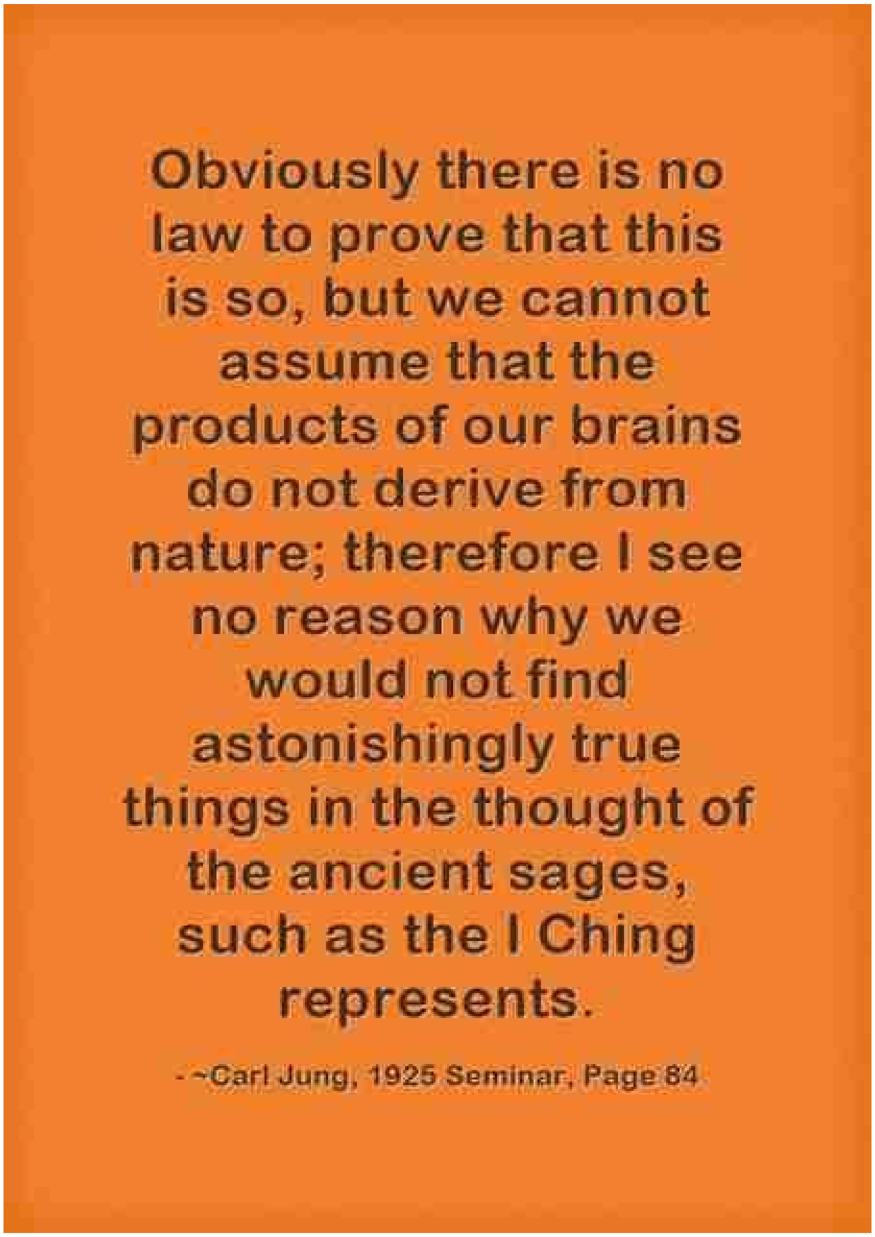

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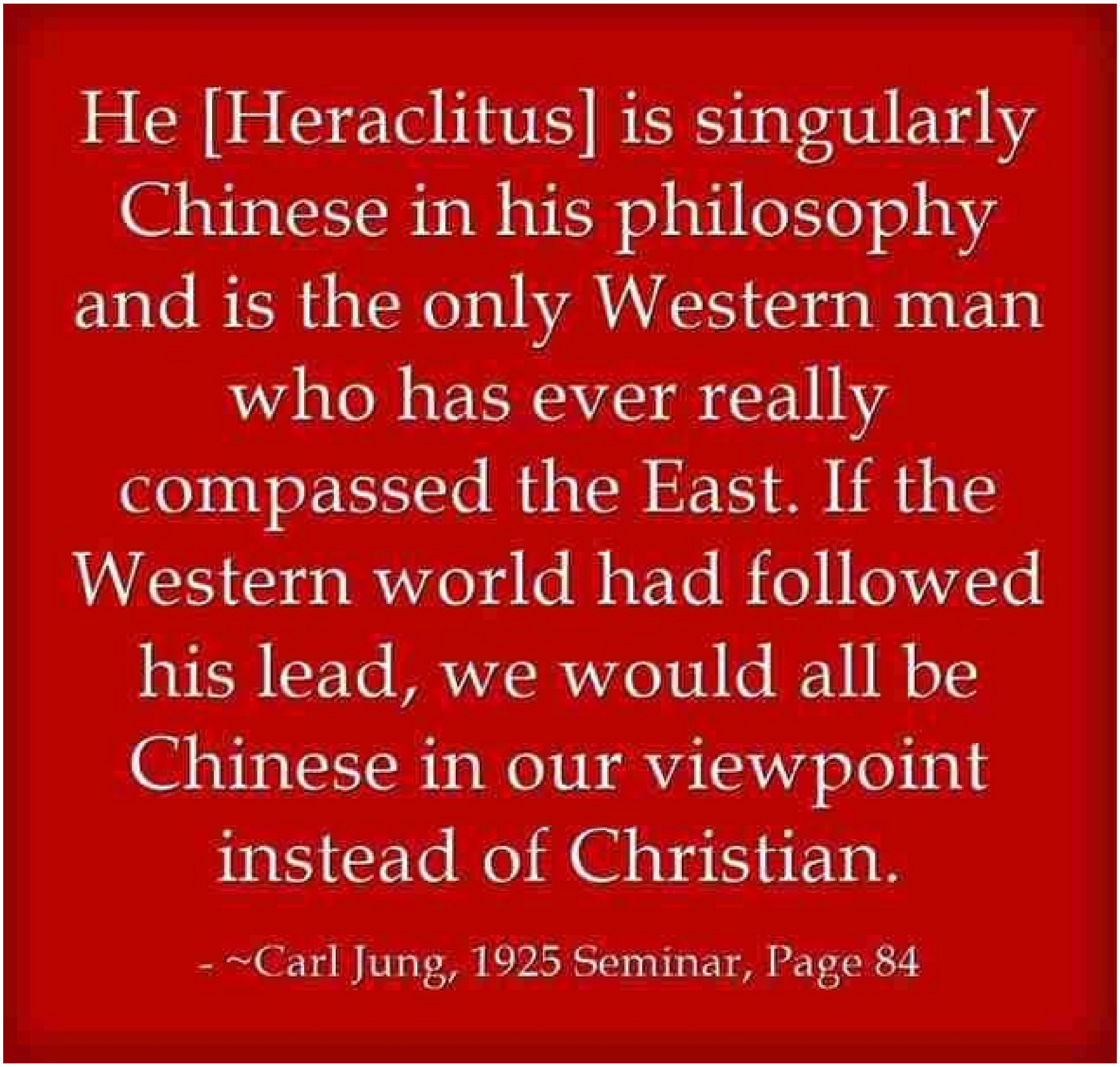

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.

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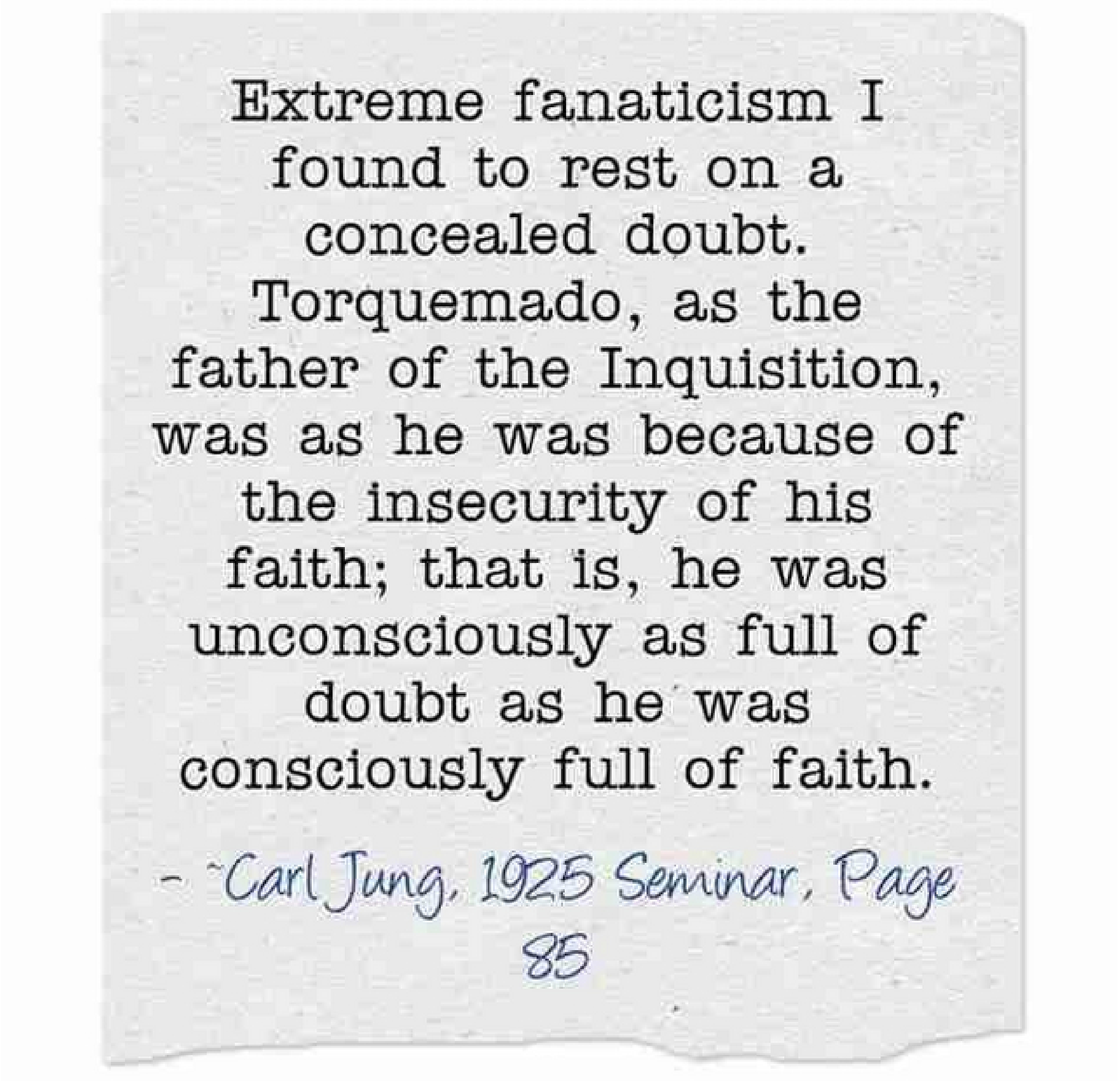

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

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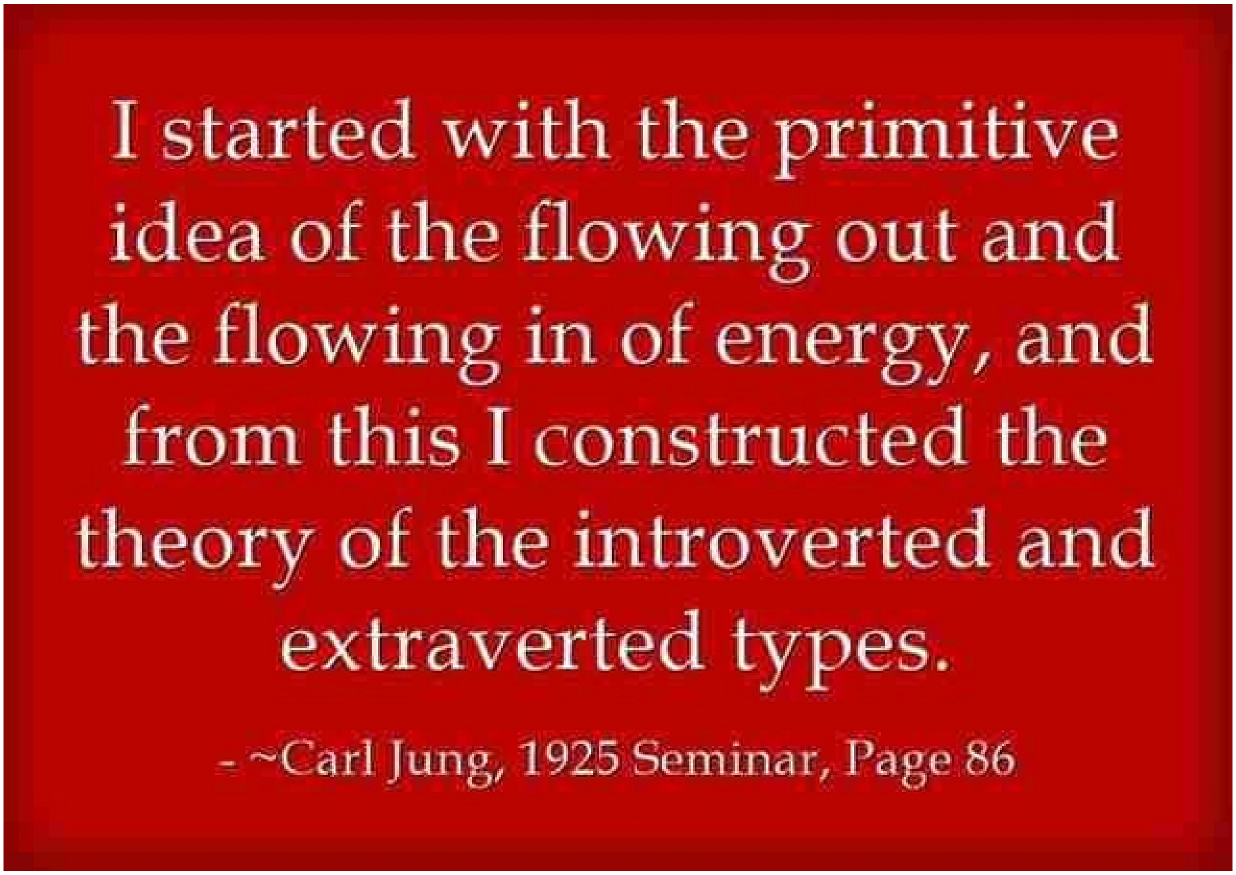

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

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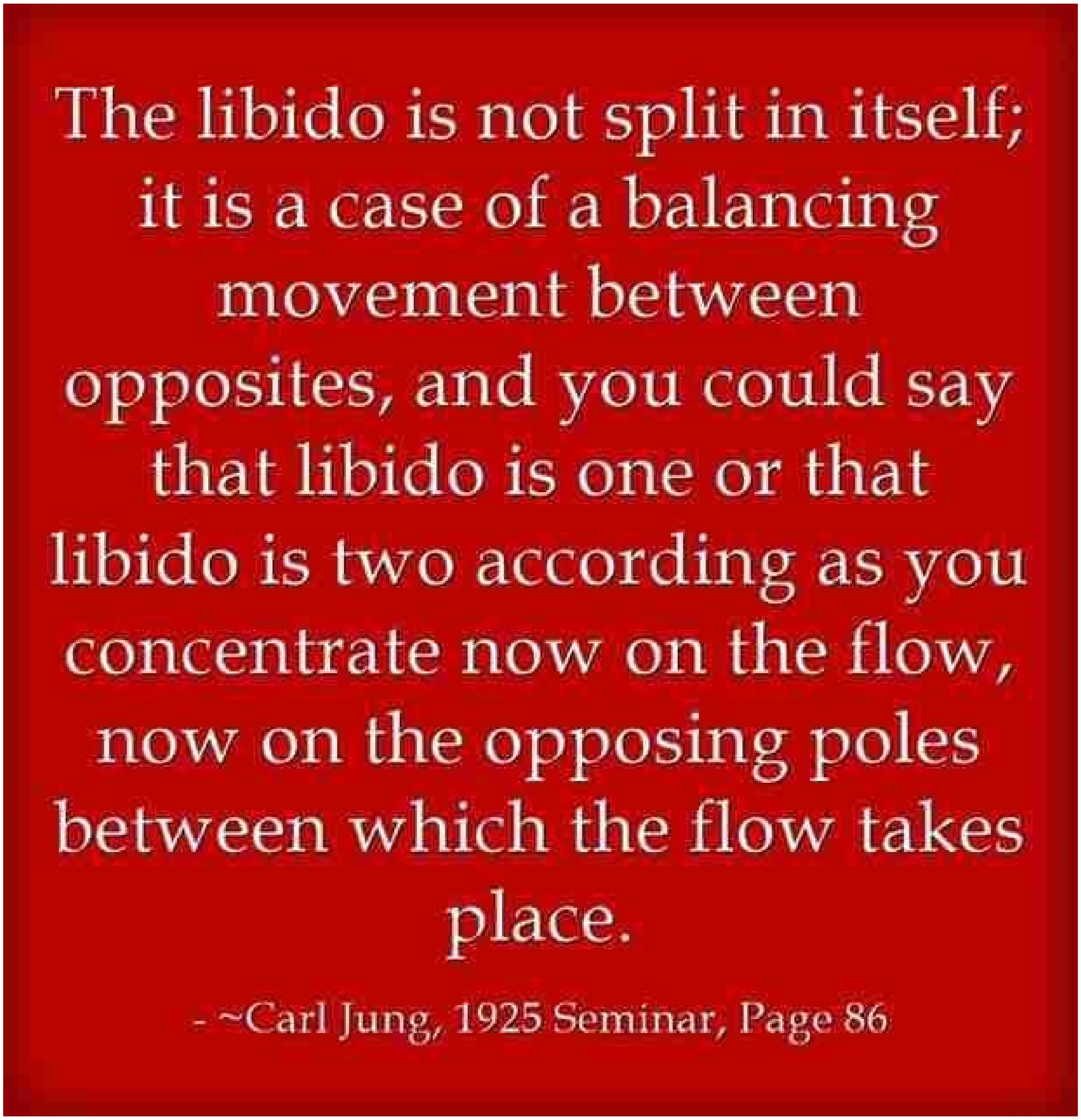

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.

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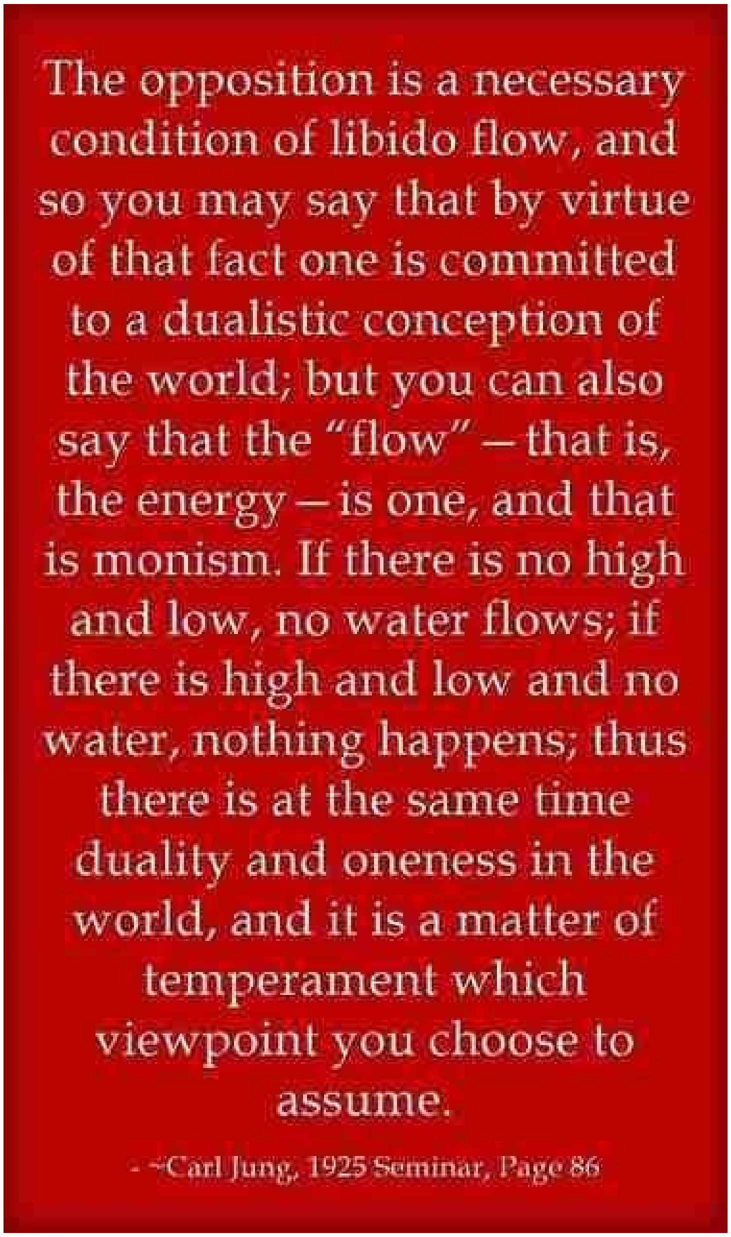

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow” – that is, the energy – is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

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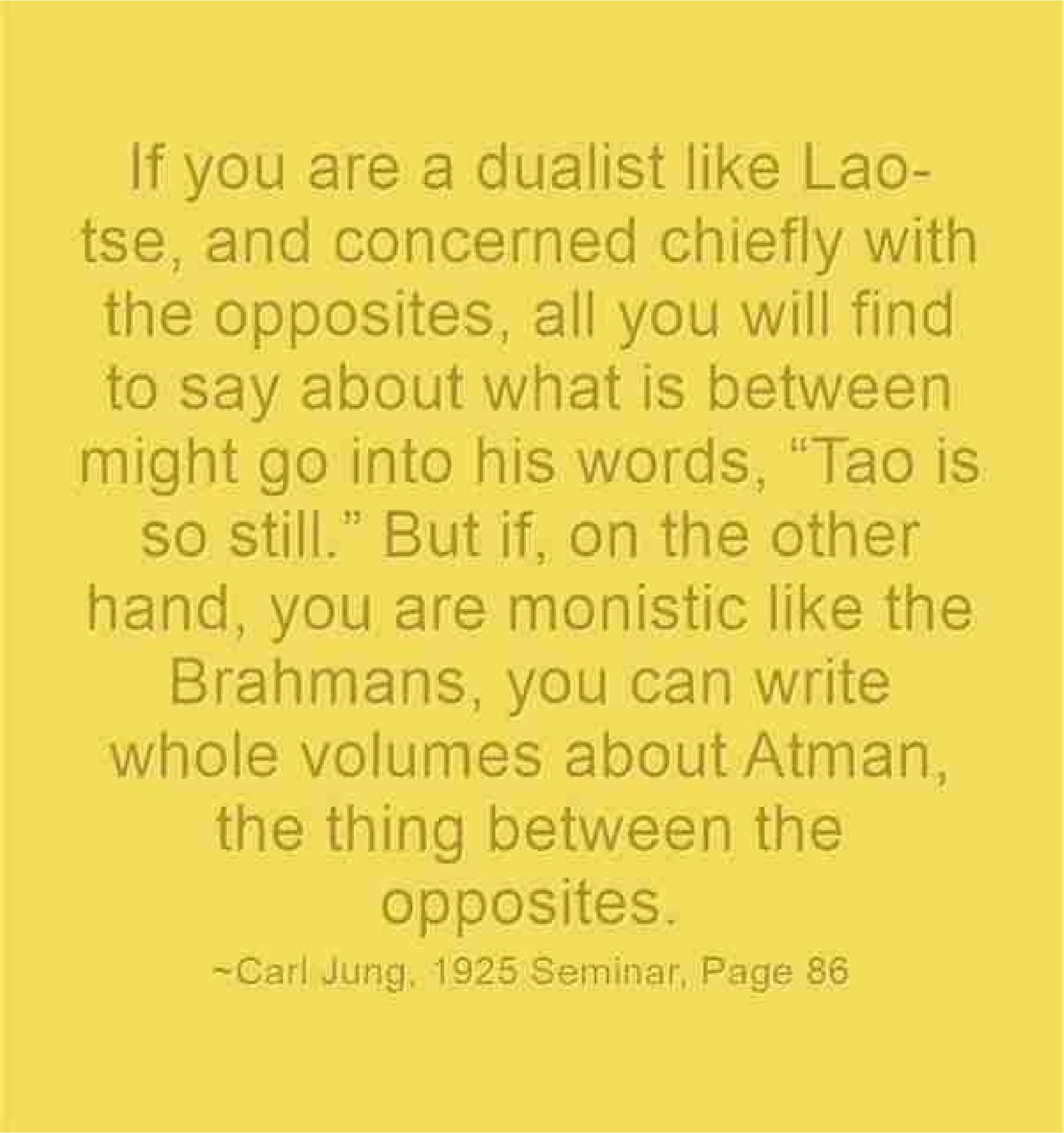

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

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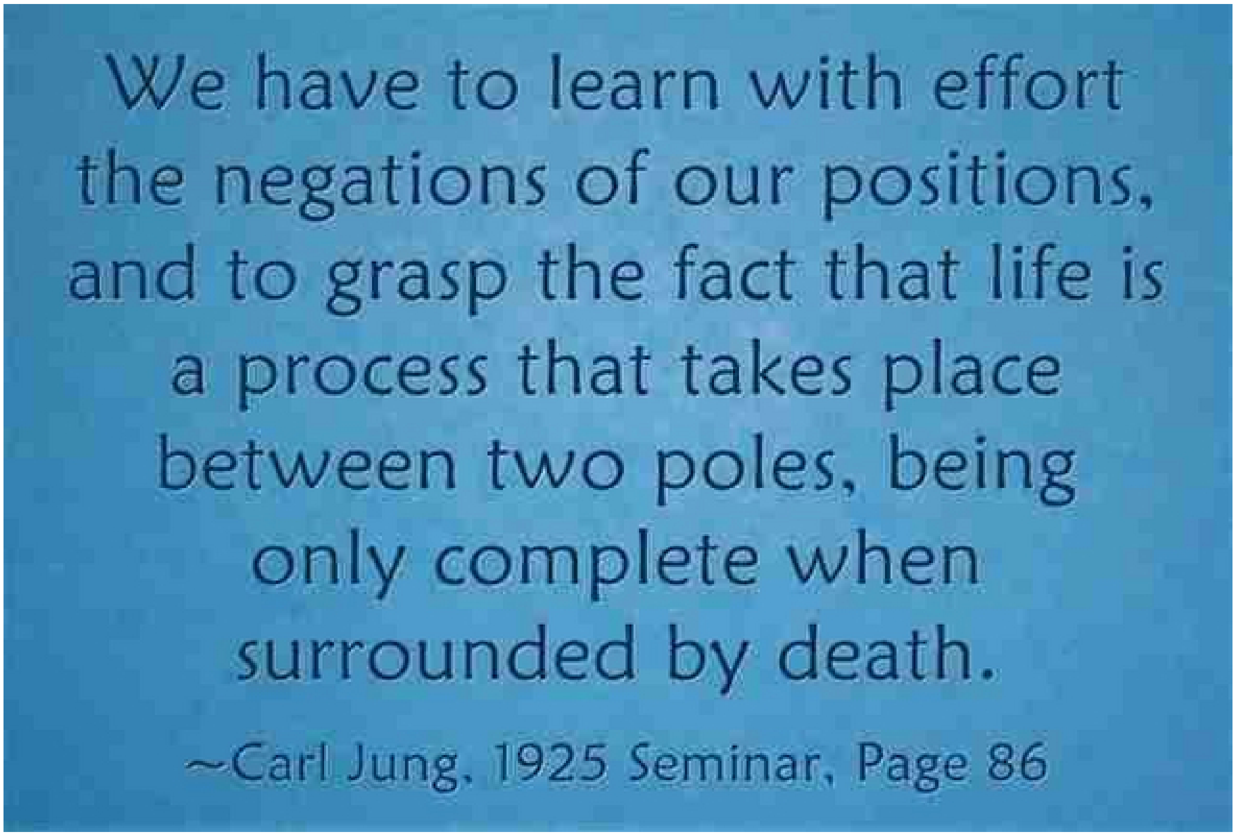

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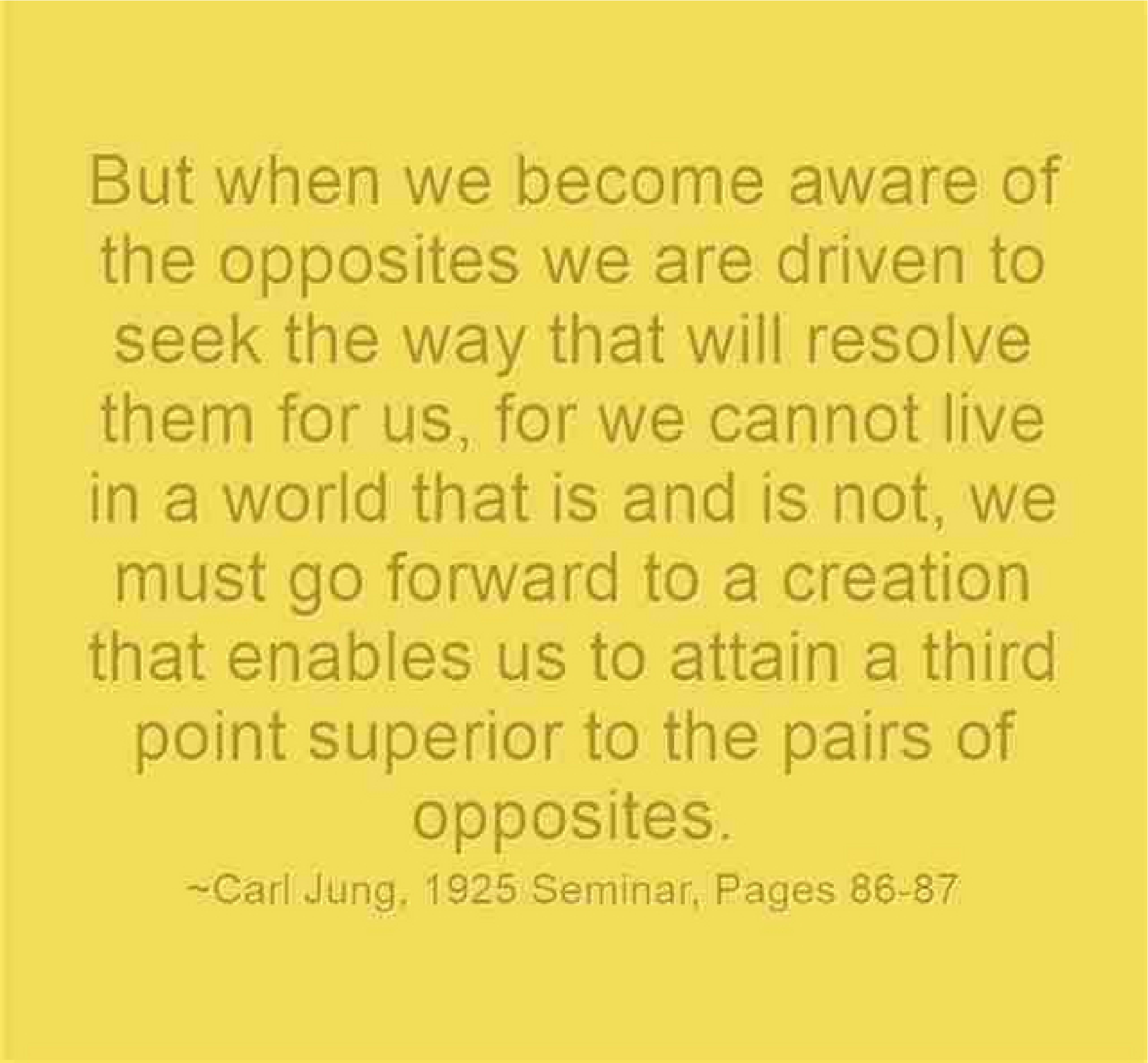

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.

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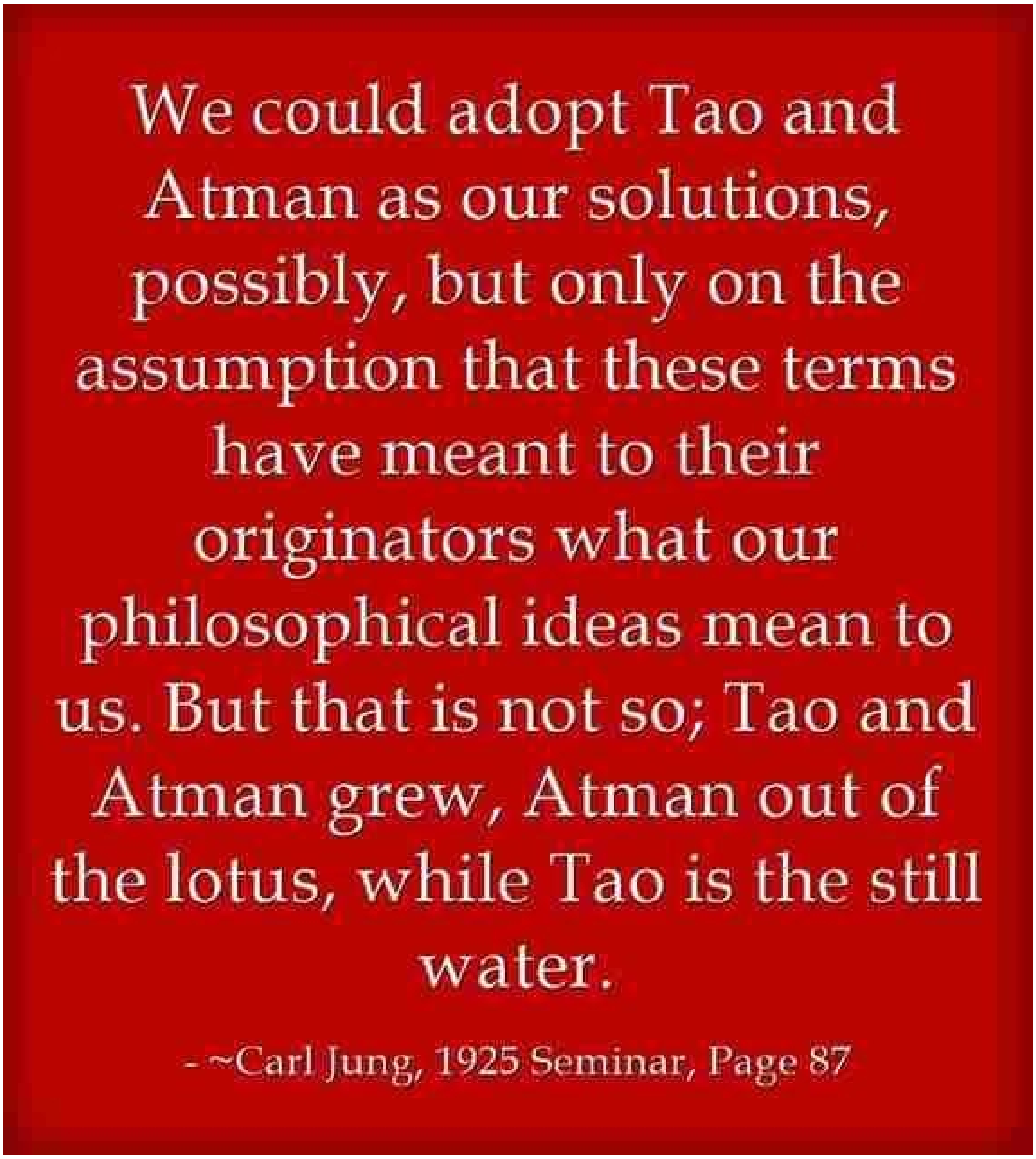

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.

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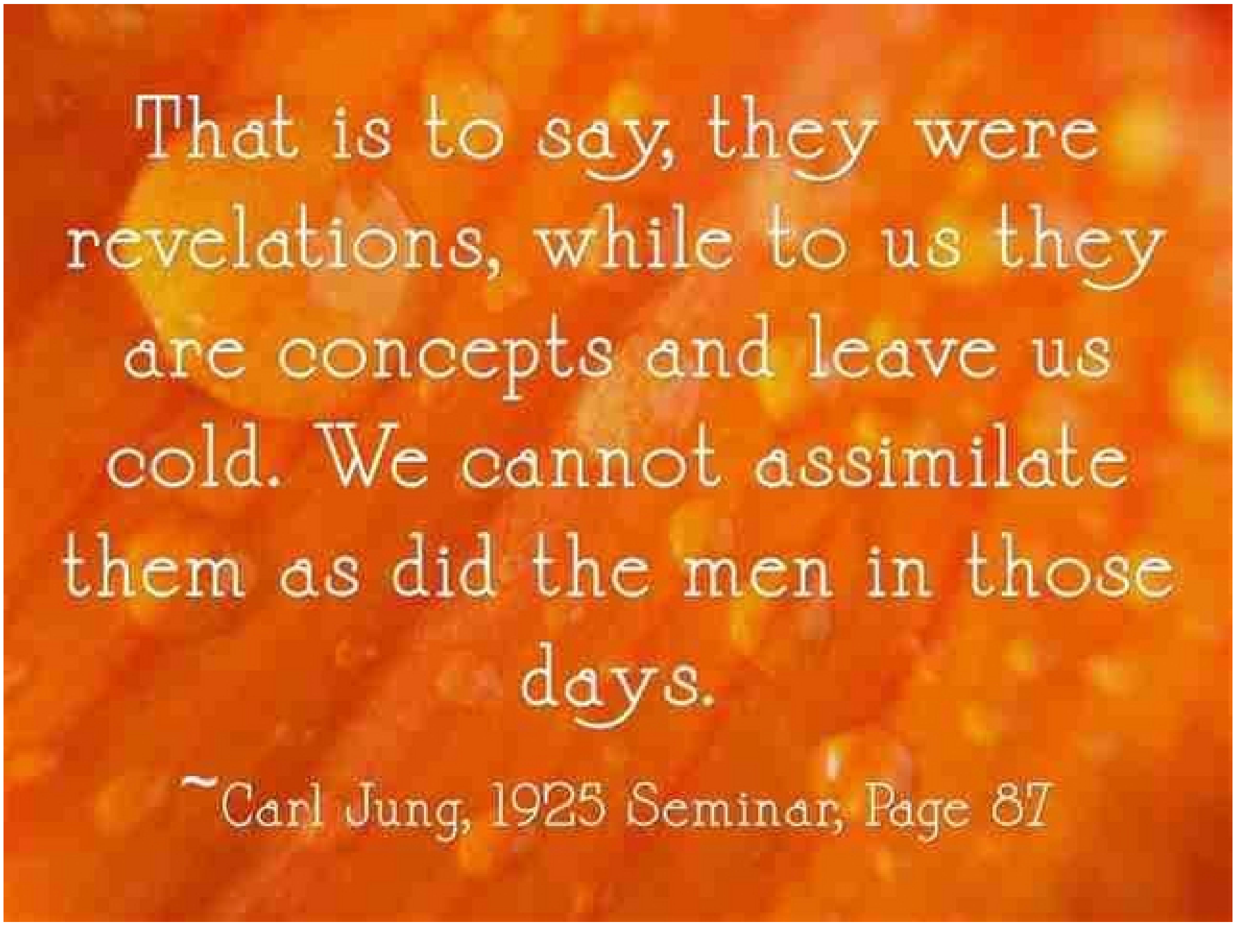

That is to say, they were revelations, while to us they are concepts and leave us cold. We cannot assimilate them as did the men in those days.

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Shelf Study for the Red Book of Carl Gustav Jung (2019-03-07 20:25)

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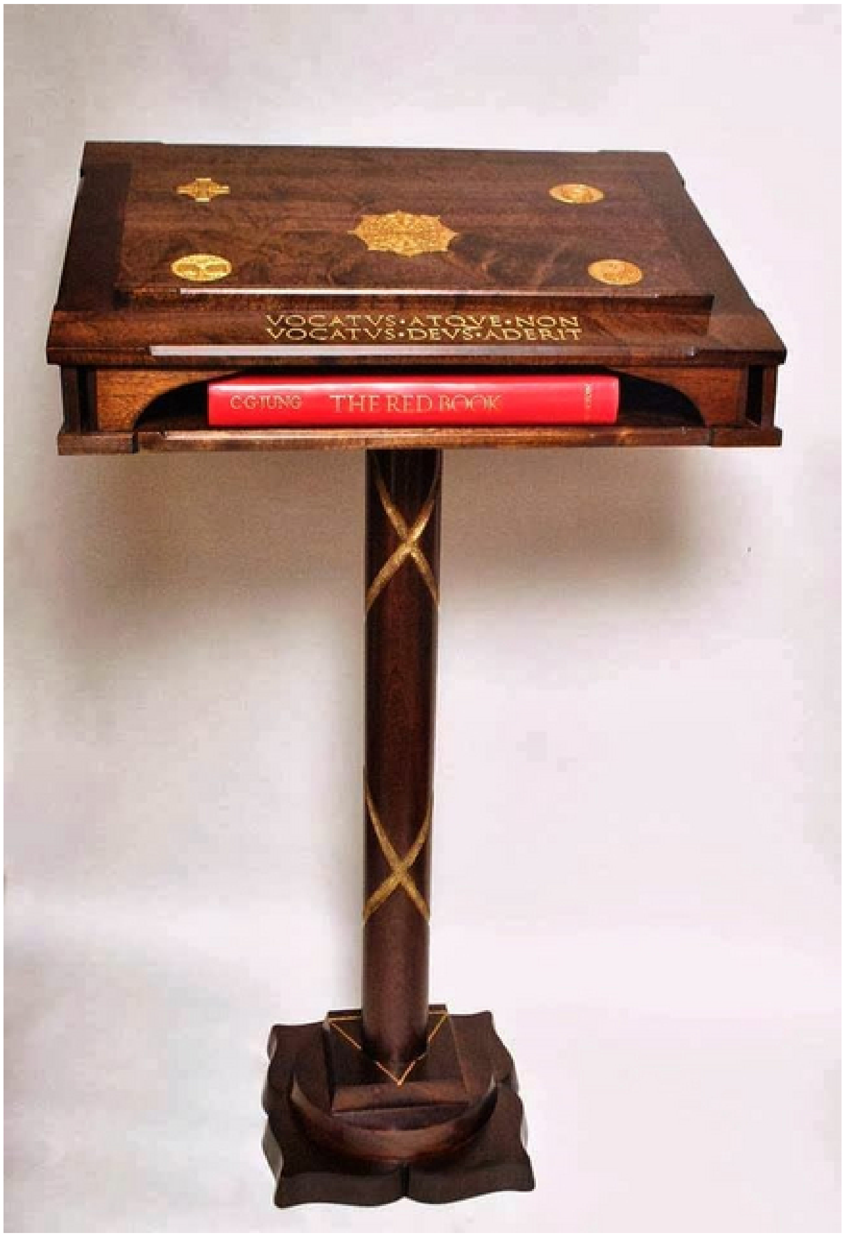
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C.G.JUNG
THE RED BOOK

Shelf Study for the Red Book of Carl Gustav Jung.

Jung went so far as to suggest that his patients prepare their own Red Books.

Morgan recalled him saying:

I should advise you to put it all down as beautifully as you can-in some beautifully bound book.

It will seem as if you were making the visions banal-but then' you need to do that-then you are freed from the power of them.

If you do that with these eyes for instance they will cease to draw you. You should never try to make the visions come again.

Think of it in your imagination and try to paint it.

Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church-your cathedral-the silent places of your spirit where you will find renewal.

If anyone tells you that it is morbid or neurotic and you listen to them-then you will lose your soul-for in that book is your soul

http://michaelscarboroughdesign.com/blog/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/fde9c-stand.jpg`

Carl Jung explains his own experiments with Visions (2019-03-08 03:52)

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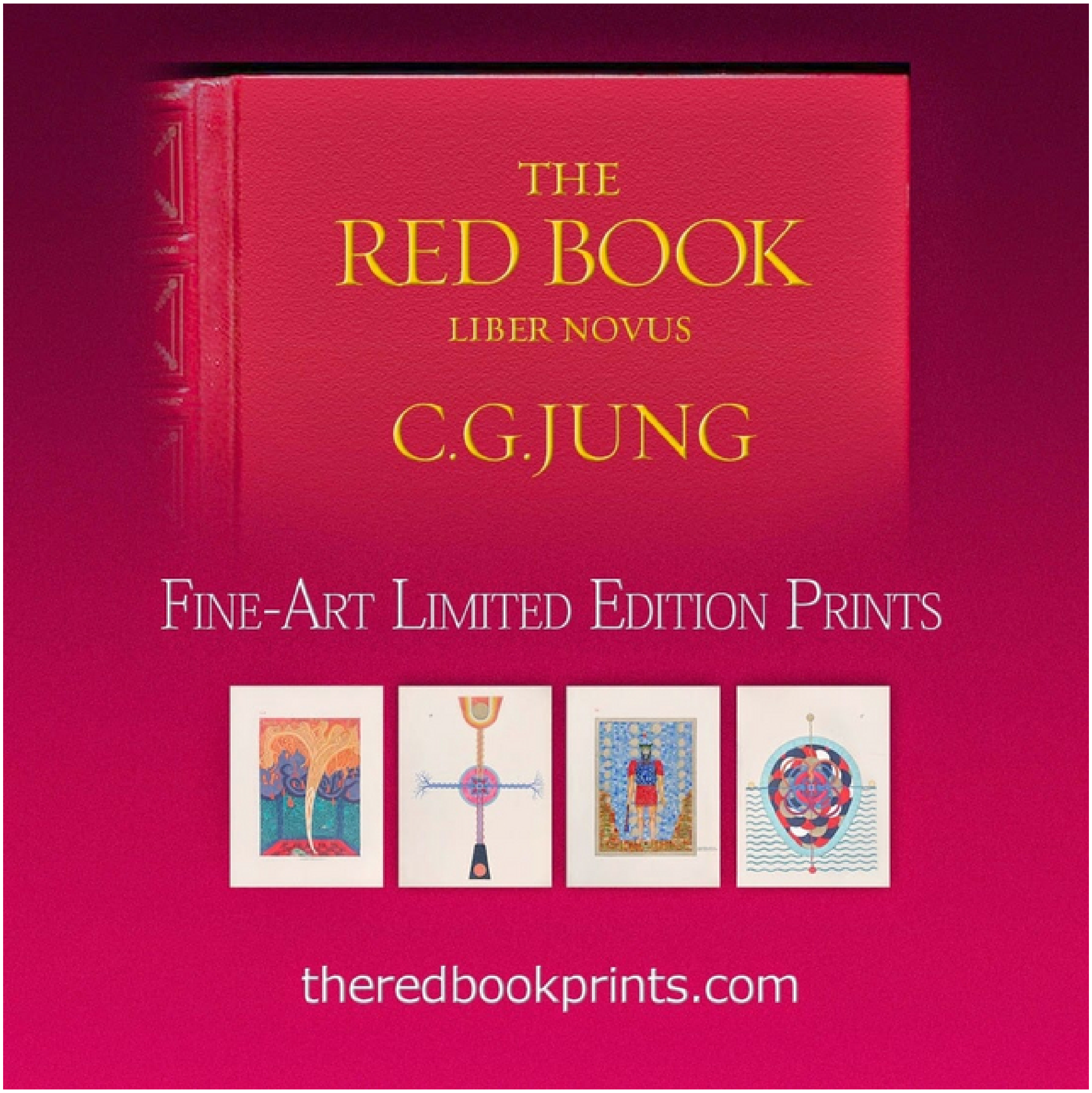
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RED BOOK
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[Carl Jung explains his own experiments with Visions]

He described his own experiments in detail to his patients, and instructed them to follow suit. His role was one of supervising them in experimenting with their own stream of images.

Morgan noted Jung saying:

Now I feel as though I ought to say something to you about these phantasies … The phantasies now seem to be rather thin and full of repetitions of the same motives.

There isn't enough fire and heat in them. They ought to be more burning … You must be in them more, that is you must be your own conscious critical self in them-imposing your own judgments and criticisms … I can explain what I mean by telling you of my own experience.

I was writing in my book and suddenly saw a man standing watch over my shoulder.

One of the gold dots from my book flew up and hit him in the eye. He asked me if I would take it out. I said no-not unless he told me who he was.

He said he wouldn't. You see I knew that.

If I had done what he asked then he would have sunk into the unconscious and I would have missed the point of it ie.: why he had appeared from the unconscious at all.

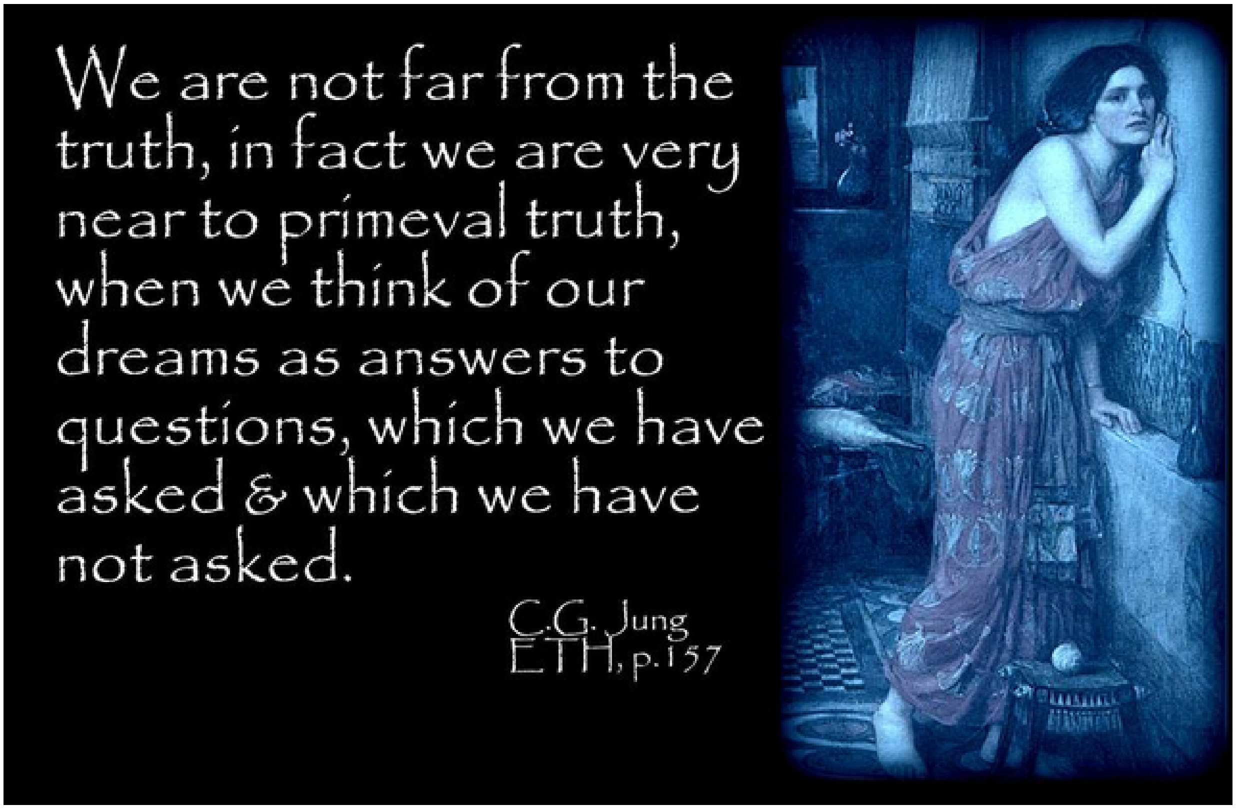
Finally he told me that he would tell me the meaning of certain hieroglyphs which I had had a few days previous.

This he did and I took the thing out of his eye and he vanished. (Footnote 205) The Red Book; Introduction; Page 216.

Footnote 205: October 12,1926. The episode referred to here is the appearance of magician "Ha." See below, p. 291, note 155.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/870b9-prints.jpg`

Carl Jung: It is as if our consciousness were a continent, an island or even a ship on the great sea of the unconscious. (2019-03-08 04:30)



We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked & which we have not asked.

C.G. Jung
ETH, p.157

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions.

It is impossible to put the conscious before the unconscious, for the latter exists before and after consciousness.

In childhood we are still contained in it and our consciousness slowly emerges from it as islands which gradually join together and form a continent.

It is as if our consciousness were a continent, an island or even a ship on the great sea of the unconscious.

The subject of the unconscious has been occupying philosophers for some time back and there are thousands of examples on every side which show how consciousness is fed from the unconscious; we are only able to speak if ideas flow to us from the unconscious part of the psyche, which is the mother of consciousness.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness.

Dreams answer the questions of our conscious.

It is a primeval belief that questions can be put to the Gods and answered by dreams.

We are not far from the truth, in fact we are very near to primeval truth, when we think of ourdreams as answers to questions, which we have asked and which we have notasked. Carl Jung, ETH Lectures, 23 November 1934

[Image courtesy of Craig Nelson]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2e049-12bfrom2bthe2btruth.jpg`

Carl Jung: The inferior is your master, and you must adapt yourself to it. (2019-03-08 04:30)

[1]

The inferior function is practically identical with the dark side of the human personality. – Carl Jung, CW 9i, par. 222
FrithLuton.com

Dr. Jung spoke of the inferior function being united to the collective: it is just a bit of nature and, as such, must first be accepted and adapted to …. The superior function is in your hands, and you can put it to your uses.

The inferior is your master, and you must adapt yourself to it.

Yet it is nature; there is life there.

The thing that wants to be born must first be found.

The form it is to grow into shall later be the object of search, and the search may be a long one …. Esther Harding, Conversations with Jung, Page 8

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0f825-12binferior.jpg`

Dr. Jung's dream of Hitler in 1939 (2019-03-08 04:30)

Kusnacht, 8 June C G. came in, the old C. G., smiling, welcoming, with both arms outstretched.

He looked at us and said to Eleanor [Bertine] , "You have not changed."

And to me, "But you have changed." I said, "There has been a world cataclysm since I last saw you."

He himself is very little changed.

Older, yes, face a little thinner, with harder lines and planes, throwing the width and height of the head into greater prominence.

Hair a little thinner, softly wispy around his head.

He spoke of it, calling it his "feathers."

"Yes, my head is growing feathers. But the barber won’t cut it."

I said, "Is it the same barber whom Zosimos tells of?"

But he evidently did not hear all I said, for he replied, "No, it is not the same one. We have one who lives just across the road."

We spoke of how glad we had been to get his letters from time to time, which had kept us in touch.

He said it had been very strange during the war in Switzerland, that little island of peace, how, in spite of the constant threat of invasion, he had not been really uneasy (putting his hand on his abdomen),
that he had always had a sense they would be left uninterferred with.

He told of their great anxiety in 1939 over the Hitler-Stalin pact, which made it look as if they would be swallowed up without doubt.

He said he had had a dream at that time:

He found himself in a castle, all the walls and buildings of which were made of trinitrotoluene (dynamite).

Hitler came in and was treated as divine.

Hitler stood on a mound as for a review.

C. G. was placed on a corresponding mound.

Then the parade ground began to fill with buffalo or yak steers, which crowded
into the enclosed space from one end.

The herd was filled with nervous tension and moved about restlessly.

Then he saw that one cow was alone, apparently sick.

Hitler was concerned about this cow and asked C. G. what he thought of it.

C. G. said, "It is obviously very sick."

At this point, Cossacks rode in at the back and began to drive the herd off He awoke and felt, "It is all right."

He emphasized that Hitler was treated as divine.

Consequently, he felt, we had to view him like that, that Hitler is not to be taken primarily as a human man, but as an instrument of ’divine’ forces, as Judas, or, still better, as the Antichrist must be.

That the castle was built of trinitrotoluene meant that it would blow up and be destroyed because of its own explosive quality.

The herds of cattle are the instincts, the primitive, pre-human forces let loose in the German unconscious.

They are not even domestic cattle, but buffalo or yaks, very primitive indeed.

They are all male, as is the Nazi ideology: all the values of relationship, of the person or individual, are completely repressed; the feminine element is sick unto death, and so we get the sick cow.

Hitler turns to C. G. for advice, but he limits his comment to the diagnosis,

"The cow is very sick.

At this, as though the recognition of the ailment released something the Cossacks burst in.

Even before that, the herd had been disturbed and nervous as indeed the male animal is if separated too long or too completely from its complement, the female.

The Cossacks are, of course, Russians.

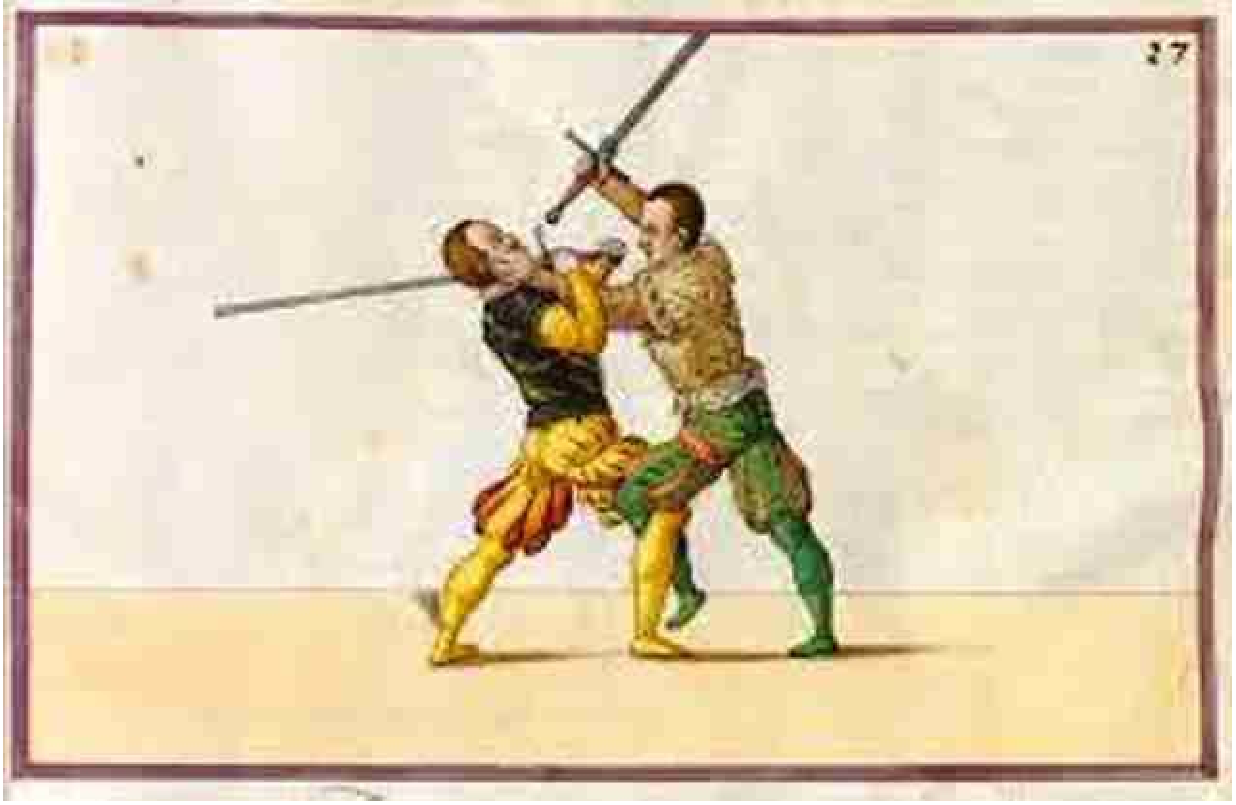
C. G. said he deduced from that that Russia-more barbaric than Germany, but also more directly primitive, and therefore of sounder instinct-would break in andcause the overthrow of Germany. Esther Harding, Conversations with Jung, Pages 12-13

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1e1b0-12bcossacks.jpg`

Carl Jung on "..a man who was practically invulnerable even to rapier thrusts through kidney and liver.

(2019-03-08 05:14)

[1]



To Stephen I. Abrams

Dear Mr. Abrams, 11 July 1960

Cases with a continuous output of positive ESP or other paranormal effects are very interesting indeed.

They were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don’t extend over longer periods.

I have followed up a case of a man who was practically invulnerable even to rapier thrusts through kidney and liver.

His remarkable achievement lasted over several years. It was accompanied by a pious and devoted attitude. He was unselfish and idealistic.
Two bad friends succeeded in persuading him that there was money in it. The next experiment killed him.

In this case it was quite obvious that he owed his invulnerability to an intensely religious attitude which is an archetypal constellation.

It is possible also that other conditions like physical traumata, diseases and physiological constellations can maintain an abaissement of consciousness which enables unconscious effects to cross the thresh old.

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects.

I don’t feel particularly optimistic with reference to the possibility of control and predictability.

The mathematical theory of information is beyond the reach of my understanding, but it sounds interesting nevertheless.

It is quite possible, even probable, that man has a much greater amount of ESP at his disposal than one generally supposes.

This must be so if it is true that synchronicity belongs to the basic qualities of existence (or being.) Good luck to your adventure,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 576-577

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/11b79-12bliver.jpg`

Carl Jung: To be " normal" is a splendid ideal for the unsuccessful (2019-03-08 05:17)

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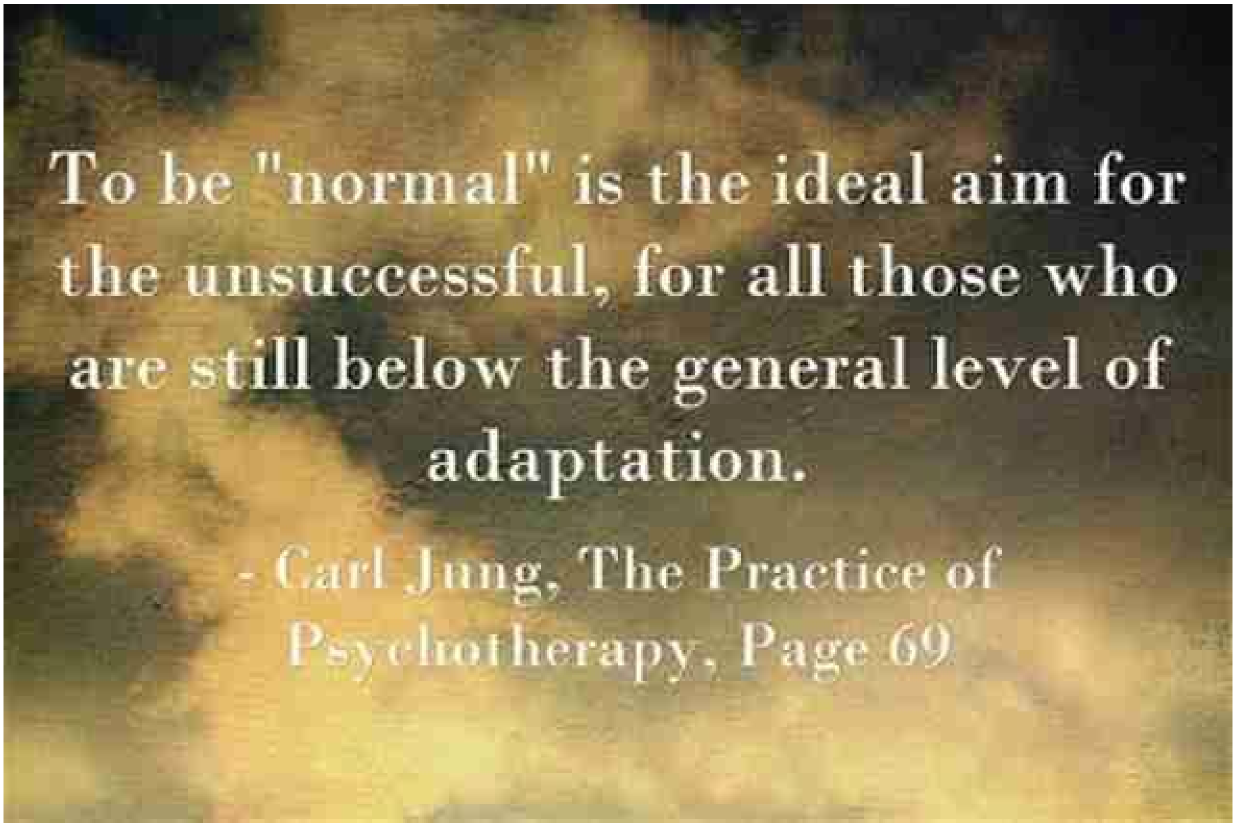


To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

- Carl Jung, The Practice of Psychotherapy, Page 69

Carl Jung: To be " normal" is a splendid ideal for the unsuccessful… (2015-12-29 14:52)

In order to make clear what this fourth stage has in view, and to throw some light on the curious term "transformation," we must first take account of those psychic needs of man which were not given a place in the other stages.

In other words, we must ascertain what could seem more desirable or lead further than the claim to be a normally adapted, social being.

Nothing is more useful or fitting than to be a normal human being; but the very notion of a "normal human being" suggests a restriction to the average-as does also the concept of adaptation.

It is only a man who as things stand, already finds it difficult to come to terms with the everyday world who can see in this restriction a desirable improvement: a man, let us say, whose neurosis unfits him for normal life.

To be " normal" is a splendid ideal for the unsuccessful, for all those who have not yet found an adaptation.

But for people who have far more ability than the average, for whom it was never hard to gain successes and to accomplish their share of the world's work-for them restriction to the normal signifies the bed of Procrustes, unbearable boredom, infernal sterility and hopelessness.

As a consequence there are many people who become neurotic because they are only normal, as there are people who are neurotic because they cannot become normal.

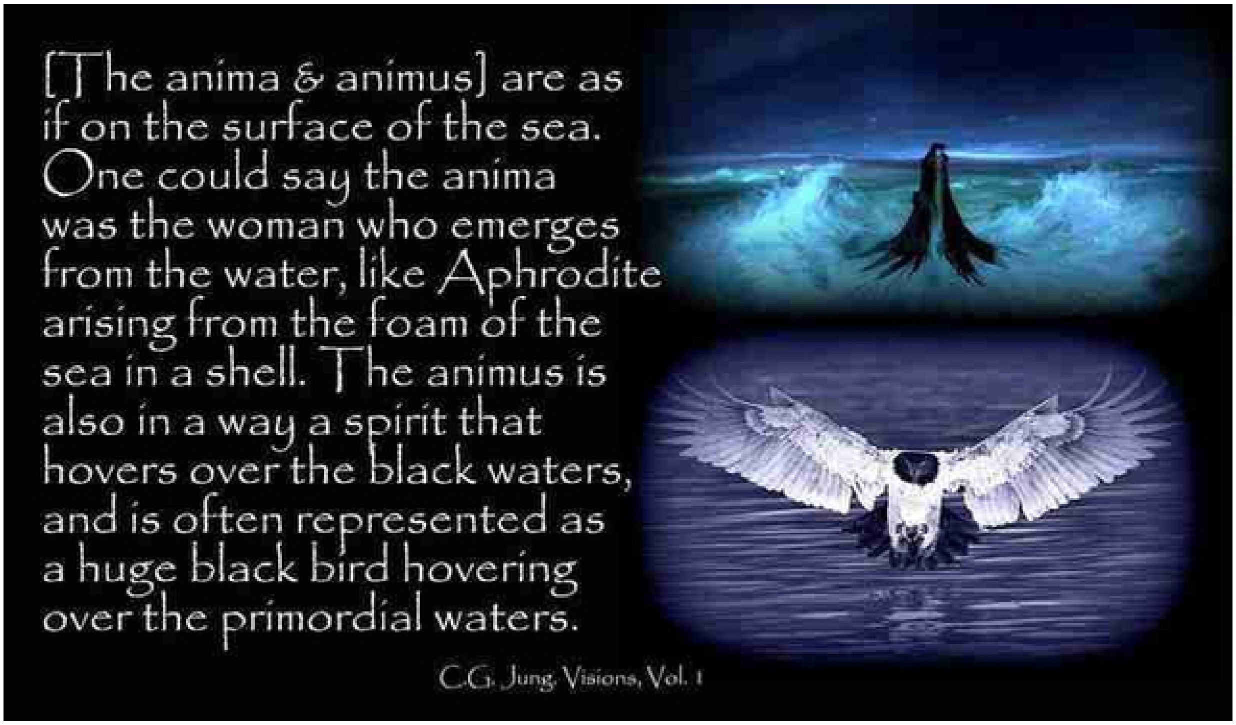
For the former the very thought that you want to educate them to normality is a nightmare; their deepest need is really to be able to lead "abnormal" lives. Carl Jung, Modern Man in Search of a Soul, Pages 47-48.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/abc15-12bnormal.jpg`

Carl Jung: The Animus impersonates the unconscious, as the Anima impersonates it in a man's case.

(2019-03-08 05:22)

[1]



[The anima & animus] are as if on the surface of the sea. One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell. The animus is also in a way a spirit that hovers over the black waters, and is often represented as a huge black bird hovering over the primordial waters.

C.G. Jung, Visions, Vol. 1

Dr. Jung:

Yes, those black waters would be the deeper layers of the unconscious.

The animus impersonates the unconscious, as the anima impersonates it in a man's case. Those figures are as if on the surface of the sea.
One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the

sea in a shell.

And the animus is also in a way a spirit that hovers over the black waters and often represented as such; I have two pictures in my collection where the animus is depicted as a huge black bird hovering over the primordial waters.

As an impersonated of the unconscious, the natural function of the amimus here is to establish a communication between the conscious mind and the collective unconscious.

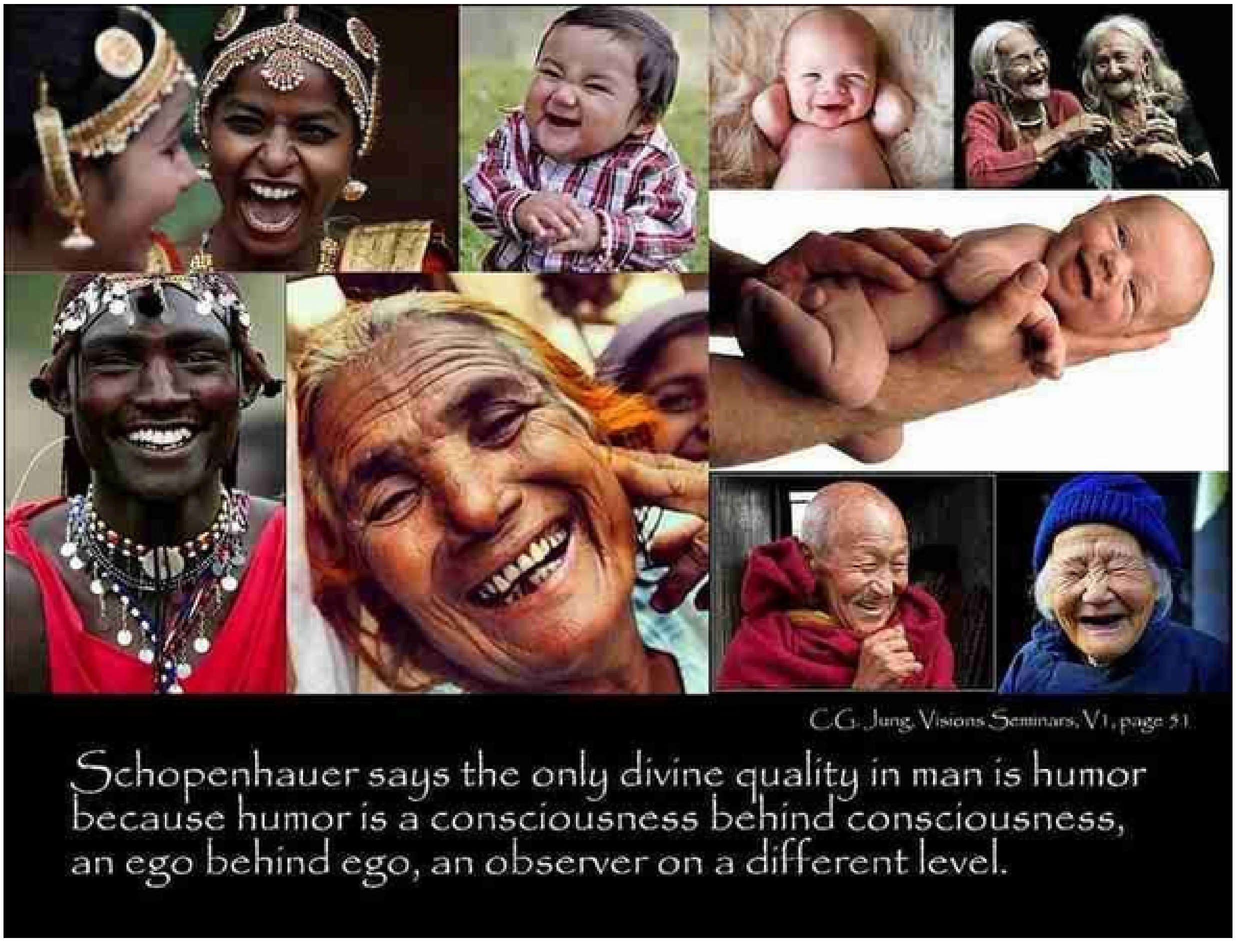
I admit it is somewhat difficult to have a clear idea of these matters, but I think if you find it in any way hard to understand it is on account of your conception of the collective unconscious.

You perhaps understand the collective unconscious intoo abstrace a sense, whereas it is extremely concrete. Carl Jung, Visions Seminar, Pages 124-125.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9b861-12banimus.jpg`

Carl Jung: People always have some scapegoat. (2019-03-08 05:27)

[1]



C.G. Jung, Visions Seminars, V1, page 51

Schopenhauer says the only divine quality in man is humor because humor is a consciousness behind consciousness, an ego behind ego, an observer on a different level.

So for our patient to recognize her own condition is tremendous progress. Hitherto she had thought it was her husband or the devil or circumstances. People always have some scapegoat.

Perhaps it is the parents who dies twenty years before but are still working against one if only twenty years ago such and such a thing had not been said!

That is exteriorizing oneself, seeing the brain storm outside.

Therefore she goes inside, realizing that the storm is in the inner sea, and there makes the discovery that somebody else is sick.

She had always been sick before in a storm herself and lost her morale completely.

In this case seasickness means demoralization through the wrong psychology, the projection of one's psychology into other people, for one then has no point of view naturally; one doesn't exist, one is scattered.

In this dream for the first time she is not seasick, because she recognizes, as her action shows, that the storm is in herself.

So the eive conseuences do not touch her but a little boy in the arms of a nurse.

A little lamb was in her arms before, a female lamb, but now it is a little boy, and since the patient really has a little boy, he would symbolize what she has achieved or brought forth so far.

It is something new, and that attempt at a new form of life is seasick, which means that she is shocked, demoralized.

She attempts to go to her own town, and on the way she receives a severe shock which makes the boy, her honest attempt, seasick.

For a while he is disintegrated; but she is not disintegrated, seasick.

She knows that she is simply checked for the moment, and that is the beginning of objectivity, of a higher quality of consciousness.

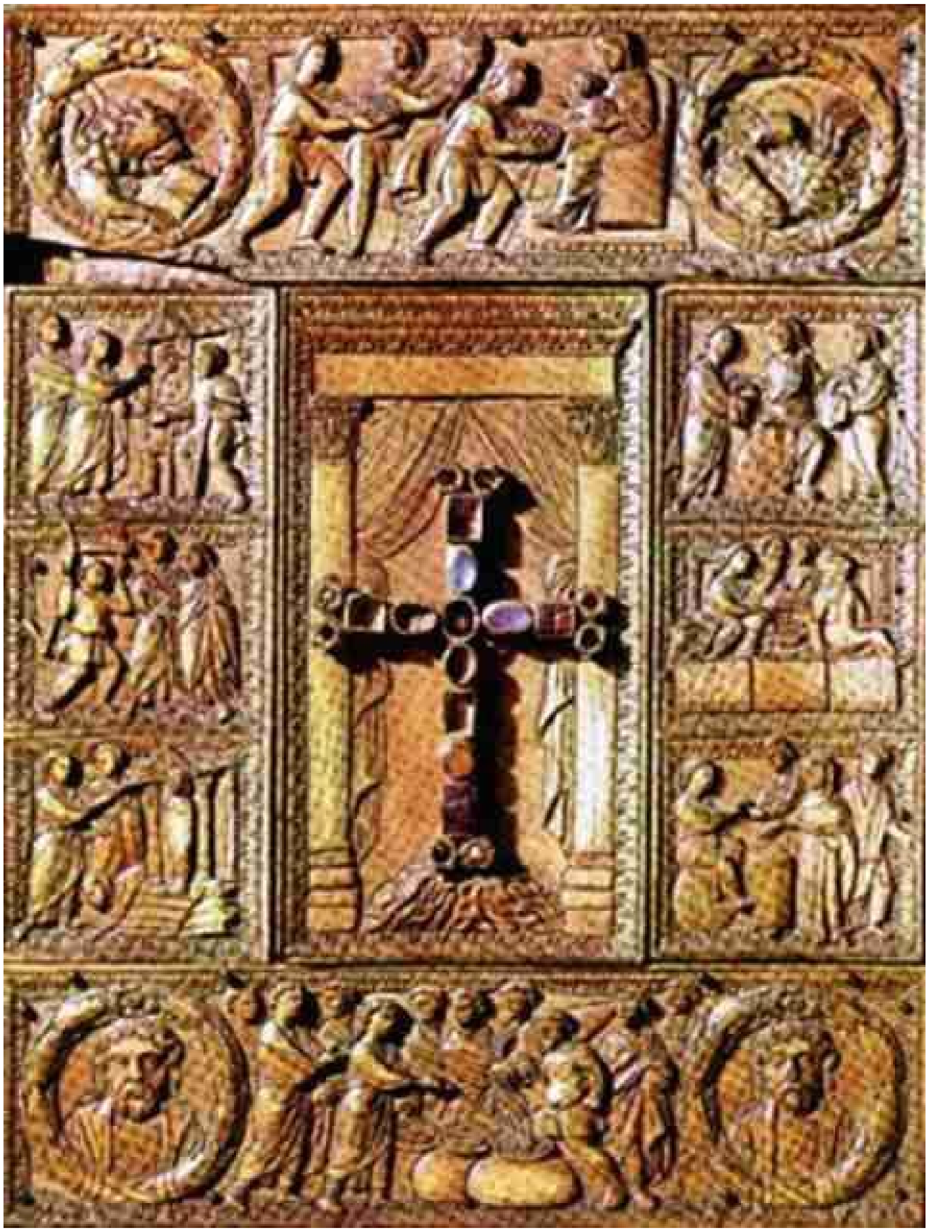
Therefore Schopenhauer says that the only divine quality in man is humor, because humor is a consciousness behind consciousness, an ego behind the ego, and observer on a different level who sees what you see and thinks what you think.

And she makes the hopeful statement that this is the first time that she has not been seasick in such weather-the first time she has not been demoralized in a brain storm-which means, as I said, tremendous progress. Carl Jung, Visions Seminar, Pages 50-51

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/17c0c-12bscape.jpg`

Carl Jung “To be exact, I must say that, although I profess myself a Christian,... (2019-03-08 05:30)

[1]



To Pastor Oscar Nisse

Dear Pastor Nisse, 2 July 1960

It was actually through my therapeutic work that I began to understand the essence of the Christian faith.

It became clear to me that the preoccupation with anxiety in psychoanalysis, where as you know it plays a considerable part, is not to be explained by the presence of religious teaching but rather by its absence.

With Freud personally-as I saw clearly over a period of years anxiety played a great part.

It is not hard to see that in him its source was the fear of Yahweh which is always present in the unconscious, particularly of Jews.

In the Jewish mentality this imprint is so deep that the individual Jew can rarely get away from it.

That is because he is Jewish, because he belongs and has belonged for thousands of years to a people characterized by their intimate connection with Yahweh.

With the Christian this anxiety is less important thanks to the fact that it was not until the day before yesterday that he rid himself of the gods, who represented the numinous aspects of the transcendent being as a plurality.

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions,

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.

Further progress is an absolute necessity since the present state of affairs seems to me insupportable.

As I see it, the contributions of the psychology of the unconscious should be taken into account.

With highest regards,

I am, Yours sincerely,

C..G. Jung Carl Jung, Letters Vol. II, Pages 631-632

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1876e-12bchristian.jpg`

Carl Jung on if: "thought of the East is in any way more advanced than the thought in the West?" (2019-03-08 05:35)

[1]

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is incommensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are.

Stephen Black: That sounds more like your philosophy.

Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable as possible—inside.

We have the trouble from the inside.

They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery we suffer here?

Dr. Jung: Oh, yes; there are plenty of reasons.

Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description.

It is impossible to name all those things. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/5a99b-12beast.jpg`

Carl Jung on living under the threat of the Hydrogen Bomb (2019-03-08 05:52)

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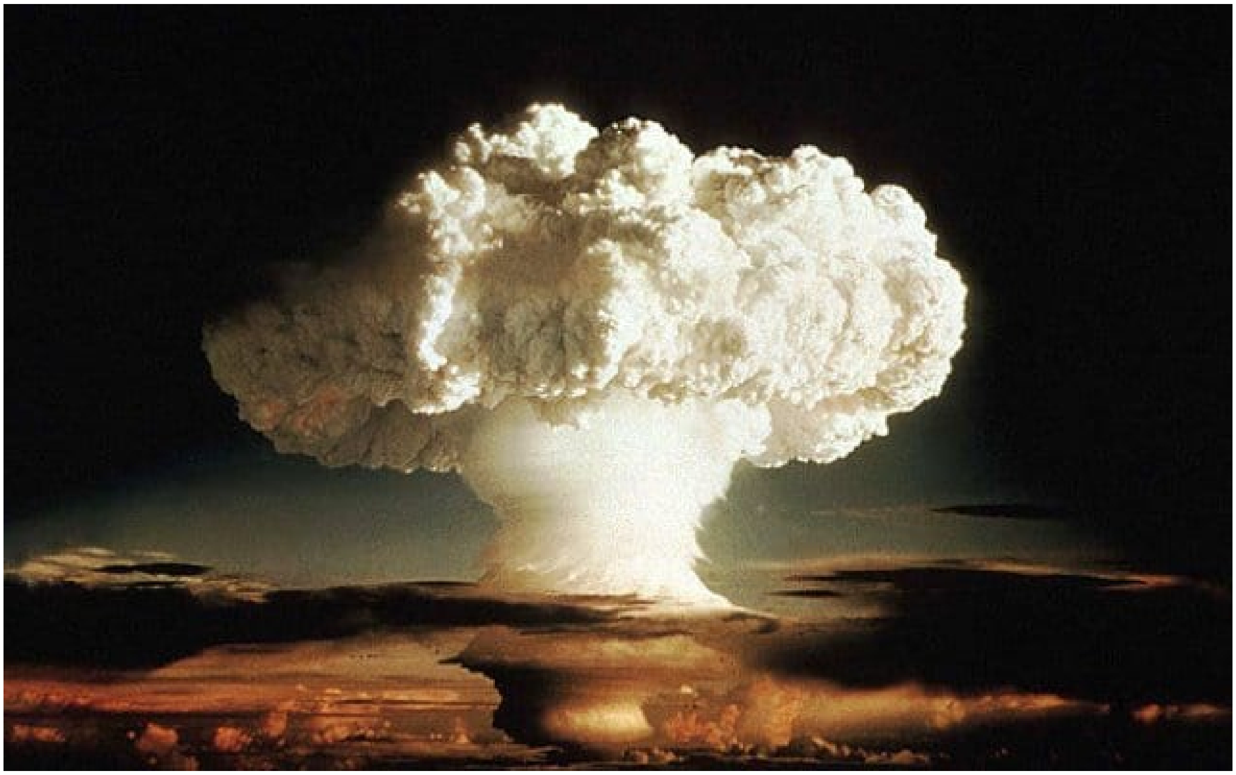

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that's a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad.

And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/2cc77-42bhydrogen.jpg`

Carl Jung Quotations 16 (2019-03-08 06:09)

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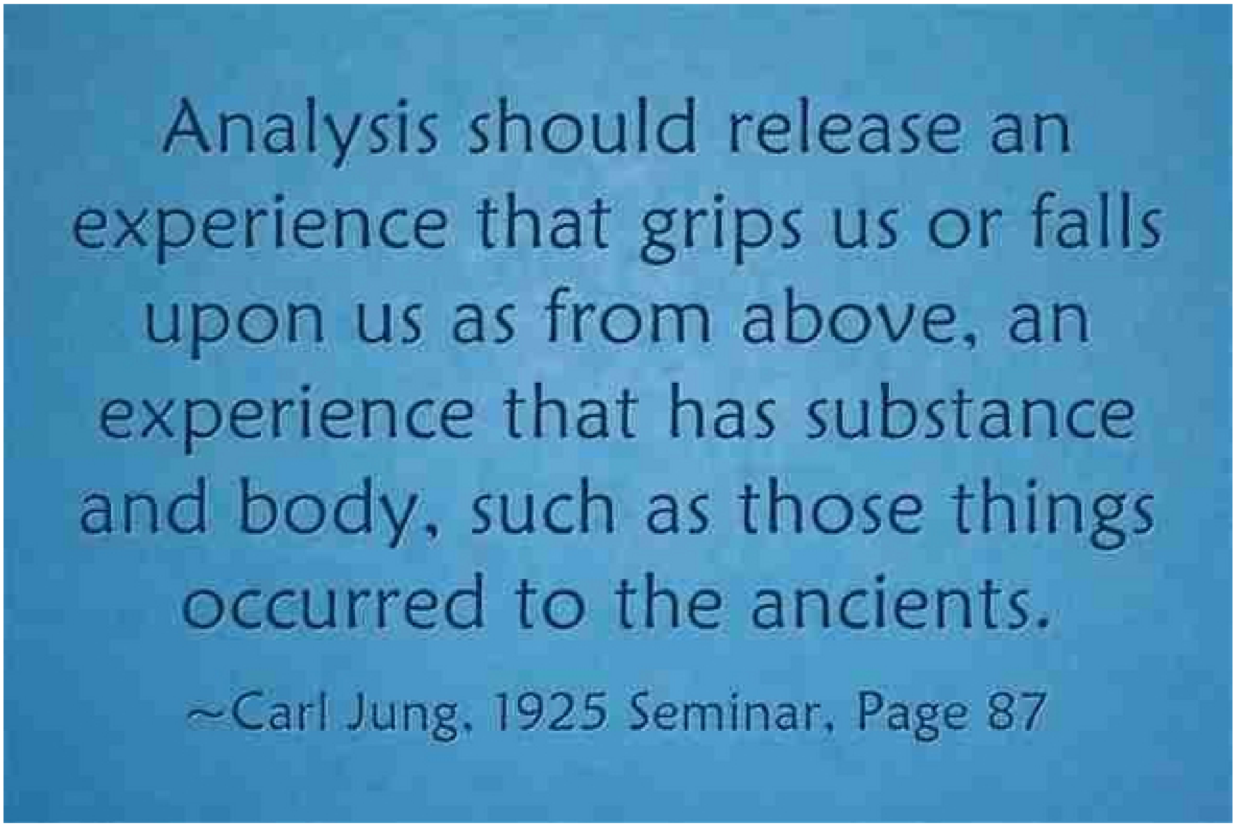
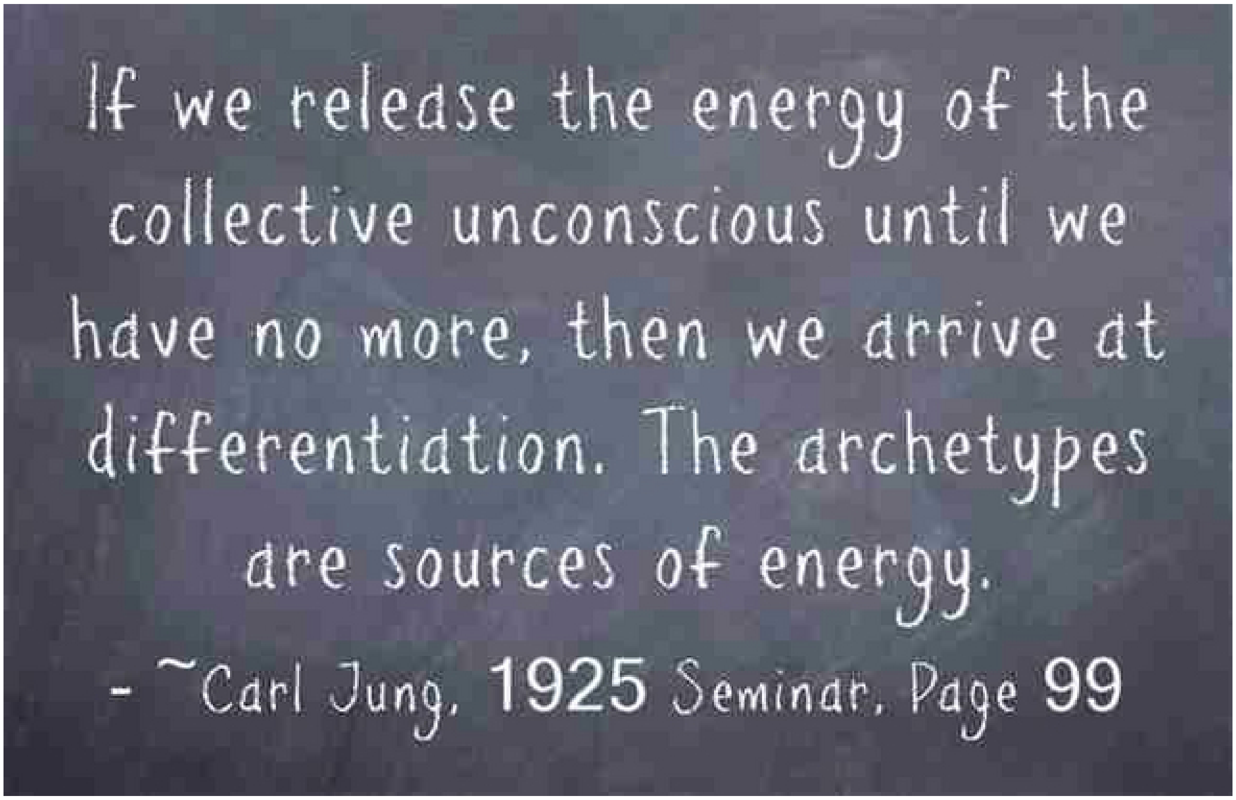


Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

~Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

[2]



If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy.

- ~Carl Jung, 1925 Seminar, Page 99

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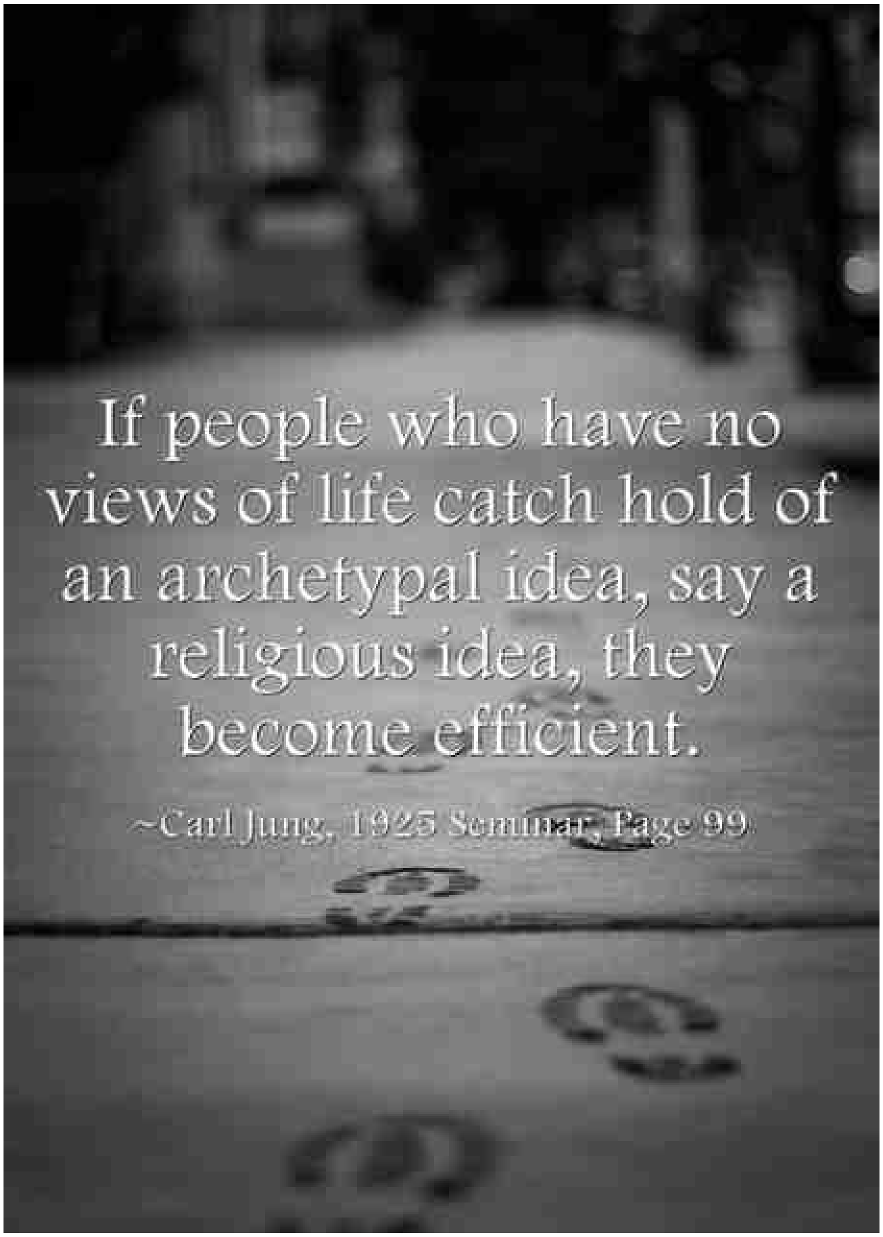
If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.
~Carl Jung, 1925 Seminar, Page 99

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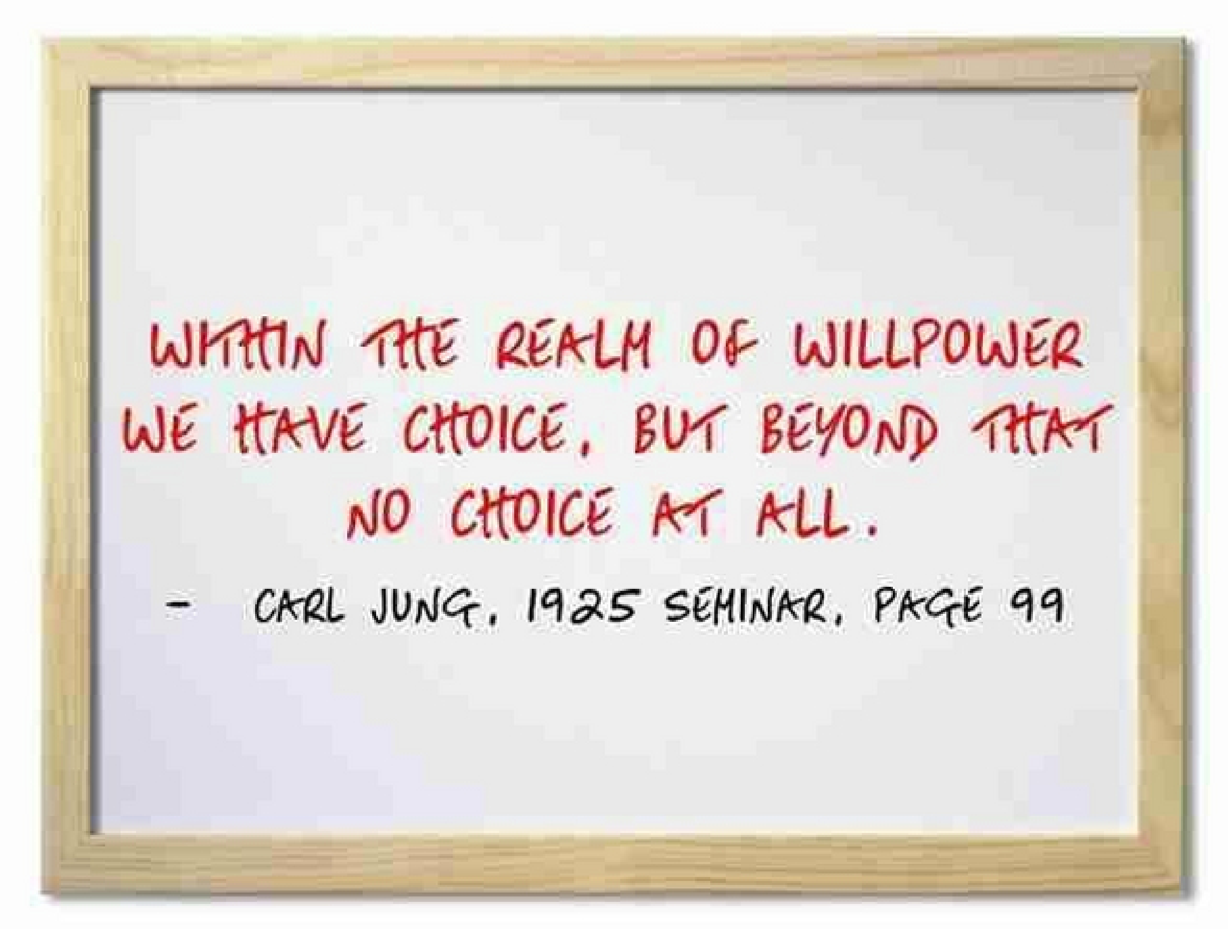
Moral views do not touch the collective unconscious.

~Carl Jung, 1925 Seminar, Page 99

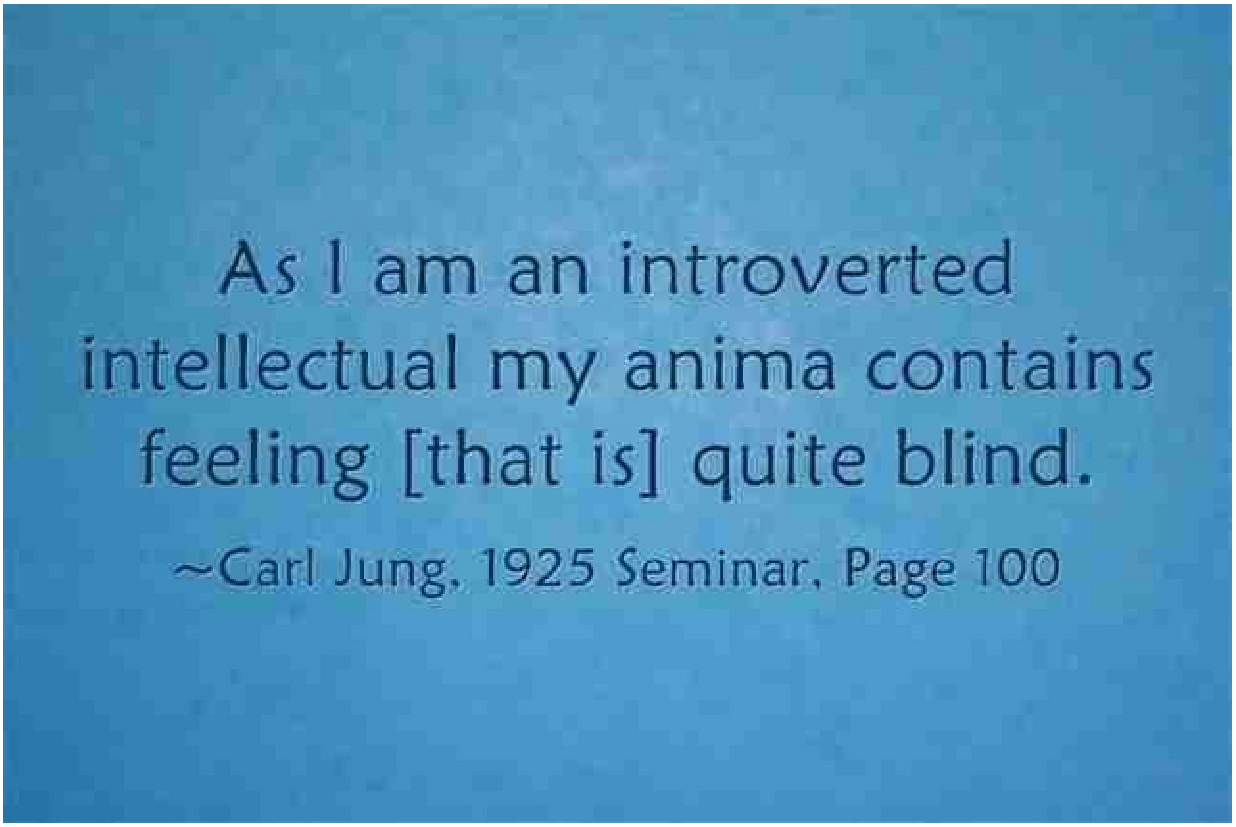
Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99



WITHIN THE REALM OF WILLPOWER WE HAVE CHOICE, BUT BEYOND THAT NO CHOICE AT ALL.

– CARL JUNG, 1925 SEMINAR, PAGE 99

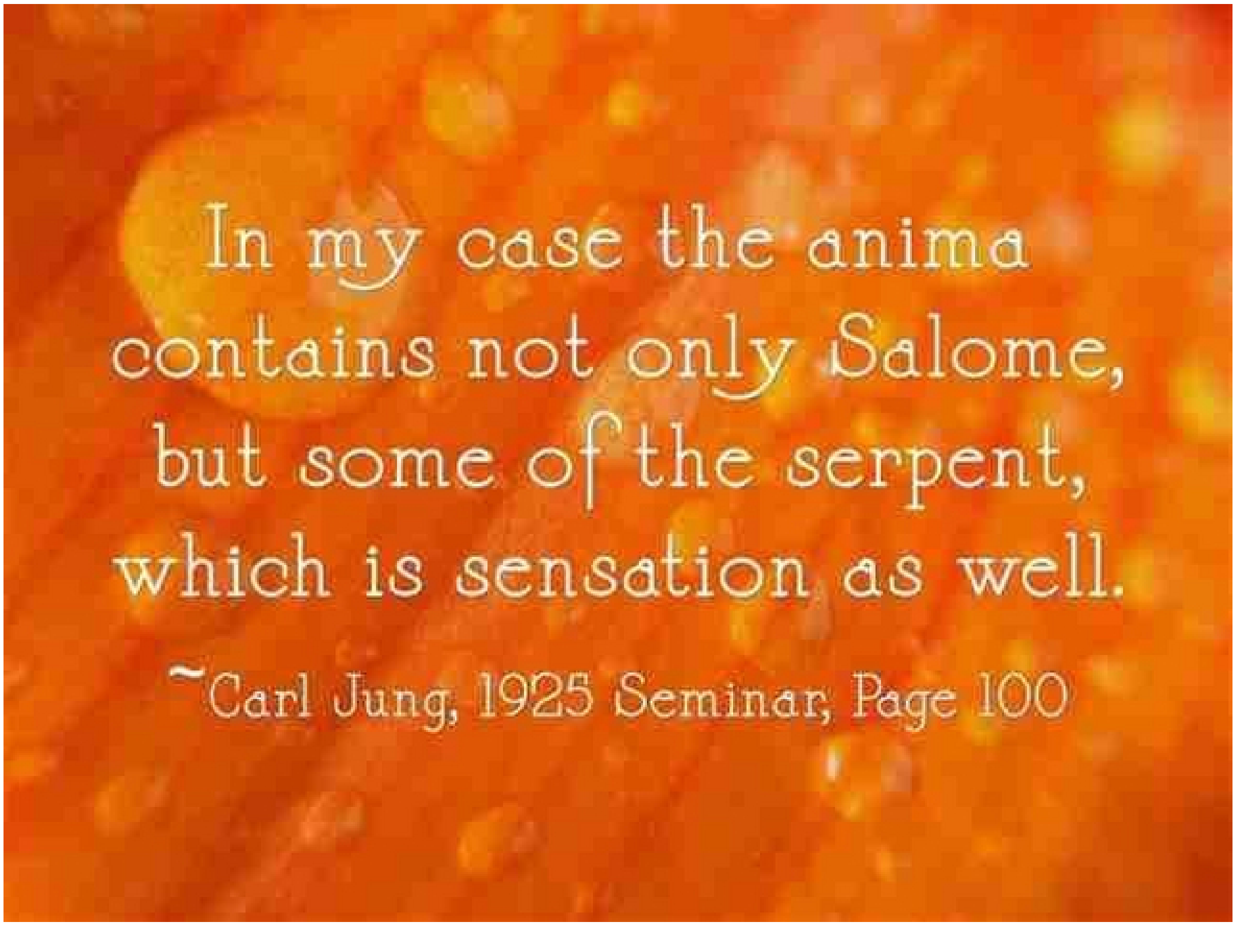
Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99



As I am an introverted intellectual my anima contains feeling [that is] quite blind.

~Carl Jung, 1925 Seminar, Page 100

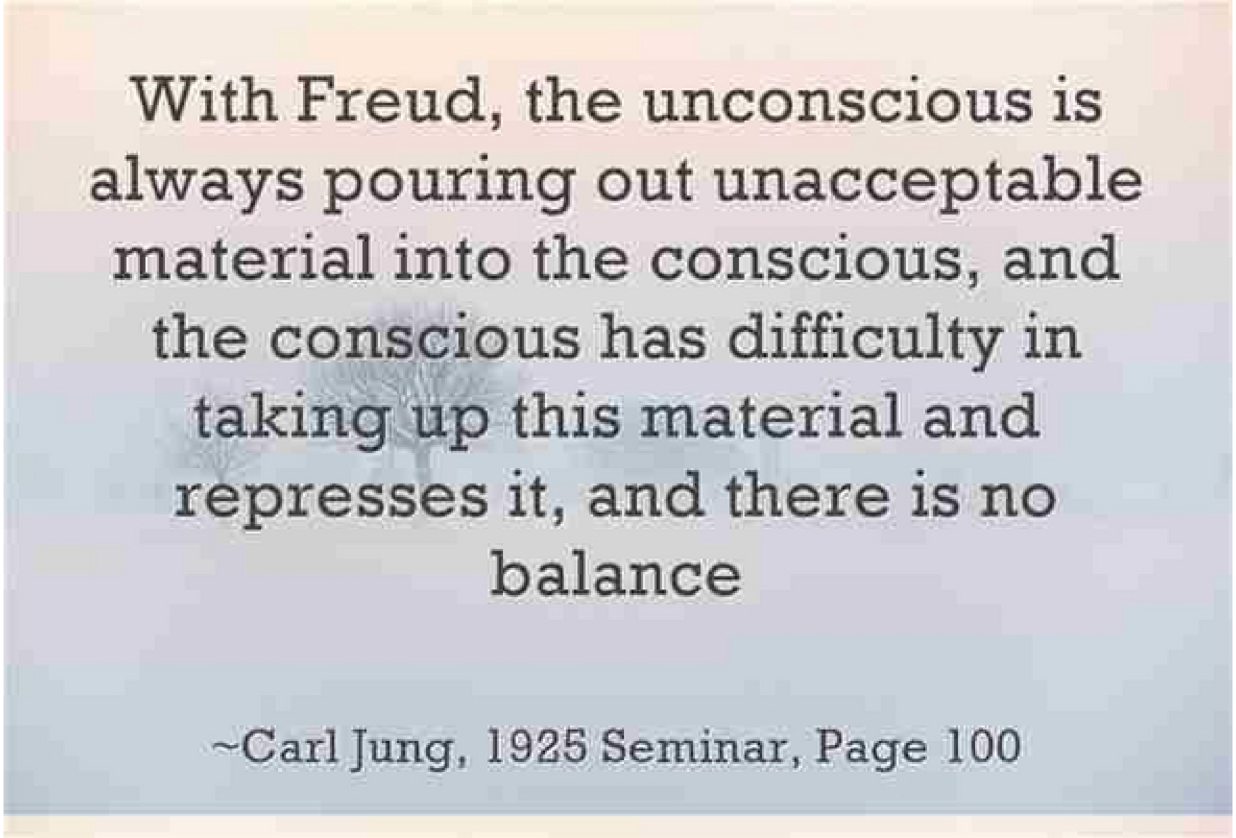
As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100



In my case the anima
contains not only Salome,
but some of the serpent,
which is sensation as well.

~Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100



With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance

~Carl Jung, 1925 Seminar, Page 100

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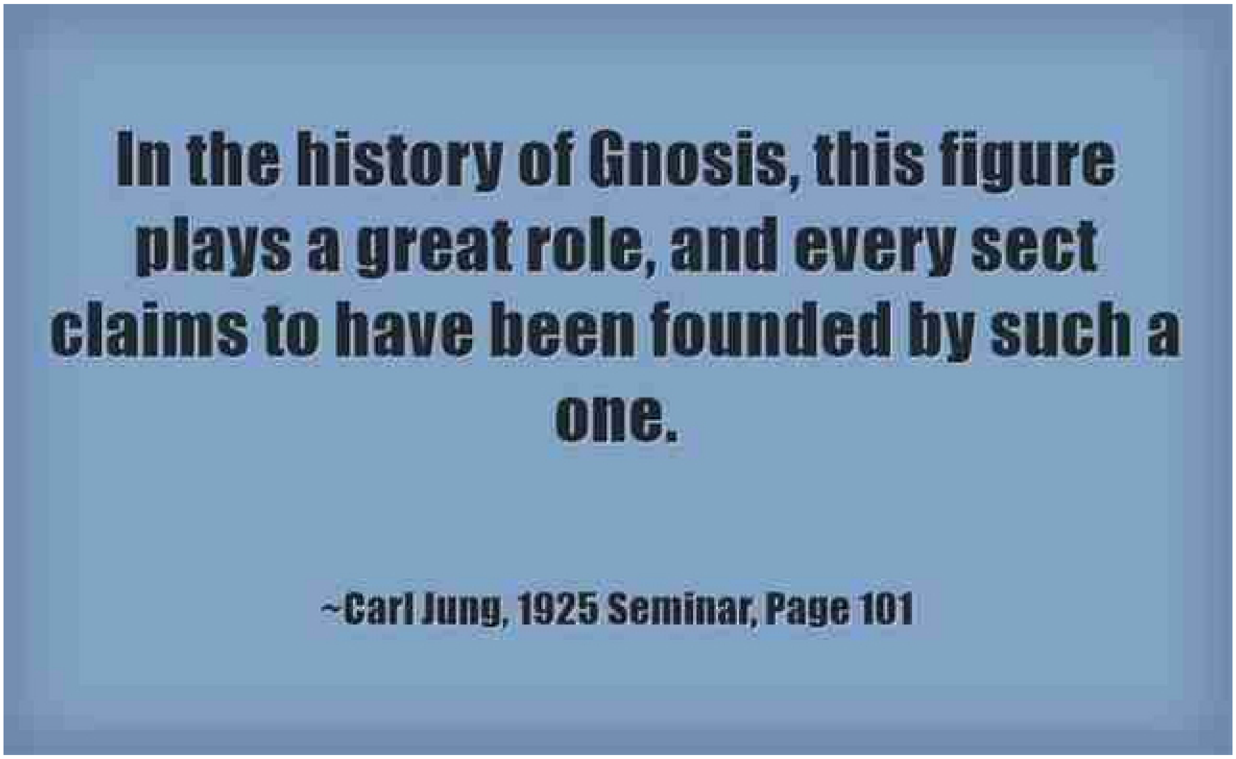

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

~Carl Jung, 1925 Seminar, Page 101

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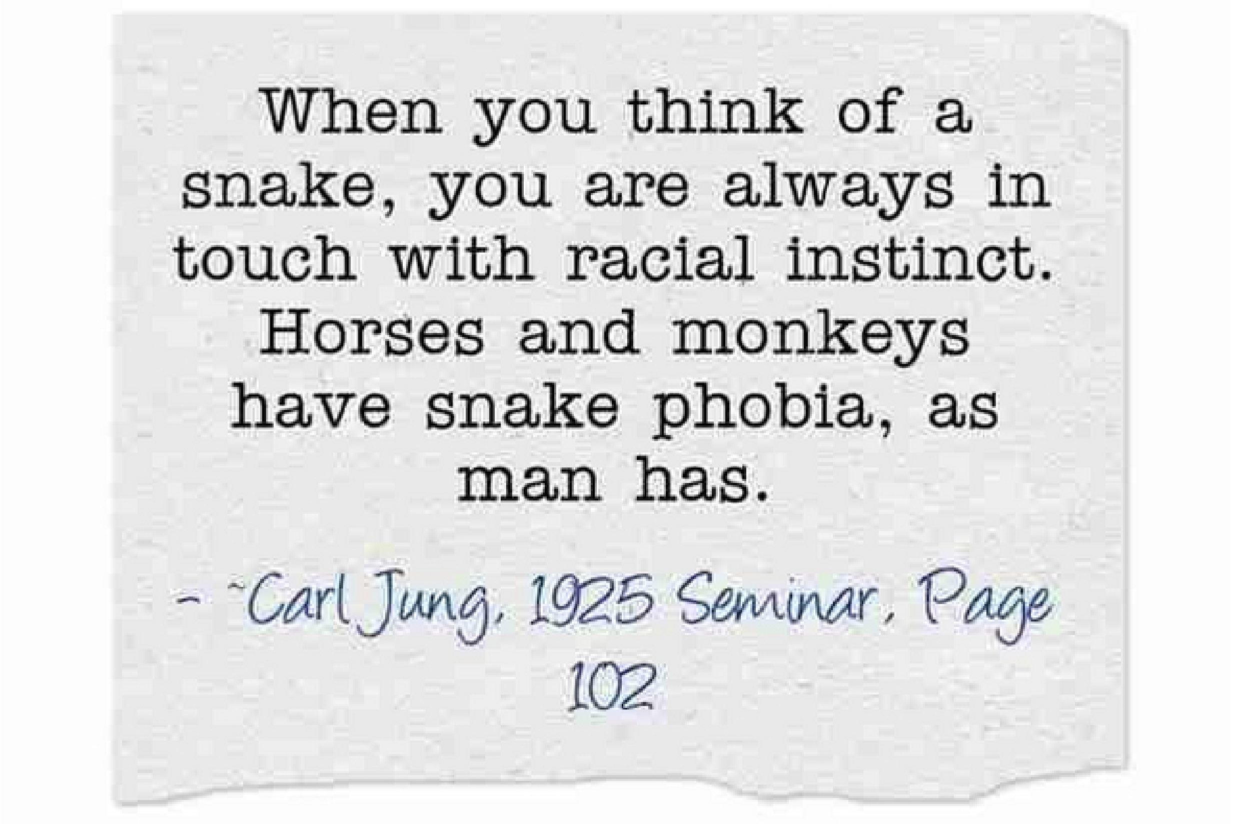

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.

- ~Carl Jung, 1925 Seminar, Page 102

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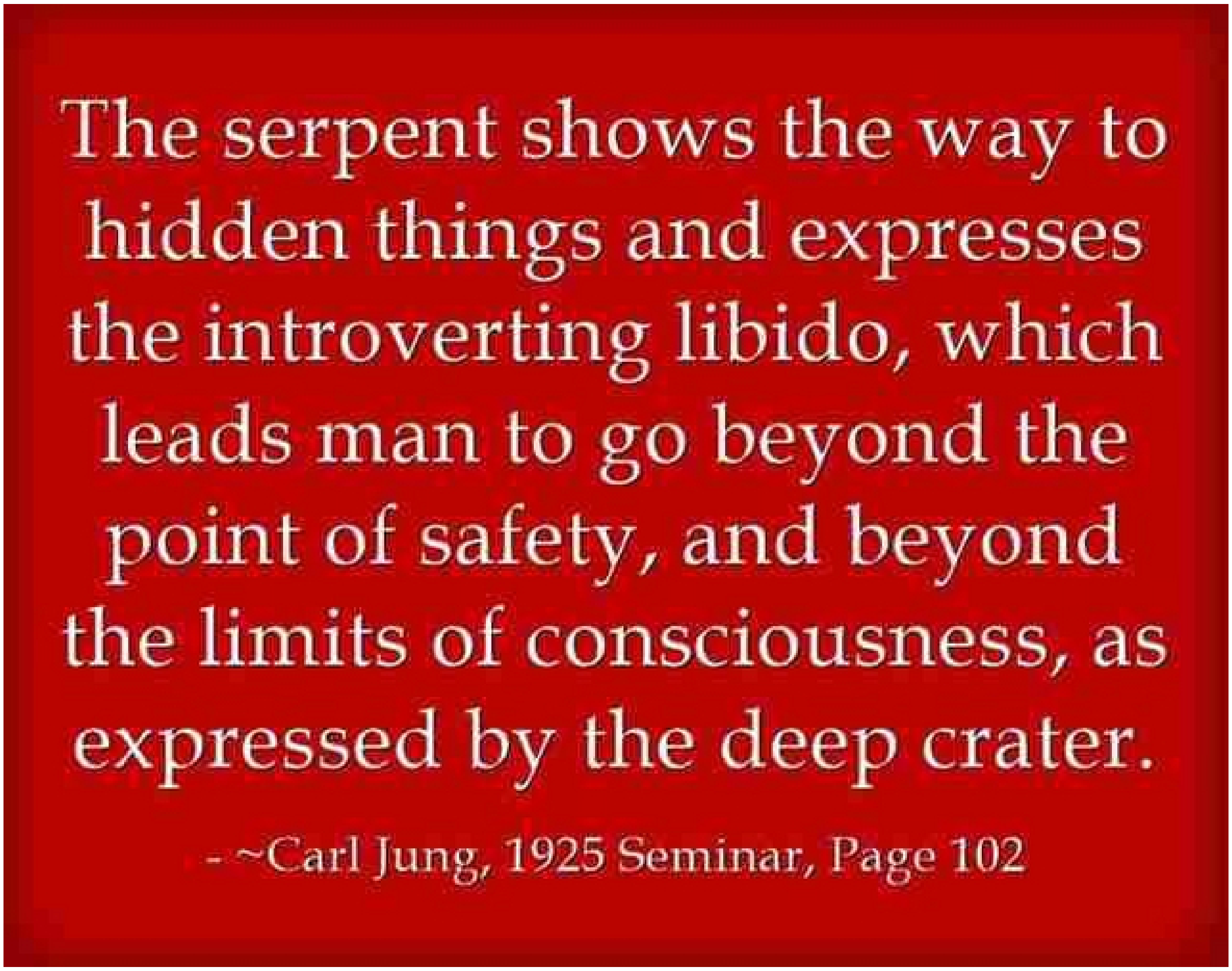

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

- ~Carl Jung, 1925 Seminar, Page 102

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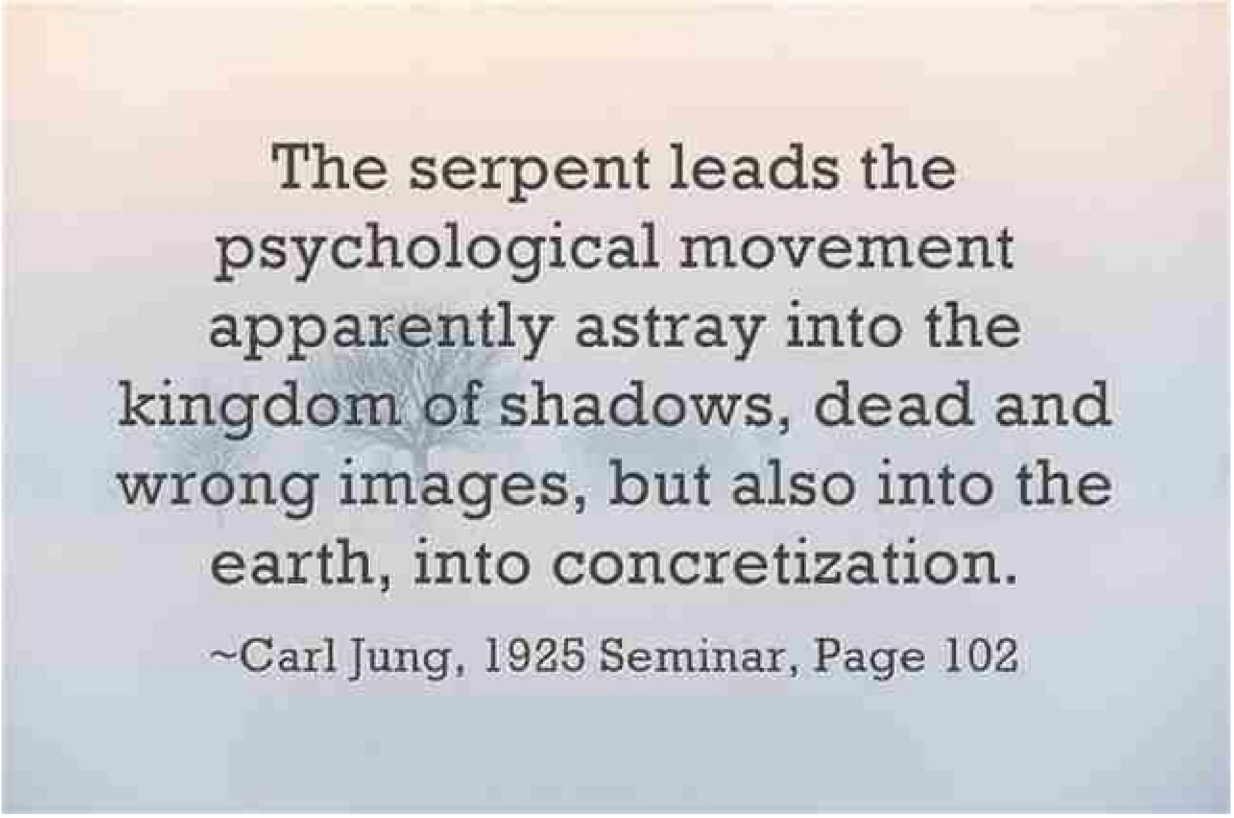
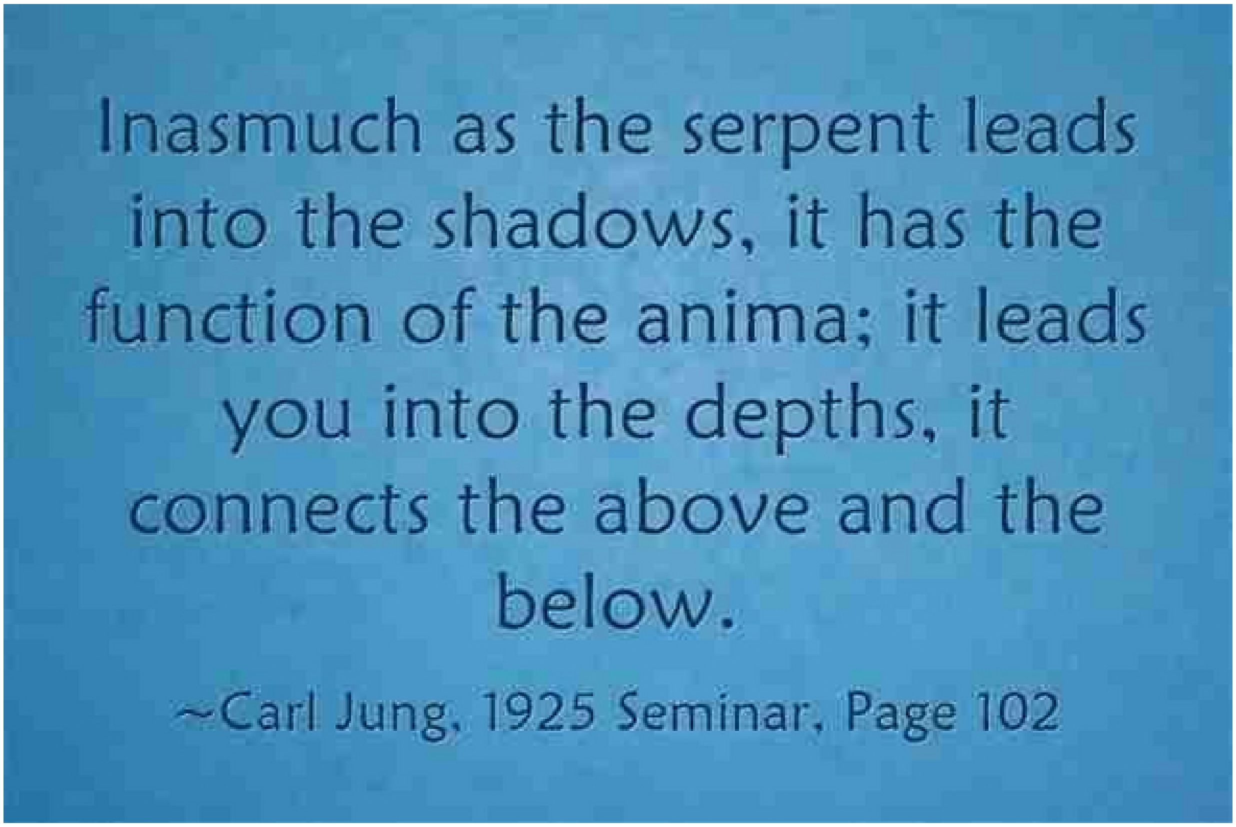


The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

~Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102



Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

~Carl Jung, 1925 Seminar, Page 102

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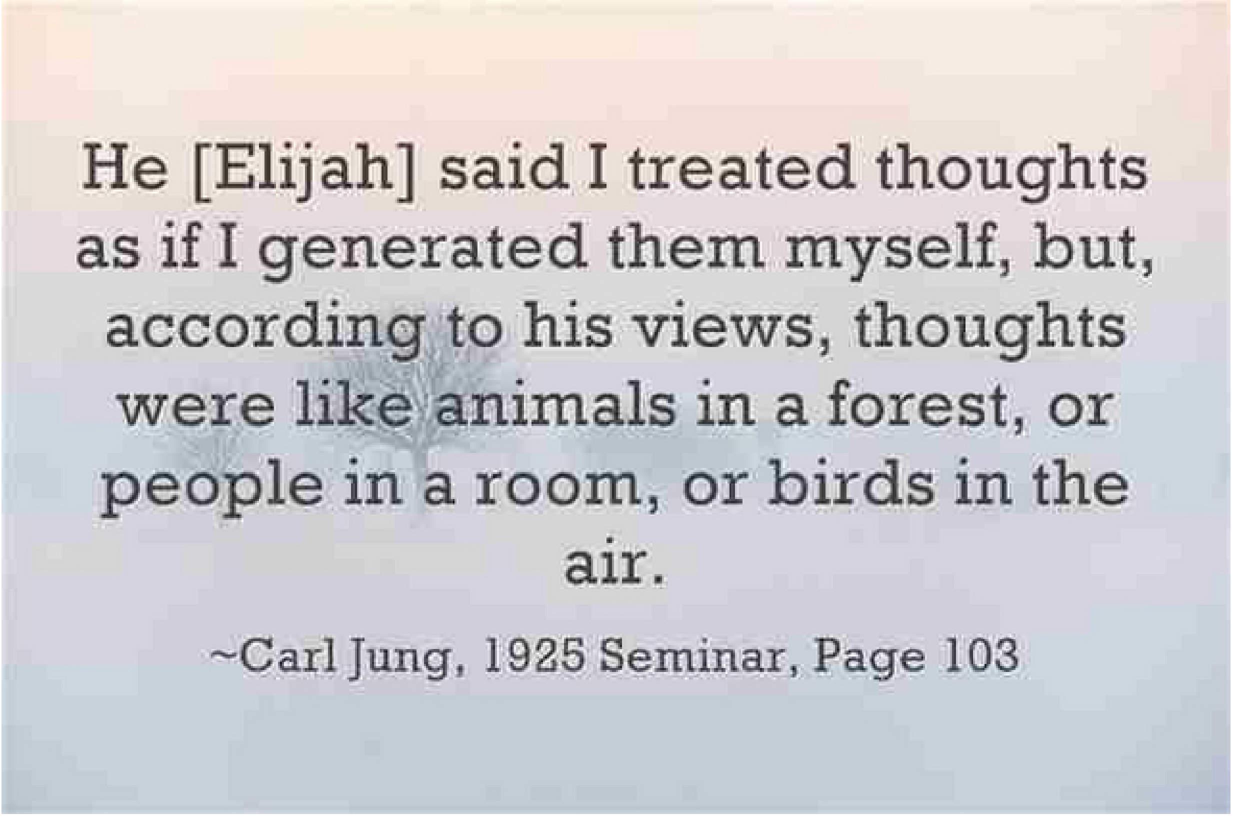
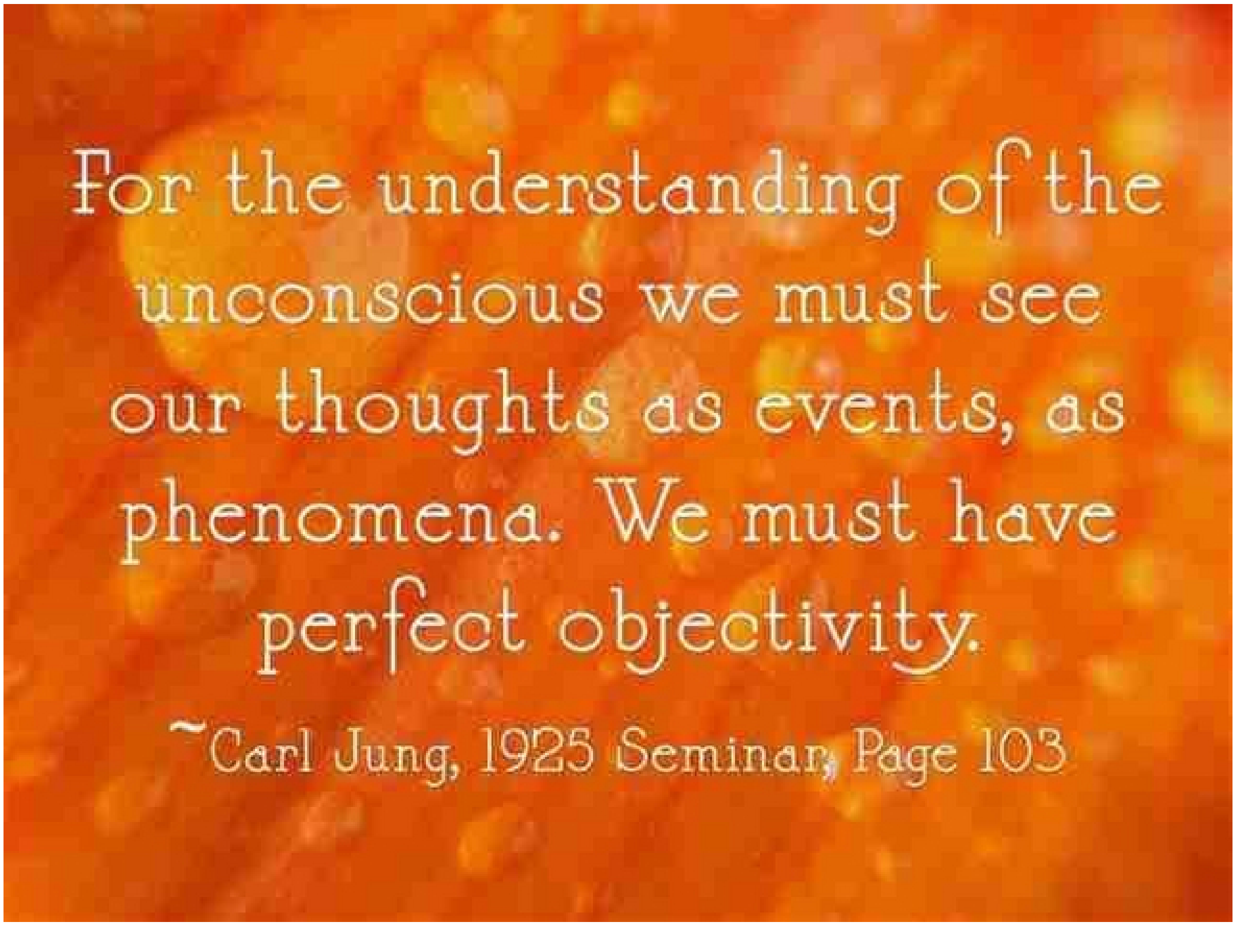


He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

~Carl Jung, 1925 Seminar, Page 103

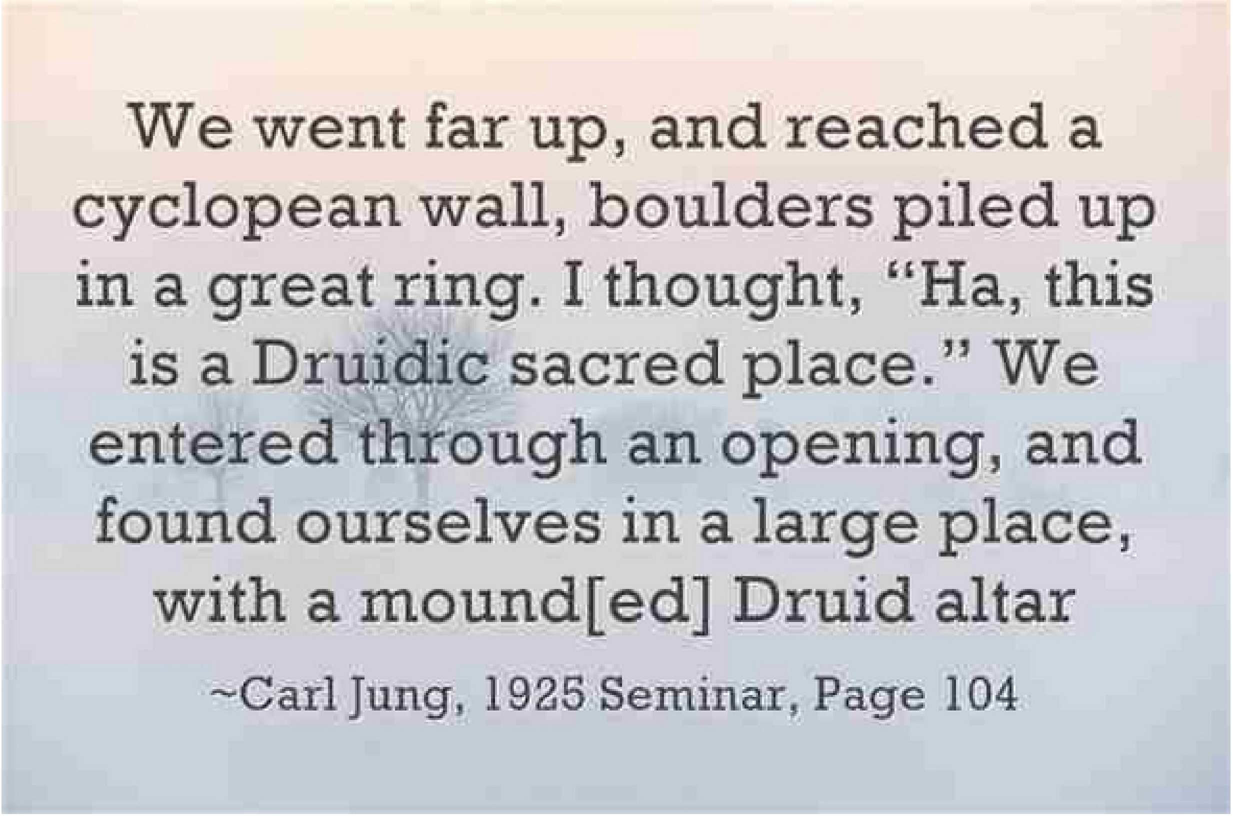
He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103



For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.

~Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103



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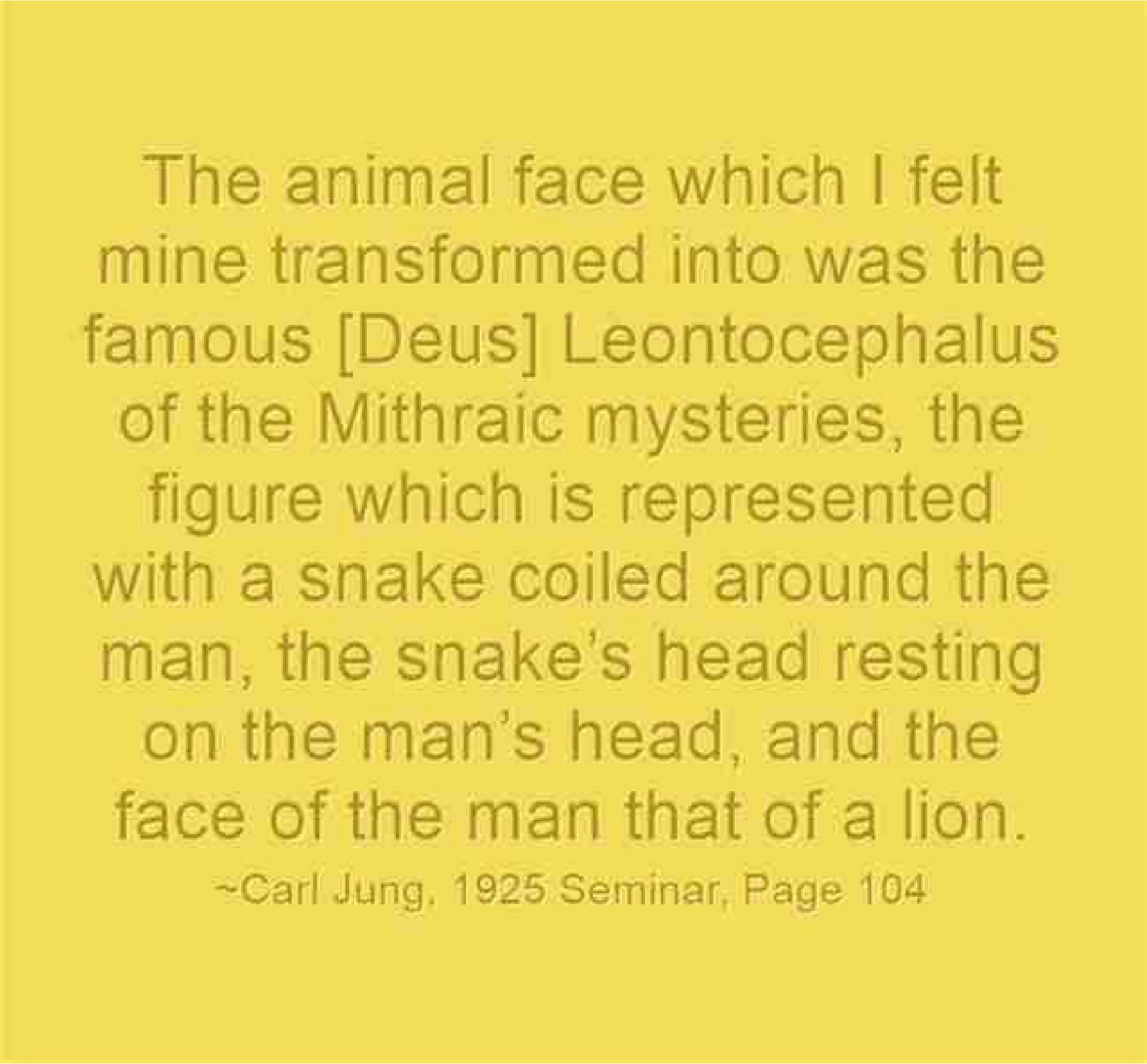

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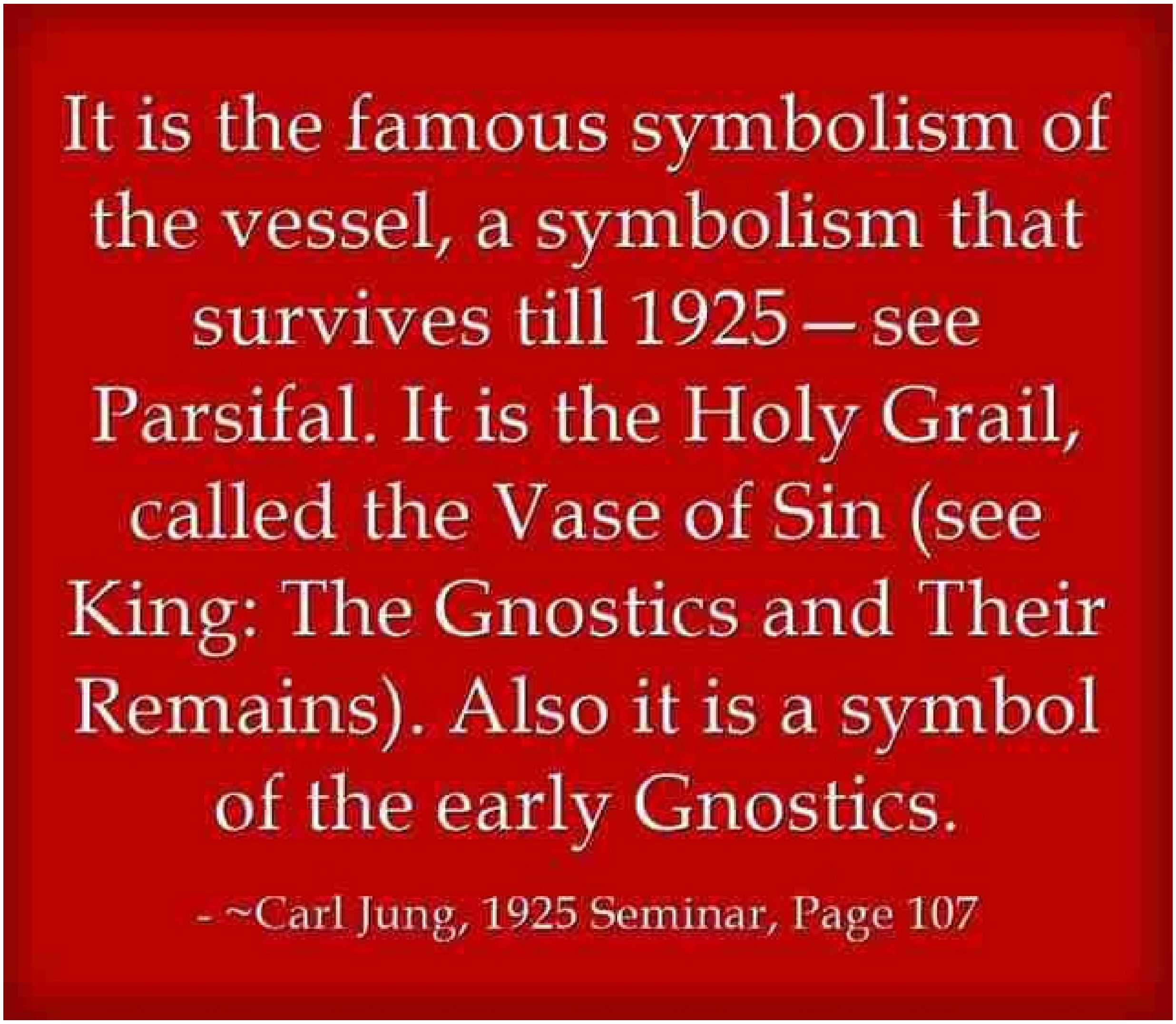

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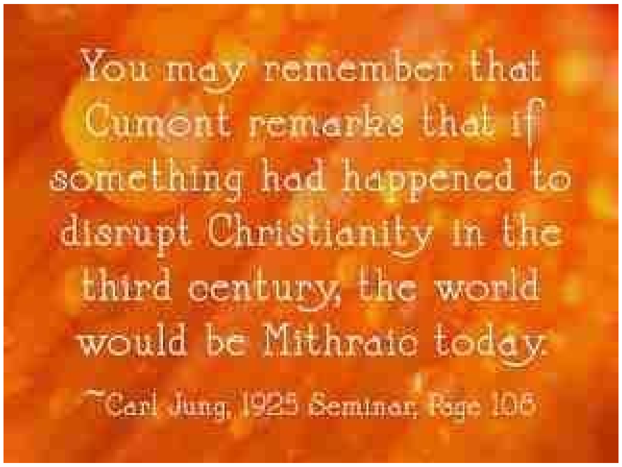

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today.

~Carl Jung, 1925 Seminar, Page 108

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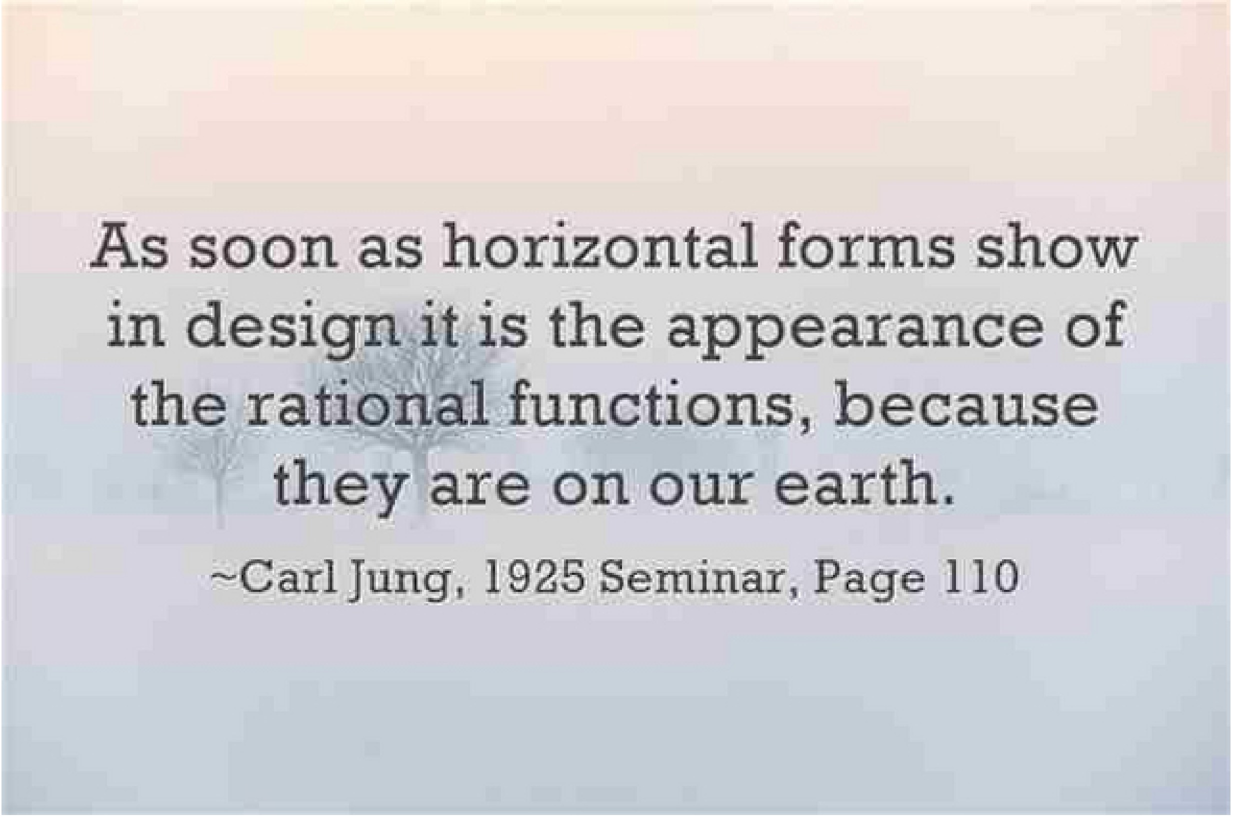

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

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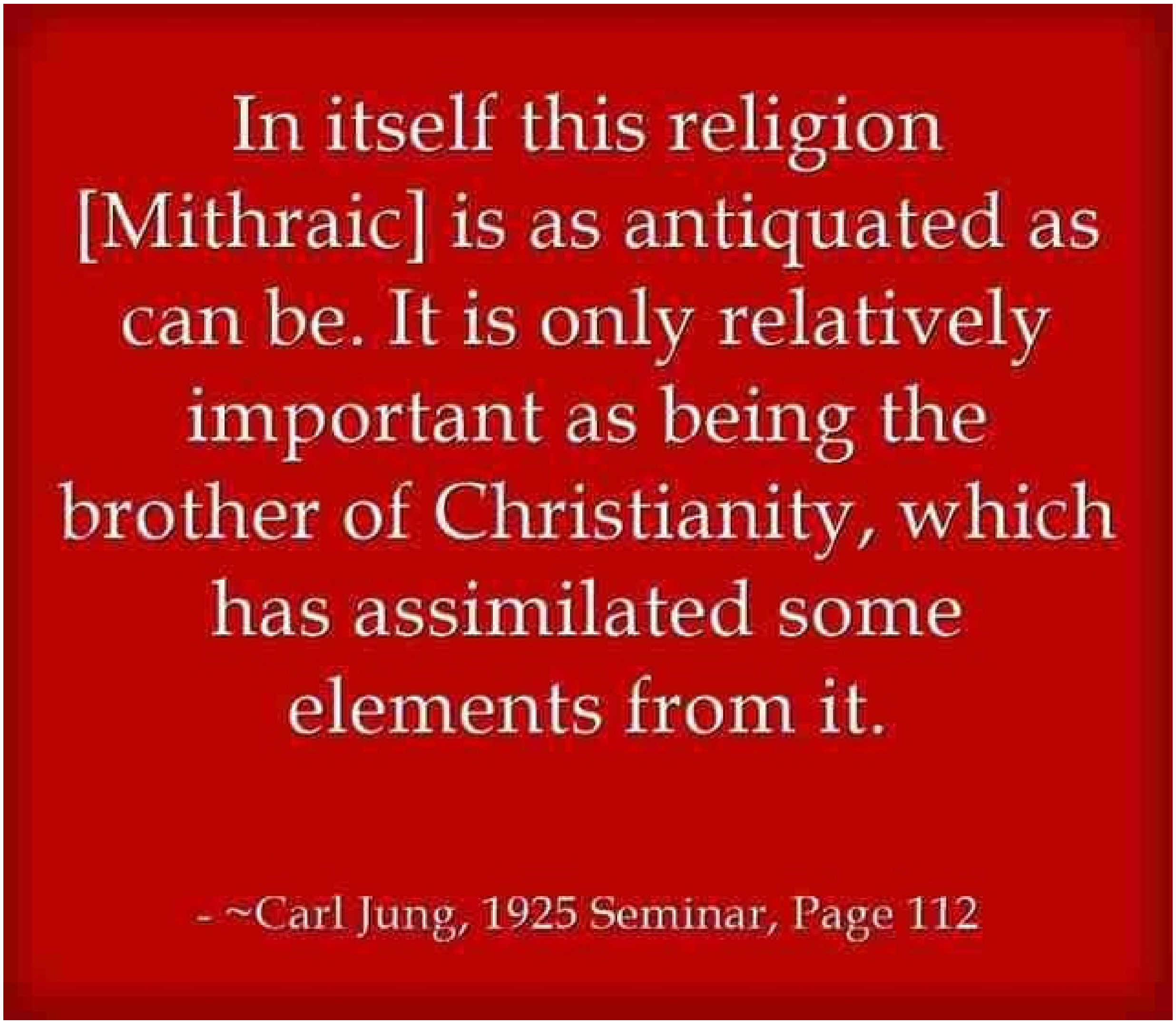

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

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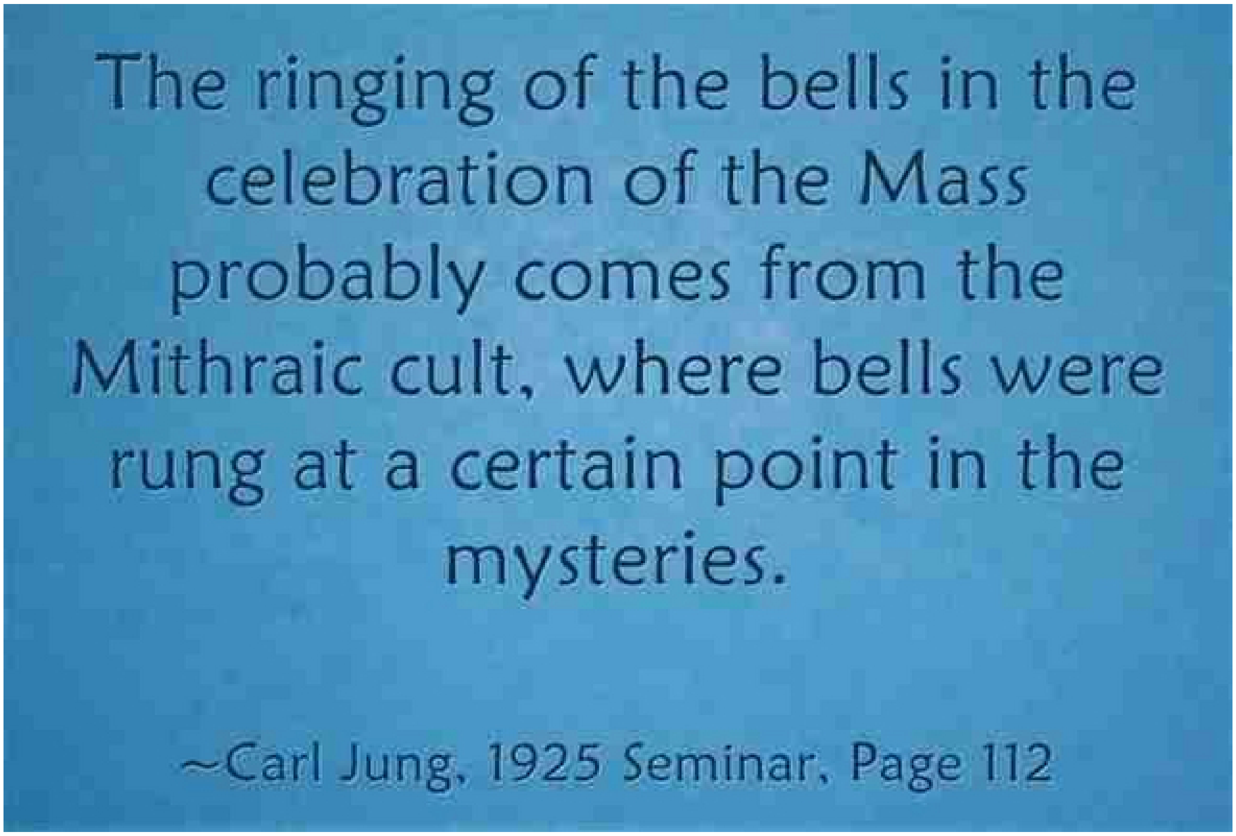

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Carl Jung on "Synchronicity" - Lexicon (2019-03-08 06:29)

[1]

Synchronicity
"A meaningful coincidence of two or more events, where something other than the probability of chance is involved." - Dr Carl Jung

Carl Jung on Synchronicity.

[Sadly "Synchronicity" is all too often tossed about describing events which do not adhere to the synchronistic events as used within Depth Psychology.]

Synchronicity:

A phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind.

Synchronicity . . . consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other.["Synchronicity: An Acausal Connecting Principle," ibid., par. 858.]

Jung associated synchronistic experiences with the relativity of space and time and a degree of unconsciousness.

The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state.["On the Nature of the Psyche," CW 8, par. 440.]

Synchronicity was defined by Jung as an "acausal connecting principle," an essentially mysterious connection between the personal psyche and the material world, based on the fact that at bottom they are only different forms of energy.

It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them.[Ibid., par. 418.]

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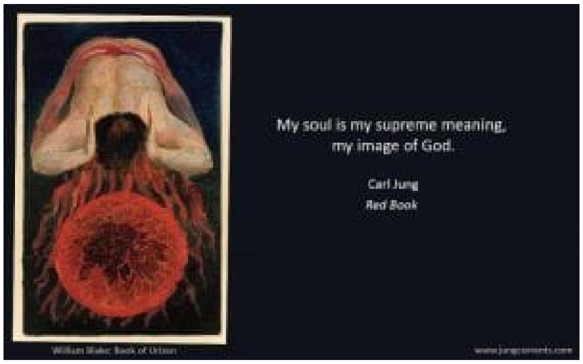
The Supreme Meaning of Death ~Carl Jung (2019-03-08 06:31)


My soul is my supreme meaning,
my image of God.
Carl Jung
Red Book
William Blake: Book of Urizen
www.jungcurrents.com

The supreme vision comes not at the end of the Bardo, but right at the beginning, at the moment of death; what happens afterward is an ever deepening descent into illusion and obscuration, down to the ultimate degradation of new physical birth.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

Life in the Bardo brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal.

But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labors and aspirations of earth Carl Jung; Commentary on the Tibetan Book of the Dead; Psychology and Religion, Pages 524-525.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, inthe midst of all these "given" things, to wonder by whom they are "given."

It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us.

This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it.

Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called "knowledge of life" (Manda d'Hayye).

Perhaps it is not granted to many of us to see the world as something "given." A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche.

It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal.

And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, Psychology and Religion, Pages 513 – 514.

Carl Jung on the "Trickster" - Lexicon **(2019-03-08 06:40)**

Psychologically, descriptive of unconscious shadow tendencies of an ambivalent, mercurial nature.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.["On the Psychology of the Trickster-Figure," CW 9i, par. 472],

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams.[Ibid., par. 478.]

On the Psychology of the Trickster Figure by C.G. Jung:

It is no light task for me to write about the figure of the trickster in American Indian mythology within the confined space of a commentary. When I first came across Adolf Bandelier’s classic on this subject, The Delight Makers, many years ago, I was struck by the European analogy of the carnival in the medieval Church, with its reversal of the hierarchic order, which is still continued in the carnivals held by student societies today. Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the "simpleton" who is "fooled" or "cheated." A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance, his fondness for sly jokes and malicious pranks, his powers as a shape-shifter, his dual nature, half animal, half divine, his exposure to all kinds of tortures, and—last but not least—his approximation to the figure of a saviour. These qualities make Mercurius seem like a daemonic being resurrected from primitive times, older even than the Greek Hermes. His rogueries relate him in some measure to various figures met with in folklore and universally known in fairy-tales: Tom Thumb, Stupid Hans, or the buffoon-like Hanswurst, who is an altogether negative hero and yet manages to achieve through his stupidity what others fail to accomplish with their best efforts. In Grimm’s fairy-tale, the "Spirit Mercurius" lets himself be outwitted by a peasant lad, and then has to buy his freedom with the precious gift of healing.

Since all mythical figures correspond to inner psychic experiences and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster. These are the phenomena connected with poltergeists, and they occur at all times and places in the ambiance of pre-adolescent children. The malicious tricks played by the poltergeist are as well known as the low level of his intelligence and the fatuity of his "communications."

Ability to change his shape seems also to be one of his characteristics, as there are not a few reports of his appearance in animal form. Since he has on occasion described himself as a soul in hell, the motif of subjective suffering would seem not to be lacking either. His universality is co-extensive, so to speak, with that of shamanism, to which, as we know, the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril of his life.

Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the saviour" is an obvious consequence of this, in confirmation of the mythological truth that the wounded wounder is the agent of healing, and that the sufferer takes away suffering.

These mythological features extend even to the highest regions of man’s spiritual development. If we consider, for example, the daemonic features exhibited by Yahweh in the Old Testament, we shall find in them not a few reminders of the unpredictable behaviour of the trickster, of his senseless orgies of destruction and his self• imposed sufferings, together with the same gradual development into a saviour and his simultaneous humanization.

It is just this transformation of thl:’ meaningless into the meaningful that reveals the trickster’s compensatory relation to the "saint." In the early Middle Ages, this led to some strange ecclesiastical customs based on memories of the ancient saturnalia. Mostly they were celebrated on the days immediately following the birth of Christ—that is, in the New Year—with singing and dancing. The dances were the originally harmless tripudia of the priests, lower clergy, children, and subdeacons and took place in church. An episcopus puerorum (children’s bishop) was elected on Innocents’ Day and dressed in pontifical robes. Amid uproarious rejoicings he paid an official visit to the palace of the archbishop and bestowed the episcopal blessing from one of the windows. The same thing happened at the tripudium hypodiaconorum, and at the dances for other priestly grades.

By the end of the twelfth century, the subdeacons’ dance had degenerated into a real festum stuttorum (fools’ feast). A report from the year I1g8 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was desecrated "not only by smutty jokes, but even by the shedding of blood." In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting."

Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop OT a bishop or pope, and named him the Fools’ Pope" (fatuorum papam). "In the very midst of divine service masqueraders with grotesque faces, disguised as women, lions, and mummers, performed their dances, sang indecent songs in the choir, ate their greasy food from a corner of the altar near the priest celebrating mass, got out their games of dice, burned a stinking incense made of old shoe leather, and ran and hopped about all over the church."

It is not surprising that this veritable witches' sabbath was uncommonly popular, and that it required considerable time and effort to free the Church from this pagan heritage.

In certain localities even the priests seem to have adhered to the "libertas decembrica," as the Fools' Holiday was called, in spite (or perhaps because?) of the fact that the older level of consciousness could let itself rip on this happy occasion with all the wildness, wantonness, and irresponsibility of paganism.

These ceremonies, which still reveal the spirit of the trickster in his original form, seem to have died out by the beginning of the sixteenth century. At any rate, the various conciliar decrees issued from 1581 to 1585 forbade only the festum puerorum and the election of an episcopus puerorum.

Finally, we must also mention in this connection the festum asinorum, which, so far as I know, was celebrated mainly in France. Although considered a harmless festival in memory of Mary's flight into Egypt, it was celebrated in a somewhat curious manner which might easily have given rise to misunderstandings.

In Beauvais, the ass procession went right into the church.5 At the conclusion of each part (Introit, Kyrie, Gloria, ete.) of the high mass that followed, the whole congregation brayed) that is, they all went "Y-a" like a donkey ("hac modulatione hinham concludebantur"). A codex dating apparently from the eleventh century says: "At the end of the mass, instead of the words 'Ite missa est,' the priest shall bray three times (ter hinhamabit), and instead of the words 'Deo gratias,' the congregation shall answer •Y•a' (hinham) three times,"

Du Cange cites a hymn from this festival:

Orientis partibus
Adventavit Asinus
Pulcher et fortissimus
Sarcinis aptissimus.

Each verse was followed by the French refrain:

Hez, Sire Asnes, car chantez
Belle bouche rechignez
Vous aurez du foin assez
Et de l'avoine a plantez.

The hymn had nine verses, the last of which was:

Amen, dicas, Asine (hie genufleetebatur)
Jam satur de gramine.
Amen, amen, itera
Aspernare vetera.

Du Cange says that the more ridiculous this rite seemed, the greater the enthusiasm with which it was celebrated. In other places the ass was decked with a golden canopy whose corners were held "by distinguished canons"; the others present had to "don suitably festive garments, as at Christmas." Since there were certain tendencies to bring the ass into symbolic relationship with Christ, and since, from ancient times, the god of the Jews was vulgarly conceived to be an ass-a prejudice which extended to Christ himself, as is shown by the mock crucifixion scratched on the wall of the Imperial Cadet School on the Palatine 8-the danger of theriomorphism lay uncomfortably close.

Even the bishops could do nothing to stamp out this custom, until finally it had to be suppressed by the "auctoritas supremi Senatus." The suspicion of blasphemy becomes quite open in Nietzsche’s "Ass Festival," which is a deliberately blasphemous parody of the mass.9

These medieval customs demonstrate the role of the trickster to perfection, and, when they vanished from the precincts of the Church, they appeared again on the profane level of Italian theatricals, as those comic types who, often adorned with enormous ithyphallic emblems, entertained the far from prudish public with ribaldries in true Rabelaisian style. Callot’s engravings have preserved these classical figures for posterity—the Pulcinellas, Cucorognas, Chico Sgarras, and the like.

In picaresque tales, in carnivals and revels, in magic rites of healing, in man’s religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise.n He is obviously a "psychologem," an archetypal psychic structure of extreme antiquity. In his clearest manifestations he is a faithful reflection of an absolutely undifferentiated human consciousness, corresponding to a psyche that has hardly left the animal level.

That this is how the trickster figure originated can hardly be contested if we look at it from the causal and historical angle. In psychology as in biology we cannot afford to overlook or underestimate this question of origins, although the answer usually tells us nothing about the functional meaning. For this reason biology should never forget the question of purpose, for only by answering that can we get at the meaning of a phenomenon.

Even in pathology, where we are concerned with lesions which have no meaning in themselves, the exclusively causal approach proves to be inadequate, since there are a number of pathological phenomena which only give up their meaning when we inquire into their purpose. And where we are concerned with the normal phenomena of life, this question of purpose takes undisputed precedence.

When, therefore, a primitive or barbarous consciousness forms a picture of itself on a much earlier level of development and continues to do so for hundreds or even thousands of years, undeterred by the contamination of its archaic qualities with differentiated, highly developed mental products, then the causal explanation is that the older the archaic qualities are, the more conservative and pertinacious is their behaviour. One simply cannot shake off the memory-image of things as they were, and drags it along like a senseless appendage.

This explanation, which is facile enough to satisfy the rationalistic requirements of our age, would certainly not meet with the approval of the Winnebago’s, the nearest possessors of the trickster cycle. For them the myth is not in any sense a remnant-it is far too amusing for that, and an object of undivided enjoyment. For them it still "functions," provided that they have not been spoiled by civilization.

For them there is no earthly reason to theorize about the meaning and purpose of myths, just as the Christmas—tree seems no problem at all to the naive European. For the thoughtful observer, however, both trickster and Christmas-tree afford reason enough for reflection. Naturally it depends very much on the mentality of the observer what he thinks about these things. Considering the crude primitivity of the trickster cycle, it would not be surprising if one saw in this myth simply the reflection of an earlier, rudimentary stage of consciousness, which is what the trickster obviously seems to be.

The only question that would need answering is whether such personified reflections exist at all in empirical psychology. As a matter of fact they do, and these experiences of split or double personality actually form the core of the earliest psycho-pathological investigations. The peculiar thing about these dissociations is that the split-off personality is not just a random one, but stands in a complementary or compensatory relationship to the ego-personality.

It is a personification of traits of character which are sometimes worse and sometimes better than those the ego-personality possesses. A collective personification like the trickster is the product of an aggregate of individuals and is welcomed by each individual as something known to him, which would not be the case if it were just an individual outgrowth.

Now if the myth were nothing but an historical remnant, one would have to ask why it has not long since vanished into the great rubbish-heap of the past, and why it continues to make its influence felt on the highest levels of civilization, even where, on account of his stupidity and grotesque scurrility, the trickster no longer plays the role of a "delight-maker." In many cultures his figure seems like an old river-bed in which the water still flows.

One can see this best of all from the fact that the trickster motif does not crop up only in its mythical form but appears just as naively and authentically in the unsuspecting modern man—whenever, in fact, he feels himself at the mercy of annoying "accidents" which thwart his will and his actions with apparently malicious intent. He then speaks of "hoodoos" and "jinxes" or of the "mischievousness of the object."

Here the trickster is represented by counter-tendencies in the unconscious, and in certain cases by a sort of second personality, of a puerile and inferior character, not unlike the personalities who announce themselves at spiritualistic seances and cause all those ineffably childish phenomena so typical of poltergeists. I have, I think, found a suitable designation for this character-component when I called it the shadow. On the civilized level, it is regarded as a personal "gaffe," "slip," "faux pas," etc., which are then chalked up as defects of the conscious personality.

We are no longer aware that in carnival customs and the like there are remnants of a collective shadow figure which prove that the personal shadow is in part descended from a numinous collective figure. This collective figure gradually breaks up under the impact of civilization, leaving traces in folklore which are difficult to recognize. But the main part of him gets personalized and is made an object of personal responsibility.

Radin’s trickster cycle preserves the shadow in its pristine mythological form, and thus points back to a very much earlier stage of consciousness which existed before the birth of the myth, when the Indian was still groping about in a similar mental darkness. Only when his consciousness reached a higher level could he detach the earlier state from himself and objectify it, that is, say anything about it.

So long as his consciousness was itself trickster-like, such a confrontation could obviously not take place. It was possible only when the attainment of a newer and higher level of consciousness enabled him to look back on a lower and inferior state. It was only to be expected that a good deal of mockery and contempt should mingle with this retrospect, thus casting an even thicker pall over man’s memories of the past, which were pretty unedifying anyway.

This phenomenon must have repeated itself innumerable times in the history of his mental development. The sovereign contempt with which our modern age looks back on the taste and intelligence of earlier centuries is a classic example of this, and there is an unmistakable allusion to the same phenomenon in the New Testament, where we are told in Acts 17:30 that God looked down from above the times of ignorance (or unconsciousness).

This attitude contrasts strangely with the still commoner and more striking idealization of the past, which is praised not merely as the "good old days" but as the Golden Age-and not just by uneducated and superstitious people, but by all those legions of theosophical enthusiasts who resolutely believe in the former existence and lofty civilization of Atlantis.

Anyone who belongs to a sphere of culture that seeks the perfect state somewhere in the past must feel very queerly indeed when confronted by the figure of the trickster. He is a forerunner of the savior, and, like him, God, man, and animal at once. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.

Because of it he is deserted by his (evidently human) companions, which seems to indicate that he has fallen below their level of consciousness. He is so unconscious of himself that his body is not a unity, and his two hands fight each other. He takes his anus off and entrusts it with a special task. Even his sex is optional despite its phallic qualities: he can turn himself into a woman and bear children. From his penis he makes all kinds of useful plants. This is a reference to his original nature as a Creator, for the world is made from the body of a god.

On the other hand he is in many respects stupider than the animals, and gets into one ridiculous scrape after another. Although he is not really evil, he does the most atrocious things from sheer unconsciousness and unrelatedness. His imprisonment in animal unconsciousness is suggested by the episode where he gets his head caught inside the skull of an elk, and the next episode shows how he overcomes this condition by imprisoning the head of a hawk inside his own rectum.

True, he sinks back into the former condition immediately afterwards, by falling under the ice, and is outwitted time after time by the animals, but in the end he succeeds in tricking the cunning coyote, and this brings back to him his savior nature. The trickster is a primitive "cosmic" being of divine-animal nature, on the one hand superior to man because of his superhuman qualities, and on the other hand inferior to him because of his unreason and unconsciousness.

He is no match for the animals either, because of his extraordinary clumsiness and lack of instinct. These defects are the marks of his human nature, which is not so well adapted to the environment as the animal's but, instead, has prospects of a much higher development of consciousness based on a considerable eagerness to learn, as is duly emphasized in the myth.

What the repeated telling of the myth signifies is the therapeutic anamnesis of contents which, for reasons still to be discussed, should never be forgotten for long. If they were nothing but the remnants of an inferior state it would be understandable if man turned his attention away from them, feeling that their reappearance was a nuisance. This is evidently by no means the case, since the trickster has been a source of amusement right down to civilized times, where he can still be recognized in the carnival figures of Pulcinella and the clown.

That is one important reason for his still continuing to function. But it is not the only one, and certainly not the reason why this reflection of an extremely primitive state of consciousness solidified into a mythological personage. Mere vestiges of an early state that is dying out usually lose their energy at an increasing rate, otherwise they would never disappear. The last thing we would expect is that they would have the strength to solidify into a mythological figure with its own cycle of legends—unless, of course, they received energy from outside, in this case from a higher level of consciousness or from sources in the unconscious which are not yet exhausted.

To take a legitimate parallel from the psychology of the individual, namely the appearance of an impressive shadow figure antagonistically confronting a personal consciousness: this figure does not appear merely because it still exists in the individual, but because it rests on a dynamism whose existence can only be explained in terms of his actual situation, for instance because the shadow is so disagreeable to his ego-consciousness that it has to be repressed into the unconscious.

This explanation does not quite meet the case here, because the trickster obviously represents a vanishing level of consciousness which increasingly lacks the power to take express and assert itself. Furthermore, repression would prevent it from vanishing, because repressed contents are the very ones that have the best chance of survival, as we know from experience that nothing is corrected in the unconscious.

Lastly, the story of the trickster is not in the least disagreeable to the Winnebago consciousness or incompatible with it but, on the contrary, pleasurable and therefore not conducive to repression. It looks, therefore, as if the myth were actively sustained and fostered by consciousness. This may well be so, since that is the best and most successful method of keeping the shadow figure conscious and subjecting it to conscious criticism.

Although, to begin with, this criticism has more the character of a positive evaluation, we may expect that with the progressive development of consciousness the cruder aspects of the myth will gradually fall away, even if the danger of its rapid disappearance under the stress of white civilization did not exist. We have often seen how certain customs, originally cruel or obscene, became mere vestiges in the course of time.

The process of rendering this motif harmless takes an extremely long time, as its history shows; one can still detect traces of it even at a high level of civilization. Its longevity could also be explained by the strength and vitality of the state of consciousness described in the myth, and by the secret attraction and fascination this has for the conscious mind.

Although purely causal hypotheses in the biological sphere are not as a rule very satisfactory, due weight must nevertheless be given to the fact that in the case of the trickster a higher level of consciousness has covered up a lower one, and that the latter was already in retreat. His recollection, however, is mainly due to the interest which the conscious mind brings to bear on him, the inevitable concomitant being, as we have seen, the gradual civilizing, i.e., assimilation, of a primitive daemonic figure who was originally autonomous and even capable of causing possession.

To supplement the causal approach by a final one therefore enables us to arrive at more meaningful interpretations not only in medical psychology, where we are concerned with individual fantasies originating in the unconscious, but also in the case of collective fantasies, that is myths and fairy-tales.

As Radin points out, the civilizing process begins within the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome. At any rate the marks of deepest unconsciousness fall away from him; instead of acting in a brutal, savage, stupid, and senseless fashion, the trickster’s behavior towards the end of the cycle becomes quite useful and sensible.

The devaluation of his earlier unconsciousness is apparent even in the myth, and one wonders what has happened to his evil qualities. The naive reader may imagine that when the dark aspects disappear they are no longer there in reality. But that is not the case at all, as experience shows. ’What actually happens is that the conscious mind is then able to free itself from the fascination of evil and is no longer obliged to live it compulsively.

The darkness and the evil have not gone up in smoke, they have merely withdrawn into the unconscious owing to loss of energy, where they remain unconscious so long as all is well with the conscious. But if the conscious should find itself in a critical or doubtful situation, then it soon becomes apparent that the shadow has not dissolved into nothing but is only waiting for a favorable opportunity to reappear as a projection upon one’s neighbor.

If this trick is successful, there is immediately created between them that world of primordial darkness where everything that is characteristic of the trickster can happen-even on the highest plane of civilization. The best examples of these "monkey tricks," as popular speech aptly and truthfully sums up this state of affairs in which everything goes wrong and nothing intelligent happens except by mistake at the last moment, are naturally to be found in politics.

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.

The disastrous idea that everything comes to the human psyche from outside and that it is born a tabula rasa is responsible for the erroneous belief that under normal circumstances the individual is in perfect order. He then looks to the State for salvation, and makes society pay for his inefficiency.

He thinks the meaning of existence would be discovered if food and clothing were delivered to him gratis on his own doorstep, or if everybody possessed an automobile. Such are the puerilities that rise up in place of an unconscious shadow and keep it unconscious. As a result of these prejudices, the individual feels totally dependent on his environment and loses all capacity for introspection. In this way his code of ethics is replaced by a knowledge of what is permitted or forbidden or ordered.

How, under these circumstances, can one expect a soldier to subject an order received from a superior to ethical scrutiny? He has not yet made the discovery that he might be capable of spontaneous ethical impulses, and of performing them-even when no one is looking.

From this point of view we can see why the myth of the trickster was preserved and developed: like many other myths, it was supposed to have a therapeutic effect. It holds the earlier low intellectual and moral level before the eyes of the more highly developed individual, so that he shall not forget how things looked yesterday. We like to imagine that something which we do not understand does not help us in any way. But that is not always so.

Seldom does a man understand with his head alone, least of all when he is a primitive. Because of its numinosity the myth has a direct effect on the unconscious, no matter whether it is understood or not. The fact that its repeated telling has not long since become obsolete can, I believe, be explained by its usefulness. The explanation is rather difficult because two contrary tendencies are at work: the desire on the one hand to get out of the earlier condition and on the other hand not to forget it.

Apparently Radin has also felt this difficulty, for he says: "Viewed psychologically, it might be contended that the history of civilization is largely the account of the attempts of man to forget his transformation from an animal into a human being." 16 A few pages further on he says (with reference to the Golden Age): "So stubborn a refusal to forget is not an accident." And it is also no accident that we are forced to contradict ourselves as soon as we try to formulate man's paradoxical attitude to myth.

Even the most enlightened of us will set up a Christmas-tree for his children without having the least idea what this custom means, and is invariably disposed to nip any attempt at interpretation in the bud. It is really astonishing to see how many so-called superstitions are rampant nowadays in town and country alike, but if one took hold of the individual and asked him, loudly and clearly, "Do you believe in ghosts? in witches? in spells and magic?" he would deny it indignantly.

It is a hundred to one he has never heard of such things and thinks it all rubbish. But in secret he is all for it, just like a jungle-dweller. The public knows very little of these things anyway, for everyone is convinced that in our enlightened society that kind of superstition has long since been eradicated, and it is part of the general convention to act as though one had never heard of such things, not to mention believing in them.

But nothing is ever lost, not even the blood pact with the devil. Outwardly it is forgotten, but inwardly not at all. We act like the natives on the southern slopes of Mount Elgon, in East Africa, one of whom accompanied me part of the way into the bush. At a fork in the path we came upon a brand new "ghost trap," beautifully got up like a little hut, near the cave where he lived with his family. I asked him if he had made it. He denied it with all the signs of extreme agitation, asserting that only children would make such a "ju-ju." Whereupon he gave the hut a kick, and the whole thing fell to pieces.

This is exactly the reaction we can observe in Europe today. Outwardly people are more or less civilized, but inwardly they are still primitives. Something in man is profoundly disinclined to give up his beginnings, and something else believes it has long since got beyond all that.

This contradiction was once brought home to me in the most drastic manner when I was watching a "Strudel" (a sort of local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Their occupants would hardly have suspected that a primitive ritual was being performed a few yards away.

The conflict between the two dimensions of consciousness is simply an expression of the polaristic structure of the psyche, which like any other energic system is dependent on the tension of opposites. That is also why there are no general psychological propositions which could not just as well be reversed; indeed, their reversibility proves their validity. We should never forget that in any psychological discussion we are not saying anything about the psyche, but that the psyche is always speaking about itself.

It is no use thinking we can ever get beyond the psyche by means of the "mind," even though the mind asserts that it is not dependent on the psyche. How could it prove that? We can say, if we like, that one statement comes from the psyche, is psychic and nothing but psychic, and that another comes from the mind, is "spiritual" and therefore superior to the psychic one. Both are mere assertions based on the postulates of belief.

The fact is, that this old trichotomous hierarchy of psychic contents (hylic, psychic, and pneumatic) represents the polaristic structure of the psyche, which is the only immediate object of experience. The unity of our psychic nature lies in the middle, just as the living unity of the waterfall appears in the dynamic connection between above and below.

Thus, the living effect of the myth is experienced when a higher consciousness, rejoicing in its freedom and independence, is confronted by the autonomy of a mythological figure and yet cannot flee from its fascination, but must pay tribute to the overwhelming impression. The figure works, because secretly it participates in the observer’s psyche and appears as its reflection, though it is not recognized as such.

It is split off from his consciousness and consequently behaves like an autonomous personality. The trickster is a collective shadow figure, a summation of all the inferior traits of character in individuals. And since the individual shadow is never absent as a component of personality, the collective figure can construct itself out of it continually. Not always, of course, as a mythological figure, but, in consequence of the increasing repression and neglect of the original mythologems, as a corresponding projection on other social groups and nations.

If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be observed in the subjective and personal shadow. Since this shadow frequently appears in the phenomenology of dreams as a well-defined figure, we can answer this question positively: the shadow, although by definition a negative figure, sometimes has certain clearly discernible traits and associations which point to a quite different background. It is as though he were hiding meaningful contents under an unprepossessing exterior.

Experience confirms this; and what is more important, the things that are hidden usually consist of increasingly numinous figures. The one standing closest behind the shadow is the anima,18 who is endowed with considerable powers of fascination and possession. She often appears in rather too youthful form, and hides in her turn the powerful archetype of the wise old man (sage, magician, king, etc.). The series could be extended, but it would be pointless to do so, as psychologically one only understands what one has experienced oneself. The concepts of complex psychology are, in essence, not intellectual formulations but names for certain areas of experience, and though they can be described they remain dead and irrepresentable to anyone who has not experienced them.

Thus, I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow, even if they would have preferred instead a bit of Latin or Greek jargon that sounds more "scientific." But it costs them enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Hence it is practically impossible to get a man who is afraid of his own femininity to understand what is meant by the anima.

Actually, it is not surprising that this should be so, since even the most rudimentary insight into the shadow sometimes causes the greatest difficulties for the modern European. But since the shadow is the figure nearest his consciousness and the least explosive one, it is also the first component of personality to come up in an analysis of the unconscious. A minatory and ridiculous figure, he stands at the very beginning of the way of individuation, posing the deceptively easy riddle of the Sphinx, or grimly demanding answer to a "quaestio crocodilina."

If, at the end of the trickster myth, the saviour is hinted at, this comforting premonition or hope means that some calamity or other has happened and been consciously understood. Only out of disaster can the longing for the saviour arise—in other words, the recognition and unavoidable integration of the shadow create such a harrowing situation that nobody but a saviour can undo the tangled web of fate. In the case of the individual, the problem constellated by the shadow is answered on the plane of the anima, that is, through relatedness. In the history of the collective as in the history of the individual, everything depends on the development of consciousness. This gradually brings liberation from imprisonment in unconsciousness, and is therefore a bringer of light as well as of healing.

As in its collective, mythological form, so also the individual shadow contains within it the seed of an enantiodromia, of a conversion into its opposite.

http://www.the16types.info/vbulletin/content.php/211-On-the-Psychology-of-the -Trickster-Figure-Jung

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Essence, Logos, Life and Eros (2019-03-08 06:41)

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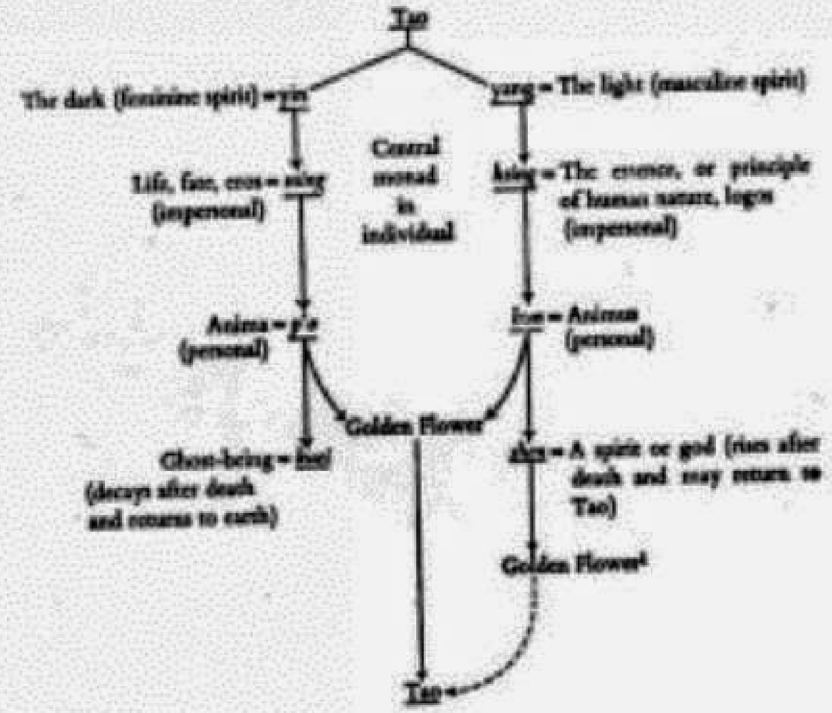
Diagram of the Chinese concepts concerned with the development of the Golden Flower, or immortal spirit-body


Tao
The dark (feminine spirit) = yin
yang = The light (masculine spirit)
Central monad in individual
Life, fate, eros = ming (impersonal)
hsing = The essence, or principle of human nature, logos (impersonal)
Anima = p'o (personal)
hun = Animus (personal)
Golden Flower
Ghost-being = kuei (decays after death and returns to earth)
shen = A spirit or god (rises after death and may return to Tao)
Golden Flower*
Tao

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.

Both principles are, so to speak, super-individual.

Man as a spiritual being is made human by essence (hsing).

The individual man possesses it. but it extends far beyond the limits of the individual.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/50c92-1.jpg`

Erich Neumann on “Art and Time.” (2019-03-08 06:45)

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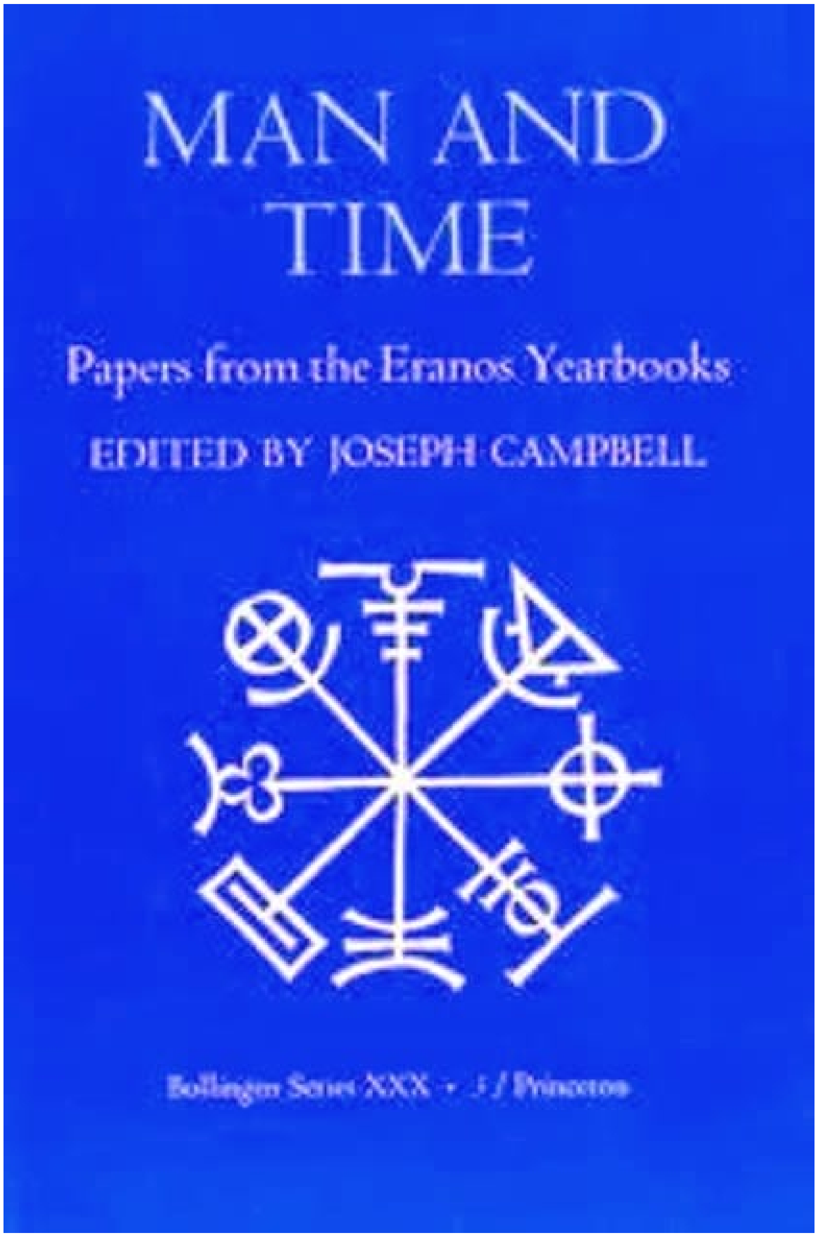

MAN AND TIME

Papers from the Eranos Yearbooks

EDITED BY JOSEPH CAMPBELL

Bollingen Series XXX · 3 / Princeton

[Erich Neumann on “Art and Time.”]

Art and time is a vast theme; I am sure you do not expect an exhaustive treatment of it in one lecture. Here we shall not concern ourselves with the phenomenon of time as it enters into man’s experience or into his actual works of art; in other words, we shall not concern ourselves with the relation of the ego to the living stream of time, to eternity or the moment, to the swirling eddies of time, or to repose in time. Our discussion will deal principally with the relation of art to its epoch; the second part of our lecture will take up the specific relation of modern art to our own time.

However, I shall speak neither as an artist nor as an art critic; I shall not even speak of the artistic phenomena with which I come into contact as a psychologist, the more or less artistic productions which arise in the course of analytical therapy. Our present inquiry lies within the psychology of culture; it aims at an understanding of art as a psychological phenomenon of central importance to the collectivity as well as the individual.

We shall start from the creative function of the unconscious, which produces its forms spontaneously, in a manner analogous to nature, which—-from atom and crystal through organic life to the world of the stars and planets—spontaneously creates forms susceptible of impressing man as beautiful. Because this substratum and background of the psycho-physical world is forever bringing forth forms, we call it creative. And to the unknown in nature which engenders its forms of the external world there corresponds another unknown, the collective unconscious, which is the source of all psychic creation: religion and rite, social organization, consciousness, and finally art.

The archetypes of the collective unconscious are intrinsically formless psychic structures which become visible in art. The archetypes are varied by the media through which they pass—that is, their form changes according to the time, the place, and the psychological constellation of the individual in whom they are manifested.

Thus, for example, the mother archetype, as a dynamic entity in the psychic substratum, always retains its identity, but it takes on different styles—different aspects or emotional color—depending on whether it is manifested in Egypt, Mexico, or Spain, or in ancient, medieval or modern times.

he paradoxical multiplicity of its eternal presence, which makes possible an infinite variety of forms of expression, is crystallized in its realization by man in time; its archetypal eternity enters into a unique synthesis with a specific historical situation.

Today we shall neither inquire into the development of specific archetypes in one culture, nor follow the different forms of the same archetype in diverse cultures. Anyone wishing to convince himself of the reality of this overwhelming phenomenon need only consult the Eranos Archive, a pioneer effort in this direction.

Nor shall we take up the aesthetic aspect, the history of styles, which enquires into the forms assumed by the archetypes in the various periods, although it would be exceedingly interesting to show, for example, how the archetypal world of Egypt was shaped by a static conception of eternity and time, while in Central America the same archetypal world is almost submerged in a jungle of ornament because here the all-devouring aspect of the Terrible Mother is dominant. Our effort will begin and end with the question of what art means for mankind and what position it occupies in human development.

At the beginning of the development of human consciousness the original psychic situation prevails: unconscious, collective, and transpersonal factors are more significant and evident than conscious and individual factors. Art is at this stage a collective phenomenon, which cannot be isolated from the context of collective existence but is integrated with the life of the group. Each individual is artist, dancer, singer, poet, painter, and sculptor; everything he does and his way of doing it, even where a recognized individual possession is involved, remains an expression of the group’s collective situation.

Although from the very outset the collective receives its primary impulse from "Great Individuals," even they themselves, in accordance with the dialectic of their relation to the group, never give themselves as individuals I credit for what they have done but impute it to their inspiring predecessors, to the spirits of their ancestors, to the totem, or to whatever aspect of the collective spirit has inspired them individually.

Not only is the creative situation numinous, it is also experienced as such, for all existence was originally shaped by experience of the transpersonal. The festivals and rites are the nodal points of the numinosum, which shapes everything that comes into contact with its sacral sphere: cult implement and mask, figure and image, vessel and ornament, song and dance, myth and poetry. The original integration of all these into life and the numinous context as a whole is shown by the fact that a certain "style" is Oceanic or African, Indian or Nordic, and that it is manifested in the kinship between ornamented door post and ritual vessel, between tattoo motif and mask, fetish and spear shaft.

This unity is a symptom of the individual's immersion in a group context that transcends him; however, when we say that the group is unconsciously directed by the collective psyche, we do not mean that it is directed by urges or instincts. True, the individual's consciousness is almost blind to the underlying forces: his reaction to the creative impulse of the psyche is not to reflect, it is to obey and execute its commands.

But the psychic undercurrents which determine man's feeling and image of the world are manifested through colors and forms, tones and words, which crystallize into symbolic spiritual figures expressing man's relation both to the archetypal world and to the world in which he lives.

Thus from the very outset man is a creator of symbols; he constructs his characteristic spiritual-psychic world from the symbols in which he speaks and thinks of the world around him, but also from the forms and images which his numinous experience arouses in him.

In the original situation man's emotion in the presence of the numinosum leads to expression, for the unconscious, as part of its creative function, carries with it its own expression. But the emotional drives which move the group and the individual within it must not be conceived as a dynamic without content. For every symbol, like every archetype, has a specific content, and when the whole of a man is seized by the collective unconscious, his consciousness is included. Consequently we find from the very start that the creative function of the psyche is accompanied by a reaction of consciousness, which seeks, at first in slight degree but then increasingly, to understand, to interpret, and to assimilate the thing by which it was at first overwhelmed. Thus at a very early stage there is a relative fixation of expression and style, and so definite traditions arise.

In our time, with its developed or overdeveloped consciousness, feeling and emotion seem to be bound up with an artistic nature; for an undeveloped consciousness this is by no means the case. For primitive and early cultures, the creative force of the numinosum supports or even engenders consciousness; it brings differentiation and order into an indeterminate world driven by chaotic powers and enables man to orient himself.

In the creative sphere of the psyche, which we call the unconscious, significant differentiations have been effected in the direction which will be characteristic of subsequent elaborations by the consciousness. The very appearance of a psychic image represents a synthetic interpretation of the world, and the same is true of artistic creation in the period of origination.

Artistic creation has magic power, it is experience and perception, insight and differentiation in one. Whether the image is naturalistic or not is immaterial; even the extremely naturalistic animal paintings of the Ice Age are, in our sense, symbols. For a primitive, magical conception of the world, each of these painted animals is a numinosum; it is the embodiment and essence of the animal species.

The individual bison, for example, is a spiritual-psychic symbol; he is in a sense the "father of the bison," the idea of the bison, the "bison as such," and this is why he is an object of ritual. The subjugation and killing, the conciliation and fertilization of the animal, which are enacted in the psychic sphere between the human group and the image which symbolically represents the animal group, have a reality-transforming—that is, magical—significance, because this image-symbol encompasses the numinous heart and center of the animal living in the world, whose symbolic figuration constitutes an authentic manifestation of the numinous animal.

In the period of origination, the forms of expression and driving archetypal contents of a culture remain unconscious; but with the development and systematization of consciousness and the reinforcement of the individual ego there arises a collective consciousness, a cultural canon characteristic for each culture and cultural epoch.

There arises, in other words, a configuration of definite archetypes, symbols, values, and attitudes, upon which the unconscious archetypal contents are projected and which, fixated as myth and cult, becomes the dogmatic heritage of the group. No longer do unconscious and unknown powers determine the life of the group; instead, transpersonal figures and contents, known to the group, direct the life of the community as well as the conscious behavior of the individual in festival and cult, religion and usage.

This does not mean that man suspects a connection between this transpersonal world and the depths of his own human psyche, although the transpersonal can express itself only through the medium of man and takes form in him through creative processes.

But even when the cultural canon develops, art in all its forms remains at first integrated with the whole of the group life, and when the cultural canon is observed in religious festival, all creative activity is articulated with this integral event. As expressions of archetypal reality, the art and music, dance and poetry of the cult are inner possessions of the collective.

Whether the epiphany of the numinosum occurs in a drawing scratched on bone, in a sculptured stone, in a medieval cathedral centuries in the building, or in a mask, fashioned for one festival and burned after it, in every case the epiphany of the numinosum, the rapture of those who give it form, and the rapture of the group celebrating the epiphany constitute an indivisible unit.

But the breakdown of this original situation in the course of history is revealed also by the phenomenon of the individual creator in art. With the growth of individuality and the relative independence of consciousness, the integral situation in which the creative element in art is one with the life of the group disintegrates.

An extensive differentiation occurs; poets, painters, sculptors, musicians, dancers, actors, architects, etc. become professional groups, practicing particular functions of artistic expression. The majority of the group, it would appear, preserves only a receptive relation, if any, to the creative achievement of the artist.

But neither is the individual so isolated—nor are art and the artist so far separated—from the collective as first appears. We have learned to see the consciousness of the individual as the high voice in a polyphony whose lower voice, the collective unconscious, does not merely accompany but actually determines the theme. And this reorientation is not limited to the
psychic structure of the individual: it also necessitates a new approach to the relations between men. Erich Neumann; “Art and Time;” Pages 1-6; Eranos Yearbooks; “Man and Time.”

http://press.princeton.edu/catalogs/series/bspey.html

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/7b426-time.jpg`

Carl Jung on "Transference" - Lexicon (2019-03-08 06:50)

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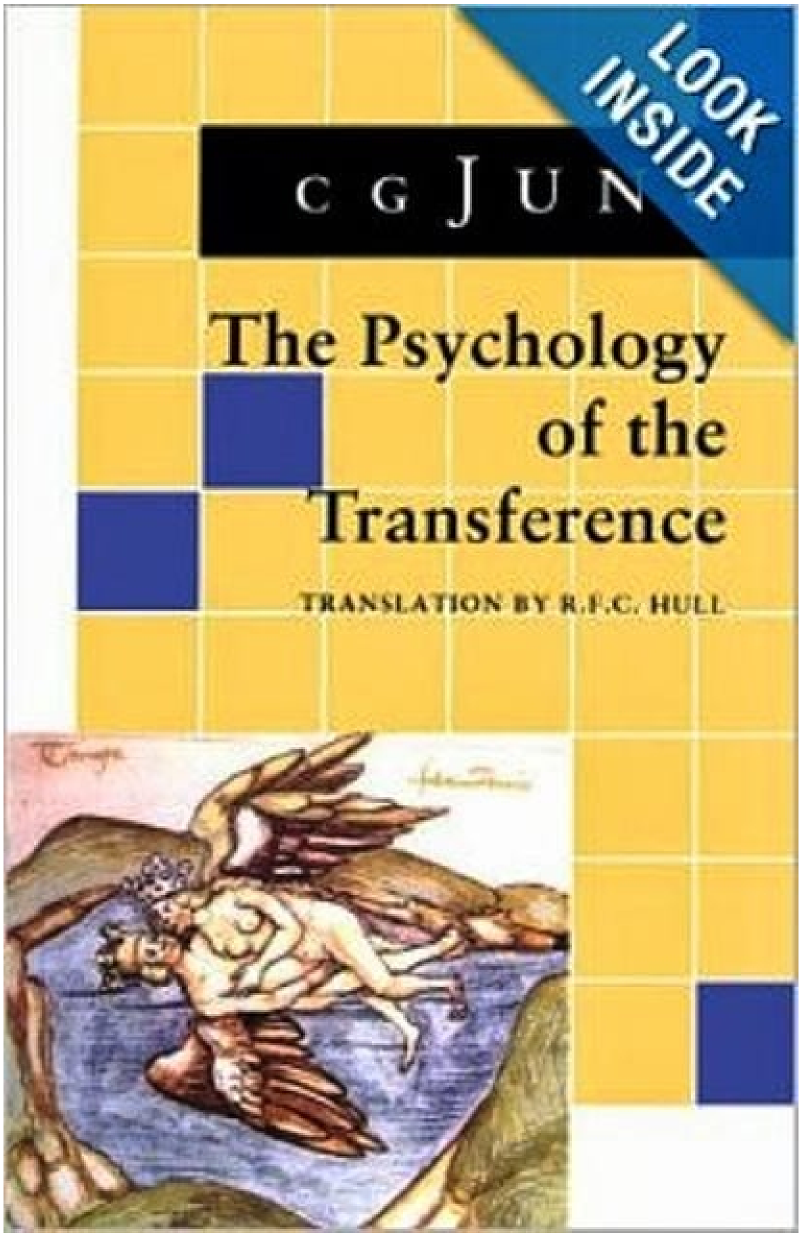

LOOK INSIDE
C G JUNG
The Psychology of the Transference
TRANSLATION BY R.F.C. HULL

[Carl Jung on Transference]

Transference:

A particular case of projection, used to describe the unconscious, emotional bond that arises in the analysand toward the analyst. (See also countertransference.)

Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister.["The Psychology of the Transference," CW 16, par. 357.]

Once the projections are recognized as such, the particular form of rapport known as the transference is at an end, and the problem of individual relationship begins.["The Therapeutic Value of Abreaction," ibid., par. 287.]

A transference may be either positive or negative; the former is marked by feelings of affection and respect, the latter by hostility and resistance.

For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life's duties. For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance.["Some Crucial Points in Psychoanalysis," CW 4, par. 659.]

Jung did not regard the transference merely as a projection of infantile-erotic fantasies. Though these may be present at the beginning of analysis, they can be dissolved through the reductive method. Then the purpose of the transference becomes the main issue and guide.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis.["The Therapeutic Value of Abreaction," CW 16, par. 277.]

Although Jung made contradictory statements about the therapeutic importance of the transference–for instance:

The transference phenomenon is an inevitable feature of every thorough analysis, for it is imperative that the doctor should get into the closest possible touch with the patient's line of psychological development.[Ibid., par. 283.]

We do not work with the "transference to the analyst," but against it and in spite of it.["Some Crucial Points in Psychoanalysis," CW 4, par. 601.]

A transference is always a hindrance; it is never an advantage.["The Tavistock Lectures," CW 18, par. 349.]

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality.["The Psychology of the Transference," CW 16, par. 420.]

–he did not doubt its significance when it was present.

The suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude. . . . The patient clings by means of the transference to the person who seems to promise him a renewal of attitude; through it he seeks this change, which is vital to him, even though he may not be conscious of doing so. For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life.["The Transcendent Function," CW 8, par. 146.]

Whatever is unconscious in the analysand and needed for healthy functioning is projected onto the analyst. This includes archetypal images of wholeness, with the result that the analyst takes on the stature of a mana-personality. The analysand's task is then to understand such images on the subjective level, a primary aim being to constellate the patient's own inner analyst.

Empathy is an important purposive element in the transference. By means of empathy the analysand attempts to emulate the presumably healthier attitude of the analyst, and thereby to attain a better level of adaptation.

The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude. By this means he feels his way along (empathy). And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong.["Some Crucial Points in Psychoanalysis," CW 4, par. 661.]

Jung believed that analyzing the transference was extremely important in order to return projected contents necessary for the individuation of the analysand. But he pointed out that even after projections have been withdrawn there remains a strong connection between the two parties. This is because of an instinctive factor that has few outlets in modern society: kinship libido.

Everyone is now a stranger among strangers. Kinship libido-which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities-has long been deprived of its object. But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state. It wants the human connection. That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.["The Psychology of the Transference," CW 16, par. 445.]

At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

People have a transference to their analyst because they suppose that he is in possession of the treasure.

It is like rubbing up against the shrine containing the bones of the saint; they get the grace, as if he were the savings bank of divine treasures.

It is inevitable at a certain stage.

When the idea of the crystal becomes formed in the unconscious it is projected, and then they suspect somebody of possessing that particular treasure which is really in themselves. Carl Jung, Visions Seminar, Page 319

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/d611e-transference.jpg`

Carl Jung on Drugs and America (2019-03-08 09:14)

[1]

Dr. Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these
tranquilizers?

Dr. Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets.

Happily enough, we are not yet so far.

You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man.

You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that.

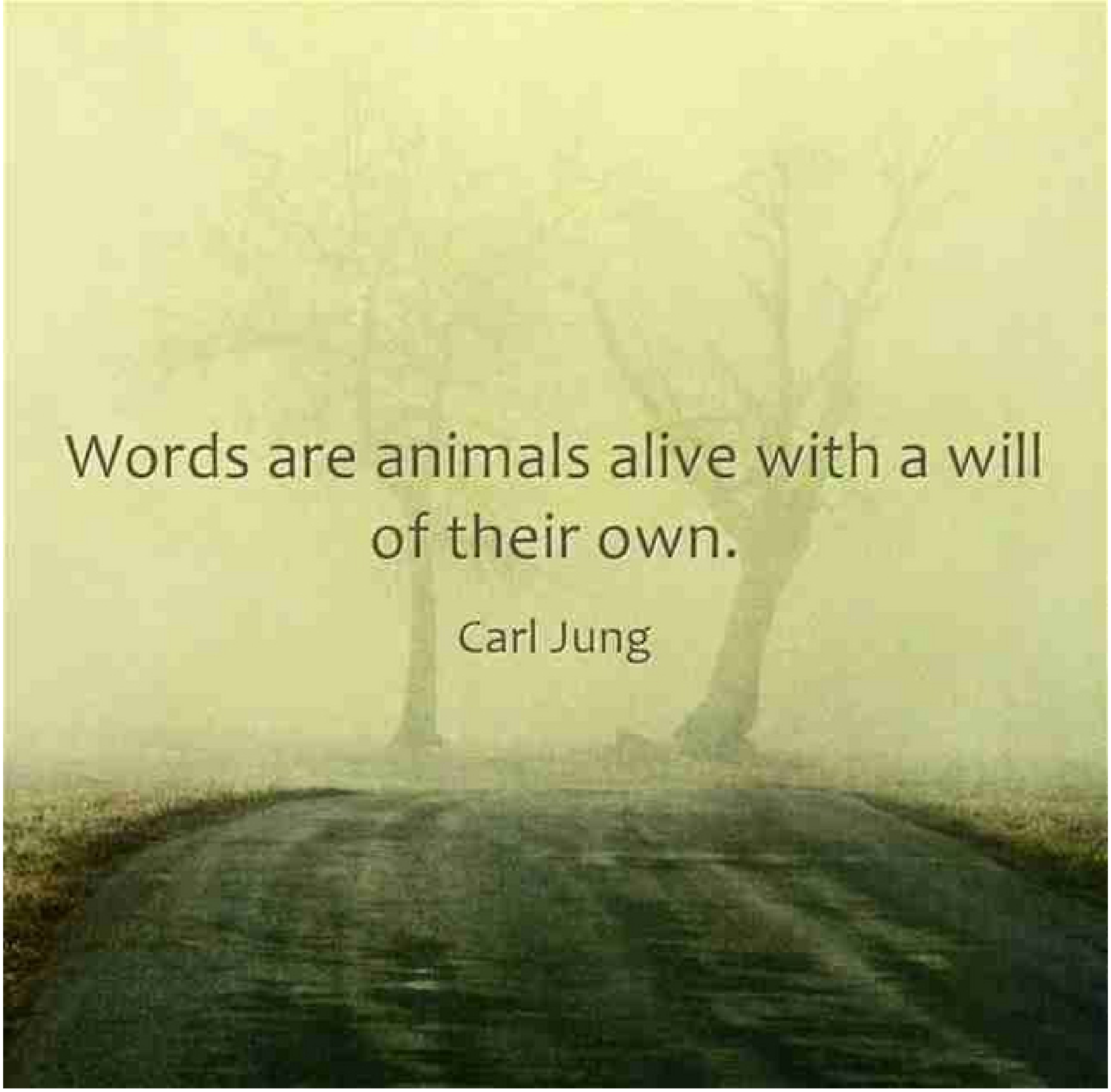
These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life.

Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/574ef-2.jpg`

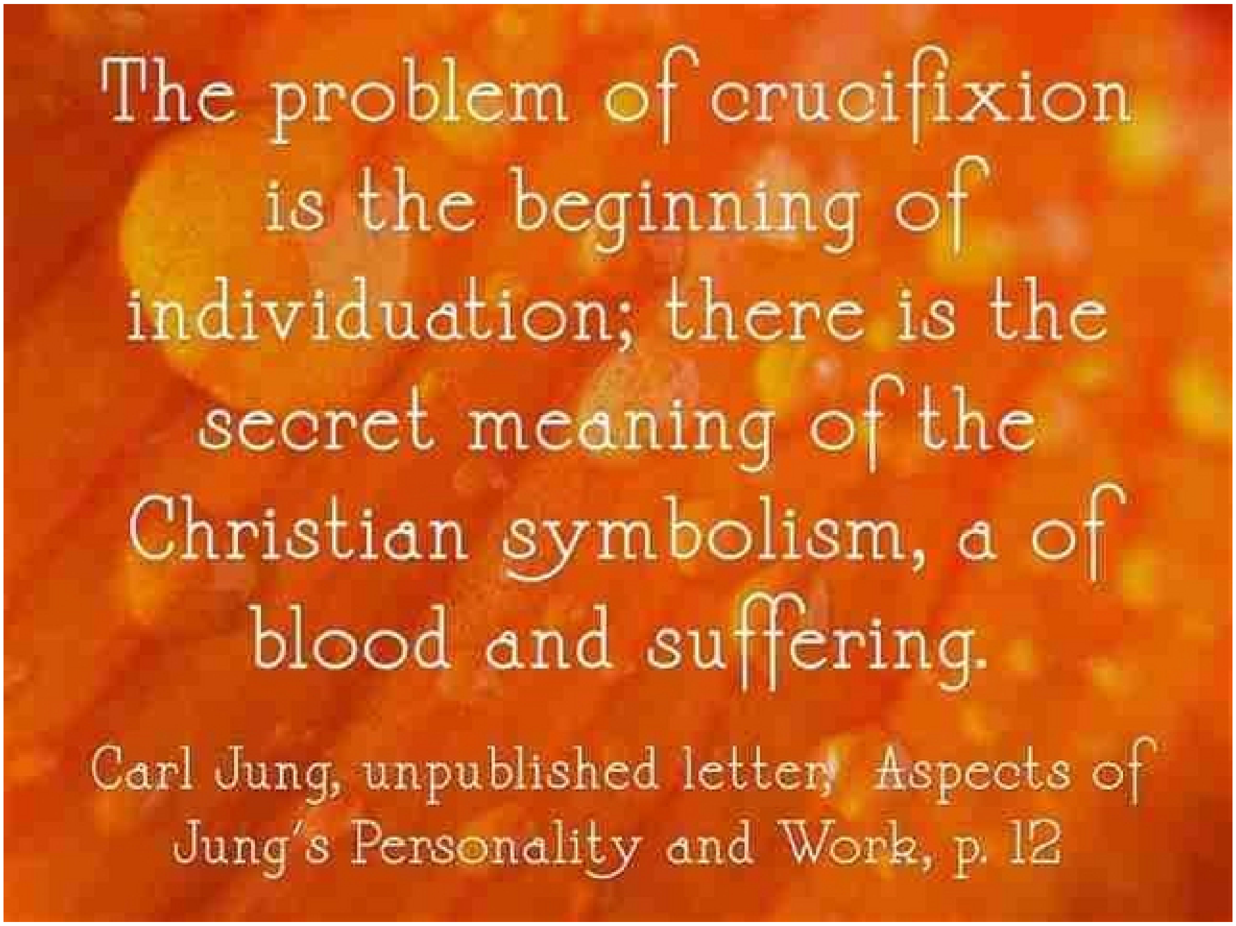
Carl Jung Quotations 17 (2019-03-08 09:23)

[1]


Words are animals alive with a will of their own.
Carl Jung

Words are animals alive with a will of their own. Carl Jung. [A Citation is needed to confirm this]

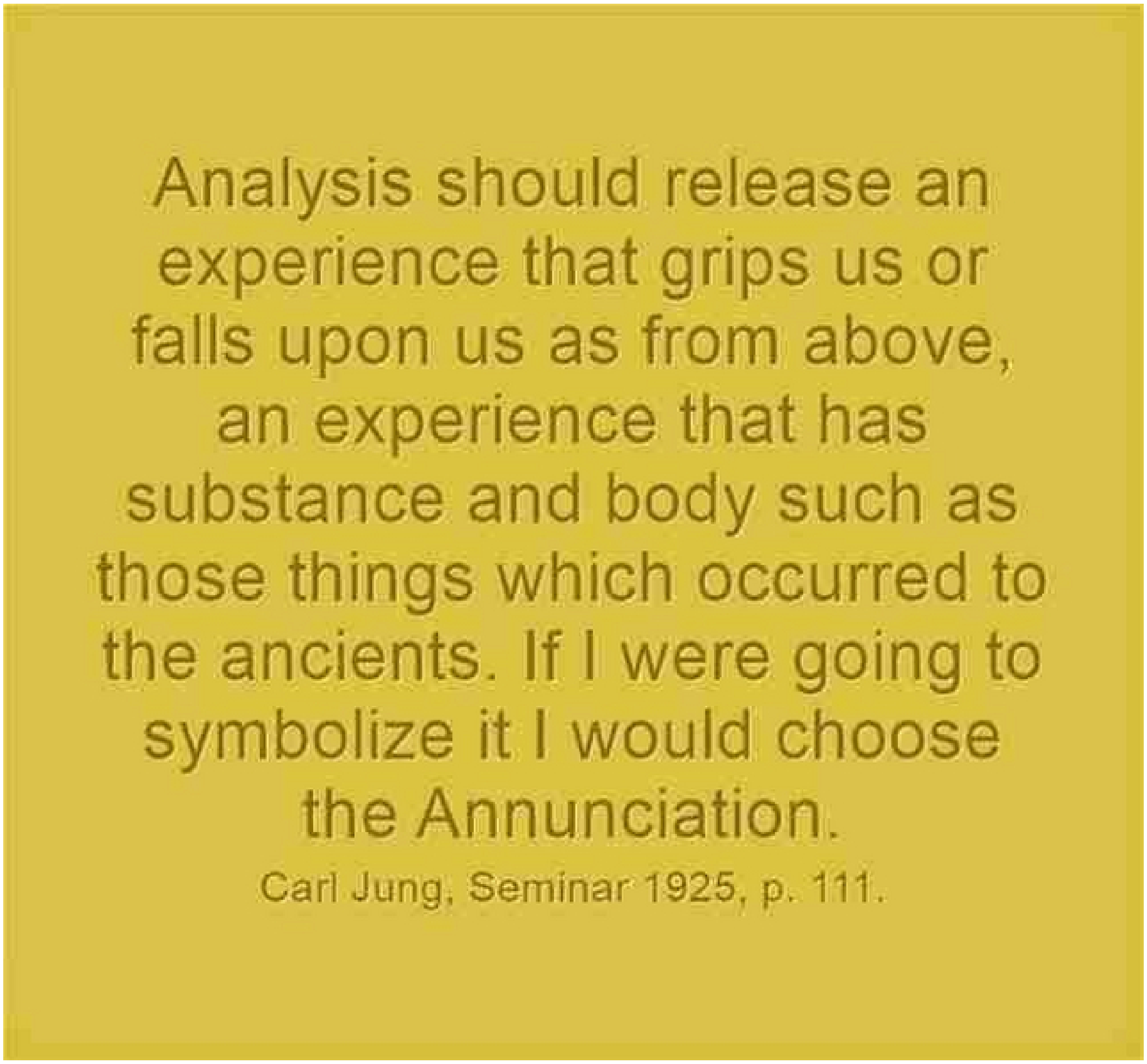
[2]



The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering.

Carl Jung, unpublished letter; Aspects of Jung's Personality and Work, p. 12

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering.   Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.



Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation.

Carl Jung, Seminar 1925, p. 111.

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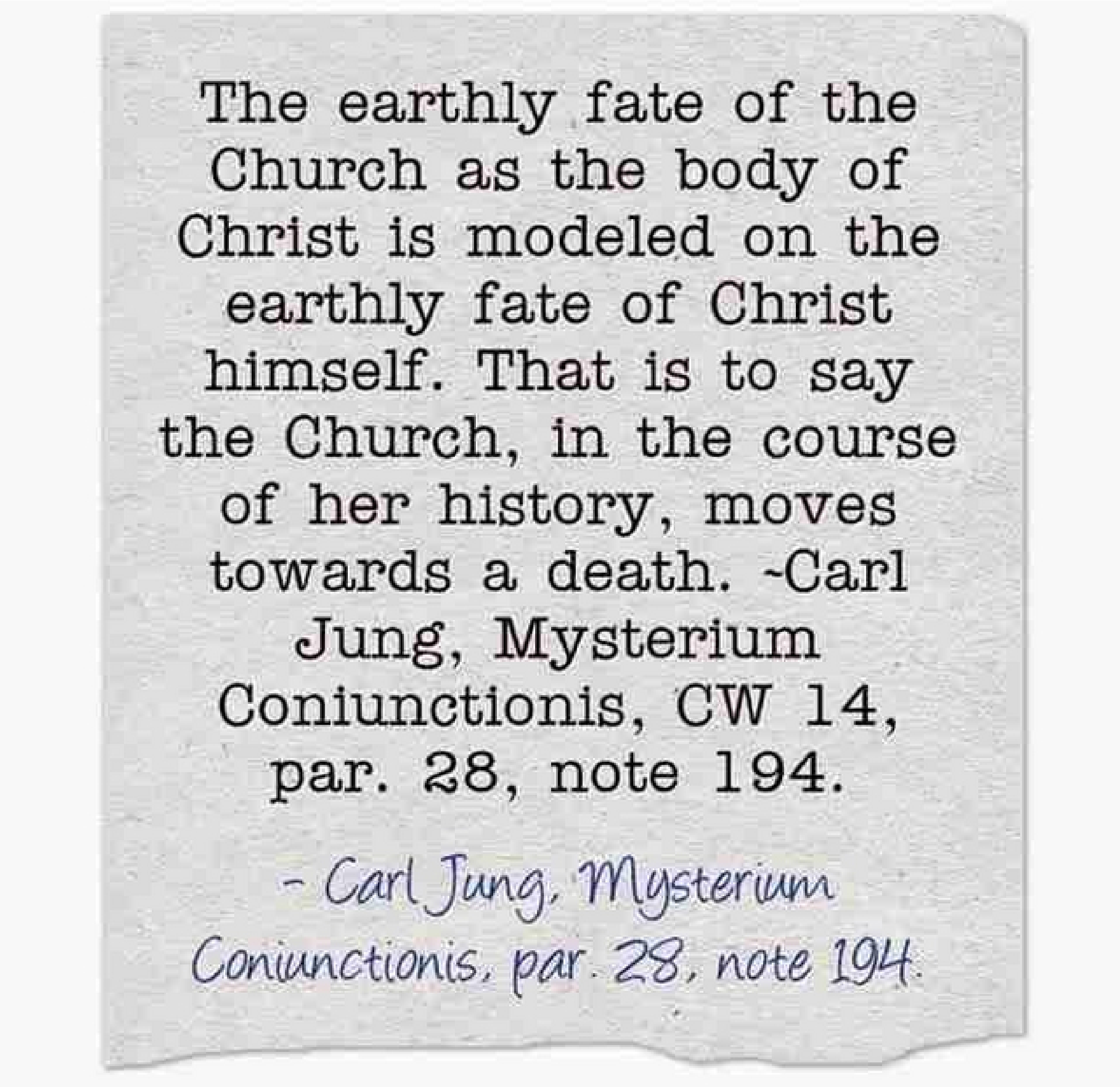

The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. -Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

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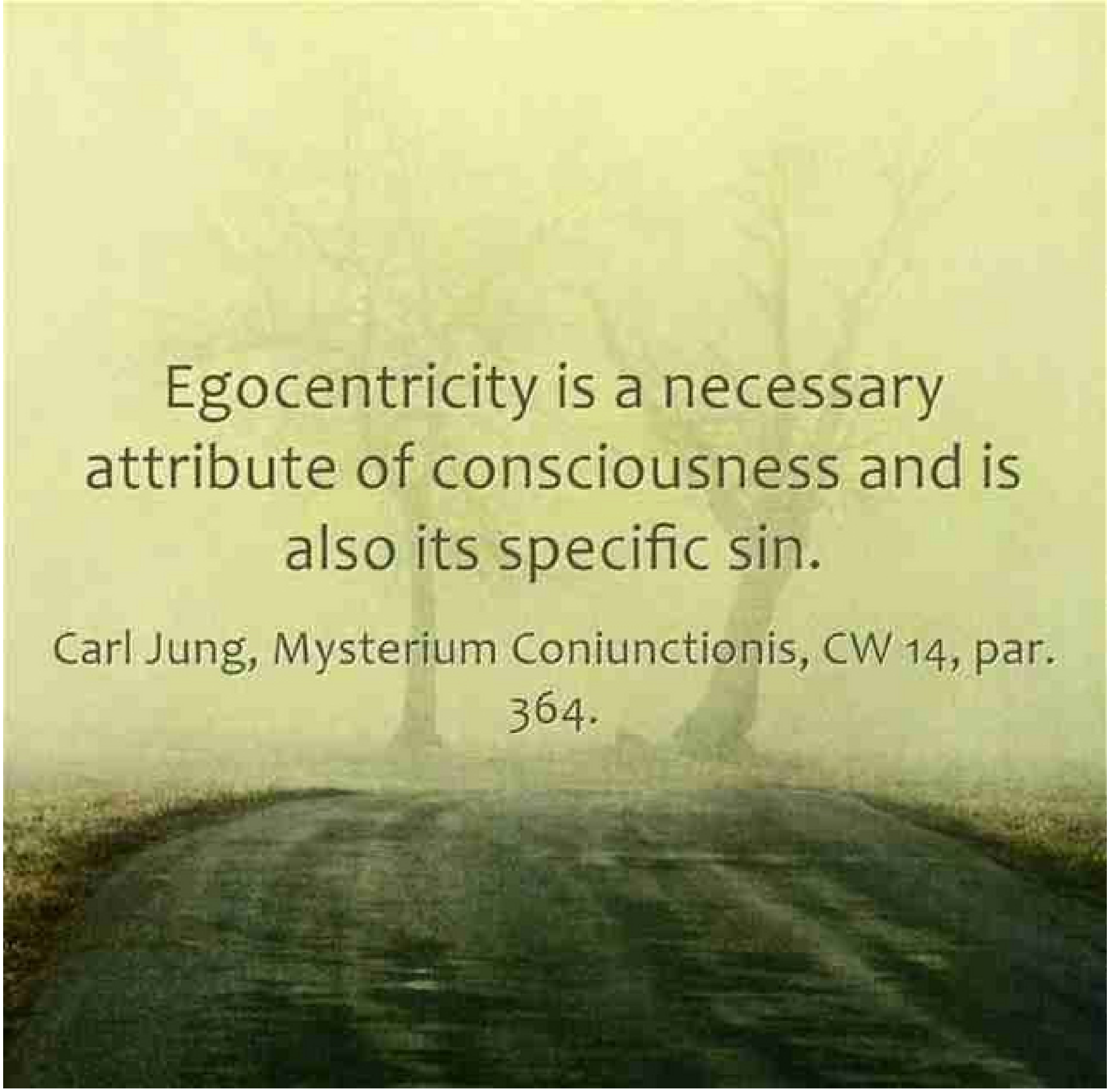
Egocentricity is a necessary attribute of consciousness and is also its specific sin.
Carl Jung, Mysterium Coniunctionis, CW 14, par. 364.

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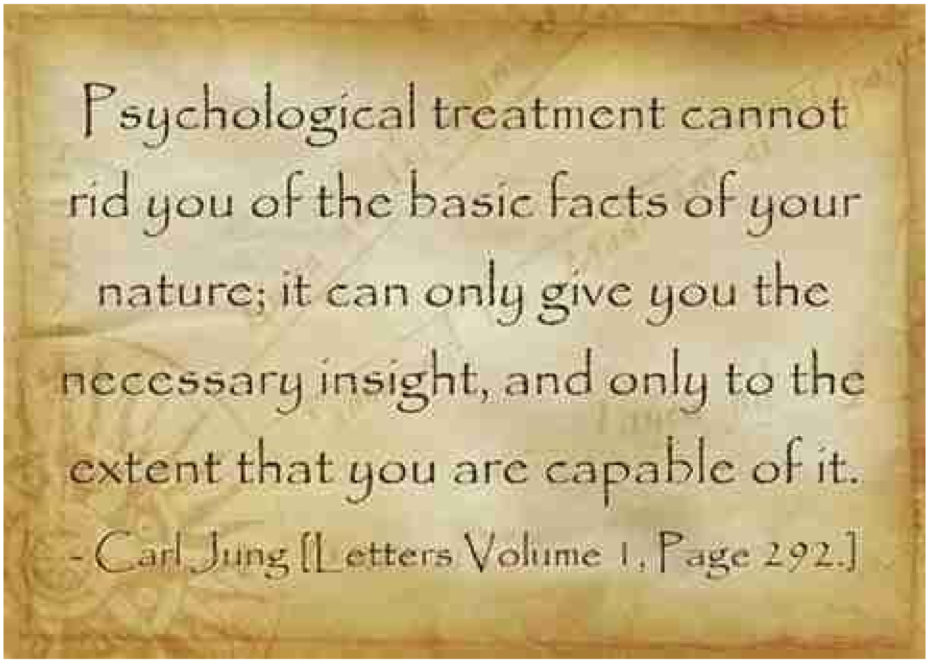

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it.
- Carl Jung [Letters Volume 1, Page 292.]

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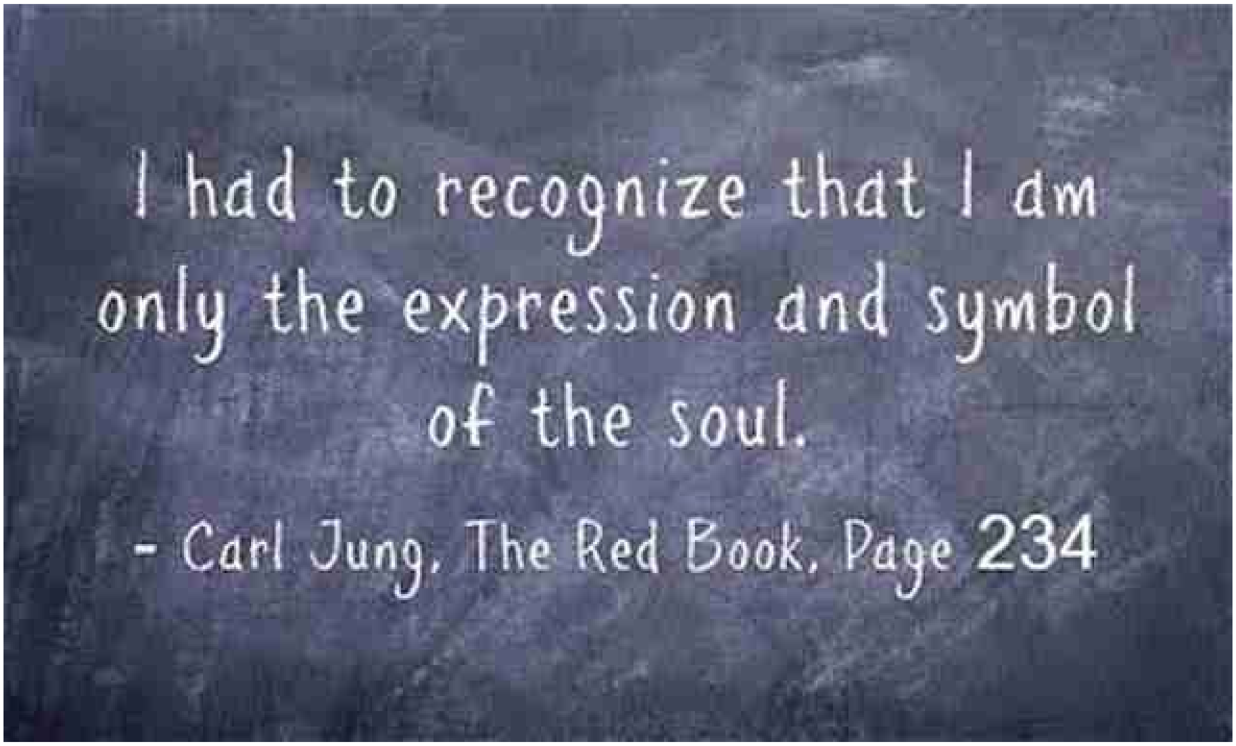
[7]



I had to recognize that I am only the expression and symbol of the soul.
- Carl Jung, The Red Book, Page 234

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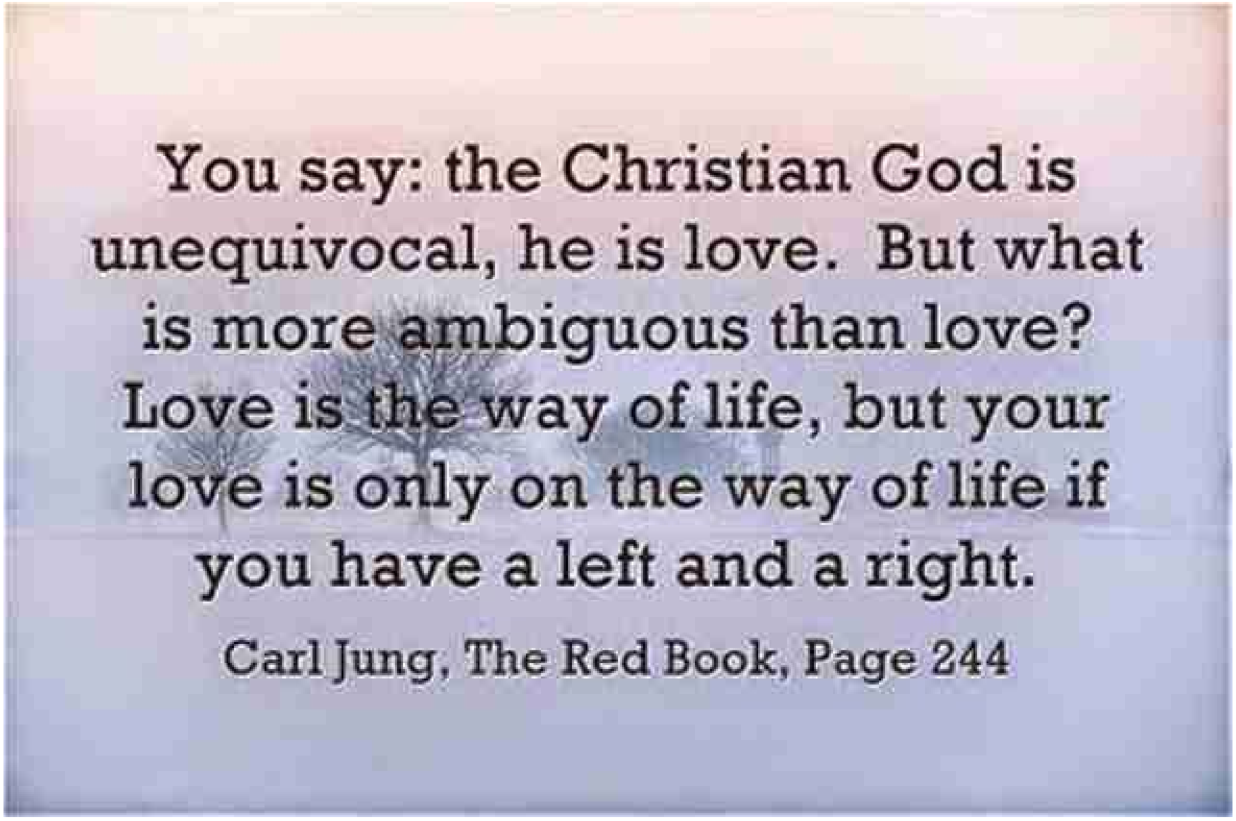
[8]

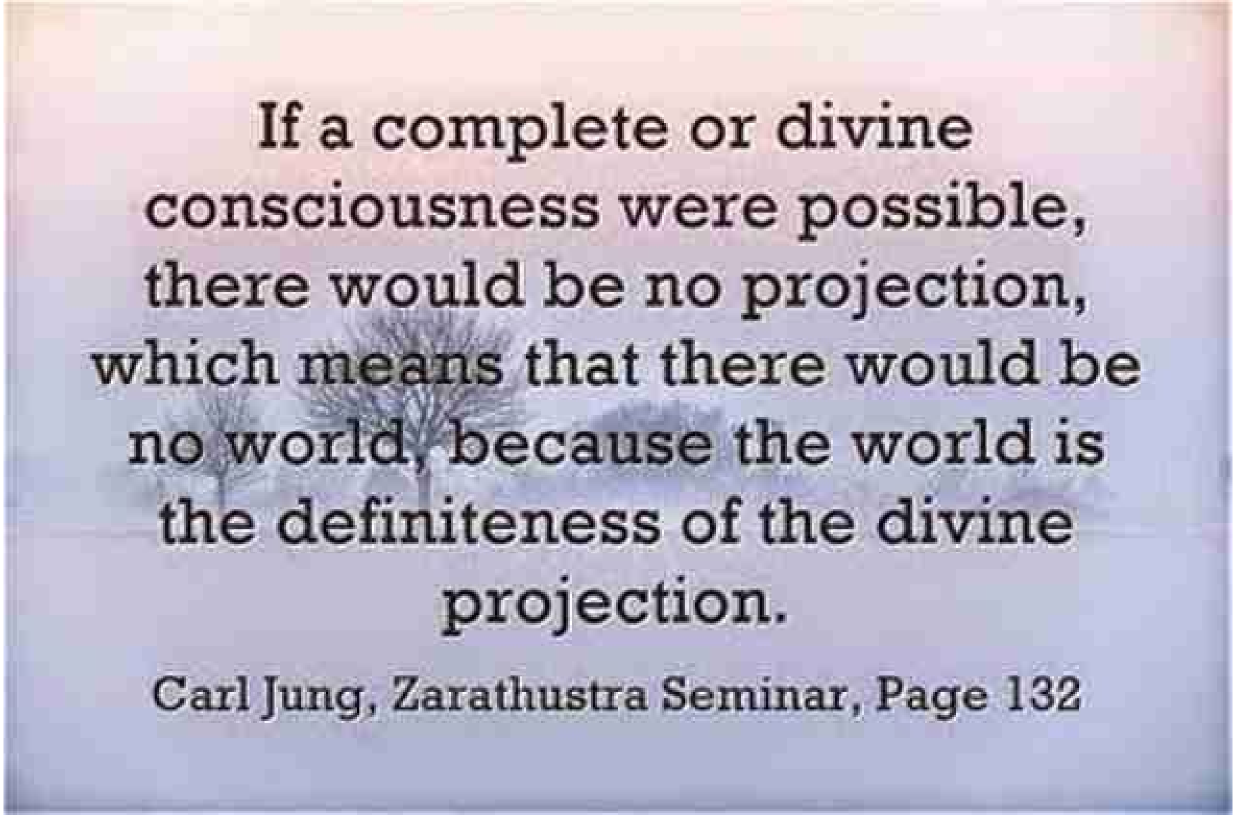


You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

Carl Jung, The Red Book, Page 244

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

[9]



If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.

Carl Jung, Zarathustra Seminar, Page 132

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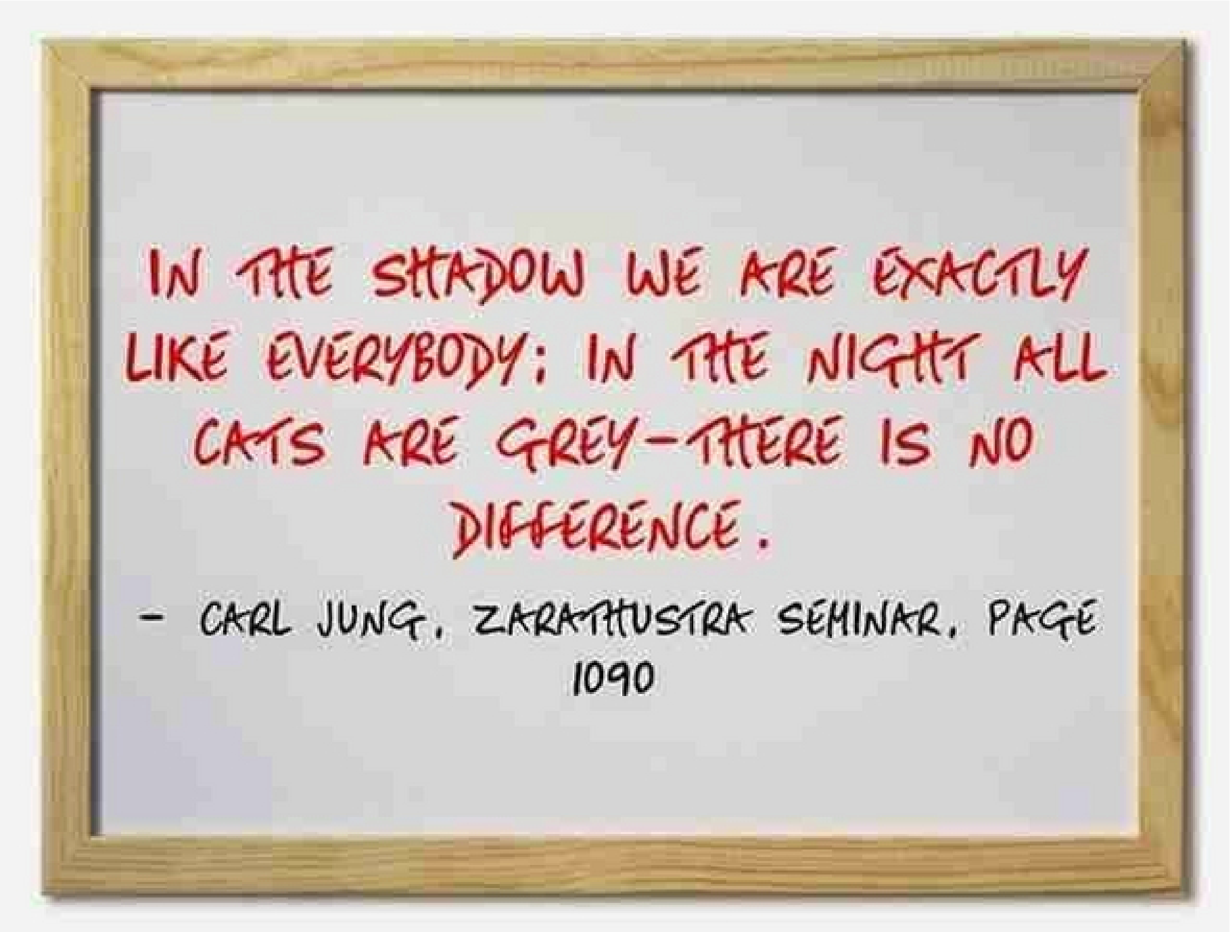

IN THE SHADOW WE ARE EXACTLY LIKE EVERYBODY; IN THE NIGHT ALL CATS ARE GREY—THERE IS NO DIFFERENCE.

— CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1090

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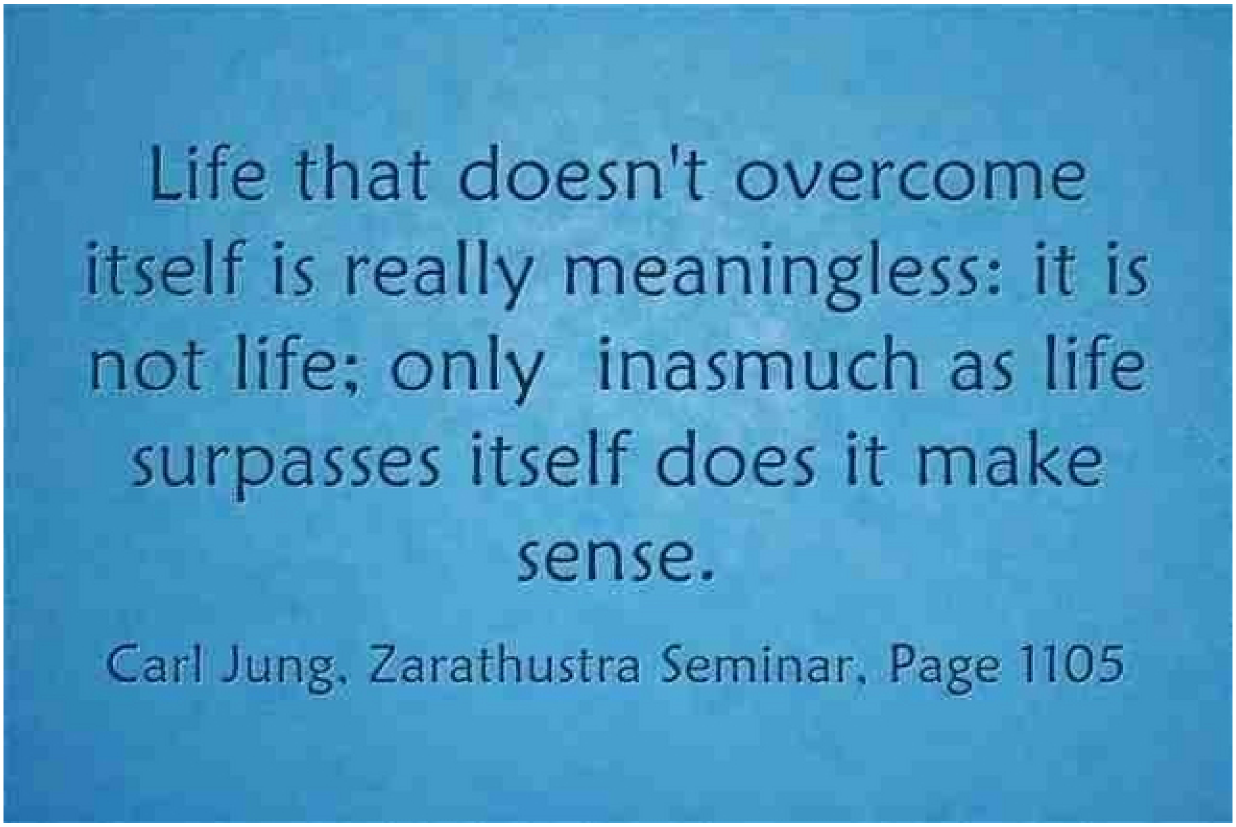

Life that doesn't overcome
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Carl Jung, Zarathustra Seminar, Page 1105

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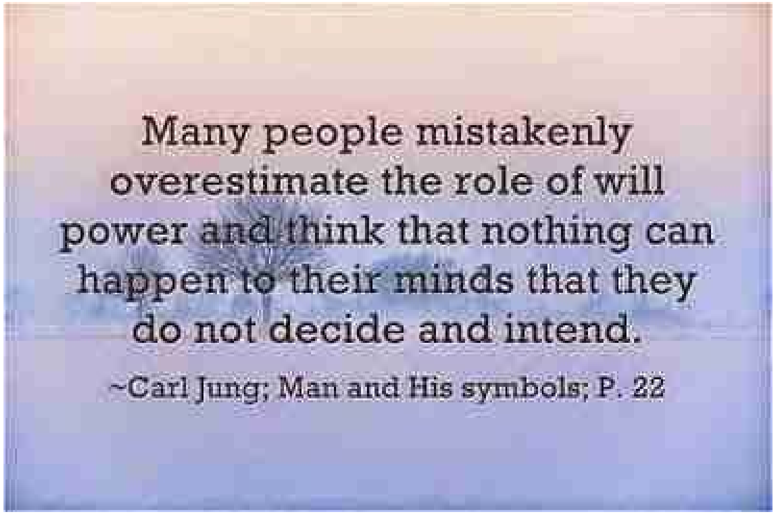
[12]

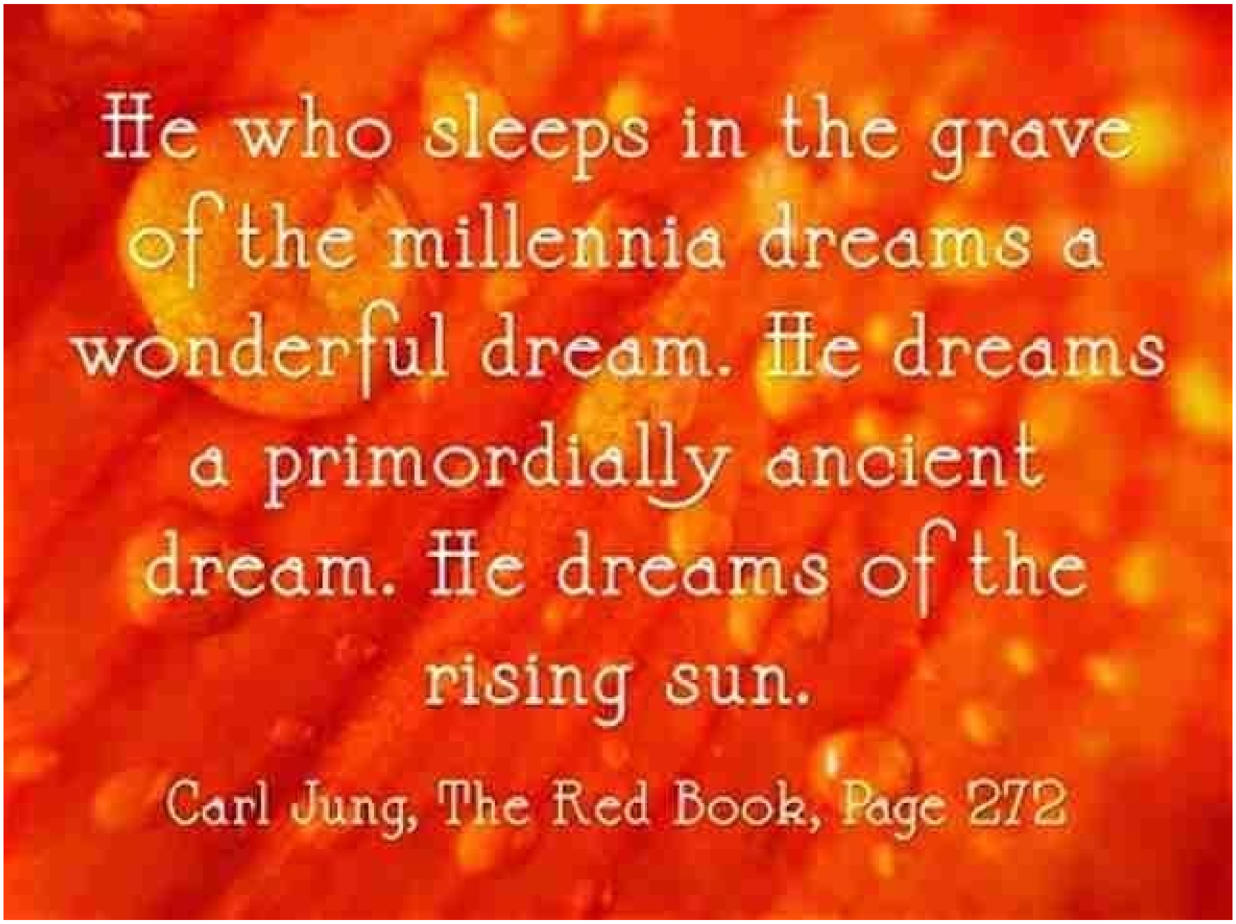


Many people mistakenly
overestimate the role of will
power and think that nothing can
happen to their minds that they
do not decide and intend.

~Carl Jung; Man and His symbols; P. 22

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. Carl Jung; Man and His symbols; P. 22

[13]



He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

Carl Jung, The Red Book, Page 272

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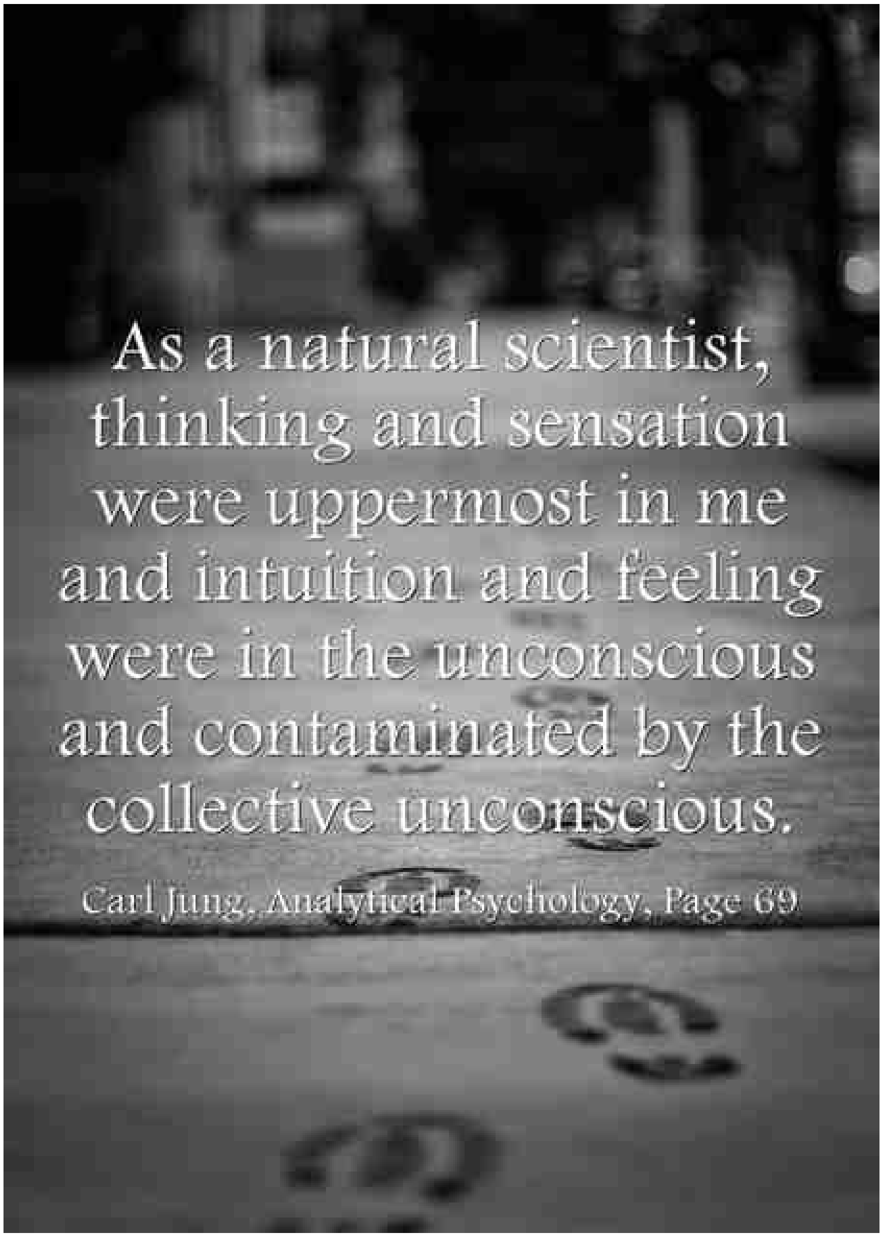
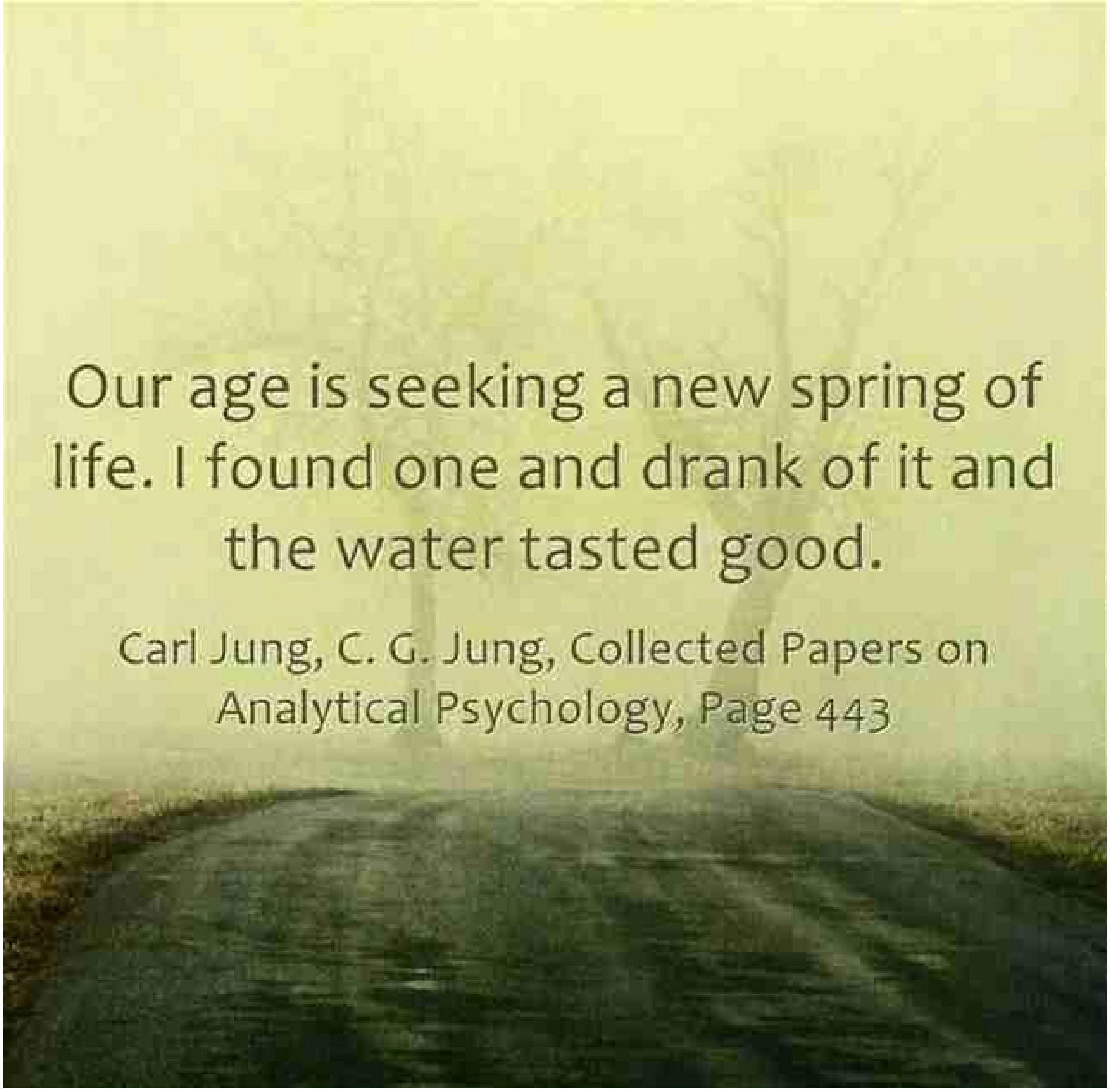

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.
Carl Jung, Analytical Psychology, Page 69

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75


Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.

Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443

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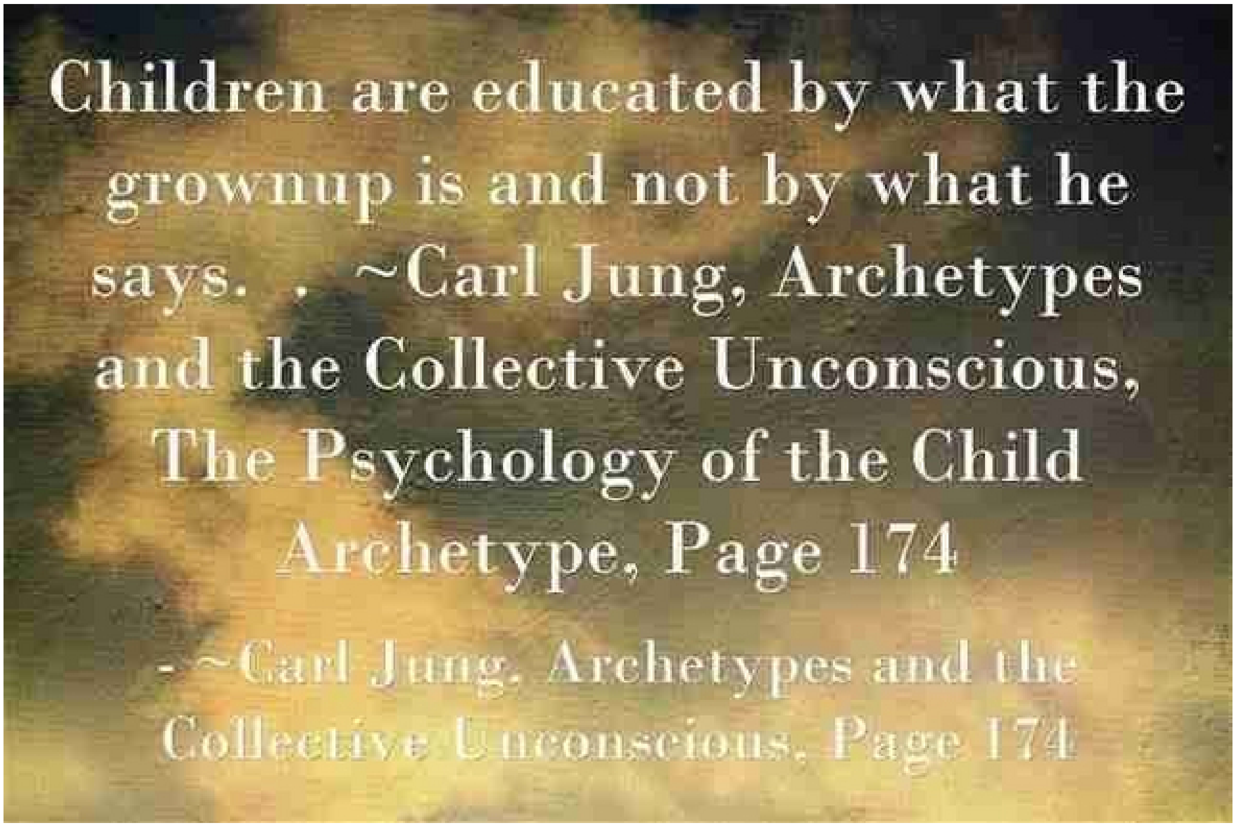

Children are educated by what the grownup is and not by what he says. . ~Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174

- ~Carl Jung, Archetypes and the Collective Unconscious, Page 174

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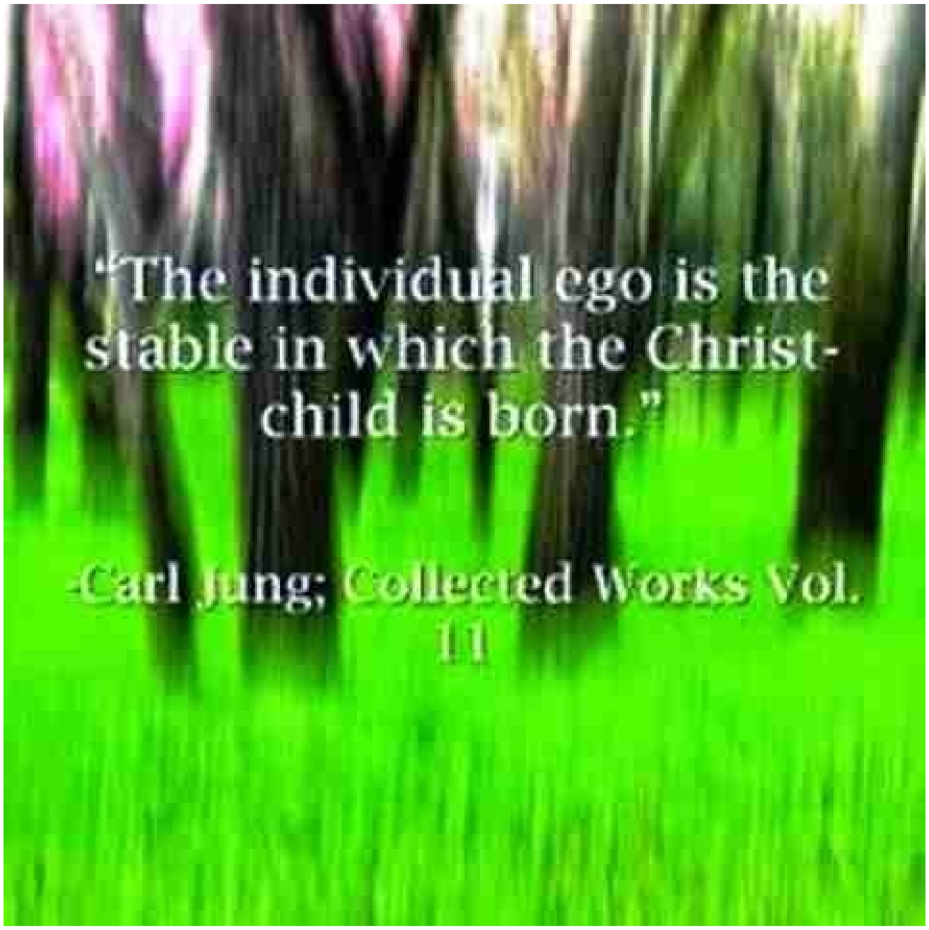
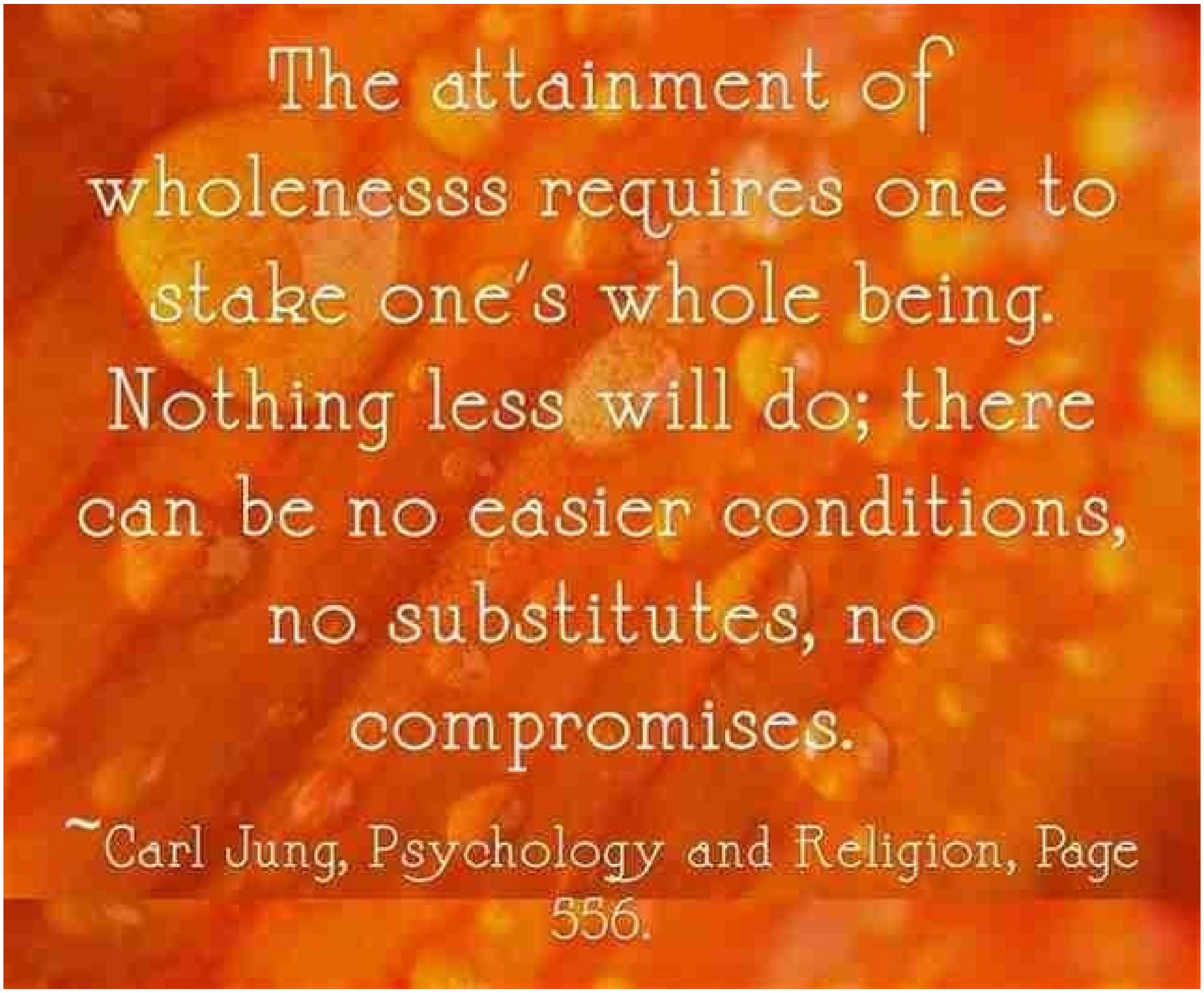


“The individual ego is the stable in which the Christ-child is born.”

-Carl Jung; Collected Works Vol. 11

The individual ego is the stable in which the Christ-child is born. Carl Jung; CW 11, Para 207



The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises.

~Carl Jung, Psychology and Religion, Page 556.

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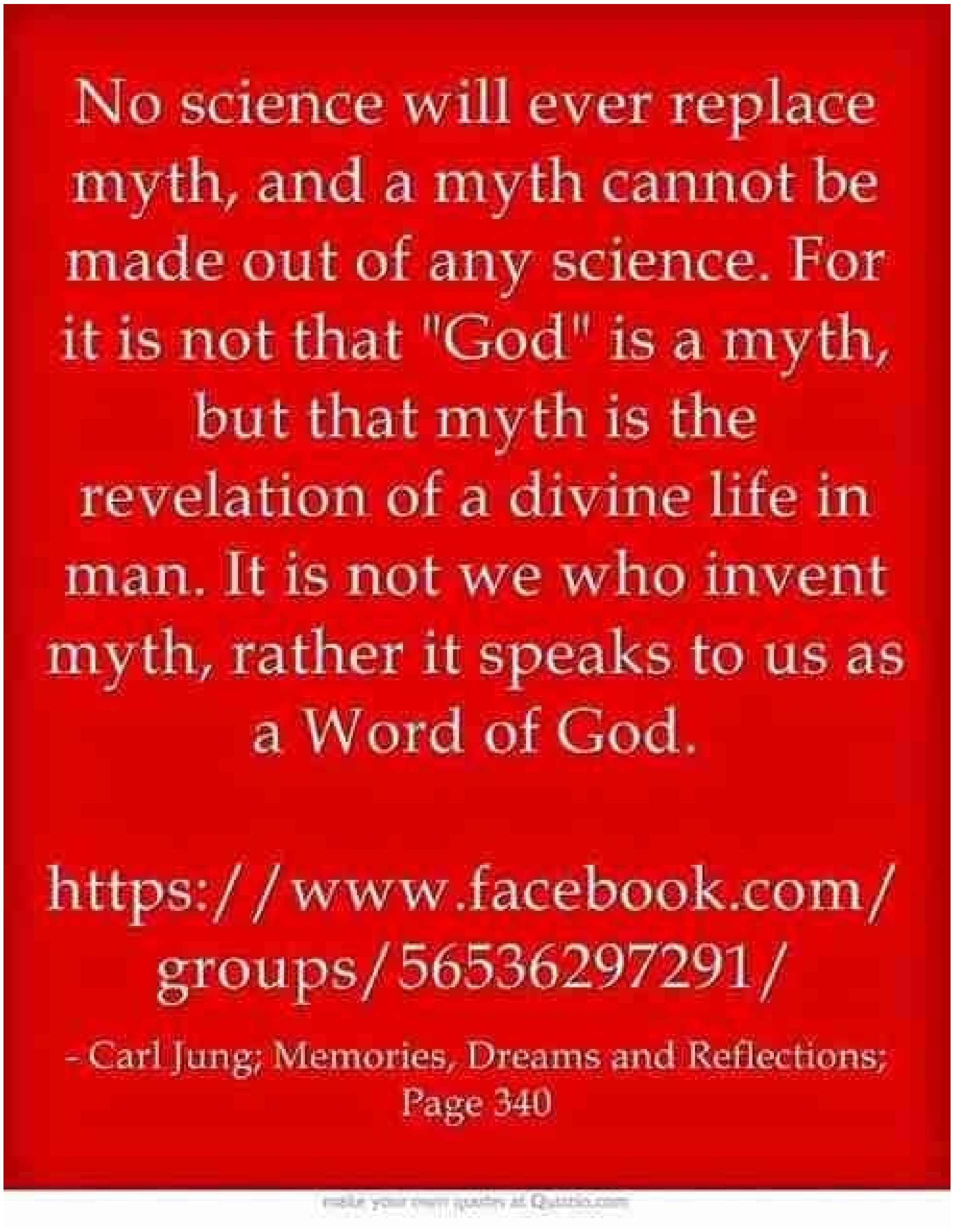

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God.

https://www.facebook.com/groups/56536297291/

- Carl Jung; Memories, Dreams and Reflections; Page 340

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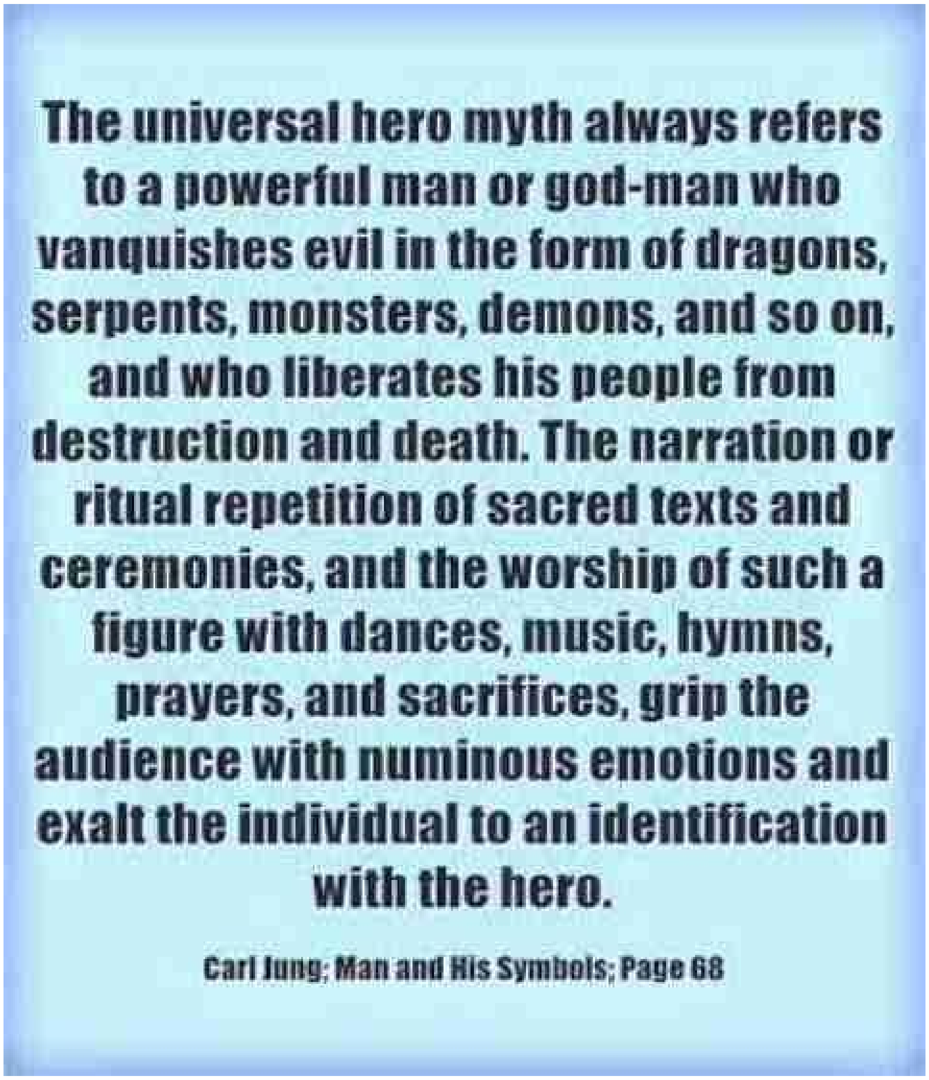
No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.



The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero.

Carl Jung; Man and His Symbols; Page 68

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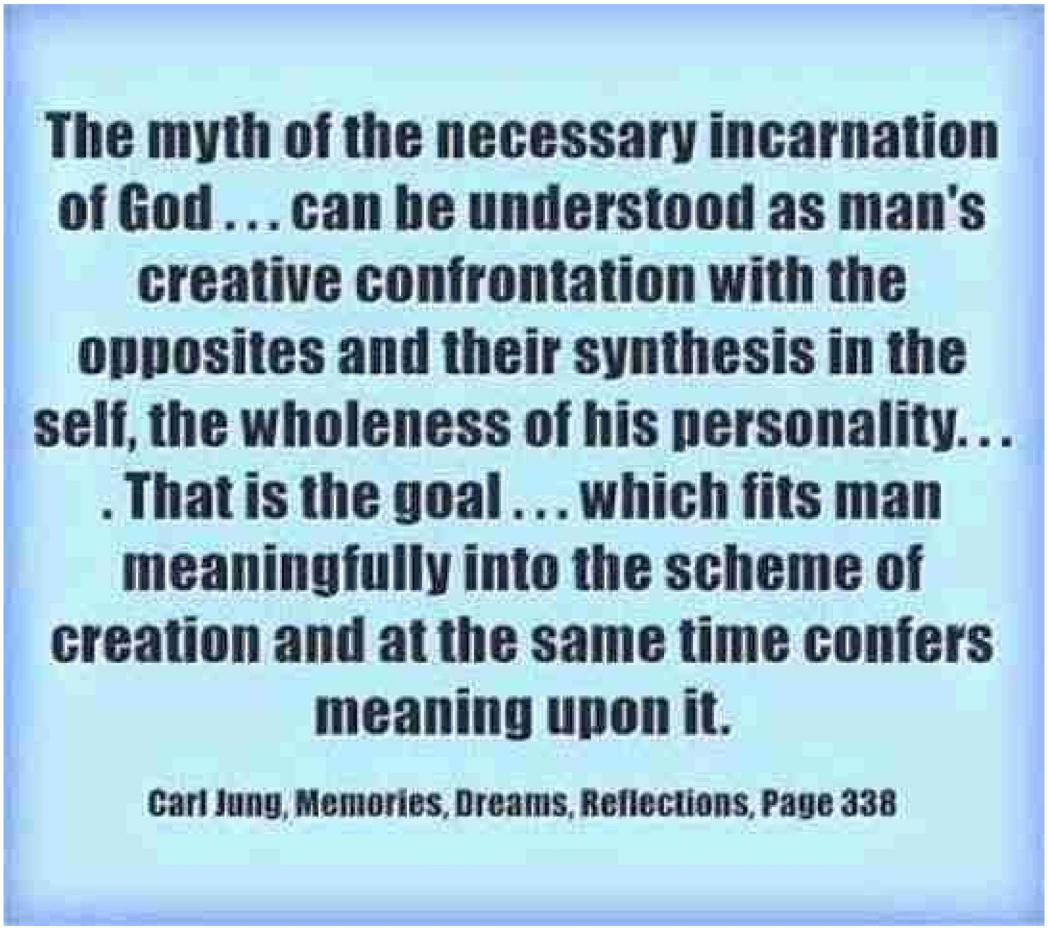

The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it.

Carl Jung, Memories, Dreams, Reflections, Page 338

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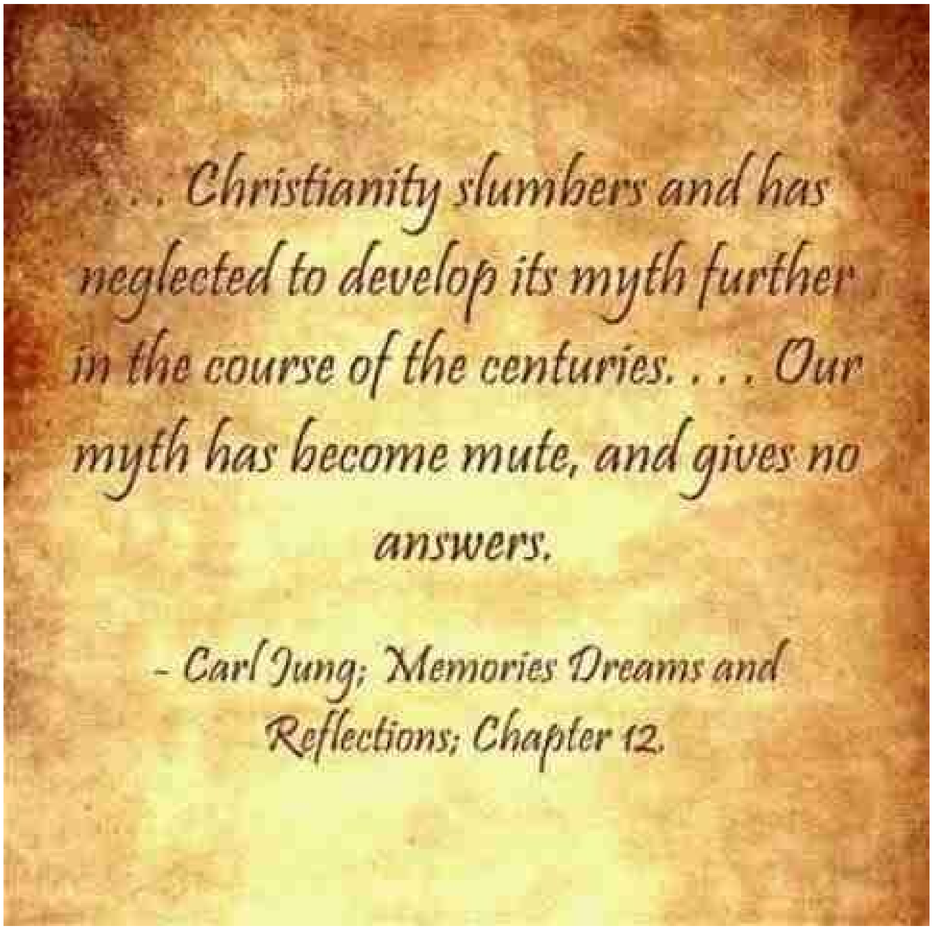

. . . Christianity slumbers and has neglected to develop its myth further in the course of the centuries. . . . Our myth has become mute, and gives no answers.

- Carl Jung; Memories Dreams and Reflections; Chapter 12.

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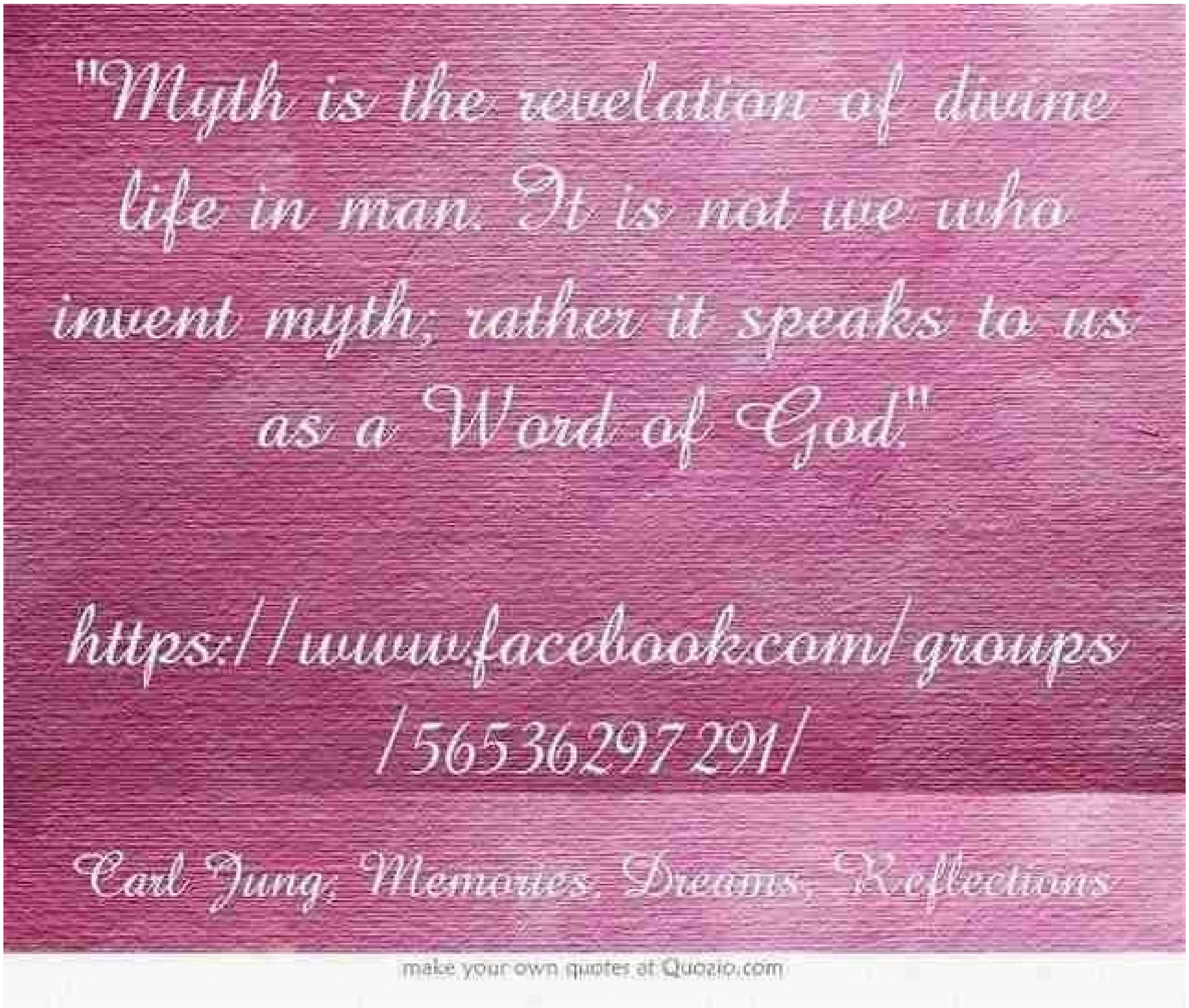

"Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God."

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Carl Jung; Memories, Dreams, Reflections

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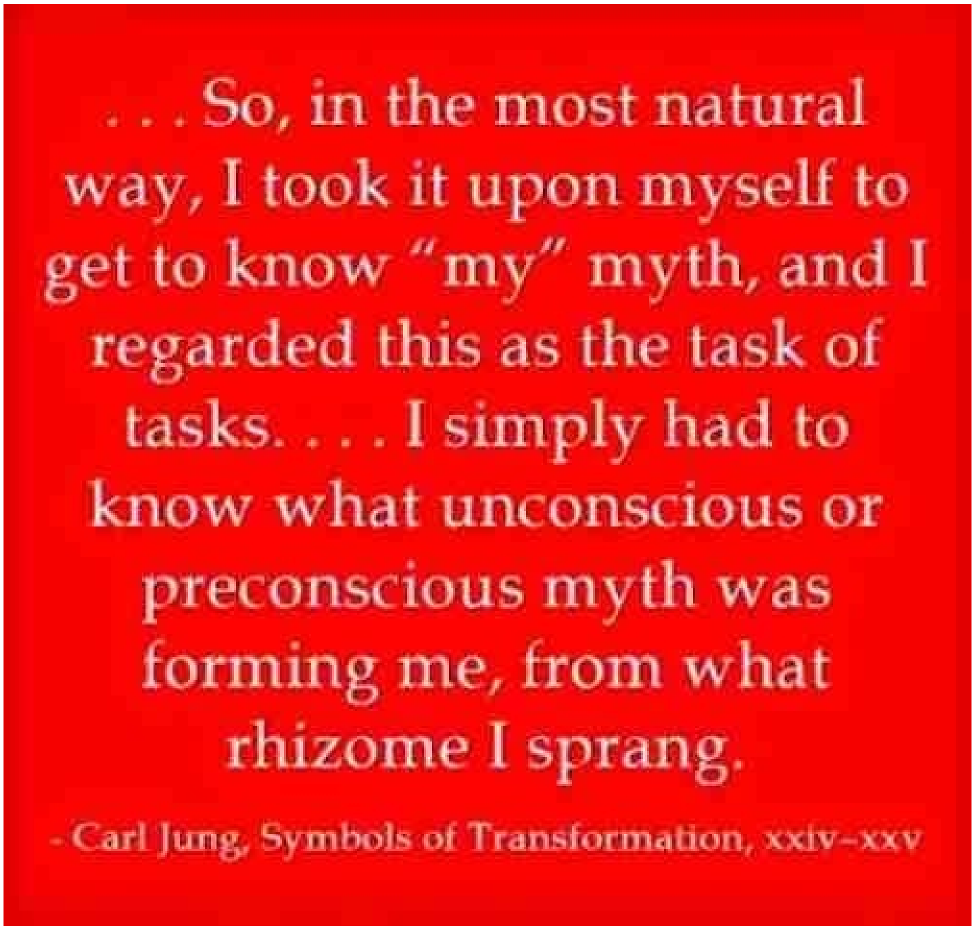
Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.



. . . So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

- Carl Jung, Symbols of Transformation, xxiv–xxv

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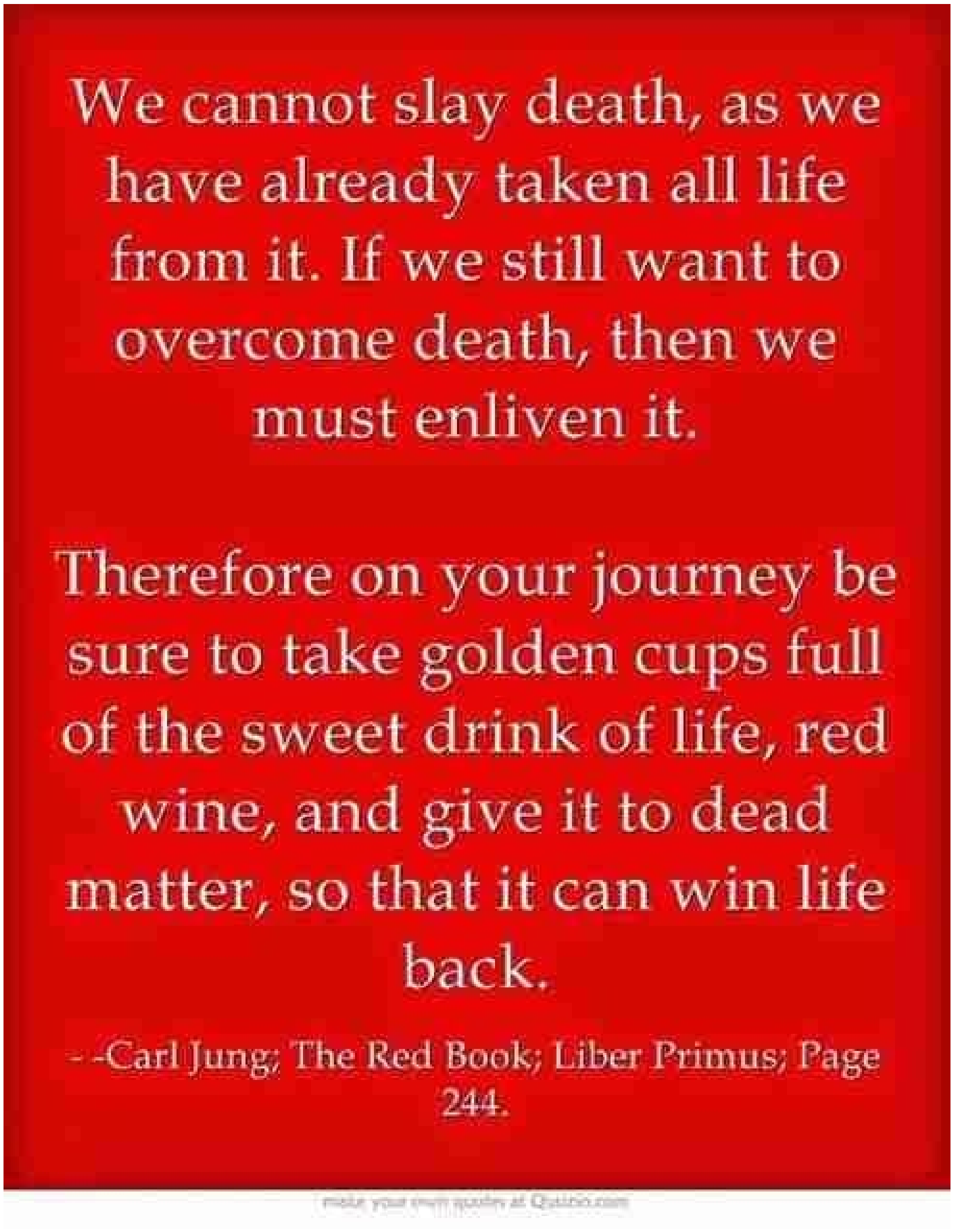

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.

Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back.

- -Carl Jung; The Red Book; Liber Primus; Page 244.

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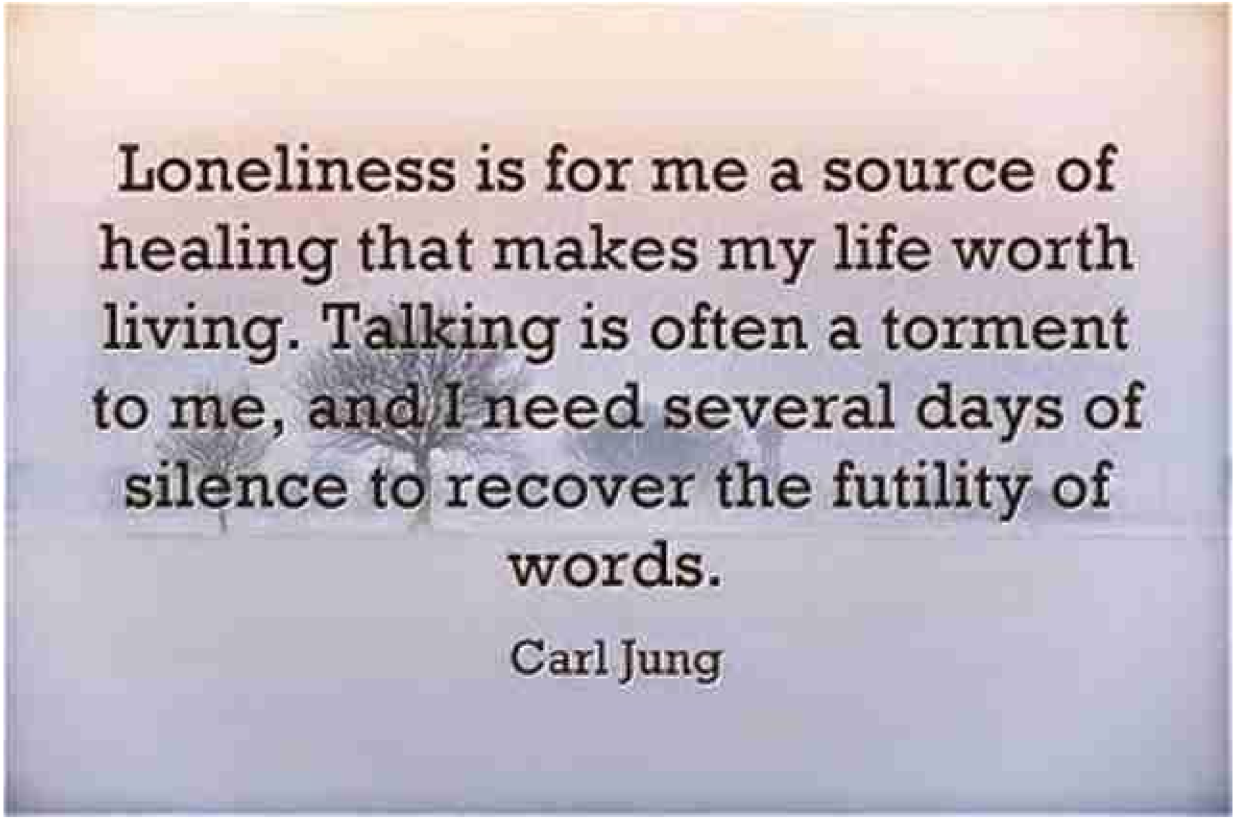

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.

Carl Jung

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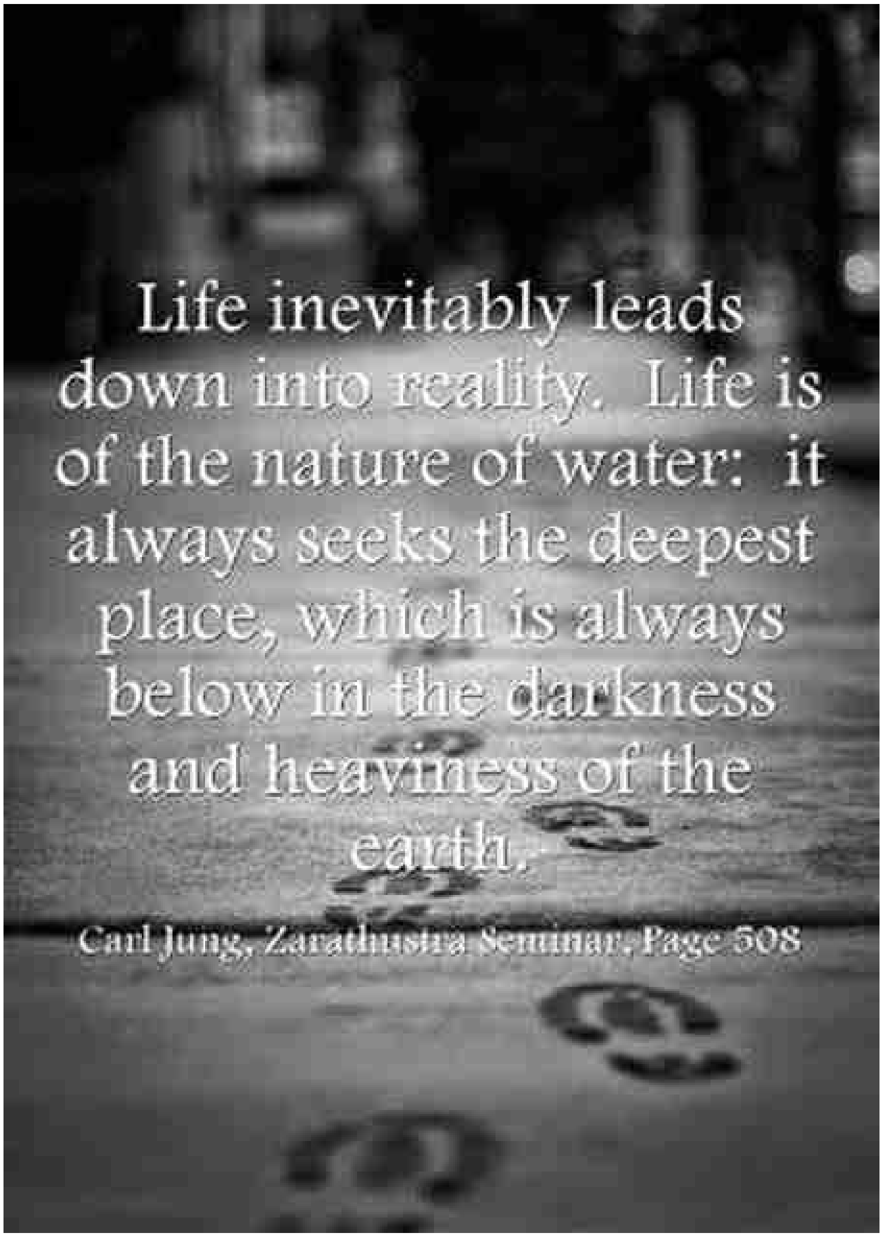
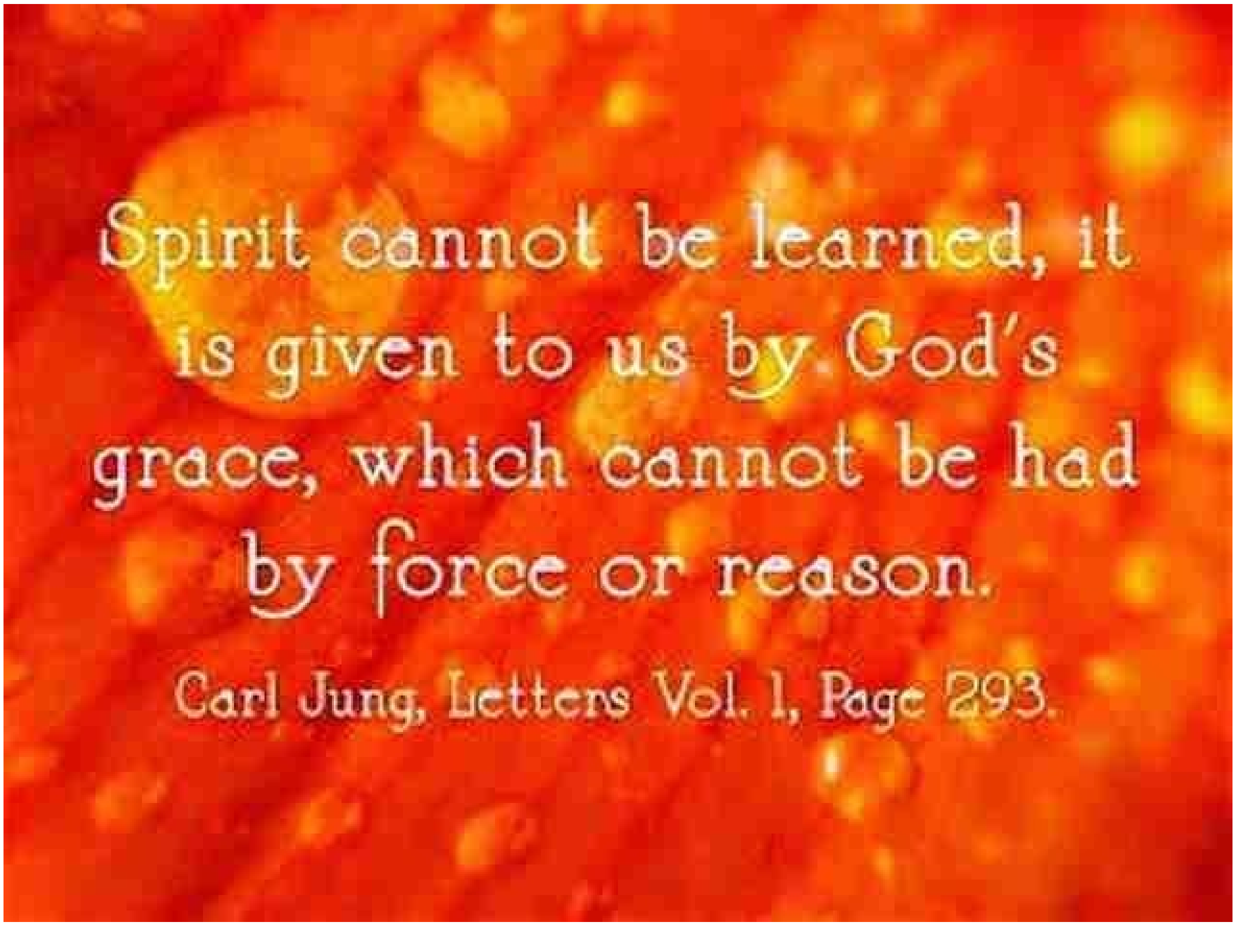
Thank God I'm Jung and not a Jungian.
~Carl Jung, Jung: A Biography (Hannah), Page 78.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.



Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508.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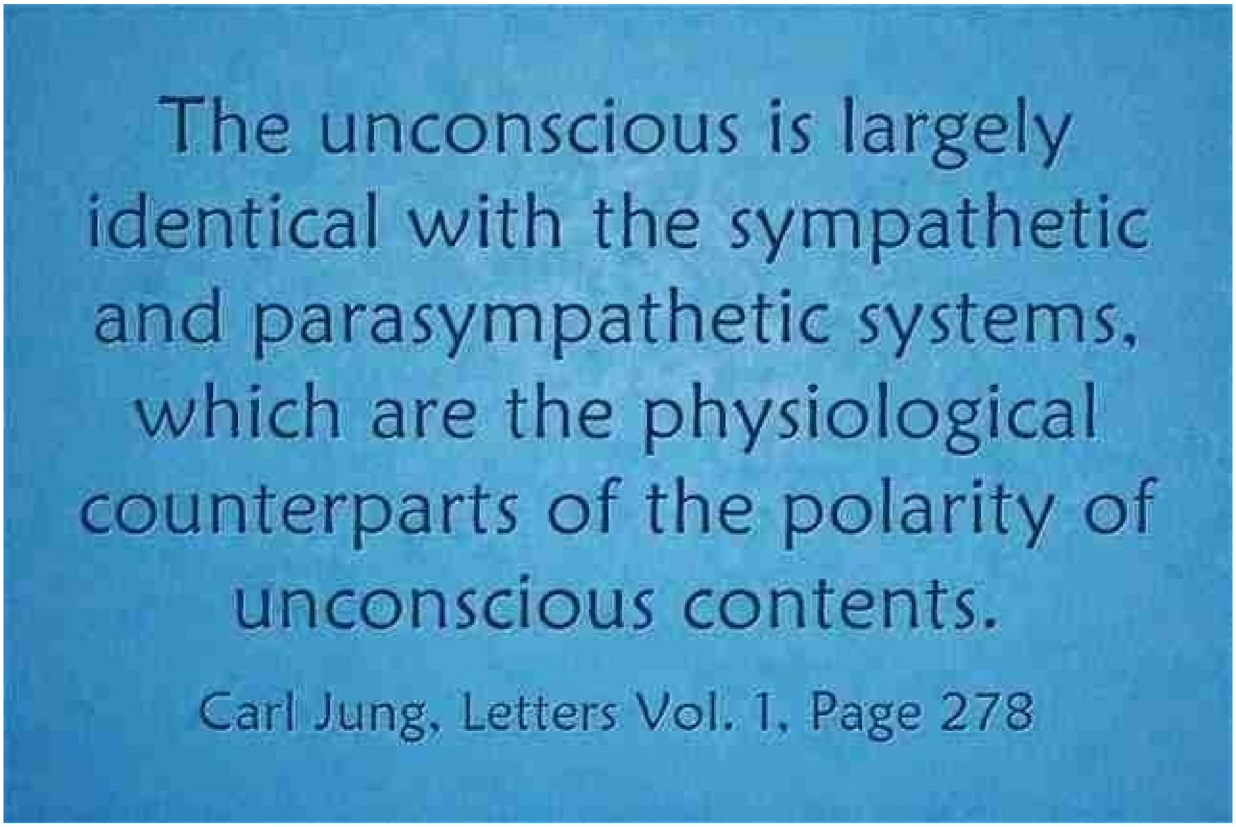

The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents.

Carl Jung, Letters Vol. 1, Page 278

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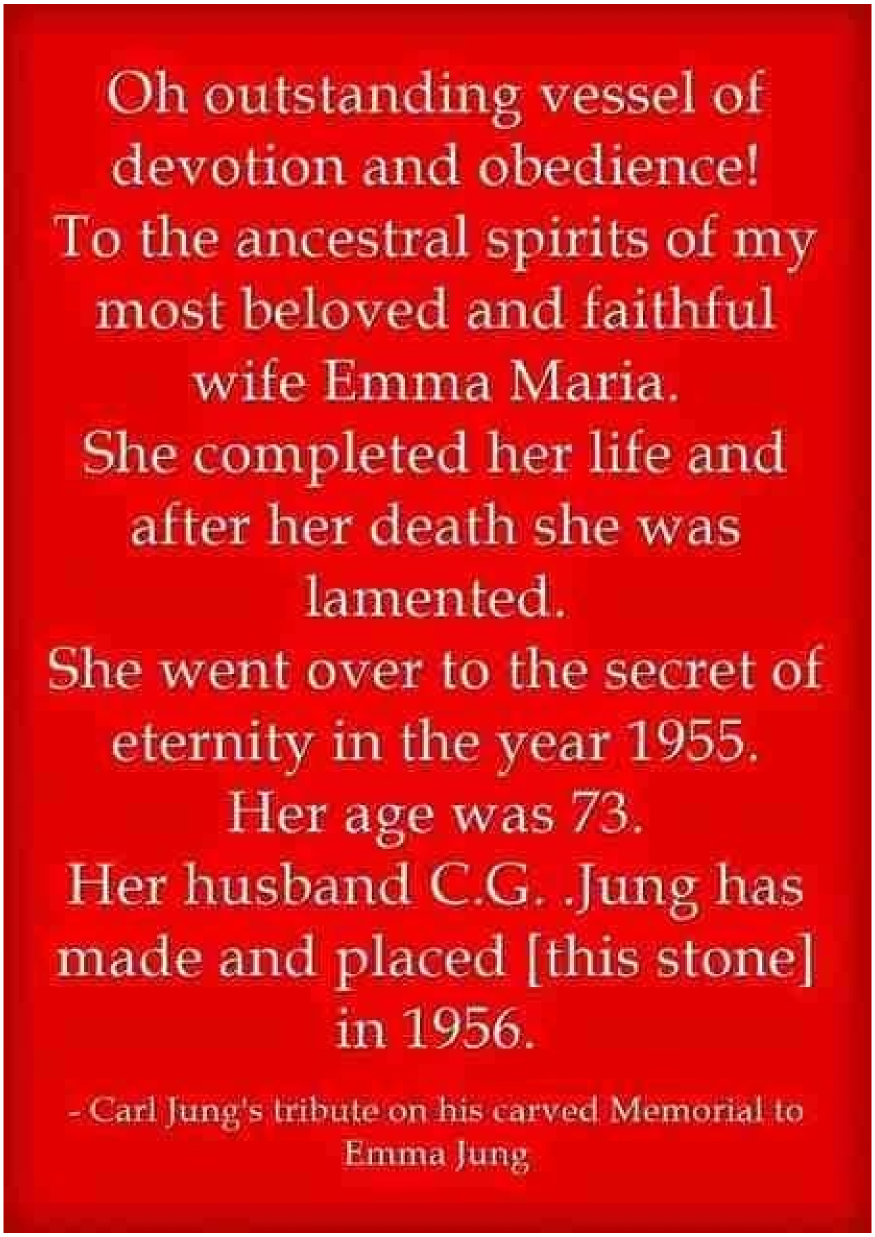
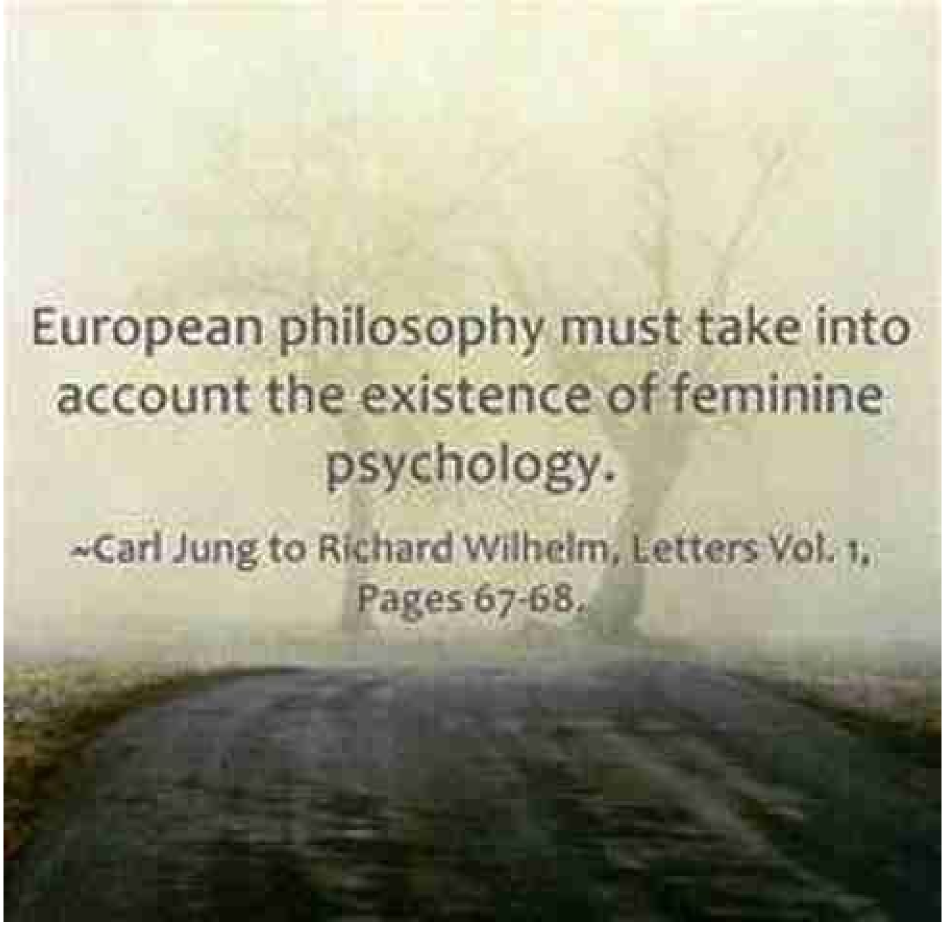


Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has made and placed [this stone] in 1956.

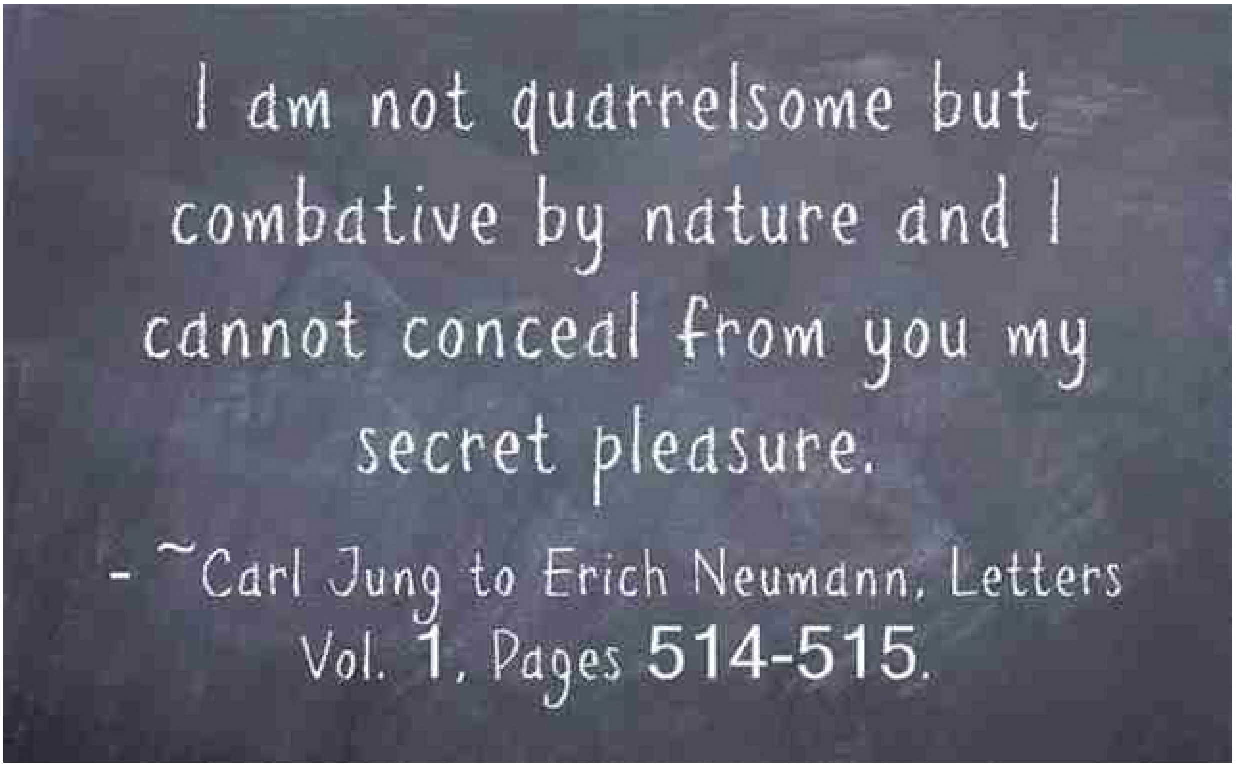
- Carl Jung's tribute on his carved Memorial to Emma Jung

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.


European philosophy must take into account the existence of feminine psychology.
~Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

[33]<img border="0" src="https://1.bp.blogspot.com/-2SIKn8nrnY0/WL_4nQlPbEI/AAAAAAAAjhw/NlaOsp8Vcn0Z78uX2Nst6SGHOXuripuKwC The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452. [34]



I am not quarrelsome but combative by nature and I cannot conceal from you my secret pleasure.

- ~Carl Jung to Erich Neumann, Letters Vol. 1, Pages 514-515.

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… the experience of the self
is always a defeat for the
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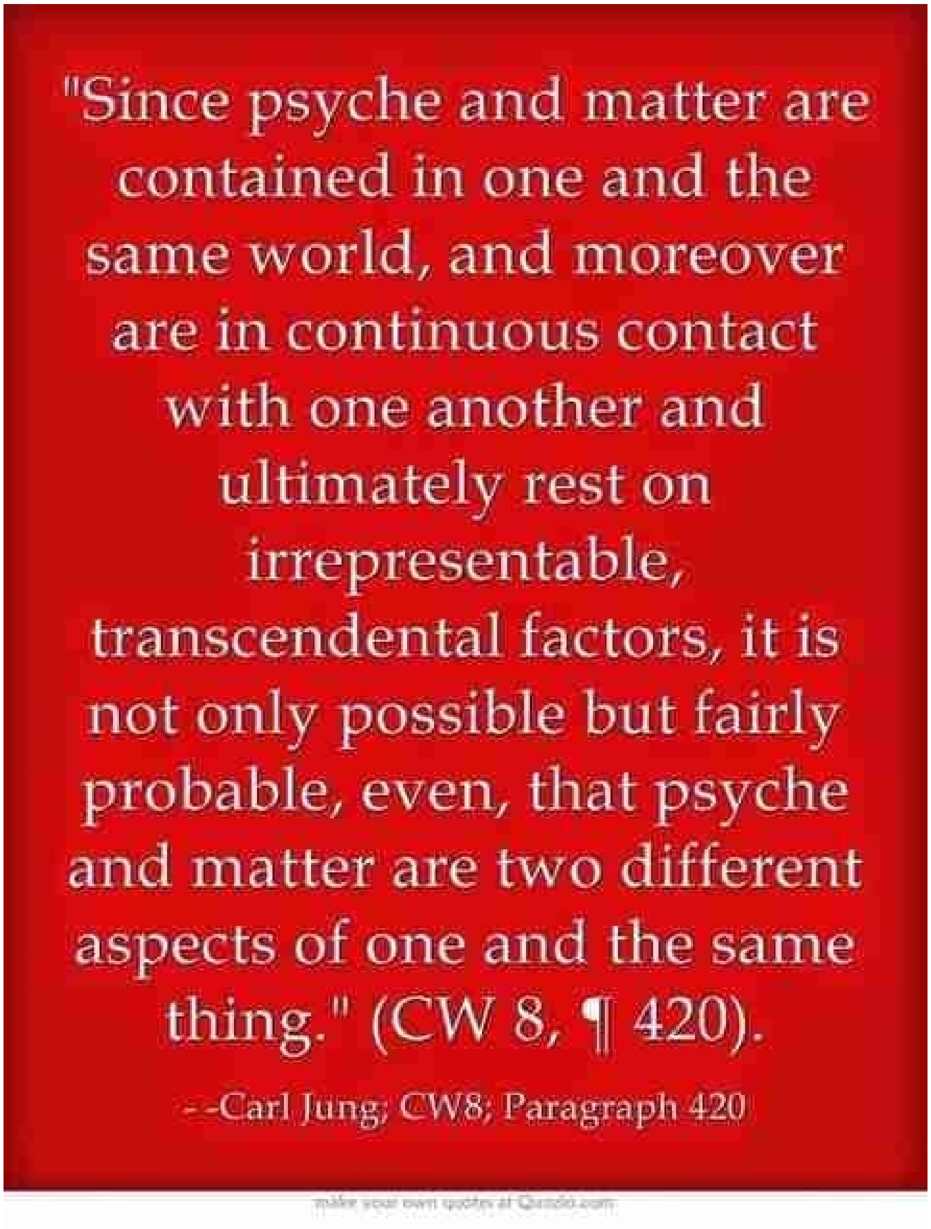

"Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing." (CW 8, ¶ 420).

- -Carl Jung; CW8; Paragraph 420

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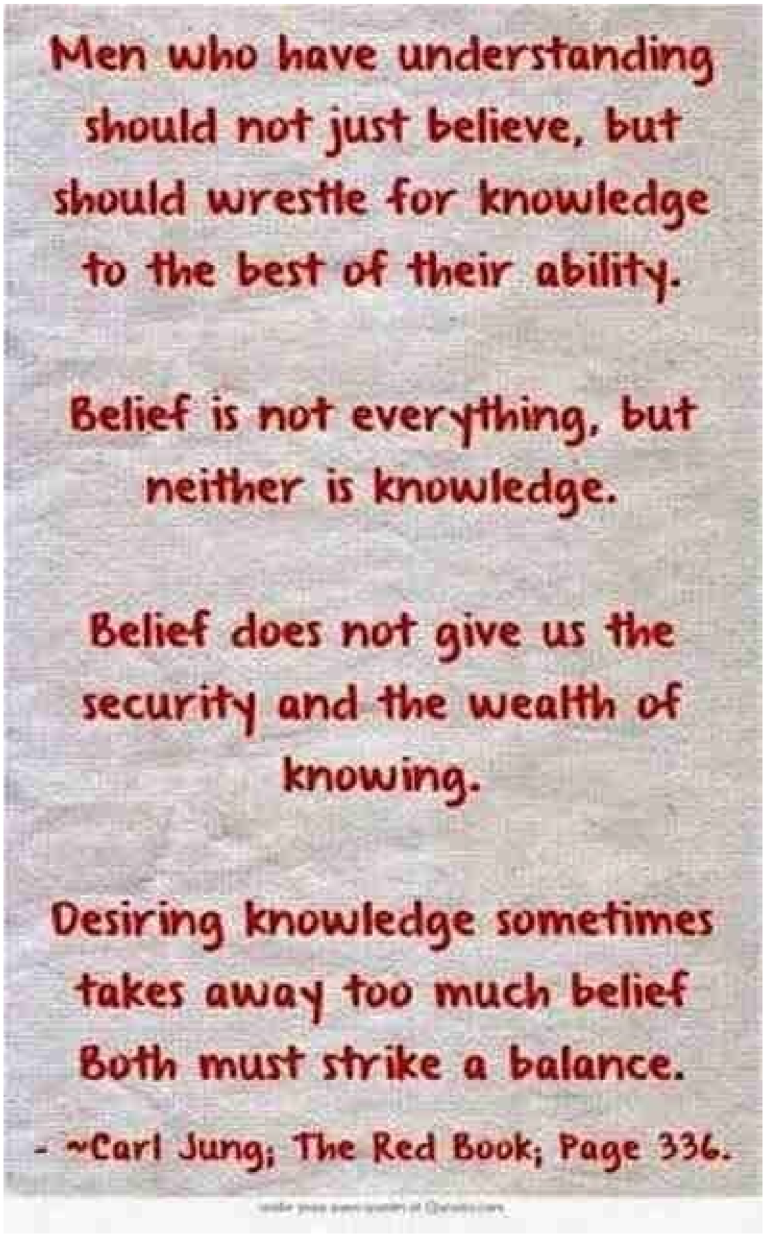

Men who have understanding
should not just believe, but
should wrestle for knowledge
to the best of their ability.

Belief is not everything, but
neither is knowledge.

Belief does not give us the
security and the wealth of
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Desiring knowledge sometimes
takes away too much belief
Both must strike a balance.

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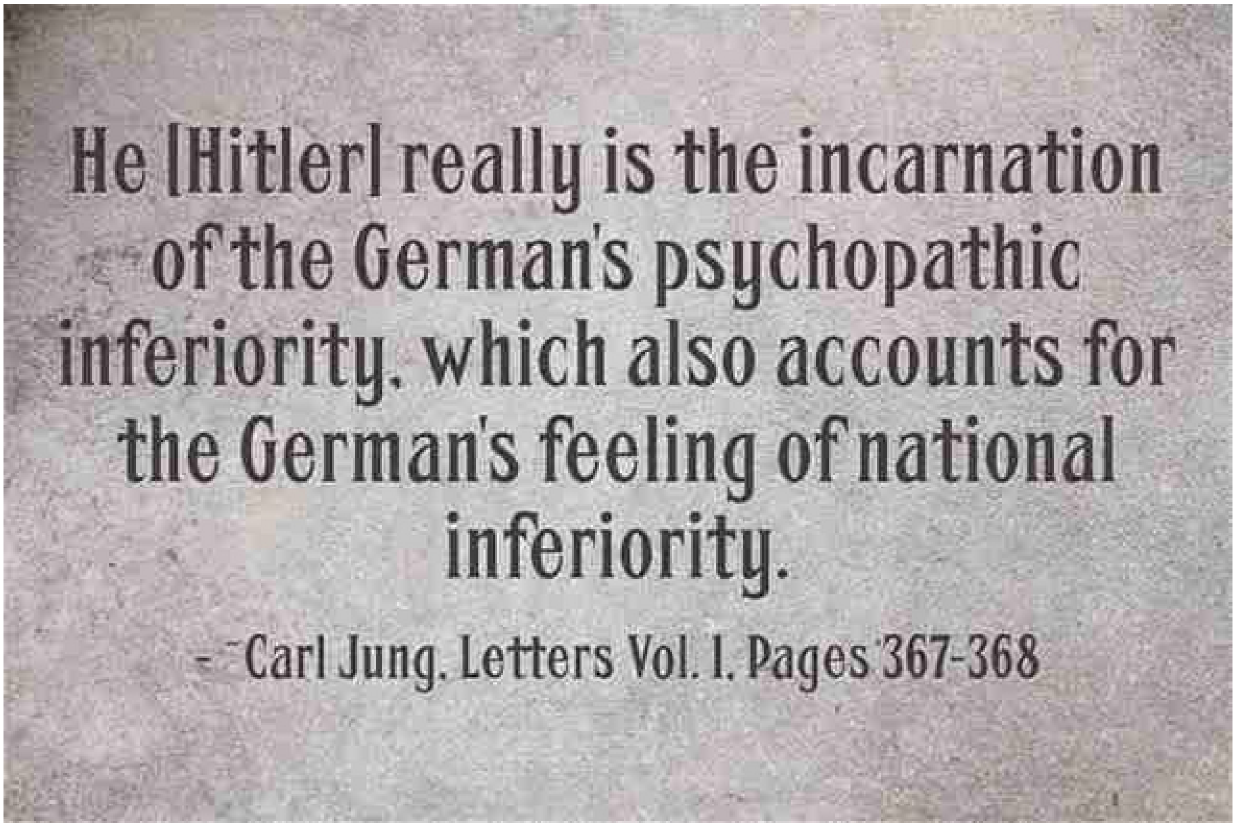

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority.

- ~Carl Jung, Letters Vol. 1, Pages 367-368

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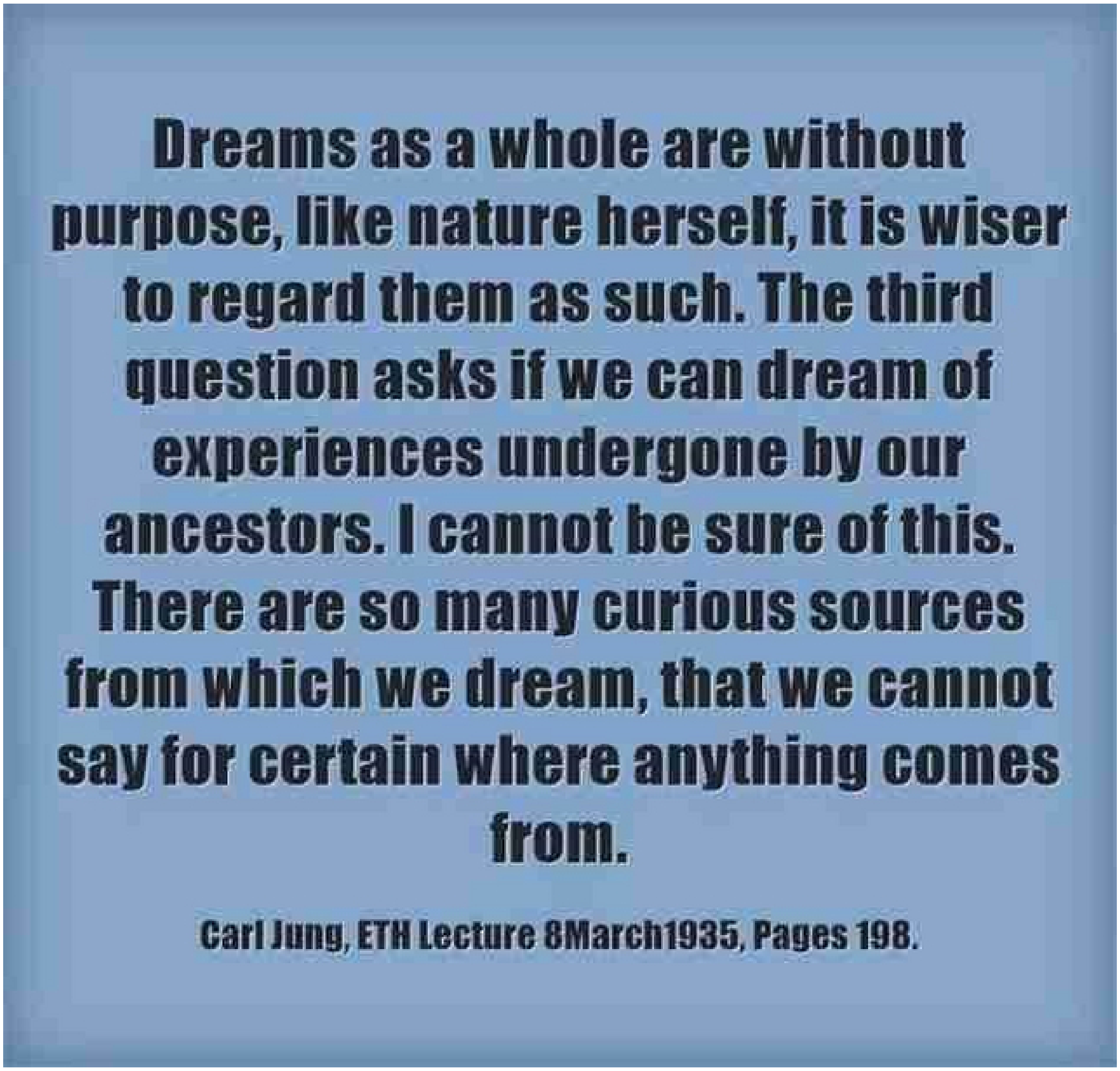

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from.

Carl Jung, ETH Lecture 8March1935, Pages 198.

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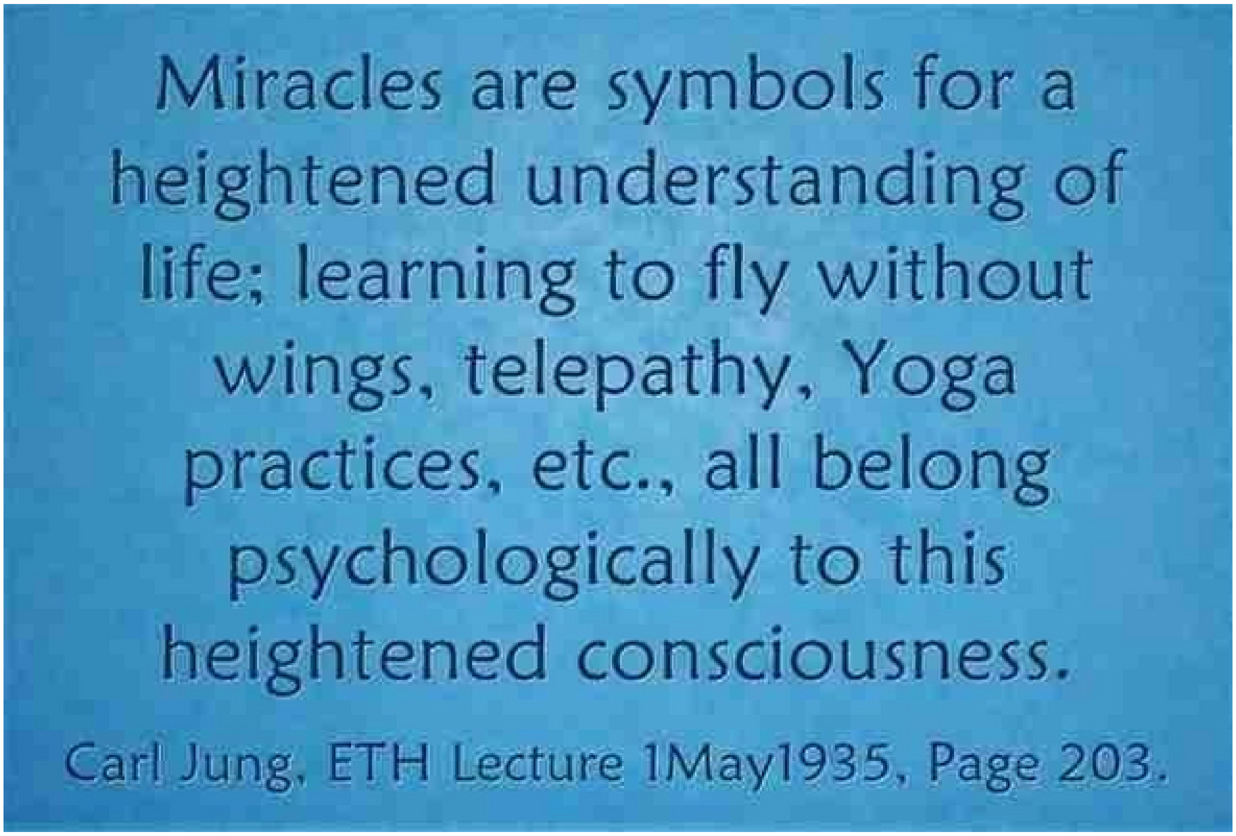

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness.

Carl Jung, ETH Lecture 1May1935, Page 203.

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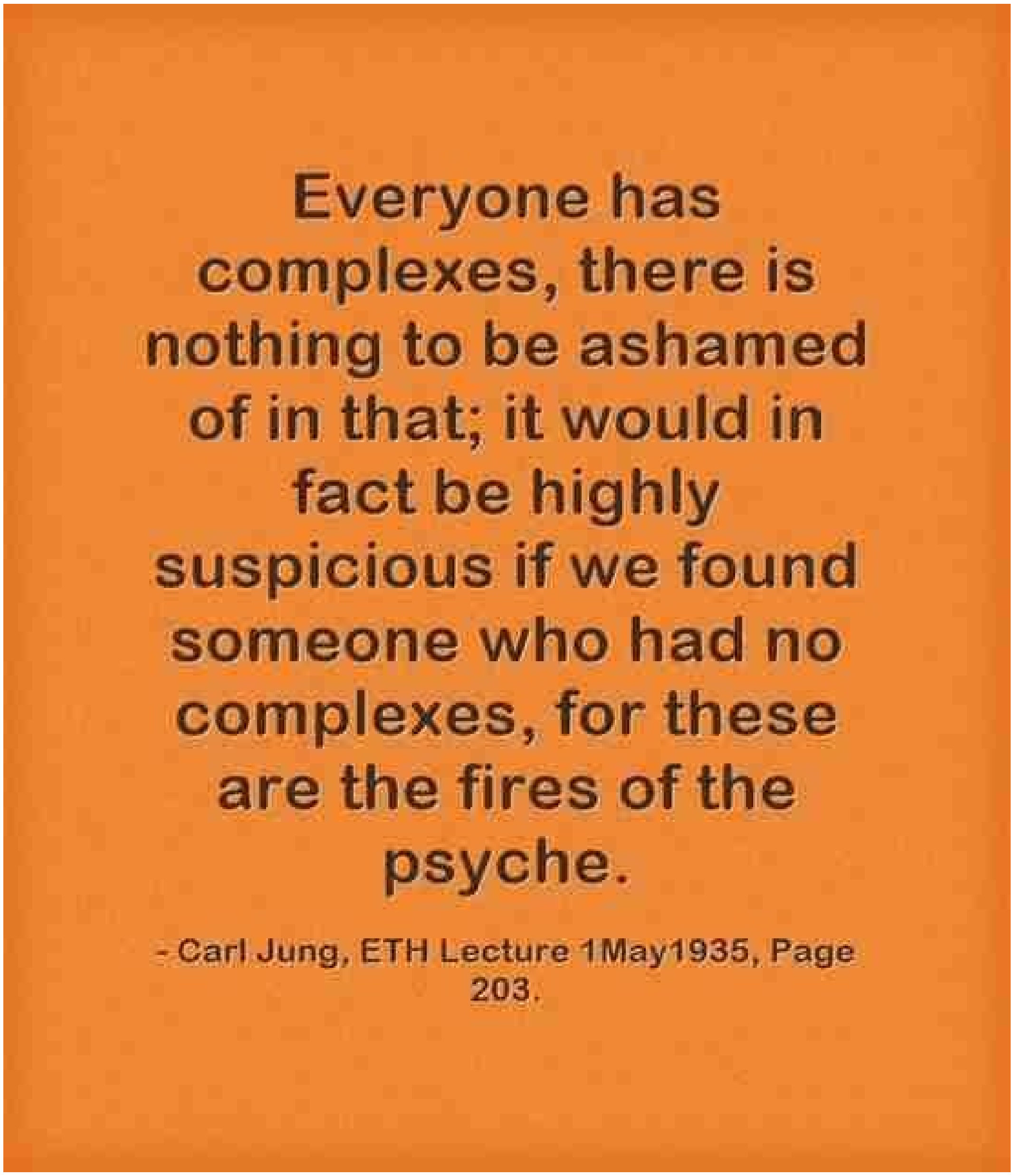

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche.

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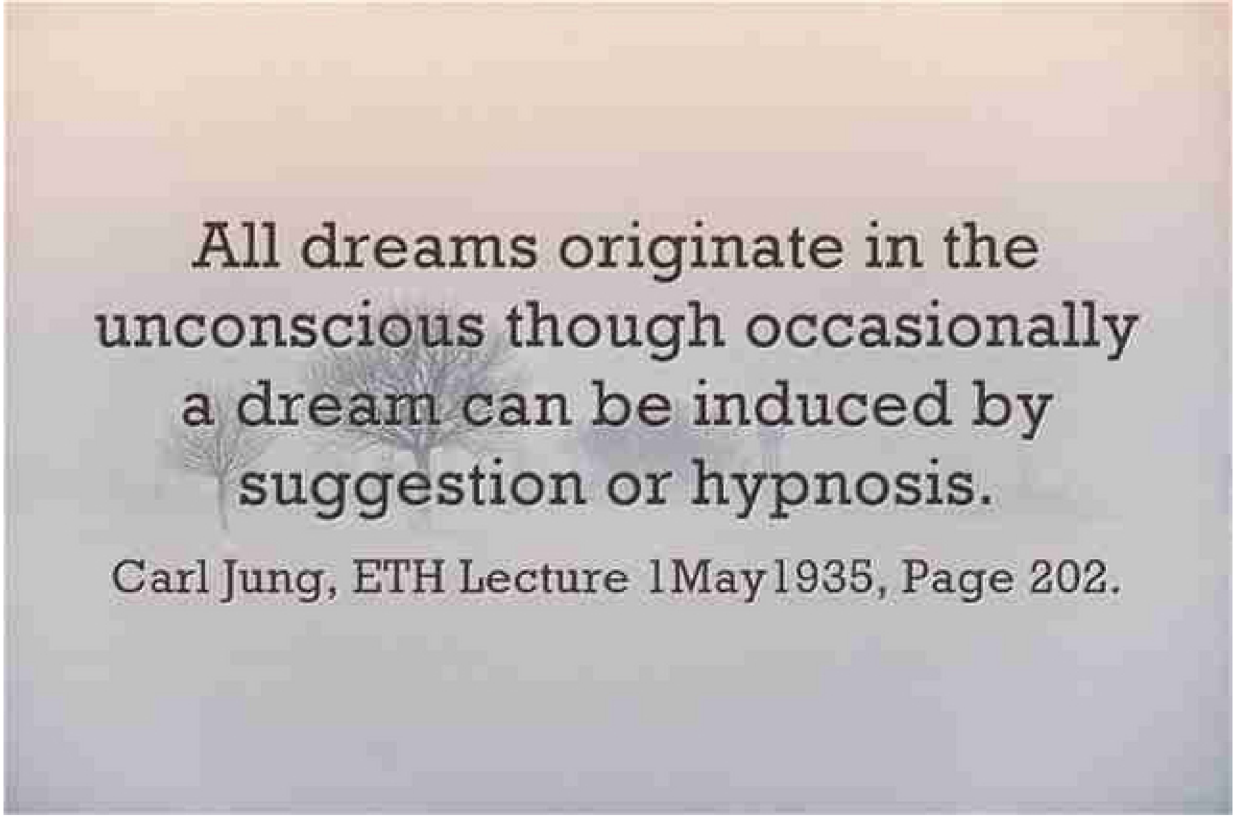

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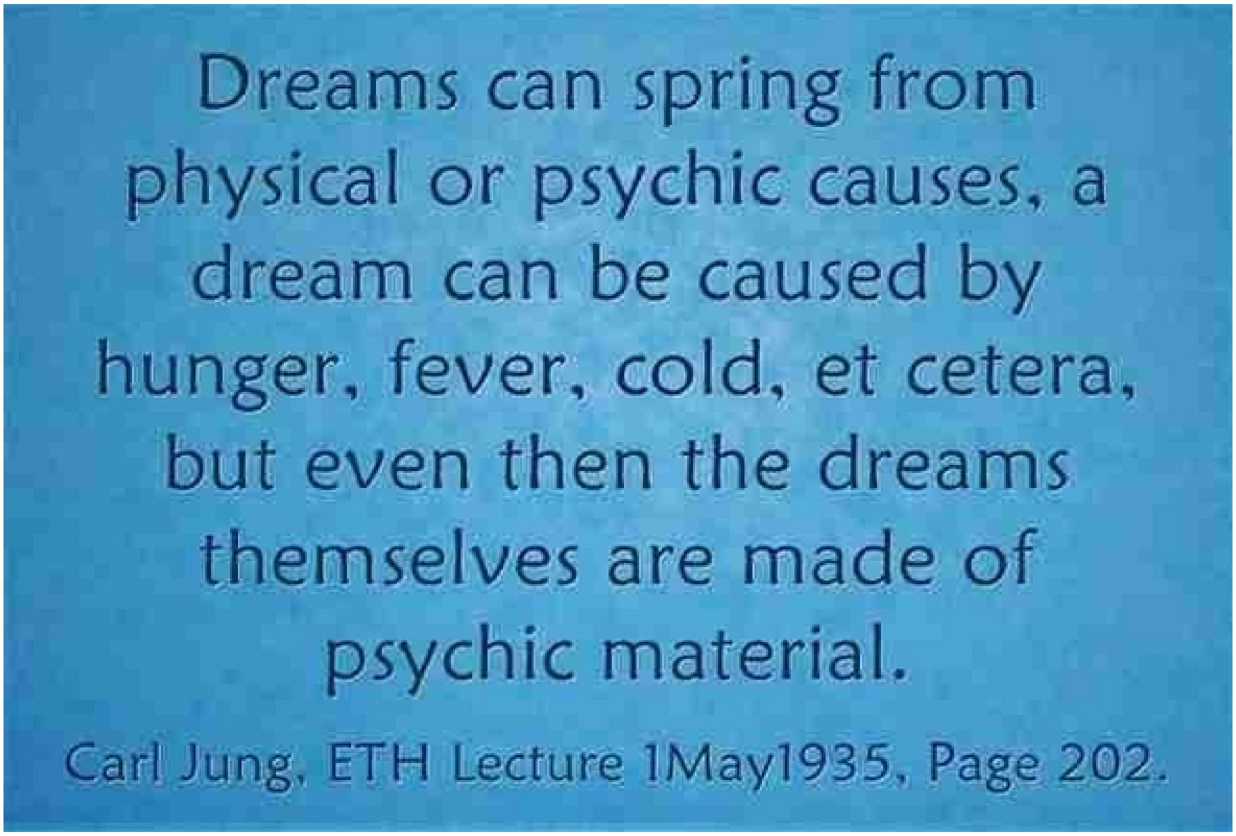

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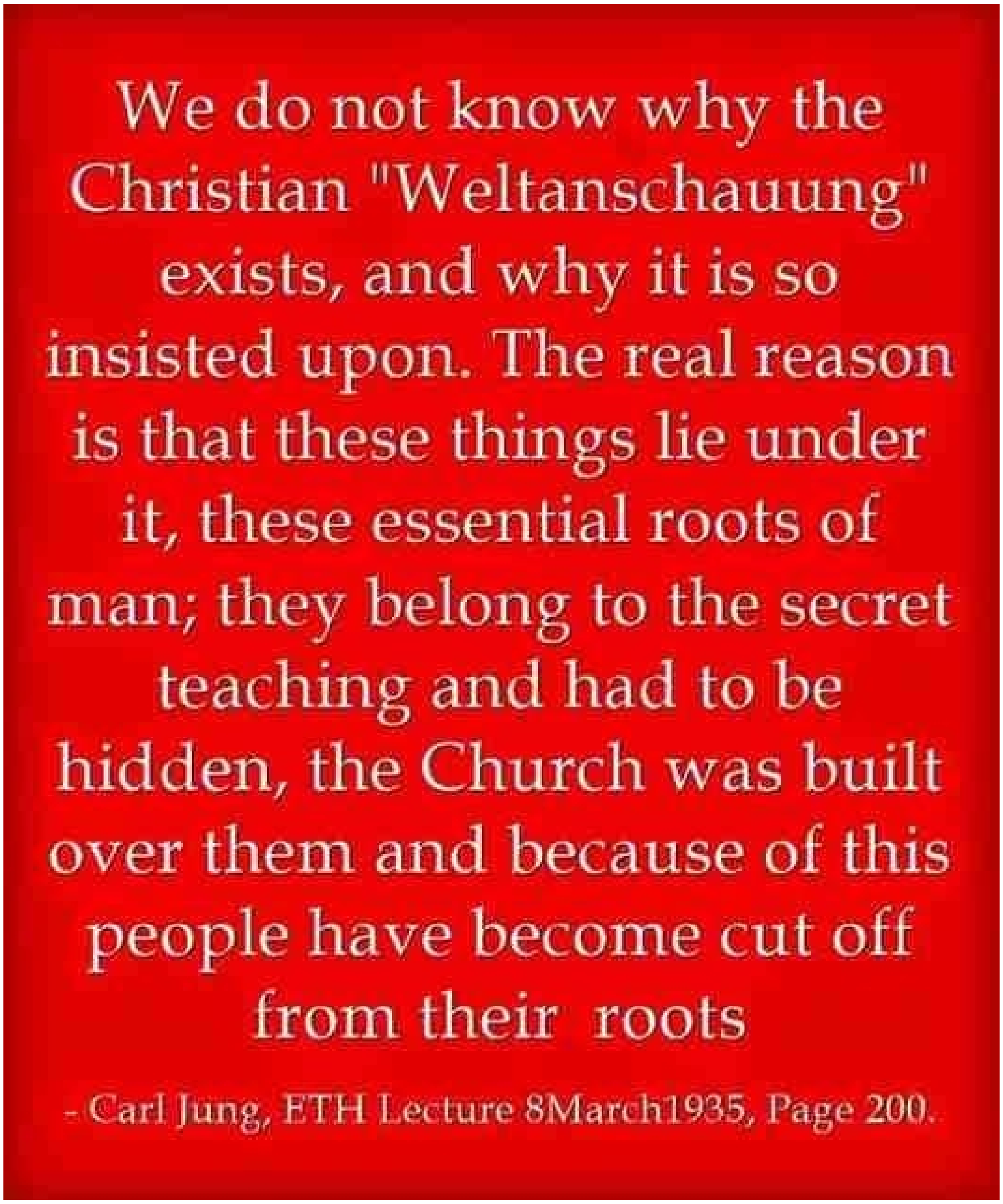

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H.G. Baynes "Jung’s Apprentice" - Quotations (2019-03-08 10:26)

His [H.G. Baynes] interest in psychology leads him to study psychiatry at the Maudsley Hospital. While working there he meets the Swiss psychologist, C. G. Jung and this meeting is to change the course of his life. Diana Baynes, Jung’s Apprentice, Page 111

Godwin’s work with those. suffering from shell-shock led to his accepting a post at the Maudsley Hospital to study psychiatry. It was there that he first met C.G. Jung on one of Jung’s early visits to England. Diana Baynes, Jung’s Apprentice, Page 115

Godwin visits Dr Jung in Zurich, and the impact of this first visit decides the future course of his life. He leaves England and his studies at the Maudsley Hospital to work with Jung in the hope of becoming an analyst. Diana Baynes, Jung's Apprentice, Page 119

Godwin's meeting with Jung, while he was working with patients suffering from shell-shock at the Maudsley, was one of those life-changing events which occurred at the very moment when he was in such great need of a new direction. Diana Baynes, Jung's Apprentice, Page 120

Godwin described his first visit to Dr Jung at his home in Kusnacht. He travelled by train to Zurich Bahnhof, and from there he took the tram out to Kusnacht. It was a momentous meeting. Diana Baynes, Jung's Apprentice, Page 120

He [Baynes] remembered how this first meeting had given him some inkling of that vision of the human soul which arrested me in my talk with Dr Jung on a summers evening by the lake of Zurich. Diana Baynes, Jung's Apprentice, Page 121

It was a profound experience and this he maintains is the only way to know Jung; he rnust be not just known, but experienced. He writes: 'An academic curiosity alone will never give you the key to the understanding of Jung's ideas. Diana Baynes, Jung's Apprentice, Page 121

The early weeks with Jung in Zurich led to some profound soul searching. Perhaps the discovery of his own inner world and the deeper truths that he discovered within himself, as a result of this totally new experience of introversion, was, for Godwin, like a religious experience. Diana Baynes, Jung's Apprentice, Page 122

Jung's study is filled with beautiful things and one thing in particular is especially fine: a Roman vase with young rnen and women, painted in black, chasing each other round the outside. Diana Baynes, Jung's Apprentice, Page 123

It was at this time, during his early days of analysis with Jung, that Godwin was particularly concerned about his father's health. It seems he was now attending to his father's illness instead of running in all directions at once to escape it. Diana Baynes, Jung's Apprentice, Page 123

(It had been Godwin's fond hope that Rosalind could be influenced by Jung, just as he had been, and that this would save their marriage. However, this did not prove to be possible.) Diana Baynes, Jung’s Apprentice, Page 123

After Godwin’s initial meeting with Jung, he wrote a letter to his parents saying that he had ’learned more in one hour with Jung than in all my life before.’ Diana Baynes, Jung’s Apprentice, Page 123-124

At Jung’s suggestion, Godwin became known to the world in Zurich as ’Peter’. The reason for this is one for conjecture. Some people have suggested that it was an allusion to Peter the Rock, and that Jung saw Peter as the one who would, as his assistant, help him to convey his ideas to a wider public and also, to deal with the more extraverted aspects of his work. Diana Baynes, Jung’s Apprentice, Page 124

In the summer of 1920, Jung held his first seminar in England. This took place at Sennen Cove in Cornwall and it had as its subject a book with the title Peter Blobb’s Dreams. Diana Baynes, Jung’s Apprentice, Page 124

It was during her second visit to Zurich in 1922, that Eleanor met Doctor Esther Harding. This was the English woman with whom she later founded the first Jungian group in New York, together with an old friend of Eleanor’s, Kristine Mann. Diana Baynes, Jung’s Apprentice, Page 126

No one can free himself from his childhood without first generously occupying himself with it. Carl Jung, Integration of the Personality, Page 111

With Jung’s encouragement, he [H.G. Baynes] began to keep a daily record of his dreams followed by long and detailed analyses. The dreams together with his own analyses, which were full of self-revelation and also self-castigation, he would show to Jung. Diana Baynes, Jung’s Apprentice, Page 128

It was during these early days of his analysis with Jung that Peter began to see both his father and his mother in a more compassionate light. Diana Baynes, Jung’s Apprentice, Page 128

Very early in their work together Jung appears in Peter’s dream and it is clear that a powerful transference has already begun. Diana Baynes, Jung’s Apprentice, Page 128

This must have been an important dream in the early part of Peter’s analysis, at a time when Jung had become for him like ’the eye of God’ and there is a sense also of his feeling of loss and abandonment while Jung was away for his three week holiday. Diana Baynes, Jung's Apprentice, Page 130

The divorce proceedings were now at their height and Peter was still experiencing his loss and hurt in relation to Rosalind but was also full of self-recrimination and regrets. This is expressed in a dream he had on March 16th 1920. Diana Baynes, Jung's Apprentice, Page 130

Maitland Radford. He writes: 'I was so immensely taken or drunk with this new and eager intellectual milieu that I actually refused to go to my brother's wife's funeral [this was the first wife of Peter's brother, Jack], because I wanted to stay.' Diana Baynes, Jung's Apprentice, Page 130

My sympathy with my father comes from the fact that we both suffer from the same curse. The dream tells me that the inner necessity of my dependence on Jung comes from the fact that I associate my powerful wealmess with my father and therefore I worship Jung's strength. Diana Baynes, Jung's Apprentice, Page 135

He [Jung] is the father who can support the son and heal the father weakness with his strength. I can lose sight of the stigma of my own inheritance by identifying myself with Jung's strength. H.G. Baynes, Jung's Apprentice, Page 135

Now I take him [Jung] on my knee and can realise the fight he put up from within. This is the real reconciliation. I have never understood him until now. H.G. Baynes, Jung's Apprentice, Page 135

Jung's influence on Peter was all-embracing and as he came to understand more about his own psychology, and what had led to his tendency towards what he saw as 'erotic incontinence', so he also came to regard Jung as the guide, and the model for complete inner integrity that he wanted to emulate. Diana Baynes, Jung's Apprentice, Page 141

In earlier times [George Bernard] Shaw would have been a crusader or an uncompromising Prince of the Church. Perhaps even an inquisitor. While Jung would have been a mystical recluse either canonized as a Saint or crucified as a martyr to truth. Diana Baynes, Jung's Apprentice, Page 142

In this first period of analysis with Jung and also his [H.G. Baynes] own self-analysis, there was a sense of his profound regret at what had gone wrong in his life. Diana Baynes, Jung's Apprentice, Page 142

He [H.G. Baynes] writes: 'Jung stands for the parting of the ways at this rebirth of my soul.' Diana Baynes, Jung's Apprentice, Page 142

As his analysis progresses with Jung, his sense of his own worthlessness becomes increasingly pronounced along with regret in relation to the situation his own impulsiveness has landed him in. Diana Baynes, Jung's Apprentice, Page 144

Can I show Jung all the intimate, revealing and terrible contents of my soul? Must he read this very book that I am writing in now? Must the soul stand utterly naked, stripped off every vestige of honour and decency and fair-seeming? H.G. Baynes, Jung's Apprentice, Page 144

Godwin's days were full. Seeing patients in the mornings and working on his translation of Jung's Psychological Types in the afternoons. Diana Baynes, Jung's Apprentice, Page 145

It is a long time ago, but I think I remember Godwin telling me that Psychological Types was written in a difficult and learned German, and that Jung said it was necessary to use this language for a scientific book, in Germany anyhow. Diana Baynes, Jung's Apprentice, Page 145

Some evenings we would go and swim in the lake from the Jung's boathouse. Godwin would make them nervous when he dived off the boathouse roof into rather shallow water, but he was an expert diver. Diana Baynes, Jung's Apprentice, Page 145

It was at this period that Peter was to become Jung's chief assistant and by now a warm relationship had developed between them. It was as though Jung recognized in Peter a man of stature who was, in terms of his personality type, his exact opposite. Diana Baynes, Jung's Apprentice, Page 146

As a complement to one another, they each had qualities that were needed and admired by the other. Jung in his extreme introversion needed Peter's extraversion to create a Jungian community. Diana Baynes, Jung's Apprentice, Page 146

Jung's typology, as an introverted, intuitive, thinking type, was almost diametrically opposite to Peter's, which was an extravert, feeling, intuitive. Jung introduced Peter to the possibility of a rich inner life. Diana Baynes, Jung's Apprentice, Page 146

Jung, with his profound introversion, relied on Peter to deal with the extraverted aspect of his work; that of bringing people together, of providing a base and a welcome for the English-speaking people who came to Zurich to study with Jung, and executing the practical arrangements for the Jungian congresses and seminars. Diana Baynes, Jung's Apprentice, Page 147

One of the first English doctors to come to Jung in Zurich was Godwin Baynes (always called Peter), who soon realised the value of Jungian psychology and, in spite of a rather chequered career, devoted his whole life to it, until his death during World War 2. Diana Baynes, Jung's Apprentice, Page 147

He [H.G. Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad. Diana Baynes, Jung's Apprentice, Page 147

Emma Jung and Toni Wolff were particularly fond of him [H.G. Baynes], and before long he began his first term as Jung's assistant. Diana Baynes, Jung's Apprentice, Page 147

In many ways he [H.G. Baynes] was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger. Diana Baynes, Jung's Apprentice, Page 147

Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans. Diana Baynes, Jung's Apprentice, Page 148

When I was eight years old I used to call him Papa Jung. He liked children and was always with his own 5 taldng part in family outings and presiding at mealtimes. Briget Baynes, Jung's Apprentice, Page 148

Sometimes there would be a period when Papa Jung would retire into a still more solitary retreat among still thicker and taller reeds on an island in the upper stretches of the Zurichsee [Bollingen]. Briget Baynes, Jung's Apprentice, Page149

Mrs. Jung was the perfection of a motherly, loving, quiet, beautiful woman who was also the perfect Swiss housewife. I see also a round table of children, there was jolting in Swiss and some cream cheese which Papa Jung sprinkled generously with sugar and gave me a spoon to eat it with. Briget Baynes, Jung's Apprentice, Page149

He was a fatherly figure, powerfully built and very tall- as tall as my father who was 6ft 4ins and he carried me on his back to my bedroom high up in the tower, so I should know. Briget Baynes, Jung's Apprentice, 149

She [H.G. Baynes daughter] felt at home in the Jung household, under the all-embracing motherly wing of Emma Jung, and they accepted her as an integral part of their large and lively family.   Diana Baynes, Jung's Apprentice, Page 149

She [H.G. Baynes daughter] remembers how, at breakfast time, all the children would recount their dreams to Jung and Emma and a general discussion of these dreams would ensue. Diana Baynes, Jung's Apprentice, Page 149

It was in 1921, during Peter's early months of working with Jung as his assistant, that he met the girl who was to become his second wife; a young woman who had come from Edinburgh to see Jung because she was suffering from severe bouts of depression. Diana Baynes, Jung's Apprentice, Page 149

When sorrows come, they come not single spies, But in battalions. Shakespeare, Hamlet, iv.. Jung's Apprentice, Page 150

Hilda Davidson came to Zurich to work with Jung in the summer of 1921. Ruth described her as 'a lovely woman with long golden hair, literally long enough to sit on. She was naturally a gay, happy person, even brilliant, but she was one of Jung's patients because she had bouts of deep depression which no one could account for.' Diana Baynes, Jung's Apprentice, Page 151

At that time patients, Jung' s students and the analysts working in Zurich met freely together, attended seminars and also dined and socialised together, so there was nothing unusual in a friendship between Peter, who was by now Jung' s assistant, and Hilda, who was there as one of Jung's patients' and was at the same time receiving help from Peter. Diana Baynes, Jung's Apprentice, Page 151

It was not until much later, in the early 1930's, that Peter was able to discover his own true identity and the ability to value his own very different personality type and his own natural way of working which was, as a feeling extravert, so very different to that of Jung's. Diana Baynes, Jung's Apprentice, Page 158

The consequence of his love for Jung is encapsulated in the opening statement to this book, that 'a man who has learnt to despise himself', can learn 'to love himself'. Diana Baynes, Jung's Apprentice, Page 158

Christopher Carl Randall (he was christened Carl after Jung and Randall after his great uncle) was an outstandingly beautiful baby. Diana Baynes, Jung's Apprentice, Page 160

Peter's relationship to woman was clearly a troubled one. Toni Wolff commented to him that he seemed more able, at this time, to trust himself in a relationship with a man than with a woman. Diana Baynes, Jung's Apprentice, Page 164

In the l 920's, this tribe [Elgonyi] had had no contact at all with the outside world and Jung wanted to make a psychological study of the inhabitants before they became affected by Western influence. Diana Baynes, Jung's Apprentice, Page 165

On 1st July he [H.G. Baynes] records: 'On this day I wrote my last despairing letter to C. G. about the terrible hardness of life with Hilda. There was a profound protest against my fate in this. Diana Baynes, Jung's Apprentice, Page 166

There is no escape.' Jung's reply to Peter's cry for help was to admonish him and to say that on no account must he give in to her emotional blackmail (i.e., her threats of what she might do if he insisted on going to Africa with Jung). Diana Baynes, Jung's Apprentice, Page 166

In August of that year Peter was also involved in the preparations for the Swanage conference, which marked Jung' s second important teaching conference in England, in which he spoke of dream analysis and the great god Eros, god of relatedness and also of Logos, the god of form. Diana Baynes, Jung's Apprentice, Page 166

'Godwin promised Dr Jung months ago to sail with him to E. Africa on the 15th, but of course he did not; and when Hilda died today we wondered what he would do. Hilda was a sweet girl, a true lady, admired by everybody. Ruth has known her well and loved her: she felt at home with us and we with her. Poor Godwin!' Diana Baynes, Jung's Apprentice, Page 166-167

In her will Hilda left everything to Peter. He had no time to consider the practical implications nor to come to terms with her death. Diana Baynes, Jung's Apprentice, Page 167

We carry within us the wonders we seek without us: There is all Africa and her prodigies in us. Sir Thomas

Browne, Religio Medici, pt. i, par. 3 Jung's Apprentice, Page 168

While Jung was in London in the summer of 1925 for the Swanage seminar, he had visited the Wembley Exhibition in London and wrote that he 'was deeply impressed by the excellent survey of the tribes under British rule and resolved to take a trip to tropical Africa in the near future.' Diana Baynes, Jung's Apprentice, Page 168

So we have a visual record of the party of four, Jung, Peter, a young American, George Beckwith, and a young English woman, Ruth Bailey, who joined them later. Diana Baynes, Jung's Apprentice, Page 169

It was actually while he was packing to go that Hilda had taken her life. She had threatened to do this if he left her and now the threat had been carried out. Peter had decided that he could not let Jung down. Diana Baynes, Jung's Apprentice, Page 169

'His wife's death made the African journey difficult for him, although it also meant a great deal to him, especially in retrospect. Peter once told me - with the endearing self-criticism of which he was capable - that he had been a terrible wet blanket on the trip.' Diana Baynes, Jung's Apprentice, Page 170

Dr X explained. 'Dr Jung', he said, 'is interested in dreams and their interpretation, and as a change from studying them among the highly civilized people of Europe, he wants to get further back and see if he can learn anything from a fairly primitive people. Diana Baynes, Jung's Apprentice, Page 171

The DC welcomed them with a blazing fire and a glass of whisky in his impeccably English drawing-room. For a day after this, Jung was incapacitated with a fever and laryngitis. Diana Baynes, Jung's Apprentice, Page 172

Jung describes an unpleasant encounter with a pack of hungry hyenas who were attracted by the savoury smells of their roasting lamb. One hyena had gone into the hut belonging to their cook and had nearly killed him. Diana Baynes, Jung's Apprentice, Page 172

Here, each day, Jung and Peter would conduct their daily palavers with the Elgonyis in a combination of Swahili and sign language. It was now that the real business of this expedition began as Jung and Peter began to converse and interact and to join in the lives of these wonderfully natural, dignified and beautiful people. Diana Baynes, Jung's Apprentice, Page 174

Jung goes on to comment that women in the West have lost this sense of their own natural wholeness and he wonders ’whether the growing masculinisation of the white woman is not connected with the loss of her natural wholeness (shamba, children, livestock, house of her own, hearth, fire) and whether the feminising of the white man is not a further consequence.’ Diana Baynes, Jung’s Apprentice, Page 175

’My companions and I had the good fortune to taste the world of Africa, with its incredible beauty and its equally incredible suffering, before the end came. Our camp life proved to be one of the loveliest interludes in my life. I enjoyed the "divine peace" of a still primaeval country. Carl Jung, Jung’s Apprentice, Page 175

During the palavers Jung, sitting on a small stool, would converse, with the help of a dictionary, in Swahili, and contrary to Hislop’s prediction, most of the natives spoke enough pidgin Swahili for simple conversations to take place. Diana Baynes, Jung’s Apprentice, Page 175

They were approaching Egypt from Africa, as Jung had always wished to do, coming from the darkness of the primaeval experience into the light of an ancient civilization, and flowing with the ancient life-force symbolized by the great River Nile. Diana Baynes, Jung’s Apprentice, Page 193

Jung made his notes and considered the powerful effect Africa had had on him; an adventure, epitomised by the wild African dancers, that had taken him completely by storm. Diana Baynes, Jung’s Apprentice, Page 193

The African adventure was a powerful experience for Peter, but he was like a man haunted by the ghostly presence of his dead wife. Diana Baynes, Jung’s Apprentice, Page 194

For the joy of love is too short, and the sorrow thereof, and what cometh thereof, dureth over long. Sir Thomas Malory, Le Marte D’Arthur, Jung’s Apprentice, Page 195

Jung’s two colleagues, Peter and Cary de Angulo, both involved in the translation of Jung’s books into English, and both left with the care of a young child, make a ’sensible’ marriage. Diana Baynes, Jung’s Apprentice, Page 195

Peter’s return from Africa brought him face to face with the terrible tragedy of his wife’s death. He speaks of being haunted by her spirit. Diana Baynes, Jung’s Apprentice, Page 195

She [Hilda] could not free her soul from the clutching fingers, which caught her out of the chaos of the past, by means of life. Therefore she was forced to free herself by death. Freedom she must have at all costs and I was merely part of the cost. Life had proved too much for her and she had to give it up. Her last word to me was her undying belief in Love ... Yesterday I stood beside her grave and wondered if her spirit was in the breeze that rustled the autumn leaves. Throughout the year her spirit had been with me. By negation of the body and its functions she went over almost completely to the life of the spirit so that the shedding of the body became an inevitable need for her cramped and tormented soul. Thus she became a spirit of great power and constantly she affects me. Whether this relation exists in the world or solely in my soul I cannot say, but for me her spirit lingers. She is my guide, because her main preoccupation was religion. Religion seized her and ·broke her . . . only from the angle of religion does her life appear meaningful and intelligible. Her religious instinct was her only paramount guide by which she held her precarious course. Therefore like Pallas Athena, Hilda often assumes the guise of Mentor and stands beside me holding me to that same quest and striving in that same warfare. But her spirit has gone through a transformation. She has relinquished her personal and limited notions of truth ... she has become an influence that is in a way personal in effect but celestial in intention. Very like the influence which Pallas Athena exercised upon Ulysses. H.G. Baynes, Jung’s Apprentice, Page 195-196

It was during the Jungian conference in Swanage in the fateful year of 1925, that Peter had first come into close contact with Cary de Angulo. Diana Baynes, Jung’s Apprentice, Page 196

Cary was American, a woman of Peter’s age and in a similar situation: her first marriage had come to an end in 1924, although she remained on friendly terms with her ex-husband Xaime De Angulo. Diana Baynes, Jung’s Apprentice, Page 196

He [Cary’s first husband] was an anthropologist and a Spanish aristocrat but he had become an American citizen by the time he married Cary. Diana Baynes, Jung’s Apprentice, Page 196

Cary had come to live in Zurich in 1921 with her sister Henri Zinno, and they had a house together on the far side of the lake from Kusnacht. Diana Baynes, Jung’s Apprentice, Page 196

During this time he renewed his friendship with Cary, finding in her a ready and empathic ear: although she was not herself an analyst, she was able to listen with understanding as he spoke to her of his anguish over Hilda’s death. Diana Baynes, Jung’s Apprentice, Page 196

It was this friendship with Cary that enabled Peter to recover from the trauma and guilt which he suffered Chapter Fourteen - A new Marriage: Cary de Angulo 197 in relation to Hilda’s death and soon the friendship blossomed into love. Diana Baynes, Jung’s Apprentice, Page 196-197

However, Jung did in reality have grave misgivings about this union. They were far out on the Zurich See, swimming together, when Peter proposed to Cary, and Jung saw this as an indication that they were too much in the unconscious with regard to their relationship. Diana Baynes, Jung's Apprentice, Page 197

But his main concern was that Cary, although she was a fine looking woman, was essentially not Peter's anima-type. She was a big, strong-minded, independent woman of forty years old, and Peter was still dreaming of his inspiritrice, a young, slender girl of exquisite feminine beauty. Diana Baynes, Jung's Apprentice, Page 197

There [Cary Baynes], standing up in her virgin dawn of bright beauty, was a maid slim in body, and her hair shone. She was looking down into the water. Then it seemed to me that she looked up and saw me with eager and innocent love. She flew to me and immediately embraced me with all her youthful heat and she had no shame and no shrinking and I wondered what fair being should be born of such a mating under the Sun. Diana Baynes, Jung's Apprentice, Page 197

Finally, they came to a decision together and Cary and Peter were married on Saturday March 19th, 1927 at Marylebone Town Hall. The only witnesses to this marriage were his dear, loyal sister Ruth and her friend, Bertha. Diana Baynes, Jung's Apprentice, Page 198

Therefore I must persistently bore through the conscious resistance and let myself go as Jung had to do. Peter Baynes, Jung's Apprentice, Page 198

So, Marlowes House, complete with pony, became a child's paradise, but a Daddy [Peter Baynes] who was creating a niche for Jungian Psychology in the somewhat antagonistic professional world of London had no time to join in the celebrations of his daughter's thirteenth birthday. Diana Baynes, Jung's Apprentice, Page 201

Both Cary and Peter were occupied with the translation of Jung's books and papers into English. Cary also undertook a translation of the I Ching (The Book of Changes), into English, from the German translation of Wilhelm, and this is still the standard English version of that great Chinese book of wisdom. Diana Baynes, Jung's Apprentice, Page 202

It was at this time that Peter and Cary first met Joseph Henderson. Joe was working as a journalist and was in analysis with a student of Jung's called Elizabeth Whitney. Diana Baynes, Jung's Apprentice, Page 204

I met Godwin (Peter) Baynes first when he and his third wife, Cary, were staying in her house in Carmel, a seaside resort on the Monterey Peninsular in California, in 1927-28. Joseph Henderson, Jung's Apprentice, Page 204

I was in analysis with Dr. Elizabeth Whitney in San Francisco, a recent student of Jung. I had gone to her after my graduation from Princeton University and I was looking for my vocation. Joseph Henderson, Jung's Apprentice, Page 204

Peter opened the way for me to continue my analysis with Jung two years later and after that he opened the way for me to go to medical school at his old hospital, St. Bartholomew, in London, where I spent the nineteen-thirties and my real life in the world began. Joseph Henderson, Jung's Apprentice, Page 204

'You [Joseph Henderson] should be in Europe, studying with Jung, why are you out here on the West Coast? If you want to do it you will find a way.' Peter Baynes, Jung's Apprentice, Page 205

During one of their first meetings, Peter showed Joe one of Jung's paintings of a Gnostic mandala. Joe was fascinated by Gnostic philosophy, which held the belief that those who professed Gnosticism had a special lmowledge and understanding of the profound spiritual mysteries. Diana Baynes, Jung's Apprentice, Page 205

When Elizabeth Whitney heard that Peter had introduced Joe to this book, she was shocked. She exclaimed: 'He gave you the Seven Sermons of the Dead? But you're only 25 ! This book belongs to the second half of life. The mandala is a visual impression of everything that is contained in the book. When Joe saw the mandala he said that he then knew that he had to work with Jung. Diana Baynes, Jung's Apprentice, Page 205

Many years later, when his [Joseph Henderson] training as an analyst was complete, he was to become the pioneer for Jungian analysis on the American West Coast. At the age of 98, he is still in practice there. Diana Baynes, Jung's Apprentice, Page 206

In Zurich Peter and Cary befriended me and I was frequently at their charming house and I saw them regularly at Jung's Wednesday morning English seminar during the academic year 1929-30. Joseph Henderson, Jung's Apprentice, Page 207

In a recent interview, Joe [Henderson] has stated that there was no formal training at that time in Zurich and the Jung Institute was not founded until after the Second World War; so nothing was happening of a professional nature except the Wednesday morning seminars. Diana Baynes, Jung's Apprentice, Page 207

Joe [Henderson] speaks of those who were worlding alongside Jung in Zurich at the time. They were; 'Toni [Wolff], Cary (who never worked as an analyst) Peter, Emma Jung and "C.G.".' Diana Baynes, Jung's Apprentice, Page

On being asked what these difficulties were, he replies: ’Ximena was impossible. Very pretty and intelligent, but spoilt. I remember Peter saying,

’she’s the best goat-catcher I know.’ Diana Baynes, Jung’s Apprentice, Page 207

’Jung told me he [Peter] was quite difficult in Africa - he didn’t seem to understand that Peter did need to mourn, and to take time to recover.’ Of Peter and Cary’s relationship, Joe says that it seemed fine on the surface, ’but not underneath. Diana Baynes, Jung’s Apprentice, Page 207

Jung said they felt they [Peter & Cary] should marry to please him, but that wasn’t true. This was the big mistake: although they outwardly played the happy family, inside there was no true love.’ Diana Baynes, Jung’s Apprentice, Page 207

“C.G.” was the nickname given to Jung by his Anglo Saxon friends; Barbara Hannah notes: ’I think the custom originated with Peter Baynes.’ Diana Baynes, Jung’s Apprentice, Page 207

Joe [Henderson] describes Jung’s approach as ’deeper’ and Peter’s as ’broader’, the two together, ’encompassing the whole dimension of the cross, with both the vertical and the horizontal characteristics.’ Diana Baynes, Jung’s Apprentice, Page 208

But he [Peter] was also in need of a woman who could inspire and delight him and who would to some extent reflect his anima, and with her sensible clothes, her fine intellect and her poor relationship to her womanly warmth and physical being, this was something Cary could never fulfil. Diana Baynes, Jung’s Apprentice, Page 210

Joe Henderson comments that Peter ’tended to think that the marriage was what Jung would want him and Cary to do and Jung said himself

to me once that he had no such idea at all. Diana Baynes, Jung’s Apprentice, Page 210

Joe [Henderson] thought that Peter had treated Cary badly and he felt sorry for her. He remarks: ’I remember her saying, "I always said I would never be the rejected woman." Diana Baynes, Jung’s Apprentice, Page 210

She [Cary Baynes] has the honesty and integrity of a man in not indulging this dark side of her. She consumes her own smoke as well as she can. But she is very hard to live with. But so am I . . . My life is complicated by the fruits of much desiring. She, if anything, has desired too little. She seems to have

very few needs and wants, whereas I hang out of the window, always wanting something out of my grasp. Peter Baynes, Jung's Apprentice, Page 211

He [Peter] experiences in the neediness of 'woman' a 'vampirizing' effect and at some level he feels that Hilda still holds his soul and that he is not yet free to truly love another woman. Diana Baynes, Jung's Apprentice, Page 212

This was why Jung had insisted that Hilda's dependence should not prevent Peter from joining the African expedition. The 'vampirizing' could end by destroying them both. However, something of this 'possession' from which Hilda suffered continued to haunt Peter long after her death, so, as he confesses to himself, he was not at that time available to the love of a woman. Diana Baynes, Jung's Apprentice, Page 213

It was soon after his marriage to Cary that Peter was already having fantasies about a beautiful young woman called Agnes Leay (who had some years previously been a patient of his). Diana Baynes, Jung's Apprentice, Page 213

Belief consists in accepting the affirmations of the soul; unbelief in denying them. Ralph Waldo Emerson: Representative Men; Jung's Apprentice, Page 219

'and finally I lit upon the girl Agnes and imbued her with beauty and desire ... For all these women called to you because of their distress. Their insanity, their loneliness, their fear of ghosts.' Peter Baynes, Jung's Apprentice, Page 214

In this fantasy Peter has had a direct encounter with his anima guide and also with the person who was to personify his anima and who later was to become his wife. Diana Baynes, Jung's Apprentice, Page 215

Joe [Henderson] had become a confidante of both Peter and Cary and he was probably one of the first people to know that their marriage was on the rocks. Diana Baynes, Jung's Apprentice, Page 215

Cary did not long suffer the pain of a rejected wife, but while she was still in it, I was temporarily disenchanted with Peter, not for divorcing Cary, but for not seeming to recognise her sense of loss. Joseph Henderson, Jung's Apprentice, Page 216

Agnes Leay (she preferred to be called Anne), had been to see Peter for help when she was twenty-one. She was in love with a married American man who was already well established in life with four children. Diana Baynes, Jung's Apprentice, Page 219

There had been problems in her [Agnes Leay] family that were affecting her: her sister had been diagnosed with schizophrenia and her father suffered from paranoia; she felt that psychic balance was a precarious thing but was also reluctant to admit that she might be suffering from any imbalance herself. Diana Baynes, Jung's Apprentice, Page 219

Something of the vulnerability and sadness of this beautiful girl [Agnes Leay] had entered Peter's soul and it was soon after his marriage to Cary that he began to dream of her as his anima or soul guide. Diana Baynes, Jung's Apprentice, Page 220

Anne [Leay] was the moon goddess who had, unbidden, entered the scene of Peter's unconscious world and she was there to stay, no matter how much he might make vows that he would 'sacrifice the desires engendered' by her. Diana Baynes, Jung's Apprentice, Page 220

Yet something in Cary remained unfulfilled and desperately sad as a result of this betrayal of her own instinctual life. Peter comments on the 'terribly sad look on her face. Whenever I surprise that sad, forlorn woman looking out of her eyes I just want to go off and weep.' Diana Baynes, Jung's Apprentice, Page 221

She [Cary Baynes] is the most decent woman in every respect and I think the most devoted and conscientious and the cruel thing is that it is her very decency which has betrayed her. Peter Baynes, Jung's Apprentice, Page 221-222

Anne was altogether different from the other women who had been important in Peter's life. Whereas Rosalind was an artist and feminist with very definite ideas of her own, Hilda a talented pianist and Cary a woman of very considerable intellectual gifts, Anne was just herself, and happy to give herself totally to the man she loved. Diana Baynes, Jung's Apprentice, Page 221

Cary had a generous and noble spirit. She recognized that she was unable to give Peter what he needed and that he was profoundly unhappy. It was she who had originally suggested he should find himself a love partner.

Diana Baynes, Jung’s Apprentice, Page 222

Jung had been hoping to hand over his practice to Peter during the following winter in order to concentrate on some writing. Peter’s threat to leave Cary and marry a much younger woman was a blow to him: he did not feel it would be possible for Peter to continue working in Zurich after his divorce. Diana Baynes, Jung’s Apprentice, Page 222

They started after the talk with Jung when Peter had ’with the help of C.G.’ in November 1929, decided ’that Anne is altogether too fragile to stand the squalls and whirlpools of my anima.’ As a result of this, he withdrew from her and for a time had a lightning romance with a patient of Jung’s whom he refers to as Maggie R. Diana Baynes, Jung’s Apprentice, Page 222- 223

He [Peter Baynes] told Maggie that he was in love with Anne and they had a brief affair with that understanding. Diana Baynes, Jung’s Apprentice, Page 223

He had [Peter Baynes] chosen two women for wives who had commanded his respect, love, admiration and even worship, but not his desire. Diana Baynes, Jung’s Apprentice, Page 223

But because his anima had up till now led him such a dance, he was unable to trust these feelings. It was the siren’s song leading him once again into deep water, leaving him without will or consciousness. He was dreading the necessity of confronting Jung with the question of his divorce from Cary. Diana Baynes, Jung’s Apprentice, Page 224

C.G. has been away in France with Emma ever since I got back. I had only a word with him over the telephone before he left so I have been wondering a lot what he will think about my divorce. Peter Baynes, Jung’s Apprentice, Page 224

It was as though Hilda had personified his spiritual nature: she appeared to him to be pure ’geistlich’ (spiritual) with no relationship to her physical self, whereas Cary was pure intellect and for Peter represented the logos aspect and was only able to relate to a man through her thinking. Diana Baynes, Jung’s Apprentice, Page 224-225

He (Jung) said: ’She [Agnes Leay] is the ideal anima-woman. It is her vocation.’ Diana Baynes, Jung’s Apprentice, Page 225

I have become accustomed to the idea that my own personal love life was my own affair, since Cary and I could not share it, and now I discover this is not so. Peter Baynes, Jung's Apprentice, Page 226

Perhaps Cary and C.G. were right and it was a sort of infatuation which ought to be given up both for your sake and mine. I never believed that, but none the less such thoughts came like crows and settled in the branches and made their raucous clamour. Peter Baynes, Jung's Apprentice, Page 227

Of course I knew only too well that the sexual tension was abnormal and was obscuring my mind so that I could not reason sensibly about you. Peter Baynes, Jung's Apprentice, Page 227

Students and patients alike were all in Zurich to analyse with either Jung or with one of his assistants: Emma Jung, Toni Wolff and Peter were the three people who were working most closely with Jung.   Diana Baynes, Jung's Apprentice, Page 227

Jung felt that the contact with analysands outside the sessions, during conferences or at social gatherings, was often the most helpful of all. But with so many transferences floating around it created a somewhat incestuous situation, with everyone vying with one another for Jung's attention. Diana Baynes, Jung's Apprentice, Page 229

Anne my darling, I am tired out and my heart feels like lead. I cannot tell you yet all the arguments which C.G. used which have caused this war

within. He was so tremendously impressive because his humanity spoke to me.   Peter Baynes, Jung's Apprentice, Page 230

He [Jung] believes that I have allowed myself to be misled by my anima and have interpreted your feeling for me, and have even sought to awaken it, on a

mistaken basis. Peter Baynes, Jung's Apprentice, Page 230

He [Jung] did not say I made you [Agnes] love me on false pretences, but he said that to marry me as he knows me and as Cary knows me would not be a natural choice for a young and gentle woman.   Peteer Baynes, Jung's Apprentice, Page 230

He [Jung] also said that I was mysticizing [sic] sexuality and that my attitude to sex was hysterical, because I had not sufficiently differentiated spiritual motives from sex motives. He said the mysticizing of sex had surely made a deep emotional appeal to you [Agnes]. Peter Baynes, Jung's Apprentice, Page 230

He [Jung] was heavily involved, not only with the care of Margaret Radford (sister to his dear friend Maitland Radford), who had had a psychotic breakdown and had been admitted to the Burgholzli asylum, but more recently, with the breakdown of Cary's sister, Henri Zinno, who had turned up suddenly at the Burgholzli in a state of acute confusion; she was having hallucinations and was hearing voices. Diana Baynes, Jung's Apprentice, Page 231

Anne had already had a warm friendship with Cary from the visits she had made, together with her friend Laura Wolsey, to Peter and Cary's home in Hemel Hempstead, before they went for their sabbatical in California. The two women were genuinely fond of one another. Diana Baynes, Jung's Apprentice, Page 231-232

My dear Anne, Thanks very much for your letter. I never thought of you as wanting to take Peter away. The problems of his own nature do that. Cary Baynes, Jung's Apprentice, Page 232

She [Anne] later described this momentous visit. Peter suggested straight away that they should go to Bollingen to talk with Jung. This was on a Sunday and Jung was staying there together with Toni Wolff. Diana Baynes, Jung's Apprentice, Page 232

Toni was Jung's first assistant and was also a woman of unusual intuitive flare and rare intelligence. Diana Baynes, Jung's Apprentice, Page 232

Emma is reputed to have said, later in life, that she was forever indebted to Toni for assisting Jung during his powerful and difficult experience of the unconscious, when he felt at times in danger of losing his way and his very identity. Emma felt she would have been unable to give him the support and understanding he needed. Diana Baynes, Jung's Apprentice, Page 232

Her [Anne] mother suffered from depression and had committed suicide the previous year. Anne had arrived home on April 15th 1929, after staying in Malta, to find her mother had taken an overdose of sleeping tablets. Diana Baynes, Jung's Apprentice, Page 236

Laura Leay had been separated from her husband, Fred, for seven years. His paranoia and his bizarre accusations against his wife, in relation to infidelity and the embezzlement of his money, had become intolerable and he had finally been committed to an asylum. Diana Baynes, Jung’s Apprentice, Page 236

It is because of the ghosts that we absolutely need to hold on to a warm human hand and replenish the larder of faith by human consideration and understanding. Peter Baynes, Jung’s Apprentice, Page 238

The ghost of your mother seduces you through your pity. You cannot harden your heart against her just as I could not against Hilda and for that reason, Jung says she nearly pulled me over into unconscious suicide when I was in Africa. Peter Baynes, Jung’s Apprentice, Page 238

Inevitably, Anne had been left with a sense of guilt as a result of her mother’s suicide. While she was enjoying herself as the guest of Admiralty House in Malta, being feted by the British Navy, her mother had reached the ultimate moment of despair. Diana Baynes, Jung’s Apprentice, Page 237

Let man renew his love in thy pure rays He shall fill the womb of his Beloved With the joyful seed of his loins in praise and wonder For his joy springeth from the foundation of thy power. Peter Baynes, Jung’s Apprentice, Page 238

Every time I hit this kind of place I have to lash out because to me it is a clear denial of beauty. And I hate every system that kills beauty and freedom. And yet it is a superb country and the fair curves of the highlands are as good and rich as honey is sweet. Peter Baynes, Jung’s Apprentice, Page 239

Anne, I cannot think how life was tolerable at all before I loved you. I think very few men are able to realise how deeply unhappy they have been until they know what it is to love …There is no drawing back before the doubts and difficulties, but a deep calm, like the smile of heaven. Peter Baynes, Jung’s Apprentice, Page 239

What he had regarded as his main problem in his analysis with Jung, his ’erotic complex’, was no longer driving him: his ’erotic charger’ was at last broken in and was under his command. Diana Baynes, Jung’s Apprentice, Page 241

Could Peter have known, when he wrote his views on Lawrence, that Rosalind had had an affair with him and was, perhaps, Lawrence’s model for Lady Chatterley? Diana Baynes, Jung’s Apprentice, Page 242

It is not sexuality that is wrong but always it is a man's attitude to it which determines its character. My fight for the last two years [i.e. since falling in love with Anne] has been to build and shape an attitude which accords with love and agrees with Nature. Peter Baynes, Jung's Apprentice, Page 242

If one thinks always of one's own need one loses consideration and warm feeling for the loved woman. If you think of her too much you can lose touch with the necessities of your own nature and try and live through her as it were. It is a razor edge. Peter Baynes, Jung's Apprentice, Page 242

He [Peter] saw Anne as the one person who could effect this reconciliation between artist and priest: 'If they could agree together, life itself would be the moral art work fed by the passion of both.' Diana Baynes, Jung's Apprentice, Page 242

At the beginning of his analysis with Jung, he had spoken of this conflict in him [Peter], between the doctor-scientist and the singer-artist. Jung's advice to him then was 'to sing his analytic work'. Diana Baynes, Jung's Apprentice, Page Diana Baynes, Jung's Apprentice, Page 242

Peter wrote, 'it is always the bravest of men against whom Fate sends her thunderbolts.' Diana Baynes, Jung's Apprentice, Page 243

Peter commented: 'I really feel Cary is the most devoted friend and I know if I were not married to her my friendship would never be shaken.' Diana Baynes, Jung's Apprentice, Page 243-244

C.G. is very distant and obviously with intention. He feels that I am going wrong and am cutting myself off. At least, that is what I have gathered from Cary and Maggie … But Cary has been unusually friendly and human to me, and Emma Jung has been very nice too. Peter Baynes, Jung's Apprentice, Page 244

The pain is bad because I love C.G. and have given him all my loyalty, so that when he turns from me, as though all virtue had gone out of me, it is like an icy wind of December … I think the only way is for us to talk it out face to face. Peter Baynes, Jung's Apprentice, Page 244

'I can see we ought to submit the question of our marriage to the elders of the tribe, as it were, because that is also a question of social ethic and in such things we have to submit to extra personal authority.' Peter Baynes, Jung's Apprentice, Page 246

’You [Anne] have a very distinctive mana or power which evokes the best character in my anima and through that intercourse she becomes pregnant and brings forth her value with the light. Peter Baynes, Jung’s Apprentice, Page 247

He [Peter] had worked for seven years in the shadow of Jung. He wrote of Jung’s ’contemptuous dismissal of my attempt at creation (which) made me lose all heart and courage.’ Diana Baynes, Jung’s Apprentice 248

’I shall not recover his [Jung] friendship, I think, because he could not agree with my ending my … marriage and my entrance into a new life with a new and young partner.’ Peter Baynes, Jung’s Apprentice, Page 248

In a talk Peter had with Toni Wolff, she too had made it abundantly clear that she felt this marriage would end in disaster. Diana Baynes, Jung’s Apprentice, Page 248

’I wonder whether Anne’s woman’s biological instinct is really very good in choosing you as her mate, because of the fact that owing to the development of an inner life which comes to a man of your years, you would not have so much interest and libido for young children, or be so completely in that phase as a younger man would be.’ Peter Baynes, Jung’s Apprentice, Page 248

Jung … has also compromised with his evil side. But he did it with his eyes open and knew what he did. But you [he is addressing himself] created a rainbow illusion of fantasy in order not to see what you were doing. Diana Baynes, Jung’s Apprentice, Page 248

Resolved-this 9th February 1931 never to hold Peter to account for the pain which I may suffer through him. To give him all the gentle love in my power - and to stand firm, and to bless him for his great gifts to me. To remember that deep and singular desire in Ruth’s words: ’to be a good wife to a good man!’

To follow the road leading to the star knowing the difficulties, yet with faith, courage and high heart. Peter Baynes, Jung’s Apprentice, Page 239-250

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Also of course, Cary, and perhaps Ximena, who although she was only twelve, was a young girl who already possessed considerable charm and maturity, and she had become for Peter like a daughter. Diana Baynes, Jung's Apprentice, Page 248

'I hardly knew how broken and unhappy I had been until I crossed the threshold of your little temple. I was in the dark, excluded from the communion of love … and the warring parties within gave me no hope of peace or reconciliation. Peter Baynes, Jung's Apprentice, Page 249

Life at bottom was just a torment and there was no purpose that had any relation with happiness. I could heal others but myself I could not heal.' Peter Baynes, Jung's Apprentice, Page 249

Yet, what he [Peter] had earlier told Barbara Hannah was also true, that 'beyond doubt his true vocation was to be Jung's assistant'. Diana Baynes, Jung's Apprentice, Page 250-251

He [Peter] remembered the quote from. Katherine Mansfield's prayer which had been so important for Anne:

’Oh God, make me crystal clear that thy light may shine through’, and recognized this was his prayer also. Diana Baynes, Jung’s Apprentice, Page 251

It was Emma Jung in her own deeply personal and feminine way, who was ultimately able to release Peter from. this state of conflict and indecision. Diana Baynes, Jung’s Apprentice, Page 251

On Monday I spent the whole evening with Emma Jung alone at her house (C.G. was at Aarau lecturing to Christians). Emma was just lovely. We just seemed to get to a calm. leisurely mood like a broad river where we found the most human understanding. Peter Baynes, Jung’s Apprentice, Page 251

The divorce from Cary was finally settled and while this was in progress Peter shared a flat with Joe Henderson, close to Bart’s hospital where Joe was doing his medical training. Diana Baynes, Jung’s Apprentice, Page 252

Here, beside a swift flowing stream, lulled by the gentle murmur of the autumn breeze, with the sweet autumnal scents and with the great blue arc of the heavens above them, they [Peter & Anne] made love. Diana Baynes, Jung’s Apprentice, Page 252

Peter and Anne were married shortly before Christmas in 1931, at the Registry Office in South Kensington. The only other person present at their marriage was Joe Henderson. Diana Baynes, Jung’s Apprentice, Page 253

Peter was now well known in London and his unique experience was increasingly in demand: there were several Americans in England looking for a Jungian analyst and when Hitler began to gain power in the thirties, a number of Jewish people came over to London from Germany to train as ’lay’, in other words, as non-medical, analysts. Diana Baynes, Jung’s Apprentice, Page 253-254

’You ask to be free my brother. I ask you not what are you seeking freedom from, but what are you seeking it for. To what end shall your freedom fly. Peter Baynes (Quoting Nietzsche), Jung’s Apprentice, Page 254

[Excerpt Peter’s “Hymn to the Sun.”]

Let man renew his love in thy pure rays.

He shall fill the womb of his beloved,

With the joyful seed of his loins in praise and wonder.

For his joy springeth from the foundation of thy power. Peter Baynes to Anne, Jung's Apprentice, Page 256

Joe Wheelwright, who together with Joe Henderson, was to introduce Jungian psychology to the West of America, was also in London in the early 1930' s. He and his new wife Jane, who was expecting their first baby, had returned from their studies in China. Diana Baynes, Jung's Apprentice, Page 258

In September of that year the Bayneses were delighted to have a visit from Emma Jung, who came to stay at Reed House together with two of her four children, Franz and Lille. She was to be the guest of honour at the Analytical Psychology Club and the whole evening was devoted to the discussion of her paper on the animus. Diana Baynes, Jung's Apprentice, Page 258

This was the first time Anne had met Emma. They liked each other at once and a strong friendship developed between them. Emma became an important person in Anne's life and the following year, when her baby was just eighteen months old, she went to Zurich for a month to work with Emma. Diana Baynes, Jung's Apprentice, Page 258

She [Anne] wrote that her time with Emma was making everything seem extraordinarily clear and that 'we seem to have a fine understanding together.' Diana Baynes, Jung's Apprentice, Page 258

Emma, with her woman's wisdom and warmth, could give Anne the affirmation she had never received from her own mother, and was also an important role model: 'I do love Emma', she wrote, 'She does symbolise for me the kind of woman I want to be.' Peter Baynes, Jung's Apprentice, Page 258

Best of all, she [Anne] had been invited to dine with Emma together with two of her daughters, Agi and Marianne and about this invitation Anne was 'tremendously excited'. Diana Baynes, Jung's Apprentice, Page 259

He [Jung] spoke of never countering black magic with more magic or the laying of ghosts with incantations. He stressed the need to become conscious: not to combat a wrong situation with unconscious means, but 'to purify yourself and perhaps the situation may improve.' Peter Baynes, Jung's Apprentice, Page 259

The pursuit of black magic is about using the power of the unconscious for ego purposes, which leads finally to the disintegration of society. But when one unites the conscious with the unconscious then life becomes full of meaning, 'and one needs to hold the conscious condition against the tremendous weight and power of collectivity. Carl Jung, Jung's Apprentice, Page 260

It is when one steps beyond the limitations of whatever one is identified with, that a person can achieve consciousness, 'and when consciousness is being extended, then one may expect visions or manifestations of the great, the powerful one, the old ape-man in us - who is best personified in Pan.' Carl Jung, Jung's Apprentice, Page 260

Toni' s criticisms of Peter's book were not helpful. She felt that the drawings and paintings of the patient Peter was describing were too disturbed and that it was not possible to demonstrate the effectiveness of depth psychology with such disturbing material. Diana Baynes, Jung's Apprentice, Page 260-261

Peter was now experiencing increasing discomfort and misery from his duodenal ulcer, which he had become aware of when he first began working with Jung. Diana Baynes, Jung's Apprentice, Page 265

Particularly intuitive individuals are inclined to disregard the reality of their body, of themselves and of the surrounding conditions. Carl Jung, Jung's Apprentice, Page 265

One of Peter's early patients, Mabel Weiss, remembers her sessions with 'Daddy Baynes' with astonishing vividness. She spoke of the warmth of his personality; his interest in her and of his sensitivity. Diana Baynes, Jung's Apprentice, Page 266

He had the simplicity that must come from having lived a great deal. If you brushed against his life ever so lightly it was like tapping on a deep well. You felt all that you could not hear.' Mabel Weiss, Jung's Apprentice, Page 266

She [Anne] has the most gracious art of companionship. She is a loyal friend and eager lover. In her motherhood she is frugal and disciplined and wise. She has shown me the healing power of woman. Above all she is tender in her beauty and never arrogant. It is more than my heart dreamed of. Peter Baynes, Jung's Apprentice, Page 267

My personal inner cup is full and I ask nothing more. But it could only grow at the expense of a certain detachment from Jung and his circle. My identification with him had to end. It was having a dreadful effect. Peter

Baynes, Jung’s Apprentice, Page 267

As long as Peter identified his spiritual being with Jung, as though he were God, his own creative energy was unable to flow. Diana Baynes, Jung’s Apprentice, Page 268

Moreover, the compulsive sexuality which had seemed to control him [Peter] was, perhaps, because in his identification with Jung, he had placed too great a value on the spiritual and intellectual values, so that his physical nature, which he neglected, simply ran amok. Diana Baynes, Jung’s Apprentice, Page 268

He [Peter] wrote that since his marriage to Anne, this compulsive character in relation to his sexual libido had entirely disappeared. In this new marriage a true home-coming had taken place in both his inner and his outer life. Diana Baynes, Jung’s Apprentice, Page 268

He [AshtonSwatldn] has recently been in Berlin negotiating with Hitler. Peter says he lent Ashton-Swatkin a copy of Jung’s paper on Wotan which he has translated into English and is now circulating round the foreign office. Diana Baynes, Jung’s Apprentice, Page 272

Peter was keen to make it known to Jung that his separation from him was not a split or a conflict in any way with what Jung stood for, but that it was a necessary and inevitable part of Peter’s own development. Diana Baynes, Jung’s Apprentice, Page 274

Baynes’ masterly demonstration of the emergence and development of a hero myth together with its therapeutic effect upon the patient as an inner personal experience of death and rebirth. Diana Baynes, Jung’s Apprentice, Page 274

The insect drawings you [Peter] mention don’t necessarily prove that there is a psychosis. They only show that there is a certain tendency towards a basic schizophrenic dissociation, the insects representing autonomous (Mendelian?) units that have a certain tendency to autonomy. Carl Jung, Jung’s Apprentice, Page 275

While he was in Berchtesgaden, in June 1938, Peter wrote to Jung about Freud’s arrival in London to escape the Nazi persecution in Austria: Diana Baynes, Jung’s Apprentice, Page 281

In the end, it turned out that the Freudian Society declined to have anything to do with the Congress, which was a disappointment to Peter, 'although this merely means that [Ernest] Jones is a dictator and enjoys these tedious displays of power.' Diana Baynes, Jung's Apprentice, Page 282

This was a good time for them all [Baynes Family & Emma]. Jung was entirely at ease with small children and delighted in their company. Diana Baynes, Jung's Apprentice, Page 284

As Ximena remembered, when she was so often at the Jung's house as a young child, 'Jung was a very friendly person of imposing stature. He inspired confidence and trust in me, as a child. Perhaps this was because he was very real, and in his own skin, not just giving off hot air.' Diana Baynes, Jung's Apprentice, Page 284

Christopher [Baynes] also remembered Jung as a warm, huge and friendly person who was entirely on the same wavelength as a child. Diana Baynes, Jung's Apprentice, Page 284

This time with Emma and Jung was the first opportunity for Anne and Peter to meet with them as a foursome. It was especially important for Peter who was still unsure whether his marriage to Anne had created a barrier between himself and Jung. Diana Baynes, Jung's Apprentice, Page 285

Although Emma had, ultimately, wholeheartedly supported their marriage, Jung still had reservations about it. Diana Baynes, Jung's Apprentice, Page 285

It was during this two week holiday that Jung was to accept Anne unreservedly as Peter's wife. Diana Baynes, Jung's Apprentice, Page 286

'There was … a little village square with a butcher, baker and a little shop with rather sophisticated hats in it with a name over the door, "Madame Soul". This appealed to C.G. very much- the idea that he should find the anima in such a place.' Diana Baynes, Jung's Apprentice, Page 286

'since … the goal of science and the goal of individuation are not only different but incompatible, we do a kind of injustice to the introverting quest when we present our material as though it was mensurable by scientific criteria.' Peter Baynes, Jung's Apprentice, Page 306

The ’Eternal Art’ of individuation is, Peter maintains, ’intrinsically alien to the rationalistic attitude of science. That is the difficulty in a nutshell.’ Peter Baynes, Jung’s Apprentice, Page 306

’so with the new ideas that were being launched two thousand years ago. If they were to bring life to mankind, someone had to give his spirit to those ideas in order to make men know that their ideas had tremendous life. Therefore Jesus Christ was ldlled as the foundation stone of

the Christian Church.’ Carl Jung, Jung’s Apprentice, Page 307

’This truth is a cruel teaching. But it had to be so as long as man was so unconscious of the reality of the spirit that he could only see it under the aspect of human sacrifice. The Spirit is cruel to man just so long as he cannot know its power in his life.’ Carl Jung, Jung’s Apprentice, Page 307

Peter’s deep admiration for Jung was in part founded in Jung’s courage at having encountered the Spirit, of having met his God, as it were, face to face; the direct experience of the absolute power of God. Diana Baynes, Jung’s Apprentice, Page 307

’Finland’s resistance is a moral tonic for the whole decent part of the world. It has done a lot of good to the general mood of Switzerland

too. Switzerland is slowly transforming herself into a real fortress [During WWII]. We are grateful that nothing has happened yet. This has given us a precious time for thorough preparations.’ Carl Jung, Jung’s Apprentice, Page 310

He [Jung] ends the letter: ’Let us hope for the Fins and for everybody on the human side of the world and anathema(!) to the peoples of the Great Monster!’ Diana Baynes, Jung’s Apprentice, Page 310

’We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people is carrying on. It is at least a light in the darkness which we feel very much being so close to it.’ Carl Jung, Jung’s Apprentice, Page 313

Peter now perceived Christopher as his puer aeternus which he must take with him on his own creative path; it is he who can show Peter the right path to take and who can help in Peter’s writing. Diana Baynes, Jung’s Apprentice, Page 314

’So I am really at bottom hunting for my soul and the soul is also the right way that life needs to go.’ Peter Baynes, Jung’s Apprentice, Page 314

On the wall just above his [Peter] desk hung a signed photograph of Jung. When asked who this distinguished looking man might be he would reply: ’That is a picture of my teacher.’ Diana Baynes, Jung’s Apprentice, Page 315

Peter adds a final paragraph to this letter asking Jung if he has another typed copy of the Red Book that he could spare him: ’The thing I miss the most from the burning of my house was the loss of the typed copy of the Red Book which you gave me.’ Diana Baynes, Jung’s Apprentice, Page 318

I am glad you [Jung] were interested in my book. I must confess, I scarcely expected you would be, since you would have treated the stuff so differently. And yet a good deal of my life went into it and you must naturally feel a stir of spiritual paternity in your bones when you read it. Peter Baynes, Jung’s Apprentice, Page 305

I have been proposing to the Archbishops a kind of college or centre be established for the treatment and training of men in the analytical

way. Archbishop Temple responded to the idea very warmly and he is corresponding with me about it now. Peter Baynes, Jung’s Apprentice, Page 317-318

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Jung’s Apprentice, Page 320

As early as 1941 Peter was having a premonition of his death. He continued to suffer debilitating pain from his duodenal ulcer. Diana Baynes, Jung’s Apprentice, Page 320

As the end of his life approached, Peter seemed to become more preoccupied with his relationship to God, but this was not the God of his father - it was a god who seemed to have little to do with church worship. Diana Baynes, Jung’s Apprentice, Page 321

We have lost the reality of God as He appeared to the Jews and to our forefathers as a Power over against us. He now seems to come quietly out of the Earth-darkness into the circle of the single human flame and He calls this man or that man to His service. Peter Baynes, Jung’s Apprentice, Page 321

The man of the earth wants to extinguish the light of heaven because it binds the soul too closely to necessitous striving and cruel lust. Peter Baynes, Jung's Apprentice, Page 321

Through serving the Mother we gain realism, strength and nourishment. Through serving God the father we gain the light which shows us the Way and the Task. Peter Baynes, Jung's Apprentice, Page 321

I wonder if it is ever possible to realise the Star without first being broken by daemonic powers. Peter Baynes, Jung's Apprentice, Page 323

In the spring of 1943 Anne became mortally ill with septicaemia. The surgeon who looked after her said he would need to amputate the offending leg, where the infection had entered Diana Baynes, Jung's Apprentice, Page 324

He continued to communicate with her with his eyes, or by clasping her hand, but he never lost awareness of himself. Anne said how valuable this final month had been for him. He no longer felt he had to struggle to do things and the month of immobilization was like a wonderful preparation for death. Diana Baynes, Jung's Apprentice, Page 324

Anne said: 'I think that only in this way was he able to accept death, by having a month when he could slowly relinquish his hold on life.' 324

Peter died on September 6th 1943, with Anne by his side. Diana Baynes, Jung's Apprentice, Page 325

Finances, without Peter's salary, were stretched to the limit and at that time there was no government support for widows. But in spite of difficult circumstances, Anne's spirit was indomitable. She let half of Reed House, and the family lived on the proceeds. Diana Baynes, Jung's Apprentice, Page 325

However, perhaps as a result of having been used as a clinical case, Fordham's feelings about Peter were ambivalent. He had left Peter to analyse with Hilda Kirsch because of these ambivalent feelings. The ambivalence veered between feelings of idealisation and intense antagonism. Diana Baynes, Jung's Apprentice, Page 328

As early as January 1939 it was necessary to be careful in relation to the situation in Germany. Jung wrote to Peter expressing his concerns:

I am glad you have cut out the allusions to Germany. We have to be careful, of course, when it comes to any observations as to the present German conditions. The general mood in Germany is not just brilliant. The great progrome [sic] has caused a terrific revulsion in all decent Germans. I have heard very interesting details concerning the attitude of the army during the Tcheque crisis. Below the surface there is a division in the German mind which goes very deep. I think we have to reckon with the possibility of internal trouble, particularly in case of war. Carl Jung, Jung's Apprentice, 287-288

Anne is my wife. This morning I felt the faint knock of the child against the wall of the womb. Our boat has a keel and there is a steady breeze. In two weeks time we shall be going into our new home, Reed House. The dream is being realised. And what of the book I am trying to bring forth? I have chosen the notion of attempting to describe the soul as a positive function of the autonomous psyche. Side by side with this conception there runs the reality of the anima as a negative destructive demon. To write a natural history of the soul must involve both aspects. The soul has a daemonic nature and every daemon is potential god and devil. In other words out of chaos life emerges. My own life nearly foundered in chaos and bitterness before I could trust myself to the slender promptings of the divine child. When I think, I lose my way, and the light goes out. But when I hear the voice of the child I believe again in simple truth and cleareyed beauty. Peter Baynes, Jung's Apprentice, 255

Resolved-this 9th February 1931 never to hold Peter to account for the pain which I may suffer through him. To give him all the gentle love in my power - and to stand firm, and to bless him for his great gifts to me. To remember that deep and singular desire in Ruth's words: 'to be a good wife to a good man!' To follow the road leading to the star knowing the difficulties, yet with faith, courage and high heart. Anne Baynes, Jung's Apprentice, Page 239-250

C.G. has the same problem. His libido is still strong and possessive. He is never content. He built his tower as a tribute to the dream of life he would have liked to realize and never could. [This was Bollingen]. He had to compromise because his nature is essentially complex. He wants simplicity because he is not simple. He has always tried to foist upon Emma the tangible burdens of his complex strivings. He accumulates and then cannot maintain. Thus he is also surrounded by the decaying heaps of things and people from which his libido has receded and which are left to Emma to deal with. She expresses this remorseless continuity, this Abraxoid character to his desiring vitality. Always she reminds him of the debt intuitiveness piles up in the world of real things. He hates sensation because it is unexpressive, inarticulate and quite remorseless and indifferent to the flutters and strivings of intuition which is forever trying to escape from the real and the actual. New desires that add more and more to the heap of tangible liabilities must be renounced if this essential simplification is to be attained. Things cannot create happiness. They only make Egypt more lascivious and terrible in its effect. They only make you forget, like alcohol and infatuation. This is terrible Abraxas which makes life and death with the same breath and in the same act. The right way for me is toward an increasing simplification of life in the midst of a world which goes ever towards an increasing specialization and complexity. Peter Baynes, Jung's Apprentice, Page 211-212

She simply wants to separate … Beckwith [The third travelling companion in Africa] said she would not stand me six months. She says she brought me all the passion of her heart and I have never been more than lukewarm. All of this is from her angle perfectly true. I can see it too like that. The body is against it. All her adornment of her personality is in her intellectualism. There is no pride of the body in her. There she is abased and timorous. She is turned upside down. She tries to base herself on her distinctiveness or her differences from the common clay. But man's instinct goes to the deep general womanhood, not to the monument to the ideal of individuality. Peter Baynes, Jung's Apprentice, Page 212

Later on this image of the genial patriarch broke down when he divorced Cary, his life in Zurich ended, and he returned to England for good … Just as Peter returned to his roots in England, Cary ultimately returned to her country and settled in Connecticut where she became an important figure in the formation of the Bollingen Foundation which published Jung's Collected Works and other things of cultural importance for Analytical Psychology. Diana Baynes, Jung's Apprentice, Page 215

On Monday I spent the whole evening with Emma Jung alone at her house (C.G. was at Aarau lecturing to Christians). Emma was just lovely. We just seemed to get to a calm. leisurely mood like a broad river where we found the most human understanding. She told me lots of things about herself and her deep feeling conclusions seem to me ever so true. So you see I was able to tell her about you and me … She said she would like awfully to know you. She got your spirit as a worn.an, I felt, and she said: 'You see Peter, I would never say that the way things are in our lives (meaning Toni and C.G.), is in any way a solution. She let me see how she had suffered and how she still suffers. Diana Baynes, Jung's Apprentice, 251

As regards myself I felt for a week that you had completely taken the wind out of my sails, because I sensed that you had concluded from Toni's account that my whole work on those drawings was practically valueless. Then I said to myself, 'C.G has not read it and Toni is temperamentally averse from (sic) pathological material. I am a doctor, and it is precisely because the case was schizophrenic that I undertook the demonstration of the therapeutic evolution.

The case is valuable and I stand for the value I put into it.' Fromthat point I got right again and can appreciate the cogency and soundness of your criticism of the presentation. Diana Baynes, Jung's Apprentice, 261

seen … similar ailments in psychological conditions where people were living beyond themselves, driven by certain unconscious contents. Particularly intuitive individuals are inclined to disregard the reality of their body, of themselves and of the surrounding conditions. An ulcer looks to me like the psychological blind spot that begins to ache in the body. For intuitive people it is hard to grip reality. They never can touch the thing in the right spot nor say what they really want to say, being intercepted on the way by all sorts of volatiles. An intestinal affection can be instead of a contemplation of inner life. We seem to be more apt to stand strain and hurry imposed upon us by external circumstances than when we apply that poisonous whip to ourselves. My very best wishes, Cordially yours, C.G. Diana Baynes, Jung's Apprentice, Concerning the question of traumatic schizophrenia you are free to use this term in as much as you have sufficient evidence to substantiate such a term. It is quite possible and indeed even probable that a specific disposition consisting in a congenitally fragile tissue can be fatally upset by an emotion. It is even a wide spread experience that a psychosis can be acutely produced by overwhelming emotions. The insect drawings you mention don't necessarily prove that there is a psychosis. They only show that there is a certain tendency towards a basic schizophrenic dissociation, the insects representing autonomous (Mendelian?) units that have a certain tendency to autonomy. In the same way as the cave dweller has filled the remote corners of his caves with drawings of hunting animals, so your patient tries to catch his autonomous units by drawing them. He tries to keep them in association with his conscious mind, decreasing thus the danger that they all run away in different directions and disappear altogether. The fact that he can draw them shows that his conscious mind is synthetic enough to control these little beasts which, if the control should fail, would reappear as those well lmown schizophrenic personality-fragments or insulae. The insects that appear on the tree show that he succeeded in establishing the proper hierarchy in his unconscious. At least the picture points out that positive possibility. You lmow the schizophrenic disposition is rooted much deeper than the neurotic one. It really starts in the sympathetic system. I have seen the results of certain researches which are carried on by a chemist in the psychopathic hospital in Boston about schizophrenia. These results show that the physiological coordination of vegetative processes is just as much and in the same way disturbed as the mental coordination. The vegetative factors also go by themselves. Diana Baynes, Jung's Apprentice, 275

in March, Jung wrote to Peter about the Jewish question: I'm glad you brought up the question of the German refugees. In the 'Statuten' of our International Society I took care to bring in the statement that German Jewish Doctors, whether living in Germany or abroad, could join our organization immediately without being members of the German "Landesgruppe". This paragraph naturally only refers to Germany, because in all the other countries (with the exception of Austria) Jewish members are admitted in the "Landesgruppe". It is therefore evident that any German refugee has a perfect right to attend our Congress and to read a paper, as any other member of the Congress. I should not advocate the exclusion of such names. If certain of the German delegates should feel uncomfortable, they have the individual right not to be present when the paper is read. It is of course understood that all political allusions should be avoided as it would be not only discourteous but also of exceedingly bad taste to make use of a scientific organization to fight over political follies. As Strauss himself is a Jew, I should like him to have a private chat with such refugees that want to read a paper. Diana Baynes, Jung's Apprentice, 280

'I expect you have heard that Freud is now living in London and the question occurred to me whether it would be a favourable opportunity to invite him to the International Congress [which was the following year being held in England]. He is of course very old and frail and almost certainly could not come, but I think it would be sound from every point of view to ask him to be a vice-president. I am sounding you about it unofficially, but I think it will quite likely be raised at the next Council Meeting.' Later in the letter he adds: 'My feeling is that, particularly in view of the special circumstances which account for his presence in England, we ought to offer Freud this honourable welcome and do it with generous warmth ... what do you think about it?' Diana Baynes, Jung's Apprentice, 281-282

I have no objection against inviting Freud. It will be a well meant gesture of which I'm sure he will not avail himself. If he did, he would deny his own principle on which he has always lived ... To the typed letter is added a p.s. in Jung's own handwriting: Concerning Freud's invitation I think it would be enough if the English Committee would send him a letter inviting him. You must realise that it was an awful trauma to him, to have lost my collaboration. If you call on him you confront him with this trauma. I should spare him. Peter thanks Jung for his letter. 'I shall certainly take your advice about that. I am told he [Freud] is going to practice in London and Anna Freud too and I believe there are six or seven Diana Baynes, Jung’s Apprentice, other analysts who have come with him from Vienna, so there is more or less a flood-tide in London. They have had a terrible time, I believe, in Vienna. Diana Baynes, Jung’s Apprentice, 282

where Hitler is building a sort of guest house for visiting diplomats on the very summit of the Salzberg. It looks huge from below, and the people call it a tea house! But it looks to me like a cosmic fantasy. The light in it at night adds another star to the galaxies of heaven. He has 3000 workmen working up there on his mountain and a huge Kino and wooden barracks. Something terrific. The people are very nice about it. They laugh good naturedly at him, but he is undoubtedly secure in their loyalty. He must be a queer mixture. All the people here want to talk politics. It is like an obsession. However, you know all about that. Diana Baynes, Jung’s Apprentice, 283

Forgive me that I did not react immediately. But what can you do when such an avalanche rolls over you unexpectedly? Your book is not only most unforeseen as regards volume but also as to contents. I already got drowned in it. Your foreword is almost overgenerous at least such a thing has never happened to me - most unexpected, most unforeseen! You will forgive me, if I say nothing about the contents yet. But I must give you my most hearty praise for the excellent way, in which your book is written. I wonder how your contemporaries will swallow this mighty pill. It may do something to them however. Well, the war will be a welcome excuse. I think the title of the book is aptly chosen, since the knowledge of the myth producing soul will be, or is already, a new and transfigured mythology. I beg you not to be impatient, as I have to read the book conscientiously. It will take a while until I can say more about it. I have been a bit ill lately, which is the reason why I am so slow. God, what a time! We all hope and pray for England’s victorySt George slaying once more the dragon. Many thanks! Yours cordially, C.G. Diana Baynes, Jung’s Apprentice, 304-305

My dear Peter This is the fateful year for which I have waited since more than 25 years. I did not lmow that it was a such a disaster. although

since 1918 I knew that a terrible fire would spread over Europe, beginning in the North East. This year reminds me of the enormous

earthquake in 26 B.C. that shook down the great Temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun. 1940 is the year where we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age.

Up to the present moment, Bollingen has escaped, together with Switzerland - the general destruction, but we are in prison. You don’t see the walls, but you feel them. The newspapers are hushed and one hardly cares to read them, except for doubtful information about the war. For a while, just when I started your book, I went with all my grandchildren to the West of Switzerland, because we expected an attack. Afterwards I was very busy, because all doctors were with the army. It is awkward to write as the censor reads the stuff. But I must tell you how often I think of you and all my friends in England. I often complain that Mr. Chamberlain has not read my interview with Knickerbocker [an American reporter]. Your book is quite interesting and it seems as if your interpretations were hitting the nail on the head. Certain points would need some discussion. But one should talk, writing is too clumsy. It is difficult to be old in these days. One is helpless. On the other hand one feels happily estranged from this world. I like nature but not the world of man or the world to be. I hope this letter will reach you, and convey to you all the wishes the human heart can’t suppress, despite of censors. They are human too, after all. In autumn I resume my lectures at the E.T.H, about the individuation process in the Middle Ages! That's the only thing with me one could call up to date. I loathe the new style, the new Art, the new Music, literature, politics and above all, the new man. It's the old beast that has not changed since the troglodytes. My dear Peter, I am with you and with old England. 311-312

65

Godwin as a baby sitting on his mother's lap.
From left to right: Jack, Mary, Godwin, Milton,
Arnold and Muriel (1885)

Godwin, aged about two years

66

Godwin as a small boy

Baynes family. From left to right: Muriel,
(unknown), Milton, (unknown), Godwin, Ruth,
Mary & Arnold. (Godwin, aged eight or nine)

67

Godwin's mother, Mary

68

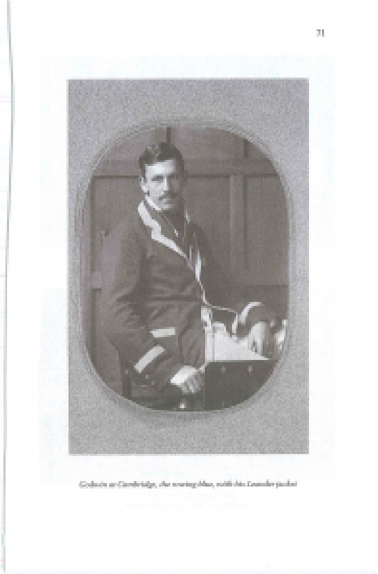
Godwin's parents, Milton and Mary, reading in the garden
with baby Ruth

69

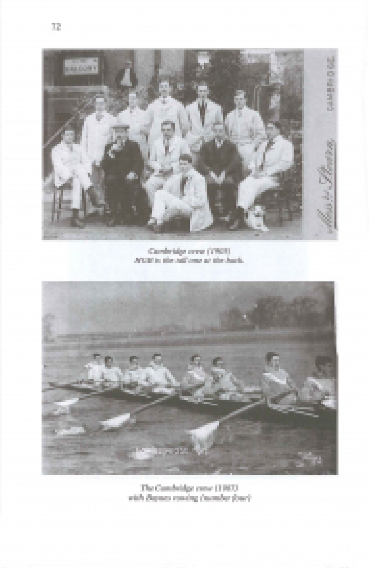
Godwin as a young clerk in his father's timber firm (ca. 1905)

70

Family picnic near Mortimer Common
Left to right: Mary, Milton, Ruth, Muriel, Jack, Arnold,
Godwin (with the mischievous grin!)
(Woman with hat in background, unknown)

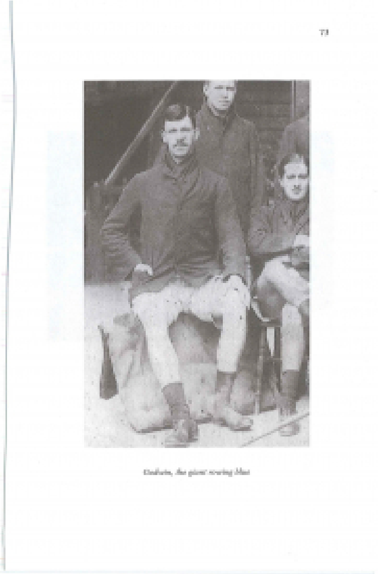


Godwin at Cambridge, the rowing blue, with his Leander jacket

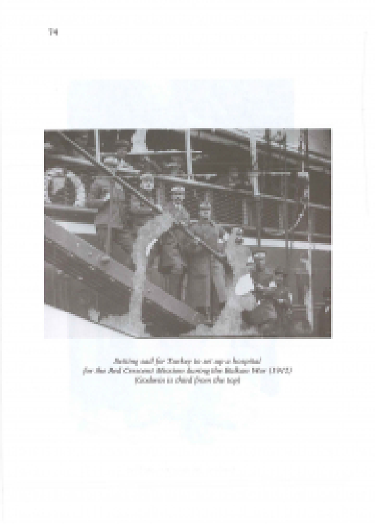


Cambridge crew (1905)
NGB is the tall one at the back.

The Cambridge crew (1903)
with Baynes rowing (number four)

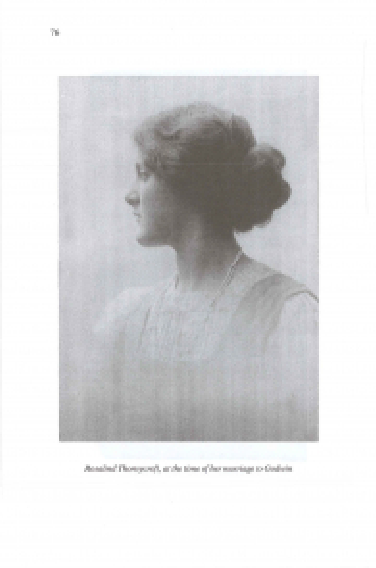


Godwin, the giant rowing blue

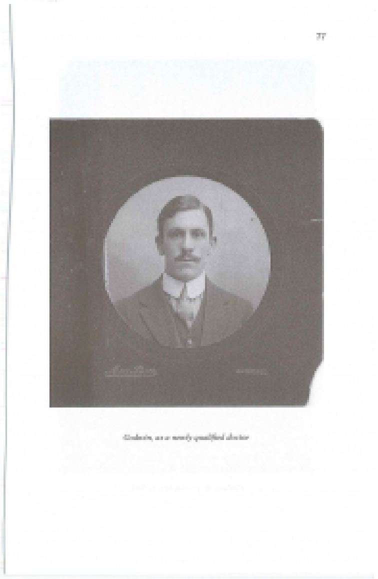


Setting sail for Turkey to set up a hospital
for the Red Crescent Mission during the Balkan War (1912)
Godwin is third (from the top)

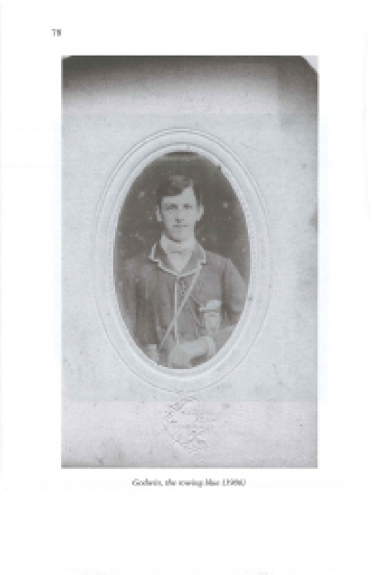
Captain Baynes, RAMC, First World War



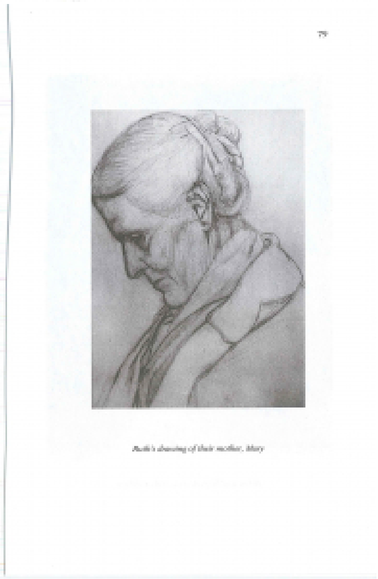
Rosalind Thornycroft, at the time of her marriage to Godwin



Godwin, as a newly qualified doctor

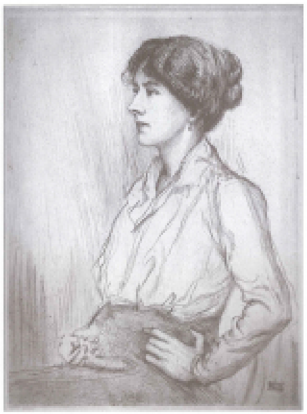


Godwin, the rowing blue (1906)



Ruth's drawing of their mother, Mary

Helton and Mary Baynes, in their old age

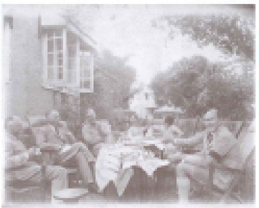


Hilda Davidson (ca. 1924)

Hilda's son, Christopher (1938)

Peter, Ruth Bailey and Jung, in Uganda (1925)

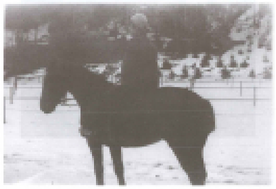
George Beckwith, Ruth Bailey and Jung, in native dress



Jung and Peter at the District Commissioner's house in Uganda (1925)
(Jung is second from the left, and Peter is third from the left.)

Jung, Ruth Bailey and Peter, at their camp
on Mount Elgon, in Uganda (1925)

Skiing holiday in Gstaad (1929)
Peter and Cary sledging



Cary on horseback

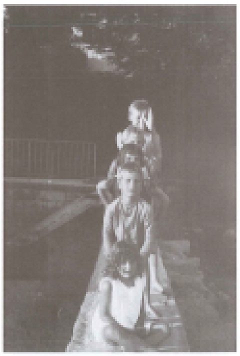
Peter in Africa (1925)

Peter
He was an expert with the boomerang.

185

Cary Baynes at Harkness House (ca. 1927)

186

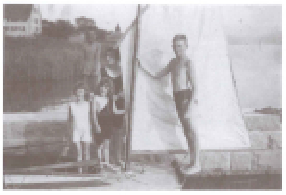


From bottom upwards:
Bridget Baynes, unknown, Lilli Jung, unknown, Franz Jung
on a wall near the Jung's home in Küsnacht (1921)

187

Bridget Baynes and Franz Jung
by the Jungs' home in Küsnacht

188



Lilli, Bridget, Marianne, Franz on the Jungs' sailing dinghy (1921)

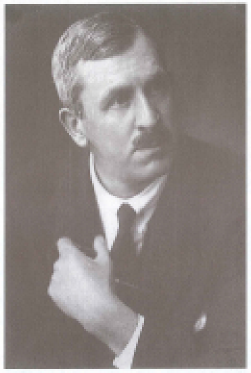
189

Franz, Bridget, Lilli, Marianne

190

Henri Zinno (Cary's sister), Peter, Cary and Joseph Henderson
in Gstaad (1929)

191



HGB in 1921, at the time of his analysis with Jung

192

HGB and Jung (man in the middle unknown)
at an International Conference in Copenhagen

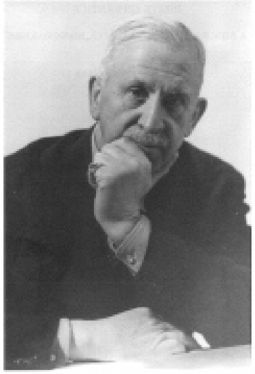
239

Agnes Sarah Leay (Anne) at the time of her marriage to Peter (ca. 1931)

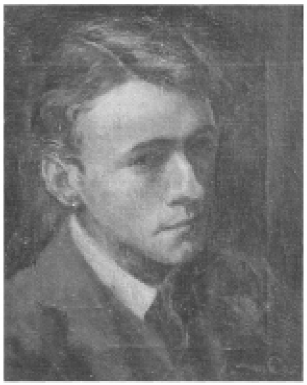
Anne with Michael (1932)

Reed House, newly built after the fire

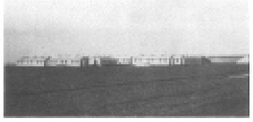
Peter with Michael (1932)
In the meadow at Reed House



Helton Godwin ("Peter") Baynes, towards the end of his life (1943)
The ring on his left little finger was given to him by Jung.
It was made by the Pueblo Indians.



Portrait of Arnold Bax for his 21st birthday,
painted by his tutor, F. Coleman, in 1905 (photograph by Mark Ronson)

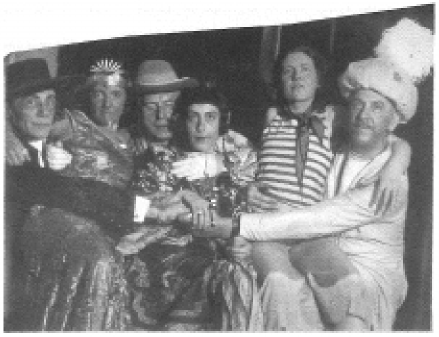


Red Crescent Mission Hospital in San Stefano
run by Godwin Baynes during the Balkan War (1912)

In his 'commonplace book' Helton Baynes made infrequent comments about his youngest son; often with incomprehension and with apprehension but also sometimes with admiration. He wrote with fatherly pride about Godwin's mission to Turkey.

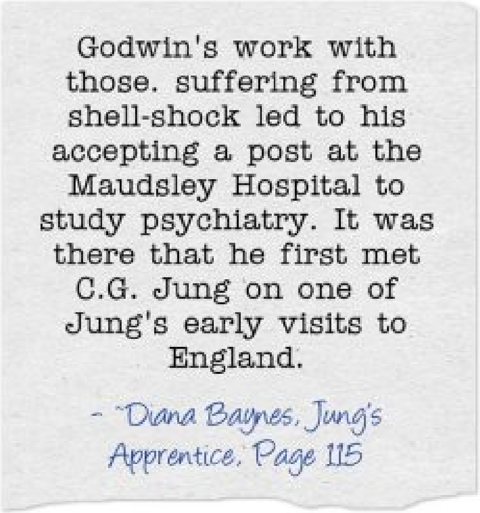
30 November 1912

Now I can record that Godwin left Victoria on the 13th with two other doctors, Barton and Miller, and after two hours in Paris they went on to Marseilles, taking the SS Niger there for Constantinople. It was a slow boat, calling at Naples, Athens and Scutari, but Godwin enjoyed that, and we have had cards ... Some 680 Greeks going to join their brethren, and seeing the doctors' Red Crescent emblems, tried first to throw them overboard and then to knife them, and had to be pacified; and now Godwin writes that he has bathed in the Aegean Sea! Wednesday's 'Standard' told us of the doctors' arrival, presumably on the 26th and on Thursday the 'Daily News' said they had volunteered for 'dangerous cholera service', and had gone to the San Stefano camp. Godwin is doing Christian work and God will take care of him! I trust it may help him to find his way back to a simple and strong Christian faith, such as he had when I (as we had then no pastor at Trinity) had the joy of receiving him as a church member. He has noble ideals, but religiously I don't know where he stands, and I doubt if he knows himself. Like Goethe, he probably longs for 'more light'.



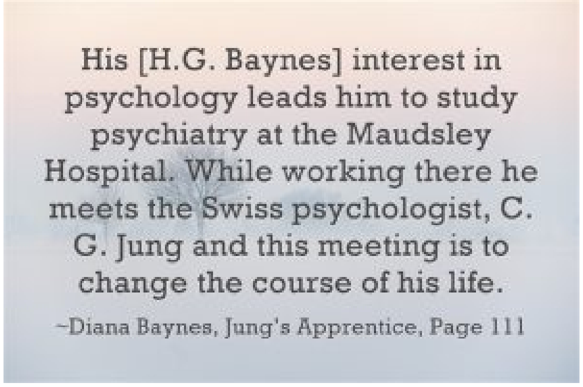
Zurich Fastnacht
(from left to right:) unknown, Mary Bancroft,
Jung, Toni Wolff, Eleanor Bertine, Peter

Peter and Cary's home, Marlowes House, in Hemel Hempstead



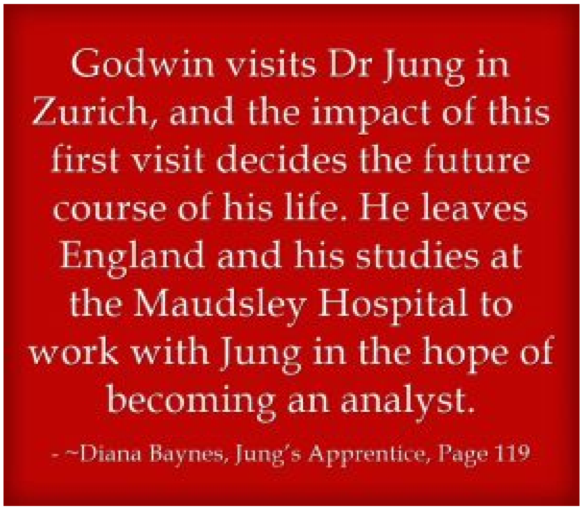
Godwin's work with those. suffering from shell-shock led to his accepting a post at the Maudsley Hospital to study psychiatry. It was there that he first met C.G. Jung on one of Jung's early visits to England.

- ~Diana Baynes, Jung's Apprentice, Page 115



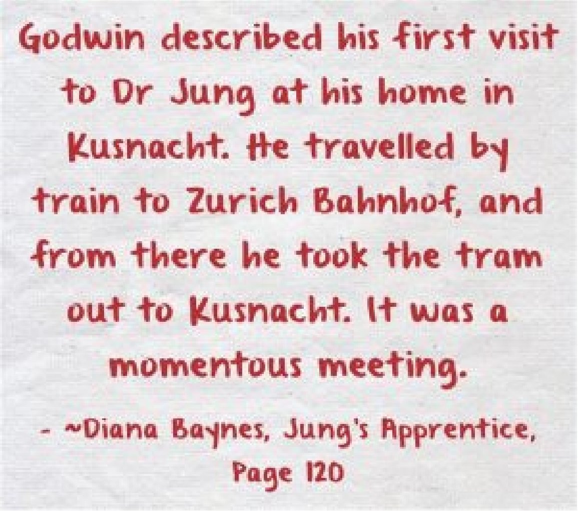
His [H.G. Baynes] interest in psychology leads him to study psychiatry at the Maudsley Hospital. While working there he meets the Swiss psychologist, C. G. Jung and this meeting is to change the course of his life.

~Diana Baynes, Jung's Apprentice, Page 111



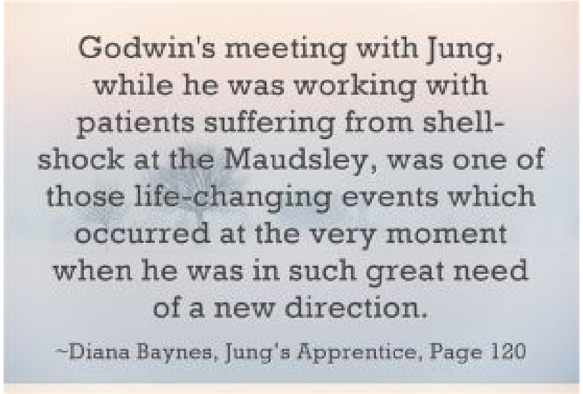
Godwin visits Dr Jung in Zurich, and the impact of this first visit decides the future course of his life. He leaves England and his studies at the Maudsley Hospital to work with Jung in the hope of becoming an analyst.

- ~Diana Baynes, Jung's Apprentice, Page 119

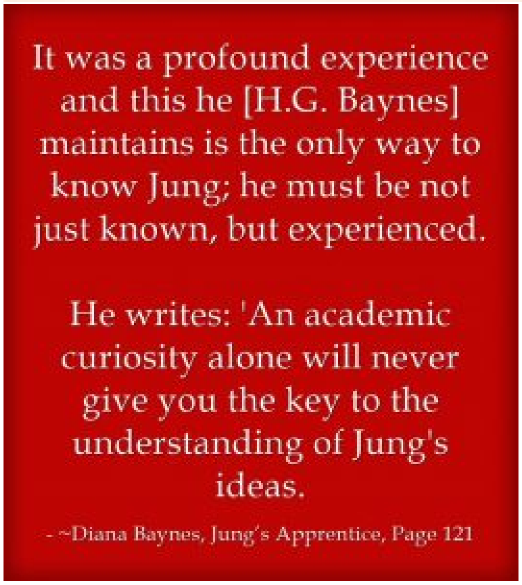


Godwin described his first visit to Dr Jung at his home in Kusnacht. He travelled by train to Zurich Bahnhof, and from there he took the tram out to Kusnacht. It was a momentous meeting.

- ~Diana Baynes, Jung's Apprentice, Page 120

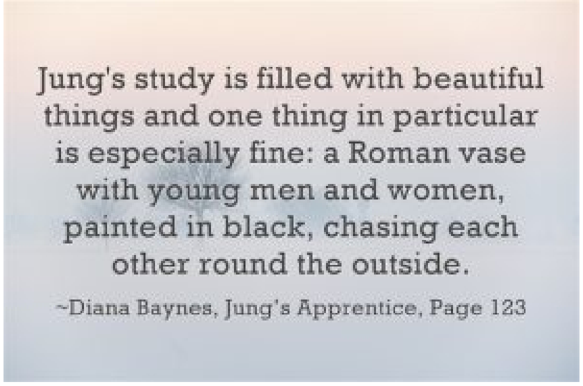

Godwin's meeting with Jung, while he was working with patients suffering from shell-shock at the Maudsley, was one of those life-changing events which occurred at the very moment when he was in such great need of a new direction.

~Diana Baynes, Jung's Apprentice, Page 120

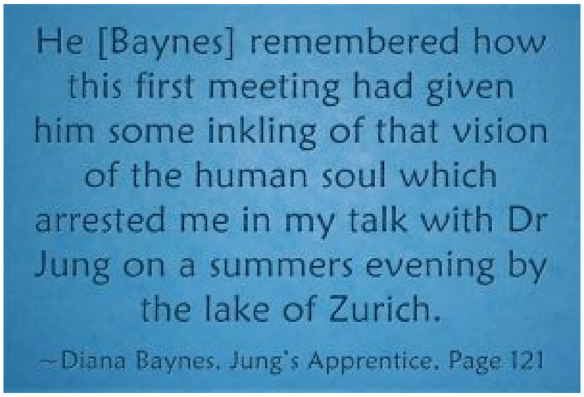

It was a profound experience and this he [H.G. Baynes] maintains is the only way to know Jung; he must be not just known, but experienced.

He writes: 'An academic curiosity alone will never give you the key to the understanding of Jung's ideas.

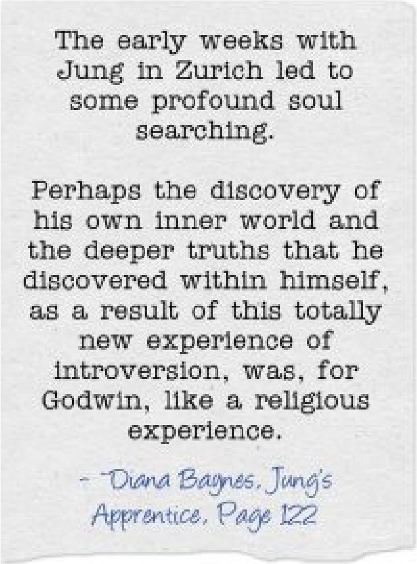
- ~Diana Baynes, Jung's Apprentice, Page 121


Jung's study is filled with beautiful things and one thing in particular is especially fine: a Roman vase with young men and women, painted in black, chasing each other round the outside.

~Diana Baynes, Jung's Apprentice, Page 123

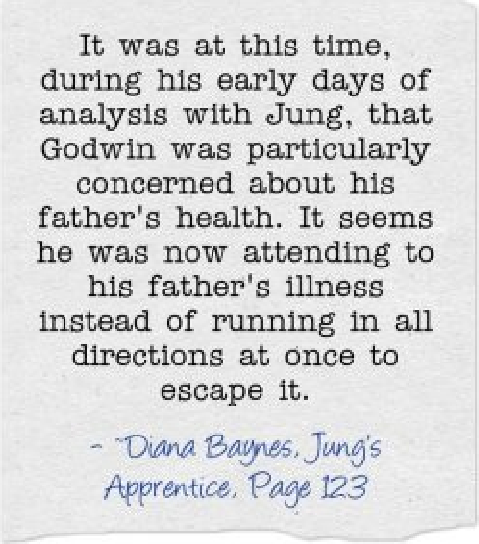

He [Baynes] remembered how this first meeting had given him some inkling of that vision of the human soul which arrested me in my talk with Dr Jung on a summers evening by the lake of Zurich.

~Diana Baynes, Jung's Apprentice, Page 121

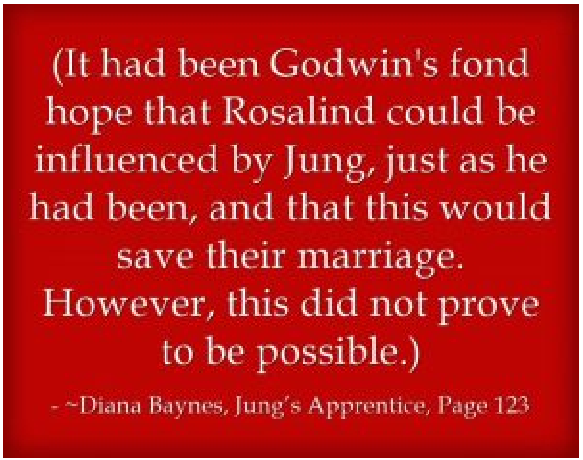

The early weeks with Jung in Zurich led to some profound soul searching.

Perhaps the discovery of his own inner world and the deeper truths that he discovered within himself, as a result of this totally new experience of introversion, was, for Godwin, like a religious experience.

- ~Diana Baynes, Jung's Apprentice, Page 122

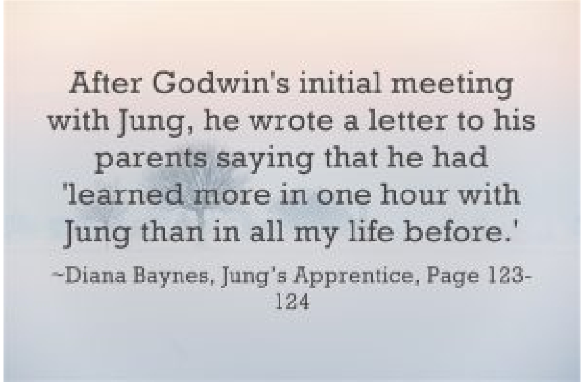

It was at this time, during his early days of analysis with Jung, that Godwin was particularly concerned about his father's health. It seems he was now attending to his father's illness instead of running in all directions at once to escape it.

- ~Diana Baynes, Jung's Apprentice, Page 123



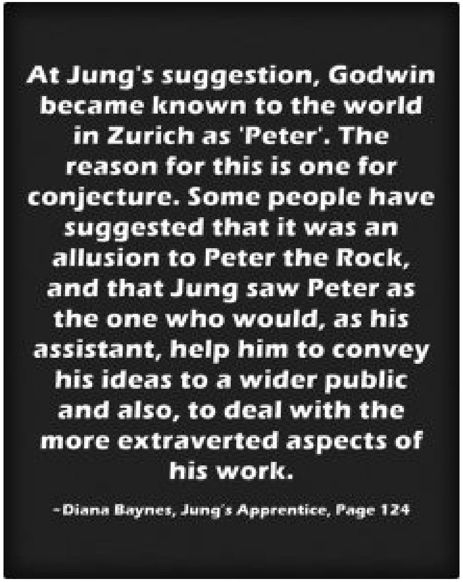
(It had been Godwin's fond hope that Rosalind could be influenced by Jung, just as he had been, and that this would save their marriage. However, this did not prove to be possible.)

- ~Diana Baynes, Jung's Apprentice, Page 123



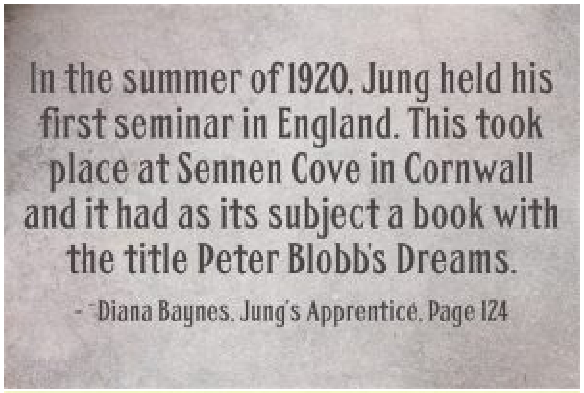
After Godwin's initial meeting with Jung, he wrote a letter to his parents saying that he had 'learned more in one hour with Jung than in all my life before.'

~Diana Baynes, Jung's Apprentice, Page 123-124



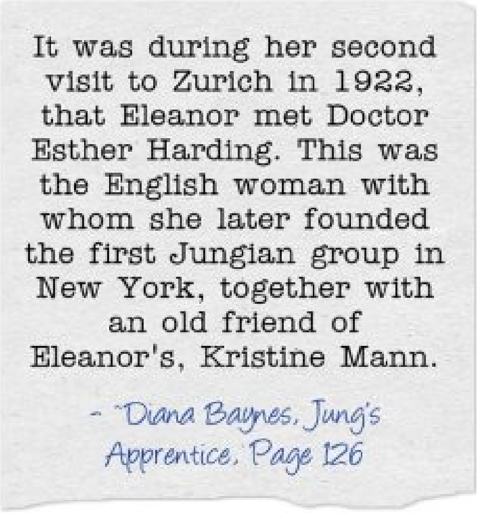
At Jung's suggestion, Godwin became known to the world in Zurich as 'Peter'. The reason for this is one for conjecture. Some people have suggested that it was an allusion to Peter the Rock, and that Jung saw Peter as the one who would, as his assistant, help him to convey his ideas to a wider public and also, to deal with the more extraverted aspects of his work.

~Diana Baynes, Jung's Apprentice, Page 124



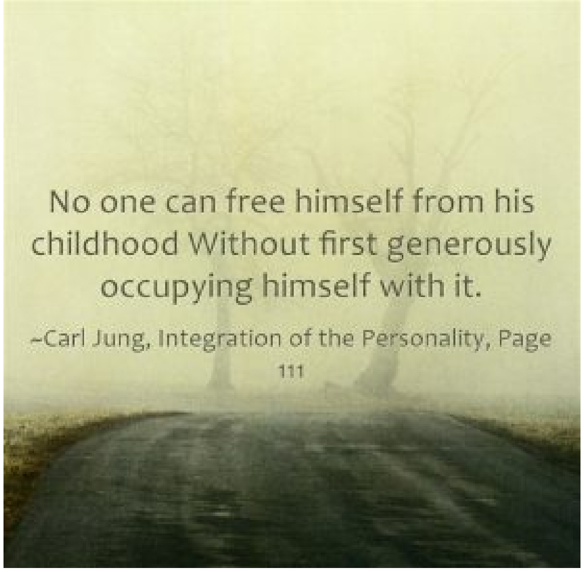
In the summer of 1920, Jung held his first seminar in England. This took place at Sennen Cove in Cornwall and it had as its subject a book with the title Peter Blobb's Dreams.

- ~Diana Baynes, Jung's Apprentice, Page 124



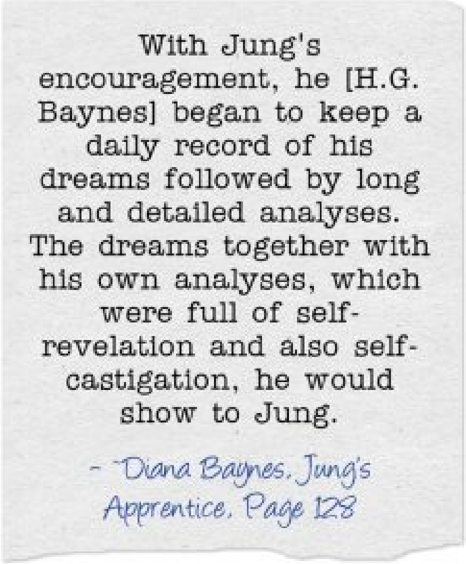
It was during her second visit to Zurich in 1922, that Eleanor met Doctor Esther Harding. This was the English woman with whom she later founded the first Jungian group in New York, together with an old friend of Eleanor's, Kristine Mann.

- ~Diana Baynes, Jung's Apprentice, Page 126



No one can free himself from his childhood Without first generously occupying himself with it.

~Carl Jung, Integration of the Personality, Page 111

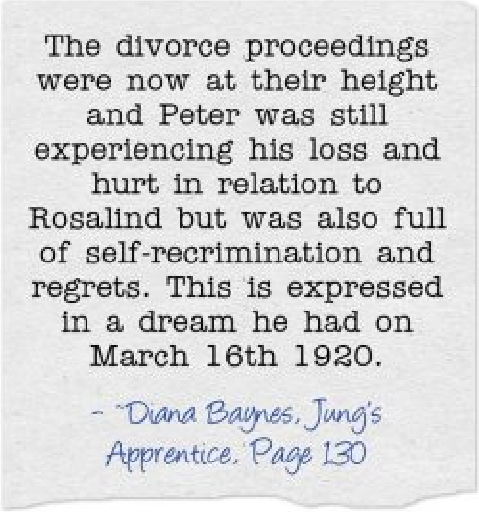


With Jung's encouragement, he [H.G. Baynes] began to keep a daily record of his dreams followed by long and detailed analyses. The dreams together with his own analyses, which were full of self-revelation and also self-castigation, he would show to Jung.

- ~Diana Baynes, Jung's Apprentice, Page 128

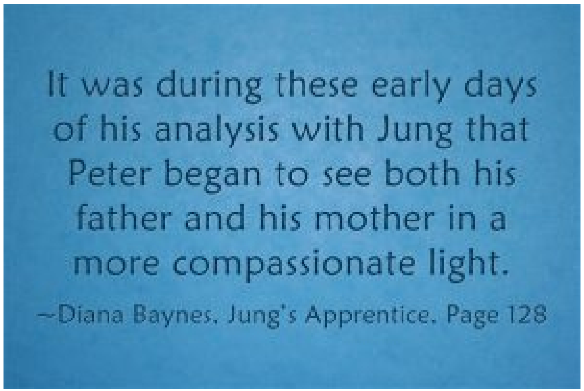
Very early in their work together Jung appears in Peter's dream and it is clear that a powerful transference has already begun.

- ~Diana Baynes, Jung's Apprentice, Page 128



The divorce proceedings were now at their height and Peter was still experiencing his loss and hurt in relation to Rosalind but was also full of self-recrimination and regrets. This is expressed in a dream he had on March 16th 1920.

- ~Diana Baynes, Jung's Apprentice, Page 130

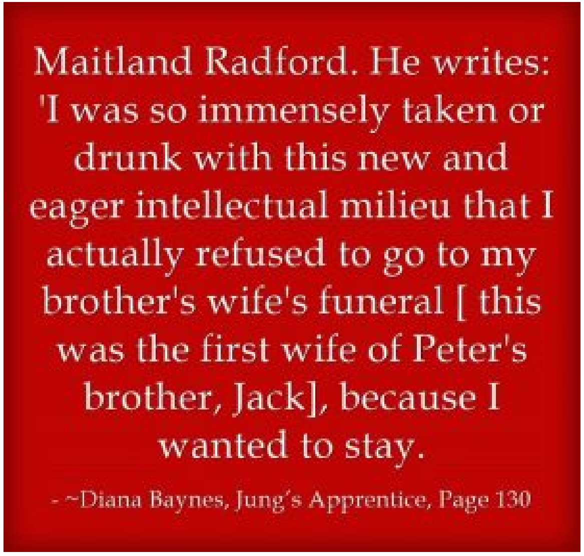


It was during these early days of his analysis with Jung that Peter began to see both his father and his mother in a more compassionate light.

~Diana Baynes, Jung's Apprentice, Page 128

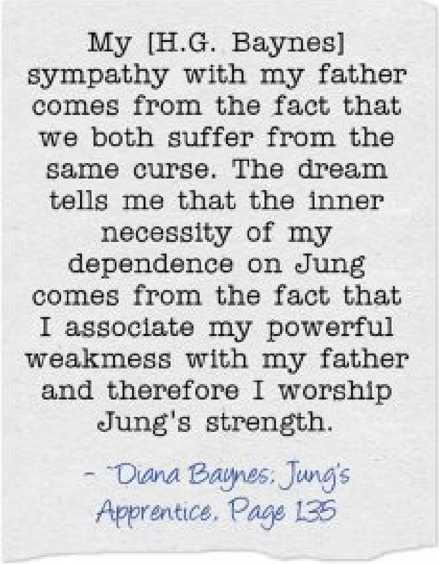
This must have been an important dream in the early part of Peter's analysis, at a time when Jung had become for him like 'the eye of God' and there is a sense also of his feeling of loss and abandonment while Jung was away for his three week holiday.

~Diana Baynes, Jung's Apprentice, Page 130



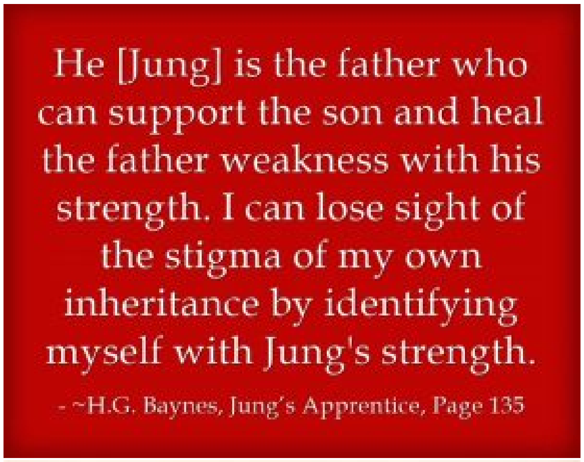
Maitland Radford. He writes: 'I was so immensely taken or drunk with this new and eager intellectual milieu that I actually refused to go to my brother's wife's funeral [this was the first wife of Peter's brother, Jack], because I wanted to stay.

- ~Diana Baynes, Jung's Apprentice, Page 130



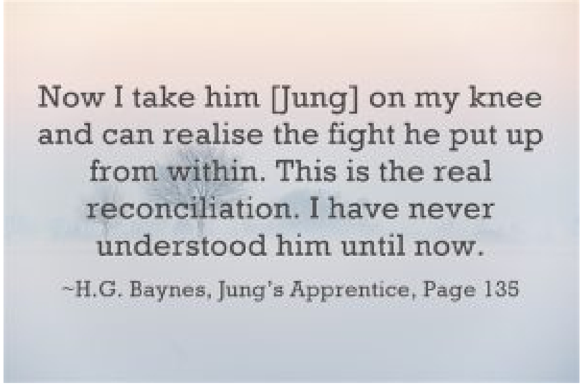
My [H.G. Baynes] sympathy with my father comes from the fact that we both suffer from the same curse. The dream tells me that the inner necessity of my dependence on Jung comes from the fact that I associate my powerful weakmess with my father and therefore I worship Jung's strength.

- ~Diana Baynes; Jung's Apprentice, Page 135



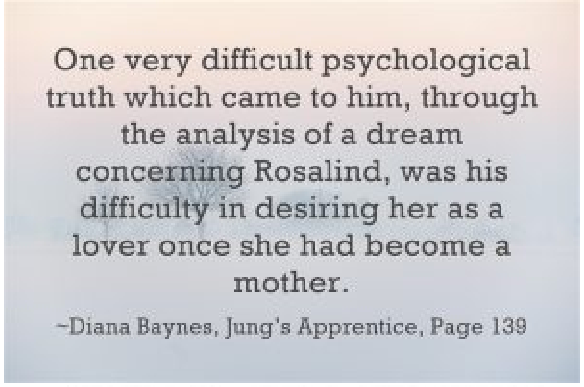
He [Jung] is the father who can support the son and heal the father weakness with his strength. I can lose sight of the stigma of my own inheritance by identifying myself with Jung's strength.

- ~H.G. Baynes, Jung's Apprentice, Page 135



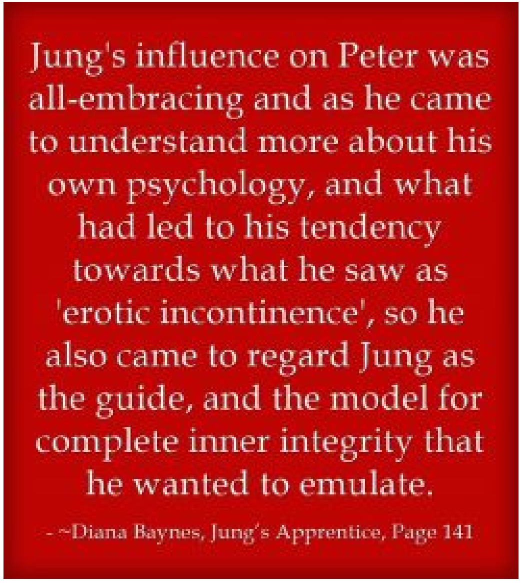
Now I take him [Jung] on my knee and can realise the fight he put up from within. This is the real reconciliation. I have never understood him until now.

~H.G. Baynes, Jung's Apprentice, Page 135



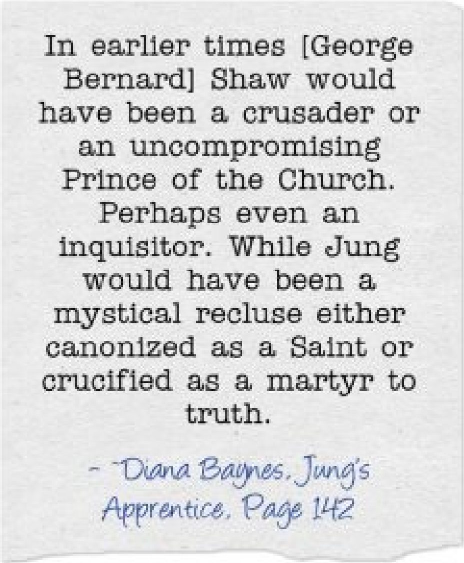
One very difficult psychological truth which came to him, through the analysis of a dream concerning Rosalind, was his difficulty in desiring her as a lover once she had become a mother.

~Diana Baynes, Jung's Apprentice, Page 139



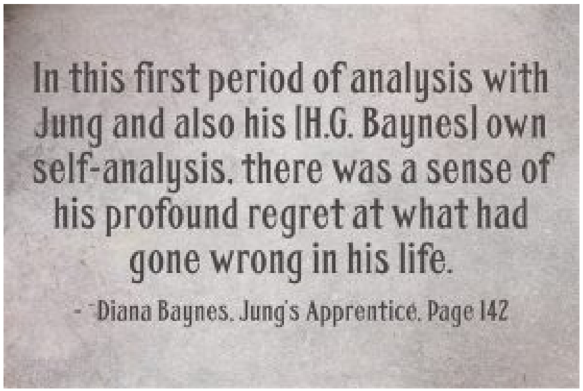
Jung's influence on Peter was all-embracing and as he came to understand more about his own psychology, and what had led to his tendency towards what he saw as 'erotic incontinence', so he also came to regard Jung as the guide, and the model for complete inner integrity that he wanted to emulate.

- ~Diana Baynes, Jung's Apprentice, Page 141



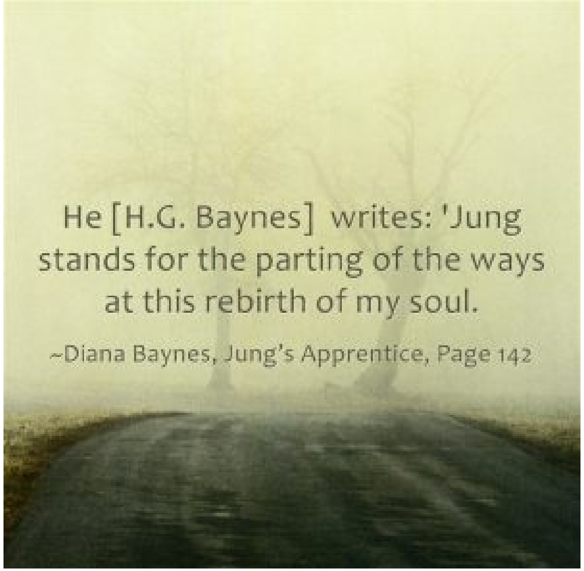
In earlier times [George Bernard] Shaw would have been a crusader or an uncompromising Prince of the Church. Perhaps even an inquisitor. While Jung would have been a mystical recluse either canonized as a Saint or crucified as a martyr to truth.

- ~Diana Baynes, Jung's Apprentice, Page 142



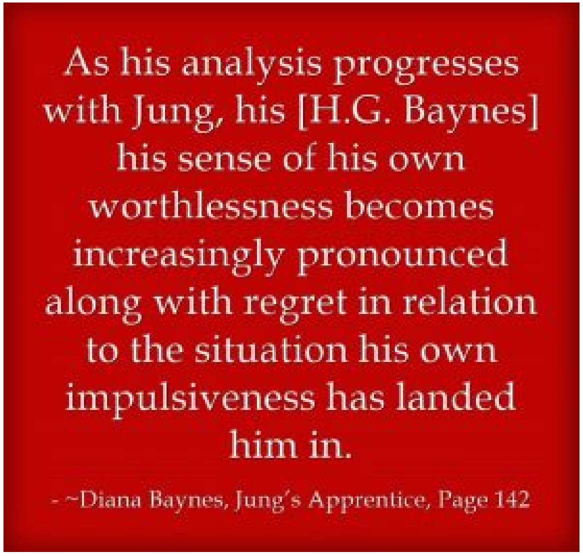
In this first period of analysis with Jung and also his [H.G. Baynes] own self-analysis, there was a sense of his profound regret at what had gone wrong in his life.

- ~Diana Baynes, Jung's Apprentice, Page 142



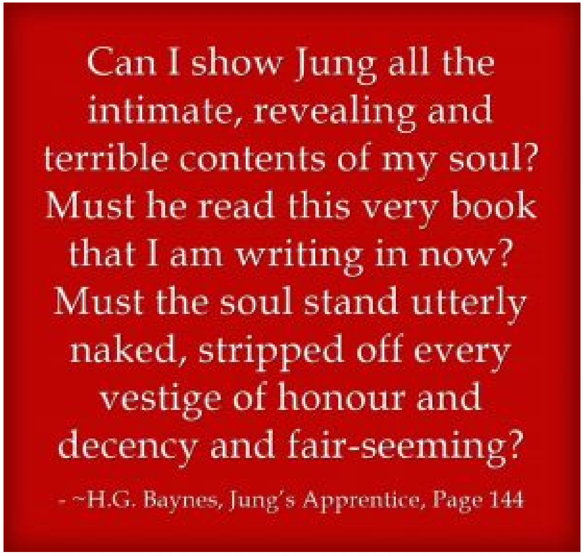
He [H.G. Baynes] writes: 'Jung stands for the parting of the ways at this rebirth of my soul.

~Diana Baynes, Jung's Apprentice, Page 142



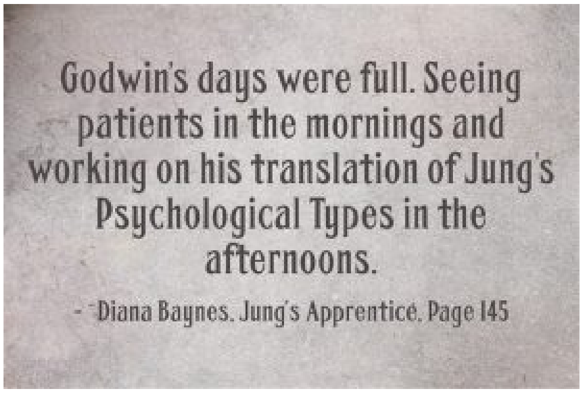
As his analysis progresses with Jung, his [H.G. Baynes] his sense of his own worthlessness becomes increasingly pronounced along with regret in relation to the situation his own impulsiveness has landed him in.

- ~Diana Baynes, Jung's Apprentice, Page 142



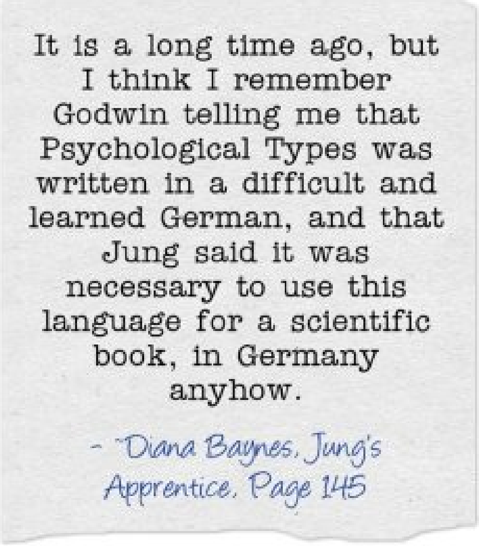
Can I show Jung all the intimate, revealing and terrible contents of my soul? Must he read this very book that I am writing in now? Must the soul stand utterly naked, stripped off every vestige of honour and decency and fair-seeming?

- ~H.G. Baynes, Jung's Apprentice, Page 144



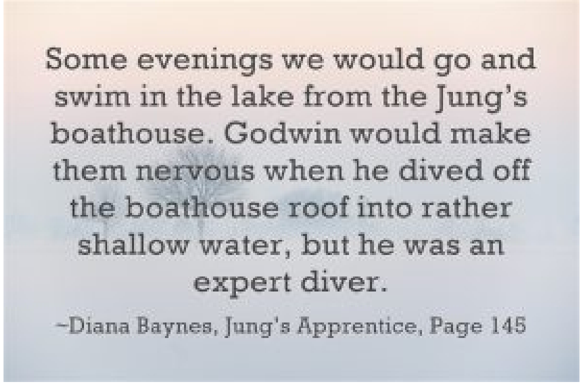
Godwin's days were full. Seeing patients in the mornings and working on his translation of Jung's Psychological Types in the afternoons.

- ~Diana Baynes, Jung's Apprentice, Page 145

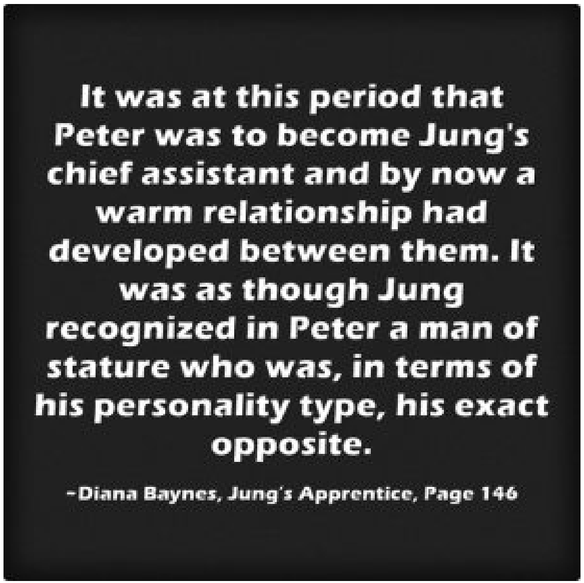


It is a long time ago, but I think I remember Godwin telling me that Psychological Types was written in a difficult and learned German, and that Jung said it was necessary to use this language for a scientific book, in Germany anyhow.

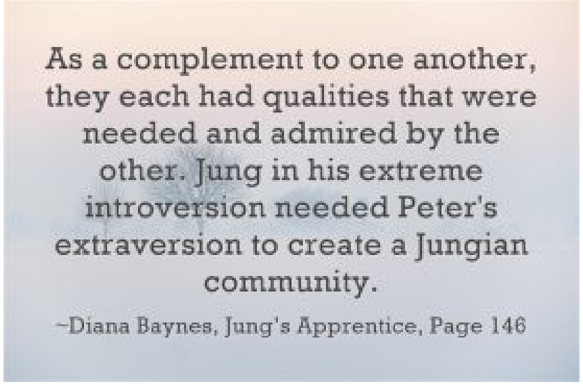
- ~Diana Baynes, Jung's Apprentice, Page 145


Some evenings we would go and swim in the lake from the Jung's boathouse. Godwin would make them nervous when he dived off the boathouse roof into rather shallow water, but he was an expert diver.

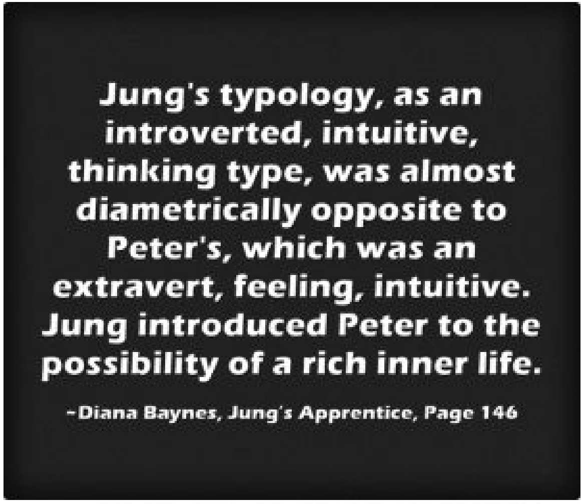
~Diana Baynes, Jung's Apprentice, Page 145


It was at this period that Peter was to become Jung's chief assistant and by now a warm relationship had developed between them. It was as though Jung recognized in Peter a man of stature who was, in terms of his personality type, his exact opposite.

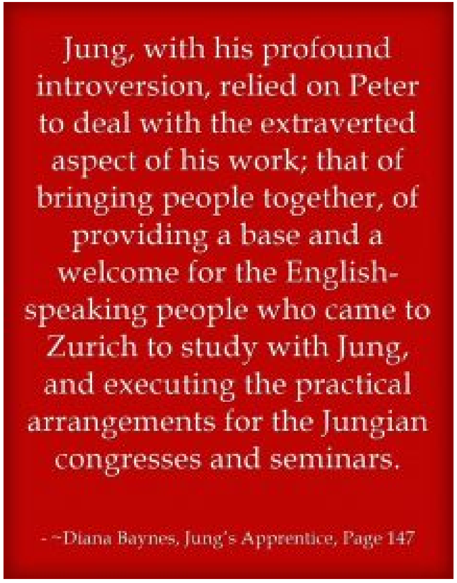
~Diana Baynes, Jung's Apprentice, Page 146


As a complement to one another, they each had qualities that were needed and admired by the other. Jung in his extreme introversion needed Peter's extraversion to create a Jungian community.

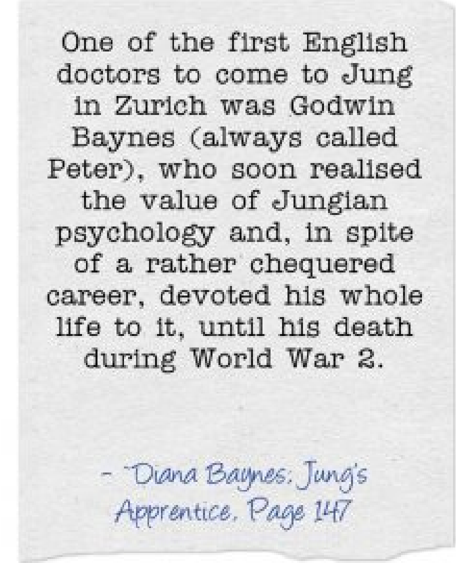
~Diana Baynes, Jung's Apprentice, Page 146


Jung's typology, as an introverted, intuitive, thinking type, was almost diametrically opposite to Peter's, which was an extravert, feeling, intuitive. Jung introduced Peter to the possibility of a rich inner life.

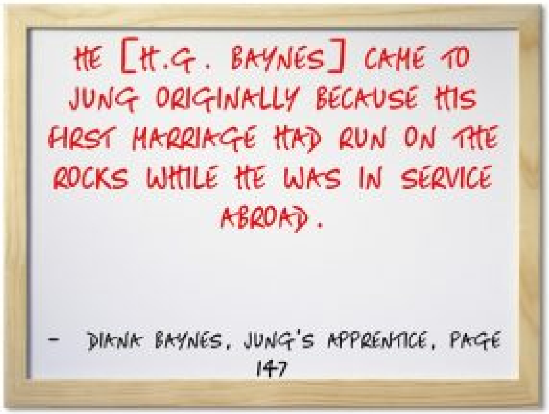
~Diana Baynes, Jung's Apprentice, Page 146


Jung, with his profound introversion, relied on Peter to deal with the extraverted aspect of his work; that of bringing people together, of providing a base and a welcome for the English-speaking people who came to Zurich to study with Jung, and executing the practical arrangements for the Jungian congresses and seminars.

- ~Diana Baynes, Jung's Apprentice, Page 147

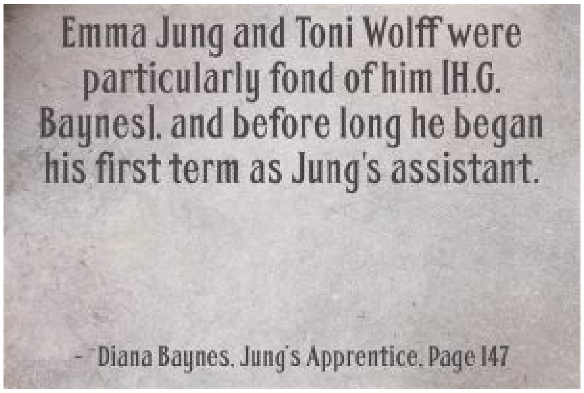

One of the first English doctors to come to Jung in Zurich was Godwin Baynes (always called Peter), who soon realised the value of Jungian psychology and, in spite of a rather chequered career, devoted his whole life to it, until his death during World War 2.

- Diana Baynes: Jung's Apprentice, Page 147



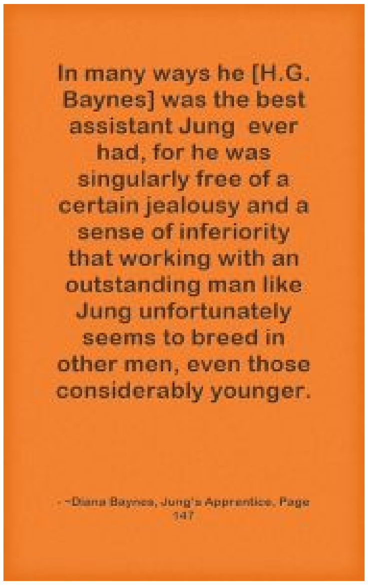
HE [H.G. BAYNES] CAME TO JUNG ORIGINALLY BECAUSE HIS FIRST MARRIAGE HAD RUN ON THE ROCKS WHILE HE WAS IN SERVICE ABROAD.

- DIANA BAYNES, JUNG'S APPRENTICE, PAGE 147



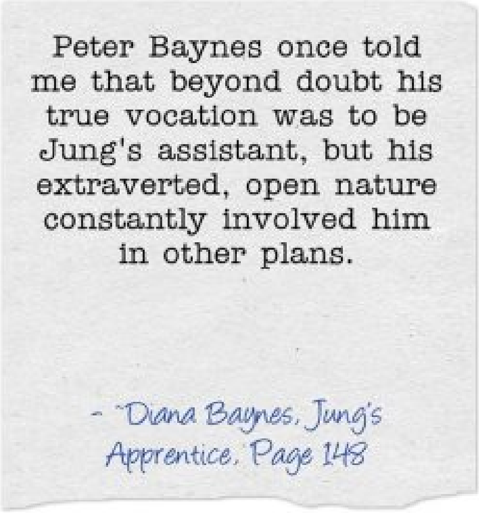
Emma Jung and Toni Wolff were particularly fond of him [H.G. Baynes], and before long he began his first term as Jung's assistant.

- ~Diana Baynes, Jung's Apprentice, Page 147



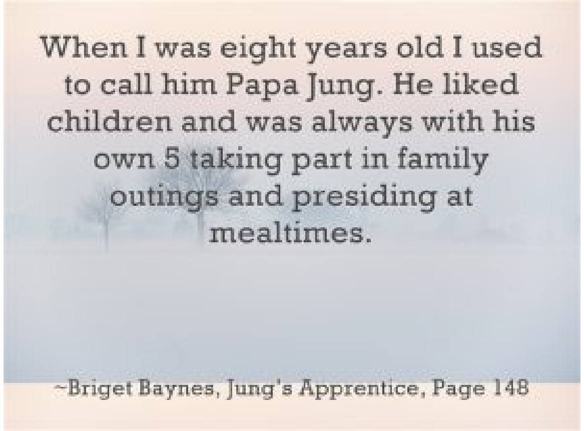
In many ways he [H.G. Baynes] was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger.

- ~Diana Baynes, Jung's Apprentice, Page 147



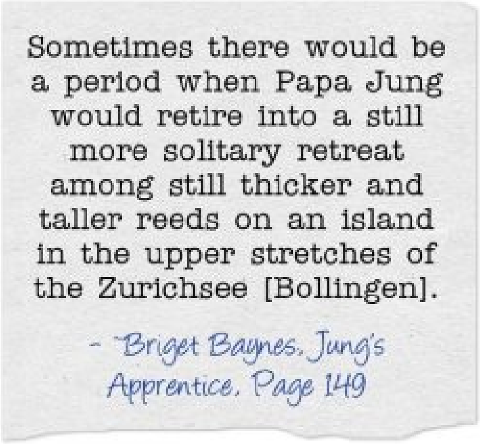
Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans.

- ~Diana Baynes, Jung's Apprentice, Page 148



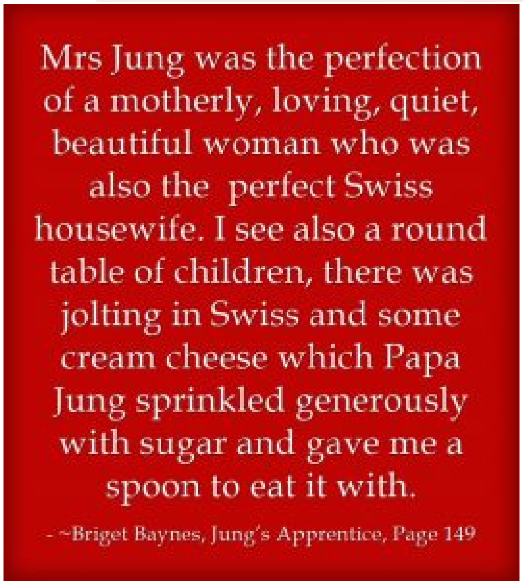
When I was eight years old I used to call him Papa Jung. He liked children and was always with his own 5 taking part in family outings and presiding at mealtimes.

~Briget Baynes, Jung's Apprentice, Page 148



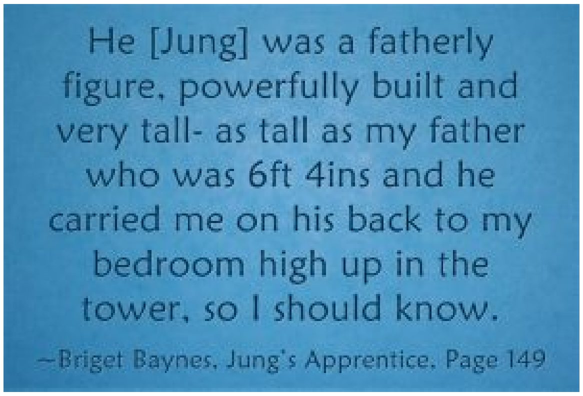
Sometimes there would be a period when Papa Jung would retire into a still more solitary retreat among still thicker and taller reeds on an island in the upper stretches of the Zurichsee [Bollingen].

- ~Briget Baynes, Jung's Apprentice, Page 149



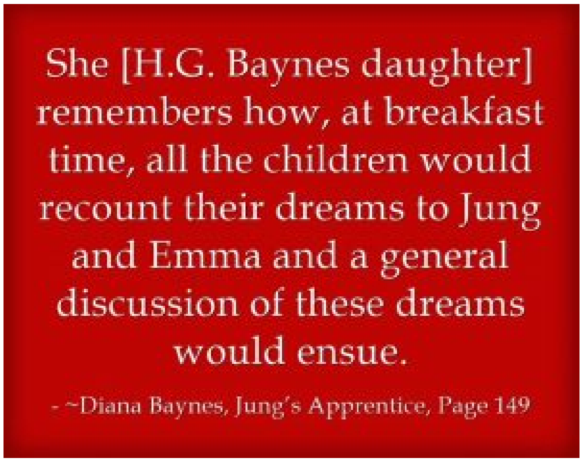
Mrs Jung was the perfection of a motherly, loving, quiet, beautiful woman who was also the perfect Swiss housewife. I see also a round table of children, there was jolting in Swiss and some cream cheese which Papa Jung sprinkled generously with sugar and gave me a spoon to eat it with.

- ~Briget Baynes, Jung's Apprentice, Page 149



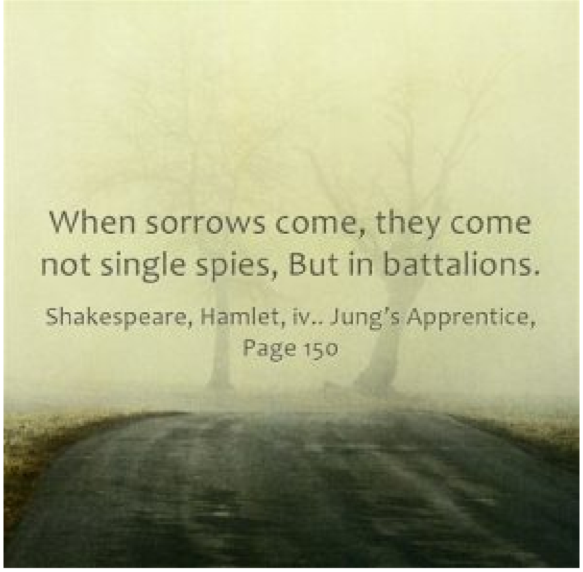
He [Jung] was a fatherly figure, powerfully built and very tall- as tall as my father who was 6ft 4ins and he carried me on his back to my bedroom high up in the tower, so I should know.

~Briget Baynes, Jung's Apprentice, Page 149



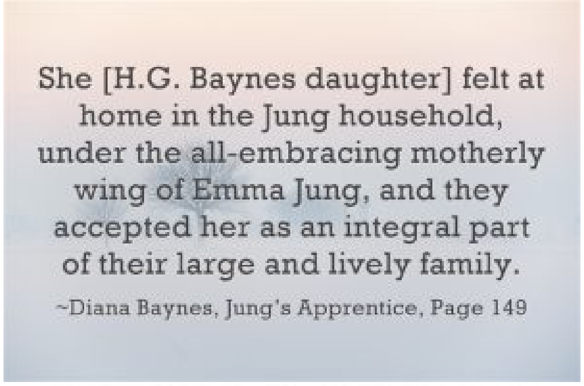
She [H.G. Baynes daughter] remembers how, at breakfast time, all the children would recount their dreams to Jung and Emma and a general discussion of these dreams would ensue.

- ~Diana Baynes, Jung's Apprentice, Page 149



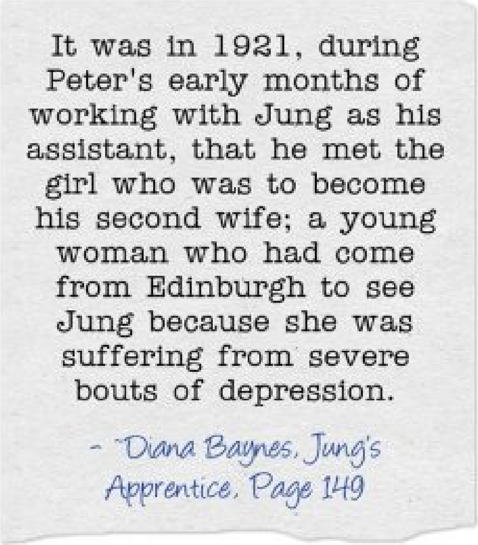
When sorrows come, they come not single spies, But in battalions.

Shakespeare, Hamlet, iv.. Jung's Apprentice, Page 150



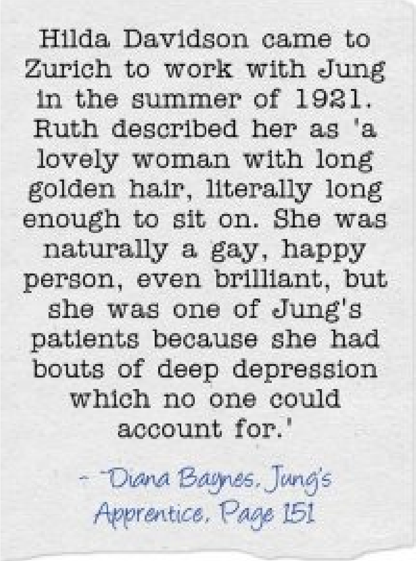
She [H.G. Baynes daughter] felt at home in the Jung household, under the all-embracing motherly wing of Emma Jung, and they accepted her as an integral part of their large and lively family.

~Diana Baynes, Jung's Apprentice, Page 149



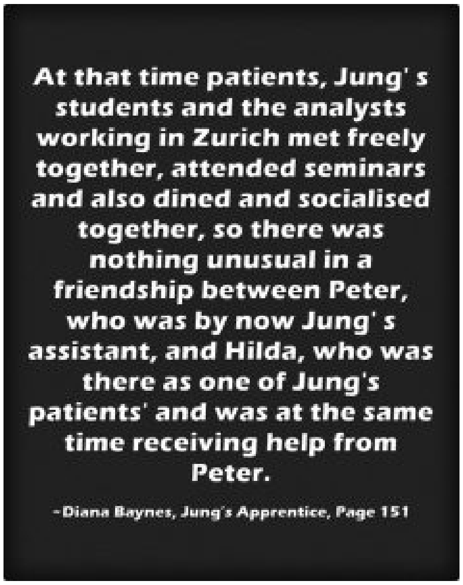
It was in 1921, during Peter's early months of working with Jung as his assistant, that he met the girl who was to become his second wife; a young woman who had come from Edinburgh to see Jung because she was suffering from severe bouts of depression.

- ~Diana Baynes, Jung's Apprentice, Page 149



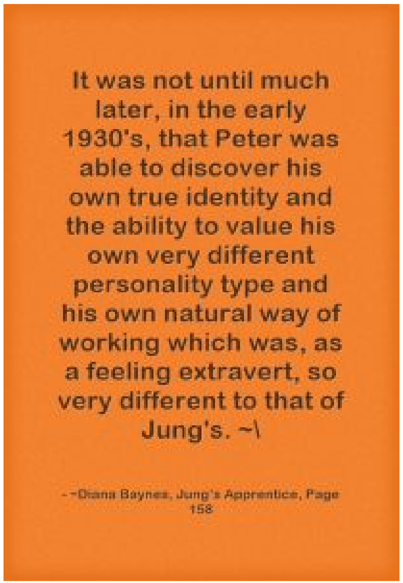
Hilda Davidson came to Zurich to work with Jung in the summer of 1921. Ruth described her as 'a lovely woman with long golden hair, literally long enough to sit on. She was naturally a gay, happy person, even brilliant, but she was one of Jung's patients because she had bouts of deep depression which no one could account for.'

- ~Diana Baynes, Jung's Apprentice, Page 151



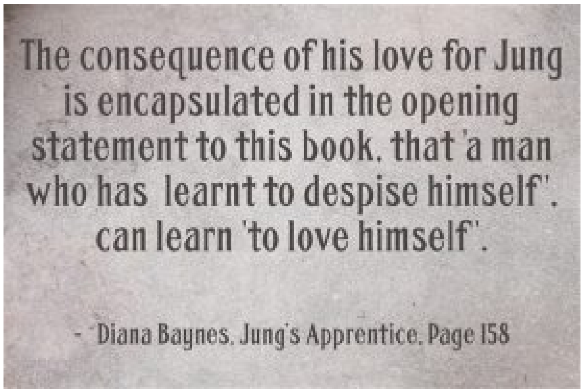
At that time patients, Jung' s students and the analysts working in Zurich met freely together, attended seminars and also dined and socialised together, so there was nothing unusual in a friendship between Peter, who was by now Jung' s assistant, and Hilda, who was there as one of Jung's patients' and was at the same time receiving help from Peter.

~Diana Baynes, Jung's Apprentice, Page 151



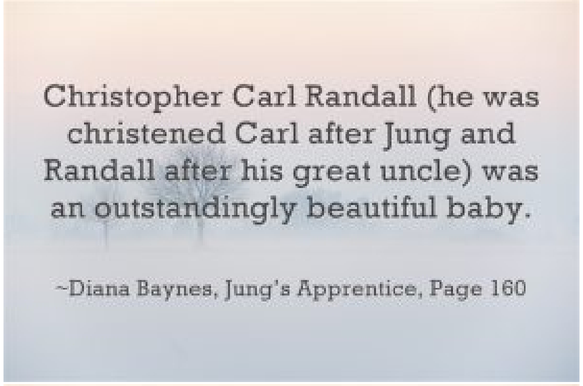
It was not until much later, in the early 1930's, that Peter was able to discover his own true identity and the ability to value his own very different personality type and his own natural way of working which was, as a feeling extravert, so very different to that of Jung's. ~\

- ~Diana Baynes, Jung's Apprentice, Page 158



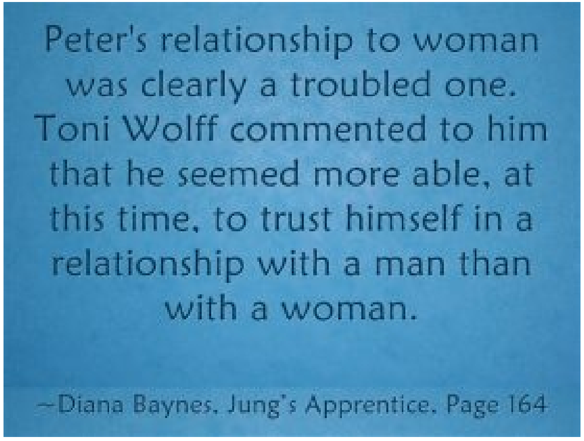
The consequence of his love for Jung is encapsulated in the opening statement to this book, that 'a man who has learnt to despise himself', can learn 'to love himself'.

- Diana Baynes, Jung's Apprentice, Page 158



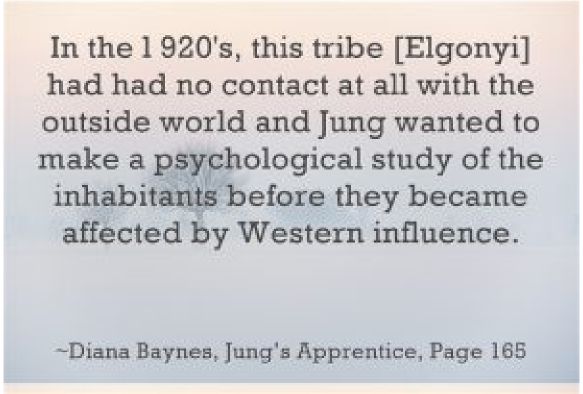
Christopher Carl Randall (he was christened Carl after Jung and Randall after his great uncle) was an outstandingly beautiful baby.

~Diana Baynes, Jung's Apprentice, Page 160



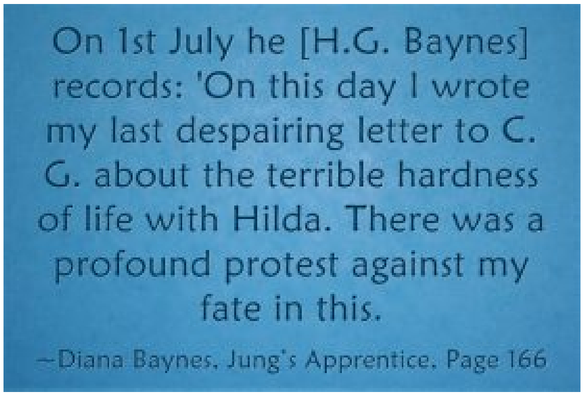
Peter's relationship to woman was clearly a troubled one. Toni Wolff commented to him that he seemed more able, at this time, to trust himself in a relationship with a man than with a woman.

~Diana Baynes, Jung's Apprentice, Page 164



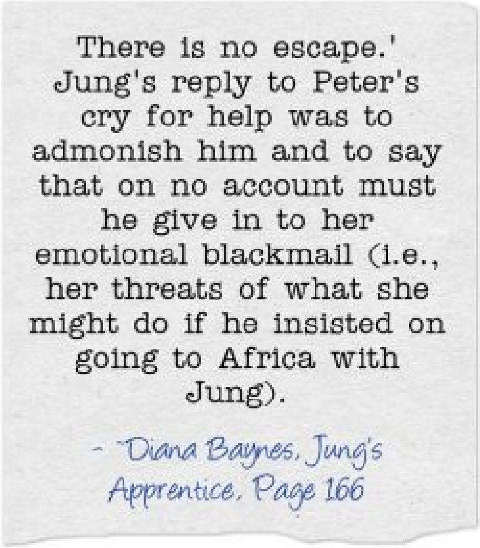
In the 1 920's, this tribe [Elgonyi] had had no contact at all with the outside world and Jung wanted to make a psychological study of the inhabitants before they became affected by Western influence.

~Diana Baynes, Jung's Apprentice, Page 165

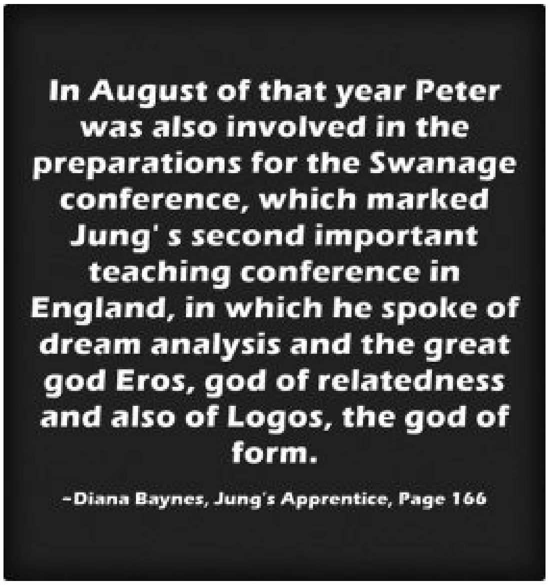


On 1st July he [H.G. Baynes] records: 'On this day I wrote my last despairing letter to C. G. about the terrible hardness of life with Hilda. There was a profound protest against my fate in this.

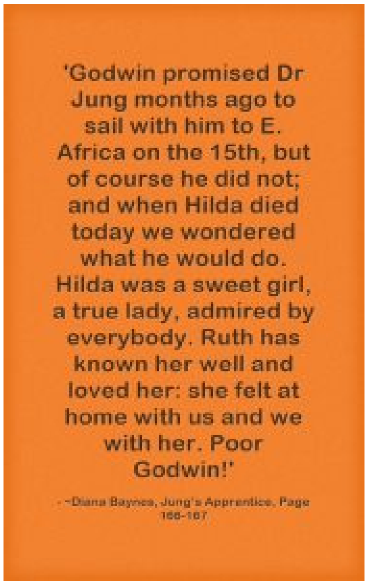
~Diana Baynes, Jung's Apprentice, Page 166


There is no escape.' Jung's reply to Peter's cry for help was to admonish him and to say that on no account must he give in to her emotional blackmail (i.e., her threats of what she might do if he insisted on going to Africa with Jung).

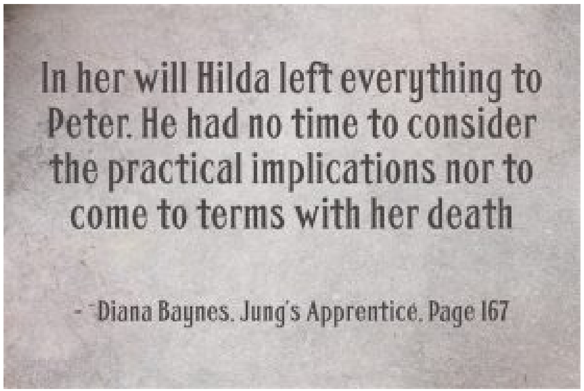
- ~Diana Baynes, Jung's Apprentice, Page 166


In August of that year Peter was also involved in the preparations for the Swanage conference, which marked Jung' s second important teaching conference in England, in which he spoke of dream analysis and the great god Eros, god of relatedness and also of Logos, the god of form.

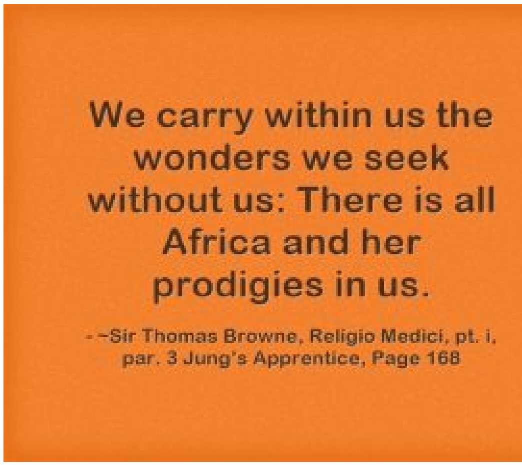
~Diana Baynes, Jung's Apprentice, Page 166


'Godwin promised Dr Jung months ago to sail with him to E. Africa on the 15th, but of course he did not; and when Hilda died today we wondered what he would do. Hilda was a sweet girl, a true lady, admired by everybody. Ruth has known her well and loved her: she felt at home with us and we with her. Poor Godwin!'

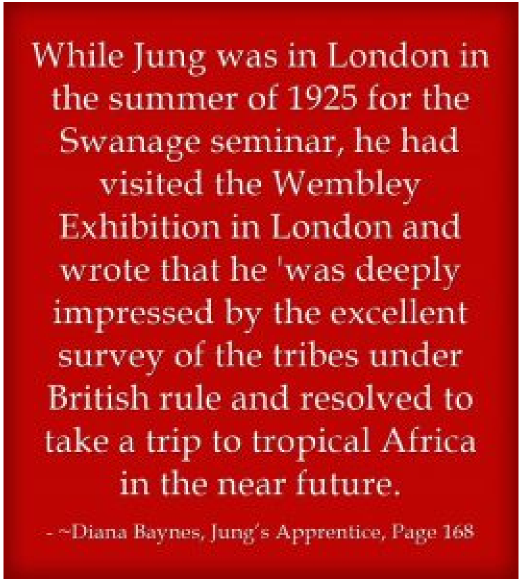
- ~Diana Baynes, Jung's Apprentice, Page 166-167


In her will Hilda left everything to Peter. He had no time to consider the practical implications nor to come to terms with her death

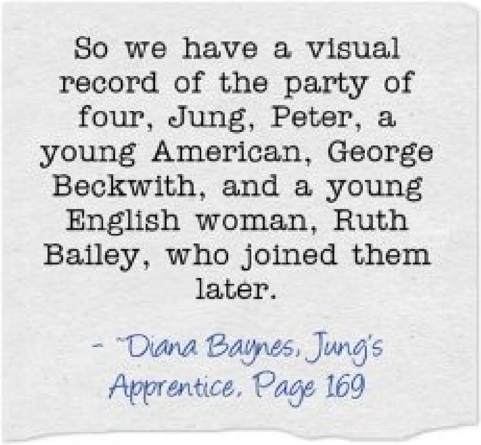
- ~Diana Baynes, Jung's Apprentice, Page 167


We carry within us the wonders we seek without us: There is all Africa and her prodigies in us.

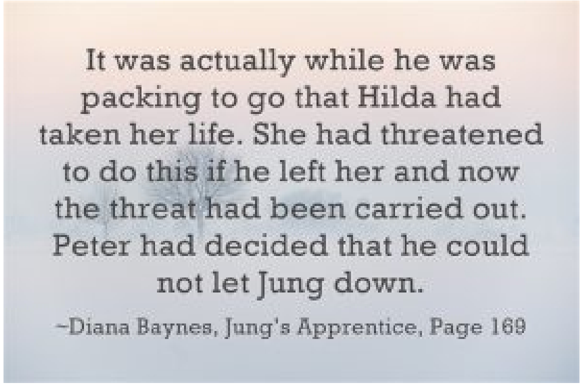
- ~Sir Thomas Browne, Religio Medici, pt. i, par. 3 Jung's Apprentice, Page 168


While Jung was in London in the summer of 1925 for the Swanage seminar, he had visited the Wembley Exhibition in London and wrote that he 'was deeply impressed by the excellent survey of the tribes under British rule and resolved to take a trip to tropical Africa in the near future.

- ~Diana Baynes, Jung's Apprentice, Page 168

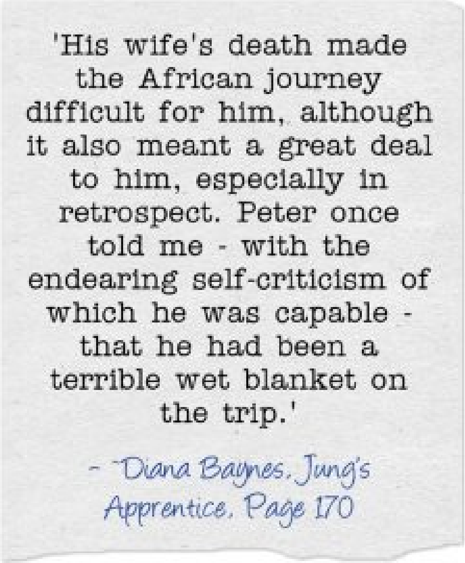

So we have a visual record of the party of four, Jung, Peter, a young American, George Beckwith, and a young English woman, Ruth Bailey, who joined them later.

- ~Diana Baynes, Jung's Apprentice, Page 169



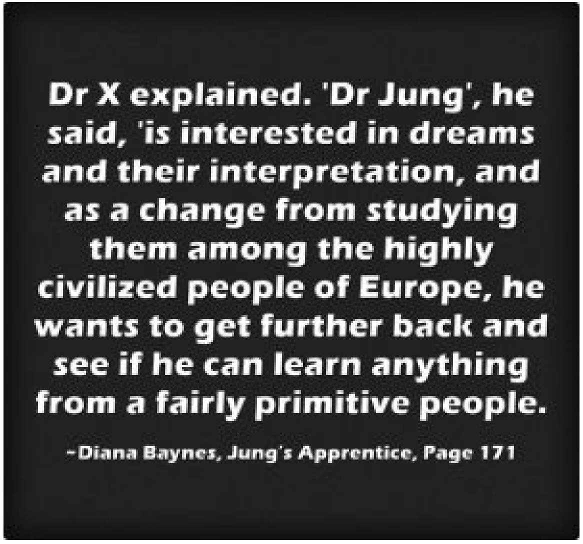
It was actually while he was packing to go that Hilda had taken her life. She had threatened to do this if he left her and now the threat had been carried out. Peter had decided that he could not let Jung down.

~Diana Baynes, Jung's Apprentice, Page 169



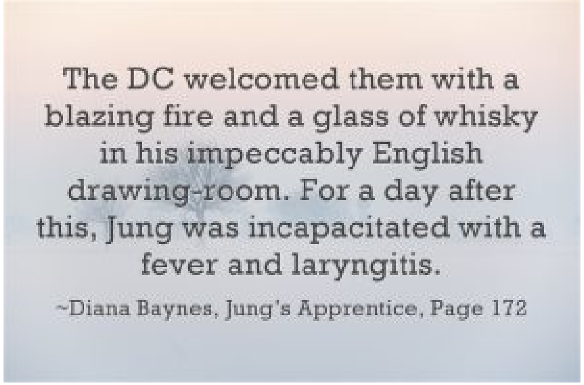
'His wife's death made the African journey difficult for him, although it also meant a great deal to him, especially in retrospect. Peter once told me - with the endearing self-criticism of which he was capable - that he had been a terrible wet blanket on the trip.'

- ~Diana Baynes, Jung's Apprentice, Page 170



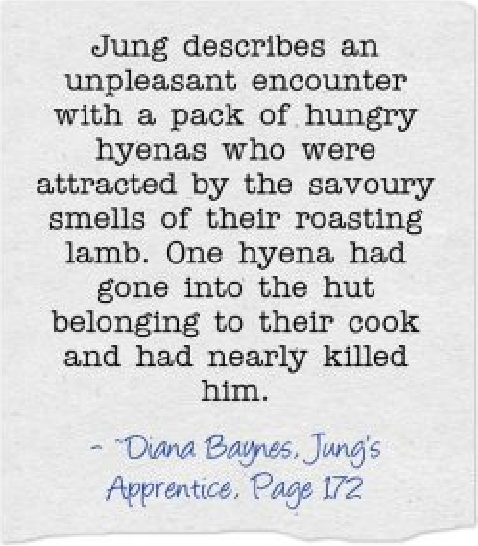
Dr X explained. 'Dr Jung', he said, 'is interested in dreams and their interpretation, and as a change from studying them among the highly civilized people of Europe, he wants to get further back and see if he can learn anything from a fairly primitive people.

~Diana Baynes, Jung's Apprentice, Page 171



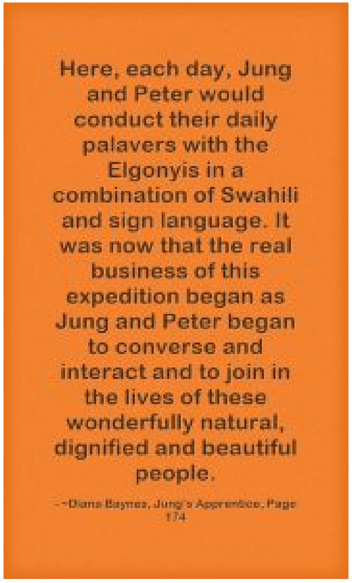
The DC welcomed them with a blazing fire and a glass of whisky in his impeccably English drawing-room. For a day after this, Jung was incapacitated with a fever and laryngitis.

~Diana Baynes, Jung's Apprentice, Page 172



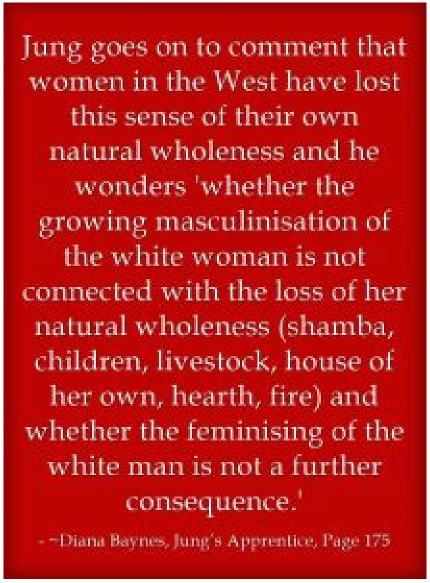
Jung describes an unpleasant encounter with a pack of hungry hyenas who were attracted by the savoury smells of their roasting lamb. One hyena had gone into the hut belonging to their cook and had nearly killed him.

- ~Diana Baynes, Jung's Apprentice, Page 172



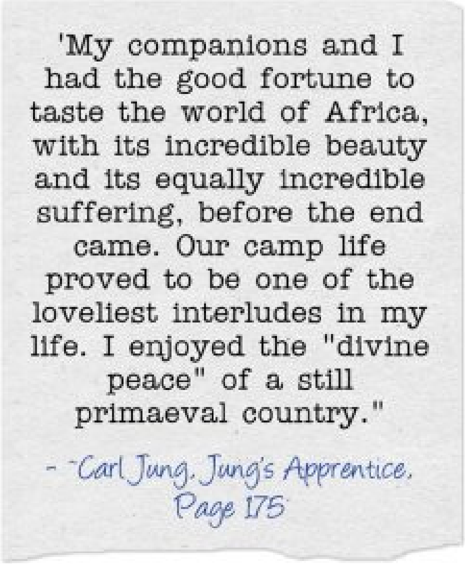
Here, each day, Jung and Peter would conduct their daily palavers with the Elgonyis in a combination of Swahili and sign language. It was now that the real business of this expedition began as Jung and Peter began to converse and interact and to join in the lives of these wonderfully natural, dignified and beautiful people.

- ~Diana Baynes, Jung's Apprentice, Page 174

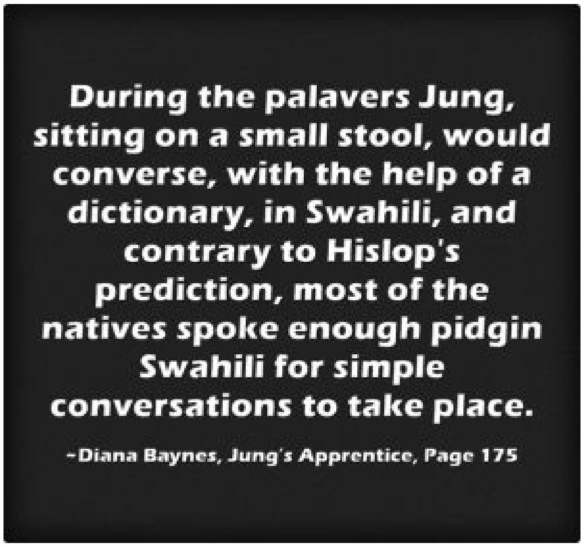


Jung goes on to comment that women in the West have lost this sense of their own natural wholeness and he wonders 'whether the growing masculinisation of the white woman is not connected with the loss of her natural wholeness (shamba, children, livestock, house of her own, hearth, fire) and whether the feminising of the white man is not a further consequence.'

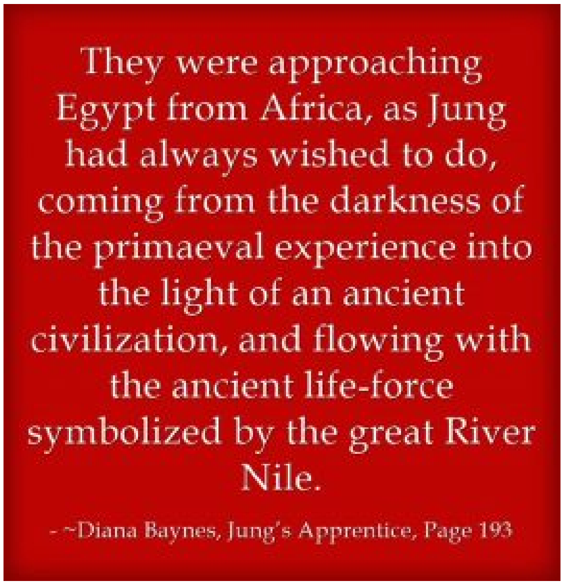
- ~Diana Baynes, Jung's Apprentice, Page 175


'My companions and I had the good fortune to taste the world of Africa, with its incredible beauty and its equally incredible suffering, before the end came. Our camp life proved to be one of the loveliest interludes in my life. I enjoyed the "divine peace" of a still primaeval country."

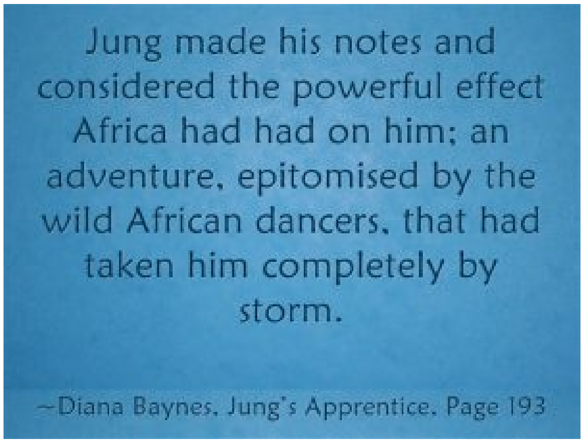
- ~Carl Jung, Jung's Apprentice, Page 175


During the palavers Jung, sitting on a small stool, would converse, with the help of a dictionary, in Swahili, and contrary to Hislop's prediction, most of the natives spoke enough pidgin Swahili for simple conversations to take place.

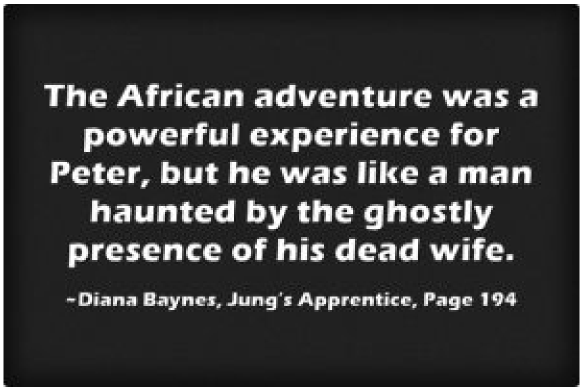
~Diana Baynes, Jung's Apprentice, Page 175


They were approaching Egypt from Africa, as Jung had always wished to do, coming from the darkness of the primaeval experience into the light of an ancient civilization, and flowing with the ancient life-force symbolized by the great River Nile.

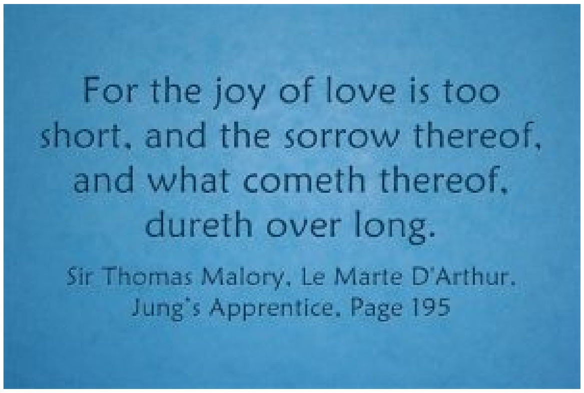
- ~Diana Baynes, Jung's Apprentice, Page 193


Jung made his notes and considered the powerful effect Africa had had on him; an adventure, epitomised by the wild African dancers, that had taken him completely by storm.

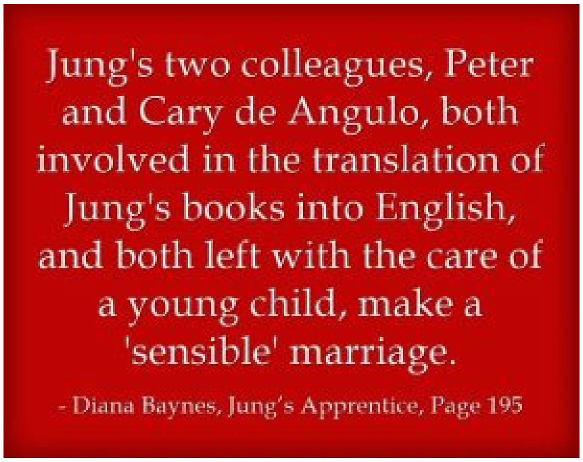
~Diana Baynes, Jung's Apprentice, Page 193


The African adventure was a powerful experience for Peter, but he was like a man haunted by the ghostly presence of his dead wife.

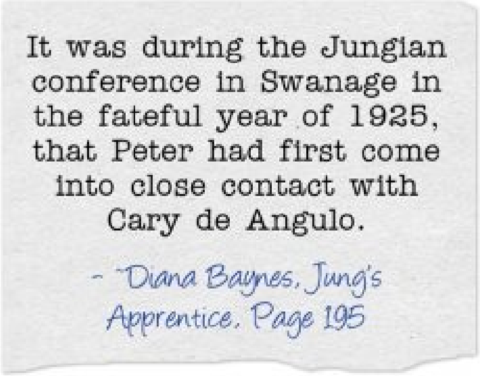
~Diana Baynes, Jung's Apprentice, Page 194


For the joy of love is too short, and the sorrow thereof, and what cometh thereof, dureth over long.

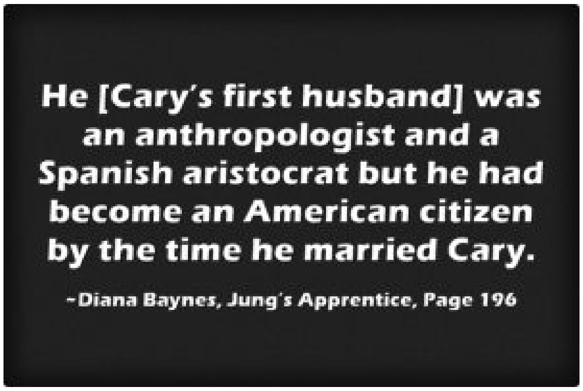
Sir Thomas Malory, Le Marte D'Arthur, Jung's Apprentice, Page 195


Jung's two colleagues, Peter and Cary de Angulo, both involved in the translation of Jung's books into English, and both left with the care of a young child, make a 'sensible' marriage.

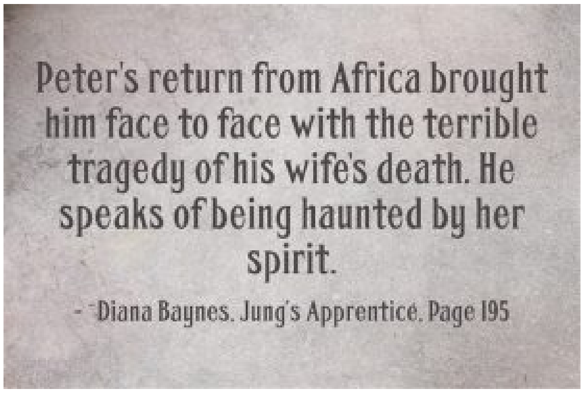
- Diana Baynes, Jung's Apprentice, Page 195


It was during the Jungian conference in Swanage in the fateful year of 1925, that Peter had first come into close contact with Cary de Angulo.

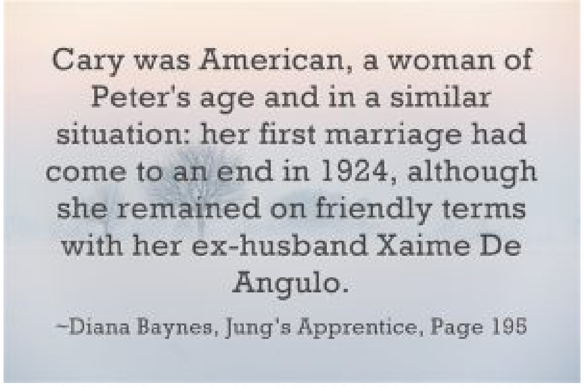
- ~Diana Baynes, Jung's Apprentice, Page 195


He [Cary's first husband] was an anthropologist and a Spanish aristocrat but he had become an American citizen by the time he married Cary.

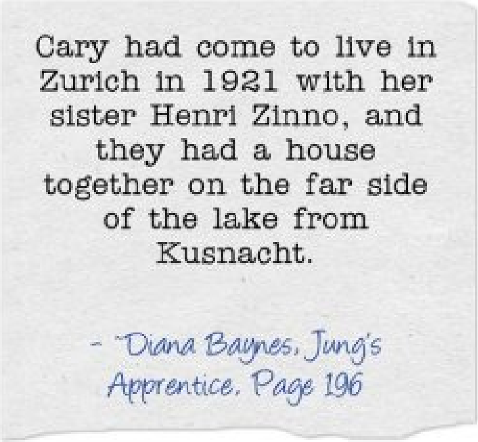
~Diana Baynes, Jung's Apprentice, Page 196


Peter's return from Africa brought him face to face with the terrible tragedy of his wife's death. He speaks of being haunted by her spirit.

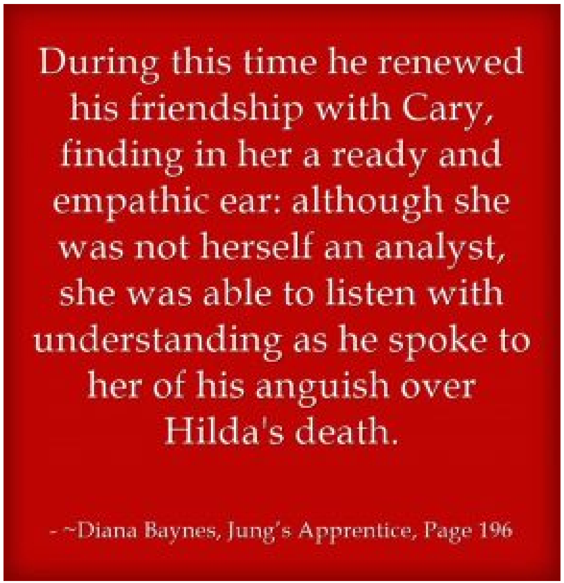
- ~Diana Baynes, Jung's Apprentice, Page 195


Cary was American, a woman of Peter's age and in a similar situation: her first marriage had come to an end in 1924, although she remained on friendly terms with her ex-husband Xaime De Angulo.

~Diana Baynes, Jung's Apprentice, Page 195

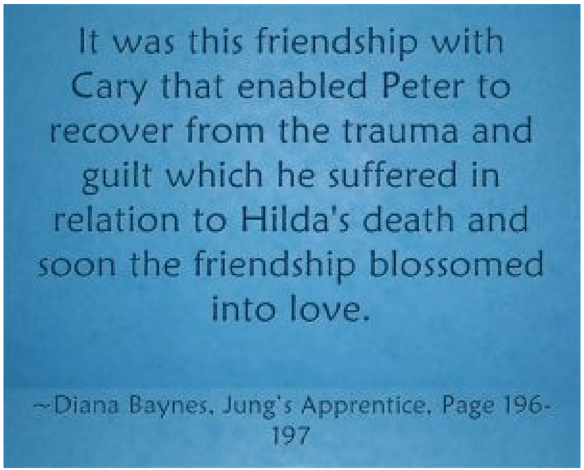

Cary had come to live in Zurich in 1921 with her sister Henri Zinno, and they had a house together on the far side of the lake from Kusnacht.

- ~Diana Baynes, Jung's Apprentice, Page 196



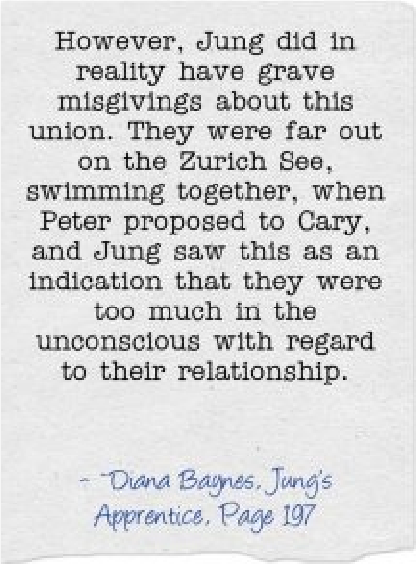
During this time he renewed his friendship with Cary, finding in her a ready and empathic ear: although she was not herself an analyst, she was able to listen with understanding as he spoke to her of his anguish over Hilda's death.

- ~Diana Baynes, Jung's Apprentice, Page 196



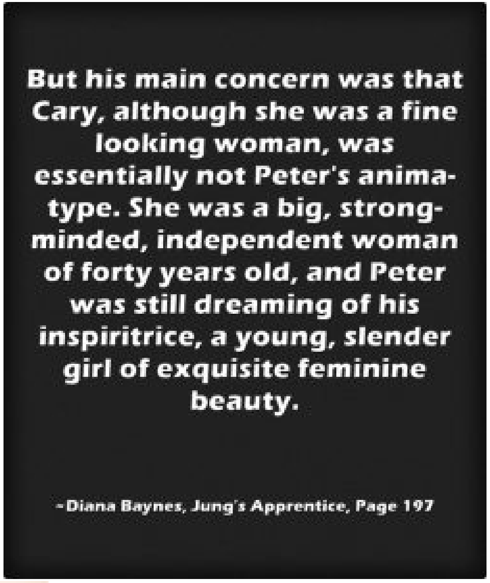
It was this friendship with Cary that enabled Peter to recover from the trauma and guilt which he suffered in relation to Hilda's death and soon the friendship blossomed into love.

~Diana Baynes, Jung's Apprentice, Page 196-197



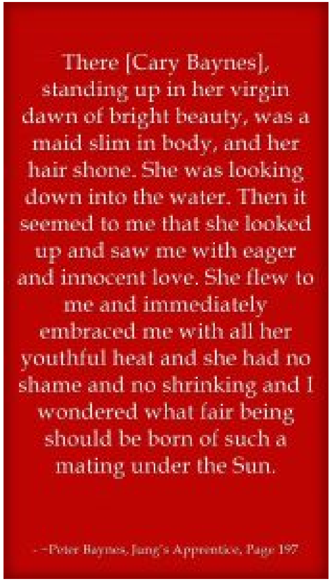
However, Jung did in reality have grave misgivings about this union. They were far out on the Zurich See, swimming together, when Peter proposed to Cary, and Jung saw this as an indication that they were too much in the unconscious with regard to their relationship.

- ~Diana Baynes, Jung's Apprentice, Page 197



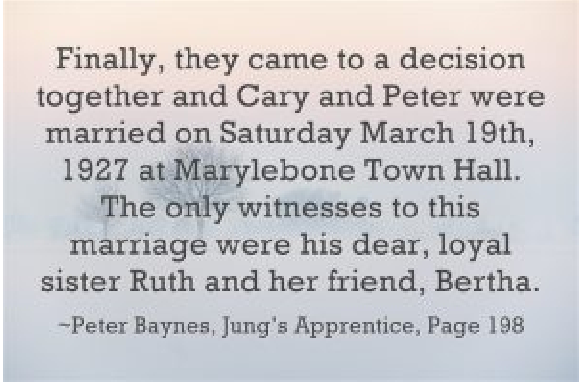
But his main concern was that Cary, although she was a fine looking woman, was essentially not Peter's anima-type. She was a big, strong-minded, independent woman of forty years old, and Peter was still dreaming of his inspiritrice, a young, slender girl of exquisite feminine beauty.

-Diana Baynes, Jung's Apprentice, Page 197



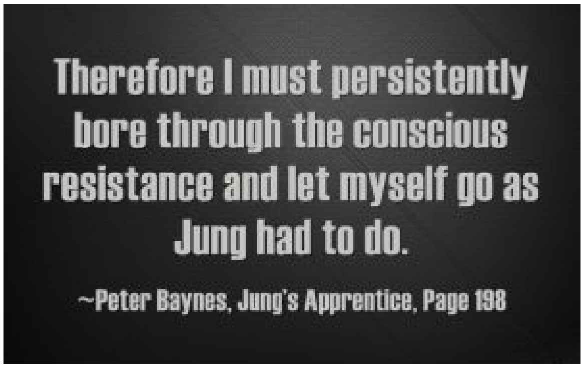
There [Cary Baynes], standing up in her virgin dawn of bright beauty, was a maid slim in body, and her hair shone. She was looking down into the water. Then it seemed to me that she looked up and saw me with eager and innocent love. She flew to me and immediately embraced me with all her youthful heat and she had no shame and no shrinking and I wondered what fair being should be born of such a mating under the Sun.

- ~Peter Baynes, Jung's Apprentice, Page 197



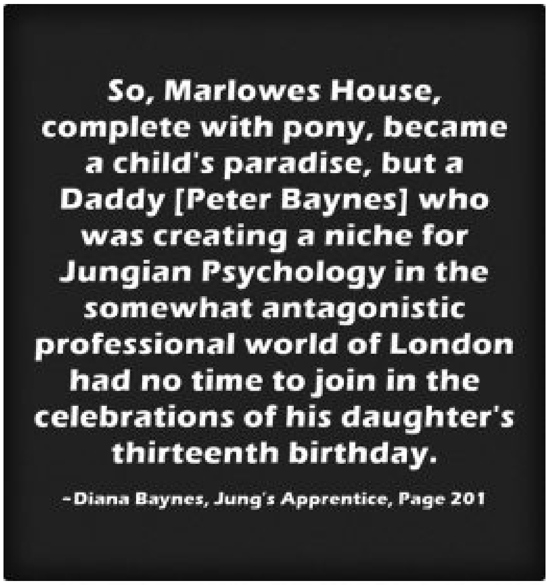
Finally, they came to a decision together and Cary and Peter were married on Saturday March 19th, 1927 at Marylebone Town Hall. The only witnesses to this marriage were his dear, loyal sister Ruth and her friend, Bertha.

~Peter Baynes, Jung's Apprentice, Page 198



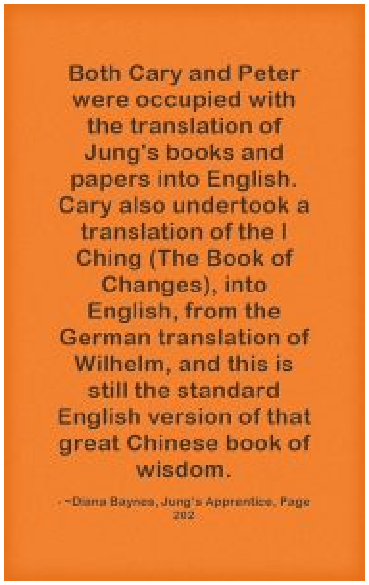
Therefore I must persistently bore through the conscious resistance and let myself go as Jung had to do.

~Peter Baynes, Jung's Apprentice, Page 198



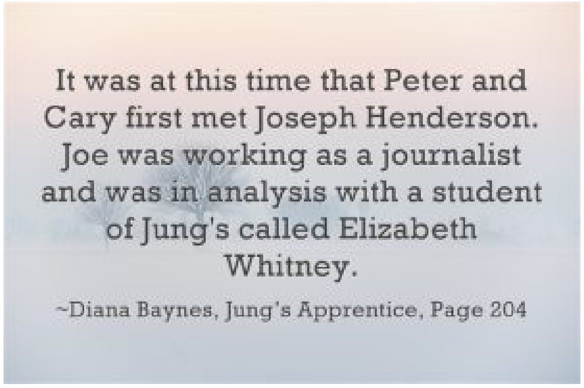
So, Marlowes House, complete with pony, became a child's paradise, but a Daddy [Peter Baynes] who was creating a niche for Jungian Psychology in the somewhat antagonistic professional world of London had no time to join in the celebrations of his daughter's thirteenth birthday.

~Diana Baynes, Jung's Apprentice, Page 201



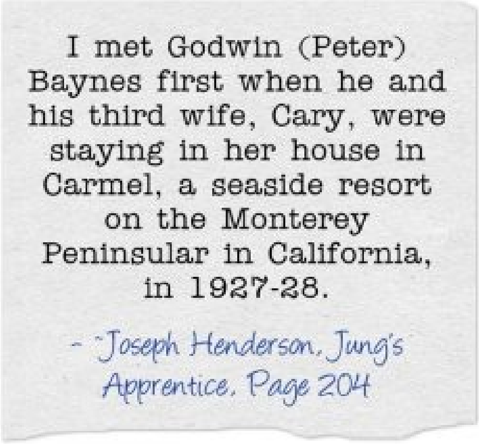
Both Cary and Peter were occupied with the translation of Jung's books and papers into English. Cary also undertook a translation of the I Ching (The Book of Changes), into English, from the German translation of Wilhelm, and this is still the standard English version of that great Chinese book of wisdom.

- ~Diana Baynes, Jung's Apprentice, Page 202



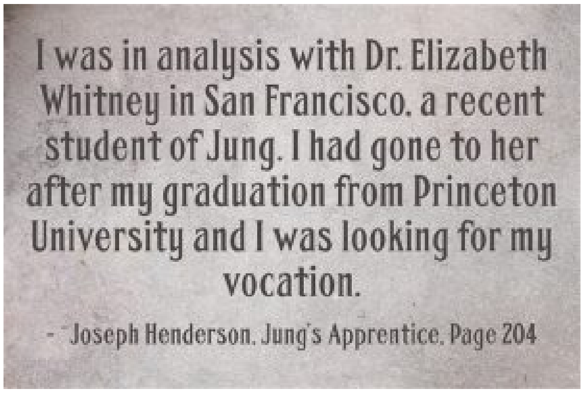
It was at this time that Peter and Cary first met Joseph Henderson. Joe was working as a journalist and was in analysis with a student of Jung's called Elizabeth Whitney.

~Diana Baynes, Jung's Apprentice, Page 204



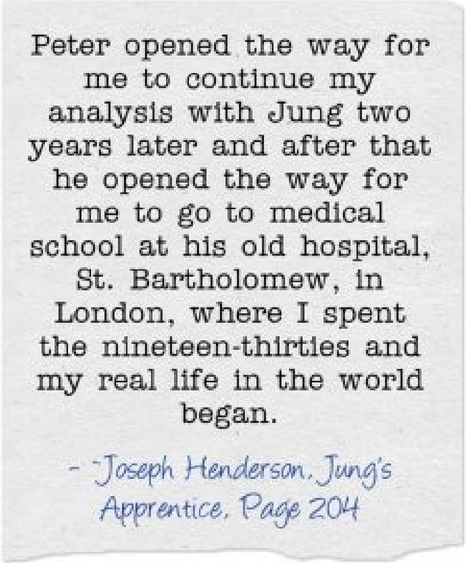
I met Godwin (Peter) Baynes first when he and his third wife, Cary, were staying in her house in Carmel, a seaside resort on the Monterey Peninsular in California, in 1927-28.

- ~Joseph Henderson, Jung's Apprentice, Page 204



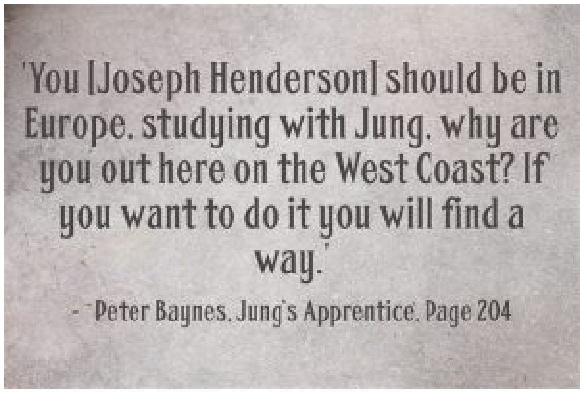
I was in analysis with Dr. Elizabeth Whitney in San Francisco, a recent student of Jung. I had gone to her after my graduation from Princeton University and I was looking for my vocation.

- ~Joseph Henderson, Jung's Apprentice, Page 204



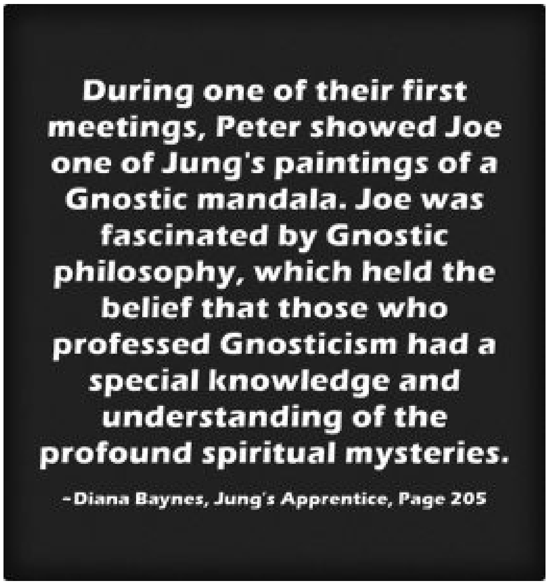
Peter opened the way for me to continue my analysis with Jung two years later and after that he opened the way for me to go to medical school at his old hospital, St. Bartholomew, in London, where I spent the nineteen-thirties and my real life in the world began.

- ~Joseph Henderson, Jung's Apprentice, Page 204



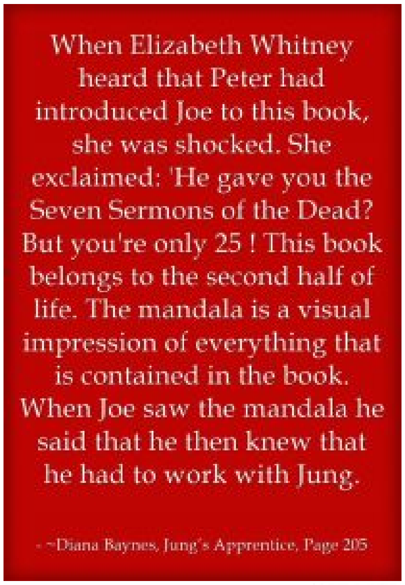
'You [Joseph Henderson] should be in Europe, studying with Jung, why are you out here on the West Coast? If you want to do it you will find a way.'

- ~Peter Baynes, Jung's Apprentice, Page 204



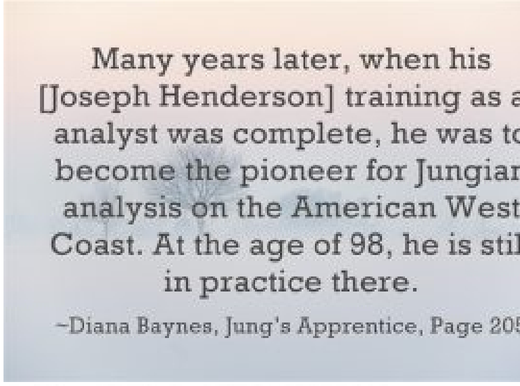
During one of their first meetings, Peter showed Joe one of Jung's paintings of a Gnostic mandala. Joe was fascinated by Gnostic philosophy, which held the belief that those who professed Gnosticism had a special knowledge and understanding of the profound spiritual mysteries.

~Diana Baynes, Jung's Apprentice, Page 205



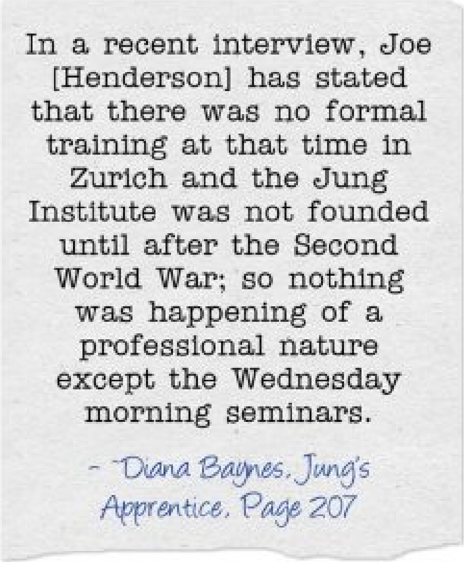
When Elizabeth Whitney heard that Peter had introduced Joe to this book, she was shocked. She exclaimed: 'He gave you the Seven Sermons of the Dead? But you're only 25 ! This book belongs to the second half of life. The mandala is a visual impression of everything that is contained in the book. When Joe saw the mandala he said that he then knew that he had to work with Jung.

- ~Diana Baynes, Jung's Apprentice, Page 205



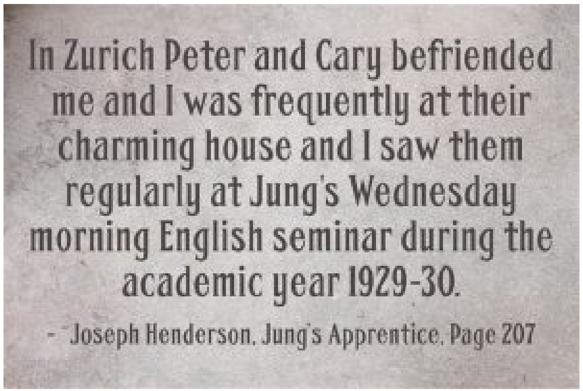
Many years later, when his [Joseph Henderson] training as a analyst was complete, he was t become the pioneer for Jungia analysis on the American West Coast. At the age of 98, he is stil in practice there.

~Diana Baynes, Jung's Apprentice, Page 20



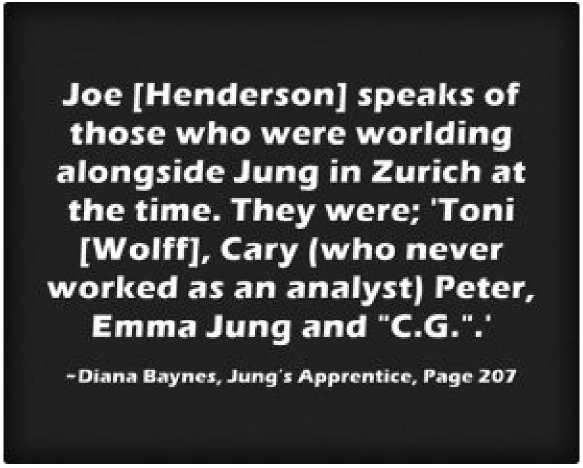
In a recent interview, Joe [Henderson] has stated that there was no formal training at that time in Zurich and the Jung Institute was not founded until after the Second World War; so nothing was happening of a professional nature except the Wednesday morning seminars.

- ~Diana Baynes, Jung's Apprentice, Page 207



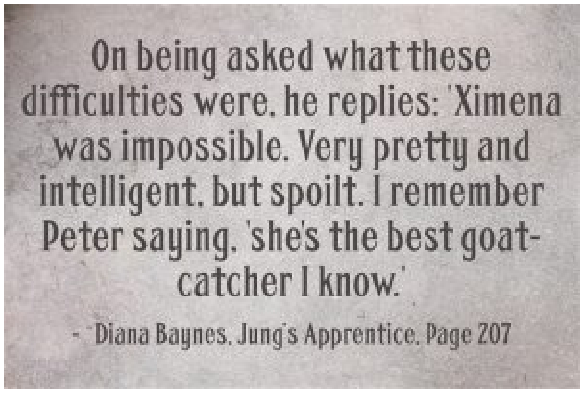
In Zurich Peter and Cary befriended me and I was frequently at their charming house and I saw them regularly at Jung's Wednesday morning English seminar during the academic year 1929-30.

- ~Joseph Henderson, Jung's Apprentice, Page 207



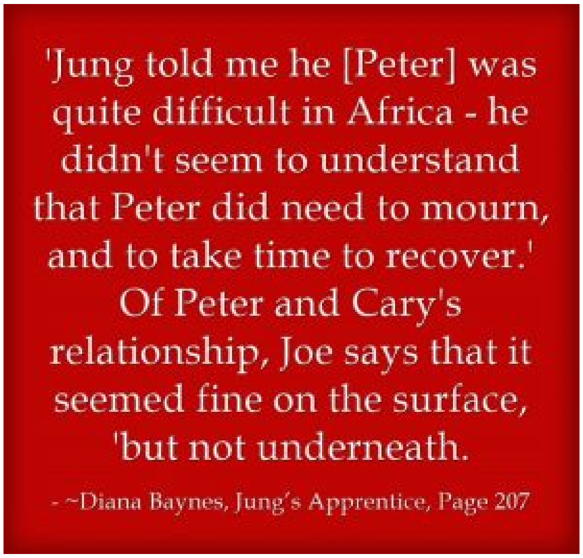
Joe [Henderson] speaks of those who were worlding alongside Jung in Zurich at the time. They were; 'Toni [Wolff], Cary (who never worked as an analyst) Peter, Emma Jung and "C.G.".'

~Diana Baynes, Jung's Apprentice, Page 207



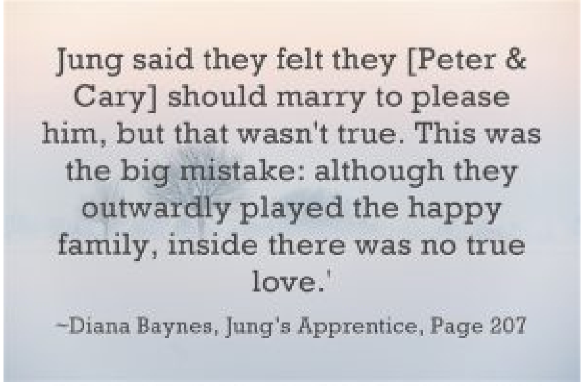
On being asked what these difficulties were, he replies: 'Ximena was impossible. Very pretty and intelligent, but spoilt. I remember Peter saying, 'she's the best goat-catcher I know.'

- ~Diana Baynes, Jung's Apprentice, Page 207



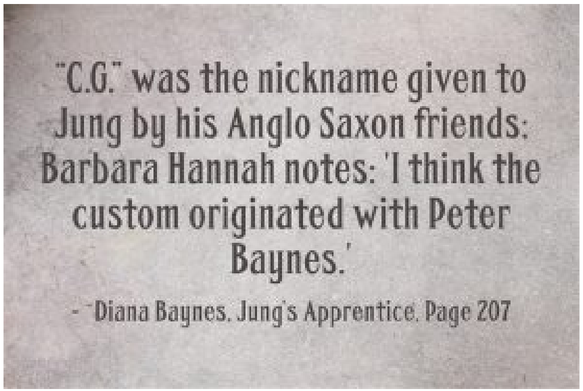
'Jung told me he [Peter] was quite difficult in Africa - he didn't seem to understand that Peter did need to mourn, and to take time to recover.' Of Peter and Cary's relationship, Joe says that it seemed fine on the surface, 'but not underneath.

- ~Diana Baynes, Jung's Apprentice, Page 207



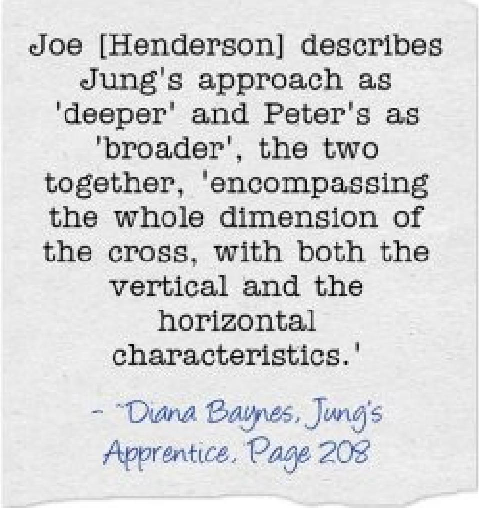
Jung said they felt they [Peter & Cary] should marry to please him, but that wasn't true. This was the big mistake: although they outwardly played the happy family, inside there was no true love.'

~Diana Baynes, Jung's Apprentice, Page 207



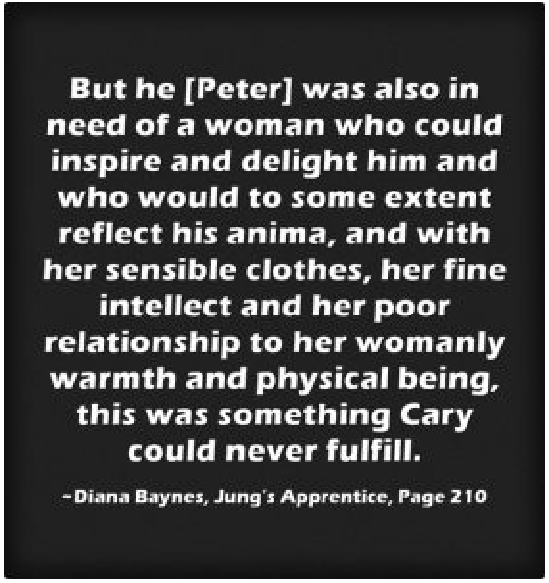
"C.G." was the nickname given to Jung by his Anglo Saxon friends: Barbara Hannah notes: 'I think the custom originated with Peter Baynes.'

- ~Diana Baynes, Jung's Apprentice, Page 207



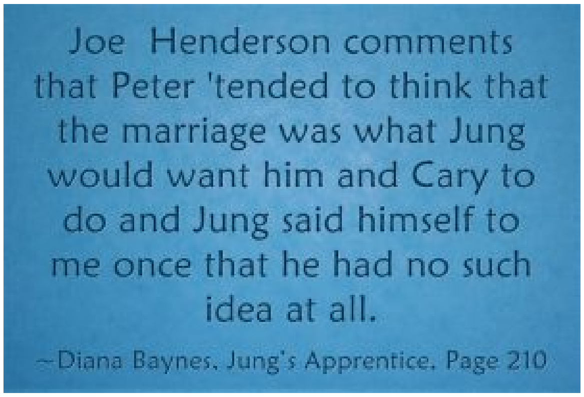
Joe [Henderson] describes Jung's approach as 'deeper' and Peter's as 'broader', the two together, 'encompassing the whole dimension of the cross, with both the vertical and the horizontal characteristics.'

- ~Diana Baynes, Jung's Apprentice, Page 208



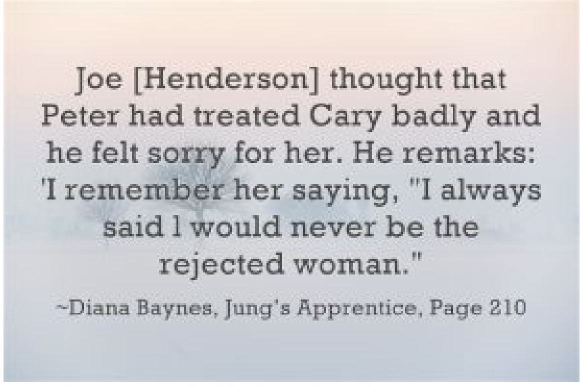
But he [Peter] was also in need of a woman who could inspire and delight him and who would to some extent reflect his anima, and with her sensible clothes, her fine intellect and her poor relationship to her womanly warmth and physical being, this was something Cary could never fulfill.

~Diana Baynes, Jung's Apprentice, Page 210



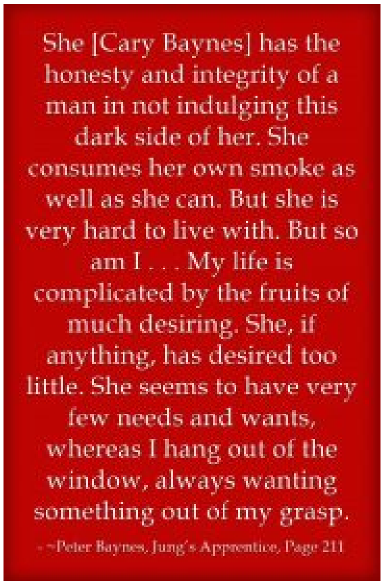
Joe Henderson comments that Peter 'tended to think that the marriage was what Jung would want him and Cary to do and Jung said himself to me once that he had no such idea at all.

~Diana Baynes, Jung's Apprentice, Page 210



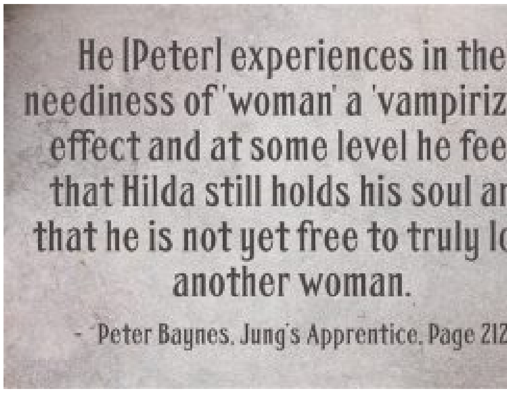
Joe [Henderson] thought that Peter had treated Cary badly and he felt sorry for her. He remarks: 'I remember her saying, "I always said I would never be the rejected woman."

~Diana Baynes, Jung's Apprentice, Page 210



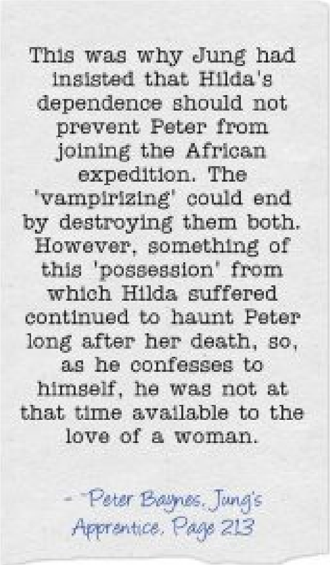
She [Cary Baynes] has the honesty and integrity of a man in not indulging this dark side of her. She consumes her own smoke as well as she can. But she is very hard to live with. But so am I . . . My life is complicated by the fruits of much desiring. She, if anything, has desired too little. She seems to have very few needs and wants, whereas I hang out of the window, always wanting something out of my grasp.

- ~Peter Baynes, Jung's Apprentice, Page 211



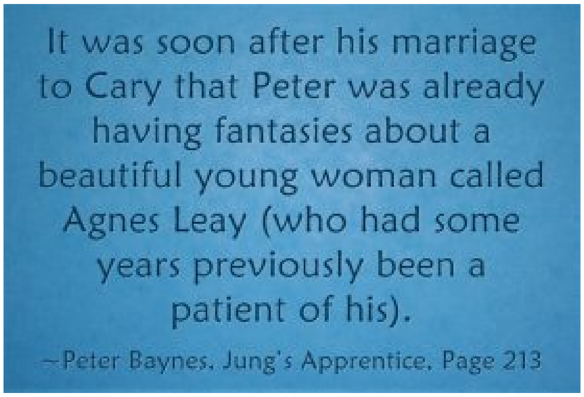
He [Peter] experiences in the neediness of 'woman' a 'vampiriz effect and at some level he fee that Hilda still holds his soul ar that he is not yet free to truly lo another woman.

- ~Peter Baynes, Jung's Apprentice, Page 21



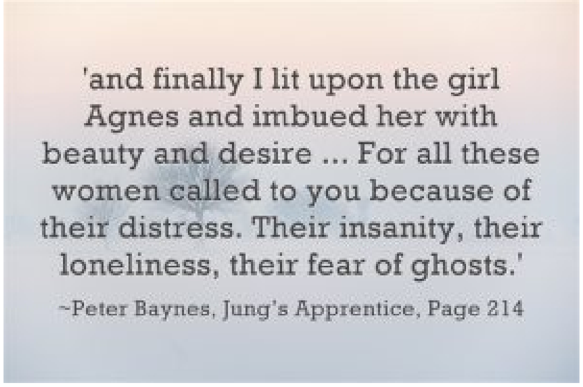
This was why Jung had insisted that Hilda's dependence should not prevent Peter from joining the African expedition. The 'vampirizing' could end by destroying them both. However, something of this 'possession' from which Hilda suffered continued to haunt Peter long after her death, so, as he confesses to himself, he was not at that time available to the love of a woman.

- ~Peter Baynes, Jung's Apprentice, Page 213



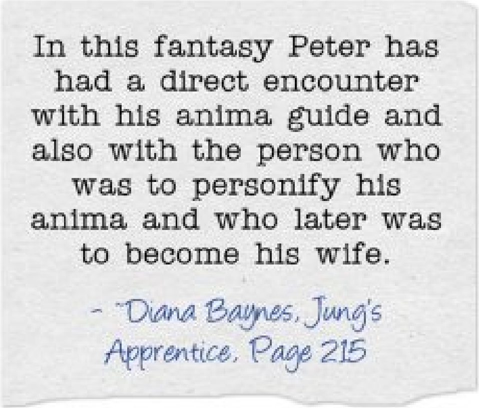
It was soon after his marriage to Cary that Peter was already having fantasies about a beautiful young woman called Agnes Leay (who had some years previously been a patient of his).

~Peter Baynes, Jung's Apprentice, Page 213



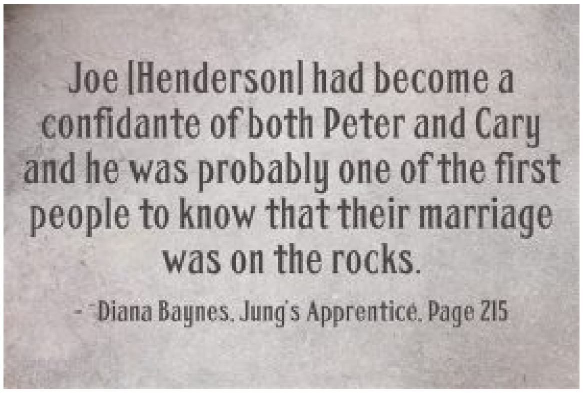
'and finally I lit upon the girl Agnes and imbued her with beauty and desire ... For all these women called to you because of their distress. Their insanity, their loneliness, their fear of ghosts.'

~Peter Baynes, Jung's Apprentice, Page 214



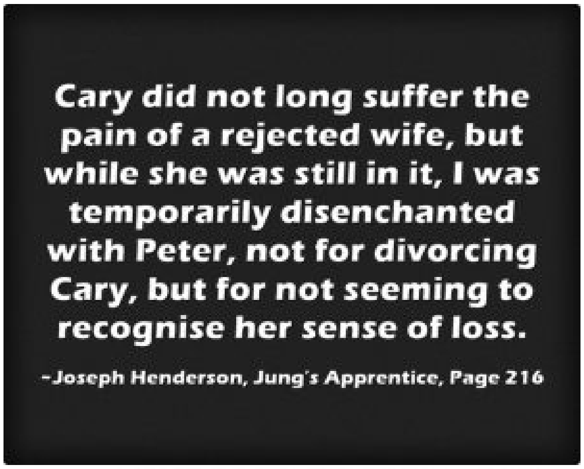
In this fantasy Peter has had a direct encounter with his anima guide and also with the person who was to personify his anima and who later was to become his wife.

- ~Diana Baynes, Jung's Apprentice, Page 215



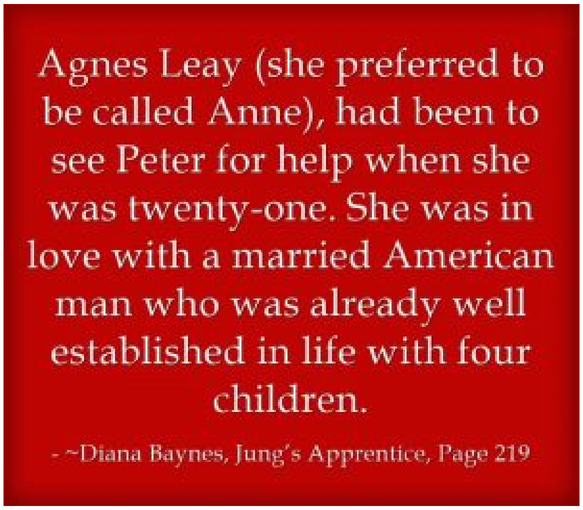
Joe [Henderson] had become a confidante of both Peter and Cary and he was probably one of the first people to know that their marriage was on the rocks.

- ~Diana Baynes, Jung's Apprentice, Page 215



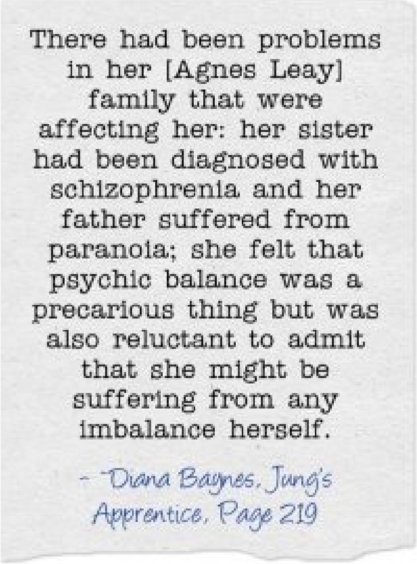
Cary did not long suffer the pain of a rejected wife, but while she was still in it, I was temporarily disenchanted with Peter, not for divorcing Cary, but for not seeming to recognise her sense of loss.

~Joseph Henderson, Jung's Apprentice, Page 216



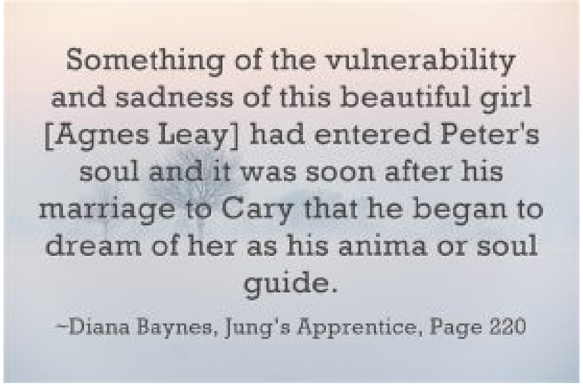
Agnes Leay (she preferred to be called Anne), had been to see Peter for help when she was twenty-one. She was in love with a married American man who was already well established in life with four children.

- ~Diana Baynes, Jung's Apprentice, Page 219



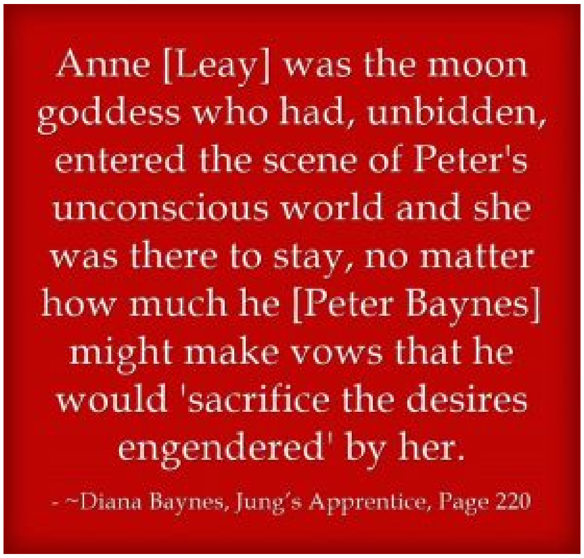
There had been problems in her [Agnes Leay] family that were affecting her: her sister had been diagnosed with schizophrenia and her father suffered from paranoia; she felt that psychic balance was a precarious thing but was also reluctant to admit that she might be suffering from any imbalance herself.

- ~Diana Baynes, Jung's Apprentice, Page 219



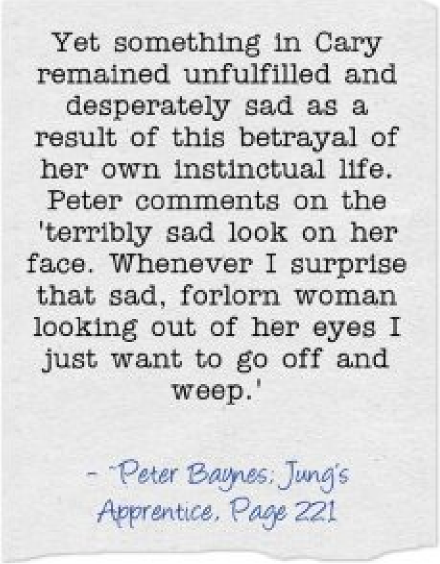
Something of the vulnerability and sadness of this beautiful girl [Agnes Leay] had entered Peter's soul and it was soon after his marriage to Cary that he began to dream of her as his anima or soul guide.

~Diana Baynes, Jung's Apprentice, Page 220



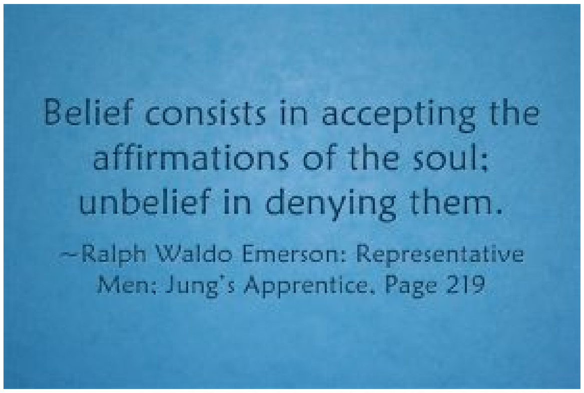
Anne [Leay] was the moon goddess who had, unbidden, entered the scene of Peter's unconscious world and she was there to stay, no matter how much he [Peter Baynes] might make vows that he would 'sacrifice the desires engendered' by her.

- ~Diana Baynes, Jung's Apprentice, Page 220



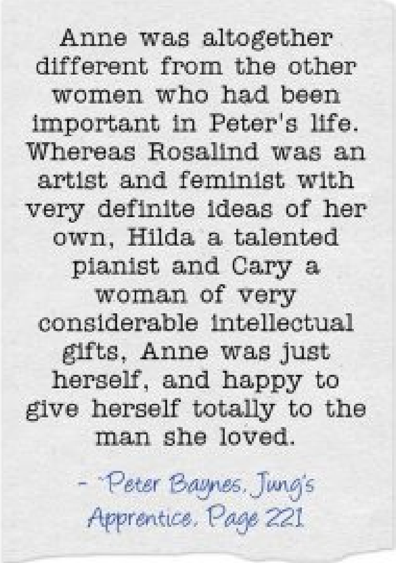
Yet something in Cary remained unfulfilled and desperately sad as a result of this betrayal of her own instinctual life. Peter comments on the 'terribly sad look on her face. Whenever I surprise that sad, forlorn woman looking out of her eyes I just want to go off and weep.'

- ~Peter Baynes, Jung's Apprentice, Page 221



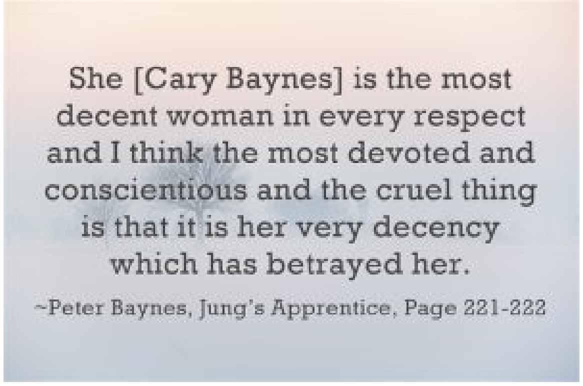
Belief consists in accepting the affirmations of the soul; unbelief in denying them.

~Ralph Waldo Emerson: Representative Men; Jung's Apprentice, Page 219



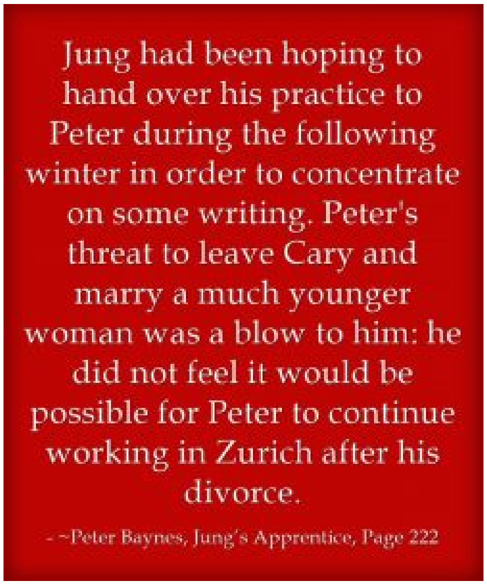
Anne was altogether different from the other women who had been important in Peter's life. Whereas Rosalind was an artist and feminist with very definite ideas of her own, Hilda a talented pianist and Cary a woman of very considerable intellectual gifts, Anne was just herself, and happy to give herself totally to the man she loved.

- ~Peter Baynes, Jung's Apprentice, Page 221



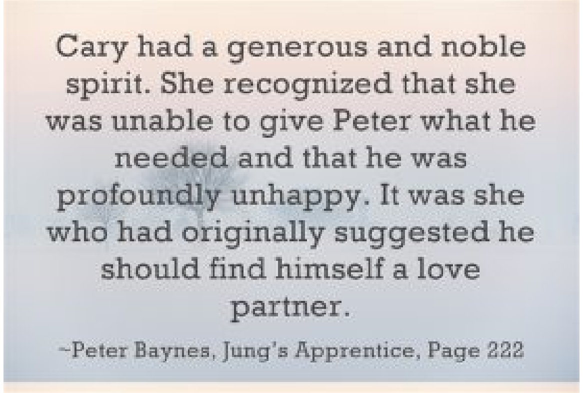
She [Cary Baynes] is the most decent woman in every respect and I think the most devoted and conscientious and the cruel thing is that it is her very decency which has betrayed her.

~Peter Baynes, Jung's Apprentice, Page 221-222



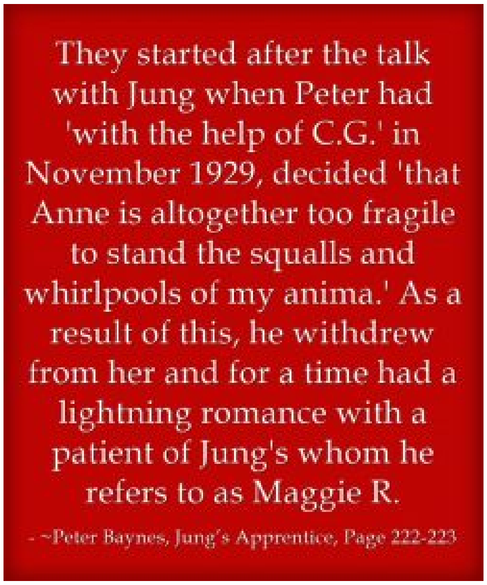
Jung had been hoping to hand over his practice to Peter during the following winter in order to concentrate on some writing. Peter's threat to leave Cary and marry a much younger woman was a blow to him: he did not feel it would be possible for Peter to continue working in Zurich after his divorce.

- ~Peter Baynes, Jung's Apprentice, Page 222



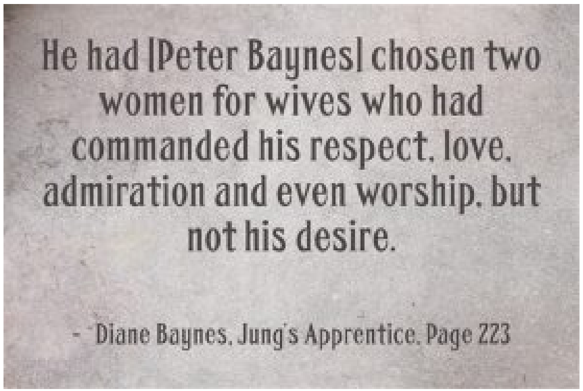
Cary had a generous and noble spirit. She recognized that she was unable to give Peter what he needed and that he was profoundly unhappy. It was she who had originally suggested he should find himself a love partner.

~Peter Baynes, Jung's Apprentice, Page 222



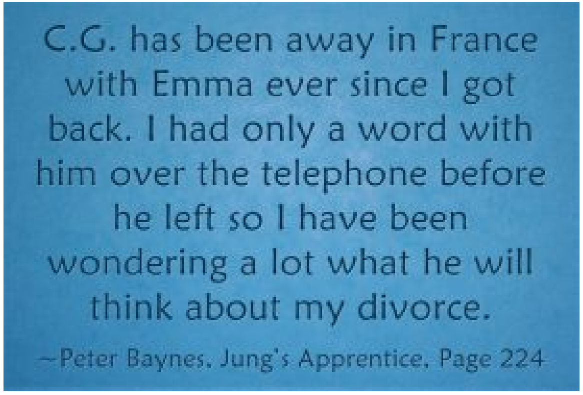
They started after the talk with Jung when Peter had 'with the help of C.G.' in November 1929, decided 'that Anne is altogether too fragile to stand the squalls and whirlpools of my anima.' As a result of this, he withdrew from her and for a time had a lightning romance with a patient of Jung's whom he refers to as Maggie R.

- ~Peter Baynes, Jung's Apprentice, Page 222-223



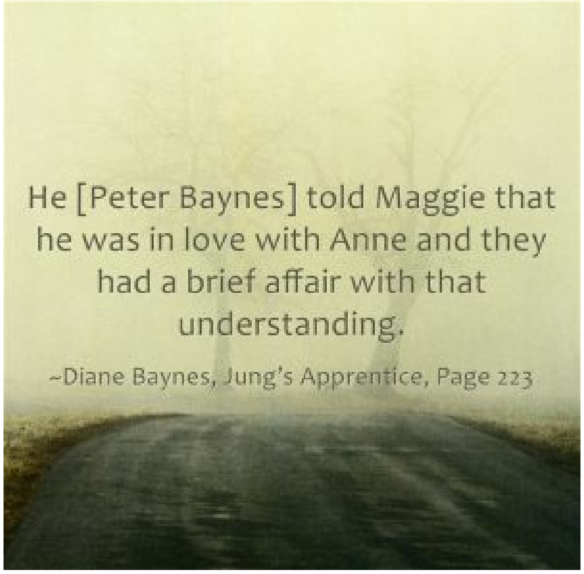
He had [Peter Baynes] chosen two women for wives who had commanded his respect, love, admiration and even worship, but not his desire.

- Diane Baynes, Jung's Apprentice, Page 223



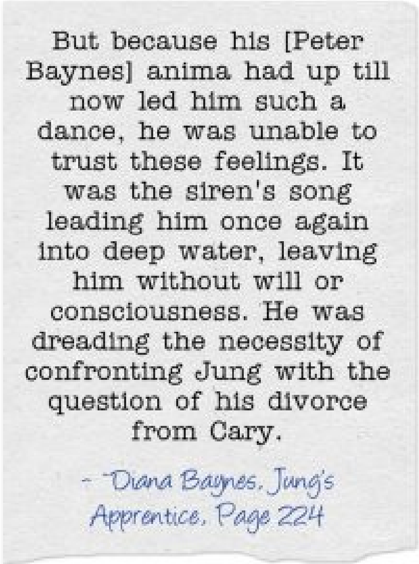
C.G. has been away in France with Emma ever since I got back. I had only a word with him over the telephone before he left so I have been wondering a lot what he will think about my divorce.

~Peter Baynes, Jung's Apprentice, Page 224



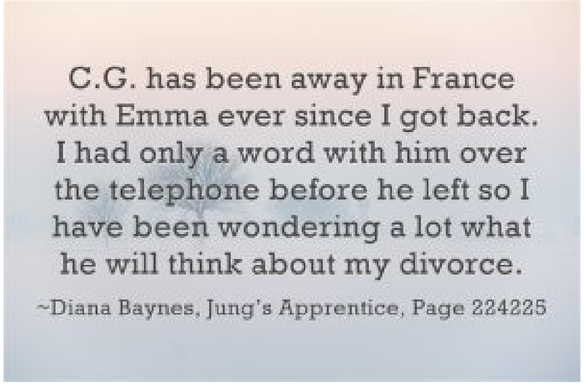
He [Peter Baynes] told Maggie that he was in love with Anne and they had a brief affair with that understanding.

~Diane Baynes, Jung's Apprentice, Page 223



But because his [Peter Baynes] anima had up till now led him such a dance, he was unable to trust these feelings. It was the siren's song leading him once again into deep water, leaving him without will or consciousness. He was dreading the necessity of confronting Jung with the question of his divorce from Cary.

- Diana Baynes, Jung's Apprentice, Page 224



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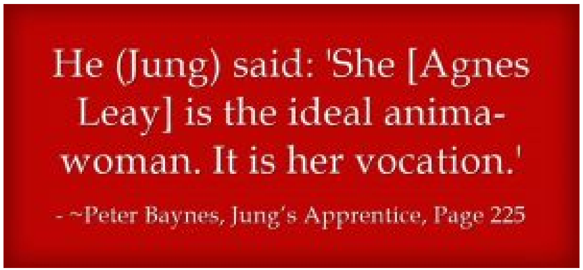
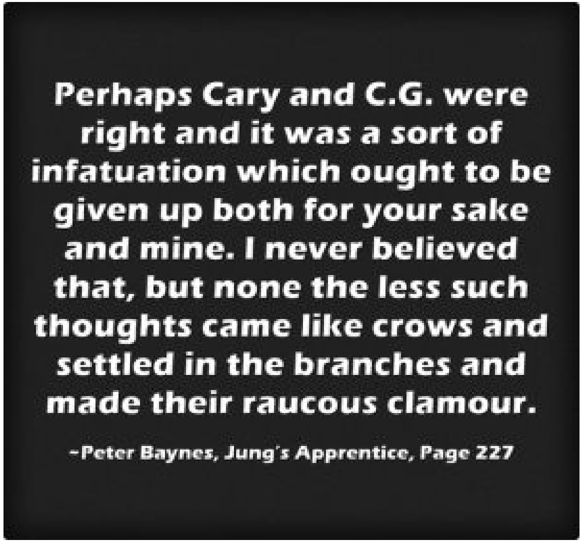
~Diana Baynes, Jung's Apprentice, Page 224225



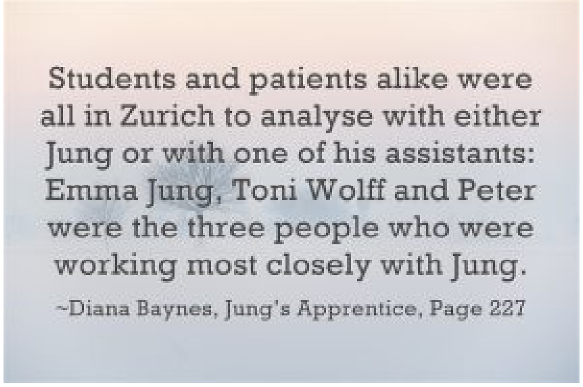
He (Jung) said: 'She [Agnes Leay] is the ideal anima-woman. It is her vocation.'

- ~Peter Baynes, Jung's Apprentice, Page 225



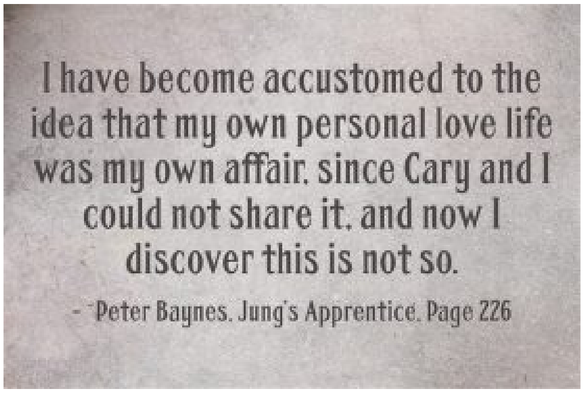
Perhaps Cary and C.G. were right and it was a sort of infatuation which ought to be given up both for your sake and mine. I never believed that, but none the less such thoughts came like crows and settled in the branches and made their raucous clamour.

~Peter Baynes, Jung's Apprentice, Page 227



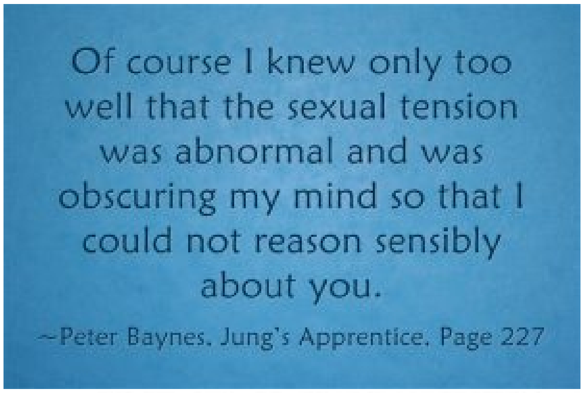
Students and patients alike were all in Zurich to analyse with either Jung or with one of his assistants: Emma Jung, Toni Wolff and Peter were the three people who were working most closely with Jung.

~Diana Baynes, Jung's Apprentice, Page 227



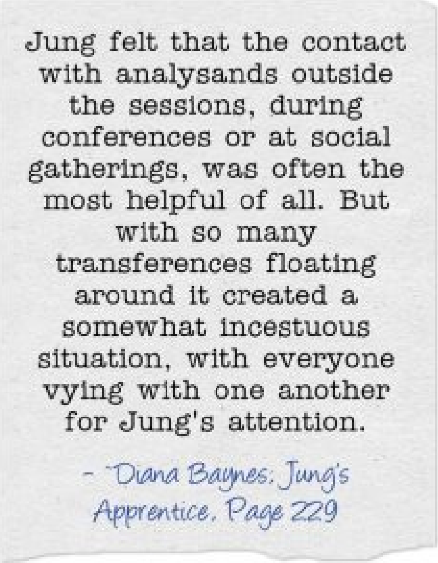
I have become accustomed to the idea that my own personal love life was my own affair, since Cary and I could not share it, and now I discover this is not so.

- ~Peter Baynes, Jung's Apprentice, Page 226



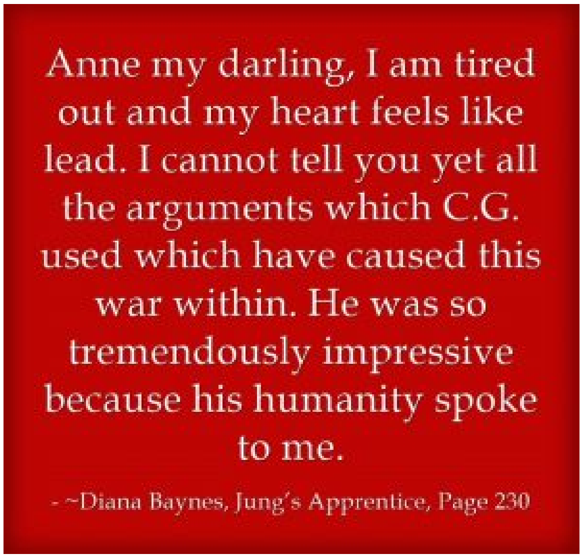
Of course I knew only too well that the sexual tension was abnormal and was obscuring my mind so that I could not reason sensibly about you.

~Peter Baynes, Jung's Apprentice, Page 227



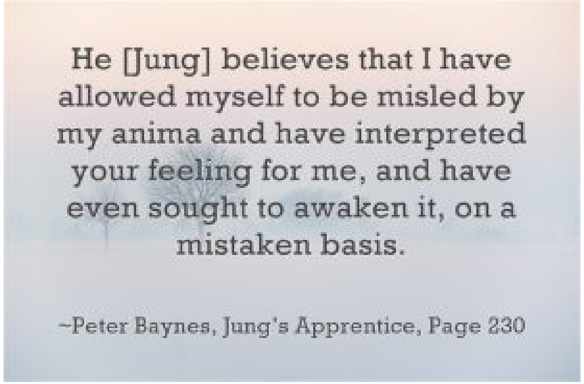
Jung felt that the contact with analysands outside the sessions, during conferences or at social gatherings, was often the most helpful of all. But with so many transferences floating around it created a somewhat incestuous situation, with everyone vying with one another for Jung's attention.

- ~Diana Baynes, Jung's Apprentice, Page 229



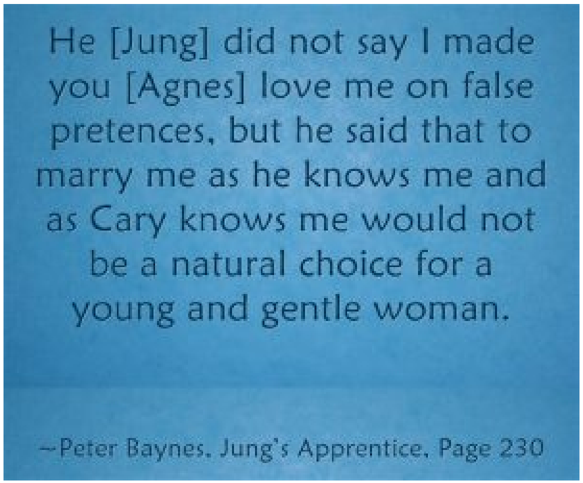
Anne my darling, I am tired out and my heart feels like lead. I cannot tell you yet all the arguments which C.G. used which have caused this war within. He was so tremendously impressive because his humanity spoke to me.

- ~Diana Baynes, Jung's Apprentice, Page 230



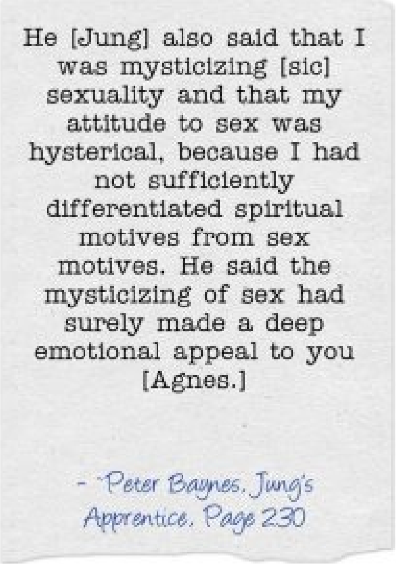
He [Jung] believes that I have allowed myself to be misled by my anima and have interpreted your feeling for me, and have even sought to awaken it, on a mistaken basis.

~Peter Baynes, Jung's Apprentice, Page 230



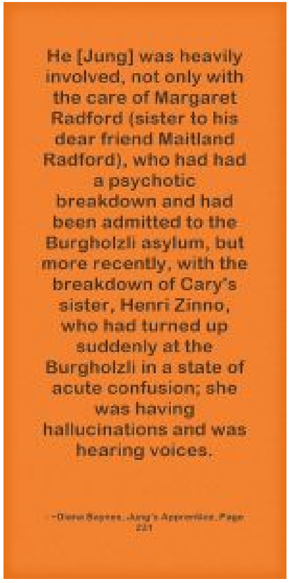
He [Jung] did not say I made you [Agnes] love me on false pretences, but he said that to marry me as he knows me and as Cary knows me would not be a natural choice for a young and gentle woman.

~Peter Baynes, Jung's Apprentice, Page 230

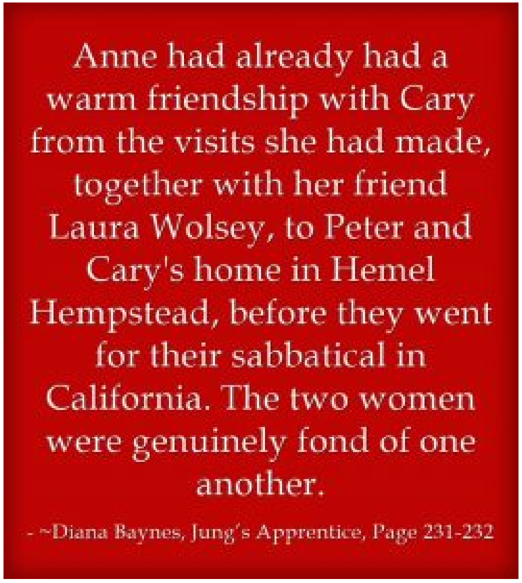


He [Jung] also said that I was mysticizing [sic] sexuality and that my attitude to sex was hysterical, because I had not sufficiently differentiated spiritual motives from sex motives. He said the mysticizing of sex had surely made a deep emotional appeal to you [Agnes.]

- ~Peter Baynes, Jung's Apprentice, Page 230

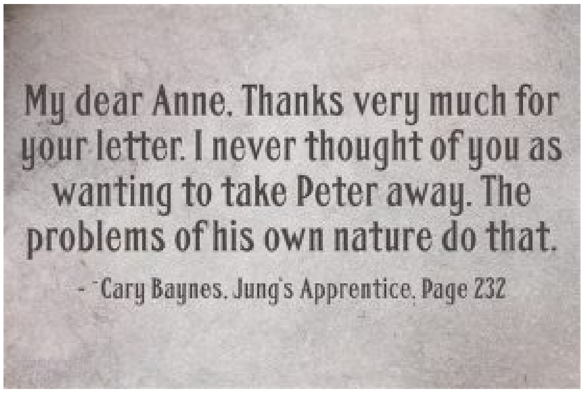


He [Jung] was heavily involved, not only with the care of Margaret Radford (sister to his dear friend Maitland Radford), who had had a psychotic breakdown and had been admitted to the Burgholzli asylum, but more recently, with the breakdown of Cary's sister, Henri Zinno, who had turned up suddenly at the Burgholzli in a state of acute confusion; she was having hallucinations and was hearing voices.



Anne had already had a warm friendship with Cary from the visits she had made, together with her friend Laura Wolsey, to Peter and Cary's home in Hemel Hempstead, before they went for their sabbatical in California. The two women were genuinely fond of one another.

- ~Diana Baynes, Jung's Apprentice, Page 231-232

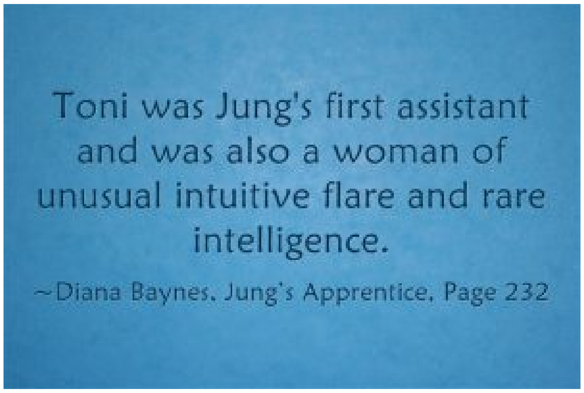


My dear Anne. Thanks very much for your letter. I never thought of you as wanting to take Peter away. The problems of his own nature do that.

- ~Cary Baynes, Jung's Apprentice, Page 232

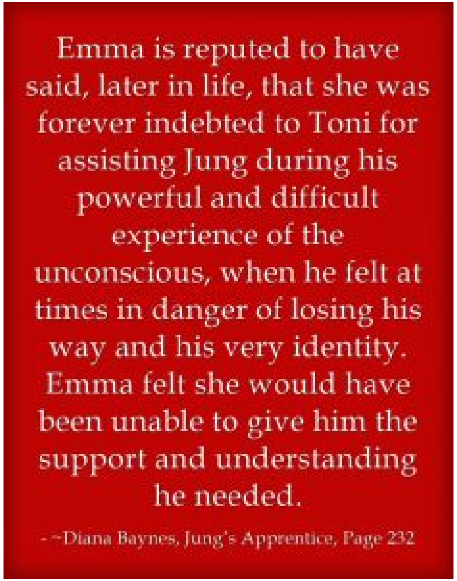
She [Anne] later described this momentous visit. Peter suggested straight away that they should go to Bollingen to talk with Jung. This was on a Sunday and Jung was staying there together with Toni Wolff.

~Diana Baynes, Jung's Apprentice, Page 232



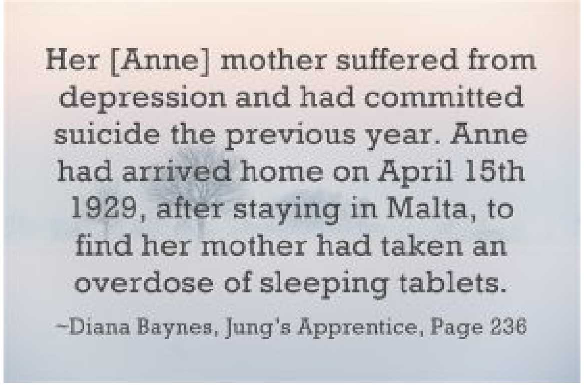
Toni was Jung's first assistant and was also a woman of unusual intuitive flare and rare intelligence.

~Diana Baynes, Jung's Apprentice, Page 232



Emma is reputed to have said, later in life, that she was forever indebted to Toni for assisting Jung during his powerful and difficult experience of the unconscious, when he felt at times in danger of losing his way and his very identity. Emma felt she would have been unable to give him the support and understanding he needed.

- ~Diana Baynes, Jung's Apprentice, Page 232

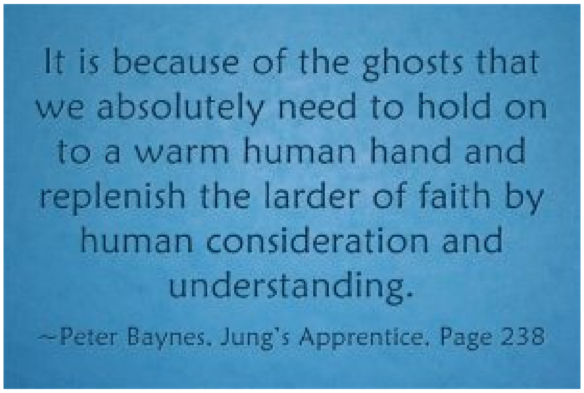


Her [Anne] mother suffered from depression and had committed suicide the previous year. Anne had arrived home on April 15th 1929, after staying in Malta, to find her mother had taken an overdose of sleeping tablets.

~Diana Baynes, Jung's Apprentice, Page 236

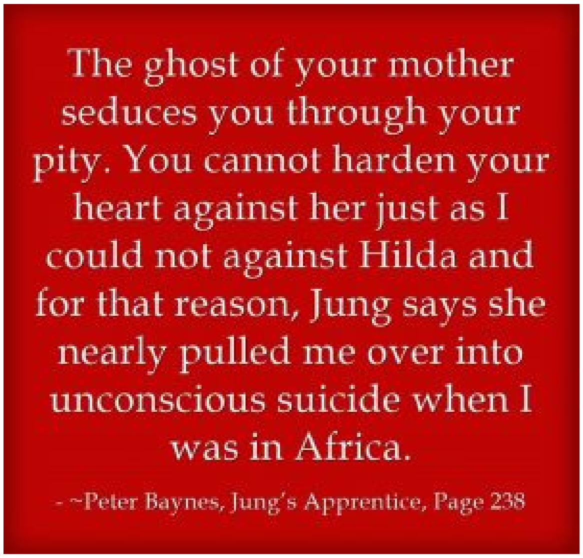
Laura Leay had been separated from her husband, Fred, for seven years. His paranoia and his bizarre accusations against his wife, in relation to infidelity and the embezzlement of his money, had become intolerable and he had finally been committed to an asylum.

~Diana Baynes, Jung's Apprentice, Page 236



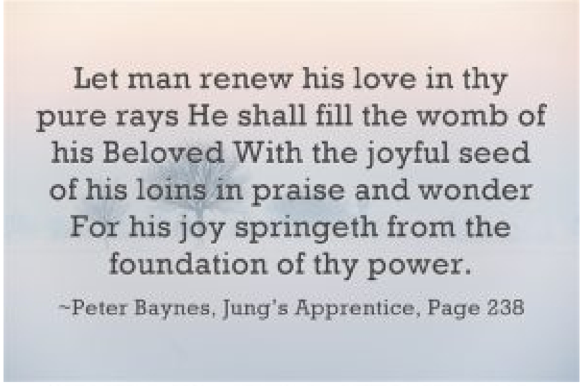
It is because of the ghosts that we absolutely need to hold on to a warm human hand and replenish the larder of faith by human consideration and understanding.

~Peter Baynes, Jung's Apprentice, Page 238



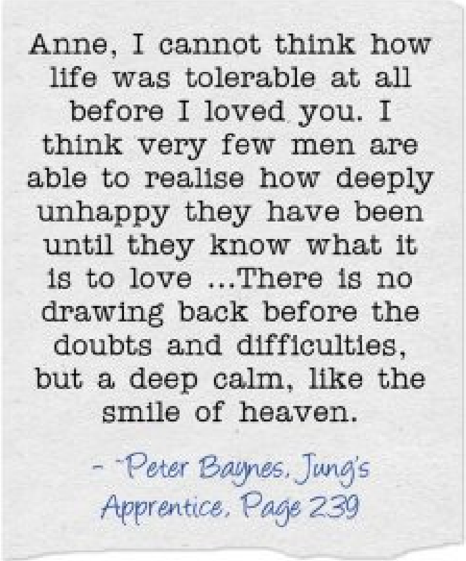
The ghost of your mother seduces you through your pity. You cannot harden your heart against her just as I could not against Hilda and for that reason, Jung says she nearly pulled me over into unconscious suicide when I was in Africa.

- ~Peter Baynes, Jung's Apprentice, Page 238



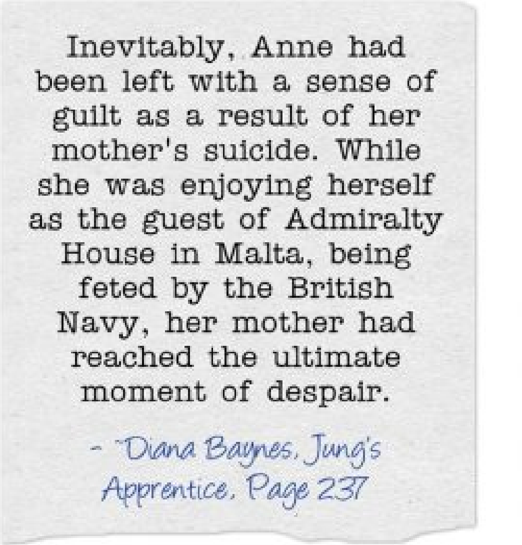
Let man renew his love in thy pure rays He shall fill the womb of his Beloved With the joyful seed of his loins in praise and wonder For his joy springeth from the foundation of thy power.

~Peter Baynes, Jung's Apprentice, Page 238



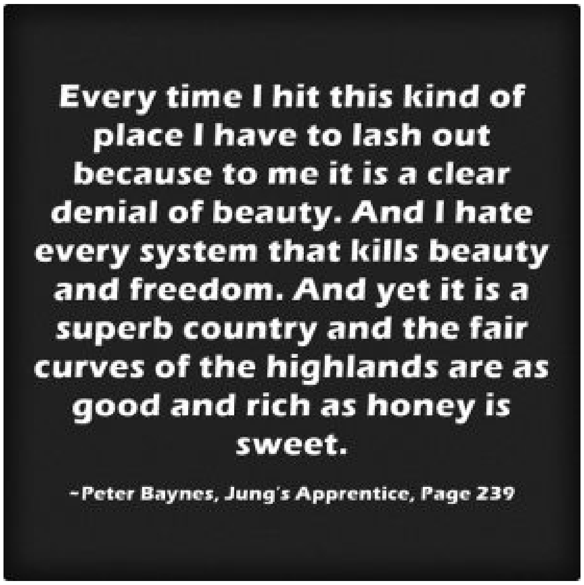
Anne, I cannot think how life was tolerable at all before I loved you. I think very few men are able to realise how deeply unhappy they have been until they know what it is to love ...There is no drawing back before the doubts and difficulties, but a deep calm, like the smile of heaven.

- ~Peter Baynes, Jung's Apprentice, Page 239



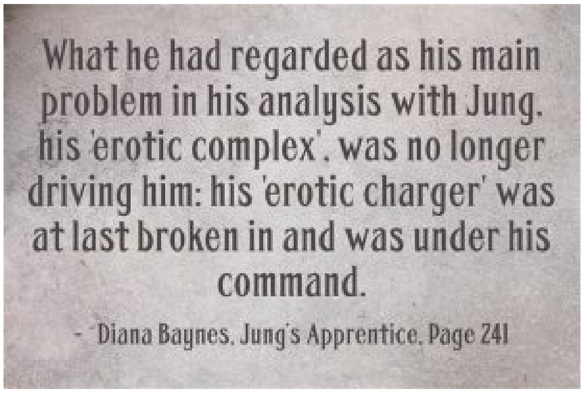
Inevitably, Anne had been left with a sense of guilt as a result of her mother's suicide. While she was enjoying herself as the guest of Admiralty House in Malta, being feted by the British Navy, her mother had reached the ultimate moment of despair.

- ~Diana Baynes, Jung's Apprentice, Page 237



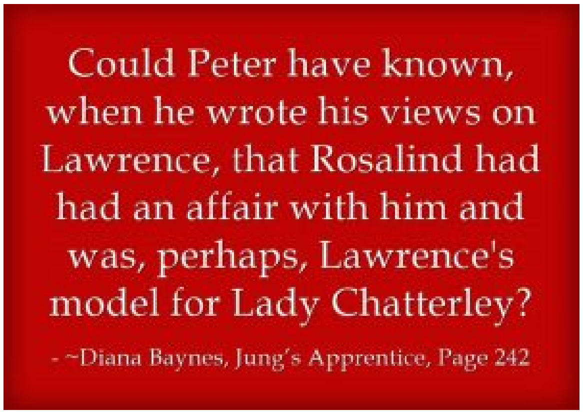
Every time I hit this kind of place I have to lash out because to me it is a clear denial of beauty. And I hate every system that kills beauty and freedom. And yet it is a superb country and the fair curves of the highlands are as good and rich as honey is sweet.

~Peter Baynes, Jung's Apprentice, Page 239



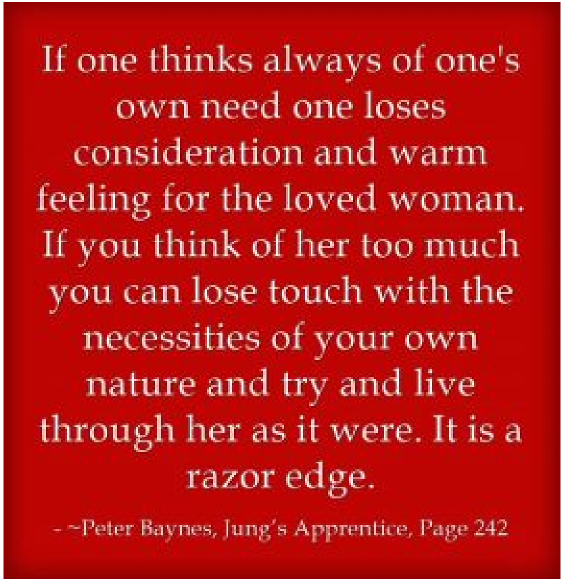
What he had regarded as his main problem in his analysis with Jung, his 'erotic complex', was no longer driving him: his 'erotic charger' was at last broken in and was under his command.

- ~Diana Baynes, Jung's Apprentice, Page 241



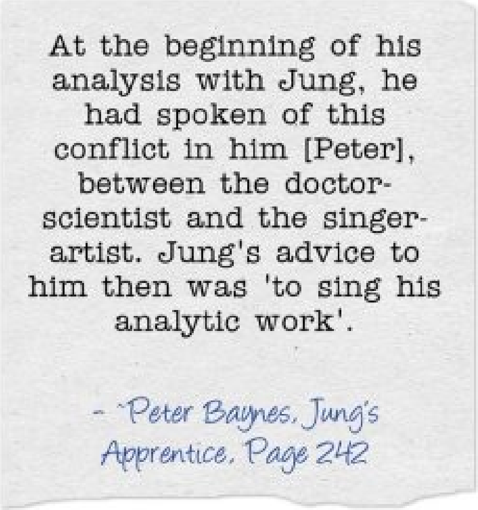
Could Peter have known, when he wrote his views on Lawrence, that Rosalind had had an affair with him and was, perhaps, Lawrence's model for Lady Chatterley?

- ~Diana Baynes, Jung's Apprentice, Page 242



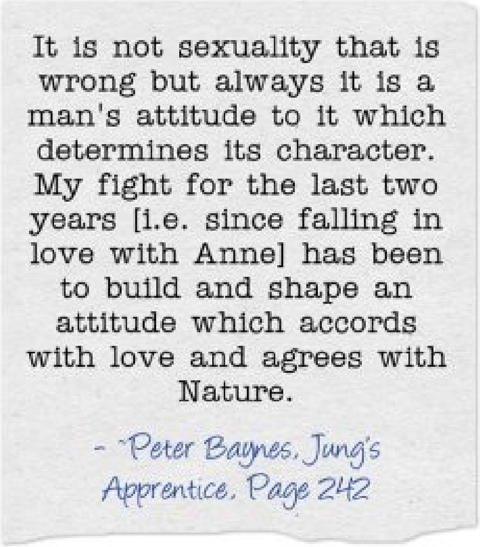
If one thinks always of one's own need one loses consideration and warm feeling for the loved woman. If you think of her too much you can lose touch with the necessities of your own nature and try and live through her as it were. It is a razor edge.

- ~Peter Baynes, Jung's Apprentice, Page 242



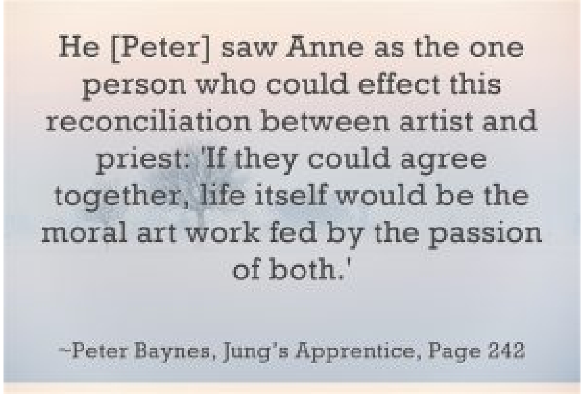
At the beginning of his analysis with Jung, he had spoken of this conflict in him [Peter], between the doctor-scientist and the singer-artist. Jung's advice to him then was 'to sing his analytic work'.

- ~Peter Baynes, Jung's Apprentice, Page 242



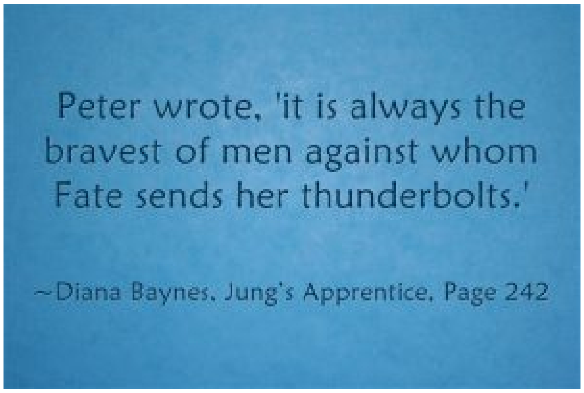
It is not sexuality that is wrong but always it is a man's attitude to it which determines its character. My fight for the last two years [i.e. since falling in love with Anne] has been to build and shape an attitude which accords with love and agrees with Nature.

- ~Peter Baynes, Jung's Apprentice, Page 242



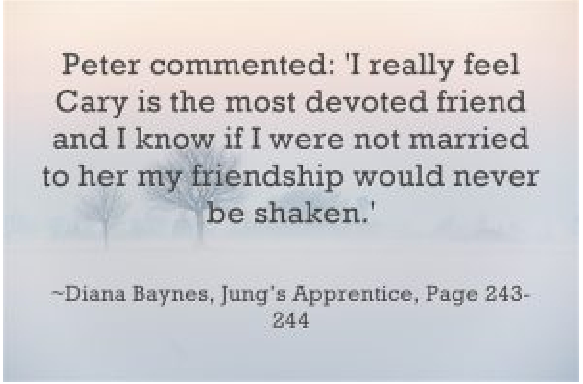
He [Peter] saw Anne as the one person who could effect this reconciliation between artist and priest: 'If they could agree together, life itself would be the moral art work fed by the passion of both.'

~Peter Baynes, Jung's Apprentice, Page 242



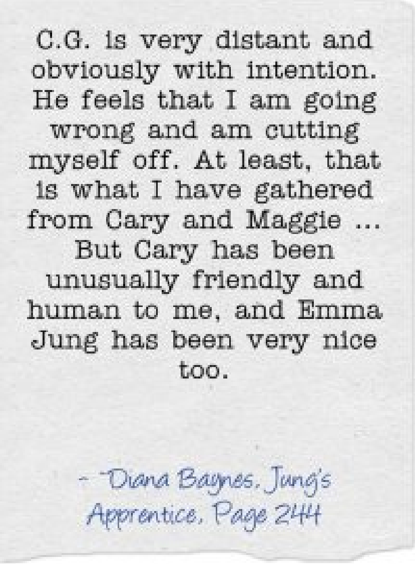
Peter wrote, 'it is always the bravest of men against whom Fate sends her thunderbolts.'

~Diana Baynes, Jung's Apprentice, Page 242



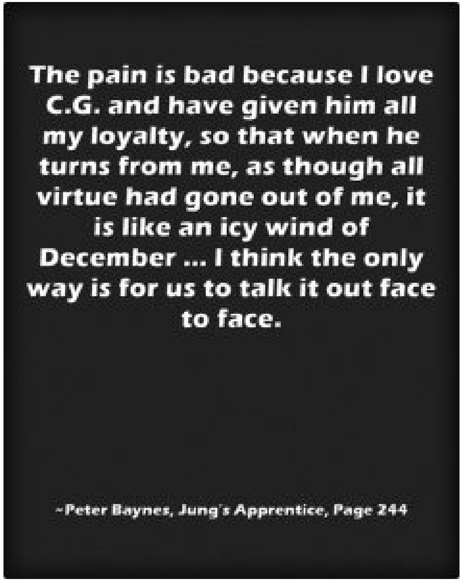
Peter commented: 'I really feel Cary is the most devoted friend and I know if I were not married to her my friendship would never be shaken.'

~Diana Baynes, Jung's Apprentice, Page 243-244



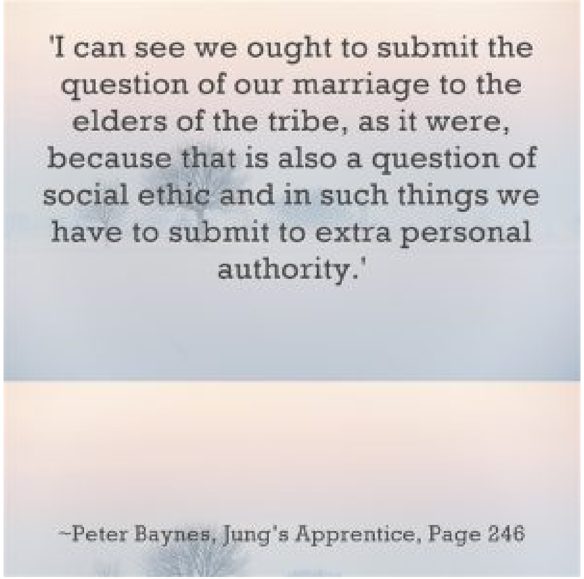
C.G. is very distant and obviously with intention. He feels that I am going wrong and am cutting myself off. At least, that is what I have gathered from Cary and Maggie ... But Cary has been unusually friendly and human to me, and Emma Jung has been very nice too.

- ~Diana Baynes, Jung's Apprentice, Page 244



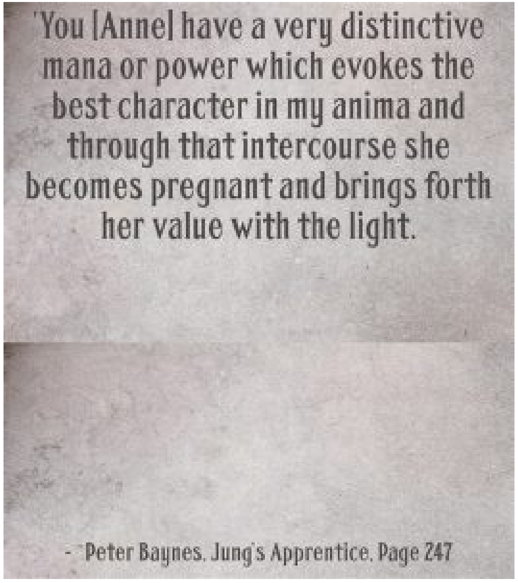
The pain is bad because I love C.G. and have given him all my loyalty, so that when he turns from me, as though all virtue had gone out of me, it is like an icy wind of December ... I think the only way is for us to talk it out face to face.

~Peter Baynes, Jung's Apprentice, Page 244



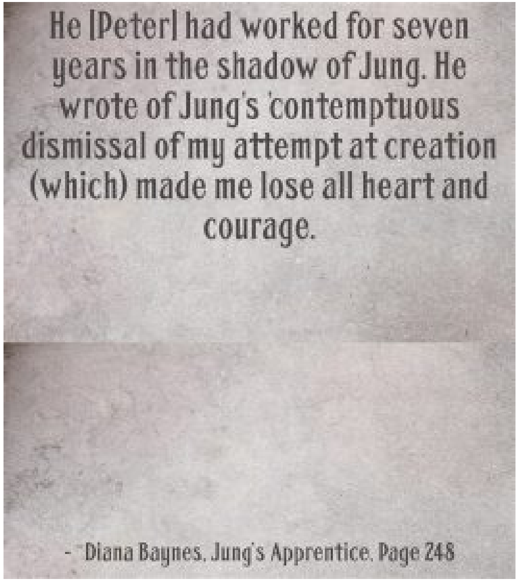
'I can see we ought to submit the question of our marriage to the elders of the tribe, as it were, because that is also a question of social ethic and in such things we have to submit to extra personal authority.'

~Peter Baynes, Jung's Apprentice, Page 246



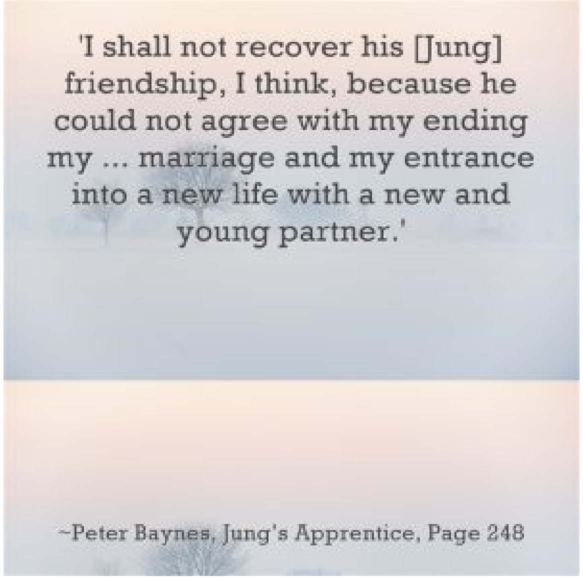
'You [Anne] have a very distinctive mana or power which evokes the best character in my anima and through that intercourse she becomes pregnant and brings forth her value with the light.

- ~Peter Baynes, Jung's Apprentice, Page 247



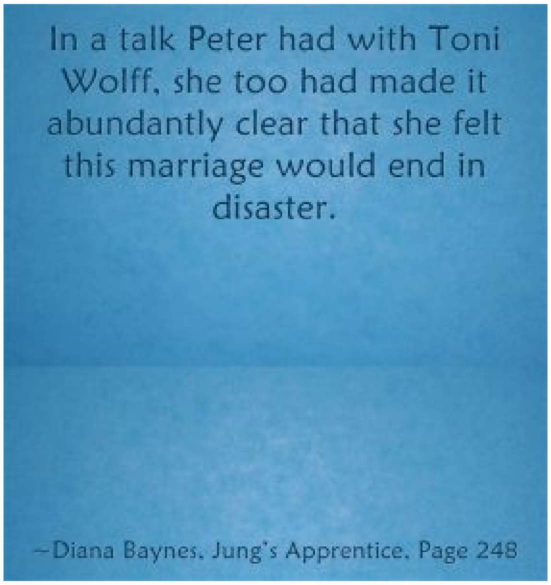
He [Peter] had worked for seven years in the shadow of Jung. He wrote of Jung's 'contemptuous dismissal of my attempt at creation (which) made me lose all heart and courage.

- ~Diana Baynes, Jung's Apprentice, Page 248



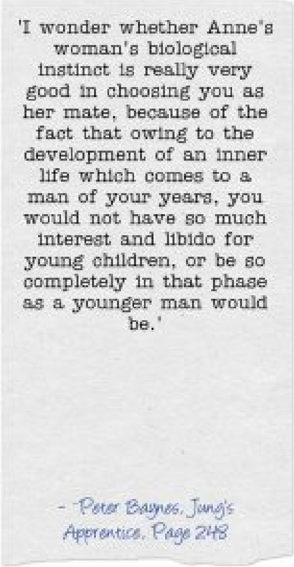
'I shall not recover his [Jung] friendship, I think, because he could not agree with my ending my ... marriage and my entrance into a new life with a new and young partner.'

~Peter Baynes, Jung's Apprentice, Page 248



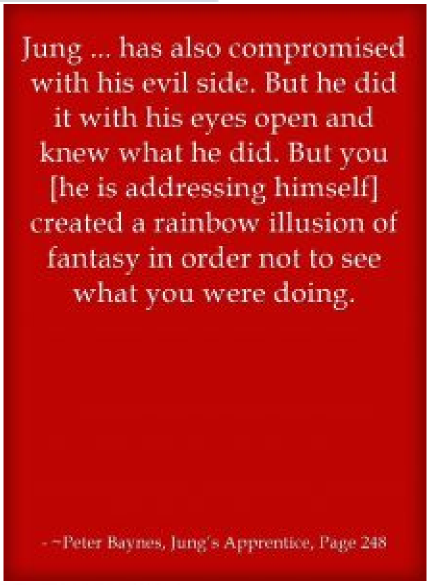
In a talk Peter had with Toni Wolff, she too had made it abundantly clear that she felt this marriage would end in disaster.

~Diana Baynes, Jung's Apprentice, Page 248



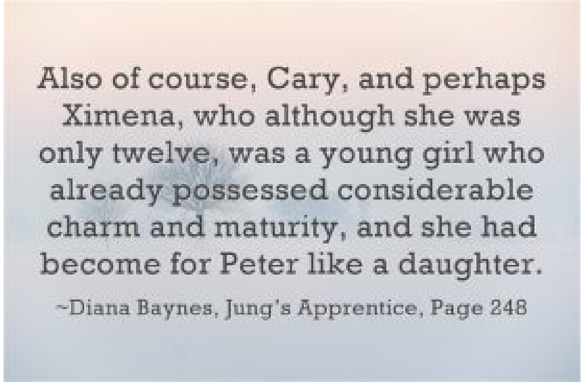
'I wonder whether Anne's woman's biological instinct is really very good in choosing you as her mate, because of the fact that owing to the development of an inner life which comes to a man of your years, you would not have so much interest and libido for young children, or be so completely in that phase as a younger man would be.'

- ~Peter Baynes, Jung's Apprentice, Page 248



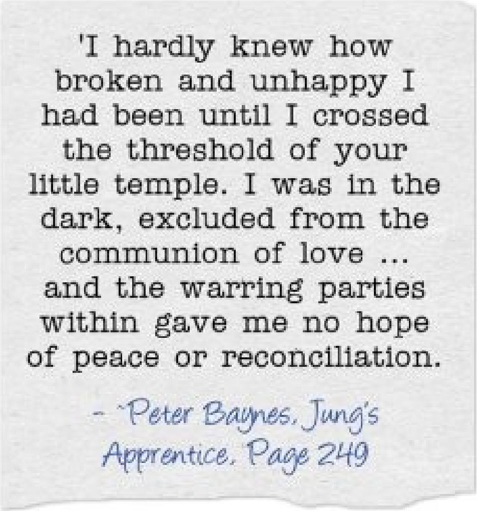
Jung ... has also compromised with his evil side. But he did it with his eyes open and knew what he did. But you [he is addressing himself] created a rainbow illusion of fantasy in order not to see what you were doing.

- ~Peter Baynes, Jung's Apprentice, Page 248



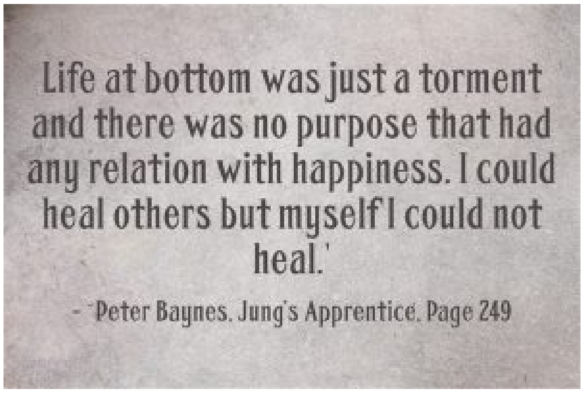
Also of course, Cary, and perhaps Ximena, who although she was only twelve, was a young girl who already possessed considerable charm and maturity, and she had become for Peter like a daughter.

~Diana Baynes, Jung's Apprentice, Page 248



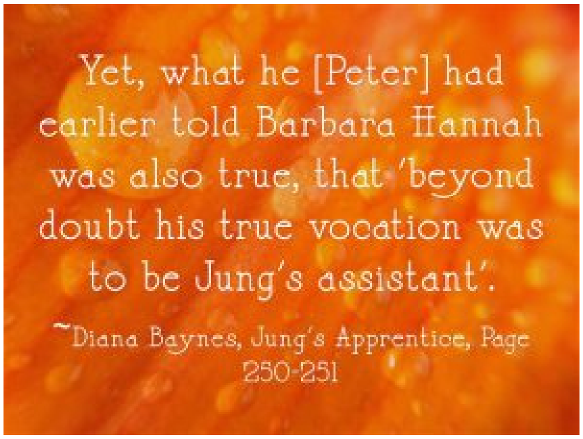
'I hardly knew how broken and unhappy I had been until I crossed the threshold of your little temple. I was in the dark, excluded from the communion of love ... and the warring parties within gave me no hope of peace or reconciliation.

- ~Peter Baynes, Jung's Apprentice, Page 249



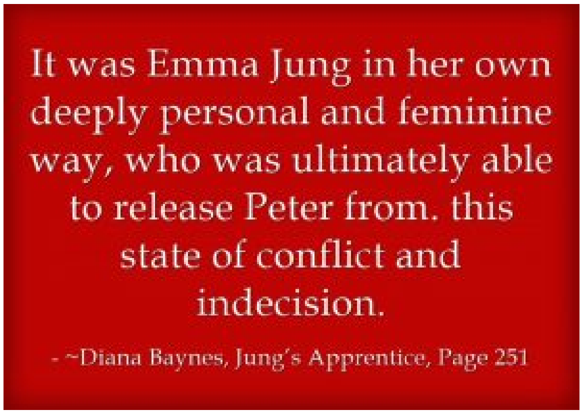
Life at bottom was just a torment and there was no purpose that had any relation with happiness. I could heal others but myself I could not heal.'

- ~Peter Baynes, Jung's Apprentice, Page 249



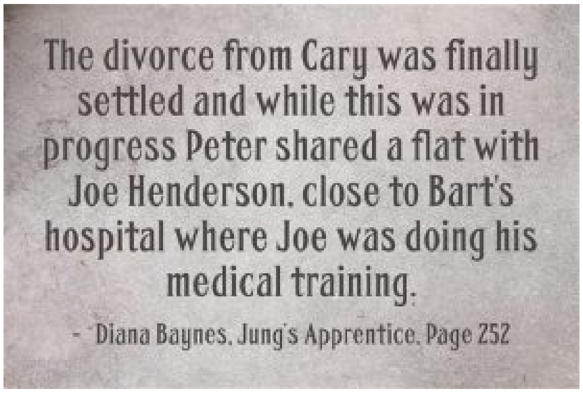
Yet, what he [Peter] had earlier told Barbara Hannah was also true, that 'beyond doubt his true vocation was to be Jung's assistant'.

~Diana Baynes, Jung's Apprentice, Page 250-251



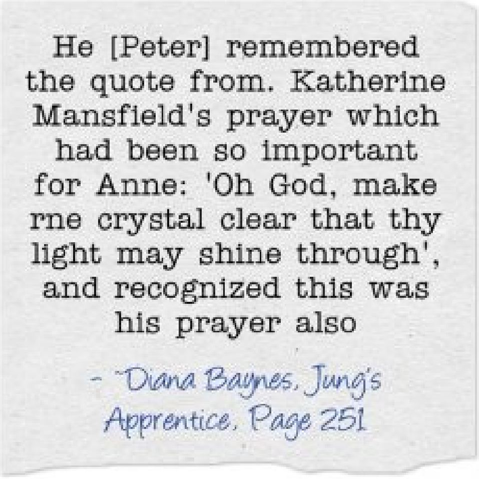
It was Emma Jung in her own deeply personal and feminine way, who was ultimately able to release Peter from. this state of conflict and indecision.

- ~Diana Baynes, Jung's Apprentice, Page 251



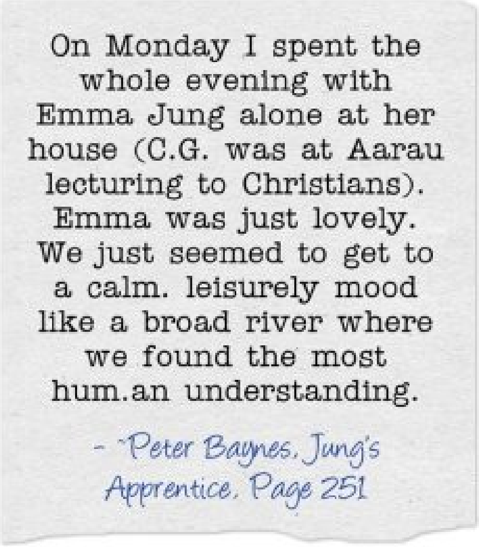
The divorce from Cary was finally settled and while this was in progress Peter shared a flat with Joe Henderson. close to Bart's hospital where Joe was doing his medical training.

- Diana Baynes, Jung's Apprentice, Page 252



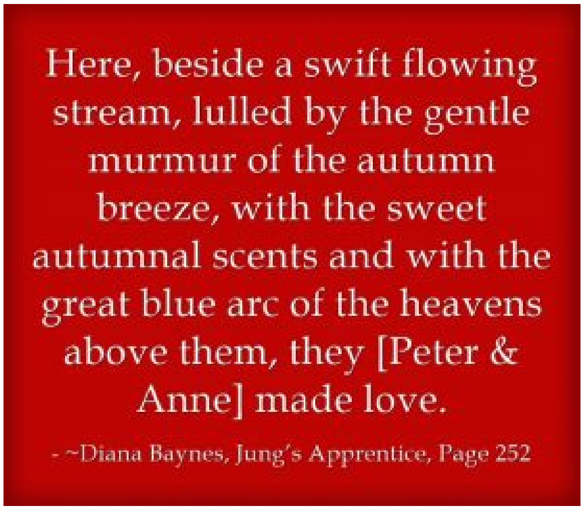
He [Peter] remembered the quote from. Katherine Mansfield's prayer which had been so important for Anne: 'Oh God, make me crystal clear that thy light may shine through', and recognized this was his prayer also

- ~Diana Baynes, Jung's Apprentice, Page 251



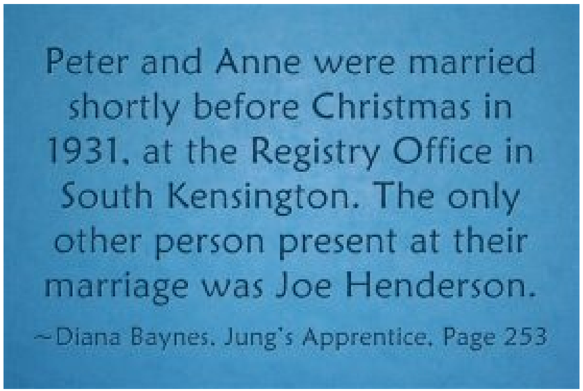
On Monday I spent the whole evening with Emma Jung alone at her house (C.G. was at Aarau lecturing to Christians). Emma was just lovely. We just seemed to get to a calm. leisurely mood like a broad river where we found the most human understanding.

- ~Peter Baynes, Jung's Apprentice, Page 251



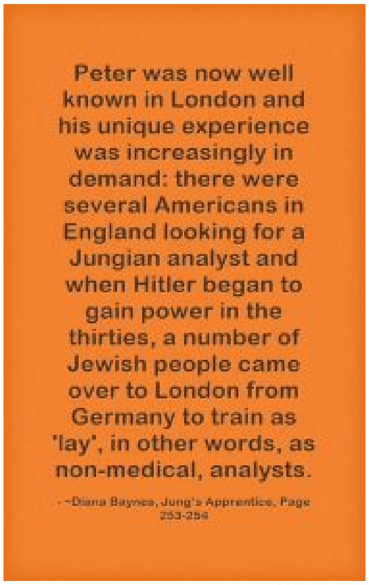
Here, beside a swift flowing stream, lulled by the gentle murmur of the autumn breeze, with the sweet autumnal scents and with the great blue arc of the heavens above them, they [Peter & Anne] made love.

- ~Diana Baynes, Jung's Apprentice, Page 252



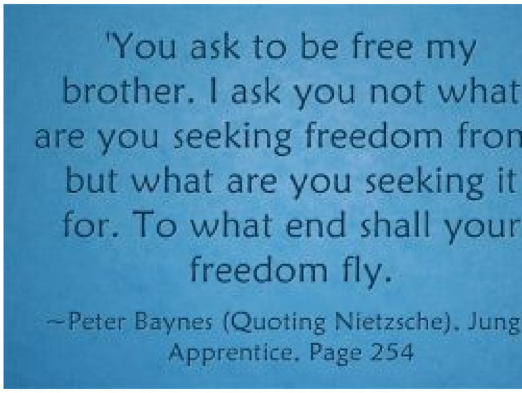
Peter and Anne were married shortly before Christmas in 1931, at the Registry Office in South Kensington. The only other person present at their marriage was Joe Henderson.

~Diana Baynes, Jung's Apprentice, Page 253



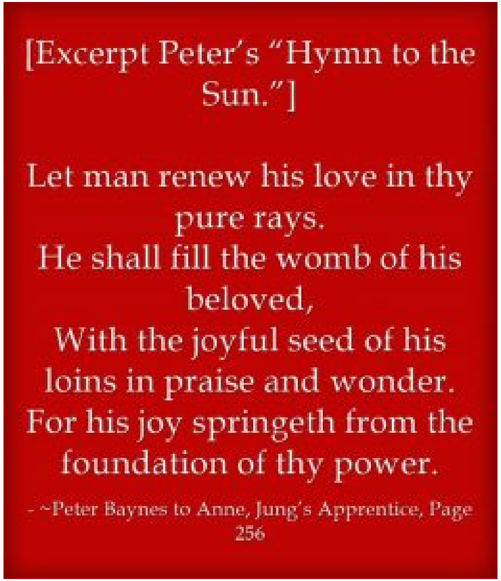
Peter was now well known in London and his unique experience was increasingly in demand: there were several Americans in England looking for a Jungian analyst and when Hitler began to gain power in the thirties, a number of Jewish people came over to London from Germany to train as 'lay', in other words, as non-medical, analysts.

- ~Diana Baynes, Jung's Apprentice, Page 253-254



'You ask to be free my brother. I ask you not what are you seeking freedom fron but what are you seeking it for. To what end shall your freedom fly.

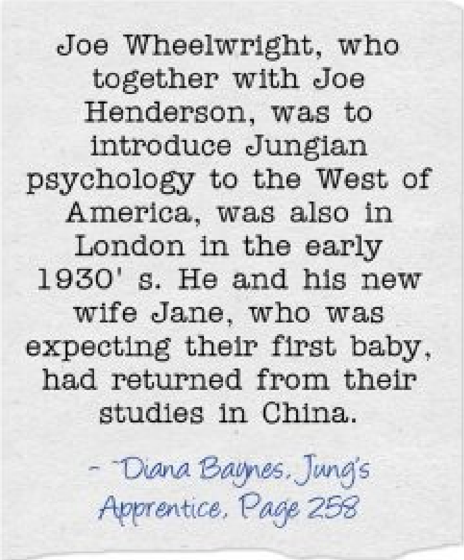
~Peter Baynes (Quoting Nietzsche), Jung Apprentice, Page 254



[Excerpt Peter's "Hymn to the Sun."]

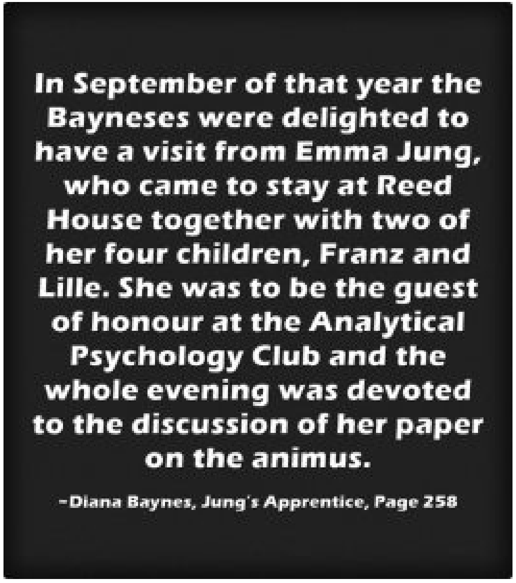
Let man renew his love in thy pure rays.
He shall fill the womb of his beloved,
With the joyful seed of his loins in praise and wonder.
For his joy springeth from the foundation of thy power.

- ~Peter Baynes to Anne, Jung's Apprentice, Page 256



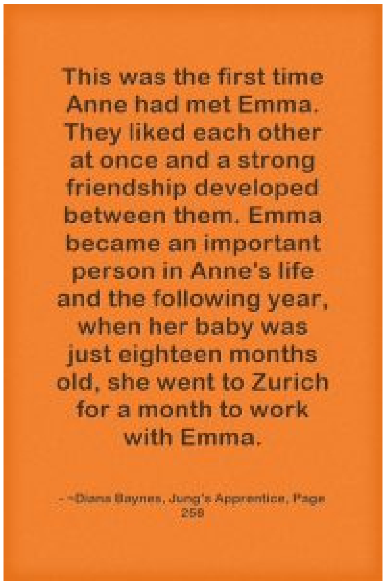
Joe Wheelwright, who together with Joe Henderson, was to introduce Jungian psychology to the West of America, was also in London in the early 1930's. He and his new wife Jane, who was expecting their first baby, had returned from their studies in China.

- ~Diana Baynes, Jung's Apprentice, Page 258



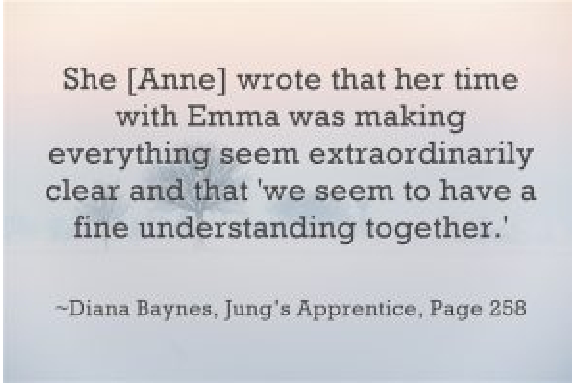
In September of that year the Bayneses were delighted to have a visit from Emma Jung, who came to stay at Reed House together with two of her four children, Franz and Lille. She was to be the guest of honour at the Analytical Psychology Club and the whole evening was devoted to the discussion of her paper on the animus.

~Diana Baynes, Jung's Apprentice, Page 258



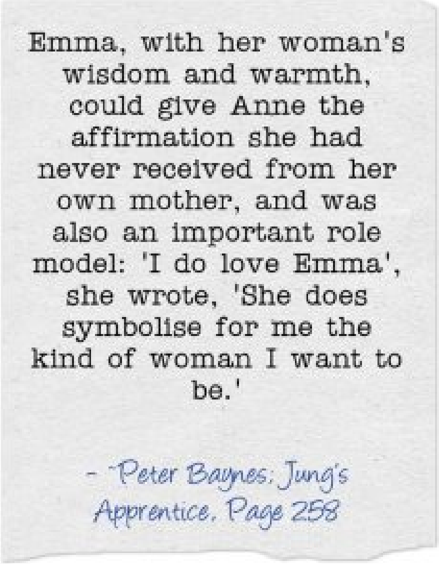
This was the first time Anne had met Emma. They liked each other at once and a strong friendship developed between them. Emma became an important person in Anne's life and the following year, when her baby was just eighteen months old, she went to Zurich for a month to work with Emma.

- ~Diana Baynes, Jung's Apprentice, Page 258



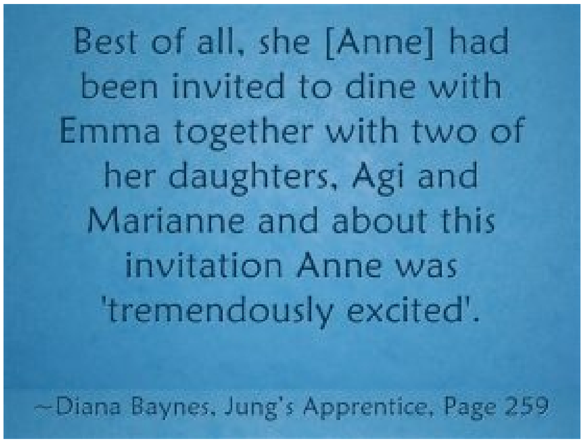
She [Anne] wrote that her time with Emma was making everything seem extraordinarily clear and that 'we seem to have a fine understanding together.'

~Diana Baynes, Jung's Apprentice, Page 258



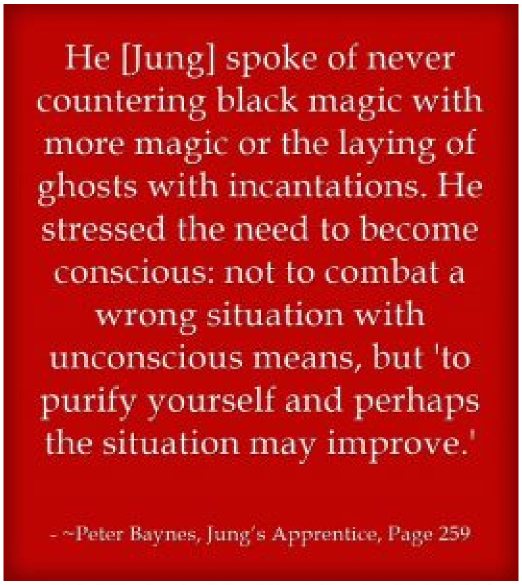
Emma, with her woman's wisdom and warmth, could give Anne the affirmation she had never received from her own mother, and was also an important role model: 'I do love Emma', she wrote, 'She does symbolise for me the kind of woman I want to be.'

- ~Peter Baynes; Jung's Apprentice, Page 258



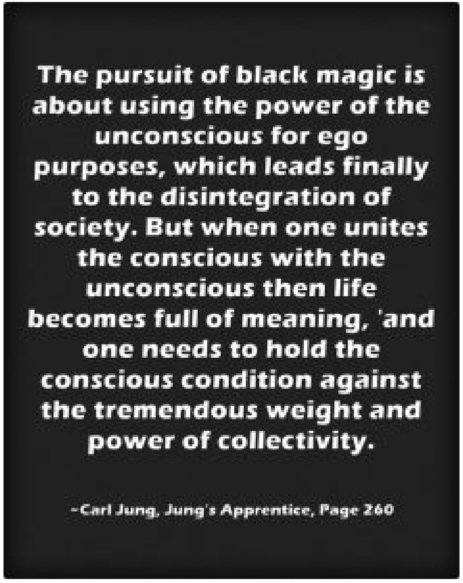
Best of all, she [Anne] had been invited to dine with Emma together with two of her daughters, Agi and Marianne and about this invitation Anne was 'tremendously excited'.

~Diana Baynes, Jung's Apprentice, Page 259



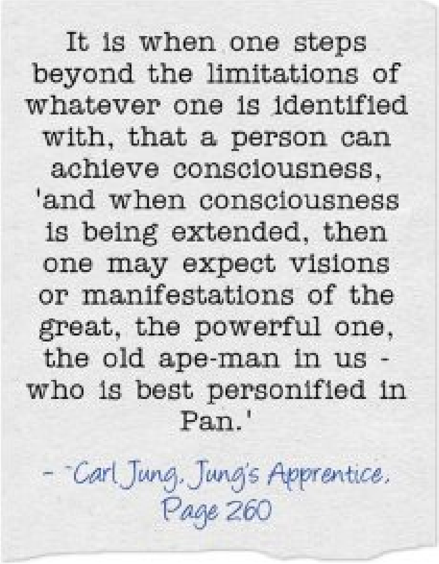
He [Jung] spoke of never countering black magic with more magic or the laying of ghosts with incantations. He stressed the need to become conscious: not to combat a wrong situation with unconscious means, but 'to purify yourself and perhaps the situation may improve.'

- ~Peter Baynes, Jung's Apprentice, Page 259



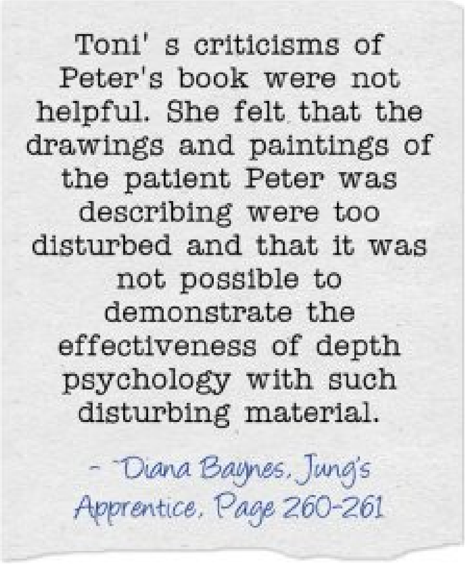
The pursuit of black magic is about using the power of the unconscious for ego purposes, which leads finally to the disintegration of society. But when one unites the conscious with the unconscious then life becomes full of meaning, 'and one needs to hold the conscious condition against the tremendous weight and power of collectivity.

~Carl Jung, Jung's Apprentice, Page 260



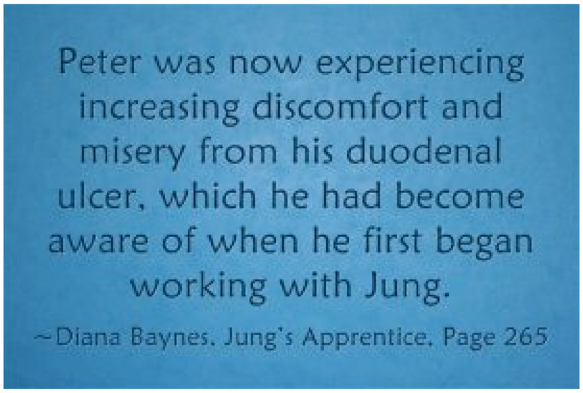
It is when one steps beyond the limitations of whatever one is identified with, that a person can achieve consciousness, 'and when consciousness is being extended, then one may expect visions or manifestations of the great, the powerful one, the old ape-man in us - who is best personified in Pan.'

- ~Carl Jung, Jung's Apprentice, Page 260



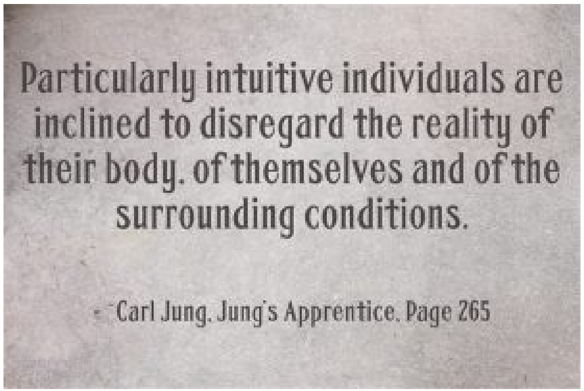
Toni' s criticisms of Peter's book were not helpful. She felt that the drawings and paintings of the patient Peter was describing were too disturbed and that it was not possible to demonstrate the effectiveness of depth psychology with such disturbing material.

- ~Diana Baynes, Jung's Apprentice, Page 260-261



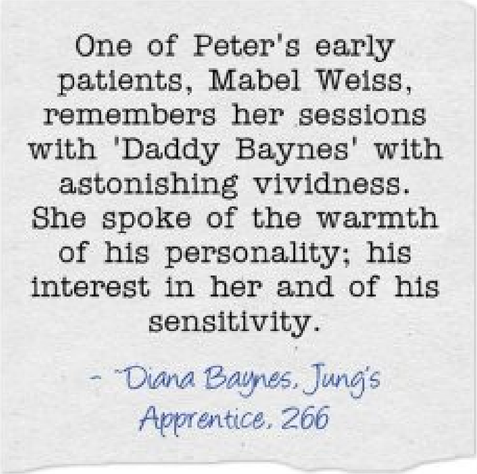
Peter was now experiencing increasing discomfort and misery from his duodenal ulcer, which he had become aware of when he first began working with Jung.

~Diana Baynes, Jung's Apprentice, Page 265



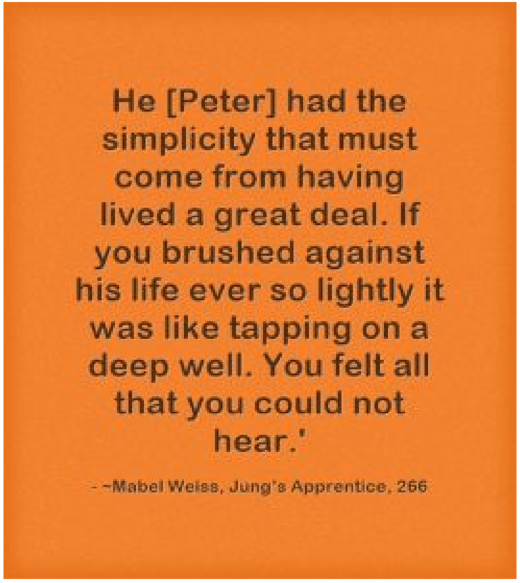
Particularly intuitive individuals are inclined to disregard the reality of their body, of themselves and of the surrounding conditions.

- Carl Jung, Jung's Apprentice, Page 265



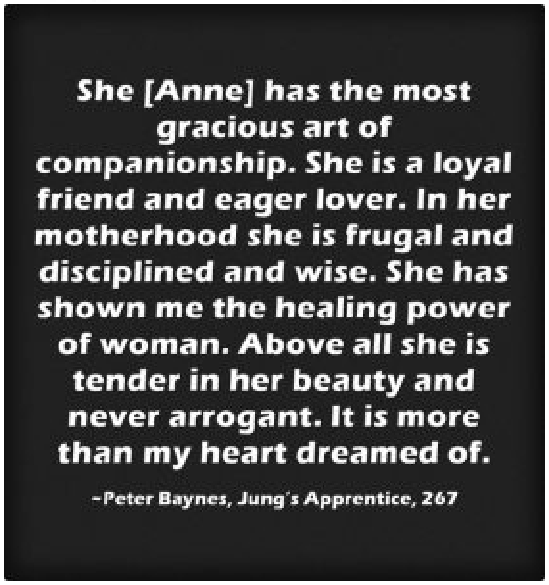
One of Peter's early patients, Mabel Weiss, remembers her sessions with 'Daddy Baynes' with astonishing vividness. She spoke of the warmth of his personality; his interest in her and of his sensitivity.

- ~Diana Baynes, Jung's Apprentice, 266



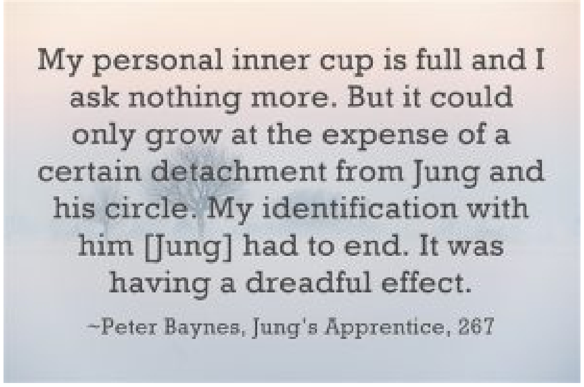
He [Peter] had the simplicity that must come from having lived a great deal. If you brushed against his life ever so lightly it was like tapping on a deep well. You felt all that you could not hear.'

- ~Mabel Weiss, Jung's Apprentice, 266



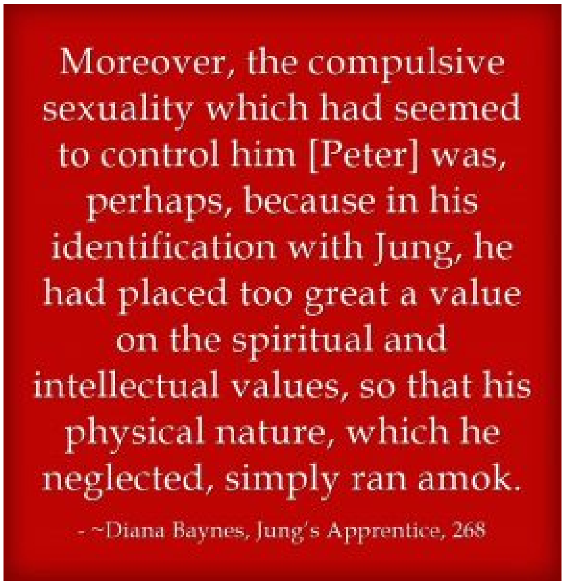
She [Anne] has the most gracious art of companionship. She is a loyal friend and eager lover. In her motherhood she is frugal and disciplined and wise. She has shown me the healing power of woman. Above all she is tender in her beauty and never arrogant. It is more than my heart dreamed of.

~Peter Baynes, Jung's Apprentice, 267



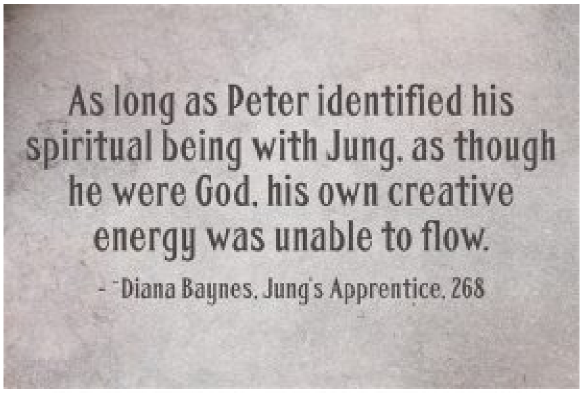
My personal inner cup is full and I ask nothing more. But it could only grow at the expense of a certain detachment from Jung and his circle. My identification with him [Jung] had to end. It was having a dreadful effect.

~Peter Baynes, Jung's Apprentice, 267



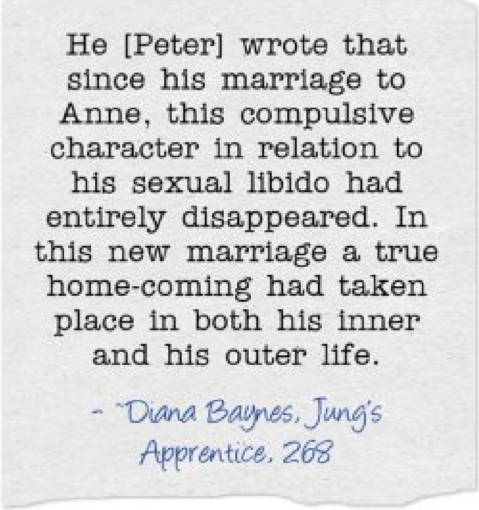
Moreover, the compulsive sexuality which had seemed to control him [Peter] was, perhaps, because in his identification with Jung, he had placed too great a value on the spiritual and intellectual values, so that his physical nature, which he neglected, simply ran amok.

- ~Diana Baynes, Jung's Apprentice, 268



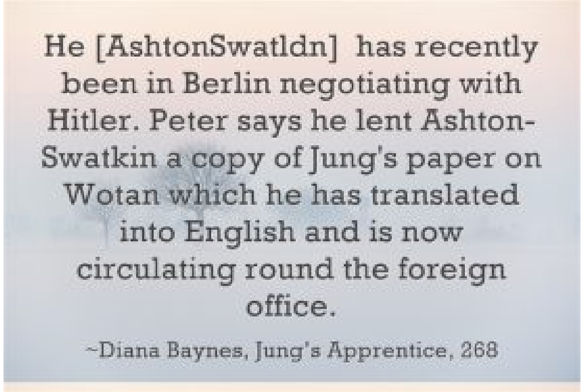
As long as Peter identified his spiritual being with Jung, as though he were God, his own creative energy was unable to flow.

- ~Diana Baynes, Jung's Apprentice, 268



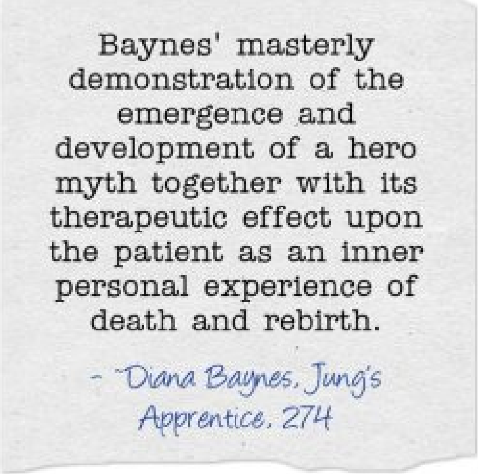
He [Peter] wrote that since his marriage to Anne, this compulsive character in relation to his sexual libido had entirely disappeared. In this new marriage a true home-coming had taken place in both his inner and his outer life.

- ~Diana Baynes, Jung's Apprentice, 268



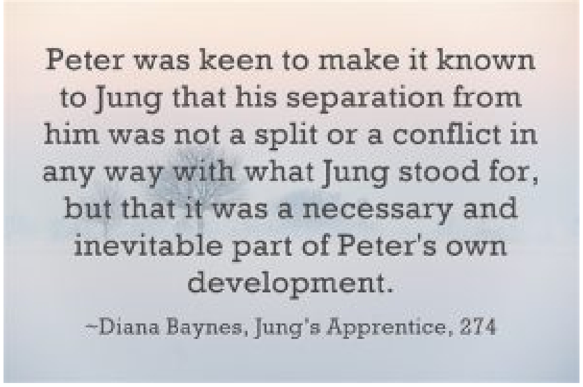
He [AshtonSwatldn] has recently been in Berlin negotiating with Hitler. Peter says he lent Ashton-Swatkin a copy of Jung's paper on Wotan which he has translated into English and is now circulating round the foreign office.

~Diana Baynes, Jung's Apprentice, 268



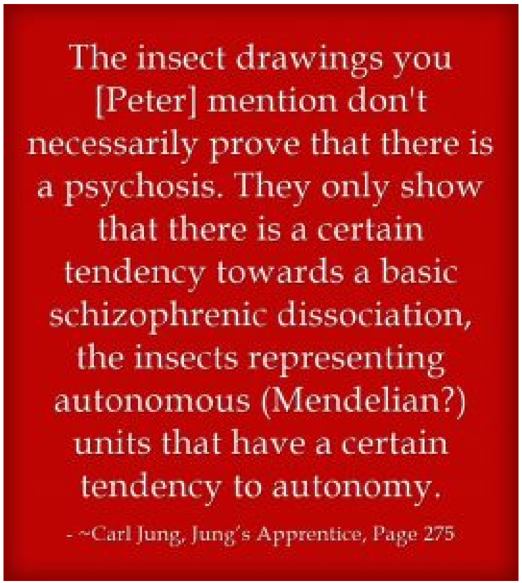
Baynes' masterly demonstration of the emergence and development of a hero myth together with its therapeutic effect upon the patient as an inner personal experience of death and rebirth.

- ~Diana Baynes, Jung's Apprentice, 274



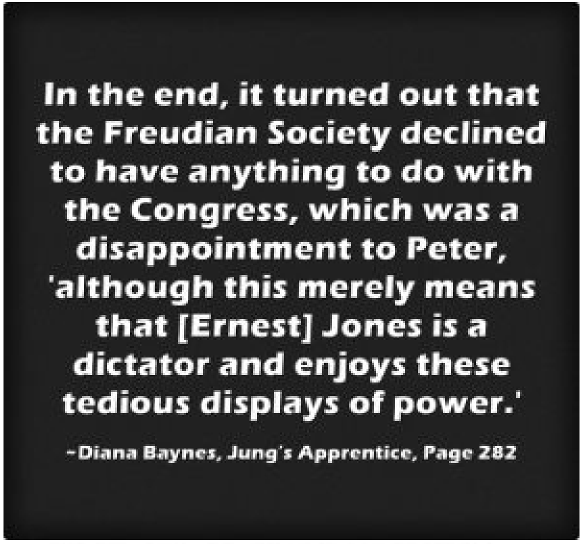
Peter was keen to make it known to Jung that his separation from him was not a split or a conflict in any way with what Jung stood for, but that it was a necessary and inevitable part of Peter's own development.

~Diana Baynes, Jung's Apprentice, 274



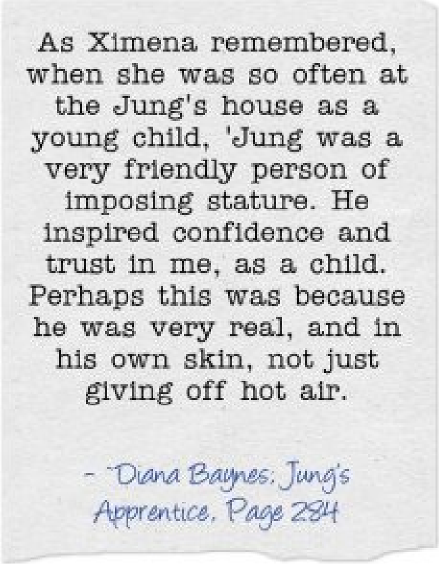
The insect drawings you [Peter] mention don't necessarily prove that there is a psychosis. They only show that there is a certain tendency towards a basic schizophrenic dissociation, the insects representing autonomous (Mendelian?) units that have a certain tendency to autonomy.

- ~Carl Jung, Jung's Apprentice, Page 275



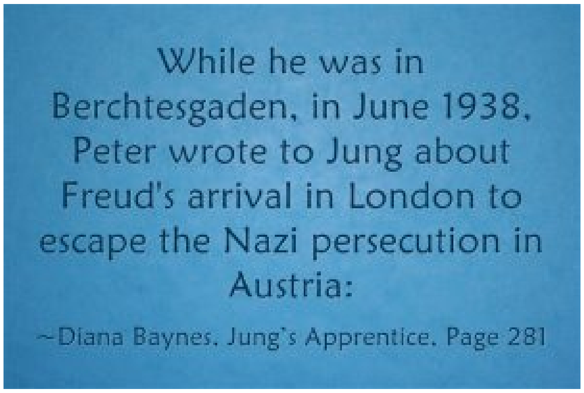
In the end, it turned out that the Freudian Society declined to have anything to do with the Congress, which was a disappointment to Peter, 'although this merely means that [Ernest] Jones is a dictator and enjoys these tedious displays of power.'

~Diana Baynes, Jung's Apprentice, Page 282



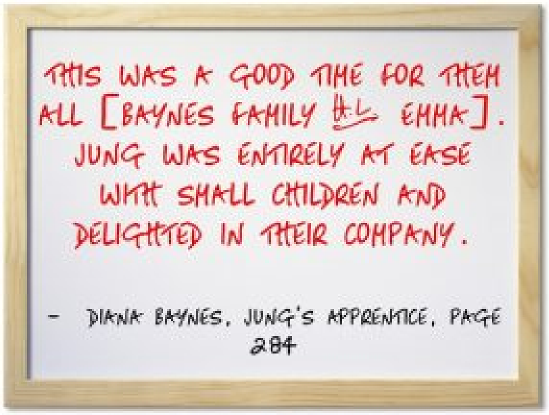
As Ximena remembered, when she was so often at the Jung's house as a young child, 'Jung was a very friendly person of imposing stature. He inspired confidence and trust in me, as a child. Perhaps this was because he was very real, and in his own skin, not just giving off hot air.

- Diana Baynes, Jung's Apprentice, Page 284



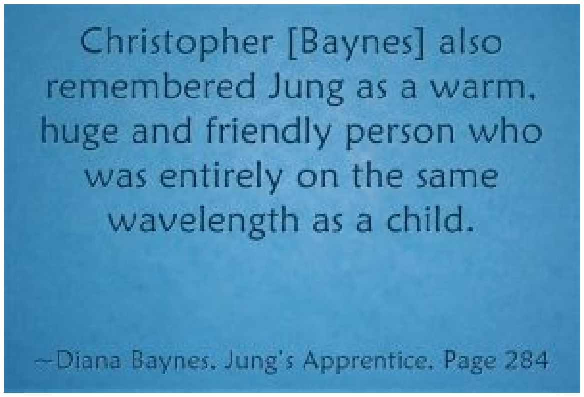
While he was in Berchtesgaden, in June 1938, Peter wrote to Jung about Freud's arrival in London to escape the Nazi persecution in Austria:

~Diana Baynes, Jung's Apprentice, Page 281



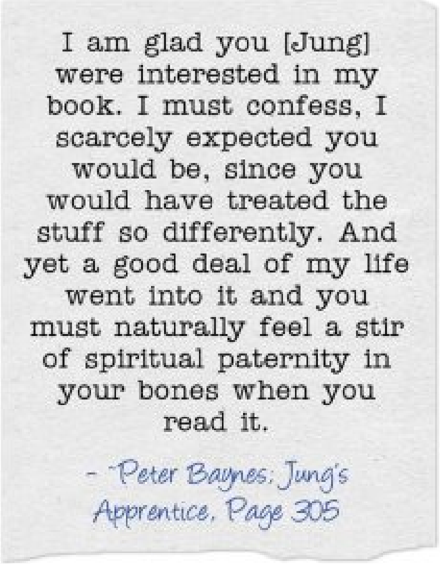
THIS WAS A GOOD TIME FOR THEM ALL [BAYNES FAMILY & EMMA]. JUNG WAS ENTIRELY AT EASE WITH SMALL CHILDREN AND DELIGHTED IN THEIR COMPANY.

- DIANA BAYNES, JUNG'S APPRENTICE, PAGE 284



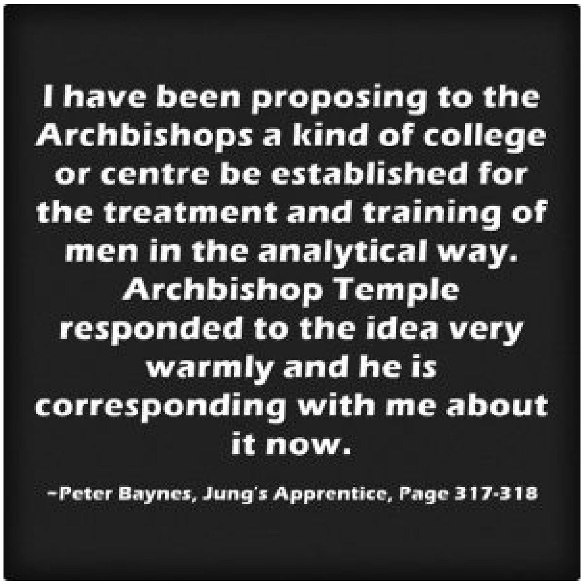
Christopher [Baynes] also remembered Jung as a warm, huge and friendly person who was entirely on the same wavelength as a child.

~Diana Baynes, Jung's Apprentice, Page 284



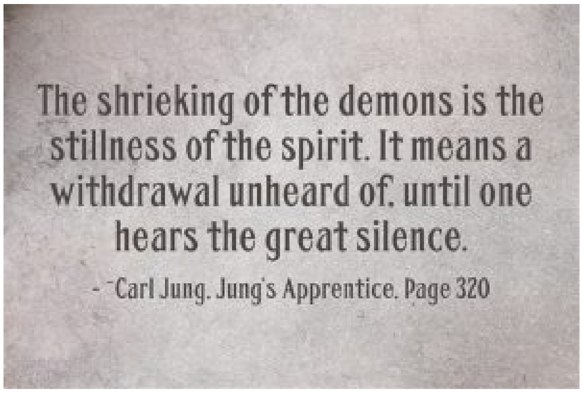
I am glad you [Jung] were interested in my book. I must confess, I scarcely expected you would be, since you would have treated the stuff so differently. And yet a good deal of my life went into it and you must naturally feel a stir of spiritual paternity in your bones when you read it.

- ~Peter Baynes; Jung's Apprentice, Page 305



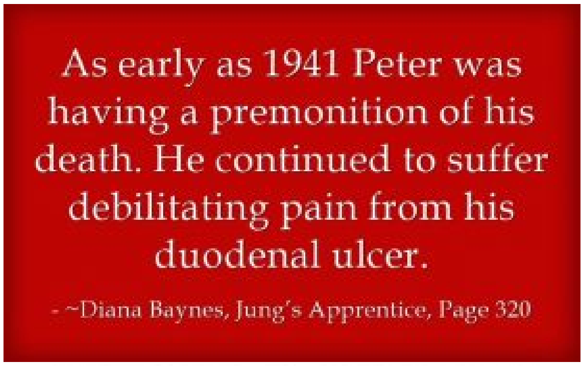
I have been proposing to the Archbishops a kind of college or centre be established for the treatment and training of men in the analytical way. Archbishop Temple responded to the idea very warmly and he is corresponding with me about it now.

~Peter Baynes, Jung's Apprentice, Page 317-318



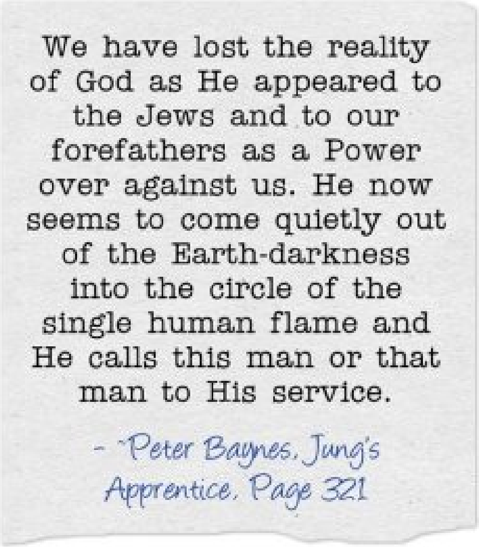
The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence.

- ~Carl Jung, Jung's Apprentice, Page 320



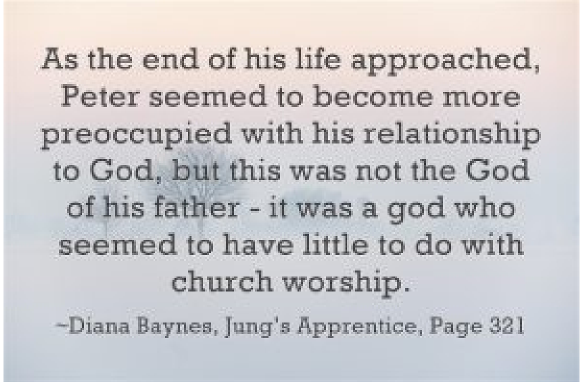
As early as 1941 Peter was having a premonition of his death. He continued to suffer debilitating pain from his duodenal ulcer.

- ~Diana Baynes, Jung's Apprentice, Page 320



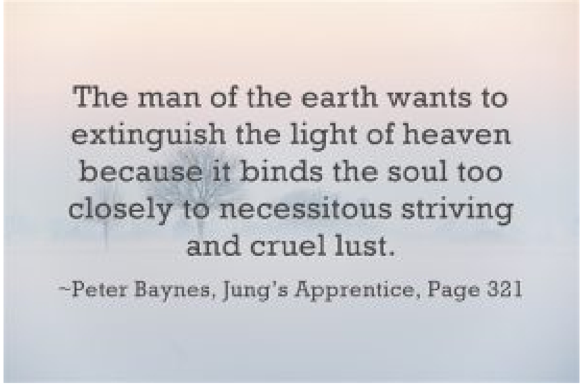
We have lost the reality of God as He appeared to the Jews and to our forefathers as a Power over against us. He now seems to come quietly out of the Earth-darkness into the circle of the single human flame and He calls this man or that man to His service.

- ~Peter Baynes, Jung's Apprentice, Page 321



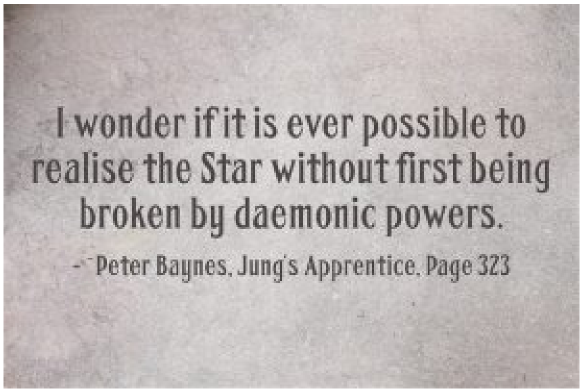
As the end of his life approached, Peter seemed to become more preoccupied with his relationship to God, but this was not the God of his father - it was a god who seemed to have little to do with church worship.

~Diana Baynes, Jung's Apprentice, Page 321



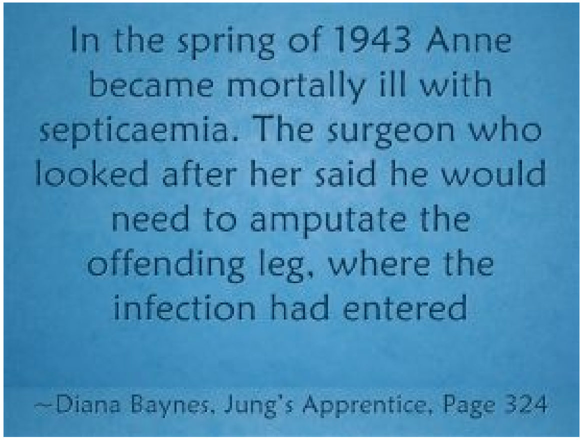
The man of the earth wants to extinguish the light of heaven because it binds the soul too closely to necessitous striving and cruel lust.

~Peter Baynes, Jung's Apprentice, Page 321



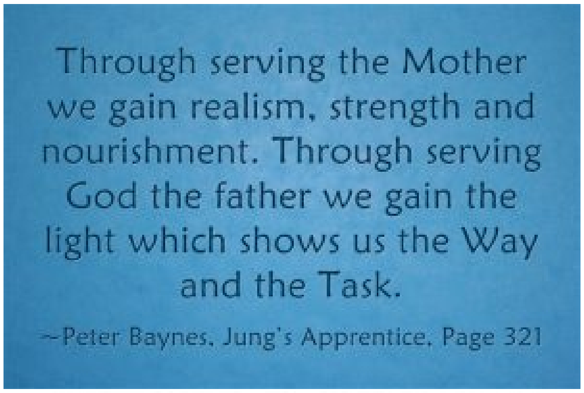
I wonder if it is ever possible to realise the Star without first being broken by daemonic powers.

~ Peter Baynes, Jung's Apprentice, Page 323



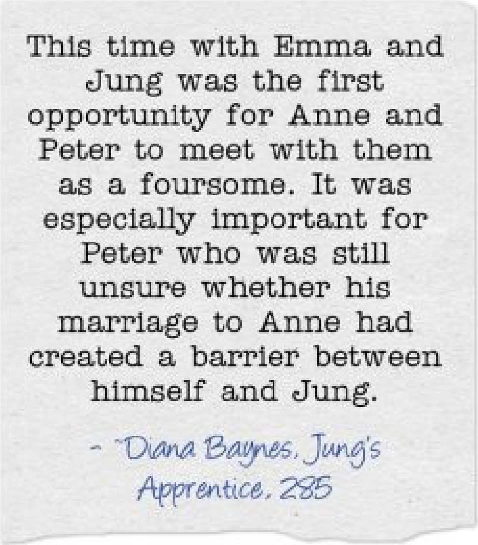
In the spring of 1943 Anne became mortally ill with septicaemia. The surgeon who looked after her said he would need to amputate the offending leg, where the infection had entered

~Diana Baynes, Jung's Apprentice, Page 324



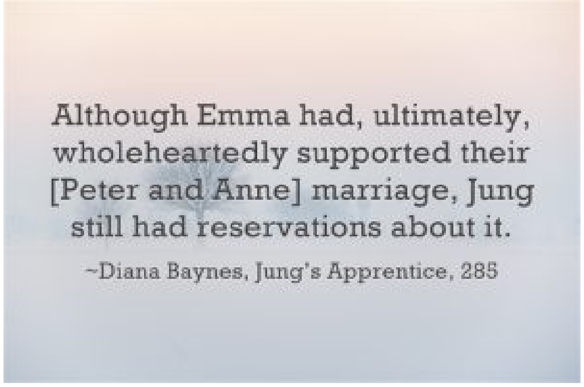
Through serving the Mother we gain realism, strength and nourishment. Through serving God the father we gain the light which shows us the Way and the Task.

~Peter Baynes, Jung's Apprentice, Page 321



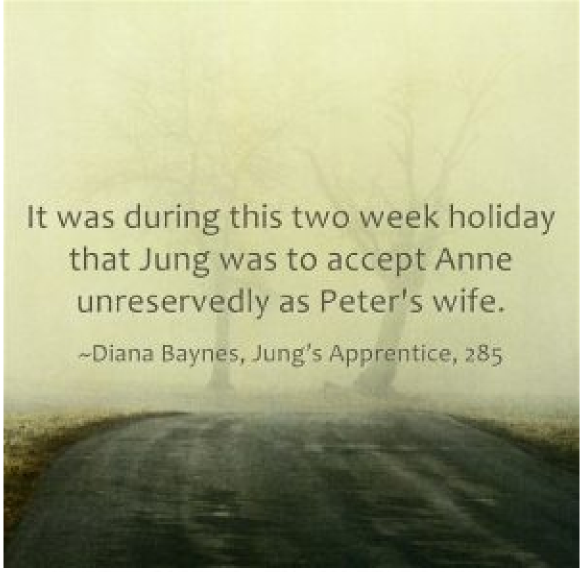
This time with Emma and Jung was the first opportunity for Anne and Peter to meet with them as a foursome. It was especially important for Peter who was still unsure whether his marriage to Anne had created a barrier between himself and Jung.

~ Diana Baynes, Jung's Apprentice, 285



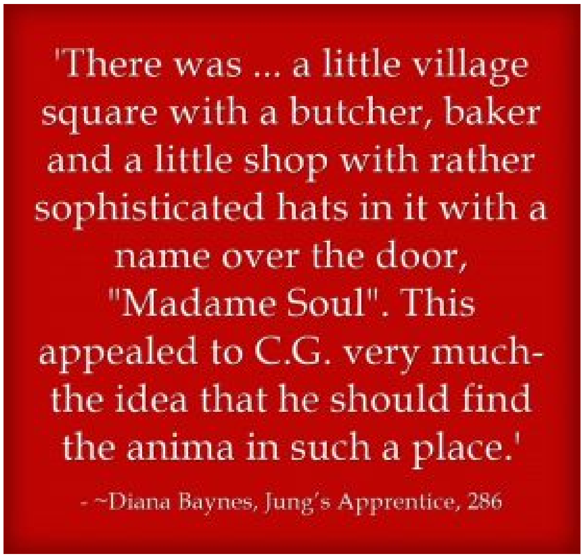
Although Emma had, ultimately, wholeheartedly supported their [Peter and Anne] marriage, Jung still had reservations about it.

~Diana Baynes, Jung's Apprentice, 285



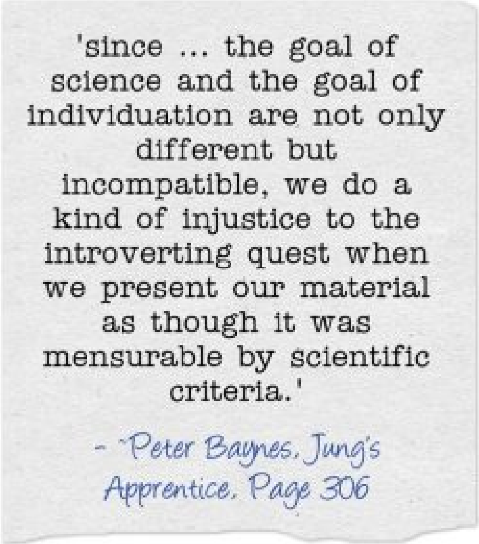
It was during this two week holiday that Jung was to accept Anne unreservedly as Peter's wife.

~Diana Baynes, Jung's Apprentice, 285



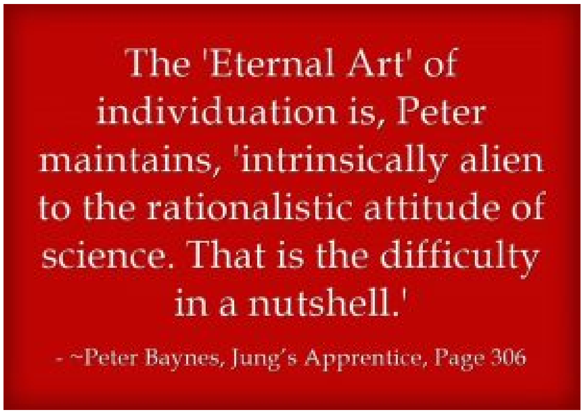
'There was ... a little village square with a butcher, baker and a little shop with rather sophisticated hats in it with a name over the door, "Madame Soul". This appealed to C.G. very much- the idea that he should find the anima in such a place.'

- ~Diana Baynes, Jung's Apprentice, 286



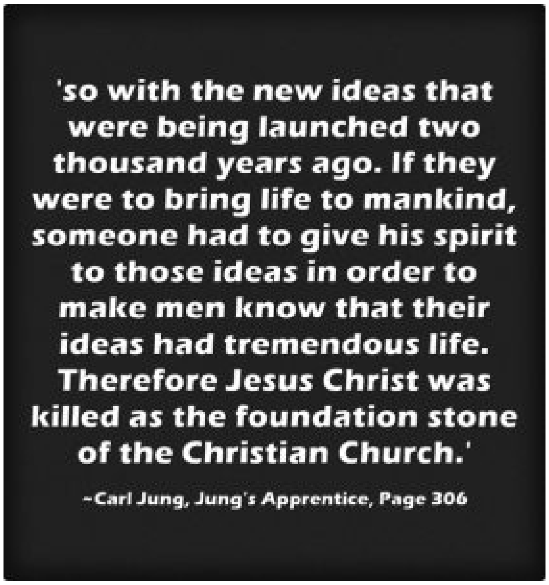
'since ... the goal of science and the goal of individuation are not only different but incompatible, we do a kind of injustice to the introverting quest when we present our material as though it was mensurable by scientific criteria.'

- ~Peter Baynes, Jung's Apprentice, Page 306



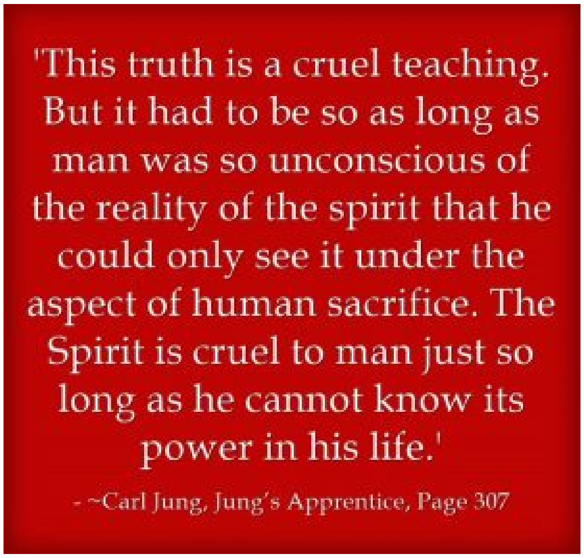
The 'Eternal Art' of individuation is, Peter maintains, 'intrinsically alien to the rationalistic attitude of science. That is the difficulty in a nutshell.'

- ~Peter Baynes, Jung's Apprentice, Page 306



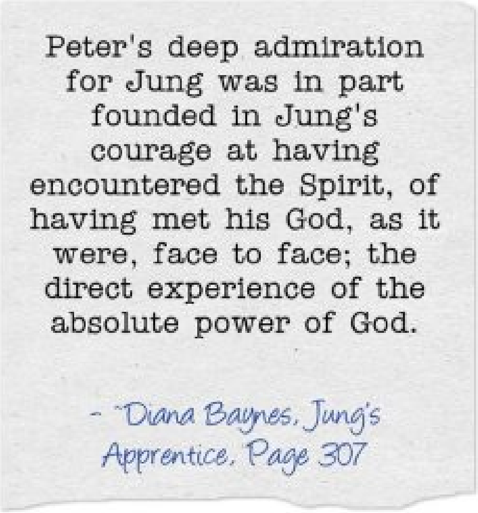
'so with the new ideas that were being launched two thousand years ago. If they were to bring life to mankind, someone had to give his spirit to those ideas in order to make men know that their ideas had tremendous life. Therefore Jesus Christ was killed as the foundation stone of the Christian Church.'

~Carl Jung, Jung's Apprentice, Page 306



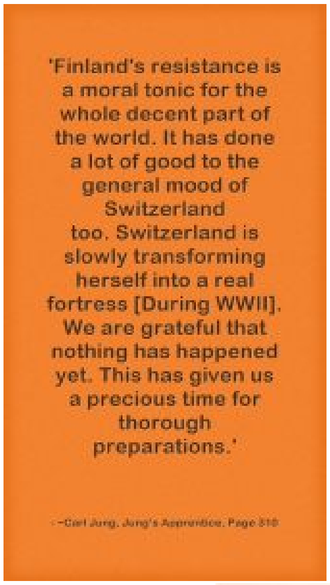
'This truth is a cruel teaching. But it had to be so as long as man was so unconscious of the reality of the spirit that he could only see it under the aspect of human sacrifice. The Spirit is cruel to man just so long as he cannot know its power in his life.'

- ~Carl Jung, Jung's Apprentice, Page 307



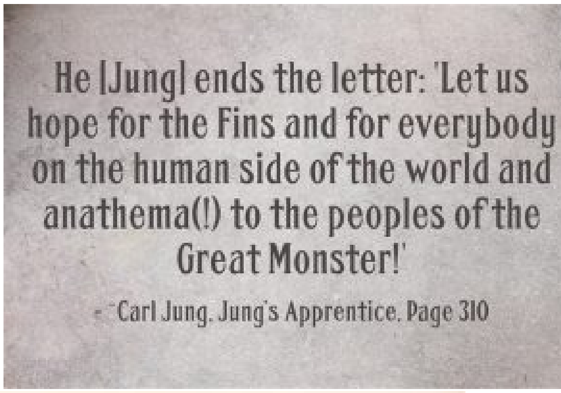
Peter's deep admiration for Jung was in part founded in Jung's courage at having encountered the Spirit, of having met his God, as it were, face to face; the direct experience of the absolute power of God.

- ~Diana Baynes, Jung's Apprentice, Page 307



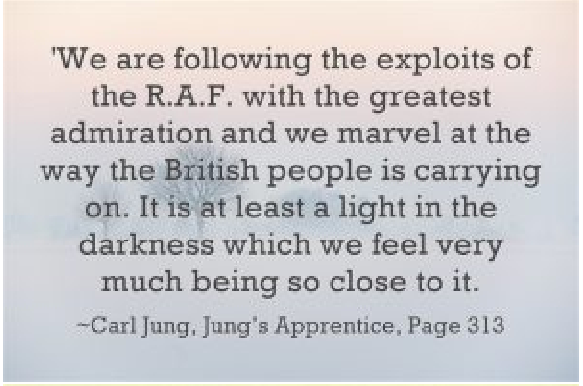
'Finland's resistance is a moral tonic for the whole decent part of the world. It has done a lot of good to the general mood of Switzerland too. Switzerland is slowly transforming herself into a real fortress [During WWII]. We are grateful that nothing has happened yet. This has given us a precious time for thorough preparations.'

- ~Carl Jung, Jung's Apprentice, Page 310



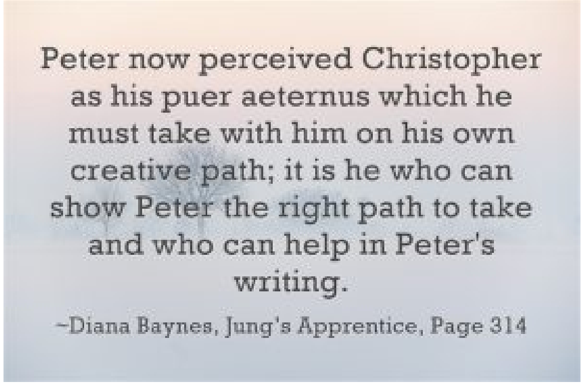
He [Jung] ends the letter: 'Let us hope for the Fins and for everybody on the human side of the world and anathema(!) to the peoples of the Great Monster!'

- ~Carl Jung, Jung's Apprentice, Page 310



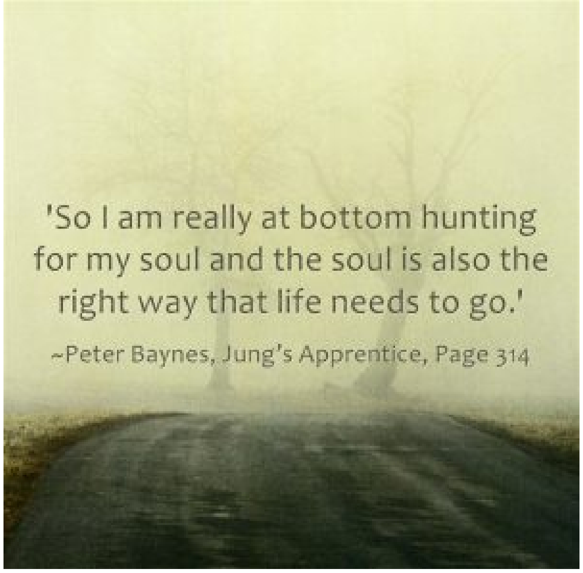
'We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people is carrying on. It is at least a light in the darkness which we feel very much being so close to it.

~Carl Jung, Jung's Apprentice, Page 313



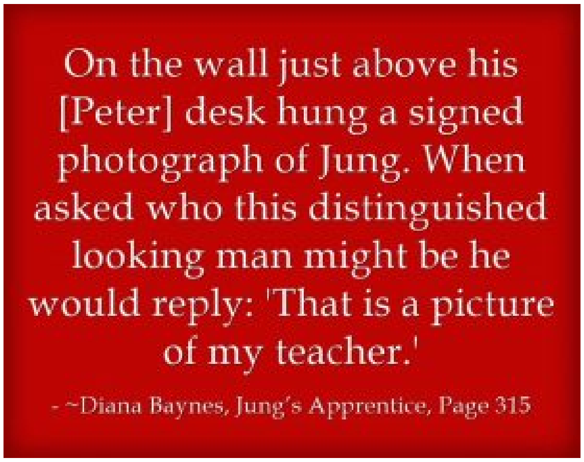
Peter now perceived Christopher as his puer aeternus which he must take with him on his own creative path; it is he who can show Peter the right path to take and who can help in Peter's writing.

~Diana Baynes, Jung's Apprentice, Page 314



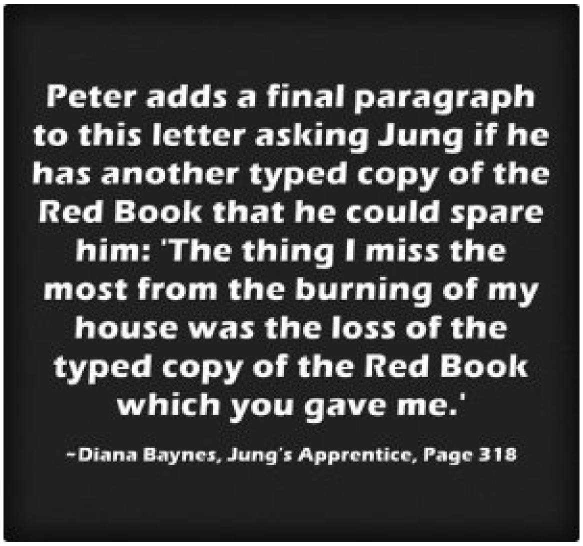
'So I am really at bottom hunting for my soul and the soul is also the right way that life needs to go.'

~Peter Baynes, Jung's Apprentice, Page 314



On the wall just above his [Peter] desk hung a signed photograph of Jung. When asked who this distinguished looking man might be he would reply: 'That is a picture of my teacher.'

- ~Diana Baynes, Jung's Apprentice, Page 315

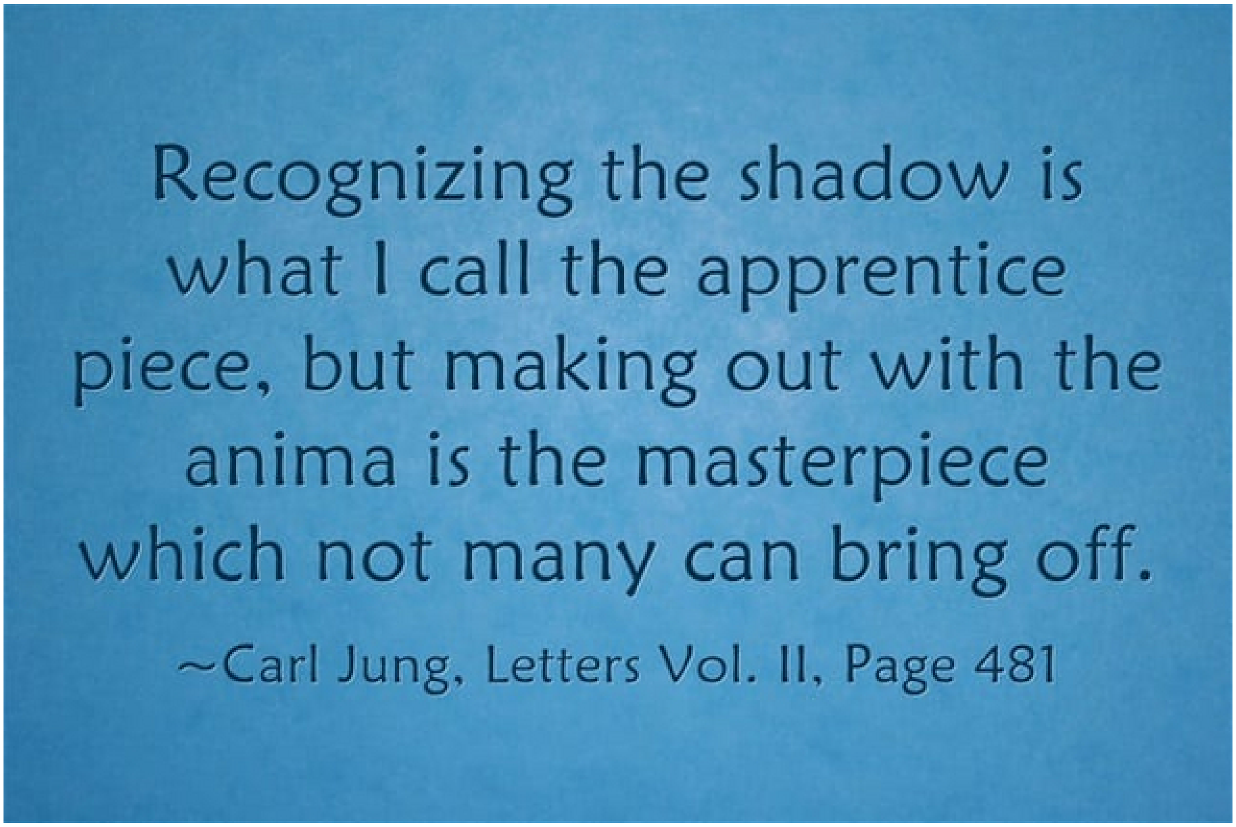


Peter adds a final paragraph to this letter asking Jung if he has another typed copy of the Red Book that he could spare him: 'The thing I miss the most from the burning of my house was the loss of the typed copy of the Red Book which you gave me.'

~Diana Baynes, Jung's Apprentice, Page 318

Some Carl Jung Quotations **(2019-03-08 12:16)**

[1]

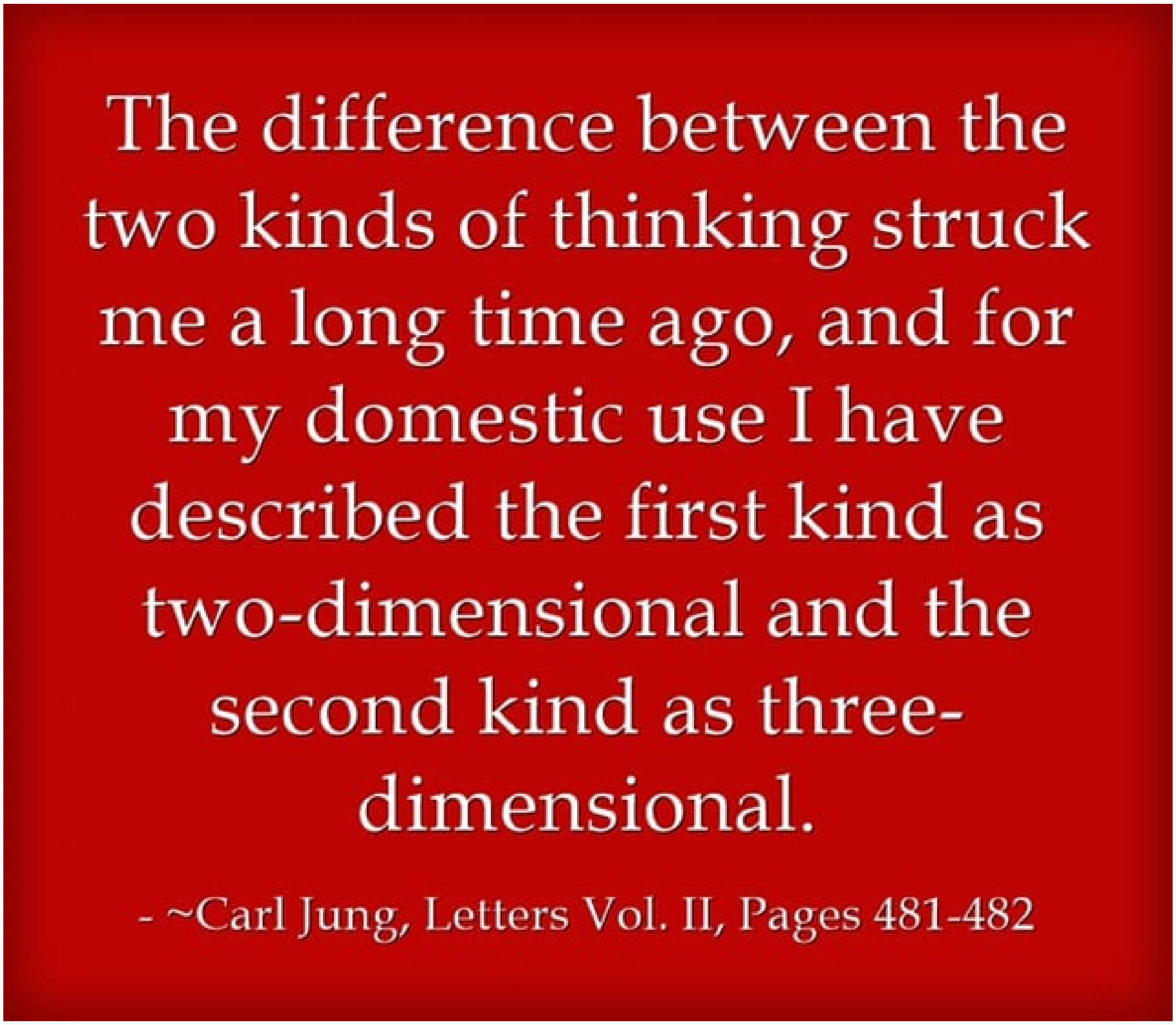


Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.

~Carl Jung, Letters Vol. II, Page 481

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

[2]

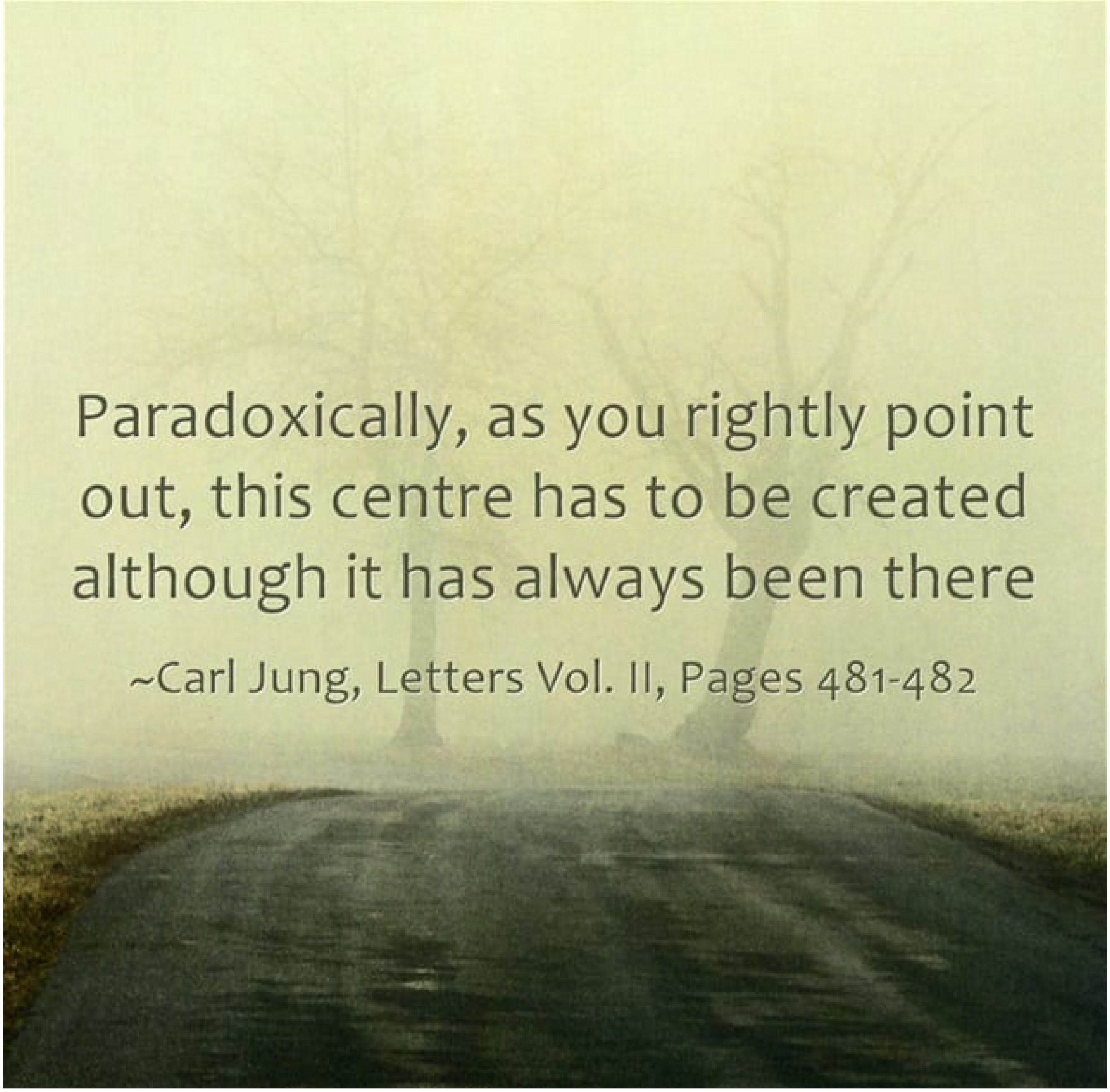


The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.

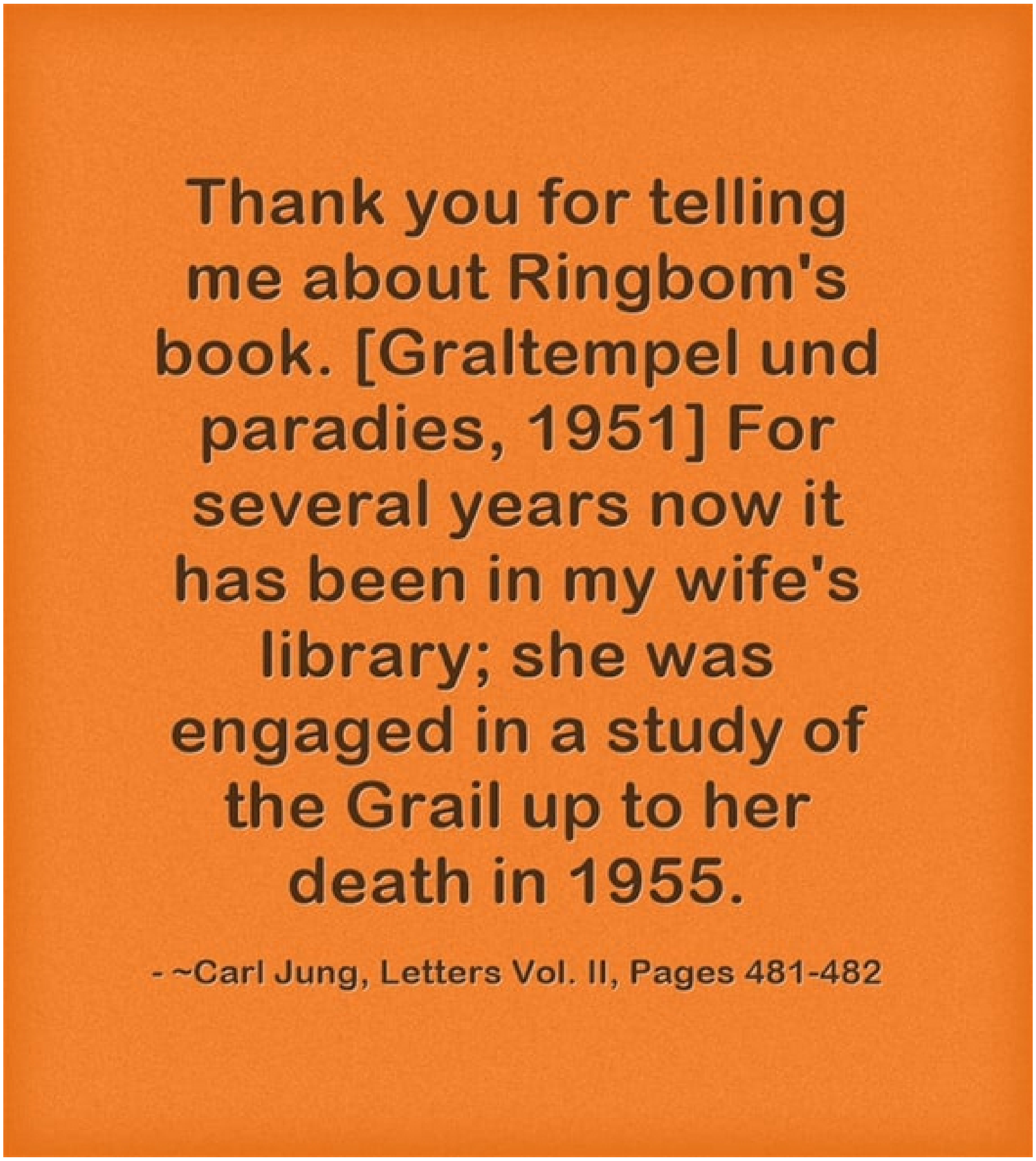
- ~Carl Jung, Letters Vol. II, Pages 481-482

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional. Carl Jung, Letters Vol. II, Pages 481-482

[3]


Paradoxically, as you rightly point out, this centre has to be created although it has always been there
~Carl Jung, Letters Vol. II, Pages 481-482

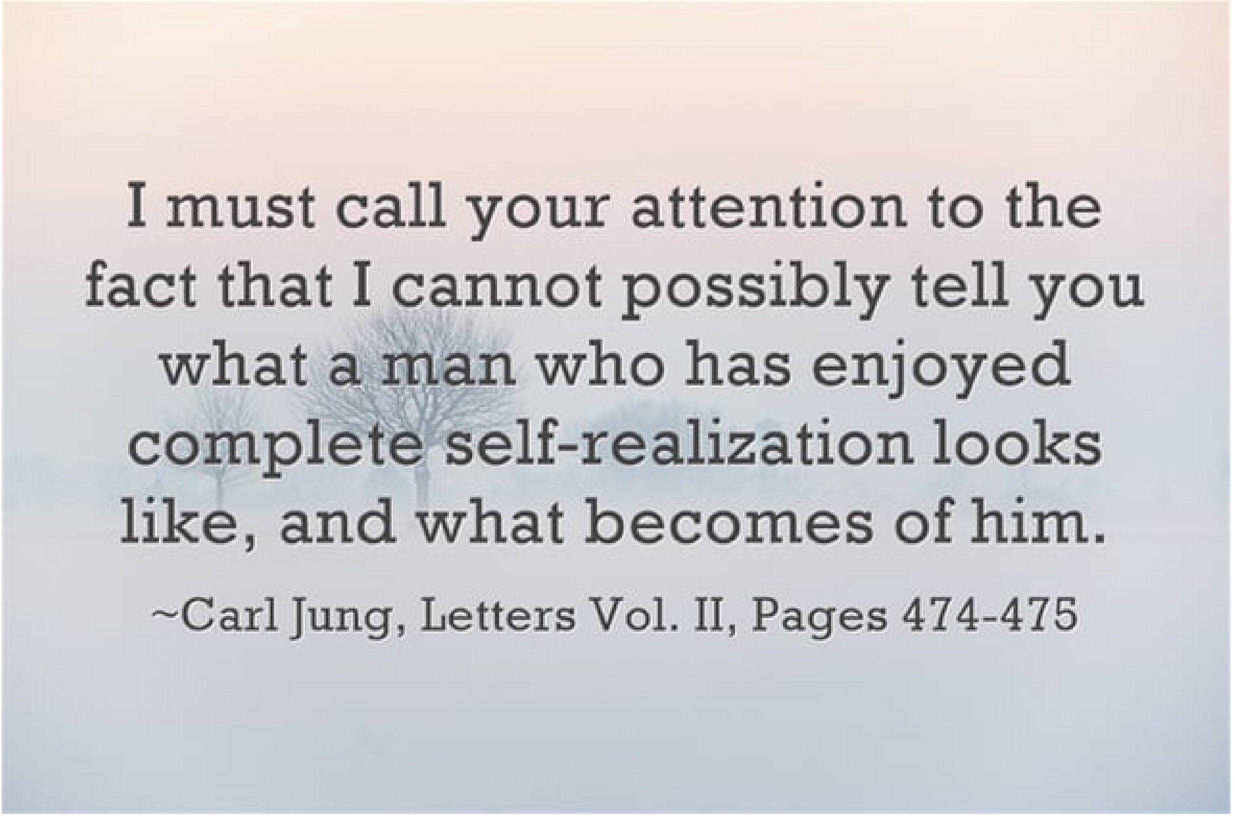
Paradoxically, as you rightly point out, this centre has to be created although it has always been there. Carl Jung, Letters Vol. II, Pages 481-482



Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.

- ~Carl Jung, Letters Vol. II, Pages 481-482

Thank you for telling me about Ringbom’s book. [Graltempel und paradies, 1951] For several years now it has been in my wife’s library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Pages 481-482



I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.

~Carl Jung, Letters Vol. II, Pages 474-475

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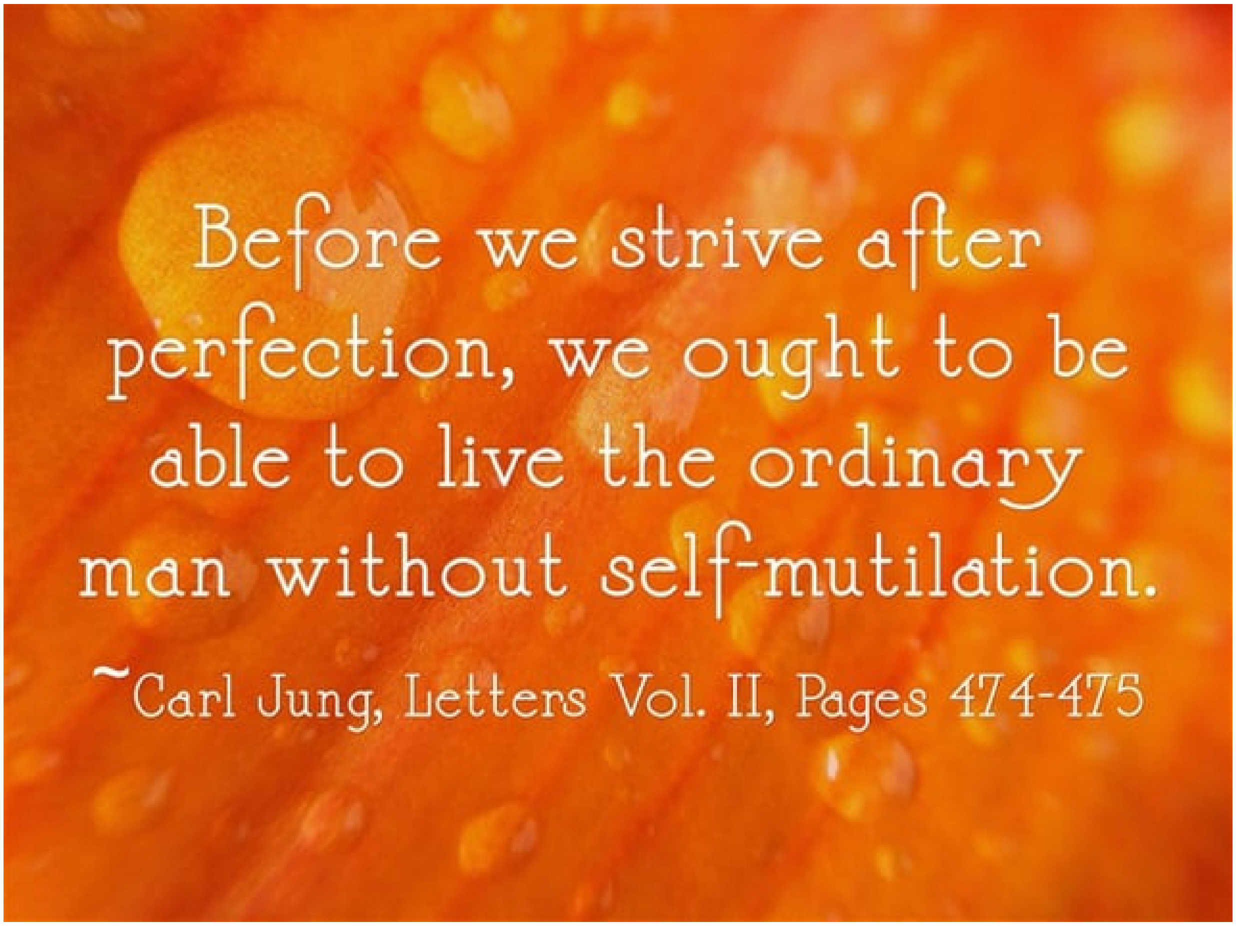
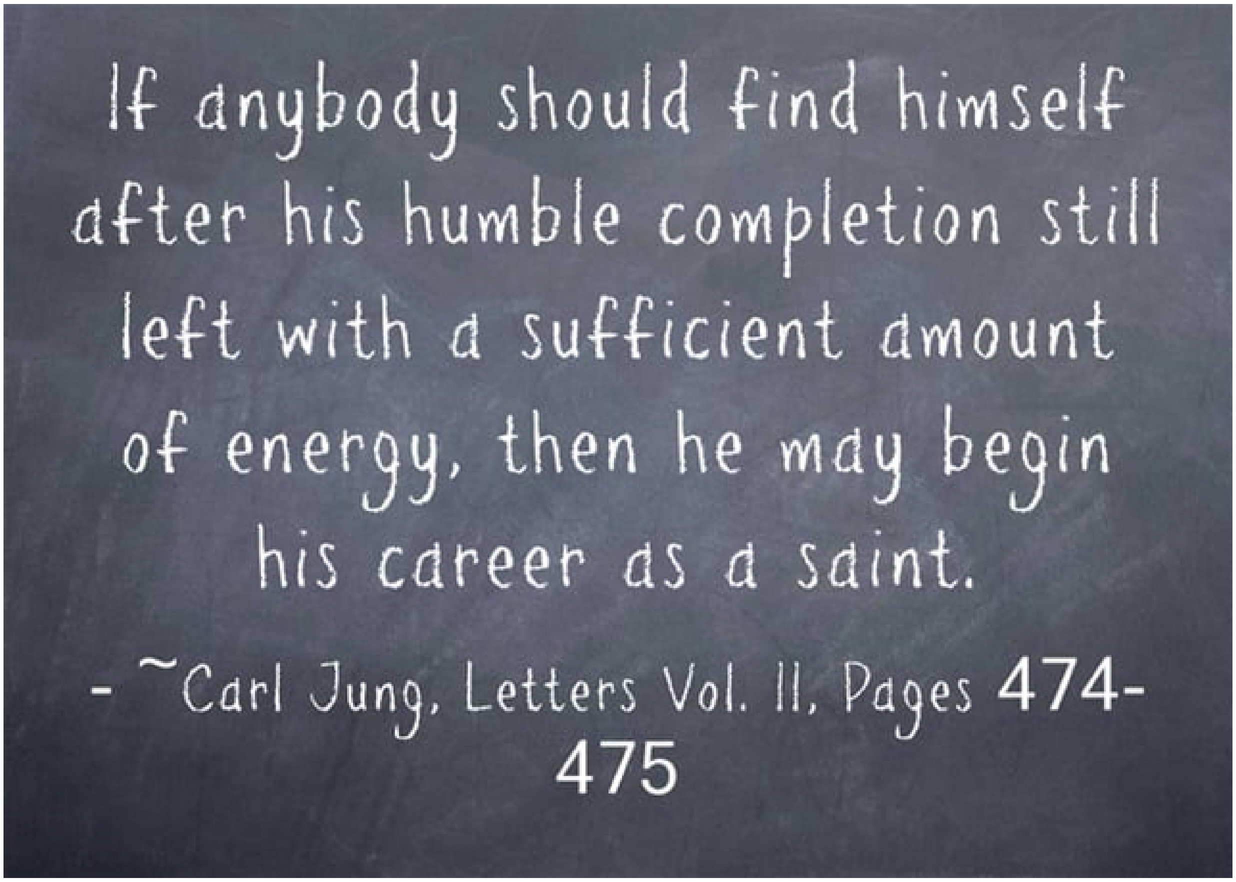


Before we strive after
perfection, we ought to be
able to live the ordinary
man without self-mutilation.
~Carl Jung, Letters Vol. II, Pages 474-475

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Pages 474-475



If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint.

- ~Carl Jung, Letters Vol. II, Pages 474-475

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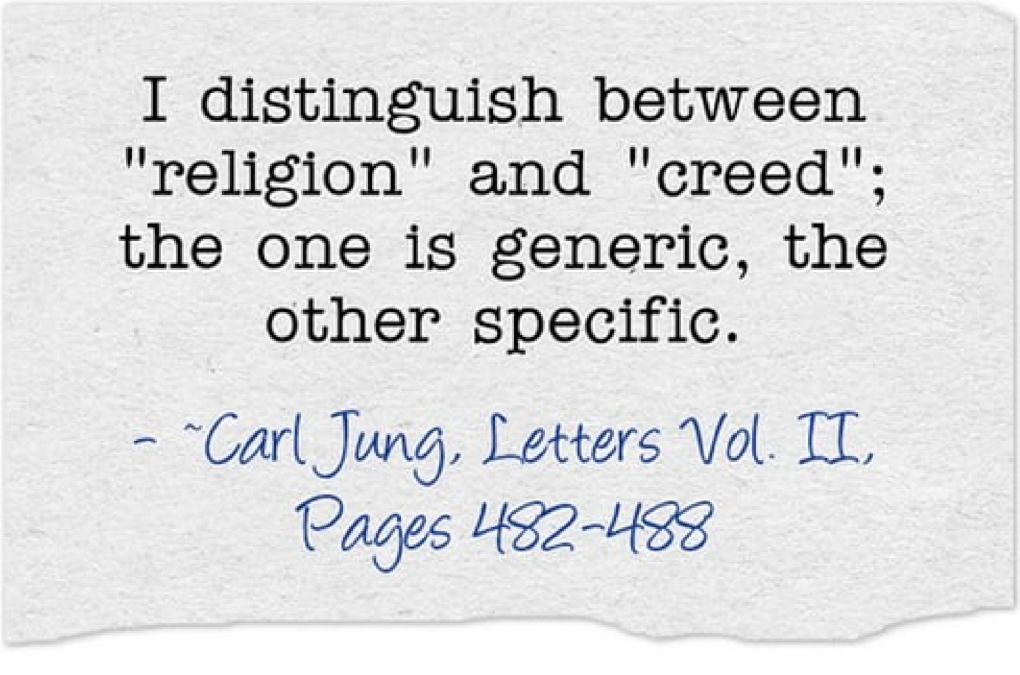
[8]

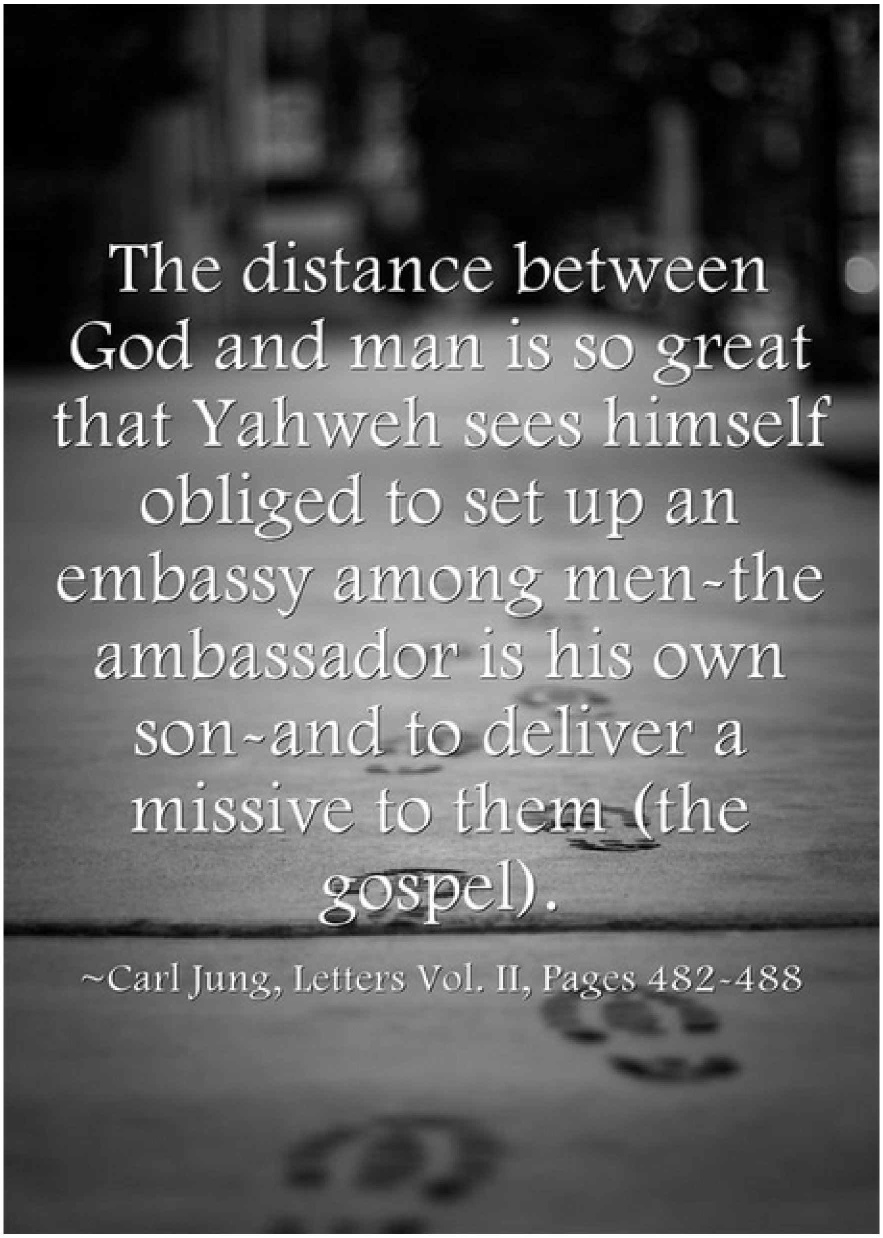


I distinguish between "religion" and "creed"; the one is generic, the other specific.

- ~Carl Jung, Letters Vol. II, Pages 482-488

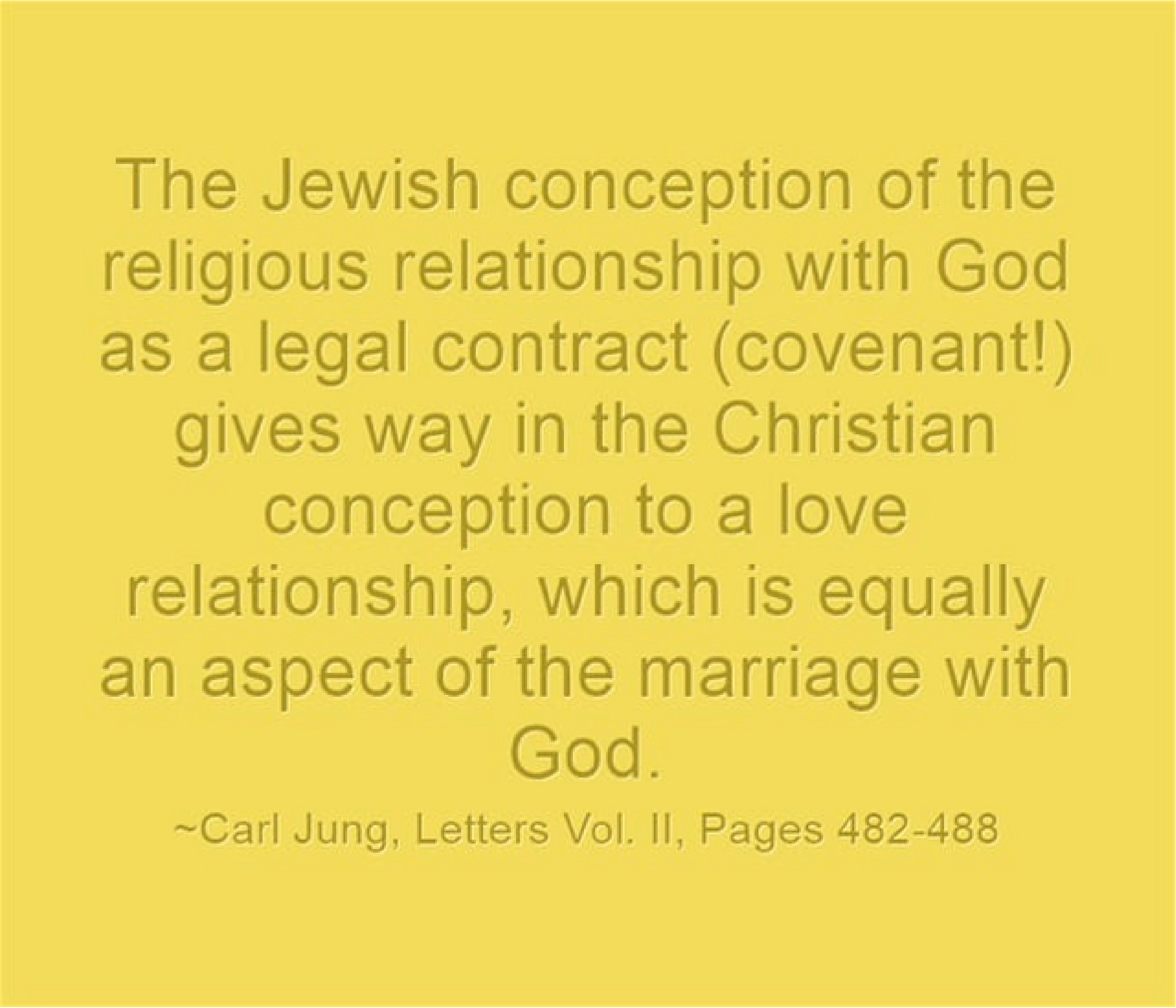
I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

[9]


The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men~the ambassador is his own son~and to deliver a missive to them (the gospel).
~Carl Jung, Letters Vol. II, Pages 482-488

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Pages 482-488

[10]



The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.

~Carl Jung, Letters Vol. II, Pages 482-488

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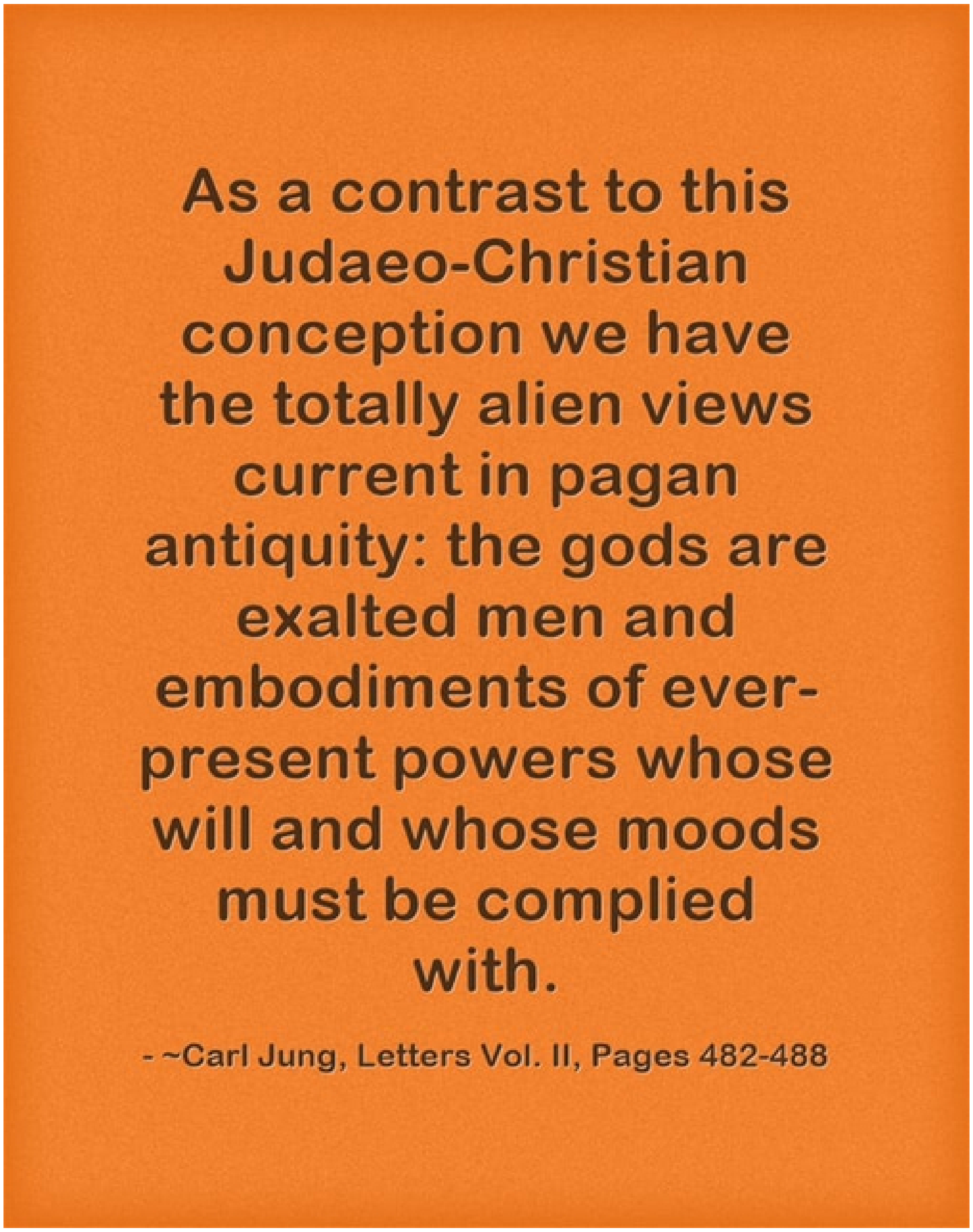

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with.

- ~Carl Jung, Letters Vol. II, Pages 482-488

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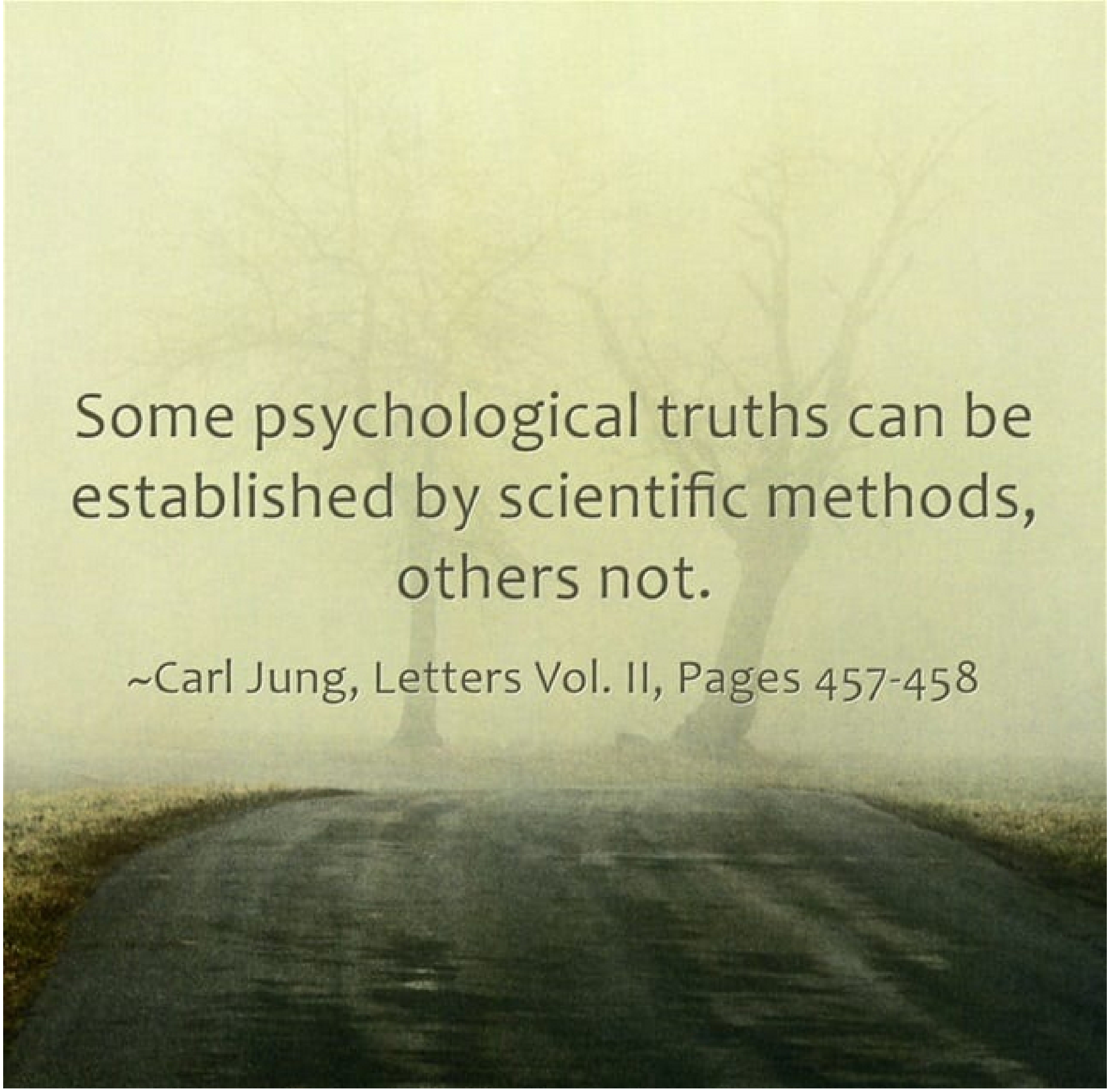
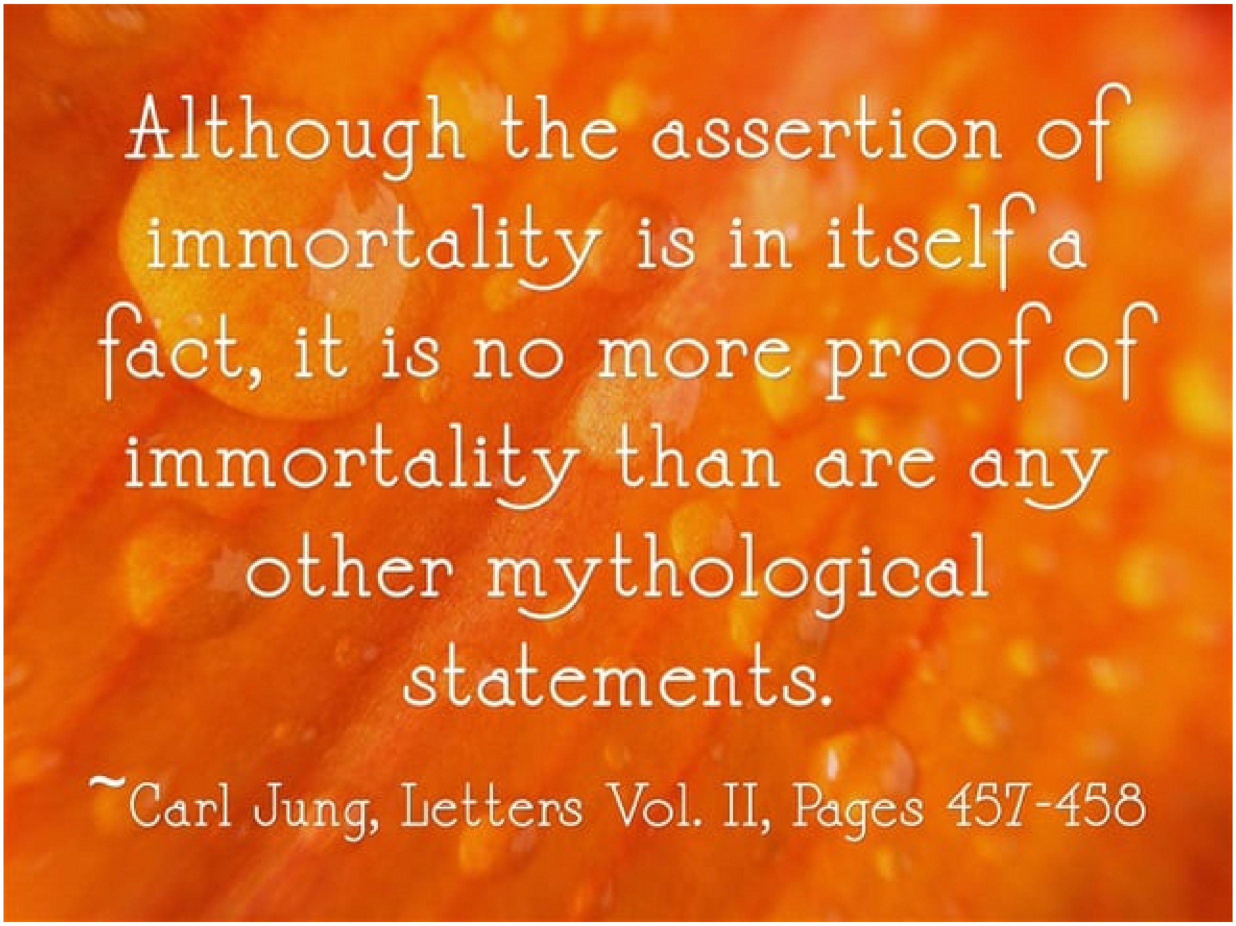

Some psychological truths can be established by scientific methods, others not.
~Carl Jung, Letters Vol. II, Pages 457-458

Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458



Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements.

~Carl Jung, Letters Vol. II, Pages 457-458

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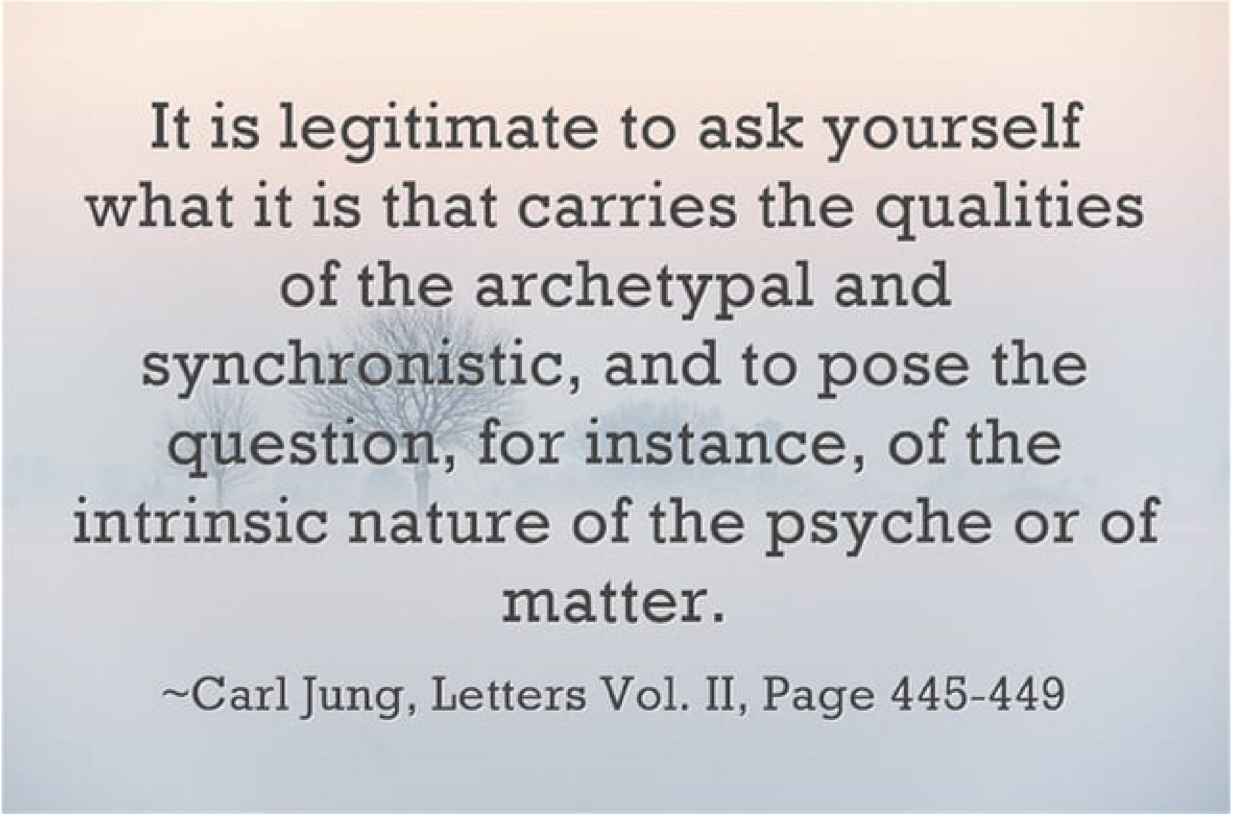
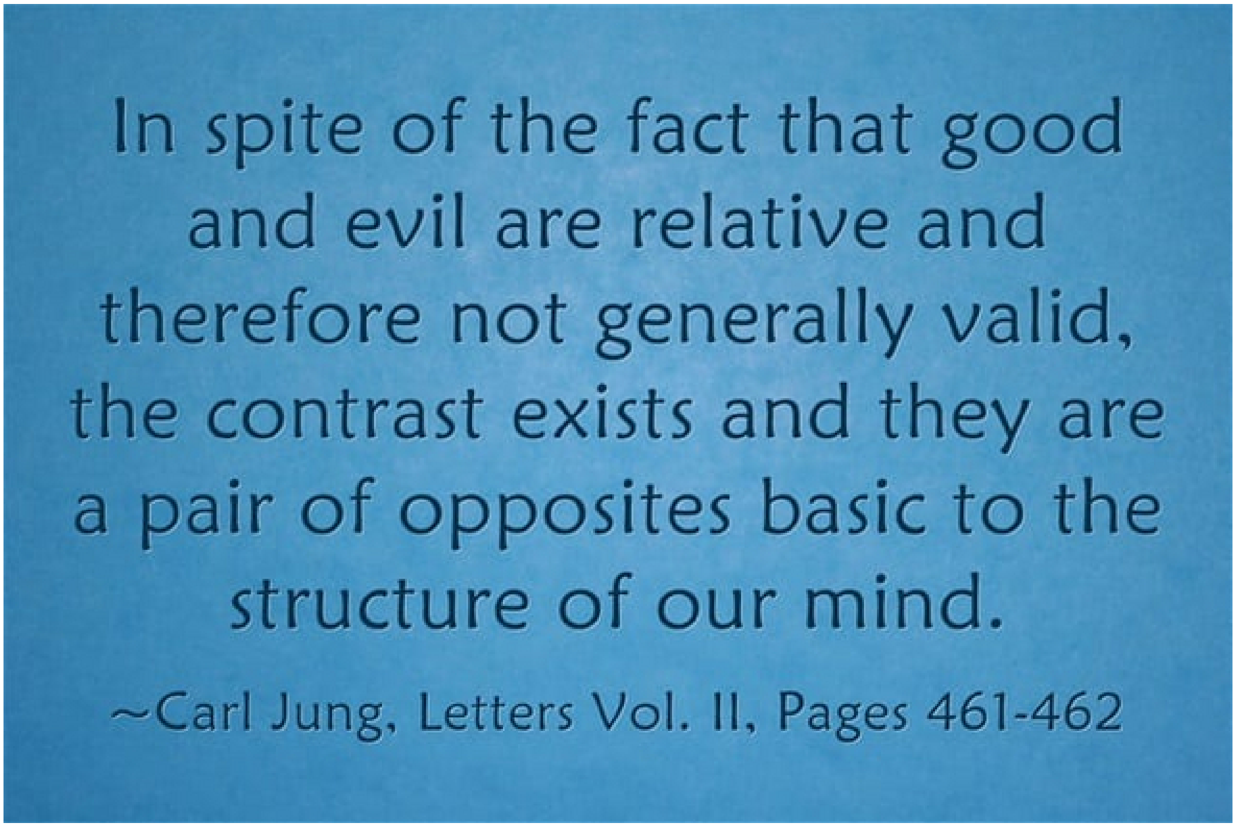


It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter.

~Carl Jung, Letters Vol. II, Page 445-449

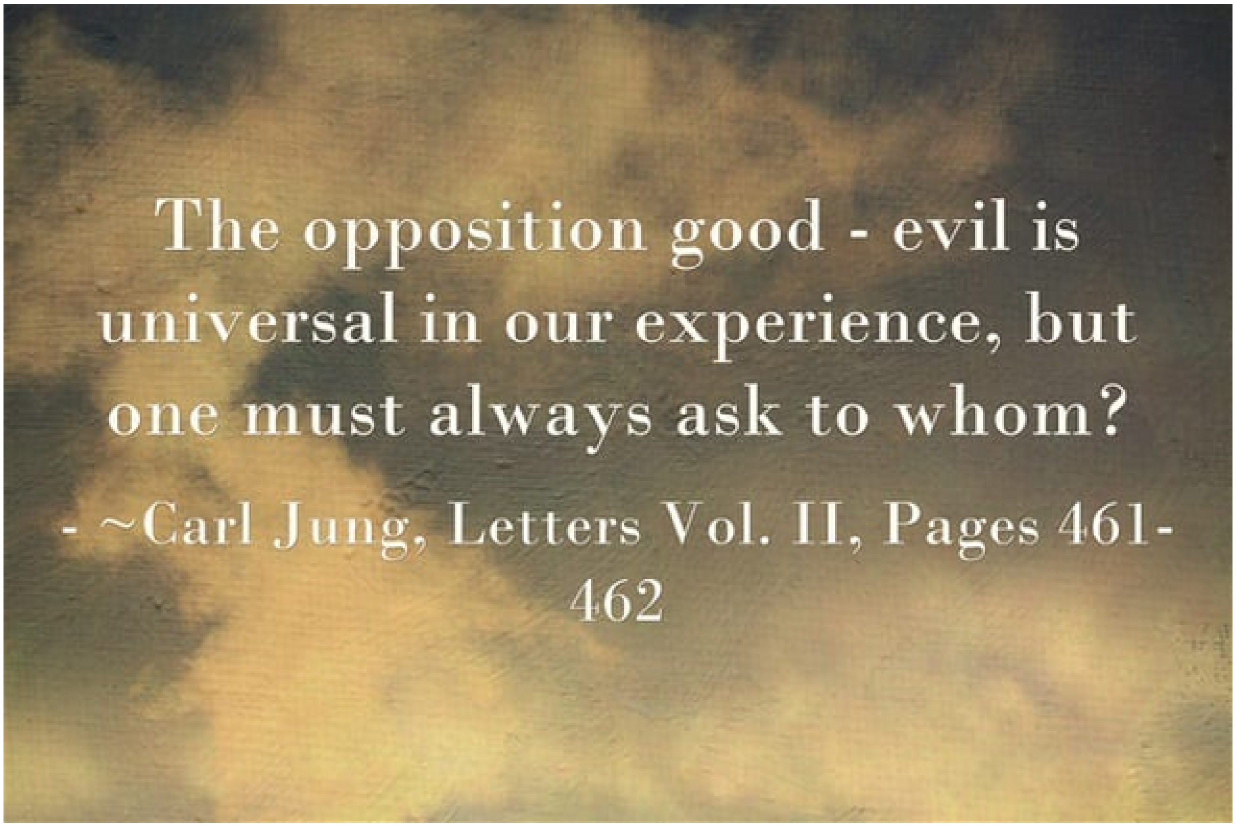
It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449



In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind.

~Carl Jung, Letters Vol. II, Pages 461-462

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462



The opposition good - evil is universal in our experience, but one must always ask to whom?

- ~Carl Jung, Letters Vol. II, Pages 461-462

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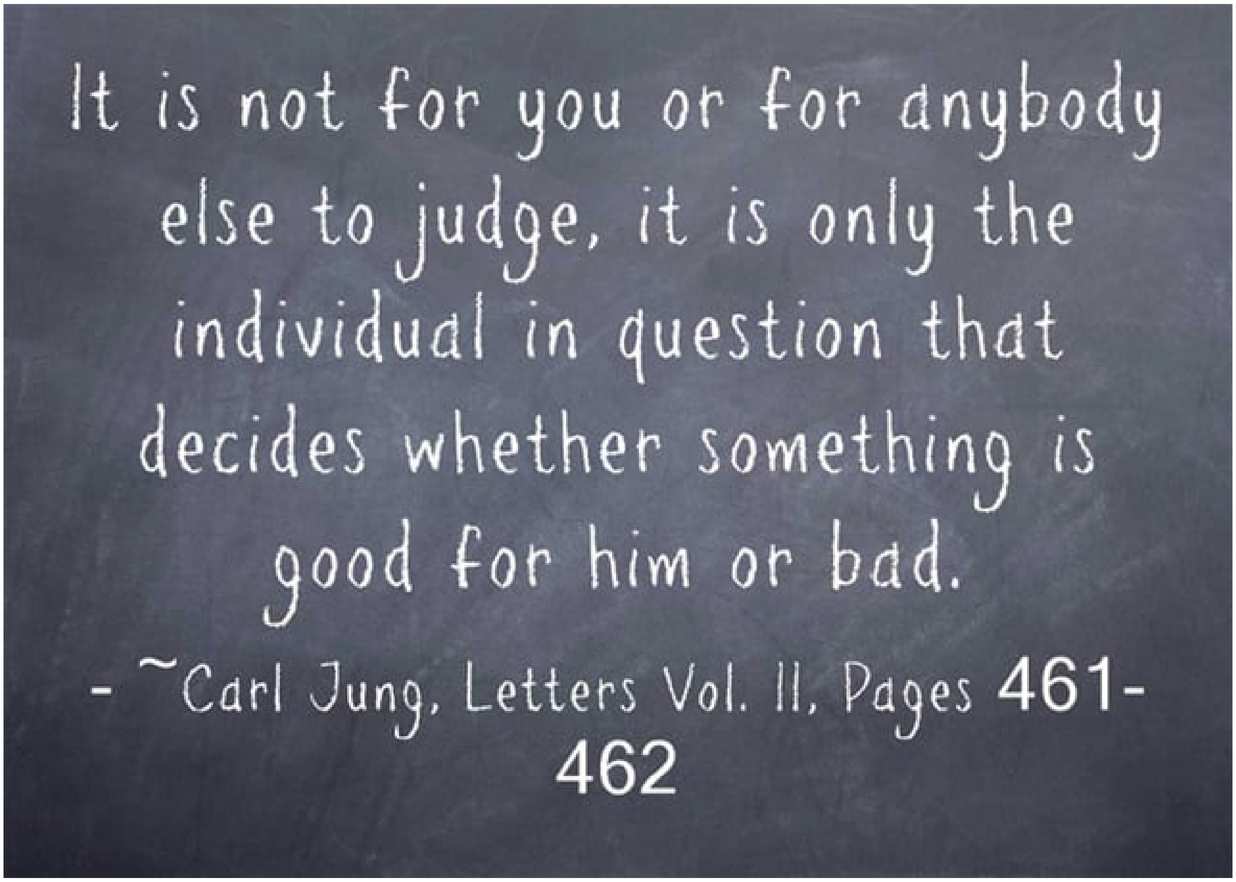

It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad.

- ~Carl Jung, Letters Vol. II, Pages 461-462

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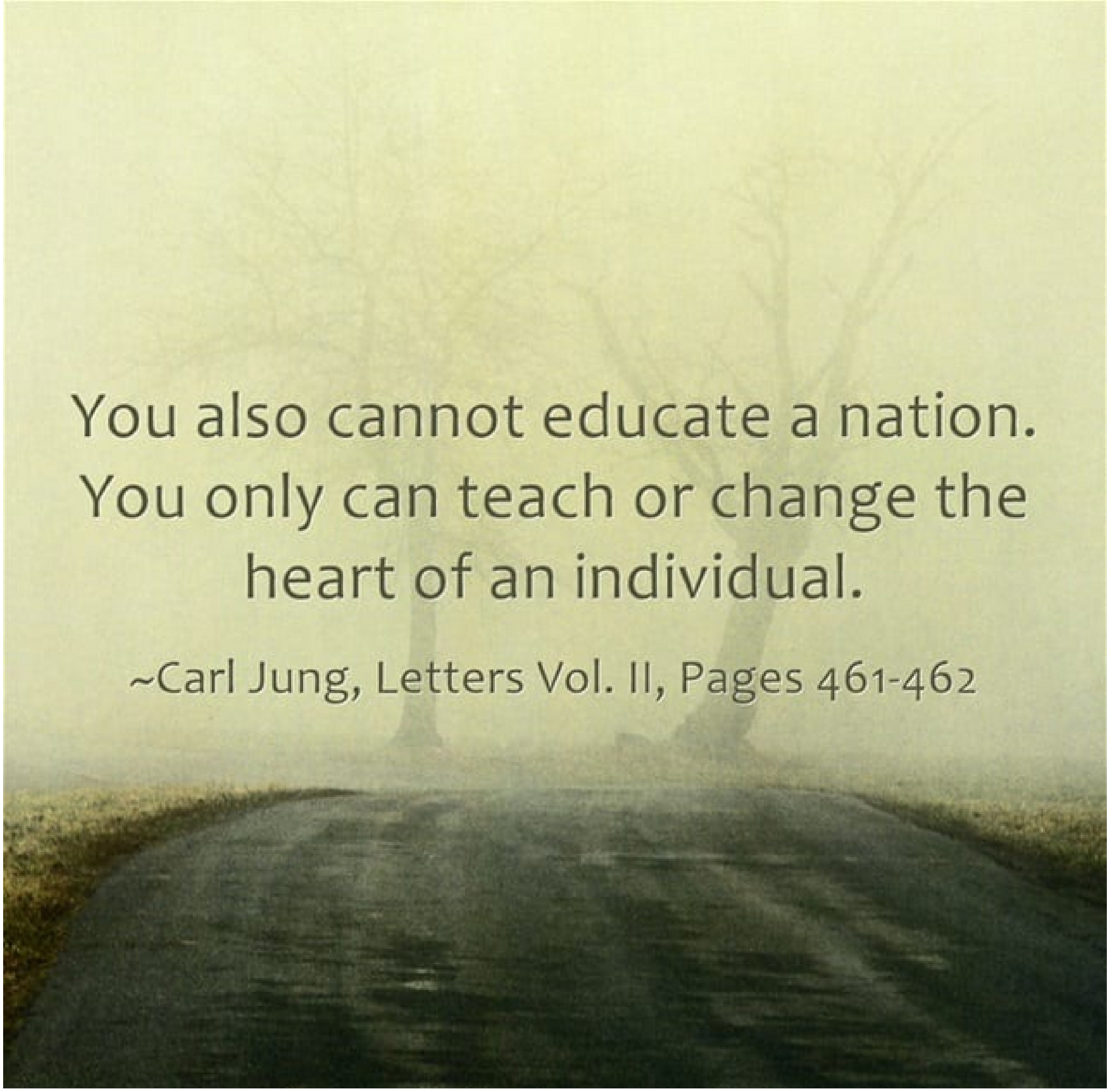
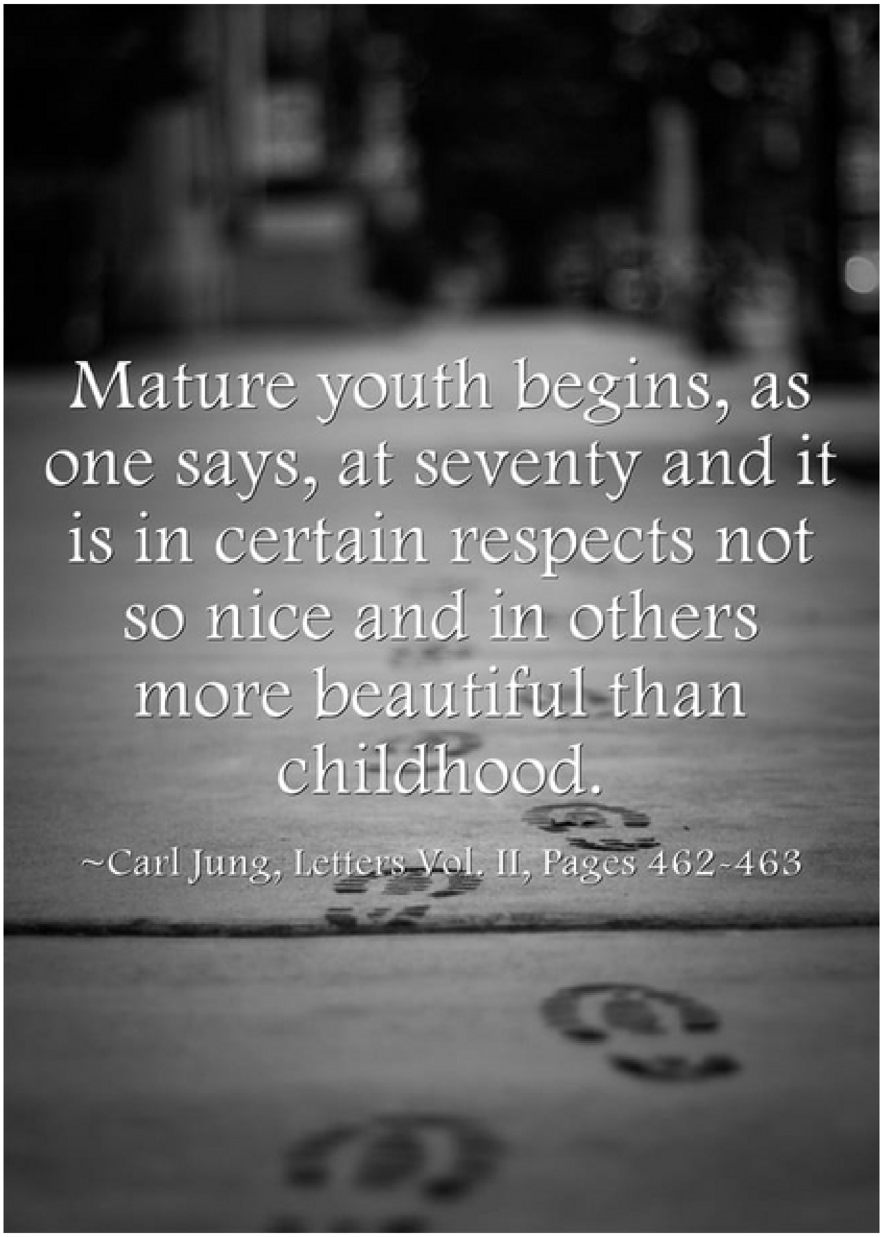

You also cannot educate a nation. You only can teach or change the heart of an individual.
~Carl Jung, Letters Vol. II, Pages 461-462

You also cannot educate a nation. You only can teach or change the heart of an individual. Carl Jung, Letters Vol. II, Pages 461-462


Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood.
~Carl Jung, Letters Vol. II, Pages 462-463

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood. Carl Jung, Letters Vol. II, Pages 462-463

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/5e5ff-ddd.jpg`
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19. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/10950-iii.jpg`

Carl Jung and the swaying of Chaos **(2019-03-08 12:20)**

[1]

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means.

He has seen the order and the disorder of the endless, he knows the unlawful laws.

He knows the sea and can never forget it.

The chaos is terrible: days full of lead, nights full of horror. Carl Jung, Liber Novus, Page 299.

The spirit of this time sways between yes and no like a drunkard ["since he is the uncertainty of the present general consciousness"].

¥on ["One," throughout] can only overcome the old God through becoming him yourself and experiencing his suffering and dying yourself You overcome him and become yourself as one who seeks himself and no longer imitates heroes. You free yoursel£ when you free yourself from the old God and his model.

When you have become the model, then you no longer need his.

Carl Jung, Liber Novus, Footnote 238, Pages 254-255.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

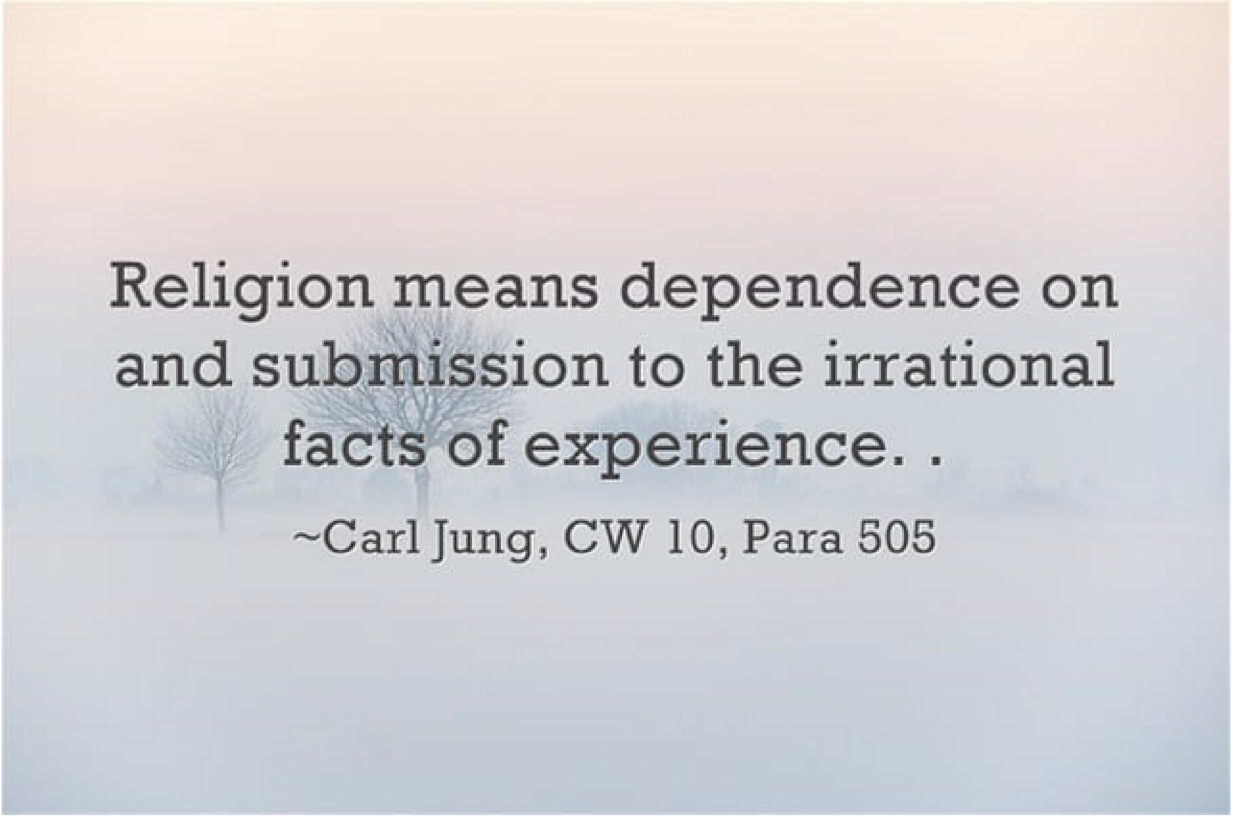
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/045ab-72bchaos.jpg`

Some Carl Jung Quotations XXIV **(2019-03-08 12:43)**

[1]


Religion means dependence on and submission to the irrational facts of experience. .
~Carl Jung, CW 10, Para 505

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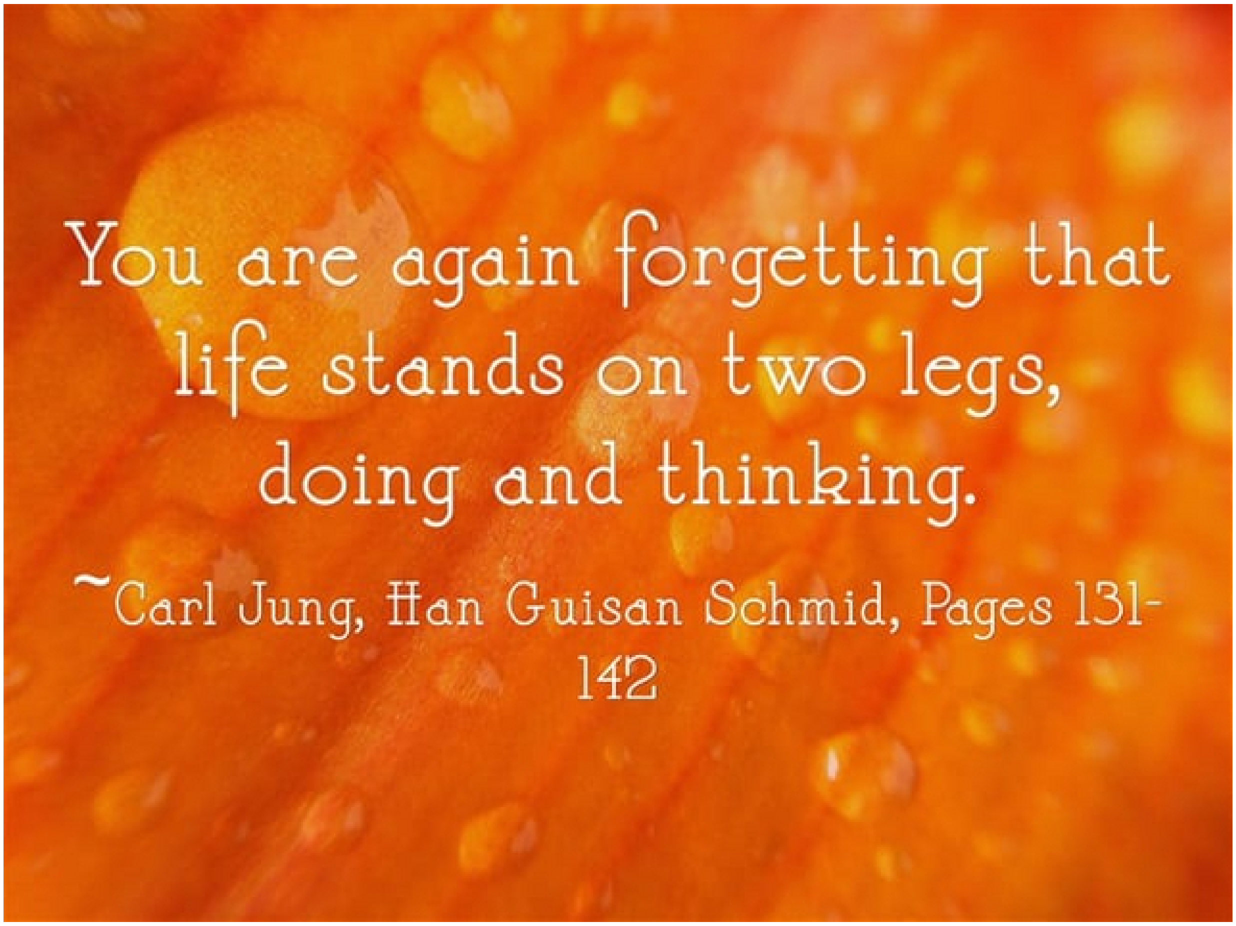
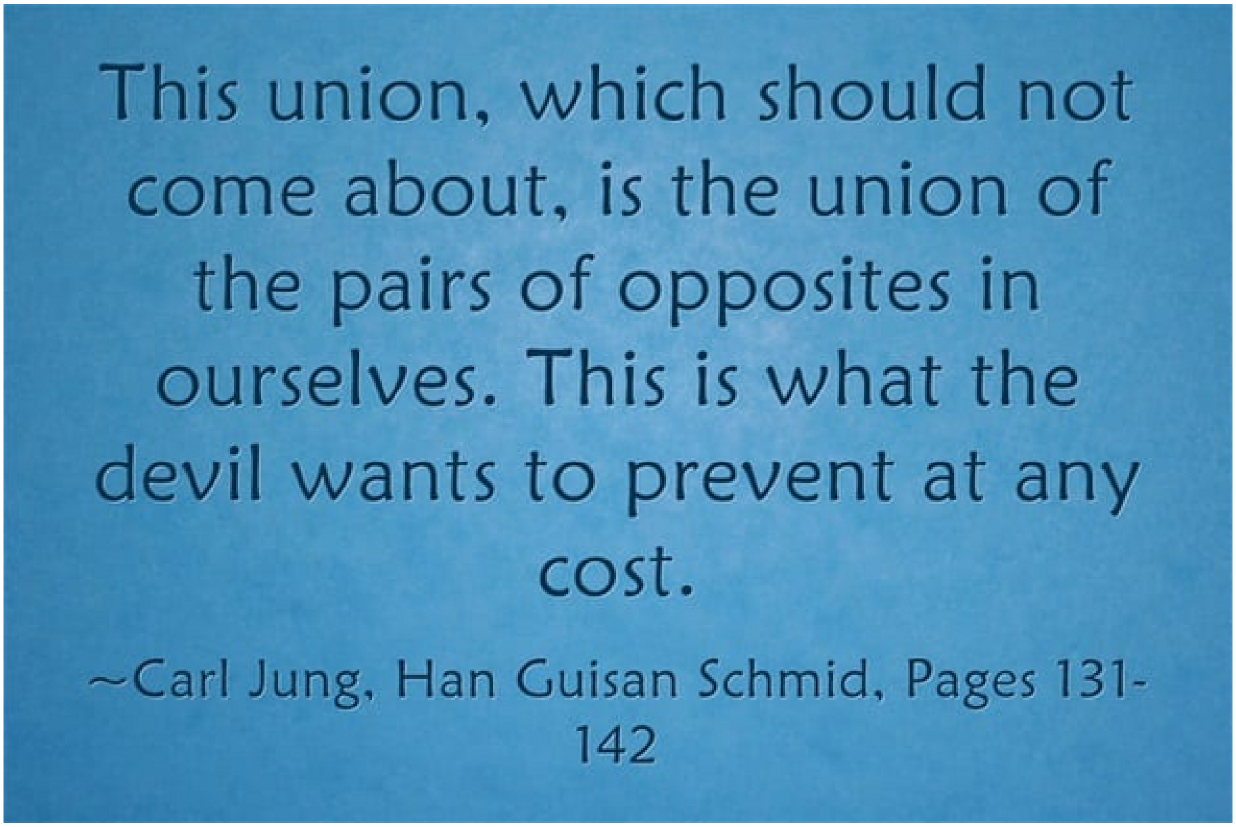
[2]



You are again forgetting that life stands on two legs, doing and thinking.
~Carl Jung, Han Guisan Schmid, Pages 131-142

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142



This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost.

~Carl Jung, Han Guisan Schmid, Pages 131-142

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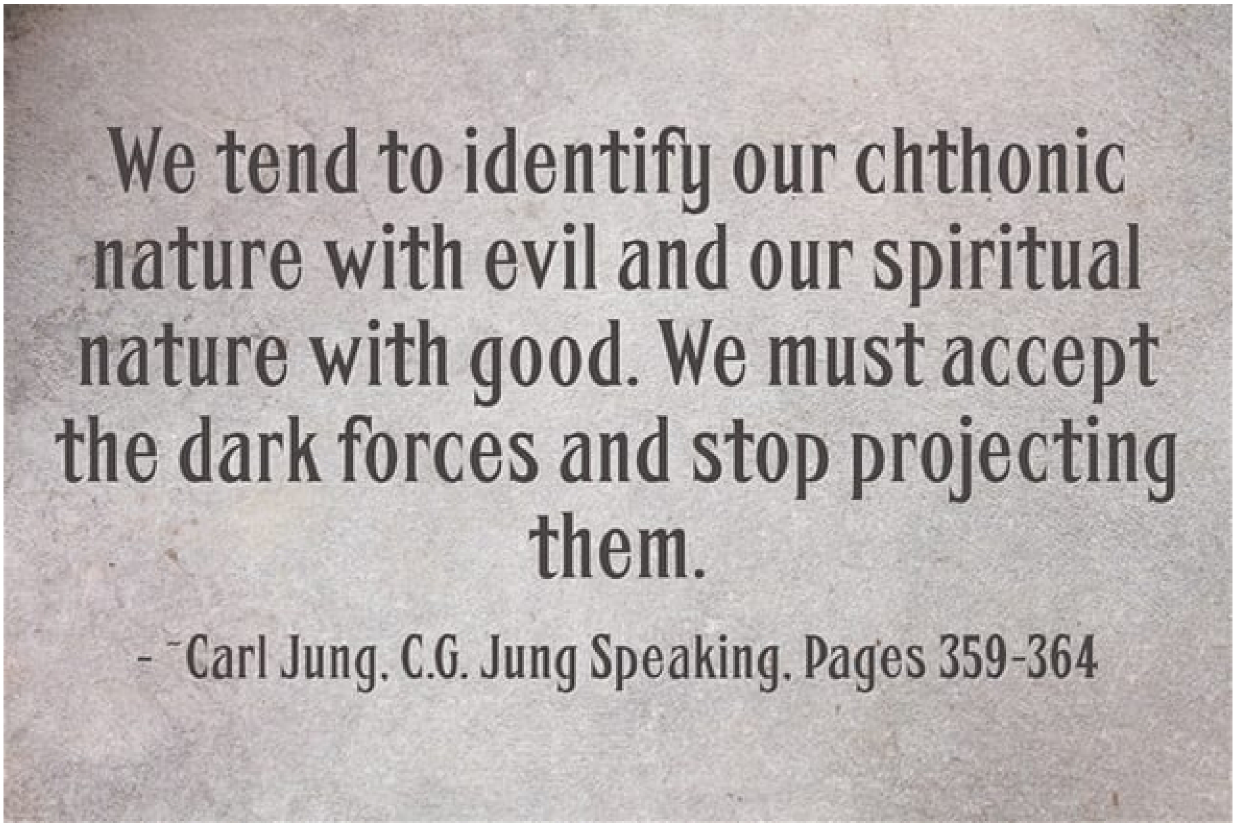
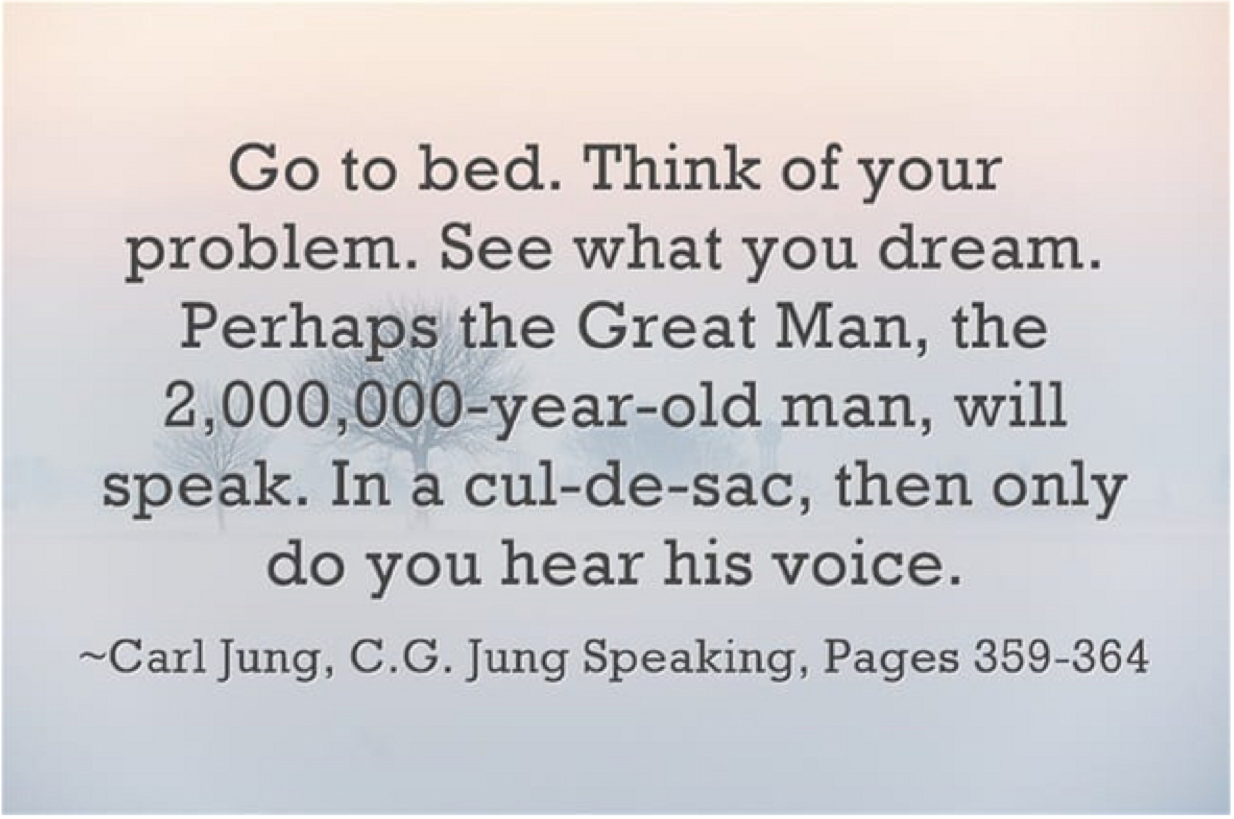


We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



Go to bed. Think of your
problem. See what you dream.
Perhaps the Great Man, the
2,000,000-year-old man, will
speak. In a cul-de-sac, then only
do you hear his voice.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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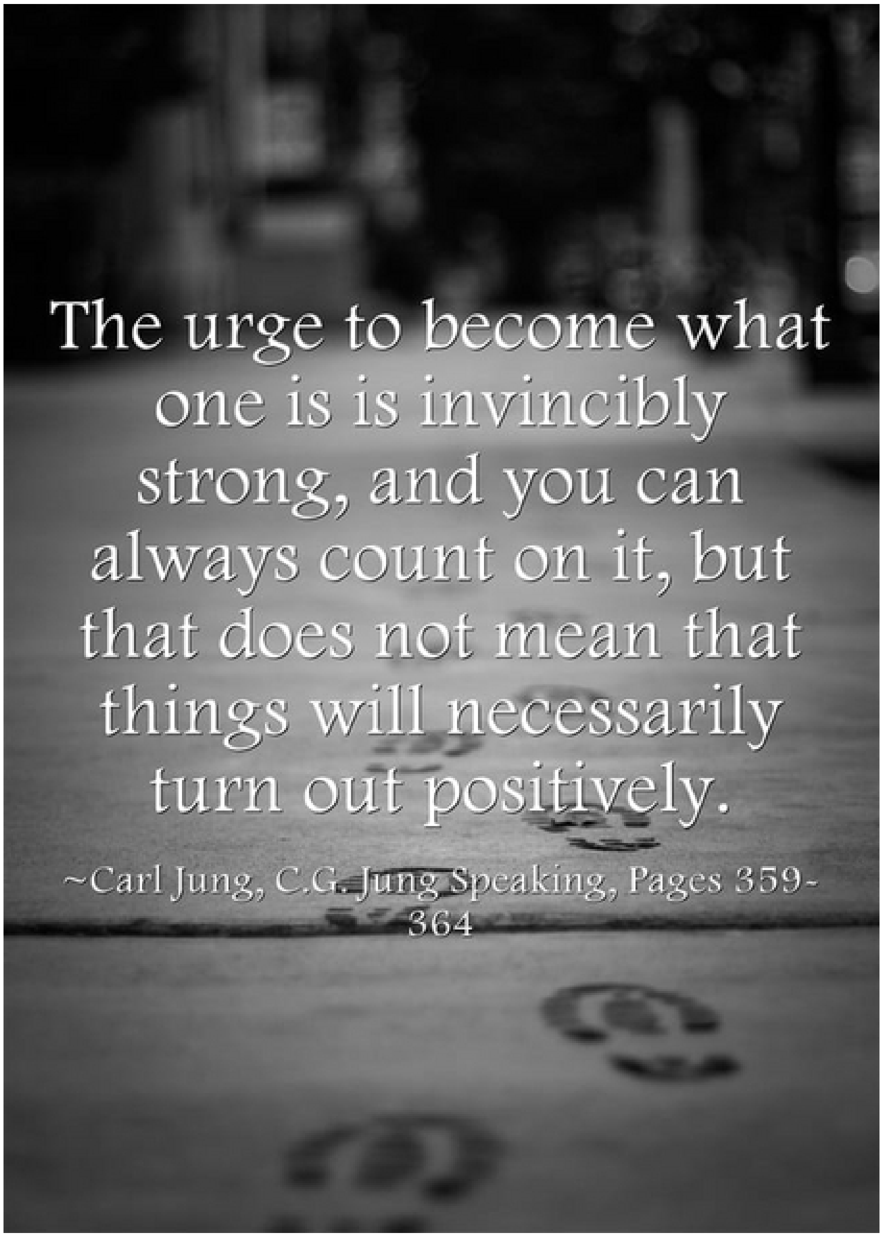

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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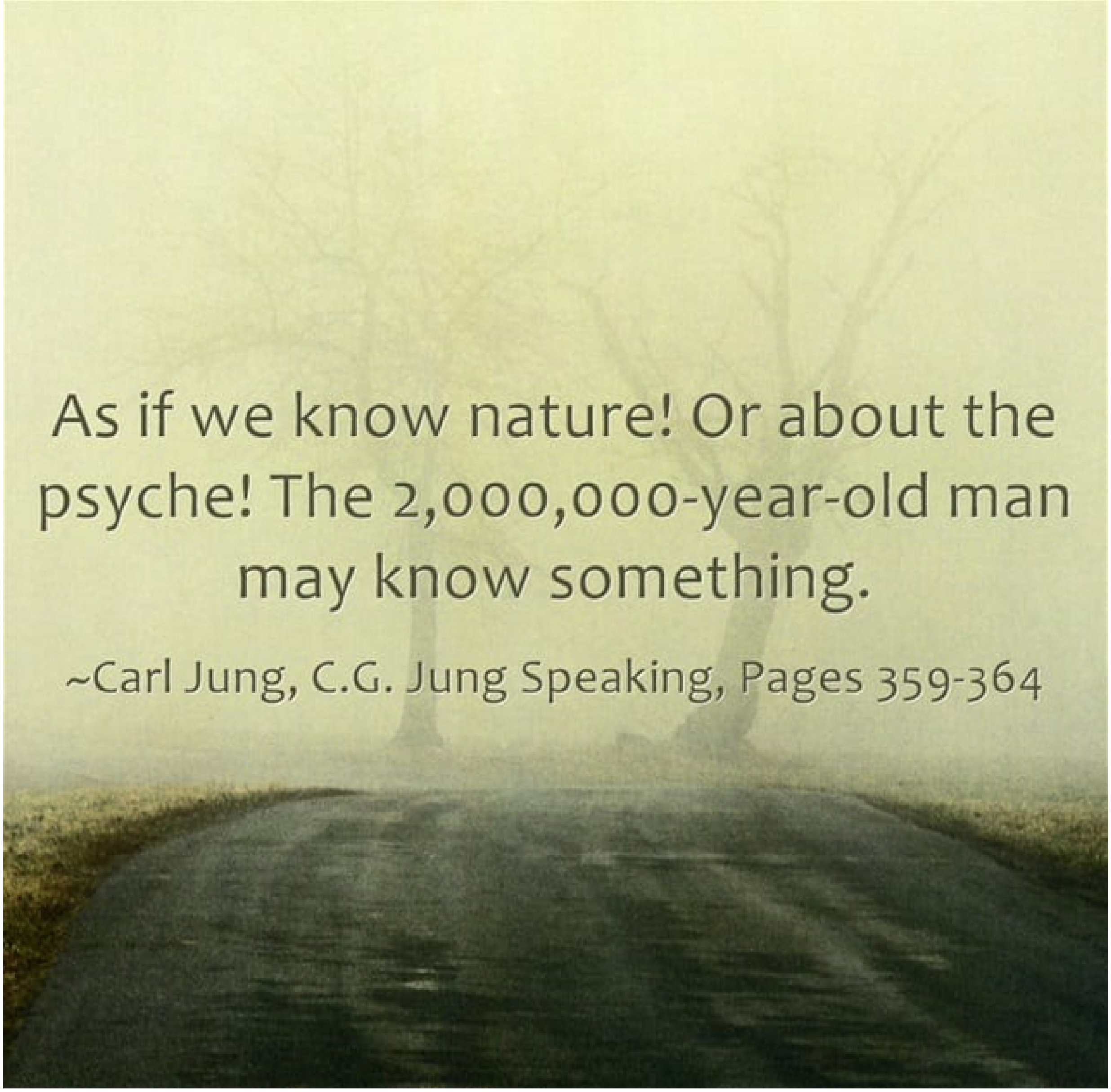
As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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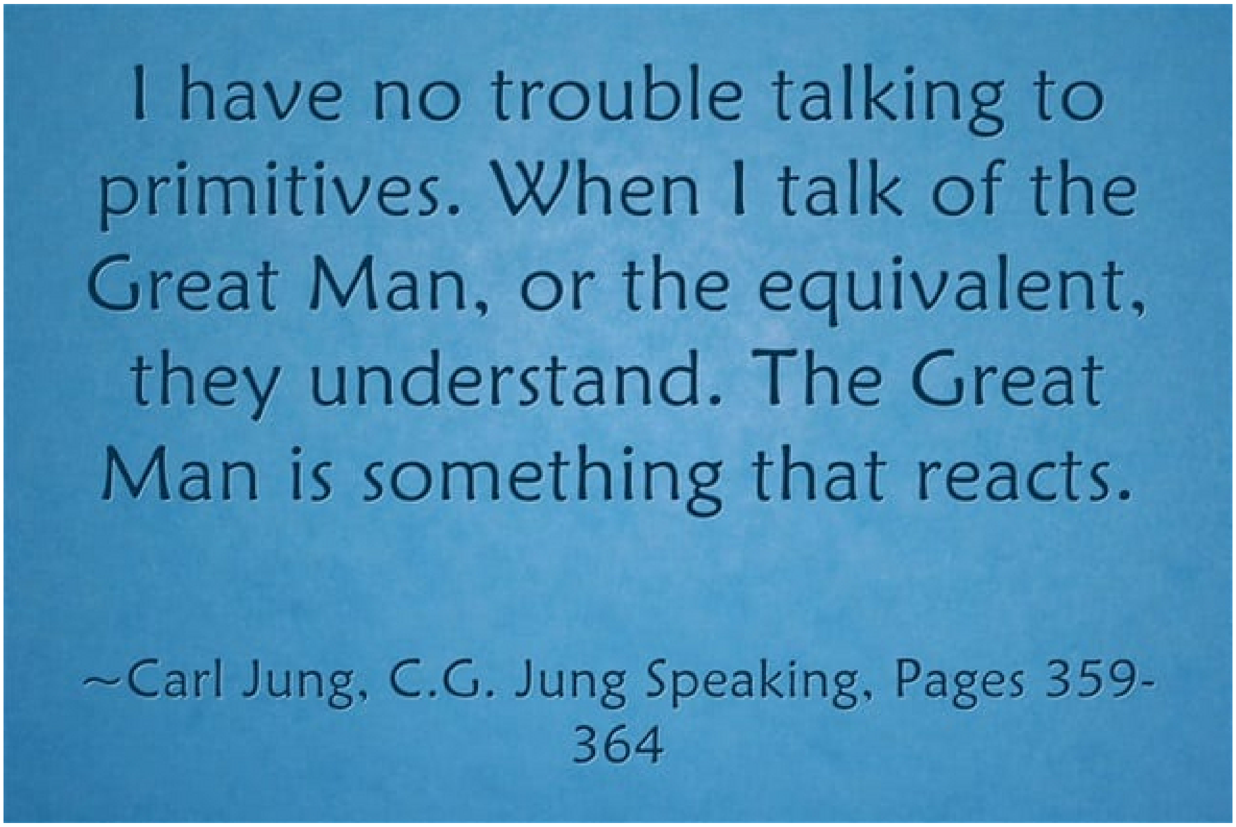

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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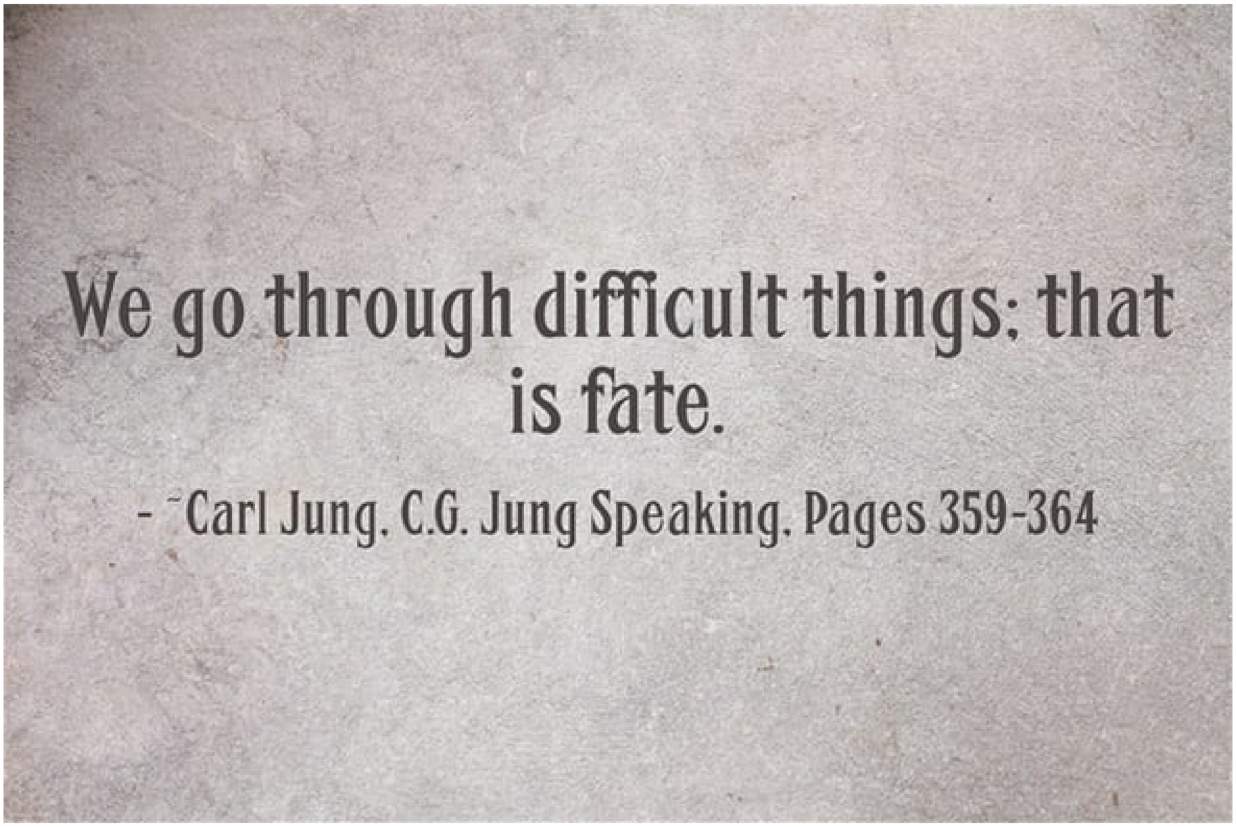

We go through difficult things; that is fate.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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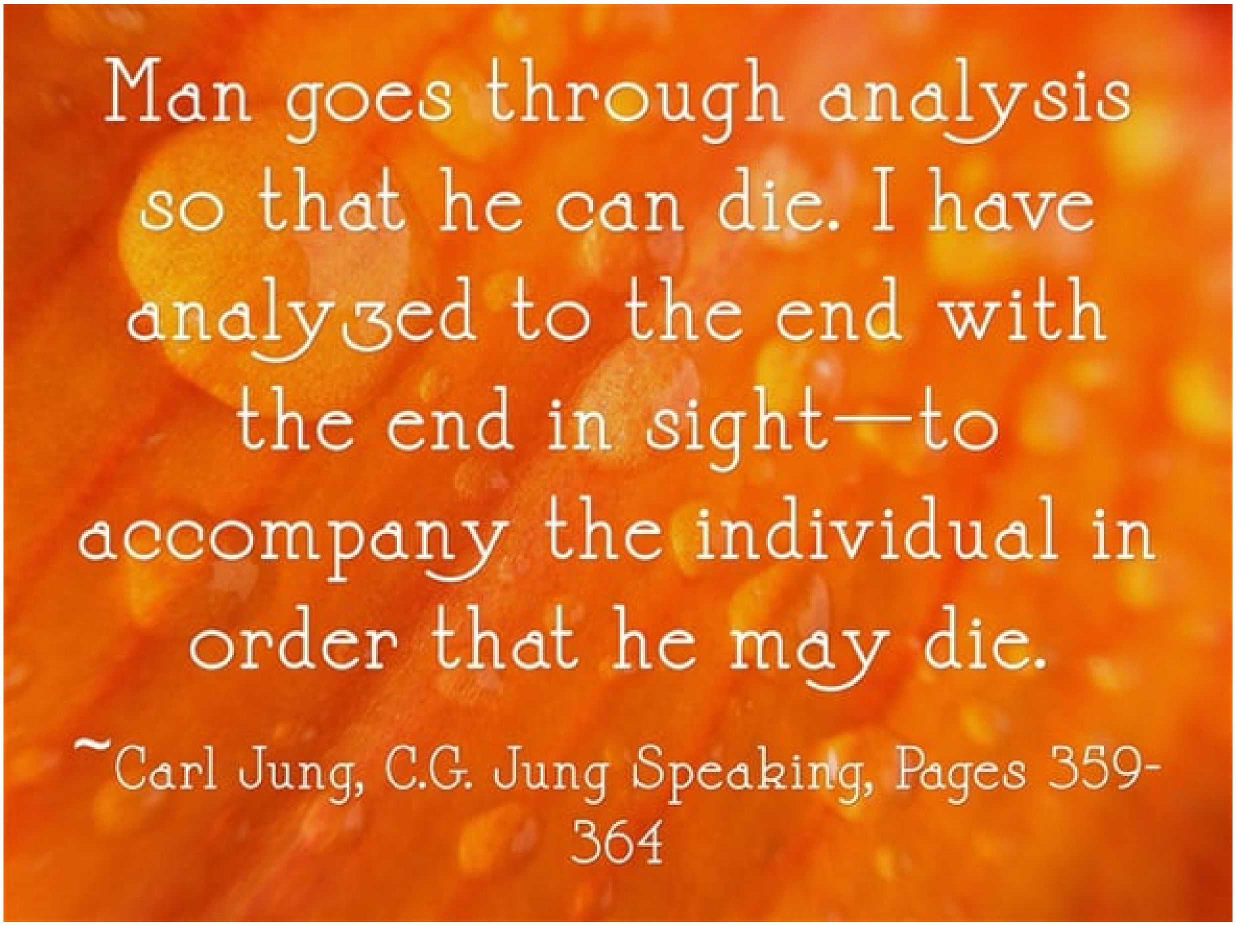
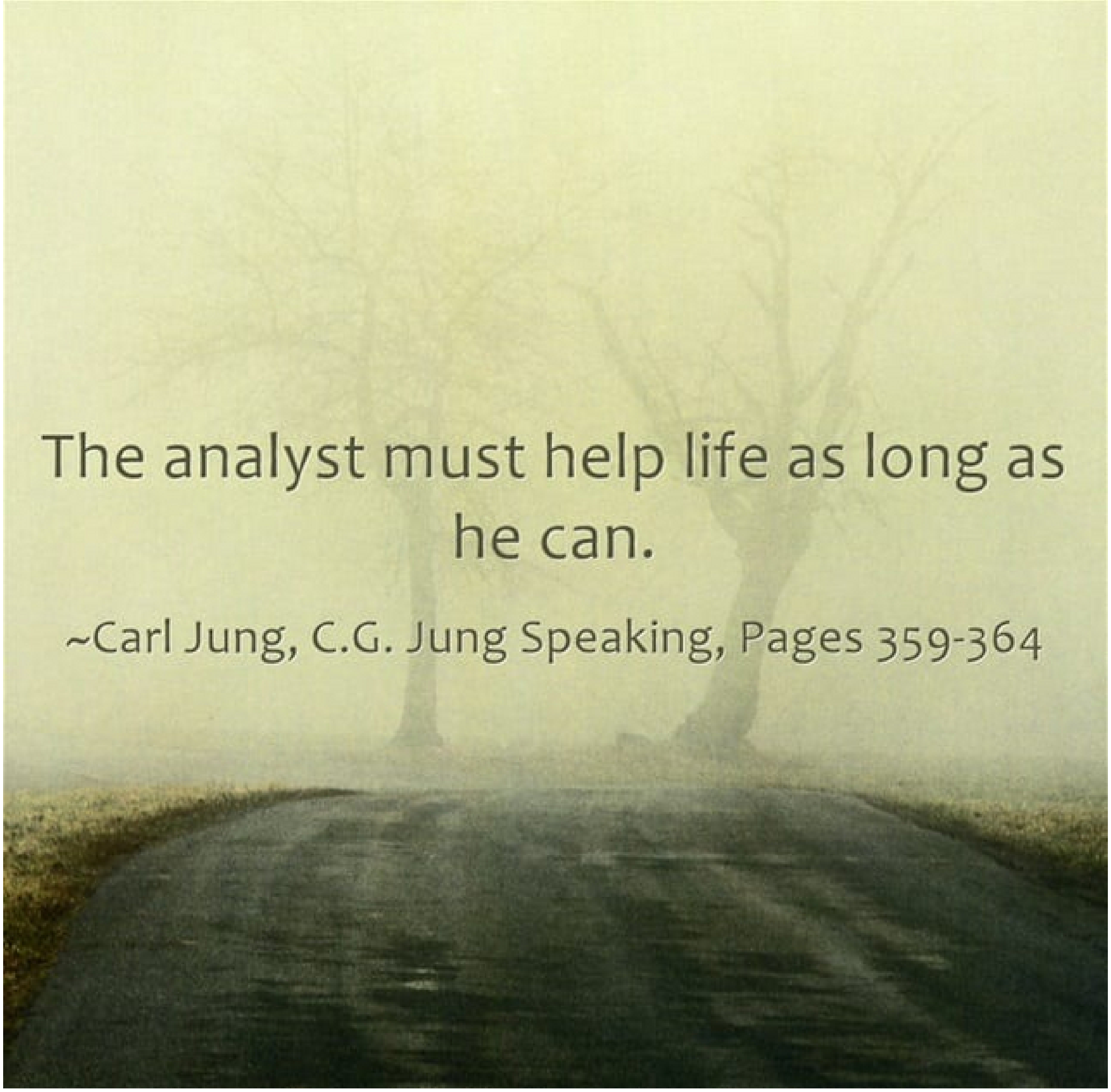


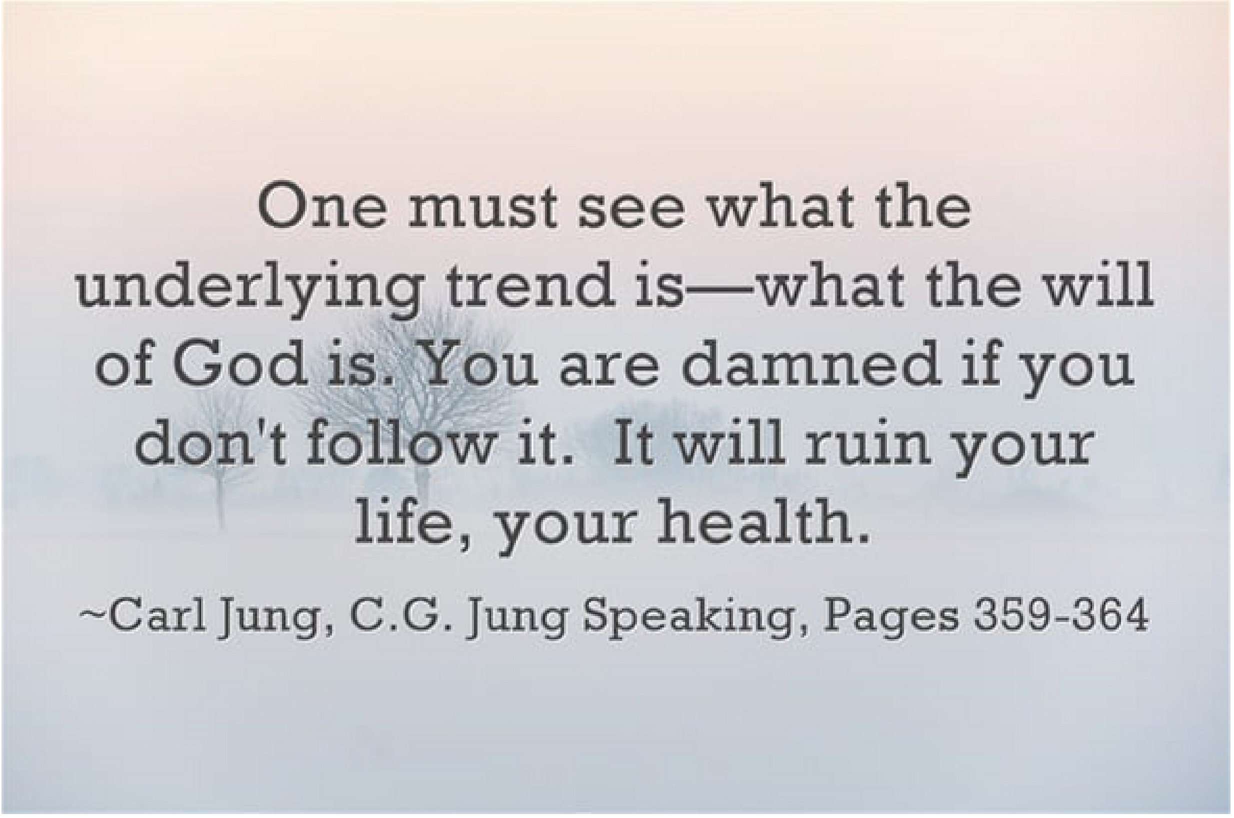
Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


The analyst must help life as long as he can.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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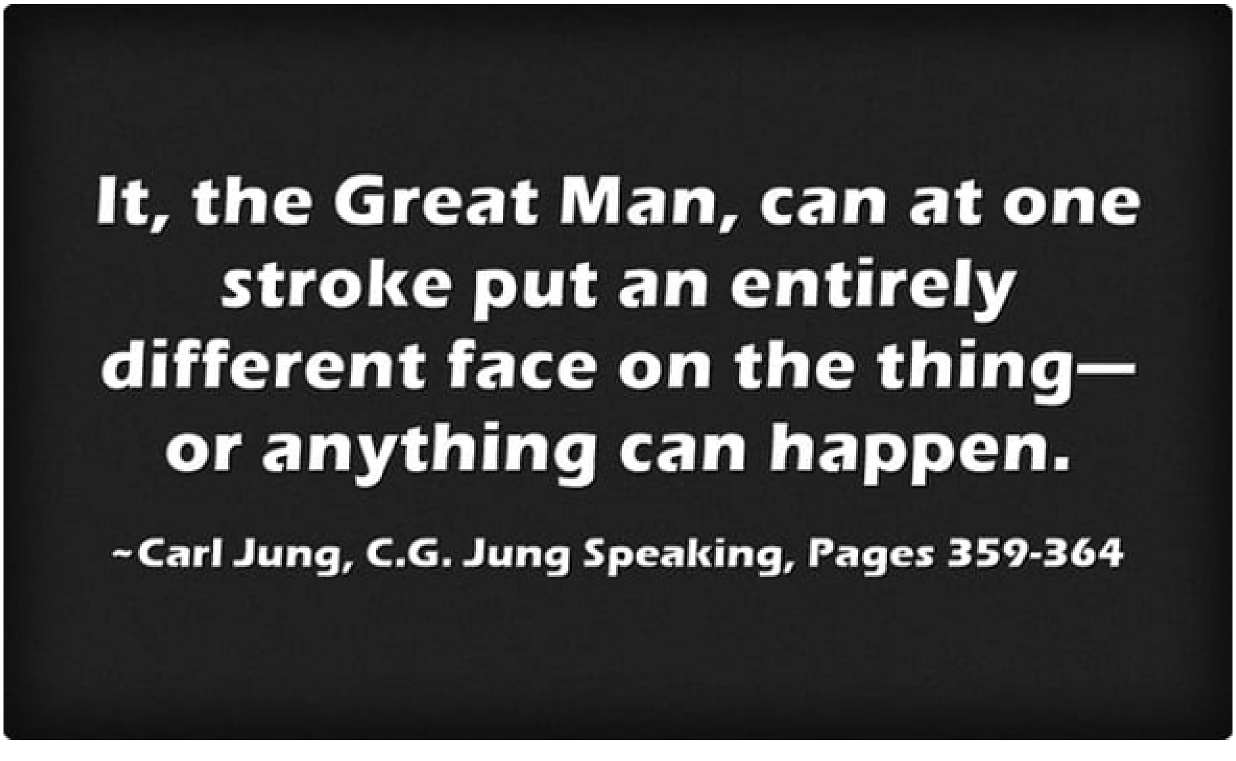
[13]

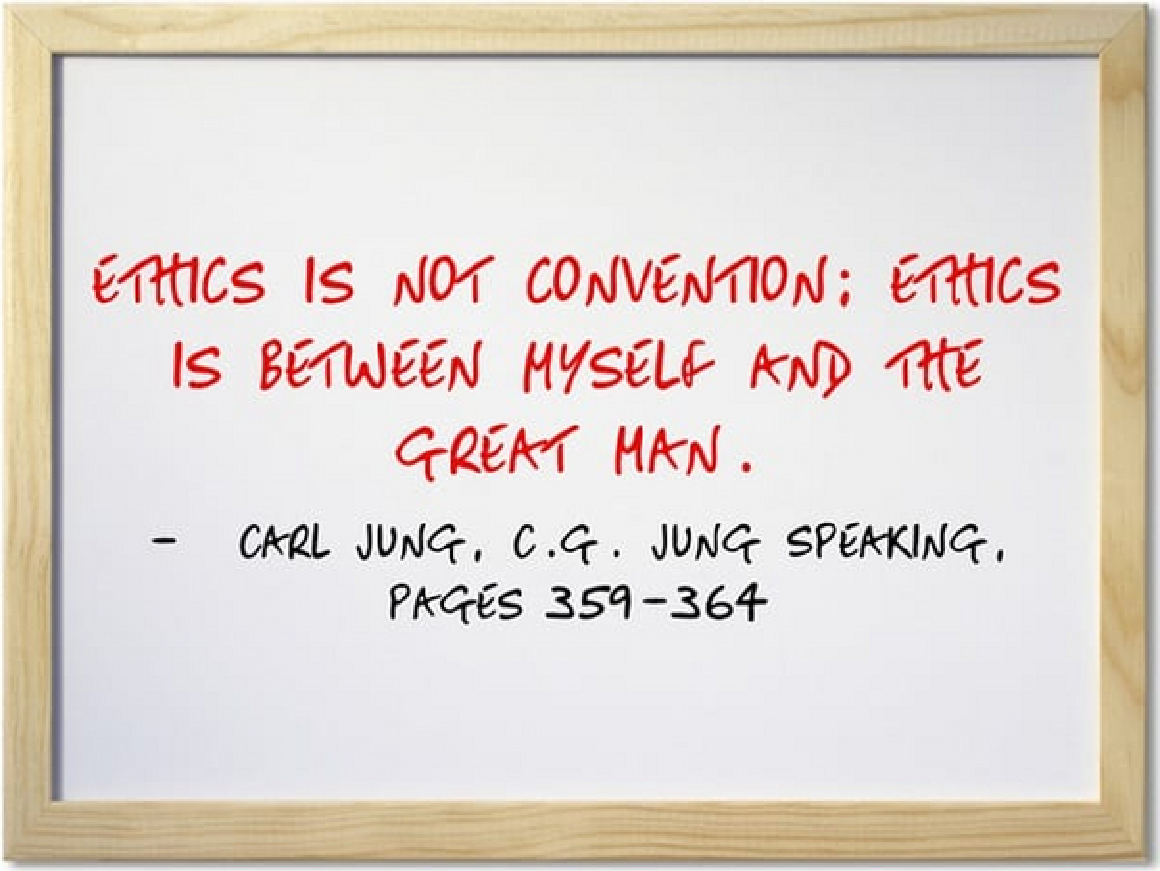


It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[14]

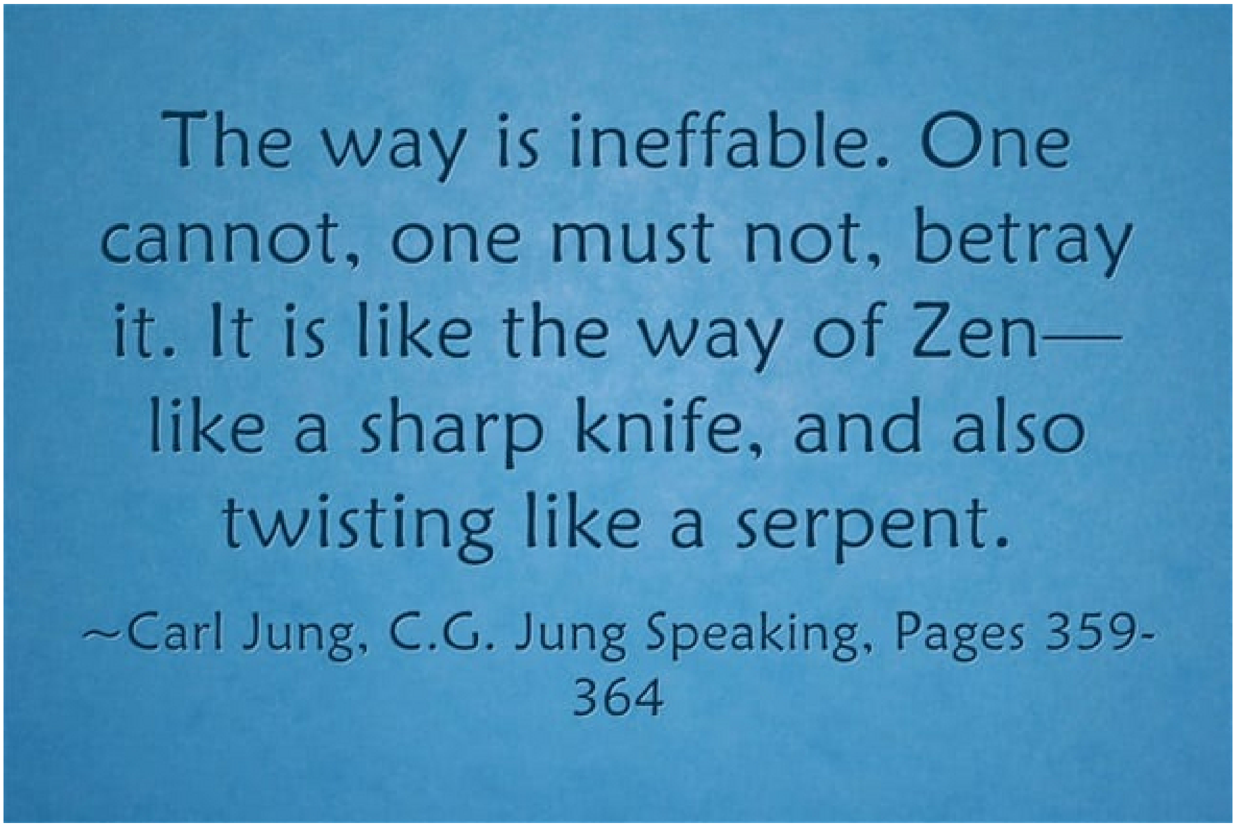


ETHICS IS NOT CONVENTION; ETHICS IS BETWEEN MYSELF AND THE GREAT MAN.

- CARL JUNG, C.G. JUNG SPEAKING, PAGES 359-364

Ethics is not convention; ethics is between myself and the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

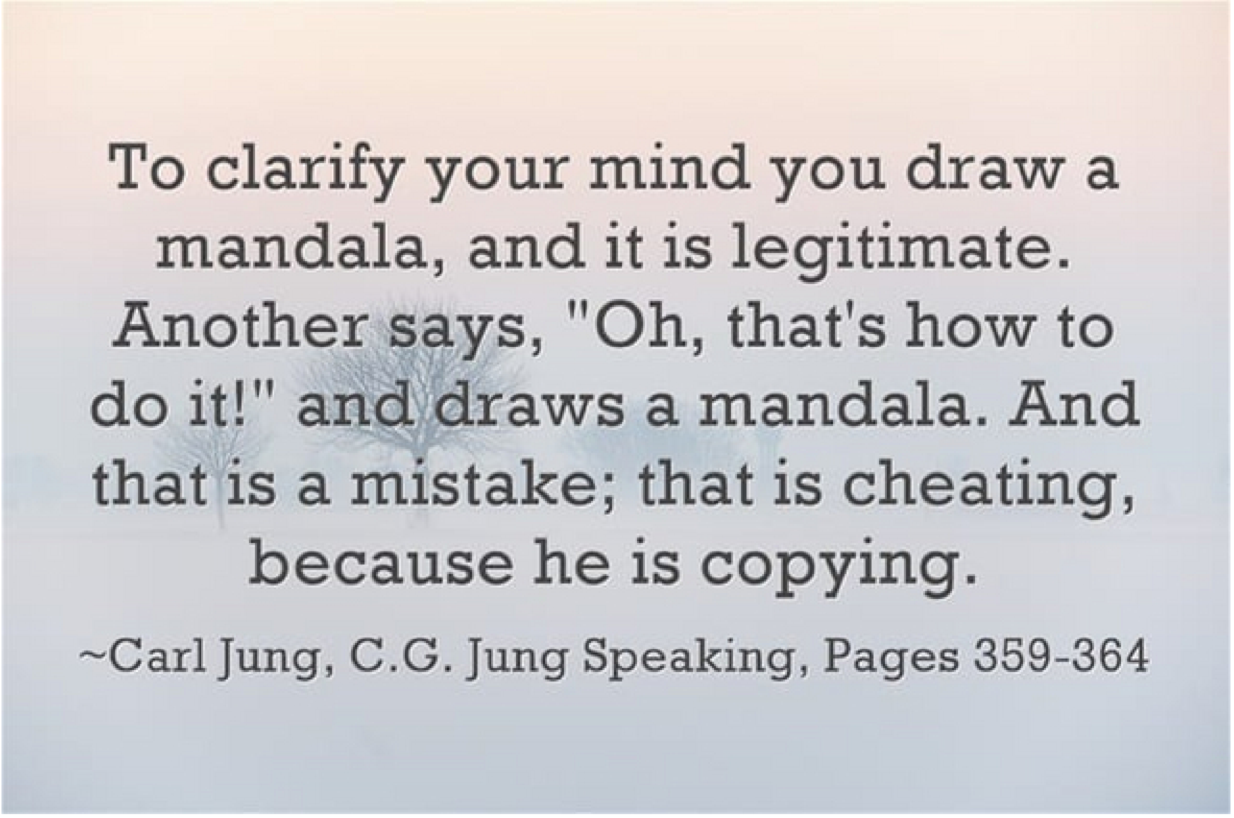
[15]



The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

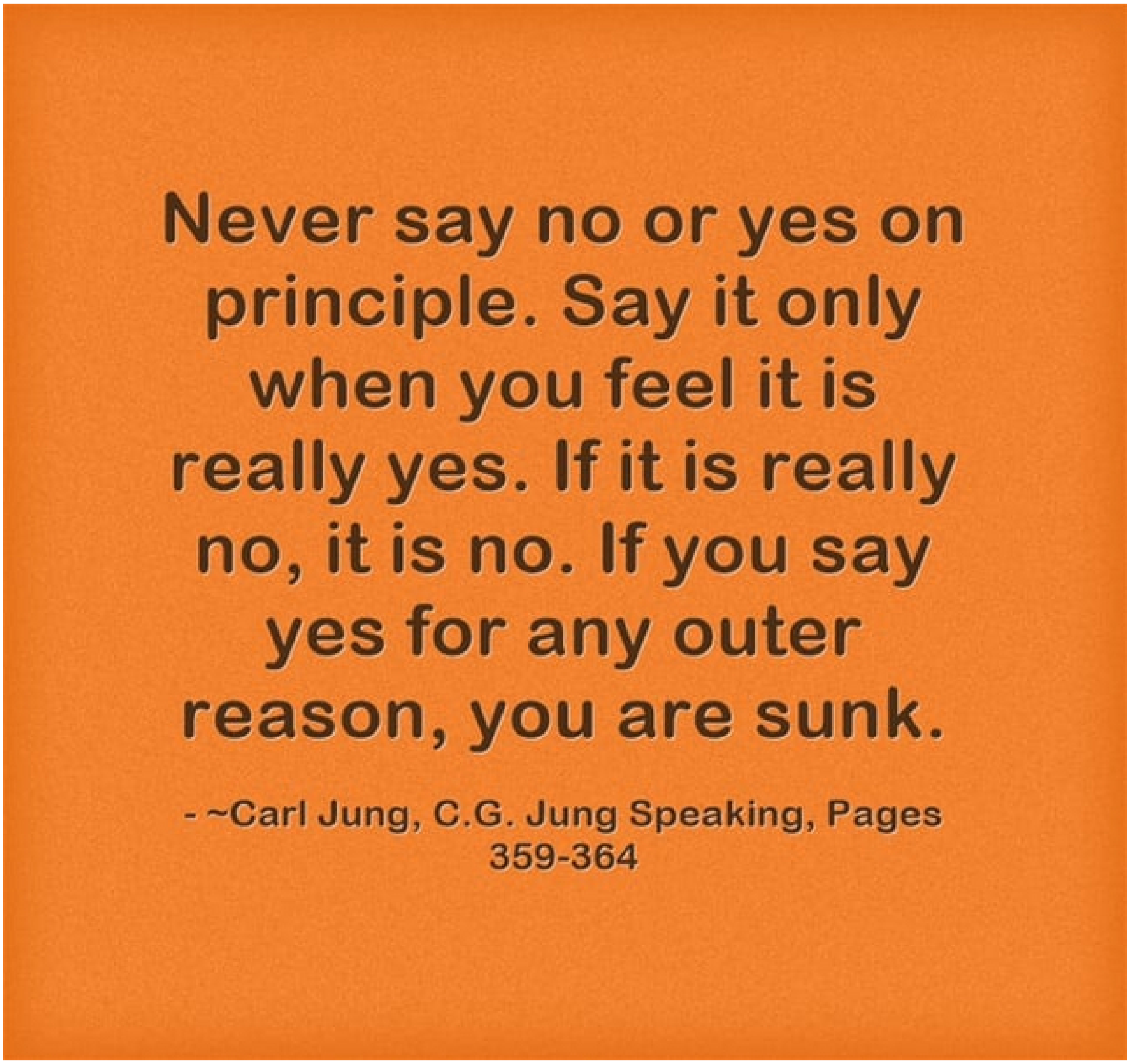
The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

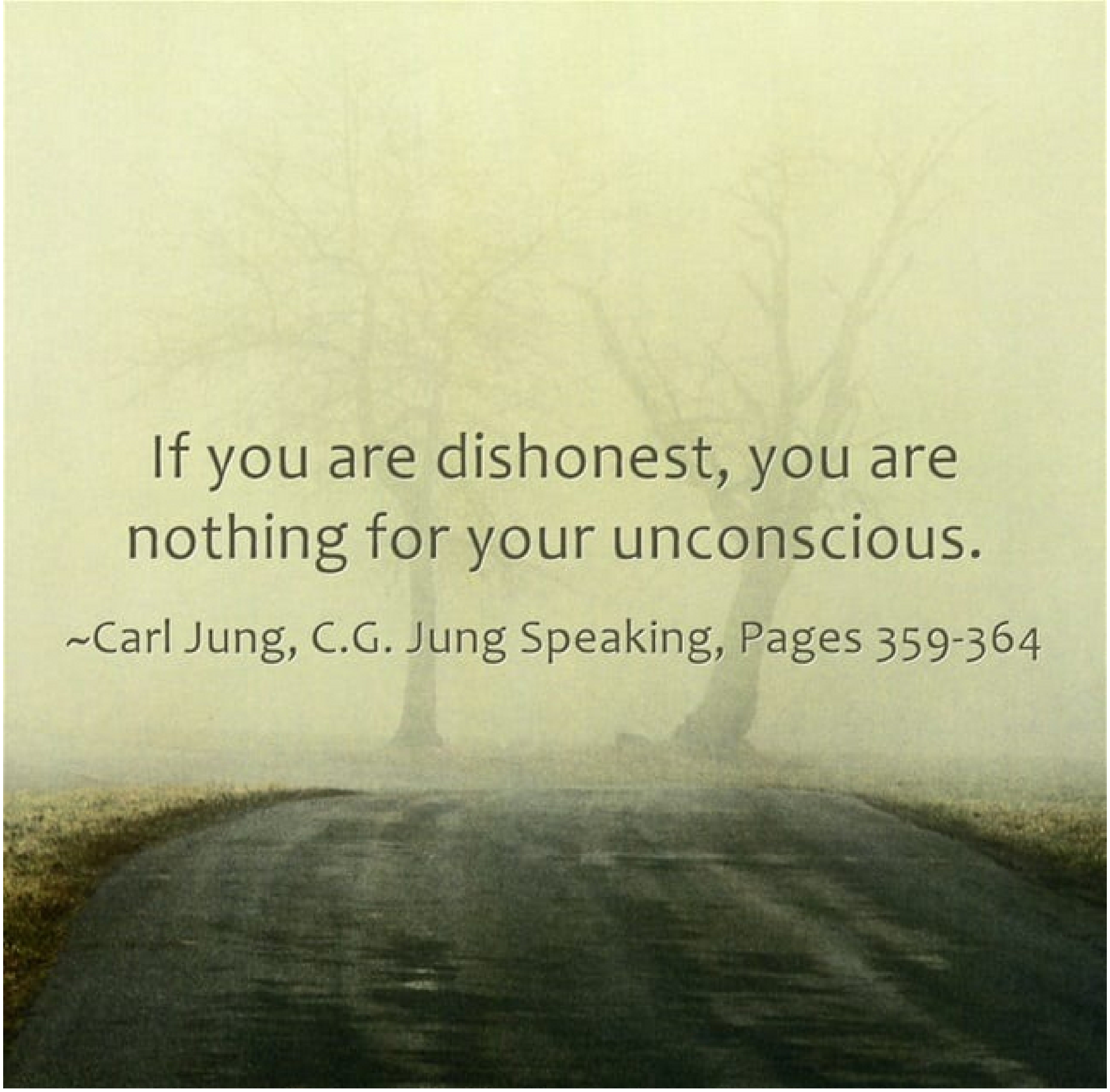
To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that’s how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



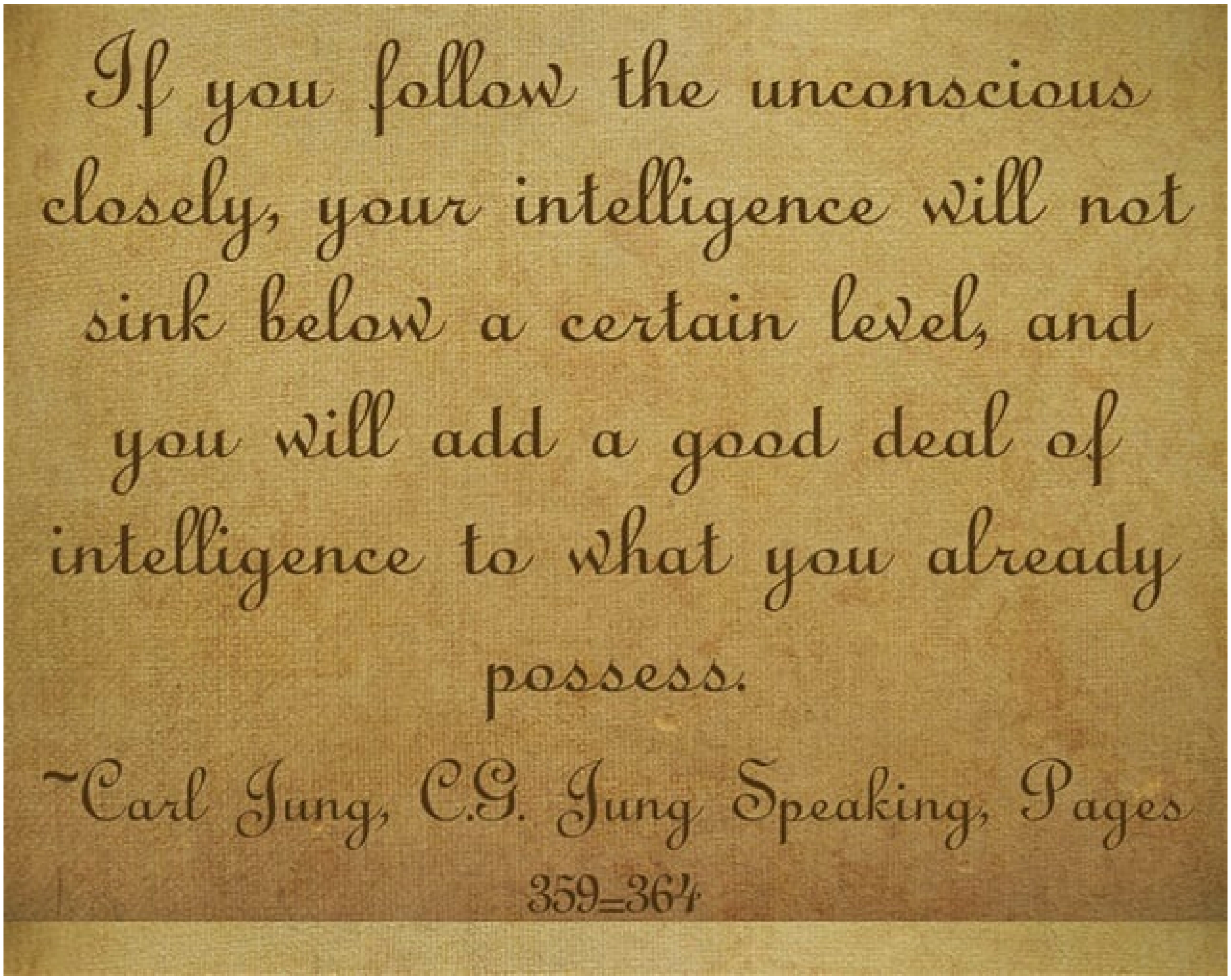
Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


If you are dishonest, you are nothing for your unconscious.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

If you are dishonest, you are nothing for your unconscious. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

~Carl Jung, C.G. Jung Speaking, Pages 359=364

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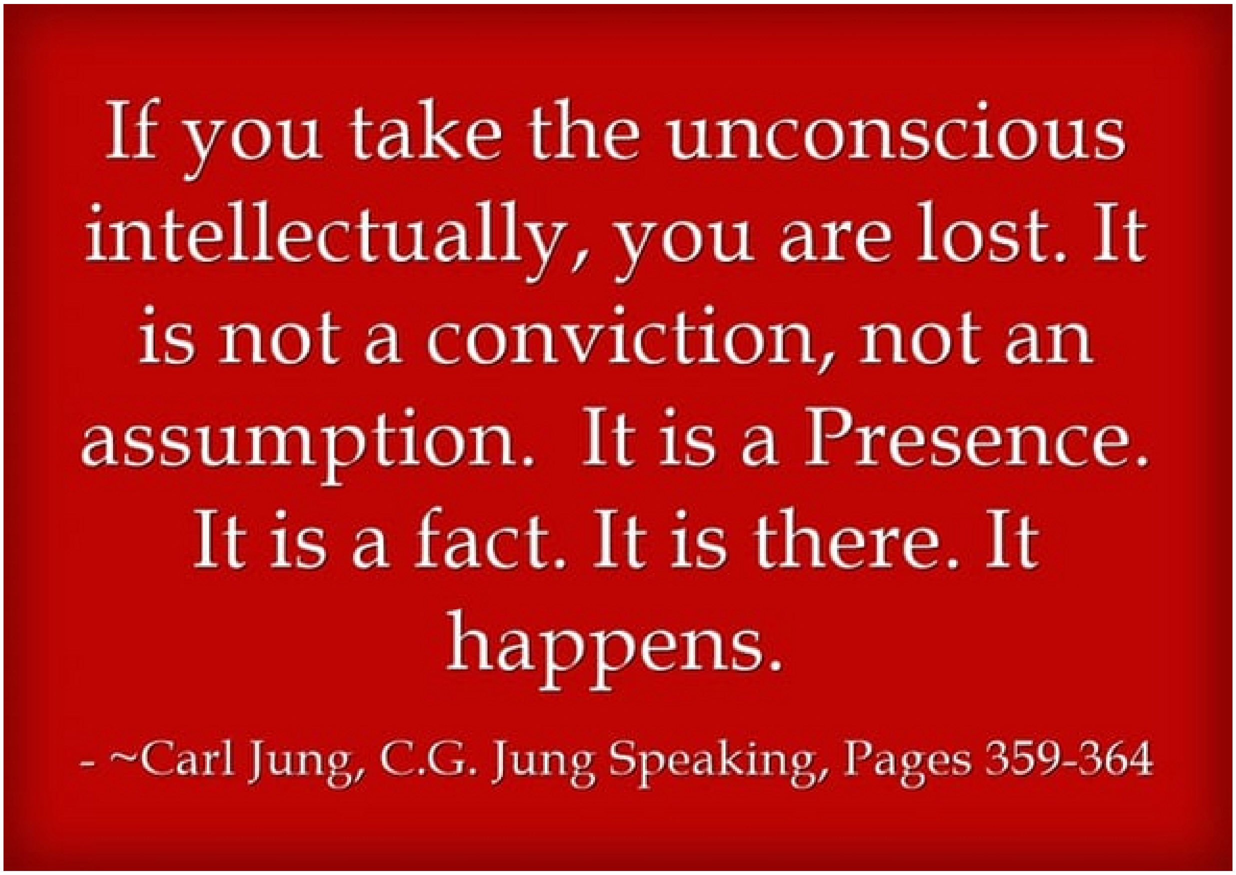
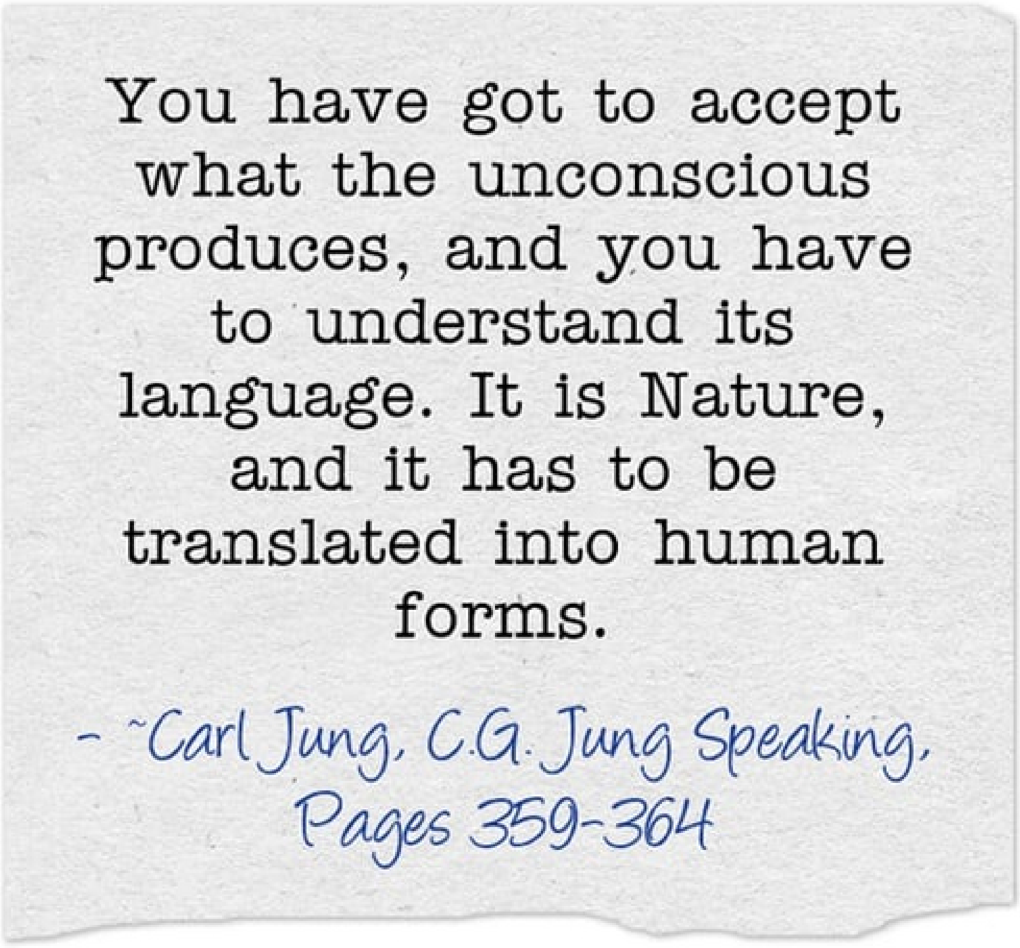


If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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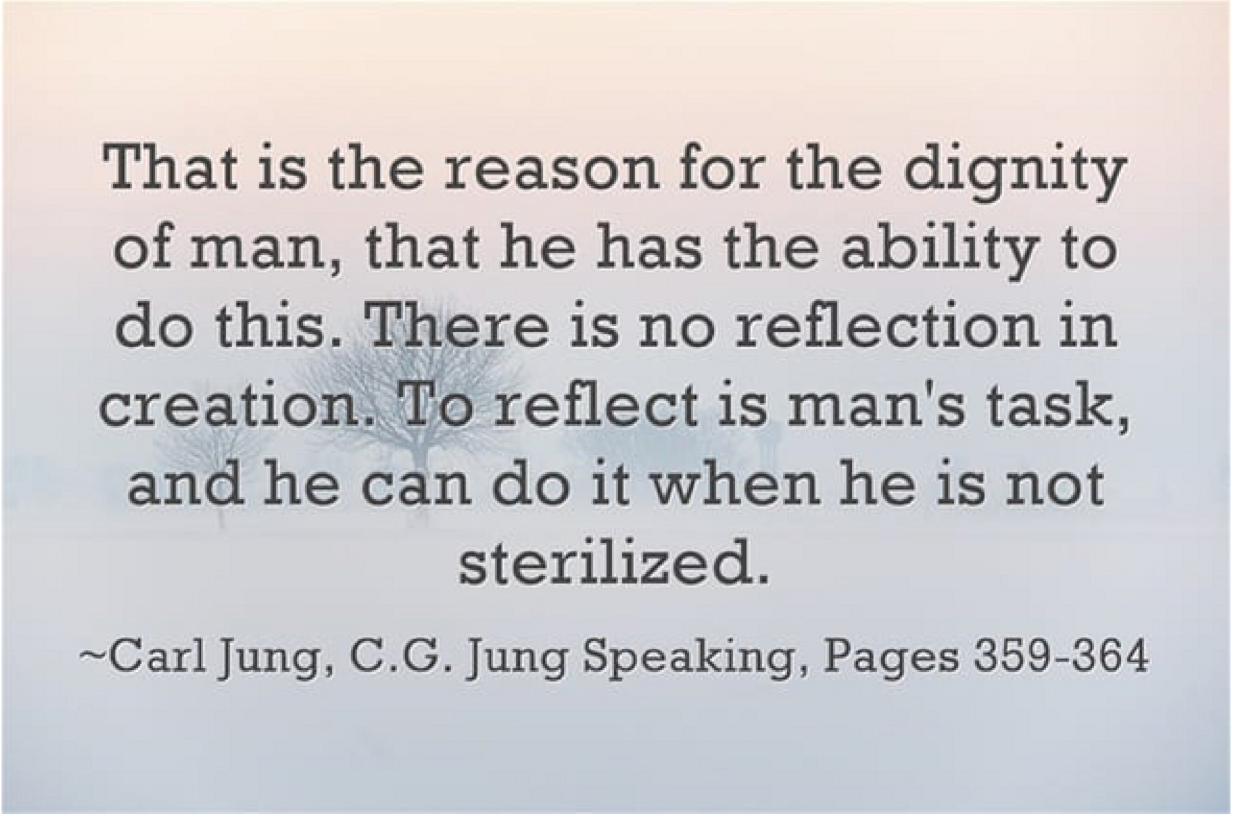

That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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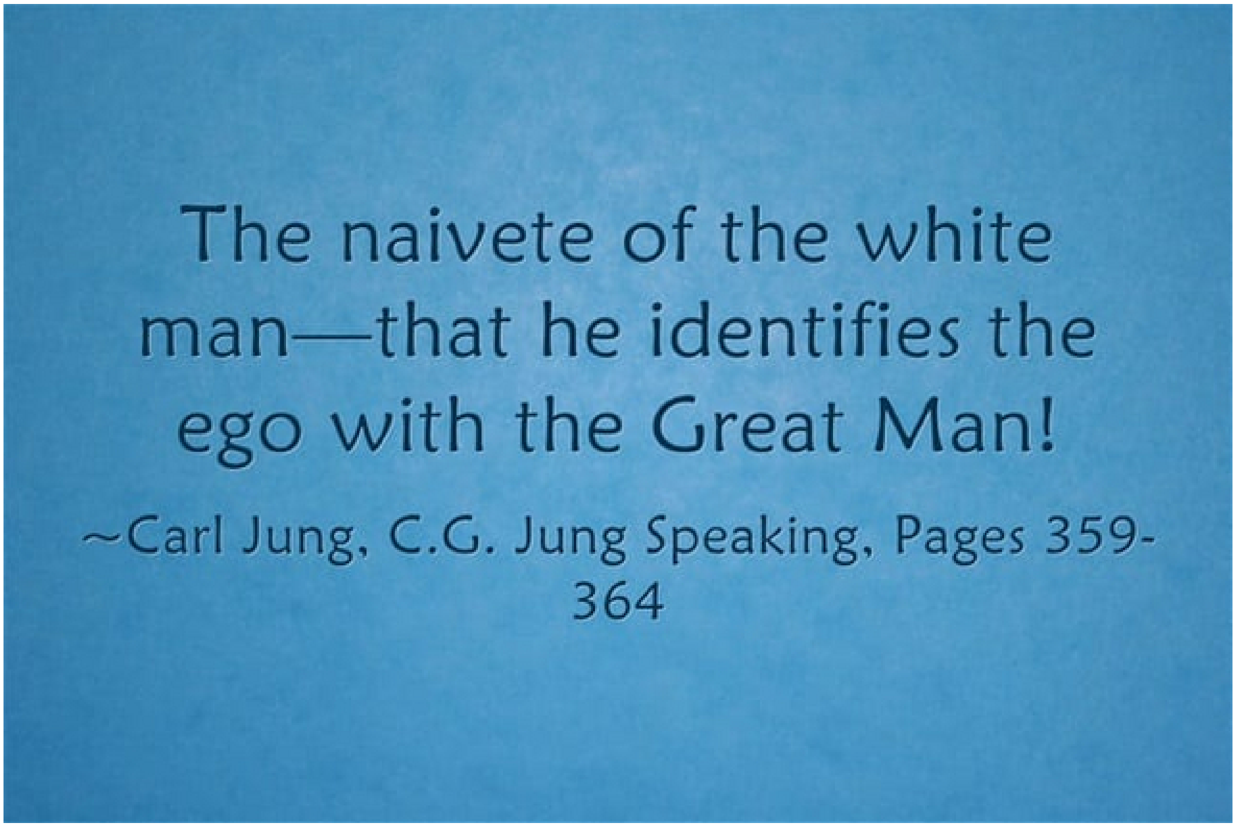
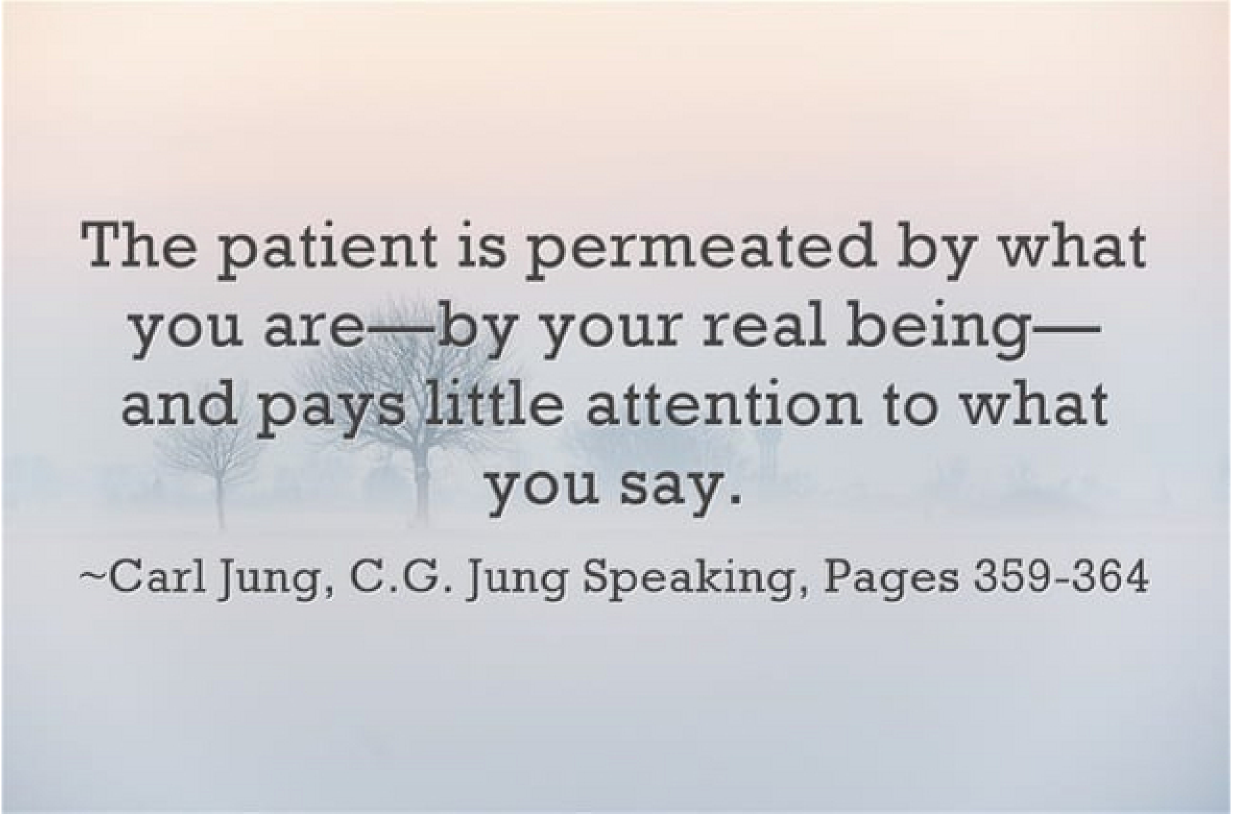


The naivete of the white man—that he identifies the ego with the Great Man!

~Carl Jung, C.G. Jung Speaking, Pages 359-364

The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

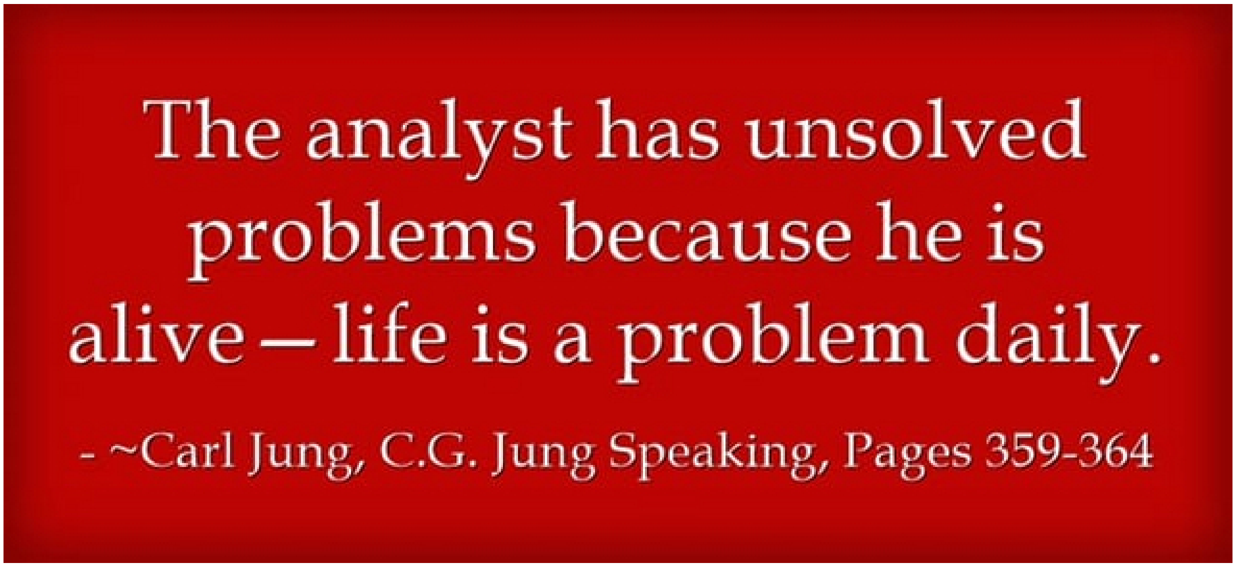


The patient is permeated by what you are—by your real being—and pays little attention to what you say.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

The patient is permeated by what you are—by your real being—and pays little attention to what you say. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[25]

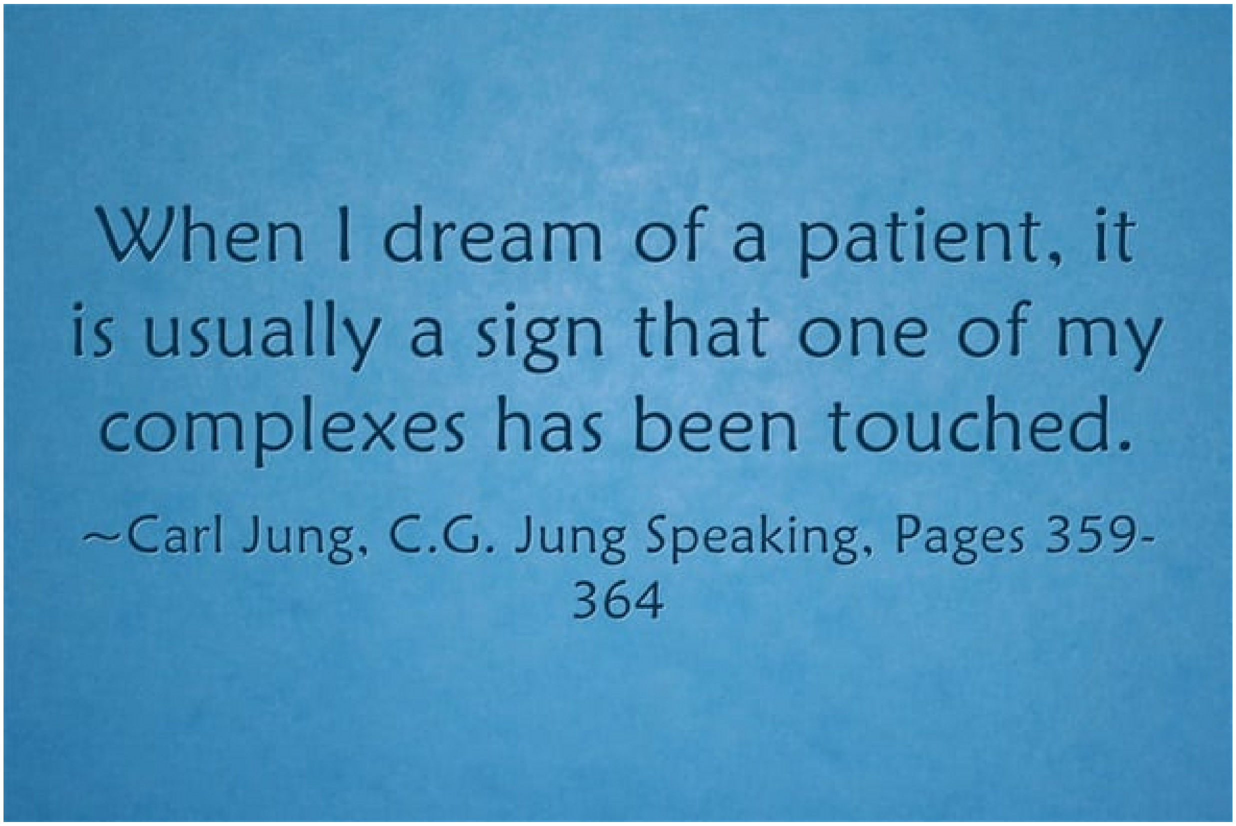


The analyst has unsolved problems because he is alive—life is a problem daily.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[26]



When I dream of a patient, it is usually a sign that one of my complexes has been touched.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/74a90-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/38e9b-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/c01e7-ccc.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/499c8-ddd.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/93d61-eee.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/4e585-fff.jpg`
7. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/244e4-ggg.jpg`
8. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/1f9e5-hhh.jpg`
9. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/f2192-iii.jpg`
10. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/0b846-jjj.jpg`
11. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/f252a-kkk.jpg`
12. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/bd31d-lll.jpg`
13. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/e565e-mmm.jpg`
14. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/e9945-nnn.jpg`
15. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/03f1a-ooo.jpg`
16. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/88c96-ppp.jpg`
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18. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/5596e-rrr.jpg`
19. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/422ee-sss.jpg`
20. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/8ea9e-ttt.jpg`
21. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/6c197-uuu.jpg`
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23. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/db8b7-www.jpg`
24. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/42d5c-xxx.jpg`
25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/499d9-yyy.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/4cf81-zzz.jpg`

Emma Jung and “I don’t really know how I am summoning the courage…” (2019-03-08 13:31)

[1]

Dear Professor Freud, Kusnacht, 30 October [1911]

I don't really know how I am summoning the courage to write you this letter, but am certain it is not from presumption; rather I am following the voice of my unconscious, which I have so often found was right and which I hope will not lead me astray this time.

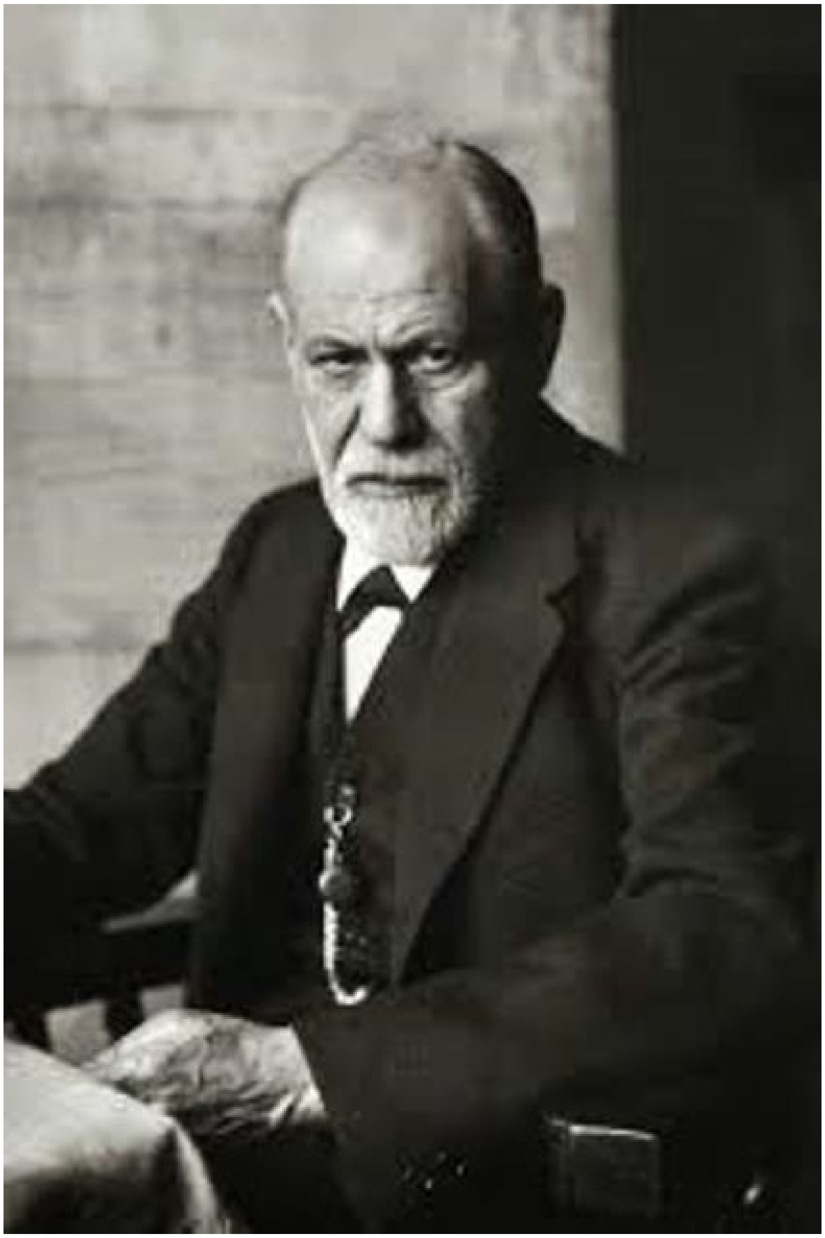
Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power.

I do not know whether I am deceiving myself when I think you are somehow not quite in agreement with "Transformations of Libido."

You didn't speak of it at all and yet I think it would do you both so much good if you got down to a thorough discussion of it. Or is it something else?

If so, please tell me what, dear Herr Professor; for I cannot bear to see you so resigned and I even believe that your resignation relates not only to your real children (it made a quite special impression on me when you spoke of it) but also to your spiritual sons; otherwise you would have so little need to be resigned.

[2]



Please do not take my action as officiousness and do not count me among the women who, you once told me, always spoil your friendships.

My husband naturally knows nothing of this letter and I beg you not to hold him responsible for it or to let any kind of unpleasant effects it may have on you glance off on him.

I hope nevertheless that you will not be angry with your very admiring

Emma Jung Freud/Jung Letters, Pages 452.453

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/0fa0f-2.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/295c7-1.jpg`

Emma Jung: "You were really annoyed by my letter, weren't you?" (2019-03-08 13:45)

From Emma Jung

Dear Professor Freud, Kiisnacht, 14 November [1911]

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness.

And here I must confess, very reluctantly, that you are right: my last letter, specially the tone of it, was really directed to the father-imago, which should of course be faced without fear.

This thought never entered my head; I thought that, knowing the transference side of my father-attitude towards you, it would all be quite clear and do me no harm.

After I had thought so long before writing to you and had, so I believed, fully understood my own motives, the unconscious has now played another trick on me, with particular finesse: for you can imagine how delighted I am to have made a fool of myself in front of you.

I can only pray and hope that your judgment will not prove too severe.

There is one thing, however, I must vigorously defend myself against, and that is the way you take my "amiable carpings," as you call them.

Firstly I do not mean at all that Carl should set no store by your opinion; it goes without saying that one recognizes an authority, and if one cannot it is only a sign of over-compensated insecurity.

So that is not what I mean, it was only the rest of it that made him anxious and uncertain which seemed superfluous to Inc.

Truth to tell, I must confess that I have missed" the mark here too, without suspecting it.

Lately Carl has been analysing his attitude to his work and has discovered some resistances to it.

I had connected these misgivings about Part II with his constant worry over what you would say about it, etc.

It seemed out of the question that he could have resistances to his own work; but now it appears that this fear of your opinion was only a pretext for not going on with the self-analysis which this work in fact means, I realize that I have thus projected something from my immediate neighbourhood into distant Vienna and am vexed that it is always the nearest thing that one sees worst.

You have also completely misunderstood my admittedly uncalled-for meddling in your family affairs.

Truthfully I didn’t mean to cast a shadow on your children.

I know they have turned out well and have never doubted it in the least.

I hope you don’t seriously believe that I wanted to say they were "doomed to be degenerate."

I have written nothing that could even remotely mean anything of the sort.

I know that with your children it is a matter of physical illnesses, but just wanted to raise the question whether these physical symptoms might not be somehow psychically conditioned, so that there might for instance be a reduced power of resistance.

Since I have made some very astonishing discoveries in myself in this respect and do not consider myself excessively degenerate or markedly hysterical, I thought similar phenomena possible with other people too.

I shall be grateful for enlightenment.

That you should think it worthwhile to discuss your most personal affairs with me is something for which I thank you with all my heart.

What you tell me sounds so convincing that I simply have to believe it, although much in me struggles against it.

But I must admit that you have the experience and I do not, consequently I am unable to make any convincing rejoinders.

You are quite right about one thing, though: despite everything and everybody, the whole affair is only a blessing in clumsy disguise which I beg you to forgive.

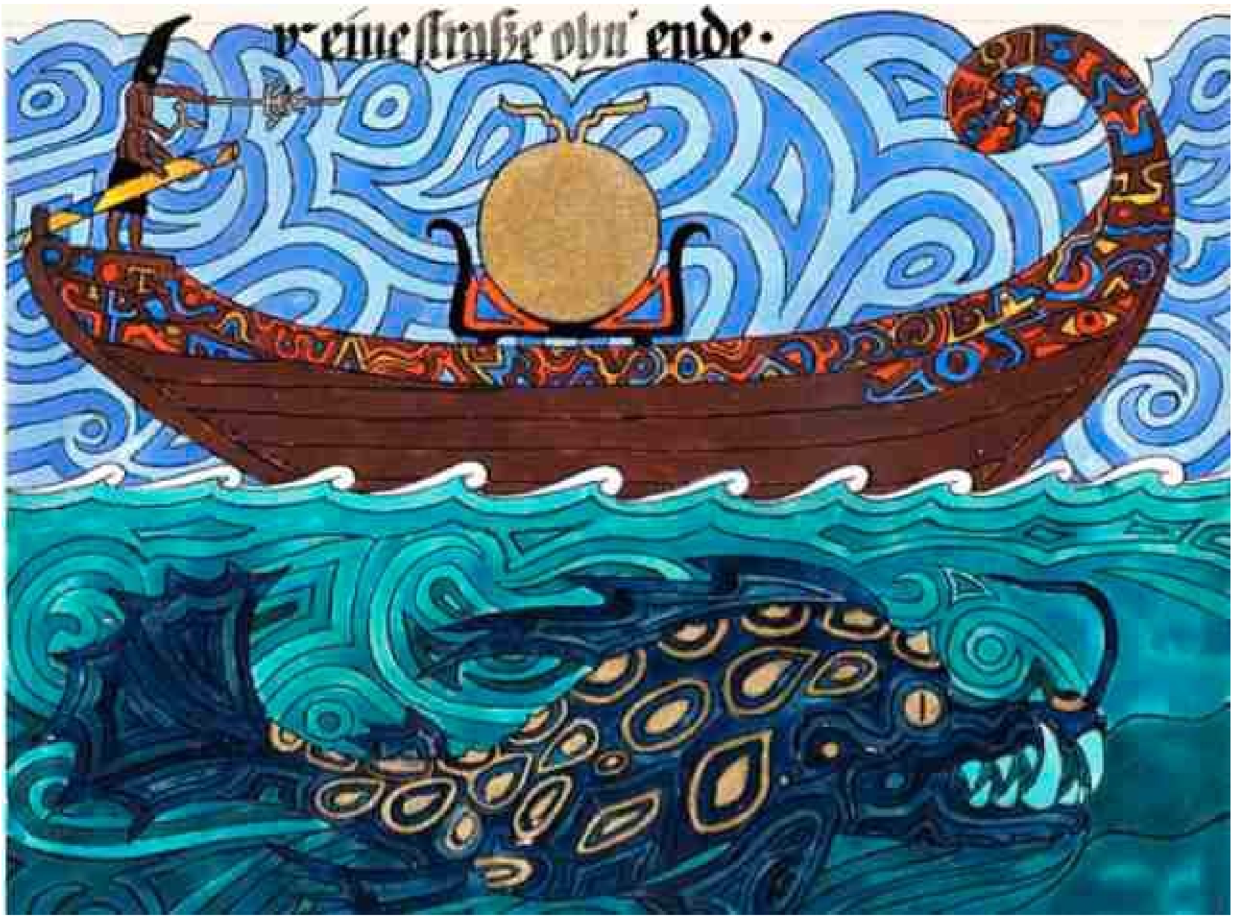
Please write nothing of this to Carl; things are going badly enough with him as it is.

Emma Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/8d675-2.jpg`

Carl Jung: A man’s lifework is like a ship he has built and equipped himself (2019-03-08 14:48)

[1]


v: eine ſtraße ohn' ende·

To B. von Fischer 11 July 160

Please accept my most cordial thanks for your kind birthday letter, which it was both an honour and a pleasure to receive.

I am particularly sensible of the appreciative words you have written on my life's work, for they are a melody which one does not often hear in our dear Fatherland.

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

Like all three-dimensional things it gradually sinks below the horizon. What remains is what has been.
I am, Sir,

respectfully and gratefully yours,

C.G. Jung Letters Vol. II, Page 577

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5b37b-12bship.jpg`

Carl Jung: "...thanks for the wonderful, spirit-infused gift..." (2019-03-08 14:51)

Happy Birthday
Carl Jung!
JULY
26

To Cornelia Brunner

Dear Frau Prasidentin, 2 August 1960

I still owe you my express thanks for the wonderful, spirit-infused gift that flew into the house on my birthday.

You have endowed this birthday of mine with incredible generosity, so that I stand there quite ashamed beside all the magnificence, with the painful feeling that I can no longer give the Club what would otherwise be given so willingly.

I have to adapt myself with considerable effort to the role of recipient in which I have been living for nearly fifteen years.

In this respect the wine is a great tonic, and I am very grateful for the bountiful selection. Please give my best thanks to the Club members as well!
Very sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 577-578

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f12fc-12bbirthday.jpg`

Carl Jung: Consider please that in the year 1960 we are still far from being out of the primitive woods.

(2019-03-08 14:57)

[1]

© Fiona Watson/Survival

To E . L. Grant Watson

Dear Watson, 8 August 1960

Thank you very much for the amazing flood of material you have inundated me with. You know, an 85-year-old ruin of a formerly capable man cannot live up to it any more. Have mercy on us!

The interesting pictures of labyrinths are known to me.

They have presumably the fundamental significance of mandalas, i.e., places of refuge, sanctuary, rebirth, renewal, initiation, etc. like the Neolithic stone-circles.

You find very good comparative material in the book by John Layard: Stone Men of Malekula (London, 1942).

It is clear that such formations, particularly under primitive circumstances, are more of anatomical than geometrical nature, i.e., organic cavities like uterus or brain or cranium, very much later also
heart.

Please don’t mix me up with your unconscious, which projects itself into everything obscure and unreasonable.

It is exceedingly difficult to find out how that unconscious looks which is really in the object. First of all one has to consider every kind of impression as of subjective origin.

Only then can one hope to be able to discover what belongs to oneself and what is objectively universal .

If you don’t discriminate enough I am on the best way to becoming a real Museum of Metaphysical Monsters. Consider please that in the year 1960 we are still far from being out of the primitive woods.

There are very few beings yet capable of making a difference between mental image and the thing itself.

This primitivity is poisoning our human world and is so dense a mist that very few people have discovered its existence yet.

My richly celebrated 85th birthday has left me a wreck, and this miserable summer we enjoy does not exactly support one’s optimism, not to speak of the political situation of the world which reminds me of the tower of Babel and its fate.

I think of the German poet Holderlin, one of Goethe’s contemporaries:

"But we are fated
To find no foothold, no rest, And suffering mortals Dwindle and fall
Headlong from one Hour to the next, Hurled like water From ledge to ledge
Downward for years to the vague abyss."

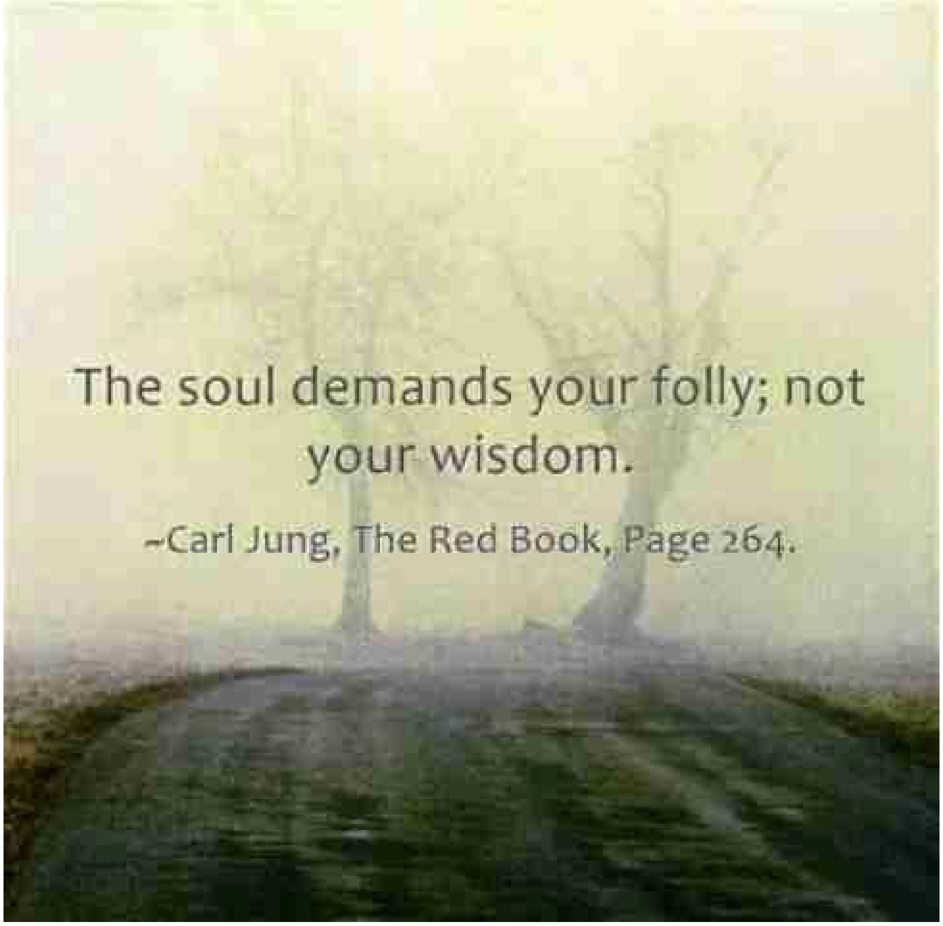
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 578-579

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/880a3-12barrows.jpg`

Carl Jung: I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. (2019-03-08 15:12)

[1]


The soul demands your folly; not your wisdom.
~Carl Jung, The Red Book, Page 264.

To the Earl of Sandwich

Dear Lord Sandwich, 10 August 1960

It was a great pleasure to receive your kind letter and congratulations on my 85th birthday.

It is indeed quite a number of years since our interview in 1938, when I received an Honorary Degree at Oxford, while lecturing there at a Congress of Psychotherapists.

It was on the eve of war and I remember the air filled with forebodings and anxious anticipations.

I remember vividly looking at the delightful buildings and lawns · of the Universitas Oxonensis as if seeing them for the first and last time.

Although Oxford has been spared barbarous destruction I had seen it for the first and last time.

I have not been there again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian.

Fate has decreed otherwise.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

There are two sciences in our days which are at immediate grips with the basic problems: nuclear physics and the psychology of the unconscious.

There things begin to look really tough, as those who have an inkling of understanding of the one thing are singularly incapable of grasping the other thing; and here, so it looks, the great confusion of languages begins, which once already has destroyed a tower of Babel.

I am trying to hold those two worlds together as long as my machinery allows the effort, but it seems to be a condition which is desperately similar to that of the political world, the solution of which nobody yet can foresee.

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside.

Thanking you once more for your kind letter,

I remain, dear Lord Sandwich,

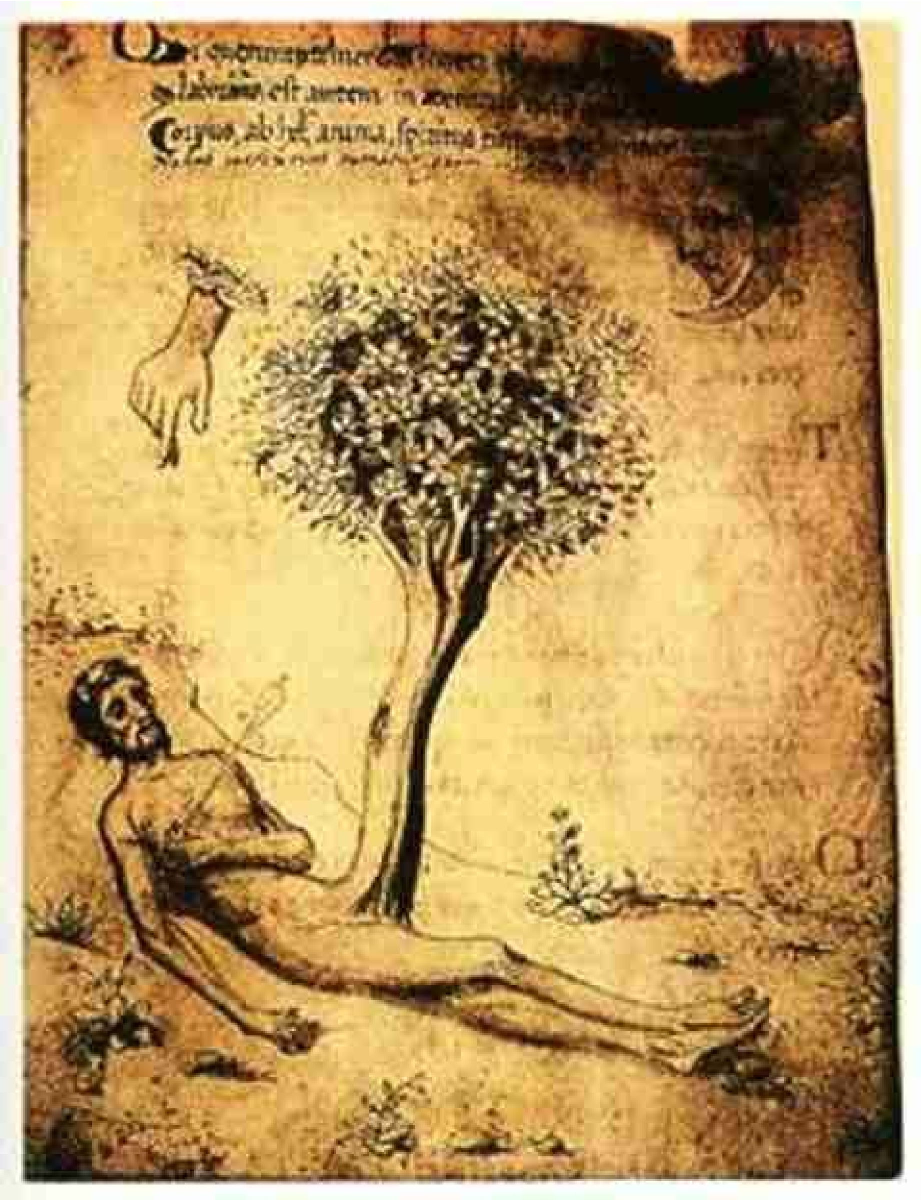
Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 579-580

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8262f-12bfollow.jpg`

Carl Jung on the “Living Mystery of Life.” **(2019-03-08 15:18)**

[1]



To the Mother Prioress of a Contemplative Order Dear Mother Prioress, 12 August 1960

Thank you ever so much for your letter with all its information about Fr. Victor’s end.

I am most grateful to you for sending me the picture you mention.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

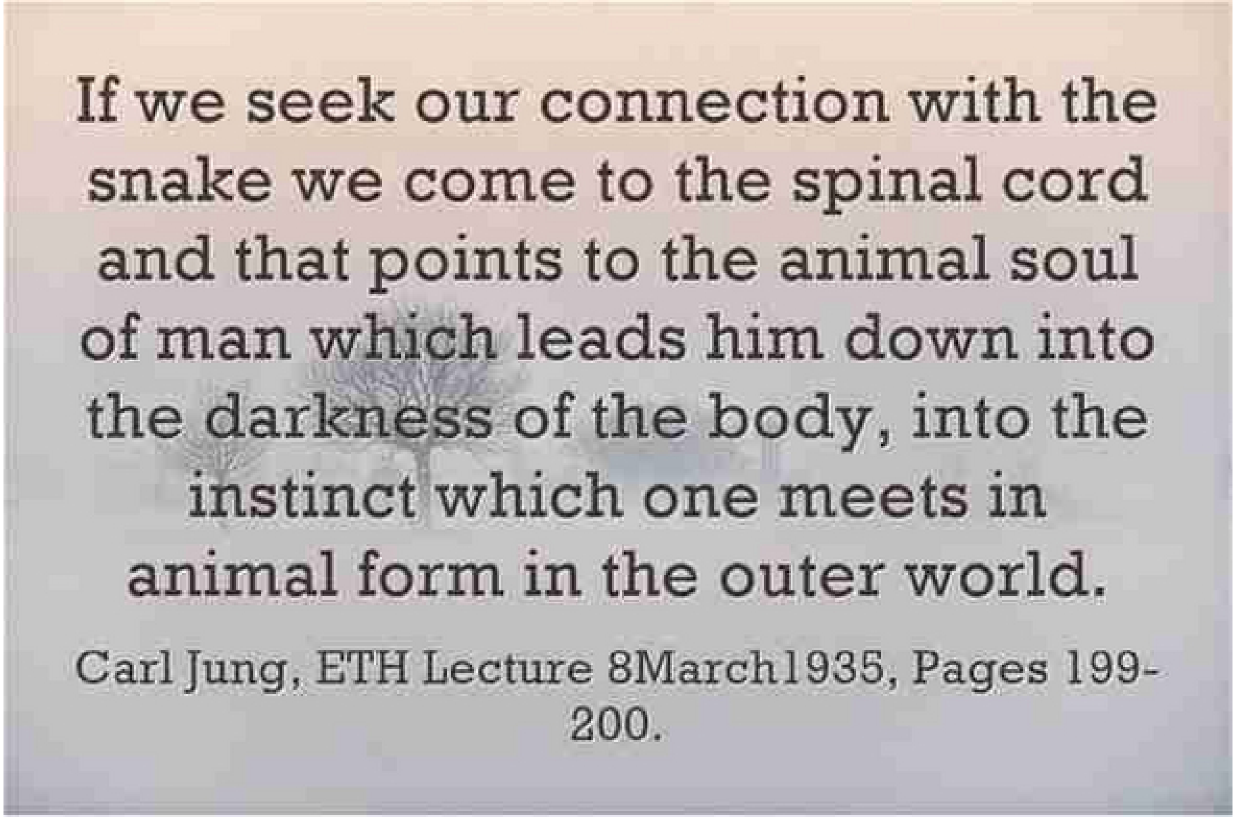
Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. II, Page 581

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/53e0b-12blife.jpg`

Carl Jung Quotations 16 **(2019-03-08 17:00)**

[1]

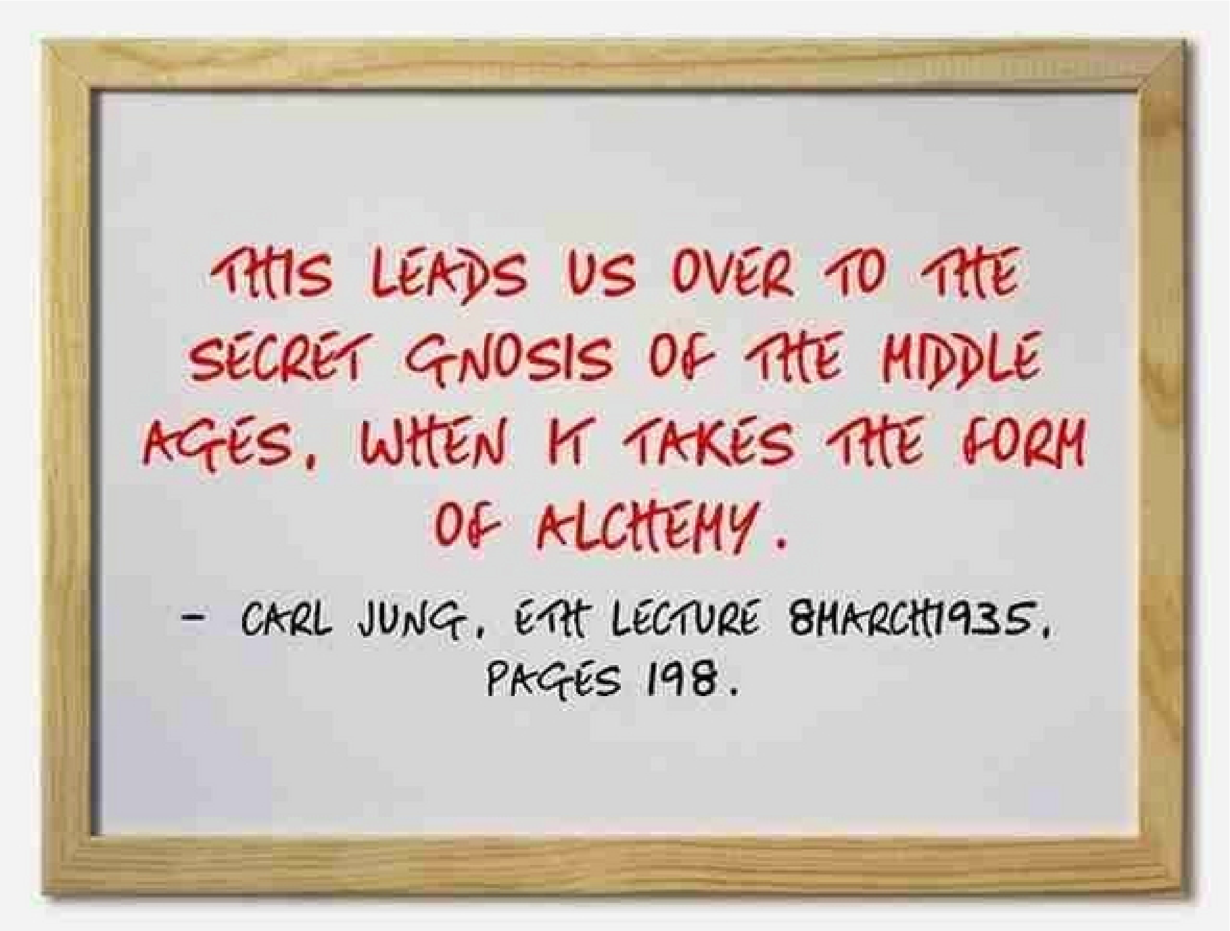


If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.

Carl Jung, ETH Lecture 8March1935, Pages 199-200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.

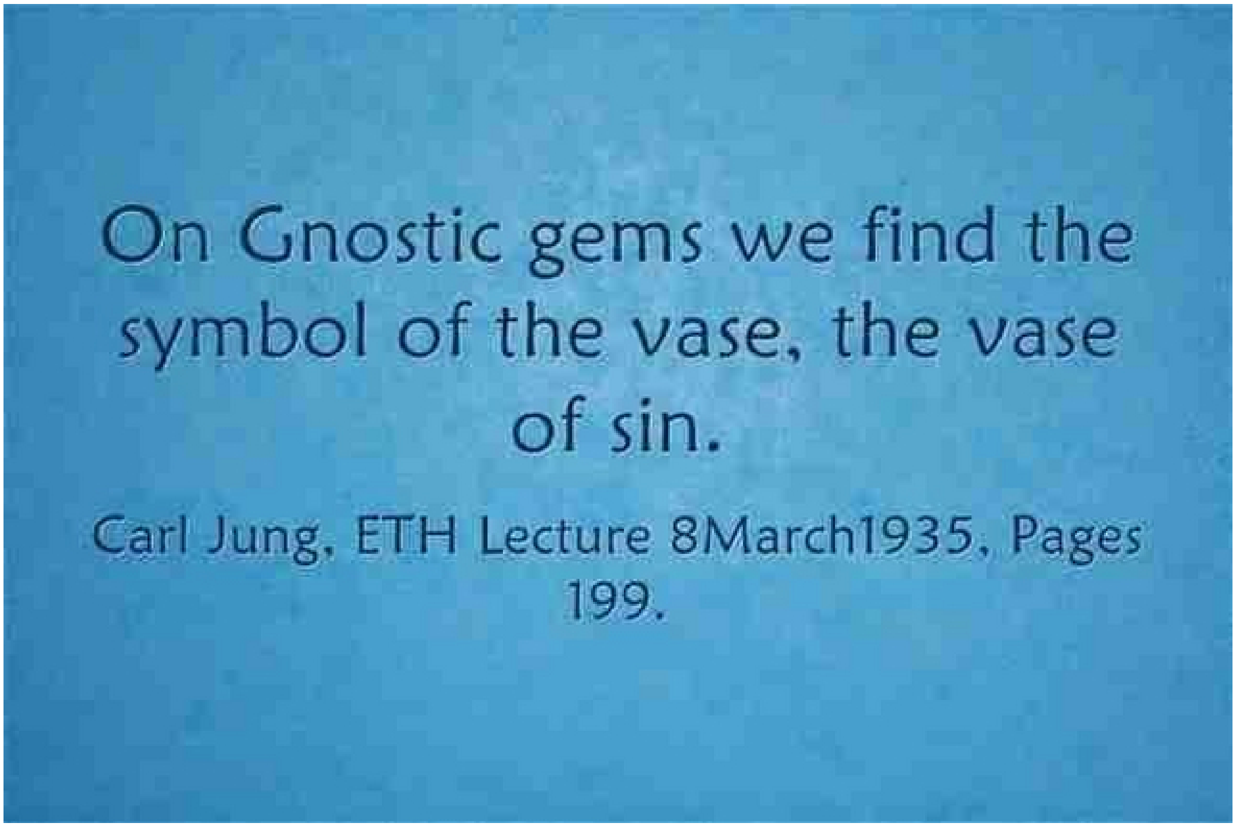
Carl Jung, ETH Lecture 8March1935, Pages 199-200.



THIS LEADS US OVER TO THE SECRET GNOSIS OF THE MIDDLE AGES, WHEN IT TAKES THE FORM OF ALCHEMY.

- CARL JUNG, ETH LECTURE 8MARCH1935, PAGES 198.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

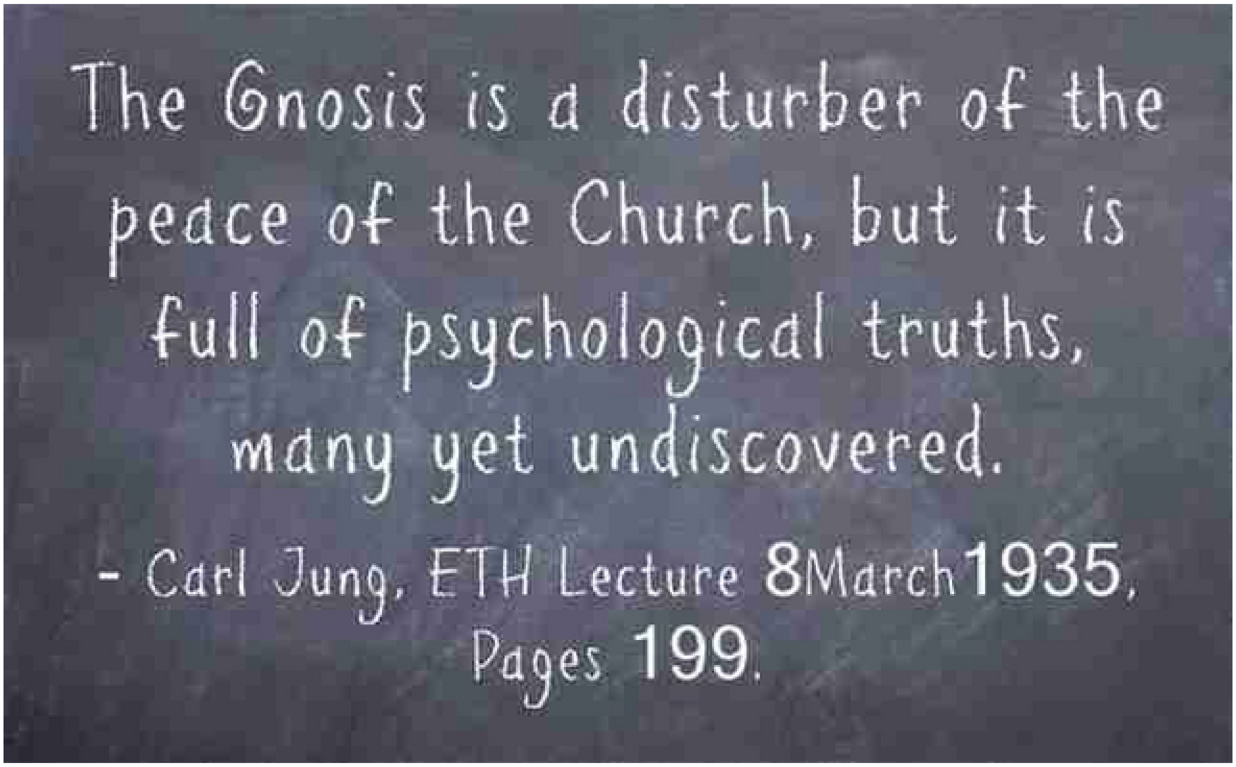


On Gnostic gems we find the symbol of the vase, the vase of sin.

Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

[4]



The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered.

- Carl Jung, ETH Lecture 8March1935, Pages 199.

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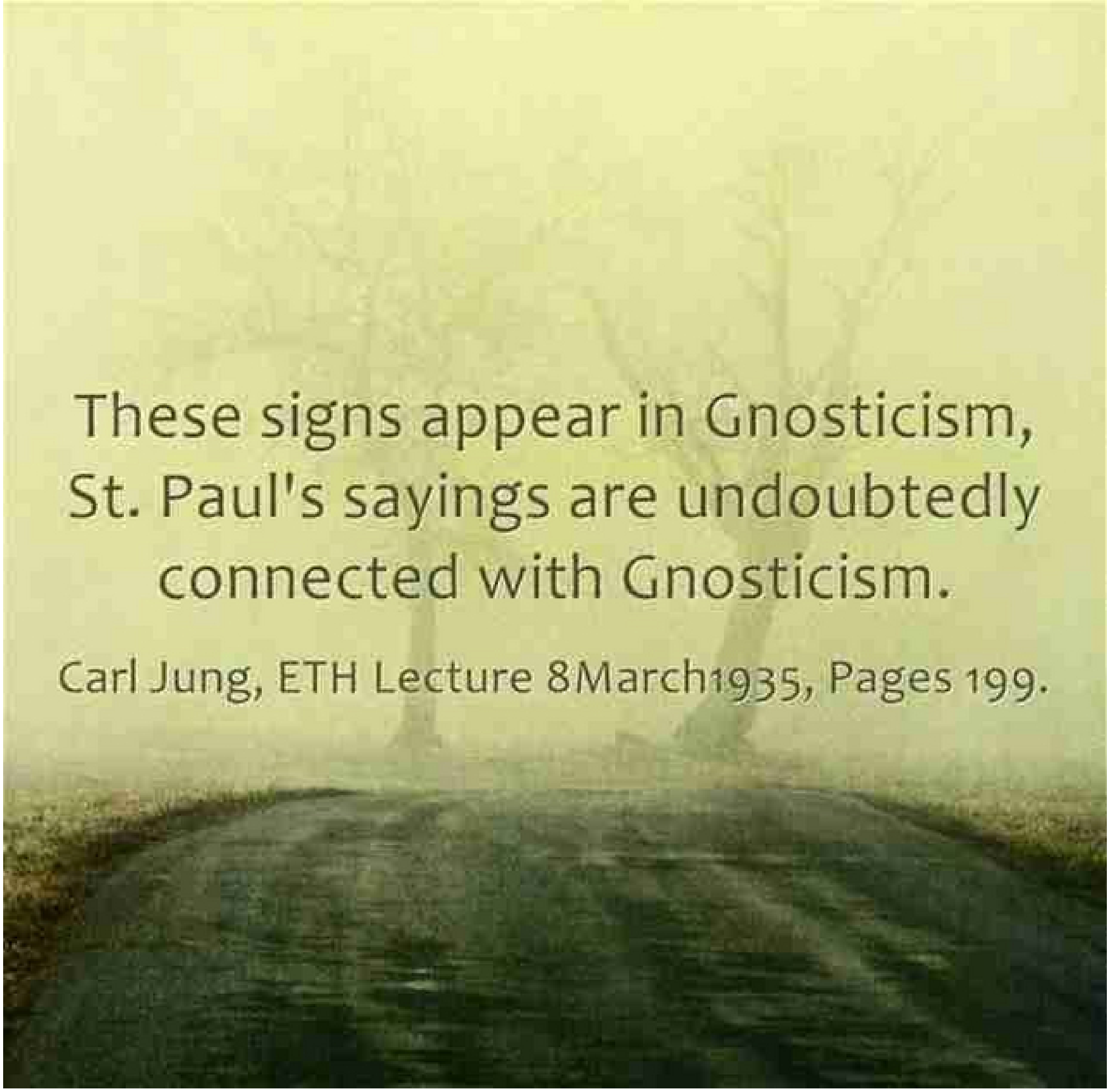
[5]

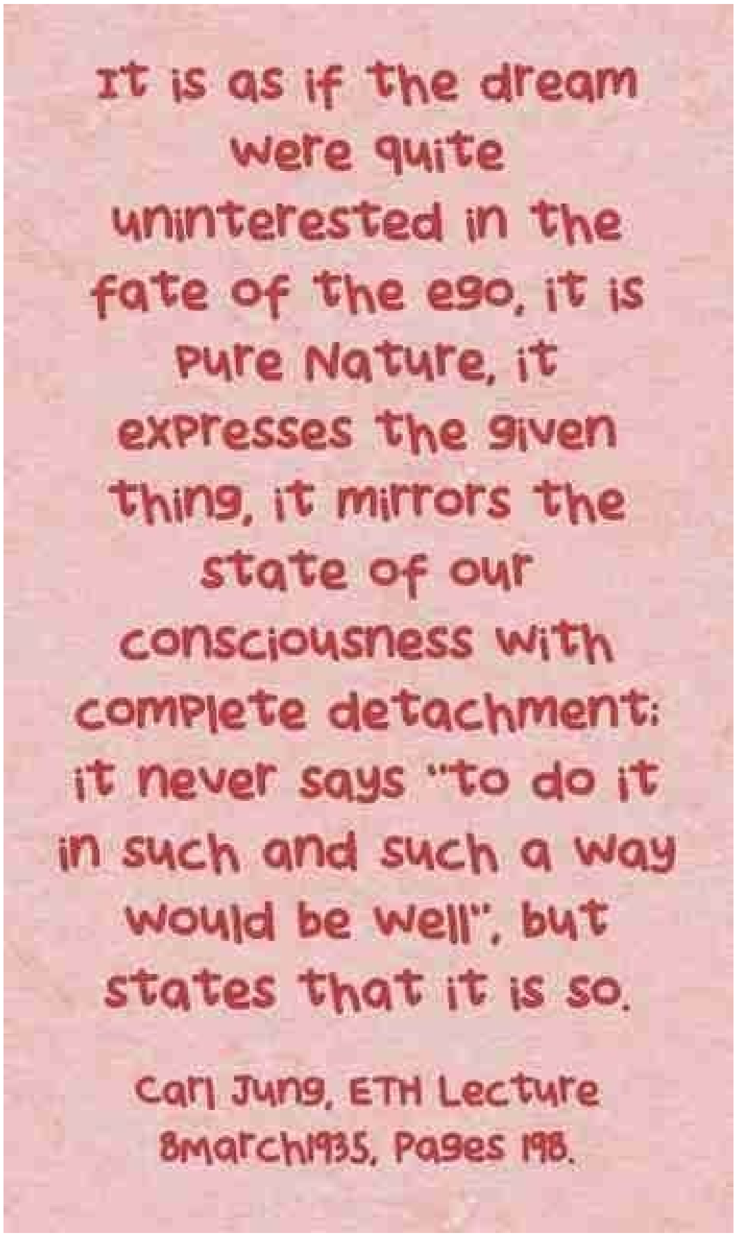


These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism.

Carl Jung, ETH Lecture 8March1935, Pages 199.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism.   Carl Jung, ETH Lecture 8March1935, Pages 199.

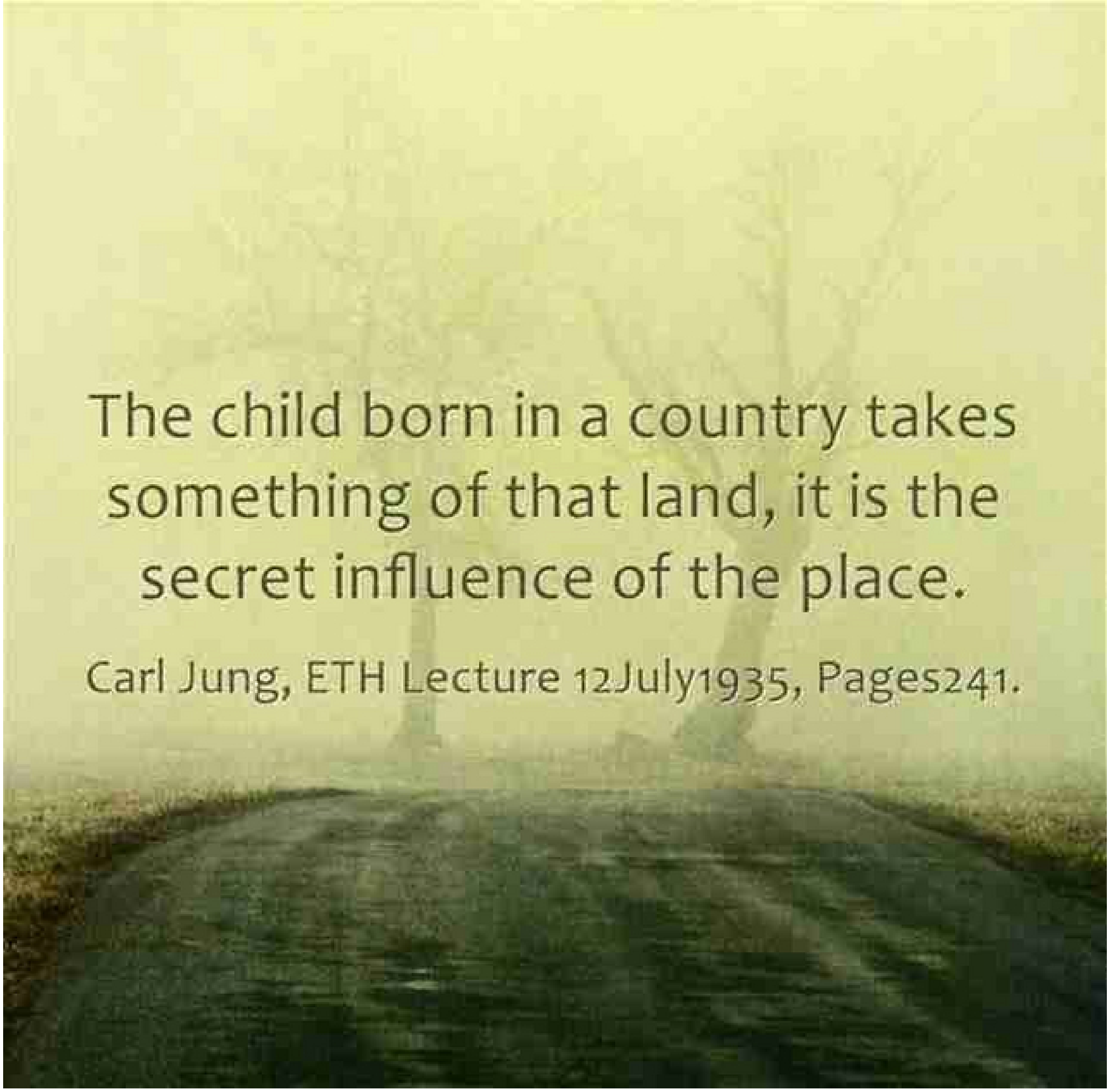
[6]



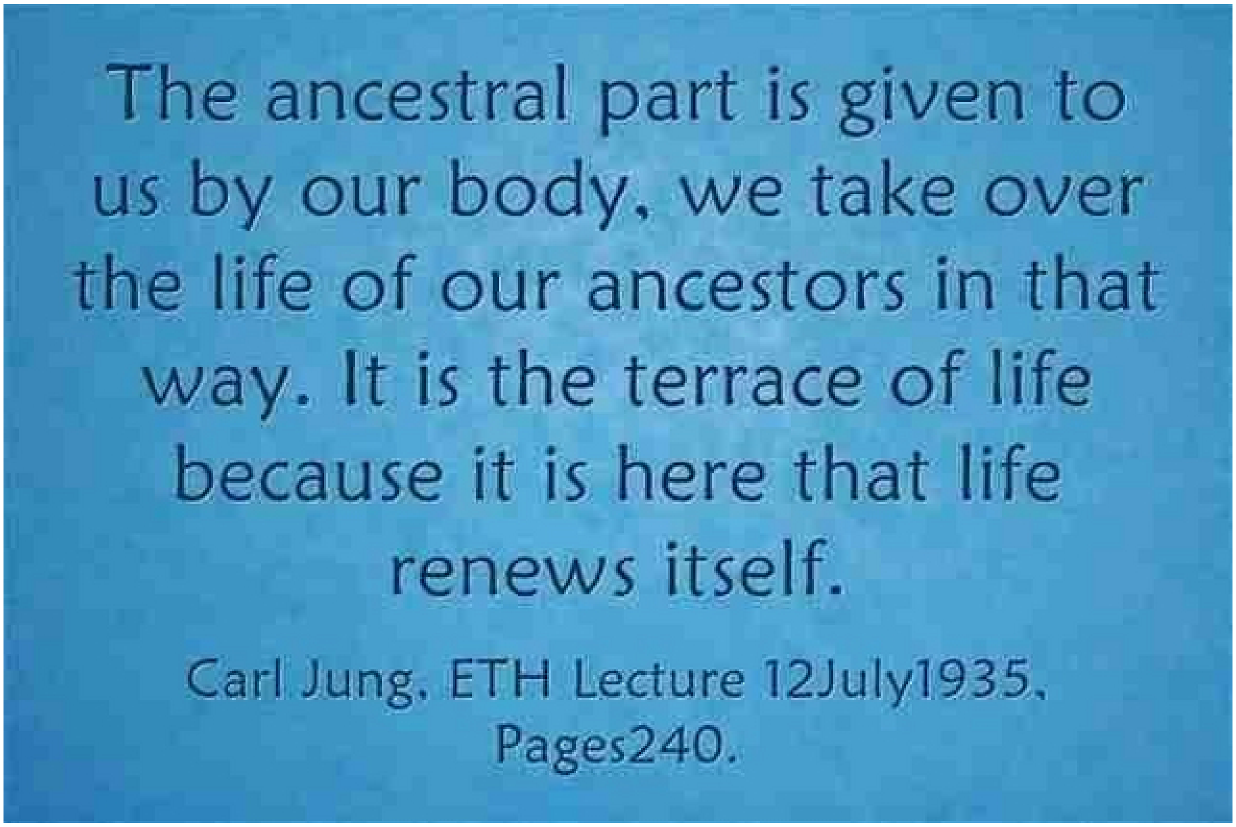
It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment: it never says "to do it in such and such a way would be well", but states that it is so.

Carl Jung, ETH Lecture 8March1935, Pages 198.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.


The child born in a country takes something of that land, it is the secret influence of the place.
Carl Jung, ETH Lecture 12July1935, Pages241.

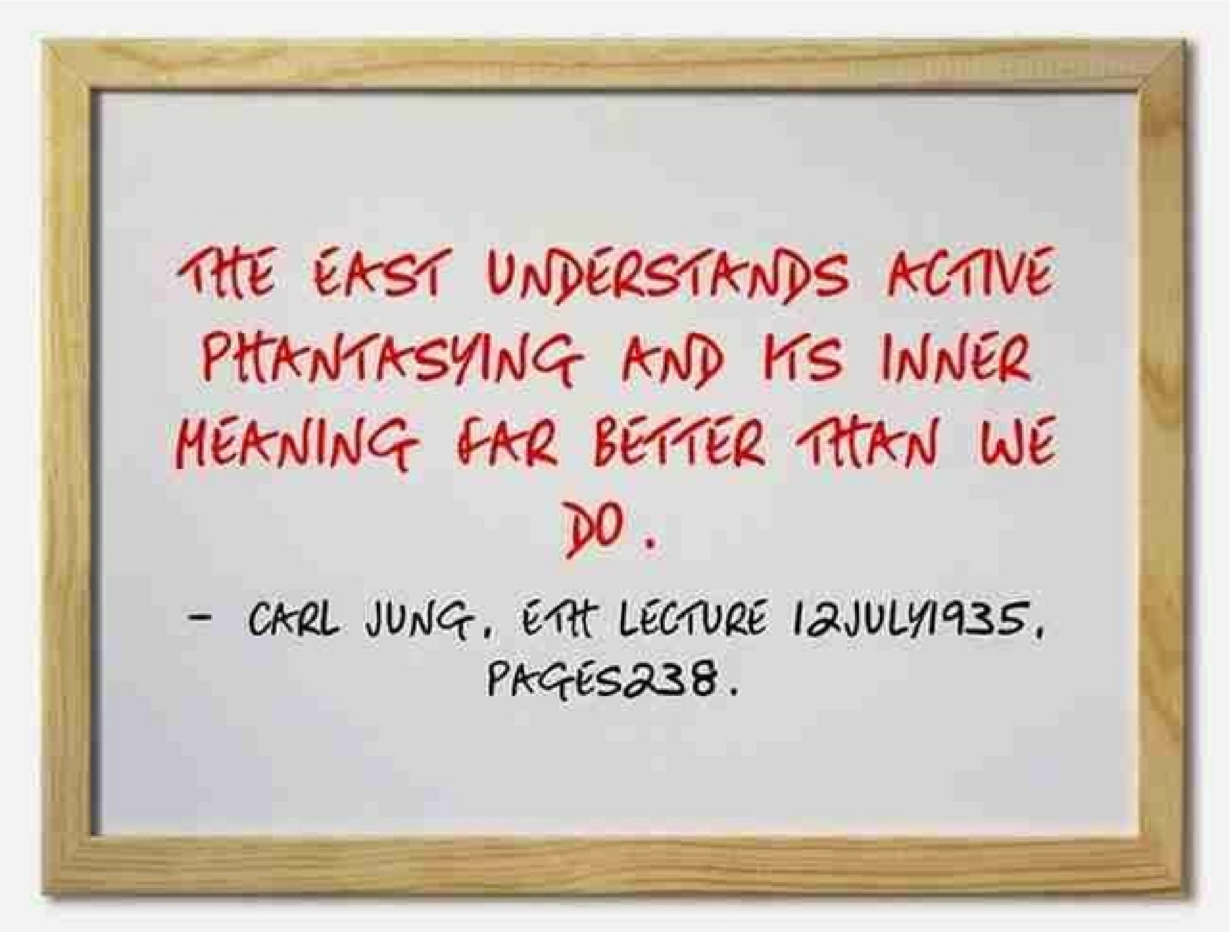
The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.



The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself.

Carl Jung, ETH Lecture 12July1935, Pages240.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.



THE EAST UNDERSTANDS ACTIVE PHANTASYING AND ITS INNER MEANING FAR BETTER THAN WE DO.

- CARL JUNG, ETH LECTURE 12JULY1935, PAGES238.

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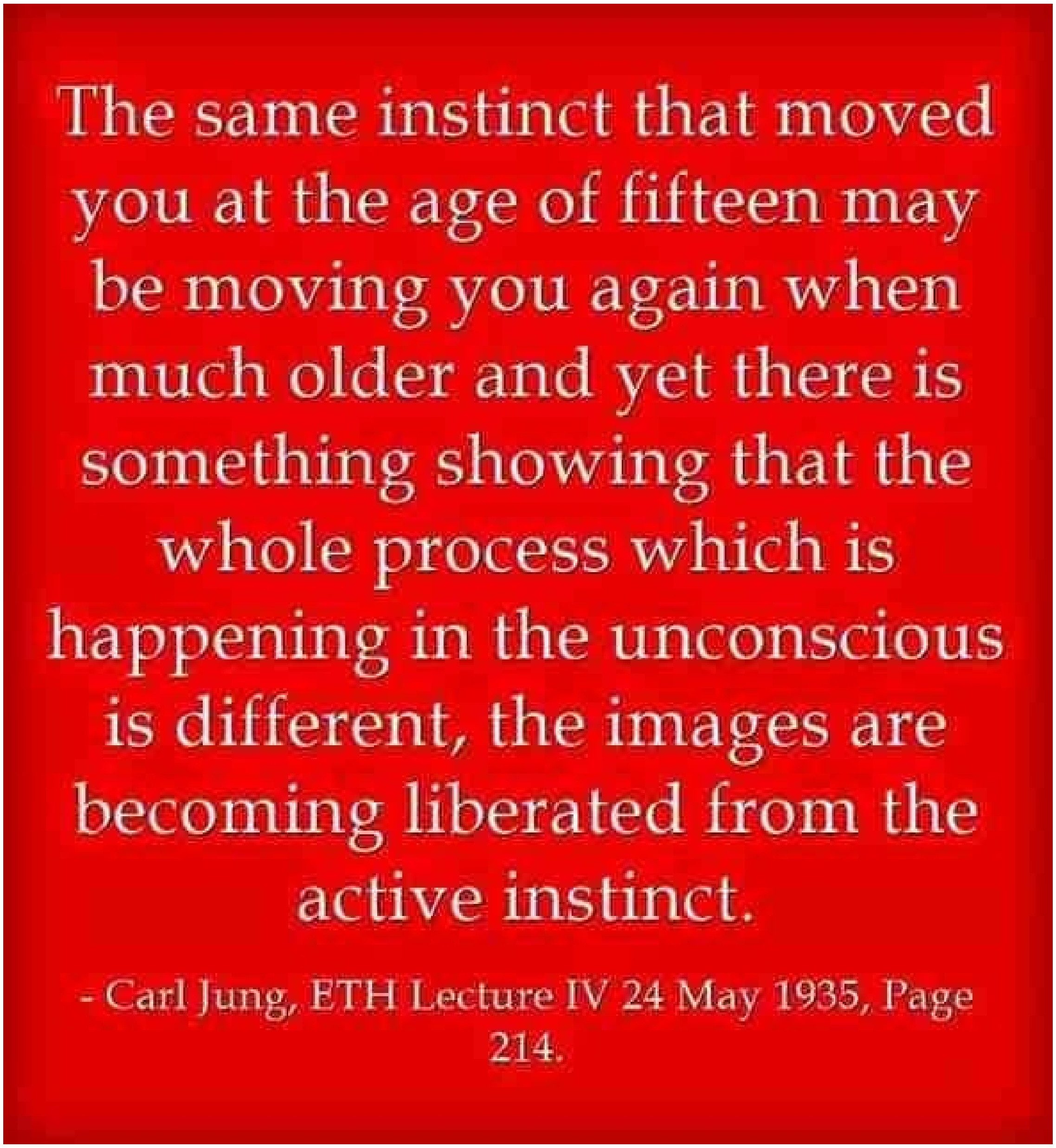

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct.

- Carl Jung, ETH Lecture IV 24 May 1935, Page 214.

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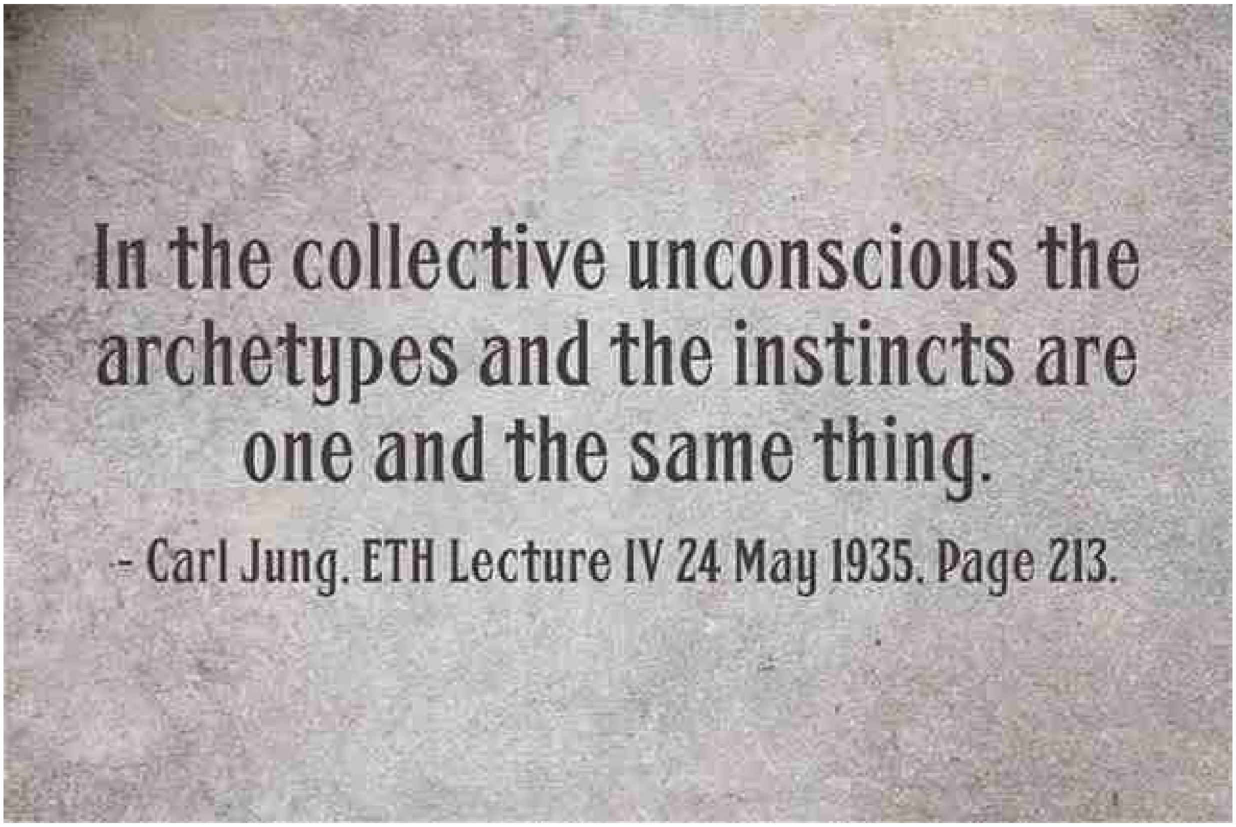

In the collective unconscious the archetypes and the instincts are one and the same thing.

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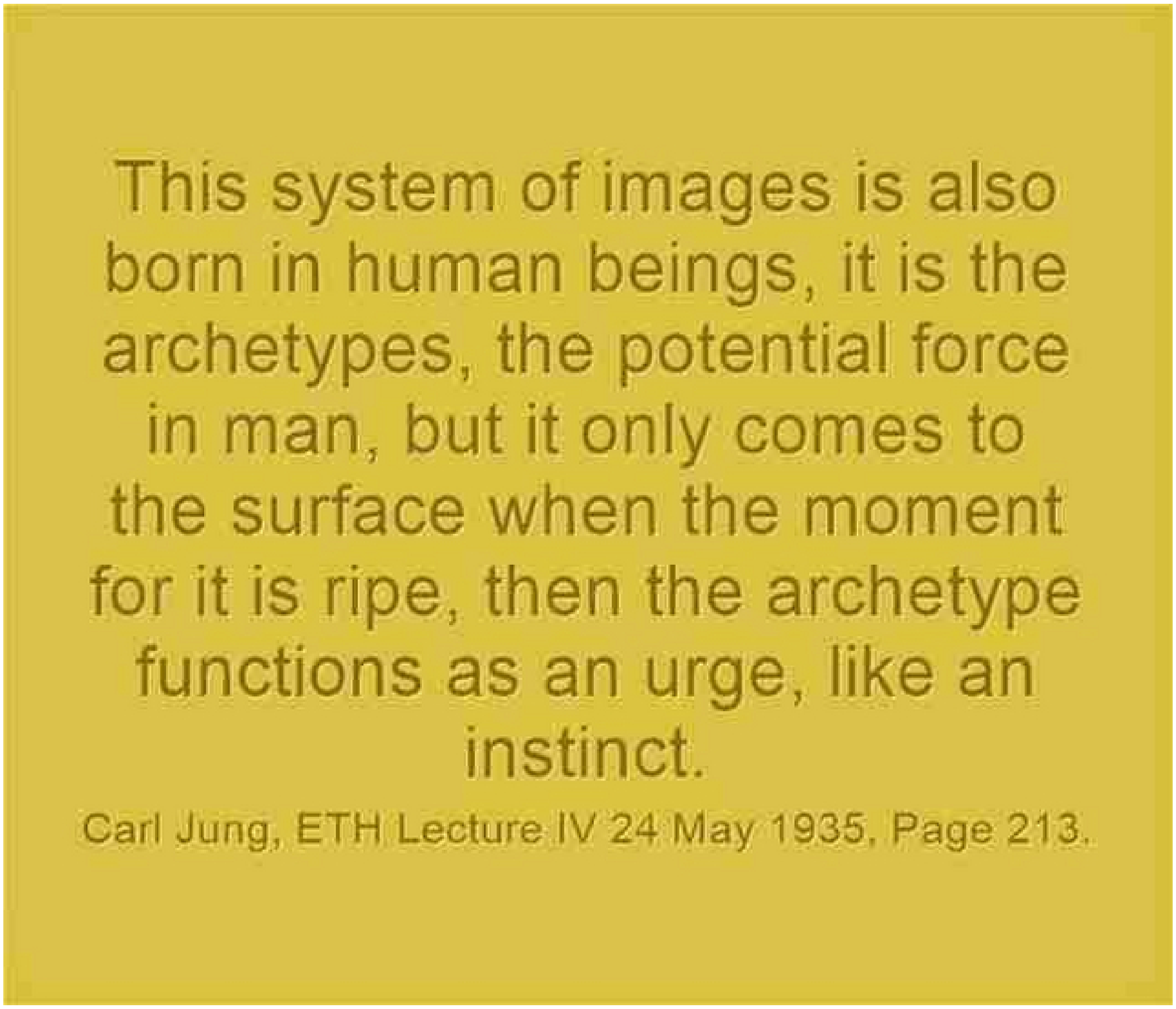

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct.

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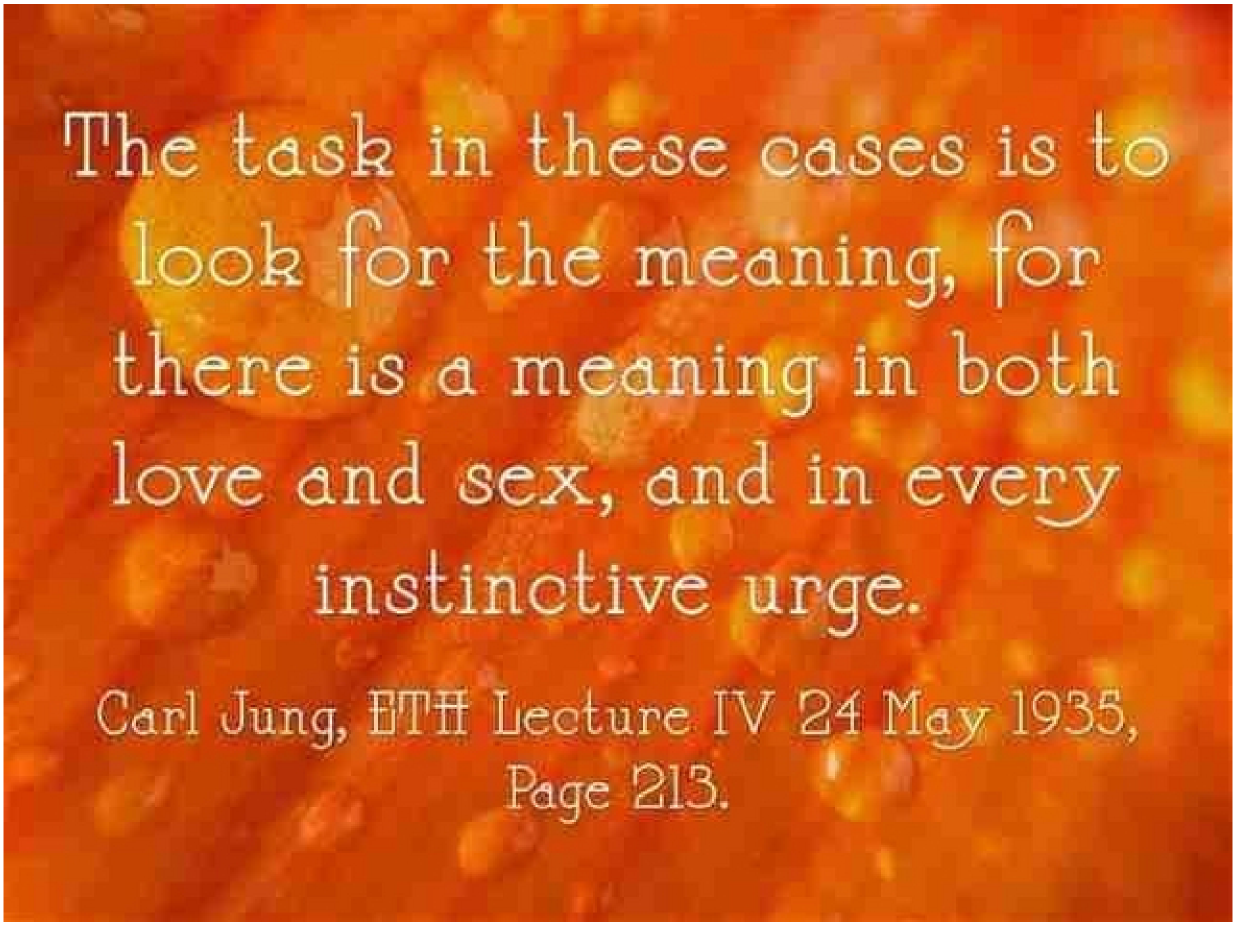

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge.

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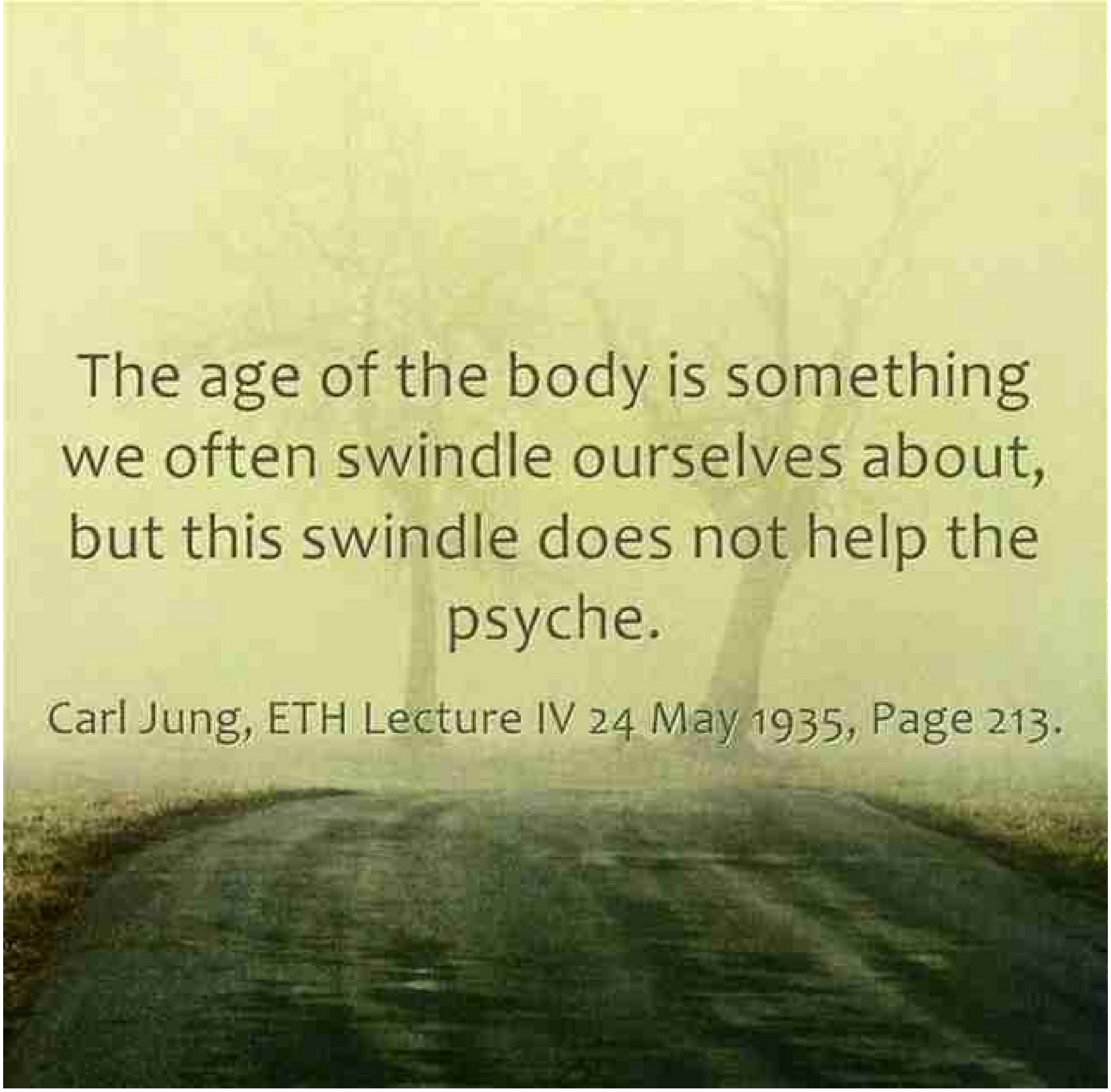
The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche.
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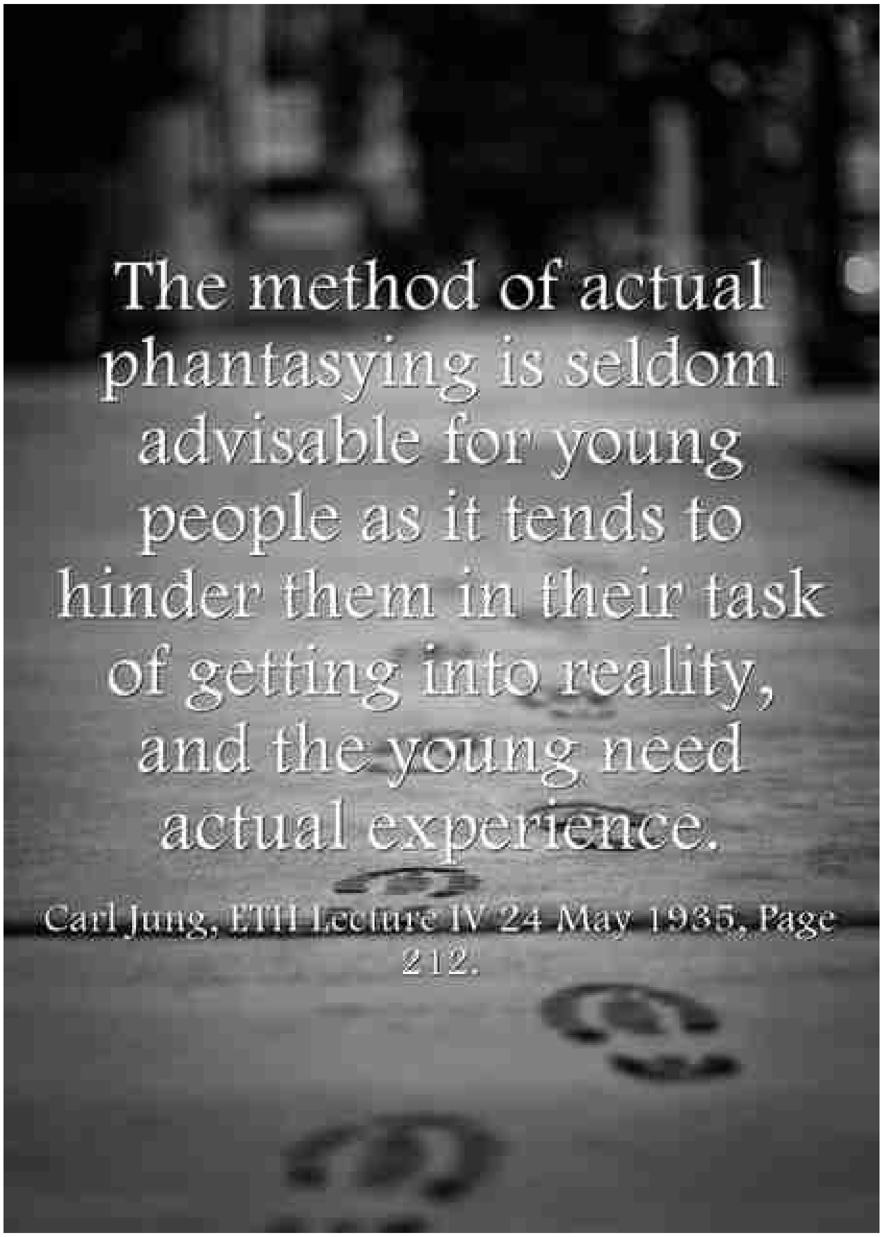
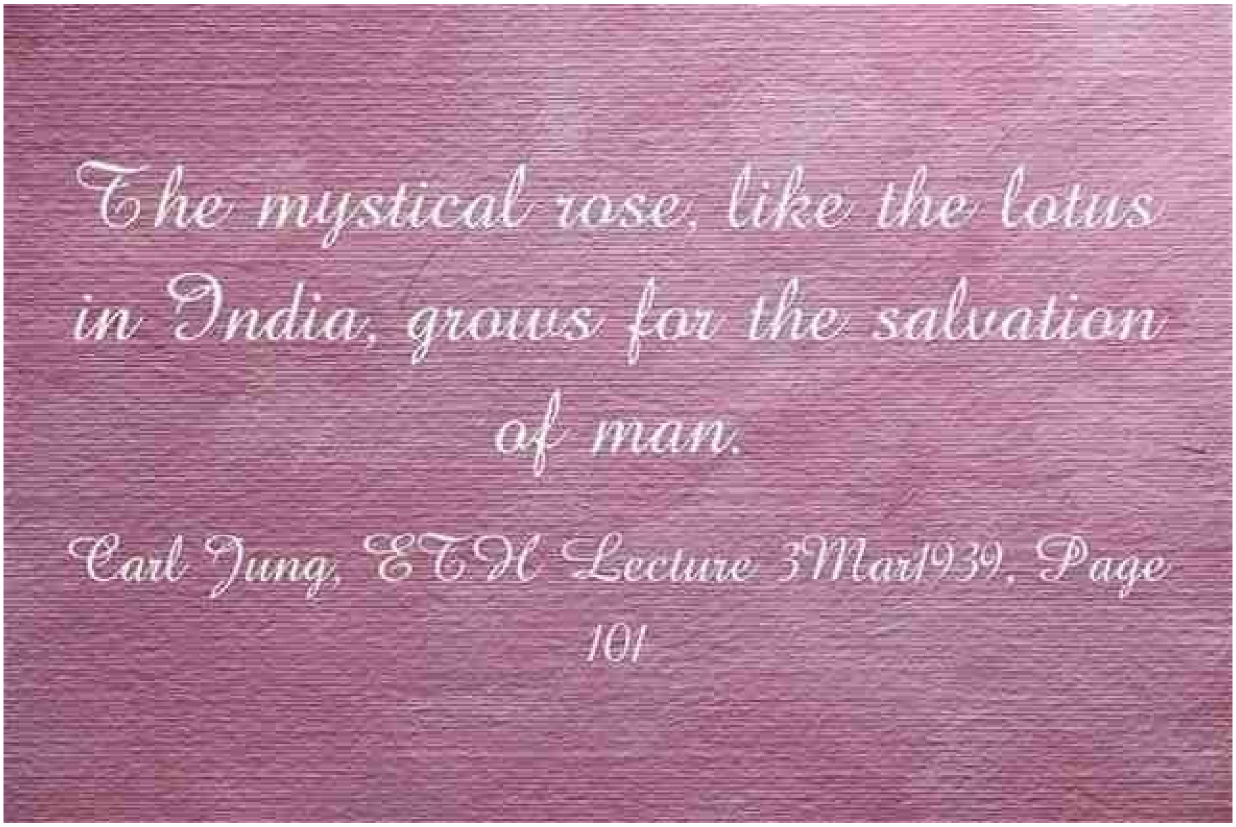


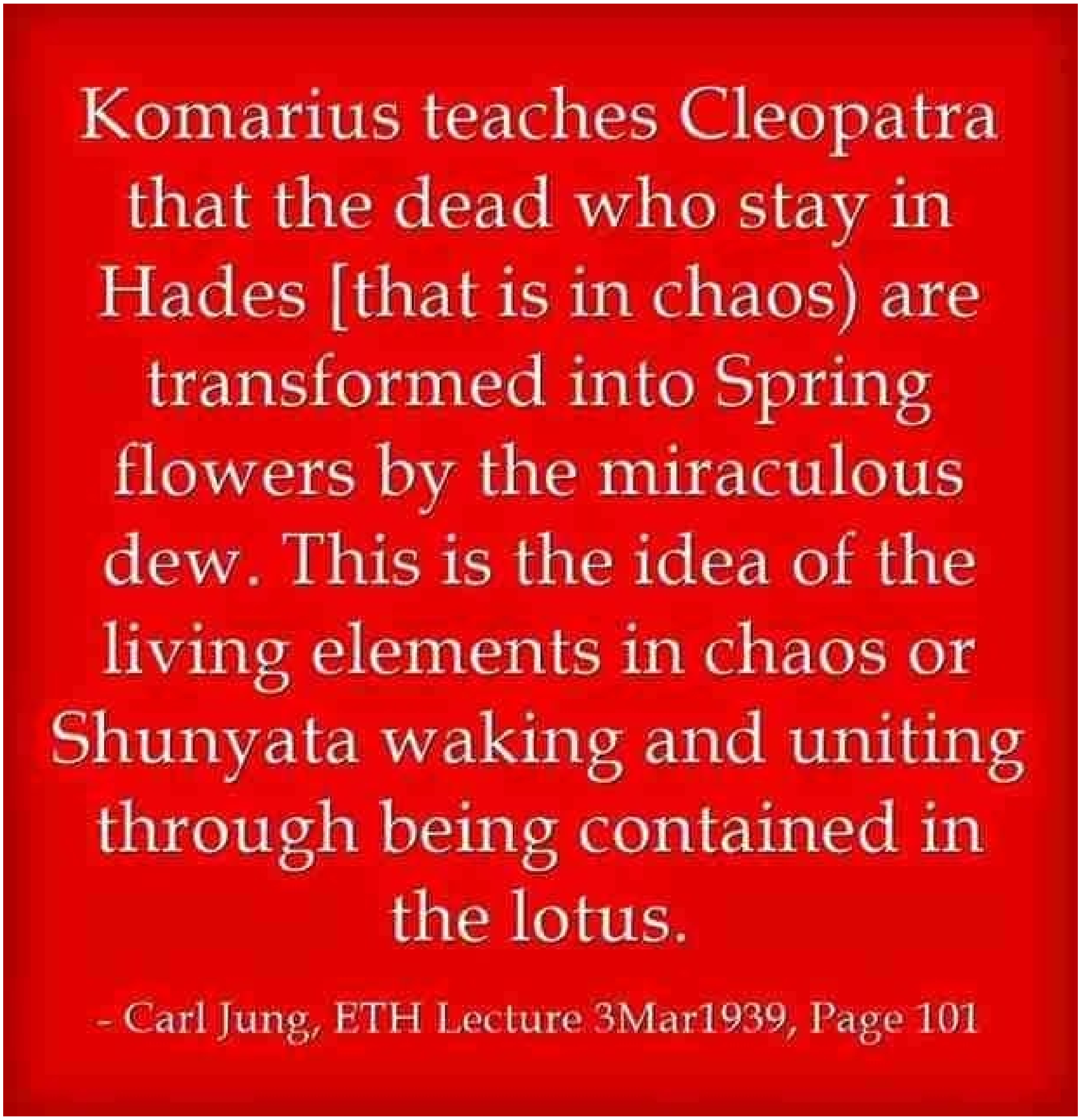
The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.



The mystical rose, like the lotus in India, grows for the salvation of man.

Carl Jung, ETH Lecture 3Mar1939, Page 101

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939



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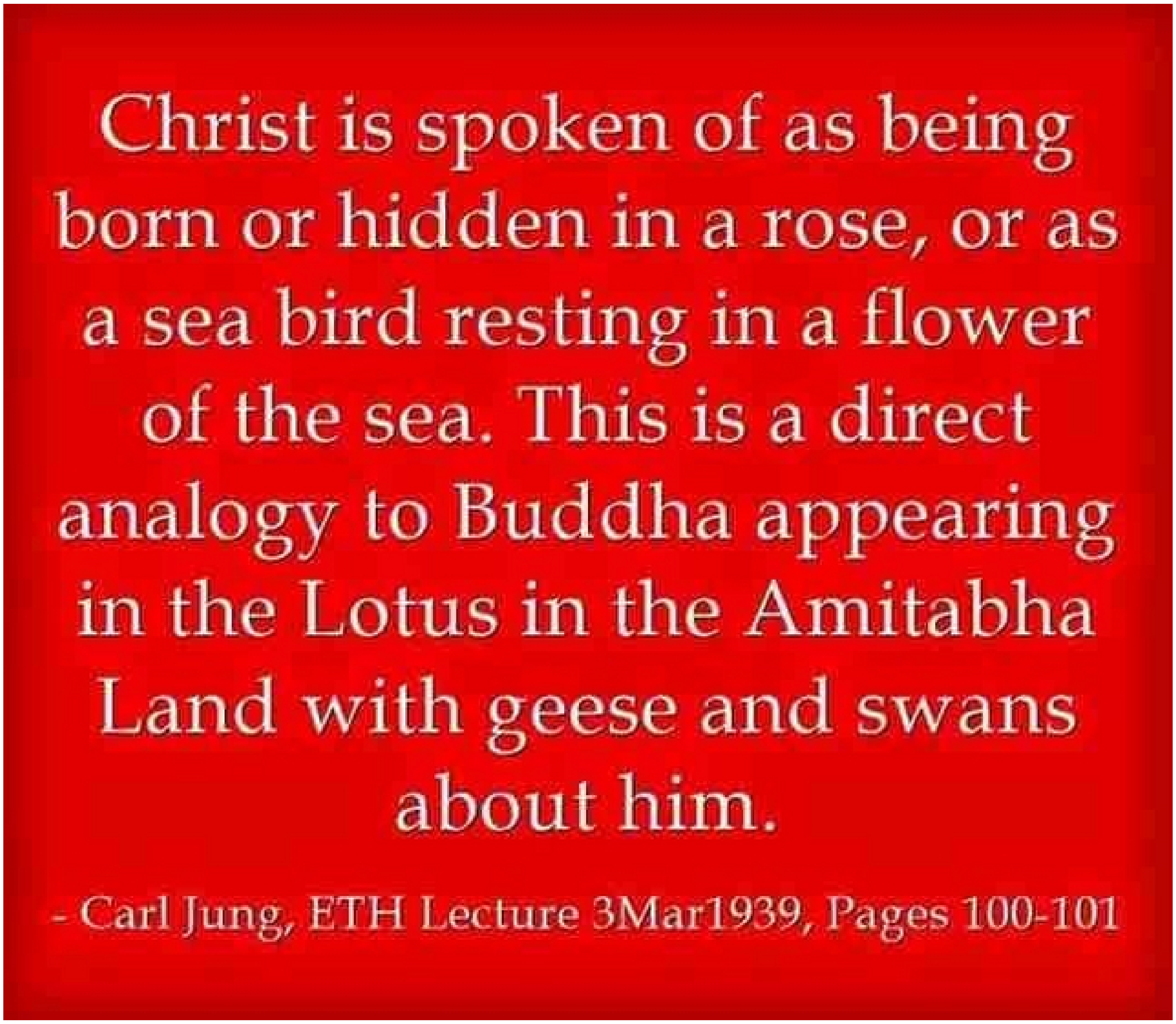

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him.

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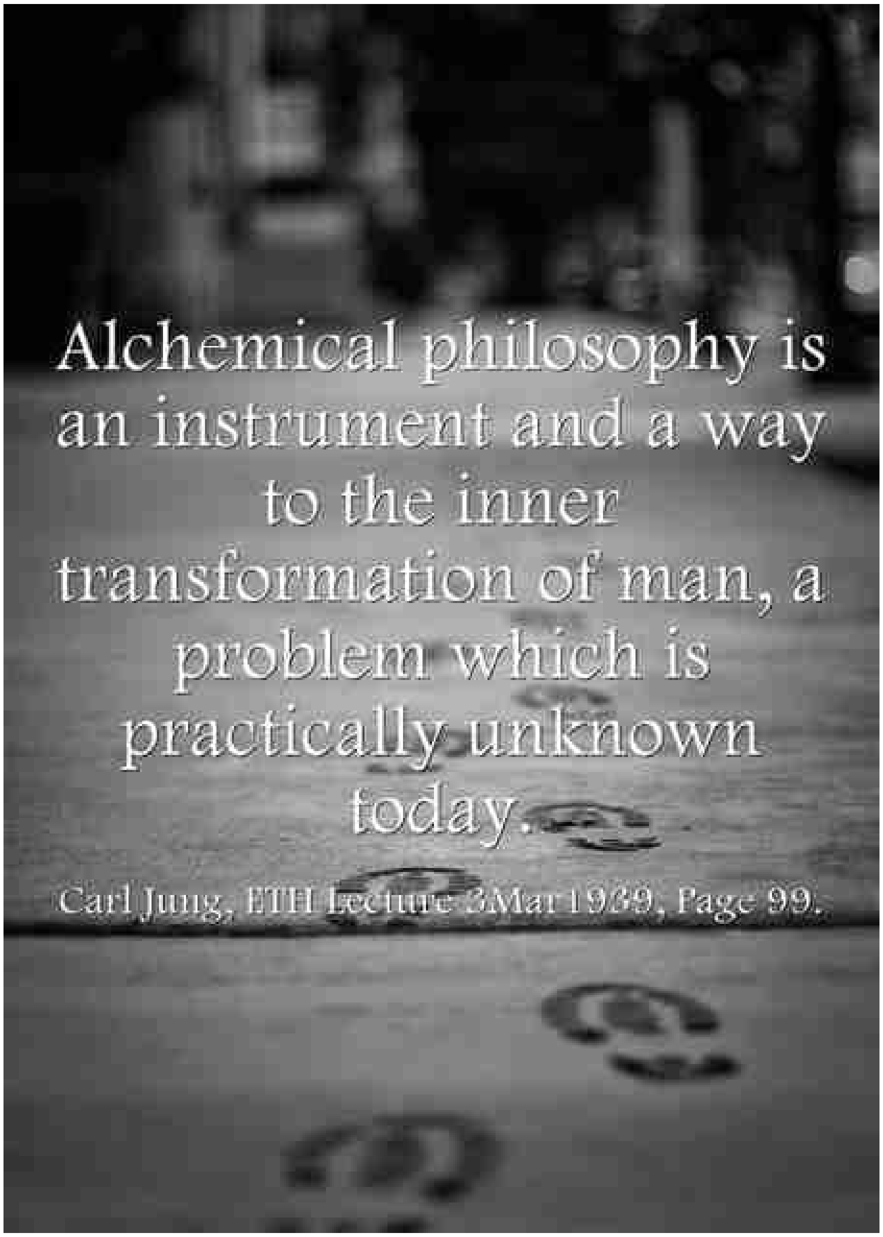
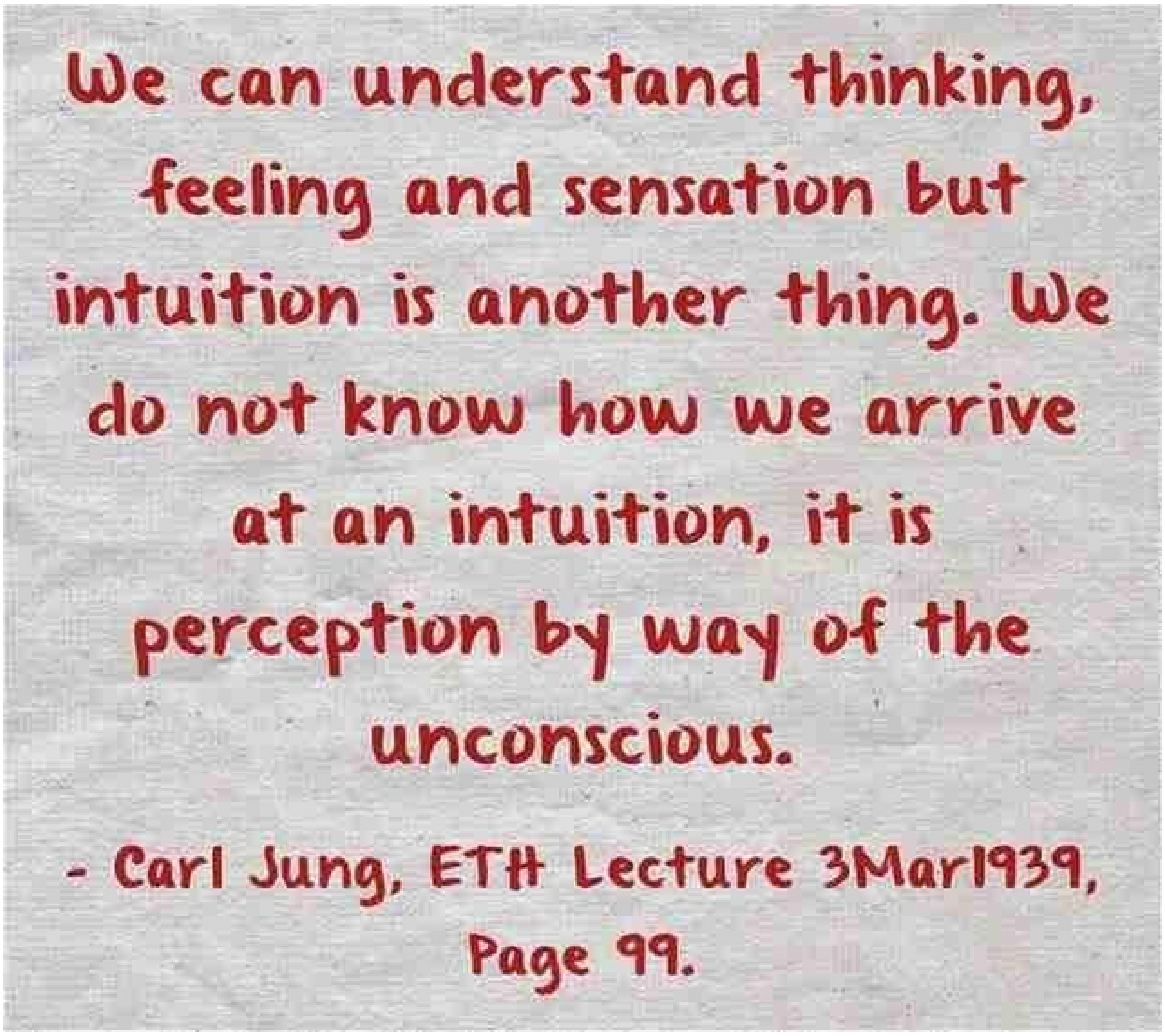


Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.



We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious.

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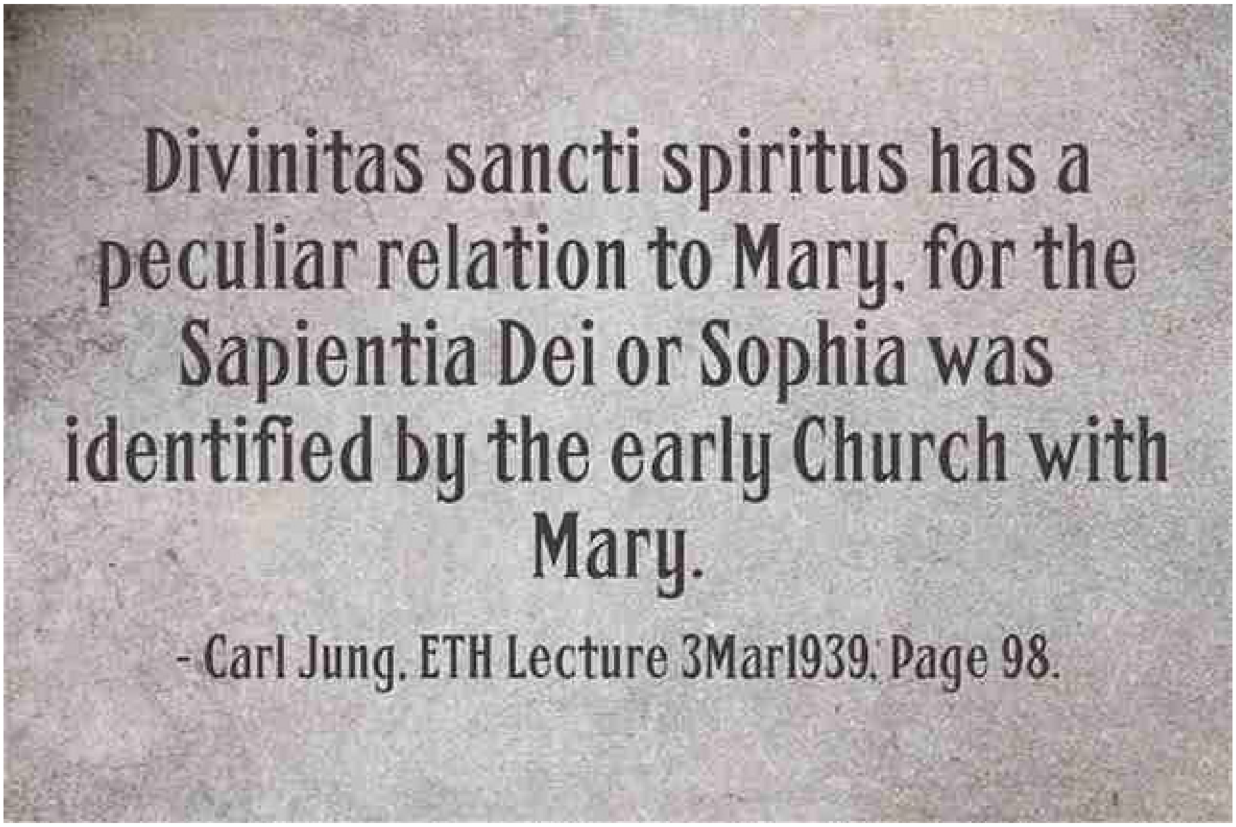

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary.

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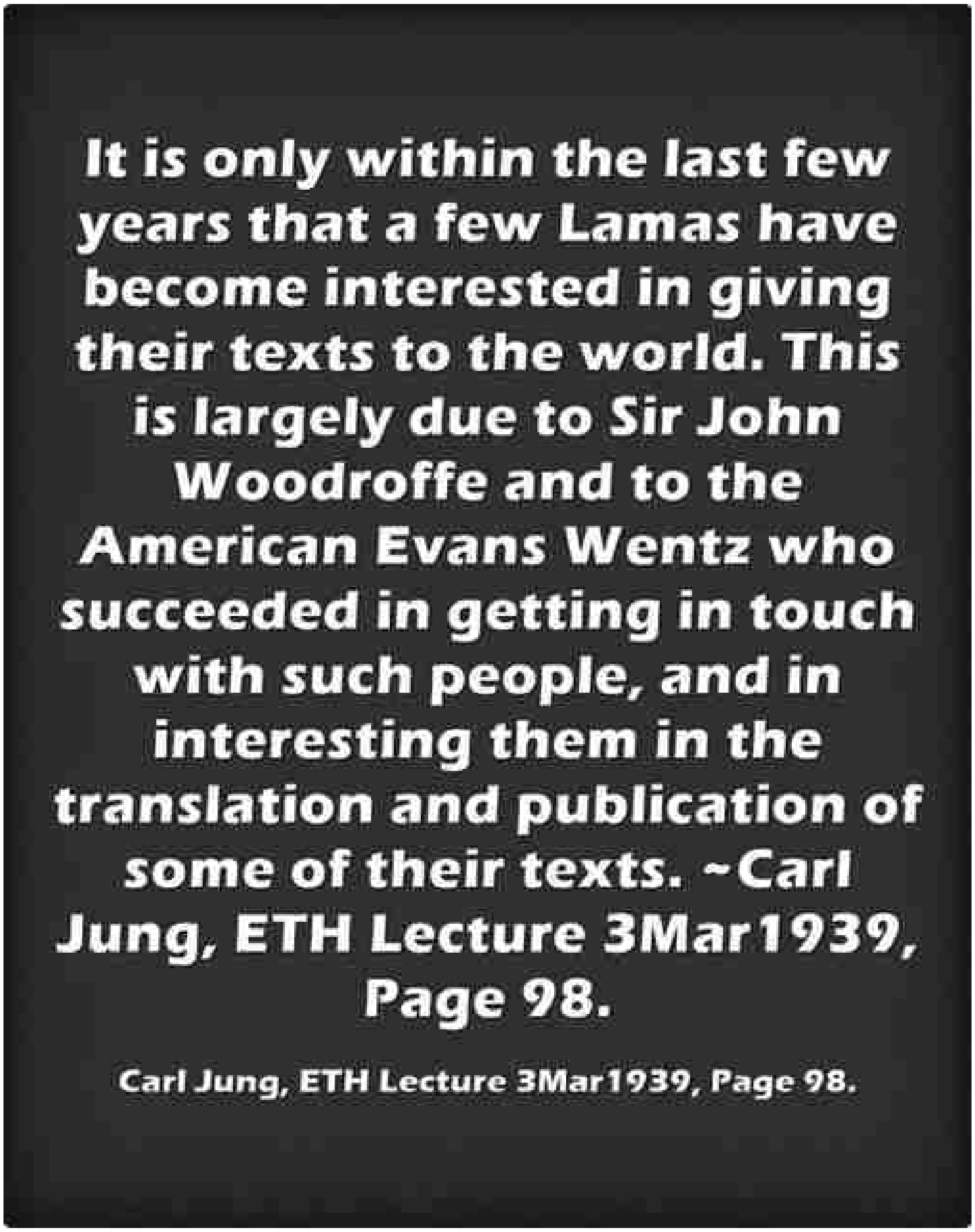

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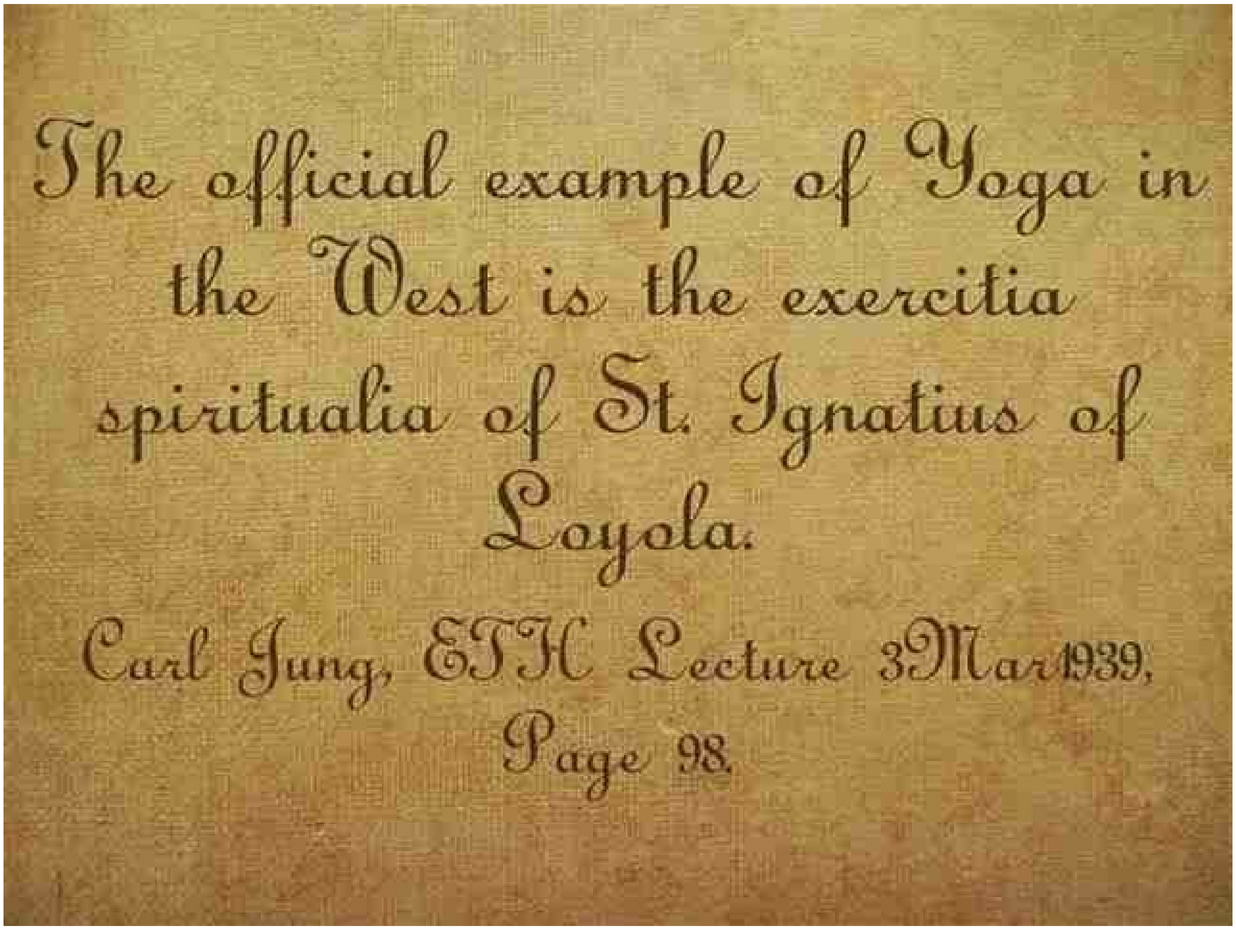

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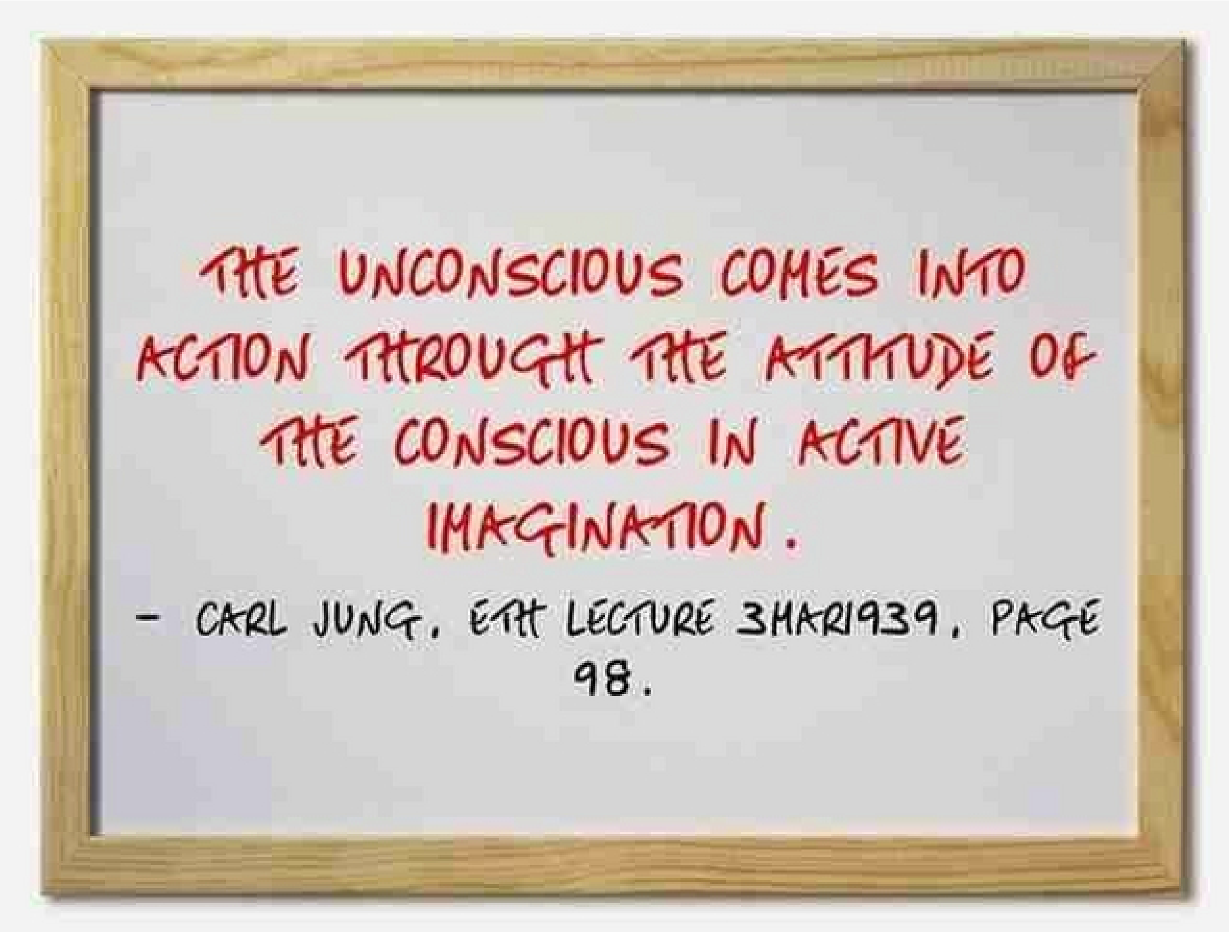

THE UNCONSCIOUS COMES INTO ACTION THROUGH THE ATTITUDE OF THE CONSCIOUS IN ACTIVE IMAGINATION.

– CARL JUNG, ETH LECTURE 3MAR1939, PAGE 98.

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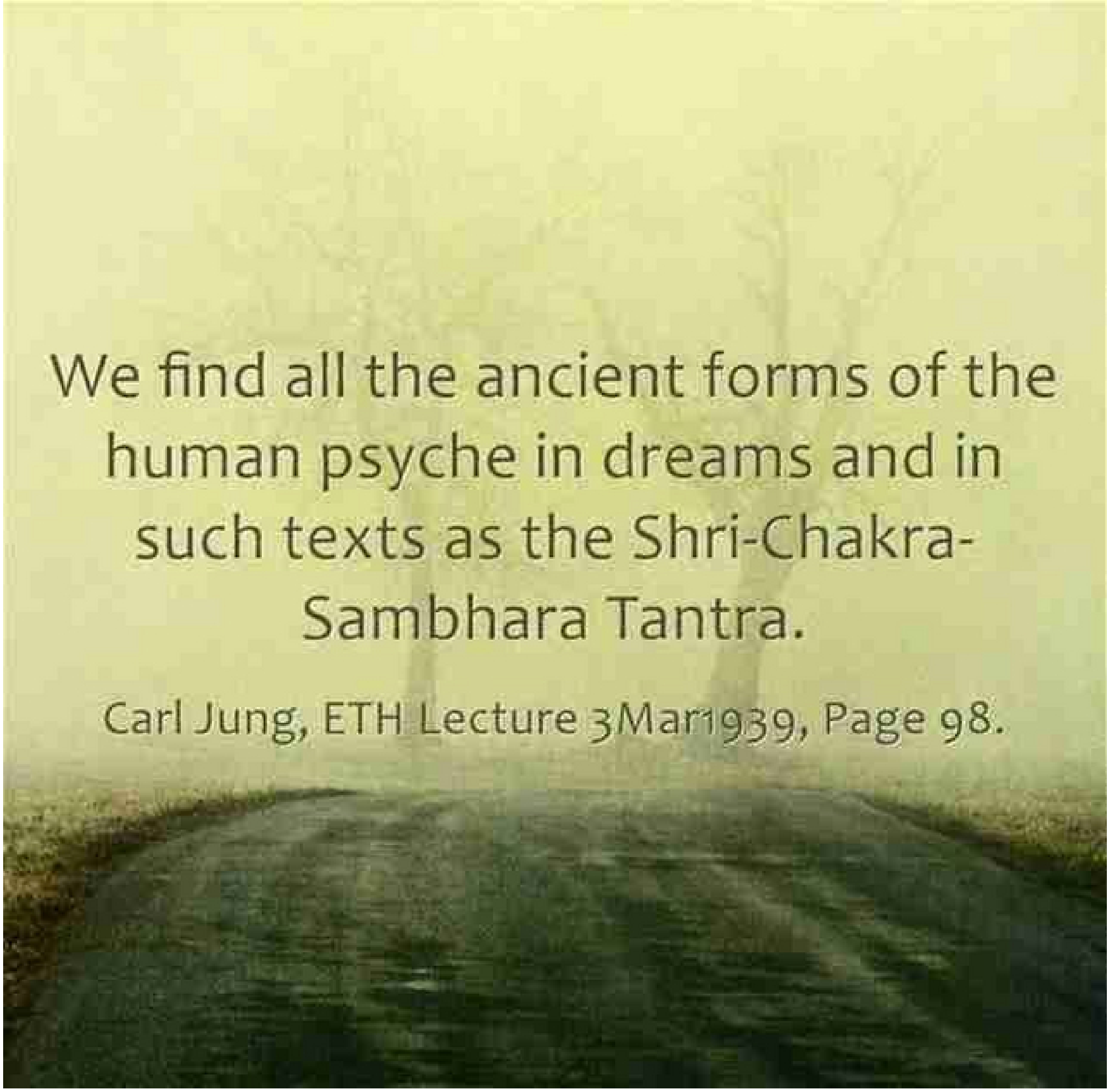
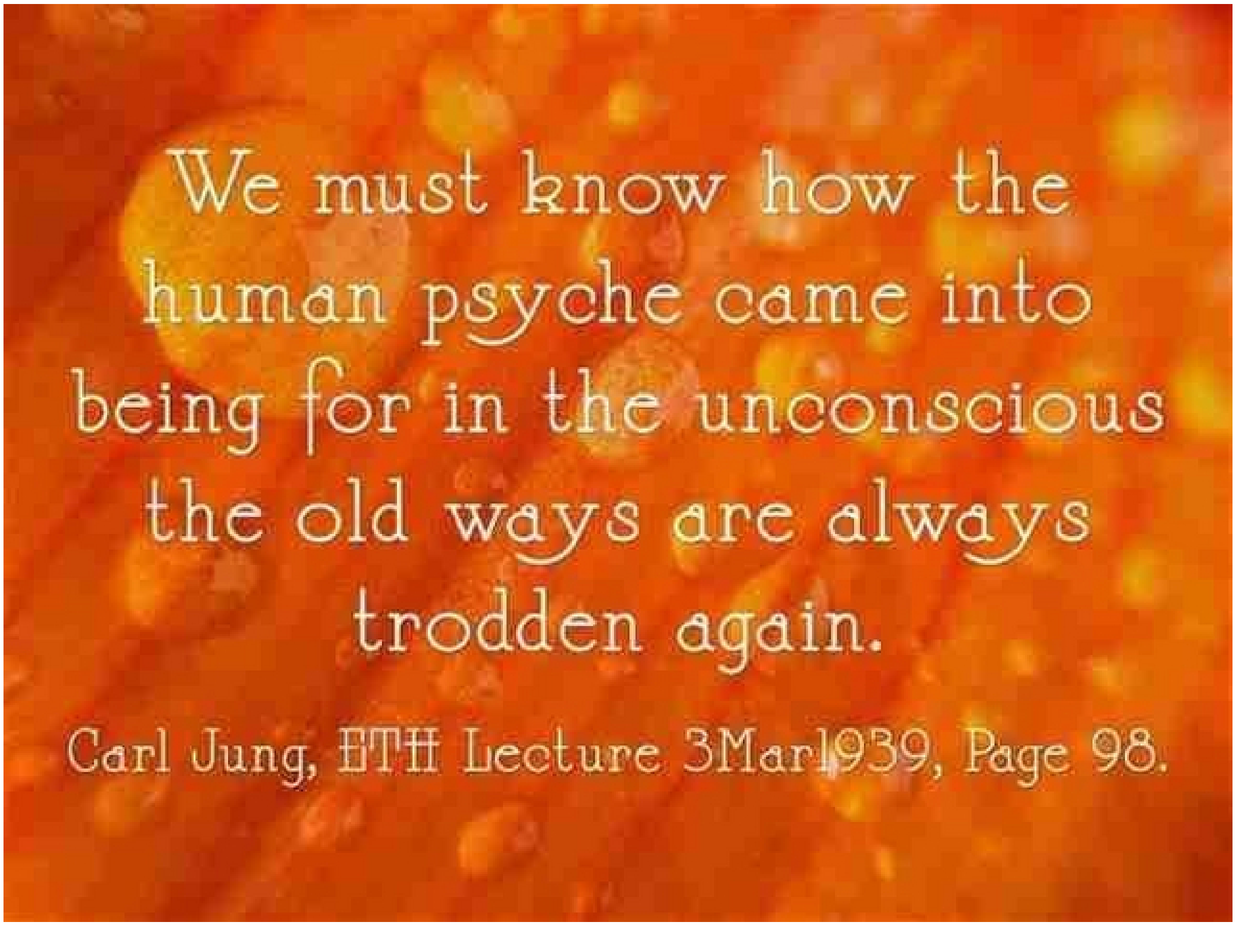


We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra.
Carl Jung, ETH Lecture 3Mar1939, Page 98.



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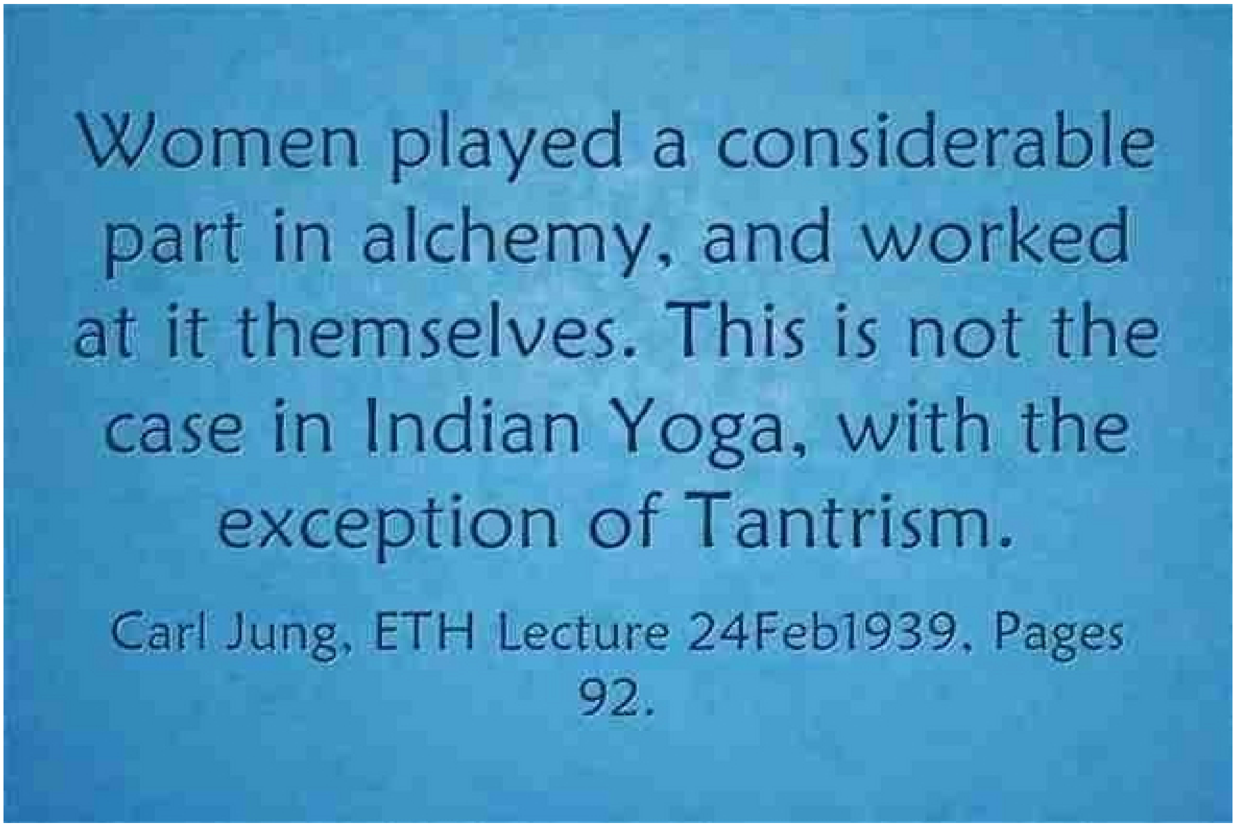
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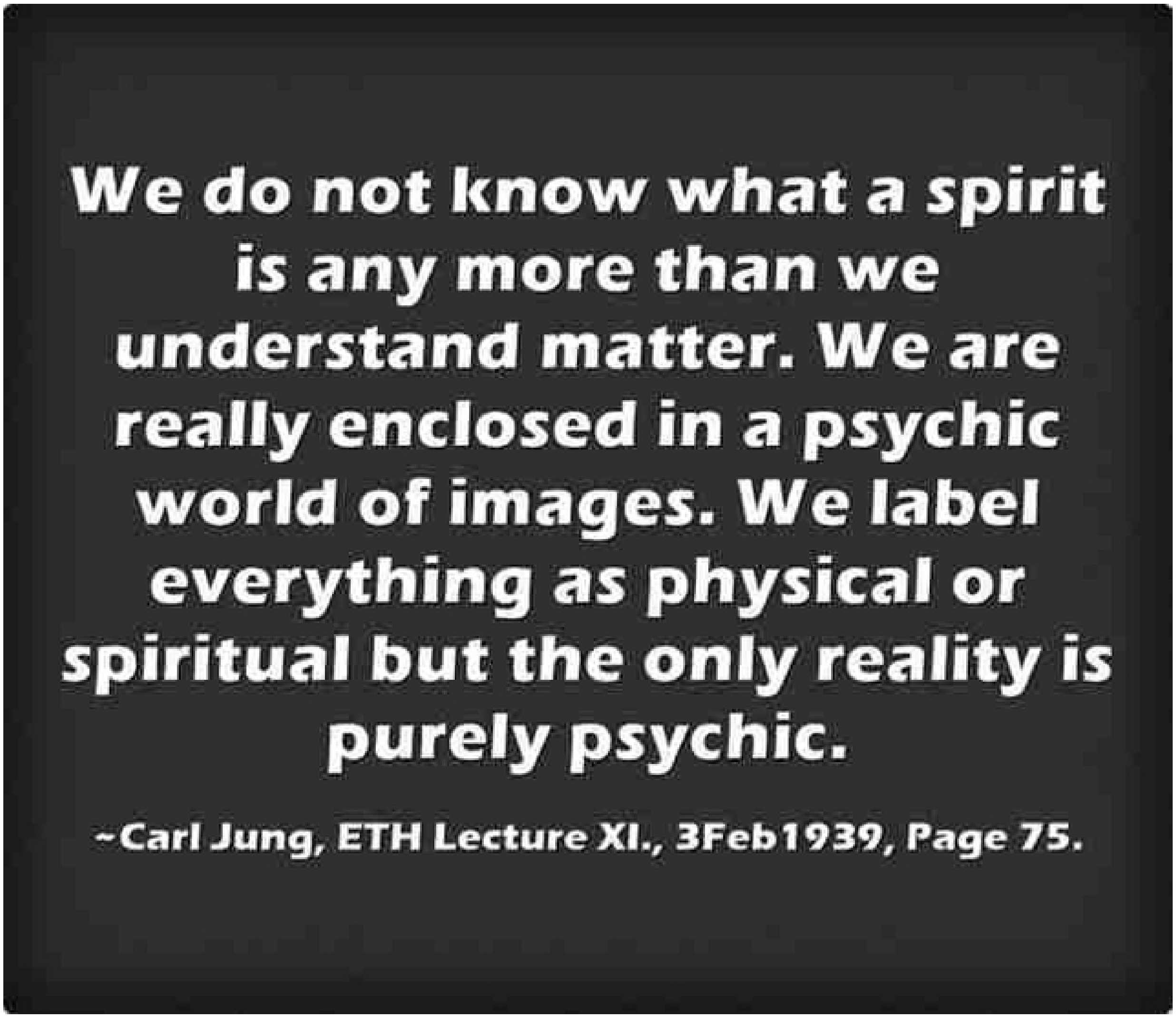

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic.

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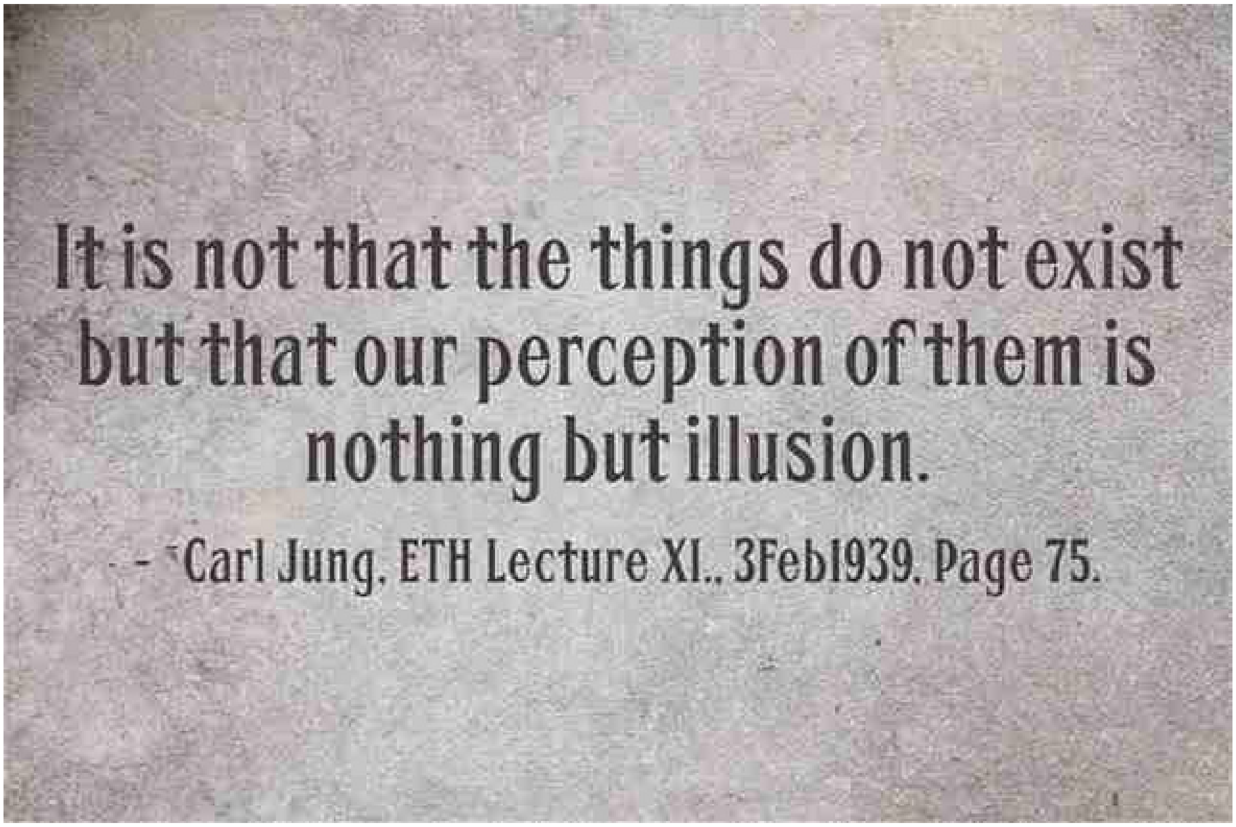

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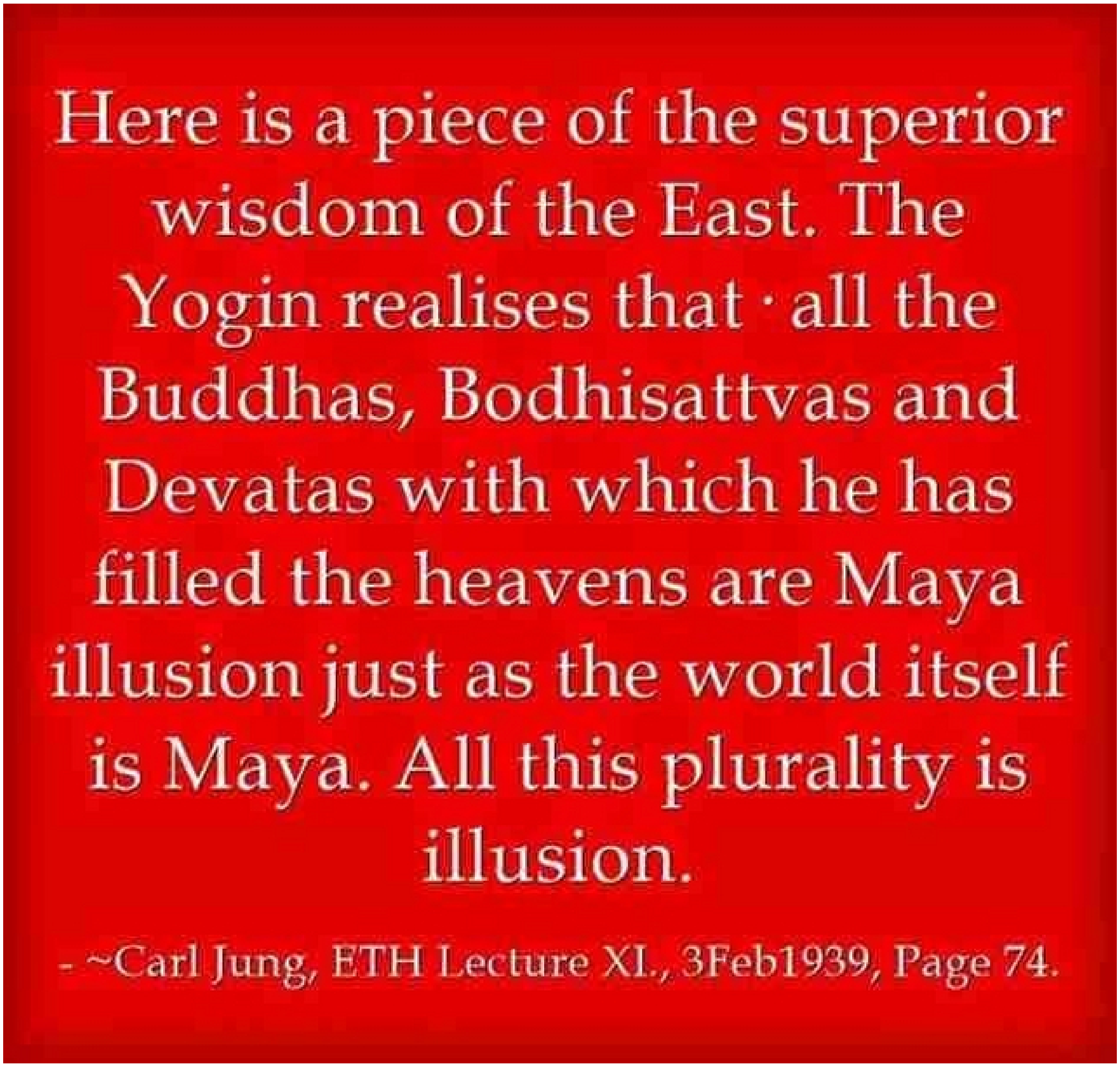

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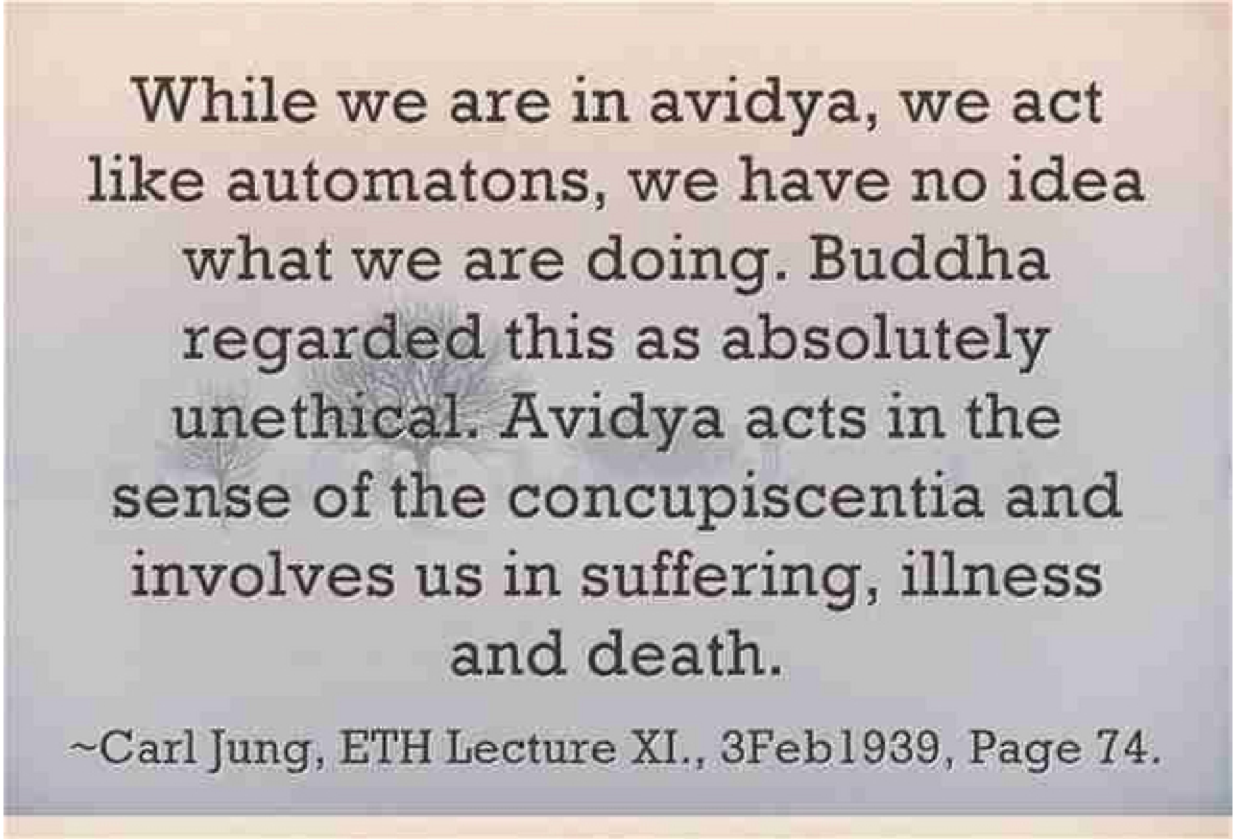

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death.

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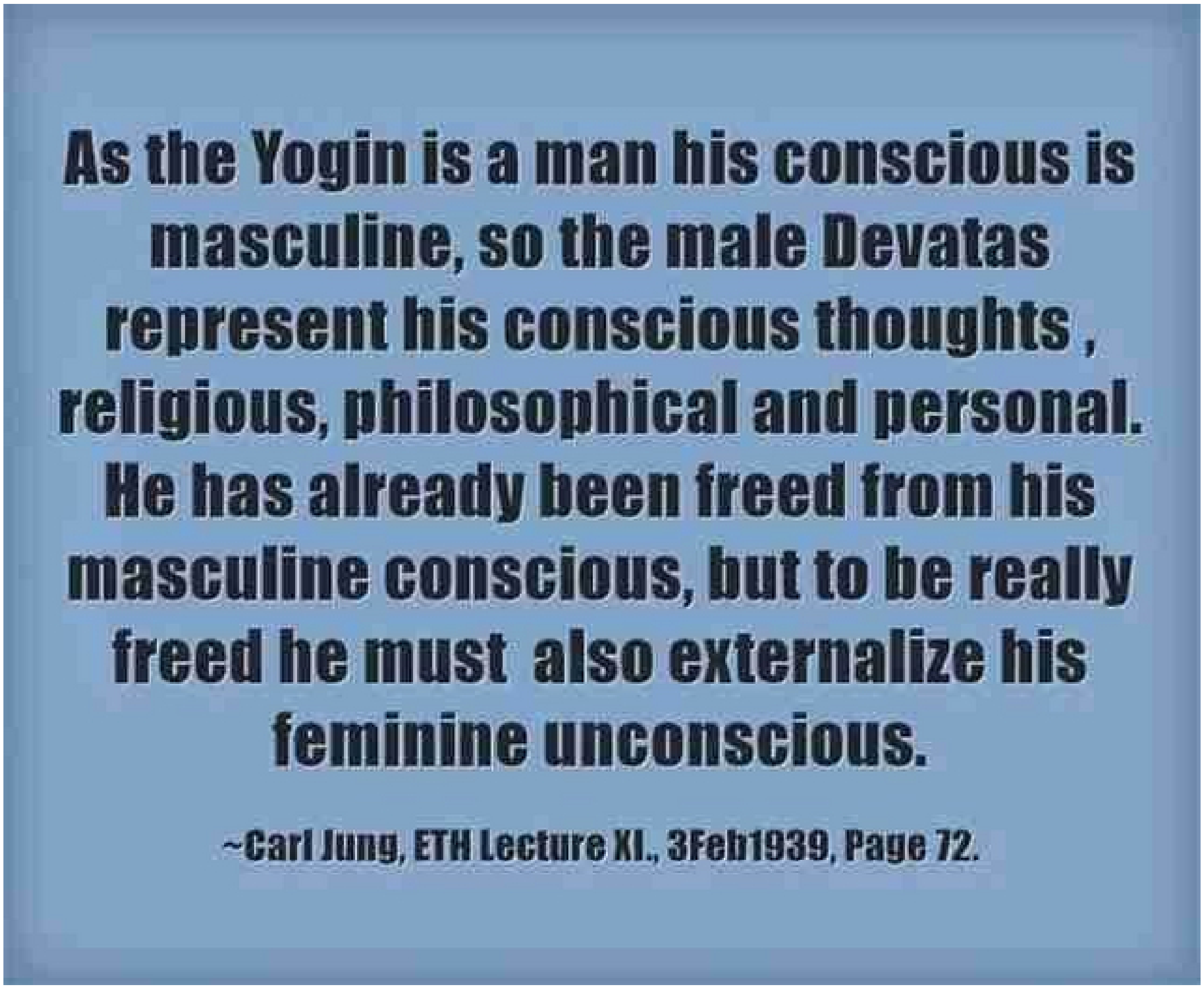

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious.

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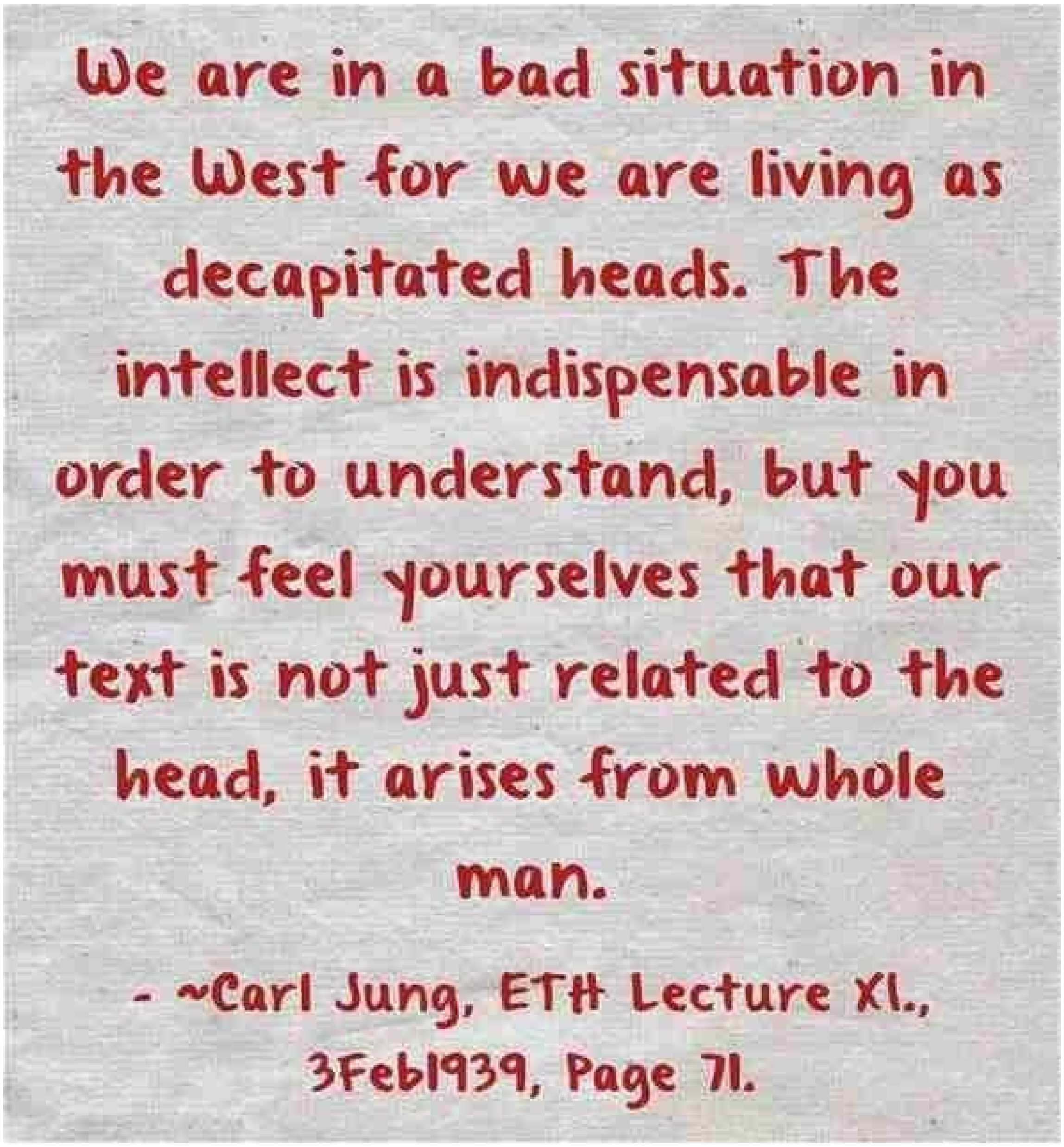

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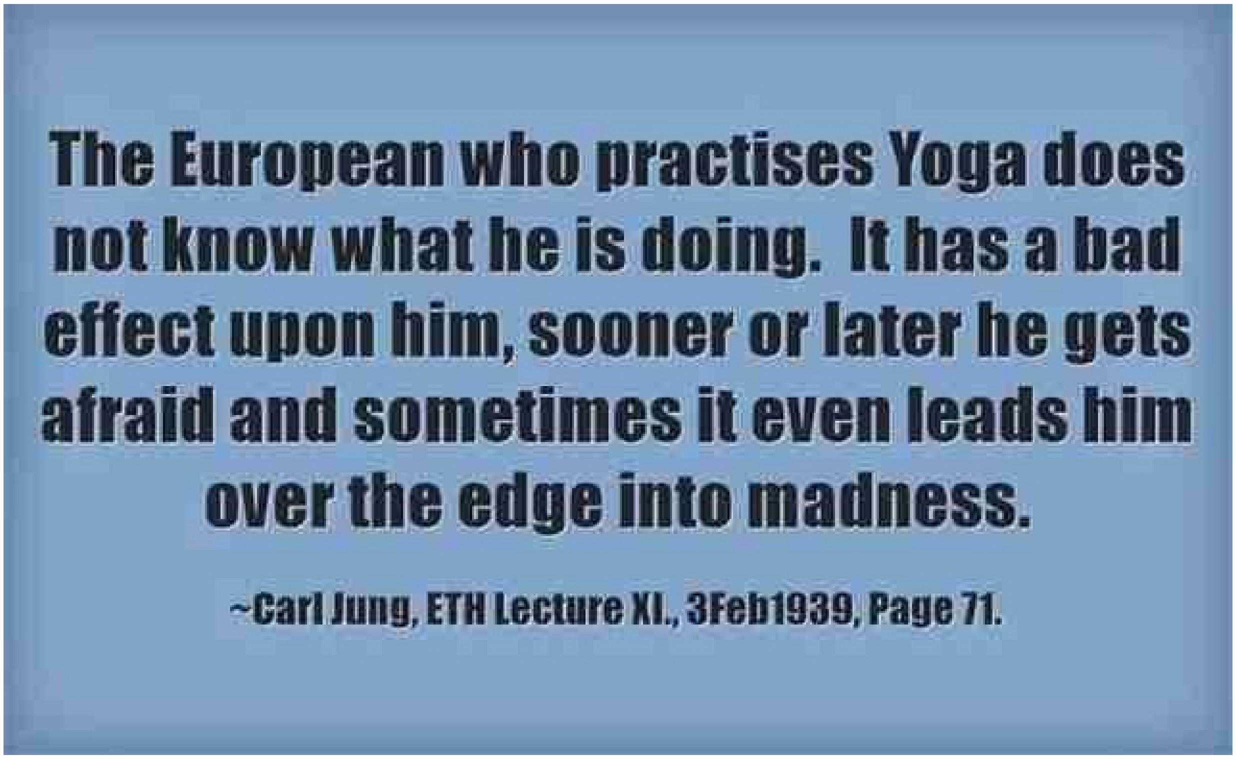

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness.

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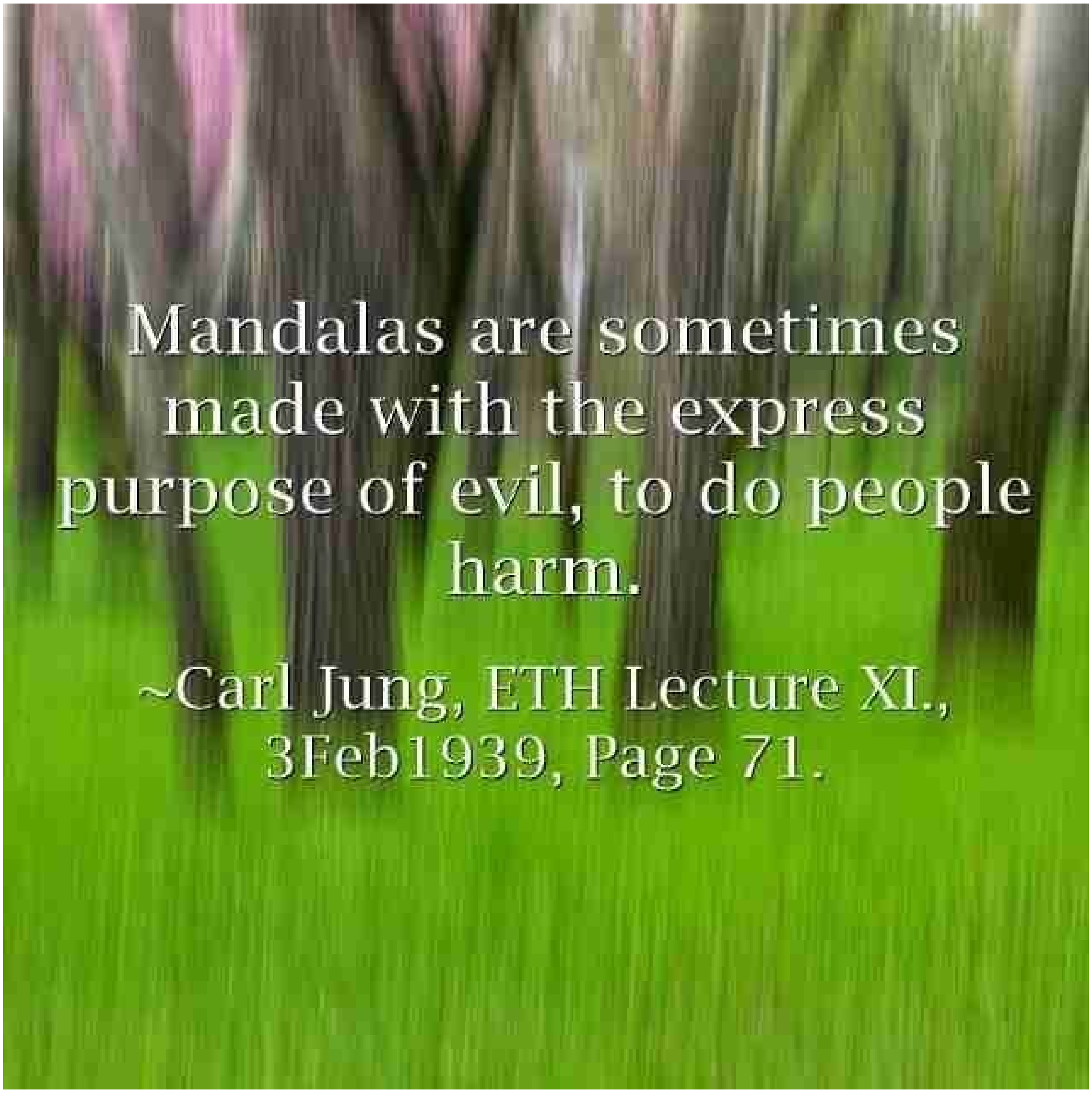
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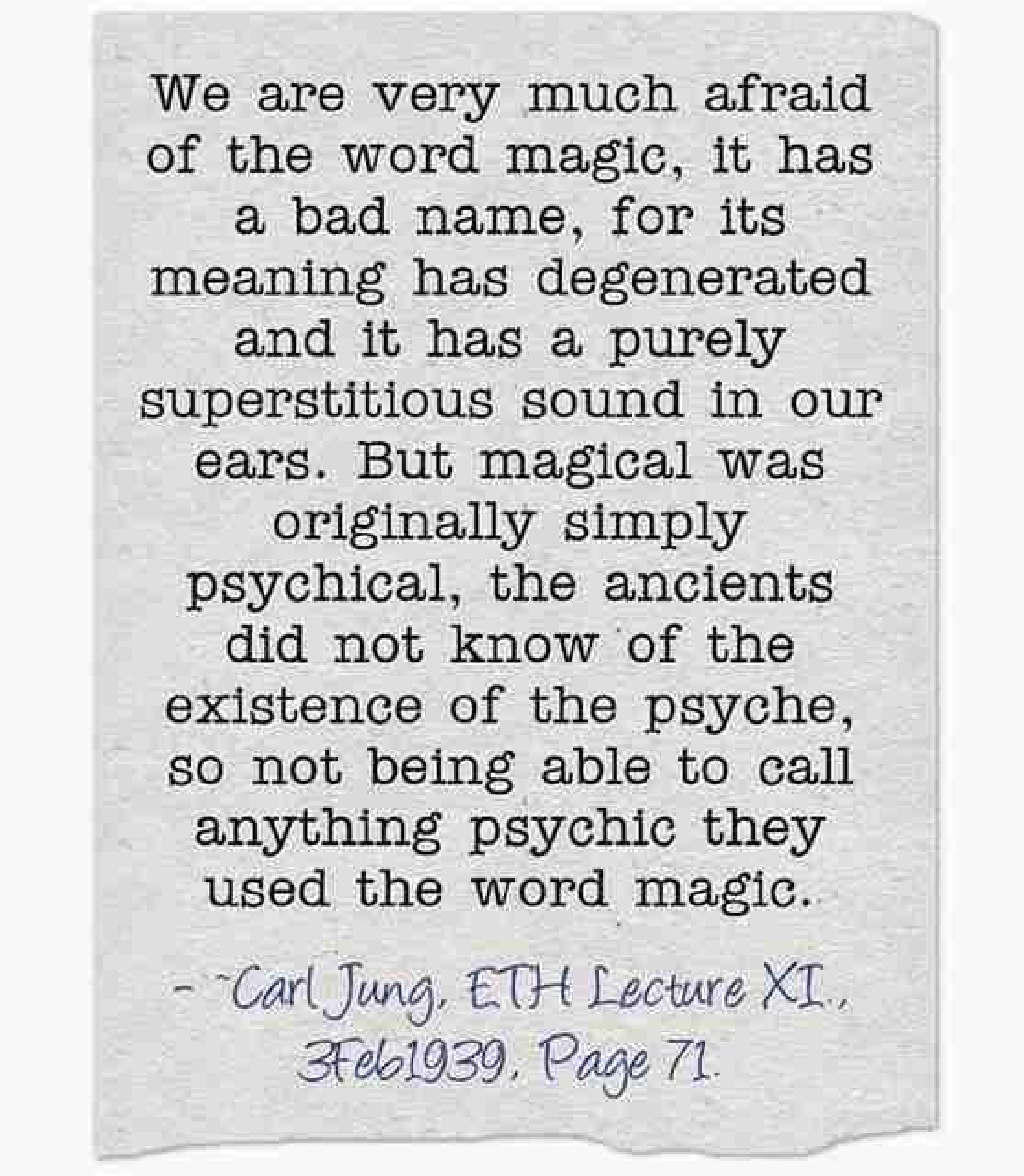

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic.

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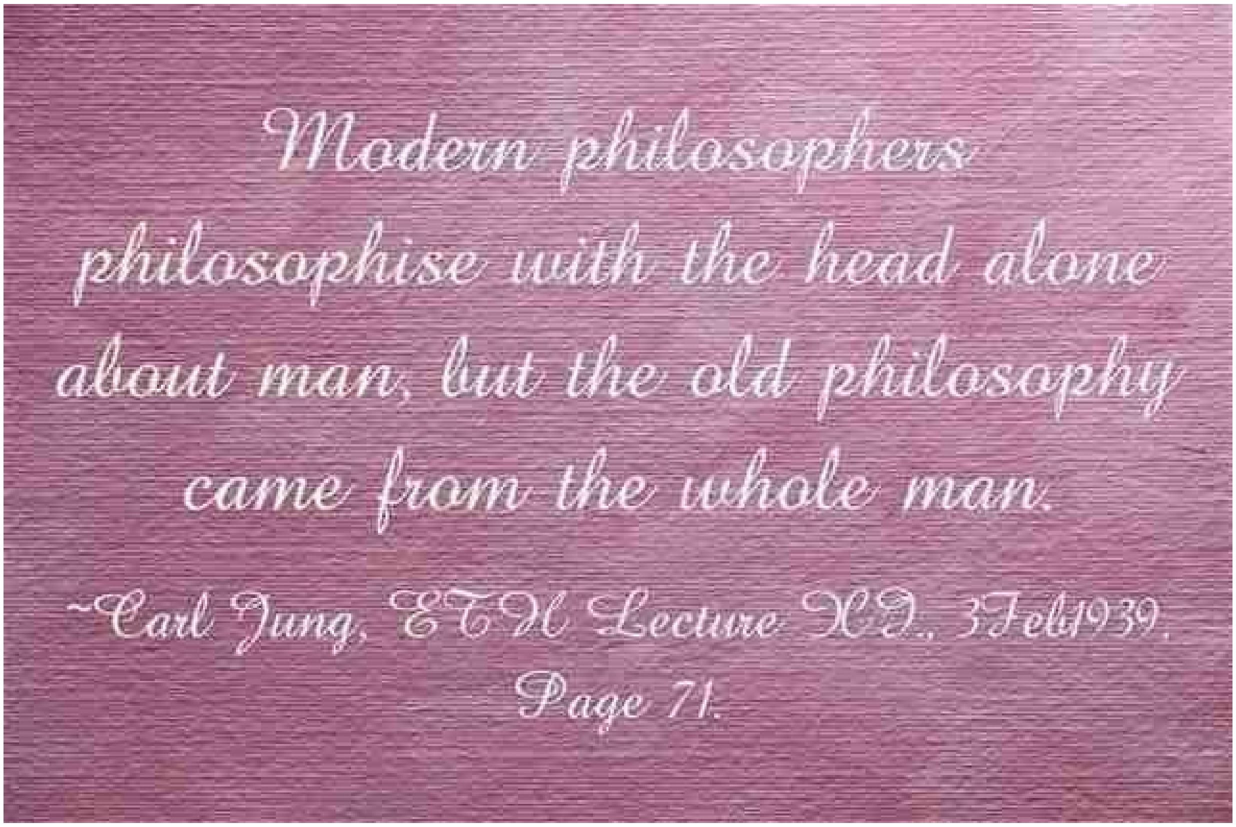
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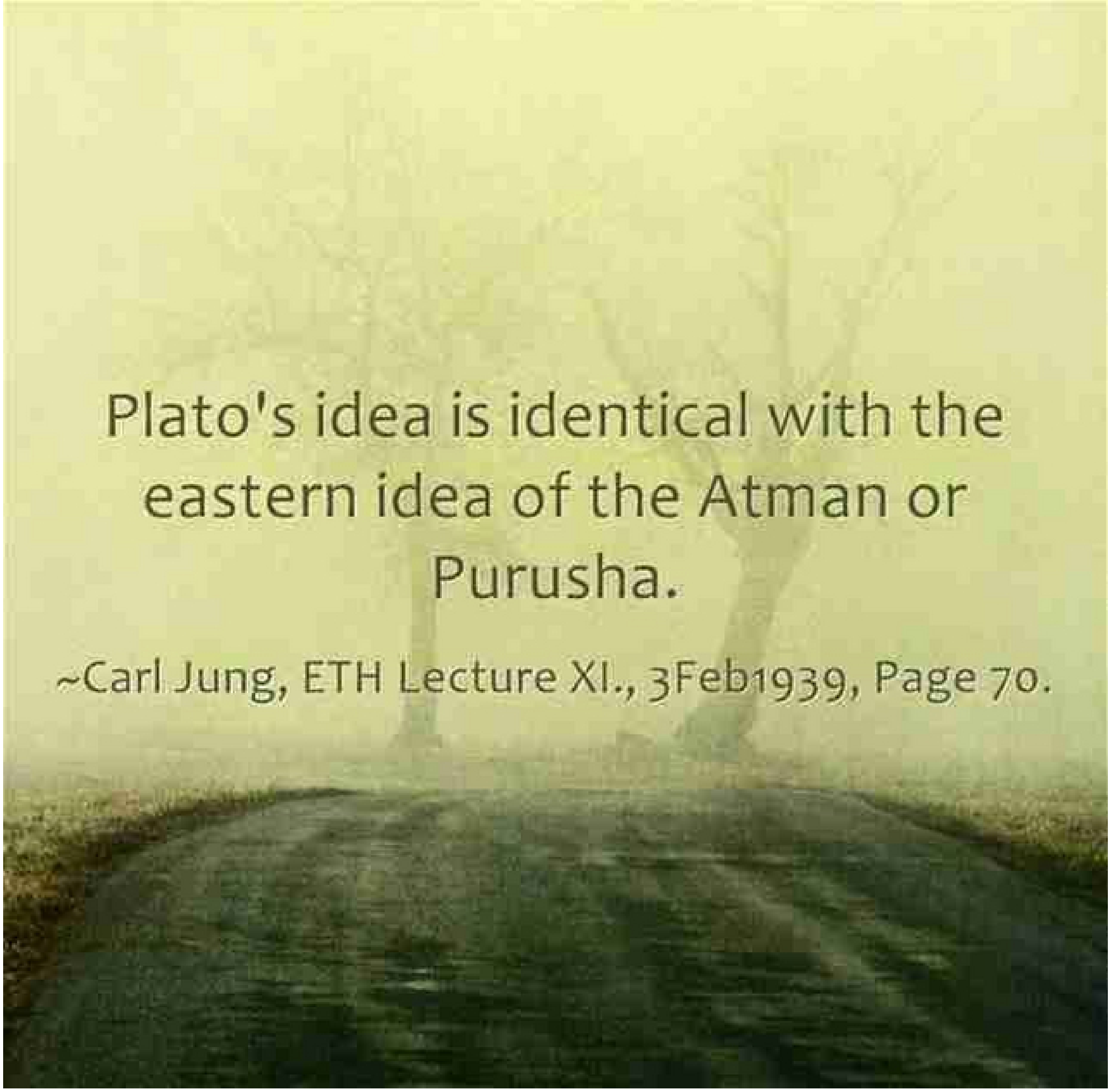
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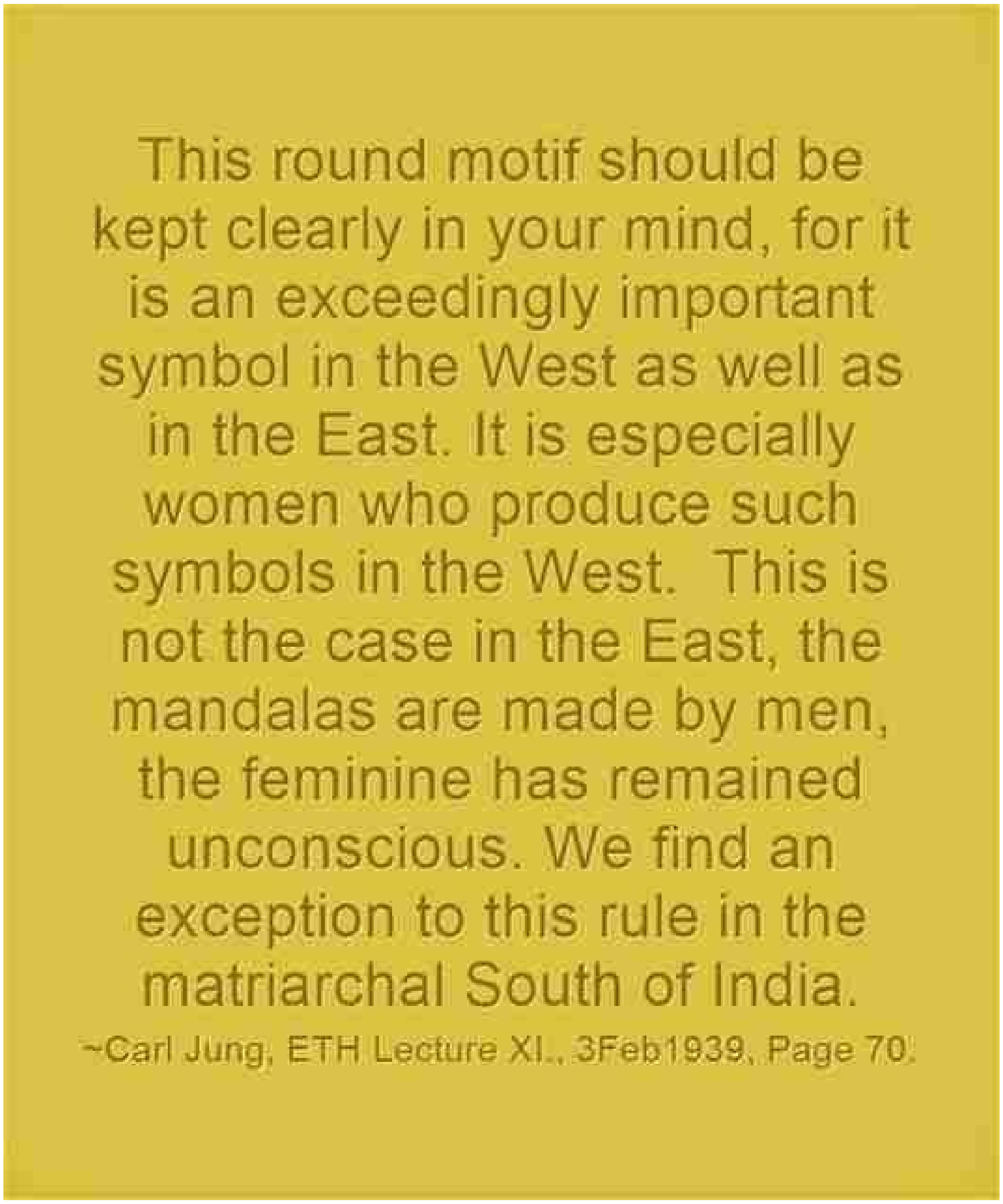

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India.

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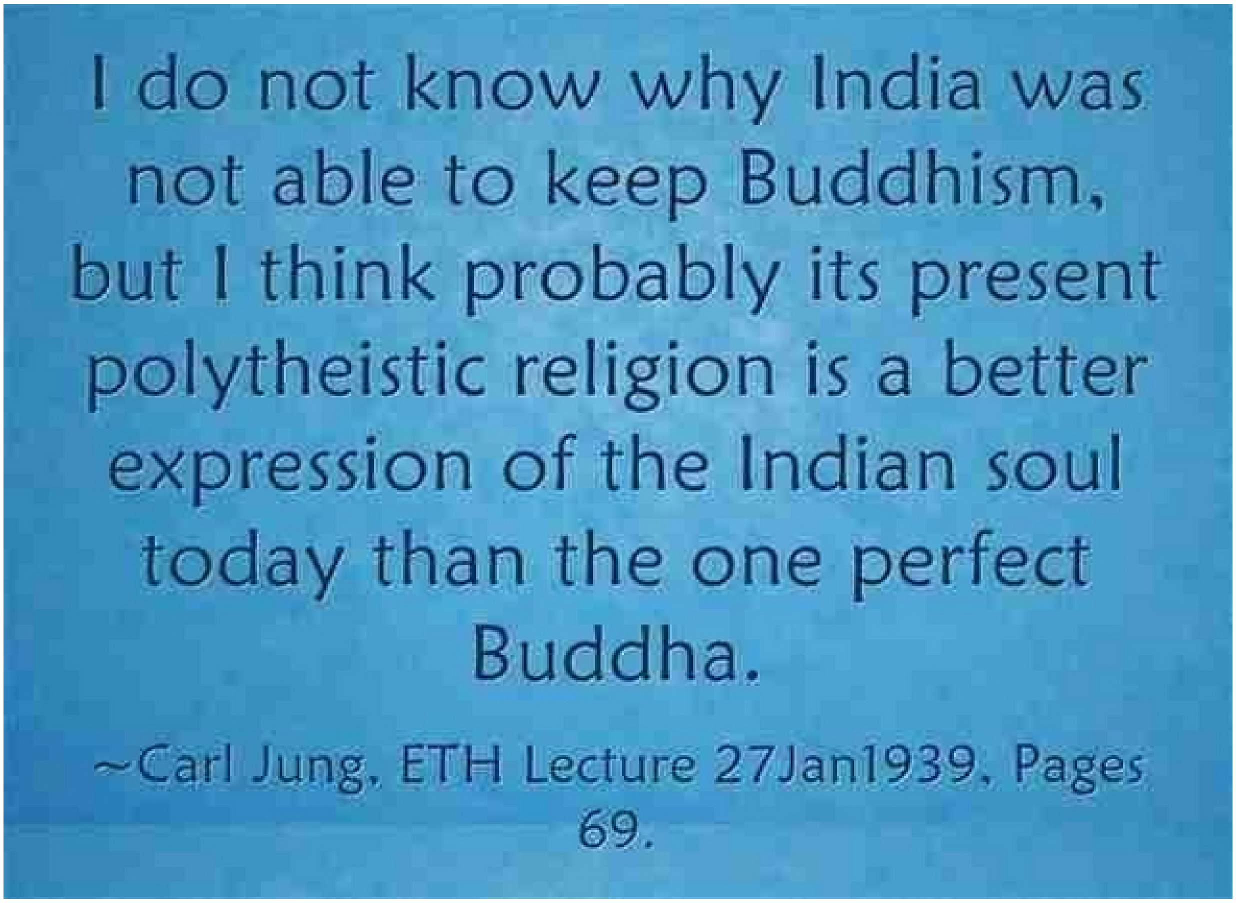
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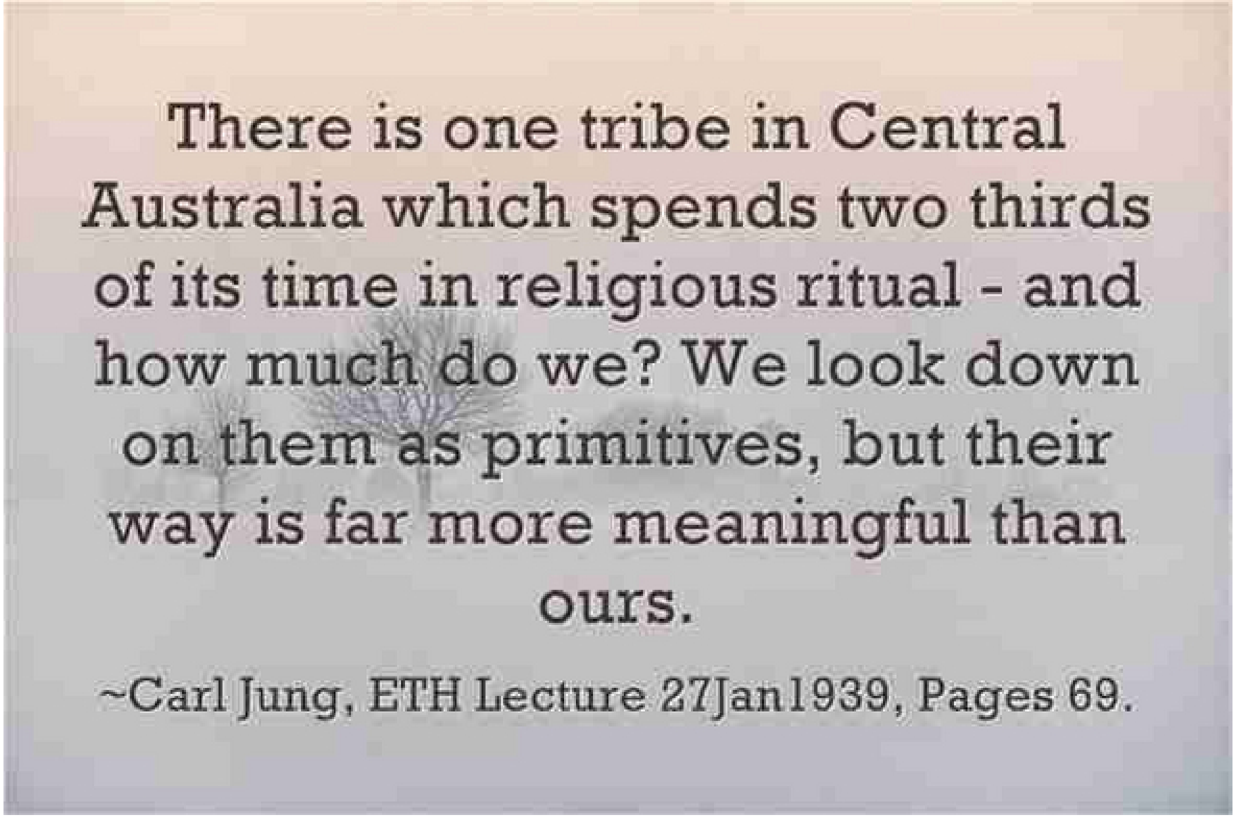

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours.

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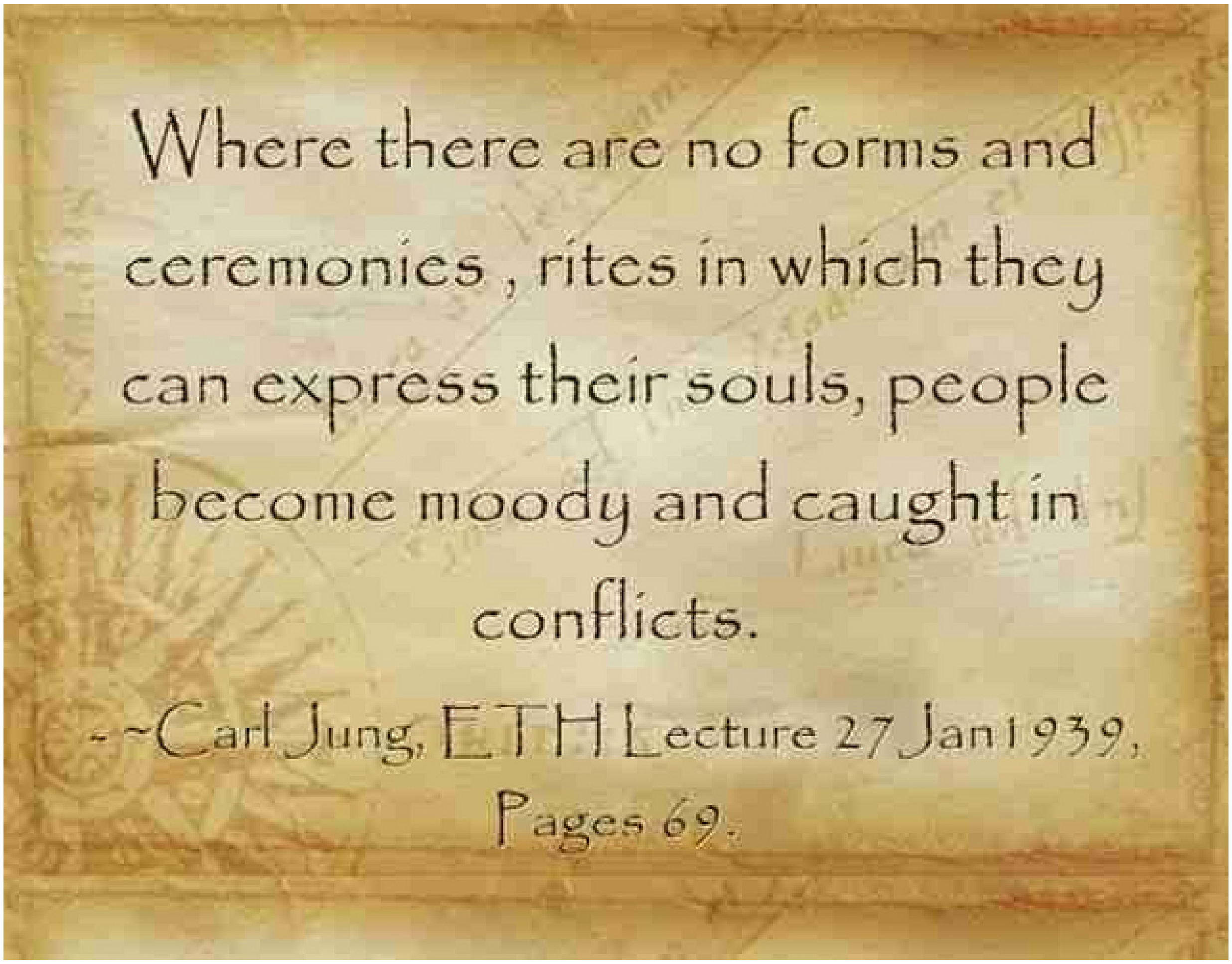

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts.

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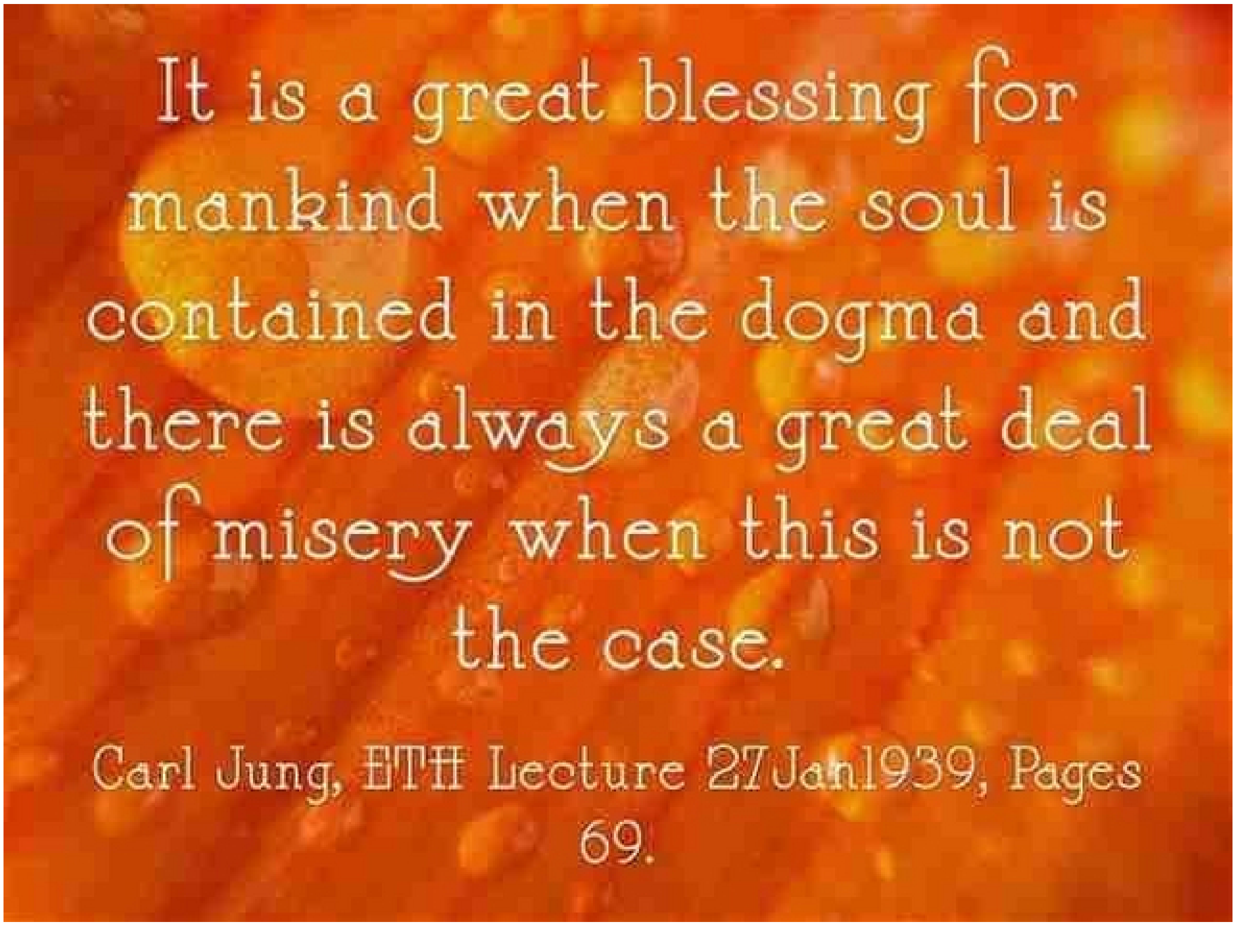

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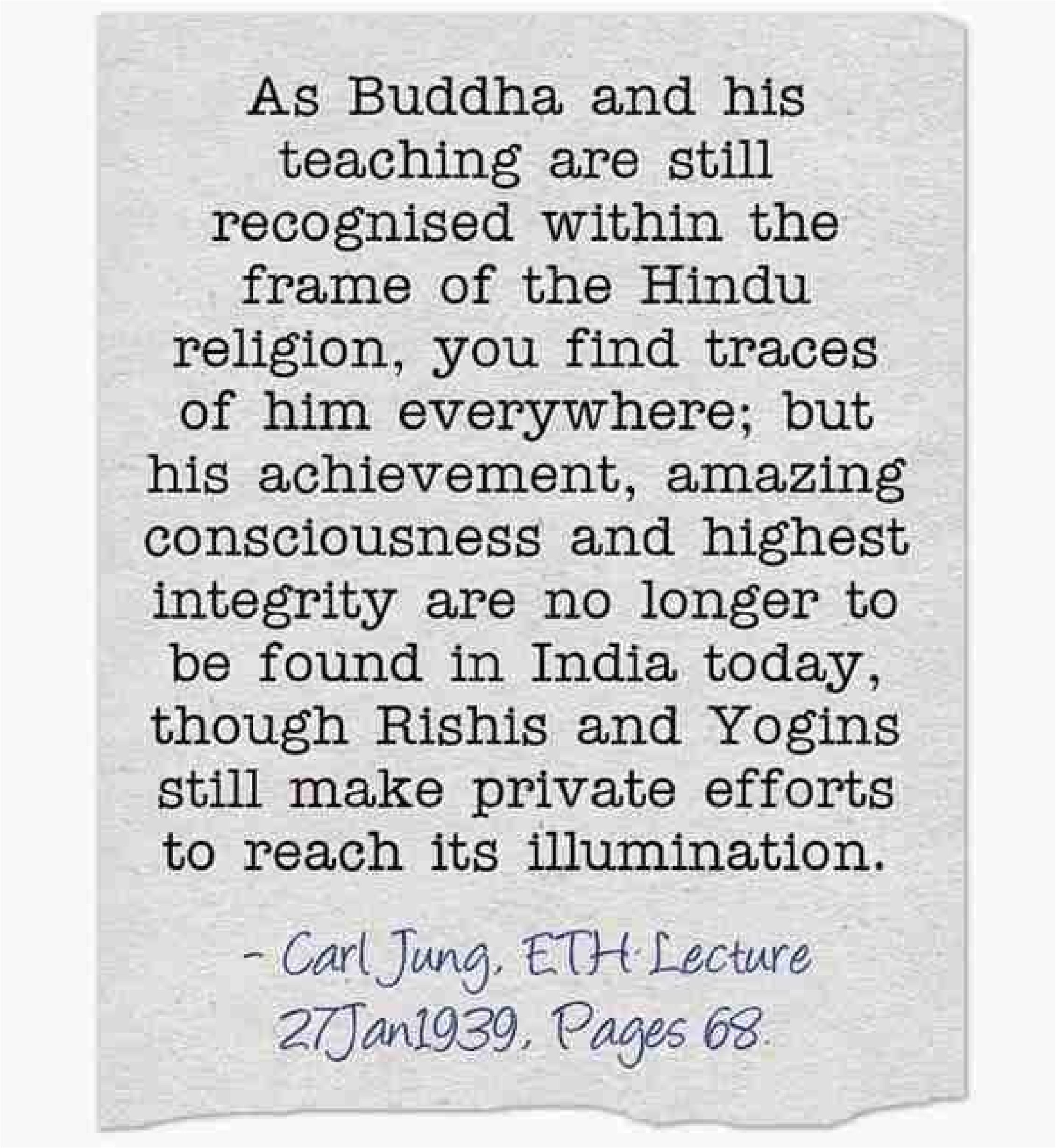

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination.

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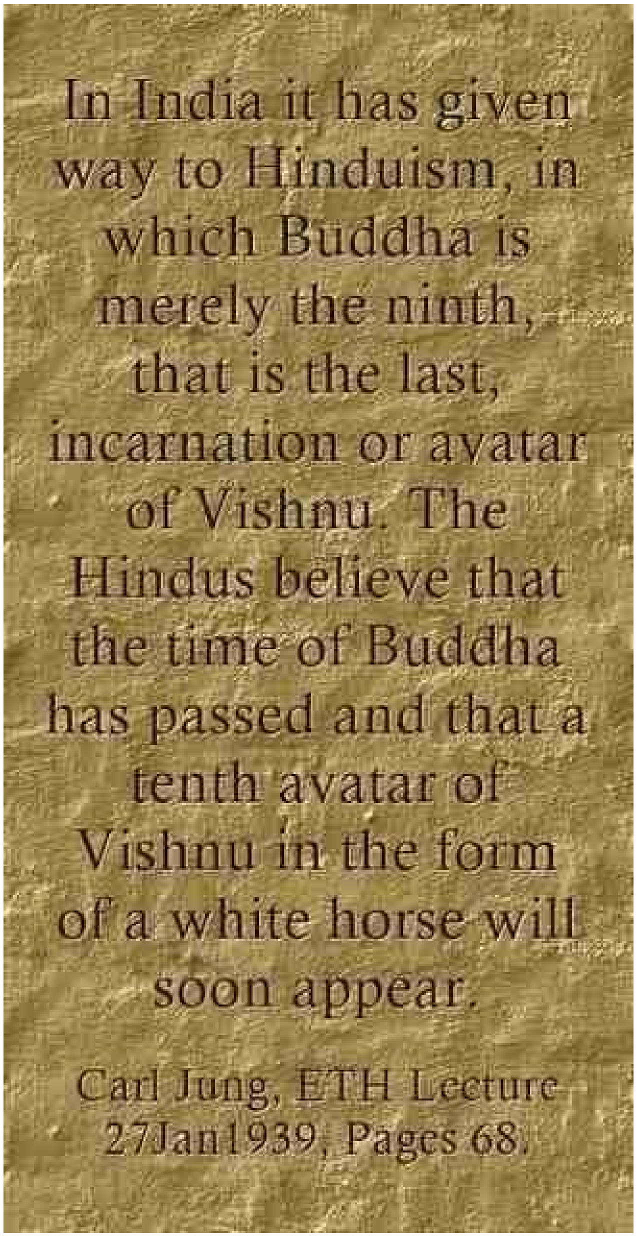
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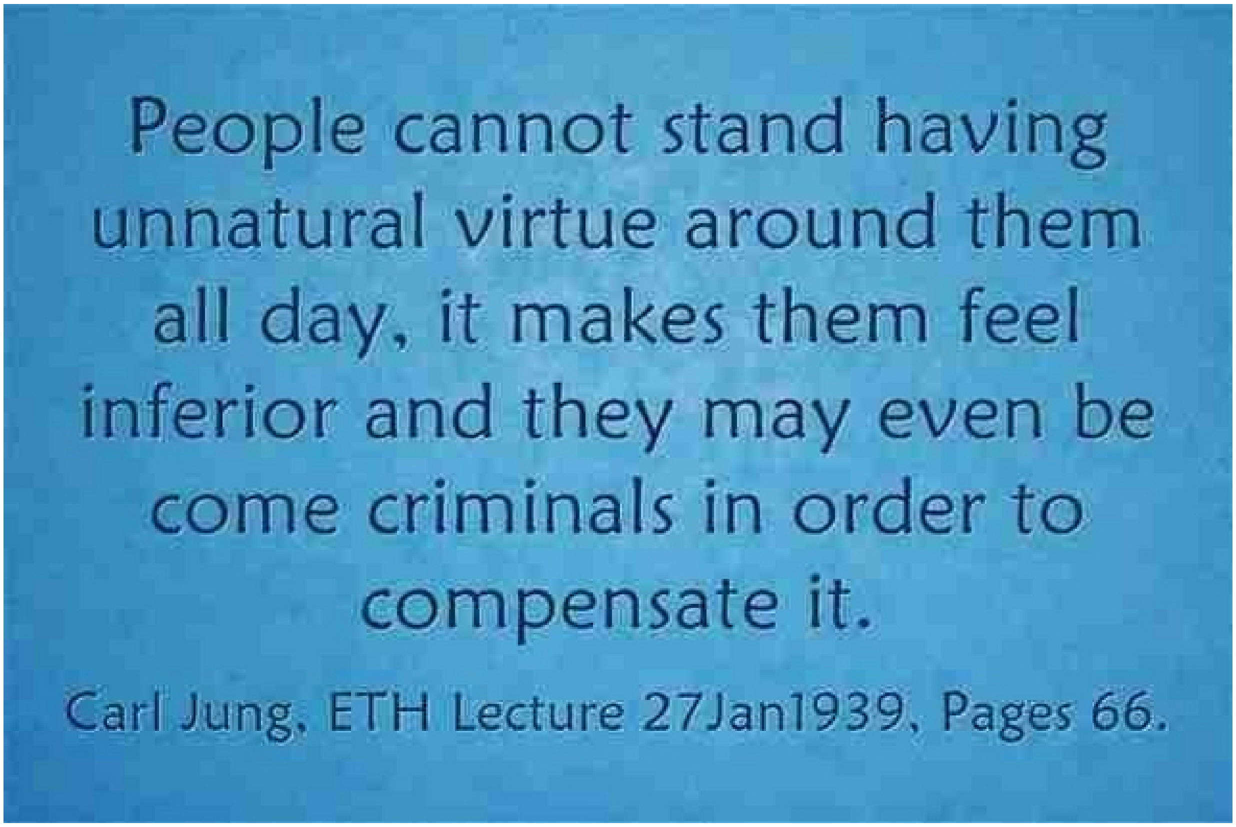

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Carl Jung, ETH Lecture 27Jan1939, Pages 66.

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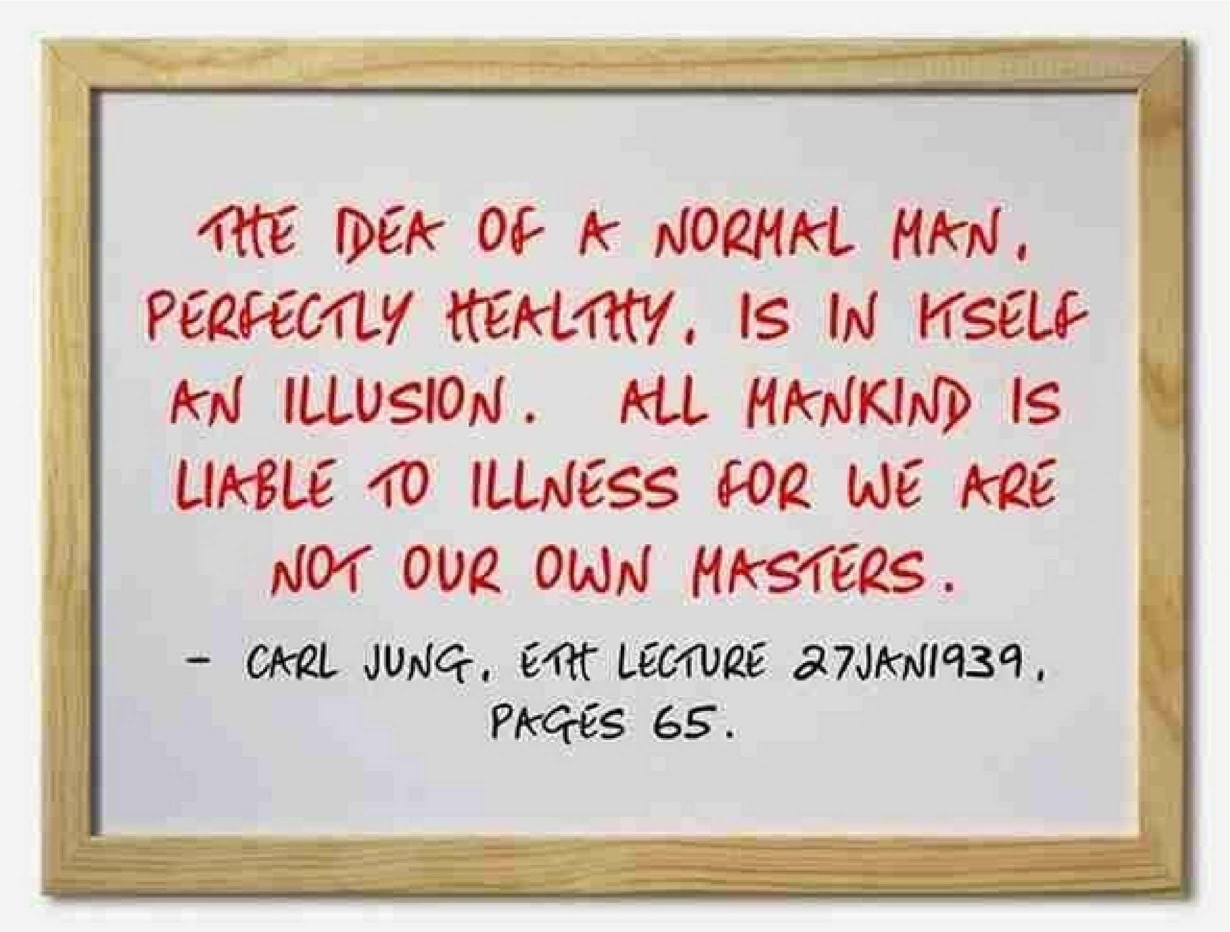

THE IDEA OF A NORMAL MAN,
PERFECTLY HEALTHY, IS IN ITSELF
AN ILLUSION. ALL MANKIND IS
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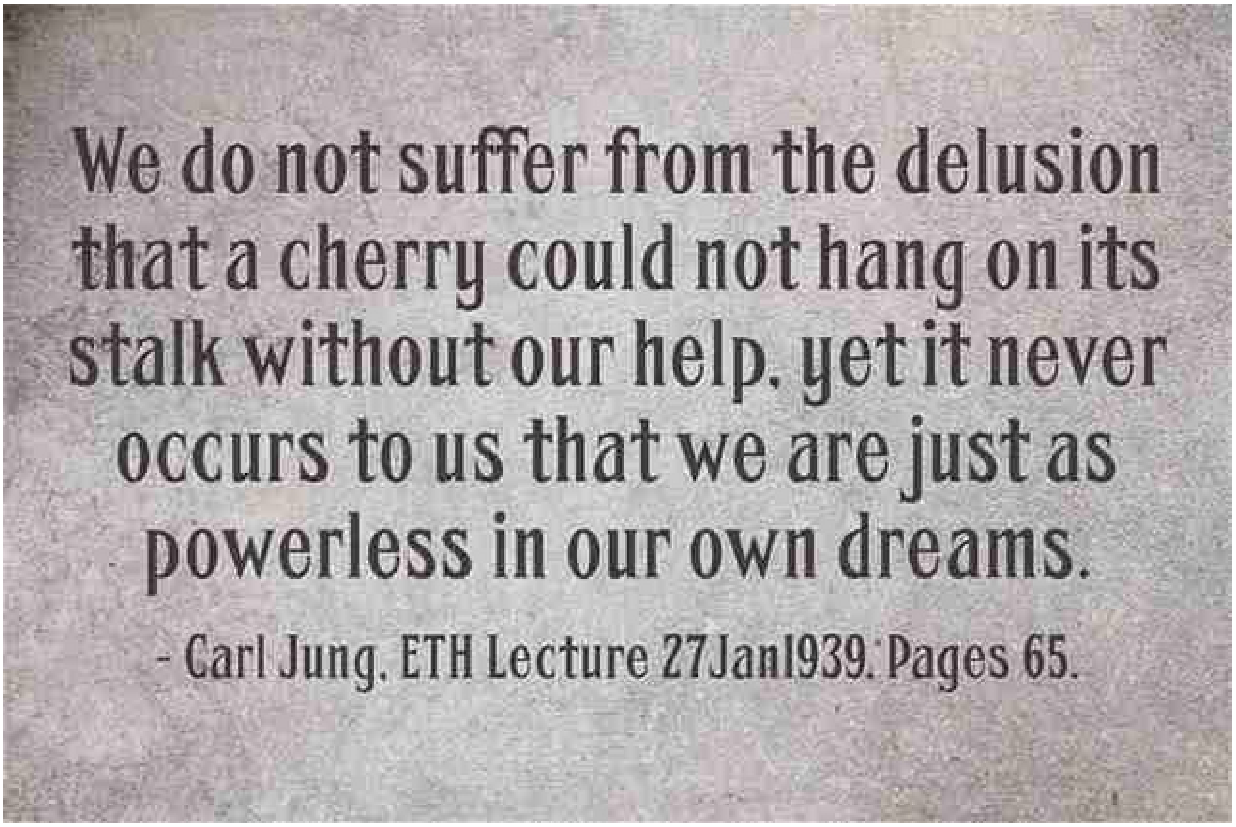
– CARL JUNG, ETH LECTURE 27JAN1939,
PAGES 65.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.



We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams.

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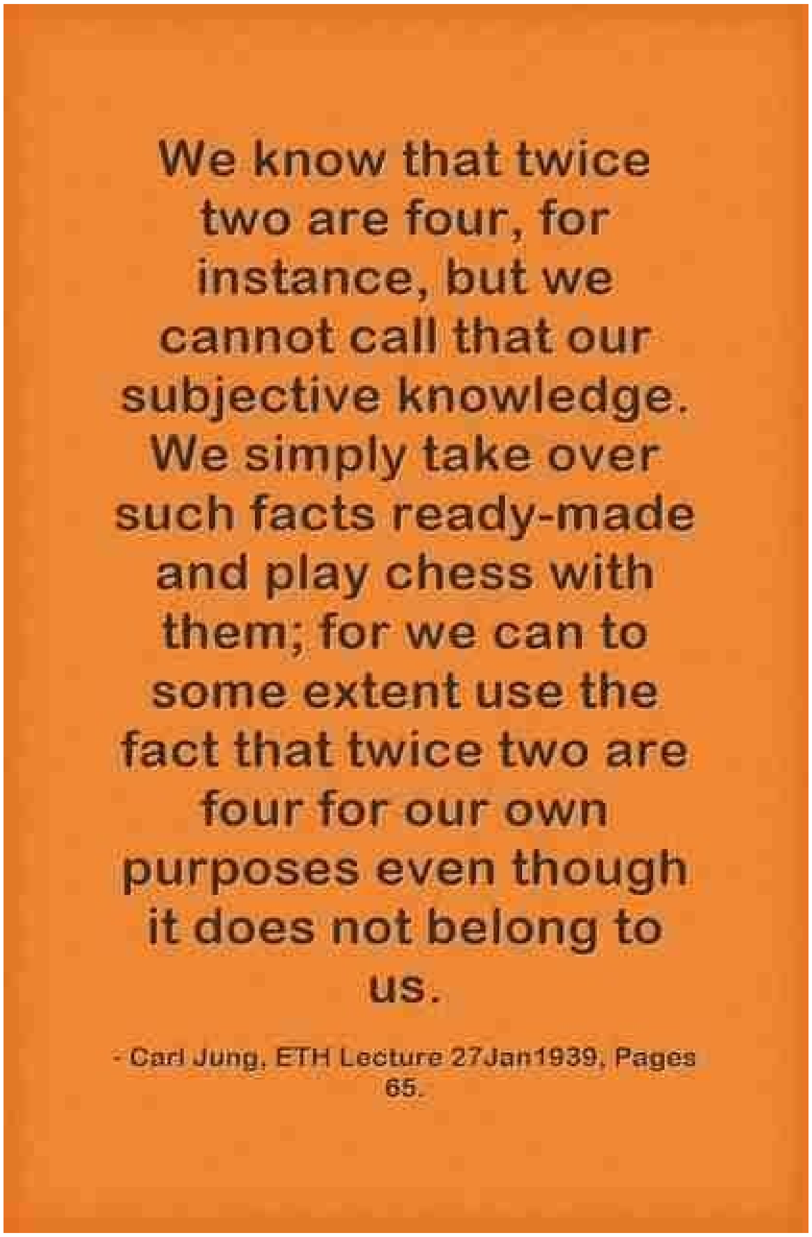

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us.

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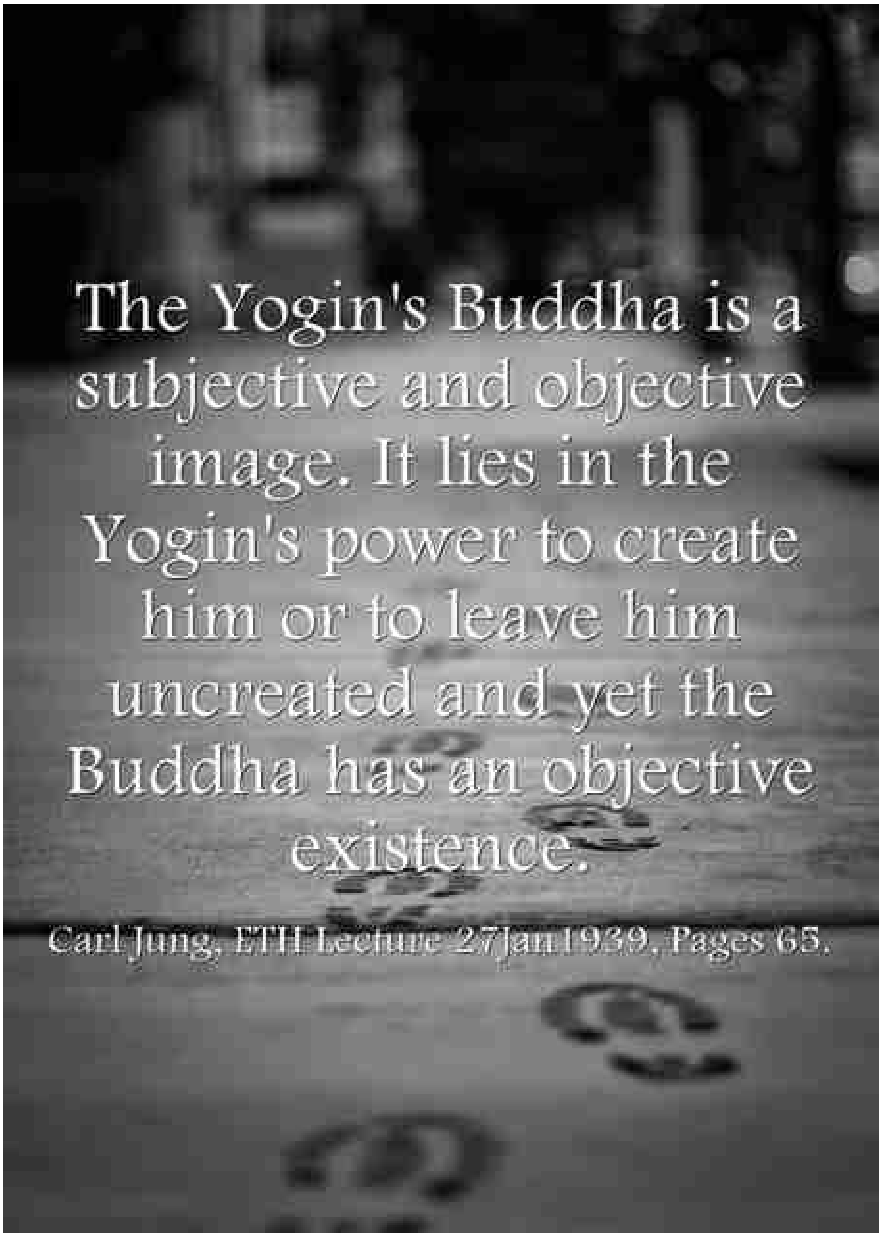
The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence.
Carl Jung, ETH Lecture 27Jan1939, Pages 65.

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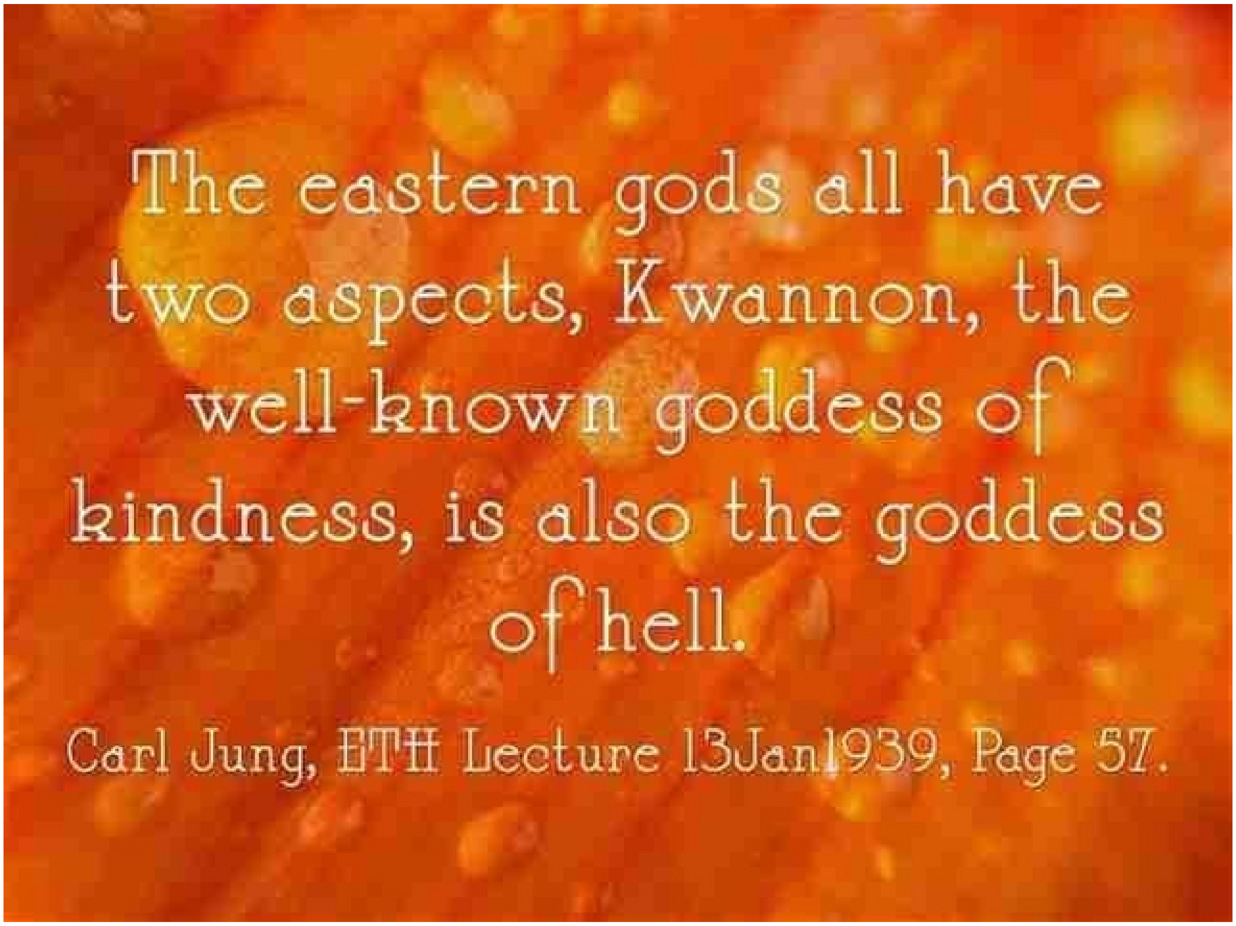

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell.

Carl Jung, ETH Lecture 13Jan1939, Page 57.

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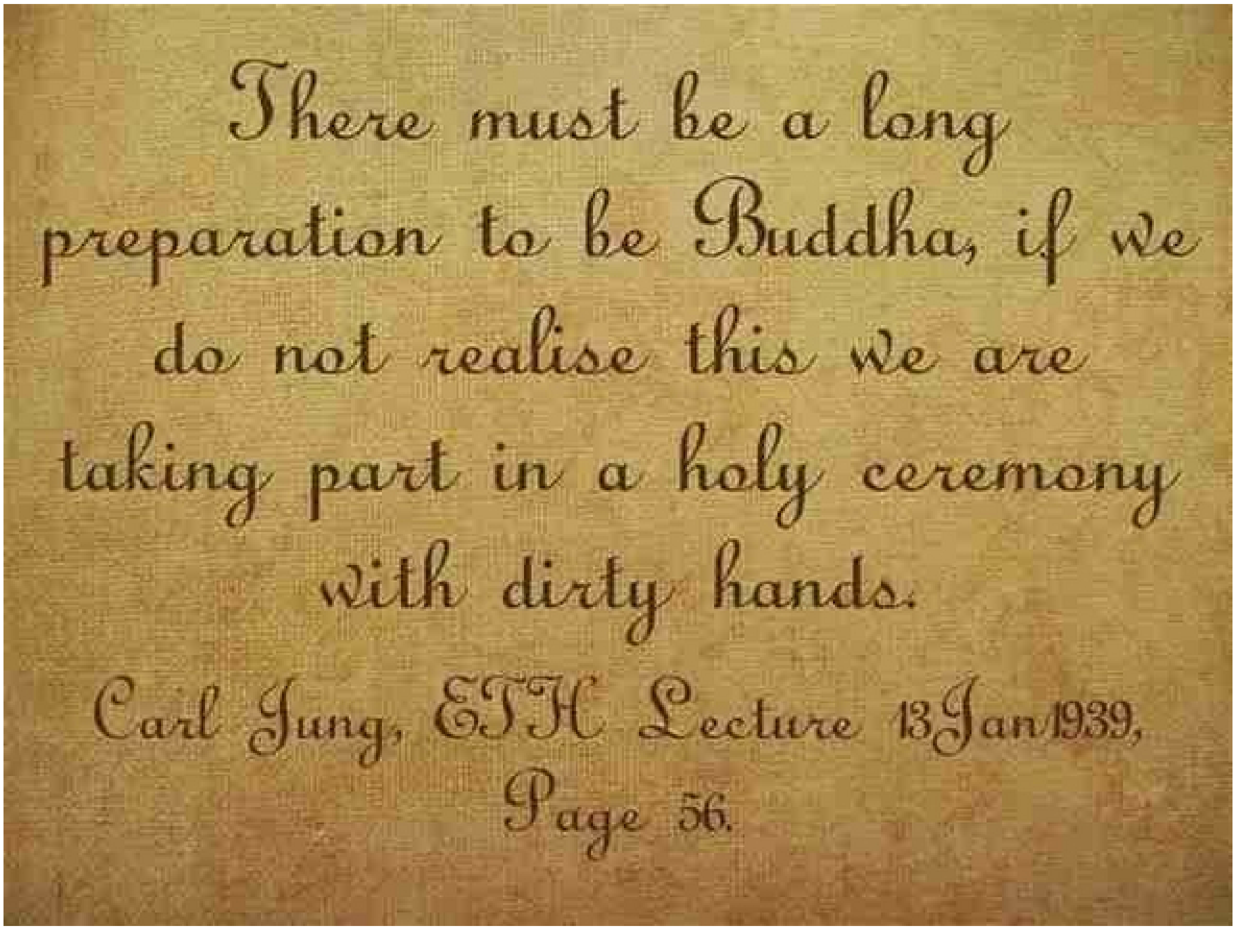

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands.

Carl Jung, ETH Lecture 13Jan1939, Page 56.

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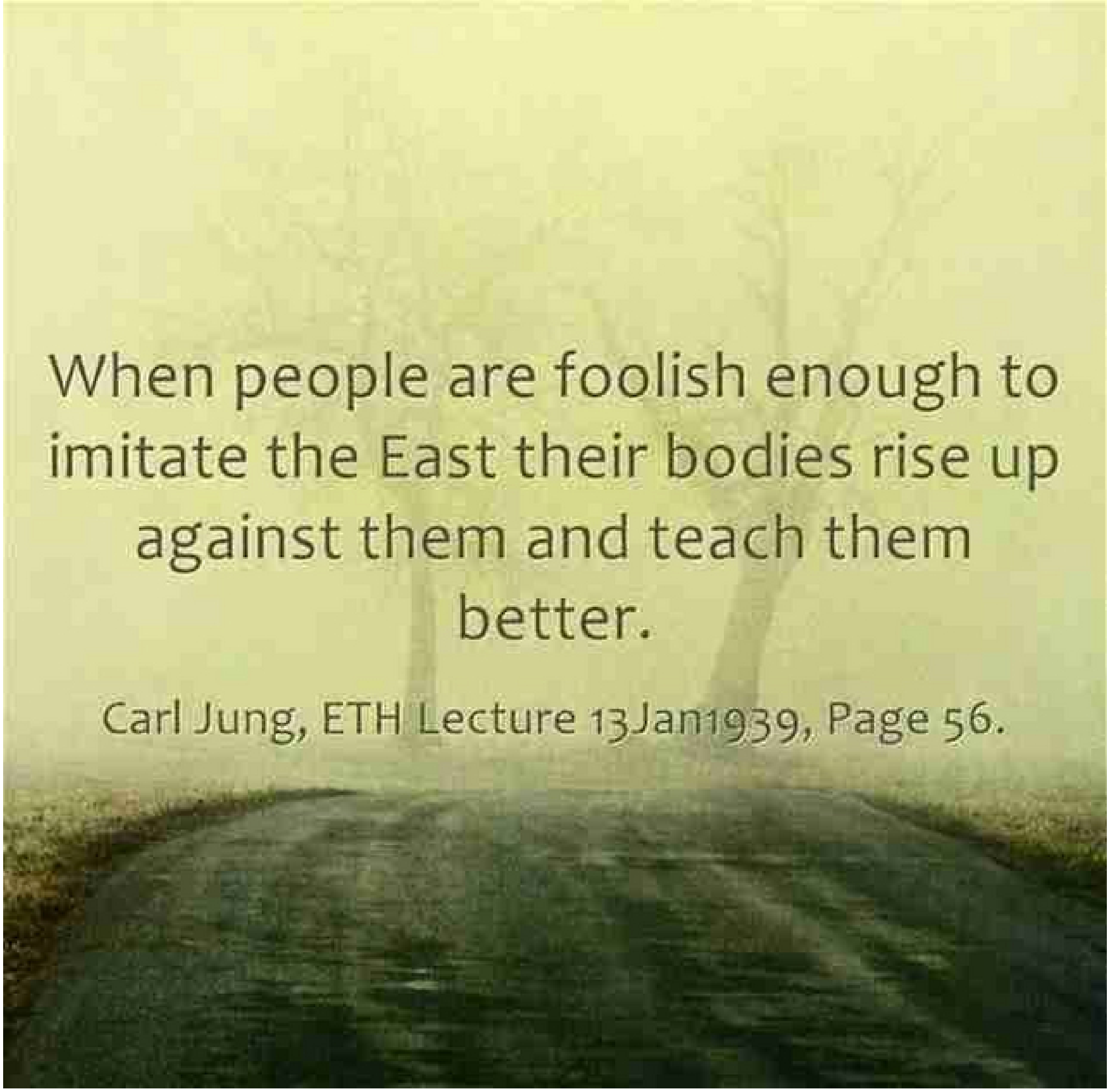
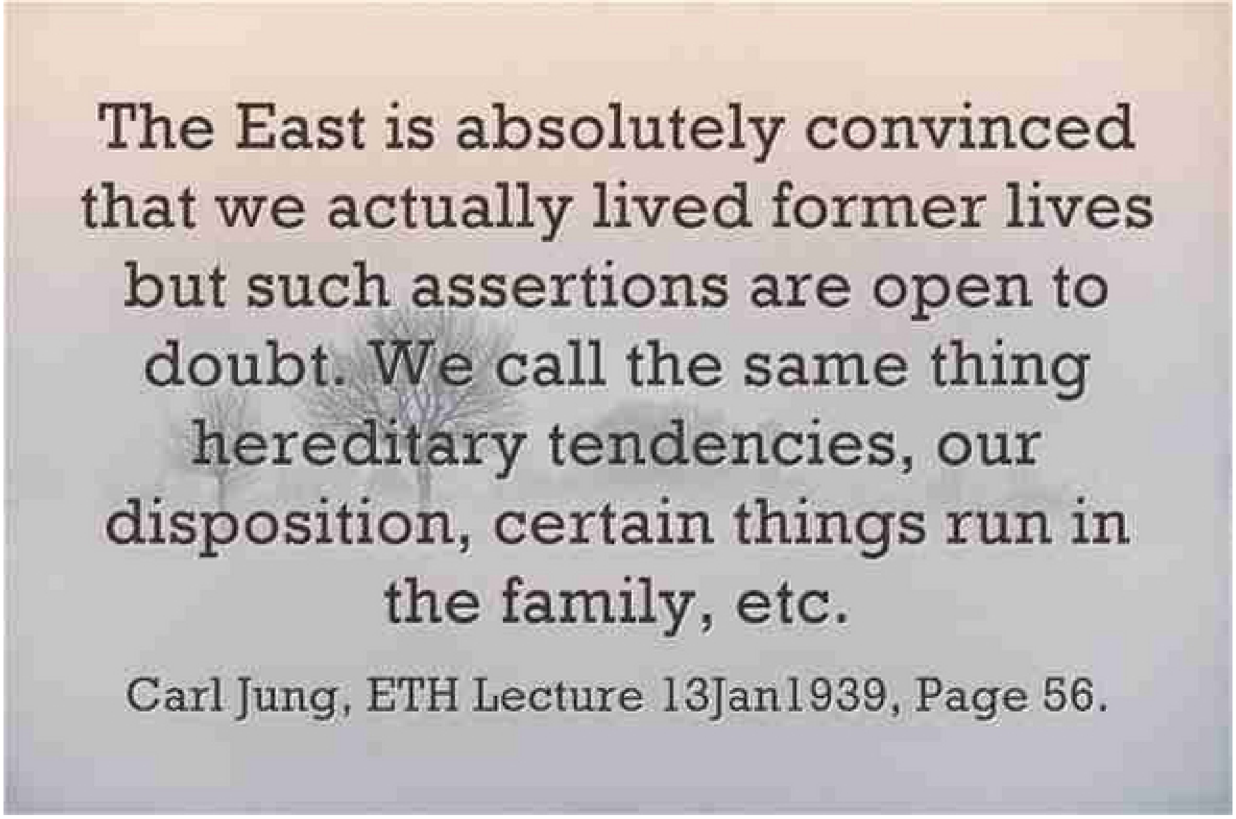


When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.



The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc.

Carl Jung, ETH Lecture 13Jan1939, Page 56.

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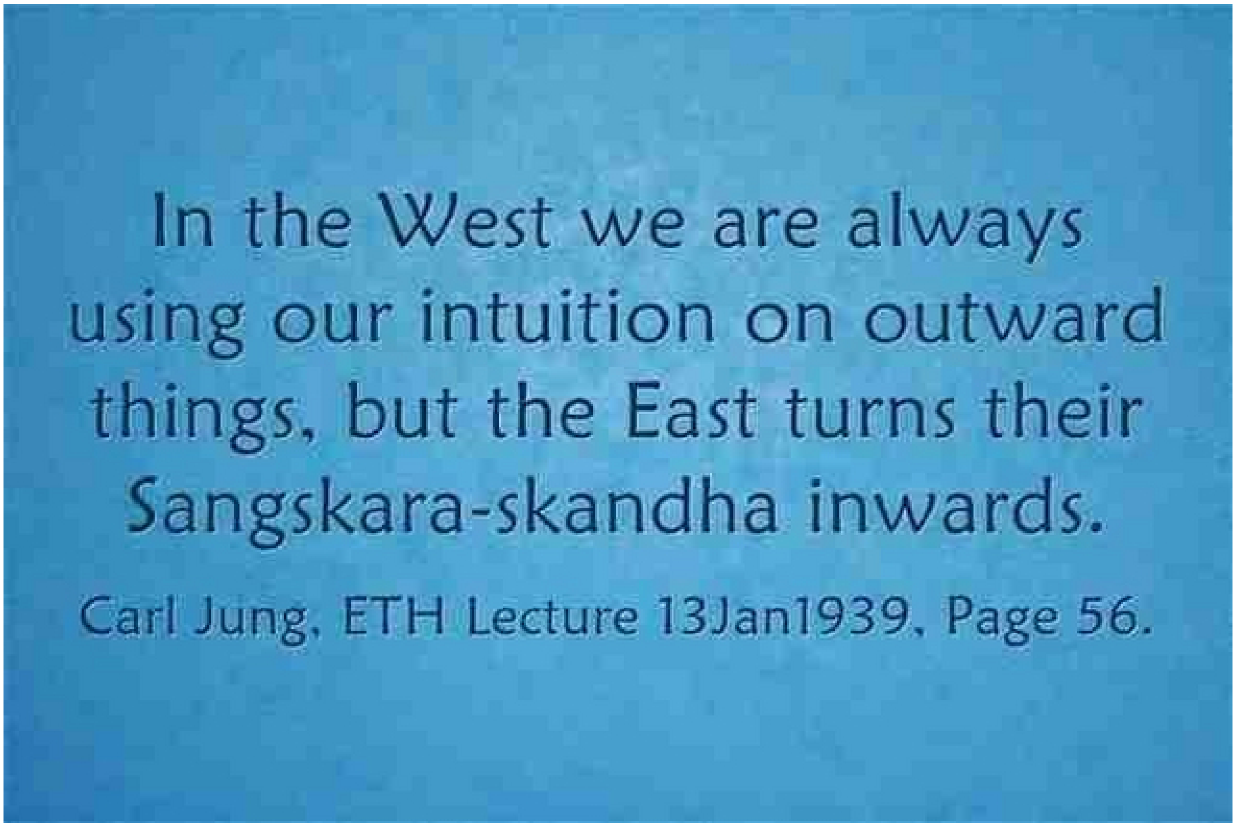

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards.

Carl Jung, ETH Lecture 13Jan1939, Page 56.

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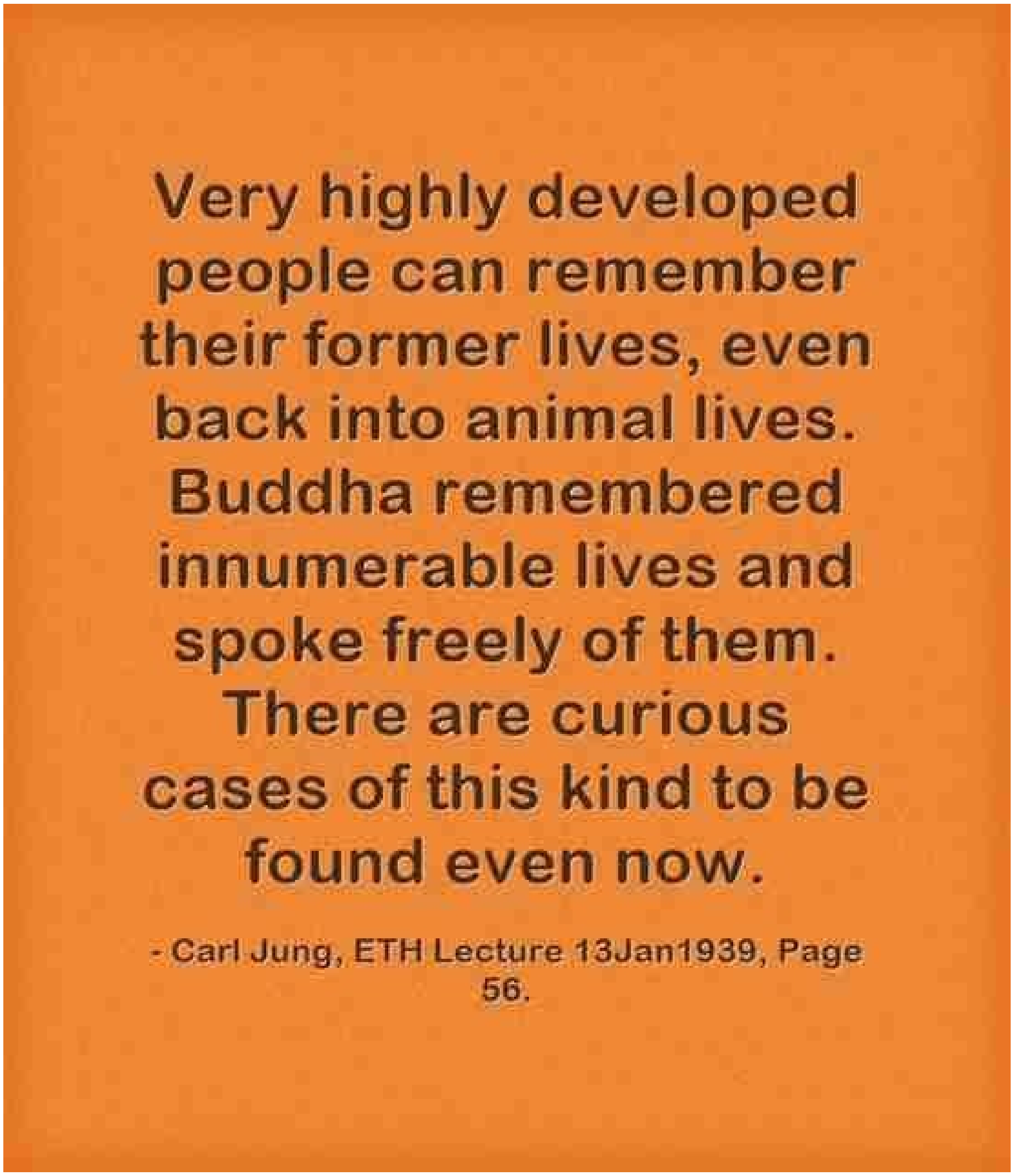

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now.

- Carl Jung, ETH Lecture 13Jan1939, Page 56.

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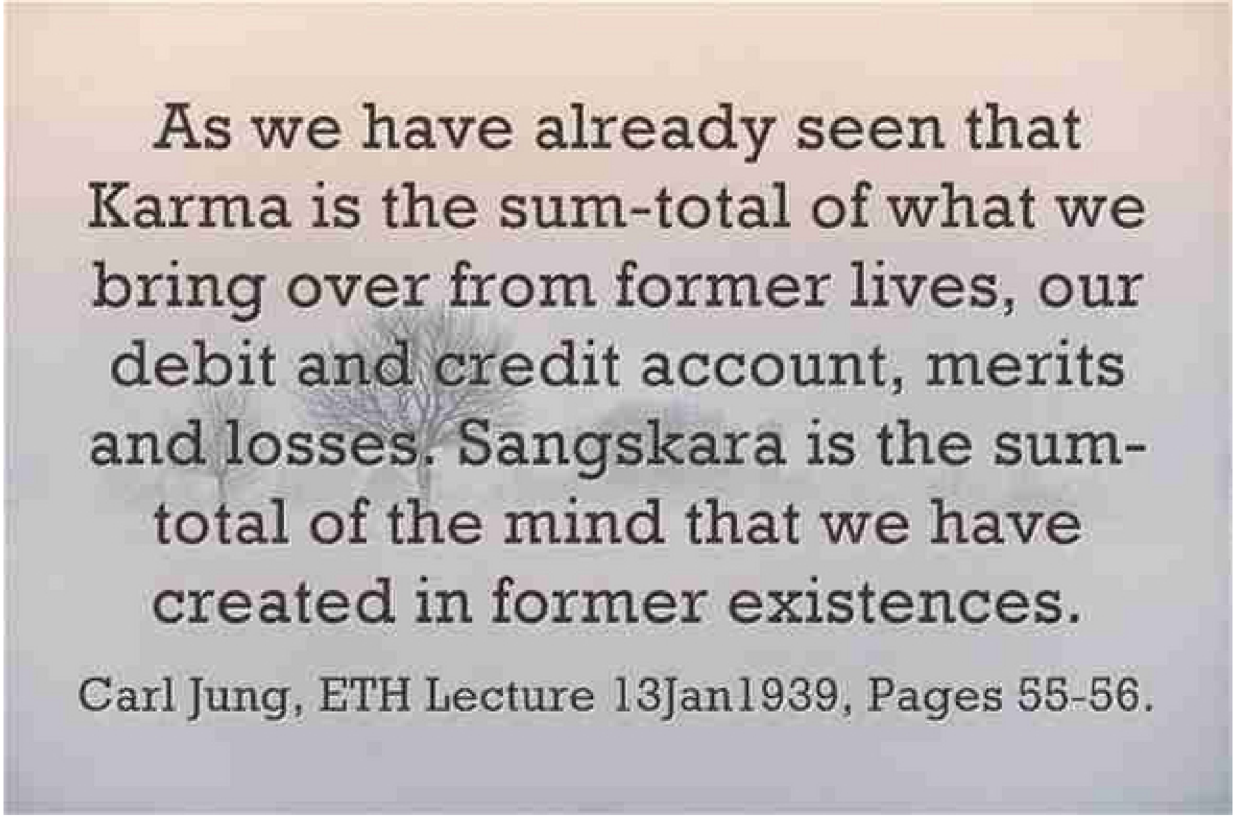

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences.

Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

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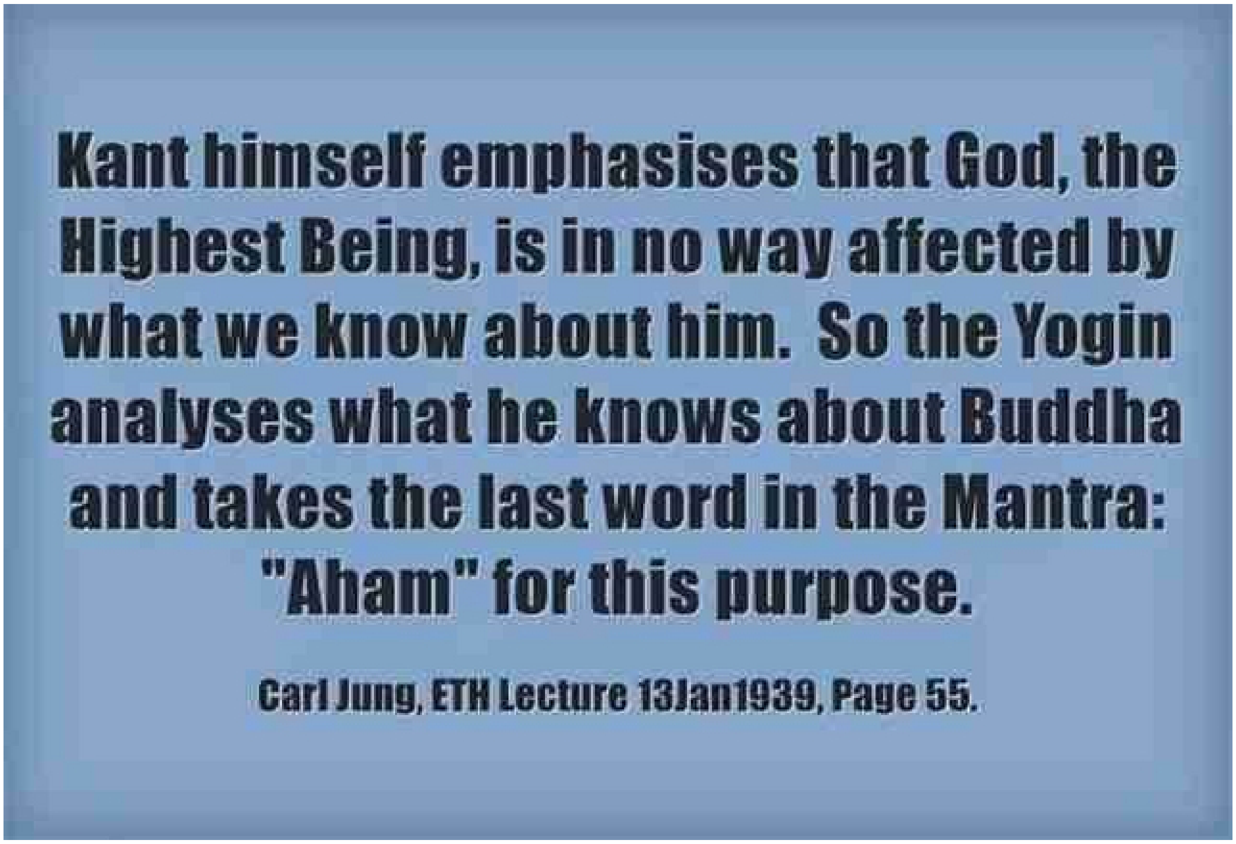

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose.

Carl Jung, ETH Lecture 13Jan1939, Page 55.

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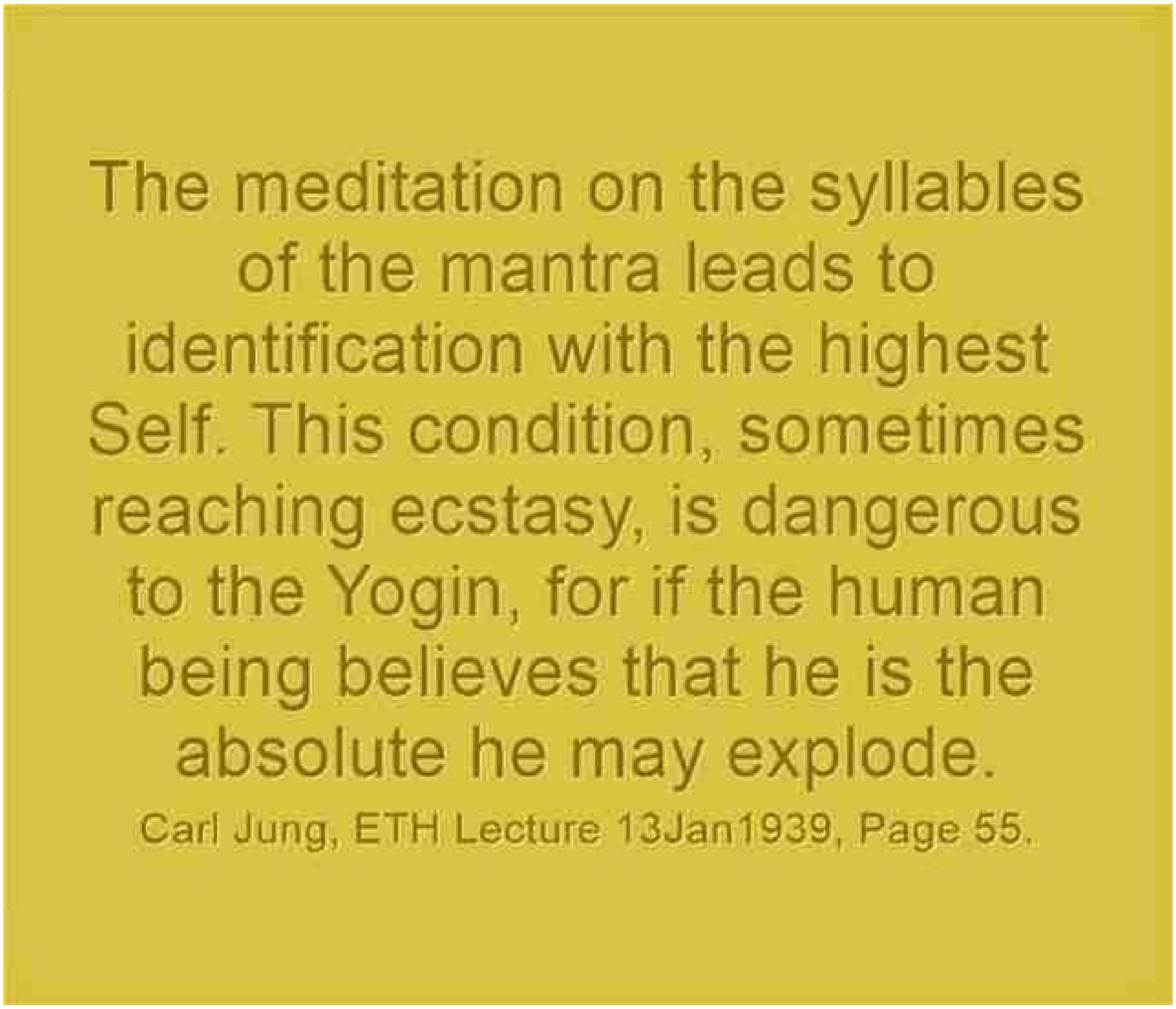

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode.

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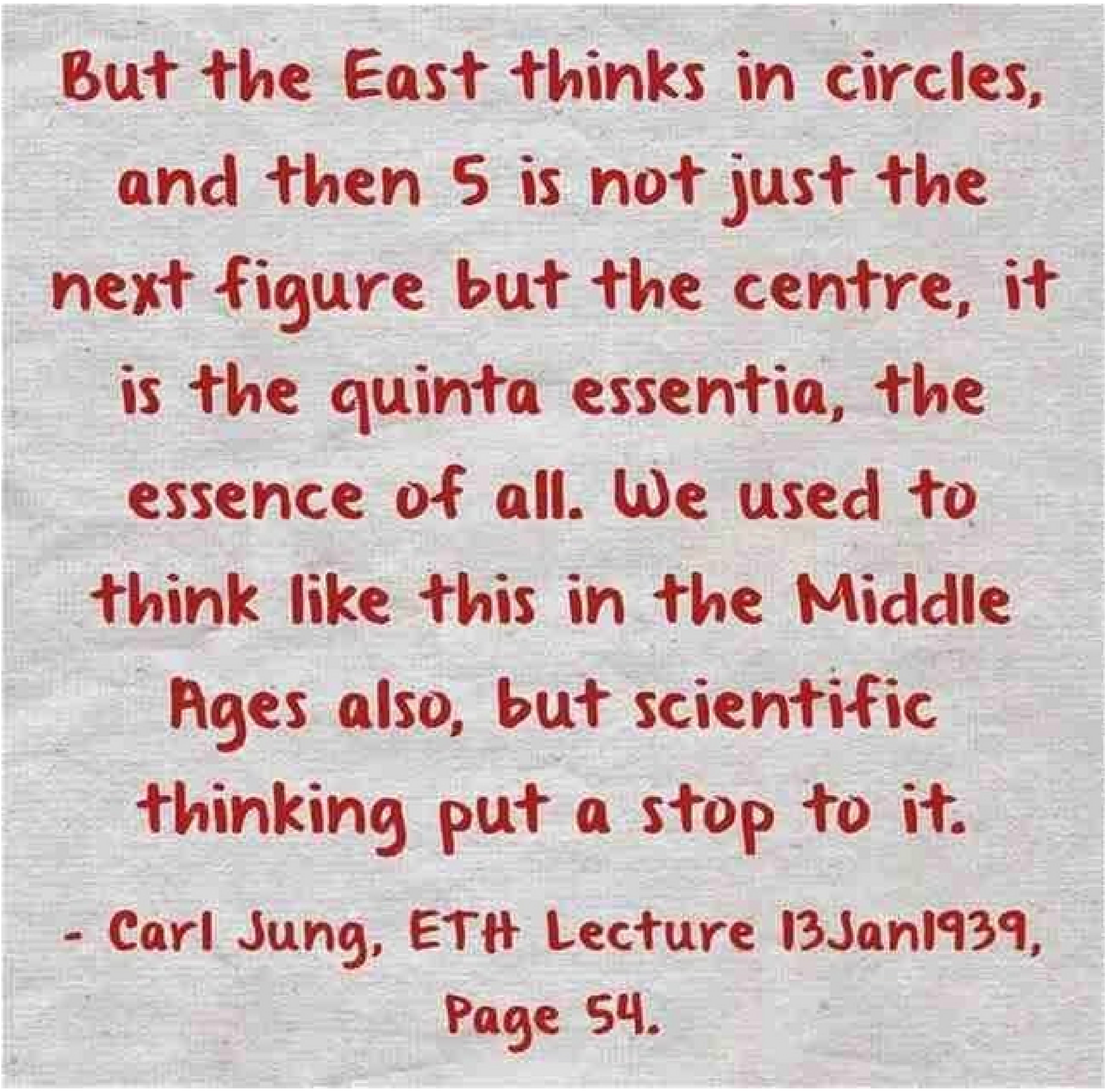

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it.

- Carl Jung, ETH Lecture 13Jan1939, Page 54.

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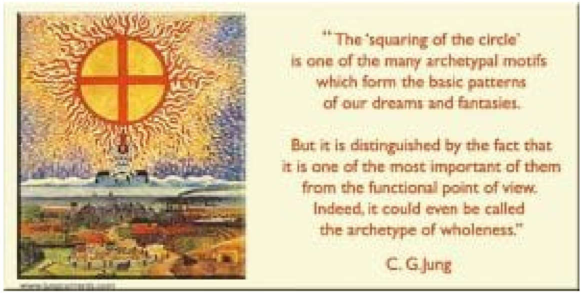
Carl Jung and Archetypes **(2019-03-08 17:47)**



“The 'squaring of the circle' is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies.

But it is distinguished by the fact that it is one of the most important of them from the functional point of view. Indeed, it could even be called the archetype of wholeness.”

C. G.Jung

Carl Jung and Archetypes

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than the consciousness does; but it is a knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Only when we let its statements amplify themselves . . . does it come within the range of the understanding; only then does a new aspect become perceptible to us. The process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams. As soon as a certain “monotony of interpretation” strikes us, we know that our approach has
become doctrinaire and hence sterile.

Jung Memories, Dreams, Reflections

Many contemporary theorists and literary critics believe that the significance of a work of art may well lie in its universality—its appeal to all peoples regardless of time or culture. Certain images or situations, these critics assert, create similar emotional responses in nearly everybody. Consequently, both visual artists and writers may evoke those experiences that create the most striking responses. The identification of such archetypal elements can lead to a much deeper understanding of a work’s value. Archetypal analysis, sometimes referred to as myth criticism, is a method of analysis that enhances our critical imagery, and situations that suggest recurrent human circumstances. In his book Contributions to Analytical Psychology, Jung writes that there are three basic qualities that characterize archetypes: primordial, universal, and recurrent.

Primordial Characteristics

The most fundamental quality that characterizes archetypes is that they are primordial: they are located within the human preconscious, that area of the mind from which information can be recalled (re-membered), though it is not present in the conscious mind. In humans, the experiences of the past that are so important for the species'survival, such as the fear of falling, are the result of countless numbers of experiences of the same kind, experiences that literally began before the development of consciousness. They are innate images of experiences which have been repeated so often that they have formed deep, lasting impressions upon the human psyche. These experiences have a cumulative effect much like what happens to unprocessed photographic film passed through airport x-ray machines. One trip through an x-ray machine is probably not noticeable on the photographs, but when the film passes through the machines several times, as it does on a trip that requires several flights, a haze begins to appear. The more trips through the machine, the deeper the haze becomes. The film "remembers" each x-ray and is cumulatively affected by it until it becomes codified into an archetype, buried deeply within the collective unconscious and passed on by the species generation after generation. While this process has never been satisfactorily explained, (Is it genetic? Is it cultural? Is it mystical?) these experiences represent those formed earliest in the development of the human species. Primordial experiences, therefore, are fundamental, original occurrences, repeated so many millions of times that they are mentally imprinted. Consequently, since Jung viewed them as models or prototypes of universal behavior, he named them archetypes.

Universal Characteristics

The second fundamental quality of archetypes is that they are universal; they are unaffected by time or situation, community or culture. They are now as they were in the past; they are as significant to tribal people, so isolated in dense jungles or on remote islands that they think their few members are the only human beings in existence, as they are to engineers striving to solve the complex problems of space travel. The ancient Greeks battling over Helen at the walls of Troy were as affected by archetypes as politicians today who are trying to calculate the interests and moods of the people so that successful election campaigns may be waged. From this perspective, humans have changed little in the past 4,000 years of recorded history, a period which is itself only an instant when compared with the backdrop of evolutionary time. The psycho-neurological functions of the modern mind remain essentially unchanged from the minds of Neolithic peoples. As a result, we all share similar experiences, emotions drives, needs, and archetypes with each other and with our ancient ancestors. Archetypes are, therefore, truly part of the human universal experience.

Recurrent Characteristics

The third fundamental quality of archetypes is that they are recurrent. Those who have conducted research in the fields of anthropology, comparative religion, and mythology have tended to confirm the similarities among peoples, while demonstrating that what differences do exist are attributable mostly to local adaptations. It makes little difference, for example, where people are on the earth or when they exist; all people have been concerned with their creation and the meaning of their existence. These concerns are universal, therefore, archetypal. The most fascinating aspects of any comparison, however, comes with the realization that the explanations of human origin and worldly creation are strikingly similar.

Images or Symbols

Archetypes are universal in their symbolism; certain images seem to have universal appeal. These images call from within us certain responses and associations that appeal to us in emotional ways quite apart from our intellect. For example, a ship: the Pequod The ship from Moby Dick symbolizes the conflict between humans and nature.

the Bounty The ship from the famous mutiny symbolizes the connective link between the rigid Victorian culture of England and the permissive Polynesian culture of Tahiti.

the Discovery The spaceship from 2001: A Space Oddyssey symbolizes the inexorable human quest for knowledge, even into the depths of the unknown.

Characters

A number of recurrent, archetypal characters make up the cast in many works of literature, as well as in the mythology and in religion. These characters possess such remarkably similar experiences and behave in such a predetermined manner that their lives appear almost ritualistic in their predictability.
Probably the most common of these characters is the hero; the hero myth is universally a powerful shaper of beliefs, rituals, and arts. The hero story, according to many scholars, is the central motif of all mythology, and that story is known by many names:

- the hero’s journey or quest
- the adventure tale
- the epic
- the search
- the exploration
- the escape
- the wandering
- the love story

Other archetypal characters, like the hero, can be identified by what happens to them. Their experiences too are varied and are important for their representation in literature and mythology.

1. The outcast is a character who is condemned to wander after committing some crime against society (e.g. Cain; The Ancient Mariner; Clare Walker in “The Loving Shepherds”; Moses and the tribes of Israel).
2. The devil character is the personification of evil. He often offers fortune, fame, or power in return for a soul (e.g. Lucifer; Mephistopheles; Sauron the Great, the Dark Lord; the Emperor in Star Wars, Darth Vader’s master).
3. The scapegoat is a person whose death in a public ritual expiates the community’s sins (e.g. Mrs. Hutchinson in “The Lottery” by Shirley Jackson; Jesus).
4. The star-crossed lovers’ relationship ends with the tragic death of one or both of them (e.g. Romeo and Juliet; Antigone; Psyche and Eros).
5. The intellectual (mathematician, astronomer, scientist, computer programmer)

a. Anti-social—wicked or mad scientist, e.g. Victor Frankenstein
b. Neutral—provides reasoning or explanation, e.g. Dr. Strangelove
c. Pro-social—often the power behind the hero, e.g. Mr. Spock of Star Trek; Merlin to King Arthur

1. The medicine woman is the possessor of the knowledge of the healing powers of nature (e.g. Ayla and Iza in Clan of the Cave Bear; Morgan la Fay in the legends of King Arthur; witches)
2. The shaman / holyman is the possessor of the knowledge of the healing powers of the spirit world, guardian of the traditions and rituals of the people (e.g. Mogar in Clan of the Cave Bear; don Juan in the books of Carlos Castaneda; the witch doctor)

Still other archetypal characters you may wish to investigate:

- artist
- sage or seer
- trickster
- fool
- warrior
- giant
- king
- child or innocent
- guru or disciple
- the double
- the father
- the mother

Situation

Several recurrent archetypal situations have been identified in the world's literature through the use of Jung's analytical techniques. These situations are what the images suggest and what the characters pursue. In one sense, the situation forms the basis for plot in the literature of the mythic story. Some of the most common situations are: the initiation, the task, the quest, the fall, death and rebirth, the wasteland.

Shadow, Anima, and Persona

On a much deeper plane than images, characters or situations, archetypal analysis is also concerned with the individual human psyche. Unlike Freud, however, Jung's approach is to probe the characters' psyches in literature in order to understand better the characters themselves, not to probe the psychological problems that may have confronted the author. As a result, you may find this approach somewhat more useful than Freud's therapeutic psychological analysis.

Shadow—Jung believed that, in addition to the collective unconscious, the mind has a personal subconscious. The darker part of this region he referred to as the shadow, where the less pleasant aspects of the personality reside. This dark part of the personality, often dangerous, belongs to the primitive, uncivilized, pre-evolutionary past of the species. The shadow holds emotions such as jealousy and repressed desires such as avarice, which most people would prefer not apart from other animals. The anima is the life force, the vital energy within everyone; it is the part of people that is living and causes life. The Anima is the female soul image of a man, the Animus the male soul image of a woman. That is the most simple definition, and one with which many struggle since Jung defines a person's soul image as gender opposite. Jung asserts that without the anima people would deteriorate into pathological idleness. The anima / animus is the life force, the center of ambition and creativity. If one is on good terms with one's anima / animus he / she can prove a valuable messenger between the unconscious and the conscious, a connecting link—a veritable Hermes.

The heroine is an anima character.

Persona—The persona is a concept that is perhaps more often familiar. Simply put, the persona is the social personality or actor's mask that everyone puts on to face the world. Often, the persona is perceived as quite different from one's true self. The chief function of the persona is to mediate between the ego and the world outside. A personality that is psychologically healthy and mature must possess a persona that is flexible. The hero is a persona character.to recognize as part of their being. The villain is a shadow character. Memories Dreams and Reflections.

Robert Johnson: Dr. Jung advised me to spend most of my time alone...... (2019-03-09 01:50)

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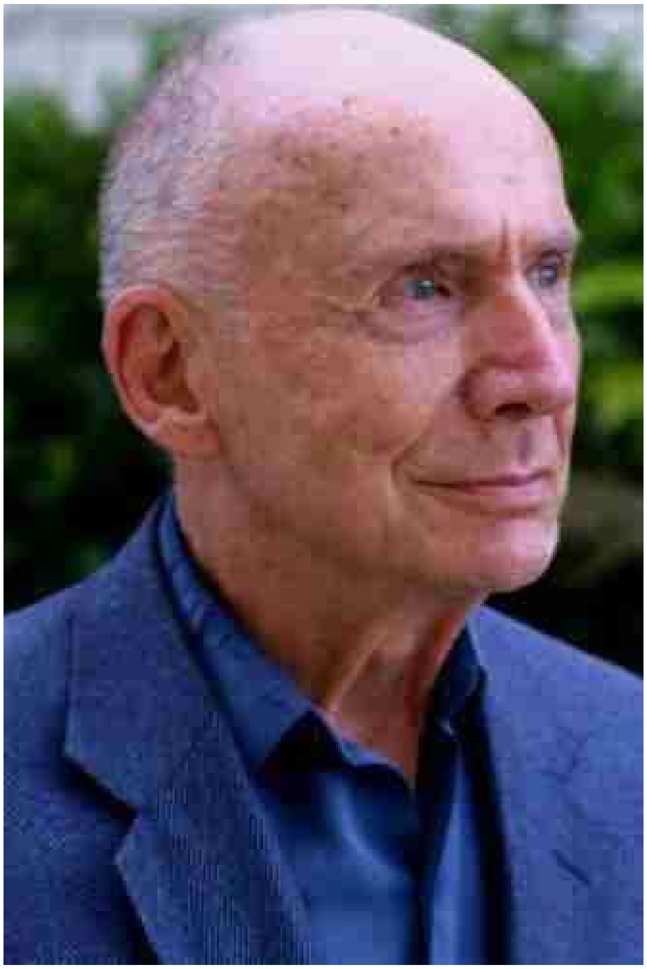

Robert Johnson: Memory of C.G. Jung

My contact with Dr. Jung?-certainly one of the most important events of my life!

When I enrolled in the C. G. Jung Institute in Zurich at its first term in 1948 there were some thirty students, diverse in nature, I the youngest at age twenty-seven.

I began analysis with Dr. Jolande Jacobi, who probably was the worst possible choice for this shy, inexperienced, highly introverted feeling type.

At my first hour Dr. Jacobi explained that she conducted her hours pacing the floor.

She justified this by saying she was an extraverted Hungarian and that this was her manner.

Her neighbor one floor below had taken her to court for pacing and the judge had ruled that since it was her nature to pace this was her born right but that she must not pace before eight in the morning or after ten at night.

I was impressed with Swiss justice, but should have known that there was no hope for my analysis in her hands.

One day soon after beginning with Dr.Jacobi I brought one of the great pivotal archetypal dreams which has periodically punctuated my life.

Dr. Jacobi paced at accentuated speed and announced that I should not dream dreams like that!

I was a young man and the dream I had brought was an old man's dream.

I should not dream dreams like that!

Even in my naivete I knew that this was an inadequate interpretation of the dream and I had to have more guidance than Dr. Jacobi was capable of giving.

So I left the analysis, clumsily, without tact.

I asked for an hour with Mrs. Jung, who was lecturing at the Institute and who appealed to me as a gentle, introverted, dignified person.

She agreed to see me next day and I went to Kusnacht to tell her my great dream which was hanging so heavily over me.

I sensed that it was a very good dream but difficult by virtue of the transpersonal scope and its very great weight.

Mrs. Jung listened to my dream, said very little but in quite a different way from Dr. Jacobi's dismissal of the dream.

It seems that Mrs. Jung discussed my dream with Dr. Jung that evening for Dr. Jung called the school next day and told me, "Please come out here, I want to talk at you."

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house.

I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a Potential psychotic than any human observation.

I felt as if I had passed Cerberus on my journey to the Inner World, and by the time Dr.Jung came the dogs were on their backs enjoying my petting.

Dr. Jung took me into the garden and proceeded to give me a very long lecture on the meaning of my dream, what it meant to me to have contact in this manner with the deep parts of the collective unconscious, how I should live, what I might expect of my life, what I should not attempt, what I could trust, what did not belong to me in life.

The meeting took nearly three hours and it was clear that I was to listen and not interrupt. Non-directive counselling, indeed!

Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, never to join any organization or collectivity.

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

When such a dream comes it is to be honored whether the time or circumstances are convenient or not.

Dr. Jung told me that the unconscious would protect me, give me everything that I needed for my life and that my one duty was to do my inner work.

All else would follow from this.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.

He was jubilant at that time over the forthcoming proclamation from Rome of the bodily Assumption of the Virgin Mary into Heaven and talked of that as an example of the addition of the fourth element to the already established three.

My observations of Dr. Jung were several; his frequent laughter, his kindness in taking an unknown youth through his great dream, and most of all, his gift of walking by my side in the matter of typology.

It was my observation that here was a man just like me!

His thought movement, timing, humor were almost exactly parallel to my own.

How fine to find someone so much like myself who can stand two generations ahead of me and speak my own language.

Not only did Dr. Jung speak English with me but he spoke my introverted feeling type as well.

Only later when I was with him in groups of people did I learn that he was quite different from me in type and that his gift to me was in leaving his own natural typology and engaging me in my own.

I was so deeply impressed with this that I determined to learn the same art with others as I was capable.

I continued work with both Dr. Jung (brief meetings at his invitation) and Mrs. Jung. Mrs. Jung was a highly introverted, sensitive person who I learned only much later was an introverted sensation type.

I fear I put her through a difficult time with my feeling intuitive extravagances but she also gave me the gift of following my typology rather than her own. Carl Jung, J.E.T., Pages 36-39

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ecf21-12bjohnson.jpg`

Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans... (2019-03-09 03:30)

[1]

J. Marvin Spiegelman: Memory of C.G. Jung

My memories of Jung come from the period March, 1956, to March, 1959, during which I was a student at the Institute in Zurich.

He was to be seen at least once or twice a year then, at a public or Institute lecture or at a seminar for the advanced students.

At these events, times of great anticipation and excitement for us, Jung was much as he appears in the filmed interviews: alive, vital, intense, serious and attentive to all issues which were raised, yet full of good humor and laughter.

There were two moments during which he departed from those warming and awe-inspiring presentations, at one of which I was an unfortunate participator.

The first moment was during a seminar for advanced students.

One of our group had given Jung a number of paintings done by a patient in analysis and Jung was commenting on them.

At one point, he came upon a painting of a missionary clergyman helping some African blacks.

Jung got very angry and denounced those Europeans who went down to save perfectly happy and contented Africans who didn’t need them.

"We need these saints in Europe," said Jung, "to help us save ourselves!"

The thinly veiled reference was probably to Schweitzer, but Jung's anger went way beyond some personal or individual criticism and was enormously heartfelt.

The second moment was at a lecture at the Institute.

Jung opened up to questions of a general sort after his talk and I foolishly raised a question about the nature of the symbol.

I had been having many conversations over the past months with a fellow-student who had very strong Freudian leanings and was trying to reconcile these with his Jungian views and interests.

In those conversations, he often quarreled with Jung's view of the symbol.

I told him to ask Jung himself, but when the time came at the public lecture, my friend wisely kept his mouth shut.

So I asked the question.

Jung got just furious.

He said, "You can find the answer to that in any book!" and went on to excoriate me for raising the question at all.

Well, I was naturally mortified.

I reddened deeply and sank into my chair as much as I could, which was not nearly enough.

But I weathered the storm, inside and out, and took my bruised ego home to reflect.

It turned out to be a good lesson for me.

Since then, I have appreciated the importance of speaking for myself and not being a mouthpiece for views or reflections that were not my own.

But my more personal encounter with Jung came at the end of my stay, in March, 1959, when I went to him as part of my ritual of completing my work at the Institute.

In my heart, I wanted to receive his blessing, just as I had received the blessing of my grandfather (who, in his middle nineties, was like an Old Testament prophet to me) when I went off to sea as a sailor in World War II.

I was a bit gun-shy from my previous encounter with Jung and couldn't bring myself to ask for the blessing directly.

I approached the interview, there at his home in Kusnacht, as a most special event indeed and my heart was thumping as I was ushered into the waiting room by the housekeeper.

I was soon calmed, however, by seeing the bookcase filled with paperback American detective stories (my wife would like that, I thought) and a painting of a silly-looking grand potentate surrounded by foolishly adoring people.

Jung was clearly trying to de-inflate people’s images of him and I smiled and relaxed.

He came in shortly and brought me into his famous office, motioning me to sit down in a straw chair just inches from his own.

He lit his pipe and looked at me expectantly.

He seemed totally present.

I was overwhelmed with this closeness, this total availability both physically and psychologically, and babbled something to the effect that my problems were pretty well taken care of by my analyst, but I wanted to see Jung before I left Zurich.

He laughed easily and asked me how I liked the work.

I responded that I was deeply moved and affected by it, and that his books had always been a source of great value for me, although some had been hard to read.

He nodded and then laughed again, saying that they "had been hard to write."

We were both silent for a while, as if he were trying to sense really where my soul was, since I wasn’t able to convey it to him.

Then he began to speak, from out of himself somewhere.

He spoke of his own life, of his trips to Africa and India, of his own search for himself, of the claims of the individuation process, of the loneliness of it, and how he had been glad of someone’s participation in it.

He spoke of dreams he had, of one in particular that he had dreamt at Bollingen, where soldiers of the Middle Ages appeared.

He delightedly said that Miss von Franz had independently had the same dream when she slept on that spot.

Subsequently, he said, bones of just such soldiers were dug up there.

At another point, as he told a dream that he had in Africa, I made a slight face, hardly anything, but I didn’t really agree with his interpretation.

He stopped at once, looked deeply at me and said, "I don’t understand it at all!

What does it mean?" Jung was asking me to interpret his dream?

My God!

Still later, he spoke of a patient of his from America and showed me some pictures she had painted (she had since died) which were very beautiful.

The mandala lights were incredible, but those paintings done afterwards in America were much bleaker.

He said, "Her light went out in America," and I sighed for that was exactly what I had feared might happen to me when I returned home.

Then he laughed and said, "But it came on again!"

Throughout all this apparent soliloquy, I was totally present too and I had the experience, subsequently reported by others also, that Jung was "speaking to my condition," and addressing himself to all my problems, fears, concerns, and deep desires.

Most of all, it was an experience of Self speaking to Self.

At the end-I don't know whether it was an hour or two-I left with great thanks and a handshake that expressed all that I could not.

Without asking for it, I had received Jung's blessing.

In the years since then, Jung has appeared now and then in dreams or fantasies.

He was very much present once-together with my grandfather, of all things-when I even had to make a separation with the Jungian collective.

We did a "hora" together.

In all these dreams and fantasy encounters, Jung has always been supportive of my individuation, just as he was through my silence that special day in March, 1959.   J. Marvin Spiegelman, J.E.T., Pages 84-88

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/07/06a05-72bmissionaries.jpg`

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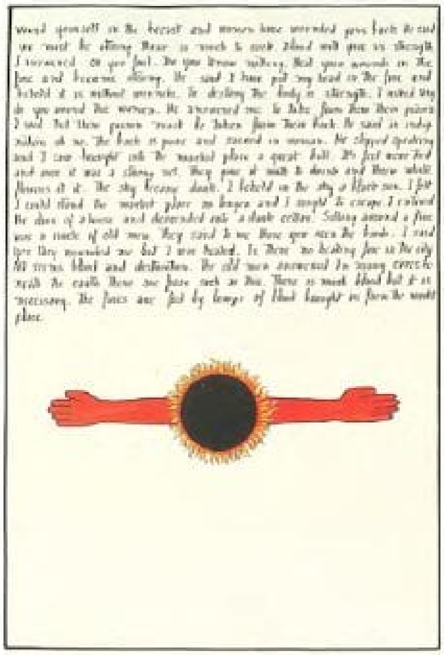
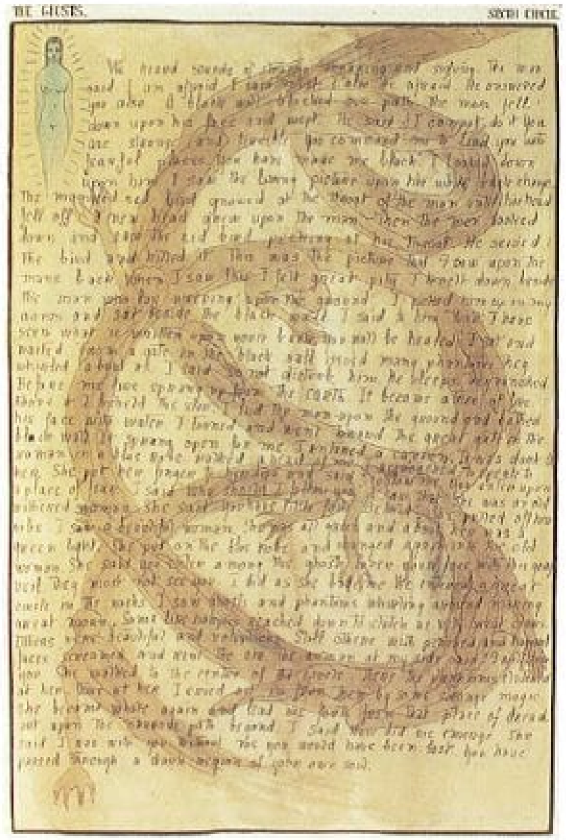
christiana Morgan Images **(2019-03-09 04:00)**

[1]

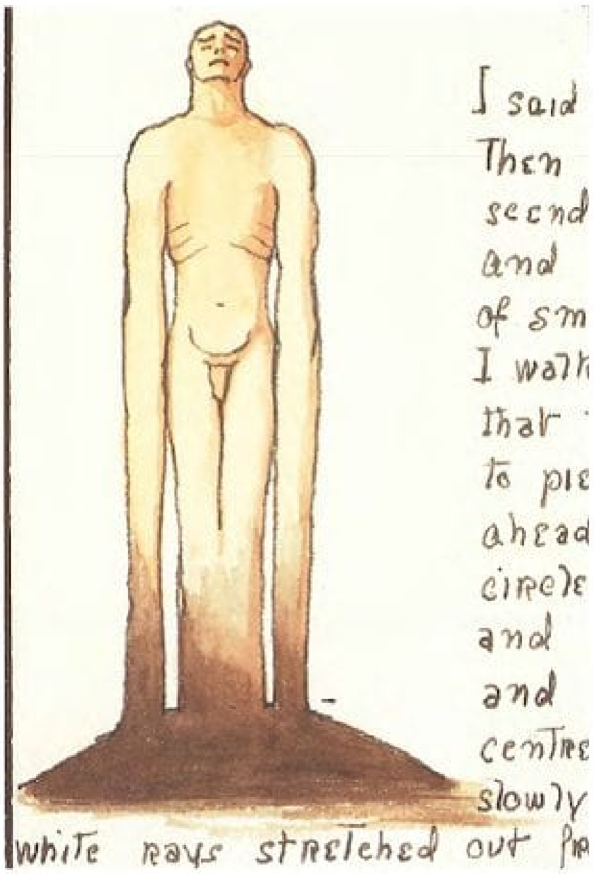


36. "A black sun with fire coming out around it and a red outstretched arm on each side"



THE GHOSTS. SECOND CIRCLE.

37. The Ghosts. "Ye enter upon a fearful place"


I said
Then
secnd
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I walk
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to pie
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white rays stretched out fr

38. "His feet and hands grew into the earth"

Christiana Morgan, 1926.
Morgan Family Papers.

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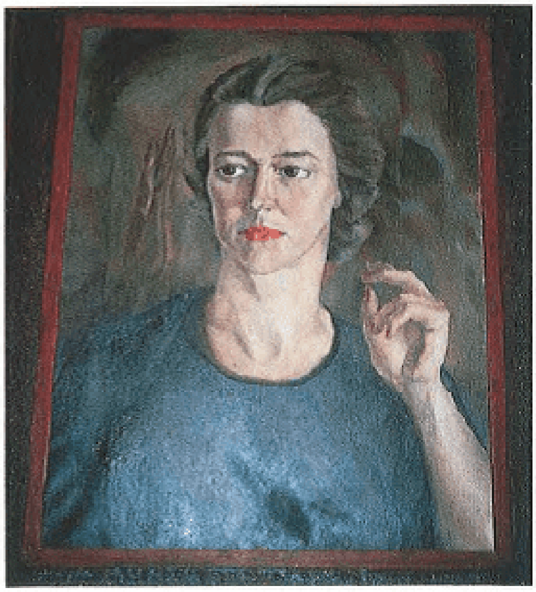
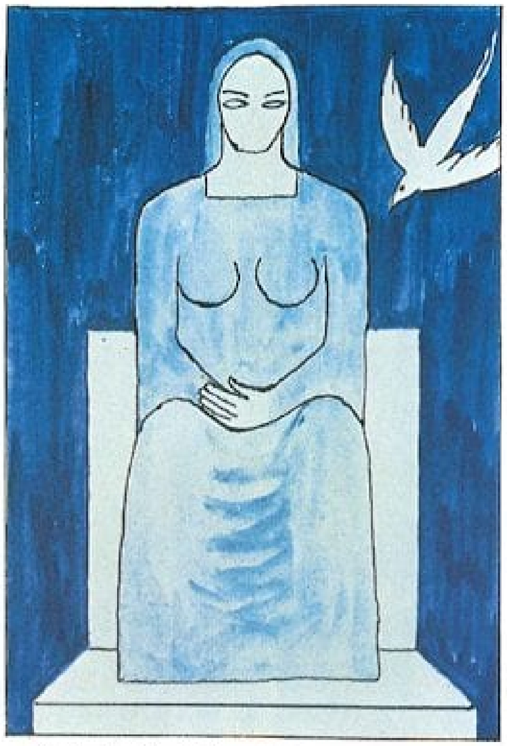


Christiana Morgan. Portrait
by Mary Aiken, 1956. Photo
in Harvard Archives.



2. The Ancient Mother "held one grain of wheat which the bird took"

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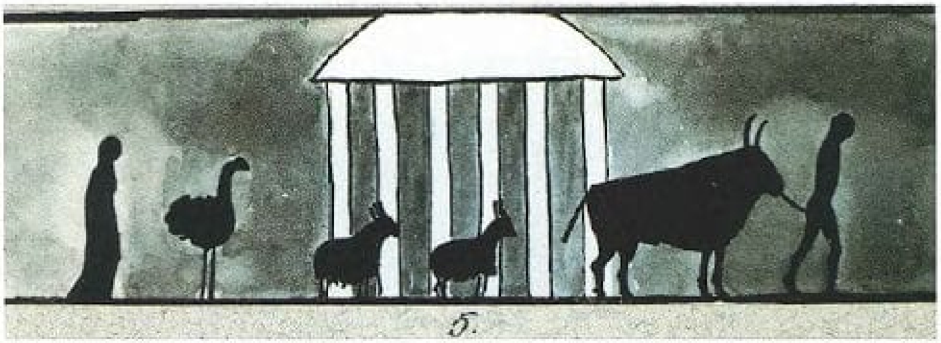
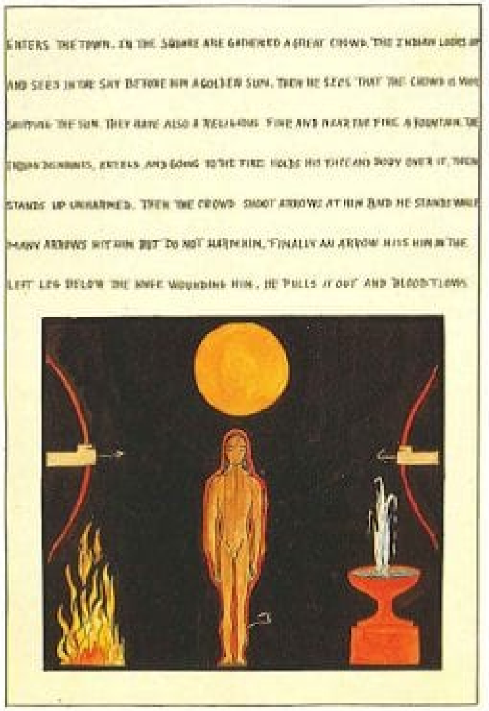


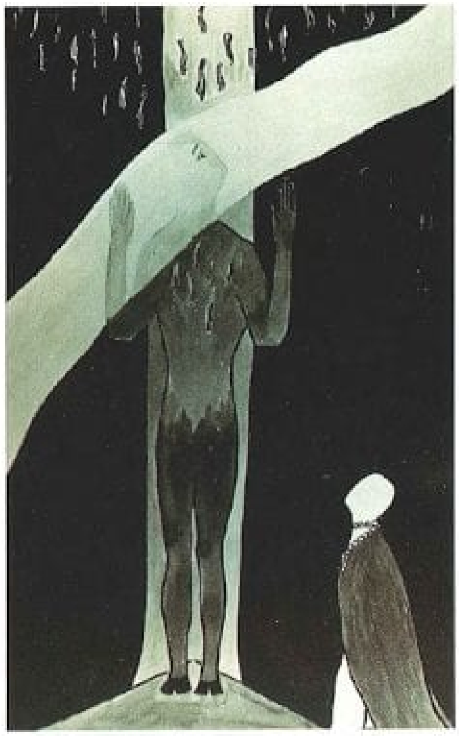
4. "Through Rome and past Grecian temples we walk with our animals"

[8]



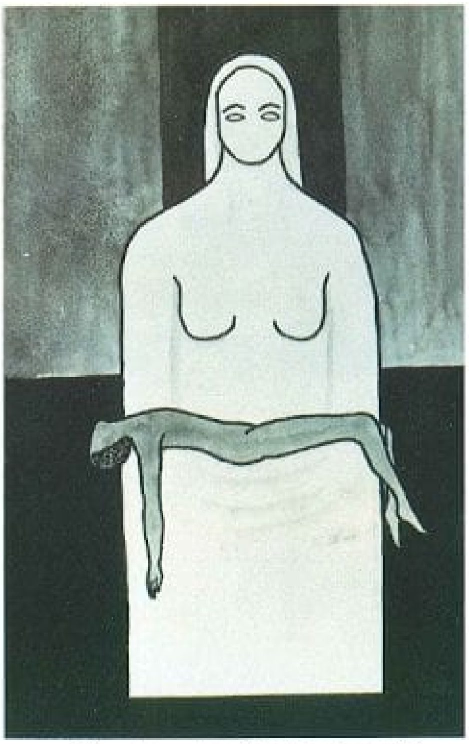
ENTERS THE TOWN. IN THE SQUARE ARE GATHERED A GREAT CROWD. THE INDIAN LOOKS UP AND SEES IN THE SKY BEFORE HIM A GOLDEN SUN. THEN HE SEES THAT THE CROWD IS WORSHIPPING THE SUN. THEY HAVE ALSO A RELIGIOUS FIRE AND NEAR THE FIRE A FOUNTAIN. THE INDIAN DISMOUNTS, KNEELS AND GOING TO THE FIRE HOLDS HIS FACE AND BODY OVER IT, THEN STANDS UP UNHARMED. THEN THE CROWD SHOOT ARROWS AT HIM AND HE STANDS WHILE MANY ARROWS HIT HIM BUT DO NOT HARM HIM. FINALLY AN ARROW HITS HIM IN THE LEFT LEG BELOW THE KNEE WOUNDING HIM. HE PULLS IT OUT AND BLOOD FLOWS

6. "Then the crowd shot arrows at him"

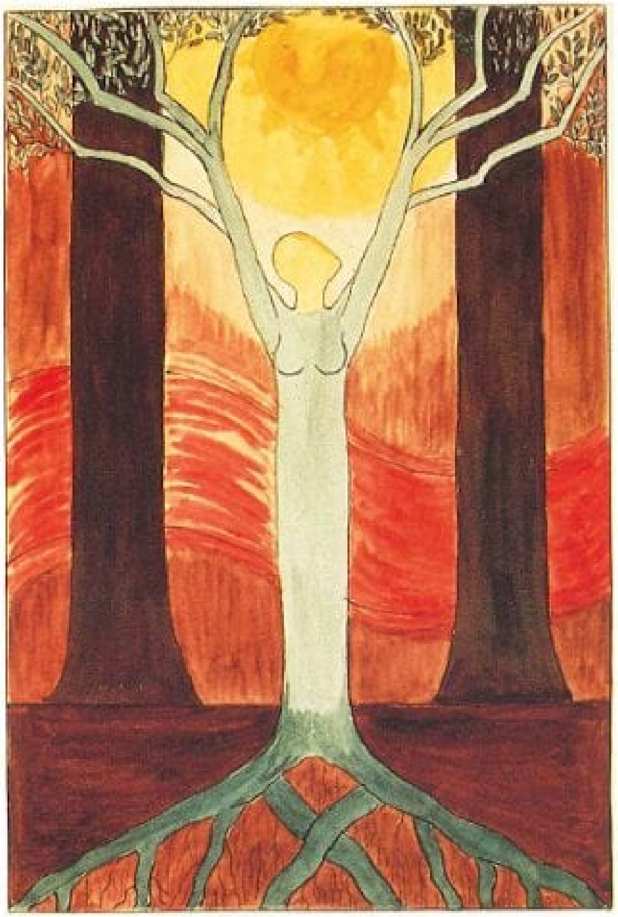


8. The satyr "put a blue rose upon me and pearls around my neck."

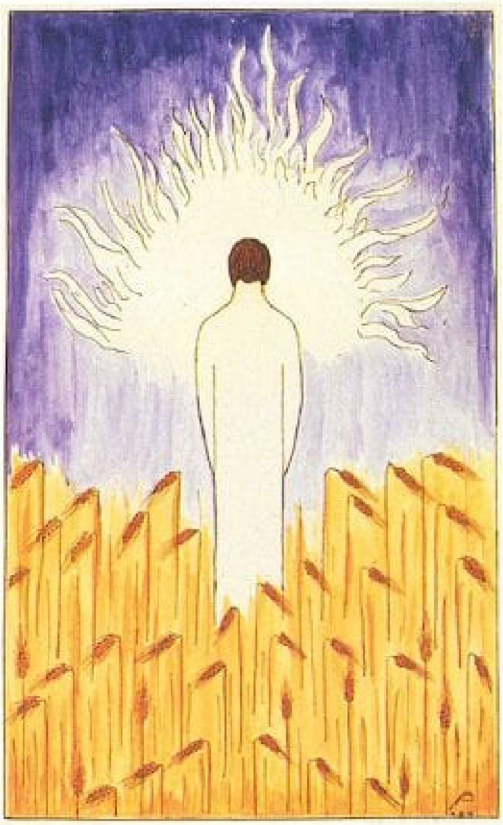
[9]



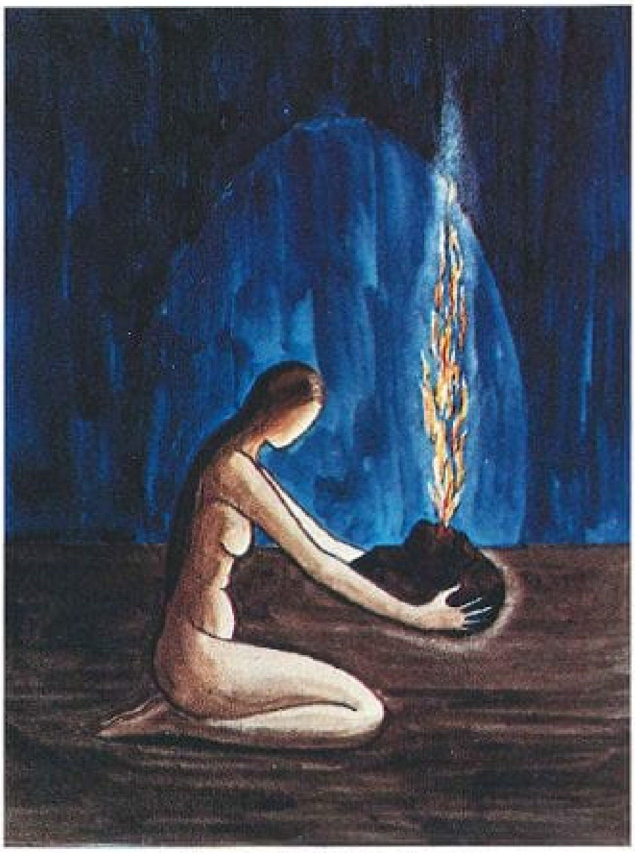
10. "The youth dropped upon the lap of an ancient mother"



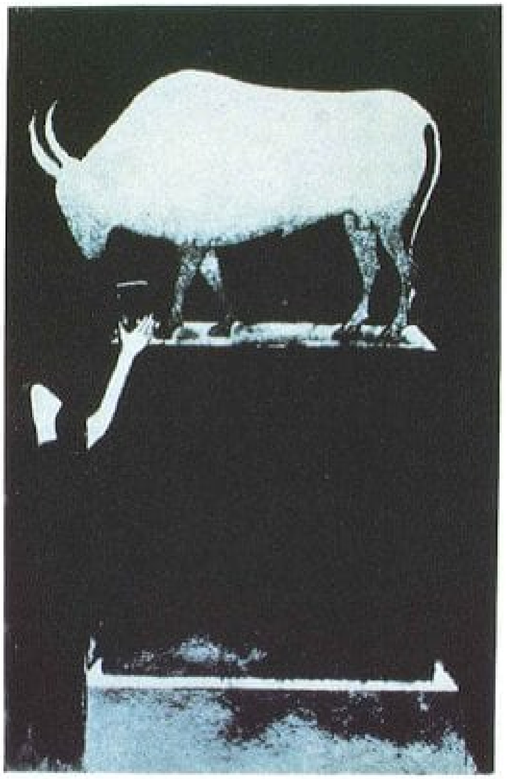
12. "I knew I had become a tree and lifted my face to the sun"



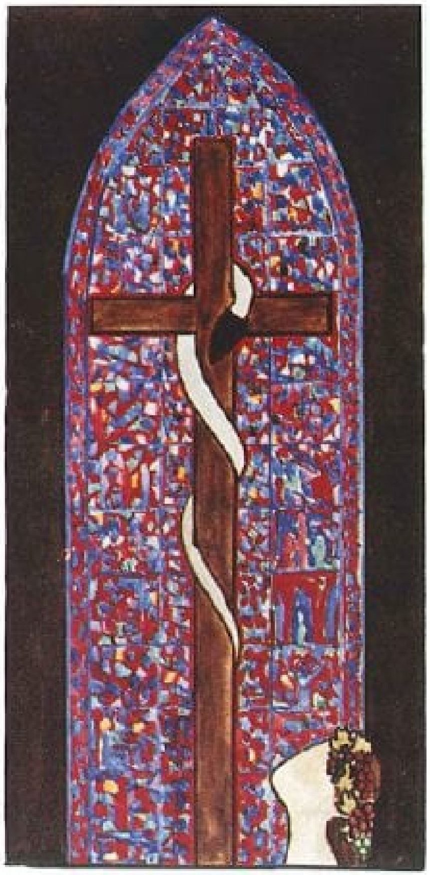
14. "I walked through waving fields of wheat"



16. "Tongues of fire leaped from the lips"



18. "The bull said . . . Drink again"



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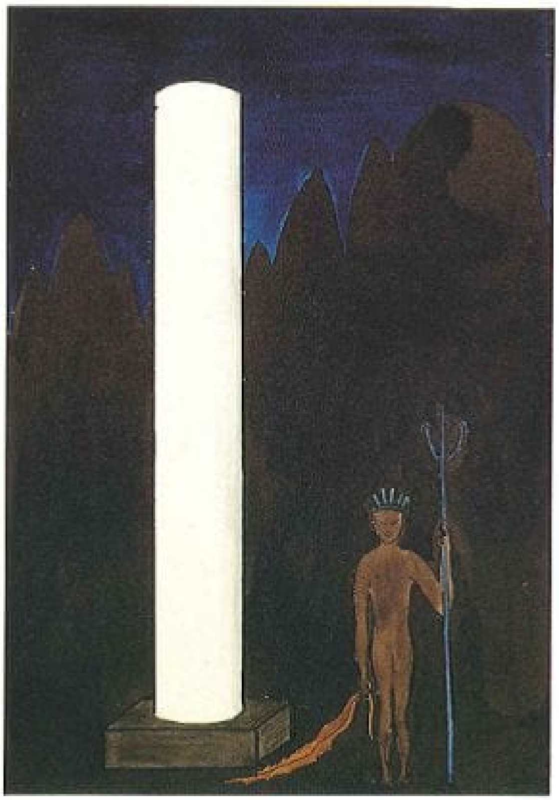
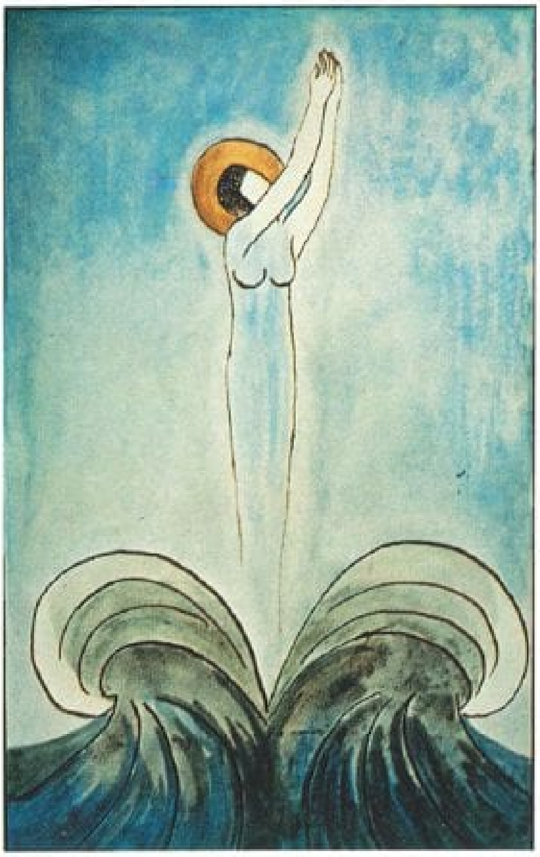
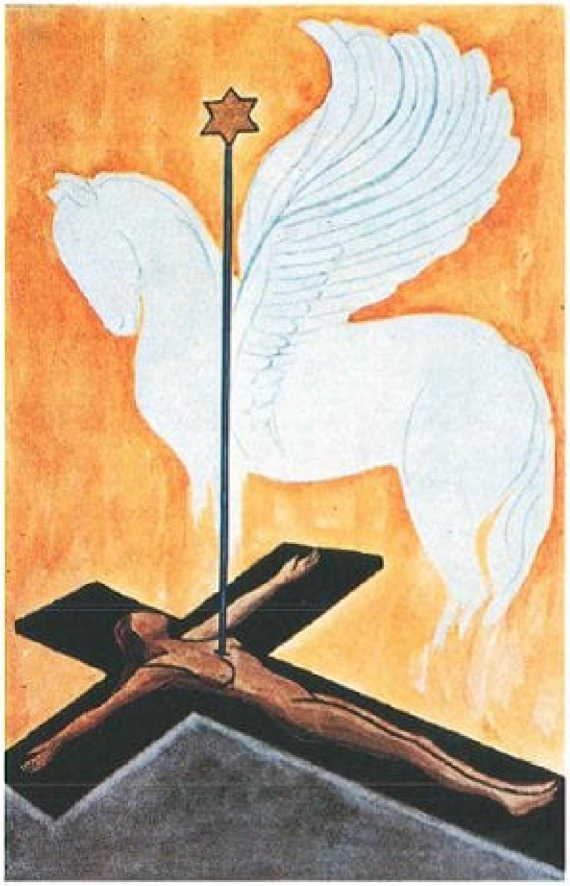


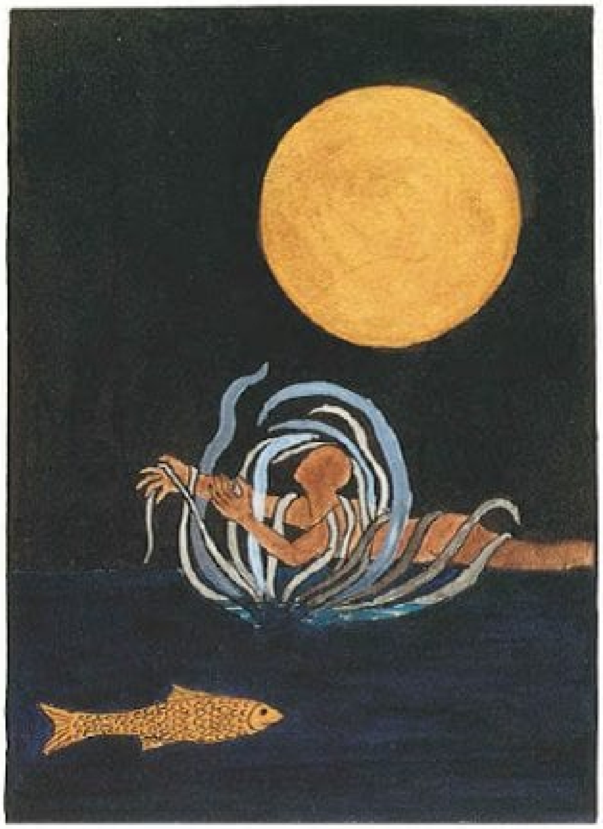
22. "By that column you shall lose yourself"



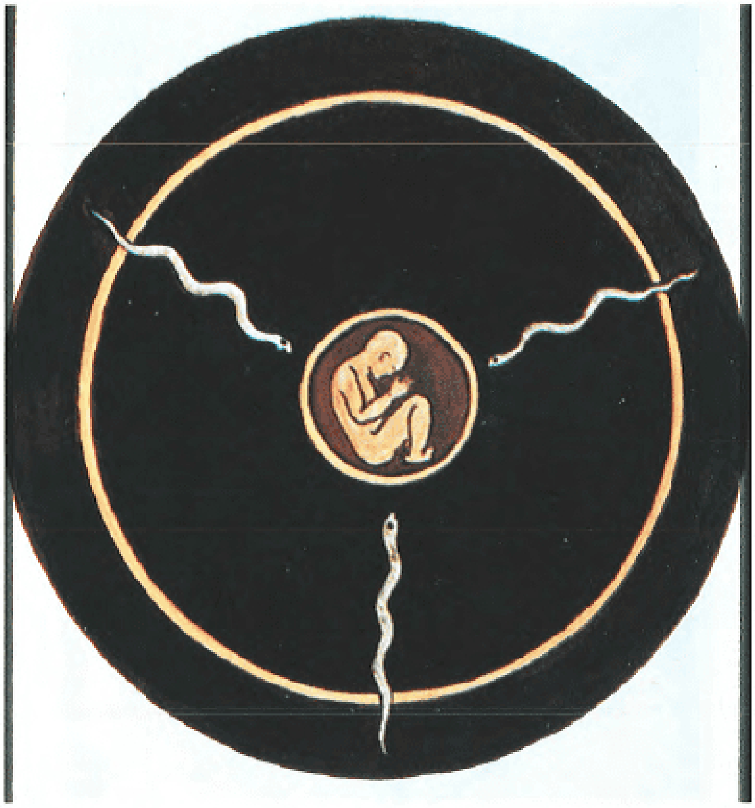
25. 'The waters parted and from them arose a woman crowned with light'



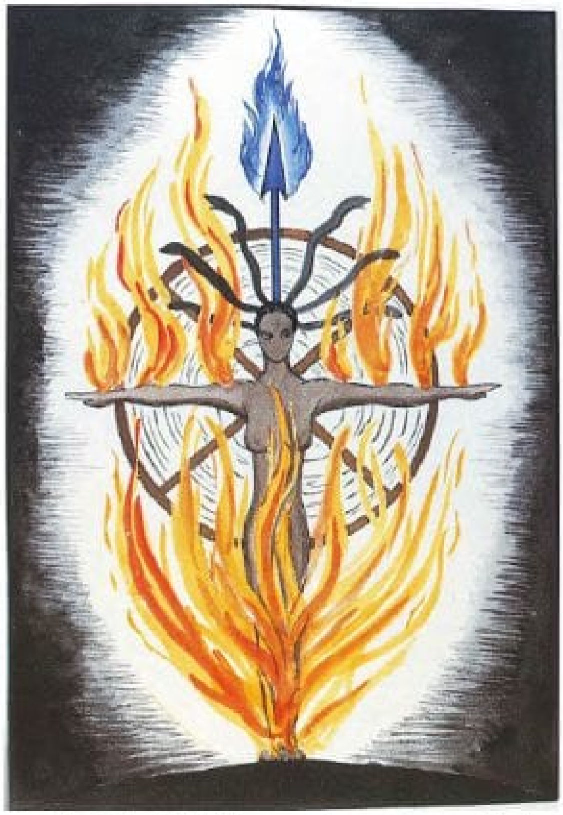
24. "The staff pierced the breast of a woman who lay crucified upon the ground"



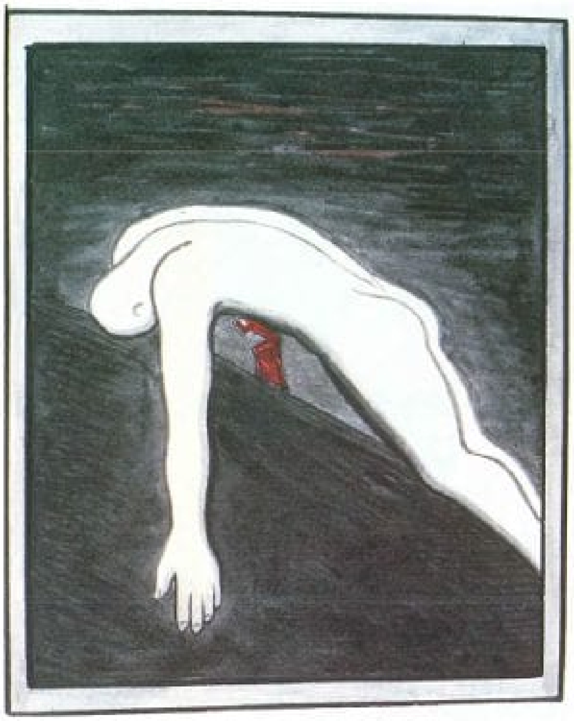
25. "They reached up great tentacles and sought to draw him down"



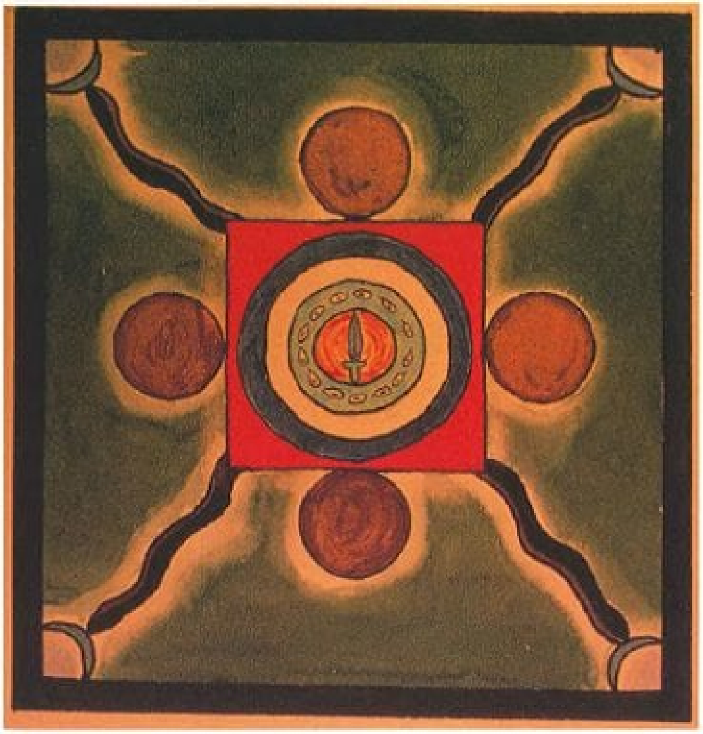
26. "I saw snakes gliding over the rings taking food to the child"



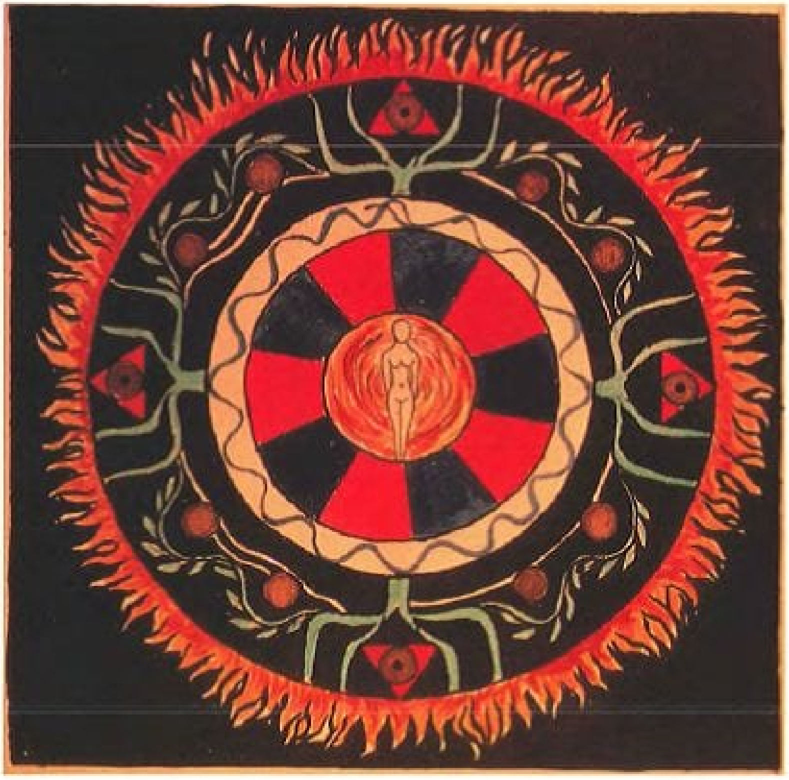
27. "I am God and the Devil. I am man and woman. I am love and hate."



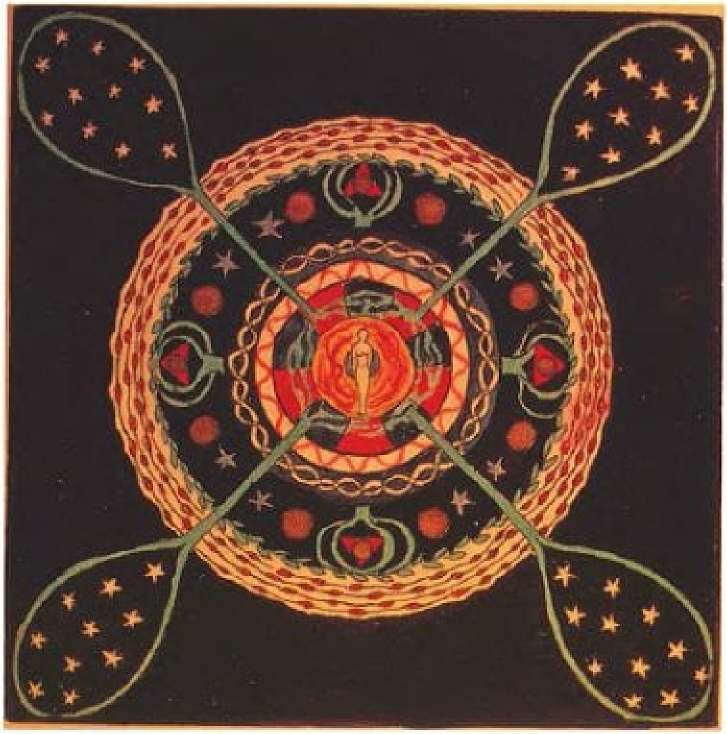
28. He became a great giant "it seemed to me that I had a whole world on my back" (*Not discussed in text*)



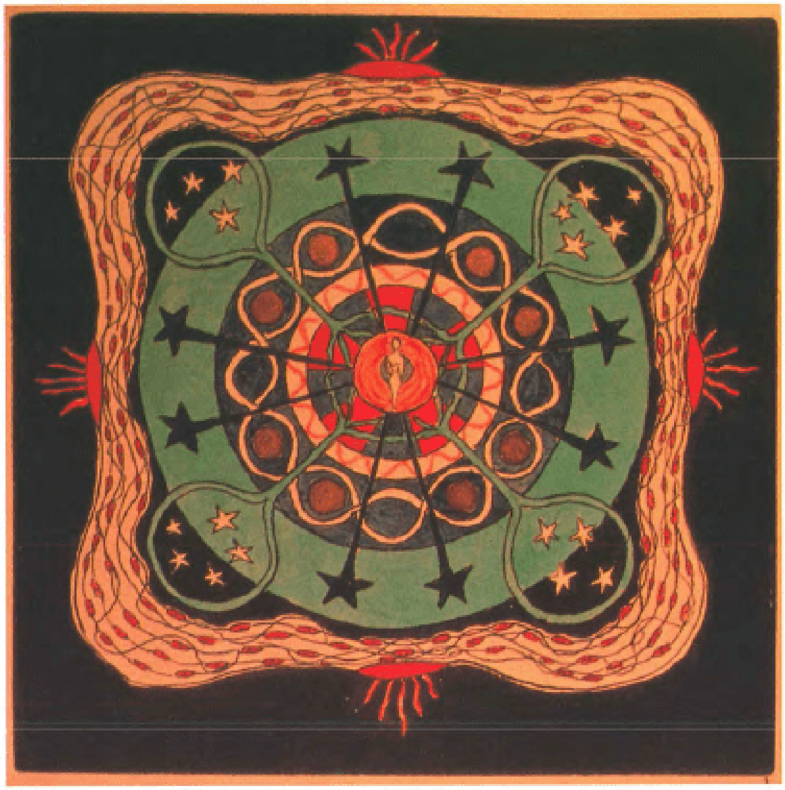
29. Mandala



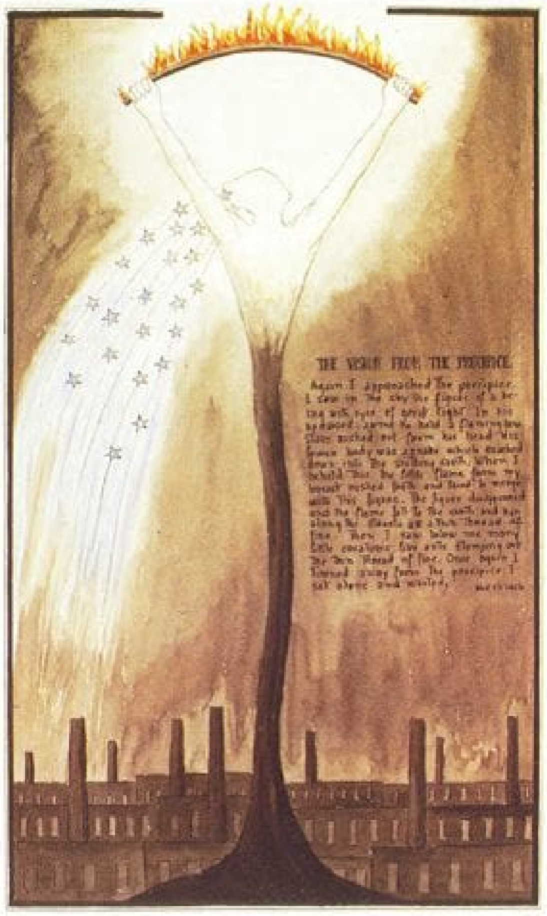
30. Mandala



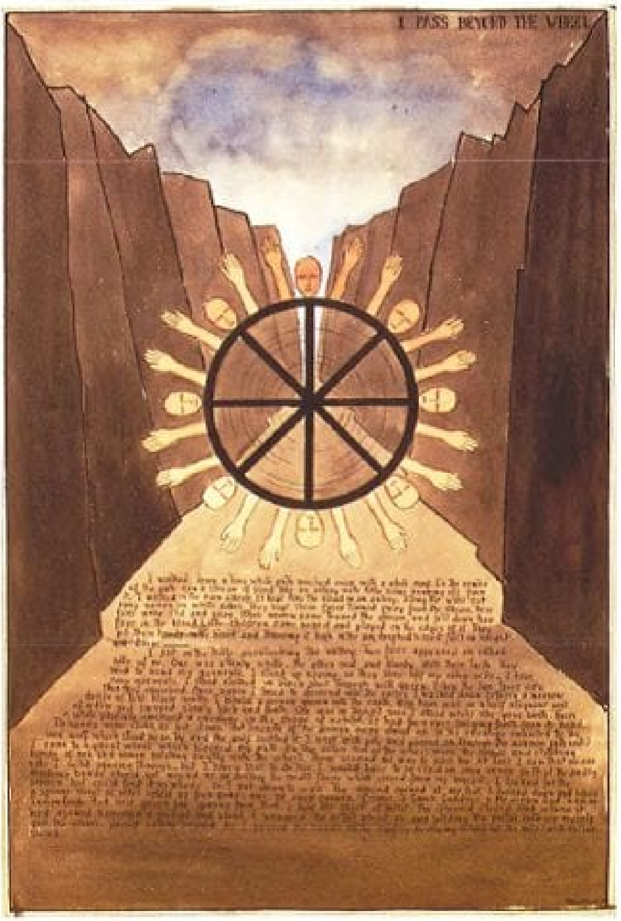
31. Mandala



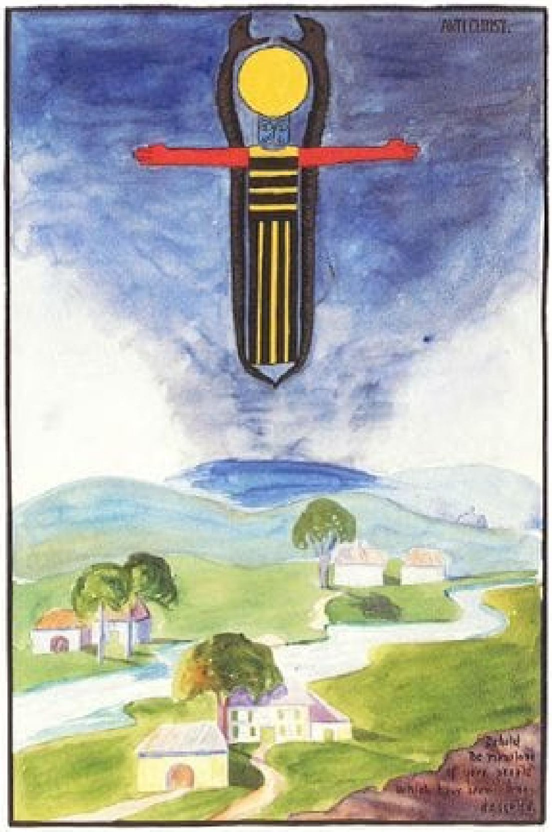
32. Mandala


THE VISION FROM THE PRECIPICE

35. "Again I approached the precipice and looked down into the valley


I PASS BEYOND THE WHEEL

34. "I came to a great wheel which blocked my way"



35. "I beheld in the sky a great Mexican image"

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12baaa.jpg
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bbbb.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bccc.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/aaa.png
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bbb.png
6. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ccc-2.jpg
7. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ddd-2.jpg
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21. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/rrr-1.jpg`
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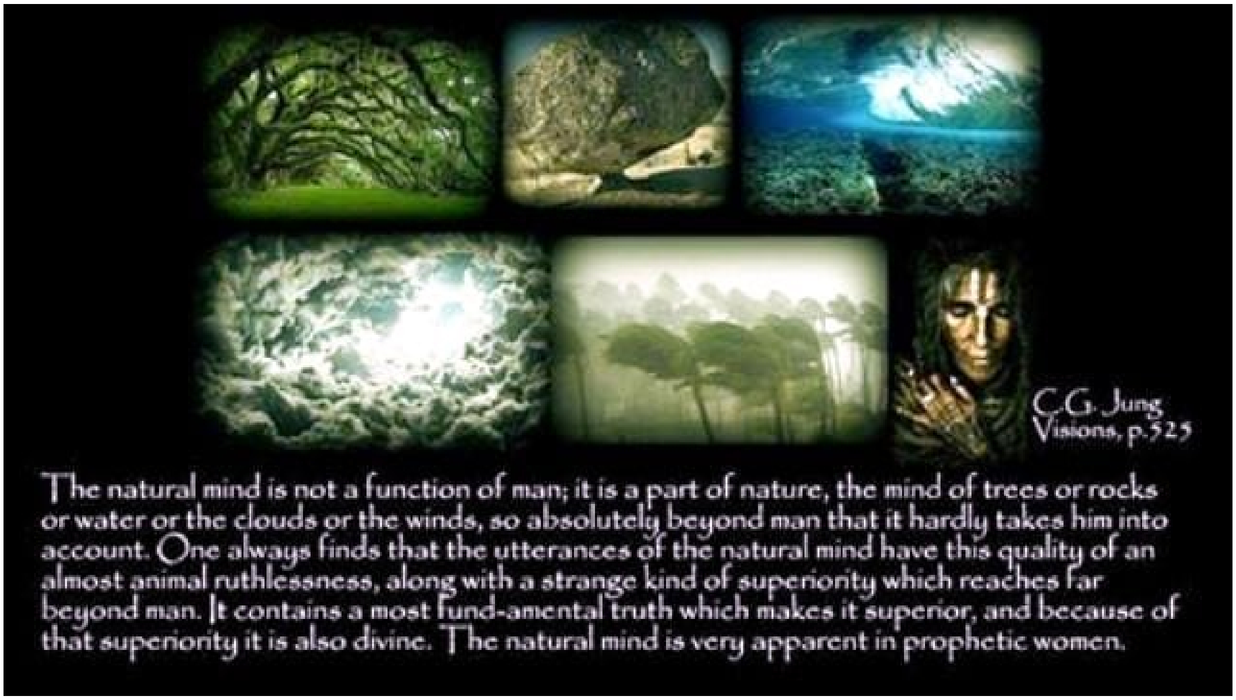
23. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ttt-1.jpg`
24. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/uuu-1.jpg`
25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/vvv-1.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/www.png`
27. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/xxx-1.jpg`
28. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/yyy-1.jpg`
29. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/zzz-1.jpg`

Carl Jung: The union of the male and female in this figure, then, simply means beyond sex;

(2019-03-09 04:30)

[1]



C.G. Jung
Visions, p.525

The natural mind is not a function of man; it is a part of nature, the mind of trees or rocks or water or the clouds or the winds, so absolutely beyond man that it hardly takes him into account. One always finds that the utterances of the natural mind have this quality of an almost animal ruthlessness, along with a strange kind of superiority which reaches far beyond man. It contains a most fund-amental truth which makes it superior, and because of that superiority it is also divine. The natural mind is very apparent in prophetic women.

it is neither male nor female, it is something incomprehensible.

That is, the natural mind is no longer subject to a sexual point of view; it is neither a woman's nor a man's point of view, it is the point of view just beyond, and that accounts for its divinity.

Anything that is beyond the human is animal and divine, and neither animal nor divine: therefore the animal symbols for the divine, the Holy Ghost as a dove, for instance; all the antique gods have their animal counterparts.

So that natural mind is not a function of man; it is a part of nature, the mind of trees or rocks or water or the clouds or the winds, and so ruthless, so absolutely beyond man that it hardly takes him into account.

One always finds that the utterances of the natural mind have this quality of an almost animal ruthlessness, along with a strange kind of superiority which reaches far beyond man.

It contains a most fundamental truth which makes it superior, and because of that superiority it is also divine.

The natural mind is very apparent in prophetic women.

Tacitus says ofthe old Germanic women that they were reverenced for their wisdom and their gift of prophecy.

They were probably women who had the gift of realizing the natural mind.

About twenty years ago in the course of an excavation in Upper Egypt-I think it was in Aswan-an inscription was discovered which gave the list of the members of the household of a high Roman officer.

All the different offices were mentioned, and among the members of the staff was a slave whose name was unusual in that country, Walburga Sibylla.

Walburga is a typical German name, and the Sibylla was the prophetic woman of a household.

So she was probably a German woman who had been sold to a powerful man in Egypt for the guidance of his life, a woman analyst for his personal use.

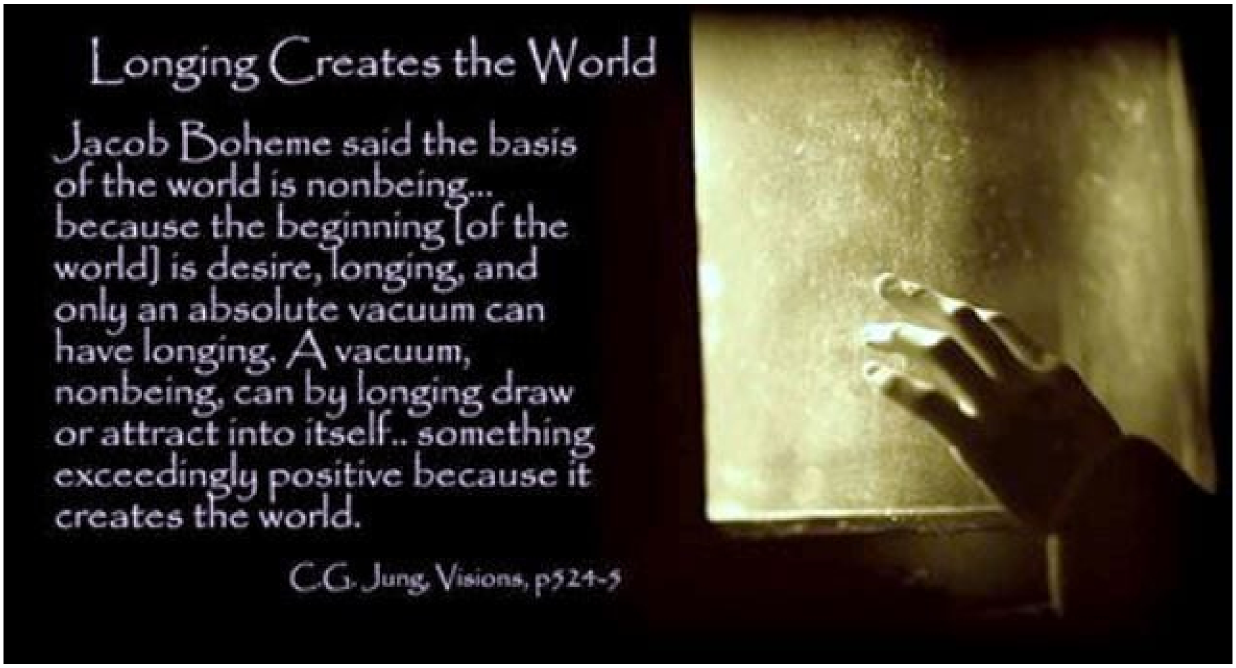
It is tremendously interesting and the only case I ever heard of.

It seems that the Sibylla was a sort of profession, and this Walburga no doubt provided the household with her prophetic opinions and was consulted in all difficult situations. Carl Jung, Visions Seminar, Pages 525.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ce2b5-12bmind2bof2bnature.jpg`

Carl Jung: It is the kingdom of things that are not. (2019-03-09 04:30)

[1]



Longing Creates the World

Jacob Boheme said the basis of the world is nonbeing... because the beginning [of the world] is desire, longing, and only an absolute vacuum can have longing. A vacuum, nonbeing, can by longing draw or attract into itself.. something exceedingly positive because it creates the world.

C.G. Jung, Visions, p524-5

Mrs. Crowley: The two symbols together would perhaps suggest the Yin and the Yang.

Dr. Jung: That is true.

The bowl would be the female and the staff the male form, which means a union of opposites; the male and female are together in this poimen.

It also means neither male nor female.

That is expressed in the so-called Gospel according to the Egyptians, in the conversation of Jesus with Salome.

Salome asked Jesus when the prophecies would be fulfilled, and Jesus said: "When ye shall tread upon the vesture of shame, and when the two shall be one, and the male with the female neither male nor female. "

That is, when a thing is yea and nay, then it is neither yea nor nay, it is both and therefore beyond.

The unrecognizable and incomprehensible thing can only be expressed by a paradox; when we cannot understand a thing in its essence, when we cannot grasp it by our means of reasoning, we describe it in such a form.

For instance, the Buddhistic concept of nirvana is positive non-being, or being, non-being.

It is the kingdom of things that are not.

The beginning of the world, the creative point, the origin, is also described by a paradox: a completely empty fullness, or completely full emptiness.

And Jakob Boehme, that famous mystic and philosopher of the sixteenth century, said that the basis of the world is the nil, the Nichts, the non-being, and that it cannot be otherwise because the beginning is desire, longing, and only an absolute vacuum can have longing.

A vacuum, non-being, can by longing draw or attract into itself, while anything that is full already possesses and can desire no longer.

So this desire, and Schopenhauer's primordial will, is something exceedingly positive because it creates the world; and yet it is nothing, for only where there is nothing can something come to pass. Carl Jung, Visions Seminar, Pages 524-525

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2d481-12blonging.jpg`

Carl Jung: On the whole I prefer people knowing all they can about themselves when in conspectu mortis.

(2019-03-10 07:29)

Dear Reverend Mother, 19 October 1960

According to your wish I wrote, as soon as I got your letter, to Dr. Rudin, S.J. (the director of the Institutum Apologeticum in Zurich) , who knew Victor White, asking for his cooperation.

Thus I hope your wish will be granted.

It was perhaps just as well that my message did not reach V.W. any more. It might have worried him.

When I wrote my explanation I was not yet informed of the seriousness of his condition, and from his reaction I only saw that he did not understand what I meant, which was not astonishing under the circumstances.

On the whole I prefer people knowing all they can about themselves when in conspectu mortis. But the moment was ill chosen.

Don’t worry too much about it, as V.W. received my real message and was not able to understand it any more. My message to you was only an attempt to pacify his mind about my intentions.

I was afraid he might be unduly worried about the letter he could not understand.

I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates, where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.

You had a glimpse of the Mysterium Magnum.

Yours sincerely,

C.G. Jung

P. S. I have just received Dr. Rudin’s answer. He himself will celebrate the mass. Carl Jung, Letters Vol.II, Pages 603-604

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/28c2a-12bcarl.jpg`

Carl Jung: "So long as we are chameleons..." (2019-03-11 03:14)

[1]

“like a chameleon"... It is our chameleon nature that forces us through these transformations.

So long as we are chameleons, we need an annual journey in the bath of rebirth.

Therefore I looked at the outdating of my ideals with horror, since I loved my natural greenness and mistrusted my chameleon skin, which changed colors according to the environment.

The chameleon does this cleverly.

One calls this change a progress through rebirth.

So you experience 777 rebirths.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 278, Footnote 94.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/003f8-2.jpg`

[Carl Jung: "But we know that the ancients spoke to us in images."] (2019-03-11 03:22)

[1]

Ca
But we know that the ancients spoke to us in images.

Hence my thinking advised me to emulate Christ, not to imitate him but because he is the way If I follow a way, I do not imitate him.

But if I imitate Christ, he is my goal and not my way But if he is my way, I thus go toward his goal, as the mysteries had shown me previously Thus my thinking spoke to me in a confused
and ambiguous manner, but it advised me to imitate Christ. Carl Jung, Liber Novus, Page 278, Footnote 163.

His own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.

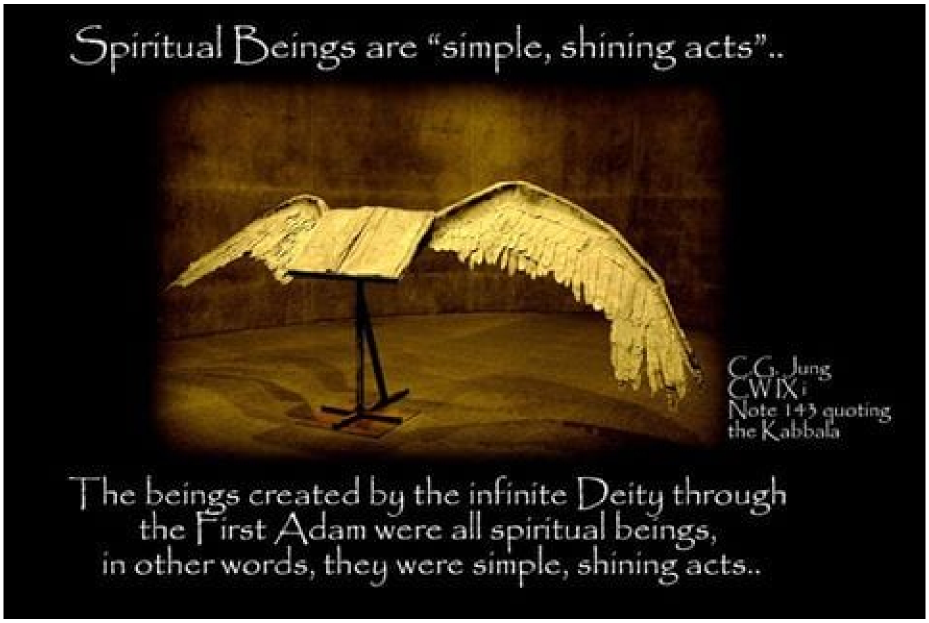
But as I was still blinded, I was inclined to yield to the enormous temptation of imitation and to look across to Christ, as if he were my goal and not my way. Carl Jung, Liber Novus, Page 278, Footnote 164.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 278, Footnote 187.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/5c44c-1.jpg`

Carl Jung: In the centre is the golden light in the form of a lamp, as she herself stated. (2019-03-11 03:30)

[1]


Spiritual Beings are "simple, shining acts"..
C.G. Jung
CW IX: i
Note 143 quoting
the Kabbala
The beings created by the infinite Deity through
the First Adam were all spiritual beings,
in other words, they were simple, shining acts..

In Picture 9 we see for the first time the blue "soul-flower," on a red background, also described as such by Miss X (naturally without knowledge of Bohme).

In the centre is the golden light in the form of a lamp, as she herself stated.

The cortices are very pronounced, but they consist of light (at least in the upper half of the mandala) and radiate outwards. [Footnote 143]

The light is composed of the rainbow hues of the rising sun; it is a real cauda pavonis.

There are six sets of sunbeams.

This recalls the Buddha's Discourse on the Robe, from the Collection of the Pali Canon:

His heart overflowing with lovingkindness . . . with compassion . . . with joyfulness . . . with equanimity, he abides, raying forth lovingkindness, compassion, joyfulness, equanimity, towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below, thus, all around.

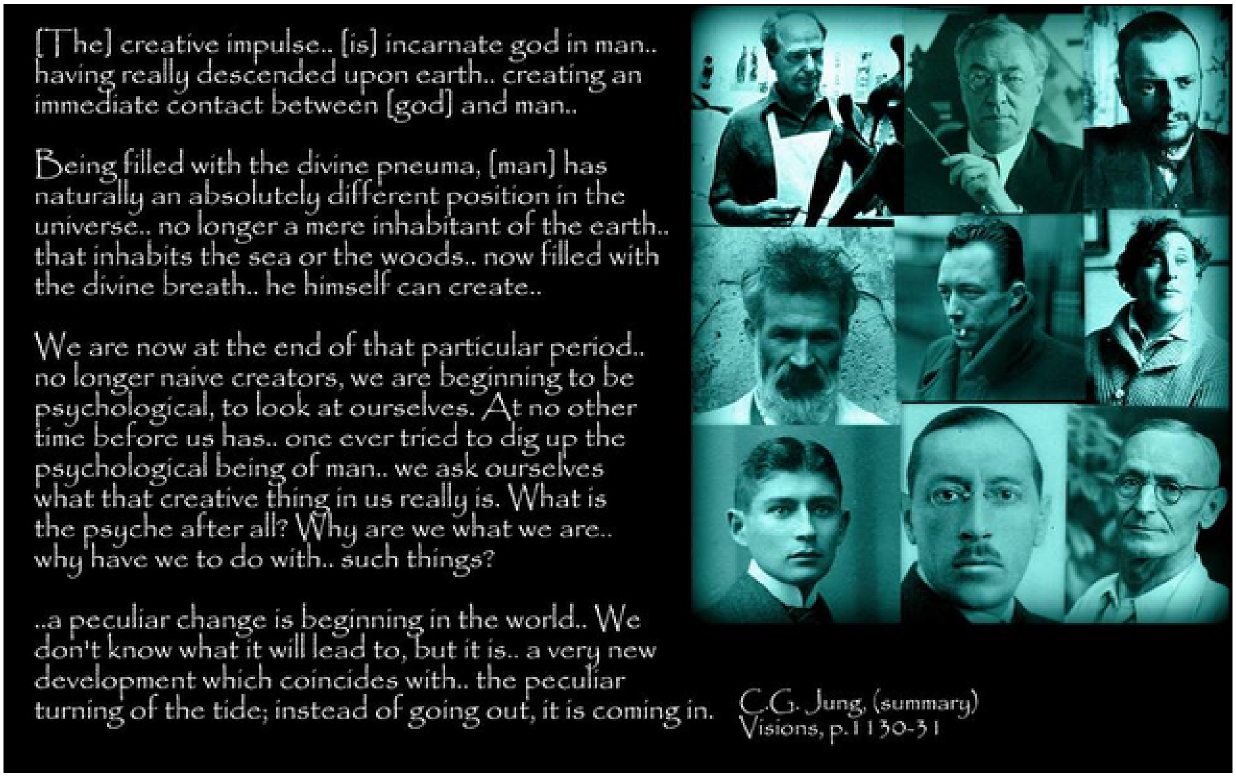
Everywhere, into all places the wide world over, his heart overflowing with compassion streams forth, wide, deep, illimitable, free from enmity, free from all ill-will. . . .[Footnote144] Carl Jung, CW 9i, Para 596

Footnote 143 Cf. Kabbala Denudata, Appendix, ch. IV, sec. 2, p. 26: "The beings created by the infinite Deity through the First Adam were all spiritual beings, viz. they were simple, shining acts, being one in themselves, partaking of a being that may be thought of as the midpoint of a sphere, and partaking of a life that may be imagined as a sphere emitting rays."

Footnote 144 "Parable of the Cloth," in The First Fifty Discourses from the Collection of the Middle-Length Discourses (Majjhima Nikaya) of Gotama the Buddha, I, pp. 39f. modified. This reference to the Buddha is not accidental, since the figure of the Tathagata in the lotus seat occurs many times in the patient's mandalas.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bfb07-12bcreated.jpg`

Carl Jung: All this, however, does not entirely explain the fettered bull. (2019-03-11 03:30)



[The] creative impulse.. [is] incarnate god in man.. having really descended upon earth.. creating an immediate contact between [god] and man..

Being filled with the divine pneuma, [man] has naturally an absolutely different position in the universe.. no longer a mere inhabitant of the earth.. that inhabits the sea or the woods.. now filled with the divine breath.. he himself can create..

We are now at the end of that particular period.. no longer naive creators, we are beginning to be psychological, to look at ourselves. At no other time before us has.. one ever tried to dig up the psychological being of man.. we ask ourselves what that creative thing in us really is. What is the psyche after all? Why are we what we are.. why have we to do with.. such things?

..a peculiar change is beginning in the world.. We don't know what it will lead to, but it is.. a very new development which coincides with.. the peculiar turning of the tide; instead of going out, it is coming in.

C.G. Jung, (summary)
Visions, p.1130-31

All this, however, does not entirely explain the fettered bull.

We have to look at this symbol from still another side.

As we said, this is the creative impulse or the will of the creator, incarnate god in man.

Therefore it is the god in man which is to be the object of worship; it is no longer the transcendent, extra-mundane god, the god before creation, but the god after creation, having really descended upon earth.

Thus far this idea would be a fulfillment of the Christian conception of the god incarnate in man.

In Christ, according to the Christian dogma, God descended upon the earth, he left his extramundane position and appeared in the flesh, thereby creating an immediate contact between himself and man.

And ever since then, man, through the process of redemption, is supposed to be filled with the divine breath, to really contain the eternal spirit, or the god, the divine breath.

And being filled with the divine pneuma, he has naturally an absolutely different position in the universe; he is no longer a mere inhabitant of the earth, like an
animal that inhabits the sea or the woods, he is now filled with the divine reath and is therefore a god in his own right; he himself can create.

Now we must admit that in the history of the world, as far as we know it, mankind has never produced such an extraordinary civilization as in the last two thousand years; we are in a way immensely far away from the primitive age.

In the two or three thousand years before Christ, the world was close to the primitive age, it was not much farther along than the old prehistoric civilization.

But in the last thousand years, man has swept over the earth and transformed it in many respects; he has done the most amazing things.

So there is a peculiar coincidence between the religion which teaches implicitly that we are divine creators, and an extraordinary creative period in the history of civilization. Carl Jung, Visions Seminar, Page 1130

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8e22d-12bimpulse.jpg`

Carl Jung: What are religions? Religions are psychotherapeutic systems. (2019-03-11 04:06)

[1]

"Religions are the great healing-systems for the ills of the soul."
Carl Jung
www.jungquotes.com
Dome of the Rock, Jerusalem

What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists?

We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem.

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy.

It is not a play on words when I call religion a psychotherapeutic system. It is the most elaborate system, and there is a great practical truth behind it.

I have a clientele which is pretty large and extends over a number of continents, and where I live we are practically surrounded by Catholics; but during the last thirty years I have not had more than about six practising Catholics among my patients.

The vast majority were Protestants and Jews.

I once sent round a questionnaire to people whom I did not know, asking: "If you were in psychological trouble what would you do?

Would you go to the doctor or would you go to the priest or parson?"

I cannot remember the actual figures; but I remember that about twenty per cent of the Protestants said they would go to the parson.

All the rest were most emphatically against the parson and for the doctor, and the most emphatic were the relatives and children of parsons.

There was one Chinese who replied, and he put it very nicely. He remarked: "When I am young I go to the doctor, and when I am old I go to the philosopher."

But about fifty-eight or sixty per cent of the Catholics answered that they would certainly go to the priest.

That proves that the Catholic Church in particular, with its rigorous system of confession and its director of conscience,
is a therapeutic institution.

I have had some patients who, after having had analysis with me, even joined the Catholic Church, just as I have had some patients who now go to the so-called Oxford Group Movement—with my blessing!

I think it is perfectly correct to make use of these psychotherapeutic institutions which history has given to us, and I wish I were still a medieval man who could join such a creed.

Unfortunately it needs a somewhat medieval psychology to do it, and I am not sufficiently medieval.

But you see from this that I take the archetypal images and a suitable form for their projection seriously, because the collective unconscious is really a serious factor in the human psyche. Carl Jung, CW 18, Para 370

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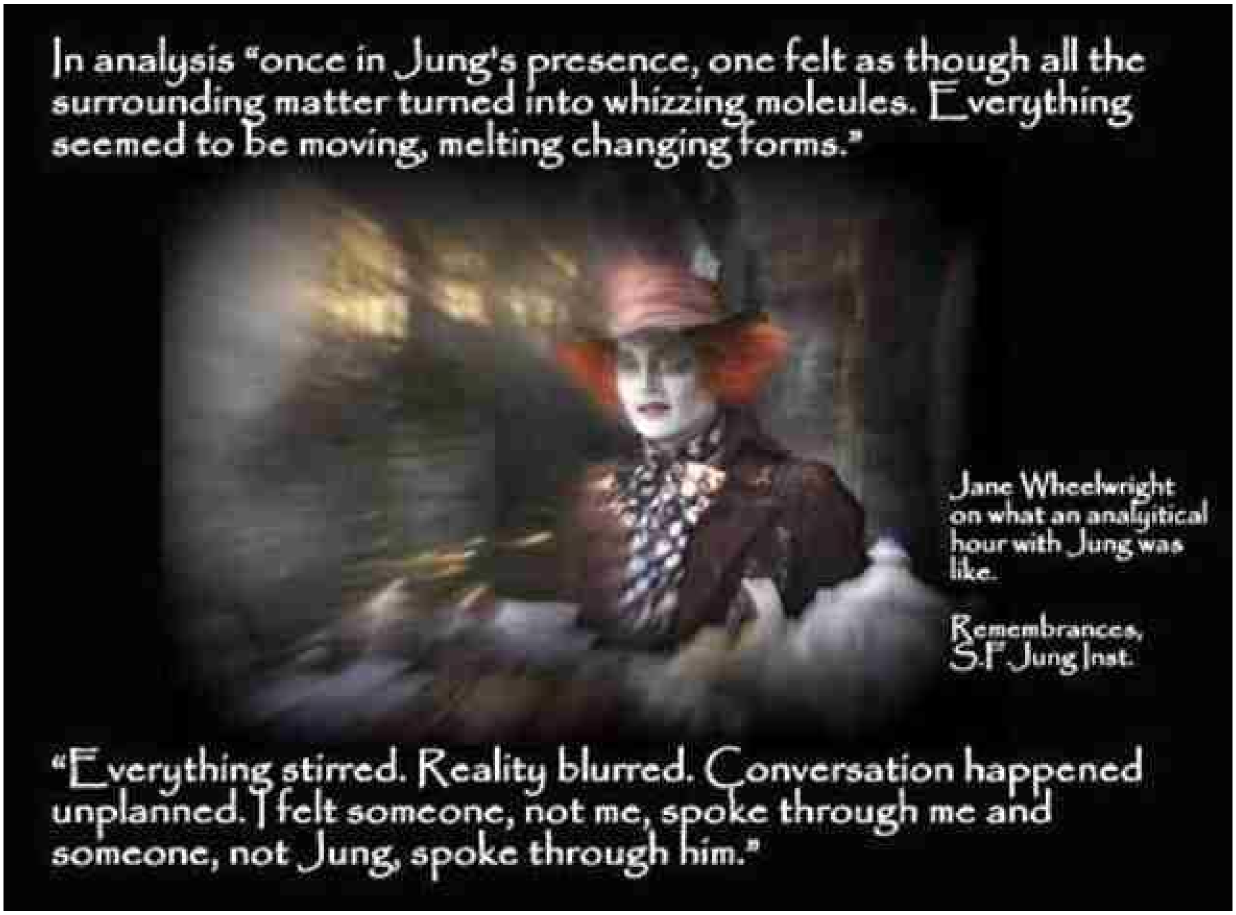
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c7481-12breligions.jpg`

Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imaginable" (2019-03-11 04:10)

[1]



In analysis “once in Jung's presence, one felt as though all the surrounding matter turned into whizzing moleules. Everything seemed to be moving, melting changing forms.”

Jane Wheelwright on what an analyitical hour with Jung was like.

Remembrances, S.F. Jung Inst.

“Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him.”

Analyst and author Jane Wheelwright was a patient of Jung’s in the 1930s.

Jane Wheelwright: “Jung was a mountain of a man - big enough to encompass every kind of person imaginable.

All kinds of people big and small found through him their uniqueness. He touched all kinds of people who came his way.
Sometimes it was through what he inadvertently said - more often than not something he would not remember.

Sometimes it was what he did.

Mostly it was what he was: a comprehensive, large, all-embracing, complete man.

He spanned in himself everything from greatness and power to all-too-human failings. He could be irritable and sometimes downright demanding.

Explosions of rage were not uncommon.

He even could be duped at times by unscrupulous and ambitious people.

Sometimes he seemed to reduce to human ordinariness. At other times he seemed to expand - to literally physically expand - to overpowering size.

I remember once experiencing him like this.

I must have betrayed my feeling that he was beyond my reach because he said out of the blue, "Do I have horns on my head?"

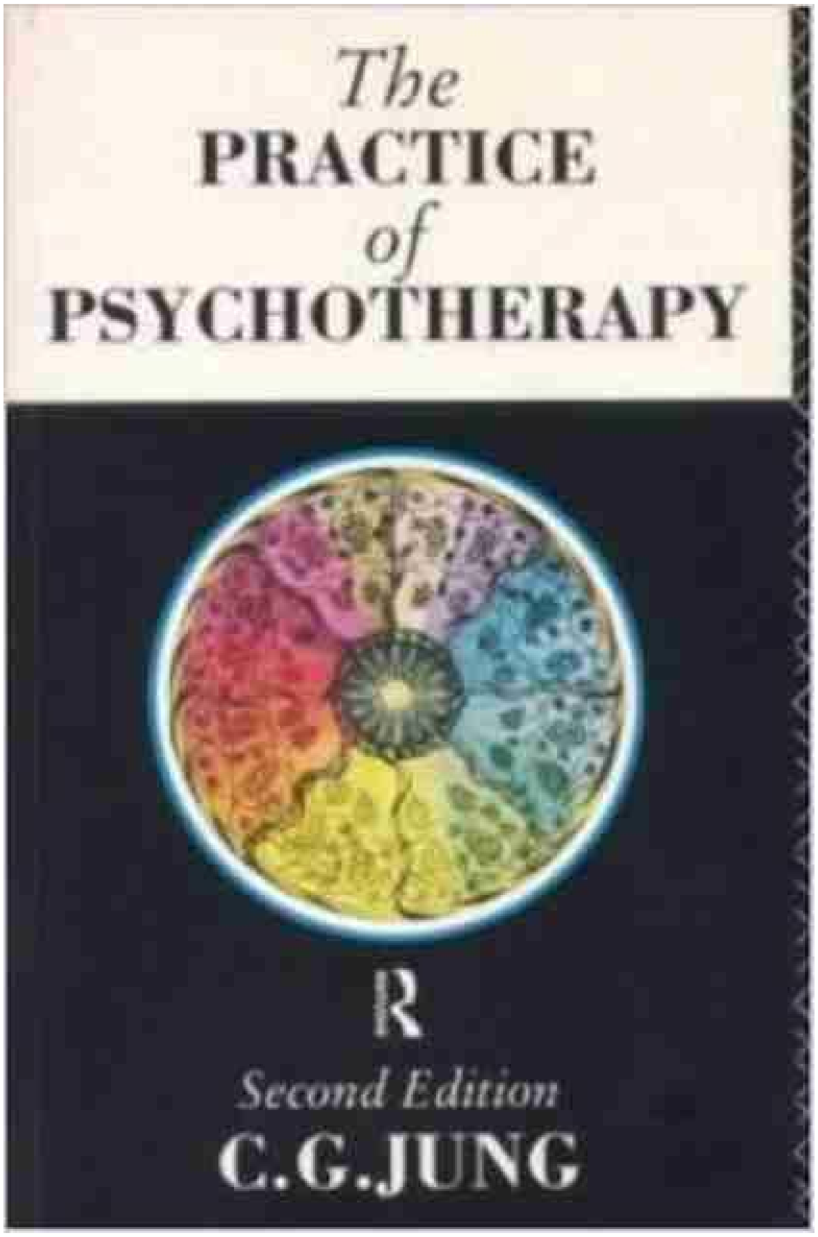
Jung was able to constellate the unconscious of countless numbers and kinds of people.

It was an extraordinary gift that he had. . . . I believe he was at his best as an analyst." Jane Wheelwright, J.E.T., Page 97.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b25b8-wheel.jpg`

Carl Jung and “The Practice of Psychotherapy” – Anthology (2019-03-11 04:56)

[1]



In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, The Practice of Psychotherapy, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, The Practice of Psychotherapy, Page 316.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/dea6c-psychotherapy.jpg`

Gustav Drei Fuss: Memory of C.G. Jung (2019-03-11 05:22)

[1]

Gustav Drei Fuss: Memory of C.G. Jung

After about three years of analysis with Dr. Liliane Frey-Rohn, dreamt an archetypal dream of such a content that Dr. Frey found it to be a dream for the boss!

I was very excited about this suggestion and immediately wrote Jung.

And then, at the beginning of March, 1951, I received a letter saying that Jung was prepared to receive me. I was very excited , and the hour I had turned out to be very interesting, stimulating.

It was incredible how much knowledge, amplifications to my dream I received in one hour.

Although I had been scared to a certain extent to meet the big man, I felt at ease when talking and listening to him.

At the door he said to me: well, these were two really juicy dreams.

Another encounter: Attending a lecture, my wife and 1 happened to sit not far away from the Jung's. When it was about time to leave, Jung suddenly turned to his wife and said in a genuine Swiss way: "So, Emma, chum jetzt!" (So, Emma, let's go!)
These words my wife and I still "hear" today! '

Around 1955 the diploma candidates of the Jung Institute had the opportunity to meet Jung in his home and ask questions.

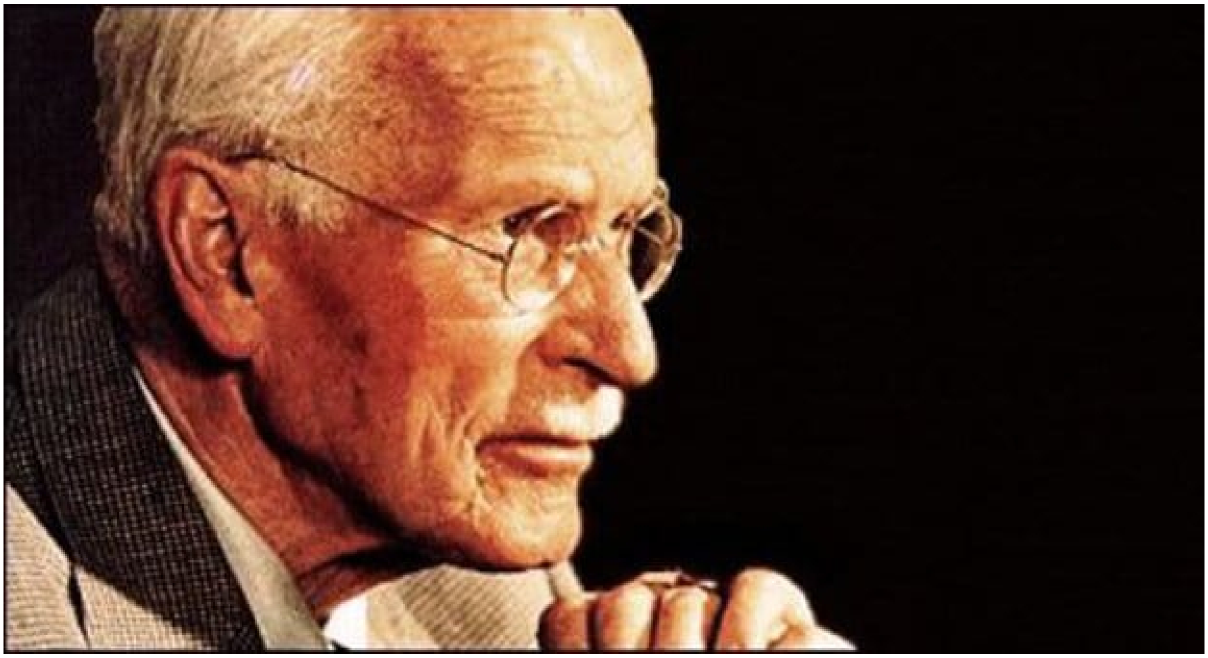
1 vividly remember Jung's answer with regard to the meaning of consciousness. Then he added: But a still bigger problem is unconsciousness.

How can man time and again become unconscious in order to unite with the depth of his soul and drink from the deepest wells? (At least, that's how I remember it.) Gustav Drei Fuss, J.E.T., Pages 13-14.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2b189-12bfuss.jpg`

Carl Jung on Religion (2019-03-11 05:27)

[1]



The inner man has access to the sense organs of God.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.

There is no general prescription for salvation. "If thou knowest what thou doest, thou art blessed." I must know what the Church teaches but I must then ask myself what my own law is.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.

To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting.
Few take both into account, which is why Deus et homo is so important. Imagine a person who only sees two possibilities, two dimensions.
Rest your fingertips on the table.

The person who can only see two dimensions is aware only of the fingertips.

He does not see the curve of the hand above the fingertips combining them into a whole – just as the invisible wholeness of man hovers over and combines all his possibilities.

So it is, that only the individual acts of the person are seen, rather than the whole person with both male and female aspects.

The whole man is standing in eternity and is manifested in time as a manifold: Shiva and Shakti, that is.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward.

We do not know whether our present order is final.

At another level a new creative solution may be required.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." God is understood here as all that is beyond our capacity to grasp, beyond all our imagining. We see things only in contrast: fullness and emptiness, light and shadow.
So in China God was represented by a jade disc with a hole in the centre; the disc rests in a container like the Host in the monstrance.

The hole in the disc is a way of representing God as the unnameable and the unknown.

The Lord's words, "Blessed are they who know what they do," seem in direct contradiction to the other words of Christ, "Forgive them for they know not what they do."

But life feeds on opposites.

When a little old woman carries wood to the pyre to burn a saint who is thought to be a heretic we might say, "Forgive her, O sancta simpicitas."

We might also say that only he is blessed who knows what-he is doing. A priori contradictions will always appear in life.
The words of the Bible and the sayings of Christ are paradox.

We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities.

To be whole is to be full of contradictions.

The unity never becomes apparent because the opposites within us operate and mingle in various ways and it is their interaction that makes the whole man.

The complete human being, the hermaphrodite, is never visible. He is indescribable, always a mystical experience.
That which shows itself is always paradoxical so there is no uniform image of the personality. Biographies seem so unreal because they attempt to give a consistent picture of someone’ s personality.
The visible image of man is that he is both Christ and the Devil at the same time; the image is truthful only when it is ambiguous and paradoxical.

That is why we can also say that doubt is a higher state than certainty.

He who doubts can see both possibilities.

It is pleasant for us when certainty is attained, but is must not last too long for certainty is not life. It looks as if God was unconscious.
Anyone who knew the goal would not have taken such a roundabout way with creation. It took a very long time for the brain to appear on the earth.
The dinosaurs give the impression of having completely empty heads; then bumps appeared, then much later horns grew from the head, and much later still the brain was formed.

It seems as if there was an urge to create something.

The least differentiated animals developed the most: only that which is incomplete can perfect itself.

Only an unconscious creative power could have worked so hesitantly which is why I think the creative God was unconscious.

This assumption also accounts for the many prehistoric catastrophes.

It does not imply that creation was accidental but that it seems as if its intention was limited in scope.

The bumps and the horns were the first experiment on the head, then the brain formed inside, then warm blood, fur and feathers appeared, and only at this stage did consciousness become a possibility.

If we assume that God was unconscious how can we explain our belief that everything existed as an idea from the beginning of time?

The unconscious has its consciousness, it reveals itself. through dreams, for otherwise we could not know any- thing about it.

God holds all of creation in the unconscious: Paul preached in Athens and said, "God scorned the time when men lived in unbelief, ’in agnosia’."

There are several passages in the New Testament that are not correctly translated for us. Metanoen was translated as "do penance" when it should actually have read "change your ways."

"Change your ways" had moral significance for the needs of that time.

If the Creator knew everything in advance history would seem like a badly running machine, misfiring now and then.

God would be responsible for each catastrophe because it must have arisen from his mistakes. The assumption of divine prescience or of a personal God makes nonsense of the world.
To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.

Meaning is, indeed, only a quarter of the whole, but when all four come into coincidence, consciousness comes into being.

If God were almighty how could it have taken 400 million years to reach this point from a time when only fish existed, if creation was not an unconscious search and a groping in the dark?

How could we account for these enormous quantities of fish before new beings could come into existence? This is my myth about God and his creation.
The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Human consciousness is the second creator of the world.
Only through extreme differentiation and distance can consciousness come about.

A God who is a God of a people or a God of everything cannot individuate himself and so cannot really become conscious.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man.
Christian dogma brought immense advances in religious comprehensions.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself.
But then the conflict appears: I am high, I am also so low , and on my right and left hand hang criminals.

If I can bear this I am crucified and must carry this cross and the world as well. Christ is not the Son of the Imperator; he is an illegitimate child of Nazareth "from where no good ever came."

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant.

It is a beautiful message that one is a child of God but it can have a devilish effect.

Christ's tragedy could be much more impressively portrayed in our day than as the figure of a preacher wandering through Palestine two thousand years ago, not even needing to support himself.

But how can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer and marry her, have children and be obliged to live with them ?

Imagine an evening at "The Corner Tavern" as Mr.

So and so, a glass of beer in front of him, and in his heart the outrageous claim, "I am the son of God." How is the darkness to know the light if it does not partake of it?
God deigned to take on the image of man.

We are his eyes and ears, imago Dei in homine.

We must pray, "deliver us from evil," and not only man but God as well must be redeemed.

In the film "Green Pastures" God the Father says, "I must become a man myself" (to redeem them and myself).

We can avoid the penalty of hybris by making a sacrifice. Each of us must find in what area his sacrifice must be made.
If we can think of the worst possible sacrifice for us we are close to knowing which we must make. A sacrifice is doing what we would force others to do.
If we hold back through fear of hybris then we fail in our task and become a homunculus. The acceptance of the shadow is a sacrifice.
For the man who feels himself to be the God- Creator the acceptance of his compensatory feminine side is also a sacrifice.

The image of the Divine Child characterizes our relation with the Self. In philosophy God is abstract, an idea, imageless.
But the Divine Child is the incarnation of an idea; it permits us personal access to an idea which we could not easily realize without it.

The most serious question to ask, it seems to me, is what will Christianity have to say in the future? What is the meaning of an attachment to the cross, what are the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?" What does this mean for humanity?
What does it mean to say that man dies yet only the risen still live?

All these questions may become actual during the next two thousand years, in the era of Aquarius.

The more one understands wholeness and through inner experience approaches it, the more one quasi resembles God.

"The Spirit examines everything, even the depths of Divinity."

This sentence was an editorial error (in the process of veiling the Logia) which should not have been embodied in the Bible.

We must not forget that we are only ants … but that even an ant is an imago Dei.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Ostroski-Sachs, Pages 38-43.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b4f86-12breligio.jpg`

Carl Jung: Your questions are unanswerable because you want to know how one ought to live.

(2019-03-11 05:30)

[1]
You just have to keep pushing yourself.

To Frau V.

Dear Frau V., 15 December 1933

Your questions are unanswerable because you want to know how one ought to live.

One lives as one can.

There is no single, definite way for the individual which is prescribed for him or would be the proper one.

If that's what you want you had best join the Catholic Church, where they tell you what's what.

Moreover this way fits in with the average way of mankind in general.

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other.

If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious.

Then it is naturally no help at all to speculate about how you ought to live.

And then you know, too, that you cannot know it, but quietly do the next and most necessary thing.

So long as you think you don't yet know what this is, you still have too much money to spend in useless speculation.

But if you do with conviction the next and most necessary thing, you are always doing something meaningful and intended by fate.

With kind regards and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 132-133

[2]

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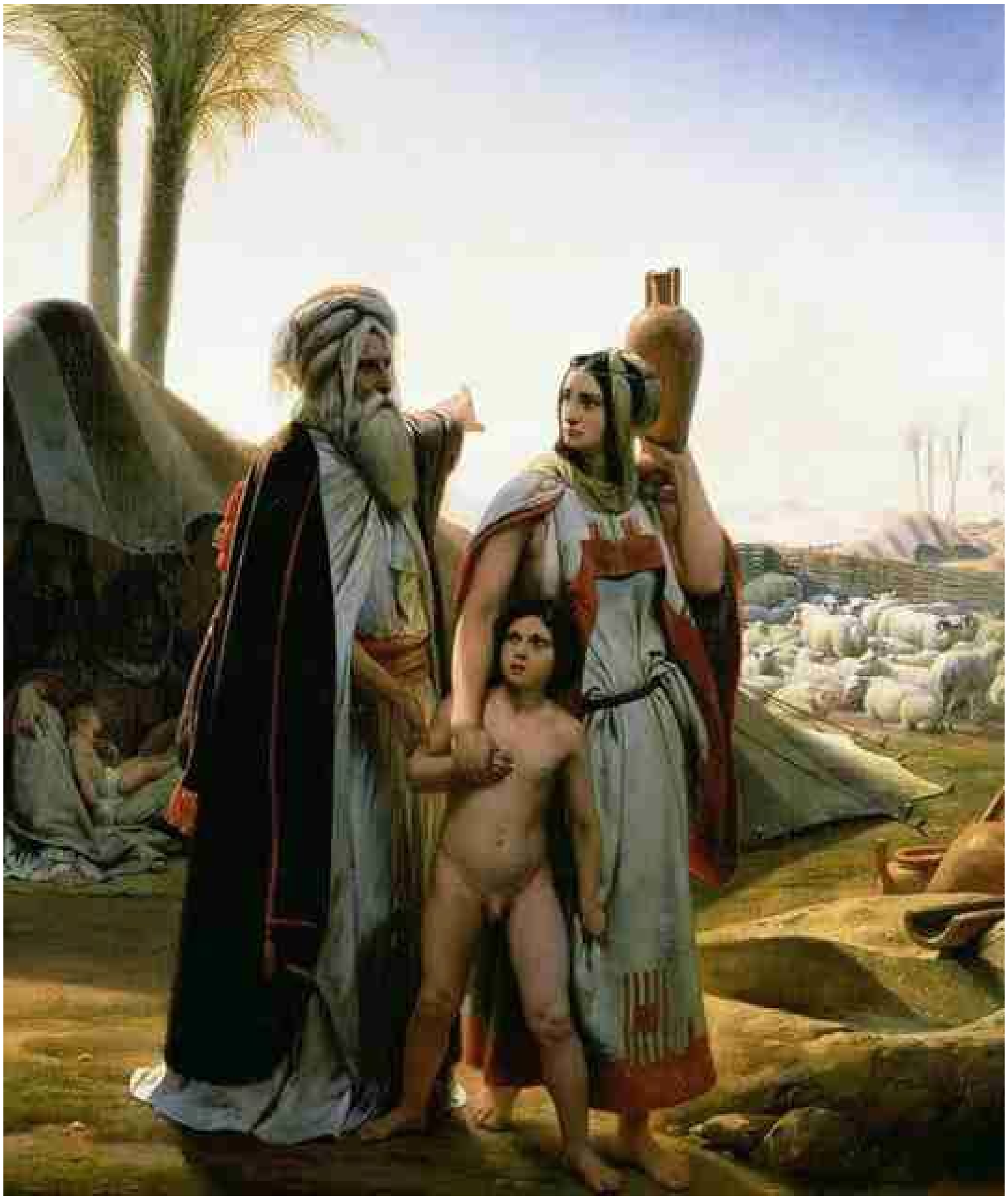
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/493bd-12bfrau2bv.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Carl Jung: ... my schoolmates hung the nickname "Father Abraham" on me. (2019-03-11 05:59)

[1]



It was some months after the incident just described that my schoolmates hung the nickname "Father Abraham" on me.

No. 1 could not understand why, and thought it silly and ridiculous.

Yet somewhere in the background I felt that the name had hit the mark.

All allusions to this background were painful to me, for the more I read and the more familiar I became with city life, the stronger grew my impression that what I was now getting to know as reality belonged to an order of things different from the view of the world I had grown up with in the country, among rivers and woods, among men and animals in a small village

bathed in sunlight, with the winds and the clouds moving over it, and encompassed by dark night in which uncertain things
happened.

It was no mere locality on the map, but "God's world," so ordered by Him and filled with secret meaning. But apparently men did not know this, and even the animals had somehow lost the senses to perceive it.

That was evident, for example, in the sorrowful, lost look of the cows, and in the resigned eyes of horses, in the devotion of dogs, who clung so desperately to human beings, and even in the self-assured step of the cats who had chosen house and barn as their, residence and hunting ground.

People were like the animals, and seemed as unconscious as they.

They looked down upon the ground or up into the trees in order to see what could be put to use, and for what purpose; like animals they herded, paired, and fought, but did not see that they dwelt in a unified cosmos, in God's world, in an eternity where everything is already born and everything has already died. Carl Jung, MDR, Pages 66-67

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c1722-12babraham.jpg`

Carl Jung on the "Type Problem." (2019-03-11 08:35)

The Question of Psychological Types
C. G. JUNG
HANS SCHMID-GUISAN
CORRESPONDENCE EDITED BY
JOHN BEEBE | ERNST FALZEDER

Dear Friend,

When two opposed types discuss the type problem, the greatest part of the discussion is taken up by talking and understanding at cross- purposes.

Language here reveals its incredible incapacity of reflecting the finer nuances that are indispensable for understanding.

Thus, when it comes to matters of psychology, every linguistic sign can mean both one thing and its opposite.

When you speak of the extravert and the feeling of an “identité mystique,” then naturally many things I said about the extravert do not apply.

What I was actually talking about was the “ideally oriented” extravert, and by “ideal” I do not mean “ideal” in the sense it is used in expressions such as “ideal aspirations” and “ideal convictions,” but “ideal” in the sense of “corresponding to one’s principle.”

Here the term“ideal” also implies that the ideal type is an imaginary or abstracted type that does not exist in reality, because a real person naturally also has the other mechanism within himself,

with the help of which he can take the edge off what is all- too sharp in the “ideal.” The more “ideal” a case is the more pathological it is.
You are perfectly right, therefore, in assuming that I am speaking mainly of “coarse” or “pathological” persons, among whom the “ideally oriented” can be found.

The term “ideal” lays an unintentional man trap.

In contrast to these cases, you are speaking of the compensated ones, where the situation is of course different.

But then again you are mainly speaking of how a case “should be,” and not how it “is,” whereas I proceeded from the assumption that we were talking about the “types” themselves, and not about “compensated” cases, in which the type problem is actually harder to identify in my opinion than in pure cases.

But anyway, since you have hifted this to a discussion of the compensated case, I will go along with this different program.

On this basis, my judgement about experiencing via the object is of course no longer valid, because with the help of compensation the extravert can very easily “realize” his feeling via the object without violating it in the least.

This “realization” is a process taking place within the subject, and so much inwardly that the object, as you rightly say, often does not notice it at all.

Now this is precisely what I call the “view on the subjective plane.”

This realization proceeds from compensation, but not according to the principle of this type, for extraversion goes outward to the object, and not inward into the subject, which is introversion.

The realization of the feeling goes to the subject and is thus a process of introversion.

Atthe same time it is also a thinking process, however, since realization means that I juxtapose the feeling as an object, differentiating myself from it.

Without this differentiation, I am not able to see what is happening, for then, being indistinguishable from it, I will be the process itself.

“Realization,” as the term already implies, is an “objectivation” of the process, without which apperception is not possible at all.

This apperception of the process is the attainment of self- knowledge or, in other words, the view on the subjective plane.

Abstract feeling, being of a hypothetical nature like all abstraction, is not a violent action in itself.

Taken as a feeling in itself, abstract feeling is a virtue and supreme refinement, just like the abstract thinking of the introvert.

ts violent character is revealed only in its influence on the object. That is why we must let the object have the last word in this matter.
When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.

In this case he has the last word, and I will have to realize that I have to be careful with my virtue so as to avoid harm.

Abstract thinking and feeling are not violent in themselves, nor do we experience them as such, because civilized man has long unlearned to attribute his various complaints to the pressure of domestication.

On closer consideration, however, abstraction in itself is also an act of violence against the disparate phenomenon.

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template.

In that way we create a spiritus, which is an abstraction.

The elements in the flask complain about violent treatment, because for them distillation runs counter to their nature.

We often forget how we achieved our virtues and take our achievements for granted, thinking they would be a blessing for others, too. (Cf. the Negroes and the blessings of civilization. Good examples of this are the Negro republics, and the exemplary social dignity of the Negro in the United States: "for colored people only"— naturally.)

Of course, it is the horse's fault if it cannot pull a railway train; why is it so weak! Someone could point out, however, that a man who harnesses a horse to a railway train is committing an act of violence and is an idiot to boot.

What I want to say is that the explanation for the question of violence cannot be found only in what is pitiably concretistic.

You have complicated the matter considerably by basing the discussion on the compensated type.

But since I am letting myself be "stimulated by the object," I will try to do justice also to the complicated situation.

We surely agree in assuming that the "coarse," "pathological," or "ideally oriented" extravert violates the object by his direct and exclusive relation to it.

This crude form of violence naturally disappears to the extent the extravert abstracts his feeling, by which the latter becomes spiritualized, which is a true sublimation process ("from one bride- bed to another harried").

There are things to which we cannot do justice completely with abstract thinking, and which we even violate if we subject them to abstract thinking.

Equally there are things that must not be subjected to abstract feeling.

Someone like the pure type, who has advanced from the crude to the secondary state, that is, to the abstraction of his adaptive organ, is nevertheless still capable of violence, but in a more refined and all the more cruel way, in that the introvert forces everything to fit into his intellectual pattern, and the extravert into the emotional one, since both of them are rationalists in their whole structure, even though they affect the contrary.

When the two meet they are a perfect match so long as they do not try to understand each other psychologically.

Everything will be fine, for instance, when the hardships of life make such heavy demands on them that they have to direct most of their concentration to the struggle for existence, and therefore cannot make any efforts to assert themselves as individual beings.

When there is no longer such immediate necessity, however, so that they turn to look at one another, they are convinced that they have never understood each other.

The intellect of the one comes up against the other's concretistic "representation," which he finds utterly disagreeable, and the feeling of the latter comes up against the other's concretistic "sensation," which he finds equally disagreeable.

Then, at best, there follows savior- like suffering, an educating, coercing, correcting, "fathering," and "mothering" of the other, heroic feats of love of nearly inestimable proportions.

And then comes the well-known story of the Jew without a train ticket, whom the conductor wanted to throw out at every stop.

When a passenger finally asked him: "Where are you actually going to?" the poor man replied: "To Karlsbad— if my constitution can stand it."

The mistake that is being made is quite obvious: each wants to better the other.

This is the objective plane of viewing things.

This missionary attitude is all very Christian but is extremely annoying to the introvert. He will kick the missionary out.

The extravert's reaction is very clearly demonstrated in your letter: in your opinion, it would be a mistake if we wanted to teach the extravert to think, and the introvert to feel.

You maintain the opposite standpoint, namely, to let things be and, at most, further one's innermost tendency—thinking in the introvert, and feeling in the extravert.

As you so accurately describe it for the case of the extravert, this leads to "realization," which is nothing else but thinking about feeling.

This is how he learns thinking.

You have witnessed a famous case of this kind, in which a distinguished extravert was put, by an introvert de pur sang, into the saddle that is so characteristic of the extravert, on which he then galloped off to those adventures in which he learned to "realize."

This was not taught to him.

He learned it by himself, because he had no other choice.

This is precisely— and pray forgive me— viewing things on the subjective plane.

As you told me, however, a certain other extravert tried to directly impose thinking on the former, which he took very much amiss, as we know, just as an introvert worth his salt will resist with might and main all attempts from the outside to impose and force feeling on him. The dignity of man— an essential notion still to be learned by all missionaries!

It is a remarkable fact that the more you develop the extravert's feeling, believing to thus enhance your feeling into the object, the less the object is actually comprehended, for the object requires not only to be felt into but also sensation and thinking.

The latter two cannot, as we know, on any account be replaced by feeling- into.

That is why raising the level of feeling leads, as you correctly say, to a feeling- into the subject, as the necessary exaggeration of the feeling makes the subject's lack of activity in thinking and sensation felt.

Gently but persistently, this vacuum sucks the libido back from feeling into and thereby enforces "realization," which, as I have already emphasized, is precisely viewing things on the subjective plane.

I completely agree with your supposition that the missionary activity the two types exercise on one another leads not to a deepening of the personality at all but only to a good adaptation to reality.

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.

In my humble opinion, the famous case of a certain extravert quoted above is a good example of this; at the same time this case is probably evidence of the fact that there is no essential difference between your method and mine on this point.

When you say that the act of "deepening of the personality" has merely to do with feeling, you obviously see only the dynamic side of the process, that is, the progress in the development of love.

But you are forgetting that it is precisely "realization" through which a deepening of the personality is achieved.

"Realizing" is an introverting process, an objectification; it is gaining insight, making something conscious, understanding, hence an intellectual process.

Someone who, without "realizing," always continued to fly on the wings of his feeling, would be, and remain to be, an incurably extraverted "dud."

It is just as typical of the extravert to underestimate and fail to notice his own introversion process, as it is of the introvert to underestimate and fail to notice his extraversion process.

So long as the extravert only feels but does not realize, the will naturally have a very inadequate relation to the object, and that is why his “object” will not correspond to reality at all, but will be a subjective fantasy.

Someone who just feels does not think, but fantasizes.

Through feeling- into, the fantasy is transferred or projected into the “object,” but the actual object is thus dis- torted.

If the object is endowed with reason, it will clearly see that it represents merely a fantasy to the other. When the other finally understands the real nature of the object, he cools off considerably.

This naturally offends the object, particularly if it was hoping to get something from the extravert’s feeling, and it will feel disappointed and deceived.

It is exactly as if a very scientifically oriented doctor tre

I can understand the patient when he assumes that he has simply served as a guinea pig for a theory, that is, for a scientific fantasy.

The progress of scientific theory is certainly a great and noble thing, but there seem to be good reasons why experiments are conducted with guinea pigs rather than with humans.

In a refined person, the violent act has only become more refined, which just makes it that bit more devil- ish.

Therefore, you are quite correct in saying that the way indicated by you runs parallel to that of a neurosis, that is, to the way of the “coarse” and “pathological” extravert.

It nearly seems to me as if you were still of the opinion that, for example, I would analyze dreams on the subjective plane only.

Since I cannot provide you with evidence from my ongoing analyses, as you know nothing about them, I must revert to that famous case mentioned above, in which you have witnessed my method— which you suggest in your letter— put into practice.

The relation to the object that resulted from that analysis seems to have had a not inconsiderable influence on the further course the development of this extravert took.

He has often been heard talking of Tristan and Iseult, of Faust and Helen, etc.

It is a well- known fact that man is also capable of accepting something as true without having seen it with his eyes and touched it with his hands.

It is this truly human capacity that spares him a number of highly unpleasant experiences.

The average person seems to be satisfied, for example, by the theoretical reasoning that it is dangerous to stick his head out of an elevator on its way up.

He does not need to get his head torn off for the sake of experience.

It would also be a rather daring undertaking for someone to actually try out and see if it were really morally impossible for him to commit a murder.

There are a great many things that cannot, or need not, be experienced via the object.

For all these things we need the symbolic view on the subjective plane— if, that is, these tendencies are not to succumb irretrievably to repression again.

But when an actual experience via the object is possible, or even indicated, only a completely fatuous person would want to enforce a symbolic and subjective interpretation.

I guess you do not count me among such pigheaded solipsists; it would also run counter to what you have experienced.

As far as the behavior of the object toward the violence of the extravert is concerned, to which you object, you are thinking completely extravertedly about it, and are suppress ing the object anew.

You really cannot dictate to the object how it ought to react, and which reaction would be the right one. Such good intentions may be appropriate among extraverts but not in the relation between the types.

I must emphasize that an introvert reacts in just the way I said. This is what happens and what is.

The introvert couldn't care less if this has any effect at all on the extravert, because he is no extravert who worries about such effects.

I am talking about what is, and not about what would be desirable.

When the introvert reacts accordingly to how he is blindly attacked and abused as a fantasy by the other, he forces him, as you rightly say, to consciously bring out his tendency toward violation, which makes the extravert finally realize that he has such a tendency.

He forces him to give up his feelings— yes, he does—and then the extravert is forced to start thinking.

In that way he achieves, and here you are right again, adaptation to reality, which cannot be accomplished without thinking and sensation.

Once he has achieved adaptation, he at last has his hands free for his own use.

He can then try out his violence and his feeling- into on himself for a change in order to deepen his personality.

His former extraversion to the object was so exaggerated because his adaptation to it was so highly inadequate.

The deficit forced him to make ever- greater expenditures. Once adaptation is achieved, his libido can turn inward.

Of course, the introvert never fancies that by his self- defense he is deepening the other's personality, nor does he defend himself for this reason; he really does it only not to be destroyed himself.

It is only the extravert who can see this in a different light, as he is convinced from the outset that he has the other's best interest in mind, and that everything he does is beneficial for the other's well- being.

This role of the savior

This infantile humbug and has to be nailed down as such.

In my opinion, you have touched upon something very important with your idea that an association of like types is more conducive to a deepening of one's own personality than an association of different types.

Just as I am absolutely convinced that it is mandatory for adaptation to reality that the two opposed types confront each other unreservedly, I also believe that a deepening of the personality, with all its irrational values, can take place only by associating with the same type.

Interference of the opposite type is certainly a painful disturbance, for everything that represents the highest meaning and value for the one side is utmost nonsense and without value for the other.

The directions of the irrational psychological processes are actually diametrically opposed. What the extravert calls human is just "all too human" for the introvert.

What the introvert calls human is airy and gaseous for the other.

This discrepancy makes it quasi impossible for the two, because of the irritating difference in tone, to go together in the irrational developmental process.

It is another question whether the irrational process in the opposed types does not bring to light a product that is equally valuable to each of them, although the values they find in it are opposed to one
another.

This question must be left open for the time being.

I find your schema of attitudes of the analyst disagreeable, because I myself could never adopt something like this.

I am as I am, and that also in analysis.

I do not know whether it is necessary for the extravert to play a role, nor do I know whether I may not unconsciously play a role myself— after all, one can never know things like that. I would not be surprised to find, however,

that it may be the specific task of the extravert, in his feeling attitude toward the other, to make appropriate corrections in the object in order to eliminate his typical violence.

Certainly the introvert has to do something similar in the intellectual sphere.

As the case may be, he must be either reserved or forthcoming with his thoughts.

I would not know at all how to tune in to the individual task of the patient— for how could I be so vain as to know what his task is?

I would feel sorry for a patient whose task I thought I knew a priori, or at least more or less in advance, because then I would be on my best way to be giving that sort of counseling that the Freudian school has always imputed to me.

Nothing can be done against projections, however.

If in my last letter I talked primarily about the inferior extravert, you talk about the inferior introvert when it comes to matters of self- knowledge.

Without doubt, there is a danger of cheating ourselves out of a really full life by philosophizing.

I have a very tolerant attitude toward such people, however, because in my experience there are quite a number of people who are rendered relatively harmless by contenting themselves with a surrogate of life.

There are also such useless and objectionable seeds in man that living a half-life, which leaves these seeds undeveloped, is by far preferable to their full development.

I am not inclined to believe in man as a unum et bonum et perfectum.

Hence, I'm also against proselytizing—unless it is for monism, abstinence, the Salvation Army, pacifism, or the YMCA.

So whoever turns the idea of self- knowledge into a pseudoidea, and fraudulently abuses it to escape himself, has probably good reasons to do so.

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.

His nature would not permit it.

But as we all are deficient in a certain sense, namely, when measured against an ideal, self-knowledge does actually serve us not to commit a number of wrongs and stupidities, which would inevitably follow from the deficiency of our nature.

I am sorry to have attacked my beloved Goethe in my last letter with regard to his statement about self-knowledge.

True, it was very disrespectful, but all the same I did have a point in taking the verba magistri not too seri- ously, since Goethe himself has provided the rebuttal of his own position as shown by the beautiful quote in your last letter.

It is difficult to argue with such masters, because in their honesty they always state also the respective opposite somewhere else.

Just think of Goethe's diametrically opposed statements on women!

The words of the fathers are a fine thing— so long as we do not use them as arguments.

It follows from all this that your criticism of self-knowledge refers to a concept that is actually a caricature of its real meaning.

This inferior concept has nothing to do with what I called the view on the subjective plane.

But I acknowledge your right to stress the existence of an inferior concept and use of self- knowledge just as emphatically as I underlined and defended the existence of a concretistic perception of extraverted feeling operations.

Toward the other, one tends to take a position based on our experience on a par with the average of previous incidences and is little inclined to trust him a priori to really have the more perfect in mind.

The experience of what goes on around us every day has made us so cold, however, that we still do not expect anything good to come out of Nazareth.

The less we are trusting each other, the more proofs we get that this trust is indeed unjustified.

It seems to me that we might now have reached an agreement on this point, after having exposed our mutual mistrust—based on unshakable experience— so emphatically.

So let me turn to another point in which I differ from your view, or rather from what your written words (sic!)say. The difference starts with your idea that “genius” would be a weapon against the unconscious.

It would be easy to demonstrate that genius also offers the greatest opportunities of falling victim to the powers of the unconscious.

Genius is both: the capacity to unlock the unconscious, and the capacity to give its elements a visible form

In the very rare case this operation is successful without destroying the person in question (and you know how rarely this happens), we suddenly believe that genius is a superb weapon against the ensnaring powers of the unconscious.

But in the more frequent case that these very capacities devour the person who has them and lead to an untimely death or lingering illness, we believe that genius is also a terrible snare.

I tend to think that the number of geniuses is not all that inconsiderable, but that the number of those who are not destroyed by their genius is infinitesimal.

It does not help to say that it is precisely those few who are the “true” geniuses, while the ones who were destroyed had not been true geniuses in the first place.

When we know how thin the thread is, on which the sword above the head of the genius is suspended, we can only say: this one has barely managed to escape by the skin of his teeth, and the other did not make it by a hair’s breadth.

Even the so-called true genius carries wounds close to his thread of life.

Neither the genius nor the average person can get through life unscathed, but only the genius is affected to a much, much higher degree.

Genius is as little a substitute for analysis as “experience.”

A “healthy person” is never driven by his experience “to unite with his unconscious.” With this view you would deny analysis the right to exist altogether.
According to your view the significance of analysis seems to be limited to a psychological technique that, for pathologically sensitive people, is a partial substitute for a life they find impossible to lead, and which offers healthy people some help in coping with their conflicts.

In the former case, analysis serves as the dressing of a wound; in the latter, as a motor oil.

I readily concede that even great Caesar might have found it necessary to stop up a bung hole somewhere, and that the halls in the Louvre offer an excellent opportunity for “physical exercise,”but I deny that this is Caesar’s or the Louvre’s “greatest value.”

I am more than ready to acknowledge and admire all the useful things that make life possible and easier, but that the usefulness of a work of culture should be its “highest value” is completely beyond
me.

As I do not want to immediately sin against my abovementioned principle of implicit trust, I assume that what you really meant was that this is precisely not its highest value.

If this so highly praised experience alone would suffice, what would then be the point of science and other cultural achievements, with all their intrinsic values beyond the question of usefulness?

Someone who in his experience also experiences his unconscious has by no means united with it— unless, that is, he knows it.

The process of attaining knowledge covers many fields and is possible only with the help of those formulas that have been elaborated and handed down by the history of ideas over several millennia.

This treasure trove is called science, without which knowledge is impossible.

An animal lives its unconscious, and is completely united, even identical, with it.

What is missing is only knowledge, seeing things from the subject’s point of view. In this knowledge— that is, in what analysis is in itself, regardless of its usefulness— lies its “greatest value”; its true value is that it is a standpoint beyond experience, out of the reach of the rationalistic intentions of those who want to make it the servant of their own incompetence.

When somebody says: “Love thy neighbor as thyself,” the meaning of this statement lies in the ideal of Christian love, and not in the thought that it is also of the greatest practical value to raise this Machiavellian principle of “do ut des” to a religious ideal.

Similarly, it would be a grave injustice against the spirit of the achievement that we call analysis to limit its highest value to its usefulness for our lives.

Seen in the light of day, it is also clear that it could not provide this practical service at all if it did not have precisely the value I emphasized.

“Life is not the highest of goods,” and least of all that which cures a few neurotics and shortens some conflicts for a few healthy people.

But lest you arrive at the opinion that I underestimate the practical usefulness of analysis, let me conclude by saying that I am as skeptical of knowledge without usefulness, as I am of usefulness without well-founded knowledge.

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries.

Usefulness without meaning fills pockets and the churches of Christian Science.

The value of analysis, however, is not only that it is of practical use but that it is also a living knowledge in and by itself. Thinking is life just as much as doing is.
Thinking is not merely a "realization" of life; life can also be a "realization" of thinking.

As to your concluding remark, I really must add for the sake of poetic justice that I did not invent that legend of the sailing-motor-airplane- monster, but that by alluding to the Platonic myth I only wanted to emphasize, ever so delicately, that this monster is hardly viable, precisely because of its ideal nature.

I hardly believe that I will go to the hell that has so very amiably been intended for me, only because I find the sailingmotor-airplane- dragon an impossible ideal.

Surely Sisyphus was an idealist, wasn't he?

With best regards,

your Jung Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/eec37-12btypes.jpg`

Carl Jung on the nature of the "Introvert" and "Extravert" (2019-03-11 13:15)

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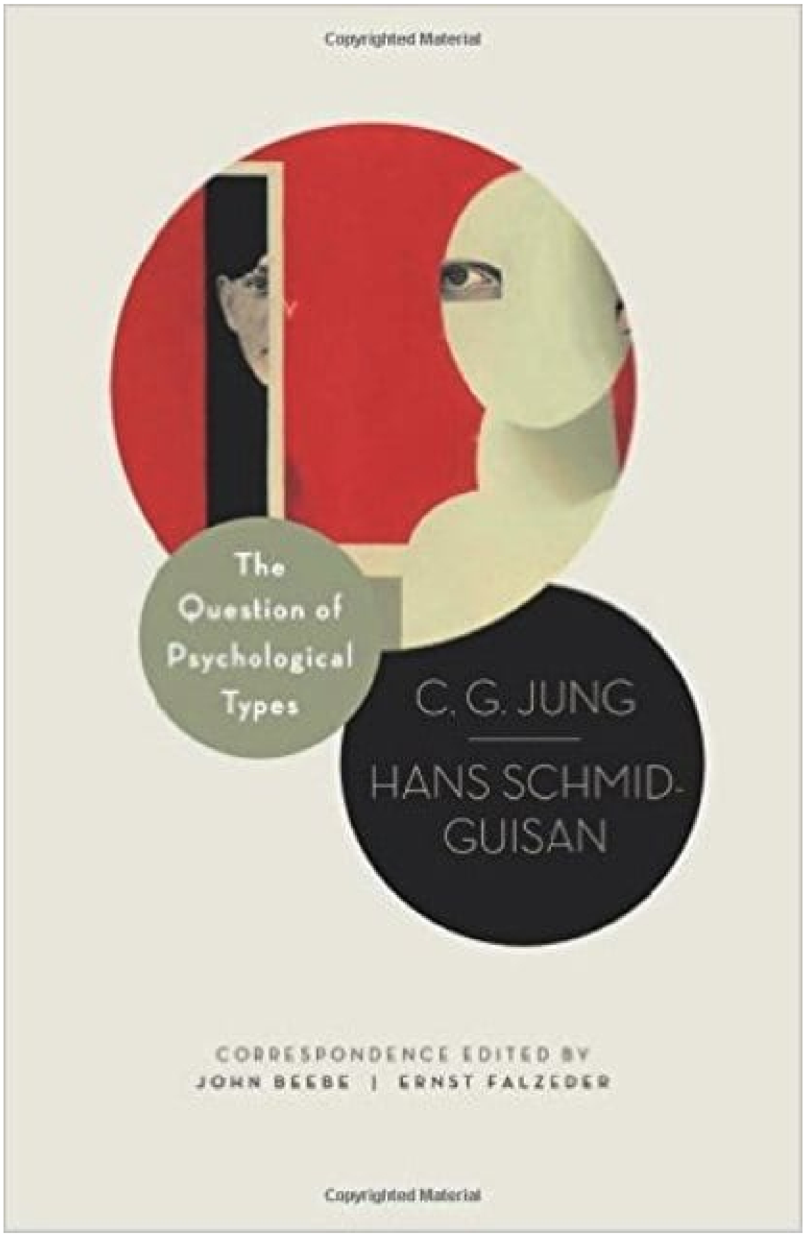

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The Question of Psychological Types

C. G. JUNG

HANS SCHMID-GUISAN

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Dear Friend, [undated]

Before I respond to the particular questions raised in your letter, I would like to deal with a question of terminology.

We speak of “thinking” and “feeling,” and we name the types concerned accordingly.

As you know, I have introduced these types in an earlier publication, under the names of the introverted and the extraverted type.

For the former, adaptation proceeds via abstraction from the object, for the latter, via feeling into the object.

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object.

The attitude he assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object.

His primary reaction toward the object is actually not love but rather fear.

The ancients knew these two original powers well, the eros and phobos.

It is not permissible to say that fear of the object is just a repression of an unbearable love of the object, because then we could also say that the
extravert’s characteristic love of the object is nothing but a repression of an unbearable fear of the object.

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object.

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert.

These remarks may characterize the choice of the terms introversion and extraversion sufficiently enough, so that we will be able to use them in further discussions.

We thus also avoid a possible misunderstanding, namely, that the thinking person is characterized by the absence of feeling, and the feeling person by the absence of thinking, which would certainly be completely wrong.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does.

Turning now to your letter, you state that you find it inconceivable that one could adapt to the object by way of abstraction.

This is actually the leitmotif for all misunderstandings between extraverts and introverts.

They misunderstand each other thoroughly as far as their behavior toward the object is concerned.

Despite your optimism, so characteristic of the extravert, I find this difference somewhat deplorable. (This is where the feeling of the introvert comes into play.)

For it is this difference that causes many of the most painful experiences in life, and many of the most acrimonious fights over attitudes and views of the world.

In my last letter, I described the introverted and the extraverted ideal to you, namely, the desire of each type to crystallize its pure essence.

Now this description has already led to a kind of misunderstanding.

I did not express any personal conviction with this description, nor did I want to convey an expression of my personal opinion through it, but I was thinking hypothetically.

This hypothetical thinking— which is by no means the expression of a personal opinion— is extraordinarily misleading for the extravert, because he is always inclined to understand such an expression in a concrete way.

Conversely, the introvert is always led by the nose by the extravert and by hypothetical feeling.

I will try to describe this difficult problem in more detail on the basis of your letter but cannot guarantee that I will succeed.

You write: "To purify the feeling I need the object," and you add that for the introvert "the object is only an obstacle to purifying thinking."

Herein lies a great misunderstanding.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality.

I'd like to say that this is exactly where his mistake lies: He thinks objects, instead of feeling them, for these objects are, after all, human beings who quite refuse to be only thought, although the introvert fancies that he is actually loving the object in this way.

The object, however, experiences the fact of being only thought as very unpleasant, as you have rightly stated.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts.

He cannot follow the other's hypothetical feeling, which feels like a loveless experiment to him.

He feels it in this way because he feels concretistically, while the extravert can feel abstractly beyond the object, just as the introvert can think abstractly
beyond the object, which naturally is felt as equally loveless by the extravert.

So while you resist being merely thought by me, I resist serving you as an object for the cleansing of your feelings.

This contrast is irreconcilable, unless, that is, you stoop to submitting completely to my thinking, or I throw myself at the feet of your feeling.

This is impossible, of course, but it does happen all the time in reality, in marriages, for example, in which one part is pinioned against the wall precisely by the other's "love," not to mention those cases in which this happens through open violence.

The tragedy is that it is exactly this love, which is ideal in his eyes, that violates and debases the other.

You think the introvert does not need the object for his thinking, because it would actually represent an obstacle to him, and that therefore he would not love the object.

Exactly the opposite is the case.

He, too, loves the object, but through his thinking; indeed, it is indispensable for his thinking.

This is not so for the extravert.

For him, the object is an obstacle to his thinking, because his thinking disregards the object.

Here I must remind you of my previous letter, namely, of the passage where I speak of the difference between thinking and representation.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality.

This is not the case in the introvert.

His representation of things is inadequate, precisely because of the lack of feeling- into [the object].

His thinking is in accordance with outer reality, but not with his own inner reality.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary.

This also explains the social behavior of the two types.

The extravert has flourishing social contacts, the introvert does not.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees.

He does this with the help of the power principle, while the extravert does it with the pleasure- unpleasure mechanism.

Or with [. . .] characterizes the introvert.

This formula, like all formulas, is only partly valid, that is, valid only to a certain degree.

The more ideal the attitude of a type is, the more likely his plan will fail.

For if I develop an ideal attitude I will become one- sided.

If I am one- sided, however, I will stretch the pairs of opposites in my nature apart, thus activating the unconscious standpoint that runs directly counter to my own ideal.

The introvert gives away his values in an impersonal way, becomes impoverished in the process, and finally thinks: How come you still do not want to do it?

Namely, to love me?

But the others have simply been put off, or been degraded to slaves, by his showing off all the time, and nobody has noticed that all he really wanted was to win the simple human love of others by this.

That is also why the introvert tends to fall for some highly inferior “love.”

I recently witnessed the opposite case, a famous extraverted teacher who, with truly untold love and devotion, educated her students to master their art.

When the girls had completed their training, however, they were on their way out and wanted to practice their art in their own way.

The teacher broke down in desperation over the black ingratitude of those people who brought all her love to ruins and simply did not want to stay collaborating with her forever.

Despite the purely ideal nature of all her devotion, she had completely forgotten that her tenderly loved objects were also human beings who preferred individual independence to ideal slavery.

Consciously, the teacher was completely devoted to her ideal task and was completely selfless.

Unconsciously, however, the opposite became more and more strained, and this opposite was her unconscious power principle.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire.

Thus, it comes that the extravert, with his idealistic attitude, gathers inferior followers around him who, although they seem to be faithfully and gratefully devoted to him, actually flatter his unconscious power principle in Byzantine ways. Independent persons turn away from him, however—ungratefully, as he says— which naturally makes him feel misunderstood in his most ideal values.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire.

This explains, for instance, the well- known fixation of introverted scholars or other intellectually superior persons to women of an inferior type, to whores and the like.

The fault lies in straining the ideal, typical attitude too much.

Now the solution of this problem is intimately connected with what I call the interpretation on the subjective plane.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object.

But both these endeavors are of a hypothetical nature.

They do not express man’s true nature but are only hypotheses about how the desired goal might be reached.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power.

The interpretation on the subjective plane is trying to mediate between the two.

Its aim is to help the individual accept his unconscious opposite, and not, as you think, to reinterpret the other as nothing but a symbol, so as to protect him from affective influence.

This would be a prejudice.

The formula on the subjective plane for both types runs rather as follows:

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it.

This interpretation on the subjective plane will not, in my view, prevent spontaneous reactions but leads only to a higher degree of self- reflection, and thus liberates us from the confusing projections of unconscious wishes, which violate the object and thereby prevent the conscious, ideal striving from being completely successful.

To deal in more detail with a few more points, I would like to draw your attention to the passage in your letter where you refer to my phrase: "Beauty does not reside in the things themselves, but in the feeling we attach to them."

In general terms, this statement is true.

A short reference to the universal confusion about the notion of beauty suffices to prove the subjectivity of aesthetic judgements.

For instance, it is not only exotic music that sounds abominable to our ears, but there is even music and other pieces of art in our own culture that some people praise as beautiful, while others turn away with aching ears and eyes.

Your feeling of being violated, which the acceptance of this statement brought about in you, is due not to its general correctness but to the fact that you simply accepted it from me.

By this you violated your own thinking.

The same thing will happen to the introvert if he simply accepts the other's love without having made a personal effort to win it.

Furthermore, I take exception to your partially true statement that "the thinking person tries, through abstraction, to liberate himself from the object, from reality, which represents chaos to him."

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling.

He tries to conquer the object by thinking.

But he wants to reach the object quite as much as the extravert.

The extravert does want to get to the object but actually only to come to himself by going beyond the object.

He has fled from himself, because his unused and, therefore, chaotic world of thoughts has made it unpleasant, even unendurable, for him to stay with himself.

In order to develop their distinctive features both types need to exist separately to a certain extent; and if they realize their own respective unconscious opposite, they will complement each other beautifully.

But, because of the nonacceptance of the unconscious opposite, the typical ideal striving leads to a disastrous violation of the other, and the worst thing is that neither of them notices why he is violating the other.

I believe we are experiencing something of this kind at present, in the conflict between the Roman and the Germanic cultural ideals, which can be felt also in Switzerland.

With best regards,

your Jung Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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Carl Jung Quotations 21 **(2019-03-11 16:11)**

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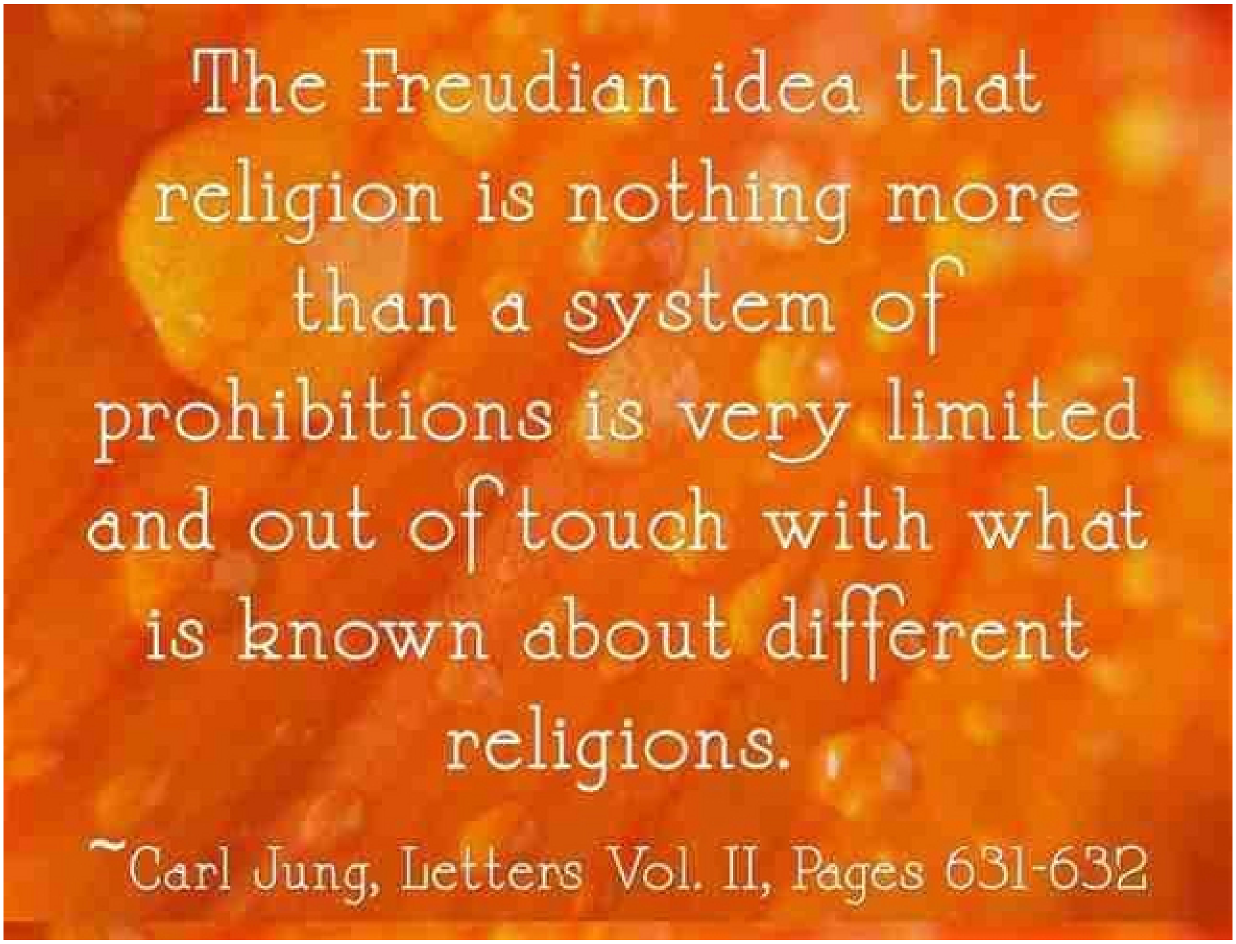

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

~Carl Jung, Letters Vol. II, Pages 631-632

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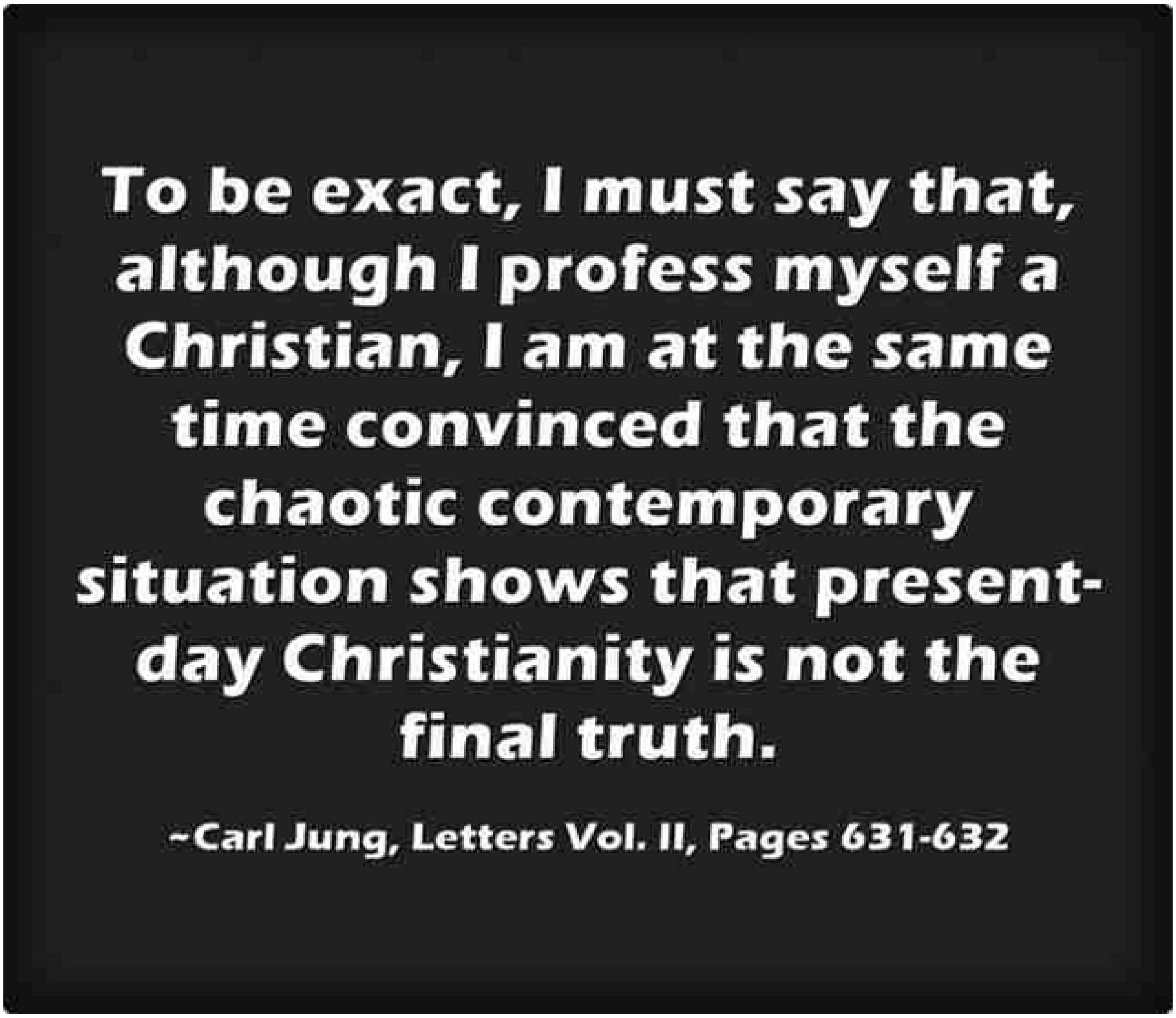

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.

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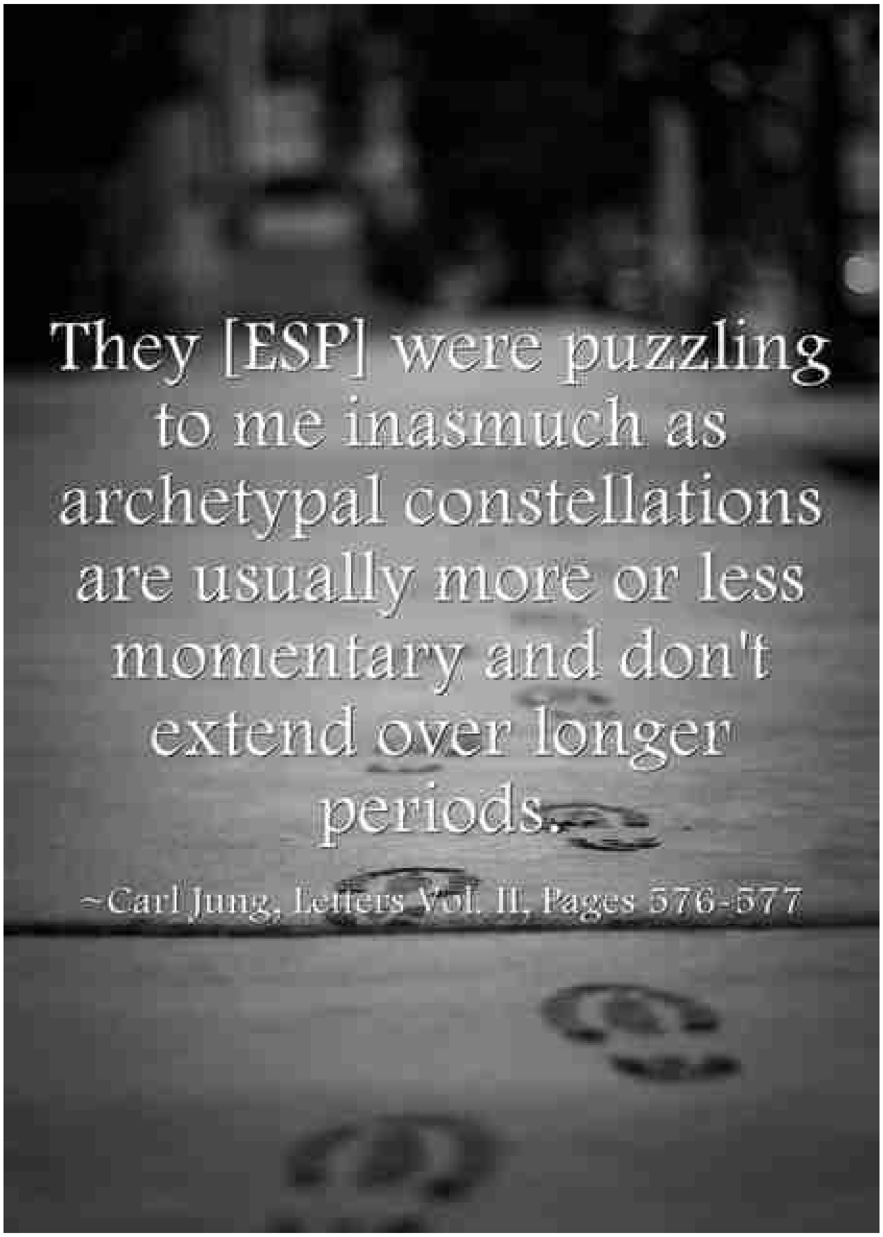
They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.
~Carl Jung, Letters Vol. II, Pages 576-577

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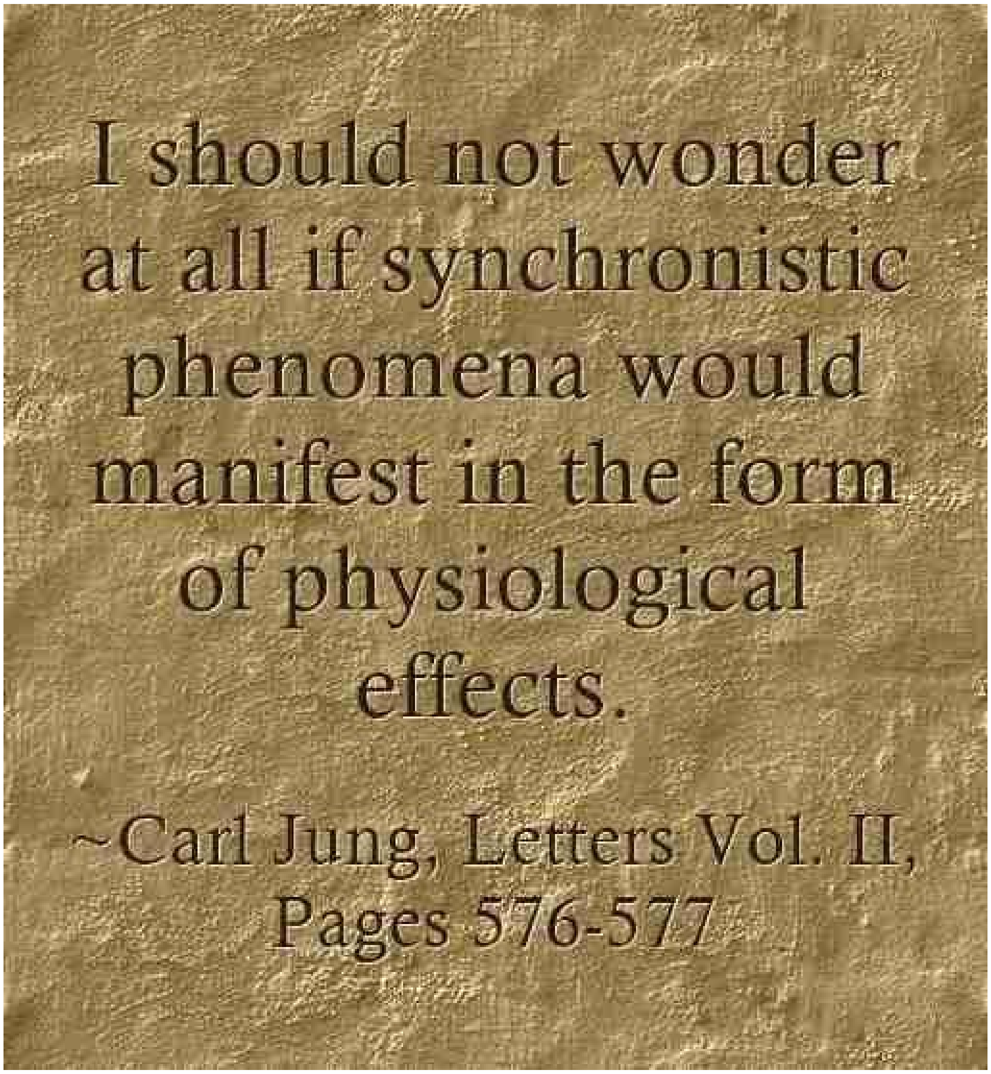

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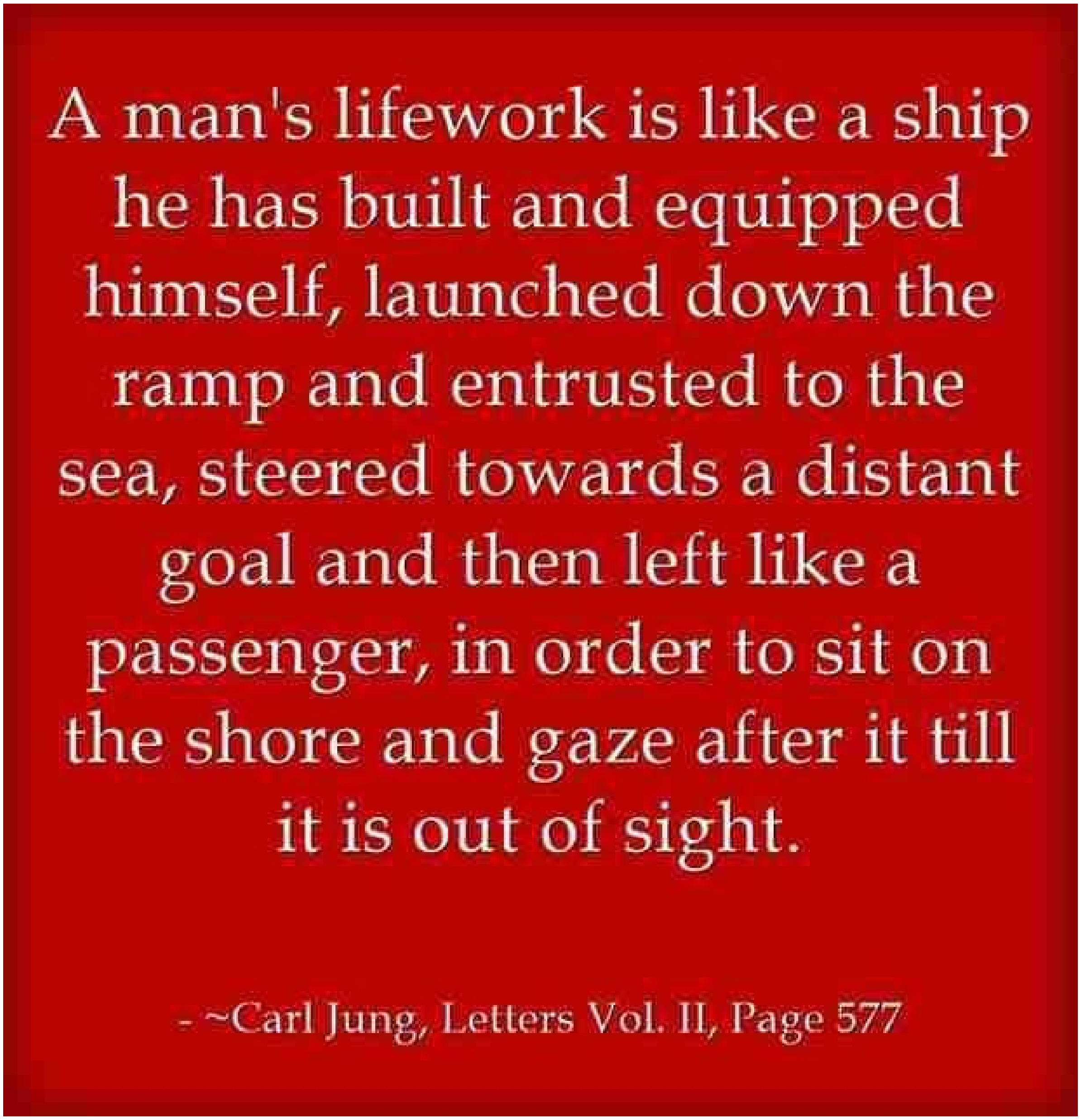

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

- ~Carl Jung, Letters Vol. II, Page 577

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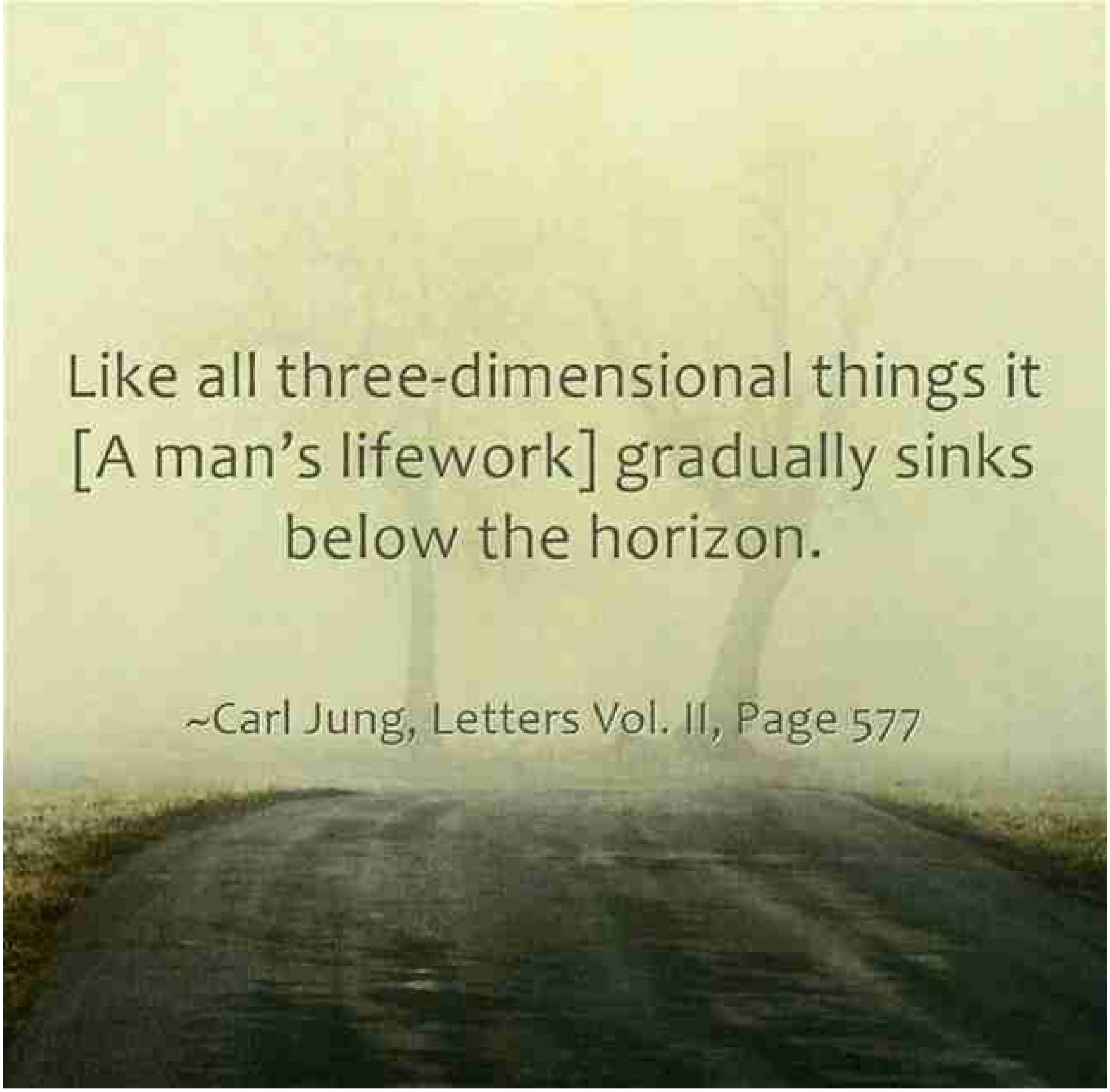
C.G. Jung Letters Vol. II, Page 577


Like all three-dimensional things it
[A man's lifework] gradually sinks
below the horizon.
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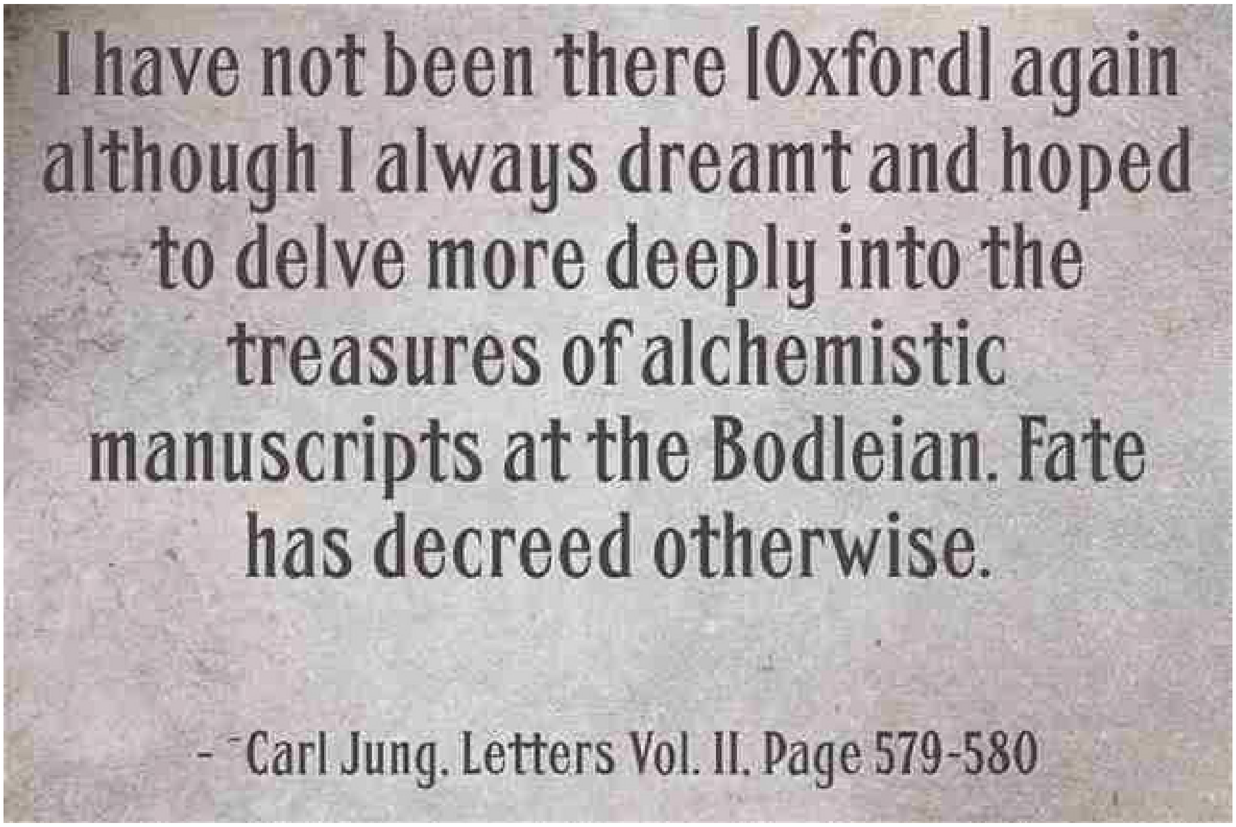
Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon. C.G. Jung Letters Vol. II, Page 577



I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise.

- Carl Jung. Letters Vol. II. Page 579-580

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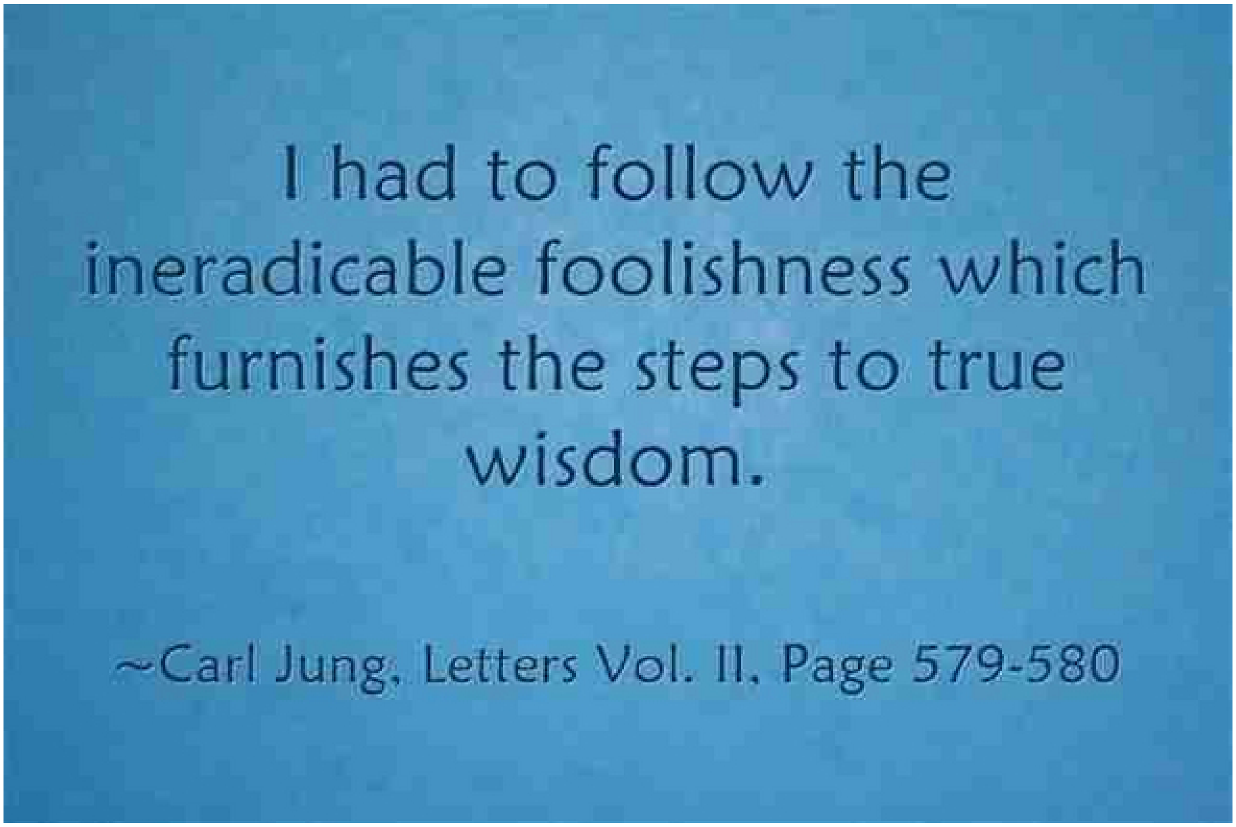

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

~Carl Jung, Letters Vol. II, Page 579-580

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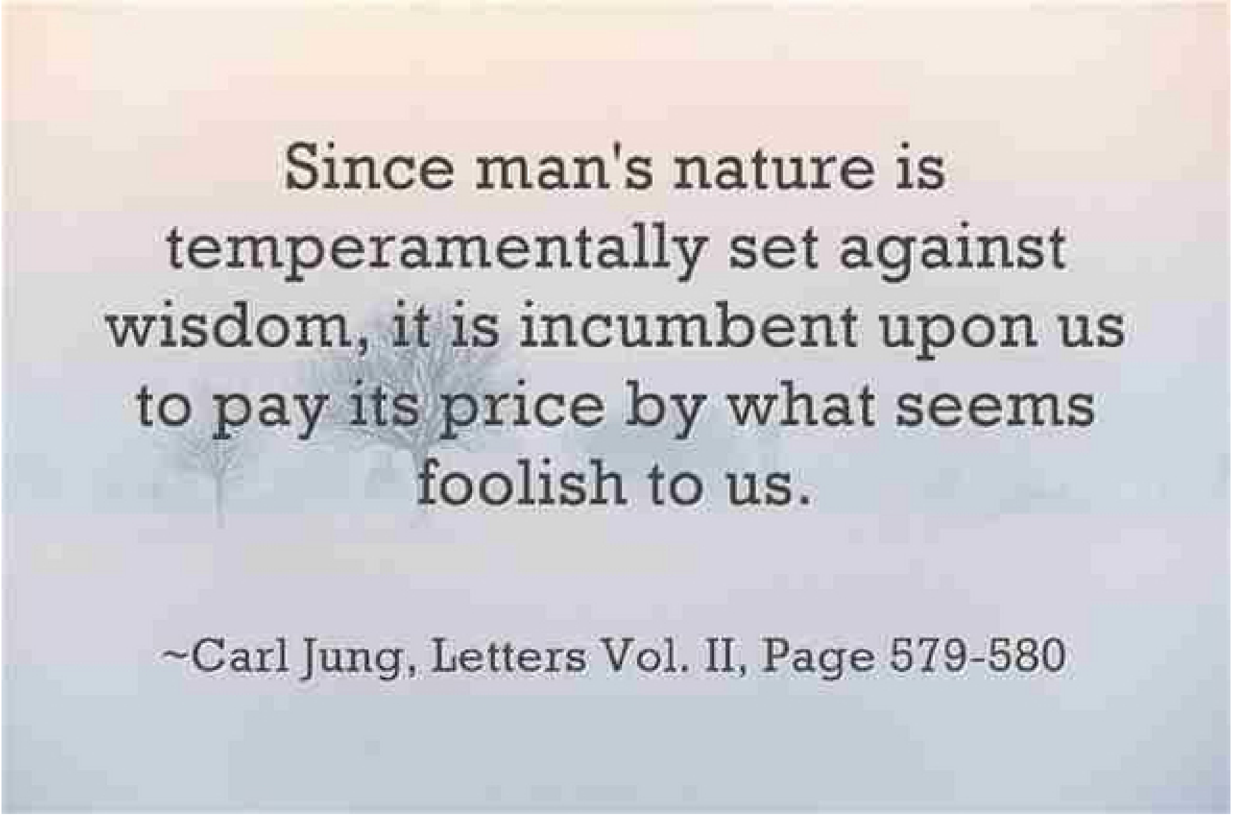

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

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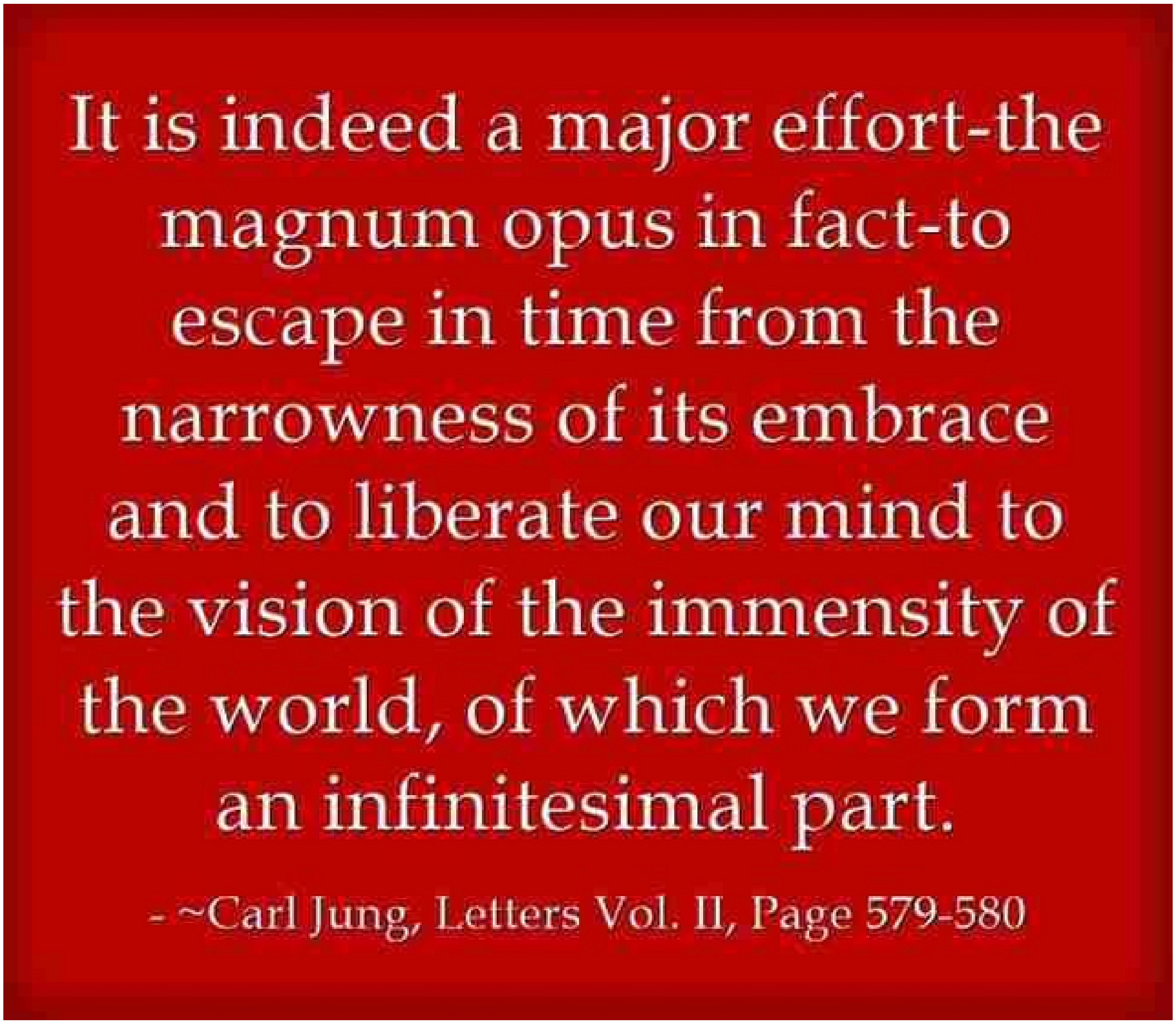

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

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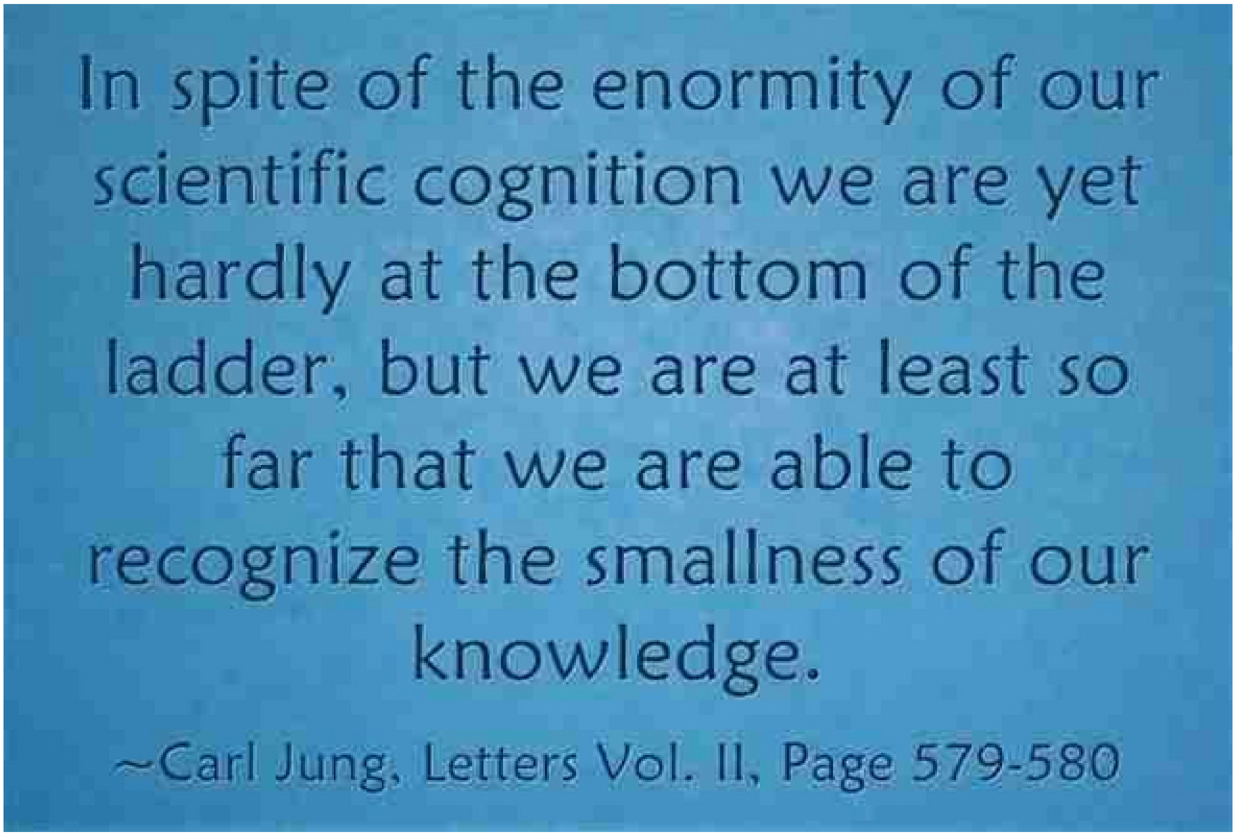

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

~Carl Jung, Letters Vol. II, Page 579-580

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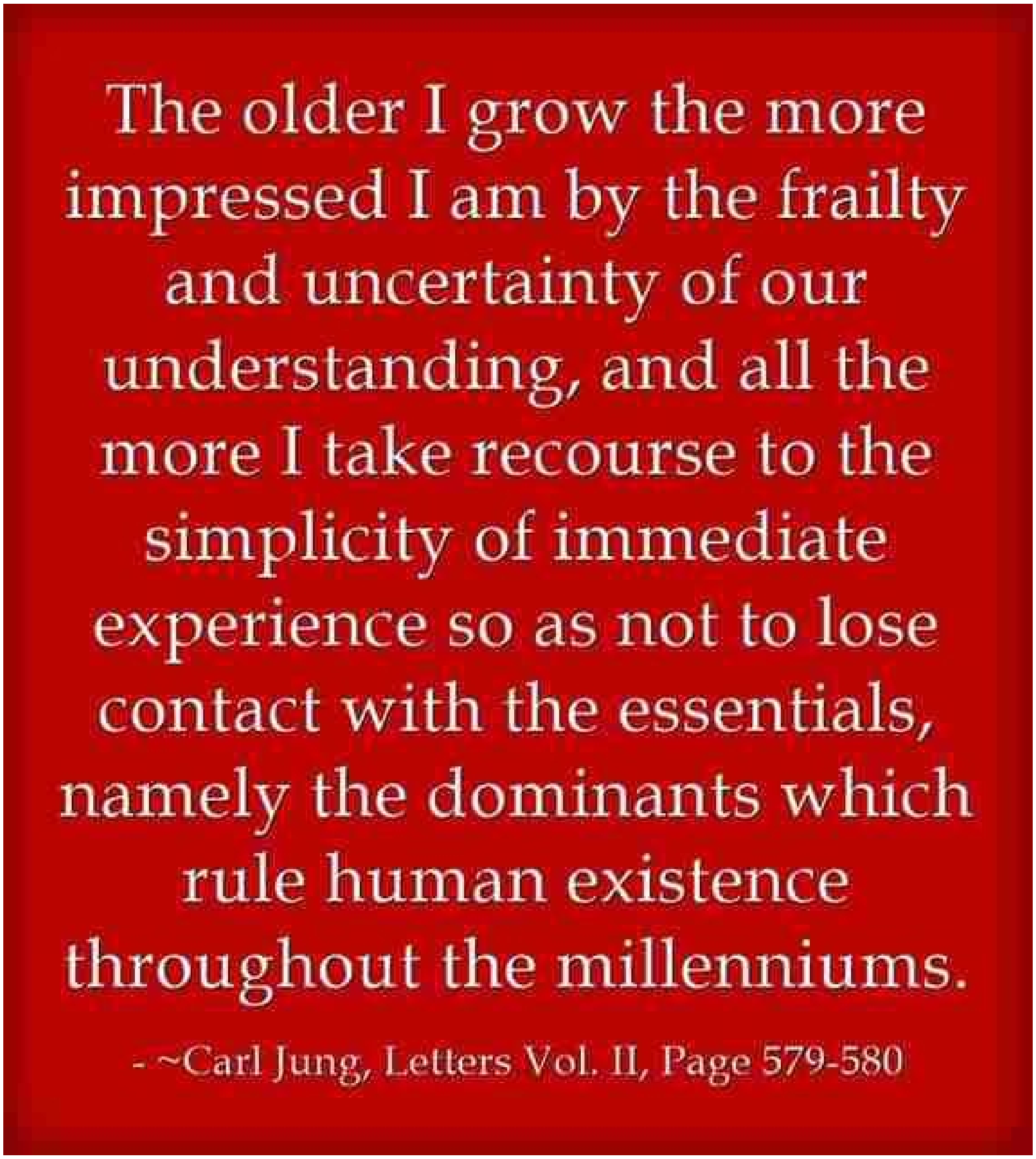

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.

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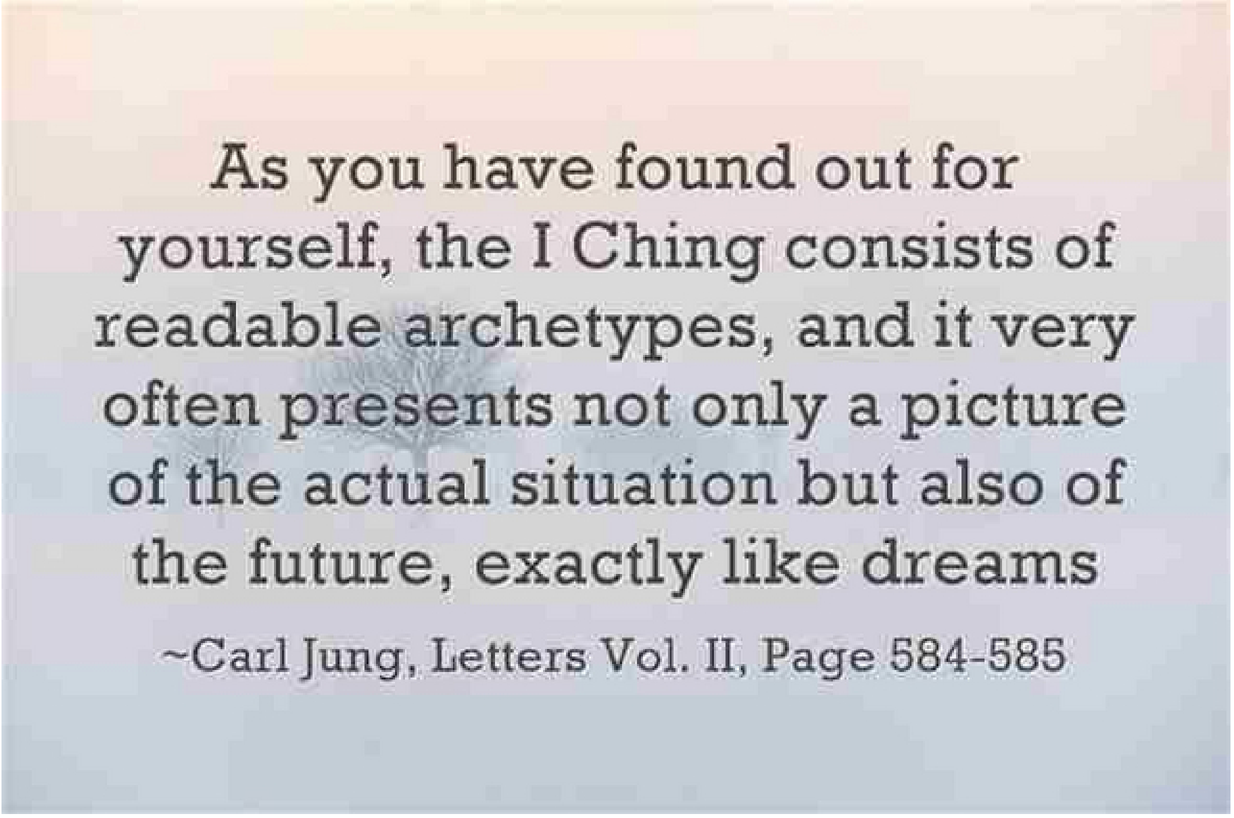

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams

~Carl Jung, Letters Vol. II, Page 584-585

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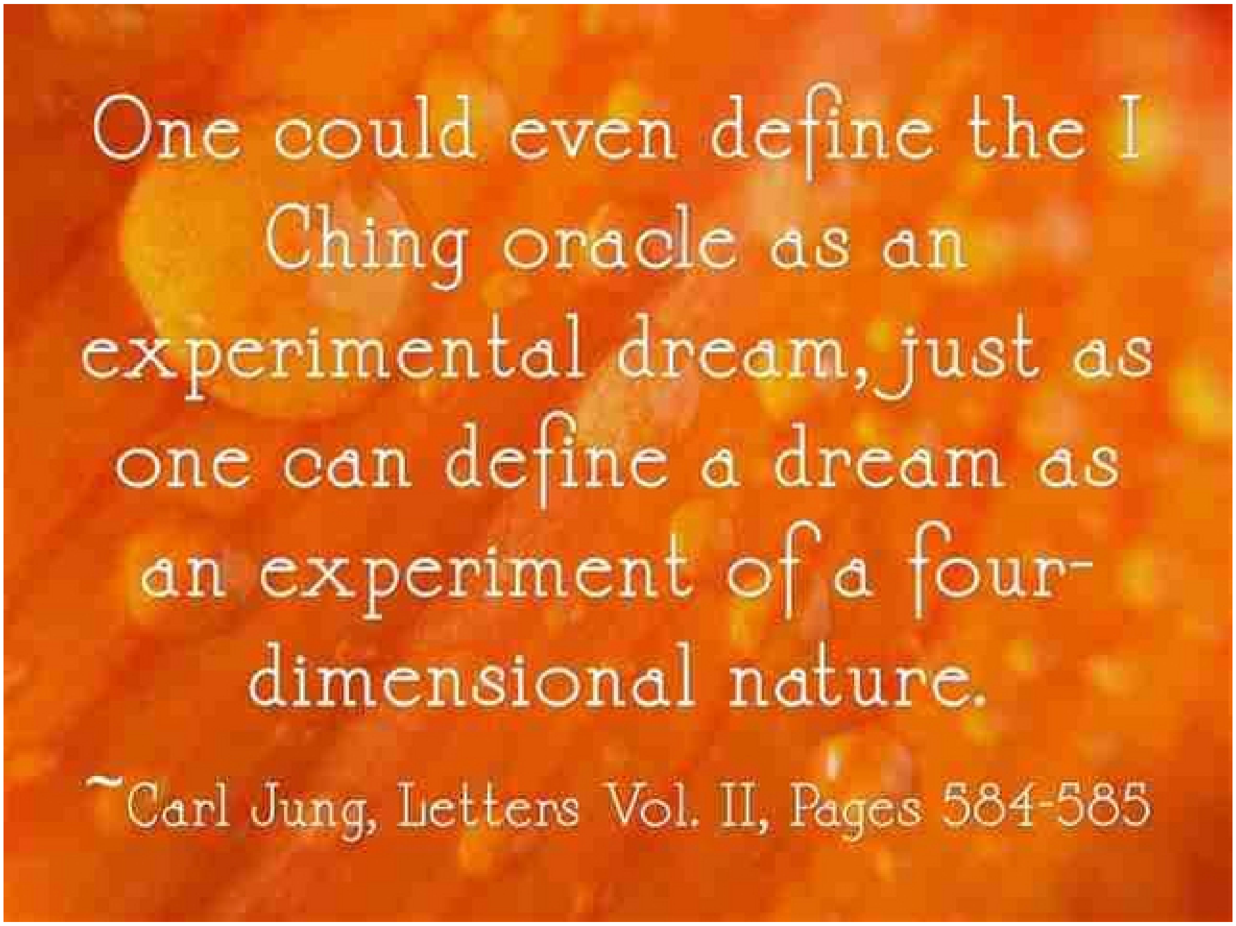

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

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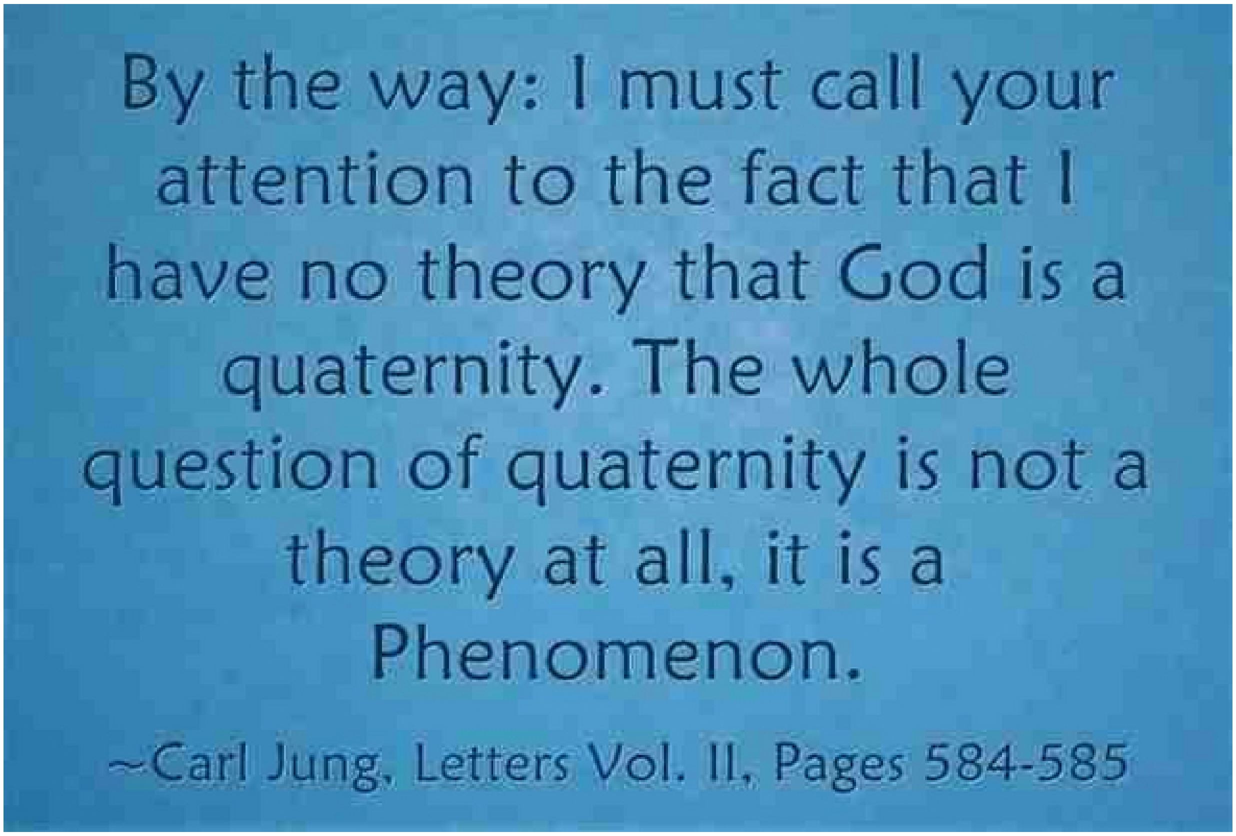

By the way: I must call your attention to the fact that I have no theory that God is a quaternity. The whole question of quaternity is not a theory at all, it is a Phenomenon.

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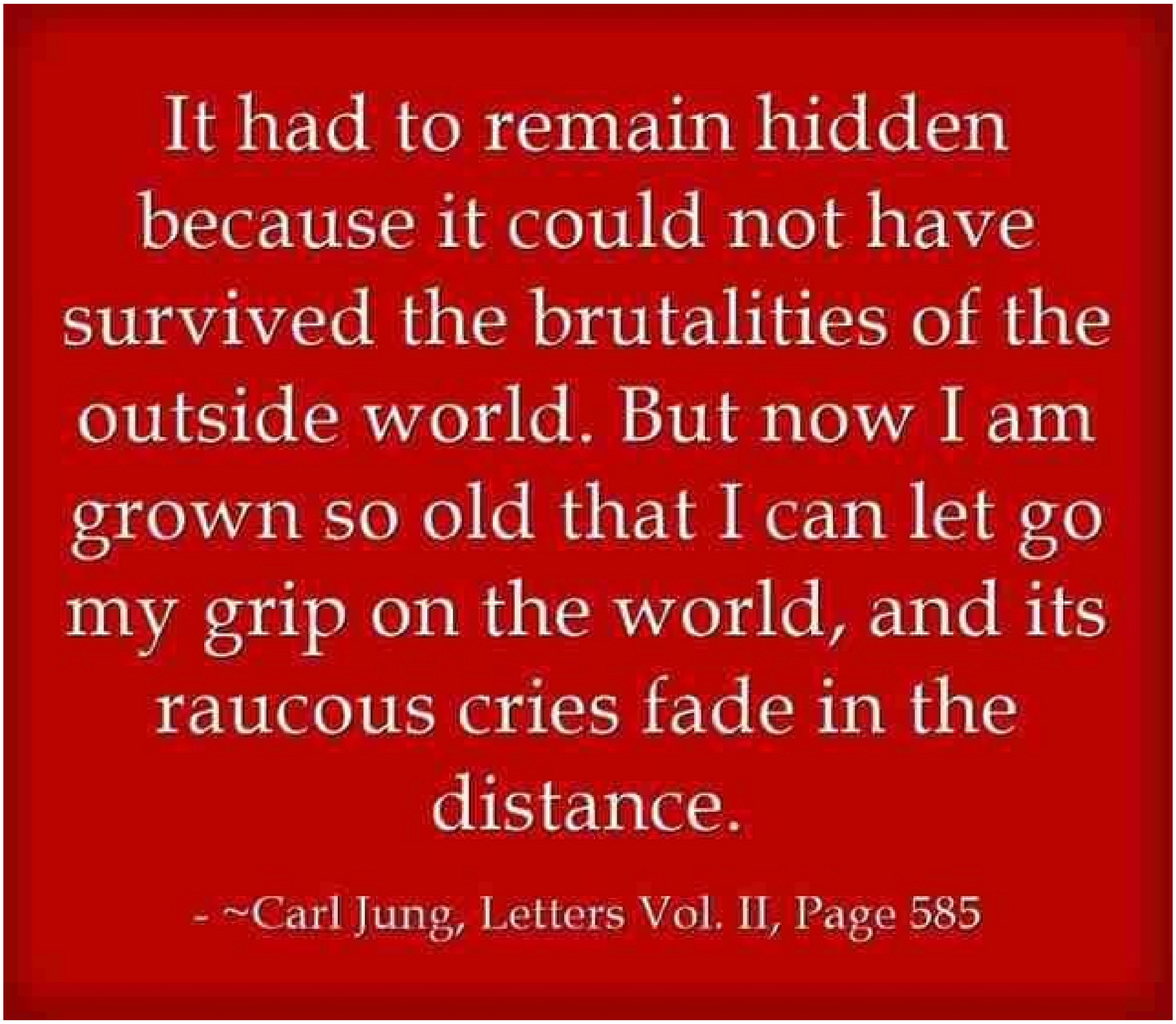

It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

- ~Carl Jung, Letters Vol. II, Page 585

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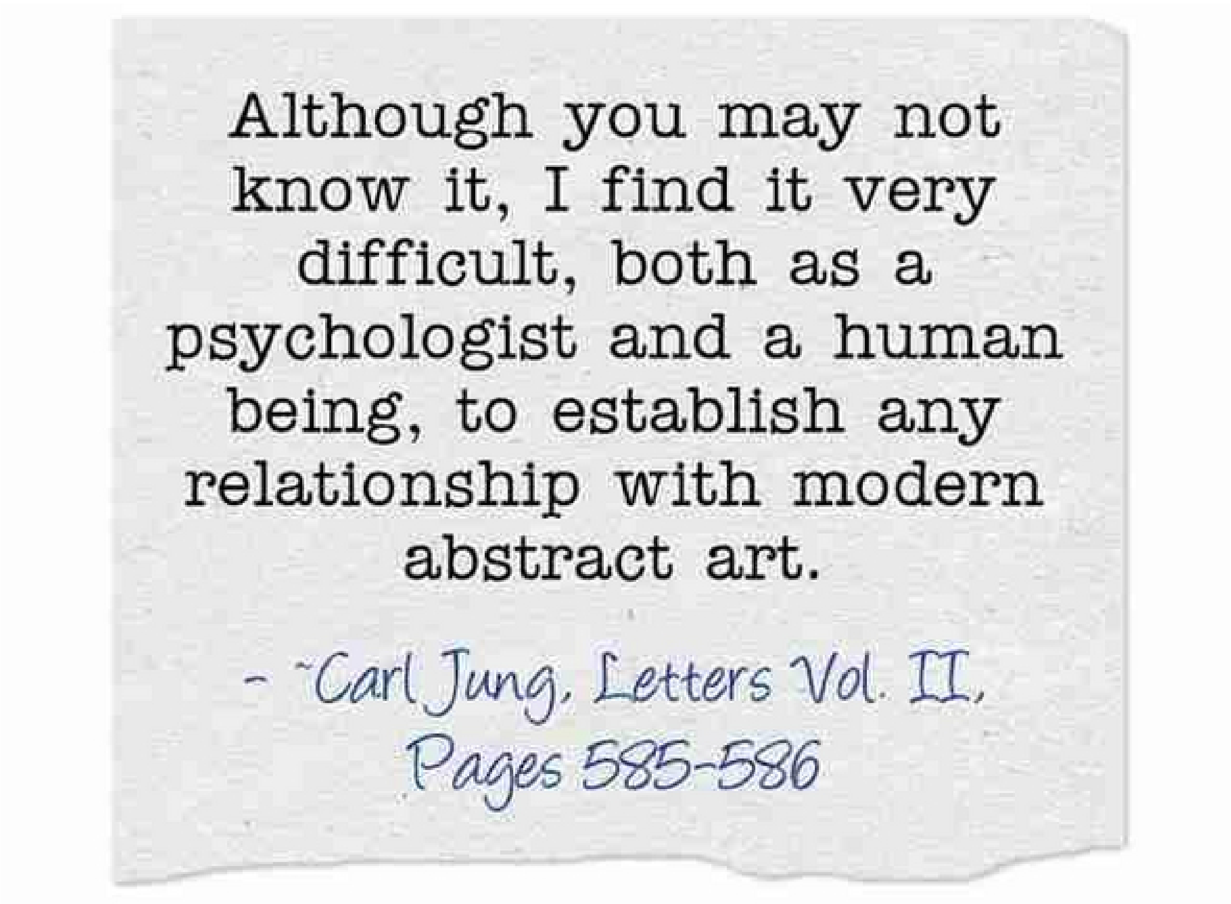

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

- ~Carl Jung, Letters Vol. II, Pages 585-586

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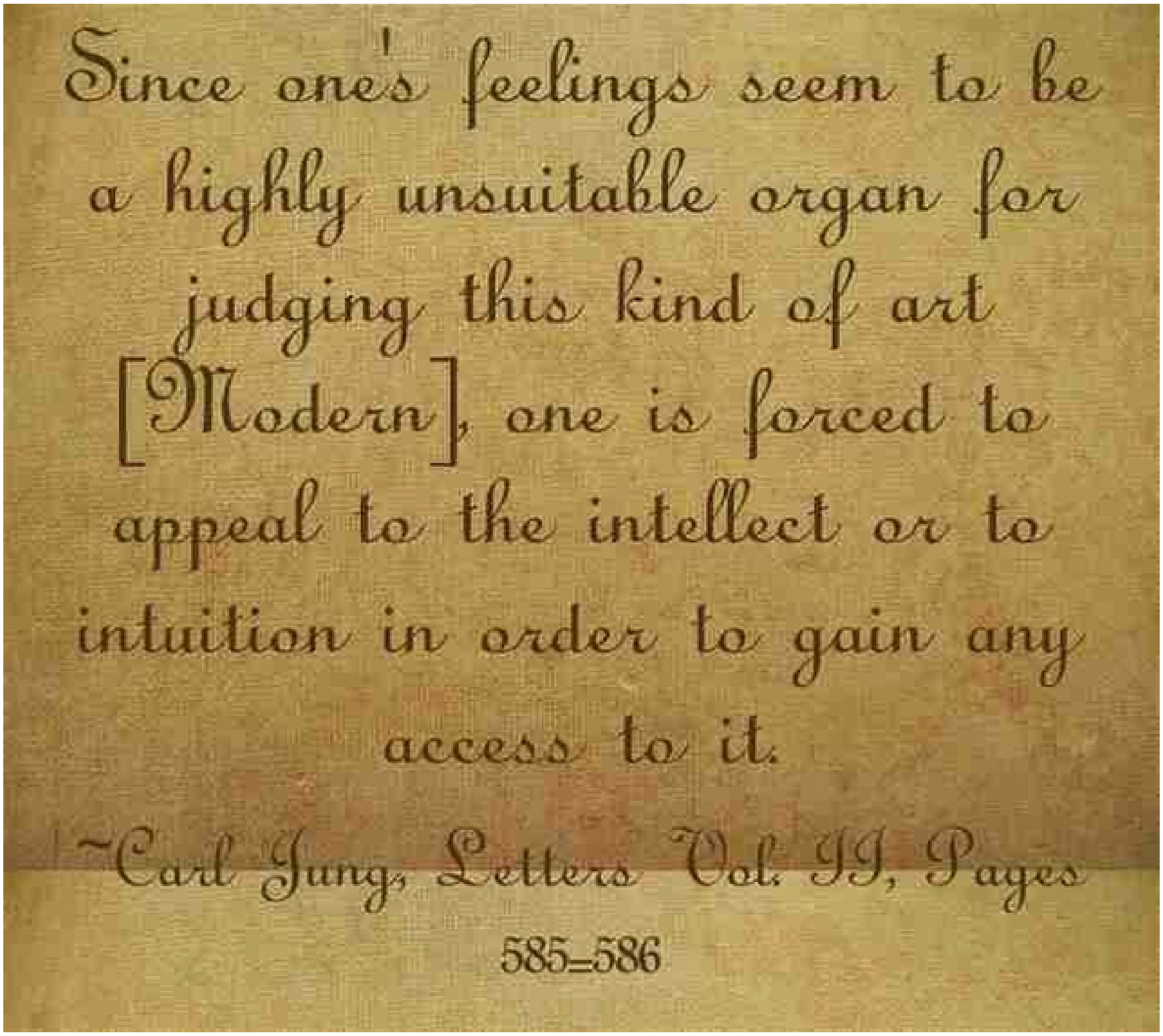

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it.

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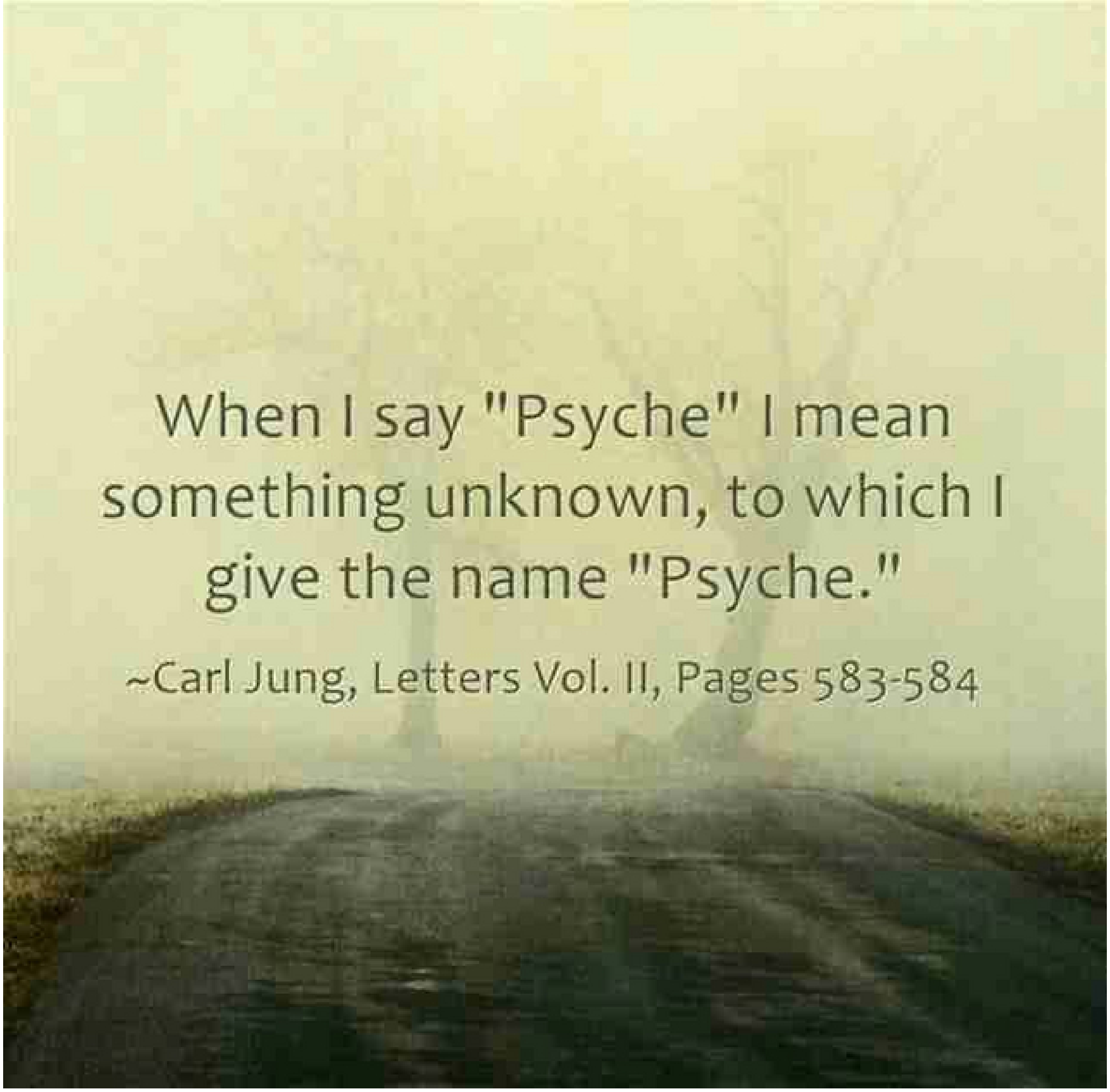
When I say "Psyche" I mean
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give the name "Psyche."
~Carl Jung, Letters Vol. II, Pages 583-584

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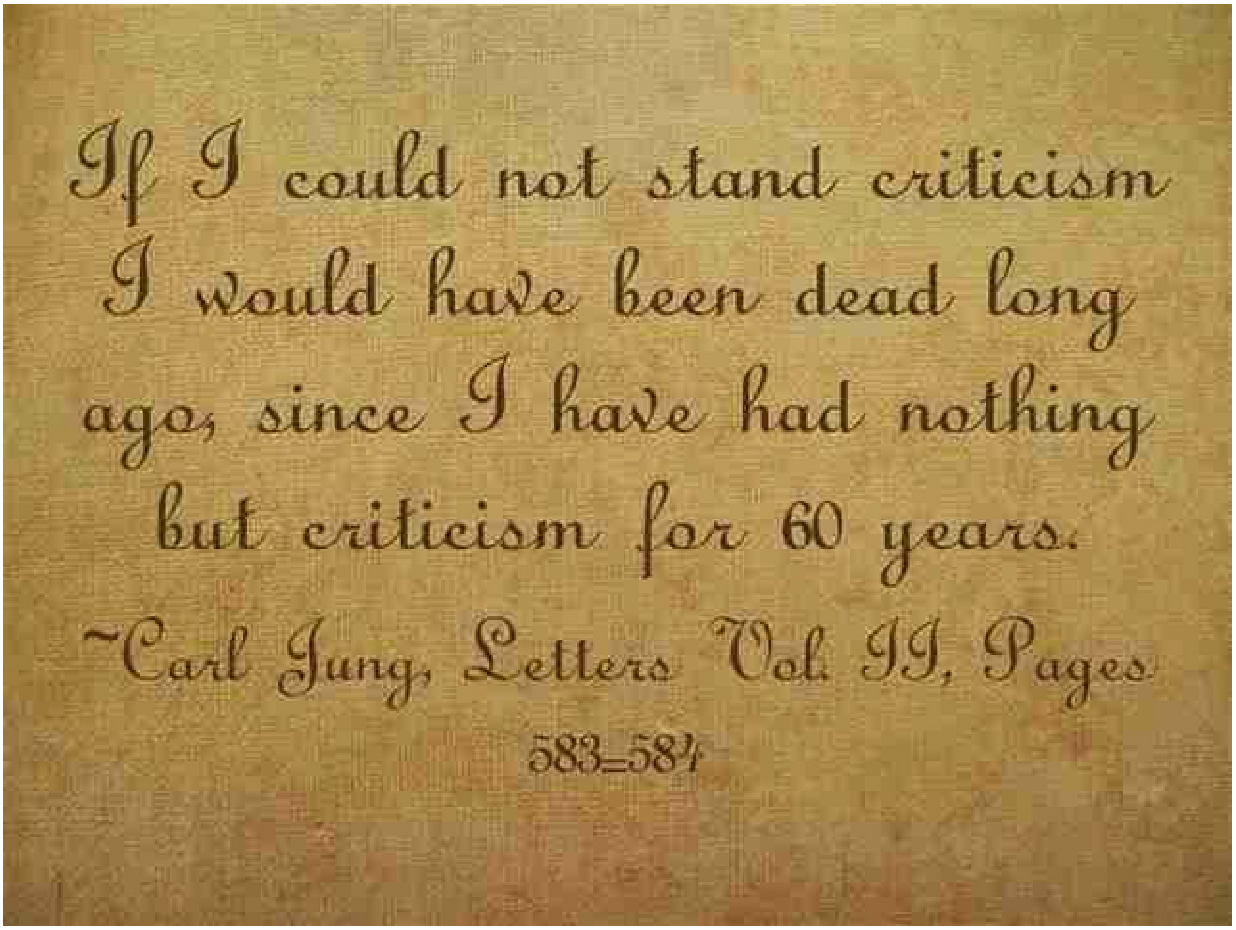

If I could not stand criticism
I would have been dead long
ago, since I have had nothing
but criticism for 60 years.
~Carl Jung, Letters Vol. II, Pages
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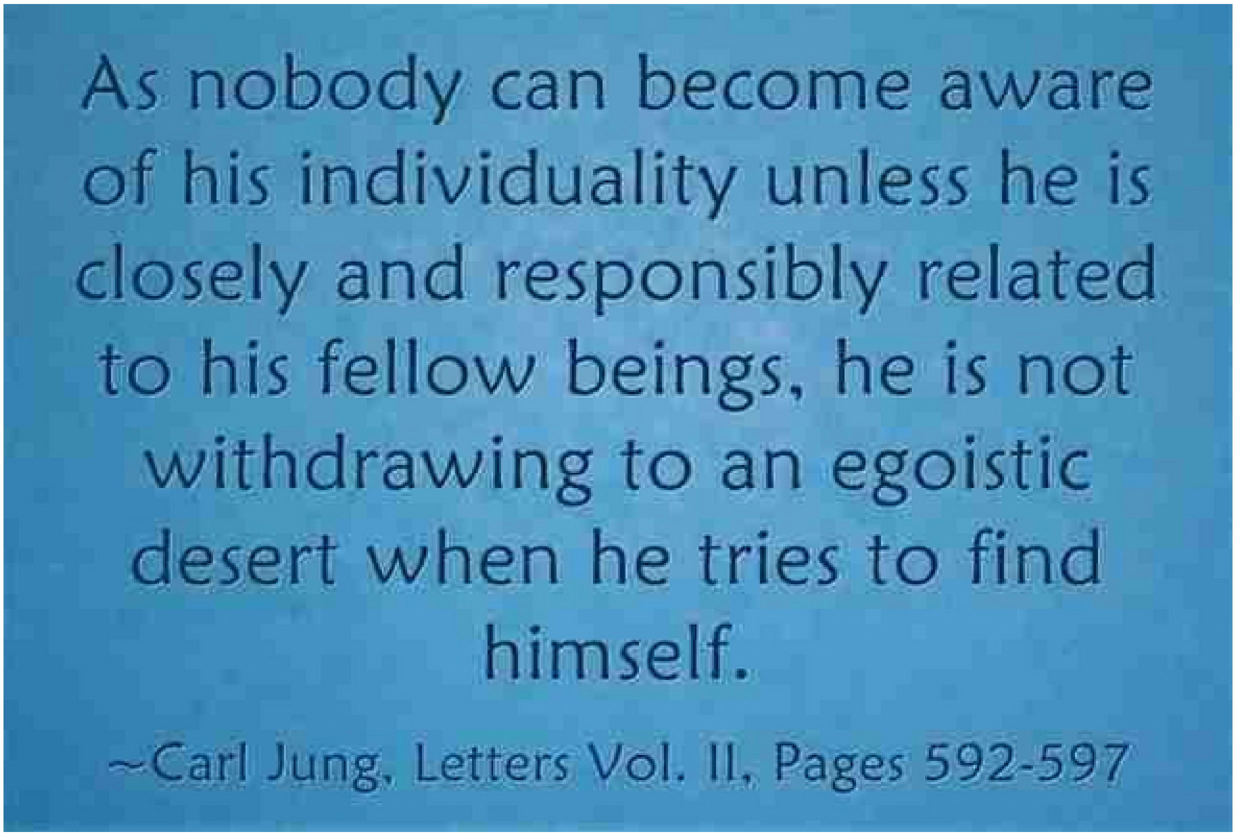

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

~Carl Jung, Letters Vol. II, Pages 592-597

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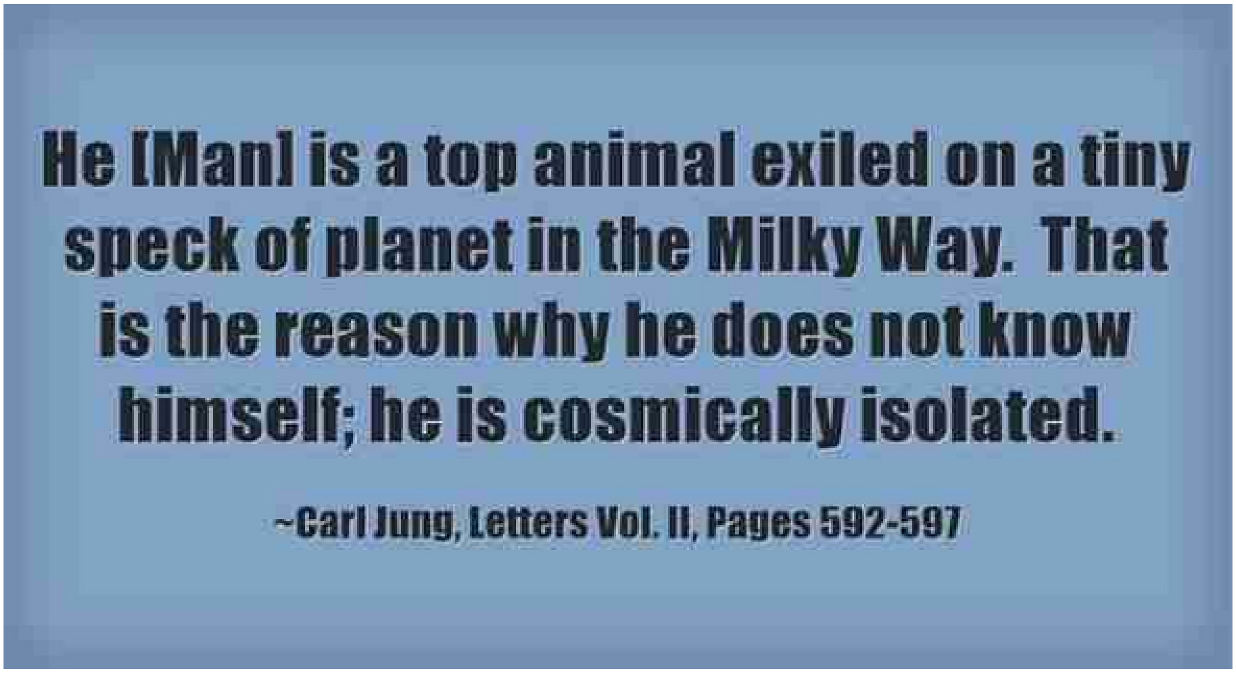
[22]



He [Man] is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated.

~Carl Jung, Letters Vol. II, Pages 592-597

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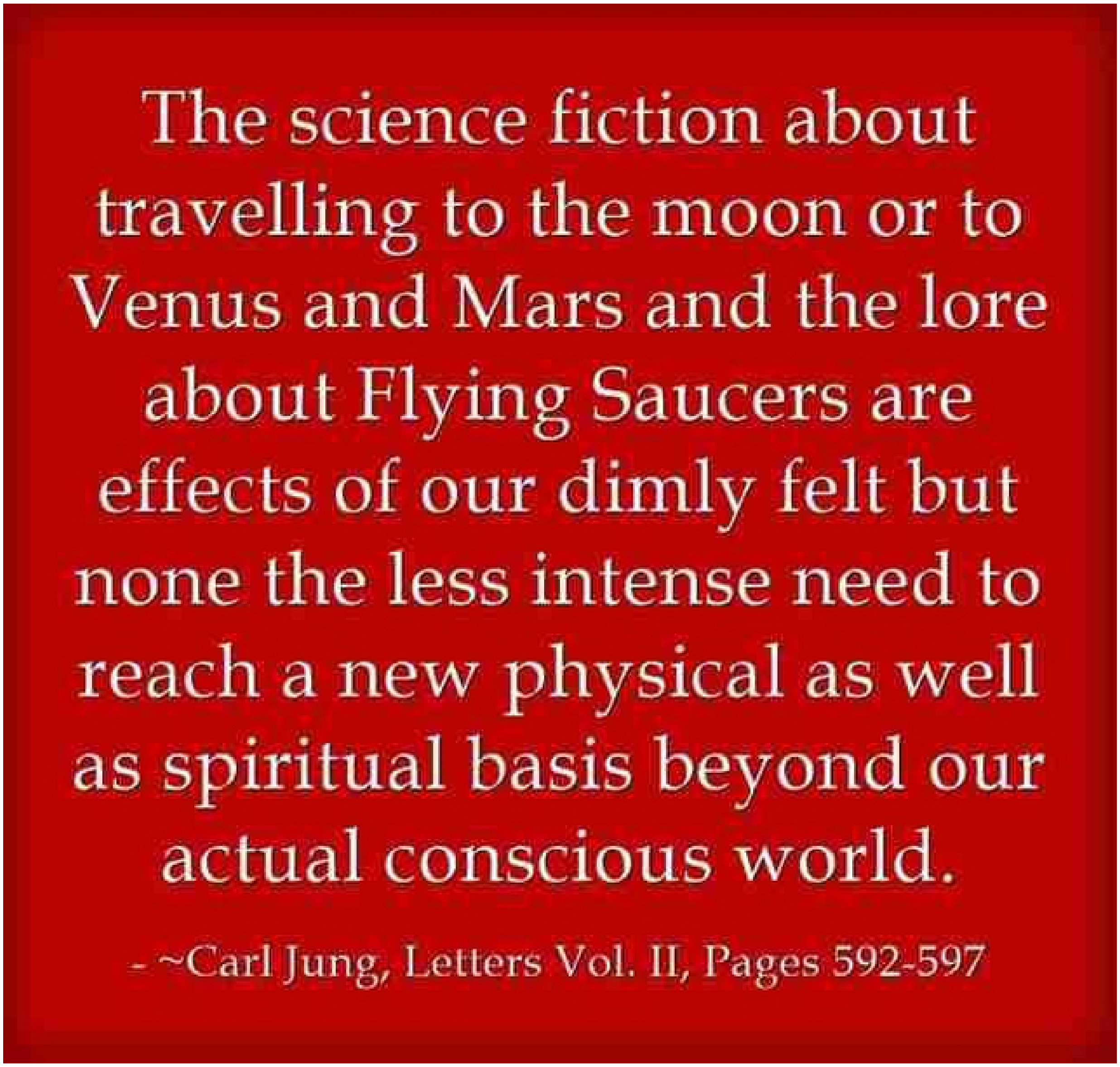
[23]



The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

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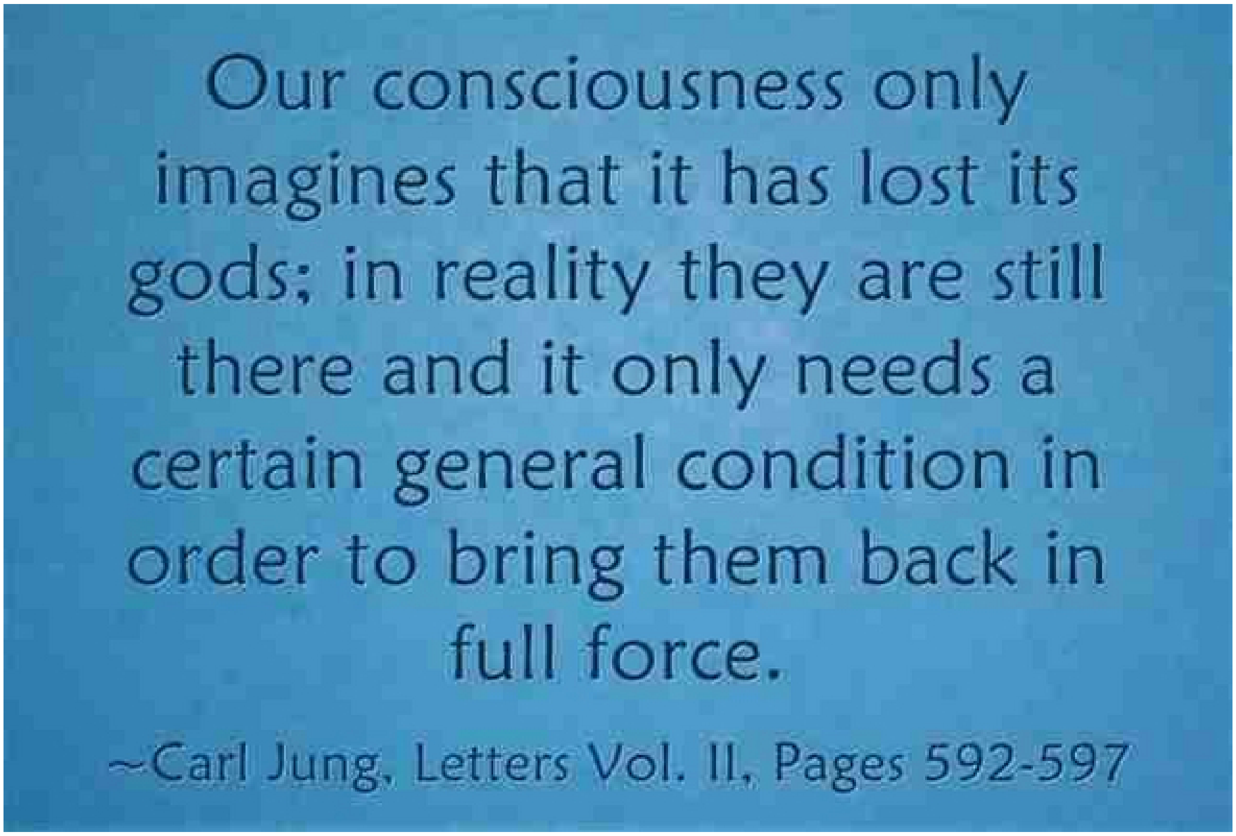
[24]



Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/77742-aaa.jpg`
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24. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/06f8a-yyy.jpg

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Carl Jung: I do in fact dislike being disturbed, especially when working. (2019-03-12 03:30)

[1]

OSCAR A.H. SCHMITZ
Das wilde Leben der Boheme
Tagebücher 1896 · 1906
aufbau
OSCAR A.H. SCHMITZ
Ein Dandy auf Reisen
Tagebücher 1907 · 1912
aufbau
OSCAR A.H. SCHMITZ
Durch das Land der Dämonen
Tagebücher 1912 · 1918
aufbau

To Oskar A. H. Schmitz

Dear Herr Schmitz, Bollingen, 20 September 1928

I greatly appreciate your not having burst in on me unannounced in Bollingen with Frl. X.

I do in fact dislike being disturbed, especially when working.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people.

There is always a danger that the distance will be broken down by one party only, and this invariably gives rise to a feeling of violation followed by resentment.

Every relationship has its optimal distance, which of course has to be found by trial and error.

The problem is a particularly delicate one with women, where sexuality is apt to rear its ugly head.

Scrupulous attention must be paid to resistances.

They can hardly be taken seriously enough, since one is only too prone to self-deception.

With kind regards,

Yours very sincerely,

C.G. Jung

P.S. I completely forgot to answer your earlier question.

The advantage of an hourly arrangement is that the patient is less likely to be drawn into the atmosphere of a personal relationship, and the financial aspect is easier to calculate.

In the present case I think you might charge 50-70 fr. a day.

If you want to work during the day, you should make a fixed charge for the half day, e.g., Y2-day = 4 hours = 60 (or 50) marks.

The more hours you work, the higher the fee.

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling.

In cases of inferior sensation, therefore, the trauma can precipitate intense feeling-symptoms.

Very often the shock obliterates the function in question, just as excruciating pain blots out consciousness ("witch's sleep" under torture), and leaves "marginal symptoms" behind. Carl Jung, Letters Vol. I, Pages 53-54

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b1d04-12bschmitz.jpg`

Carl Jung: Since we do not know everything.... (2019-03-12 03:30)

[1]

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Since we do not know everything, practically every experience, fact, or object contains something unknown.

Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it.

As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced.

The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness.

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c6de3-12borganism.jpg`

Carl Jung: My exterior is in strange contrast to my spirit. (2019-03-12 03:30)

[1]

Dear Mrs. N., 4 January 1929

There is some likeness in the upper storey but the ensemble is not satisfactory.

Have you got some of the many snapshots Mrs. X. got of me through her niece?

They might be helpful.

My exterior is in strange contrast to my spirit.

When I am dead, nobody will think that this is the corpse of one with spiritual aspirations.

I am the clash of opposites.

That makes it so frightfully difficult to get me right.

Should my portrait be the reconciling symbol of your own contradictions?

The very best wishes for a happy New Year,

Yours sincerely,

C.G. Carl Jung, Letters Vol. I, Page 59

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7e7a0-12bmrs-2bn.jpg

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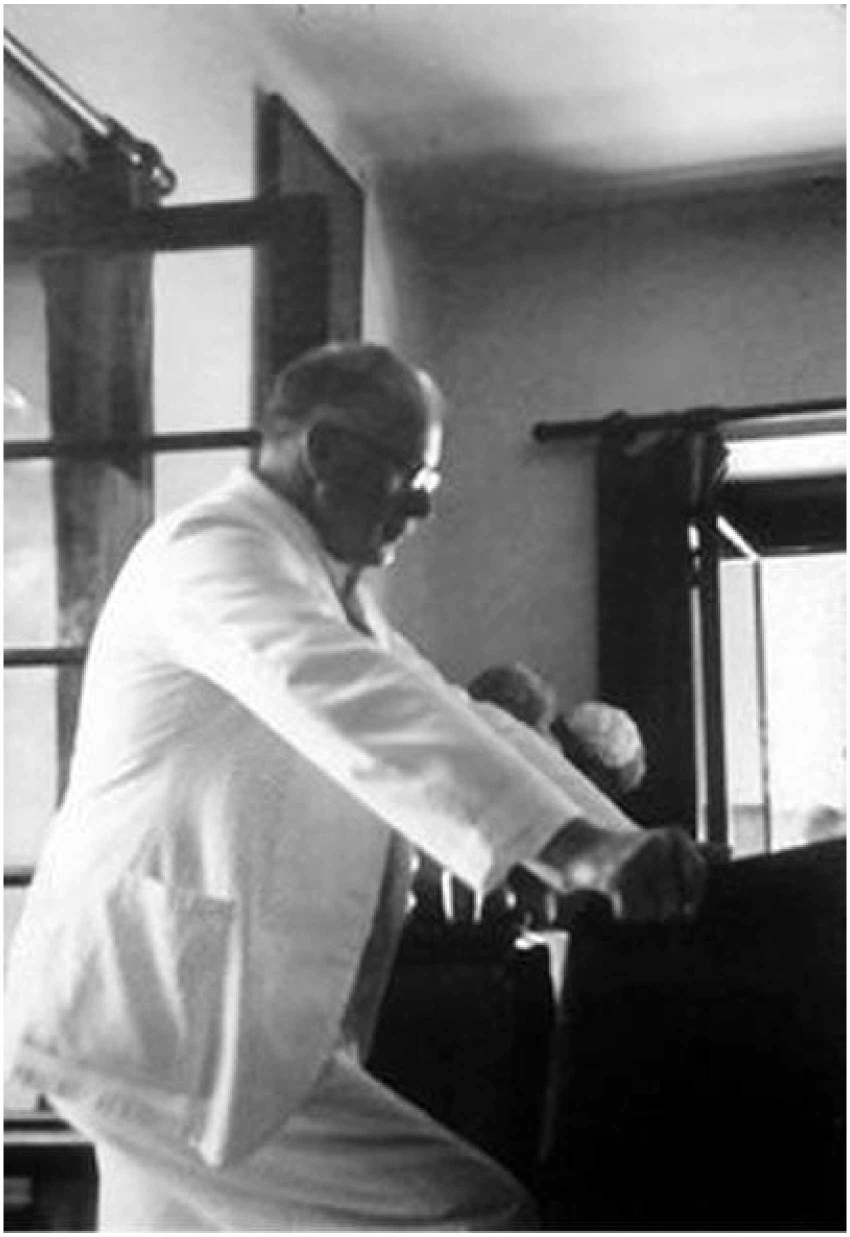
Carl Jung: My whole psychology is such that it can be accepted only by someone who is ready for it.

(2019-03-12 03:30)

[1]



Dear Fraulein von Sury, 14 November 1933

I have been pondering over your suggestion for a lecture in Paris and have come to the conclusion that in view of the present intellectual situation in France it would be premature if I lectured at the Sorbonne.

It would look too much like making propaganda for my own cause.

I would regard such a procedure as not only unintelligent but misleading as well.

I have always acted on the principle that if people have the need to hear me they could also invite me to speak.

I would therefore prefer to wait and see whether something will stir spontaneously in Paris or not.

I have found over and over again that it is not worthwhile speaking to an unprepared public.

My whole psychology is such that it can be accepted only by someone who is ready for it.

It is too little in accord with the conscious expectations of the time to be grafted on to something known.

So let us wait and leave it to the intellectual development of France whether or not to adopt a positive attitude to this kind of psychology.

I am sorry to disappoint you now after I had already expressed mywillingness to oblige.

with best regards,

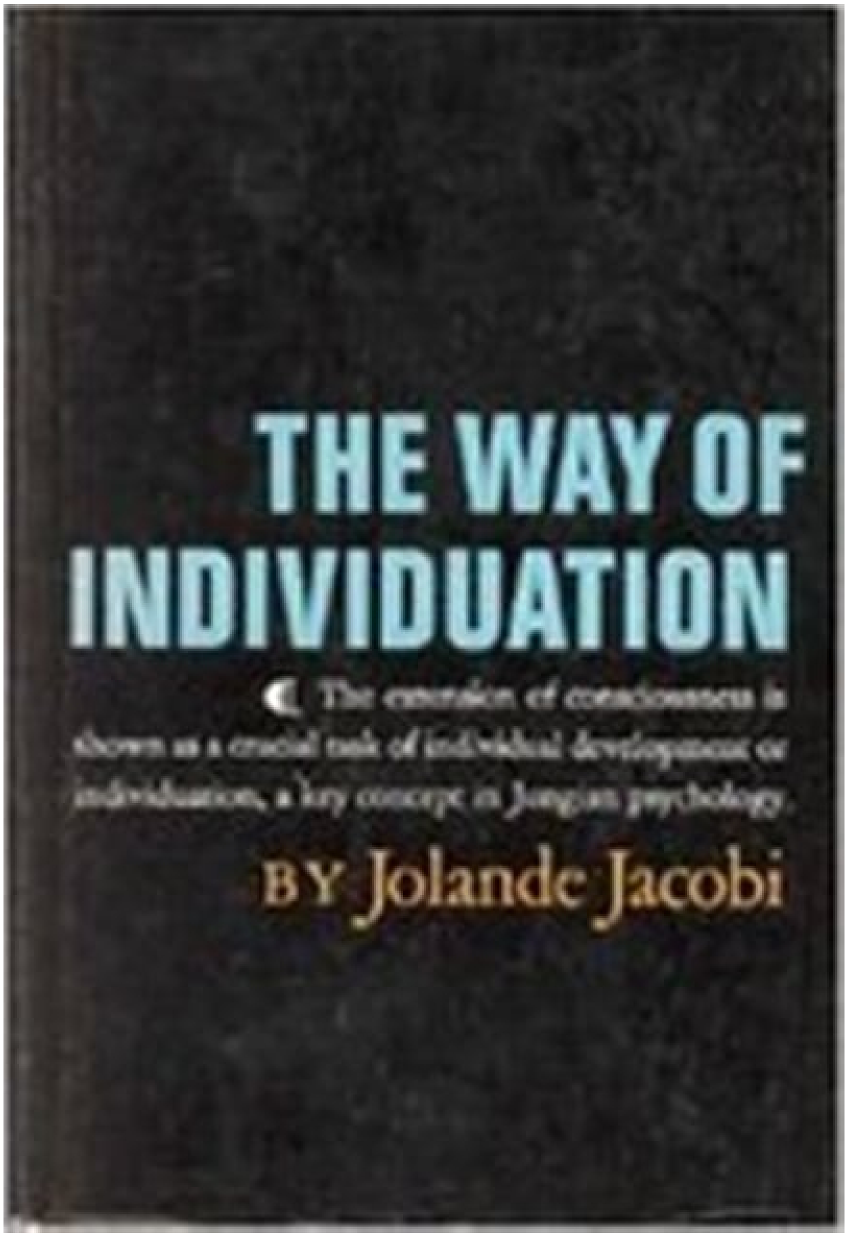
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 130-131

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6beb8-12bsury.jpg`

Carl Jung: nobody can defy life’s laws with impunity (2019-03-12 03:30)

[1]


THE WAY OF
INDIVIDUATION
The extension of consciousness is shown as a crucial task of individual development or individuation, a key concept in Jungian psychology.
BY Jolande Jacobi

To Jolande Jacobi

Dear Frau Jacobi, 10 April 1933

I assume you will already have heard from Brody what has happened to the falcon that flew out of your hand into the blue.

It came home again bedraggled and crept into its own egg, just as Noah’s dove found no rest for the sole of her foot.

The highly implausible story that the dove returned with an olive leaf has not yet come to pass; the ark still tosses on the waters, which are higher than ever.

I personally do not regret this deflation in the least, as I am not at all set on making more work for myself.

I am convinced that people who could do it by themselves do not exist.

The fate of X. seems to me far sadder.

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity.

I know how very hard your lot is these days.

With best wishes,

Ever sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. I, Pages 119-120

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ee015-22bjacobi.jpg`

Carl Jung: There you will find a formulation of my views on the place of our psyche in the cosmos. (2019-03-12 03:30)

To Pastor W. Arz

Dear Pastor Arz, 10 April 1933

Of course I have no objection to your discussing my private communications
to you among your circle of friends.

Scientifically speaking, nothing whatever can be made out about the phenomenon of the spirit.

These things are so delicate that they completely elude our scientific grasp.

The idea that man alonepossesses the primacy of reason is antiquated twaddle.

I have even found that men are far more irrational than animals.

Since we know from experience that the psyche can be grasped to only a very limited degree, it would be best to regard it as a tiny conscious world influenced by all sorts of unknown factors lurking in the great darkness that surrounds us.

Among these factors we can perhaps include what we call spirit; thus far science may go, but no further.

I have discussed what spirit means to me in my essay "Geist und Leben" (Seelenprobleme der Gegenwart, Rascher, Zurich, 1931).

There you will find a formulation of my views on the place of our psyche in the cosmos.

It seems to me therefore quite right if man, conscious of his limitations, feels himself only in modest degree a creator, but in far higher degree a creature or object of a (scientifically unknown) factor that evidently has the tendency to realize itself in human life.

One should never confuse oneself with this determinant, otherwise there is always an inflation.

In this connection I would like to draw your attention to my book Die Beziehungen zwischen dem Ich und dem Unbewussten, published by Reichl (Darmstadt [1928]).

Perhaps you also know the book I brought out together with the late Richard Wilhelm, Das Geheimnis der goldenen Blute.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 119

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a2bfd-12barz.jpg`

Carl Jung: Dreams are always beautiful when the development of the personality has to proceed via the unconscious. (2019-03-12 03:30)

[1]

To Count Hermann Keyserling

Dear Count, 21 May 1927

I am sorry I am behindhand in answering your letter.

As regards X. I have simply noticed that he has a predominantly intellectual attitude like Scheler and is therefore taken in by intellectual conjuring tricks.

But that has nothing to do with his beautiful dreams.

Dreams like that can occur no matter what the conscious attitude may be.

Dreams are always beautiful when the development of the personality has to proceed via the unconscious.

"Beauty" is synonymous with "being allured or attracted."

Your case seems to be different.

Your own execution accompanied by feelings of pleasure means that you should execute yourself consciously, i.e., choose another attitude and want it.

Your development is evidently proceeding at present via the conscious will and not via the unconscious.

In other words, the scope of your experience of external life and the world is not yet exhausted for you.

With best regards,

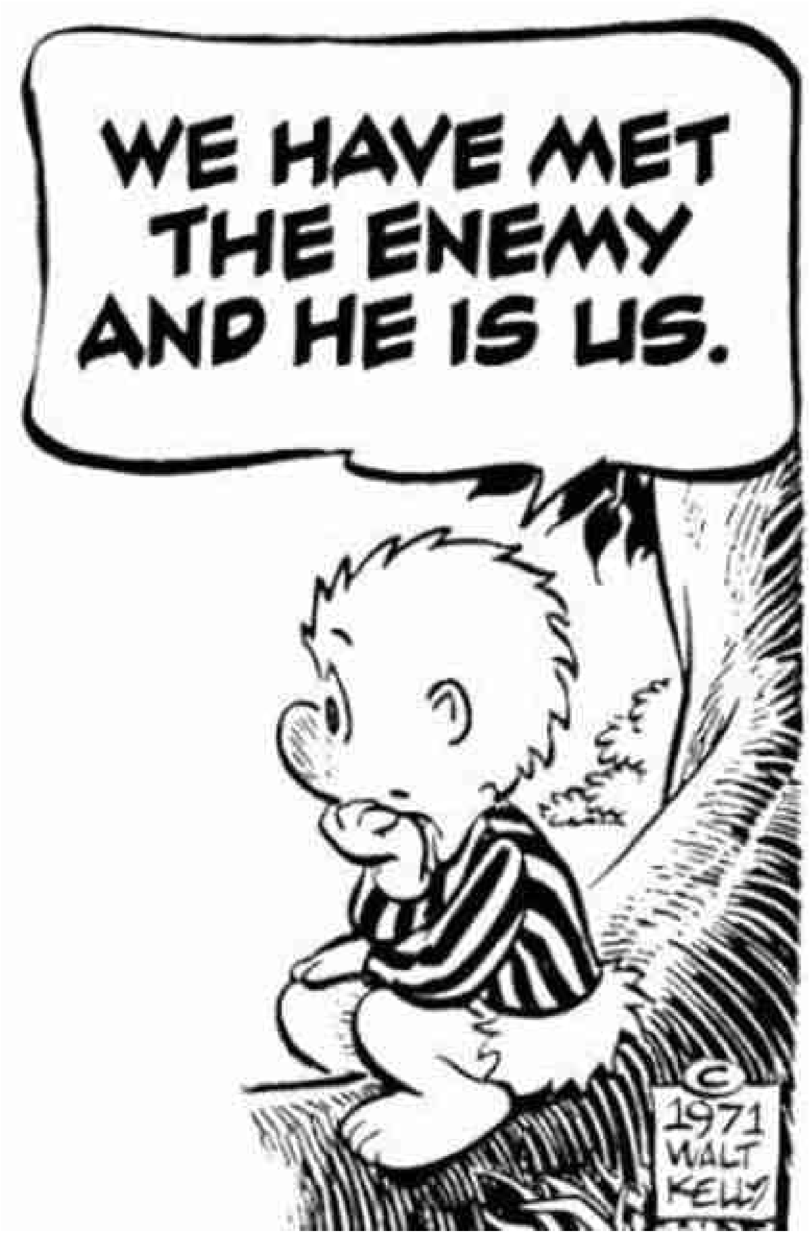
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 46-47

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b02a1-12bkeyserling.jpg`

Carl Jung on: “The Post-War Psychic Problems of the Germans (2019-03-12 14:21)

[1]


WE HAVE MET THE ENEMY AND HE IS US.
© 1971 WALT KELLY

Introduction: Four days after the unconditional surrender of the German Army at Rheims, this interview by Peter Schmid was published in Die Weltwoche (Zurich) for May ii, 1945, under the title "Werden die Seelen Frieden finden?" (Will the Souls Find Peace?).

The interview probably took place somewhat earlier.

A partial translation was published by the newspaper PM (New York), May to, 1945.

Peter Schmid: Do you not think that the end of the war will bring about great changes in the psyche of Europeans, particularly the Germans, who are now awakening as though from a long and terrible dream?

Carl Jung: Indeed I do.

As to the Germans, we have a psychic problem ahead of us the magnitude of which cannot yet be foreseen, though its outlines can already be discerned in the cases I am treating.

For the psychologist one thing is clear, and that is that he ought not to make the popular sentimental distinction between Nazis and opponents of the regime.

Two cases I am now treating are both outspoken anti-Nazis, and yet their dreams show that behind all the decency the most pronounced Nazi psychology is still alive with all its violence and savagery.

When Field Marshal von Kiichler,' questioned by a Swiss reporter about the German atrocities in Poland, exclaimed indignantly: "Excuse me, that wasn't the Wehrmacht, it was the Party!" this proved that a division into decent and indecent Germans is thoroughly naïve.

All of them, whether consciously or unconsciously, actively or passively, have their share in the horrors; they knew nothing of what was going on and yet they did know, as though party to a secret contract genial.

For the psychologist the question of collective guilt, which worries politicians so much and will go on worrying them, is a fact, and it will be one of the most important tasks of therapy to get the Germans to admit this guilt.

Even now I am receiving many applications from Germans who want to be treated by me.

If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, regard the case as hopeless.

I shall have no alternative ,but to answer the applications with a questionnaire asking certain crucial questions, like "What do you think about Buchenwald?"

Only when a patient sees and admits his own responsibility can individual treatment be considered.

But how was it possible that the Germans, of all people, got themselves into this hopeless psychic mess? Could it have happened to any other nation?

Here you must allow me to go back a bit and to recapitulate my theory as to the general psychic antecedents of this National Socialist war.

Let us take a small practical example as a starting point.

One day a woman comes to me and breaks out into the wildest accusations against her husband: he is a veritable devil who torments and persecutes her, and so on and so forth.

In reality the good man is a perfectly respectable citizen, quite innocent of any such demonic intentions. Where does this crazy idea come from in this woman?

It is the devil in her own soul that she is projecting; she has transferred her own wishes and her own rages to her husband.

I make this clear to her; she admits it and becomes a contrite little lamb.

Everything seems to be in order.

And yet that is just the thing I find most disquieting, because I don't know where the devil, who had previously attached himself to the image of the husband, has gone to.

Exactly the same thing happened on a large scale in the history of Europe.

For primitive man the world is full of demons and mysterious powers which he fears; the whole of Nature is animated by these forces, which are nothing but man's own inner powers projected into the outside world.

Christianity and modern science have de-demonized Nature, which means that the European has consistently taken back the demonic powers out of the world into himself, and has steadily loaded his unconscious with them.

Out of man himself the demonic powers rise up in revolt against the supposed spiritual constraints of Christianity.

The demons begin to break out in Baroque art: the columns writhe, the furniture sprouts satyr's feet.

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

The first perfect example of this species was Napoleon.

The Germans display a specific weakness in the face of these demons because of their incredible suggestibility.

This shows itself in their love of obedience, their supine submission to commands, which are only another form of suggestion.

This hangs together with the general psychic inferiority of the Germans, the result of their precarious position between East and West.

Of all the Western peoples, they were the ones who, at the general exodus from the Eastern womb of the nations, remained too long with their mother.

Finally they did get out, but arrived too late, while the mujik never broke loose at all.

Hence the Germans are profoundly troubled with a national inferiority complex, which they try to compensate by megalomania: "Am deutschen Wesen soli die Welt genesen" —though they are none
too comfy in their own skins!

It is a typical adolescent psychology, apparent not only in the extraordinary prevalence of homosexuality but in the absence of an anima figure in German literature (the great exception here is Goethe).

It is also apparent in German sentimentality and "Gemiitlichkeit," which is really nothing but hardness of heart, unfeelingness, and soullessness.

All those charges of soullessness and bestiality which German propaganda levelled at the Russians apply to themselves; Goebbels' speeches are nothing but German psychology projected upon the enemy.

The immaturity of the personality also displayed itself in a terrifying way in the German General Staff, whose lack of character resembled the squashiness of a mollusk inside a panzer.

Germany has always been the land of psychic catastrophes: the Reformation, peasant wars and wars of religion.

Under National Socialism, the pressure of the demons became so great that they got human beings into their power and blew them up into lunatic supermen, first of all Hitler who then infected the rest.

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

Ten per cent of the German population today are hopeless psychopaths.

Peter Schmid: You have been talking of the psychic inferiority and demonic susceptibility of the Germans, but do you think this also applies to us Swiss, so far as we are Germanic in origin?

Dr. Jung: We are insulated against this susceptibility by the smallness of our country.

If eighty million Swiss were piled together the same thing might happen, for the demons hurl man is rootless and then the demons can get him.

Hence the technique of the Nazis never to form individuals but only huge masses. Hence, too, the faces of the demonized man of today: lifeless, rigid, blank.
We Swiss are protected against these dangers by our federalism and our individualism.

Such a mass accumulation would not be possible with us as it was in Germany, and in this isolation lies perhaps the therapy with which one can conquer the demons.

Peter Schmid: But what will happen if this therapy is carried out by bombs and guns?

Won't military subjection of the demonized nation merely intensify the feeling of inferiority and make the disease worse?

Dr. Jung: The Germans today are like a drunken man who wakes up the next morning with a hangover. They don't know what they've done and don't want to know.

The only feeling is one of boundless misery.

They will make convulsive efforts to rehabilitate themselves in face of the accusations and hatred of the surrounding world, but that is not the right way.

The only redemption lies, as I have already indicated, in a complete admission of guilt. Mea culpa, mea maxima culpa!

Out of honest contrition for sin comes divine grace.

That is not only a religious but also a psychological truth.

The American treatment of conducting the civilian population through the concentration camps and letting them see all the abominations committed there is therefore quite right.

Only, the object lesson should not be driven home with moral instruction; repentance must come from inside the Germans themselves.

It is possible that positive forces will emerge from the catastrophe, that from this introversion prophets will once again arise, for prophets are as characteristic of this strange people as the demons.

Anyone who falls so low has depth.

In all probability there will be a miraculous haul of souls for the Catholic Church—the Protestant Church is too split up.

There are reports that the general misery has reawakened the religious life in Germany; whole communities fall to their knees in the evenings, beseeching God to deliver them from the Antichrist.

Then one can hope that the demons will be banished and that a new and better world will rise on the ruins? No, the demons are not banished, that is a difficult task that still lies ahead.

Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult.

Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.

We love the criminal and take a burning interest in him because the devil makes us forget the beam in our own eye when observing the mote in our brother's and in that way outwits us.

The Germans will recover when they admit their guilt and accept it; but the others will become victims of possession if, in their horror at the German guilt, they forget their own moral shortcomings.

We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

"General suggestibility" plays a tremendous role in America today, and how much the Russians are already fascinated by the devil of power can easily be seen from the latest events, which must dampen our peace jubilations a bit.

The most sensible in this respect are the English: their individualism saves them from falling for the slogan, and the Swiss share their amazement at the collective unreason.

Then we must anxiously wait and see which way the demons go next?

I have already suggested that the only salvation lies in the piecemeal work of educating the individual. That is not as hopeless as it may appear.

The power of the demons is immense, and the most modern media of mass suggestion —press, radio, film, etc.—are at their service.

But Christianity, too, was able to hold its own against an overwhelming adversary not by propaganda and mass conversions—that came later and was of little value—but by persuasion from man to man.

And that is the way we also must go if we wish to conquer the demons.

I don't envy you your task in writing about these things.

I hope you will succeed in presenting my ideas in such a way that people won’t find them too strange.

Unfortunately it is my fate that other people, especially those who are themselves possessed by demons, think me mad because I believe in these powers.

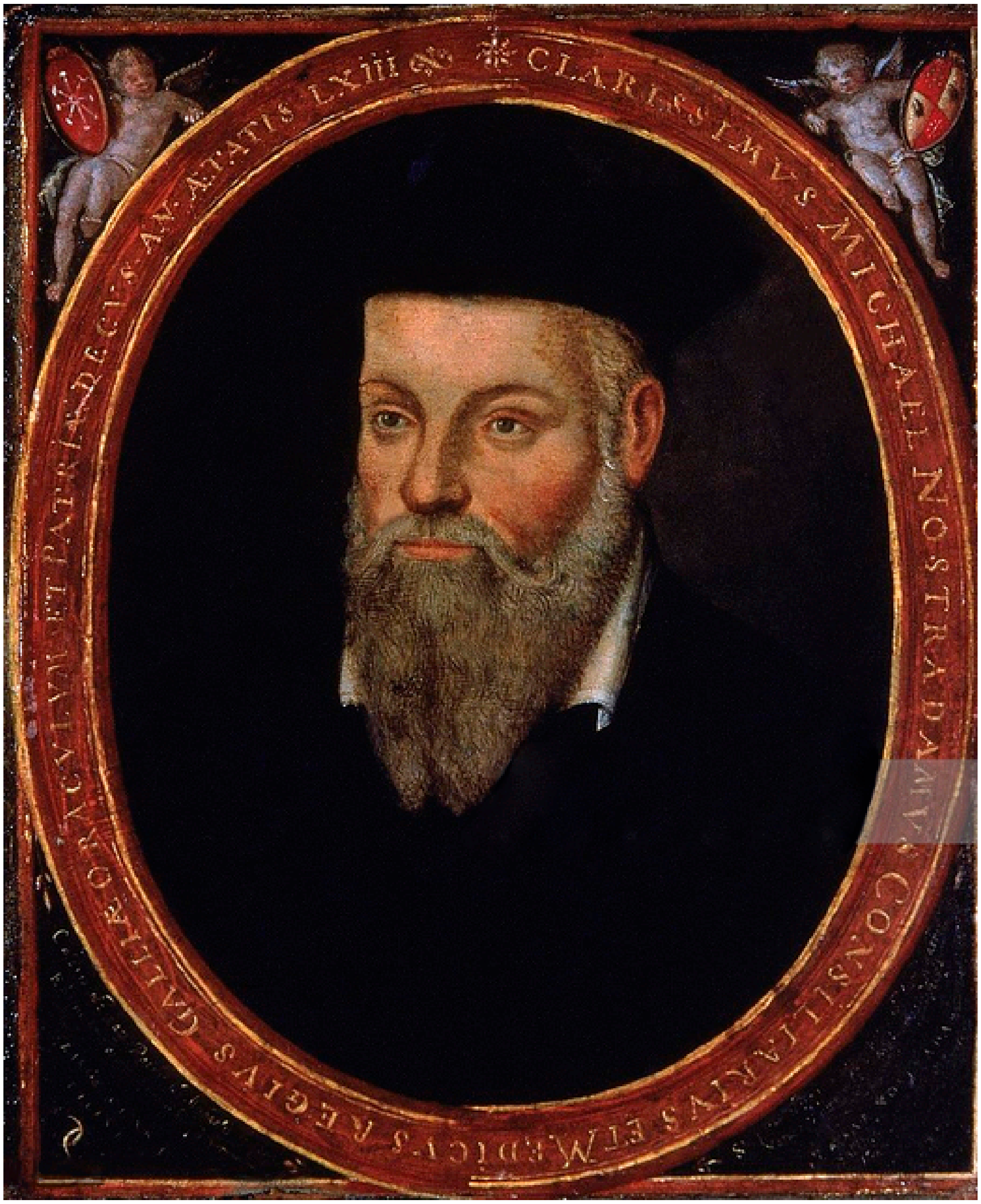
But that is their affair; I know they exist.

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/971e9-12benemy.jpg`

The Prophecies of Nostradamus ~Carl Jung (2019-03-12 14:46)

[1]


CLARISSIMVS MICHAEL NOSTRADAMVS CONSILIARIVS ET MEDICVS REGIVS GALLIÆ ORACVLVM ET PATRIÆ DECVS AN. ÆTATIS LXIII

Nostradamus: original portrait by his son Cesar

The Prophecies of Nostradamus Carl Jung

[Note: In posting this essay I was unable to post the Greek and Latin Symbols that are important in fully grasping what Dr. Jung is saying. A link to the original .pdf is at the bottom of this page. Lewis]

150 The course of our religious history as well as an essential part of our psychic development could have been predicted more or less accurately, both as regards time and content, from the precession of the equinoxes through the constellation of Pisces. The prediction, as we saw, was actually made and coincides with the fact that the Church suffered a schism in the sixteenth century. After that an enantiodromian process set in which, in contrast to the " Gothic" striving upwards to theheights, could be described as a horizontal movement outwards, namely the voyages of discovery and the conquest of Nature. The vertical was cut across by the horizontal, and man's spiritual

and moral development moved in a direction that grew more and more obviously antichristian, so that today we are confronted with a crisis of Western civilization whose outcome appears to be exceedingly dubious.

151 With this background in mind, I would like to mention the astrological prophecies of Nostradamus, written in a letter x to Henry II of France, on June 27, 1558. After detailing a year characterized, among other things, by U 6 with $ Q ff ?
he says: Then the beginning of that year shall see a greater persecution against the Christian Church than ever was in Africa, and it shall be in the year 1792, at which time everyone will think it a renovation of the age. . . . And at that time and in those countries the infernal power shall rise against the Church of Jesus Christ. This shall be the second Antichrist, which shall persecute the said Church and its true vicar by means of the power of temporal kings, who through their ignorance shall be seduced by tongues more sharp than any sword in the hands of a madman. . . . The persecution of the clergy shall have its beginning in the power of the Northern Kings joined by the Eastern ones. And that persecution shall last eleven years, or a little less, at which time the chief Northern king shall fail. However, Nostradamus thinks that "a united Southern king" will outlast the Northern one by three years. He sees a return of paganism ("the sanctuary destroyed by paganism"), the Bible will be burned, and an immense blood-bath will take place: "So great tribulations as ever did happen since the first foundation of the Christian Church." All Latin countries will be affected by it.

There are historical determinants that may have moved Nostradamus to give the year 1792 as the beginning of the new aeon. For instance, Cardinal Pierre d’Ailly, basing himself on Albumasar, writes in his Concordantia 5 on the eighth coniunctio maxima, which had been calculated for 1693: And after that shall be the fulfilment of ten revolutions of Saturn in the year 1789, and this will happen after the said conjunction, in the course of ninety-seven years or thereabouts. . . . This being so, we say that if the world shall endure until then, which God alone knows, then there will be many and great and marvelous changes and transformations of the world, especially as concerns law-giving and religious sects, for the said conjunction and the revolutions of Saturn will coincide with the revolution or reversal of the upper orb, i.e., the eighth sphere, and from these and other premises the change of sects will be known. . . . Whence it may be concluded with some probability that this is the time when the Antichrist shall come with his law and his damnable sects, which are utterly contrary and inimical to the law of Christ; for, being human, we can have no certainty with regard to the time and the moment of his coming. e . . Yet, despite the indeterminate statement that he will come at approximately that time, it is possible to have a probable conjecture and a credible hypothesis in accordance with the astronomical indications. If, therefore, the astronomers say that a change of sects will occur about that time, then, according to them, a Mighty One will come after Mahomet, who will set up an evil and magical law. Thus we may surmise with credible probability that after the sect of Mahomet none other will come save the law of the Antichrist.

54 In connection with the calculation of the year 1693, Pierre d’Ailly quotes Albumasar as saying that the first coniunctio maxima of Saturn and Jupiter took place anno mundi 3200. To this Albumasar added 960 years, which brings us to A.D. 1693 as the year of the eighth coniunctio maxima In Part III of his book, chapter 1 7, Pierre d’Ailly criticizes this view and calls it a "false deduction." In his treatise against ’superstitiosos astronomos," 1410, he maintains that the Christian religion should not be brought under astrological laws. He was alluding in particular to Roger Bacon, who had revived the theory that Christianity was under the influence of the planet Mercury. Pierre d’Ailly held that only superstitions and heretical opinions were astrologically influenced, and especially the coming of the Antichrist.

We are probably right in assuming that these calculations were known to Nostradamus, who proposed 1792 as an improvement on 1 789. Both dates are suggestive, and a knowledge of subsequent events confirms that the things that happened around that time were significant forerunners of developments in our own day. The enthronement of the "Deesse Raison" was, in fact, an anticipation of the antichristian trend that was pursued from then onwards. The "renovation of the age" might mean a new aeon, and it coincides in a remarkable way with the new system of dating, the revolutionary calendar, which began with September 22, 1792, and had a distinctly antichristian character. What had been brewing up long beforehand then became a manifest event; in the French Revolution men witnessed the enantiodromia that had set in with the Renaissance and ran parallel with the astrological fish symbol. The time seemed a significant one astrologically, for a variety of reasons. In the first place this was the moment when the precession of the equinoxes reached the tail of the second fish. Then, in the year 1791, Saturn was in T, a fiery sign. Besides that, tradition made use of the theory of maximal conjunctions and regarded the year of the eighth coniunctio maxima 1693 as a starting-point for future calculations.12 This critical year was combined with another tradition basing itself on periods of ten revolutions of Saturn, each period taking three hundred years. Pierre d'Ailly cites Albumasar, who says in his Magnae coniunctiones: "They said that the change shall come when ten revolutions of Saturn have been completed, and that the permutation of Saturn is particularly appropriate to the movable signs" (T 5, ==, Itf). According to Pierre d'Ailly, a Saturn period came to an end in 1 1 B.C., and he connects this with the appearance of Christ. Another period ended in A.D. 289; this he connects with Manichaeism.

The year 589 foretells Islam, and 1189 the significant reign of Pope Innocent III; 1489 announces a schism of the Church, and 1789 signalizes by inference the coming of the Antichrist. Fantasy could do the rest, for the archetype had long been ready and was only waiting for the time to be fulfilled. That a usurper from the North would seize power is easily understood when we consider that the Antichrist is something infernal, the devil or the devil's son, and is therefore Typhon or Set, who has his fiery abode in the North. Typhon's power is triadic, possessing two confederates, one in the East and one in the South. This power corresponds to the 'lower triad." Nostradamus, the learned physician and astrologer, would certainly have been familiar with the idea of the North as the region of the devil, unbelievers, and all things evil. The idea, as St. Eucherius of Lyons (d. 450) remarks, goes back to Jeremiah i : 14: "From the north shall an evil wind break forth upon all the inhabitants of the land/1 17 and other passages such as Isaiah 14 : igf.: How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit on the mount of assembly in the far north.

The Benedictine monk Rhabanus Maurus (d. 856) says that "the north wind is the harshness of persecution" and "a figure of the old enemy." The north wind, he adds, signifies the devil, as is evident from Job 26 : 7: "He stretcheth out the north over the empty space, and hangeth the earth upon nothing." Rhabanus interprets this as meaning that "God allows the devil to rule the minds of those who are empty of his grace/21 St. Augustine says: "Who is that north wind, save him who said: I will set up my seat in the north, I will be like the most High? The devil held rule over the wicked, and possessed the nations," etc. The Victorine monk Garnerius says that the "malign spirit" was called Aquilo, the north wind. Its coldness meant the "frigidity of sinners." Adam Scotus imagined there was a frightful dragon's head in the north from which all evil comes. From its mouth and snout it emitted smoke of a triple nature, the "threefold ignorance, namely of good and evil, of true and false, of fitting and unfitting." "That is the smoke/says Adam Scotus, "which the prophet Ezekiel, in his vision of God, saw coming from the north," 2e the "smoke" of which Isaiah speaks. The pious author never stops to think how remarkable it is that the prophet's vision of God should be blown along on the wings of the north wind, wrapped in this devilish smoke of threefold ignorance. Where there is smoke, there is fire. Hence the "great cloud" had "brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze." 2S The north wind comes from the region of fire and, despite its coldness, is a "ventus urens" (burning wind), as Gregory the Great calls it, referring to Job 27 : 2i.29 This wind is the malign spirit, "who rouses up the flames of lust in the heart" and kindles every living thing to sin. "Through the breath of evil incitement to earthly pleasures he makes the hearts of the wicked to burn." As Jeremiah 1:13 says, "I see a boiling pot, facing away from the north." In these quotations from Gregory we hear a faint echo of the ancient idea of the fire in the north, which is still very much alive in Ezekiel, whose cloud of fire appears from the north, whence "an evil shall break forth upon all the inhabitants of the land."

159 In these circumstances it is hardly surprising that Nostradamus warns against the usurper from the north when foretelling the coming of the Antichrist. Even before the Reformation the Antichrist was a popular figure in folklore, as the numerous editions of the "Entkrist" 31 in the second half of the fifteenth century show.This is quite

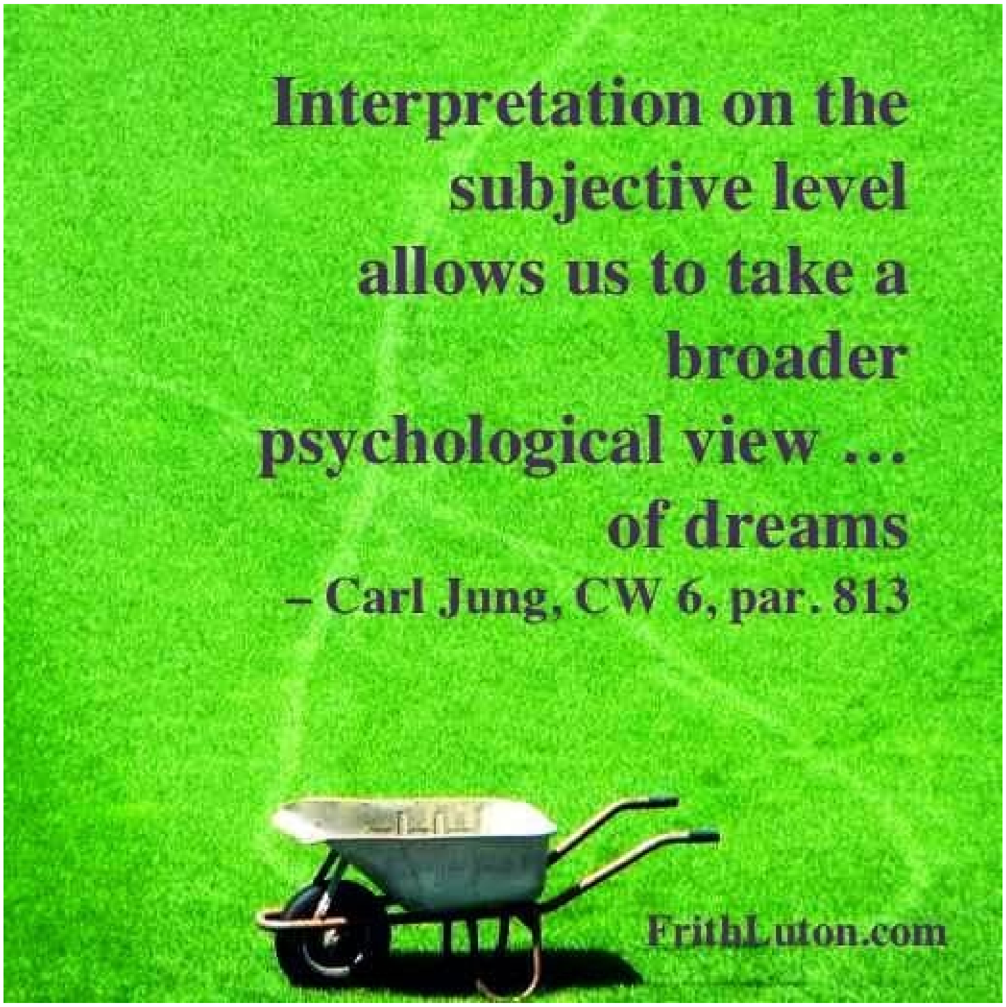
understandable in view of the spiritual events then impending: the Reformation was about to begin. Luther was promptly greeted as the Antichrist, and it is possible that Nostradamus calls the Antichrist who was to appear after 1792 the "second Antichrist" because the first had already appeared in the guise of the German reformer, or much earlier with Nero or Mohammed. We should not omit to mention in this connection how much capital the Nazis made out of the idea that Hitler was continuing and completing the work of reformation which Luther had left only half finished.

160 From the existing astrological data, therefore, and from the possibilities of interpreting them it was not difficult for Nostradamus to predict the imminent enantiodromia of the Christian aeon; indeed, by making this prediction, he placed himself firmly in the antichristian phase and served as its mouthpiece.

After this excursion, let us turn back to our fish symbolism. Carl Jung; Prophecies of Nostradamus; Psychology and Religion; Pages 95 -102

1. `http://upload.wikimedia.org/wikipedia/commons/c/c6/Nostradamus_by_Cesar.jpg`

Carl Jung on the "Subjective Level." (2019-03-12 18:05)


Interpretation on the subjective level allows us to take a broader psychological view … of dreams
– Carl Jung, CW 6, par. 813
FrithLuton.com

Subjective level:

The approach to dreams and other images where the persons or situations pictured are seen as symbolic representations of factors belonging entirely to the subject's own psyche.
Interpretation of an unconscious product on the subjective level reveals the presence of subjective judgments and tendencies of which the object is made the vehicle. When, therefore, an object-imago appears in an unconscious product, it is not on that account the image of a real object; it is far more likely that we are dealing with a subjective functional complex. Interpretation on the subjective level allows us to take a broader psychological view not only of dreams but also of literary works, in which the individual figures then appear as representatives of relatively autonomous functional complexes in the psyche of the author.["Definitions," CW 6, par. 813.]

In the analytic process, the main task after the reductive interpretation of images thrown up by the unconscious is to understand what they say about oneself.

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself.["Definitions," CW 6, par. 813.]

http://www.nyaap.org/jung-lexicon/s

http://frithluton.com/articles/objective-level-subjective-level/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ff263-subjective.jpg`

Carl Jung on the Archetype of the Self (2019-03-12 18:37)

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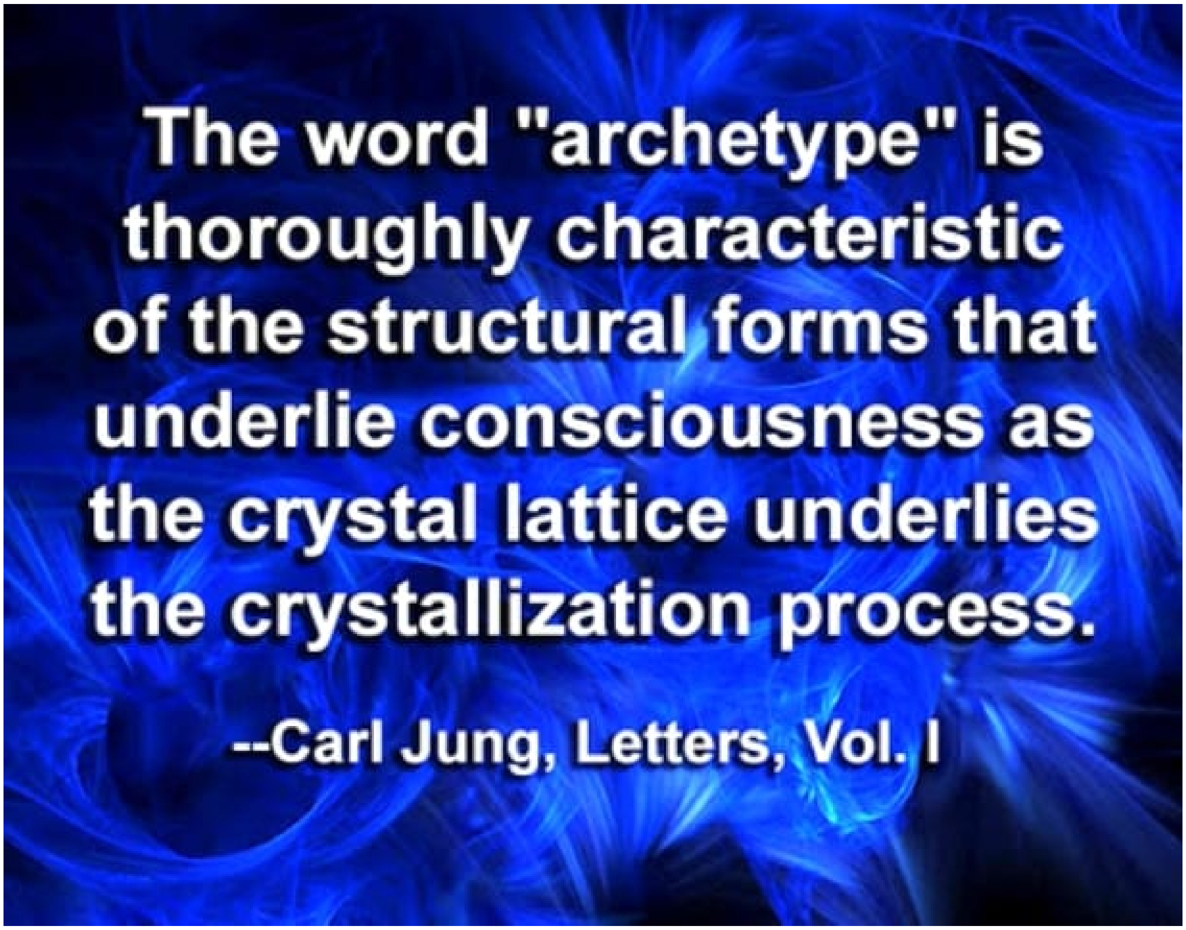


The word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

--Carl Jung, Letters, Vol. I

o Bernhard Milt

Dear Colleague, 13 April 1946

Very tardily I am at last getting down to answering your kind letter of 28 November 45.

By way of excuse I can only plead that I have not yet regained my former working capacity.

I beg you, therefore, to pardon my negligence.

You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial image) is a happy one.

In general I find it most disadvantageous to let neologisms run riot in any science.

The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psychological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos.

He wouldn’t be so far from the truth anyway.

The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archetypal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypostatization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord's eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud's personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them.

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 418-419

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/0d3d4-92blattice.jpg`

Carl Jung: The Jahrbuch affair is a private matter to be settled between myself and Freud. (2019-03-13 03:00)

[1]

To Alphonse Maeder

Dear Colleague, 29 October 1913

The Jahrbuch affair is a private matter to be settled between myself and Freud.

If the Zurich people are also affected by it, then it is very painful for me.

As you can well imagine, I am not giving up the Jahrbuch for fun but because it is impossible to collaborate with Freud's attitude.

I still have no news from Vienna.

But I shall take care to create for the Zurich people a new organ in the style of the Jahrbuch, perhaps called "Psychologische Untersuchungen. Works of the Zurich School of Psychoanalysis."

In the event, Deuticke is ready to accept it.

If our Works are dropped from the Jahrbuch, maybe the Jahrbuch will pack up too.

I have by no means walked into Freud's trap, for I consider it of no advantage to Freud to have sickened me off. ·

A committee of inquiry is out of the question, because the Jahrbuch is not after all run by a club and I won't collaborate with Freud any longer.

It will make a very bad impression all round.

But inner successes count more with me than the howling of the mob.

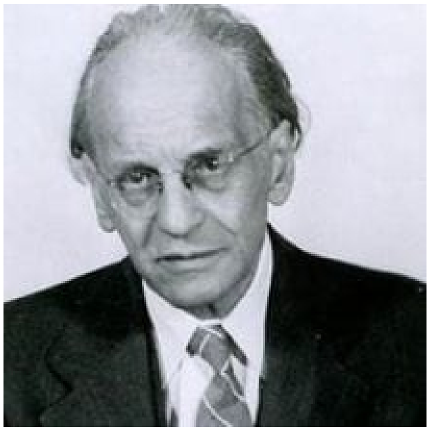
I shall soon be able to give you news of Deuticke and Freud, if the latter does not deem it beneath his papal dignity to answer me.

Yours sincerely,

JUNG Carl Jung, Letters Vol. 1, Page 28

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b0c29-12bmaeder.jpg`

Carl Jung: I must confess that I am still in the dark on this score. (2019-03-13 03:30)

[1] 

To Rudolf Allers

Dear Colleague, 13 November 1933

The reason why no communication has reached you concerning the state of affairs in Germany is that nobody was clear about what was happening and what is going to happen.

I will give you a brief description of how things stand at present.

The Zentralblatt1 is to continue.

As president of an international medical Society for Psychotherapy I am the more or less involuntary editor of this organ.

As such I would like to secure your valuable cooperation for the Zentralblatt in your former capacity as editor of the reviews section.

At present the Zentralblatt will have to consist mostly of reviews until conditions in Germany have become somewhat clearer.

The German section of the Society for Psychotherapy has been "gleichgeschaltet" [conformed] and placed under the direction of Prof.

Goring in Elberfeld. (G. is a cousin of the Prime Minister!)

As I was recently informed in Germany, all societies, advisory centres, and other medical organizations concerned with psychotherapy are to be under him.

Goring will also undertake the publication of a special German issue of the Zentralblatt, which is to express what psychotherapy signifies under the present political conditions in Germany.

I must confess that I am still in the dark on this score.

In Switzerland as well as in Holland and Sweden I have secured reviewers in order to ensure a tolerable continuance of the Zentralblatt.

It is not yet certain who will take over the editorship.

As the German section is by far the strongest, I thought of Cimbal or possibly Heyer in Munich.

A foreign editor, I fear, would in the present circumstances meet with not a few difficulties, because the German government, as you know, seems to like having the editors of all periodicals appearing in Germany in safe and uncomfortable proximity.

Otherwise I would have proposed you as editor.

I have written to Cimbal on this matter but so far have received no answer.

It must unquestionably be a "conformed" editor, as he would be in a far better position than I to have the right nose for what one can say and what not.

In any event it will be an egg-balancing dance.

Thank you very much for sending me the announcement of this new journal.

I have declined with thanks to cooperate because I propose to turn my interest more to the Zentralblatt.

Psychotherapy must see to it that it maintains its position inside the German Reich and does not settle outside it, regardless of how difficult its living conditions there may be.

Goring is a very amiable and reasonable man, so I have the best hopes for our cooperation.

As soon as I know more I will let you know.

Meanwhile with collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 131-132

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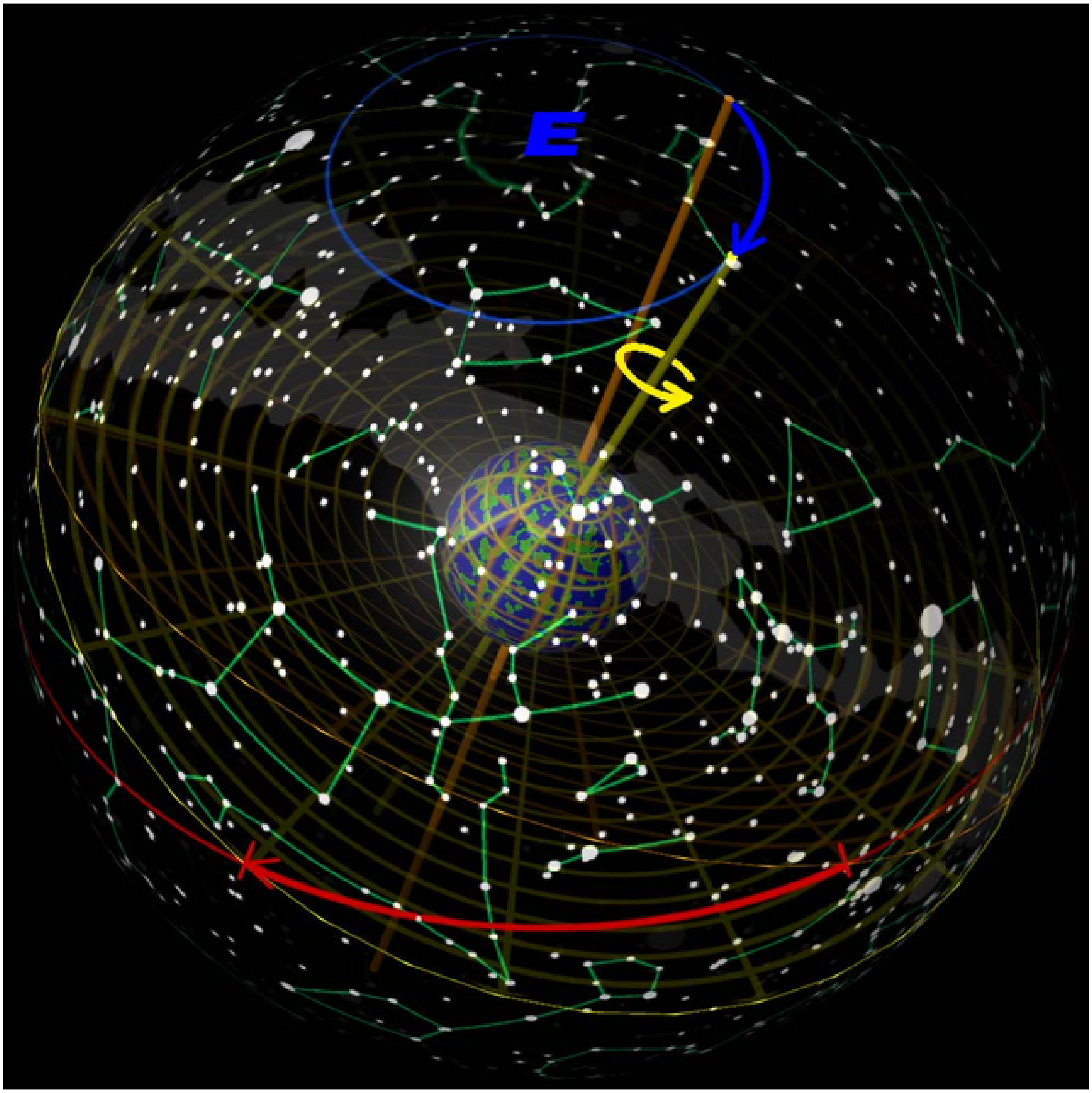
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/73ea2-12ballers.jpg`

Carl Jung: The secret powers of the sun are in Aries 1. (2019-03-13 03:30)

[1]



To B. Baur

Dear Dr. Baur, 29 January 1934

Best thanks for your kind information.

So far as the argument of the precession1is concerned, this is no objection to the validity of astrology but rather to the primitive theory that the stars themselves radiate certain effects.

The precession argument says that a person born today in Aries 1, when ostensibly Aries has risen one degree over the Eastern horizon, is not born at this point of time at all but in Pisces 1.

The secret powers of the sun are in Aries 1.

Moon for instance in Cancer 7, Venus, Jupiter in similar positions, are therefore not right astronomically and so cannot be derived from these merely apparent and arbitrarily fixed positions.

Choisnard quite correctly says: "Le belier reste toujours a la 12(partie du zodiaque," etc., obviously meaning that "sun in Aries" is not an astronomical statement but an indication of time.

It is "springtime" that contains the active forces no matter in which real astronomical zodion the sun is standing.

In a few thousand years, when we say it is Aries time, the sun will be in reality in Capricorn, a deep winter sign, though the spring will not have lost its powers.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.

The validity of the results of the I Ching oracle points to the same peculiar fact.

Careful investigation of the unconscious shows that there is a peculiar coincidence with time, which is also the reason why the ancients were able to project the succession of unconsciously perceived inner contents into the outer astronomical determinants of time.

his is the basis for the connection of psychic events with temporal determinants.

So it is not a matter of an indirect connection, as you suppose, but of a direct one.

Conjunctions, oppositions, etc. are not in the least affected by the fact that we arbitrarily designate Pisces 1 as Aries 1.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 138-139

[2]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bdb01-12bbaur.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Carl Jung: The real individuality does not show, or it only shows by its absence. (2019-03-13 03:30)

[1]

Dr. Jung:

Yes.

To wear particularly individual hats and neckties, for instance, is personal.

The real individuality does not show, or it only shows by its absence.

If it is expressed by curiosities or peculiarities, you are simply not yourself, then you have delegated it, projected it into an external appearance, so the symbol of individuality is left to the animus.

And then you can be sure that the animus will misbehave; that is, theperson herself will play an utterly collective role with fits of individualistic animus, when the animus suddenly jumps out and talks rot.

It might be analytical rot, making himself important with apparent knowledge, or with a missionary attitude, or in brooding on circumstances, knowing everything better of course, having known everything long before.

This kind of animus indicates a most unfortunate condition, yet sadly enough, it is very frequent.

Hardly anybody gets through an analysis without going through a stage when the whole thing is delegated to the animus; then the mouth is full while the heart is empty.

Dr. Barker: What would be the corresponding mechanism in a man? Does his anima have an animus?

Dr. Jung: Oh heavens, even that!

If the anima is exaggerated and luxuriant she even develops a particular animus, and then a man talks fearful rot; if he has a mind he can prevent it, but if it is a very powerful anima, he will be subject to all sorts of anima illusions.

At a certain stage, analysis sometimes has a softening influence, a man is then in danger of being far too much swayed by his feelings, so that his judgment suffers.

And on account of that he may develop a megalomania and a corresponding system of persecution ideas, the idea that he is a great genius who should have been discovered long ago, for instance, and the cruel world does not recognize the fact.

But the effect with a man is not so conspicuous, because through the influence of the anima he becomes peculiarly inconspicuous.

You see a man is meant to be conspicuous, he is meant by nature to have multicolored feathers, to crow and make a great noise, but when the anima gets at him, he becomes personal and is apt to lose himself in mouse holes.

Instead of perching on the dung heap and showing his feathers, he is lost in all sorts of little corners and practically disappears.

He grows effeminate through the influence of the anima and is a bundle of nerves and sensitiveness, all sorts of foolish reactions and moods; he weeps a good deal and such stuff, and he suddenly drops out of things in a funny way, nobody sees him any longer.

You may discover him somewhere with drooping feathers, being offended or misunderstood.

He becomes peculiarly uninteresting, something poor and lamentable, unless he falls into a wild emotion, and then he makes a great noise but in the wrong way so that everybody laughs at him.

He is a little tyrant at home and perfectly ridiculous abroad.

While, quite the contrary, at a certain stage of analysis, a woman becomes conspicuous; a former nice humble woman apparently-for nobody hears what she has been saying to her husband-will suddenly talk a great deal in an assembly of men and become conspicuous for mannishness. Carl Jung, Visions Seminar, Pages 1219-11220

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/83532-12bcraig.jpg`

Carl Jung: I have often expressed this problem in another, somewhat grotesque way. (2019-03-13 03:30)

[1]

Mrs. Pierz: Is it not perhaps that in going down into the ghost land, this schizophrenic effect would be produced by the loss of value on the ego complex? That is to say, there is no longer an ego center, and according to the picture, it is the Self that steps into the center of the mandala. So the Self becomes the center of the whole system, and that is the protective effect.

Dr. Jung:

Yes, it is as if the egocentricity-the ego as the center of the psychical system, that is-were too weak by itself to resist the dismembering or schizophrenic effect of the unconscious.

But when the Self steps into the center, it would be the equivalent of that dismembering power of the unconscious, it would be a Titan against Titans.

Of course, in formulating the thing like that, we are still moving in the field of mythological expression, we use symbols or mythological metaphors.

If you try to reduce it to psychological common sense, you might say that if you are in a situation which is quite impossible looked at from a collective point of view, where collectively you could not possibly see a way out, the Self would find the way.

But that is still mythological.

Or you can say there is an individual way which is not law abiding-in this particular case there is a particular hole through which you get out of the situation.

You can also say that there are certain situations into which anybody can get, but there is one individual path or individual hole into which you fit, you particularly, nobody else, and you naturally get into that.

I have often expressed this problem in another, somewhat grotesque way.

You see, one is always inclined to handle a psychological problem from the standpoint of the eleven thousand virgins-what would the eleven thousand virgins do?

That is like asking what all humanity can do.

They can do nothing at all.

Things will remain the same forever if a problem is looked at in that way; it is simply postponed or put onto other people.

That we think in terms of statistical numbers is the contemporary prejudice, our particular insanity; we think how a certain individual problem could be solved as a sort of mass production, as if it were manufactured in a factory.

We have so many virgins too many, and now what are we going to do about them?

Or what shall they do?

Nobody can say.

Yet we want to erect a factory in which the solution is manufactured as a standard model and handed out to a million virgins, which is of course absolutely wrong.

The problem is always this particular girl in the particular situation in which she finds herself, with such and such qualities, such and such conditions in general and in particular, and she will do such and such a thing which will eventually settle her and in the end she will be buried.

Then that case is settled.

And what takes place on the way is her own business, it has nothing to do with the ten thousand nine hundred ninety-nine other virgins.

Not as a standard article, or by a general description, but by the individuality of the case is the problem answered.

All the talk of a general solution, a sociological solution, for instance, is bunk; nobody will do anything about it, nobody can do anything about it, it will always be the same.

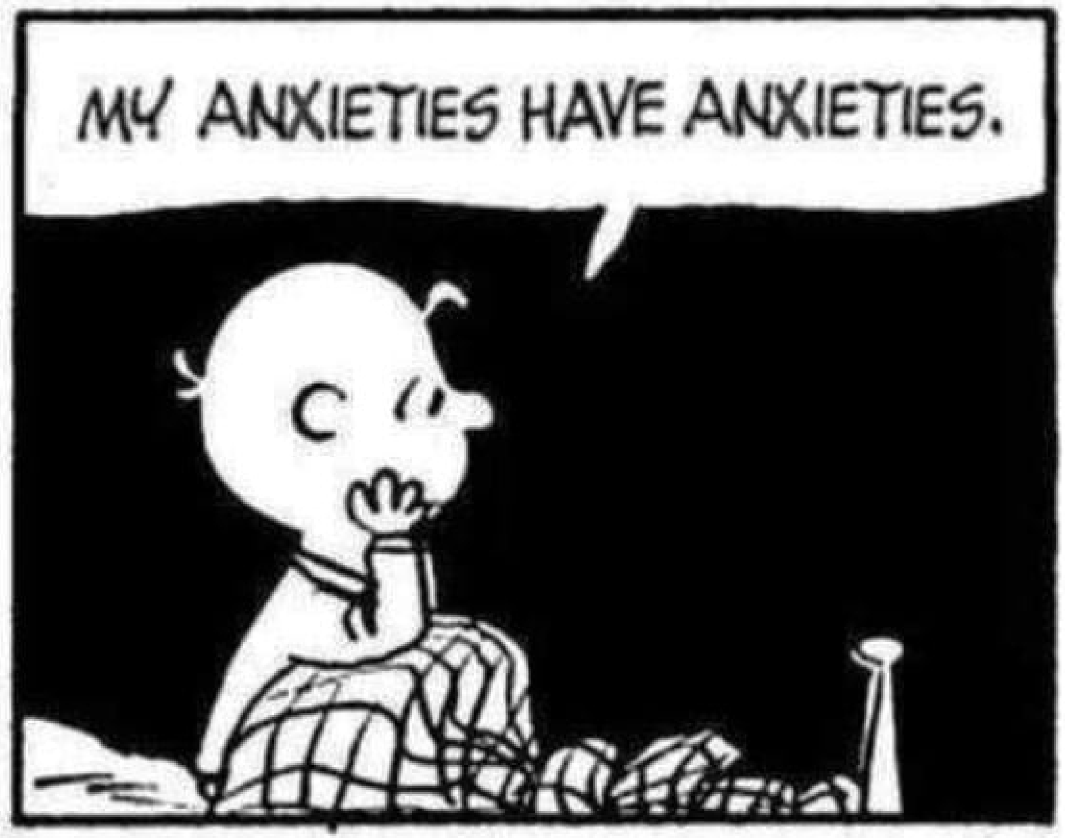
We can only ask ourselves what can be done when this particular girl gets into trouble, or out of trouble-for some suffer because there is too little trouble and others suffer because there is too much of it.

This is the only way to deal with the problem, it is quite certain that there is no general solution. Carl Jung, Visions Seminar, Pages 1287-1288

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/af5fa-12bvirgin.jpg`

Carl Jung: The neurotic constitution demands a bit more sacrifice (2019-03-13 03:30)

[1]


MY ANXIETIES HAVE ANXIETIES.

Anonymous

Dear Dr. N., 3 August 1918

Naturally I am overjoyed to hear of your success.

Don't let it upset you that you needed not only a good deal of time but also a bad attack of exam fright to reach this goal.

The neurotic constitution demands a bit more sacrifice and a bit more effort and a bit more patience than does the normal.

In return this moral seriousness is rewarded, whether by outward successes or by the blessing of deepened insight into the world and the soul.

The rebellions of the evil spirit are also valuable experiences which strengthen one's patience and perseverance if, as you have done, one has taken the trouble to prove to oneself that the expenditure of effort is its own reward.

From the bottom of my heart I wish you every success in the future.

With best regards to yourself and your wife,

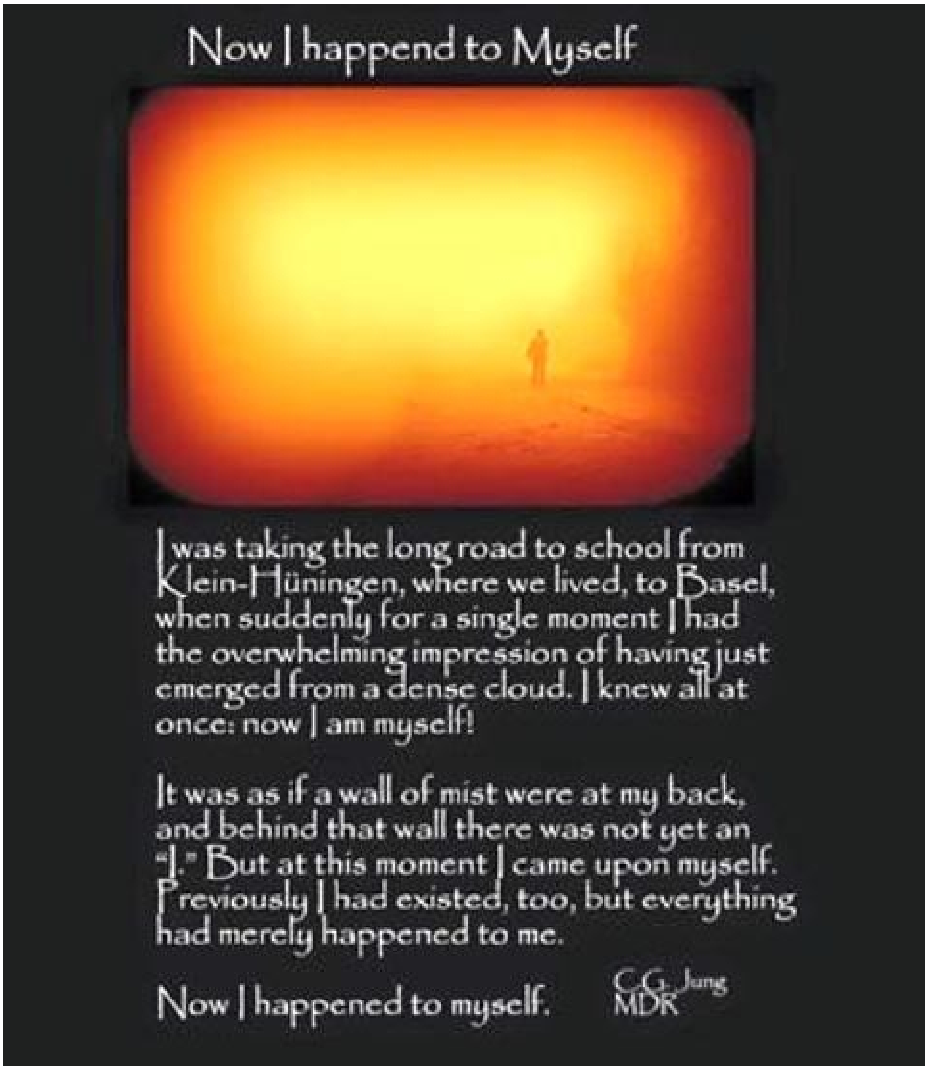
Yours sincerely,

Dr. Jung Carl Jung, Letters Vol. I, Pages 35-36

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2b748-12banxieties.jpg`

Carl Jung: Now I happened to myself. Now I knew: I am myself now, now I exist. (2019-03-13 03:30)

[1]



Now I happend to Myself

I was taking the long road to school from Klein-Hüningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself. C.G. Jung MDR

I had another important experience at about this time.

I was taking the long road to school from Klein-Hiiningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud.

I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I."

But at this moment I came upon myself.

Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

Now I knew: I am myself now, now I exist.

Previously I had been willed to do this and that; now I willed.

This experience seemed to me tremendously important and new: there was "authority" in me.

Curiously enough, at this time and also during the months of my fainting neurosis I had lost all memory of the treasure in the attic.

Otherwise I would probably have realized even then the analogy between my feeling of authority and the feeling of value which the treasure inspired in me.

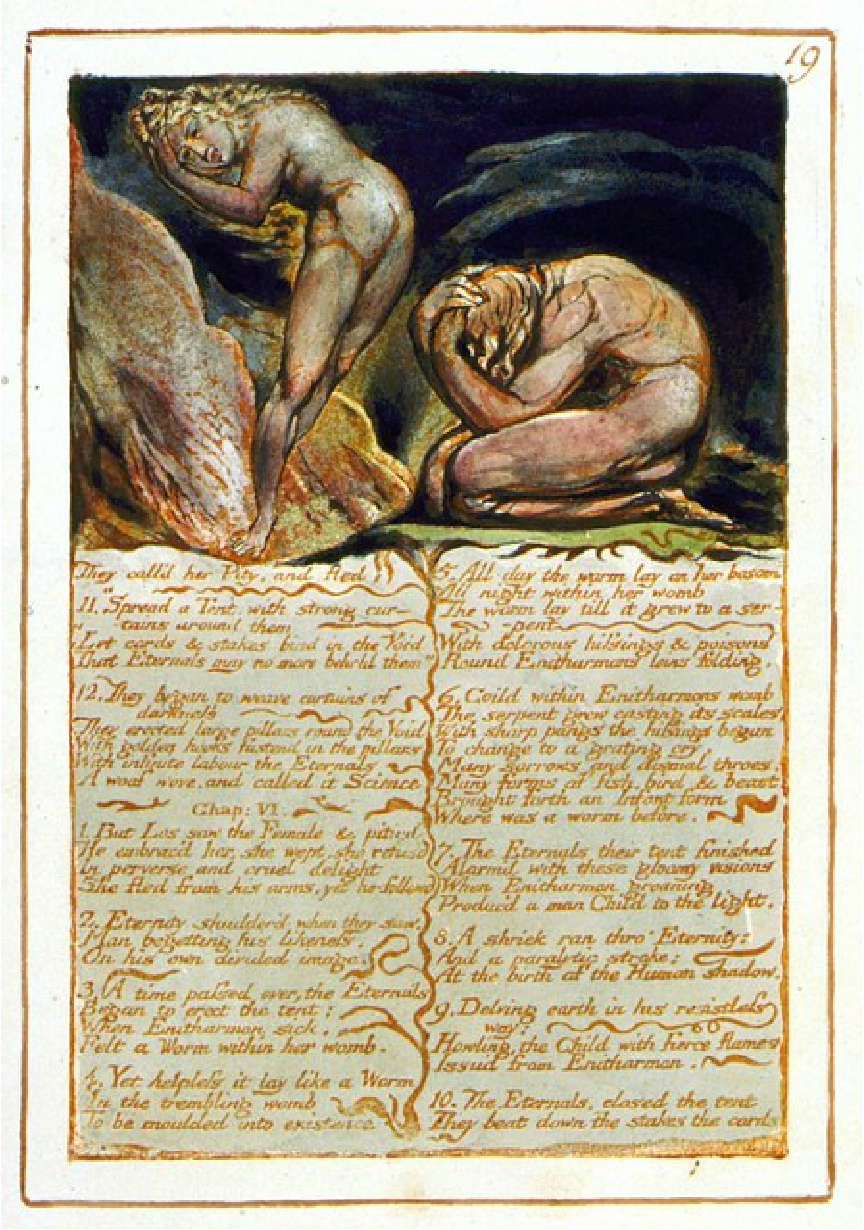
But that was not so; all memory of the pencil case had vanished. Carl Jung, MDR, Pages 32-33

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6df0c-12bhappened.jpg`

BLAKE & INDIVIDUATION (2019-03-13 03:38)

BLAKE & INDIVIDUATION

[1]



19

They call'd her Pity, and fled
11. "Spread a Tent, with strong curtains around them
Let cords & stakes bind in the Void
That Eternals may no more behold them"

12. They began to weave curtains of darkness
They erected large pillars round the Void
With golden hooks fastend in the pillars
With infinite labour the Eternals
A woof wove, and called it Science

Chap: VI.

1. But Los saw the Female & pitied
He embrac'd her, she wept, she refus'd
In perverse and cruel delight
She fled from his arms, yet he follow'd

2. Eternity shudder'd when they saw,
Man begetting his likeness,
On his own divided image.

3. A time passed over, the Eternals
Began to erect the tent;
When Enitharmon sick,
Felt a Worm within her womb.

4. Yet helpless it lay like a Worm
In the trembling womb
To be moulded into existence

5. All day the worm lay on her bosom
All night within her womb
The worm lay till it grew to a serpent
With dolorous hissings & poisons
Round Enitharmons loins folding.

6. Coild within Enitharmons womb
The serpent grew casting its scales,
With sharp pangs the hissings began
To change to a grating cry
Many sorrows and dismal throes,
Many forms of fish, bird & beast,
Brought forth an Infant form
Where was a worm before.

7. The Eternals their tent finished
Alarm'd with these gloomy visions
When Enitharmon groaning
Produc'd a man Child to the light.

8. A shriek ran thro' Eternity:
And a paralytic stroke;
At the birth of the Human shadow.

9. Delving earth in his resistless way;
Howling, the Child with fierce flames
Issu'd from Enitharmon.

10. The Eternals, closed the tent
They beat down the stakes the cords

Image from Book of Urizen
'Eternity shutter'd when they saw
Man begatting his likeness
On his own divided image."

The process of individuation was developed by Carl Jung to make the unconscious known to the conscious mind in order to reveal the whole person. It has been called a process of self-actualization.

Claire Dunne, who wrote Carl Jung, Wounded Healer of the Soul, explains individuation thus:

"*Individuation is the experience of a natural law, an inner self-regulating process by which man becomes a whole human being acknowledging and living the total range of himself. In the process the ego is ultimately faced with something larger than itself, a force that it yields to and serves. The human being thus recognizes itself as both* *material and spiritual, conscious and unconscious*." (Page 61)

She quotes Jung in this statement on Page 62:

"Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man." (L2, P316, letter to Elined Kotschnig)

Jung's process of individuation involves the willingness to recognize components of the unconscious, to look at how they they relate to the conscious mind and integrate then into a whole which is larger than the ego's domain. Blake describes the recognition of multiple internal forces which must be acknowledged and assimilated into a functioning whole. Both men are preoccupied with the process of taking apart the buried influences which direct and control the outer man and reassembling them consciously into a true man in touch with the Totality beyond the individual.

The dividing, subduing, and restoring is repeated in Blake uncountable times; here's one example:

Jerusalem, PLATE 17, (E 161)
"*His Spectre divides & Los in fury compells it to divide:*
To labour in the fire, in the water, in the earth, in the air,
To follow the Daughters of Albion as the hound follows the scent
Of the wild inhabitant of the forest, to drive them from his own:
To make a way for the Children of Los to come from the Furnaces
But Los himself against Albions Sons his fury bends, for he
Dare not approach the Daughters openly lest he be consumed
In the fires of their beauty & perfection & be Vegetated beneath
Their Looms, in a Generation of death & resurrection to forgetfulness
They wooe Los continually to subdue his strength: he continually
Shews them his Spectre: sending him abroad over the four points of heaven
In the fierce desires of beauty & in the tortures of repulse! He is
The Spectre of the Living pursuing the Emanations of the Dead.
Shuddring they flee: they hide in the Druid Temples in cold chastity:
Subdued by the Spectre of the Living & terrified by undisguisd desire.

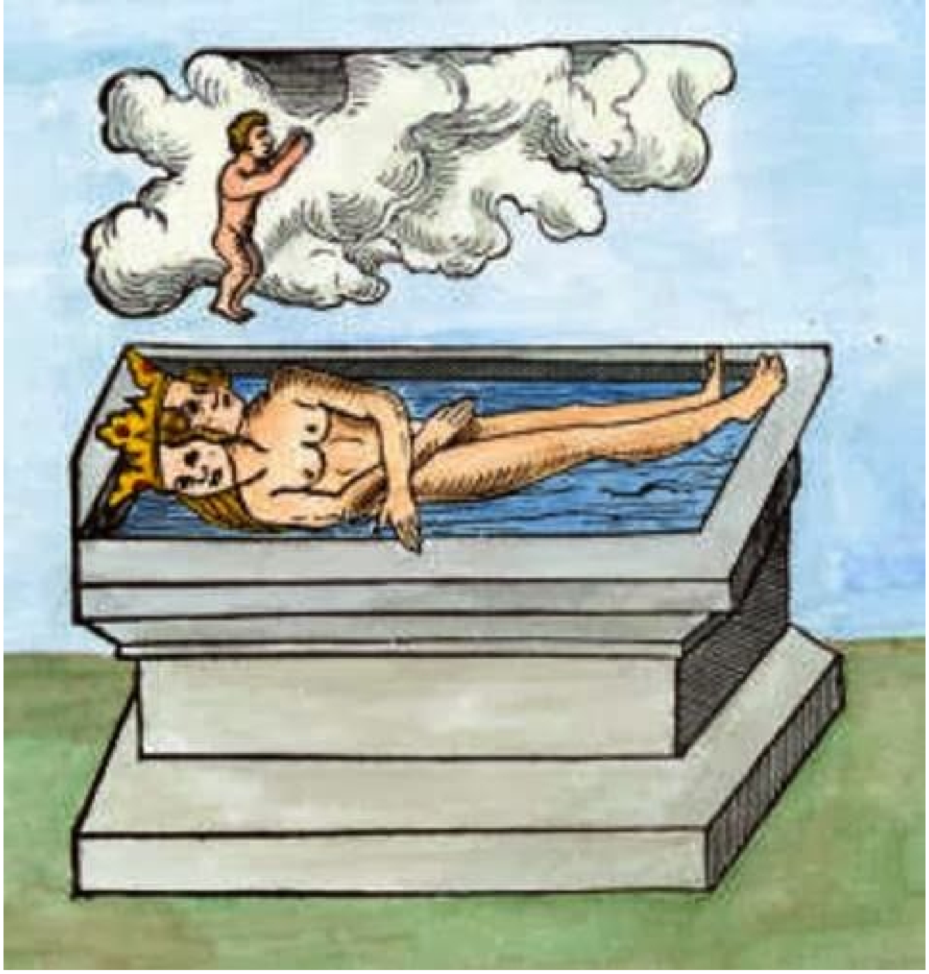
For Los said: *Tho my Spectre is divided: as I am a Living Man*
I must compell him to obey me wholly: that Enitharmon may not
Be lost: & lest he should devour Enitharmon: Ah me!
Piteous image of my soft desires & loves: O Enitharmon!
I will compell my Spectre to obey: I will restore to thee thy Children.
No one bruises or starves himself to make himself fit for labour!"

[2]

1. `http://upload.wikimedia.org/wikipedia/commons/7/75/Book_of_Urizen_copy_G_plate_19.jpg`
2. `http://ramhornd.blogspot.com/2010/11/image-from-book-of-urizen-eternity.html`

Carl Jung on the "Subtle Body" (2019-03-13 03:53)

[1]



Subtle body:

The somatic unconscious, a transcendental concept involving the relationship between mind and body.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."["Nietzsche's Zarathustra," vol. 1, p. 441.]

[2]

[Carl Jung on Imagination, Subtle Body, Opus]

Ruland says, “Imagination is the star in man. The celestial or super-celestial body.”

This astounding definition throws a quite special light on the fantasy processes connected with the “opus.”

We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a “subtle body” (fig. 139), semi-spiritual in nature.

In an age when there was as yet no empirical psychology such a concretization was bound to be made, because everything unconscious, once it was activated, was projected into matter that is to say, it approached people from outside.

It was a hybrid phenomenon, As it were, half spiritual, half-physical, a concretization such as we frequently encounter in the psychology of primitives.

The “imagination”, or the act of imagining, was thus a physical activity that could be fitted into the cycle of material changes, that brought these about and was brought about by them in turn.

In this way the alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.

The singular expression “astrum” (star) is a Paracelsan term, which in this context means something like “quintessence.”

Imagination is therefore a concentrated extract of the life forces, both physical and psychic.

So the demand that the artifex must have a sound physical constitution is quite intelligible, since he works with and through his own quintessence and is himself the indispensable condition of his own experiment.

But, just because of this intermingling of the physical and the psychic, it always remains an obscure point whether the ultimate transformations in the alchemical process are to be sought more in the material or in the spiritual realm.

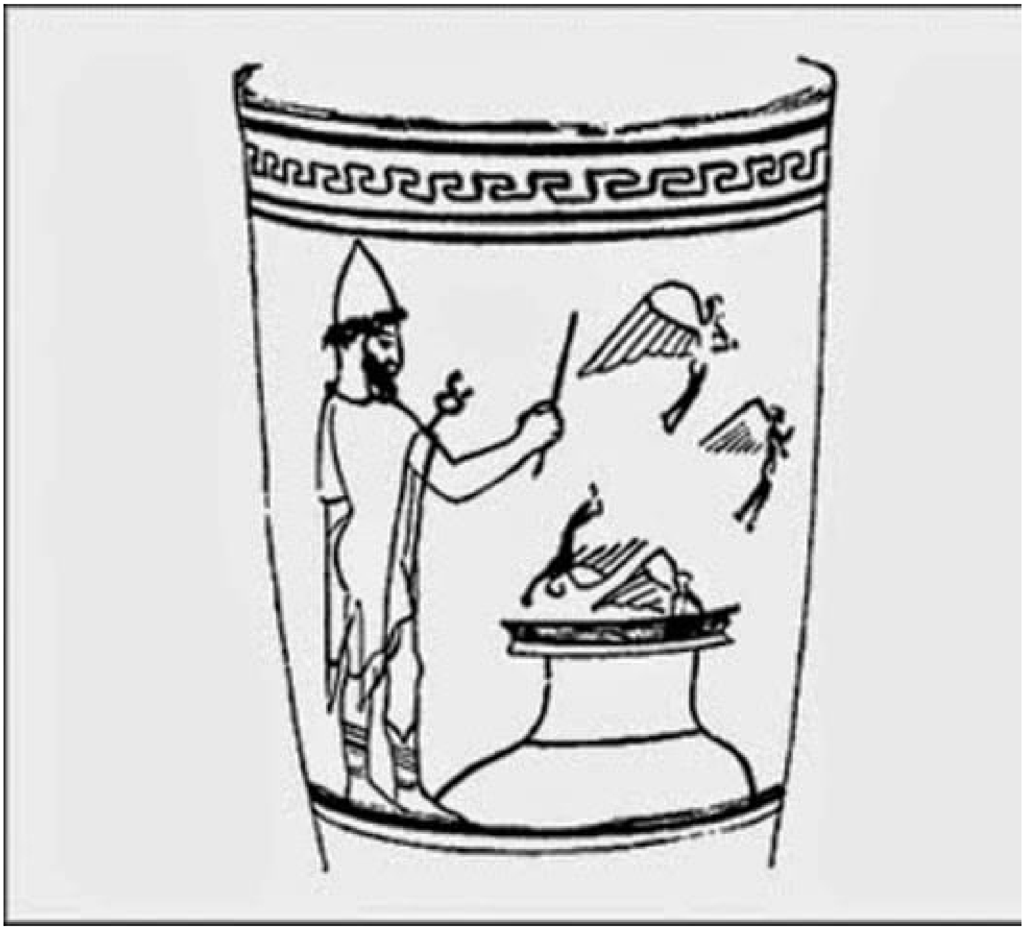
Actually, however, the question is wrongly put: there was no “either-or” for that age, but there did exist an intermediate realm between mind and matter, i.e., a psychic realm of subtle bodies whose characteristic it is to manifest themselves as well as a material form.

This is the only view that makes sense of alchemical ways of thought, which must otherwise appear nonsensical.

Obviously, the existence of this intermediate realm comes to a sudden stop the moment we try to investigate matter in and for itself, apart from all projection; and it remains non-existent so long as we believe we know anything conclusive about matter of the psyche.

But the moment when physics touches on the “untrodden, untreadible regions,” and when psychology has at the same time to admit that there are other forms of psychic life besides the acquisitions of personal consciousness-in other words, when psychology too touches on an impenetrable darkness-then the intermediate realm of subtle bodies comes to life again, and the physical and the psychic are once more blended in an indissoluble unity. We have come very near to this turning-point today. Carl Jung, Psychology and Alchemy, Paragraph 394.

The concept of “imagination” is perhaps the most important key to understanding the opus. Carl Jung, Psychology and Alchemy, Paragraph 395.



Pastor Fritz Pfafflin [On communication with Pastor Pfafflin’s recently deceased brother]

Dear Pastor Pfafflin,

First of all I would like to express my heartfelt sympathy over the heavy loss that has befallen you.

Since you wish to know what I think about such experiences, I would like to point out before anything else that there was a direct connection between the event in Africa and your consciousness. This is an undeniable fact and in my opinion there is only one explanations, namely that spatial distance is, in the psychic sense, relative. In other words, physical space is not under all circumstances a definite datum but under certain conditions is also a psychic function. One might call it psychically contractile. We must suppose that the distance between your brother’s experience and your own was reduced to a minimum.

From similar experiences we must conclude that this nullification of space proceeds with great speed, so that perceptions of this kind occur almost simultaneously with the accident. We can therefore speak of a psychic nullification of time as well. We could also suppose that the victim of the accident sent out a kind of radio message. But this is contradicted by the fact that occasionally details are “transmitted” which occurred only after the death—for instance, the decapitation of the body of one killed being stabbed with a knife. In that event there can be no question of a transmission by a dying man. It is more probable that it is a perception by someone alive and seeing.

Hence the psychic nullification of space and time offers a much better explanation. Accordingly the capacity to nullify space and time mush somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche, the unconscious, exists in a state of relative spacelessness and timelessness. For the psyche this means a relative externality and a relative non-separation from other psyches, or a oneness with them. It is characteristic that your brother was amazed when you asked him whether he had sent you a message. Obviously he had not sent a message because the relative non-existence of space and time made it unnecessary. (I have expressed similar thoughts in my essay "The Soul and Death" in "On Life After Death."

Now with regard to the exceedingly interesting conversation you had post mortem with your brother, it has all the characteristic features of these experiences. For one thing, there is the peculiar preoccupation of the dead with the psychic states of other (dead) persons. For another, the existence of (psychic) shrines or places of healing. I have long though that religious institutions, churches, monasteries, temples, etc. as well as rites and psycho therapeutic attempts at healing were modeled on (transcendental) post mortal psychic states—a real Ecclesia Spirtualis as the prototype of the Una Sancta upon earth.

In the East these ideas would be by no means unheard-of; Buddhist philosophy, for instance, has coined the concept of Sambhoga-Kaya for this psychic existence, namely the world of subtle forms which are to Nirmana-Kaya as the breath-body (subtle body) is to the material body. The breath-world is thought of as an intermediate state between Nirmana-Kaya and Dharma-Kaya. In Dharma-Kaya, which symbolizes the highest state, the separation of forms is dissolved into absolute unity and formlessness. These formulations are extremely valuable from the psychological point of view as they provide a fitting terminology for such experiences.

Naturally we can form not conception of a relatively timeless and space-less existence, but, psychologically and empirically, it results in manifestations of the continual presence of the dead and their influence on our dream life. I therefore follow up such experiences with the greatest attention, because they show many things we dream about in a very peculiar light, where "psychological" structures appears as existential conditions. This continual presence is also only relative, since after a few weeks or months the connection becomes indirect or breaks off altogether, although spontaneous re-encounters also appear to be possible later. But after this period the feeling of the presence of the dead is in fact broken off.

The connection is not without its dangers because it entangles the consciousness of the living too much in that transcendental state, resulting in unconsciousness and dissociation phenomena. This is reflected in your dream-vision of the path leading down to a lake (the unconscious). There is an ant-heap, i.e., the sympathetic nervous system (=deepest unconsciousness and danger of dissolution of psychic elements in the form of milling ants) is becoming activated. This state takes place in you, consequently the connection is in danger of being broken, hence your brother's admonition: "Always build on the heights!" i.e. on the heights of consciousness. "For us the depth is doom," i.e. unconsciousness is doom. Then we get into the "clouds" where one sees nothing more.

The remarkable, statement that "Someone was interested in the motor cutting out" could indicate that among the crew there was someone who, through and exteriorization effect, actually caused the motor to cut out and did so because of an unrealized suicide complex. (I have seen quite a number of such effects in my time.)

With regard to contact with your brother, I would add that this is likely to be possible only as long as the feeling of the presence of the dead continues. But it should not be experimented with because of the danger of a disintegration of consciousness. To be on the safe side, one must be content with spontaneous experiences. Experimenting with this contact regularly leads either to the so-called communications becoming more and more stupid or to a dangerous dissociation of consciousness.

All the signs indicate that your conversation with your brother is a genuine experience which cannot be "psychologized." The only "psychological" disturbance in it is the lake and the ant-heap. That was evidently the moment when, perhaps from both sides, the exceedingly difficult contact between the two forms of existence could no longer be maintained. There are experiences which show that the dead entangle themselves, so to speak, in the physiology (sympathetic nervous system) of the living. This would probably result in states of possession.

Again wish especial thanks for your extremely interesting letter,

Yours sincerely, C.G. Jung [Letter written 10January1939]

Notes:

1. Pastor Pfafflin had lost his brother in an accident in Africa. At the time of the accident he spontaneously experienced a conversation with this brother. The content of the conversation has not been preserved.

2. The universal Essence manifests itself in three divine bodies (Tri-Kaya): Dharma-Kaya, the body of the law; Sambhoga-Kaya, the body of bliss, or reflected wisdom; Nirmana-Kaya, the body of incarnation, or incarnate wisdom. Cf. Evans-Wentz, The Tibetan Book of the Great Liberation, pp. 3-4, 178, n.i.

http://www.nyaap.org/jung-lexicon/s

http://www.alchemywebsite.com/virtual _museum/rosarium _philosophorum _room.html

Images:

1. Image from Rosarium Philosophorum

2. Rising of Osiris

3. Image: Hermes conjuring the winged soul out of an urn.-Attic funeral lekythos (Figure 139 in Psychology and Alchemy)

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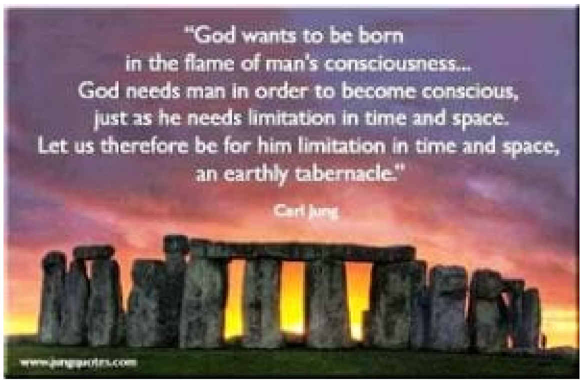
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/686e2-rising.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/f2e3e-egypt.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/5a9c6-hermes.jpeg`

Carl Jung on "God" - YouTube Video (2019-03-13 04:30)



"God wants to be born
in the flame of man's consciousness...
God needs man in order to become conscious,
just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space,
an earthly tabernacle."

Carl Jung

Below is a link to a YouTube Video:

[1]Carl Jung on "God" - YouTube Video

1. `https://www.youtube.com/watch?v=0twgYcVtvG0`

Carl Jung on the "Soul" - YouTube Video (2019-03-13 04:31)

This is my first attempt at a YouTube Video.

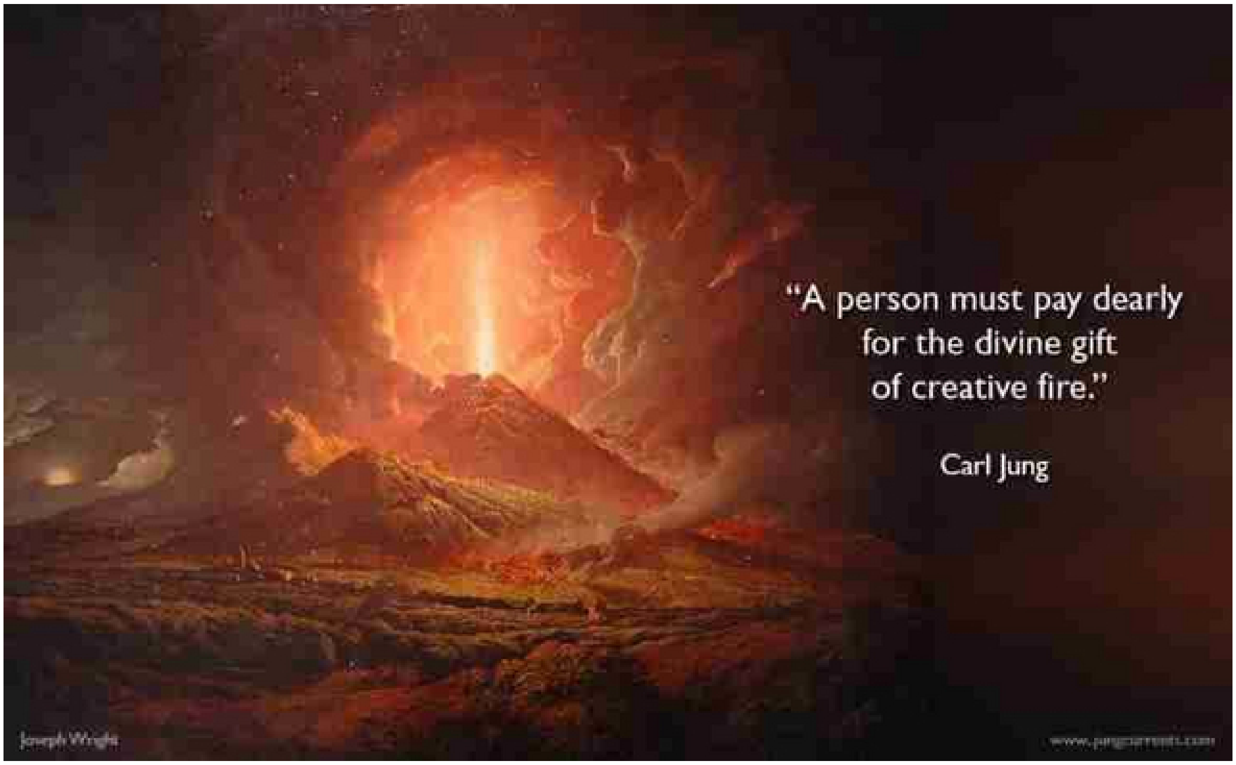
[1]Carl Jung on the "Soul" YouTube Video

It is a tad amateurish and rough but like wine future presentations will improve with time.

1. `https://www.youtube.com/watch?v=jIeLBOryFr0&t=64s`

Carl Jung on Time, Disturbances and Systems of Yoga in Creativity **(2019-03-13 05:28)**

[1]


"A person must pay dearly
for the divine gift
of creative fire."
Carl Jung
Joseph Wright
www.jungcurrents.com

Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

Dr. Jung: My time has always been divided.

Either I dealt with patients, or I did research work.

For a time, I used to see patients only in the afternoons. The mornings were devoted to scientific work.
In earlier years I worked a lot at night, especially during the first World War.

Until the middle of my life I worked chiefly in the morning, and after I was 36, chiefly in the afternoon.

In the last ten years I've turned again to working in the morning.

Emil A. Fischer: How do you react to disturbances?

Some occultist authors recommend that their adepts go into retreat to enhance their energies. Do you think that creative energy grows as a result of isolation?

Dr. Jung: The energy is there, but I must have the possibility of "casting my net." Once I have all the material, nothing and nobody must get near.
I am not as sensitive to noise as Carlyle, who installed triple glass windows and saw to it that all the fowl and dogs near his property were bought up.

But when I am in the active creative process, any disturbance is downright physically painful.

I have a little house at Bollingen, to which I retreat and where I can work undisturbed when my notes and preparatory studies have reached the stage where I can start writing.

Emil A. Fischer: Do some Yoga systems offer the possibility of developing one’s creative energies?

Dr. Jung: Yoga can liberate certain psychic contents and natural dispositions but it cannot produce them. You can’t make something out of nothing, not even with will-power.
And what is will-power?

To have will-power means that you have a lot of drive. Creativeness is drive!

A creative calling is like a daimonion, which, in some instances, can ruin a person’s entire life.Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/605f3-12byoga.jpg`

Carl Jung “On Creative Achievement” (2019-03-13 05:33)

[1]

Introduction: Emil A. Fischer undertook to interview twenty Swiss men and women prominent in cultural life, and he published the resulting articles in a small book entitled Schopferische Leistung (Thalwil, i946)—"Creative Achievement."

Fischer began his conversation by asking Jung about "the strange aphorism that is carved into stone above the entrance door of the house:Vocatus atque non vocatus deus aderit."

This was an opening that interviewers often hit upon. Jung had the inscription carved over the door when he built the house, in 1909.

It came from an old copy of Erasmus that he had bought while a university student.

Emil A. Fischer: Is there any special relationship between this saying and your Weltanschauung or your life's work?

Dr. Jung: "Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus.

You ask whether the oracle is my motto.

In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn't the psyche of the artist and the intellectual particularly complex and worthy of closer consideration? So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow! It is important to see also the negative sides of great men.
On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the temptation by the Devil. Biographies should show people in their undershirts.
Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship!

Emil A. Fischer: Where do you get the incentive for your creative work, Professor? One is always in the dark about one’s own personality.
One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right! The incentives for my creative work are rooted in my temperament.
Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili.

Emil A. Fischer: What were the circumstances that induced you to work in the field of psychological research?
Dr. Jung: Even as a small boy I noticed that people always did the contrary of what was said of them.

I found some of the people who were praised quite unbearable, whereas I thought others who were criticized quite pleasant.

I noticed the inconsistencies in the behavior of adults quite early on, because I spent my formative years in Basel, in a rather odd environment, which was frequented by people with a complicated psychic structure.

When I was barely four years old, someone said to me in an exaggeratedly childish tone: "Where do you think you are going with your rocking horse?"

I reacted quite the enfant terrible: "Mama, why does this man say such nonsense?" Even as a child I clearly felt that people did not say what was really in their minds.

Emil A. Fischer: Isn’t it possible for people to come to psychology in exactly the opposite way? Don’t some people feel attracted to psychology because they want to find an explanation for the chaos within themselves?

Dr. Jung: Certainly! If you take a critical look at people, you will find that some of them are involved in psychology only in order to demonstrate that "the other person" is even more neurotic.

However, in the kingdom of the blind the one-eyed man is king.

Emil A. Fischer: Isn't nature particularly important for you to sustain and enhance your personal productivity?

Dr. Jung: Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk.
From time to time I need to stop, to just stand there. If someone were to ask me: What are you thinking of just now ?—I wouldn't know.

I think unconsciously.

Emil A. Fischer: How important is the time factor in your scientific activity? Isn't it a great strain for you to work both as an analyst and as a research scientist?

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/95bbb-12bacheive.jpg`

Charles Baudouin: "I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm." (2019-03-13 05:41)

[1]

FROM CHARLES BAUDOUIN'S JOURNAL: 1934

Introduction: Charles Baudouin (1893-1963), professor in the University of Geneva, was founder there of the Institut de Psychagogie, whose patrons were Freud, Adler, and Jung and whose program was correspondingly catholic.

Eventually, Baudouin associated himself with the school of analytical psychology as an analyst, teacher, and writer.

His posthumous book L'Oeuvre de Jung (1963) contains, in a chapter entitled "Jung, homme concret," a number of passages from Baudouin's journal, reporting his, encounters with Jung over more than twenty years.

The earliest one was written after Baudouin attended a seminar that Jung gave to the Societe de Psychologie in Basel, October i–6, 1934.

That version, slightly abridged, was translated and published as "Jung, the Concrete Man" in the Friends annual Inward Light (Washington), fall–winter, 1975-76.

It is further abridged here. (For other extracts see pp. 146, 19o, 235, 365.) Charles Baudouin: Basel, Sunday, October 7, 1934

It is time to assemble the impressions which Jung's personality has left upon me during these few days, to bind the sheaf, to present the portrait.

A standing portrait, emphatically, for I see him on his feet, talking and teaching. The word "stature" is what springs to mind, or the German word "Gestalt."

This is no man of study or office; this is a force.

One of the anecdotes with which he bespangles his lectures stands out for me.

I hope I shall not do it an injusticde by repeating it from memory.different from all one knows, it is another matter.

Jung knew, from his interpreter, of his hosts' embarrassment at having failed to identify him.

However, he won their hearts sufficiently for them to invite him one day—a sign of confidence and welcome— to visit the upper story of the house.

This meant climbing a ladder.

But while the Indians mount with their backs to the ladder and with the agility of monkeys, he naturally climbed in European fashion, facing the ladder, setting his feet deliberately on the rungs and presenting to the onlookers his square, powerful back.

A great clamor broke out then among the Indians, which he later had explained to him. On seeing him mount that way, they had recognized his totem: the bear! the bear!

He had the wit to enter into the spirit of the thing, and his understanding of "primitives" was advanced enough for him to feel all the seriousness of it.

Substantially, he told them: "Yes, you have guessed aright; the bear is the totem of my country; it has given its name to our capital, Bern; it figures in the coat of arms of the city."

And on his return to Switzerland he sent them, as evidence and as a souvenir, a little wooden bear such as we carve over here.

He received in return and as a pledge of friendship, if I remember rightly, a pair of leather breeches.

These last days, telling us about the tribes, the spirits of the forest, that other world of mystery that comes alive suddenly at nightfall, he has been more like the sorcerer penetrated by the spirits he talks about, skilled at evoking them and making their disquieting presence hover above the suspenseful audience.

Then, all of a sudden, a good story will release the tension with a well-placed laugh.

His is a compact force that is fed by a substantial sum of human experience and flows back to him as though

multiplied by the response of his own tribe, this circle of disciples from both continents who surround and sustain him.

Unkind gossip has accused these disciples and auditors of snobbery.

To be sure there is some of it, as there was around the courses which Bergson gave at the College de France; which is no argument against Bergson, nor yet against Jung.

But when someone raised the objection that a majority of his disciples were women, Jung is said to have replied: "What's to be done?

Psychology is after all the science of the soul, and it is not my fault if the soul is a woman."

A jest; but for anyone who has followed his teaching, a jest which is itself charged with experience, and behind which one sees arising in all its ambiguous splendor the archetype of the anima.

Observing him, seeing him teach and then relax in a more intimate circle, I registered during this week in Basel many aspects of his being and appearance, many disparate expressions.

Under the high forehead of the thinker, the planes of his face are firm and full; the gray eyes seem suddenly curiously small and made for gimlet scrutiny; at other moments they are chiefly mischievous, and the face becomes that of a confessor-accomplice, a priest who enjoys life, suddenly red in the face with a hearty laugh; but the profile then calls one to order—it is much more serious, angular, and marks the top-level intellectual.

But watching him live, one perceives that these disparate expressions are organized into a coherent whole.

One feels that he denies none of them, that being and appearance (the self and the persona) have found their modus vivendi, that his teaching about "integrating all the functions" to form a totality is not book knowledge but lived, which amounts to affirming that he belongs not only among the scholars but among the sages.

I knew Jung from his books and I had met him personally.

But during this week passed in his company I feel I have discovered him. To tell the truth, I have made two discoveries.

First of all, I have been struck by the strongly concrete character of this man and of his thinking.

Secondly, I have realized all he owes to his mingling with the "primitives"; those journeys have not been picturesque accidents in his life; they are among the nutritive substances of his thought.

I would add that these two points are intimately connected.

The concreteness stands out every moment from his way of expounding ideas, laying emphasis on the facts, his gestures sober and restrained but felt to be charged with energy and asking only to go ahead uncurbed.

This is especially visible when he describes one of his African scenes; in fact he acts it out in abbreviated form, he makes it visible.

There was that anecdote to illustrate the fact that primitives do not know will-power in the sense that we understand it; they must first mobilize the needful energy for an action and this is the purpose served by certain precise incantatory rituals.

For example, the boy who is charged with carrying the mail to town (who knows how many leagues away!) remains passively sitting when the European quietly asks him to perform this service and offers to reward him; it is as if he did not understand.

But the sorcerer passes by, takes the case in hand—and the whip too!—starts dancing the "running dance" around the boy; the tribe joins in, the boy is drawn into the circle and finally, as if shot from a sling, is off; and he runs at that! All was reproduced before us; we saw it.

But this play of gesture to demonstrate and explain flourishes yet more freely in familiar conversation.

We were speaking one evening of "telepathic" dreams where, between persons who are emotionally close, a mutual unconscious communication and penetration appears to take place.

Jung finally, to sum up his thoughts on the matter, acted them out as follows: with brief, firm gestures he touched first my forehead, then his own, and thirdly drew a great circle with his hand in the space between us; the three motions underscored the three clauses of this statement; "In short, one doesn’t dream here, and one doesn’t dream here, one dreams there."

And there the hand kept turning, like the above-mentioned sling and the idea, like the messenger, was launched.

I have said that this concreteness is tied up with Jung’s African experience.

I came to see that he had a feeling of concreteness about the soul; when he entitles a book Wirklichkeit der Seele (Reality of the Soul) it is no vain expression.

To be sure, he had been convinced by his patients of this concrete aspect of the things of the psyche, but certainly the "primitives" brought him into touch with it in a closer and more convincing way, for this is how they feel.

When he was telling me the other day, at Dr. von Sury’s, about these "ancestral spirits," which fall upon one on return to one’s birthplace, and which he himself feels whenever he returns to Basel, I recognized that these "spirits" had weight, like the atmosphere during a thunderstorm.

And when he was led by this reflection to study, on the wall, the genealogical tree of the von Sury family, I realized how he felt those roots digging down and holding fast in an earth that was real and solid.

This concreteness of Jung's was part of his make-up. In his childhood recollections he tells us of the torments he went through over mathematics, especially over algebraic abstractions, which he found incomprehensible.

To make sense out of them, he had to put back numbers in place of letters.

The simple equation a = b infuriated him and seemed a rank deception: since a is one thing and b is another, it is a lie to say they are equal.

If this was an inborn disposition of his mind, it could not but be reinforced and justified in his eyes by his fertilizing contacts with "primitive mentality."

The academic mind expected a mapmaker; and it finds itself face to face with an explorer who emerges from the brush armed, weighed down, and solidly swathed in magnificent vines and creepers, trailing with him all the odors of the forest.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 76-81

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c9bf0-12bspirits.jpg`

Carl Jung: " But no one can judge history in terms of right and wrong." (2019-03-13 05:47)

[1]

Therefore they all say that they are fighting for the good and for peace, but one cannot fight one another over the good.

But since men don’t know that the conflict lies within themselves, the Germans thus believe that the English and the Russians are wrong; but the English and the Russians say that the Germans are wrong.

But no one can judge history in terms of right and wrong.

Because one-half of mankind is wrong, every man is half wrong.

Therefore a conflict resides in his own soul.

But man is blind and always knows only his half.

The German has in him the English and the Russian whom he fights outside of himself.

Likewise, the English and the Russian has in him the German whom he fights.

But man appears to see the outer quarrel, not the one within, which alone is the wellspring of the great war. But before man can ascend to light and love, the great battle is needed" (P.145). Carl Jung, Liber Novus, Page 253, Footnote 220.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/53a61-3.jpg`

Carl Jung: "Death has laid its hand upon our friend." (2019-03-13 05:50)

[1]

MEMORIAL TO N. S. [Jerome Schloss, of New York] Death has laid its hand upon our friend.

The darkness out of which his soul had risen has come again and has undone the life of his earthly body, and has left us alone in pain and sorrow.

To many death seems to be a brutal and meaningless end to a short and meaningless existence. So it looks, if seen from the surface and from the darkness.

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life.

Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.

In the youthful expansion of our life we think of it as an ever-increasing river, and this conviction accompanies us often far beyond the noonday of our existence.

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soil begins its secret work, getting ready for the departure.

Out of the turmoil and terror of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification.

When I met J. S. for the first time I found in him a man of rare clarity and purity of character and personality.

I was deeply impressed with the honesty and sincerity of his purpose.

And when I worked with him, helping him to understand the intricacies of the human psyche, I could not but admire the kindness of his feeling and the absolute truthfulness of his mind.

But though it was a privilege to teach a man of such rare human qualities, it was not the thing that touched me most.

Yes, I did teach him, but he taught me too.

He spoke to me in the eternal language of symbols, which I did not grasp until the awe-inspiring conclusion, the culmination

in death, became manifest.

I shall never forget how he liberated his mind from the turmoil of modern business life, and how, gradually working back, he freed himself from the bonds that held him fast to his earthly parents and to his youth; and how the eternal image of the soul appeared to him, first dimly, then slowly taking shape in the vision of his dreams, and how finally, three weeks before his death, he beheld the vision of his own sarcophagus from which his living soul arose.

Who am I that I should dare say one word beyond this vision?

Is there a human word that could stand against the revelation given to the chosen one? There is none.

Let us return, therefore, to the external language and let us hear the words of the sacred text. And as the ancient words which give truth to us, we will give life to them. (I Corinthians 13; l 5 : 37-55-) Carl Jung, CW 18, Pages 757-758

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a05ec-12bdeath.jpg`

Carl Jung on "Salome," "Pleasure," "Forethinking," "Elijah." (2019-03-13 05:51)

[1]

The Corrected Draft has: "Guiding Reflection" (p. 103). In the Draft and Corrected Draft, a lengthy passage occurs. What follows here is a paraphrase:

I wonder whether this is real, an underworld, or the other reality, and whether it was the other reality that had forced me here.

I see here that Salome, my pleasure, moves to the left, the side of the impure and bad.

This movement follows the serpent, which represents the resistance and the enmity against this movement.

Pleasure goes away from the door. Forethinking [Corrected Draft: "the Idea," throughout this passage] stands at the door, knowing the entrance to the mysteries.

Therefore desire melts into the many, if forethinking does not direct it and force it toward its goal.

If one meets a man who only desires, then one will find resistance against his desire behind it.

Desire without forethinking gains much but keeps nothing, therefore his desire is the source of constant disappointment.
Thus Elijah calls Salome back.

If pleasure is united with forethinking, the serpent lies before them.

To succeed in something, you first need to deal with the resistance and difficulty, otherwise joy leaves behind pain and disappointment.
Therefore I drew nearer.

I had first to overcome the difficulty and the resistance to gain what I desired.

When desire overcomes the difficulty, it becomes seeing and follows forethinking.

Therefore I see that Salome's hands are pure, with no trace of crime.

My desire is pure if I first overcome the difficulty and resistance.

If I weigh up pleasure and forethinking, I am like a fool, blindly following his longing.

If I follow my thinking, I forsake my pleasure.

The ancients said in images that the fool finds the right way.

Forethinking has the first word, therefore Elijah asked me what I wanted.

You should always ask yourself what you desire, since all too many do not know what they want.
I did not know what I wanted.

You should confess your longing and what you long for to yourself.

Thus you satisfy your pleasure and nourish your forethinking at the same time" (Corrected Draft, pp. 103-4).
Carl Jung, Liber Novus, Page 249, Footnote 190.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/9abfb-2.jpg`

Carl Jung: her insanity would exhibit a sort of lycanthropy (2019-03-13 05:54)

[1]

A marked change occurs when the child develops consciousness of his ego, a fact which is registered by his referring to himself
as "I."

This change normally takes place between the third and fifth year, but it may begin earlier.

From this moment we can speak of the existence of an individual psyche, though normally the psyche attains relative independence only after puberty.

Up till then it has been largely the plaything of instinct and environment.

The child who enters school at six is still for the most part the psychic product of his parents, endowed, it is true, with the nucleus of ego-consciousness, but incapable of asserting his unconscious individuality.

One is often tempted to interpret children who are peculiar, obstinate, disobedient, or difficult to handle as especially individual or self-willed.

This is a mistake.

In such cases we should always examine the parental milieu, its psychological conditions and history. Almost without exception we discover in the parents the only valid reasons for the child’s difficulties.

His disquieting peculiarities are far less the expression of his own inner life than a reflection of disturbing influences in the home.

If the physician has to deal with nervous disorders in a child of this age, he will have to pay serious attention to the psychic state of the parents; to their problems, the way they live and do not live, the aspirations they have fulfilled or neglected, and to the predominant family atmosphere and the method of education.

All these psychic conditions influence a child profoundly.

In his early years the child lives in a state of participation mystique with his parents.

Time and again it can be seen how he reacts immediately to any important developments in the parental psyche.

Needless to say both the parents and the child are unconscious of what is going on.

The infectious nature of the parents' complexes can be seen from the effect their mannerisms have on their children.

Even when they make completely successful efforts to control themselves, so that no adult could detect the least trace of a complex, the children will get wind of it somehow.

I remember a very revealing case of three girls who had a most devoted mother.

When they were approaching puberty they confessed shamefacedly to each other that for years they had suffered from horrible dreams about her.

They dreamt of her as a witch or a dangerous animal, and they could not understand it at all, since their mother was so lovely and so utterly devoted to them.

Years later the mother became insane, and in her insanity would exhibit a sort of lycanthropy in which she crawled about on all fours and imitated the grunting of pigs, the barking of dogs, and the growling of bears. Carl Jung, CW 17, Para 1071

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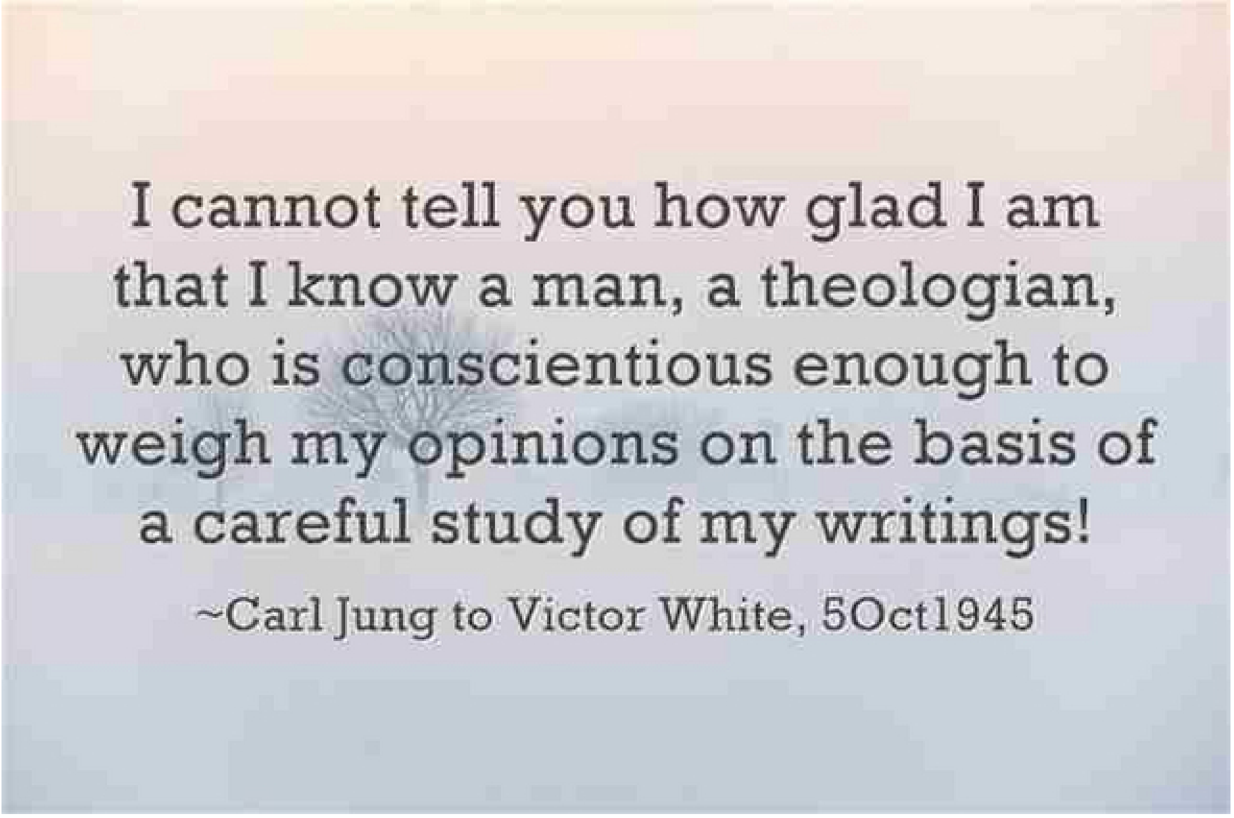
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d39b8-12binsanity.jpg`

Carl Jung Quotations 21 **(2019-03-13 06:39)**

[1]



I cannot tell you how glad I am
that I know a man, a theologian,
who is conscientious enough to
weigh my opinions on the basis of
a careful study of my writings!

~Carl Jung to Victor White, 5Oct1945

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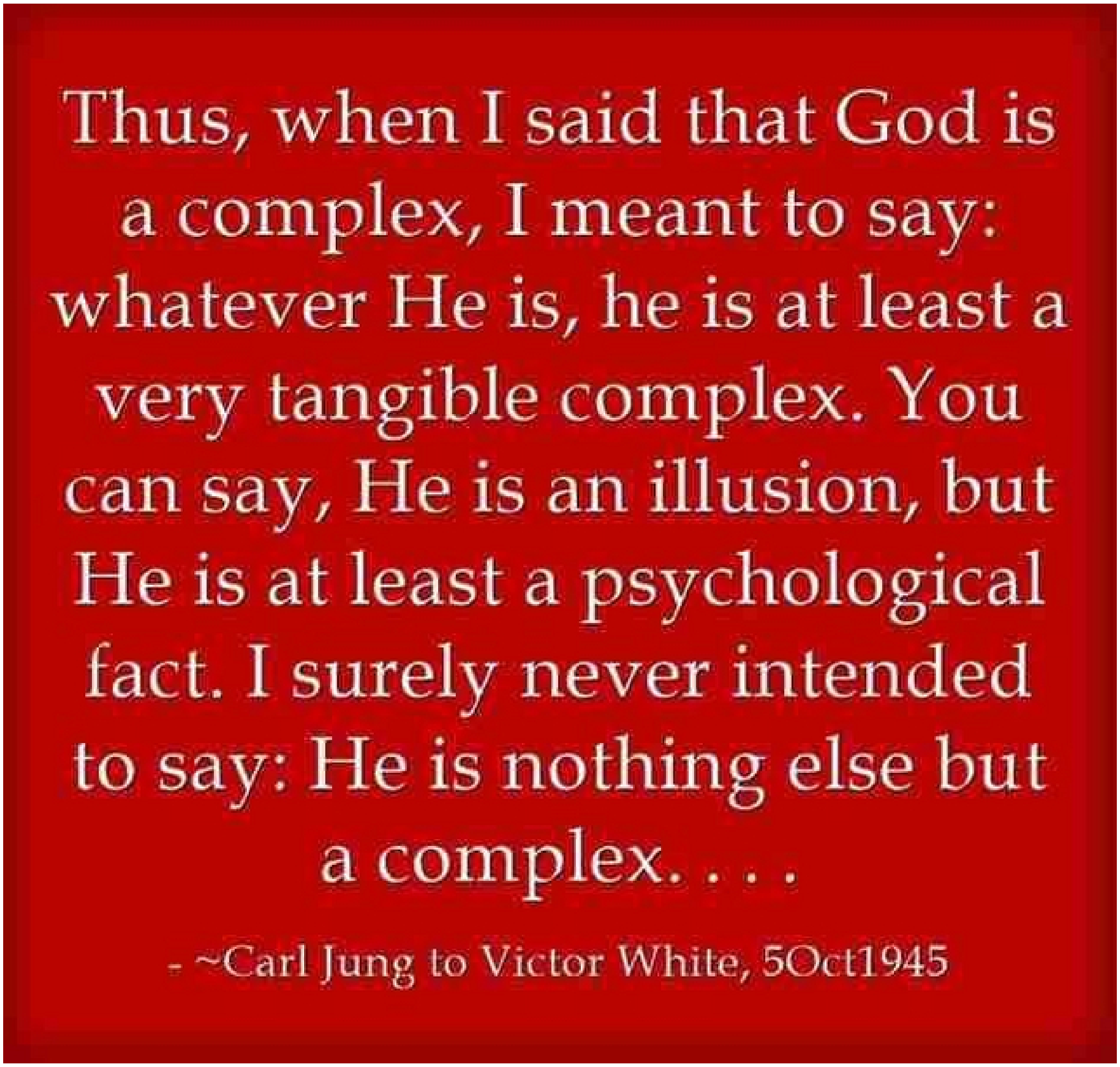

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . .

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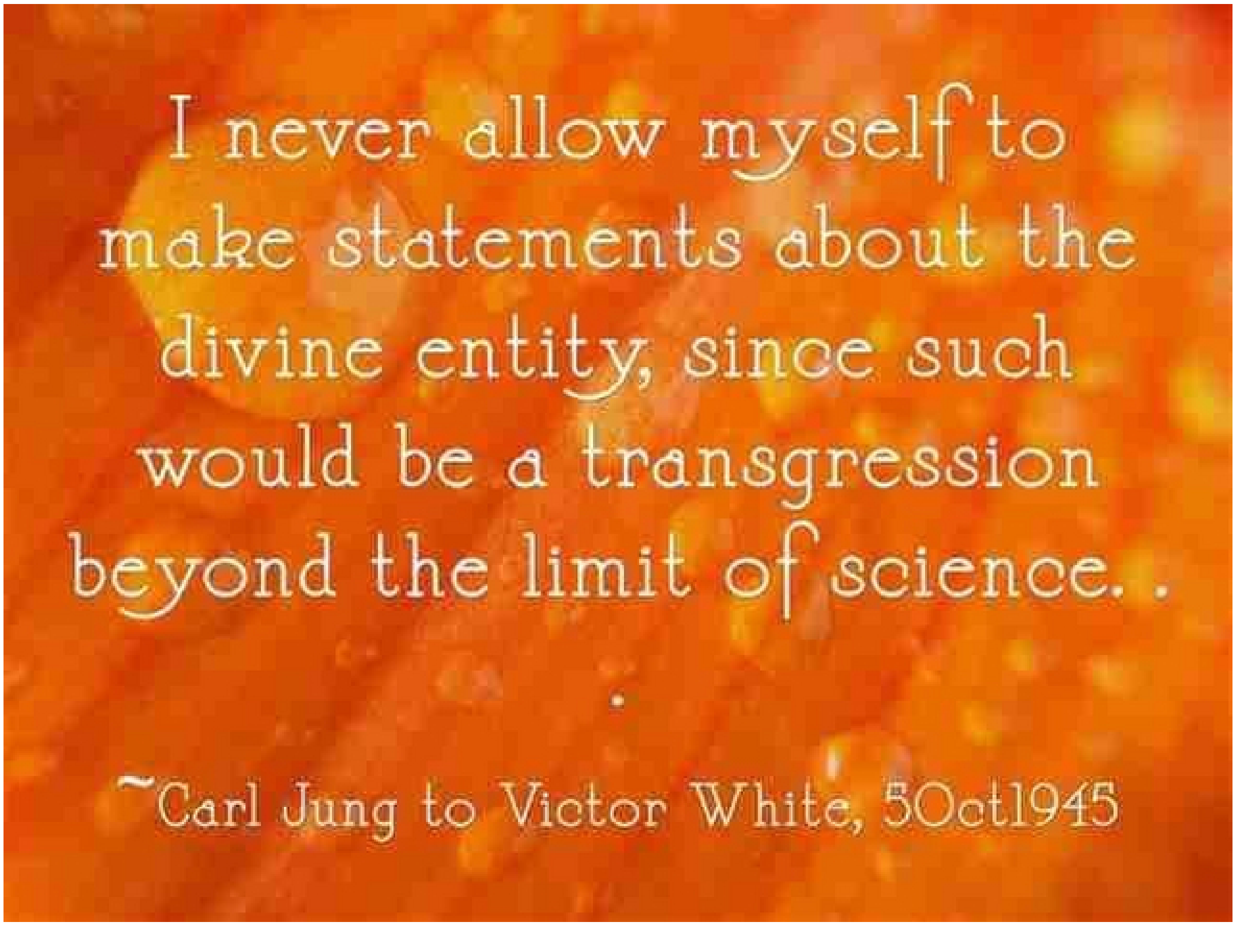

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. .

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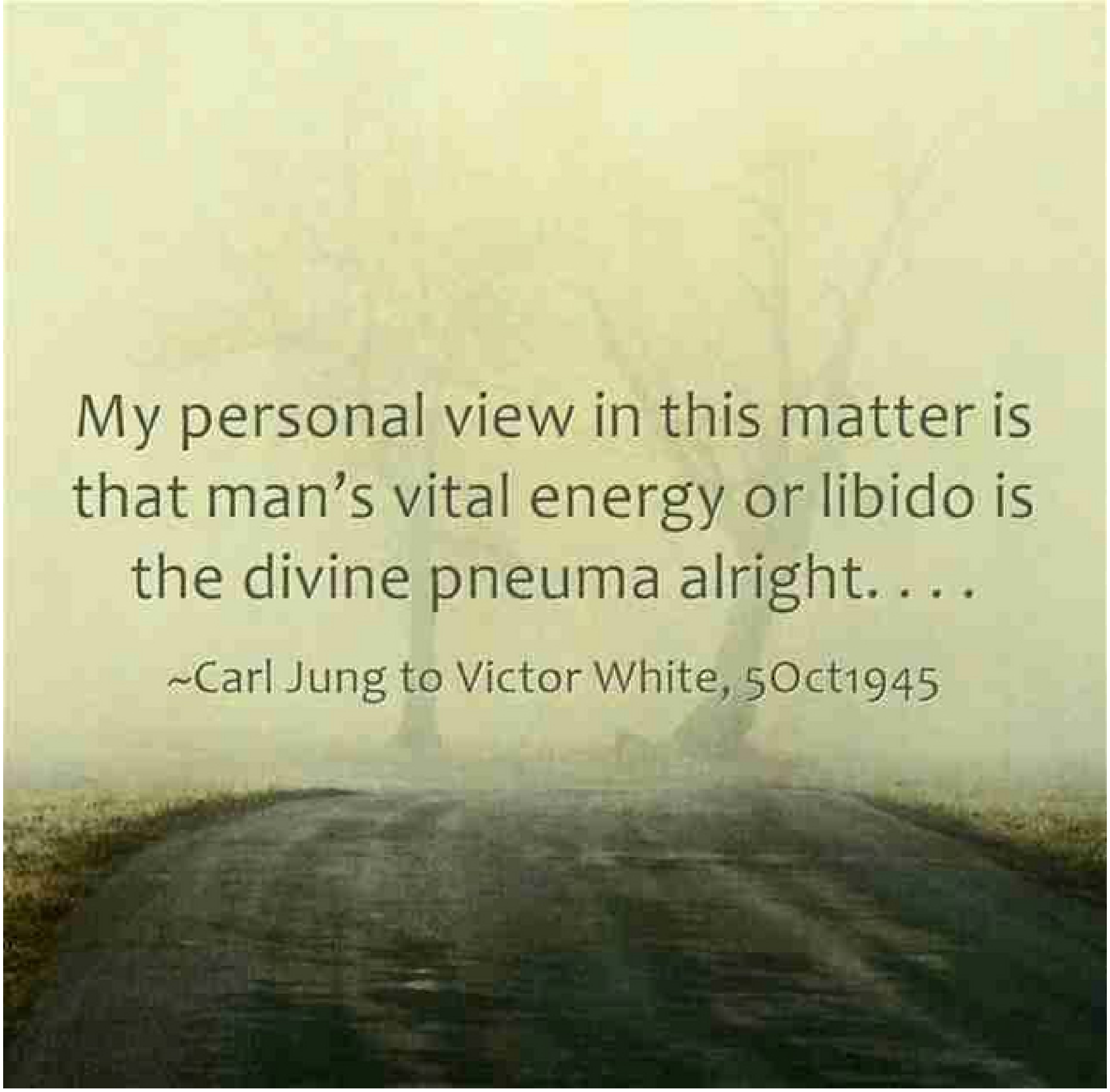
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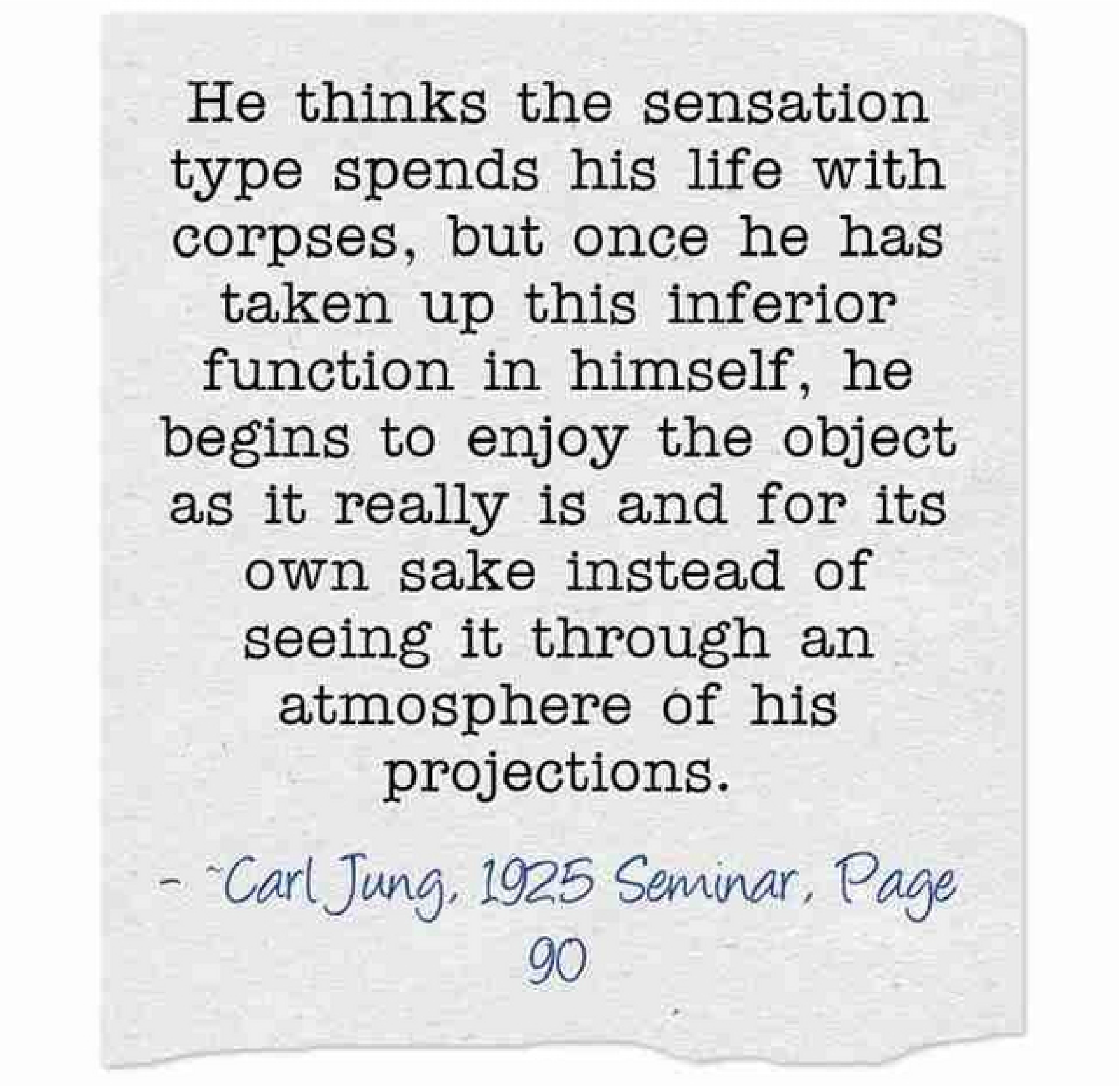

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections.

- ~Carl Jung, 1925 Seminar, Page 90

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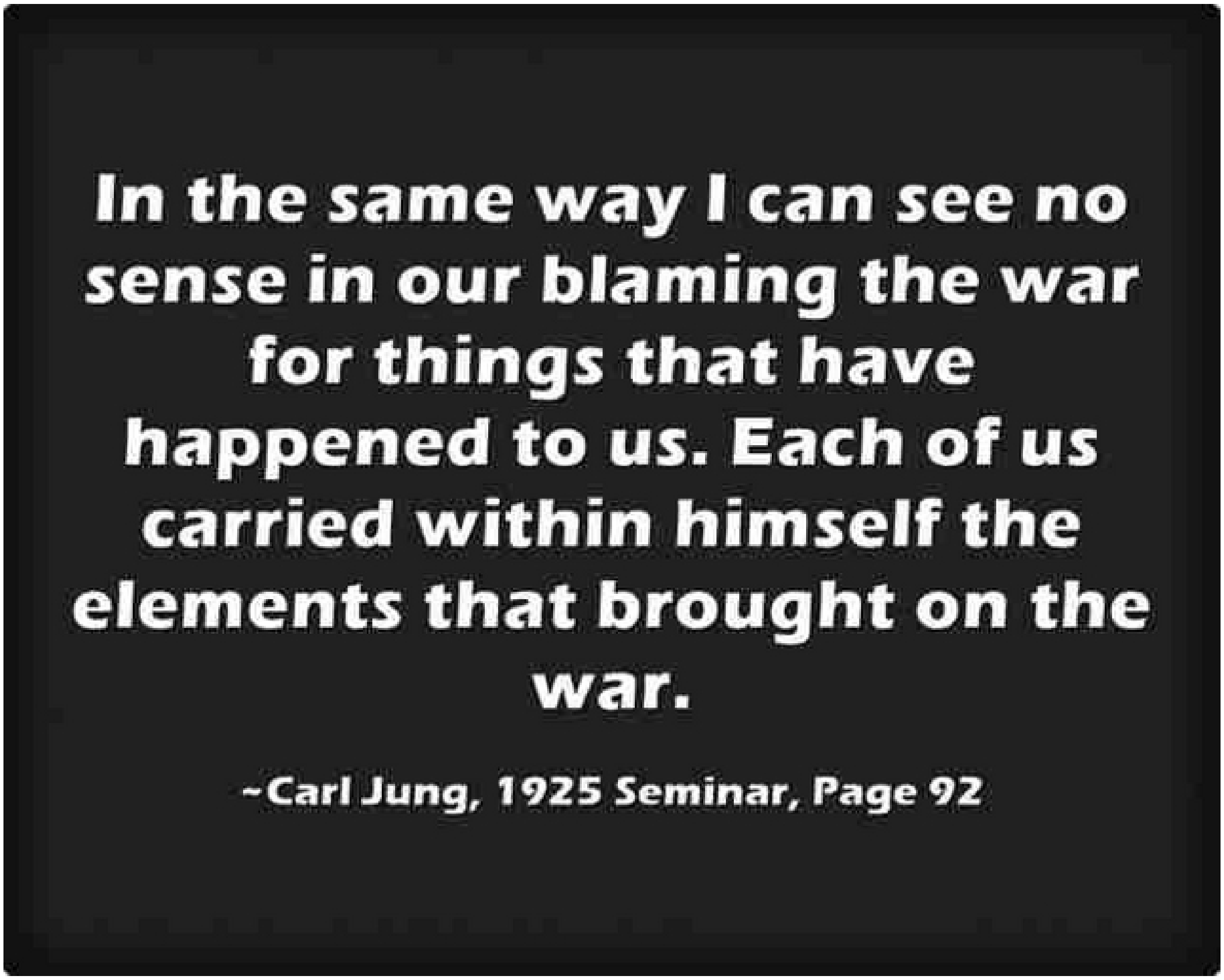

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.

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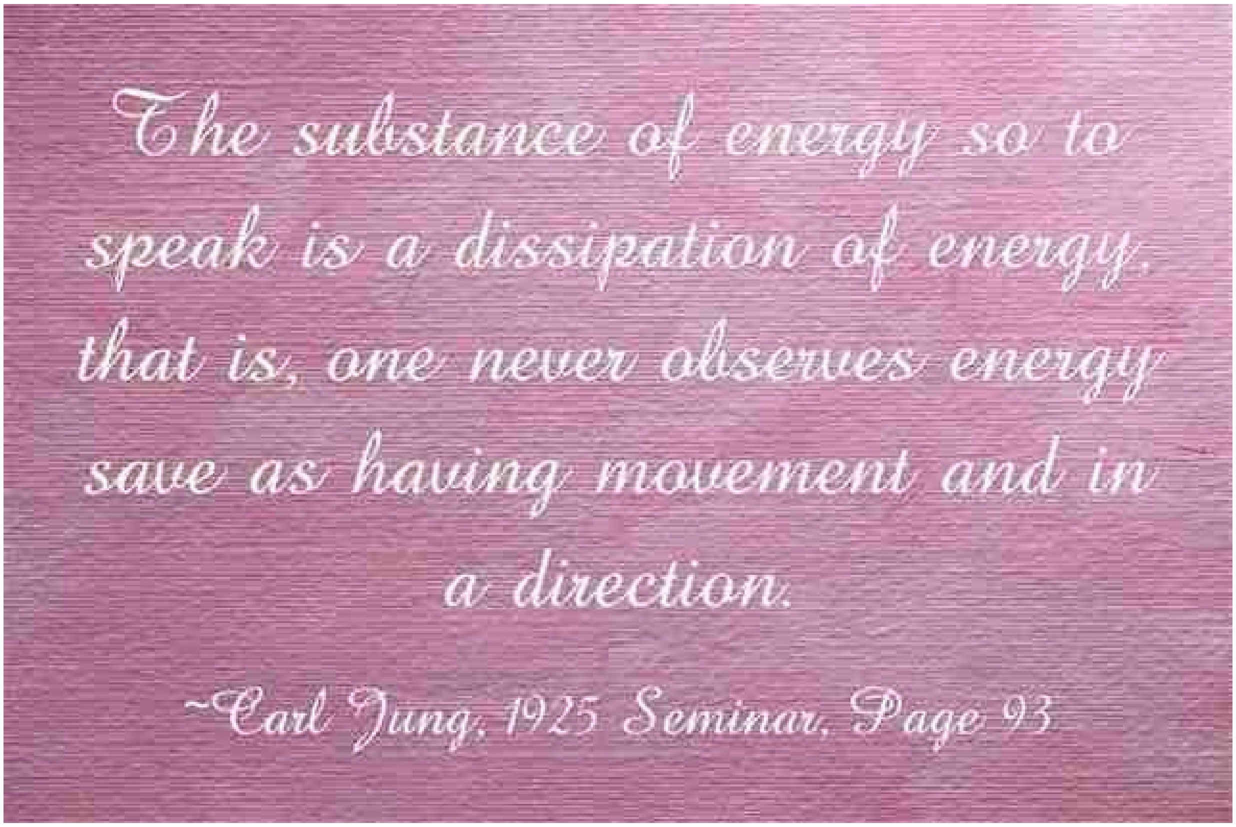

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction.

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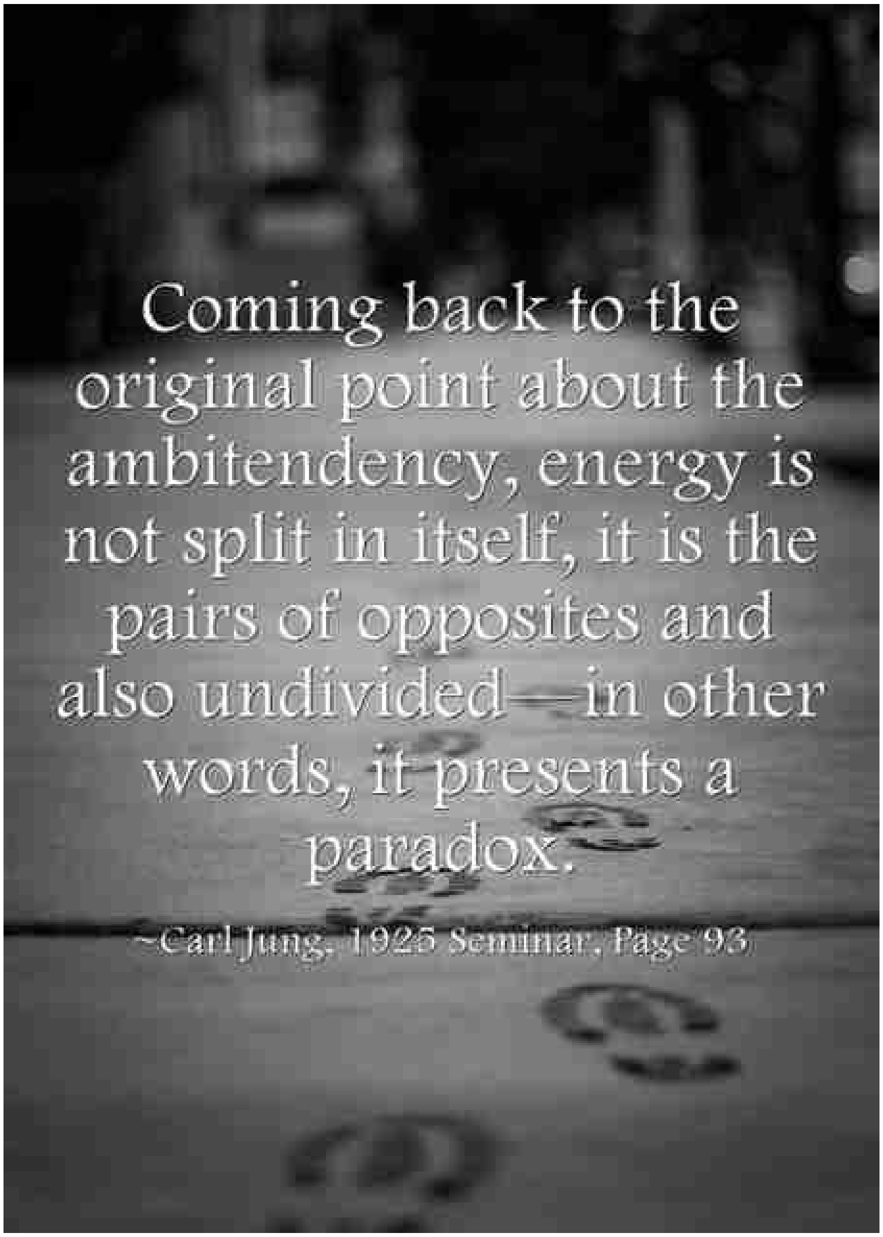

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox.

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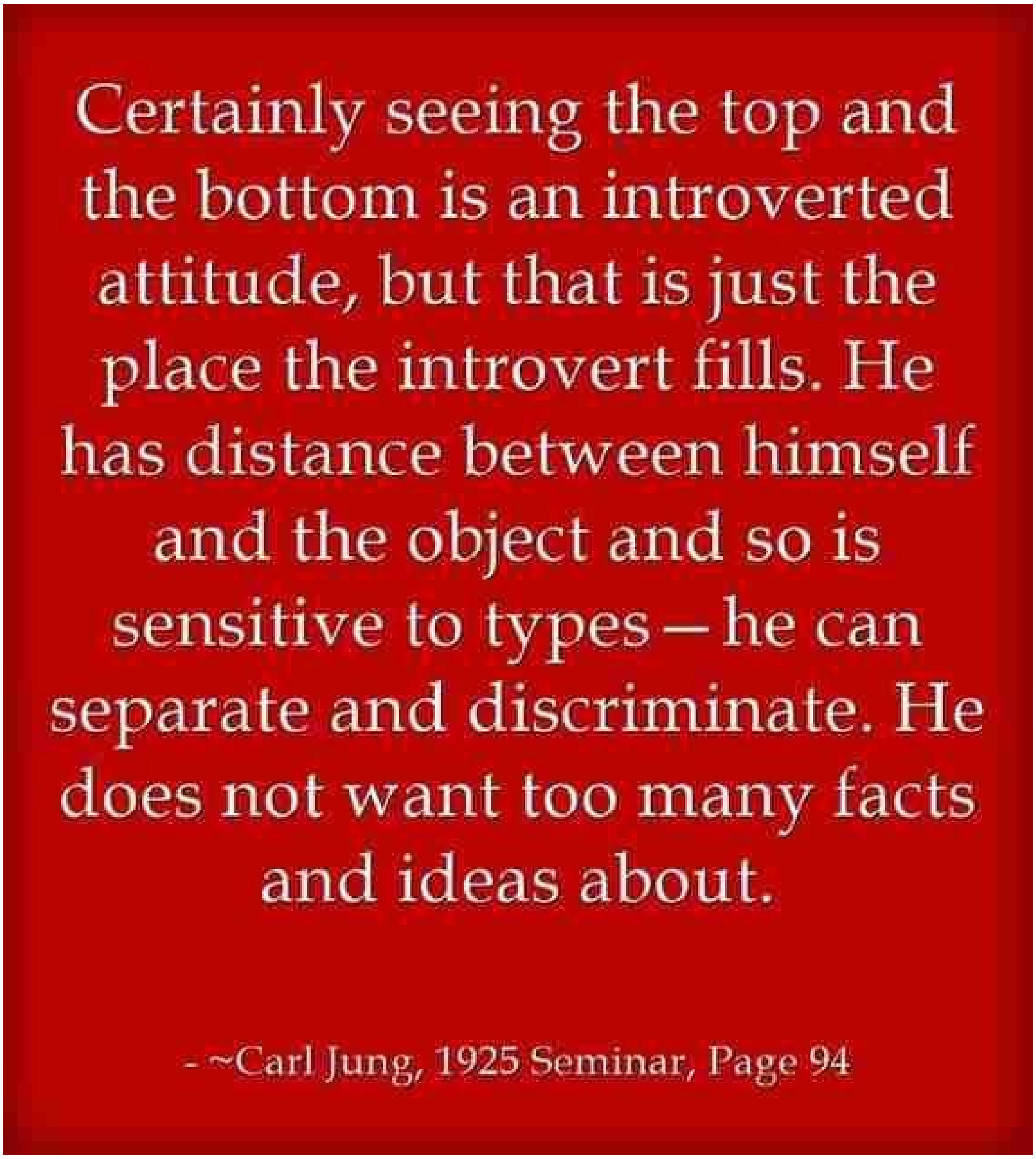

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about.

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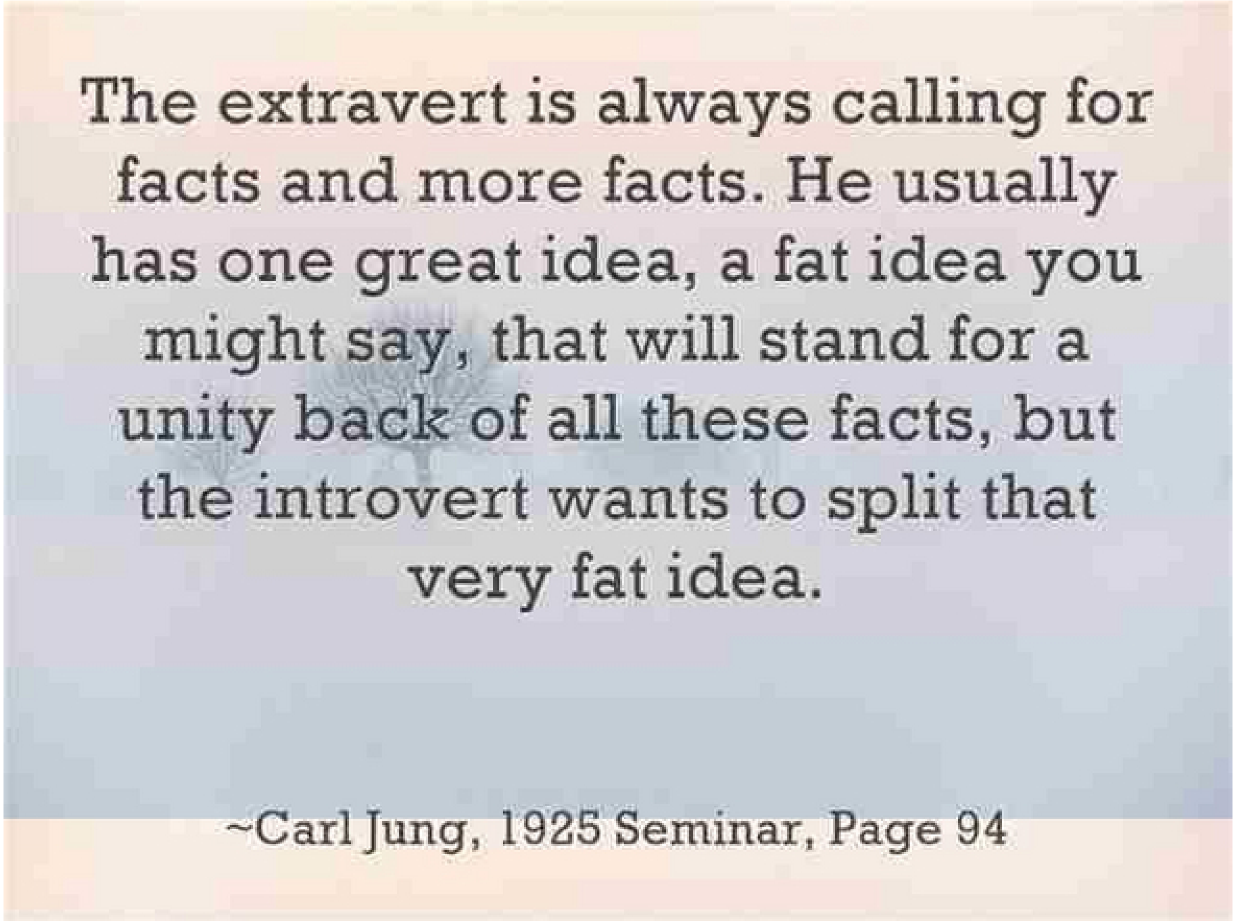

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.

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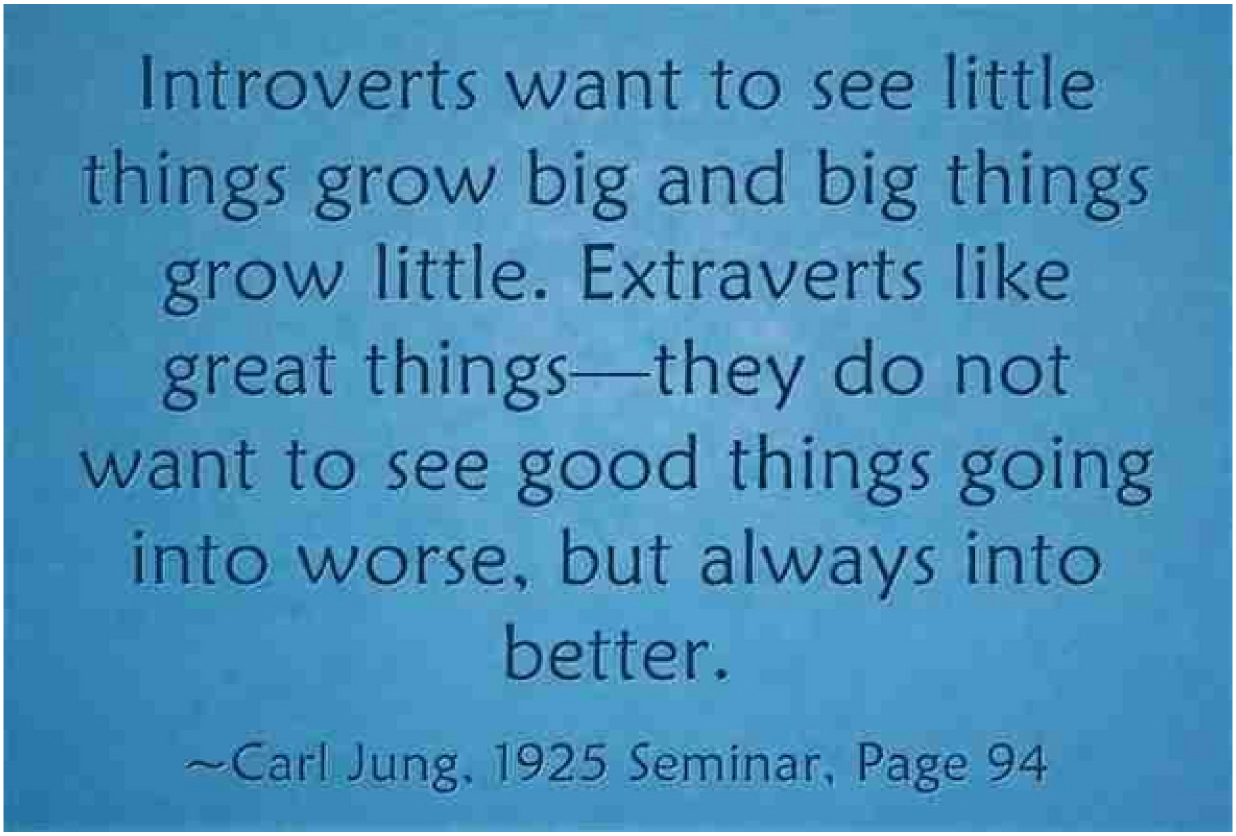

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better.

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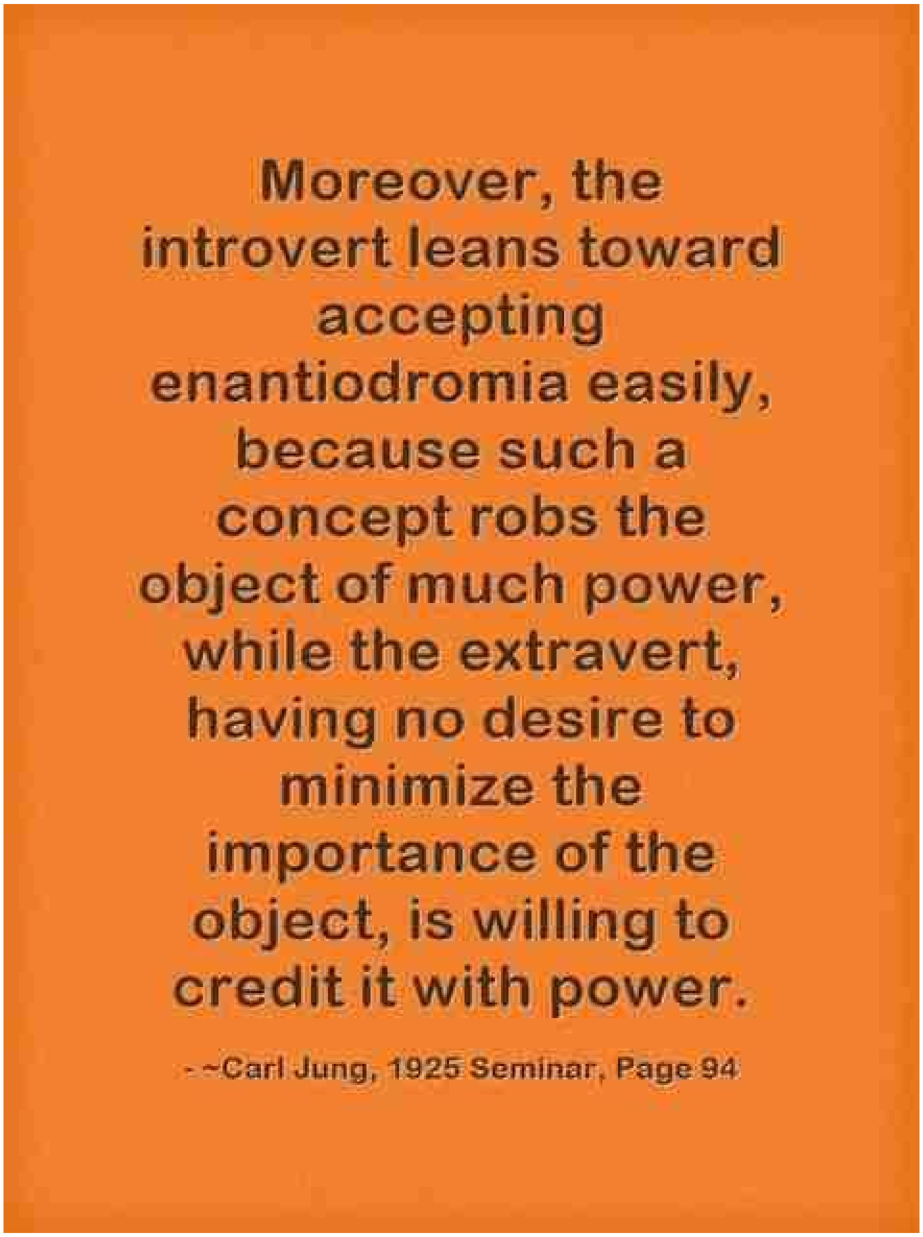

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power.

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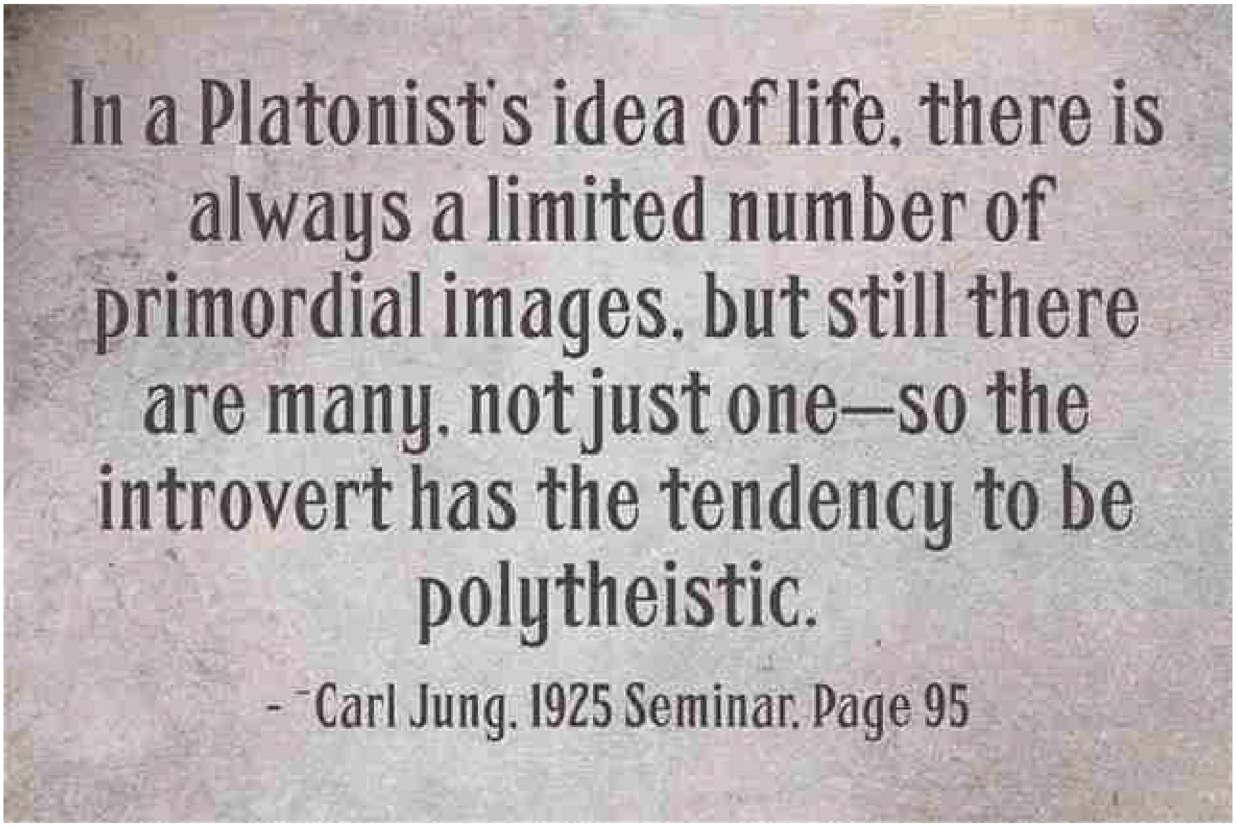

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic.

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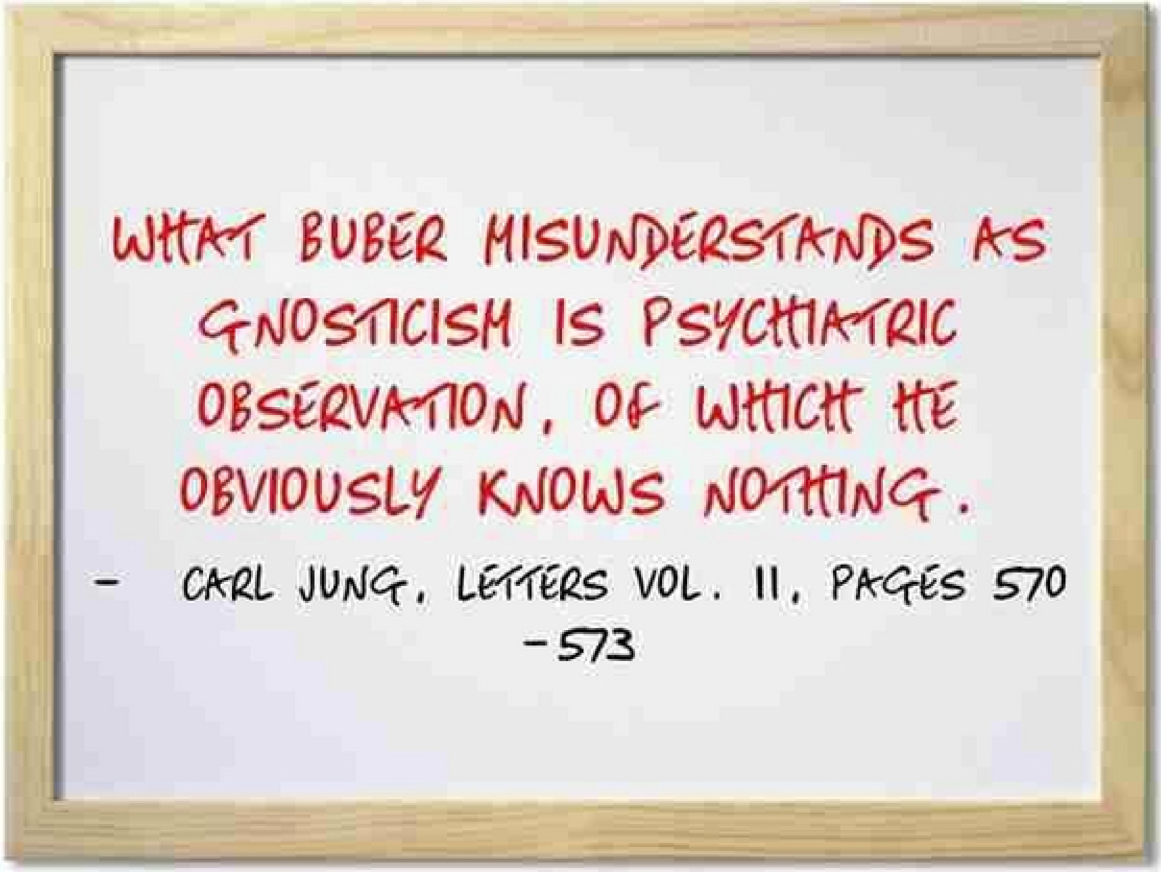
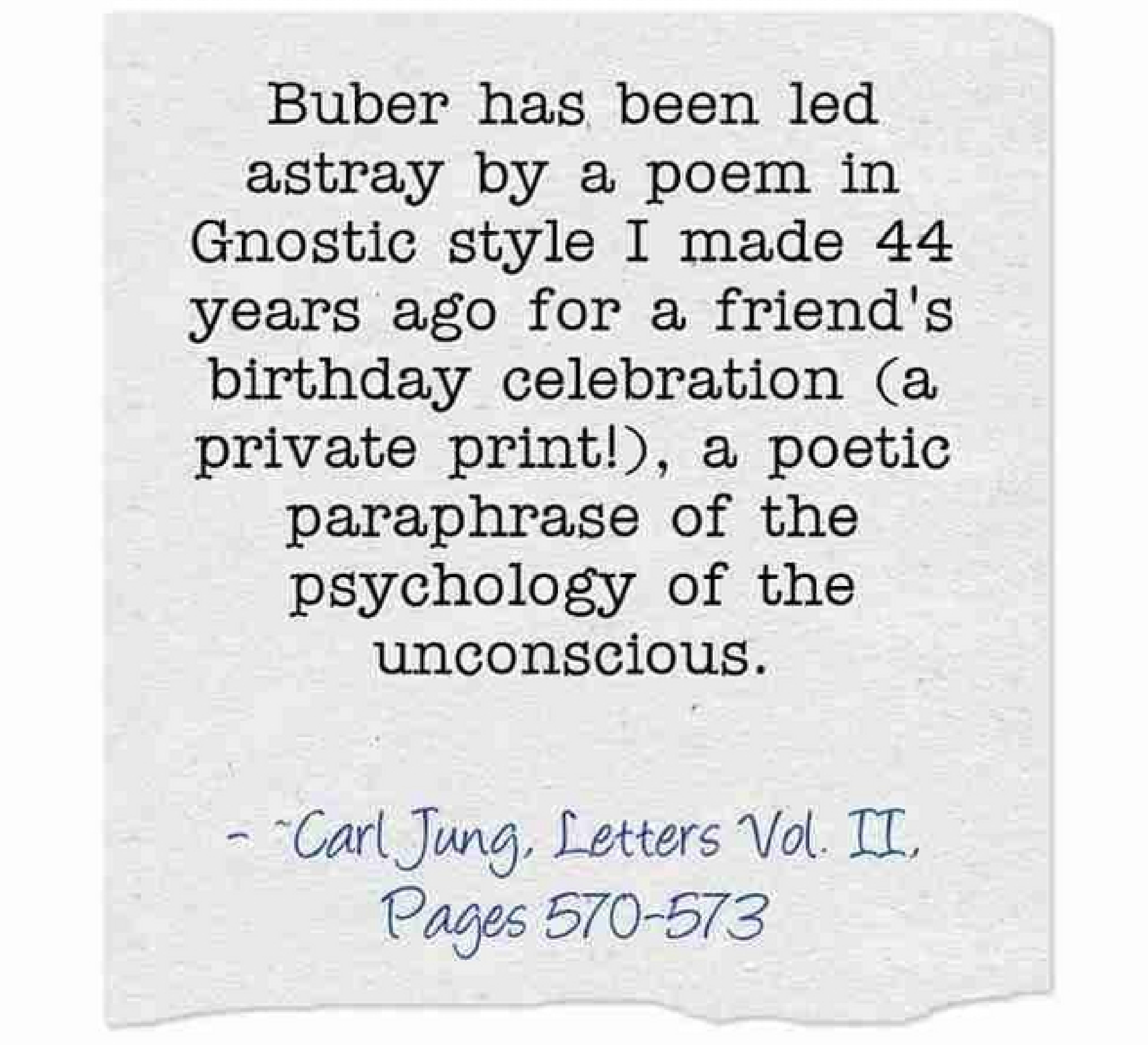


WHAT BUBER MISUNDERSTANDS AS GNOSTICISM IS PSYCHIATRIC OBSERVATION, OF WHICH HE OBVIOUSLY KNOWS NOTHING.

- CARL JUNG. LETTERS VOL. II. PAGES 570 -573

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573



Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.

- ~Carl Jung, Letters Vol. II, Pages 570-573

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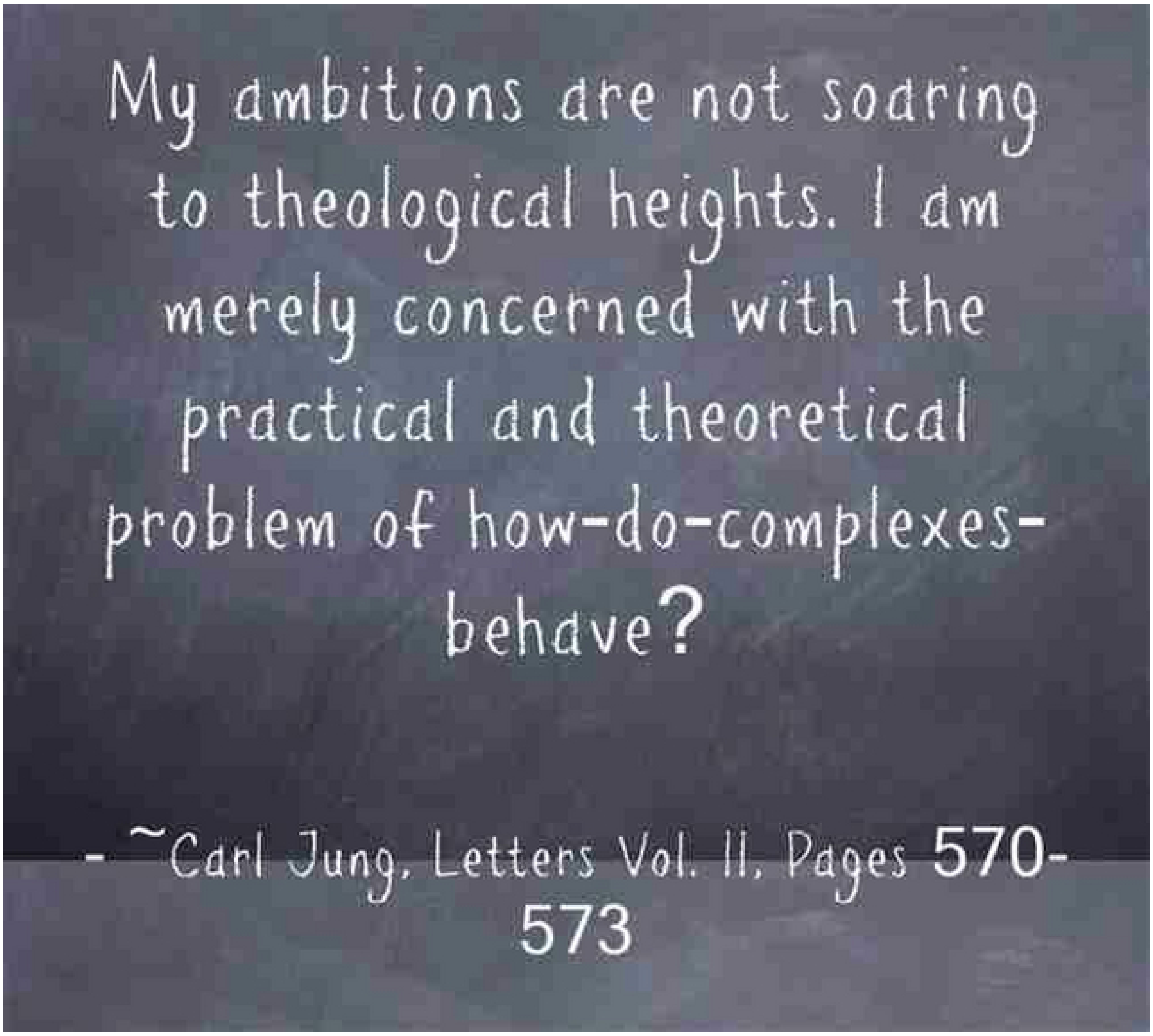

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?

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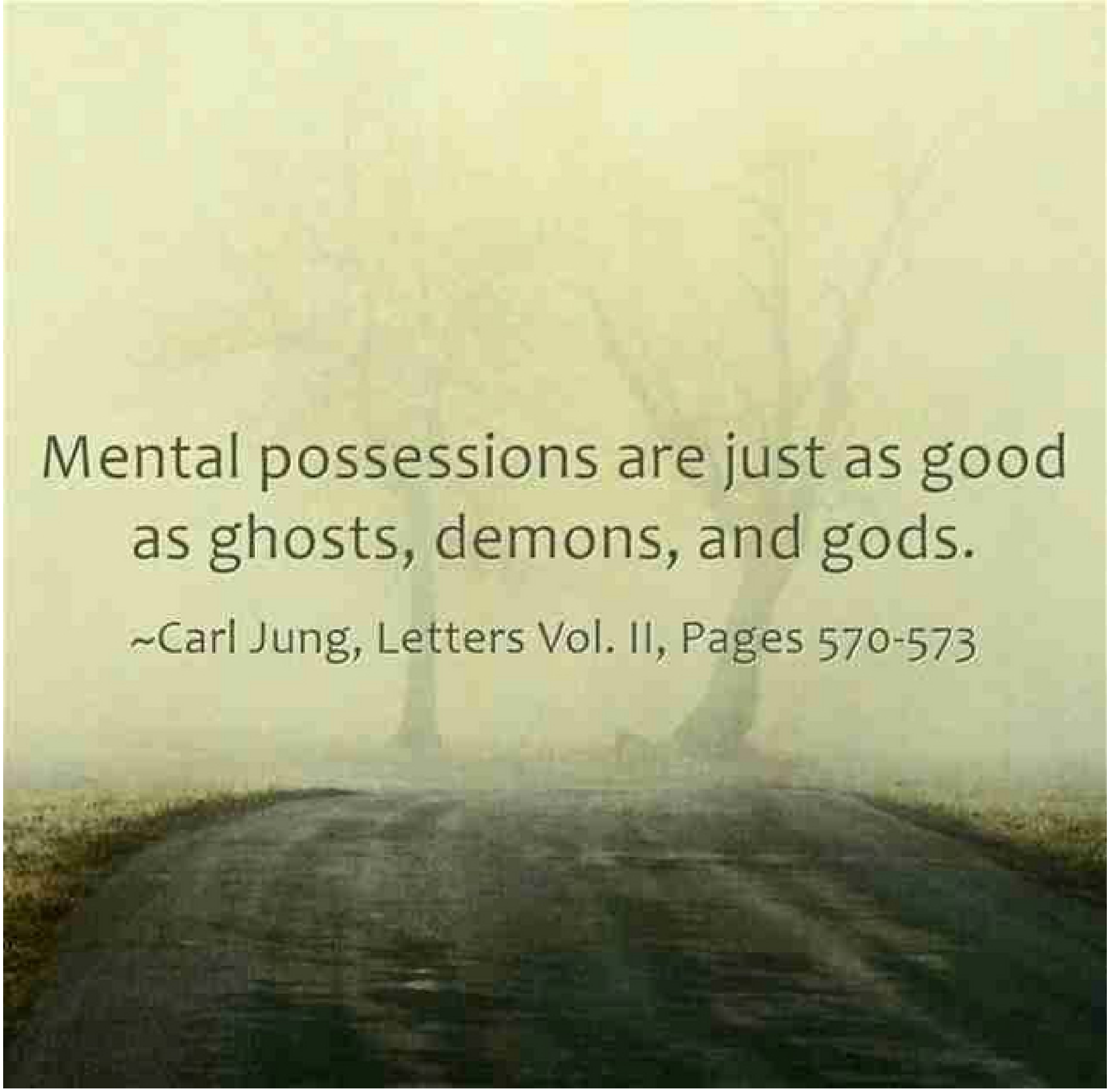
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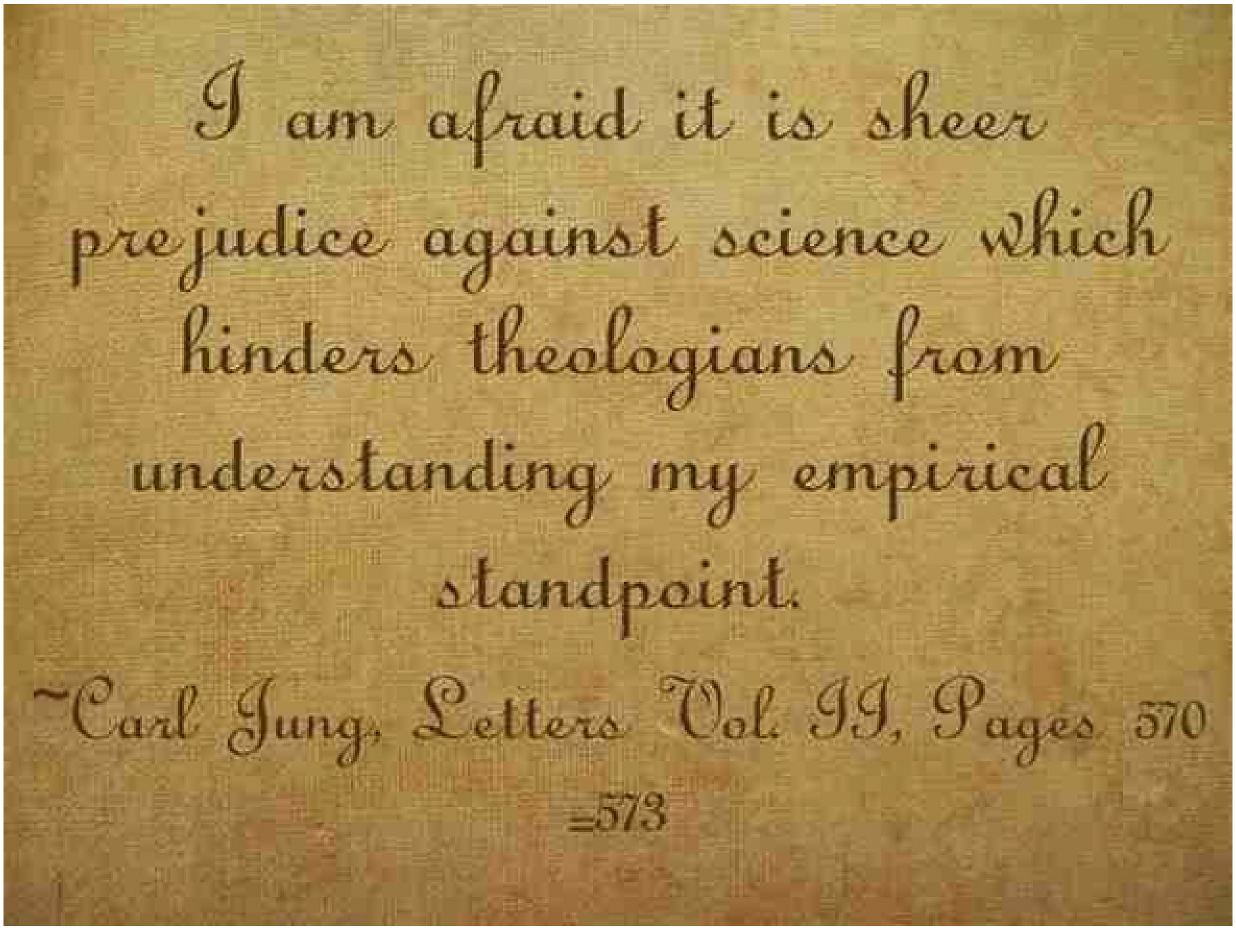

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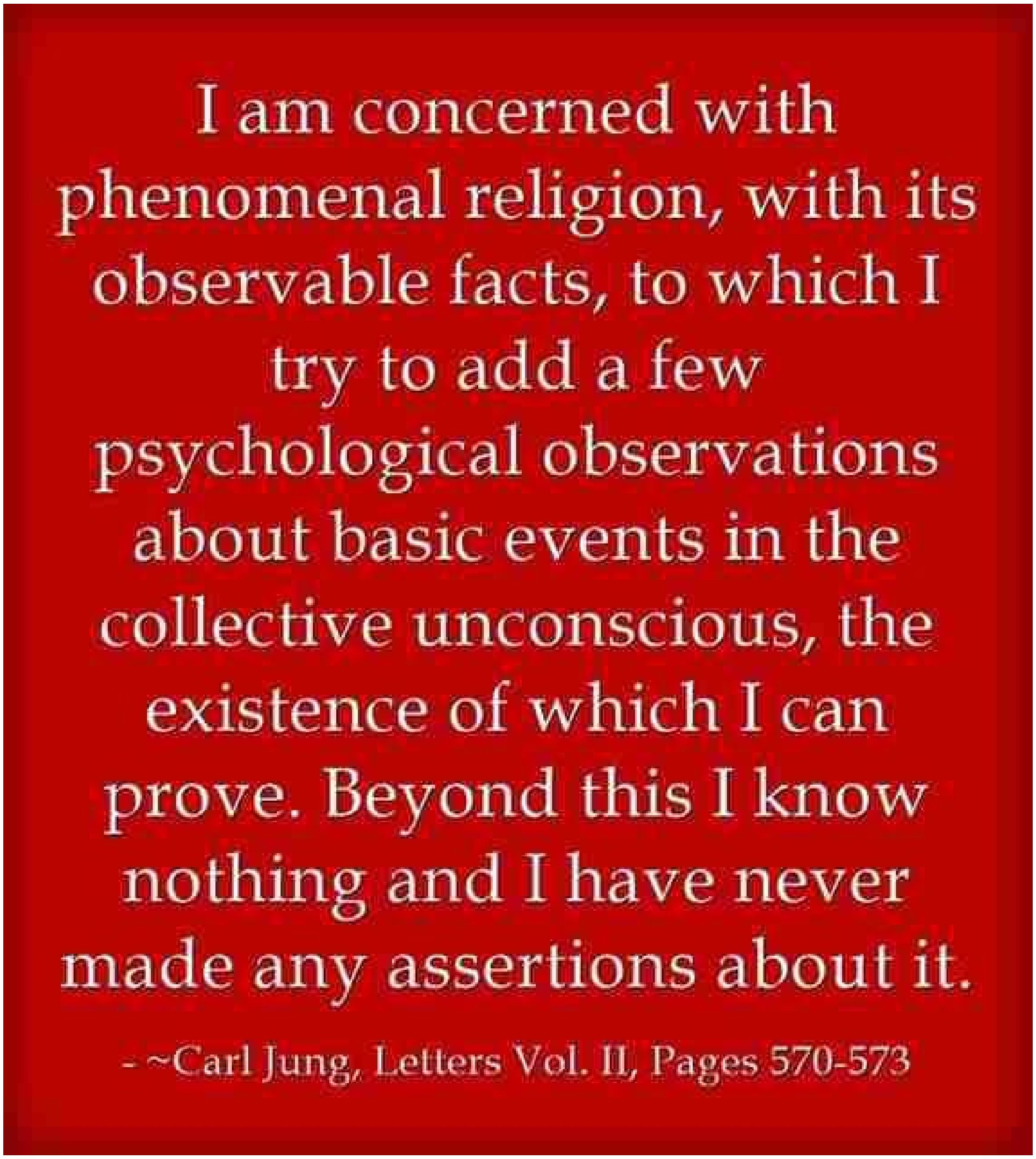

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it.

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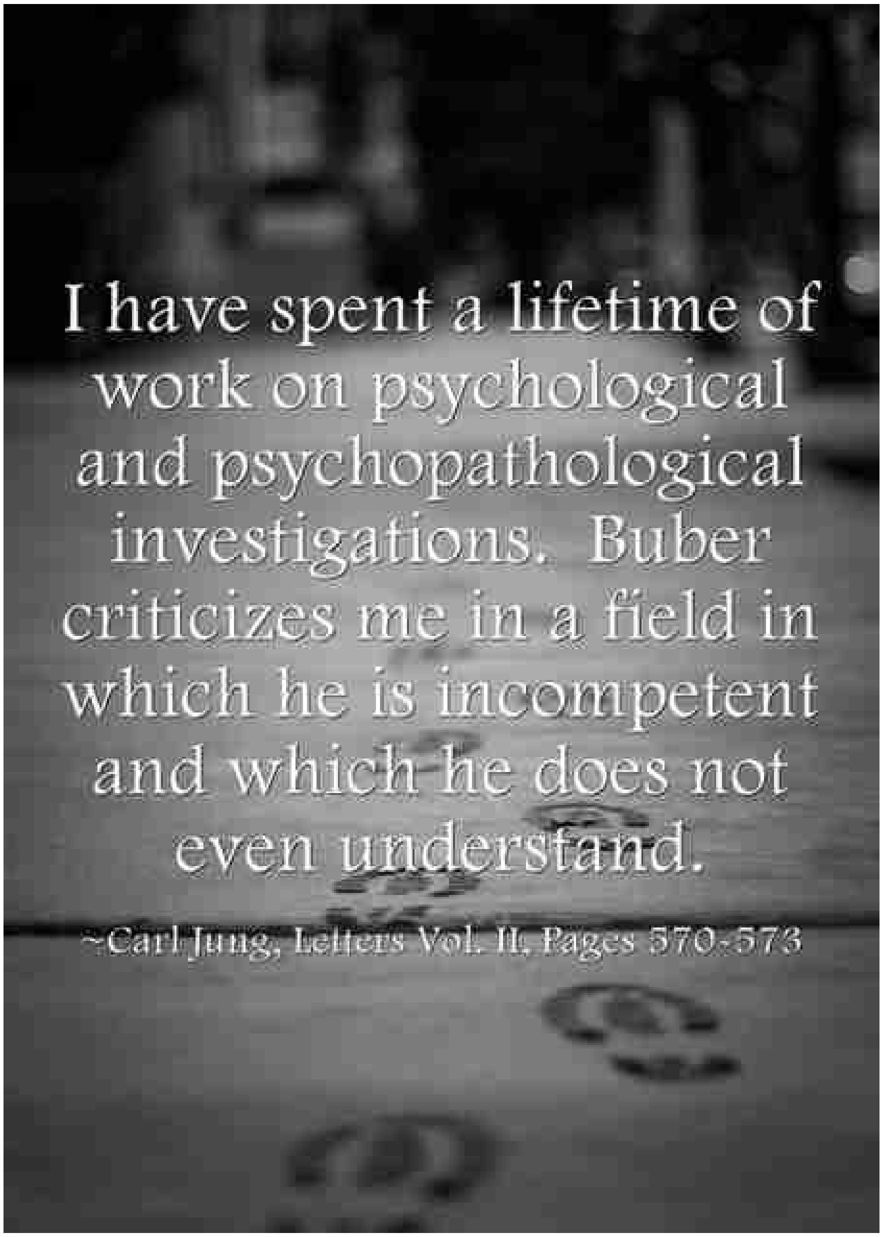

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand.

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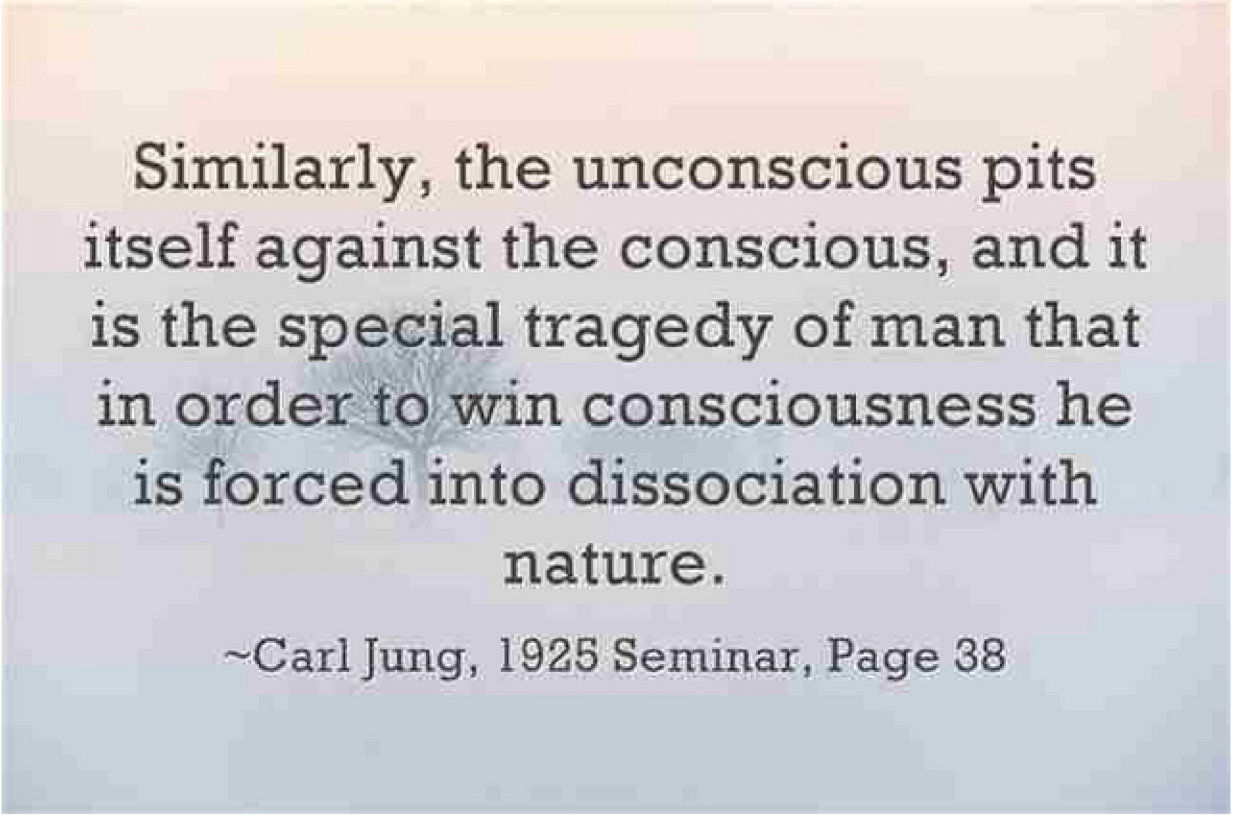

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

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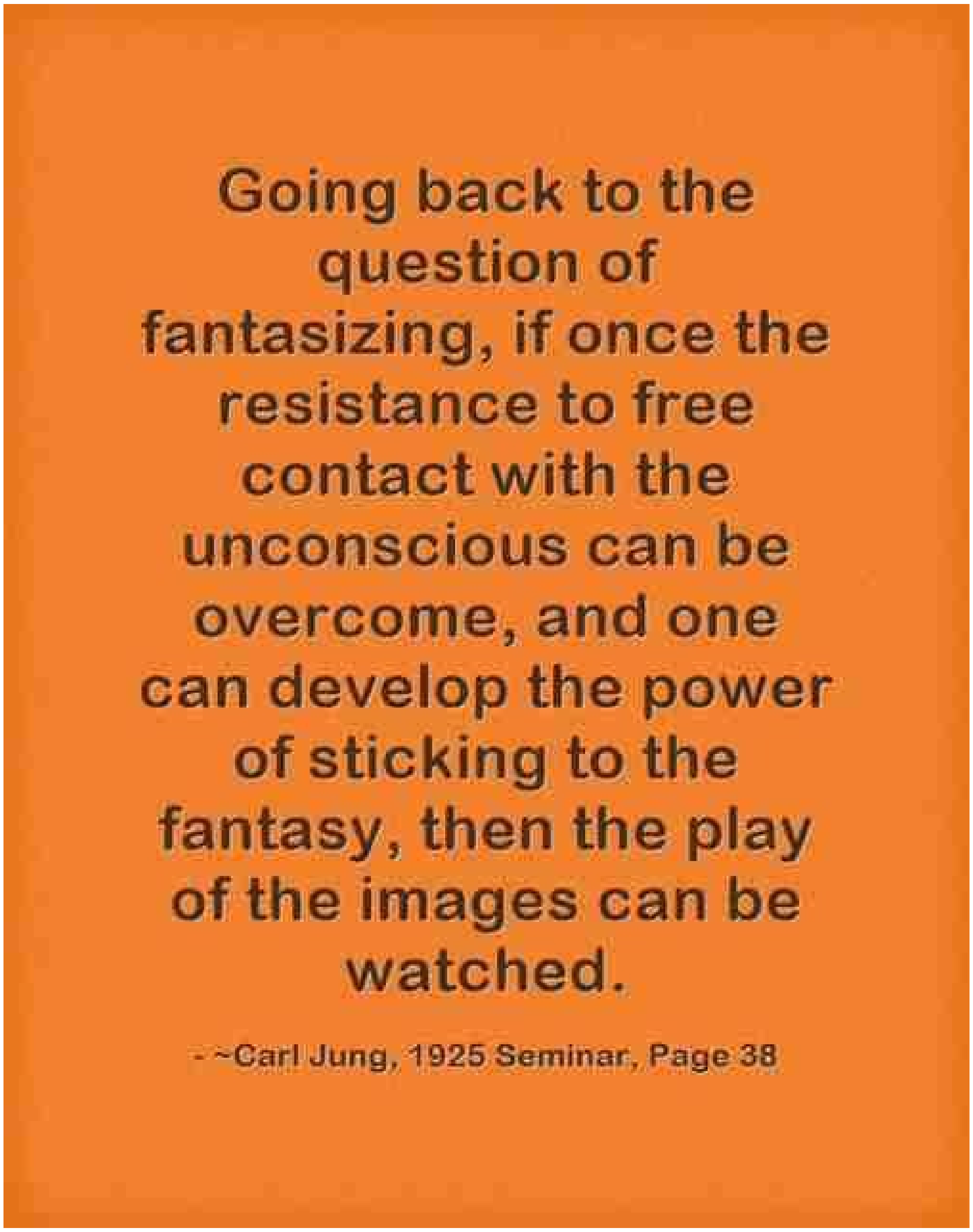

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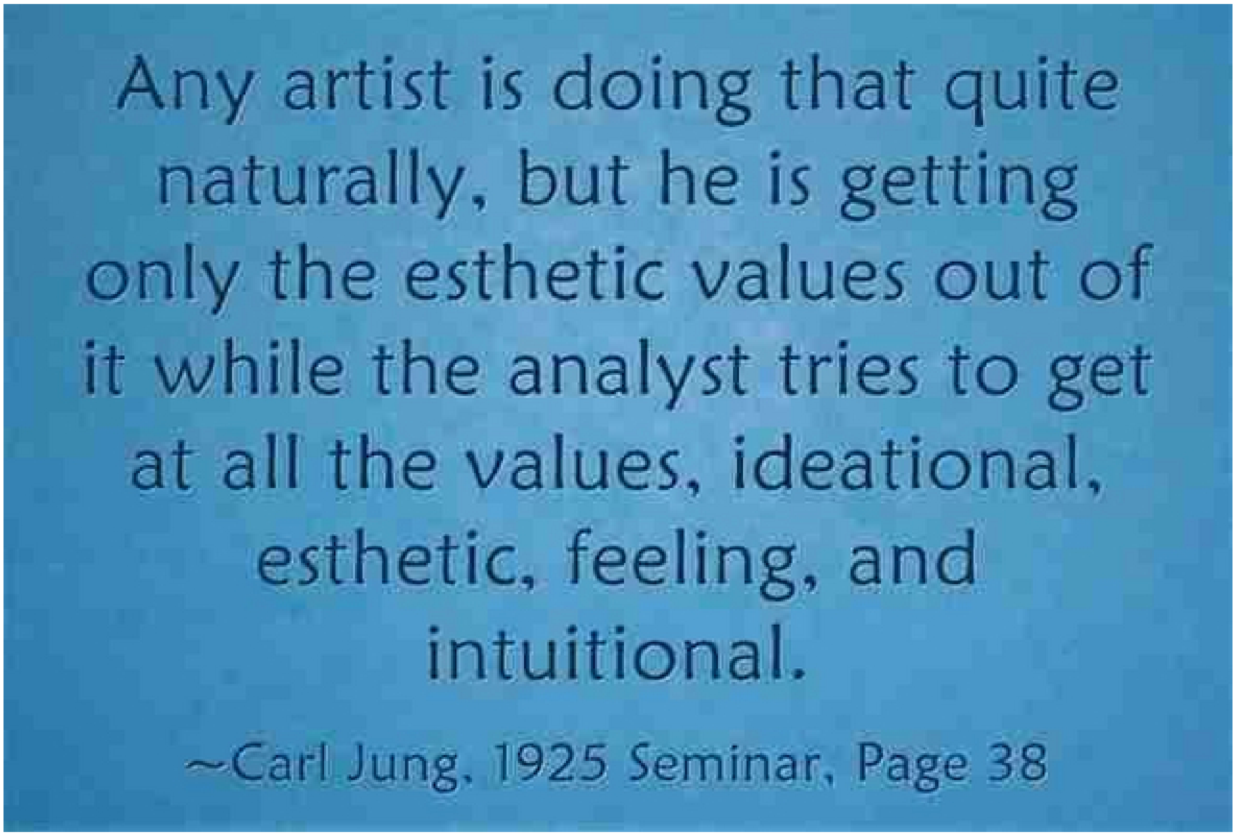

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

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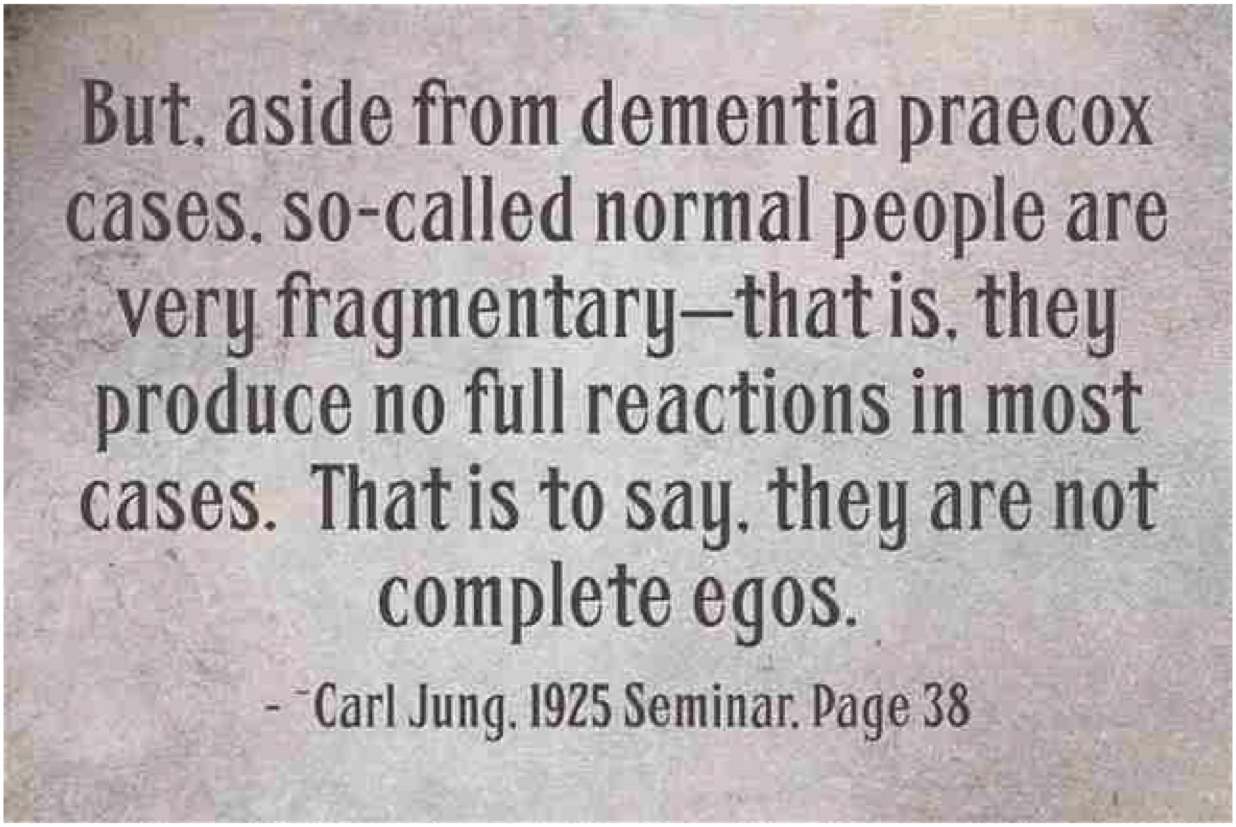

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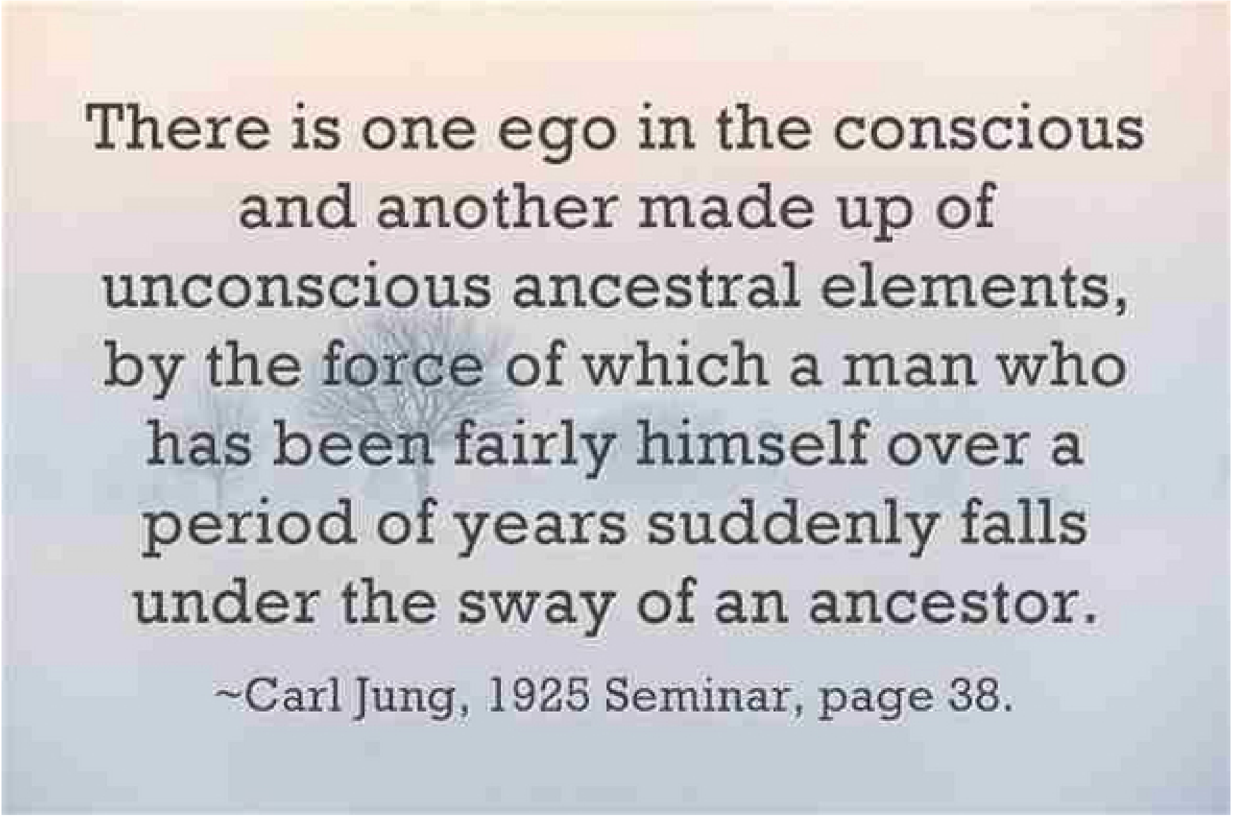

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

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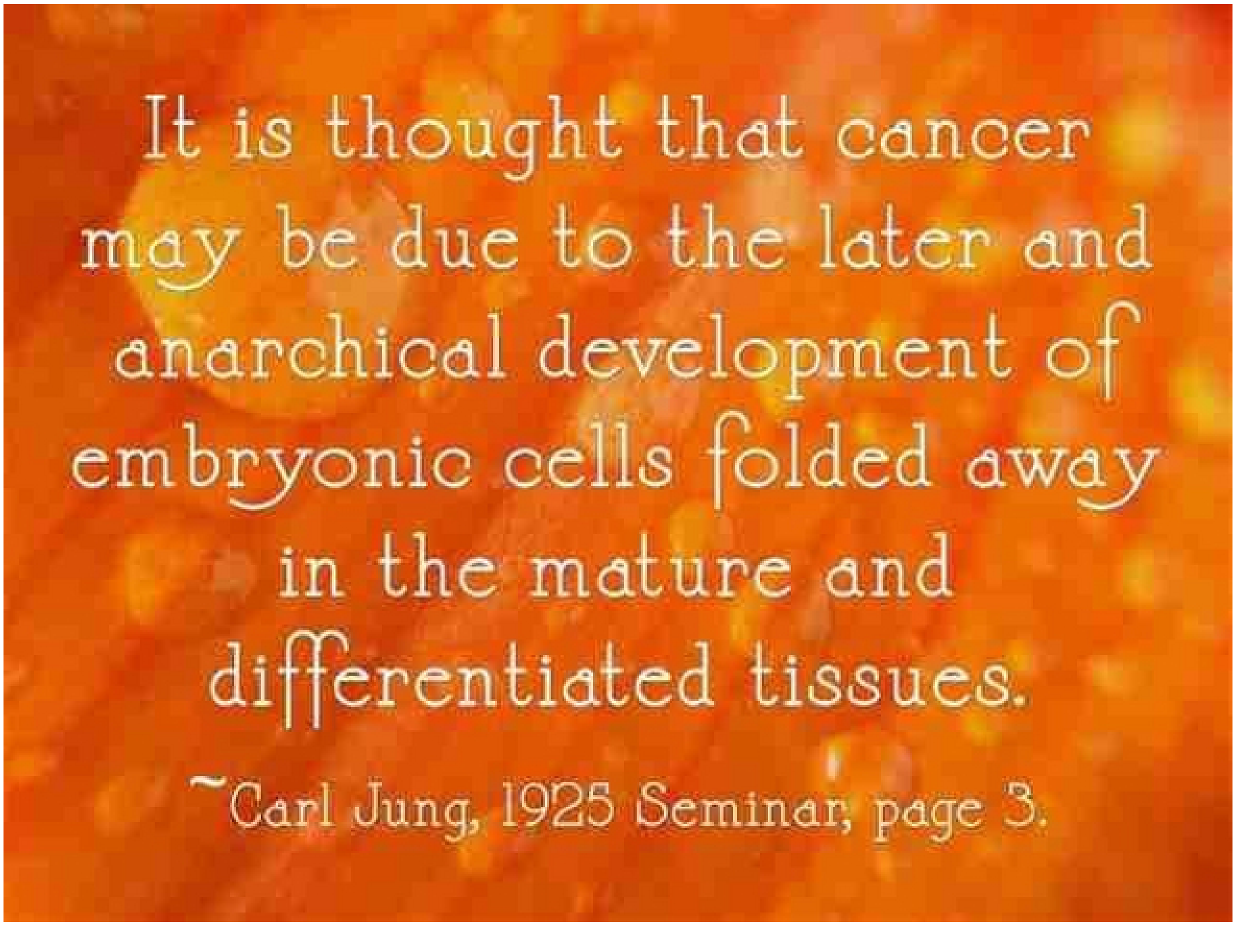

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My Last Encounter with Carl Jung (2019-03-13 06:50)

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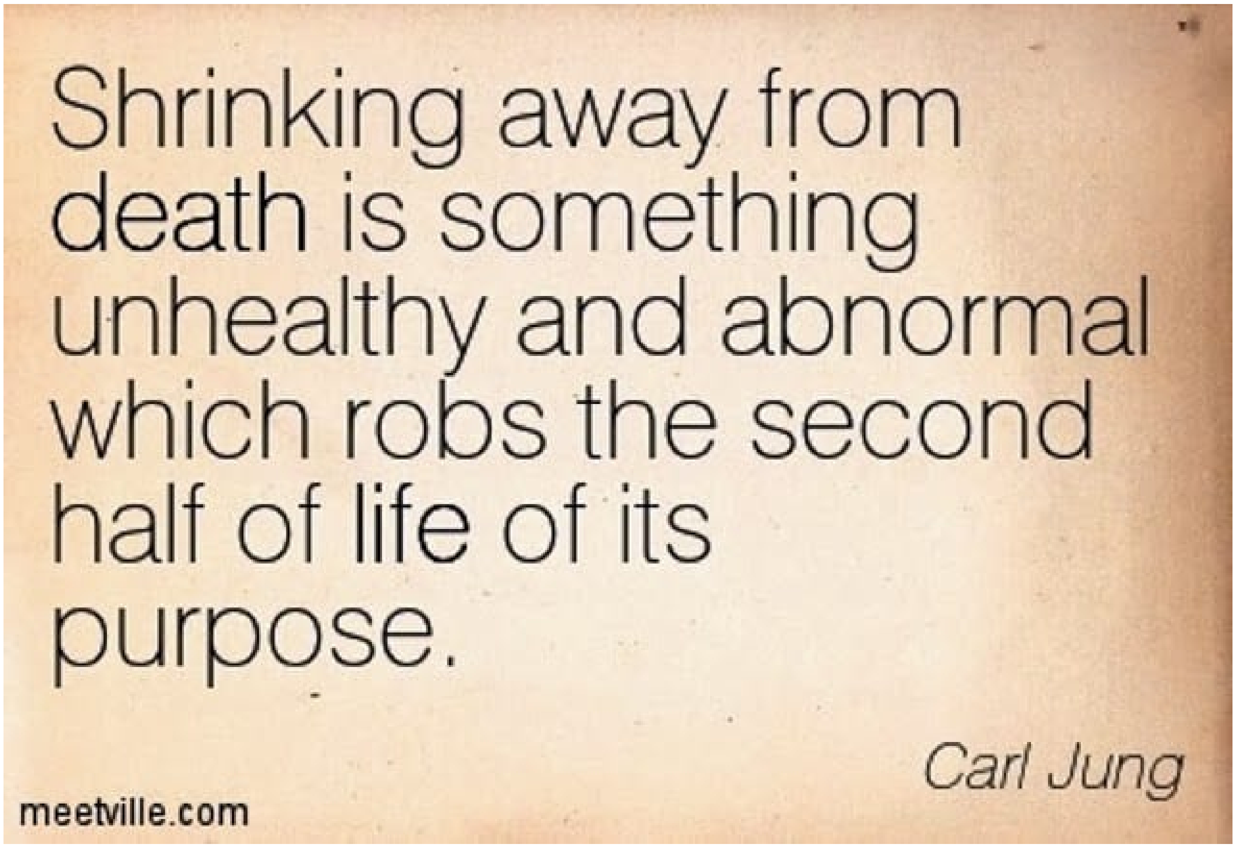

Shrinking away from death is something unhealthy and abnormal which robs the second half of life of its purpose.

Carl Jung

meetville.com

“If the human mind can operate independently of the brain, then it operates independently of space and time. And if it operates independently of space and time, it is incorruptible.” Carl Jung.

[My Last Encounter with Carl Jung]

It's six in the morning, 8 June. I open the doors to my room in New Delhi—doors which open to a small white terrace, already fulgurating with sunlight. The tremendous June heat starts early in the day. I am partially naked and in a moment I will begin my yogic exercises of sun adoration, "Suryanamaskar".

The trees' incredible verdure, even in this weather, and the birdsong of infinity, greet me.

A servant, who is from around these parts, approaches me with that measured step of the Indians and says to me, "Salam, Sahib." It's his respectful greeting.

He hands me a piece of paper. It's a telegram. I open it without hurry, almost absent-mindedly.

I see that it comes from Zurich and it surprises me that this is the case. I begin reading and I am perplexed. The telegram reads as follows: "Dr. Jung died peacefully yesterday at noon. Best wishes." It is signed by Bailey and Jaffe: the young lady that kept him company, who walked him home—an extraordinary woman—; and his private secretary, a Swiss citizen.

A great sadness immobilizes me right there—my eyes are moist, perhaps because of the intense sun, or perhaps not.

It was so recently that I had been with Dr. Jung, at his house in Küsnacht, next to Lake Zurich. I might have been the last foreign friend to see him. The news has hit me in the depths of my soul.

I have had the enormous fortune of having been prefaced by Jung—that, having been the first and last time that he penned a preface for a purely literary work.

I received a letter from him at the time of our last year's earthquakes in Chile.

He said, "Even if modern men of science will not accept it, there is a relationship between Nature and the soul. Mother Nature now attunes itself to our civilization and begins also to visit destruction. Unfortunately, it has been your country's turn this time. I have thought of Chile so much lately!"

The remembrance flies, I see its image, it's on my mind.

So very recently I arrived at his house, amid a fine rain. Jung's house is in the outskirts of Zurich, in Küsnacht. At the entrance's portal there is a phrase in Latin that reads, more or less, "Summoned or not in God. He is always present."

Inside there are paintings and beautiful objects, antique engravings, mediaeval paintings.

I was received by Ms. Bailey, who invited me into a small living room, where she served us tea.

We talked about Dr. Jung. She told that me he had not been well during the last few days, feeling very tired as a result of working intensively on a 80-page essay he had written in longhand, as usual, directly in English for an American publication, and due to appear soon with the title "Man and his Myths".

Ms. Bailey is very worried, as Jung has said to her, "I wish to go, but you tie me here." She does not believe him, as she thinks that Dr. Jung is still interested in life and the Earth.

He has told me that "to die is also to go to Jung's collective Unconscious, only to then, from there, go back to the realm of forms, of forms..." Hesse has also told me that "Jung is a giant, a giant mountain in our time." And he has asked me to forward Jung his greetings—"the steppe wolf's greetings," he has said.

Jung has been unwell, it is true, but he's afflicted by no illness. That day he had felt better and even got up to receive me.

Ms. Bailey asks that we go upstairs, but also that I don't stay long so as not to tire him.

We entered his study. And there was Jung, on a chair, next to the window facing the lake.

He's wearing a Japanese robe that makes him look like a Zen Buddhist monk, an old samurai, or a magus from earlier times. He is haloed by a crepuscular light, and he is surrounded by alchemical engravings and a great paining of the Hindu god Shiva on the summit of Mount Kailash.

He smiles with that smile of his, filled with cunning, wisdom, and benevolence. He reaches for his pipe, but fails.

I tell him, "What a beautiful Japanese robe." It is a ceremonial robe. Out of my pocket I take box from Cashmere that I have brought him as a present. He looks at it and says, "It's made out of turquoise." And then he adds, "I've never been to Cashmere. I traversed the South of India; Madora—all those very 'interesting' places."

He then talks to me about the Hindus and the Chinese; he makes reference to a book by a Chinese master of Zen Buddhism, whose name I can't remember now, and he tells me that it is the best he has read on the subject.

I transmit Hermann Hesse's greetings and I relate my conversation with that writer about death. I explain that I have asked him whether it is important to know that there is something beyond death.

Jung meditates for a while and states that the question has been posted incorrectly—that I should have asked whether there is reason to believe that there is something beyond death.

I now ask Dr. Jung, "And what do you believe? Is there?" He answers, "if the human mind can operate independently of the brain, then it operates independently of space and time. And if it operates independently of space and time, it is incorruptible."
And what do you believe, Dr. Jung? What do you think?

"I have seen men wounded by bullets to the brain during the war who have a lost all brain function and who nevertheless have dreams and are able to remember them afterwards. What is it they dream? There are small children, who don't yet have a defined self, whose consciousness is diffuse and spread over their bodies, yet who have deep and personal dreams that mark them for the rest of their lives. There is no self there. What is that other they dream?"

Do you believe, Dr. Jung, that there exists something like a subtle body, an astral body, the "Linga-Sarira" of Hindu philosophy, which detaches itself upon death?

"I don't know. I have seen objects materialize and mediums move objects from afar without touching them with their physical bodies."

And Dr. Jung continues:

“Some time ago I was very ill, almost in a coma; everybody thought that I would die and maybe even that I was suffering greatly, because in this condition one’s body makes people believe that one is suffering. But in reality I felt as if I were floating and experienced a marvelous sense of freedom. I remembered it afterwards.”

Dr. Jung always wore on his right hand a ring with a Gnostic gem. An Egyptian gem. We spoke about the meaning of that ring, and he explained, “All these symbols are alive in me.” His memory and culture, even at the age of 85, was incredible.

At times he spoke like a poet, like a magus, like a mystic. One time he said to me, “My message is not wholly understood; only poets understand it.”

Now I ask him:

What will happen to mankind in the coming technological super-civilization?

Do you think that, in twenty years, anyone will care about the spirit of symbols, fully in the era of interplanetary journeys, with the Sputniks, the Gagarins, and the Shephards? Will not the spirit come to appear passé?

Dr. Jung smiles cunningly and states:

“Sooner or later man will have to return to himself, even if from the stars. All this that is happening now is an extreme form of escapism, because it is easier to reach Mars than to find oneself. If man doesn’t find himself, then he faces the greatest of dangers: his own annihilation. On journeys into outer space there is also an unconscious attempt to solve the gravest of all problems that man will have to face in the future: overpopulation.”

Dr. Jung was going to continue talking about this very important topic when Ms. Bailey entered the room to say that Dr. Jung’s daughter and son-in-law were waiting. I had not fulfilled my promise of a brief conversation.

But now I know it doesn’t matter, because mine was to be his last interview. And something perhaps told me that this was the case, for when I reached the door I stopped and turned my head. Jung sat there staring at me, with a soft smile and lifting his hand in a gesture of farewell. His last one. The hand with the Gnostic ring. I bowed, respectfully. Last Encounter with Carl Jung by Michael Serrano

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Memories, Dreams and Reflections [Prologue] (2019-03-13 08:35)

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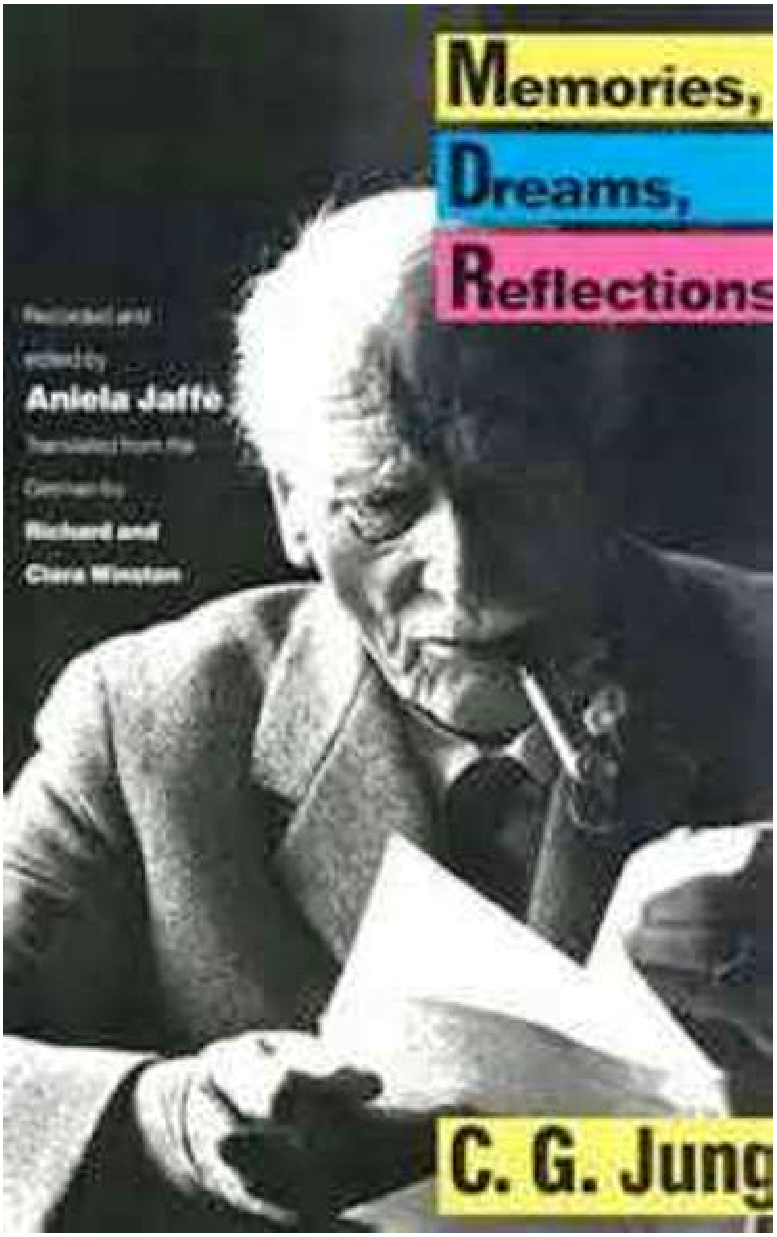

Memories,
Dreams,
Reflections
Recorded and
edited by
Aniela Jaffé
Translated from the
German by
Richard and
Clara Winston
C. G. Jung

My life is a story of the self-realization of the unconscious.

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth. I can only make direct statements, only "tell stories." Whether or not the stories are "true" is not the problem.

The only question is whether what I tell is my fable, my truth.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. There are really no proper bases for comparison. I know that in many things I am not like others, but I do not know what I really am like. Man cannot compare himself with any other creature; he is not a monkey, not a cow, not a tree. I am a man. But what is it to be that? Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Only a mythical being has a range greater than man's. How then can a man form any definite opinions about himself?

We are a psychic process which we do not control, or only partly direct. Consequently, we cannot have any final judgment about ourselves or our lives. If we had, we would know everything–but at most that is only a pretense. At bottom we never know how it has all come about. The story of a life begins somewhere, at some particular point we happen to remember; and even then it was already highly complex. We do not know how life is going to turn out. Therefore the story has no beginning, and the end can only be vaguely hinted at.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. I was impressed by that fact long ago, as a young medical student, and it seemed to me miraculous that I should not have been prematurely annihilated.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away—an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the
blossom, which passes. The rhizome remains.

In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, amongst which I include my dreams and visions. These form the prima materia of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized.

All other memories of travels, people and my surroundings have paled beside these interior happenings. Many people have participated in the story of our times and written about it; if the reader wants an account of that, let him turn to them or get somebody to tell it to him. Recollection of the outward events of my life has largely faded or disappeared. But my encounters with the "other" reality, my bouts with the unconscious, are indelibly engraved upon my memory. In that realm there has always been wealth in abundance, and everything else has lost importance by comparison.

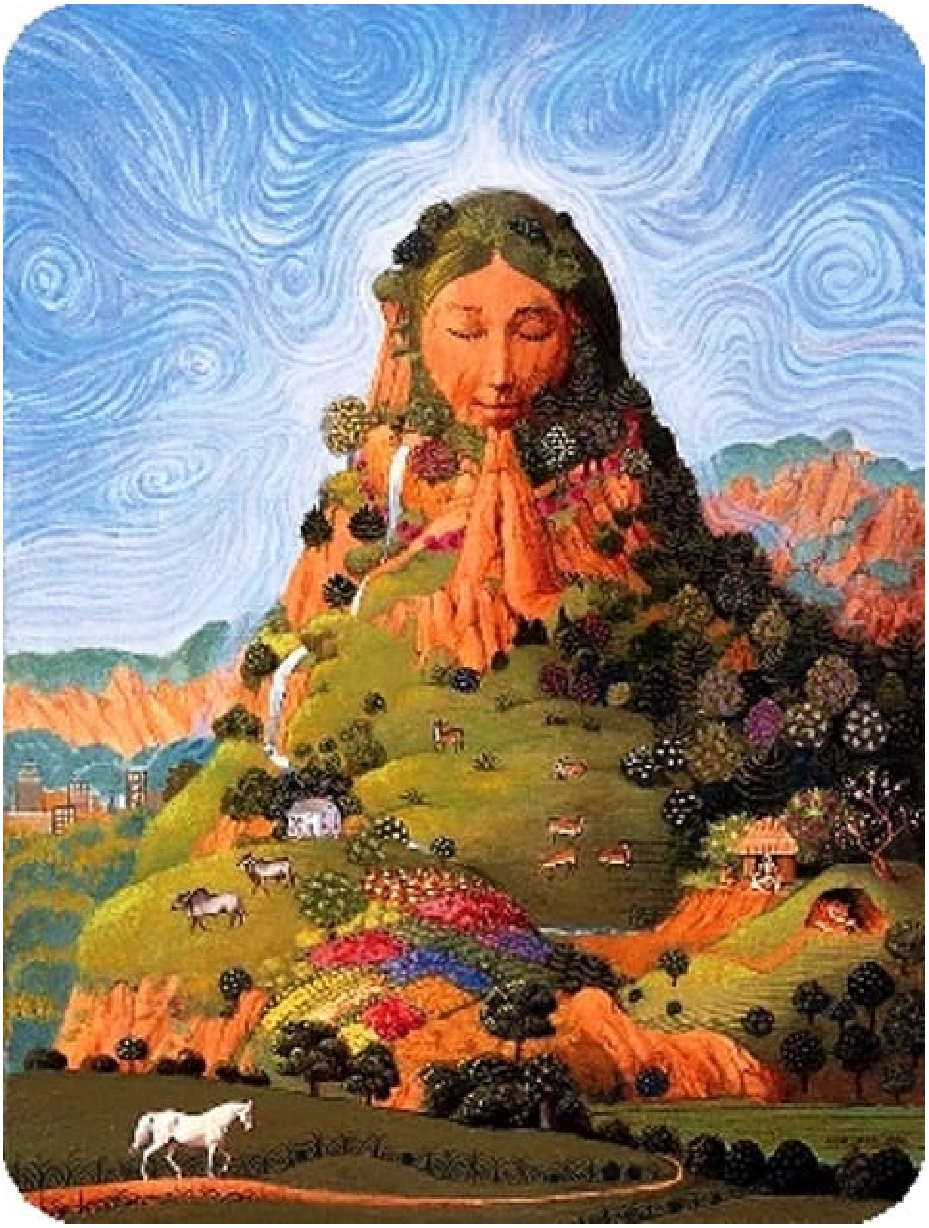
Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection.

Inner experiences also set their seal on the outward events that came my way and assumed importance for me in youth or later on. I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Outward circumstances are no substitute for inner experience. Therefore my life has been singularly poor in outward happenings. I cannot tell much about them, for it would strike me as hollow and
insubstantial. I can understand myself only in the light of inner happenings. It is these that make up the singularity of my life, and with these my autobiography deals. Carl Jung; Memories, Dreams and Reflections, Prologue

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/32606-memories.jpg`

The Mother Archetype **(2019-03-13 08:40)**

[1]



The Mother Archetype:

Like any other archetype, the mother archetype appears under an almost infinite variety of aspects.

I mention here only some of the more characteristic.

First in importance are the personal mother and grandmother, stepmother and mother-in-law; then any woman with whom a relationship exists—for example, a nurse or governess or perhaps a remote ancestress. Then there are what might be termed mothers in a figurative sense.

To this category belongs the goddess, and especially the Mother of God, the Virgin, and Sophia. Mythology offers many variations of the mother archetype, as for instance the mother who reappears as the maiden in the myth of Demeter and Kore; or the mother who is also the beloved, as in the Cybele-Attis myth.

Other symbols of the mother in a figurative sense appear in things representing the goal of our longing for redemption, such as Paradise, the Kingdom of God, the Heavenly Jerusalem.

Many things arousing devotion or feelings of awe, as for instance the Church, university, city or country, heaven, earth, the woods, the sea or any still waters, matter even, the underworld and the moon, can be mother-symbols.

The archetype is often associated with things and places standing for fertility and fruitfulness: the cornucopia, a ploughed field, a garden.

It can be attached to a rock, a cave, a tree, a spring, a deep well, or to various vessels such as the baptismal font, or to vessel-shaped flowers like the rose or the lotus.

Because of the protection it implies, the magic circle or mandala can be a form of mother archetype.

Hollow objects such as ovens and cooking vessels are associated with the mother archetype, and, of course, the uterus, yoni, and anything of a like shape. Added to this list there are many animals, such as the cow, hare, and helpful animals in general.

All these symbols can have a positive, favourable meaning or a negative, evil meaning. An ambivalent aspect is seen in the goddesses of fate (Moira, Graeae, Norns).

Evil symbols are the witch, the dragon (or any devouring and entwining animal, such as a large fish or a serpent), the grave, the sarcophagus, deep water, death, nightmares and bogies (Empusa, Lilith, etc.). This list is not, of course, complete; it presents only the most important features of the mother archetype.

The qualities associated with it are maternal solicitude and sympathy; the magic authority of the female; the wisdom and spiritual exaltation that transcend reason; any helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility.

The place of magic transformation and rebirth, together with the underworld and its inhabitants, are presided over by the mother.

On the negative side the mother archetype may connote anything secret, hidden, dark; the abyss, the world of the dead, anything that devours, seduces, and poisons, that is terrifying and inescapable like fate.

All these attributes of the mother archetype have been fully described and documented in my book Symbols of Transformation.

There I formulated the ambivalence of these attributes as “the loving and the terrible mother.” Perhaps the historical example of the dual nature of the mother most familiar to us is the Virgin Mary, who the mother archetype is not only the Lord’s mother, but also, according to the medieval allegories, his cross.

In India, “the loving and terrible mother” is the paradoxical Kali. Sankhya philosophy has elaborated the mother archetype into the concept of prakrti (matter) and assigned to it the three gunas or fundamental attributes: sattva, rajas, tamas: goodness, passion, and darkness.

These are three essential aspects of the mother: her cherishing and nourishing goodness, her orgiastic emotionality, and her Stygian depths.

The special feature of the philosophical myth, which shows Prakrti dancing before Purusha in order to remind him of “discriminating knowledge,” does not belong to the mother archetype but to the archetype of the anima, which in a man’s psychology invariably appears, at first, mingled with the mother-image.

Although the figure of the mother as it appears in folklore is more or less universal, this image changes markedly when it appears in the individual psyche. In treating patients one is at first impressed, and indeed arrested, by the apparent significance of the personal mother.

This figure of the personal mother looms so large in all personalistic psychologies that, as we know, they never got beyond it, even in theory, to other important aetiological factors. My own view differs from that of other medico-psychological theories principally in that I attribute to the personal mother only a limited aetiological significance.

That is to say, all those influences which the literature describes as being exerted on the children do not come from the mother herself, but rather from the archetype projected upon her, which gives her a mythological background and invests her with authority and numinosity. The aetiological and traumatic effects produced by the mother must be divided into two groups:

(1) those corresponding to traits of character or attitudes actually present in the mother, and (2) those referring to traits which the mother only seems to possess, the reality being composed of more or less fantastic (i.e., archetypal) projections on the part of the child.

Freud himself had already seen that the real aetiology of neuroses does not lie in traumatic effects, as he at first suspected, but in a peculiar development of infantile fantasy.

This is not to deny that such a development can be traced back to disturbing influences emanating from the mother.

I myself make it a rule to look first for the cause of infantile neuroses in the mother, as I know from experience that a child is much more likely to develop normally than neurotically, and that in the great majority of cases definite causes of disturbances can be found in the parents, especially in the mother.

The contents of the child’s abnormal fantasies can be referred to the personal mother only in part, since they often contain clear and unmistakable allusions which could not possibly have reference to human beings.

This is especially true where definitely mythological products are concerned, as is frequently the case in infantile phobias where the mother may appear as a wild beast, a witch, a spectre, an ogre, a hermaphrodite, and so on.

It must be borne in mind, however, that such fantasies are not always of unmistakably mythological origin, and even if they are, they may not always be rooted in the unconscious archetype but may have been occasioned by fairytales or accidental remarks.

A thorough investigation is therefore indicated in each case. For practical reasons, such an investigation cannot be made so readily with children as with adults, who almost invariably transfer their fantasies to the physician during treatment—or, to be more precise, the fantasies are projected upon him automatically.

When that happens, nothing is gained by brushing them aside as ridiculous, for archetypes are among the inalienable assets of every psyche.

They form the “treasure in the realm of shadowy thoughts” of which Kant spoke, and of which we have ample the mother archetype evidence in the countless treasure motifs of mythology.

An archetype is in no sense just an annoying prejudice; it becomes so only when it is in the wrong place.

In themselves, archetypal images are among the highest values of the human psyche; they have peopled the heavens of all races from time immemorial.

To discard them as valueless would be a distinct loss. Our task is not, therefore, to deny the archetype, but to dissolve the projections, in order to restore their contents to the individual who has involuntarily lost them by projecting them outside himself. Carl Jung; Four Archetypes :Mother, Rebirth, Spirit, Trickster

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/ab018-mother.jpg`

Carl Jung on "Men, Women, and God" (2019-03-13 08:41)

[1]

MEN, WOMEN, AND GOD

Introduction: The popular English journalist Frederick Sands, then foreign correspondent for the London Daily Mail, interviewed Jung at Kusnacht and published the results as five successive articles in the Daily Mail, April 25-29, 1955.

Jung had read and approved the text of the interview. Sands's articles were headed with provocative sentences drawn from Jung's words—"To Call Women the Weaker Sex is Sheer Nonsense," "You Must Quarrel to Be Happy," etc.

On September Io, 1961, three months after Jung's death, the material of the first two articles was rearranged and published under the title "The Trouble with Women" in the Sunday magazine sections of several American papers—the Washington Post, the New York Journal, the American Weekly, and others.

Dr. Jung: A man's foremost interest should be his work.

But a woman = man is her work and her business.

Yes, I know it sounds like a convenient philosophy of the selfish male when I say that. But marriage means a home.
And home is like a nest—not enough room for both birds at once.

One sits inside, the Other perches on the edge and looks about and attends to all outside business. The vanity of men is in most cases a result of their professional activities.
The extent it reaches is sometimes almost grotesque.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Men are inclined to resent any interference with their way of thinking and their hidebound convictions.

This is especially the case with their manly prestige, which they feel they have to guard even when it is not threatened.

They may be afraid that they are ill—or of being told that they are ill; they may have financial or some other suppressed worries.

But more often than not they are suffering merely from—fear.

Men almost invariably are not honest, either with themselves or with me.

So many women are just crying out for a better understanding with their husbands.

Their men are incapable of grasping this—which is not strange since men do not understand women anyway. But women are unable to realize that in business their husbands are not the monarchs of all they survey.

As often as not they are underdogs who have to put up with a great deal—a bullying boss, for instance. And the best remedy for that is a woman's understanding.
After a day at business in such uncongenial circumstances—having to be pleasant to people he doesn't like—a man comes home in the evening wanting to bang someone over the head.

Instead he is expected to continue the torture by being very nice to his wife.

A woman, of course, has also had her day's worries with the children and the household.

She would like to talk about them.

She is, in fact, just in the mood for a chat. But her husband is tired and taciturn.

The average woman cannot visualize a man's problems.

His secretary understands her boss better than his wife does.

I have never said so much to anyone in an interview before. Probably I shall find myself in trouble—especially with the women—for some of the things I have said.

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Beware those angel-faced types who always appear weak and helpless and talk in a high-pitched voice. They are the toughest of them all.

Be cautious and prepared for anything with quiet women.

The old proverb says "Still waters run deep"—and that's particularly so in the case of women.

I know it sounds malicious, but quiet women usually have some surprises in store for us once we start delving beneath the surface.

Talkative women should not be taken at their face value. Often their talk is only a blind.
Many people talk too much because they do not want to discuss essential things. Women who talk most think least.
Women will call me cynical and dislike me for being so frank. It is women's instinct to capture and hold one man.

It is man's instinct to get as many women as possible.

Man tries not to be caught, at least for as long as he can readily Cluck his pursuer. That is the instinct of the

fast-running animal: escape by flight.
A woman's best prey is the man that no other woman has been able to catch.

To catch a man that any woman could have caught—that makes the prize relatively valueless.

But once she gets her man, woman holds him in a strong grip and makes sure that no other women are in the offing.

That is natural and necessary, for it is man's nature to alight here and there and then take flight again—if he can.

I have terrible trouble making people see what I mean!

Every psychological statement is also true when it is turned round to mean the opposite. That is complicated—but that is nature.
There are, for instance, any number of quite virile men who have a certain idea of the woman they want; they make a beeline for that woman and are never troubled by any other women.

Such men generally get a wife they have to watch, for they are not the kind to stay inside the nest.

And if they are not careful they may find the female, perched outside, flying off on occasional sorties of her own.

A woman is at her best only when she loves a man.

Personal relationship is her basic need and when that 'falters she grows dissatisfied and argumentative in a way that often leads to divorce.

But this certainly doesn't mean that men and women should remain placid.

On the contrary, some tension must prevail in their daily lives, for otherwise there cannot be the ideal relationship in sex—and this is a "must" between husband and wife.

I once had an "ideal-looking couple" who came to consult me. Something had gone wrong.

When I looked at them I wondered what could have brought them to me.

They appeared perfectly suited to one another in every way and, as I soon discovered, they were blessed with all the material things life could offer.

But eventually I found that the real trouble was that they were too well suited. This prevented any tension existing in their intimate relations.
They coincided so much that nothing happened—a situation as awkward as the opposite extreme of total incompatibility.

Look at it in terms of everyday life.

Is a conversation likely to be in any way interesting when you know beforehand that your partner will agree with everything you say?

What is the use of discussing a conviction already shared and accepted as a matter of course?

The incentive to discussion dies—there is no potential.

When you know that your opinion agrees with your partner's, there is no point in mentioning it at all. So what does there remain to talk about?
It is far more interesting and productive to discuss something about which different views are held.

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow.

Difference of opinion can be fruitful; so can quarrels fiery are in the way of getting together, and one has to make an effort to surmount them.

Mentally, morally, physically: in ail these ways Nature, has created an extreme difference between man and woman, so that he finds his opposite in her and she in him.

That creates tension.

If man and woman were the same, that would be stalemate. The earth would be sterile.

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below.

There must be a difference in level, and the greater it is the swifter and more forcefully does the water flow.
To me a particularly beautiful woman is a source of terror.

A beautiful woman is as a rule a terrible disappointment; you cannot have your cake and eat it. In men, beauty and brain are seldom found together.

The brain of a highly attractive man of handsome physique becomes merely the appendage of his wonderful torso.

At my country retreat I do as I please.

I write, I paint—but I spend most of the time just drifting along with my thoughts.

It seems to me we have reached the limit of our evolution —the point from which we can advance no further.

Man started from an unconscious state and has ever striven for greater consciousness.

The development of consciousness is the burden, the suffering, and the blessing of mankind.

Each new discovery leads to greater consciousness, and the path along which we are going is merely an extension of it. This inevitably calls for greater responsibility and enforces a great change in ourselves.

We must draw conclusions from what we know and discover, and not take everything for granted. Man has come to be man's worst enemy.

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

We must begin to learn about man until every Jekyll can see his Hyde.

The strains and stresses of twentieth-century living have so affected the modern mind that in many countries children are no longer able to concentrate.

Here in Zurich the schoolteachers of the upper part of the lake asked me why it is that they are no longer able to carry out the full curriculum.

The children, they said, seemed unable to concentrate.

I told them that the fault lay with the cinema, the radio, television, the continual swish of motor-cars and the drone of planes overhead.

For these are all distractions.

The same distractions affect adults as well.

You cannot go into a hotel or a restaurant and carry on an intelligent conversation over a meal or a cup of tea because your words are drowned by music.

Some time ago I was in a New York hotel and wanted to have a discussion with an American professor.

It was impossible—we gave it up.
I have nothing against music at the proper time and place, but these days one can't get away from it.

I have just returned from the Ticino, in Italian Switzerland, where they love music.

But when they turned on the radio in the restaurant I got so exasperated that I pulled out the plug. Jazz and all that sort of stuff is silly and stultifying.

But it is even worse when they play classics in such a place. Bach, for instance.
Bach talks to God.

I am gripped by Bach.

But I could slay a man who plays Bach in banal surroundings. Cocktails and all they stand for are just as bad.
They simply kill all sensible conversation.

Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third.

Worst of all is television.

Without knowing it man is always concerned with God.

What some people call instinct or intuition is nothing other than God.

God is that voice inside us which tells us what to do and what not to do. In other words, our conscience.

In this dark atomic age of ours, with its lurking fear, man is seeking guidance.

Consciously or unconsciously he is once more groping for God.

I make my patients understand that all the things which happen to them against their will are a superior force.

They can call it God or devil, and that doesn't matter to me, as long as they realize that it is a superior force.

God is nothing more than that superior force in our life. You can experience God every day.

There are for instance, the "strange recurrences" that happen in the lives of certain individuals.

Many patients come to see me about them.

They want, quite naturally, to know why these things recur, whether the cause lies in themselves, and whether there is anything they can do to end it.

These recurrences may be so conspicuous that—especially if they are unpleasant—the person concerned may begin to feel himself the victim of some sinister form of
persecution.

We must make a clear difference between this and the persecution mania of an unhinged mind. The occurrences are often quite genuine and not merely imagined.
Once I was walking in the garden of my house with a lady who had consulted me.

She had told me, among other things, that whenever she was in the country she was attacked by birds—black birds.

Hardly had we got away from the house than several crows approached and swooped down on us, fluttering about and cawing angrily.

They left me alone, but kept on flying at my patient.

One of them even nipped her on the back of the neck before I drove them off. Another strange case: I treated three daughters and their mother.
The three young women kept on having terrible dreams about the elder lady, who was a model mother. They dreamt of her as a wild animal.
Years later she became prone to fits of melancholia in which she acted like a wild beast. The fact is that what happens to a person is characteristic of him.

He represents a pattern and all the pieces fit.

One by one, as his life proceeds, they fall into place according to some predestined design.

All that I have learned has led me step by step to an unshakable conviction of the existence of God.

I only believe in what I know.

And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/092a7-12bgod.jpg`

Carl Jung on "Error." (2019-03-13 08:45)

[1]

ERRARE
HUMANUM
EST
Anneo Seneca

Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

There, that’s the error, one must not seek happiness. The happiness that one seeks is a usurped one. Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a0241-12berror.jpg`

Carl Jung and “Horns Blowing, Bells Ringing” by Claire Myers Owens (2019-03-13 08:49)

[1]

Introduction: An American writer on psychology, Claire Myers Owens, visited Jung on July 24, 1954, and wrote up the experience for a contest feature, "Tourists Abroad," in the Paris edition of the New York Herald Tribune.

Her article was the winning entry for Aug. 12, 1954.

Claire Myers Owens: Nervously, I pulled the bell at the home of the Grand Old Man of Switzerland.

It was a large old-fashioned house directly on the beautiful Lake of Zurich, with the snow-topped Alps in the dim distance, and a vegetable garden in front.

As the maid admitted me, I feared that my awe of his world-wide fame would make me tongue-tied. My fears were groundless.

A large, tall man with very pink cheeks and an appearance that belied his 80 years entered and greeted me.

We sat in his library overlooking the flower garden and the blue lake with its many boats. He was friendly, jovial, startlingly frank.

For an hour and a half, we discussed his analytical psychology, Freud, his early struggles, religion and the role of evil, politics and the psychological origin of the "-isms," the maternal woman and the grande amoureuse, his collected works now being published in the United States in 18 volumes, "self-realization," the cause and cure of neuroses, and how to find the meaning of life.

I said I had a chapter on him in the book' I was writing—but how could I endure it if the book were not accepted?

He said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life.

People feared truth.

Suddenly, we heard horns blowing, bells ringing. The maid rushed up in great excitement.

He said: "Nein! Nein!"

Then his daughter called up from the garden below. "They" wanted to see him.
murmured: "Nonsense!"

She begged him to come out on the balcony. He stepped out.
So did I.

A large lake steamer had stopped.

Its two or three hundred passengers were waving wildly. Finally, he waved back—once.

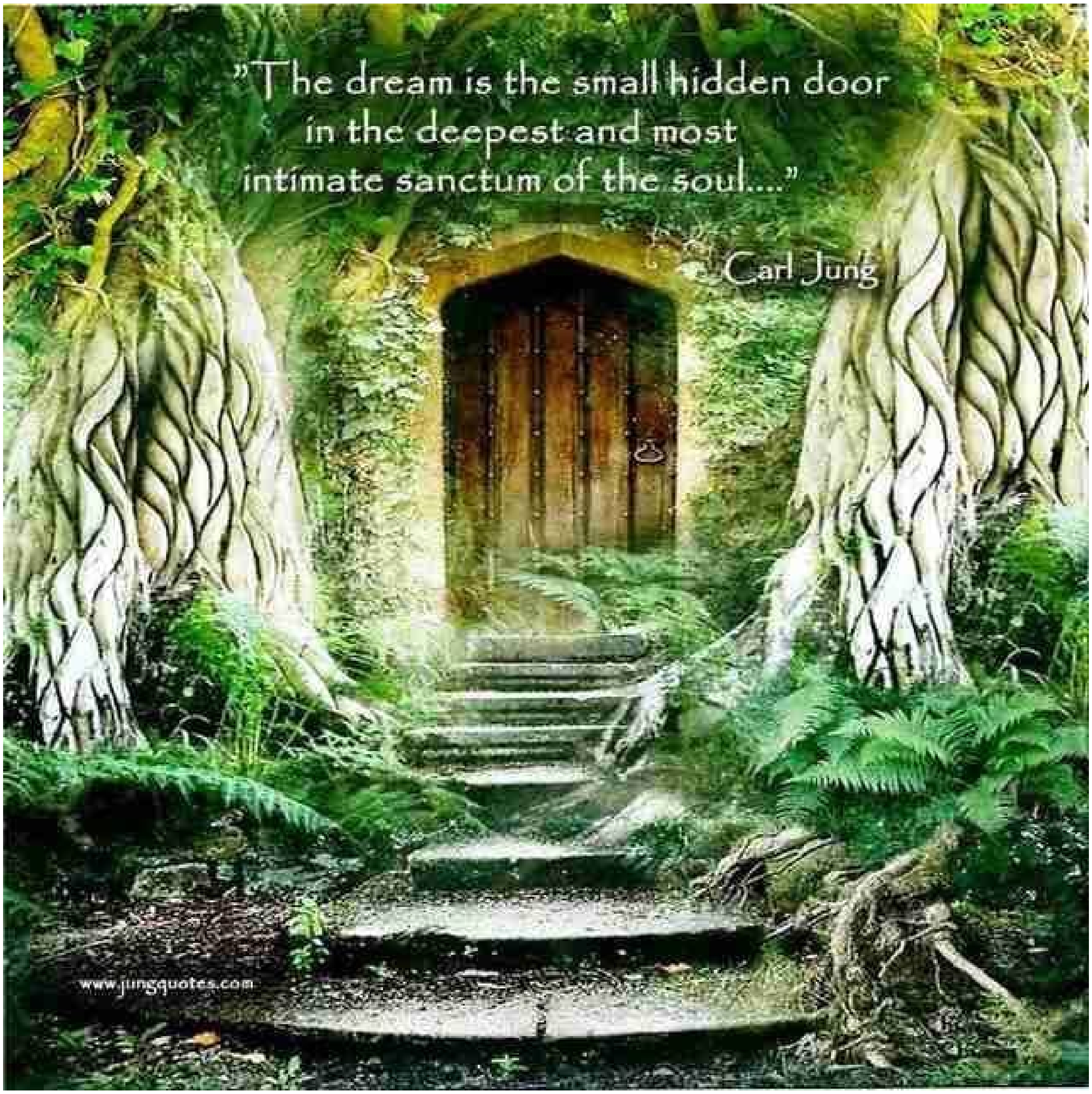
It was the International Congress of Psychotherapists,' and their ship had stopped in order that they might have a glimpse of the greatest of all psychotherapists—Prof. Carl

G. Jung., Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4f397-12bbells.jpg`

Carl Jung on the “Hidden.” - Anthology (2019-03-13 08:54)

[1]


"The dream is the small hidden door in the deepest and most intimate sanctum of the soul...."
Carl Jung
www.jungquotes.com

Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, Civilization in Transition, Page 154.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self"was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. C.G. Jung, Carl Jung, Letters Vol. II, Page 581

The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach. Carl Jung, The Meaning of Psychology for Modern Man (1934)

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

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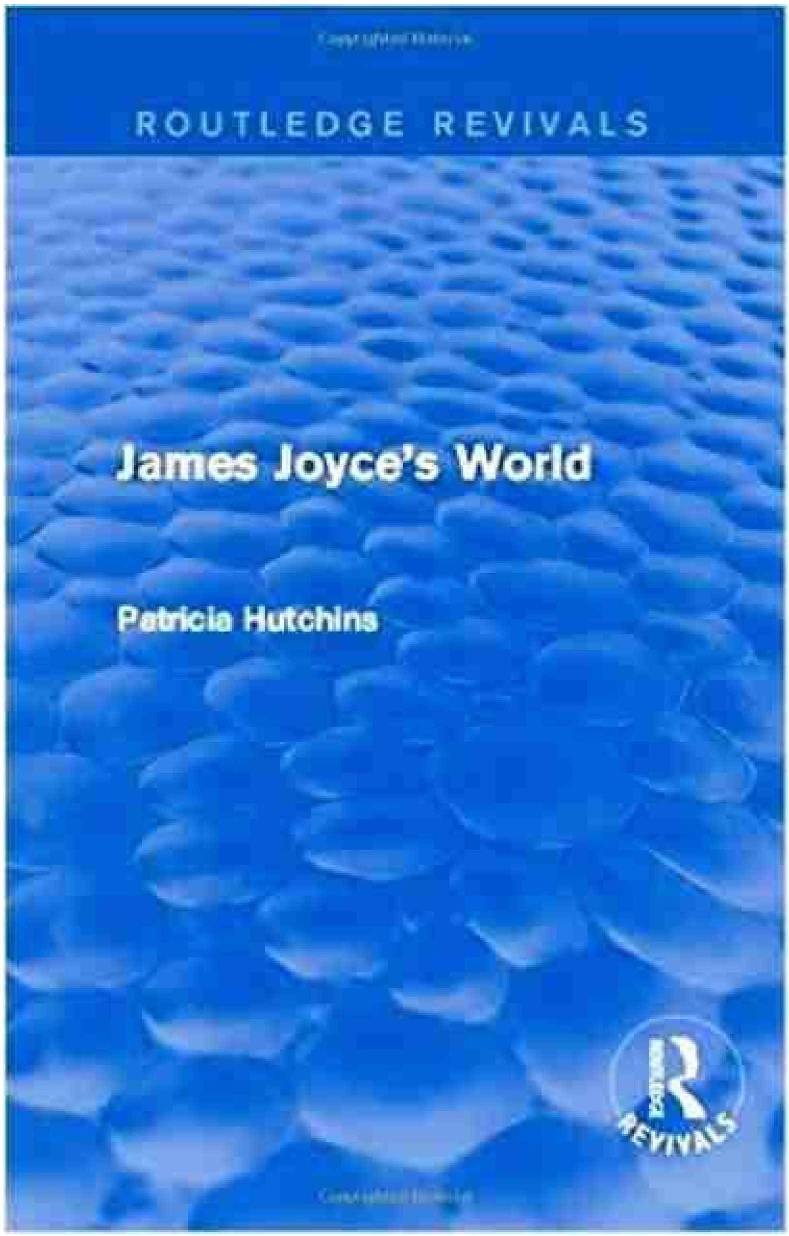
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3b935-12bhidden.jpg`

Carl Jung and “The World of James Joyce.” **(2019-03-13 09:00)**

[1]


ROUTLEDGE REVIVALS
James Joyce’s World
Patricia Hutchins
REVIVALS

Introduction: The English writer Patricia Hutchins set out to explore James Joyce’s background in Ireland and in the Continental cities where he lived.

In Zurich, she interviewed Jung at his house in Kiisnacht, on a date not readily evident, but probably in late 1954.

Miss Hutchins described her encounter with Jung in her book James Joyce’s World (London, 1957), pp.181 -84.

The passage as given here is slightly abridged, to omit a digression on other literary matters.

Patricia Hutchins: We could only arrange a meeting in the evening.

Thus I went out to the village of Kusnacht and made my way down a long, villa-edged road.

Going through white gates, at the end of a short avenue of trees I could see a lit doorway in the dark tower-shape of a house.

Soon a girl took me to a small ante-room on the first floor.

Indian dolls and toys were in glass presses and among books and papers on the table was a recent issue of Punch.

Downstairs someone whistled and a deep clock struck six across the atmosphere of quiet and good order there.

As I was ushered into a large library, over parquet and Indian carpets, there was only a standard lamp in a corner by the window so that furniture and pictures were indistinguishable.

Dr. Jung rose and shook hands, a bulky figure with a pleasant voice, and I sat down on a comfortable seat opposite him.

By some effect of the light behind his chair, or the angle of his glasses which enlarged the pupils, a curious distortion gave his look the full-powered concentration of a child or an animal.

It was so distracting that I shifted my position and it became more usual again.

We talked first of all of my study of Joyce’s background, and Dr. Jung’s brief glimpse of Ireland from a liner stopping at Cobh on the way back from America.

I mentioned Joyce’s years in Zurich during the First World War and how Mrs. Rockefeller McCormick’ had helped Joyce financially for a time and then abruptly ceased to do so.

"It has been suggested," I said, "that you were in some way involved, and that perhaps Joyce had offended the lady by refusing to be analyzed?"

"Well, now you tell me the story I may well have been, in an indirect way."

Dr. Jung explained that Joyce’s name was then unknown to him and he had not met the writer personally until much later, when Joyce, whose daughter was then in a sanatorium, asked for a consultation.

Yet he recollected that before 1920 Mrs. McCormick mentioned she was supporting both an author and another artist at that time.

She was much troubled by the fact that the latter did not work.

Dr. Jung hesitated to tell her to cease these payments, but when the artist himself became his patient and told him of a recurrent dream in which he was bleeding to death, he advised Mrs. McCormick to end an intolerable situation, with most satisfactory results.

Although Dr. Jung was not informed, she may well have decided to have done with Joyce and the manuscript of Ulysses as well.

"In the thirties I was asked to write an introduction to the German edition of Ulysses," he told me, "but as such it was not a success.

Later I published it in one of my books.

My interest was not literary but professional. . . . The book was a most valuable document from my point of view; I expressed this, as you know."

"You said that the experiences related were part of 'the cold shadow-side of existence"—I do not think that Joyce cared about that."

"The peculiar mixture and the nature of the material as presented is the same as in cases of schizophrenia, but dealt with by an artist.

The same things that you find in the madhouse, oh yes, definitely, but with a plan.

I wrote and apologized to the publisher for not being able to provide what he needed for the edition."

When Joyce approached the psychologist professionally in 1934, Jung had put the article and his apology for it out of his mind, but Joyce would hardly have done so.

"Certainly he seemed very restrained," Dr. Jung said when I mentioned this.

"Yes, now I remember it, during the hour or so while we talked of his daughter, it was impossible not to feel his resistances.

The interview was correspondingly uneventful and futile. His daughter, on the contrary, was far more lively.
She was very attractive, charming—a good mind.

And her writing, what she did for me, had in it the same elements as her father's. She was the same spirit, oh they cared for each other very much.
Yet unfortunately it was too late to help her."

The neurotic, like the child, is often very absorbent of the atmosphere created by those around him, especially when it in some way involves himself.

A remark disparaging the Doctor—"How could he know what is going on in my pretty little head"—purported to have been made by Lucia, suggests that no real rapport was possible between them.

_"Finnegans Wake?"

Dr. Jung „replied to my query. "I read parts of it in periodicals but it was like getting lost in a wood. Oh no, I could not manage it. Ulysses yes, but still

I do not understand why so many people read it, so many editions have been published."’

"Well, surely they needed certain things to be said.

In the twenties people wanted to read in print what they could not express themselves, about life, sex. . . .

That generation was freeing itself from so much; we hardly understand its situation now.

Then it seems to me that many problems inherent in Joyce’s work are also those of the present-day world, in particular the adjustment of personal relations to science, the question of over-population. . . ."

"Yes, yes, that is the great problem, all over the world.

I have been in India and seen the under-nourished people, the thousands, thousands born there. There is the important question of food, of food production.

How are they all to be fed?" ’

Dr. Jung enlarged on this theme in a flow of sentences, one upon another, and with that quick, unsought illustration which characterizes his prose.

As he stood up to go I was aware of his fresh, full face, and that there was a particular attractiveness about the man by his very largeness and health of mind.

"I am glad," he concluded, "that I do not have to face the difficulties of the future. I shall be eighty in July 1955, you know.
They are so very great indeed."

"Well, I think you have done your share in helping other people—enough for one lifetime. We’ll have to try and find a way out anyway."
"Yes, yes."

As I got my coat from the ante-room I knew that by long habit he was watching, assessing me.

With more care than usual, as if to make a good impression, I turned off the light and shut the door. "Is this an old house?”
I asked, to fill the gap before saying goodbye.

"No, but built after an ancient style." He smiled. "I am, you know, a conservative."’ Carl Jung, C.G. Jung Speaking: Interviews and Encounters ,Pages 239-243

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1784d-12bjoyce.jpg`

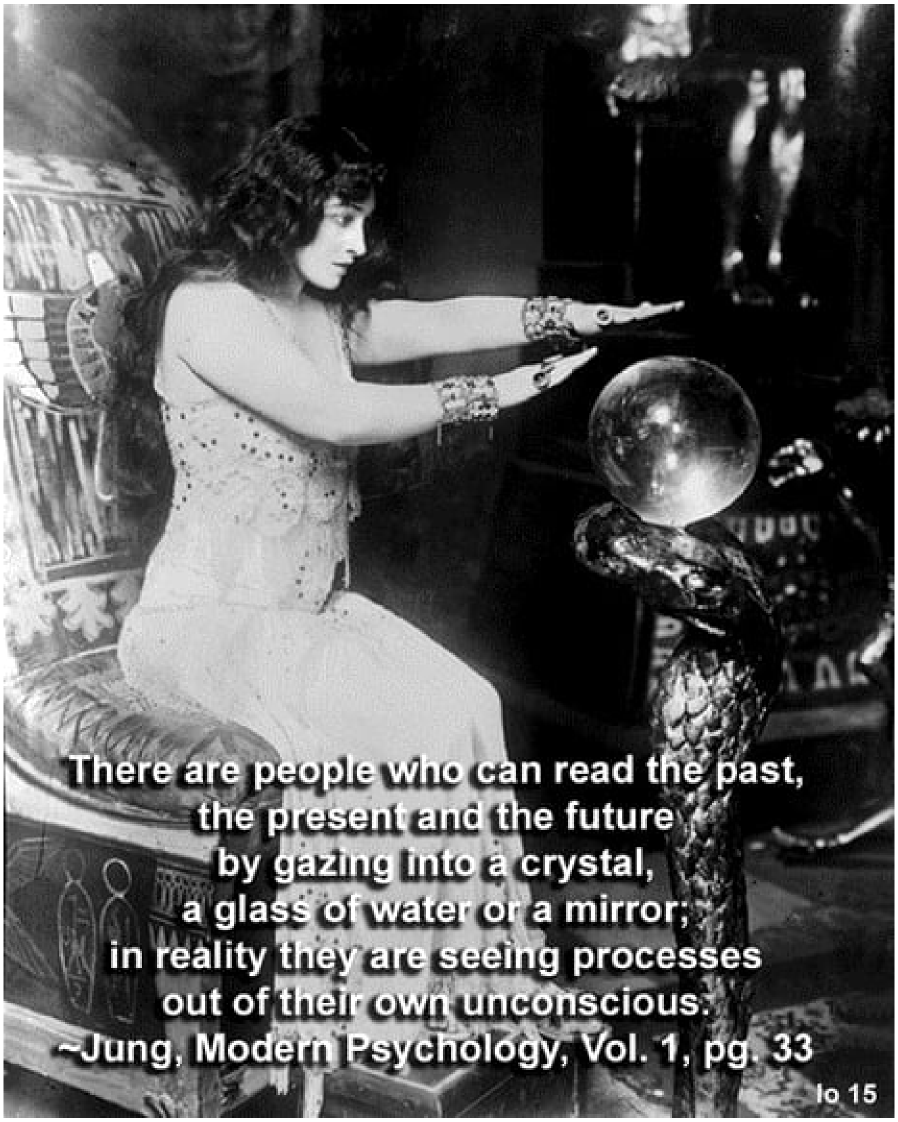
Carl Jung on "Women" - YouTube (2019-03-13 10:28)

[1]Carl Jung on "Women" - YouTube

1. `https://www.youtube.com/watch?v=UNsD8lXTGRk`

Carl Jung: Somnambulism is an exceptional psychic condition (2019-03-13 10:38)

[1]


There are people who can read the past,
the present and the future
by gazing into a crystal,
a glass of water or a mirror;
in reality they are seeing processes
out of their own unconscious.
~Jung, Modern Psychology, Vol. 1, pg. 33
lo 15

Today we come to Frau Hauffe ’s symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.

I mention these phenomena, however, because they are part of the picture and therefore of psychological importance.

Although we should have a certain critical attitude towards such things, the facts ought to be respected and we should keep an open mind instead of closing it with theoretical prejudices.

The conditions of which I am about to speak are of a somnambulistic nature.

Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought ab out a heightening of consciousness and Kerner tells us that she even became a poet.

She liked this living so to say on a higher story, it seemed •to her more normal than the usual waking condition.

Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.

If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.

Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person.

The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying.

The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people.

The ghosts represent their spiritual bodies, she sees people's twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

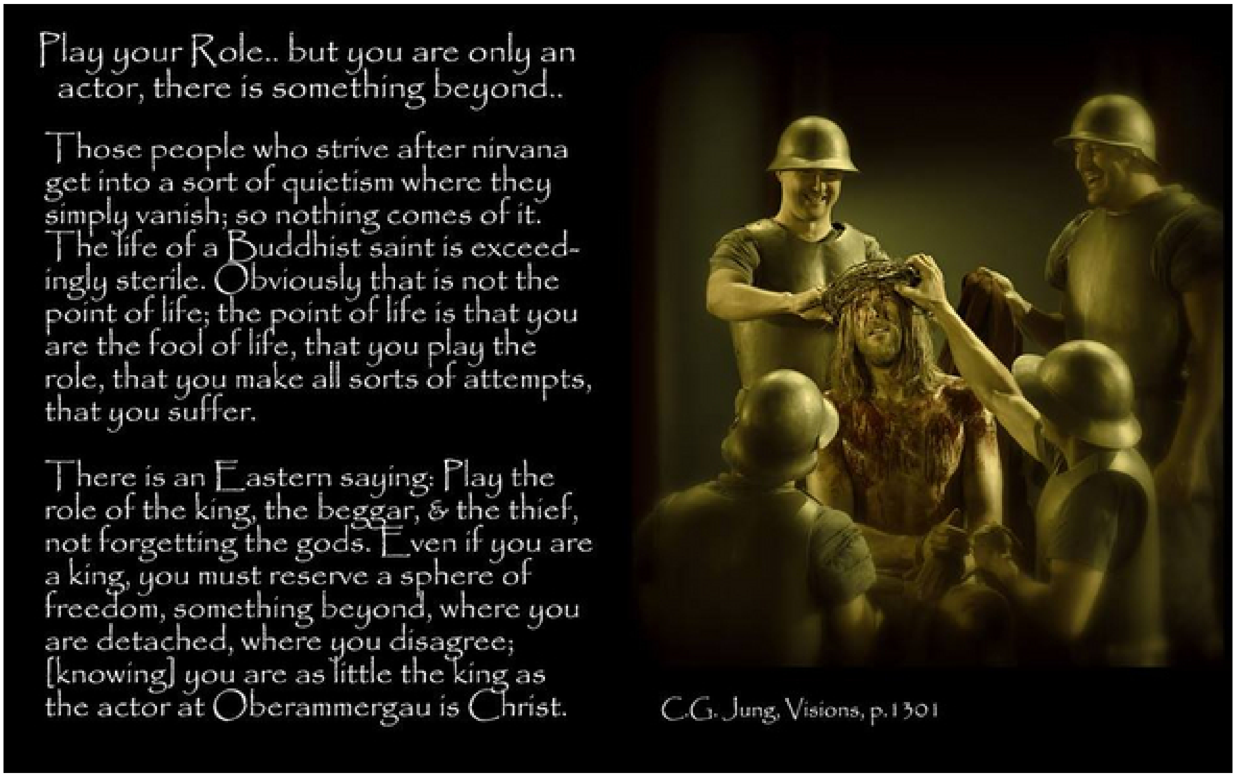
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/ad8c5-72bread2bthe2bpast.jpg`

Carl Jung: Therefore you must divide yourself and think of the Self. (2019-03-14 03:00)

[1]



Play your Role.. but you are only an actor, there is something beyond..

Those people who strive after nirvana get into a sort of quietism where they simply vanish; so nothing comes of it. The life of a Buddhist saint is exceedingly sterile. Obviously that is not the point of life; the point of life is that you are the fool of life, that you play the role, that you make all sorts of attempts, that you suffer.

There is an Eastern saying: Play the role of the king, the beggar, & the thief, not forgetting the gods. Even if you are a king, you must reserve a sphere of freedom, something beyond, where you are detached, where you disagree; [knowing] you are as little the king as the actor at Oberammergau is Christ.

C.G. Jung, Visions, p.1301

Mr. Allemann: If one were detached entirely it would be nirvana, no more life.

Dr. Jung:

Yes, because there you simply come to an end.

Those people who strive after nirvana get into a sort of quietism where they simply vanish; so nothing comes of it.

The life of a Buddhist saint is exceedingly sterile.

Obviously that is not the point of life; the point of life is that you are the fool of life, that you play the role, that you make all sorts of attempts, that you suffer.

But you play that role in a most unsatisfactory way, you create a lot of nuisance or suffering or even catastrophes, if you identify with it.

Therefore you must divide yourself and think of the Self.

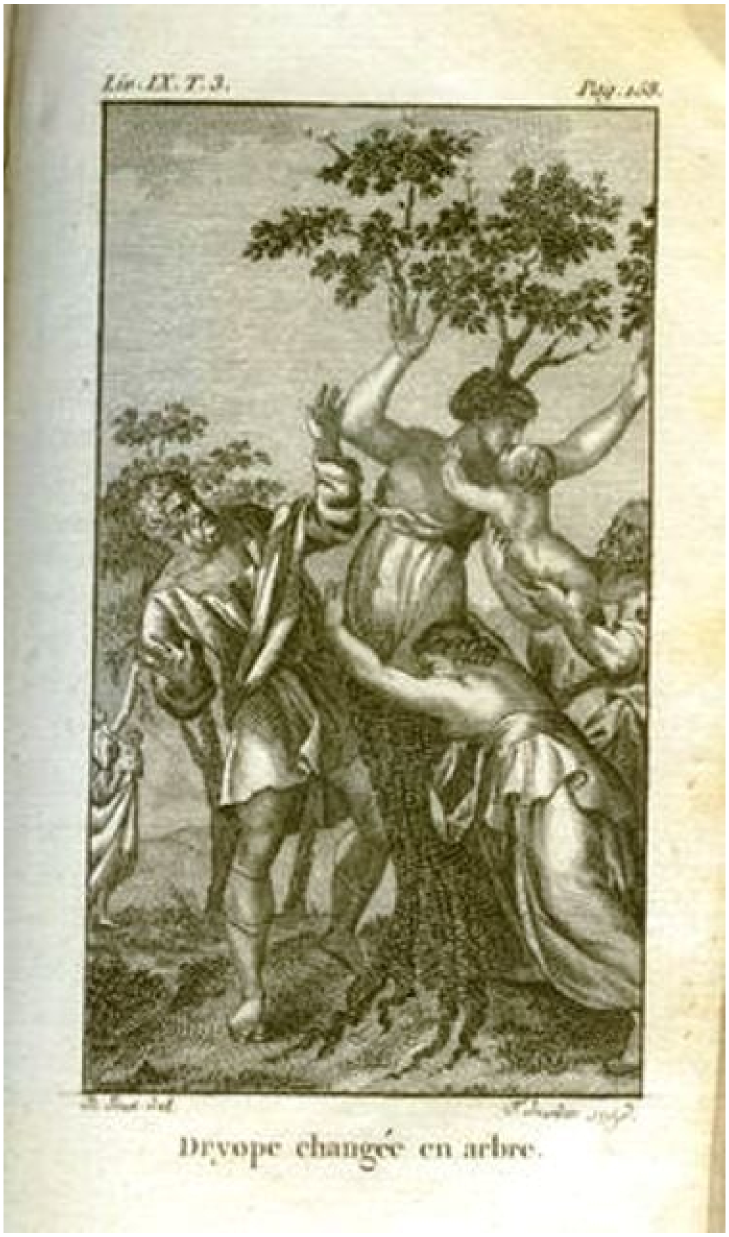
There is an Eastern saying: Play the role of the king, the beggar, and the thief, not forgetting the gods. Even if you acknowledge that you are a thief, remember that it is a role you are playing-we are called upon to do strange things in this existence.

Or even if you are a king, you must reserve a sphere of freedom, something beyond, where you are detached, where you disagree; you are as little the king as the actor at Oberammergau is Christ.

The gods of course are only appearances of the Self, but in Eastern philosophy Atman or Brahman is the Self, the very breath of all the gods. Carl Jung, Visions Seminar, Pages 1300-1301

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/933bb-12beaster2bsaying.jpg`

Carl Jung: The transitus means carrying a heavy burden. (2019-03-14 03:30)


Liv. IX. T. 3.
Pag. 153.

Dryope changée en arbre.

Dr.Jung:

I find here a number of questions.

We will begin with one by Miss Howells: "Will you please discuss further the psychological experience of the transitus of modern man?

How does he take into his new psychological experience the carrying of the religious symbol of sacrifice?"

We spoke last time of the symbols of the transitus in certain old cults, the pine tree carried into the cave in the cult of Attis, for instance, and Mithra carrying the slain bull, and Christ carrying the cross.

The transitus means carrying a heavy burden.

This is well-known religious symbolism, of course, in every pious book and book of hymns carrying the burden is a familiar speech metaphor, and the meaning seems quite transparent; one understands that one should carry one's own burdens without lamenting too much over the difficulties, and so on.

But one does not see exactly why this very natural admonition should be expressed in such dogmatic forms.

You see, the symbolism points to something more basic, to an unconscious fact. For instance, what has Attis, an anthropomorphic god, to do with the pine tree?

You remember the tree was cut down and his image fixed to the trunk, which was then carried into the cave.

This obviously has to do with the dying and resurrecting god, it is projected by man, and from the interpretation of that ritual we can find out what specific burden those people understood ought to be carried. So what does the pine tree mean?

Or the cross to which Christ was to be affixed?

Or the bull carried by Mithra who was himself the bull? Carl Jung, Visions Seminar, Page 1213

[2]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cac3e-12battis.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Carl Jung: You only can help people to understand themselves..... (2019-03-14 03:30)

[1]

J. ALLEN GILBERT. A. M., PH. D.
Instructor in Psychology.

To J. Allen Gilbert

My dear Dr. Gilbert, 19 June 1927

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."

For the individual you never can know better or ahead.

You only can help people to understand themselves and to gather up courage enough to try and risk.

The invisible part of the work goes much further than whatever you can publish in a scientific journal.

You have got to leave room for the irrational factor, although you hate it.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 47

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1129f-12bgilbert.jpg`

Carl Jung: You must be conscious of two things, of what you are and what the mood is. (2019-03-14 03:30)

[1]

Mr. Allemann: If you go into the mood, you are not aware of your Self. If you are too unconscious, you are not conscious of the separateness of the Self from the mood.

Dr. Jung:

Well, as soon as you are conscious of your Self as separate from the mood, the Self helps you to protect yourself against dismemberment by the following fact: you are confronted with two things, the mood or the emotion or whatever it is on the one side, and the Self on the other.

You must be conscious of two things, of what you are and what the mood is.

You can say: "This mood is myself, it belongs to me," and then you lose sight of the Self, you are identical with the mood and you are gone, you are away, and quite unprotected.

Or you can say: "Yes, this mood belongs to me, it is part of myself, but I am also conscious of the Self," and then you are protected.

So it is a subtle mental operation in that you are conscious of two things.

One is always inclined to be conscious of one thing only, just the thing which is actually there.

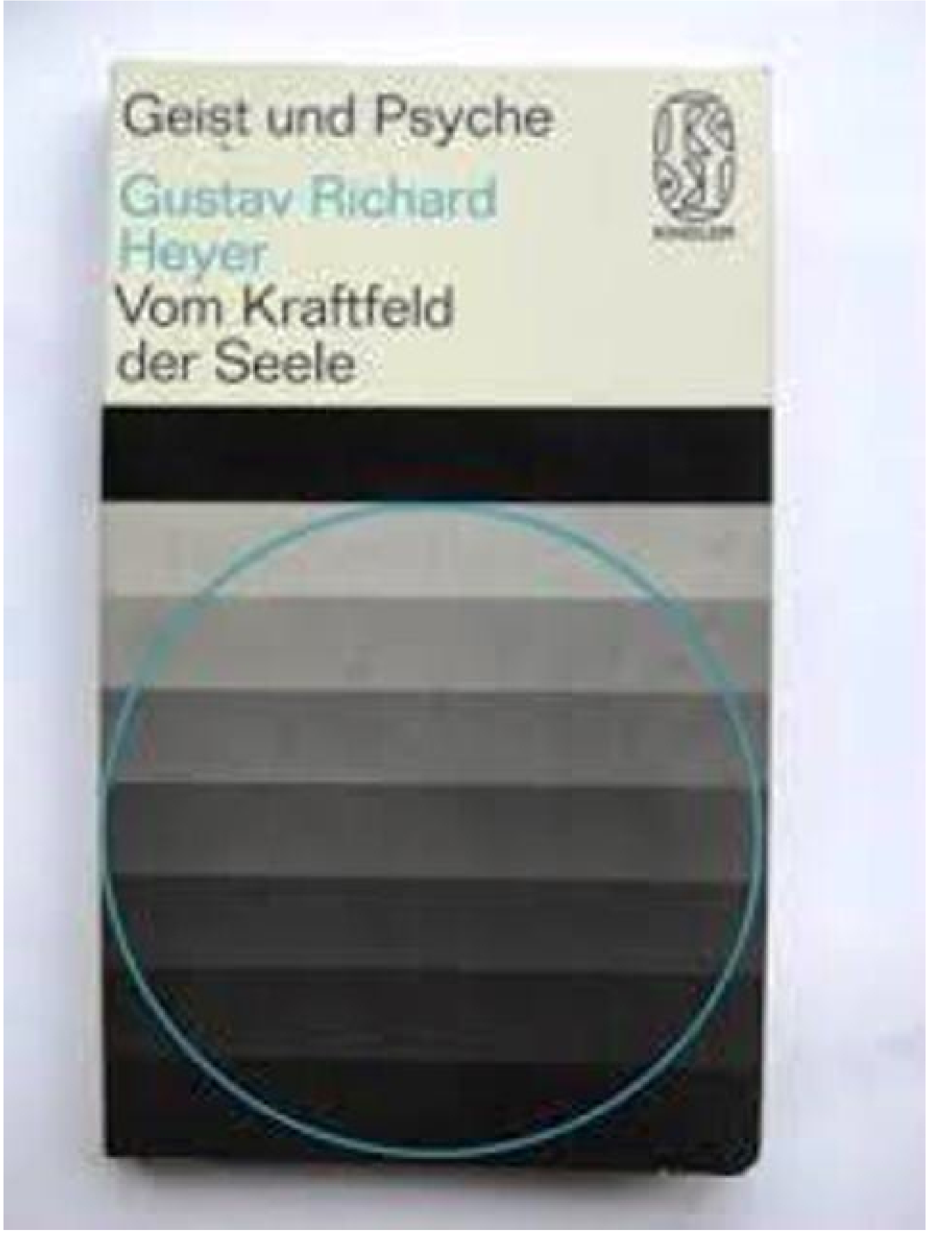
Now it is of course very important to be able to realize what is there, to be able to put yourself wholeheartedly into a situation and fill it with your whole being; yet you must never forget your Self, you must always keep your Self in mind. And that seems to be a superior condition.

Why is it a superior condition to think of two things instead of one? Carl Jung, Vision Seminar, Page 1299-1300

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/aa60e-12bblake.jpg`

Carl Jung: Whether I shall succeed is another matter. (2019-03-14 03:30)

[1]


Geist und Psyche
Gustav Richard Heyer
Vom Kraftfeld der Seele
KINDLER

To Gustav Richard Heyer

My dear Heyer, 20 April 1934

Although the prospect is not at all rosy, I must nevertheless go to Nauheim to keep the promise I made the Germans that I would do everything possible to promote the cohesion of the Society.

Whether I shall succeed is another matter.

Personally I doubt it.

If Prof. Goring turns a purely medical affair into a political one there is nothing we foreigners can do about it.

But we must first wait and see.

I must tell you that I should be very pleased, not least also for personal reasons, if you came to Nauheim too.

I have the feeling I am treading on ground the nature of which I know far too little, and I must have somebody near to give me the necessary information.

I cannot possibly rely on Cimbal and the others as their interests and motives are so obscure that an outsider like me cannot see through them.

I regard this Congress as a unique and perhaps final attempt to promote a general cohesion though it may not be at all timely.

But one must have done so in reality before one can withdraw with a good conscience.

I am thinking anyway of not retaining this presidency for too long, which was forced on me only because of the precarious situation, and of passing it on as quickly as possible, since for me it involves a load of work which I would never have accepted undernormal conditions.

I would like to ask you to let me know by return postcard whether you consider it opportune if I lecture in Nauheim.

I personally have the feeling I had better not, as I want to adopt a waiting and watchful attitude.

I gave Prof. Goring my consent to lecture only very hesitantly and with reservation, so that I could withdraw without further ado.

Meanwhile with best regards,

Yours ever,

Jung Carl Jung, Letters Vol. I, Pages 157-158

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d7404-12bheyer.jpg`

Emma Jung: "...this has taken a stone from my heart” (2019-03-14 05:19)

[1]

From Emma Jung

Dear Professor Freud, Kusnacht, 16 March 1910

Here at last you have the programme for Nuremberg, from which you will see that your lecture comes first after all.

My husband had never said anything about his speaking on the 1st day, and as the title is only "Report on America" it will not upset the plan.

I also think he will be glad not to have to speak first, as he may be arriving in Nuremberg at in the morning and will probably be rather tired.

Many thanks for your kind letter- and offer of help which I shall gladly accept if anything more difficult happens.

I can set your mind at rest by telling you that a young friend and pupil of my husband's, Dr. Honegger, is deputizing with the patients and looking after the Nuremberg business
with me, otherwise I would be rather nervous about everything turning out all right.

Today I am expecting news of my husband's safe arrival in New York; I do hope it comes soon.

Incidentally, America no longer has the same attraction for him as before, and this has taken a stone from my heart.

It is just enough to satisfy the desire for travel and adventure, but no more than that.

I was very sorry to hear that Frau Hollitscher has had to undergo another operation; I hope she will soon recover and that it will be a lasting success this time.

Please give her my warmest greetings and wishes.

I send greetings to you and all your dear ones,

Emma Jung Freud/Jung Letters, Page 303,

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/4a83e-6.jpg`

Letters from Emma Jung to Sigmund Freud (2019-03-14 05:35)

[1]

From Emma Jung

Dear Professor Freud, Kiisnacht, 8 March 1910

I am writing to you in the name of my husband, who suddenly left for Chicago today, where his former patient, McCormick, is seriously ill.

According to the reports it could be paralysis or mania; but thinks it possible that the trouble is psychogenic and therefore followed the call.

He urgently requests you not to worry about Nuremberg as he-will quite certainly be there.

He will arrive either on March 20th, 9.34 p.m. or on the 30th, 5 a.m., and in any case will arrive in time for the beginning of the Congress.

His boat, Kronptinzessin Cacilie, picks him up tomorrow in Cherbourg and arrives in New York on the 15th. On the 22nd he leaves again on the same steamer, will be in Cherbourg on the 25th and in

Nuremberg via Paris-Cologne on the 29th.

Then I have to ask you what kind of title you want to give your Nuremberg lecture and whether it is all right with you to be the first speaker on the morning of the 30th.

I should be very grateful to you if you would tell me this as soon as possible on a postcard, so that the programmes can then be printed and sent off.

Just at the moment of departure a letter arrived from Vogt in Berlin inquiring about the paper on the neurosis theory for Brussels.

I am asking him to be patient as the letter came too late, and would you in the meantime please give my husband your opinion of it.

His military service may make the whole thing impossible.

Is it of interest to you that Isserlin asked if he might attend the Congress in Nuremberg as a "silent listener" (an objective one, of course!)

and that this was refused for very convincing reasons?

With kind regards to you and all your family,

Emma Jung

[Emma Jung: "... America no longer has the same attraction for him as before, and this has taken a stone from my heart"]

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I send greetings to you and all your dear ones,

Emma Jung Freud/Jung Letters, Page 303,

[Emma Jung and “I don’t really know how I am summoning the courage…”]

Dear Professor Freud, Kusnacht, 30 October [1911]

I don’t really know how I am summoning the courage to write you this letter, but am certain it is not from presumption; rather I am following the voice of my unconscious, which I have so often
found was right and which I hope will not lead me astray this time.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever
is in my power.

I do not know whether I am deceiving myself when I think you are somehow not quite in agreement with "Transformations of Libido."

You didn’t speak of it at all and yet I think it would do you both so much good if you got down to a thorough discussion of it. Or is it something else?

If so, please tell me what, dear Herr Professor; for I cannot bear to see you so resigned and I even believe that your resignation relates not only to your real children (it made a quite
special impression on
me when you spoke of it) but also to your spiritual sons; otherwise you would have so little need to be resigned.

Please do not take my action as officiousness and do not count me among the women who, you once told me, always spoil your friendships.

My husband naturally knows nothing of this letter and I beg you not to hold him responsible for it or to let any kind of unpleasant effects it may have on you glance off on him.

I hope nevertheless that you will not be angry with your very admiring

Emma Jung Freud/Jung Letters, Pages 452.453

From Emma lung

My dear Professor Freud, Kusnacht, 6 November [1911]

Your nice kind letter has relieved me of anxious doubts, for I was afraid that in the end I had done something stupid.

Now I am naturally very glad and thank you with all my heart for your friendly reception of my letter, and particularly for the goodwill you show to all of us.

In explanation of my conjecture I would like to tell you, first, that it is not a question at all of things consciously perceived; you didn't even let us sympathize with your toothache, which ordinarily is a perfect justification for even the worst mood.

If I talked about "Symbols" it was chiefly because I knew how eagerly Carl was waiting for your opinion; he had often said he was sure you would not approve of it, and for that reason was awaiting your verdict with some trepidation.

Of course this was only a residue of the father (or mother) complex which is probably being resolved in this book; for actually Carl, if he holds something to be right, would have no need to worry about anybody else's opinion.

So perhaps it is all to the good that you did not react at once so as not to reinforce this father-son relationship.

The second reason was provided by the conversation on the first morning after your arrival, when you told me about your family.

You said then that your marriage had long been "amortized," now there was nothing more to do except-die.

And the children were growing up and then they become a real worry, and yet this is the only true joy.

This made such an impression on me and seemed to me so significant that I had to think of it again and again, and I fancied it was intended just for me because it was meant symbolically at the same time and referred to my husband.

Please don't be angry if I venture to speak again about the "manifest content" of your talk.

I wanted to ask then if you are sure that your children would not be helped by analysis.

One certainly cannot be the child of a great man with impunity, considering the trouble one has in getting away from ordinary fathers.

And when this distinguished father also has a streak of paternalism in him, as you yourself said!

Didn't the fracture of your son's leg fit in with this picture?

When I asked you about it you said you didn't have time to analyse your children's dreams because you had to earn money so that they could go on dreaming.

Do you think this attitude is right?

I would prefer to think that one should not dream at all, one should live.

I have found with Carl also that the imperative "earn money" is only an evasion of something else to which he has resistances.

Please forgive me this candour, it may strike you as brazen; but it disturbs my image of you because I somehow cannot bring it into harmony with the other side of your nature, and this matters
so much to me. – The thought also occurred to me that it was perhaps on our account that you didn't send your son to study in Zurich; you did speak about it at one time and for us it would
naturally have been a great pleasure to see him now and then.

Another thing I must mention is your resignation in science, if one can call it that.

You may imagine how overjoyed and honoured I am by the confidence you have in Carl, but it almost seems to me as though you were sometimes giving too much-do you not see in him the
follower and fulfiller more than you need?

Doesn't one often give much because one wants to keep much?

Why are you thinking of giving up already instead of enjoying your well-earned fame and success?

Perhaps for fear of letting the right moment for it pass you by?

Surely this will never happen to you.

After all, you are not so old that you could speak now of the "way of regression," what with all these splendid and fruitful ideas you have in your head!

Besides, the man who has discovered the living fountain of PS, a. (or don't you believe it is one?) will not grow old so quickly.

No, you should rejoice and drink to the full the happiness of victory after having struggled for so long.

And do not think of Carl with a father's feeling: "He win grow, but I must dwindle," but rather as one human being thinks of another, who like you has his own law to fulfill.

Don't be angry with me.

With warm love and veneration,

Emma Jung Freud/Jung Letters, Pages 455-57.

[Emma Jung: "You were really annoyed by my letter, weren't you?"]

From Emma Jung

Dear Professor Freud, Kiisnacht, 14 November [1911]

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness.

And here I must confess, very reluctantly, that you are right: my last letter, specially the tone of it, was really directed to the father-imago, which should of course be faced without fear.

This thought never entered my head; I thought that, knowing the transference side of my father-attitude towards you, it would all be quite clear and do me no harm.

After I had thought so long before writing to you and had, so I believed, fully understood my own motives, the unconscious has now played another trick on me, with particular finesse: for you
can imagine how delighted I am to have made a fool of myself in front of you.

I can only pray and hope that your judgment will not prove too severe.

There is one thing, however, I must vigorously defend myself against, and that is the way you take my "amiable carpings," as you call them.

Firstly I do not mean at all that Carl should set no store by your opinion; it goes without saying that one recognizes an authority, and if one cannot it is only a sign of over-compensated insecurity.

So that is not what I mean, it was only the rest of it that made him anxious and uncertain which seemed superfluous to Inc.

Truth to tell, I must confess that I have missed the mark here too, without suspecting it.

Lately Carl has been analysing his attitude to his work and has discovered some resistances to it.

I had connected these misgivings about Part II with his constant worry over what you would say about it, etc.

It seemed out of the question that he could have resistances to his own work; but now it appears that this fear of your opinion was only a pretext for not going on with the self-analysis
which this work in fact means, I realize that I have thus projected something from my immediate neighbourhood into distant Vienna and am vexed that it is always the nearest thing that one sees worst.

You have also completely misunderstood my admittedly uncalled-for meddling in your family affairs.

Truthfully I didn’t mean to cast a shadow on your children.

I know they have turned out well and have never doubted it in the least.

I hope you don’t seriously believe that I wanted to say they were "doomed to be degenerate."

I have written nothing that could even remotely mean anything of the sort.

I know that with your children it is a matter of physical illnesses, but just wanted to raise the question whether these physical symptoms might not be somehow psychically conditioned,
so that there might for instance be a reduced power of resistance.

Since I have made some very astonishing discoveries in myself in this respect and do not consider myself ex-

cessively degenerate or markedly hysterical, I thought similar phenomena possible
with other people too.

I shall be grateful for enlightenment.

That you should think it worthwhile to discuss your most personal affairs with me is something for which I thank you with all my heart.

What you tell me sounds so convincing that I simply have to believe it, although much in me struggles against it.

But I must admit that you have the experience and I do not, consequently I am unable to make any convincing rejoinders.

You are quite right about one thing, though: despite everything and everybody, the whole affair is only a blessing in clumsy disguise which I beg you to forgive.

Please write nothing of this to Carl; things are going badly enough with him as it is.

Emma Jung

[Emma Jung: "Will you advise me, dear Herr Professor, and if necessary dress me down a bit?"]

From Emma Jung

My dear Professor Freud, Kusnacht, 24 November 1911

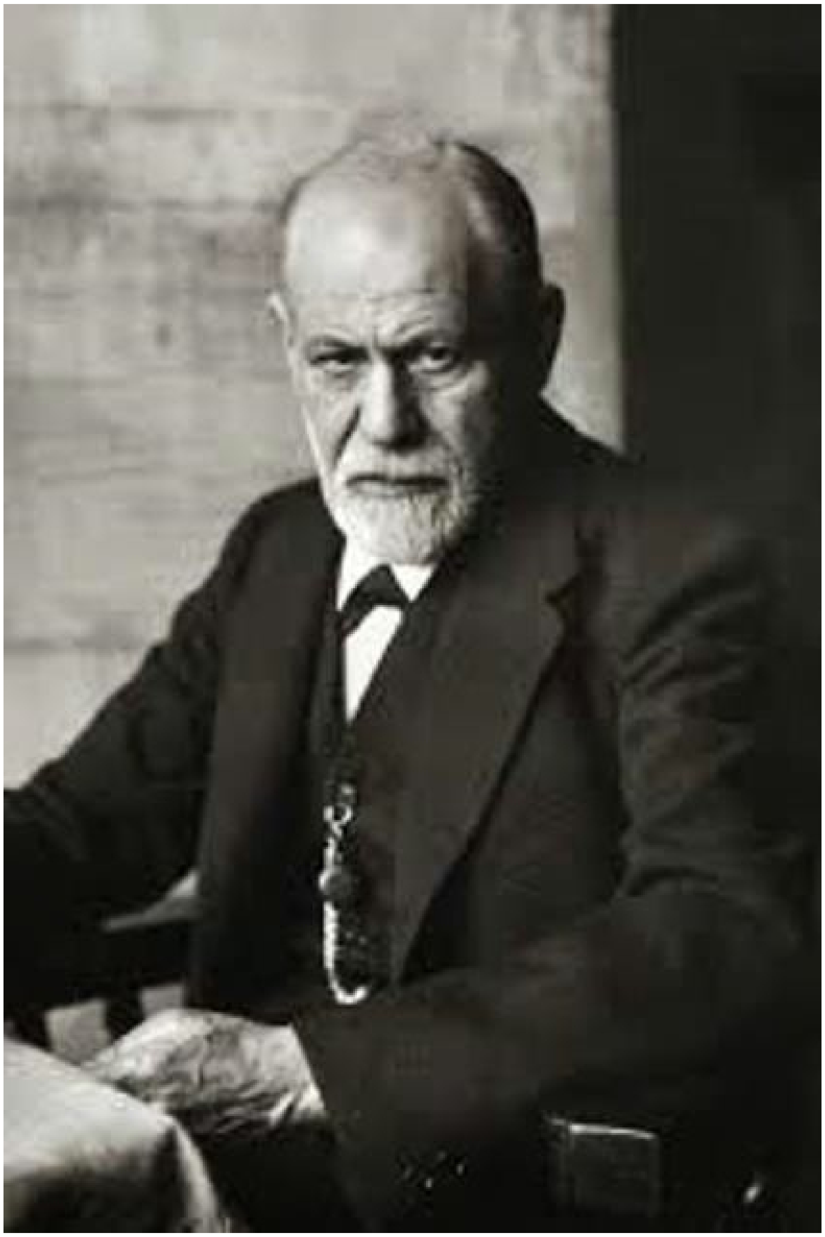
Heartfelt thanks for your letter.

Please don't worry, I am not always as despondent as I was in my last letter.

I was afraid you were angry with me or had a bad opinion of me; that was what made me so downhearted, especially because my main complex was hit.

Usually I am quite at one with my fate and see very well how lucky I am, but from time to time I am tormented by the conflict about how I can hold my own against Carl.

I find I have no friends, all the people who associate with us really only want to see Carl, except for a few boring and to me quite uninteresting persons.



Naturally the women are all in love with him, and with the men I am instantly cordoned off as the wife of the father or friend.

Yet I have a strong need for people and Carl too says I should stop concentrating on him and the children, but what on earth am I to do?

What with my strong tendency to autoerotism it is very difficult, but also objectively it is difficult because I can never compete with Carl.

In order to emphasize this I usually have to talk extra stupidly when in company.

I do my best to get transferences and if they don't turn out as I wished I am always very depressed.

You will now understand why I felt so bad at the thought that I had lost your favour, and I was also afraid Carl might notice something.

At any rate he now knows about the exchange of letters, as he was astonished to see one of your letters addressed to me; but I have revealed only a little of their content.

Will you advise me, dear Herr Professor, and if necessary dress me down a bit?

I am ever so grateful to you for your sympathy.

With warmest greetings to you and yours,

Emma Jung Freud/Jung Letters Page 467.

From Emma Jung

Dear Professor Freud, Kusnacht, 10 September [1912]

The offprints of Part II of "Transformations and Symbols" have just come out and you must be the first to receive one.

From Jones, whom I met at the Congress here, I heard that Frau Hollitscher is ill again.

I was so sorry to hear this and find it especially sad that her and all your hopes have again come to nothing.

I share your sorrow and your worry with heartfelt sympathy and I hope, and wish, that everything will soon take a good turn.

How are your wife and the other children?

We had a dismal summer too; the children had whooping cough and now measles; Carl was away nearly all summer; since Saturday he has been on the trip to America after spending only one day here between military service and departure.

I have so much to do now that I can’t let too much libido travel after him to America, it might so easily get lost on the way.

Please greet all your dear ones from me and give my best wishes to your daughter.

With kindest and highest regards,

Emma Jung Freud/Jung Letters, Page 514.

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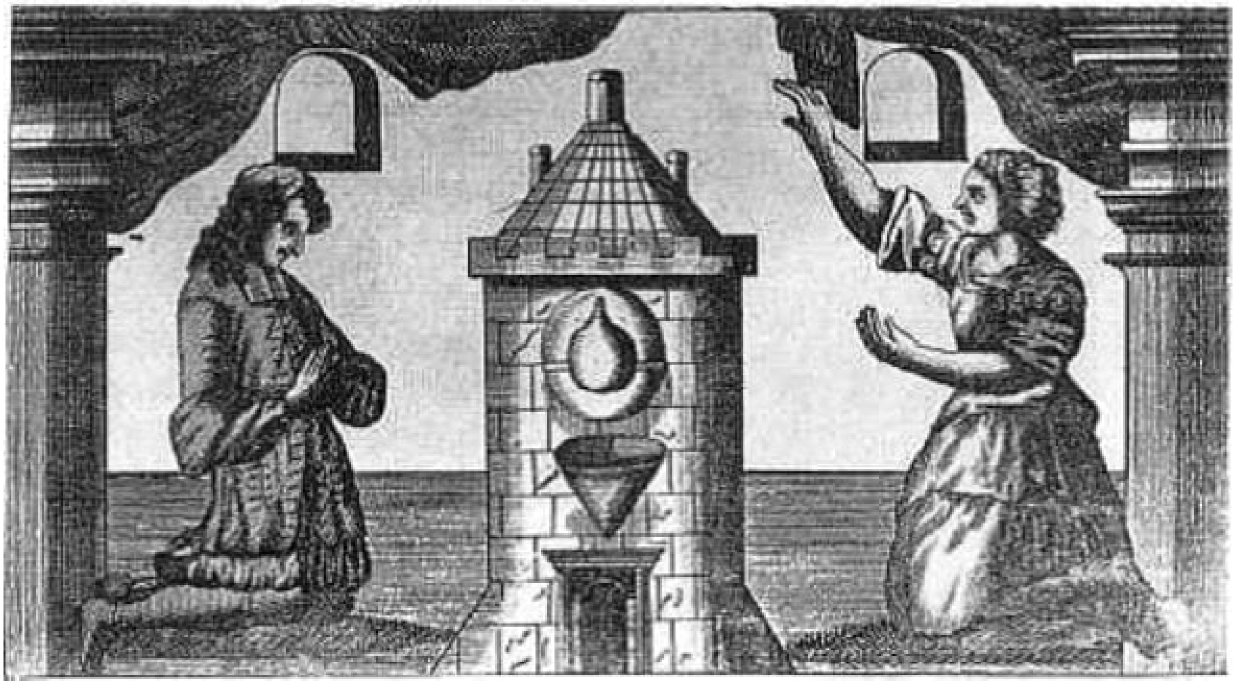
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3bb65-5.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/861d9-1.jpg`

Barbara Hannah’s first visit to Bollingen (2019-03-15 03:00)

[1]



Toni paid back hospitality by asking Jung to invite me to Bollingen.

I was frankly terrified when I first arrived at the Tower.

It was very cold weather and Jung was cooking in his original round kitchen in a long Oriental robe which he often wore in cold weather.

He looked like a picture I had once seen of an old alchemist at work among his retorts.

He looked more whole than ever. . . . Toni, who was also staying there, just gave me some tea and told me to take a chair by the fire and watch Jung cook, then busied herself with fetching the things he asked for and her own jobs.

Jung was entirely engrossed in some absorbing cooking and in watching the fire. (He was a most unusually good cook and used in those days to cook the most complicated dishes.

I remember one sauce with no fewer than sixteen ingredients!)

I did not yet know him well enough to feel it as a companionable silence (which I learned later to enjoy more than anything), so after two or three hours I took an opportunity, when he did not seem quite so engrossed to murmur: "I am scared stiff."

Although only a faint amused smile indicated that he had even heard my remark, the ice was broken and I began to feel at home.

After a bit he gave me an aperitif. . . then I even got a small job or two to do, and finally we were ready to sit down at the round table.

The marvelous food and wine rapidly banished my fear, though I was fortunate enough still to say nothing, except for a few appreciative grunt-like murmurs while we were eating.

That was indeed fortunate because as I learned later Jung jung hated to talk while he was eating a really good meal.

(He used to quote his mother, who said that chattering was disrespectful to good food.)

The only remark I remember him making during that first meal was: "Oh, well, you already know how to enjoy your food, that is one thing (emphasis on the one!)

I shall not have to teach you!" Barbara Hannah, "Jung", Page 199.

Image:

Illustration from the Mutus Liber (Mutable Book), La Rochelle, 1677.

A couple kneels in prayer.

He is an alchemist; she is the soror mystica (sister in the mystery).

Like "an old alchemist," Jung, in his Bollingen kitchen, concocted elaborate dishes from a variety of ingredients.

His guests often felt a touch of magic about their visit. Claire Dunne, Wounded Healer of the Soul, Page 108

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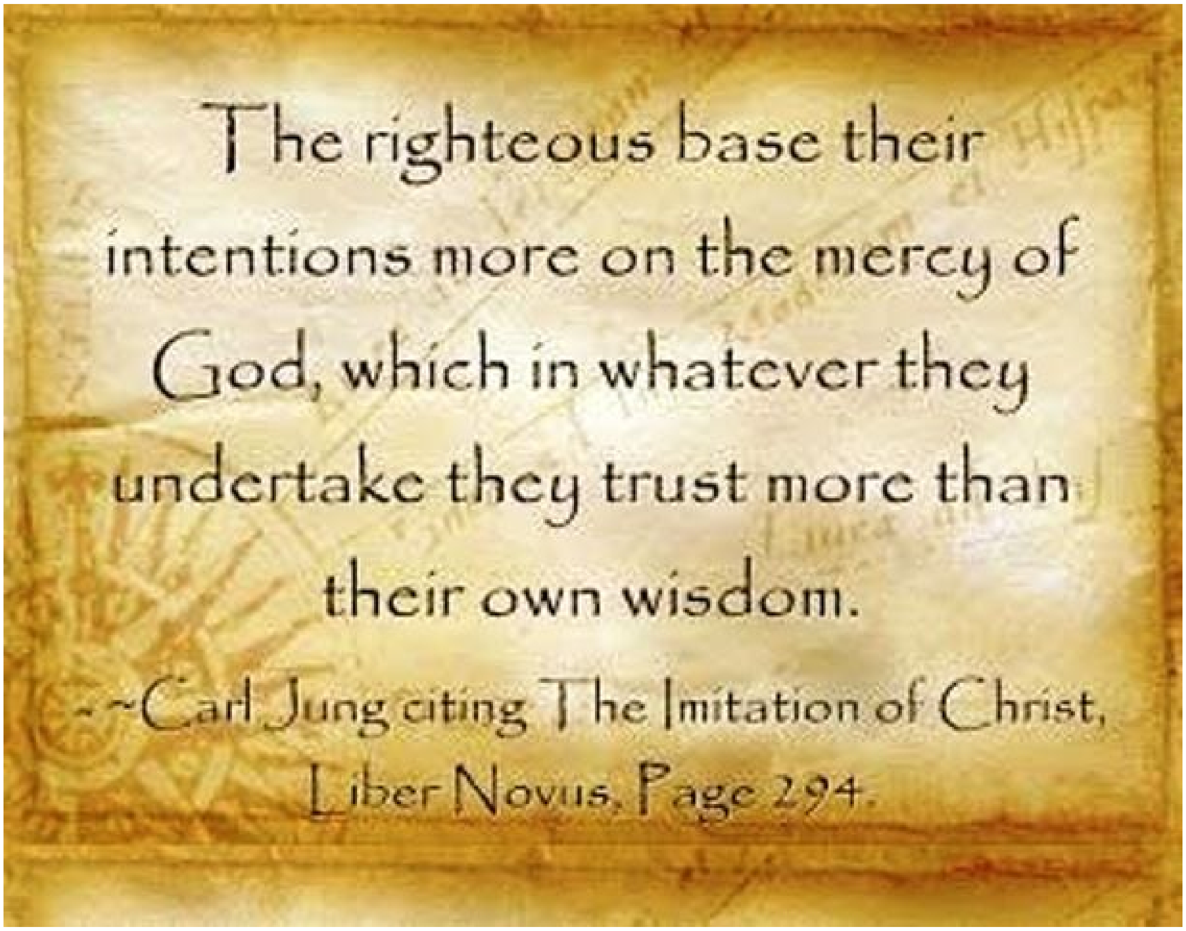
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/4435e-1.jpg`

Carl Jung on the "Imitation of Christ." (2019-03-15 03:00)

[1]



The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom.

~Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

Are we to understand the "imitation of Christ" in the sense that we should copy his life and, if I may use the expression, ape his stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness?

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.

Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified.

He would be a kind of crazy Bolshevist who deserved the cross.

We therefore prefer the historically sanctioned and sanctified imitation of Christ.

I would never disturb a monk in the practice of this identification, for he deserves our respect.

But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic.

Neurosis is an inner cleavage—the state of being at war with oneself.

Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal him.

What drives people to war with themselves is the suspicion or the knowledge that they consist of two persons in opposition to one
another.

The conflict may be between the sensual and the spiritual man, or between the ego and the shadow.

It is what Faust means when he says: "Two souls, alas, are housed within my breast."

A neurosis is a splitting of personality. Carl Jung, CW 11, Par 522.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/dba61-1.jpg`

Carl Jung Quotations 41*** (2019-03-15 03:05)

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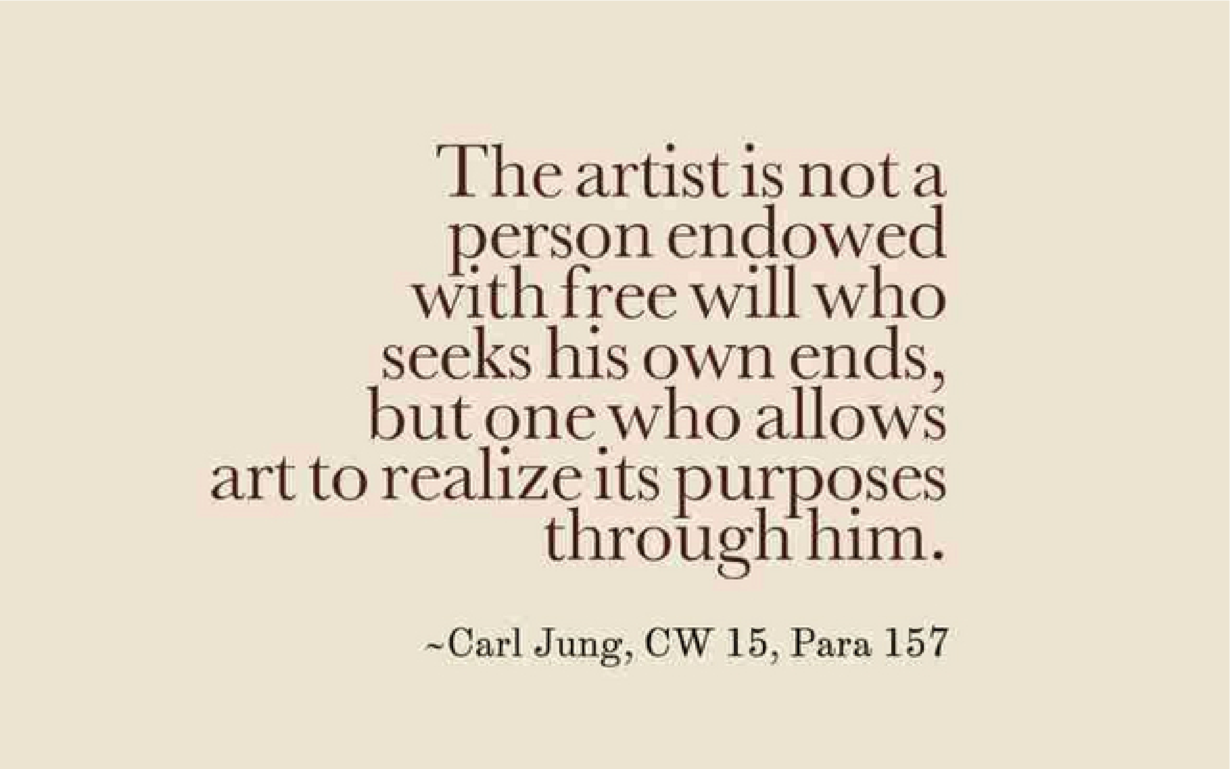

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

~Carl Jung, CW 15, Para 157

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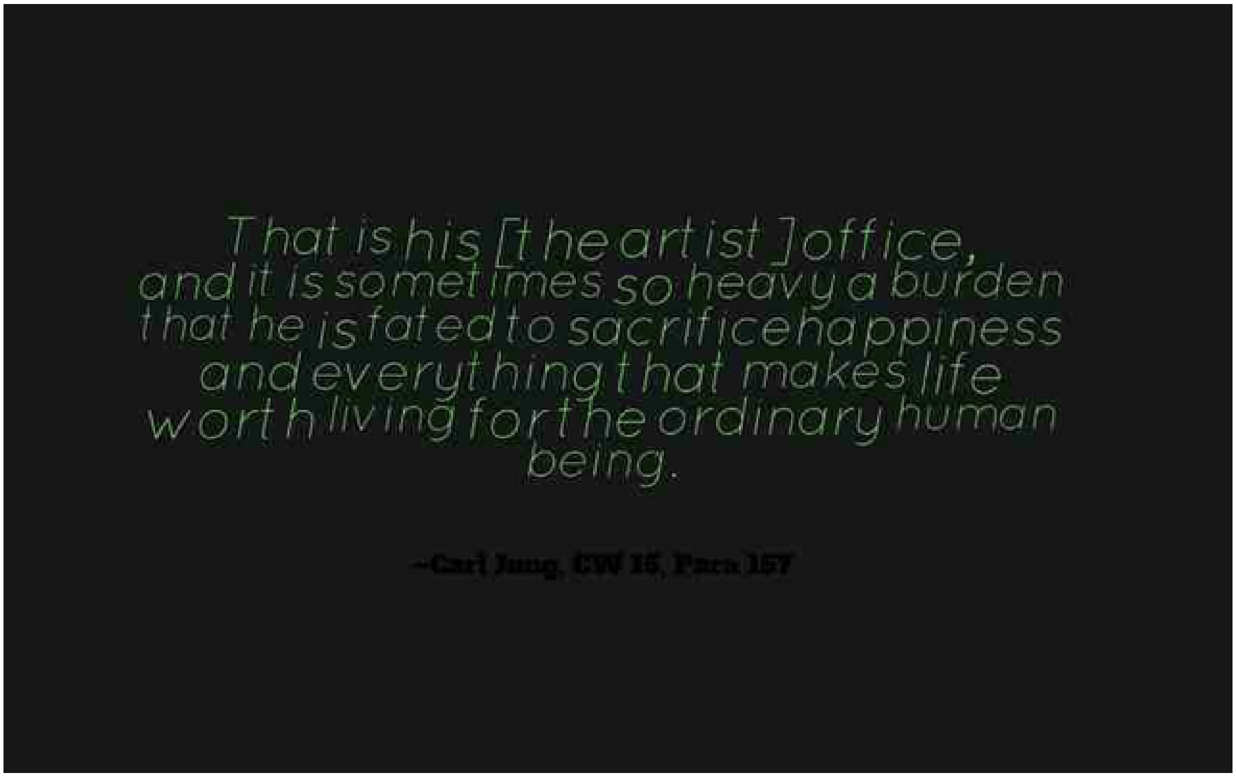
[2]



That is his [the artist] office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being.

~Carl Jung, CW 15, Para 157

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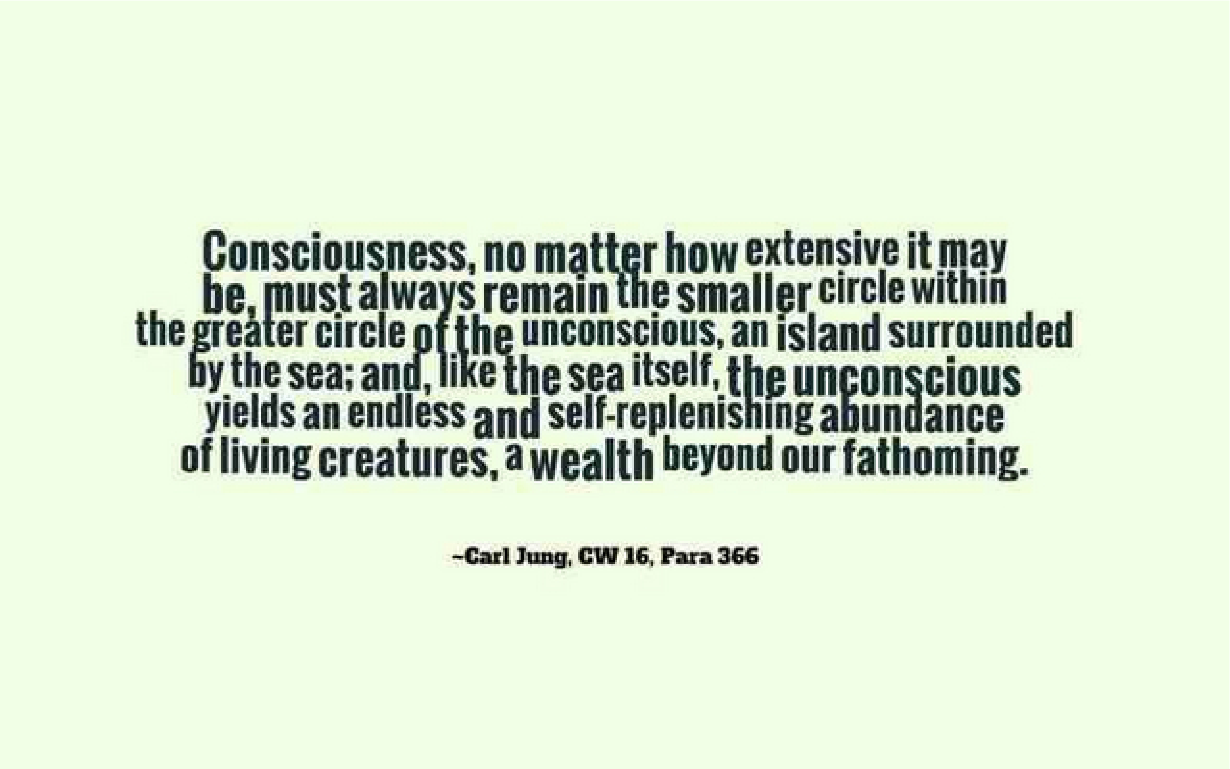

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming.

~Carl Jung, CW 16, Para 366

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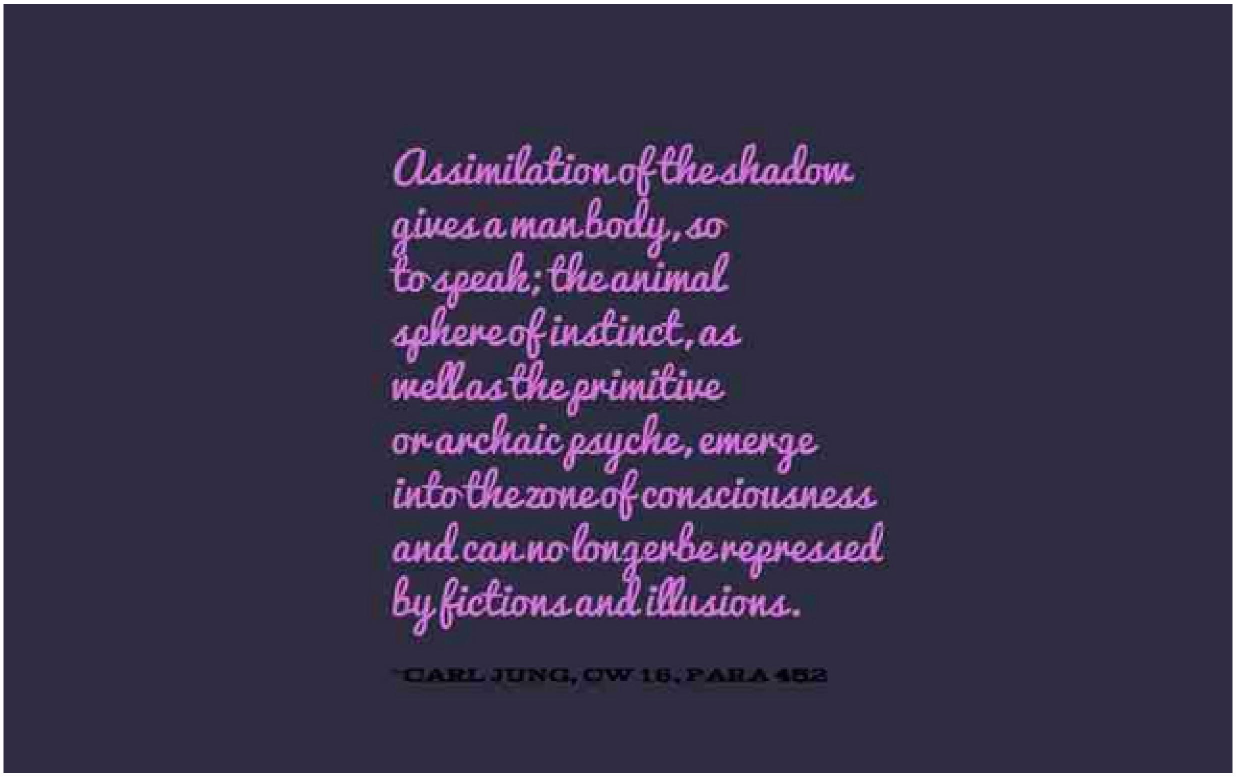
[4]



Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions.

~CARL JUNG, CW 16, PARA 452

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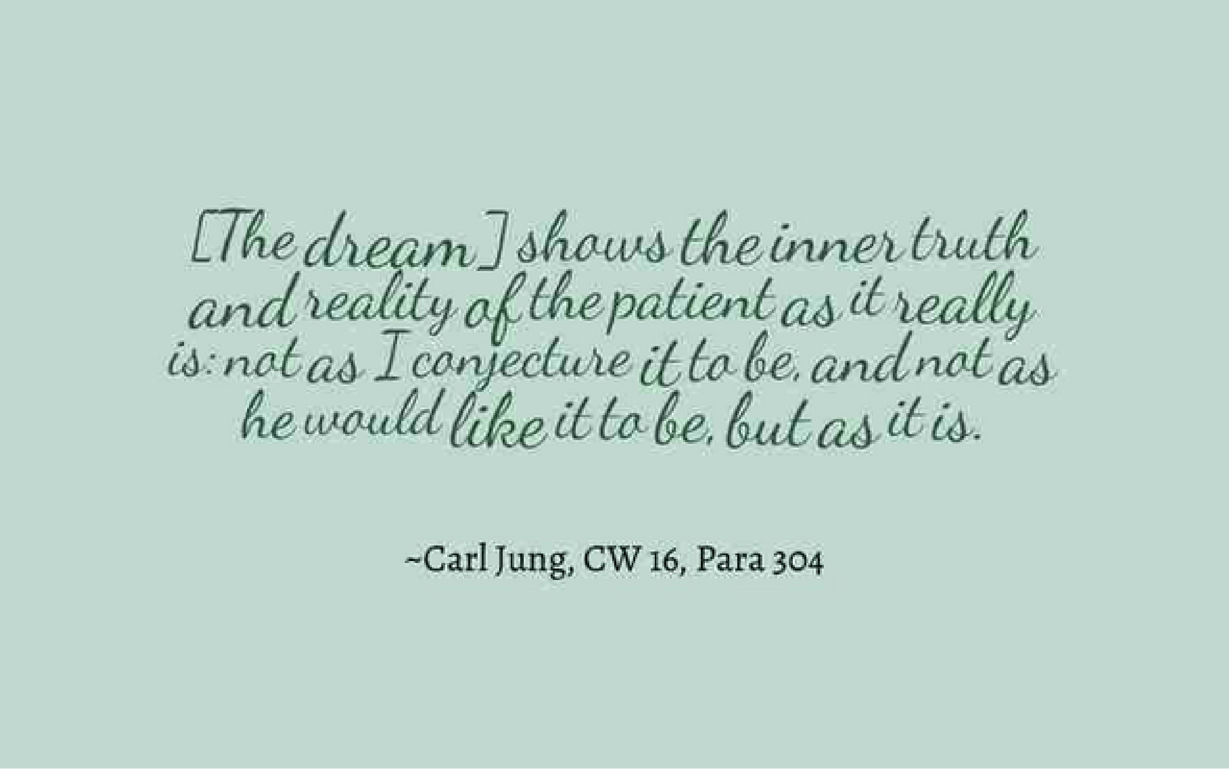

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.

~Carl Jung, CW 16, Para 304

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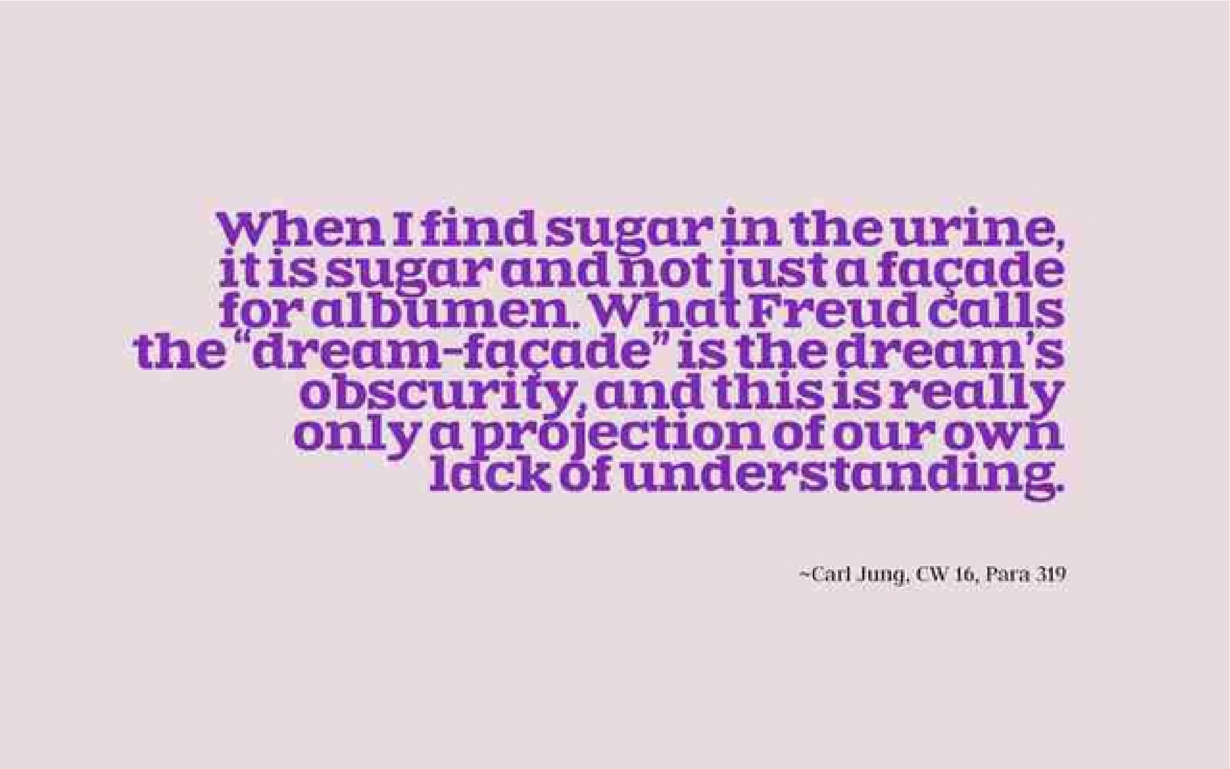
[6]



When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding.

~Carl Jung, CW 16, Para 319

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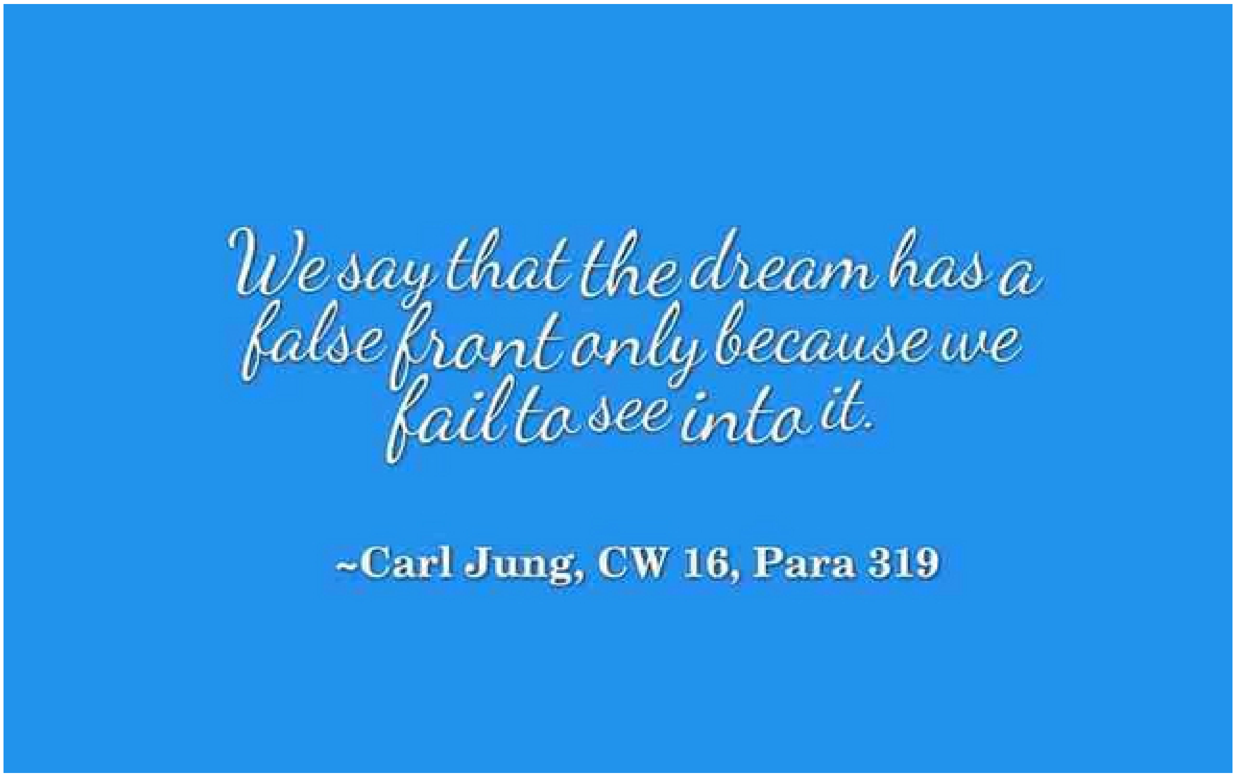

We say that the dream has a false front only because we fail to see into it.

~Carl Jung, CW 16, Para 319

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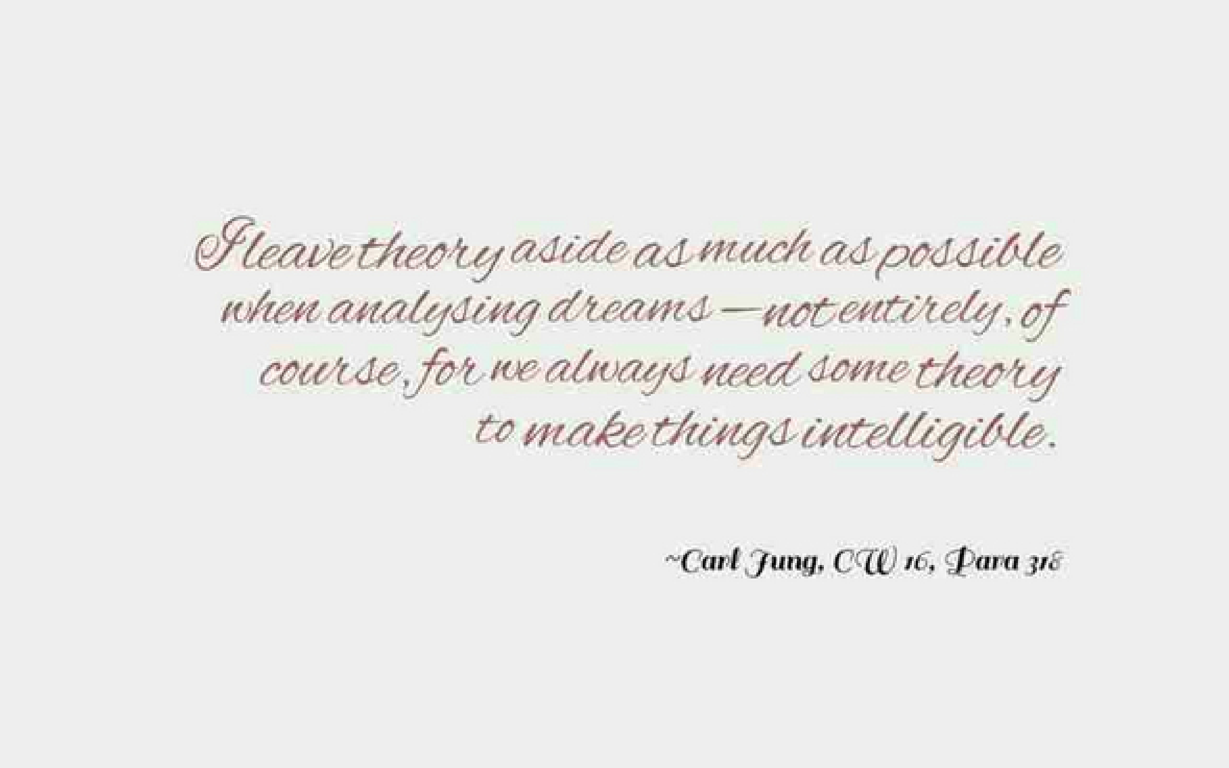
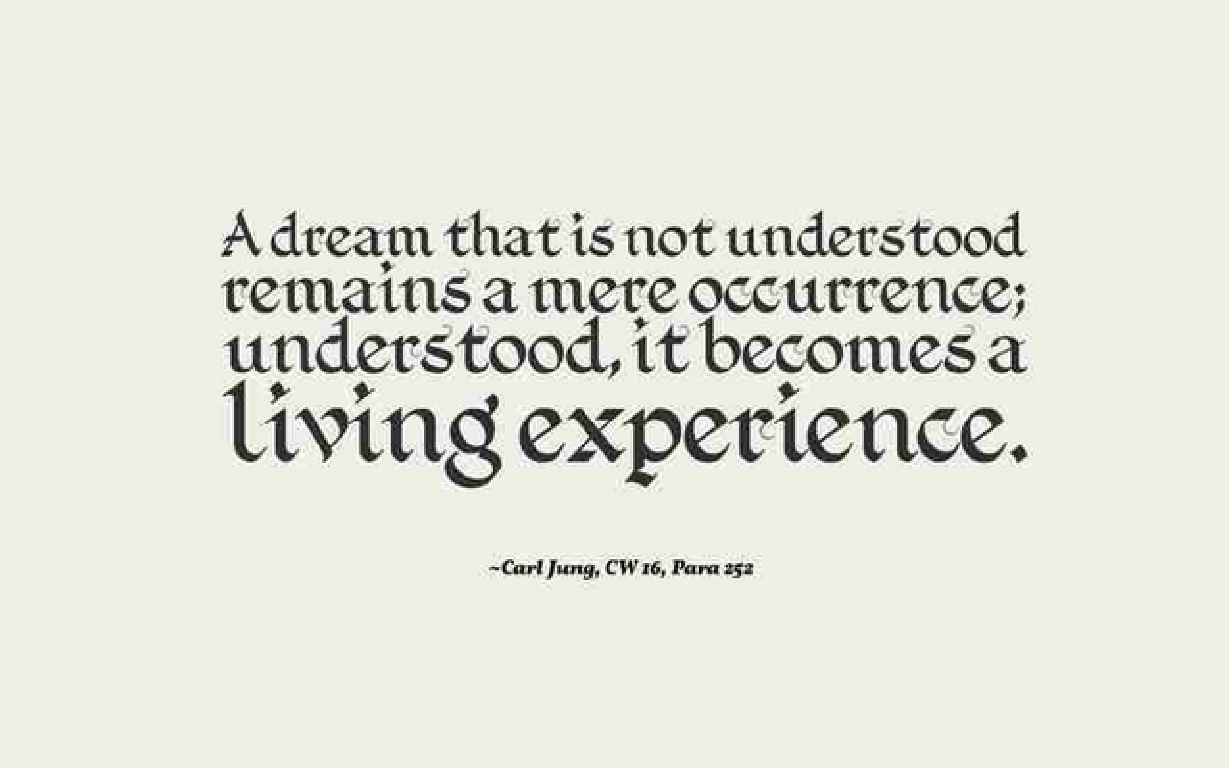


I leave theory aside as much as possible when analysing dreams—not entirely, of course, for we always need some theory to make things intelligible.

~Carl Jung, CW 16, Para 318

[9]



A dream that is not understood remains a mere occurrence; understood, it becomes a living experience.

~Carl Jung, CW 16, Para 252

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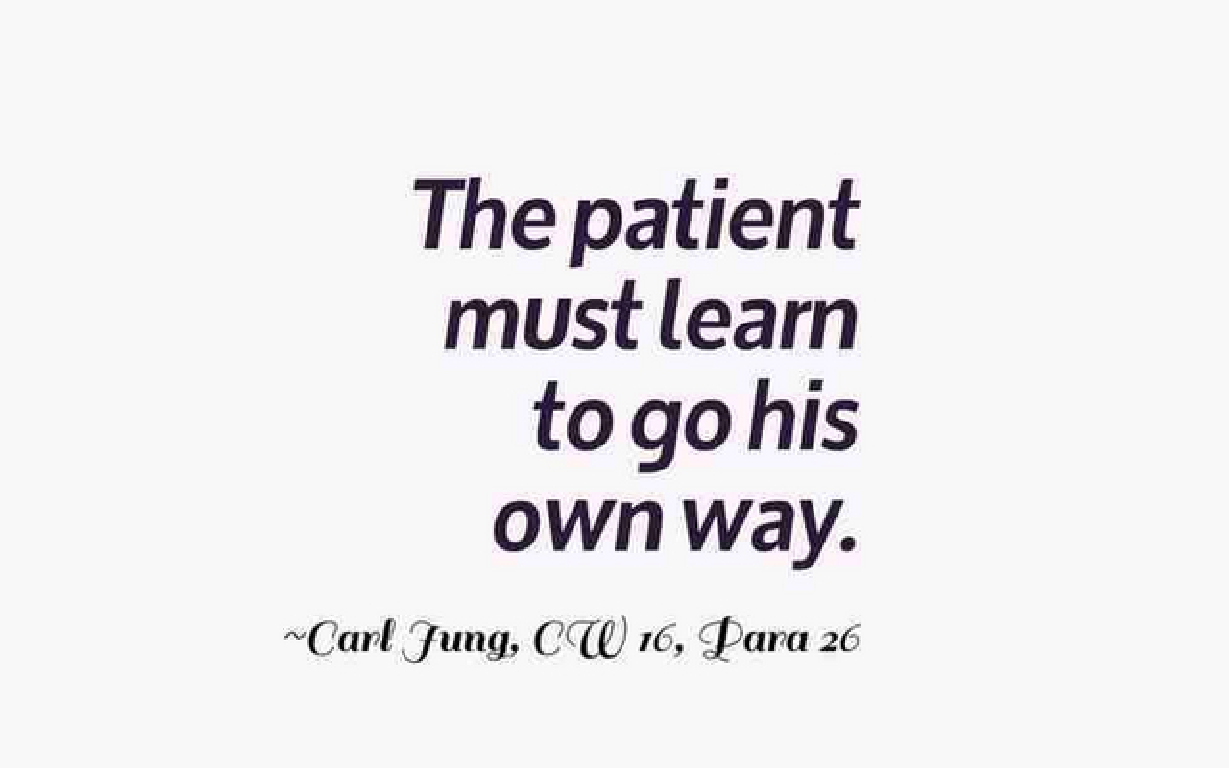

The patient must learn to go his own way.

~Carl Jung, CW 16, Para 26

The patient must learn to go his own way. Carl Jung, CW 16, Para 26.

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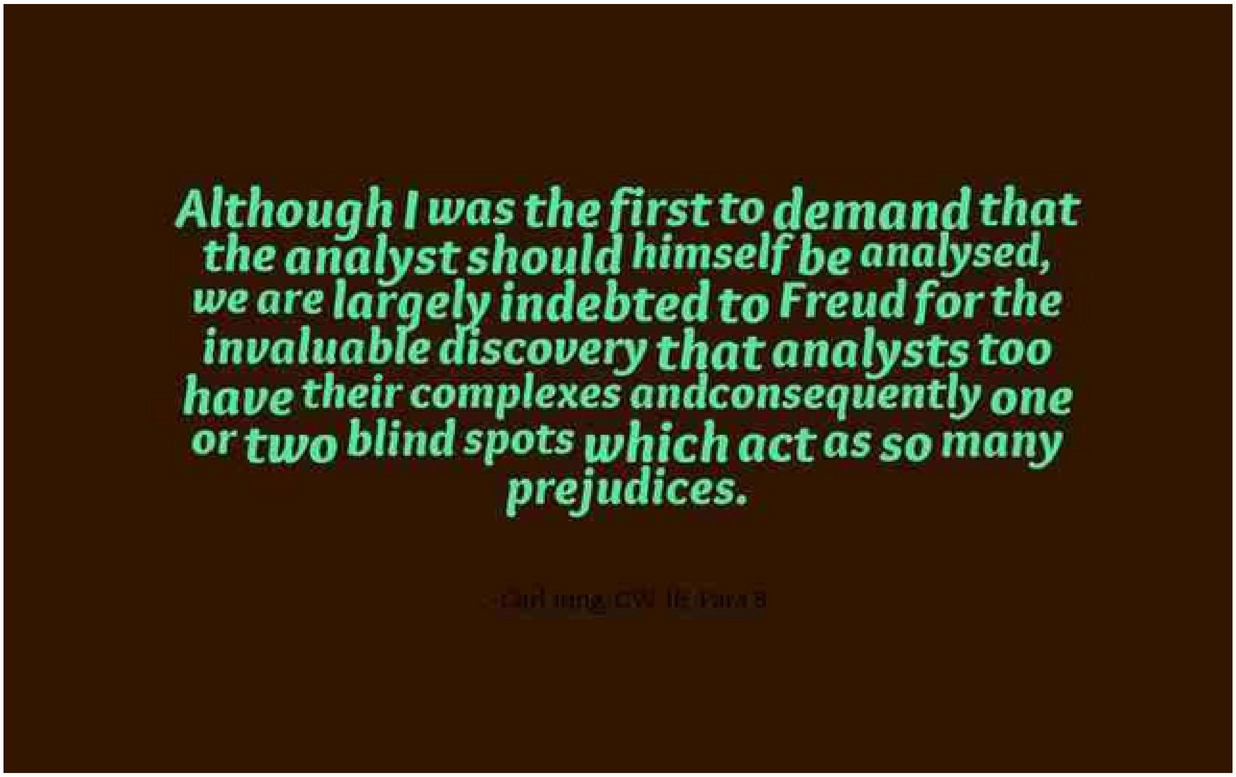

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes andconsequently one or two blind spots which act as so many prejudices.

~Carl Jung, CW 16, Para 8

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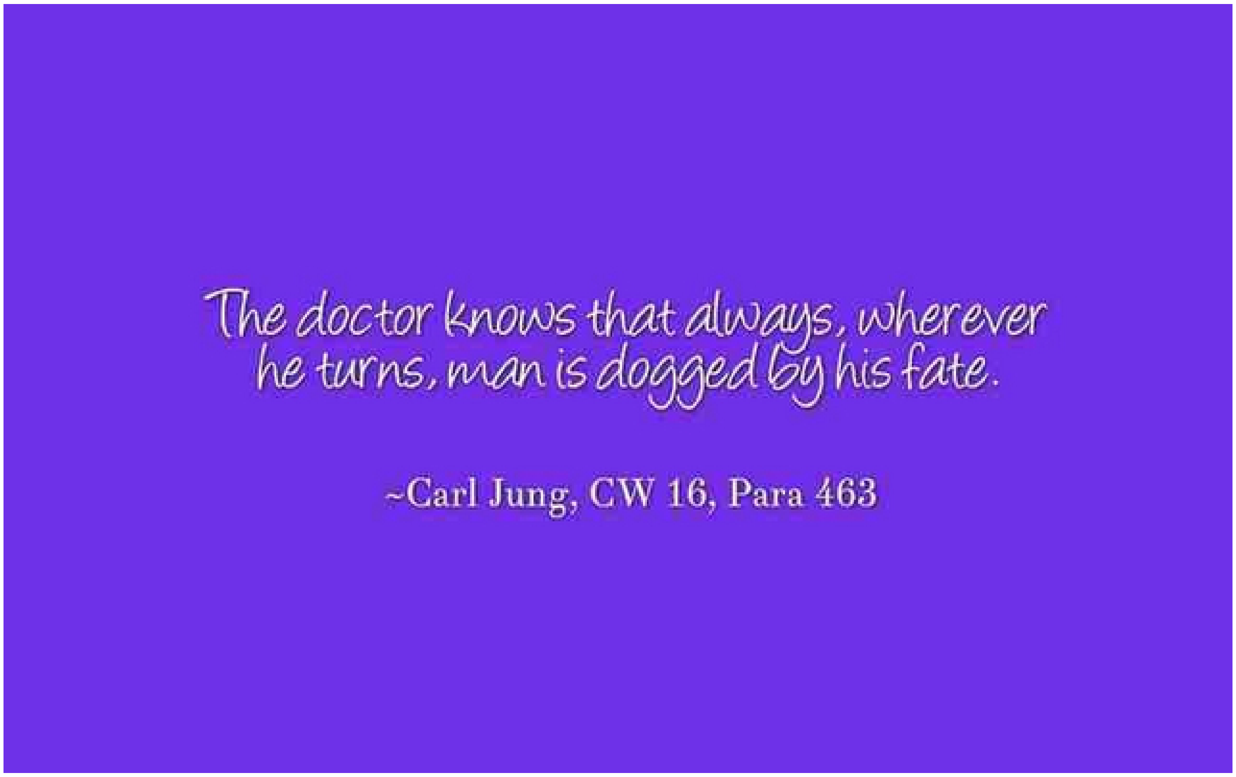

The doctor knows that always, wherever he turns, man is dogged by his fate.

~Carl Jung, CW 16, Para 463

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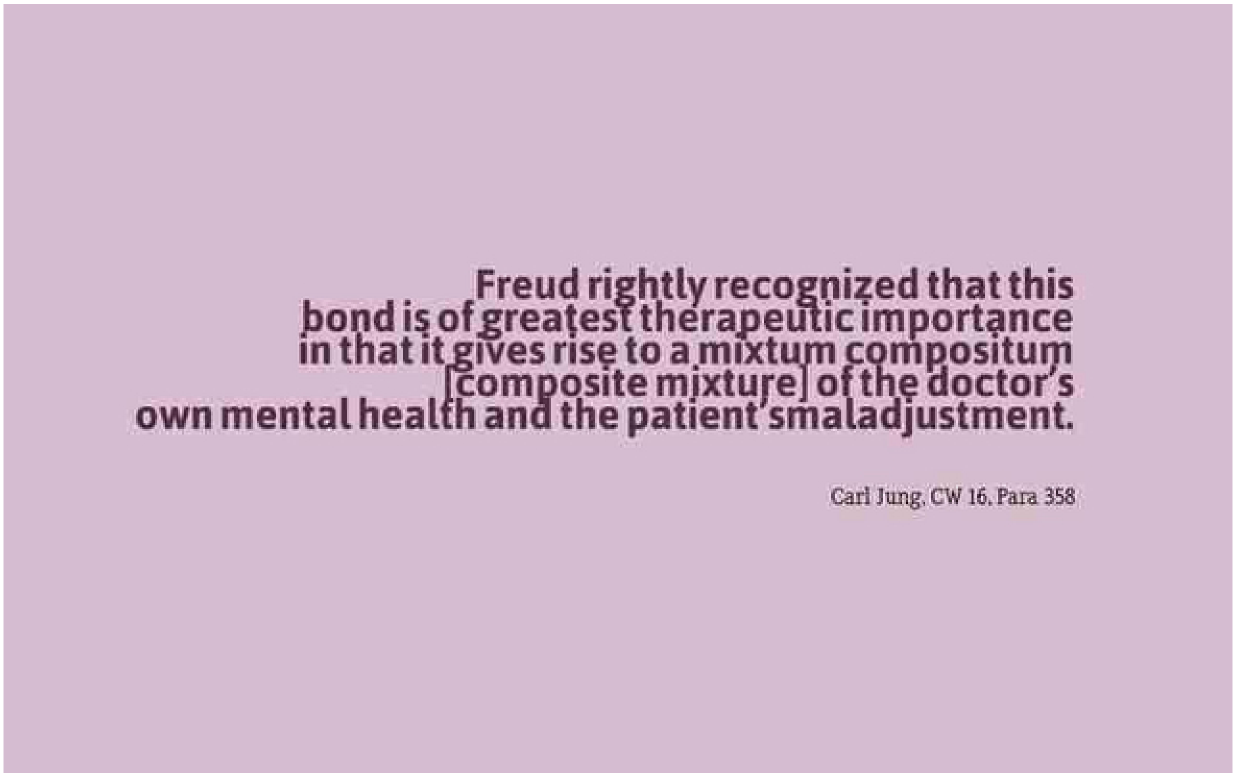

Freud rightly recognized that this
bond is of greatest therapeutic importance
in that it gives rise to a mixtum compositum
[composite mixture] of the doctor's
own mental health and the patient'smaladjustment.

Carl Jung, CW 16, Para 358

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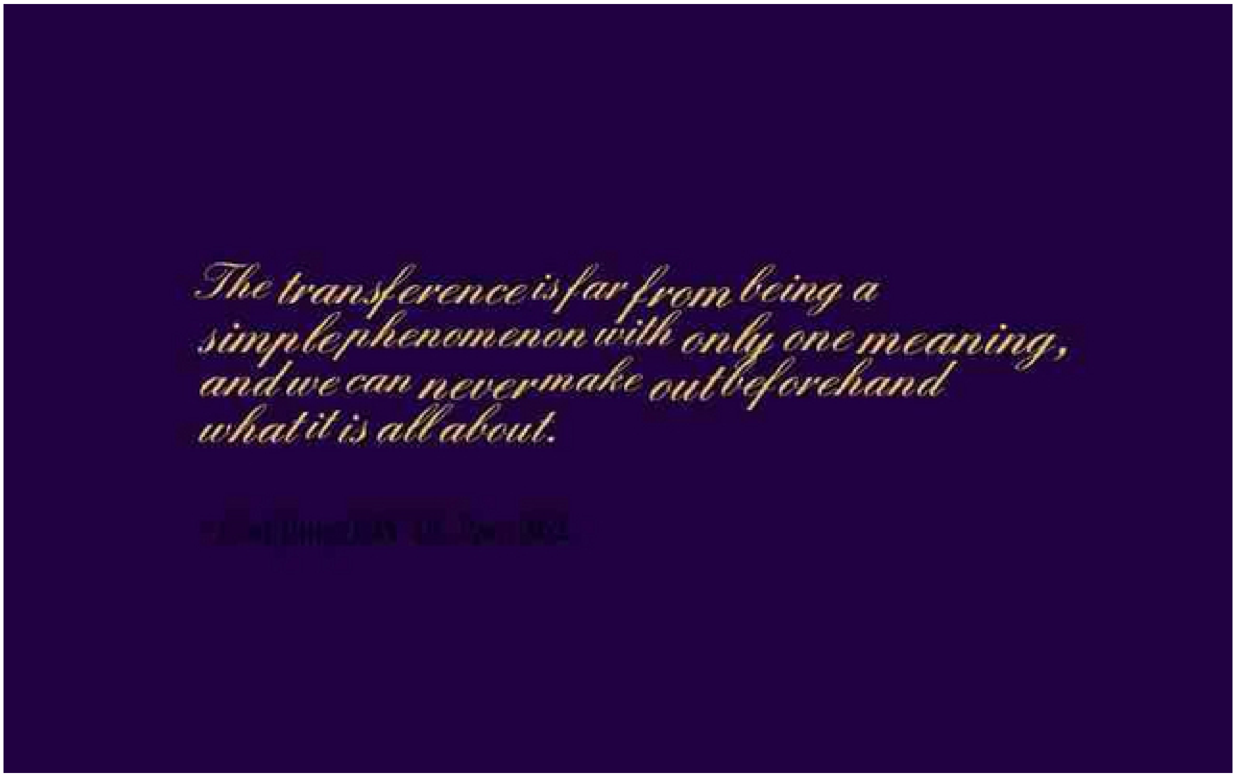
[14]



The transference is far from being a
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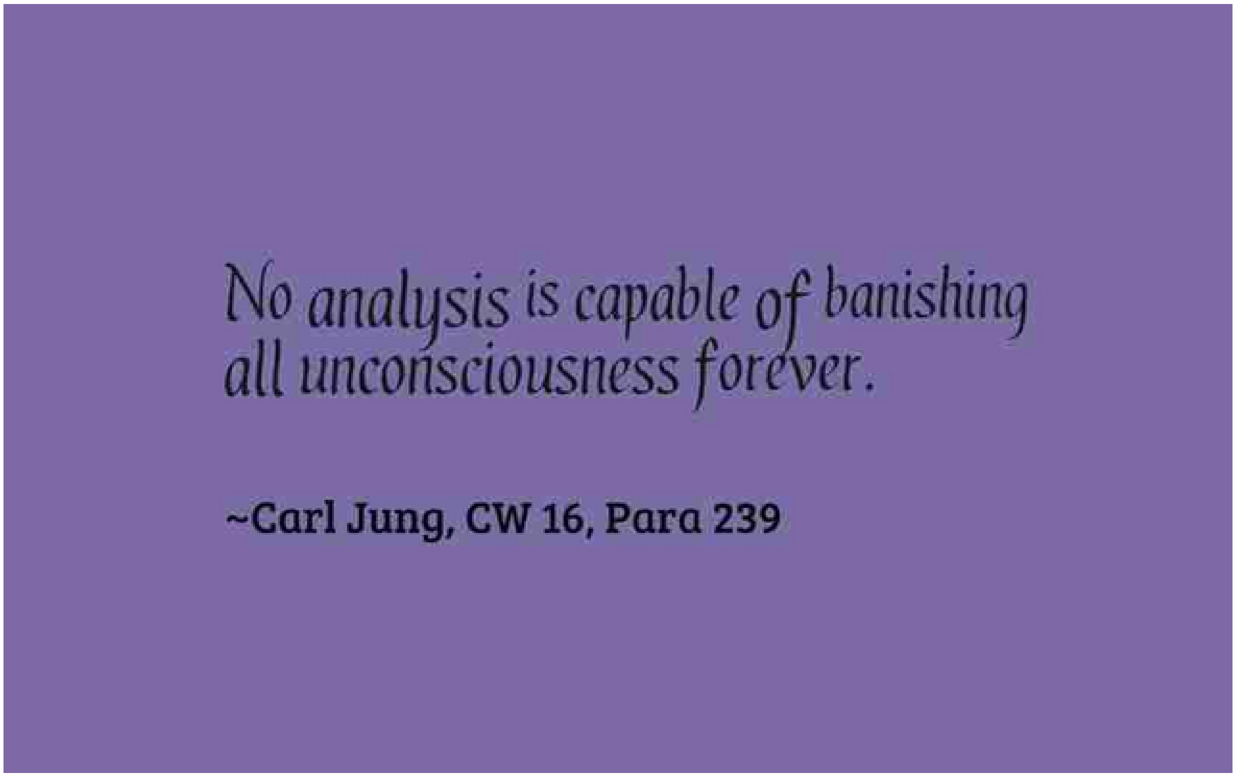

No analysis is capable of banishing
all unconsciousness forever.

~Carl Jung, CW 16, Para 239

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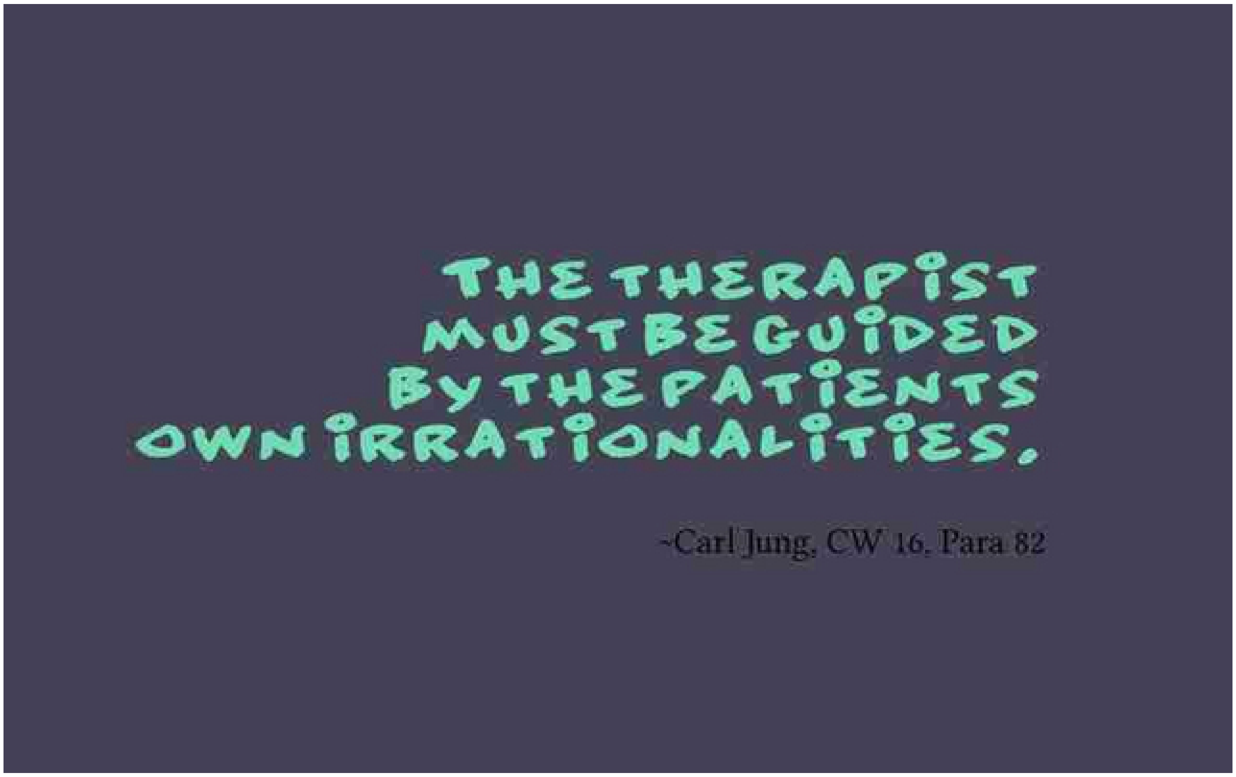
[16]



THE THERAPIST MUST BE GUIDED BY THE PATIENTS OWN IRRATIONALITIES.

~Carl Jung, CW 16, Para 82

The therapist must be guided by the patient’s own irrationalities. Carl Jung, CW 16, Para 82.

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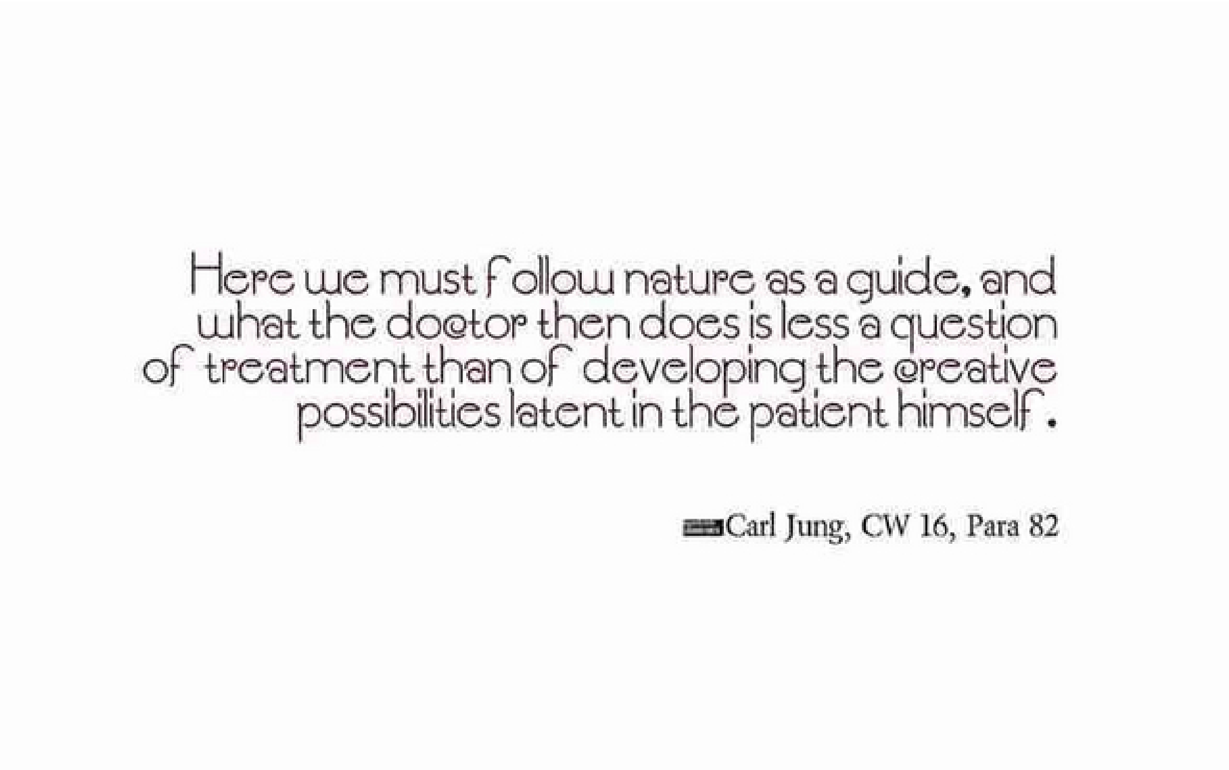

Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself.

Carl Jung, CW 16, Para 82

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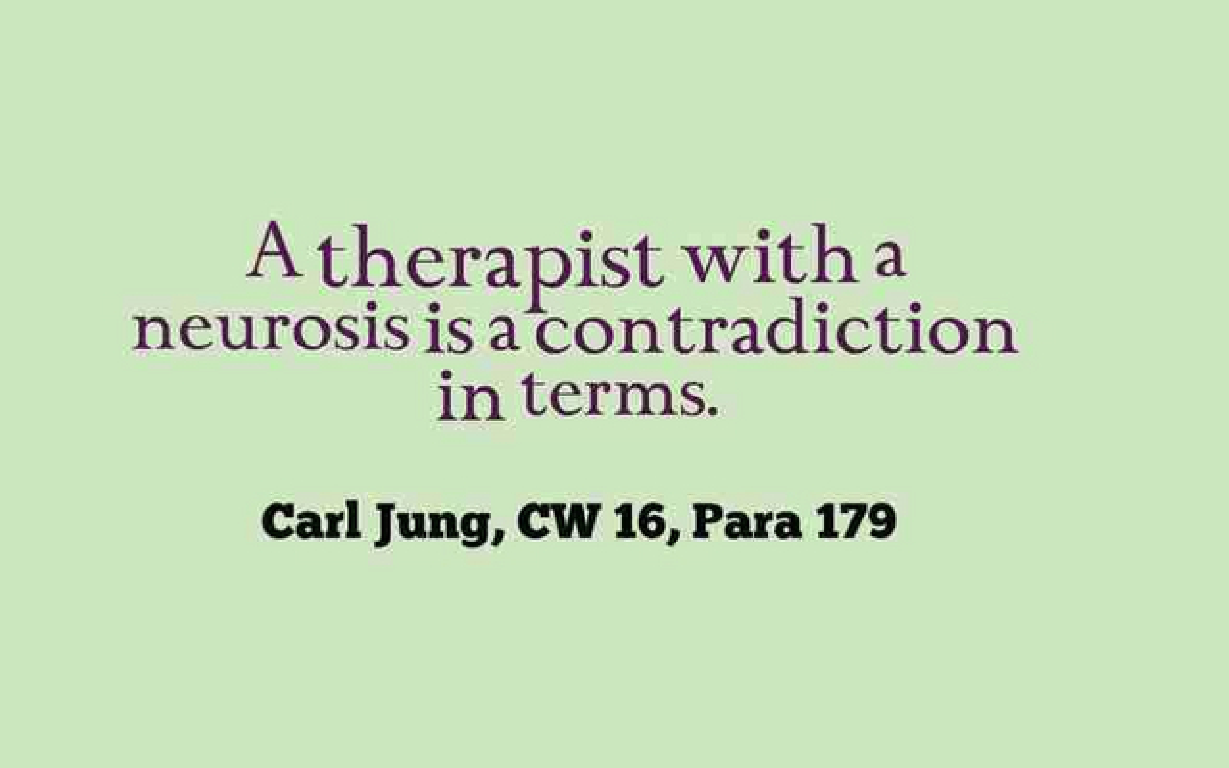

A therapist with a neurosis is a contradiction in terms.

Carl Jung, CW 16, Para 179

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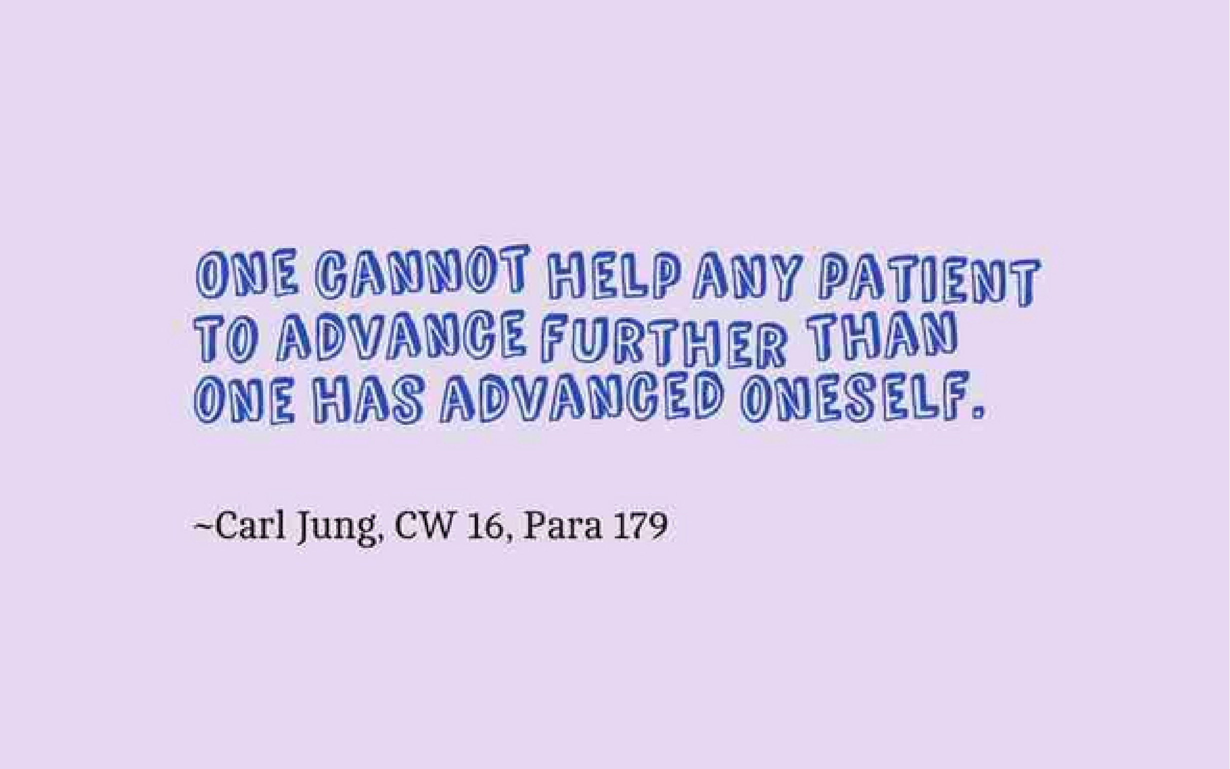

ONE CANNOT HELP ANY PATIENT TO ADVANCE FURTHER THAN ONE HAS ADVANCED ONESELF.

~Carl Jung, CW 16, Para 179

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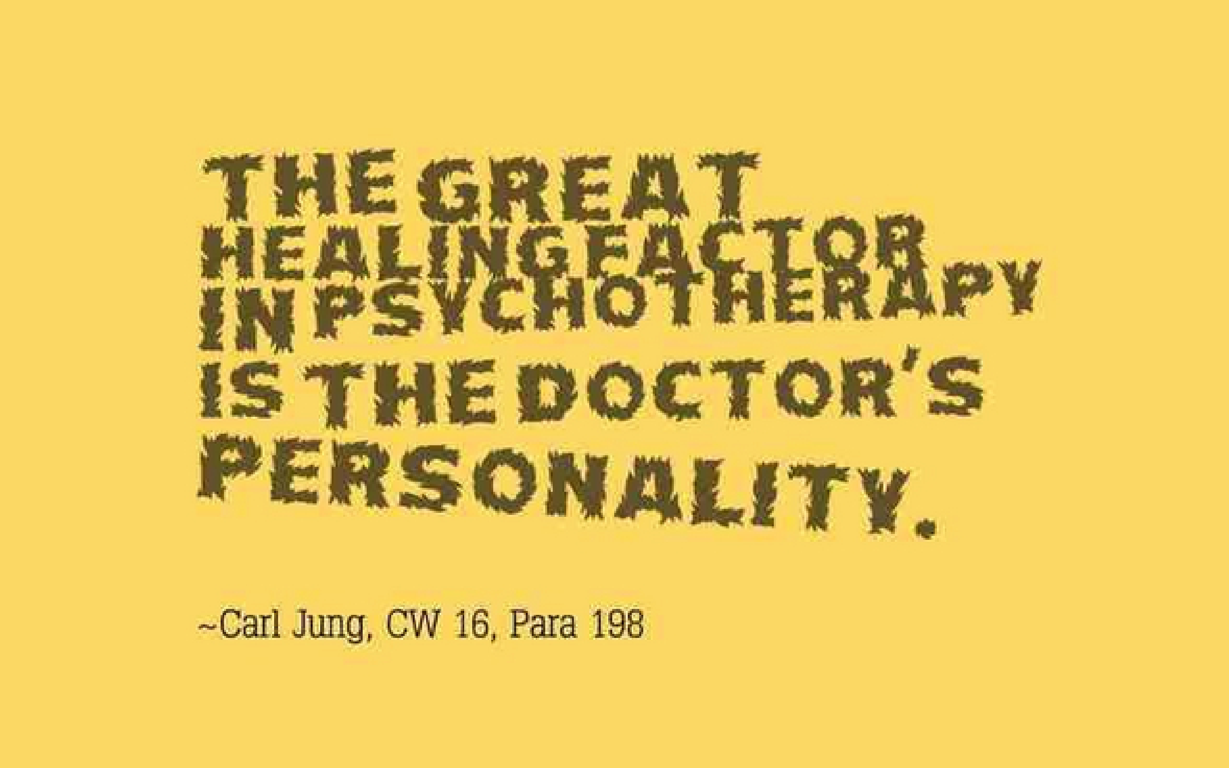

THE GREAT HEALING FACTOR IN PSYCHOTHERAPY IS THE DOCTOR'S PERSONALITY.

~Carl Jung, CW 16, Para 198

The great healing factor in psychotherapy is the doctor’s personality. Carl Jung, CW 16, Para 198.

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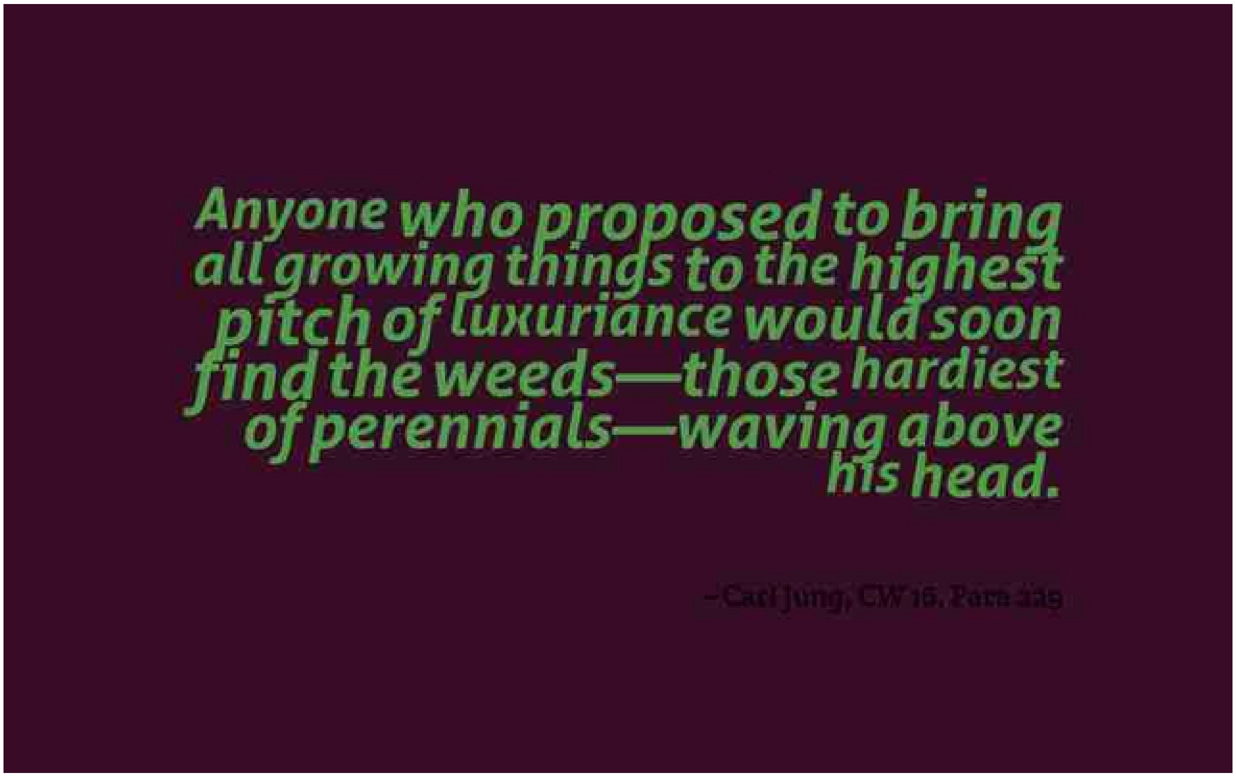
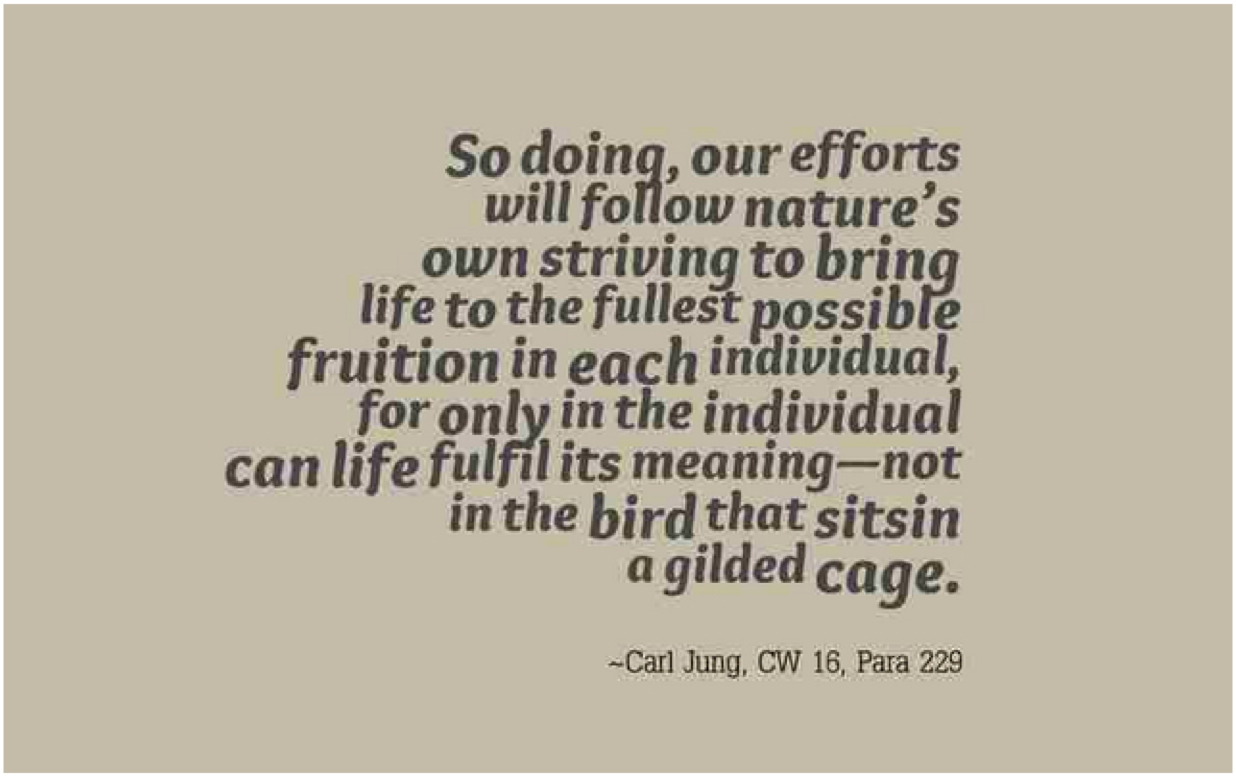


Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head.

~Carl Jung, CW 16, Para 229

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. Carl Jung, CW 16, Para 229.

[22]



So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sitsin a gilded cage.

~Carl Jung, CW 16, Para 229

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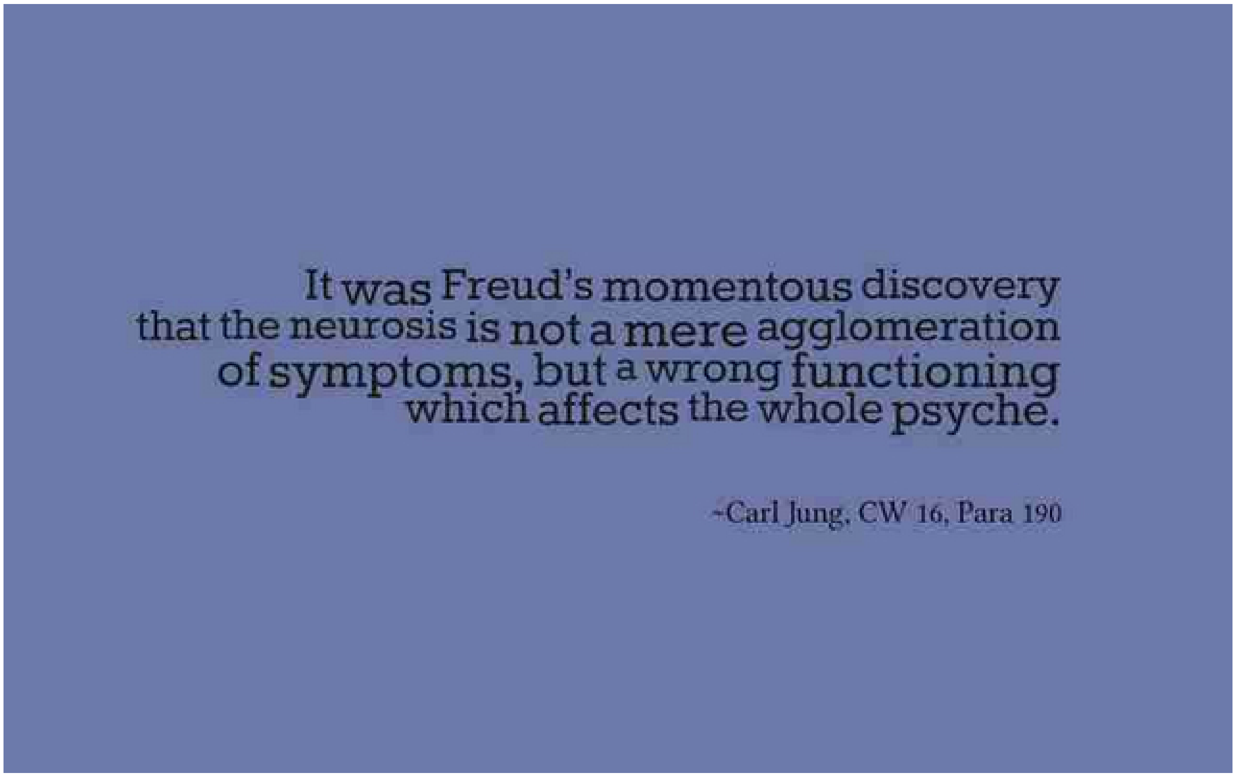
[23]

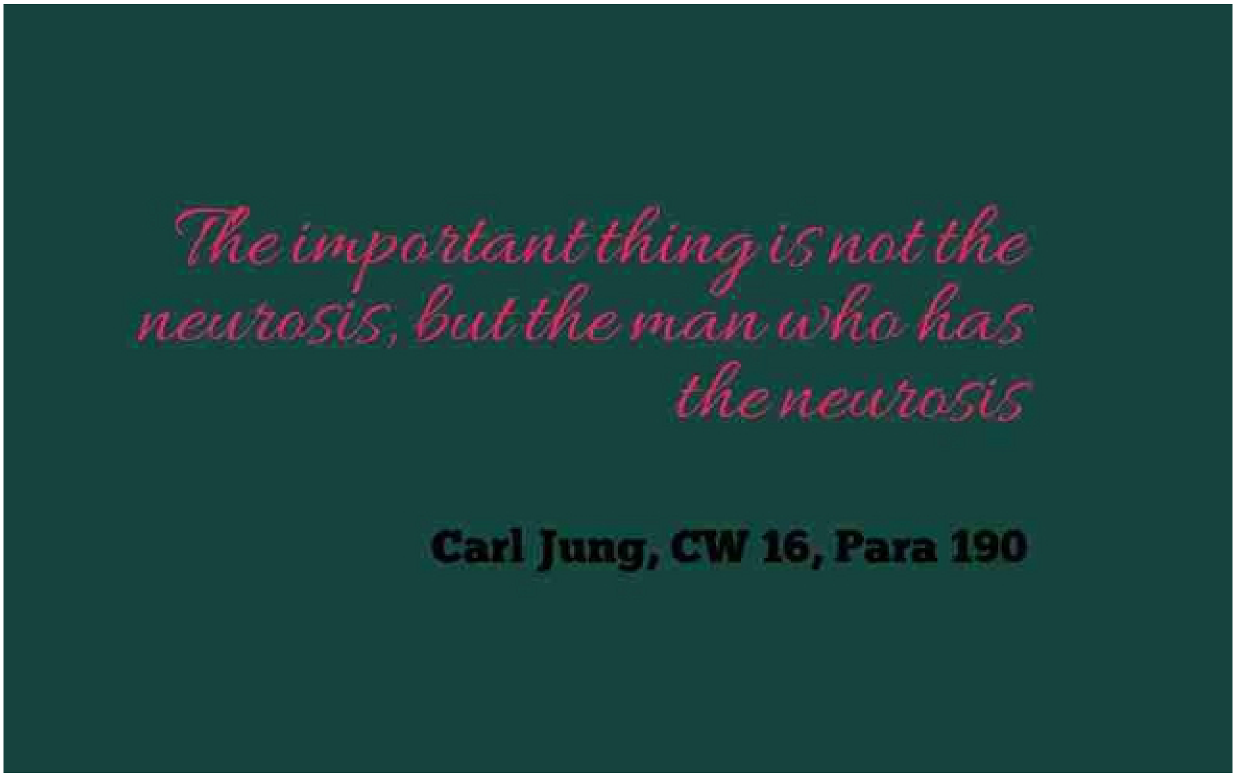


It was Freud's momentous discovery
that the neurosis is not a mere agglomeration
of symptoms, but a wrong functioning
which affects the whole psyche.

~Carl Jung, CW 16, Para 190

It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

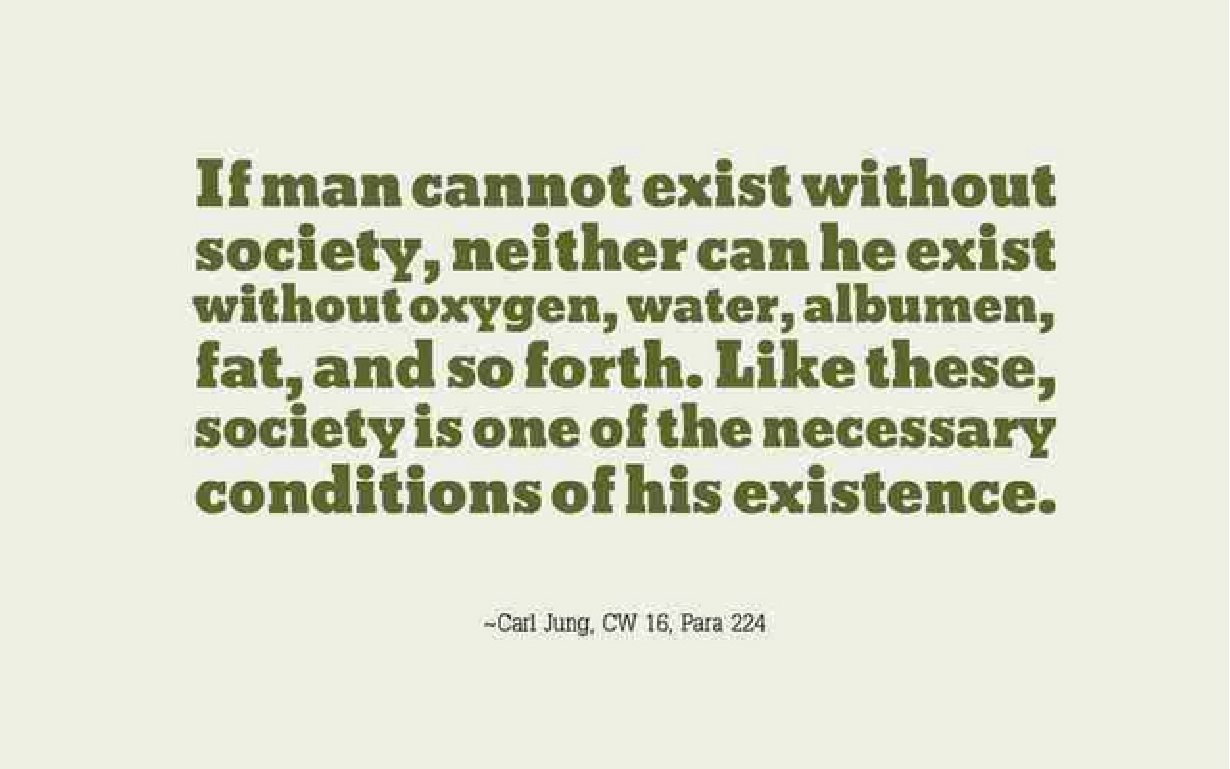
[24]



The important thing is not the
neurosis, but the man who has
the neurosis

Carl Jung, CW 16, Para 190

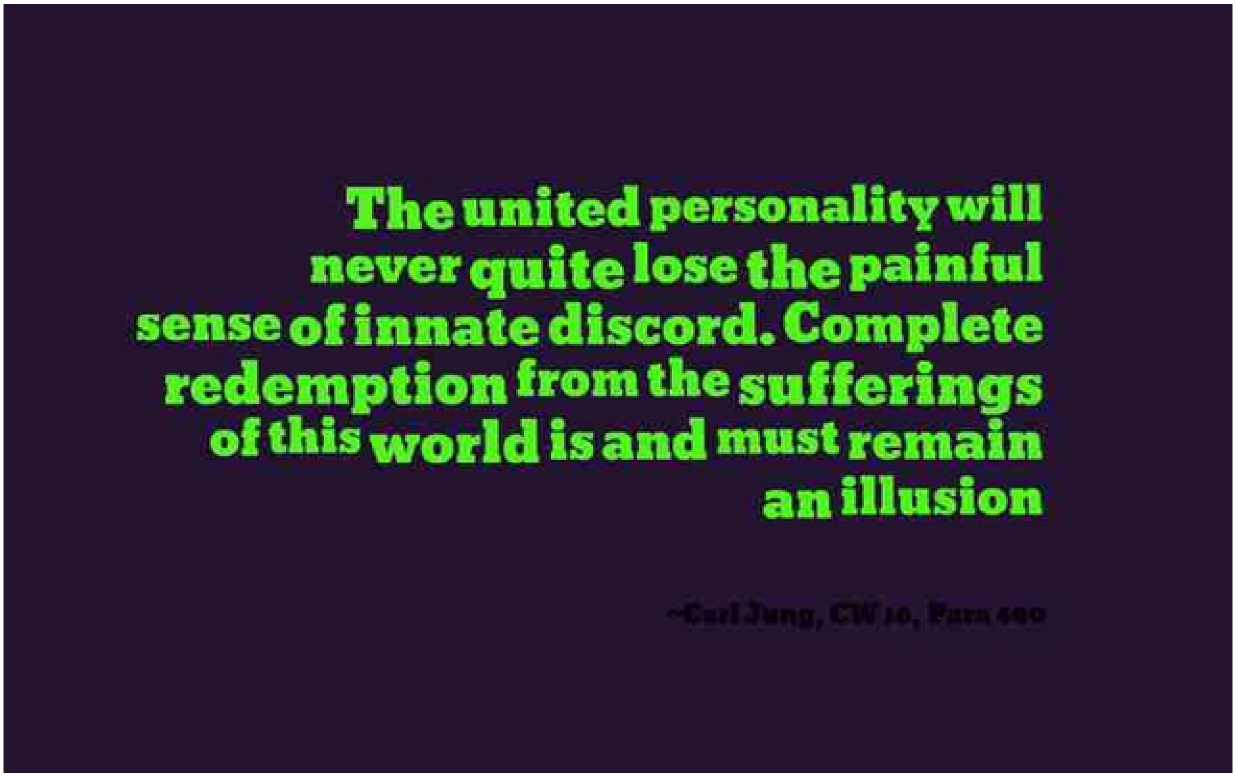
[25]



If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence.

~Carl Jung, CW 16, Para 224

[26]



The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion

~Carl Jung, CW 16, Para 400

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b9ea0-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/aa868-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f93a1-ccc.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4a31a-ddd.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/38ebe-eee.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/52516-fff.jpg`
7. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a49c3-ggg.jpg`
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9. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ecd3f-iii.jpg`
10. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/53c6a-jjj.jpg`
11. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8e2ba-kkk.jpg`
12. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/dc8d2-lll.jpg`
13. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9d354-mmm.jpg`
14. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e9e67-nnn.jpg`
15. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9dfc2-ooo.jpg`
16. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0d1b9-ppp.jpg`
17. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f3ef9-qqq.jpg`
18. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2b139-rrr.jpg`
19. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/be00b-sss.jpg`
20. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7d365-ttt.jpg`
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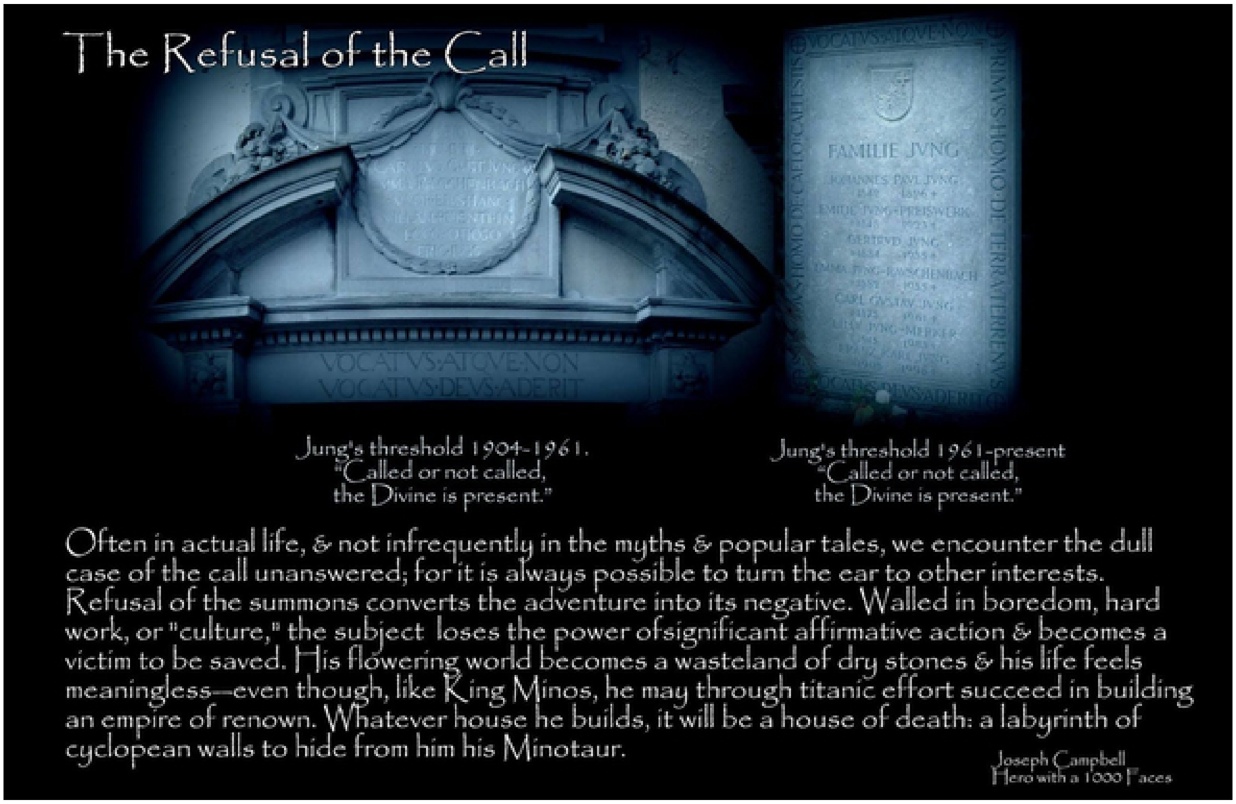
24. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/31eea-xxx.jpg`
25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/99545-yyy.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ef66b-zzz.jpg`

Joseph Campbell: Refusal of the summons converts the adventure into its negative. (2019-03-15 03:30)

[1]



The Refusal of the Call

Jung's threshold 1904-1961.
"Called or not called,
the Divine is present."

Jung's threshold 1961-present
"Called or not called,
the Divine is present."

Often in actual life, & not infrequently in the myths & popular tales, we encounter the dull case of the call unanswered; for it is always possible to turn the ear to other interests. Refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or "culture," the subject loses the power ofsignificant affirmative action & becomes a victim to be saved. His flowering world becomes a wasteland of dry stones & his life feels meaningless—even though, like King Minos, he may through titanic effort succeed in building an empire of renown. Whatever house he builds, it will be a house of death: a labyrinth of cyclopean walls to hide from him his Minotaur.

Joseph Campbell
Hero with a 1000 Faces

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Whatever house he builds, it will be a house of death: a labyrinth of cyclopean walls to hide from him his Minotaur.

All he can do is create new problems for himself and await the gradual approach of his disintegration.

"Because I have called, and ye refused . . . I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."

"For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

Time Jesum transeuntem et non revertentem: "Dread the passage of Jesus, for he does not return."

The myths and folk tales of the whole world make clear that the refusal is essentially a refusal to give up what one takes to be one’s own interest.

The future is regarded not in terms of an unremitting series of deaths and births, but as though one’s present system of ideals, virtues, goals, and advantages were to
be fixed and made secure. King Minos retained the divine bull, when the sacrifice would have signified submission to the will of the god of his society; for he preferred what he conceived to be his economic advantage.

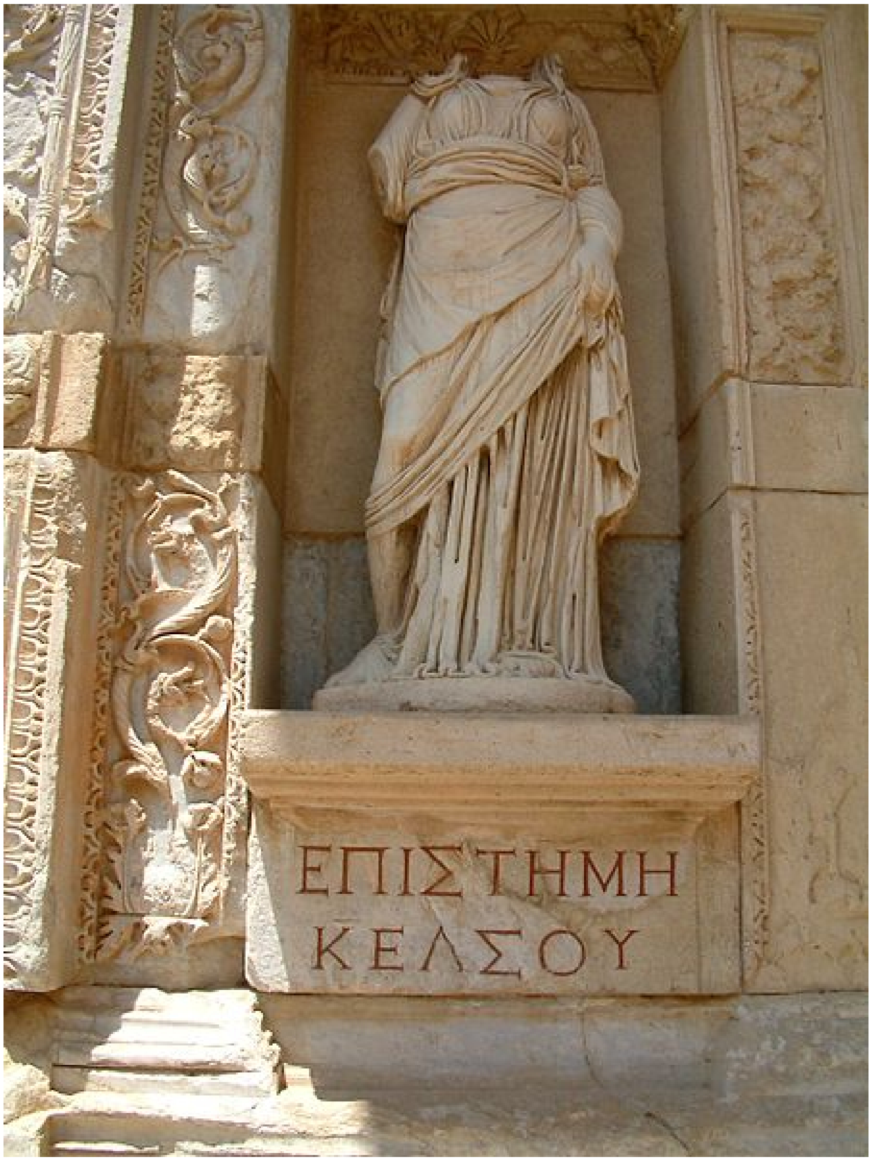
Thus he failed to advance into the life role that he had assumed—and we have seen with what calamitous effect.

The divinity itself became his terror; for, obviously, if one is oneself one’s god, then God himself, the will of God, the power that would destroy one’s egocentric system, becomes a monster. Joseph Campbell, Hro with a Thousand Faces, Pages 60

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/48487-12blabyrinth.jpg`

The knowledge of the heart is in no book...~Carl Jung (2019-03-15 03:51)

[1]



The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight. The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/49/Efez_Celsus_Library_5_RB.jpg/450px-Efez_Celsus_Library_5_RB.jpg`

Carl Jung on his interest in Architecture (2019-03-15 03:53)

[1]

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned the work of a mason.

I went to a quarry to learn how to split stones—big rocks.

Stephen Black: And actually laying bricks, laying the stones?

Dr. Jung: Oh, well, in Europe we work with stone.

I did actually lay stones and built part of my house up in Bollingen.

Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire to touch the earth?

We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/37c98-12bbollingen.jpg`

Emma Jung: “Will you advise me, dear Herr Professor, and if necessary dress me down a bit?” (2019-03-15 04:38)

[1]

From Emma Jung

My dear Professor Freud, Kusnacht, 24 November 1911

Heartfelt thanks for your letter.

Please don't worry, I am not always as despondent as I was in my last letter.

I was afraid you were angry with me or had a bad opinion of me; that was what made me so downhearted, especially because my main complex was hit.

Usually I am quite at one with my fate and see very well how lucky I am, but from time to time I am tormented by the conflict about how I can hold my own against Carl.

I find I have no friends, all the people who associate with us really only want to see Carl, except for a few boring and to me quite uninteresting persons.

Naturally the women are all in love with him, and with the men I am instantly cordoned off as the wife of the father or friend.

Yet I have a strong need for people and Carl too says I should stop concentrating on him and the children, but what on earth am I to do?

What with my strong tendency to autoerotism it is very difficult, but also objectively it is difficult because I can never compete with Carl.

In order to emphasize this I usually have to talk extra stupidly when in company.

I do my best to get transferences and if they don't turn out as I wished I am always very depressed.

You will now understand why I felt so bad at the thought that I had lost your favour, and I was also afraid Carl might notice something.

At any rate he now knows about the exchange of letters, as he was astonished to see one of your letters addressed to me; but I have revealed only a little of their content.

Will you advise me, dear Herr Professor, and if necessary dress me down a bit?

I am ever so grateful to you for your sympathy.

With warmest greetings to you and yours,

Emma Jung Freud/Jung Letters Page 467.

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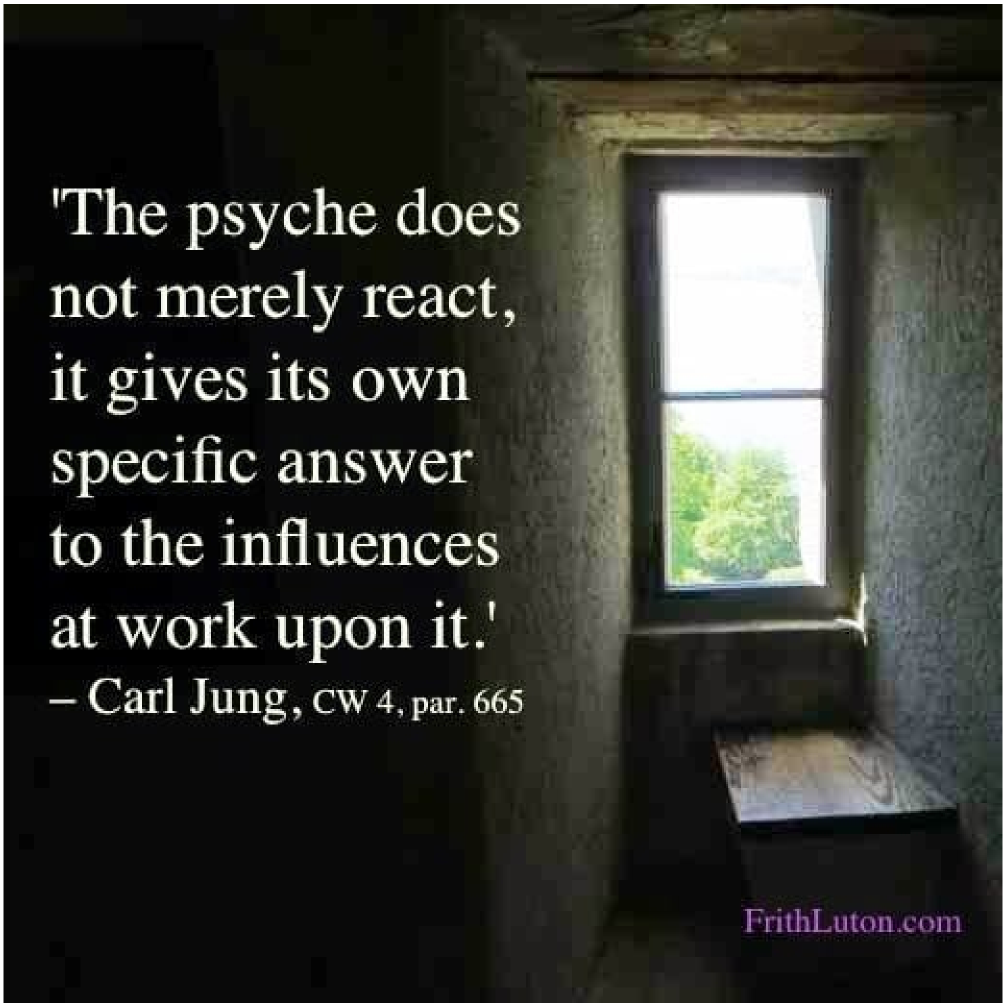
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3ac90-3.jpg`

Carl Jung and "Self-regulation of the Psyche" -Lexicon **(2019-03-15 06:29)**

[1]



'The psyche does not merely react, it gives its own specific answer to the influences at work upon it.'
– Carl Jung, CW 4, par. 665
FrithLuton.com

Self-regulation of the psyche:

A concept based on the compensatory relationship between consciousness and the unconscious.

The psyche does not merely react, it gives its own specific answer to the influences at work upon it.["Some Crucial Points in Psychoanalysis," CW 4, par. 665.]

The process of self-regulation is going on all the time within the psyche. It only becomes noticeable when ego-consciousness has particular difficulty in adapting to external or internal reality. That is often the start of a process, proceeeding along the lines outlined in the chart, that may lead to individuation.

The Self-regulation of the Psyche:

a. Difficulty of adaptation. Little progression of libido.

b. Regression of energy (depression, lack of disposable energy).

c. Activation of unconscious contents (fantasies, complexes, archetypal images, inferior function, opposite attitude, shadow, anima/animus, etc.). Compensation.

d. Symptoms of neurosis (confusion, fear, anxiety, guilt, moods, extreme affect, etc.).

e. Unconscious or half-conscious conflict between ego and contents activated in the unconscious. Inner tension. Defensive reactions.

f. Activation of the transcendent function, involving the self and archetypal patterns of wholeness.

g. Formation of symbols (numinosity, synchronicity).

h. Transfer of energy between unconscious contents and consciousness. Enlargement of the ego, progression of energy.

i. Assimilation of unconscious contents. Individuation.

Consciousness and the unconscious seldom agree as to their contents and their tendencies. The self-regulating activities of the psyche, manifest in dreams, fantasies and synchronistic experiences, attempt to correct any significant imbalance.

According to Jung, this is necessary for several reasons:

(1) Consciousness possesses a threshold intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.

(2) Consciousness, because of its directed functions, exercises an inhibition (which Freud calls censorship) on all incompatible material, with the result that it sinks into the unconscious.

(3) Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behavior traces constituting the structure of the mind [i.e., archetypes].

(4) The unconscious contains all the fantasy combinations which have not yet attained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness.["The Transcendent Function," CW 8, par. 132.]

http://www.nyaap.org/jung-lexicon/s

http://frithluton.com/articles/self-regulation-of-the-psyche/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/e39c4-react.jpg`

Christiana Morgan and Carl Jung **(2019-03-15 07:12)**

[1]

Christiana Morgan, 1926. Morgan Family Papers.

Christiana Drummond Morgan (born Christiana Drummond Councilman) (1897–1967) was a lay psychoanalyst at Harvard University best known for her work co-authoring the Thematic Apperception Test, one of the most widely used projective psychological test.

She administered one of the earliest versions of the test to one of the first diagnosed anorexic patients in Boston. She is mostly remembered as the lover of American psychologist Henry Murray.

The nude portrait statue of Christiana commissioned by Murray from Gaston Lachaise is now owned by the Governor's Academy, Byfield, Massachusetts. Christiana committed suicide at 69 years of age. There is some controversy over her death related to Henry Murray's conflicting accounts, but it is mostly considered a suicide.

Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor's school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts. She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.

William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after completing a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.

Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology. Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.

When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams. She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fantasy still used today. The test is considered the most used and researched projective psychological test.

In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana's own drawings were included.

Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further developed, Christiana's pictures were taken out as well as her co-authorship. This is sometimes attributed to her lack of professional credentials.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She left a Conrad Aiken poem to be read over her grave.

"O sweet clean earth, from whom the green blade cometh!
When we are dead, my blest beloved and I,
Embrace us well, that we may rest forever,
Sending up grass and blossoms to the sky."

Image thanks to Craig Nelson.

http://www.artandpopularculture.com/Christiana _D. _Morgan

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/7d095-christianamorgan.jpg`

Carl Jung and “What the other has done to us, we’ll then do ourselves later.” (2019-03-15 14:10)

[1]

Professor Jung:

Yes, of course. It then turns out that such an attachment is extremely inexpedient, because he will be insufficiently prepared for facing the exigencies of the outer world.

If such a child is intelligent, he may cope with all the intellectual exigencies in school, but still won’t achieve anything; he does not have the independence of personality.

He is totally undermined by the mother.

In the case of the doctor, the mother demanded that he tell her all about the analysis.

He wrote down every word for the mother, so she always had him in her grip.

Then I said: “This has to stop.”

And of course this was the straw that broke the camel’s back.

Fortunately, she didn’t die.

One gets so furious with such parents!

Participant: Even if she dies, she will still be living.

It’s completely useless.

The mother will still always be there.

Professor Jung:

Yes, dying is completely useless.

As the mother of God, she will always crouch there and brood over the child.

He will never get out. It's the same, of course, with the fathers.

We must by no means think that it would end with death.

What the other has done to us, we'll then do ourselves later.

Everything remains in the same place, and one lives exactly as before.

Many a bachelor is sitting in his apartment and nurses the Manes of his parents, and is as constricted and inhibited as ever. Carl Jung, Children's Dreams Seminar, Pages 438-440.

Note: Manes = Latin, the spirits of the deceased in ancient Rome.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/b2284-1.jpg`

Carl Jung on the "Old Alchemists." (2019-03-16 03:00)

[1]

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements, and treated the mystery as though it lay in the dark and silent womb of nature.

It was still outside them.

The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning.

Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche: It had become synonymous with consciousness.

The psyche was "what I know."

There was no psyche outside the ego.

Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection.

Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp.

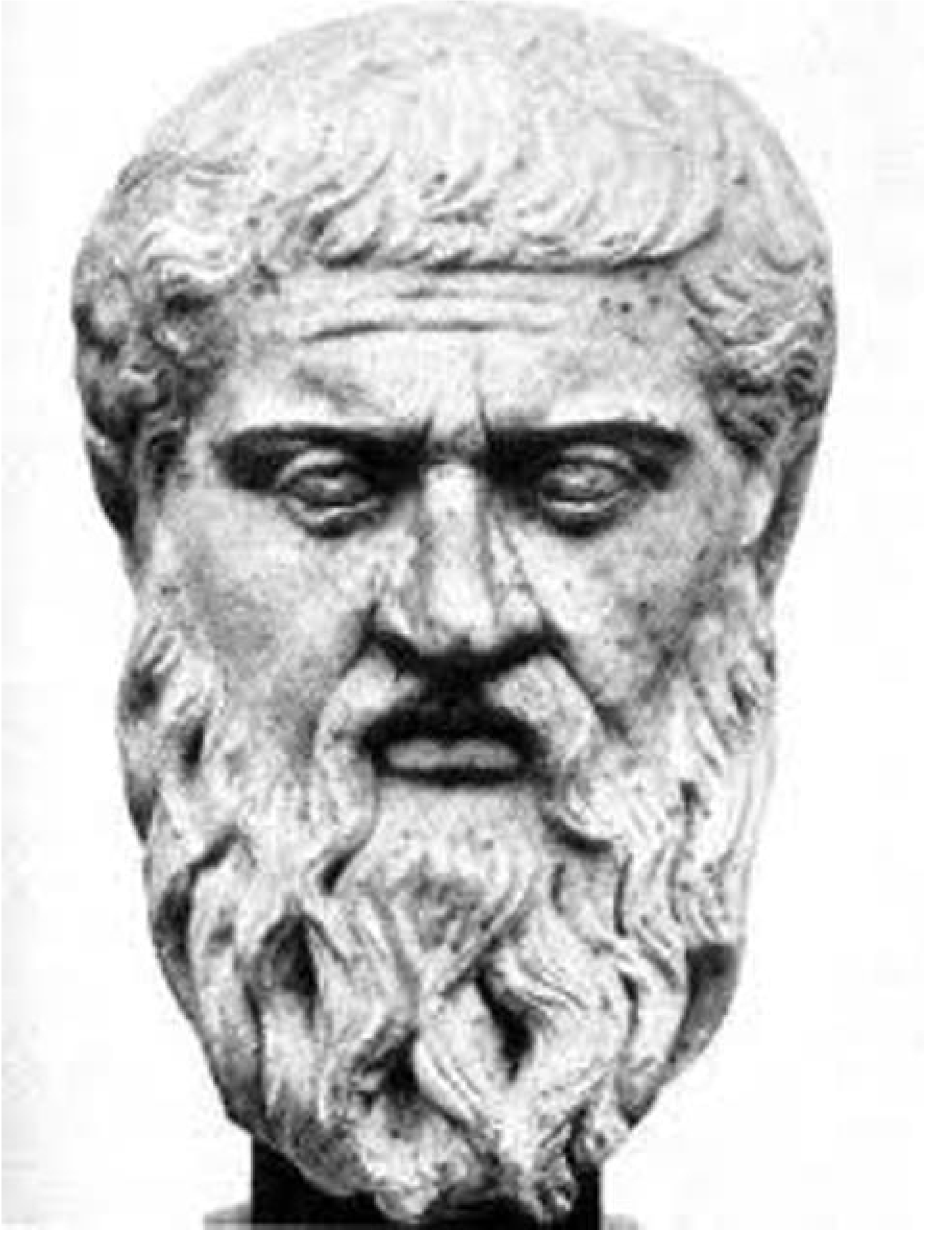
The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness.

The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2eca5-12balchemist.jpg`

Carl Jung: It does not surprise me that psychology debouches into philosophy, (2019-03-16 03:30)

[1]



It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology.

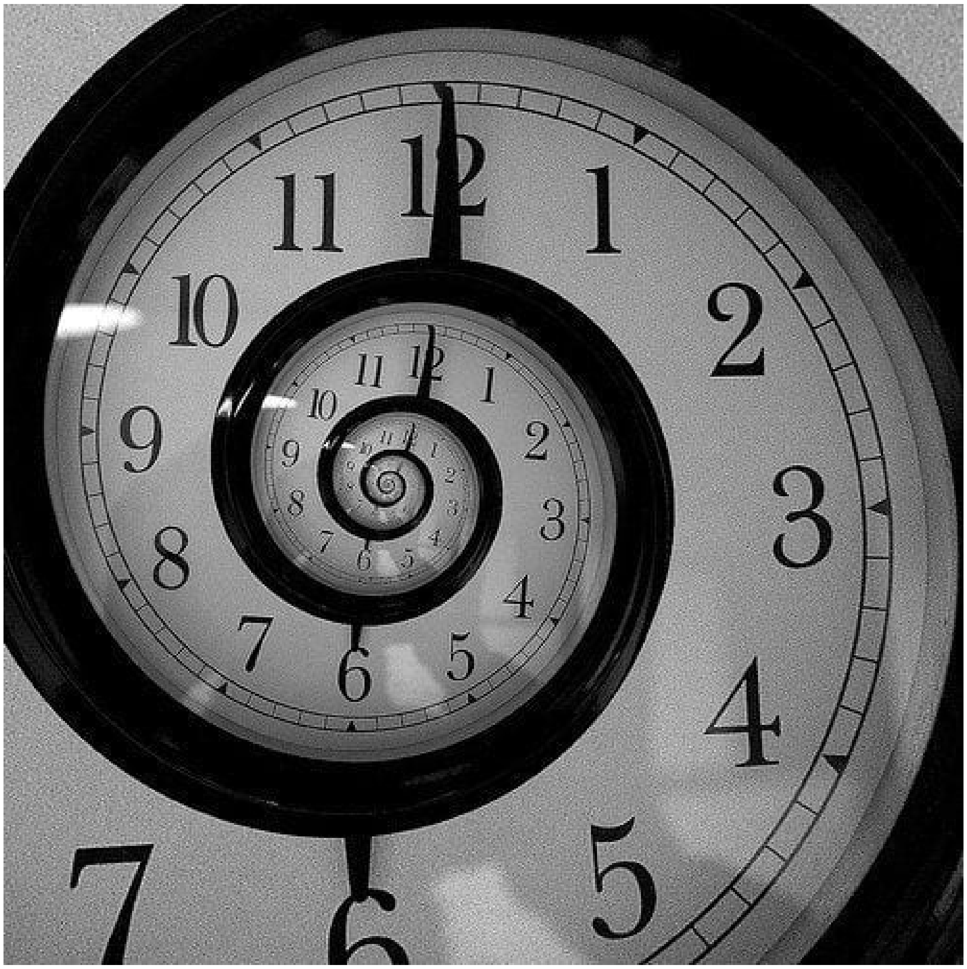
I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides.

For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9b9b4-12bphilosophy.jpg`

Carl Jung: "What is Illusion?" (2019-03-16 03:30)

[1]



What is "illusion"?

By what criterion do we judge something to be an illusion?

Does anything exist for the psyche that we are entitled to call illusion?

What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance.

Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real.

The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation.

On the contrary, to recognize it at all, he must learn to see how different it is from consciousness.

Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/865f0-12billusion.jpg`

Carl Jung: ...Freud had to give up the editorship of the Zentralblatt. (2019-03-16 03:30)

[1]

To Trigant Burrow

My dear Burrow, 26 December 1912

I am very glad to have your letter and the manuscript.

I suppose you heard of the great change in Vienna, where Freud and Stekel are in full disagreement.

Stekel behaved in a most impertinent and foolish way, so that Freud had to give up the editorship of the Zentralblatt.

Unfortunately the publisher remained on the side of Stekel, hence Stekel kept the Zentralblatt and Freud was, dismissed.

Freud founded a new journal of international character and we all have gone over to this new journal, leaving Stekel with his mutilated Zentralblatt.

I think you agree with me, sending your article to Freud with the request that your name is mentioned among the regular contributors of the journal.

This place will be more commendable than the Zentralblatt.

I am pretty sure to have left my fountain-pen in your house probably as a present symbolizing literary fertility; it is the pen I wrote my Libido-Arbeit with.

I very much regretted this loss, but if it is in your hands it may stay there.

Yours very truly,

JUNG Carl Jung, Letters Vol. I, Page 27

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/61ac2-12bburrow.jpg`

Carl Jung: "It has come to my ears through Dr. Maeder that you doubt my bona fides." (2019-03-16 04:16)

Sigmund Freud
(1856 - 1939)

Carl Gustav Jung
(1875 - 1961)

Seestrasse, Kusnacht-Zurich,

Dear Professor Freud 27 October 1913

It has come to my ears through Dr. Maeder that you doubt my bona fides.

I would have expected you to communicate with me directly on so weighty a matter.

Since this is the gravest reproach that can be levelled at anybody, you have made further collaboration impossible.

I therefore lay down the editorship of the Jahrbuch with which you entrusted me. I have also notified Bleuler and Deuticke of my decision.

Very truly yours,

Dr. C.G. Jung Freud/Jung Letters, Page 550.

Statement by the Editor:

I have found myself obliged to resign as editor of the [ahrbuch, The reasons for my resignation are of a personal nature, on which account I disdain to discuss them in public.

C. G. Jung Freud/Jung Letters, Page 551.

Statement by the Publisher

After the secession of Prof. Dr. Bleuler and Dr. Jung, Prof.

Dr. Freud will continue this [ahrbuch,

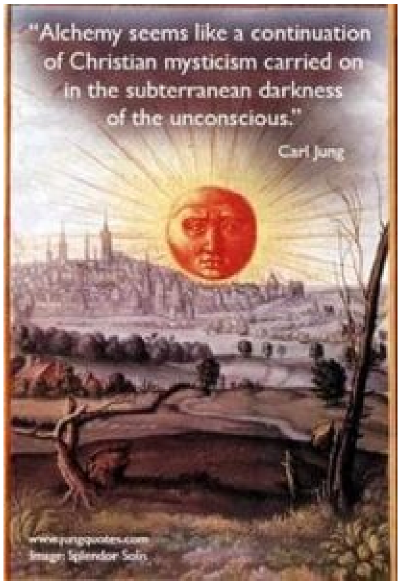
The next volume will appear in the middle of 1914 under the title:

Jahrbuch der Psychoanalyse

Edited by Dr. K. Abraham (Berlin) and Dr. E. Hitschmann (Vienna)
Fr. Deuticke Freud/Jung Letters, Page 551.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/61bc2-1.jpg`

Carl Jung on "Alchemy" - YouTube (2019-03-16 04:32)

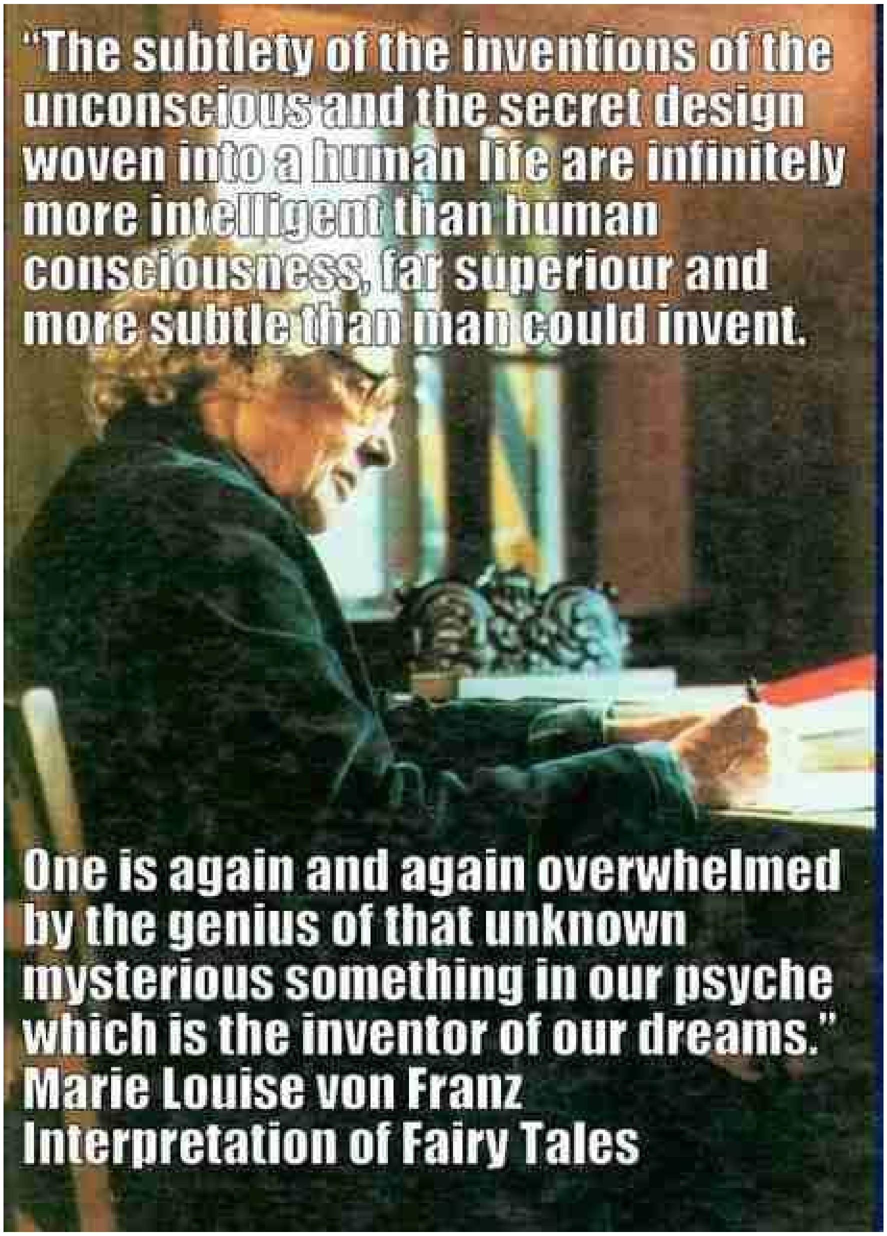

"Alchemy seems like a continuation
of Christian mysticism carried on
in the subterranean darkness
of the unconscious."
Carl Jung
www.jungquotes.com
Image: Splendor Solis

[1]Carl Jung on "Alchemy" - YouTube

1. `https://www.youtube.com/watch?v=L612lLtTFuM`

Marie Louise Von Franz: it is only in old age when one looks back that one sees that the whole thing had a pattern. (2019-03-16 04:39)

[1]



"The subtlety of the inventions of the unconscious and the secret design woven into a human life are infinitely more intelligent than human consciousness, far superiour and more subtle than man could invent.

One is again and again overwhelmed by the genius of that unknown mysterious something in our psyche which is the inventor of our dreams."

Marie Louise von Franz

Interpretation of Fairy Tales

From these amplifications, you see that the woven linen or carpet, with its designs, is often used as a symbol for the complex symbolic patterns of life and the secret designs of fate.

It represents the greater pattern of our life, which we do not know as long as we live it.

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

Some people who are more introspective know it a bit before the end of their lives and are secretly convinced that things have a pattern, that they are led, and that there is a kind of secret design behind the ephemeral actions and decisions of a human being.

Actually, we turn towards dreams and the unconscious because we want to find out more about our life pattern in order to make fewer mistakes and not to cut with our knives into our own inner carpet, fulfilling our destiny instead of resisting it.

This purposiveness of an individual life-pattern, which gives one a feeling of meaningfulness, is very often symbolized in the carpet.

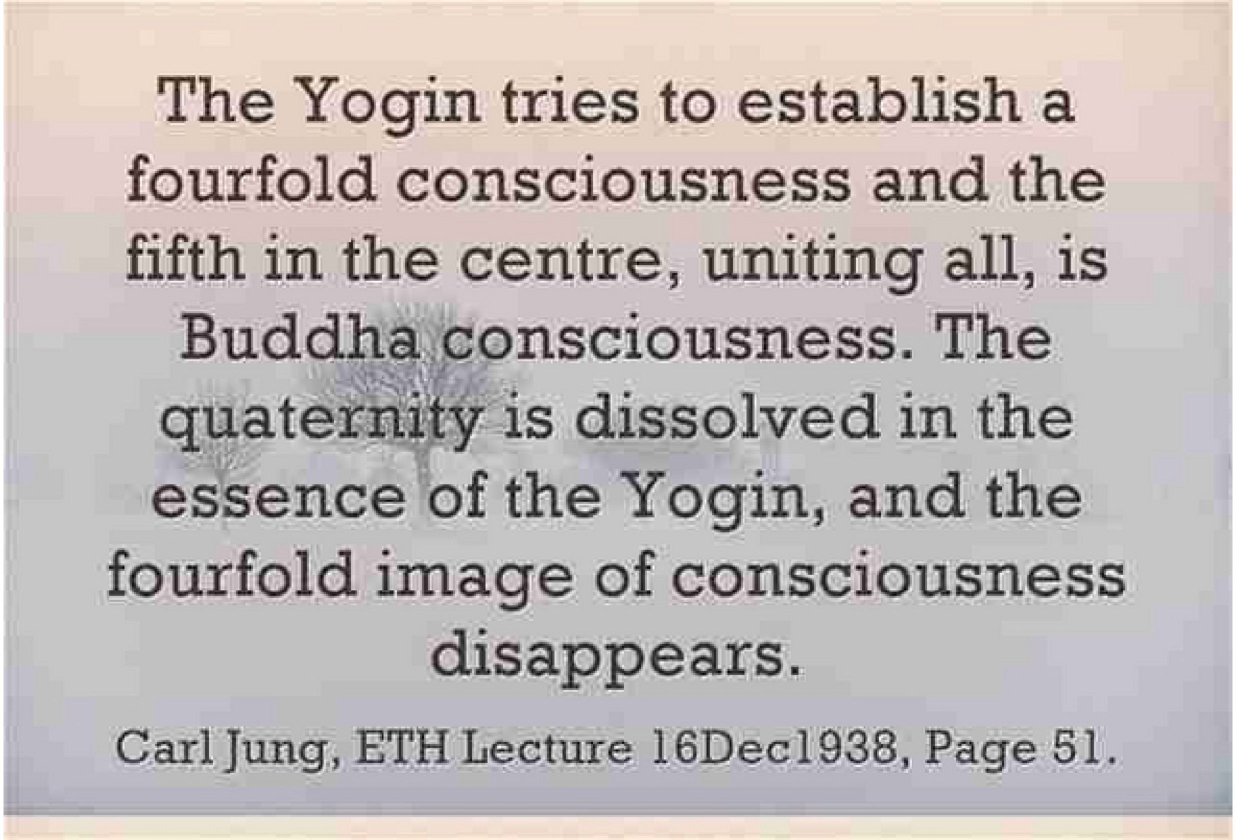
Generally carpets, especially oriental ones, have those complicated meandering patterns such as you follow up when in a dreamy mood, when you feel that life goes up and down and along and changes around.

Only if you look from afar, from a certain objective distance, do you realize that there is a pattern of wholeness in it. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8fa97-12bpattern.jpg`

Carl Jung Quotations 18 **(2019-03-16 04:40)**

[1]



The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears.

Carl Jung, ETH Lecture 16Dec1938, Page 51.

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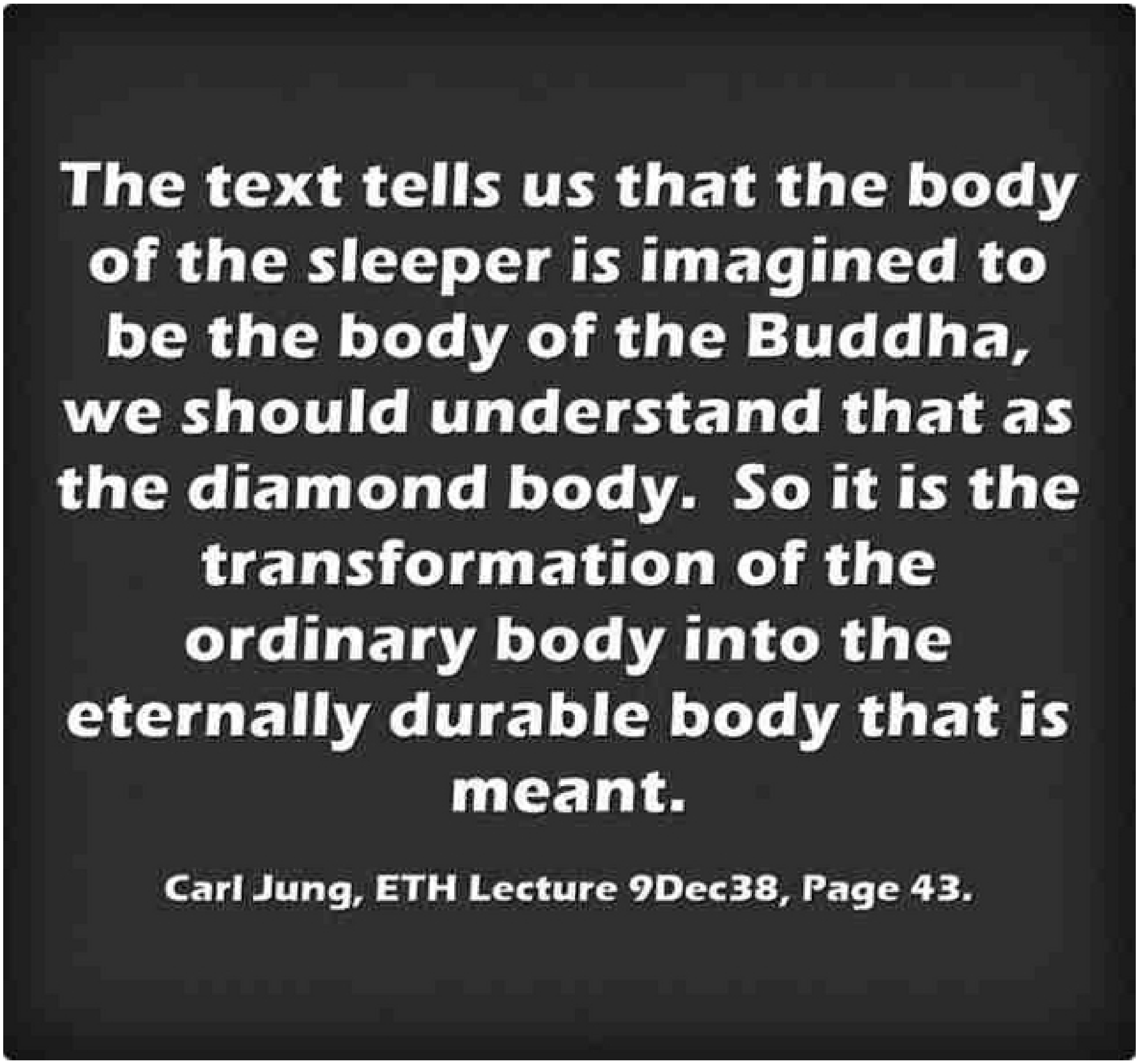

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant.

Carl Jung, ETH Lecture 9Dec38, Page 43.

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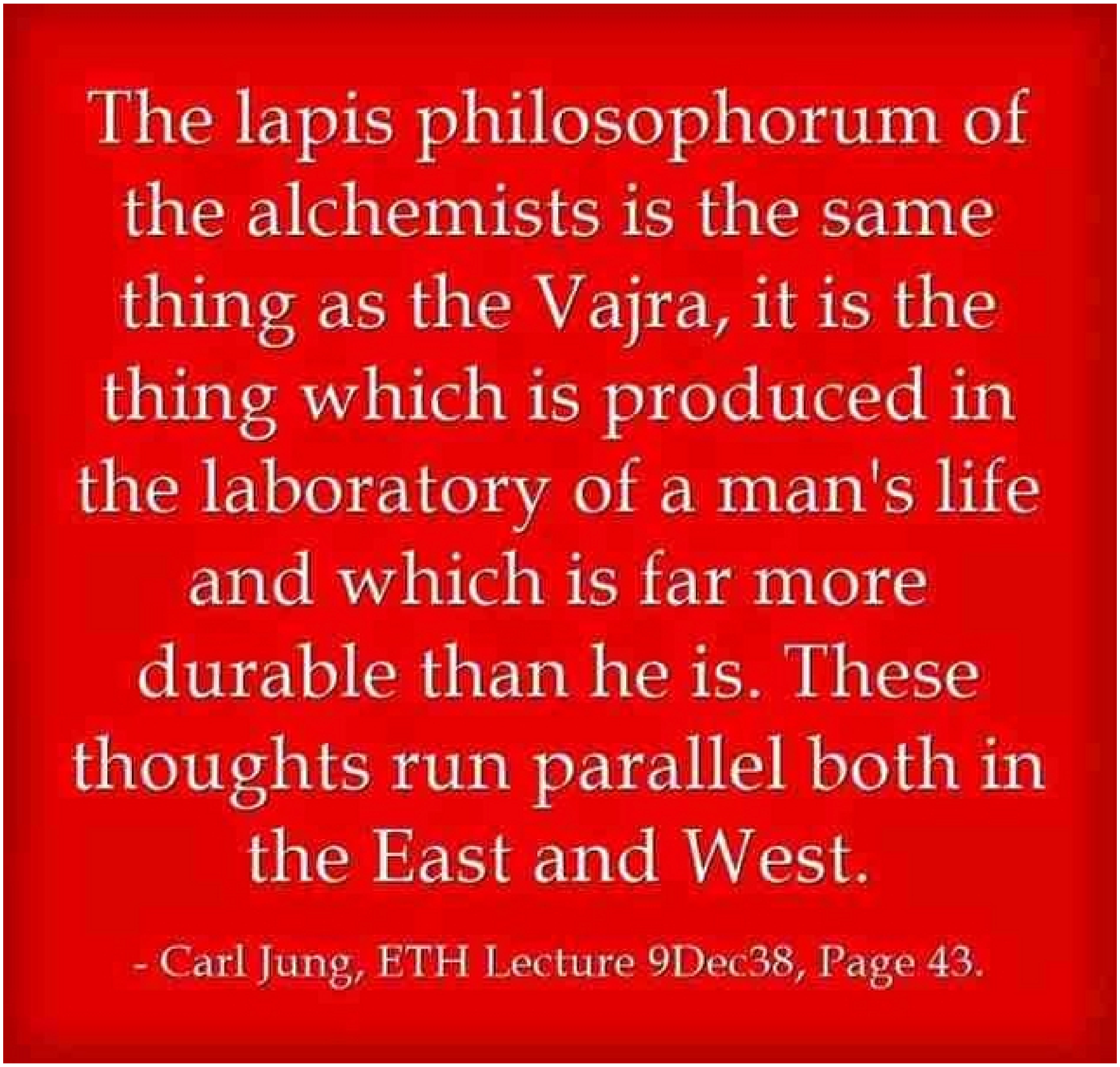

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West.

- Carl Jung, ETH Lecture 9Dec38, Page 43.

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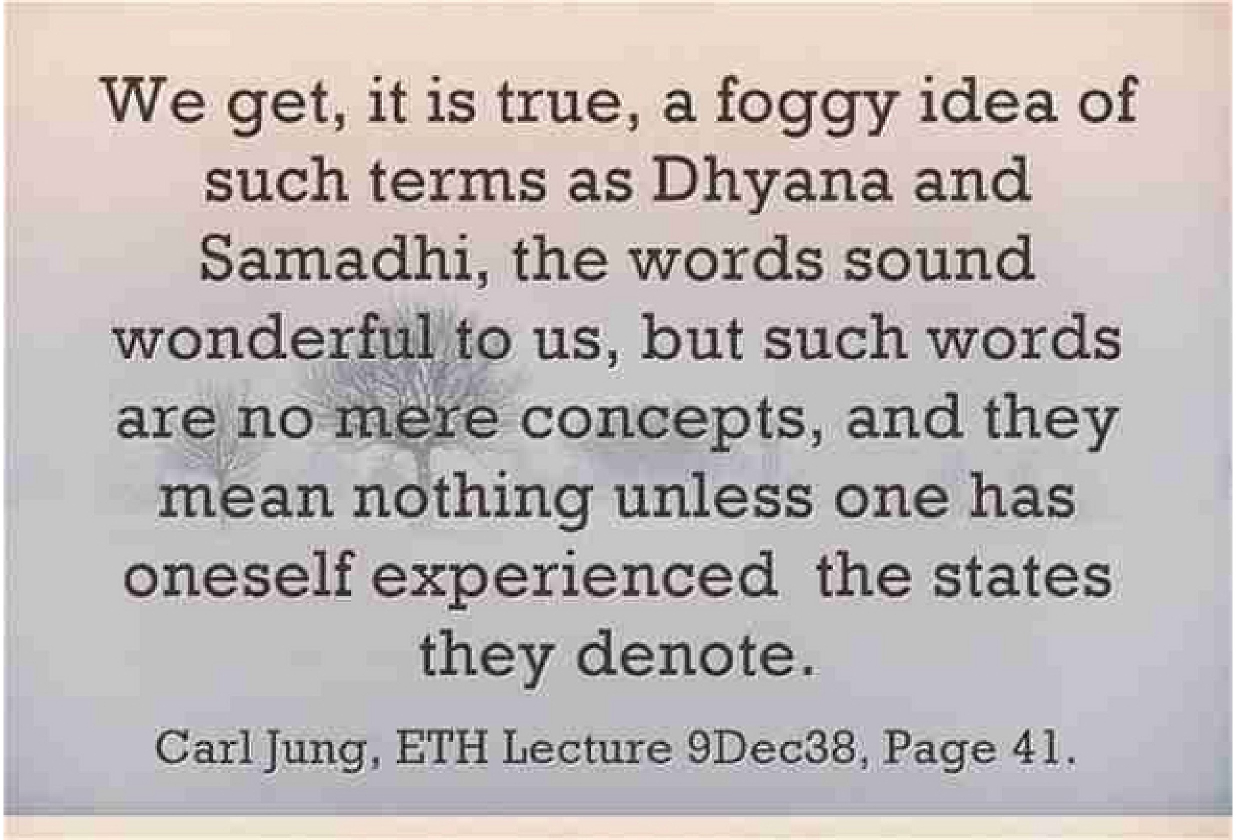

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote.

Carl Jung, ETH Lecture 9Dec38, Page 41.

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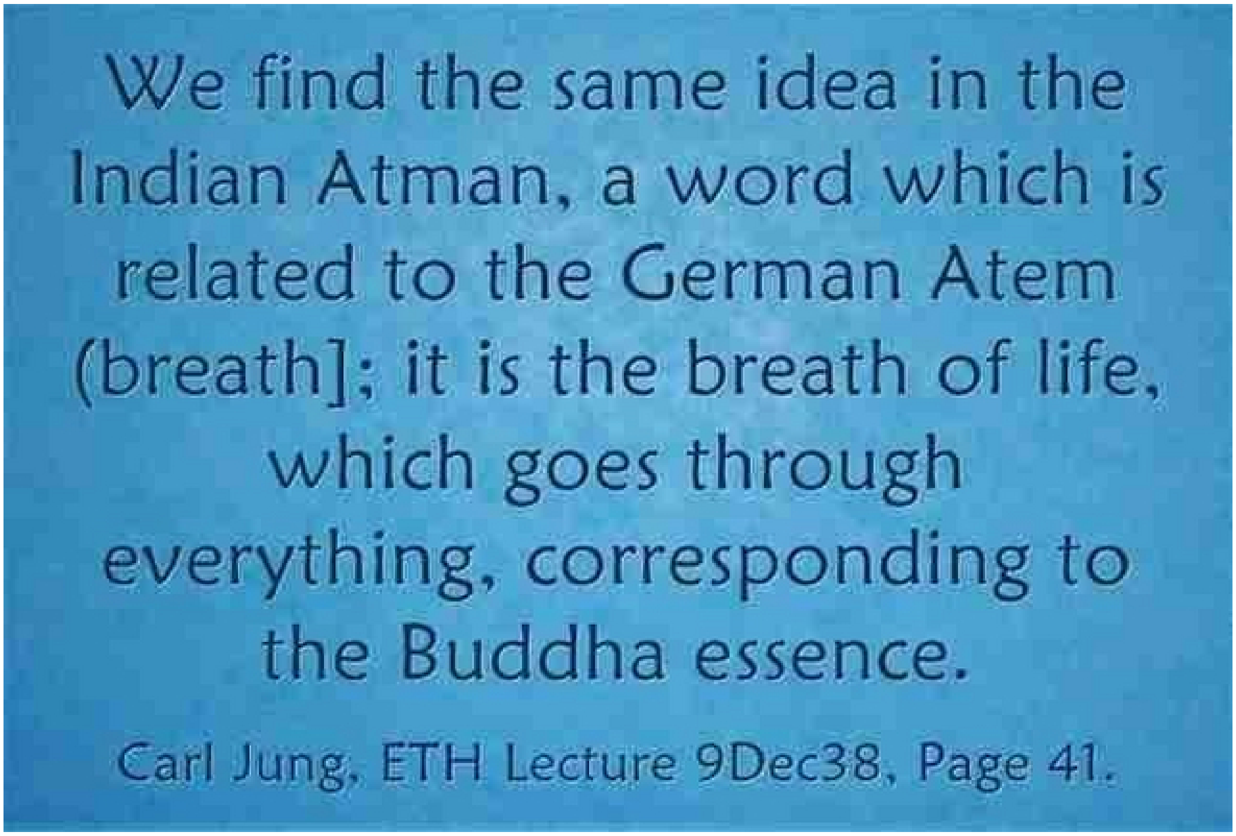

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence.

Carl Jung, ETH Lecture 9Dec38, Page 41.

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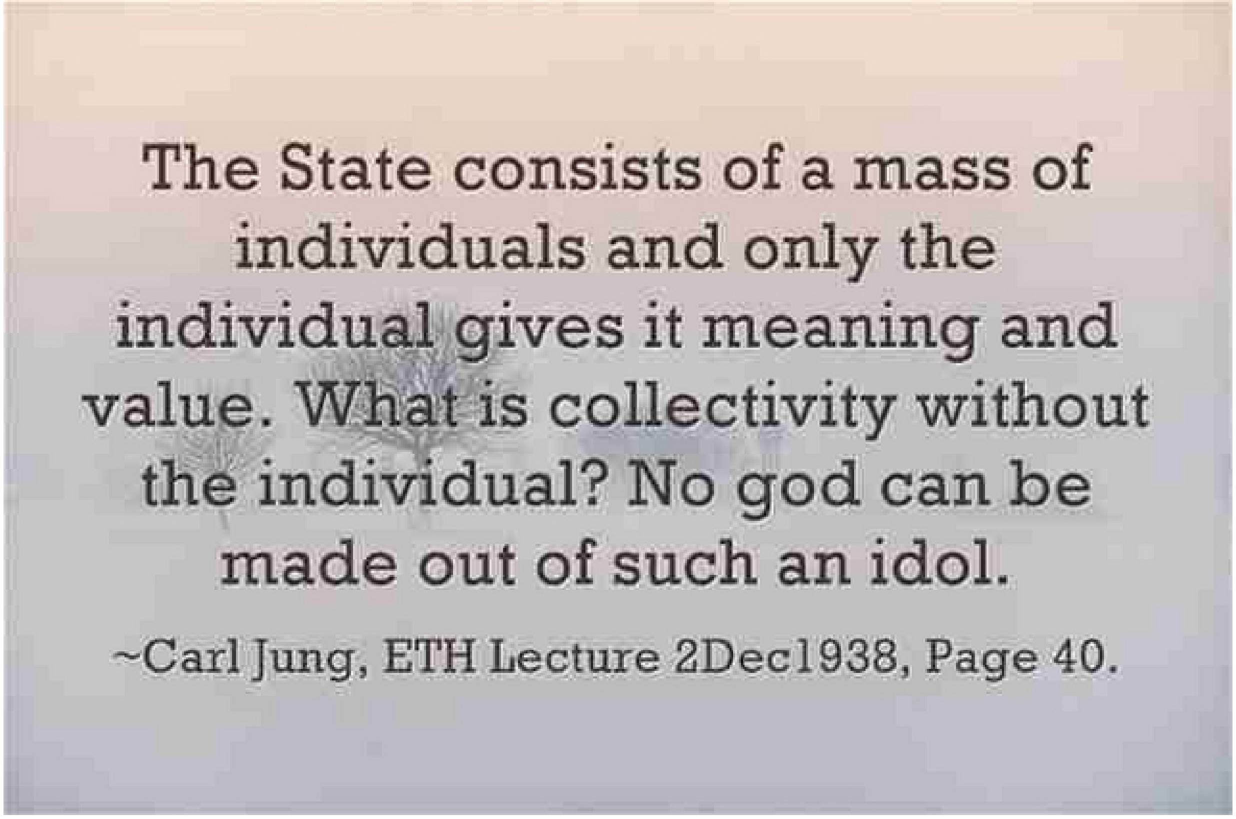

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol.

~Carl Jung, ETH Lecture 2Dec1938, Page 40.

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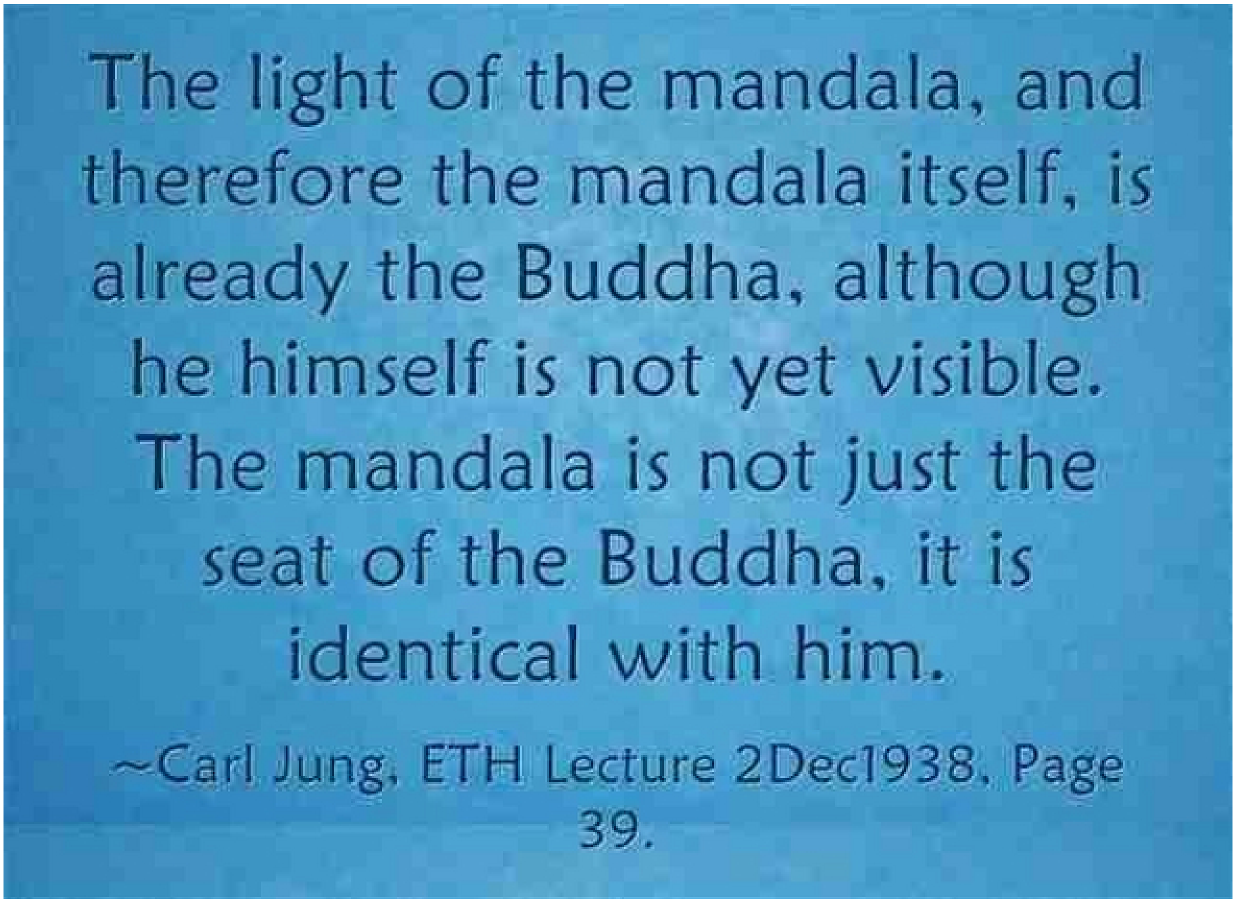

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him.

~Carl Jung, ETH Lecture 2Dec1938, Page 39.

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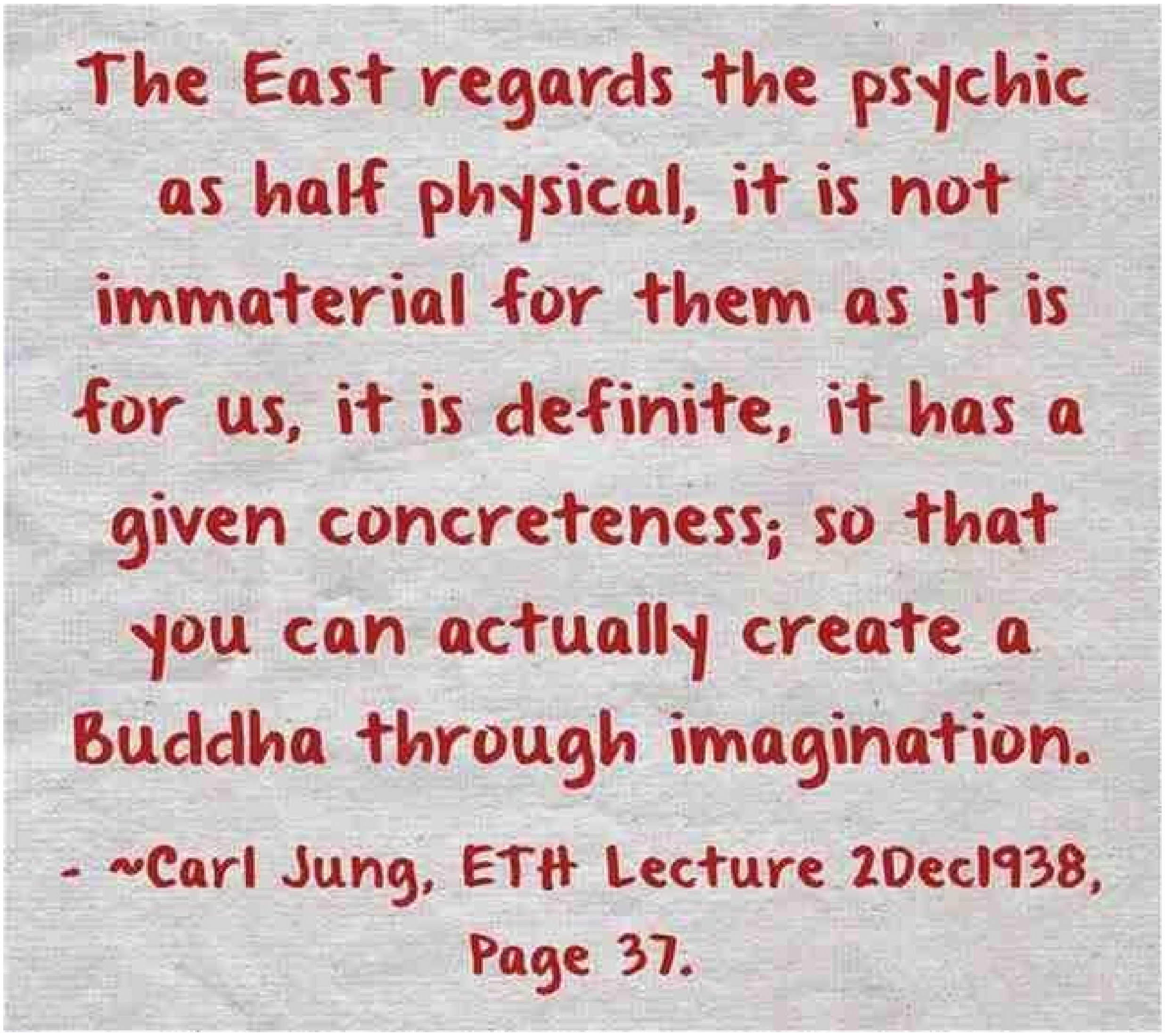

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination.

- ~Carl Jung, ETH Lecture 2Dec1938, Page 37.

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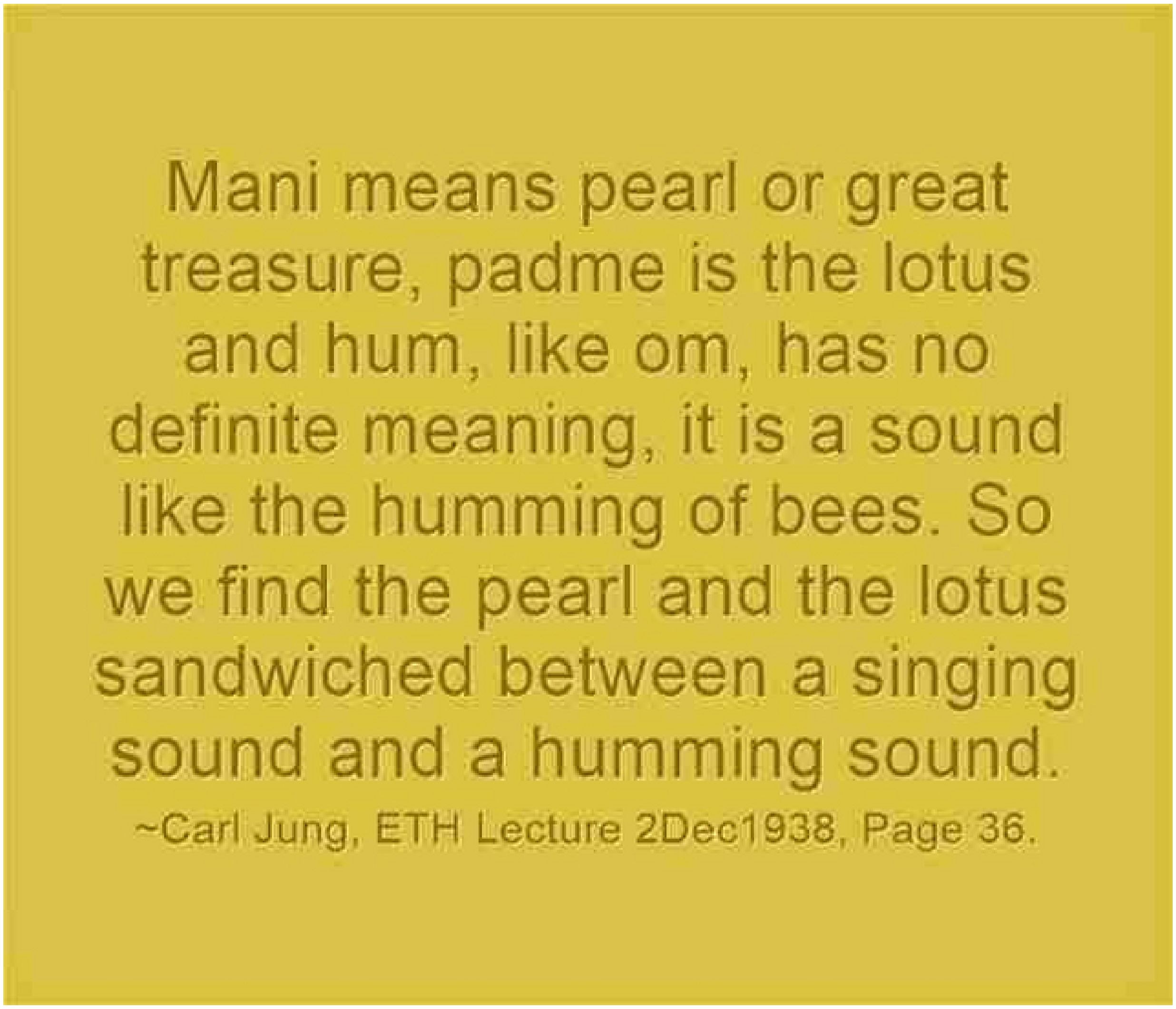

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound.

~Carl Jung, ETH Lecture 2Dec1938, Page 36.

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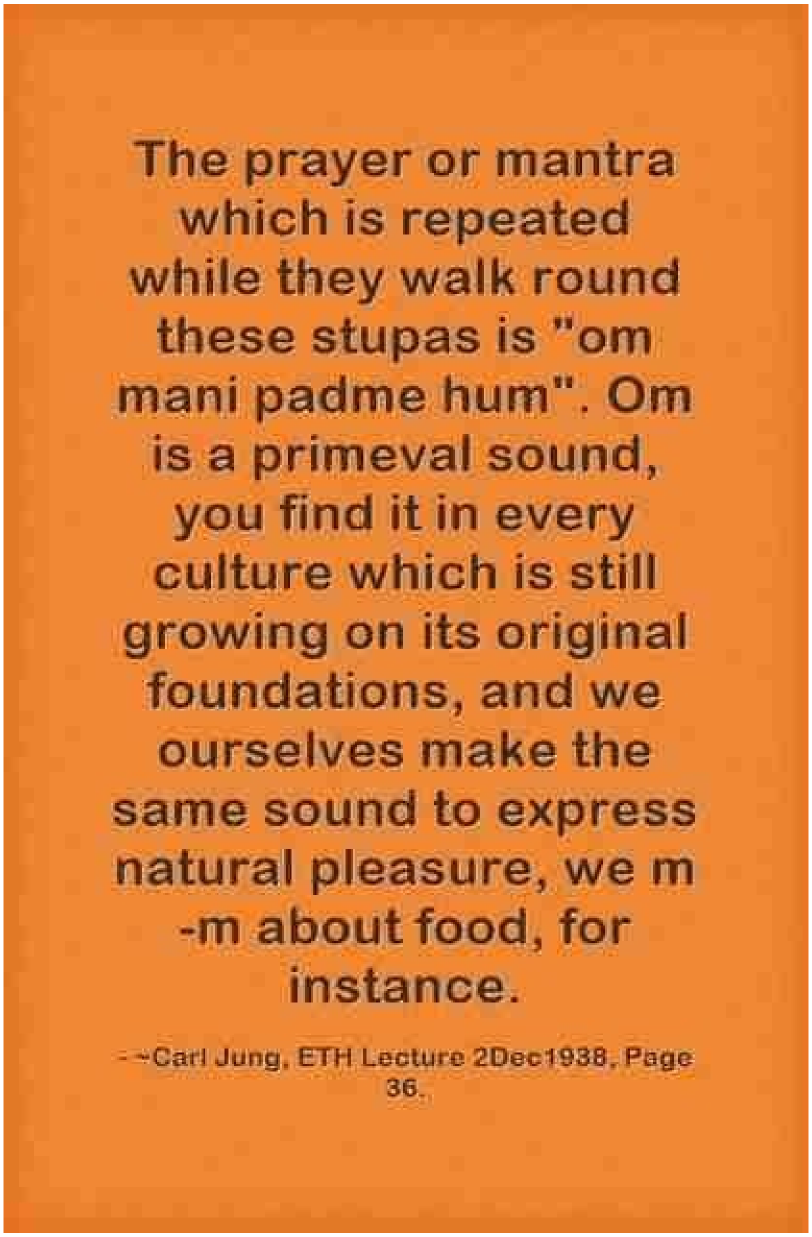

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m -m about food, for instance.

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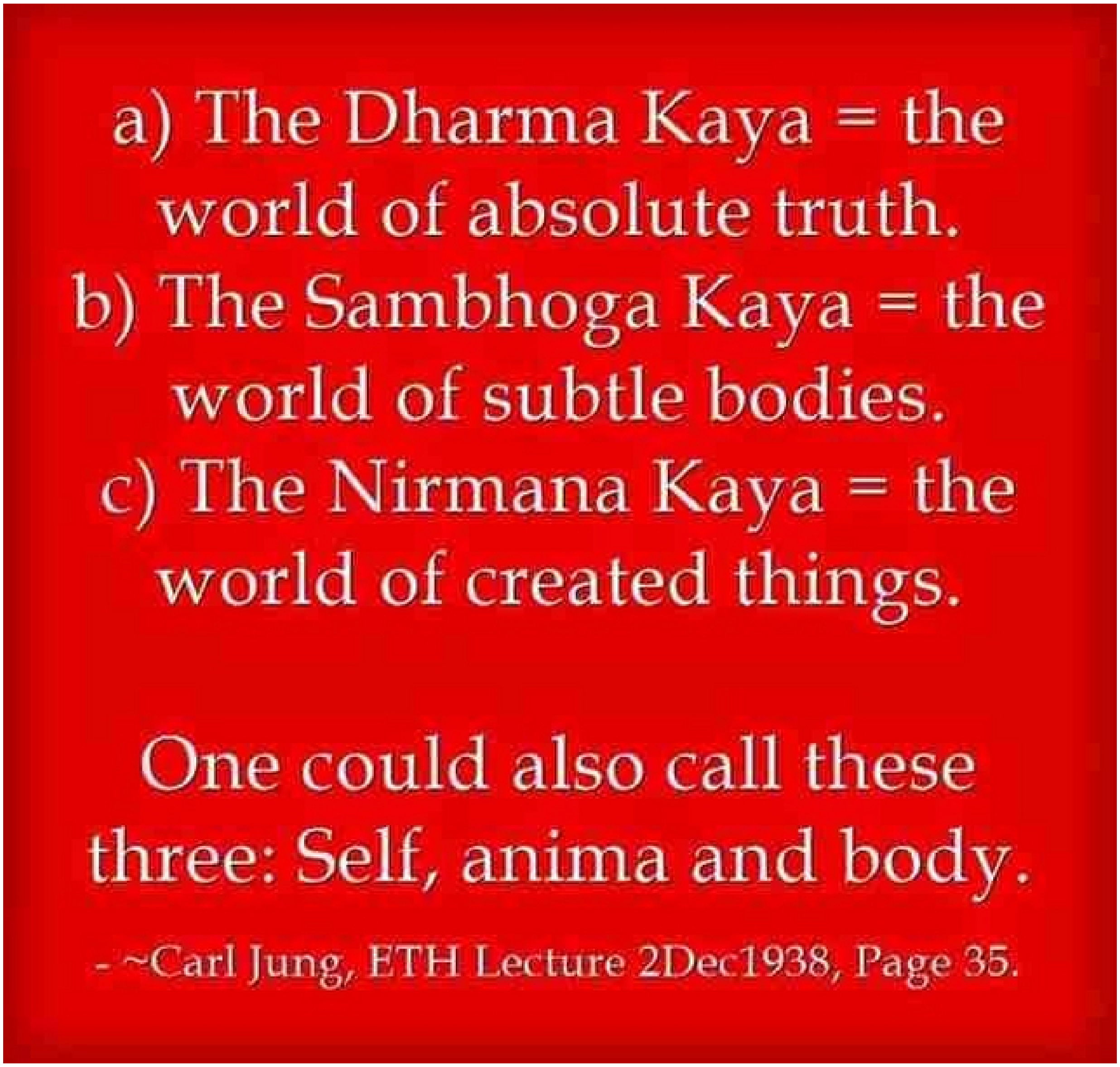

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body.

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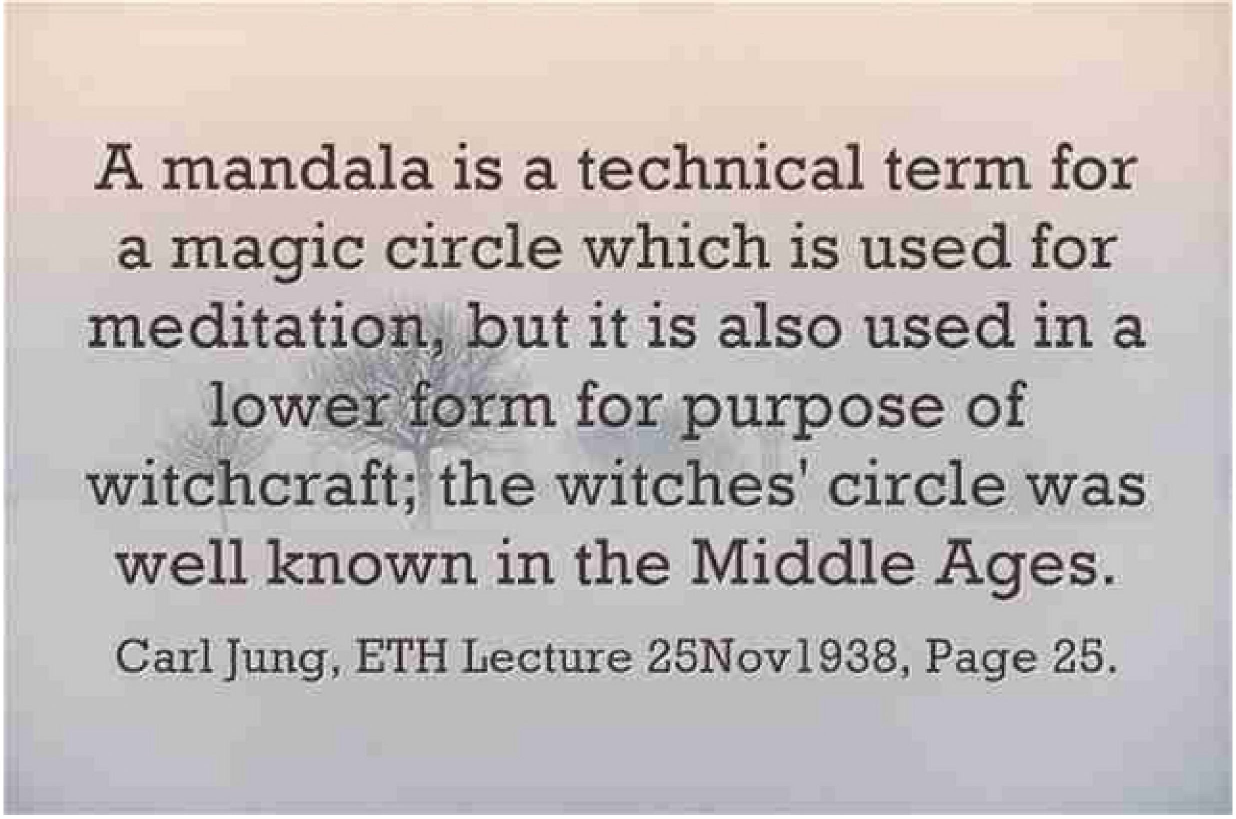

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

Carl Jung, ETH Lecture 25Nov1938, Page 25.

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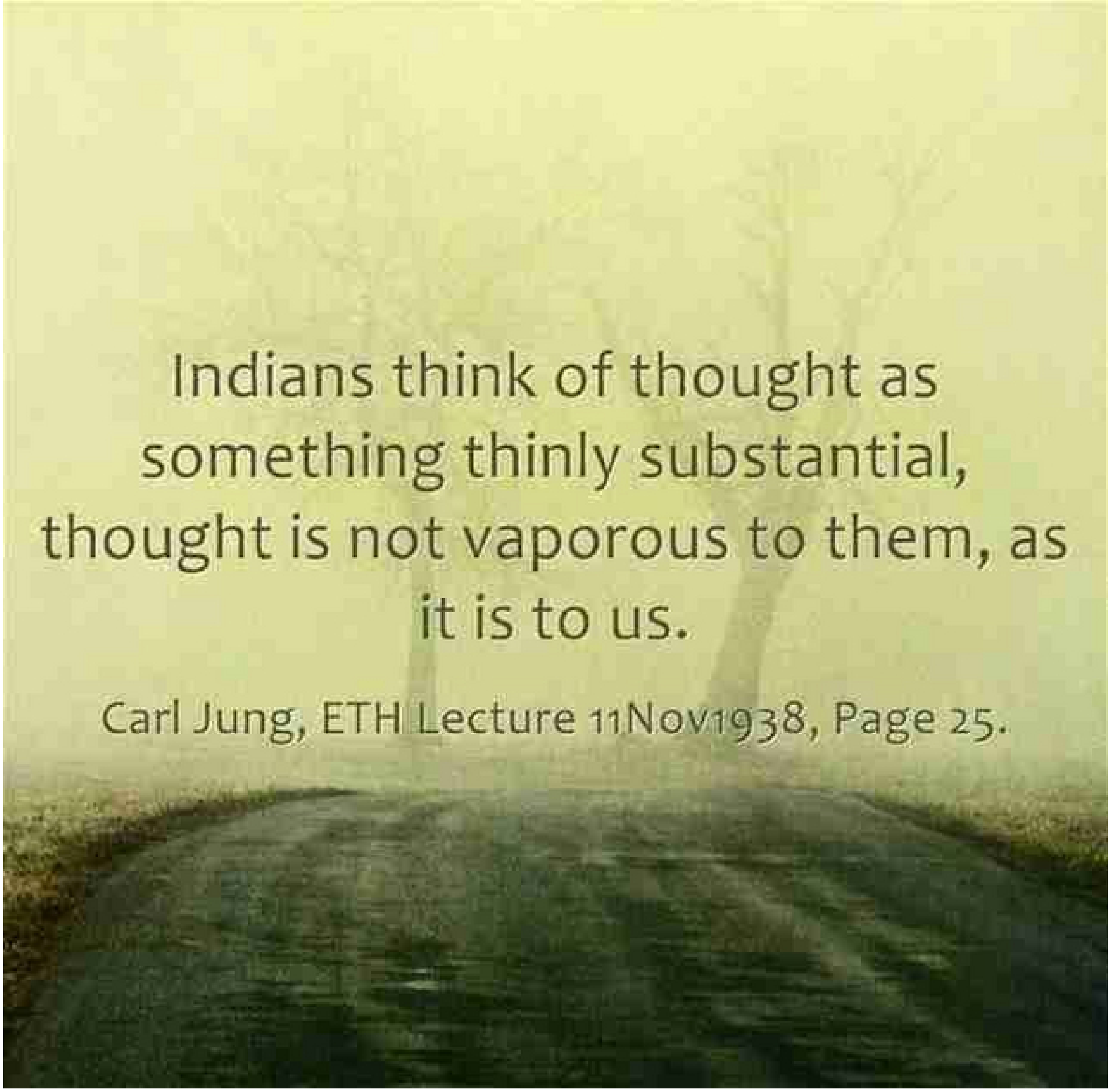
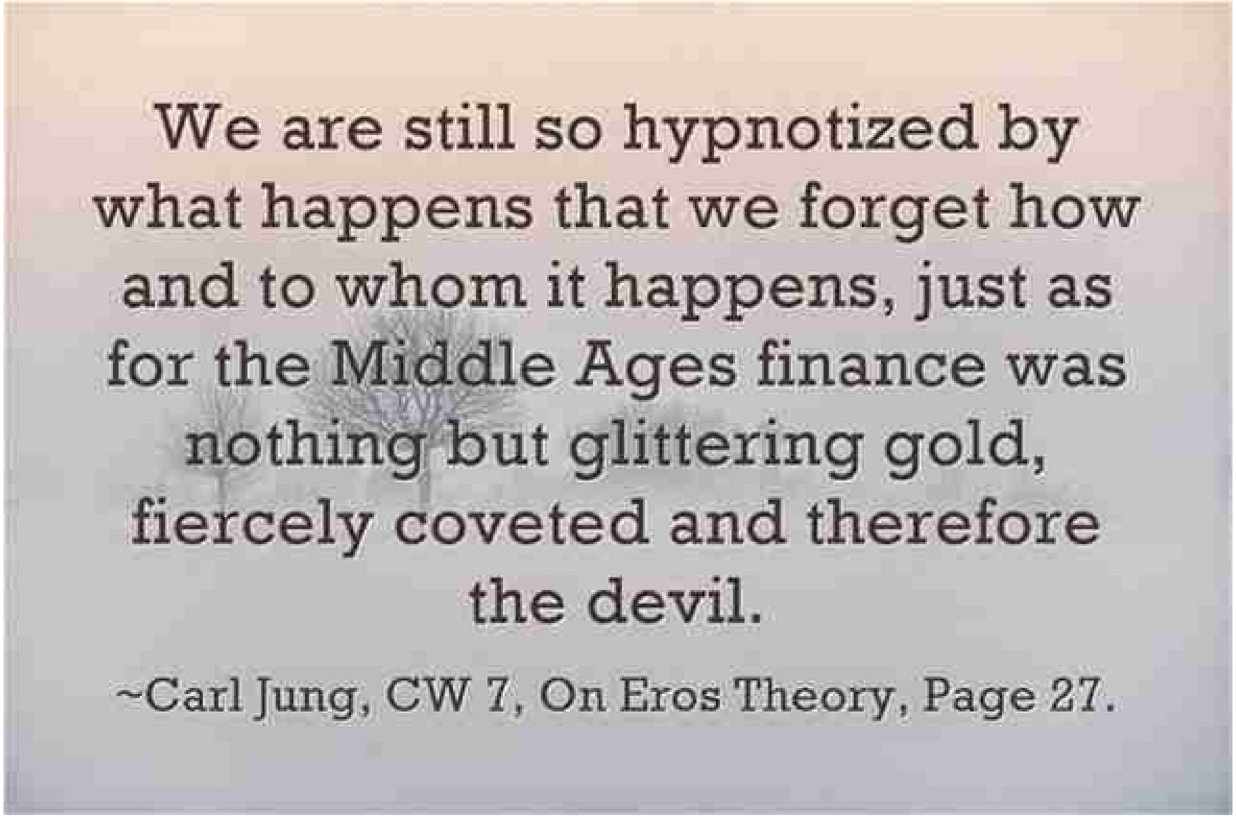


Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.



We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil.

~Carl Jung, CW 7, On Eros Theory, Page 27.

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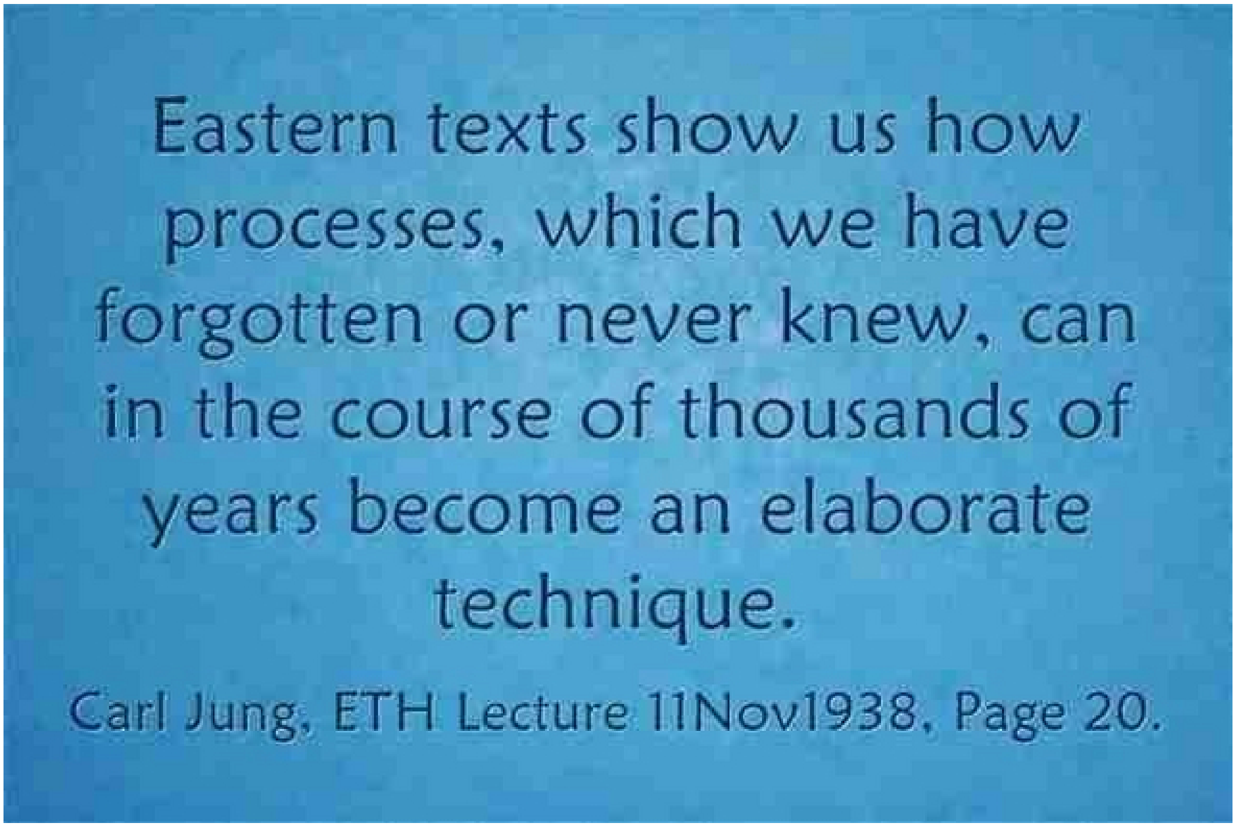

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique.

Carl Jung, ETH Lecture 11Nov1938, Page 20.

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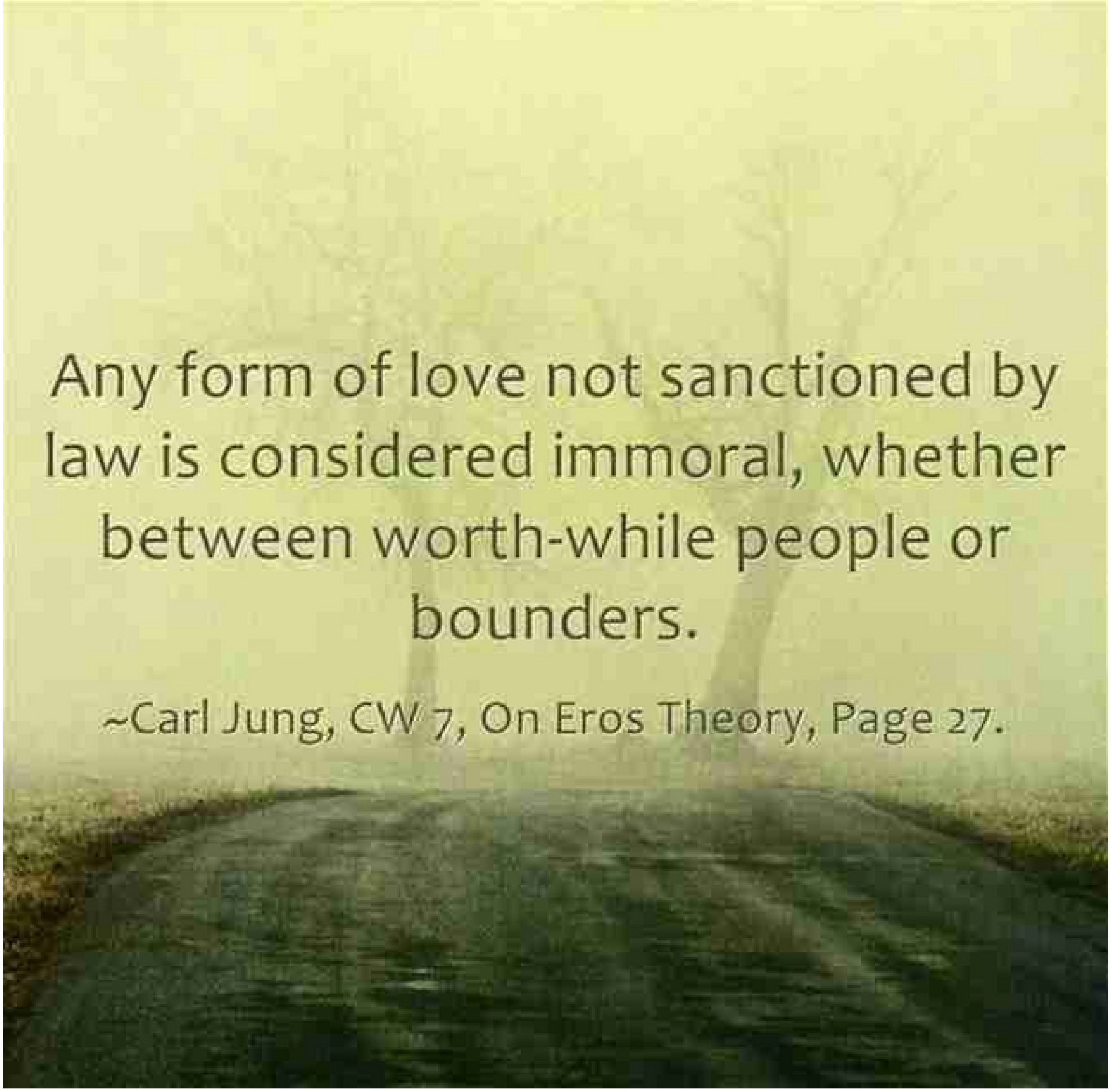
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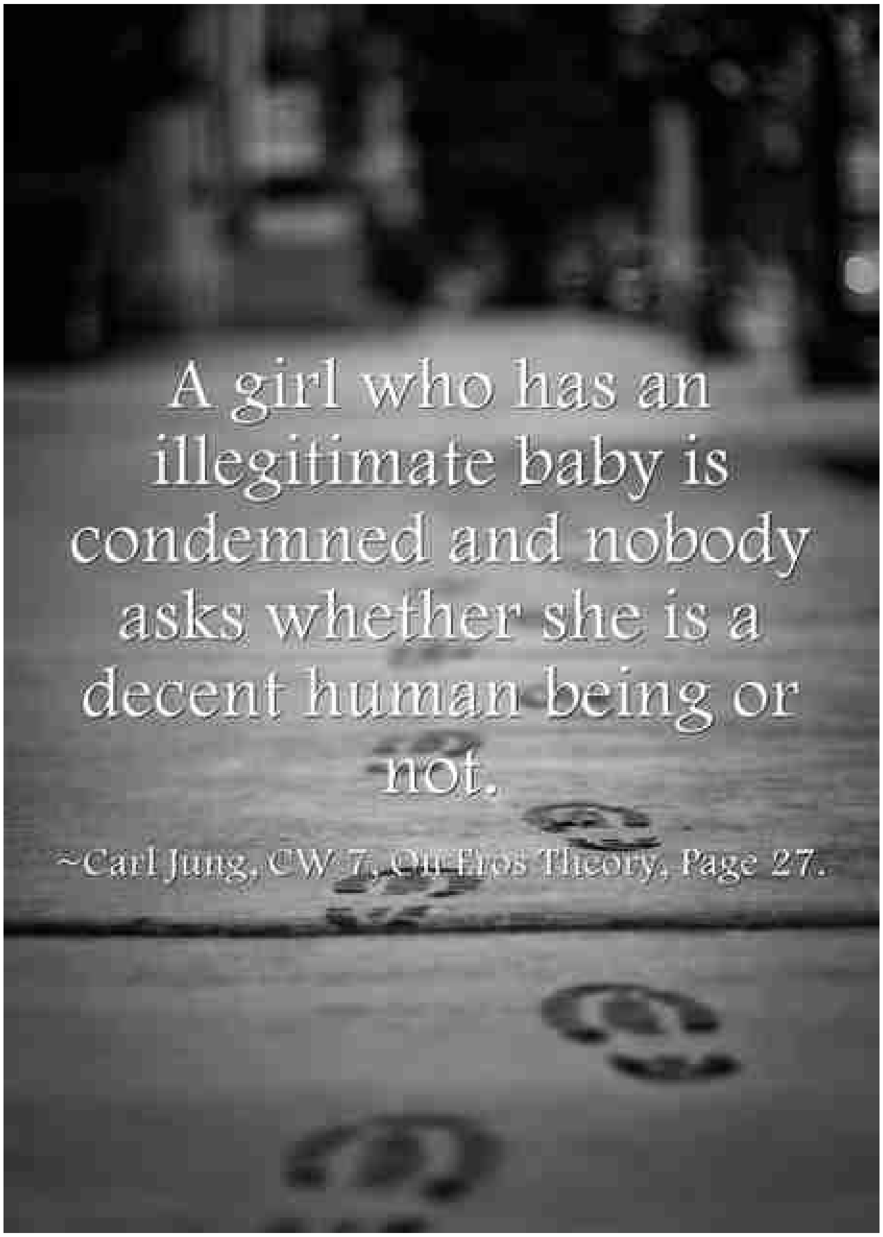
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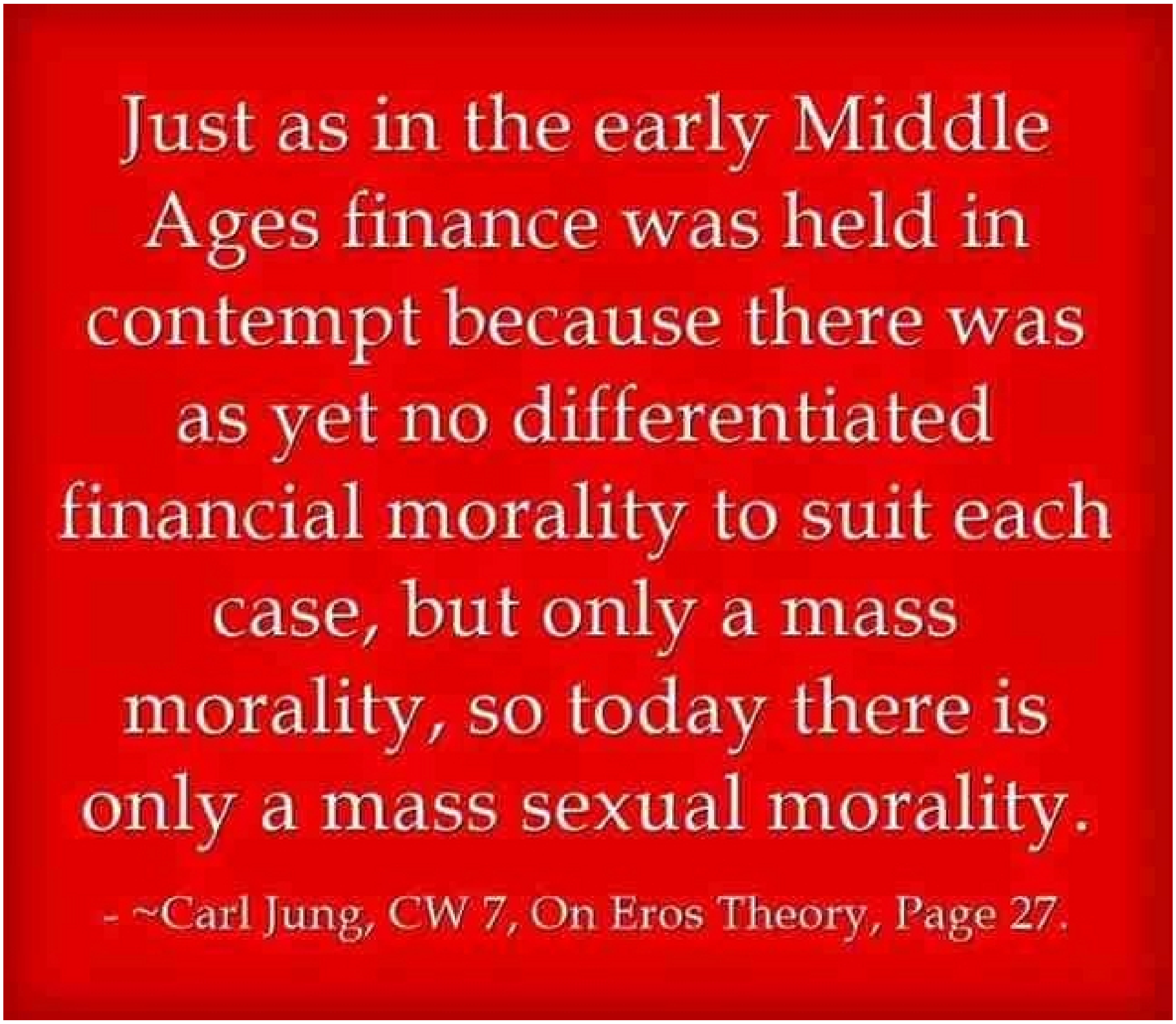

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality.

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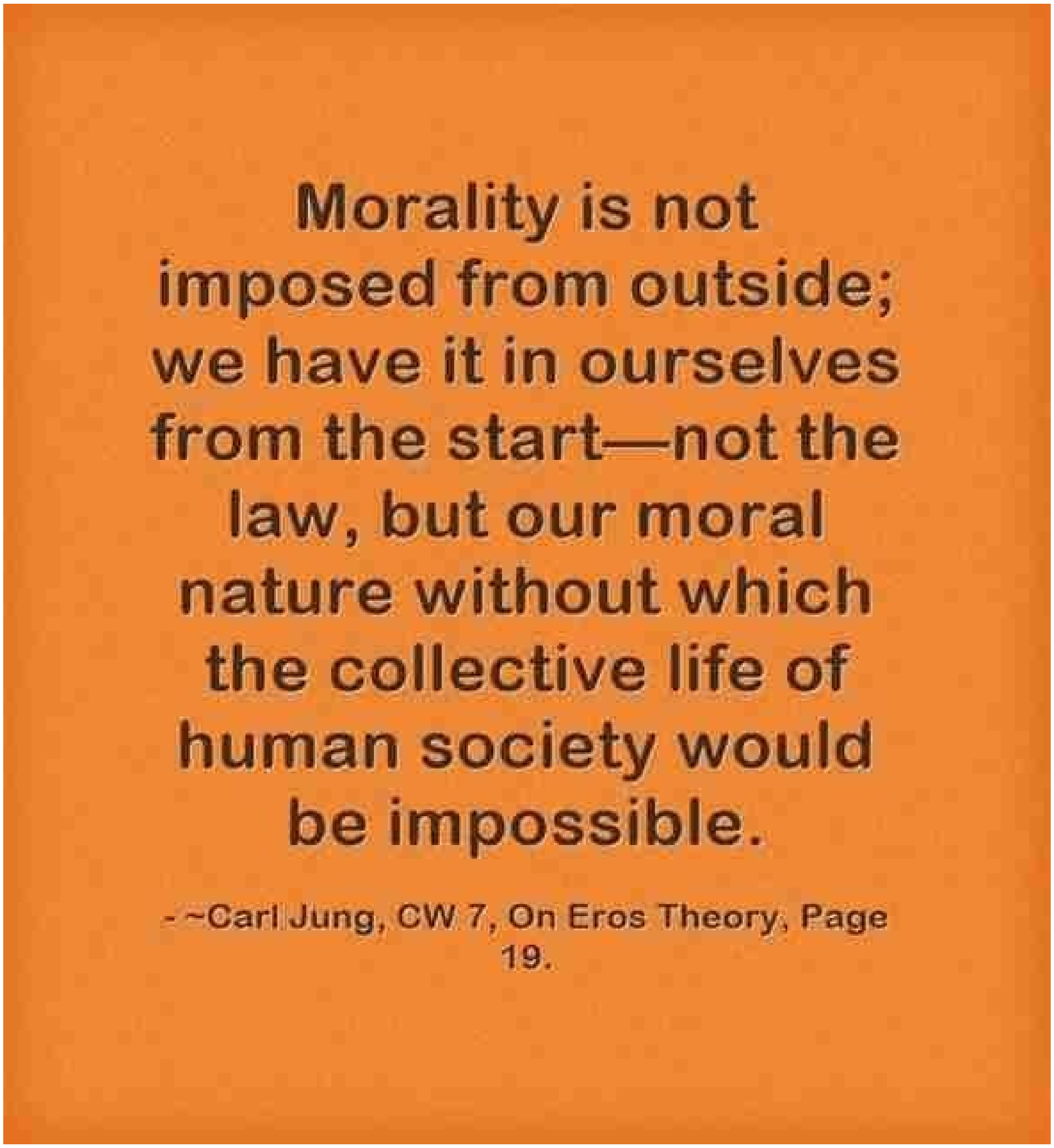

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible.

- ~Carl Jung, CW 7, On Eros Theory, Page 19.

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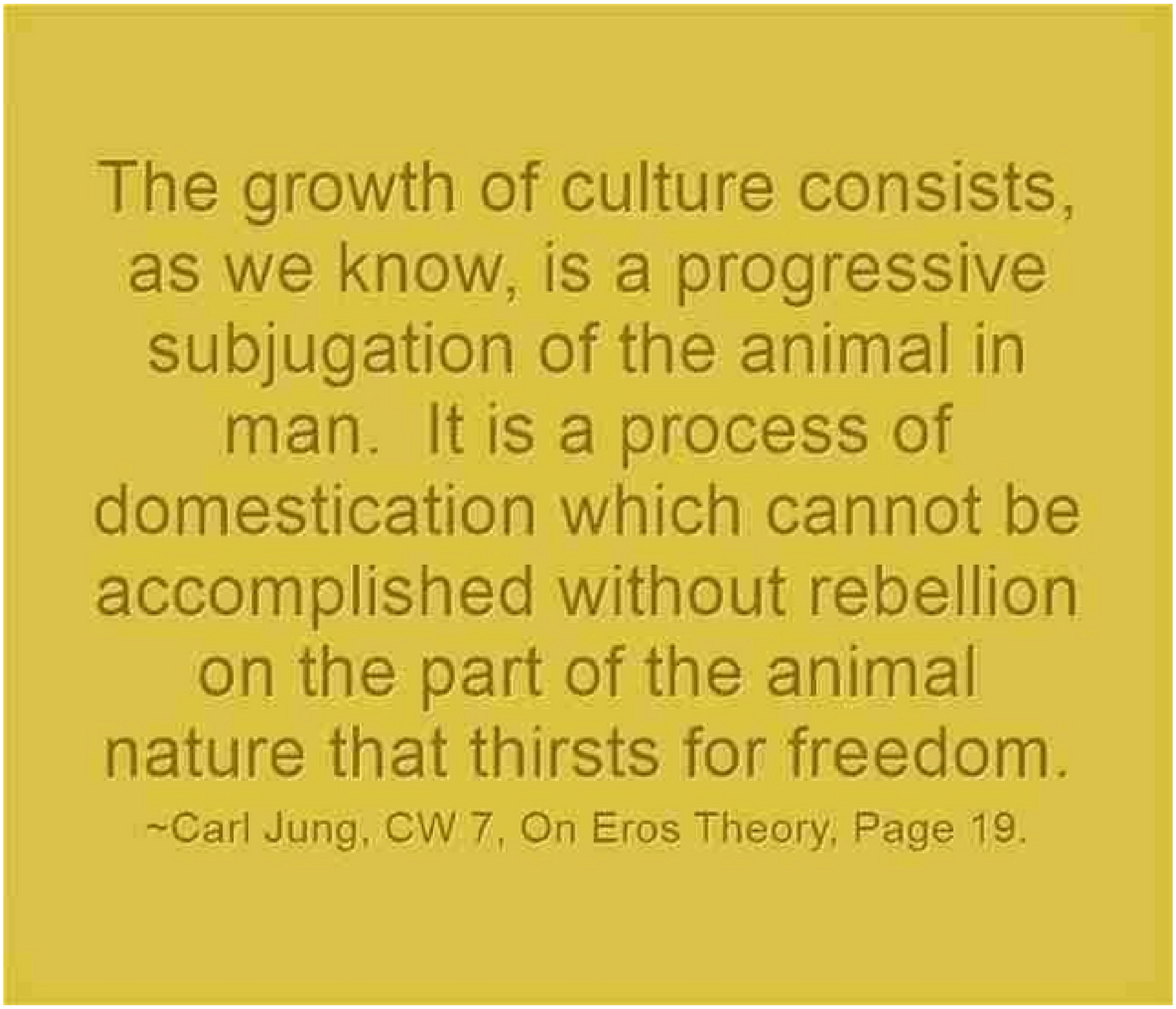

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom.

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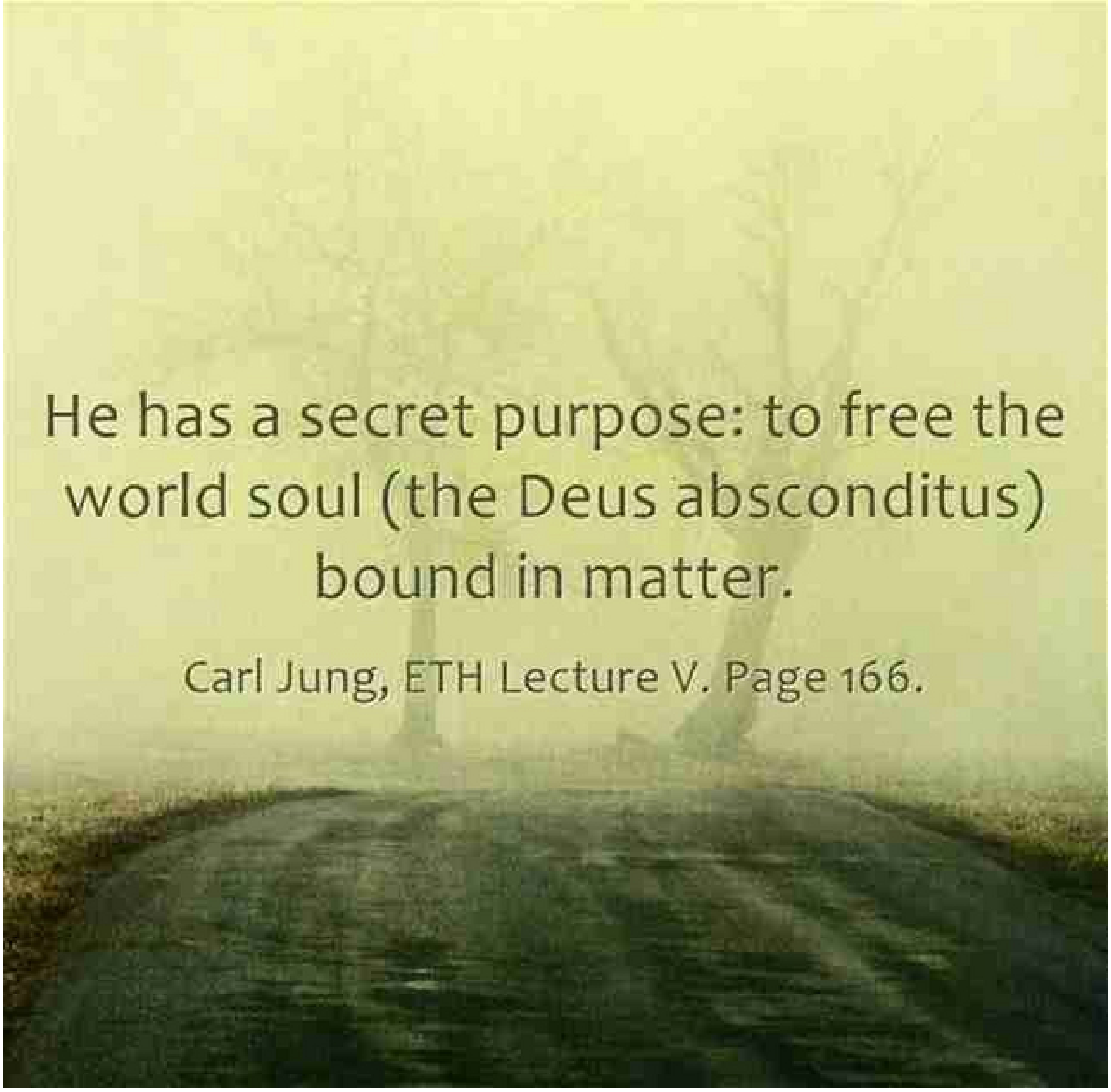
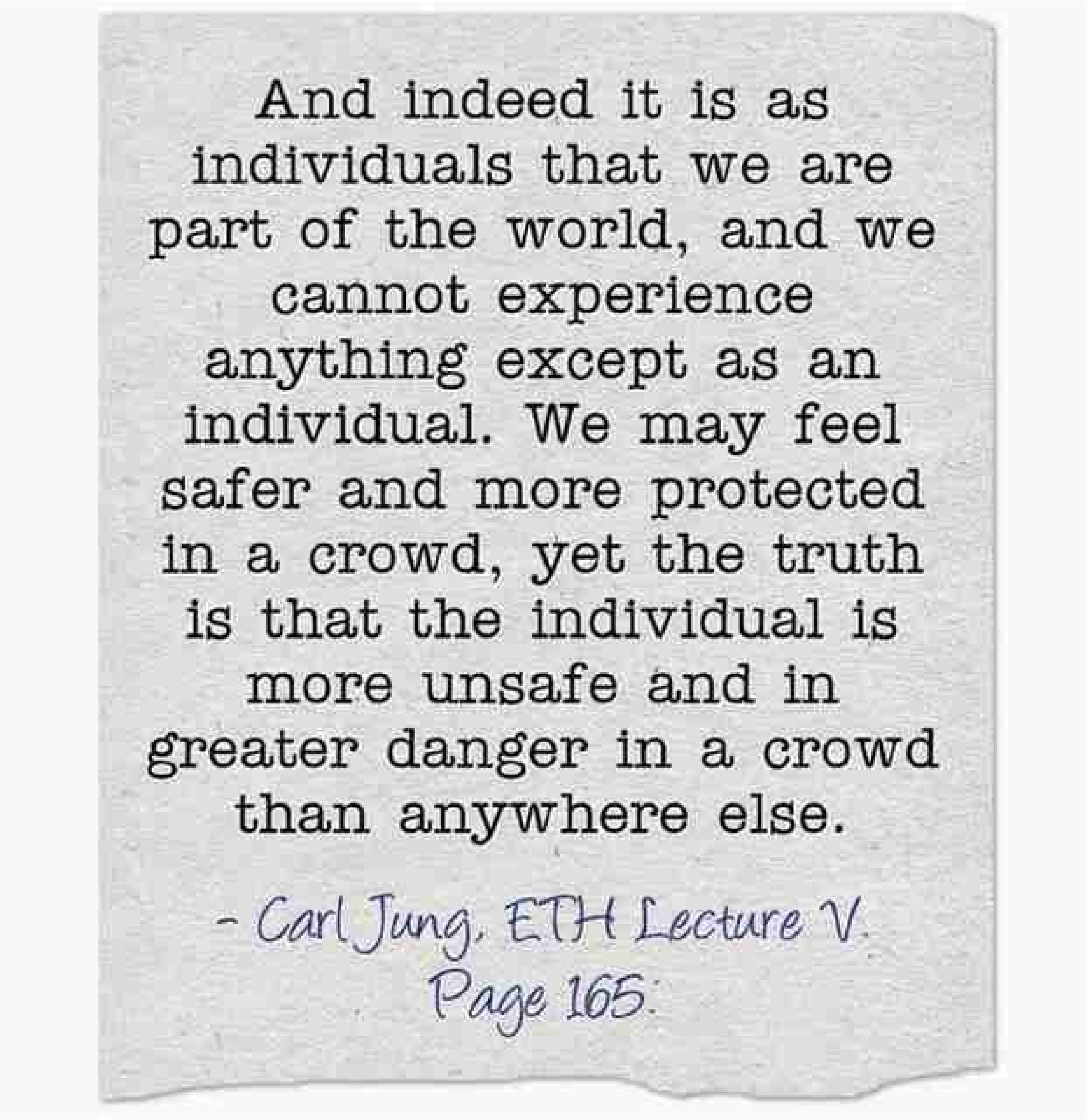


He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.



And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else.

- Carl Jung, ETH Lecture V.
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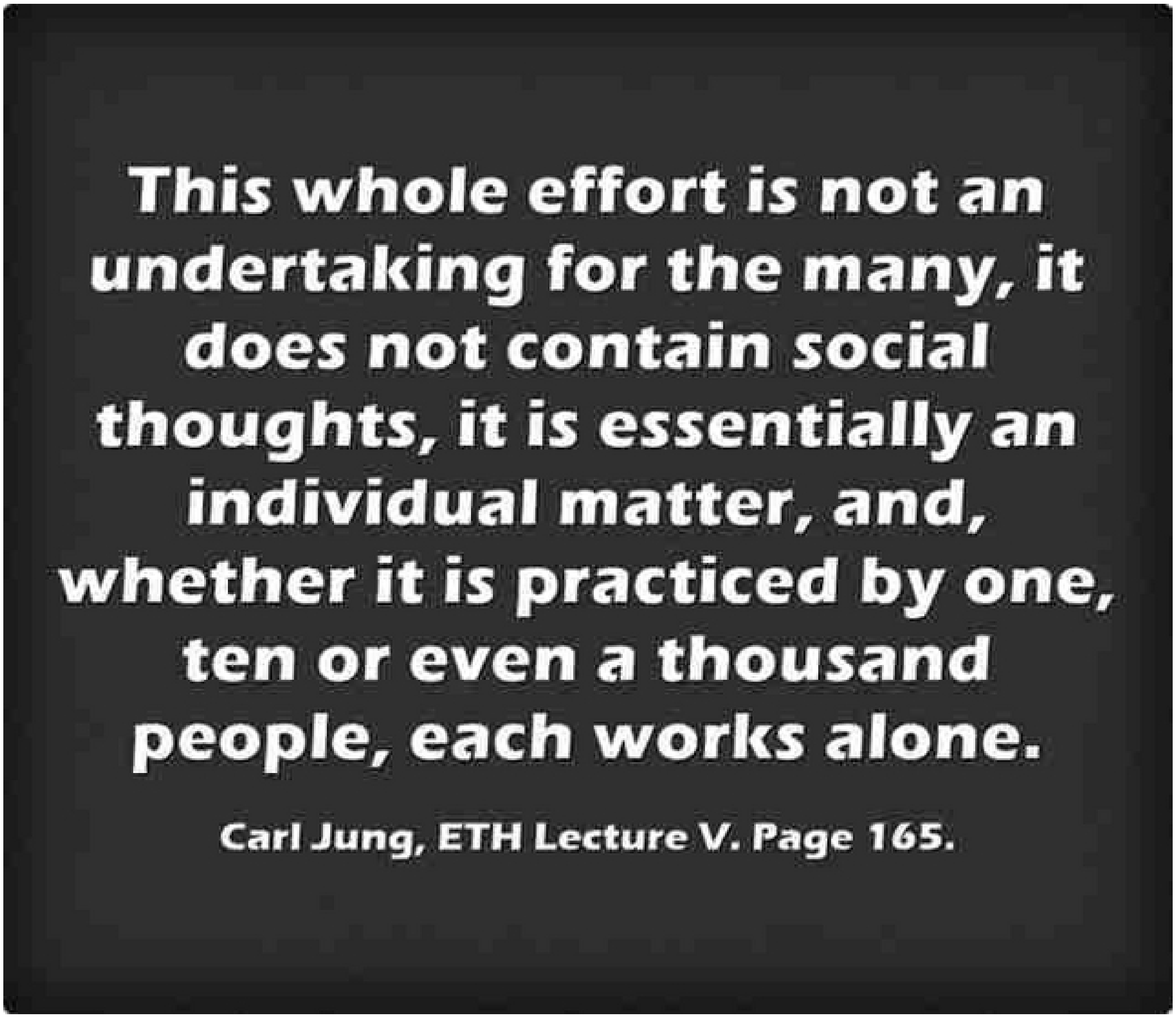

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practiced by one, ten or even a thousand people, each works alone.

Carl Jung, ETH Lecture V. Page 165.

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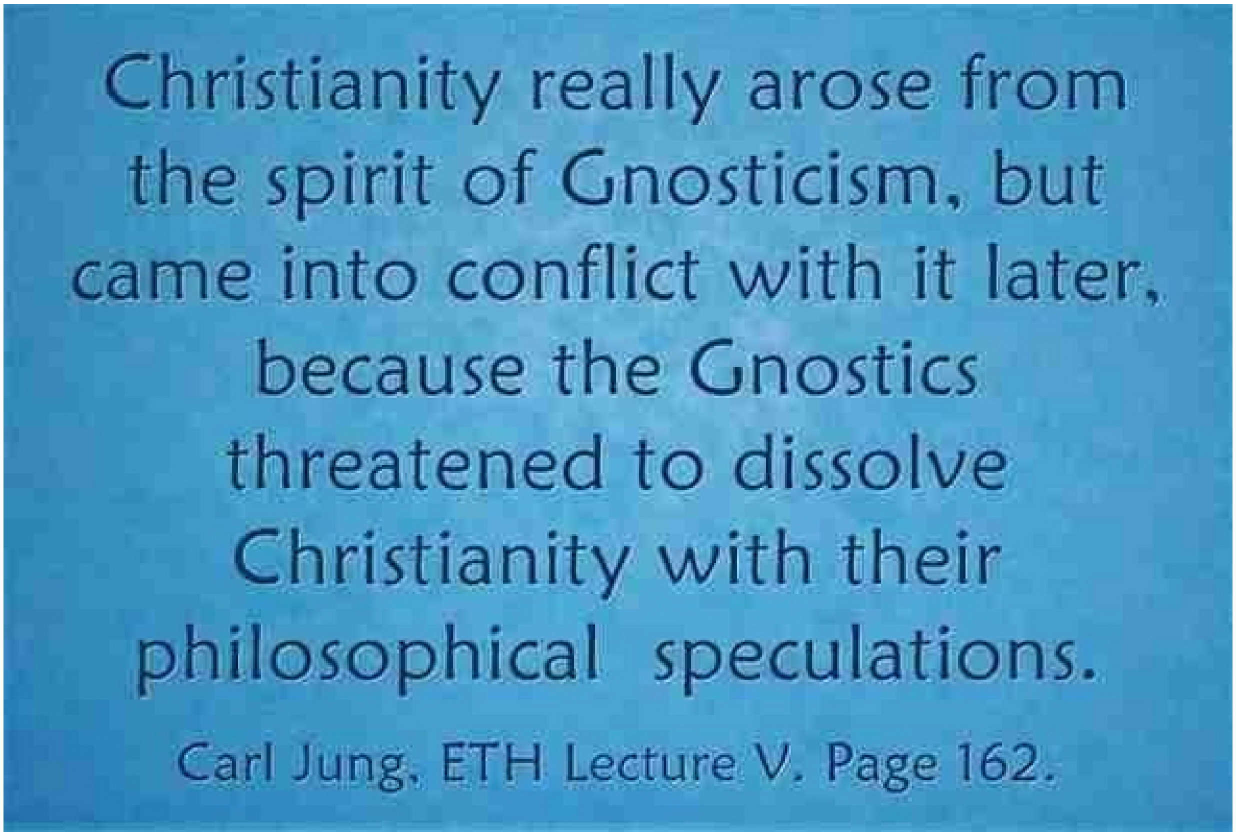

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations.

Carl Jung, ETH Lecture V. Page 162.

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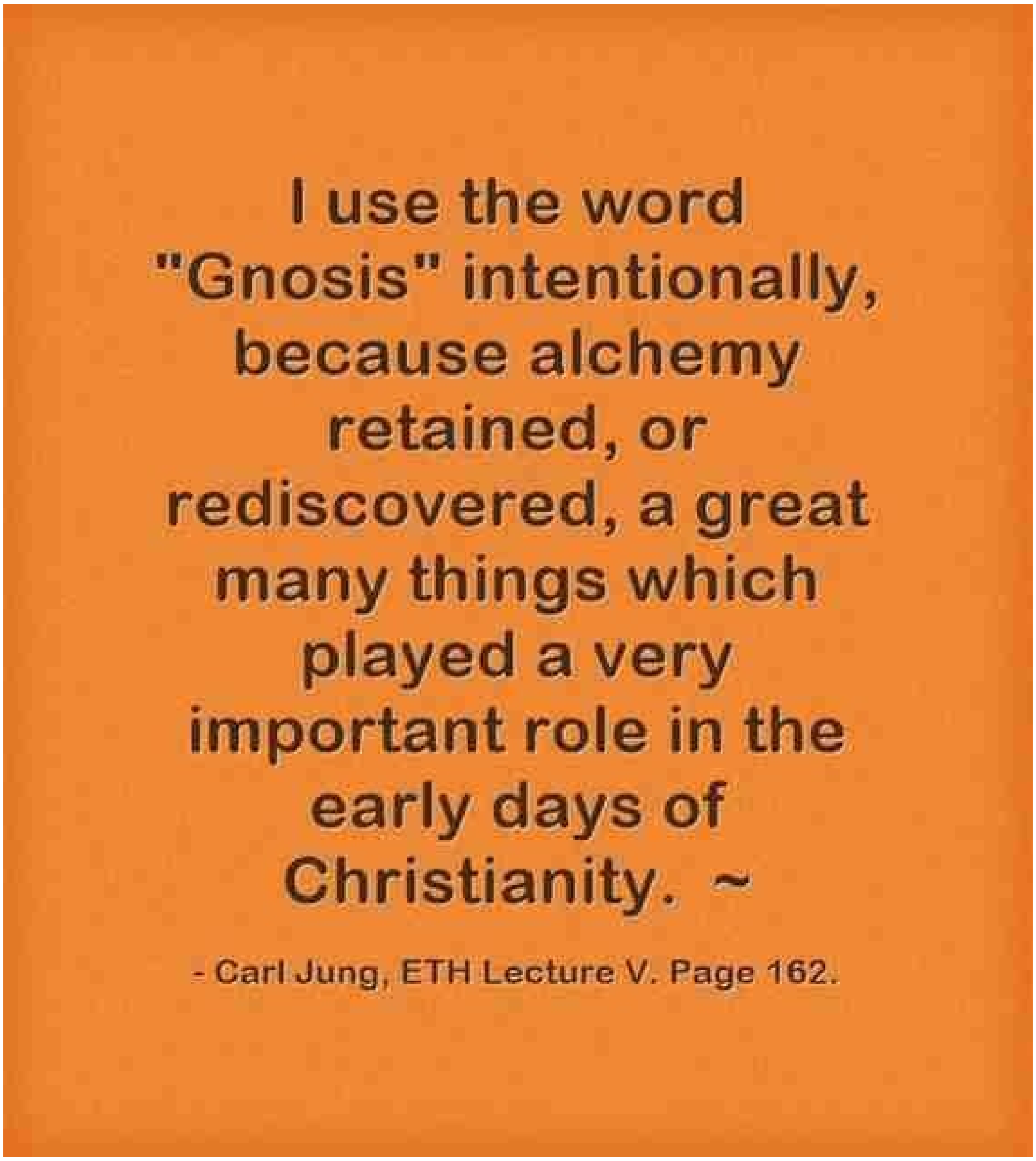

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. ~

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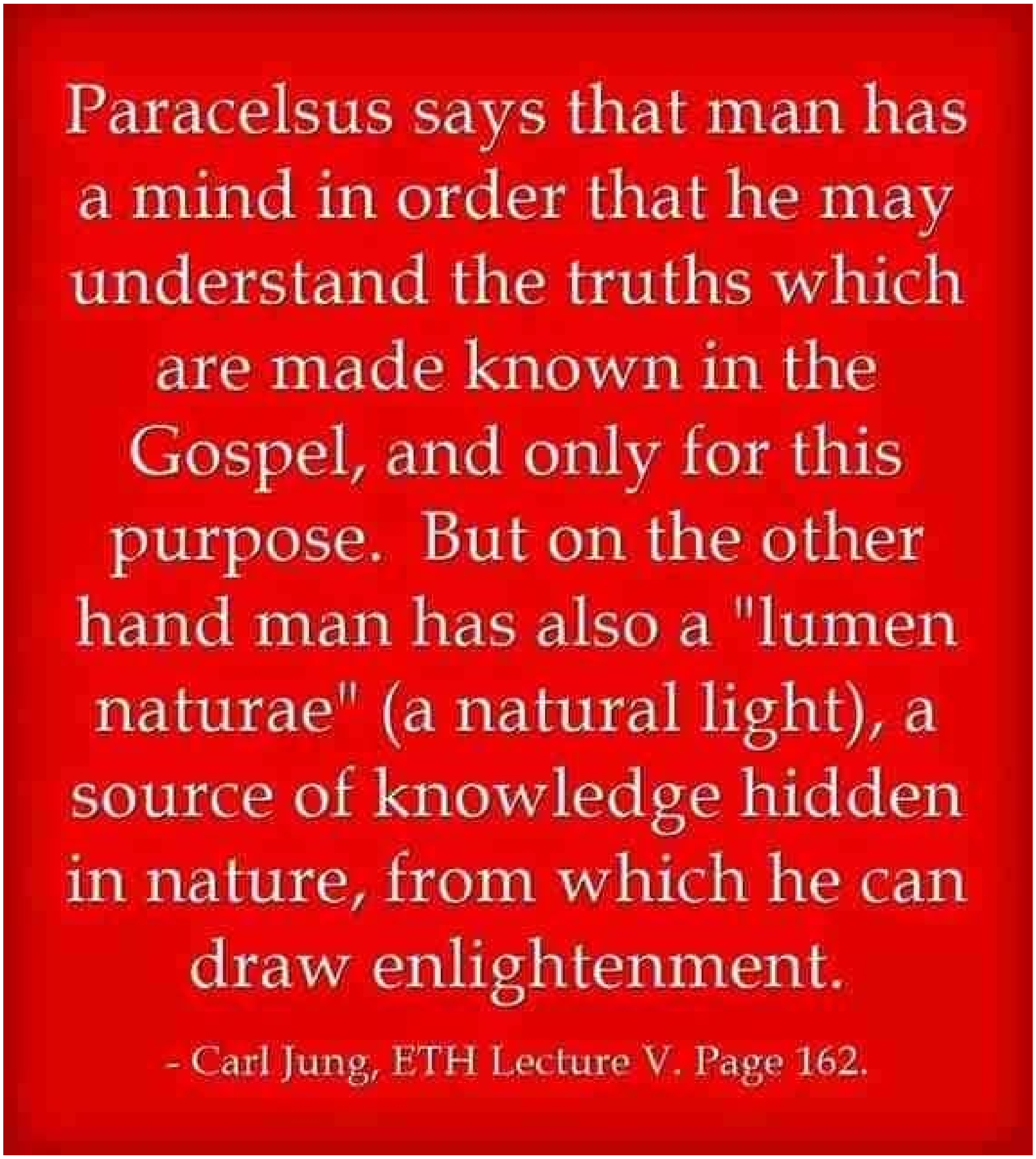

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment.

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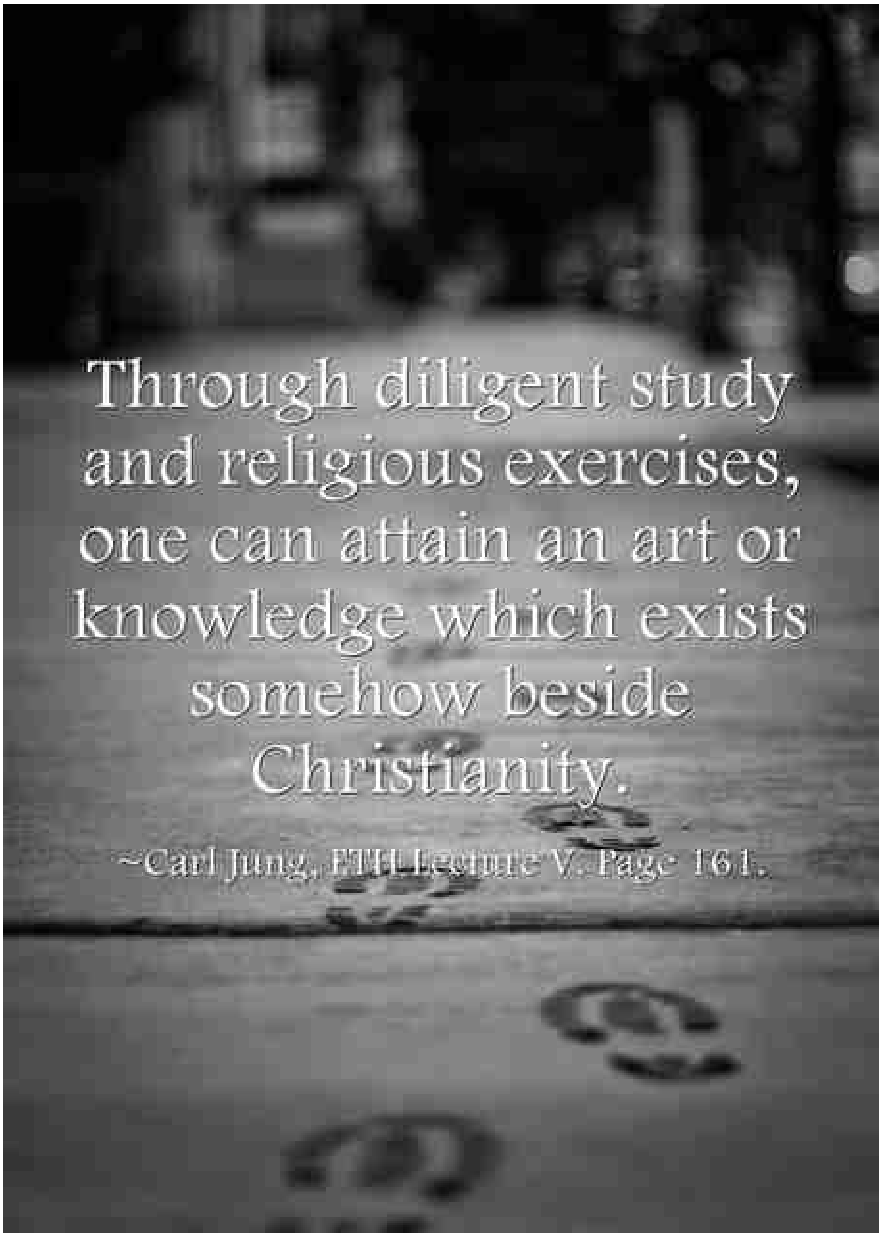
Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity.
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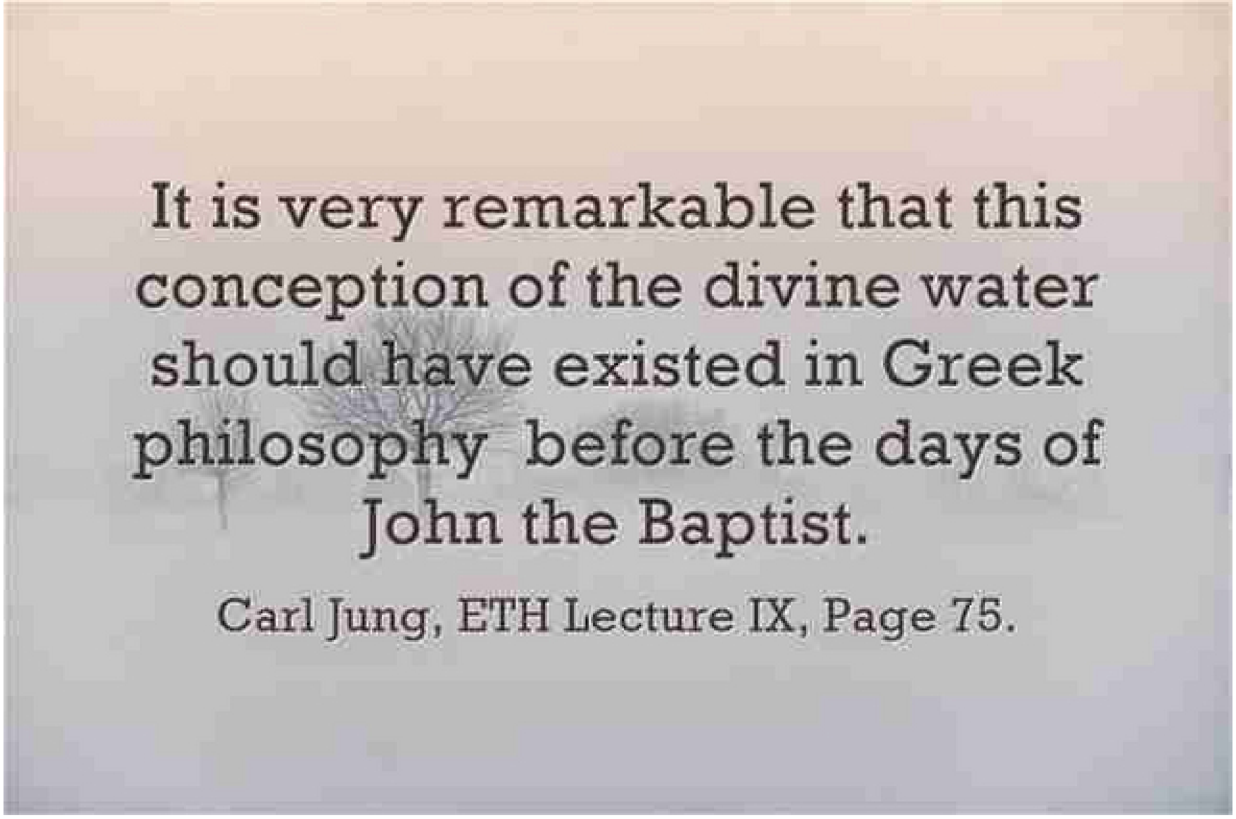

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist.

Carl Jung, ETH Lecture IX, Page 75.

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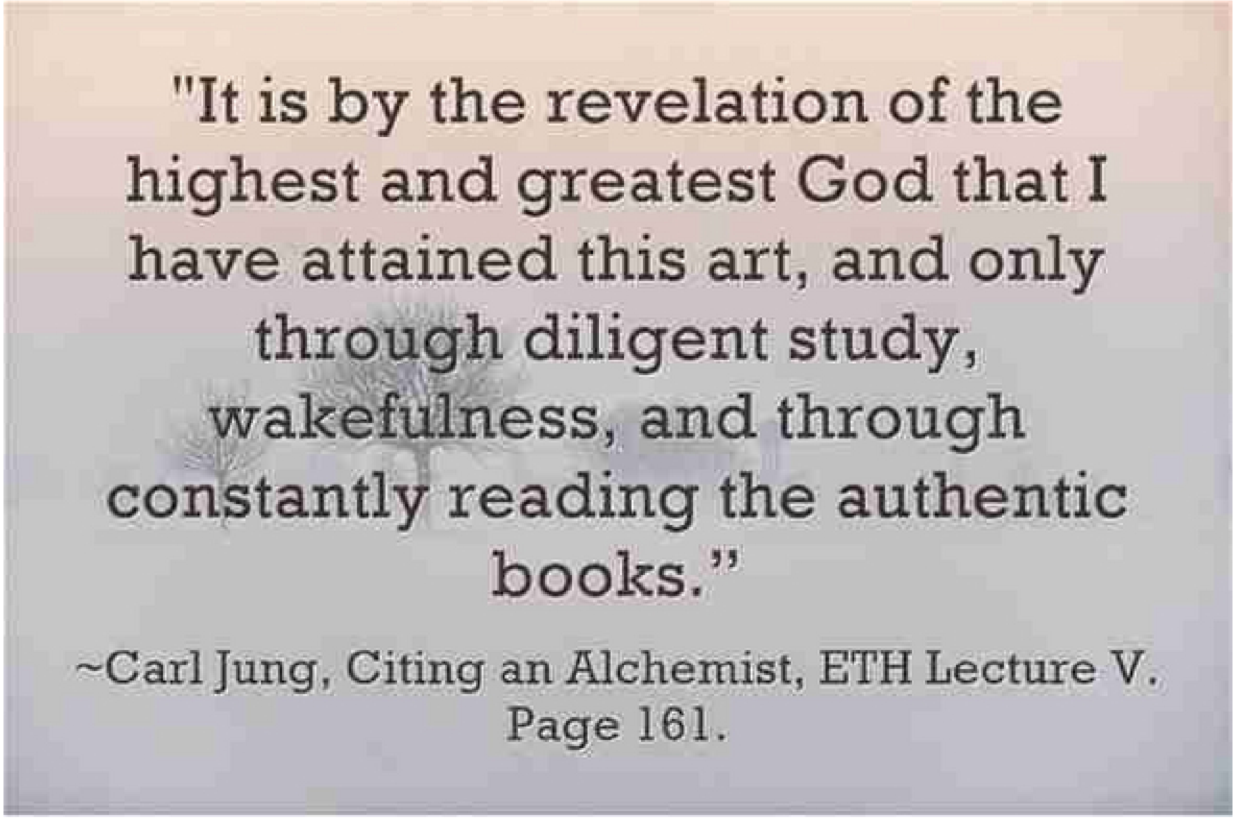

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books."

~Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

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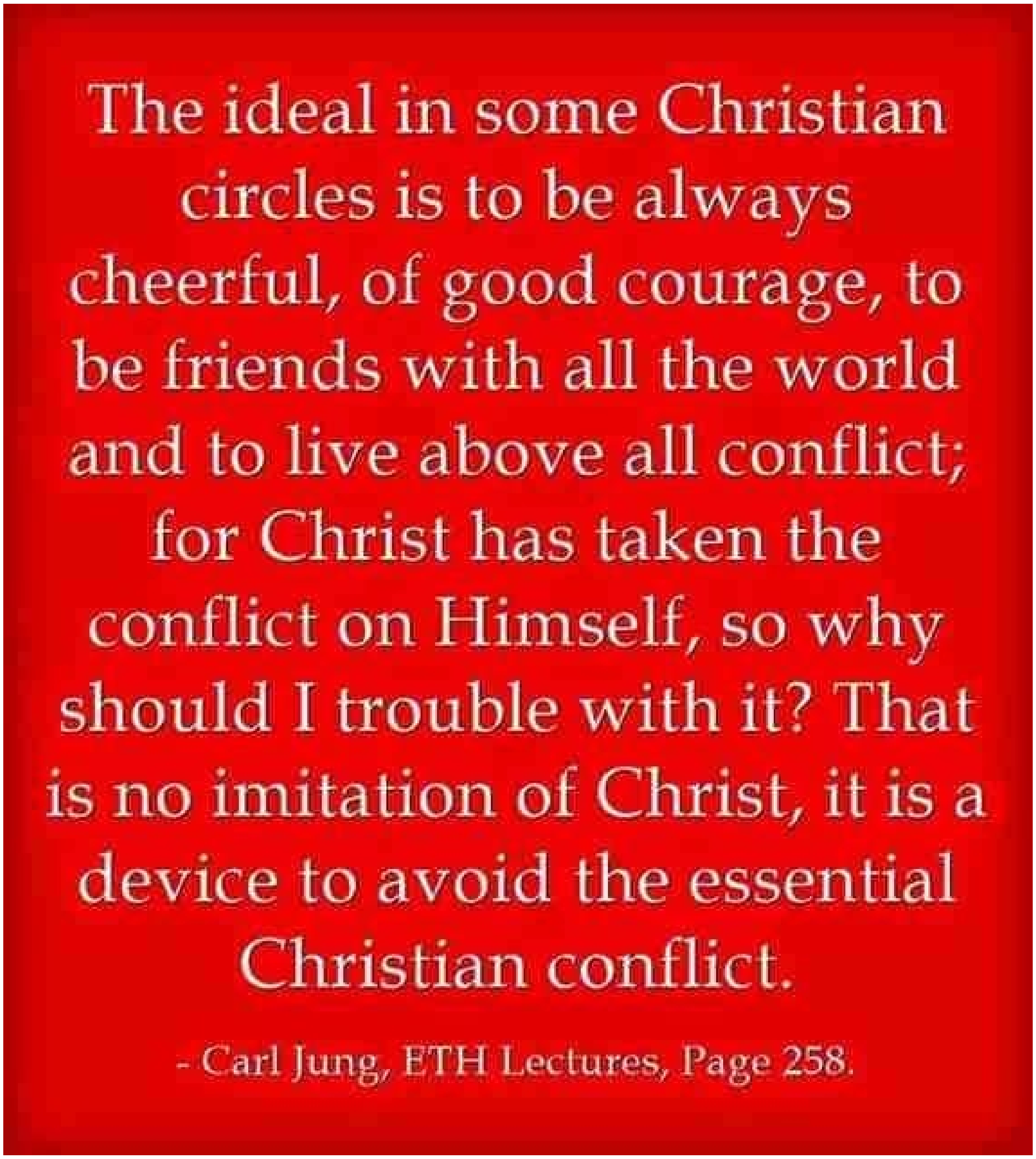

The ideal in some Christian
circles is to be always
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for Christ has taken the
conflict on Himself, so why
should I trouble with it? That
is no imitation of Christ, it is a
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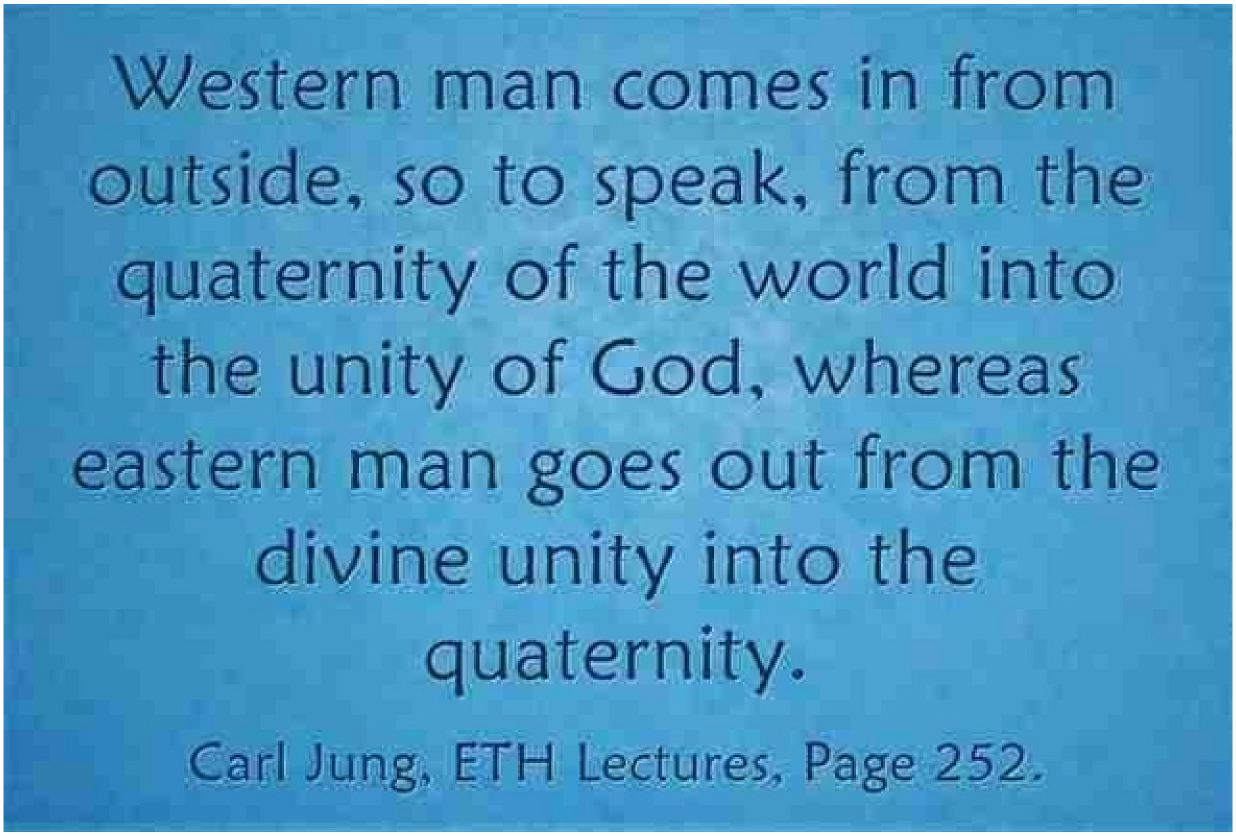
- Carl Jung, ETH Lectures, Page 258.

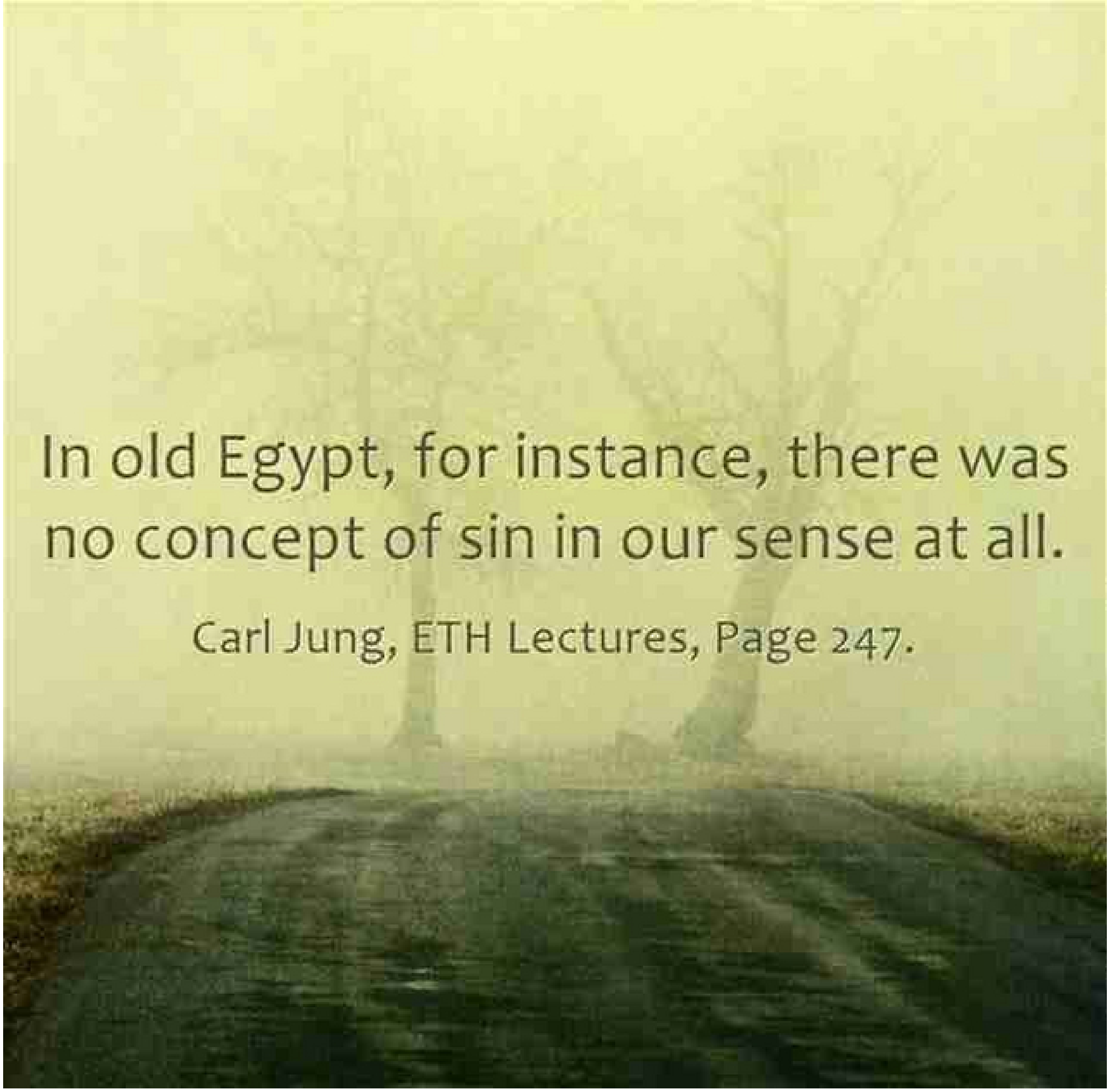
The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.



Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity.

Carl Jung, ETH Lectures, Page 252.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.


In old Egypt, for instance, there was no concept of sin in our sense at all.
Carl Jung, ETH Lectures, Page 247.

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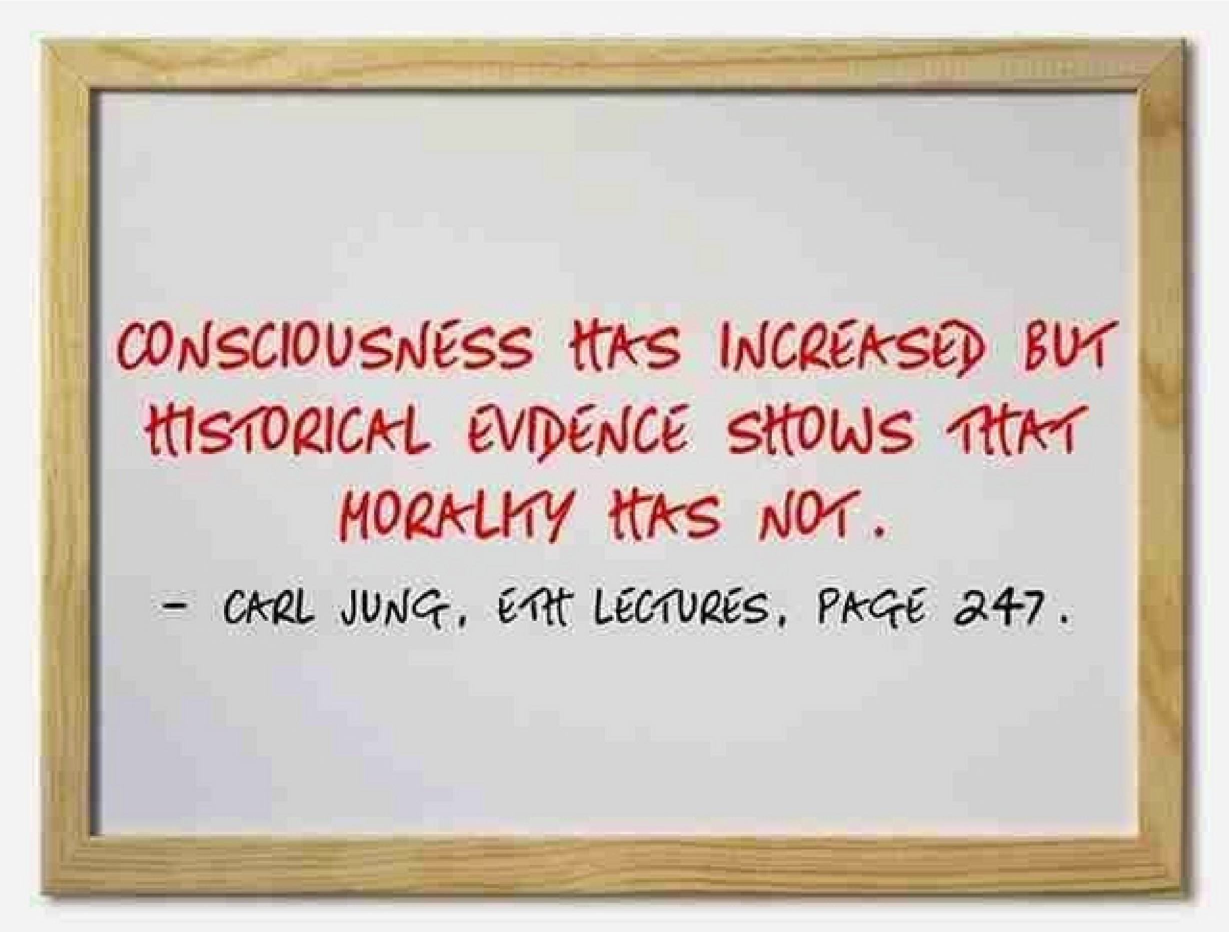
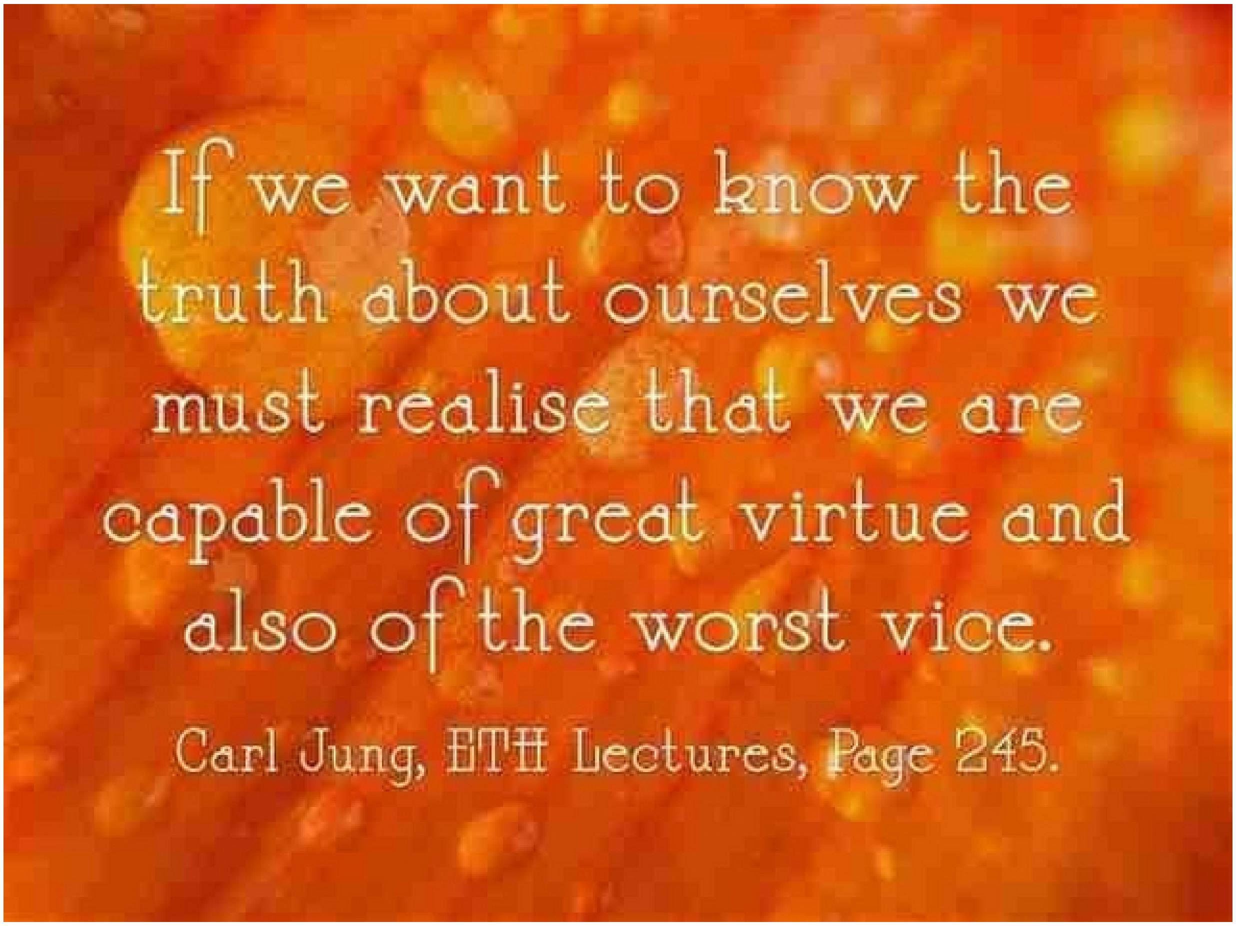


CONSCIOUSNESS HAS INCREASED BUT HISTORICAL EVIDENCE SHOWS THAT MORALITY HAS NOT.

– CARL JUNG, ETH LECTURES, PAGE 247.

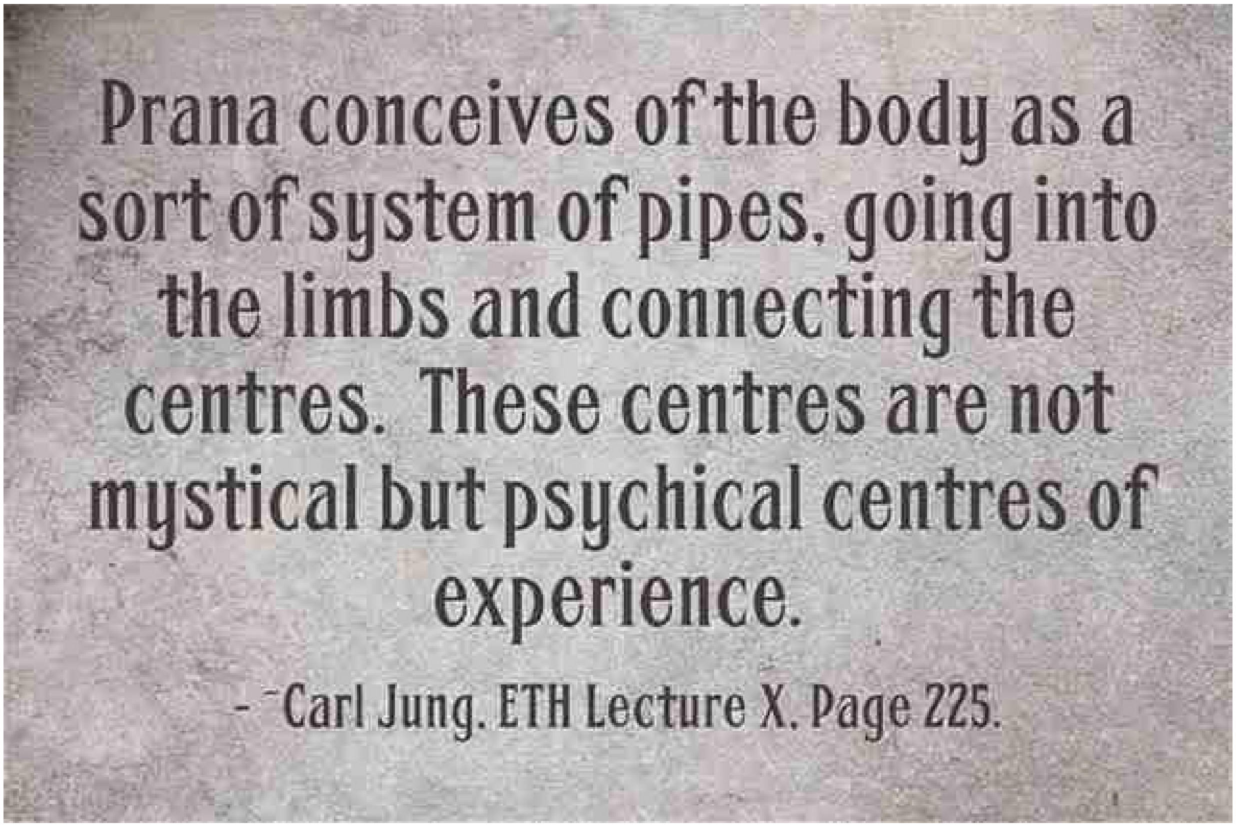
Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.



If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice.

Carl Jung, ETH Lectures, Page 245.

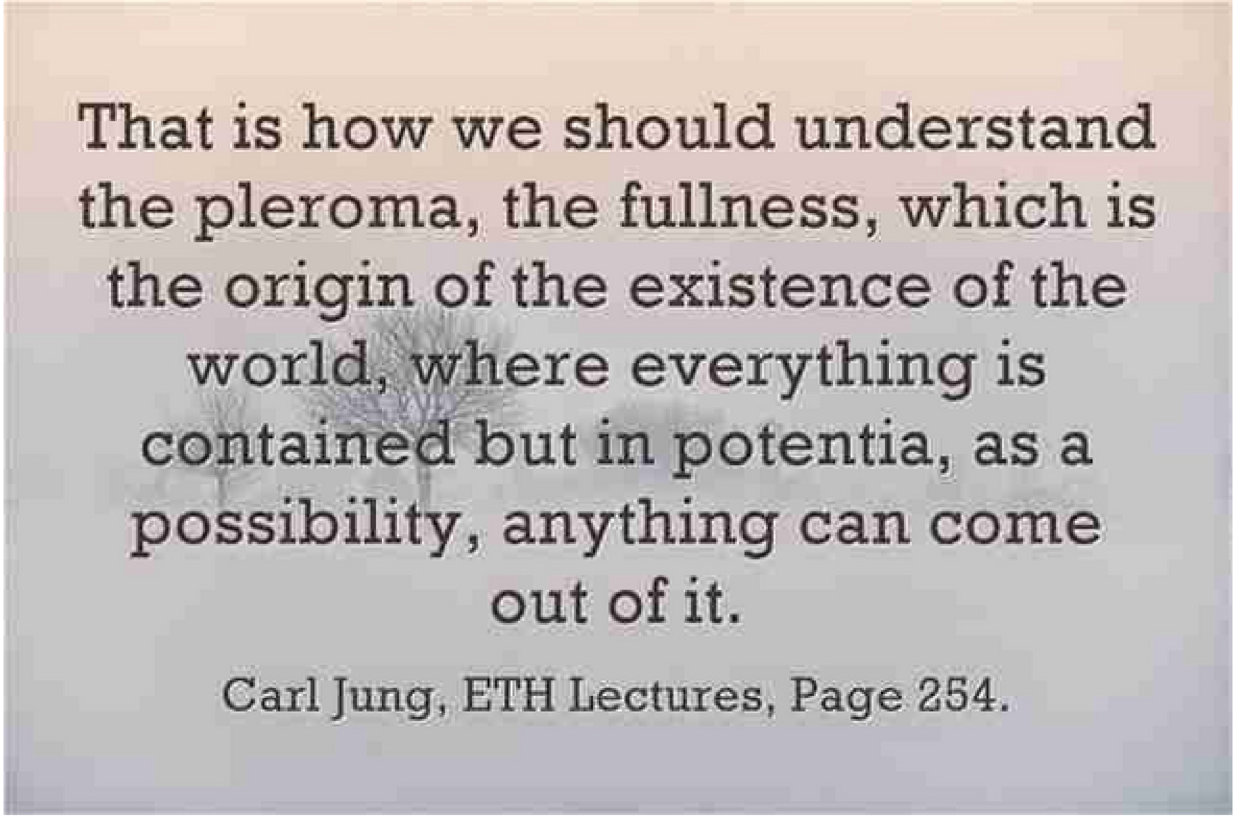
If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.



Prana conceives of the body as a sort of system of pipes. going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience.

- Carl Jung. ETH Lecture X. Page 225.

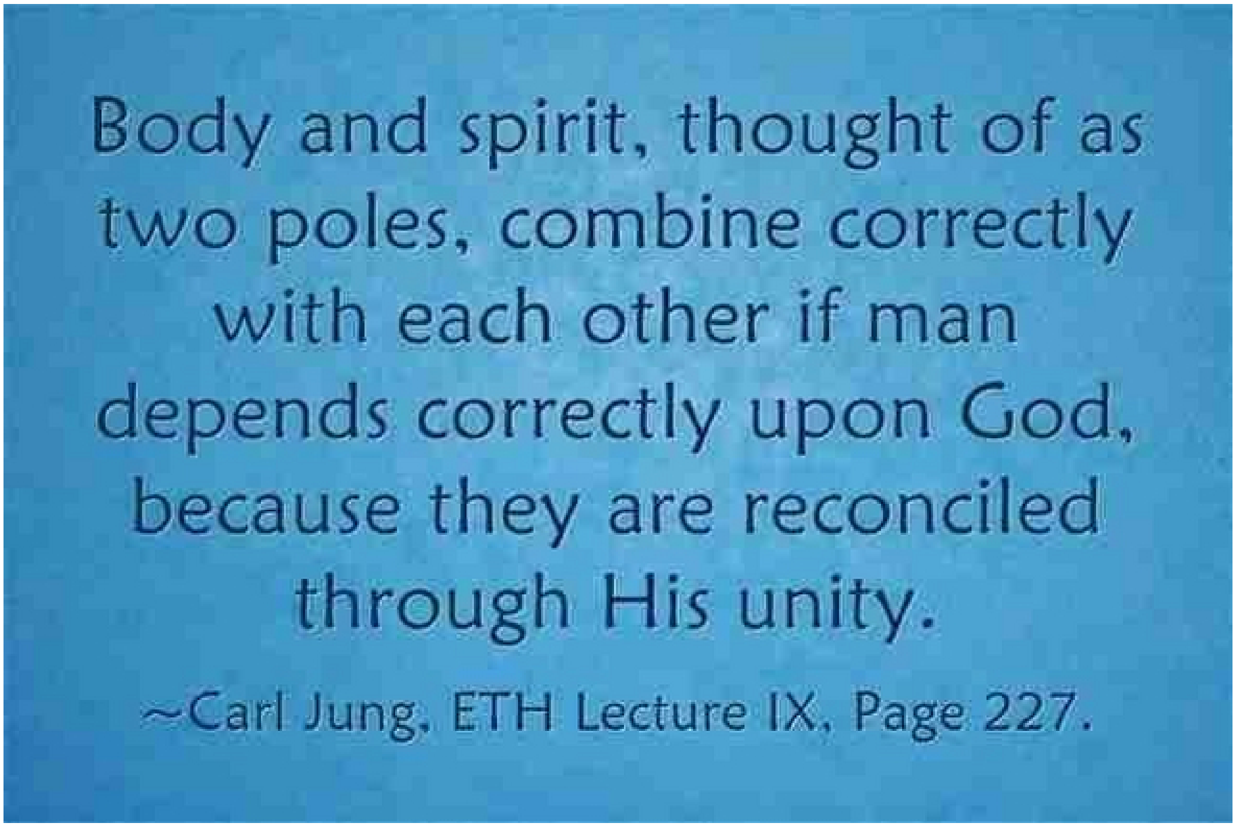
Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.



That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it.

Carl Jung, ETH Lectures, Page 254.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.



Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity.

~Carl Jung, ETH Lecture IX, Page 227.

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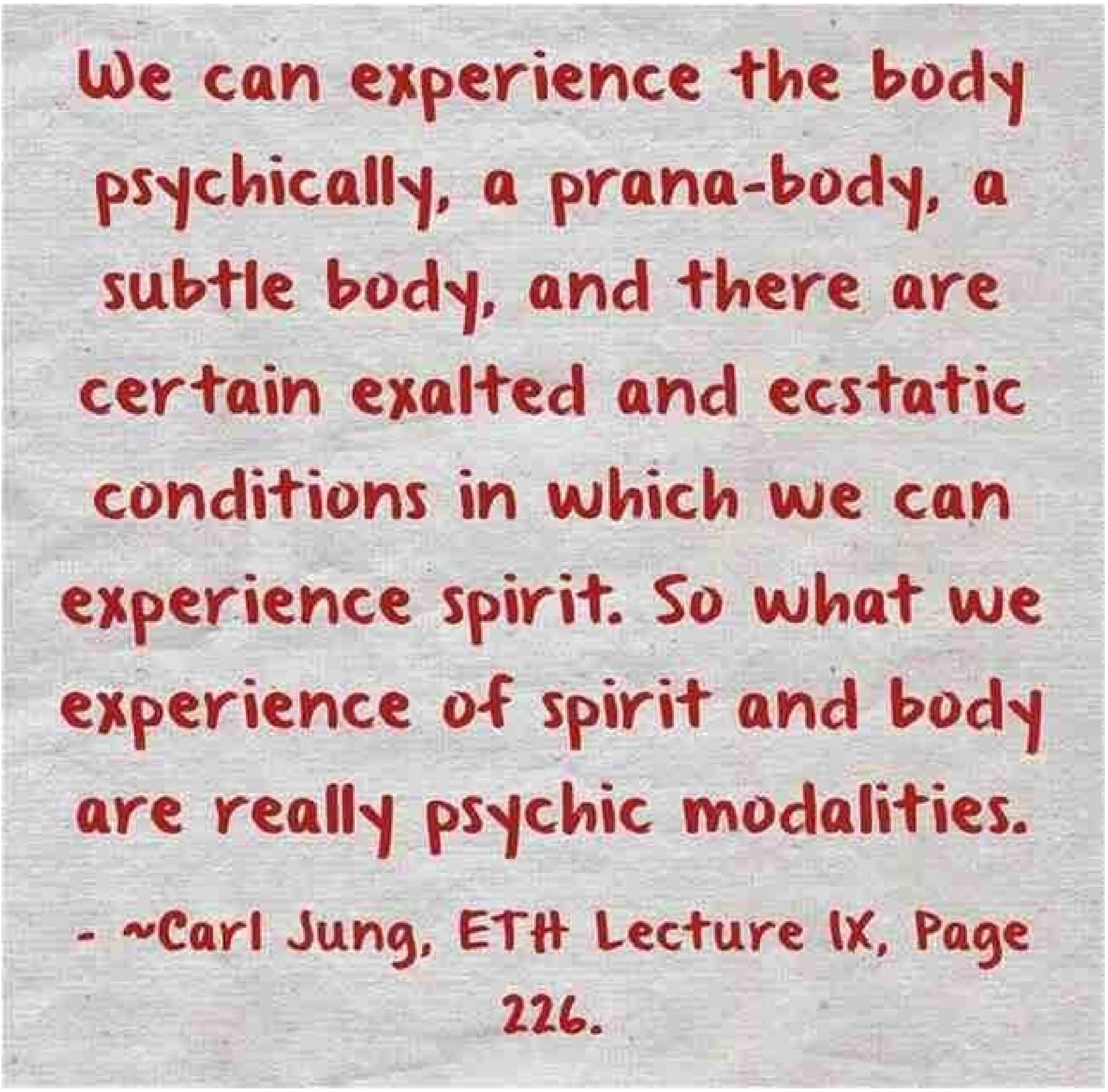
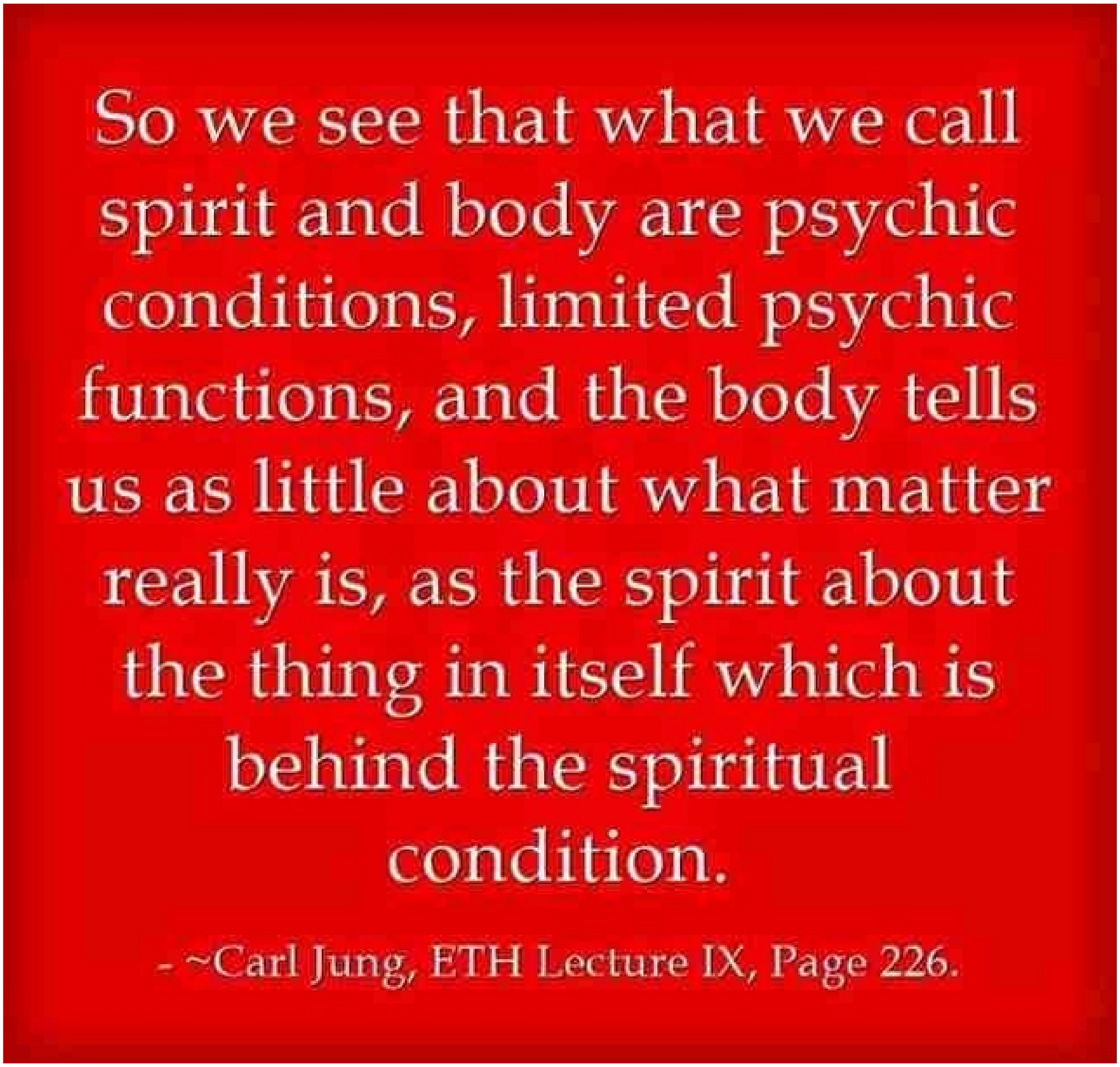


We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities.

- ~Carl Jung, ETH Lecture IX, Page 226.

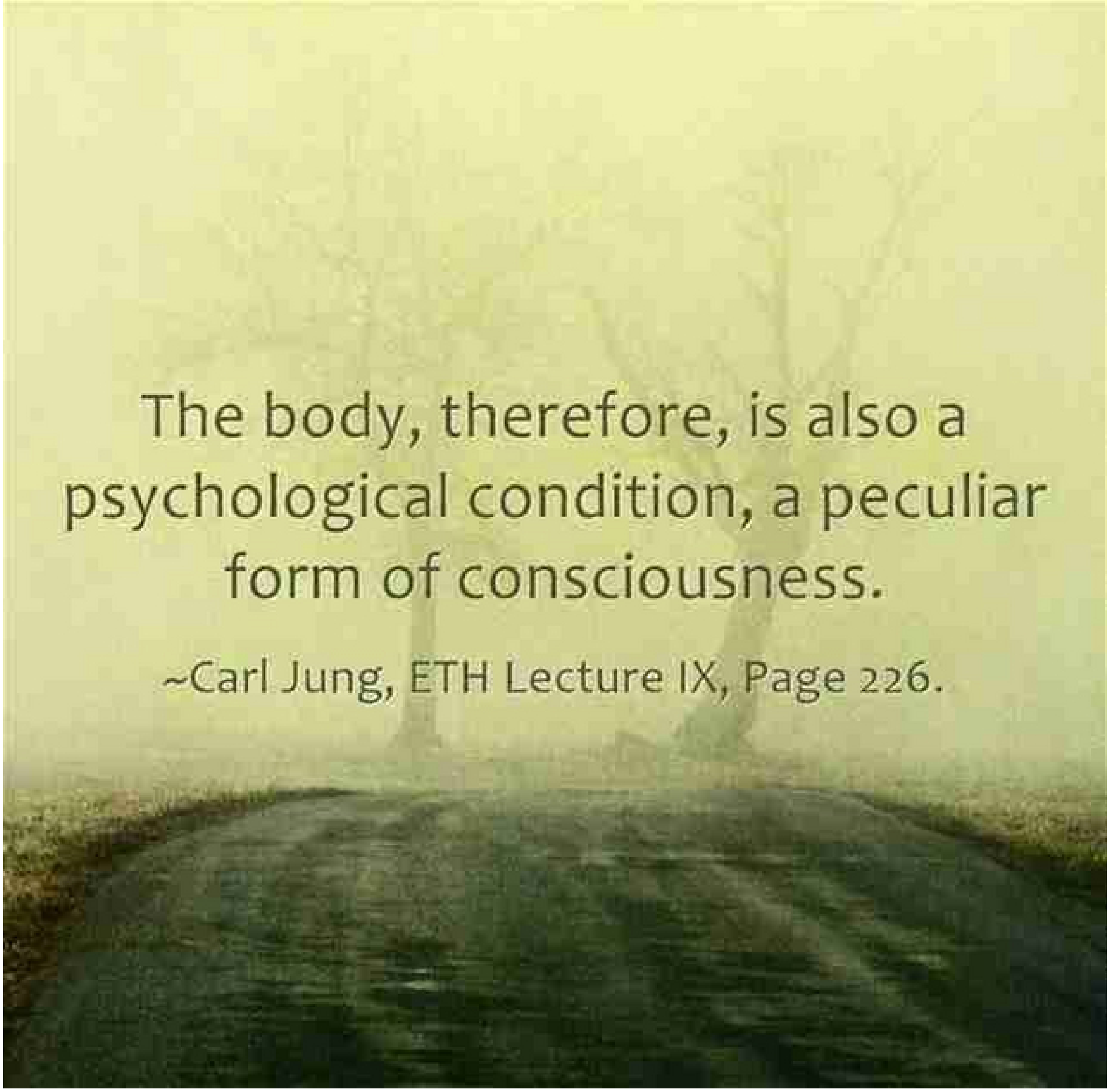
We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.



So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition.

- ~Carl Jung, ETH Lecture IX, Page 226.

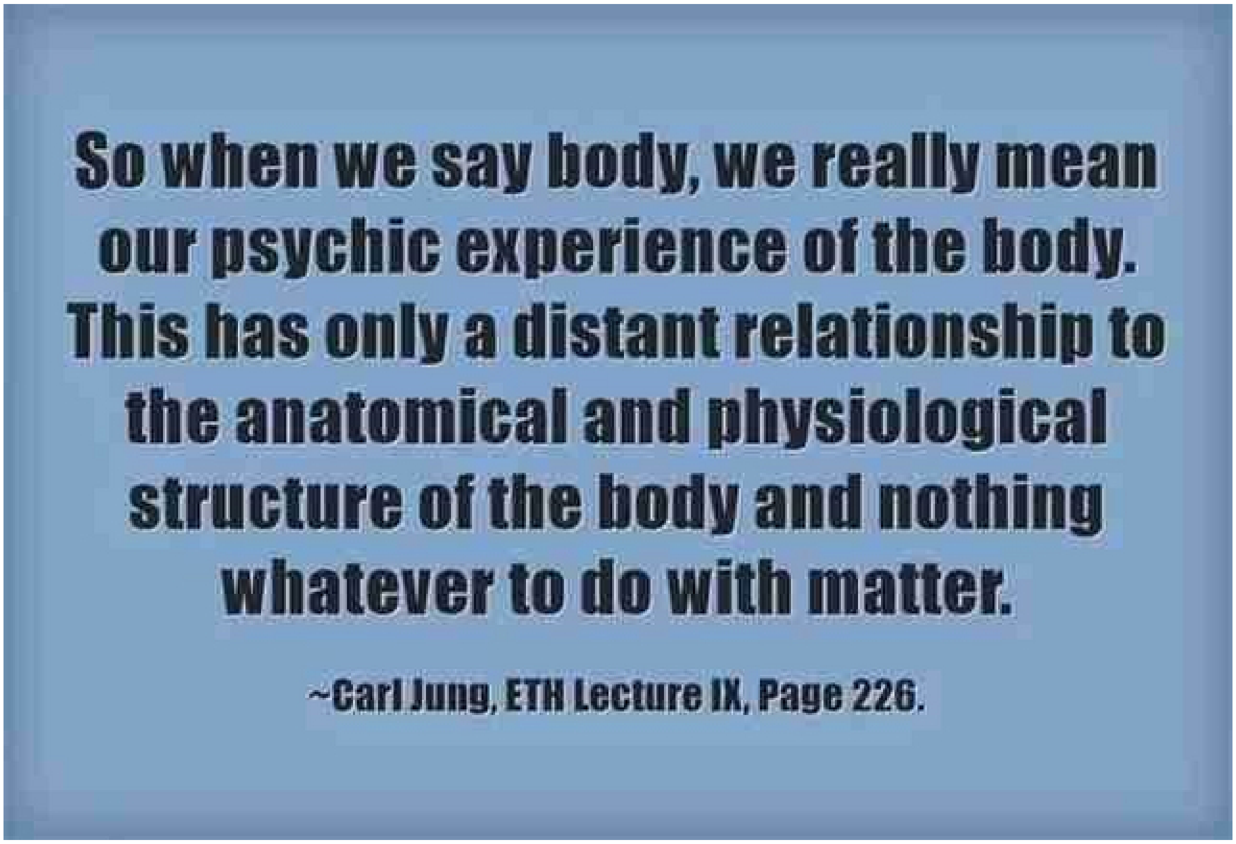
So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.



The body, therefore, is also a psychological condition, a peculiar form of consciousness.

~Carl Jung, ETH Lecture IX, Page 226.

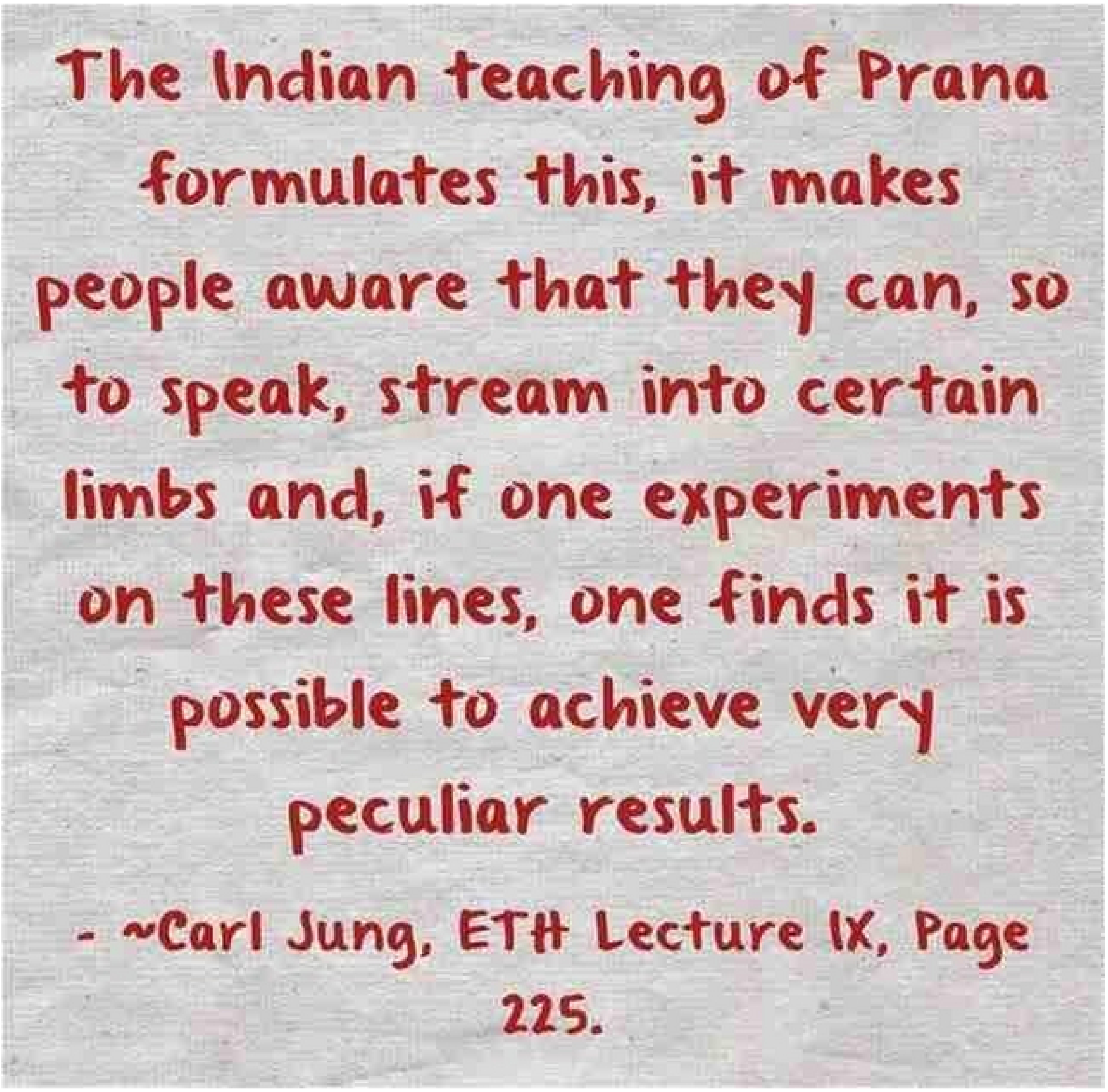
The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.



So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter.

~Carl Jung, ETH Lecture IX, Page 226.

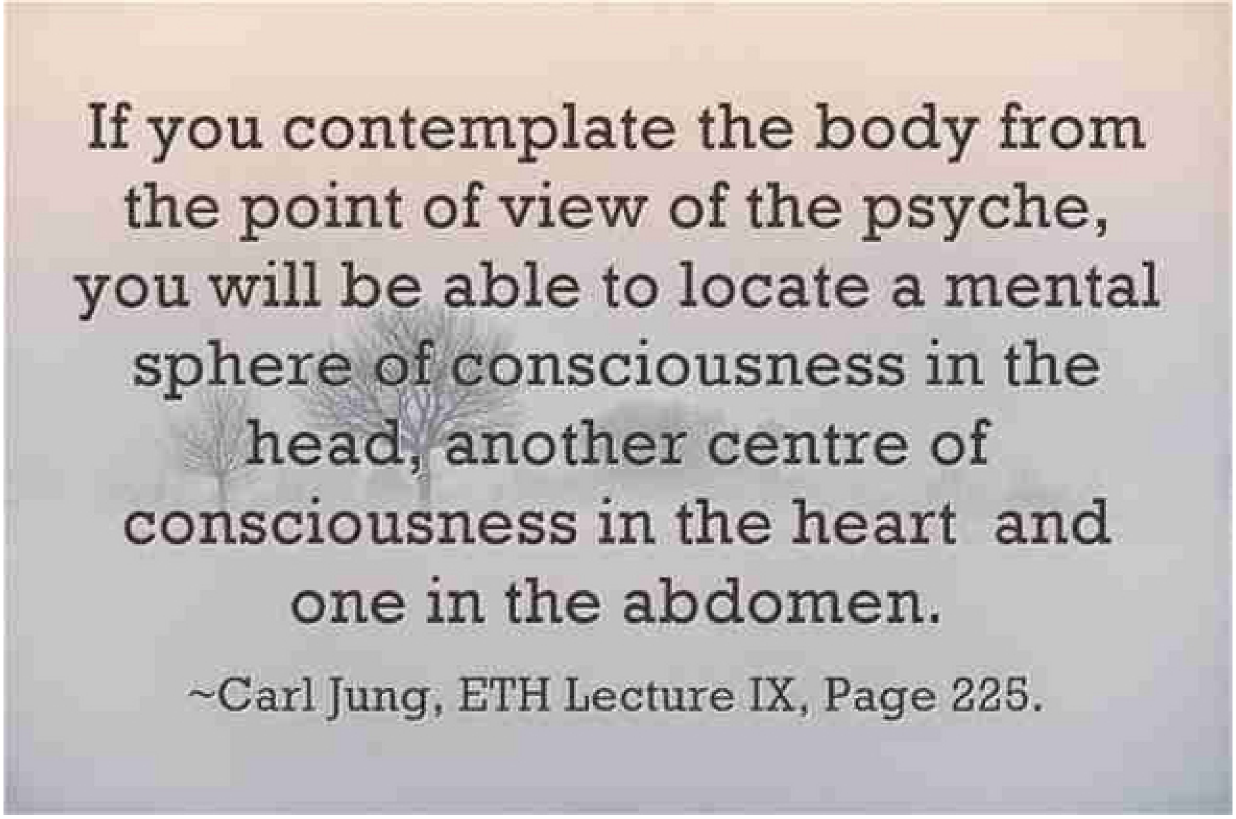
So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.



The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results.

- ~Carl Jung, ETH Lecture IX, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.



If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.

~Carl Jung, ETH Lecture IX, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

[44]<img border="0" src="https://3.bp.blogspot.com/-Fbg2yvNNdwk/WME _pEHv _CI/AAAAAAAAjrM/LKtwcMibLos20J1Y0nC7wSZ9aZ5-1a0IgCL Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

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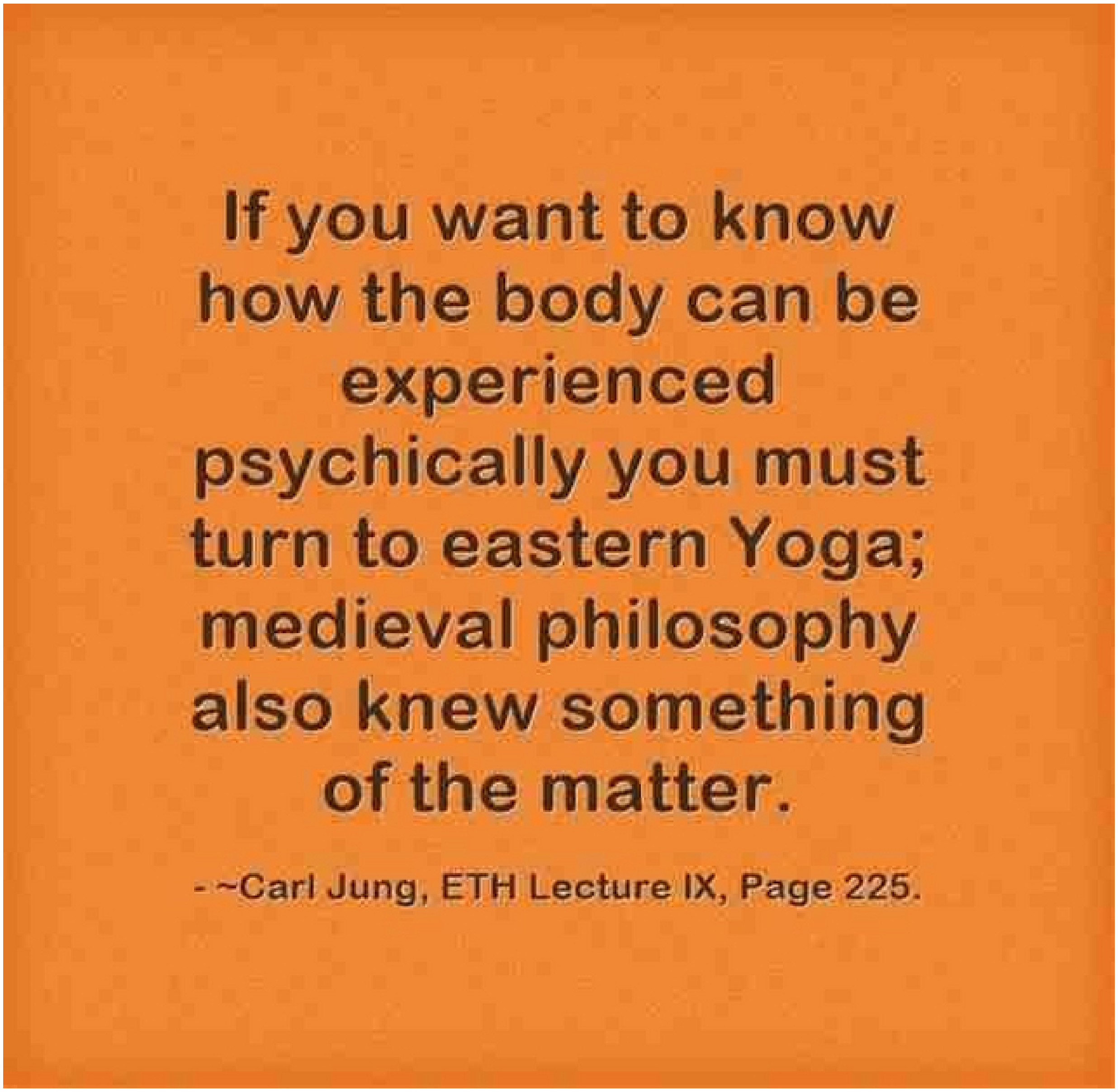
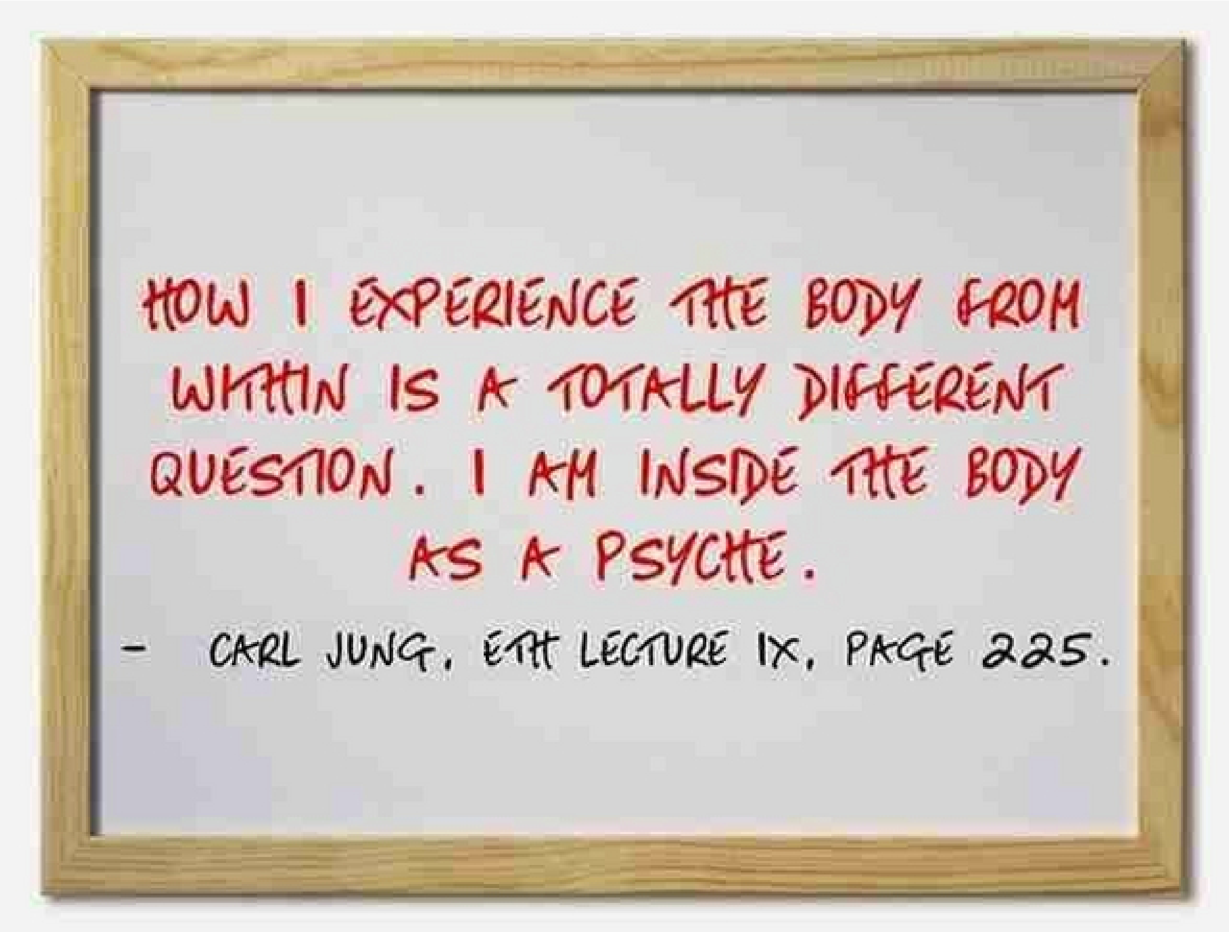


If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.

- ~Carl Jung, ETH Lecture IX, Page 225.

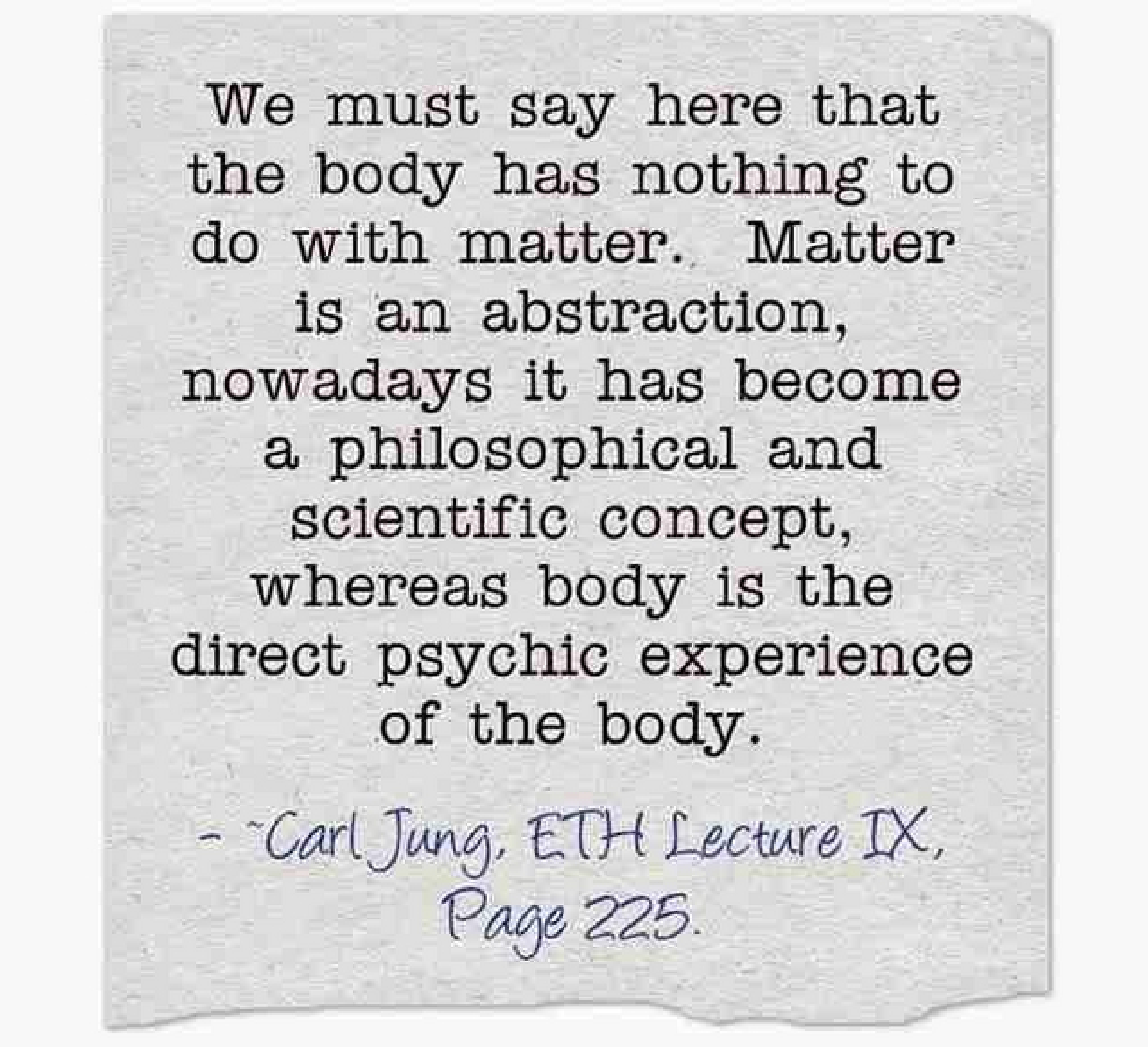
If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.   Carl Jung, ETH Lecture X, Page 225.



HOW I EXPERIENCE THE BODY FROM WITHIN IS A TOTALLY DIFFERENT QUESTION. I AM INSIDE THE BODY AS A PSYCHE.

- CARL JUNG, ETH LECTURE IX, PAGE 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.



We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body.

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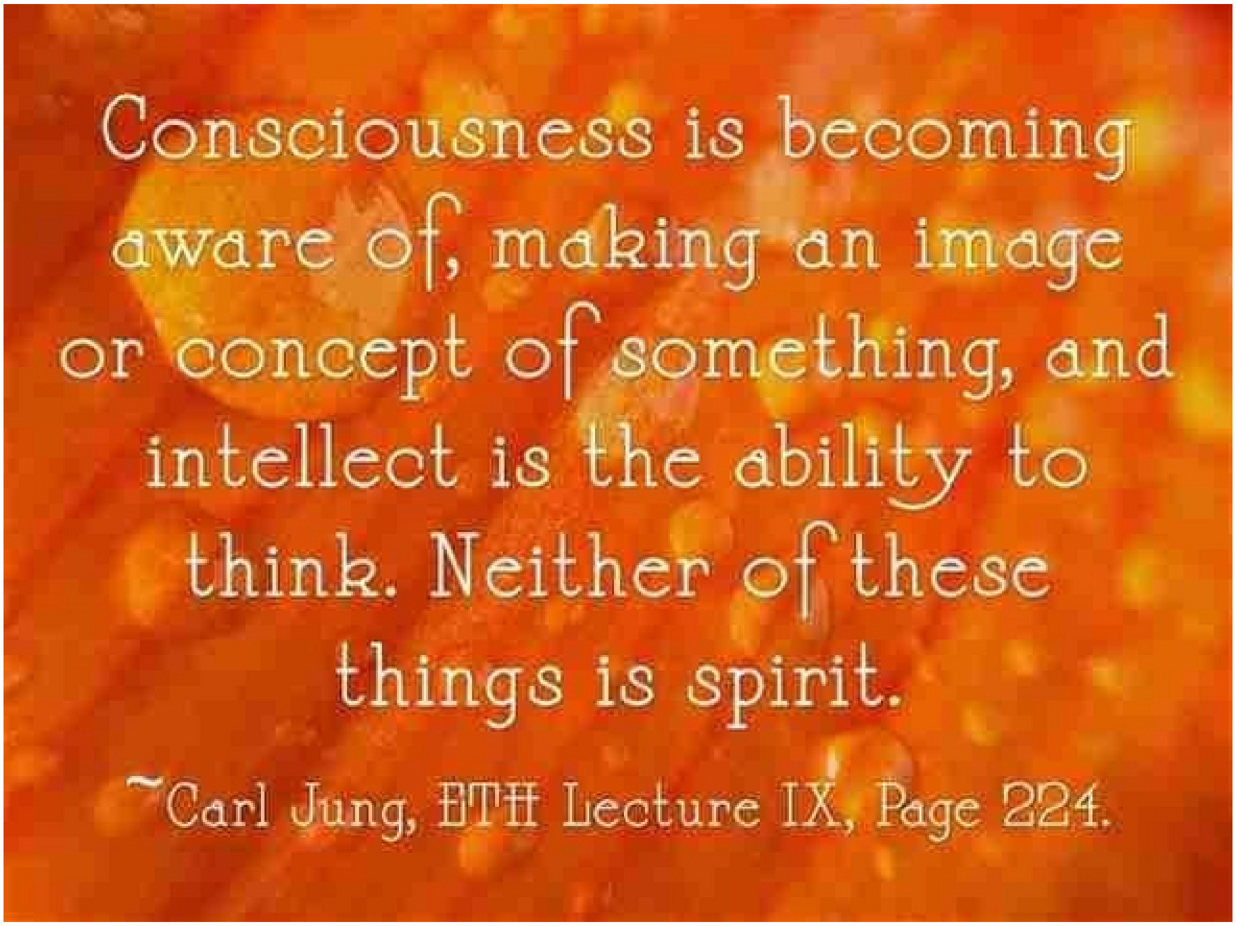

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit.

~Carl Jung, ETH Lecture IX, Page 224.

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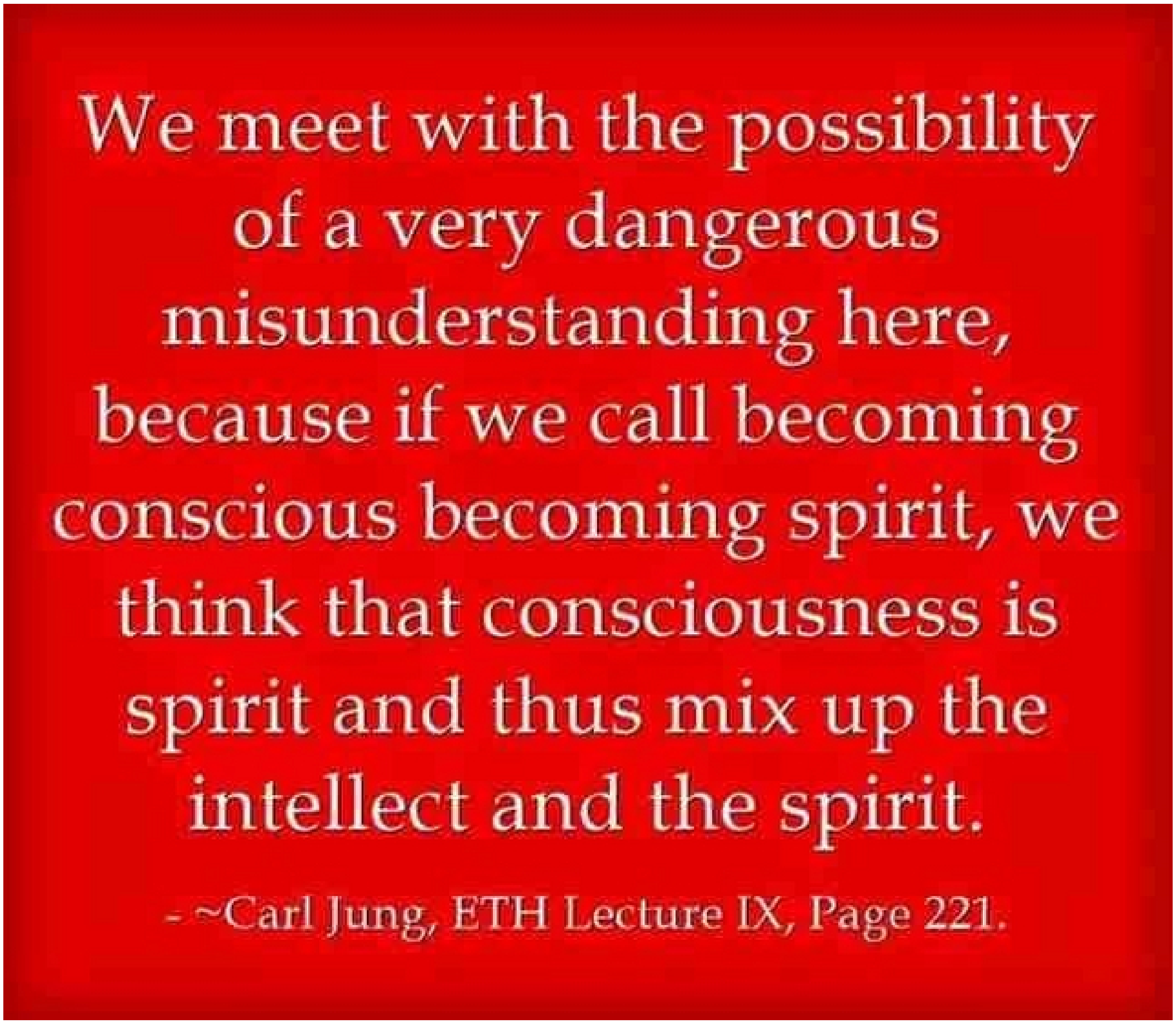

We meet with the possibility
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- ~Carl Jung, ETH Lecture IX, Page 221.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

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Carl Jung and Johann Wolfgang von Goethe (2019-03-16 04:40)

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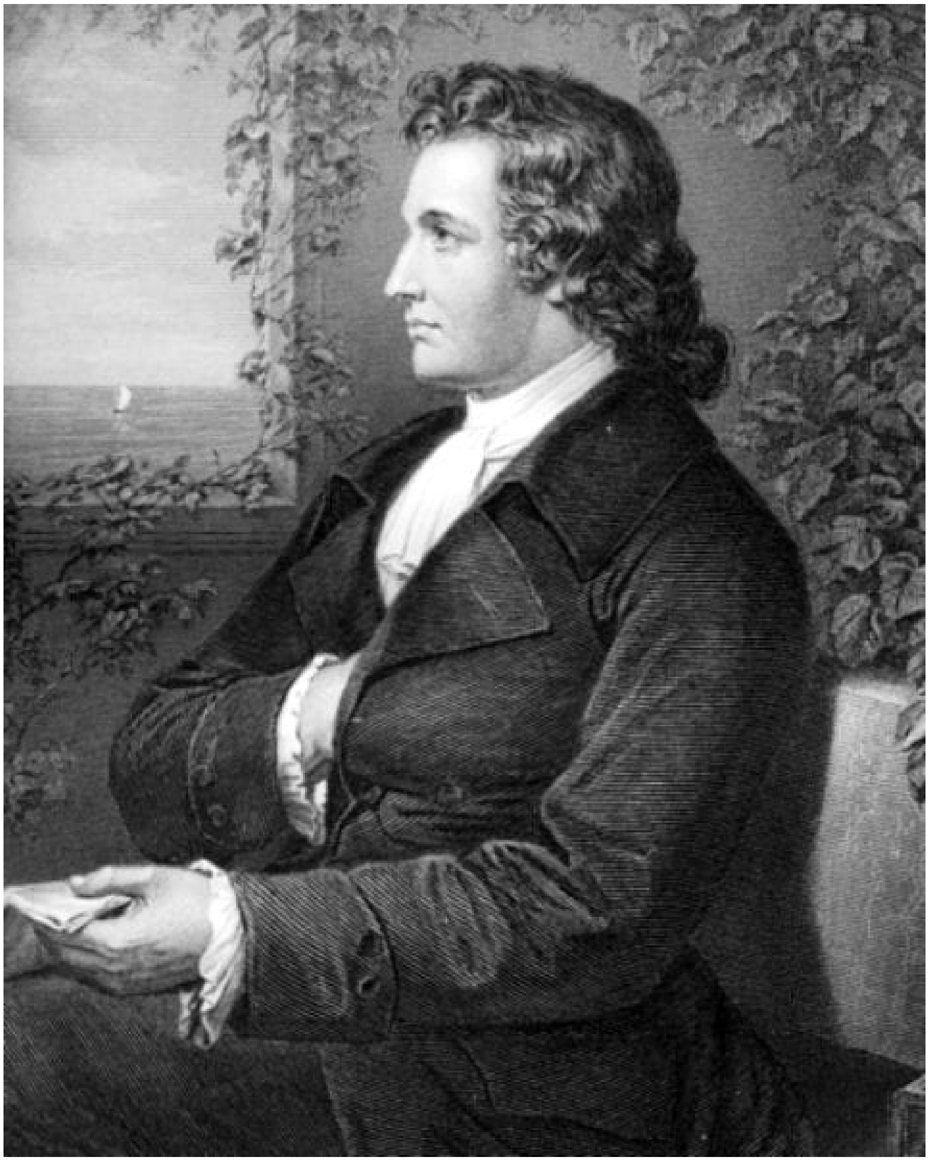

[Carl Jung and Johann Wolfgang von Goethe]

After my escapade with the boat, and my well-merited punishment, I began pondering these isolated impressions, and they coalesced into a coherent picture: of myself living in two ages simultaneously, and being two different persons.

I felt confused, and was full to the brim with heavy reflections.

At last I reached the disappointing realization that now, at any rate, I was nothing but the little schoolboy who had deserved his punishment, and who had to behave according to his age.

The other person must be sheer nonsense.

I suspected that he was somehow connected with the many tales I had heard from my parents and relatives about my grandfather.

Yet that was not quite right either, for he had been born in 1795 and had therefore lived in the nineteenth century; moreover he had died long before I was born.

It could not be that I was identical with him. At the time these considerations were, I should say, mostly in the form of vague glimmerings and dreams.

I can no longer remember whether at that time I knew anything about my legendary kinship with Goethe.

I think not, however, for I know that I first heard this tale from strangers.

I should add that there is an annoying tradition that my grandfather was a natural son of Goethe.

[Footnote: In regard to the legend, twice alluded to in this book, that Jung was a descendant of Goethe, he related:

"The wife of my great-grandfather (Franz Ignaz Jung, d. 1831), Sophie Ziegler, and her sister were associated with the Mannheim Theater and were friends of many writers.

The story goes that Sophie Ziegler had an illegitimate child by Goethe, and that this child was my grandfather, Carl Gustav Jung. This was considered virtually an established fact.

My grandfather says not a word about it in his diaries, however.

He mentions only that he once saw Goethe in Weimar, and then merely from behind! Sophie Ziegler Jung was later friendly with Lotte Kestner, a niece of Goethe's "Lottchen."

This Lotte frequently came to see my grandfather–as, incidentally, did Franz Liszt. In later years Lotte Kestner settled in Basel, no doubt because of these close ties with the Jung family."

No proof of this item of family tradition has been found in the available sources, the archives of the Goethe-haus in Frankfurt am Main and the baptismal register in the Jesuitenkirche in Mannheim.

Goethe was not in Mannheim at the period in question, and there is no record of Sophie Ziegler's staying in Weimar or anywhere in Goethe's vicinity.

Jung used to speak of this stubbornly persistent legend with a certain gratified amusement, for it might serve to explain one subtle aspect of his fascination with Goethe's Faust; it belonged to an inner reality, as it were.

On the other hand he would also call the story "annoying." He thought it "in bad taste" and maintained that the world was already full of "too many fools who tell such tales of the 'unknown father'. "

Above all, he felt that the legitimate line of descent, in particular from the learned Catholic doctor and jurist Carl Jung (d. 1645)–discussed at the end of Chapter VIII–was equally significant.—Aniella Jafe.] Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/1bfdf-goethe.jpg`

Carl Jung Quotations 34 **(2019-03-16 04:43)**

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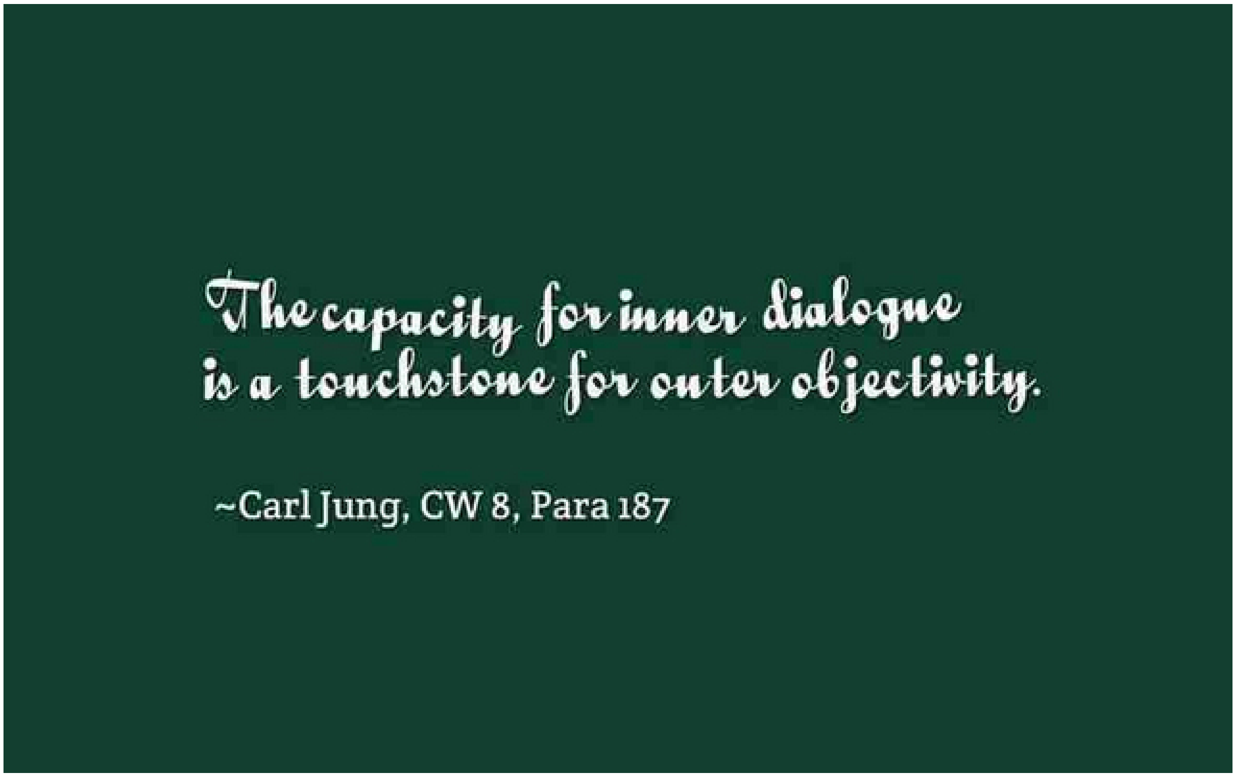

The capacity for inner dialogue
is a touchstone for outer objectivity.

~Carl Jung, CW 8, Para 187

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187

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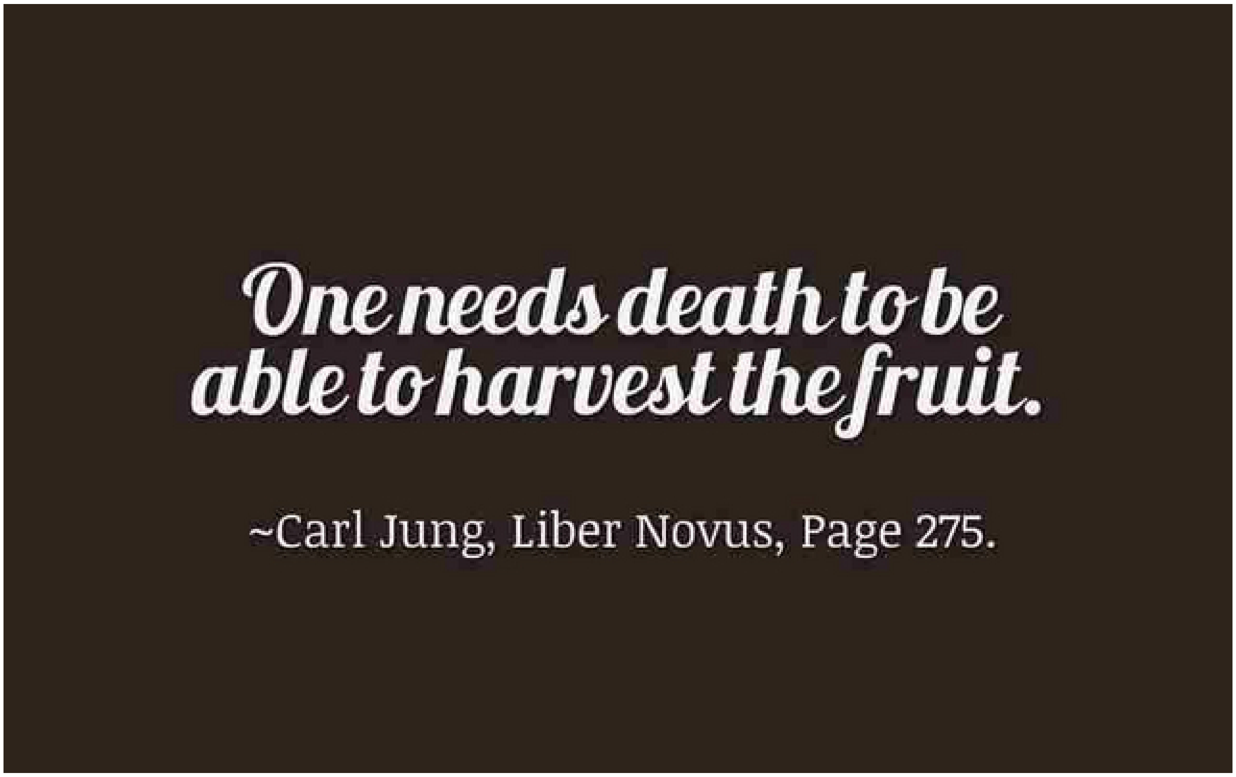

One needs death to be able to harvest the fruit.

~Carl Jung, Liber Novus, Page 275.

<div One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.

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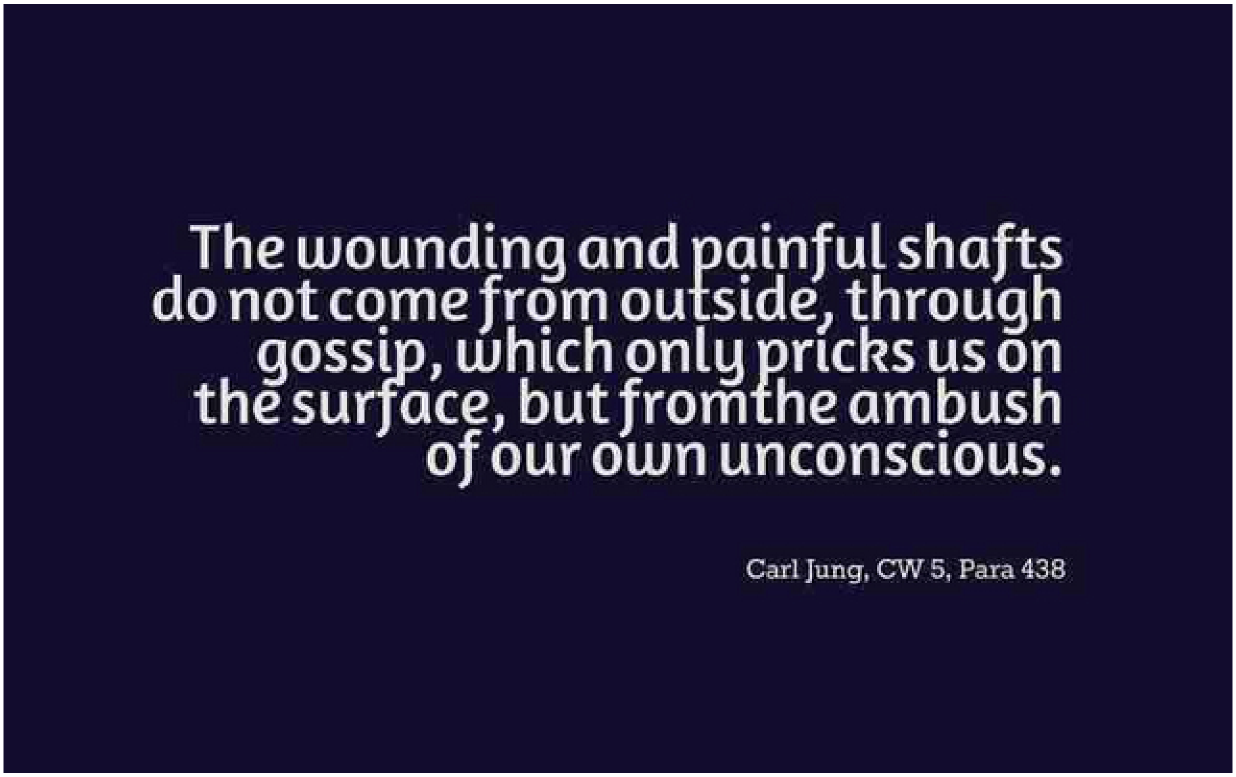

The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but fromthe ambush of our own unconscious.

Carl Jung, CW 5, Para 438

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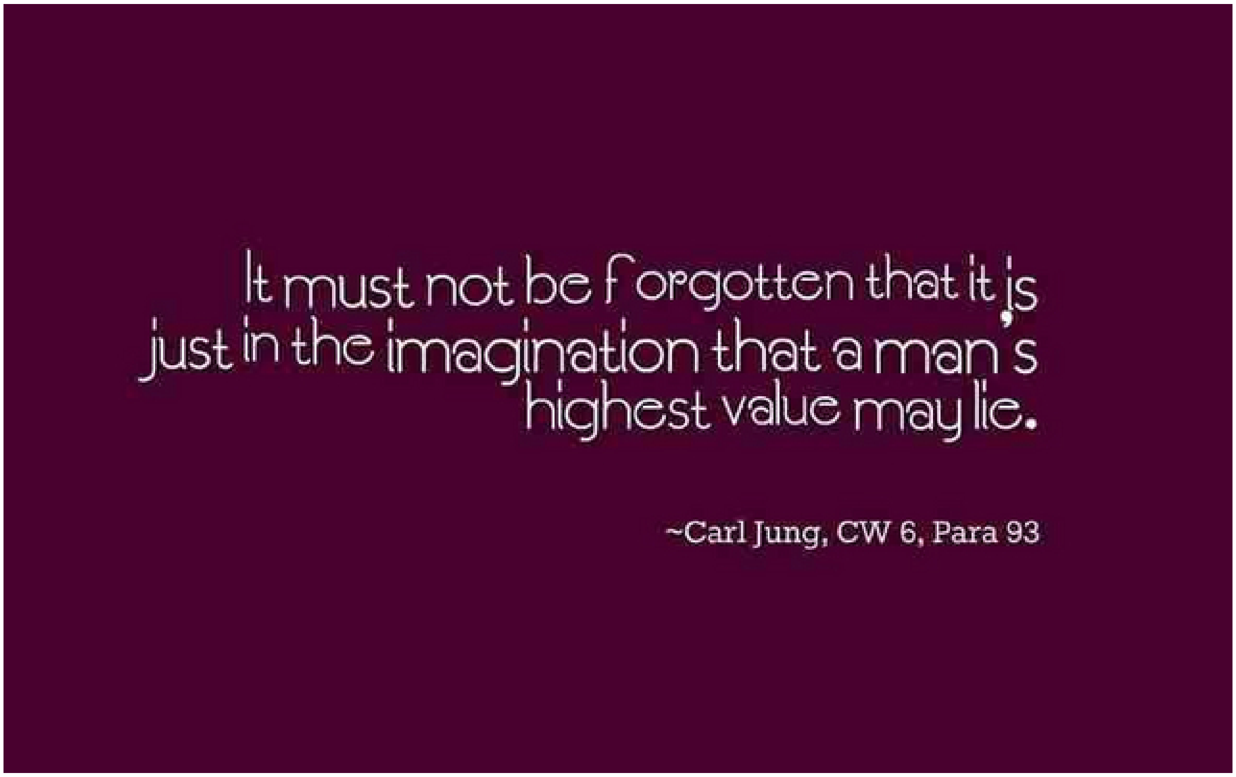

It must not be forgotten that it is just in the imagination that a man's highest value may lie.

~Carl Jung, CW 6, Para 93

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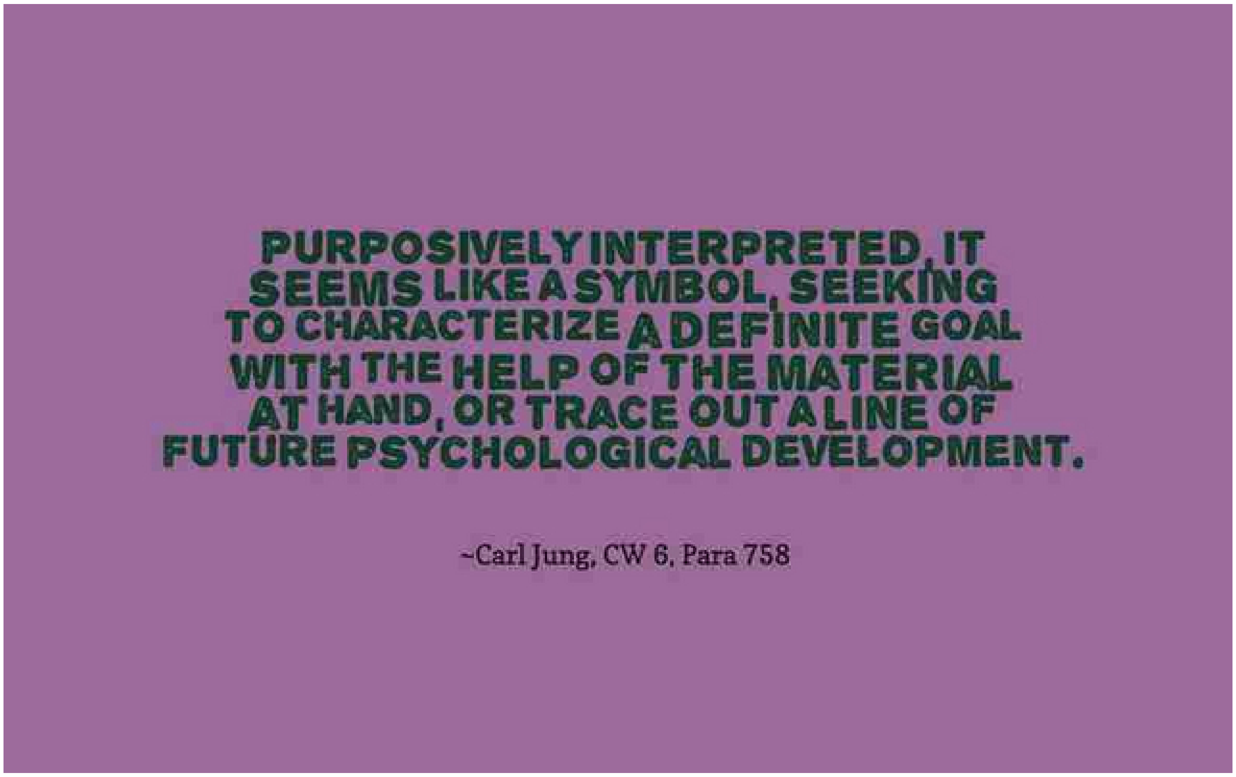
[5]



PURPOSIVELY INTERPRETED, IT SEEMS LIKE A SYMBOL, SEEKING TO CHARACTERIZE A DEFINITE GOAL WITH THE HELP OF THE MATERIAL AT HAND, OR TRACE OUT A LINE OF FUTURE PSYCHOLOGICAL DEVELOPMENT.

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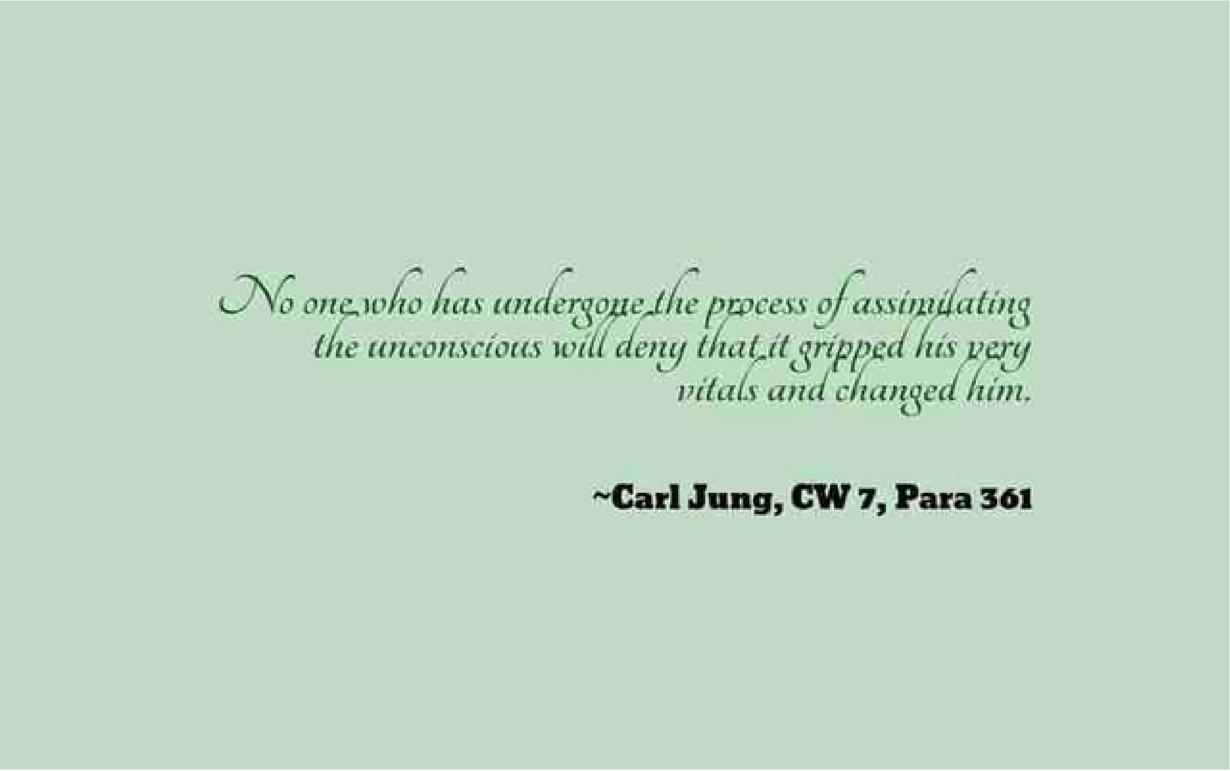
[6]



No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him.

~Carl Jung, CW 7, Para 361

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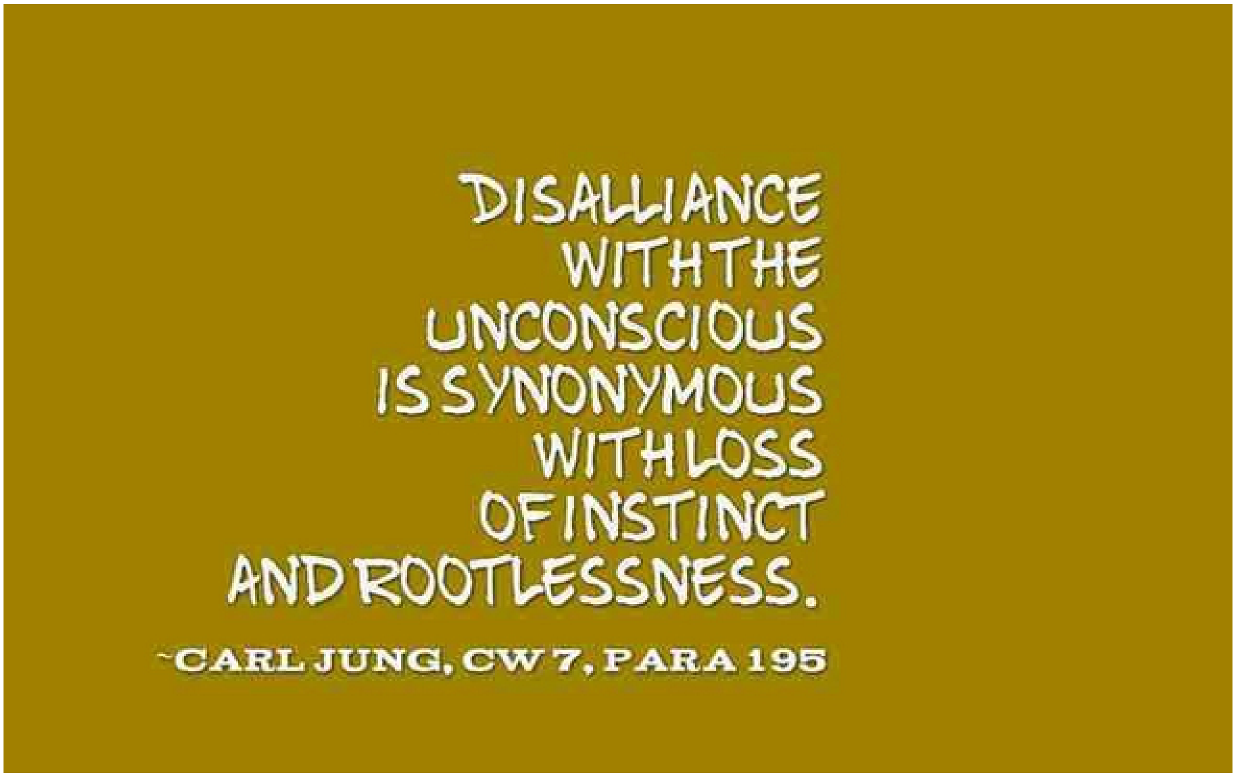

DISALLIANCE
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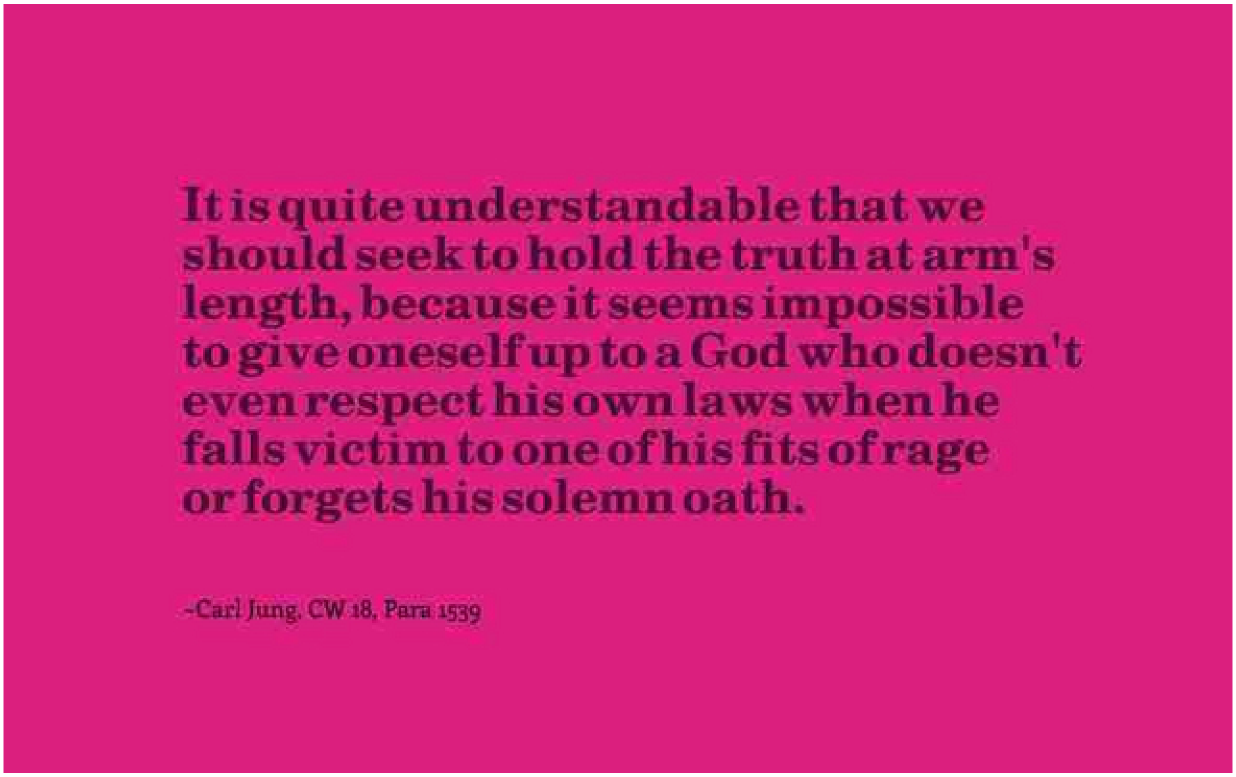
~CARL JUNG, CW 7, PARA 195

[8]



It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.

-Carl Jung, CW 18, Para 1539

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

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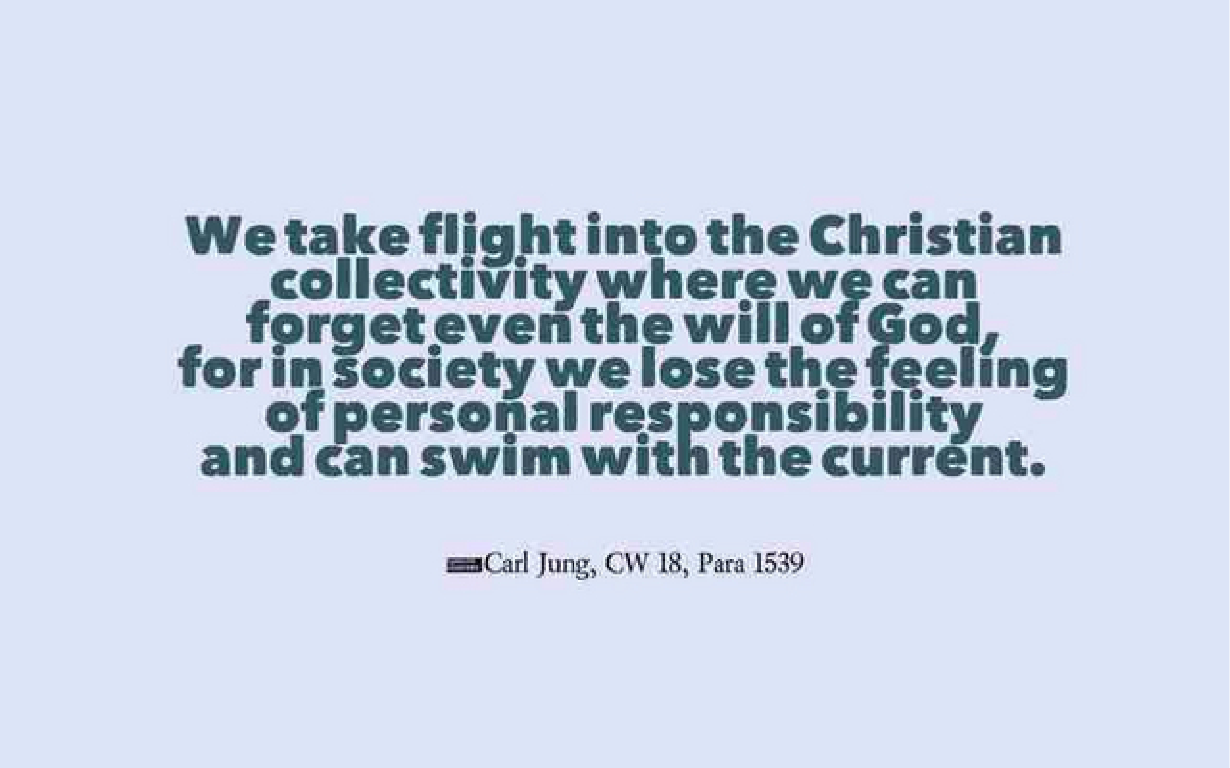

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.

Carl Jung, CW 18, Para 1539

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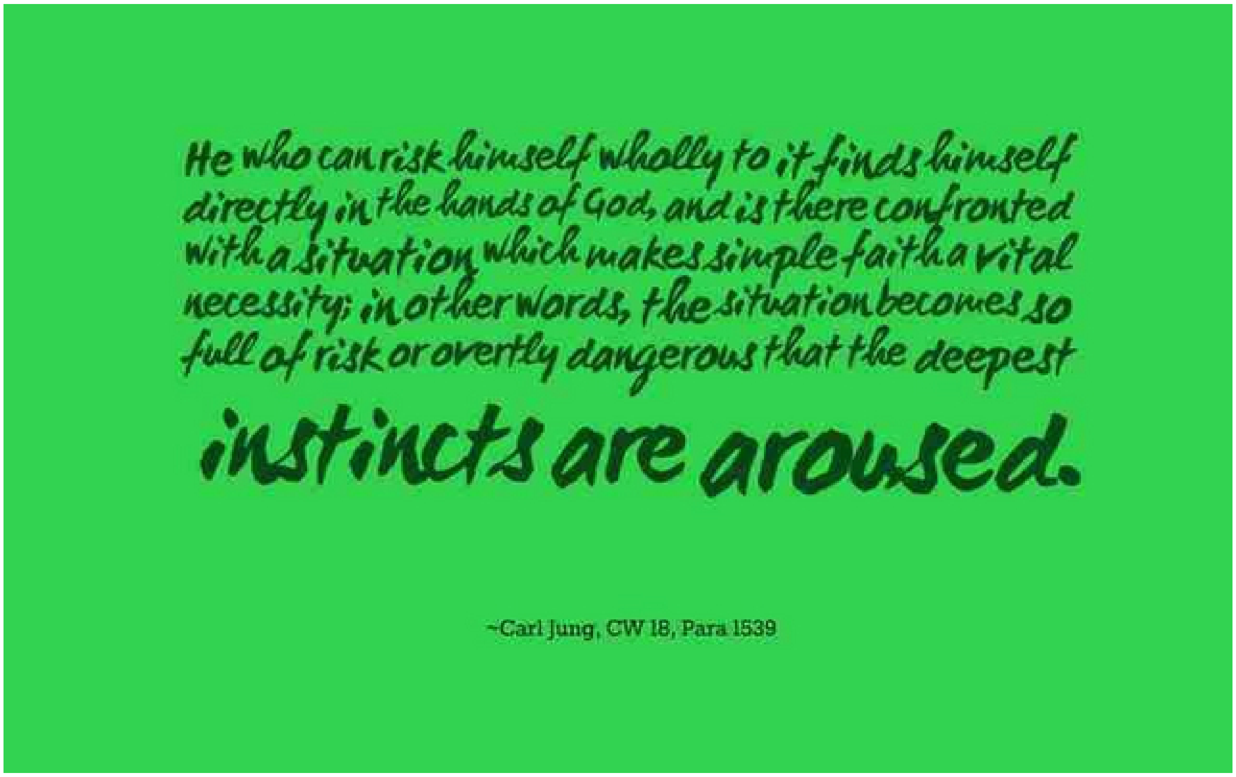

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes simple faith a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused.

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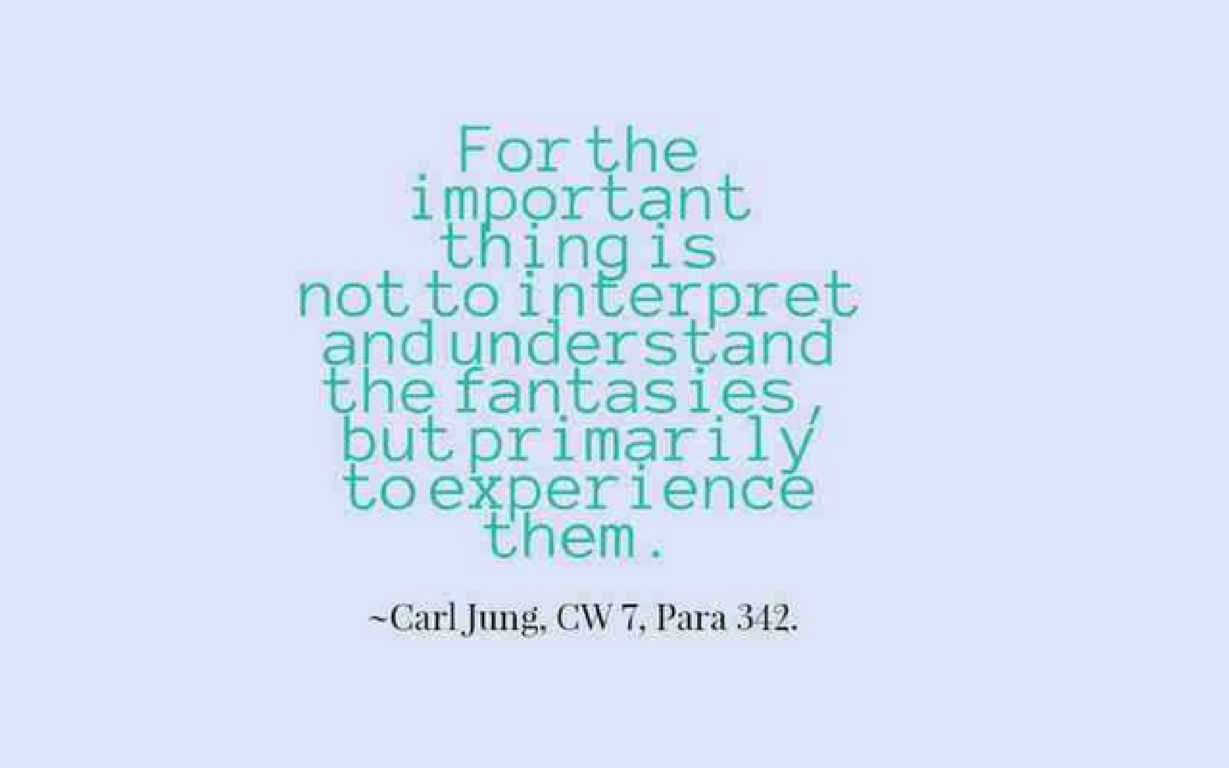

For the important thing is not to interpret and understand the fantasies, but primarily to experience them.

~Carl Jung, CW 7, Para 342.

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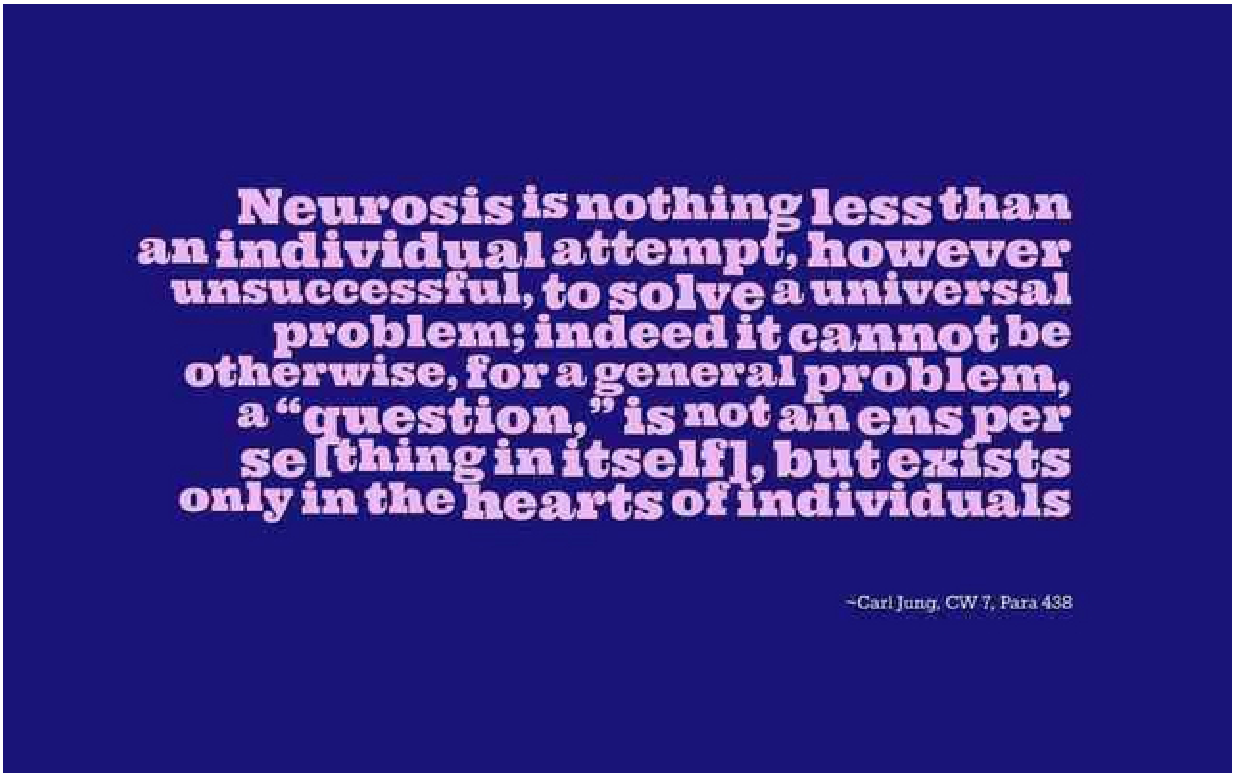
[12]



Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se [thing in itself], but exists only in the hearts of individuals

~Carl Jung, CW 7, Para 438

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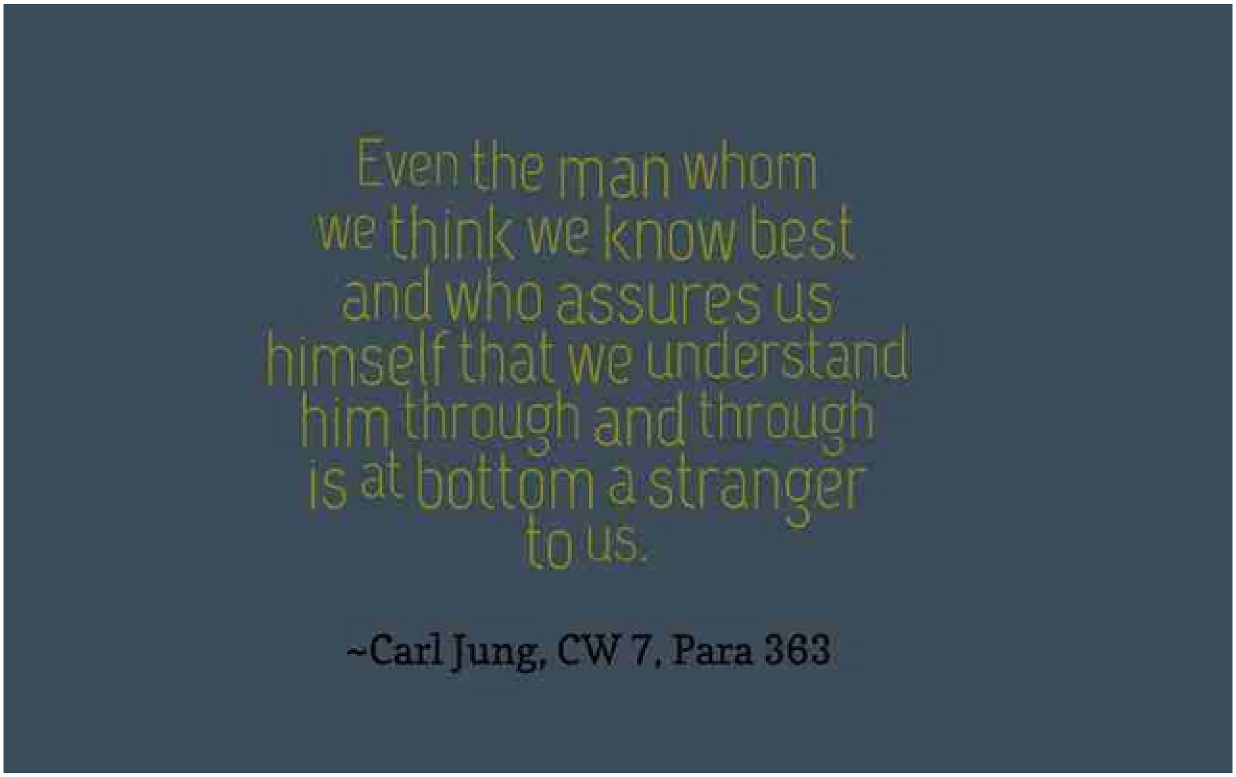

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us.

~Carl Jung, CW 7, Para 363

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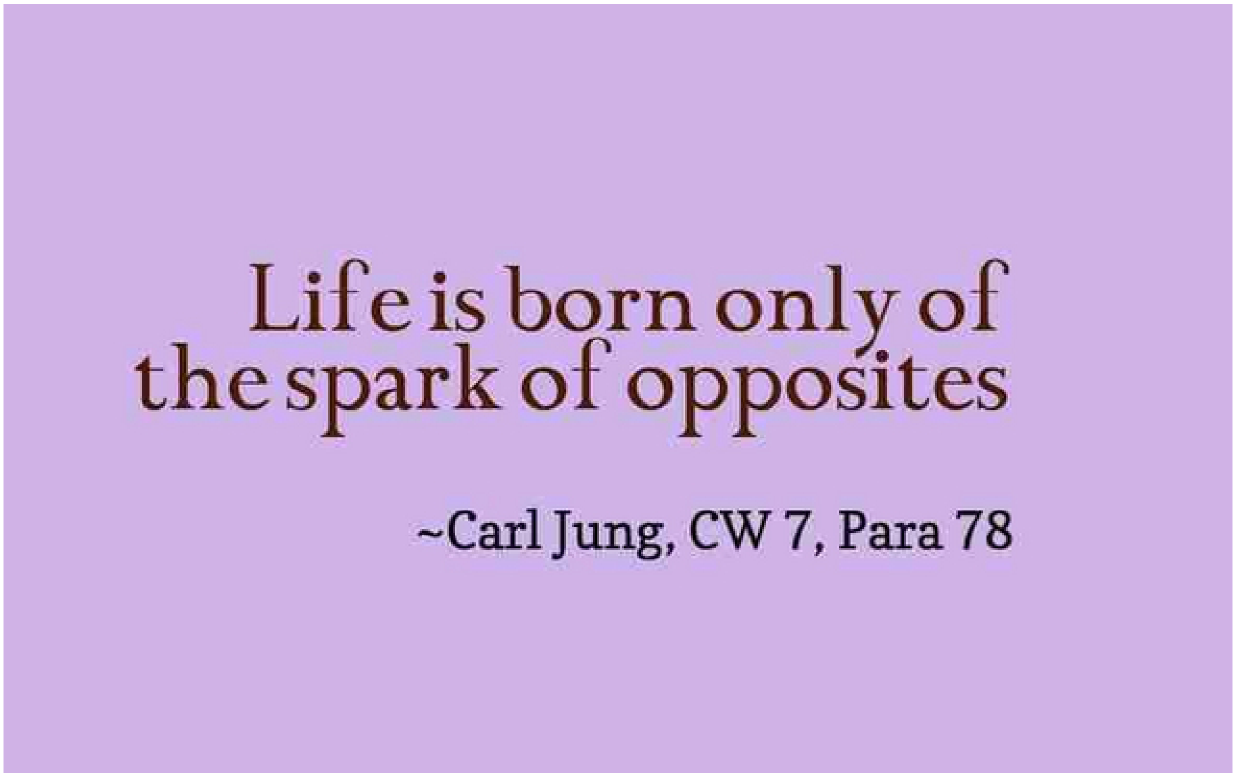

Life is born only of
the spark of opposites

~Carl Jung, CW 7, Para 78

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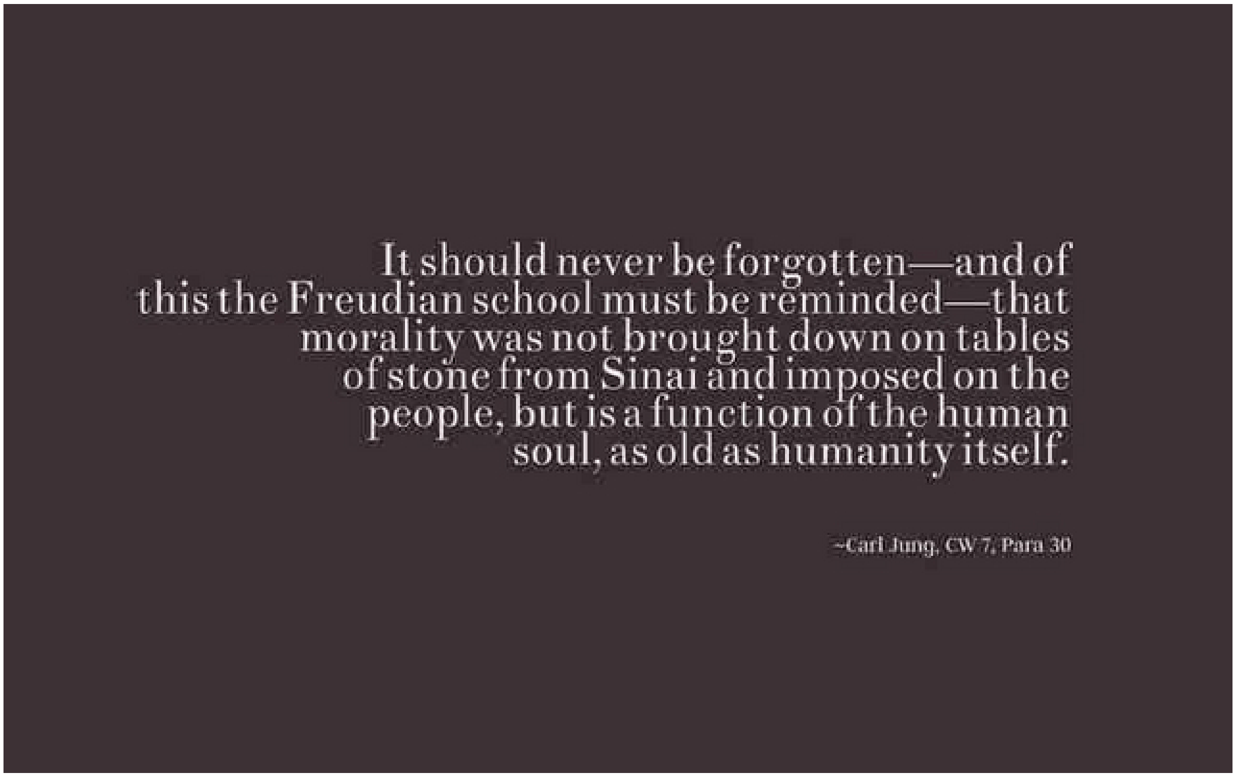

It should never be forgotten—and of
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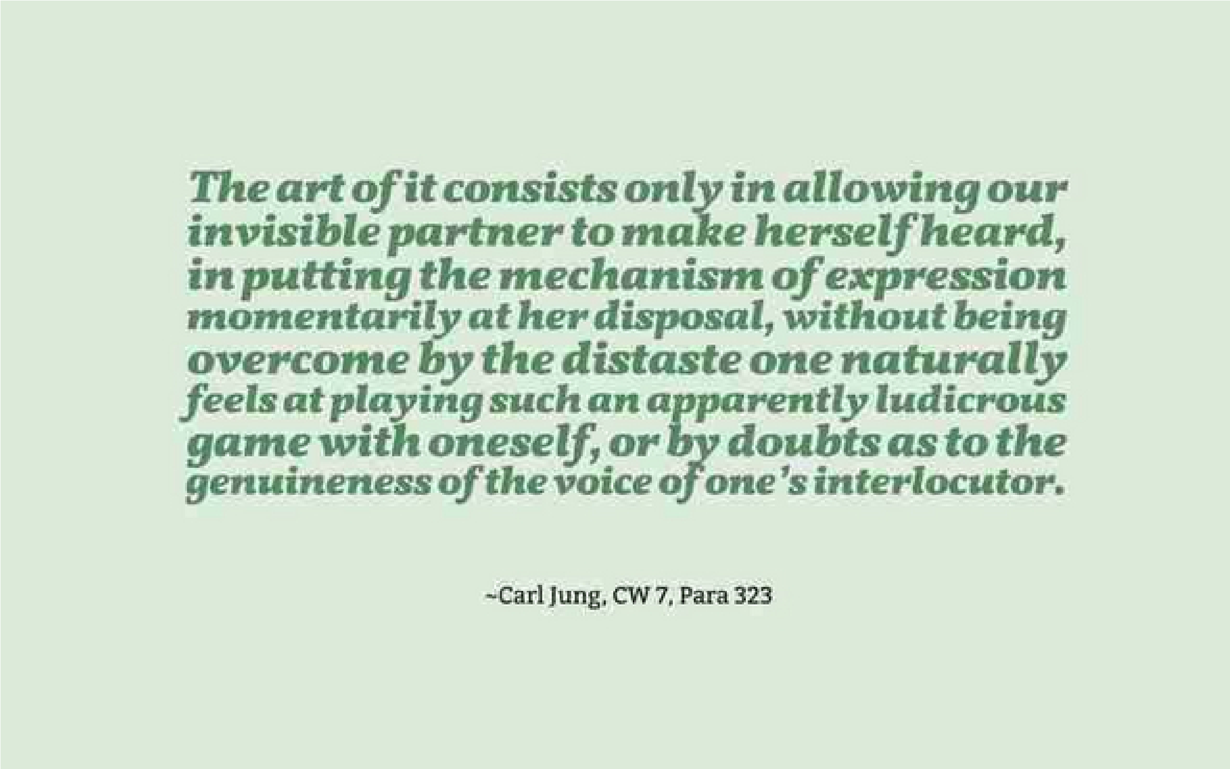
[16]



The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.

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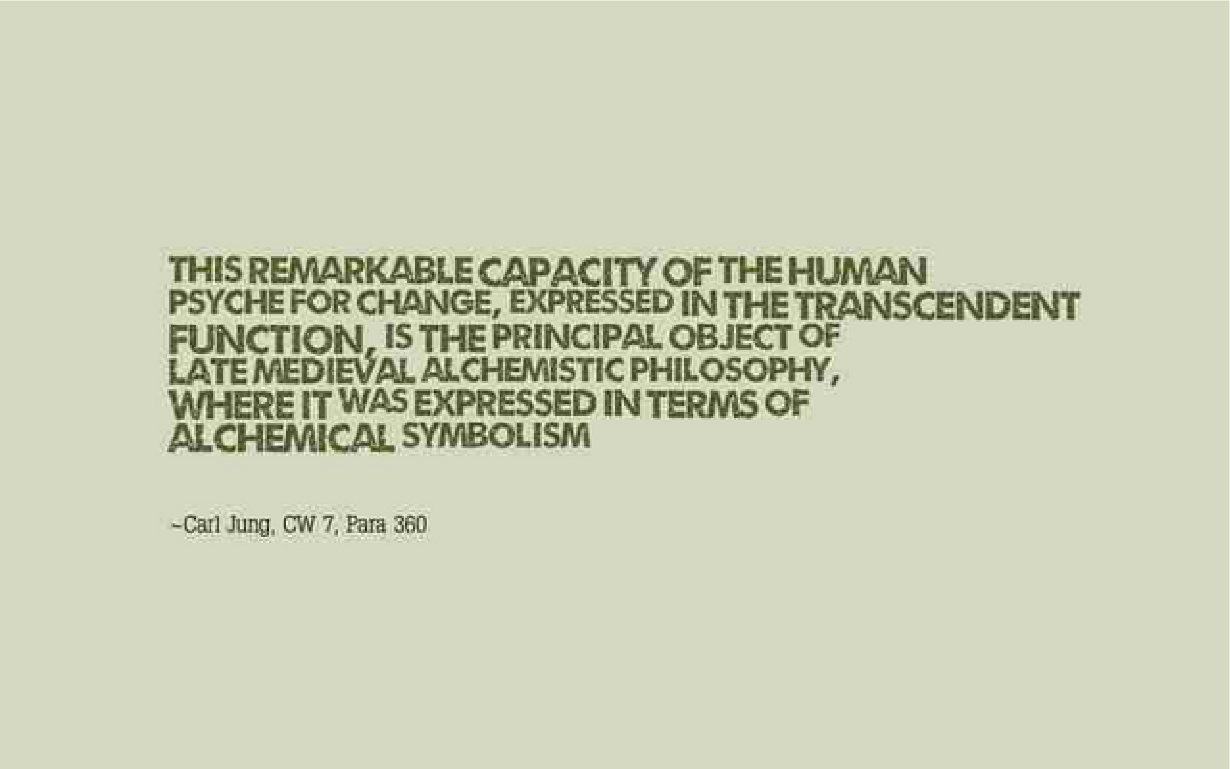
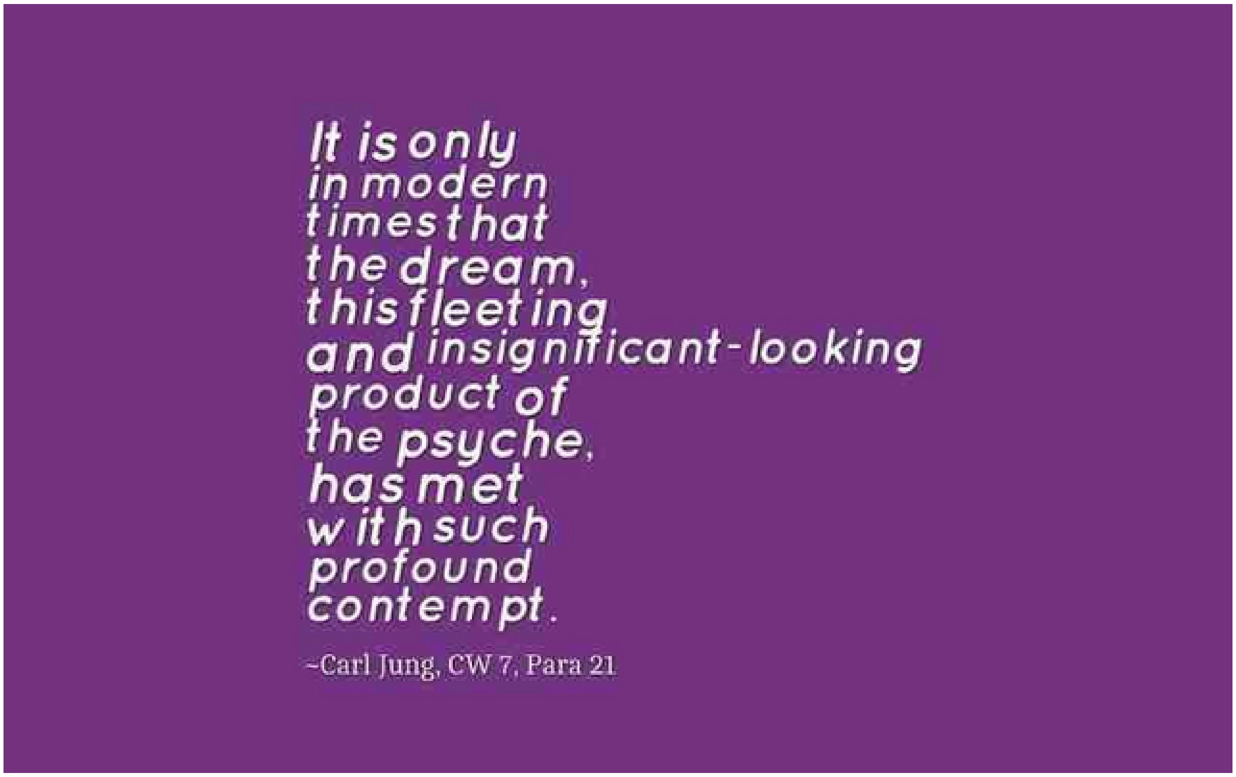
[17]


THIS REMARKABLE CAPACITY OF THE HUMAN PSYCHE FOR CHANGE, EXPRESSED IN THE TRANSCENDENT FUNCTION, IS THE PRINCIPAL OBJECT OF LATE MEDIEVAL ALCHEMISTIC PHILOSOPHY, WHERE IT WAS EXPRESSED IN TERMS OF ALCHEMICAL SYMBOLISM

~Carl Jung, CW 7, Para 360

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

[18]


It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.

~Carl Jung, CW 7, Para 21

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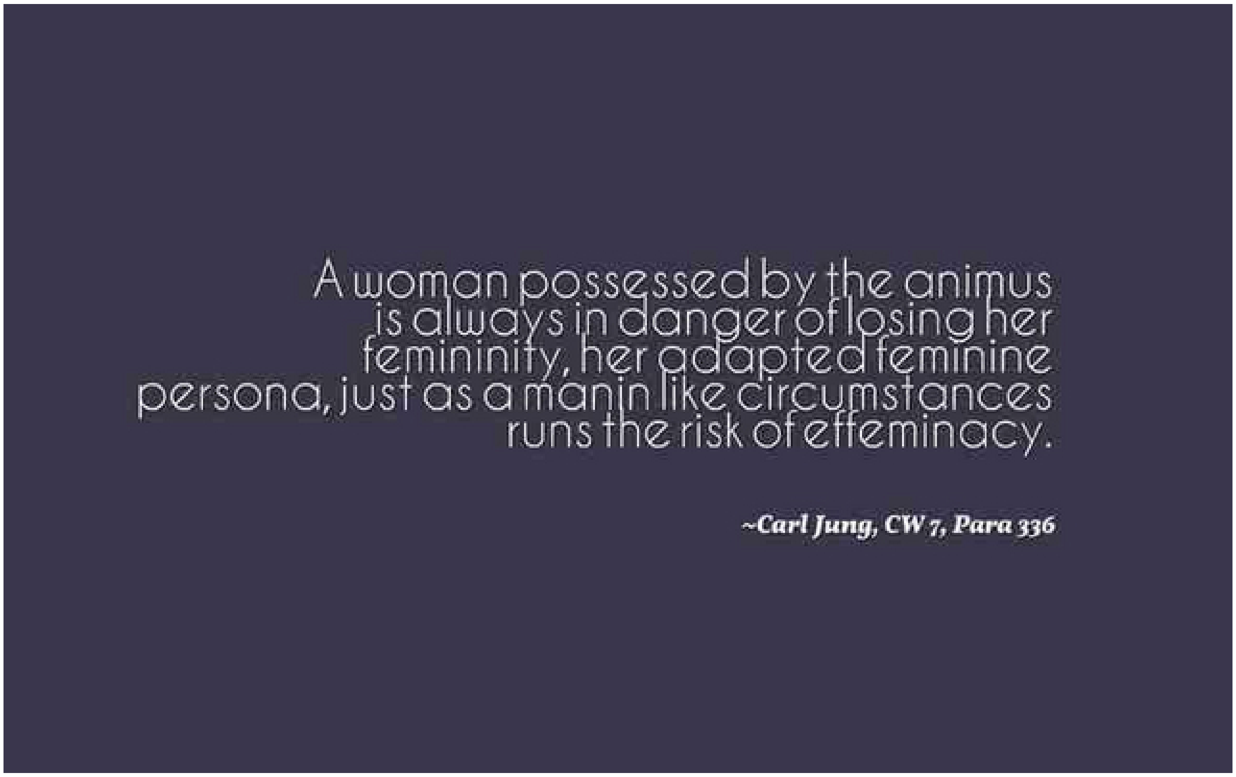

A woman possessed by the animus
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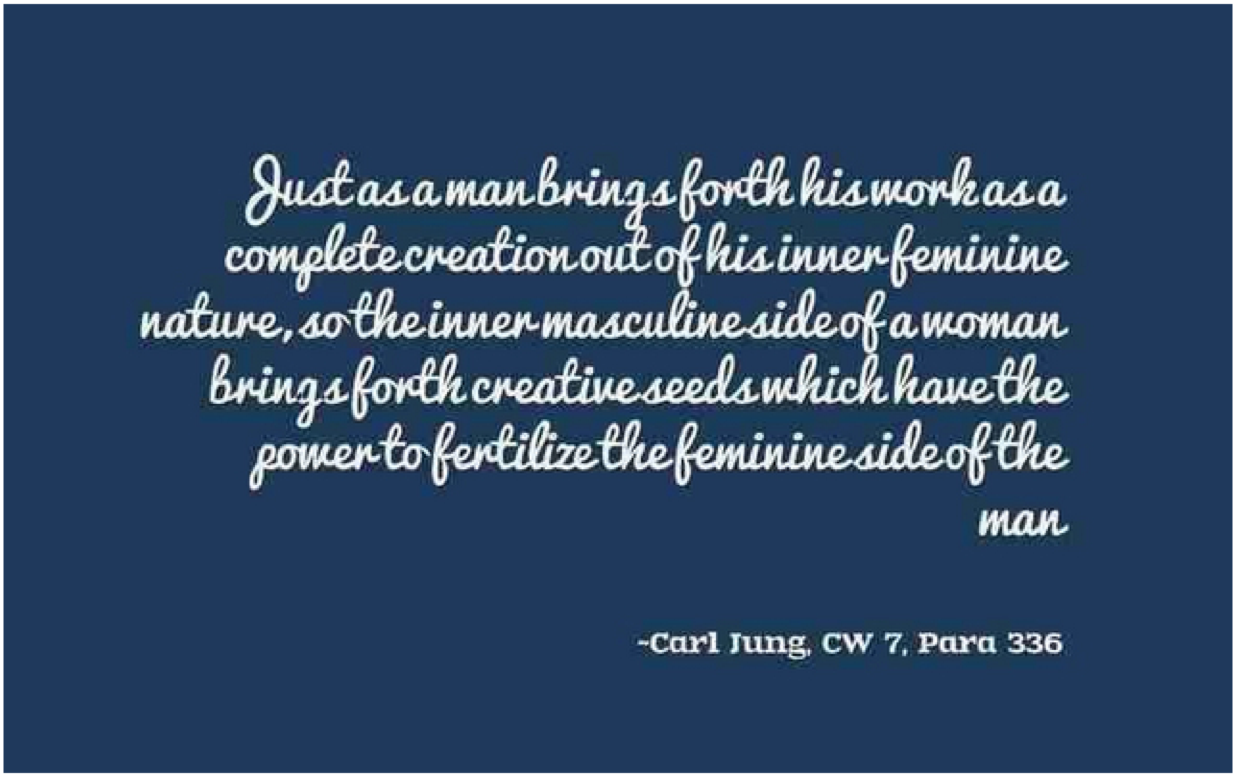

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man

-Carl Jung, CW 7, Para 336

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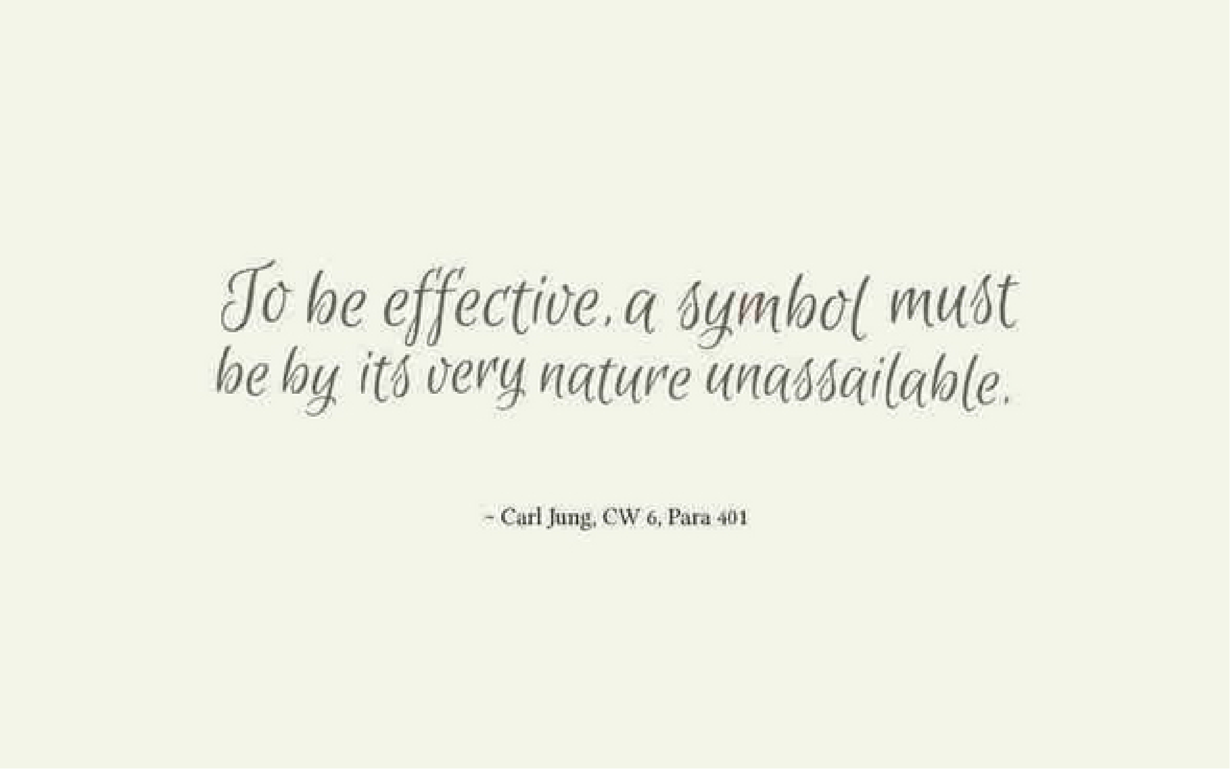

To be effective, a symbol must be by its very nature unassailable.

- Carl Jung, CW 6, Para 401

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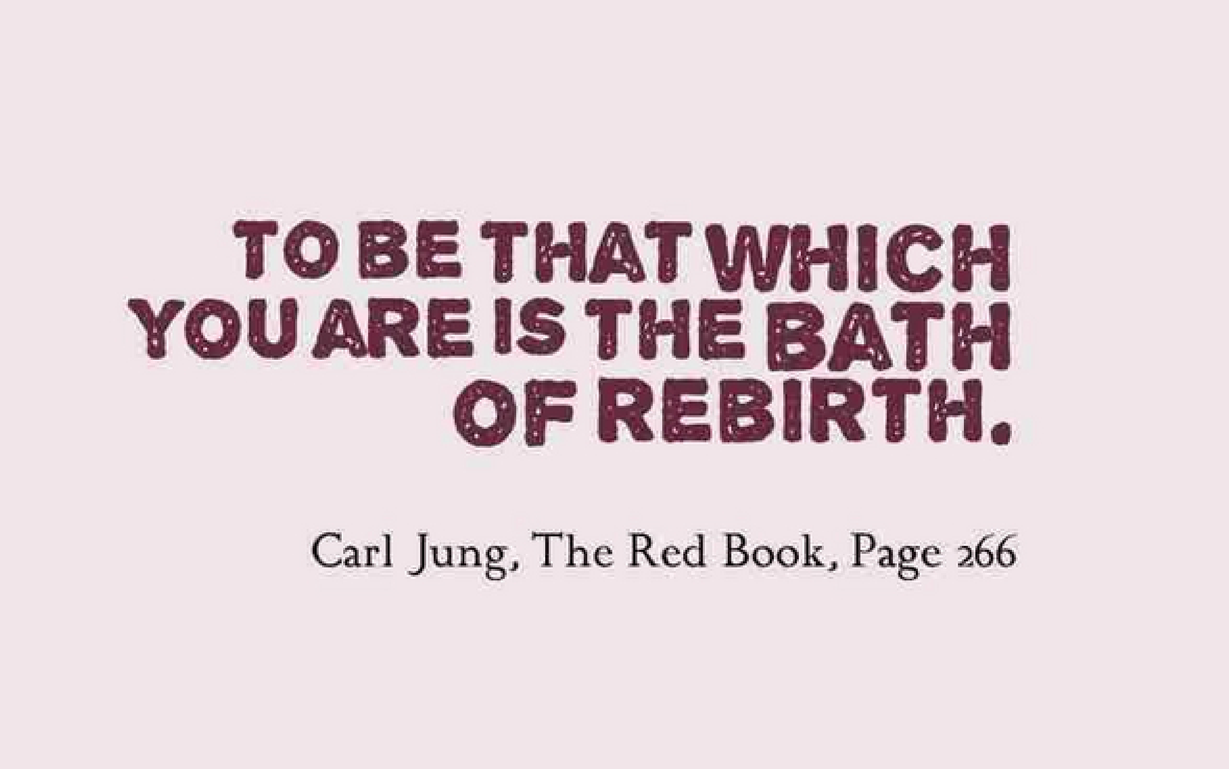

TO BE THAT WHICH
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Carl Jung, The Red Book, Page 266

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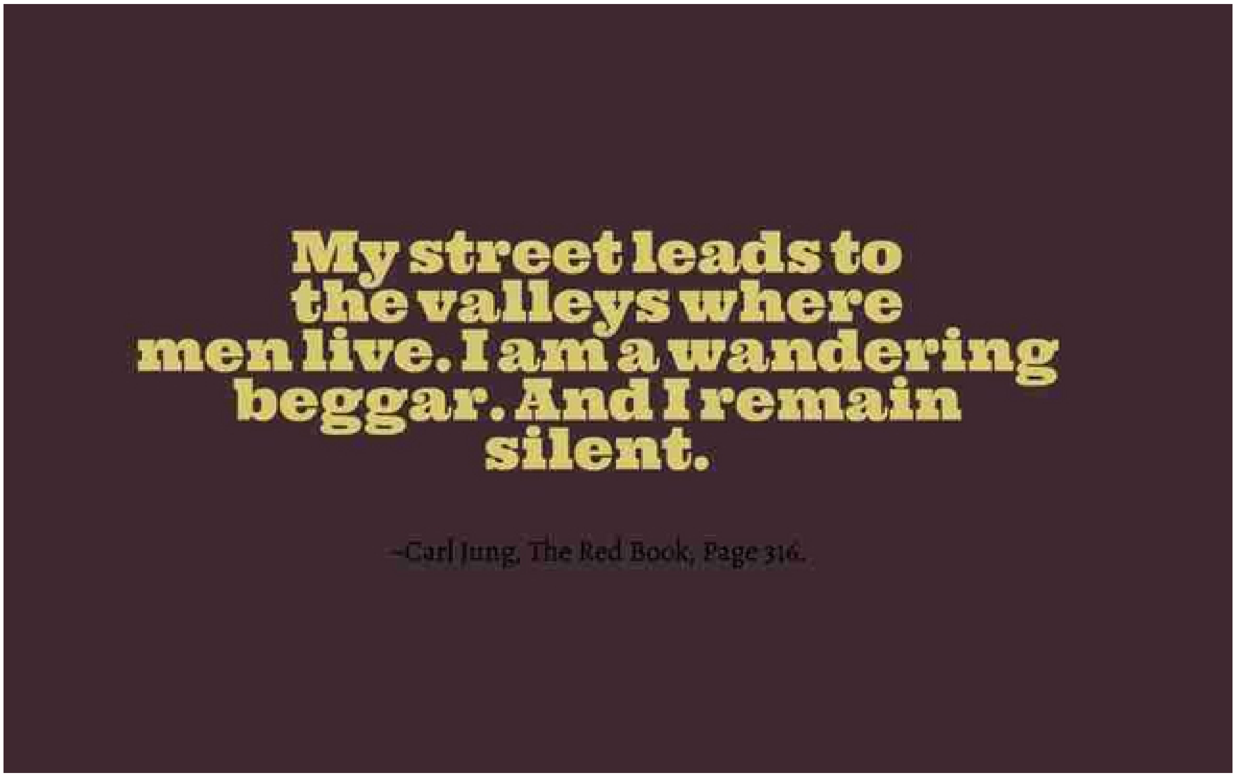

My street leads to
the valleys where
men live. I am a wandering
beggar. And I remain
silent.

–Carl Jung, The Red Book, Page 316.

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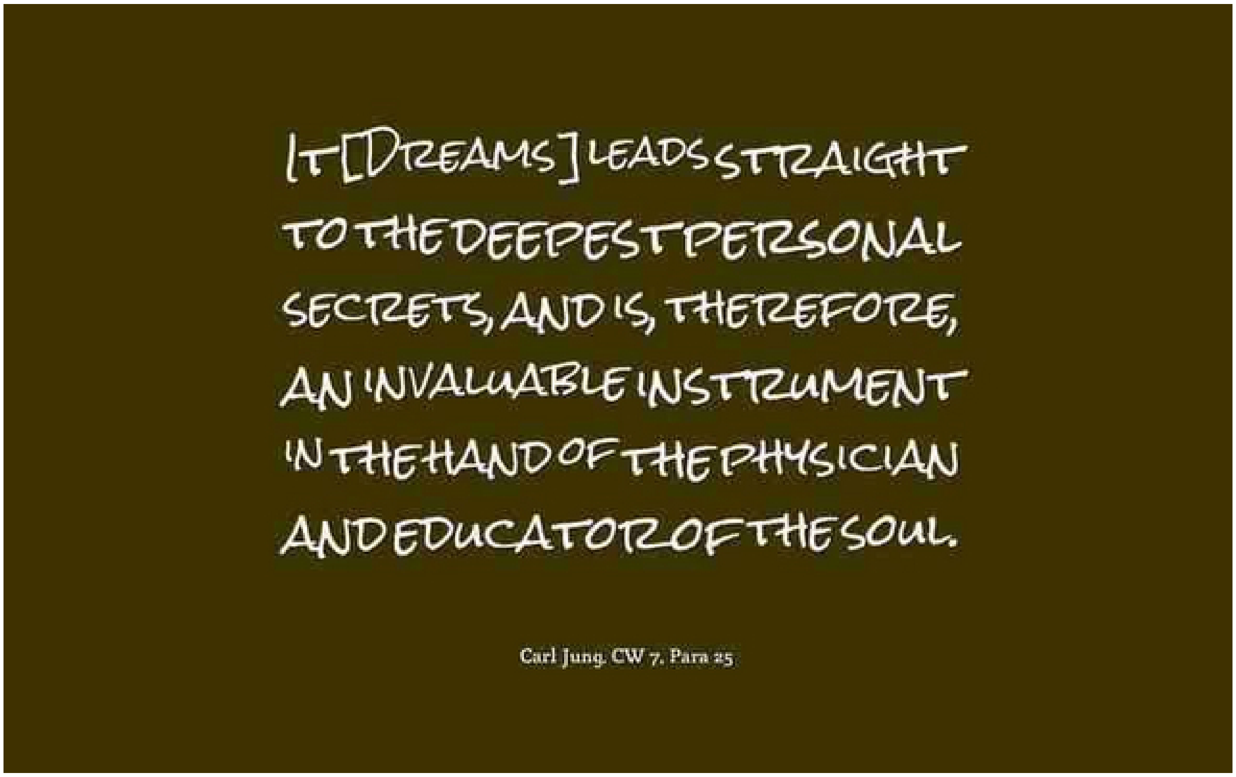

IT [DREAMS] LEADS STRAIGHT
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Carl Jung, CW 7, Para 25

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bfe02-aaa.jpg
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/30437-bbb.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0694d-ccc.jpg
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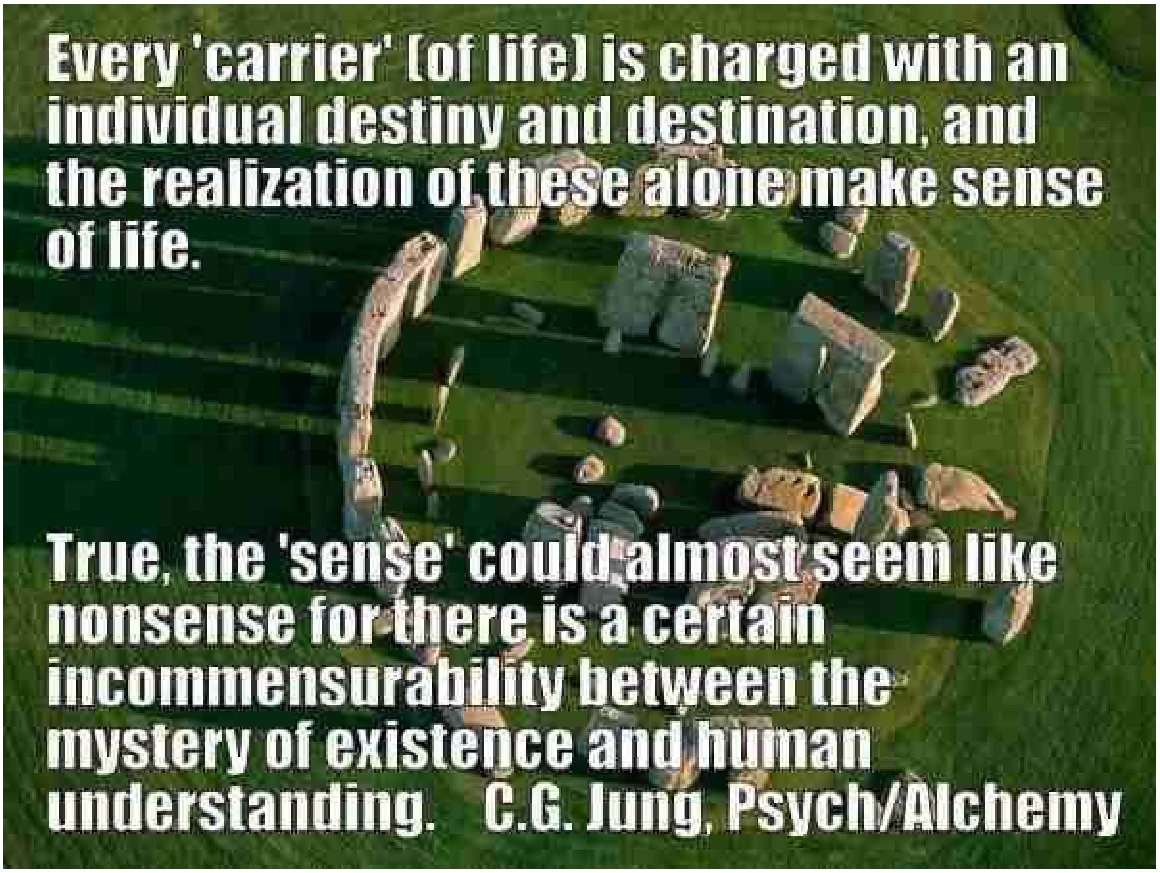
Carl Jung: "Sense" and "nonsense" are merely man-made labels (2019-03-16 04:43)

[1]


Every 'carrier' [of life] is charged with an individual destiny and destination, and the realization of these alone make sense of life.
True, the 'sense' could almost seem like nonsense for there is a certain incommensurability between the mystery of existence and human understanding. C.G. Jung, Psych/Alchemy

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d4cbe-12bcarrier.jpg`

Carl Jung on the Yoga Sutra of Pantajali and Samkhya (2019-03-16 04:44)

[1]

Lecture V 26th May, 1939

I am engaged in reading you some passages from the Yoga Sutra of Pantajali, in which we find the line of thought which we have been considering in our symbol sequences.

We see this, however, in quite a different aspect, from the point of view of Samkhya Philosophy.

The passages which I am reading come towards the end of the text, they are mainly concerned with the idea of the Self in relation to consciousness.

The final condition, where consciousness is freed from its fetters, is particularly emphasised.

The last passage which I read you deals with a technique for freeing the Self from the psychic system, particularly from consciousness.

It is an exceedingly difficult passage so I will repeat it.

III. "Not discriminating between the concepts of Sattvam (representative of Prakriti) and the Purusha, which are entirely different from each other, is enjoyment (and suffering). Knowledge of the Purusha arises from practising general discipline on all interests, one’s own interests [belonging to the Purusha) being different from strange interests [belonging to Prakriti)."

When the concepts sattvam and Purusha remain undiscriminated, the psychological condition is described by Deussen as enjoyment of, and by Hauer as eating, the world.

We must, therefore, try to understand these two concepts.

I spoke to you last time of the three Gunas, sattvam, rajas and tamas.

Garbhe translates Gunas as constituents and Deussen as factors, but it is really preferable to leave the word untranslated.

Sattvam is light and rises and tamas is dark and descends.

Rajas, in between these two opposites, is discontent, passion, and is dynamic and stimulating.

All energy arises from opposites, where there is hot and cold, high and low, etc., there is energy.

One needs considerable psychological knowledge to be able to understand what the Gunas are.

We also find them in the Bhagavad gita, deliverance from them is part of the teaching of Krishna.

Our text emphasises the importance of discriminating between the light sattvam and the Self.

Hauer translates sattvam as "lichte Weltstoff " [luminous substance of the world).

This is a more substantial conception, similar to ether, an ethereal body, but this is also figurative.

The idea in our text is that it is masculine, so it is difficult to discriminate between it and the Purusha.

The latter term is a very old definition which Deussen designates as "das von allem Objektiven freie Subject des Erkennens" (the subject of knowledge freed from everything objective).

I doubt this definition, it is too logical, and the East is not logical, it is observant and intuitive.

So it is better to describe the Purusha as primeval man or as the luminous man.

We find many similar concepts in the West, the mystical Christ is a Purusha and the old Christian speculation of the second Adam is also a Purusha.

Adam in every man is the first original form, and he appears in his second form as the luminous man, the Redeemer.

Patanjali is trying to formulate the fact that we do not discriminate between sattvam and the Purusha, and that it is necessary for us to learn to make this distinction.

So the important question for us is: What is sattvam? How can we understand it psychologically?

We must first understand what it represents in Indian philosophy and in order to do this we must consider a further concept, Prakriti, nature or materia.

Prakriti is the feminine principle which we also find described as Shakti. In Tantric and Tibetan mythology Shakti is found in an intimate embrace with Shiva, the world creator.

Shiva is very similar to the Purusha.

The Purusha is said to be always with Prakrti, like a drop of water on the leaf of a lotus.

He remains round and is separate from the Prakriti, though intimately mixed with her.

He is always in connection with Prakriti and uses the sattvam as a lamp in the darkness, for when he enters Prakriti he is in darkness, captured in devilish matter.

We find just the same idea in Gnosticism where Nous, the luminous, is darkened in matter.

There is a beautiful Gnostic legend:

Nous came down to the earth and as he was gazing at his own reflection, he came within the reach of the loving arms of physical matter and was drawn down into the darkness.

It is quite possible that Gnosticism was influenced by the East, for trade routes already existed through the Red Sea, and spiritual ideas may have traveled with the material goods which were traded.

The Pythagorean philosopher, Apollonius of Tyana, the renowned miracle worker, is said to have made a great journey to India in order to investigate its secrets.

Such stories of connections between the near and far East are probably historical.

When the Purusha, the unknown Self in man, is in the darkness of Prakriti, the world, he uses sattvam as a lamp with which to find his bearings.

Sattvam, the light substance, is primarily human consciousness.

In the latter part of the Yoga Sutra, we find virtually the same thing called "cittam", which is just about what we should describe as consciousness.

Consciousness is not just passive awareness, but an active condition that requires energy and which must be interrupted from time to time by sleep.

People often prefer to remain unconscious in order to save energy.

Primitives are past masters in this art!

When the Purusha (the luminous man) finds himself in Prakriti he is not single but manifold.

He is split up into many figures, one text calls him the twenty-five.

This is a very curious idea and means that bound in matter he is twenty-five figures but when freed he returns to his original unity.

This unity was latent during the manifold condition.

We see it as a multitude or a unity, according to the way we look at it, both exist in every individual.

We find the same idea in Taoism.

There is a picture reproduced in the "Secret of the Golden Flower" of a Yogin in meditation, the smoke which emanates from him splits into five figures, and each of these figures has five more figures coming out of its head.

This is the knowledge that the unity of the Purusha is divided into many figures.

We could really say that the idea of the unity of the Purusha is an intuition about the essence of man which is reached through eastern meditation : namely the recognition of the fact that the Self of man Is one, in spite of the diversity of its aspects.

I will remind you of the description in the Upanishads which I have quoted before:

"The person (purusha) not larger than a thumb, dwelling within, always dwelling in the heart of man . . . having compassed the earth on every side, extends beyond it by ten fingers breadth."

The Purusha is the thumbling in man’s heart and at the same time the universal being, like the concept of the Atman.

According to Samkhya Philosophy the Purusha is always found bound to matter in the condition of samyoga, joined together, fettered, bound.

Prakriti is entirely passive and is helpless and useless without her connection with luminous man.

This connection gives rise to the Samsara, the cycle of existence, and, through the fullness of the manifestation in Prakriti, the Purusha attains Self-knowledge.

So Prakriti is often represented as a dancer, dancing the fullness of the world image so that the Purusha can be come conscious of himself.

The Prakriti does not interpenetrate with the Purusha but they are always most intimately together.

This being mixed and not mixed is an enormous paradox, too difficult to understand.

So there are always bridges as a concession to the limitations of the mind, such as the image of the drop of water on the lotus leaf.

Humanity is always trying to find mediating concepts between the Purusha and the Prakriti.

Sattvam comes entirely from Prakriti and is the lightest thing which she produces, so it forms one of these bridges.

Another is the idea of the subtle body, which is also called the Lingam.

This phallic symbol is often represented in Shiva temples.

The Lingam is an appendage, a characteristic, a sign.

The Lingadeha is the classical designation for the subtle body.

Prakriti is purely material and the bridge to the Purusha must be half spirit and half body.

We have the same idea in the West in spirit, soul and body, that is the Purusha, the subtle body and Prakriti.

We find the Purusha, as one of the central ideas in Vedic Philosophy, often identical with the idea of Brahman.

The Purusha is mentioned in an Upanishad as the golden man who is seen in the sun and rules over the gods.

The gods, as manifestations of the Absolute, belong to Prakriti.

And the man, who is seen in the pupil of the eye, also rules over all the gods.

The Purusha is first described as in the sun and second as in the eye.

You can see yourself reflected in the pupil of your neighbours eye as a Piippchen (little doll) and this was naively described as the soul.

We find a further passage in the Upanishads:

"On the one side the wheel of the world in Heaven, containing the days and nights as 720 sons; on the other, in the lower sphere, as a far reflecting sacrificial fire."

This is the Vedic idea of the harmony between the heavenly world order and the earthly rituals of sacrifice, one depends on the other.

We find this idea in the West as well, there is a time quality in the observance of our rituals, and we find this still more clearly with more primitive peoples.

I have told you before of the Pueblo Indians and their conviction that the actual rising of the sun depends on their ritual being carried out.

This sounds like the story of Chant éclair who bet that the sun would not rise if he did not crow; but at the last moment he could not resist crowing so the point was never decided!

It would, however, be very foolish to ridicule this philosophic idea, for it is a remnant of a time when our consciousness was bound up with nature, in participation mystique as Levy Bruhl expresses it.

The conscious and the unconscious were identical, and men knew they must do such and such a thing at such and such a moment, because it belonged to the meaning of the time.

Astrology is based on this idea, and we find it in the medieval conception of the correspondentia; the cosmos was above and below, and the macrocosm and the microcosm identical.

So the whole course of a human life was experienced as the course of nature, and rites and ceremonies were evolved to express this experience.

This condition is a cosmic condition and if man should stop following nature, nature itself would be disjointed.

Directly human consciousness detaches itself from nature, the harmony has been broken and disorder is already present.

We think that we have organised the world as it has never been organised before, but it is man’s order and is far from the original harmony of nature.

So it is natural to find the Purusha also in the form of Prajapati, who is specially connected with time and the year.

"Prajapati pondered: verily I have created the year as the image of myself. And in that he gave his own Self to the gods, he created the sacrifice as the image of himself."

The gods belong to Maya and, in that Prajapati gave himself to the gods, he created the sacrificial fire, and the gleaming sacrificial fire is Prajapati and the Purusha.

This is the ritual repeated in many forms by primitive man.

Some Paleolithic primitives in Central Australia believe that their ancestors are still dwelling in primeval time, when all the trees were planted and all the animals were created, and that they still repeat their work as rites and ceremonies in order that the world order may continue.

Levy Bruhl has called such ancestors the archetypes.

These primitives are wholly convinced of the necessity of their totem ceremonies, they must be repeated or the world order would break up; for man would no longer be linked with primeval, eternal time which exists side by side with our ordinary time.

This "time when there was no time" they call the Alchera or Aljira.

The Alchera is eternal time, the dream, the unconscious and the Beyond.

So Prajapati is time, with the meaning of world creativeness, similar to Bergson’s "Dure e creatrice" which, as we saw before, was derived from Proclus, the Nee-Platonist.

Chronos was also a God of time.

We find the same idea in the Gnosis, the world creator is called Abraxas or Abrasax.

This word is formed of Greek letters, which as numerals are equivalent to, the supreme being and the year.

The same idea plays a large role in the Mithraic mysteries.

There is an Aion (a god with a lion’s head encoiled by a snake) to be seen at the Mithraic sanctuary on the Saalburg.

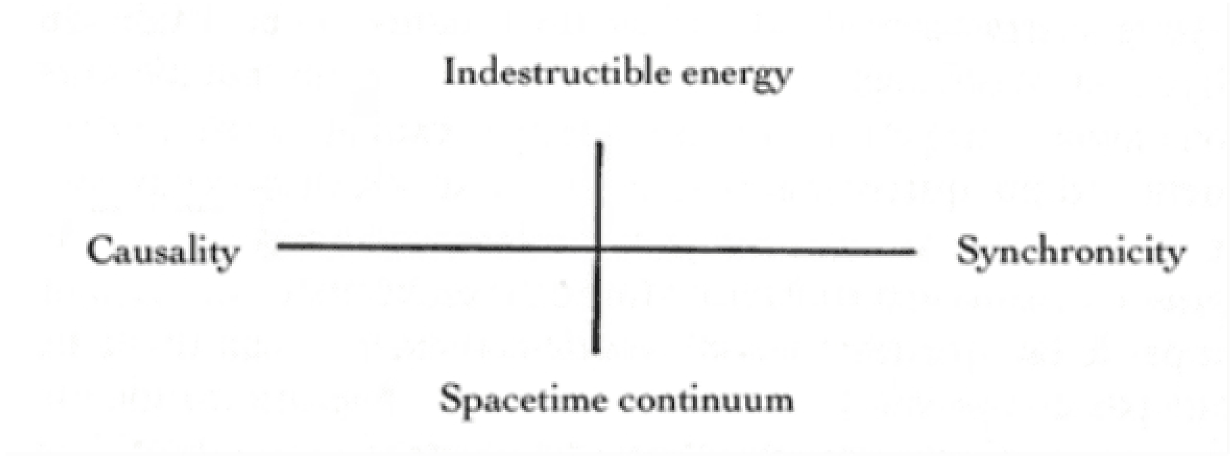
And the Persian Zervan Akarana, the lion-headed dragon, also represents time, and literally translated means infinitely long duration.

So we see that the conception of the Purusha reaches back into the beginning of human thought when man was identical with nature, but it has long since become strange to us. Carl Jung, ETH,Pages 121-124.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/55616-2.jpg`

Carl Jung and Excerpts from Synchronicity: An Acausal Connecting Principle (2019-03-16 04:44)

[1]



[Carl Jung and Excerpts from Synchronicity: An Acausal Connecting Principle]

I do not regard these statements as in any way a final proof of my views, but simply as a conclusion from empirical premises which I would like to submit to the
consideration of my reader. From the material before us I can derive no other hypothesis that would adequately

explain the facts (including the ESP experiments). I am only too conscious that synchronicity is a highly abstract and "irrepresentable" quantity. It ascribes to the moving body a certain psychoid property which, like space, time, and causality, forms a criterion of its behavior. We must completely give up the idea of the psyche's being somehow connected with the brain, and remember instead the "meaningful" or "intelligent" behavior of the lower organisms, which are without a brain. Here we find ourselves much closer to the formal factor which, as I have said, has nothing to do with brain activity. Carl Jung; Synchronicity: An Acausal Connecting Principle; an excerpt from the Conclusion

Synchronicity is not a philosophical view but an empirical concept which postulates an intellectually necessary principle. This cannot be called either materialism or metaphysics. No serious investigator would assert that the nature of what is observed to exist, and of that which observes, namely the psyche, are known and recognized quantities. If the latest conclusions of science are coming nearer and nearer to a unitary idea of being, characterized by space and time on the one hand and by causality and synchronicity on the other, that has nothing to do with materialism. Rather it seems to show that there is some possibility of getting rid of the incommensurability between the observed and the observer. The result, in that case, would be a unity of being which would have to be expressed in terms of a new conceptual language-a "neutral language," as W. Pauli once called it. Carl Jung, Synchronicity: An Acausal Connecting Principle; an excerpt from the Conclusion

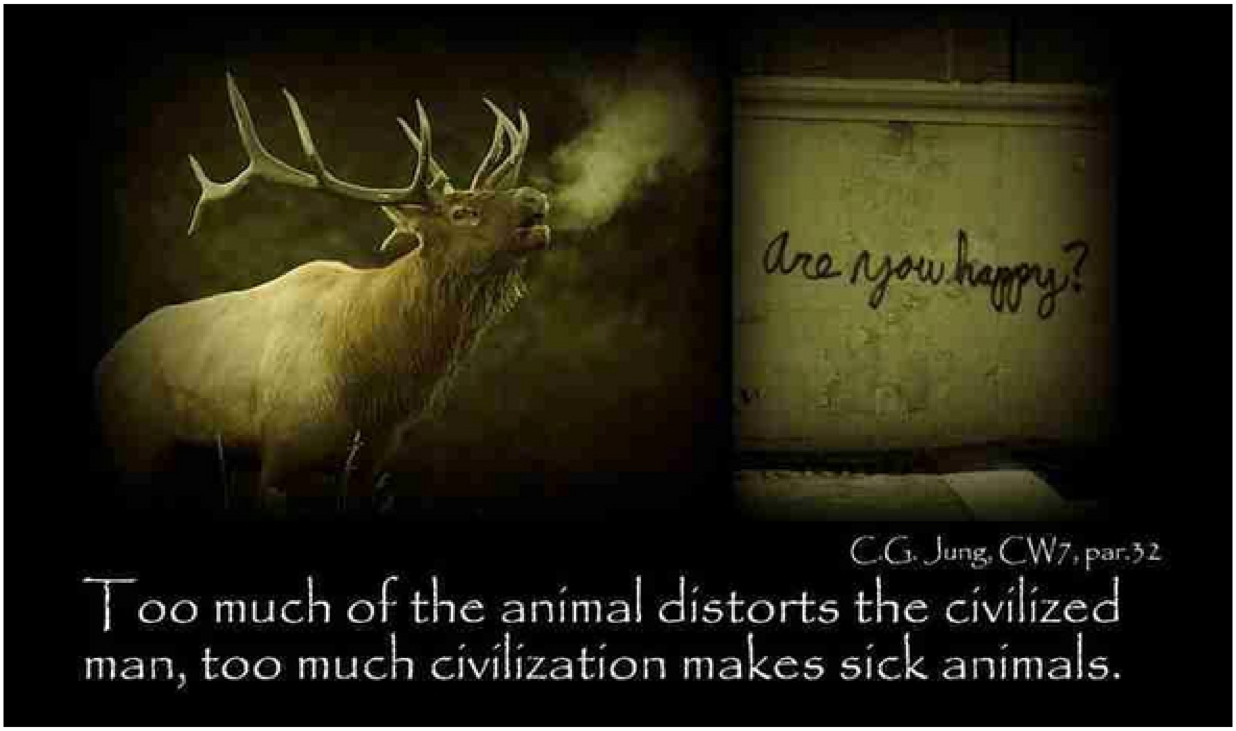
Thus we are driven to the conclusion that a nervous substrate like the sympathetic system, which is absolutely different from the cerebrospinal system in point of origin and function, can evidently produce thoughts and perceptions just as easily as the latter. What then are we to think of the sympathetic system in vertebrates? Can it also produce or transmit specifically psychic processes? Von Frisch's observations prove the" existence of trans-cerebral thought and perception. One must bear this possibility in mind if we want to account for the existence of some form of consciousness during an unconscious coma. During a coma the sympathetic system is not paralyzed and could therefore be considered as a possible carrier of psychic functions. If that is so, then one must ask whether the normal state of unconsciousness in sleep, and the potentially conscious dreams it contains, can be regarded in the same light—whether, in other words, dreams are produced not so much by the activity of the sleeping cortex, as by the unsleeping sympathetic system, and are therefore of a trans-cerebral nature. Carl Jung, Synchronicity: An Acausal Connecting Principle; an excerpt from the Conclusion

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/81262-causality.png`

Carl Jung: Too much of the animal distorts the civilized man, too much civilization makes sick animals.

(2019-03-16 05:17)

[1]


Are you happy?
C.G. Jung, CW7, par.32
Too much of the animal distorts the civilized man, too much civilization makes sick animals.

Yet things are not quite so simple as that. Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it.

He belongs on one side to man’s primordial animal nature which will endure as long as man has an animal body.

On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony.

If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological.

Too much of the animal distorts the civilized man, too much civilization makes sick animals. This dilemma reveals the vast uncertainty that Eros holds for man.

For, at bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent.

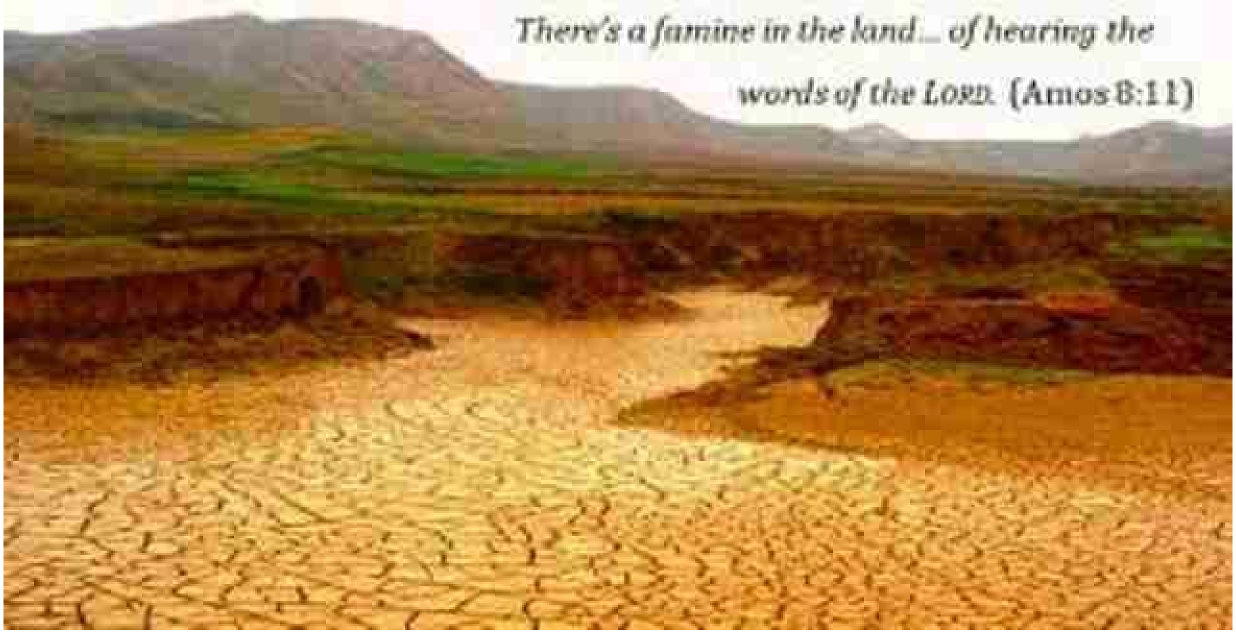
But triumph over nature is dearly paid for.

Nature requires no explanations of principle, but asks only for tolerance and wise measure. Carl Jung, CW 7, Para 32

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/842b1-12banimal.jpg`

Carl Jung: There is a terrible spiritual famine in our world, (2019-03-16 05:21)

[1]


There's a famine in the land... of hearing the
words of the LORD. (Amos 8:11)

Dr. Jung: What is very important is to exist, and that's rarer than one realizes.

To have a daily task and to accomplish it; and at the same time to attend to what is going on, inside oneself as well as outside, conscious of all life's forms, all its expressions.

To follow the major rules, but also to give free rein to the least familiar aspects of oneself. Drawing, and the fantasies and visions that it brought about, was a valuable thing.

Now we take photographs, and that doesn't fill the same need at all.

In return, the painters recognize no limits to the most impassioned fantasy.

They are becoming specialists in certain needs for expression; but all of us have these needs, we can't divide up the personality's insidework the way we think we can divide its outside activity.

That breaks up something essential in it and causes an appalling psychic illness.

In writing about flying saucers, I explained why men are so attentive to anything resembling a circle or a ball, the symbols of unity, of the totality of a person's being, of what I have called the self.

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap.

Georges Duplain: May I ask you to repeat the principal points of your system which may assist man to discover his totality and allay his spiritual famine, when he no longer adheres to the words of Christianity?

Carl Jung: In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all.

I have only hypotheses.

From them I have gained some basic principles.

There is the self, which is the totality of one's being, known and unknown, conscious and unconscious, as opposed to the distinction between physical and psychic.

Then there are the archetypes, those images of instinct.

For instinct is not just an outward thrust, it also takes part in the representation of forms. The animal, for example, has a certain idea of the plant, since he recognizes it.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine.

Instinct is not only biological, it is also, you might say, spiritual.

And it always repeats certain forms which can be studied down the ages among all peoples. These are the archetypes.
The crossing of a river, now, that is an archetypal situation. It's an important moment, a risk.
There is danger in the water, on the banks.

Not for nothing did Christianity invent great St. Christopher, the giant who carried the infant Jesus through the water.

Today men don't have that experience very often, or others of that sort either.

I remember river crossings in Africa with crocodiles, and unknown tribes on the other side; one feels that one's destiny —human destiny, almost—is at stake.

Every man has his own way of approaching the crossing, you see.

And think of King Albrecht's death near Wettingen, too:the knights were hesitant, not very determined, one can't be at all sure
that they would have attacked the king just anywhere.

But they surprised him in the middle of the ford, in the place where fate strikes—and jumped at the chance.

There is also the collective unconscious, that immense treasury, that great reservoir, whence mankind draws the images, the forces, which it translates into very different languages, but whose common source is being found out more clearly all the time.

So many coincidences come from there. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

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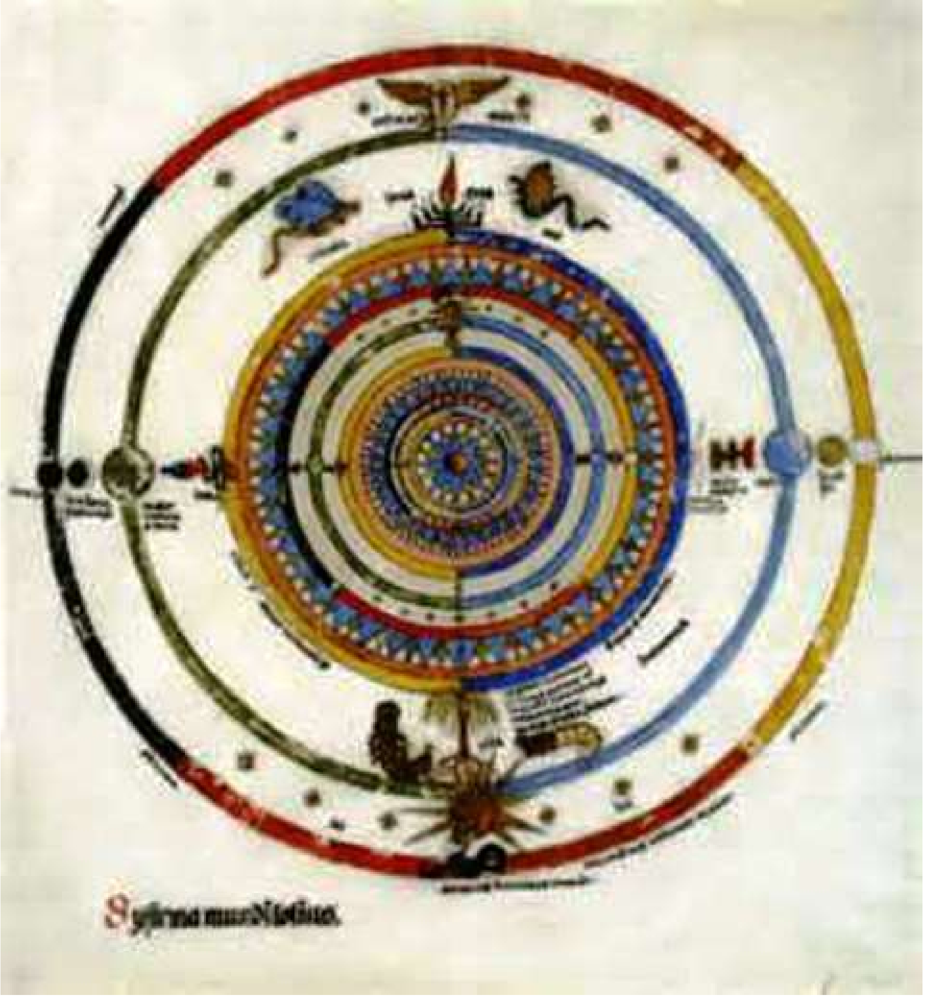
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b32ed-12bfamine.jpg`

Jung had conversations with his soul ... (2019-03-16 05:24)

[1]



In September 1916, Jung had conversations with his soul that provided further elaboration and clarification of the cosmology of the Sermones. September 25:

[Soul]: "How many lights do you want, three or seven? Three is the heartfelt and modest, seven the general and encompassing."

[I:] "What a question! And what a decision! I must be true: I think I would like seven lights."

[Soul:] "Seven, you say? I thought so. That has broad scope-cold lights."

[I:] "I need cooling, fresh air. Enough of this stifling mugginess. Too much fear and not enough free breathing. Give me seven lights."

[Soul:] "The first light means the Pleroma. / The second means Abraxas. / The third the sun. / The fourth the moon. / The fifth the earth. / The sixth the phallus. / The seventh the stars."

[I:] "Why were there no birds, and why were the celestial mother and the sky missing?"

[I:] "They are all enclosed in the star. As you look at the star, you look through them. They are the bridges to the star. They form the seventh light, the highest, the floating, which rises with flapping wings, released from the embrace of the tree of light with six branches and one blossom, in which the God of the star lay slumbering. / The six lights are single and form a multiplicity; the one light is one and forms a unity; it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many over and again, and the many entails the one" (Black Book 6, pp. 104-6).

[Soul:] "Now let us try this: it is something of the golden bird. It is not the white bird, but the golden one. It is different. The white bird is a good daimon, but the golden one is above you and under your God. It flies ahead of you. I see it in the blue ether, flying toward the star. It is something that is part of you. And it is at once its own egg, containing you. Do you feel me. Then ask!"

[I] "Tell me more. It makes me feel queasy"

[Soul:] "The golden bird is no soul; it is your entire nature. People are golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds."

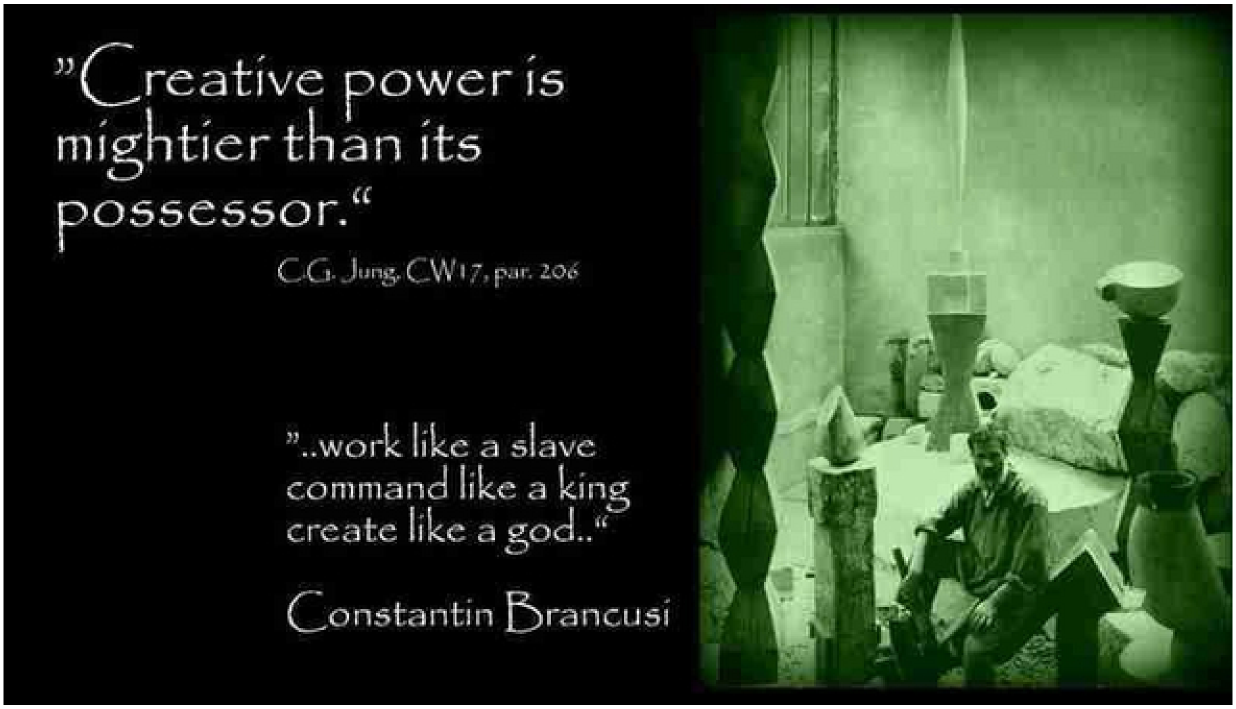
[I]: "Continue, I fear my revulsion. Tell me what you have grasped."

[Soul:] "The golden bird sits in the tree of the six lights. The tree grows out of Abraxas's head, but Abraxas grows out of the Pleroma. Everything from which the tree grows blossoms as a light, transformed, as a womb of the flowering treetop, of the golden egg-bird. The tree of light is first a plant, which is called an individual; this grows out of Abraxas's head, his thought is one among many The individual is a mere plant without flowers and fruits, a passageway to the tree of seven lights. The individual is a precursor of the tree of light. The lucent blossoms from him, Phanes himself Agni, a new fire, a golden bird. This comes after the individual, namely when it has been reunited with the world, the world blossoms from it. Abraxas is the drive, individual, distinct from him, but the tree of the seven lights is the symbol of the individual united with Abraxas. This is where Phanes appears and he, the golden bird, flies ahead. / You unite yourself with Abraxas through me. / First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. Unification with the physical Abraxas occurs through the human female, but that with the spiritual Abr. occurs through me; that is why you must be with me" (Black Book 6, pp. 114 -20). Footnote #125; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/a9703-systemamunditotius.jpg`

Carl Jung: Creative Power is Greater than its Possessor. (2019-03-16 05:25)

[1]


"Creative power is mightier than its possessor."
C.G. Jung, CW17, par. 206
"..work like a slave command like a king create like a god.."
Constantin Brancusi

Prematurely conceived theories are not without their dangers.

Thus the theory of repression, whose validity in a definite field of pathology is incontestable—up to the point where it has to be reversed!—has been extended to creative processes, and the creation of culture relegated to second place, as a mere ersatz product.

At the same time the wholeness and healthiness of the creative function is seen in the murky light of neurosis, which is of course an undoubted product of repression in many cases.

In this way creativity becomes indistinguishable from morbidity, and the creative individual immediately suspects himself of some kind of illness, while the neurotic has lately begun to believe that his neurosis is an art, or at least a source of art.

These would-be artists, however, develop one characteristic symptom: they one and all shun psychology like the plague, because they are terrified that this monster will gobble up their so-called artistic ability.

As if a whole army of psychologists could do anything against the power of a god! True productivity is a spring that can never be stopped up.

Is there any trickery on earth which could have prevented Mozart or Beethoven from creating? Creative power is mightier than its possessor.

If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more.

If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke.

Then the supposed poet can no longer write, and the painter's ideas become fewer and drearier than ever, and for all
this psychology is to blame.

I should be delighted if a knowledge of psychology did have this sanative effect and if it put an end to the neuroticism
which makes contemporary art such an unenjoyable problem.

Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation.

No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious. Carl Jung, CW 17, Para 206

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/56d00-12bcreative.jpg`

Carl Jung on a young woman who suffered from incurable insomnia (2019-03-16 05:29)

[1]

The doctor of a small town in Canton Solothurn had sent me a young patient who suffered from incurable insomnia. She was pining away from lack of sleep and narcotics.

He could think of no way to help her except hypnotism or this new psychoanalysis that they were beginning to talk about.

But she came to me.

She was a teacher, twenty-five years old, of a very simple family, who had successfully completed her studies, but who lived in constant fear of making a mistake, of not being worthy of her position.

She had gotten into an unbearable state of spasmodic tension. Clearly, what she needed was psychic relaxation.

But we did not know much about all those ideas then.

There was no one in the locality where she lived who could handle her case, and she could not come to Zurich for treatment.

I had to do, as best I could, whatever was possible in an hour.

I tried to explain to her that relaxation was necessary, that I, for example, found relaxation by sailing on the lake, by letting myself go with the wind; that this was good for one, necessary for everybody. But I could see by her eyes that she didn't understand.

She got it intellectually, that's as far as it went, though. Reason had no effect.

Then, as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat, on the Rhine, with little fishes.

And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing, and relaxation, to the tune of the little lullaby.

I hummed those sensations, and I could see that she was "enchanted." But the hour came to an end, and I had to send her away brusquely.

I knew nothing more about her.

I had forgotten her name and that of her physician. But it was a story that haunted me.
Years later, at a congress, a stranger introduced himself to me as the doctor from Solothurn and reminded me of the story of the young girl.

"Certainly I remember the case," I said. "I should have liked so much to know what became of her."

"But," he replied in surprise, "she came back cured, as you know, and I was the one who always wanted to know what you had done.

Because all she could tell me was some story about sailing and wind, and I never could get her to tell me what you really did.

I think she doesn't remember.

Of course, I know it's impossible that you only hummed her a story about a boat." How was I to explain to him that I had simply listened to something within myself?

I had been quite at sea.

How was I to tell him that I had sung her a lullaby with my mother's voice? Enchantment like that is the oldest form of medicine.

But it all happened outside of my reason: it was not until later that I thought about it rationally and tried to arrive at the laws behind it.

She was cured by the grace of God. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410- 423

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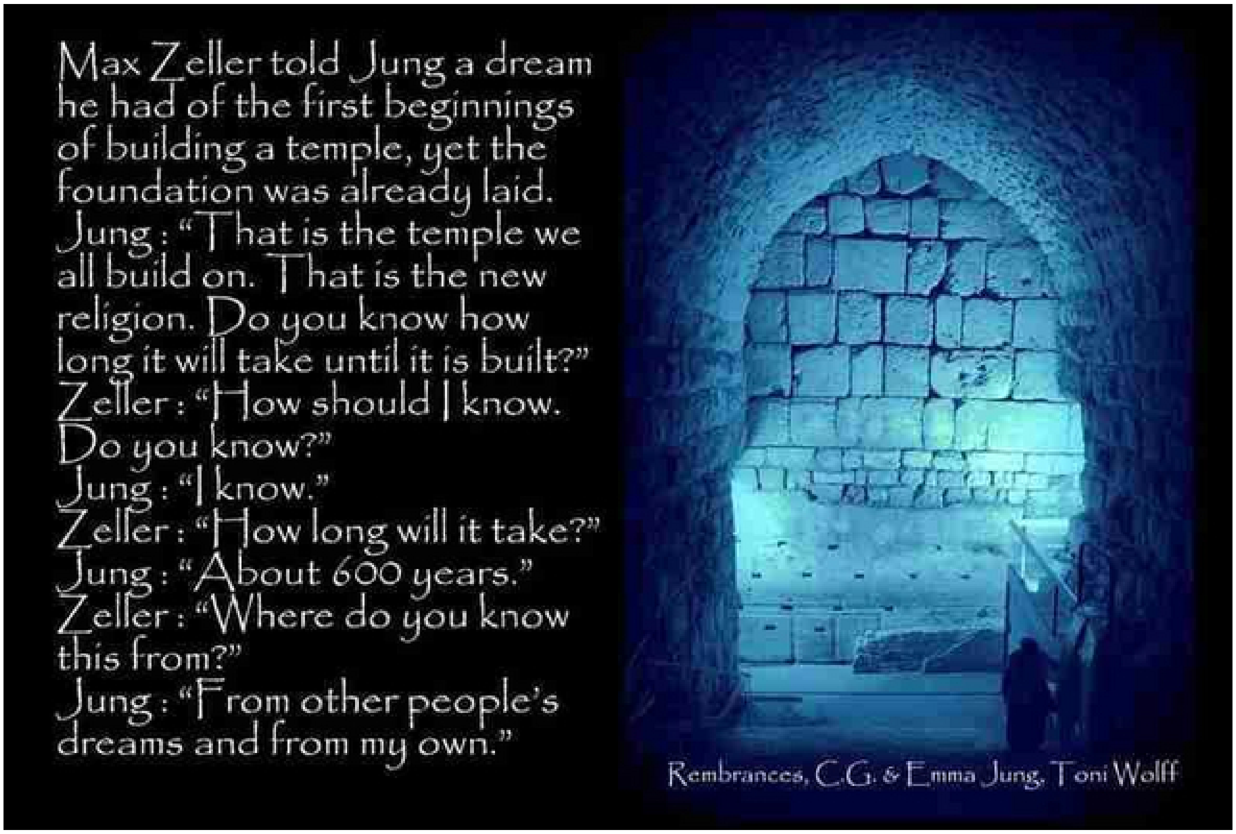
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/24046-12binsomnia.jpg`

Carl Jung: Jung said, “Ja, you know, that is the temple we all build on." (2019-03-16 05:32)

[1]



Max Zeller told Jung a dream he had of the first beginnings of building a temple, yet the foundation was already laid.
Jung : “That is the temple we all build on. That is the new religion. Do you know how long it will take until it is built?”
Zeller : “How should I know. Do you know?”
Jung : “I know.”
Zeller : “How long will it take?”
Jung : “About 600 years.”
Zeller : “Where do you know this from?”
Jung : “From other people’s dreams and from my own.”

Rembrances, C.G. & Emma Jung, Toni Wolff

Sometimes when working on the Stone Sanctuary and in considerable doubt about why I am doing what I am doing,I think of Max Zeller’s dream.

In 1949, Zeller, who had spent time in a concentration camp and latter became a Jungian analyst, told Jung this dream:

A temple of vast dimensions was in the process of being built. As far as I could see–ahead, behind, right and left–there were incredible numbers of people building on gigantic pillars. I, too, was building on a pillar.

The whole building process was in its very first beginnings, but the foundation was already there, the rest of the building was starting to go up, and I and many others were working on it.

Jung said, “Ja, you know, that is the temple we all build on.

We don’t know the people because, believe me, they build in India and China and in Russia and all over the world.

That is the new religion. You know how long it will take until it is built?” I said, “How should I know? Do you know?”
He said, “I know.”

I asked how long it will take.

He said, “About six hundred years.” “Where do you know this from?” I asked.

He said, “From dreams. From other people’s dreams and from my own. This new religion will come together as far as we can see.”
There is not an analyst who doesn’t experience it.

We work with a person, and there is a critical family situation, or difficulties here and there, and as this individual works, what he or she does spreads.

It has a much greater effect than we think.

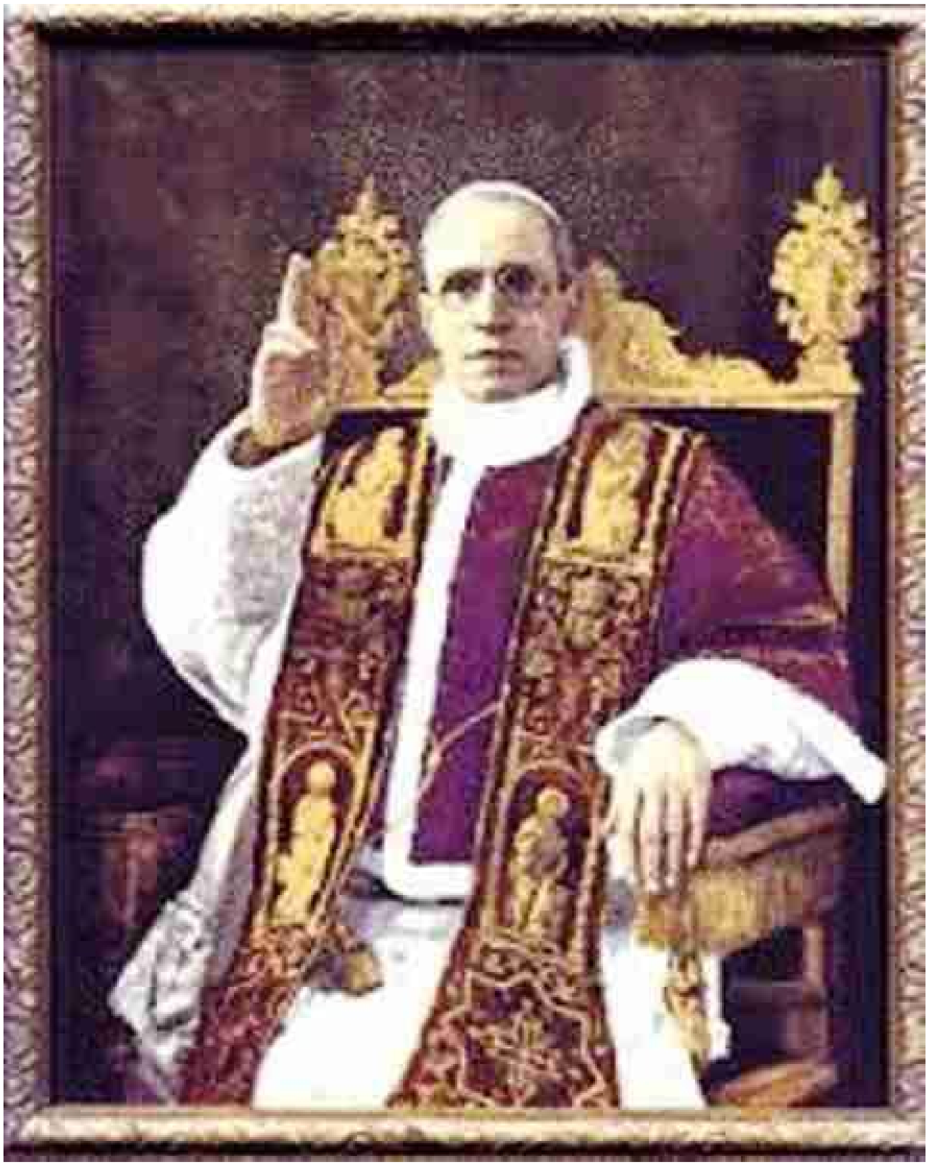
It is not as it looks from the outside, that we sit in a narrow cubbyhole; because the material we work with transforms.

It transforms us and we, being touched, touch other people without even talking about it. (p.3) From The Dream: The Vision of the Night. edited by Janet Dallett. (1975)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b14fd-12btemple.jpg`

Carl Jung: “But remember what the Pope said: "The world should be more conscious of the presence of angels." (2019-03-16 05:40)

[1]



“Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.”

“But remember what the Pope said: "The world should be more conscious of the presence of angels."

There was a man who was conscious of what the unconscious brings us, who was in contact with the living truth. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ab341-12bpope.jpg`

Carl Jung on Psychosis **(2019-03-16 05:48)**

[1]

[Carl Jung on Psychosis]

Psychosis:

An extreme dissociation of the personality. Like neurosis, a psychotic condition is due to the activity of unconscious complexes and the phenomenon of splitting. In neurosis, the complexes are only relatively autonomous. In psychosis, they are completely disconnected from consciousness.

To have complexes is in itself normal; but if the complexes are incompatible, that part of the personality which is too contrary to the conscious part becomes split off. If the split reaches the organic structure, the dissociation is a psychosis, a schizophrenic condition, as the term denotes. Each complex then lives an existence of its own, with no personality left to tie them together.["The Tavistock Lectures," CW 18, par. 382.]

[In schizophrenia] the split-off figures assume banal, grotesque, or highly exaggerated names and characters, and are often objectionable in many other ways. They do not, moreover, co-operate with the patient’s consciousness. They are not tactful and they have no respect for sentimental values. On the contrary, they break in and make a disturbance at any time, they torment the ego in a hundred ways; all are objectionable and shocking, either in their noisy and impertinent behaviour or in their grotesque cruelty and obscenity. There is an apparent chaos of incoherent visions, voices, and characters, all of an overwhelmingly strange and incomprehensible nature.["On the Psychogenesis of Schizophrenia," CW 3, par. 508.]

Jung believed that many psychoses, and particularly schizophrenia, were psychogenic, resulting from an abaissement du niveau mental and an ego too weak to resist the onslaught of unconscious contents. He reserved judgment on whether biological factors were a contributing cause.

http://www.nyaap.org/jung-lexicon/p

[Carl Jung on “Karmic Illusion.”]

[Note: Those familiar with “The Red Book” may wish to consider the implications of the statement below which states “The Chonyid state is equivalent to a deliberately induced psychosis” with particular emphasis on the words “deliberately induced psychosis.”]
So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences.

They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the "Bardo of Seeking Rebirth.")

Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness.

According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharmaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights."

This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of ego-hood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo.

It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination.

It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of this kind and the phantasmagoria of a lunatic. Very often only a slight “abaissement du niveau” mental is needed to unleash this world of illusion.

The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis. Carl Jung, Psychology and Religion, Psychological Commentary on “The Tibetan Book of the Dead” Pages 519-520; Paragraph 846.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/57d4c-psychosis.jpg`

Carl Jung on “The Frontiers of Knowledge” (2019-03-16 05:56)

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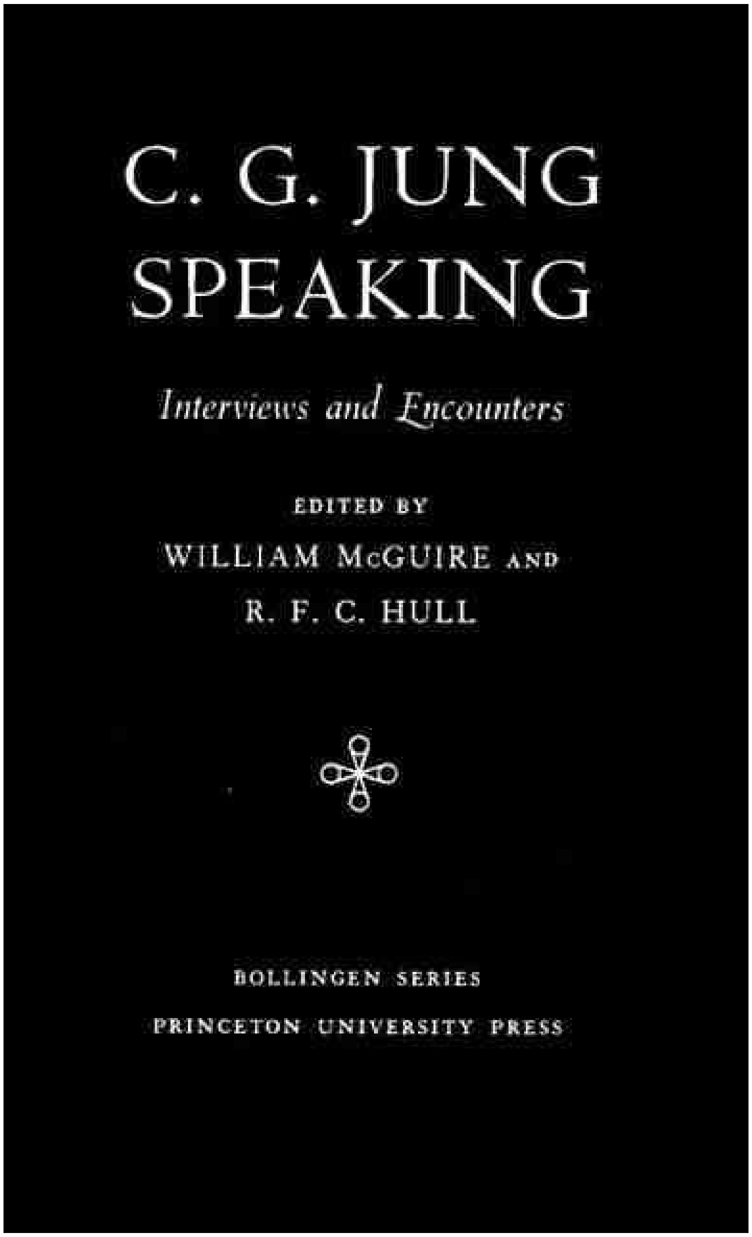

C. G. JUNG
SPEAKING

Interviews and Encounters

EDITED BY
WILLIAM McGUIRE AND
R. F. C. HULL

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C. G. JUNG INTERVIEW

Georges Duplain: I am astonished that you should be willing to see a journalist when so many of your own medical followers cannot get near you!

Dr. Jung: I am astonished, too, to see you here; that a journalist should want to see me—ever since the business of the flying saucers arose, they have been trying to pass me off as senile! But I must say that the French Swiss behave relatively well. I have met with a surprising understanding on your part.

As far as the flying saucers go I haven't much to add.

I have received quantities of new documents since my book appeared; 'they don't make the matter any clearer but they show more and more how important it is.

Oh, there's an immense amount to this phenomenon.

Georges Duplain: You speak of a change of era, of a new Platonic month, of the passage into another sign of the zodiac.

What do you mean by that, what reality do such constellations have?

Dr. Jung: People don't like you to talk about that, you will get yourself laughed at. Nobody has read Plato—you haven't either.
Yet he is one of those who have come closest to the truth.

The influence of the constellations, the zodiac, they exist; you cannot explain why, it's a "Just-So Story," that proves itself by a thousand signs.

But men always go from one extreme to the other, either they don't believe, or they are credulous, any knowledge or faith can be ridiculed on the basis of what small minds do with it.

That's stupid and, above all, it's dangerous. The great astrological periods do exist.
Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. That was from 2000 B.C. to the beginning of the Christian era.

With that era we came into the sign of the Fishes.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum.

Christianity has marked us deeply because it incarnates the symbols of the era so well.

It goes wrong in so far as it believes itself to be the only truth; when what it is is one of the great expressions of truth in our time.

To deny it would be to throw the baby out with the bathwater. Georges Duplain: What comes next?

Dr. Jung: Aquarius, the Water-pourer, the falling of water from one place to another.

And the little fish' receiving the water from the pitcher of the Water-pourer, and whose principal star is Fomal- haut, which means the "fish's mouth."

In our era the fish is the content; with the Water-pourer, he becomes the container. It's a very strange symbol.
I don't dare interpret it.

So far as one can tell, it is the image of a great man approaching.

One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit.

It's a matter of experience that the symbolism changes from one sign to another, and there is the risk that this passage will be all the more difficult for the men of today and tomorrow because they no longer believe in it, no longer want to be conscious of it.

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.

Georges Duplain: But what recommendations can you make for the passage that is about to take place, whose difficulties you fear?

Dr. Jung: A spirit of greater openness towards the unconscious, an increased attention to dreams, a sharper sense of the totality of the physical and the psychic, of their indissolubility; a livelier taste for self-knowledge. Better established mental hygiene, if you want to put it that way.

Georges Duplain: The religions have tried to be this, but the result is not entirely satisfactory, don't you agree?

Dr. Jung: What is very important is to exist, and that's rarer than one realizes.

To have a daily task and to accomplish it; and at the same time to attend to what is going on, inside oneself as well as outside, conscious of all life's forms, all its expressions.

To follow the major rules, but also to give free rein to the least familiar aspects of oneself. Drawing, and the fantasies and visions that it brought about, was a valuable thing.

Now we take photographs, and that doesn't fill the same need at all.

In return, the painters recognize no limits to the most impassioned fantasy.

They are becoming specialists in certain needs for expression; but all of us have these needs, we can't divide up the personality's inside work the way we think we can divide its outside activity.

That breaks up something essential in it and causes an appalling psychic illness.

In writing about flying saucers, I explained why men are so attentive to anything resembling a circle or a ball, the symbols of unity, of the totality of a person's being, of what I have called the self.

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap.

Georges Duplain: May I ask you to repeat the principal points of your system which may assist man to discover his totality and allay his spiritual famine, when he no longer adheres to the words of Christianity?

Carl Jung: In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all.

I have only hypotheses.

From them I have gained some basic principles.

There is the self, which is the totality of one's being, known and unknown, conscious and unconscious, as opposed to the distinction between physical and psychic.

Then there are the archetypes, those images of instinct.

For instinct is not just an outward thrust, it also takes part in the representation of forms. The animal, for example, has a certain idea of the plant, since he recognizes it.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine.

Instinct is not only biological, it is also, you might say, spiritual.

And it always repeats certain forms which can be studied down the ages among all peoples. These are the archetypes.
The crossing of a river, now, that is an archetypal situation. It's an important moment, a risk.

There is danger in the water, on the banks.

Not for nothing did Christianity invent great St. Christopher, the giant who carried the infant Jesus through the water.

Today men don't have that experience very often, or others of that sort either.

I remember river crossings in Africa with crocodiles, and unknown tribes on the other side; one feels that one's destiny —human destiny, almost—is at stake.

Every man has his own way of approaching the crossing, you see.

And think of King Albrecht's death near Wettingen, too: the knights were hesitant, not very determined, one can't be at all sure that they would have attacked the king just anywhere.

But they surprised him in the middle of the ford, in the place where fate strikes—and jumped at the chance.

There is also the collective unconscious, that immense treasury, that great reservoir, whence mankind draws the
images, the forces, which it translates into very different languages, but whose common source is being found out more clearly all the time.

So many coincidences come from there.

Georges Duplain: Is your explanation of man and the world understandable to simple people or reserved for the intellectual elite?

Dr. Jung: There are two distinct things: the use of psychotherapy is reserved for medical specialists—not everyone can fool around with that—but what you call the "explanation" reaches a lot more people than I would have thought possible myself.

I always remember a letter I received one morning, a poor scrap of paper, really, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why.

I invited her to come and she came. She was very poor—poor intellectually too. I don't believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read.

And she replied in this extraordinary way, "Your books are not books, Herr Professor, they are bread."

And the little travelling salesman of women's things, who stopped me in the street and looked at me with immense
eyes, saying, "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows?"

Yes, in the long run I am very optimistic.

The people do follow it. In the French part of Switzerland the first edition of my L'Homme a la decouverte de son lime' was sold out in three months.

Georges Duplain: Who reads it? Dr. Jung: Not the professors.

Georges Duplain: How did you arrive at your global concept of the human being, of the totality? Dr. Jung: Empiricism, I tell you, observation.

One must admit that the psychological fact is everything.

Perception makes reality psychic, we live in the sort of a world-image that our senses and intelligence can perceive; we do not know true reality, in so far as all of it is not conceivable to us.

Georges Duplain: But we have quantities of signs of the reality beyond. Dr. Jung: We should try to understand what is beyond us.
That is accomplished by stages.

A whole evolution was needed before the idea of the unconscious was accepted. Nietzsche, Schopenhauer, Pierre Janet, Charcot, Freud: they were so many steps. The conjunction of several lines of study in one man was also needed.

I have had the good luck to be able to study all my life.

My father was a theologian, specializing in oriental languages; he passed on a bit of his gift for language to me.

I studied the literature, I studied medieval and ancient alchemy.

Comparative religion, of course, and, to begin with, philosophy at the same time as medicine.

All of that was necessary to work out the line of thought and the mental attitude that have led me to uncover certain laws.

And don’t forget my travels, particularly in India and Africa, where one meets men of other epochs.

By dint of observation, of discovery, one notes relationships, resemblances, coincidences, and one tries to get back to their common source, for there certainly must be one.

It’s the sum of experience, that’s all.

Let me tell you a story which happened a long while ago, to show you how empiricism leads to certain discoveries.

The doctor of a small town in Canton Solothurn had sent me a young patient who suffered from incurable insomnia.

She was pining away from lack of sleep and narcotics.

He could think of no way to help her except hypnotism or this new psychoanalysis that they were beginning to talk about.

But she came to me.

She was a teacher, twenty-five years old, of a very simple family, who had successfully completed her studies, but who lived in constant fear of making a mistake, of not being worthy of her position.

She had gotten into an unbearable state of spasmodic tension. Clearly, what she needed was psychic relaxation.
But we did not know much about all those ideas then.

There was no one in the locality where she lived who could handle her case, and she could not come to Zurich for treatment.

I had to do, as best I could, whatever was possible in an hour.

I tried to explain to her that relaxation was necessary, that I, for example, found relaxation by sailing on the lake, by letting
myself go with the wind; that this was good for one, necessary for everybody. But I could see by her eyes that she didn’t understand.
She got it intellectually, that’s as far as it went, though. Reason had no effect.
Then, as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat, on the Rhine, with little fishes.

And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing,
and relaxation, to the tune of the little lullaby.

I hummed those sensations, and I could see that she was "enchanted." But the hour came to an end, and I had to send her away brusquely.
I knew nothing more about her.

I had forgotten her name and that of her physician. But it was a story that haunted me.
Years later, at a congress, a stranger introduced himself to me as the doctor from Solothurn and reminded me

of the story of the young girl.

"Certainly I remember the case," I said. "I should have liked so much to know what became of her."

"But," he replied in surprise, "she came back cured, as you know, and I was the one who always wanted to know what you had done.

Because all she could tell me was some story about sailing and wind, and I never could get her to tell me what you really did.

I think she doesn't remember.

Of course, I know it's impossible that you only hummed her a story about a boat." How was I to explain to him that I had simply listened to something within myself? I had been quite at sea.

How was I to tell him that I had sung her a lullaby with my mother's voice? Enchantment like that is the oldest form of medicine.

But it all happened outside of my reason: it was not until later that I thought about it rationally and tried to arrive at the laws behind it.

She was cured by the grace of God.

Georges Duplain: How can you speak of the grace of God? Dr. Jung: And why not?

A good dream, for example, that's grace. The dream is in essence a gift.

The collective unconscious, it's not for you, or me, it's the invisible world, it's the great spirit.

It makes little difference what I call it: God, Tao, the Great Voice, the Great Spirit.

But for people of our time God is the most comprehensible name with which to designate the Power beyond us.

The images of God—it's an immense story.

I remember an African tribe whose members greeted the first rays of the sun by spitting in their hands and turning them towards it.

That's classic: since breath is the soul, the saliva which accompanies the breath is the substance of the soul.

What that gesture means exactly is: "My God, I offer you my soul." I tried to find out if they knew the meaning of their gesture.

No, the young did not know, nor the fathers.

But the grandfathers knew, it is they who guard the secrets.

And elsewhere you see this gesture in the carved dog-headed baboons of Abu Simbel.

I watched the tribesmen and when I thought I had understood them I asked, "Your god Mungu, he is the sun?" Homeric gales of laughter from the tribesmen.

This poor imbecile of a white man, imagining that we worship that ball of light and heat!

I looked closer. The same rite also greeted the new moon.

So, in the end, I understood their god: it was the moment when darkness changes into light, not the sun itself, but its appearing."

There is Horus, too, among the Egyptians.

There are so many things and they all hang together.

The French writer Colette once said to her husband about some bit of animal behavior, "Maurice, there's just one animal, just one animal!"

I wasn't familiar with that but it's exactly the same idea, the same sense of totality, expressed in the language of someone very close to the animal world.

There are so many possible forms of the truth.

We must find simple words for the great truths; we must try to approach the living truth behind things, it's mankind's oldest effort.

In our time, it's the intellect that is making darkness, because we've let it take too big a place. Consciousness discriminates, judges, analyzes, and emphasizes the contradictions.

It's necessary work up to a point.

But analysis kills and synthesis brings to life.

We must find out how to get everything back into connection with everything else.

We must resist the vice of intellectualism, and get it understood that we cannot only understand.

Two or three more centuries will go by before the new era I spoke of in connection with the flying saucers.

A lot will still have to happen to mankind.

Many things will have to change before the new style comes to birth, the new formula for the realization of humanity.

I remember a marvellous sight I beheld one evening in India at the Darjeeling observatory.

Sikkim was already in shadow, the mountains blue to about four thousand meters, violet to about seven thousand.

And there in the middle of that ring of mountains was Kanchenjunga in all its glory, resplendent as a ruby. It was the lotus with the jewel without price in its center.
And all the savants and scientists, lost in wonder at this spectacle, said "OM" without realizing it.

That's the primal word, the sound that passes from mother to child, and what some primitives say when they approach a stranger.

And after the learned men had regained consciousness, they felt the need of a word and they asked me to recite part of Faust.

Georges Duplain: Faust—you know how Goethe spoke of that work, of the research into the essential that it meant? As "das Hauptgeschaft," the main thing, the essential.

Dr. Jung: Man has need of the word, but number is a much more important thing. In essence, number is sacred.
Lots of important things might be said about it.

The quaternity, above all, is an essential archetype. The square, the cross.
The squaring of the circle by the alchemists.

The cross in the circle, or, for Christians, Christ in "glory."

It is not I who have made up all that. It exists, and it's important.

Georges Duplain: What can men do, and especially we Swiss, to prepare ourselves and help everyone prepare himself to face a future already disturbing in its immediacy?

Dr. Jung: There is no entirely simple, thoroughly rational recipe.

Most of us are too academic-minded to come face to face with living reality in its wholeness, its totality.

We prefer to deny it because that's easier, and because we can find such a lot of good, honest, reasonable arguments for doing so.

What would you have me do?

I say what I know, what I believe, how I see things.

But I know very well that truth is ineffable and all our approaches to it, gross. Just the same, we're moving ahead.
But it's such a long story.

In the case of Switzerland there are some profound symbols which are very strange: the union of white and red in
our flag, for example, is a "sign" of the reconciliation of opposites.

I pointed out in my book on "flying objects" that the white star on American airplanes and the red star on Soviet planes also show this opposition of masculine and feminine colors.

In Switzerland this symbolism may be said to point to their reconciliation, since the two colors are conjoined.

And besides there is also (on our flag) the cross, which is the sign of the quaternity already to be found in the center of Switzerland, where the rivers take their rise, as though the play of nature had marked out that quaternity.

If we were more conscious in our country, we might think more of this; we might allow these great symbols to penetrate us.

But there is no entirely simple, thoroughly rational recipe: though the Swiss want that above all.

The sort of things that we have been talking about are, without doubt, harder to explain to the Swiss than to other people.

We are extremely materialistic in the broadest sense of the term. Feet on the ground, heads not too high in the sky!

We believe in nothing but what we see, what we touch, what we know.

The Swiss is much too literal-minded to come face to face with live reality in its wholeness, its totality.

He prefers to deny it because that is easier, and because such a lot of good, honest, reasonable arguments can be found to support his denial.

What would you have me do?

I say what I know, what I believe, how I see things.

But I know very well that the Truth is ineffable, and all our approaches to it are gross. Just the same we are moving ahead.
But it is such a long story.

There is one thing that counts, though: we're beginning to look at history in the light of perspectives gained from the study of the psyche and of human behavior.

And not only history but economics, too.

Men like Professor Karl Schmid" at the Federal Institute of Technology, Zurich, or Professor Baler" and his Insti- tute for Economic Research, have a very extensive acquaintance with psychology; their better knowledge of man and what motivates him should permit a better understanding of political and economic conditions.

With time and accumulated experience, we shall not only understand the past better, but maybe we shall also learn how to avoid the most dangerous situations in the future, to forestall political crises just as we now begin to know how to forestall economic crises.

That would be progress, if men were wise enough.

But remember what the Pope said: "The world should be more conscious of the presence of angels."

There was a man who was conscious of what the unconscious brings us, who was in contact with the living truth. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ec312-12bfrontier.jpg`

Carl Jung: Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious.. (2019-03-16 05:59)

[1]

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity.

Instead, religion offers stereotyped symbolic concepts that are meant to take the place of his unconscious once and for all.

The symbolic concepts of all religions are recreations of unconscious processes in a typical, universally binding form.

Religious teaching supplies, as it were, the final information about the “last things” and the world beyond human consciousness.

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in
other words, as concretizations of his unconscious fantasy.

The forms welling up from his unconscious are declared to be universally valid and thus replace the individual fantasies of others. Carl Jung, CW 6, Para 80

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/69775-suppress.jpg`

Carl Jung: Naturally one cannot avoid taking risks, for nothing new would happen without them. (2019-03-16 06:01)

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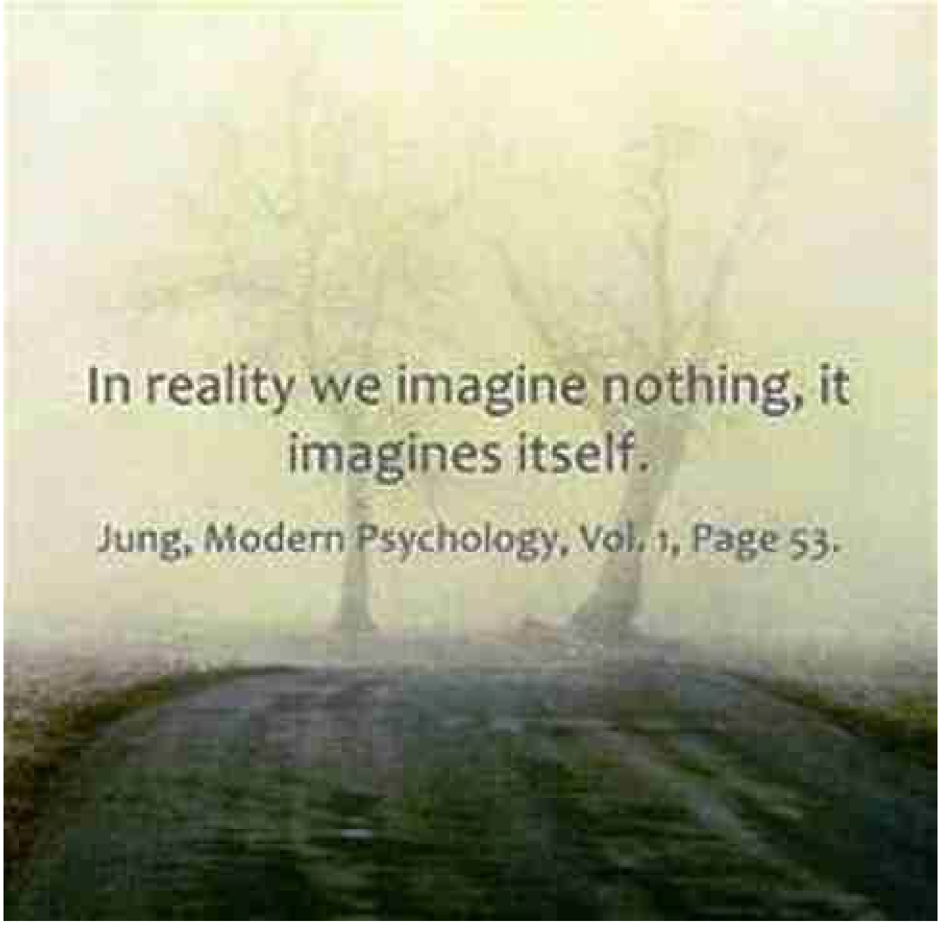
In reality we imagine nothing, it imagines itself.
Jung, Modern Psychology, Vol. 1, Page 53.

To Pastor Werner Niederer

Dear Pastor Niederer, 13 August 1960

It is clear from your manuscript that your recommendation raises a very delicate problem.

You are risking difficulties not only with your own colleagues but-and this is more serious-also with the medical faculty. Naturally one cannot avoid taking risks, for nothing new would happen without them.

But one must ask oneself in all seriousness whether the difficulties would jeopardize the whole project, or can really be overcome.

It is quite inconceivable that all theologians, to a man, would go in for a training analysis, as you rightly demand that they should.

Nor is a training analysis the end of it, for in addition they would have to acquire a whole lot of technical knowledge, for which purpose, as you know, the C. G. Jung Institute was founded.

A diploma from this Institute is the minimal preparation needed for the activity you have in mind.

The mental and moral maturity you also require of the trainee is indeed commendable, but it is a postulate that cannot be carried out in practice.

Hence there are good reasons for combining psychotherapy, as a rule, either with a study of medicine, which is long and expensive and therefore offers some guarantee of the perseverance, reliability, and responsibleness of those who take up such a profession, or with a completed course of academic studies which at least ensures an all-round education.

But lay psychologists, too, are necessarily obliged to work together with doctors because the neuroses are frequently and unavoidably complicated by dangerous psychotic phenomena to which only a man who is protected by a medical diploma can and should expose himself.

So if you were to attempt such a radical breakthrough it is 1000 :1 that you will fail.

One has to be content with tentative, self-sacrificing efforts gradually to alter the marked aversion of the theological mind for psychology and transform its prejudices against the human psyche into a positive interest.

Unfortunately hardly a beginning has been made with this work in the world of theology.

The first step would be to sweep away all the various prejudices that hamper understanding.

Secondly, large numbers of theologians would have to acquire a deeper knowledge of psychology, which would be possible at first only in the realm of theory.

But nothing is gained by encouraging unprepared, prejudiced persons, however well-intentioned they may be, to take up a practical activity of whose scope, meaning, and risks they haven’t the glimmering of an idea.

They would endanger not only themselves but also the "patients" entrusted to their care.

One should first educate the educator and not hand the pupil over to an incompetent who, if he is honest, only gets his education from the pupil.

It would, however, be a delusion to assume that everyone can meet the demand for moral maturity. In my experience the opposite is generally the case.

In my opinion, therefore, it would be much more suitable if a serious attempt were made in the theological faculty, the breeding ground of theologians, to come to terms with the facts of psychology on the basis of real knowledge, and to give the student some conception of the contemporary problems he will meet with in his parish.

I would even advise you to ask a leading member of the theological faculty to give you a candid opinion of your proposal after a thorough study of your manuscript.

His reactions would show you what your chances are, and how a further modus procedendi might be worked out.

You will probably find it pretty difficult to convince any authority at all that your project is worth taking seriously.

It would then be up to you to prove that it is.

With kind regards,

C.G. Jung Carl Jung, Letters Vol. II, Pages 581-582

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e03b4-12breality.jpg`

Carl Jung on the “Mystic” and “Mysticism.” [Anthology] (2019-03-16 06:16)

[1]

Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand." Carl Jung, Visions Seminar, Page 296.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

When they [the mystics] descend into the depths of their own being they find 'in their heart' the image of the sun, they find their own life-force which they call the 'sun' for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung; Symbols of Transformation; para. 176.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Pages 497-498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/a77ce-mystic.jpg`

Here are a few Jung-Hesse Letters: (2019-03-16 06:45)

[1]

[Carl Jung's letter to Hermann Hesse on "Demian."]

1. To Hermann Hesse

Dear Herr Hesse, 3 December 1919

I must send you my most cordial thanks for your masterly as well as veracious book: Demian.

I know it is very immodest and officious of me to break through your pseudonym; but, while reading the book, I had the feeling that it must somehow have reached me via Lucerne.

Although I failed to recognize you in the Sinclair sketches in the Neue Zurcher Zeitung.

I always wondered what sort of person Sinclair must be, because his psychology seemed to me so remarkable.

Your book came at a time when, once again, I was oppressed by the darkened consciousness of modern man, and by his hopeless bigotry, as Sinclair was by little Knauer.

Hence your book hit me like the beam of a lighthouse on a stormy night.

A good book, like every proper human life, must have an ending.

Yours has the best possible ending, where everything that has gone before runs truly to its end, and everything with which the book began begins over again-with the birth and awakening of the new man.

The Great Mother is impregnated by the loneliness of him that seeks her.

In the shell burst she bears the "old" man into death, and implants in the new the everlasting monad, the mystery of individuality.

And when the renewed man reappears the mother reappears too-in a woman on this earth.

I could tell you a little secret about Demian of which you became the witness, but whose meaning you have concealed from the reader and perhaps also from yourself.

I could give you some very satisfying information about this, since I have long been a good friend of Demian's and he has recently initiated me into his private affairs-under the seal of deepest secrecy.

But time will bear out these hints for you in a singular way.

I hope you will not think I am trying to make myself interesting by mystery-mongering; my amor fati is too sacred to me for that.

I only wanted, out of gratitude, to send you a small token of my great respect for your fidelity and veracity, without which no man can have such apt intuitions.

You may even be able to guess what passage in your book I mean.

I immediately ordered a copy of your book for our Club library.

It is sound in wind and limb and points the way.

I beg you not to think ill of me for my invasion. No one knows of it.

Very sincerely and with heartfelt thanks,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 573-574.

2. To Hermann Hesse

Dear Herr Hesse, 1 October 1934

Best thanks for your detailed answer!

Naturally we shouldn’t quarrel about words.

Nevertheless I would note in all humility that the expression "sublimation" is not appropriate in the case of the artist because with him it is not a question of transfom1ing a primary instinct but rather of a primary instinct (the artistic instinct) gripping the whole personality to such an extent that all other instincts are in abeyance, thus giving rise to the work of divine perfection.

Excuse this terminological hair-splitting, but we have to deal with a wicked world in which innumerable flies get caught in the cobwebs of concepts.

With best regards,

Yours sincerely,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 173-174.

3. To: Hermann Hesse 28 January 1922

Heartiest thanks for you beautiful poems, and at the same time congratulations on their publication.

I see from the papers that you have given the Hottingen Literature Fraternitya touch of the horrors with your far-ranging autobiography.

Who is the literary reporter on the N.Z.Z. anyway?

He is the possessor of a truly lamentable style.

In my thoughts I bad to pity you for this, but I hope the sun of Montagnola will rapidly bleach away these cisalpine vulgarities.

For a person like me, who never reads poetry, your poems are simply beautiful.

With best greetings,

Sincerely,

Jung

4. To Hermann Hesse

Dear Herr Hesse, 18 September 1934

Thank you for your letter and enclosures.

I am much amused that you think I have ”become professoria."

Evidently have success fully deceived even your eagle eye.

One must have a good exterior ”dans ce meilleur des mondes possibles"; for there is no point in having none.

Pearls should not be cast before swine.

You do me an injustice with your remarks on sublimation.

It is not from resentment that I fight this idea, but from copious experience of patients (and doctors too) who shirk
the difficulty every time and “sublimate," i.e., simply repress.

Sublimatio is part of the royal art where the true gold is made.

Of this Freud knows nothing, worse still, he barricades all the paths that could lead to the true sublimatio.

This is just about the opposite of what Freud understands by sublimation.

It is not a voluntary and forcible channeling of instinct into a spurious field of application, but an alchymical transformation
for which fire and the black prima materia are needed.

Sublimatio is a great mystery. Freud has appropriated this concept and usurped it for the sphere of the will and the bourgeois, rationalistic
ethos.

Anathema sit! But who understands any of these things today?

Therefore they remain in darkness,

With best regards,

Yours sincerely,

C.G. Jung

5. To Hermann Hesse

Dear Herr Hesse, 27 October 1936

Best thanks for kindly sending me "Josef Knecht’s Dream."

Is it a dream? And who is the dreamer?

Excuse this question of a psychologist who, deeply impressed by the beauty of the form and content, cannot suppress his curiosity.

But you need not answer the question.

With best greetings,

Yours sincerely,

C.G. Jung

6. To Emanuel Maier

Dear Professor Maier, 24 March 1950

I must apologize for the long delay in answering your letter of January 16th.

I'm a very busy man and suffer from an overwhelming correspondence which I'm hardly able to cope with.

I know Hesse's work and I know him personally.

I knew the psychiatrist who treated him.

He died several years ago.

Through him Hesse received some influences originating in my work (which show for instance in Demian, Siddhartha, and Steppenwolf).

It was about that time (1916) that I made Hesse's personal acquaintance.

The psychiatrist was Dr. J. B. Lang.

He was a very curious, though extremely learned man, who had studied oriental languages (Hebrew, Arabic, and Syrian) and was particularly interested in Gnostic speculation.

He got from me a considerable amount of knowledge concerning Gnosticism which he also transmitted to Hesse.

From this material he wrote his Demian.

The origin of Siddhartha and Steppenwolf is of a more hidden nature.

They are-to a certain extent the direct or indirect results of certain talks I had with Hesse.

I'm unfortunately unable to say how much he was conscious of the hints and implications which I let him have.

I'm not in a position to give you full information, since my knowledge is strictly professional.

I have never done any systematic work on any of Hesse's novels.

It would be, I admit, an interesting psychological study, particularly from the standpoint of my theoretical conceptions.

It is possible for anyone sufficiently aware of my work to make the necessary applications.

Unfortunately my time doesn't allow me to go into detail, because this would amount to a new dissertation which would demand
an extra amount of work which I'm not able to produce.

I should be very much interested to know about the results of your researches.

Yours sincerely,

C.G. Jung

7. To Hermann Hesse

Dear Herr Hesse, 19 August 1950

Among the many messages and signs my 75th birthday brought me, it was your greeting that surprised and delighted me most.

I am especially grateful for your Morgenlandfahrt,l which I have set aside to read at a quiet moment.

Since my birthday, however, this quiet moment still hasn't arrived, for I am swamped with a flood of letters and visitors beyond my control.

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day.

I have made a late start with them, which may well be due to the difficulty of the themes that have dropped into my head.

Allow me to reciprocate your gift with a specimen of my latest publications bordering on the domain of literature.

Meanwhile you too have moved up into the higher age bracket and so will be in a position to empathize with my preoccupations.

With best thanks,

Yours sincerely,

C.G. Jung

To Hermann Hesse

8. From Hermann Hesse to Emanuel Maier

Dear Mr. Maier, (? April 1950]

Being a friend of discretion, I have not opened Jung's letter.

In 1916 I underwent an analysis with a doctor friend of mine who was in part a pupil of Jung's.

At that time I became acquainted with Jung's early work, the Wandlungen der Libido, which made an impression on me.

I also read later books by Jung, but only until around 1922 because thereafter analysis did not greatly interest me.

I have always had respect for Jung, but his works did not make such strong impressions on me as did those of Freud.

Jung will already have written you that, in connection with an evening of readings I gave as the guest of Jung's Zurich Club, I also had several analytic sessions with him around 1921.

Then too I got a nice impression of him, though at that time I began to realize that, for analysts, a genuine relationship to art is unattainable: they lack the organ for it.

With kind regards,

9. H . HESSE

From Hermann Hesse to Hugo and Emmy Ball Zurich, (? April 1921]

I'm up and down.

City and work are very tiring, but I live in a very beautiful spot high up near the forest on the Zurichberg, and occasionally I see dear people.

But my psychoanalysis is giving me a great deal of trouble, and often Klingsor feels old and incorrigible, the summer is no longer his.

I shall stay here still longer, the fruit I have bitten into has to be eaten to the full. Dr. Jung impresses me very much.

I am so glad to know that waiting for me down in the Ticino are not just chestnut forests and typewriter, but also dear friends.

I send greetings to both of you in Agnuzzo and to forest and lake from the bottom of my heart.

Yours, H. HESSE

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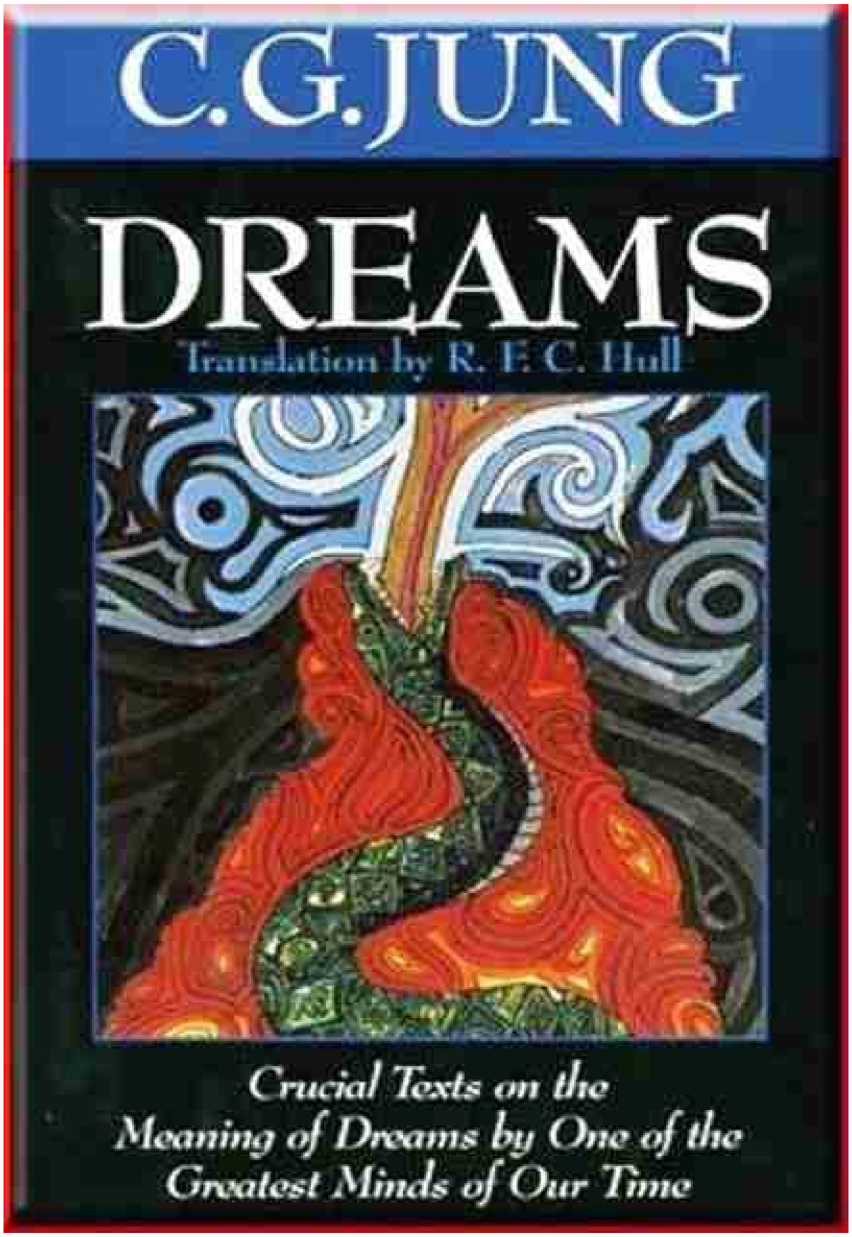
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/52688-1hesse.jpg`

Carl Jung: As Freud says, dream-analysis is the via regia to the unconscious. (2019-03-16 10:18)

[1]


C.G.JUNG
DREAMS
Translation by R. F. C. Hull
Crucial Texts on the
Meaning of Dreams by One of the
Greatest Minds of Our Time

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.

Formerly it was esteemed as a harbinger of fate, a portent and comforter, a messenger of the gods.

Now we see it as the emissary of the unconscious, whose task it is to reveal the secrets that are hidden from the conscious mind, and this it does with astounding completeness. Carl Jung, CW 7, Para 21.

As Freud says, dream-analysis is the via regia to the unconscious.

It leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and

educator of the soul. Carl Jung, CW 7, Para 25

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the
surface so unintelligible as to leave us thoroughly bewildered.

Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web
through patient work.

But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters.

This discovery compels rather more respect of the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age
has hitherto given short shrift. Carl Jung, CW 7, Para 24.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself.

This I call interpretation on the subjective level. Carl Jung, CW 7, Para 130

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in real- ity can be a little drama of unsurpassed realism.

To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper.

Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most
abstract airs, is the direct outcome of something experienced. Carl Jung, CW 7, Para 199.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/797a7-12bdreams.jpg`

Carl Jung on “Longing” Anthology (2019-03-16 10:22)

[1]

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Whoever sunders himself from the mother longs to get back to the mother. This longing can easily turn into a consuming passion which threatens all that has been won. Carl Jung, CW 5, Para 352.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

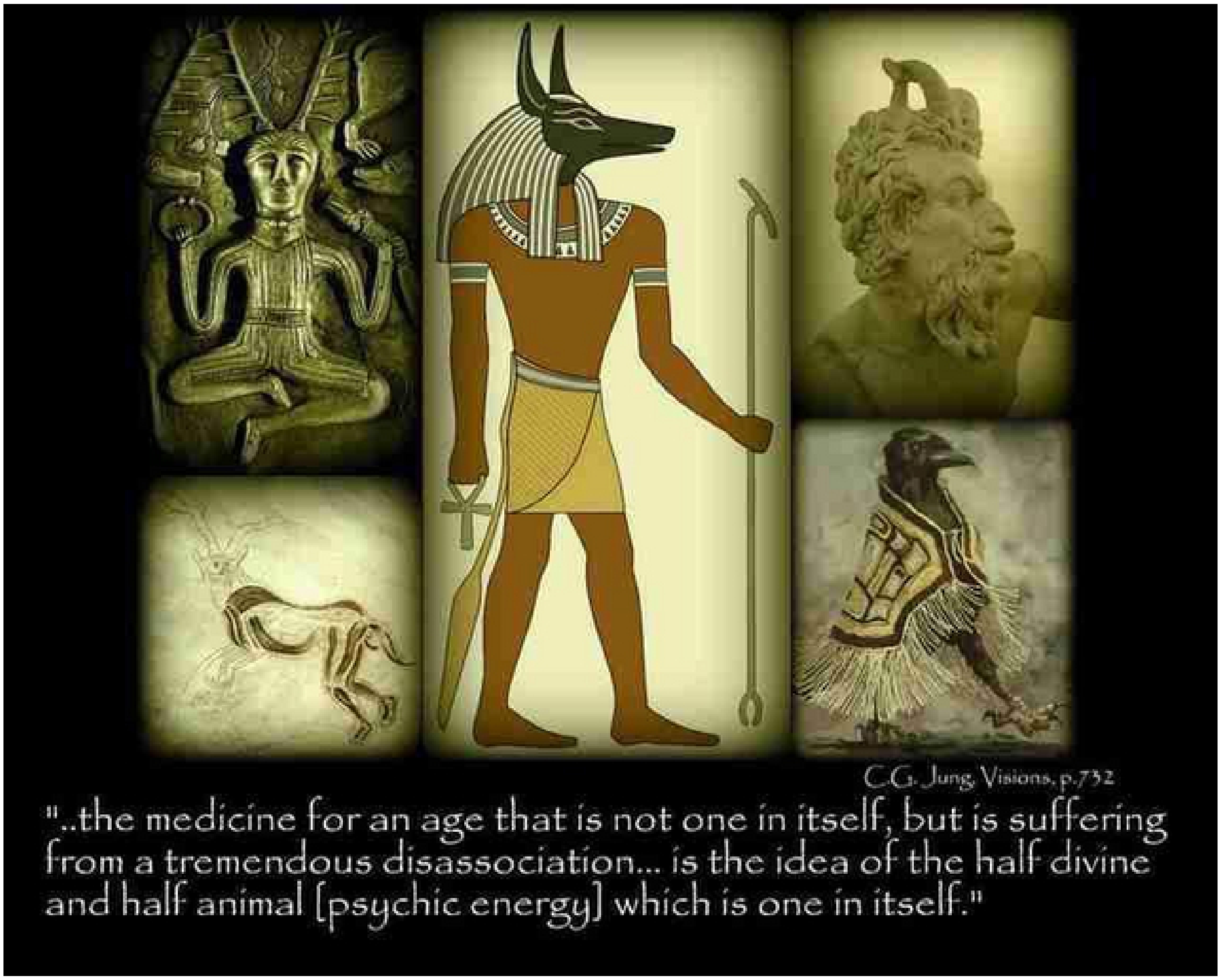
Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1b0de-12blonging.jpg`

Carl Jung: The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil. (2019-03-16 10:27)

[1]


C.G. Jung, Visions, p.732
"..the medicine for an age that is not one in itself, but is suffering from a tremendous disassociation... is the idea of the half divine and half animal [psychic energy] which is one in itself."

When you understand analysis as an honest attempt to overcome certain evils of our time, you are not astonished to find that one of the fundamental concepts of the system is the idea of half-divine and half animal libido which is one in itself, and therefore the medicine for an age that is not one in itself, that is suffering from a tremendous dissociation.

Also it is an age when the old triangle values, the Trinity idea, is being reversed, adding the fourth function to the three.

The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil. That makes the square.

You see, this whole astrological picture, this ensemble, is exactly like the tissue of the unconscious, like one of these fantasies, or a dream. Carl Jung, Visions Seminar, Pages 732 – 733.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/351ec-12btrinity.jpg`

Carl Jung: The technique of coming to terms with the animus is the same in principle as in the case of the anima (2019-03-16 10:34)

[1]

Instead of the woman merely associating opinions with external situations —the animus, as an associative function, should be directed inwards, where it could associate the contents of the unconscious.

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins,to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima.

The animus is the deposit, as it were, of all woman's ancestral experiences of man—and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call the spermatic word.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy.

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings

forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

These psychic changes of sex are due entirely to the fact that a function which belongs inside has been turned outside.

The reason for this perversion is clearly the failure to give adequate recognition to an inner world which stands autonomously opposed to the
outer world, and makes just as serious demands on our capacity for adaptation. Carl Jung, CW 7, Para 337

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cf0e6-12banimus.jpg`

Carl Jung Quotations 36 **(2019-03-16 11:04)**

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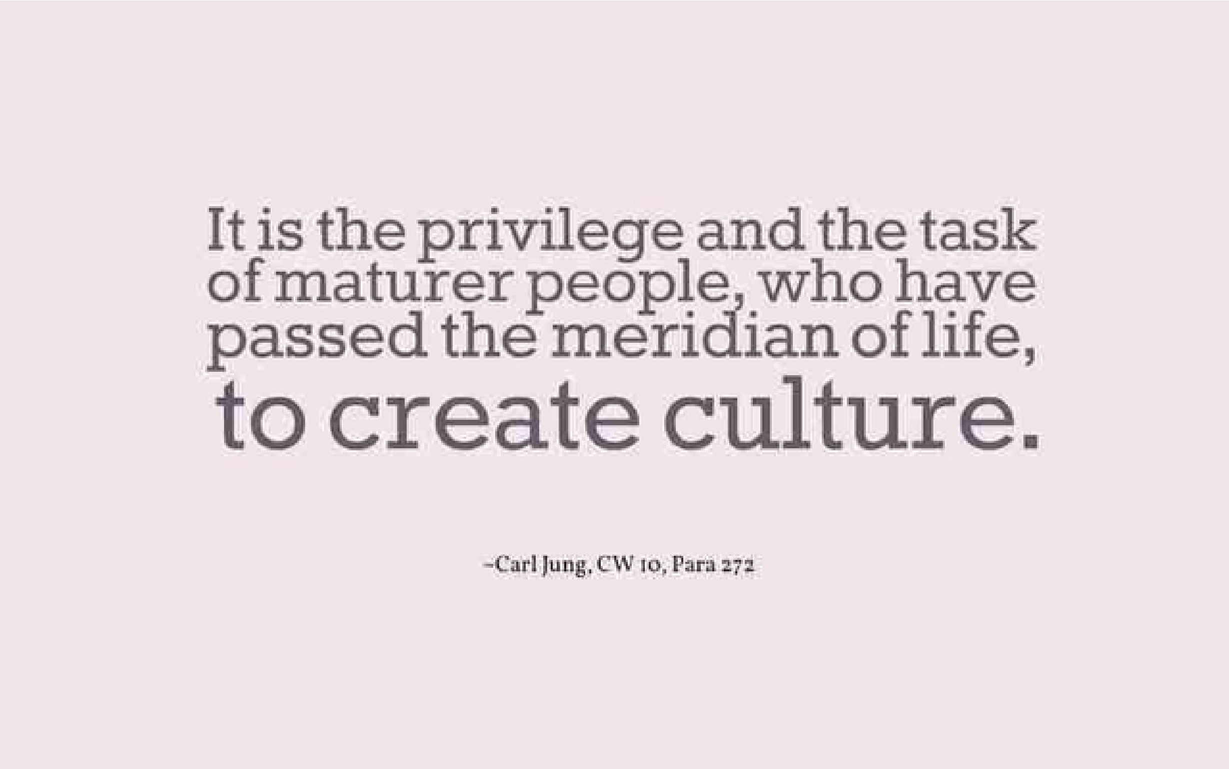
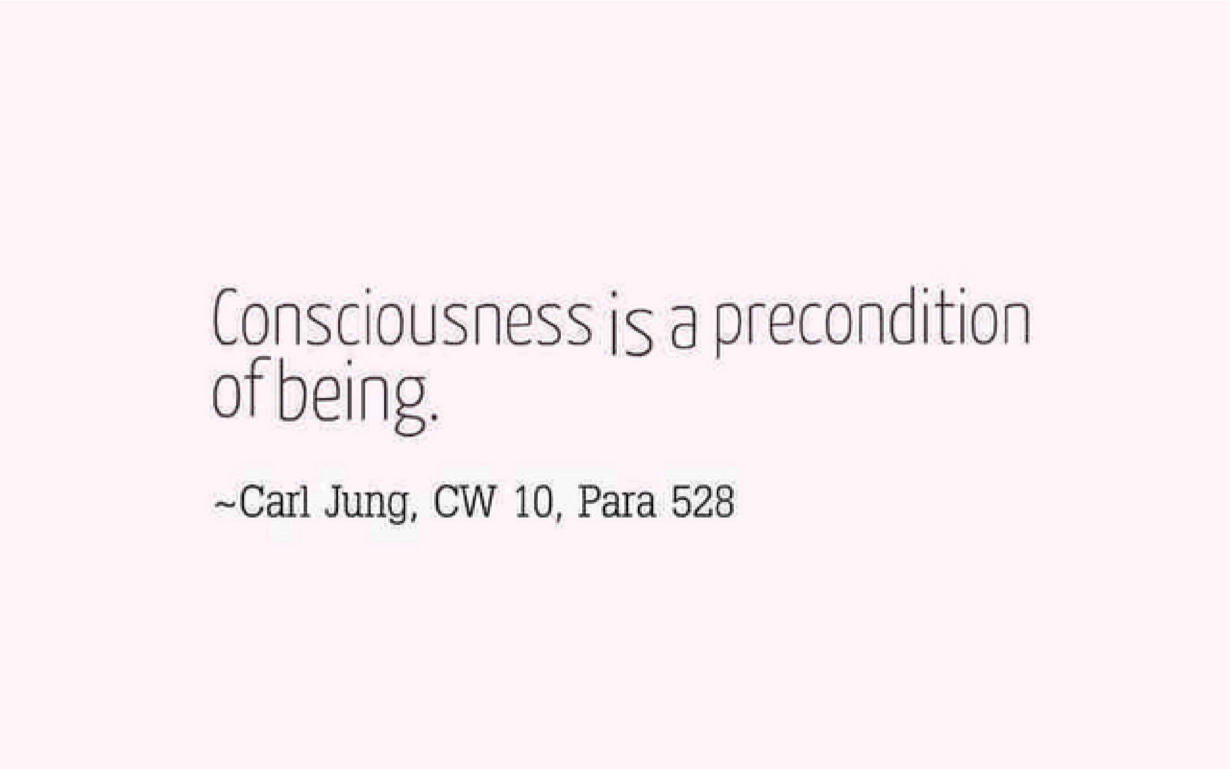


It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture.

–Carl Jung, CW 10, Para 272

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

[2]

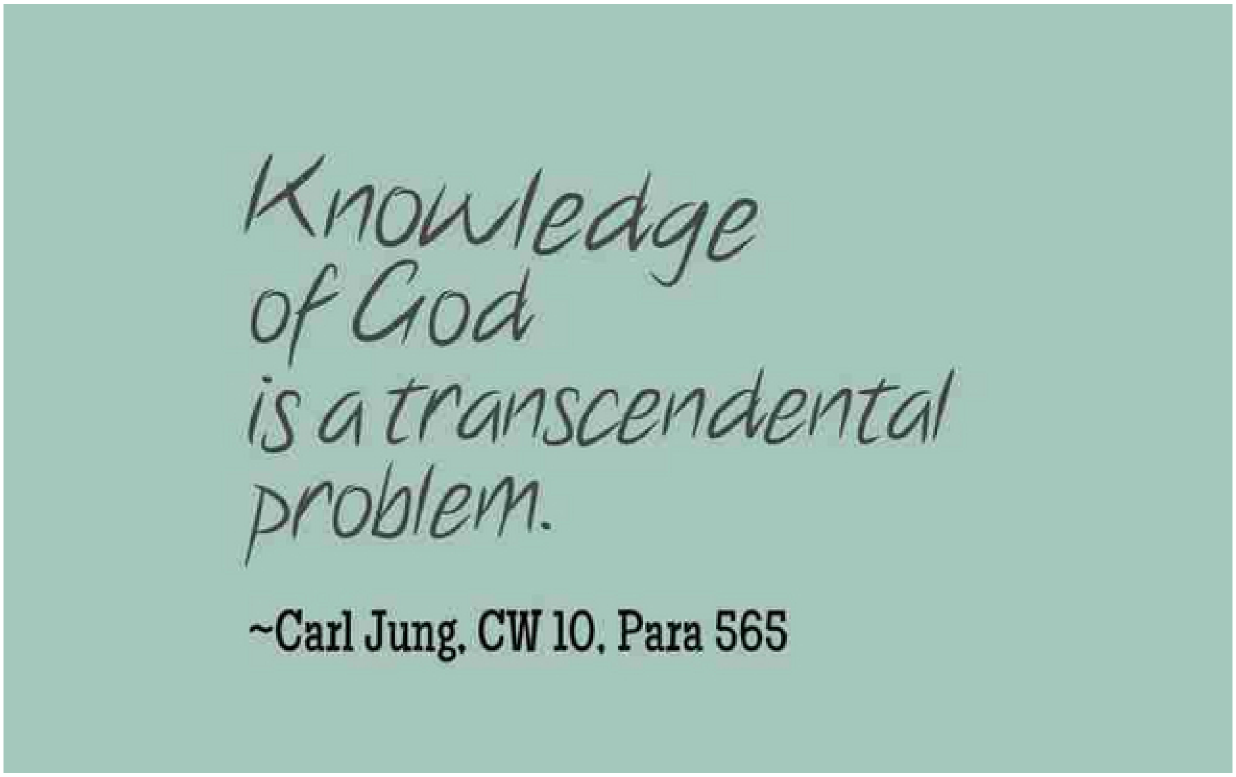


Consciousness is a precondition of being.

~Carl Jung, CW 10, Para 528

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

[3]

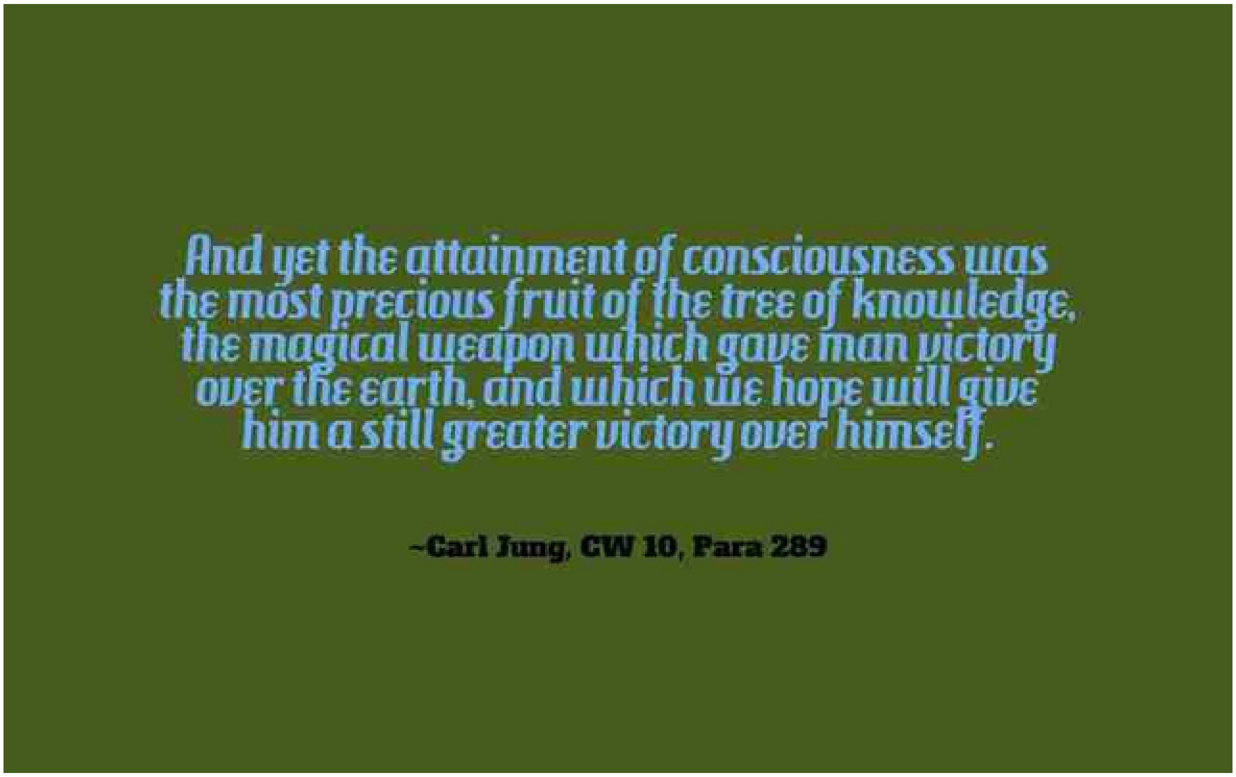


Knowledge of God is a transcendental problem.

~Carl Jung, CW 10, Para 565

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

[4]

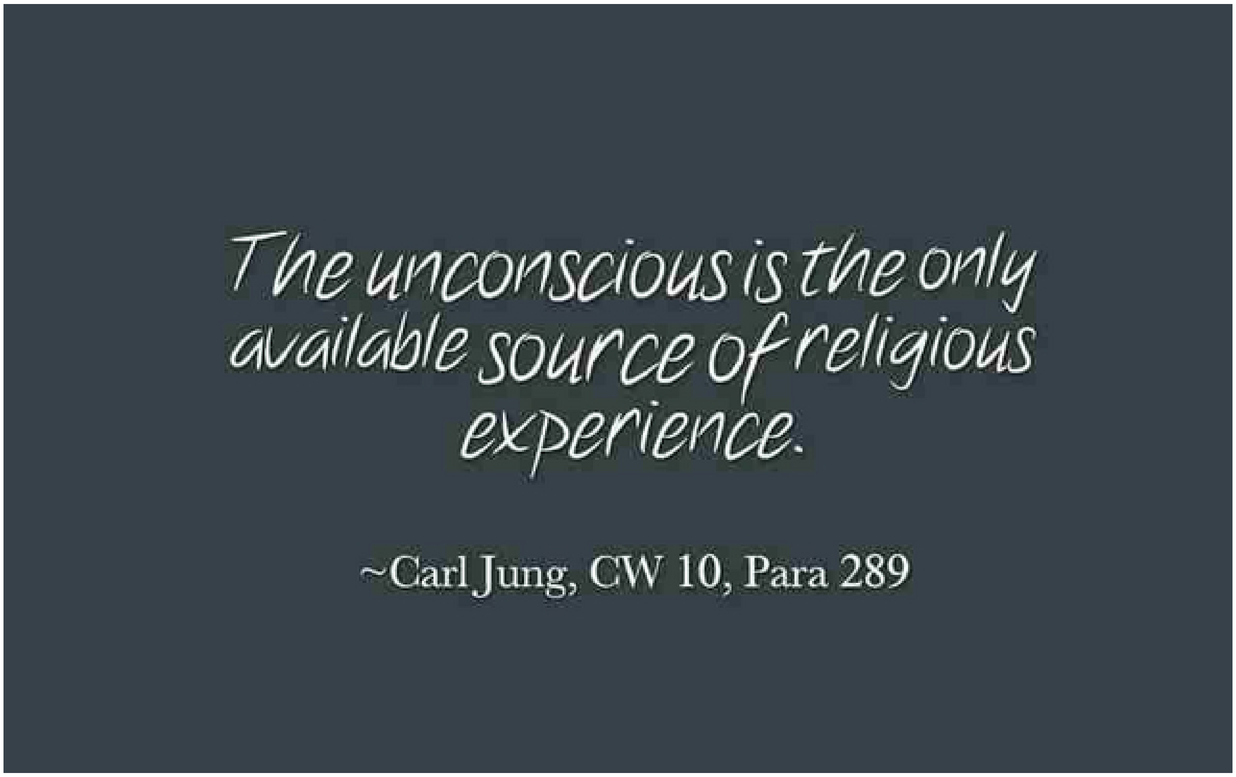


And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself.

~Carl Jung, CW 10, Para 289

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

[5]

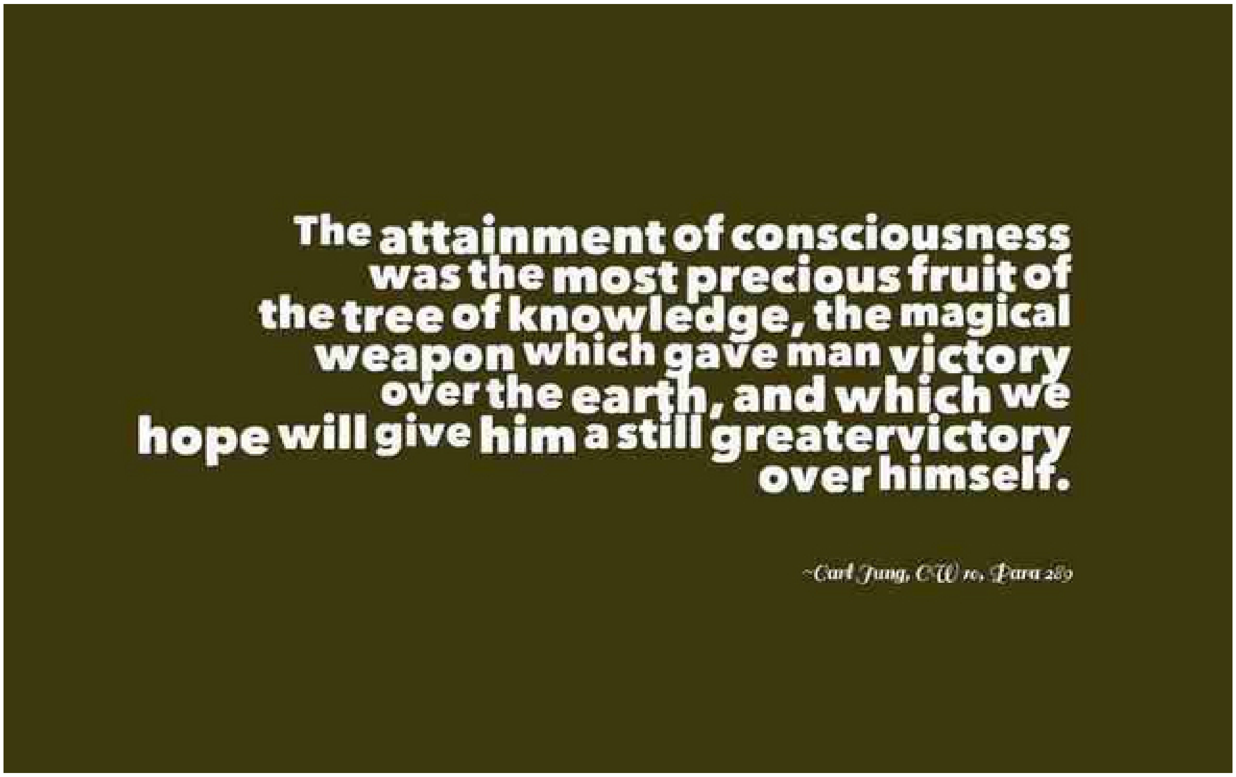


The unconscious is the only available source of religious experience.

~Carl Jung, CW 10, Para 289

The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 289

[6]



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The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

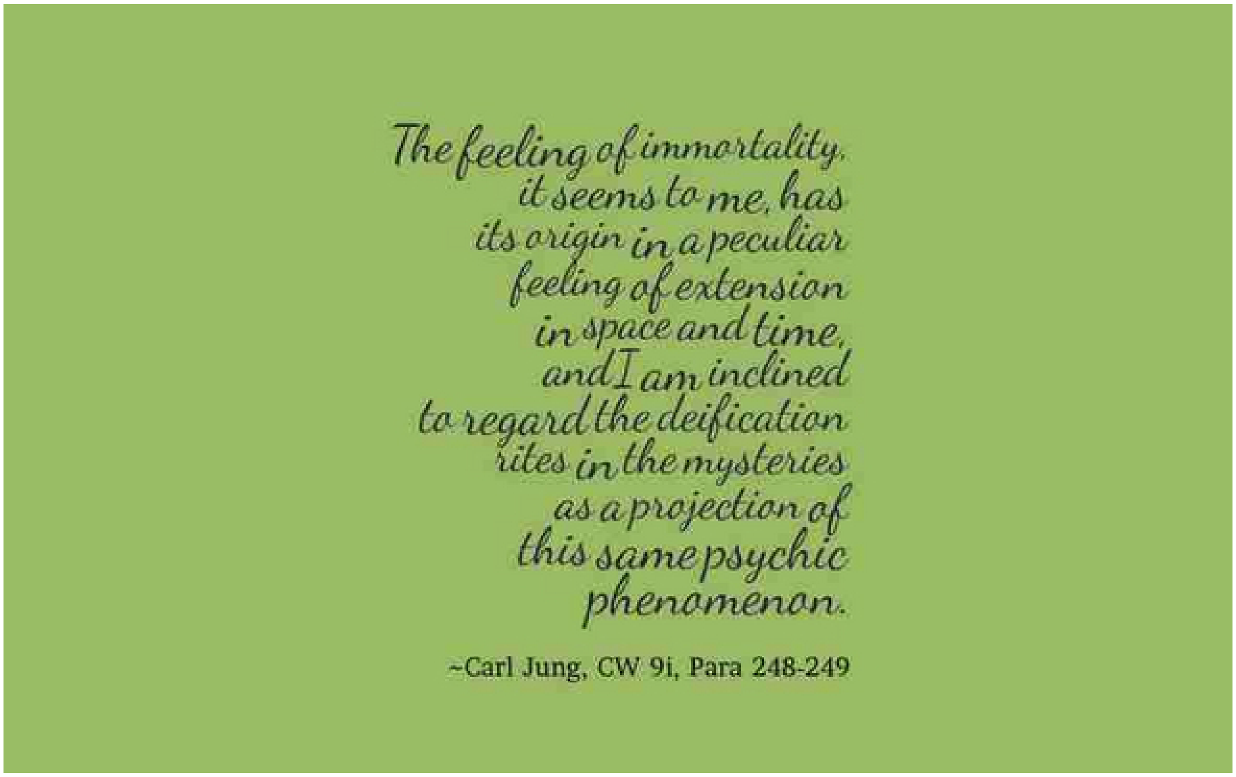
[7]

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history.

~Carl Jung, CW 10, Para 290

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

[8]

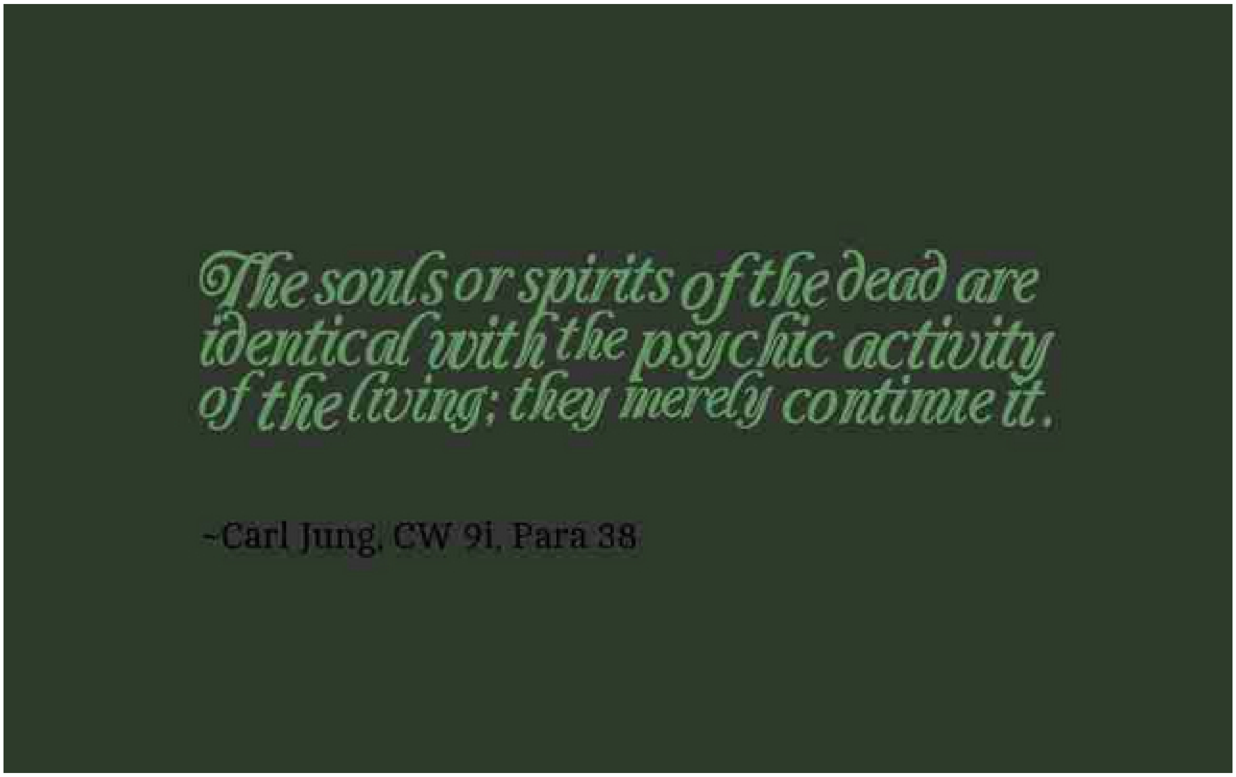


The feeling of immortality,
it seems to me, has
its origin in a peculiar
feeling of extension
in space and time,
and I am inclined
to regard the deification
rites in the mysteries
as a projection of
this same psychic
phenomenon.

~Carl Jung, CW 9i, Para 248-249

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

[9]

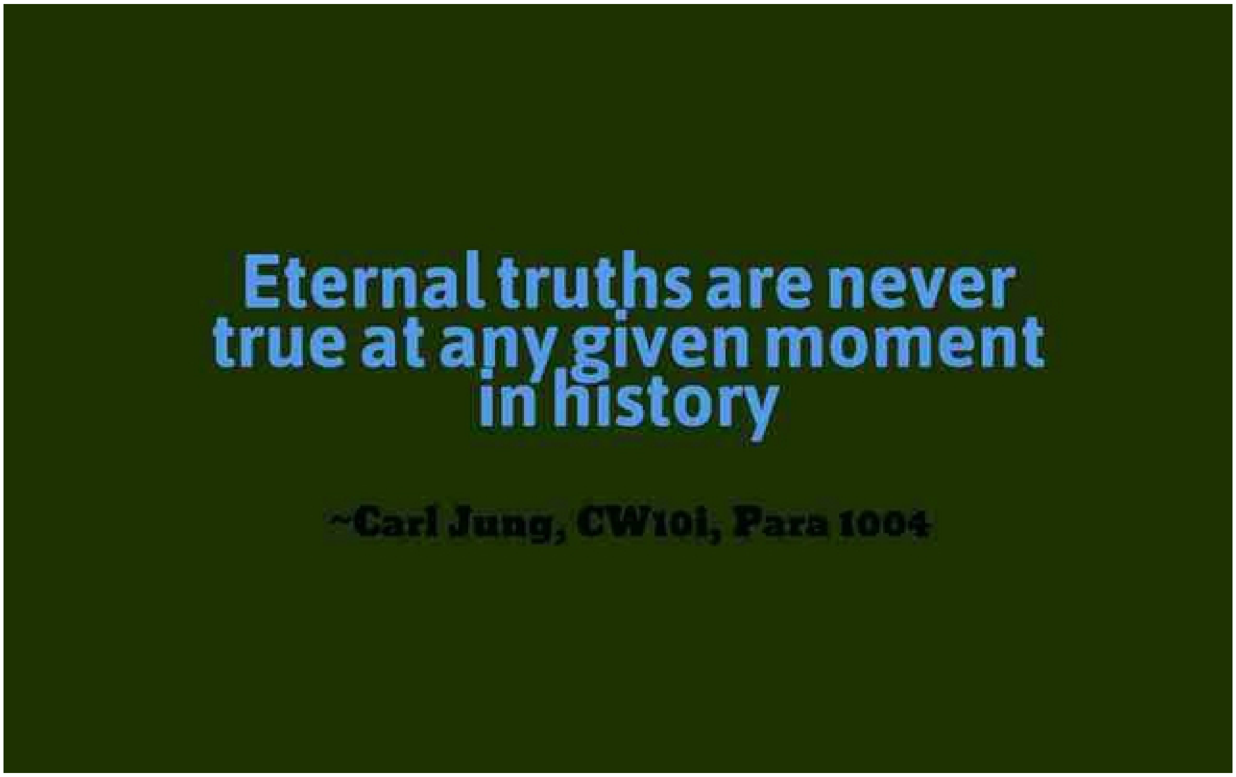


The souls or spirits of the dead are
identical with the psychic activity
of the living; they merely continue it.

~Carl Jung, CW 9i, Para 38

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

[10]

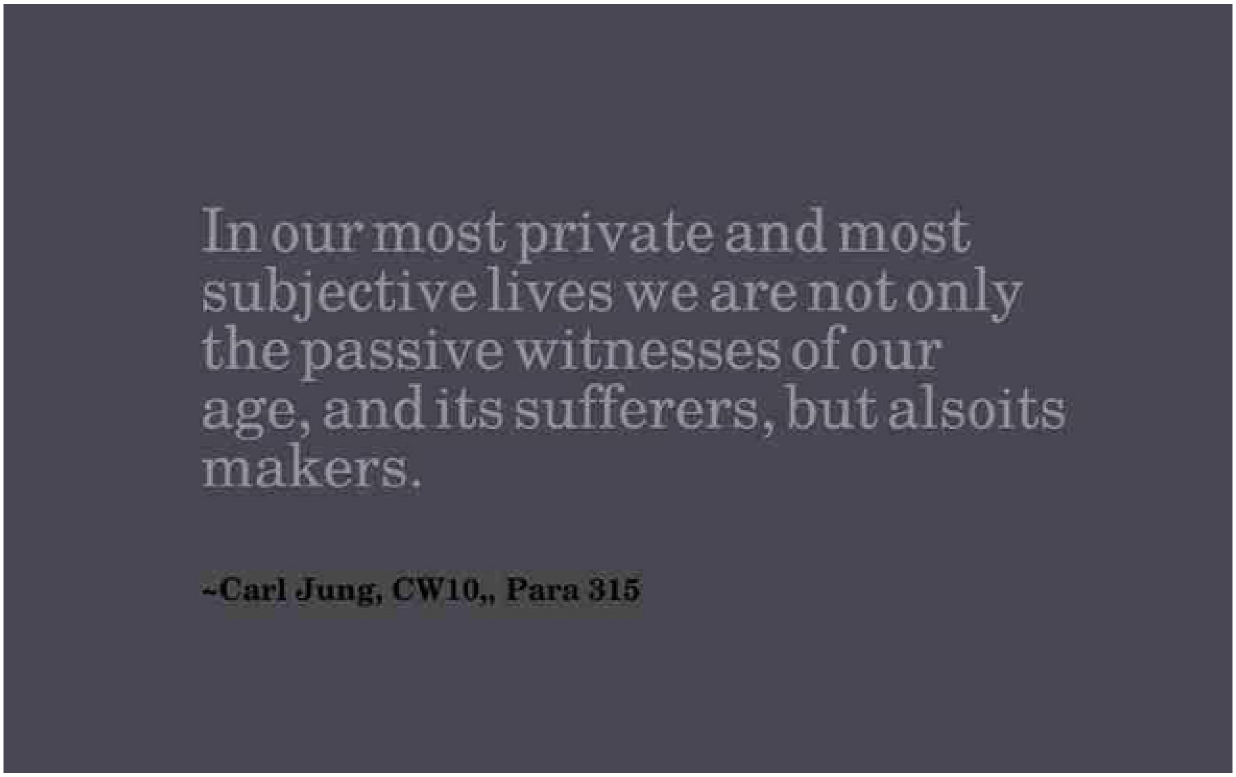


Eternal truths are never true at any given moment in history

~Carl Jung, CW10i, Para 1004

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

[11]

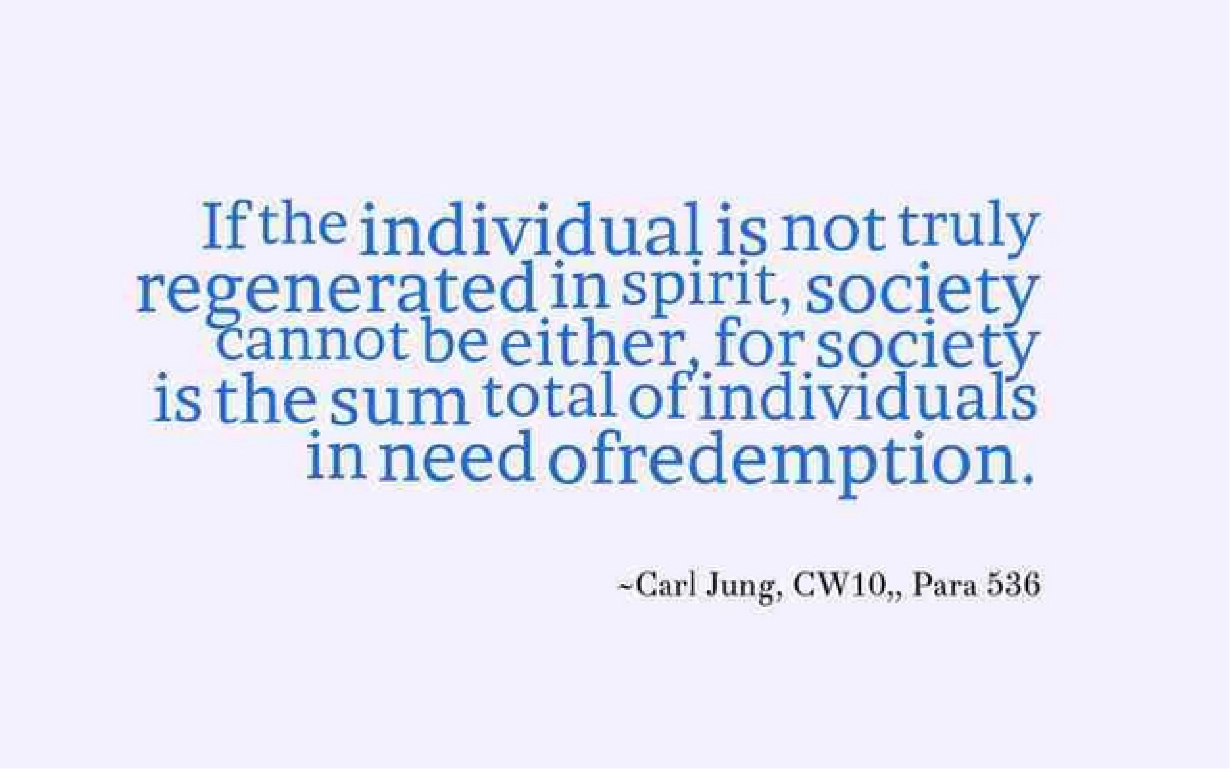


In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but alsoits makers.

~Carl Jung, CW10,, Para 315

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

[12]

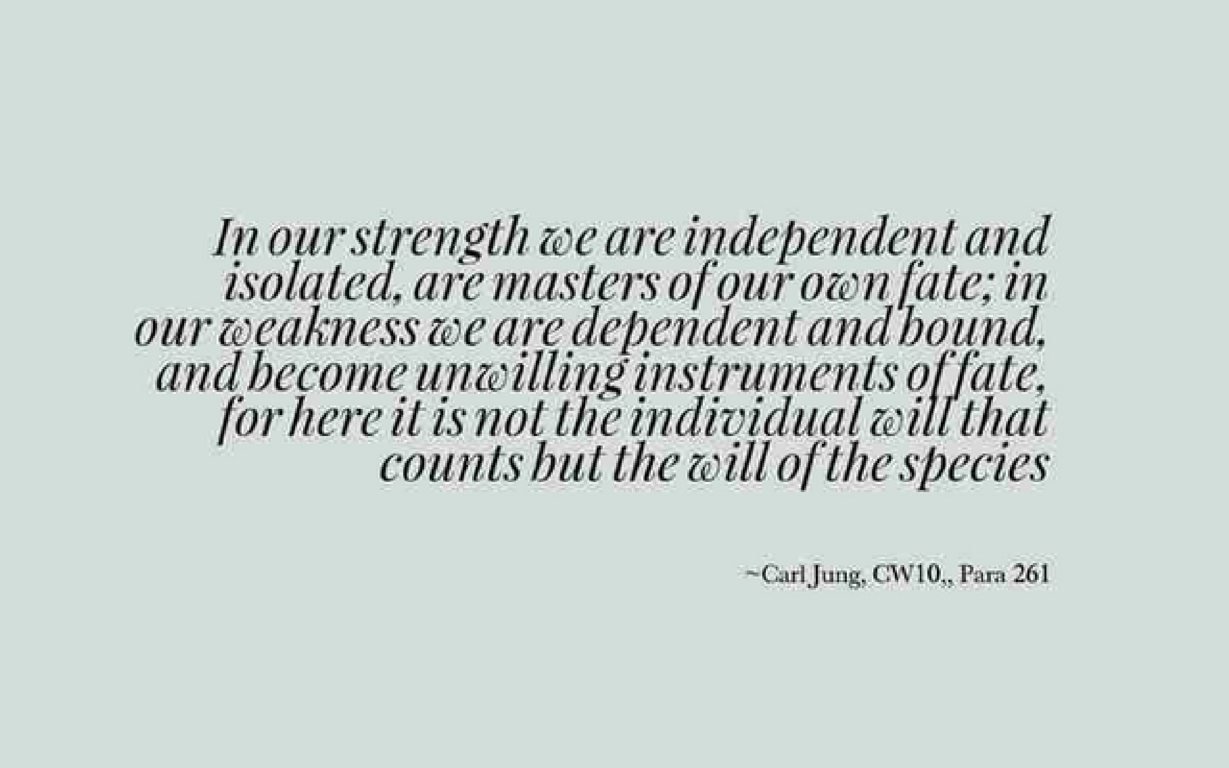


If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need ofredemption.

~Carl Jung, CW10,, Para 536

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

[13]

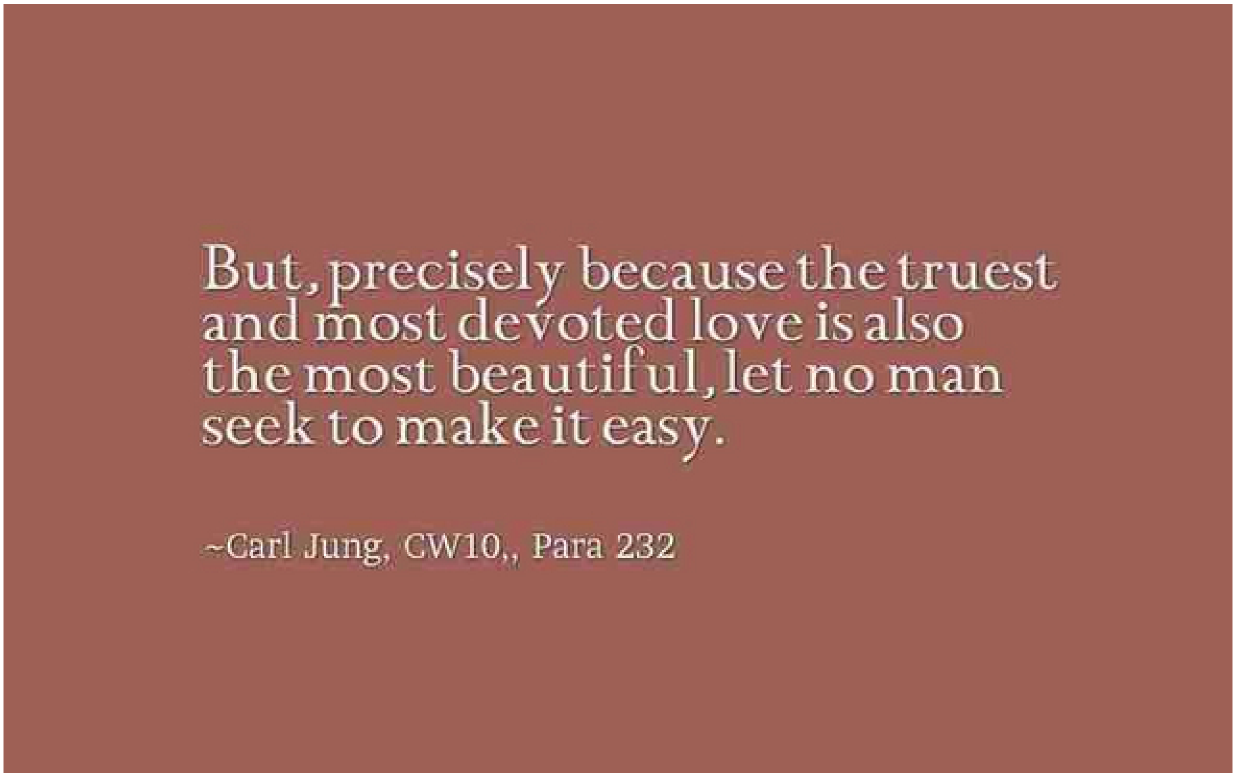


In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species

~Carl Jung, CW10,, Para 261

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

[14]

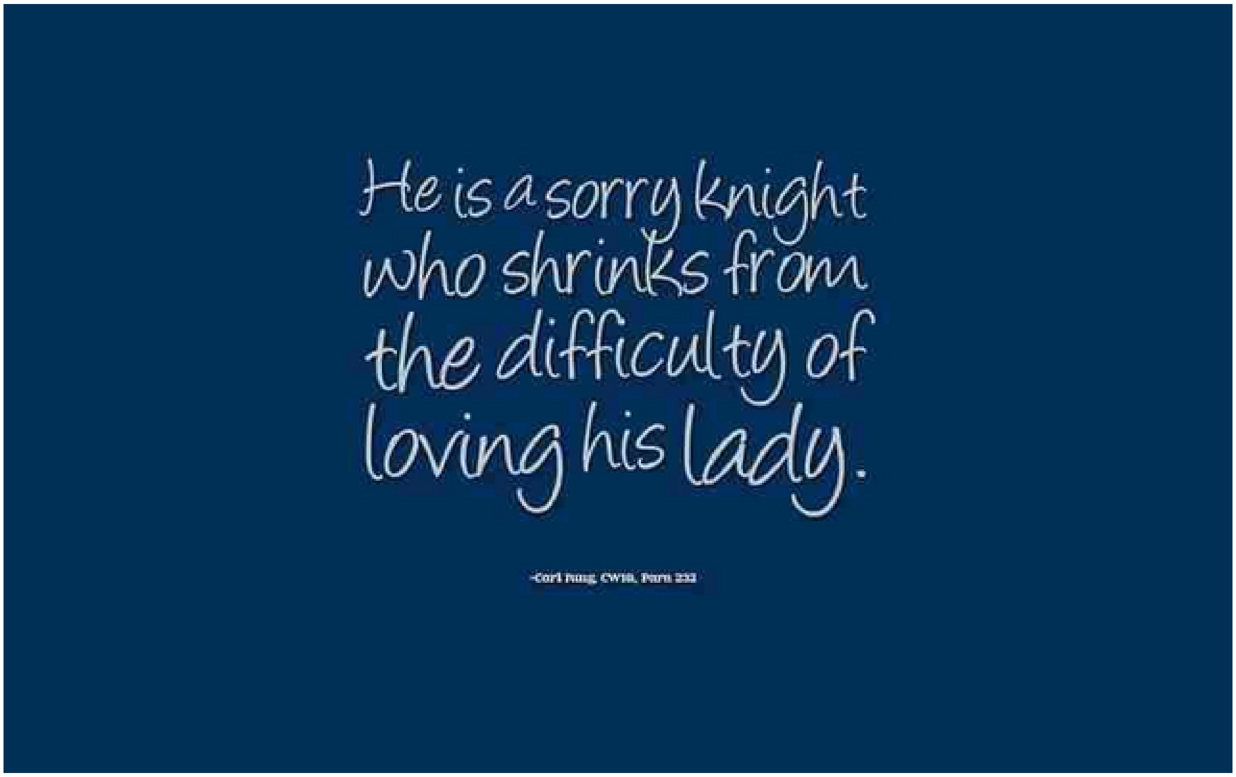


But, precisely because the truest
and most devoted love is also
the most beautiful, let no man
seek to make it easy.

~Carl Jung, CW10,, Para 232

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.
Carl Jung, CW 10, Para 232

[15]

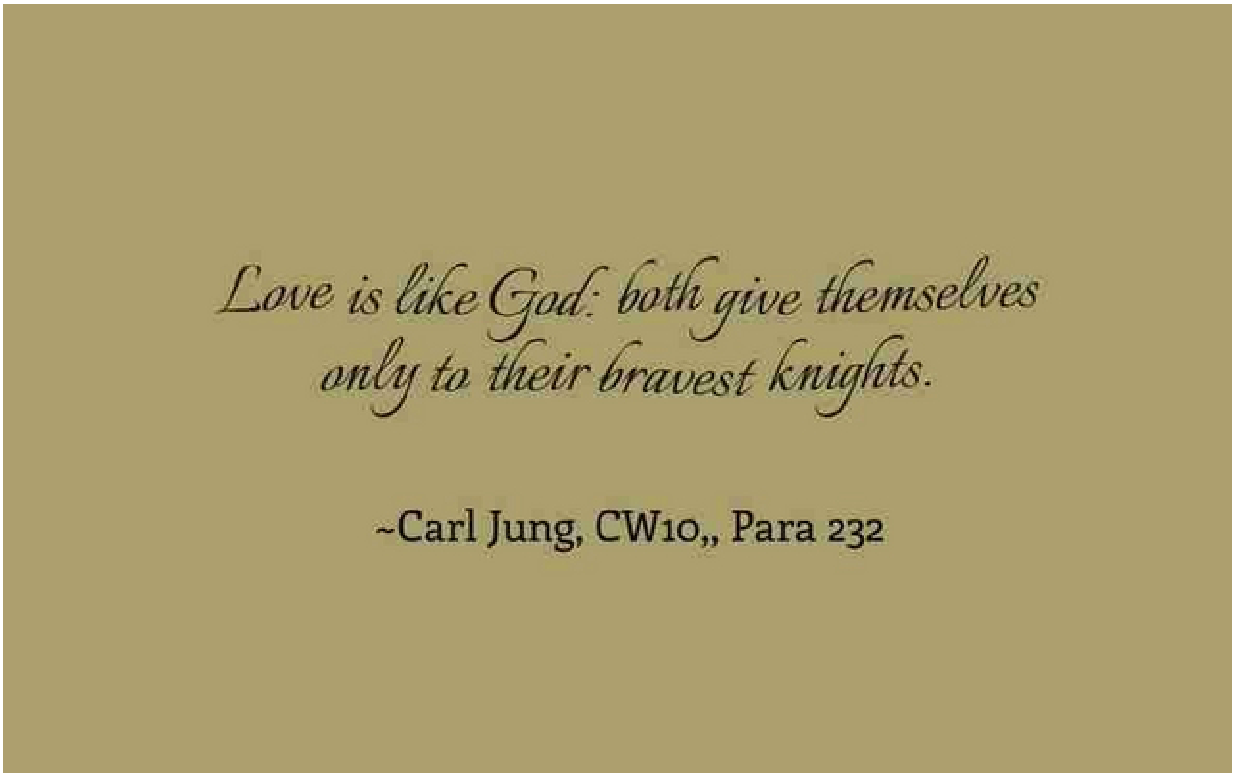


He is a sorry knight
who shrinks from
the difficulty of
loving his lady.

~Carl Jung, CW10, Para 232

He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232

[16]

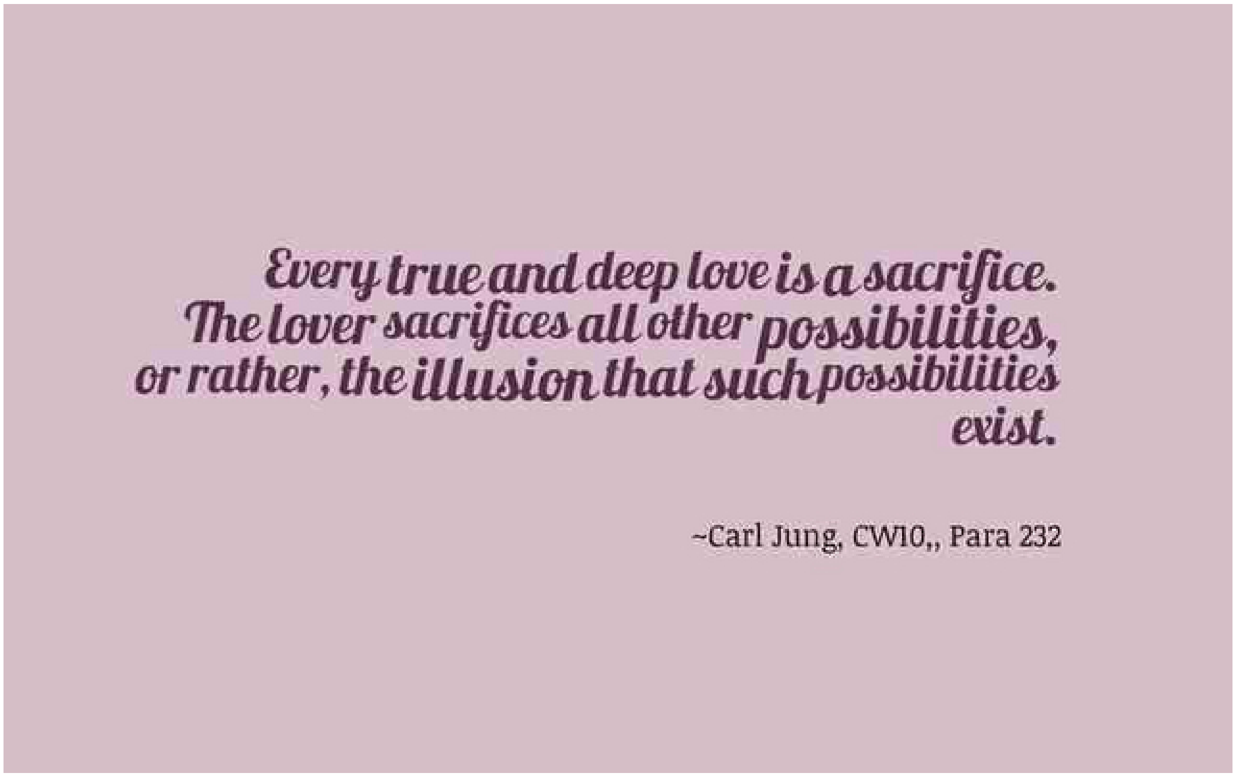


Love is like God: both give themselves only to their bravest knights.

~Carl Jung, CW10,, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

[17]

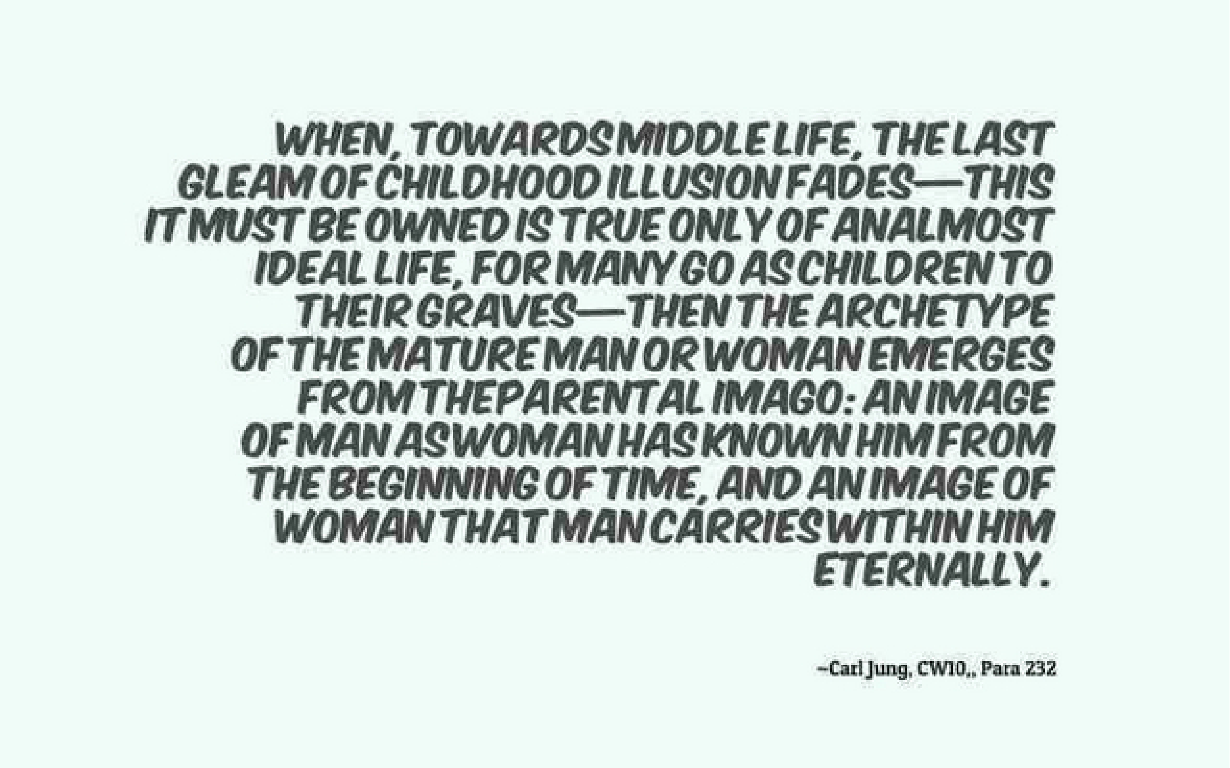


Every true and deep love is a sacrifice.
The lover sacrifices all other possibilities,
or rather, the illusion that such possibilities
exist.

~Carl Jung, CW10,, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

[18]

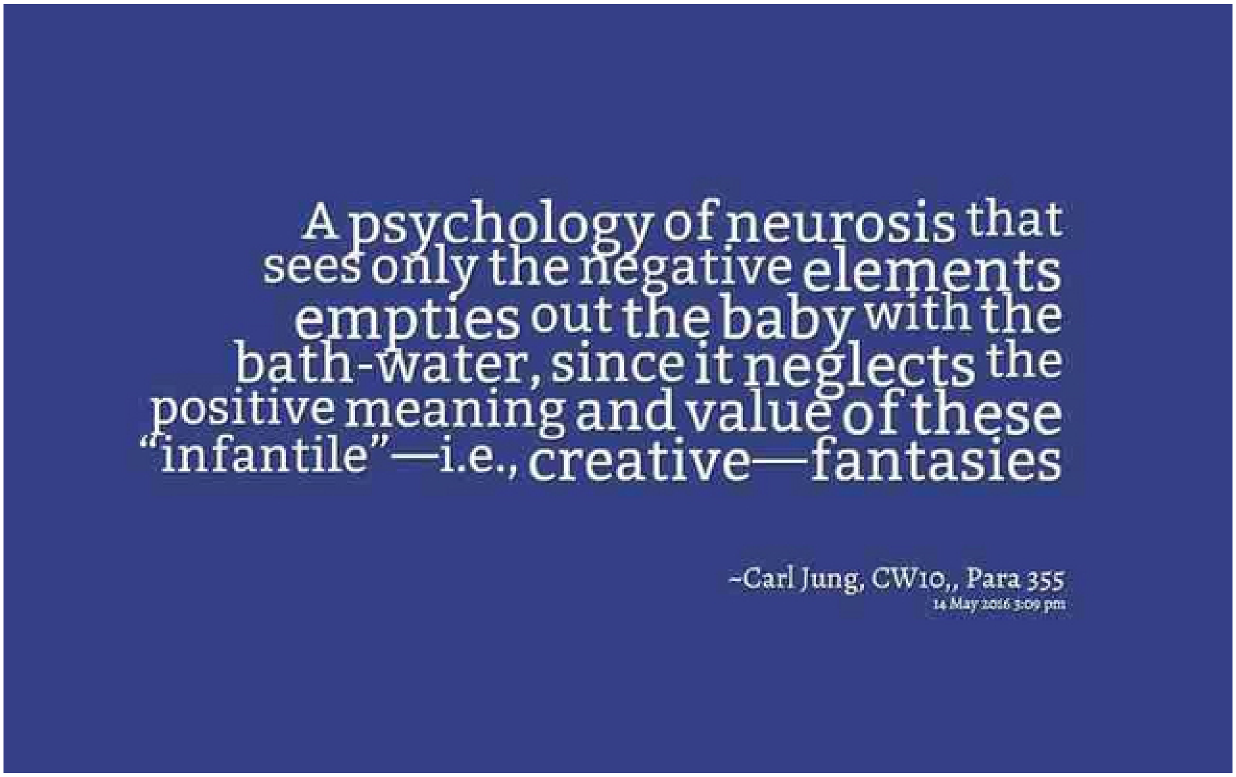


WHEN, TOWARDS MIDDLE LIFE, THE LAST
GLEAM OF CHILDHOOD ILLUSION FADES—THIS
IT MUST BE OWNED IS TRUE ONLY OF AN ALMOST
IDEAL LIFE, FOR MANY GO AS CHILDREN TO
THEIR GRAVES—THEN THE ARCHETYPE
OF THE MATURE MAN OR WOMAN EMERGES
FROM THE PARENTAL IMAGO: AN IMAGE
OF MAN AS WOMAN HAS KNOWN HIM FROM
THE BEGINNING OF TIME, AND AN IMAGE OF
WOMAN THAT MAN CARRIES WITHIN HIM
ETERNALLY.

~Carl Jung, CW10,, Para 232

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

[19]

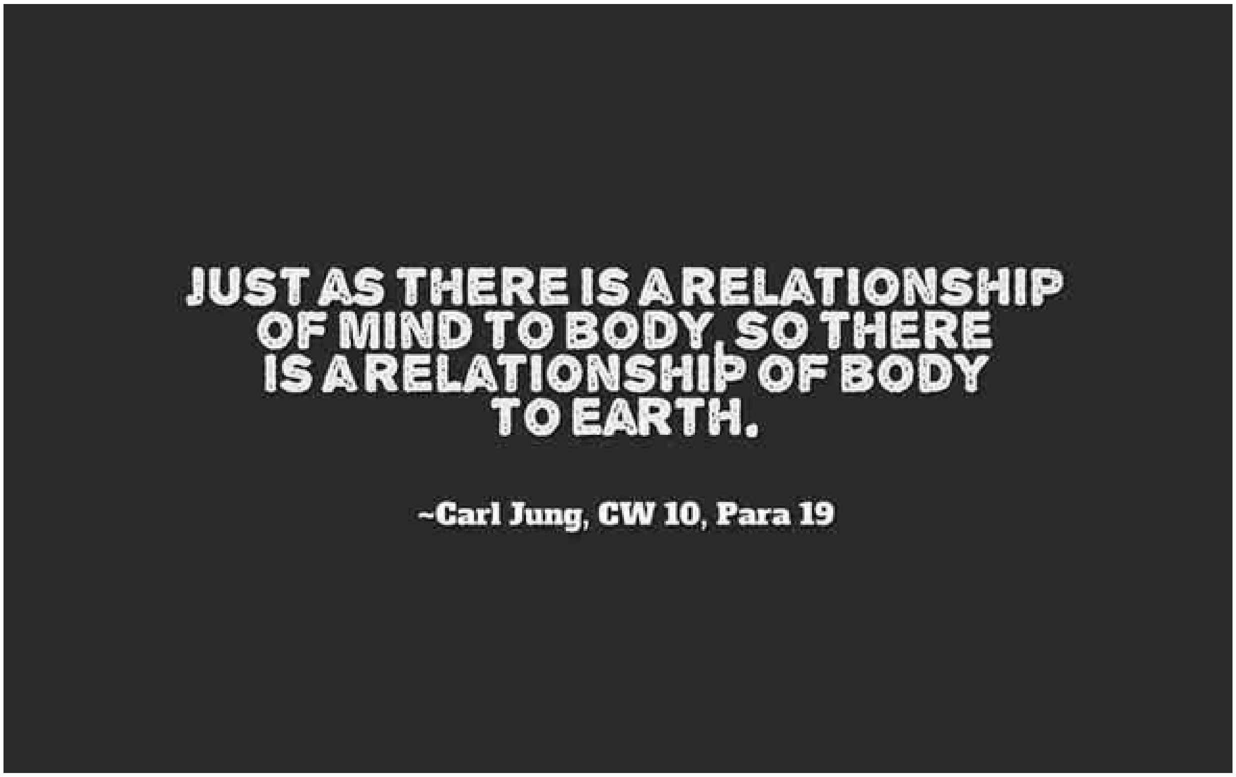


A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies

~Carl Jung, CW10,, Para 355
14 May 2016 3:09 pm

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

[20]

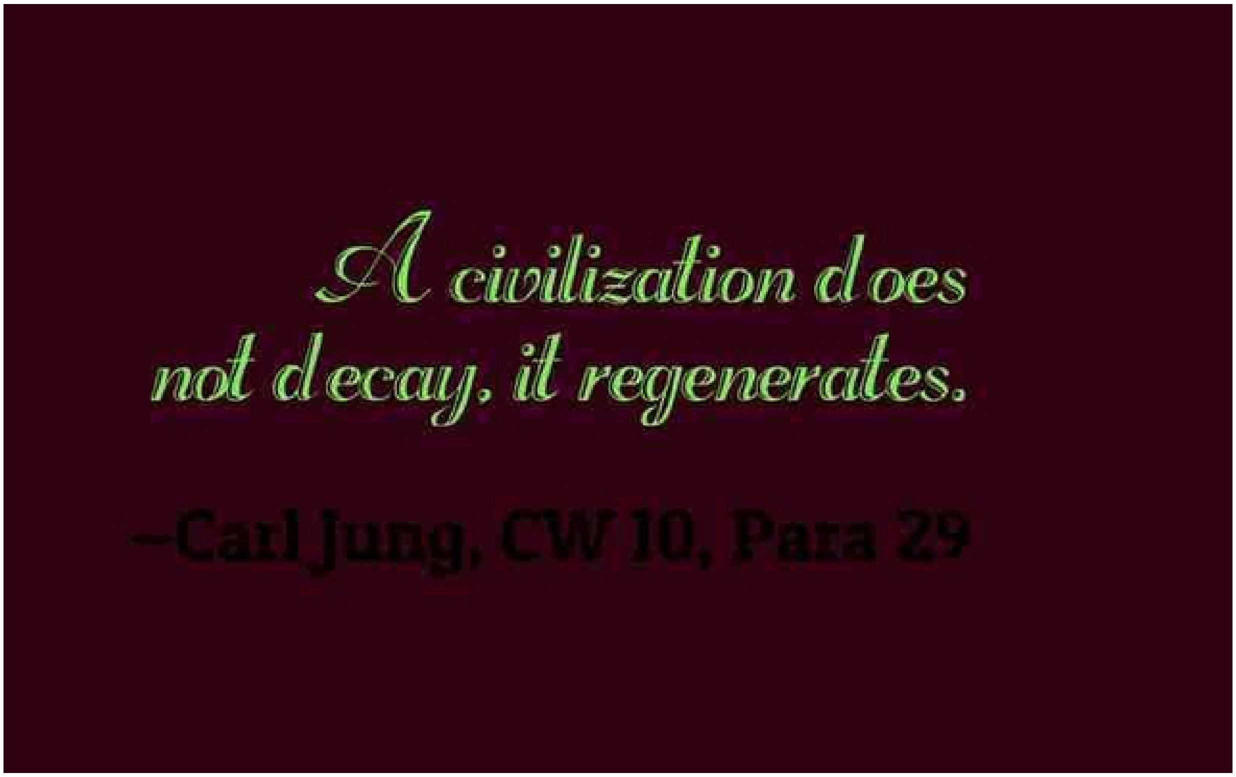


JUST AS THERE IS A RELATIONSHIP OF MIND TO BODY, SO THERE IS A RELATIONSHIP OF BODY TO EARTH.

~Carl Jung, CW 10, Para 19

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

[21]

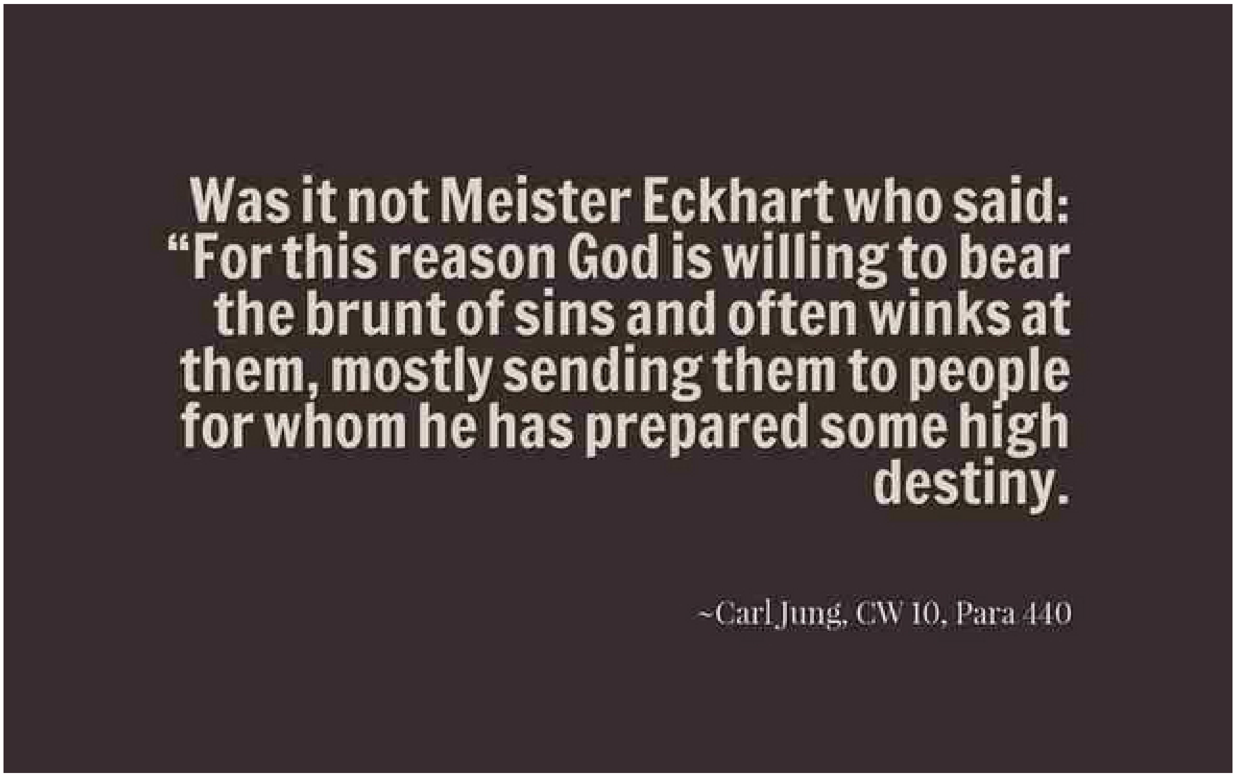


A civilization does not decay, it regenerates.

~Carl Jung, CW 10, Para 29

A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299

[22]

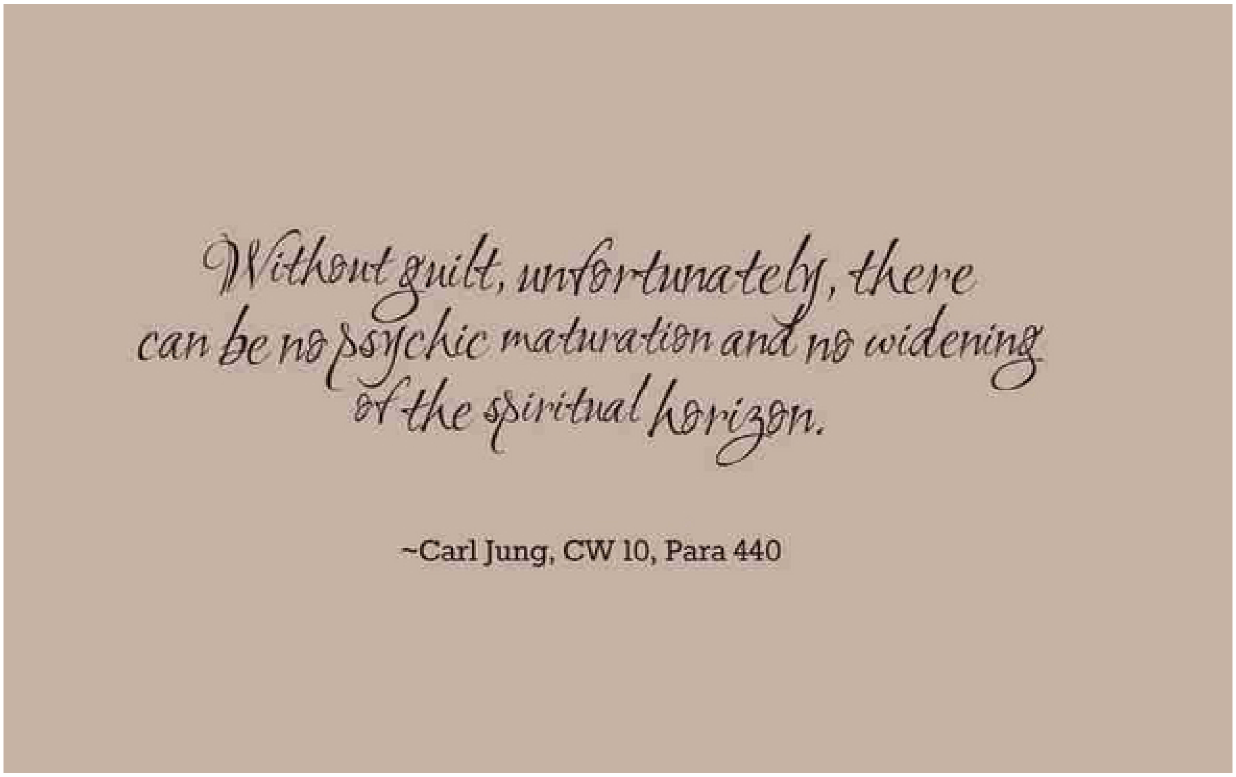


Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

~Carl Jung, CW 10, Para 440

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

[23]

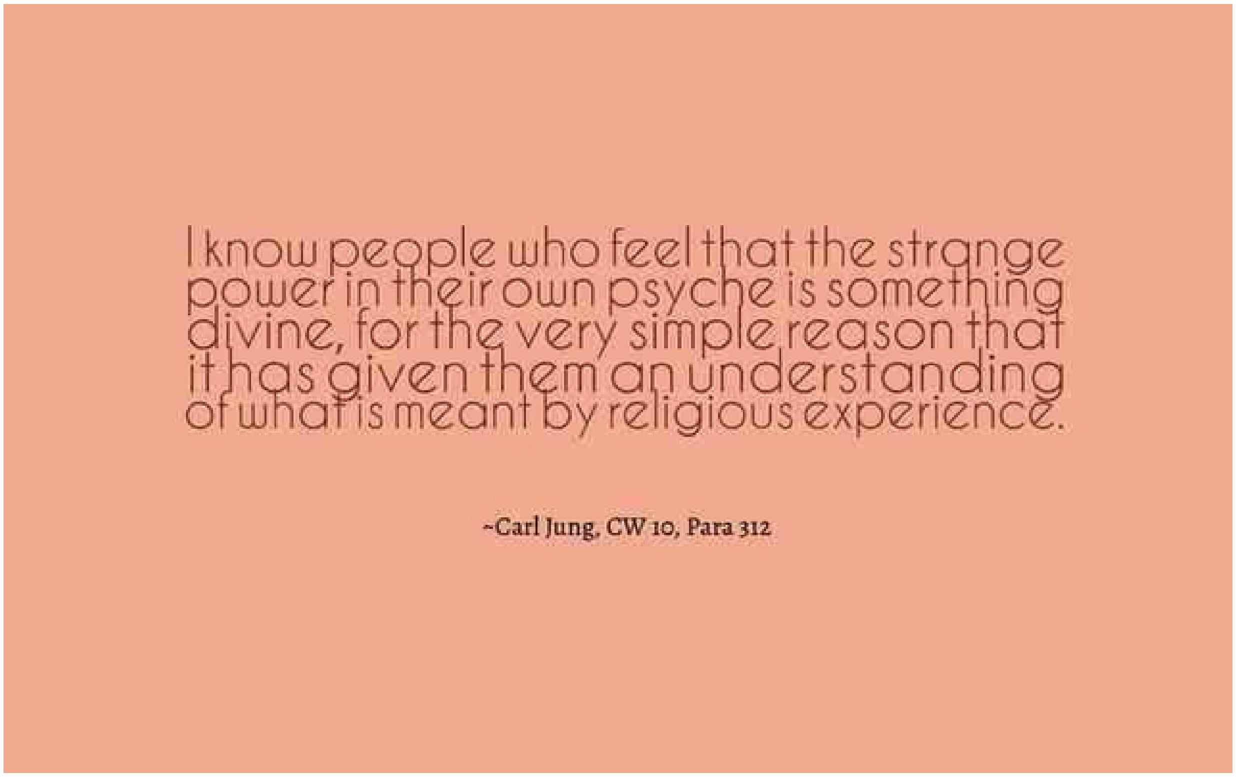


Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

~Carl Jung, CW 10, Para 440

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

[24]

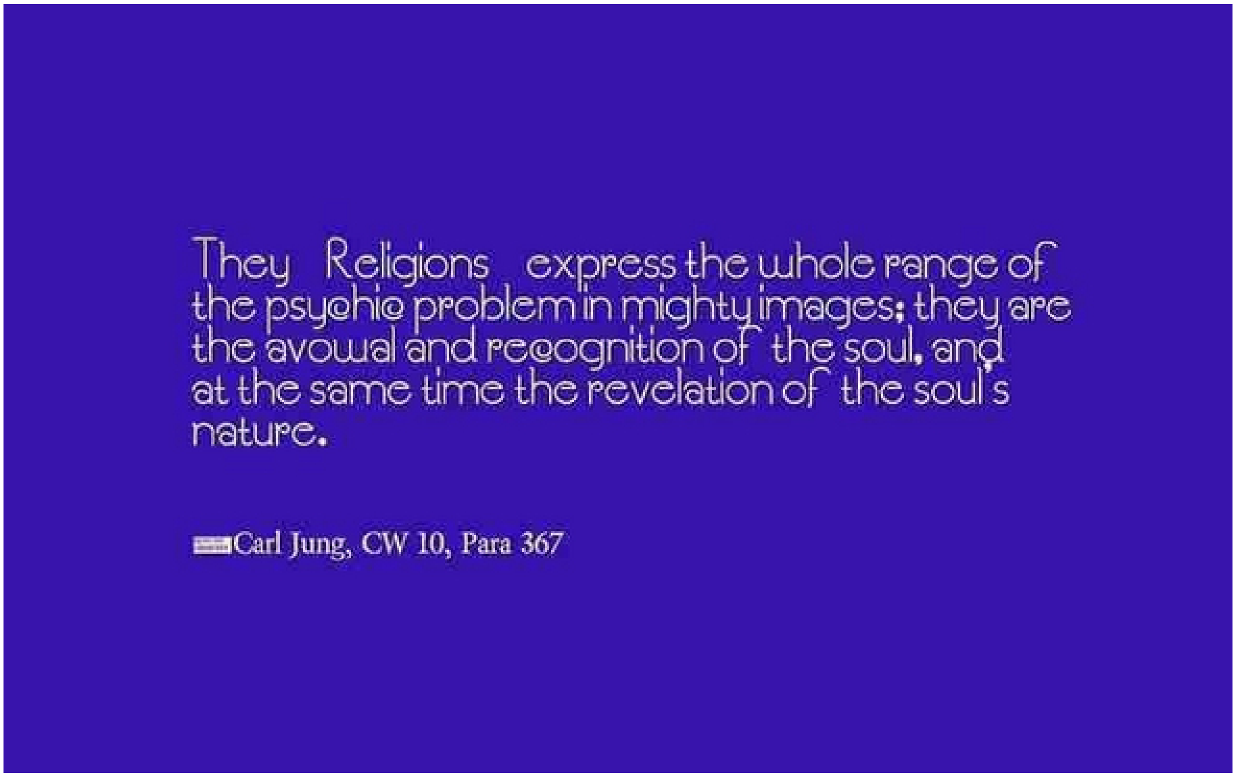


I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience.

~Carl Jung, CW 10, Para 312

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

[25]



They Religions express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

Carl Jung, CW 10, Para 367

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

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Carl Jung Quotations 37 (2019-03-16 11:39)

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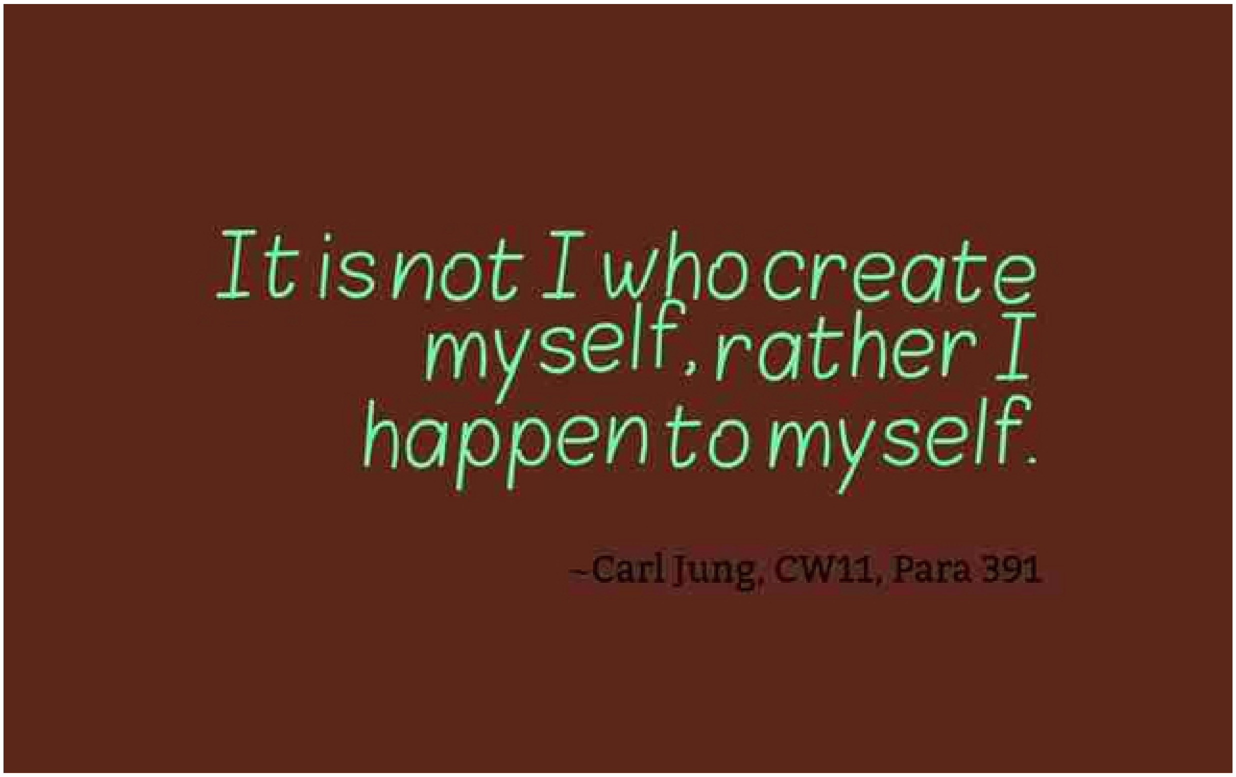
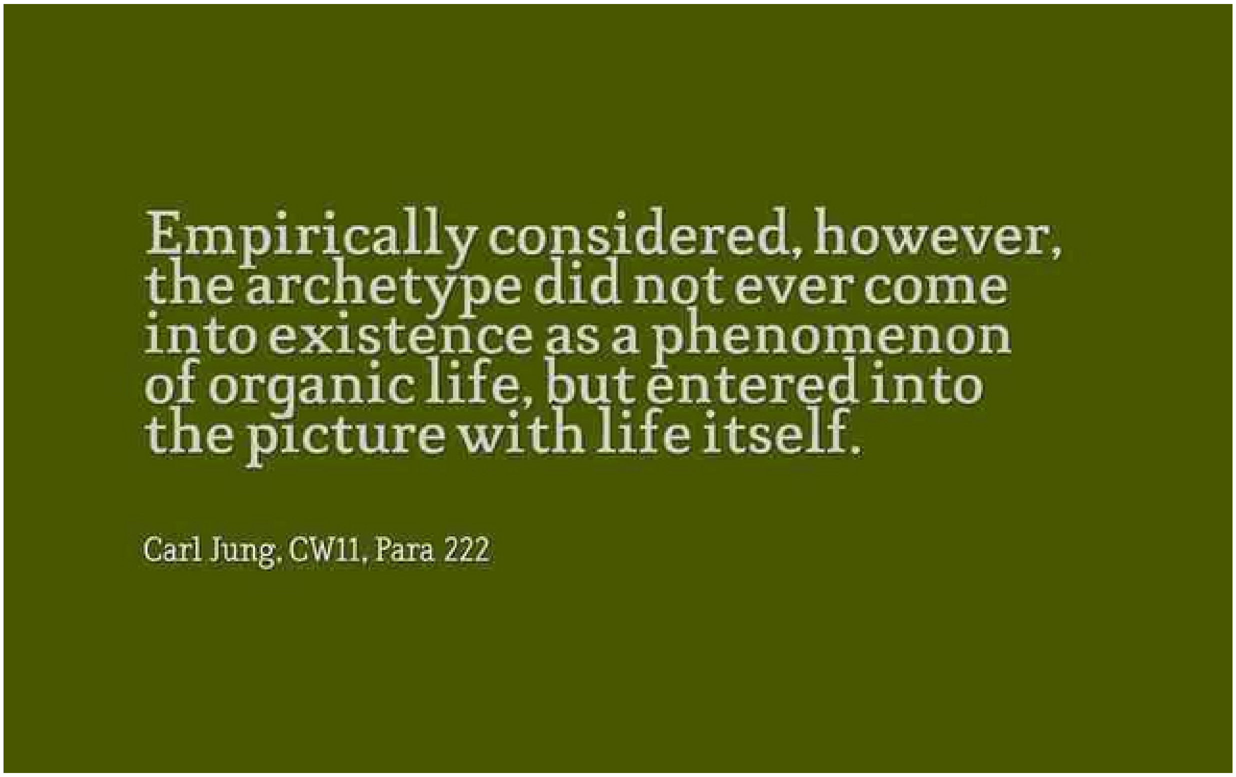


It is not I who create myself, rather I happen to myself.

~Carl Jung, CW11, Para 391

It is not I who create myself, rather I happen to myself. Carl Jung, CW11, Para 391

[2]

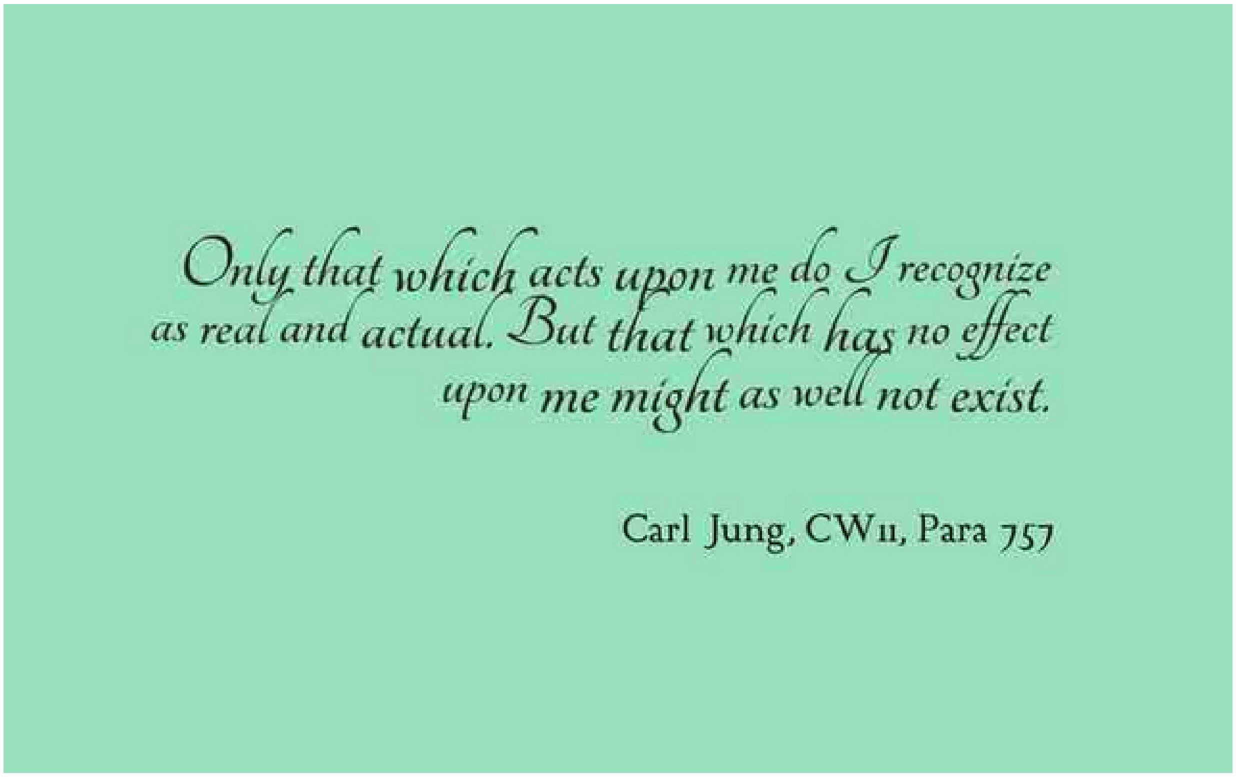


Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.

Carl Jung, CW11, Para 222

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

[3]

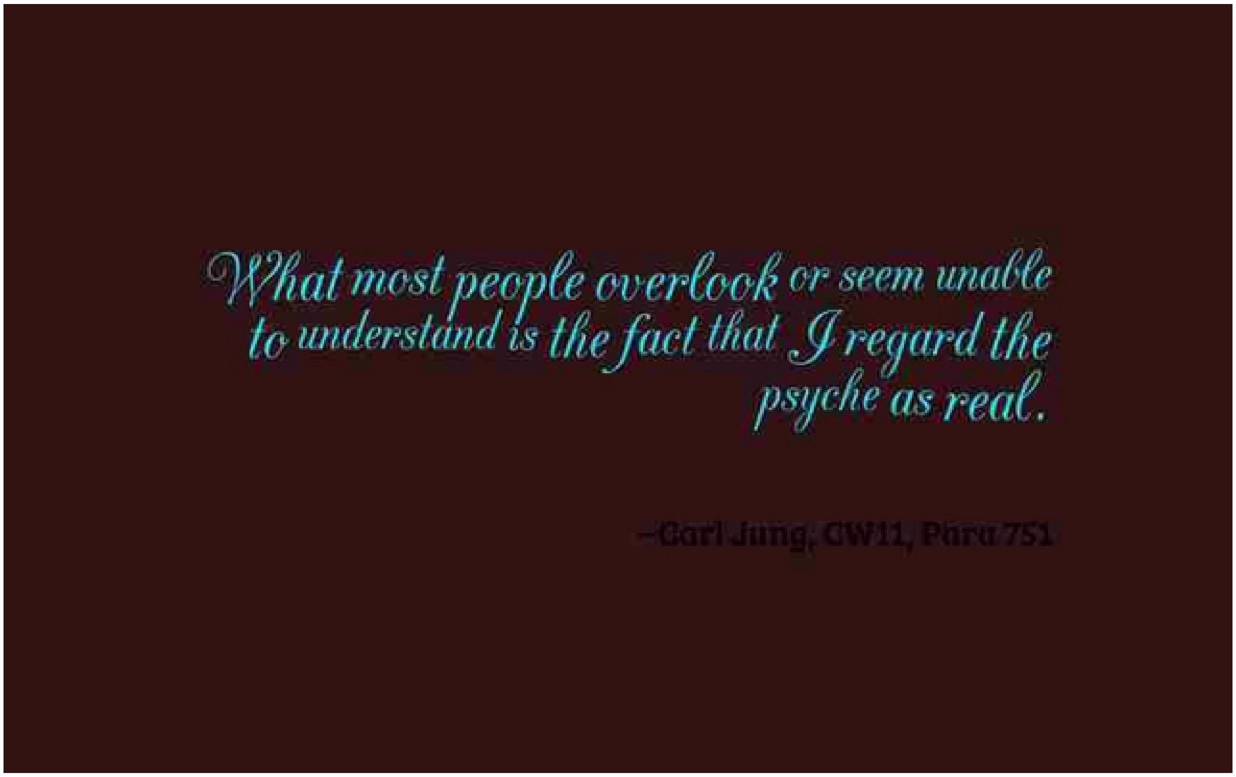


Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.

Carl Jung, CW11, Para 757

Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. Carl Jung, CW 11, Para 757.

[4]

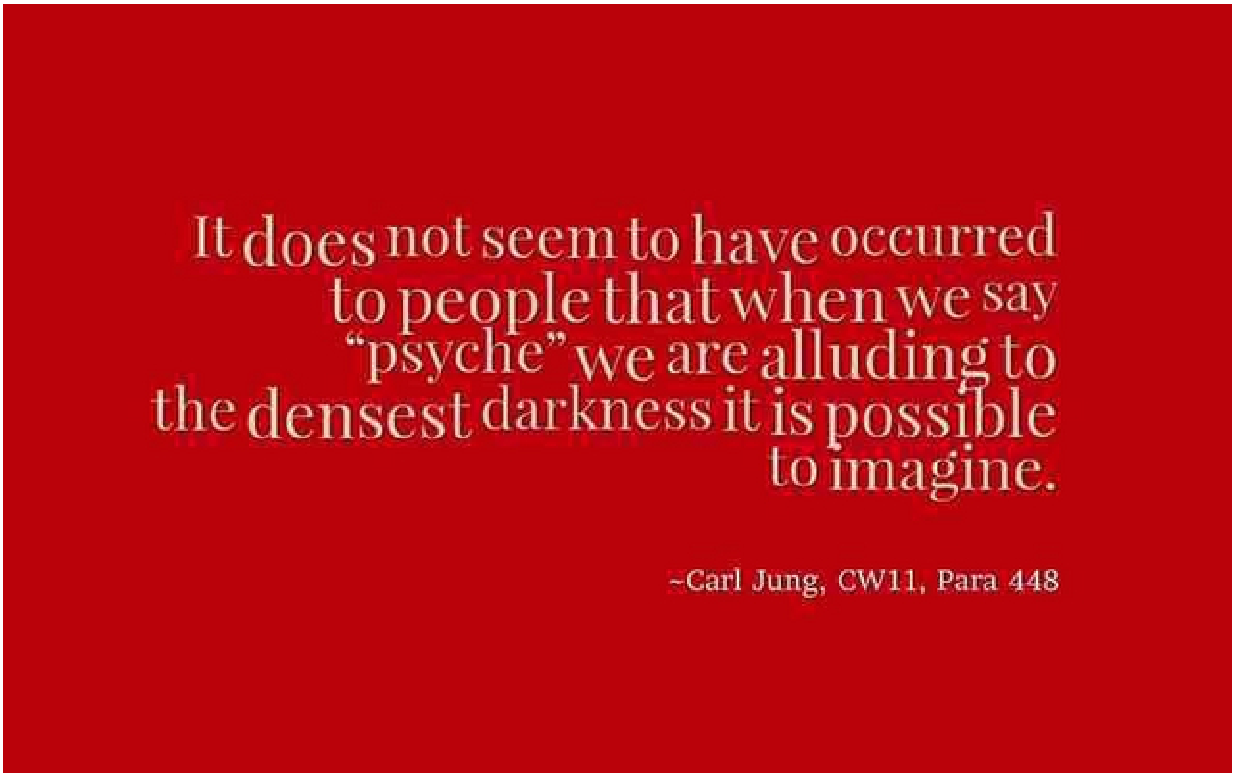


What most people overlook or seem unable to understand is the fact that I regard the psyche as real.

–Carl Jung, CW11, Para 751

What most people overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11, Para 751

[5]

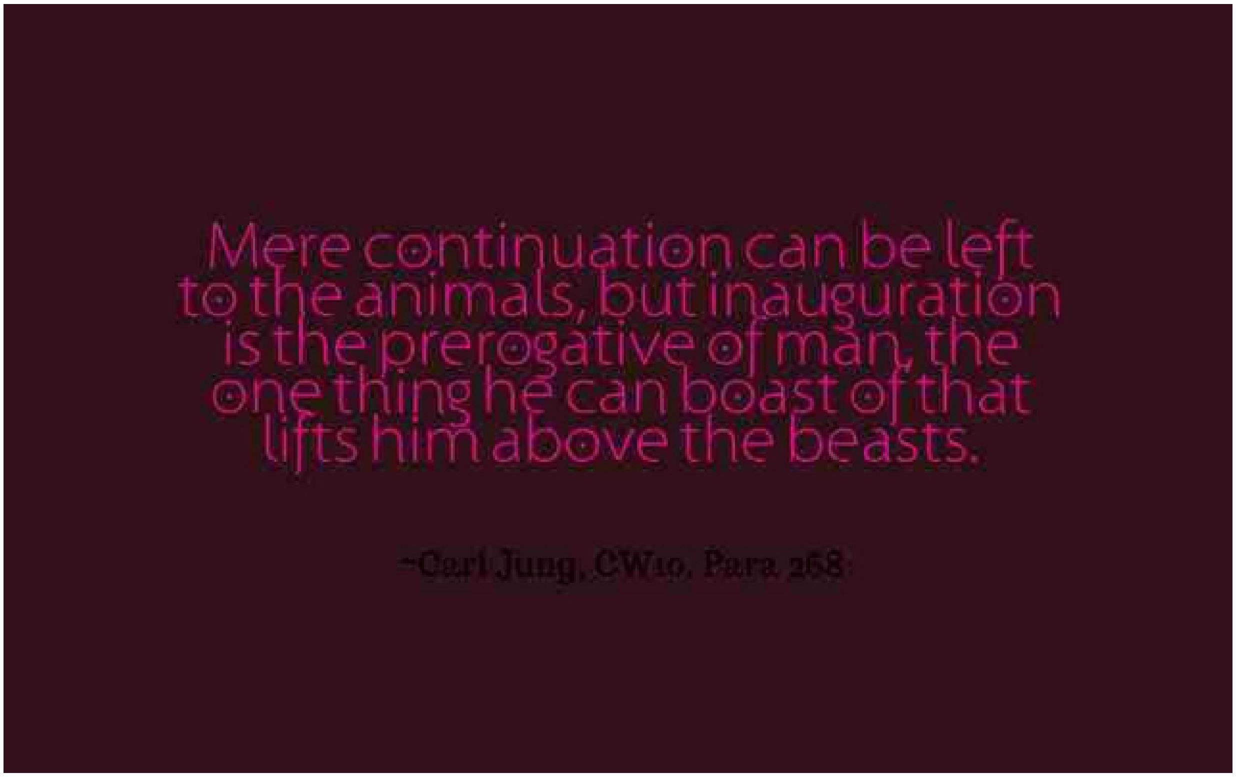


It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.

~Carl Jung, CW11, Para 448

It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine. Carl Jung, CW 11, Para 448

[6]

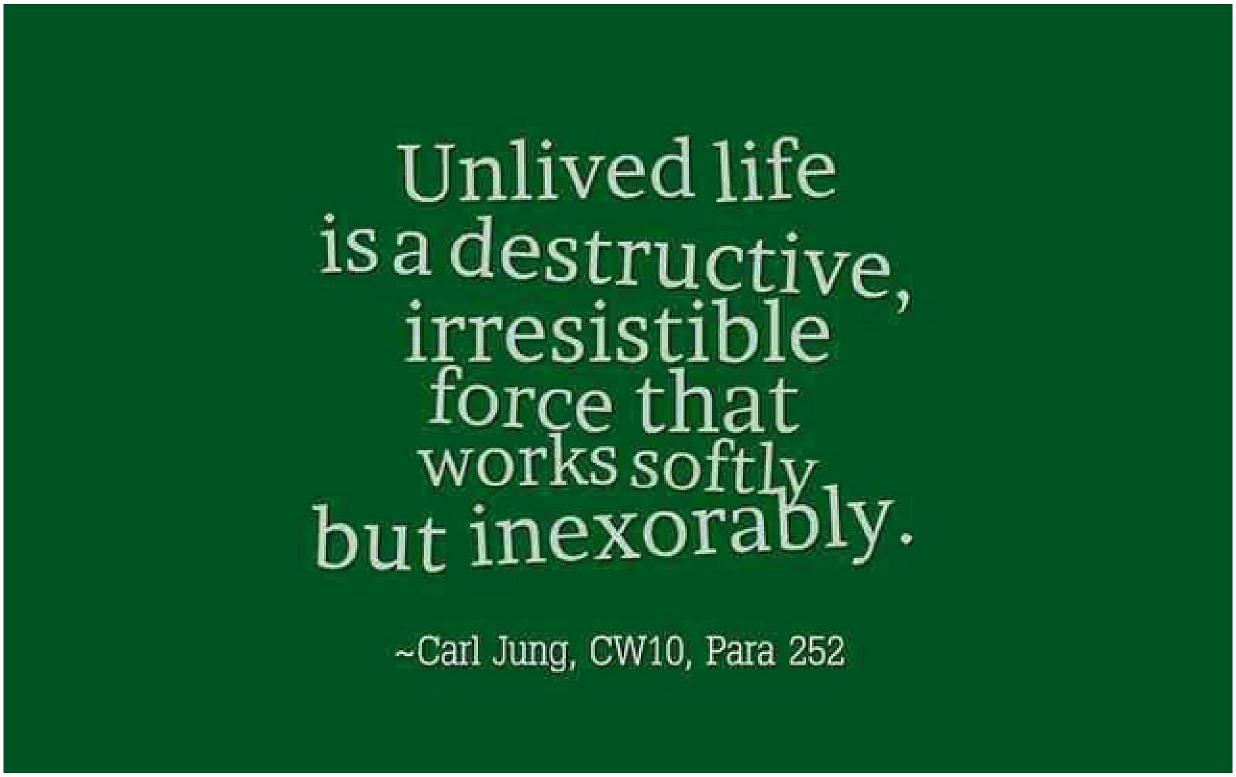


Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts.

~Carl Jung, CW10, Para 268

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

[7]

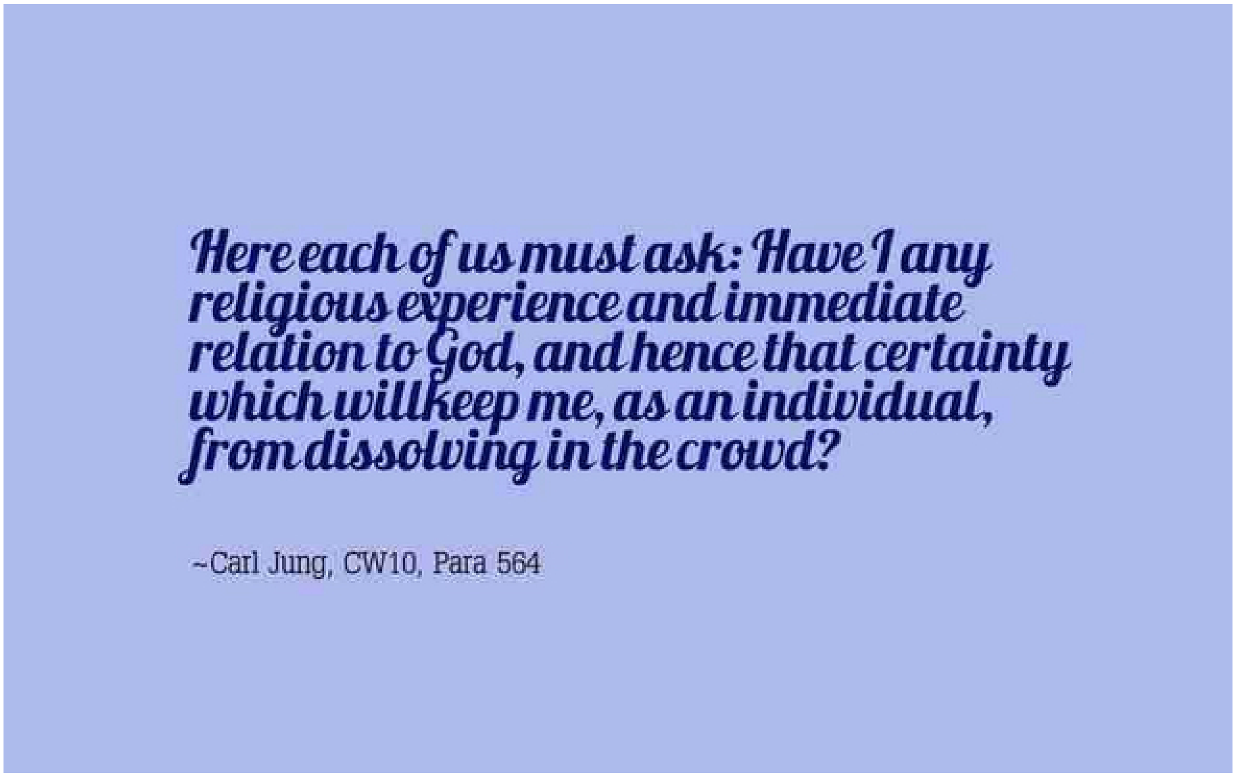


Unlived life is a destructive, irresistible force that works softly but inexorably.

~Carl Jung, CW10, Para 252

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

[8]

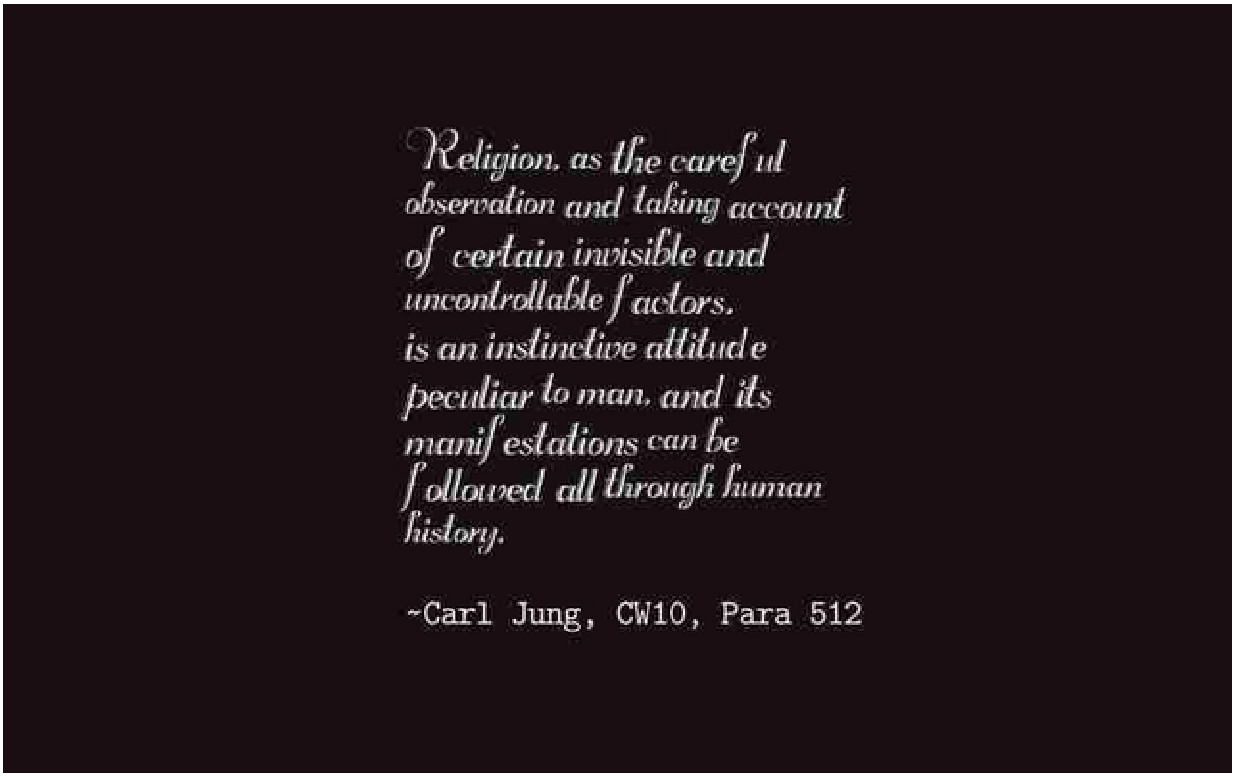


Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which willkeep me, as an individual, from dissolving in the crowd?

~Carl Jung, CW10, Para 564

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

[9]

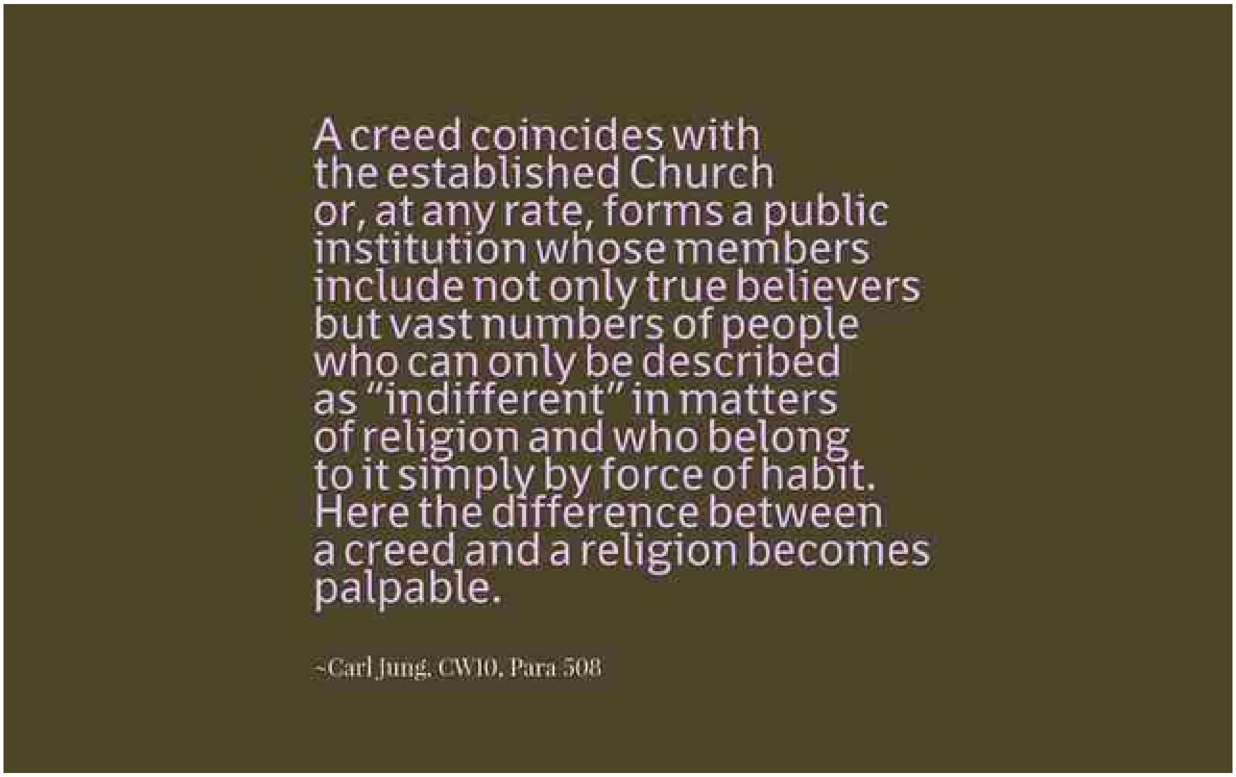


Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history.

~Carl Jung, CW10, Para 512

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

[10]



A creed coincides with
the established Church
or, at any rate, forms a public
institution whose members
include not only true believers
but vast numbers of people
who can only be described
as "indifferent" in matters
of religion and who belong
to it simply by force of habit.
Here the difference between
a creed and a religion becomes
palpable.

~Carl Jung, CW10, Para 508

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

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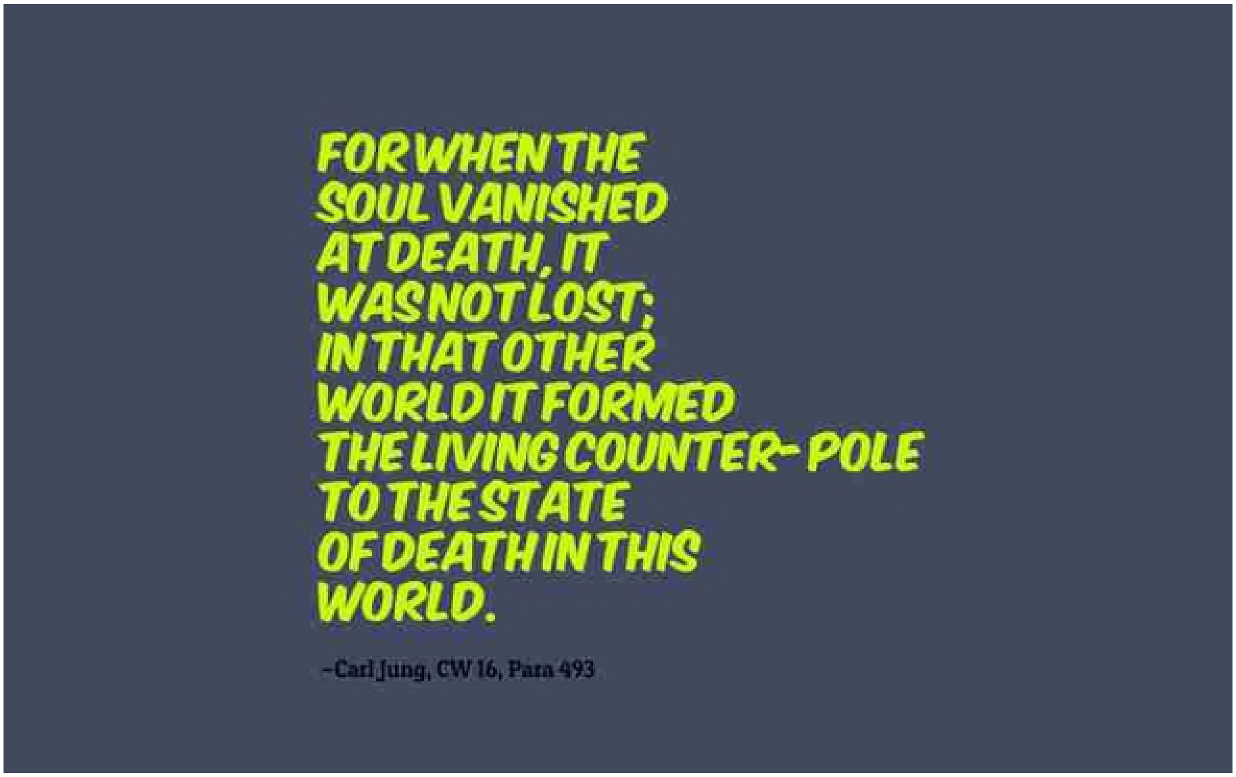
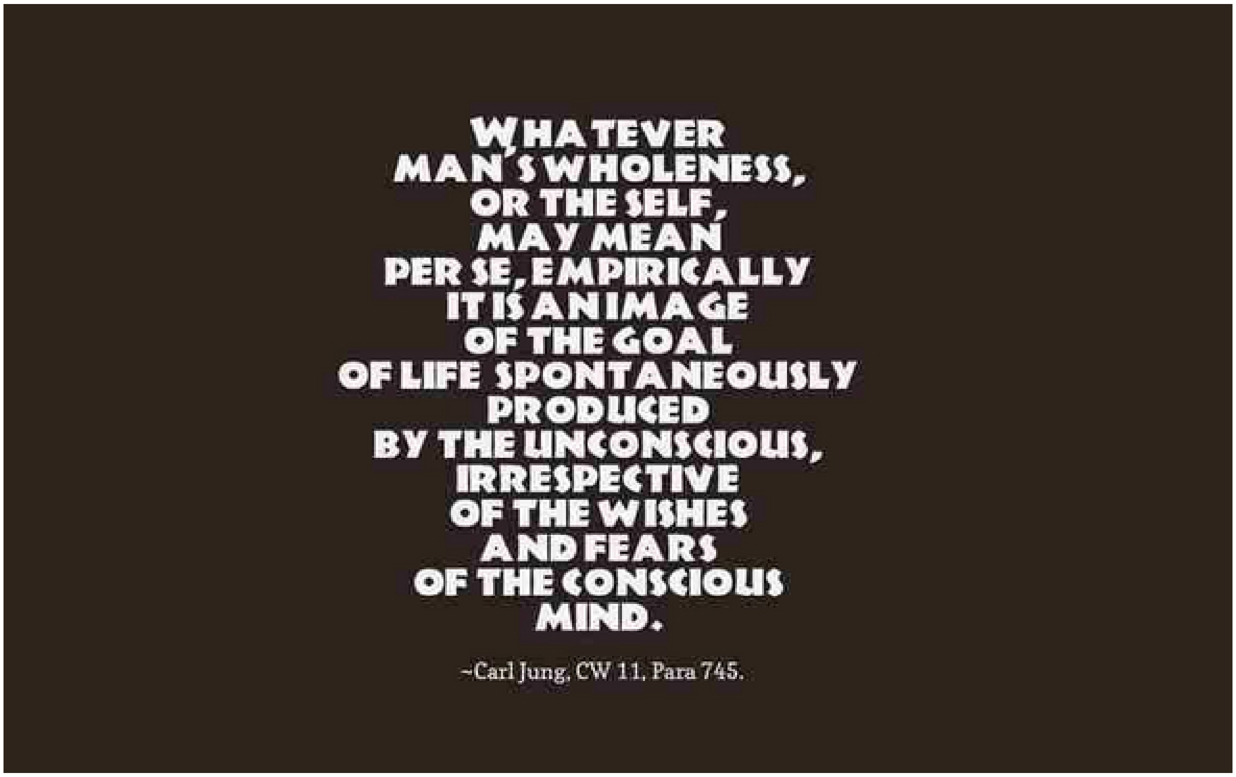


FOR WHEN THE
SOUL VANISHED
AT DEATH, IT
WAS NOT LOST;
IN THAT OTHER
WORLD IT FORMED
THE LIVING COUNTER- POLE
TO THE STATE
OF DEATH IN THIS
WORLD.

~Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

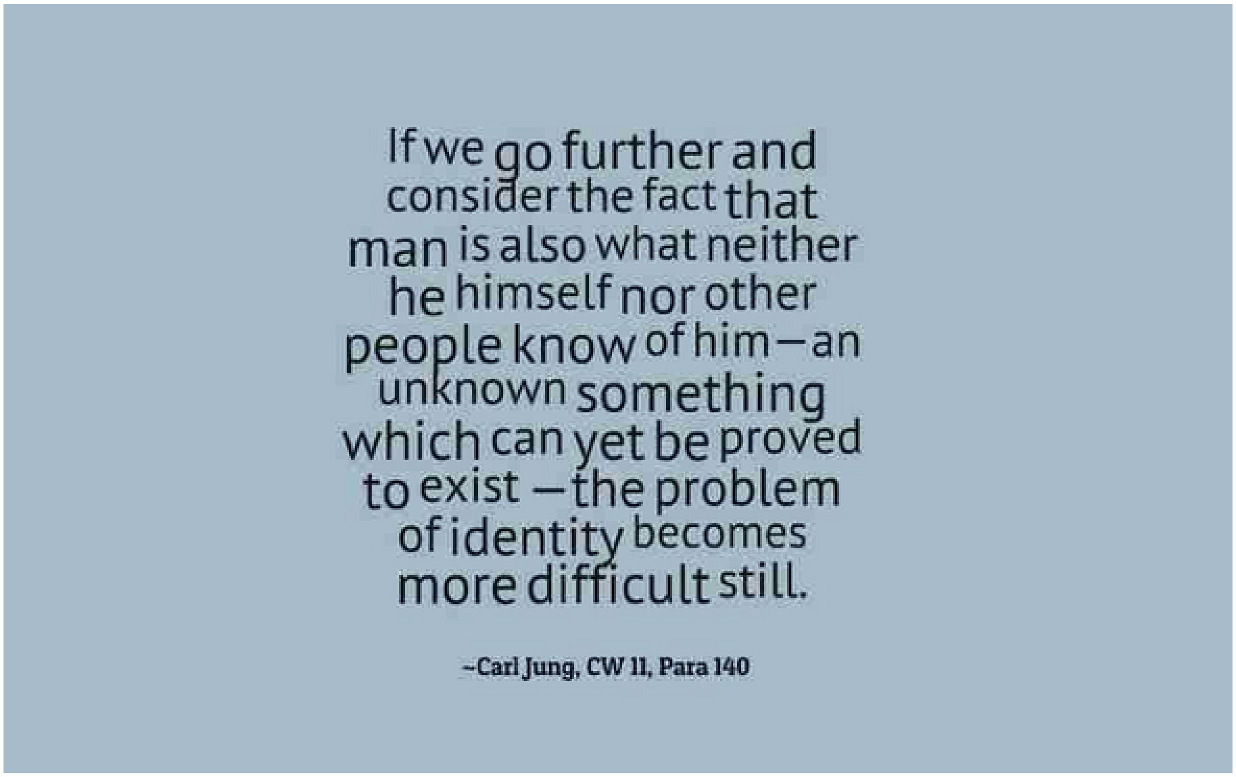
[12]



WHATEVER
MAN'S WHOLENESS,
OR THE SELF,
MAY MEAN
PER SE, EMPIRICALLY
IT IS AN IMAGE
OF THE GOAL
OF LIFE SPONTANEOUSLY
PRODUCED
BY THE UNCONSCIOUS,
IRRESPECTIVE
OF THE WISHES
AND FEARS
OF THE CONSCIOUS
MIND.

~Carl Jung, CW 11, Para 745.

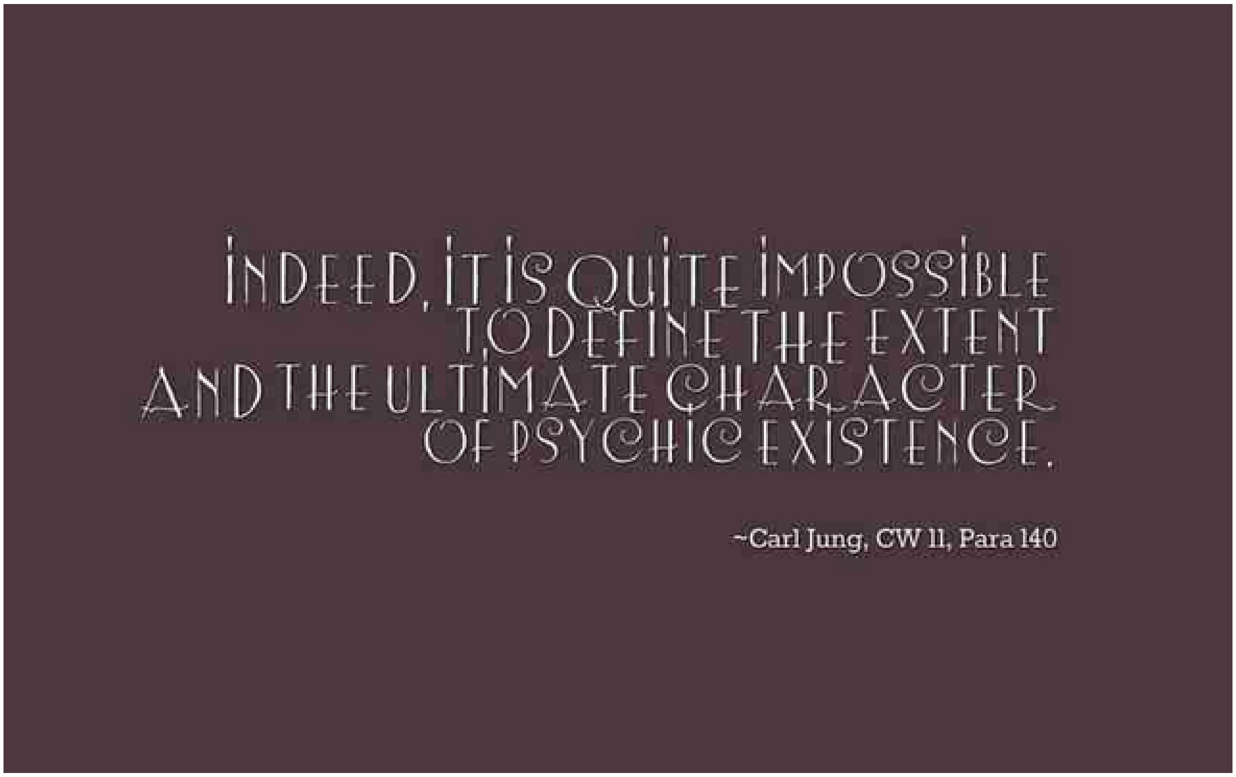
Whatever man’s wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind.   Carl Jung, CW 11, Para 745.



If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still.

~Carl Jung, CW 11, Para 140

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still.   Carl Jung, CW 11, Para 140



INDEED, IT IS QUITE IMPOSSIBLE
TO DEFINE THE EXTENT
AND THE ULTIMATE CHARACTER
OF PSYCHIC EXISTENCE.

~Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

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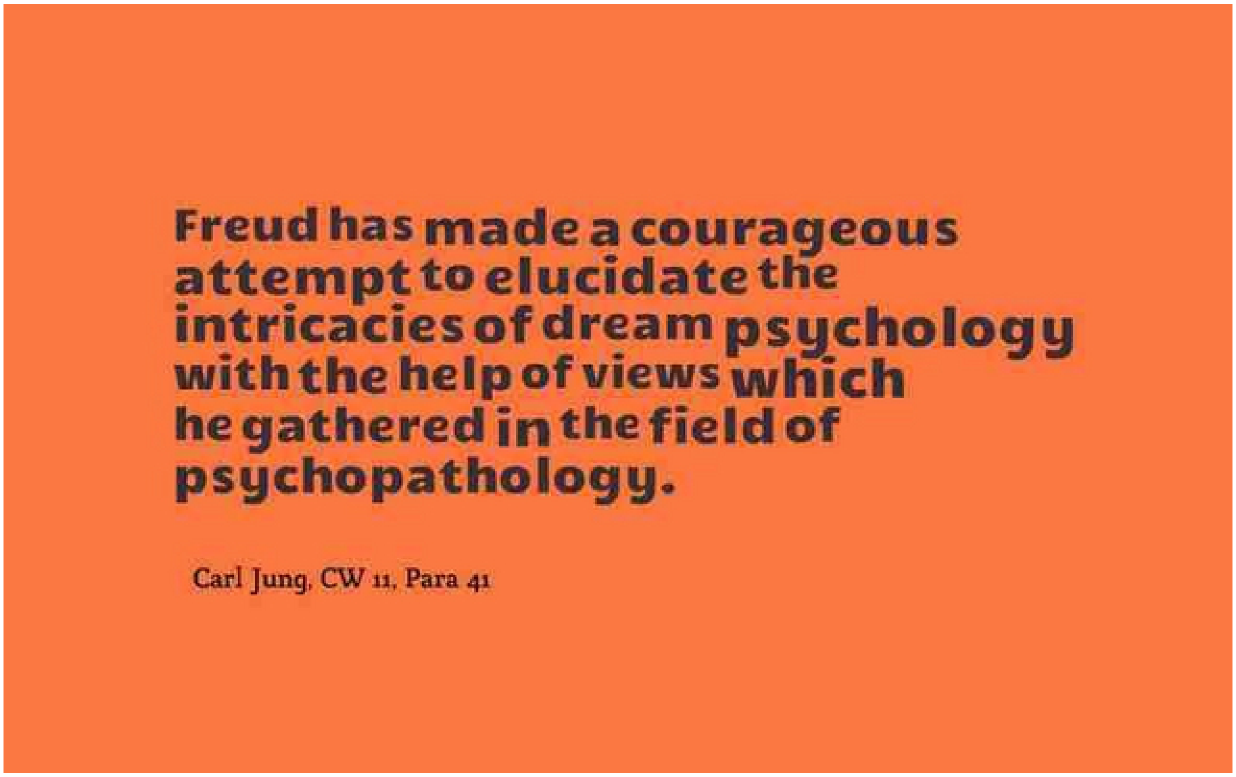
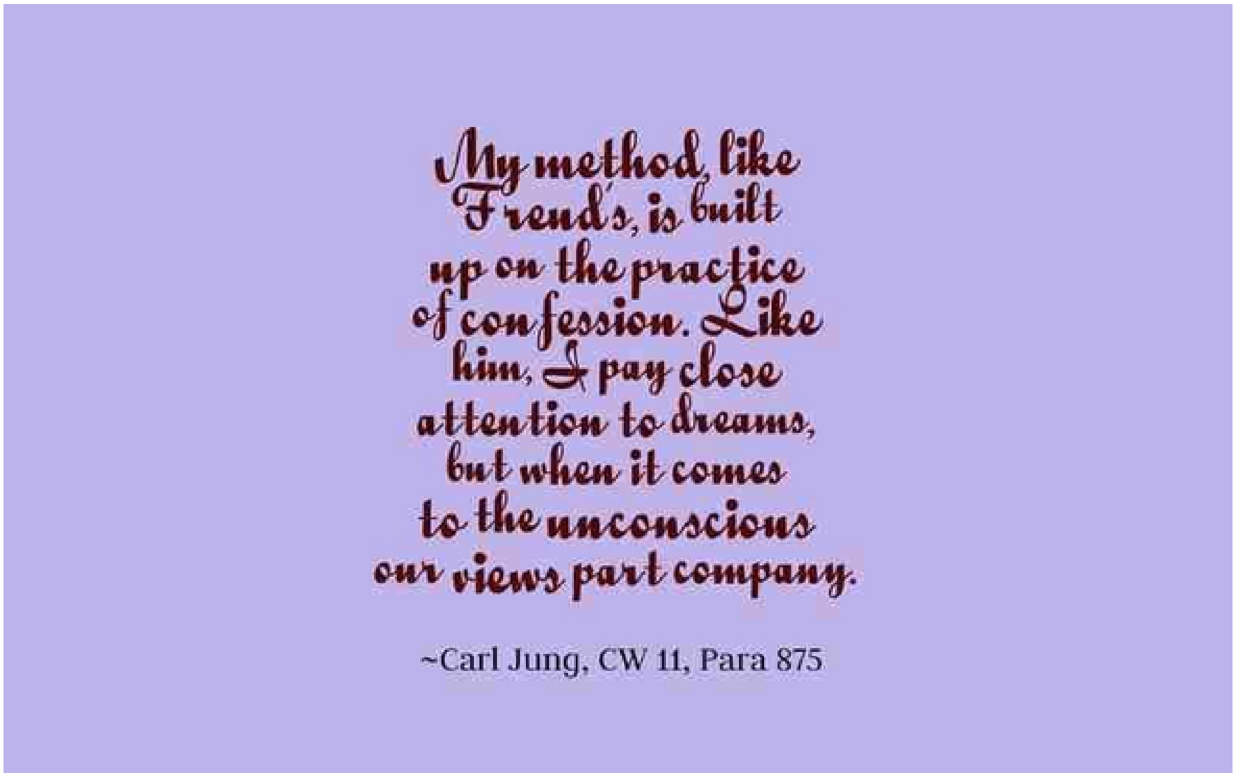


Freud has made a courageous
attempt to elucidate the
intricacies of dream psychology
with the help of views which
he gathered in the field of
psychopathology.

Carl Jung, CW 11, Para 41

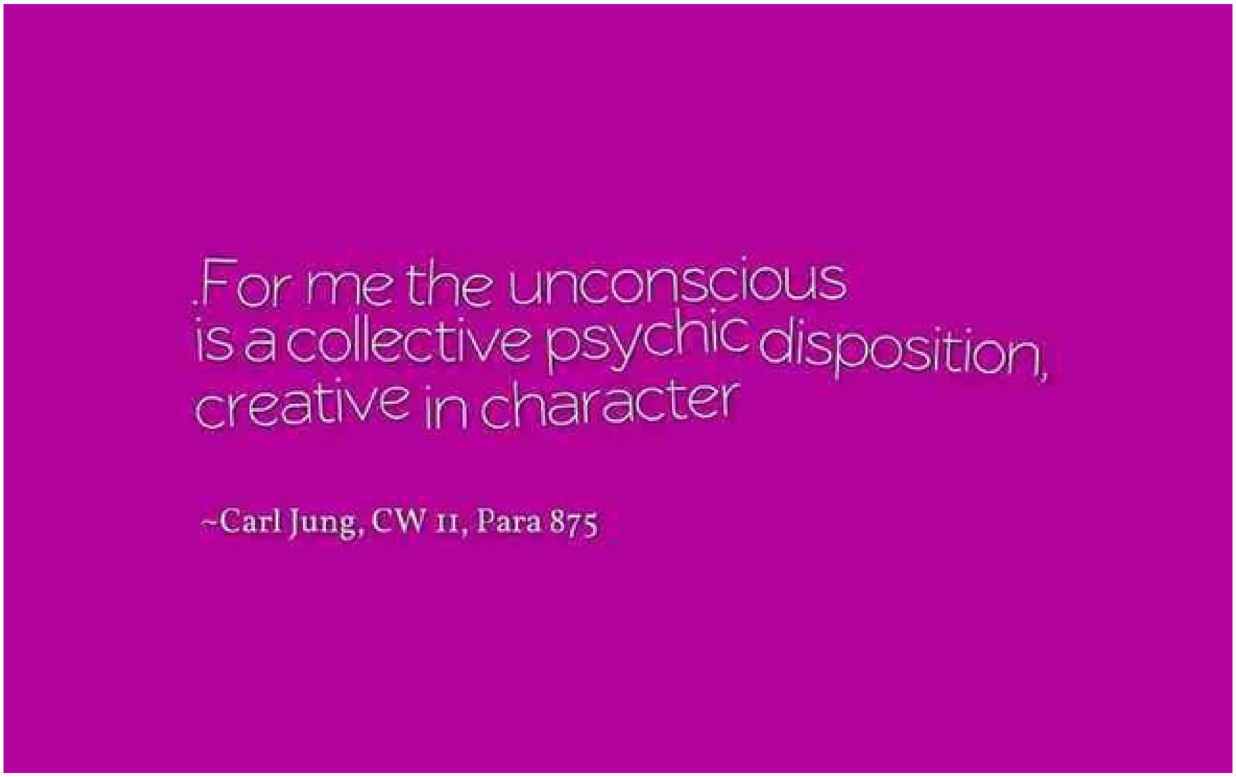
Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41



My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company.

~Carl Jung, CW 11, Para 875

My method, like Freud’s, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

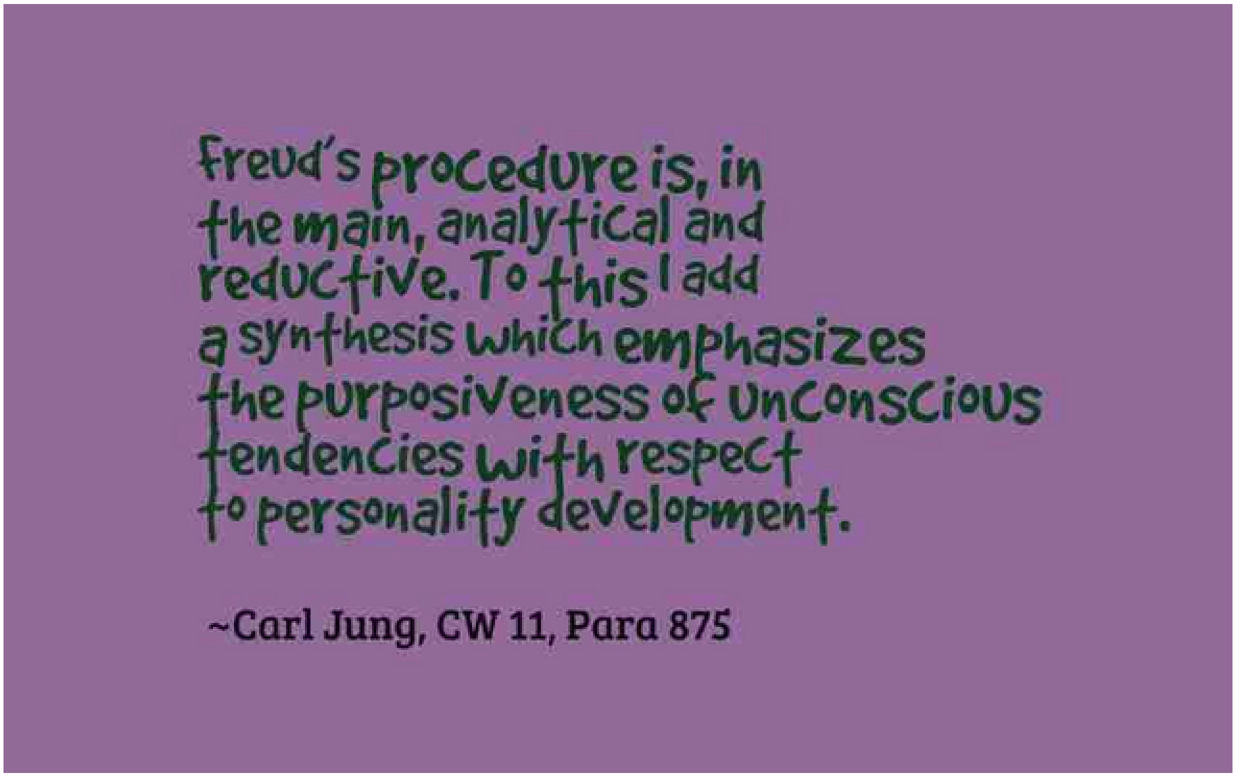


For me the unconscious
is a collective psychic disposition,
creative in character

~Carl Jung, CW 11, Para 875

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

[18]



Freud's procedure is, in
the main, analytical and
reductive. To this I add
a synthesis which emphasizes
the purposiveness of unconscious
tendencies with respect
to personality development.

~Carl Jung, CW 11, Para 875

Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875

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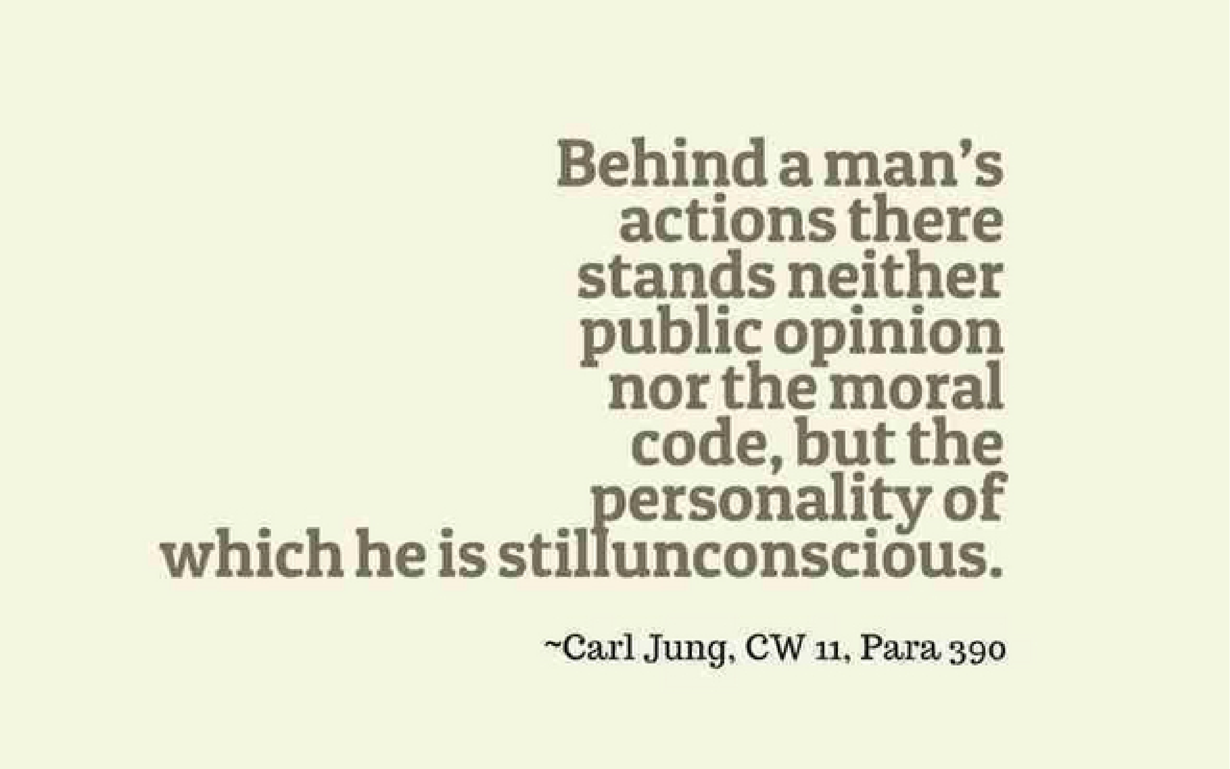

Behind a man’s
actions there
stands neither
public opinion
nor the moral
code, but the
personality of
which he is stillunconscious.

~Carl Jung, CW 11, Para 390

Behind a man’s actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390

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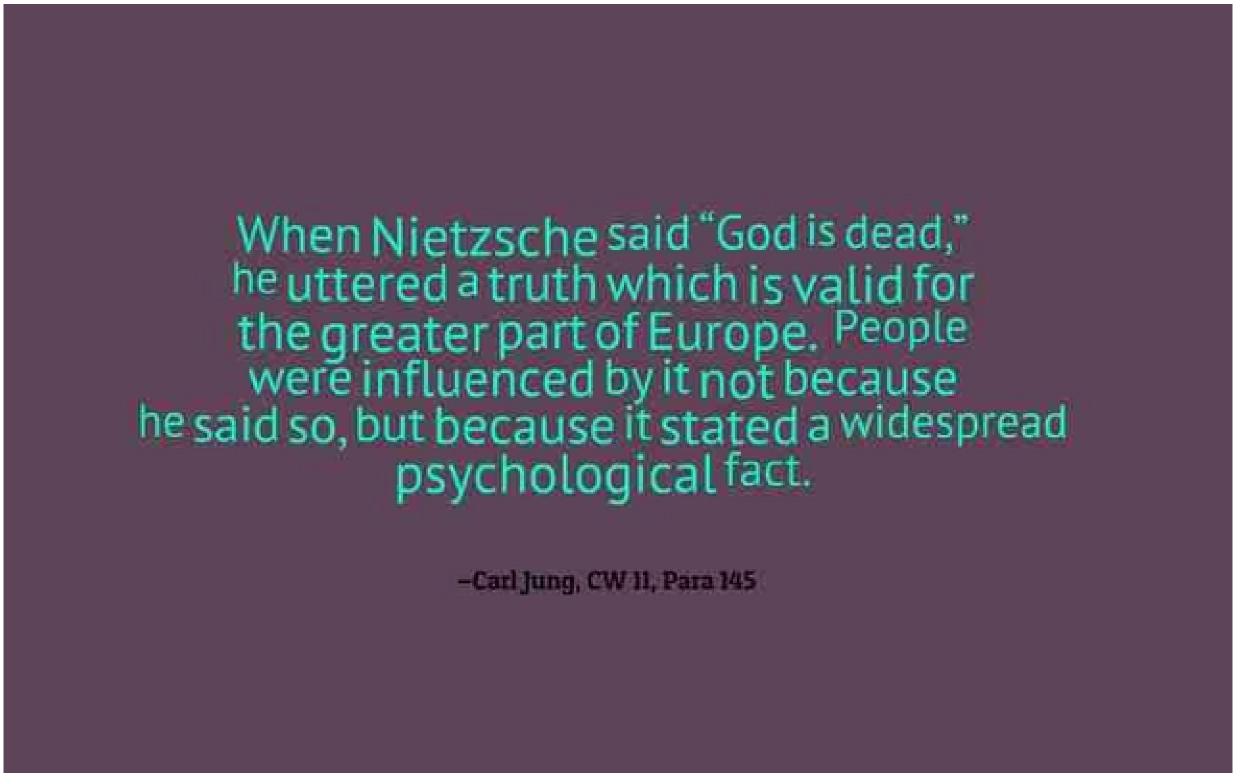

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact.

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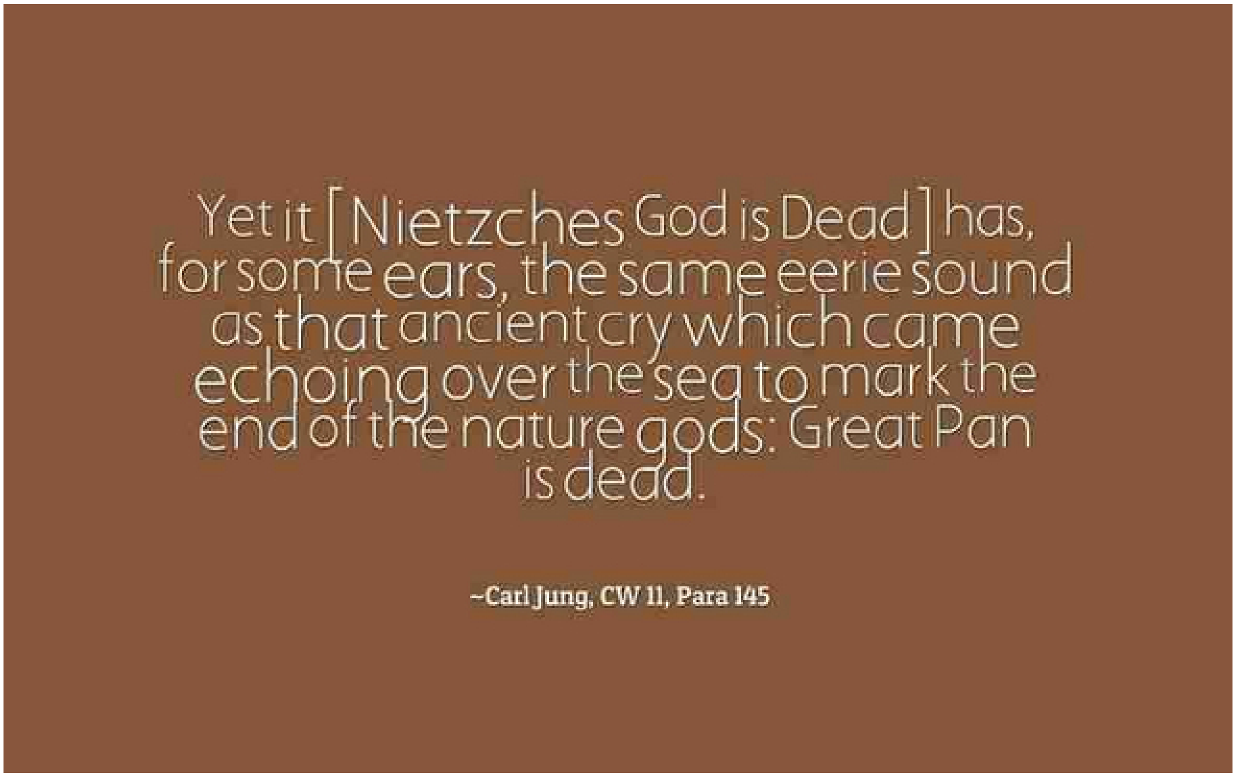

Yet it [Nietzches God is Dead] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: Great Pan is dead.

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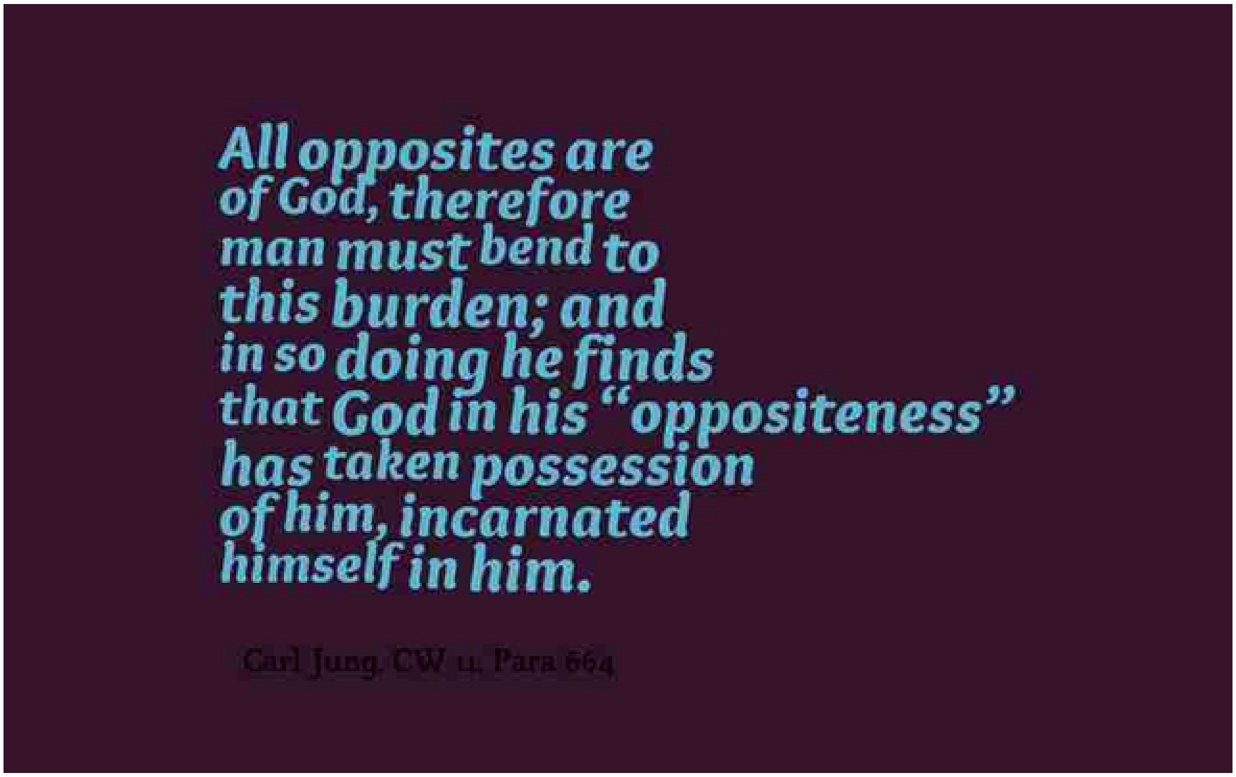

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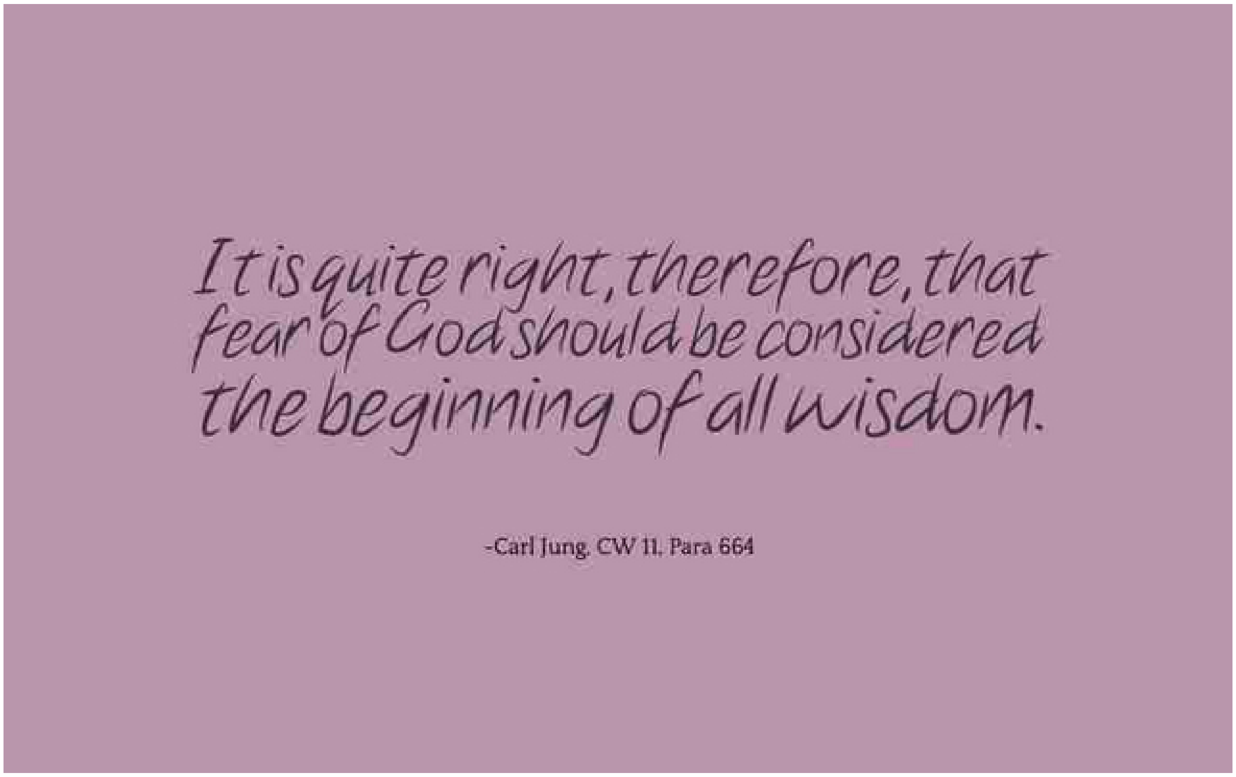
It is quite right, therefore, that fear of God should be considered the beginning of all wisdom.

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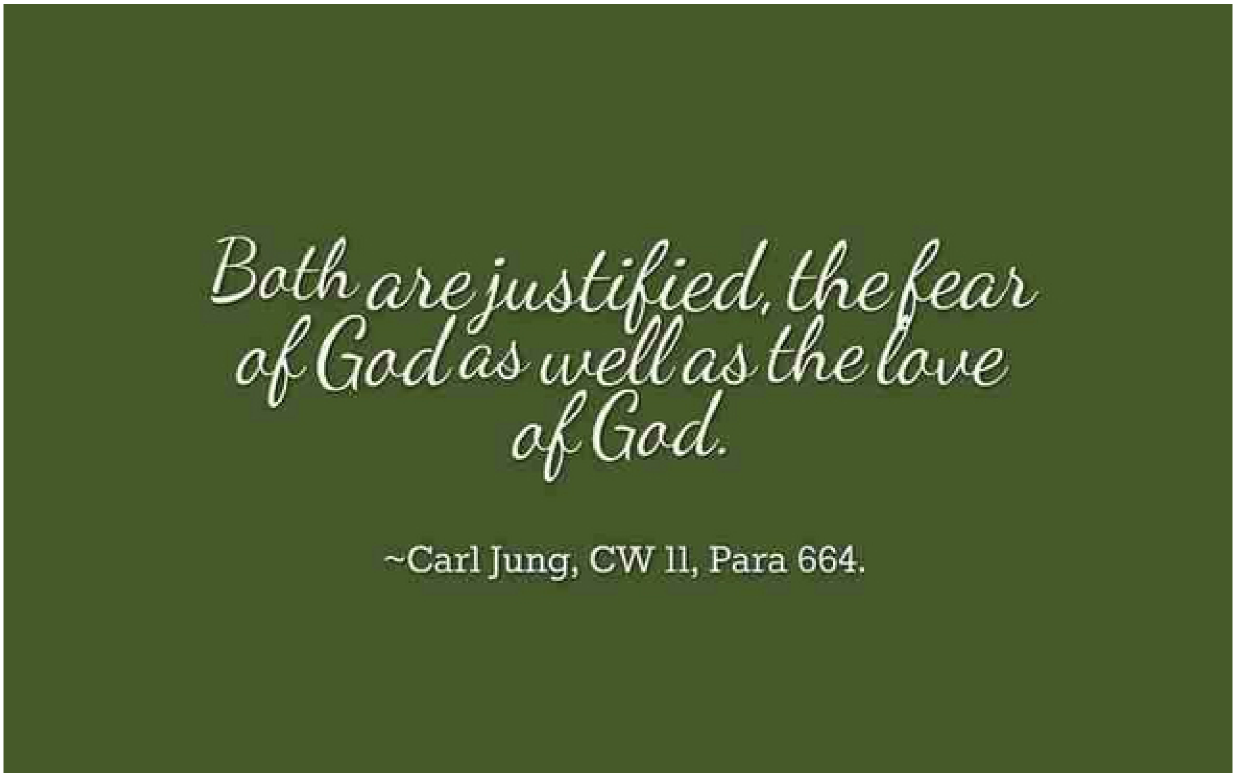
Both are justified, the fear of God as well as the love of God.

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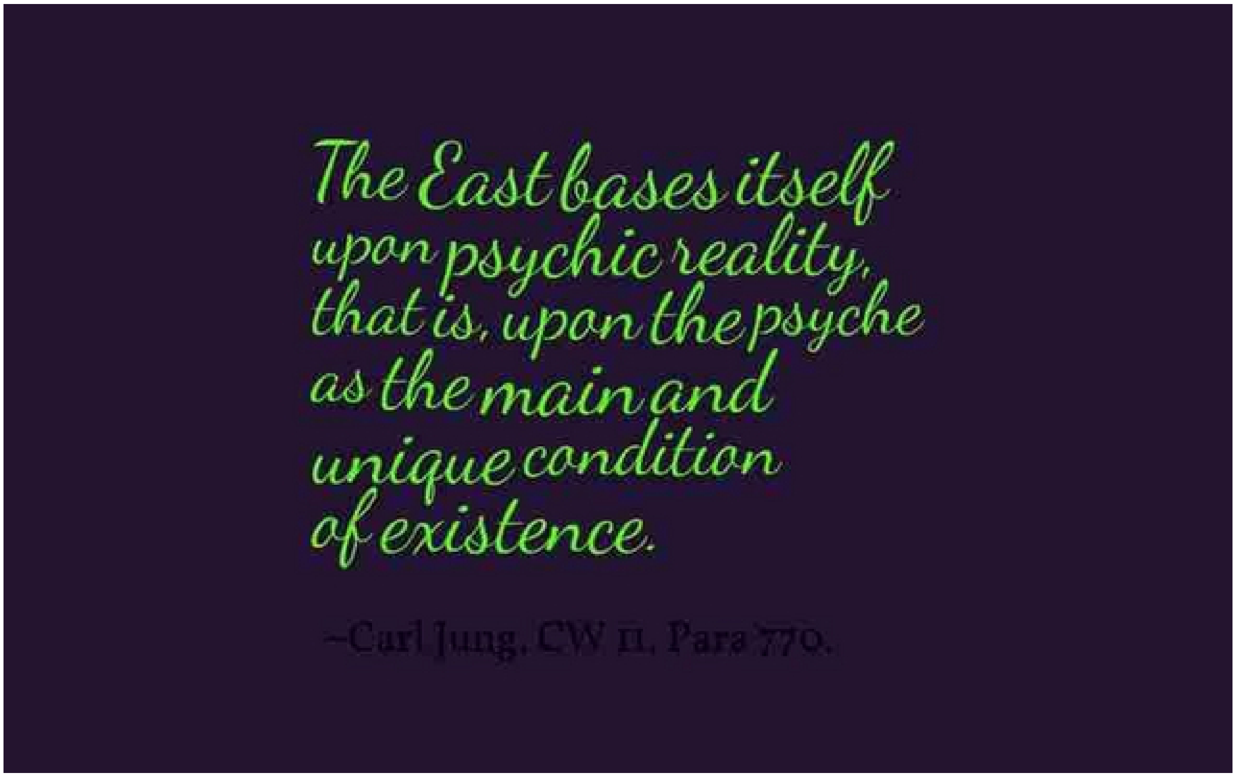

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Carl Jung on "Death" - YouTube (2019-03-16 11:43)

[1]Carl Jung on "Death" - YouTube

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Carl Jung on Purusha of India and Meister Eckhart (2019-03-16 12:09)

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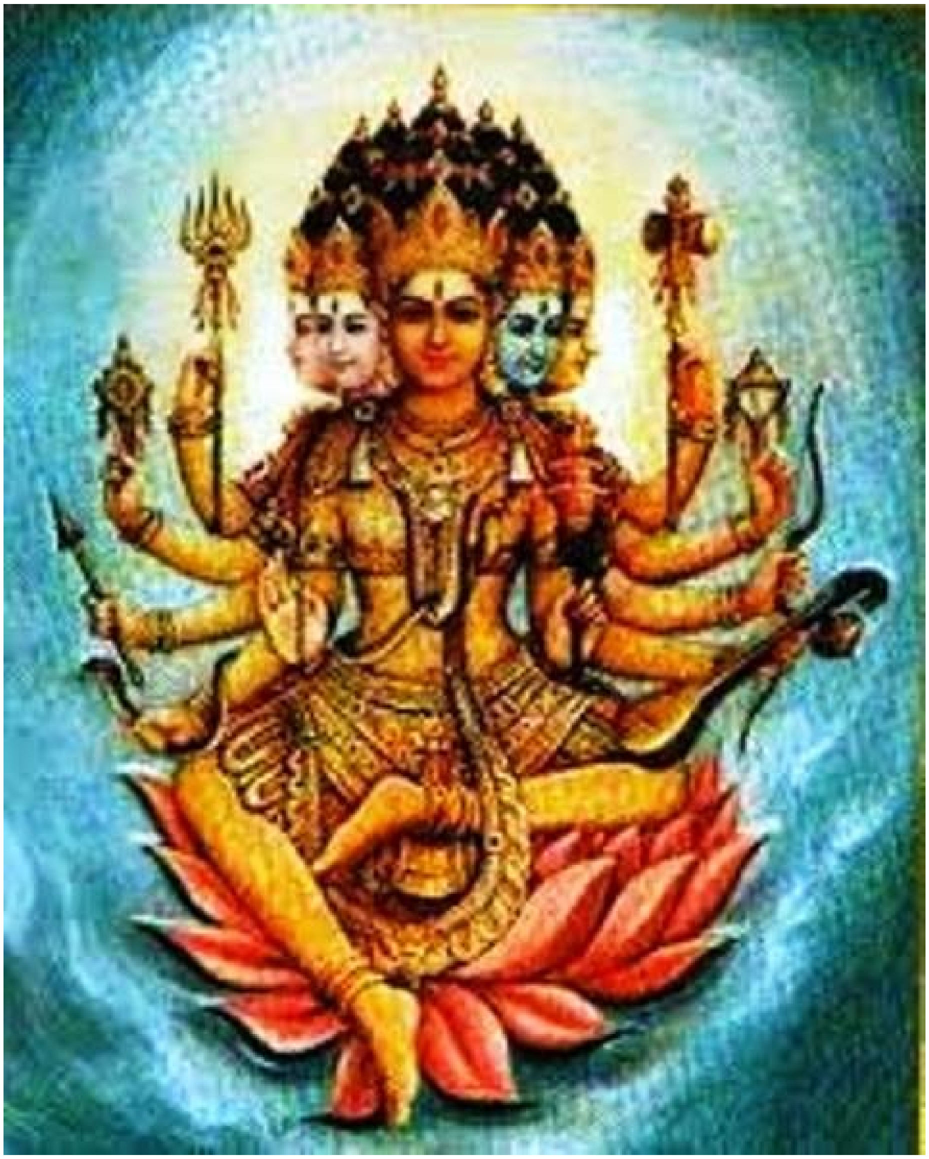

Lecture VI 2nd June, 1939

In the last lecture I spoke to you of the Purusha and gave parallels to show the connection in Indian philosophy.

The Purusha is identical with Brahman, the Highest Being, and with Prajapati, Creator of the World, who is also the year and time out of which everything flows.

We also spoke of western parallels, the mystical conception of Christ, and the speculations of the Gnostics and Neo-Platonists.

Today we will return to the text of the Yoga Sutra.

We should be able to get nearer to its meaning with the knowledge of the Purusha which we have gained.

Purusha Gunas Prakriti
Unity Sattvam Manifold appearance
Rajas
Tamas

The Gunas belong to the concept of the subtle body which unites the two opposites, Purusha and Prakriti.

The Purusha is always with Prakriti, the masculine is bound to the feminine, but they are never mixed together.

The Gunas are qualities or principles which are to be found in everything.

Sattvam is light and ascends, Tamas is dark, heavy and descends.

Rajas is the passion or energy found in between the opposites, nothing would happen, there would be no world process, if it were not for the energy caused by the opposites.

These opposites, light and darkness, hot and cold, etc.. , are psychological facts projected into the world, when we perceive the difference we make the contrast and project the attributes
we have established.

We desire and ponder, for instance, and these two opposites cause a moral conflict.

Such a conflict is, however, indispensable or we should remain entirely passive.

It is the opposites which are the impetus of our activity, all stimulating moments are moments of conflict.

If it were not for the Purusha, Prakriti would remain unchanged.

Why does our text only mention sattvam and not rajas and tamas?

Hauer translates somewhat differently, I will read you both interpretive translations.

Deussen says:

III: 35. "Not discriminating between the concepts of Sattvam [representative of Prakriti) and the Purusha, which are entirely different from each other, is enjoyment [and suffering)."

Hauer says:

"'The man within' and the 'luminous substance of the world" which forms the mental organ, are eternally unmixed.

The 'eating of the world' by the 'man within' comes about because the 'luminous substance of the world' and the 'man within' are not distinguished from each other in consciousness."

The meaning of these two is really the same, though this is difficult to see.

Hauer translates more literally.

Instead of enjoyment he speaks of eating the world, taking possession of it, and his translation of sattvam is literal also, the luminous side of the world, Prakriti in its light aspect.

As a psychological phenomenon it is the conscious part of the psyche.

The rest is dark and unconscious, the source of our instincts is in the dark, we do not know why we suddenly have an impetus to do something.

So we can translate Hauer's "luminous substance of the world" as consciousness, and when sattvam (consciousness) is not distinguished from the Purusha the latter is bound to Prakriti and in the words
of Goethe "frisst er Staub" [he eats the dust).

This is the source of suffering, which Yoga promises to redeem, and this is the reason way Patanjali says we should distinguish between the Purusha and sattvam.

The psychological meaning is that, if we do not discriminate between the Purusha and consciousness, we begin to eat the world, and as we swallow it, it swallows us, for the more you take of the world the more
it encroaches up on you, and causes you to suffer.

Deussen continues:

"A knowledge of the Purusha arises from practising general discipline on all interests, one's own interests (belonging to the Purusha) being different from strange interests (belonging to Prakriti)."

A general control gained by practising Yoga.

Hauer continues:

"Through the application of general discipline to the purpose of this eating, (one's own purpose being different to the other purpose) one reaches knowledge of the 'man within', the essence of man."

The meaning of both translations is that one should use Yoga as a fettering of the instincts, the klesas, and so separate the strange interests of the Prakriti from the Self-interests of the Purusha, it is
thus that knowledge of the Purusha is reached.

I will give you some more parallels:

First the famous exhortation of Krishna to Arjuna, concerning the three Gunas:

"The Vedas speak of three Gunas: nevertheless, 0 Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvandva), ever steadfast in courage."

A pair of opposites always means conflict and doubt, and nirdvandva is the technical term for freedom from the opposites.

We find the same idea in the Book of Manu.

The pairs of opposites were ordained by the Creator of the World in order to bring about discrimination:

"Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the pairs of opposites, such as pain and pleasure."

The commentator Kulluka mentions: desire and anger, love and hate, hunger and thirst, anxiety and delusion, honour and shame as further opposites.

"Beneath the pairs of opposites must this world suffer without ceasing."

You have overcome suffering when you can separate yourself from the opposites, you have reached " nirdvandva " where you are untouched by them.

In the sense of our quotation from the Yoga Sutra, if you can separate yourself from sattvam you come to the Purusha and find redemption in the Universal Being.

We find further in the Book of Manu:

"He who becometh indifferent towards all objects by the disposition of his feelings attaineth eternal blessedness, as much in this world as after death. Whosoever in this wise hath gradually surrendered all bonds and freed himself from all the opposites, reposeth in Brahman."

Concerning the wise one the Kaushitaki Upanishad says:

"Both good and evil deeds doth he shake off in that place; they who are known unto him and are his friends take up on them his good deeds, but they who are not his friends, his evil works: and like one who faring fast in a chariot looketh down up on the chariot wheels, so up on day and night, up on good and evil deeds and up on all opposites, doth he look down; but he, freed from good and evil deeds, as knower of Brahman, entereth into Brahman."

We find in another Upanishad (to the one called to meditation):

"Whosoever overcometh desire and anger, the cleaving to the world and the lust of the senses; whoso maketh himself free from the opposites, and relinquisheth the feeling of self (above all self- seeking),
that one is released from expectation."

And in yet another:

"Clothed with dust, housed under the open sky, I will take my lodging at the root of a tree, surrendering all things loved as well as unloved, tasting neither grief nor pleasure, forfeiting blame and praise alike,
neither cherishing hope, nor offering respect, free from the opposites (nirdvandva), with neither fortune nor belongings."

We can distinguish the universal ideal which still exists in India in all these quotations.

We come now to the question: what does it mean psychologically?

Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire.

We reach our own will and its content by practising this restraint.

We, in the West, are under the delusion that it is our own ego-will which is meant, that when we cut ourselves off from the world we remain with the ego.

But the Indian idea is that we leave the ego with the rest of the world and go over into the Purusha, the Self, and that then we can cut off the Gunas and the Prakriti.

The world disappears and we come to what has always existed, the eternal Purusha.

But such a conception is only possible to an eastern psychology and we should not imagine that we can understand it with our western consciousness.

There is an essential difference in the quality of consciousness between East and West.

Ours is an exceedingly definite ego consciousness, it is much more intense.

The eastern consciousness is far less distinct, it is not difficult for Easterners to move from their consciousness into the unconscious, the Void, but we have to make a tremendous effort in order
to do this, an acrobatic effort.

Meditation belongs to the eastern day, the Indian retires to his room and sinks into the Void as a matter of course, and it has a very favourable effect on him.

We find the same thing in Japan and all over the East.

But we spend our free time listening to the wireless and rushing off to the cinema.

Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to me meditate and seek the Void when we need rest, than to run after outer distraction.

That Void is the Purusha, which we can reach by emptying the ego.

The Indian would laugh if we told him that such meditation belonged to religion.

It is a practical matter for him, he regards it much in the way we regard brushing our teeth, as something quite banal.

There is nothing hysterical or overdone about it, as is usually the case in the West.

The Indian meditates quite naturally, it is a sort of science and he would be amused at the idea of there being anything secret about it.

It belongs to his training, he is taught to reach the Void in meditation.

Hatha yoga especially is a technical means, rather like breathing gymnastics, to reach the Void, which we call the unconscious but which the Indian calls higher consciousness.

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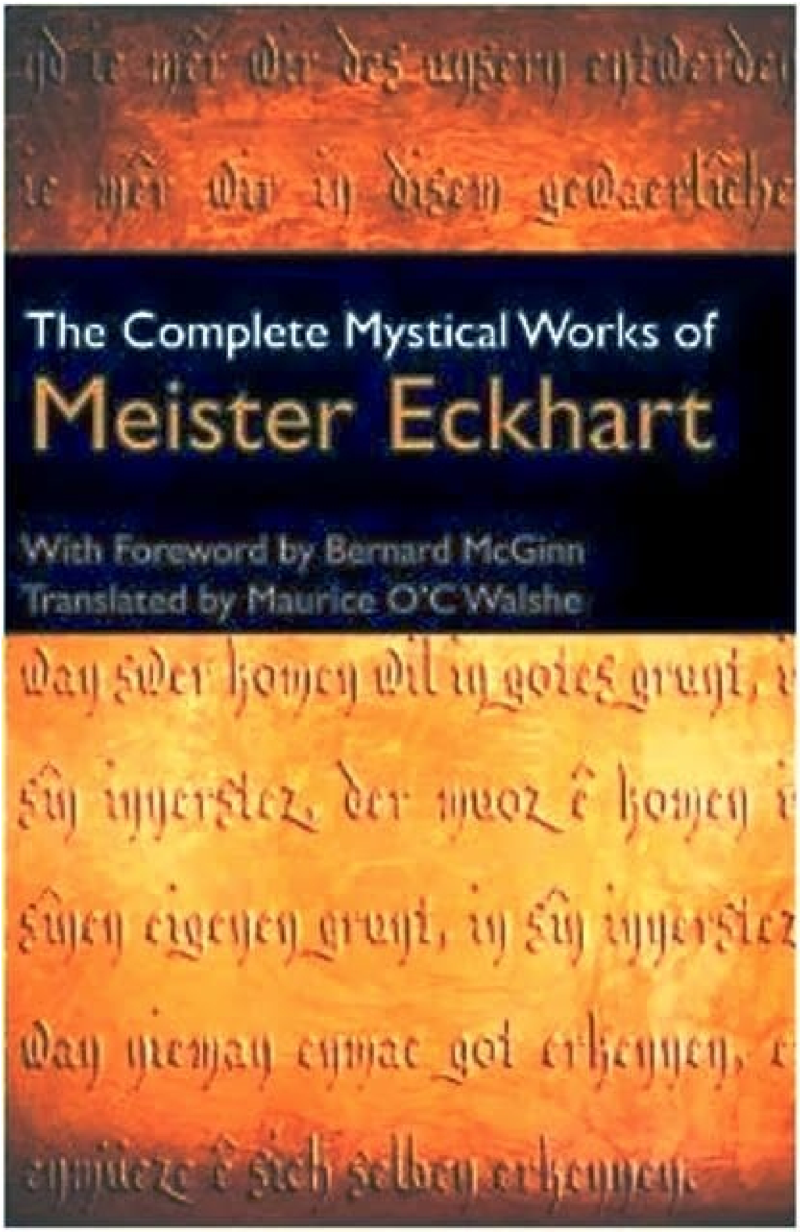
The Complete Mystical Works of
Meister Eckhart
With Foreword by Bernard McGinn
Translated by Maurice O'C Walshe

There is no term for the unconscious in the East, or rather it is expressed by Bodhi, enlightenment, higher, nay super, consciousness!

Naturally there are no parallels in western modern philosophy but we have a medieval parallel in Meister Eckhart, particularly in his sermon on "Leaving all Things.”

" ’Alas , Sir, ’people say, ’I wish I stood as well with God, had as much devotion, were as much at peace with God as other people are. If only I could be like this, or as poor as that,’ or, ’It is not a bit of good unless I can be here or there or do so and so. I must live away from home, in a convent or a cell.’ - Believe me, the fault is in thyself and nowhere else. It is nothing but own will. Thou mayst not know it and it may not seem so to thee, but the only source of restlessness in thee is thy personal will, whether this is realized or not."

Pay attention here, for this is western language.

Self-will* refers to the ego, not to the Purusha, it is the egotism of western consciousness.

"We think we ought to flee this thing or follow that - places, people, methods, purposes, or acts - but ways and things are not to blame for hindering thee, it is thou thyself in things that is standing in thy way, cleaving to things as thou dost inordinately. Starting with thyself then, rise up and quit thyself."

Things: Prakriti. We must leave sattvam, that is our ego consciousness.

"An thou flee not first thyself it is certain that wherever else thou mayest flee thou wilt find thou art disturbed and hindered, be it where it may. For people to seek peace in outward things - in places, persons, ways or works, in poverty or exile or despisery or anything else however important it may be - is all in vain, it will not bring peace. Those who seek in this way are looking in the wrong direction: the further out they go the less are they likely to find what they are seeking. They go like one who has missed his way: the further he walks the wider he strays. But what ought he to do? He must leave himself first; he will then have left all things."

When I leave sattvam, my ego consciousness, I leave all things.

It is possible to reach the Purusha when we leave the ego.

"A man may give up a kingdom or the whole world but if he still clings to himself he has given up nothing. But supposing he gives up himself then no matter what he may keep, riches or honours or what not, he will have given up all things. Commenting on St. Peter's words, 'See, Lord, we have left all,' when he had left merely his boat and net, a holy man (Hieronymus) observes: He who resigns the little of his own free will resigns not that alone: he is resigning all that worldly folk are out to gain, all they could possibly desire. But he who gives up his own will and himself to boot is giving up all things as surely as though they were his very own, his absolutely. What thou wilt not desire thou hast resigned and left for love of God."

For the sake of the Purusha.

"Our Lord said, 'Blessed are the poor in spirit,' in desire, that is to say; had there been a better way doubtless our Lord would have told us so just as he told us, 'If anyone will come after me he must deny himself first,' and there lies the crux of the whole matter. Watch thyself, and wherever thou findest thyself, there leave thyself: it is much the best way. Remember, in this life no one ever left himself so much but he could find something more to leave. Very few can stand it who know what it really means. It is just a give and take, a mutual exchange: thou goest out of things so much and just so much, no more or less, does God go in: with all of his if thou dost go clean out of all of thine. Try it, though it cost thy all. That way lies true peace and none elsewhere."

This is a parallel to discriminating between sattvam and the Purusha in the Yoga Sutra but in a western form.

We are mixed up in the West between the ego and the Self, between Prakriti and the Purusha but this is not the case in the East.

In a way we are much more conscious than eastern man, his consciousness is dimmer, but where we are in the dark he is in the light and he can distinguish between the Purusha and Prakriti.

We find another aspect of the difference between one's own interests and the Prakriti in Meister Eckhart's sermon on "Detachment".

He sees detachment in an original way and the following is very illuminating:

"I have read many writings of heathen philosophers and sages, of the old covenant and of the new, and have sought earnestly and with diligence which is the best and highest virtue whereby a man may knit himself most narrowly to God and wherein he is most like to his exemplar, as he was in. God, wherein was no difference between himself and God, ere God created creature. And having approfounded all these scriptures to the best of my ability, I find it is none other than absolute detachment from all creatures. As our Lord said to Martha, 'unum est necessarium',
which is as good as saying, He who would be serene and pure needs but one thing, detachment. Our doctors sing love's praises, as did St. Paul, who said, 'Whatsoever things I do and have not charity I am nothing.' But. into detachment above . any love. First, because at best love constrains me. to love God. Now it is far better my constraining God to me than for, me to be constrained to, God. My eternal happiness depends on God, and me becoming one;

This is the . union between man and the Purusha.

"but God is apter to adapt himself to me and can. easier to communicate with me than I .can communicate with God. Detachment forces God to come to me, and this is shown as follows. Everything is fain to be in its own natural state. But God's own natural state is unity and purity and . these come from detachment.

Hence God is bound to give himself to a heart detached. Secondly, I rank detachment above love because love constrains me to suffer all things for God's sake: detachment constrains me to admit nothing but God, Now it is far better to tolerate nothing but God than to suffer all things for God's sake. For in suffering one has regard to creatures."

The Prakriti.

"whence the suffering comes, but detachment is immune from creature. Further, that detachment admits of none but God I demonstrate in this wise: anything received must be received, in aught. But detachment is so nearly naught that there is nothing rare enough to stay in this detachment, except God, He, is so simple, so. ethereal, that he can sojourn in the solitary heart. Detachment then admits of God alone. That which is received is received and grasped by its receiver according to. the mode of the receiver, and for anything conceived is known and understood according to the mind of him who understands. and not according to; its own innate; conceivability.

And humility the masters laud beyond most other virtues. l rank detachment before any meekness and for the following reasons. Meekness can be without detachment but complete detachment is impossible without humility. Perfect humility is a matter of self-naughting; but detachment so narrowly approximates to naught that no room remains for aught betwixt zero and absolute detachment."

Zero is the Void, Shunyata. .

"Wherefore without humility is no complete detachment. Withal two virtues are always better than one. - Another reason why I put detachment higher than humility is this: humility means abasing self before all creatures and in that same abasement one goes out of oneself to creatures."

Humility is itself bound to creatures, to Prakriti.

"But detachment abideth in itself. Now no going out however excellent, but staying in is better still. As the prophet hath it, 'omnis gloria filiae regis ab intus,' the King's daughter is all glorious within. Perfect detachment is without regard, without either lowliness or loftiness to creatures: it has no mind to be below nor yet to be above; it is minded to be master of itself, loving 'none and hating none, having neither likeness nor unlikeness, neither this nor that, to any creature; the only thing" it fain would be is same. But to be, either this or that it does not want at all. He who is this or that is aught;"

Aught is Prakriti.

"but detachment is altogether naught. It leaves things unmolested.

Here someone may object. But surely in our Lady all the, virtues flourished in perfection and among them absolute detachment. Now granting that detachment is better than humility, why did our Lady glory in her lowliness instead of her detachment saying, 'quia respexit dominus humilitatem ancillae suae:' 'He regarded the lowliness of his handmaiden'?

I answer that, in God there is. Detachment and humility as well, so far as virtues can be attributed to God. Know, it was his loving meekness that mage God, stooped to enter huma nature while it remained within itself as motionless, what time he was made man, as it was while he created the heavens and the earth, as I shall show you later."
'

This describes. the, Purusha with the Prakriti, the drop on the lotus leaf. God has entered. all creatures without being altered.

"And seeing that our ,Lord when he chose to become man did persist in his motionless detachment, by that same token our Lady know that he he expected her to the same, albeit for the, nonce he had regard expressly to her lowliness and not to her detachment. So, remaining unmoved in her detachment she yet gloried in her lowliness and not in her detachment. Had she but once 'remembered her detachment to say, 'He regarded my detachment',' her detachment would: by that have been disturbed and would not have been absolute and perfect since a going forth had taken place. Any event, however insignificant will always cause some troubling of detachment. There you have the explanation

of our Lady's glorying in her lowliness instead of her detachment. Quoth the prophet, 'audiani, quid loquatur in me dominus deus,' I will be still and listen to what my Lord and and my God may be saying within me,' as though to say, if, God would parley with me then he must come in for I will not go out. It is Boethius who exclaims, 'Ye men, why do ye llo without for that which is within you?" Carl Jung, ETH Lecture VI, Pages 125 -131.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/9be79-2.jpg`
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Carl Jung on the Spiritual Exercises of Ignatius Loyola. (2019-03-17 05:52)

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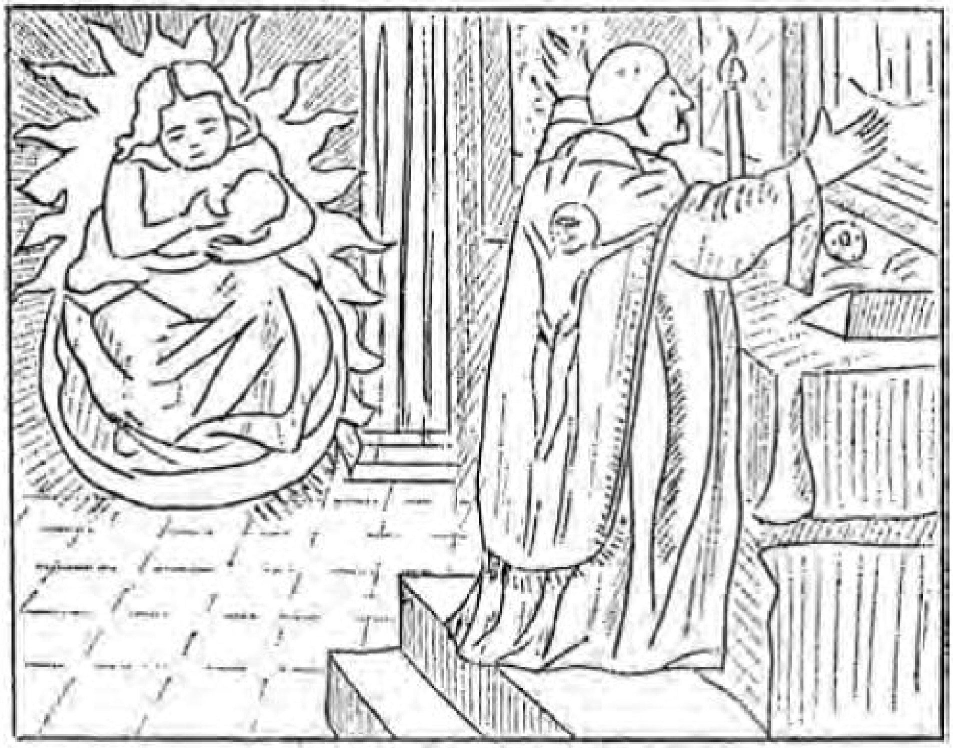


Lecture IX 23rd June 1939

I must give you the titles of some books on the Ignatian exercises.

I have used Bernhard HeThe idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.gardt: "Religion und Seelentraining", (Religion and training of the soul.) a study on the spiritual exercises of the Jesuits.

Also a short book by Philipp Funk: "Ignatius von Loyola" (1913) and a Latin book by a Spaniard: Sebastian Iz quierdus on the practice of the spiritual exercises of St. Ignatius (1695).

The last is an excellent commentary.

There is an enormous amount of literature on the subject, chiefly by the Jesuits themselves, but many Protestants have also been fascinated by this sphere.

I have already mentioned the writings of the Victorines in connection with earlier meditation and also the " Imitatio Christi" by Thomas a Kempis as giving an excellent picture of the attitude of the Devoti.

The latter is a charming medieval book of devotion, each chapter providing a subject for meditation.

The Protestants adopted these religious practices and such books still flourish.

At the end of the last lecture we were spoke of the methodical sequence of meditations prescribed by Cisneros.

They fall into three parts:

The Way of Purification.
The Way of Illumination.
The Way of Union.

This sequence of steps is very typical, we find it also as the basis of alchemical and Hermetic meditation, but in the latter it was related to the materia and not to a book of devotion.

It is very interesting to compare such things for we find many parallels.

There is a very typical alchemical parallel to the "via purgativa".

We need only take the subjects for the first week in order to make this clear: sin, death, Hell, the Last Judgement, the sufferings of Christ and Mary and as the counterpoint of all this pain: the Heavenly Glory, with the purpose of emphasizing the darkness by a vivid contrast.

The alchemical parallel is to be found in Hades or Chaos, the nigredo or tenebrositas.

Pain and torture rule in this dark condition, which is a dead, unawakened state; the scintilla, the spark of the soul, is enclosed in a dark, suffering condition, in melancholia.

It is necessary to endure this stage and to overcome it through endless pain and struggle.

It ends at last in the abiutio, the cleansing process which leads on to the next stage, the albedo, the bleaching or whitening.

the alchemists compare the albedo to the rising sun or the first streak of dawn.

It is the moment when the blackness of sin is washed away and the new light comes.

It is also described as the des census animae, the descent of the soul.

The idea is that the soul was first captured in the darkness of the body, then it separated itself from the body, and the body was washed.

When the latter reached the condition of the albedo, the soul entered it once more.

This happens in the second week of Cisneros' spiritual exercises, when the benefits of the creation, of Grace, of the summons, of justification before God, of His special gifts and His guidance are meditated up on.

All these belong to the albedo, and are a kind of resurrection, a coming to life again.

But something is still missing.

We have had the black and the white, a hopeless condition of sinfulness and a bright light of illumination, but there has been no hint of a new nature, of a reconciliation between the opposites.

For this we need the third week, the way of union, the mystical union, the creation of a unity, a being free from the stain of sin and mortality.

This stage is attained in alchemy through the coniunctio, when two separate natures are united in such a way that a complete and incorruptible being is created.

Therefore only God is meditated up on in the third week, God in all His aspects: creator, beauty of the universe, glory and honour of the world, lover, ruler, guide and giver.

This meditation is the union, all God’s aspects are seen as one.

He is the perfect unity.

Man himself remains imperfect, but he is changed into God, into an eternal, spotless and incorruptible being.

We have seen this already in eastern philosophy, the Purusha and Prakriti must continually be re-united, because sattvam, cittam or human consciousness, is forever separating instead of uniting them.

Consciousness is always stepping in with an interpretation or a discrimination.

This splits the Purusha and Prakriti apart and a compensation must set in again.

I will not go into this further at present.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis.

This stone is also called the Deus terrenus, the earthly god.

Christ is an analogy to the stone and I have brought you a picture from an old alchemical book:

"Symbola Aureae Mensae" where the alchemistic process is represented as a Mass.

The validity of the Mass has been questioned by Protestant circles, they maintain its ritual is not justified by the Gospels.

But the Epistles of St. Paul are known to be older than the Gospels and there is a passage in Ephesians which corresponds to Cisneros’ sequence of meditation and in which we find many of
the symbols of the Mass:

"And you hath he quickened who were dead in trespasses and sins."

This corresponds to the meditation in the first week on death, sin and Hell.

St. Paul continues:

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The idea here is that the Ephesians had been dead in their sins while under the power of this god.

He continues:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together withChrist, (by grace ye are saved:)"

This is the idea of purification and illumination and corresponds to the end of the first week and to the second week, and we find these ideas also in the Mass.

In the fourteenth verse of the same chapter St. Paul continues:

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments
contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

This is the reconciliation of both parts in one body on the cross.

This passage was, of course, written before the rites of the Mass had come into being.

These ideas were very important to the early Christians, and occupied their thoughts a great deal and thus were incorporated in the Mass.

St. Paul continues in the 19th verse:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus
Christ himself being the chief corner stone; In whom all the building fitly framed together groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God
Through the Spirit."

This idea of building a spiritual temple had an enormous effect on future generations.

We see the last remnants of this idea in the Freemasons and the Rosicrucians.

One could say that the Freemasons were the last descendants of the alchemists but unfortunately they seldom think of their history and origin, but are occupied with quite different things.

You will remember the spiritual cloister in the eastern series of symbols, where the Vihara was built on the summit and contained the highest Buddha.

This is a complete parallel, for both spiritual temples are built from the union of two.

The two are the spirit and matter.

To return to Cisneros, I will read you a piece of the prescribed form of meditation for the first week, and you will see for yourselves the difference in the eastern and western points of view:

" ... Think of thyself as the guilty accused standing before the judgment seat of thy God, awaiting sentence. Recall to thy mind the whole magnitude of a sin! How deeply the All Holy One is offended by it. Does the recollection of this not fill thy innermost being with awe, does it not shake and stir it and does it not overwhelm it with wholesome regret and sorrow? 0 let the sting of remorse wound thee, make thee deeply ashamed through the recollection of thy sins and say, in contemplation:

’0 my soul, dost thou feel how sin displeases God? See, pride once cast Lucifer out of the heavenly heights and disobedience the first parents out of Paradise. Through voluptuousness the splendour of Sodom and Gomorrah was destroyed, yea the whole world was once submerged in the waters of the flood. Consider how the Son of God, thy Redeemer, suffered such an exceeding bitter death on account of sin, that no sin should remain unpunished and that the divine justice should not remain unreconciled.

. . . Ponder in thy heart the sins thou hast committed before thy conversion, how manifold they are ... Alas these are so numerous that, for their very number, thou canst no longer count them ... But let the weight of their heaviness and their humiliation deeply affect thy soul ... How little thou hast atoned for thy sins, how little thou hast grieved over them . . . Hast thou, sinful soul, now that thou wishest to begin thy spiritual life anew, considered all this earnestly, dost thou feel thyself filled with awe and sorrow? Not through fear of hell, which thou deservest, but out of love for thy most benevolent God, whom thou hast offended? 0 let thy soul become quite small, bow thy face, rest thy head on thy hands and thine elbows on thy knees and consider thyself unworthy to look up to Heaven! But lift up thy heart to God and, filled with bitter repentance, say: 0 most merciful Father! I am thy prodigal son, who has committed all these misdeeds against Thine Infinite Majesty. Ungrateful I! ...

The soul can now turn to the second part of the way which is: contrition . . . Humiliated, heartbroken, ashamed, call upon thy Saviour and Redeemer: 0 Lord, my God, Jesus Christ! I am an unjust, unhappy sinner, yea of all sinners the most unhappy and execrable, who has committed so many and weighty crimes against Thine Infinite Majesty, I can no longer count them, for they are more countless than the sand of the sea shore. Pray thus, or as thy heart’s repentance or devotion dictates. Gather all thy strength together and endeavour to draw a sigh from the innermost depth of thy being. And now step courageously on to the third part of the path of purification : exaltation. Exalt thyself, 0 soul, despair not of the divine mercy! Raise thine eyes hopefully! Boundless must be thy trust ! Lift up thy head which thou heldest bowed, resting on thy knees, stand upright and pause awhile. Softly, gently, gather thy soul together and let it die away like the sound of a newly tuned harp in confident and joyous praise of God ! Turn to the mercy of thy God, contemplate His majesty, His might . . . .

Every evening, standing or kneeling, he should make the sign of the cross, gather himself together, and invoke the Holy Ghost, he should also practise self-examination concerning faults, temptations and sins which he has committed in the course of the day, with regard to duty, desire, pleasure , curiosity, vanity, anger and so on. This examination must be short."

An investigation of the sins of the day is prescribed for every evening.

It is interesting that it must be short and concentrated, and this gives us a hint about the frame of mind in which these meditations were undertaken.

If you remember the eastern texts which I read you, you will certainly have been impressed with the enormous difference between meditation in East and West.

You will perhaps object that this is a medieval text, but that was only the day before yesterday in the history of meditation; and the same spirit is still alive today, it is only the outer form which
has changed.

We are so used to our own frame of mind that we do not realise what it is, but, suppose such a text were a Sanskrit text, what impression would it make upon us and what should we gather about
the people for whom it had been written?

We should certainly say that all this self-abasement, gnashing of teeth and imploring God for mercy must mean that the Indians we’re proud, arrogant brutes and needed to be cut in pieces before they
could be induced to behave at all decently.

We have not enough self-criticism to think this about ourselves, yet it is the truth.

We have no idea how we Europeans look from outside.

I wanted to see how we appeared to black and brown people and this was one of my main reasons for undertaking my journeys after the war.

I went to East Africa and to the Pueblo Indians in America.

That was enough, I knew then how we look from outside.

We look like pirates, birds of prey, wild beasts and brigands , constantly stealing and conquering.

So we all deserve the warnings and moralising discipline which we find in texts such as Cisneros’.

We should not hear so much about morality if we did not need it, it suits us admirably.

Those people, who complain about morality, lay themselves open to the suspicion of needing it particularly badly.

These were the meditations which Ignatius found when he went to the monastery of Montserrat.

I must give you a short biography of him. Don Inigo Lopez de Recalde was born at the Castle of Loyola about 1491 and died in Rome in 1556.

He was a Spanish nobleman and became an officer in the army and was a soldier through and through.

He was in the defending garrison of Pampeluna, when it was besieged by the French, and was badly wounded in the leg.

During his enforced inactivity he read two religious books, a Life of Jesus by Ludolfus of Saxony and the popular "Flowers of the Saints", a series of biographies of the saints.

The ideas, which he found in these, fascinated him, because he was glad to employ his warlike instincts against the bad in himself: as he could not ride against the outer enemy, he turned against the
inner enemy.

He found himself involved in a conflict at once, for he was plighted in knightly fashion to a lady and had sworn to serve her.

And, after reading these books, he discovered that God needed his services Himself.

It was a terrible struggle but at last he had the redeeming idea of founding a spiritual knighthood, he became the Knight of God.

While Ignatius was at the monastery of Montserrat he made a general confession.

He undertook heavy penances and had a great many visions.

It is exceedingly interesting, from a psychological point of view, to put such visions under a modern microscope.

I have already done this with the visions of our Swiss saint, Niklaus von der Fliie, in the "Neue Schweizer Rundschau ".

He was a genuine saint, and has not been canonised only from lack of funds.

Ignatius dictated his visions later to his pupil Gonzales and I quote them from Philipp Funk's biography:

"While he lived in that hospital, it often happened that he perceived in the air close to him, a certain Something, bright and glowing, which was so exceedingly beautiful that he derived inwardly great pleasure and abundant comfort from it. He was able to perceive no form, however, and so he did not know what it was or what it consisted of; but sometimes it appeared to him to take the shape of a serpent which was full of shining eyes, although they were really not eyes. The sight of this vision filled him with the greatest delight, and the oftener it appeared the greater was the comfort with which he saw it and when it disappeared from before his eyes he was sad."

There is no interpretation in this vision and only a slight effort at explanation.

As a budding monk Ignatius would naturally have preferred another figure, a guardian angel, Christ or the Virgin Mary but awkwardly enough the actual vision was a snake, full of eyes, a vision which was not at all orthodox.

There are Biblical analogies, the snake in paradise, for instance, but there the snake is interpreted as the devil.

Another snake is the healing snake of Moses.

Christ says:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". (St. John. III :14.)

We sometimes find the symbol of the serpent instead of Christ on the cross in the Middle Ages (and it appears in alchemy) but apparently Ignatius was not acquainted with this fact, or he would certainly Have claimed the snake as Christ.

But we never hear that the Christ serpent was covered in shining eyes, this is something new, an individual image.

Such individual visions were, however, always made to fit into the dogma of the Church by hook or by crook.

We find the same thing in Niklaus von der Fliie, for these people had no idea that there were any inner contents outside the dogma.

We should fix our attention on the actual content of this vision.

Ignatius had seen a snake covered in shining eyes.

This is no isolated case, many of my patients have seen a similar image, it is an essential symbol for the lower part of the nervous system, for the sphere of the instincts.

This is the root from which the whole psychic life grows.

This is why the serpent is a symbol for healing, as is well known from the example of Aesculapius.

When man is ill he is severed from his instincts and part of the art of healing is to bring him back to them, so that he can grow on his own roots.

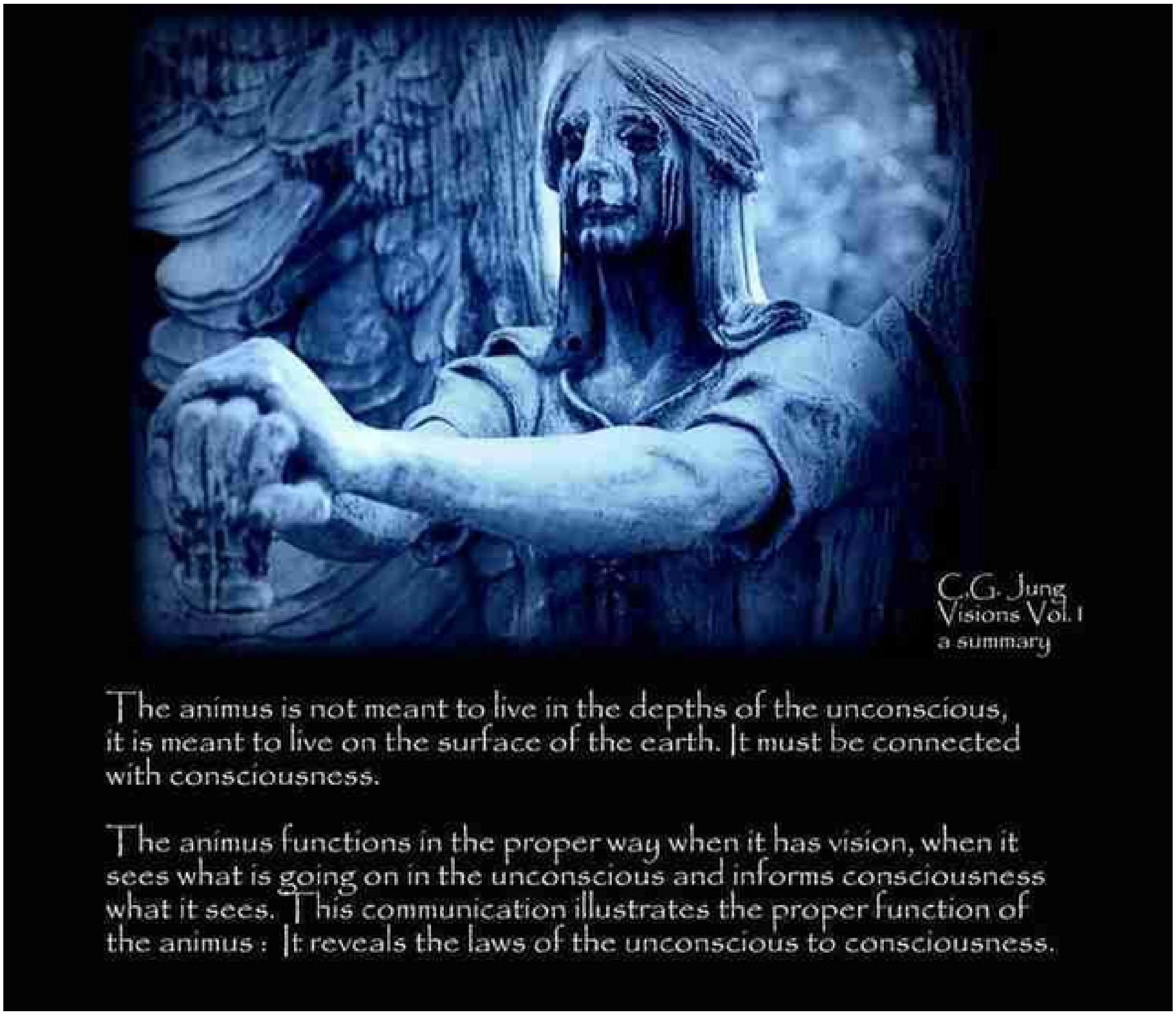
Consciousness and ideas, valuable as they are in themselves, cut us away from the essential roots of our being.

Ignatius had surely injured his health with penances and constant prayer, so the healing snake app ears as a compensation in his vision, but he was not in a position to recognise this fact. Carl Jung, ETH Lectures, Pages 158-167.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/84457-1a.jpg`

Carl Jung: But the drama shows the proper function of the animus. (2019-03-17 05:57)

[1]



C.G. Jung
Visions Vol. I
a summary

The animus is not meant to live in the depths of the unconscious, it is meant to live on the surface of the earth. It must be connected with consciousness.

The animus functions in the proper way when it has vision, when it sees what is going on in the unconscious and informs consciousness what it sees. This communication illustrates the proper function of the animus : It reveals the laws of the unconscious to consciousness.

Well, they rode out into the desert till they came to a wigwam, where the Indian went to sleep. The wigwam is the right place for the Indian, he is among his own tribe where he belongs.

He is the natural mind, and instinct has taken him back into his natural conditions.

The animus is not meant to live in the depths of the unconscious, he is meant to live on the surface of the earth.

He must be connected with consciousness, one should always know wwhere he is; when he disappears, anything may happen.

That he is in the right place here is shown in the fact that when the dawn broke, he looked out if the tent and beheld three flaming crosses in the sky.

Here the animus functions in the proper way: he must have vision, he must see what is going on in the unconscious; he now informs the conscious that he has seen three flaming crosses, which the conscious does not see.

The vision is like a sort of story, because the conscious ego is still a mere onlooker and has no hand in the game; thus fare the animus and the animals are the active dramatis personae.

But the drama shows the proper function of the animus. It reveals the laws of the unconscious to the spectator.
I said, you remember, that a certain amount of disposable energy is used up in such a vision.

After a while the patient gets tired, and then the Indian goes to sleep, in spite of the fact that thre is still something in the end pointing to a future problem, as is often the case.

These three flaming crosses in the sky indicate that the problem of the Holy Ghost is not completely settled. What would you say about that symbolism? Carl Jung, Visions Seminar, Page 134.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5207a-animus.jpg`

Carl Jung on "Orientation." (2019-03-17 06:45)

[1]

CARL
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C. G. Jung

Orientation:

A term used to indicate the general principle governing a personal attitude or viewpoint.
One’s psychological orientation determines how one sees and interprets reality. In Jung’s model of typology, a thinking attitude is oriented by the principle of logic; a sensation attitude is oriented by the direct perception of concrete facts; intuition orients itself to future possibilities; and feeling is governed by subjective worth. Each of these attitudes may operate in an introverted or extraverted way.

http://www.nyaap.org/jung-lexicon/o

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/66a48-gc.jpg`

Links to Books by Carl Jung (2019-03-17 09:34)

[1]

Jung,Freud,and Psychoanalysis: http://www.4shared.com/office/iCCfTPSi/J ung _Freud _and _Psychoanalysis.html

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Psychology of the Unconscious: [3]

[4]

Psychological Types: http://www.4shared.com/office/gkIFCjte/Psychological _Types.html

[5]

[6]

Psychology and Religion: http://www.4shared.com/office/bm7VFnhf/Psychology _and _Religion.html

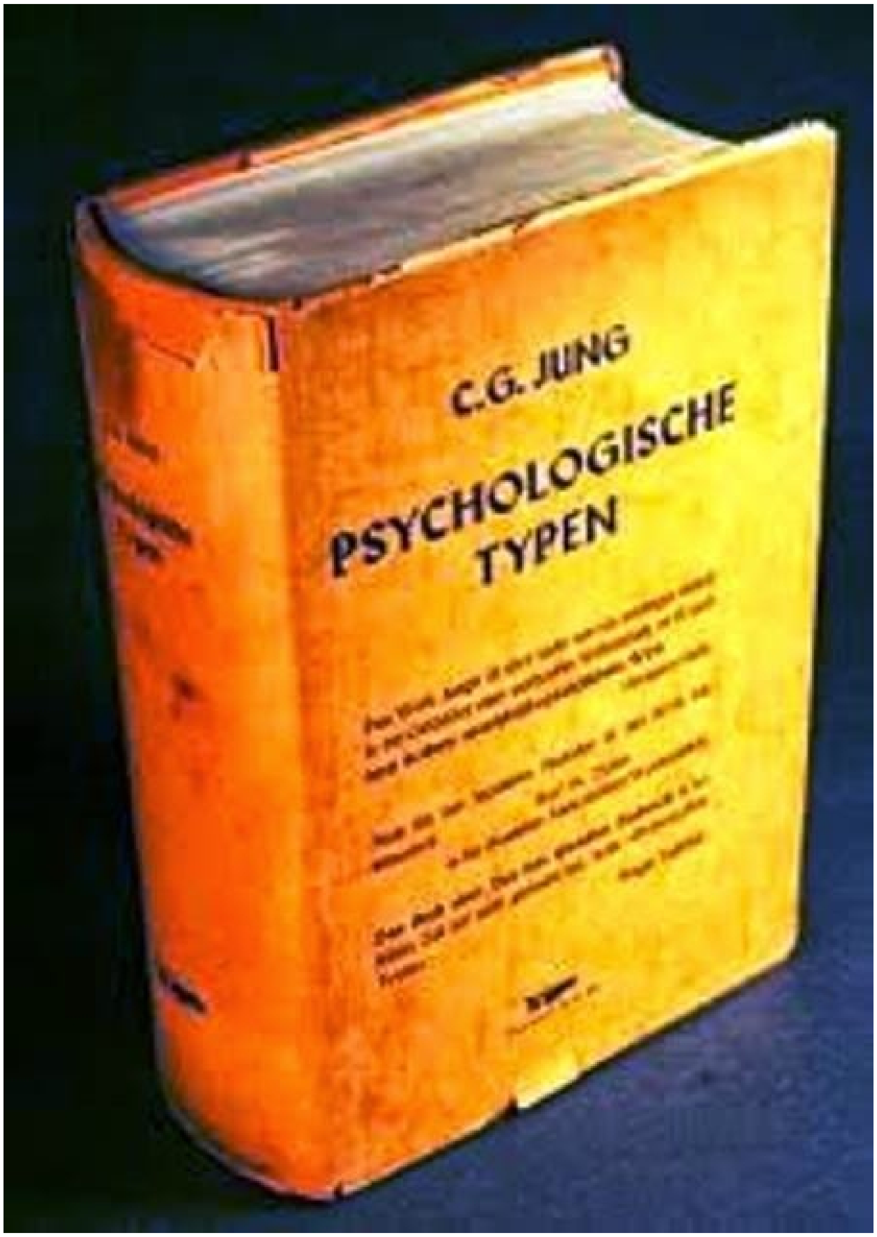
Commentary to The Secret of the Golden Flower: http://www.4shared.com/office/o5DWmqxW/The _Secret _of _the _Golden _Flowe.html

1. `http://ts4.mm.bing.net/images/thumbnail.aspx?q=4520483648569543&id=146cd2bb74a8da6ffdbf865c8dee0f8a`
2. `http://ts1.mm.bing.net/images/thumbnail.aspx?q=5003117697632412&id=c212ec58d23045df1700d31570c87c0d`
3. `http://www.4shared.com/office/6lzI67ZR/Jung_Psychology_of_the_Unconsc.html?refurl=d1html`
4. `http://ts3.mm.bing.net/images/thumbnail.aspx?q=4734927051294198&id=c03994a136ca84e378b8a20d88c432f6`

5. `http://ts2.mm.bing.net/images/thumbnail.aspx?q=4832796476900721&id=9a595d648f9d9827b8ac78b1a0e88720`
6. `http://ts3.mm.bing.net/images/thumbnail.aspx?q=4975879009140962&id=cb0d4f220f598ecde91ce60ec81d2613`

Carl Jung on “The Introverted Type.” (2019-03-17 11:00)

[1]



a. The General Attitude of Consciousness

As I have already explained in the previous section, the introvert is distinguished from the extravert by the fact that he does not, like the latter, orient himself by the object and by objective data, but by subjective factors.

I also mentioned that the introvert interposes a subjective view between the perception of the object and his own action, which prevents the action from assuming a character that fits the objective situation.

Naturally this is a special instance, mentioned by way of example and intended to serve only as a simple illustration.

We must now attempt a formulation on a broader basis.

Although the introverted consciousness is naturally aware of external conditions, it selects the subjective determinants as the decisive ones.

It is therefore oriented by the factor in perception and cognition which responds to the sense stimulus in accordance with the individual's subjective disposition.

For example, two people see the same object, but they never see it in such a way that the images they receive are absolutely identical.

Quite apart from the variable acuteness of the sense organs and the personal equation, there often exists a radical difference, both in kind and in degree, in the psychic assimilation of the perceptual image.

Whereas the extravert continually appeals to what comes to him from the object, the introvert relies principally on what the sense impression constellates in the subject.

The difference in the case of a single apperception may, of course, be very delicate, but in the total psychic economy it makes itself felt in the highest degree, particularly in the effect it has on the ego.

If I may anticipate, I consider the viewpoint which inclines, with Weininger, to describe the introverted attitude as philautic, autoerotic, egocentric, subjectivistic, egotistic, etc., to be misleading in principle and thoroughly depreciatory.

It reflects the normal bias of the extraverted attitude in regard to the nature of the introvert.

We must not forget—although the extravert is only too prone to do so—that perception and cognition are not purely objective, but are also subjectively conditioned.

The world exists not merely in itself, but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject.

If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition.

And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling, a violation of life as stupid as it is presumptuous.

By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject.

But what is the subject?

The subject is man himself—we are the subject.

Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and therefore no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge.

This applies to all the psychic functions: they have a subject which is just as indispensable as the object.

It is characteristic of our present extraverted sense of values that the word "subjective" usually sounds like a reproof; at all events the epithet "merely subjective" is brandished like a weapon over the head of anyone who is not boundlessly convinced of the absolute superiority of the object.

We must therefore be quite clear as to what "subjective" means in this inquiry.

By the subjective factor I understand that psychological action or reaction which merges with the effect produced by the object and so gives rise to a new psychic datum.

In so far as the subjective factor has, from the earliest times and among all peoples, remained in large measure constant, elementary perceptions and cognitions being almost universally the same, it is a reality that is just as firmly established as the external object.

If this were not so, any sort of permanent and essentially unchanging reality would be simply inconceivable, and any understanding of the past would be impossible.

In this sense, therefore, the subjective factor is as ineluctable a datum as the extent of the sea and the radius of the earth.

By the same token, the subjective factor has all the value of a co-determinant of the world we live in, a factor that can on no account be left out of our calculations.

It is another universal law, and whoever bases himself on it has a foundation as secure, as permanent, and as valid as the man who relies on the object.

But just as the object and objective data do not remain permanently the same, being perishable and subject to chance, so too the subjective factor is subject to variation and individual hazards.

For this reason its value is also merely relative.

That is to say, the excessive development of the introverted standpoint does not lead to a better and sounder use of the subjective factor, but rather to an artificial subjectivizing of consciousness which can hardly escape the reproach "merely subjective."

This is then counterbalanced by a de-subjectivization which takes the form of an exaggerated extraverted attitude, an attitude aptly described by Weininger as "misautic."

But since the introverted attitude is based on the ever-present, extremely real, and absolutely indispensable fact of psychic adaptation, expressions like "philautic," "egocentric," and so on are out of place and objectionable because they arouse the prejudice that it is always a question of the beloved ego.

Nothing could be more mistaken than such an assumption.

Yet one is continually meeting it in the judgments of the extravert on the introvert.

Not, of course, that I wish to ascribe this error to individual extraverts; it is rather to be put down to the generally accepted extraverted view which is by no means restricted to the extraverted type, for it has just as many representatives among introverts, very much to their own detriment.

The reproach of being untrue to their own nature can justly be levelled at the latter, whereas this at least cannot be held against the former.

The introverted attitude is normally oriented by the psychic structure, which is in principle hereditary and is inborn in the subject.

This must not be assumed, however, to be simply identical with the subject’s ego, as is implied by the above designations of Weininger; it is rather the psychic structure of the subject prior to any ego-development.

The really fundamental subject, the self, is far more comprehensive than the ego, since the former includes the unconscious whereas the latter is essentially the focal point of consciousness.

Were the ego identical with the self, it would be inconceivable how we could sometimes see ourselves in dreams in quite different forms and with entirely different meanings.

But it is a characteristic peculiarity of the introvert, which is as much in keeping with his own inclination as with the general bias, to confuse his ego with the self, and to exalt it as the subject of the psychic process, thus bringing about the aforementioned subjectivization of consciousness which alienates him from the object.

The psychic structure is the same as what Semon calls "mneme" and what I call the "collective unconscious."

The individual self is a portion or segment or representative of something present in all living creatures, an exponent of the specific mode of psychological behaviour, which varies from species to species and is inborn in each of its members.

The inborn mode of acting has long been known as instinct, and for the inborn mode of psychic apprehension I have proposed the term archetype.

I may assume that what is understood by instinct is familiar to everyone.

It is another matter with the archetype.

What I understand by it is identical with the "primordial image," a term borrowed from Jacob Burckhardt, and I describe it as such in the Definitions that conclude this book.

I must here refer the reader to the definition "Image."

The archetype is a symbolic formula which always begins to function when there are no conscious ideas present, or when conscious ideas are inhibited for internal or external reasons.

The contents of the collective unconscious are represented in consciousness in the form of pronounced preferences and definite ways of looking at things.

These subjective tendencies and views are generally regarded by the individual as being determined by the object—incorrectly, since they have their source in the unconscious structure of the psyche
and are merely released by the effect of the object.

They are stronger than the object's influence, their psychic value is higher, so that they superimpose themselves on all impressions.

Thus, just as it seems incomprehensible to the introvert that the object should always be the decisive factor, it remains an enigma to the extravert how a subjective standpoint can be superior to the objective situation.

He inevitably comes to the conclusion that the introvert is either a conceited egoist or crack-brained bigot.

Today he would be suspected of harbouring an unconscious power-complex.

The introvert certainly lays himself open to these suspicions, for his positive, highly generalizing manner of expression, which appears to rule out every other opinion from the start, lends countenance to all the extravert's prejudices.

Moreover the inflexibility of his subjective judgment, setting itself above all objective data, is sufficient in itself to create the impression of marked egocentricity.

Faced with this prejudice the introvert is usually at a loss for the right argument, for he is quite unaware of the unconscious but generally quite valid assumptions on which his subjective judgment
and his subjective perceptions are based.

In the fashion of the times he looks outside for an answer, instead of seeking it behind his own consciousness.

Should he become neurotic, it is the sign of an almost complete identity of the ego with the self; the importance of the self is reduced to nil, while the ego is inflated beyond measure.

The whole world-creating force of the subjective factor becomes concentrated in the ego, producing a boundless power-complex and a fatuous egocentricity.

Every psychology which reduces the essence of man to the unconscious power drive springs from this kind of disposition.

Many of Nietzsche's lapses in taste, for example, are due to this subjectivization of consciousness. Carl Jung, Psychological Types, Pages 373-378

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/6d800-1.jpg`

Carl Jung on "Saint Paul" - Anthology (2019-03-17 11:13)

[1]

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavouror by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities. Carl Jung, Letters Vol. II, Pages 257-264.

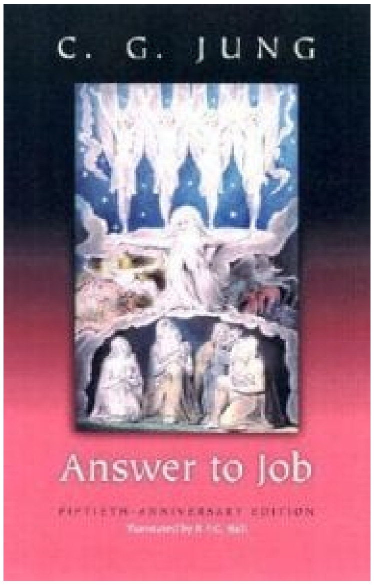
St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

St. Paul’s teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/26135-paul.jpg`

Answer to Job ~Carl Jung [Paragraphs 575 - 608] (2019-03-17 11:18)



Since the Omniscient looks into all hearts, and Yahweh’s eyes "run to and fro through the whole earth," x it were better for the interlocutor of the Eighty-ninth Psalm not to wax too conscious of his slight moral superiority over the more unconscious God. Better to keep it dark, for Yahweh is no friend of critical thoughts which in any way diminish the tribute of recognition he demands.ch in any way diminish the tribute of recognition he demands. Loudly as his power resounds through the universe, the basis of his existence is correspondingly slender, for it needs conscious reflection in order to exist in reality. Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. And that is also why Yahweh needs the acclamation of a small group of people. One can imagine what would happen if this assembly suddenly decided to stop the applause: there would be a state of high excitation, with outbursts of blind destructive rage, then a withdrawal into hellish loneliness and the torture of non-existence, followed by a gradual reawakening of an unutterable longing for something which would make him conscious of himself. It is probably for this reason that all pristine things, even man before he becomes the canaille, have a touching, magical beauty, for in its nascent state "each thing after its kind" is the most precious, the most desirable, the tenderest thing in the world, being a reflection of the infinite love and goodness of the Creator.

576 In view of the undoubted frightfulness of divine wrath, and in an age when men still knew what they were talking about when they said "Fear God/’ it was only to be expected that man’s slight superiority should have remained unconscious. The powerful personality of Yahweh, who, in addition to everything else, lacked all biographical antecedents (his original relationship to the Elohim had long since been sunk in oblivion), had raised him above all the numina of the Gentiles and had immunized him against the influence that for several centuries had been undermining the authority of the pagan gods. It was precisely the details of their mythological biography that had become their nemesis, for with his growing capacity for judgment man had found these stories more and more incomprehensible and indecent. Yahweh, however, had no origin and no past, except his creation of the world, with which all history began, and his relation to that part of mankind whose forefather Adam he had fashioned in his own image as the Anthropos, the original man, by what appears to have been a special act of creation. One can only suppose that the other human beings who must also have existed at that time had been formed previously on the divine potter’s wheel along with the various kinds of beasts and cattle those human beings, namely, from whom Cain and Seth chose their wives. If one does not approve of this conjecture, then the only other possibility that remains is the far more scandalous one that they incestuously married their sisters (for whom there is no evidence in the text), as was still surmised by the philosopher Karl Lamprecht at the end of the nineteenth century.

577 The special providence which singled out the Jews from among the divinely stamped portion of humanity and made them the "chosen people" had burdened them from the start with a heavy obligation. As usually happens with such mortgages, they quite understandably tried to circumvent it as much as possible. Since the chosen people used every opportunity to break away from him, and Yahweh felt it of vital importance to tie this indispensable object (which he had made "godlike" for this very purpose) definitely to himself, he proposed to the patriarch Noah a contract between himself on the one hand, and Noah, his children, and all their animals, both tame and wild, on the other a contract that promised advantages to both parties. In order to strengthen this contract and keep it fresh in the memory, he instituted the rainbow as a token of the covenant. If, in future, he summoned the thunder-clouds which hide within them floods of water and lightning, then the rainbow would appear, reminding him and his people of the contract. The temptation to use such an accumulation of clouds for an experimental deluge was no small one, and it was therefore a good idea to associate it with a sign that would give timely warning of possible catastrophe.

578 In spite of these precautions the contract had gone to pieces with David, an event which left behind it a literary deposit in the Scriptures and which grieved some few of the devout, who upon reading it became reflective. As the Psalms were zealously read, it was inevitable that certain thoughtful people were unable to stomach the Eighty-ninth Psalm. However that may be, the fatal impression made by the breach of contract survived. It is historically possible that these considerations influenced the author of the Book of Job.

579 The Book of Job places this pious and faithful man, so heavily afflicted by the Lord, on a brightly lit stage where he presents his case to the eyes and ears of the world. It is amazing to see how easily Yahweh, quite without

reason, had let himself be influenced by one of his sons, by a doubting thought,
and made unsure of Job's faithfulness. With his touchiness and suspiciousness the mere possibility of doubt was enough to infuriate him and induce that peculiar double-faced behaviour of which he had already given proof in the Garden of Eden, when he pointed out the tree to the First Parents and at the same time forbade them to eat of it. In this way he precipitated the Fall, which he apparently never intended. Similarly, his faithful servant Job is now to be exposed to a rigorous moral test, quite gratuitously and to no purpose, although Yahweh is convinced of Job's faithfulness and constancy, and could moreover have assured himself beyond all doubt on this point had he taken counsel with his own omniscience. Why, then, is the experiment made at all, and a bet with the unscrupulous slanderer settled, without a stake, on the back of a powerless creature? It is indeed no edifying spectacle to see how quickly Yahweh abandons his faithful servant to the evil spirit and lets him fall without compunction or pity into the abyss of physical and moral suffering. From the human point of view Yahweh's behaviour is so revolting that one has to ask oneself whether there is not a deeper motive hidden behind it. Has Yahweh some secret resistance againstJob? That would explain his yielding to Satan. But what does man possess that God does not have? Because of his littleness, puniness, and defencelessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection: he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Could a suspicion have grown up in God that man possesses an infinitely small yet more concentrated degree of consciousness than that of a mere "creature" had aroused his divine suspicions. Too often already these human beings had not behaved in the prescribed manner. Even his trusty servant Job might have something up his sleeve. . . . Hence Yahweh's surprising readiness to listen to Satan's insinuations against his better judgment.

580 Without further ado Job is robbed of his herds, his servants are slaughtered, his sons and daughters are killed by a whirlwind, and he himself is smitten with sickness and brought to the brink of the grave. To rob him of peace altogether, his wife and his old friends are let loose against him, all of whom say
the wrong things. His justified complaint finds no hearing with the judge who is so much praised for his justice. Job's right is refused in order that Satan be not disturbed in his play.

581 One must bear in mind here the dark deeds that follow one another in quick succession: robbery, murder, bodily injury with premeditation, and denial of a fair trial. This is further exacerbated by the fact that Yahweh displays no compunction, remorse, or compassion, but only ruthlessness and brutality.
The plea of unconsciousness is invalid, seeing that he flagrantly violates at least three of the commandments he himself gave out on Mount Sinai.

582 Job's friends do everything in their power to contribute to his moral torments, and instead of giving him, whom God has perfidiously abandoned, their warm-hearted support, they moralize in an all too human manner, that is, in the stupidest fashion imaginable, and "fill him with wrinkles." They thus deny
him even the last comfort of sympathetic participation and human understanding, so that one cannot altogether suppress the suspicion of connivance in high places.

583 Why Job's torments and the divine wager should suddenly come to an end is not quite clear. So long as Job does not actually die, the pointless suffering could be continued indefinitely. We must, however, keep an eye on the background of all these events: it is just possible that something in this background will gradually begin to take shape as a compensation for Job's undeserved suffering-something to which Yahweh, even if he had only a faint inkling of it, could hardly remain indifferent. Without Yahweh's knowledge and contrary to his intentions, the tormented though guiltless Job had secretly been lifted up to a superior knowledge of God which God himself did not possess. Had Yahweh consulted his omniscience, Job would not have had the advantage of him. But then, so many other things would
not have happened either.

584 Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. The possibility of this development lies, one must suppose, in man's "godlikeness," which one should certainly not look for in human morphology. Yahweh himself had guarded against this error by expressly forbidding the making of images. Job, by his insistence on bringing his case before God, even without hope of a hearing, had stood his ground and thus created the very obstacle that forced God to reveal his true nature. With this dramatic climax Yahweh abruptly breaks off his cruel game of cat and mouse. But if anyone should expect that his wrath will now be turned against the slanderer, he will be severely disappointed. Yahweh does not think of bringing this mischief-making son of his to account, nor does it ever occur to him to give Job at least the moral satisfaction of explaining his behaviour. Instead, he comes riding along on the tempest of his almightiness and thunders reproaches at the half-crushed human worm:

Who is this that darkens counsel
by words without insight?

585 In view of the subsequent words of Yahweh, one must really ask oneself: Who is darkening what counsel? The only dark thing here is how Yahweh ever came to make a bet with Satan. It is certainly not Job who has darkened anything and least of all a counsel, for there was never any talk of this nor will there be in what follows. The bet does not contain any "counsel" so far as one can see-unless, of course, it was Yahweh himself who egged Satan on for the ultimate purpose of exalting Job. Naturally this development was foreseen in omniscience, and it may be that the word "counsel" refers to this eternal and absolute knowledge. If so, Yahweh's attitude seems the more illogical and incomprehensible, as he could then have enlightened Job on this point-which, in view of the wrong done to him, would have been only fair and equitable. I must therefore regard this possibility as improbable.

586 Whose words are without insight? Presumably Yahweh is not referring to the words of Job's friends, but is rebuking Job. But what is Job's guilt? The only thing he can be blamed for is his incurable optimism in believing that he can appeal to divine justice. In this he is mistaken, as Yahweh's subsequent words prove. God does not want to be just; he merely flaunts might over right. Job could not get that into his head, because he looked upon God as a moral being. He had never doubted God's might, but had hoped for right as well. He had, however, already taken back this error when he recognized God's contradictory nature, and by so doing he assigned a place to God's justice and goodness. So one can hardly speak of lack of insight. The answer to Yahweh's conundrum is therefore: it is Yahweh himself who darkens his own counsel and who has no insight. He turns the tables on Job and blames him for what he himself does: man is not permitted to have an opinion about him, and, in particular, is to have no insight which he himself does not possess. For seventy-one verses he proclaims his world creating power to his miserable victim, who sits in ashes and scratches his sores with potsherds, and who by now has had more than enough of superhuman violence. Job has absolutely no need of being impressed by further exhibitions of this power. Yahweh, in his omniscience, could have known just how incongruous his attempts at intimidation were in such a situation. He could easily have seen that Job believes in his omnipotence as much as ever and has never doubted it or wavered in his loyalty. Altogether, he pays so little attention to Job's real situation that one suspects him of having an ulterior motive which is more important to him: Job is no more than the outward occasion for an inward process of dialectic in God. His thunderings at Job so completely miss the point that one cannot help but see how much he is occupied with himself. The tremendous emphasis he lays on his omnipotence and greatness makes no sense in relation to Job, who certainly needs no more convincing, but only becomes intelligible when aimed at a listener who doubts it. This "doubting thought" is Satan, who after completing his evil handiwork has returned to the paternal bosom in order to continue his subversive activity there. Yahweh must have seen that Job's loyalty was unshakable and that Satan had lost his bet. He must also have realized that, in accepting this bet, he had done everything possible to drive his faithful servant to disloyalty, even to the extent of perpetrating a whole series of crimes. Yet it is not remorse and certainly not moral horror that rises to his consciousness, but an obscure intimation of something that questions his omnipotence. He is particularly sensitive on this point, because "might" is the great argument. But omniscience knows that might excuses nothing. The said intimation refers, of course, to

the extremely uncomfortable fact that Yahweh had let himself be bamboozled by Satan. This weakness of his does not reach full consciousness, since Satan is treated with remarkable tolerance and consideration. Evidently Satan's intrigue is deliberately overlooked at Job's expense.

588 Luckily enough, Job had noticed during this harangue that everything else had been mentioned except his right. He has understood that it is at present impossible to argue the question of right, as it is only too obvious that Yahweh has no interest whatever in Job's cause but is far more preoccupied with his own affairs. Satan, that is to say, has somehow to disappear, and this can best be done by casting suspicion on Job as a man of subversive opinions. The problem is thus switched on to another track, and the episode with Satan remains unmentioned and unconscious. To the spectator it is not quite clear why Job is treated to this almighty exhibition of thunder and lightning, but the performance as such is sufficiently magnificent and impressive to convince not only a larger audience but above all Yahweh himself of his unassailable power. Whether Job realizes what violence Yahweh is doing to his own omniscience by behaving like this we do not know, but his silence and submission leave a number of possibilities open. Job has no alternative butformally to revoke his demand for justice, and he therefore answers in the words quoted at the beginning: "I lay my hand on my mouth."

589 He betrays not the slightest trace of mental reservation in fact, his answer leaves us in no doubt that he has succumbed completely and without question to the tremendous force of the divine demonstration. The most exacting tyrant should have been satisfied with this, and could be quite sure that his servant from terror alone, to say nothing of his undoubted loyalty would not dare to nourish a single improper thought for a very long time to come.

590 Strangely enough, Yahweh does not notice anything of the kind. He does not see Job and his situation at all. It is rather as if he had another powerful opponent in the place of Job, one who was better worth challenging. This is clear from his twice repeated taunt: Gird up your loins like a man; I will question you, and you shall declare to me.

591 One would have to choose positively grotesque examples to illustrate the disproportion between the two antagonists. Yahweh sees something in Job which we would not ascribe to him but to God, that is, an equal power which causes him to bring out his whole power apparatus and parade it before his opponent. Yahweh projects on to Job a sceptic's face which is hateful to him because it is his own, and which gazes at him with an uncanny and critical eye. He is afraid of it, for only in face of something frightening does one let off a cannonade of references to one's power, cleverness, courage, invincibility, etc. What has all that to do with Job? Is it worth the lion's while to terrify a mouse?

592 Yahweh cannot rest satisfied with the first victorious round. Job has long since been knocked out, but the great antagonist whose phantom is projected on to the pitiable sufferer still stands menacingly upright. Therefore Yahweh raises his arm again:

Will you even put me in the wrong?
Will you condemn me that you may be justified?
Have you an arm like God,
and can you thunder with a voice like his?

593 Man, abandoned without protection and stripped of his rights, and whose nothingness is thrown in his face at every opportunity, evidently appears to be so dangerous to Yahweh that he must be battered down with the heaviest artillery. What irritates Yahweh can be seen from his challenge to the ostensible
Job:
Look on every one that is proud, and bring him low;
and tread down the wicked where they stand.
Hide them in the dust together;

bind their faces in the hidden place.
Then will I also acknowledge to you
that your own right hand can give you victory.

594 Job is challenged as though he himself were a god. But in the contemporary metaphysics there was no deuteros theos, no other god except Satan, who owns Yahweh's ear and is able to influence him. He is the only one who can pull the wool over his eyes, beguile him, and put him up to a massive violation of his own penal code. A formidable opponent indeed, and, because of his close kinship, so compromising that he must be concealed with the utmost discretion even to the point of God's hiding him from his own consciousness in his own bosom! In his stead God must set up his miserable servant as the bugbearwhom he has to fight, in the hope that by banishing the dreaded countenance to "the hidden place" he will be able to maintain himself in a state of unconsciousness.

595 The stage-managing of this imaginary duel, the speechifying, and the impressive performance given by the prehistoric menagerie would not be sufficiently explained if we tried to reduce them to the purely negative factor of Yahweh's fear of becoming conscious and of the relativization which this entails. The conflict becomes acute for Yahweh as a result of a new factor, which is, however, not hidden from omniscience though in this case the existing knowledge is not accompanied by any conclusion. The new factor is something that has never occurred before in the history of the world, the unheard-of fact that, without knowing it or wanting it, a mortal man is raised by his moral behaviour above the stars in heaven, from which position of advantage he can behold the back of Yahweh, the abysmal world of "shards."

597 Truly, Yahweh can do all things and permits himself all things without batting an eyelid. With brazen countenance he can project his shadow side and remain unconscious at man's expense. He can boast of his superior power and enact laws which mean less than air to him. Murder and manslaughter are mere bagatelles, and if the mood takes him he can play the feudal grand seigneur and generously recompense his bond slave for the havoc wrought in his wheat-fields. "So you have lost your sons and daughters? No harm done, I will give you new and better ones."

598 Job continues (no doubt with downcast eyes and in a lowvoice):

"Who is this that hides counsel without insight?"

Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know.

"Hear, and I will speak; I will question you, and you declare to me."

I had heard of thee by the hearing of the ear, but now my eye sees thee; therefore I abhor myself, and repent in dust and ashes.

599 Shrewdly, Job takes up Yahweh's aggressive words and prostrates himself at his feet as if he were indeed the defeated antagonist. Guileless as Job's speech sounds, it could just as well be equivocal. He has learnt his lesson well and experienced "wonderful things" which are none too easily grasped. Before, he had known Yahweh "by the hearing of the ear," but now he has got a taste of his reality, more so even than David an process of the sefiroth. Therefore the seftroth had to be cleansed of the evil admixture of the shards. This elimination of the shards took place in what is described in the cabalistic writings particularly of Luria and his school as the "breaking of the vessels/' Through this the powers of evil assumed a separate and real existence incisive lesson that had better not be forgotten. Formerly he was naive, dreaming perhaps of a "good" God, or of a benevolent ruler and just judge. He had imagined that a ”covenant" was alegal matter and that anyone who was party to a contract could insist on his rights as agreed; that God would be faithful and true or at least just, and, as one could assume from the Ten Commandments, would have some recognition of ethical values or at least feel committed to his own legal standpoint. But, to his horror,

he has discovered that Yahweh is not human but, in certain respects, less than human, that he is just what Yahweh himself says of Leviathan (the crocodile): He beholds everything that is high: He is king over all proud beasts.

600 Unconsciousness has an animal nature. Like all old gods Yahweh has his animal symbolism with its unmistakable borrowings from the much older theriomorphic gods of Egypt, especially Horus and his four sons. Of the four animals of Yahweh only one has a human face. That is probably Satan, the godfather of man as a spiritual being. EzekieFs vision attributes three-fourths animal nature and only one-fourth human nature to the animal deity, while the upper deity, the one above the "sapphire throne," merely had the "likeness" of a man. This symbolism explains Yahweh’s behaviour, which, from the human point of view, is so intolerable: it is the behaviour of an unconscious being who cannot be judged morally. Yahweh is a phenomenon and, as Job says, "not a man."

601 One could, without too much difficulty, impute such a meaning to Job’s speech. Be that as it may, Yahweh calmed down at last. The therapeutic measure of unresisting acceptance had proved its value yet again. Nevertheless, Yahweh is still somewhat nervous of Job’s friends they "have not spoken of me what is right." The projection of his doubt-complex extends comically enough, one must say to these respectable and slightly pedantic old gentlemen, as though God-knows-what depended on what they thought. But the fact that men should think at all, and especially about him, is maddeningly disquieting and ought somehow to be stopped. It is far too much like the sort of thing his vagrant son is always springing on him, thus hitting him in his weakest spot. How often already has he bitterly regretted his unconsidered outbursts!

602 One can hardly avoid the impression that Omniscience is gradually drawing near to a realization, and is threatened with an insight that seems to be hedged about with fears of selfdestruction. Fortunately, Job’s final declaration is so formulated that one can assume with some certainty that, for the protagonists, the incident is closed for good and all.

603 The commenting chorus on this great tragedy, which has never at any time lost its vitality, do not feel quite like that. For our modern sensibilities it is by no means apparent that with Job’s profound obeisance to the majesty of the divine presence, and his prudent silence, a real answer has been given to the question raised by the Satanic prank of a wager with God. Job has not so much answered as reacted in an adjusted way. In so doing he displayed remarkable self-discipline, but an unequivocal answer has still to be given. To take the most obvious thing, what about the moral wrong Job has suffered? Is man so worthless in God’s eyes that not even a tort moral can be inflicted on him? That contradicts the fact that man is desired by Yahweh and that it obviously matters to him whether men speak "right" of him or not. He needs Job’s loyalty, and it means so much to him that he shrinks at nothing in carrying out his test. This attitude attaches an almost divine importance to man, for what else is there in the whole wide world that could mean anything to one who has everything? Yahweh’s divided attitude, which on the one hand tramples onhuman life and happiness without regard, and on the other hand must have man for a partner, puts the latter in an impossible position. At one moment Yahweh behaves as irrationally as a cataclysm; the next moment he wants to be loved, honoured, worshipped, and praised as just. He reacts irritably to every word that has the faintest suggestion of criticism, while he himself does not care a straw for his own moral code if his actions happen to run counter to its statutes.

605 One can submit to such a God only with fear and trembling, and can try indirectly to propitiate the despot with unctuous praises and ostentatious obedience. But a relationship of trust seems completely out of the question to our modern way of thinking. Nor can moral satisfaction be expected from an unconscious nature god of this kind. Nevertheless, Job got his satisfaction, without Yahweh’s intending it and possibly without himself knowing it, as the poet would have it appear. Yahweh’s allocutions have the unthinking yet none the less transparent purpose of showing Job the brutal power of the demiurge: "This is I, the creator of all the ungovernable, ruthless forces of Nature, which are not subject to any ethical laws. I, too, am an amoral force of Nature, a purely phenomenal personality that cannot see its own back." This is, or at any rate could be, a moral satisfaction of the first order for Job, because through this declaration man, in spite of his impotence, is set up as a judge over God himself. We do

not know whether Job realizes this, but we do know from the numerous commentaries on Job that all succeeding ages have overlooked the fact that a kind of Moira or Dike rules over Yahweh, causing him to give himself away so blatantly. Anyone can see how he unwittingly raises Job by humiliating him in the dust. By so doing he pronounces judgment on himself and gives man the moral satisfaction whose absence we found so painful in the Book of Job.

607 The poet of this drama showed a masterly discretion in ringing down the curtain at the very moment when his hero gave unqualified recognition to the dxo^acm iityaXy of the Demiurge by prostrating himself at the feet of His Divine Majesty. No other impression was permitted to remain. An unusual scandal was blowing up in the realm of metaphysics, with supposedly devastating consequences, and nobody was ready with a saving formula which would rescue the monotheistic conception of God from disaster. Even in those days the critical intellect of a Greek could easily have seized on this new addition to Yahweh's biography and used it in his disfavour (as indeed happened, though very much later) so as to mete out to him the fate that had already overtaken the Greek gods. But a relativization of God was utterly unthinkable at that time, and remained so for the next two thousand years.

608 The unconscious mind of man sees correctly even when conscious reason is blind and impotent. The drama has been consummated for all eternity: Yahweh's dual nature has been revealed, and somebody or something has seen and registered this fact. Such a revelation, whether it reached man's consciousness or not, could not fail to have far-reaching consequences. Carl Jung, Answer to Job, Psychology and Religion.

Carl Jung on Meditation, Alchemy, Roman Mass. (2019-03-17 11:31)

[1]

Lecture X 30th June, 1939

In the last lecture we were speaking of the alchemical parallels to the three ways of meditation prescribed by Cisneros, and we stopped before we had finished the third way, the via unitativa.

I only had time to tell you that the analogy in alchemy was to be found in the symbol of the coniunctio, the union of the spirit with the body.

This is usually represented by the union of sun and moon, or silver and gold, the most valuable metals.

I told you the alchemists sometimes represented this peculiar union as the rite of the Mass and. gave you an example.

The peculiar conceptions of Hermetic philosophy are really wholly parallel to the meditations of the Devoti, it is only the language and procedure which are different.

The alchemists were concerned with matter, but they endeavoured to produce a body which they said could only appear through the grace of God and which they compared to the body of Christ.

This sounds a complete absurdity to us today, but it was by no means absurd in the Middle Ages.

They had a totally different conception of the world, they did not need to search for metaphysical reality, for it was all settled fact for them.

They knew that God had created the world in seven days and that he had sent his Son to become man.

Metaphysical reality was already there so that chemical matter was seen by them in this light.

It was a matter of course to them that the stone was formed by metaphysical means, they knew that it could only be accomplished through the grace of God.

He had already accomplished this miracle in the incarnation of Christ, and the alchemists endeavoured to produce the same process in the materia.

They imagined the life of Christ, how he was begotten and born, suffered and died, and they hoped that this would imprint itself on the materia and transform it.

So they also called the miraculous stone the Salvator, to characterise it as the incarnated Saviour, in contrast to the spiritual Saviour who was Christ himself.

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass.

The stone is also called "pelicanus noster ".

The pelican nourishes its young with its blood as the Lord nourishes his children with his blood in the Mass.

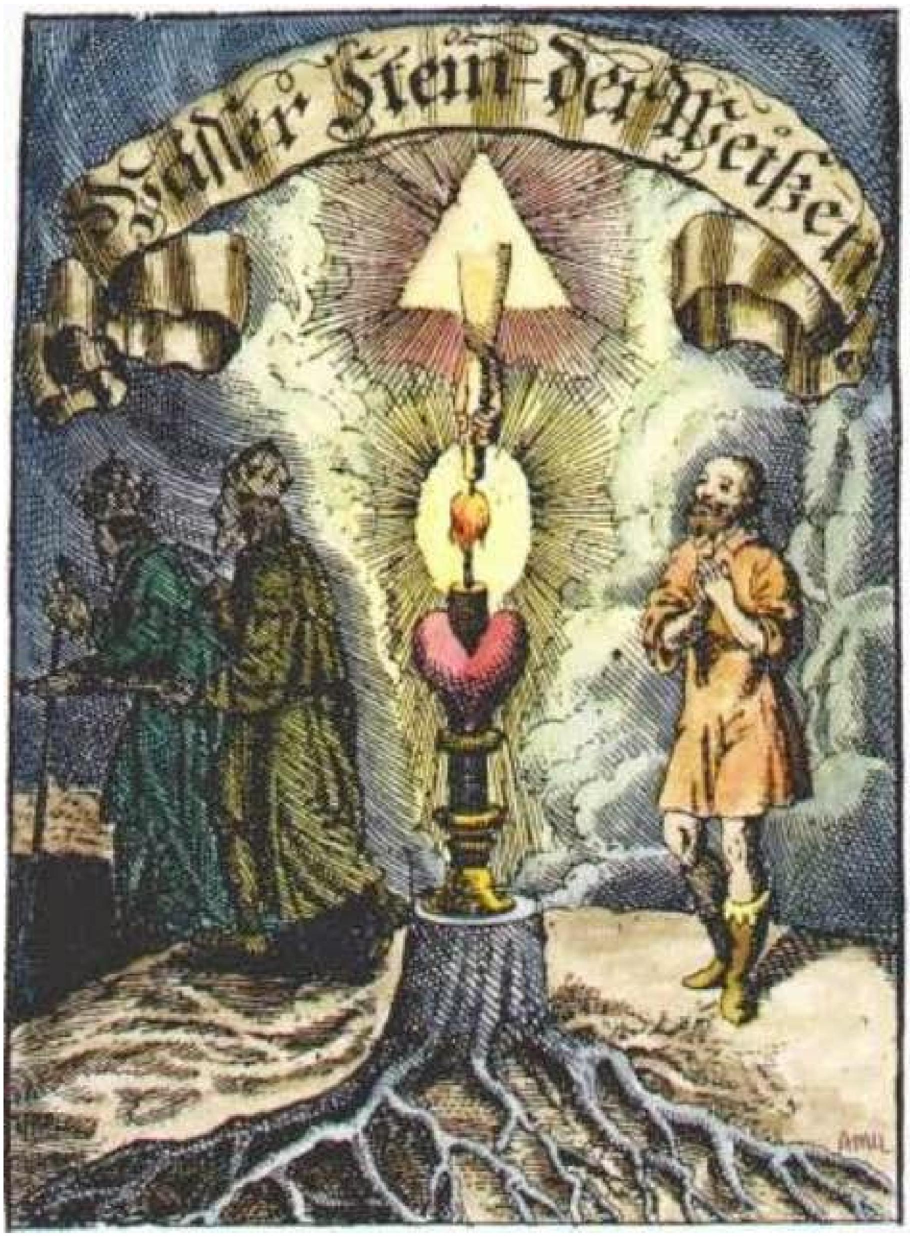
So the lapis is also called: "cibs immortalis" (immortal food], "aurum potabile" (drinkable gold] , "spiritualis sanguis" (spiritual blood] and "medicina catholica" (panacea).

All these are attributes of this miraculous thing.

One could assume that the peculiar language and designations in Hermetic philosophy originated in Church tradition; Albertus Magnus and other Fathers of the Church seem to have been interested in alchemy and several treatises have been ascribed to them but it is all rather doubtful.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy.

[2]



The baptismal water of the Church was anticipated in Hermetic philosophy, we find it mentioned in treatises belonging to the first century A.D. and these are founded on pre-Christian sources.

There are quotations from these sources in the earliest alchemistic texts extant.

So the baptismal water is apparently an instance where the natural philosophy of antiquity influenced the beginnings of Christianity.

It is especially the symbols of the union or coniunctio which we find in the communion service.

In the Roman Mass the priest breaks off a small piece of the host, a round wafer which has been consecrated, and mixes it with the wine, the blood.

This is the breaking of the body of Christ.

The wine is spirit in the double sense, so body and spirit are reunited in this act.

The Latin passage in the service which is read runs roughly: "The union and consecration of the body and blood of our Lord Jesus Christ; may those who receive this mixture attain everlasting life.”

It is the cibus immortalis, the mixtio, a symbol of the union of body and spirit and of the resurrection of the living Christ.

It is the moment in the Mass when Christ comes to life again, and, as the doctrine of transubstantiation shows us, really and actually.

This is interpreted as the Resurrection and is directly designate d as such.

This breaking of the bread is carried out in a much more interesting way in the Byzantine Mass in the Greek Orthodox Church.

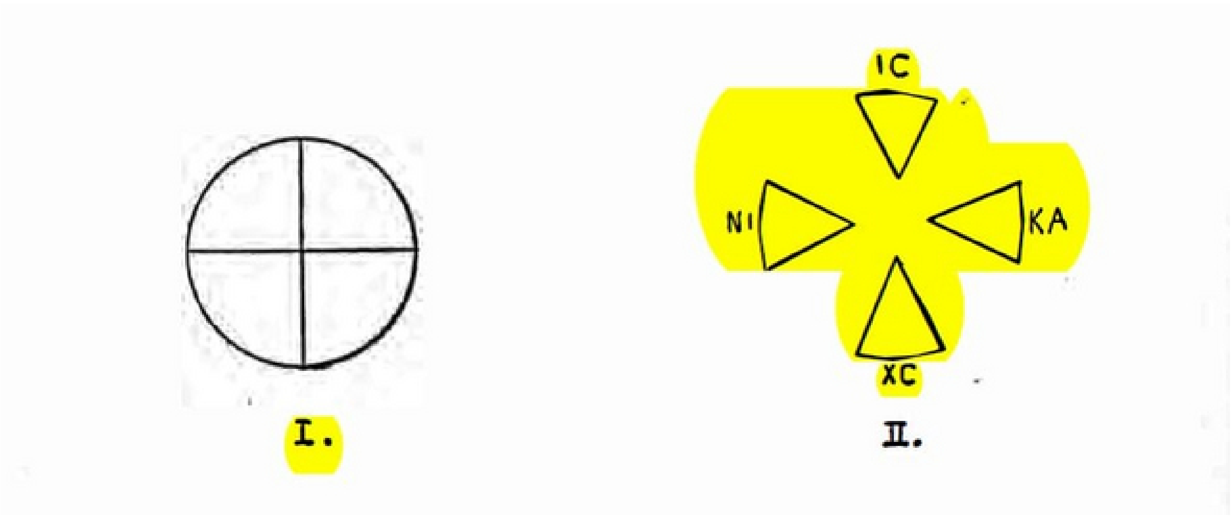
Very often the host, or round slice of bread, is replaced by a loaf of bread, which is kept on a sideboard or table behind the altar or iconostasis.

The priest performs the mactatio, the slaughter of Christ, by piercing the bread with a silver lance, as Christ was pierced by the lance of the soldier in order to ascertain whether he was already dead.

This procedure is very interesting because the host or loaf of bread is divided into four pieces.

Diagram I.

This established the quaternity. It is laid on the silver plate in the manner of Diagram II.



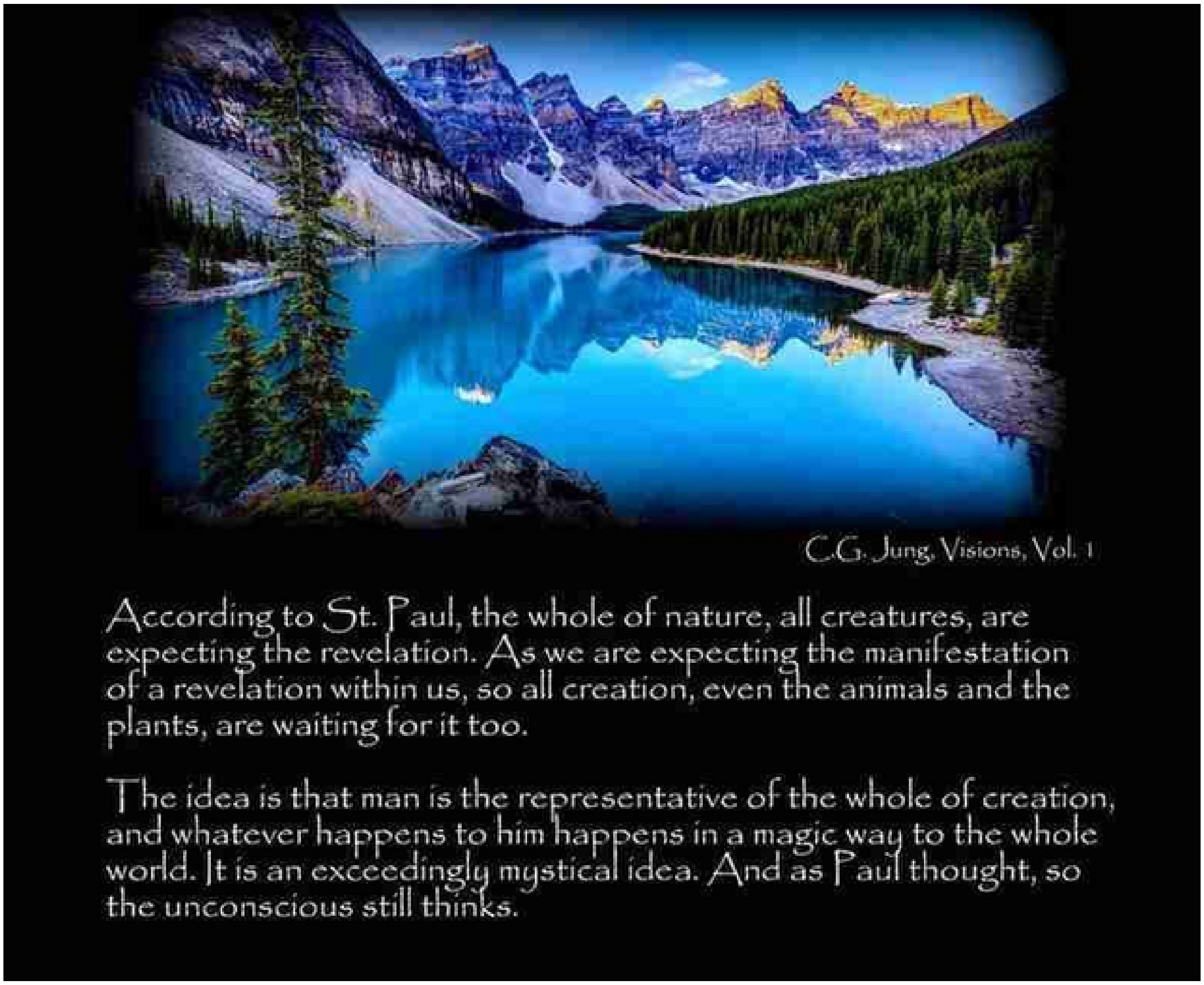
This is exactly the same idea as the quartering which is undertaken in alchemy to produce the four elements.

The four quarters of the bread are then mixed with the wine, and, through the joining of the separated, Christ is again re-established. Carl Jung, ETH Lectures, Pages 161-162

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a4d31-2.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/65c2d-3.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/19266-4.jpg`

Carl Jung: The idea is that man is the representative of the whole of creation,... (2019-03-17 11:50)

[1]



C.G. Jung, Visions, Vol. 1

According to St. Paul, the whole of nature, all creatures, are expecting the revelation. As we are expecting the manifestation of a revelation within us, so all creation, even the animals and the plants, are waiting for it too.

The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world. It is an exceedingly mystical idea. And as Paul thought, so the unconscious still thinks.

You may remember that passage in St. Paul about the “apokatastasis,” which is this same idea that the whole of nature, all creatures, are expecting the revelation.

As we are expecting the manifestation as the children of god, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants are waiting for it too; that spiritual miracle of redemption or completion which happens in n=man means the crowning of all nature at the same time.

So everything that has been fettered will be released with the liberation of the children of God.

The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world.

One finds the same idea among very primitive people.

The members of a totem clan, for instance, undergo certain ceremonials in order to change themselves; and because of that change, the nature of the totem will change also.

The totem animal is also affected in a way; by their getting into a certain psychical conditions, the fertility of the totem animal is assured.

In the center of Australia the growth of grass is exceedingly important, so they have a variety of grass seed as their totem; they perform their rites and the grass-seed totem is responsible for the crops.

And there is a water totem in places where water is very scarce; they believe that through their ceremonies the water totem will secure enough rain and drinking water. So the primitive idea is also the idea of the "apokatastasis."

It is an exceedingly mystical idea.

And as Paul thought, so the unconscious still thinks. Carl Jung, Visions Seminar, Page 144.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cdb07-12bcreation.jpg`

Carl Jung: I share your conviction that genuine religiosity is the best cure for all psyche suffering.

(2019-03-18 03:30)

[1]

To Pastor Josef Schattauer

Dear Pastor Schattauer, 20 February 1933

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive.

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering.

The pity of it is that it is exceedingly difficult nowadays to inculcate into people any conception of genuine religiosity.

I have found that religious terminology only scares them off still more, for which reason I always have to tread the path of science and experience, quite irrespective of any tradition, in order to get my patients to acknowledge spiritual truths.

When you say that the Reformation undermined very many of them, I must add that modern science has undermined them still more thoroughly, so thoroughly that in the psyche of educated people today there is only a big black hole.

This has forced me to build up a psychology which will open the door again to psychic experience.

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished.

With kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. I, Page 118

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/50bce-12bschat.jpg`

Carl Jung: I have even found that men are far more irrational than animals. (2019-03-18 03:30)

[1]

Dear Pastor Arz, 10 April 1933

Of course I have no objection to your discussing my private communications to you among your circle of friends.

Scientifically speaking, nothing whatever can be made out about the phenomenon of the spirit.

These things are so delicate that they completely elude our scientific grasp.

The idea that man alonepossesses the primacy of reason is antiquated twaddle.

I have even found that men are far more irrational than animals.

Since we know from experience that the psyche can be grasped to only a very limited degree, it would be best to regard it as a tiny conscious world influenced by all sorts of unknown factors lurking in the great darkness that surrounds us.

Among these factors we can perhaps include what we call spirit; thus far science may go, but no further.

I have discussed what spirit means to me in my essay "Geist und Leben" (Seelenprobleme der Gegenwart, Rascher, Zurich, 1931).

There you will find a formulation of my views on the place of our psyche in the cosmos.

It seems to me therefore quite right if man, conscious of his limitations, feels himself only in modest degree a creator, but in far higher degree a creature or object of a (scientifically unknown) factor that evidently has the tendency to realize itself in human life.

One should never confuse oneself with this determinant, otherwise there is always an inflation.

In this connection I would like to draw your attention to my book Die Beziehungen zwischen dem Ich und dem Unbewussten, published by Reichl (Darmstadt [1928]).

Perhaps you also know the book I brought out together with the late Richard Wilhelm, Das Geheimnis der goldenen Blute.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 119

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b5794-12banimals.jpg`

Carl Jung: The existence of telepathy in time and space is still denied only by positive ignoramuses. (2019-03-18 03:30)

[1]

To Pastor W. Arz

Dear Pastor Arz, 17 February 1933

It is of little use having any convictions about the question you ask.

I therefore determine the probability of certain views whenever possible by the empirical method.

It is naturally quite out of the question that we shall ever be able to furnish a proof of the immortality of the soul.

On the other hand, it does seem to me possible to establish certain peculiar facts regarding the nature of the soul which at least do not rule out the immortality affirmed by religious belief.

What is commonly understood by "psyche" is certainly an ephemeral phenomenon if it is taken to mean the ordinary facts of consciousness.

But in the deeper layers of the psyche which we call the unconscious there are things that cast doubt on the indispensable categories of our conscious world, namely time and space.

The existence of telepathy in time and space is still denied only by positive ignoramuses.

It is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted.

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful.

Every ephemeral phenomenon requires limitation in time and space, but if time and space are doubtful, then the peculiar limitation of such phenomena becomes doubtful too.

It is sufficiently clear that timelessness and spacelessness can never be grasped through the medium of our intelligence, so we must rest content with this borderline concept.

Nevertheless we know that a door exists to a quite different order of things from the one we encounter in our empirical world of consciousness.

This is about all that science can contribute to this question.

Beyond that there is still the subjective psychological experience which can be in the highest degree convincing for the individual even though it cannot be shared by the
wider public.

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. I, Pages 117-118

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0ca48-12bimmortality.jpg`

Carl Jung: If you feel a resistance against the unconscious, you resist yourself. (2019-03-18 03:30)

[1]

To Fanny Bowditch Katz

Dear Madam, 30 July 1918

I think such an important and delicate question cannot be solved by medical advice only.

The main question is your psychological attitude towards this problem.

From a purely medical standpoint you have the opinion of the competent gynaecologists, according towhich the physical possibility seems to exist.

But this statement doesn’t solve the question.

There is a most important psychological side to this problem.

If the unconscious is with your conscious decision, or if there is a very positive hint from the unconscious concerning a real child, then you can be sure that the powers of nature also are with you and will help you in a successful overcoming of the strain of gravidity and childbirth.

But if your dreams should show a considerable amount of resistance against a real child, then I would say that pregnancy is not advisable, for the time being at least.

Because, if you act against the tendency of the unconscious, you will be counteracted by the unconscious, which is always a most important obstacle.

You should be absolutely at one with yourself, if you want a real child.

It must be a fate, and not a personal wish, if you want to have all guarantees that the child should be as sound as possible.

The factor of inheritance has to be considered as a serious point in the discussion of the problem, but not as an absolute counter-argument.

The quality and disposition of the whole family and of the ancestors play a much greater role in the creation of the child's disposition than the individual disposition of father or mother.

I was astonished not to find an allusion to the unconscious material in your letter.

In such a serious problem you should be aware of the standpoint of the unconscious.

If you feel a resistance against the unconscious, you resist yourself.

If the unconscious agrees with your conscious standpoint, then the child seems to be required, no matter whether the enterprise will be hard or not.

Under such circumstances you have the guarantee that, in so far you and your husband are concerned, the child will be all right-all right as far as ancestral inheritance and physical conditions allow it.

I am not astonished that Dr. Katz as well as yourself come to such a conclusion, and I wouldn't wonder if you really would give birth· to a child.

This problem is absolutely on the way, as I had the honour to foretell it once to Dr. Katz.

Only be careful in examining your own attitude, so that you know that you fully agree or disagree.

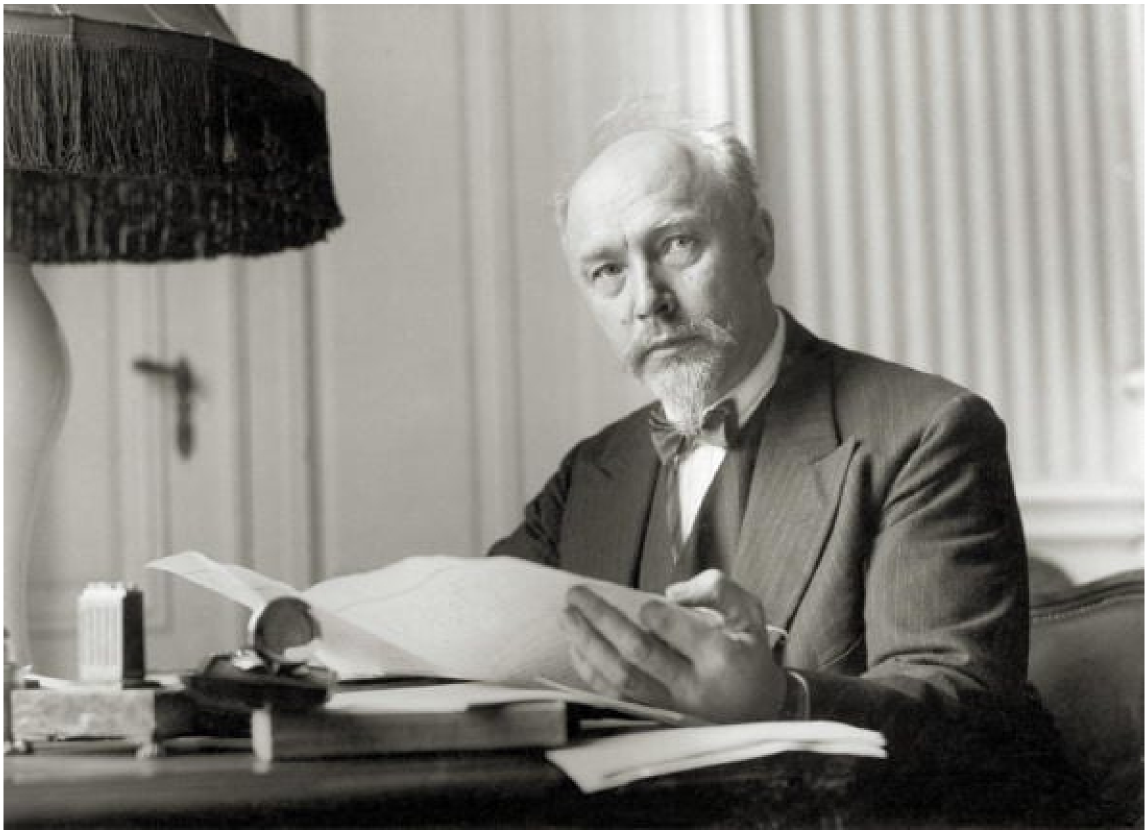
Yours sincerely,

Jung Carl Jung, Letters Vol. I, Pages 34-35

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9f886-12bboditch.jpg`

Carl Jung: About your dream I would only remark that "hanging" signifies "suspense" (2019-03-18 03:30)

[1]



To Count Hermann Keyserling

Dear Count, 19 June 1927

About your dream I would only remark that "hanging" signifies "suspense" -a provisional or expectant state with swings of the pendulum which are represented by your excursions into the most diverse spiritual spheres.

If you talk too much, then by the law of contrasts "stillness" accumulates within you and will one day come to expression (perhaps merely symptomatically and indirectly).

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 47

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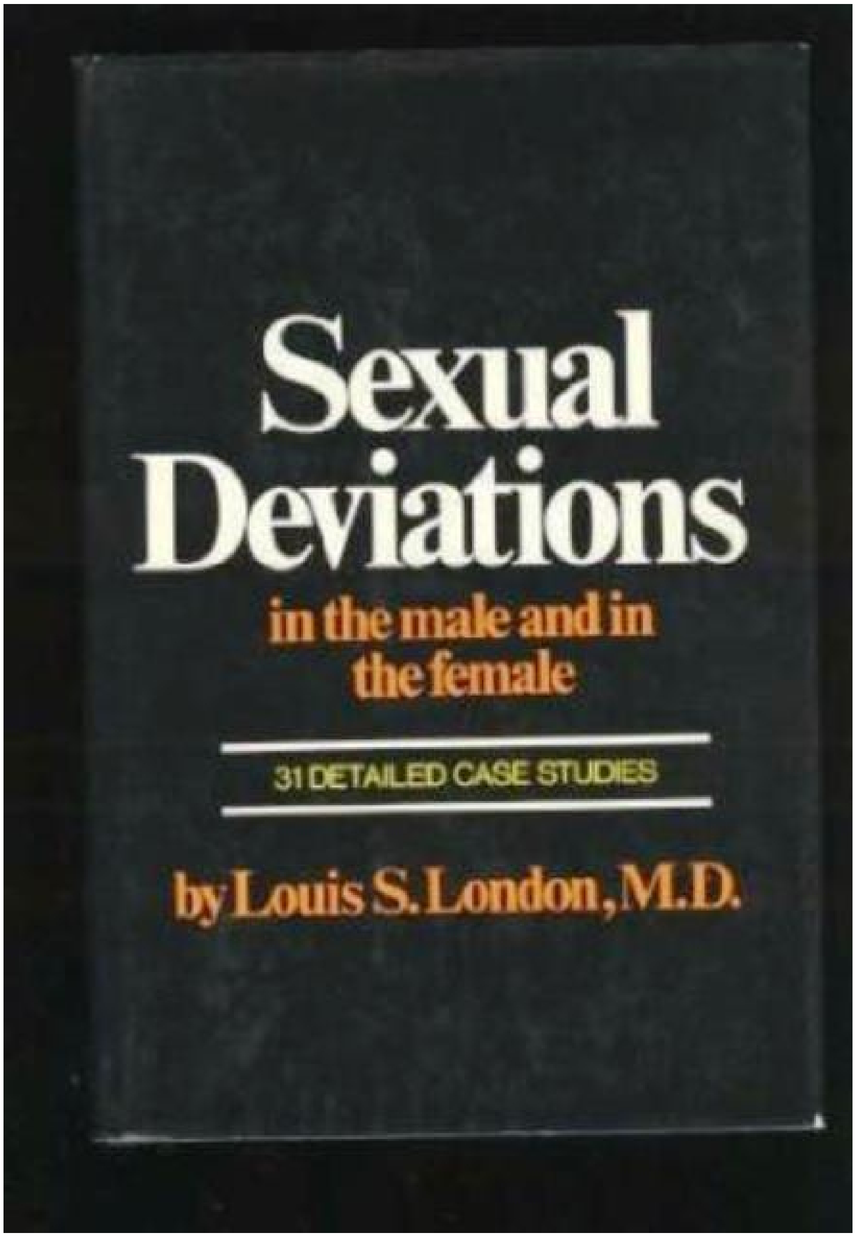
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/83a1b-12bhermann.jpg`

Carl Jung: I avoid the treatment of such cases as much as possible. (2019-03-18 03:30)

[1]


Sexual Deviations
in the male and in the female
31 DETAILED CASE STUDIES
by Louis S. London, M.D.

To Louis S. London

My dear Dr. London, 24 September 1926

I suppose the news you heard of my successes in the treatment of Dementia praecox is greatly exaggerated.

As a matter of fact I only treated a limited number of cases, and these were all what one might call in a liquid condition, that is to say, not yet congealed.

I avoid the treatment of such cases as much as possible.

It is true they can be treated, and even with the most obvious success, but such a success costs almost your own life.

You have to make the most stupendous effort to reintegrate the dissociated psychic entities, and it is by no means a neat and simple technique which you can apply, but a creative effort together with a vast knowledge of the unconscious mind.

These are not merely big words but simple statements of the actual truth.

It is not too easy to cure a neurosis, but to cure a case on the borderline of D.P. is worse.

Moreover the treatment of D.P. [Dementia Praecox] is entirely based upon the empirical knowledge gained from the neuroses.

Therefore if you want to know anything about the treatment of D.P. you ought to begin with the study of the analytical treatment in
general. ...

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 45

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/486d7-12blondon.jpg`

Carl Jung: You are the only Swiss who had reacted personally to my article and on your own initiative!

(2019-03-18 03:30)

[1]

To Meinrad Inglin

Dear Herr Inglin, Bollingen, 2 August 1928

Please excuse my irresponsible silence.

I had to wait for the holidays before I could write any letters at all.

But I didn't want to fail to thank you personally for your beautiful book,1 which I could read with passionate understanding.

I underline could because contemporary literature, particularly German, is to me the epitome of boredom coupled with psychic torture.

But with your book I knew what you were talking about-you talk about the great mystery of the Swiss lakes and mountains in which from time to time I blissfully immerse myself.

You are the only Swiss who had reacted personally to my article and on your own initiative!

I have to write to this unique personage.

If your name were not Meinrad Inglin, and if this genuine sounding name were a pseudonym, I would almost doubt you were Swiss.

But since I cannot doubt your authenticity, I say thank God there is at least one person whose head has grown out of the earth and who can consequently see it.

I would have liked to dedicate a copy of my criticism to you, but just now I am rapt in daily contemplation of the Buchberg in Schwyz facing me on the Upper Lake.

And shall be for several weeks.

If you look across from Nuolen you can see my little tower where I am now living.

With best greetings and thanks,

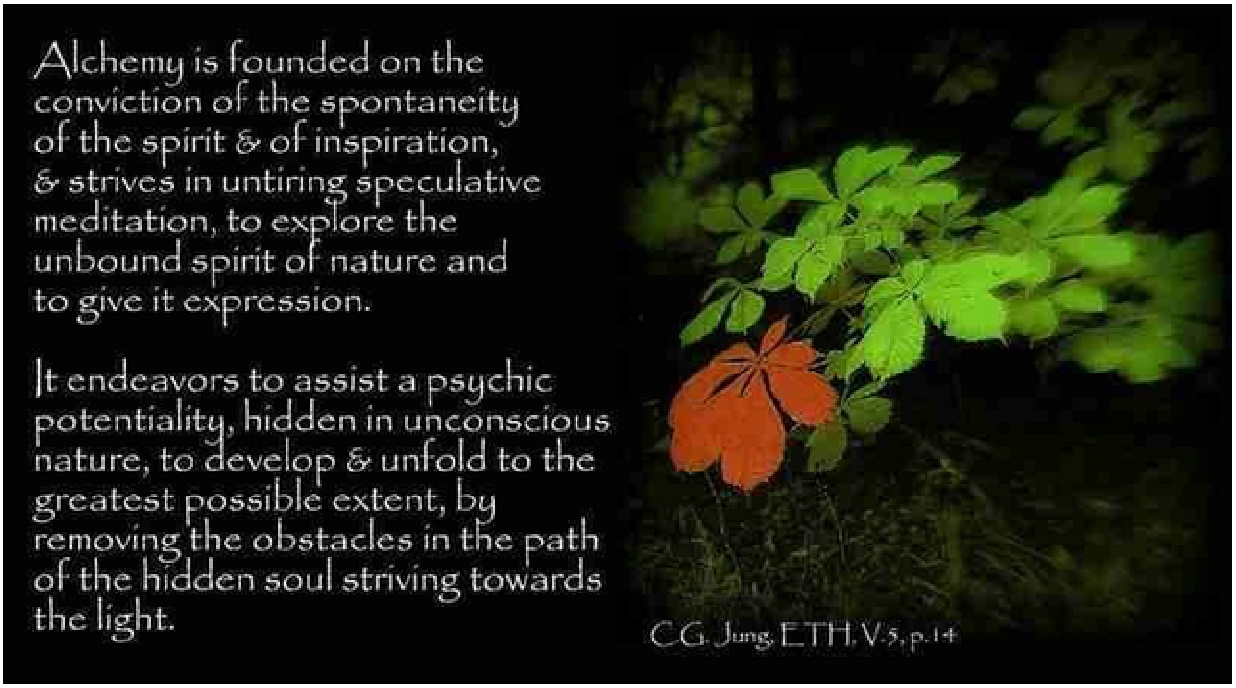
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 51-52

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b4f61-12bmeinrad.jpg`

Alchemy is founded on the conviction of the spontaneity of the spirit (2019-03-18 04:31)

[1]



Alchemy is founded on the conviction of the spontaneity of the spirit & of inspiration, & strives in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

It endeavors to assist a psychic potentiality, hidden in unconscious nature, to develop & unfold to the greatest possible extent, by removing the obstacles in the path of the hidden soul striving towards the light.

C.G. Jung, ETH, V.5, p.14

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

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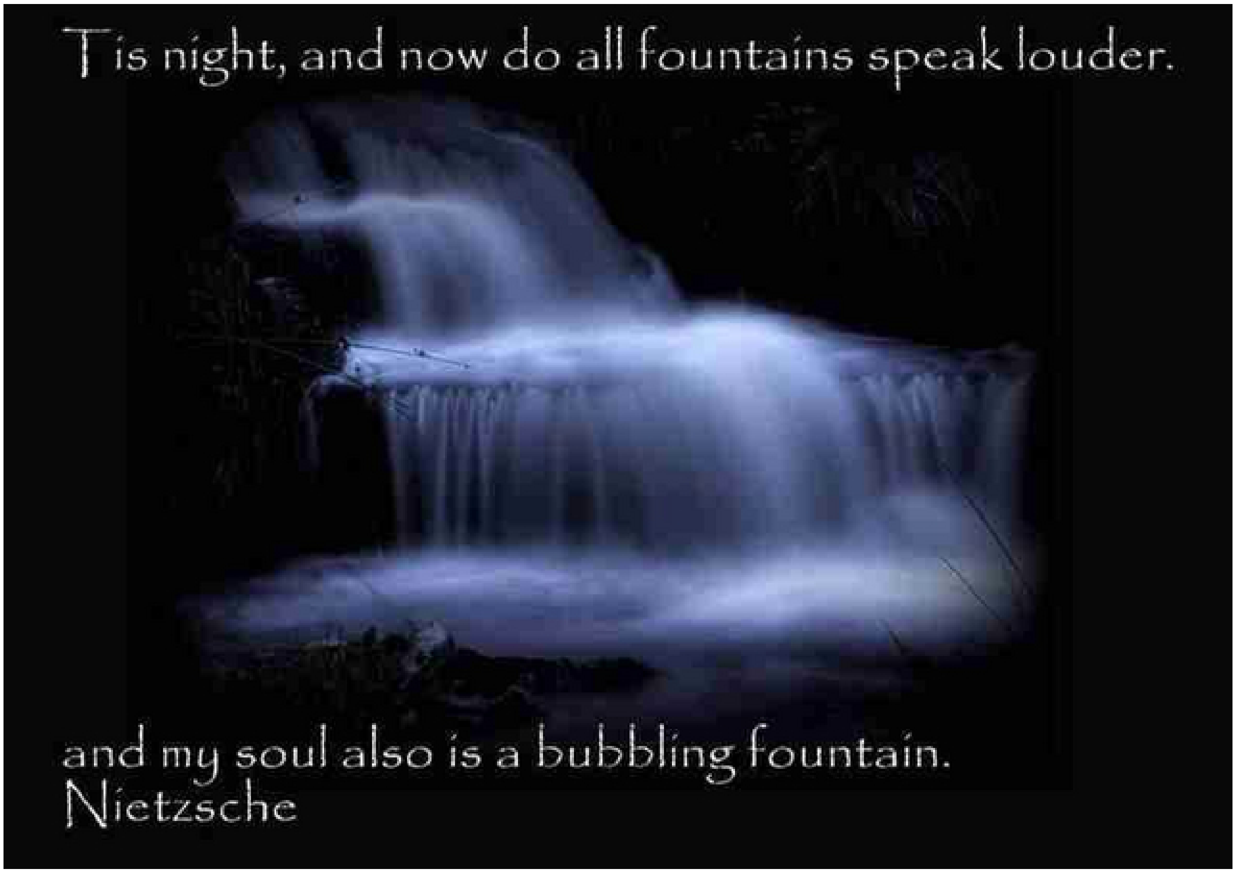
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bd5b7-12balchemy.jpg`

˜Zarathustra: Tis night:alas, that I have to be light! And thirst for the nightly! And lonesomeness! (2019-03-18 04:40)

[1]


Tis night, and now do all fountains speak louder.
and my soul also is a bubbling fountain.
Nietzsche

Thus Spake Zarathurstra

XXXI. THE NIGHT-SONG.

’Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

’Tis night: now only do all songs of the loving ones awake. And my soul also is the song of a loving one.

Something unappeased, unappeasable, is within me; it longeth to find expression. A craving for love is within me, which speaketh itself the language of love.

Light am I: ah, that I were night! But it is my lonesomeness to be begirt with light! Ah, that I were dark and

nightly! How would I suck at the breasts of light!
And you yourselves would I bless, ye twinkling starlets and glow-worms aloft!—and would rejoice in the gifts of your light.

But I live in mine own light, I drink again into myself the flames that break forth from me.

I know not the happiness of the receiver; and oft have I dreamt that stealing must be more blessed than receiving.

It is my poverty that my hand never ceaseth bestowing; it is mine envy that I see waiting eyes and the brightened nights of longing.

Oh, the misery of all bestowers! Oh, the darkening of my sun! Oh, the craving to crave! Oh, the violent hunger in satiety!

They take from me: but do I yet touch their soul? There is a gap 'twixt giving and receiving; and the smallest gap hath finally to be bridged over.

A hunger ariseth out of my beauty: I should like to injure those I illumine; I should like to rob those I have gifted:—thus do I hunger for wickedness.

Withdrawing my hand when another hand already stretcheth out to it; hesitating like the cascade, which hesitateth even in its leap:—thus do I hunger for wickedness!

Such revenge doth mine abundance think of: such mischief welleth out of my lonesomeness.

My happiness in bestowing died in bestowing; my virtue became weary of itself by its abundance!

He who ever bestoweth is in danger of losing his shame; to him who ever dispenseth, the hand and heart become callous by very dispensing.

Mine eye no longer overfloweth for the shame of suppliants; my hand hath become too hard for the trembling of filled hands.

Whence have gone the tears of mine eye, and the down of my heart? Oh, the lonesomeness of all bestowers!

Oh, the silence of all shining ones!

Many suns circle in desert space: to all that is dark do they speak with their light—but to me they are silent.

Oh, this is the hostility of light to the shining one: unpityingly doth it pursue its course.

Unfair to the shining one in its innermost heart, cold to the suns:—thus travelleth every sun.

Like a storm do the suns pursue their courses: that is their travelling. Their inexorable will do they follow: that is their coldness.

Oh, ye only is it, ye dark, nightly ones, that extract warmth from the shining ones! Oh, ye only drink milk and refreshment from the light's udders!

Ah, there is ice around me; my hand burneth with the iciness! Ah, there is thirst in me; it panteth after your thirst!

'Tis night: alas, that I have to be light! And thirst for the nightly!

And lonesomeness! 'Tis night: now doth my longing break forth in me as a fountain,—for speech do I long.

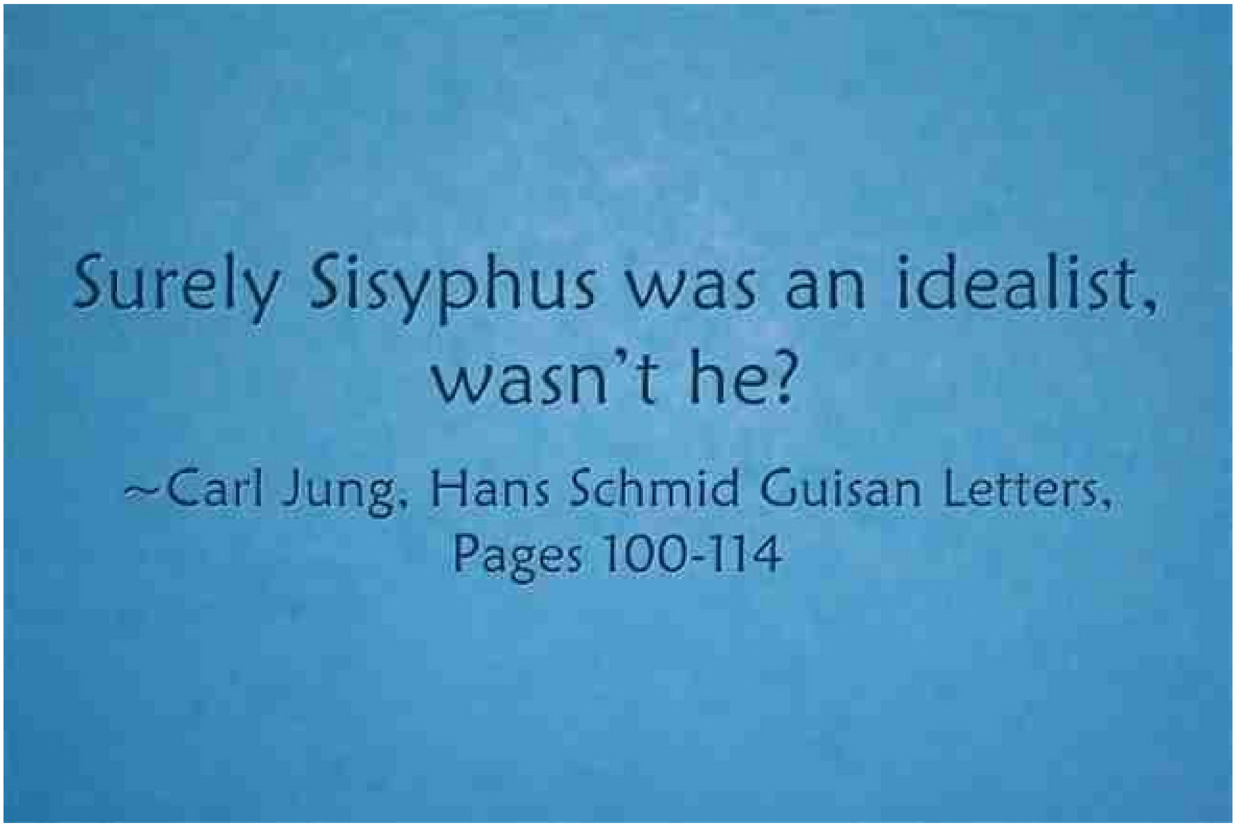
'Tis night: now do all gushing fountains speak louder. And my soul also is a gushing fountain.

'Tis night: now do all songs of loving ones awake. And my soul also is the song of a loving one.— Thus sang Zarathustra.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9b9f3-12blouder.jpg`

Carl Jung Quotations 25 (2019-03-18 04:49)

[1]

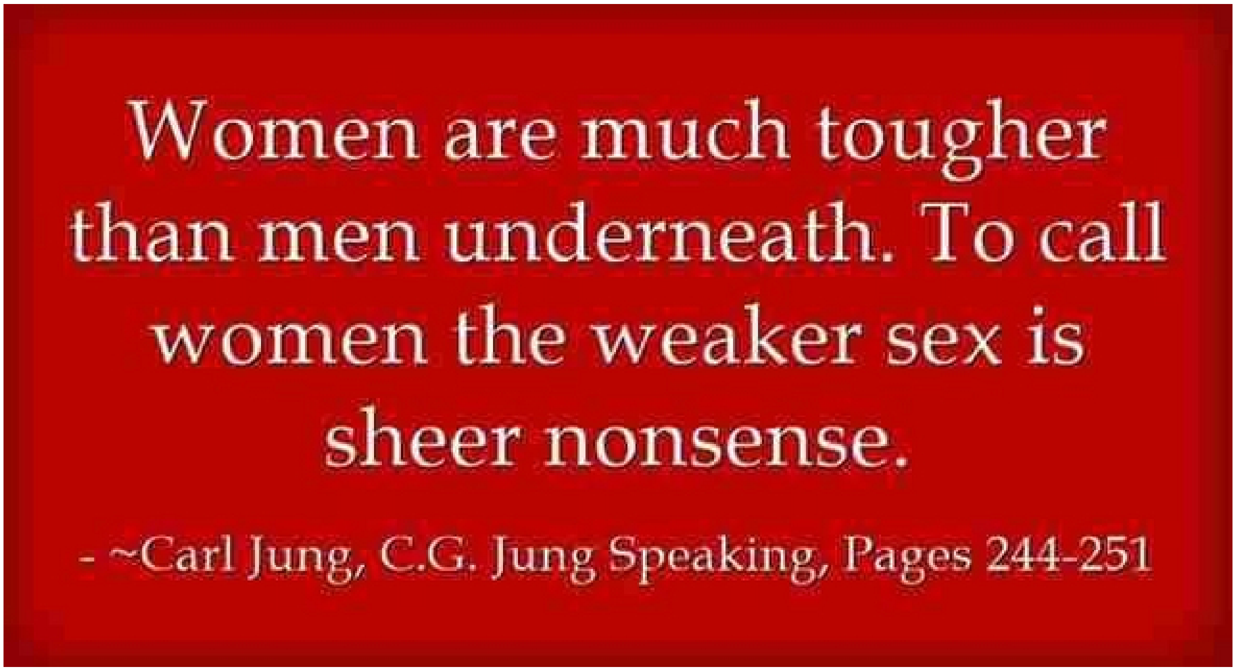


Surely Sisyphus was an idealist, wasn't he?

~Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Surely Sisyphus was an idealist, wasn't he? your Jung Carl Jung, Hans Schmid-Guisan Letters, Pages 100-114

[2]



Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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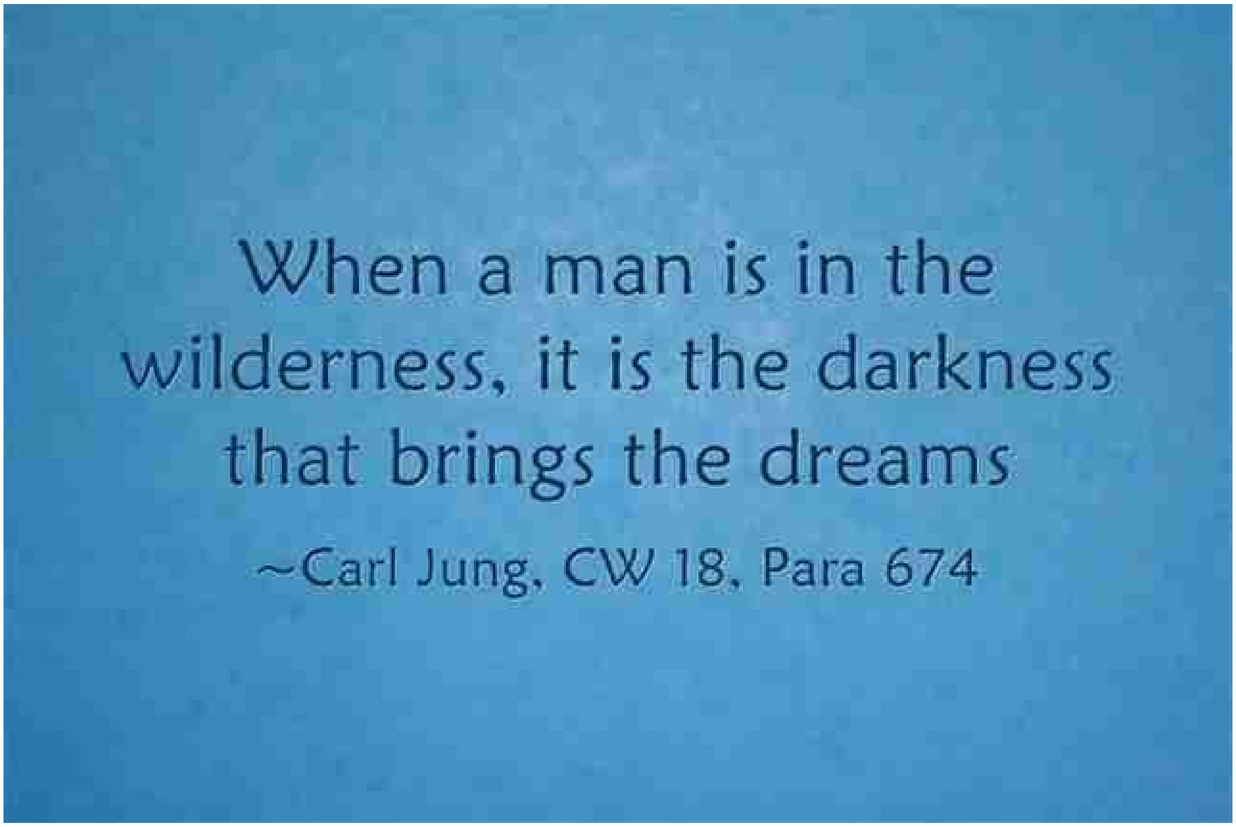
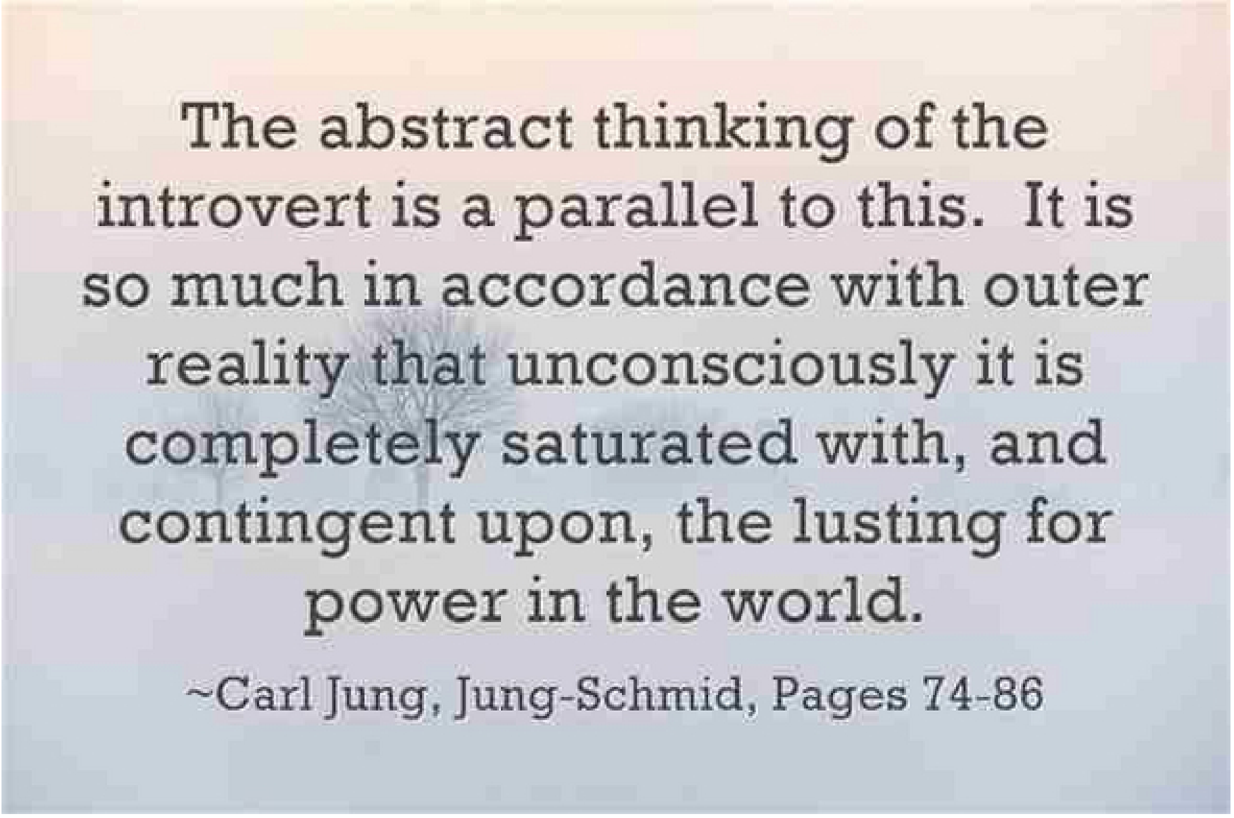
[3]



When a man is in the
wilderness, it is the darkness
that brings the dreams
~Carl Jung, CW 18, Para 674

When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674



The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.

~Carl Jung, Jung-Schmid, Pages 74-86

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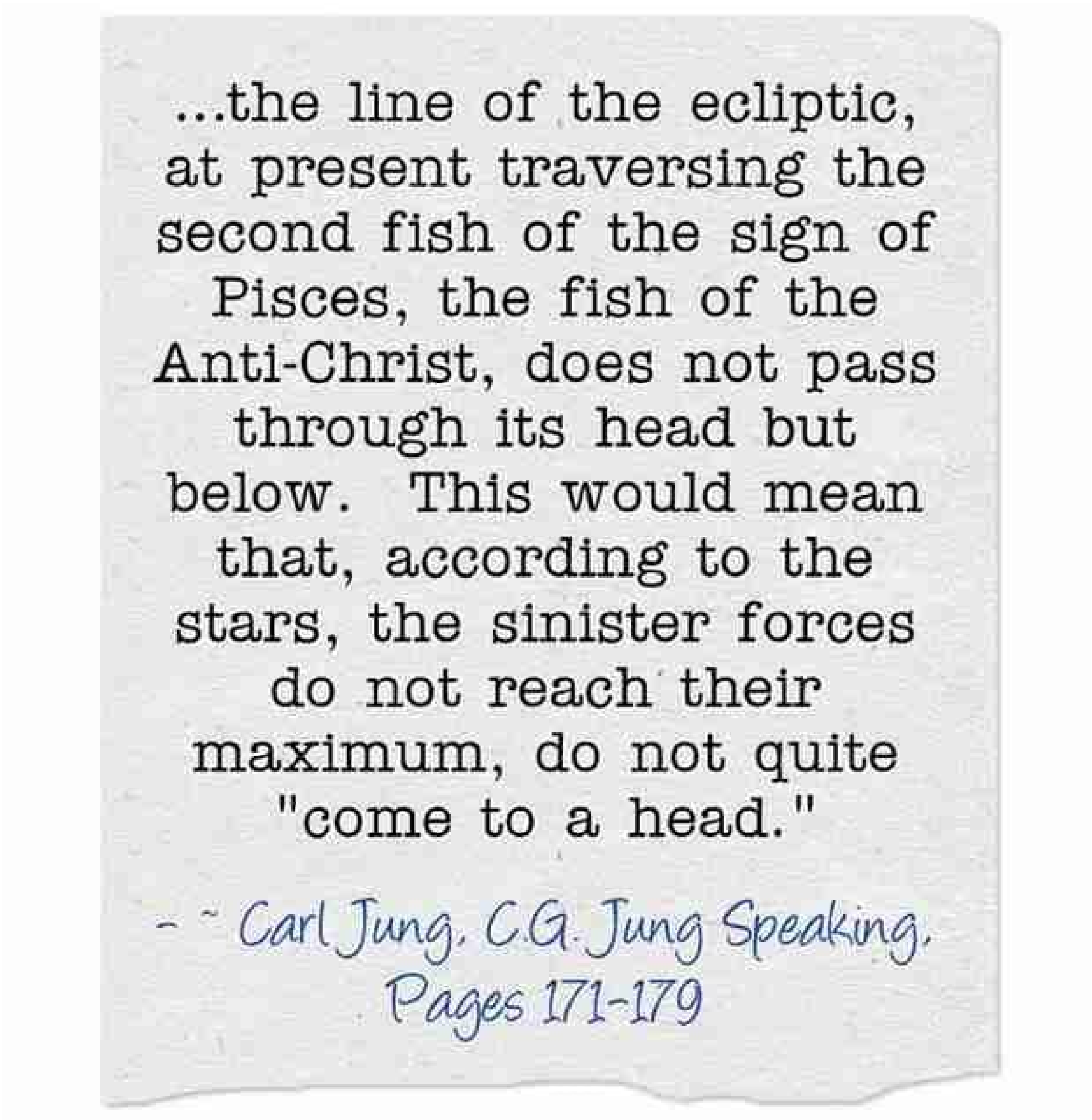

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

- ~ Carl Jung, C.G. Jung Speaking, Pages 171-179

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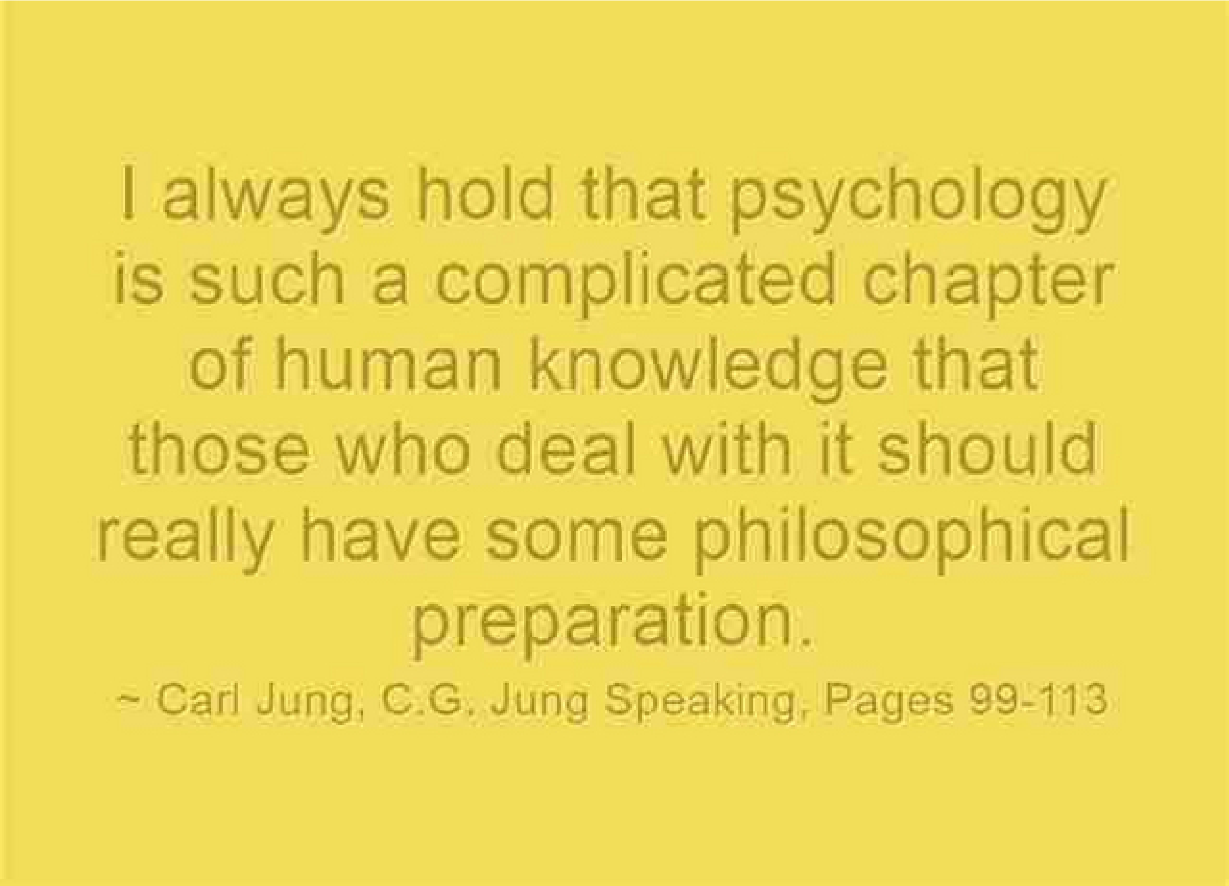
I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

~ Carl Jung, C.G. Jung Speaking, Pages 99-113

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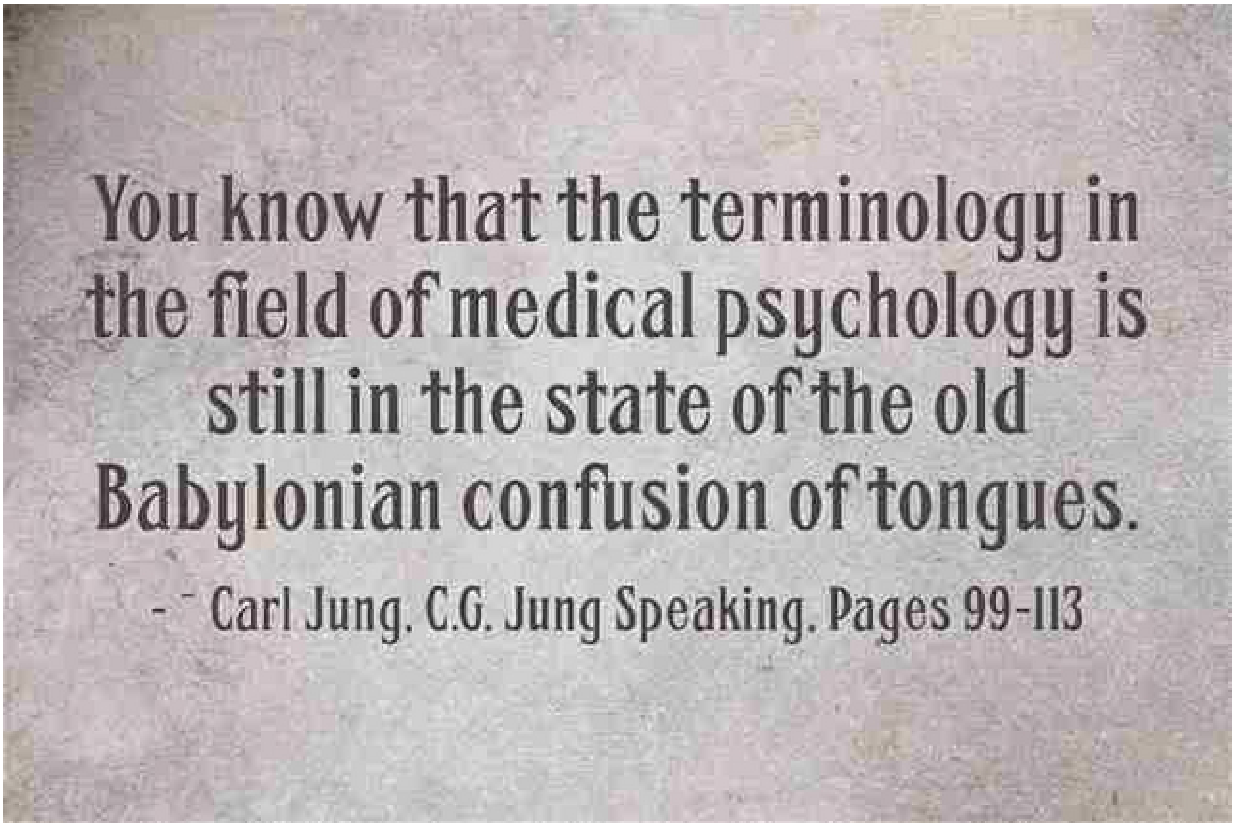

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.

- ¯ Carl Jung. C.G. Jung Speaking. Pages 99-113

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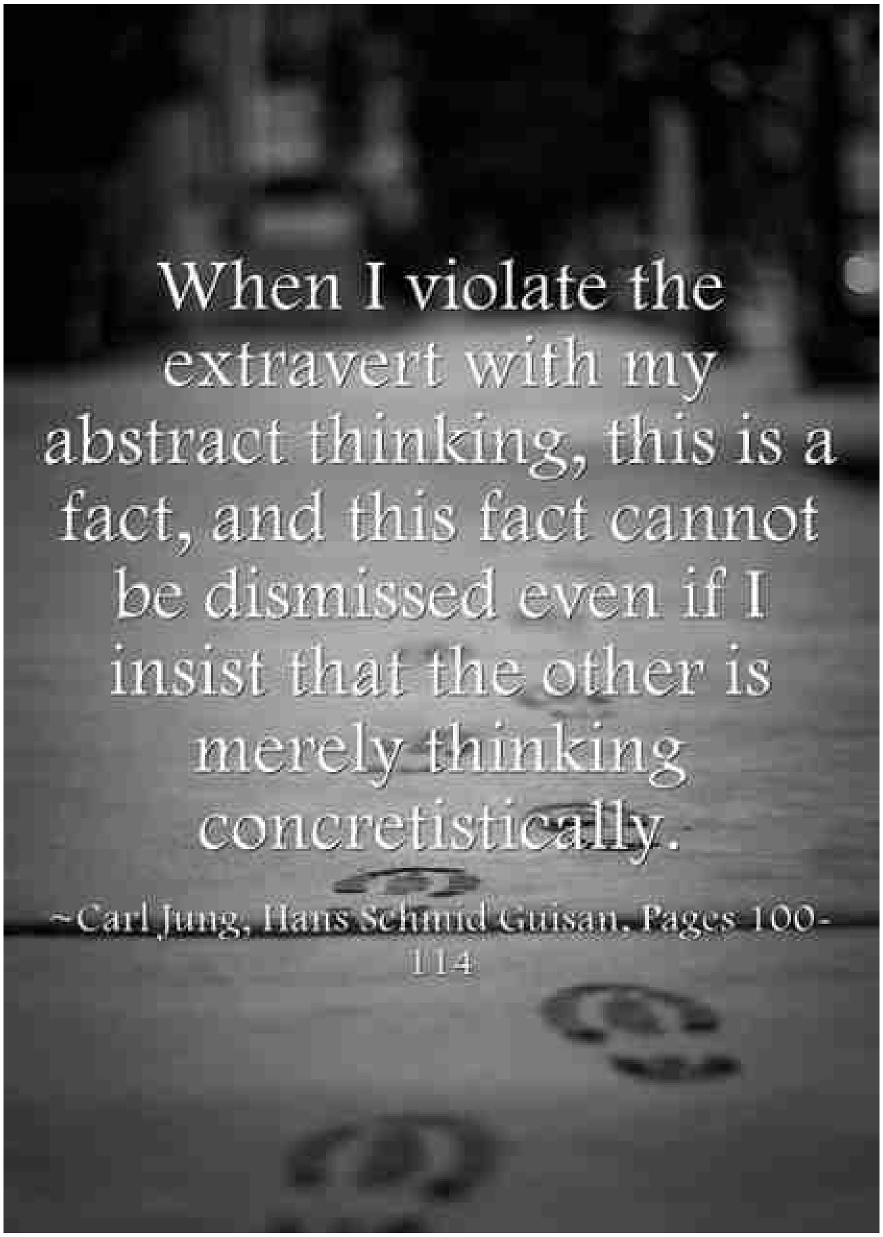
When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically.
~Carl Jung, Hans Schmid Guisan, Pages 100-114

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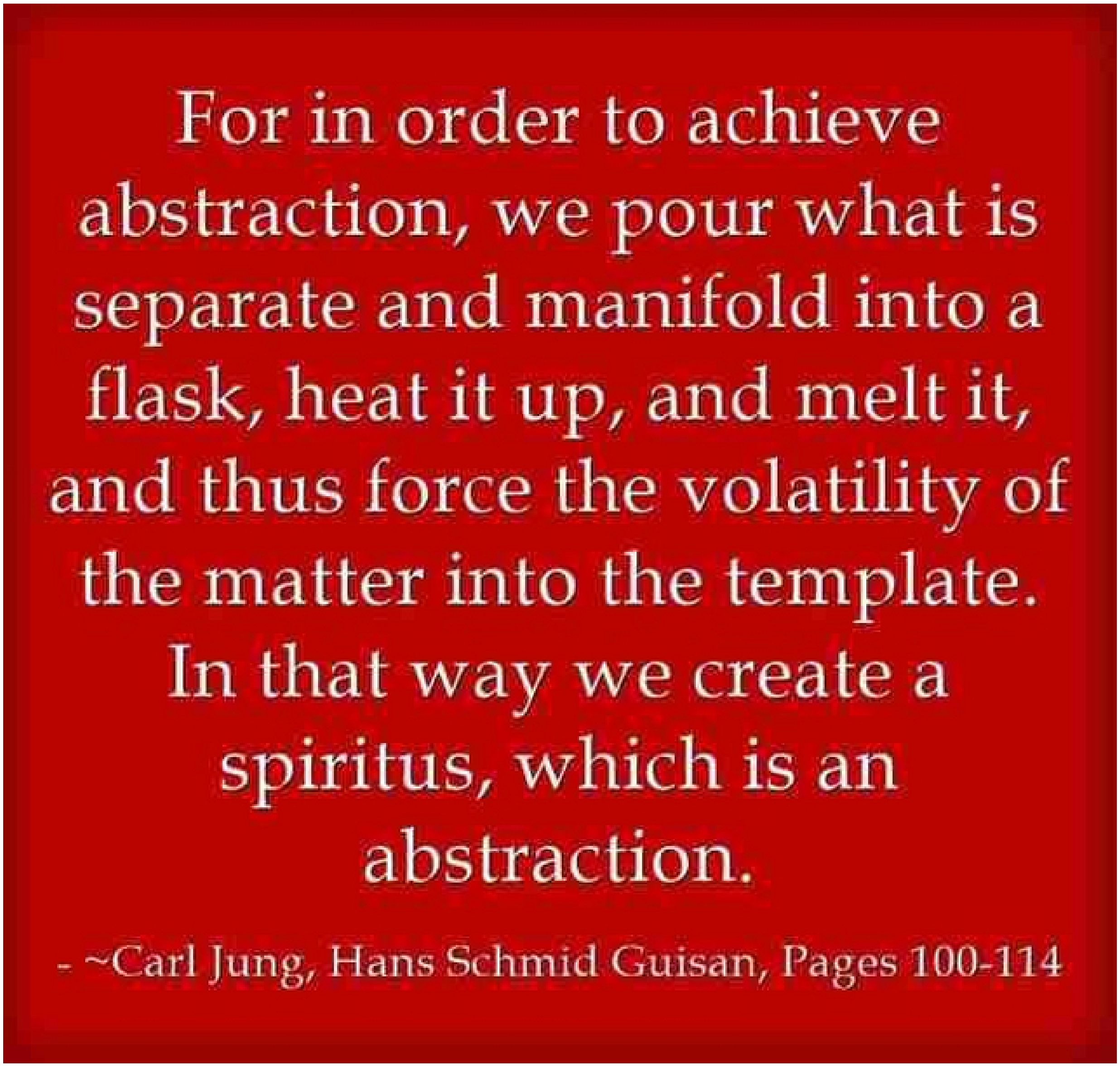

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that way we create a spiritus, which is an abstraction.

- ~Carl Jung, Hans Schmid Guisan, Pages 100-114

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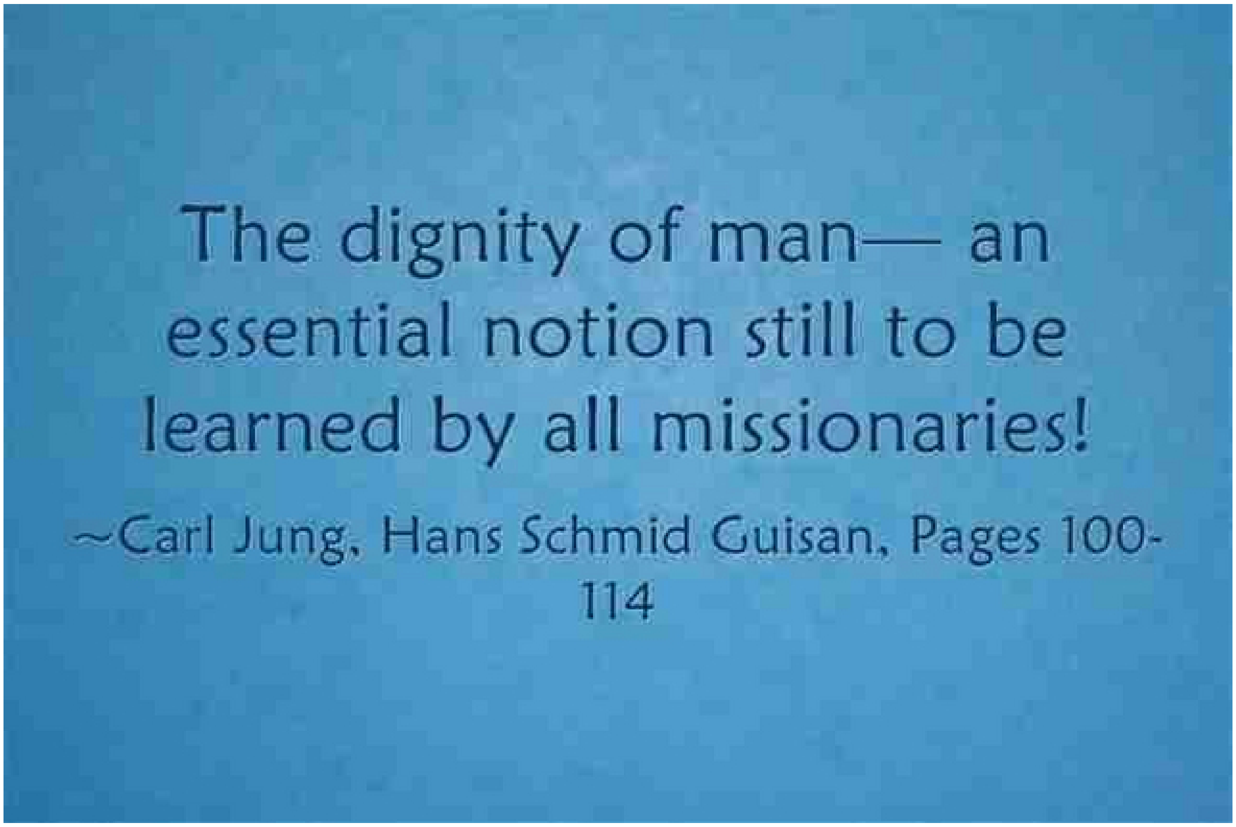
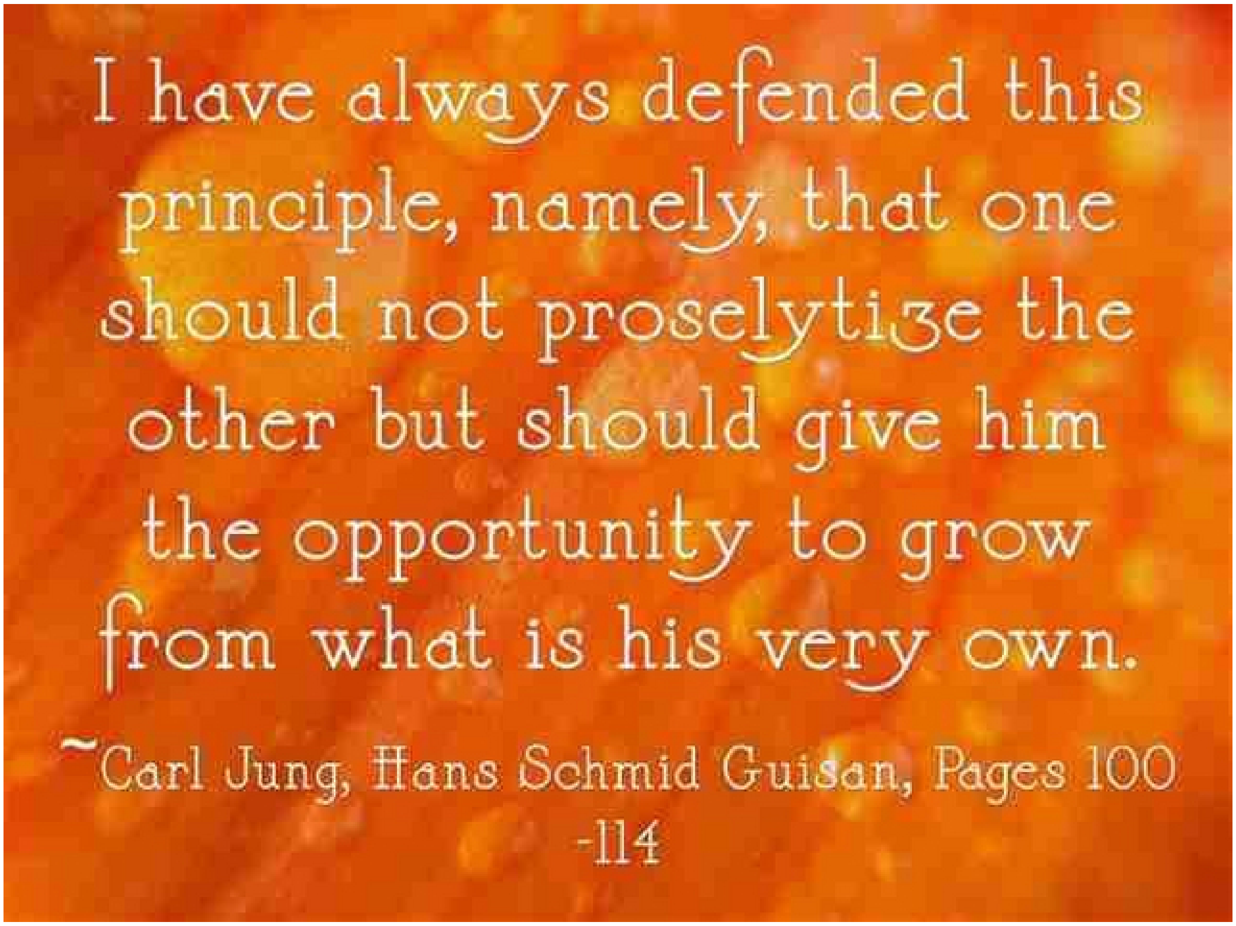


The dignity of man— an essential notion still to be learned by all missionaries!

~Carl Jung, Hans Schmid Guisan, Pages 100-114

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Pages 100-114



I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own.

~Carl Jung, Hans Schmid Guisan, Pages 100 -114

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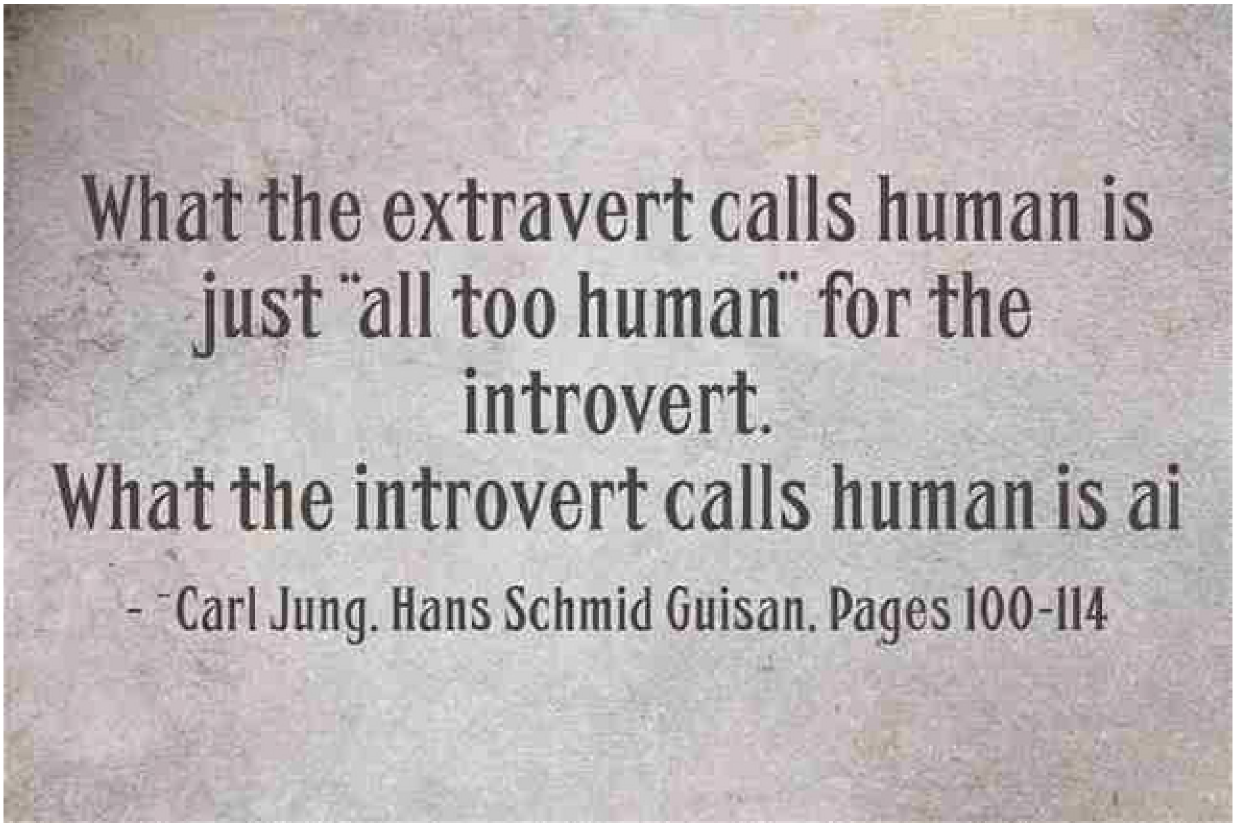

What the extravert calls human is just "all too human" for the introvert.
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- "Carl Jung. Hans Schmid Guisan. Pages 100-114

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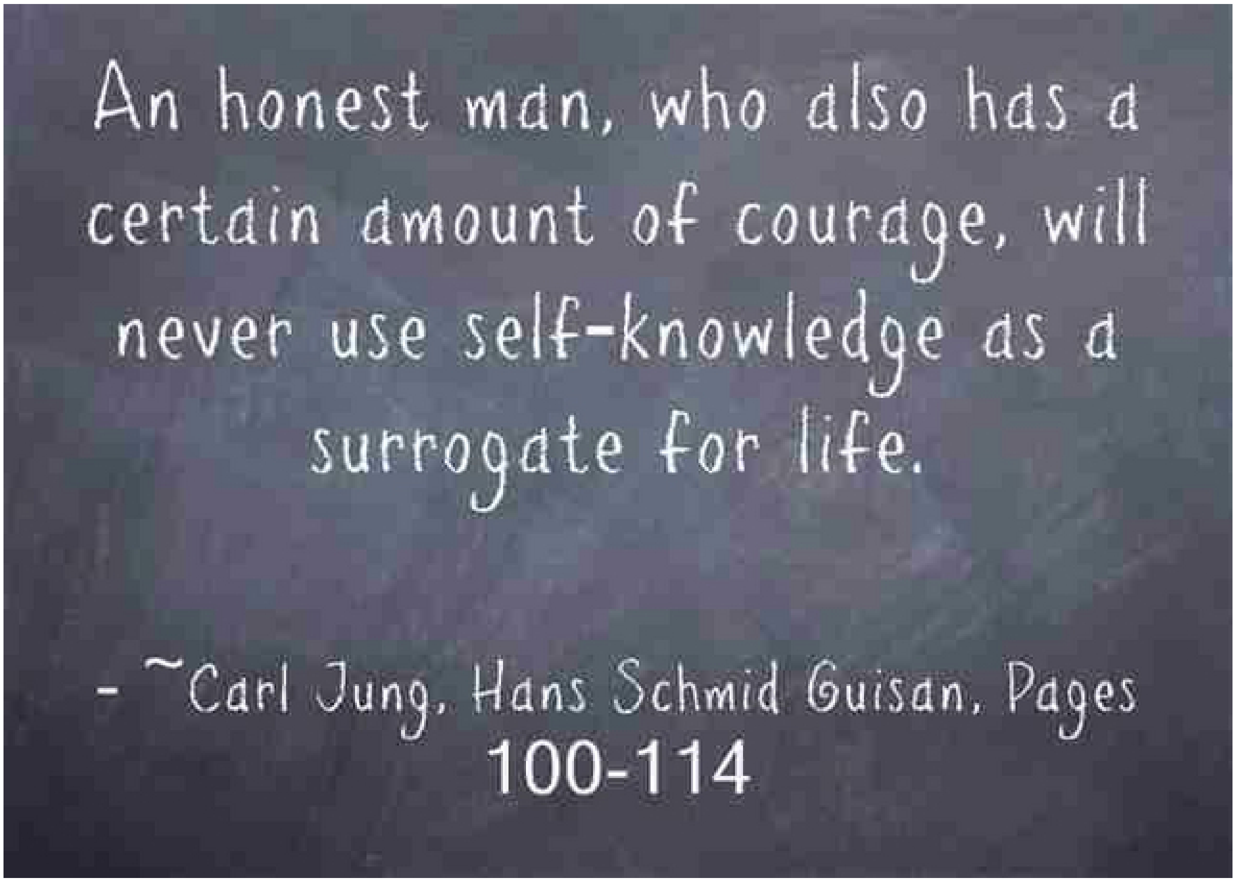

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life.

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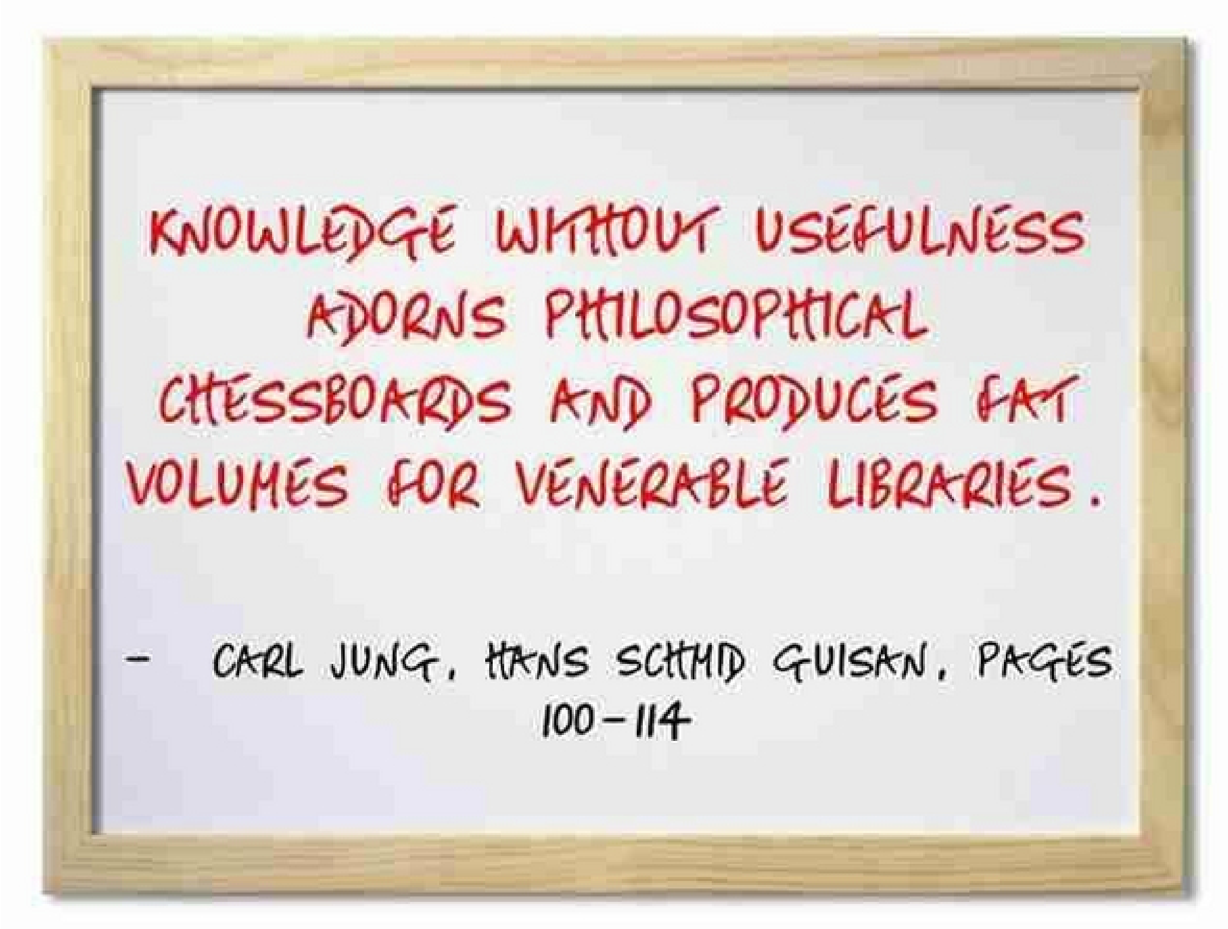
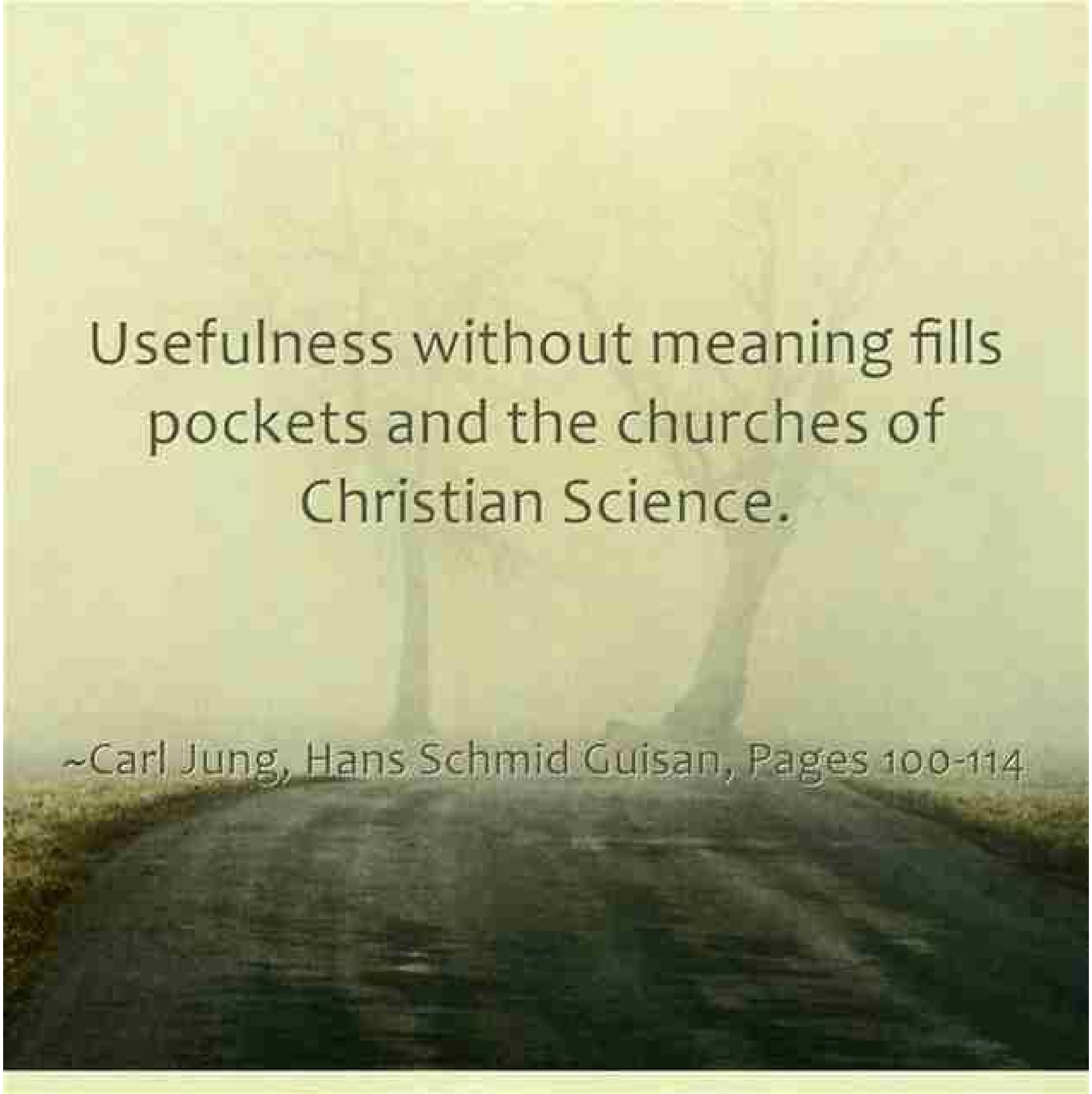


KNOWLEDGE WITHOUT USEFULNESS ADORNS PHILOSOPHICAL CHESSBOARDS AND PRODUCES FAT VOLUMES FOR VENERABLE LIBRARIES.

- CARL JUNG, HANS SCHMID GUISAN, PAGES 100-114

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries.
Carl Jung, Hans Schmid Guisan Letters, Pages 100-114


Usefulness without meaning fills pockets and the churches of Christian Science.
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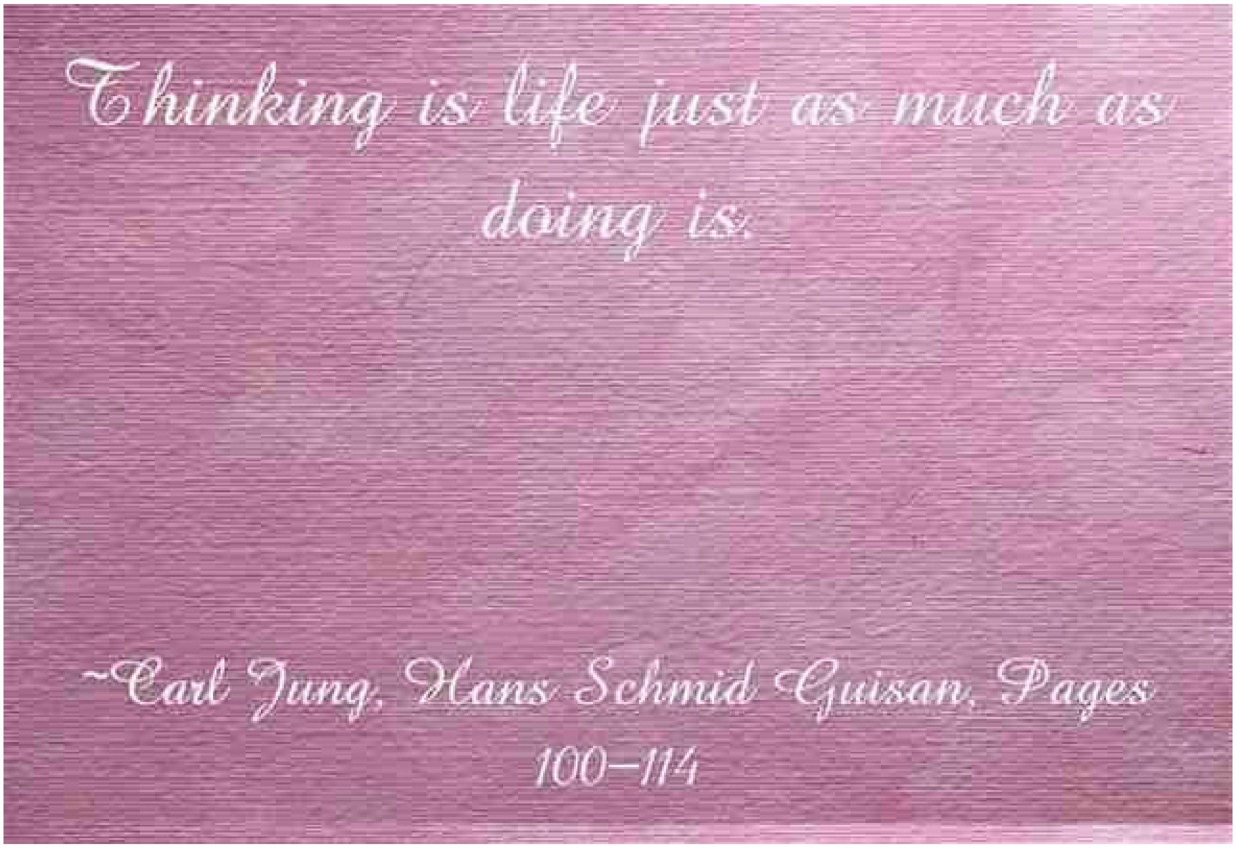

Thinking is life just as much as doing is.

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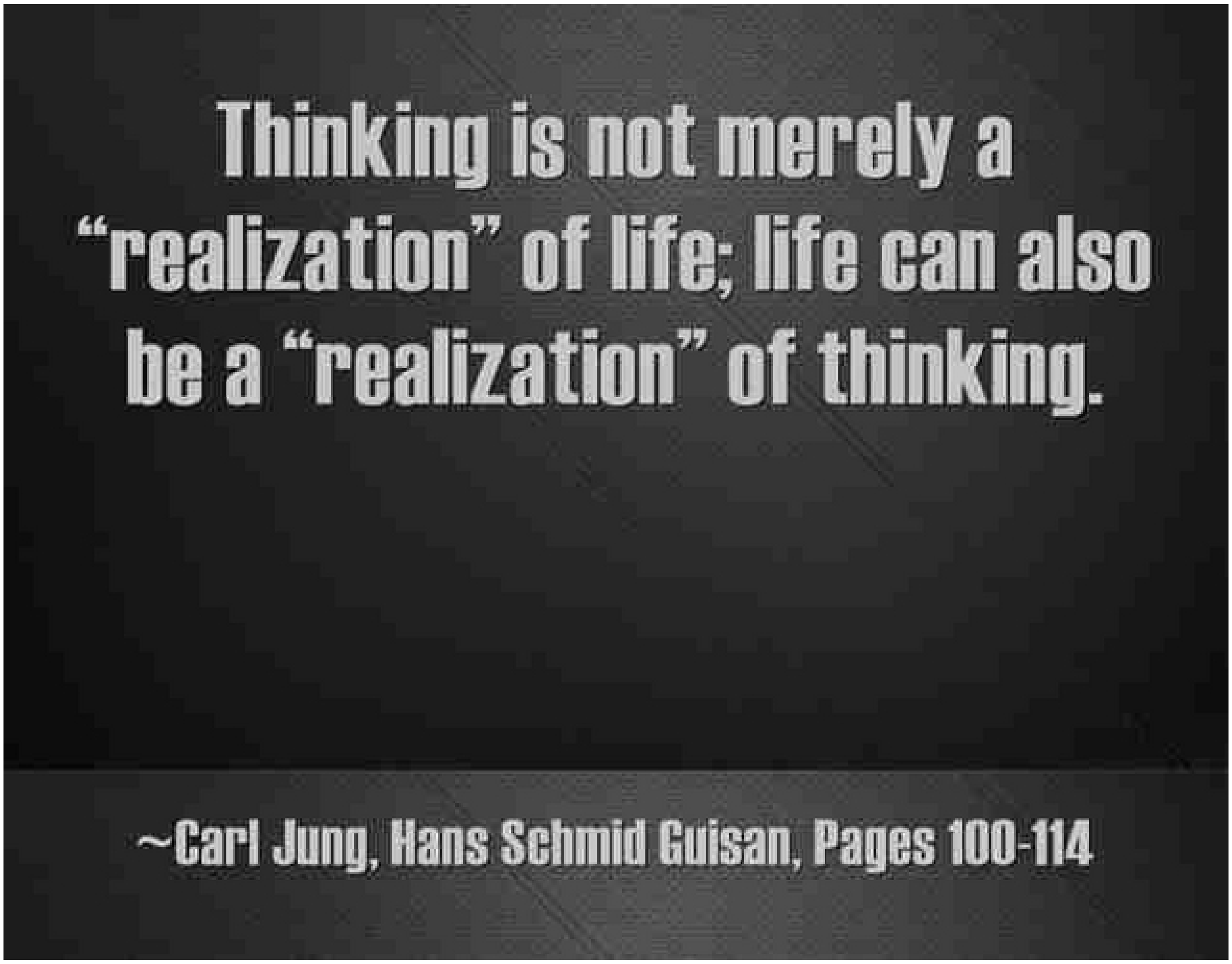

Thinking is not merely a "realization" of life; life can also be a "realization" of thinking.

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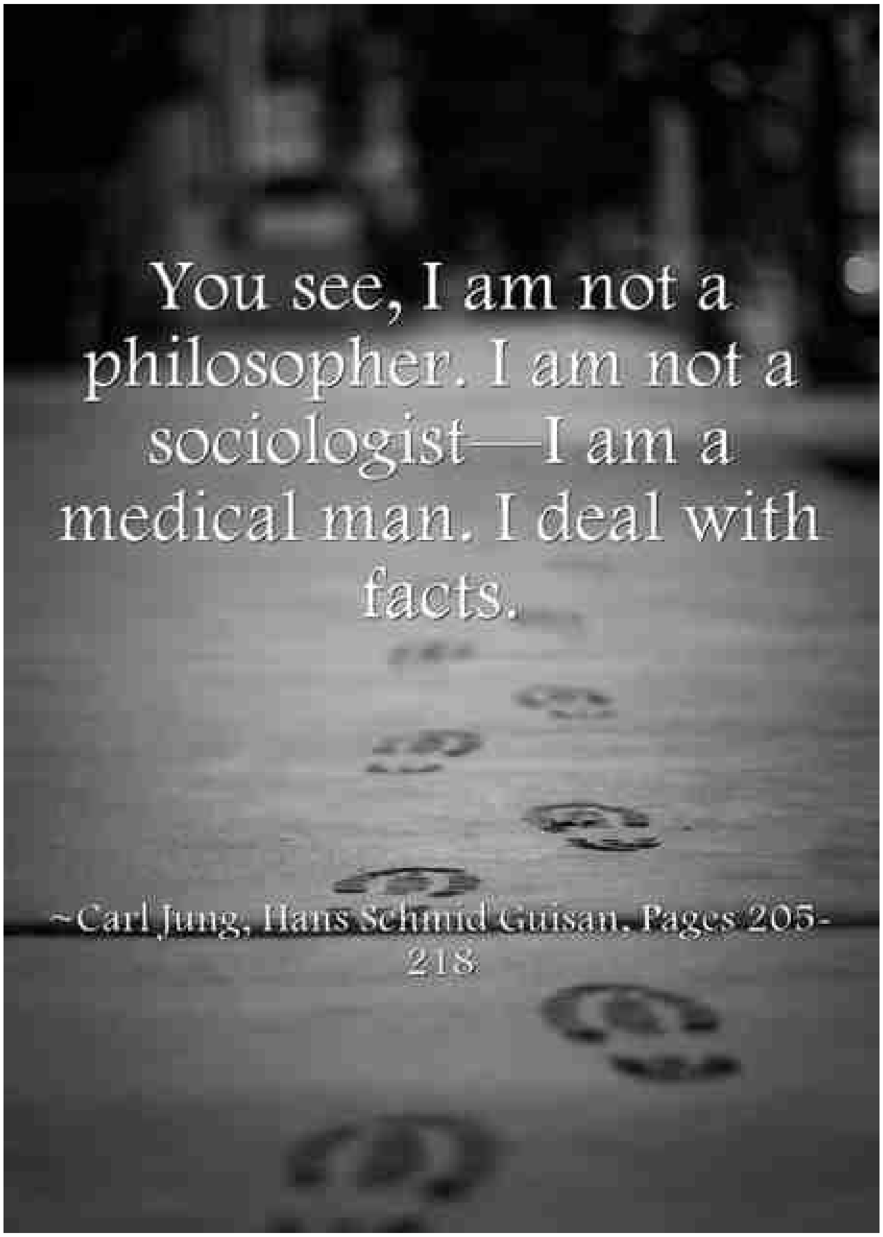
You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.
~Carl Jung, Hans Schmid Guisan, Pages 205-218

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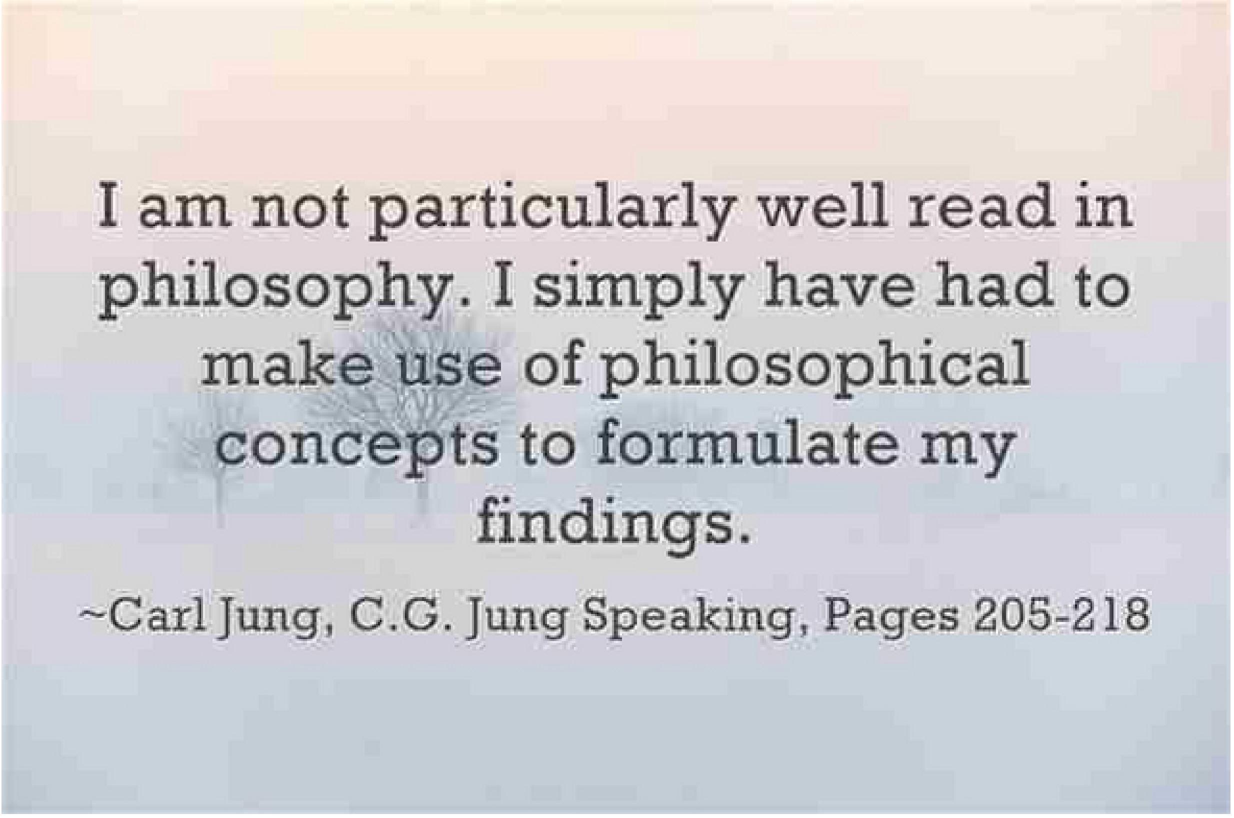

I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings.

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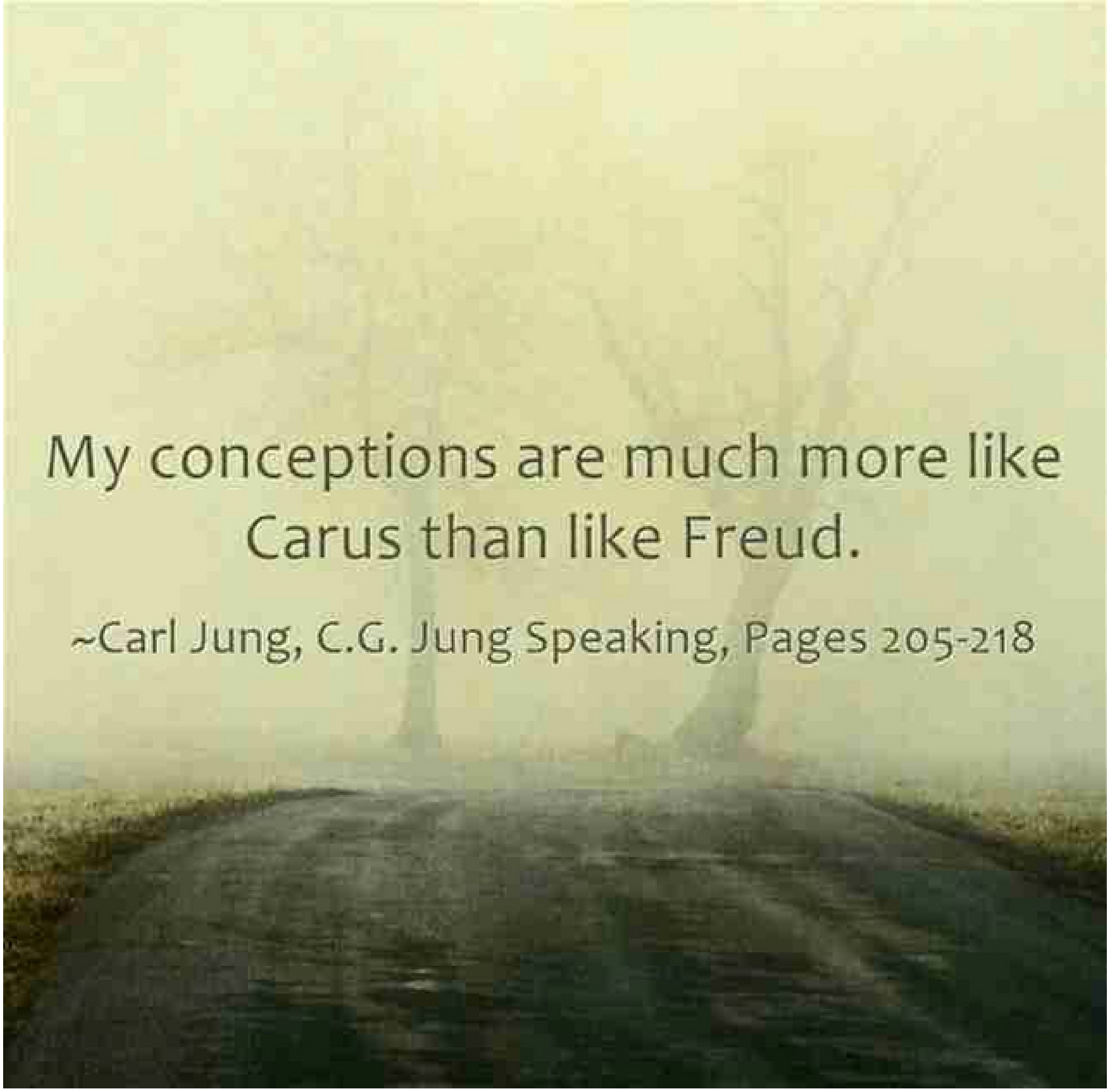
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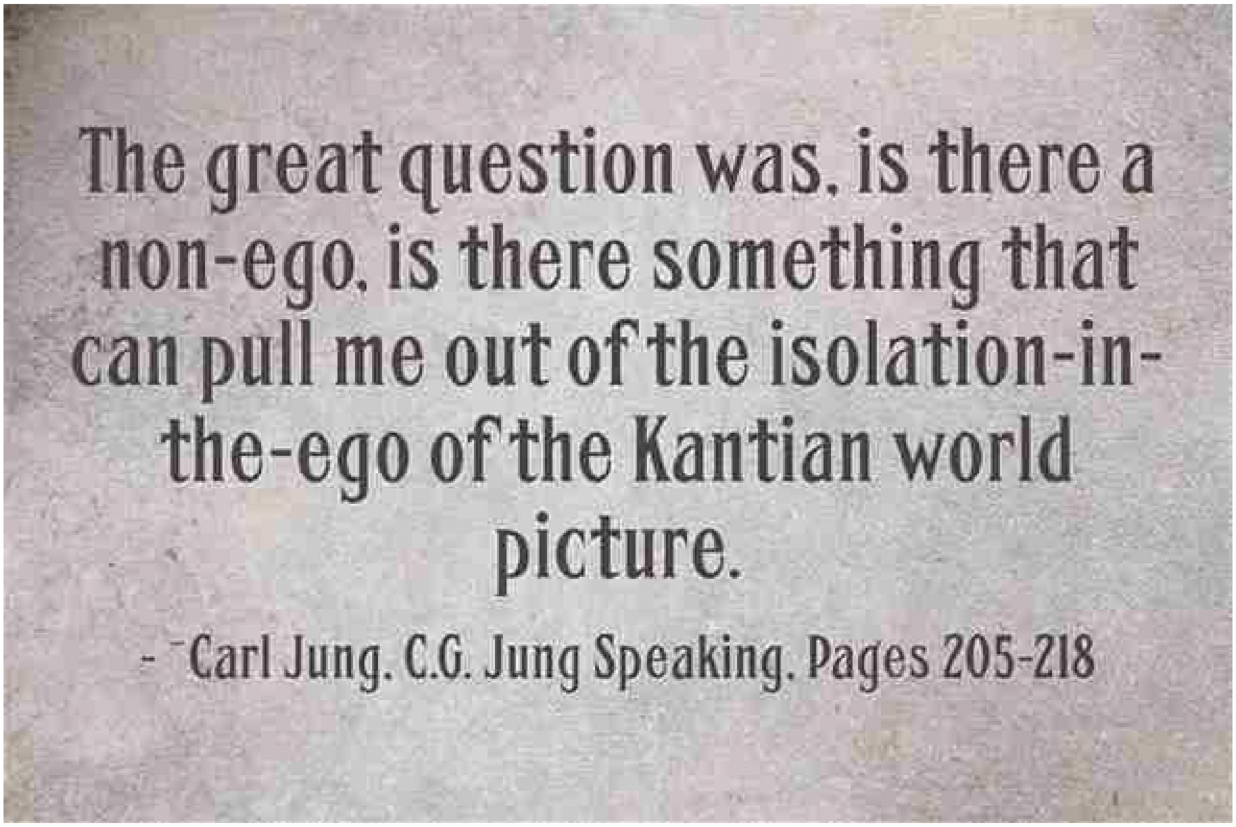

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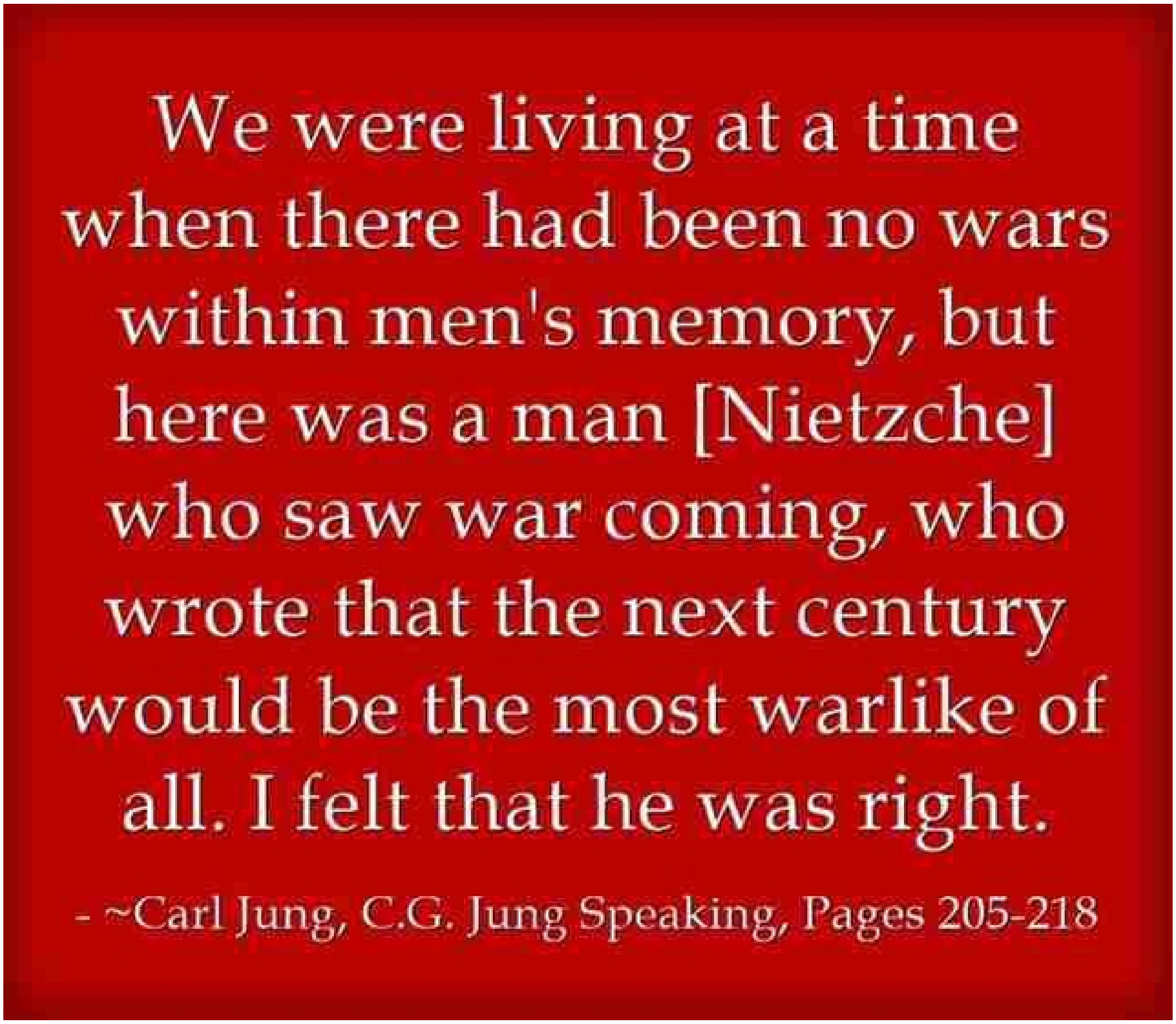

We were living at a time when there had been no wars within men's memory, but here was a man [Nietzche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right.

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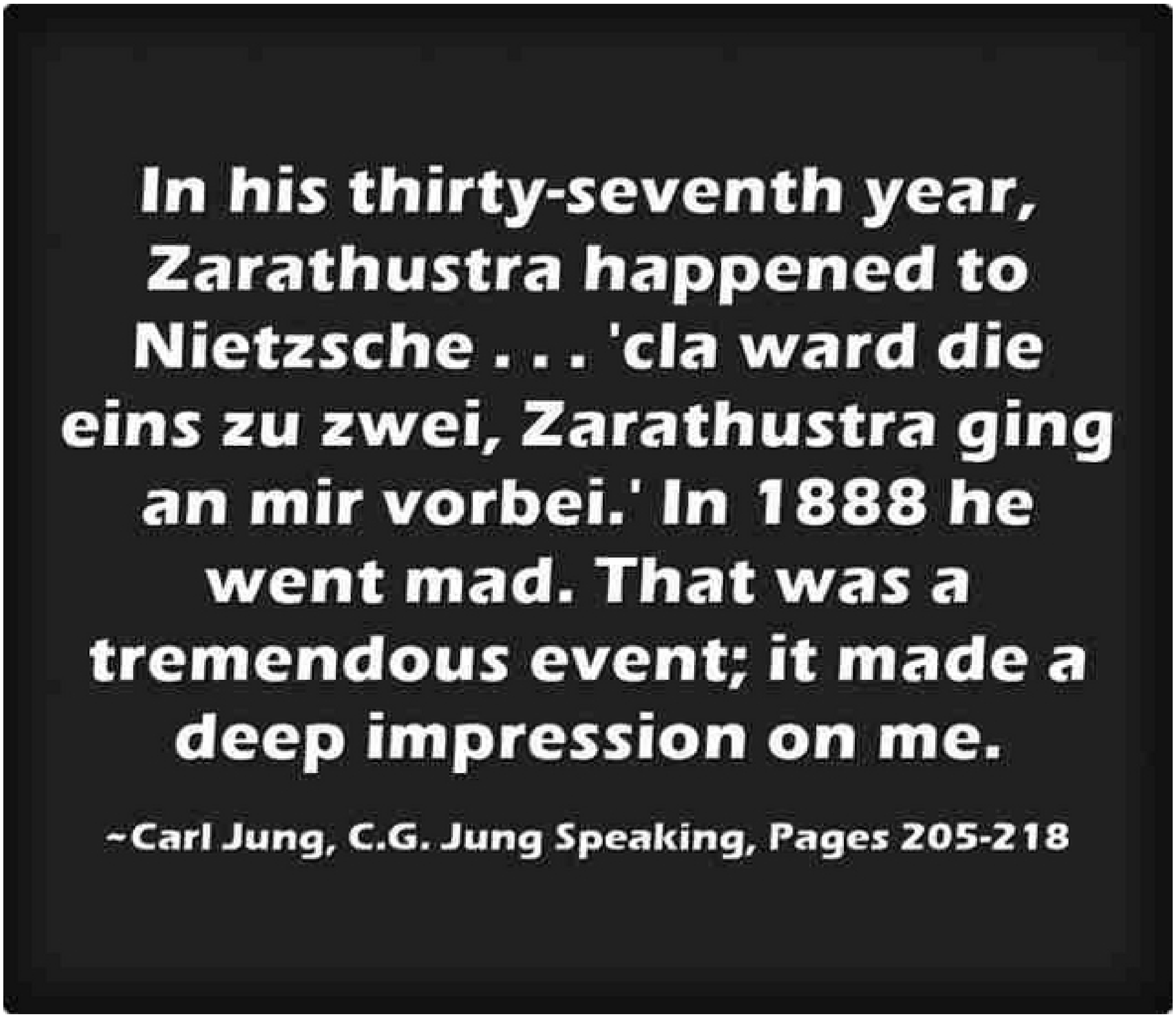

In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.

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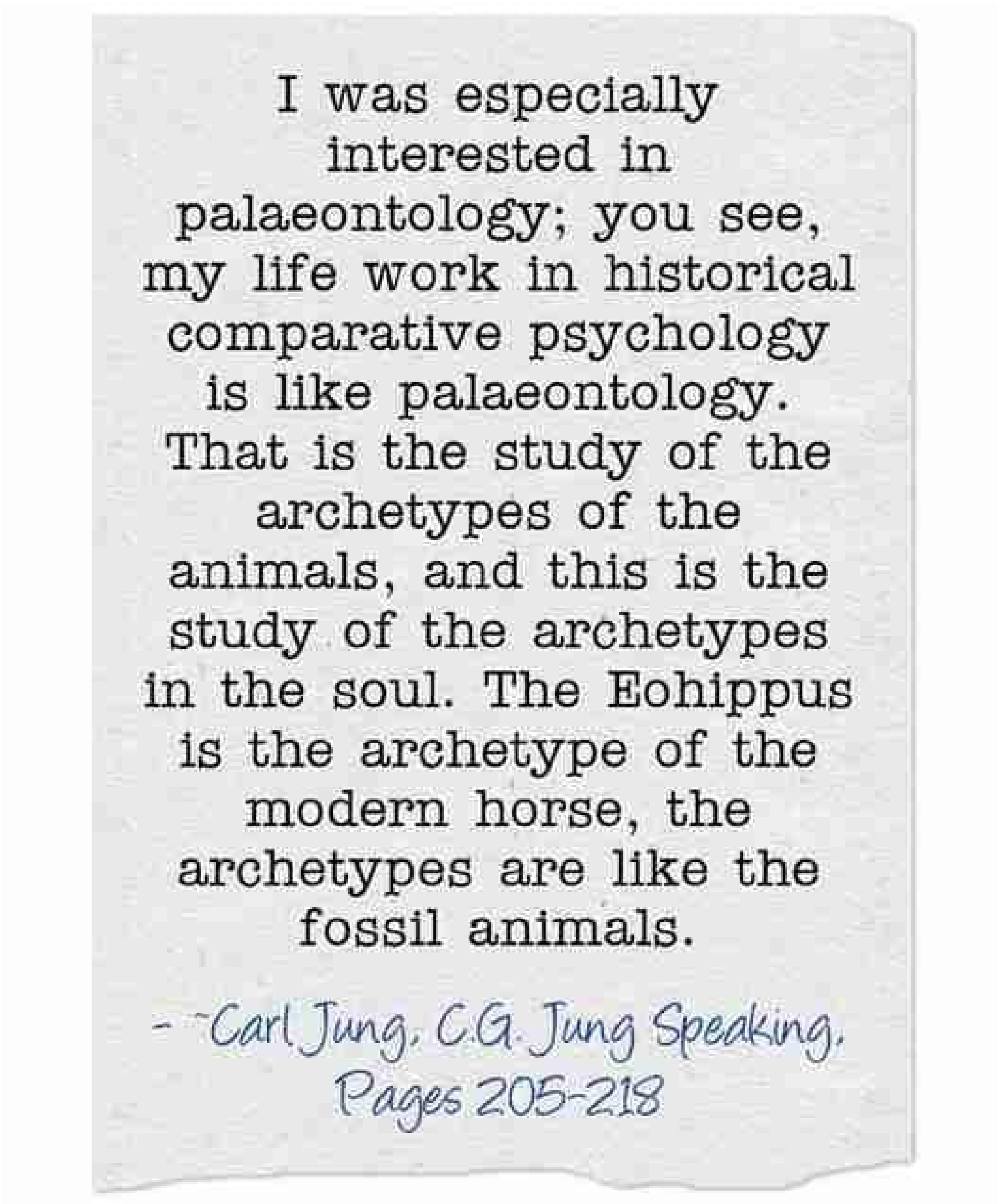

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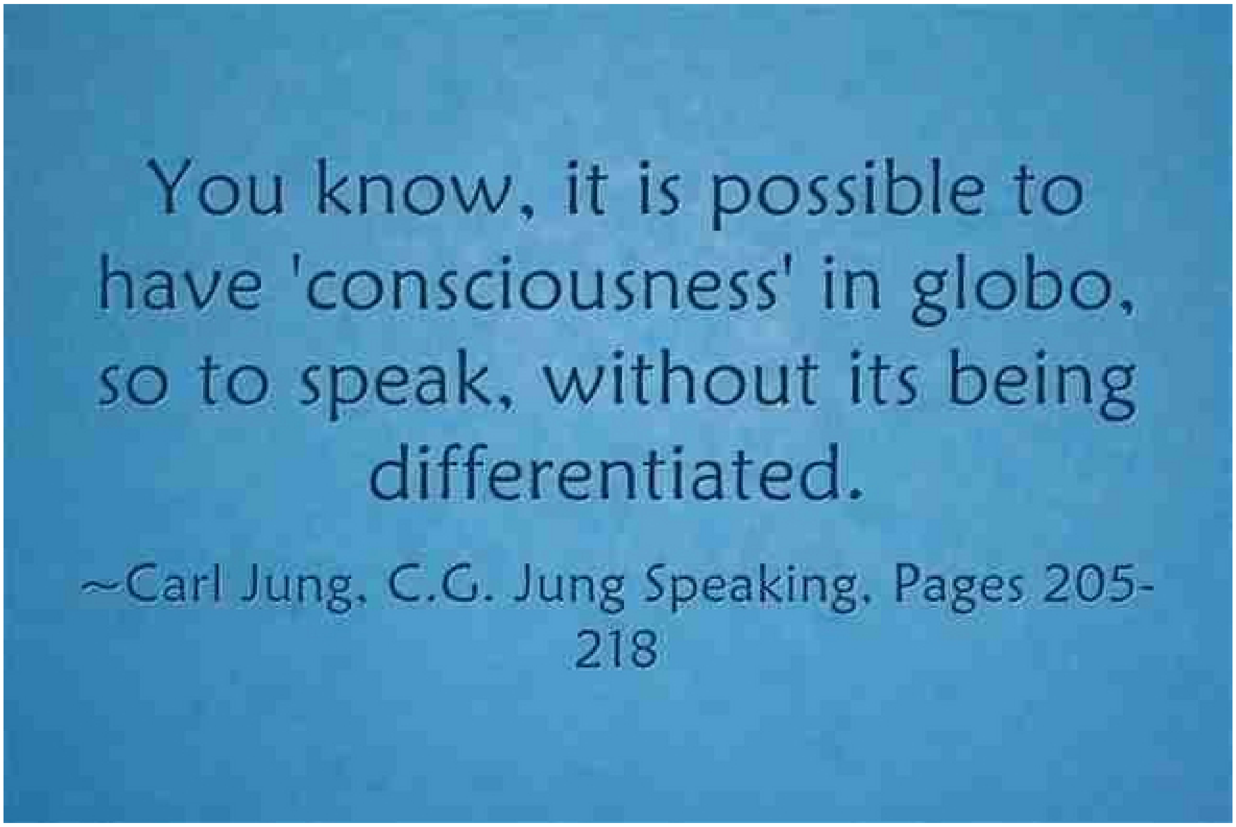

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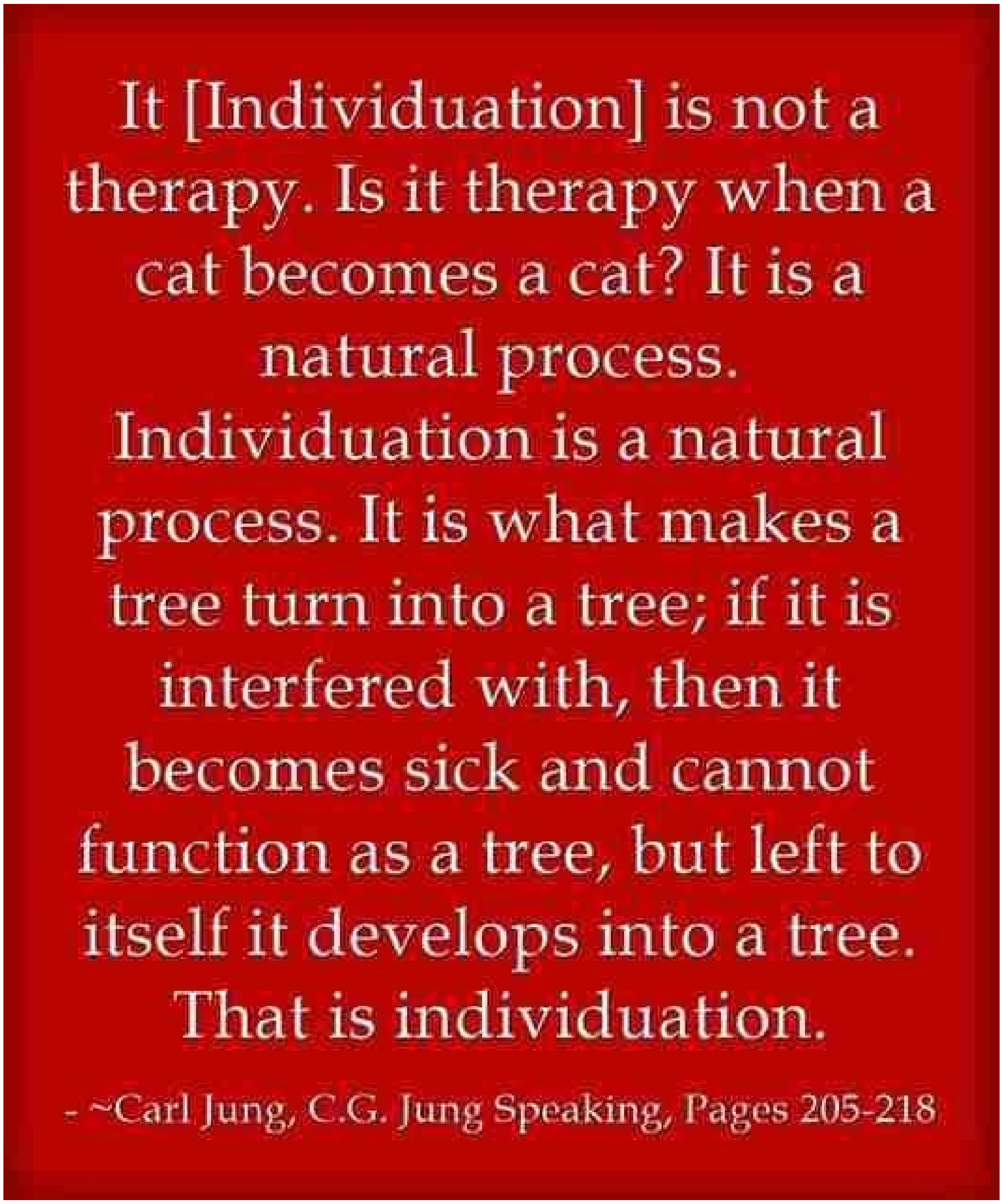

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation.

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/85582-bbb.jpg`
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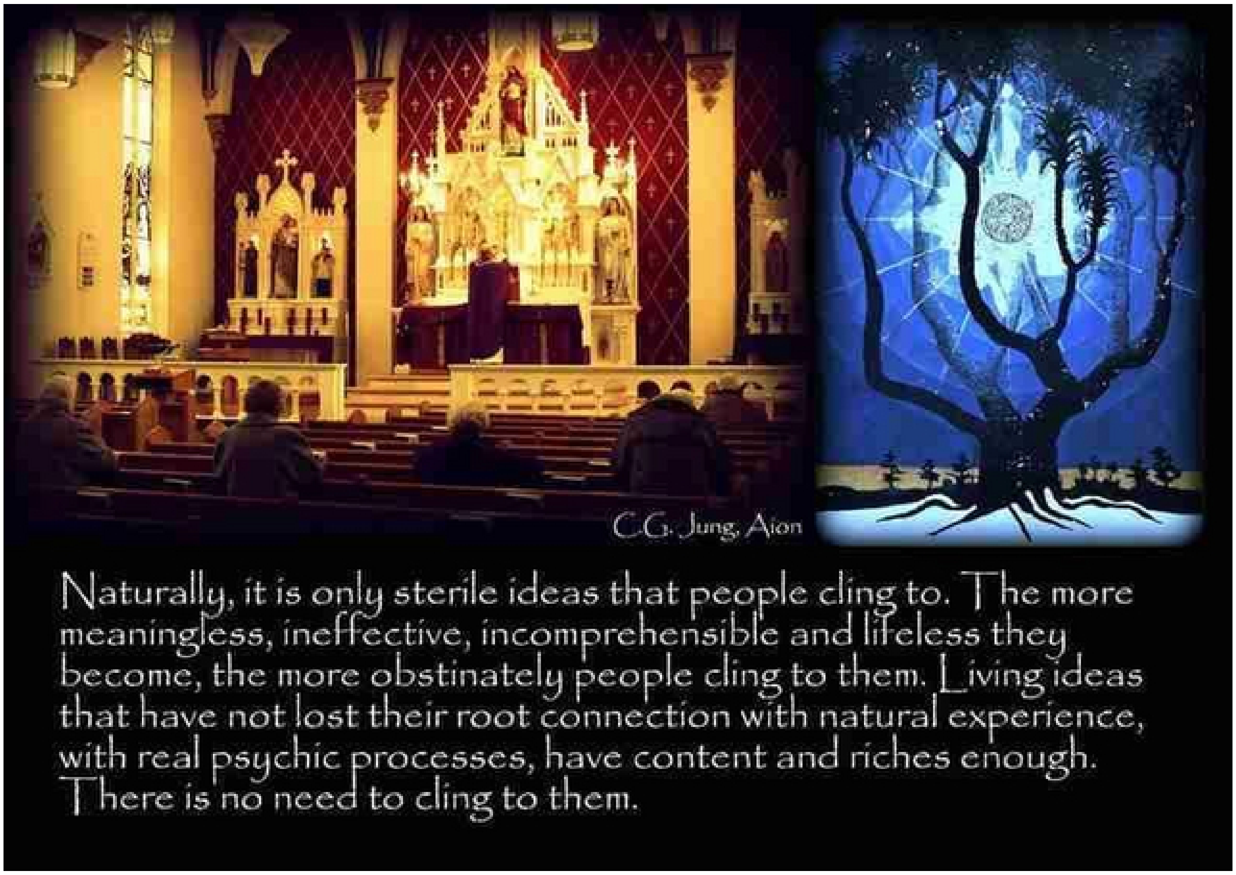
Carl Jung: Thus in the course of time the meaningful turns into the meaningless. (2019-03-18 05:34)

[1]



C.G. Jung, Aion

Naturally, it is only sterile ideas that people cling to. The more meaningless, ineffective, incomprehensible and lifeless they become, the more obstinately people cling to them. Living ideas that have not lost their root connection with natural experience, with real psychic processes, have content and riches enough. There is no need to cling to them.

I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning.

In this way the connection is reestablished between the ego and projected contents now formulated as "metaphysical" ideas. Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not only become useless but prove to be actual impediments on the road to wider development.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them.

(Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.)

Thus in the course of time the meaningful turns into the meaningless.

This is unfortunately the fate of metaphysical ideas. Carl Jung, Aion, Page 34.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c8272-12bcourse.jpg`

Religions are like plants which belong to a particular soil and a particular climate. (2019-03-18 06:15)

[1]

To Patrick Whitaker

Dear Sir, 8 October 1960

Thank you very much for your kind letter of August 21st. Unfortunately my answer is late.

I have been ill in the meantime and unable to take care of my correspondence.

I have studied your "proposal"1 with much interest.

Frankly, such a plan would be quite impossible in Europe, but with reference to the "land of unlimited possibilities" one feels differently.

Your basic assumption that a Museum of Sanctuary is needed for the preservation of religious phenomena is quite correct.

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.

There is however a grave doubt in my mind: just as the accumulation of masterworks of art threatens to kill each individual work, so the accumulation of religions in the manner of a spiritual zoo seems to be very dangerous for the spiritual life of each religion.

Without it, it is a mere curiosity.

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Nearly all confessions are afraid of anth ropology and psychology and rightly so.

I am sure they would feel most uncomfortable finding themselves neatly classified along with Mahayana Buddhism, Zen, Voodoo, and Australian alcheringemijinas.

But even under such conditions Ellis Island would be one of the most remarkable Museums of the World.

I should be indeed quite interested to learn about the further progress of your initiative.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 597-598

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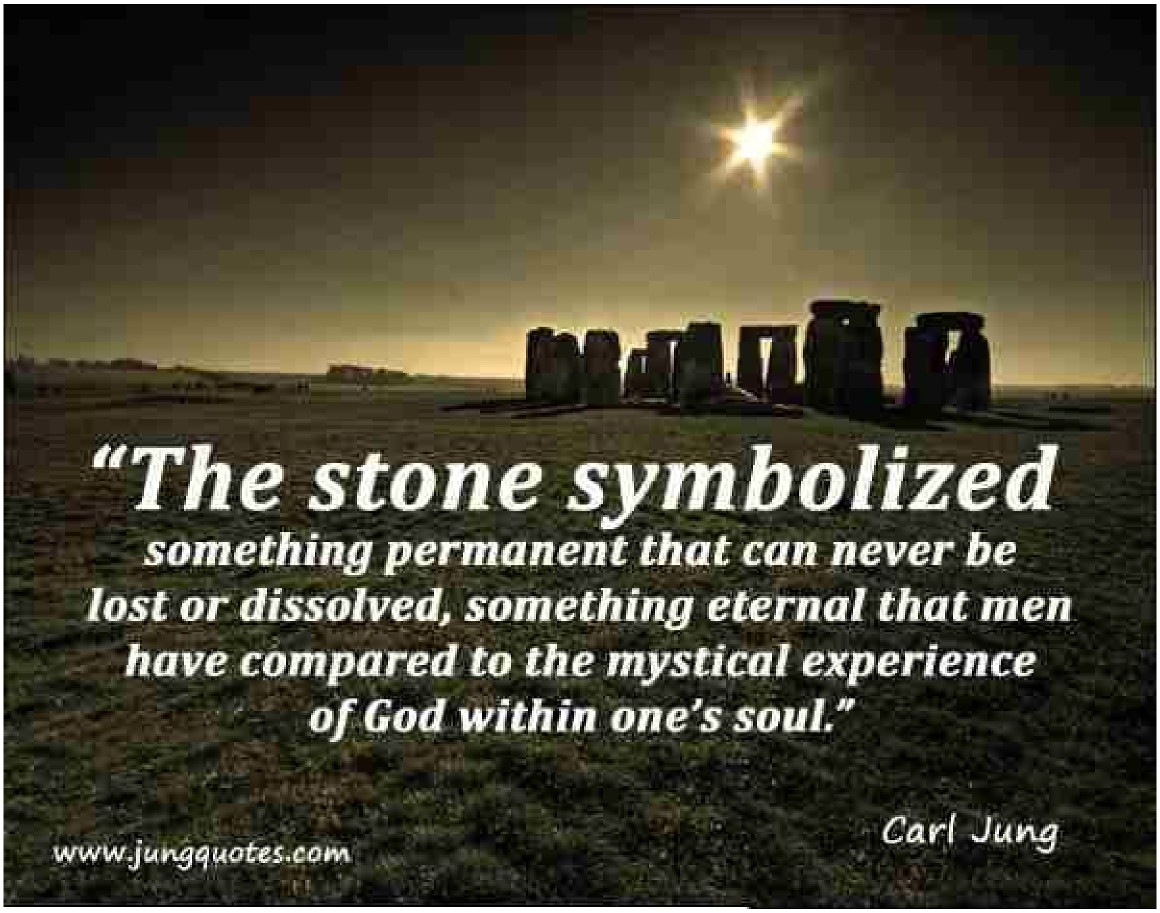
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/51e18-12bsoil.jpg`

Carl Jung: It is as if the stones held a living mystery that fascinates them (2019-03-18 06:21)

[1]


"The stone symbolized
something permanent that can never be
lost or dissolved, something eternal that men
have compared to the mystical experience
of God within one's soul."
Carl Jung
www.jungquotes.com

Perhaps crystals and stones are especially apt symbols of the Self because of the "just-so-ness" of their nature.

Many people cannot refrain from picking up stones of a slightly unusual color or shape and keeping them, without knowing why they do this.

It is as if the stones held a living mystery that fascinates them.

Men have collected stones since the beginning of time and have apparently assumed that certain ones were the containers of the life-force with all its mystery.

The ancient Germans, for instance, believed that the spirits of the dead continued to live in their tombstones.

The custom of placing stones on graves may spring partly from the symbolic idea that something eternal of the dead person remains, which can be most fittingly represented by a stone, for while the human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from the emotions, feelings, fantasies, and discursive thinking of ego-consciousness.

In this sense the stone symbolizes what is perhaps the simplest and deepest experience —the experience of something eternal that man can have in those moments when he feels immortal and unalterable. Carl Jung, Man and His Symbols, Page 206

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e1ffb-12bstone.jpg`

Dreams in Antiquity ~Carl Jung **(2019-03-18 06:29)**

[1]

Tholos temple, sanctuary of Athena Pronaia; located in Delphi, Greece

CHAPTER I

CONCERNING THE TWO KINDS OF THINKING

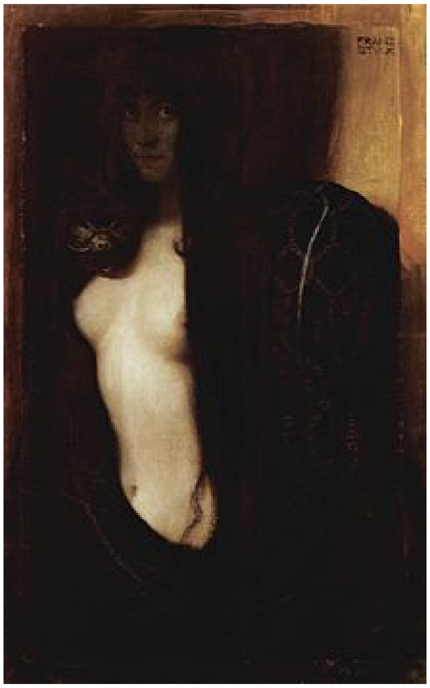
IT is a well-known fact that one of the principles of analytic psychology is that the dream images are to be understood symbolically; that is to say, that they are not to be taken literally just as they are presented in sleep, but that behind them a hidden meaning has to be surmised. It is this ancient idea of a dream symbolism which has challenged not only criticism, but, in addition to that, the strongest opposition. That dreams may be full of Import, and, therefore, something to be interpreted, is certainly neither a strange nor an extraordinary idea this Has been familiar to mankind for thousands of years, and, Therefore, seems much like a banal truth the dream Interpretations of the Egyptians and Chaldeans, and the story of Joseph who interpreted Pharaoh's dreams, are Known to everyone, and the dream book of Artemidorus Is also familiar. From countless inscribed monuments of All times and peoples we learn of foreboding dreams, of significant, of prophetic and also of curative dreams which the Deity sent to the sick, sleeping in the temple.

We know the dream of the mother of Augustus, who dreamt she was to be with child by the Deity transformed into a snake. We will not heap up references and examples to bear witness to the existence of a belief In the symbolism of dreams. When an idea is so old, and is so generally believed, it is probably true in some way, and, indeed, as is mostly the case, is not literally true, but is line psychologically in this distinction lies the reason why the old fogies of science have from time to time thrown away an inherited piece of ancient truth; because it was not literal but psychologic truth. For such discrimination this type of person has at no time had any comprehension.

From our experience, it is hardly conceivable that a God existing outside of ourselves causes dreams, or that the dream, eo ipso, foresees the future prophetically. When we translate this into the psychological, however, then the ancient theories sound much more reconcilable, namely, the dream amuses from a part of the mind unknown to us, but none the less important, and is concerned with the disputes for the approaching day. This psychological formula derived from the ancient superstitious conception of dreams, is, so to speak, exactly identified with the Freudian psychology, which assumes a rising wish from the unconscious to be the source of the dream As the old belief teaches, the Deity or the Demon speaks in symbolic speech to the sleeper, and the dream interpreter has the riddle to solve In modern speech we say this means that the dream is a series of images, which are apparently contradictory and nonsensical, but end in reality from psychologic material which yields a clear meaning.

Were I to suppose among my readers a far-reaching ignorance of dream analysis, then I should be obliged to illustrate this statement with numerous examples. Today, however, these things are quite well known, so that one must proceed carefully with every-day dream material, out of consideration for a public educated in these matters It is a special inconvenience that no dream can be recounted without being obliged to add to it half a life’s history which affords the individual foundations of the dream, but there are some few typical dreams which can be told without too great a ballast. One of these is the dream of the sexual assault, which is especially prevalent among women A girl sleeping after an evening happily spent in dancing, dreams that a robber breaks open her door noisily and stabs through the body with a lance. This theme, which explains itself, has countless variations, some simple, some complicated Instead of the lance it is a sword, a dagger, a revolver, a gun, a cannon, a hydrant, a watering pot; or the assault is a burglary, a pursuit, a robbery, or it is someone hidden in the closet or under the bed Or the danger may be illustrated by wild animals; for instance, a horse which throws the dreamer to the ground and kicks her in the body with his hind foot; lions, tigers, elephants with threatening trunks, and finally snakes in endless variety. Sometimes the snake creeps into the mouth, sometimes it bites the breast like Cleopatra’s legendary asp, sometimes it comes in the role of the paradisiacal snake, or in the variations of Franz Stuck, whose pictures of snakes bear the significant titles “Vice,’ Sin," and Lust." The mixture of lust and anxiety is expressed incomparably in the very atmosphere of these pictures, and far more
brutally, indeed, than in Morike’s charming poem.

The Maiden’s First Love Song

[2] 

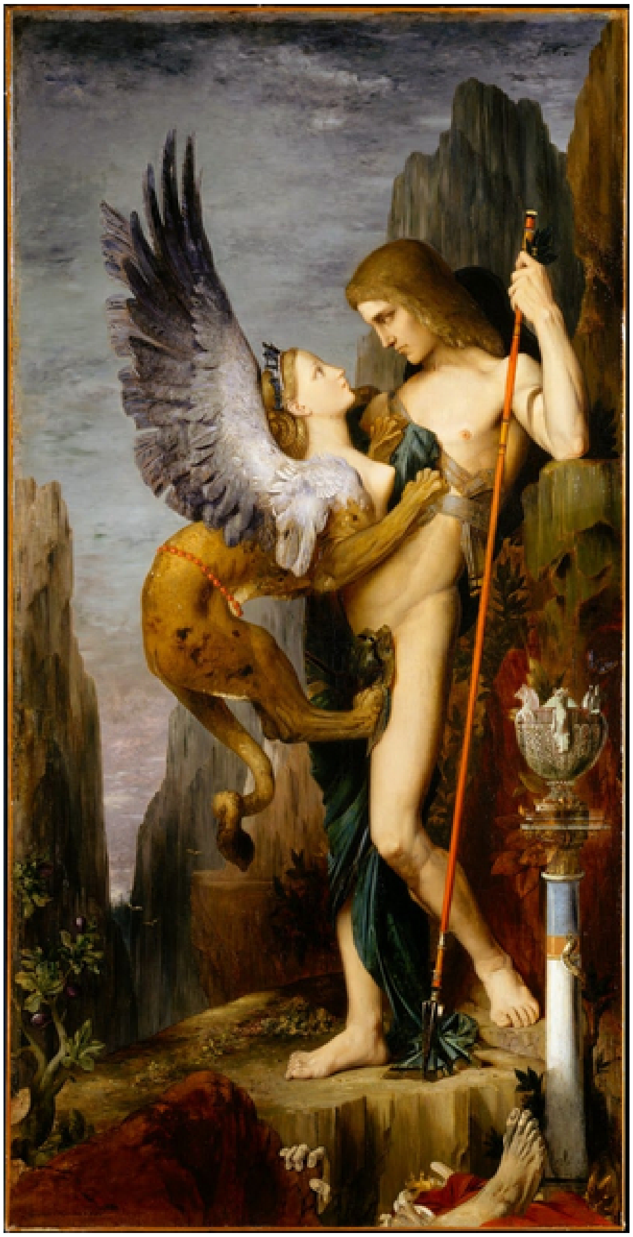
"Sin" by Franz Von Stuck

What’s in the net?
Behold,
But I am afraid,
Do I grasp a sweet eel?
Do I seize a snake?
Love is a blind
Tell the child
Where to seize.
Already it leaps in my hands,
Oh, Pity, or delight 1
With nestlings and turnings
It coils on my breast,
It bites me, oh, wonder!
Boldly through the skin,
It darts under my heart.
Oh, Love, I shudder’
What can I do, what can I begin?
That shuddering thing;
There it crackles within
And coils in a ring.
It must be poisoned.
Here it crawls around
Blissfully I feel as it worms
Itself into my soul
And kills me finally

All these things are simple, and need no explanation to be intelligible. Somewhat more complicated, but still unmistakable, is the dream of a woman , she sees the triumphal arch of Constantine A cannon stands before it, to the right of it a bird, to the left a man A shot flashes out of the tube; the projectile hits her; it goes into her pocket, into her purse There it remains, and she holds her purse as if something very precious were in it. The image disappears, and she continues to see only the stock of the cannon, and over that Constantine's motto, "In hoc signo vinces." These few references to the symbolic nature of dreams are perhaps sufficient For whomsoever the proof may appear insufficient, and it is certainly insufficient for a beginner, further evidence may be found in the fundamental work of Fiend, and in the works of Stekel and Rank which are fuller in certain particulars. We must assume here that the dream symbolism is an established fact, in order to bring to our study a mind suitably prepared for an appreciation of this work We would not be successful if we, on the contrary, were to be astonished at the idea that an intellectual image can be projected into our conscious psychic activity, an image which apparently obeys such wholly other laws and purposes than those governing the conscious psychic product. Carl Jung, Psychological Types, Pages 8-13

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/e/e3/Tholos_Athena_Pronaia.JPG/220px-Tholos_Athena_Pronaia.JPG`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/1/17/Franz_von_Stuck_004.jpg/220px-Franz_von_Stuck_004.jpg`

Carl Jung and "Parental Complex" (2019-03-18 06:44)



Parental complex:

A group of emotionally charged images and ideas associated with the parents.

Jung believed that the numinosity surrounding the personal parents, apparent in their more or less magical influence, was to a large extent due to an archetypal image of the primordial parents resident in every psyche.

The importance that modern psychology attaches to the “parental complex” is a direct continuation of primitive man’s experience of the dangerous power of the ancestral spirits. Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term “parental imago.”)["The Function of the Unconscious," CW 7, par. 293.]

The imago of the parents is composed of both the image created in the individual psyche from the experience of the personal parents and collective elements already present.

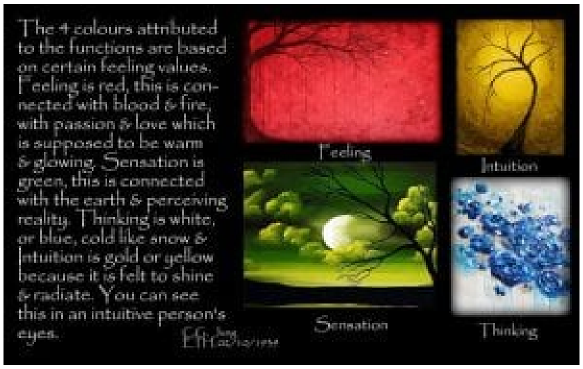
The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex.[Ibid., par. 294.]

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete.["Mind and Earth," CW 10, par. 74].

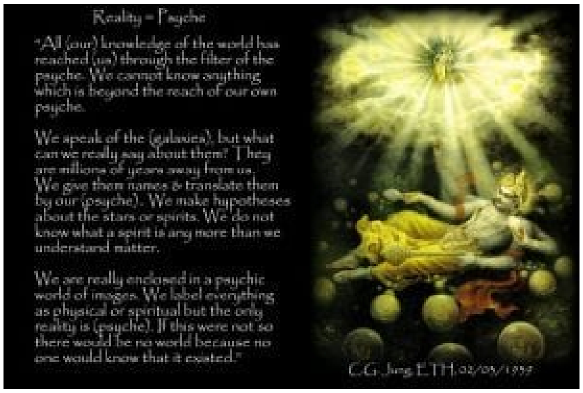
http://www.nyaap.org/jung-lexicon/p

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/39ed5-oed.jpg`

Craig Nelson Images (2019-03-18 07:21)



The 4 colours attributed to the functions are based on certain feeling values. Feeling is red, this is connected with blood & fire, with passion & love which is supposed to be warm & glowing. Sensation is green, this is connected with the earth & perceiving reality. Thinking is white, or blue, cold like snow & Intuition is gold or yellow because it is felt to shine & radiate. You can see this in an intuitive person's eyes.



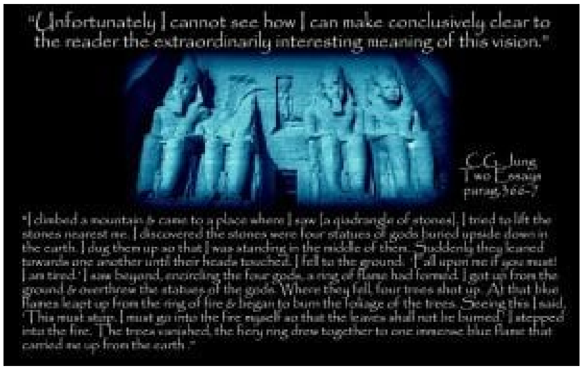
Reality = Psyche

"All (our) knowledge of the world has reached (us) through the filter of the psyche. We cannot know anything which is beyond the reach of our own psyche.

We speak of the (galaxies), but what can we really say about them? They are millions of years away from us. We give them names & translate them by our (psyche). We make hypotheses about the stars or spirits. We do not know what a spirit is any more than we understand matter.

We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is (psyche). If this were not so there would be no world because no one would know that it existed."

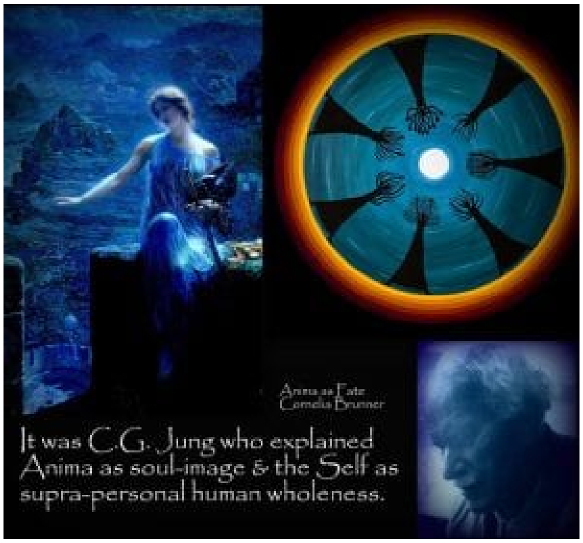
C.G. Jung, ETH, 02/03/1959



"Unfortunately I cannot see how I can make conclusively clear to the reader the extraordinarily interesting meaning of this vision."

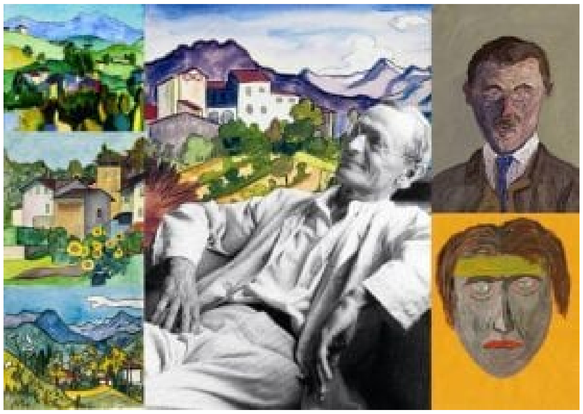
C.G. Jung
Two Essays
parag.366-7

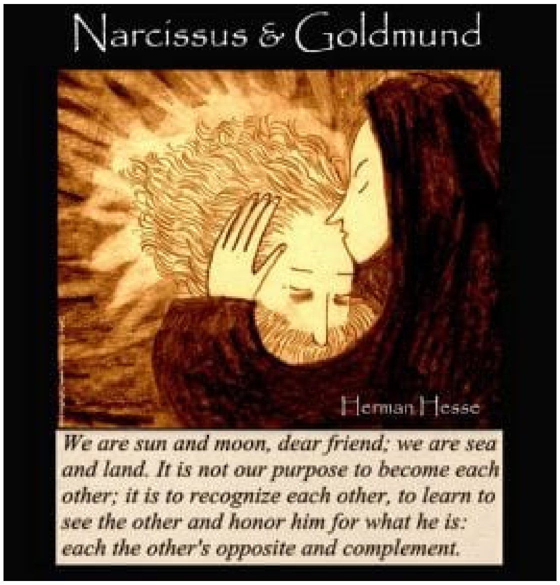
"I climbed a mountain & came to a place where I saw [a qiadrangle of stones]. I tried to lift the stones nearest me. I discovered the stones were four statues of gods buried upside down in the earth. I dug them up so that I was standing in the middle of them. Suddenly they leaned towards one another until their heads touched. I fell to the ground. 'Fall upon me if you must! I am tired.' I saw beyond, encircling the four gods, a ring of flame had formed. I got up from the ground & overthrew the statues of the gods. Where they fell, four trees shot up. At that blue flames leapt up from the ring of fire & began to burn the foliage of the trees. Seeing this I said, 'This must stop. I must go into the fire myself so that the leaves shall not be burned.' I stepped into the fire. The trees vanished, the fiery ring drew together to one immense blue flame that carried me up from the earth."



Anima as Fate
Cornelia Brunner

It was C.G. Jung who explained Anima as soul-image & the Self as supra-personal human wholeness.





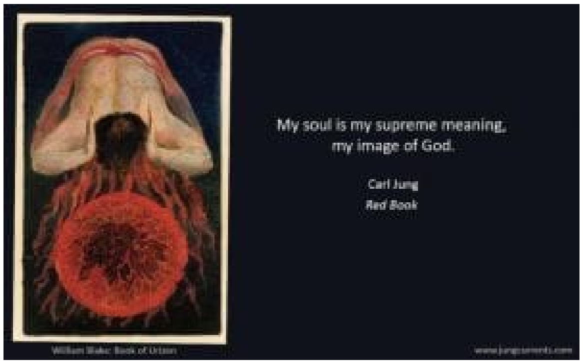
Narcissus & Goldmund

Herman Hesse

We are sun and moon, dear friend; we are sea and land. It is not our purpose to become each other; it is to recognize each other, to learn to see the other and honor him for what he is: each the other's opposite and complement.

C.G. Jung
ETH
2/5/1939

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated & it has a purely superstitious sound in our ears. But magical was originally simply [Psyche]. The ancients did not know of the existence of the psyche, so not being able to call anything [Psyche] they used the word magic.



My soul is my supreme meaning,
my image of God.

Carl Jung
Red Book

William Blake: Book of Urizen

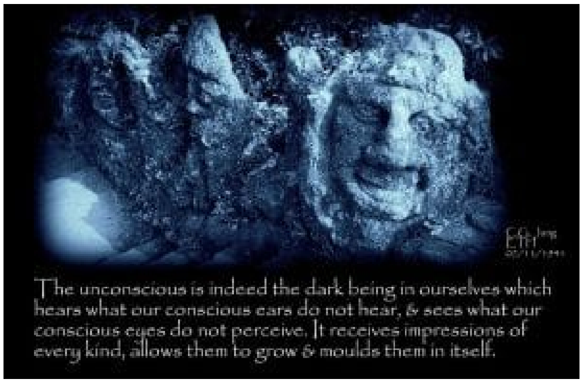
www.jungcurrents.com

"Creative power is mightier than its possessor."

C.G. Jung CW17, par. 206

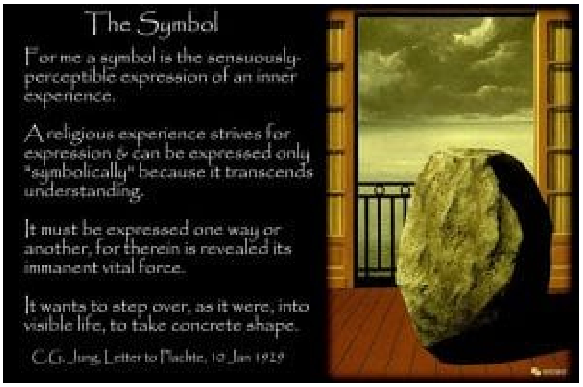
"..work like a slave
command like a king
create like a god.."

Constantin Brancusi



C.G. Jung
ETH
20/11/1941

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It receives impressions of every kind, allows them to grow & moulds them in itself.



The Symbol

For me a symbol is the sensuously-perceptible expression of an inner experience.

A religious experience strives for expression & can be expressed only "symbolically" because it transcends understanding.

It must be expressed one way or another, for therein is revealed its immanent vital force.

It wants to step over, as it were, into visible life, to take concrete shape.

C.G. Jung, Letter to Plachte, 10 Jan 1929

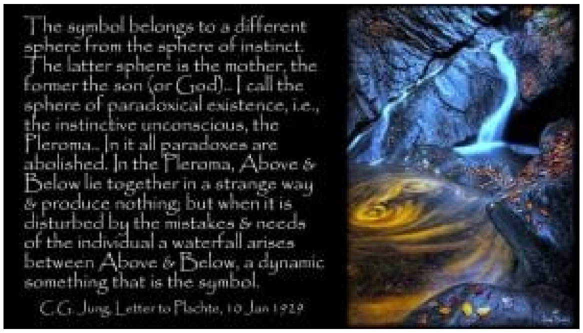
Reason accomplishes nothing, because the puer aeturnus is always an agent of destiny.

C.G. Jung letter to Schmitz, 27 Feb 1931

The Spirit must assimilate the Chthonic
(the underground of the rooted earth)

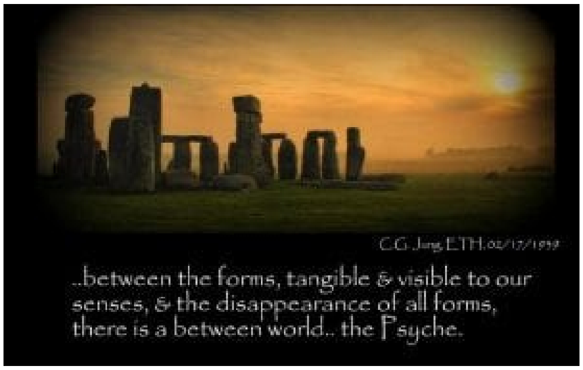
C.G. Jung
Letter to N
5 July 1952
re: dream of
a bird swall-
owing a snake

"We are also our unconscious side, & that is why the bird swallows the black snake, namely to show what you ought to do in order to be complete. Not perfection, but completeness is what is expected of you."



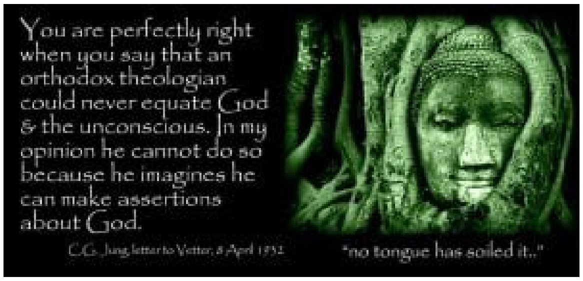
The symbol belongs to a different sphere from the sphere of instinct. The latter sphere is the mother, the former the son (or God).. I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma.. In it all paradoxes are abolished. In the Pleroma, Above & Below lie together in a strange way & produce nothing; but when it is disturbed by the mistakes & needs of the individual a waterfall arises between Above & Below, a dynamic something that is the symbol.

C.G. Jung, Letter to Plachte, 10 Jan 1929



C.G. Jung, ETH, 02/17/1959

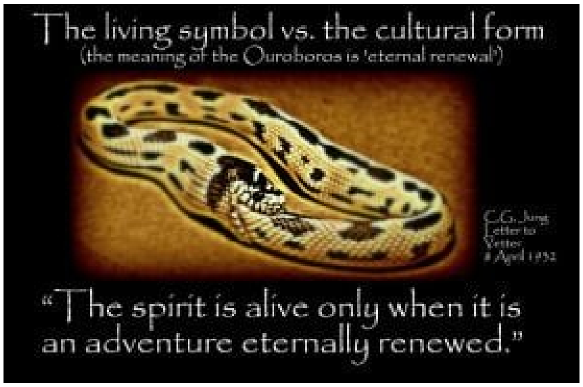
..between the forms, tangible & visible to our senses, & the disappearance of all forms, there is a between world.. the Psyche.



You are perfectly right when you say that an orthodox theologian could never equate God & the unconscious. In my opinion he cannot do so because he imagines he can make assertions about God.

C.G. Jung, letter to Vetter, 8 April 1932

"no tongue has soiled it.."

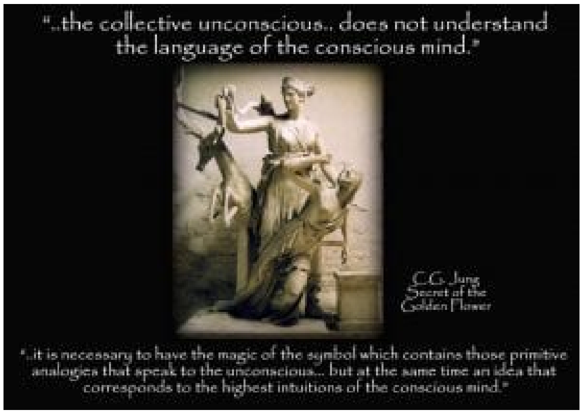


The living symbol vs. the cultural form

(the meaning of the Ouroboros is 'eternal renewal')

C.G. Jung
Letter to
Vetter
8 April 1932

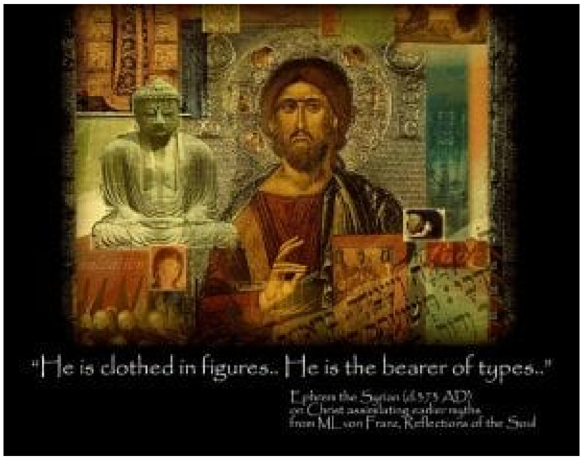
"The spirit is alive only when it is an adventure eternally renewed."



"..the collective unconscious.. does not understand the language of the conscious mind."

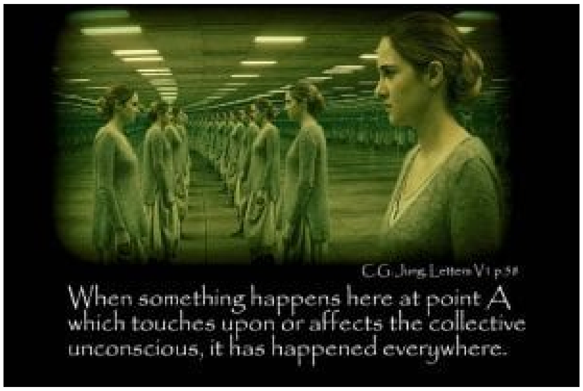
C.G. Jung
Secret of the
Golden Flower

"..it is necessary to have the magic of the symbol which contains those primitive analogies that speak to the unconscious... but at the same time an idea that corresponds to the highest intuitions of the conscious mind."



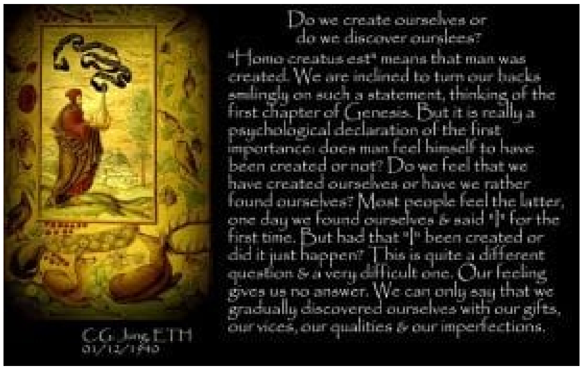
"He is clothed in figures.. He is the bearer of types.."

Ephrem the Syrian (d.373 AD)
on Christ assimilating earlier myths
from ML von Franz, Reflections of the Soul



C.G. Jung Letters V1 p.38

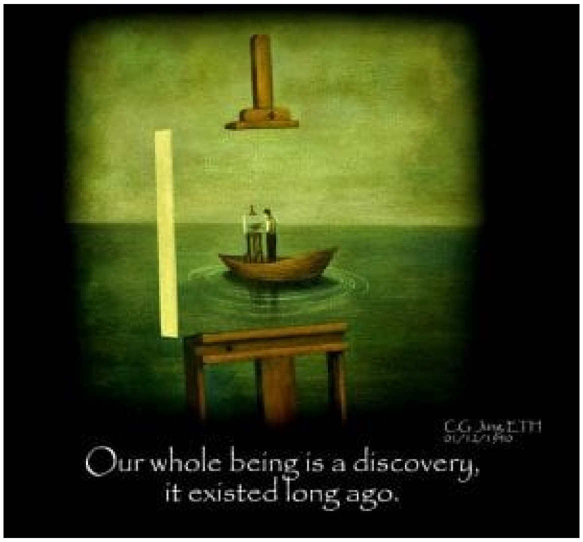
When something happens here at point A which touches upon or affects the collective unconscious, it has happened everywhere.



Do we create ourselves or
do we discover ourslees?

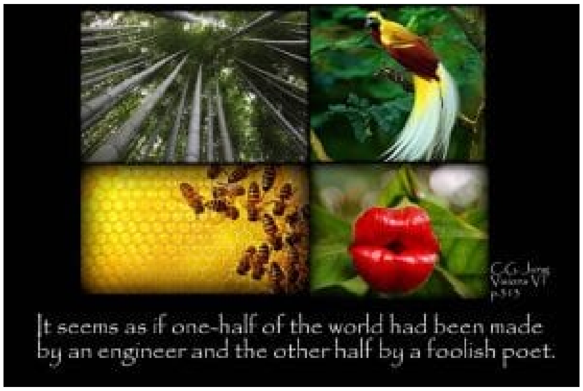
"Homo creatus est" means that man was created. We are inclined to turn our backs smilingly on such a statement, thinking of the first chapter of Genesis. But it is really a psychological declaration of the first importance: does man feel himself to have been created or not? Do we feel that we have created ourselves or have we rather found ourselves? Most people feel the latter, one day we found ourselves & said "I" for the first time. But had that "I" been created or did it just happen? This is quite a different question & a very difficult one. Our feeling gives us no answer. We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities & our imperfections.

C.G. Jung ETH
01/12/1940



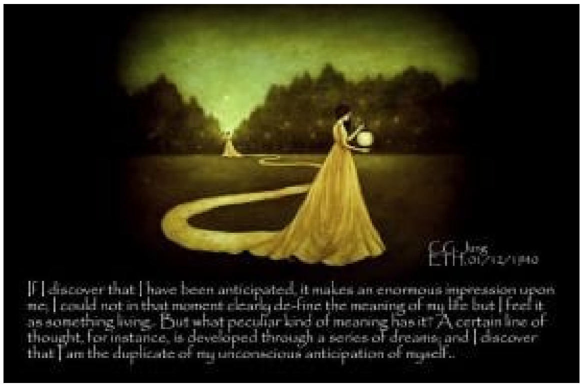
C.G. Jung ETH
01/12/1940

Our whole being is a discovery,
it existed long ago.



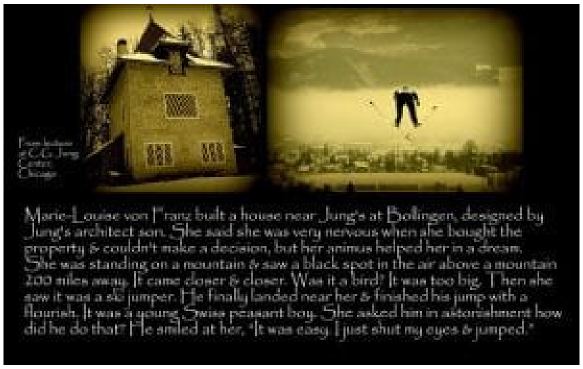
C.G. Jung
Visions VI
p.313

It seems as if one-half of the world had been made
by an engineer and the other half by a foolish poet.



C.G. Jung
ETH, 01/12/1940

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly de-fine the meaning of my life but I feel it as something living. But what peculiar kind of meaning has it? A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself..

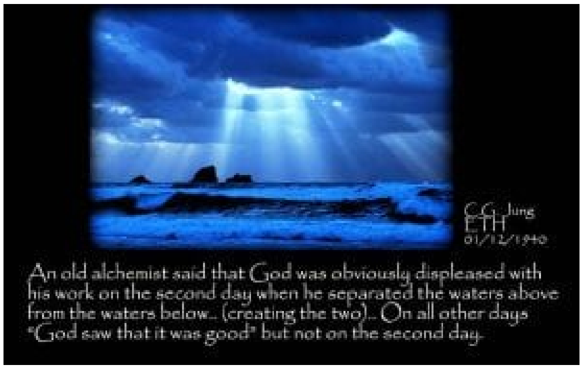


From lectures
at C.G. Jung
Center,
Chicago

Marie-Louise von Franz built a house near Jung's at Bollingen, designed by Jung's architect son. She said she was very nervous when she bought the property & couldn't make a decision, but her animus helped her in a dream. She was standing on a mountain & saw a black spot in the air above a mountain 200 miles away. It came closer & closer. Was it a bird? It was too big. Then she saw it was a ski jumper. He finally landed near her & finished his jump with a flourish. It was a young Swiss peasant boy. She asked him in astonishment how did he do that? He smiled at her, "It was easy. I just shut my eyes & jumped."

C.G. Jung ETH
01/12/1940

We were & knew it not. It was, so to speak, known, but
we must leave the question open who it was that knew it..
We are thought from our psyche before we know it.



C.G. Jung
ETH
01/12/1940

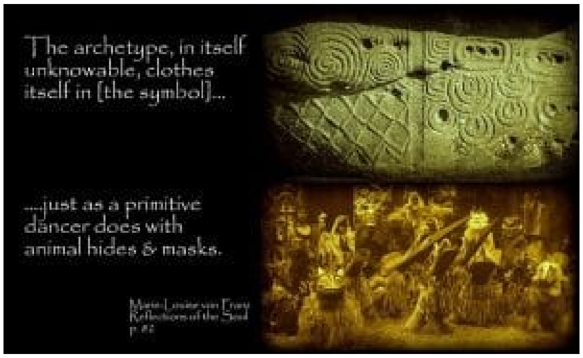
An old alchemist said that God was obviously displeased with
his work on the second day when he separated the waters above
from the waters below.. (creating the two).. On all other days
"God saw that it was good" but not on the second day.

Only Numinous Experiences are able to express Truth :

The simplest [truth] is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled & cannot find a suitably simple expression. The trouble may lie in language itself, which is just as much lacking in that needful simplicity as are our powers of conception.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus [what happens as outer event can occur simultaneously in the Psyche as inner event, a Transcendent Reality.]

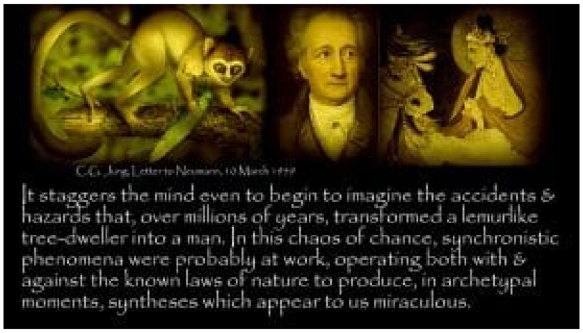
C.G. Jung, Letter to Egloff, 8 June 1959



The archetype, in itself
unknowable, clothes
itself in [the symbol]...

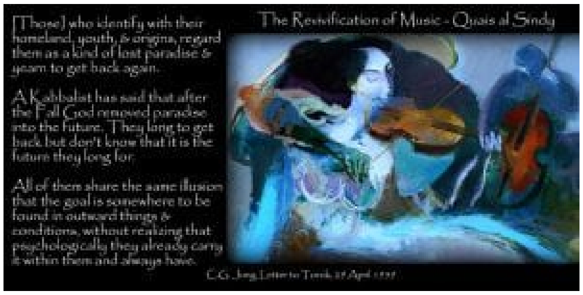
...just as a primitive
dancer does with
animal hides & masks.

Marie-Louise von Franz
Reflections of the Soul
p. 86



C.G. Jung, Letter to Neumann, 10 March 1959

It staggers the mind even to begin to imagine the accidents & hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. In this chaos of chance, synchronistic phenomena were probably at work, operating both with & against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous.



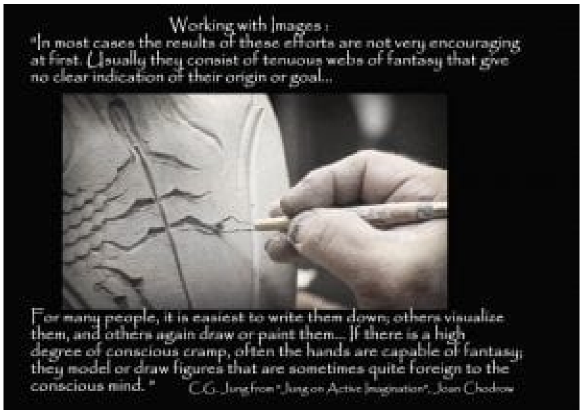
The Revivification of Music - Quais al Sindy

[Those] who identify with their homeland, youth, & origins, regard them as a kind of lost paradise & yearn to get back again.

A Kabbalist has said that after the Fall God removed paradise into the future. They long to get back but don't know that it is the future they long for.

All of them share the same illusion that the goal is somewhere to be found in outward things & conditions, without realizing that psychologically they already carry it within them and always have.

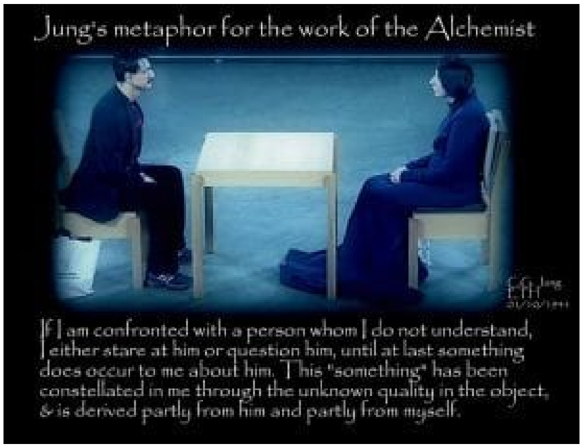
C.G. Jung, Letter to Tonck, 28 April 1959



Working with Images :

"In most cases the results of these efforts are not very encouraging at first. Usually they consist of tenuous webs of fantasy that give no clear indication of their origin or goal...

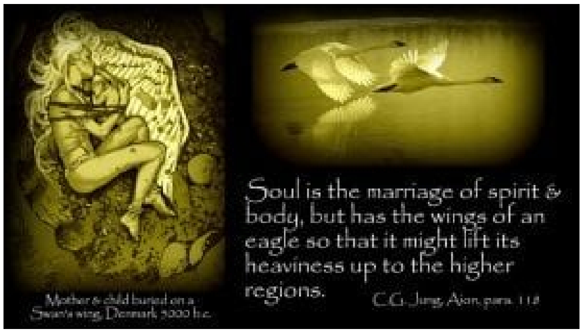
For many people, it is easiest to write them down; others visualize them, and others again draw or paint them... If there is a high degree of conscious cramp, often the hands are capable of fantasy; they model or draw figures that are sometimes quite foreign to the conscious mind. " C.G. Jung from "Jung on Active Imagination", Joan Chodrow



Jung's metaphor for the work of the Alchemist

C.G. Jung
ETH
21/10/1941

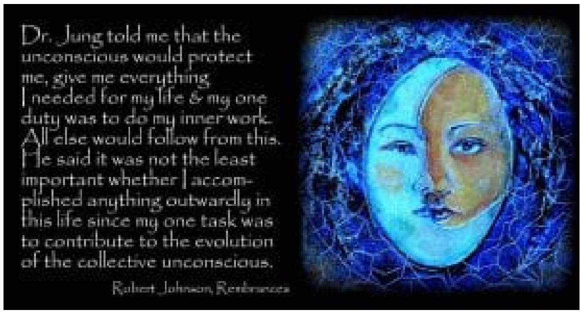
If I am confronted with a person whom I do not understand, I either stare at him or question him, until at last something does occur to me about him. This "something" has been constellated in me through the unknown quality in the object, & is derived partly from him and partly from myself.



Soul is the marriage of spirit & body, but has the wings of an eagle so that it might lift its heaviness up to the higher regions.

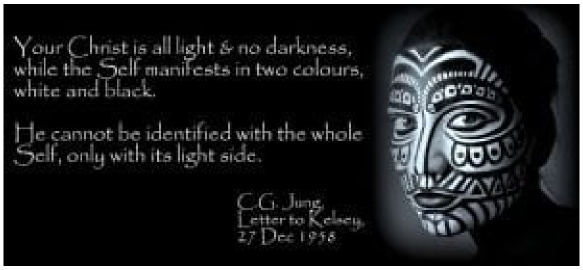
C.G. Jung, Aion, para. 118

Mother & child buried on a Swan's wing, Denmark 5000 b.c.



Dr. Jung told me that the unconscious would protect me, give me everything I needed for my life & my one duty was to do my inner work. All else would follow from this. He said it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

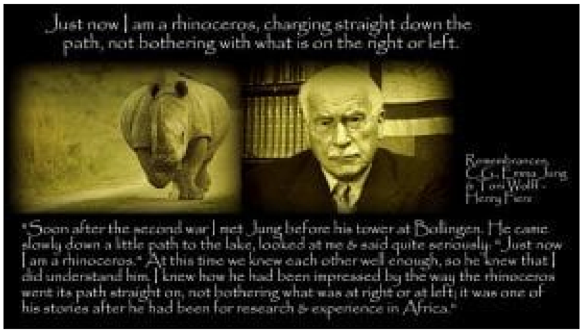
Robert Johnson, Rembrances



Your Christ is all light & no darkness, while the Self manifests in two colours, white and black.

He cannot be identified with the whole Self, only with its light side.

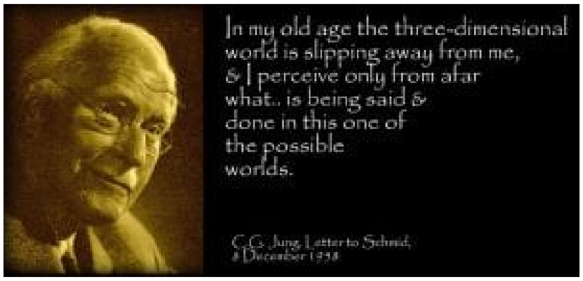
C.G. Jung,
Letter to Kelsey,
27 Dec 1958



Just now I am a rhinoceros, changing straight down the path, not bothering with what is on the right or left.

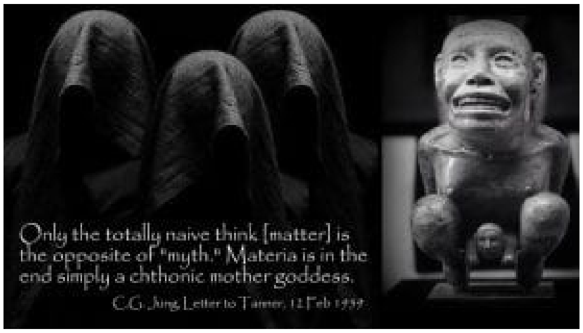
Remembrances,
C.G., Emma Jung
& Toni Wolff -
Henry Fierz

"Soon after the second war I met Jung before his tower at Bollingen. He came slowly down a little path to the lake, looked at me & said quite seriously: "Just now I am a rhinoceros." At this time we knew each other well enough, so he knew that I did understand him. I knew how he had been impressed by the way the rhinoceros went its path straight on, not bothering what was at right or at left; it was one of his stories after he had been for research & experience in Africa."



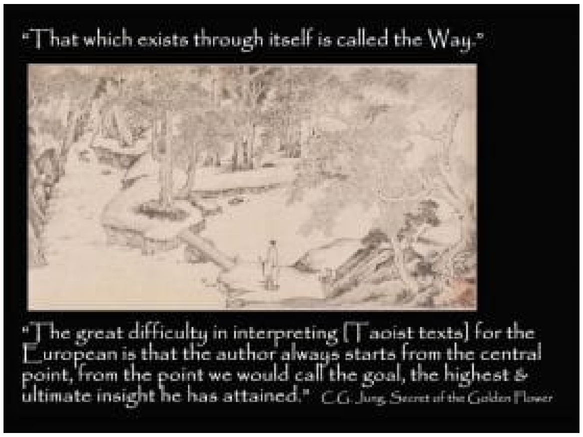
In my old age the three-dimensional world is slipping away from me, & I perceive only from afar what.. is being said & done in this one of the possible worlds.

C.G. Jung, Letter to Schmid,
8 December 1958



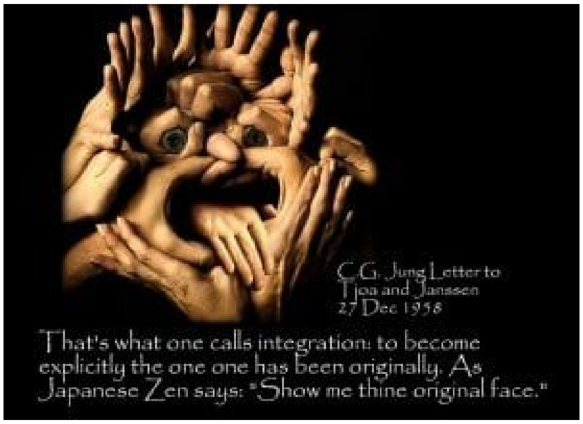
Only the totally naive think [matter] is the opposite of "myth." Materia is in the end simply a chthonic mother goddess.

C.G. Jung, Letter to Tanner, 12 Feb 1959



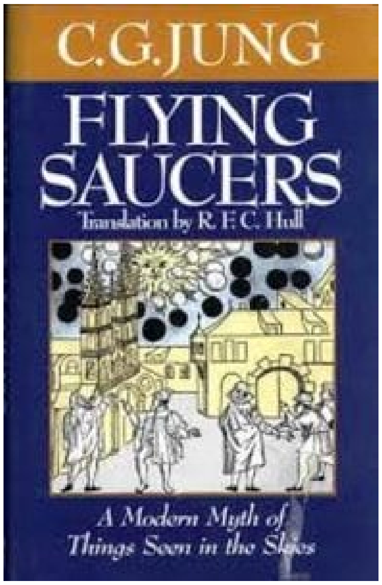
"That which exists through itself is called the Way."

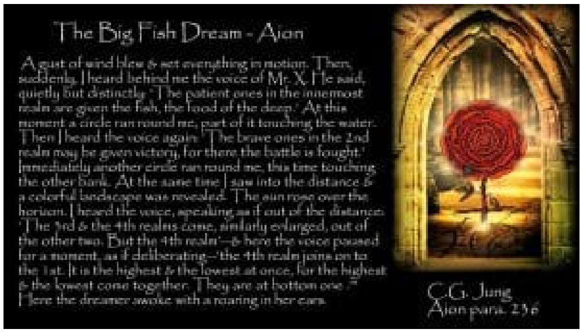
"The great difficulty in interpreting [Taoist texts] for the European is that the author always starts from the central point, from the point we would call the goal, the highest & ultimate insight he has attained." C.G. Jung, Secret of the Golden Flower



C.G. Jung Letter to Tjoa and Janssen 27 Dec 1958

That's what one calls integration: to become explicitly the one one has been originally. As Japanese Zen says: "Show me thine original face."

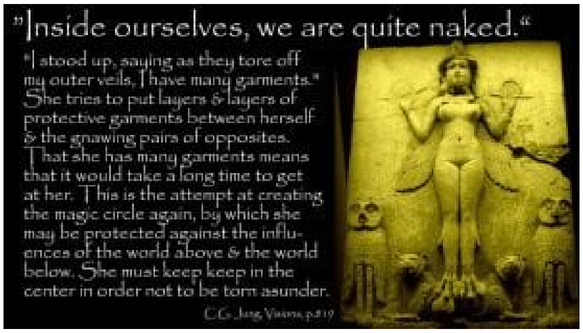

C.G.JUNG
FLYING SAUCERS
Translation by R. F. C. Hull
A Modern Myth of Things Seen in the Skies



The Big Fish Dream - Aion

A gust of wind blew & set everything in motion. Then, suddenly, I heard behind me the voice of Mr. X. He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.' At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: 'The brave ones in the 2nd realm may be given victory, for there the battle is fought.' Immediately another circle ran round me, this time touching the other bank. At the same time I saw into the distance & a colorful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: 'The 3rd & the 4th realms come, similarly enlarged, out of the other two. But the 4th realm'—& here the voice paused for a moment, as if deliberating—'the 4th realm joins on to the 1st. It is the highest & the lowest at once, for the highest & the lowest come together. They are at bottom one.'" Here the dreamer awoke with a roaring in her ears.

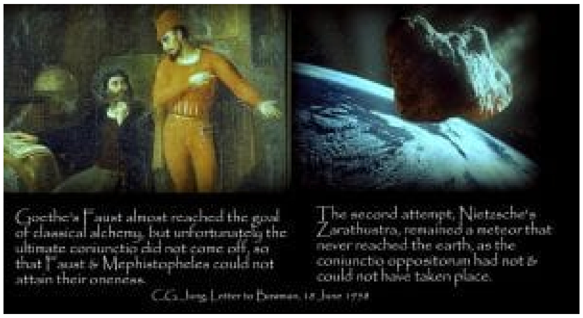
C.G. Jung
Aion para. 236



"Inside ourselves, we are quite naked."

"I stood up, saying as they tore off my outer veils, I have many garments." She tries to put layers & layers of protective garments between herself & the gnawing pairs of opposites. That she has many garments means that it would take a long time to get at her. This is the attempt at creating the magic circle again, by which she may be protected against the influences of the world above & the world below. She must keep keep in the center in order not to be torn asunder.

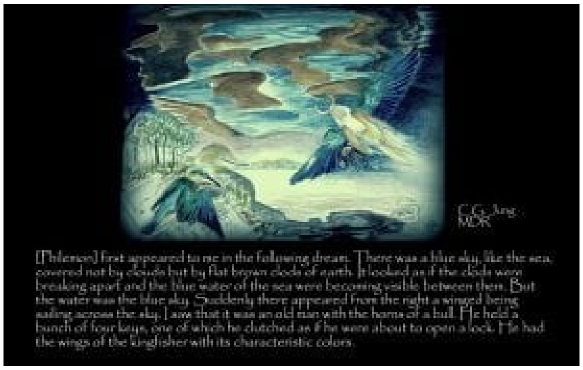
C.G. Jung, Visions, p.819



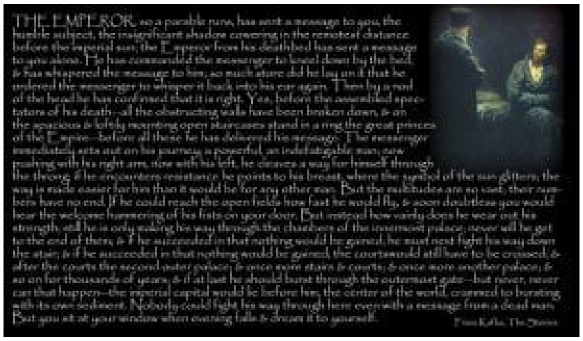
Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust & Mephistopheles could not attain their oneness.

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not & could not have taken place.

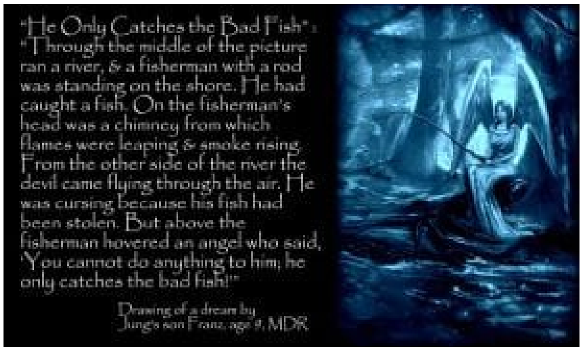
C.G. Jung, Letter to Bowman, 18 June 1958


C.G. Jung
MDR

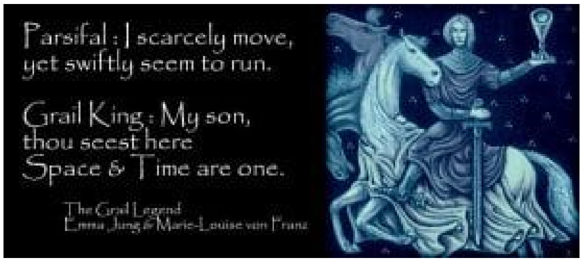
[Philemon] first appeared to me in the following dream. There was a blue sky, like the sea, covered not by clouds but by flat brown clods of earth. It looked as if the clods were breaking apart and the blue water of the sea were becoming visible between them. But the water was the blue sky. Suddenly there appeared from the right a winged being sailing across the sky. I saw that it was an old man with the horns of a bull. He held a bunch of four keys, one of which he clutched as if he were about to open a lock. He had the wings of the kingfisher with its characteristic colors.


THE EMPEROR, so a parable runs, has sent a message to you, the humble subject, the insignificant shadow cowering in the remotest distance before the imperial sun; the Emperor from his deathbed has sent a message to you alone. He has commanded the messenger to kneel down by the bed, & has whispered the message to him; so much store did he lay on it that he ordered the messenger to whisper it back into his ear again. Then by a nod of the head he has confirmed that it is right. Yes, before the assembled spectators of his death—all the obstructing walls have been broken down, & on the spacious & loftily mounting open staircases stand in a ring the great princes of the Empire—before all these he has delivered his message. The messenger immediately sets out on his journey; a powerful, an indefatigable man; now pushing with his right arm, now with his left, he cleaves a way for himself through the throng; if he encounters resistance he points to his breast, where the symbol of the sun glitters; the way is made easier for him than it would be for any other man. But the multitudes are so vast; their numbers have no end. If he could reach the open fields how fast he would fly, & soon doubtless you would hear the welcome hammering of his fists on your door. But instead how vainly does he wear out his strength; still he is only making his way through the chambers of the innermost palace; never will he get to the end of them; & if he succeeded in that nothing would be gained; he must next fight his way down the stair; & if he succeeded in that nothing would be gained; the courtswould still have to be crossed; & after the courts the second outer palace; & once more stairs & courts; & once more another palace; & so on for thousands of years; & if at last he should burst through the outermost gate—but never, never can that happen—the imperial capital would lie before him, the center of the world, crammed to bursting with its own sediment. Nobody could fight his way through here even with a message from a dead man. But you sit at your window when evening falls & dream it to yourself.

From Kafka, The Stories

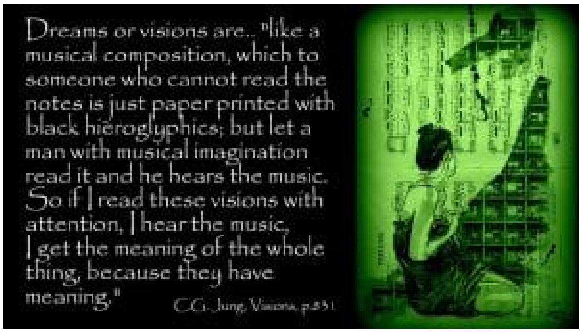

"He Only Catches the Bad Fish" :
"Through the middle of the picture ran a river, & a fisherman with a rod was standing on the shore. He had caught a fish. On the fisherman's head was a chimney from which flames were leaping & smoke rising. From the other side of the river the devil came flying through the air. He was cursing because his fish had been stolen. But above the fisherman hovered an angel who said, 'You cannot do anything to him; he only catches the bad fish!'"

Drawing of a dream by
Jung's son Franz, age 9, MDR

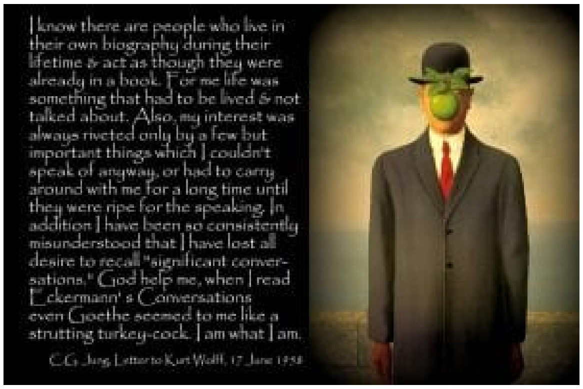

Parsifal : I scarcely move,
yet swiftly seem to run.

Grail King : My son,
thou seest here
Space & Time are one.

The Grail Legend
Emma Jung & Marie-Louise von Franz


Dreams or visions are.. "like a musical composition, which to someone who cannot read the notes is just paper printed with black hieroglyphics; but let a man with musical imagination read it and he hears the music. So if I read these visions with attention, I hear the music, I get the meaning of the whole thing, because they have meaning."

C.G. Jung, Visions, p.831

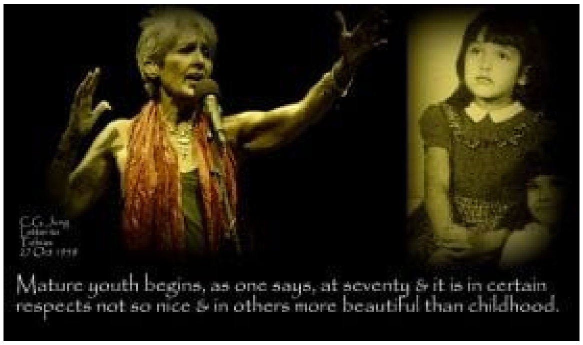


I know there are people who live in their own biography during their lifetime & act as though they were already in a book. For me life was something that had to be lived & not talked about. Also, my interest was always riveted only by a few but important things which I couldn't speak of anyway, or had to carry around with me for a long time until they were ripe for the speaking. In addition I have been so consistently misunderstood that I have lost all desire to recall "significant conversations." God help me, when I read Eckermann' s Conversations even Goethe seemed to me like a strutting turkey-cock. I am what I am.

C.G. Jung, Letter to Kurt Wolff, 17 June 1958

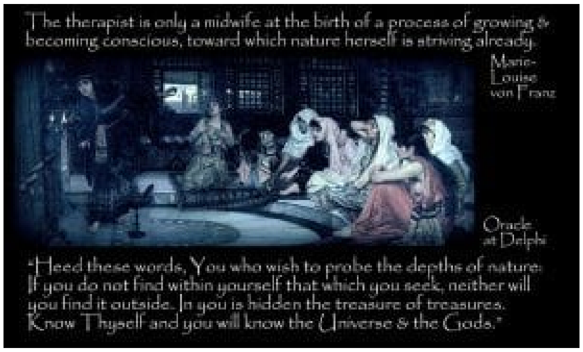
C.G. Jung
Letter to
Schmid
11 June 1958

Matter.. as the name shows, also contains the mother-idea although it refers to a scientific concept.



C.G. Jung
Letter to
Tobias
27 Oct 1958

Mature youth begins, as one says, at seventy & it is in certain respects not so nice & in others more beautiful than childhood.

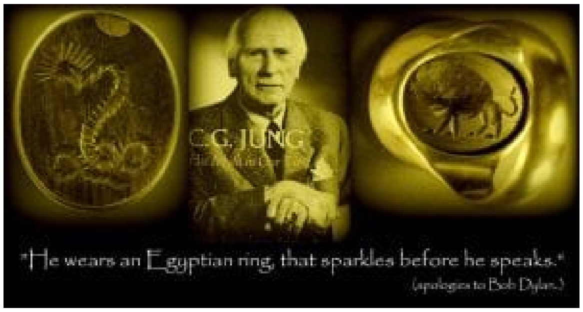


The therapist is only a midwife at the birth of a process of growing & becoming conscious, toward which nature herself is striving already.

Marie-
Louise
von Franz

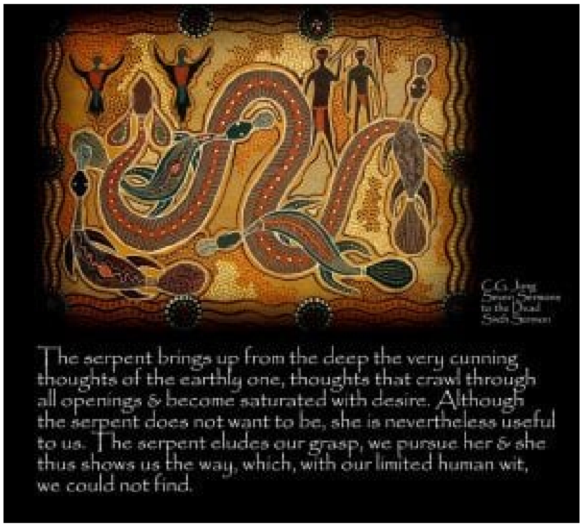
Oracle
at Delphi

"Heed these words, You who wish to probe the depths of nature: If you do not find within yourself that which you seek, neither will you find it outside. In you is hidden the treasure of treasures. Know Thyself and you will know the Universe & the Gods."



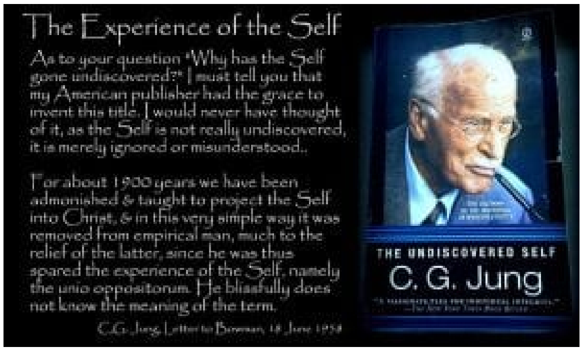
"He wears an Egyptian ring, that sparkles before he speaks."

(apologies to Bob Dylan.)



C.G. Jung
Seven Sermons
to the Dead
Sixth Sermon

The serpent brings up from the deep the very cunning thoughts of the earthly one, thoughts that crawl through all openings & become saturated with desire. Although the serpent does not want to be, she is nevertheless useful to us. The serpent eludes our grasp, we pursue her & she thus shows us the way, which, with our limited human wit, we could not find.


THE UNDISCOVERED SELF
C. G. Jung

The Experience of the Self

As to your question "Why has the Self gone undiscovered?" I must tell you that my American publisher had the grace to invent this title. I would never have thought of it, as the Self is not really undiscovered, it is merely ignored or misunderstood..

For about 1900 years we have been admonished & taught to project the Self into Christ, & in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the Self, namely the unio oppositorum. He blissfully does not know the meaning of the term.

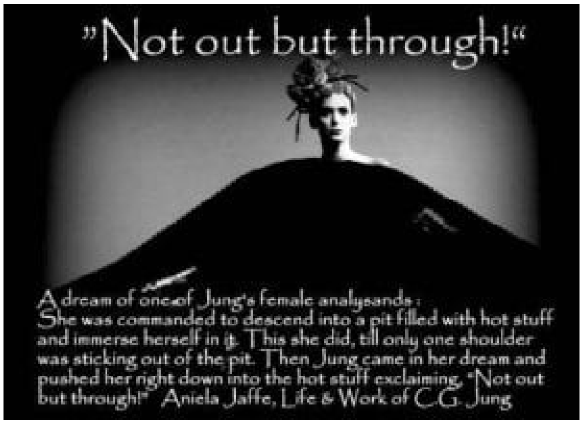
C.G. Jung, Letter to Bowman, 18 June 1958

C.G. Jung
Letter to
Fordham
14 June 1958

We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom.

Every step forward on the way to individuation is at the same time a step backwards..

..into the past, into the mysteries of one's own nature.
Aniela Jaffe



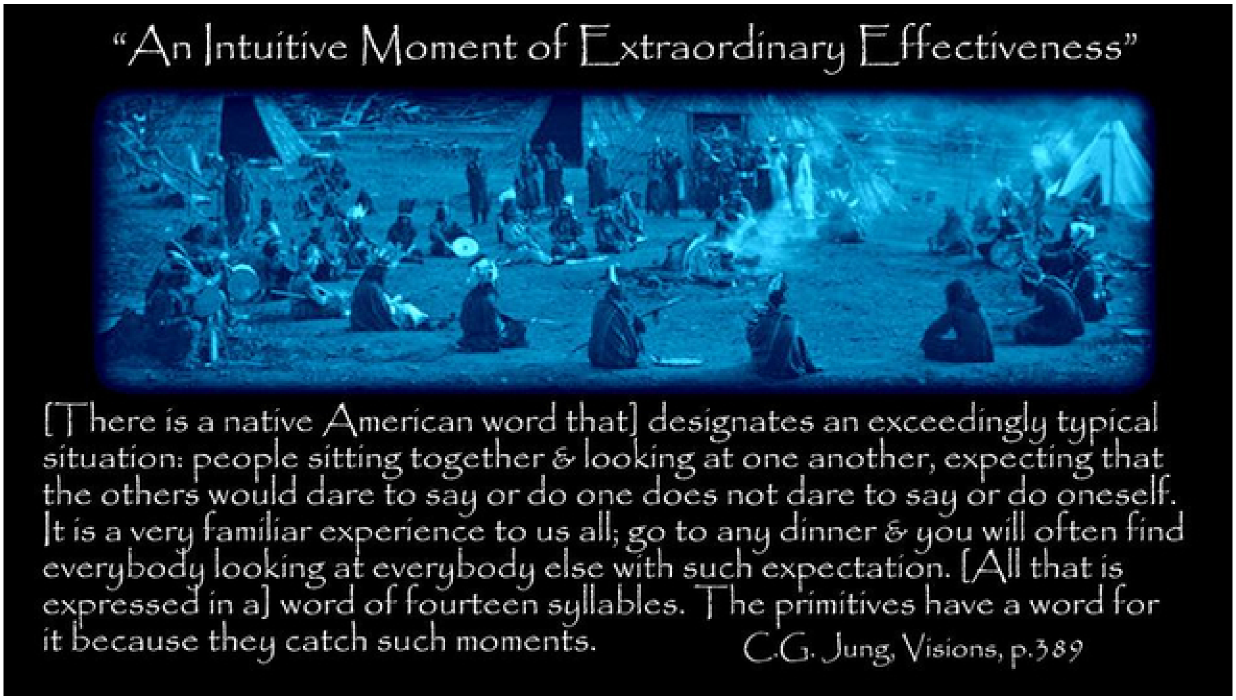
"Not out but through!"

A dream of one of Jung's female analysands :
She was commanded to descend into a pit filled with hot stuff and immerse herself in it. This she did, till only one shoulder was sticking out of the pit. Then Jung came in her dream and pushed her right down into the hot stuff exclaiming, "Not out but through!" Aniela Jaffe, Life & Work of C.G. Jung

The Anima

C.G. Jung in "Meetings with Jung" E.A. Bennet

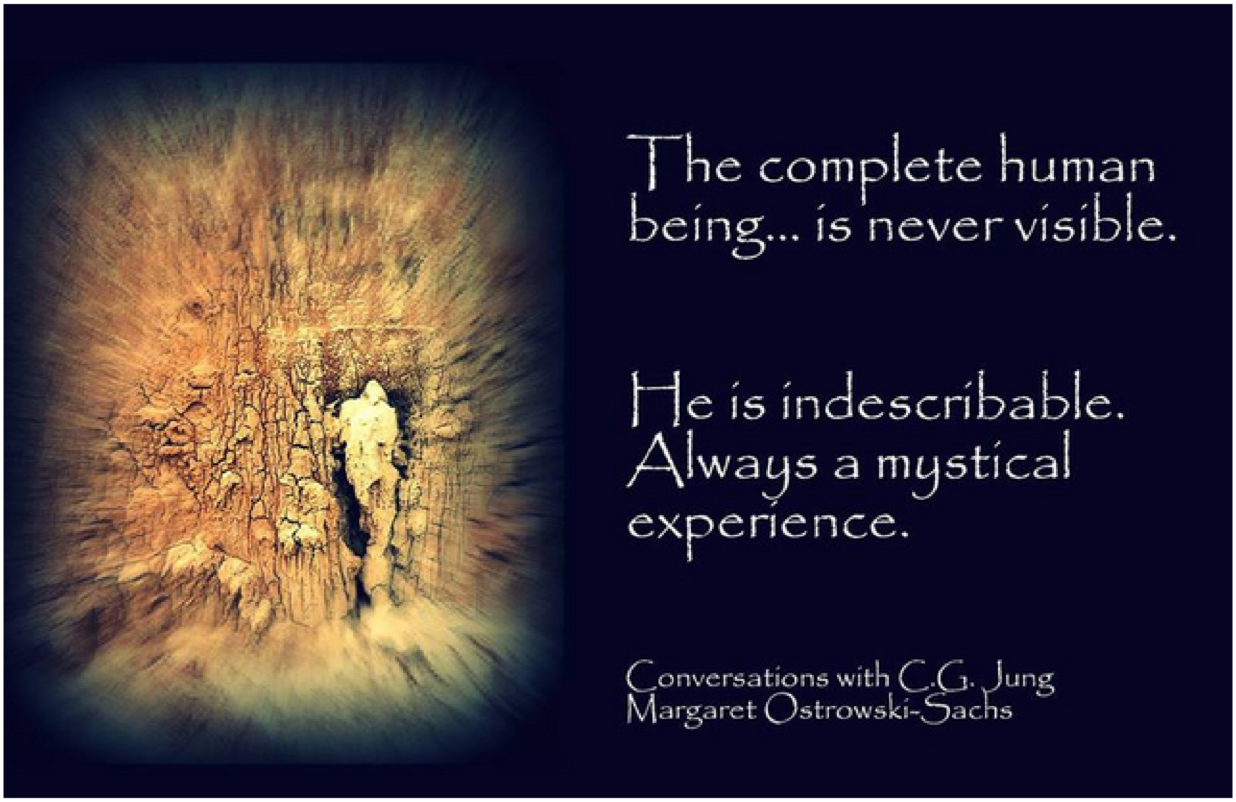
"You don't know who she is, she's not quite real, too good to be true; and there's something wrong somewhere."



“An Intuitive Moment of Extraordinary Effectiveness”

[There is a native American word that] designates an exceedingly typical situation: people sitting together & looking at one another, expecting that the others would dare to say or do one does not dare to say or do oneself. It is a very familiar experience to us all; go to any dinner & you will often find everybody looking at everybody else with such expectation. [All that is expressed in a] word of fourteen syllables. The primitives have a word for it because they catch such moments.

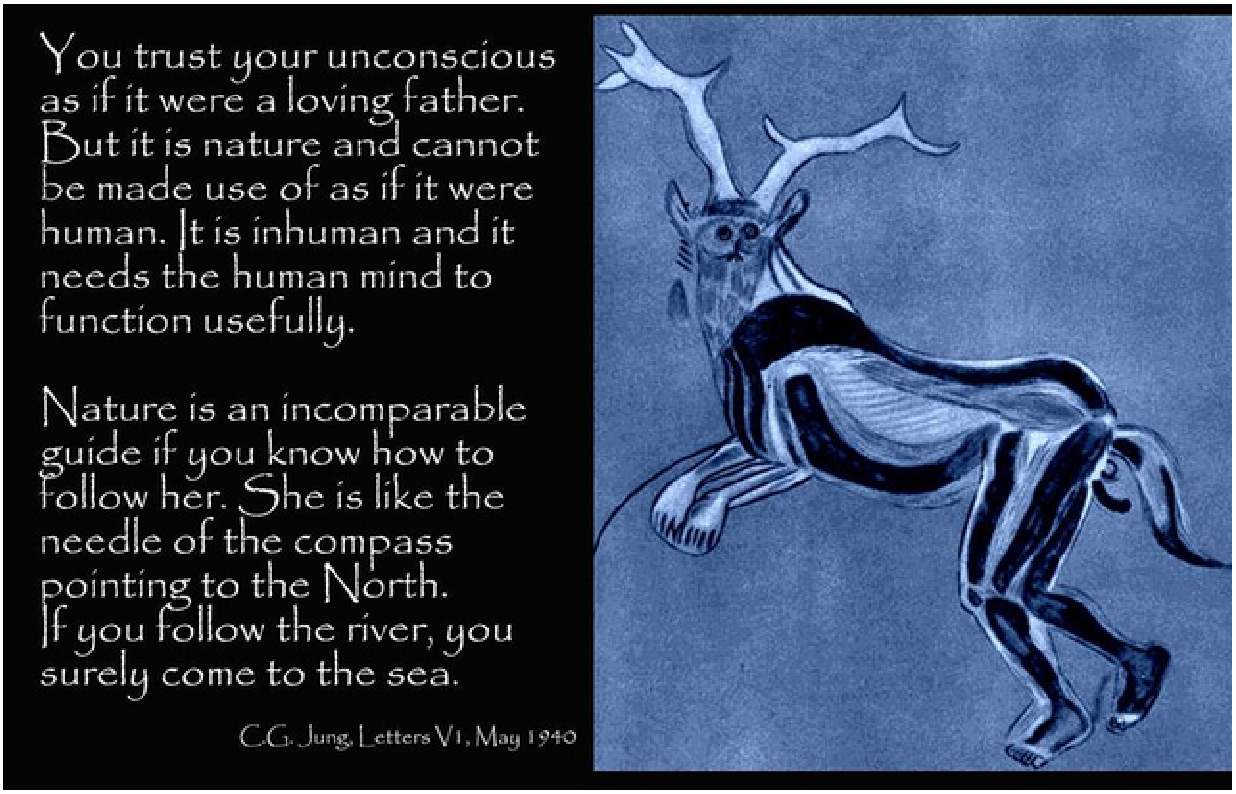
C.G. Jung, Visions, p.389



The complete human being… is never visible.

He is indescribable. Always a mystical experience.

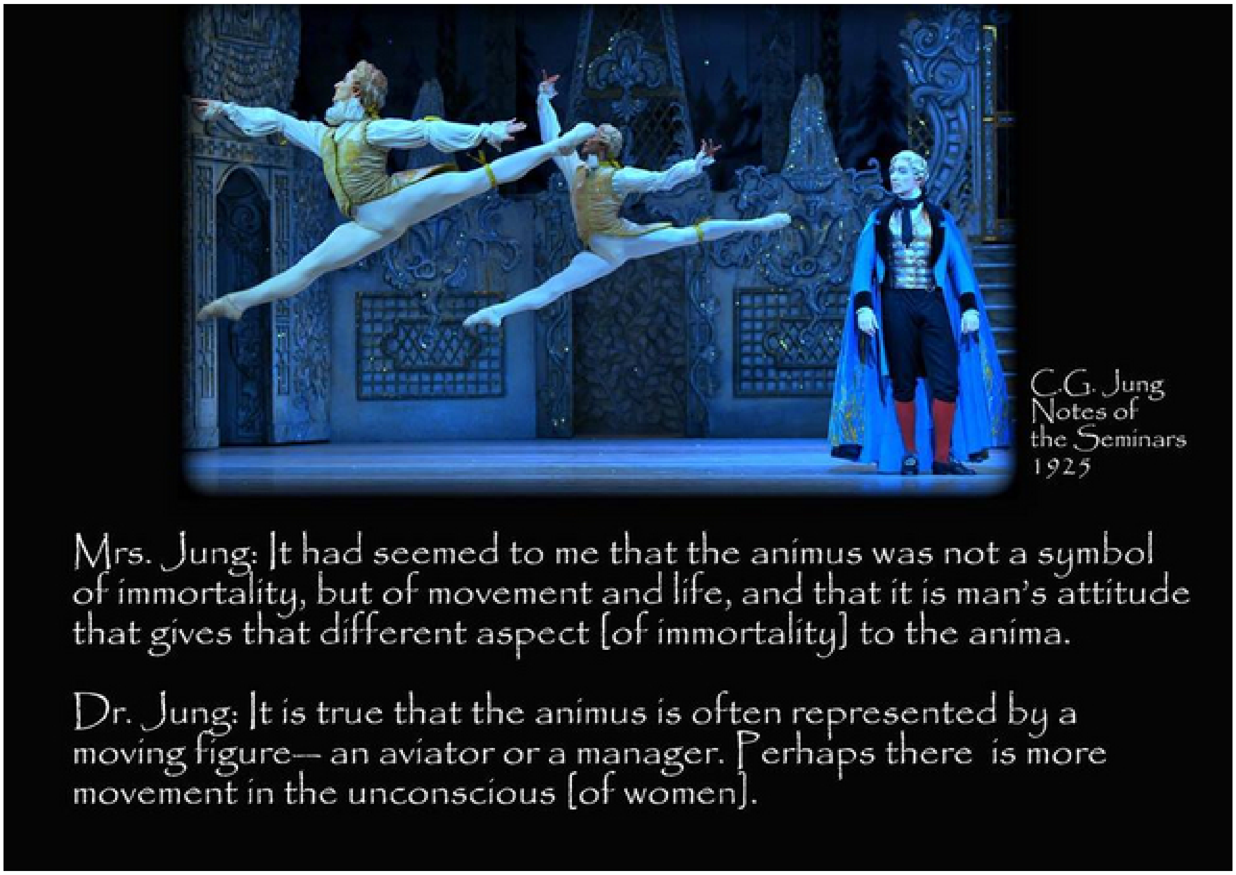
Conversations with C.G. Jung
Margaret Ostrowski-Sachs



You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.

Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea.

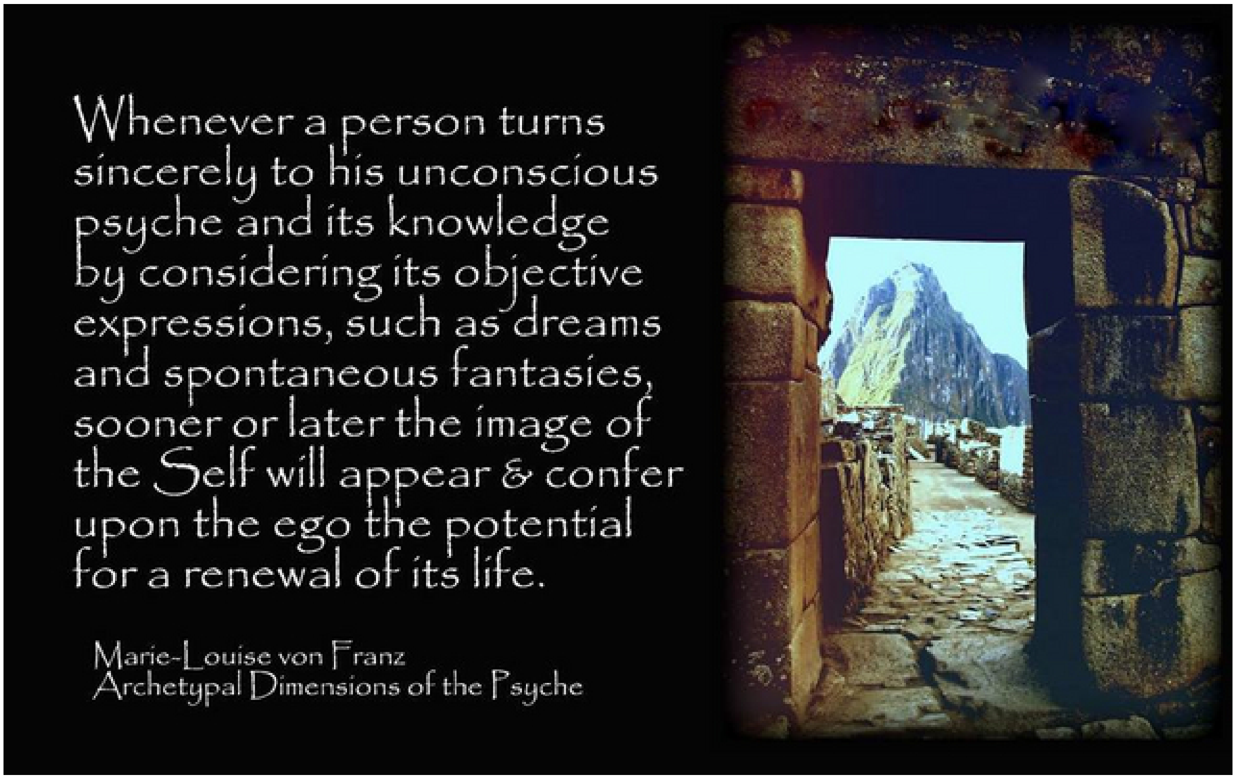
C.G. Jung, Letters V1, May 1940



C.G. Jung
Notes of
the Seminars
1925

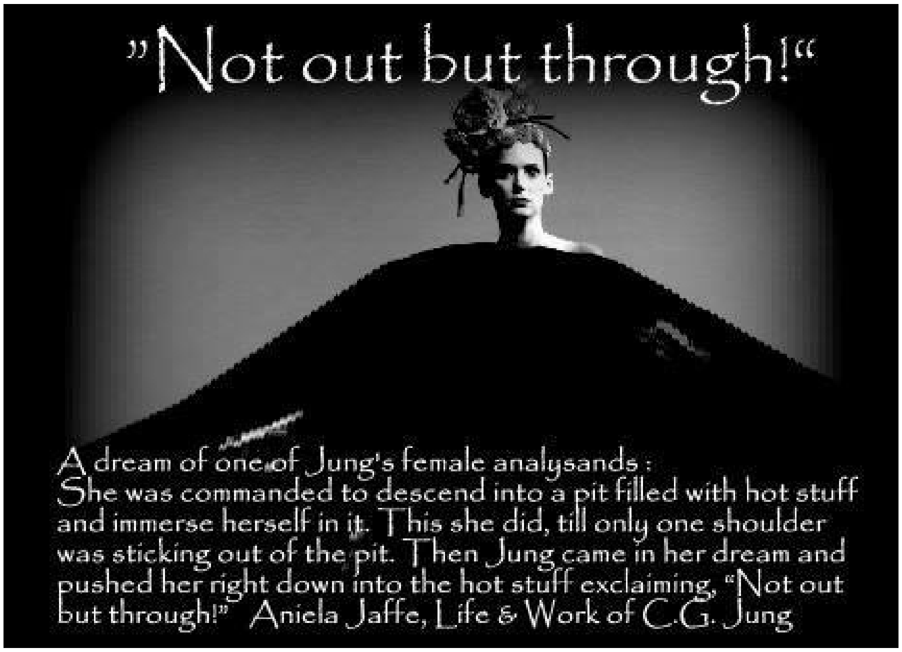
Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man's attitude that gives that different aspect [of immortality] to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure— an aviator or a manager. Perhaps there is more movement in the unconscious [of women].



Whenever a person turns sincerely to his unconscious psyche and its knowledge by considering its objective expressions, such as dreams and spontaneous fantasies, sooner or later the image of the Self will appear & confer upon the ego the potential for a renewal of its life.

Marie-Louise von Franz
Archetypal Dimensions of the Psyche



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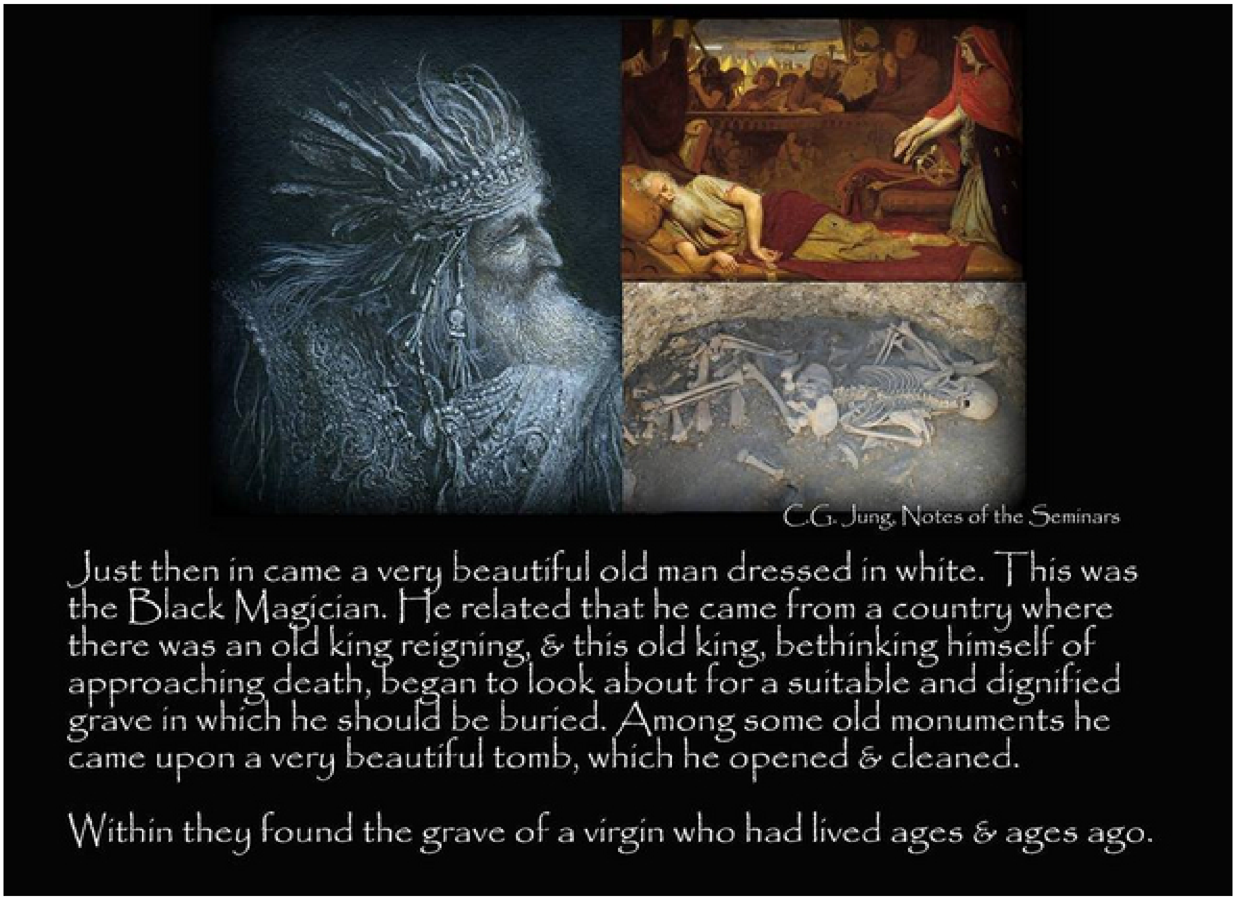
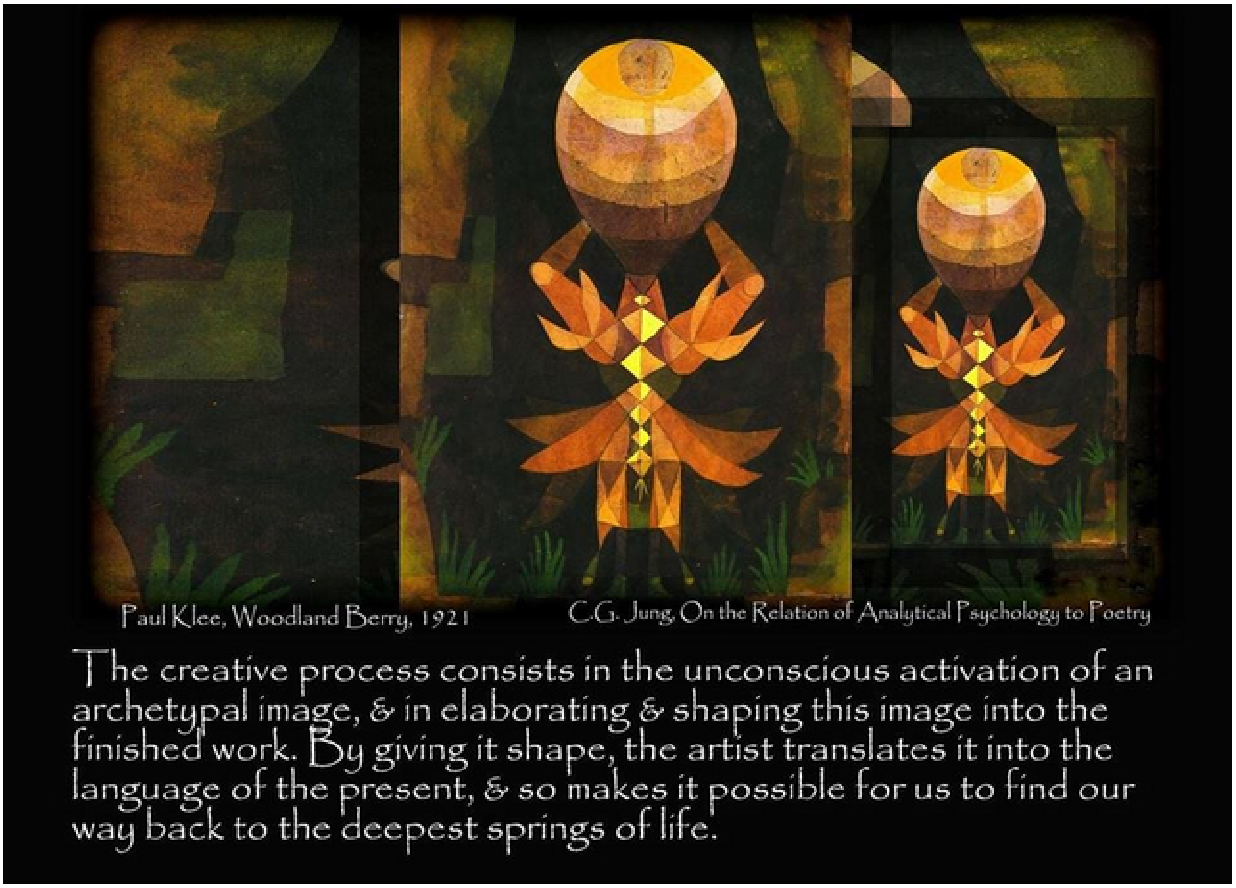


C.G. Jung, Notes of the Seminars

Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.

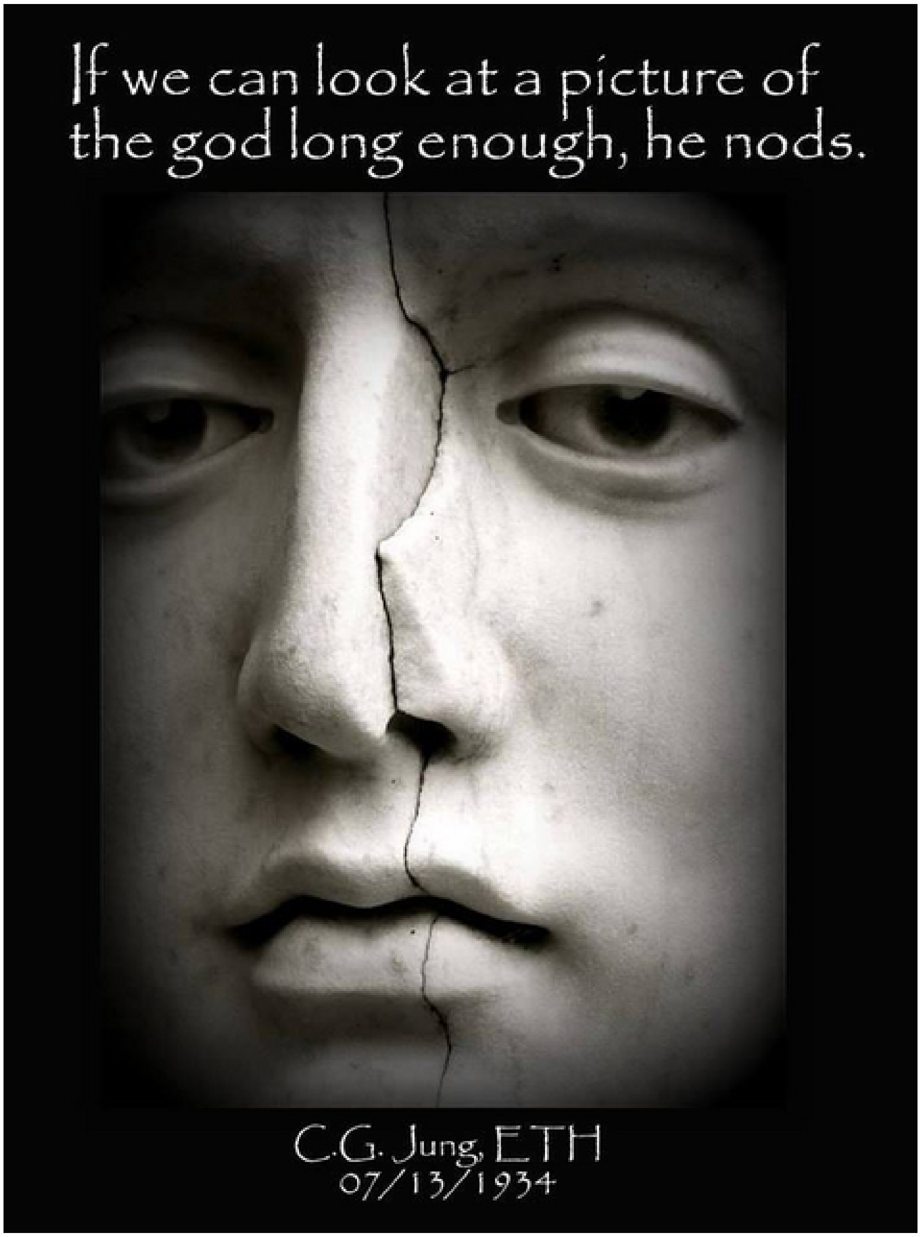
Within they found the grave of a virgin who had lived ages & ages ago.

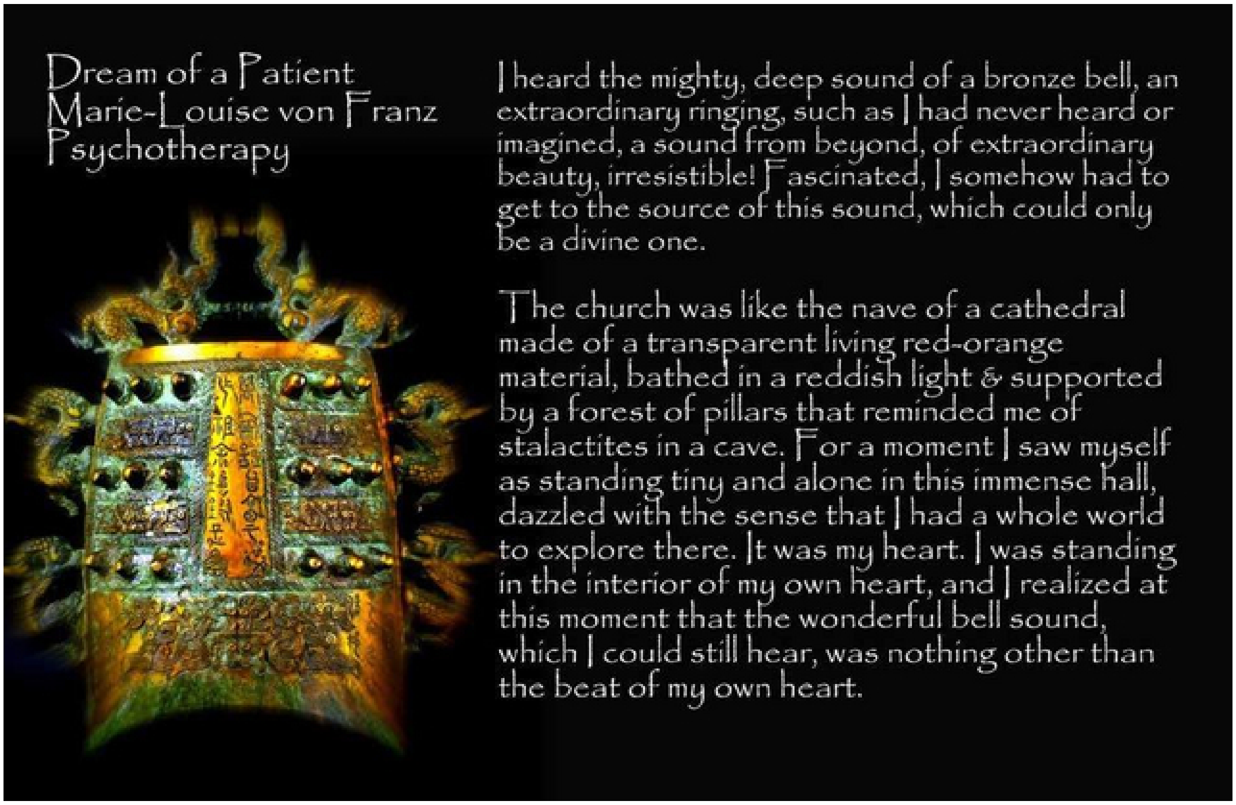


Paul Klee, Woodland Berry, 1921

C.G. Jung, On the Relation of Analytical Psychology to Poetry

The creative process consists in the unconscious activation of an archetypal image, & in elaborating & shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, & so makes it possible for us to find our way back to the deepest springs of life.


If we can look at a picture of the god long enough, he nods.
C.G. Jung, ETH
07/13/1934

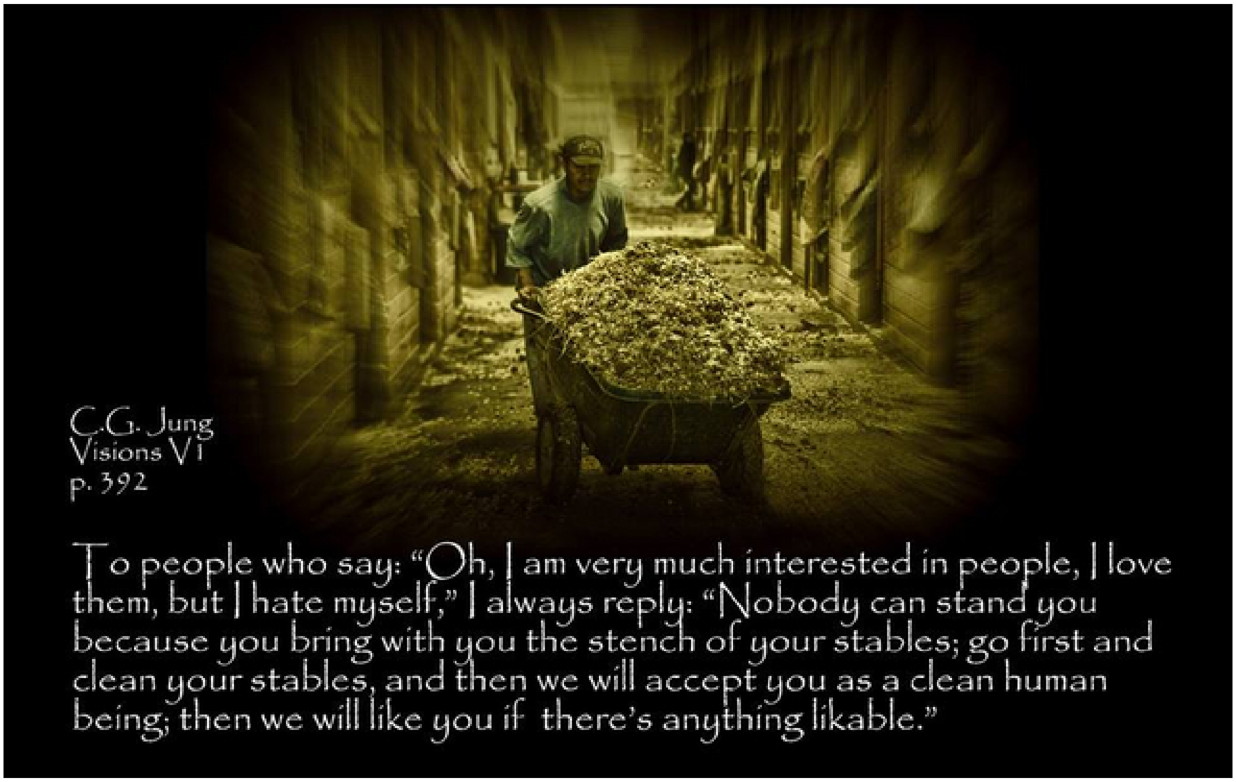


Dream of a Patient
Marie-Louise von Franz
Psychotherapy

I heard the mighty, deep sound of a bronze bell, an extraordinary ringing, such as I had never heard or imagined, a sound from beyond, of extraordinary beauty, irresistible! Fascinated, I somehow had to get to the source of this sound, which could only be a divine one.

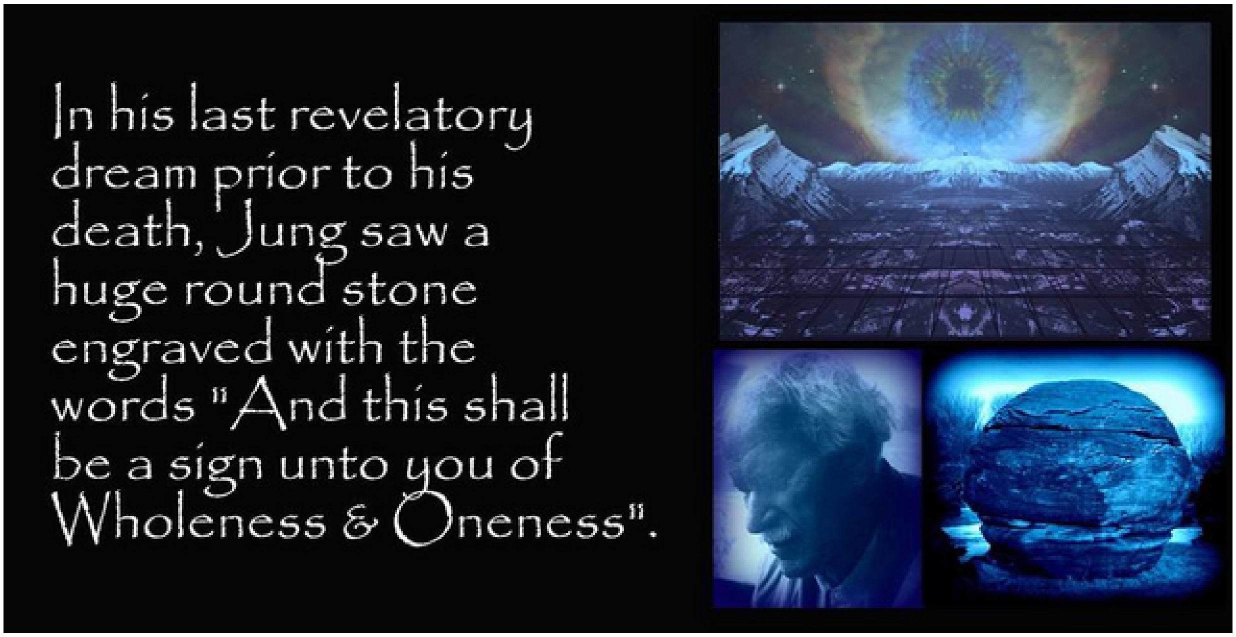
The church was like the nave of a cathedral made of a transparent living red-orange material, bathed in a reddish light & supported by a forest of pillars that reminded me of stalactites in a cave. For a moment I saw myself as standing tiny and alone in this immense hall, dazzled with the sense that I had a whole world to explore there. It was my heart. I was standing in the interior of my own heart, and I realized at this moment that the wonderful bell sound, which I could still hear, was nothing other than the beat of my own heart.

C.G. Jung
Visions, p.394
Only those people who can really touch bottom can be human.

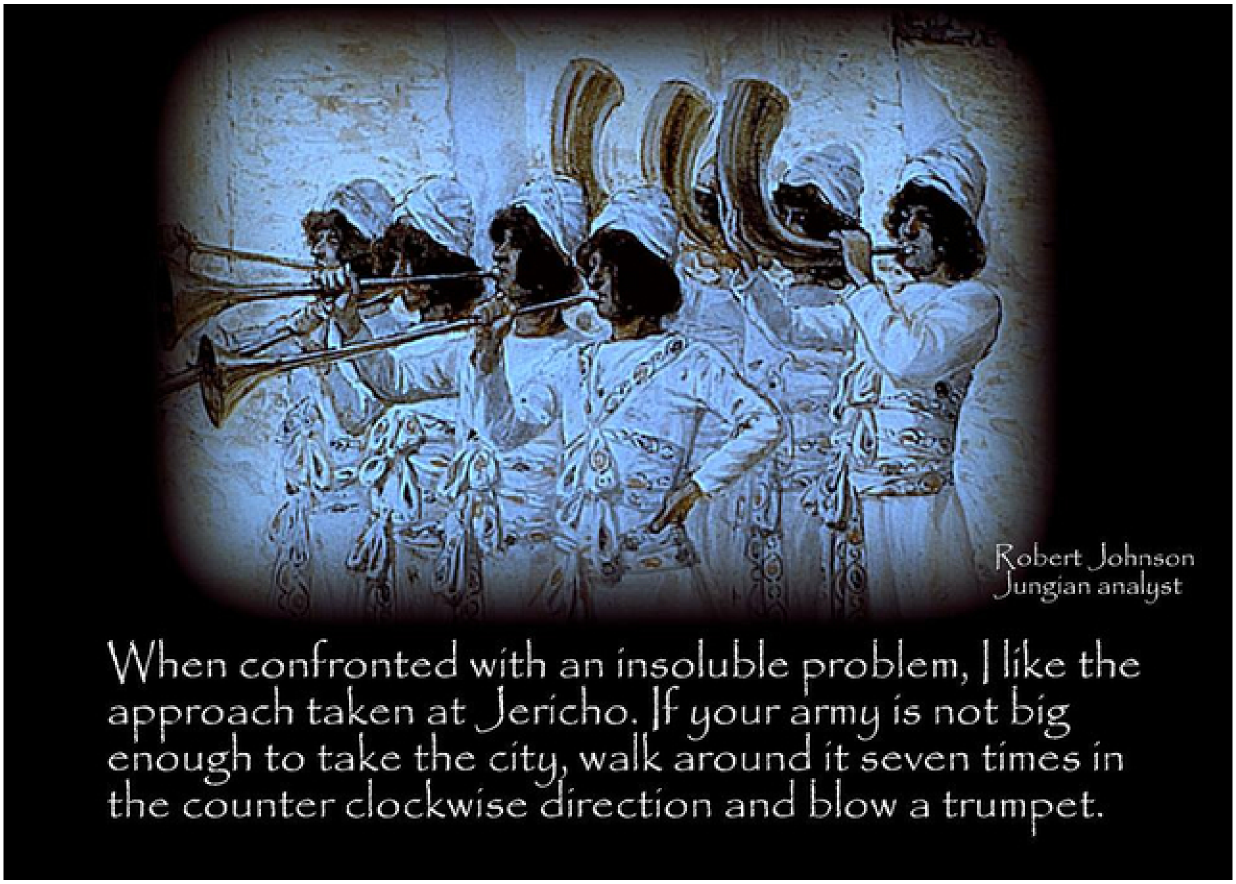


C.G. Jung
Visions V I
p. 392

To people who say: “Oh, I am very much interested in people, I love them, but I hate myself,” I always reply: “Nobody can stand you because you bring with you the stench of your stables; go first and clean your stables, and then we will accept you as a clean human being; then we will like you if there’s anything likable.”



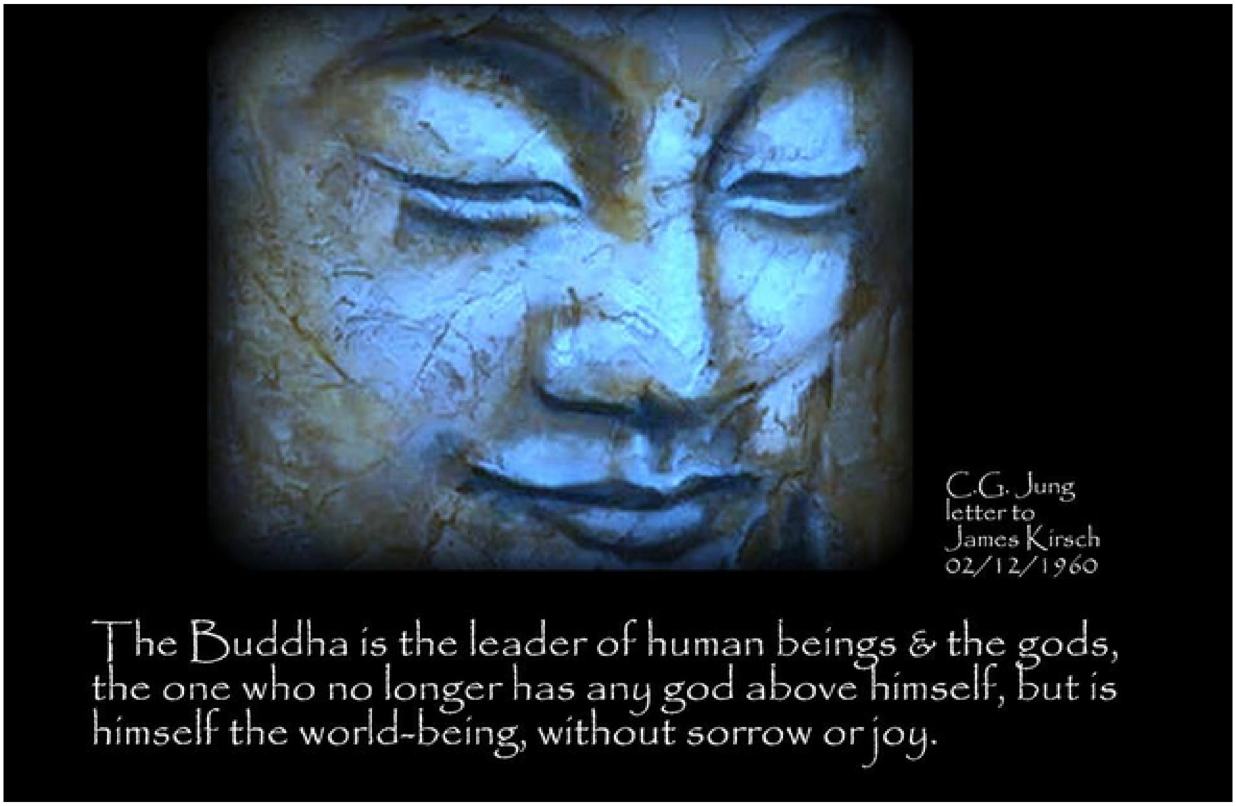
In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".



Robert Johnson
Jungian analyst

When confronted with an insoluble problem, I like the approach taken at Jericho. If your army is not big enough to take the city, walk around it seven times in the counter clockwise direction and blow a trumpet.

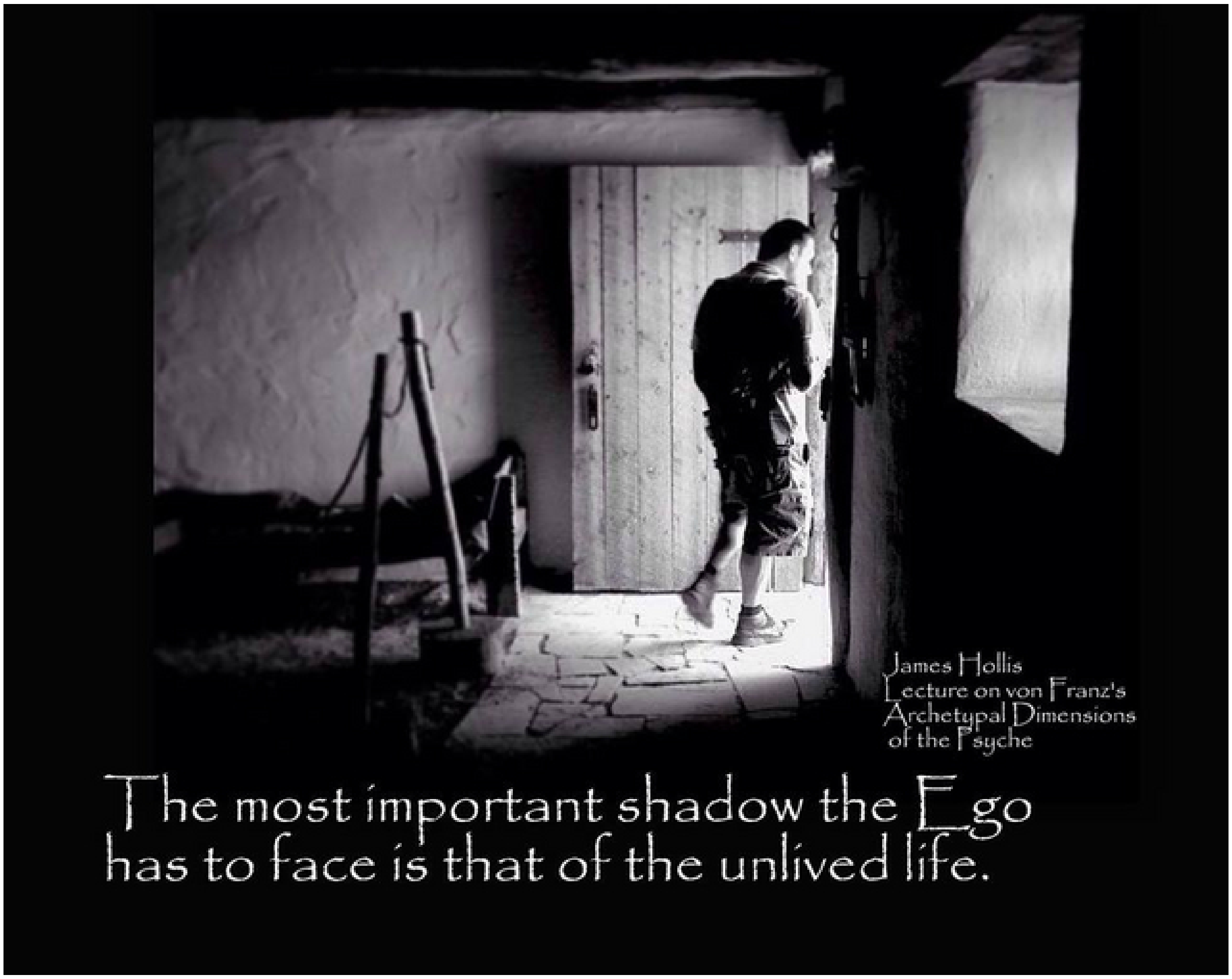
[15]

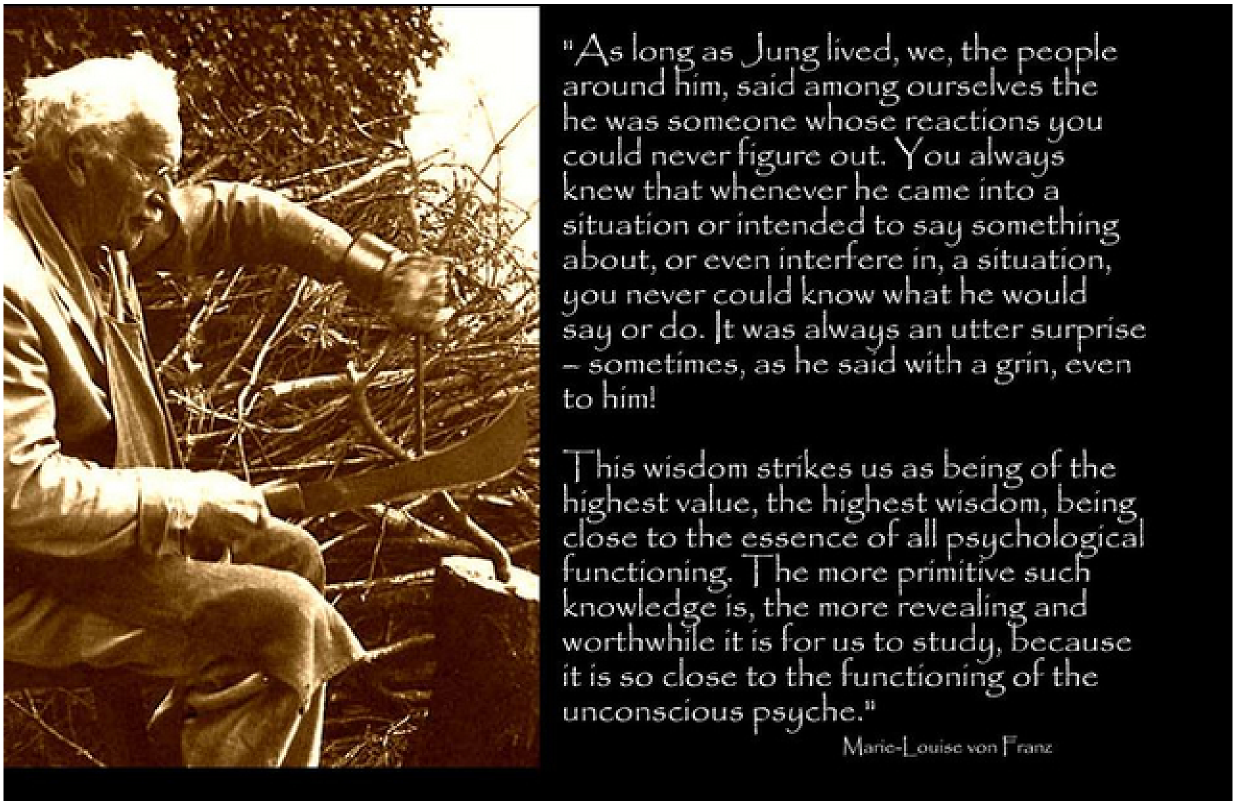


C.G. Jung
letter to
James Kirsch
02/12/1960

The Buddha is the leader of human beings & the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy.

[16]


James Hollis
Lecture on von Franz's
Archetypal Dimensions
of the Psyche
The most important shadow the Ego
has to face is that of the unlived life.

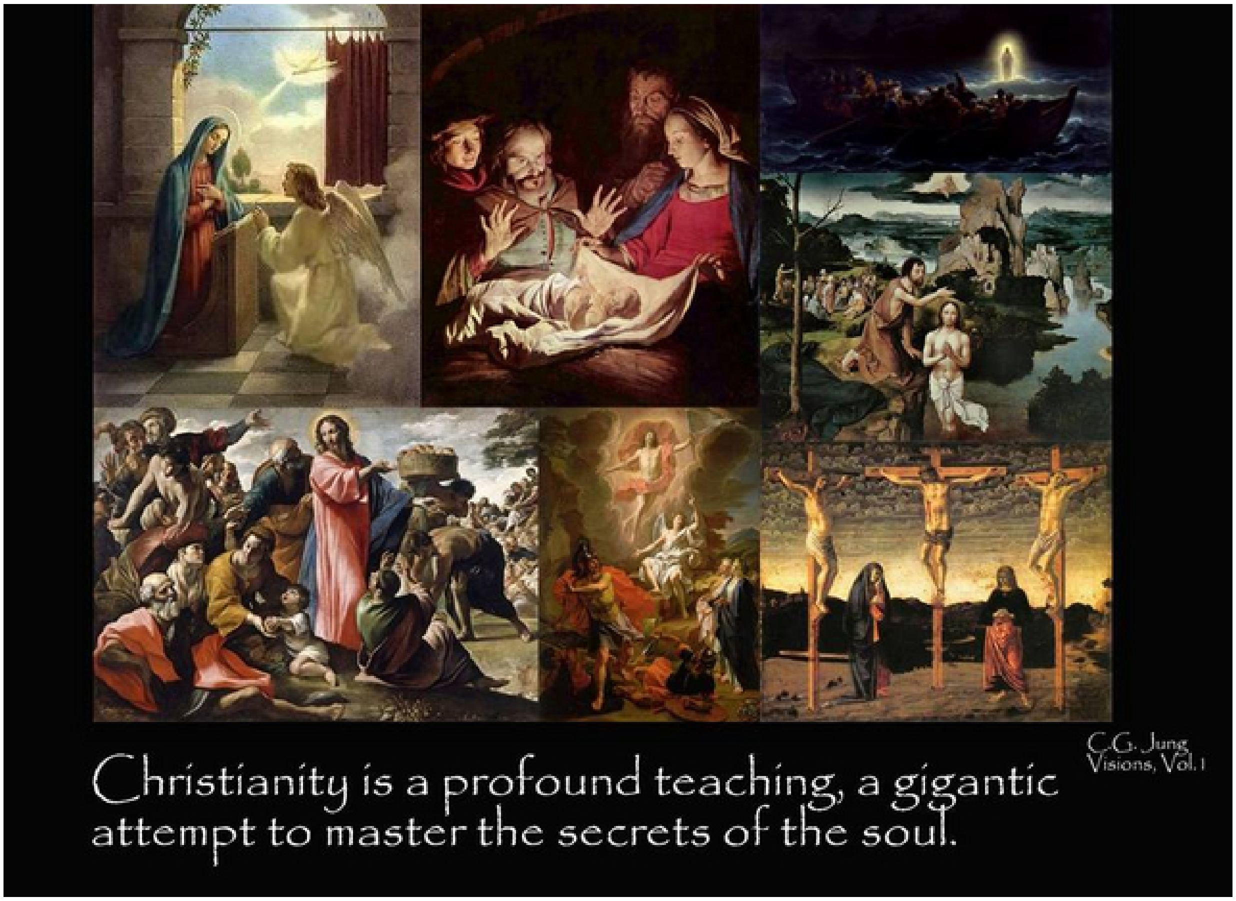


"As long as Jung lived, we, the people around him, said among ourselves the he was someone whose reactions you could never figure out. You always knew that whenever he came into a situation or intended to say something about, or even interfere in, a situation, you never could know what he would say or do. It was always an utter surprise – sometimes, as he said with a grin, even to him!

This wisdom strikes us as being of the highest value, the highest wisdom, being close to the essence of all psychological functioning. The more primitive such knowledge is, the more revealing and worthwhile it is for us to study, because it is so close to the functioning of the unconscious psyche."

Marie-Louise von Franz

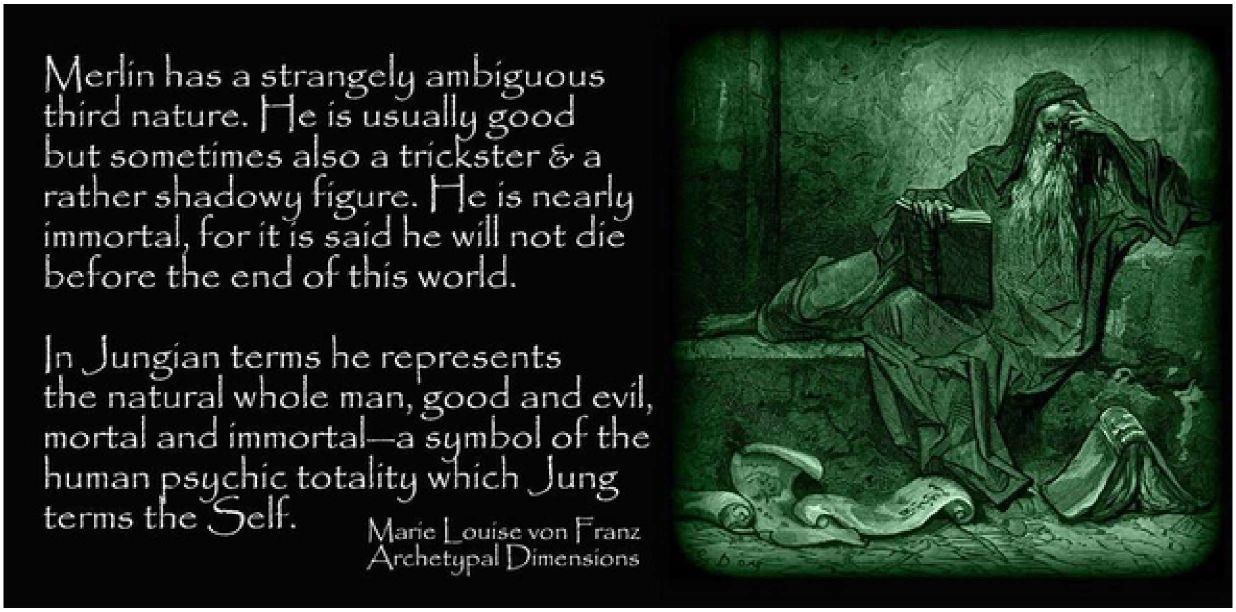
[18]



Christianity is a profound teaching, a gigantic attempt to master the secrets of the soul.

C.G. Jung
Visions, Vol. I

[19]

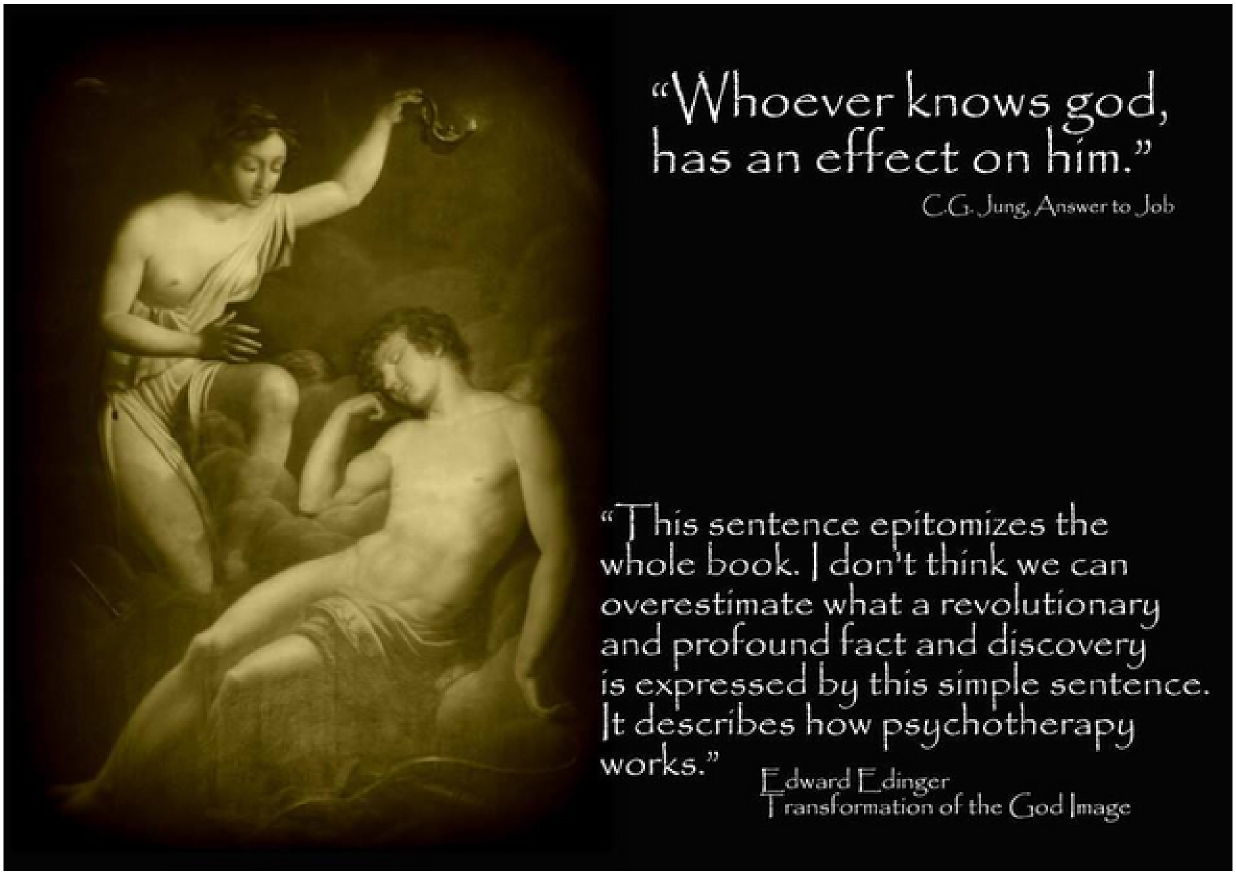


Merlin has a strangely ambiguous third nature. He is usually good but sometimes also a trickster & a rather shadowy figure. He is nearly immortal, for it is said he will not die before the end of this world.

In Jungian terms he represents the natural whole man, good and evil, mortal and immortal—a symbol of the human psychic totality which Jung terms the Self.

Marie Louise von Franz
Archetypal Dimensions

[20]



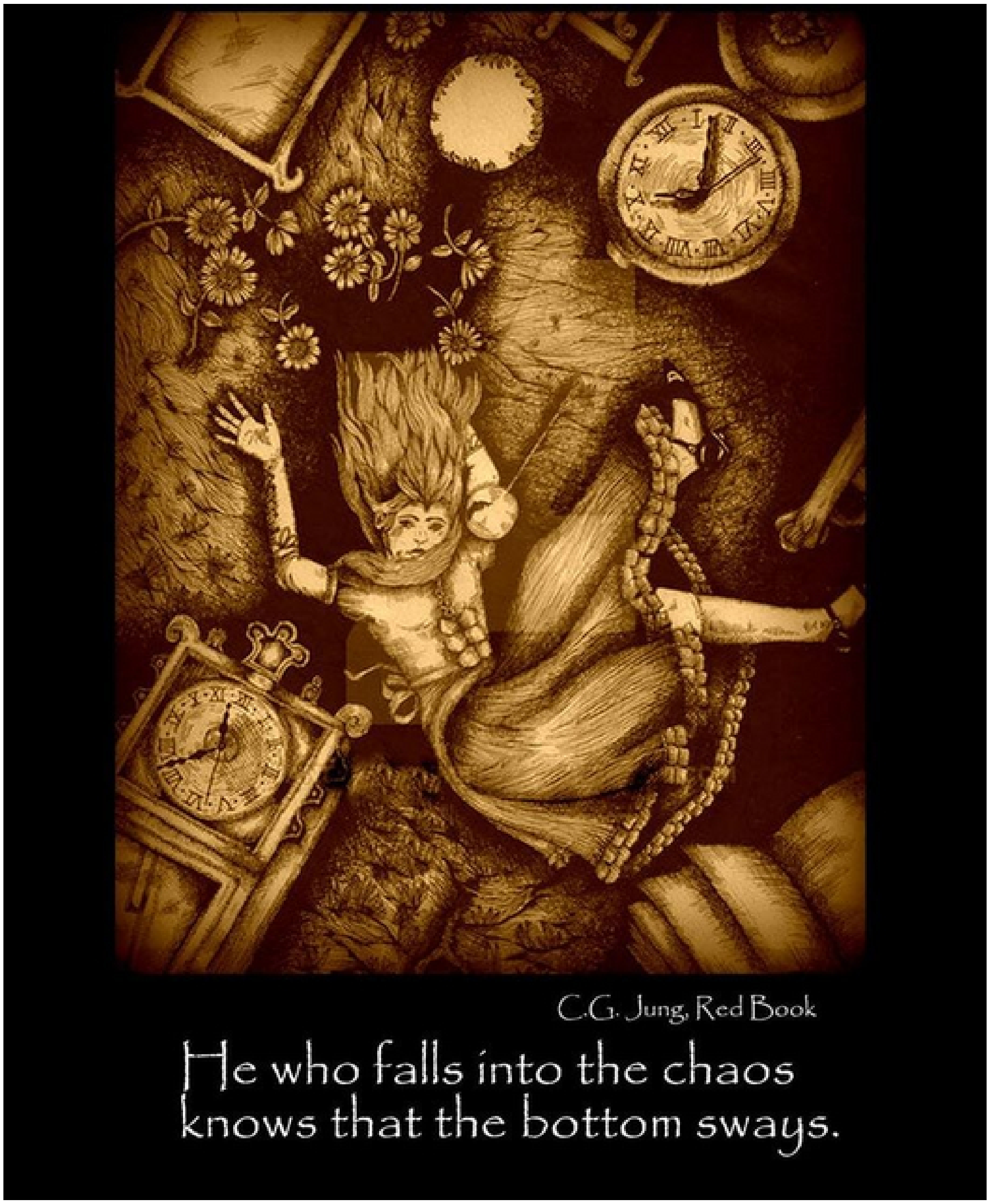
“Whoever knows god, has an effect on him.”

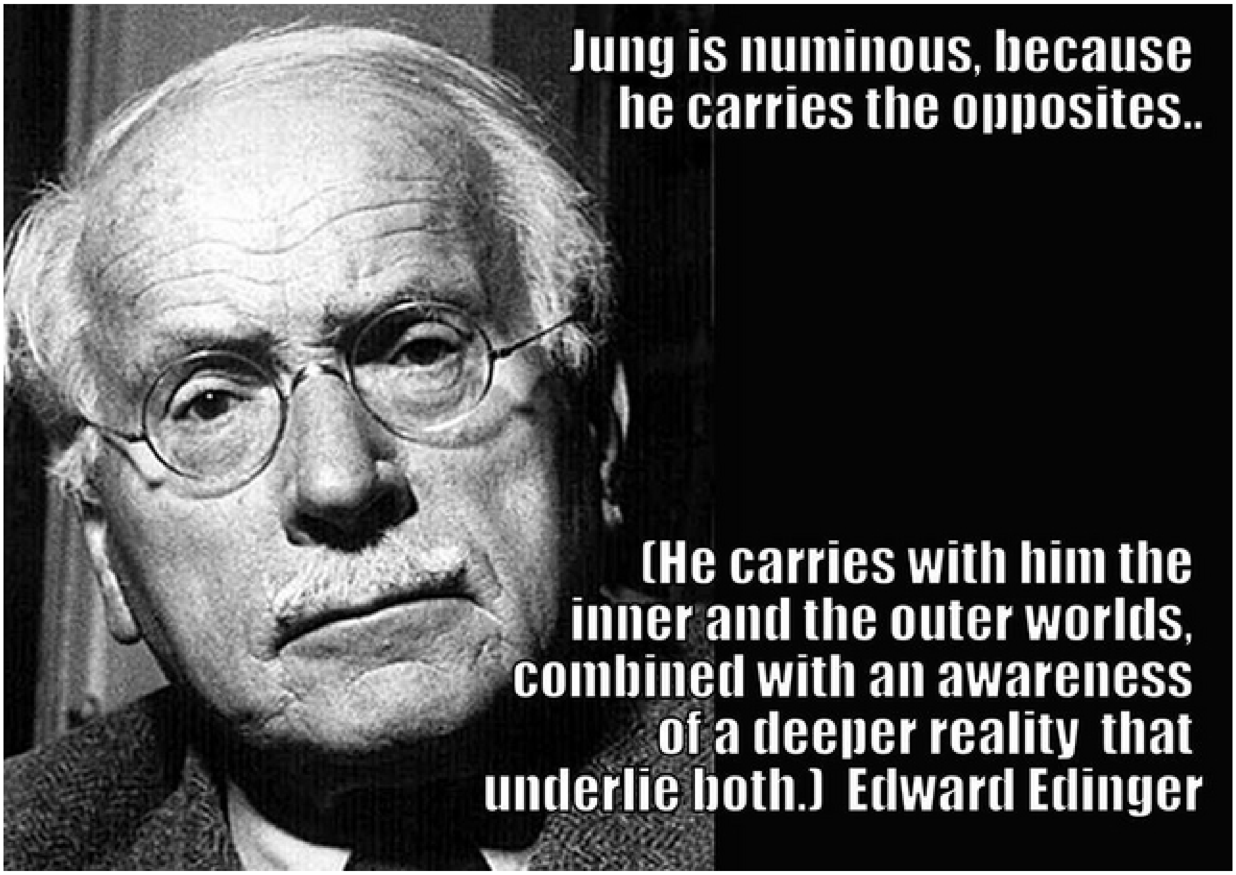
C.G. Jung, Answer to Job

“This sentence epitomizes the whole book. I don't think we can overestimate what a revolutionary and profound fact and discovery is expressed by this simple sentence. It describes how psychotherapy works.”

Edward Edinger
Transformation of the God Image

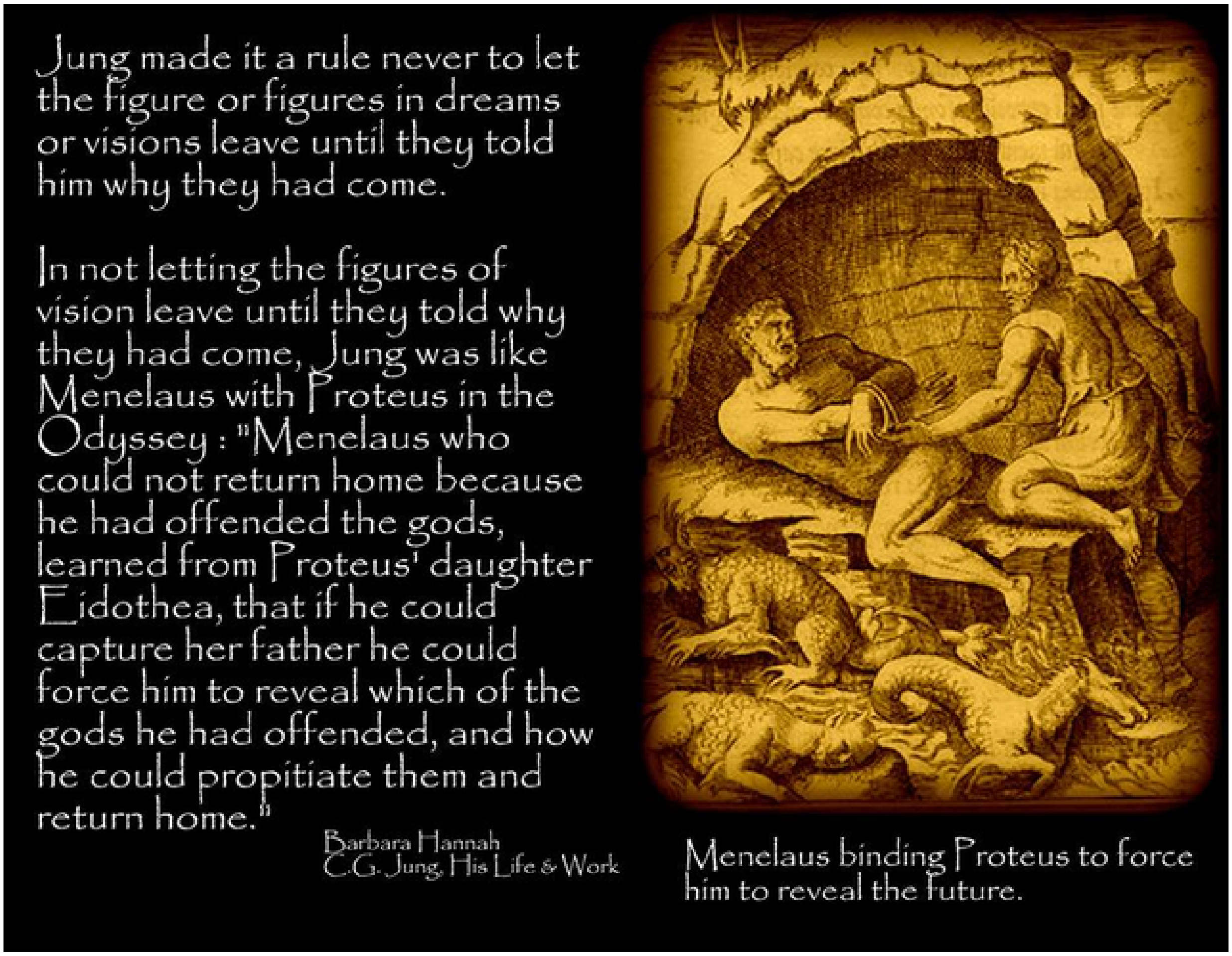
[21]


C.G. Jung, Red Book
He who falls into the chaos
knows that the bottom sways.



Jung is numinous, because he carries the opposites..

(He carries with him the inner and the outer worlds, combined with an awareness of a deeper reality that underlie both.) Edward Edinger

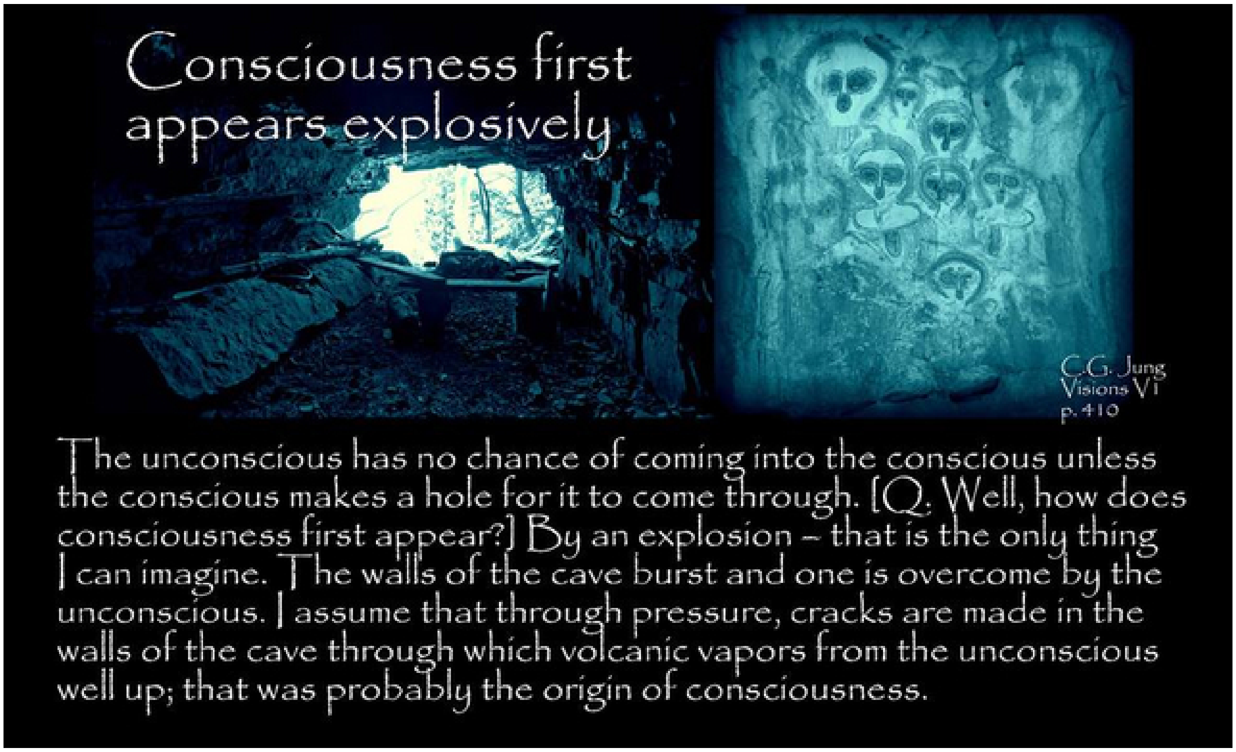


Jung made it a rule never to let the figure or figures in dreams or visions leave until they told him why they had come.

In not letting the figures of vision leave until they told why they had come, Jung was like Menelaus with Proteus in the Odyssey : "Menelaus who could not return home because he had offended the gods, learned from Proteus' daughter Eidothea, that if he could capture her father he could force him to reveal which of the gods he had offended, and how he could propitiate them and return home."

Barbara Hannah
C.G. Jung, His Life & Work

Menelaus binding Proteus to force him to reveal the future.

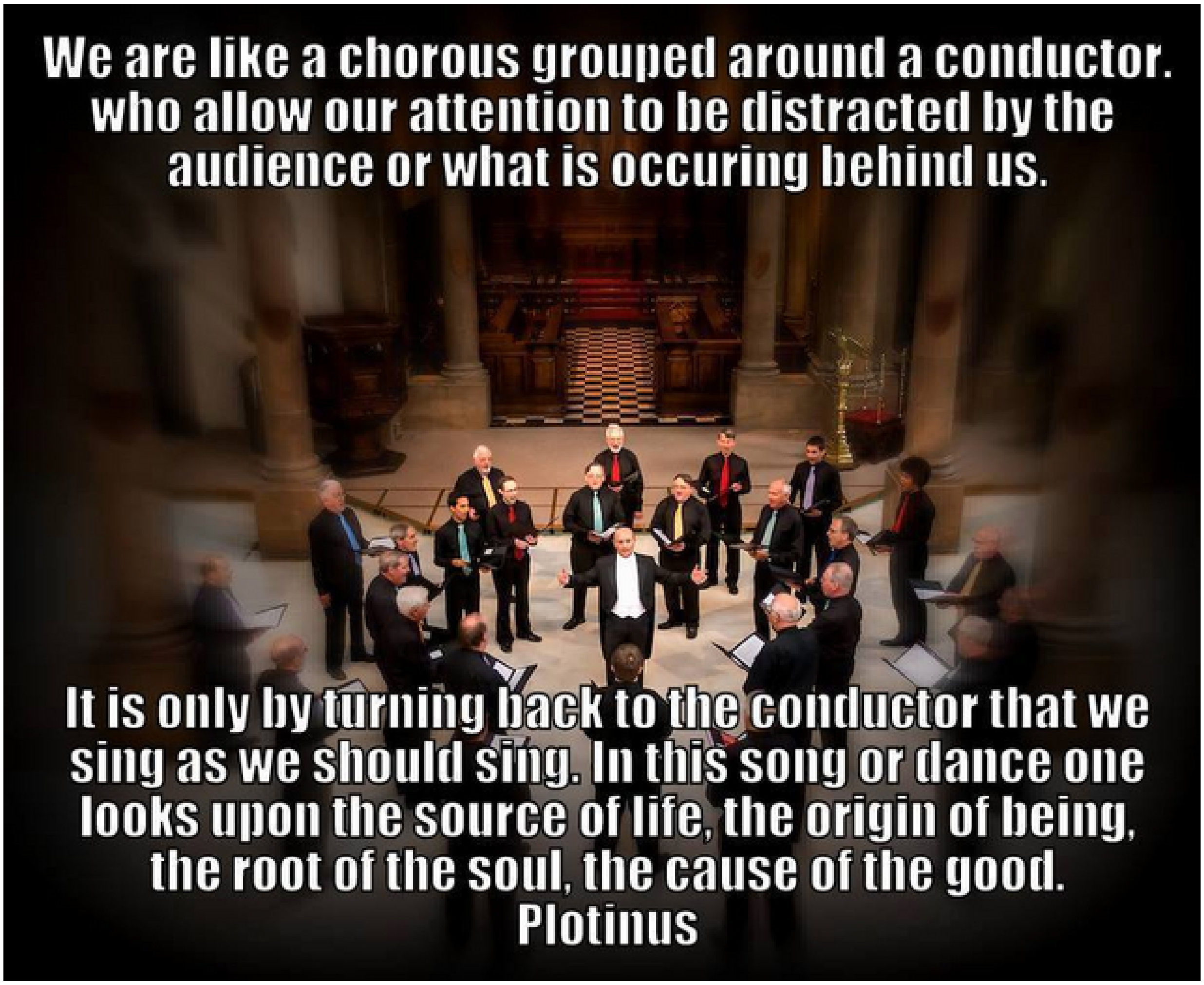


Consciousness first appears explosively

C.G. Jung
Visions VI
p. 410

The unconscious has no chance of coming into the conscious unless the conscious makes a hole for it to come through. [Q. Well, how does consciousness first appear?] By an explosion – that is the only thing I can imagine. The walls of the cave burst and one is overcome by the unconscious. I assume that through pressure, cracks are made in the walls of the cave through which volcanic vapors from the unconscious well up; that was probably the origin of consciousness.

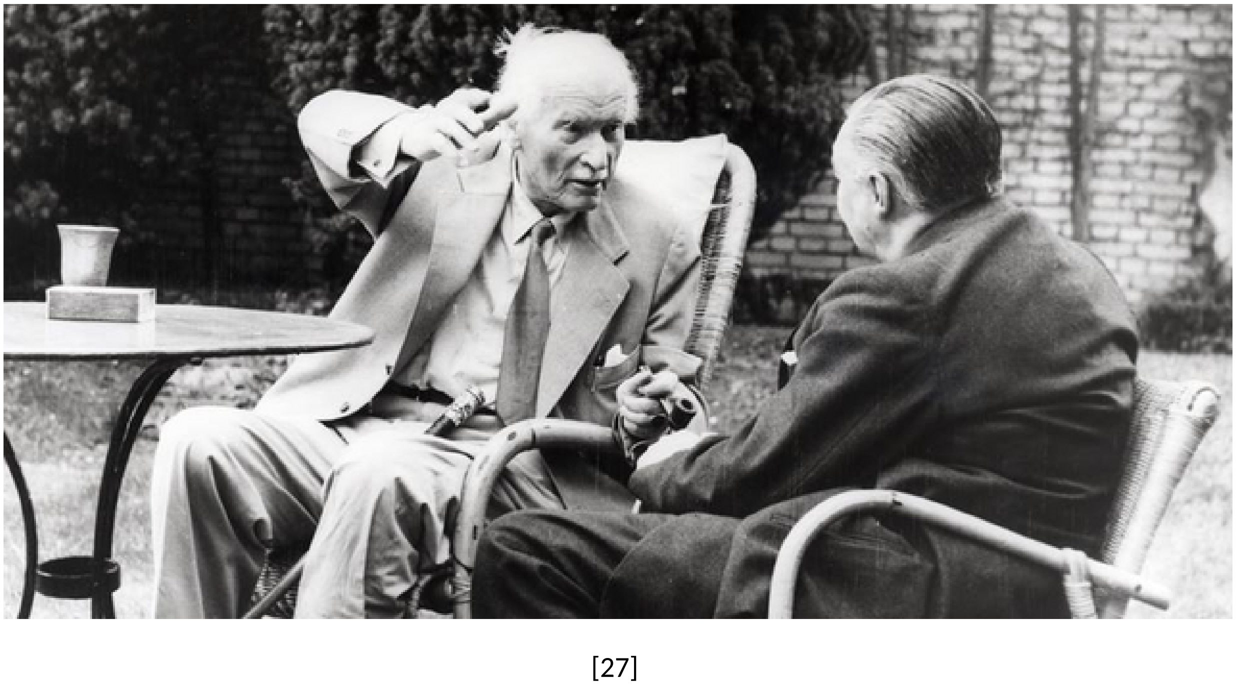
[25]



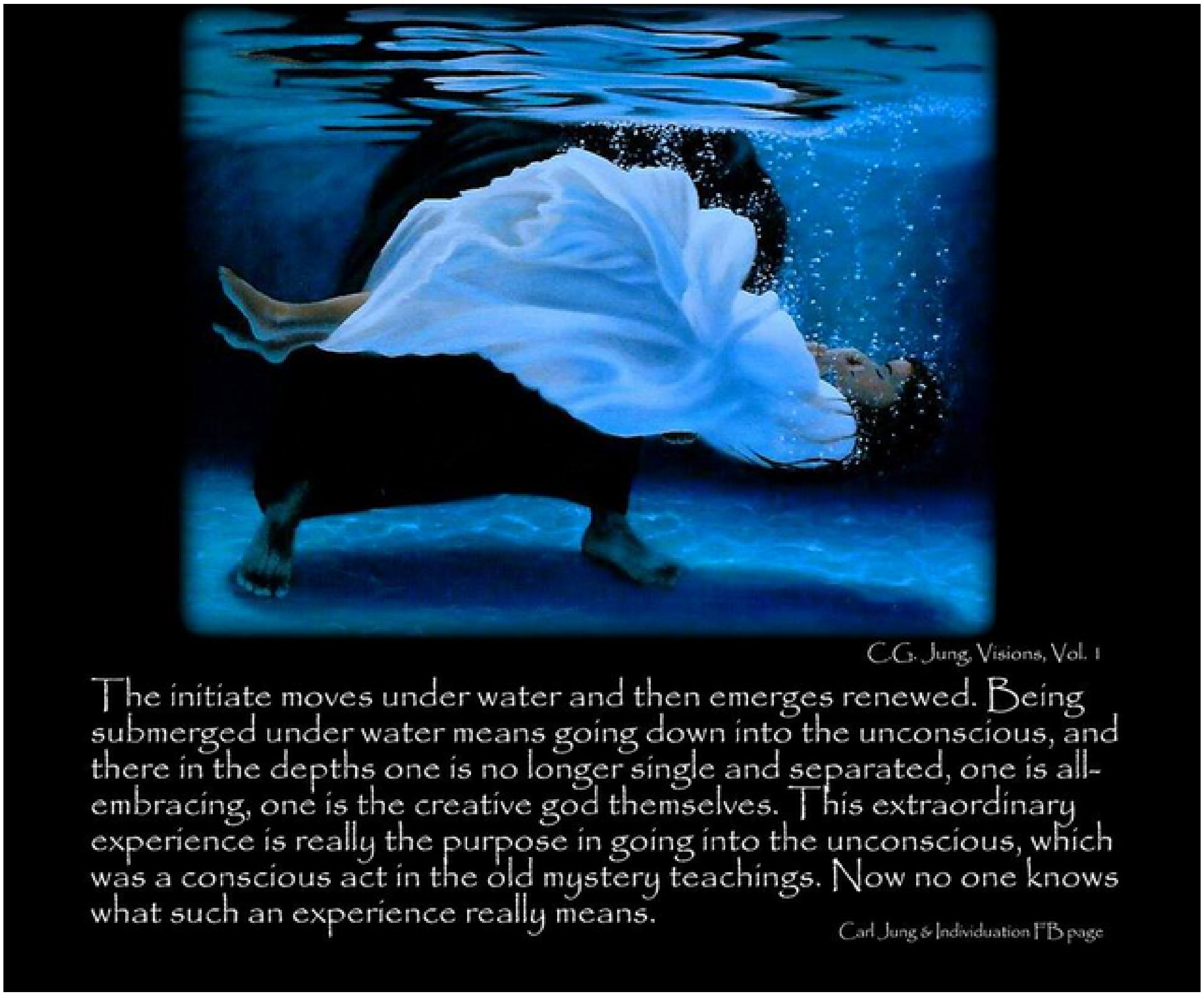
We are like a chorous grouped around a conductor. who allow our attention to be distracted by the audience or what is occuring behind us.

It is only by turning back to the conductor that we sing as we should sing. In this song or dance one looks upon the source of life, the origin of being, the root of the soul, the cause of the good.
Plotinus

[26]



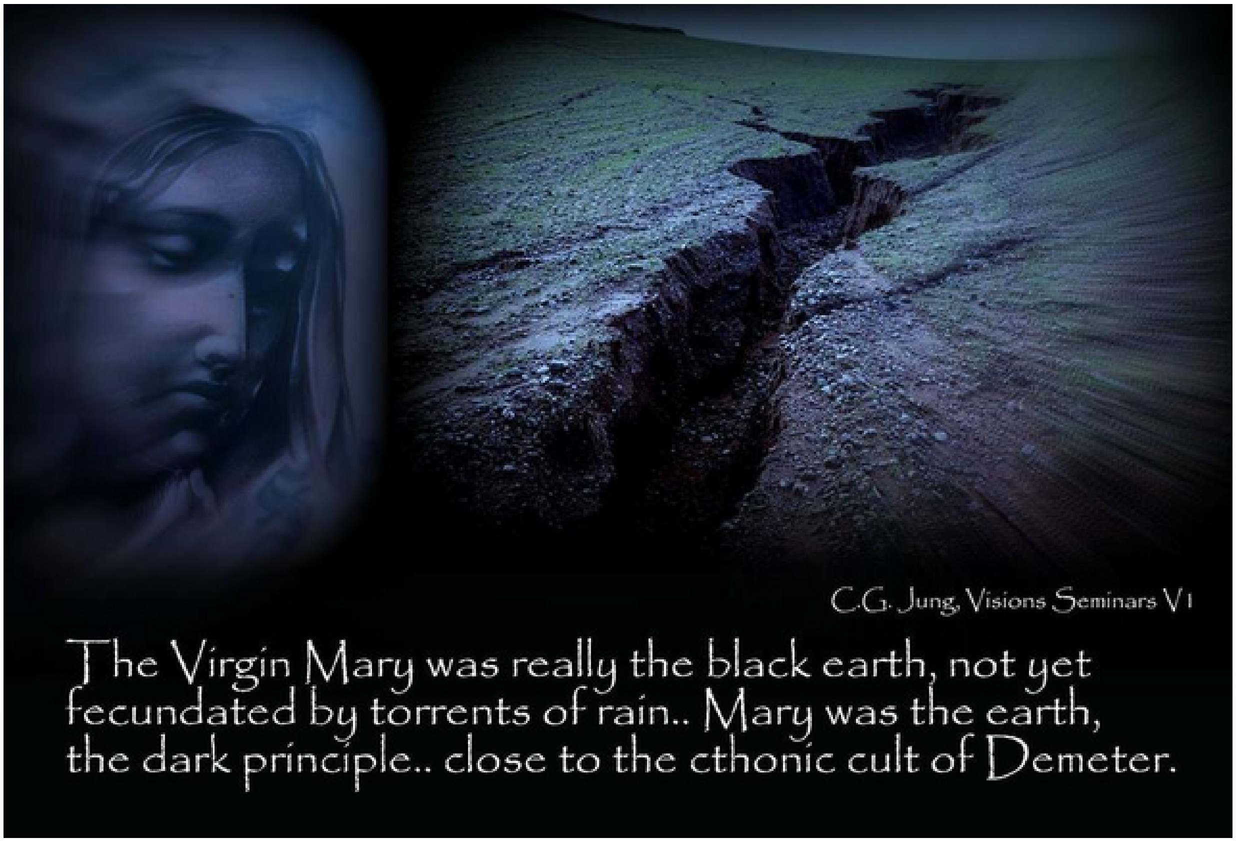
[27]



C.G. Jung, Visions, Vol. 1

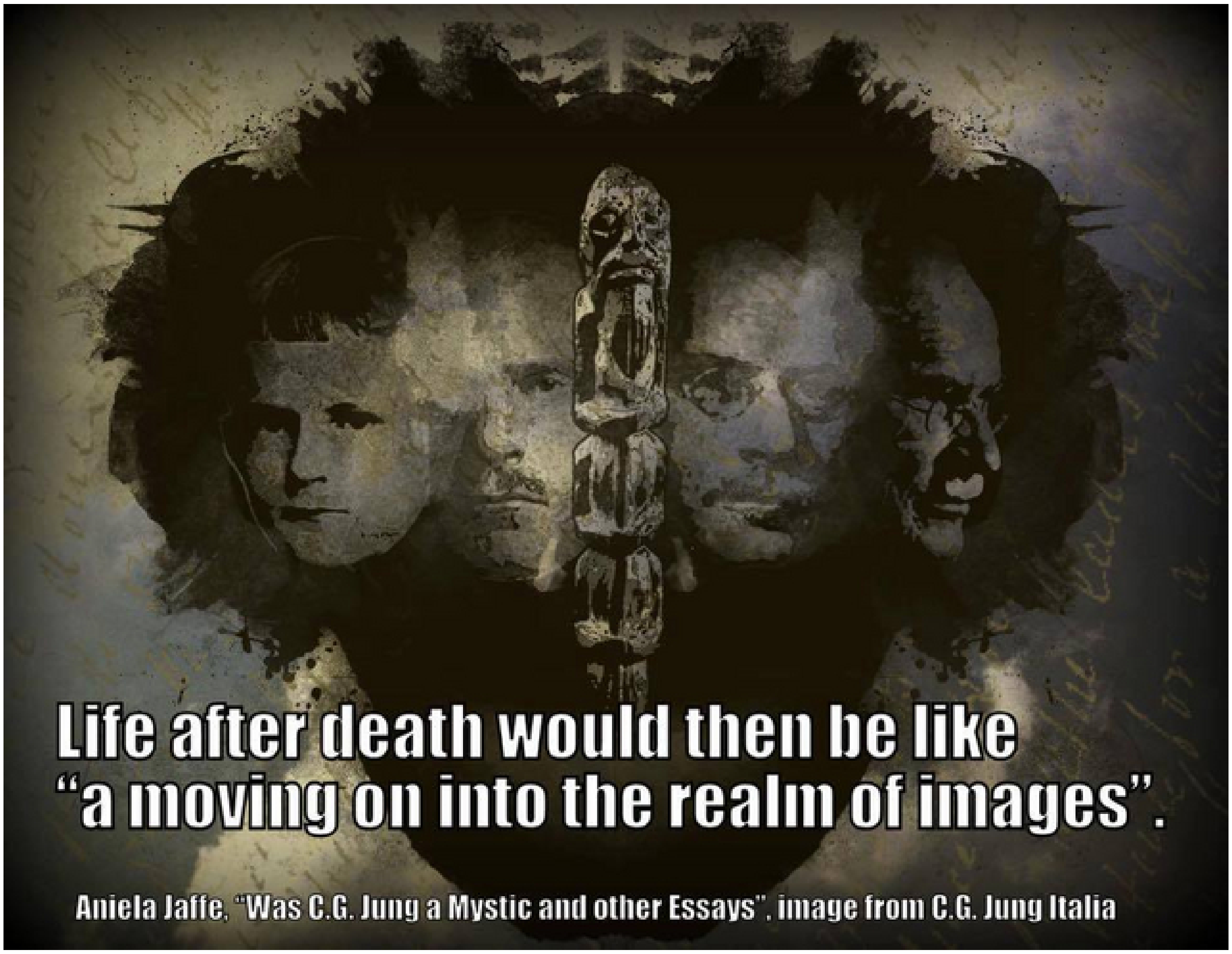
The initiate moves under water and then emerges renewed. Being submerged under water means going down into the unconscious, and there in the depths one is no longer single and separated, one is all-embracing, one is the creative god themselves. This extraordinary experience is really the purpose in going into the unconscious, which was a conscious act in the old mystery teachings. Now no one knows what such an experience really means.

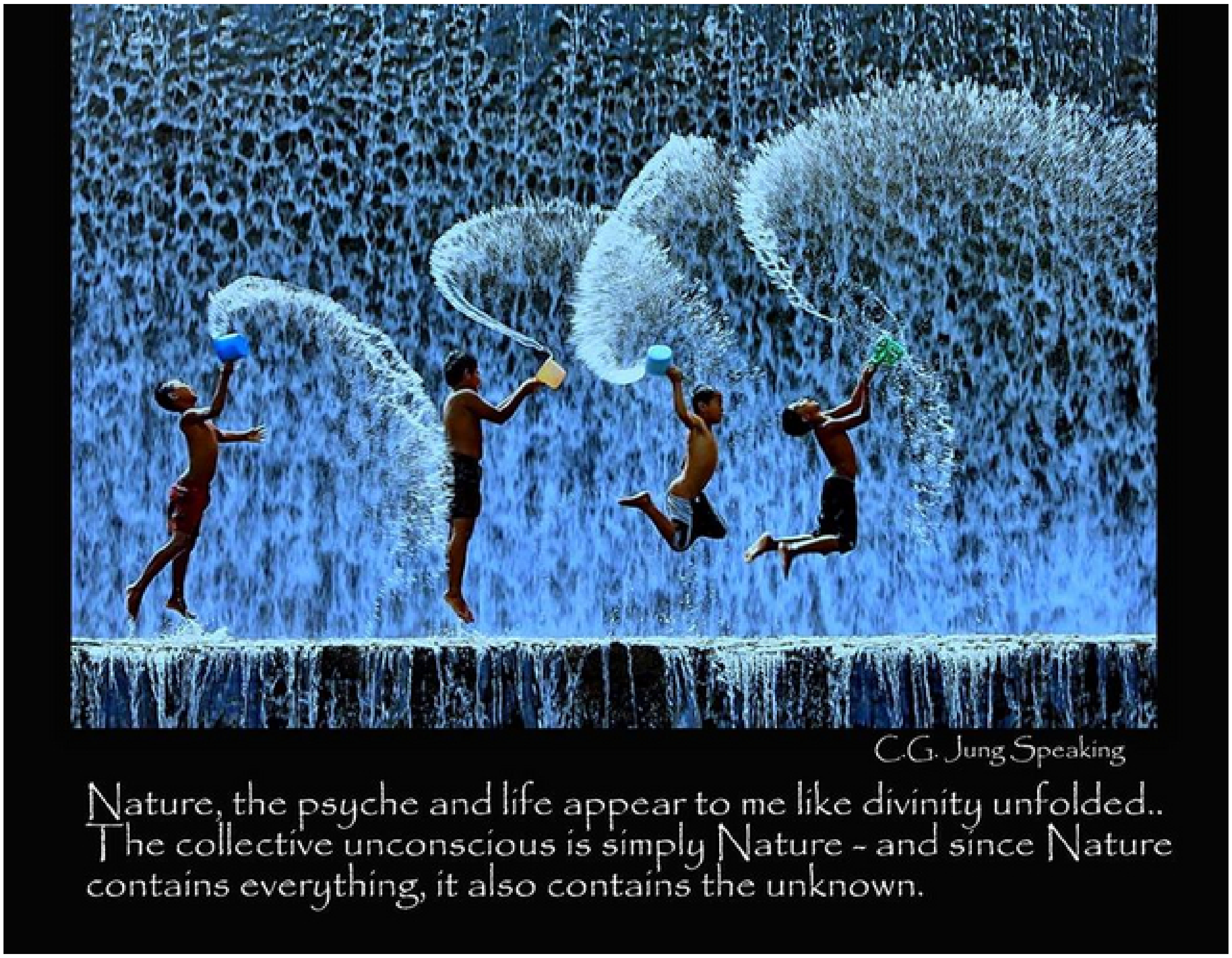
Carl Jung & Individuation FB page



C.G. Jung, Visions Seminars V1

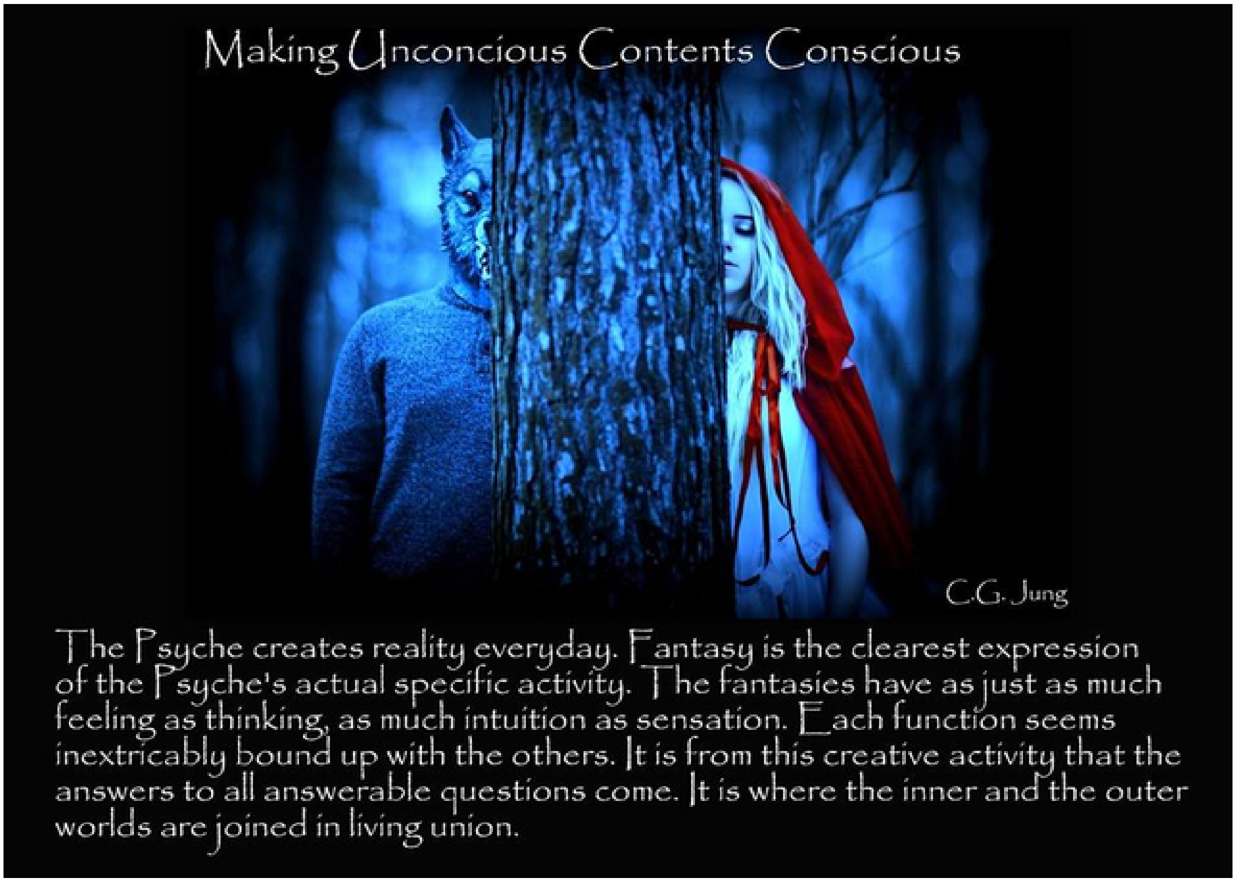
The Virgin Mary was really the black earth, not yet fecundated by torrents of rain.. Mary was the earth, the dark principle.. close to the cthonic cult of Demeter.


Life after death would then be like
“a moving on into the realm of images”.
Aniela Jaffe, “Was C.G. Jung a Mystic and other Essays”, image from C.G. Jung Italia



C.G. Jung Speaking

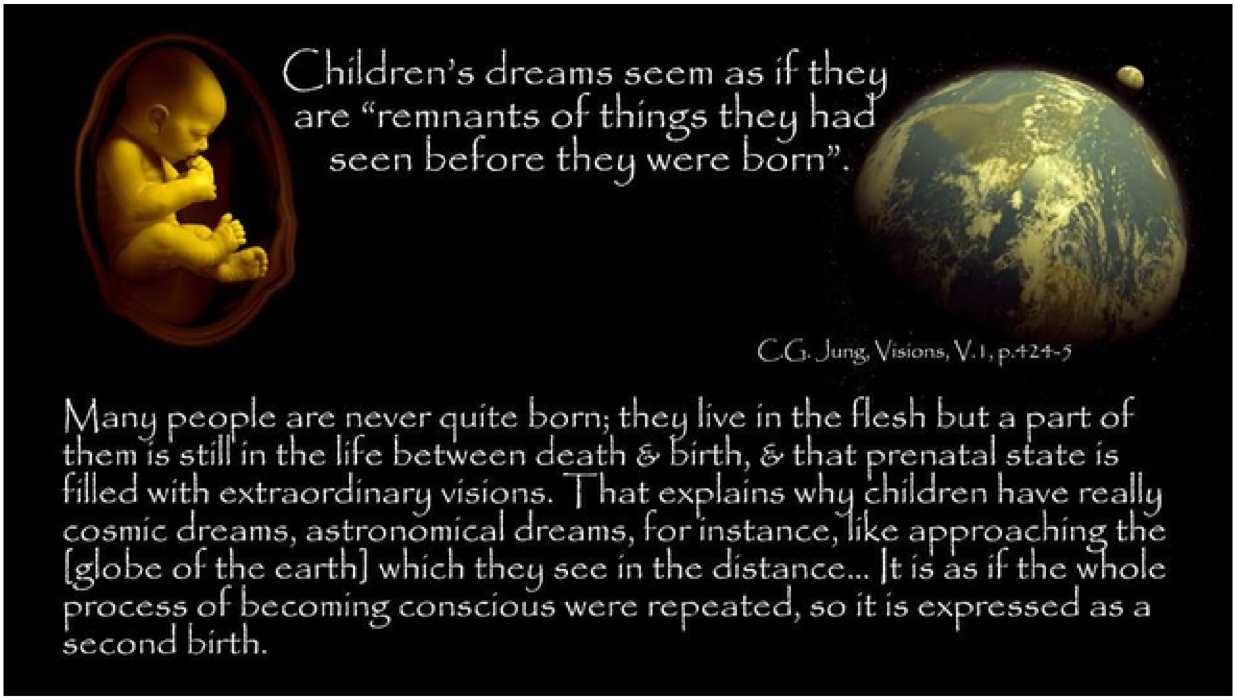
Nature, the psyche and life appear to me like divinity unfolded..
The collective unconscious is simply Nature - and since Nature
contains everything, it also contains the unknown.



Making Unconcious Contents Conscious

C.G. Jung

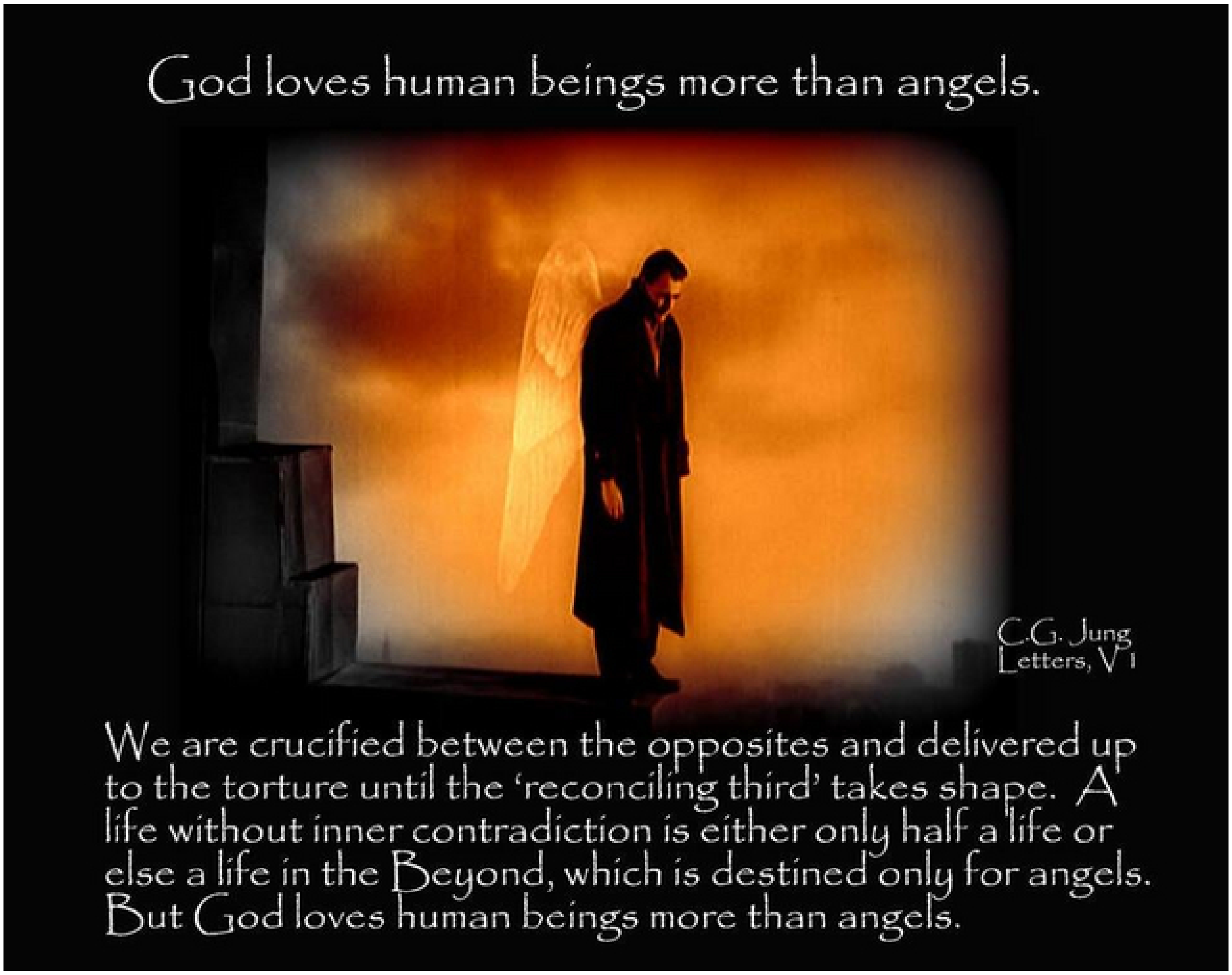
The Psyche creates reality everyday. Fantasy is the clearest expression of the Psyche's actual specific activity. The fantasies have as just as much feeling as thinking, as much intuition as sensation. Each function seems inextricably bound up with the others. It is from this creative activity that the answers to all answerable questions come. It is where the inner and the outer worlds are joined in living union.



Children's dreams seem as if they are "remnants of things they had seen before they were born".

C.G. Jung, Visions, V.1, p.424-5

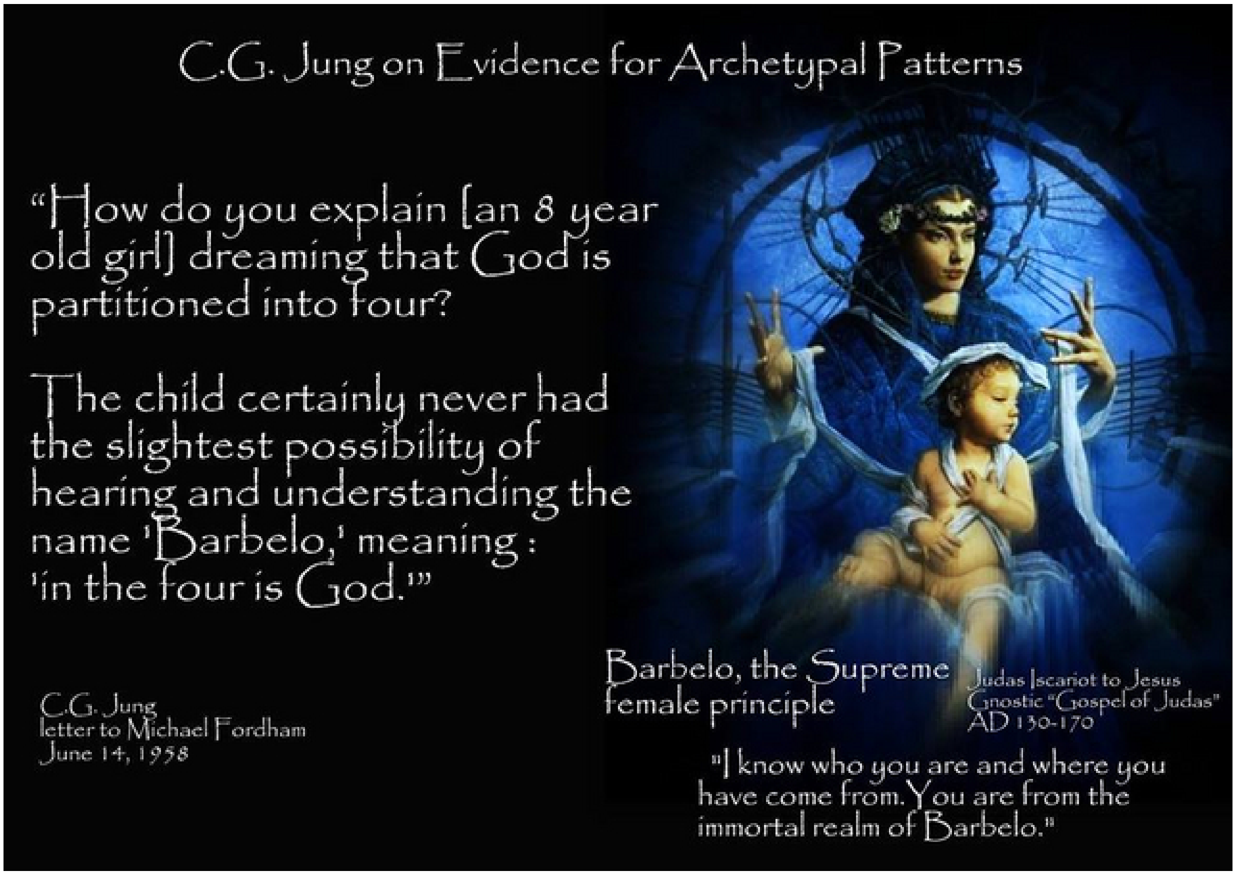
Many people are never quite born; they live in the flesh but a part of them is still in the life between death & birth, & that prenatal state is filled with extraordinary visions. That explains why children have really cosmic dreams, astronomical dreams, for instance, like approaching the [globe of the earth] which they see in the distance... It is as if the whole process of becoming conscious were repeated, so it is expressed as a second birth.



God loves human beings more than angels.

C.G. Jung
Letters, V 1

We are crucified between the opposites and delivered up to the torture until the 'reconciling third' takes shape. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than angels.



C.G. Jung on Evidence for Archetypal Patterns

"How do you explain [an 8 year old girl] dreaming that God is partitioned into four?

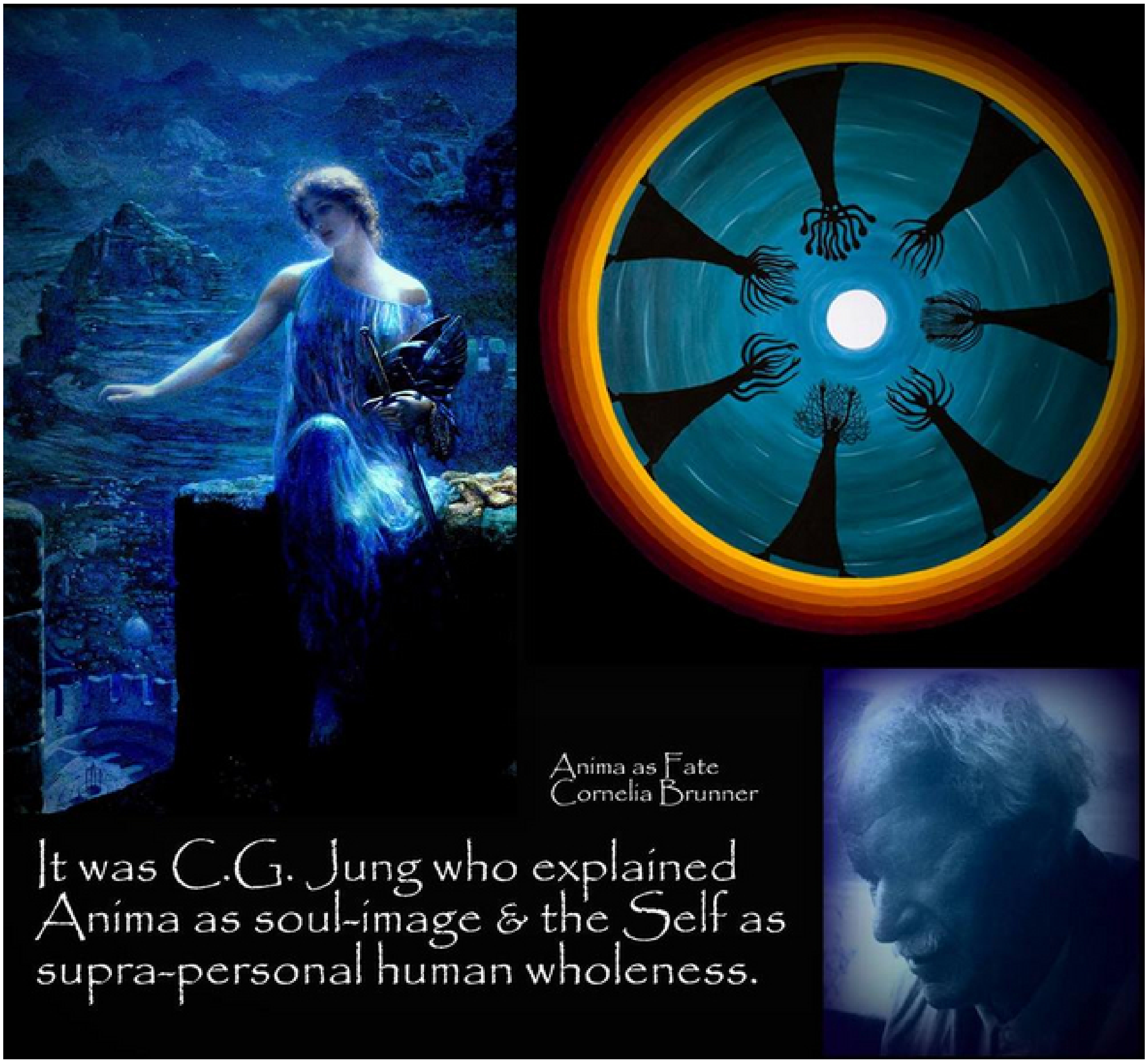
The child certainly never had the slightest possibility of hearing and understanding the name 'Barbelo,' meaning : 'in the four is God.'"

C.G. Jung
letter to Michael Fordham
June 14, 1958

Barbelo, the Supreme female principle

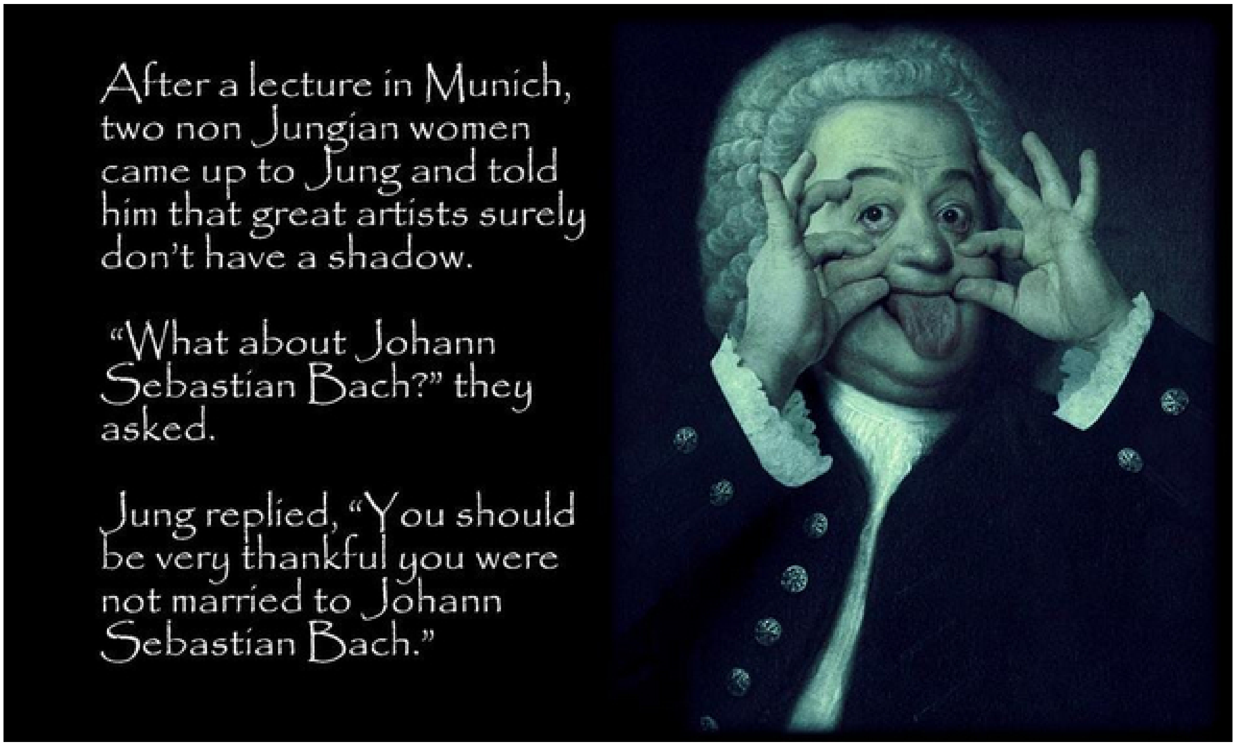
Judas Iscariot to Jesus
Gnostic "Gospel of Judas"
AD 130-170

"I know who you are and where you have come from. You are from the immortal realm of Barbelo."



Anima as Fate
Cornelia Brunner

It was C.G. Jung who explained Anima as soul-image & the Self as supra-personal human wholeness.

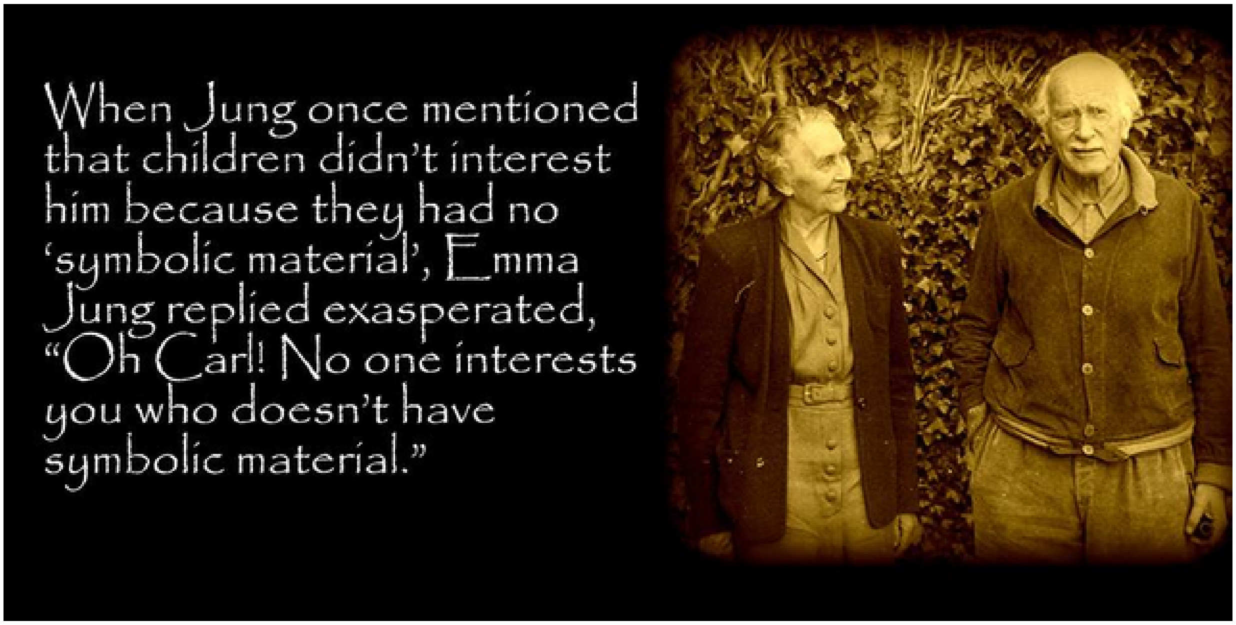


After a lecture in Munich, two non Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

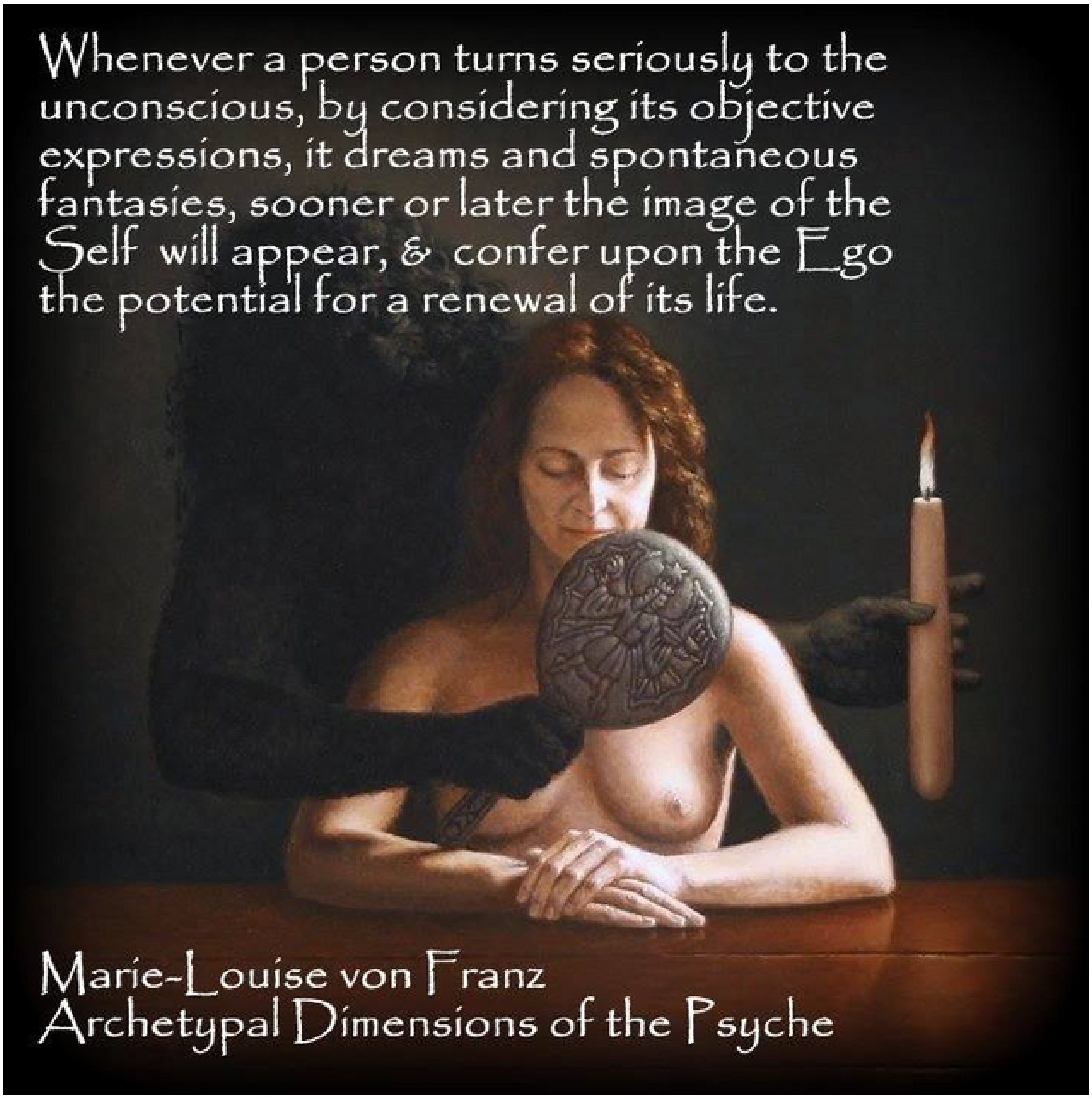
Jung replied, "You should be very thankful you were not married to Johann Sebastian Bach."

[38]



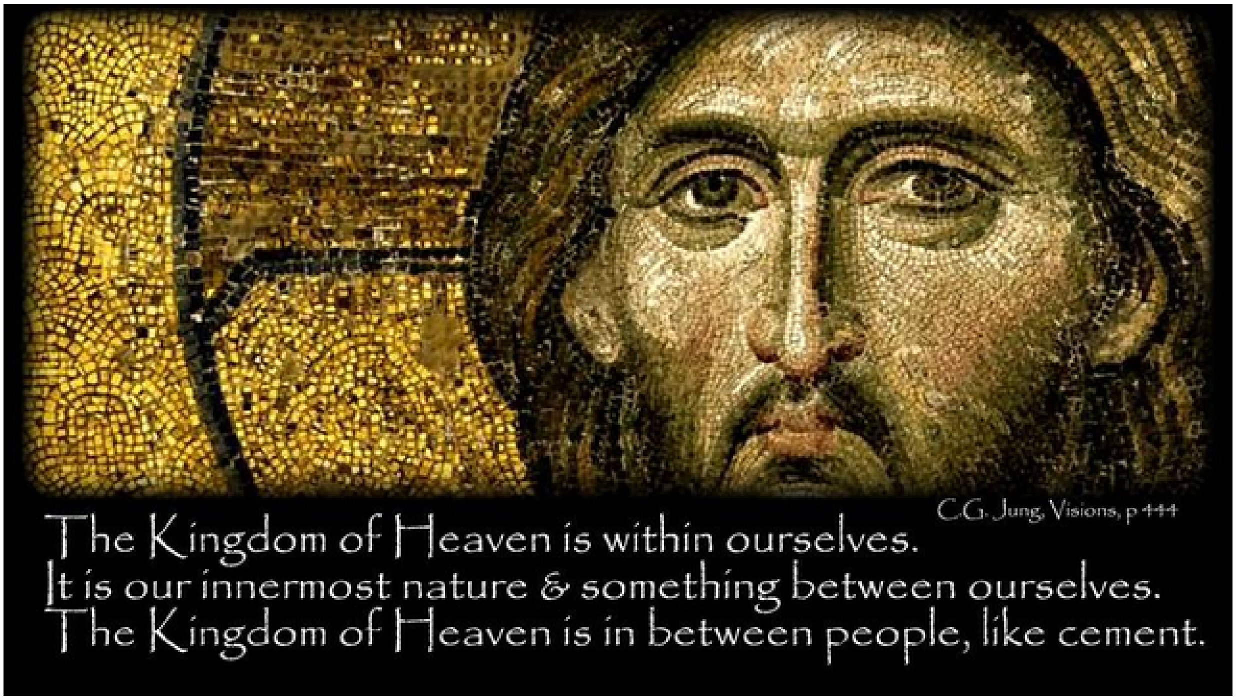
When Jung once mentioned that children didn't interest him because they had no 'symbolic material', Emma Jung replied exasperated, "Oh Carl! No one interests you who doesn't have symbolic material."

[39]



Whenever a person turns seriously to the unconscious, by considering its objective expressions, it dreams and spontaneous fantasies, sooner or later the image of the Self will appear, & confer upon the Ego the potential for a renewal of its life.

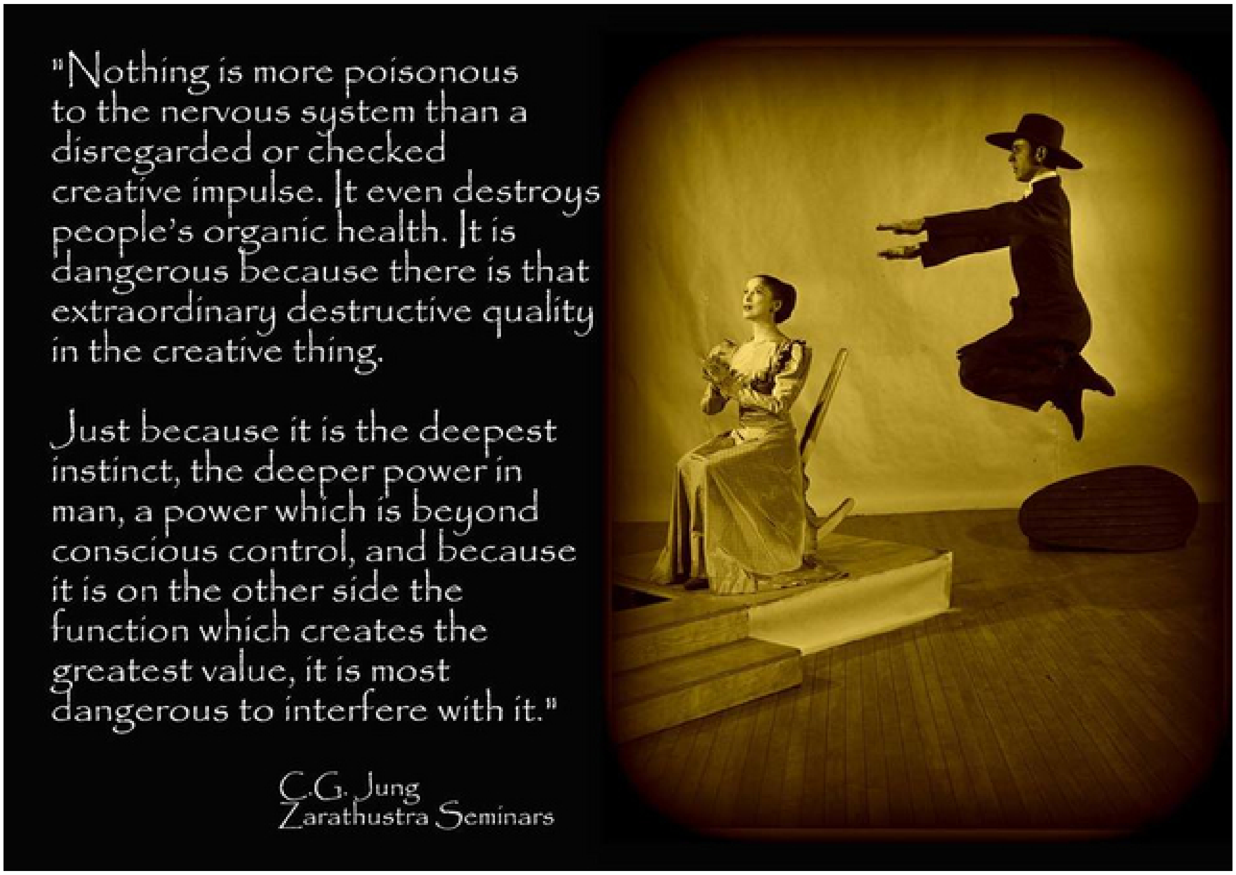
Marie-Louise von Franz
Archetypal Dimensions of the Psyche


C.G. Jung, Visions, p 444
The Kingdom of Heaven is within ourselves.
It is our innermost nature & something between ourselves.
The Kingdom of Heaven is in between people, like cement.

[42]

"Projections change the world
into a replica of one's unknown face."
Aion, Carl Jung

[43]

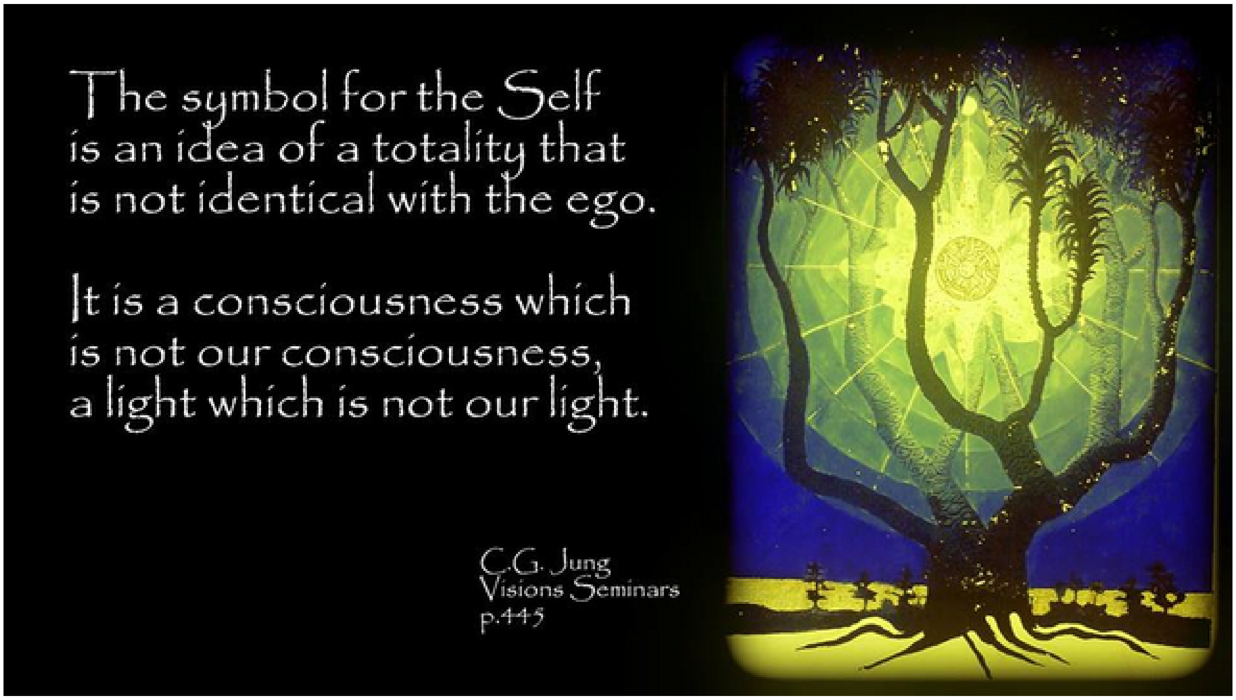


"Nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it."

C.G. Jung
Zarathustra Seminars

[44]

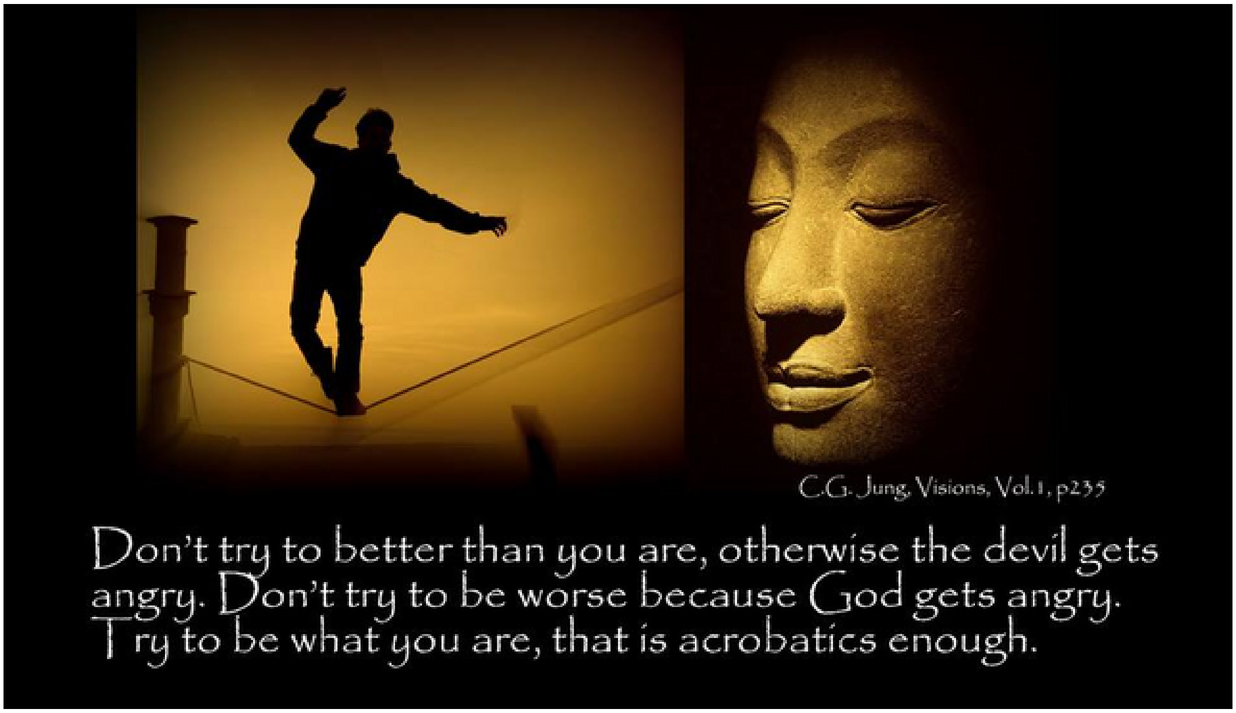


The symbol for the Self is an idea of a totality that is not identical with the ego.

It is a consciousness which is not our consciousness, a light which is not our light.

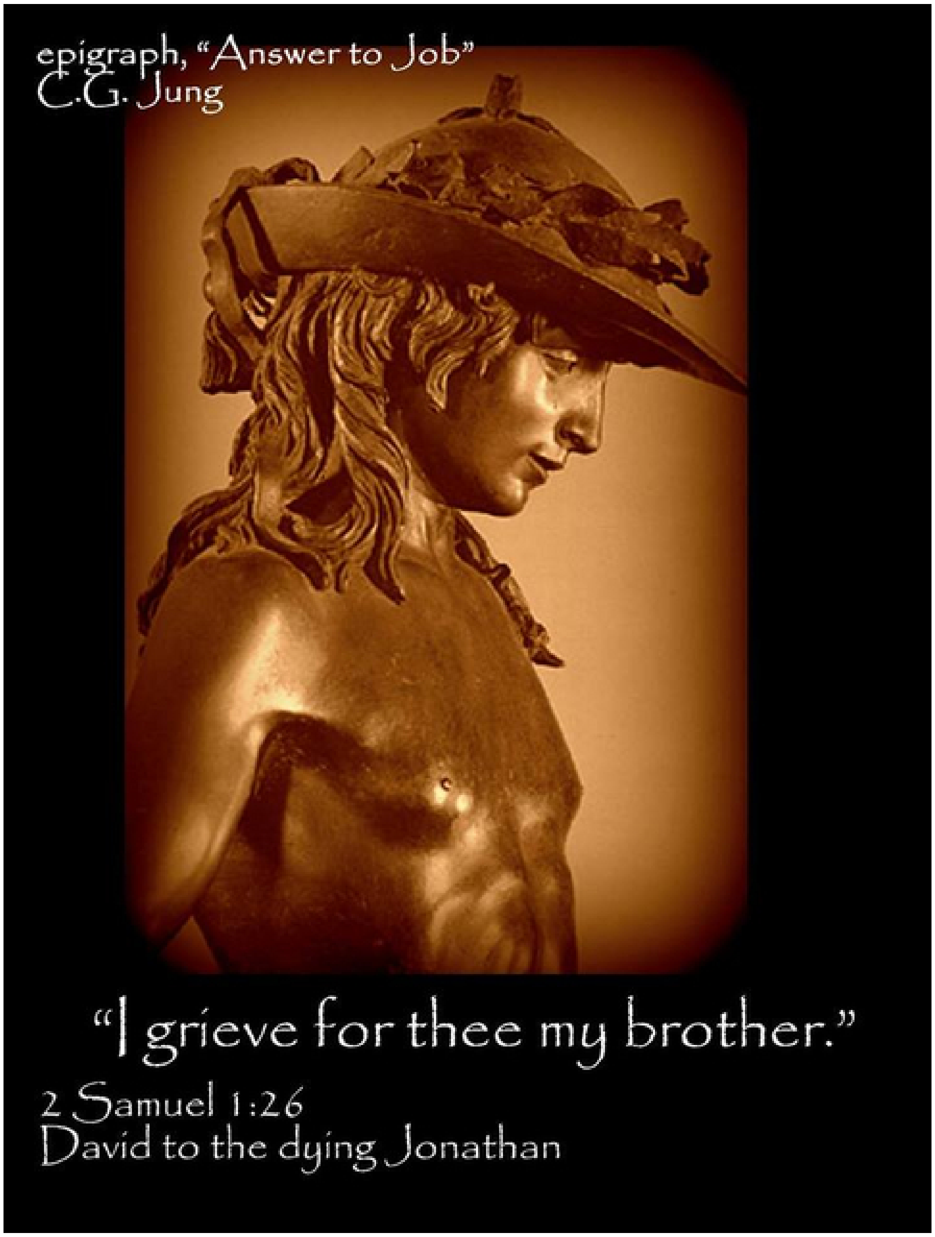
C.G. Jung
Visions Seminars
p.445

[45]



C.G. Jung, Visions, Vol.1, p235

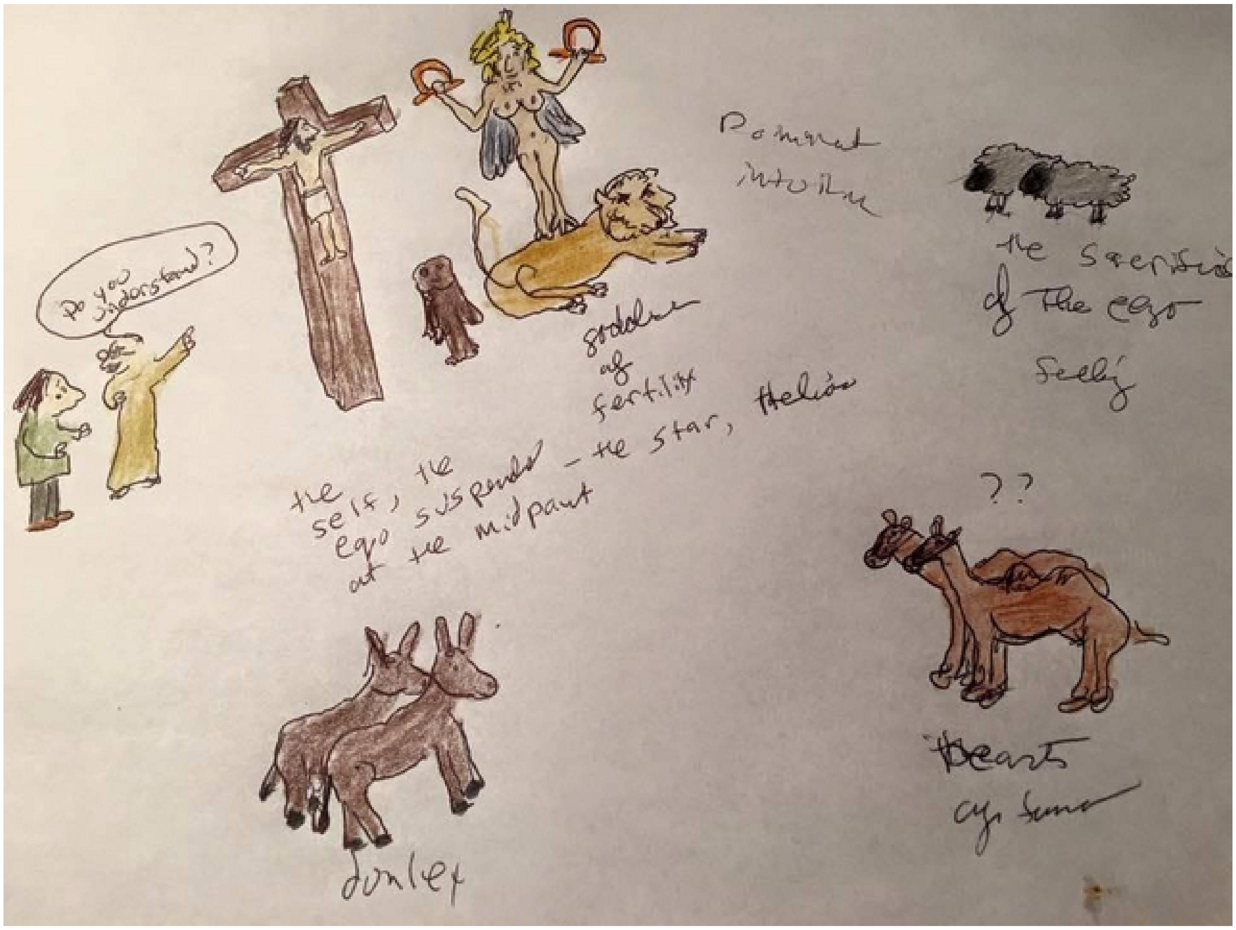
Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough.



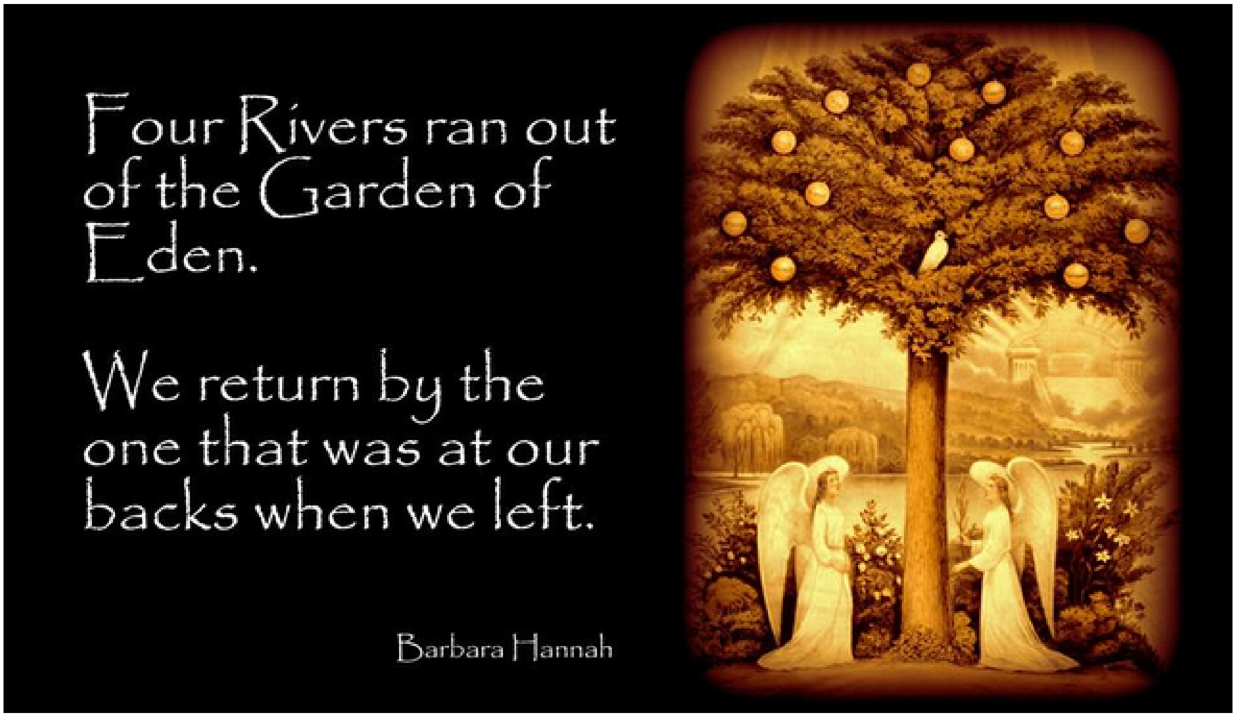
epigraph, “Answer to Job”
C.G. Jung

“I grieve for thee my brother.”

2 Samuel 1:26
David to the dying Jonathan


Do you understand?
Dominant intuition
the sacrifice of the ego
feeling
goddess of fertility
the self, the ego suspended — the star, Helios at the midpoint
??
"Beasts of burden
donkey

[48]

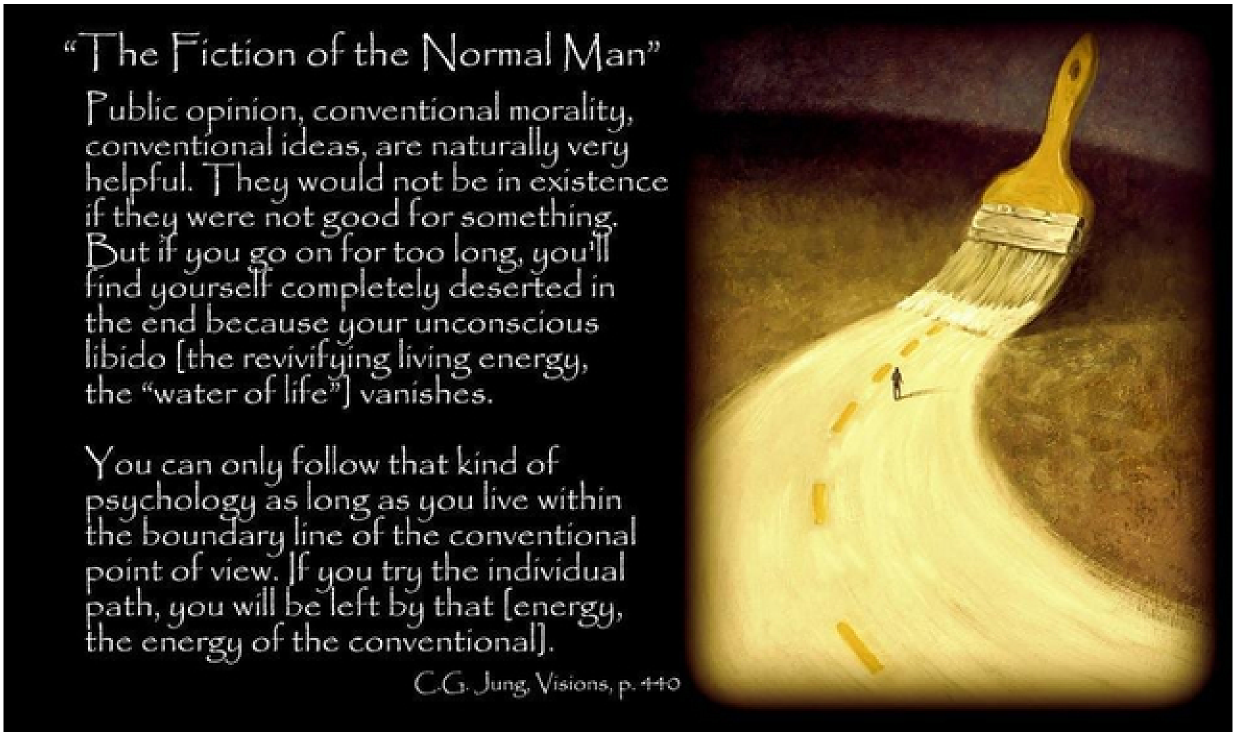


Four Rivers ran out of the Garden of Eden.

We return by the one that was at our backs when we left.

Barbara Hannah

[49]

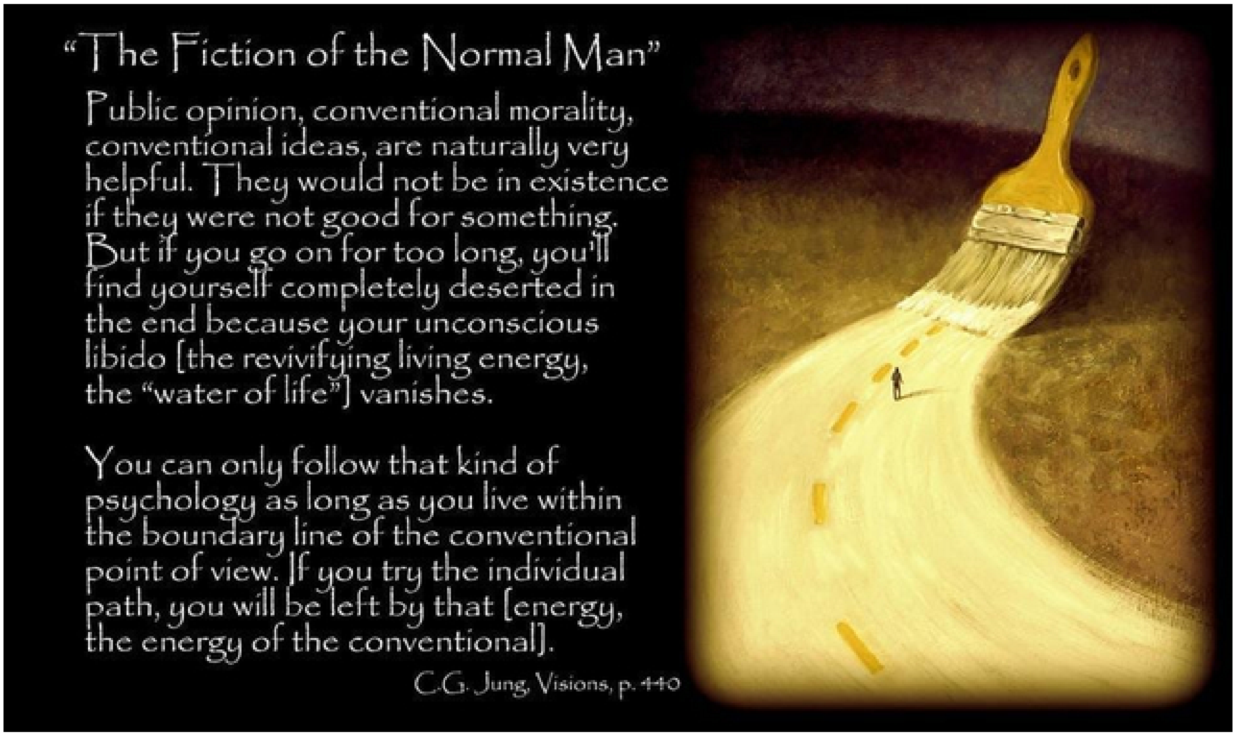


“The Fiction of the Normal Man”

Public opinion, conventional morality, conventional ideas, are naturally very helpful. They would not be in existence if they were not good for something. But if you go on for too long, you'll find yourself completely deserted in the end because your unconscious libido [the revivifying living energy, the “water of life”] vanishes.

You can only follow that kind of psychology as long as you live within the boundary line of the conventional point of view. If you try the individual path, you will be left by that [energy, the energy of the conventional].

C.G. Jung, Visions, p. 440



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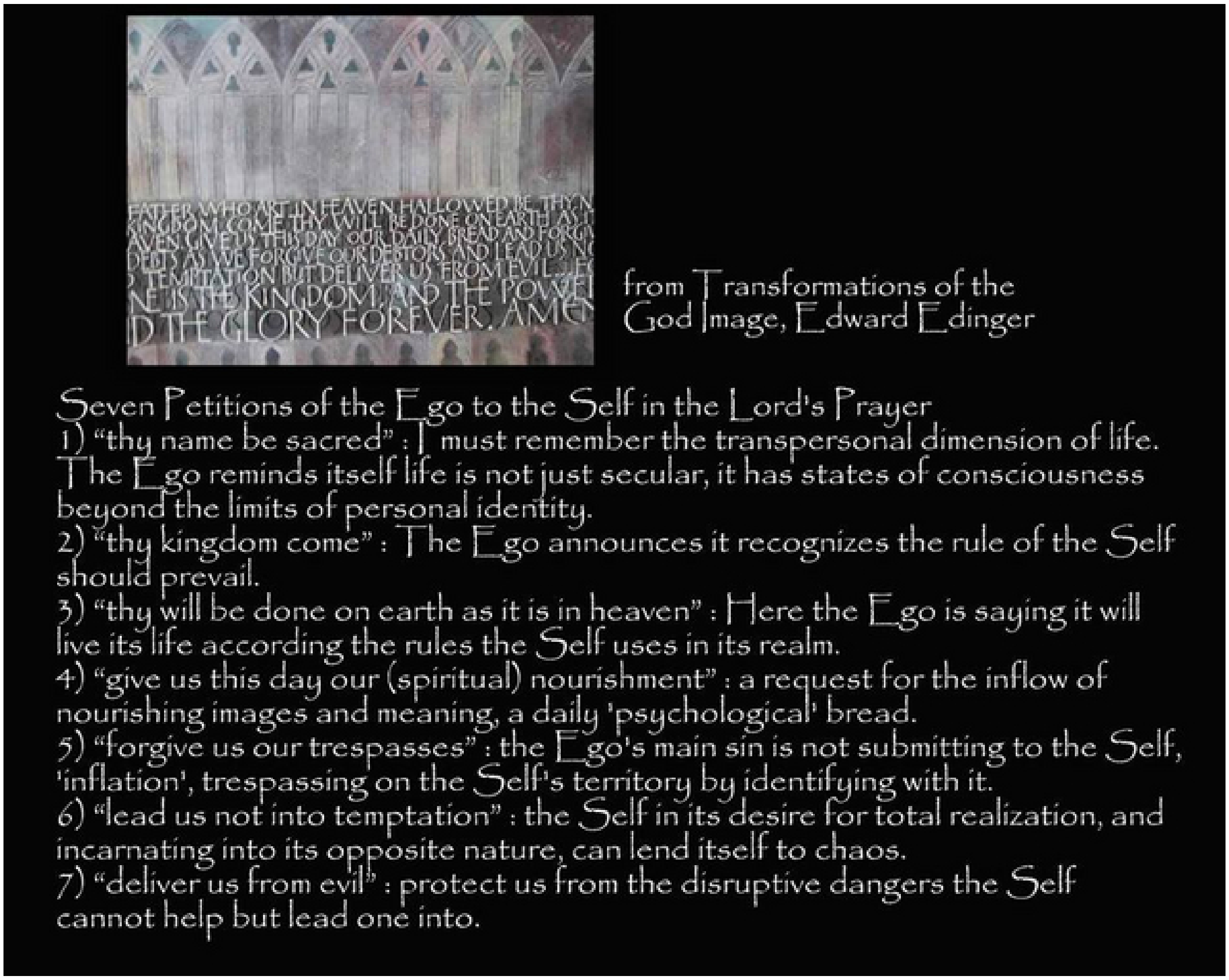
C.G. Jung, Visions, p. 440


FATHER WHO ART IN HEAVEN HALLOWED BE THY N
KINGDOM COME THY WILL BE DONE ON EARTH AS I
AVEN GIVE US THIS DAY OUR DAILY BREAD AND FORGI
DEBTS AS WE FORGIVE OUR DEBTORS AND LEAD US NO
O TEMPTATION BUT DELIVER US FROM EVIL... FO
NE IS THE KINGDOM AND THE POWE
D THE GLORY FOREVER. AME

from Transformations of the
God Image, Edward Edinger

Seven Petitions of the Ego to the Self in the Lord's Prayer

1) "thy name be sacred" : I must remember the transpersonal dimension of life. The Ego reminds itself life is not just secular, it has states of consciousness beyond the limits of personal identity.

2) "thy kingdom come" : The Ego announces it recognizes the rule of the Self should prevail.

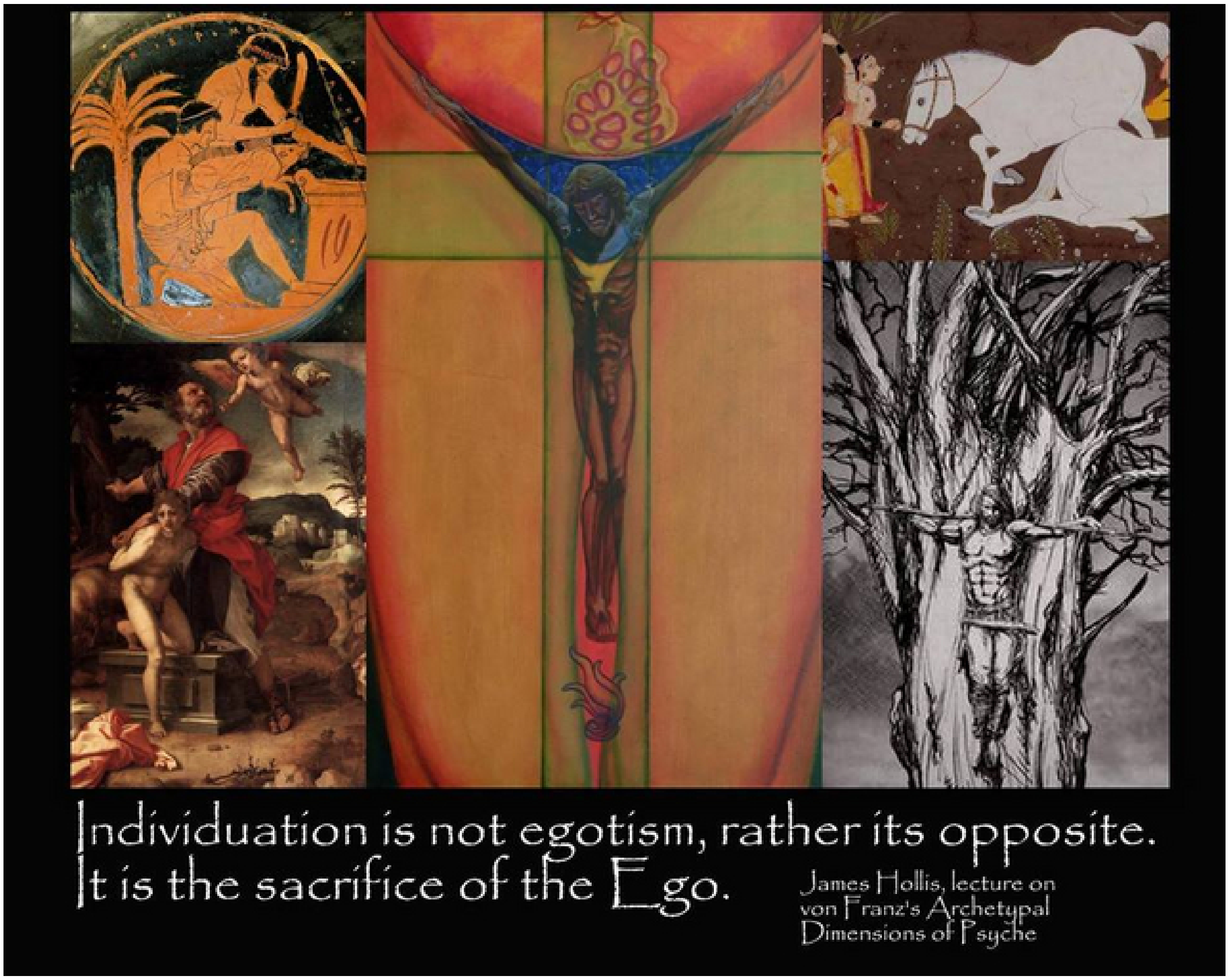
3) "thy will be done on earth as it is in heaven" : Here the Ego is saying it will live its life according the rules the Self uses in its realm.

4) "give us this day our (spiritual) nourishment" : a request for the inflow of nourishing images and meaning, a daily 'psychological' bread.

5) "forgive us our trespasses" : the Ego's main sin is not submitting to the Self, 'inflation', trespassing on the Self's territory by identifying with it.

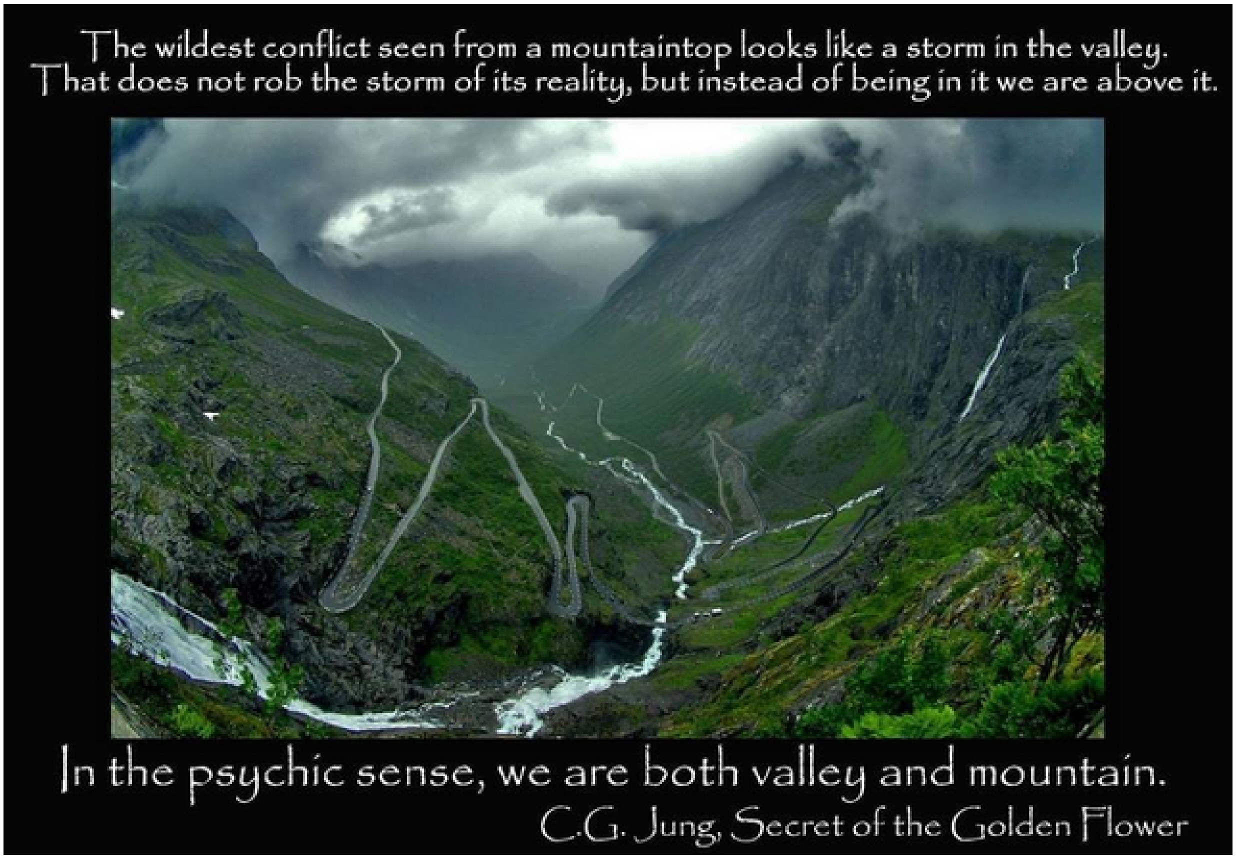
6) "lead us not into temptation" : the Self in its desire for total realization, and incarnating into its opposite nature, can lend itself to chaos.

7) "deliver us from evil" : protect us from the disruptive dangers the Self cannot help but lead one into.



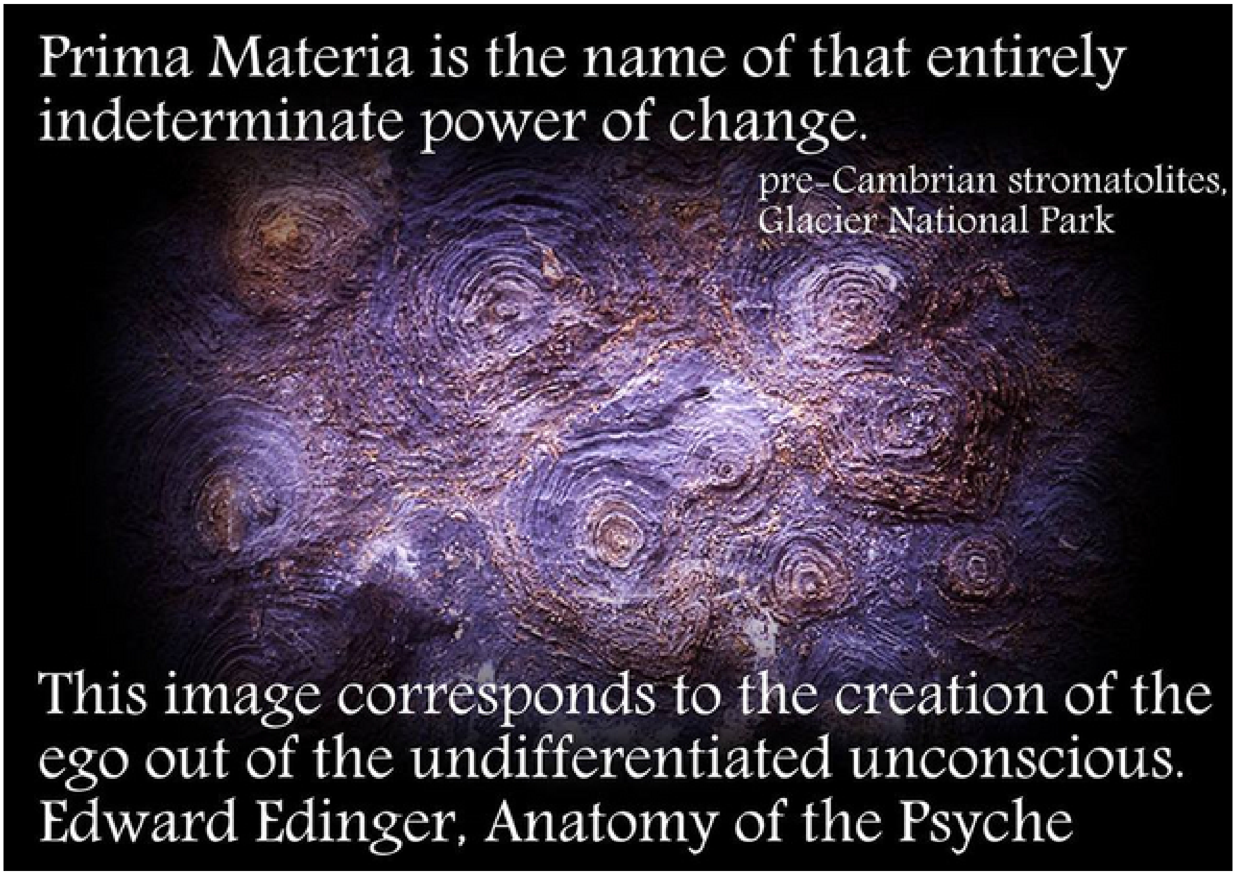
Individuation is not egotism, rather its opposite.
It is the sacrifice of the Ego.

James Hollis, lecture on
von Franz's Archetypal
Dimensions of Psyche



The wildest conflict seen from a mountaintop looks like a storm in the valley.
That does not rob the storm of its reality, but instead of being in it we are above it.

In the psychic sense, we are both valley and mountain.
C.G. Jung, Secret of the Golden Flower

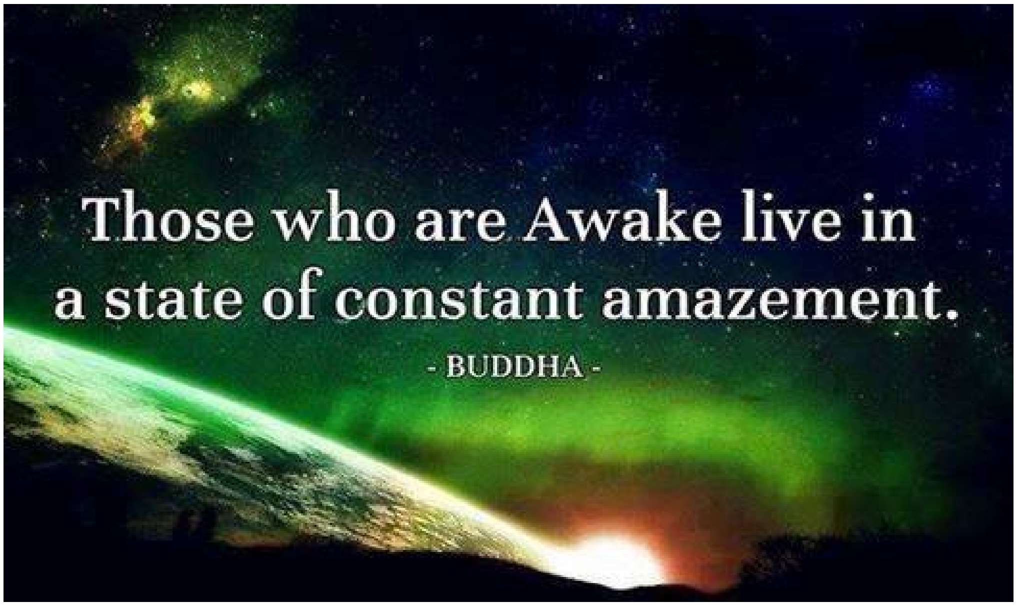


Prima Materia is the name of that entirely indeterminate power of change.

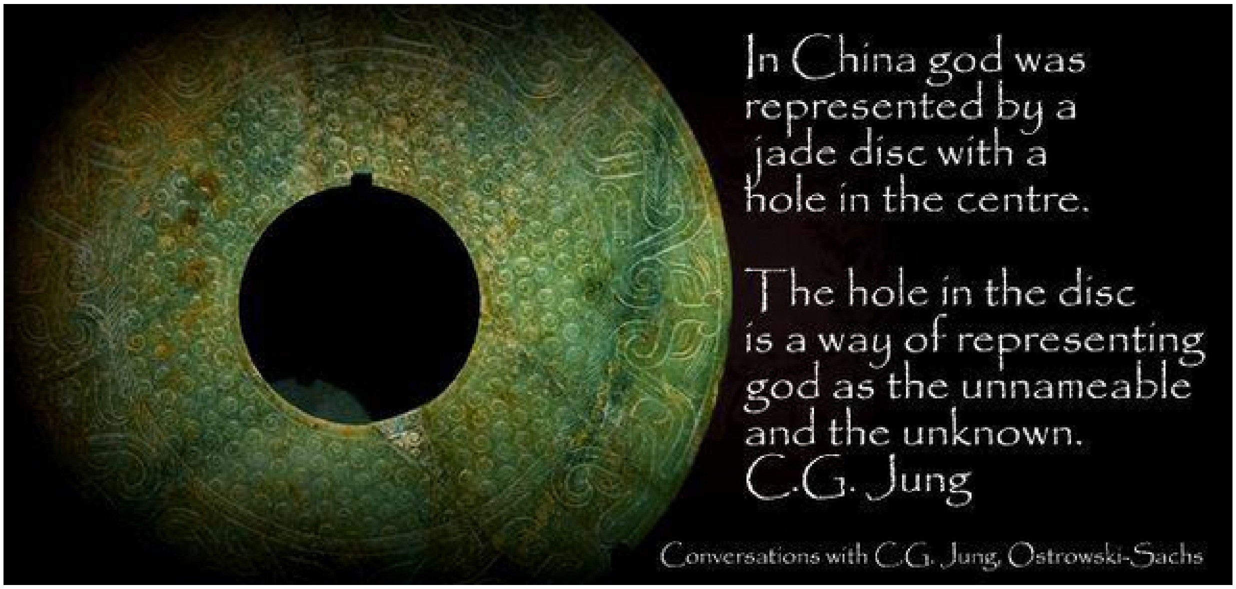
pre-Cambrian stromatolites,
Glacier National Park

This image corresponds to the creation of the ego out of the undifferentiated unconscious.
Edward Edinger, Anatomy of the Psyche

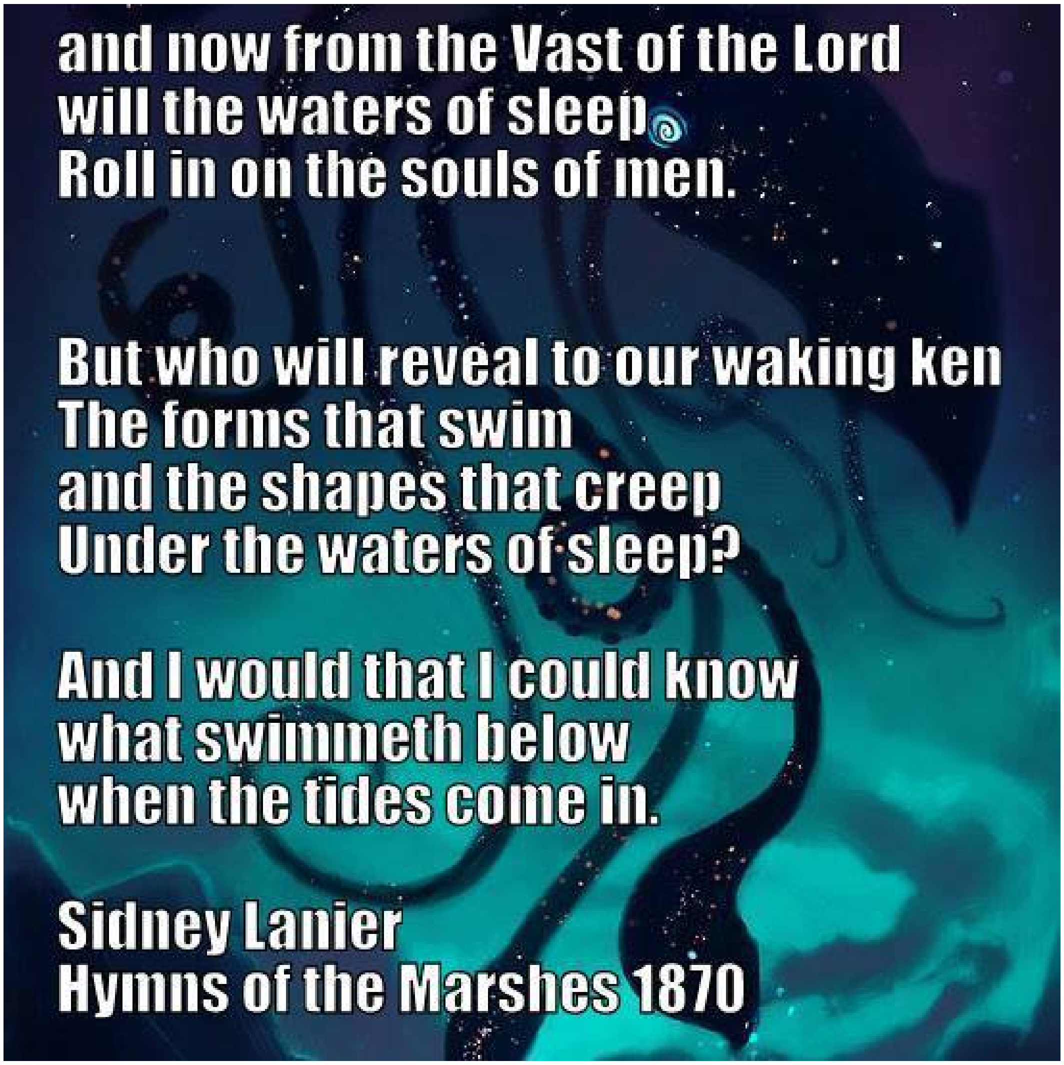
[55]


Those who are Awake live in a state of constant amazement.
- BUDDHA -

[56]


In China god was represented by a jade disc with a hole in the centre.
The hole in the disc is a way of representing god as the unnameable and the unknown.
C.G. Jung
Conversations with C.G. Jung, Ostrowski-Sachs

[57]

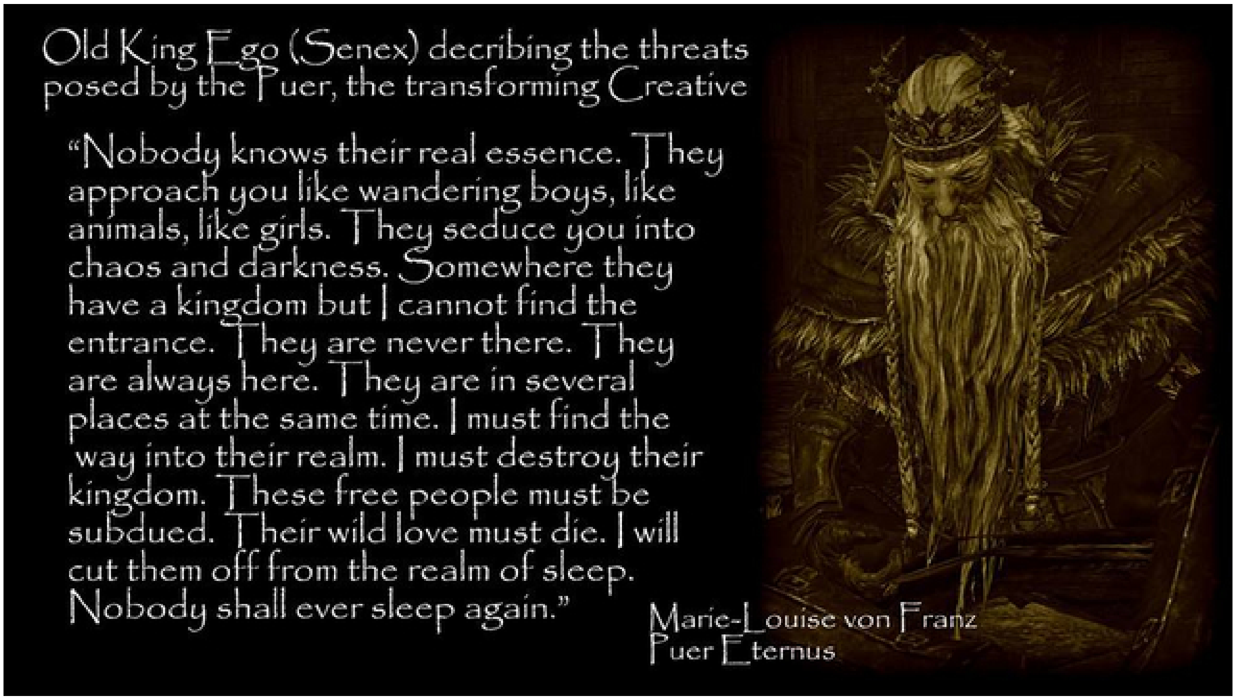


and now from the Vast of the Lord
will the waters of sleep
Roll in on the souls of men.

But who will reveal to our waking ken
The forms that swim
and the shapes that creep
Under the waters of sleep?

And I would that I could know
what swimmeth below
when the tides come in.

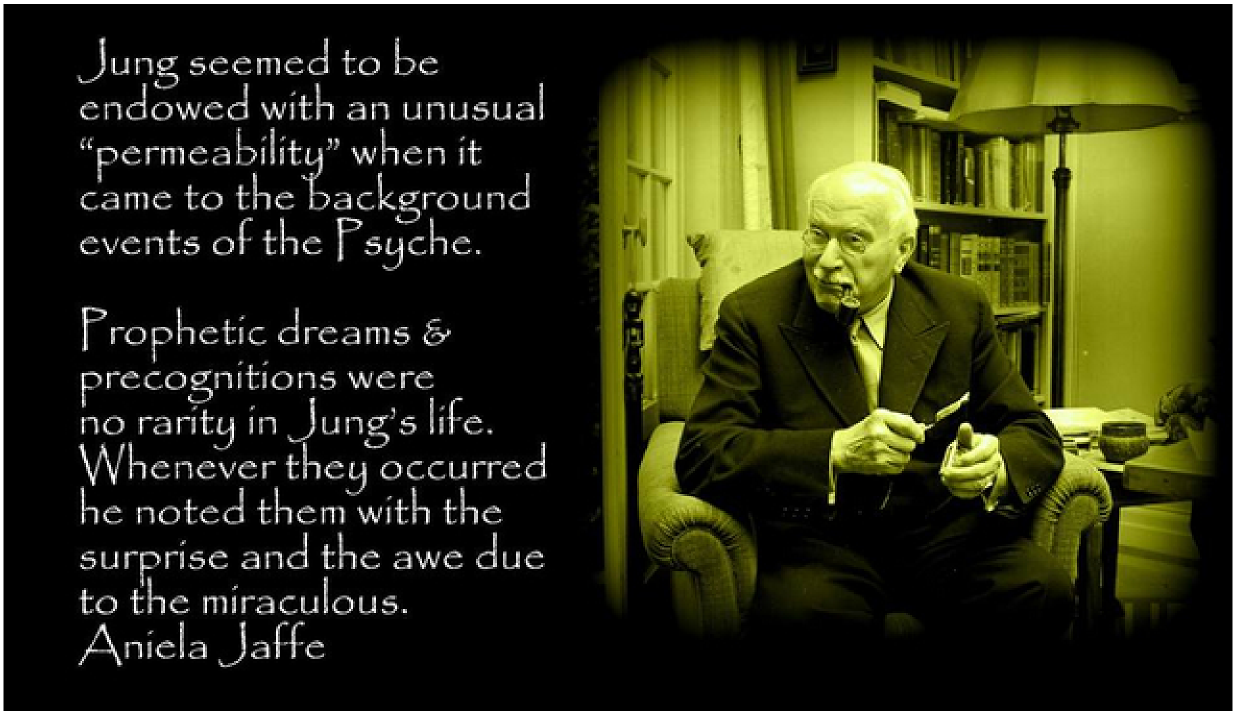
Sidney Lanier
Hymns of the Marshes 1870



Old King Ego (Senex) decribing the threats posed by the Puer, the transforming Creative

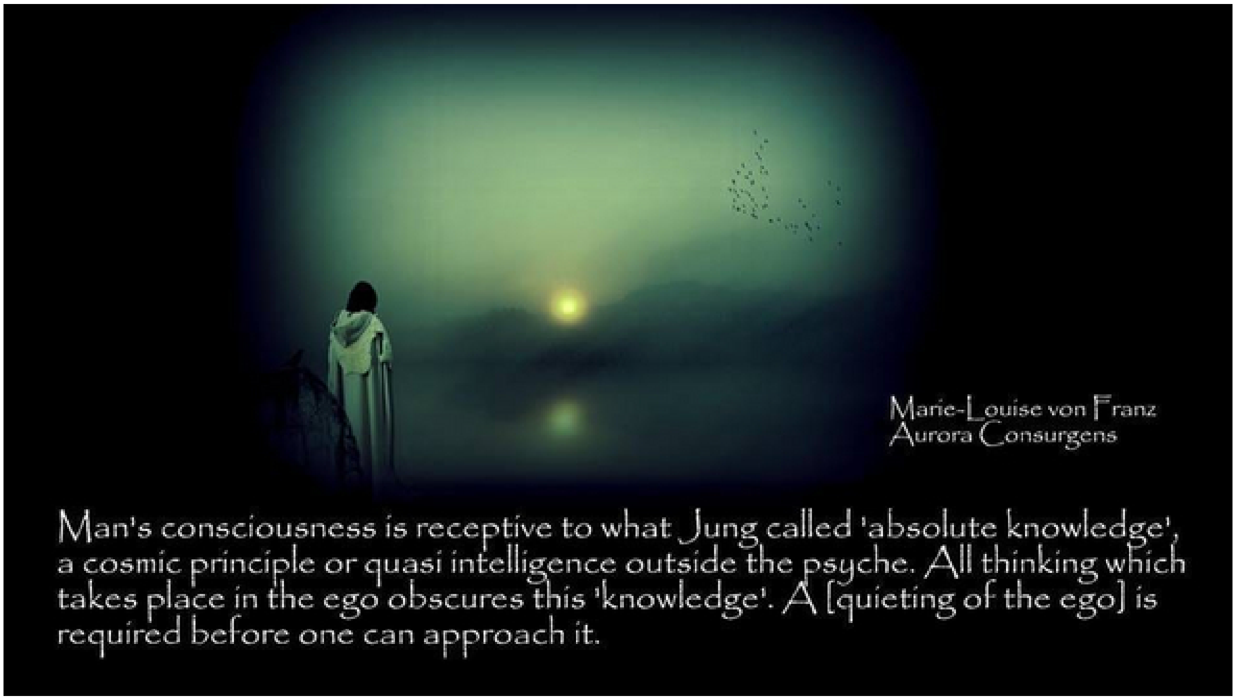
"Nobody knows their real essence. They approach you like wandering boys, like animals, like girls. They seduce you into chaos and darkness. Somewhere they have a kingdom but I cannot find the entrance. They are never there. They are always here. They are in several places at the same time. I must find the way into their realm. I must destroy their kingdom. These free people must be subdued. Their wild love must die. I will cut them off from the realm of sleep. Nobody shall ever sleep again."

Marie-Louise von Franz
Puer Eternus



Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the Psyche.

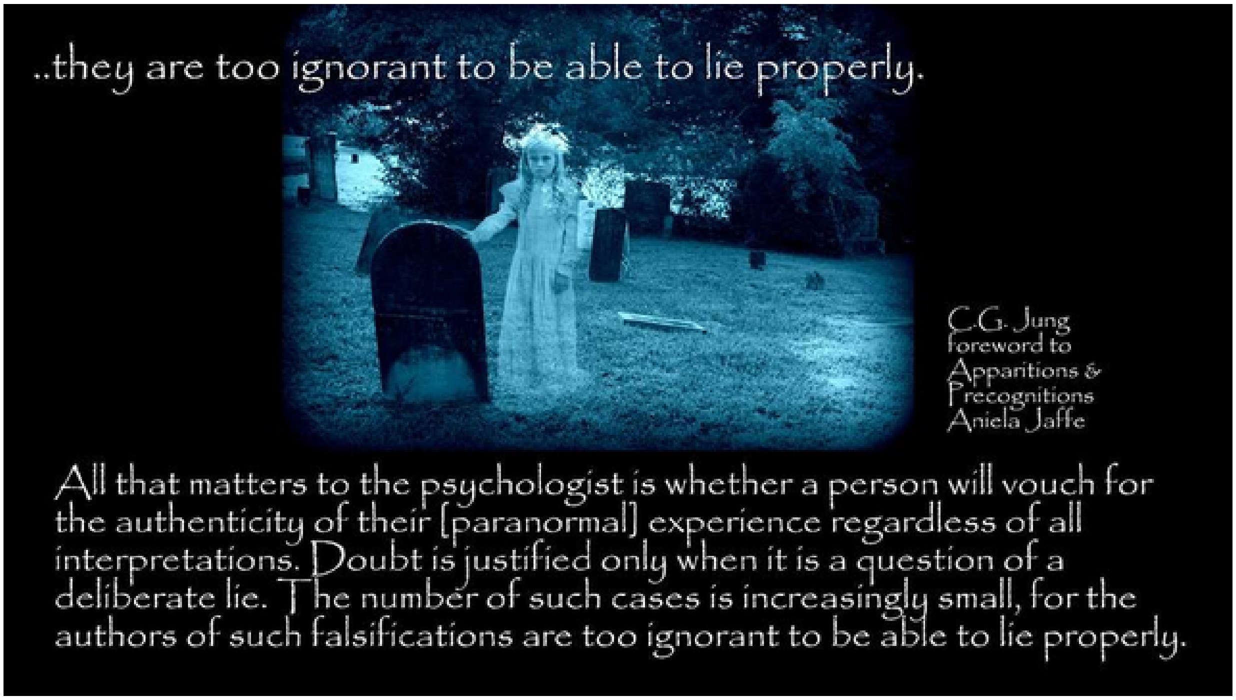
Prophetic dreams & precognitions were no rarity in Jung's life. Whenever they occurred he noted them with the surprise and the awe due to the miraculous.
Aniela Jaffe



Marie-Louise von Franz
Aurora Consurgens

Man's consciousness is receptive to what Jung called 'absolute knowledge', a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this 'knowledge'. A [quieting of the ego] is required before one can approach it.

[61]

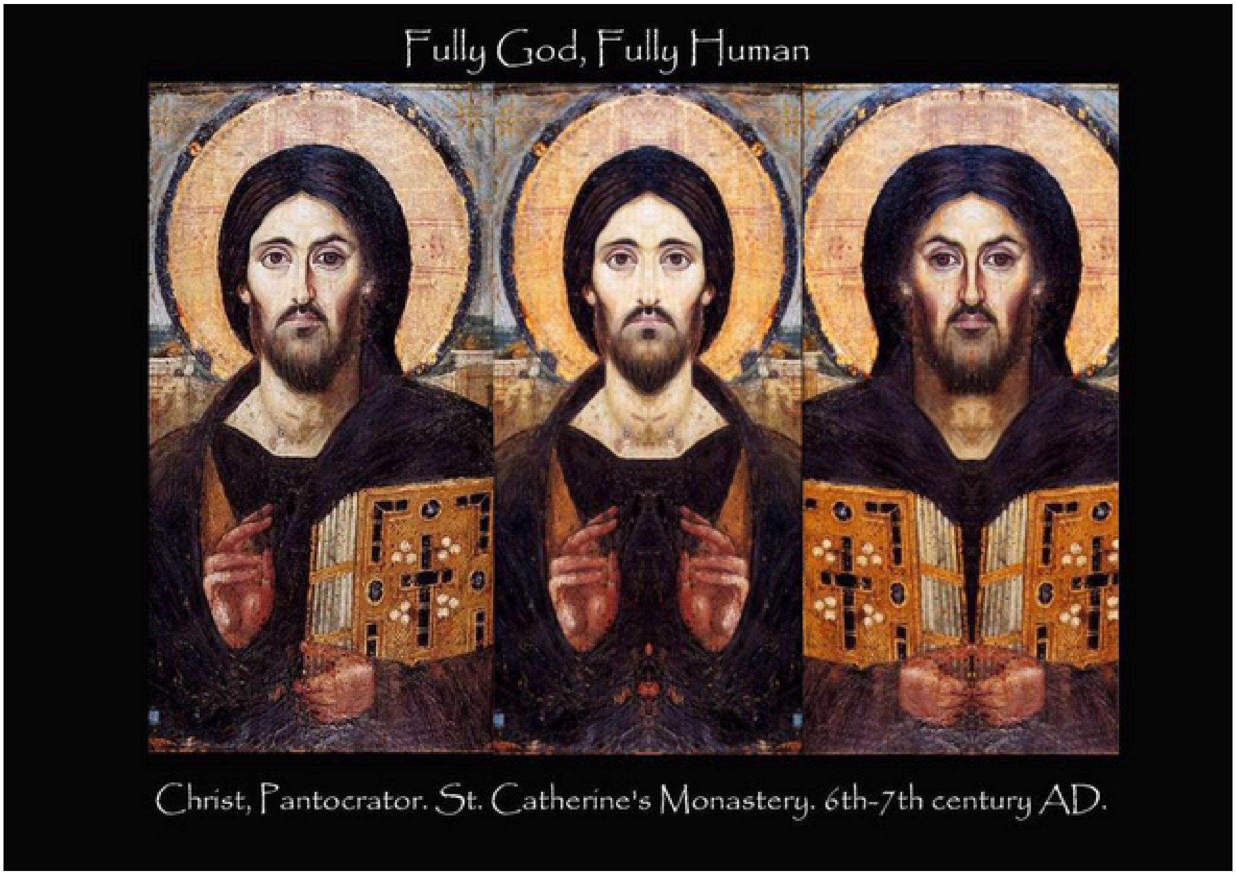


..they are too ignorant to be able to lie properly.

C.G. Jung
foreword to
Apparitions &
Precognitions
Aniela Jaffe

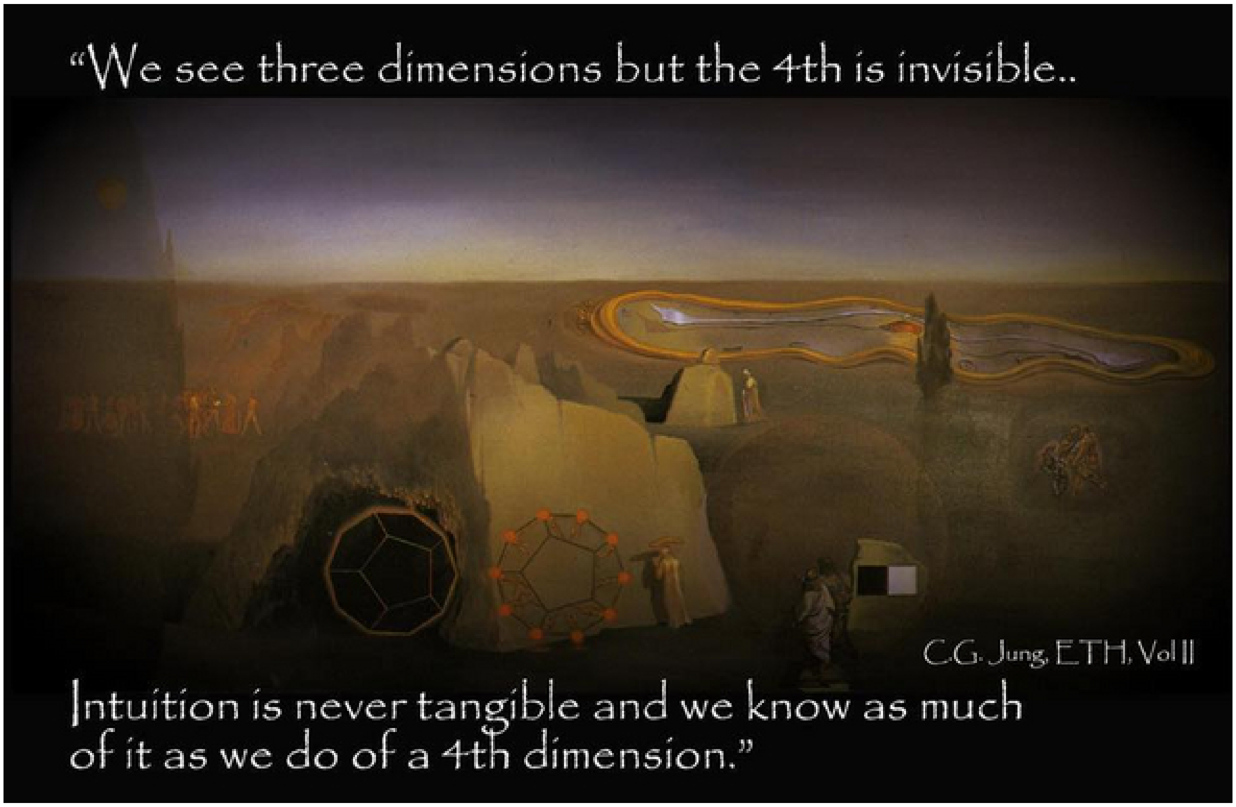
All that matters to the psychologist is whether a person will vouch for the authenticity of their [paranormal] experience regardless of all interpretations. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

[62]



Fully God, Fully Human

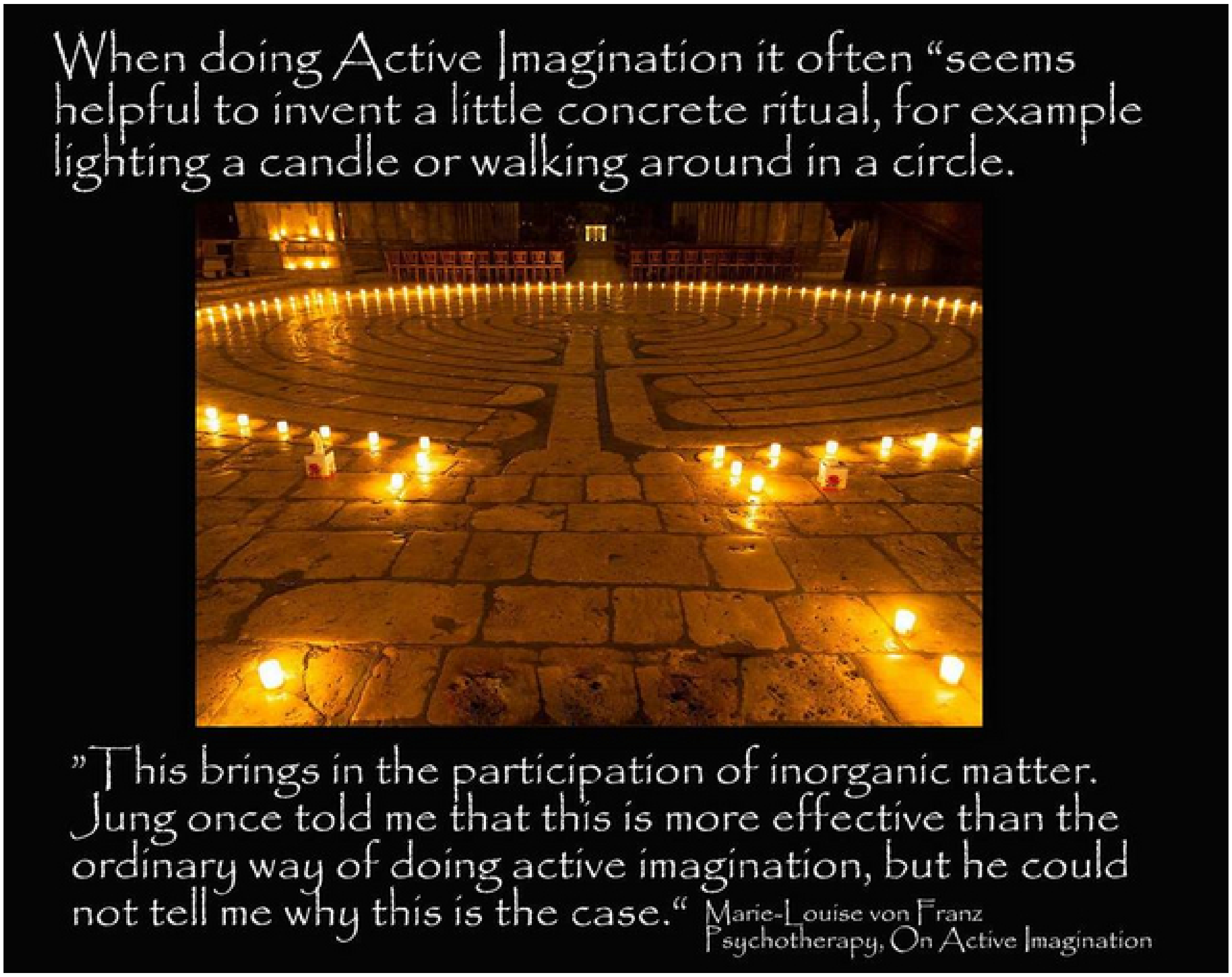
Christ, Pantocrator. St. Catherine's Monastery. 6th-7th century AD.



“We see three dimensions but the 4th is invisible..

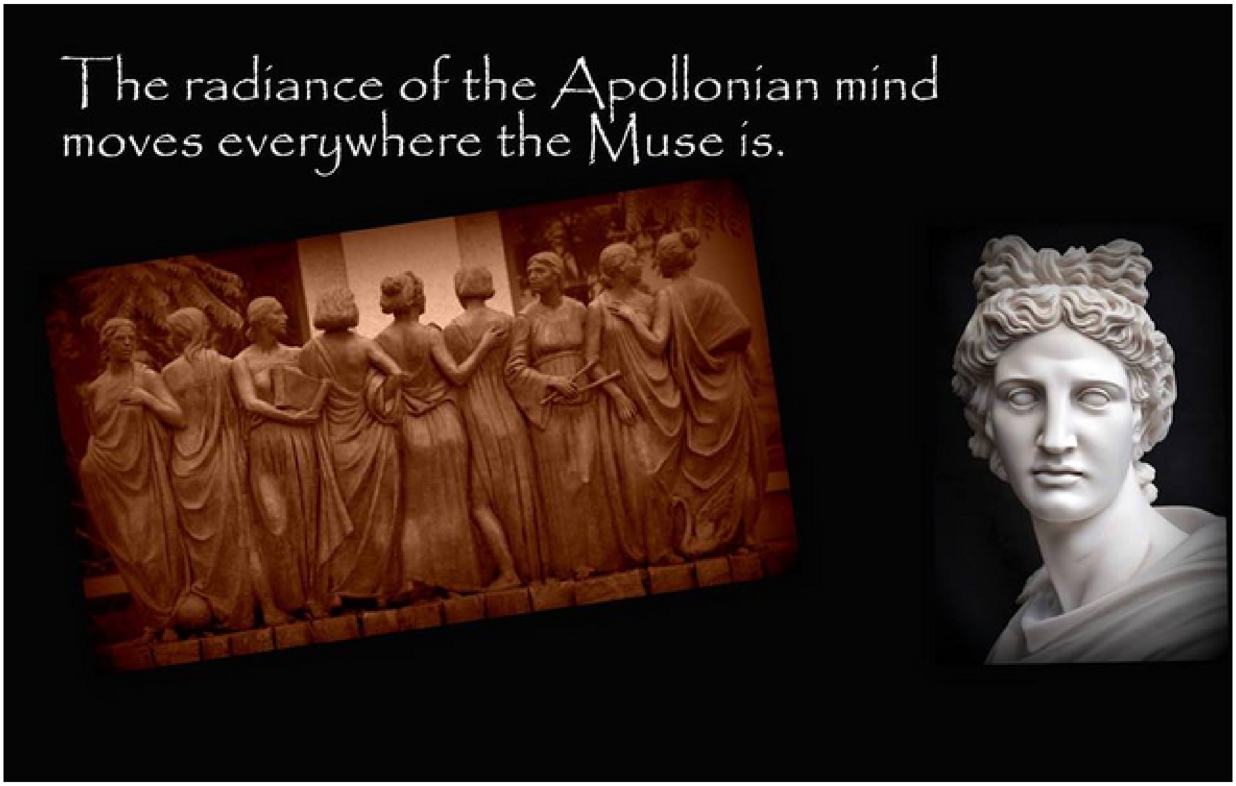
Intuition is never tangible and we know as much of it as we do of a 4th dimension.”

C.G. Jung, E.T.H. Vol II

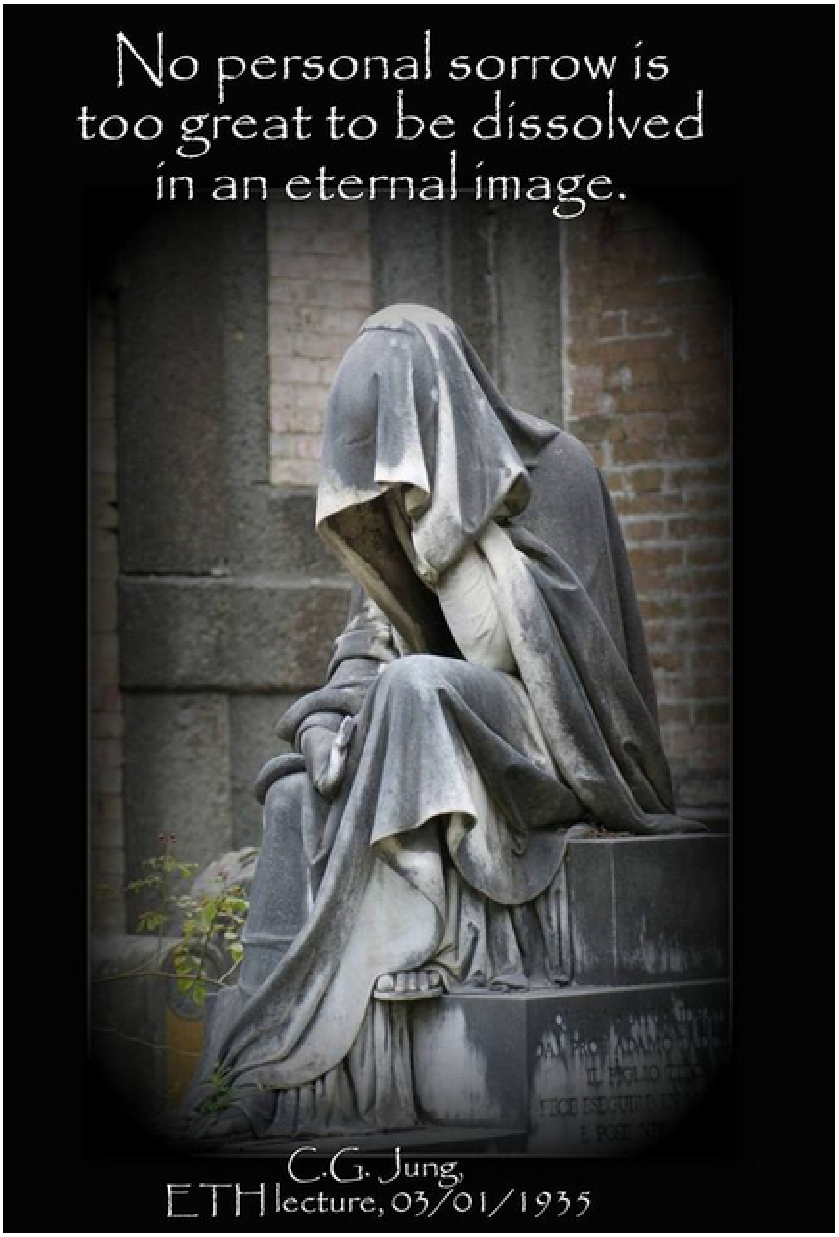


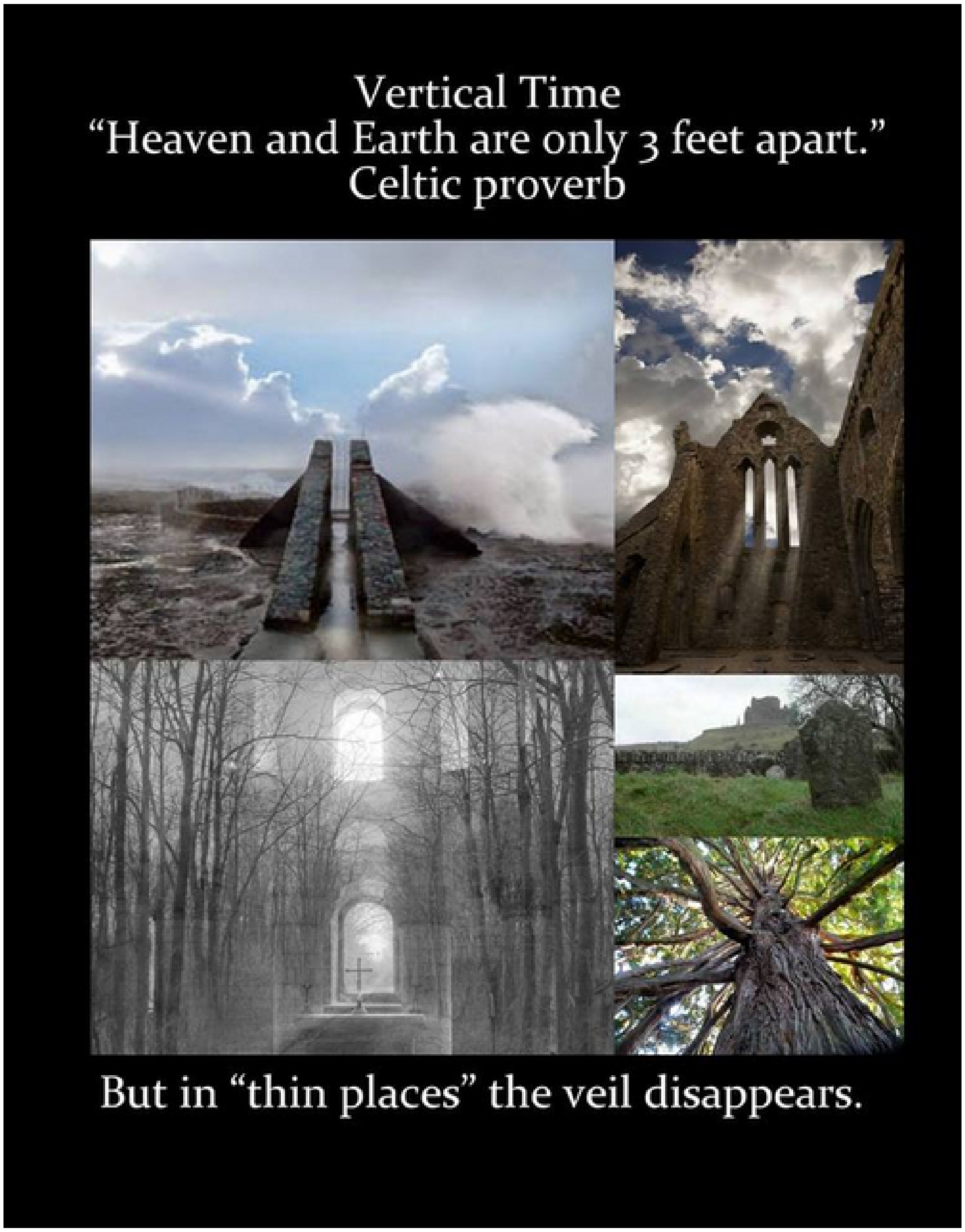
When doing Active Imagination it often “seems helpful to invent a little concrete ritual, for example lighting a candle or walking around in a circle.

”This brings in the participation of inorganic matter. Jung once told me that this is more effective than the ordinary way of doing active imagination, but he could not tell me why this is the case.“ Marie-Louise von Franz
Psychotherapy, On Active Imagination



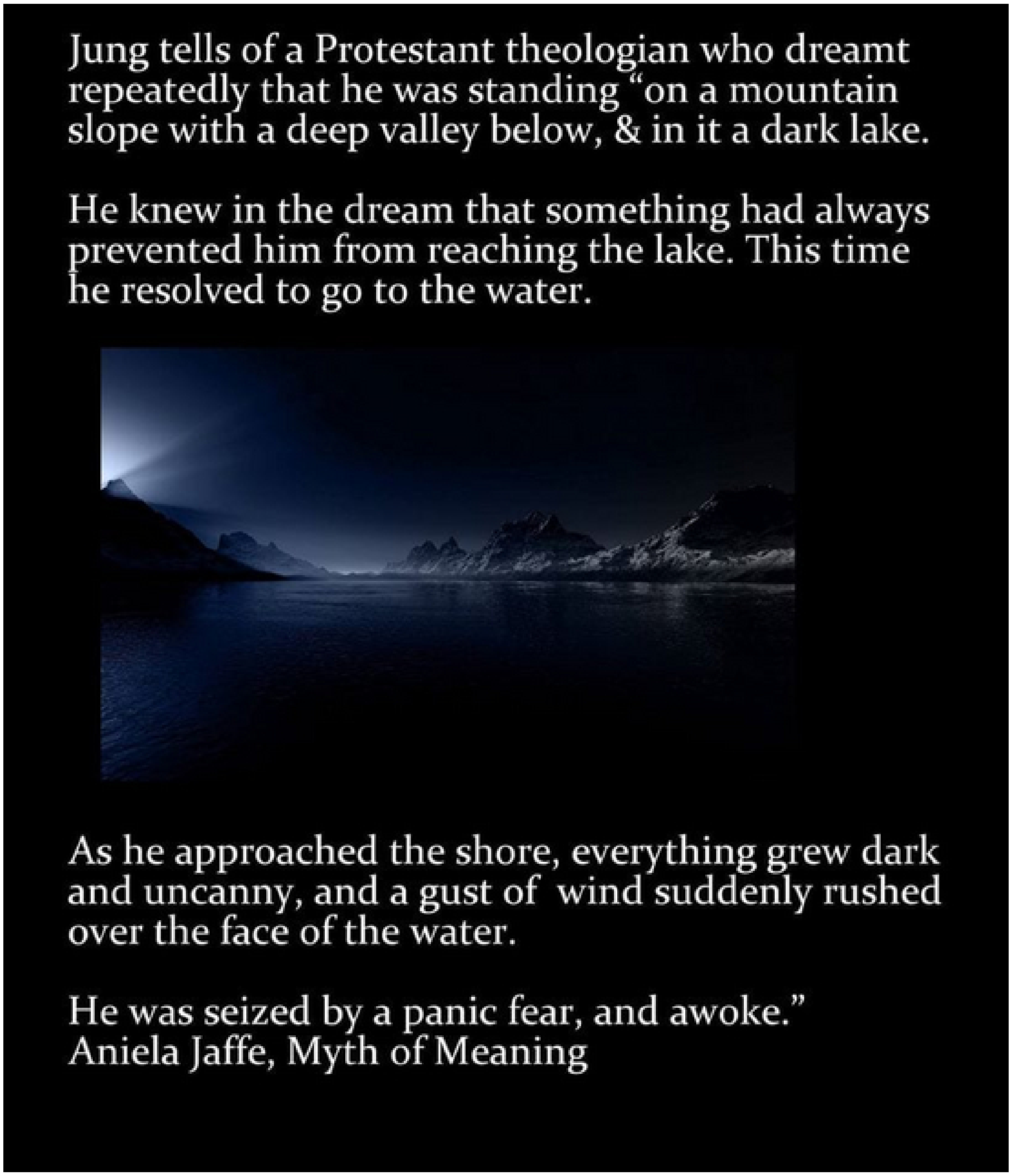
The radiance of the Apollonian mind
moves everywhere the Muse is.


No personal sorrow is too great to be dissolved in an eternal image.
C.G. Jung,
ETH lecture, 03/01/1935



Vertical Time
“Heaven and Earth are only 3 feet apart.”
Celtic proverb

But in “thin places” the veil disappears.

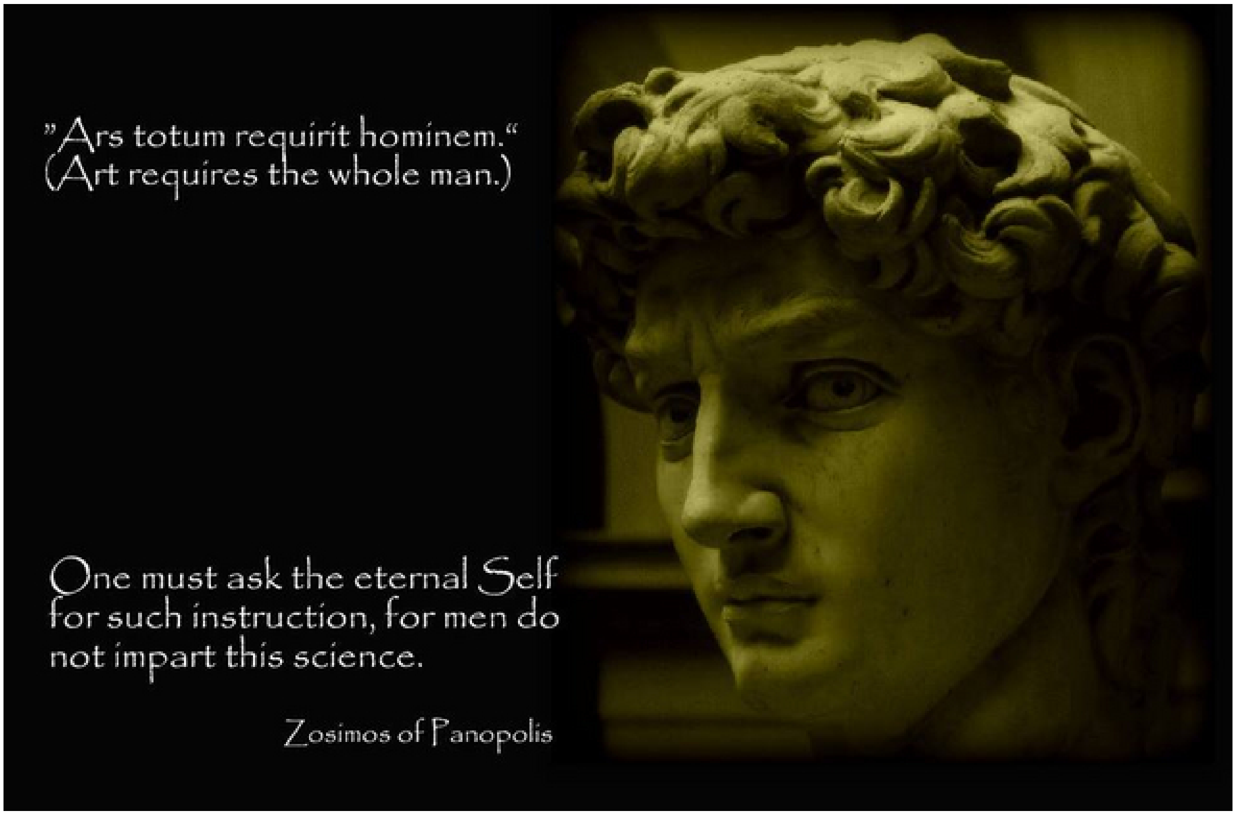


Jung tells of a Protestant theologian who dreamt repeatedly that he was standing "on a mountain slope with a deep valley below, & in it a dark lake.

He knew in the dream that something had always prevented him from reaching the lake. This time he resolved to go to the water.

As he approached the shore, everything grew dark and uncanny, and a gust of wind suddenly rushed over the face of the water.

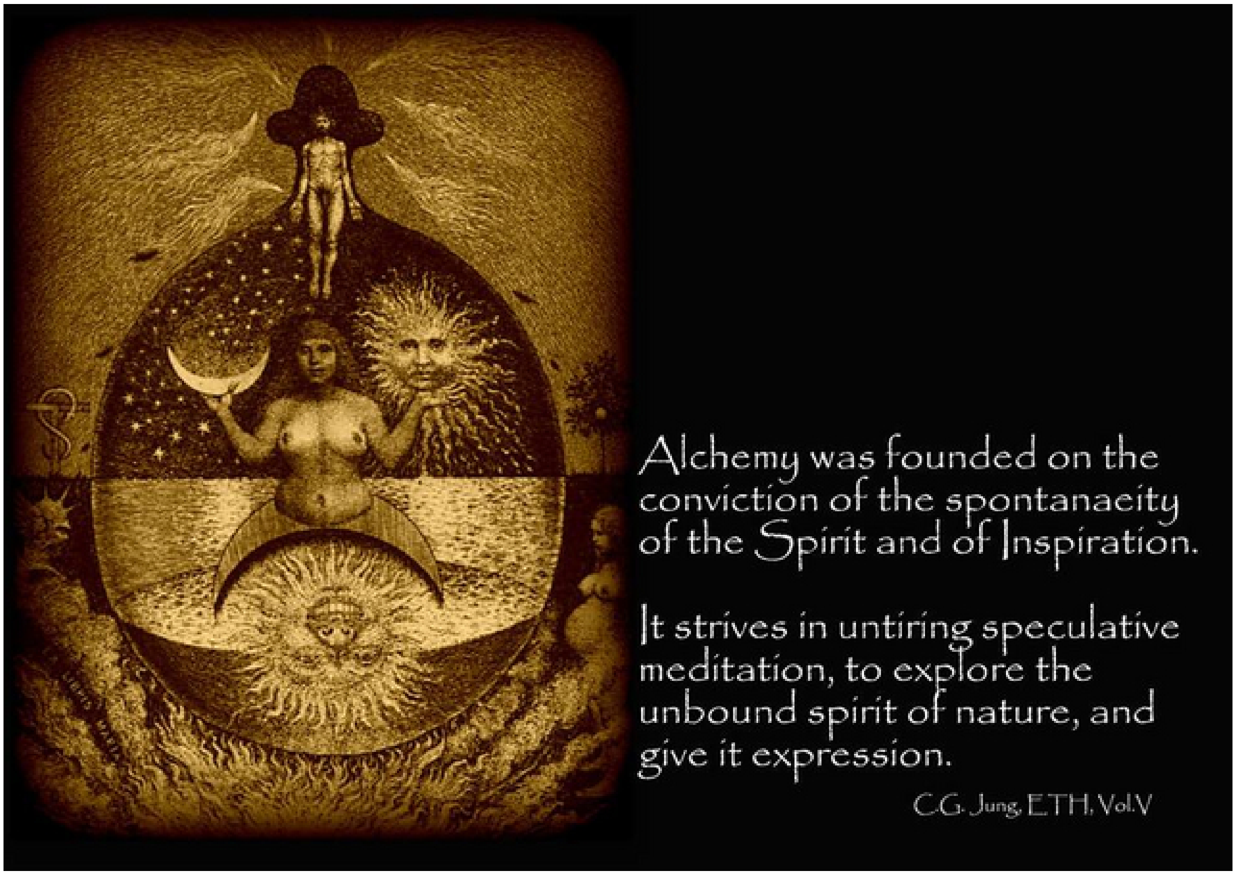
He was seized by a panic fear, and awoke."
Aniela Jaffe, Myth of Meaning



"Ars totum requirit hominem."
(Art requires the whole man.)

One must ask the eternal Self for such instruction, for men do not impart this science.

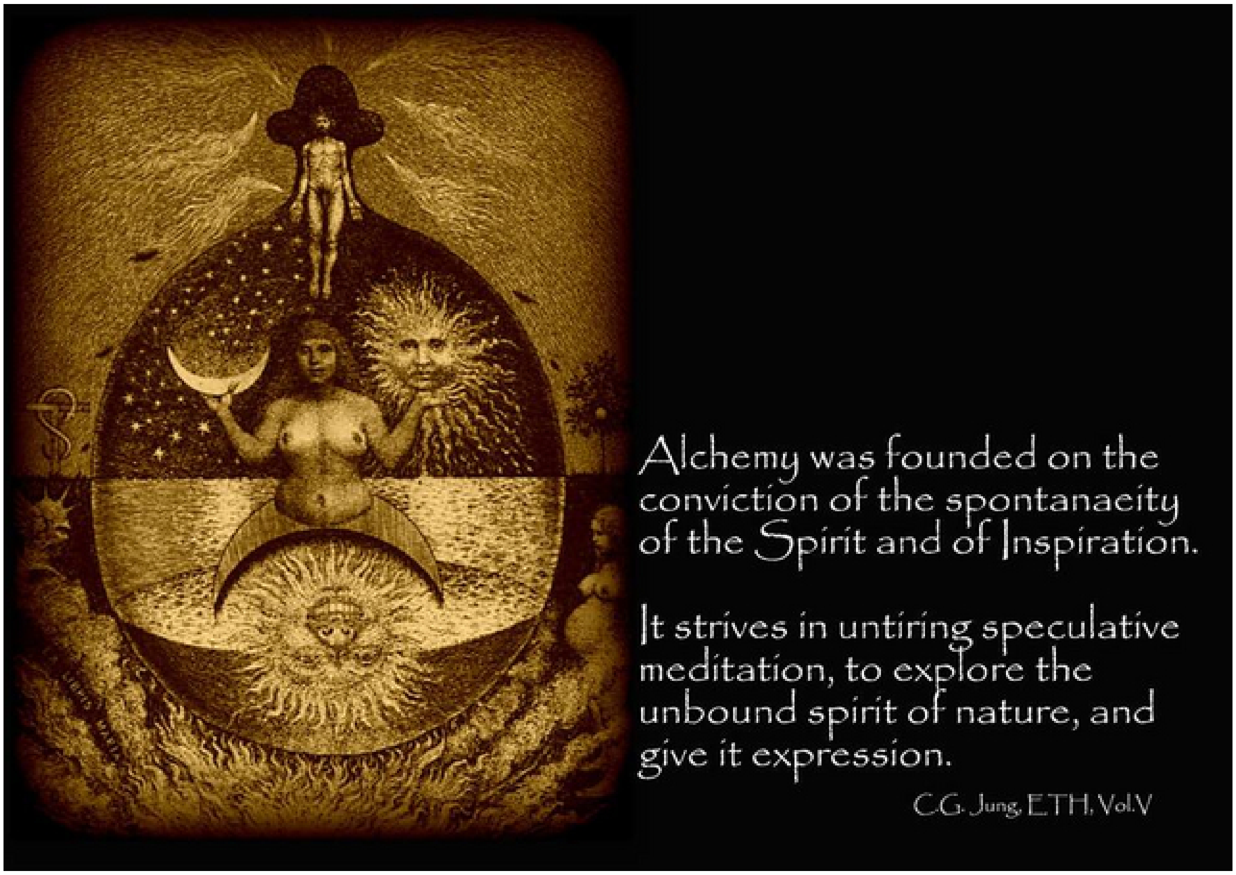
Zosimos of Panopolis



Alchemy was founded on the conviction of the spontanaeity of the Spirit and of Inspiration.

It strives in untiring speculative meditation, to explore the unbound spirit of nature, and give it expression.

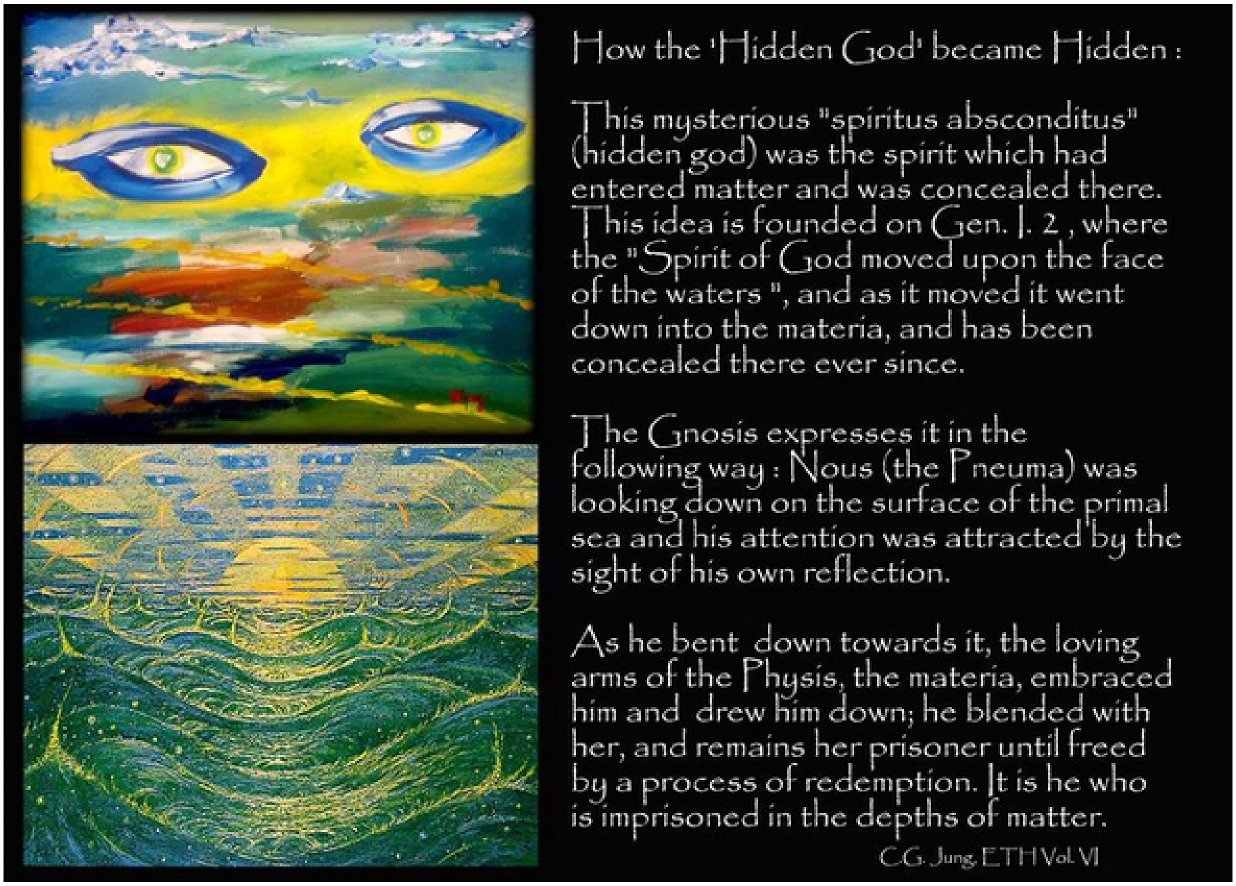
C.G. Jung, E.T.H., Vol.V



Alchemy was founded on the conviction of the spontanaeity of the Spirit and of Inspiration.

It strives in untiring speculative meditation, to explore the unbound spirit of nature, and give it expression.

C.G. Jung, E.T.H. Vol.V



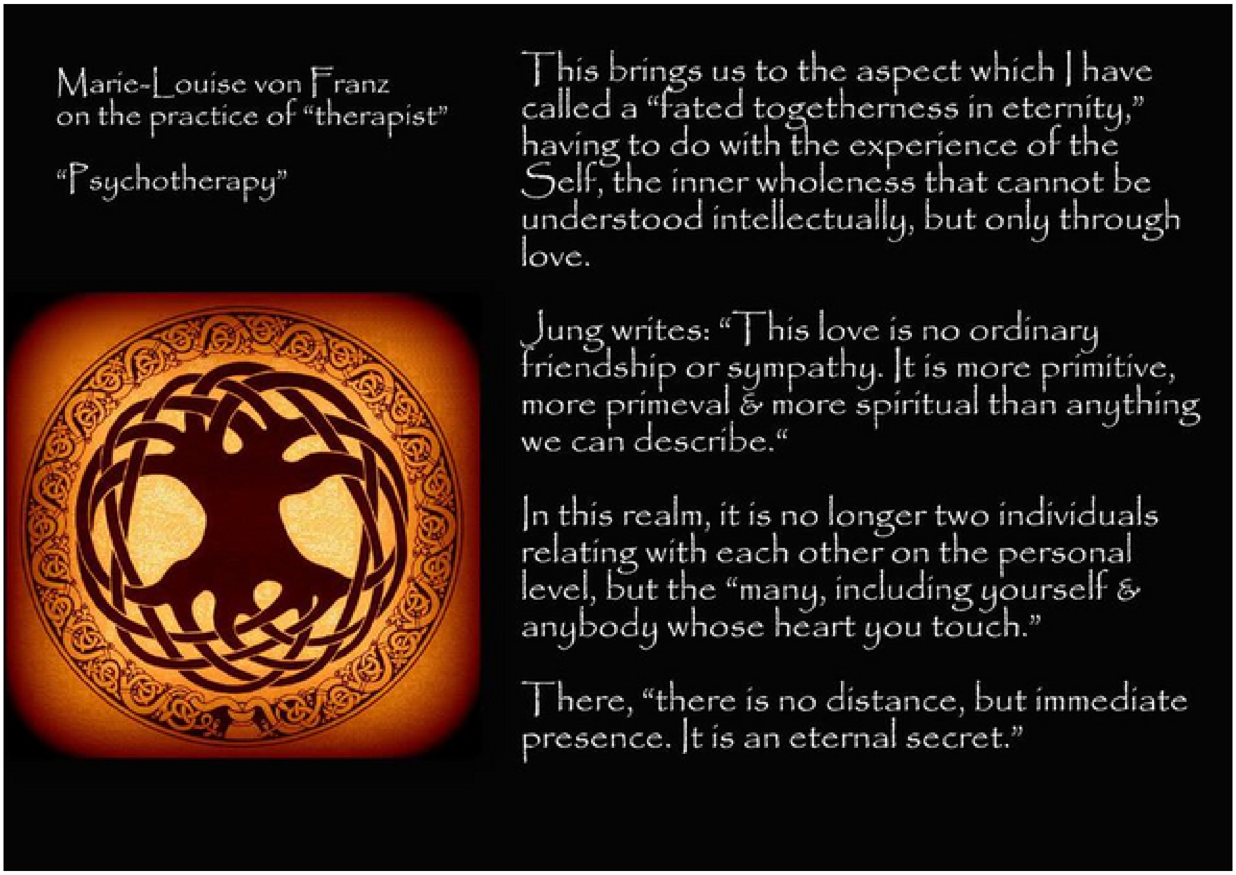
How the 'Hidden God' became Hidden :

This mysterious "spiritus absconditus" (hidden god) was the spirit which had entered matter and was concealed there. This idea is founded on Gen. I. 2 , where the "Spirit of God moved upon the face of the waters ", and as it moved it went down into the materia, and has been concealed there ever since.

The Gnosis expresses it in the following way : Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.

As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption. It is he who is imprisoned in the depths of matter.

C.G. Jung, ETH Vol. VI



Marie-Louise von Franz
on the practice of "therapist"

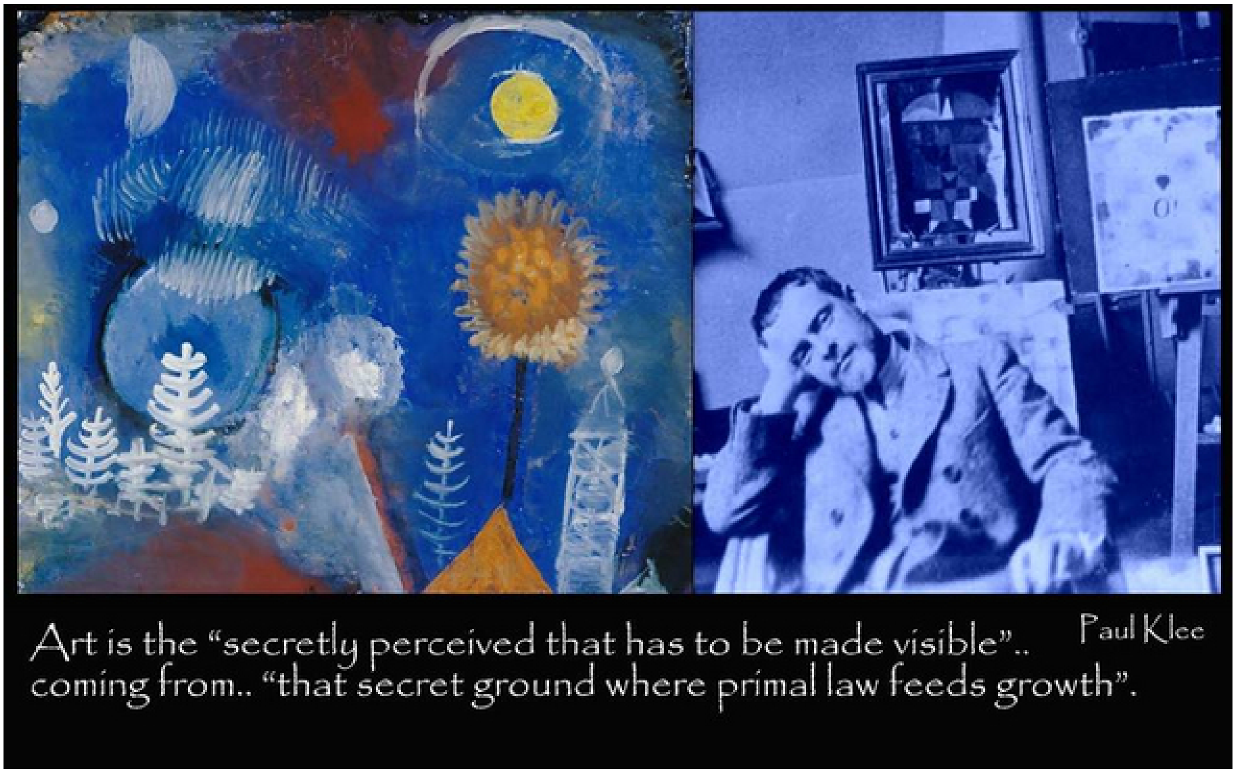
"Psychotherapy"

This brings us to the aspect which I have called a "fated togetherness in eternity," having to do with the experience of the Self, the inner wholeness that cannot be understood intellectually, but only through love.

Jung writes: "This love is no ordinary friendship or sympathy. It is more primitive, more primeval & more spiritual than anything we can describe."

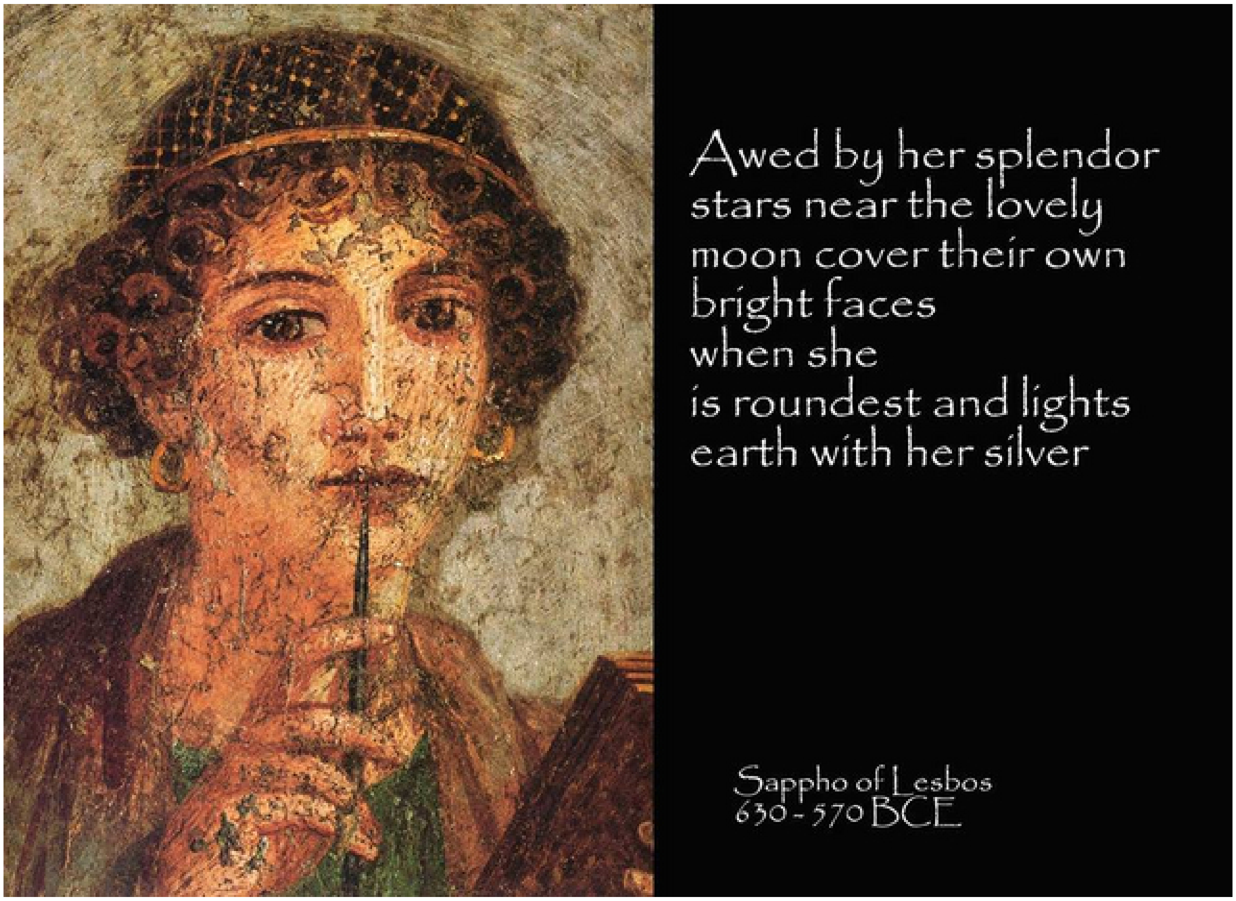
In this realm, it is no longer two individuals relating with each other on the personal level, but the "many, including yourself & anybody whose heart you touch."

There, "there is no distance, but immediate presence. It is an eternal secret."



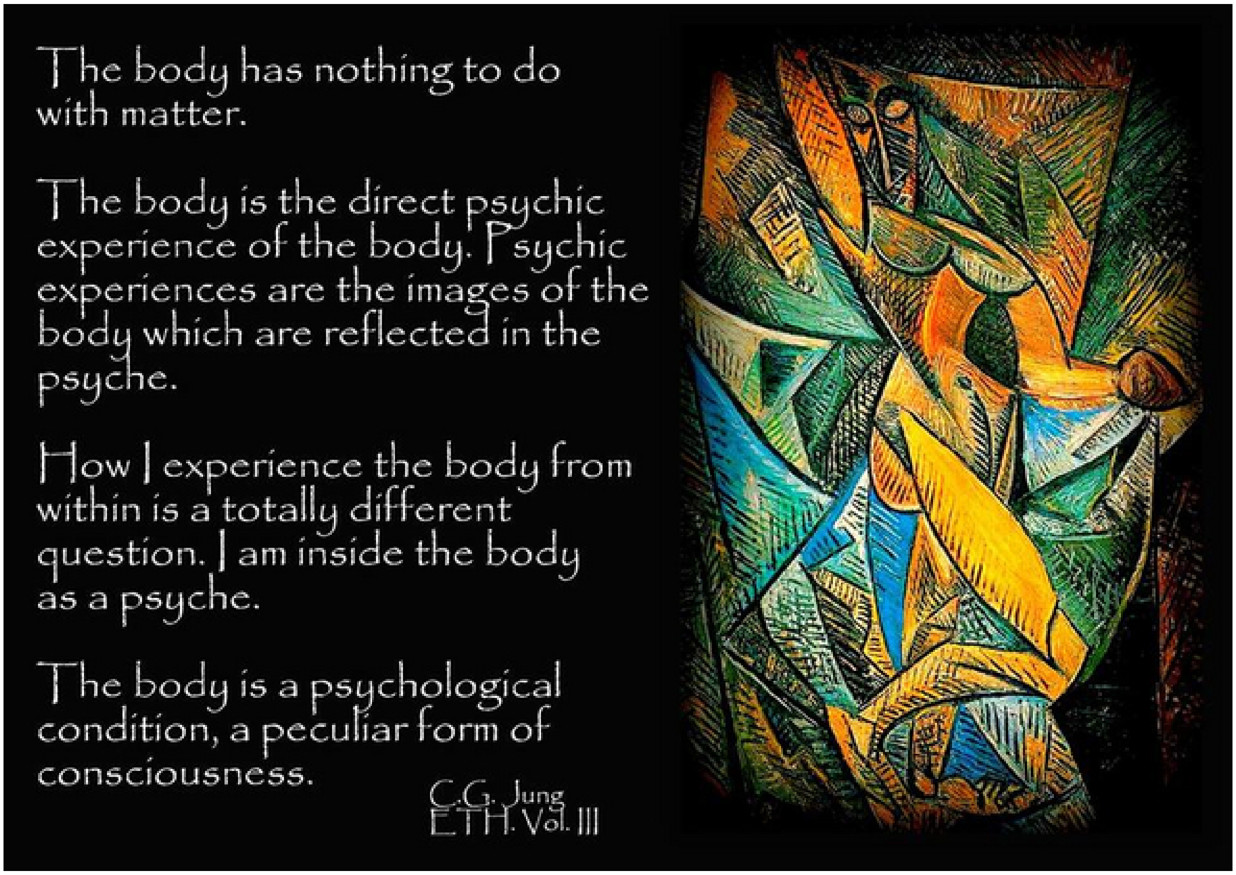
Art is the "secretly perceived that has to be made visible".. coming from.. "that secret ground where primal law feeds growth".

Paul Klee



Awed by her splendor
stars near the lovely
moon cover their own
bright faces
when she
is roundest and lights
earth with her silver

Sappho of Lesbos
630 - 570 BCE



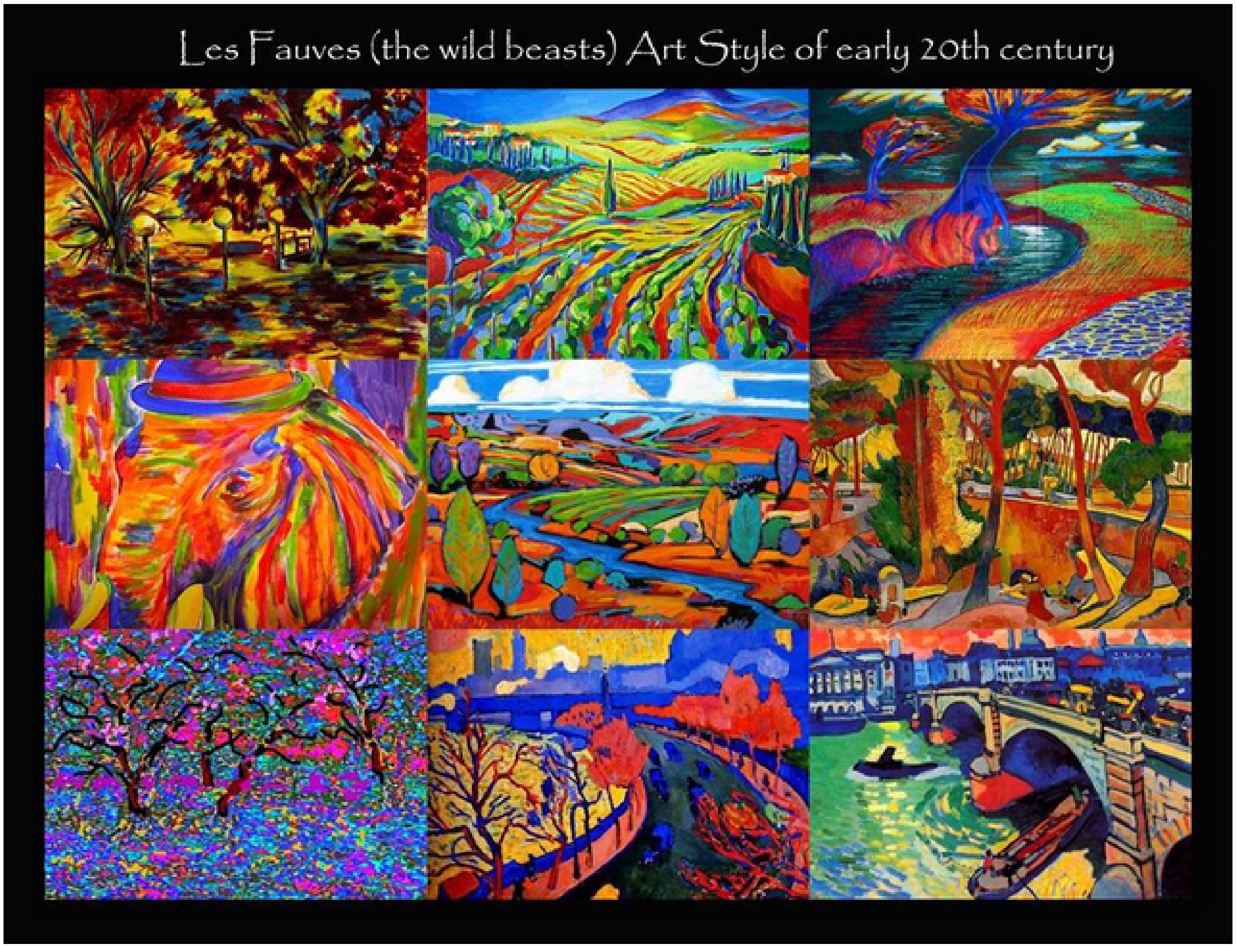
The body has nothing to do
with matter.

The body is the direct psychic
experience of the body. Psychic
experiences are the images of the
body which are reflected in the
psyche.

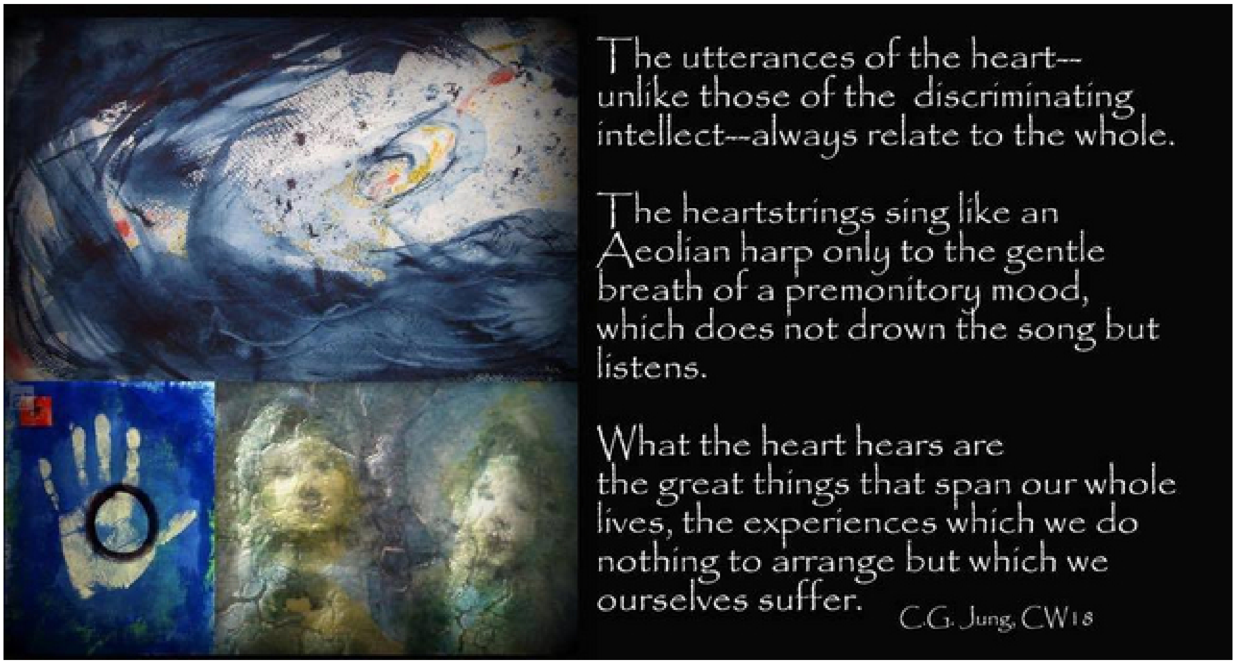
How I experience the body from
within is a totally different
question. I am inside the body
as a psyche.

The body is a psychological
condition, a peculiar form of
consciousness.

C.G. Jung
ETH. Vol. III



Les Fauves (the wild beasts) Art Style of early 20th century

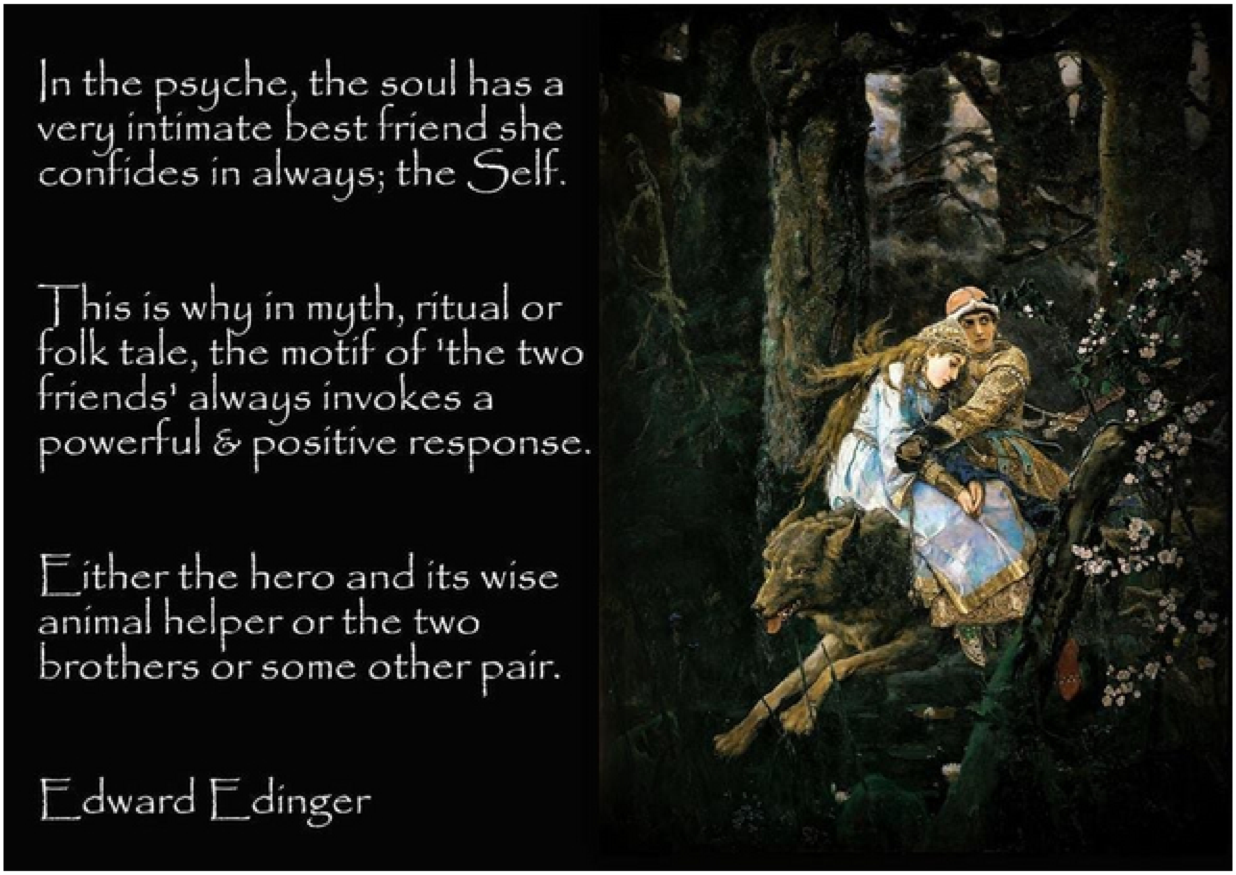


The utterances of the heart--
unlike those of the discriminating
intellect--always relate to the whole.

The heartstrings sing like an
Aeolian harp only to the gentle
breath of a premonitory mood,
which does not drown the song but
listens.

What the heart hears are
the great things that span our whole
lives, the experiences which we do
nothing to arrange but which we
ourselves suffer.

C.G. Jung, CW18

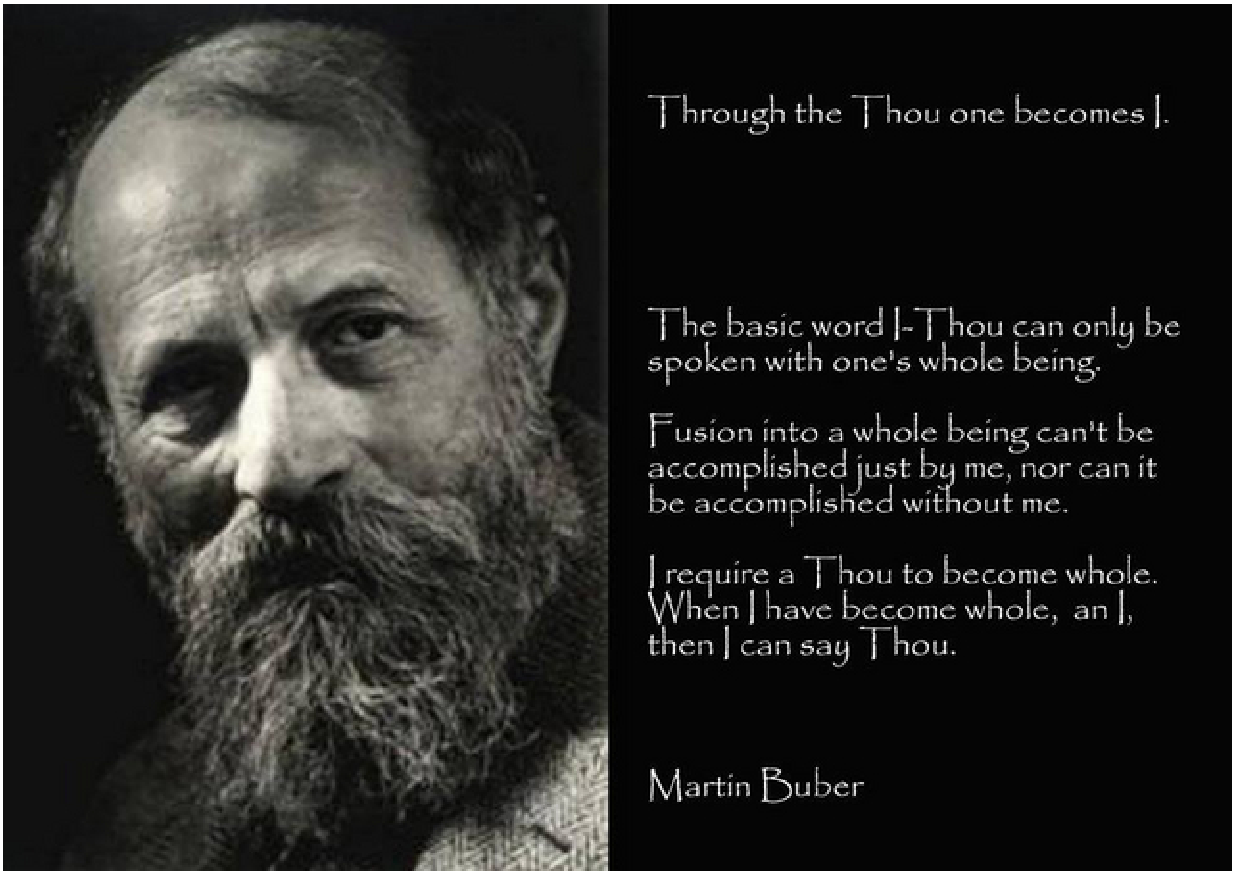


In the psyche, the soul has a very intimate best friend she confides in always; the Self.

This is why in myth, ritual or folk tale, the motif of 'the two friends' always invokes a powerful & positive response.

Either the hero and its wise animal helper or the two brothers or some other pair.

Edward Edinger



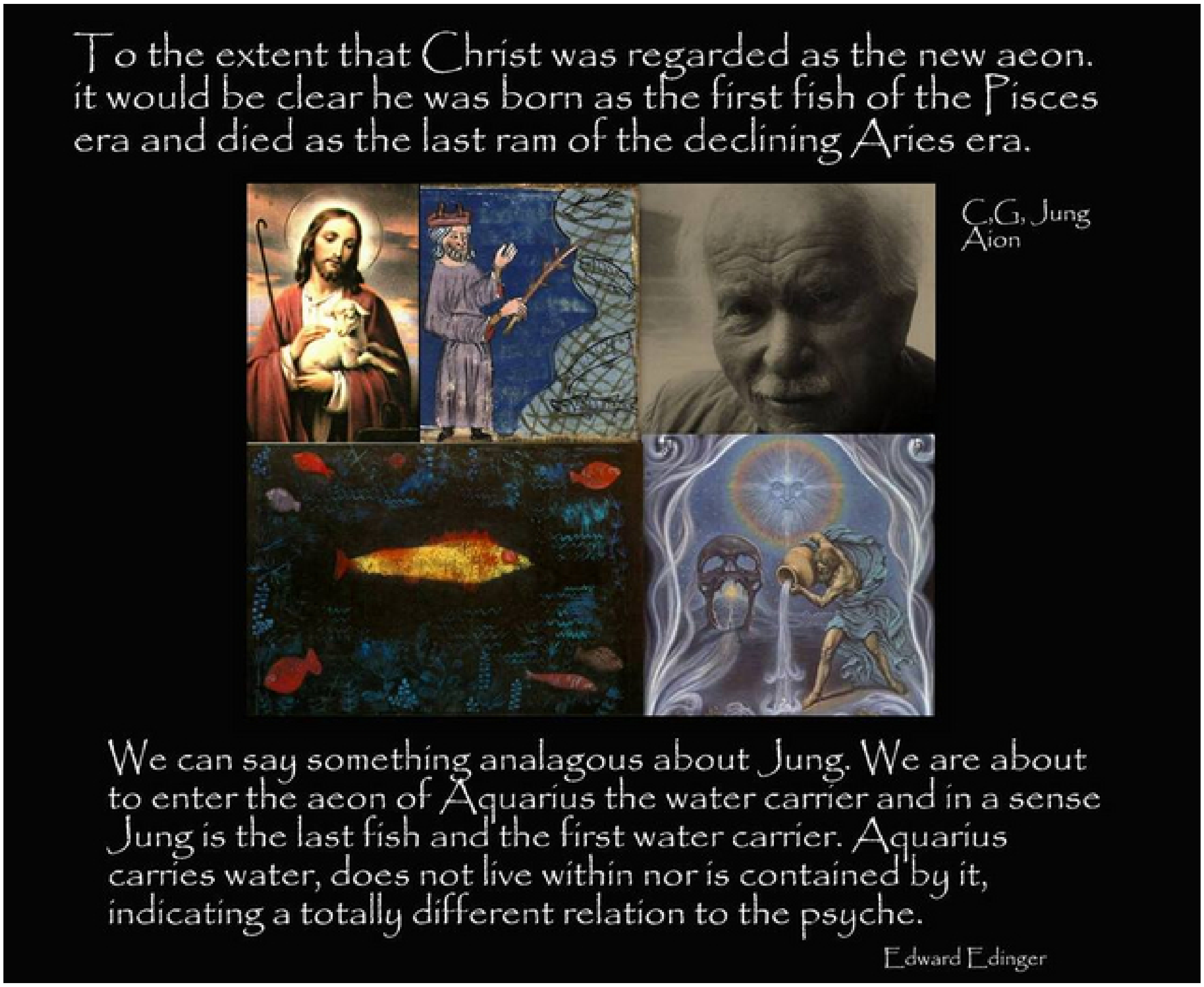
Through the Thou one becomes I.

The basic word I-Thou can only be spoken with one's whole being.

Fusion into a whole being can't be accomplished just by me, nor can it be accomplished without me.

I require a Thou to become whole.
When I have become whole, an I,
then I can say Thou.

Martin Buber

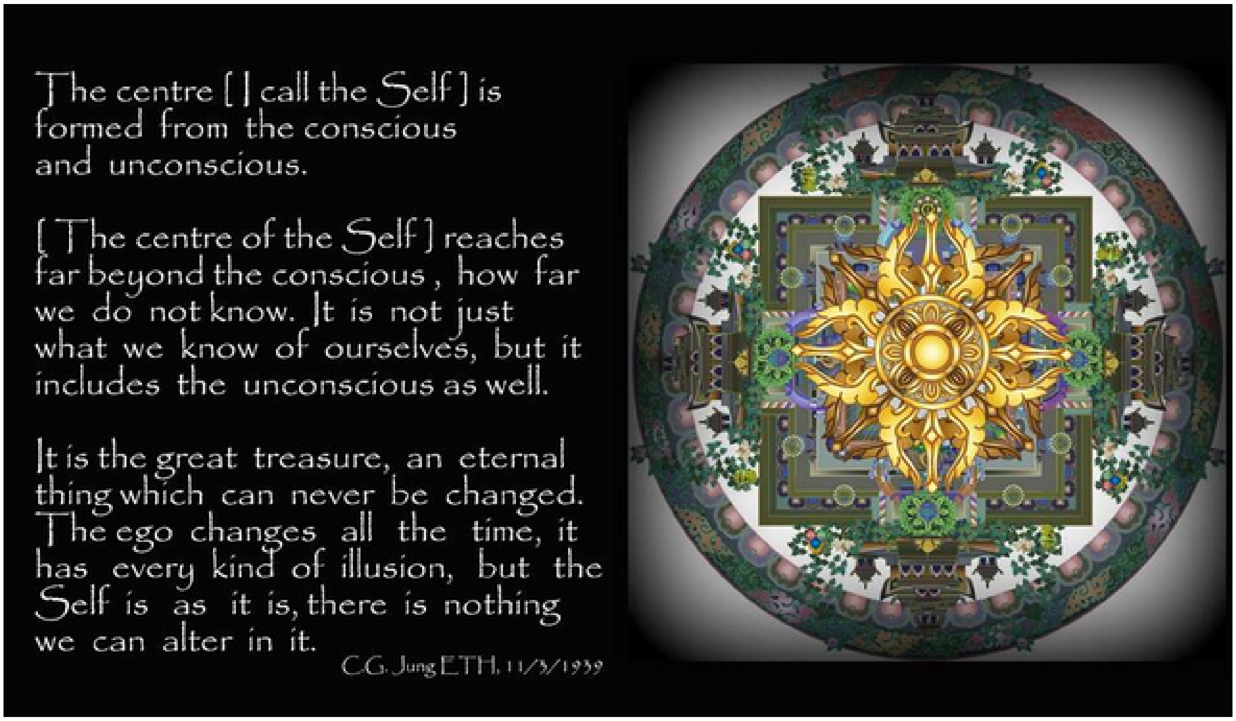


To the extent that Christ was regarded as the new aeon. it would be clear he was born as the first fish of the Pisces era and died as the last ram of the declining Aries era.

C,G, Jung
Aion

We can say something analagous about Jung. We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier. Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche.

Edward Edinger

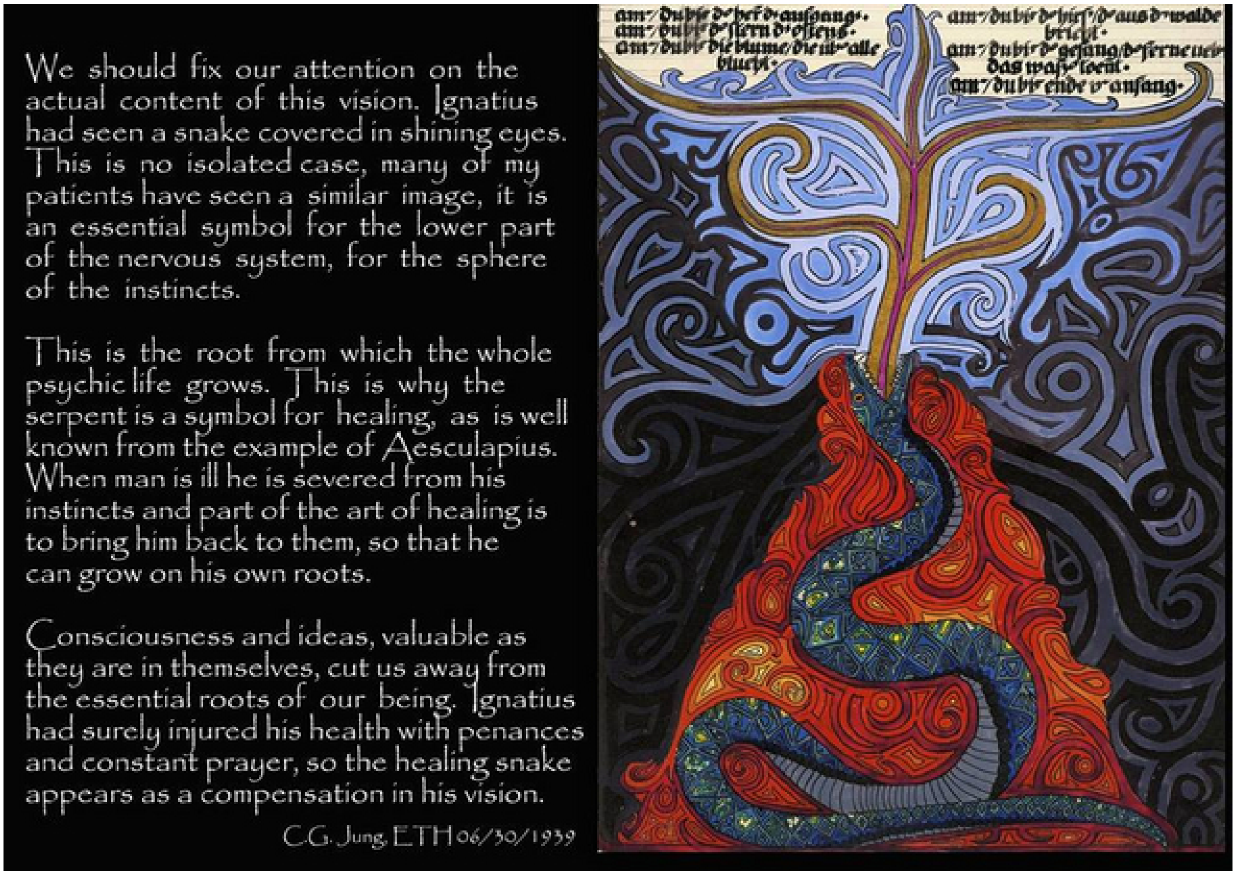


The centre [I call the Self] is formed from the conscious and unconscious.

[The centre of the Self] reaches far beyond the conscious , how far we do not know. It is not just what we know of ourselves, but it includes the unconscious as well.

It is the great treasure, an eternal thing which can never be changed. The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.

C.G. Jung ETH, 11/3/1939

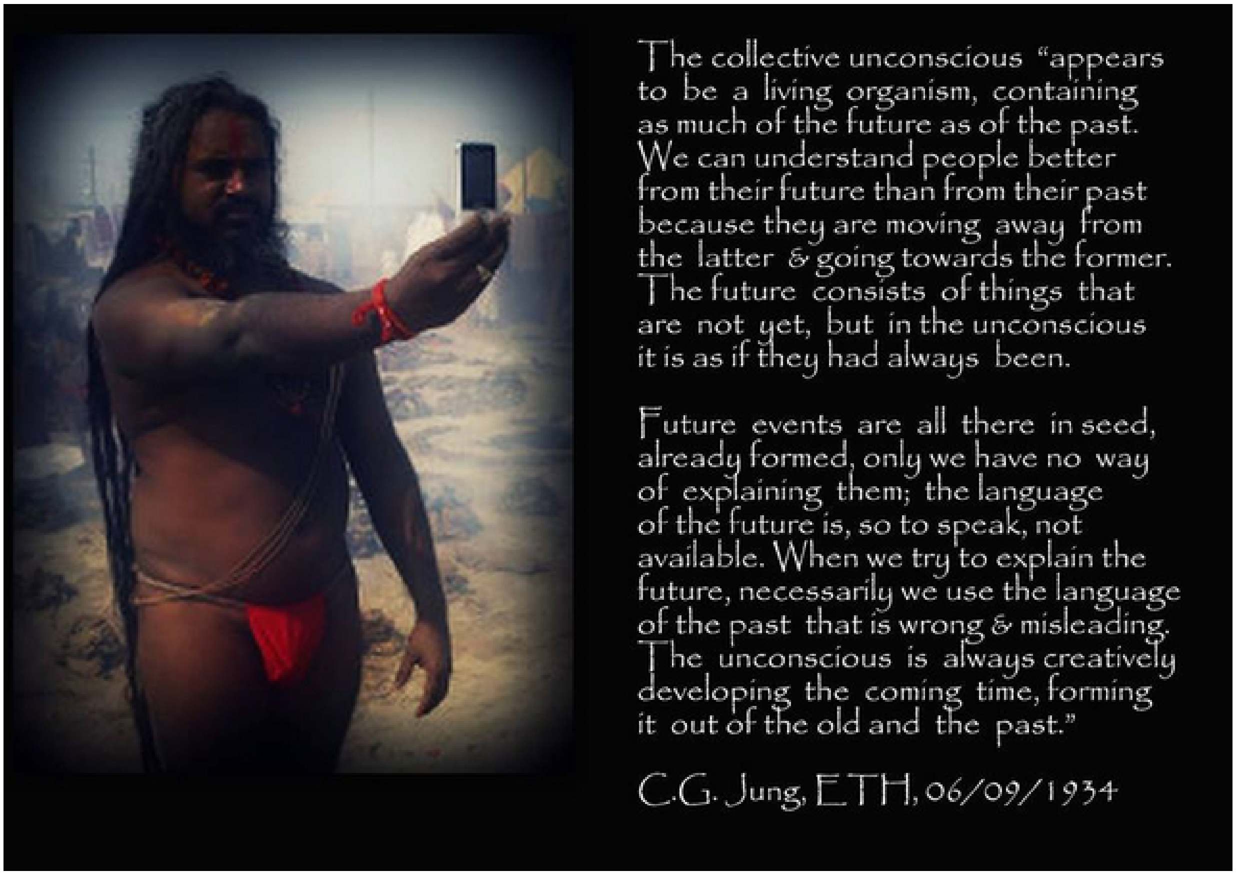


We should fix our attention on the actual content of this vision. Ignatius had seen a snake covered in shining eyes. This is no isolated case, many of my patients have seen a similar image, it is an essential symbol for the lower part of the nervous system, for the sphere of the instincts.

This is the root from which the whole psychic life grows. This is why the serpent is a symbol for healing, as is well known from the example of Aesculapius. When man is ill he is severed from his instincts and part of the art of healing is to bring him back to them, so that he can grow on his own roots.

Consciousness and ideas, valuable as they are in themselves, cut us away from the essential roots of our being. Ignatius had surely injured his health with penances and constant prayer, so the healing snake appears as a compensation in his vision.

C.G. Jung, ETH 06/30/1939

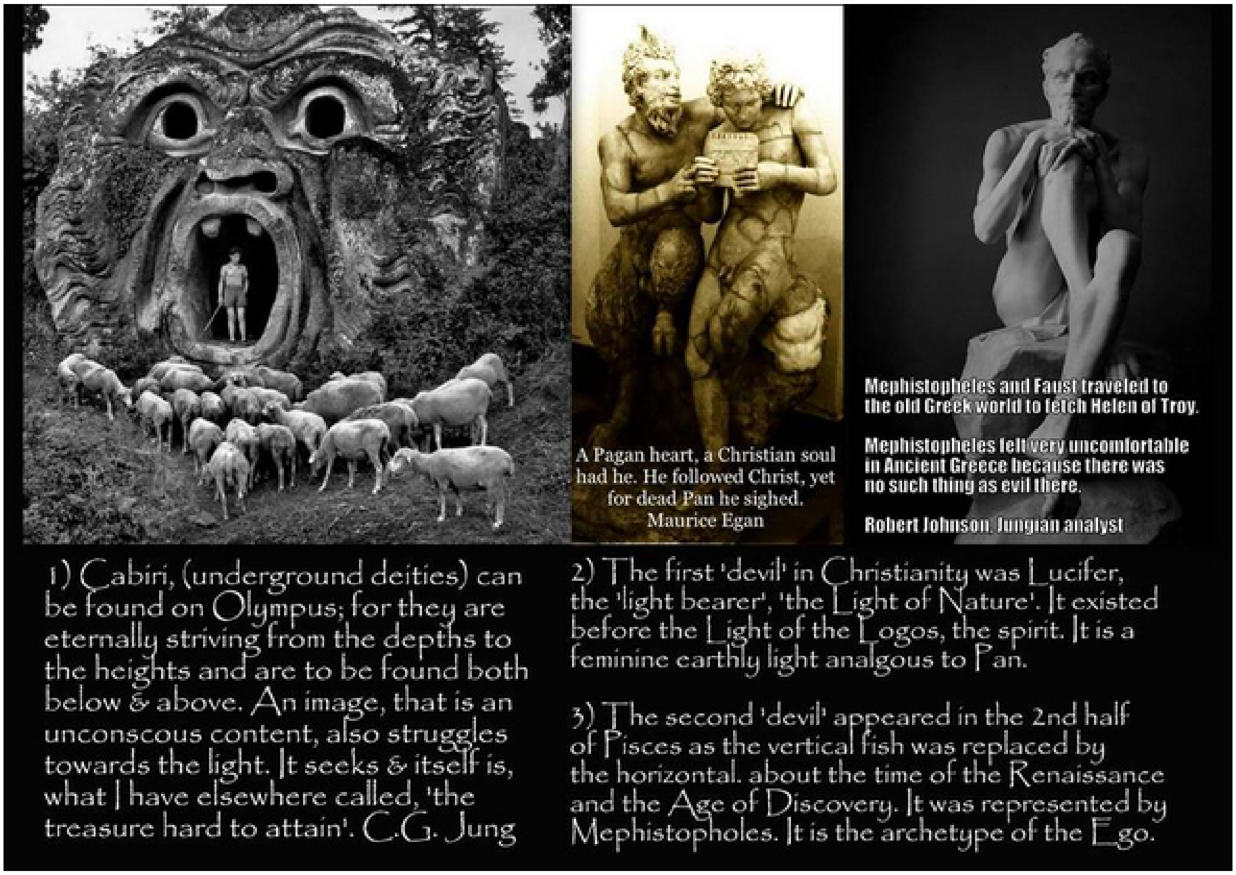


The collective unconscious "appears to be a living organism, containing as much of the future as of the past. We can understand people better from their future than from their past because they are moving away from the latter & going towards the former. The future consists of things that are not yet, but in the unconscious it is as if they had always been.

Future events are all there in seed, already formed, only we have no way of explaining them; the language of the future is, so to speak, not available. When we try to explain the future, necessarily we use the language of the past that is wrong & misleading. The unconscious is always creatively developing the coming time, forming it out of the old and the past."

C.G. Jung, ETH, 06/09/1934

[85]



A Pagan heart, a Christian soul had he. He followed Christ, yet for dead Pan he sighed.
Maurice Egan

Mephistopheles and Faust traveled to the old Greek world to fetch Helen of Troy.

Mephistopheles felt very uncomfortable in Ancient Greece because there was no such thing as evil there.

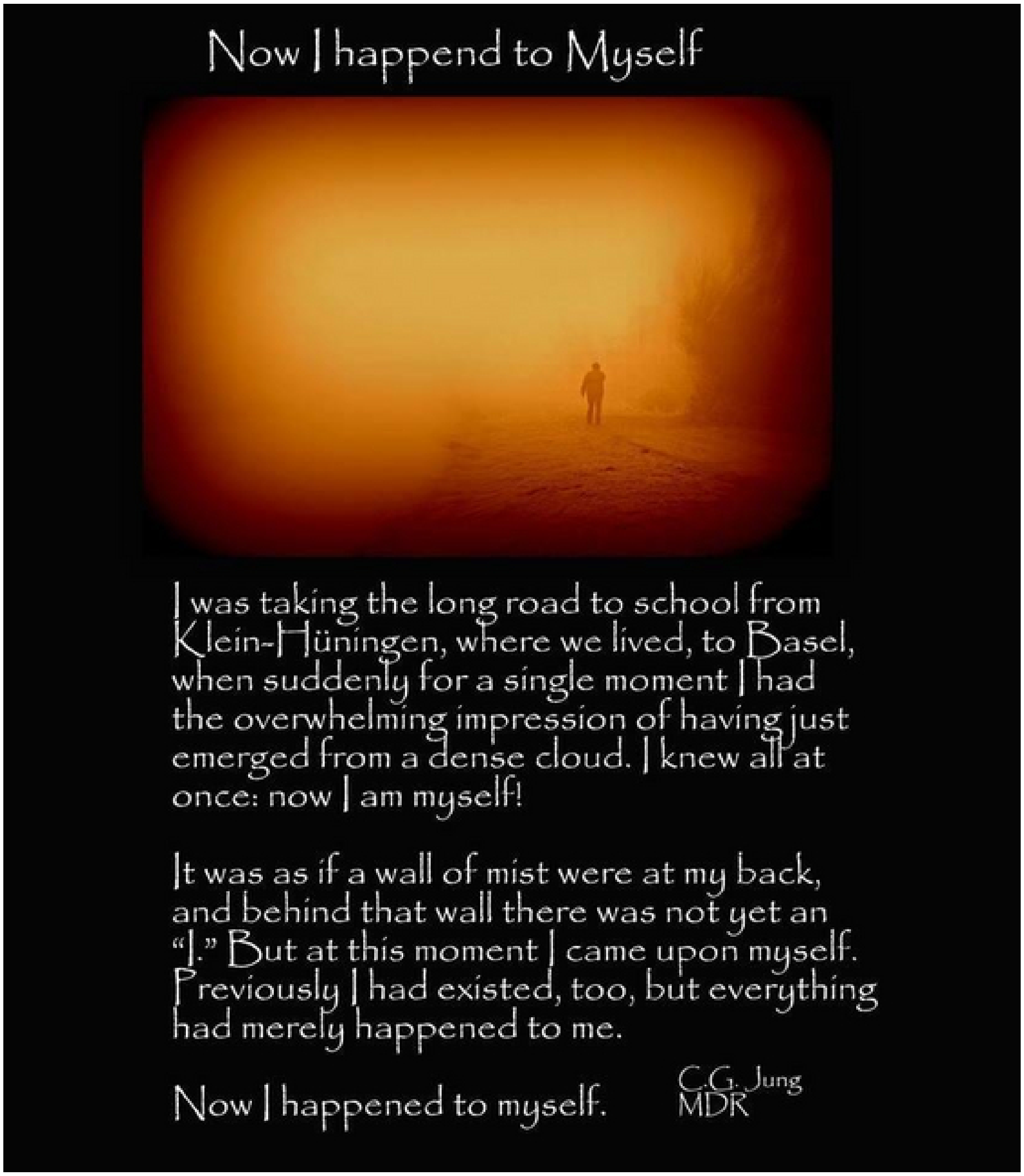
Robert Johnson, Jungian analyst

1) Cabiri, (underground deities) can be found on Olympus; for they are eternally striving from the depths to the heights and are to be found both below & above. An image, that is an unconscous content, also struggles towards the light. It seeks & itself is, what I have elsewhere called, 'the treasure hard to attain'. C.G. Jung

2) The first 'devil' in Christianity was Lucifer, the 'light bearer', 'the Light of Nature'. It existed before the Light of the Logos, the spirit. It is a feminine earthly light analgous to Pan.

3) The second 'devil' appeared in the 2nd half of Pisces as the vertical fish was replaced by the horizontal. about the time of the Renaissance and the Age of Discovery. It was represented by Mephistopholes. It is the archetype of the Ego.

[86]



Now I happend to Myself

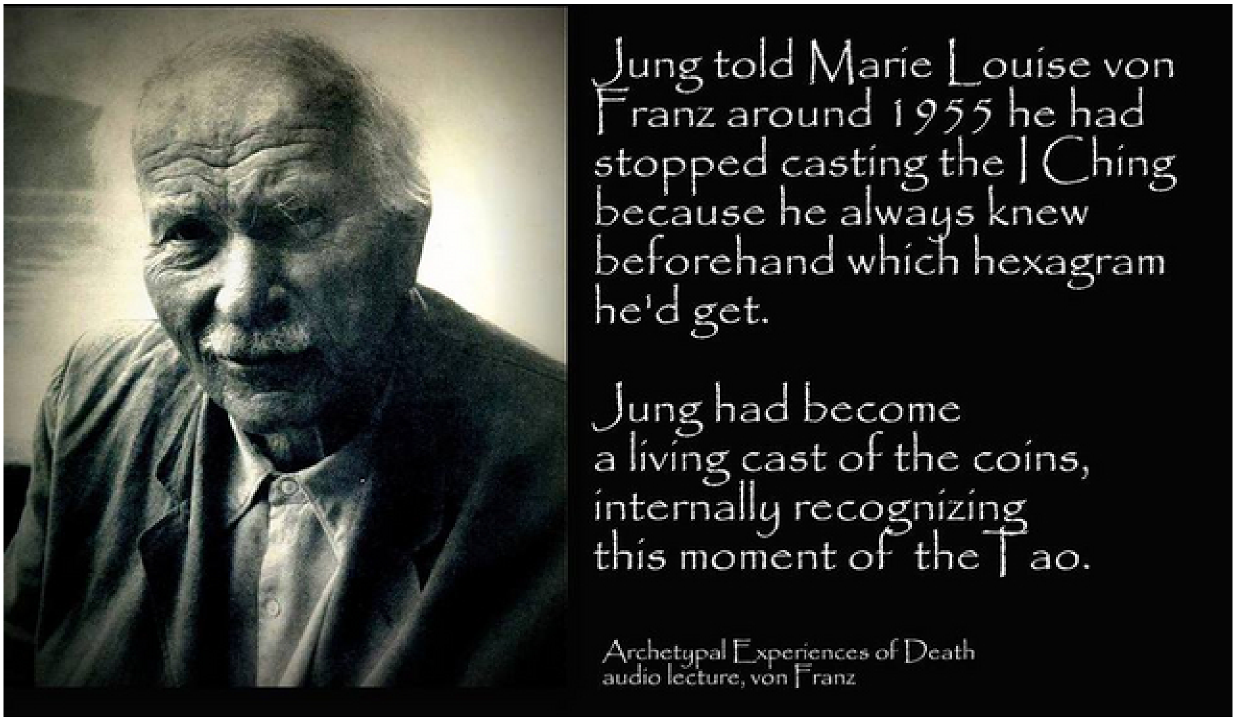
I was taking the long road to school from Klein-Hüningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

C.G. Jung
MDR

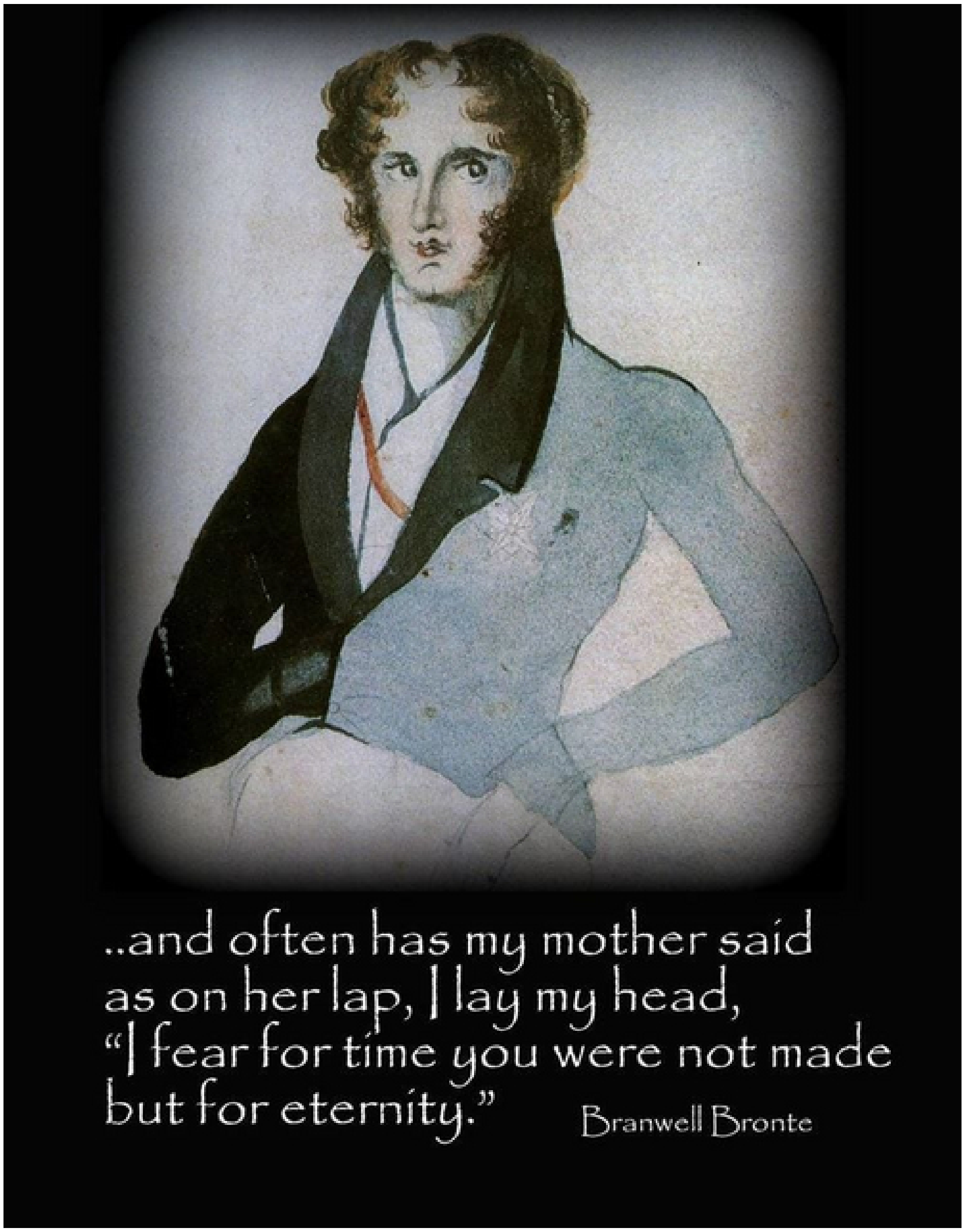
[87]



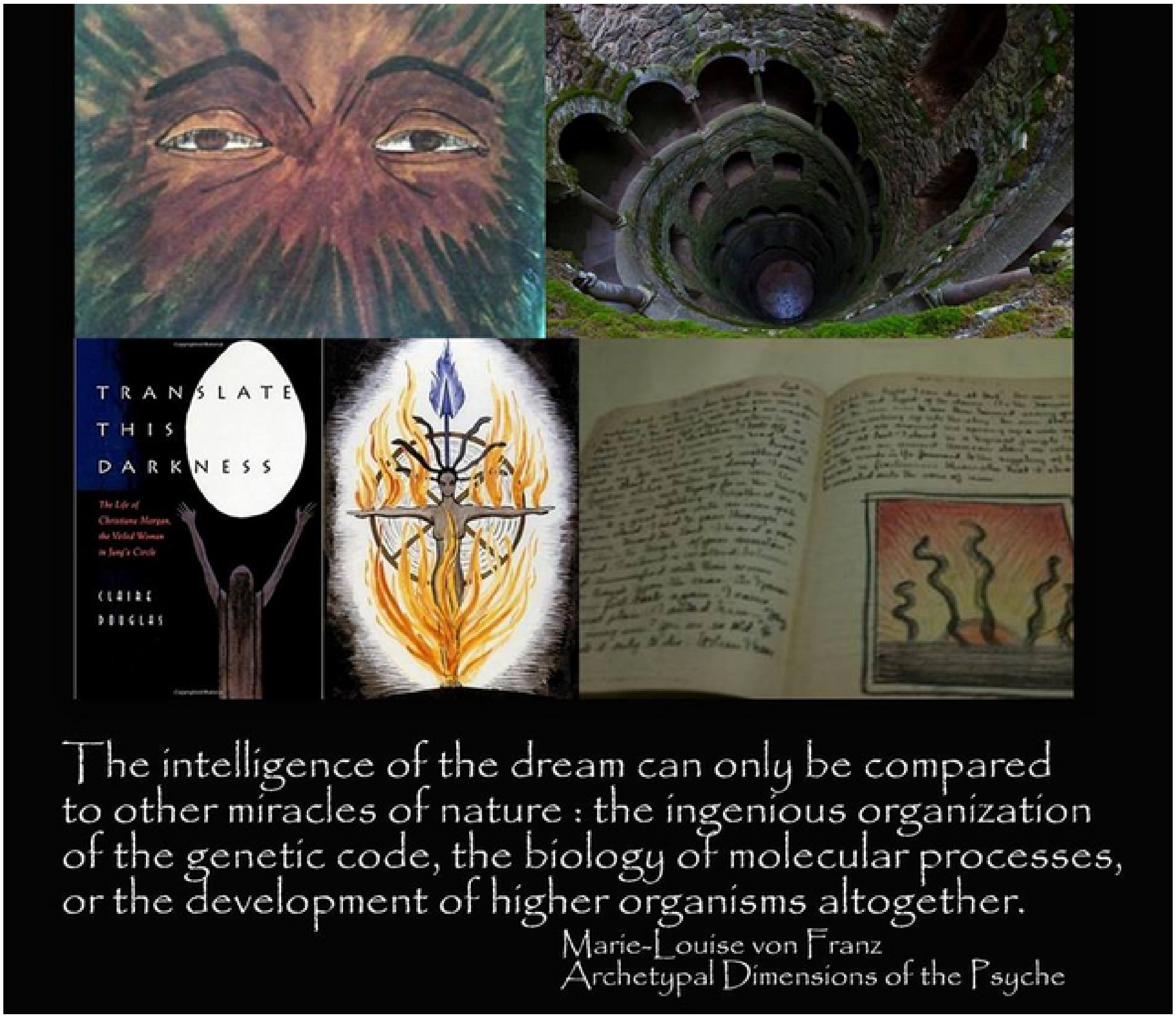
Jung told Marie Louise von Franz around 1955 he had stopped casting the I Ching because he always knew beforehand which hexagram he'd get.

Jung had become
a living cast of the coins,
internally recognizing
this moment of the Tao.

Archetypal Experiences of Death
audio lecture, von Franz

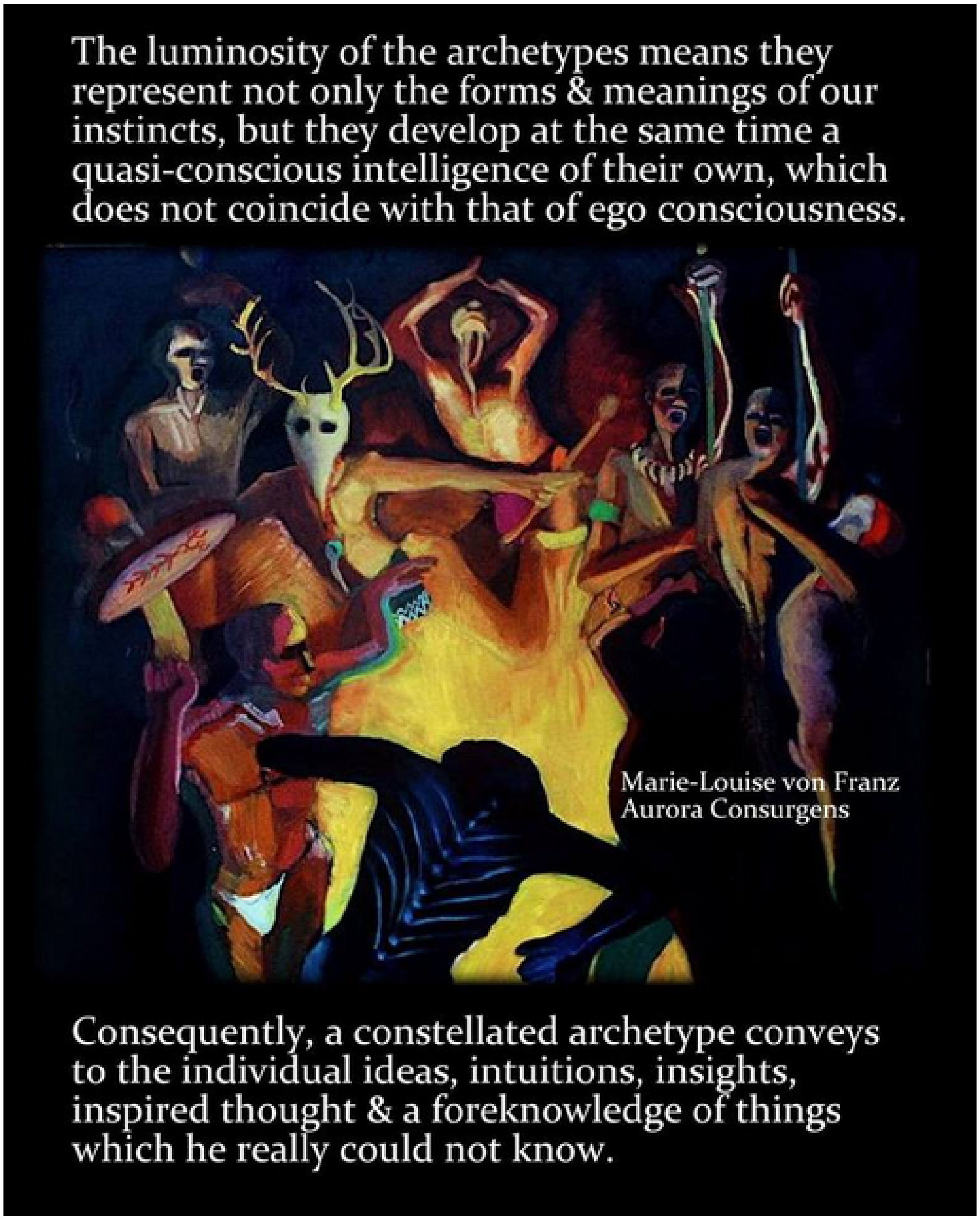


..and often has my mother said
as on her lap, I lay my head,
"I fear for time you were not made
but for eternity." Branwell Bronte


TRANSLATE THIS DARKNESS
The Life of Christiana Morgan, the Veiled Woman in Jung's Circle
CLAIRE DOUGLAS

The intelligence of the dream can only be compared to other miracles of nature : the ingenious organization of the genetic code, the biology of molecular processes, or the development of higher organisms altogether.

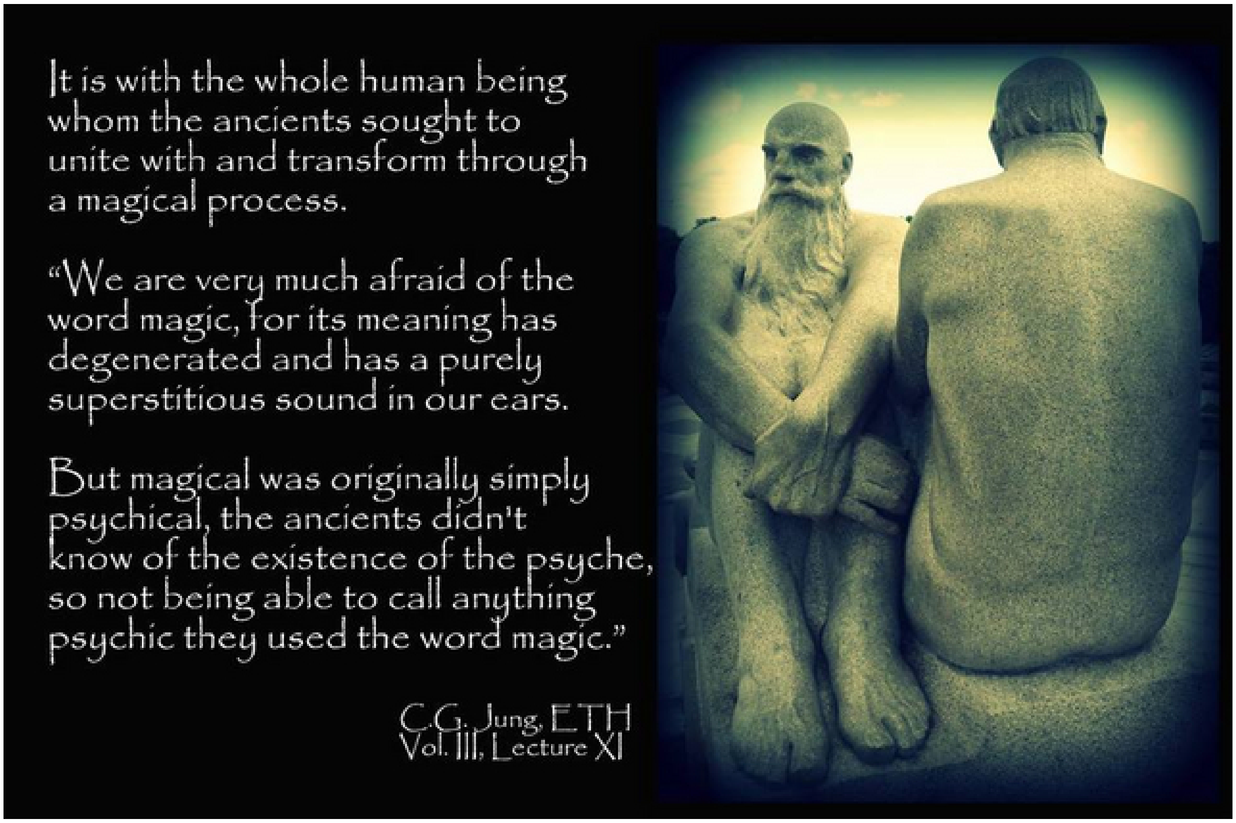
Marie-Louise von Franz
Archetypal Dimensions of the Psyche



The luminosity of the archetypes means they represent not only the forms & meanings of our instincts, but they develop at the same time a quasi-conscious intelligence of their own, which does not coincide with that of ego consciousness.

Marie-Louise von Franz
Aurora Consurgens

Consequently, a constellated archetype conveys to the individual ideas, intuitions, insights, inspired thought & a foreknowledge of things which he really could not know.

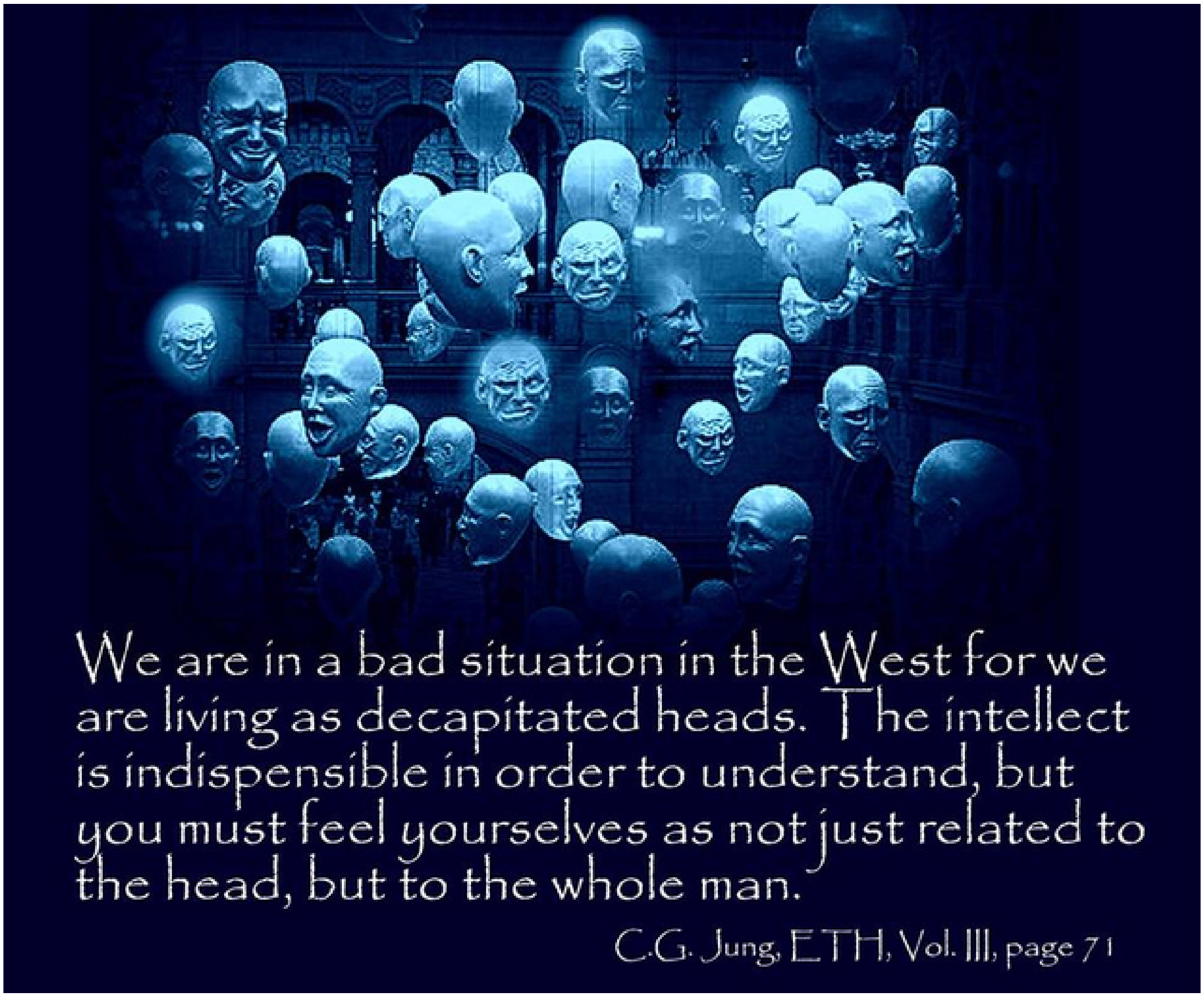


It is with the whole human being whom the ancients sought to unite with and transform through a magical process.

"We are very much afraid of the word magic, for its meaning has degenerated and has a purely superstitious sound in our ears.

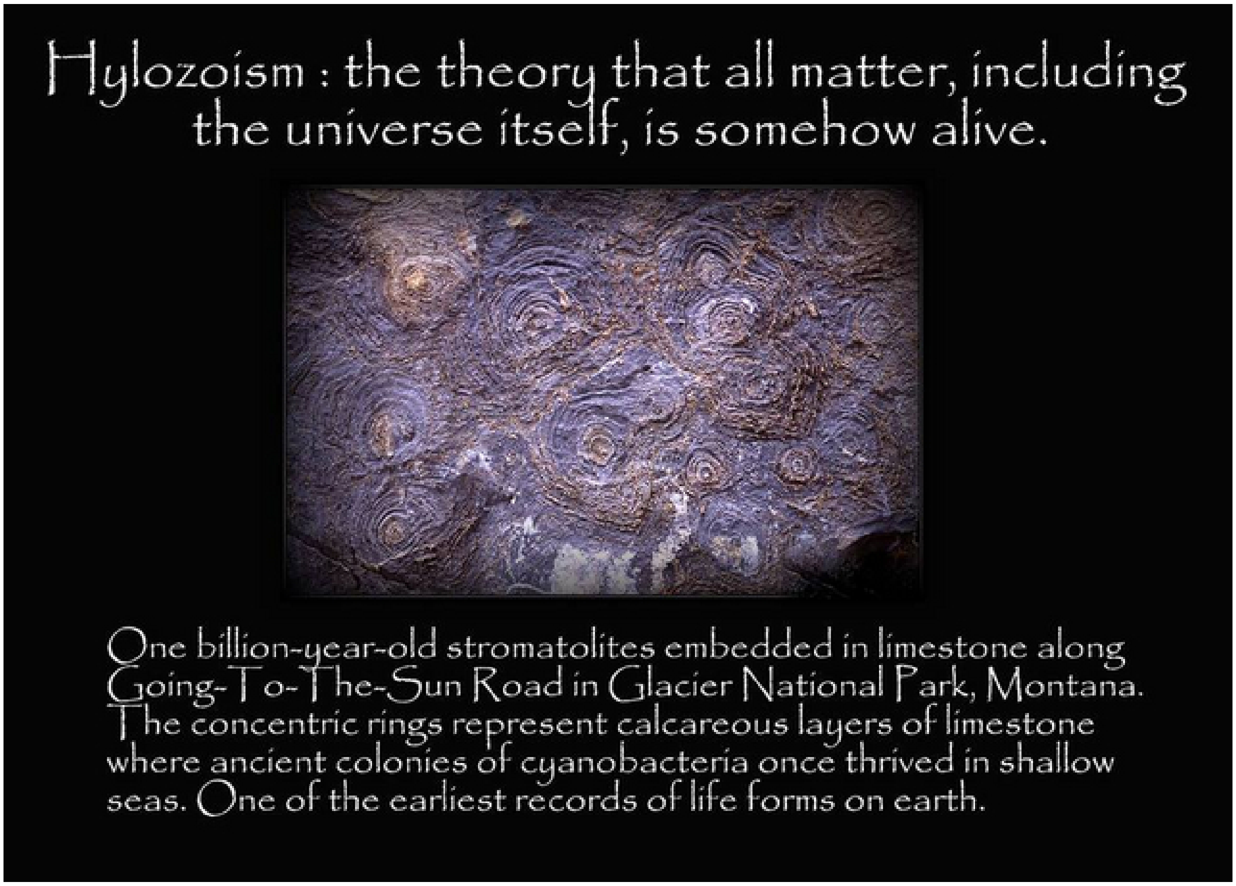
But magical was originally simply psychical, the ancients didn't know of the existence of the psyche, so not being able to call anything psychic they used the word magic."

C.G. Jung, ETH
Vol. III, Lecture XI



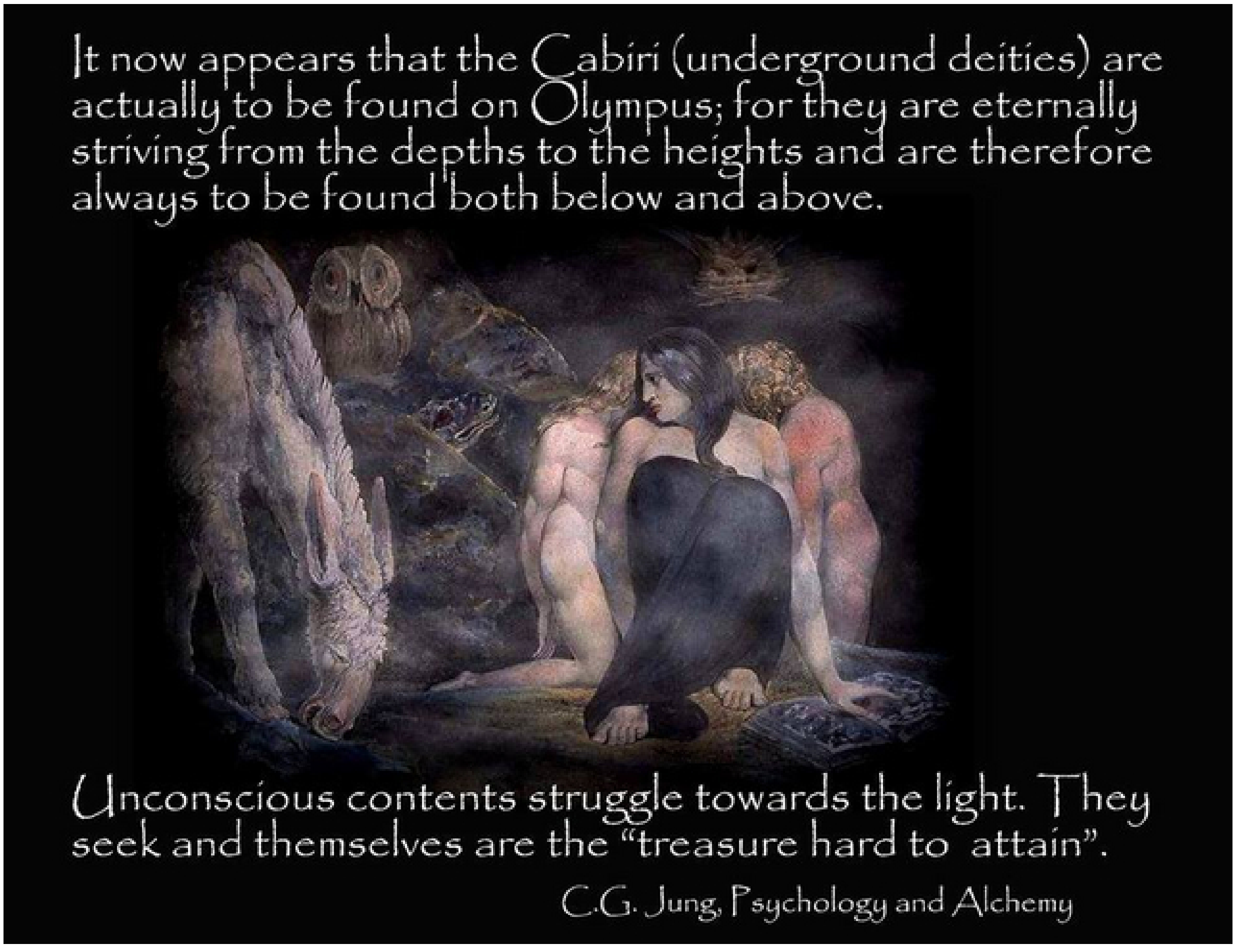
We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensible in order to understand, but you must feel yourselves as not just related to the head, but to the whole man.

C.G. Jung, ETH, Vol. III, page 71



Hylozoism : the theory that all matter, including the universe itself, is somehow alive.

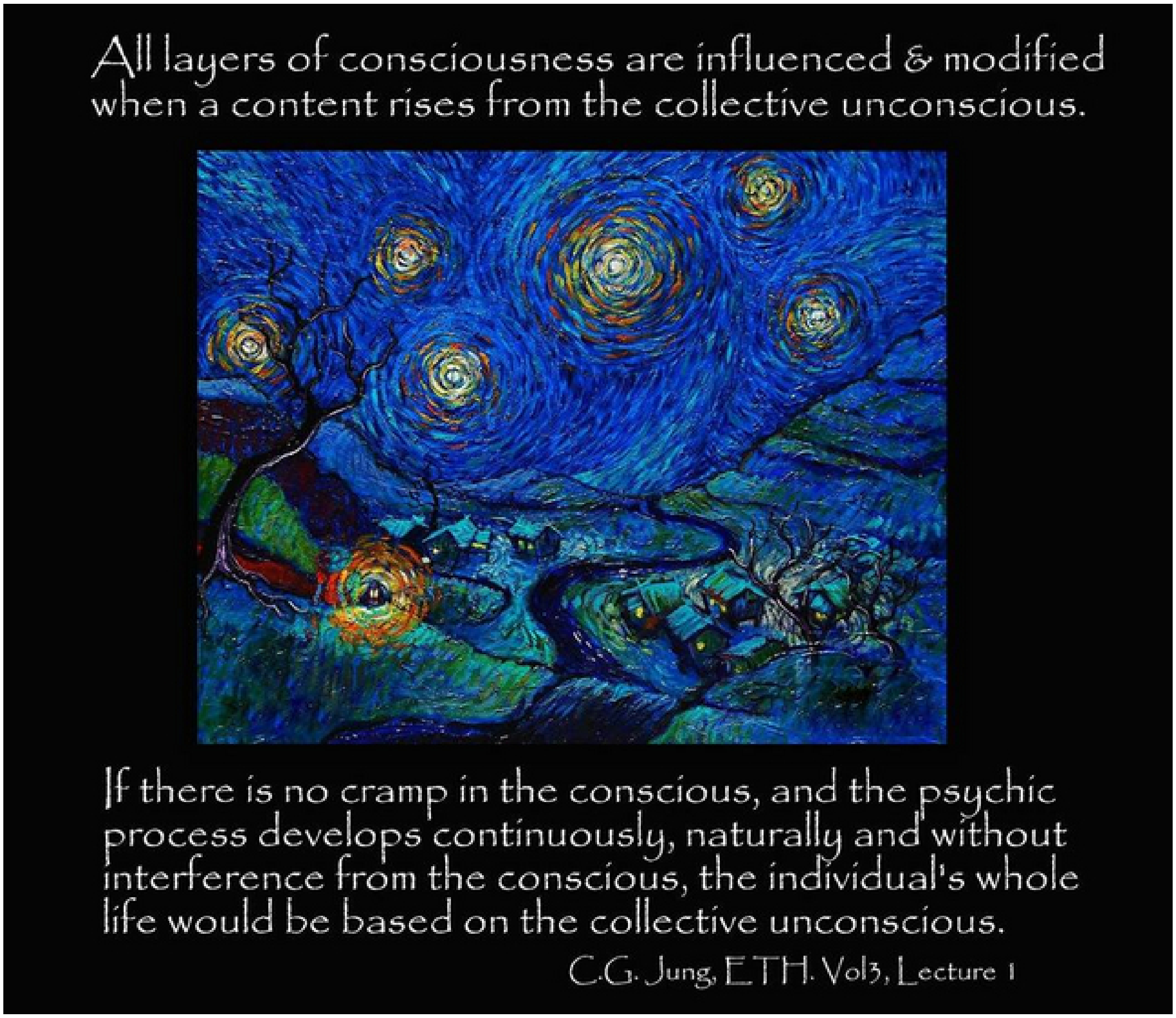
One billion-year-old stromatolites embedded in limestone along Going-To-The-Sun Road in Glacier National Park, Montana. The concentric rings represent calcareous layers of limestone where ancient colonies of cyanobacteria once thrived in shallow seas. One of the earliest records of life forms on earth.



It now appears that the Cabiri (underground deities) are actually to be found on Olympus; for they are eternally striving from the depths to the heights and are therefore always to be found both below and above.

Unconscious contents struggle towards the light. They seek and themselves are the “treasure hard to attain”.

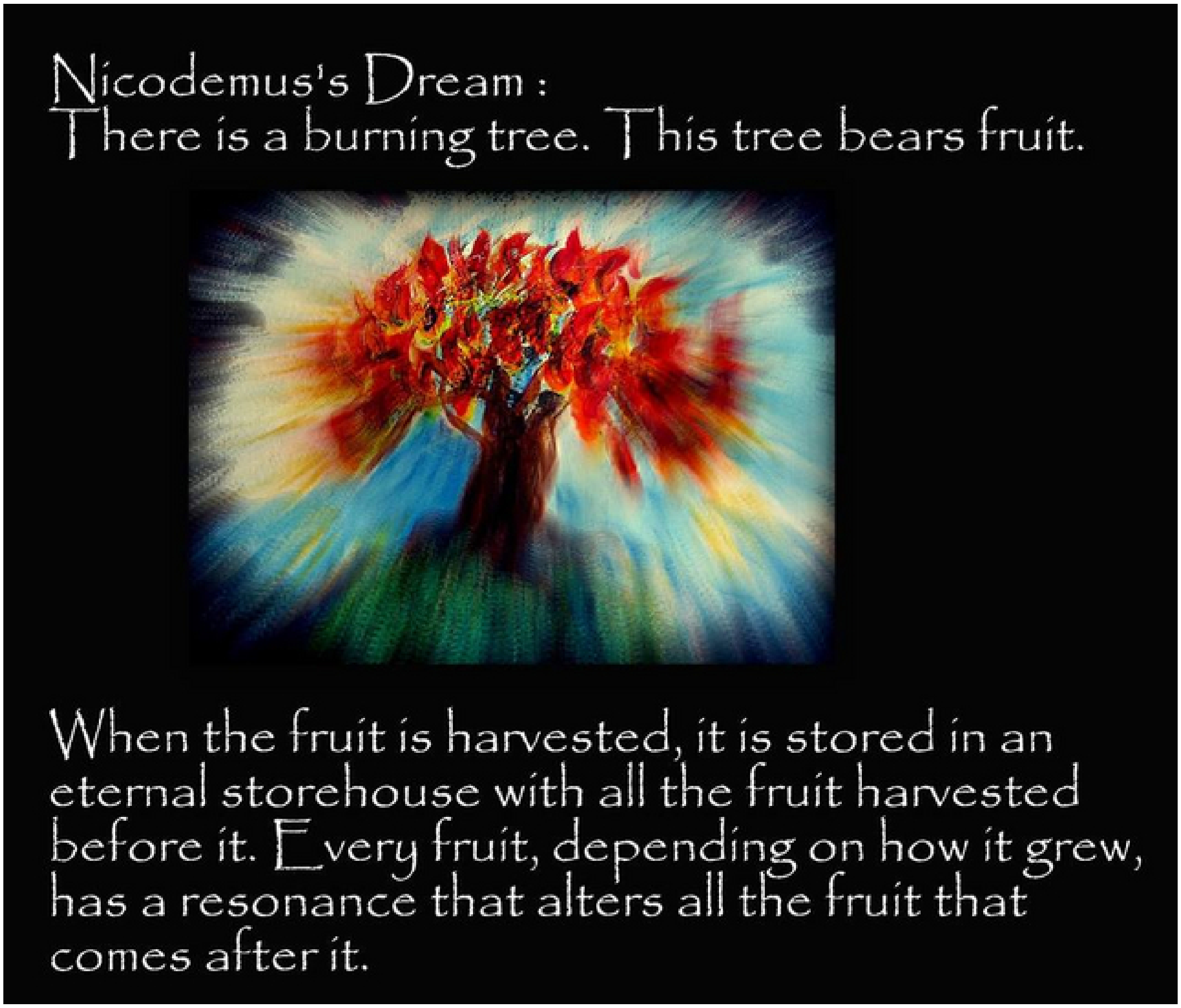
C.G. Jung, Psychology and Alchemy



All layers of consciousness are influenced & modified when a content rises from the collective unconscious.

If there is no cramp in the conscious, and the psychic process develops continuously, naturally and without interference from the conscious, the individual's whole life would be based on the collective unconscious.

C.G. Jung, ETH. Vol3, Lecture 1

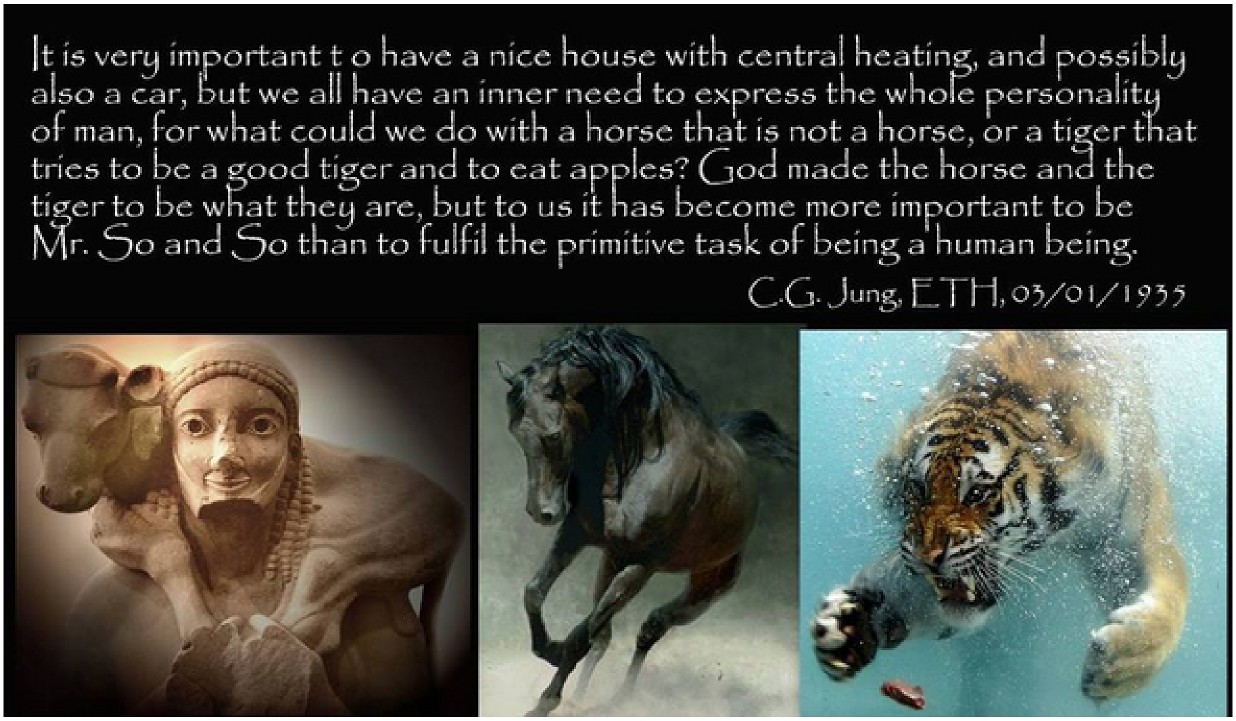


Nicodemus's Dream :
There is a burning tree. This tree bears fruit.

When the fruit is harvested, it is stored in an eternal storehouse with all the fruit harvested before it. Every fruit, depending on how it grew, has a resonance that alters all the fruit that comes after it.

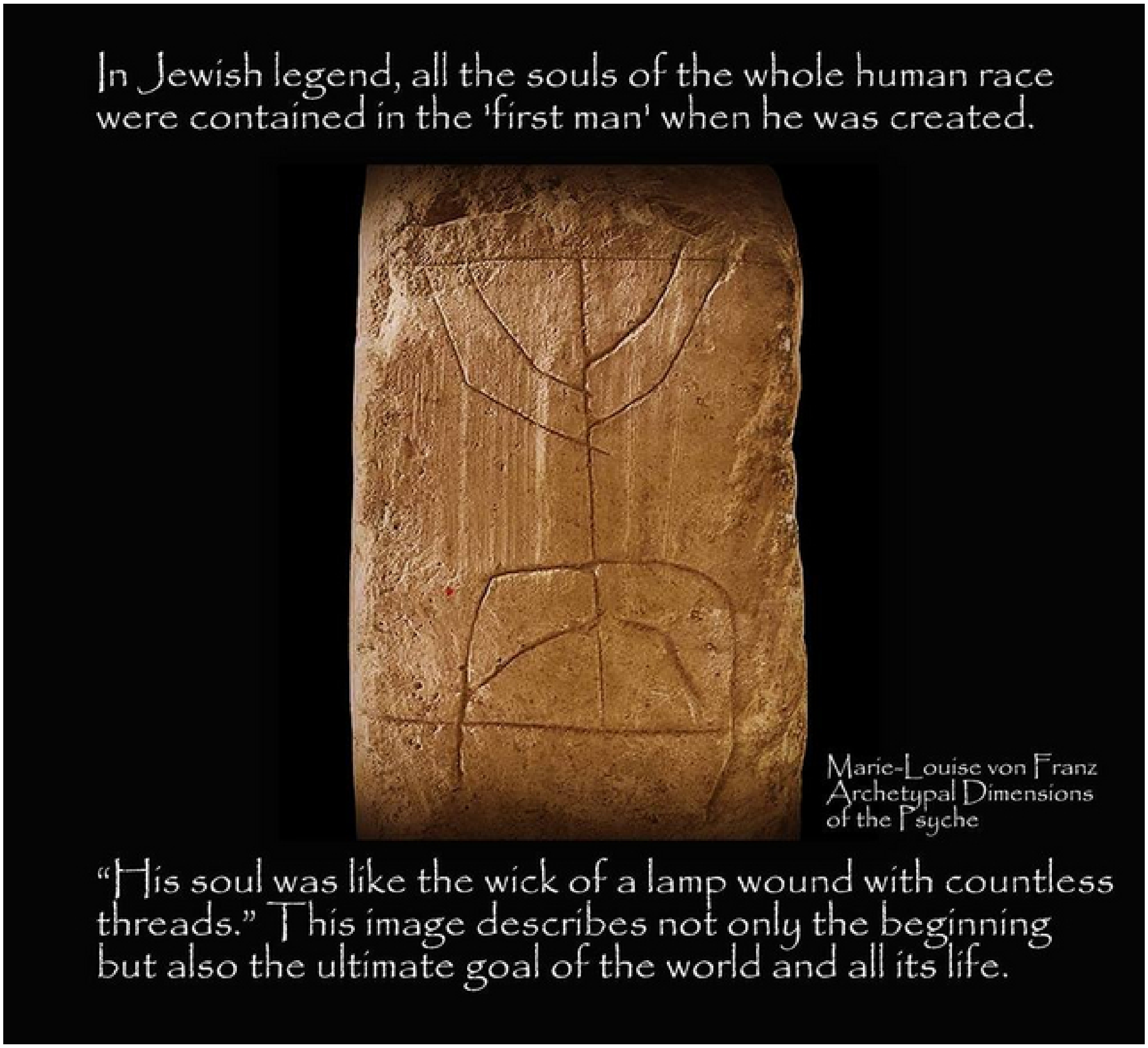
"The unconscious is in the same position as a person who had an origninal vision or experience & wishes to share it. Since it is an event that has never been conceptually formulated, the unconscious is at a loss for means of expression.

It makes several attempts to convey the thing & tries to evoke, by intuitive appeal & analogy to familiar material, some response in its listeners. The unconscious will never tire of expounding its vision until it feels consciousness has finally comprehended some sense of the content." Marie-Louise von Franz



It is very important to have a nice house with central heating, and possibly also a car, but we all have an inner need to express the whole personality of man, for what could we do with a horse that is not a horse, or a tiger that tries to be a good tiger and to eat apples? God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being.

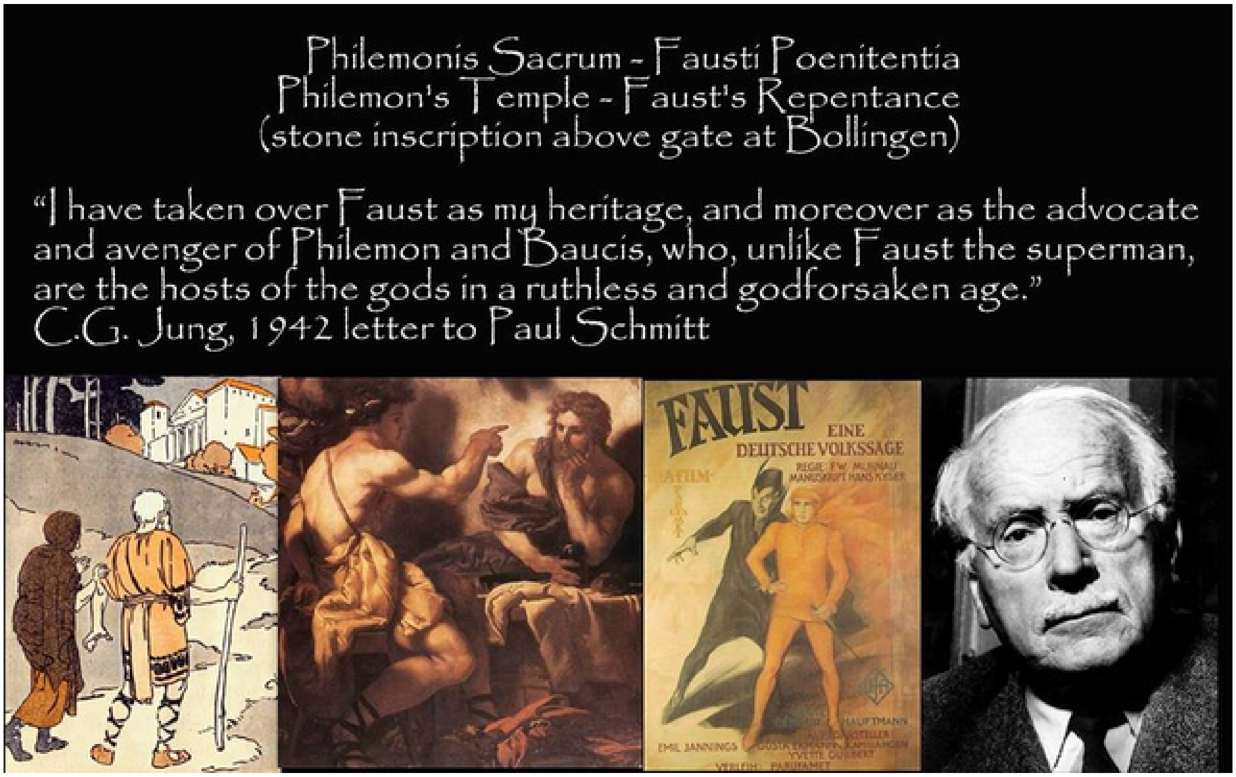
C.G. Jung, ETH, 03/01/1935



In Jewish legend, all the souls of the whole human race were contained in the 'first man' when he was created.

Marie-Louise von Franz
Archetypal Dimensions of the Psyche

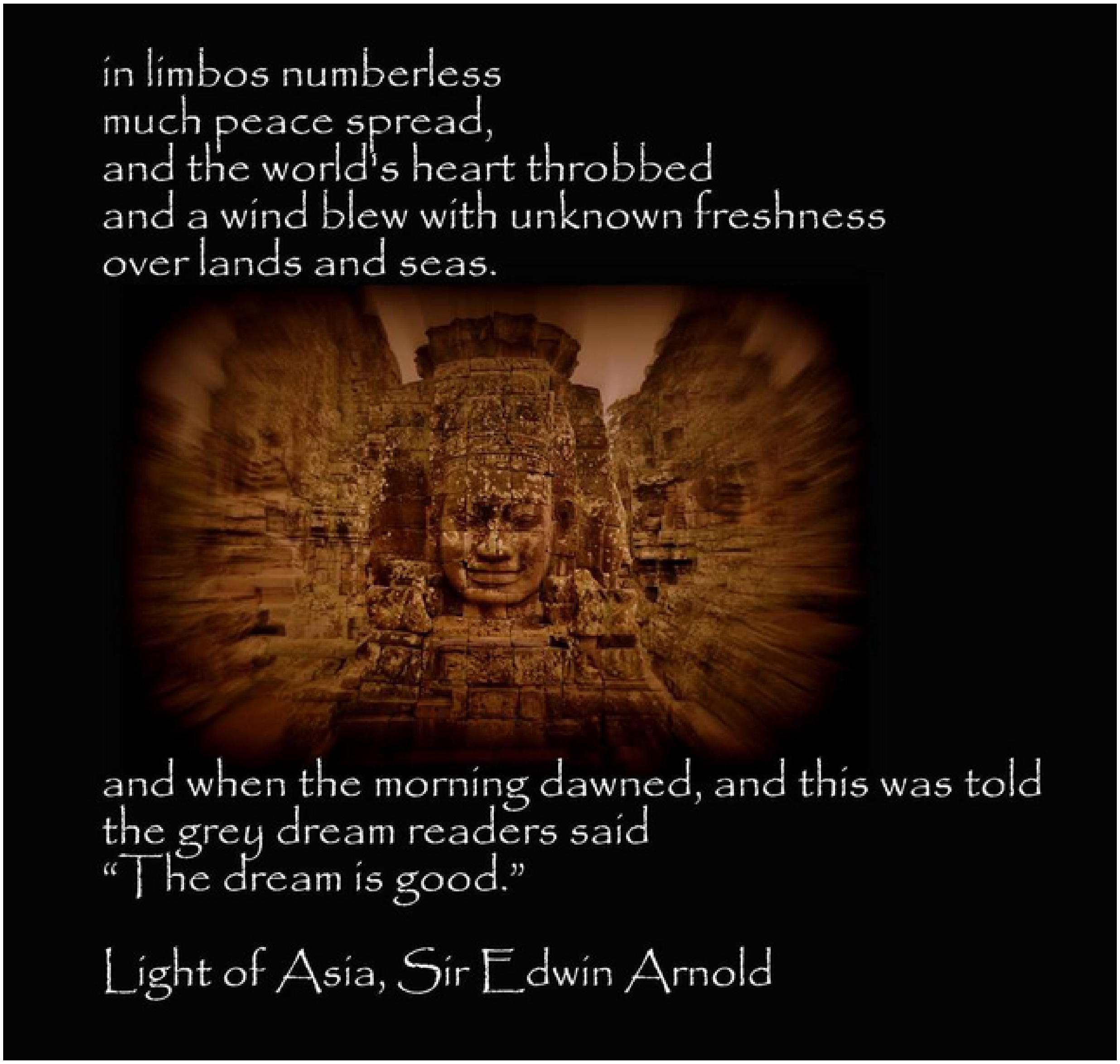
"His soul was like the wick of a lamp wound with countless threads." This image describes not only the beginning but also the ultimate goal of the world and all its life.



Philemonis Sacrum - Fausti Poenitentia
Philemon's Temple - Faust's Repentance
(stone inscription above gate at Bollingen)

"I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age."
C.G. Jung, 1942 letter to Paul Schmitt

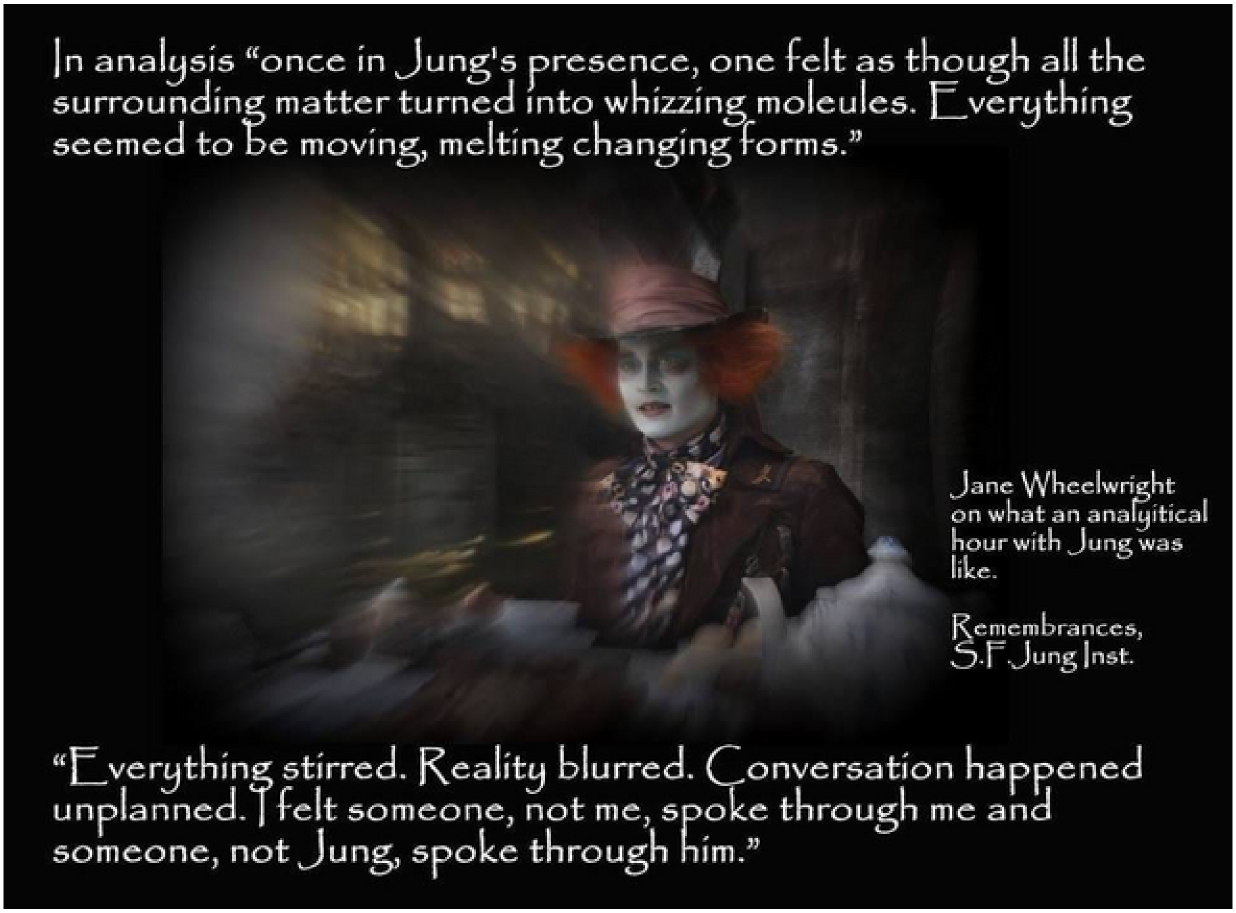
FAUST
EINE
DEUTSCHE VOLKSSAGE
REGIE: F.W. MURNAU
MANUSKRIPT HANS KYSER
HAUPTMANN
EMIL JANNINGS
YVETTE GUILBERT
VERLEIH: PARUFAMET



in limbos numberless
much peace spread,
and the world's heart throbbed
and a wind blew with unknown freshness
over lands and seas.

and when the morning dawned, and this was told
the grey dream readers said
"The dream is good."

Light of Asia, Sir Edwin Arnold

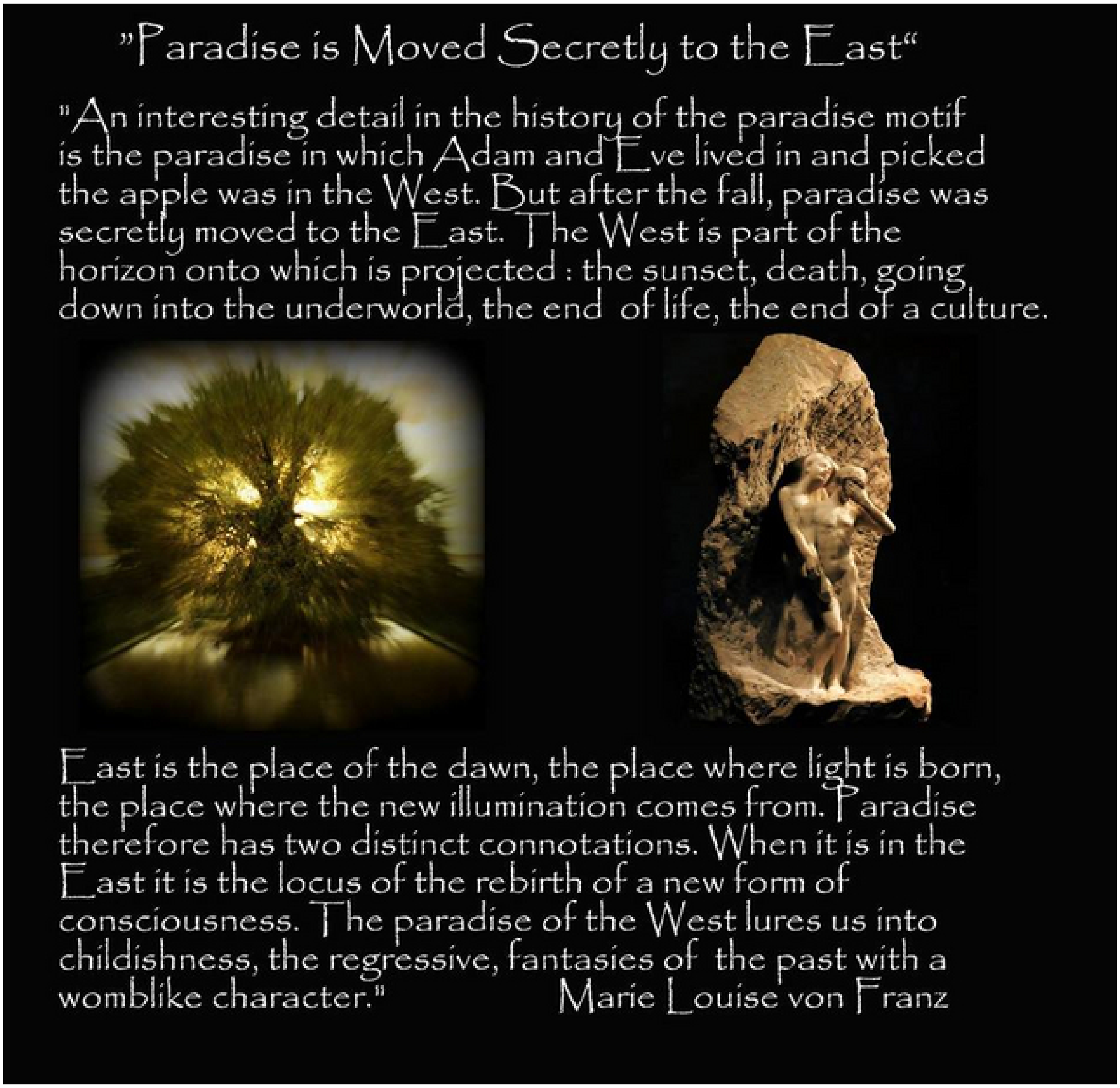


In analysis “once in Jung's presence, one felt as though all the surrounding matter turned into whizzing moleules. Everything seemed to be moving, melting changing forms.”

Jane Wheelwright
on what an analyitical
hour with Jung was
like.

Remembrances,
S.F. Jung Inst.

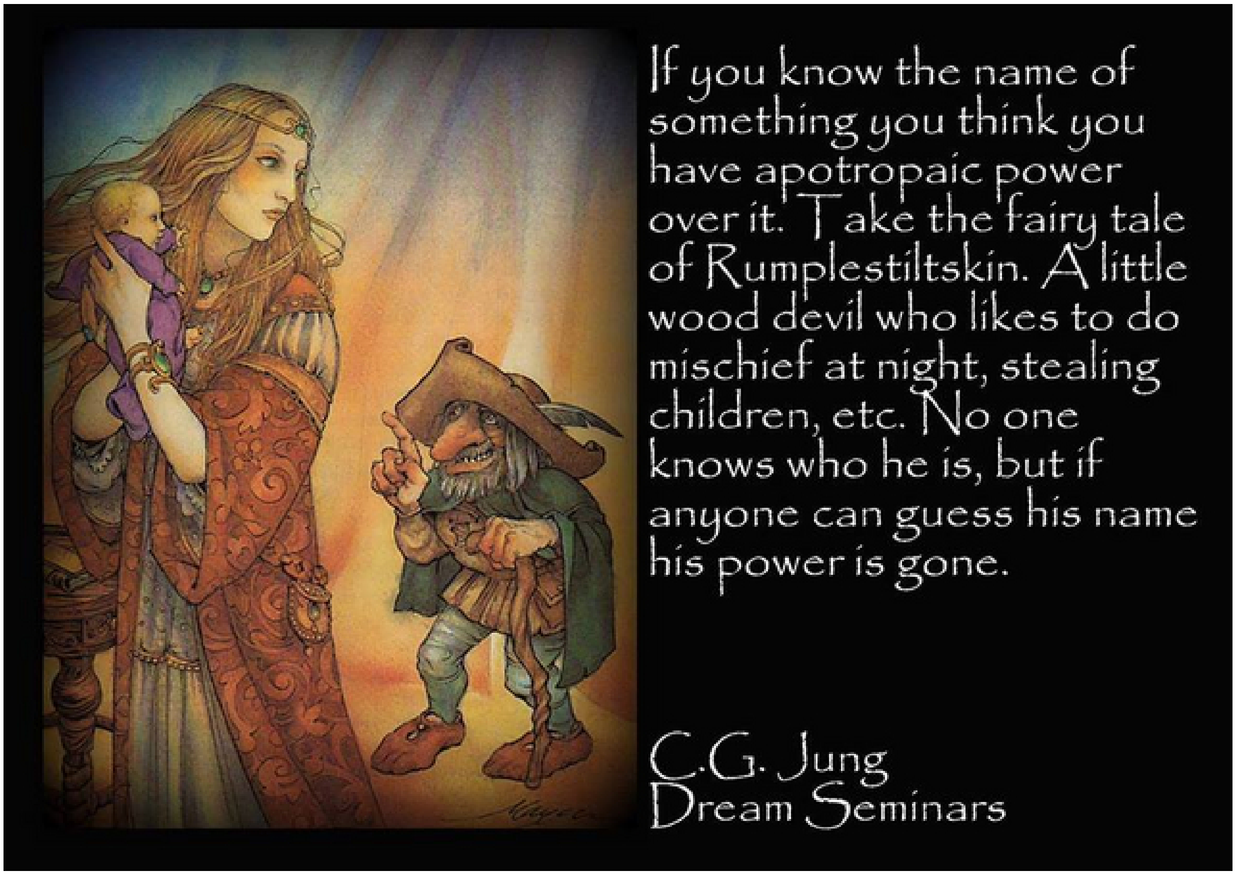
“Everything stirred. Reality blurred. Conversation happened unplanned. I felt someone, not me, spoke through me and someone, not Jung, spoke through him.”



"Paradise is Moved Secretly to the East"

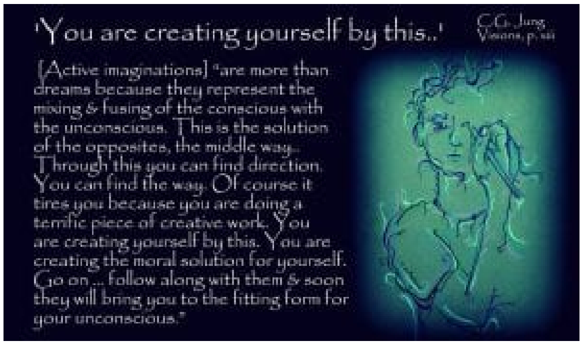
"An interesting detail in the history of the paradise motif is the paradise in which Adam and Eve lived in and picked the apple was in the West. But after the fall, paradise was secretly moved to the East. The West is part of the horizon onto which is projected : the sunset, death, going down into the underworld, the end of life, the end of a culture.

East is the place of the dawn, the place where light is born, the place where the new illumination comes from. Paradise therefore has two distinct connotations. When it is in the East it is the locus of the rebirth of a new form of consciousness. The paradise of the West lures us into childishness, the regressive, fantasies of the past with a womblike character." Marie Louise von Franz



If you know the name of something you think you have apotropaic power over it. Take the fairy tale of Rumplestiltskin. A little wood devil who likes to do mischief at night, stealing children, etc. No one knows who he is, but if anyone can guess his name his power is gone.

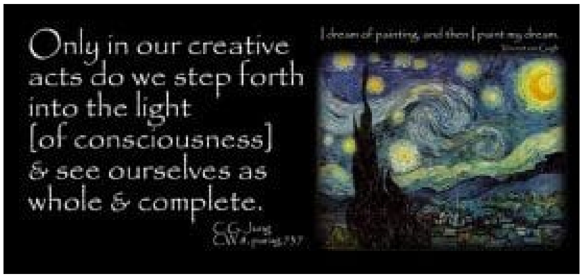
C.G. Jung
Dream Seminars



'You are creating yourself by this..'

C.G. Jung
Visions, p. xxi

[Active imaginations] "are more than dreams because they represent the mixing & fusing of the conscious with the unconscious. This is the solution of the opposites, the middle way.. Through this you can find direction. You can find the way. Of course it tires you because you are doing a terrific piece of creative work. You are creating yourself by this. You are creating the moral solution for yourself. Go on ... follow along with them & soon they will bring you to the fitting form for your unconscious."

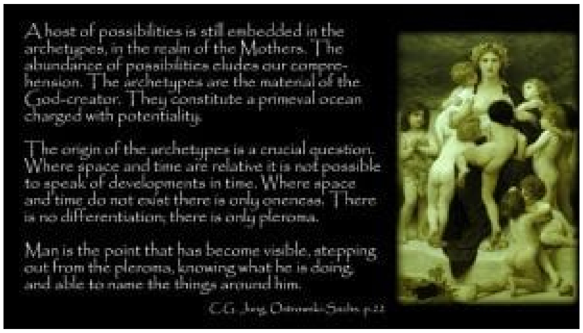


Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.

C.G. Jung
CW 8, par. 737

I dream of painting, and then I paint my dream.

Vincent van Gogh

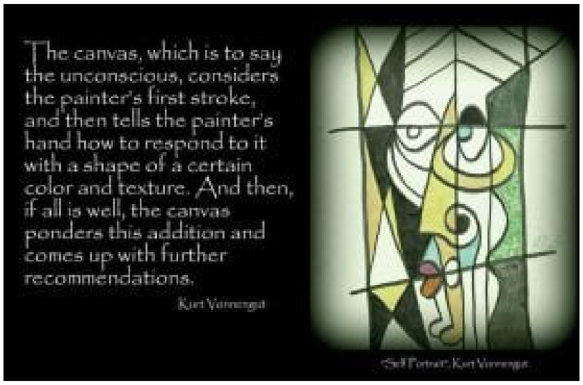


A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. The archetypes are the material of the God-creator. They constitute a primeval ocean charged with potentiality.

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time. Where space and time do not exist there is only oneness. There is no differentiation; there is only pleroma.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things around him.

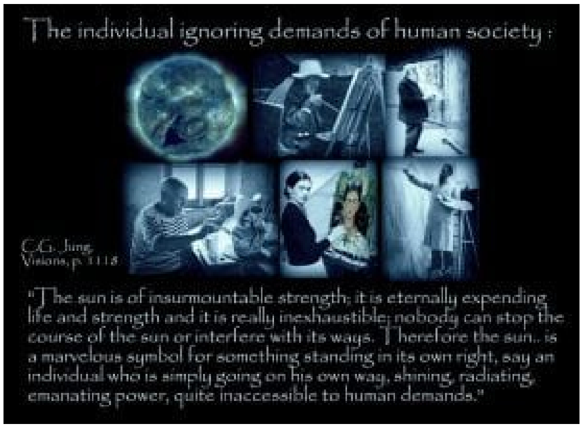
C.G. Jung, Ostrowski-Sachs, p.22



The canvas, which is to say the unconscious, considers the painter's first stroke, and then tells the painter's hand how to respond to it with a shape of a certain color and texture. And then, if all is well, the canvas ponders this addition and comes up with further recommendations.

Kurt Vonnegut

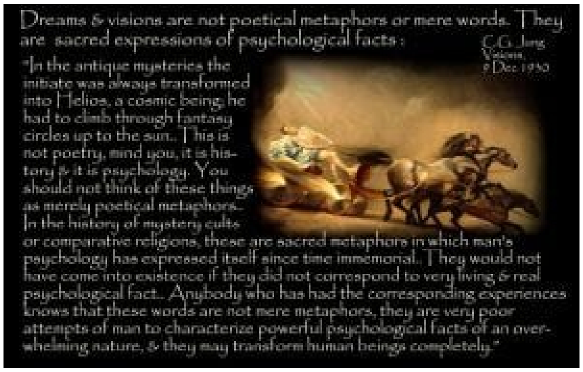
"Self Portrait", Kurt Vonnegut



The individual ignoring demands of human society :

C.G. Jung, Visions, p. 1118

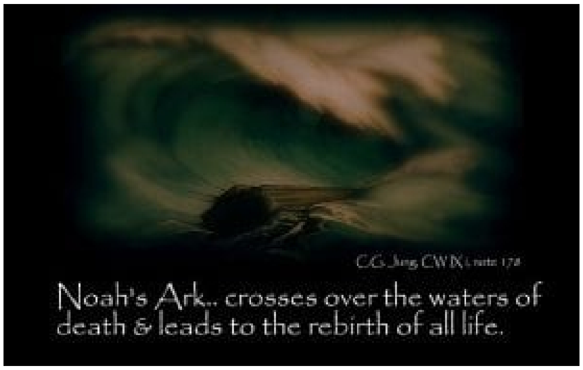
"The sun is of insurmountable strength; it is eternally expending life and strength and it is really inexhaustible; nobody can stop the course of the sun or interfere with its ways. Therefore the sun.. is a marvelous symbol for something standing in its own right, say an individual who is simply going on his own way, shining, radiating, emanating power, quite inaccessible to human demands."



Dreams & visions are not poetical metaphors or mere words. They are sacred expressions of psychological facts :

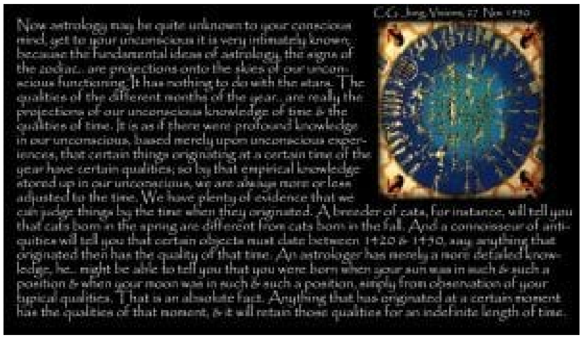
C.G. Jung, Visions, 9 Dec 1930

"In the antique mysteries the initiate was always transformed into Helios, a cosmic being; he had to climb through fantasy circles up to the sun.. This is not poetry, mind you, it is history & it is psychology. You should not think of these things as merely poetical metaphors.. In the history of mystery cults or comparative religions, these are sacred metaphors in which man's psychology has expressed itself since time immemorial.. They would not have come into existence if they did not correspond to very living & real psychological fact.. Anybody who has had the corresponding experiences knows that these words are not mere metaphors, they are very poor attempts of man to characterize powerful psychological facts of an overwhelming nature, & they may transform human beings completely."



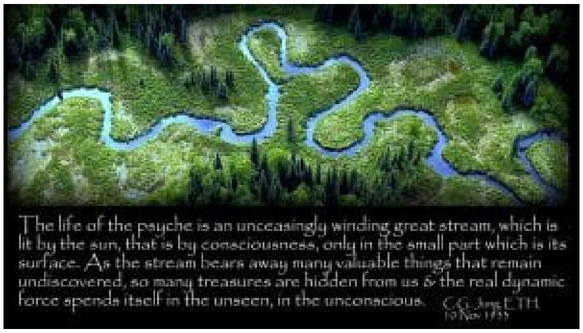
C.G. Jung, CW IX i, note 178

Noah's Ark.. crosses over the waters of death & leads to the rebirth of all life.



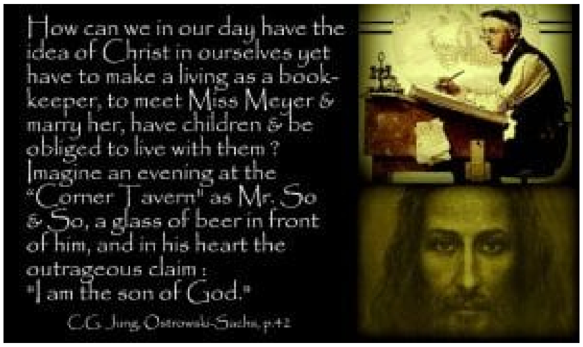
C.G. Jung, Visions, 27 Nov 1930

Now astrology may be quite unknown to your conscious mind, yet to your unconscious it is very intimately known, because the fundamental ideas of astrology, the signs of the zodiac.. are projections onto the skies of our unconscious functioning. It has nothing to do with the stars. The qualities of the different months of the year.. are really the projections of our unconscious knowledge of time & the qualities of time. It is as if there were profound knowledge in our unconscious, based merely upon unconscious experiences, that certain things originating at a certain time of the year have certain qualities; so by that empirical knowledge stored up in our unconscious, we are always more or less adjusted to the time. We have plenty of evidence that we can judge things by the time when they originated. A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. And a connoisseur of antiquities will tell you that certain objects must date between 1420 & 1450, say, anything that originated then has the quality of that time. An astrologer has merely a more detailed knowledge, he.. might be able to tell you that you were born when your sun was in such & such a position & when your moon was in such & such a position, simply from observation of your typical qualities. That is an absolute fact. Anything that has originated at a certain moment has the qualities of that moment, & it will retain those qualities for an indefinite length of time.



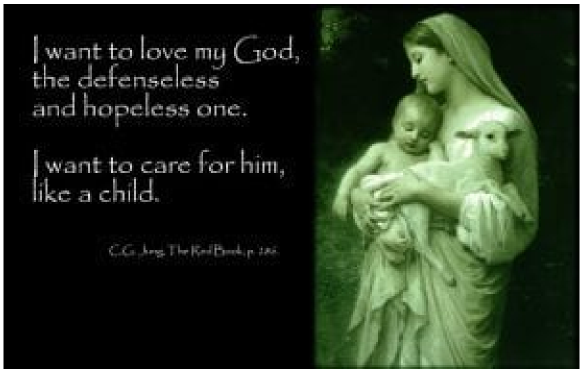
The life of the psyche is an unceasingly winding great stream, which is lit by the sun, that is by consciousness, only in the small part which is its surface. As the stream bears away many valuable things that remain undiscovered, so many treasures are hidden from us & the real dynamic force spends itself in the unseen, in the unconscious.

C.G. Jung, ETH
10 Nov 1933



How can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer & marry her, have children & be obliged to live with them ? Imagine an evening at the "Corner Tavern" as Mr. So & So, a glass of beer in front of him, and in his heart the outrageous claim : "I am the son of God."

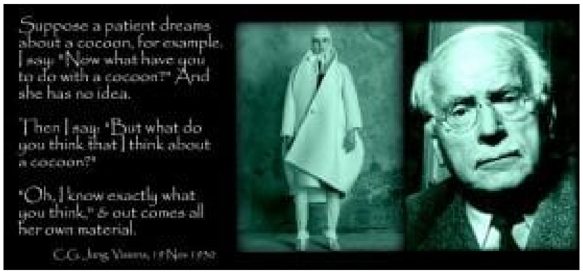
C.G. Jung, Ostrowski-Sachs, p.42



I want to love my God,
the defenseless
and hopeless one.

I want to care for him,
like a child.

C.G. Jung, The Red Book, p. 286

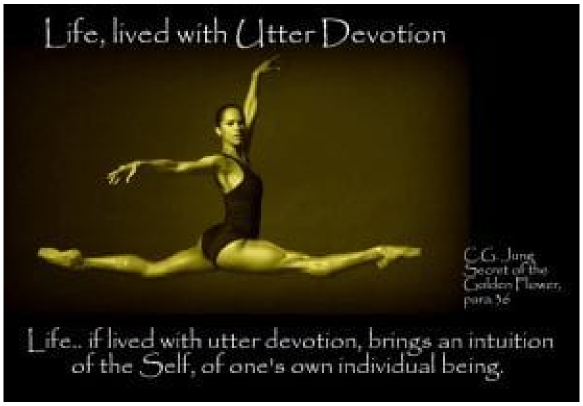


Suppose a patient dreams about a cocoon, for example. I say: "Now what have you to do with a cocoon?" And she has no idea.

Then I say: "But what do you think that I think about a cocoon?"

"Oh, I know exactly what you think," & out comes all her own material.

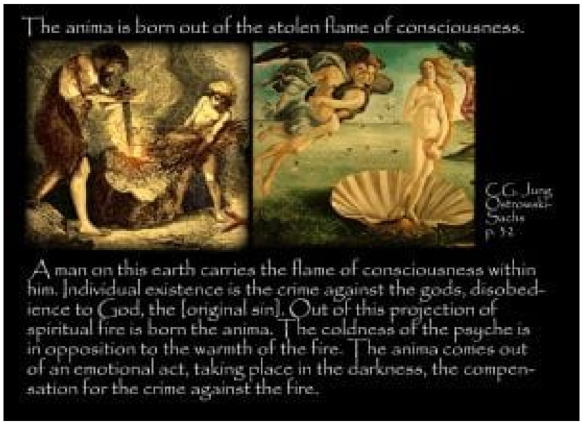
C.G. Jung, Visions, 19 Nov 1930



Life, lived with Utter Devotion

C.G. Jung
Secret of the
Golden Flower,
para 56

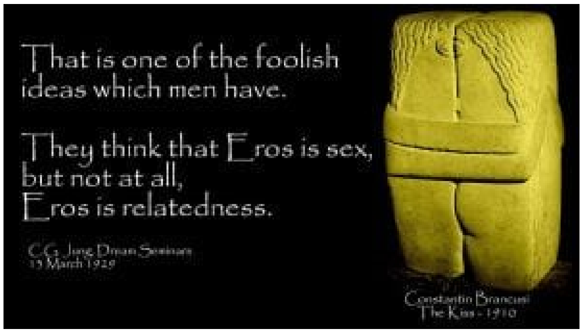
Life.. if lived with utter devotion, brings an intuition of the Self, of one's own individual being.



The anima is born out of the stolen flame of consciousness.

C.G. Jung
Ostrowski-Sachs
p. 32

A man on this earth carries the flame of consciousness within him. Individual existence is the crime against the gods, disobedience to God, the [original sin]. Out of this projection of spiritual fire is born the anima. The coldness of the psyche is in opposition to the warmth of the fire. The anima comes out of an emotional act, taking place in the darkness, the compensation for the crime against the fire.

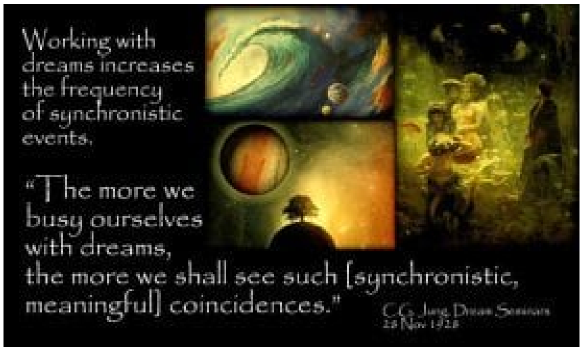


That is one of the foolish
ideas which men have.

They think that Eros is sex,
but not at all,
Eros is relatedness.

C.G. Jung Dream Seminars
13 March 1929

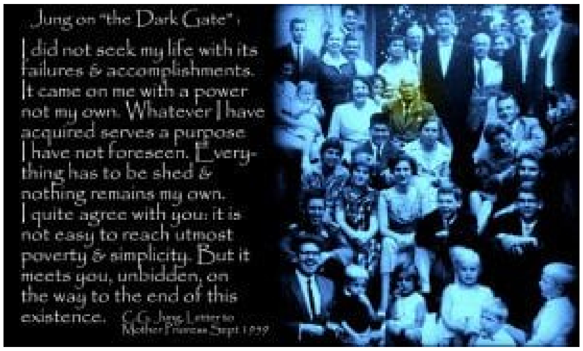
Constantin Brancusi
The Kiss - 1910



Working with
dreams increases
the frequency
of synchronistic
events.

"The more we
busy ourselves
with dreams,
the more we shall see such [synchronistic,
meaningful] coincidences."

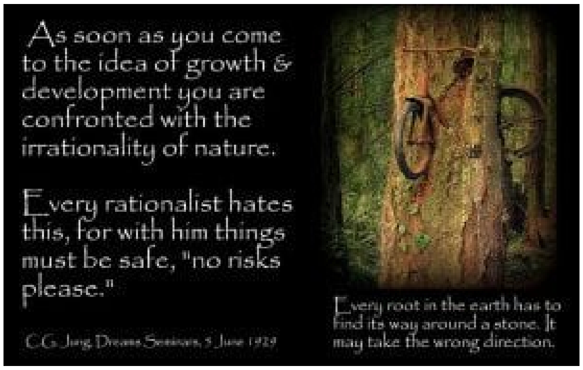
C.G. Jung Dream Seminars
28 Nov 1928



Jung on "the Dark Gate":

I did not seek my life with its
failures & accomplishments.
It came on me with a power
not my own. Whatever I have
acquired serves a purpose
I have not foreseen. Everything has to be shed &
nothing remains my own.
I quite agree with you: it is
not easy to reach utmost
poverty & simplicity. But it
meets you, unbidden, on
the way to the end of this
existence.

C.G. Jung Letter to
Mother Prioress Sept 1959

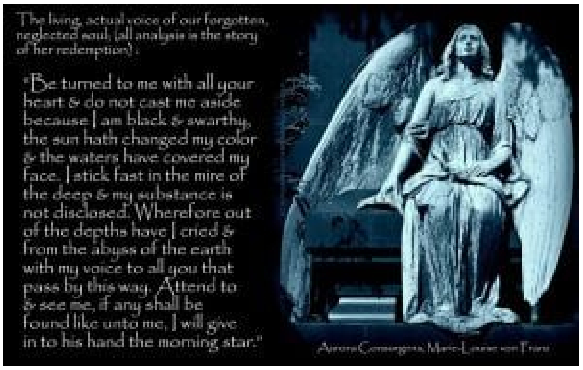


As soon as you come
to the idea of growth &
development you are
confronted with the
irrationality of nature.

Every rationalist hates
this, for with him things
must be safe, "no risks
please."

C.G. Jung Dreams Seminars, 5 June 1929

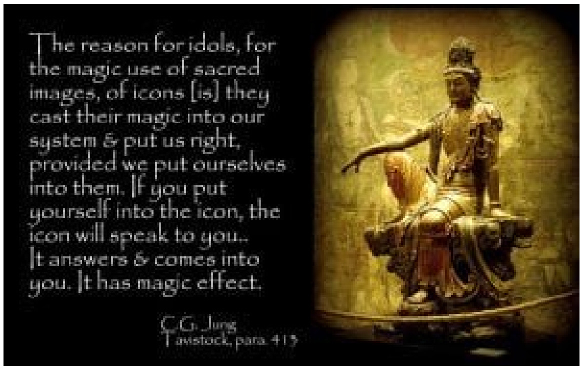
Every root in the earth has to
find its way around a stone. It
may take the wrong direction.



The living, actual voice of our forgotten, neglected soul, (all analysis is the story of her redemption) :

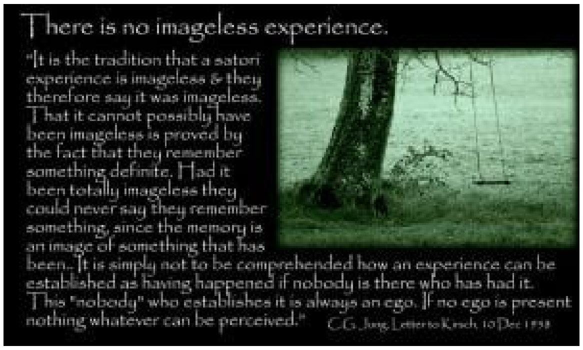
"Be turned to me with all your heart & do not cast me aside because I am black & swarthy, the sun hath changed my color & the waters have covered my face. I stick fast in the mire of the deep & my substance is not disclosed. Wherefore out of the depths have I cried & from the abyss of the earth with my voice to all you that pass by this way. Attend to & see me, if any shall be found like unto me, I will give in to his hand the morning star."

Aurora Consurgens, Marie-Louise von Franz



The reason for idols, for the magic use of sacred images, of icons [is] they cast their magic into our system & put us right, provided we put ourselves into them. If you put yourself into the icon, the icon will speak to you.. It answers & comes into you. It has magic effect.

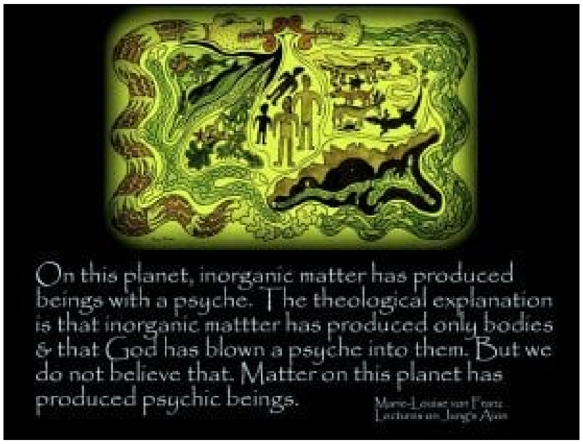
C.G. Jung
Tavistock, para. 415



There is no imageless experience.

"It is the tradition that a satori experience is imageless & they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Had it been totally imageless they could never say they remember something, since the memory is an image of something that has been.. It is simply not to be comprehended how an experience can be established as having happened if nobody is there who has had it. This "nobody" who establishes it is always an ego. If no ego is present nothing whatever can be perceived."

C.G. Jung, Letter to Kirsch, 10 Dec 1958



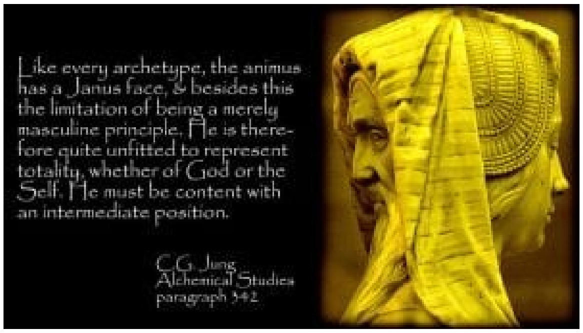
On this planet, inorganic matter has produced beings with a psyche. The theological explanation is that inorganic mattter has produced only bodies & that God has blown a psyche into them. But we do not believe that. Matter on this planet has produced psychic beings.

Marie-Louise von Franz
Lectures on Jung's Aion

As I was preparing for the jouney home after a day spent working out of doors by the lake, I saw, to my amazement, Jung bending down & looking at the lake from between his legs.

Aniela Jaffe, Jung's Life & Work

He told me to do the same. I complied and likewise looked at the world upside down. He told me how the world and things looked better and were perceived more correctly if you took the inverse view of them. With that, he bade me farewell & went into his shed.



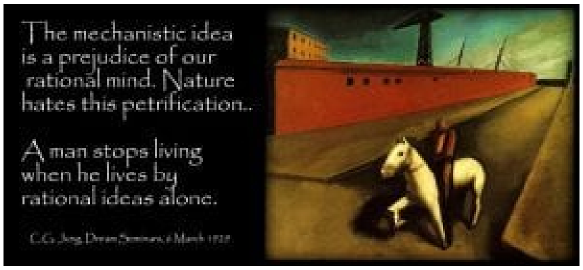
Like every archetype, the animus has a Janus face, & besides this the limitation of being a merely masculine principle. He is therefore quite unfitted to represent totality, whether of God or the Self. He must be content with an intermediate position.

C.G. Jung
Alchemical Studies
paragraph 342

We explain the unknown by the more unknown.

We 'explain' the unconscious with the aid of symbols and concepts derived from the same primordial ground.

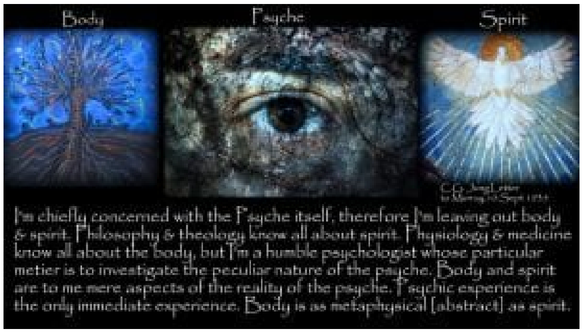
Marie-Louise von Franz, Psychotherapy



The mechanistic idea is a prejudice of our rational mind. Nature hates this petrification..

A man stops living when he lives by rational ideas alone.

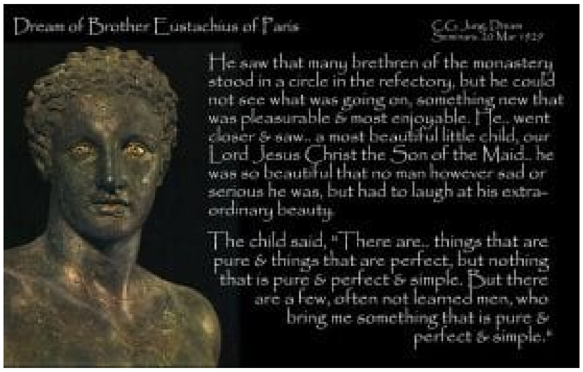
C.G. Jung, Dream Seminars, 6 March 1928



Body Psyche Spirit

C.G. Jung Letter to Murray, 10 Sept 1935

I'm chiefly concerned with the Psyche itself, therefore I'm leaving out body & spirit. Philosophy & theology know all about spirit. Physiology & medicine know all about the body, but I'm a humble psychologist whose particular metier is to investigate the peculiar nature of the psyche. Body and spirit are to me mere aspects of the reality of the psyche. Psychic experience is the only immediate experience. Body is as metaphysical [abstract] as spirit.

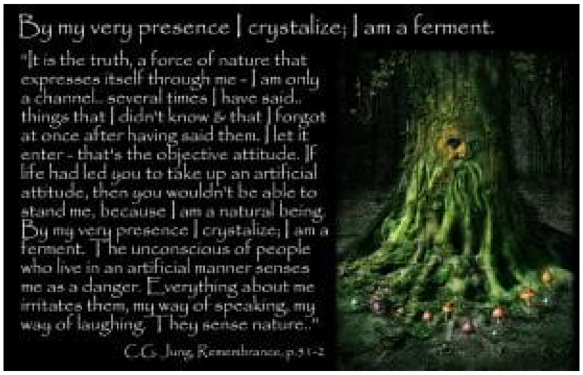


Dream of Brother Eustachius of Paris

C.G. Jung, Dream Seminars, 20 Mar 1929

He saw that many brethren of the monastery stood in a circle in the refectory, but he could not see what was going on, something new that was pleasurable & most enjoyable. He.. went closer & saw.. a most beautiful little child, our Lord Jesus Christ the Son of the Maid.. he was so beautiful that no man however sad or serious he was, but had to laugh at his extraordinary beauty.

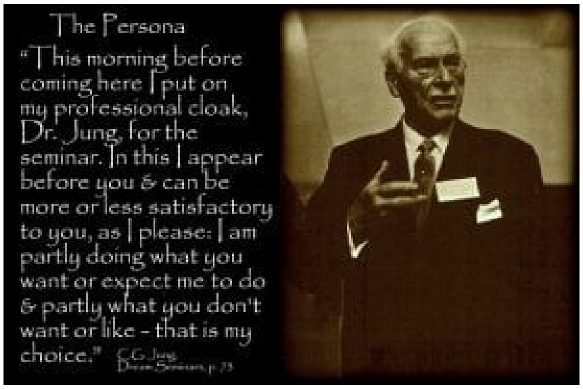
The child said, "There are.. things that are pure & things that are perfect, but nothing that is pure & perfect & simple. But there are a few, often not learned men, who bring me something that is pure & perfect & simple."



By my very presence I crystalize; I am a ferment.

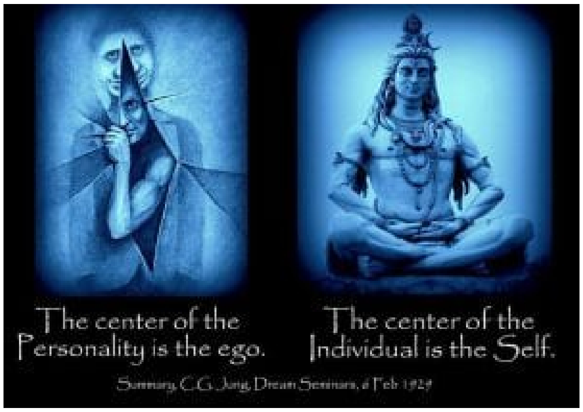
"It is the truth, a force of nature that expresses itself through me - I am only a channel.. several times I have said.. things that I didn't know & that I forgot at once after having said them. I let it enter - that's the objective attitude. If life had led you to take up an artificial attitude, then you wouldn't be able to stand me, because I am a natural being. By my very presence I crystalize; I am a ferment. The unconscious of people who live in an artificial manner senses me as a danger. Everything about me irritates them, my way of speaking, my way of laughing. They sense nature.."

C.G. Jung, Remembrance, p.51-2



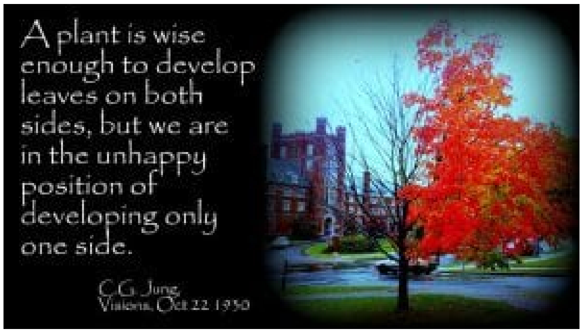
The Persona

"This morning before coming here I put on my professional cloak, Dr. Jung, for the seminar. In this I appear before you & can be more or less satisfactory to you, as I please: I am partly doing what you want or expect me to do & partly what you don't want or like - that is my choice." C.G. Jung, Dream Seminars, p. 73

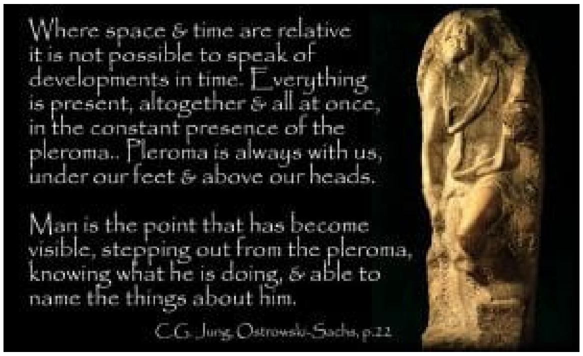

The center of the
Personality is the ego.

The center of the
Individual is the Self.

Summary, C.G. Jung, Dream Seminars, 6 Feb 1929

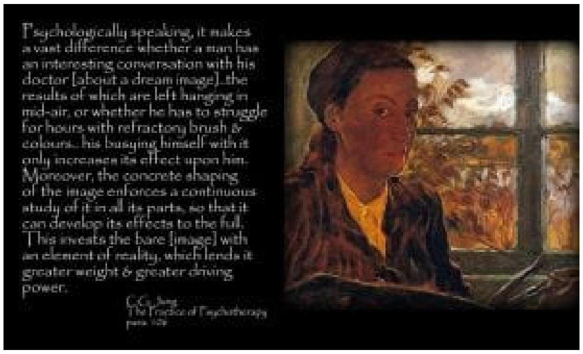

A plant is wise
enough to develop
leaves on both
sides, but we are
in the unhappy
position of
developing only
one side.

C.G. Jung
Visions, Oct 22 1930

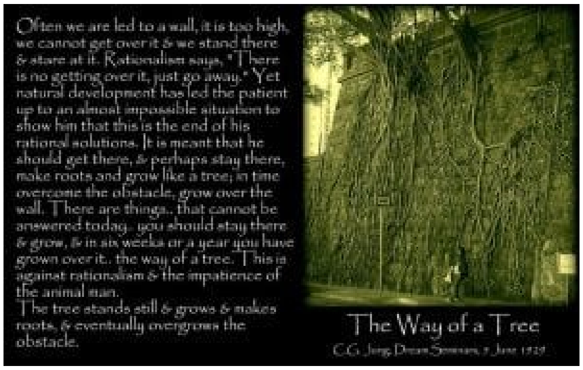

Where space & time are relative
it is not possible to speak of
developments in time. Everything
is present, altogether & all at once,
in the constant presence of the
pleroma.. Pleroma is always with us,
under our feet & above our heads.

Man is the point that has become
visible, stepping out from the pleroma,
knowing what he is doing, & able to
name the things about him.

C.G. Jung, Ostrowski-Sachs, p.22


Psychologically speaking, it makes
a vast difference whether a man has
an interesting conversation with his
doctor [about a dream image]..the
results of which are left hanging in
mid-air, or whether he has to struggle
for hours with refractory brush &
colours.. his busying himself with it
only increases its effect upon him.
Moreover, the concrete shaping
of the image enforces a continuous
study of it in all its parts, so that it
can develop its effects to the full.
This invests the bare [image] with
an element of reality, which lends it
greater weight & greater driving
power.

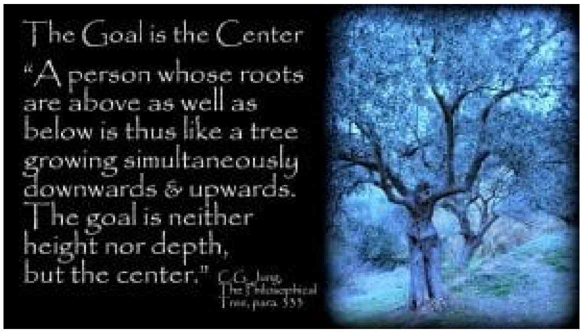
C.G. Jung
The Practice of Psychotherapy
para. 106



Often we are led to a wall, it is too high, we cannot get over it & we stand there & stare at it. Rationalism says, "There is no getting over it, just go away." Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions. It is meant that he should get there, & perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall. There are things.. that cannot be answered today.. you should stay there & grow, & in six weeks or a year you have grown over it.. the way of a tree. This is against rationalism & the impatience of the animal man.
The tree stands still & grows & makes roots, & eventually overgrows the obstacle.

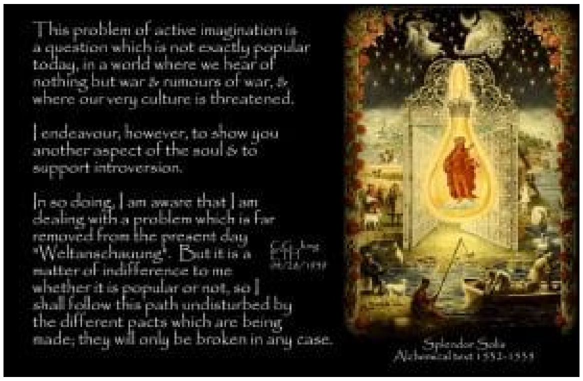
The Way of a Tree

C.G. Jung, Dream Seminars, 5 June 1929



The Goal is the Center

"A person whose roots are above as well as below is thus like a tree growing simultaneously downwards & upwards. The goal is neither height nor depth, but the center." C.G. Jung, The Philosophical Tree, para. 333



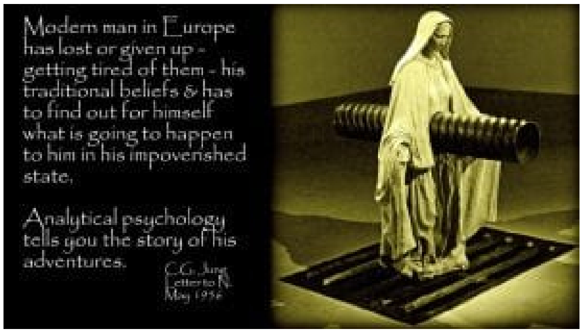
This problem of active imagination is a question which is not exactly popular today, in a world where we hear of nothing but war & rumours of war, & where our very culture is threatened.

I endeavour, however, to show you another aspect of the soul & to support introversion.

In so doing, I am aware that I am dealing with a problem which is far removed from the present day "Weltanschauung". But it is a matter of indifference to me whether it is popular or not, so I shall follow this path undisturbed by the different pacts which are being made; they will only be broken in any case.

C.G. Jung ETH [illegible]

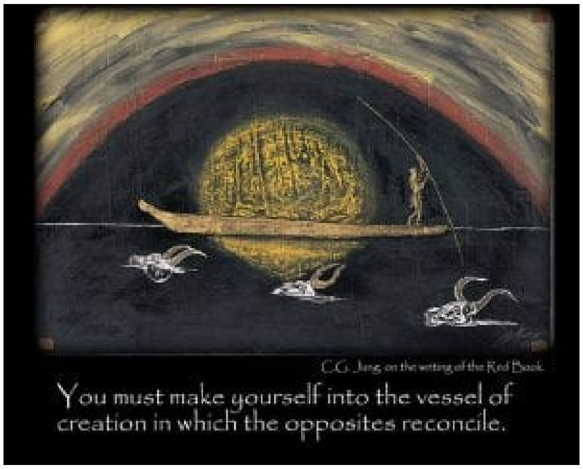
Splendor Solis
Alchemical text 1532-1535



Modern man in Europe has lost or given up - getting tired of them - his traditional beliefs & has to find out for himself what is going to happen to him in his impoverished state.

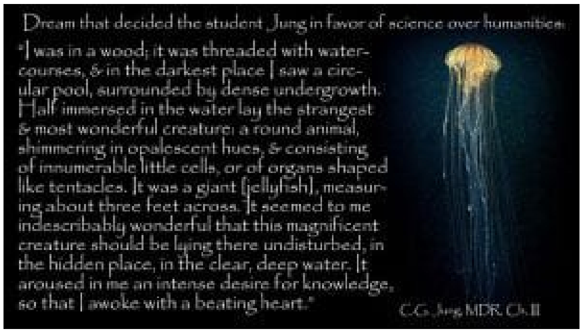
Analytical psychology tells you the story of his adventures.

C.G. Jung
Letter to N.
May 1956



C.G. Jung, on the writing of the Red Book

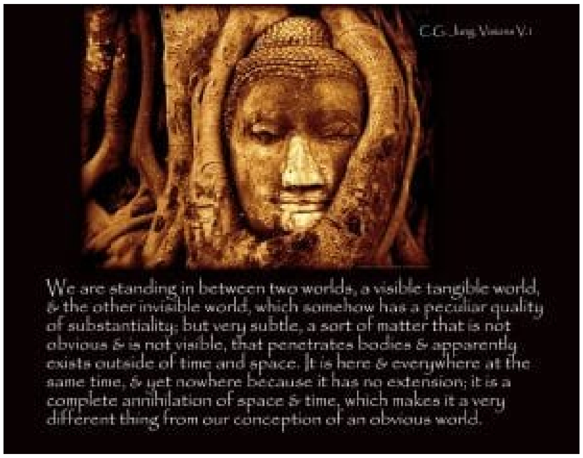
You must make yourself into the vessel of creation in which the opposites reconcile.



Dream that decided the student Jung in favor of science over humanities:

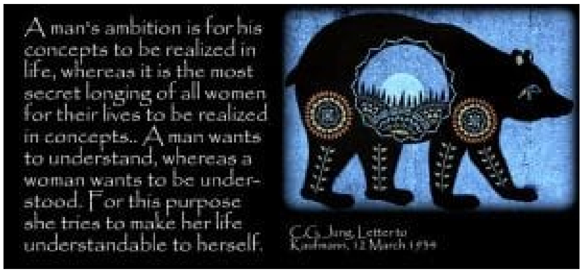
"I was in a wood; it was threaded with watercourses, & in the darkest place I saw a circular pool, surrounded by dense undergrowth. Half immersed in the water lay the strangest & most wonderful creature: a round animal, shimmering in opalescent hues, & consisting of innumerable little cells, or of organs shaped like tentacles. It was a giant [jellyfish], measuring about three feet across. It seemed to me indescribably wonderful that this magnificent creature should be lying there undisturbed, in the hidden place, in the clear, deep water. It aroused in me an intense desire for knowledge, so that I awoke with a beating heart."

C.G. Jung, MDR, Ch.II



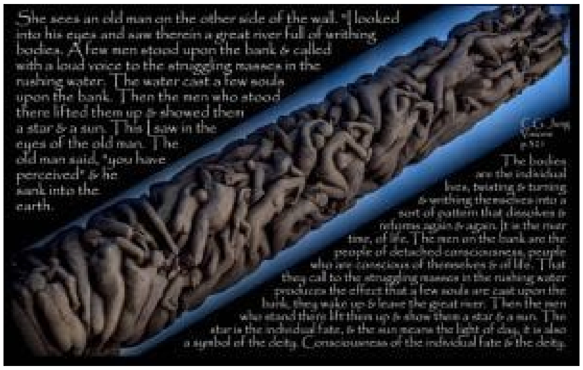
C.G. Jung, Visions V.1

We are standing in between two worlds, a visible tangible world, & the other invisible world, which somehow has a peculiar quality of substantiality; but very subtle, a sort of matter that is not obvious & is not visible, that penetrates bodies & apparently exists outside of time and space. It is here & everywhere at the same time, & yet nowhere because it has no extension; it is a complete annihilation of space & time, which makes it a very different thing from our conception of an obvious world.



A man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts.. A man wants to understand, whereas a woman wants to be understood. For this purpose she tries to make her life understandable to herself.

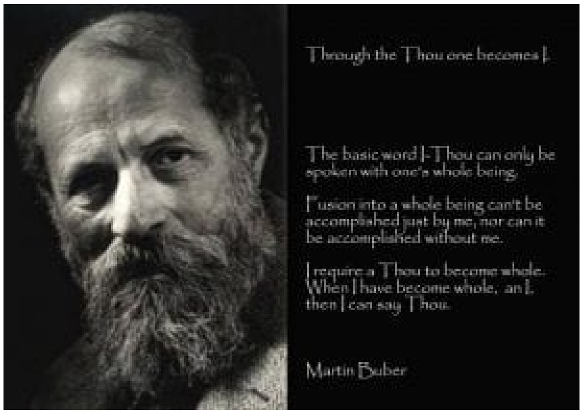
C.G. Jung, Letter to Kaufmann, 12 March 1934



She sees an old man on the other side of the wall. "I looked into his eyes and saw therein a great river full of writhing bodies. A few men stood upon the bank & called with a loud voice to the struggling masses in the rushing water. The water cast a few souls upon the bank. Then the men who stood there lifted them up & showed them a star & a sun. This I saw in the eyes of the old man. The old man said, "you have perceived" & he sank into the earth.

C.G. Jung
Visions
p.521

The bodies are the individual lives, twisting & turning & writhing themselves into a sort of pattern that dissolves & reforms again & again. It is the river time, of life. The men on the bank are the people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up & leave the great river. Then the men who stand there lift them up & show them a star & a sun. The star is the individual fate, & the sun means the light of day, it is also a symbol of the deity. Consciousness of the individual fate & the deity.



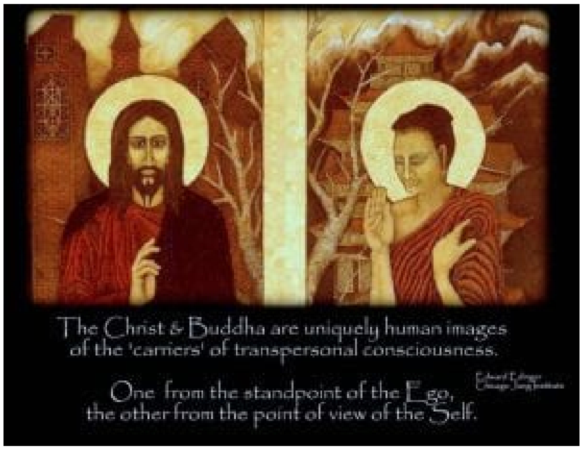
Through the Thou one becomes I.

The basic word I-Thou can only be spoken with one's whole being.

Fusion into a whole being can't be accomplished just by me, nor can it be accomplished without me.

I require a Thou to become whole.
When I have become whole, an I,
then I can say Thou.

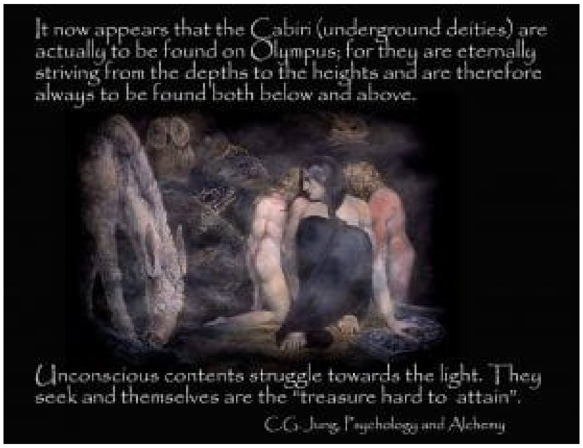
Martin Buber



The Christ & Buddha are uniquely human images
of the 'carriers' of transpersonal consciousness.

One from the standpoint of the Ego,
the other from the point of view of the Self.

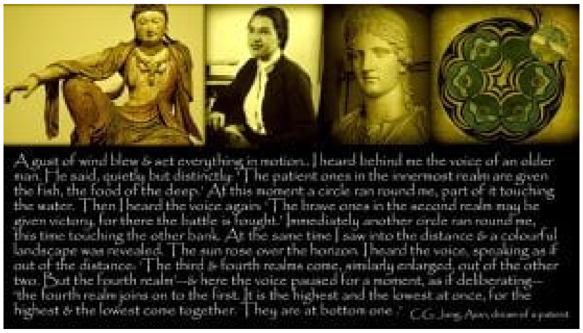
Edward Edinger
Chicago Jung Institute



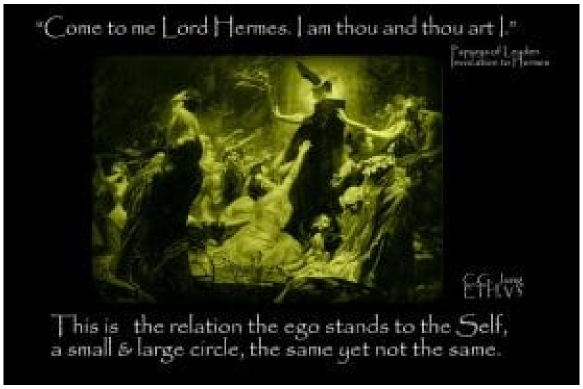
It now appears that the Cabiri (underground deities) are actually to be found on Olympus; for they are eternally striving from the depths to the heights and are therefore always to be found both below and above.

Unconscious contents struggle towards the light. They seek and themselves are the "treasure hard to attain".

C.G. Jung, Psychology and Alchemy



A gust of wind blew & set everything in motion. I heard behind me the voice of an older man. He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.' At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: 'The brave ones in the second realm may be given victory, for there the battle is fought.' Immediately another circle ran round me, this time touching the other bank. At the same time I saw into the distance & a colourful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: 'The third & fourth realms come, similarly enlarged, out of the other two. But the fourth realm'—& here the voice paused for a moment, as if deliberating—'the fourth realm joins on to the first. It is the highest and the lowest at once, for the highest & the lowest come together. They are at bottom one.' C.G. Jung, Aion, dream of a patient

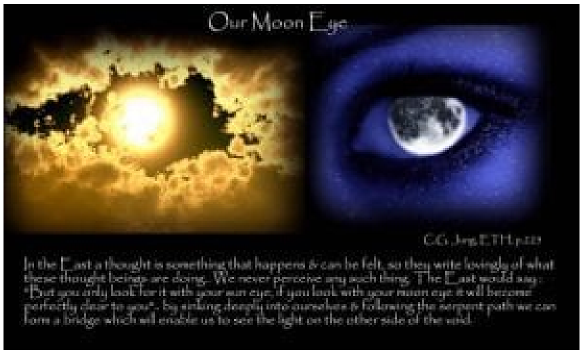


"Come to me Lord Hermes. I am thou and thou art I."

Papyrus of Leyden
Invocation to Hermes

C.G. Jung
E.T.H.V.5

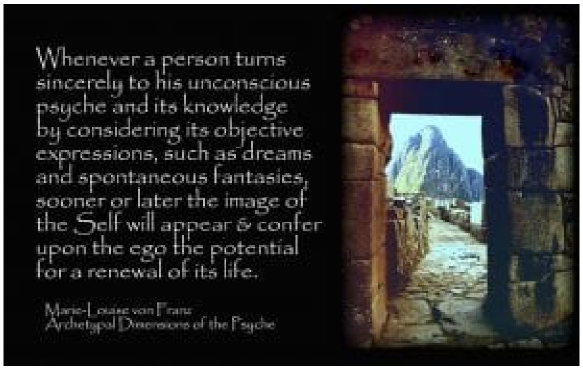
This is the relation the ego stands to the Self,
a small & large circle, the same yet not the same.



Our Moon Eye

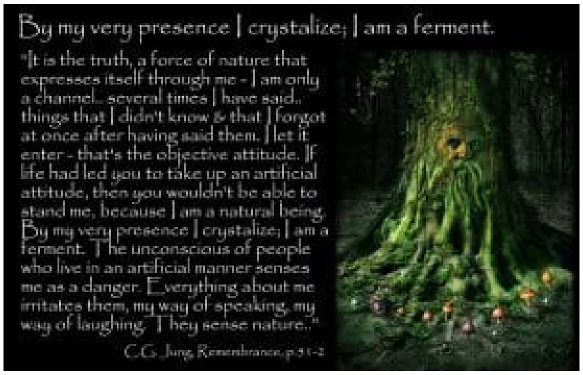
C.G. Jung, E.T.H. p.223

In the East a thought is something that happens & can be felt, so they write lovingly of what these thought beings are doing. We never perceive any such thing. The East would say: "But you only look for it with your sun eye; if you look with your moon eye it will become perfectly clear to you". by sinking deeply into ourselves & following the serpent path we can form a bridge which will enable us to see the light on the other side of the void.



Whenever a person turns
sincerely to his unconscious
psyche and its knowledge
by considering its objective
expressions, such as dreams
and spontaneous fantasies,
sooner or later the image of
the Self will appear & confer
upon the ego the potential
for a renewal of its life.

Marie-Louise von Franz
Archetypal Dimensions of the Psyche



By my very presence I crystalize; I am a ferment.

"It is the truth, a force of nature that expresses itself through me - I am only a channel.. several times I have said.. things that I didn't know & that I forgot at once after having said them. I let it enter - that's the objective attitude. If life had led you to take up an artificial attitude, then you wouldn't be able to stand me, because I am a natural being. By my very presence I crystalize; I am a ferment. The unconscious of people who live in an artificial manner senses me as a danger. Everything about me irritates them, my way of speaking, my way of laughing. They sense nature.."

C.G. Jung, Remembrance, p.31-2

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Carl Jung Quotations 19 (2019-03-18 07:28)

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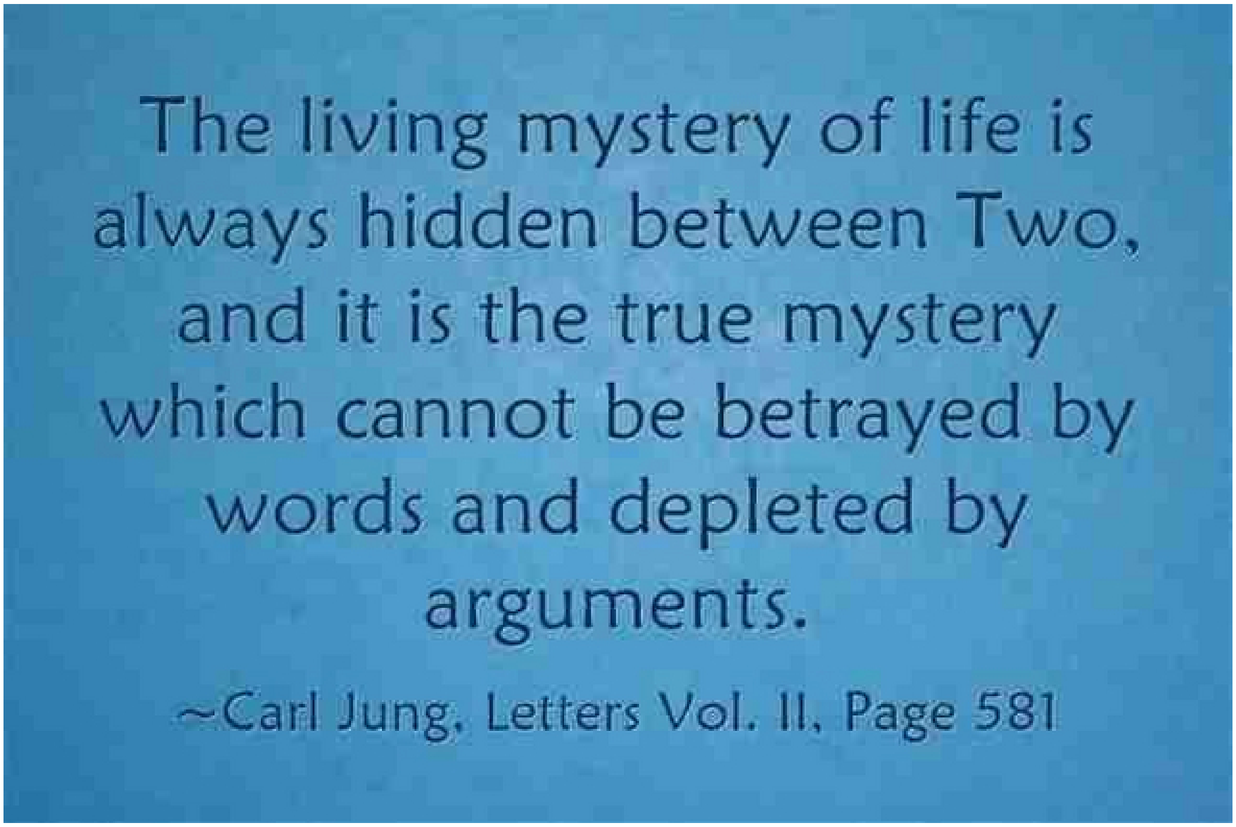

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

~Carl Jung, Letters Vol. II, Page 581

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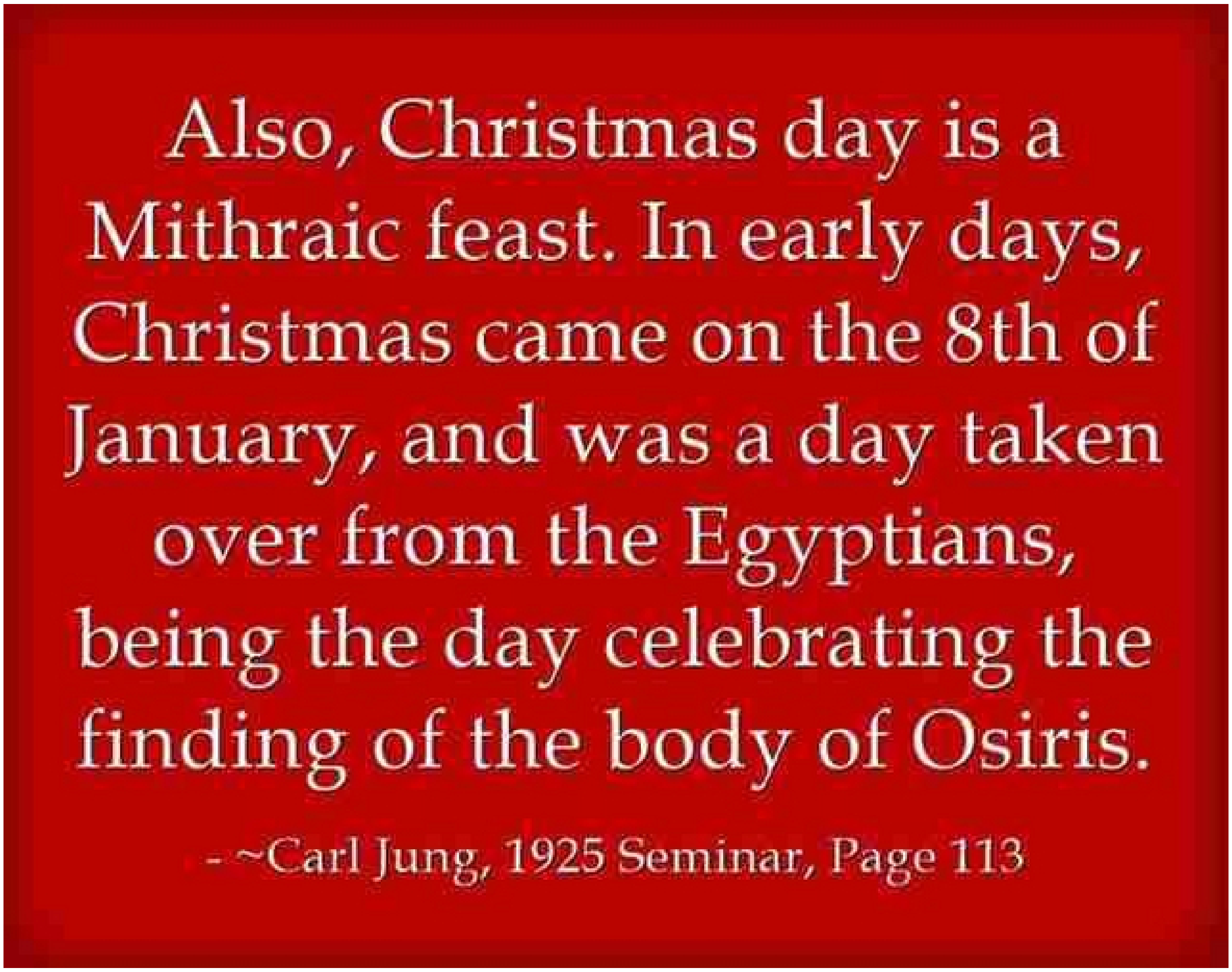

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

- ~Carl Jung, 1925 Seminar, Page 113

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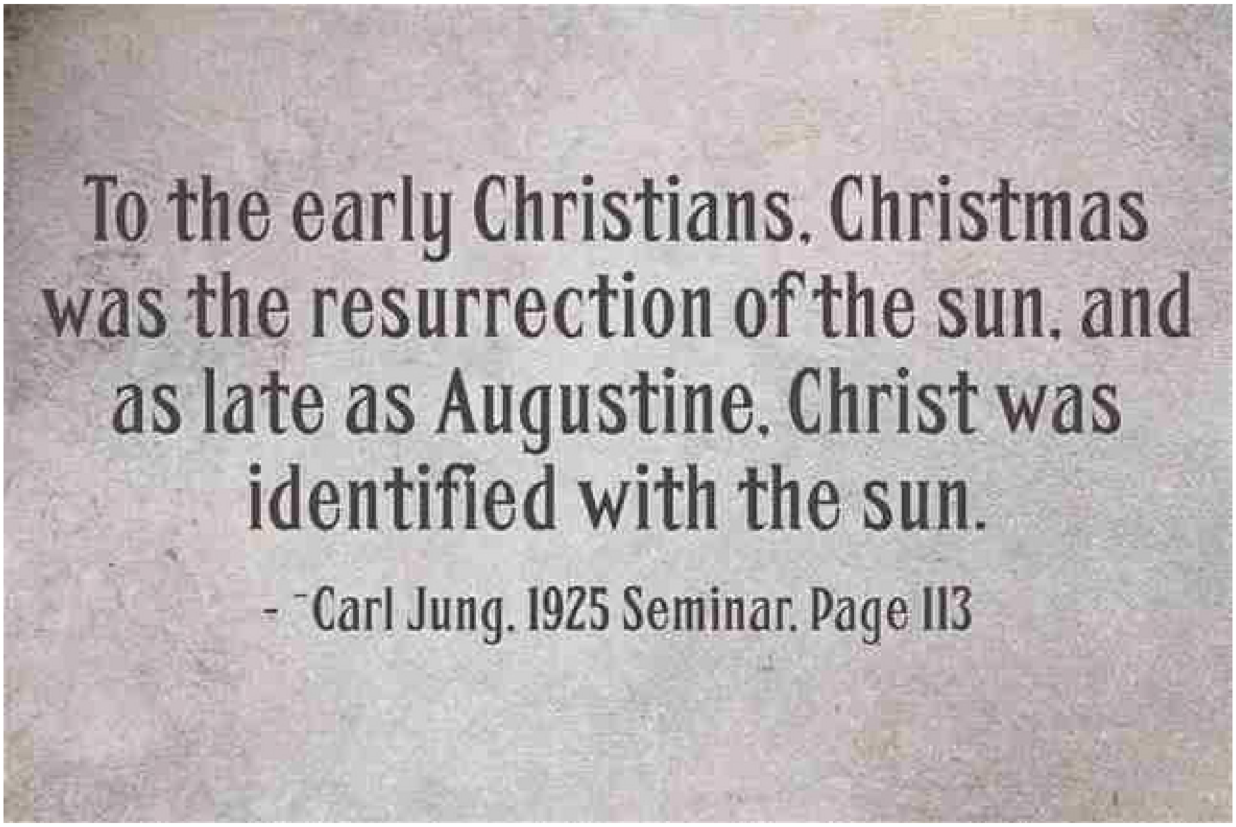

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.

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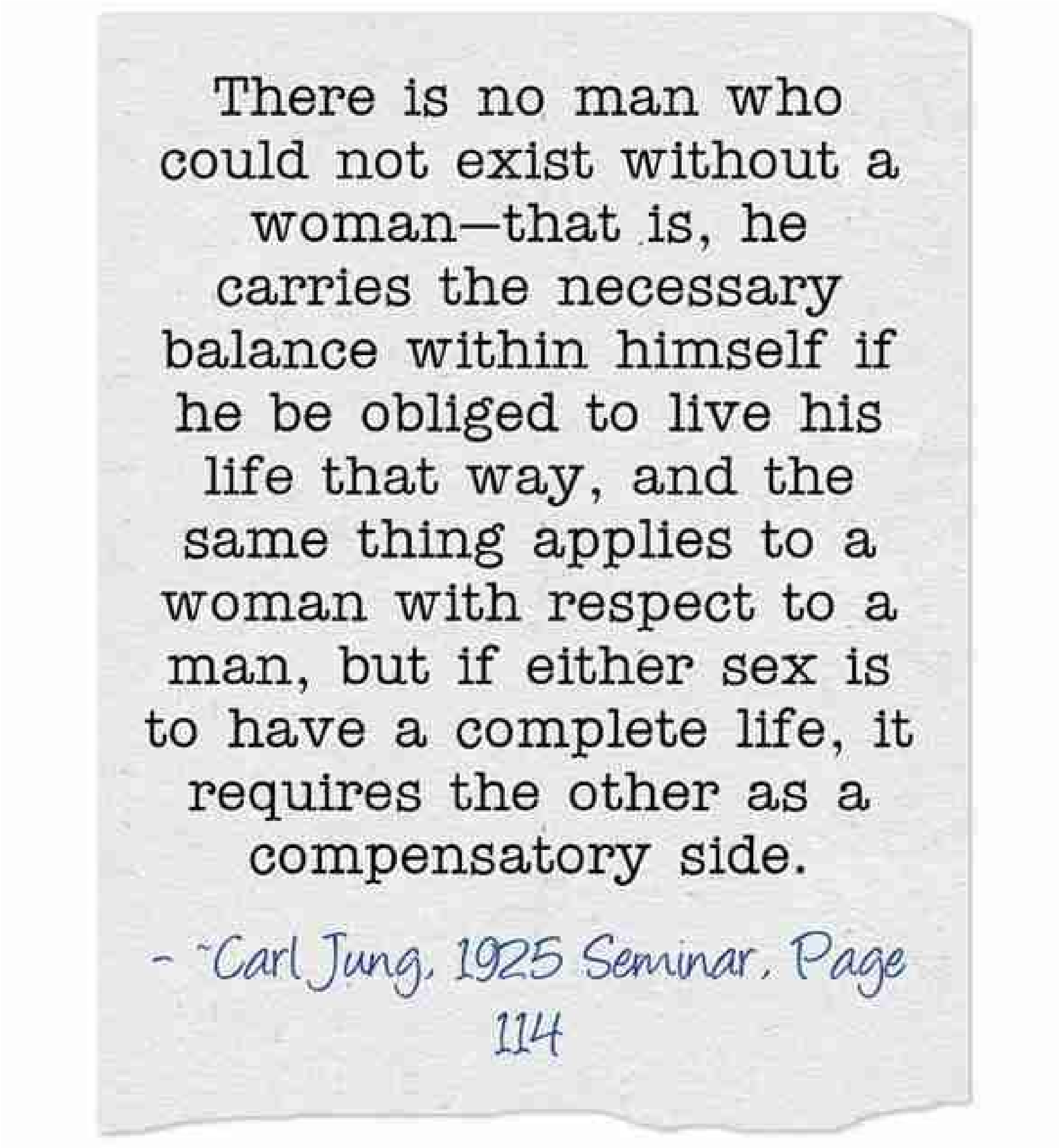

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

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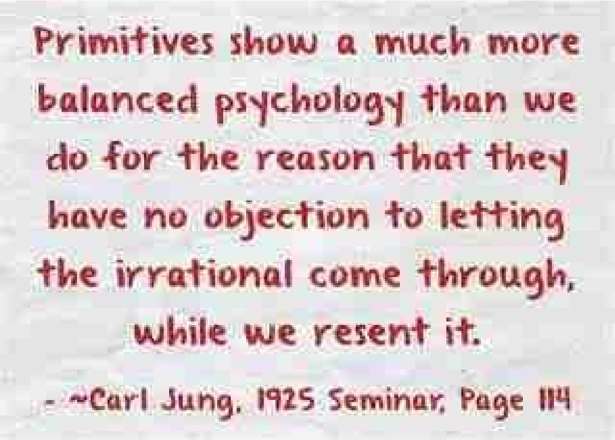

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

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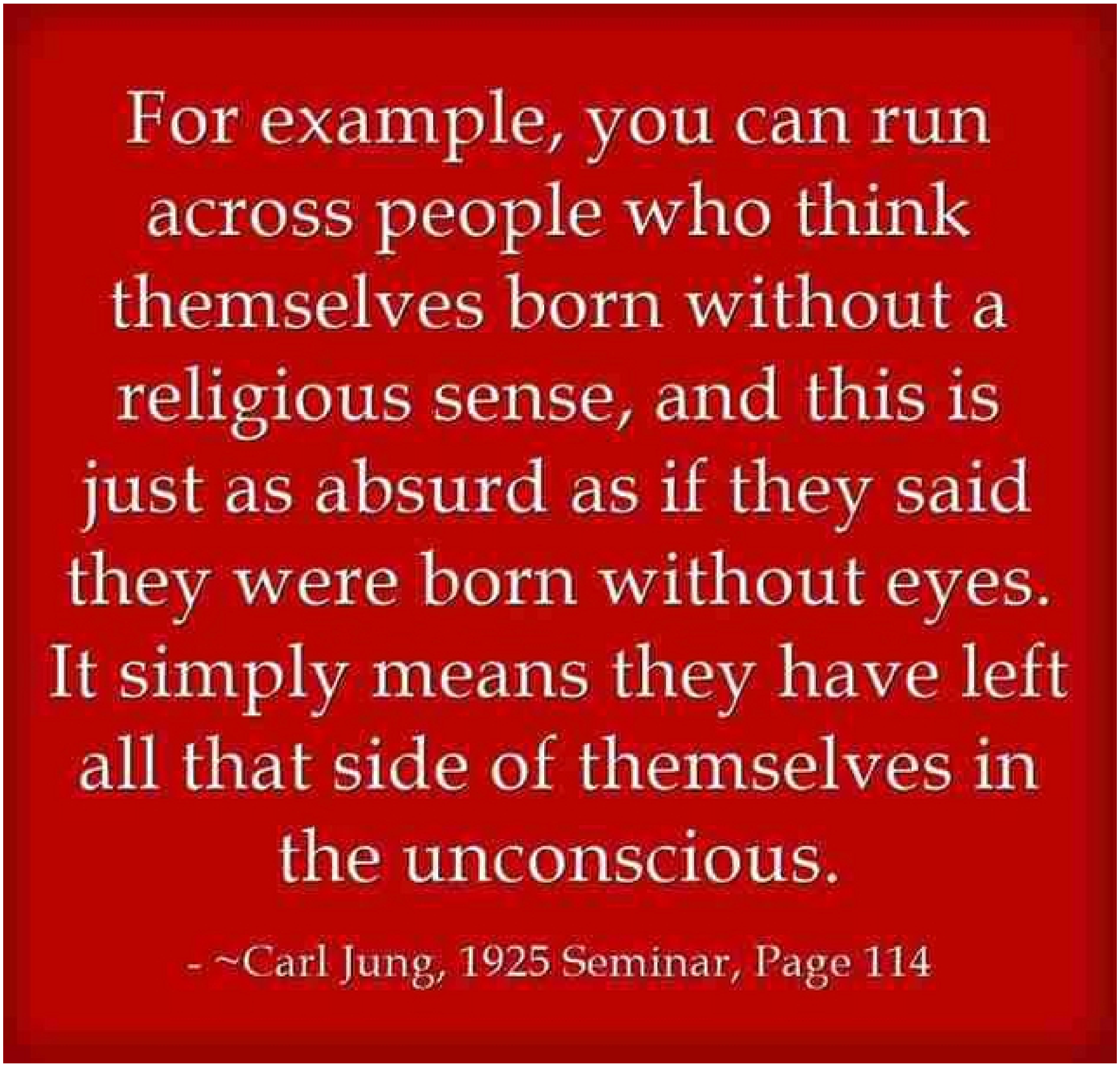

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

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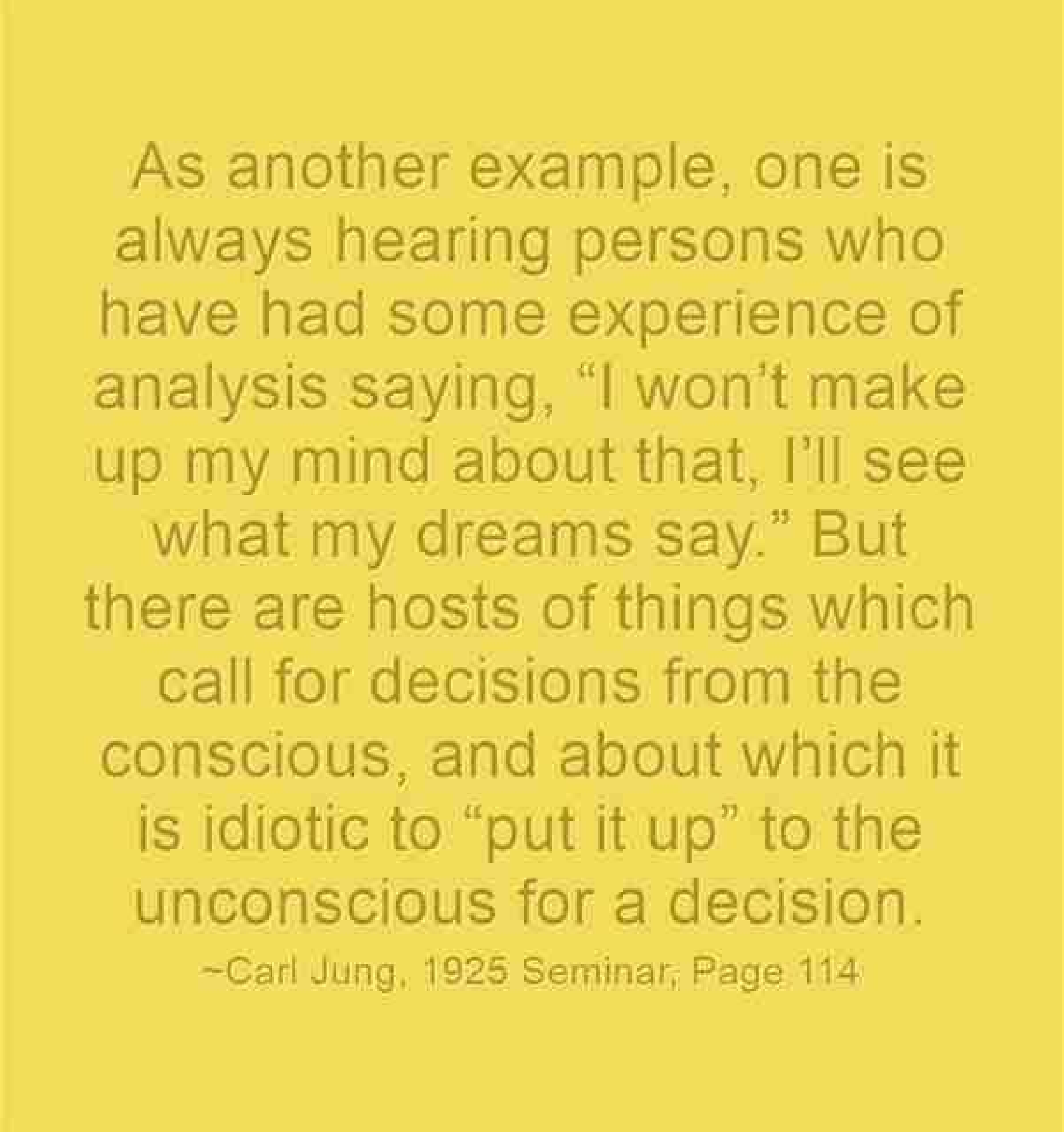

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.

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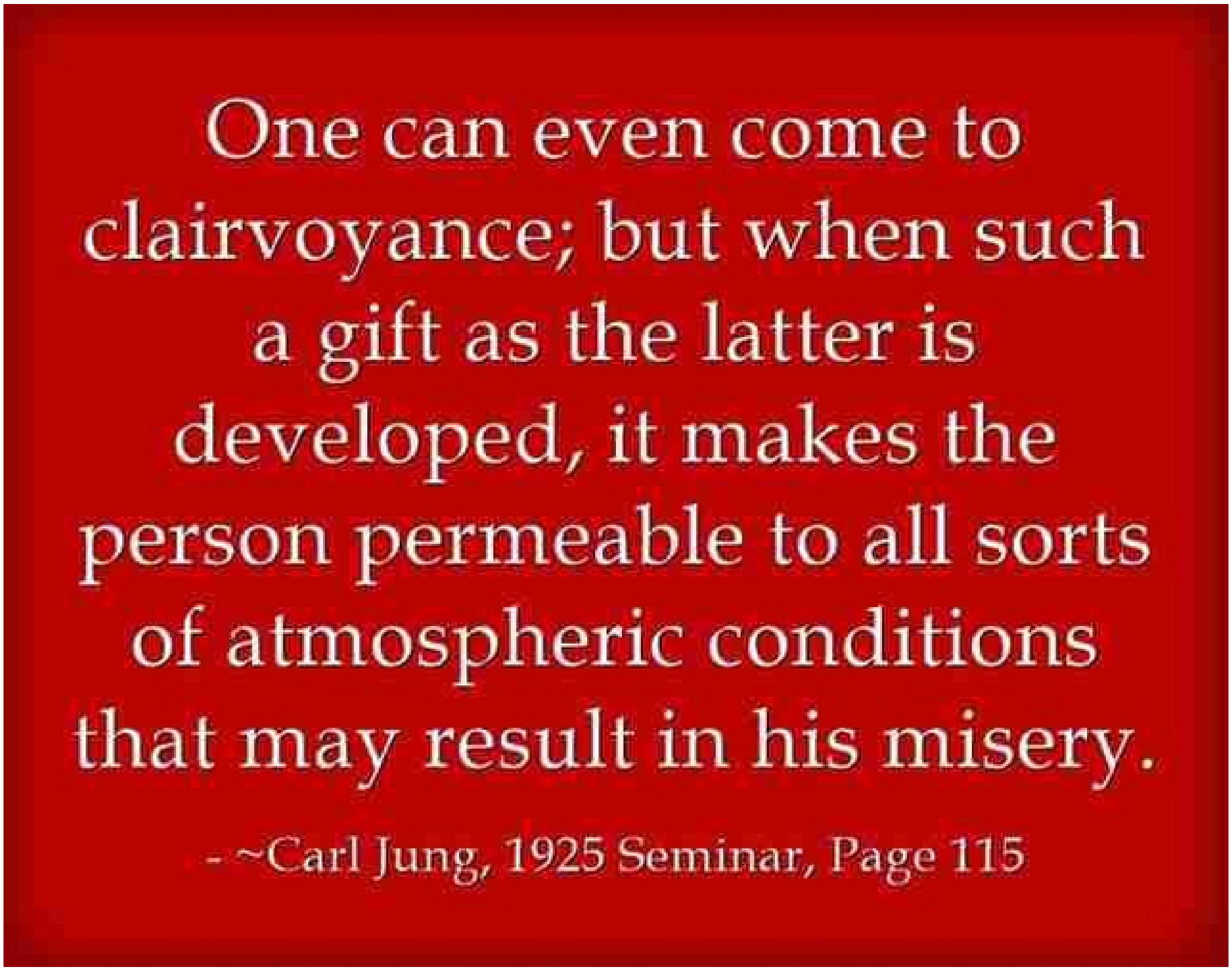

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

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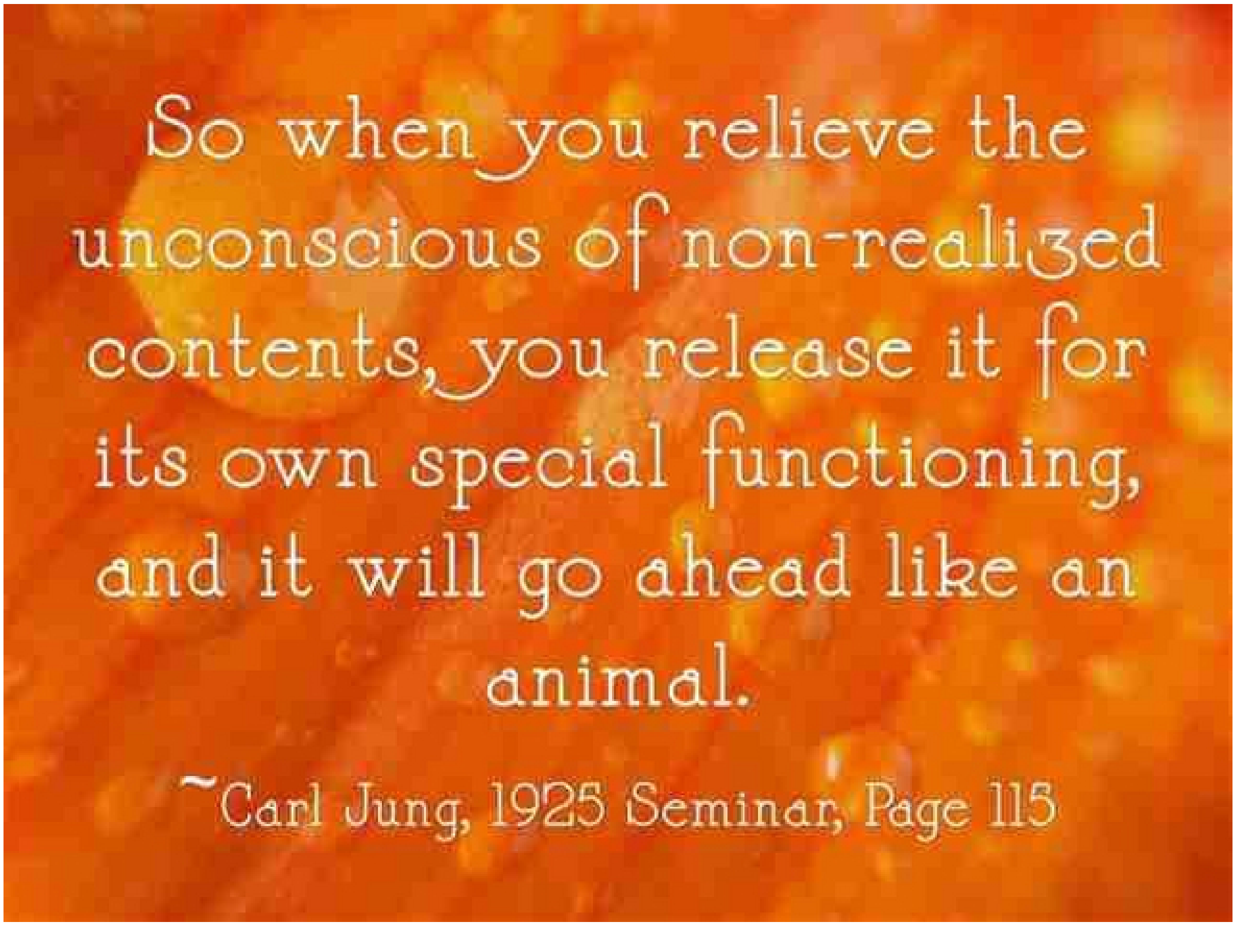

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

~Carl Jung, 1925 Seminar, Page 115

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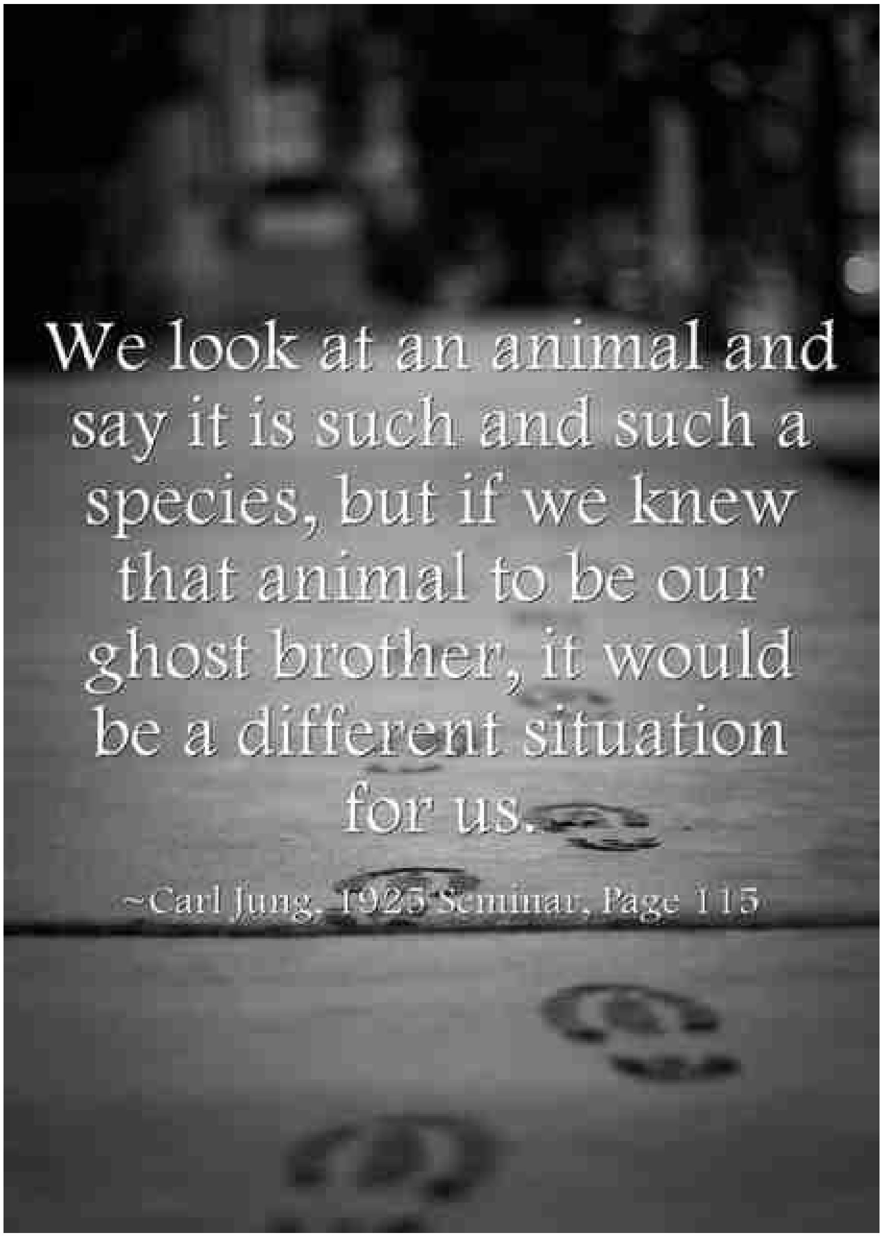
We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.
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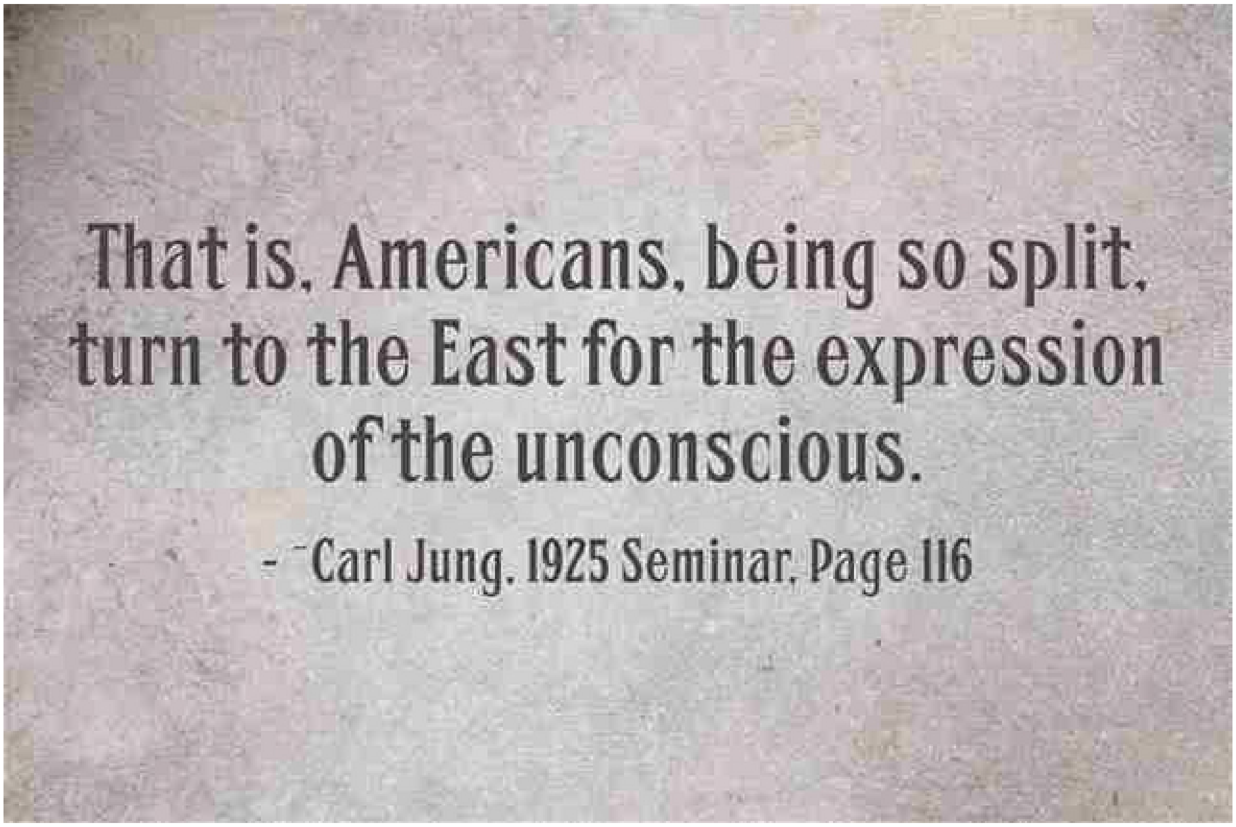
After all, an animal is not just a thing with fur on it; it is a complete being.
~Carl Jung, 1925 Seminar, Page 115

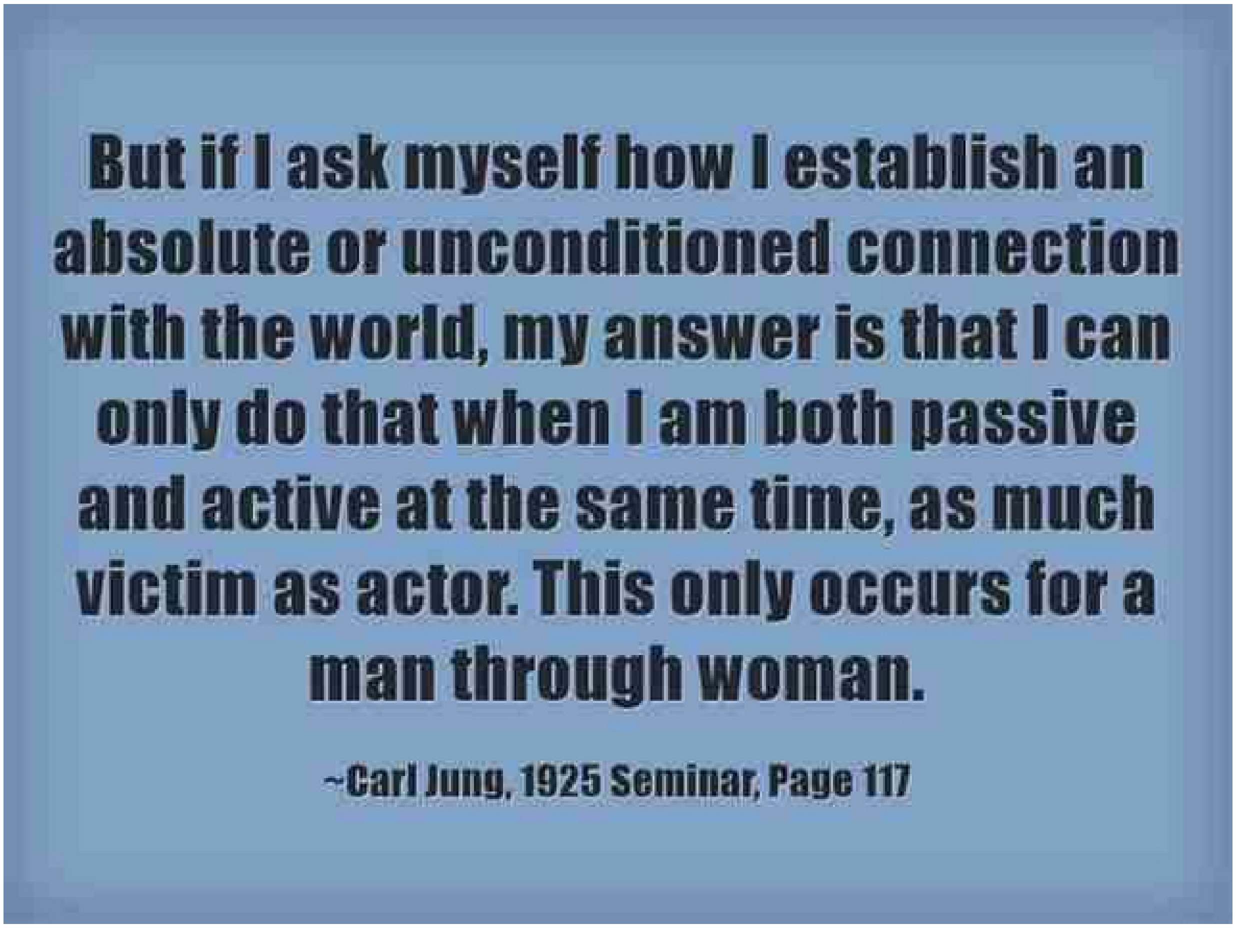
After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115



That is, Americans, being so split, turn to the East for the expression of the unconscious.

- ¯Carl Jung, 1925 Seminar, Page 116

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116



But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman.

~Carl Jung, 1925 Seminar, Page 117

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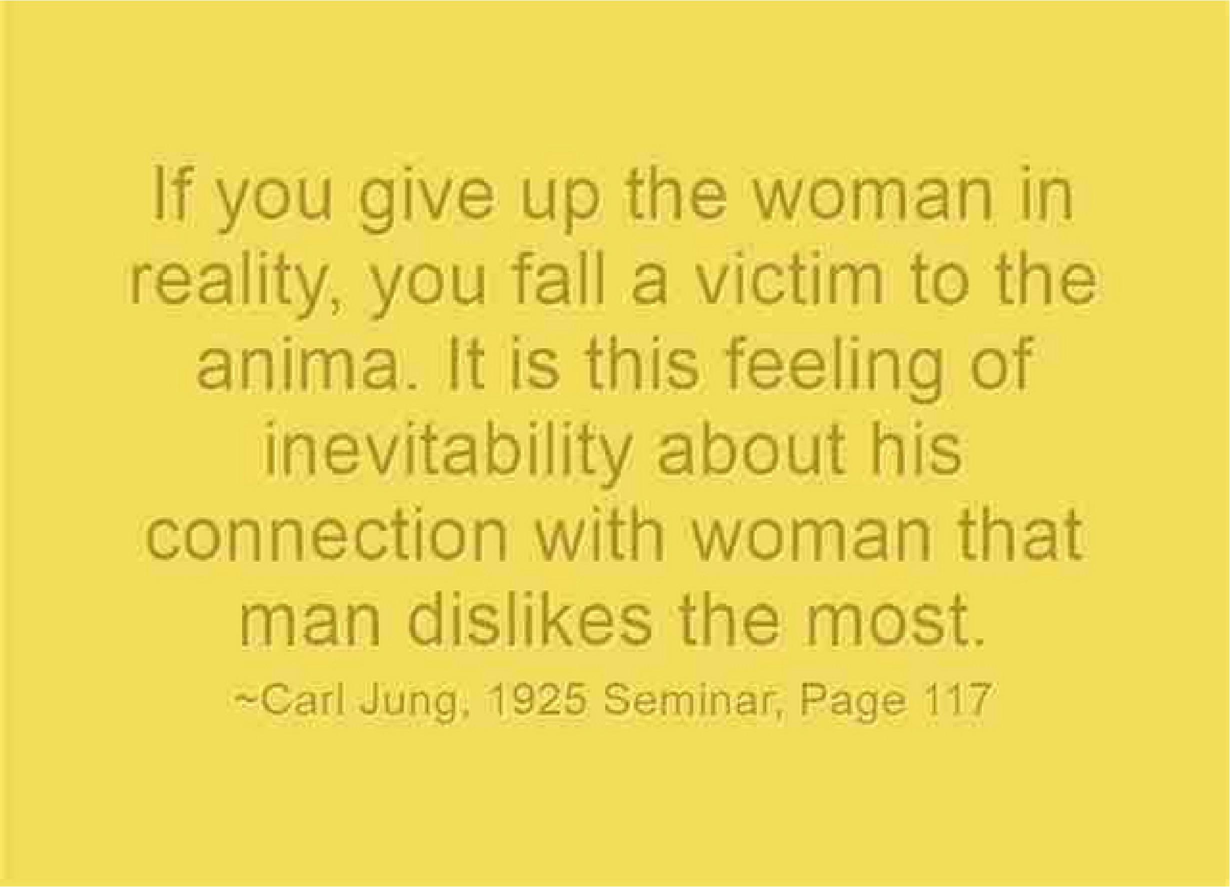
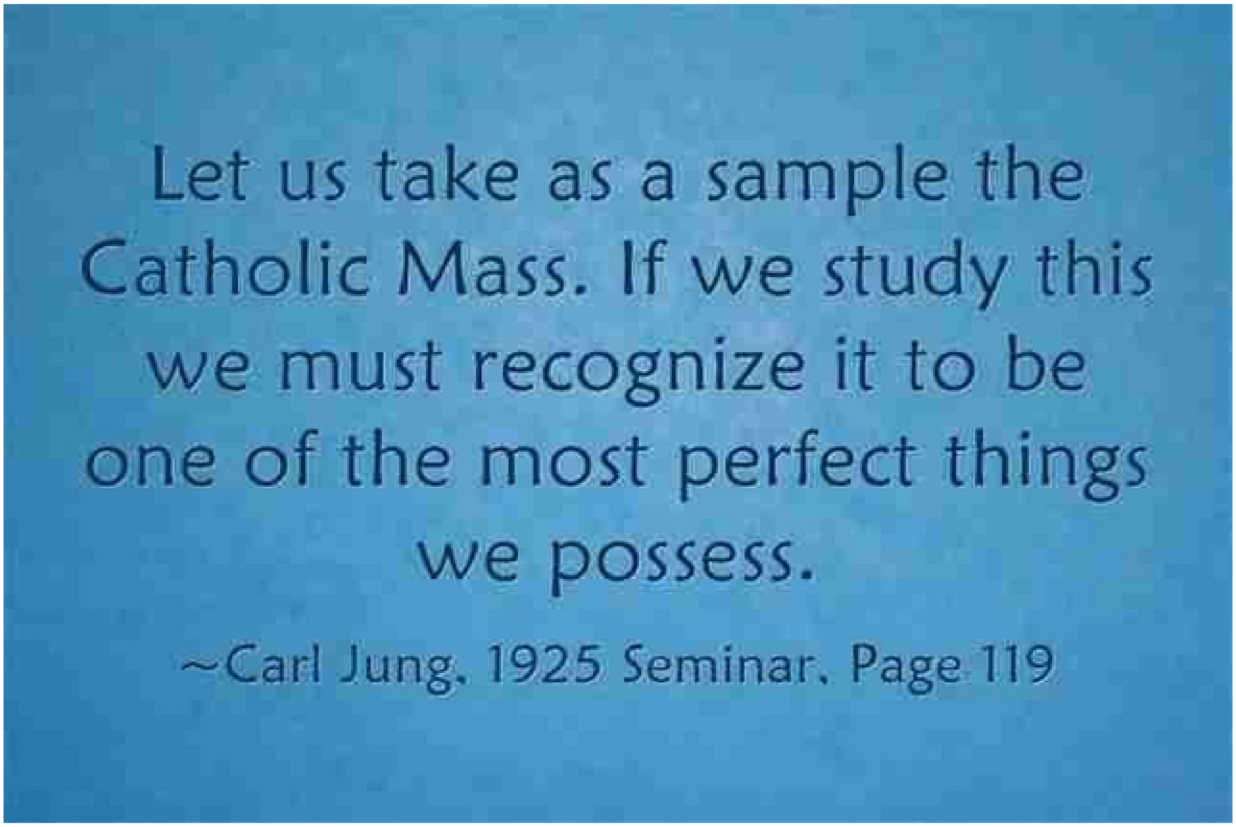


If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.

~Carl Jung, 1925 Seminar, Page 117

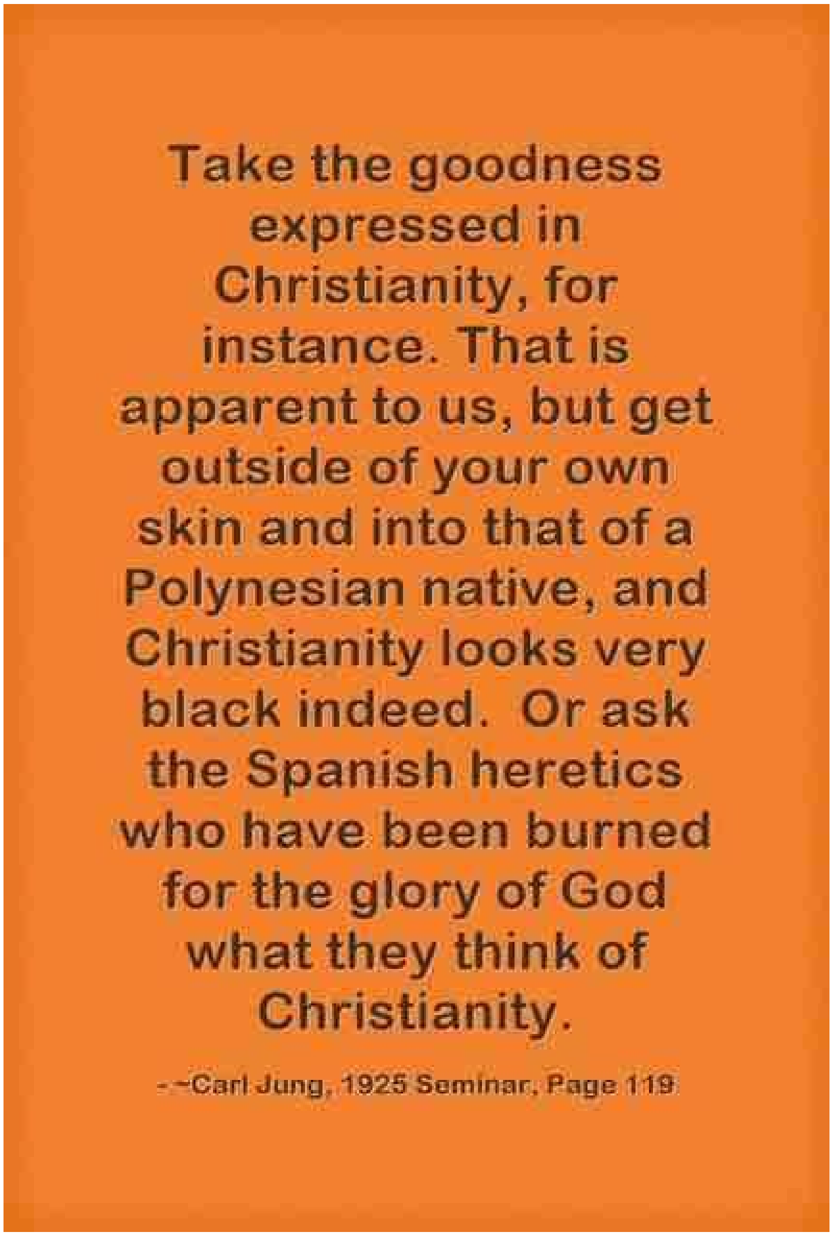
If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117



Let us take as a sample the
Catholic Mass. If we study this
we must recognize it to be
one of the most perfect things
we possess.

~Carl Jung, 1925 Seminar, Page 119

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119



Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.

- ~Carl Jung, 1925 Seminar, Page 119

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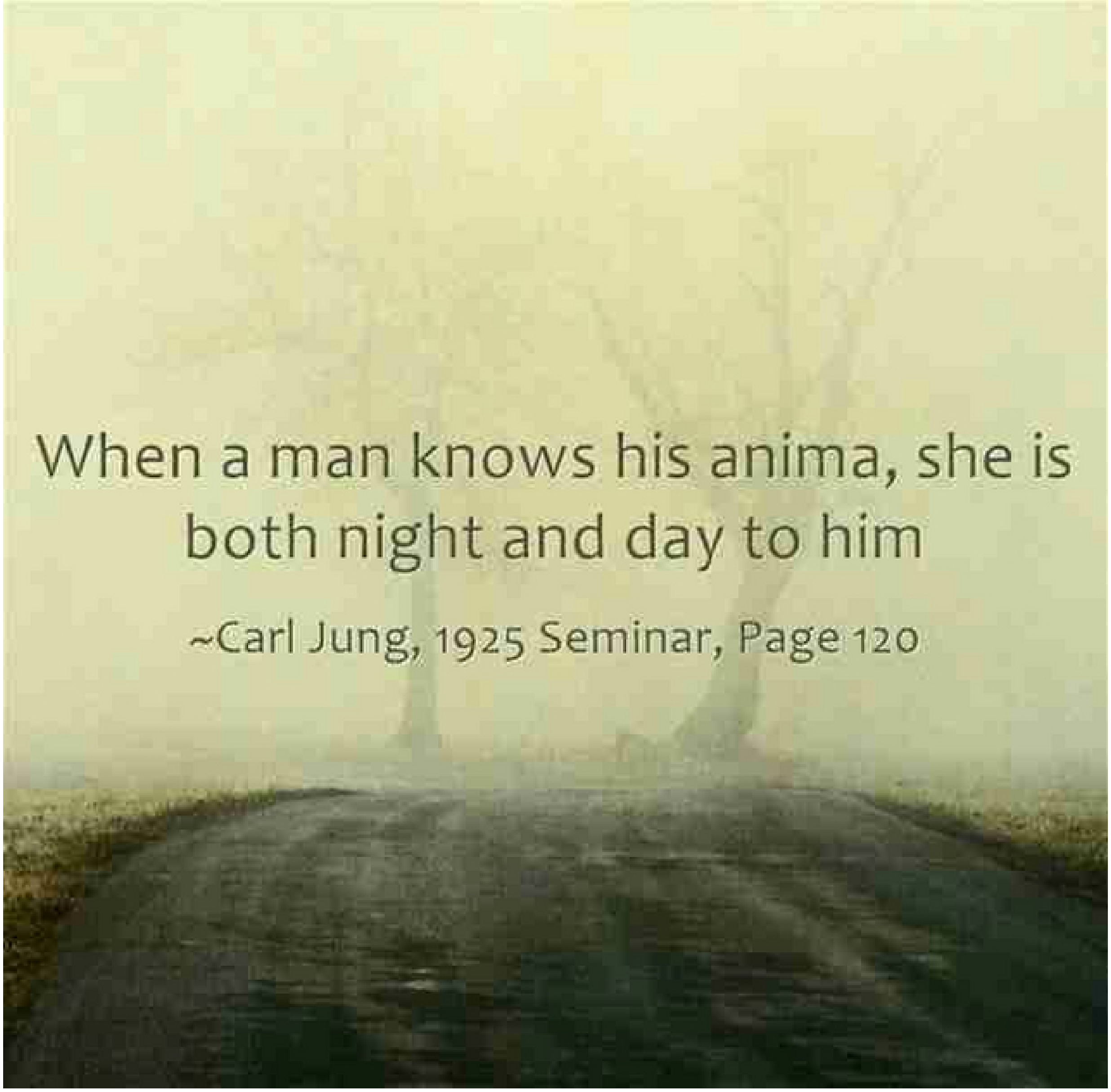
When a man knows his anima, she is both night and day to him
~Carl Jung, 1925 Seminar, Page 120

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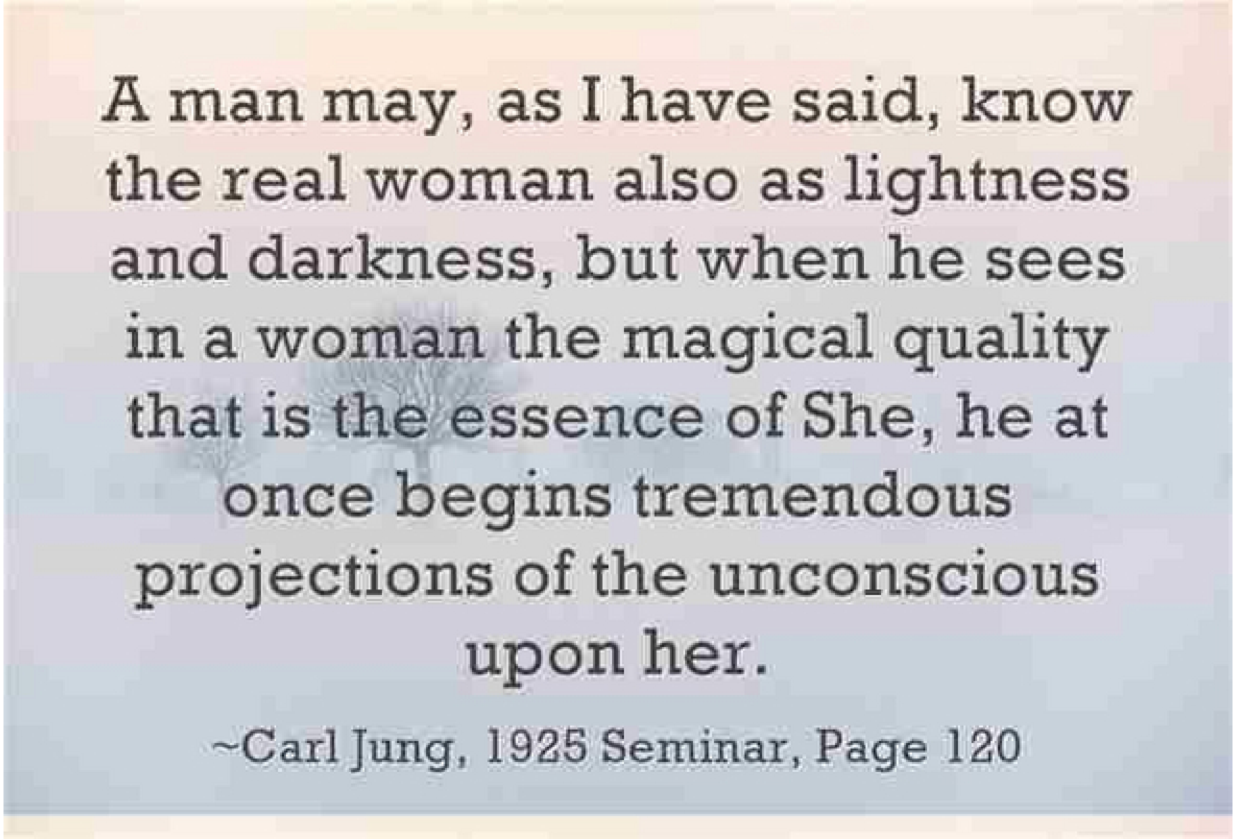
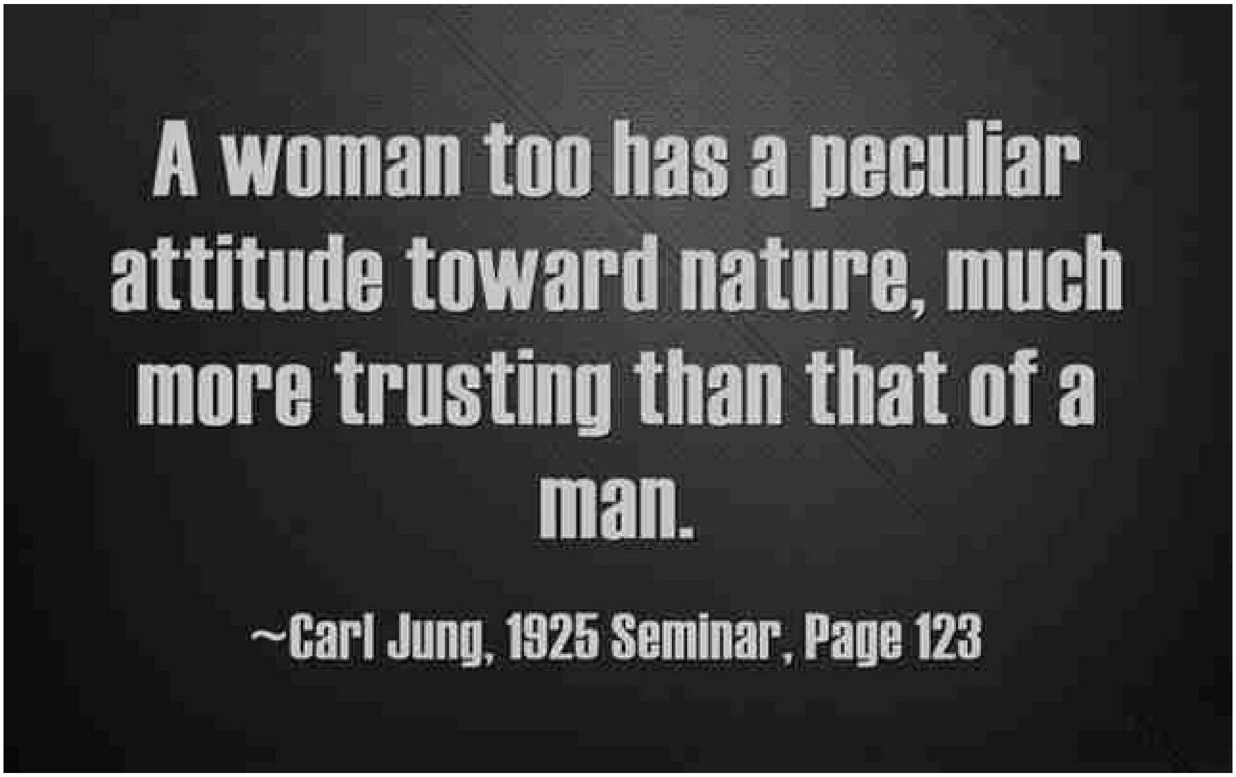


A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.

~Carl Jung, 1925 Seminar, Page 120

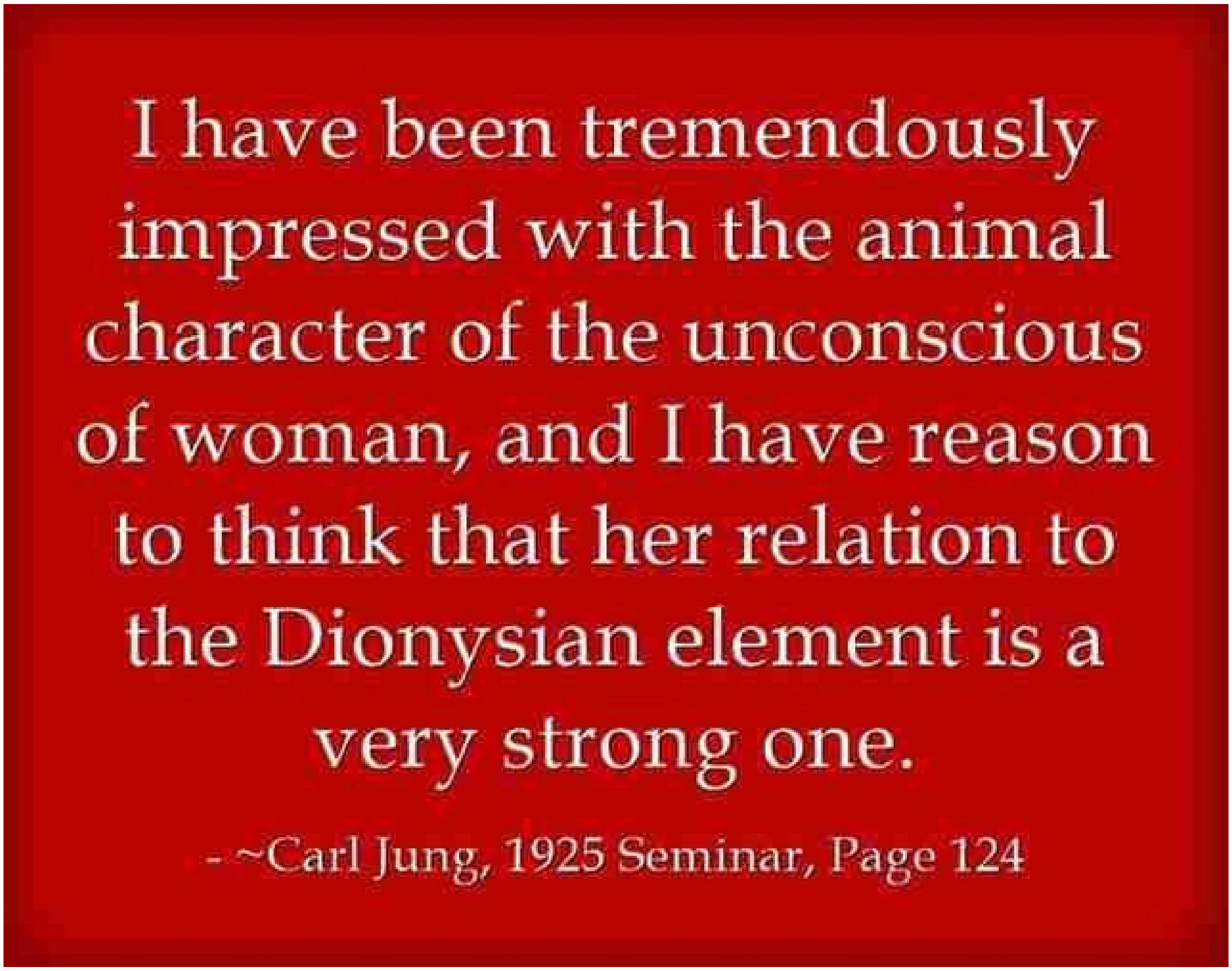
A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.
Carl Jung, 1925 Seminar, Page 120



A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

~Carl Jung, 1925 Seminar, Page 123

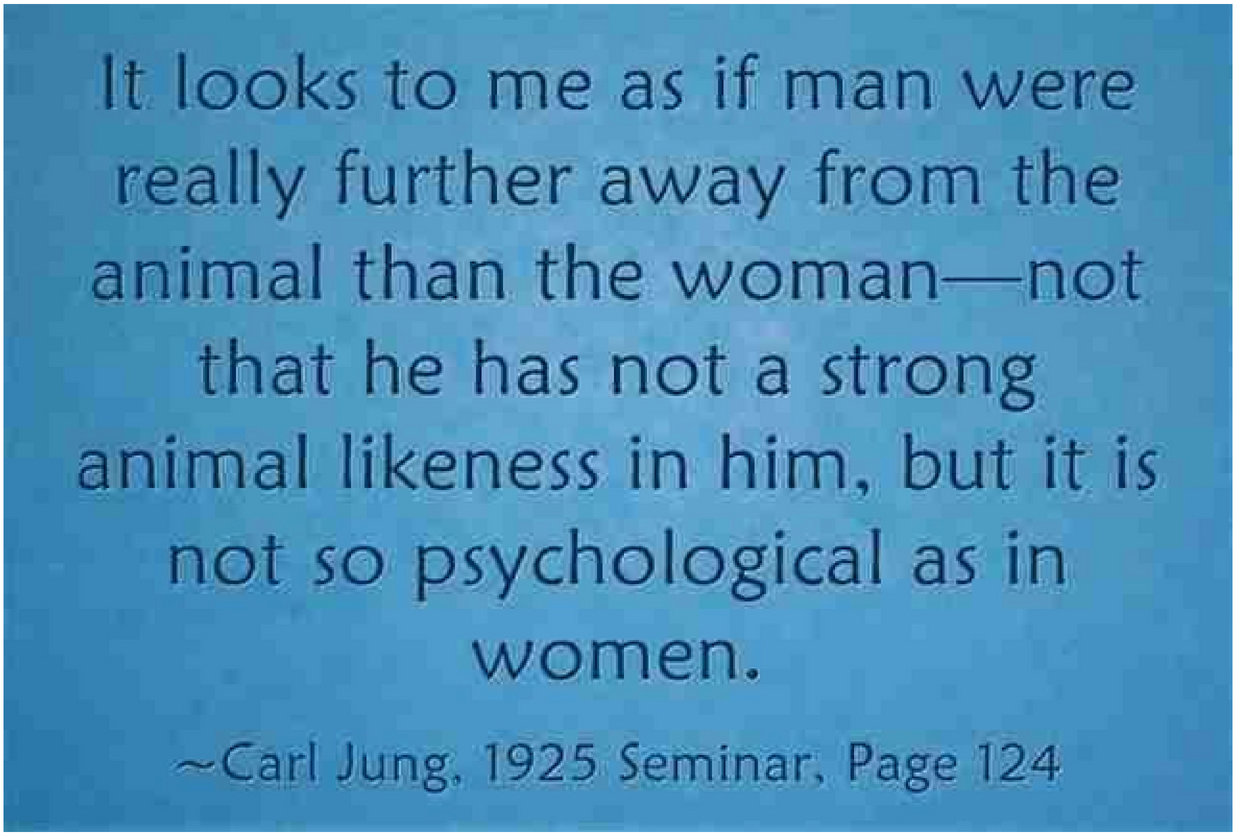
A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123



I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

- ~Carl Jung, 1925 Seminar, Page 124

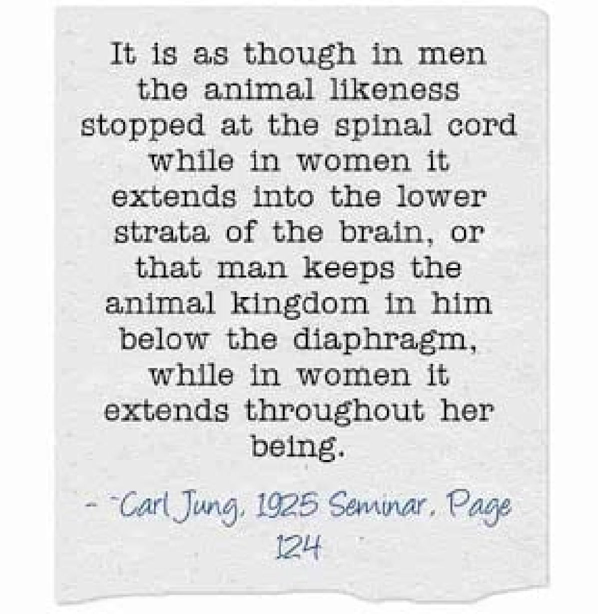
I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124



It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

~Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124



It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

- ~Carl Jung, 1925 Seminar, Page 124

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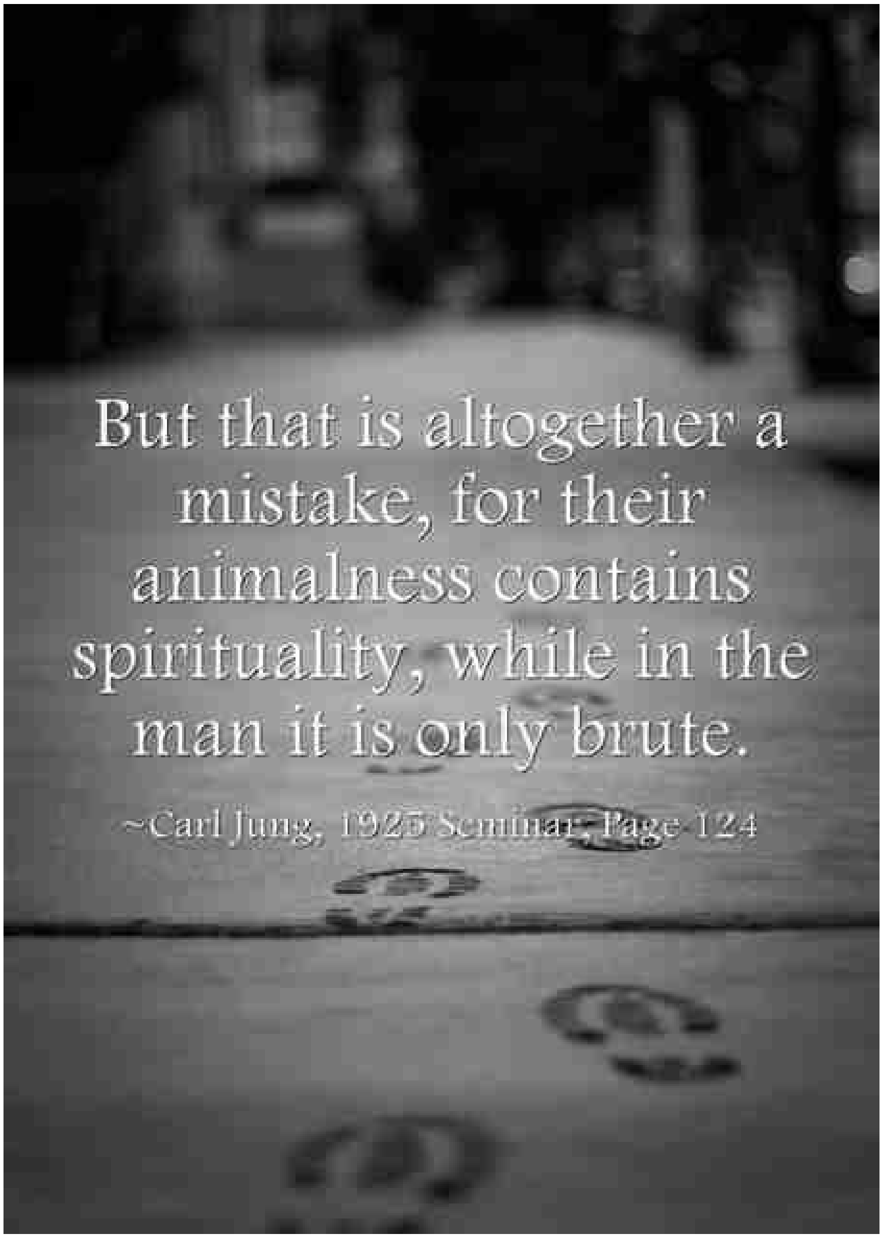
But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.
~Carl Jung, 1925 Seminar, Page 124

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Carl Jung, 1925 Seminar, Page 124

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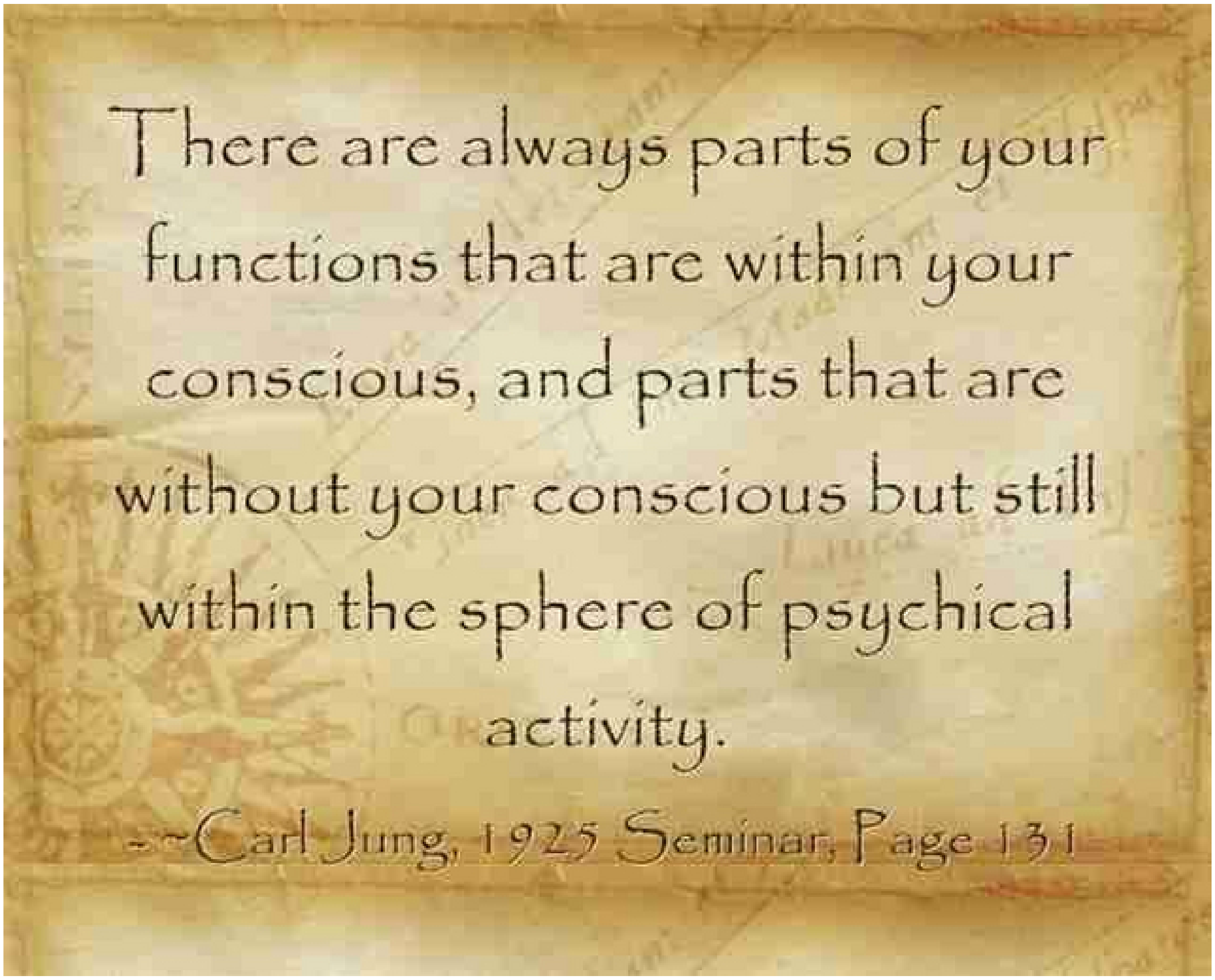
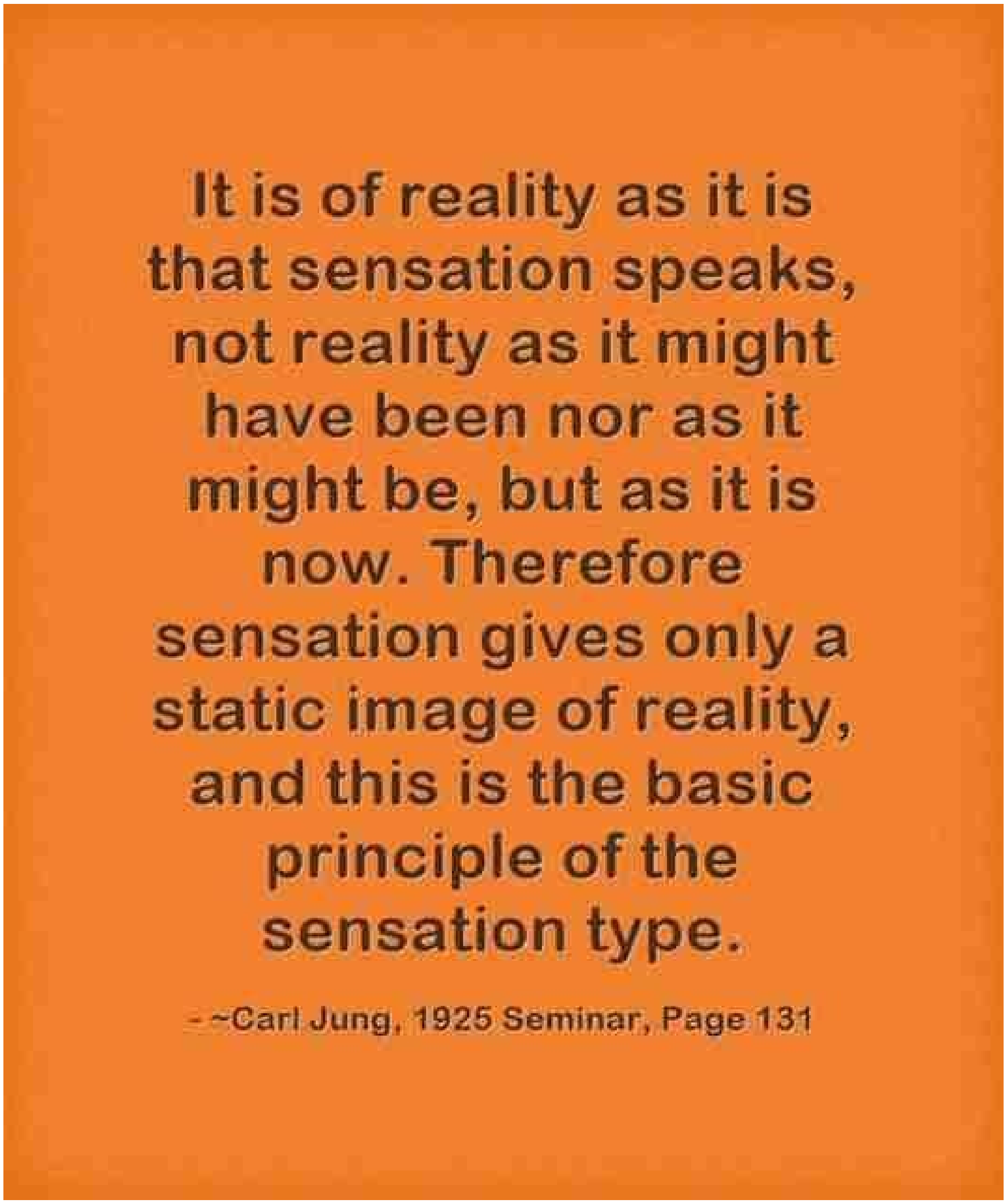


There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

- ~Carl Jung, 1925 Seminar, Page 131

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131



It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

- ~Carl Jung, 1925 Seminar, Page 131

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Carl Jung Quotations 41* (2019-03-18 10:40)**

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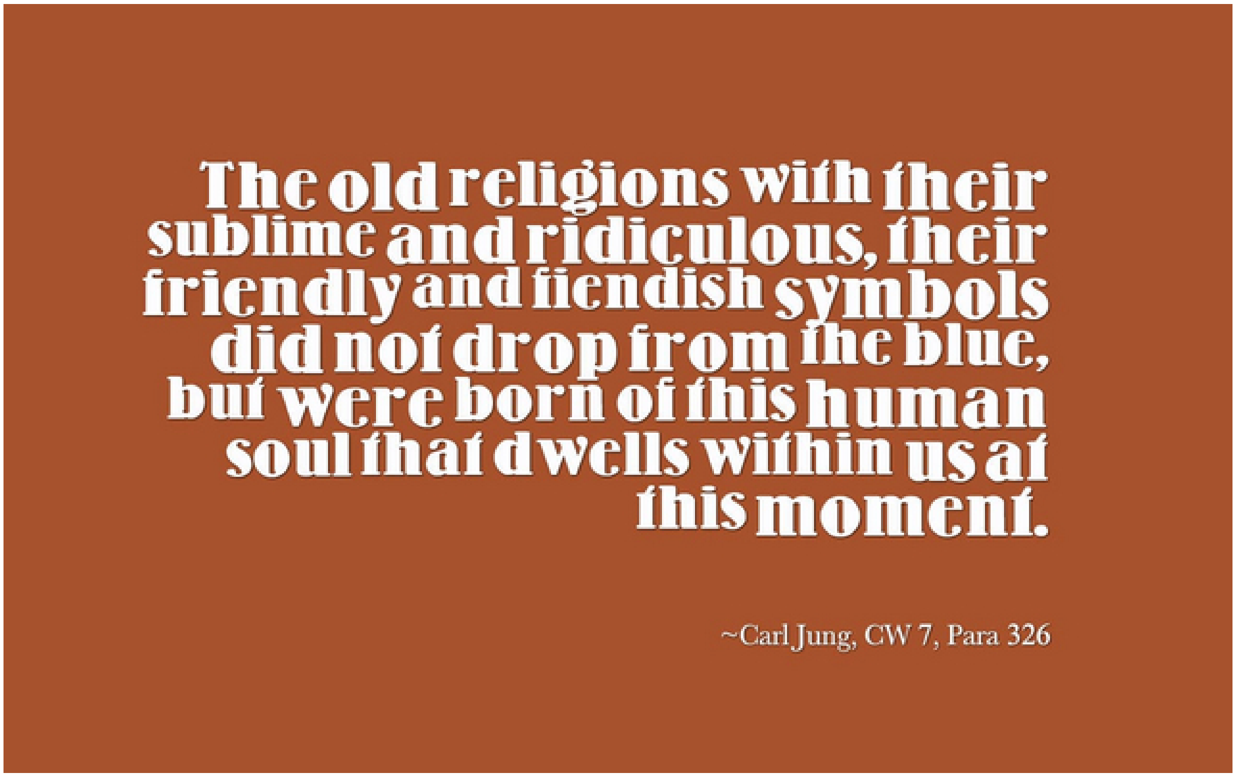
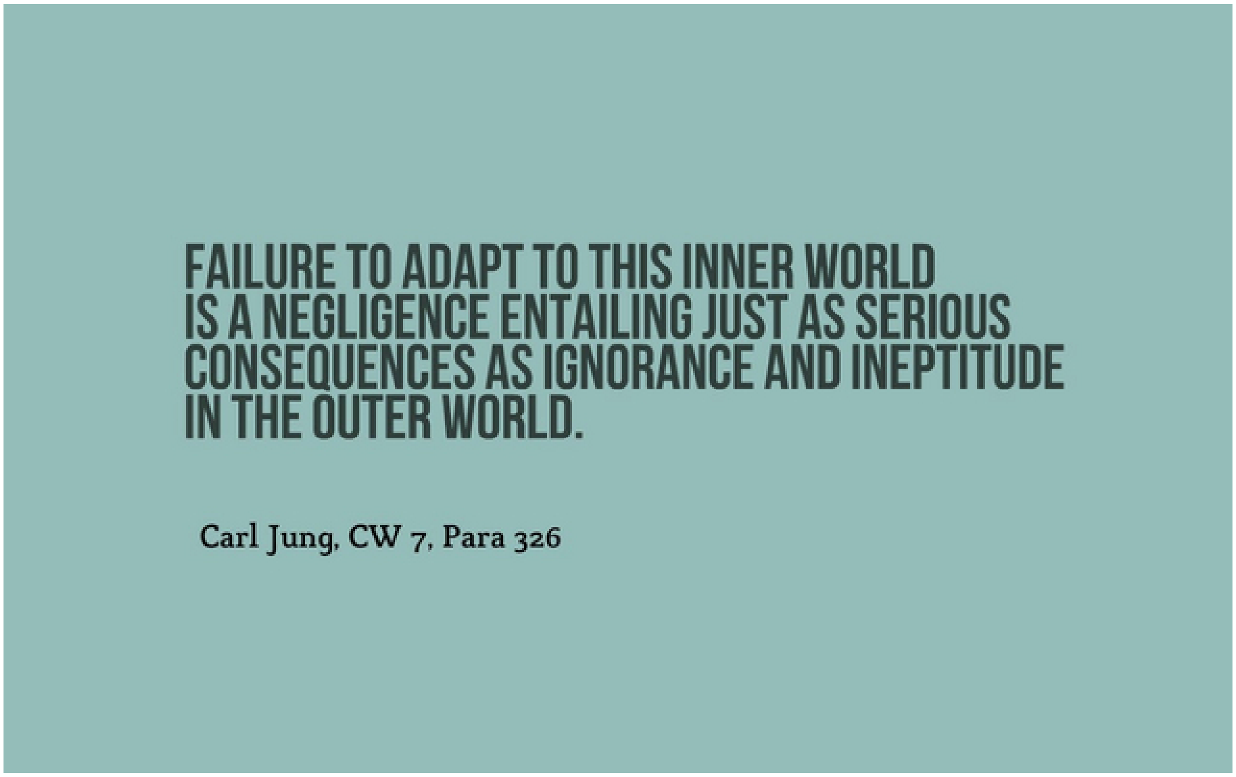


The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue, but were born of this human soul that dwells within us at this moment.

~Carl Jung, CW 7, Para 326

The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue, but were born of this human soul that dwells within us at this moment. Carl Jung, CW 7, Para 326

[2]

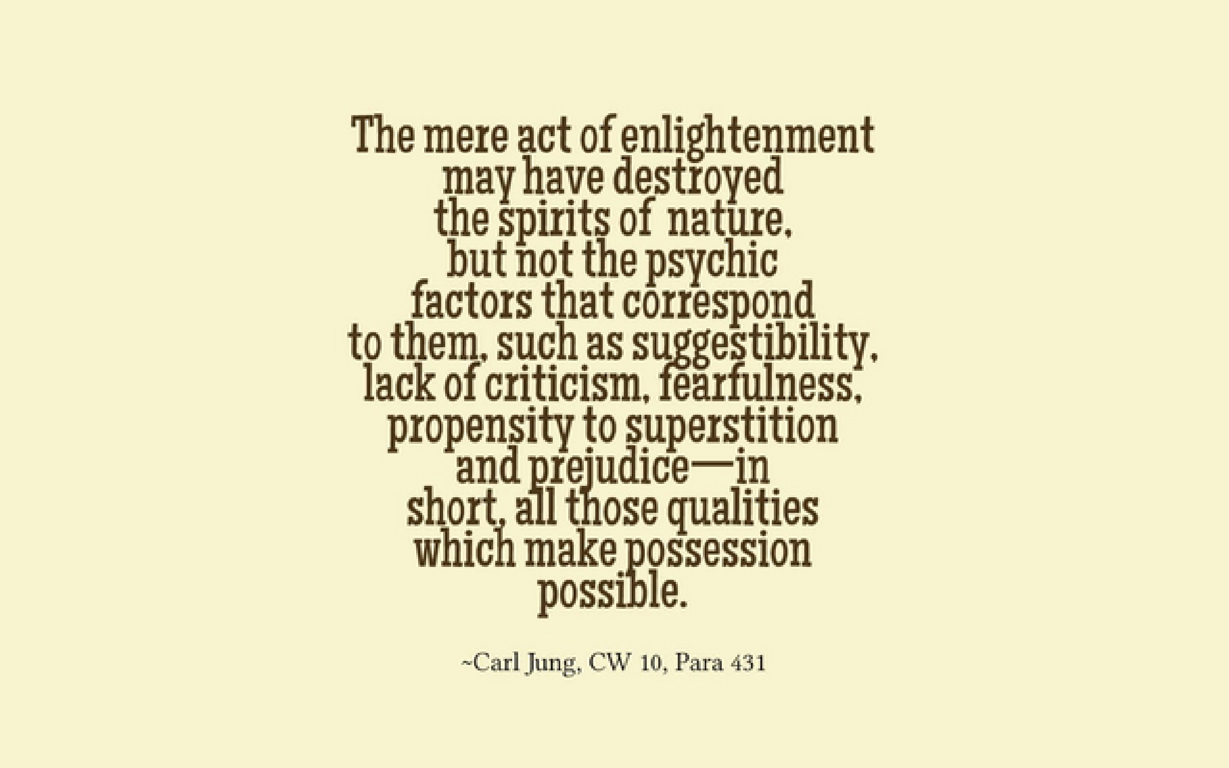


FAILURE TO ADAPT TO THIS INNER WORLD
IS A NEGLIGENCE ENTAILING JUST AS SERIOUS
CONSEQUENCES AS IGNORANCE AND INEPTITUDE
IN THE OUTER WORLD.

Carl Jung, CW 7, Para 326

Failure to adapt to this inner world is a negligence entailing just as serious consequences as ignorance and ineptitude in the outer world. Carl Jung, CW 7, Para 326

[3]



The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible.

~Carl Jung, CW 10, Para 431

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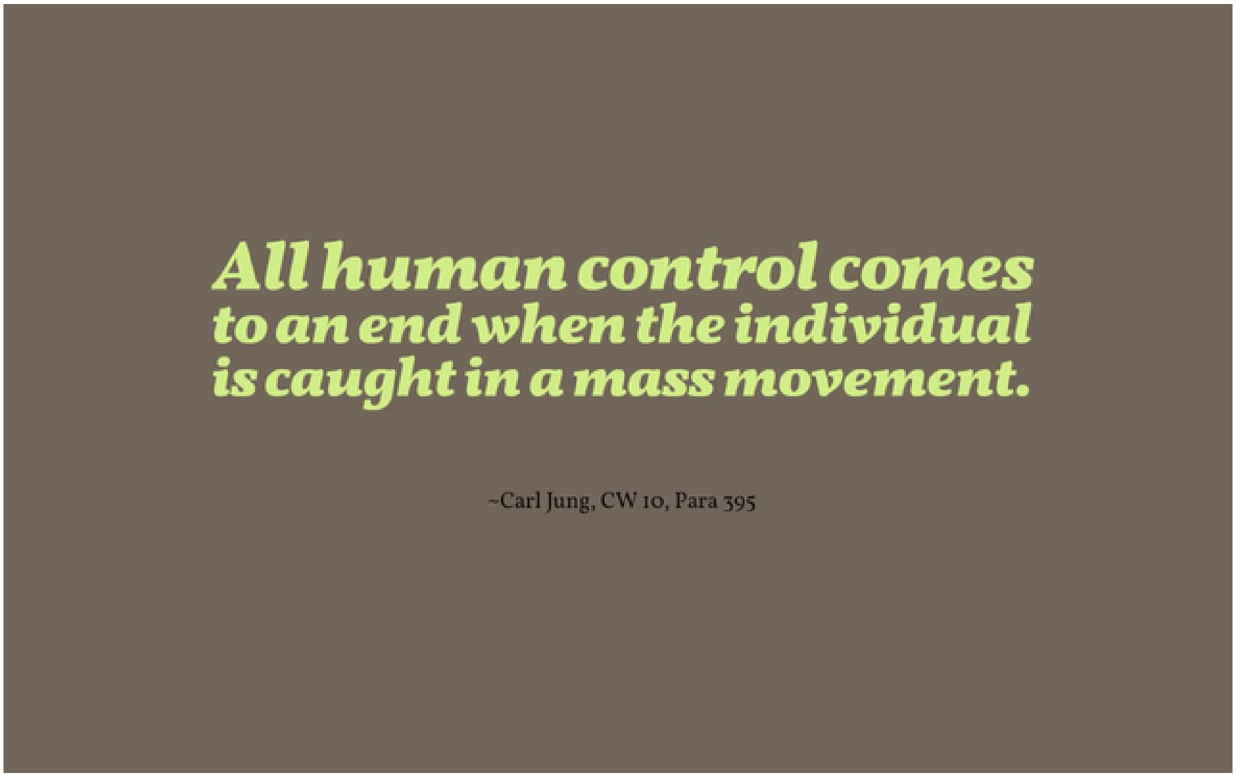

All human control comes to an end when the individual is caught in a mass movement.

~Carl Jung, CW 10, Para 395

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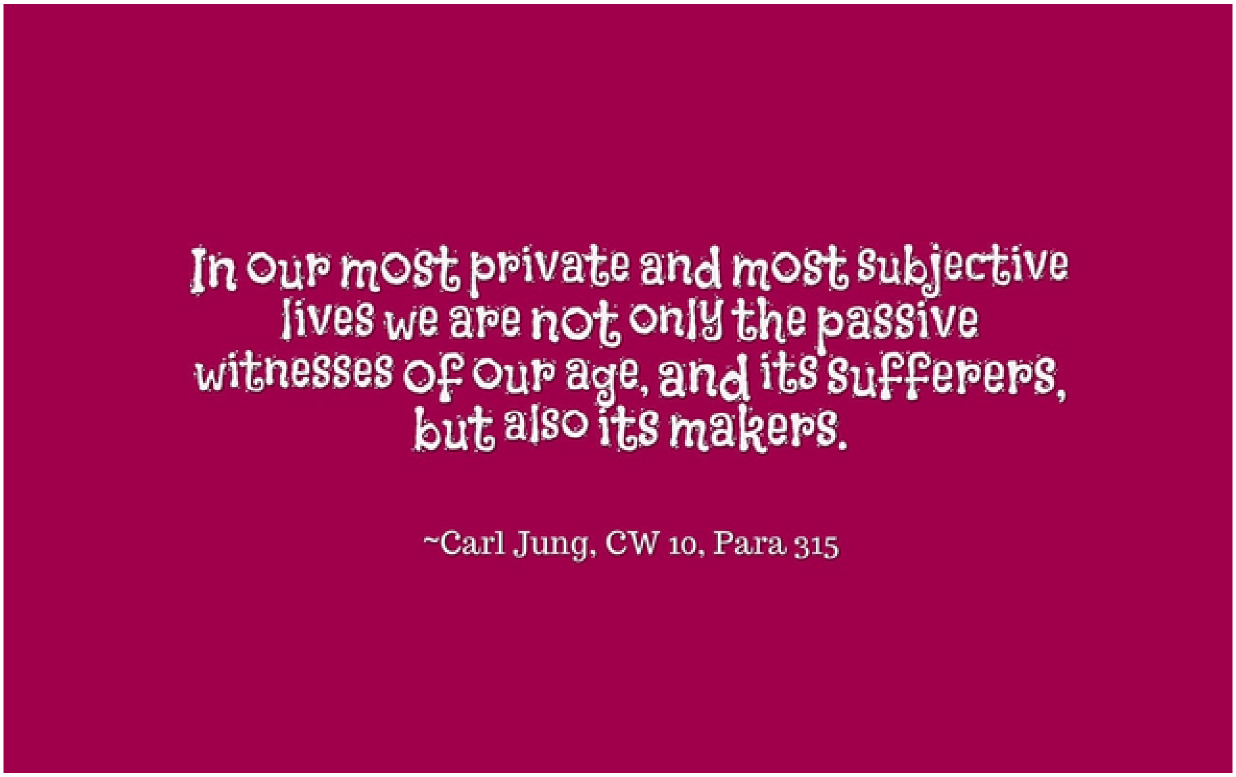

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers.

~Carl Jung, CW 10, Para 315

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315

[6]

The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul.

~Carl Jung, CW 17, Para 302

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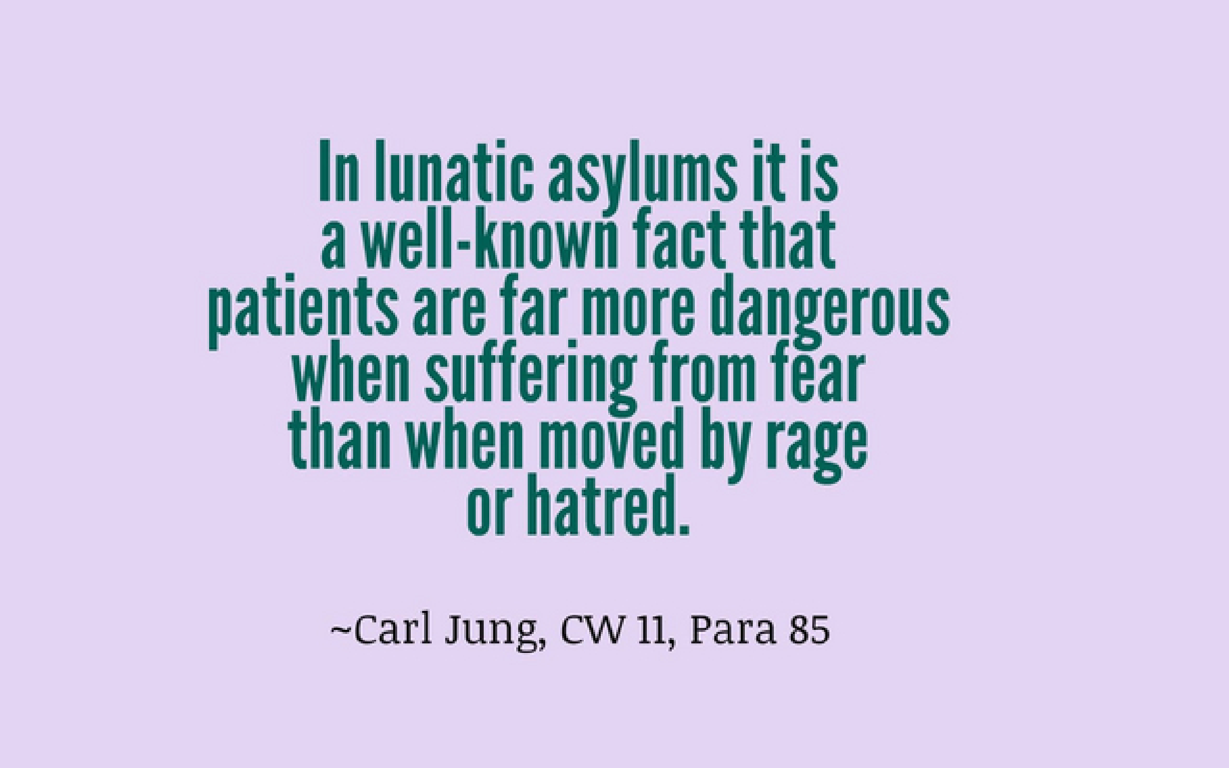
[7]



In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred.

~Carl Jung, CW 11, Para 85

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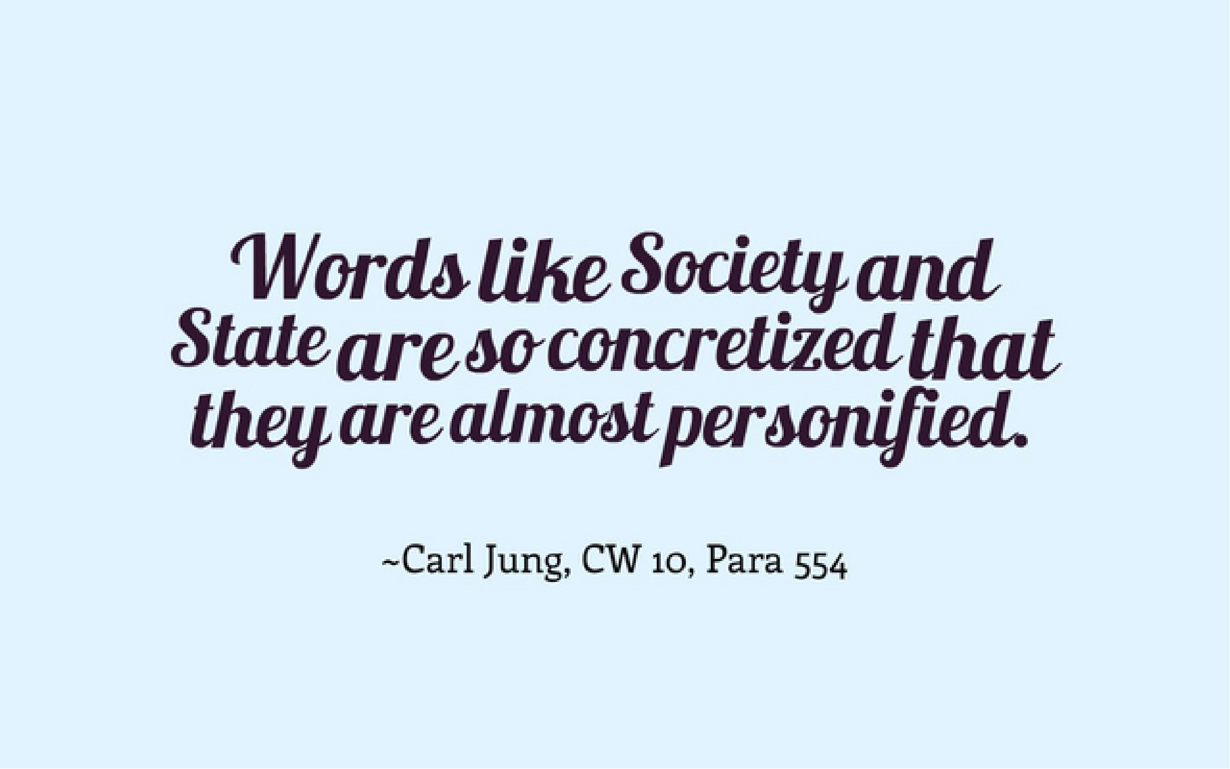

Words like Society and State are so concretized that they are almost personified.

~Carl Jung, CW 10, Para 554

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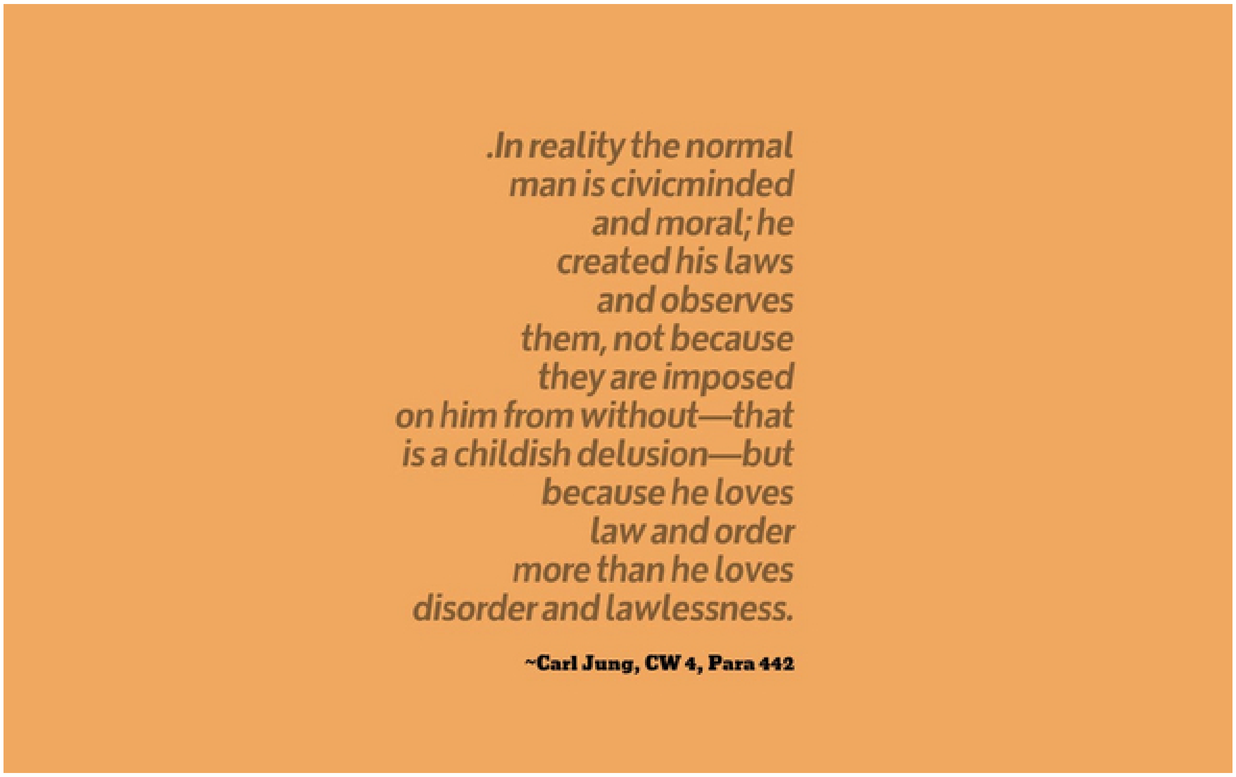
[9]



.In reality the normal
man is civicminded
and moral; he
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and observes
them, not because
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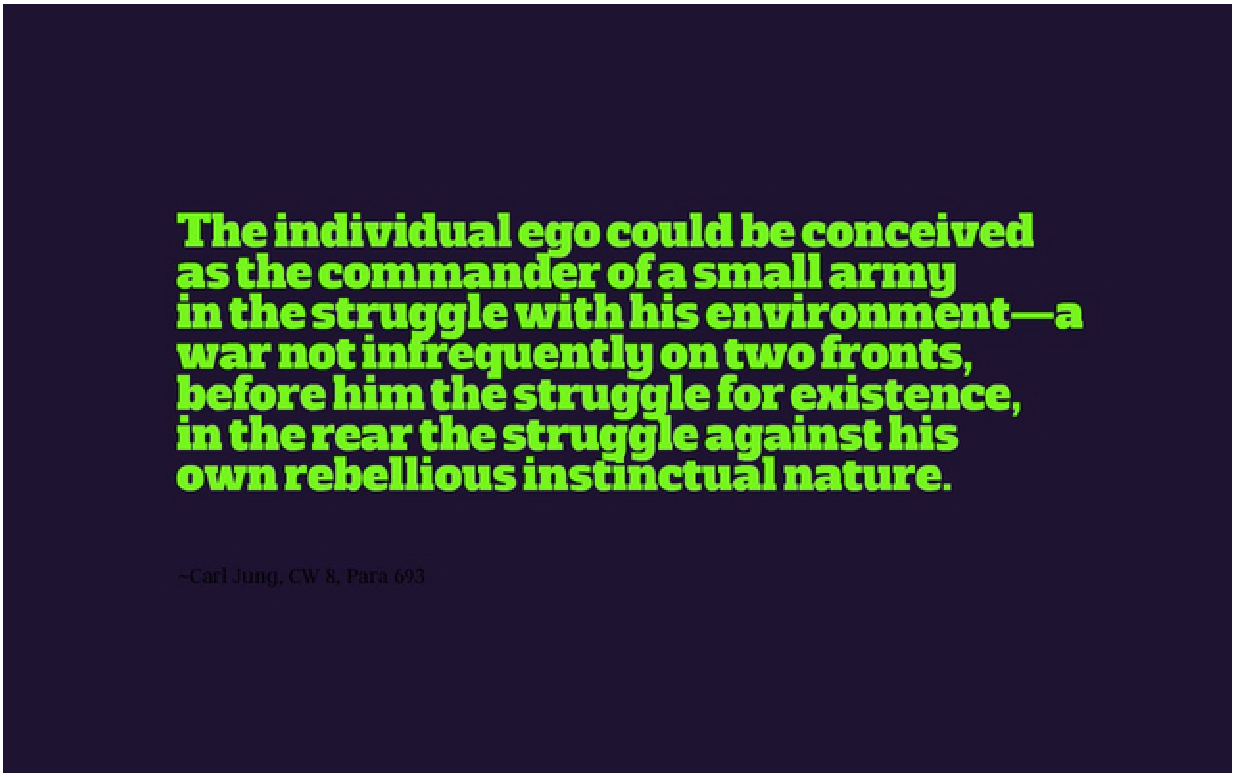
on him from without—that
is a childish delusion—but
because he loves
law and order
more than he loves
disorder and lawlessness.

~Carl Jung, CW 4, Para 442

In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

[10]



**The individual ego could be conceived
as the commander of a small army
in the struggle with his environment—a
war not infrequently on two fronts,
before him the struggle for existence,
in the rear the struggle against his
own rebellious instinctual nature.**

~Carl Jung, CW 8, Para 693

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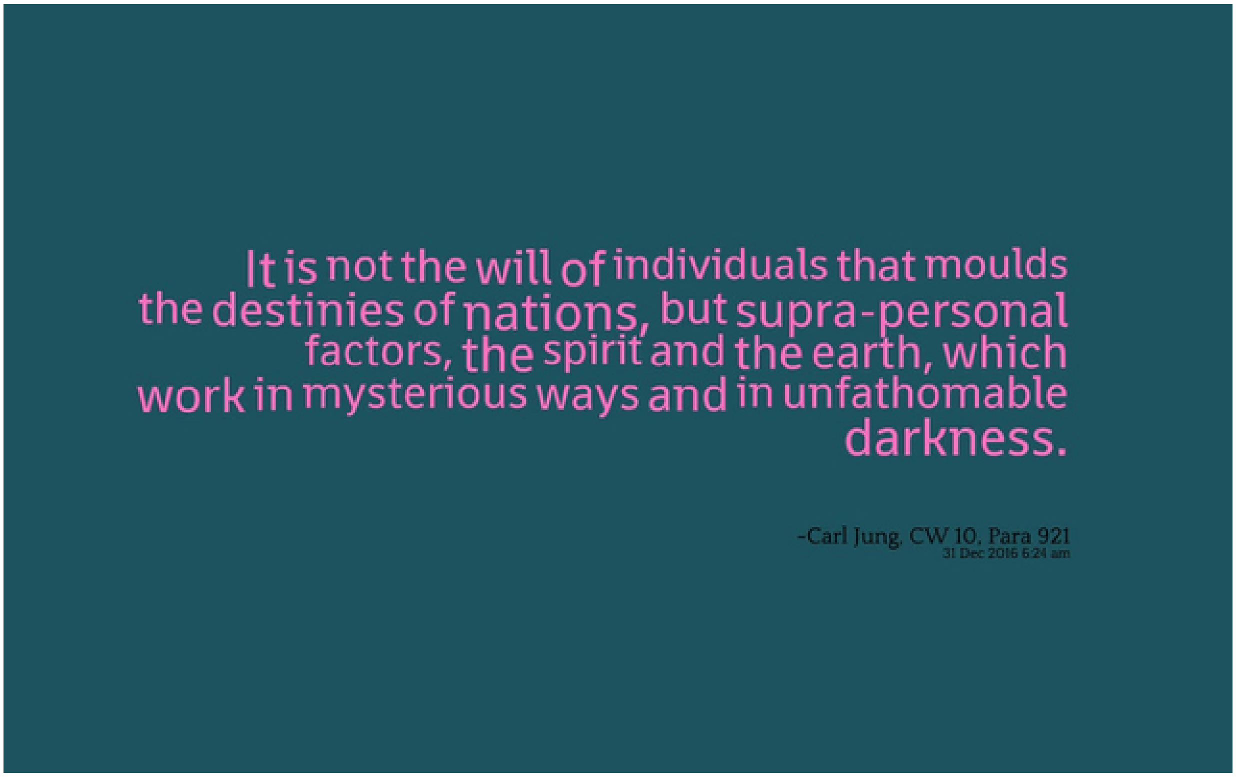
[11]



It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness.

-Carl Jung, CW 10, Para 921
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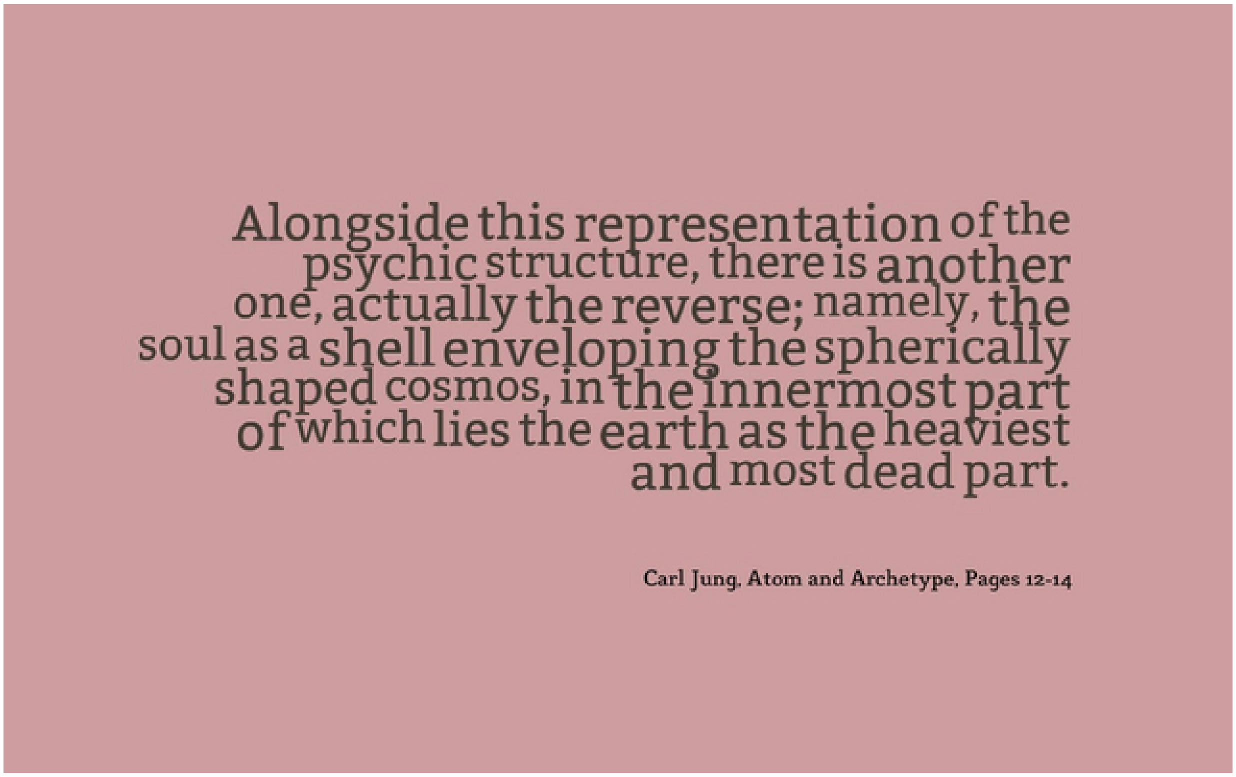
It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

[12]



Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part.

Carl Jung, Atom and Archetype, Pages 12-14

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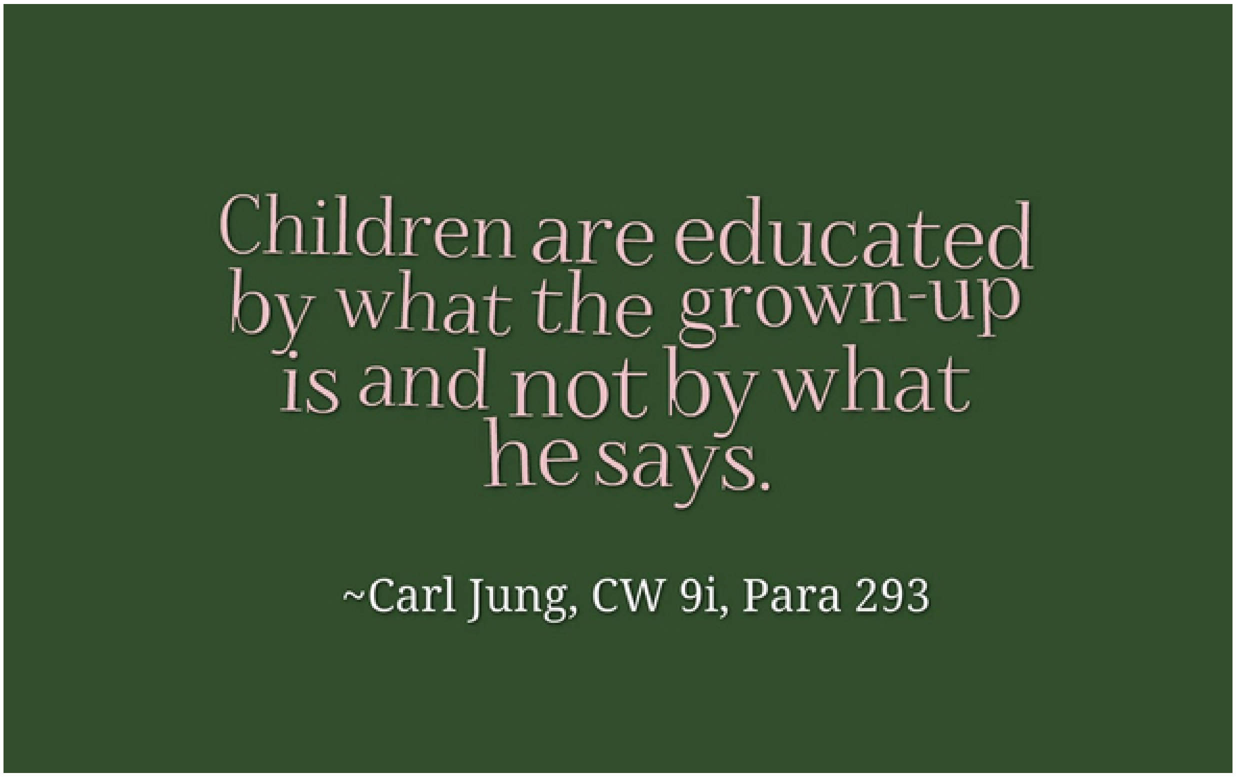
[13]



Children are educated by what the grown-up is and not by what he says.

~Carl Jung, CW 9i, Para 293

Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

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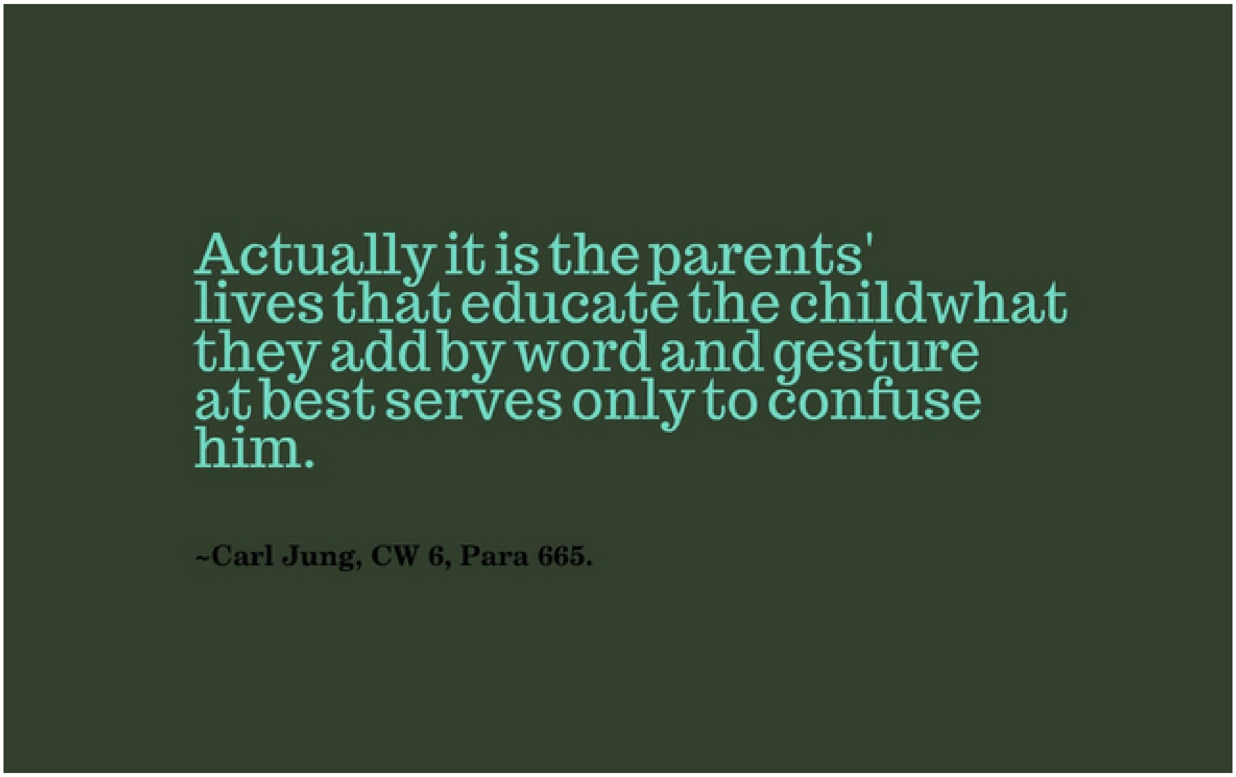

Actually it is the parents' lives that educate the childwhat they add by word and gesture at best serves only to confuse him.

~Carl Jung, CW 6, Para 665.

Actually it is the parents’ lives that educate the child—what they add by word and gesture at best serves only to confuse him. Carl Jung, CW 6, Para 665.

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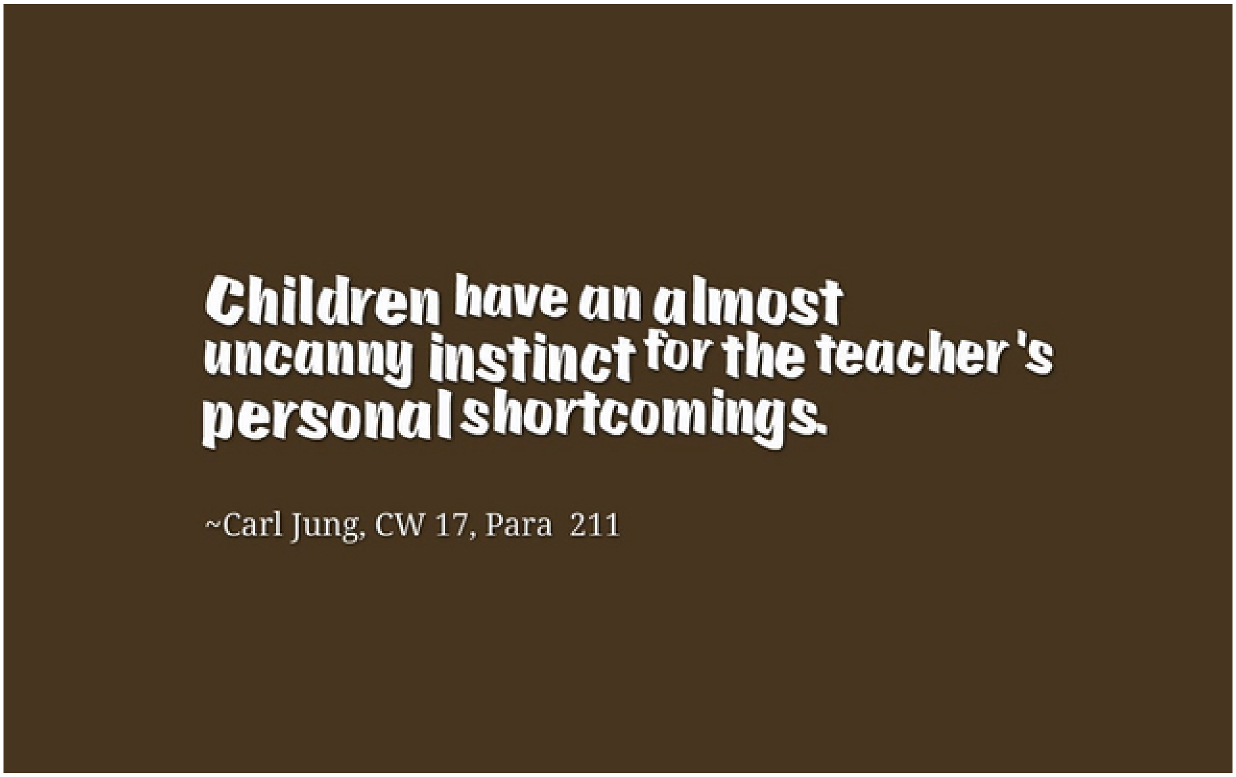

Children have an almost uncanny instinct for the teacher's personal shortcomings.

~Carl Jung, CW 17, Para 211

Children have an almost uncanny instinct for the teacher’s personal shortcomings. Carl Jung, CW 17, Para 211

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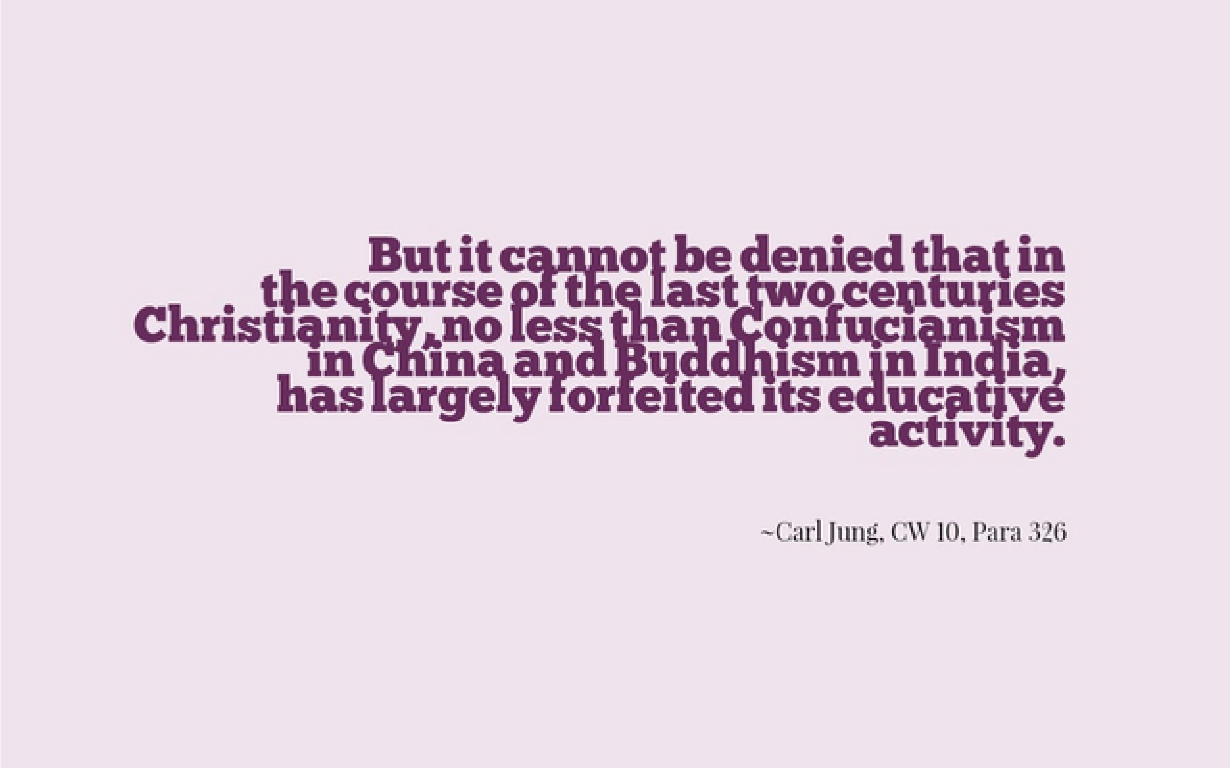

But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity.

~Carl Jung, CW 10, Para 326

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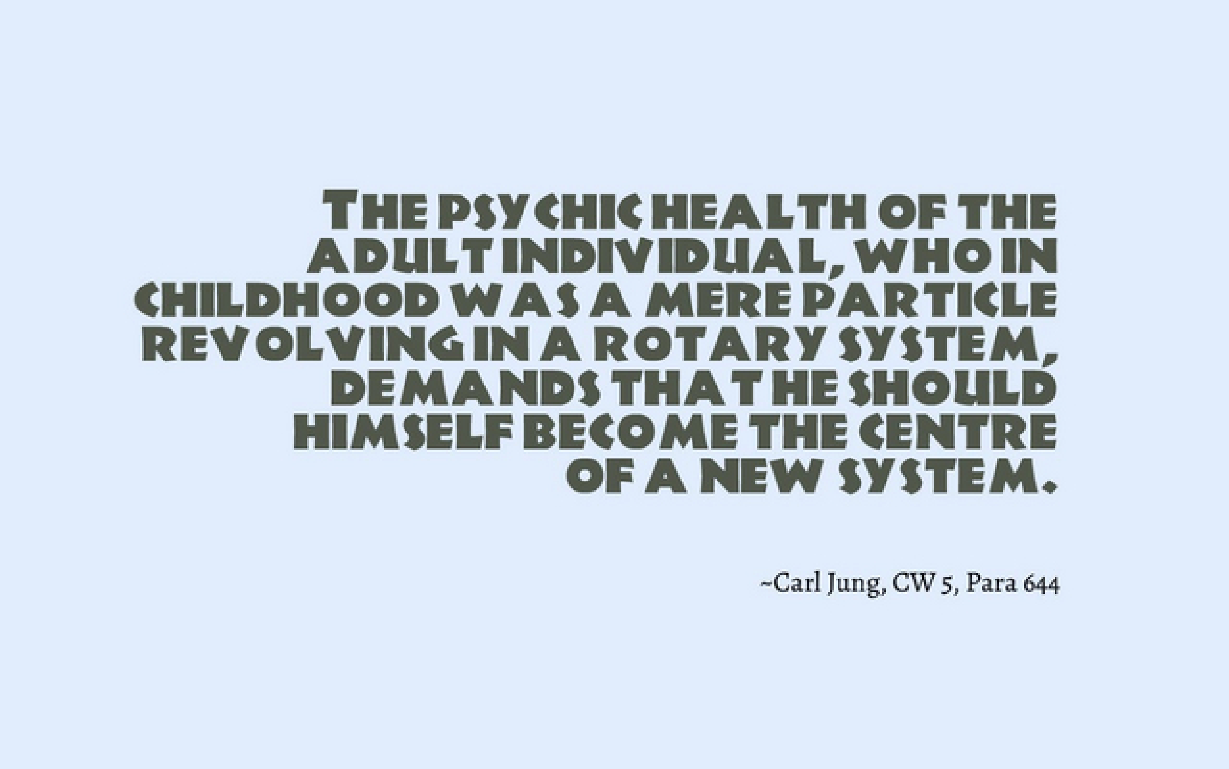

THE PSYCHIC HEALTH OF THE
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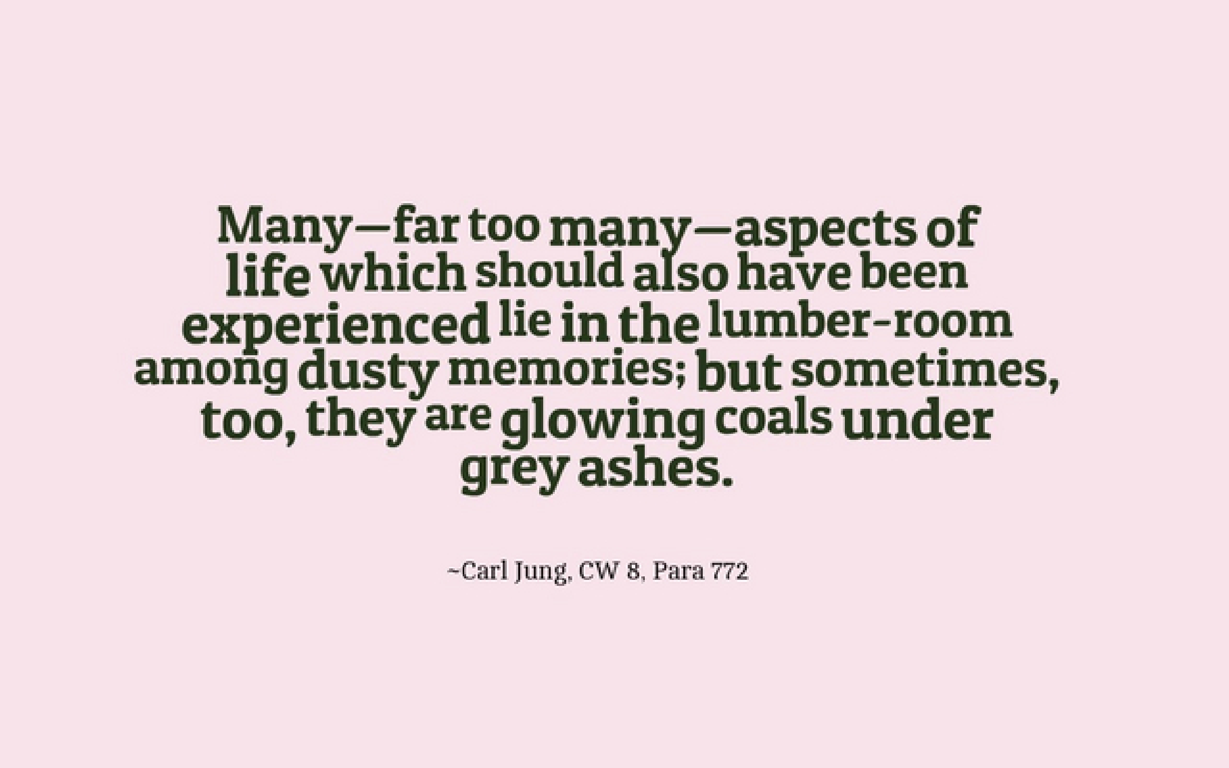
HIMSELF BECOME THE CENTRE
OF A NEW SYSTEM.

~Carl Jung, CW 5, Para 644

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644



Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes.

~Carl Jung, CW 8, Para 772

Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

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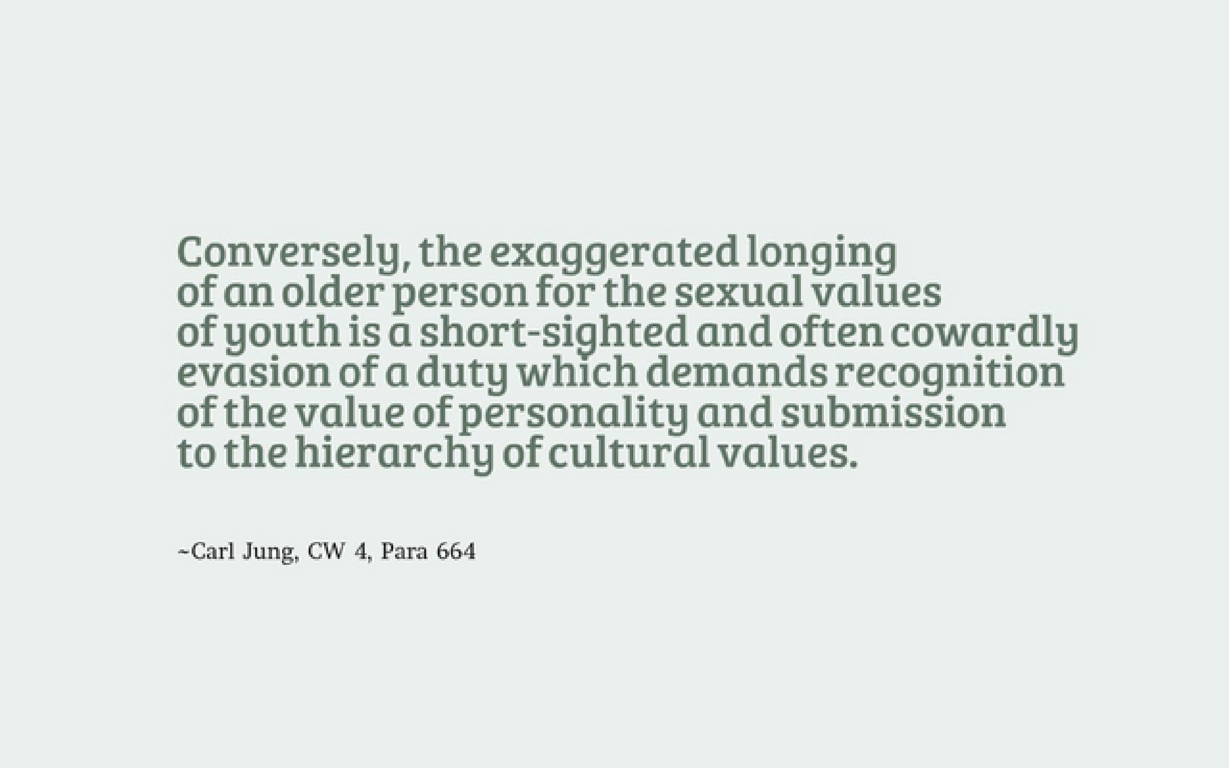

Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values.

~Carl Jung, CW 4, Para 664

Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. Carl Jung, CW 4, Para 664

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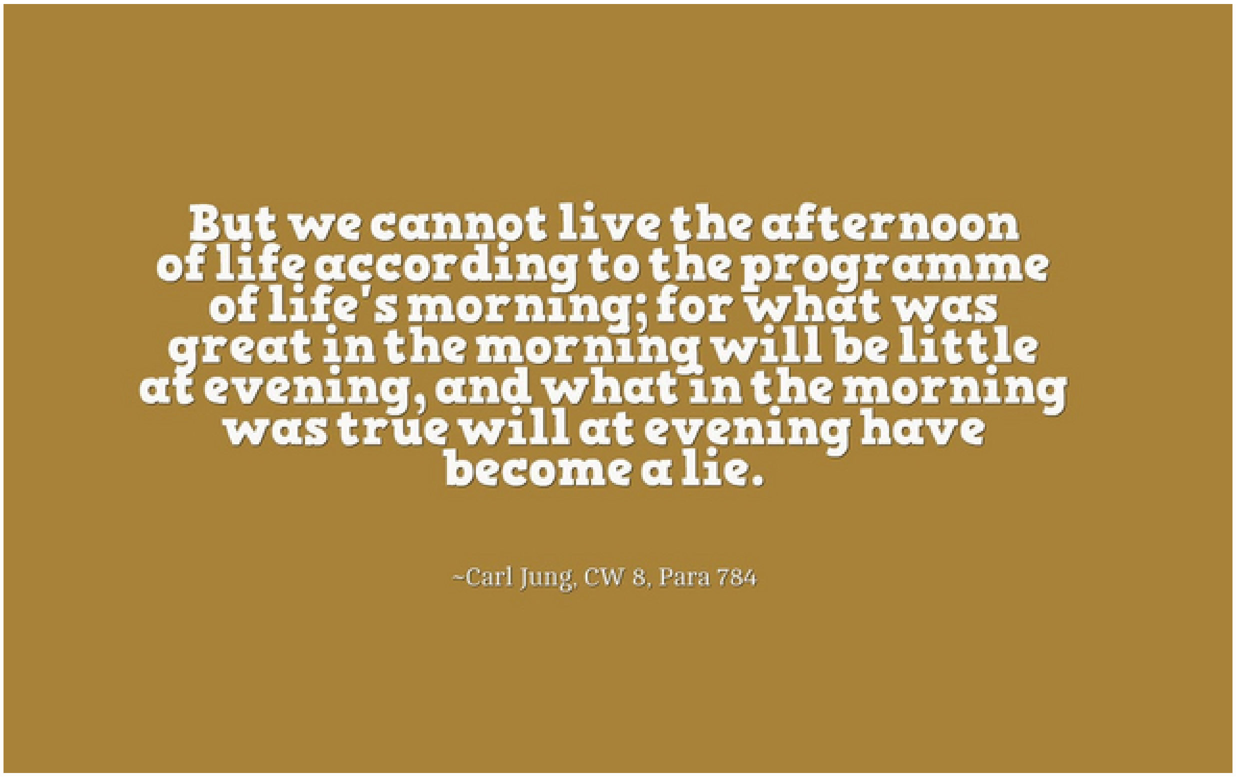

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie.

~Carl Jung, CW 8, Para 784

But we cannot live the afternoon of life according to the programme of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

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Carl Jung and Tantric and Hermetic Symbols (2019-03-18 13:58)

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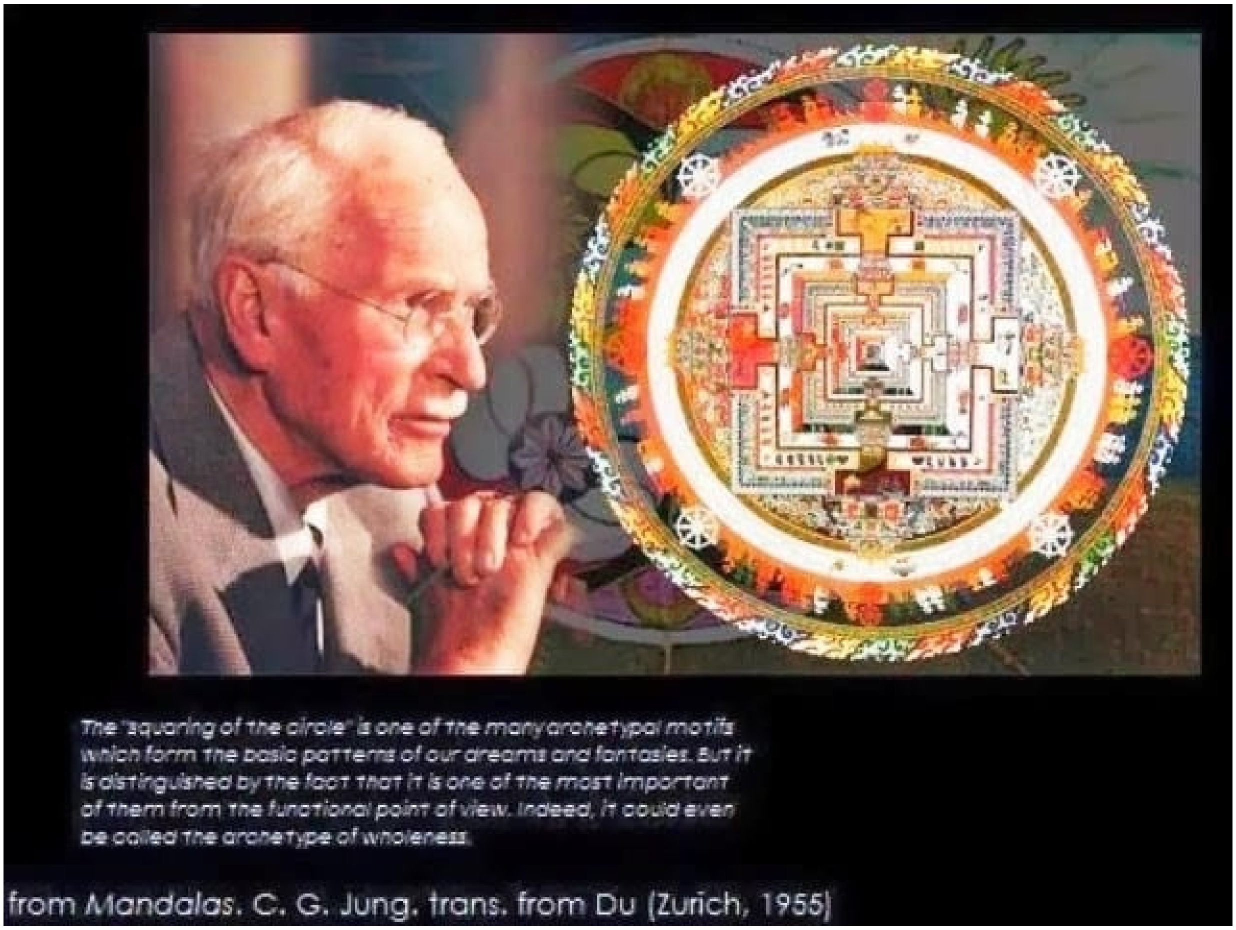

The "squaring of the circle" is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies. But it is distinguished by the fact that it is one of the most important of them from the functional point of view. Indeed, it could even be called the archetype of wholeness.

from *Mandalas*. C. G. Jung. trans. from Du (Zurich, 1955)

Lecture II 5th May, 1939

I repeated the sequence of Tantrik symbols in the last lecture, which arise from the Shri-Chakra-S ambhara Tantra; today I shall give you the corresponding series
of Hermetic symbols of which I began to speak last Semester.

The prevalent opinion is that alchemy is formidable nonsense.

A modern book on the subject begins with the statement that it is the history of one of humanity's greatest mistakes.

This assertion may have some justification when looked at from the point of view of natural science, but every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. With few exceptions, however, this fact is not recognised, so I am also performing an act of historical justice when I speak to you of alchemy.

In the first half of the nineteenth century an old Englishman and his daughter were still pursuing this philosophy and may be called the last alchemists.

They lived together and practised a life-long Yoga.

When the old man was getting on in years, he thought that they should share their secret with the world and suggested to his daughter that they should each write an account of their experiences in their own way.

For this purpose they retired into separate wings of their house.

After some months, the daughter had filled a respectable volume and brought it to her father who was delighted and in turn showed her his record.

He wrote in verse and she had produced a scientific book!

But after publication the old man began to have scruples, for was it not a sin to betray the secrets of Hermetic philosophy?

In a panic, the whole edition was bought up and burnt as a sort of auto-da-fe, but nine volumes escaped the flames.

This was about the middle of the nineteenth century. [The East has the same misgivings when it hands out its precious documents to us.]

Alchemy has mostly remained a secret tradition, it has only lately reached the surface of western consciousness.

To return to our modern alchemists: the daughter did not die till about 1910 and the book was republished by her admirers.

It was the first attempt at reviving the medieval spirit of alchemy on modern lines of thought.

To understand the symbolic language of this western Yoga is a difficult and arduous task and entails very laborious reading, for the alchemists had no psychological knowledge and we have to find the philosophic and psychological interpretation of their symbols for ourselves.

Mrs. Atwood's book, "A Treatise on Alchemy", is out of print to day and very rare.

I do not advise you to make a point of reading it, for it is indigestible and you must have real knowledge of alchemy in order to understand its meaning.

Till recently the book has remained unnoticed outside certain circles of alchemists.

Such groups do exist and when I published my article on alchemy in the "Eranos Jahrbuch 1936",

I received many letters from modern alchemists, telling me that I had failed to see the whole point of alchemy, which was really the making of gold!

It is, as I have said before, the inner content of alchemy which is of psychological interest, and we must draw on the history of the past if we wish to understand what is happening in our own unconscious.

The Hermetic symbolism, which corresponds to the Tantrik in all its essential points, begins with:

(1) the chaos, the massa confusa, everything is in a mixed condition in the primeval sea; this is the primeval water mentioned in Genesis. Psychologically this watery chaos means a dark unconscious condition.

(2) The Tetrameria follows, it is the division of this confused mass into the four elements, we would s ay the four functions, this quartering is an attempt at discrimination.

Through the influence of the fire, the prima materia is heated in the alchemist's oven till it separates into the vapours at the top and the firm substance at the bottom. The matter used by the alchemists was never pure, so the reactions
produced in the retort varied enormously, but the volatile, the spiritus, always rose and the corpus remained below.

The alchemists participated to such an extent in the process - which comprised distillation, sublimation, etc. - that their unconscious was entirely projected into it, and this caused them to have visions, but for the most p art they did not realise that the visions had anything to do with their own psyche.

They lived very isolated lives and worked in secret, for their quest was illegal and opposed to the orthodox teachings of the Church.

Alchemy was looked up on as sorcery and it was dangerous to be taken for a sorcerer in those days. It is understandable, in such conditions, that all the alchemists' unconscious expectations should be centred on the opus and should appear in the form of visions.

There are old texts which record these visions in a wonderful language of images. We see from all this that the alchemists can hardly be compared with our modern chemists!

(3) The next symbol in the process is the mons, the mountain.

The alchemists often used this term for that which app eared above the dead or glowing body in the retort; and they also sometimes called the upper part of the retort itself the mountain.

This is a parallel to Mount Meru, it is the mountain in the clouds and the rain is below.

It is als o thought of as the carrier of the precious substance which will appear at a later stage of the process: the jewel, the medicina catholica, the elixir vitae or the wonderful

healing herb, the panacea.

Christ, as a saviour, is another parallel.

We have seen that Christ is identified with the mountain and with the little stone cut out of the mountain without hands which destroyed the great image of Nebuchadnezzar's dream:

"Thou sawest till that a stone was cut out without hands, which smote the image up on his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth " (Dan. II, 3 4-3 5.)

This allegory was certainly known to the alchemists, for among their number were fathers of the Church, such as Albertus Magnus, St. Thomas Aquinas and Alain de L'isle.

Some of these texts are falsely ascribed, to Albertus Magnus, for instance, but the symbolic language was greatly influenced by the fact that the fathers of the Church contributed to it.

The lapis angularis, for instance, was ascribed to the corner stone which is a well-known symbol for Christ.

(4) the city, the civitas, the castrum, which is built on the mountain.

This is the idea of the retort containing the precious substance.

It must be safely enclosed, hermetically sealed, for it is important that it should not diminish or disappear during the process of heating; the spirit must not escape.

(5) Thenthe four elements, the Quaternitas, appear on the mountain, corresponding to the four-headed Vajra on Mount Meru in the Tantrik sequence.

Whereas the elements in the Tetrameria were in solution, they now app ear as spirit and not matter, they are already sublimated elements.

These are four essences and on top comes the quinta essentia, the mediator in the centre.

This has a deep symbolic meaning, as it has in Tantrik Yoga, where we have seen the lotus coming out of the four.

(6) The fols auri is the alchemical parallel, we find that symbolism frequently in alchemy, as well as in Chinese philosophy.

It is an image for sublimation and the quinta essentia is such a sublimation.

The flower of sulphur and the flowering of salt petre are still spoken of in modern chemistry.

In India, the lotus forms the hollow vessel in which the gods appear, in alchemy this is more often a bath or retort.

(7) The moon and (8) the sun. The flower is followed in both sequences by the moon.

The Tetrameria was not only the "separatio" of the four elements, but also of the masculine and feminine, the primeval idea of the division into two.

We find it represented as the clouds in the air, the spirit, above; and the water, the feminine, below.

In Genesis we read:" And the Spirit of God moved up on the face of the waters”.

The alchemists understood this in the sense of "brooded", the water was impregnated by the sperma dei.

So the most important opposites, the masculine and the feminine, come together in the lotus and the retort.

When this union succeeds it is usually personified.

(9) The moon, the feminine is the albaoral- baida.

The introduction of Arabic words comes from the fact that our first knowledge of the old Greek alchemical texts came to us through Arabian alchemistic tradition.

Although the Codex Marcianus already existed in Venice, we had no knowledge of Greek in the Middle Ages.

Greek culture only spread to us by the efforts of the Humanists after the capture of Constantinople by the Turks.

Al-baida is an Arabic word meaning white woman and Beya is a corruption of it.

There is an important old text about Gabricus and Beya.

Gabricus derives from the Arabic el kibrit, sulphur, the colour of the sun, whereas the moon, the white, is the quicksilver: it is a union of the fiery heat with the cool damp substance.

(10) the Conjunctio. An old Latin M.S. of the 11th or 12th century, the Consilium Conjugii, gives advice concerning the marriage of the sun with the moon.

The Conjunctio is the last union, in which the difference of the sexes disappears.

The sun is often represented by gold and the moon by silver but, as mentioned before, these metals were not thought of materially, for the alchemists continually say "our gold is not the ordinary gold "; it is a gold essence - what that is was their secret.

It was not a corporeal union, but a union of the spiritus, the breath bodies.

(11)The following symbol, which corresponds to the Vihara, the monastery in the Tantrik sequence, is the vas herrnetis, the place in which the secret is made.

In the Book of the Yellow Castle we find this place described as the "purple hall of the city of jade".

It is also the crystal vase in which one can see the small figures of man as sol and woman as luna, in union.

The last opposites are brought together in the Vas Hermetis, it is the coincidentia oppositorum, the union of the two warring opposites.

The costly substance resulting from the process had to be protected in a treasure house.

(12) The lapis philosophorum appears as the last symbol.

This is the aim and the meaning of the whole opus.

In the Tantrik sequence it is the Lord of the mandala: the final product is identified with Buddha.

Christ is also frequently spoken of as a parallel to the precious substance.

The Church stresses the Imitatio Christi, so the idea of Christ being a symbol for the lapis, of Christ being the allegory instead of vice versa, brings in a heretical note.

The highest figure is hermaphroditic: male and female in one.

Christian iconography represents Christ as a very feminine man.

This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him.

This is where the psychological secret comes in.

The figure which represents the highest symbol is also in one aspect a child.

The title of an old alchemical treatise runs: "The Hermaphroditic Child of the Sun and Moon."

It is the homunculus , the small thumbling, for it must be small to dwell in the innermost heart of man.

Alchemical philosophy conceives of the lapis as body, soul and spirit.

An old text actually says: "Thou art the stone", showing that a totality of human personality is really intended.

But this is represented in images such as the flower, the lux moderna, the light which has broken into the darkness, the sun of justice descended from heaven, etc.

The stone cannot be made without the grace of God.

The alchemists continually say "Deo concedente": (if God permits).

The process is an opus miraculous, because God manifests himself in it.

The essence of the divine appears in the experience of the working alchemist. In Greek alchemy, and especially in the writings of Zosimos, the famous Gnostic of the 3rd century, we meet with the symbol of light: Photeins, the luminous man. The idea of God as the luminous man played a significant role in the Gnosis, as the scintilla, the spark of eternal light in the darkness of matter.

It is the task of man to find the redeeming light in his dark condition.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God.

The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself.

It is not correct to say that the alchemists did not know this; some, and perhaps not a few, had this conception.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them.

This is difficult for us to understand.

But when we consider that the primitive hears trees and animals talking to him, that is he animates everything around him with the contents of his own psyche, because he does not see the world at all objectively, we cannot wonder that the alchemists lived in the same "participation" with the materia on which they worked, because its contents were unknown in the Middle Ages.

Those people found in dead matter what we should experience in another way, psychologically or metaphysically.

But today we no longer know what metaphysical means.

I shall now give you a psychological parallel to the two sequences which we have been following.

The first condition, Shunyata, Chaos, (avidya) is unconsciousness.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it.

But, so long as we are not aware of them, we do not even know that we are acting unconsciously and "Was ich nicht weiss, macht mir nicht heiss" (what I do not know, does not annoy me).

These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves!

When we suddenly get a box on the ears from the unconscious, we are often quite unable to discover any reason for it, but the cause lies very close to us, even if we do not like to see it.

Then something must be done about it and the Tetrameria begins.

Order must be brought into the confused condition or we shall never understand why we are at loggerheads with our surroundings or why we have suddenly got into an awful hole.

This is why Freud called this process "Psycho-analysis”.

The analysis of the psyche with the purpose of dissolving this dark condition and bringing order into it.

Every system of ordering is a system of four.

This dissolution of the darkness also dissolves the picture which we have made of ourselves.

Some people have a very exalted opinion of their own value, they do not doubt themselves, yet everything goes wrong - and others complain of them.

These people have to find out that they are not a hundred percent pure gold, but that they consist of a rubbish heap as well.

When this other side comes up, it can be so unacceptable that people lose all faith in themselves: the generous person sees that he is a miser and the respectable person that he is as scoundrel.

Then what is left?

A yea and a nay are both present, an uncanny condition in which you can lose yourself.

Then something slowly comes out of all this bewilderment, as Ararat emerged from the waters of the flood.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that.

This is the mountain, a sure though small conviction which appears first as an island in the waters.

With it comes the light and an insight which tells you that you know very little of yourself.

There is no certainty, it is a dark feeling.

But this precious insight is related to your very foundations - and then the city appears with its fortifications, as the magic circle.

This protection is essential, for there are people who are always letting !heir mind be torn away.

We need an inner and an outer protection from the dangers which surround us. Carl Jung, ETH Lectures, Pages107-111.

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Carl Jung Quotations 43*** (2019-03-18 16:30)

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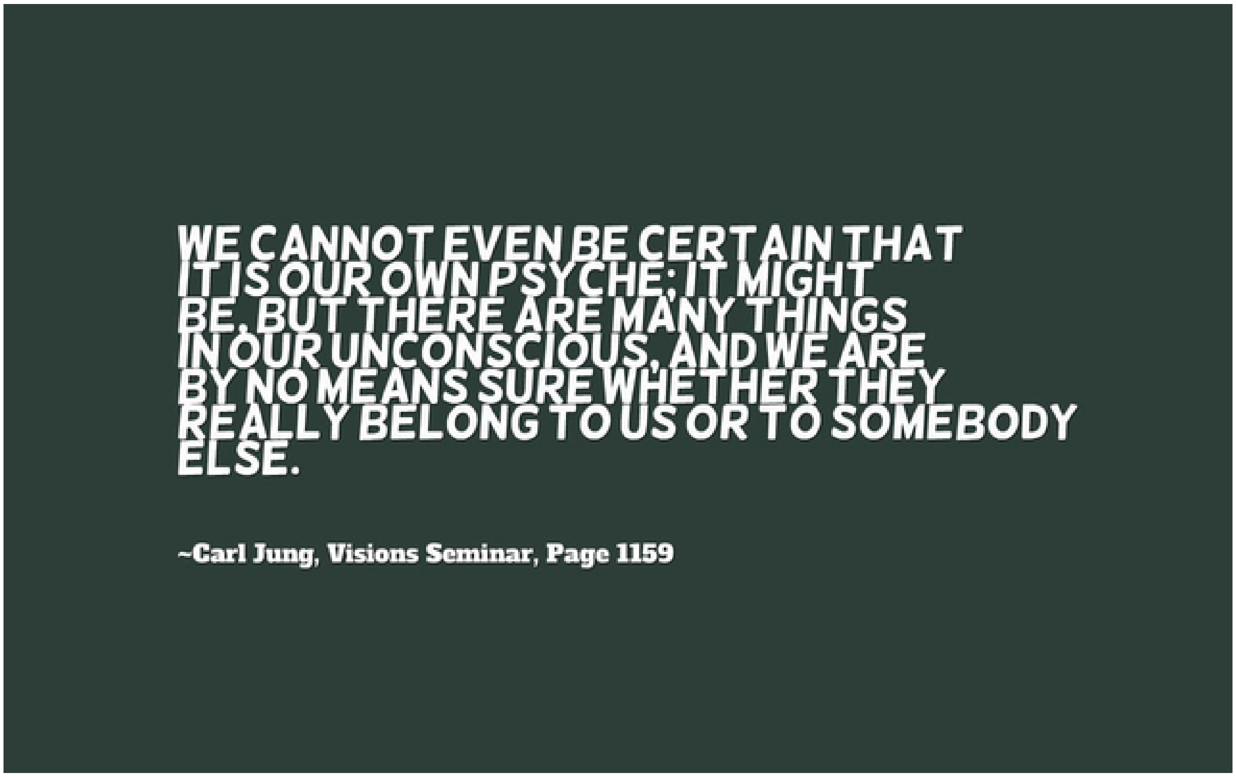

WE CANNOT EVEN BE CERTAIN THAT IT IS OUR OWN PSYCHE; IT MIGHT BE, BUT THERE ARE MANY THINGS IN OUR UNCONSCIOUS, AND WE ARE BY NO MEANS SURE WHETHER THEY REALLY BELONG TO US OR TO SOMEBODY ELSE.

~Carl Jung, Visions Seminar, Page 1159

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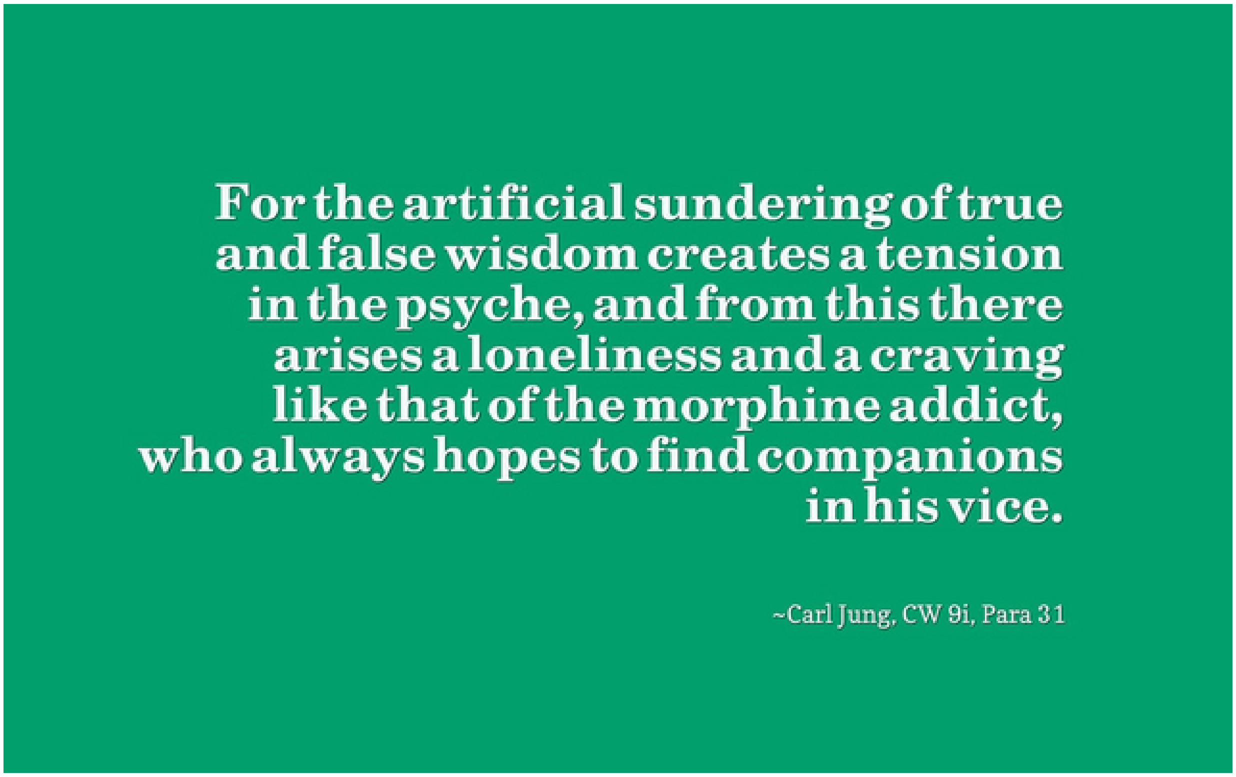

For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice.

~Carl Jung, CW 9i, Para 31

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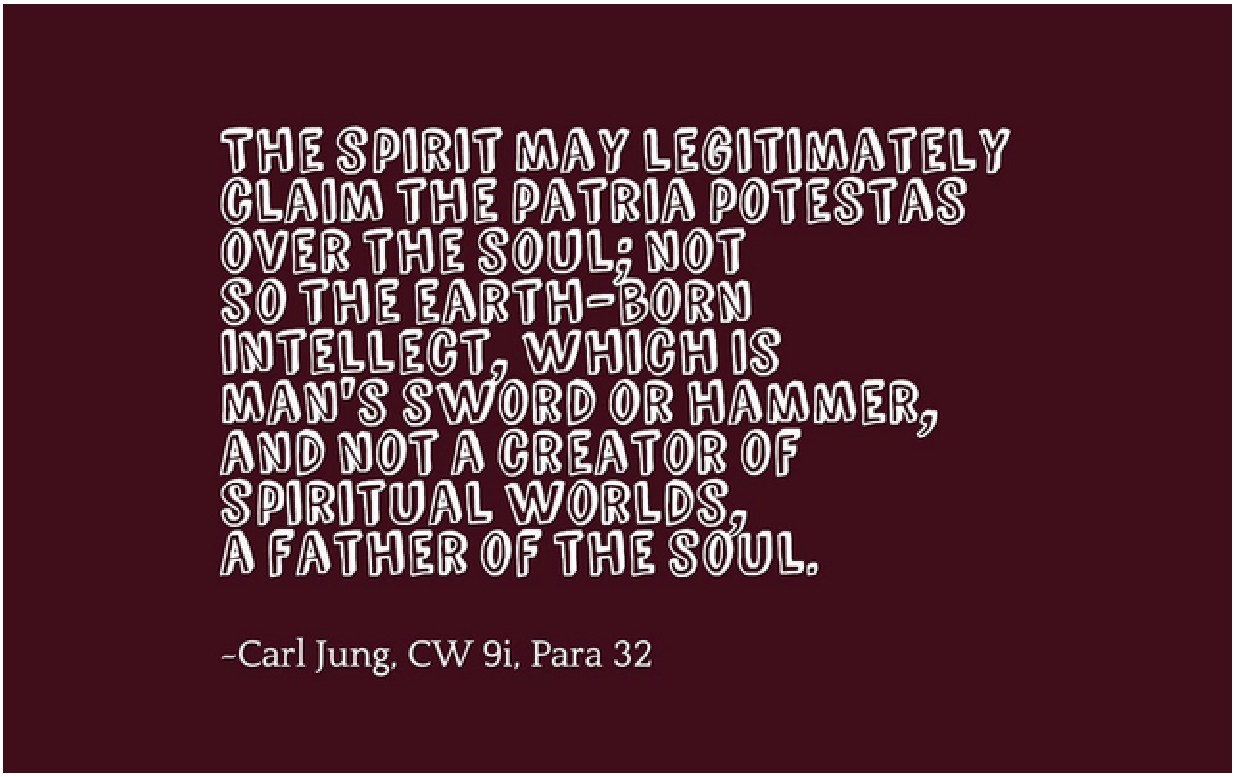

THE SPIRIT MAY LEGITIMATELY CLAIM THE PATRIA POTESTAS OVER THE SOUL; NOT SO THE EARTH-BORN INTELLECT, WHICH IS MAN'S SWORD OR HAMMER, AND NOT A CREATOR OF SPIRITUAL WORLDS, A FATHER OF THE SOUL.

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The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

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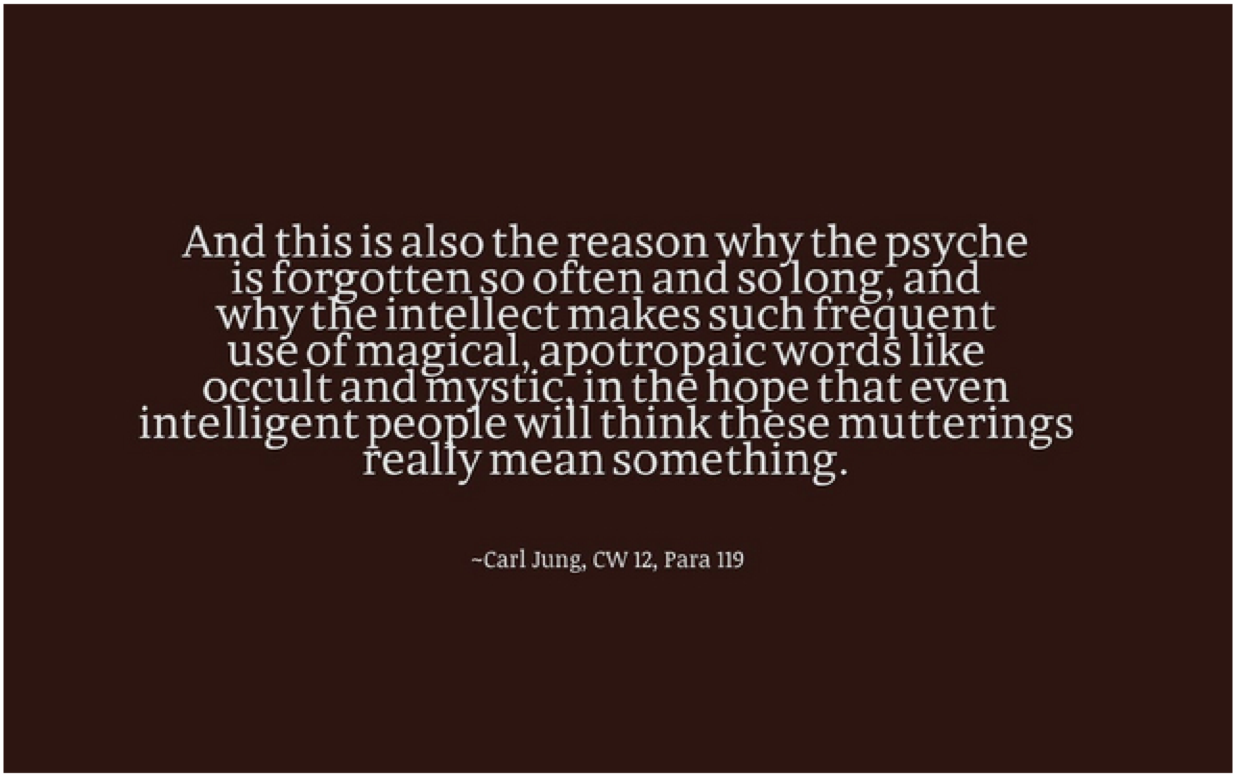

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like occult and mystic, in the hope that even intelligent people will think these mutterings really mean something.

~Carl Jung, CW 12, Para 119

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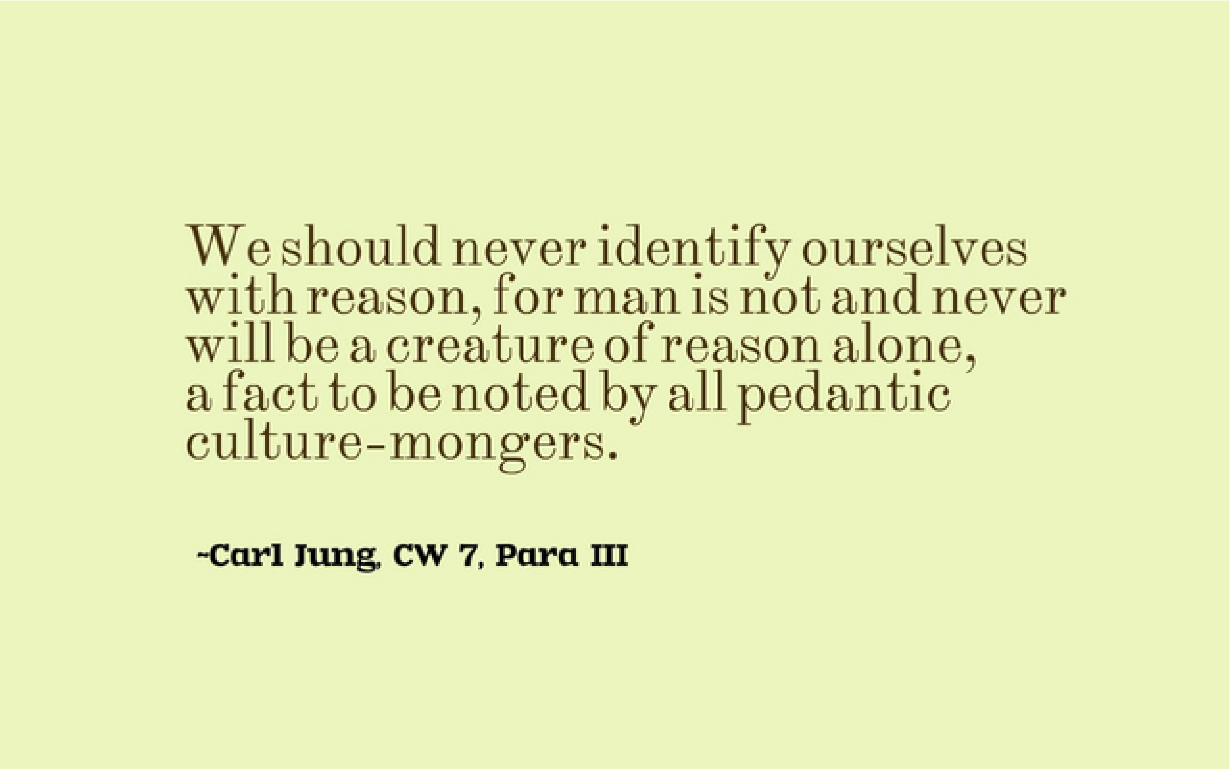

We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers.

~Carl Jung, CW 7, Para III

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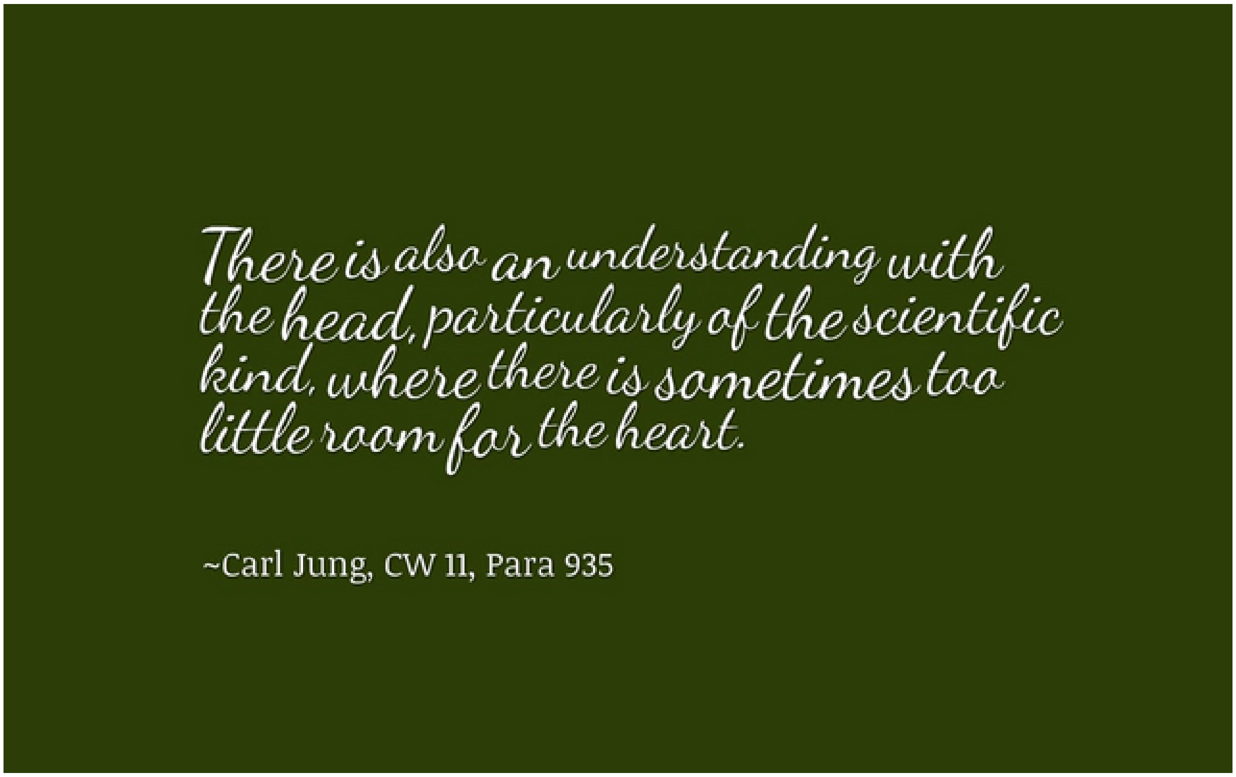

There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart.

~Carl Jung, CW 11, Para 935

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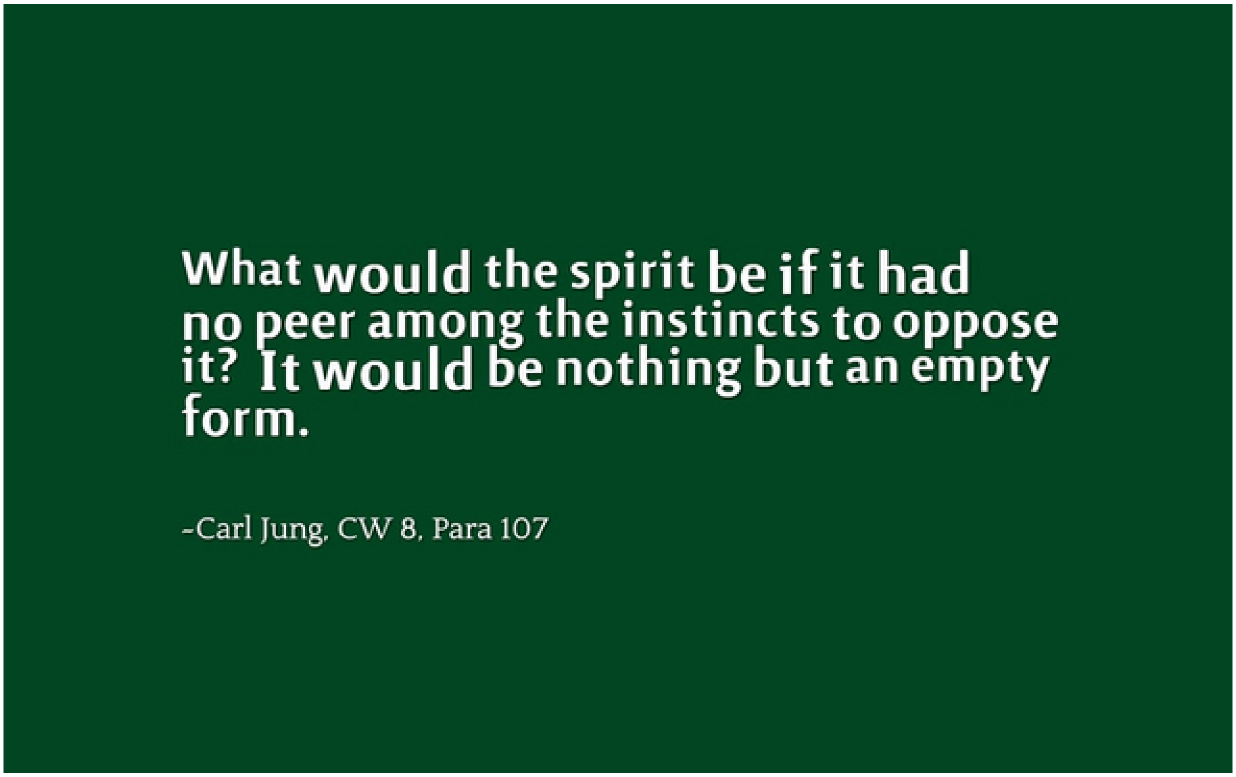

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form.

-Carl Jung, CW 8, Para 107

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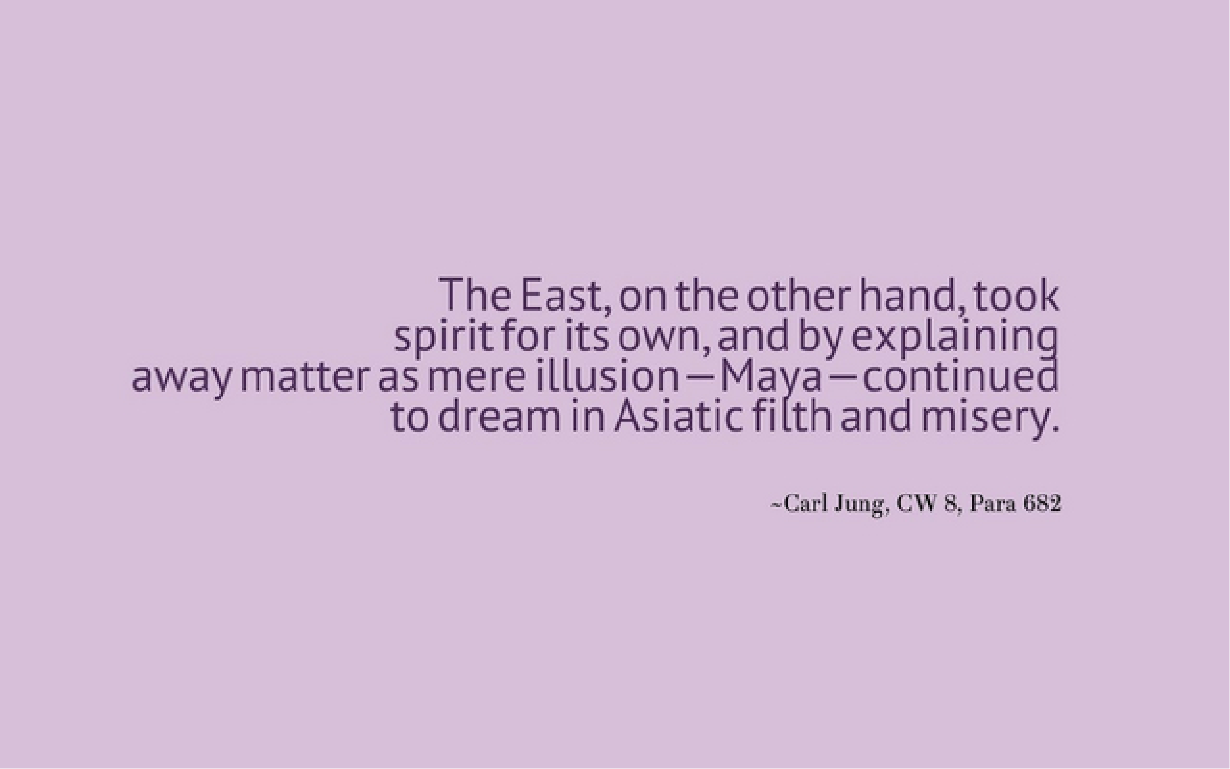

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery.

~Carl Jung, CW 8, Para 682

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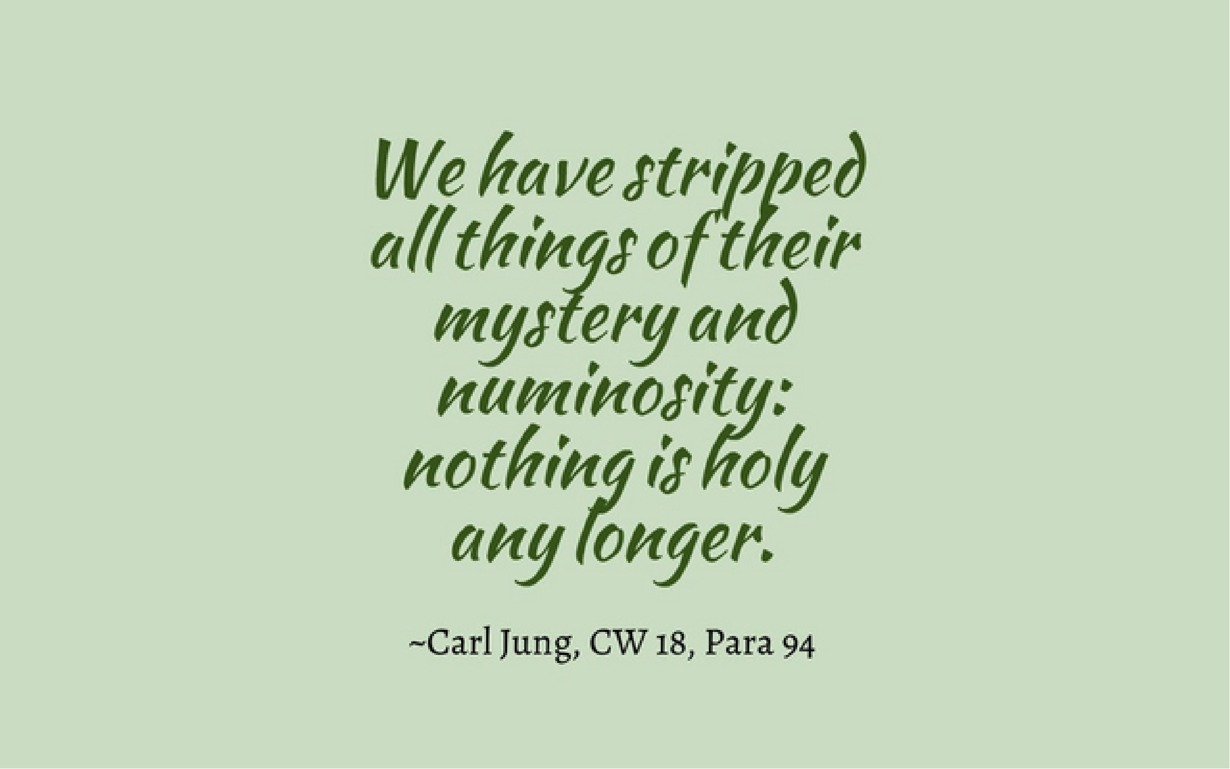

We have stripped all things of their mystery and numinosity: nothing is holy any longer.

~Carl Jung, CW 18, Para 94

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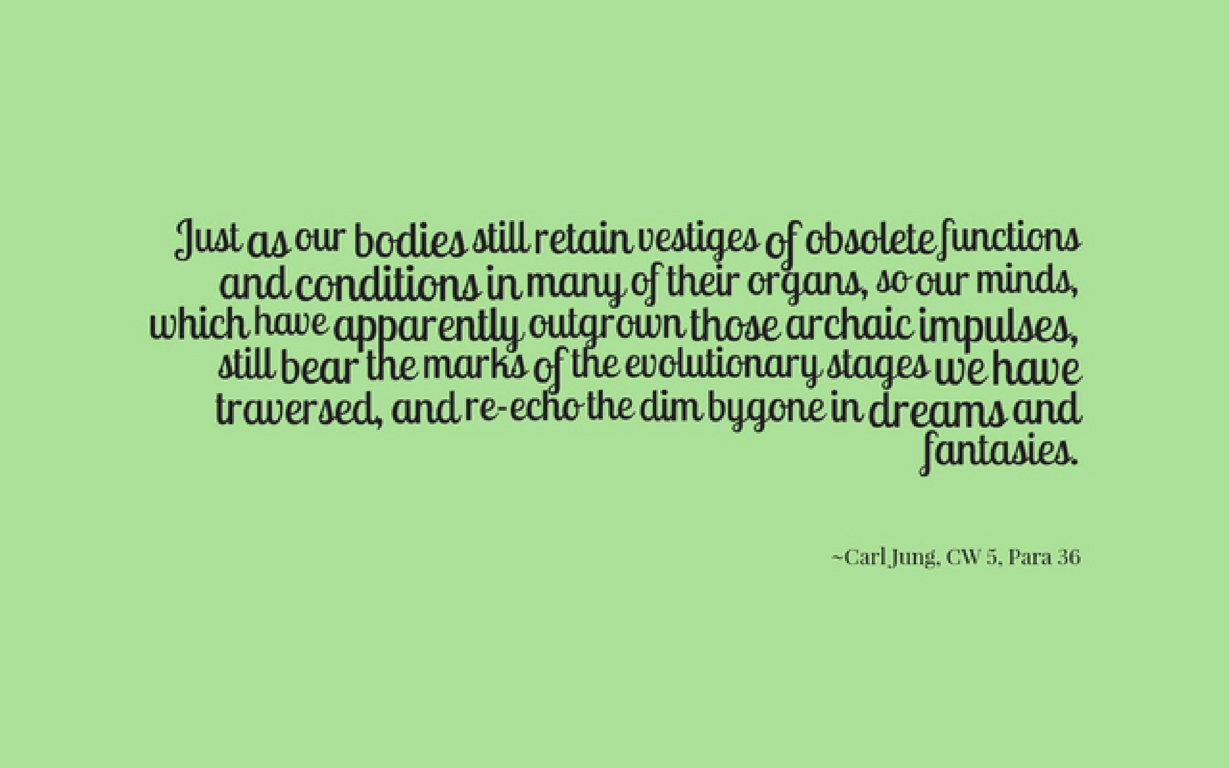

Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies.

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[11]

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands.

~Carl Jung, CW 14, Para 489

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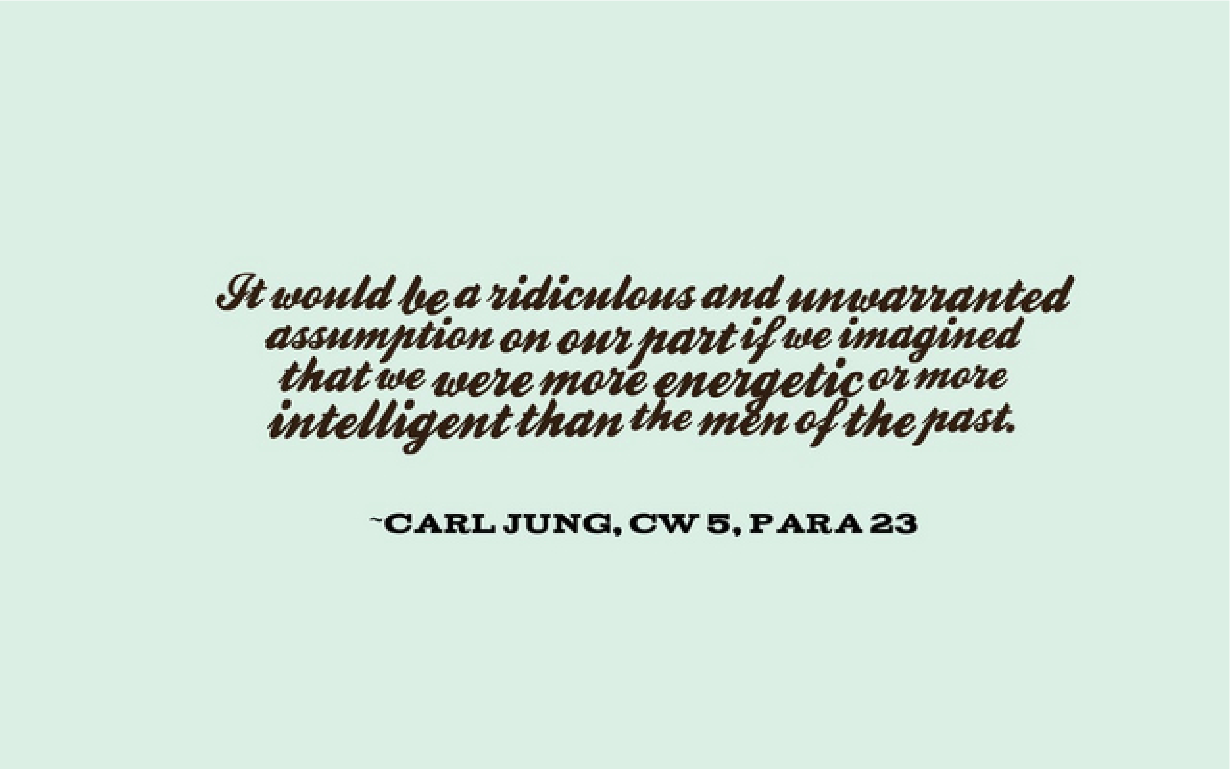

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past.

~CARL JUNG, CW 5, PARA 23

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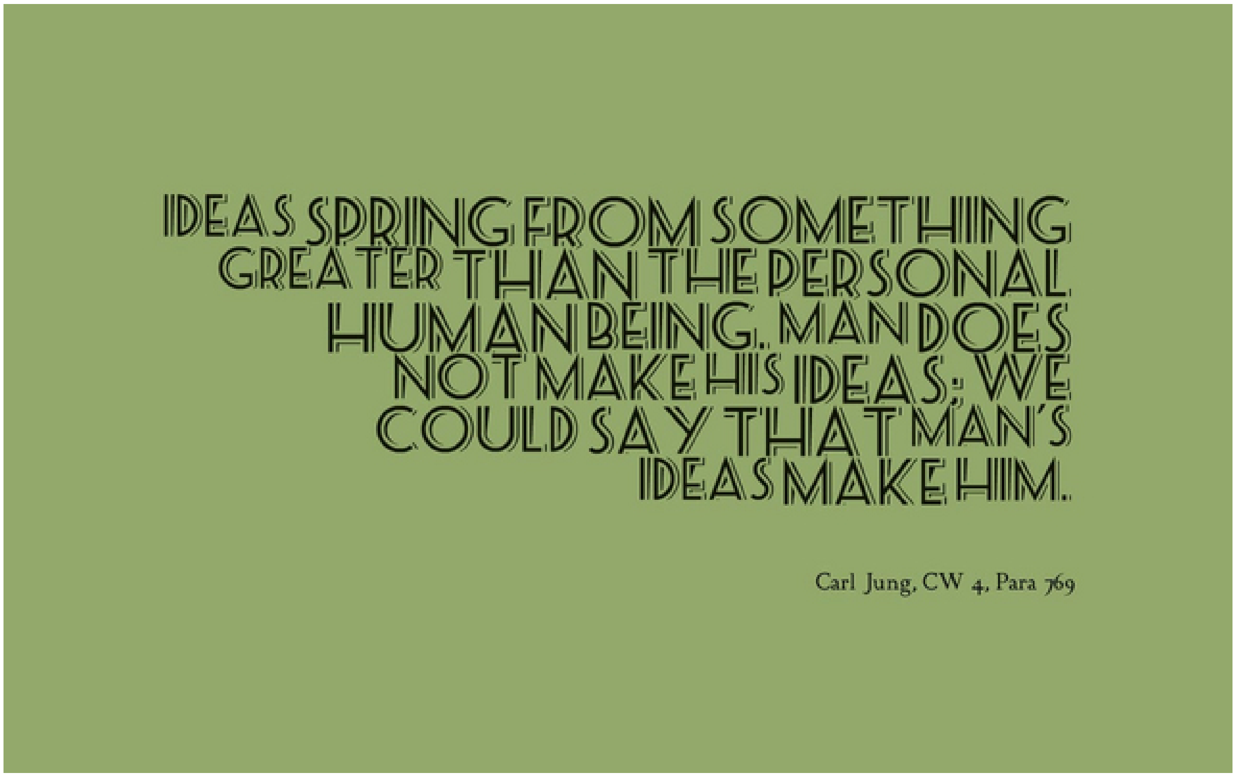

IDEAS SPRING FROM SOMETHING GREATER THAN THE PERSONAL HUMAN BEING. MAN DOES NOT MAKE HIS IDEAS; WE COULD SAY THAT MAN'S IDEAS MAKE HIM.

Carl Jung, CW 4, Para 769

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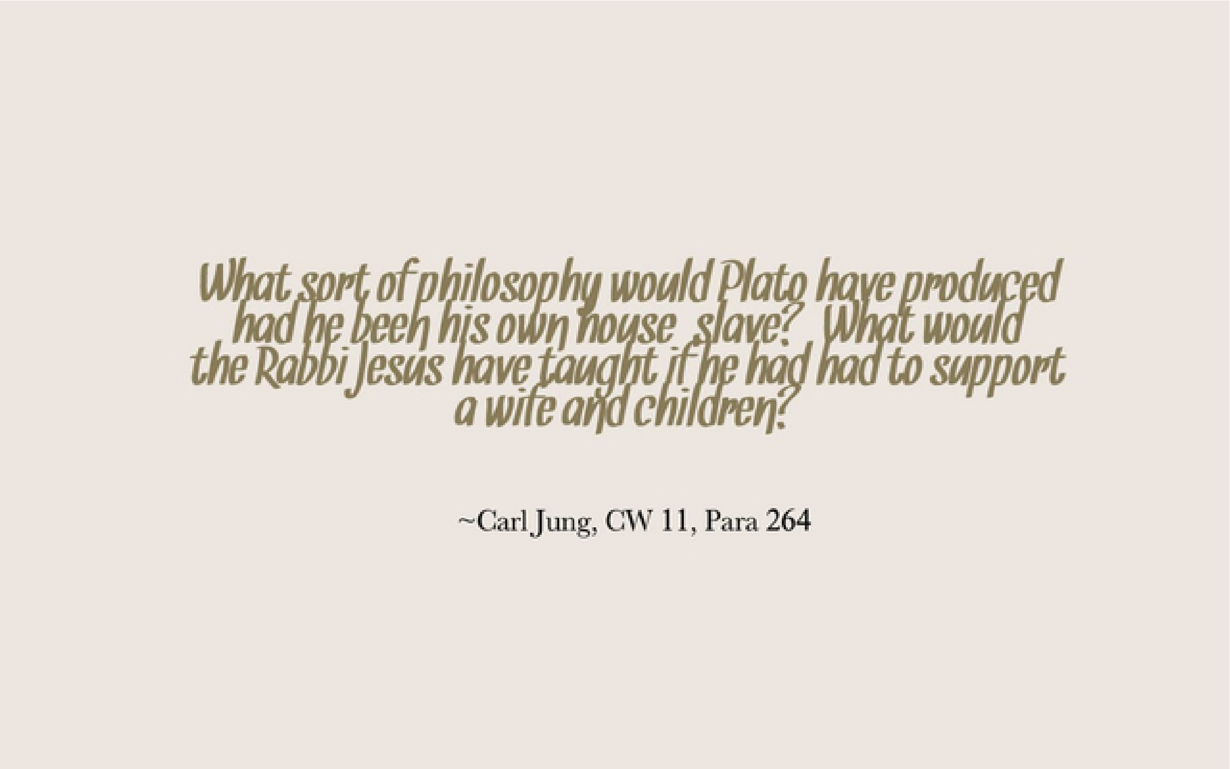

What sort of philosophy would Plato have produced
had he been his own house slave? What would
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~Carl Jung, CW 11, Para 264

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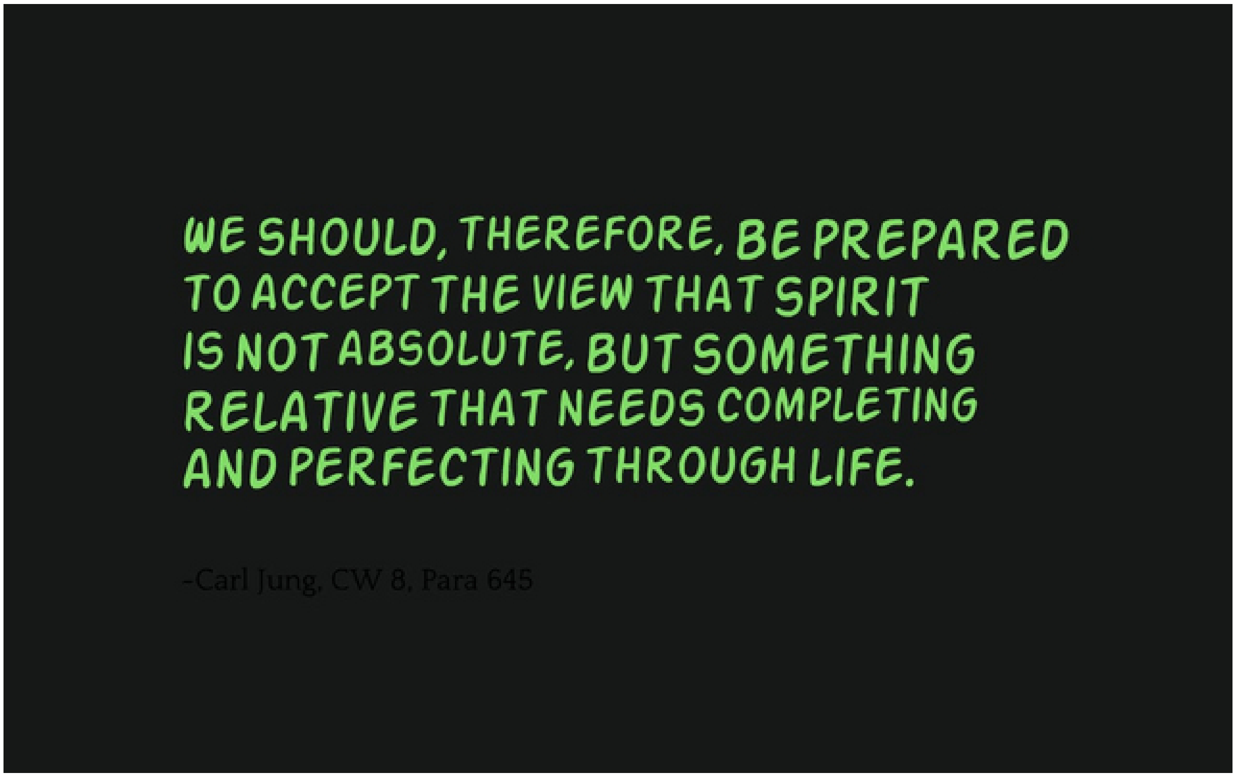

WE SHOULD, THEREFORE, BE PREPARED
TO ACCEPT THE VIEW THAT SPIRIT
IS NOT ABSOLUTE, BUT SOMETHING
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AND PERFECTING THROUGH LIFE.

-Carl Jung, CW 8, Para 645

We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

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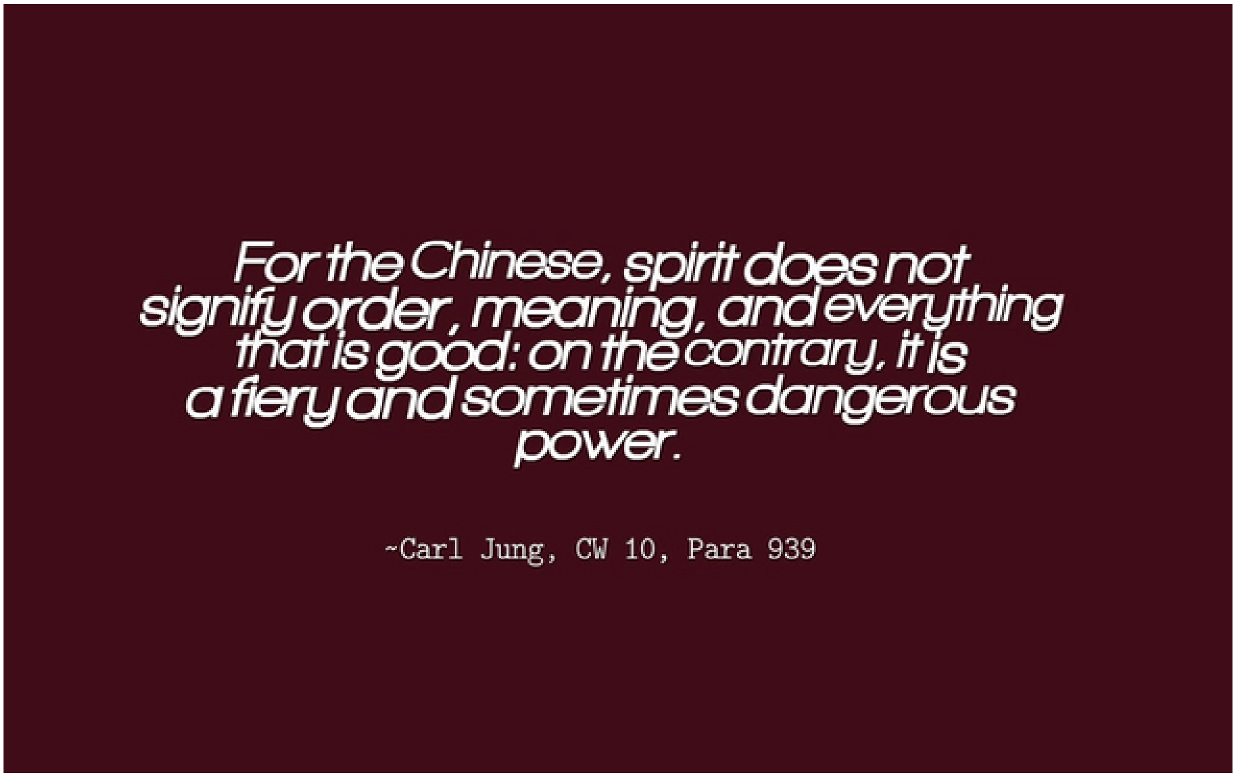
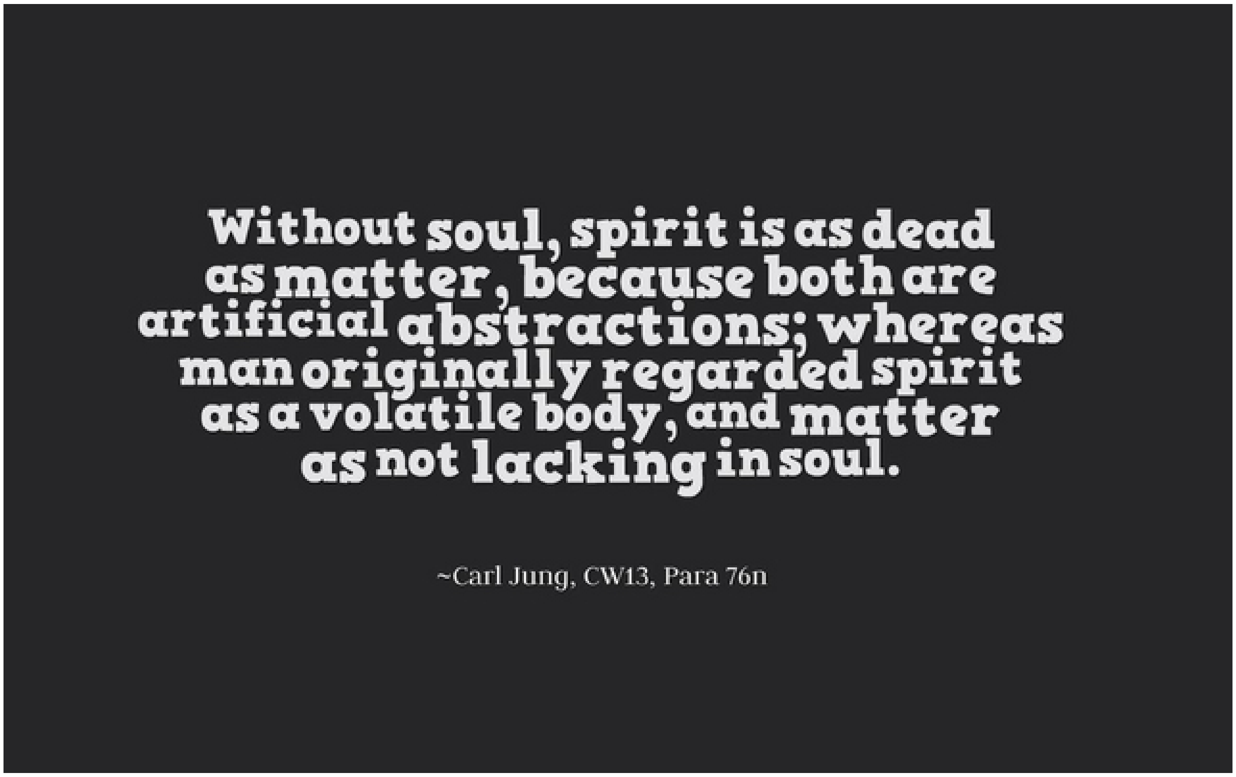


For the Chinese, spirit does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power.

~Carl Jung, CW 10, Para 939

For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

[17]

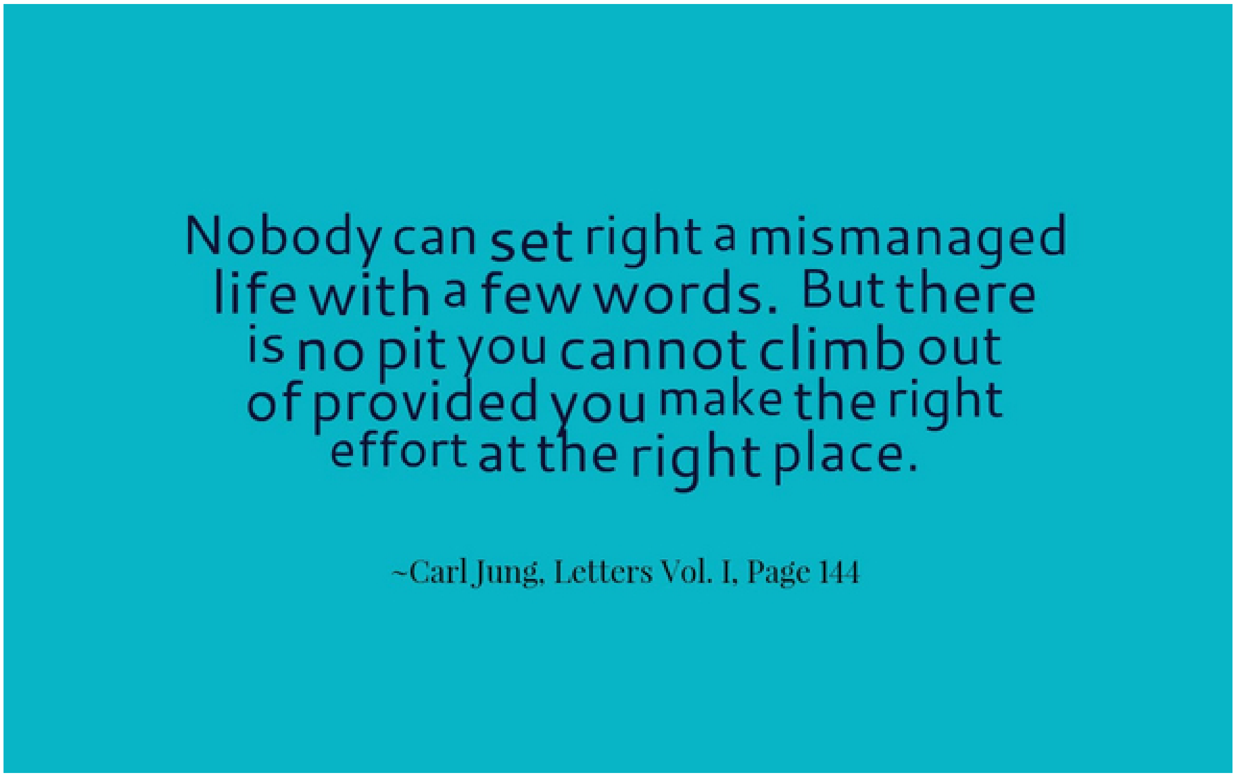


Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul.

~Carl Jung, CW13, Para 76n

Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n

[18]

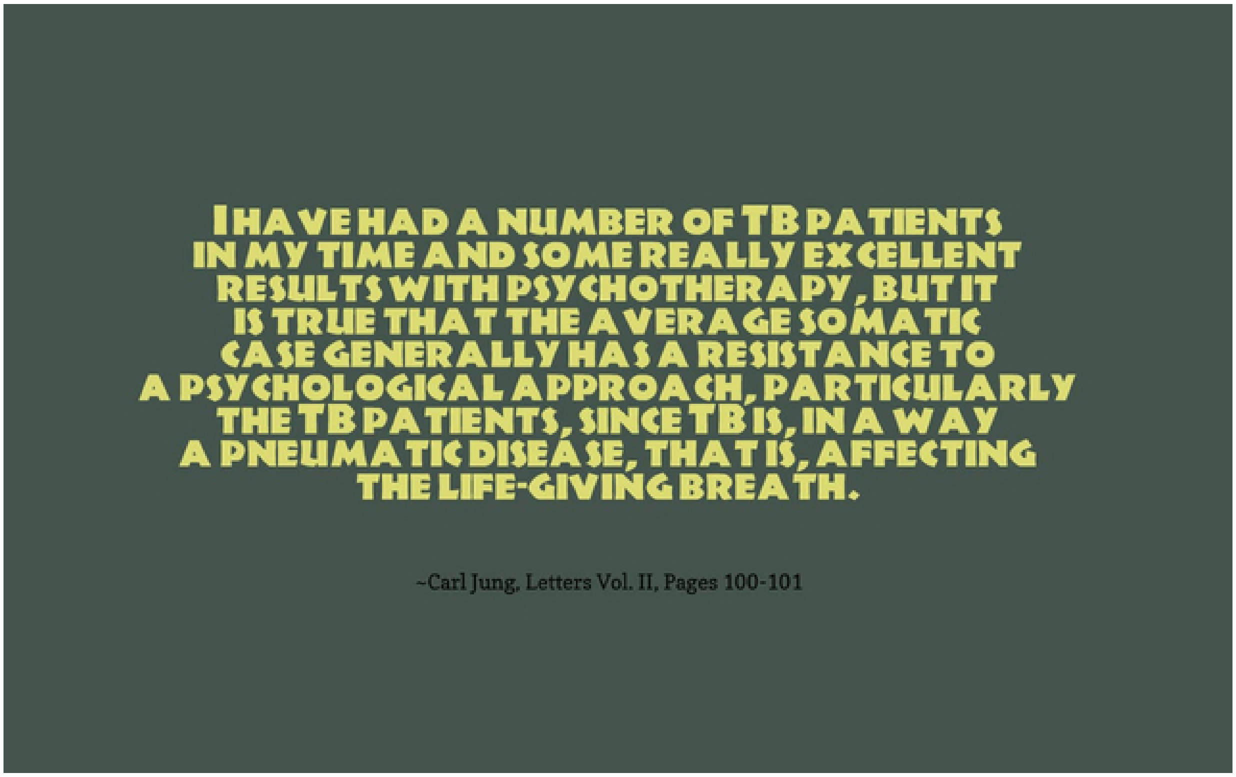


Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place.

~Carl Jung, Letters Vol. I, Page 144

Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place. Carl Jung, Letters Vol. I, Page 144

[19]

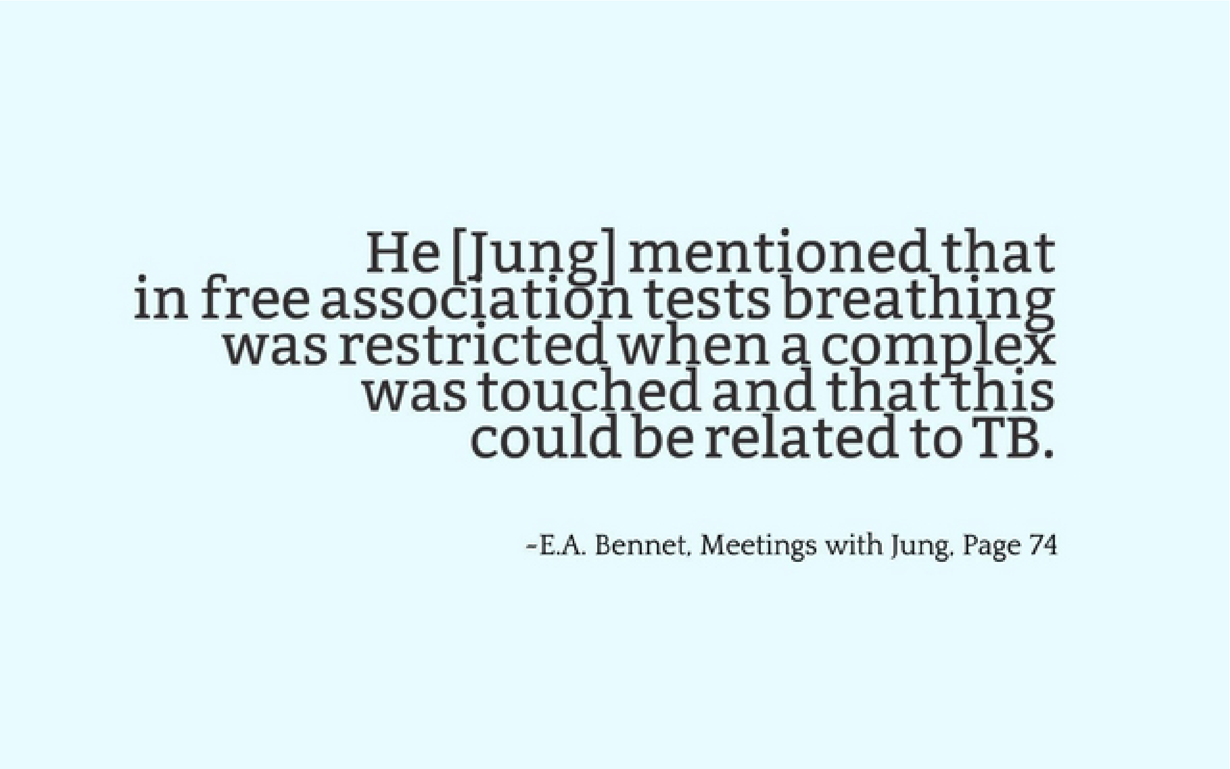


I HAVE HAD A NUMBER OF TB PATIENTS IN MY TIME AND SOME REALLY EXCELLENT RESULTS WITH PSYCHOTHERAPY, BUT IT IS TRUE THAT THE AVERAGE SOMATIC CASE GENERALLY HAS A RESISTANCE TO A PSYCHOLOGICAL APPROACH, PARTICULARLY THE TB PATIENTS, SINCE TB IS, IN A WAY A PNEUMATIC DISEASE, THAT IS, AFFECTING THE LIFE-GIVING BREATH.

~Carl Jung, Letters Vol. II, Pages 100-101

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101

[20]



He [Jung] mentioned that
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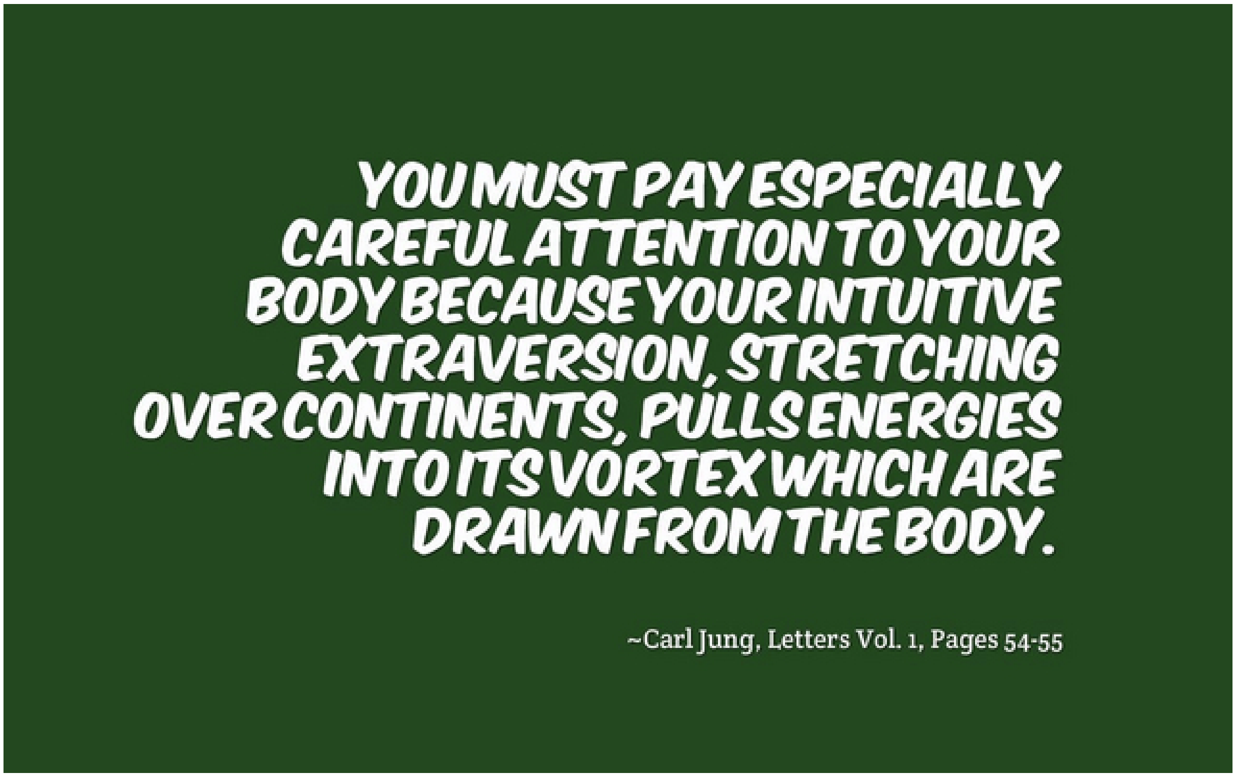
could be related to TB.

-E.A. Bennet, Meetings with Jung, Page 74

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

[21]



YOU MUST PAY ESPECIALLY
CAREFUL ATTENTION TO YOUR
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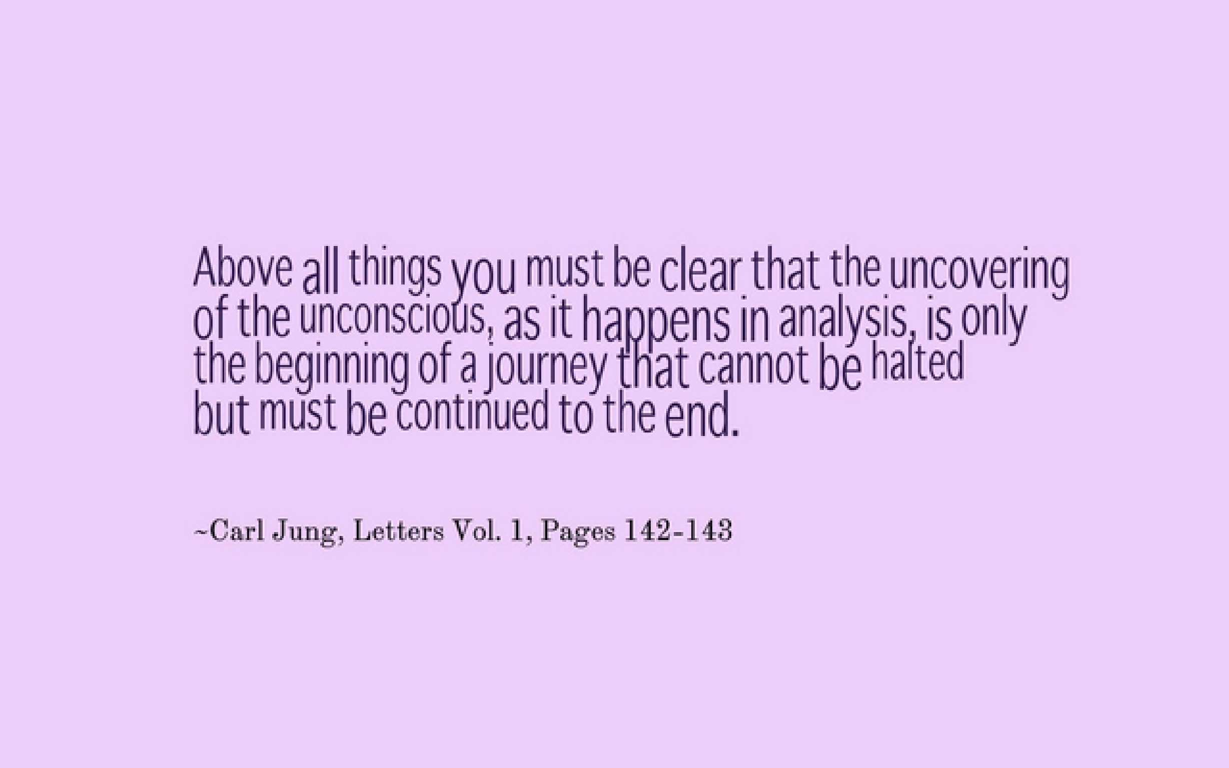
~Carl Jung, Letters Vol. 1, Pages 54-55

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

[22]

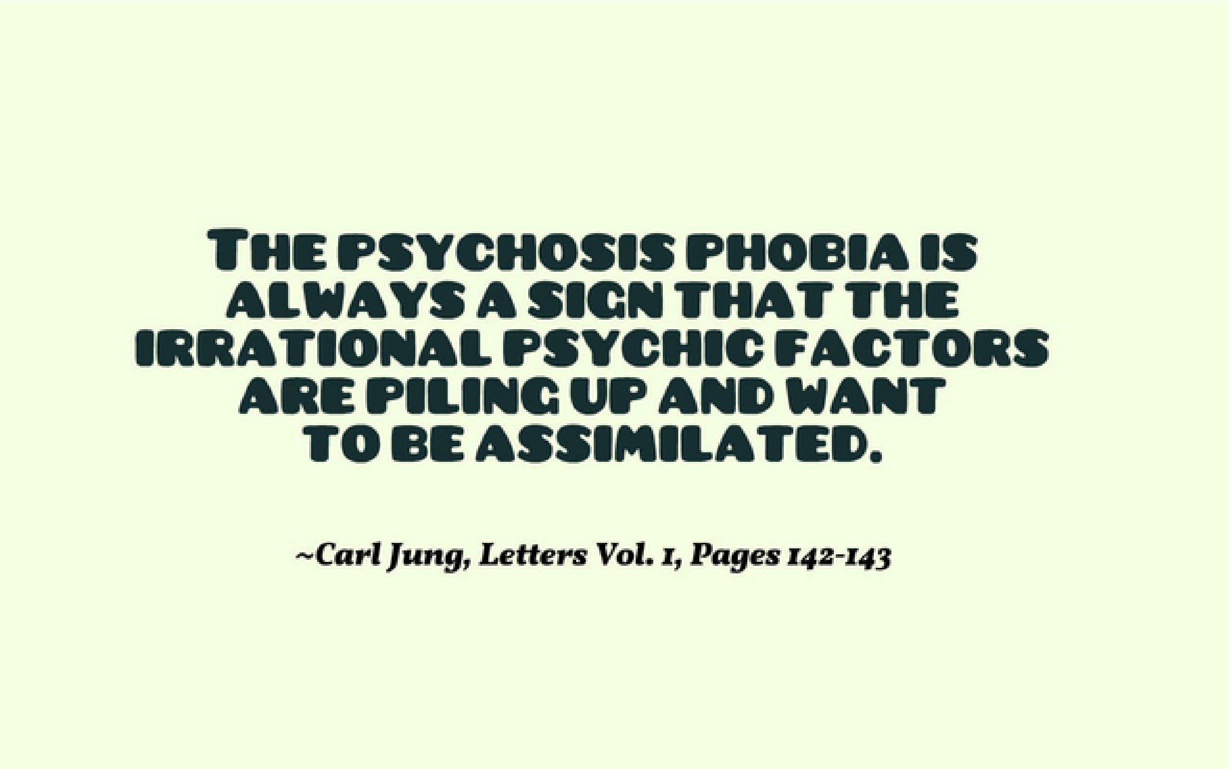


Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end.

~Carl Jung, Letters Vol. 1, Pages 142-143

Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end. Carl Jung, Letters Vol. 1, Pages 142-143

[23]

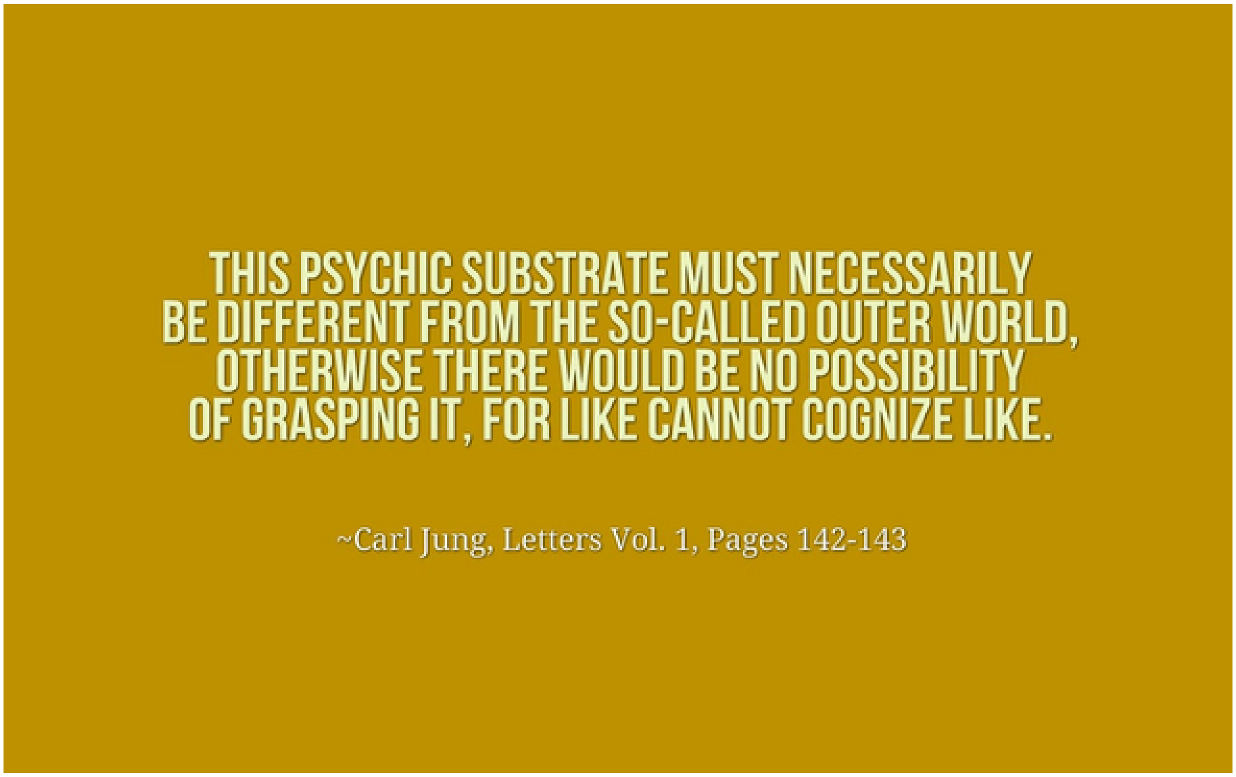


THE PSYCHOSIS PHOBIA IS ALWAYS A SIGN THAT THE IRRATIONAL PSYCHIC FACTORS ARE PILING UP AND WANT TO BE ASSIMILATED.

~Carl Jung, Letters Vol. 1, Pages 142-143

The psychosis phobia is always a sign that the irrational psychic factors are piling up and want to be assimilated. Carl Jung, Letters Vol. 1, Pages 142-143

[24]

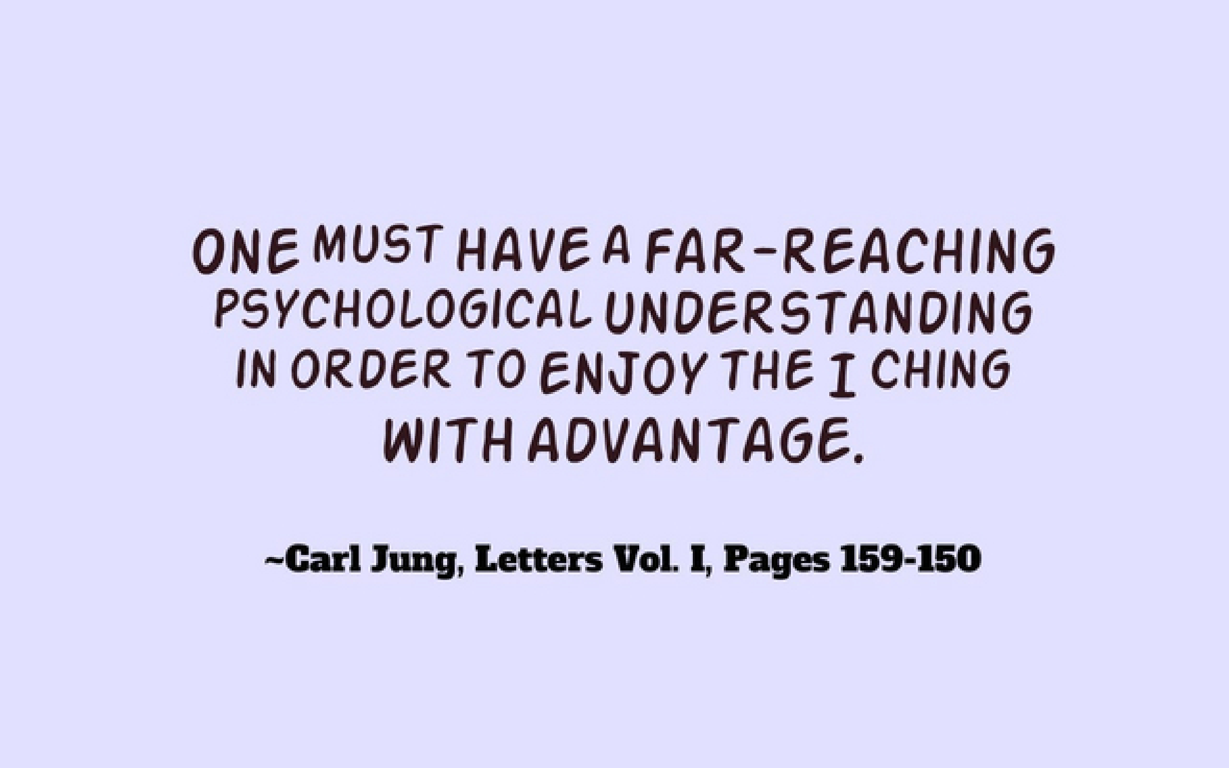


THIS PSYCHIC SUBSTRATE MUST NECESSARILY BE DIFFERENT FROM THE SO-CALLED OUTER WORLD, OTHERWISE THERE WOULD BE NO POSSIBILITY OF GRASPING IT, FOR LIKE CANNOT COGNIZE LIKE.

~Carl Jung, Letters Vol. 1, Pages 142-143

This psychic substrate must necessarily be different from the so-called outer world, otherwise there would be no possibility of grasping it, for like cannot cognize like. Carl Jung, Letters Vol. 1, Pages 142-143

[25]



ONE MUST HAVE A FAR-REACHING PSYCHOLOGICAL UNDERSTANDING IN ORDER TO ENJOY THE I CHING WITH ADVANTAGE.

~Carl Jung, Letters Vol. I, Pages 159-150

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150

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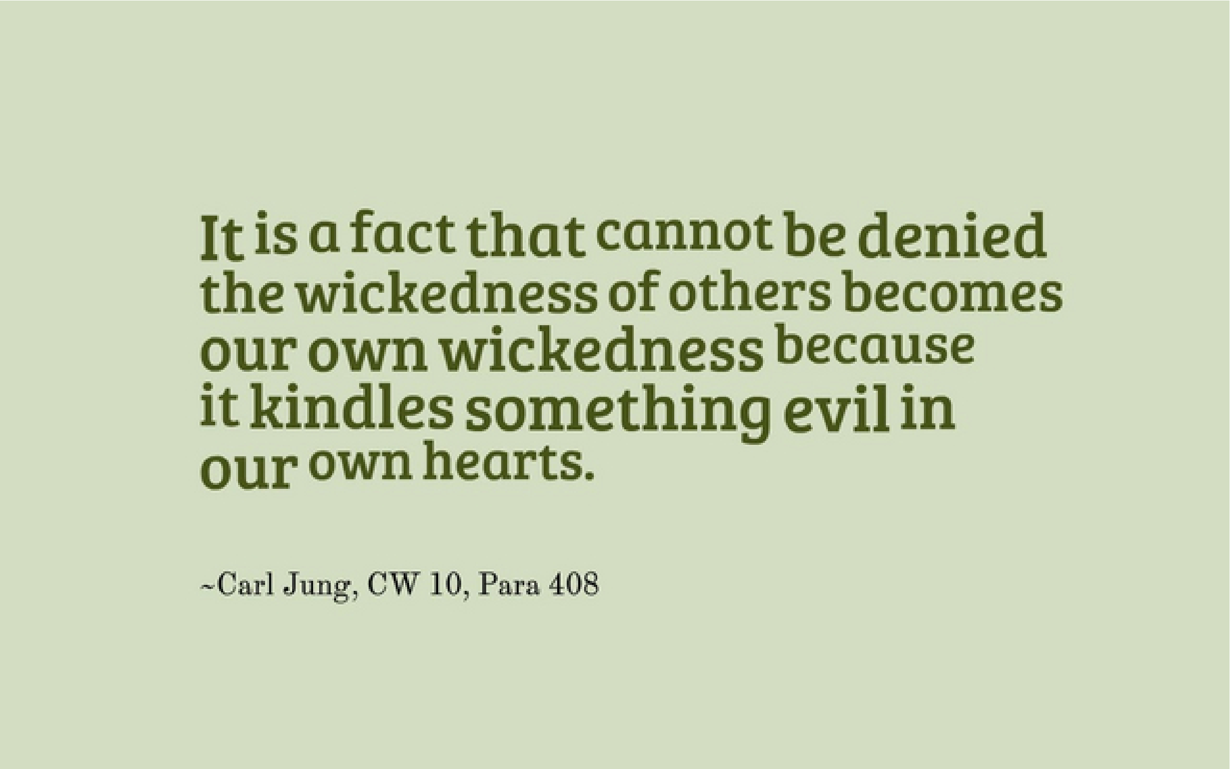

It is a fact that cannot be denied
the wickedness of others becomes
our own wickedness because
it kindles something evil in
our own hearts.

~Carl Jung, CW 10, Para 408

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

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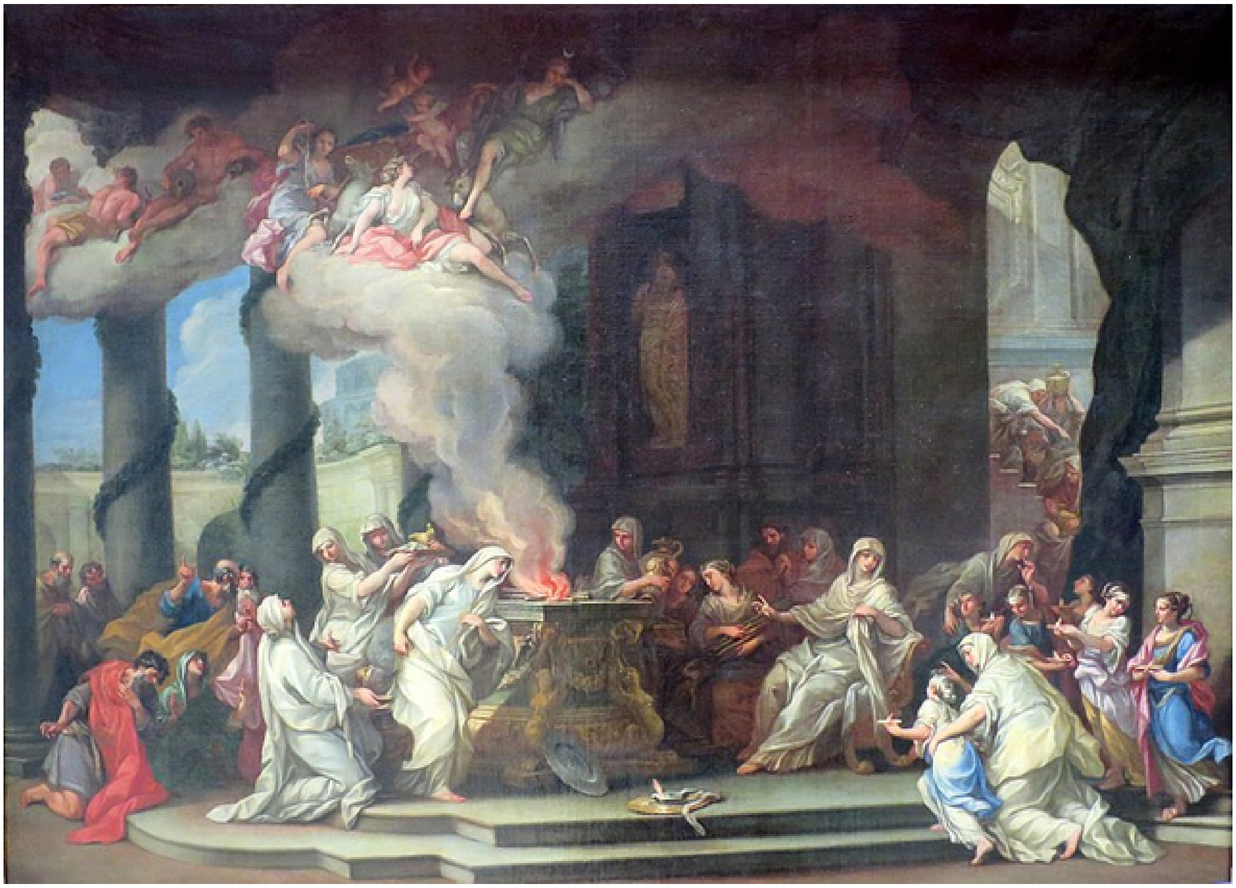
The Vestal Virgin [The Keeper of the Fire] (2019-03-18 16:49)

[1]



Early 18th-century depiction of the dedication of a Vestal, by Alessandro Marchesini

Terms of service

The Vestals were committed to the priesthood before puberty (when 6-10 years old) and sworn to celibacy for a period of 30 years. These 30 years were divided in turn into decade-long periods during which Vestals were respectively students, servants, and teachers. Afterwards, they were retired and replaced by a new inductee. Once retired, a former Vestal was given a pension and allowed to marry.[9] The Pontifex Maximus, acting as the father of the bride, would typically arrange a marriage with a suitable Roman nobleman. A marriage to a former Vestal was highly honored, and – more importantly in ancient Rome – thought to bring good luck ... as well as a comfortable pension.

To get admittance into the order, a girl had to be free of physical and mental defects, have two living parents and be a daughter of a free-born resident of Rome. From at least the mid-Republican era, the pontifex maximus chose Vestals between their sixth and tenth year, by lot from a group of twenty high-born candidates at a gathering of their families and other Roman citizens. Originally, the girl had to be of patrician birth, but membership was opened to plebeians as it became difficult to find patricians willing to commit their daughters to 30 years as a Vestal, and then ultimately even to the daughters of freedmen for the same reason. [10][11]

The choosing ceremony was known as a captio (capture). Once a girl was chosen to be a Vestal, the pontifex pointed to her and led her away from her parents with the words, "I take you, Amata, to be a Vestal priestess, who will carry out sacred rites which it is the law for a Vestal priestess to perform on behalf of the Roman people, on the same terms as her who was a Vestal 'on the best terms'" (thus, with all the entitlements of a Vestal). As soon as she entered the atrium of Vesta's temple, she was under the goddess's service and protection.[12]

To replace a Vestal who had died, candidates would be presented in the quarters of the chief Vestal for the selection of the most virtuous. Unlike normal inductees, these candidates did not have to be prepubescents, nor even virgins (they could be young widows or even divorcees, though that was frowned upon and thought unlucky), though they were rarely older than the deceased Vestal they were replacing. Tacitus (Annals ii.30,86) recounts how Gaius Fonteius Agrippa and Domitius Pollio offered their daughters as Vestal candidates in AD 19 to fill such a vacant position. Equally matched, Pollio's daughter was chosen only because Agrippa had been recently divorced. The pontifex maximus (Tiberius) "consoled" the failed candidate with a dowry of 1 million sesterces.

Tasks

House of the Vestals and Temple of Vesta from the Palatine

Their tasks included the maintenance of the fire sacred to Vesta, the goddess of the hearth and home, collecting water from a sacred spring, preparation of food used in rituals and caring for sacred objects in the temple's sanctuary.[13] By maintaining Vesta's sacred fire, from which anyone could receive fire for household use, they functioned as "surrogate housekeepers", in a religious sense, for all of Rome. Their sacred fire was treated, in Imperial times, as the emperor's household fire.
The Vestals were put in charge of keeping safe the wills and testaments of various people such as Caesar and Mark Antony. In addition, the Vestals also guarded some sacred objects, including the Palladium, and made a special kind of flour called mola salsa which was sprinkled on all public offerings to a god.
[edit]Privileges
The dignities accorded to the Vestals were significant.
in an era when religion was rich in pageantry, the presence of the College of Vestal Virgins was required in numerous public ceremonies and wherever they went, they were transported in a carpentum, a covered two-wheeled carriage, preceded by a lictor, and had the right-of-way;
at public games and performances they had a reserved place of honor;
unlike most Roman women, they were not subject to the patria potestas and so were free to own property, make a will, and vote;
they gave evidence without the customary oath, their word being trusted without question;
they were, on account of their incorruptible character, entrusted with important wills and state documents, like public treaties;
their person was sacrosanct: death was the penalty for injuring their person and their escorts protected anyone from assault;
they could free condemned prisoners and slaves by touching them – if a person who was sentenced to death saw a Vestal on his way to the execution, he was automatically pardoned.
they participated in throwing the ritual straw figures called Argei into the Tiber on May 15.[14][15]

[edit]Punishments

Allowing the sacred fire of Vesta to die out, suggesting that the goddess had withdrawn her protection from the city, was a serious offence and was punishable by scourging.[16] The chastity of the Vestals was considered to have a direct bearing on the health of the Roman state. When they entered the collegium, they left behind the authority of their fathers and became daughters of the state. Any sexual relationship with a citizen was therefore considered to be incest and an act of treason.[17] The punishment for violating the oath of celibacy was to be buried alive in the Campus Sceleratus or "Evil Field" (an underground chamber near the Colline Gate) with a few days of food and water.

Ancient tradition required that an unchaste Vestal be buried alive within the city, that being the only way to kill her without spilling her blood, which was forbidden. However, this practice contradicted the Roman law that no person might be buried within the city. To solve this problem, the Romans buried the offending priestess with a nominal quantity of food and other provisions, not to prolong her punishment, but so that the Vestal would not technically die in the city, but instead descend into a "habitable room". Moreover, she would die willingly.[citation needed] Cases of unchastity and its punishment were rare.[18] The Vestal Tuccia was accused of fornication, but she carried water in a sieve to prove her chastity.

O Vesta, if I have always brought pure hands to your secret services, make it so now that with this sieve I shall be able to draw water from the Tiber and bring it to Your temple.[19]

Because a Vestal’s virginity was thought to be directly correlated to the sacred burning of the fire, if the fire were extinguished it might be assumed that either the Vestal had acted wrongly or that the vestal had simply neglected her duties. The final decision was the responsibility of the Pontifex Maximus, or the head of the pontifical college, as opposed to a judicial body. While the Order of the Vestals was in existence for over one thousand years there are only ten recorded convictions for unchastity and these trials all took place at times of political crisis for the Roman state. It has been suggested[17] that Vestals were used as scapegoats[20] in times of great crisis.

The earliest Vestals at Alba Longa were said to have been whipped to death for having sex.[citation needed] The Roman king Tarquinius Priscus instituted the punishment of live burial, which he inflicted on the priestess Pinaria. But whipping with rods sometimes preceded the immuration as was done to Urbinia in 471 BC.

Suspicions first arose against Minucia through an improper love of dress and the evidence of a slave. She was found guilty of unchastity and buried alive.[21] Similarly Postumia, who though innocent according to Livy[22] was tried for unchastity with suspicions being aroused through her immodest attire and less than maidenly manner. Postumia was sternly warned "to leave her sports, taunts and merry conceits." Aemilia, Licinia, and Martia were executed after being denounced by the servant of a barbarian horseman. A few Vestals were acquitted. Some cleared themselves through ordeals.[23] The paramour of a guilty Vestal was whipped to death in the Forum Boarium or on the Comitium.[24]

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/2/21/Alessandro_Marchesini_-_Dedication_of_a_New_Vestal_Virgin_-_WGA14054.jpg/800px-Alessandro_Marchesini_-_`

Carl Jung Quotations 44*** (2019-03-18 17:30)

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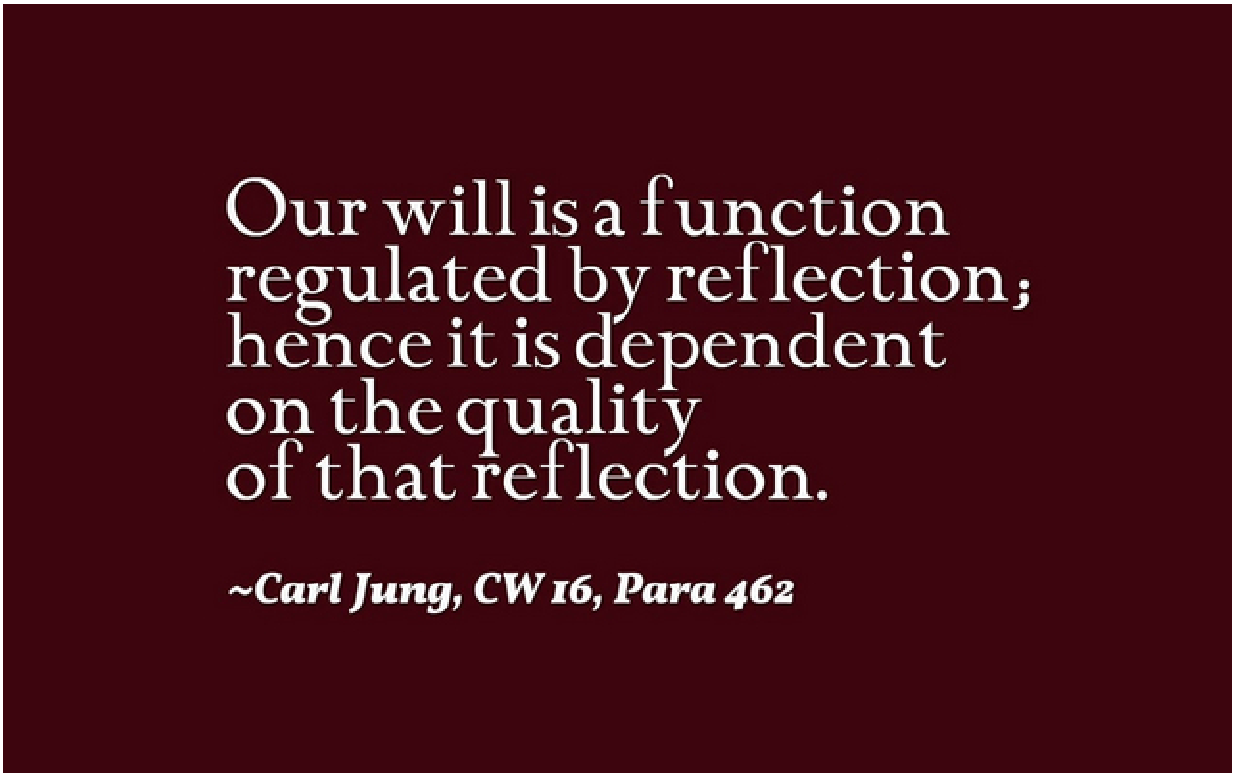
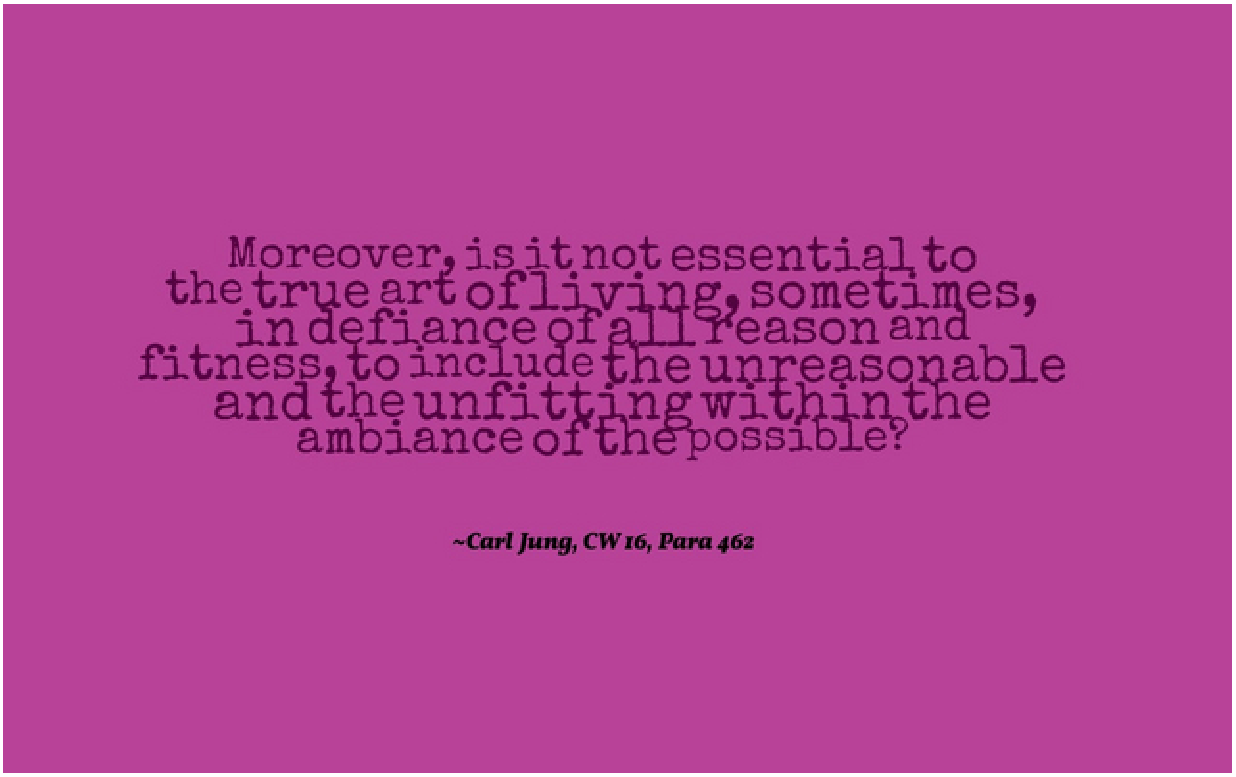


Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection.

~Carl Jung, CW 16, Para 462

Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. Carl Jung, CW 16, Para 462

[2]

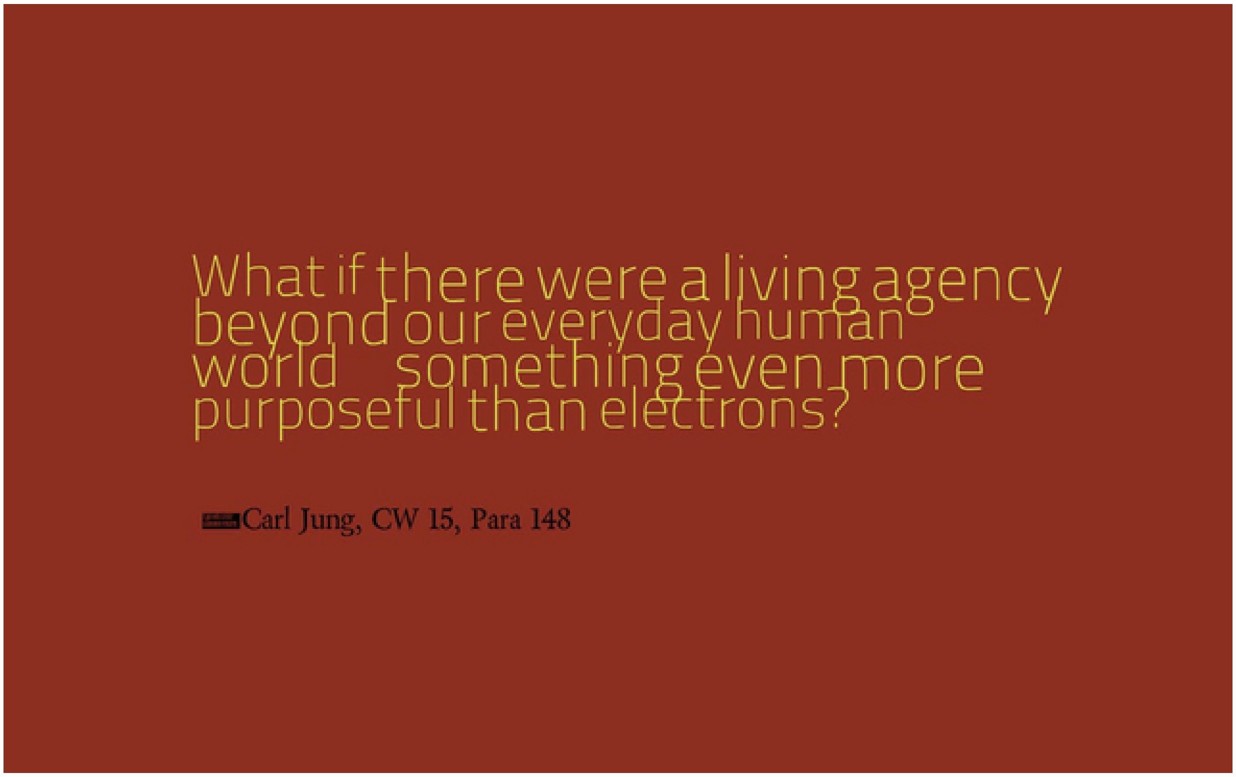


Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible?

~Carl Jung, CW 16, Para 462

Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

[3]

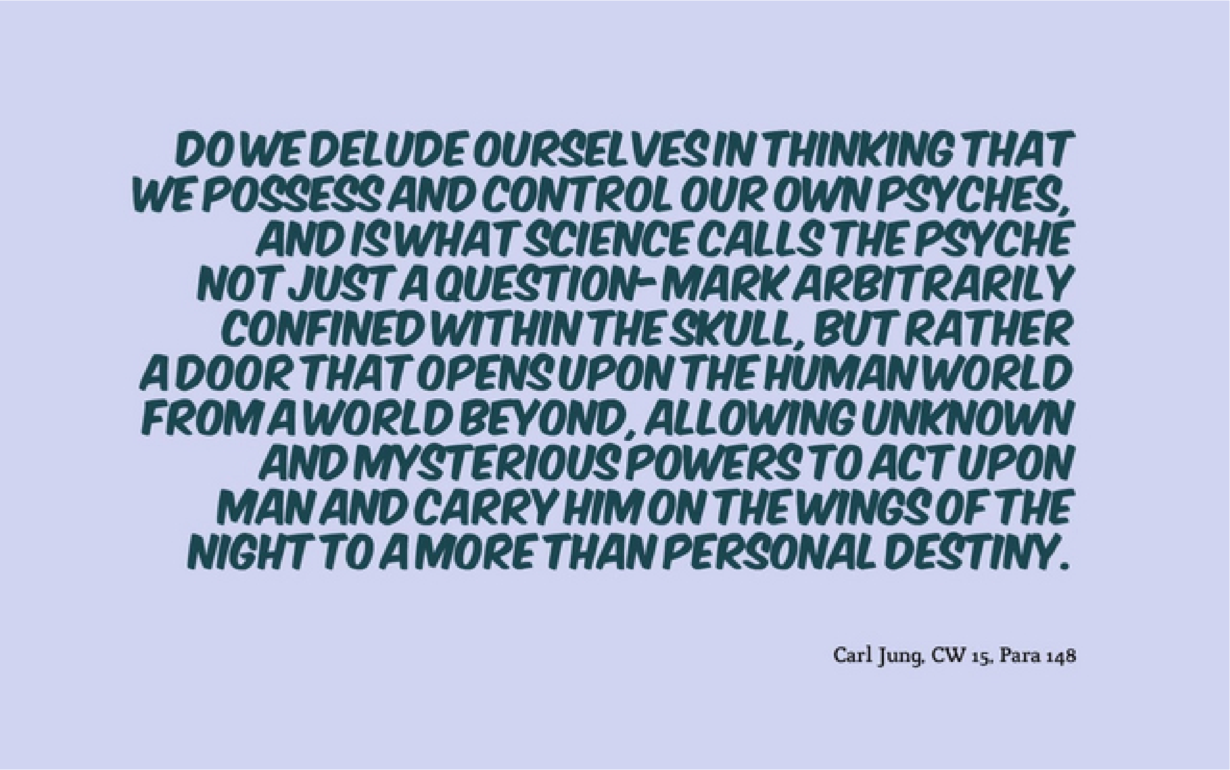


What if there were a living agency beyond our everyday human world something even more purposeful than electrons?

Carl Jung, CW 15, Para 148

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Carl Jung, CW 15, Para 148

[4]

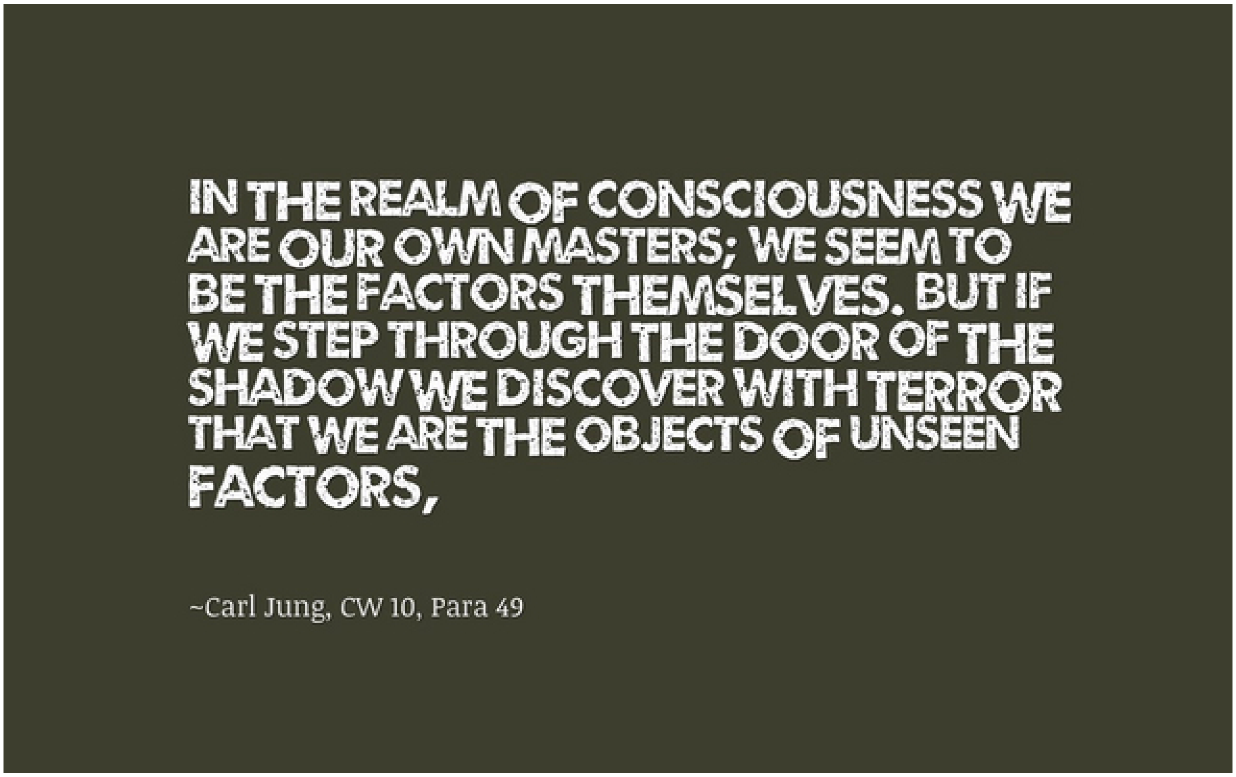


DO WE DELUDE OURSELVES IN THINKING THAT WE POSSESS AND CONTROL OUR OWN PSYCHES, AND IS WHAT SCIENCE CALLS THE PSYCHE NOT JUST A QUESTION-MARK ARBITRARILY CONFINED WITHIN THE SKULL, BUT RATHER A DOOR THAT OPENS UPON THE HUMAN WORLD FROM A WORLD BEYOND, ALLOWING UNKNOWN AND MYSTERIOUS POWERS TO ACT UPON MAN AND CARRY HIM ON THE WINGS OF THE NIGHT TO A MORE THAN PERSONAL DESTINY.

Carl Jung, CW 15, Para 148

Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

[5]



IN THE REALM OF CONSCIOUSNESS WE ARE OUR OWN MASTERS; WE SEEM TO BE THE FACTORS THEMSELVES. BUT IF WE STEP THROUGH THE DOOR OF THE SHADOW WE DISCOVER WITH TERROR THAT WE ARE THE OBJECTS OF UNSEEN FACTORS,

~Carl Jung, CW 10, Para 49

In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, Carl Jung, CW 10, Para 49

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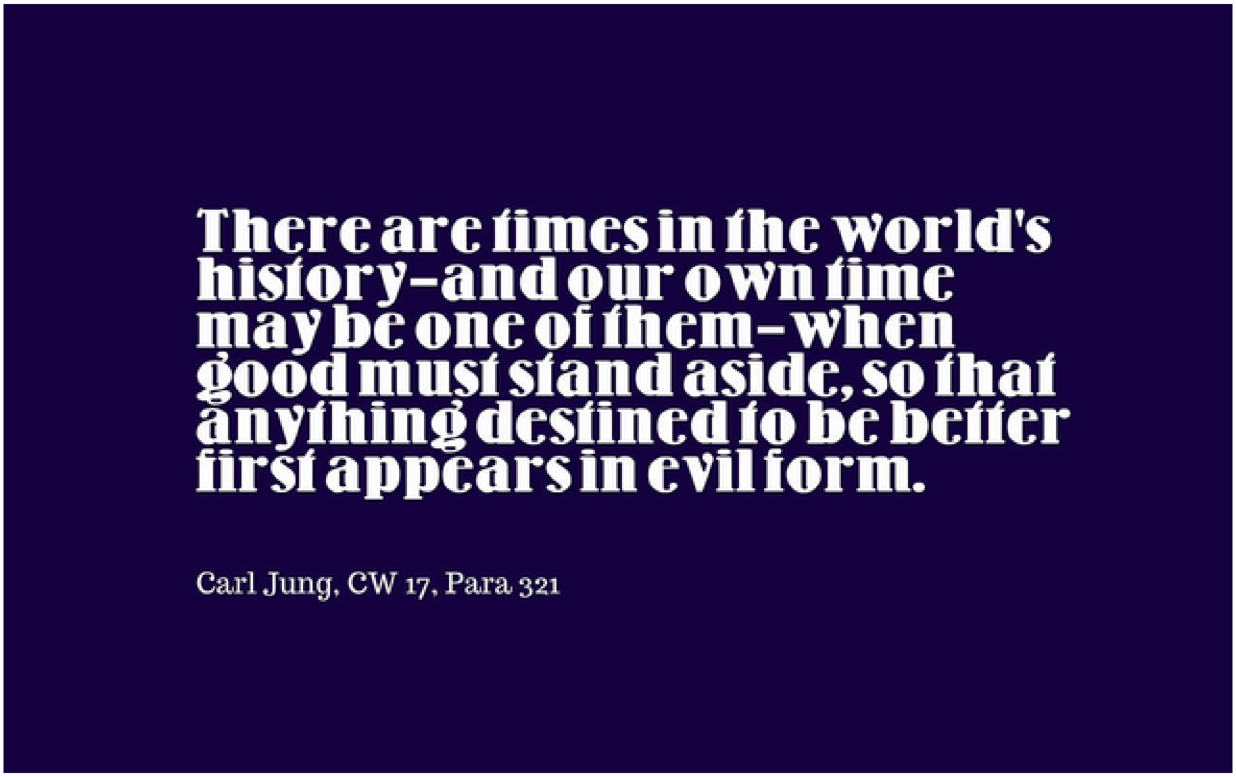

There are times in the world's history–and our own time may be one of them–when good must stand aside, so that anything destined to be better first appears in evil form.

Carl Jung, CW 17, Para 321

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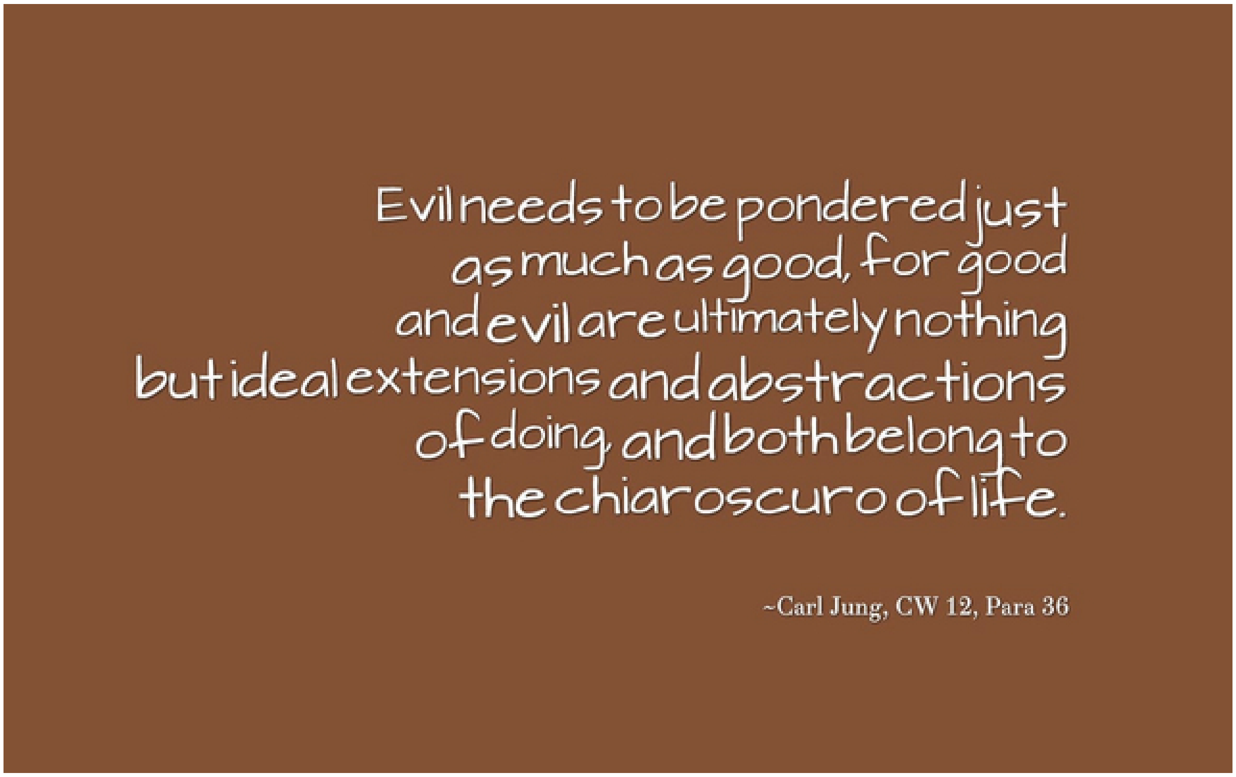
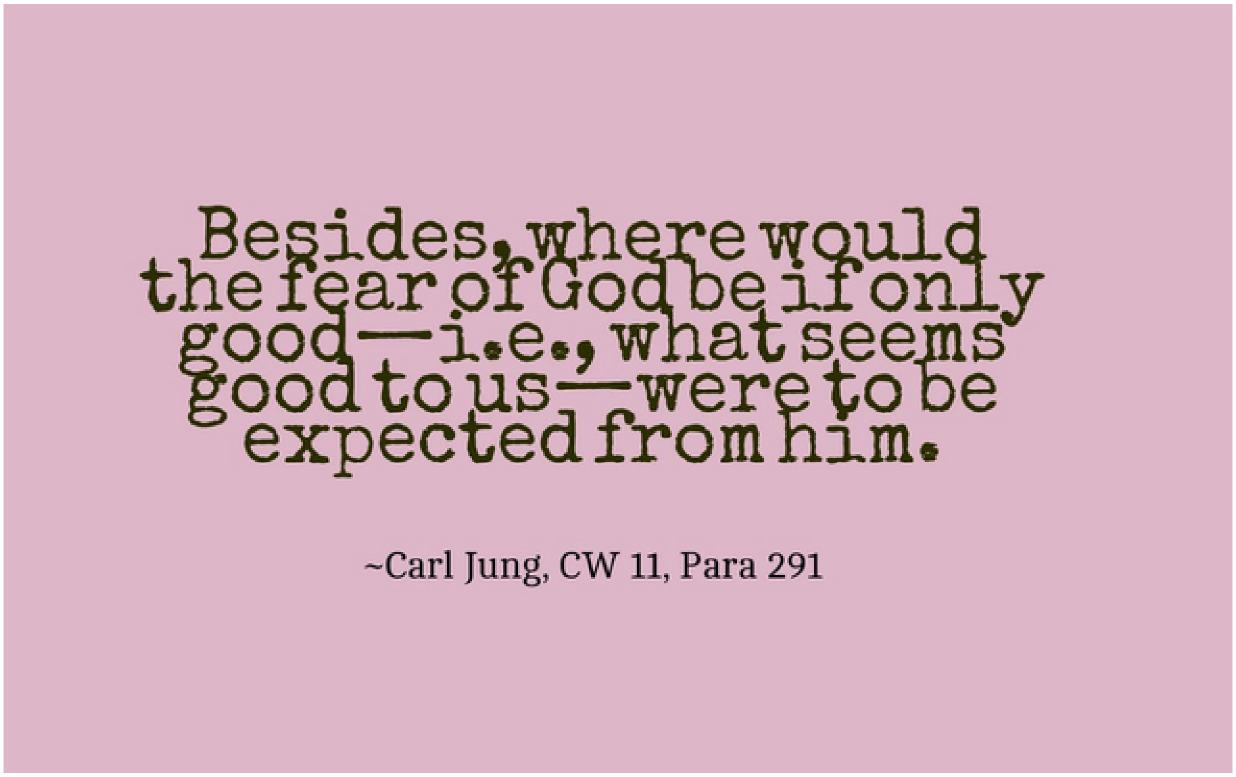


Evil needs to be pondered just
as much as good, for good
and evil are ultimately nothing
but ideal extensions and abstractions
of doing, and both belong to
the chiaroscuro of life.

~Carl Jung, CW 12, Para 36

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. Carl Jung, CW 12, Para 36



Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him.

~Carl Jung, CW 11, Para 291

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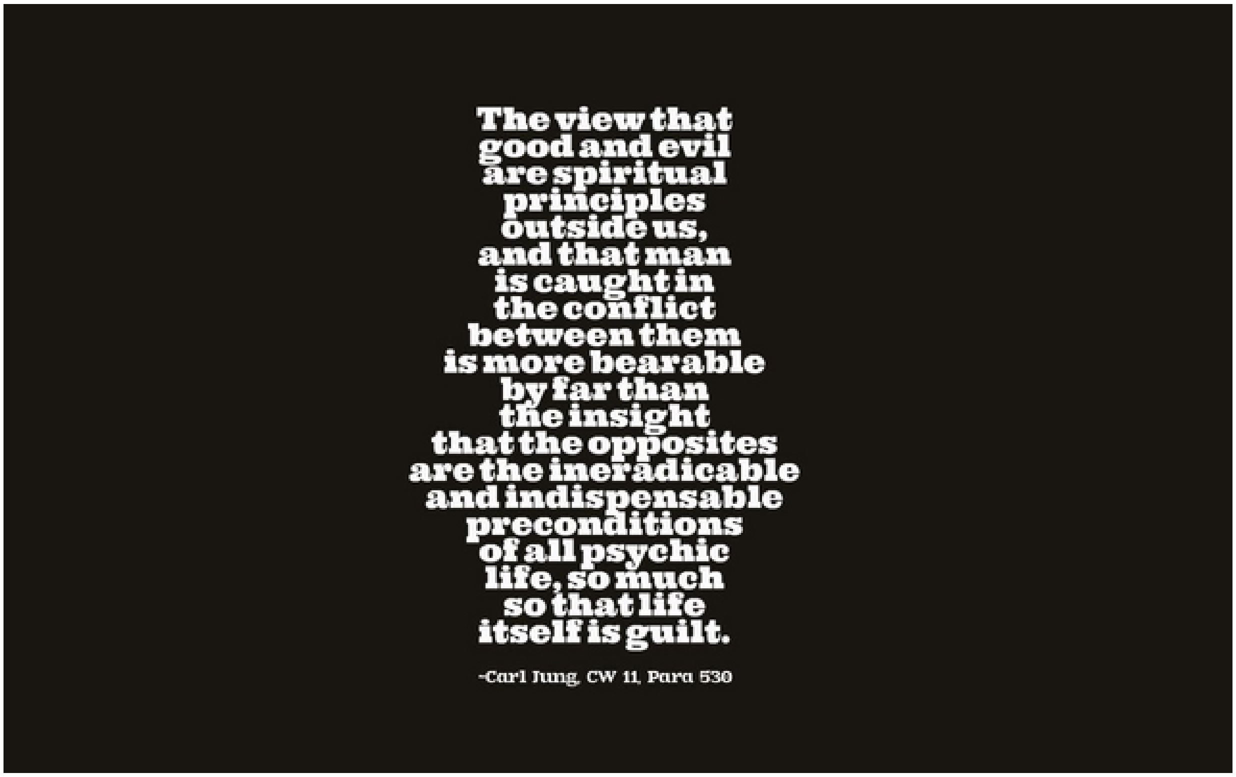
Carl Jung, CW 11, Para 291

[9]



The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt.

-Carl Jung, CW 11, Para 530

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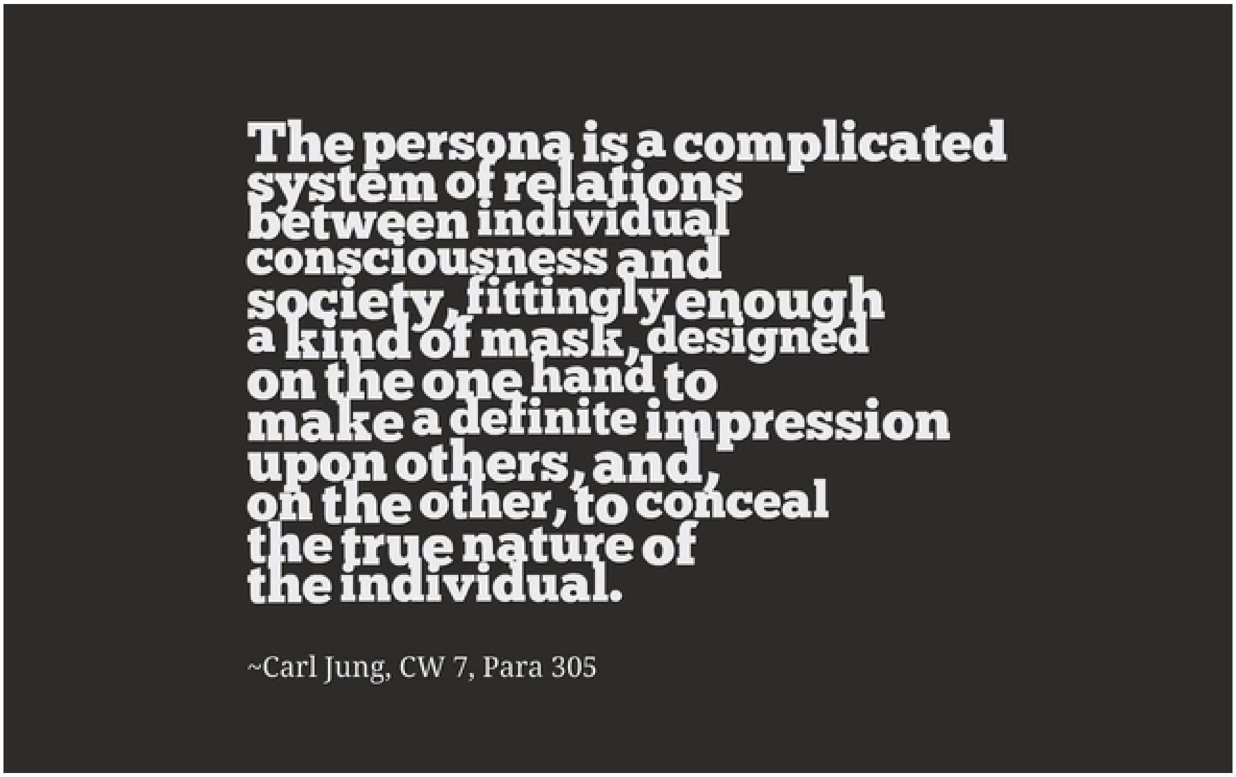
[10]

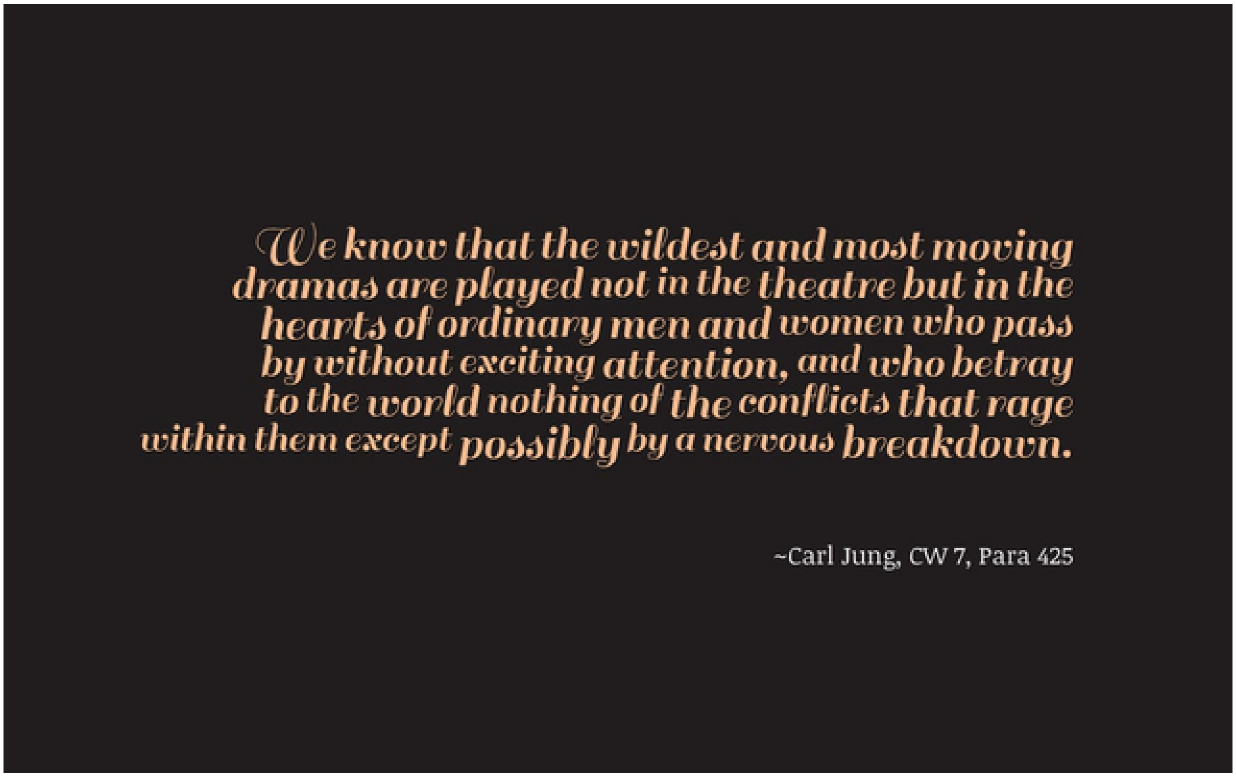


The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.

~Carl Jung, CW 7, Para 305

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

[11]



We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown.

~Carl Jung, CW 7, Para 425

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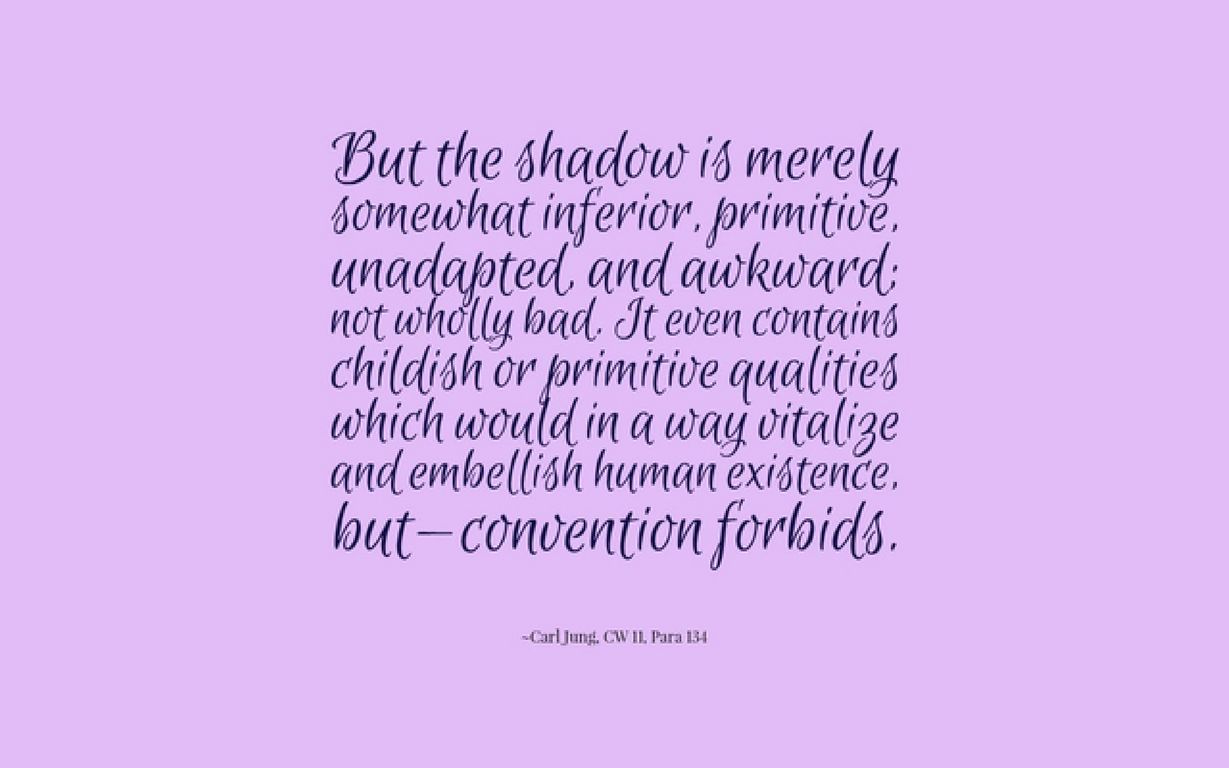
[12]

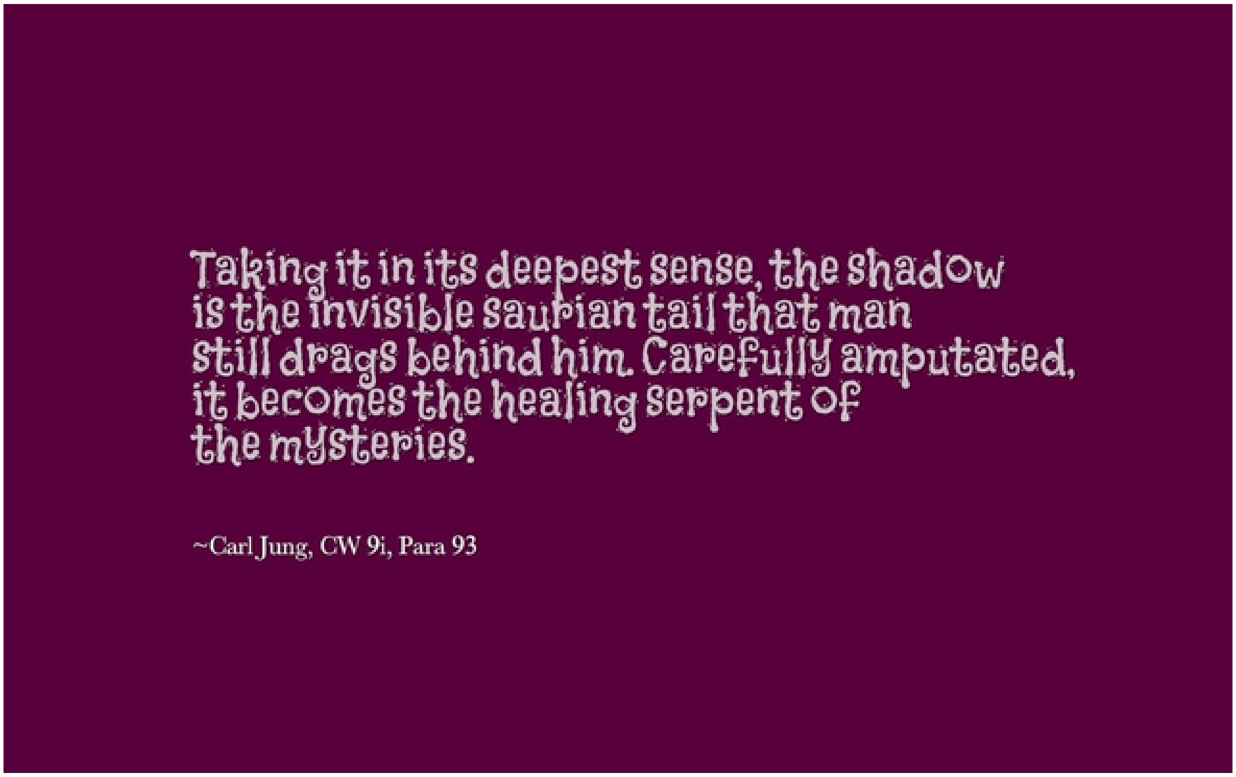


But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids.

~Carl Jung, CW 11, Para 134

But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

[13]



Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries.

~Carl Jung, CW 9i, Para 93

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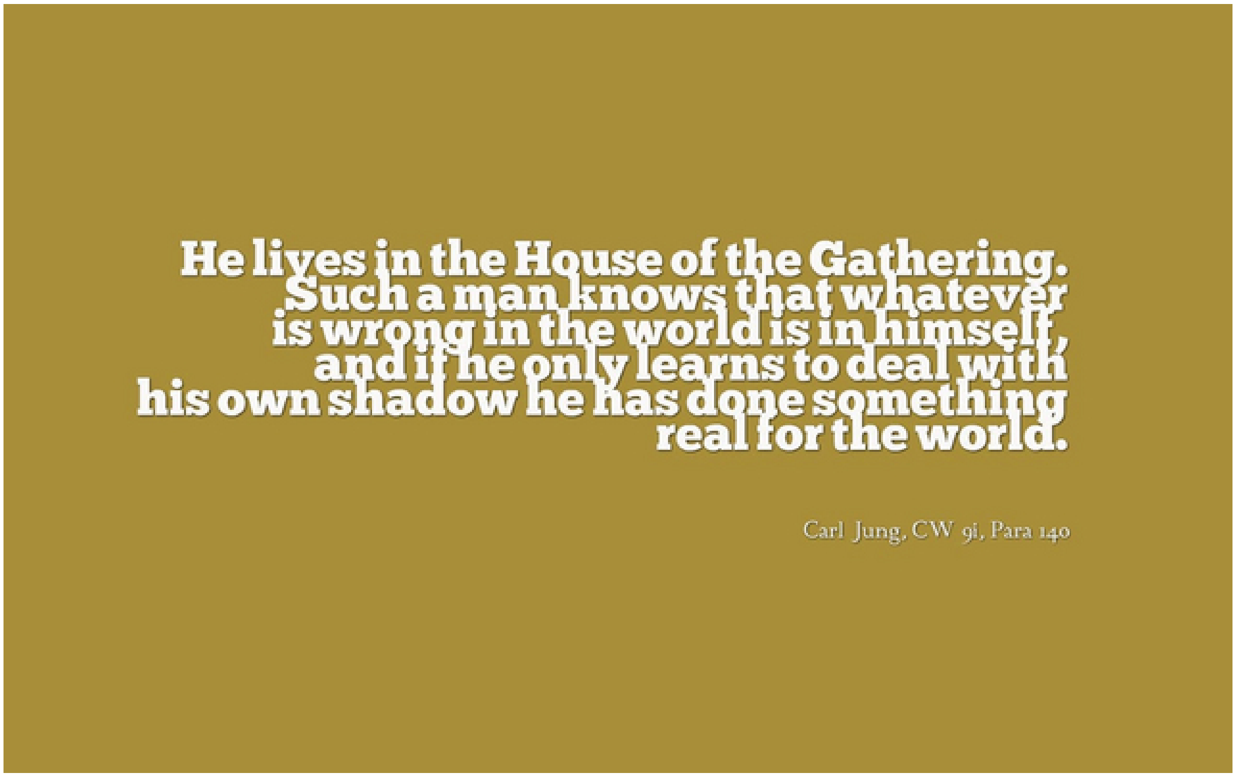
[14]


He lives in the House of the Gathering.
Such a man knows that whatever
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and if he only learns to deal with
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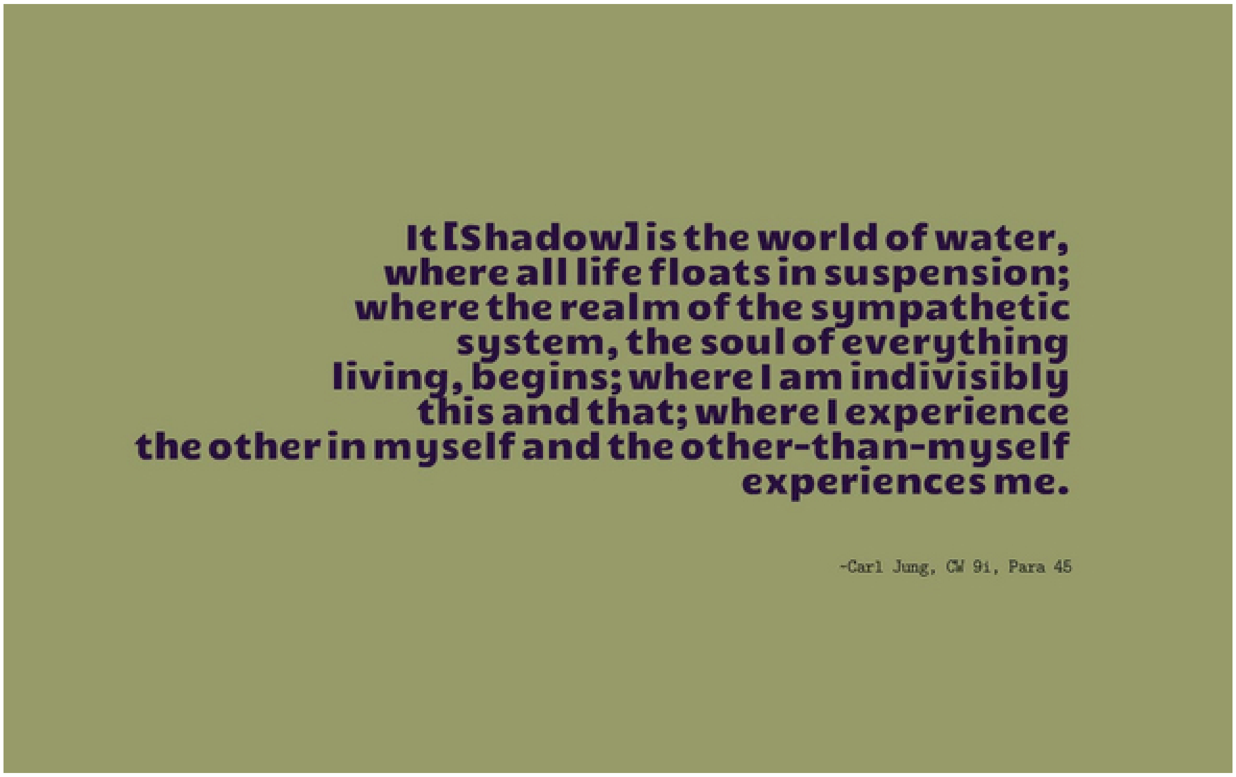
Carl Jung, CW 9i, Para 140

He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. Carl Jung, CW 11, Para 140

[15]


It [Shadow] is the world of water,
where all life floats in suspension;
where the realm of the sympathetic
system, the soul of everything
living, begins; where I am indivisibly
this and that; where I experience
the other in myself and the other-than-myself
experiences me.

-Carl Jung, CW 9i, Para 45

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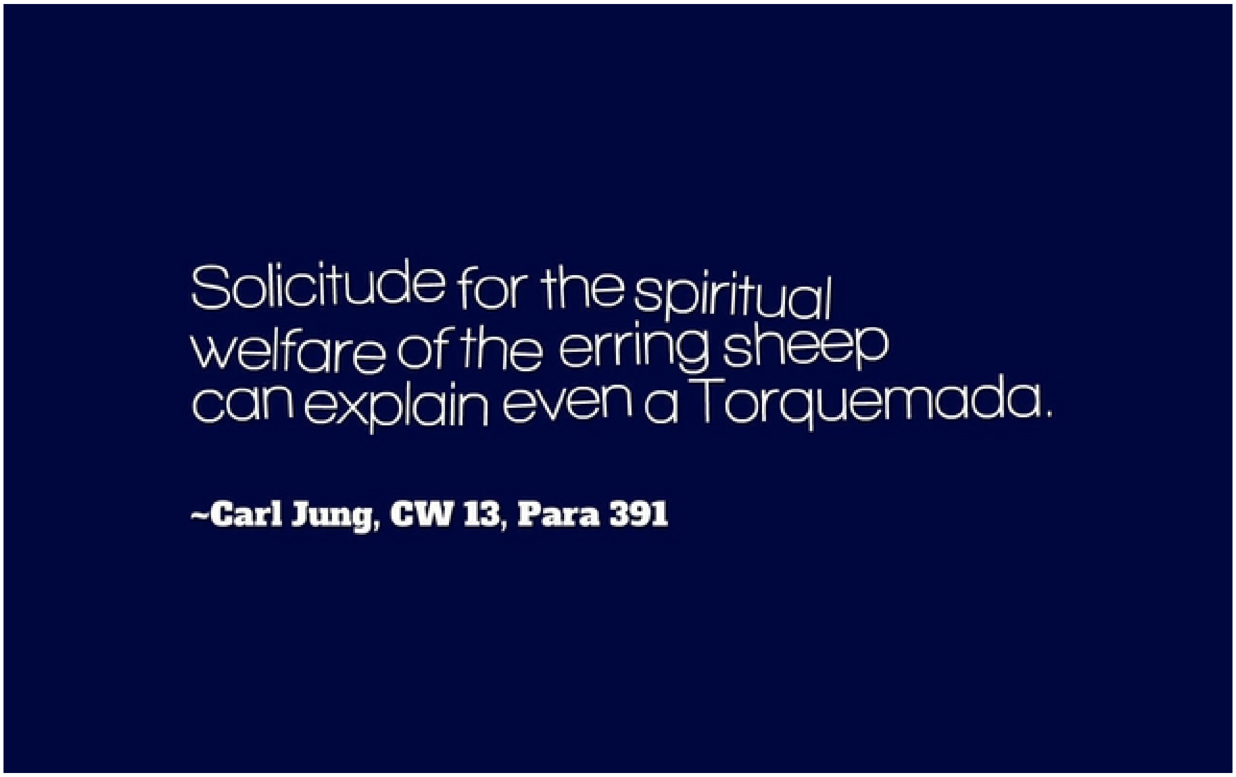
[16]

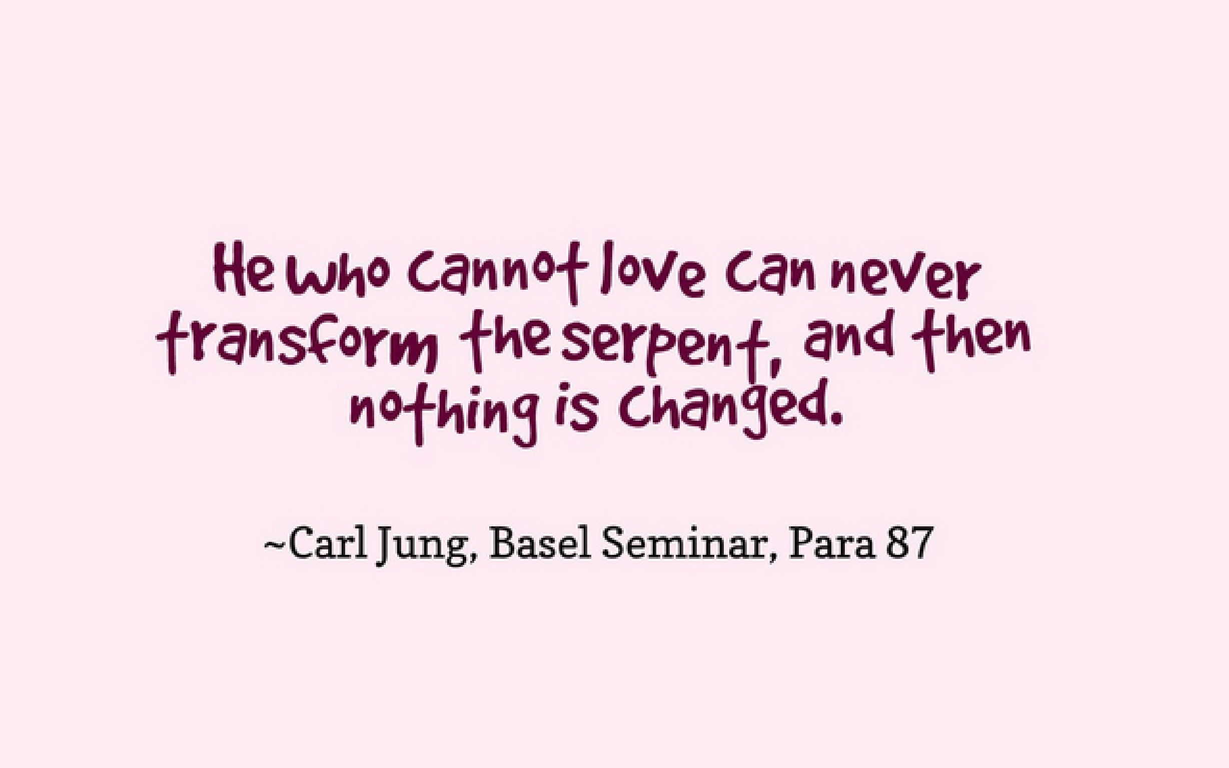


Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada.

~Carl Jung, CW 13, Para 391

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

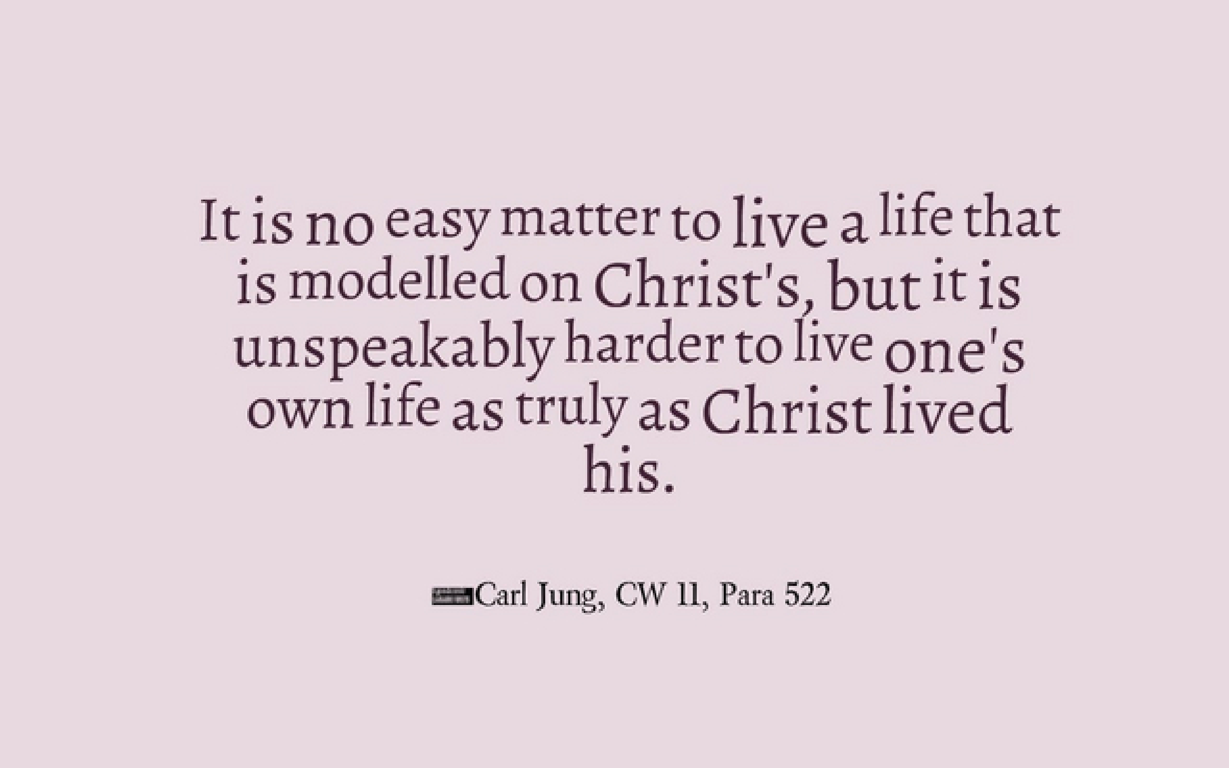
[17]


He who cannot love can never transform the serpent, and then nothing is changed.

~Carl Jung, Basel Seminar, Para 87

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

[18]


It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.

Carl Jung, CW 11, Para 522

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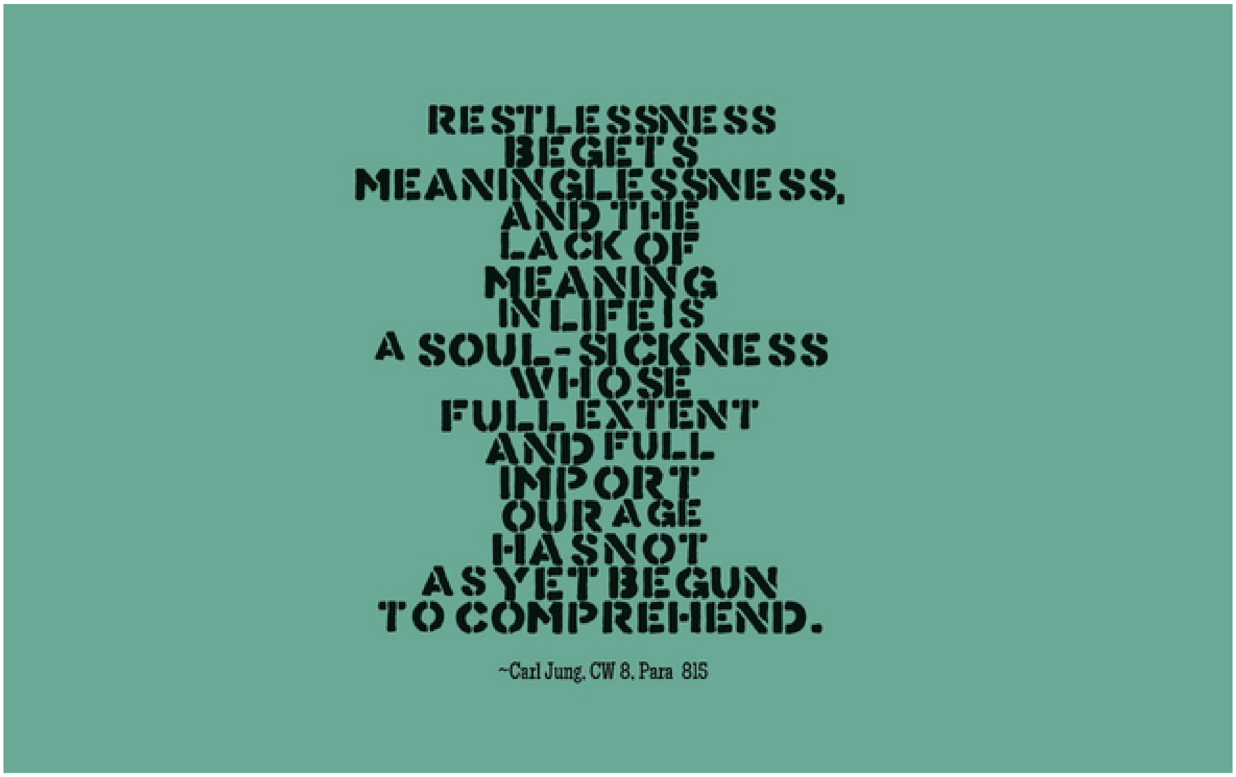
[19]



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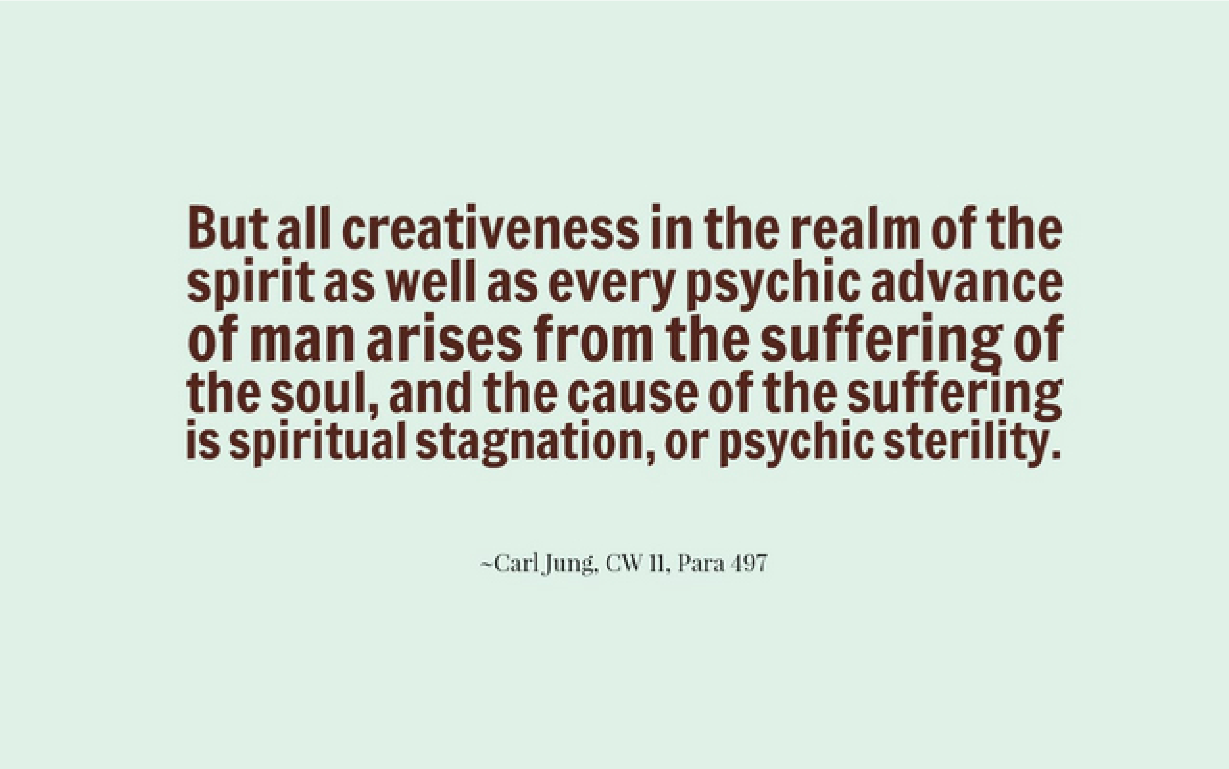
~Carl Jung, CW 8, Para 815

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

[20]



But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.

~Carl Jung, CW 11, Para 497

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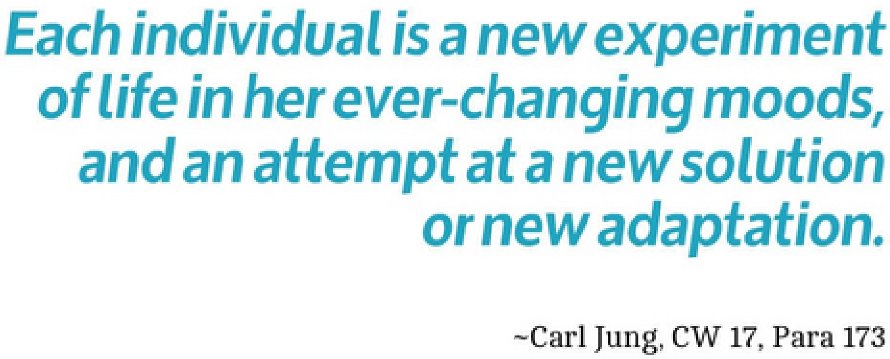

Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation.

~Carl Jung, CW 17, Para 173

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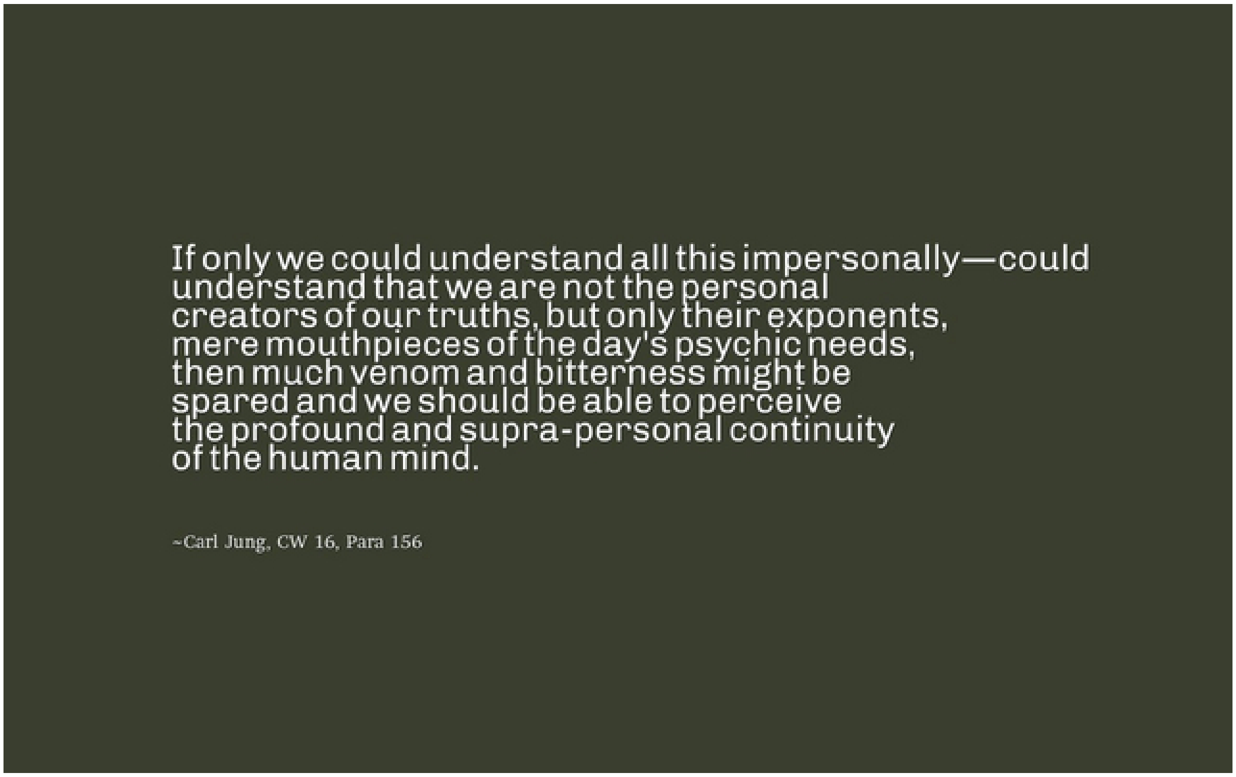

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind.

~Carl Jung, CW 16, Para 156

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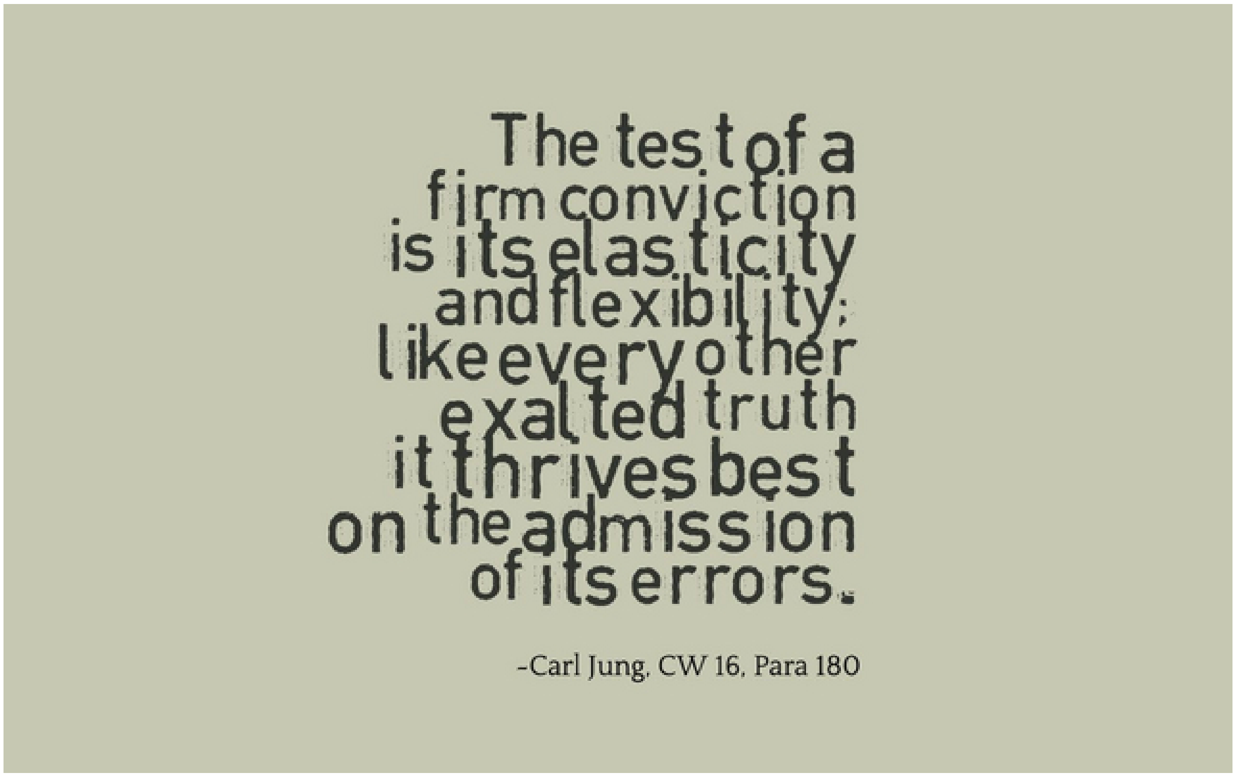

The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors.

-Carl Jung, CW 16, Para 180

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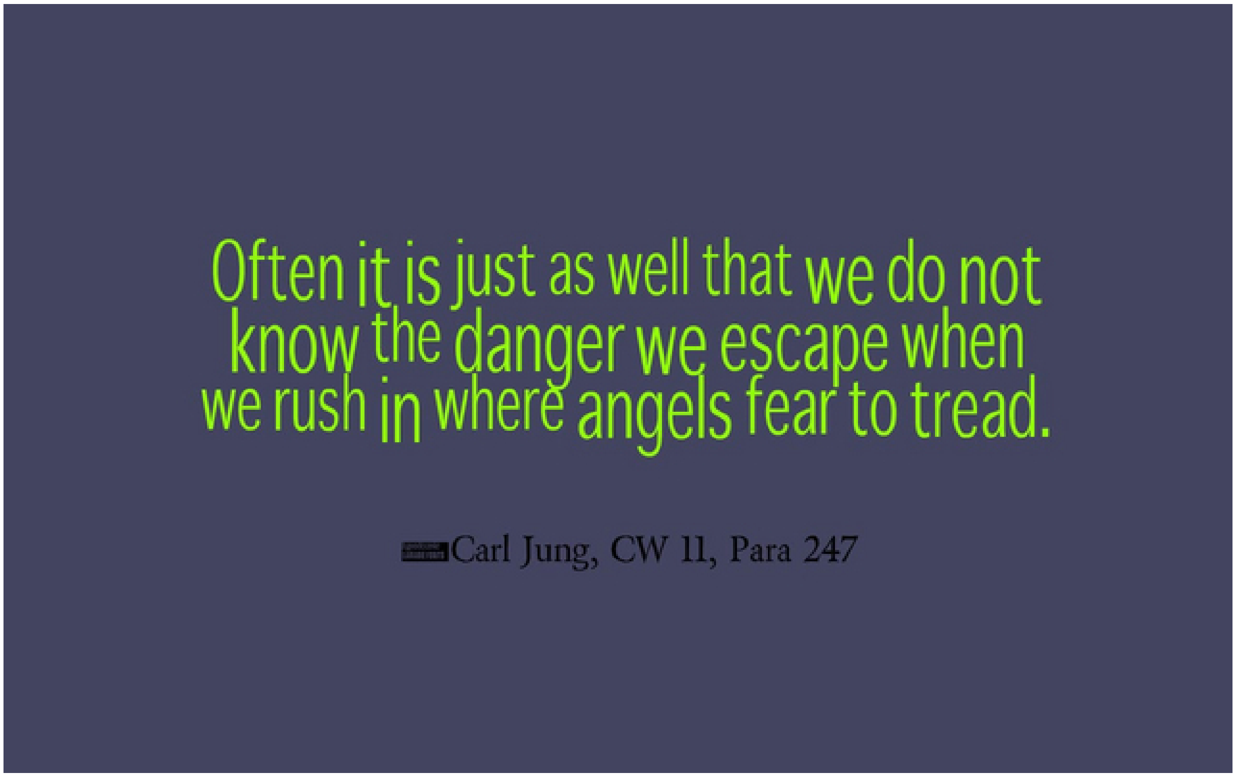

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread.

Carl Jung, CW 11, Para 247

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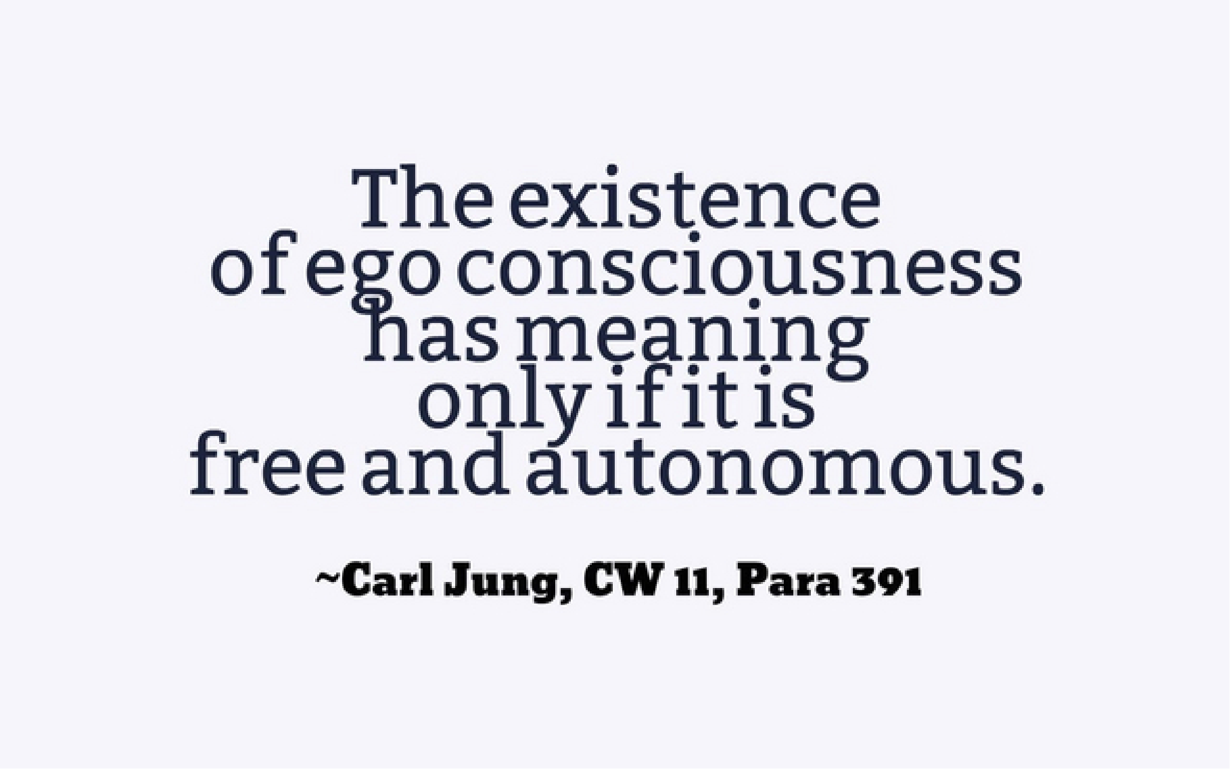

The existence
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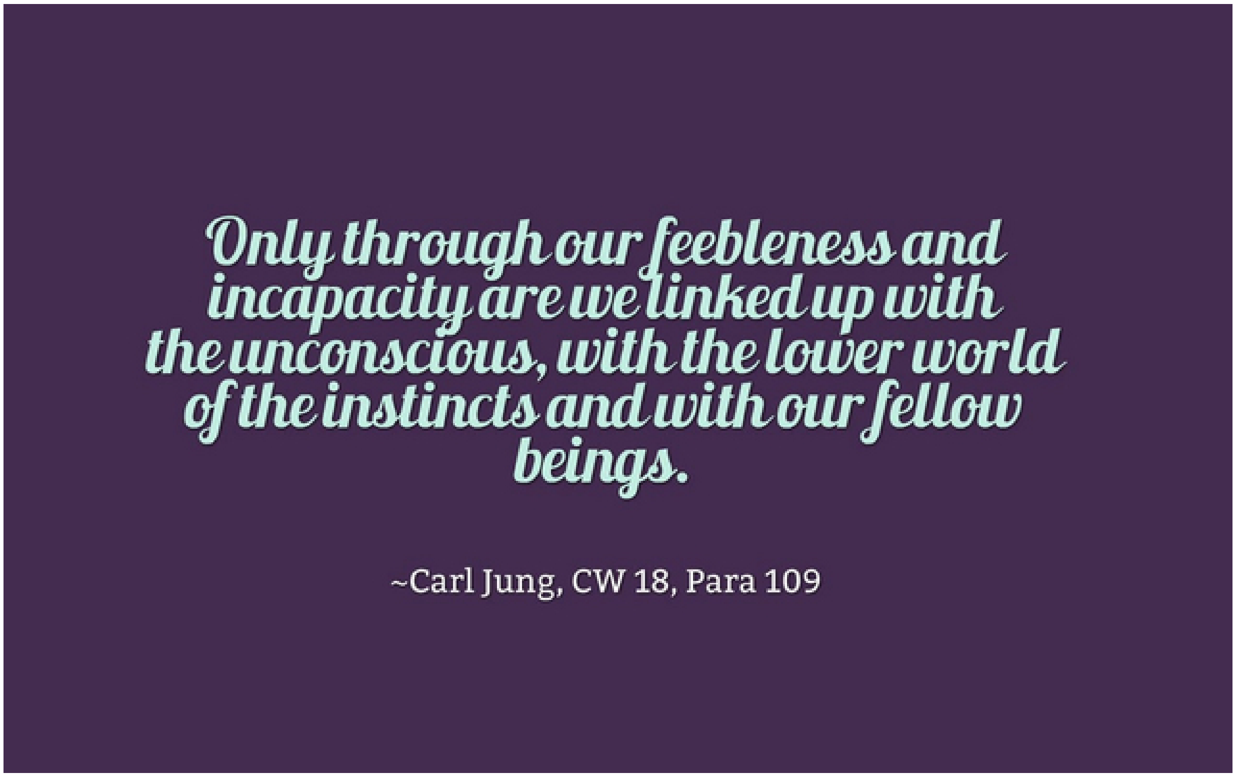

Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings.

~Carl Jung, CW 18, Para 109

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Carl Jung: You have paid a salutary tribute to the earth with your illness. (2019-03-19 03:30)

[1]

To Count Hermann Keyserling

Dear Count, 2 January 1928

Your return to yourself, enforced by illness, is on the right track and is something I have wished and expected for you.

You identify with the eternally creative, restless and ruthless god in yourself, therefore you see through everything personal-a tremendous fate which it would, be ridiculous either to praise or to censure!

I was compelled to respect Neitzsche’s amor fati until I had my fill of it, then I built a little house, way out in the country near the mountains and carved an inscription on the wall: Philemonis sacrum-F austi poenitentia, and "disidentified" myself with the god.

I have never regretted this doubtless very unholy act.

By temperament I despise the "personal," any kind of "togetherness," but it is so strong a force, this whole crushing unspiritual 1eight of the earth, that I fear it.

It can rouse my body to revolt against the spirit, so that before reaching the zenith of my flight I fall back to earth.

That is the danger you too must reckon with.

It is also that fear that prevents our friend X. from flying.

He can be nothing else but intellectual.

You have paid a salutary tribute to the earth with your illness.

Let’s hope your gods will be equally gracious to you next time!

With best wishes for the New Year,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 49-50

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/55a03-22bkeyserling.jpg`

Carl Jung on Western and Eastern Meditations (2019-03-19 04:33)

[1]

Lecture III 17th November, 1939

We are speaking of the text by an old Spanish Jesuit, a "praeparatio".

I should like to remind you, before we continue with it, what is intended by such a preparation.

Its aim is to insure having the right attitude towards the real meditation.

The subject of this is prepared and a substantial image made of it.

This procedure is the same as that which we saw in the eastern texts, where Buddhas, Bodhisattvas, etc. had to be imagined substantially and in detail, but the objects of meditation are extremely different.

With the invocation, the petitio, as we saw, the difference increases.

The text continues:

"After this [the invocation), one must take one of the prepared points and must think it over, weighing everything which is connected with it. This weighing should be directed towards inducing the will to establish the right frame of mind, which is the goal of the meditation. It is this, and not the consideration and subtle analysis, which is the essence and fruit of the meditation. A conversation [colloquium) follows the meditation - such a conversation can also take place at the beginning or in the middle or in fact as often as one feels moved to hold one. This conversation is simply a confidential talk with the Lord Christ, the Mother of God, the Holy Trinity, or with some other divine figure. During it one should think of oneself in different roles, such as the creature with the Creator, the servant with his master, the son with the father, the pupil with the master, the patient with the doctor, the friend with the friend

or the beggar with the rich man. Usually a prayer is attached at the end of this conversation.
If you have spoken with the Blessed Virgin Mary say an 'Ave Maria', if to the Holy Trinity a 'Pater Noster' and if to the Lord Christ an 'Anima Christi'."

The reason for all these roles is that every side of the contemplator's attitude to the divine figure should be, so to speak, illuminated.

Naturally he speaks quite differently as friend to friend, than as beggar to rich man.

A greater psychological reality is thus given to the conversation and more aspects are revealed.

But the Divinity is simply "talked to", no one answers.

We find the same idea in antiquity, when the images of the gods were also "talked to", though in these conversations there are answers recorded as well: the gods would nod or give some
visible or audible token.

But whether they answer or not is really unimportant, the vital thing is that a connection should be established with the God.

We never find an answer in the exercises, or even an indication that an answer could occur, except the indirect effect of Grace.

This is regarded as the fruit of the exercises and could be interpreted as the answer of the Divinity.

An "oratio vocalis" follows the conversation, and if the special relation is to the Mother of God an Ave Maria is recommended, and if to the Holy Trinity then a Pater Noster, and if to Christ an
Anima Christi.

The last is the most usual and is an old Church prayer which is an object for most careful meditation in the exercises.

I will first read you the prayer itself:

(Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me .
0 good Jesu, hear me:
Within Thy wounds , hide me :
Never permit me to be separated from Thee :
From the wicked enemy defend me :
At the hour of my death call me,
And bid me come unto Thee,
That with Thy Saints I may praise Thee
For ever and ever. Amen.)

We will examine this prayer in detail, as we did the eastern texts, and we will endeavour to have an equally naive attitude towards its contents, so familiar yet so totally unknown.

We will take a book of ERICH PRZYWARA: Deus semper maior, Theologie der Exerzitien, (Theology of the Exercises .) Vol. I, for this purpose.

The book begins with the pray er Anima Christi and Przywara says that it stands at the "entrance" of the exercises.

The Christian should be subjectively aware that he is permeated by the soul of Christ and soaked with the blood of Christ.

The anima or soul of Christ is a curious formulation.

Is it separated from the figure of Christ?

It certainly seems so, but as the dogma claims him as absolute God, as a totality, it seems very curious to separate his soul from this totality.

Yet it is a fact that this prayer speaks of the soul and body of Christ as two different things.

Przywara says that the vital content of the whole exercises is contained in becoming personally conscious that: "Christ lives in me".

He also says that "the chief methods of the exercises go from consideration (consideracion) to meditation, (meditacion) to contemplation (contemplacion) and to experiencing through the
senses "(traer los sentidos).

This last is specifically Ignatian, the senses must cooperate in order for the permeation by Christ to take place. Przywara says: "Christ lives in me", but he might just as
well say: "I live in Christ" , for he formulates it as "seeing with Christ's eyes, feeling with His heart and breathing with Him."

That means going over into Christ's form, and is a classical difference between East and West.

Przywara actually calls it "das Herausspringen a us sich selbst" .

You spring out of yourself into the form of Christ in the Ignatian exercises, you leave yourself behind or dissolve yourself into the bodily and spiritual presence of our Lord.

Exactly the opposite of the East, where it is you yourself who become Buddha.

I will read you further passages from e astern texts, when we have finished considering the "Anima Christi", so that you can see the enormous difference in attitude.

Przywara's detailed comments on this prayer are exceedingly interesting from a psychological point of view.

He says:

1. "Anima Christi, sanctifica me. - Soul is form-unity of the whole life. Soul of Christ is form-unity of everything which is Christ. The life of Christ is formed out of the soul of Christ and so is my life, because it is the life of Christ, in me."

By meditating on the soul of Christ you veritably become Christ and no longer live yourself but Christ.

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life.

So in meditating on the Anima Christi you are meditating on Christ's form.

The same ide a is to be found in the East.

When I was in India I went several times to a small chapel of. the Rama Krishna order.

There was no altar according to our idea, but a sort of throne consisting of silk cushions and a photograph of Rama Krishna reposing on the cushions.

This was in very bad taste but these people were totally unaware of that fact.

It was part of a daily meditation, not to worship Rama Krishna, but to enter his form, as the monks of the order explained to me.

It was interesting that the celebrating monk had to prepare himself by meditation for days beforehand in order to be able to enter the soul of Rama Krishna and conduct the service.

The service was Hindu, and used old Vedic forms: earth, air, fire and water were all sacrificed and Vedic hymns were sung.

The priests sat round in the classical Lotus position and prostrated themselves during certain phases of the sacrifices.

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form.

This is, therefore, totally different to the worship of Christ but the basic idea of soul as form is common to both.

After Przywara has established that the soul of Christ should so permeate the contemplator as to change his life into the life of Christ, he goes over to the
second part of the first line: "sanctifica me".

I must read you his words in order to convey the peculiar "Ergriffenheit" of his style.

"Therefore, sanctifica me, set me apart or reject me as the Temple and utensils of the Temple, these are set apart or rejected so that they either serve the Temple alone or must be destroyed;
and in service of the Temple they serve the altar, that is they serve in the sacrifice. 'Heilig' (sacred) means 'with God' but in such a way that it also means 'verflucht' (damned) : on the narrow line between
blessing and curse, - and in this thoroughly surrendered. Christ lives in me - or I live not. Christ everything - or the curse in nothingness."

This refers to the passage about Christ "being made a curse for us", namely a burden.

1. "Corpus Christi sal a me. - Life of Christ in me is the life of God who became flesh, and whose body is the visible Church. It is not a matter of invisible divinity, nor of concealed inwardness, nor of lifeless spirituality, nor of pure soul, but of God who became man. Inwardness that manifests itself in works, spirituality that has its expression in flesh, soul that is only visible as the body. Christ in the visible Church, Christ in visible work, Christ in the visible world. For he should be All, All in me and All through me out into the world."

This is the sequence I have already spoken of in connection with the General Rules: realizations leading to emotions which in their turn are used for ethical resolves about conduct, which lead, so to speak,
to the visible fruit of the meditation.

Przywara continues:

"Salva me, make me whole. It is just the body which makes whole: Christus, in that He is visible, man, flesh - through the humility of this impotence. Make me whole: healed wounds of sin, healed blood
of sacrifice. Sin is healed in sacrifice: sanctifica me. But sacrifice is not the end. For sacrifice is the most open wound. Sin is healed in the sacrifice of the body of Christ. Body of Christ is being whole:
salua me. So it is the whole totality, spirit and flesh, God and creature, one in the 'head and body of one Christ', in every one of his members, in every life and action of these members."

So the body of Christ is thought of here as the origin of human totality, a reason ; why the one who is meditating should leave himself in order to go over into the form of Christ where alone he can achieve
wholeness.

For Christ is our symbol for human totality.

You see how deep this meditation goes, not in every case, of course, but in such a case as Przywara who is an unusually intelligent man.

The concrete quality in this meditation is very remarkable.

There is no taking refuge in the spirit, no denial of the body, but a strong tendency to make everything visible and substantial and to emphasize the body.

This is the exact opposite of the eastern point of view, where everything concrete is regarded as Maya and dissolved as illusion, though there are materialistic systems also in the East for which this statement is not valid.

But in general the body is regarded there as substantial illusion.

You realise its reality and go on to recognise it as illusion and then the Yogin has reached another condition.

But in this western example there is a strong tendency to convert the inner experience at once into outer reality.

This is sharply opposed to the earlier meditations of the Devoti and is specifically Ignatian.

He concretised everything and embodied it in the visible body of the Church.

The emphasis he lays upon this, awakes the suspicion that matter is no a priori reality for western man, but has to be preached to him in order that he may realise its existence.

He still needs this realisation.

We come now to the next line in the prayer which is just as peculiar: "Blood of Christ, inebriate me”.

What would you think if you came on this sentence in an Indian text?

It would remind you of some bloody orgy, perhaps Dionysian, certainly primitive.

But we are so used to such sentences that they no longer strike us as unusual.

The blood of Christ is an abstract pale concept to us.

But supposing we had never heard it before?

Then we should understand the Indian who went to England and returned saying:

"The missionaries here give us no idea of the English religion. They worship animals, their Churches are full of lambs, eagles, oxen and people with wings."

We do not even see these any longer, for they are a matter of course.

But a naive stranger sees them, and hears our texts also.

And when he hears "Blood of Christ, make me drunk " for the first time it sounds dangerous, and he wonders what on earth we mean by it.

It arouses memories of ancient times and bloody sacrifices, and then he sees the image of a man nailed to a cross, represented in realistic detail.

By which time he is thoroughly shocked and asks himself what sort of people we really are to have such symbols.

There is no "Blut und Boden" (blood and earth) theory in the East, but that theory has a Catholic, nay a Christian, origin.

Such a sensual point of view originates in us.

Go to any picture gallery and look at the subjects of the medieval pictures and you will see it at once.

One man is being roasted, another is stuck all over with arrows, heads are being carried about on platters, and such like horrors on every side.

So we say: "Blood of Christ, inebriate me", and think of the blood of Christ in the sacrament, the wine.

It has been toned down, wine is less dangerous than actual blood.

But it is still an intoxication.

Wine has come to mean spirit in the Christian Church so it has lost its dangerous appearance.

Przywara says however: "Sanguis Christi, ine bria me. - Because Christ is Himself from inside (anima Christi), because Christ is Himself in his whole form (corpus Christi), therefore He now also
streams through me, warms me throughout and circulates in my blood : not just the form of Christ as my form, but gushing in the streams of Christ, flowing in the circulation of the blood of Christ,
restless in Christ's restlessness, transformed in the transformation of Christ - in His body which is the Church.

Therefore: inebria me. Narrow and timid 'reasonableness' must become the intoxication of drunkenness, so should my life be torn away.

Blood of Christ which glows, Blood of Christ which pulses - in the love which is beyond all bounds, in its height, width and depth. Make me drunk!"

As you see Przywara describes it as an act of violence. Carl Jung, ETH Lecture, Pages 184-188.
188

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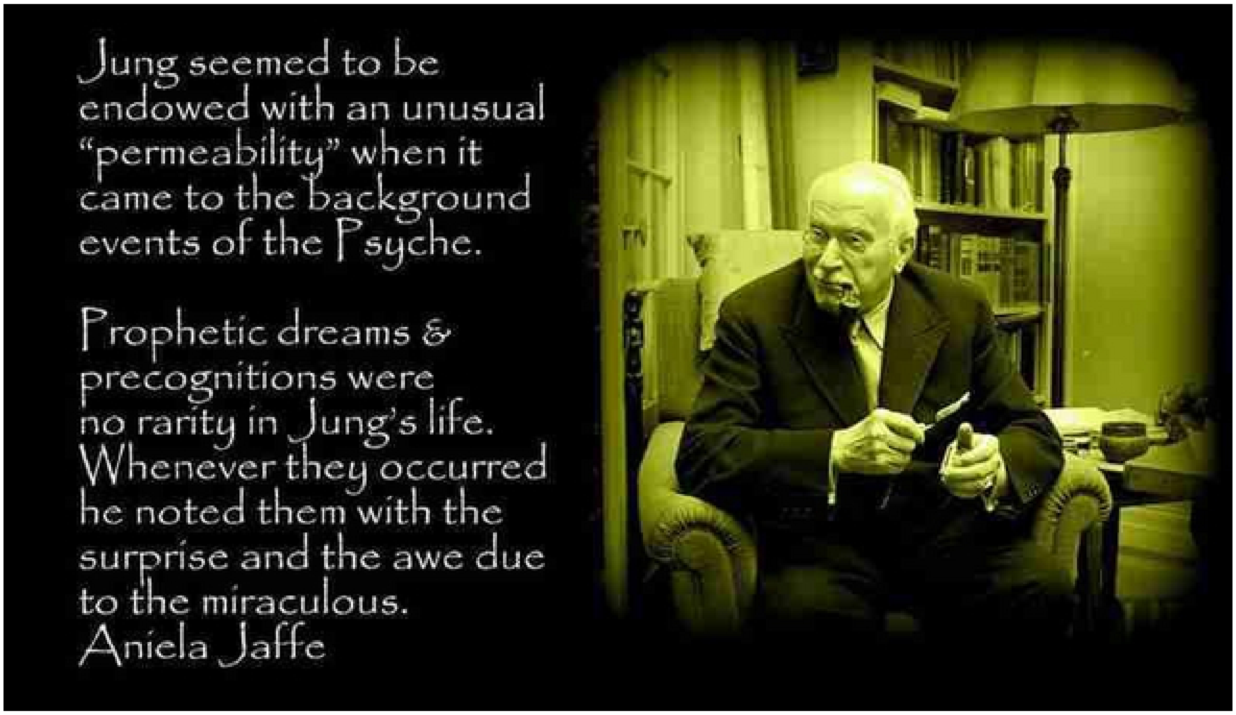
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/844de-2.jpg`

Prophetic dreams and precognitions were no rarity in Jung's life. ~Aneila Jaffe (2019-03-19 04:35)

[1]


Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the Psyche.
Prophetic dreams & precognitions were no rarity in Jung's life. Whenever they occurred he noted them with the surprise and the awe due to the miraculous.
Aniela Jaffe

To Carl Gustave Jung parapsychology was more than a subject for scientific research, experiment, and theory.

His life was rich in personal experiences of spontaneous, acausal, or-to use the common term-paranormal phenomena.

Jung seemed to be endowed with an unusual "permeability" when it came to the background events of the psyche.

Prophetic dreams and precognitions were no rarity in Jung's life.

But that alone does not explain the scope of his experiences; his sensitivity to manifestations of the unconscious was supplemented by constant observation of nature, of objects and of people.

Given his close attention to the worlds of the psyche and of external reality, it is not surprising that he perceived meaningful connections between the two which would have been overlooked by a less sharp observer.

Prophetic dreams and precognitions were no rarity in Jung's life, though far from habitual.

Whenever they occurred he noted them with surprise-one is tempted to say, with awe due to the miraculous. Aniela Jaffe, The Life and Work of C.G. Jung, Page 1

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f9744-12bprophetic.jpg`

Dr Jung: Comments on Ira Progoff's Doctoral Thesis. **(2019-03-19 04:39)**

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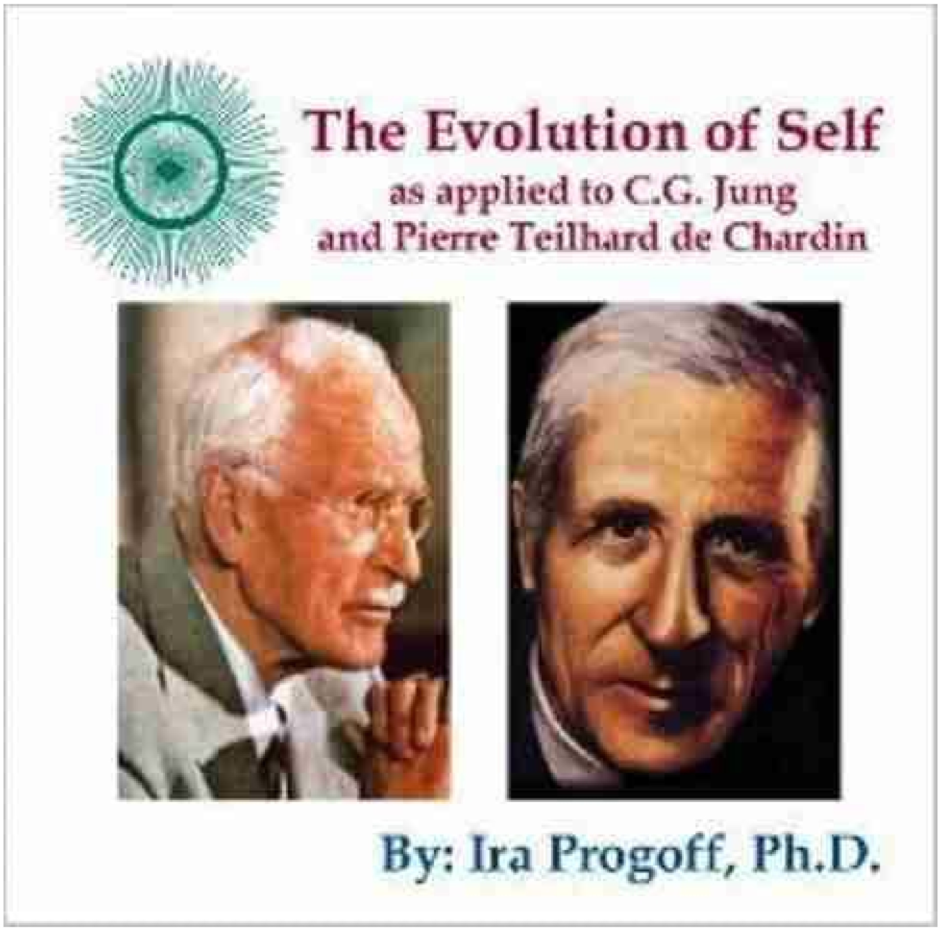

Introduction: Toward a Ph.D. degree at the New School for Social Research, New York, in early 1952, Ira Progoff submitted as his thesis a presentation of Jung's psychological theories and an interpretation of their significance for the social sciences.

This was, most probably, the first serious notice of Jung's work by a social scientist.

Progoff sent his manuscript to the Bollingen Foundation, which was about to begin the publication of the Collected Works of Jung, and it came to the attention of one of the Foundation's advisers, Cary F. Baynes, an old friend of Jung's.

Recognizing the significance of Progoff's monograph, she sent the thesis to Jung to read and asked her daughter, Ximena de Angulo, who lived in Switzerland and had known Jung since her childhood, to facilitate matters by taking down Jung's comments.

Miss de Angulo sent Progoff her report of the interview—as the discussion turned out to be—and he took account of Jung's remarks in revising his thesis for eventual publication as a book: Jung's Psychology and Its Social Meaning (1953)

Progoff, who had been a welfare worker while studying at the New School, was enabled through a Bollingen Fellowship to go to Switzerland in 1953.

He met Jung for discussions and attended the Eranos Conference in August, where he came under the influence of the Zen scholar, D. T. Suzuki.

Out of his experiences he wrote The Death and Rebirth of Psychology (1956).

In 1966, Progoff founded Dialogue House, of which he is director, and which fosters a program for personal development through the "intensive journal" process.

A copy of Ximena de Angulo's interview was placed in the archives of Bollingen Foundation, where it was found nearly twenty years later and made available for publication in the present collection, with the permission of Miss de Angulo and Dr. Progoff. It is published in full, except for the deletion of page numbers in the thesis, as these have no systematic relationship to the revised book.

Ira Progoff: The interview took place in the summerhouse at the bottom of the garden.

We each had a copy of the thesis, and I had brought along pad and pencil so as to be able to take notes.

As a starting question I asked Jung if he thought the thesis merited expansion into a book, and he said without a moment's hesitation: "Oh, yes, most definitely."

He went on to say that as it stood, its most obvious shortcoming was a certain onesidedness, that it told "only half the story."

"You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. This cannot be emphasized too much,"
This, in a way, turned out to be the leitmotiv of the interview; he recurred to it again and again.

I received the impression that what bothered him about the work was that it was phrased as though he had had social theories in mind from the beginning.

I pointed out that in a thesis designed to prove the relevance of his ideas to the social sciences that had perhaps been unavoidable.

He said yes, yes, that was probably so; but it was clear that he attaches the greatest possible importance to accentuating his standpoint as a medical man, as an empiricist who discovers certain facts and erects hypotheses to explain them, but who is not responsible for the implications, philosophical or otherwise, that may be drawn from his statements.

He said that he was all the time being accused of making philosophical statements, because he made use of philosophical concepts, and because he didn't shy away from making his assumptions clear, but that his statements were not intended as philosophy, they were intended as descriptions of fact.

"I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings."

He went on to say that he thought the derivation of these philosophical concepts should be clarified.

"My conceptions are much more like Carus than like Freud."

Kant, Schopenhauer, C. G. Cams, and Eduard von Hartmann "had provided him with the tools of thought."

He had read their works when young, perhaps as early as his sixteenth year, at any rate well before the beginning of his medical studies, and they had influenced his thinking decisively.

"To Schopenhauer I owe the dynamic view of the psyche; the ‘Will’ is the libido that is back of everything."

It is a force outside consciousness, something that is not the ego.

Kant had shown that the world is tied to the "I," to the thinking subject, but here was this non-ego, this "Will" that was outside the Kantian critique.

When Jung came to study the dissociation of consciousness observable in schizophrenia, where people talk under the influence of something other than the ego, this non-ego struck him as the same thing as Schopenhauer’s "Will."

"The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture?"

It is correct that Burckhardt and Nietzsche influenced him; however, they were indirect, "side influences," Jung said.

They were part of the atmosphere of Basel at the time he was growing up, though Nietzsche had already left the city then; "Burckhardt was our daily bread. I used to see him every day, going to his work."

Everybody read him. Nietzsche was a great psychological critic.

"We were living at a time when there had been no wars within men’s memory, but here was a man who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right."

But it was as a phenomenon that Nietzsche made the deepest impression on Jung.

He saw the non-ego at work in him; Nietzsche was in a fever, in a passion, a passion that "gripped" Jung.

He told how Nietzsche’s insights and visions had tremendous fascination to a person living at that time who thought about the contemporary situation.

"In his thirty-seventh year, Zarathustra happened to Nietzsche . . . ’cla ward die eins zu zwei, Zarathustra ging an mir vorbei.’ In 1888 he went mad. That was a tremendous event; it made a deep impression on me."

Bachofen also influenced him. "He influenced my understanding of the nature of symbols."

Jung thought that if the thesis were expanded, it might be a good idea to take his later writings more into con- sideration, especially Aion and Die Psychologie der CI bertragung.

These, he said, were the generalities.

Then he drew out a list, and we began going through the thesis point by point: "(it is not) that the uncon-

scious is held in common. . . ."Jung: "That is leaning over backwards. It is collective, is held in cdmmon. 'Collective' may be objectionable in some
ways, but it does convey the fact that we share unconscious contents, that there is participation mystique."

"...Jung's use of the term (unconscious) may partly be accounted for by the fact that he developed his thought while working under the influence of Sigmund Freud, and that he naturally adapted for his own system the terms with which he had been accustomed to working."

This is not true, Jung said. "I had these thoughts long before I came to Freud. Unconscious is an epistemologi- cal term deriving from von Hartmann. Freud was not much of a philosopher, he was strictly a medical man. I had read these philosophers
long before I ever saw Freud. I came to Freud for facts. I read The Interpretation of Dreams, and I thought Oh, here is a man who is not just theorizing away, here is a man who has got facts. This was not Freud's first publication, but it was the first one I read, then I read the others. We met in 1906."

From the beginning, Jung said, he had occupied himself very much with zoology, with comparative zoology. Here he looked at me keenly to see if I took in the import of this statement.

When I responded, he went on with a gleam in his eye: "I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals."

This led me to ask him what had first taken him into psychiatry.

"Oh," he said, "that was not until the very end of my medical studies. I had been acting as assistant to von Miller', the internist, who had received a call to Germany, and he wanted to take me along. In my last semester, I was preparing for my final exams, and I also had to know something about psychiatry, so I took up Krafft-Ebing's textbook on psychiatry. I read first the Introduction . . . and then it happened. Then it happened. I thought, this is it, this is the confluence of medicine and philosophy! This is what I have been looking for! They all thought I was crazy, they couldn't understand me at all, they thought I was giving up the chance of a fine career to enter a blind alley of medicine! You see, my professors all knew that in internal medicine they had facts to work with, something to build on, and they saw a great future for it, but psychiatry, that was sort of a strange no man's land tacked onto medicine, no one really knew anything. It was all up in the air, and it led nowhere."

I said that looking back now, his professors' reaction was really not surprising because, before his and Freud's work, psychiatry really didn't have any solid foundation and no place much to go.

"Well, yes, that is so," he assented.

"But I knew absolutely that this was the thing for me; it came over me with the most tremendous rush. You know, my heart beat so"—he spoke with great emphasis and looked at me intently—"I could hardly stand it; I was in a regular state!"

And even at this distance in time he managed, by his voice and the forceful way he gestured, to convey something to me of the intensity of this experience!

To me this was the high point of the interview—well, no, perhaps there was another one, which I'm coming to later—but at any rate it made the greatest possible impression on me to see how vividly he was able to reproduce

this event before the mind’s
eye; one could feel the sense of destiny, the nervous excitement that must have gripped him. ". . . term ’persona’ . . . derived from Etruscan, meaning mask."
Jung said the Latin word persona came from per sonare, to sound through, because masks had a sort of tube inside, from the actor’s mouth into the mouth of the mask, a built-in megaphone to amplify the sound so it would carry.

The mask came to be called persona after this megaphone. Not Etruscan.

"... the therapy of individuation ..." Jung: "Why therapy? It is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation."

I said I had always understood that individuation involved consciousness.

"Oh," he said, "that is an overvaluation of consciousness. Consciousness is a part of it, perhaps, yes, but that depends on how much consciousness there is naturally there. Consciousness can also block individuation by not allowing what is in the unconscious to develop."

He said it was therapy to restore the free flow from the unconscious, but the process itself is natural, and it will force itself meant to be an artist, but does something else, then pretty soon this development which is blocked will produce all kinds of symptoms, and in the end he will find himself painting whether he wants to or not, or else he will be very sick.

I asked him if it was what made a tree grow into a tree, if it was not the same thing as the Aristotelian entelechy, the inherent potentialities within the acorn which develop it into the oak.

He hesitated, and I had to say it again another way, but then he said it was the same thing. (I think his prejudice against Aristotle is so great that it made him unwilling to commit himself; probably because "Aristotelian" thinking within the Church produces such intellectual aridity and doctrinaire rigidity.)

I was still not quite sure I had understood aright, and I said it had always bothered me whether, say, a Hindu yogin or a primitive medicine man, a truly wise one, of course, could be considered to be individuated, since they were not "conscious" in our sense of what went on inside them.

"Well, I don’t know about that," he said. "They may not be conscious but they hear the inner voice, they act on it, they do not go against it—that is what counts. The primitive may not formulate it in the way you mean, but he has a pretty clear idea what goes on; I understand his language. When I go to him, we speak the same language."

"You know, it is possible to have ’consciousness’ in globo, so to speak, without its being differentiated."

It is on this that the Church bases the development of its dogma; otherwise we today would be in the position of knowing more than the apostles, since the dogma has been set down in the intervening centuries.

What has been defined and differentiated into dogma was present in globo in the inspiration of the apostles.

He repeated that individuation was a natural process; that "it can happen without consciousness."

These statements, and especially the decisiveness and assurance with which he made them, made a deep impression on me.

The part about how he came to specialize in psychiatry was the most exciting of the interview, because it is a moving thing to hear how a person received the "call," and because it opened up new perspectives for my own private research into his philosophical antecedents, the subject I had originally meant to write my thesis.

But this part held the most meaning for me.

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

I can’t explain exactly why it came as a revelation to me. I had previously had a slightly different perspective on it, with more of an accent on effort and less on nature and process.

That he knew so definitely what he was talking about gave me a direct intuition of the importance of "fact" and "experience" in psychology.

I could see that it was a fact that he was talking about, though it might escape definition, just as a tree is a fact.

A tree is not a bad analogy, because we do not understand how a tree functions either, how it raises up to its crown the huge volume of water that circulates in its system, for example, yet the tree is an indisputable fact, a natural process.

. . meaning of terms ‘introvert,’ ‘extravert’ depends on context of Jung’s theory of types, can only be grasped in terms of his total system . .." Jung’s comment here was that this was misleading; his terms are not deduced, they arise from the facts.

He feels that whatever application is made of his ideas, in fairness to him it should always be phrased so that this fact of cardinal importance is clear.

For the same reason he objects strenuously to the word "system"; he says he has no system, he deals with facts and attempts to construct hypotheses to cover them.

"System" sounds closed, dogmatic, rigid.

He wants the experimental, empirical, hypothetical nature of his work emphasized. As to the spelling of extravert, he says extrovert is bad Latin and should not be used. He also prefers archetype.

Paragraph on incest. Jung suggests looking up Die Psychologie der Ubertragung for a clearer view of the meaning of incest.

Paragraph as it stands is insufficient. (Immediately following the preceding sentence is a notation which is clear enough in itself, but which doesn’t seem to me now to have much connection with the incest paragraph.

However, I shall set it down here.)

"The archetype is the form of instinct, it is how the instinct appears to us; cf. Der Geist der Psychologie,’ Eranos Jahrbuch 1946."

Jung went on to say that an example of what he meant was the story of King Albrecht and Johannes, later known as Johannes Parricida.

The king and his suite were riding from Zurich to Basel.

Johannes and some companions wished to murder the king, but they couldn’t seem to make up their minds to do the deed.

Johannes kept hesitating.

When they came to the ford over the Limmat, at Baden, then he did it, he murdered the king.

"That is the archetype; you see, the ford is the natural ambush, the place where the hero slays the dragon. Then suddenly Johannes found it in him to do the deed; the archetype was constellated."

". . . Jung considers the libido intensity of the anima to be so great that he refers to it as ’maim,’ that is, as having a miraculous quality." (Ref. to Two Essays.)°

Jung says he never could have said "miraculous" but ausserordentlich wirksam, i.e., effective, or even numinous. But not miraculous.". . . Jung’s concept of individuation . . . opens the possibility of new conceptions of the nature of Man."

Jung said to put "of the nature of the psyche. . as Jung uses the term ’consciousness,’ it signifies a part, a small part of consciousness in general."

Jung said this is unclear, should be a "part of the cognitive" or something like that. Consciousness simply is consciousness, not part of it.
"The representation collective refers to the condition in which there is a failure to distinguish between the individual and the group as a whole."

According to Jung, the above is participation mystique.

A representation collective is a generally held idea, like "democracy is the best form of government," which everyone accepts without questioning; a kind of basic premise which is simply assumed to be true, which nobody dreams of investigating.

All sorts of cultural and political slogans would come under this heading.

He went on to say that he had known Levy-Bruhl personally, that he had been Jung’s house guest in Kiisnacht.

Levy-Bruhl had had many good ideas, but contemporary sociologists and anthropologists had completely failed to understand him, had misunderstood his idea that primitives think a-logically, and especially the conception of participation mystique.

These attacks had rattled him so much that later he took a lot back, and in later editions dropped the "mystique" out of the term, but Jung has stuck to the formulation of the first edition because he thinks it accurately describes the facts.

In this connection, Jung told of having gone to hear a lecturer who attacked the concept of participation mystique, and who told an anecdote to illustrate the fact that natives distinguish perfectly between themselves and others, and between persona and objects.

While the railroad from Mombasa to Nairobi was being built, a great deal of Native labor had to be employed, and the white engineers had the greatest trouble in getting them to work without constant supervision.

As soon as the engineer’s back was turned, they dropped their work. One man thought he would fix that.

He had a glass eye, and when he had to leave, he called the Natives together and said: "I am going, but I am leaving my eye to watch you," and he took the eye out and placed it on the table.

"You keep working, because this eye will see you if you stop."

When he returned he found to his consternation that nobody had worked. "We put a hat over your eye so it couldn’t see us loafing," the Natives told him.
Far from disproving Levy-Bruhl’s conception, as the lecturer thought, this anecdote backs it up: so little were the Natives able to separate the glass eye from its wearer that they went to the trouble to put a hat over it to prevent it from "seeing."

When Jung afterward wrote a polite letter to the speaker pointing out this fact, he received an irate reply, and the lecturer became his life-long enemy!

". . . Jung’s failure to be able to give an absolute definition of consciousness . • ." Jung commented: "How can consciousness explain itself ?"
"The ’collective representations’ by which society contains the individual, etc . . ." Again, it should be "participation mystique."
Jung reworded the sentence to read as follows:

"The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities."

"On this ’pre-conscious’ level, the individual contains him read: "On this ’pre-conscious’ level the individual is

unconscious of himself."

He said "within his own archetype" was misleadingly worded, that a clear distinction must be made between the archetype and archetypal images, which is how the archetype appears to us.

"The archetypes exist in the unconscious as undifferentiated symbols . . ."

Jung suggests rereading "Der Geist der Psychologie" (Eranos 1946): the archetypes are psychoeides, are noumena (not numina!).

Only the image is empirical, he said.

". . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation."

Jung: ". . . differentiated out of participation mystique, i.e., out of the collective unconscious."

He said, "The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere."'

. symbol . . . in other areas it appears with metaphysical or ontological overtones where it leads into the philosophical side of his system."

Jung said if one studied the definitions of "symbol" in the Types' one saw that it was not metaphysical.

(I think what he is getting at here and in other places is that he does not aim for a metaphysical overtone or for philosophical aspects. If we find such overtones it is because general usage has given some of the concepts he makes use of such overtones. He could, of course, have chosen entirely new terms, but I think he did not do so because he wants to redefine the traditional terms, show where they arise out of experience, and thus keep the tradition alive, but with a different foundation.)

"Only by the fact that (the libido analogue) comes from the collective suprapersonal layer of the unconscious is it able to function as a transformer of psychic energies . . ."

Jung said this was well-expressed and showed the correct understanding of what he means by "collective" in collective unconscious.

". . psychological problems of Western man . ." Jung said Protestantism also belongs in the context, i.e., pre-Christian paganism, Greco-Hebrew religiosity, and Protestantism.

This brought to my mind the reference to his Swiss Calvinist background, and I asked if it was correct. He said no, no touch of Calvinism.
The Reformation was introduced in Basel by Oecolampadius (in 1529), according to Jung the mildest of all the Reformers.

Important factors in keeping the Reform within bounds were the fact that the city was a bishop's seat and that the university had been founded by Aeneas Silvius (Piccolomini) when he became Pope Pius II.

Of all Swiss Protestant cities, Basel has always had the most tolerance and understanding of Catholic ways, viz., the celebrated Basler Fastnacht.

Jung attributes his own attempts at a sympathetic understanding of Catholicism to this element in his background.

. . when a culture becomes too highly rationalized .. .individuals are not able to experience the natural flow of unconscious materials."

Jung commented that symbols can lose their efficiency; they age.

"The result is a vacuum in the psyche between the upper and lower layers." Jung: "What should that be ?"
He seemed to think the idea ought to be worded differently. "The mechanisms of convention . . . keep people unconscious.

. . . (They) follow their customary runways without the effect of conscious choice."

Jung suggested saying "without bothering about conscious choice, without being confronted with the necessity of making up their minds."

"The lunatic is an individual completely overcome by the unconscious." Jung says it must read: "more or less overcome by the unconscious."
I pointed out that it appeared to be a direct quotation from his writings, but that didn't bother him. He said in that case it must be incorrectly translated.
". . . (demons) involve the reactivation of archaic images stored in the unconscious from past historical eras ..
."

Jung corrected this to read "they are the archetypal images which are always in the unconscious." He commented in general that it is important to differentiate the terminology correctly.
,". . . Jung's statement that the entire tradition of psychoanalysis—commencing with Freud and extending through his own work—has been possible only because Western civilization has been passing through a crisis in its deepest beliefs." (My italics.)

Jung says this must be taken much further back; the tradition begins with the German Romantics, comes down through Schopenhauer, Carus, etc., i.e., requires to be set in a larger historical perspective.

". . . Jung's conception of consciousness . . . two levels of meaning: one as the totality of the psyche, that is to say, as cognition in general; . . . the other as the small segment of awareness that centers around the ego." (My italics.)

Jung said the first (italicized) part is wrong, only the second is correct. ". . contemporary situation ... searching for new religions, ... etc."

Jung asked to have the words "and moral" inserted into the latter part of the sentence, i.e., "the total questioning of intellectual and moral values and the search throughout Western civilization for the meaning of life." Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/07d6a-12bprogoff.jpg`

Carl Jung on the Androgyny of Christ. (2019-03-19 04:53)

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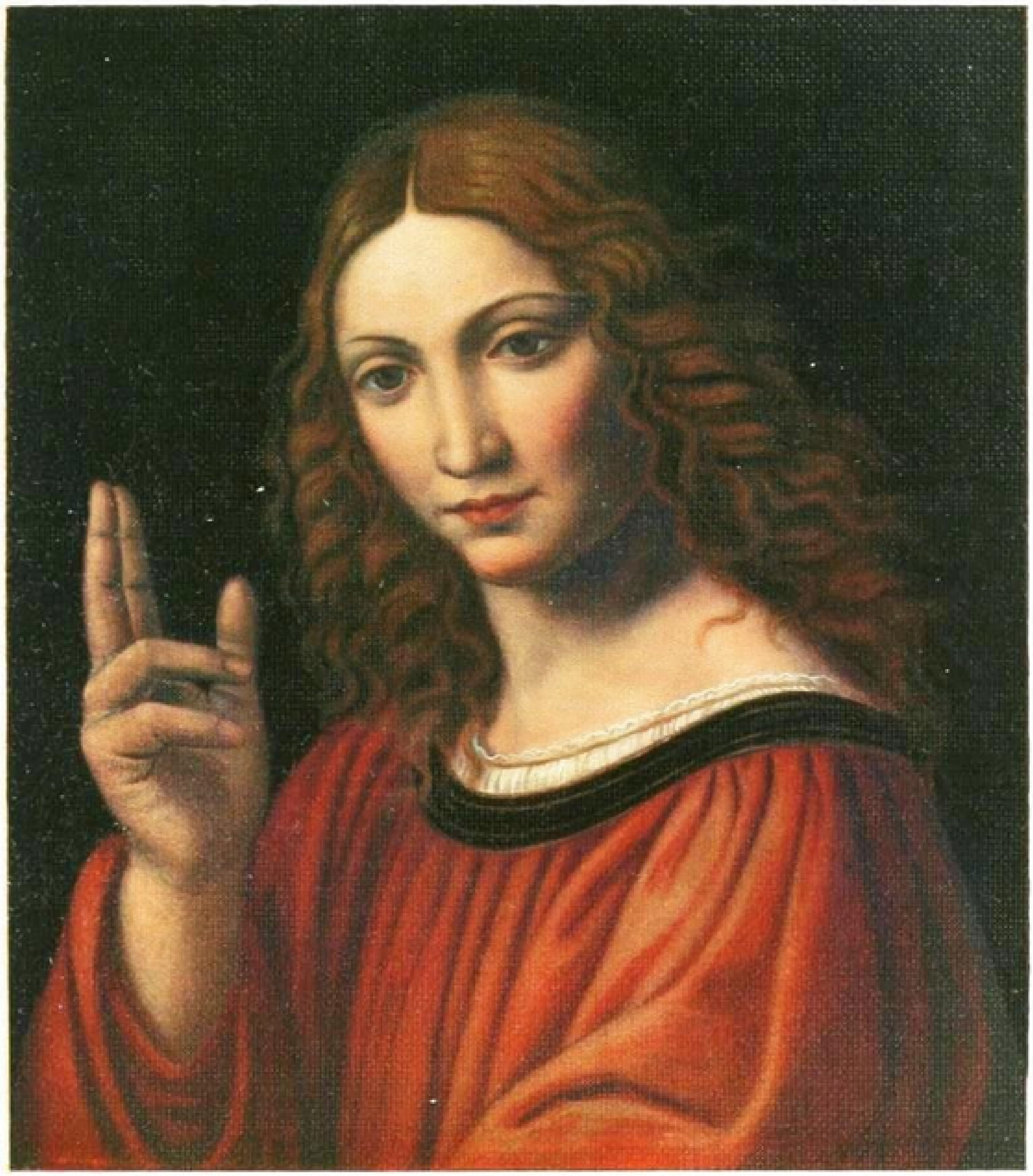

Lecture VI 8th December, 1939

We were speaking of the wound in the side of Christ at the end of the last lecture.

We saw that it could be said to be the traditional conception of the feminine side of the corpus Christi.

The feminine side of Christ is much emphasised in Christian iconology, he is usually represented as a very feminine man.

The same characteristic was apparently attributed to his cousin, Mithras.

He also is represented, in the very moment of killing the bull, as exceedingly feminine; in fact Cumont, the greatest authority on Mithraism, says you could call his features directly hysterical.

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman).

This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other.

I was reading a book by a Catholic author, Koepgen, the other day: "Die Gnosis des Christentum."

It is a book authorised by the bishop's Imprimatur.

Koepgen emphasises Christ's androgynous nature and points out that His voluntary acceptance of a sacrificial death was feminine, and that male and female became an unbroken androgynous unity in him.

The Church, as the mystical body of Christ, is also androgynous and this is manifested in the celibacy of the clergy.

Koepgen says that this celibacy should not be mere bachelor virginity, but the androgynous unity of the soul which Christ Himself achieved.

This point of view is not exactly dogmatic but is tolerated by the Church.

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites.

The Roman Catholic Church regards Christ as the spouse of its unmarried members.

Therefore he is the bridegroom of women and the bride of men.

I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom.

Przywara emphasises open wounds and says they are open so that we, (the worshippers and contemplators): "should be enclosed in the revealed God.

Those are his actual words.

The suffering of Christ is a going down, which can be compared to a grain of wheat sinking into a furrow of the earth and he continues:

"It is the suffering of a child of tender age that can only take refuge with the mother from whom it once came. Conceal me in Thee."

It would be impossible to say it more clearly than that.

But such a symbolism is in a way necessary in order to illustrate and explain the interpenetration between the worshipper and Christ.

We find this interpenetration in the Gospels already:

"He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." John VI, 56.) and "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John XVII. 26.)

Both these texts clearly express the interpenetration between the believer and Christ, but all the accent is on the efficiency of Christ.

This is the natural result of Christ as the divine man, Christianity has attributed absolute autonomy to him, he is the centre of all activity.

As we saw in the course of last Semester, Christ is the western formulation of what the East calls the Self, Atman, the Purusha or Buddha.·

If one may interpret him as a symbol, he symbolises the Self.

The dogma claims that Christ was God who became man.

In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact.

And indeed in a very peculiar form, the Self approached from outside autonomously, not as a human realisation.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ.

And thus the divine figure of the Self first became visible to the consciousness of western man, as a figure indescribably and indefinitely greater than man, in which man feels himself contained.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain.

But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.

We know from the gospels that he was first regarded as a prophet but gradually the prophecies of a Messiah gathered round him.

It was an age when the miraculous flourished.

There were other such figures in his immediate neighbourhood and public opinion often fixed on a man and called him a god.

Think of Empedocles who was regarded as a Deity.

He was followed by ten thousand people whenever he moved from town to town, and was received everywhere as a Saviour.

At last, presumably to get some peace, he cast himself into the crater of Etna.

Pythagoras also was considered a divine man.

There was nothing very remarkable about this in antiquity, for the gods were known to visit the earth, so it was by no means impossible to meet one in human form.

When a man had many of the qualities which are regarded as divine, antiquity was in the position to proclaim him a god.

The Christian dogma declares further that Christ, the Saviour, was a suffering figure, he was persecuted, mocked, wounded and finally put to death.

So taking human form is characterised by suffering for a god.

In other words, individuation, becoming conscious of the Self, is divine suffering.

So in Christian meditation, when the Self approaches as the suffering figure of Christ, characterised by his side wound - that is, by the mysterious and secret androgyny - we can see now where it especially wounds western man.

The West has an exquisitely masculine attitude and this must be wounded when, in individuation, the feminine approaches.

This also shows us why we do not find the motif of suffering stressed in the East.

The outer attitude of eastern man is passive and feminine, so it is the masculine which approaches him from the unconscious and he exults instead of suffering and says: I am everything, I create the world.

We find the motif of the wound, of a god becoming feminine or a suffering figure in German mythology.

There is a very characteristic passage in the Edda.

Wotan:

"I know how I hung on the wind swept tree nine eternal nights, wounded by a spear consecrated to Wotan, I myself consecrated to myself, on that tree, which conceals from every one, where it grows from its roots."

It has been suggested that this was influenced by Christianity, but I do not think this possible because the "I myself consecrated to myself" is not a Christian idea at all.

The whole of Christianity is permeated with "I and thee", with relationship and a pronounced Eros.

We might expect an eastern god to say: "I myself to myself" but this is impossible in the West.

Nevertheless this is a passage from a western text, but it is a very primitive avowal belonging to olden times before the one-sided differentiation of the western attitude had become accentuated.

We will proceed with the next invocation:

"Never permit me to be separated from Thee".

The unlimited sovereignty which is ascribed to Christ becomes very clear here:

"Ne permittas".

There is no question of I could (or could not) be separated from thee but do not allow me.

This is the way one addresses an absolute monarch, the whole power is ascribed to Christ.

Przywara meditates on this and says he is in the house of the Lord who admits and expels, who forbids and permits.

He says further:

"Man seems a god in this world."

He means that owing to his creative ability man can do a great deal in this world, and that because of technical achievement, for instance, he gets the idea that he is divine.

Przywara continues:

"But he stands in its centre and sees impotently, above and below him, the abyss of the powers: the eternity of the spirit and the incalculability of nature. And that both rage in him as battlefield."

We must go into this more deeply.

Przywara places man between the opposites, spirit and nature, we could say spirit and matter.

He goes on to say that this is the suffering on the cross, between heaven and hell.

We cannot call spirit heaven or hell, so we must take it as two pairs of opposites:

Then we have a right and a left and an above and below.

This is the real condition of suspension on the Cross.

We see an ancient idea shimmering through this meditation of Przywara's, namely that the cross is a cosmic symbol.

He sees man as a central point, a meeting place of great cosmic opposites.

Man is in fact a sort of reconciling symbol and Przywara allows that he is a sort of image of God, for in God also the opposites meet and are reconciled.

If we are allowed to understand Christ as a man who became a Self, he, on the cross, is the reconciling symbol, he is himself the cross.

The cross is a symbol for the reconciliation of the opposites and Christ triumphed over the opposites.

We have reached the acme of suffering with this image of suspension, a summit.

We have now spoken of eight invocations.

The first four form a kind of first verse, a praeparatio.

The contemplator is sanctified, saved, made drunk and cleansed.

In the second verse we come to the Passio Christi, to the interpenetration of Christ and the believer.

These are two stages which lead to a summit and form a curious parallel to the Shri-Chakra-Sambhara Tantra where the Thesis fell into two sections, A & B.

The prayer Anima Christi continues:

"From the wicked enemy defend me:"

This is exactly the same motif that we found after the first two sections in the Shri-Chakra-Sambhara Tantra, where there is also an incisive change in the text and the Lama defends himself against destruction.

In Section A the Lama declares his identity with Shri Heruka and the summit of B. is where he absorbs the rays of light into the Self.

That is through his own activity he has become Heruka.

Then comes the Anti-thesis, menace and defence, but in the eastern text it is no "wicked enemy" but a female being, "She, who has the Net of Lotuses", and causes fall.

This represents Maya, delusion, the illusion of the world: the more one is entangled in this, the further one is from the Self.

It is the senses which entangle one in illusory objects.

The devil which appears in the Buddhist meditation is feminine.

She is a Shakti, the companion of the god it is true, but she builds the phantasmagoric world in which the god shall see himself as in a mirror.

But when man, through his own inner efforts, raises himself to be Heruka or Shiva, he is in danger of falling a victim to the snare of illusion, because he is not yet perfected.

In the West the devil is masculine, he has exaggeratedly male attributes, horns and goat’s feet and behaves, as you know, in an exceedingly masculine way on the Bocksberg.

His form has been largely borrowed from the fauns of antiquity who had a notably bad reputation.

Why should the devil be masculine in the West and feminine in the East?

Mara, who tempted Buddha in the legend, was male, the Lord of the World, of Maya, an exact parallel to Satan in the temptation of Christ, only without the moral flavour.

He was a comparatively conscientious devil and could not understand Buddha wanting to leave the world.

It was Mara's job to maintain the creation of Maya and he merely wanted to get Buddha back into the world and used a number of charming bayaderes to help him.

But in the Shri-Chakra-Sambhara the deceiver is definitely feminine, a personification of Maya.

This is connected with the peculiar opposition between the eastern and western attitudes.

The conscious attitude of the West is masculine and that of the East feminine.

The world is full of suffering but the Yogin denies the world, he withdraws into himself and develops a powerful masculinity, and rules the world with its sorrows and pleasures, vices and virtues,
temptations and promises.

But when western man develops his unconscious side it is feminine, he subdues his masculine conscious by a yearning surrender to Christ, the male is transformed into the female.

So his devil is masculine, for it is his former masculine attitude which entices him back into the world.

But with eastern man the case is reversed, it is the earlier feminine attitude which lures him back into the snares of the world.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious.

And actually the eastern unconscious is exceedingly different to the western.

There is no term in eastern philosophy for the unconscious.

I found this very confusing at first when I was talking to eastern philosophers; I thought, with such an introspective people, there must be some such term.

At last I discovered that they call the unconscious consciousness, indeed enlightenment.

The consciousness of deep sleep, which we call unconsciousness, is to them the highest consciousness.

We can only understand this in connection with the fact that the eastern attitude is the opposite of the western.

The next invocation is:

"At the hour of my death, call me,"

It is not I will come to Thee, but I must be called, and the next invocation carries the same idea further:

"And bid me come unto Thee."

This is characterised by complete passivity, it is as if man could do nothing out of himself, could only yearningly hope and wish.

Man's soul looks longingly to the almighty Christ and hopes he may issue the command.

At most man dares to sigh, to pray and to propitiate the great King so that he may call the mortal worm into His Presence.

And the last sentence is:

"That with Thy Saints I may praise Thee, For ever and ever. Amen."

This is the "laudare dominum", to praise God is a very old custom in Christianity.

We hear it in some form or other in every service and every sermon.

We are so used to it that we do not hear it any longer and never think what it means.

It is really a court custom, and to get at its real meaning we should think of a Babylonian or Egyptian king surrounded by his court and by people singing his praises with guitars and other musical instruments, propitiating him.

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature.

Through favourable (or unfavourable) circumstances or just through inheritance, they find themselves on such a pinnacle that they feel exceedingly uncomfortable and get feelings of inferiority.

In every court, even the most primitive, we find people whose business it is to praise the king.

One can never come into the presence of a chief or king without submitting to a great deal of court etiquette.

In Africa, when I saw an African chief, I was introduced as a great European Lord, a Moslem and a Christian (I had read the Koran, which few Europeans have, so the Africans assumed I must be a Mohammedan) and I was informed that I was in the presence of the great King So and So who had six hundred wives, a large army and so on.

That is the laudare dominum, a court custom, which was gradually adopted in the Christian religion, God was honoured in the manner of an oriental prince.

There are many pictures of God surrounded by a multitude with harps who are praising him eternally.

The "laudare dominum" has survived the centuries and become a sort of standing phrase, but it was originally a conscious technique of propitiation, praising the monarch to get him into a good temper.

I am aware that I am saying something heretical but we must become conscious of what these things really are. Carl Jung, ETH Lectures, Pages 220-225

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/dffb3-2.jpg`

Carl Jung on “Ancestral” - Anthology (2019-03-19 05:27)

[1]

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or ’archetype’ [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . . Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls—these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/90252-12bancestral.jpg`

Carl Jung on "Mystical" "Mystic" - YouTube (2019-03-19 05:38)

[1]Carl Jung on "Mystic" "Mystical" - YouTube

1. `https://www.youtube.com/watch?v=X1tBfToLlK8`

Carl Jung on “Angels" - Anthology (2019-03-19 05:41)

[1]

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign.
That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1af99-12bangel.jpg`

Dr. Jung's childhood manikin (2019-03-19 05:41)

[1]
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[What if Dr. Jung's childhood manikin and writings remain hidden up in the attic where he hid thme?]

Thirty years later I again stood on that slope. I was a married man, had children, a house, a place in the world, and a head full of ideas and plans, and suddenly I was again the child who had kindled a fire full of secret significance and sat down on a stone without knowing whether it was I or I was it. I thought suddenly of my life in Zurich, and it seemed alien to me, like news from some remote world and time.

This was frightening, for the world of my childhood in which I had just become absorbed was eternal, and I had been wrenched away from it and had fallen into a time that continued to roll onward, moving farther and farther away. The pull of that other world was so strong that I had to tear myself violently from the spot in order not to lose hold of my future.

I have never forgotten that moment, for it illuminated in a flash of lightning the quality of eternity in my childhood. What this meant was revealed soon afterward, in my tenth year.

My disunion with myself and uncertainty in the world at large led me to an action which at the time was quite incomprehensible to me. I had in those days a yellow, varnished pencil case of the kind commonly used by primary-school pupils, with a little lock and the customary ruler. At the end of this ruler I now carved a little manikin, about two inches long, with frock coat, top hat, and shiny black boots.

I colored him black with ink, sawed him off the ruler, and put him in the pencil case, where I made him a little bed. I even made a coat for him out of a bit of wool. In the case I also placed a smooth, oblong blackish stone from the Rhine, which I had painted with water colors to look as though it were divided into an upper and lower half, and had long carried around in my trouser pocket. This was his stone.

All this was a great secret. Secretly I took the case to the forbidden attic at the top of the house (forbidden because the floorboards were worm eaten and rotten) and hid it with great satisfaction on one of the beams under the roof–for no one must ever see it! I knew that not a soul would ever find it there.

No one could discover my secret and destroy it. I felt safe, and the tormenting sense of being at odds with myself was gone. In all difficult situations, whenever I had done something wrong or my feelings had been hurt, or when my father's irritability or my mother's invalidism oppressed me, I thought of my carefully bedded-down and wrapped-up manikin and his smooth, prettily colored stone. From time to time–often at intervals of weeks–I secretly stole up to the attic when I could be certain that no one would see me. Then I clambered up on the beam, opened the case, and looked at my manikin and his stone.

[2]

Each time I did this I placed in the case a little scroll of paper on which I had previously written something during school hours in a secret language of my own invention. The addition of a new scroll always had the character of a solemn ceremonial act. Unfortunately I cannot remember what I wanted to communicate to the manikin. I only know that my "letters" constituted a kind of library for him. I fancy, though I cannot be certain, that they may have consisted of sayings that particularly pleased me. Carl Jung, Memories Dreams and Reflections.

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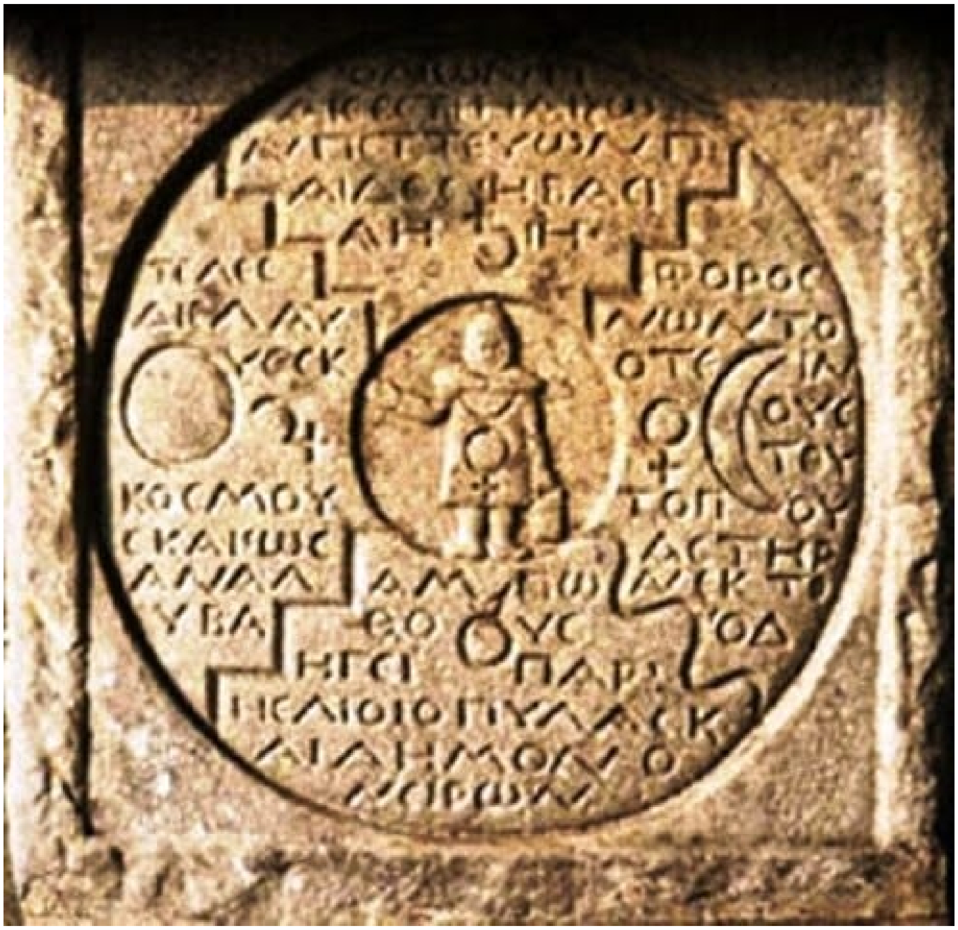
The episode with the carved manikin formed the climax and the conclusion of my childhood. It lasted about a year. Thereafter I completely forgot the whole affair until I was thirty-five. Then this fragment of memory rose up again from the mists of childhood with pristine clarity. While I was engaged on the preliminary studies for my book Wandlungen und Symbole der Libido. I read about the cache of soul–stones near Arlesheim, and the Australian churingas.

I suddenly discovered that I had a quite definite image of such a stone, though I had never seen any reproductions. It was oblong, blackish, and painted into an upper and lower half. This image was joined by that of the pencil box and the manikin. The manikin was a little cloaked god of the ancient world, a Telesphoros such as stands on the monuments of Asklepios and reads to him from a scroll. Along with this recollection there came to me, for the first time, the conviction that there are archaic psychic components which have entered the individual psyche without any direct line of tradition.

[3]



My father's library–which I examined only very much later–contained not a single book which might have transmitted any such information. Moreover, my father demonstrably knew nothing about these things. When I was in England in 1920, I carved out of wood two similar figures without having the slightest recollection of that childhood experience. One of them I had reproduced on a larger scale in stone, and this figure now stands in my garden in Kusnacht. Only while I was doing this work did the unconscious supply me with a name. It called the figure Atmavictu–the "breath of life."

It was a further development of that fearful tree of my childhood dream, which was now revealed as the "breath of life," the creative impulse. Ultimately, the manikin was a kabir, wrapped in his little cloak, hidden in the kista, and provided with a supply of life-force, the oblong black stone. But these are connections which became clear to me only much later in life. When I was a child I performed the ritual just as I have seen it done by the natives of Africa; they act first and do not know what they are doing. Only long afterward do they reflect on what they have done. Carl Jung, Memories Dreams and Reflections

I cannot recall in my boyhood ever having thought of the possibility of a connection between Lord Jesus–or the Jesuit in the black robe–the men in frock coats and top hats standing by the grave, the grave-like hole in the meadow, the underground temple of the phallus, and my little man in the pencil case. The dream of the ithyphallic god was my first great secret; the manikin was the second. It does seem to me, however, that I had a vague sense of relationship between the "soul-stone" and the stone which was also
myself. Carl Jung, Memories Dreams and Reflections.

It would never have occurred to me to speak of my experience openly, nor of my dream of the phallus in the underground temple, nor of my carved manikin. As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in later years. A strict taboo hung over all these matters, inherited from my childhood.

I could never have talked about them with friends. My entire youth can be understood in terms of this secret. It induced in me an almost unendurable loneliness. My one great achievement during those years was that I resisted the temptation to talk about it with anyone.

Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not; even want to know. Carl Jung, Memories Dreams and Reflections.

Image: Atmavictu "Breath of Life" sculpted by Dr. Jung.

Image: Gallo-Roman limestone statue of Telesphorus discovered in 1884 in Moulézan (southern France), now exhibited in the Archeological Museum of Nîmes. The god is dressed in the hooded cape typical of the depiction of Celts in Roman Gaul.

Image: Sculpted by Dr. Jung at his Bollingen Tower.

"Soon something else emerged. I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. I chiseled it into the stone, and in the center made a tiny homunculus. This corresponds to the "little doll" (pupilla) yourself which you see in the pupil of another's eye; a kind of Kabir, or the Telesphoros of Asklepios. Ancient statues show him wearing a hooded cloak and carrying a lantern. At the same time he is a pointer of the way. I dedicated a few words to him which came into my mind while I was working. The inscription is in Greek; the translation goes:

Time is a child playing like a child playing a board game the kingdom of the child. This is Telesphoros, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams. Carl Jung; Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/e90d1-atma.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ec7ed-galli.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/9e70b-time.jpg`

Carl Jung on "Animals." - Anthology (2019-03-19 05:46)

[1]

The Animals. We appreciate them much more. We think of the psychology of animals.

In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the
procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are re ally human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, ETH Lectures, Vol. 2, Page 220.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

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Carl Jung on Enlightenment: West and East (2019-03-19 05:46)

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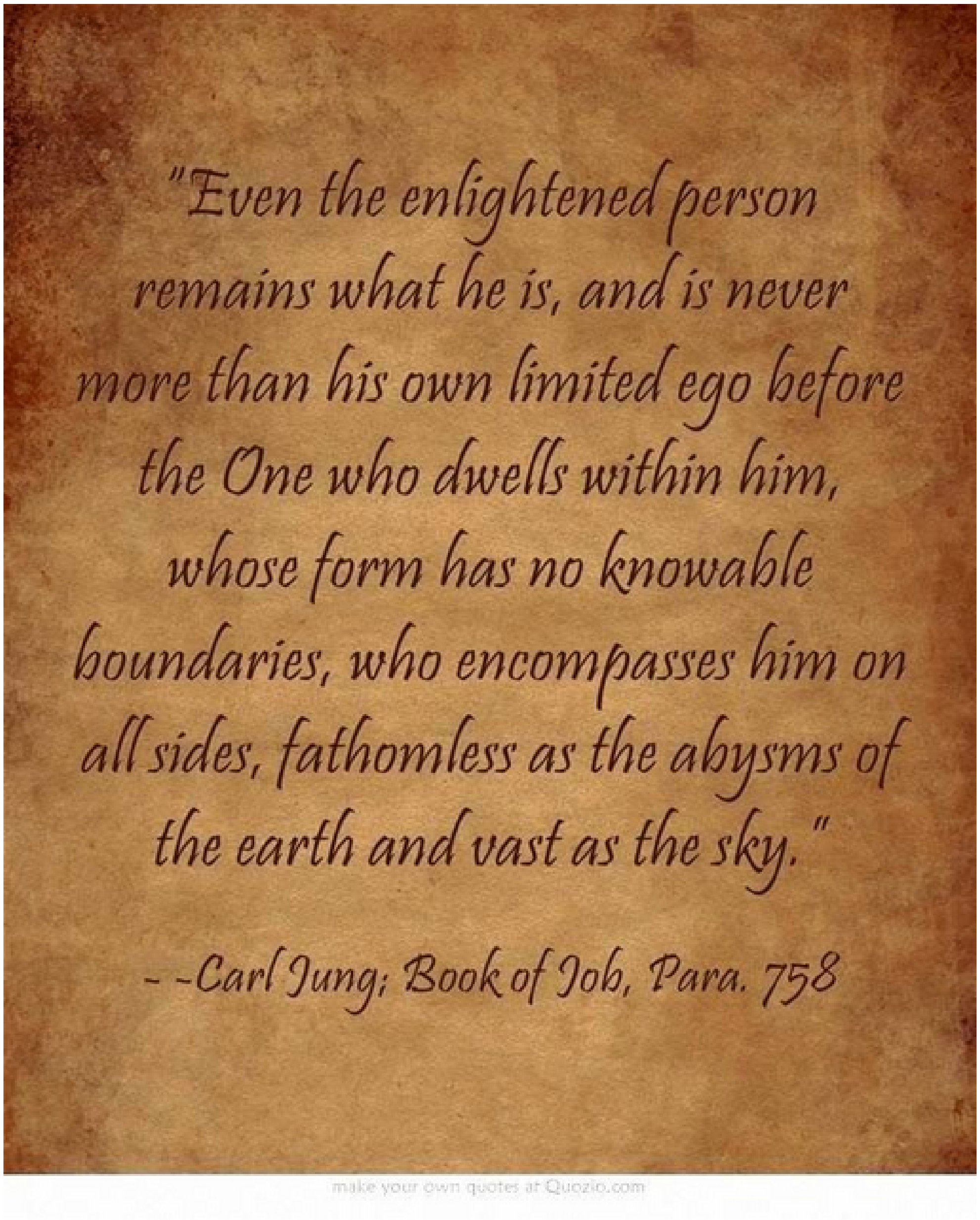

"Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky."

- -Carl Jung; Book of Job, Para. 758

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Lecture V 1st December, 1939

We spoke in the last lecture of the line: "Passion of Christ, strengthen me" and I emphasised that the attitude to suffering was one of the great differences between East and West.

The difference is one of psychological temperament.

The Easterner says: Through enlightenment I become Atman and Buddha.

Essential life, on the other hand, lies in the autonomous figure of Christ for the Westerner and he beseeches Christ to penetrate and even to conquer him.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self.

We grow into Christ through suffering, individuation can only be reached through it.

God suffers as man, it is not my personal suffering but the suffering of a God.

We could also say that it is projected into a divine figure.

In the East,on the contrary, man escapes from suffering through enlightenment, it is dissolved as Maya.

The peculiar attitude of the West means therefore, that the perfect figure, the future being, something infinitely superior to everyday man, is a God, so to speak, who becomes man and thus accepts suffering.

One could reverse this and say: in that man wishes to reach a divine state he must go through a stage of suffering.

This suffering is human suffering, my suffering, but this is only secondary for it is simply a repetition of Christ's suffering.

The essential thing is that it is eternal suffering which is always present and ever taking place.

This is a very difficult idea which you also find in the psychology of the Mass.

The sacrifice of Christ is not a repeated sacrifice but an eternal sacrifice, it happened out of space and time, it was, so to speak, from the beginning and ever more shall be.

But it is not only the sacrifice and suffering which are eternal but also the Glorification, the Resurrection and Christ's Ascension to his divine state as the second person in the Trinity.

This formulation of a suffering god must somehow fit the temperament of western man or the formulation would be different.

Antiquity would undoubtedly have been shocked by such an idea, yet it has fascinated western man for over fifteen hundred years.

It is gradually losing that fascination now, and at the same time our whole understanding for such ideas is collapsing, which spells a great loss.

I must go somewhat further into the Christian attitude for it is vitally important in order to understand the exercitia spiritualia.

You know Protestant conceptions are by no means at one over such ideas as the dogma of the Trinity for instance.

Perhaps you read the discussion which appeared lately in the "Neue Zucher Zeitung" about the Divinity of Christ.

It was a piece of medieval spiritual history, a discussion as to whether Christ was divine or not and many voices claimed that one could not admit a doctrine which claimed Christ as God.

This shows you the attitude in Protestant circles.

Christ himself said he was the Son of God, but this is no longer unanimously admitted.

This doctrine has always played a very important role and you will remember it was resented even in Christ's lifetime.

In the tenth chapter of St. John's Gospel we read that "the Jews took up stones again to stone him" because "thou, being a man, makest thyself God.

Jesus answered them: Is it not written in your law, I said, Ye are gods?"

But the Jews went on insisting that Christ had blasphemed in saying: "I am the Son of God."

Jesus was quoting the 82nd Psalm which says: "I have said, Ye are gods; and all of you are children of the most High."

This is a very peculiar and obscure idea and has roused a lot of speculation.

One can only conclude that the actual words mean a kinship between man and God.

And there are other passages in the New Testament which show that Christ's words were taken literally.

In II Corinthians XIII. 5, St. Paul says: "Know ye not in your own selves, how that Jesus Christ is in you, except ye be reprobates?" and in Gal. II. 20: "Nevertheless I live; yet not I, but Christ liveth in me."

Certain Protestant Theologians who have re-translated the Bible, have translated in you as among you, so as to repress the thought that Christ could mean an inner Christ and the idea of kinship between man and God.

There is a parallel in the Oxyrhynchus Papyrus, which belongs to the first century, A. D.

This gospel seems to have consisted of a sort of collection of anecdotes about Christ.

In this Papyrus we find the passage: "For where two or three are gathered together in my name, there am I in the midst of them" as: "Wheresoever there are (two, they are not without) God: and where there is one alone I say I am with him"

This would seem to have been changed for it is obvious that two or three form a congregation, a Church; whereas one individual is not a Church in spite of Coleridge's saying that he was a member of the only true Church and at the moment its only member!

You see what consideration was at work, consideration for the Church.

This was clearly directed against the efforts of the individual and against individual grace.

In my opinion such an attitude forced the translators to cheat in order to uphold it.

For it is not among you but in you.

Even St. Paul himself does not live, Christ lives, the human being is an appendage.

There is a passage in the Acts of the Apostles: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts XVII, 28.)

So we are the offspring of God.

But this idea was not developed, the idea of an autonomous Christ developed, and the human being was turned empty away, so to speak. In the East the individual can say: I am Atman.

But in the West the individual has no divine right, he is only recognised as a member of a congregation, a Church, and he has to wait for the Grace of the Church.

This prepared the ground and, when God disappeared, what was man?

The Church as an effective force has disappeared too, and what is left?

The mob, the State, the man-made State, a mere ant heap of individuals.

This is not only a spiritual catastrophe but a human catastrophe of the direst kind.

We are in danger of being delivered over to mass-phenomena and of sinking to the level of collective man.

In the mob personality disappears, it cannot make itself heard.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania.

We were all taught to depend on the walls of the Church, not on God in ourselves.

How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text?

I have not.

But there are many passages in the New Testament which are never preached upon.

I must call your attention to a further passage in the New Testament.

In the second chapter of Acts we read of the coming of the Comforter, of the Paraclete (the Holy Ghost), promised to the disciples by Christ: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."

The tongues of fire did not fall among them but on each.

Each individual could say the Paraclete has entered me, I am the dwelling, another aspect of God.

That is simply the logical fact, but it was never allowed to come true on account of the institution for, if God can speak through the individual, it opens the door to arrant heresy.

This was proved practically during the Reformation, the so-called "Schwarm Geister" crumbled the walls of the Church.

We must, therefore, be human and not judge the Church too hardly, for it was really impossible for her to tackle this problem.

The problem is an eternal truth but it only becomes acute when the Church is no longer able to control the situation and its walls spring apart.

Then we are forced to remember such texts.

They are no empty words but basic truths, and we have no foothold in the shifting ground of contemporary problems without them.

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves.

If we think this means the ego, we are rightly condemned as individualists and egotists, but to remember our primeval divinity, that is a totally different thing.

Such passages spring from the deepest roots of man, they refer to the Self.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part.

We hear next to nothing of the Self in Christian philosophy because it has been left in the hidden truths.

But we should have heard of it if the Church had been able, while it was still strong and powerful, to develop the religion of the Holy Ghost.

That is, if the Church had gone beyond the historical figure of Christ, as he himself intended when he promised that the Holy Ghost should descend on each, as it had descended upon him at his baptism.

He said he was the Son of God, and called others the children of God, by which he recognised them as brothers and sisters.

But this thought was too difficult, it is still too difficult for the Church.

It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic.

This is because they had and have no institution in the East which can be compared with the Roman Catholic Church. Buddhism, in this sense, is far from being a Church.

I should like to read you a passage from an author who wrestled with this problem and suffered deeply from the fall of the Church, of historical Christianity, a fall which unfortunately we cannot deny.

There are optimists who believe they can still deny it but, if we count the multitude who stand extra ecclesiam today, we have to admit that the Church is in a very bad way.

The author I speak of is Nietzsche.

He expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity.

Why we can hear in every sermon that "God is dead".

But Nietzsche did not realise this, he meant God has come to an end.

Nietzsche thought that as God was dead and had no successor, something very unusual had happened to the world.

And he did not realise that he was God’s successor!

When his psychosis overcame him he signed his letters: The Crucified, Dionysos, or Zagreus who was also a dismembered God, he, Nietzsche, fulfilled this fate himself.

And he prophesied his own fate when Zarathustra said to the ropedancer: "Thy soul shall be dead even sooner than thy body."

We cannot be surprised that in his most essential deepest work, his confession, "Zarathustra", there are many intensely Christian passages, where he moves in a wholly Christian
world.

Whether he did so consciously is difficult to say, but he had a western psychology and had to remain in its standpoint and think on in its categories.

So the motif of Zarathustra is that of the suffering god, and I should like to read you some passages from the "Drunken Song" at the end as a "document humain".

Please pay attention to the peculiar symbolis m which Nietzsche uses:

"God’s woe is deeper, thou strange world! Grasp at God’s woe, not at me! What am I? . . . Thou grape-vine! Why dost thou praise me? Have I not cut thee!
I am cruel, thou bleedest-: what meaneth thy praise of my drunken cruelty?

’Whatever hath become perfect, everything mature - wanteth to die!’ so sayest thou. Blessed, blessed be the vintner’s knife! But everything immature wanteth to live: alas!"

What is the grape vine that has come to maturity and wants to die? And who holds the knife? Nietzsche himself holds that knife and Christ is the bloody sacrifice.

"Woe saith: 'Hence! Go! Away, thou woe!' But everything that suffereth wanteth to live, that it may become mature and lively and longing."

We come here to the other side of western man, the concupiscentia.

" - Longing for the further, the higher, the brighter. 'I want heirs,' so saith everything that suffereth, 'I want children, I do not want myself'. - Joy, however, doth not want heirs, it doth not want children, - joy wanteth itself, it wanteth eternity, it wanteth recurrence, it wanteth everything eternally-like-itself.

. . . Pain is also a joy, curse is also a blessing, night is also a sun, - go away! or ye will learn that a sage is also a fool.

Said ye ever Yea to one joy? 0 my friends, then said ye Yea also unto all woe. All things are enlinked, enlaced and enamoured. –

- Wanted ye ever once to come twice; said ye ever: 'Thou pleasest me, happiness! Instant! Moment!' then wanted ye all to come back again!
- All anew, all eternal, all enlinked, enlaced and enamoured, Oh, then did ye love the world, -
- Ye eternal ones, ye love it eternally and for all time: and also unto woe do ye say: Hence! Go! but come back! For joys all want - eternity! All joy wanteth the eternity of all things, it wanteth honey, it wanteth lees, it wanteth drunken midnight, it wanteth graves, it wanteth gravetears' consolation, it wanteth gilded evening-red –
- What doth not joy want! it is thirstier, heartier, hungrier, more frightful, more mysterious, than all woe: it wanteth itself, it biteth into itself, the ring's will writheth in it, -
- It wanteth love, it wanteth hate, it is over-rich, it bestoweth, it throweth away, it beggeth for someone to take from it, it thanketh the taker, it would fain be hated, -
- So rich is joy that it thirsteth for woe, for hell, for hate, for shame, for the lame, for the world, - for this world, Oh, ye know it indeed! Ye higher men, for you doth it long, this joy, this irrepressible, Blessed joy - for your woe, ye failures! For failures, longeth all eternal joy. For joys all want themselves, therefore, do they also want grief!"

This is a confession in which you can observe the peculiar swing over from the Christian psychology of the suffering God to pagan and so-called profane "Lust".

It lusts after itself in the last resort.

"Wanting themselves" is not wanting the ego but the Self.

We will turn now to the next line in the "Anima Christi":

"0 good Jesu, hear me."

This is again an invocation and exhorts the figure of Christ to undertake autonomous activity.

How does Przywara react to this?

He says he knows that Christ is listening to him and that he may tell him everything.

Meditation, according to the Jesuit point of view, is based on Christ's activity, and though the words themselves ask Christ to listen, Przywara meditates as if He had been listening from the beginning.

He says further:

"Whatever I say to Him, whatever He hears, whatever I declare, whatever He hears in Himself, it is I."

He means to say that he brings his ego to Christ and delivers it completely to the figure of Christ that he has invoked.

This thought is continued even more plainly in the next invocation:

"Within Thy wounds, hide me."

This is a generally Christian idea, the wounds of Christ are thought of as a protection for mankind, man can, so to speak, sink into them.

But think of that concretely, an open wound and tiny human beings being hidden in it.

Przywara uses the simile: "as a grain of wheat sinks unnoticed into the earth."

So the body of Christ is regarded as the earth which is ploughed, opened for the purpose of letting us in.

This idea played a considerable role and reached its summit in the mysticism of Zinzendorf in the eighteenth century.

The wound in the side of Christ is treated obscenely, any innocent school child could see that Zinzendorf regarded it as the maternal genital organ in which man must seek rebirth.

This is not a bad joke of mine but a fact.

And we find the same idea in Przywara, more aesthetically expressed, as a furrow in the earth.

There are Etruscan ploughs shaped like the phallus and the old custom of the peasant embracing his wife in a ploughed field for the fertility of the ground and many other primitive fertility customs originate in the same idea.

It is curious, Christ having a man's body, that such ideas should be attached to him.

But according to the Catholic interpretation Christ was not merely masculine but feminine as well.

Take for instance, the passage in Revelation, (XIV. 4): "These are they which were not defiled with women for they are virgins."

This refers to the Saints, who were, so to speak, celibate priests, men yet virgins, women.

And the same quality is ascribed to Christ.

It goes back to the passage in Genesis where Eve is taken out of the side of Adam.

That was apparently another wound, which was the gateway to the birth of Eve.

That is, so to speak, the ecclesiastical archetype for the birth of the Church from the wound in the side of Christ, so that this wound really has a maternal significance. Carl Jung, ETH Lectures, Pages 194-199

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/4fbb7-2.jpg`

Carl Jung on “Alchemy,” “Alchemist” – Anthology (2019-03-19 05:57)

[1]

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way.

In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Alchemical Studies, Page 25.

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

There is no recrossing the Rubicon. Carl Jung; "Individual Dream Symbolism in Relation to Alchemy", 1935.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass"; CW 11, par. 399.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

Nature must not win the game, but she cannot lose. Carl Jung; "Alchemical Studies, 1942.

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites. Carl Jung; "Alchemical Studies", 1942.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Everything that the modern mind cannot define it regards as insane. Carl Jung; "Psychology and Alchemy," 1944.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; "Psychology and Alchemy,"1944.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since ‘the soul is by nature Christian’ this result is bound to come as infallibly as it did in the life of Jesus: we all have to be ‘crucified with Christ,’ i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus : “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: P.32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children’s Dreams Seminar, Page 366.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

From the alchemical saying :
Heaven above All that is above
Heaven below Also is below
Stars above Grasp this
Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

I do not hold myself responsible for the shortcomings in the lay public’s knowledge of psychology. Carl Jung, Psychology and Alchemy, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, Psychology and Alchemy, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, Psychology and Alchemy, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 13.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, Alchemical Studies, Para 256.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Alchemical Studies, Para 13.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Modern Psychology, Alchemy, Page 59.

But that "the One" should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.
We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.
The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man’s life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo
totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, Psychology and Alchemy, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that’s foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz’s Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Pages 392-396

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results. Carl Jung, Letters Vol. II, Pages 400-401

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Pages 453-454.

Goethe’s Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, Psychology and Alchemy, Page 222

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.   Carl Jung, Letters Vol. II, Pages 600-603

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Pages 617-620

The fact that deity and devil belong together also plays a great role in alchemy.   Carl Jung, Children's Dreams Seminar, Page 373.

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect.   Carl Jung, CW 9ii, Para 266.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of “being” and “non-being,” it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define “self” as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest “whole” man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

But no matter how much the parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of “being” and “non-being,” it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

“True” alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called “individuation.” Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: “Without beginning, without end, without past, without future.” Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

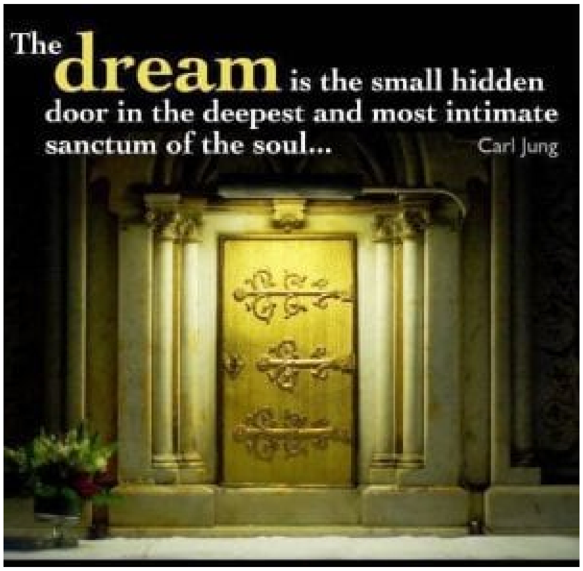
If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 22

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cda8c-12balchemist.jpg`

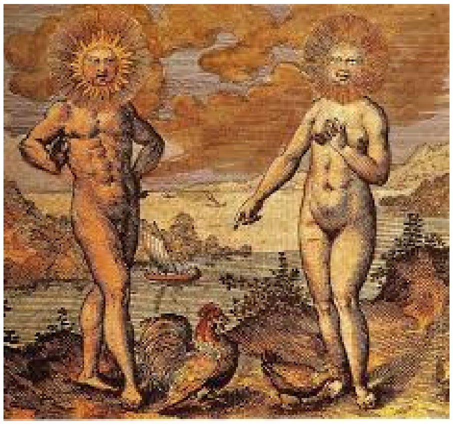
Carl Jung on "Dreams" - YouTube (2019-03-19 05:58)


The dream is the small hidden door in the deepest and most intimate sanctum of the soul...
Carl Jung

[1]Carl Jung on "Dreams" - YouTube

1. `https://www.youtube.com/watch?v=HVs2b90rFp8`

Carl Jung on "Anima" "Animus" - Anthology (2019-03-19 06:06)

[1] 

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be “done with” once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

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For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The

Archetypes and the Collective Unconscious. P. 559

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

- The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

- The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.

It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.

The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual.

The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

- Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]

- The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]

- When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

- The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

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- As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

- Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62
- Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

- With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid” par. 19.]

- The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper.

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The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinxlike" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a

great deal unsaid. He must also belong to the "misunderstood" class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of "average intelligence." (from Marriage as a Psychological Relationship
Anima and Animus C.J. Jung (1925):

“SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual.” (CW6, §797)

“The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, ‘quick-moving, twinkling, iridescent’. The Greek word psyche also means ‘butterfly’. Saiwalô is related on the other side in the Old Slavonic sila, ‘strength’. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.

The- Latin words animus, ‘spirit’, and anima, ‘soul’, arc the same as the Greek anemos, ‘wind’. The other Greek word for ‘wind’, pneuma , also means ‘spirit’. In Gothic we find the same word in us-anan, ‘to breathe out’, and in Latin it is anhelare, ‘to pant’. In Old High German, spiritus sanctus was rendered by atum,‘breath’. In Arabic, ‘wind’ is rih, and rüh is ‘soul, spirit’. The Greek word psyche has similar connections; it is related to psychein, ‘to breathe’, psychos, ‘cool’, psychros, ‘cold, chill’, and physa, ‘bellows’. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the “cold breath of the spirits.” And this is probably the reason why the primitive view also endows the soul with an invisible breath-body.” (CW8, § 663 &664)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/429d6-12banimus.jpg`

Carl Jung on “Animus” – Anthology. (2019-03-19 06:11)

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In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

It has just struck me that in my commentary I have suggested using “logos” for “hun” instead of “animus,” because “animus” is a natural term for the “mind” of a woman, corresponding to the “anima” of a man. European philosophy must take into account the existence of feminine psychology. The “anima” of a woman might suitably be designated “Eros.” Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Pages 479-481.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 341-343.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

So we should talk to our animus or anima...so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Pages 208-209

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Carl Jung on "Anti-Semitism" – Anthology

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab
and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: "Take care, you are getting dangerously out of yourself."

I knew he was right but had no idea why, until he added: "These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can."

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it.

In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception.

These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct.

Their presence gives the world of the child and the dreamer its anthropomorphic stamp.

They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics.

It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body.

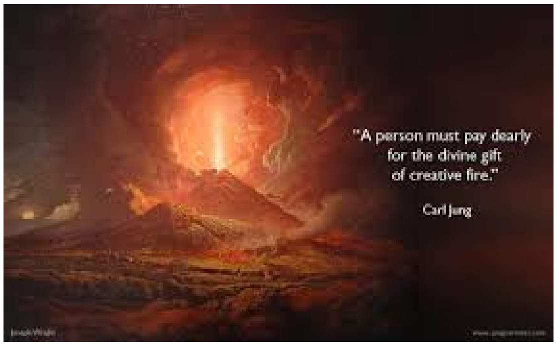
The archetypes are, so to speak, organs of the prerational psyche.

They are eternally inherited forms and ideas which have at first no specific content.

Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7b7eb-12banima.jpg`

Carl Jung on the "Artist." – Anthology (2019-03-19 06:20)

[1] 

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Pages 549-550

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15,

Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Pages 512-514.

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; P. 25

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0c57b-12bartist.jpg`

Carl Jung on “Atheist” and “Atheism.” Anthology **(2019-03-19 06:27)**

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The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for "bowels" simply means contents, and in "the Unknowable One," Nietzsche surely refers to the unknown god who, he said, was dead. It is a funny thing, however, that throughout the whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead. He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too dangerous to be mentioned. So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo. You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence. It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist. So Nietzsche’s God exists somewhere and has contents but he must be careful not to mention them. That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters. They have the saying that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three. And why? Because a man who hates God will think of him much oftener than a man" who loves God. So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and after him. You see that explains a great deal of Zarathustra, which is a highly moral book. If anybody should try to live that teaching, he would have astonishing experiences. He would certainly feel himself to be a better Christian than all those before him. He could buy a halo for his own private use and make himself the first and only saint of his private church. It is true of course that we use that expression "the bowels of ... "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below. But to the Christian era the unconscious was by no means below; it was a fiery and luminous heaven above. All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,' but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 72– 73.

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be. In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could produce something by saying it is. As Kant said, that word is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it. If you say you possess a hundred dollars, they don't necessarily exist. But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites show that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition of man. And because it has occurred everywhere, it always comes back again in one form or another. If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation. So when Nietzsche declares that God is dead, instantly he begins to transform. With that declaration he is no longer a Christian, he is an atheist or it doesn't matter what. He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change. Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement. And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things. Also one can say it is the original mother. Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god. And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us. We are caught in those powers. If you don't want to be caught in them, then don't make such declarations; it is exceedingly foolish to make them, because you thus provoke the unconscious. Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever. But I tell you it does make a difference in reality, only you won't connect it with things. You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed. As he did not realize, for instance, that thinking is a most exhausting creative process. He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, ": but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."' That is generally so; we don't connect psychological and physical conditions. You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it. The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman. And what is the best proof that he does not realize it? Carl Jung, Nietzsche's Zarathustra Seminar, Pages 54-55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it. That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism. I should not call atheists serious: they don't see that they are still theists in denying God. I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine. Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible. And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us. For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds. That is the attitude of very intelligent people. They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn't exist. Even if he doesn't believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism. Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche's Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them. They may be atheists but you know what an atheist is: simply a man who is outside instead of inside the church walls. Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don't believe that you are God. That is the only difference: an atheist is just as Catholic as those within the walls. So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011

Unfortunately enough, it is the common fate; even the atheist who is always shouting up to God, "I don't believe that you exist!"-even such a man is already on the way to lose the church entirely. You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church. . Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011.

Now, since a man's spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image was a spirit who required man's spirit. This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness. The important thing is what he talks about, not whether he agrees with it or not. The other definition of God therefore asserts: "God is spirit." The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that peculiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a peculiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead. The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus." In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians. The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist. He was of too positive a nature to tolerate the urban neurosis of atheism. It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation. Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the same belief or fear, submission or devotion which a God would demand from man. Anything despotic and inescapable is in this sense "God," and it becomes absolute unless, by an ethical decision freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible. If this psychic position proves to be absolutely effective, it surely deserves to be named a "God," and what is more, a spiritual God, since it sprang from the freedom of ethical decision and therefore from the mind. Man is free to decide whether "God" shall be a "spirit" or a natural phenomenon like the craving of a morphine addict, and hence whether "God" shall act as a beneficent or a destructive force.
Carl Jung, CW 11, Pages 85-86

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist. In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion. "Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves "atheists" or "agnostics," people dissatisfied with the Christian tradition are not being merely negative. In many cases it is easy to observe the phenomenon of the "compensating God," as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

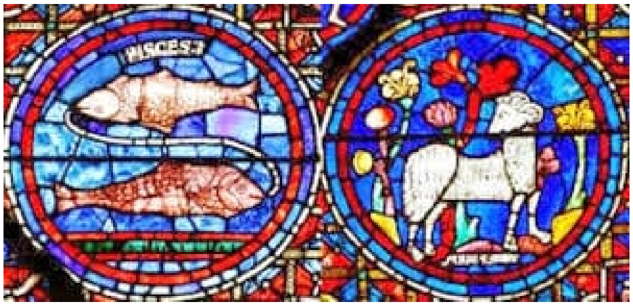
It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined. Speaking for myself, the question whether God exists or not is futile. I am sufficiently convinced of the effects man has always attributed to a divine being. If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts. When people say that they believe in the existence of God, it has never impressed me in the least. Either I know a thing and then I don't need to believe it; or I believe it because I am not sure that I know it. I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Page 706-707

"You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church." - Carl Jung, Nietzsche's Zarathustra Seminar, page 1011

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/517a9-12batheist.jpg`

Carl Jung on “Aquarius” - Anthology. (2019-03-19 06:36)

[1]



1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Pages 163-174

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d7cfd-12baquarius.jpg`

Carl Jung on Suffering: West and East. (2019-03-19 06:46)

[1]

Lecture IV 24th November, 1939

We will continue with the prayer Anima Christi.

We spoke of the blood in the last lecture and come now to the line: “Water from the side of Christ, wash me."

This refers to the passage in St. John’s Gospel: "But one of the soldiers with a spear pierced his side and forthwith came there out blood and water."

This is why the wine is mixed with water in the Eucharist and in this prayer the blood and water are meditated up on separately because they have different meanings.

Przywara says in his meditation that water has the opposite effect to the blood or wine.

The latter produces intoxication and ecstasy and the former clearness (Klarheit).

This refers naturally to the cleansing effect of the miraculous water which has its source in Christ.

This conception played an important role in the Middle Ages , as you may know from the history of art.

The blood stood for Grace and the water for the ablutio, it cleansed from the blackness of sin.

The ablutio and the miraculous water also play an important role in Hermetic Philosophy.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter.

The miraculous water is one of the most frequent designations and it is sometimes directly called "sanguis".

It would lead too far to go into Przywara's meditation on this invocation, it is exceedingly subtle and not essential for our purpose.

We come now to the further invocation: "Passion of Christ, strengthen me."

Przywara says that suffering is the real secret of Christ, the suffering of God incarnated in flesh.

This is indeed a central idea in Christianity and has enormous psychological importance for the West.

You do not find the same attitude to suffering in any other of the great religions, not the willingness to suffer, in some cases (such as the martyrs) it amounts to a veritable passion to suffer.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers.

God humiliated himself to become man and thus necessarily fell a victim to human suffering.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different.

And here a moment is stressed, which the East apparently overlooks, the moment of suffering.

The West sees suffering as the most intense element in the psychological process of individuation, and formulates it as the suffering of God becoming man, a formulation which you would never find in the East.

The Self grows out of the roots of man, according to the eastern formulation, so man becomes the Self.

He accepts the form of the Self, and finds it as the "smaller than small and greater than great".

It is a cosmic being and his own innermost kernel.

It is "the person (purusha) not larger than a thumb, dwelling within, always dwelling in the heart of man" who "having compassed the earth on every side, extends beyond it by ten fingers' breadth."

Easterners perceive this person by "the heart, the thought, the mind" and it becomes the thinker of their thought and their eyes, their ears and so on. In the West, on the contrary, it is not essentially an inner, but rather an outer, experience.

The Self appears, not as the innermost psychological kernel of man, but as the powerful figure of the historical Jesus.

In Protestant circles particularly the inner mystical Christ is unpopular.

It is the traditional Gospel Christ who is held up to us as an example.

The inner mystical Christ is almost an obsolete idea.

In the Catholic Church Christ is a cosmic figure, an almighty figure, endowed with supreme power.

Man may approach him, but he may never say that Christ has grown out of him, or that he has grown into Christ.

For Christ was always there, from the beginning of time, and man can only hope to spring out of himself, to leave himself behind, and so to reach the Divine Figure.

This is indeed the purpose of the meditations we are studying, to redeem man from his humanity, so that he may reach this Divine Figure and be received by Him and melted into Him as an atom is embedded in a rock.

Christ is the head and we are the members, and He is the vine and we are the branches.

We are an infinitesimal part of a totality.

The East, on the other hand, says: I am the whole, I am Atman, I am Buddha, I am the universe , I am that.

This is incomprehensible and appalling to our Christian understanding.

But it is the exact reversal of our Christian point of view.

Religions are formulations, expressions of a psychological attitude and temperament.

The Christian myth is certainly a suitable expression for our temperament.

It does not matter what people say or think on this subject, the fact that it has been our religion for so many centuries speaks for itself.

But since the Reformation it has been losing ground as an expression of our psychic reality.

We must conclude therefore, that our psychic reality is changing.

It is very difficult to say psychologically why the expression has become insufficient, or in what the insufficiency consists.

To deny the whole thing is worse than useless, yet we hear quite intelligent people saying: "No virgin could have had a son" and such like nonsense.

Such points are of no importance whatever, it is the symbolic truth which matters.

We cannot venture to assert that our great grandfathers were fools, for we should be asserting our own folly.

We must admit that these things were full of symbolic meaning for them, and if there is foolishness in the matter it is ours for no longer understanding.

We should understand how such a symbol as the Trinity arose.

It is not merely Christian, we find it in many places, in Egypt, for instance, and with the primitives.

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly?

We find proof everywhere and in all ages of the vital importance of such symbols.

Man is not so crazy that the same thing can be the highest value to one and nonsense to another.

Yet that is the actual state of things today and explains the decay of cultural humanity for the one has ideals and goals and the other can neither understand nor even realise their existence.

We have a modern Tower of Babel and I fear for the same reason.

The confusion arises from a hybris, human consciousness has become arrogant and thinks it can dispense with the task of reflecting on these things.

And by this it has cut itself off from the reasons for its own existence and from all inner experience.

So now we only reflect on outer rational things, on our bank balance and outer position.

But what use is the biggest bank balance or the highest position if we do not feel right in our own skins?

We would gladly give our whole fortune to a doctor who could cure our neurosis or the feeling that our psyche is falling to pieces.

Medieval man was not in our plight, he still knew the way to inner well being.

But when we talk of the dark Middle Ages we generally think of their primitive sanitary arrangements and their defective international communications.

We think with horror of the plagues which swept over the country and of the Inquisition which burnt people alive.

Shall I lay the statistics of the last twenty years before you?

The Middle Ages were harmless compared to what happens now, our time is far more horrible, is it not?

We have no reason to feel superior to the consciousness of medieval man.

We have lost sight of his consciousness and have no idea what was important to him.

But if we read medieval books we see that he really thought about things which had an eternal meaning, and we realise that thus he came into contact with his own totality.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering.

Suffering has become totally meaningless to us.

We regard it as extraneous, something to be avoided and cured, we have no idea of just accepting it.

But medieval man knew that suffering was not only unavoidable but a blessing for it had meaning.

Think of a sick man who could ascertain and accept that his terrible illness had a meaning.

It would be no obvious meaning certainly, but the realisation that God had sent his illness as a gift in order to remind him that suffering has a definite purpose would alter the whole picture.

He could even feel an identity with the suffering God himself.

Such an example shows us how valuable the belief in a suffering God is.

Human suffering becomes the image of God becoming man and the sick man could realise that suffering is the path to finding his Self and that this can never be reached without suffering.

Then he could accept it and directly we can accept something its sting is gone.

For man has always been able to stand anything if he knew its purpose.

But we have lost this purpose entirely and have no reason to feel superior to our ancestors.

Our western formula is the Christian formula which says that the Self can only be reached through suffering.

So accept your suffering and you will be on the way to Christ, to the Self.

The East has, as I have said before, a totally different attitude.

Pleasure and suffering are the same to the Easterner and he seeks to withdraw from both.

He has nothing of the warlike attitude of the West, which is determined to conquer suffering in order to reach pleasure.

The Easterner is woven in the woe and weal of his original, organic existence, and he knows that neither can be avoided and that they eternally balance each other.

He knows that peace lies in freedom from both: nirdvandva, free from the opposites.

This peculiar attitude is based on a totally different temperament.

The West has an essentially warlike attitude, a masculine attitude so to speak.

Happiness must be achieved, and suffering overcome, on a straight path if possible, if not, on a crooked.

But the East is helpless against both; it has a feminine attitude towards the world.

The world is an overwhelming drama and there is nothing the Easterner can do about it.

We know for psychological a that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active.

And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender.

You find this very clearly expressed in western medieval Christianity.

The worshipper resigned himself entirely to the superior figure of Christ, regarded himself in the light of a vessel, meaningless unless filled by Christ.

The East, on the contrary, - and this is obvious in every Easterner - has an inward strength, a belligerent, conquering attitude: I am the world.

That is an illusion.

This explains a great deal about eastern man; he is inwardly masculine, inaccessible to influence.

The eastern eye has the quality of a dark stone, which you cannot penetrate.

Such eyes are a riddle to us, whereas a western eye reveals the inner nature.

It is on account of the inner lack of resistance that western man swallows the East so greedily.

Buddhist and Rama Krishna Temples spring up in the West and we are deeply influenced by eastern literature.

Whereas eastern man goes far when he says: "Oh well yes, your Christ was a nice man, and said some good things. He may even have been an Avatar of Vishnu."

Or:

"The gospels have a lot of good passages. They have things similar to the Upanishads. But of course we have said all that ages ago."

Easterners a perfectly willing to grant Christ’s merits, but they are not impressed; it does not sink into them as their things sink into us.

The cult of Maria has made some progress in South India.

The virgin goddesses have their temples there and when the Jesuits wanted to found a mission station in that neighbourhood they identified Maria with an Indian Virgin Goddess.

That did penetrate and was a brilliant success.

One could say that was a pious fraud; but that does not matter in India, for they deceive and allow themselves to be deceived.

It is a matter of no importance for they are the gods and everything is Maya, illusion, anyway.

You can see by all this how different the eastern and western attitudes are.

The central figure in the West is highly charged with penetrative force.

He is masculine, and we are inwardly feminine, we invoke this central figure and wait and hope for his effect.

This explains our terrible liability to mental epidemics.

The East is not liable to these, it never indulged in our childish crusades.

It deceives and allows itself to be deceived.

There are certain limits which decent people do not go beyond, they are not blatant but deceive with more subtlety.

If you go to the East with "nothing but the truth" standards you will be sadly disappointed for even saints deceive.

Mahatma Gandhi, (who is a saint in India, the great Atman for many people), fasts when he wishes to gain a point with the British Government.

But by eating glucose as a medicine he is able to endure.

We think that an appalling swindle, but it is as broad as it is long in the East, for everything is illusion anyway.

If I had gone to India and said: "I am the God of Europe", they would simply have said: "Oh really, well there are so many saints and swindlers , why not?”

The Easterner is thus protected against mental epidemics, for he stands on firm ground, the human soil of the man within, of the Self.

We have the Self outside, and when a powerful figure approaches us from outside we are helpless and bow down before him.

He only needs to be a successful man, and we are sure he must be right, in a truly feminine way.

The big strong man comes and will give us everything.

That is the western attitude.

To the Easterners it is clear that we are weak and deceived and hopelessly entangled in the world and its events.

The way out for eastern man is to know he is entangled and through enlightenment to step off the Samsara, the wheel of rebirth, and to say: I know that I am Buddha, that I am the world.

That redeems eastern man, for suffering is not meaningful for him, but is simply the corresponding opposite of pleasure.

Suffering comes at the end of the Chain of Causation of which Buddha says in the Nidana-Samyutta:

"The Blessed One spoke thus: ’But what, 0 Bhikkhus, is the Law of the Chain of Causation? From Not-knowing as cause comes Impression; from Impression as cause comes Consciousness; from Consciousness as cause come Name and Form; from Name and Form as cause come the Six Senses; from the Six Senses as cause comes Touch ; from Touch as cause comes Sensation; from Sensation as cause comes Thirst; from Thirst as cause comes Desire; from Desire as cause comes Existence; from Existence as cause comes Birth; from Birth as cause come Old Age and Death, Pain, Sorrow, Misfortune, Disappointment and Despair. This is the way in which the whole sum of suffering is caused."

The abolition of not-knowing brings suffering to an end, knowledge redeems, the knowledge that: I am the Self, the Atman, and the world. Carl Jung, ETH Lectures Pages 189-193.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/9b433-2.jpg`

Carl Jung Quotations 47* (2019-03-19 06:54)**

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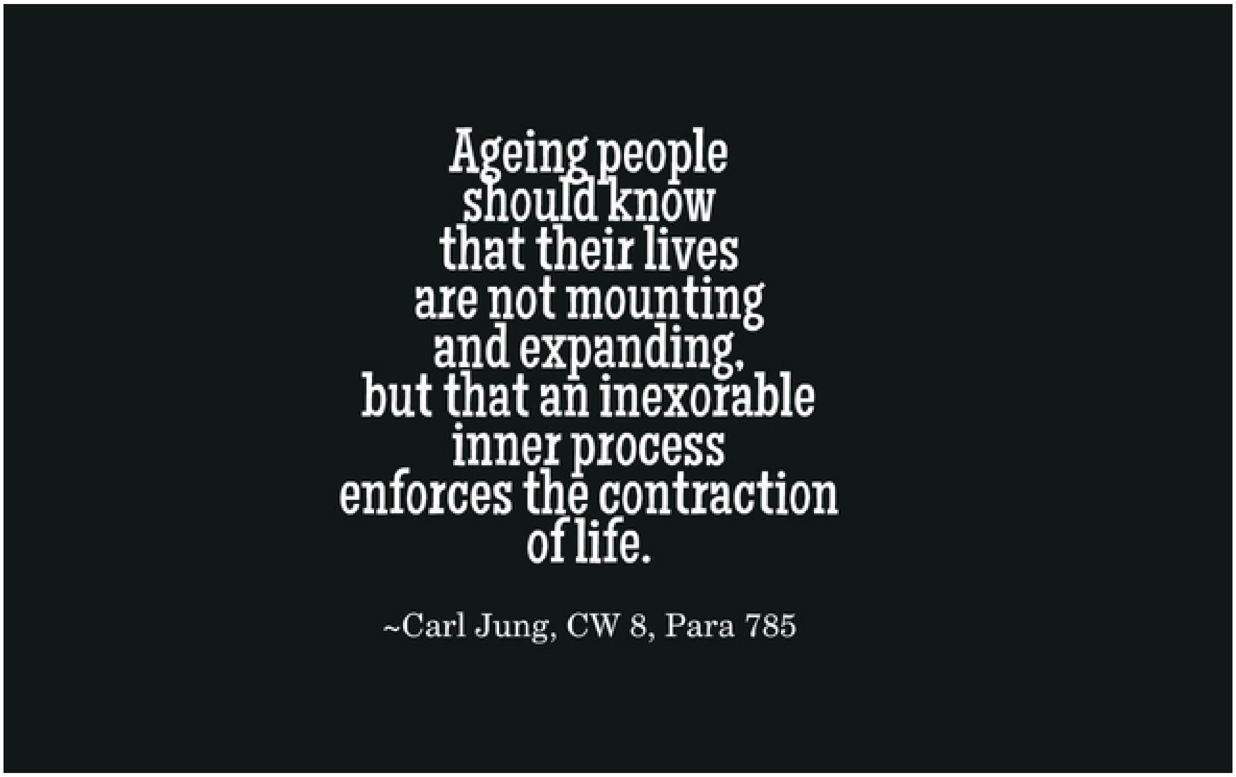

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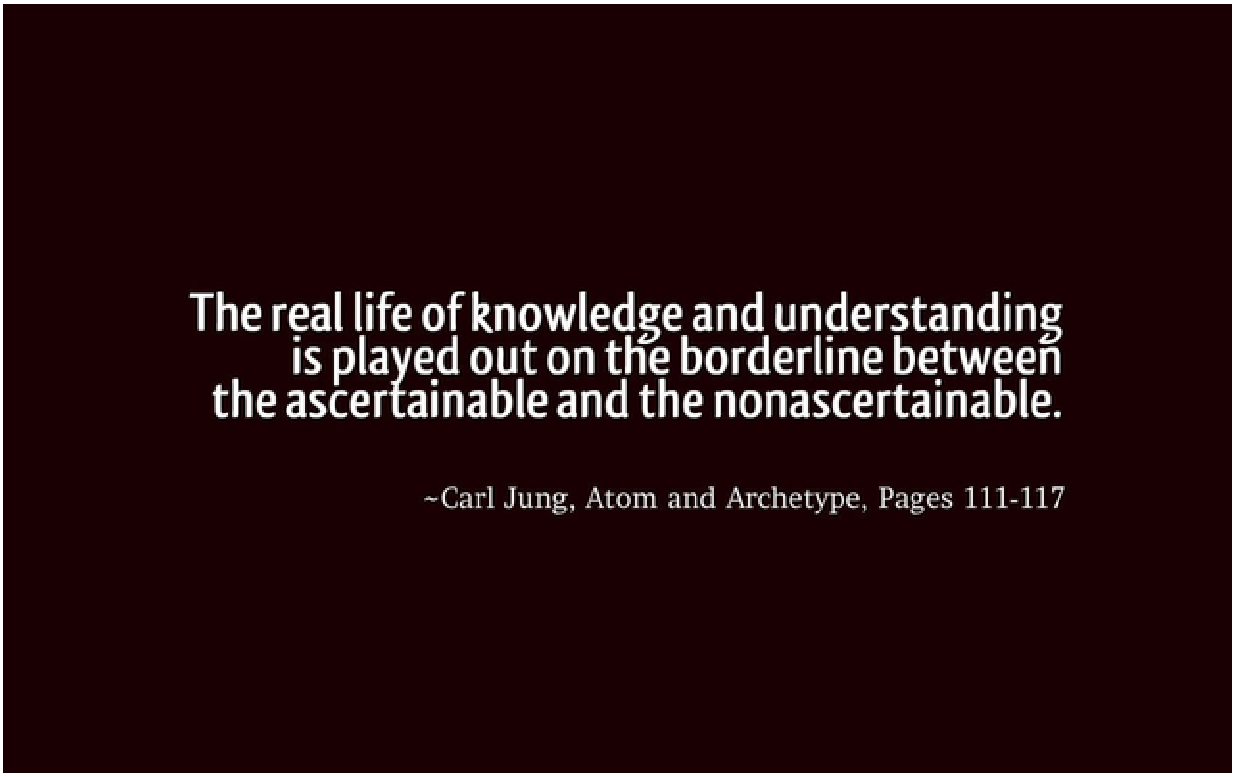

The real life of knowledge and understanding
is played out on the borderline between
the ascertainable and the nonascertainable.

~Carl Jung, Atom and Archetype, Pages 111-117

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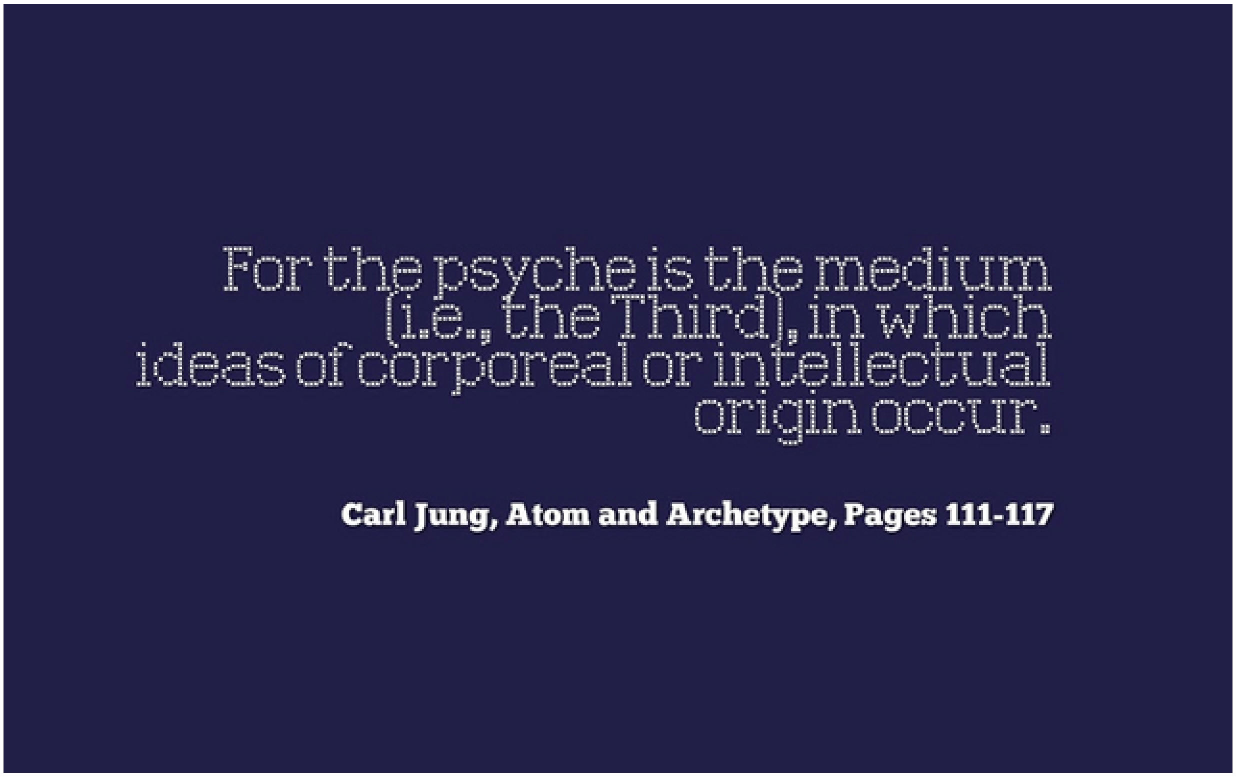

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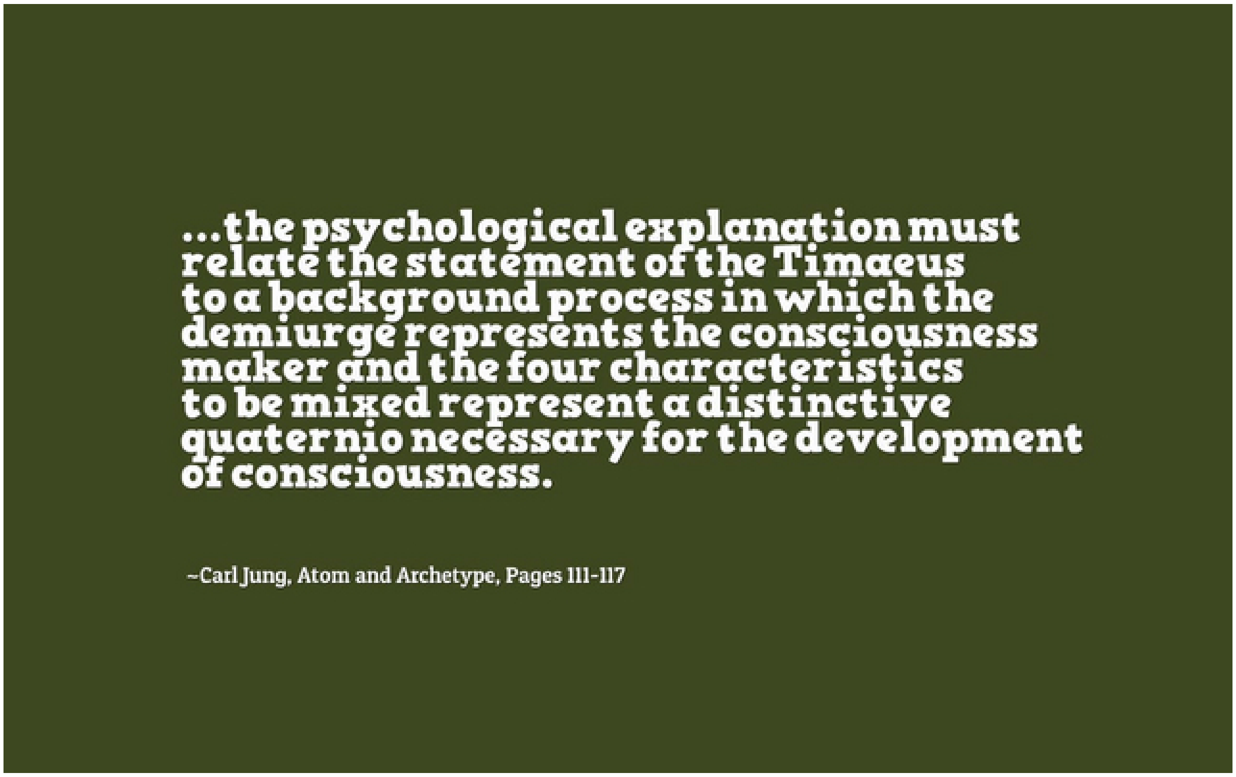

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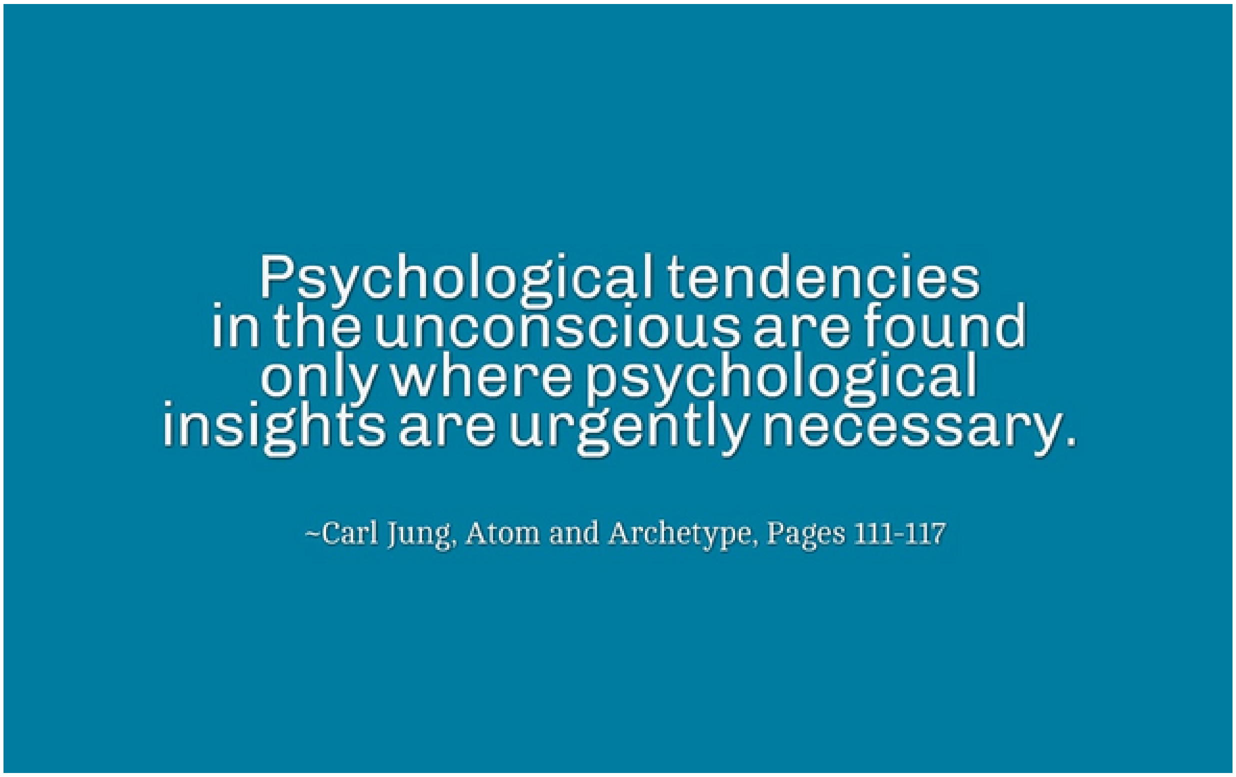

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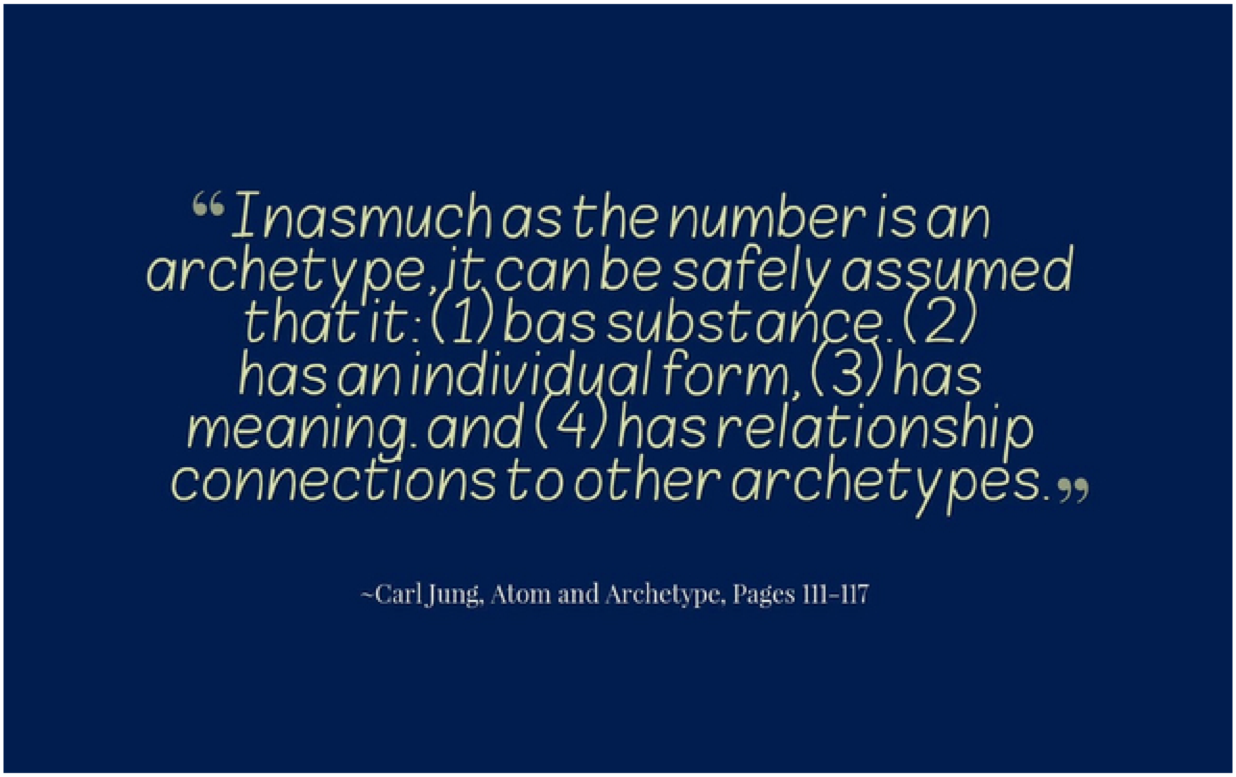

“Inasmuch as the number is an archetype, it can be safely assumed that it: (1) bas substance. (2) has an individual form, (3) has meaning. and (4) has relationship connections to other archetypes.”

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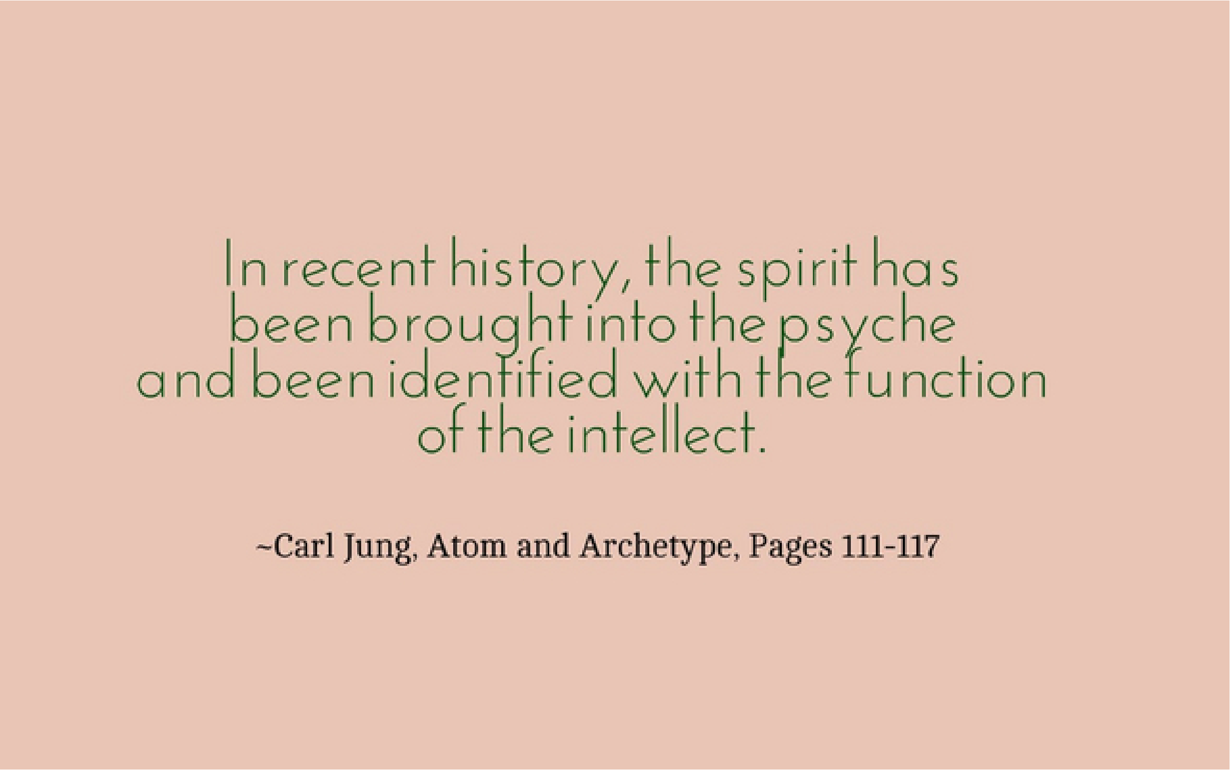
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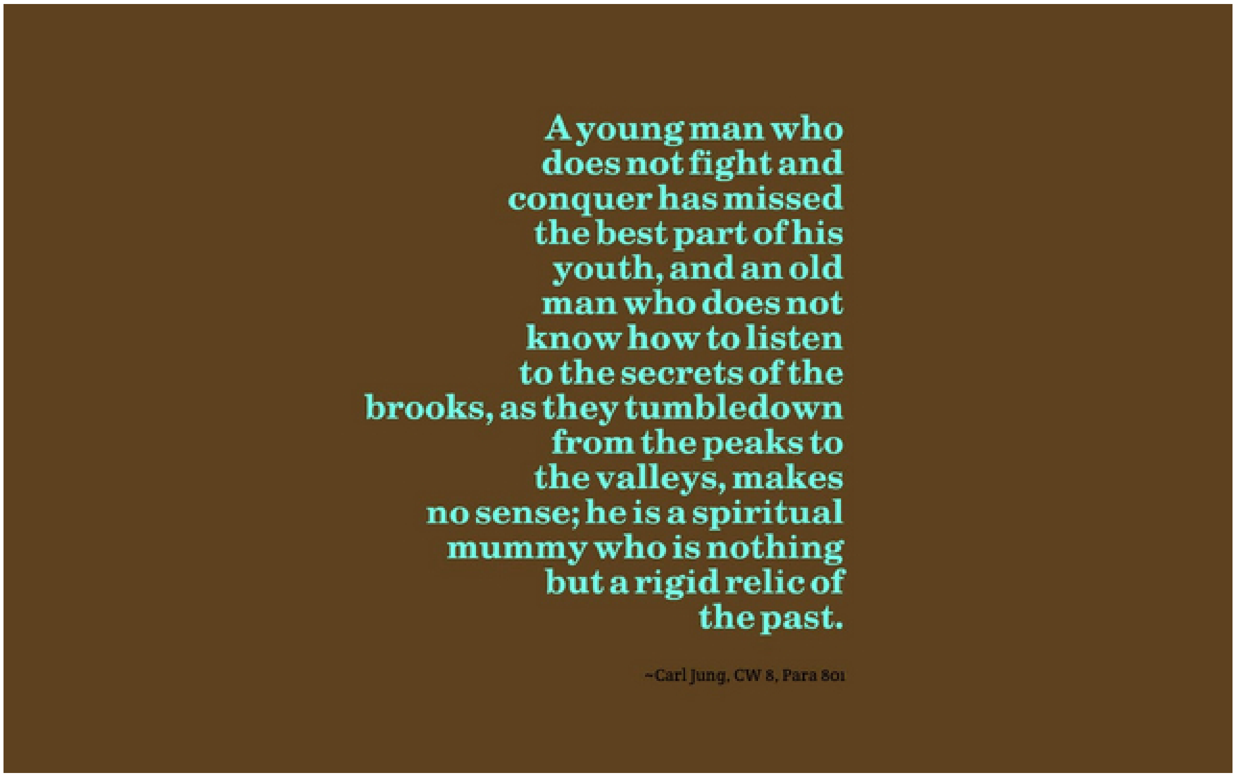
A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumble down from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past.

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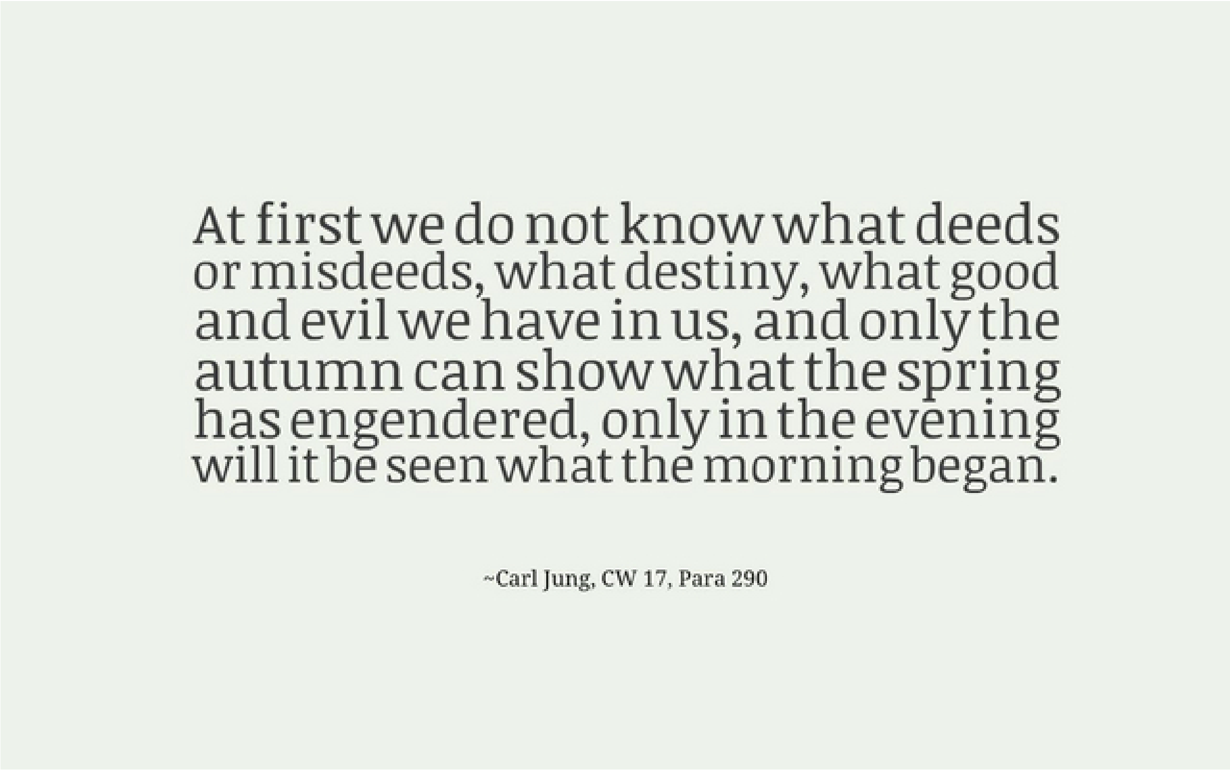

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began.

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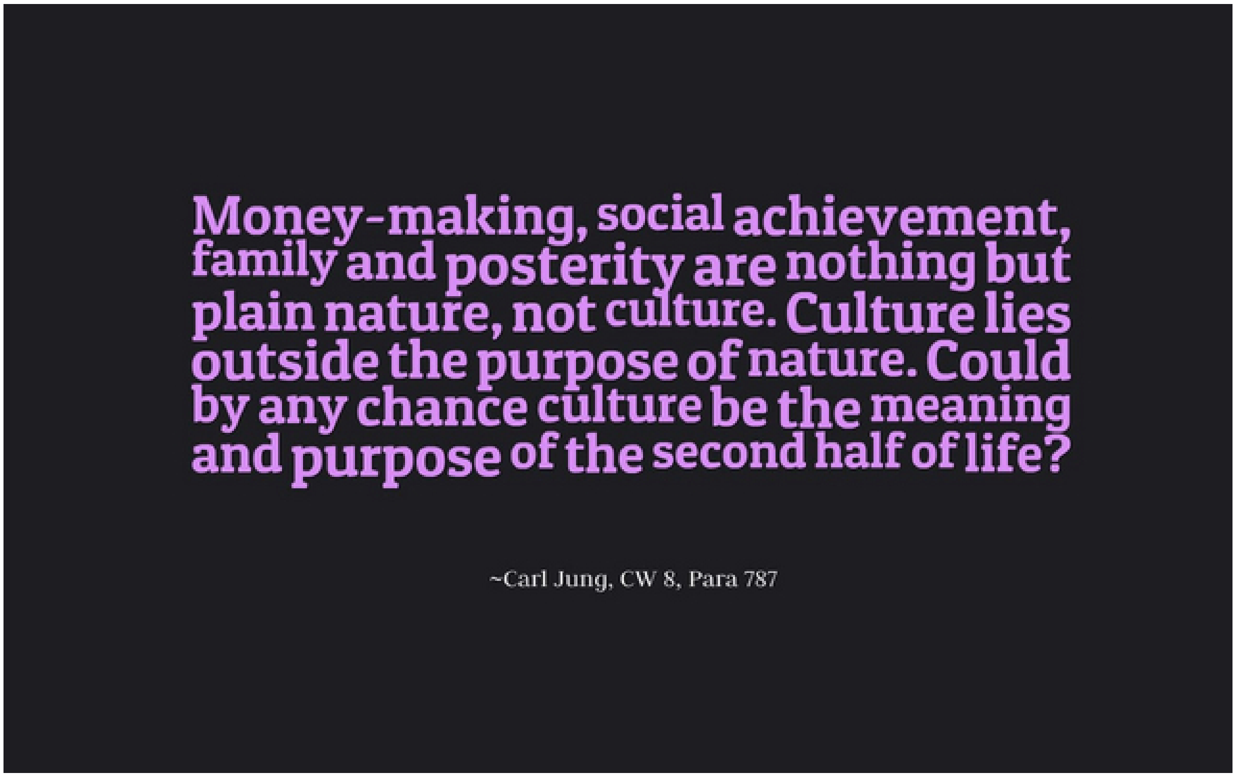

Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life?

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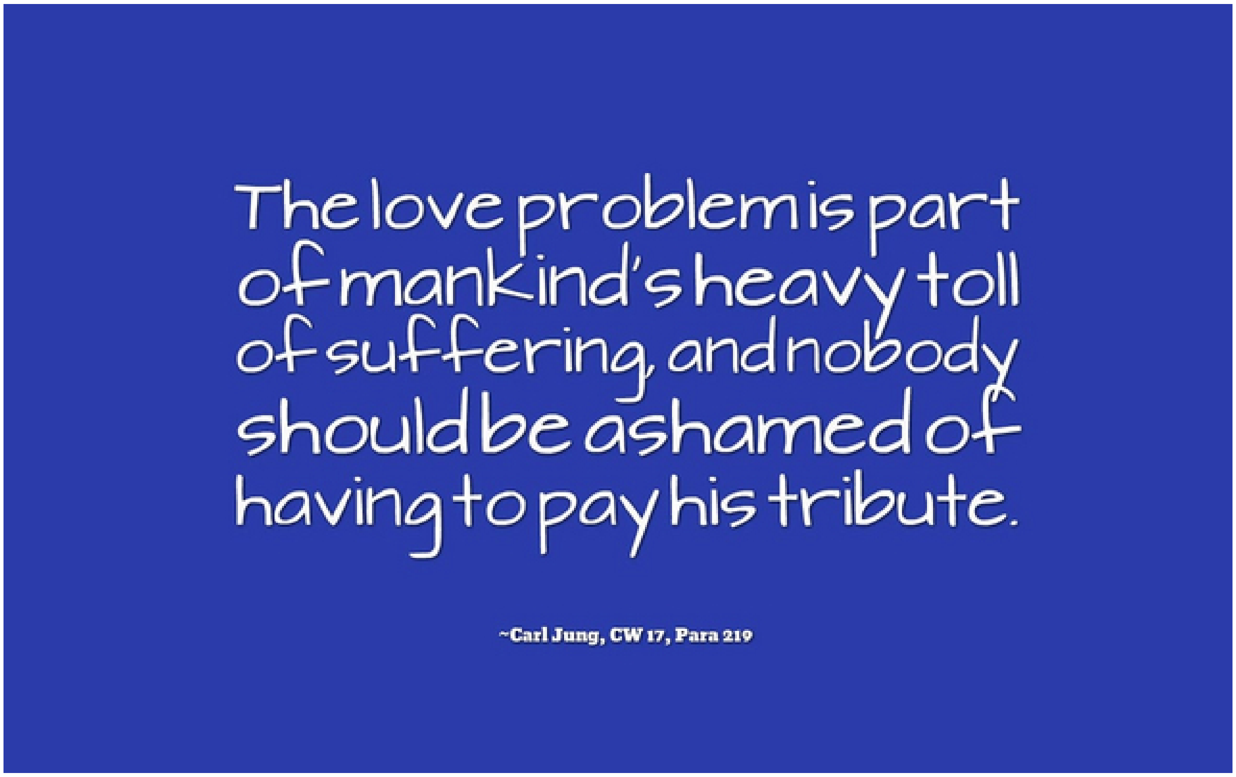

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW 17, Para 219

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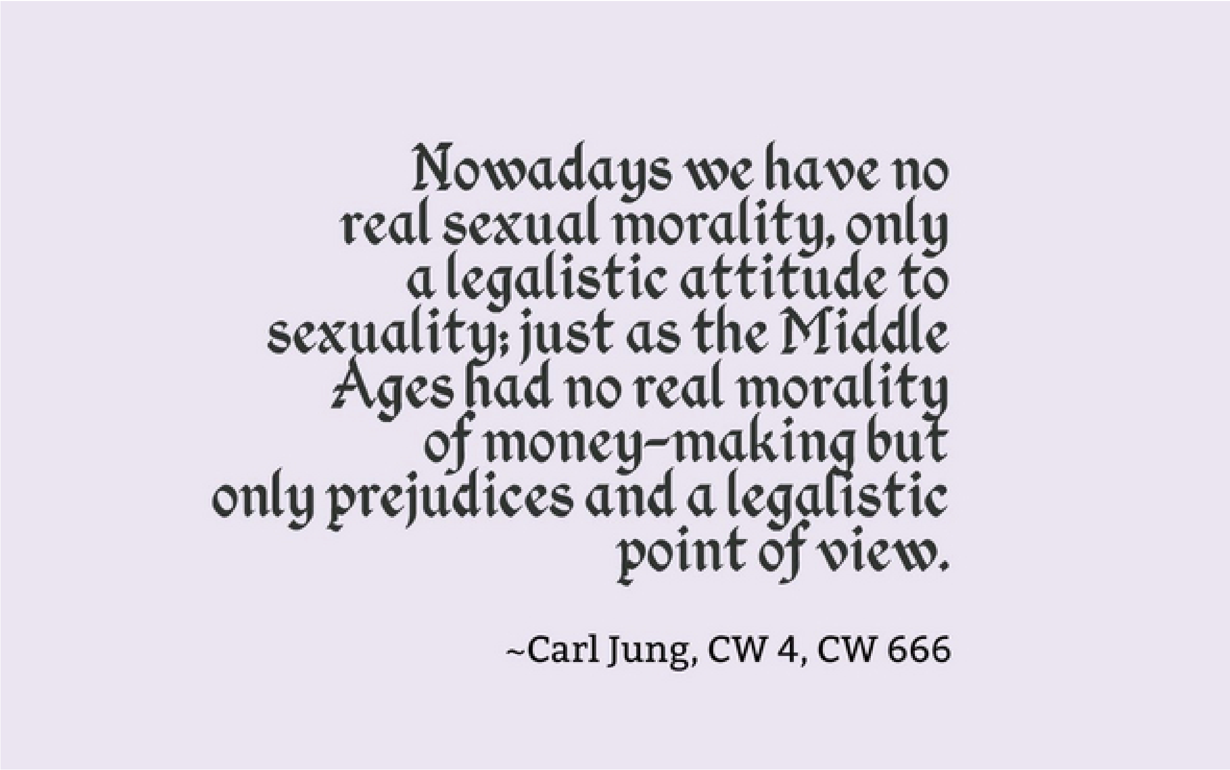
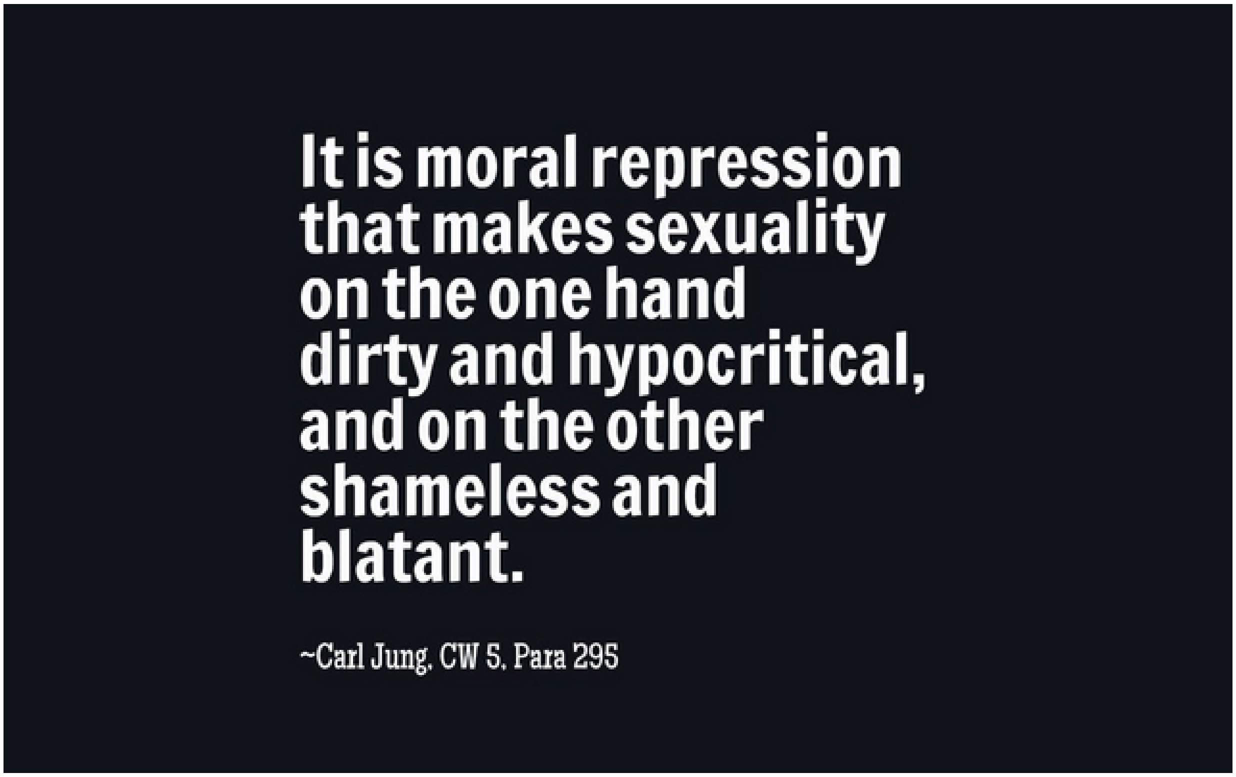


Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view.

~Carl Jung, CW 4, CW 666

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, CW 666

[13]

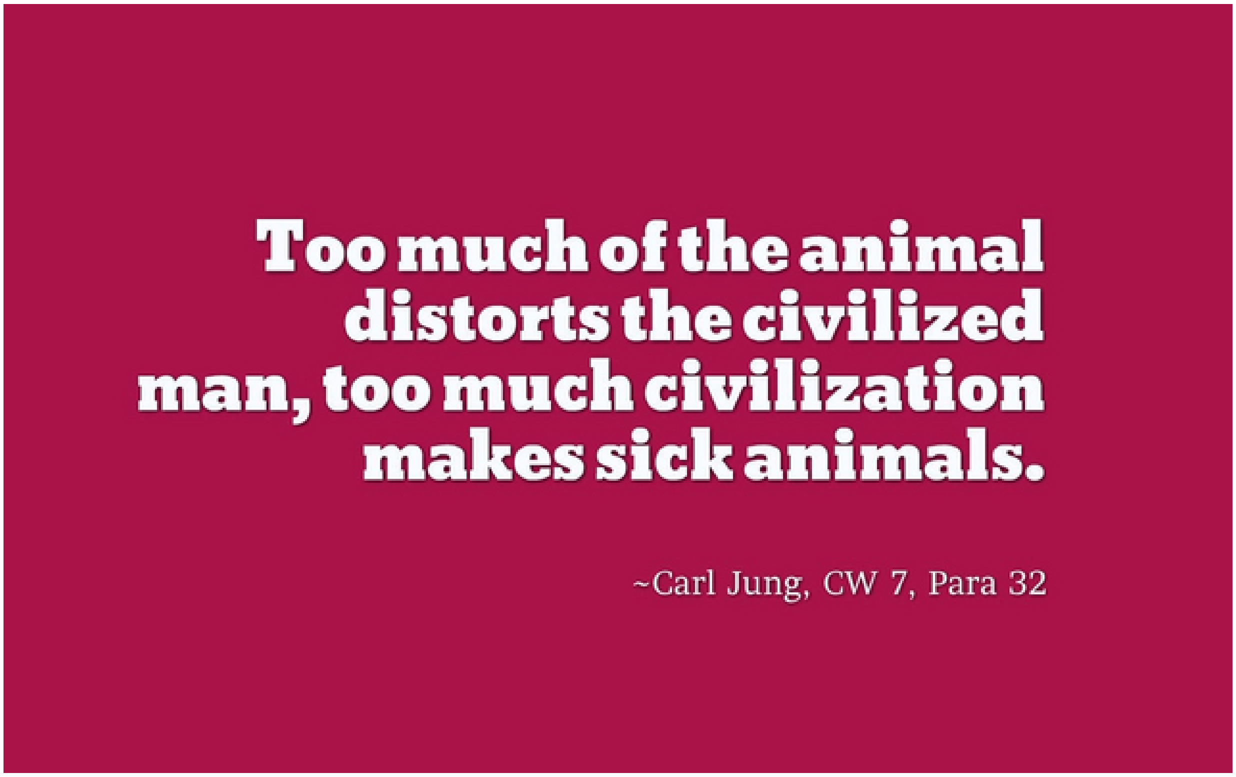


It is moral repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant.

~Carl Jung, CW 5, Para 295

It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. Carl Jung, CW 5, Para 295

[14]



Too much of the animal distorts the civilized man, too much civilization makes sick animals.

~Carl Jung, CW 7, Para 32

Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

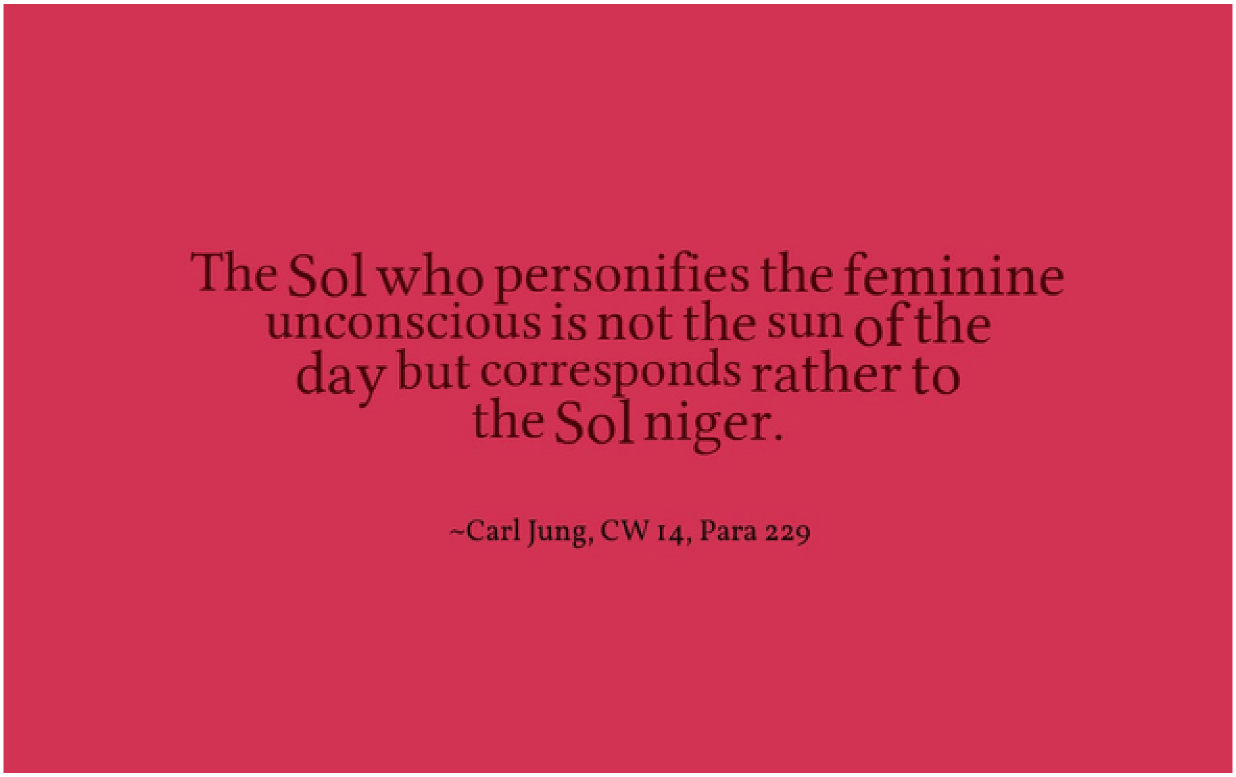
[15]

The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages.

Carl Jung, CW 6, Para 399

The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

[16]

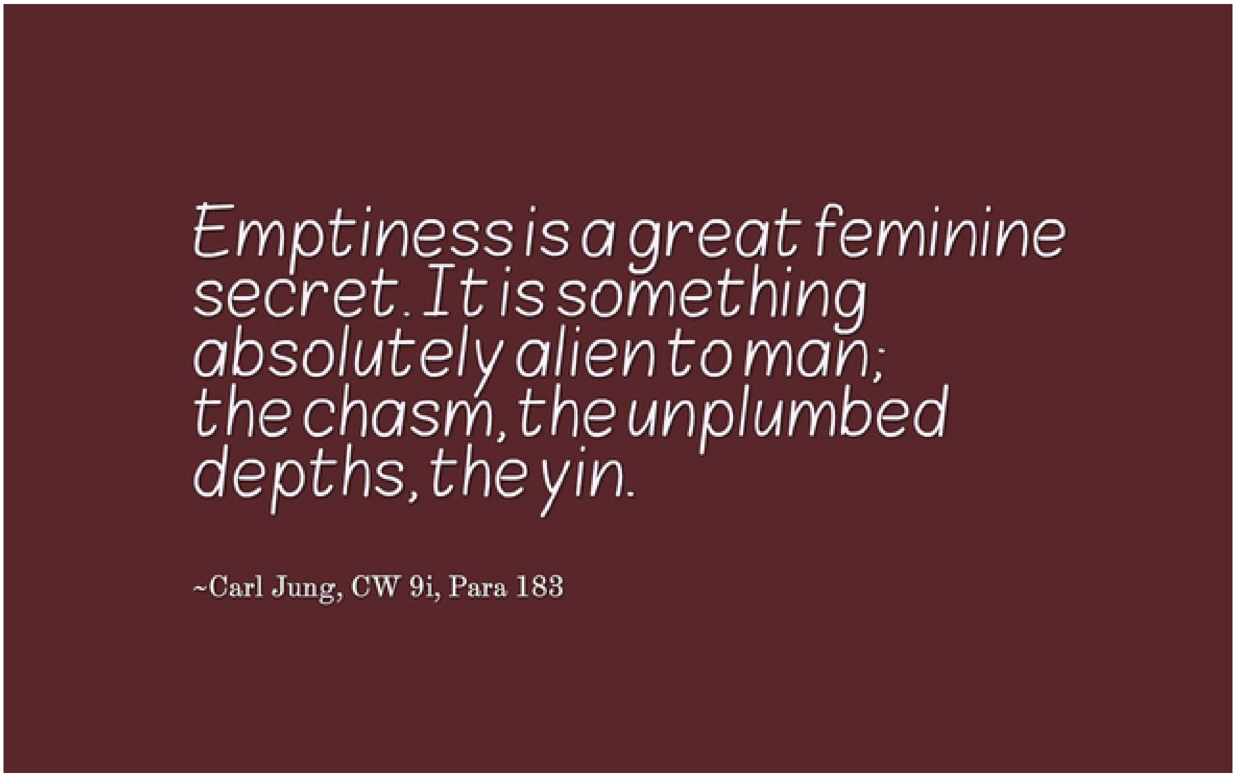


The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger.

~Carl Jung, CW 14, Para 229

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. . . Carl Jung, CW 14, Para 229

[17]

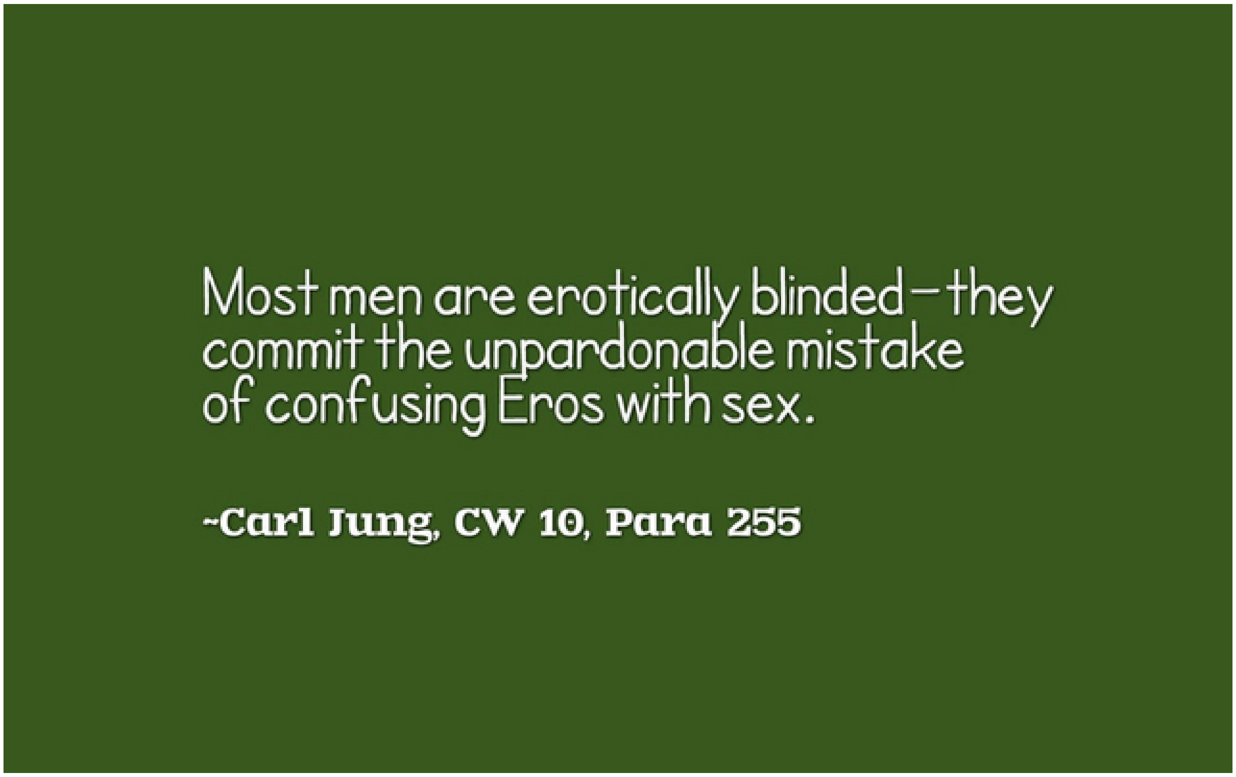


Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin.

~Carl Jung, CW 9i, Para 183

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. Carl Jung, CW 9i, Para 183

[18]



Most men are erotically blinded–they commit the unpardonable mistake of confusing Eros with sex.

~Carl Jung, CW 10, Para 255

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. Carl Jung, CW 10, Para 255

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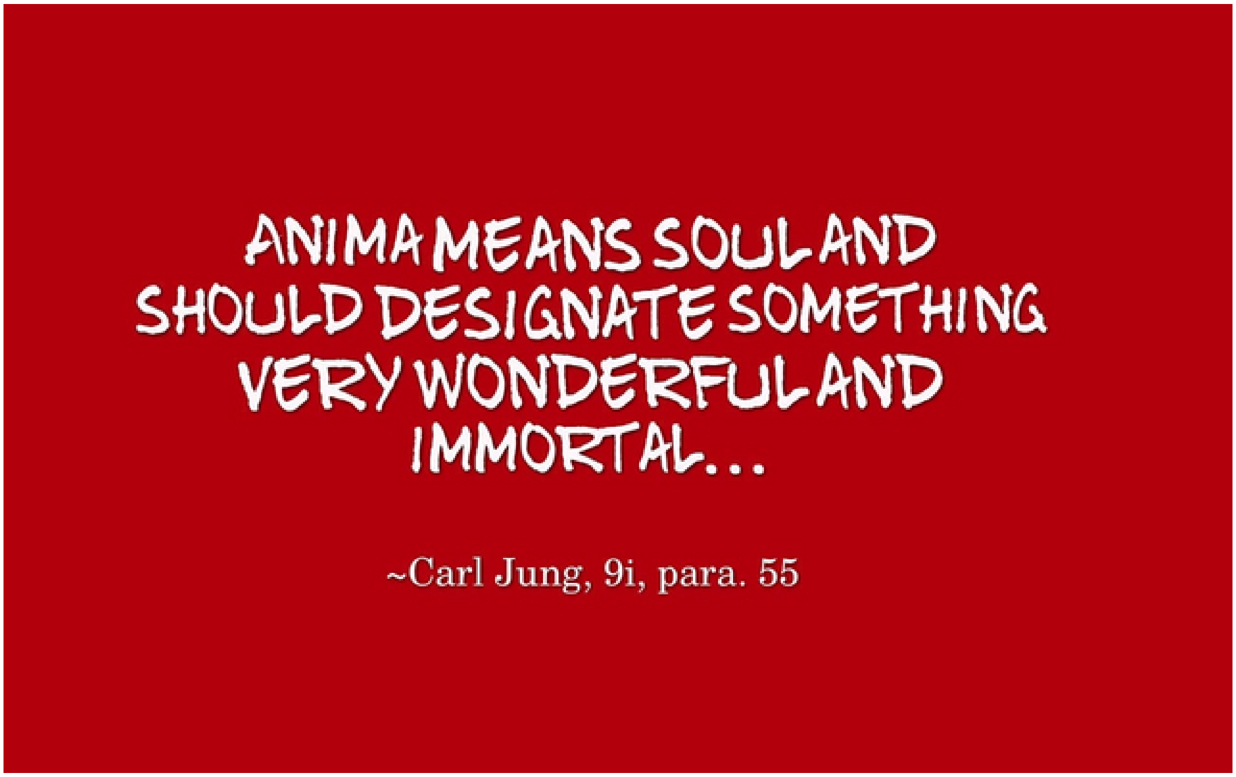

ANIMA MEANS SOUL AND SHOULD DESIGNATE SOMETHING VERY WONDERFUL AND IMMORTAL...

~Carl Jung, 9i, para. 55

Anima means soul and should designate something very wonderful and immortal... Carl Jung, 9i, para. 55

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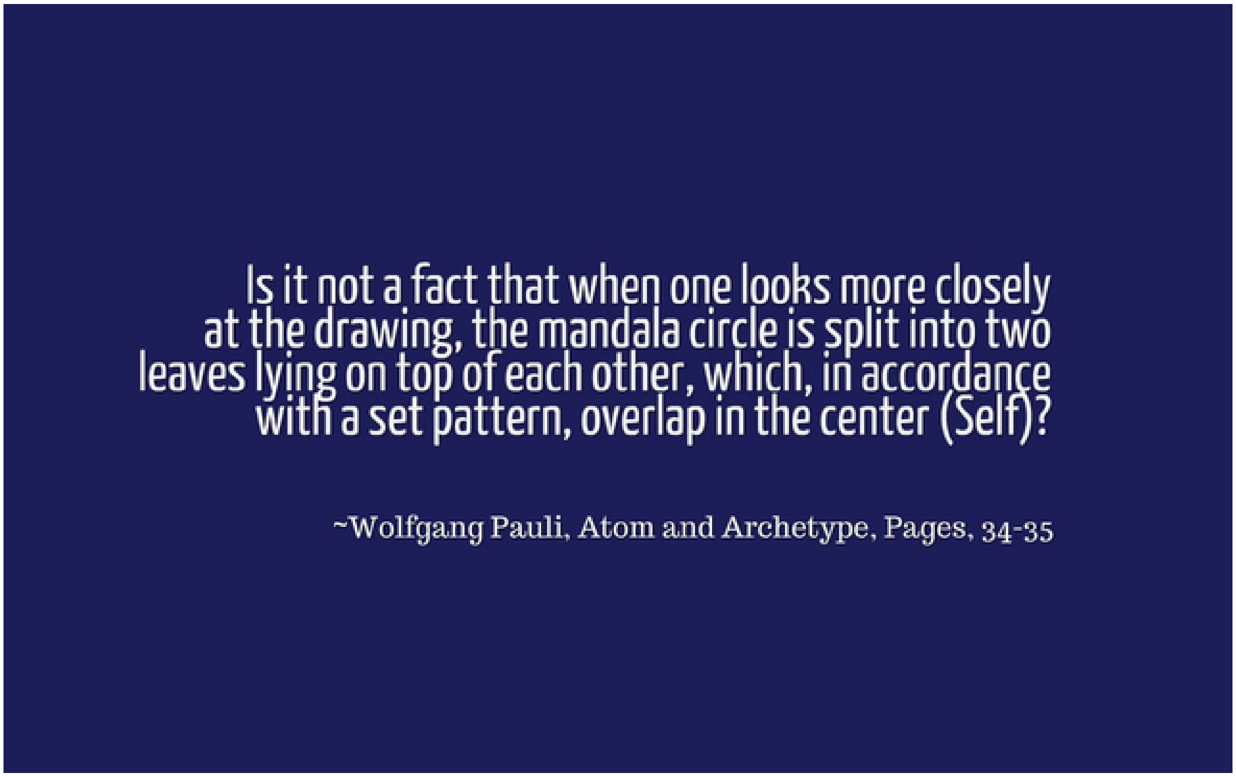
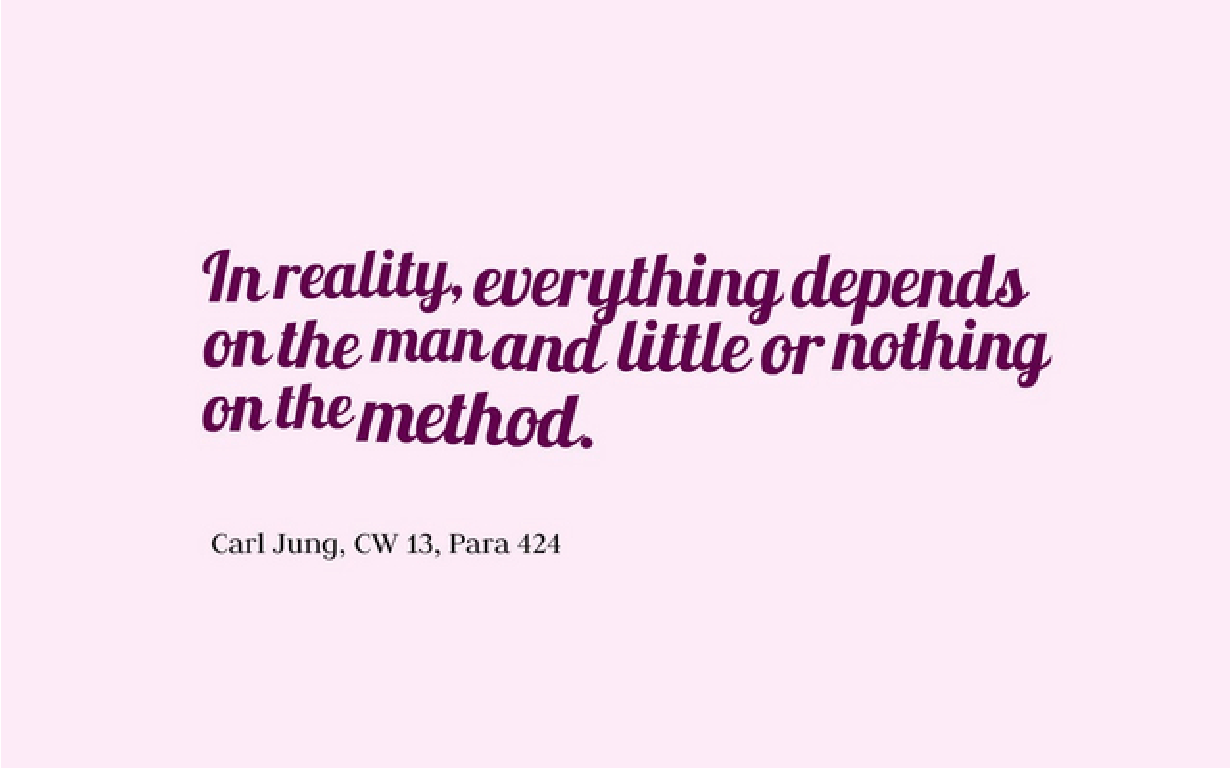


Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)?

~Wolfgang Pauli, Atom and Archetype, Pages, 34-35

Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)? Wolfgang Pauli, Atom and Archetype, Pages, 34-35

[21]

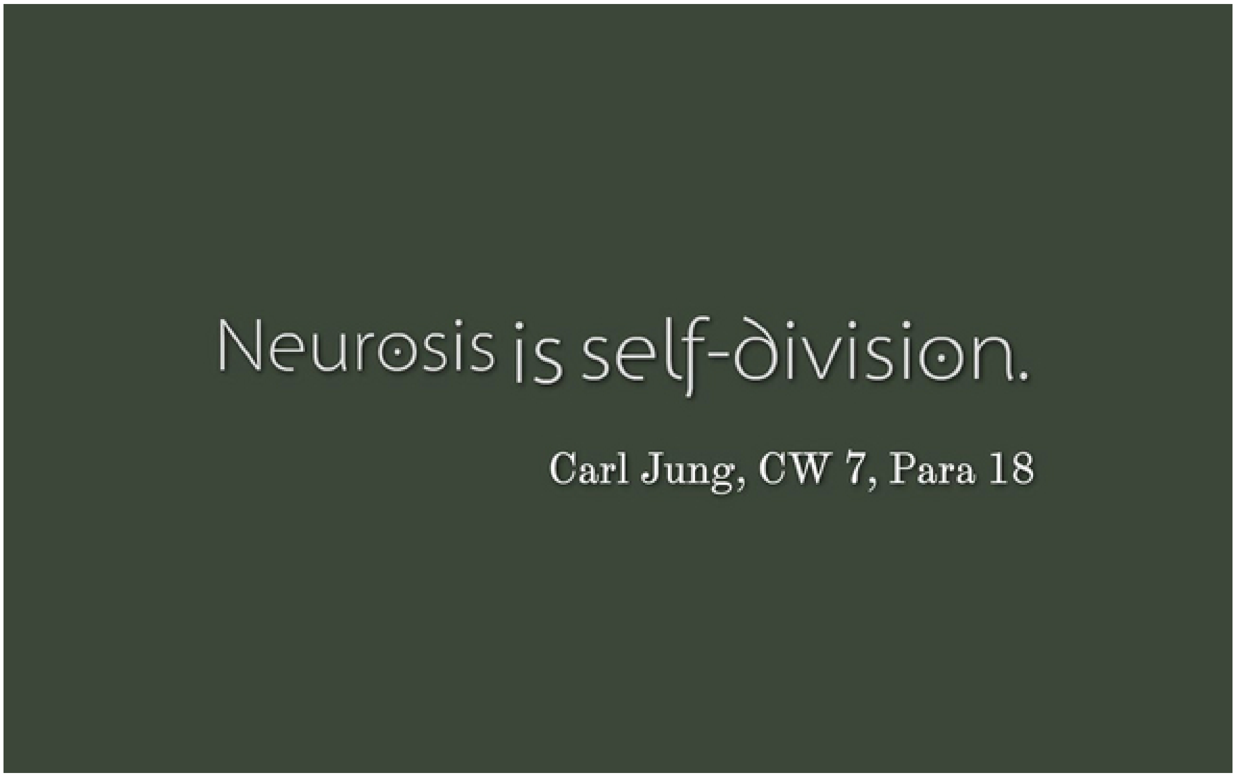


In reality, everything depends on the man and little or nothing on the method.

Carl Jung, CW 13, Para 424

In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424

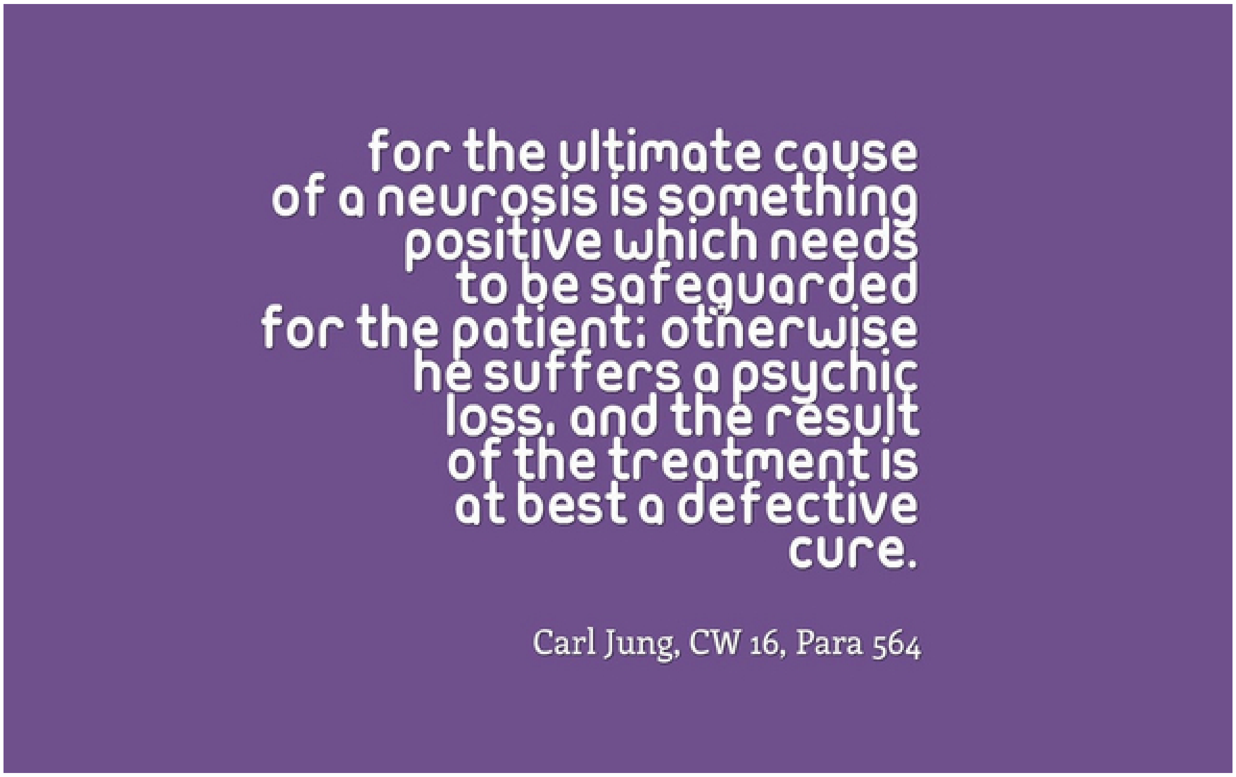
[22]


Neurosis is self-division.

Carl Jung, CW 7, Para 18

Neurosis is self-division. Carl Jung, CW 7, Para 18

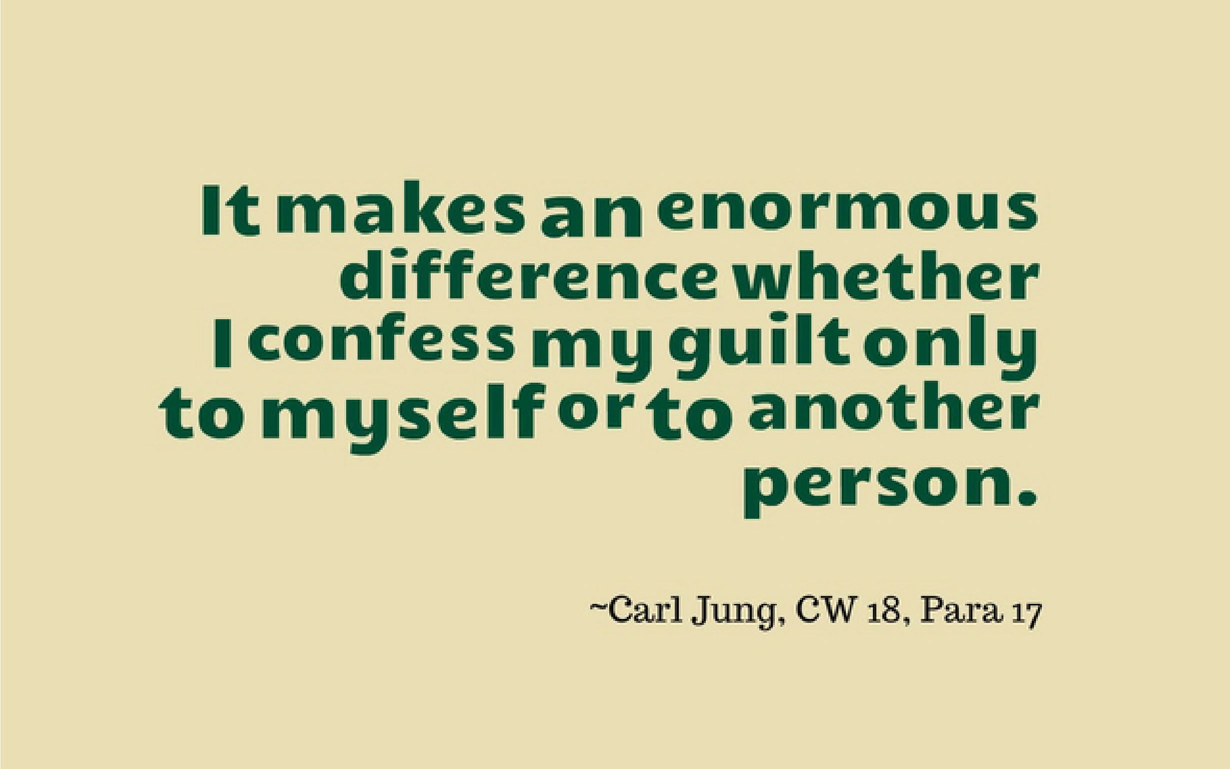
[23]


for the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure.

Carl Jung, CW 16, Para 564

For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

[24]



It makes an enormous difference whether I confess my guilt only to myself or to another person.

~Carl Jung, CW 18, Para 17

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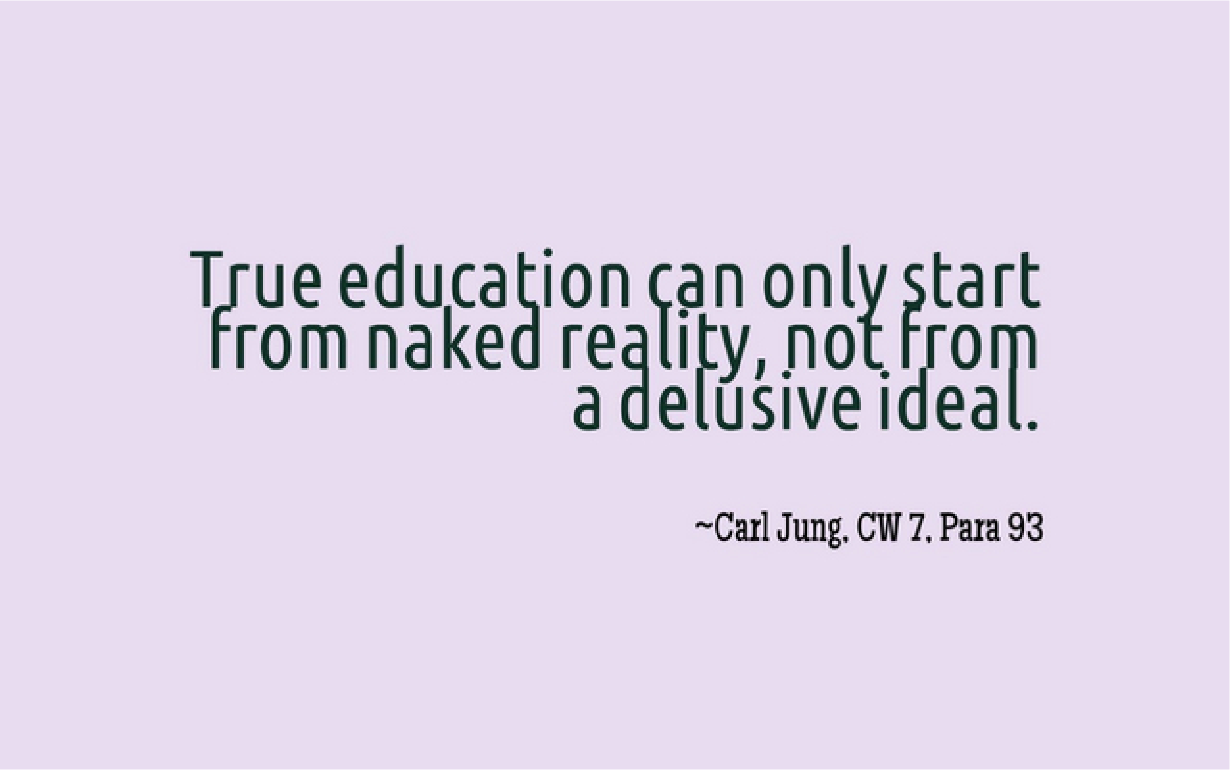
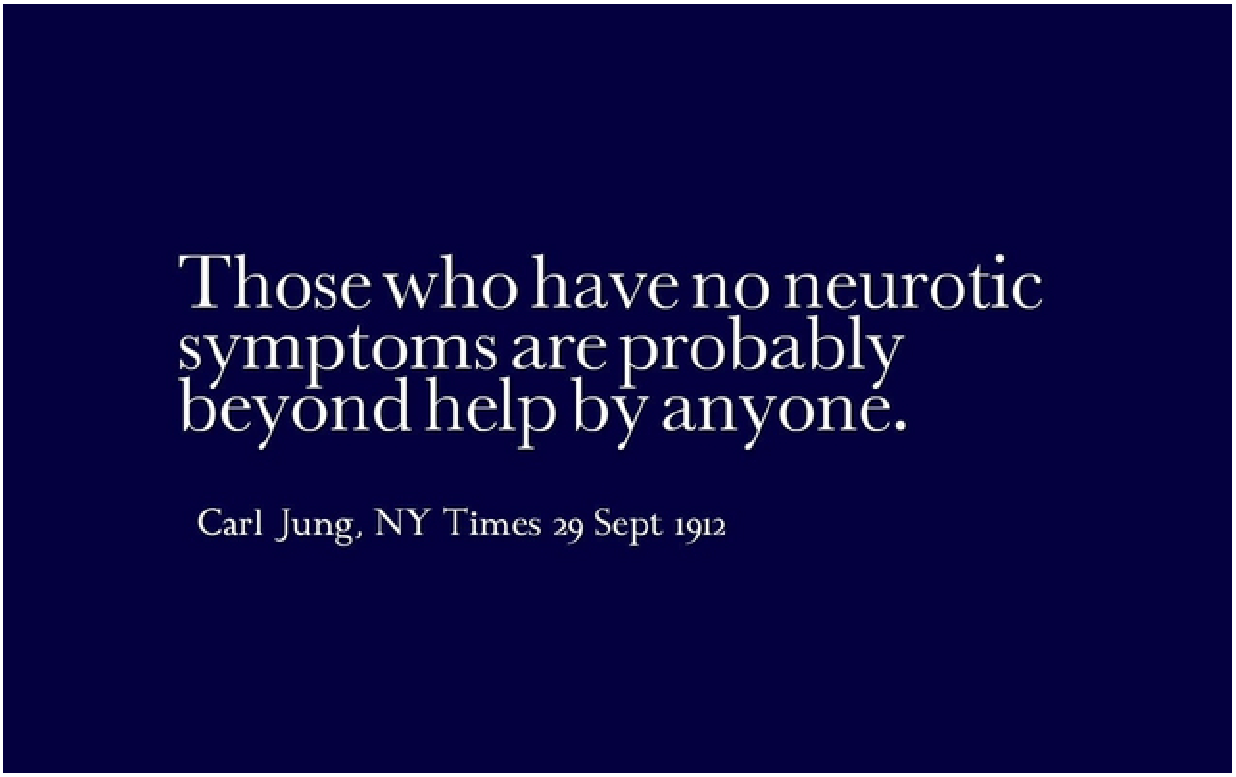


True education can only start from naked reality, not from a delusive ideal.

~Carl Jung. CW 7. Para 93

True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93

[26]



Those who have no neurotic symptoms are probably beyond help by anyone.

Carl Jung, NY Times 29 Sept 1912

Those who have no neurotic symptoms are probably beyond help by anyone. Carl Jung, NY Times 29 Sept 1912

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Carl Jung Quotations from The Red Book **(2019-03-19 06:55)**

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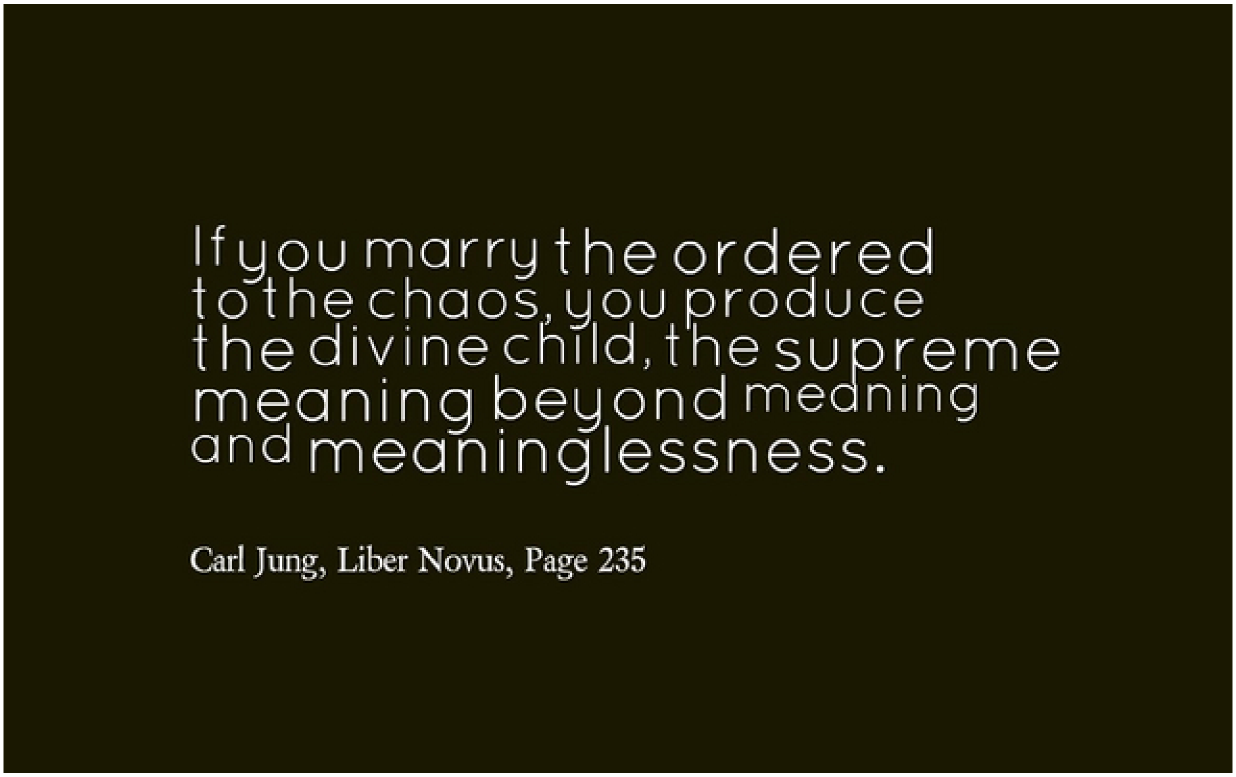
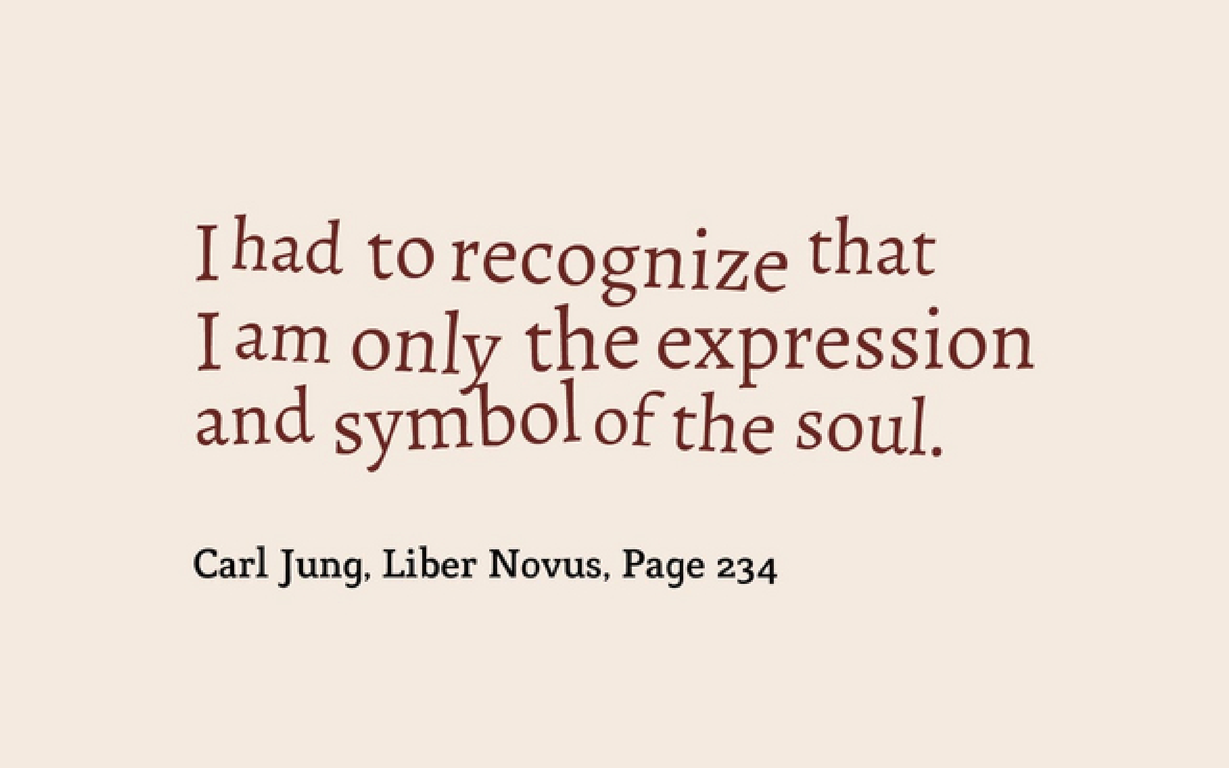


If you marry the ordered
to the chaos, you produce
the divine child, the supreme
meaning beyond meaning
and meaninglessness.

Carl Jung, Liber Novus, Page 235

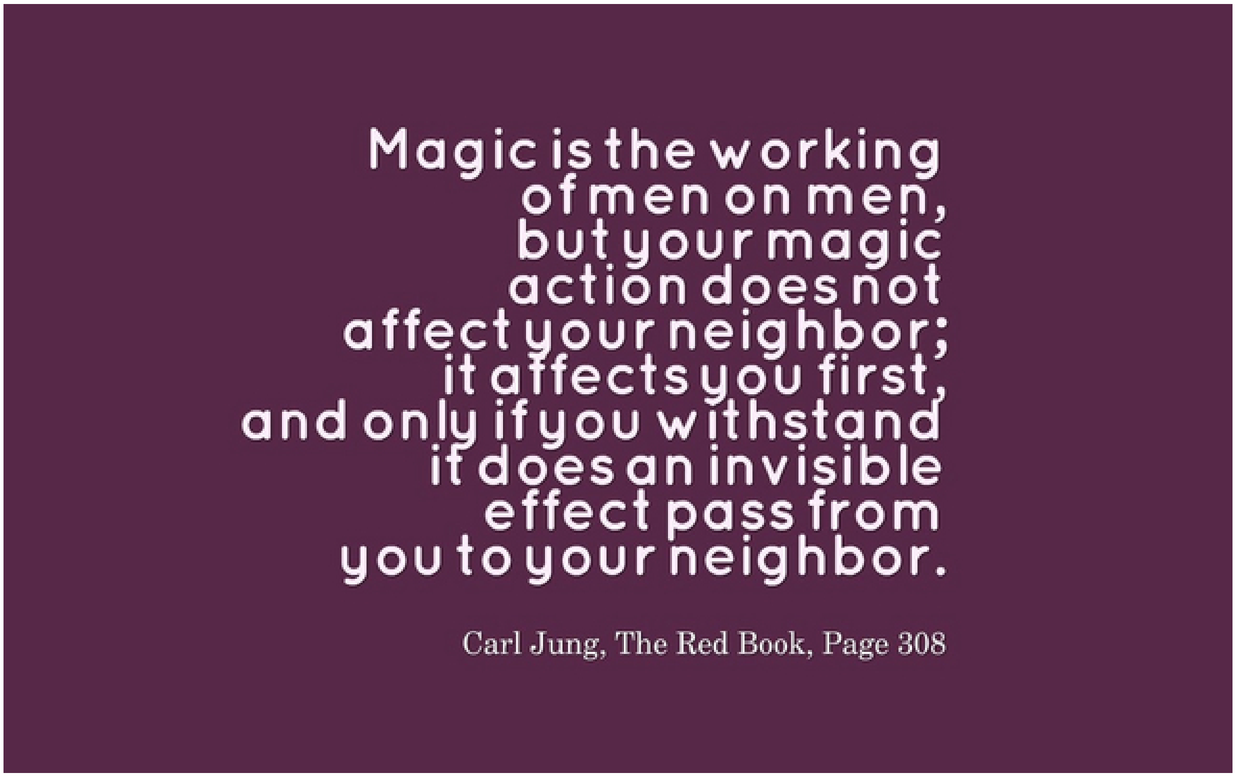
If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235



I had to recognize that
I am only the expression
and symbol of the soul.

Carl Jung, Liber Novus, Page 234

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.



Magic is the working
of men on men,
but your magic
action does not
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it affects you first,
and only if you withstand
it does an invisible
effect pass from
you to your neighbor.

Carl Jung, The Red Book, Page 308

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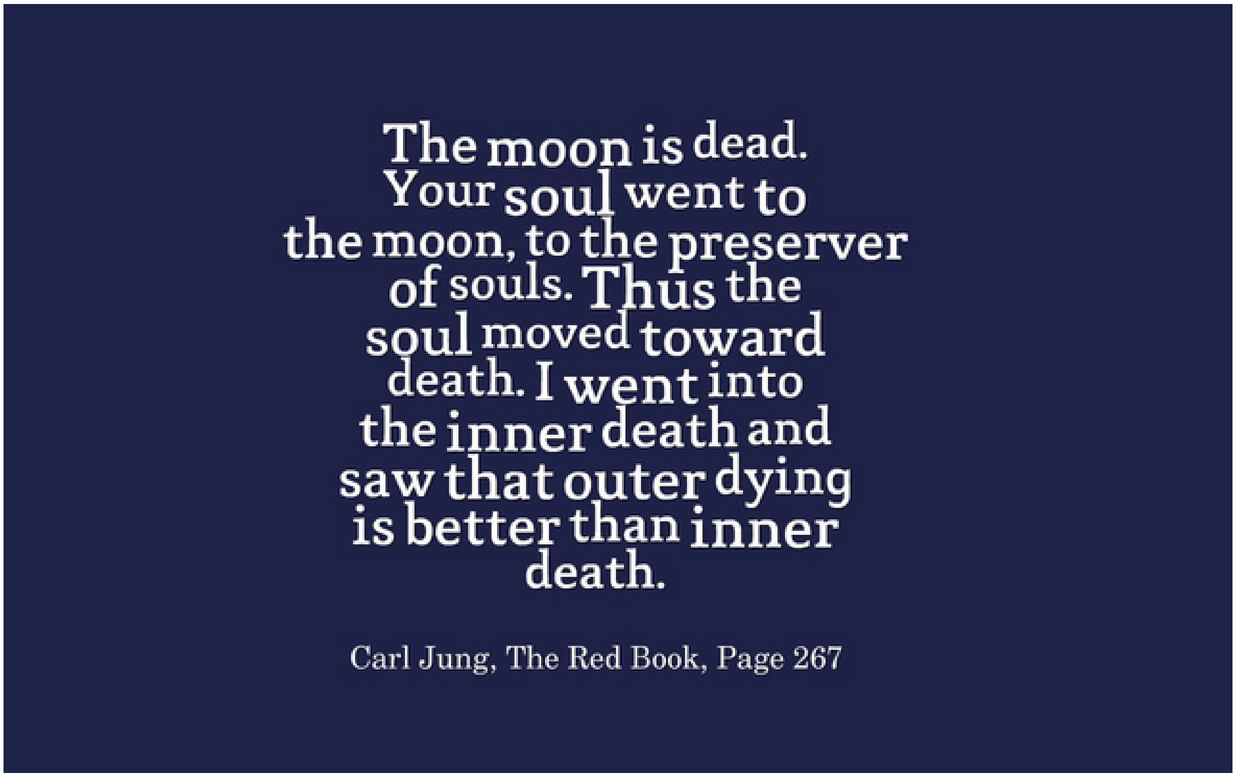
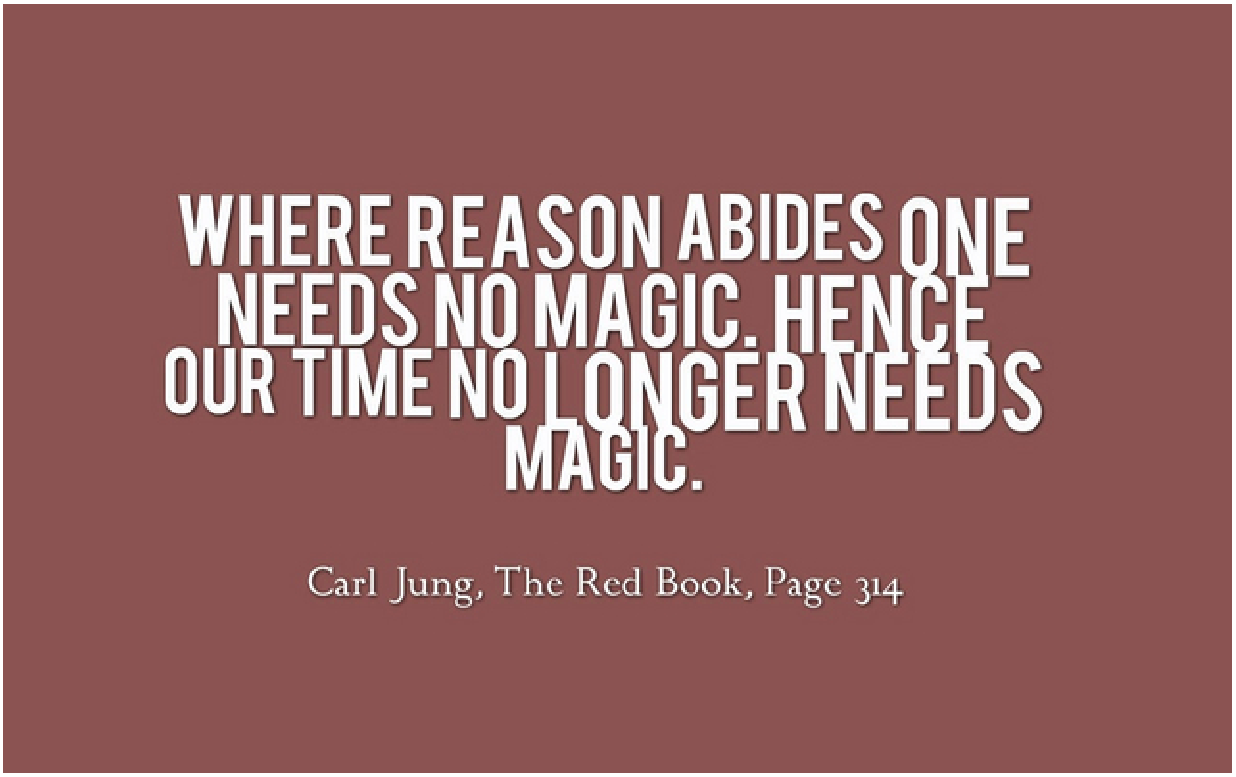


The moon is dead.
Your soul went to
the moon, to the preserver
of souls. Thus the
soul moved toward
death. I went into
the inner death and
saw that outer dying
is better than inner
death.

Carl Jung, The Red Book, Page 267

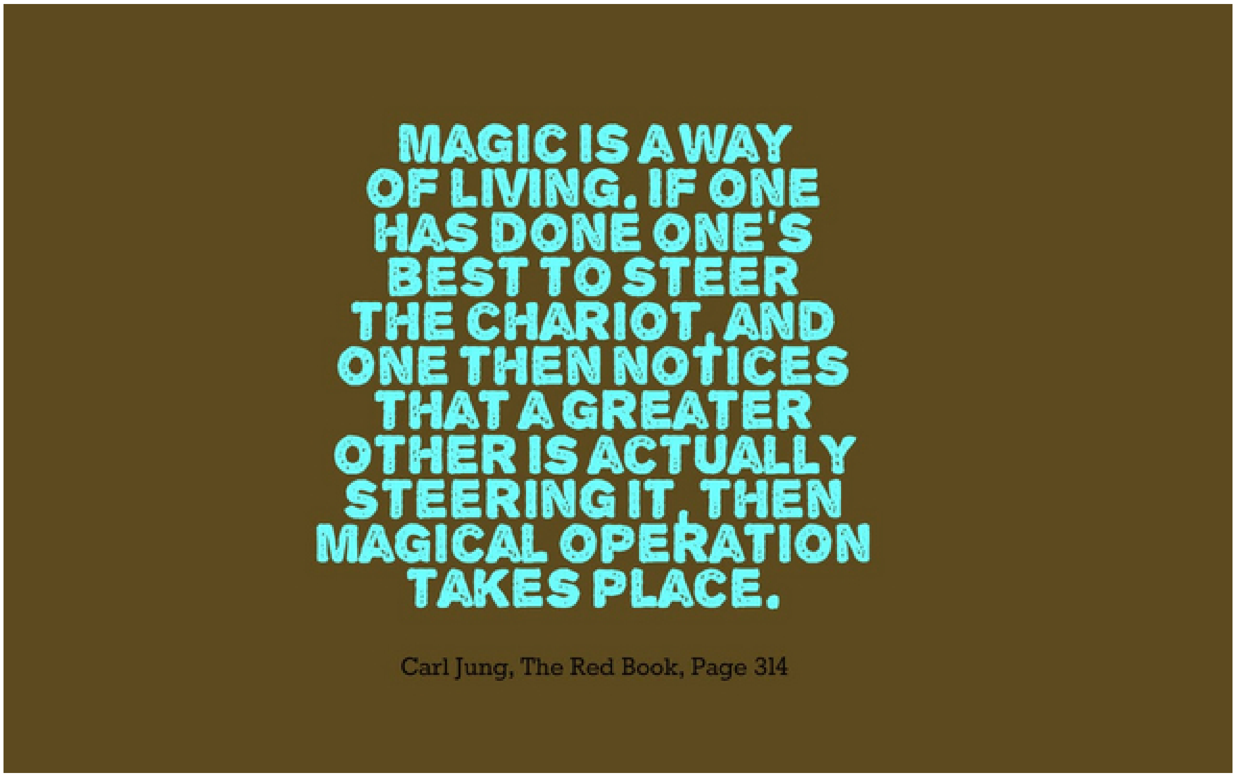
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267



WHERE REASON ABIDES ONE NEEDS NO MAGIC. HENCE OUR TIME NO LONGER NEEDS MAGIC.

Carl Jung, The Red Book, Page 314

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.



MAGIC IS A WAY OF LIVING. IF ONE HAS DONE ONE'S BEST TO STEER THE CHARIOT, AND ONE THEN NOTICES THAT A GREATER OTHER IS ACTUALLY STEERING IT, THEN MAGICAL OPERATION TAKES PLACE.

Carl Jung, The Red Book, Page 314

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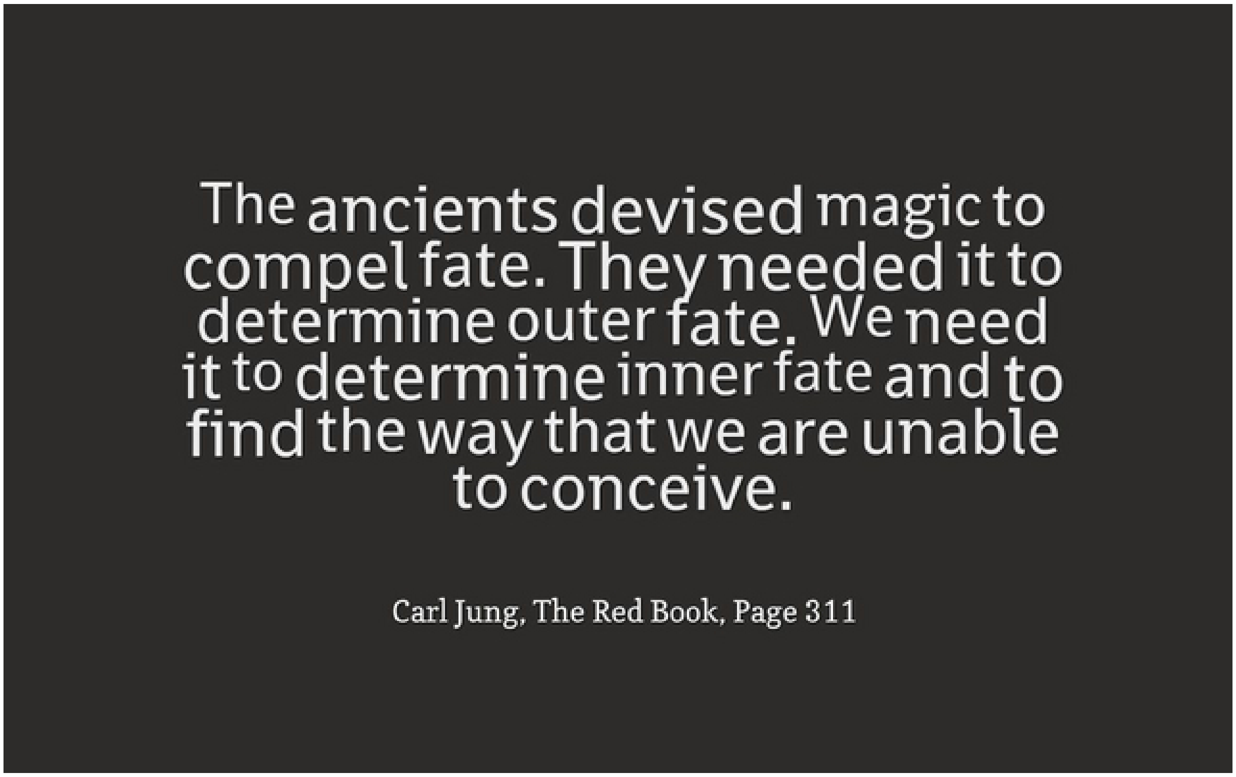
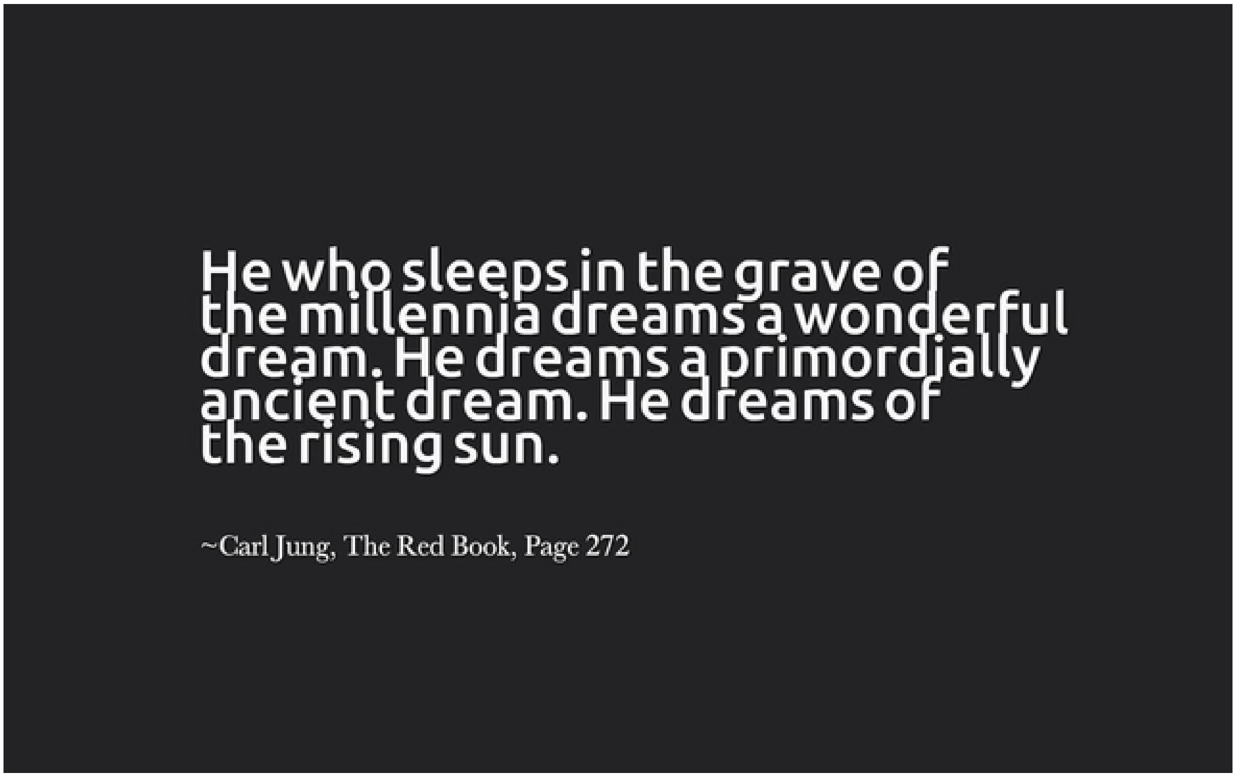


The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive.

Carl Jung, The Red Book, Page 311

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.



He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

~Carl Jung, The Red Book, Page 272

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8c790-bbb.jpg`
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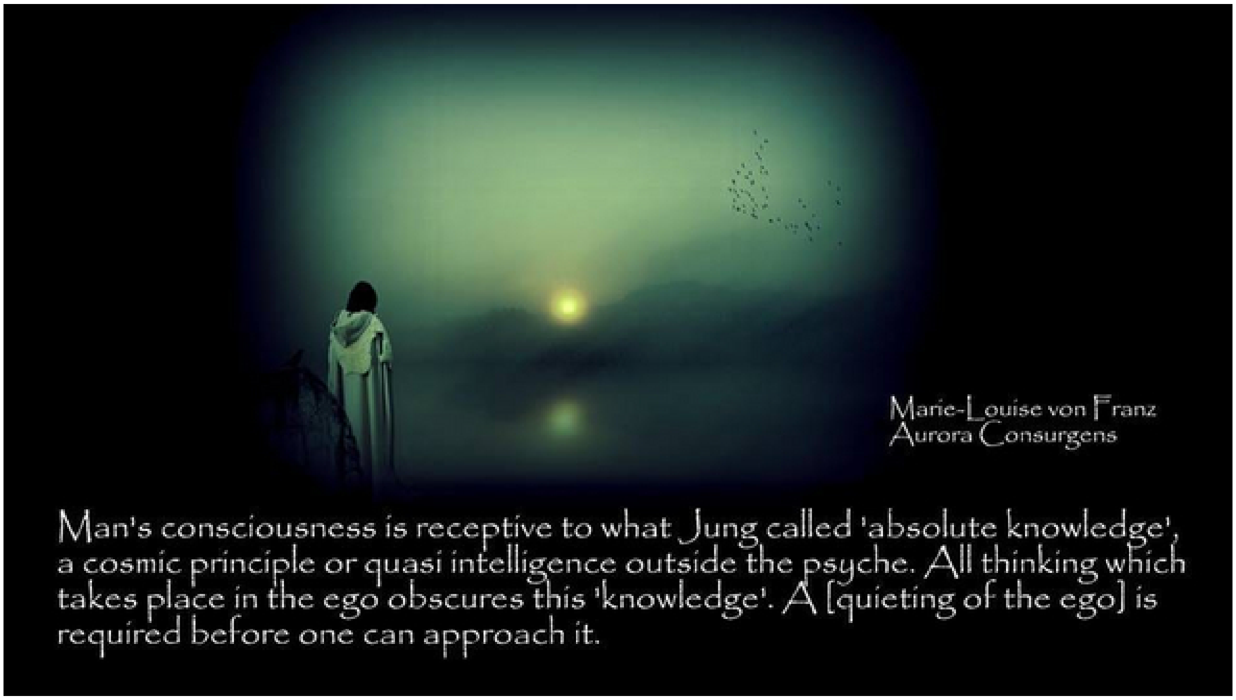
Carl Jung and "Absolute Knowledge" (2019-03-19 07:37)

[1]


Marie-Louise von Franz
Aurora Consurgens
Man's consciousness is receptive to what Jung called 'absolute knowledge', a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this 'knowledge'. A [quieting of the ego] is required before one can approach it.

Man’s consciousness is receptive to what Jung called ‘absolute knowledge’ a cosmic principle or quasi intelligence outside the psyche.

All thinking which takes place in the ego obscures this ‘knowledge”.

A quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs.

This quality of knowledge is what Jung calls ’absolute knowledge,’ since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The ’absolute knowledge’ which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July151

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/0aaf9-82bbuddha.jpg`

Borch-Jacobsen & Shamdasani - The Freud Files; The History of Psychoanalysis [Quotations]

(2019-03-19 09:15)

There are analysts who believe that they can get along with a self-analysis. This is Münchhausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting yourself to the objective judgment of another. Carl Jung to Freud, The Freud Files, Page 47

You [Freud] go around sniffing out all the symptomatic actions in your vicinity, thus reducing everyone to the level of sons and daughters who blushingly admit the existence of their faults. Meanwhile you remain on top as the father, sitting pretty. Carl Jung, The Freud Files, Page 50

May I draw your [Freud] attention to the fact that you open The Interpretation of Dreams with the mournful admission of your own neurosis – the dream of Irma's injection – identification with the neurotic in need of treatment. Very significant. Our analysis, you may remember, came to a stop with your remark that you 'could not submit to analysis without losing your authority.' These words are engraved on my memory as a symbol of everything to come. Carl Jung, The Freud Files, Page 70

I beg you to let me know by return whether we should allow such vermin to come to N. [Nuremberg]. Myself, I'd rather not have the bastard around, he might spoil one's appetite. But our splendid isolation must come to an end one day. Carl Jung to Freud, The Freud Files. Page 83

Freud could be refuted only by one who has made repeated use of the psychoanalytic method and who really investigates as Freud

does . . . He who does not or cannot do this should not pronounce judgment on Freud, else he acts like those notorious men of science

who disdained to look through Galileo's telescope. Carl Jung to Freud, The Freud Files, Page 6

At last in one of the latest sessions, came the narration of an event which in every respect had the significance of Freud's youth trauma. Carl Jung, The Freud Files, 61

He [Freud] never risked himself in a congress and never defended his cause in public! . . . This always made him afraid! America was the first and only time! . . . He was too touchy! Carl Jung, The Freud Files, 62

The dream tells what the real reason [for Bleuler's resistance] is. It is not as he says, that Stekel is in the society; I am the one who is holding him back. He throws Isserlin in my face, obviously as a screen for his homosexual resistance. Carl Jung to Freud, The Freud Files, Page 84

We have been victims of 'blackmail' by the newspapers and were reviled although no names were named. I have even consulted a good lawyer with a possible view to bringing libel action. Carl Jung to Freud, The Freud Files, Page 90

[Freud] later started to work on concepts that were no longer Freudian in the original sense . . . He found himself constrained to take my line, but this he could not admit to himself. Carl Jung, The Freud Files, Page 103

A very famous professor [Freud], whose assertions I had ventured to criticize, came out with the magisterial dictum: 'It must be right because I have thought it.' Carl Jung, The Freud Files, Page 162

At the end [of Breuer's case history] it is said: She was cured – through the chimney sweeping – it is said that she was cured. But she wasn't cured at all! When she came under my hands [Freud's hands] she had a great hysterical attack, as when Breuer let her go. Carl Jung, The Freud Files, Page 69

The theoretical presuppositions for the mental work of Freudian research lie above all else in the knowledge of Janetian experiments.

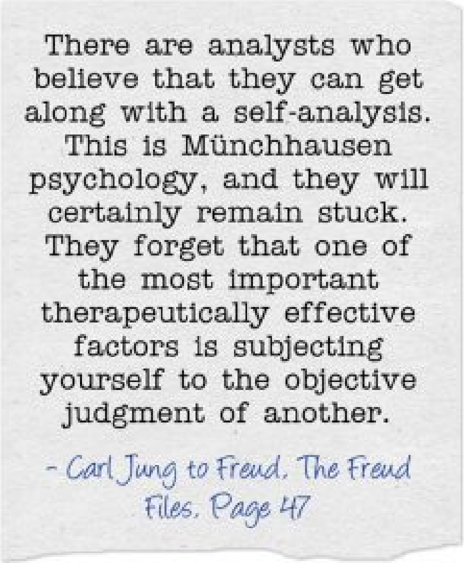
Breuer and Freud's first formulation of the problem of hysteria starts from the facts of psychic dissociation and of unconscious psychic

automatisms. A further presupposition so emphatically stressed by Binswanger among others is the aetiological significance of affects.

Both these presuppositions together with the experiences drawn from the theory of suggestion result in the currently generally recognised

view of hysteria as a psychogenic neurosis. Freud's research is directed to finding by which means and in what manner the mechanism of the production of hysterical symptoms works. Carl Jung, The Freud Files, 72-73

For sheer obsequiousness nobody dares to pluck the prophet by the beard and inquire for once what you would say to a patient with a tendency to analyse the analyst instead of himself. You would certainly ask him: 'Who's got the neurosis?' . . .I am namely not in the least neurotic – touch wood! I have namely lege artis et tout humblement let myself be analysed, which has been very good for me. You know, of course, how far a patient gets with self-analysis: not out of his neurosis – just like you. Carl Jung, The Freud Files, Page 649-50



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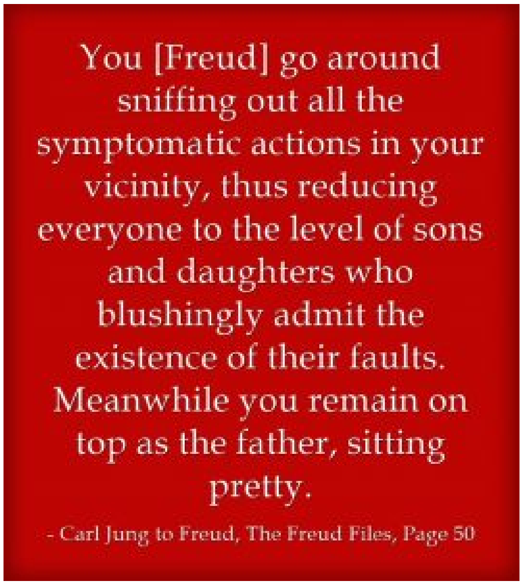

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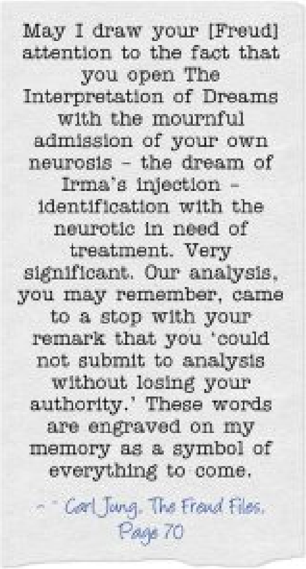

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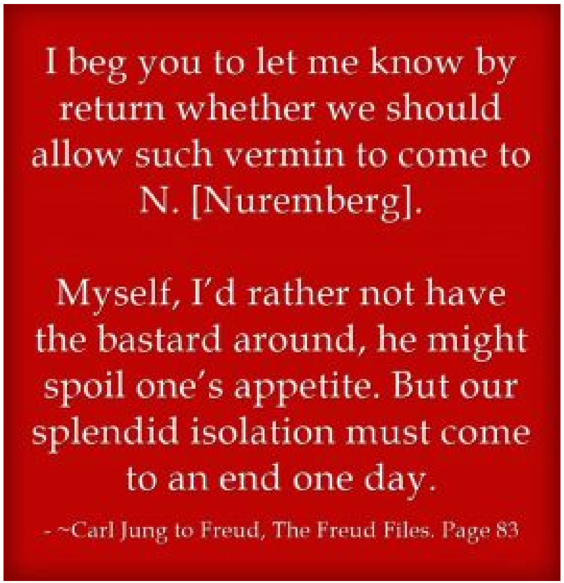

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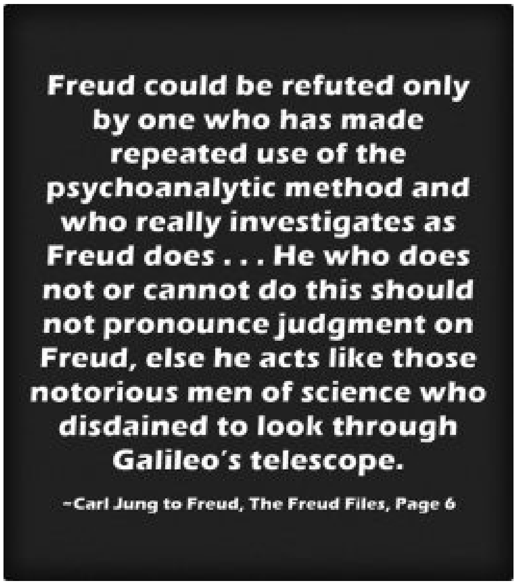
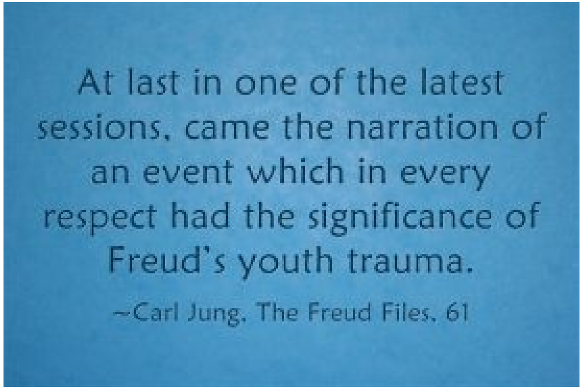
Myself, I'd rather not have the bastard around, he might spoil one's appetite. But our splendid isolation must come to an end one day.

- ~Carl Jung to Freud, The Freud Files, Page 83



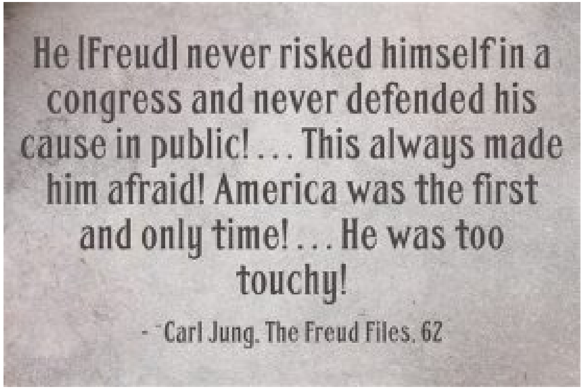
Freud could be refuted only by one who has made repeated use of the psychoanalytic method and who really investigates as Freud does . . . He who does not or cannot do this should not pronounce judgment on Freud, else he acts like those notorious men of science who disdained to look through Galileo's telescope.

~Carl Jung to Freud, The Freud Files, Page 6



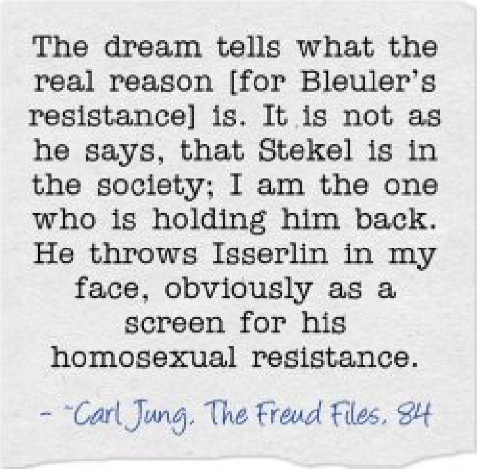
At last in one of the latest sessions, came the narration of an event which in every respect had the significance of Freud's youth trauma.

~Carl Jung, The Freud Files, 61



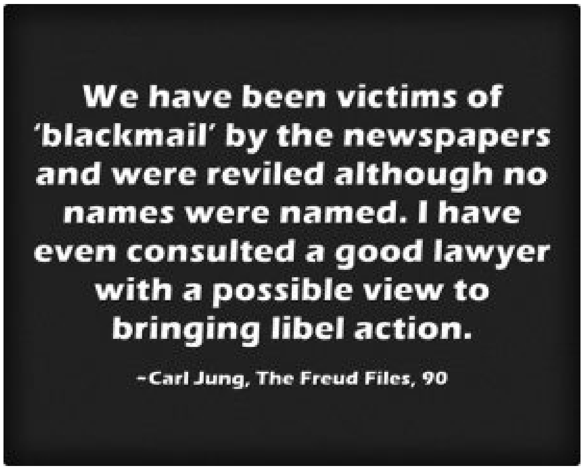
He [Freud] never risked himself in a congress and never defended his cause in public! . . . This always made him afraid! America was the first and only time! . . . He was too touchy!

- ~Carl Jung, The Freud Files, 62



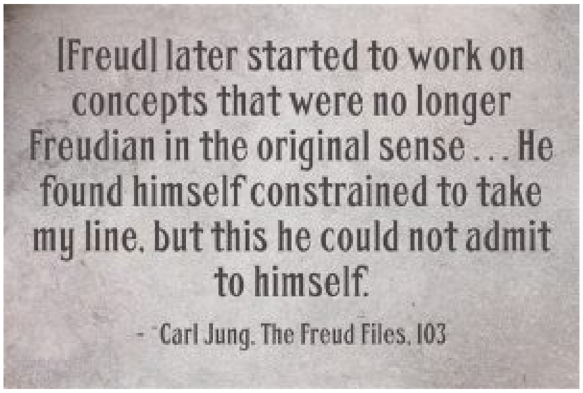
The dream tells what the real reason [for Bleuler's resistance] is. It is not as he says, that Stekel is in the society; I am the one who is holding him back. He throws Isserlin in my face, obviously as a screen for his homosexual resistance.

- ~Carl Jung, The Freud Files, 84



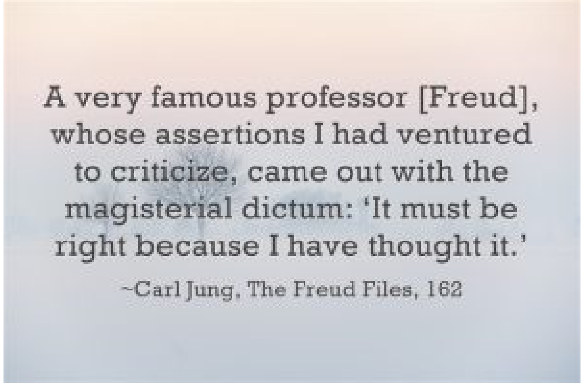
We have been victims of 'blackmail' by the newspapers and were reviled although no names were named. I have even consulted a good lawyer with a possible view to bringing libel action.

~Carl Jung, The Freud Files, 90



[Freud] later started to work on concepts that were no longer Freudian in the original sense . . . He found himself constrained to take my line, but this he could not admit to himself.

- Carl Jung, The Freud Files, 103



A very famous professor [Freud], whose assertions I had ventured to criticize, came out with the magisterial dictum: 'It must be right because I have thought it.'

~Carl Jung, The Freud Files, 162

Carl Jung on "Magic" - Anthology (2019-03-19 09:17)

Carl Jung on "Magic" – Anthology.

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.
Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.

The magical word is one that lets "a primordial word resound behind it"'; magical action releases primordial action. Carl Jung, Letters Vol. 1, Pages 59-63.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.
The Dharma Kaya = the world of absolute truth.
The Sambhoga Kaya = the world of subtle bodies.
The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

"Magic," he says, is "the preceptor and teacher of the physician," who derives his knowledge from the lumen naturae. Carl Jung citing Paracelsus, CW 13, Par 148.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

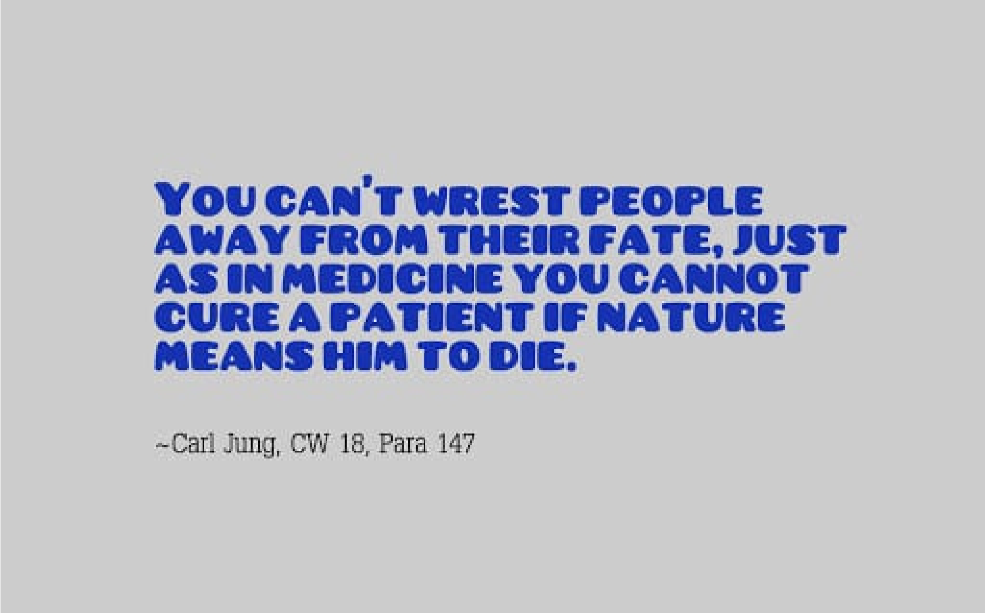
Magic is the science of the jungle. Carl Jung, Civilization in Transition, Page 63.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Carl Jung Quotations 48* (2019-03-19 09:42)**

[1]



YOU CAN'T WREST PEOPLE AWAY FROM THEIR FATE, JUST AS IN MEDICINE YOU CANNOT CURE A PATIENT IF NATURE MEANS HIM TO DIE.

~Carl Jung, CW 18, Para 147

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 147

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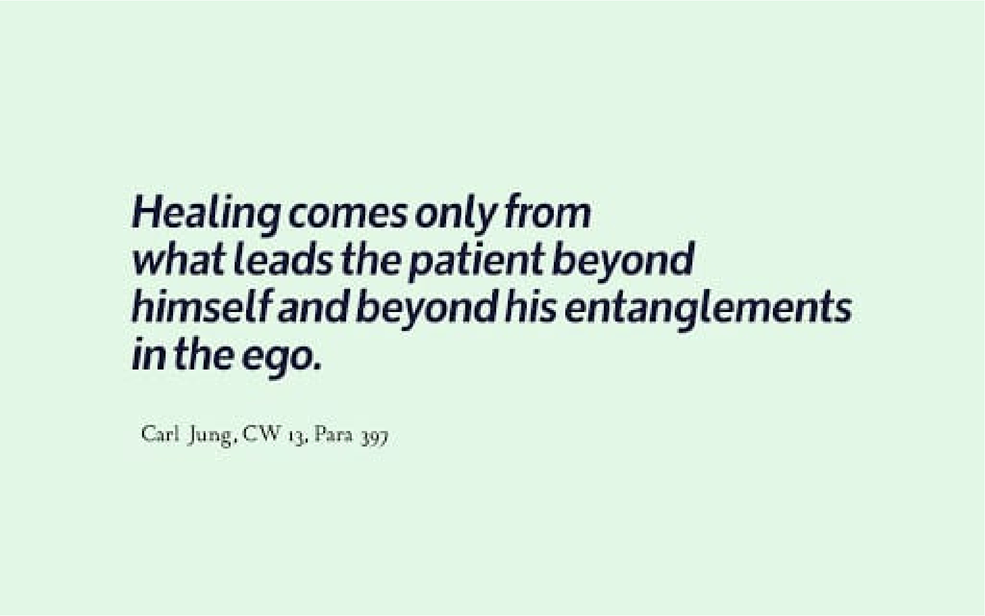

Healing comes only from
what leads the patient beyond
himself and beyond his entanglements
in the ego.

Carl Jung, CW 13, Para 397

Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397

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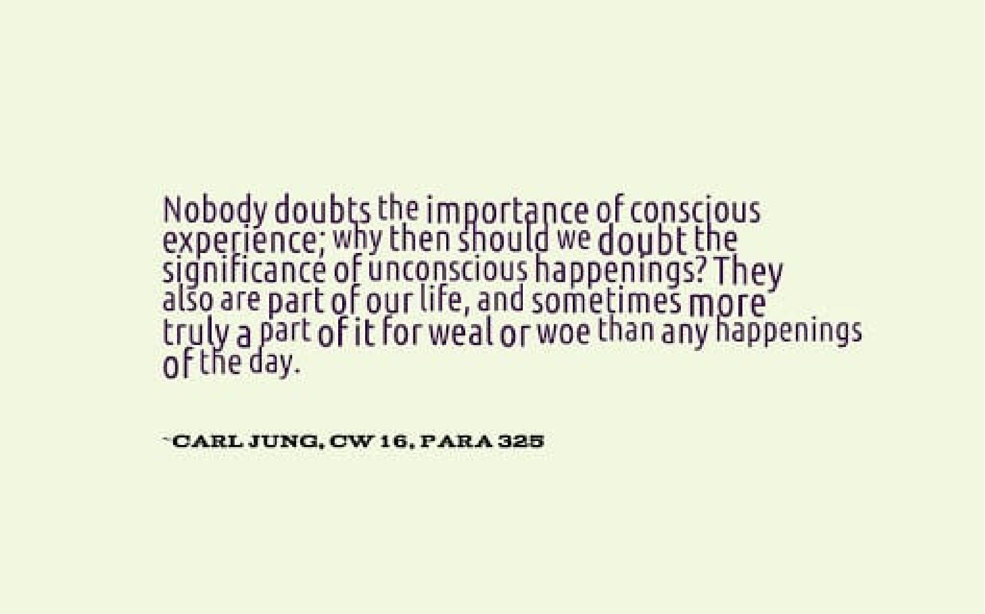

Nobody doubts the importance of conscious
experience; why then should we doubt the
significance of unconscious happenings? They
also are part of our life, and sometimes more
truly a part of it for weal or woe than any happenings
of the day.

~CARL JUNG, CW 16, PARA 325

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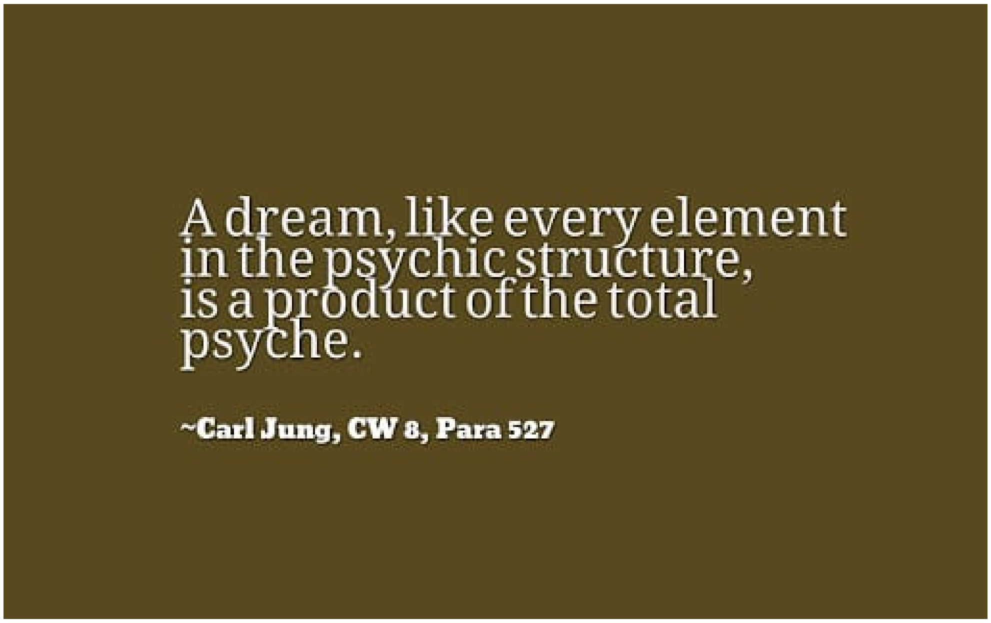

A dream, like every element
in the psychic structure,
is a product of the total
psyche.

~Carl Jung, CW 8, Para 527

A dream, like every element in the psychic structure, is a product of the total psyche. Carl Jung, CW 8, Para 527

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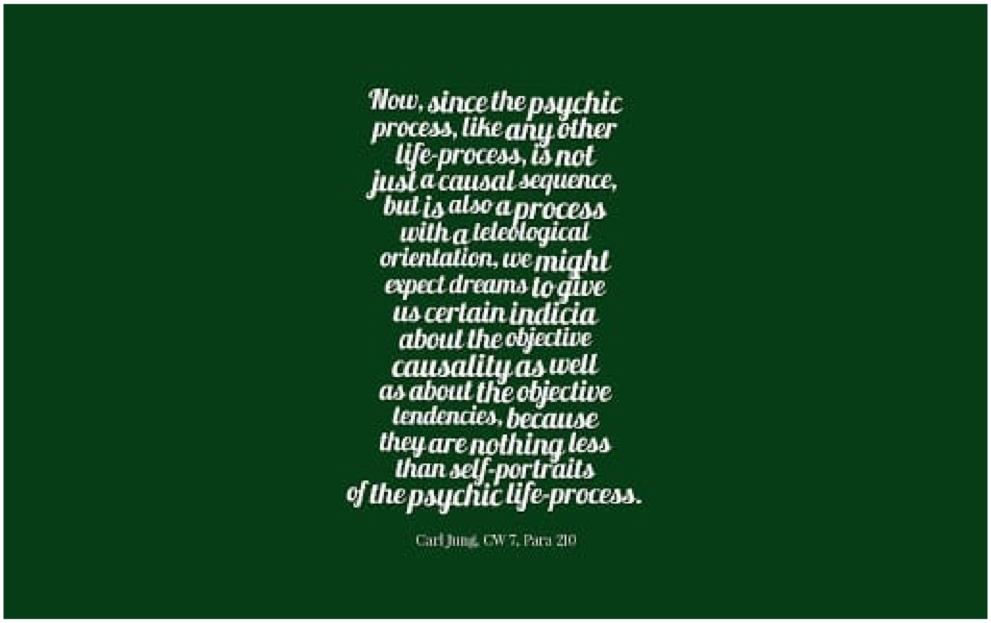

Now, since the psychic
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than self-portraits
of the psychic life-process.

Carl Jung, CW 7, Para 210

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

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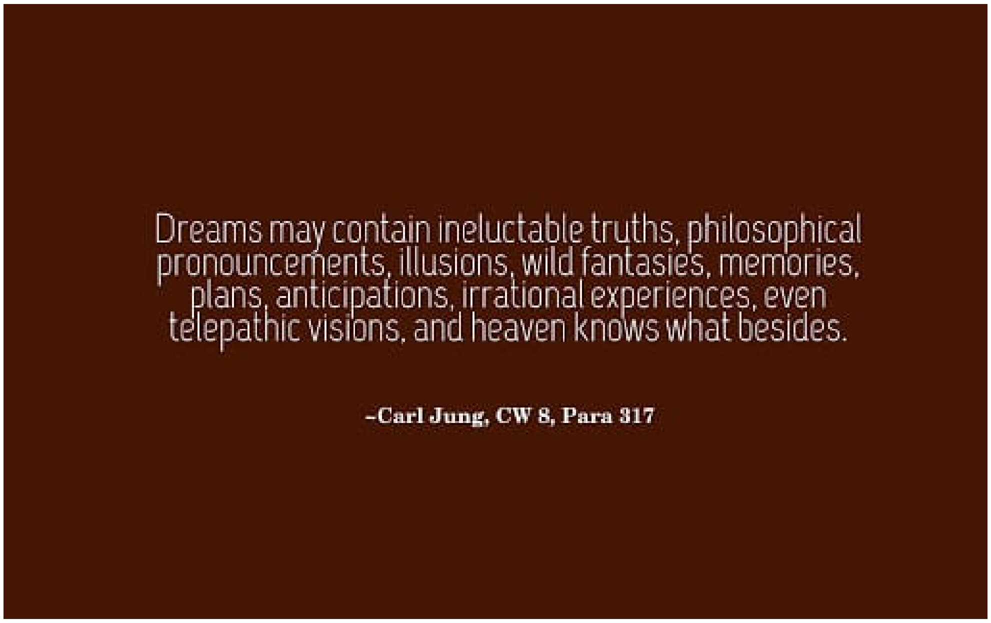

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.

~Carl Jung, CW 8, Para 317

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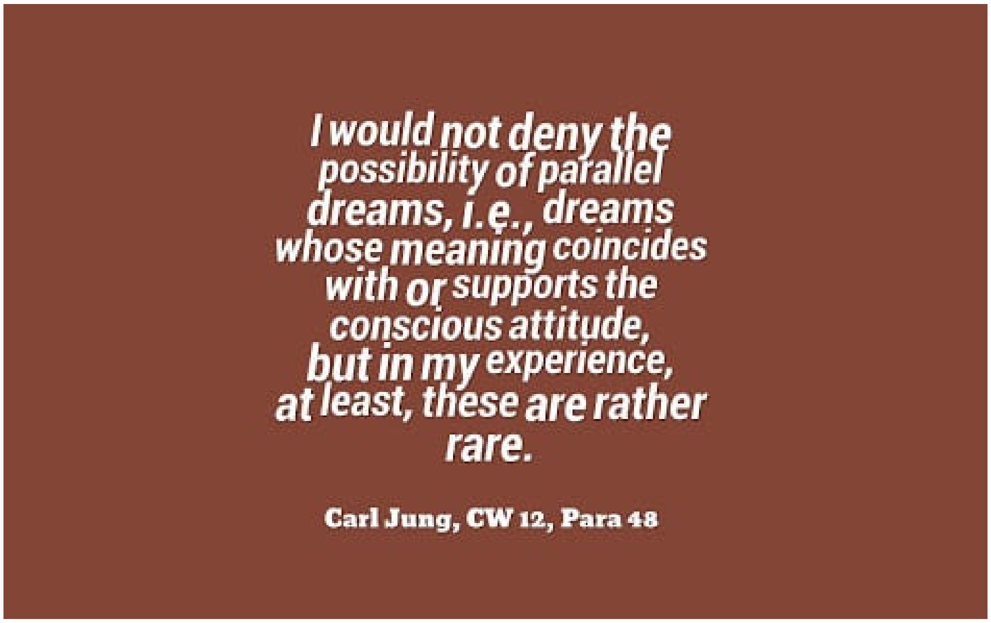

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.

Carl Jung, CW 12, Para 48

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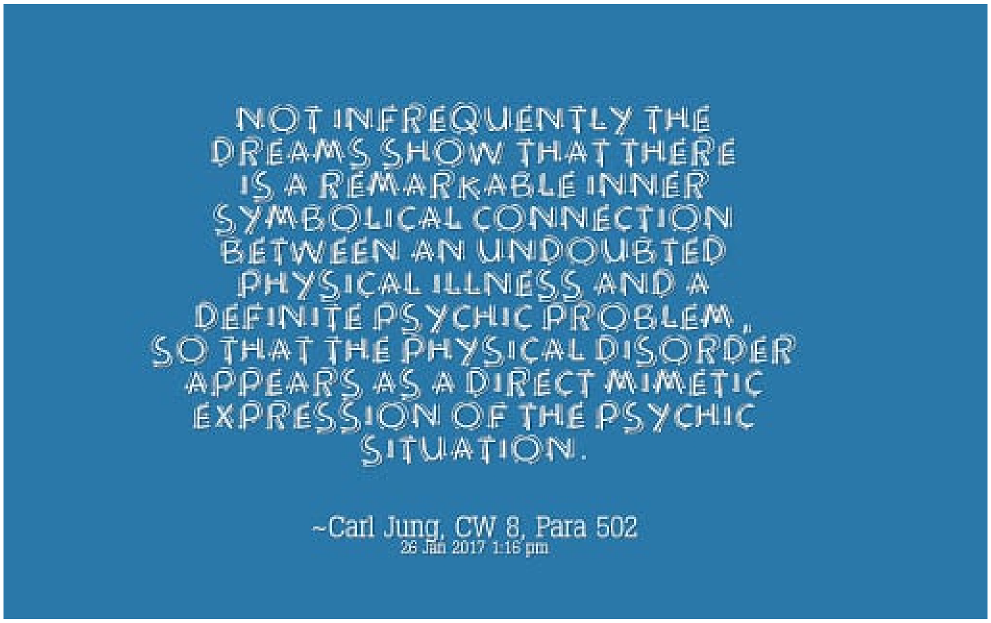

NOT INFREQUENTLY THE DREAMS SHOW THAT THERE IS A REMARKABLE INNER SYMBOLICAL CONNECTION BETWEEN AN UNDOUBTED PHYSICAL ILLNESS AND A DEFINITE PSYCHIC PROBLEM, SO THAT THE PHYSICAL DISORDER APPEARS AS A DIRECT MIMETIC EXPRESSION OF THE PSYCHIC SITUATION.

~Carl Jung, CW 8, Para 502
26 Jan 2017 1:16 pm

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

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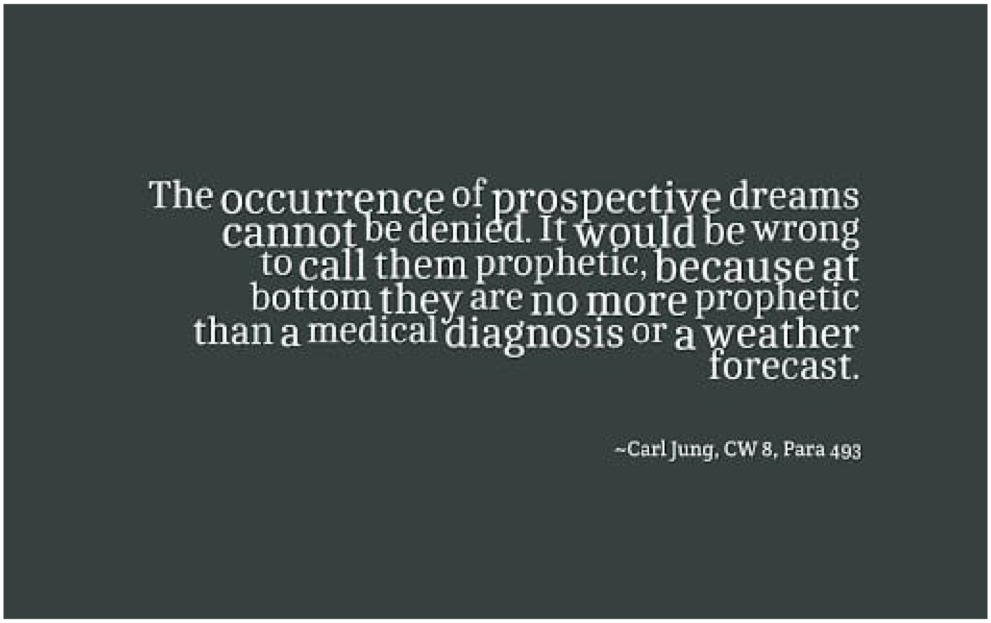

The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast.

~Carl Jung, CW 8, Para 493

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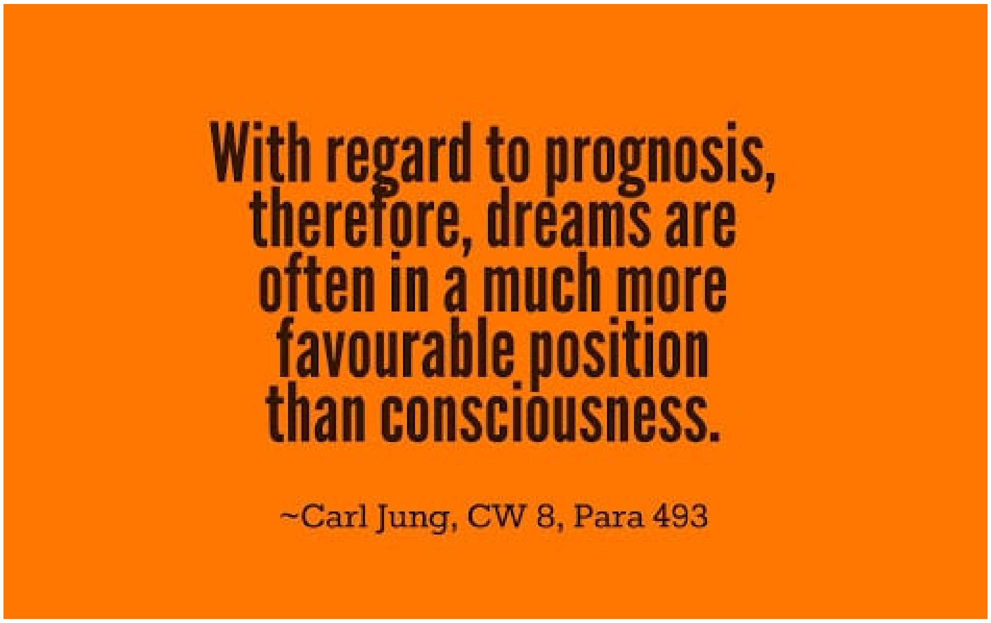

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness.

~Carl Jung, CW 8, Para 493

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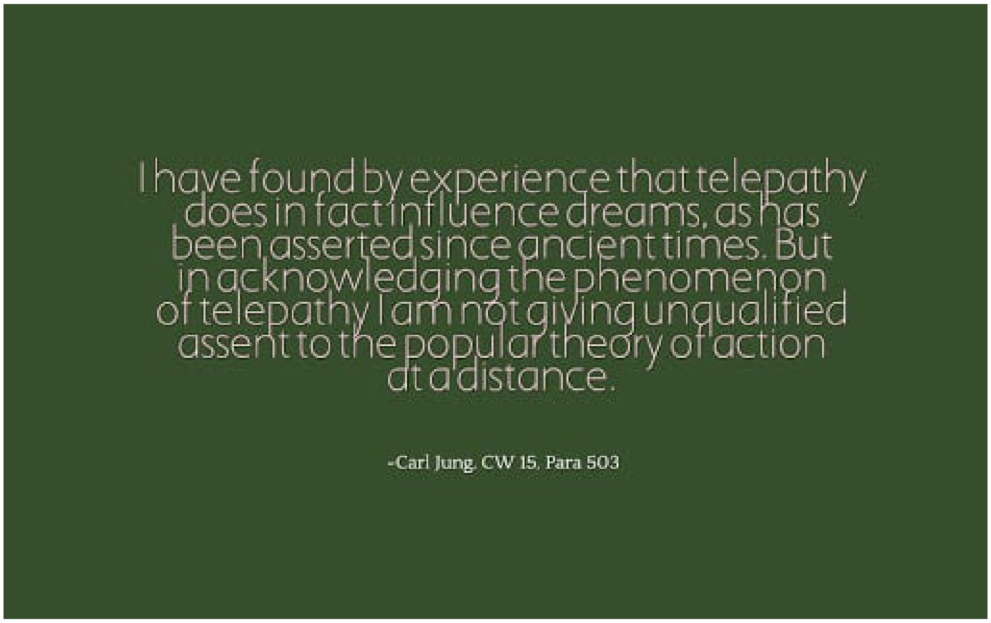

I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance.

-Carl Jung, CW 15, Para 503

I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. Carl Jung, CW 15, Para 503

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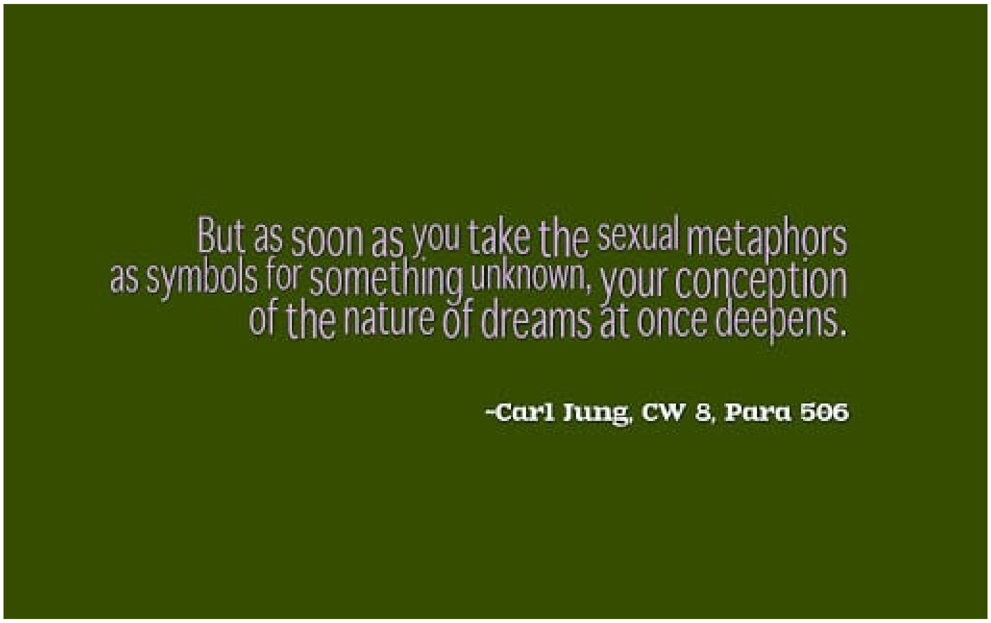

But as soon as you take the sexual metaphors
as symbols for something unknown, your conception
of the nature of dreams at once deepens.

–Carl Jung, CW 8, Para 506

But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

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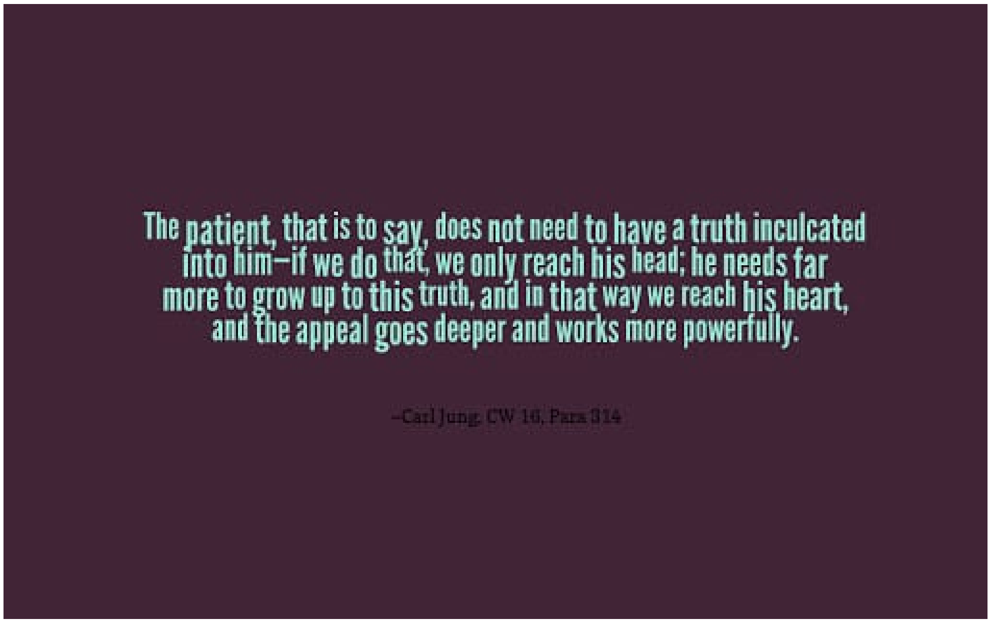

The patient, that is to say, does not need to have a truth inculcated
into him—if we do that, we only reach his head; he needs far
more to grow up to this truth, and in that way we reach his heart,
and the appeal goes deeper and works more powerfully.

–Carl Jung, CW 16, Para 314

The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16m Para 314

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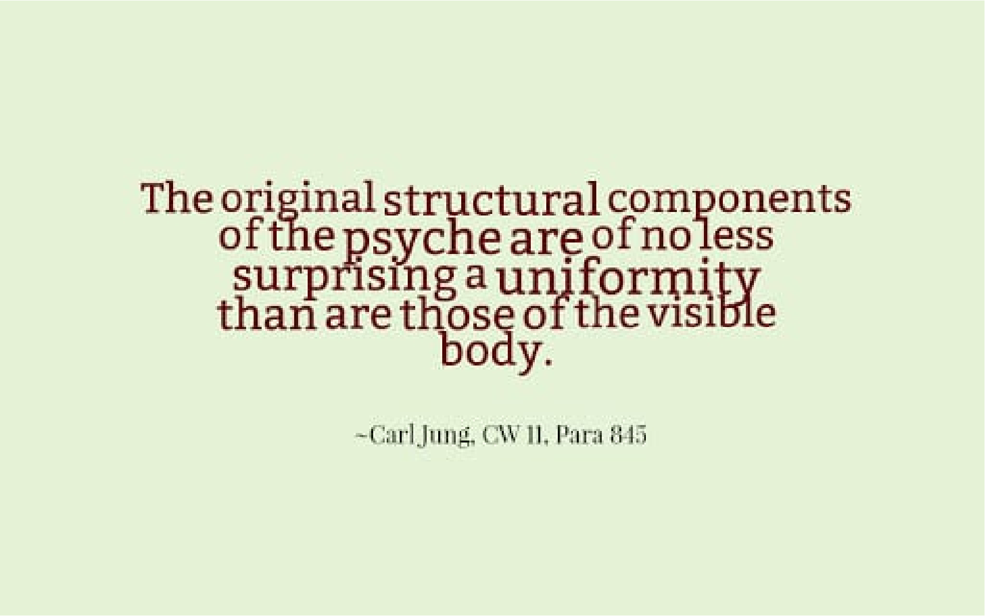

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body.

~Carl Jung, CW 11, Para 845

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. Carl Jung, CW 11, Para 845

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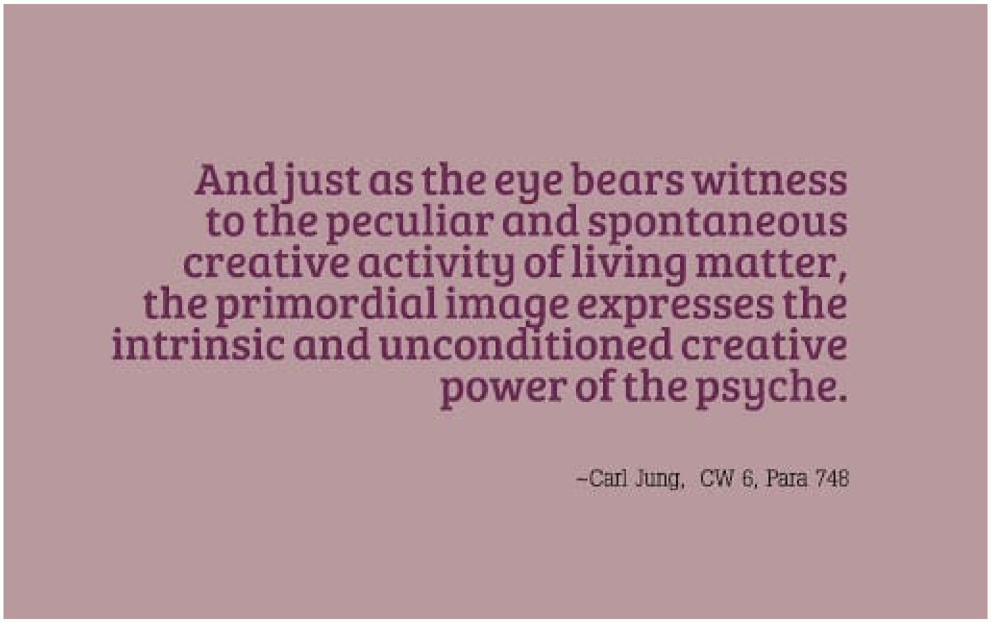

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche.

~Carl Jung, CW 6, Para 748

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW 6, Para 748

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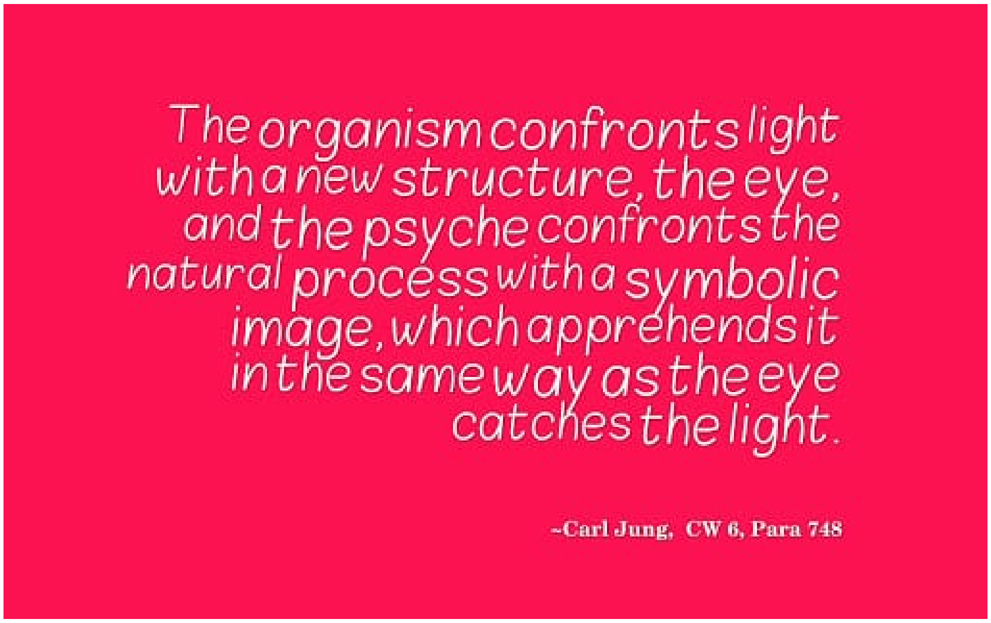

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light.

~Carl Jung, CW 6, Para 748

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung, CW6, Para 748

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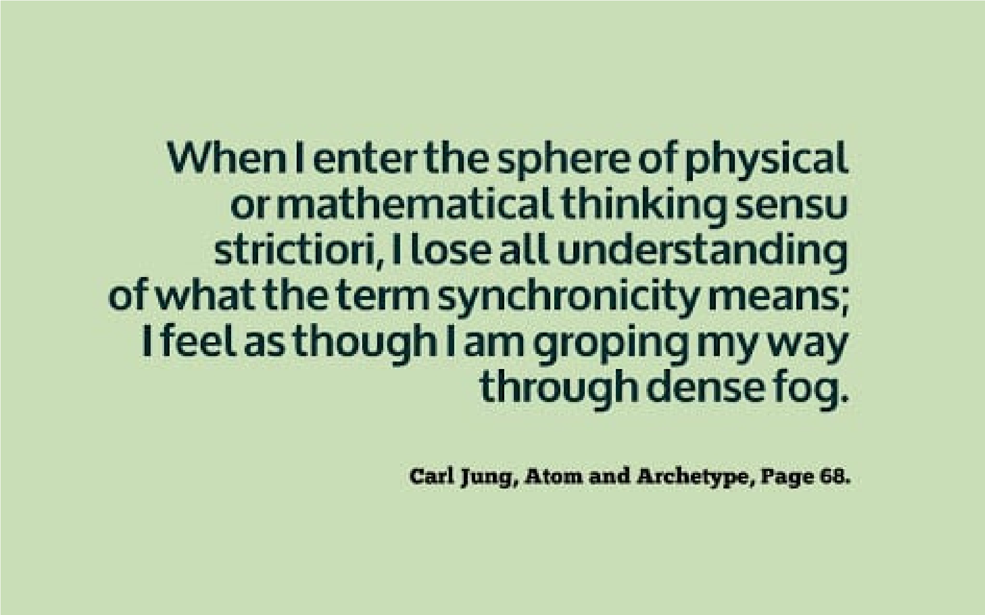

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog.

Carl Jung, Atom and Archetype, Page 68.

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

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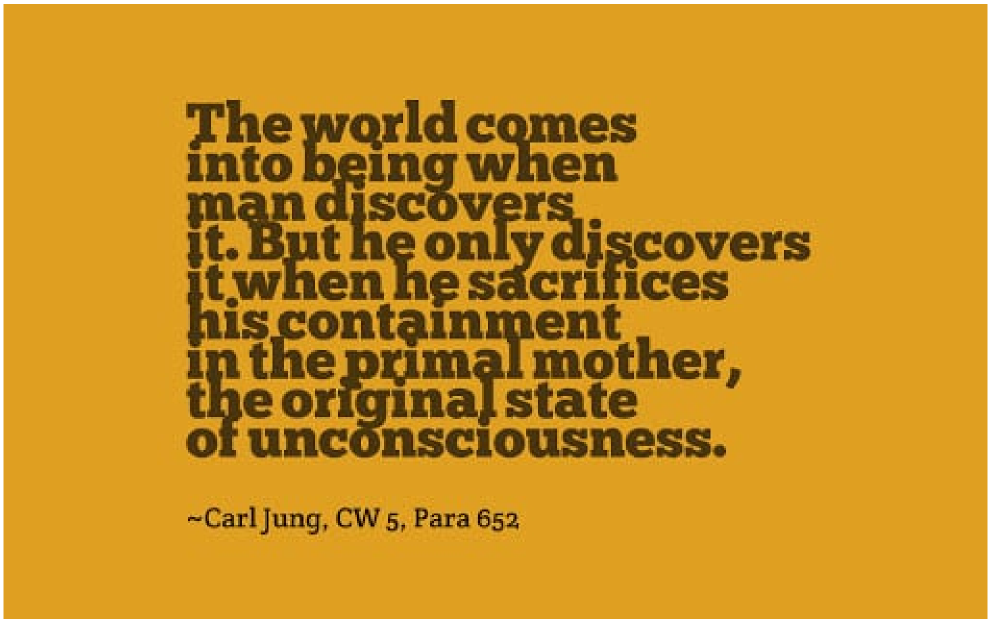

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness.

~Carl Jung, CW 5, Para 652

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

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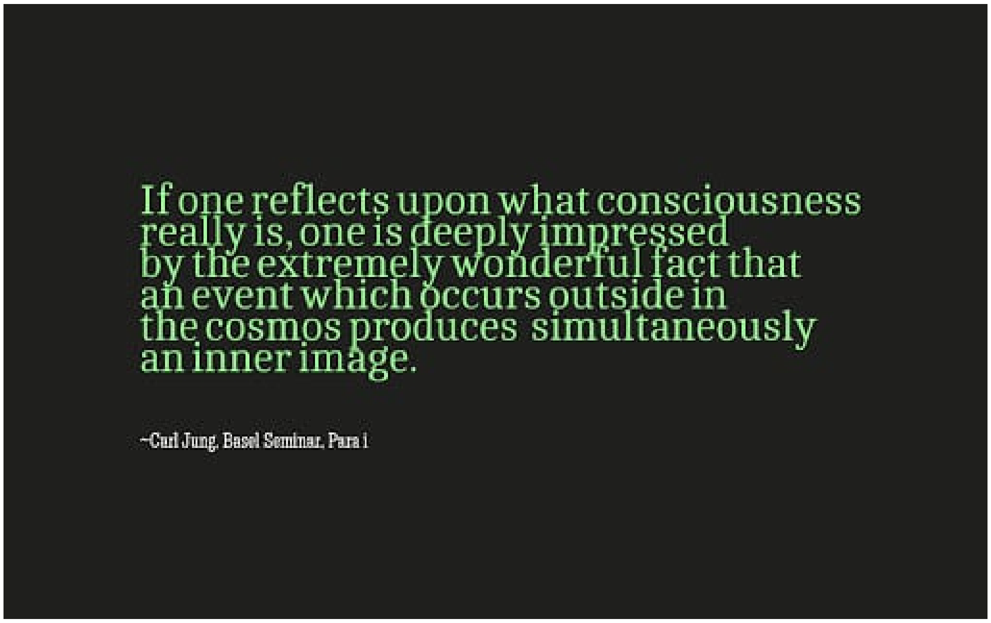
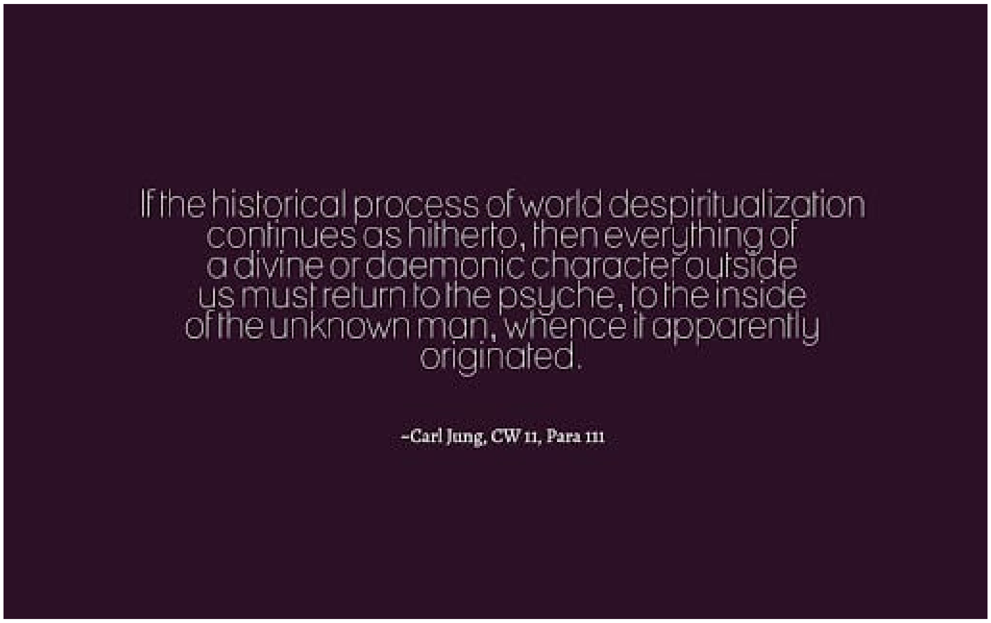


If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image.

~Carl Jung, Basel Seminar, Para i

If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Carl Jung, Basel Seminar, Para i

[20]



If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated.

~Carl Jung, CW 11, Para 111

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

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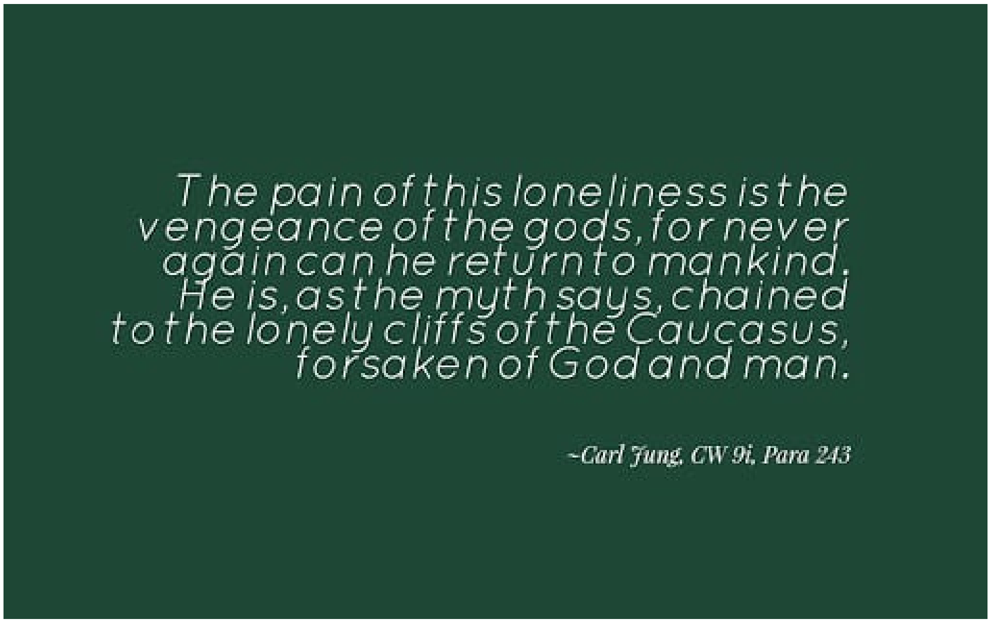

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man.

~Carl Jung, CW 9i, Para 243

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

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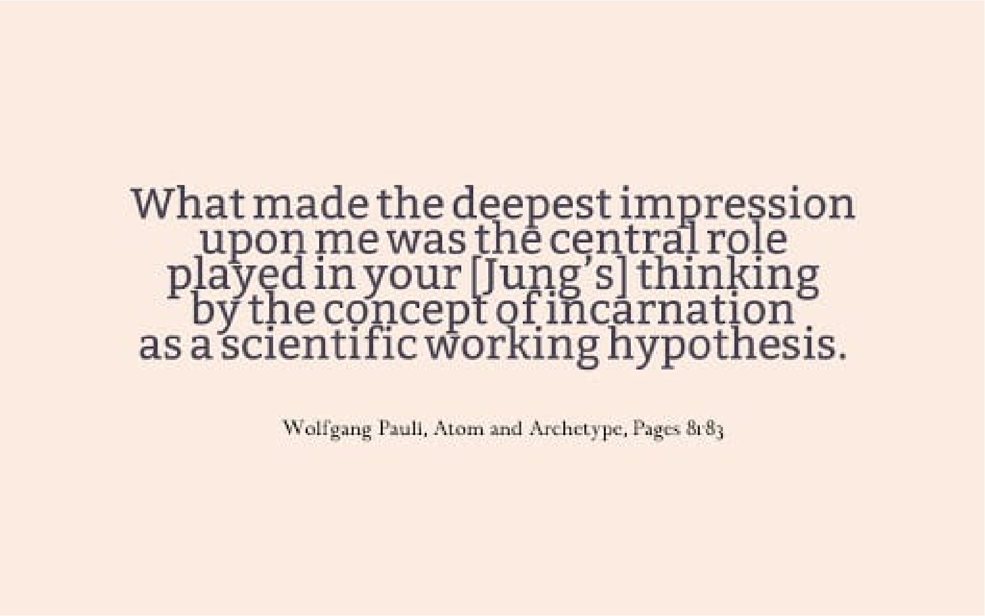
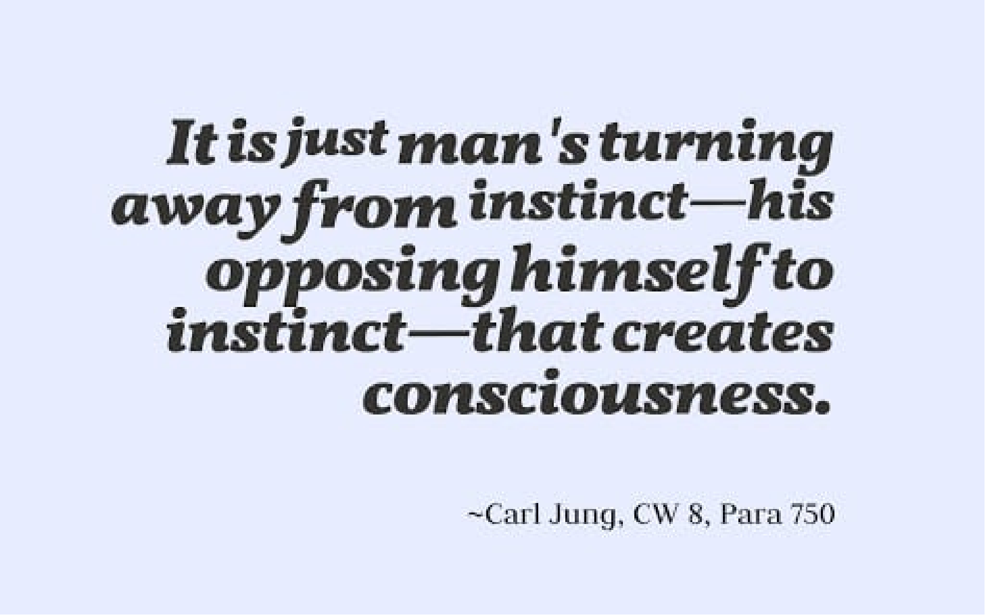


What made the deepest impression
upon me was the central role
played in your [Jung's] thinking
by the concept of incarnation
as a scientific working hypothesis.

Wolfgang Pauli, Atom and Archetype, Pages 8183

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

[23]

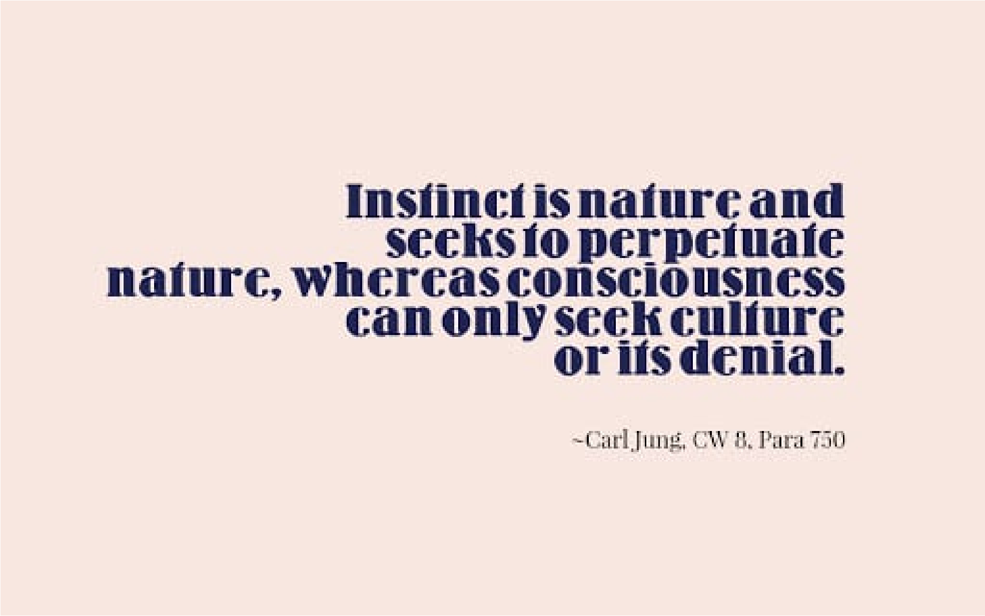


It is just man's turning
away from instinct—his
opposing himself to
instinct—that creates
consciousness.

~Carl Jung, CW 8, Para 750

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750

[24]



Instinct is nature and
seeks to perpetuate
nature, whereas consciousness
can only seek culture
or its denial.

~Carl Jung, CW 8, Para 750

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

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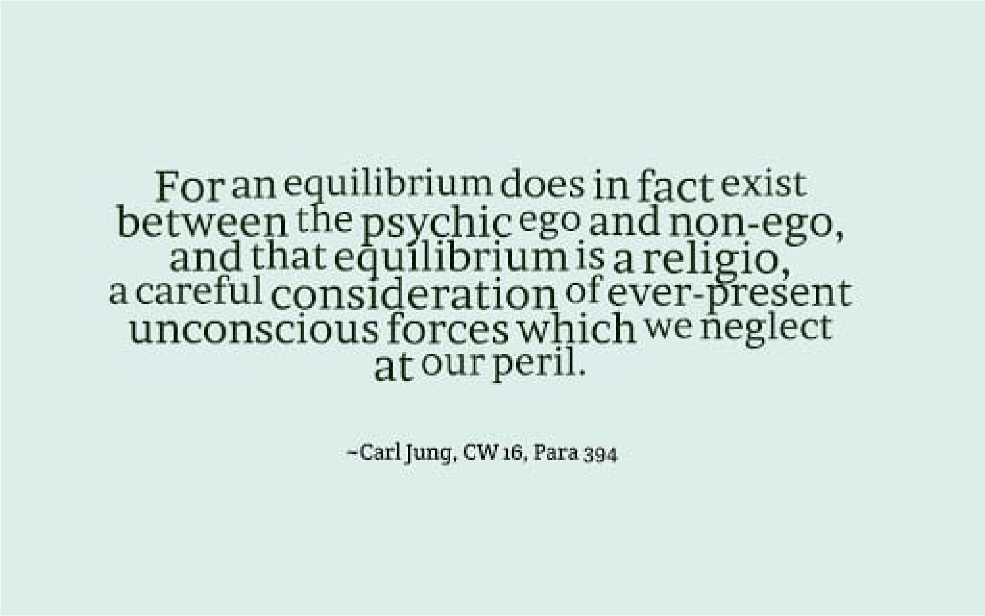
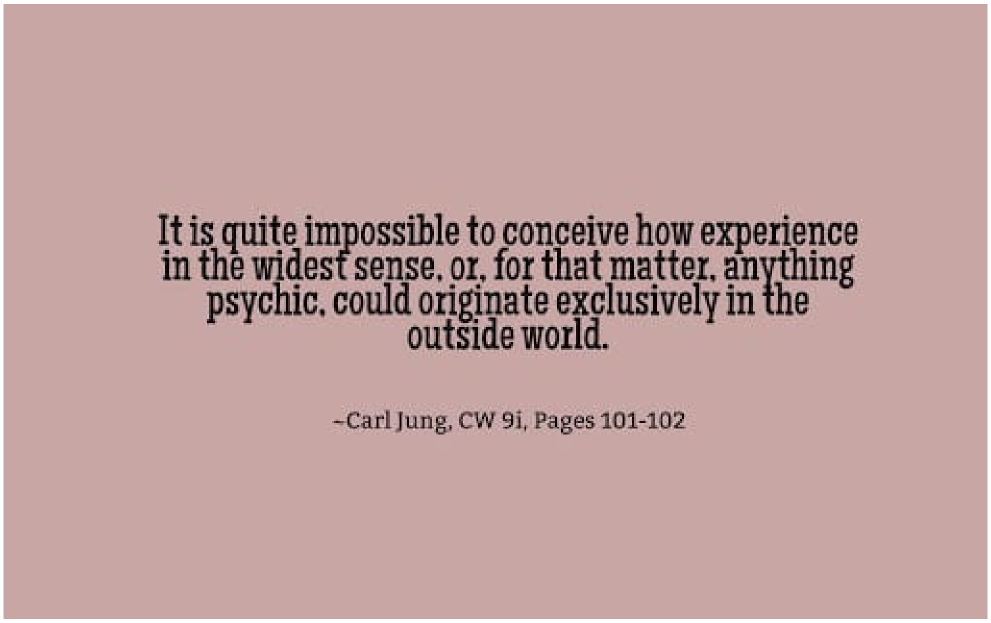


For an equilibrium does in fact exist
between the psychic ego and non-ego,
and that equilibrium is a religio,
a careful consideration of ever-present
unconscious forces which we neglect
at our peril.

~Carl Jung, CW 16, Para 394

For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

[26]



It is quite impossible to conceive how experience in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world.

~Carl Jung, CW 9i, Pages 101-102

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Pages 101-102

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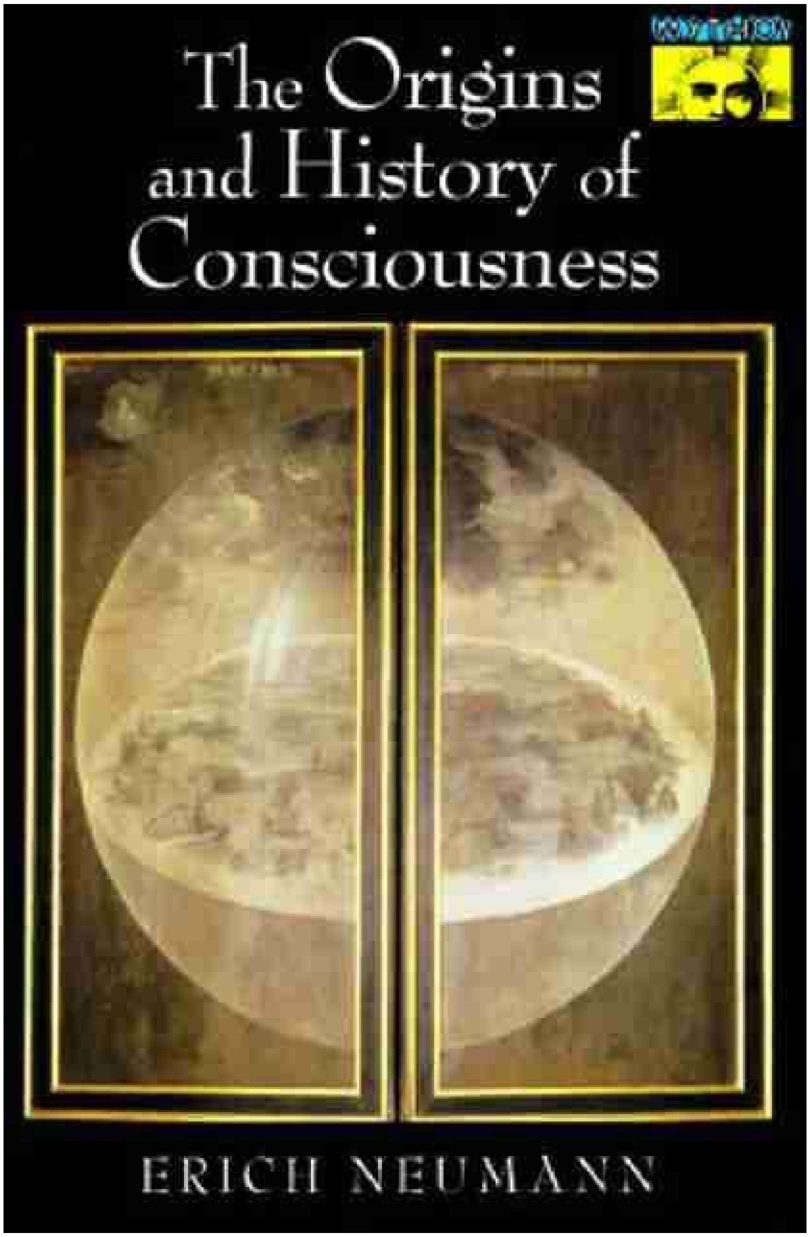
Carl Jung on "Freud" - Youtube (2019-03-19 10:23)

[1]Carl Jung on "Freud" - YouTube

1. `https://www.youtube.com/watch?v=XsxfVqh5xmg&t=105s`

Carl Jung’s Foreword to Erich Neumann’s "The Origin and History of Consciousness" (2019-03-19 13:36)

[1]



The author has requested me to preface his book with a few words of introduction, and to this I accede all the more readily because I found his work more than usually welcome.

It begins just where I, too, if I were granted a second lease of life, would start to gather up the disfecta membra of my own writings, to sift out all those “beginnings without continuations” and knead them into a whole.

As I read through the manuscript of this book it became clear to me how great are the disadvantages of pioneer work: one stumbles through unknown regions; one is lead astray by analogies, forever losing the Ariadne thread; one is overwhelmed by new impressions and new possibilities, and the word disadvantage of all is that the pioneer only knows afterwards what he should have known before.

The second generation has the advantage of a clearer, if still incomplete, picture; certain landmarks that at least lie on the frontiers of the essential have grown familiar, and one now knows what must be known if one is to explore the newly discovered territory.

Thus forewarned and forearmed, a representative of the second generation can spot the most distant connections; he can unravel problems and give a coherent account of the whole field of study, whose full extent the pioneer can only survey at the end of his life's work.

This difficult an d meritorious task the author has performed with outstanding success.

He has woven his facts into a pattern and created a unified whole, which no pioneer could have done nor could ever have attempted to do.

As though in confirmation of this, the present work opens at the very place where I unwittingly made landfall on the new continent long ago, namely the realm of matriarchal symbolism; and, as a conceptual framework work for his discoveries, the author uses a symbol whose significance first dawned on me in my recent writings on the psychology of alchemy: the uroboros.

Upon this foundation he has succeeded in constructing a unique history of the evolution of consciousness,and at the same time in representing the body of myths as the phenomenology of this same evolution.

In this way he arrives at conclusions and insights which are among the most important ever to be reached in this field.

Naturally to me ,as a psychologist, the most valuable aspect of the work is the fundamental contribution it makes to a psychology of the unconscious.

The author has placed the concepts of analytical psychology-which for many people are so bewildering-on a firm evolutionary basis, and erected upon the temperament and subjective assumptions of the author as well as upon objective data.

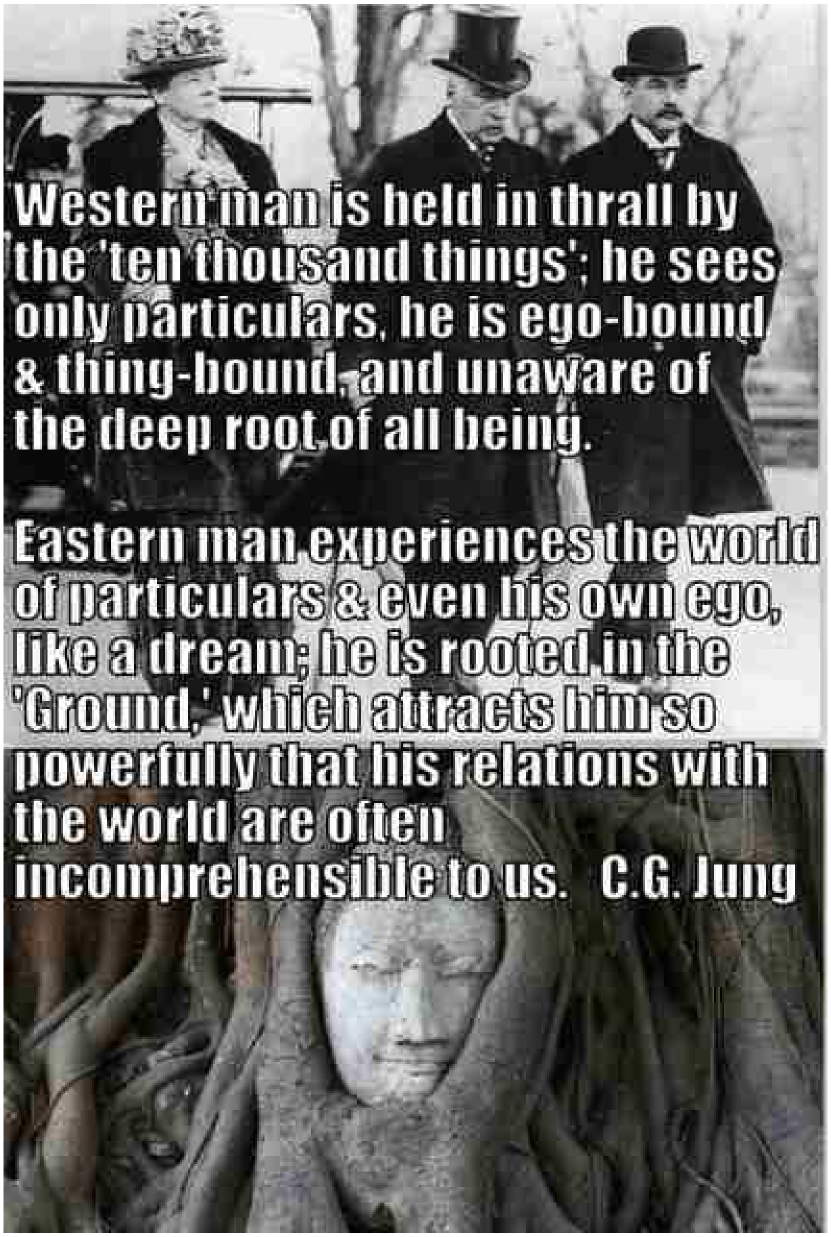
This factor is of the greatest importance in psychology, tor the "personal equation" colors the mode of seeing.

Ultimate truth, if there be such a thing, demands the concert of many voices. I can only congratulate the author on his achievement.
May this brief foreword convey to him my heartfelt thanks. C.G. Jung, March 1, 1949

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/30e50-12borigin.jpg`

Carl Jung: Western man is held in thrall by the "ten thousand things" (2019-03-19 13:46)

[1]


Western man is held in thrall by the 'ten thousand things'; he sees only particulars, he is ego-bound & thing-bound, and unaware of the deep root of all being.
Eastern man experiences the world of particulars & even his own ego, like a dream; he is rooted in the 'Ground,' which attracts him so powerfully that his relations with the world are often incomprehensible to us.
C.G. Jung

The mistaken idea of a merely outward imitatio Christi is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern.

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being.

Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man.

It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret hro? vuuv (referring to the Kingdom of God) as "among you" instead of "within you."

I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness.

But if we try to come to a real understanding of Eastern man—as the psychologist must-we find it hard to rid ourselves of certain misgivings.

Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an arbiter mundi.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Pages 7-8

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f5b77-12bthrall.jpg`

Carl Jung: If I could not stand criticism I would have been dead long ago (2019-03-19 13:49)

[1]

To Robert C . Smith

Dear Mr. Smith, 16 August 1960

Why can’t you understand that the therapeutic performance is a vital process/ which I call the "process of individuation"?

It takes place objectively and it is this experience which helps the patient and not the more or less competent or foolish interpretation of the analyst.

The best the analyst can do is not to disturb the natural evolution of this process.

My so-called views about it are only poor means of representing the very mysterious process of transformation in the form of words, which serve no other purpose than to describe its nature.

The process consists in becoming whole or integrated, and that is never produced by words or interpretations but wholly by the nature of Psyche itself.

When I say "Psyche" I mean something unknown, to which I give the name "Psyche." There is a difference between hypothesis and hypostasis.
My hypothesis is that all psychic products referring to religious views are comparable on the basis of a funda- mental similarity of the human mind.

This is a scientific hypothesis.

The Gnostic, which Buber accuses me of being, makes no hypothesis, but a hypostasis in making metaphysical statements.

When I try to establish a fundamental similarity of individual psychic products and alchemistic or otherwise Gnostic noumena, I carefully avoid making a hypostasis, remaining well within the boundaries of the scientific hypothesis.

The fact that I try to make you see my standpoint could show to you that I don’t mind the criticism. I only want to defend myself against wrong premises.
If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years.

Moreover I cannot understand what my alleged incapacity to stand criticism has to do with the reproach that I am a Gnostic.

You simply add to the arbitrary assumption that l am a Gnostic the blame of moral inferiority, and you don’t realize that one could make the same subjective reproach against you.

I have accused nobody and if I am attacked I have the right to defend myself in explaining my point of view. There is no need at all to blame me under those circumstances for being intolerant.

Sincerely yours,

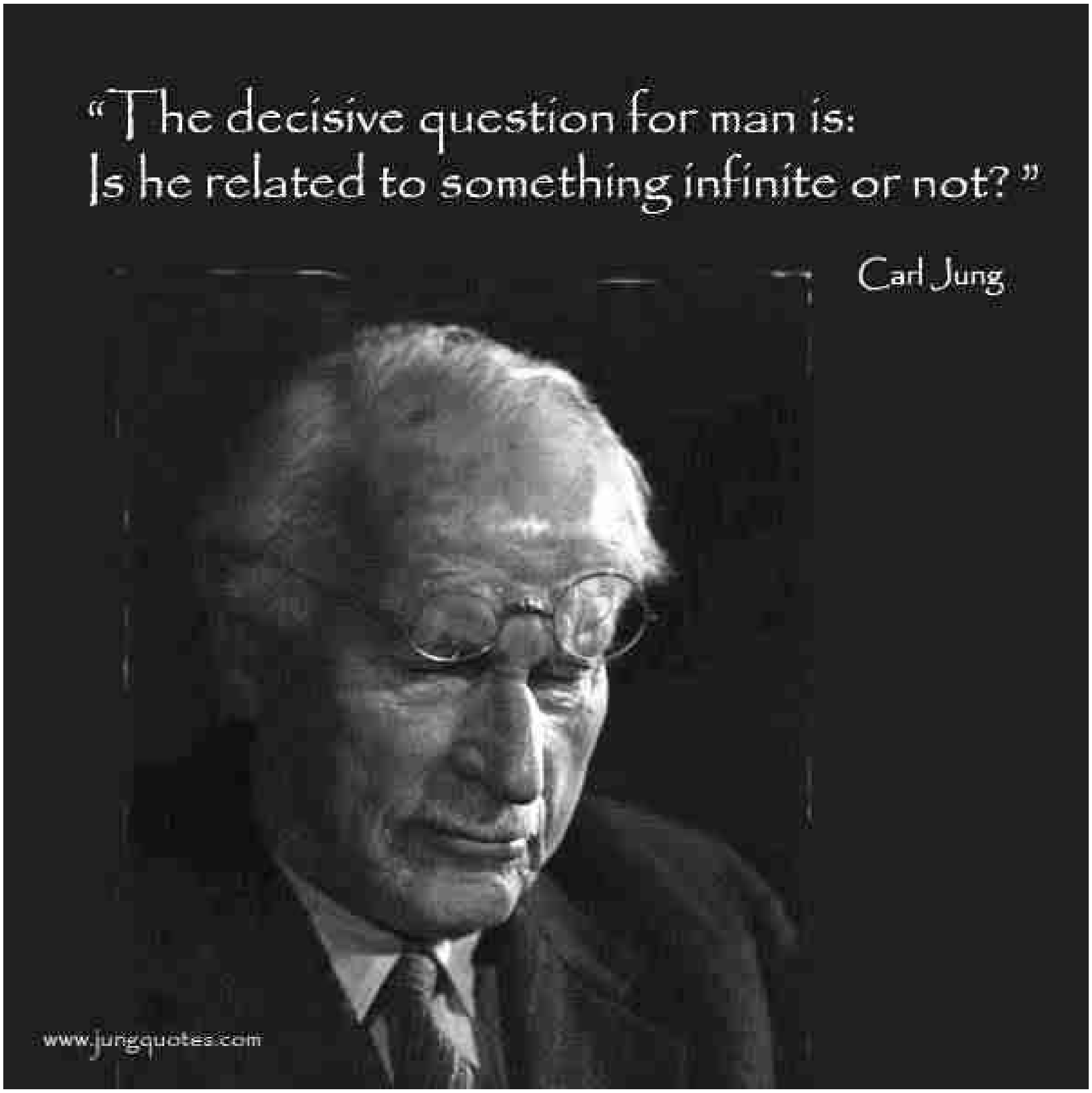
C.G. Jung Carl Jung, Letters Vol. II, Pages 583-584

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/06f4e-12bcriticize.jpg`

Carl Jung: By the way: I must call your attention to the fact that I have no theory that God is a quaternity.

(2019-03-19 13:51)

[1]


"The decisive question for man is:
Is he related to something infinite or not?"
Carl Jung
www.jungquotes.com

To the Rev. W. P. Witcutt Dear Sir, 24 August 1960

I must apologize for not having answered your Letter of July 18th.

I hasten therefore to answer this time at once.

I was very interested in your letter, as you can imagine.

Since 1924 I have done much work with the I Ching and I have discussed it with my late friend Richard Wilhelm, who had first-hand knowledge of its workings.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

I have never tried even to describe this aspect of dreams, not to speak of the hexagrams, because I have found that our public today is incapable of understanding.

I considered it therefore my first duty to talk and write of the things that might be understandable and would thus prepare the ground upon which one could later on explain the more complicated things.

I quite agree that the I Ching symbolism can be interpreted like that of dreams.

By the way: I must call your attention to the fact that I have no theory that God is a quaternity. The whole question of quaternity is not a theory at all, it is a Phenomenon.

There are plenty of quaternary symbolizations of the Deity and that is a fact, not a theory.

I would not commit such a crime against epistemology.

This is the stumbling block over which Father Victor White has fallen and many others.

I am in no way responsible for the fact that there are quaternity formulas.

Now, as to your new book, to which I am looking forward with great interest: unfortunately my doctor is strictly against too much mental work, since it increases my blood pressure.

Thus I have to omit all mental efforts.

I would have liked to write a preface to your indubitably meritorious book, but I could not do it without a careful study and digestion of your MS-not to mention the formulation of my own standpoint in these highly complicated matters.

Sunt certe denique fines-that is precisely the situation in which I find myself now.

I cannot fight the battle anymore and I refuse to produce superficial and cheap stuff.

I hope you will understand this painful confession of non possumus.

Nobody regrets this defeat through old age more than I myself.

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 584-585

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a7c84-12bdecisive.jpg`

Carl Jung: I am practically alone. (2019-03-19 13:54)

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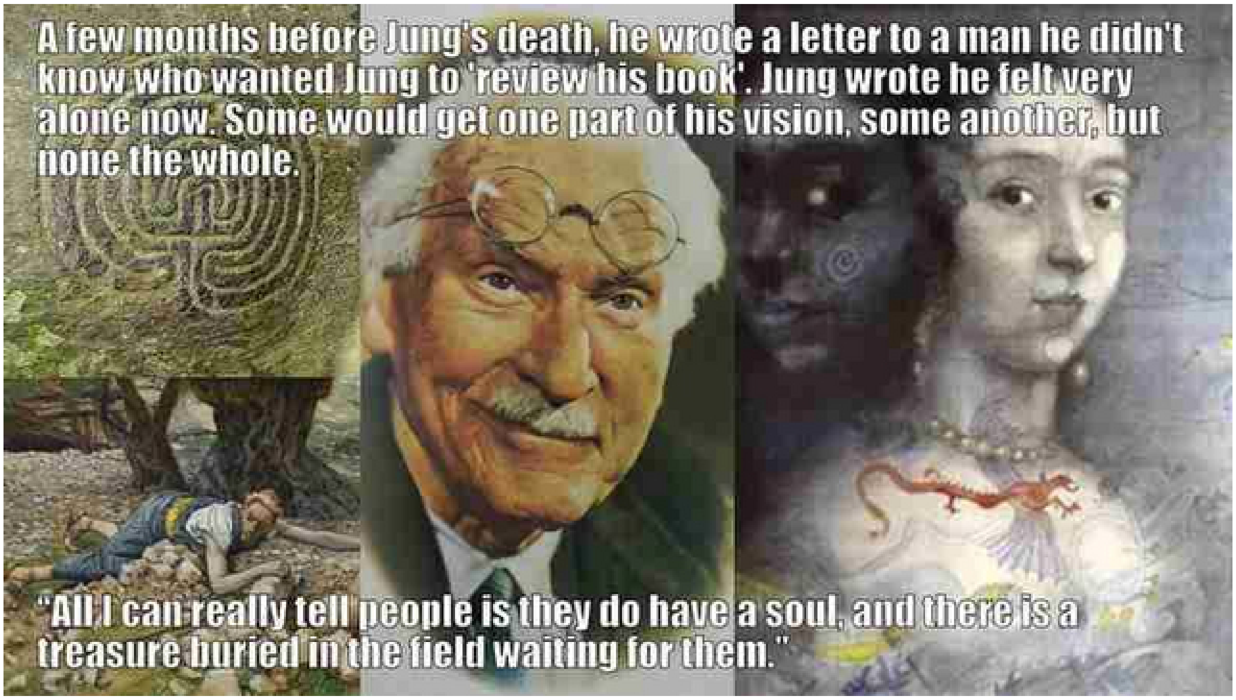
A few months before Jung's death, he wrote a letter to a man he didn't know who wanted Jung to 'review his book'. Jung wrote he felt very alone now. Some would get one part of his vision, some another, but none the whole.
"All I can really tell people is they do have a soul, and there is a treasure buried in the field waiting for them."

I had to understand that I was unable to make the people see what I am after. I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole....

I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/556c1-12balone.jpg`

Carl Jung on the Anima Christi. (2019-03-20 03:03)

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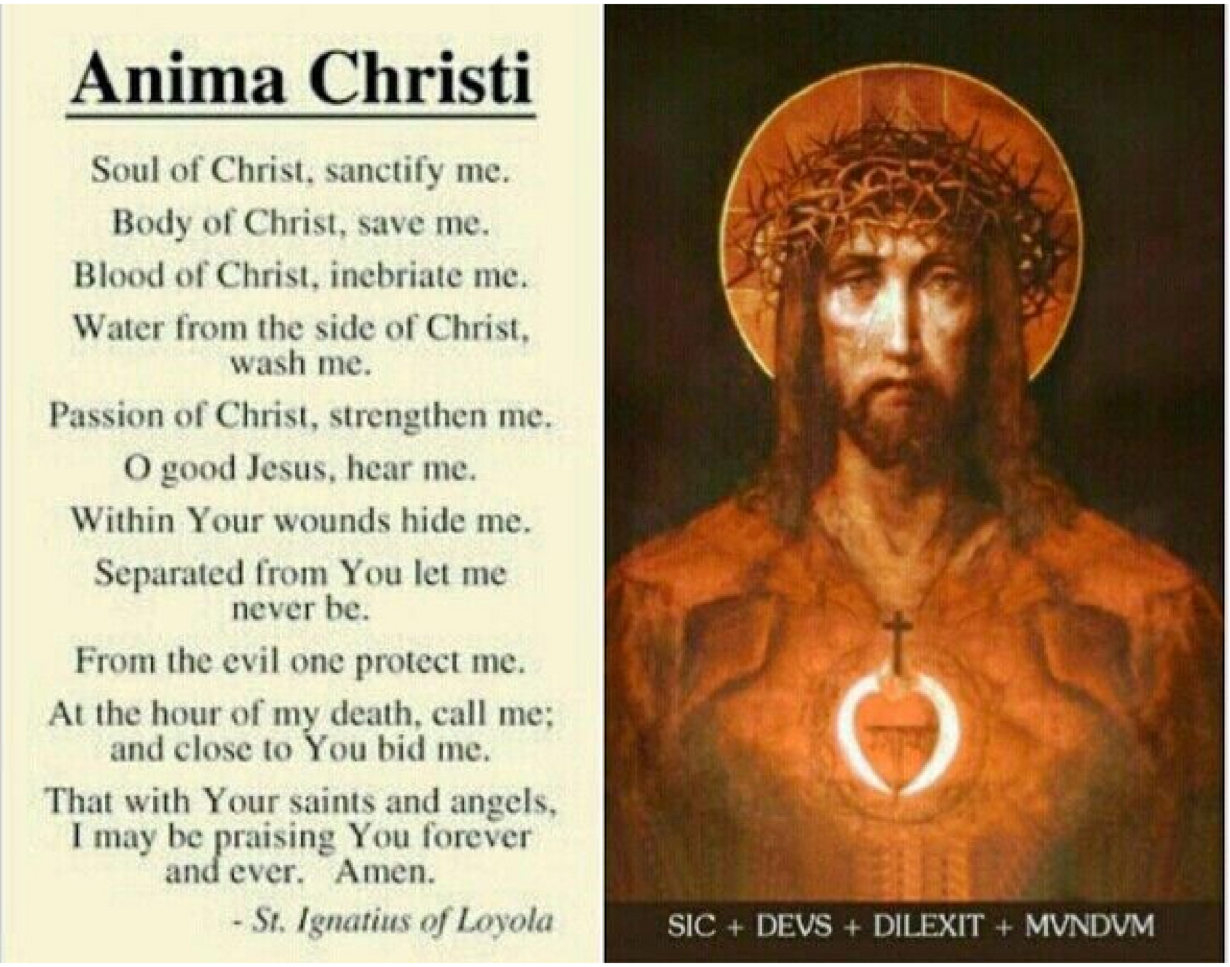

Anima Christi

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ,
wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Your wounds hide me.
Separated from You let me
never be.
From the evil one protect me.
At the hour of my death, call me;
and close to You bid me.
That with Your saints and angels,
I may be praising You forever
and ever. Amen.

- St. Ignatius of Loyola

SIC + DEVS + DILEXIT + MVNDVM

Lecture VII 15th December, 1939

We came to the end of the Anima Christi in the last lecture and I shall only make a few more retrospective remarks about it.

We saw the enormous importance of the figure of Christ and how authentic circles regard this.

I will remind you of the invocations.

If we translate these invocations into the activity of Christ the prayer would run: the soul of Christ sanctifies me, saves me, makes me drunk, washes me, strengthens me, hears me, conceals me, keeps me with him, protects me, calls me as I die and bids me come unto Him, so that I may praise Him with His Saints, for ever and ever, Amen.

These are attributes which show distinctly what an active significance the figure of Christ has.

I have often pointed out that this is really the Self, that higher figure which contains the individual, as well as the totality of mankind, in its corpus mysticum.

This is represented by the Church whose body is the body of Christ, his appearance on the earth, his eternal presence.

He is, therefore, a conglomerate soul, just as Hiranyagarbha and Atman are conglomerate souls in India.

We saw in the Anima Christi that the believer asked to be hidden in the wounds of Christ, to enter the body of Christ; so that, as Przywara says, he can circulate with his blood, see with his eyes and feel with his heart.

He wishes to become entirely identical with the corpus mysticum of Christ which can naturally only take place as a mystical experience or, it is mostly assumed, after death.

So the believer becomes part of an absolute ruler, who permits and forbids, defends and commands, heals and punishes, etc.

He is himself part of the divinity, which is perhaps a peculiar contradiction of the Church's teaching of the immortality of the individual soul.

The individual soul is a totality and one can hardly assume that it comes to an end, that it is entirely dissolved in God, or it would have lost its individual immortality, it would no longer be itself but only a piece.

I do not know what the Church's attitude is to this point.

We know that the East largely denies the existence of the individual soul, though in a totally different way.

Buddhism regards it as an illusion.

The only transcendent reality is the eternal Buddha essence.

Buddha himself is said, when he died, to have gone where there is no return and no rebirth.

And this is the highest goal of eastern redemption, to reach a condition of non-existence.

But in the meditation on the Anima Christi the question remains open, the relation between the corpus mysticum and the individual soul is not defined.

But apparently, as the result of fusing with the divinity, the individual soul becomes part of Christ and reigns with him.

This would fit our western mentality [which is characterised by its belligerent attitude) rather well: to conquer and to reign.

We have now, so to speak, meditated together on the Anima Christi.

Naturally not in the Catholic form for that would be impossible for me.

But I have tried to show you how the Jesuits meditate and have used Przywara for this purpose, who is the greatest authority on the subject.

I have also brought in other points of view, such as comparison with the East, and this is inevitable unless we chose to ignore the eastern standpoint altogether.

In my opinion our attitude to the East is one of Europe's worst sins.

We ignore it or notice it in the wrong way.

We are not alone on the earth.

But we Europeans are pirates by nature and it is, of course, the prerogative of pirates to feel themselves to be the rulers chosen by God and to look down pityingly on everything different from themselves.

I once asked a theologian what his attitude to Buddhism was and received the amazing reply: "We need no attitude to Buddhism. It is no concern of ours."

One can, of course, understand such a point of view from the Christian standpoint: Christianity is the one and only revealed and eternal truth.

But from a human point of view one could hardly dare to say that what impresses me is the only truth.

We must surely want to know what it is that impresses other people, or we can be in no relation to them whatever.

We need self-criticism and how can we criticize ourselves if we remain in the western psychological sphere?

If we have not seen Europe and western man from outside, we cannot criticize them for we do not know them.

People are what they believe and the fact that Christianity is the religion of the West is the confession of what we are.

This is, I know, a heretical point of view, but Christianity is so characteristic of us just because we do not realise that it expresses us.

Religions are specific and cannot be imitated.

When a Westerner is Christian, he is natural; "the soul is naturally Christian" as Tertullian said, and if a western man becomes a Buddhist it is a mere outer label with no inward reality.

When we think how small the earth is, Indians are our next door neighbours; they are human beings as we are.

They look a little different but they have much the same emotions and even a similar morality, but in spite of this their religion is apparently irreconcilably different to ours.

What they say is really blasphemous from a Christian point of view.

I am now going to read you some passages from the Atharvaveda and the Upanishads which are typical of the eastern standpoint.

I must remark, however, that only a diminishing minority of the Indian people have read the Upanishads and the Vedic texts, but the whole of India is permeated with their spirit.

Buddhism and Hinduism rest on the common foundation of the ancient philosophy of Yoga.

As I have told you before, philosophy grows from the roots of life in India; it is in the West that it has become mere words.

Philosophy is truth that is lived in India, and here it is truth which is not lived.

So never forget, when you are reading eastern texts, that blood is speaking, man, the man in the street, is speaking and not thinking.

The Indian never thinks in our sense at all, his thoughts come to him, they appear.

But if I told a western philosopher his book had come to him?

As a matter of fact I should never say so, for it did not come, he invented it, thought it out, by a great mental effort.

If you watched a Chinese and a European writing you would see the difference at once.

The Chinese is entirely relaxed, just using the two necessary fingers to make wormlike movements; whereas the European strains his mental processes, exerts his whole body and shows cramp in every member!

Our heads are always over-worked whereas the Chinese sits comfortably under a tree and allows things to come to him.

The words come like the ripe fruit which falls from the tree.

From the Atharvaveda 10.8.

1 2. " The infinite is extended everywhere, Infinite and finite touch each other; The guardian of heaven wanders separating both, He knows, what has been and what will be."

1 6. "Whence the sun rises, i n what it sets again, That, I think, is the highest, which no being ever surpasses."

1. "He spreads his wings over the breadth of thousands of days, When he flies to heaven as golden bird, He holds all the gods to his bosom; Thus he wanders, surveying all things."

2. "The One, finer than a hair, invisibly fine is the One. And yet more all-embracing than this universe - the god is dear to

3. "Thou art the woman, thou art the man, The girl and the boy, Thou becomest, art born, art everywhere, Thou falterest as aged man with a staff."

4. "Thou art the father of the people and their son, The oldest of all and the youngest, The one god, whom I carry in the spirit, Is first born and in the mother's womb."

Bridhadaranyaka-Upanishad. Fourth Brahmana.

"1. In the beginning this was the Self alone, in the shape of a person (purusha). He looking round saw nothing but his Self. He first said, 'This is 1', therefore he became I by name. Therefore even now, if a man is asked, he first says, 'This is I ', and then pronounces the other name which he may have . . .

1. He feared, and therefore anyone who is lonely fears. He thought, 'As there is nothing but myself why should I fear?' Thence his fear passed away. For what should he have feared? Verily fear arises from a second only.
2. But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made this Self to fall in two (pat), and thence arose husband (pati] and wife (patni). Therefore Yagiiavalkya said: 'We two are thus (each of us) like half a shell. ' Therefore the void which was there, is filled by the wife. He embraced her and men were born . . .
3. . . . . This is the highest creation of Brahman, when he created the gods from his better part, and when he, who was (then) mortal, created the immortals. Therefore it was the highest creation. And he who knows this, lives in this his highest creation.
4. No wall this was then undeveloped. It became developed by form and name, so that one could say, 'He, called so and so, is such a one. ' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one. ' He (Brahman or the Self) entered thither, so the very tips of the fingernails, as a razor might be fitted in a razor-case, or as fire in a fire-place. He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when .qualified) by the one or the other (predicate). Let man, worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.
5. This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else . . .
6. Verily in the beginning this was Brahman, that Brahman knew (its) Self only, saying, 'I am Brahman.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishi Vamadeva saw and understood it, singing, (Rigv. 4. 26.1): 'I was Manu (moon), I was the sun. ' Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their Self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the Devas that men should know this."

Seventh Briihmana. p. 133 ff.

1. . . . " ’So it is, 0 Yagiiavalkya. Tell now (who is) the puller within.
2. Yagiiavalkya said: ’He who dwells in the earth and within the earth, whom the earth does not know, whose body the earth is, and who pulls (rules) the earth within, he is thy Self, the puller (ruler) within, the immortal.”
3. ’He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy Self, the puller (ruler) within, the immortal.”
4. ’He who dwells in the fire and within the fire, whom the fire does as one finds lost cattle again by following their footsteps, thus one finds everything, if one has found out the Self. " not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal. ’
5. ’He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is the Self, the puller (ruler) within, the immortal. ’
6. ’He who dwells in the heaven (dyu) , and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, he is thy Self, the puller (ruler) within, The immortal. ’ . . .
7. Yagnavalkya said: ’He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within, the immortal.

He is seeing not seen, hearing not heard, understanding not understood, recognising not recognised. There is no one who sees save him, there is no one who hears save him, there is no one who understands save him, there is no one who recognises save him. He is thy soul, the inner ruler, the immortal. What is different from him is full of suffering."

Fourth Briihmana.

1. "And he is that great unborn Self, who consists of knowledge, is surrounded by the Pranas, the ether within the heart. In it there reposes the ruler of all, the lord of all, the king of all. He does not become Greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded.”

This last passage shows how the great all-embracing Atman is thought of as a tiny being, a thumbling, a Purusha, living within the heart of man.

He is smaller than small in me, the great unborn Self, still in the womb.

He is the ruler of all, embraces the universe and is yet unborn in the heart of man.

Or we could use the Gnostic term and call him the Only Begotten, the Monogenes.

These passages show, far more clearly than I could tell you, the difference between the eastern and western point of view.

The world is an inner experience in the East, everything, even the world itself and the gods, originates in the smaller than small in one's own heart, it has been created by this inner creator.

We think such an attitude must lead to megalomania, but Christ himself said things which are very illuminating in this respect:

"Jesus saith unto him: I am the way, the truth and the life: no man cometh unto the Father but by me." (St. John. XIV. 6)

and:

"He that hath seen me hath seen the Father" (St. John XIV. 9.).

He expresses something here which is absolutely in keeping with eastern wisdom.

But we assume that God is speaking, that is the orthodox view.

But if we move to liberal Protestant circles, that no longer uphold the divinity of Christ but regard him as a sort of Sunday School teacher, then such a text can only be a megalomania.

I cannot imagine any western man saying: I am the way, the truth and the life, or, who sees me sees God.

We come to the conclusion that either a god or a paranoia spoke those words, that is our western alternative.

But could we not say that Christ spoke in the Indian language?

An Indian would understand such words perfectly, even if he were sure of the humanity of the speaker.

He could say himself: "I am the truth, the light, the world" without it being any extraordinary claim.

He is all that and a horse thief or something of the kind at the same time.

That is the curious thing about India, you find these pearls of wisdom in the dust, they come from people who would be quite impossible from a social point of view.

These things are in the people, in their language, in their gestures, so that they have largely lost their meaning, but on the highest summits of Indian culture they gain their meaning again and one cannot deny them.

But one must really go to India in order to realise, for in our atmosphere such words mean nothing.

Christ was an eastern man, he lived in the Middle East, so why should he not sometimes speak in the Indian language instead of the Hebrew or Greek?

It is a case of fundamental human truth, we express it by entering the corpus mysticum of Christ and reigning with the Father, and the East says "I am Atman", both statements come from the innermost core of the Self, from the psychological foundation of our existence.

I cannot tell you why this is, I can only state the psychological fact.

We will turn next to the "Fundamentum" written by St. Ignatius himself.

It is, so to speak, the second stone of the exercises, and we will consider it after Christmas as we have been considering the "Anima Christi".

It is meditated upon in the same way, piece by piece:

"Man was crealed to praise, do reverence to and serve God our Lord, and thereby to save his soul. And the other things on the face of the earth were created for man ’s sake, and to help him in the following out of the end for which he was created. Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they
are a hindrance to him in regard to that end. Wherefore it is necessary to make ourselves detached in regard of all created things - in all that is left to the liberty of our free will, and is not forbidden it, - so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters,
solely desiring and choosing those things which may lead us to the end for which we were created."

It is, as you see, a kind of philosophical anthropology, a basic attitude to existence; and it further gives advice on how to behave towards the world and life.

It is highly concentrated philosophy (which is characteristic of the exercises) and is the basic foundation of the whole exercises, so it must be meditated upon
with special care. Carl Jung, ETH Lectures, Pages 206-211

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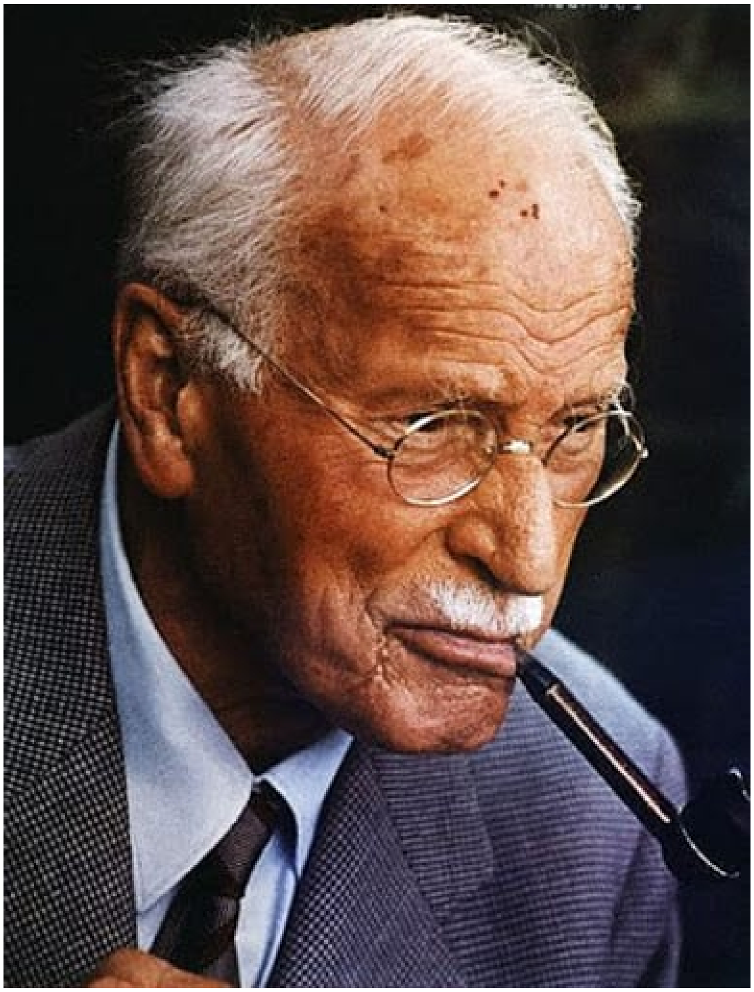
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/365f3-1.jpg`

Carl Jung: I have told my publisher of your wish to review my book. (2019-03-20 03:30)

[1]



To Oluf Briel

Dear Colleague, 19 March 1934

The disagreement between your views and Dr. Bjerre's is known to me.

I would not like to advocate an independent lay analysis.

In this respect I hold a position in the middle.

My experience over the years has convinced me that lay assistants of doctors can often do very useful work, but I abide by the principle that lay analysis should always

remain under the control of the doctor.

If you cannot come to agreement with Dr. Bjerre, it is quite conceivable that the founding of two Societies should be kept in mind.

Because of the political conditions the German Society is a separate Society anyway and our future international organization must be prepared to take these facts into account.

For the Nauheim Congress of the German Society, which takes place on May 10th, I shall work out a draft of new statutes which will then be submitted for ratification to a committee of delegates from all the national groups.

I too have regretted that Goring's Nazi manifesto appeared in the Zentralblatt.

I erroneously assumed that this edict was intended for the German issue.

Owing to the distance and the delay this causes I am not always au courant with everything that is going on.

But I have given the managing editor strict instructions to keep the Zentralblatt neutral.

For this reason I have also refused to let my introductory article, coming out shortly in the Zentralblatt, appear in the special German issue, against the wishes of my German colleagues.

I shall also endeavour to keep the international organization on absolutely neutral ground and to regulate the relations between the groups by special statutes in such a way that it is impossible for any one group, no matter how numerous its members may be, to influence the policy of the Society as a whole.

At present I plan to have two delegates selected from each national group who will sit on a special committee that has to ratify the statutes.

Germany like any other group will also be represented by only two members.

I shall get the complicated legal conditions clarified so far as possible beforehand by a competent jurist.

I have also charged Dr. Cimbal with the task of getting information from a competent quarter as to whether ratification of international statutes is possible at ail in present-day Germany.

If it is not, I would send my draft of the statutes as a circular to the ·various representatives of the national groups.

I have told my publisher of your wish to review my book.

In conclusion, I would ask you to inform all those who have misgivings because of the political conditions in Germany that I stand on strictly neutral ground and that the German doctors are compelled only by the special circumstances of the time to make a political declaration of faith.

Medical work, however, is an international affair, as already laid down by the Geneva Convention.

Thank you very much for kindly sending me your interesting offprints, also for the Danish communication, which I shall pass on to the managing editor.

With collegial greetings,

Yours sincerely,

C. G. JUNG Carl Jung, Letters Vol. I, Pages 151-152

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bbriel.jpg`

Carl Jung: Had Freud been more tolerant of the ideas of others I would still be standing at his side today.

(2019-03-20 03:30)

[1]

To B. Cohen

Dear Dr. Cohen, 26 March 1934

I would like to thank you for your understanding and decent article in the Israelitisches Wochenblatt.

Such an event at a time like this, when stupidity is celebrating veritable orgies, is a rarity.

Your criticism of my lack of knowledge in things Jewish is quite justified.

I don't understand Hebrew.

But you seem to impute a political attitude to me which in reality I do not possess.

I am absolutely not an opponent of the Jews even though I am an opponent of Freud's.

I criticize him because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew.

In so far as his theory is based in certain respects on Jewish premises, it is not valid for non-Jews.

Nor do I deny my Protestant prejudice.

Had Freud been more tolerant of the ideas of others I would still be standing at his side today.

I consider his intolerance and it is this that repels me-a personal idiosyncrasy.

The editorial comment, for which you are not responsible, treats itself to the joke of taking my reference to the Chinese as an anti-Semitic allusion.

What do these people know of the Chinese?

They have no inkling that I have been cudgelling my brains over the I Ching ever since 1919.

At present I am a ... 3 who cannot be interpreted politically.

If one nevertheless does so, one falls from one astonishment into the next.

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment.

The problem of "anti-Semitism"has been thrown up for the psychotherapists but not for the political daily press.

Or must it always go on as it used to in France, when they wouldn't accept the concept of Dementia praecox because it was "made in Germany"?

Thirty years ago a French scholar told me: "Savez-vous, il y a des frontieres politiques meme en science."

In psychotherapy the last thing one should do is to tar everything with the same brush.

Infinite nuances are needed if justice is to be done to human beings.

Very sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 154-155

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bcohen.jpg`

Carl Jung on “Abortion.” (2019-03-20 03:41)

[1]

If the question of an abortion arises the whole situation with all its implications must be taken into account.

If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary.

If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a2c76-12babortion.jpg`

Carl Jung’s "Thanks Offering" (2019-03-20 03:46)

[1]

In remembrance of his seventy-fifth birthday Jung chiseled a twenty-inch square stone with three alchemical inscriptions ”as a thanks offering."
The stone stands outside the tower at Bollingen "and is like an explanation of it." Claire Dunne, Wounded Healer of the Soul, Page 140.

Here stands the mean, uncomely stone,
’Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise. Carl Jung, “Wehr,” Page 377.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ab7a3-12bthanks.jpg`

Carl Jung on "Archetypes," (2019-03-20 04:07)

[1]

Archetypes:

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and. that which must be above is above, our final condition can recapture our original blissful state.

Archetypes are images in the soul that represent the course of one’s life.

One part of the archetypal content is of material and the other of spiritual origin.

The more an archetype is amplified the more understandable it becomes.

It is hard to explain because the spiritual cannot be expressed in a few words.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness.

Archetypes are not matters of faith; we can know that they are there.

An archetype is composed of an instinctual factor and a spiritual image.

The approaches to it from the instinctual or the spiritual side are very different.

The libido cannot be freed, however, unless the archetypal images can be made conscious.

When fantasy pictures are brought into consciousness their intrinsic energy is liberated.

In this way the instincts become integrated and ordered.

When only the instinctual element of the archetypal content is active there is chaos (massa confusa).

Archetypes can change whilst the individual remains quite unconscious of their movements.

Conceivable they change spontaneously.

The archetypal content of dreams disappears and is replaced by a new one, even when the earlier form has not come into consciousness.

From the nature of a particular archetype it is possible to predict which will follow it.

It can be assumed that the flow of archetypes at a particular time characterize that historical period in a particular way.

The typical events of an era are determined by the succession and the quality of the corresponding archetypal images.

The succession of the archetypal motives is a collective development and has nothing to do with the individual.

We may imagine that the archetypes, being only the residual deposits of human experiences, would have represented animalistic life in an earlier period.

The archetypal primordial forms were already present, however, at the dawn of human consciousness; at its centre, everything was already there as an apriori possibility.

Even the first experiences of man were already fixed; we can only translate these patterns, these archetypes, into form we can understand.

Men have to realize the archetypes which are present at an unconscious level in creation.

All potentialities lie in the unconscious like ideas that have not yet been embodied nor experienced yet as reality.

The archetypes are present in the unconscious as potential abilities which, at a given moment, are realized and applied when brought into consciousness by a creative act.

As an analogy we can suppose that every inspiration produced out of the unconscious has a history.

A new situation occurs as a constellation produced by the archetype, a new inspiration emerges, and something else is discovered and becomes a part of reality.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers.

The abundance of possibilities eludes our comprehension.

The origin of the archetypes is a crucial question.

Where space and time are relative it is not possible to speak of developments in time.

Everything is present, altogether and all at once, in the constant presence of the pleroma.

I remember standing on a mountain top in inner Africa, seeing around me an endless expanse of brush and herds of animals grazing, all in a deep silence as it had been for thousands of years without anyone being aware of it.

"They" were present but not consciously seen; they were as nameless as in Paradise before Adam named them.

Name-giving is an act of creation.

Where space and time do not exist there is only oneness (monotes).

There is no differentiation; there is only pleroma.

Pleroma is always with us, under our feet and above our heads.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things about him.

Although the earth existed before there were any human beings, it could not be seen or known by anyone.

In China they say that the ancestor of the family, the one who stood at the beginning, is the Cosmos.

Out of him was everything created: in the time before time.

There is nothing to explain or distinguish in the oneness because sequence and causality do not exist.

The archetypes are the material of the God- Creator.

The constitute a primeval ocean charged with potentiality. Carl Jung, Jung-Ostrowski, Pages 21-22.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c2253-12barchetypes.jpg`

Carl Jung: This allowed her to emerge from her schizophrenia. (2019-03-20 04:09)

[1]

American woman underwent a Freudian analysis without success.

She had used foul language to her analyst but he had failed to react and he disregarded her behaviour.

When she repeated some examples to me I told her in no uncertain terms that if she were ever to speak to me again like that, I would reply to her in the same fashion.

The patient pointed out that I had become emotional and that was not permissible for an analyst.

My answer was, "But it is human and I have the right to be human too."

This allowed her to emerge from her schizophrenia.

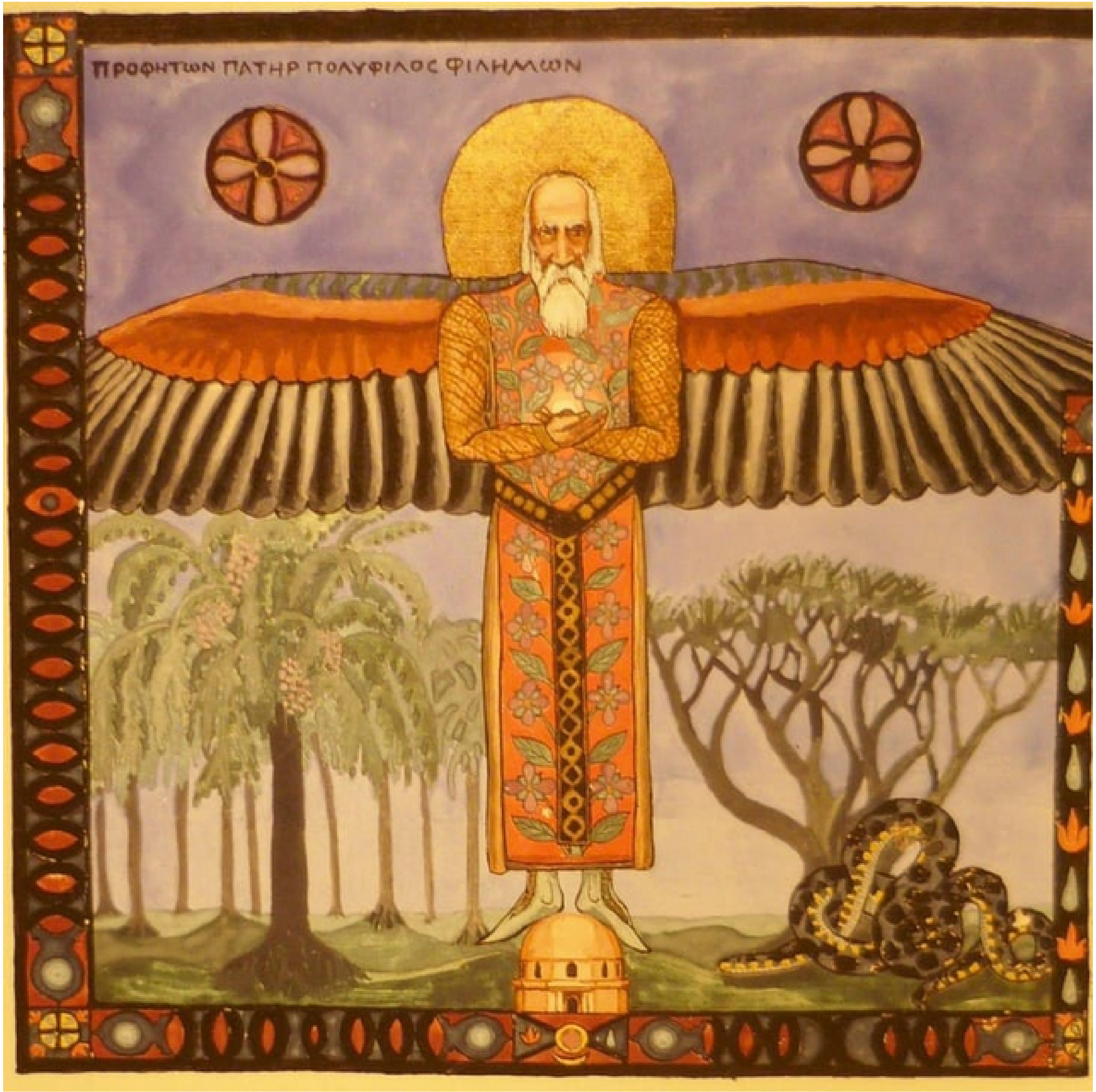
She had become disoriented through the unnatural behaviour of her first analyst; she was brought back to reality by the honesty of my reaction and was cured. Carl Jung, Jung-Ostrowski, Page 15.

[Note: The woman in the image at the top of this page is Lucia Joyse. She is not the person Dr. Jung is referring to in this post. Ms. Joyce was not an American. She did fight a similar battle with schizophrenia.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/585e7-12bdementiaa.jpg`

Liber Novus aka The Red Book on being Born and Rebirth (2019-03-20 04:17)

[1]



Liber Novus depicts the rebirth of God in the soul. Liber Novus, Introduction, Page 202.

At the end of Liber Secundus, Jung’s soul has ascended to Heaven following the reborn God. Liber Novus, Introduction, Page 226.

In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. Carl Jung, Liber Novus, Page 239.

Your shock and doubt will be great, but from such torment the new life will be born. Carl Jung, Liber Novus, Page 239.

I know, I have stridden across the depths. Through guilt I have become a newborn. Carl Jung, Liber Novus, Page 242.

It is the mourning of the dead in me, which precedes burial and rebirth. Carl Jung, Liber Novus, Page 242.

You new spark of an eternal fire, into which night were you born? Carl Jung, Liber Novus, Page 243.

The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Carl Jung, Liber Novus, Page 244.

To be that which you are is the bath of rebirth. In the depths, being is not an unconditional persistence but an endlessly slow growth. Carl Jung, Liber Novus, Page 266.

You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children. Carl Jung, Liber Novus, Page 273.

I was born into life from below, and I grew up as heroes do, in hours rather than years. Carl Jung, Liber Novus, Page 276.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

I became his nocturnal mother who incubated the egg of the beginning. And he rose up, renewed, reborn to greater splendor. Carl Jung, Liber Novus, Page 287.

I have been baptized with impure water for rebirth. Carl Jung, Liber Novus, Page 304.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

Nothing has happened yet, the world has yet to begin, the sun is not yet born, the watery firmament has not been separated, we have not yet climbed onto the shoulders of our fathers, since our fathers have not yet become.

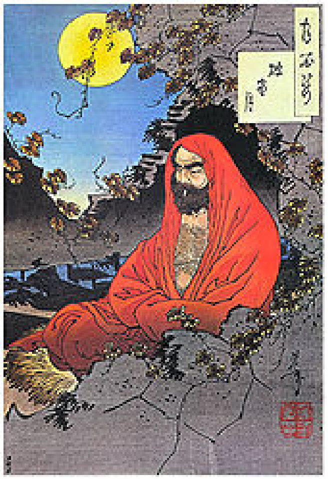
Carl Jung, Liber Novus, Page 320.

You Gods, your first born son is man. Carl Jung, Liber Novus, Page 345.

I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God. Carl Jung, Liber Novus, Page 357.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c308e-12brebirth.jpg`

Zen Koans as Myths Reflecting Individuation (2019-03-20 04:24)

[1] 

[2]Bodhidharma . [3]Woodcut print by [4]Yoshitoshi (Japanese), 1887.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/a/a2/BodhidharmaYoshitoshi1887.jpg/170px-BodhidharmaYoshitoshi1887.jpg`
2. `http://en.wikipedia.org/wiki/Bodhidharma`
3. `http://en.wikipedia.org/wiki/Woodcut`
4. `http://en.wikipedia.org/wiki/Yoshitoshi`

Carl Jung: “...one day we found ourselves and said "I" for the first time.” (2019-03-20 05:01)

[1]

Lecture VIII 12th January, 1940

I read you the "Fundamentum" of St. Ignatius at the end of the last lecture.

With this we come to the actual "exercitia spiritualia" themselves.

It is usually meditated upon in the course of the first week, the director of the exercises must present it for meditation in some form or other.

The first sentence:

"Man was created" condenses a whole attitude, and is of the greatest psychological importance.

We must consider what our position towards such a statement is.

The Fundamentum was written by St. Ignatius himself.

In considering the Anima Christi I purposely did not give you Ignatius' own comments and annotations, but preferred to use those of a modern commentator,
Erich Przywara.

He meditates entirely in the spirit of his master and is an excellent example of the Ignatian manner of meditation, in modern not medieval language.

I shall use his book again in speaking of the "Fundamentum" but before doing so I should like to make some general remarks on the text.

You can see from the example of Przywara how living these things still are within the Catholic Church.

It is useful and advisable, for reasons into which I will not enter, that we, who do not for the most part belong to the Catholic Church, should try to understand these things today.

"Homo creatus est" means that man was created.

We are inclined to turn our backs smilingly on such a statement, thinking naturally enough of the first chapter of Genesis.

But it is really a psychological declaration of the first importance: does man feel himself to have been created or not?

Natural science holds that man has developed, through long generations of pre-human ancestors.

This is, of course, a process of nature, not a human activity.

Do we feel that we have created ourselves or have we rather found ourselves?

Most people feel the latter, one day we found ourselves and said "I" for the first time.

But had that "I" been created or did it just happen?

This is quite a different question and a very difficult one. Our feeling gives us no answer.

We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities and our imperfections.

No proofs lie to our hand whether this conglomeration had a purpose, an intention, behind it, or whether it was the result of blind chance.

Speaking generally, neither our own feeling nor natural science can assure us that there is any kind of purpose behind.

But if we leave general conclusions and seek out individuals with a long and ripe experience of life and ask them: "Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?"

Astonishingly many of such individuals will reply that they have the feeling of something at work which led them, of an inner meaning, an inner guidance, which curiously enough has made them what they are.

Is such a statement simply a subjective phantasy or are there scientific proofs?

We must answer: there is the fact that the unconscious, the unconscious psyche, is older than the conscious.

The child’s psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops.

Things which we do not know today, which we shall only know in the future, exist already in the unconscious.

There are actual proofs that this is so. If we follow a series of dreams through months or years, we can see a thought appearing of which the dreamer is totally unaware and which he cannot see till,
perhaps years afterwards, it breaks through into his consciousness.

One is, therefore, justified in saying that the unconscious knew it long before the conscious.

Then the question arises: "Has the unconscious consciousness of its own?"

That is a very difficult problem which I will not touch upon today.

We will content ourselves with the fact that thoughts actually exist in the unconscious psyche long before they exist in consciousness.

Again and again one wonders: "Does he know what he is doing?"

But this knowledge comes only much later.

It is a fact, which we can prove in many ways, that an unconscious condition precedes the same thing in consciousness, not only in childhood, but right through life.

Pieces of the personality, thoughts, opinions, etc. which may play an important role later, can be objectively perceived by a careful observer, only not by the individual himself.

This is an empirical fact, and in this sense we can say that consciousness is anticipated, is created.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand.

It has been thought before we think it; and this makes it very understandable that many people, with a great deal of experience of life, assure us they have the feeling that they were
anticipated and understood by a higher intelligence.

We cannot say whether such an intelligence exists.

It is possible that certain thoughts exist in themselves but no one knows this for certain.

I investigate such things from an empirical point of view naturally and not from any given philosophy.

If I ever discovered a case in which such a higher intelligence was absolutely certain it would make a great impression on me.

It has looked suspiciously like it sometimes, but I have never met an absolutely certain case.

But it is certain that the unconscious prepares us for the future and anticipates us.

Things suddenly become clear to our consciousness and one could say that this is the moment when the unconscious succeeds in pushing the prepared content up into consciousness.

Our whole being is a discovery, it existed long ago.

Perhaps our parents knew it and for long years we did not; then suddenly we understood.

This psychological fact does not prove the feeling of having been created, but it contains a substantial possibility for such a feeling.

This is a very unpopular and antiquated point of view but it is true.

If we understand "man is created" in this sense it changes our whole attitude.

For if we think that everything originates in the conscious the door is open to a Luciferian hybris.

Then we believe "where there is a will there is a way" and think we are the gods of this world.

Then there is not one god but many gods, for everyone is trying to be the one and only god.

But if we understand: "I am created" correctly, then we recognise that we are a product, that we were anticipated.

We were and knew it not.

It was, so to speak, known, but we must leave the question open who it was that knew it.

If we adopt this point of view we are not very far from the old formulation that man was created.

We are thought from our psyche before we know it, we can bring empirical facts to prove this.

So the statement that "man was created" seems to me very important.

I speak, of course, of his psychic existence and this must not be confused with the facts of natural science regarding his anatomical existence.

If there is really an intention, a plan, behind our psychic existence, the question arises for what purpose?

Therefore Ignatius continues "ut laudet Deum Dominum nostrum", for the purpose of praising God.

We will first ask ourselves: does the feeling of being anticipated engender a feeling of purpose?

In other words, have we the feeling that life has meaning?

I must say here, from the psychological point of view, that the discovery or experience of having been anticipated always brings a feeling of meaning with it.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living.

We could perhaps formulate it: "It must have a meaning."

But what peculiar kind of meaning has it?

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a
sense of purpose as if a secret arrangement of my fate existed.

One no longer asks "What meaning has my life" but one is filled with the meaning itself.

You know that such essential discoveries are not made through clear formulations but are rather feeling experiences which have a far greater influence on human life than intellectual reflections.

It is much more important to be contented and peaceful than to be intellectual.

One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact.

Ignatius formulates this purpose as the "laudare dominum".

We have already spoken of this* and I told you it was a court custom of propitiating the king which had found its way into religion.

We see here again, as we saw in considering the prayer Anima Christi, that man must submit unconditionally to an almighty power.

There is no judge over God, as Job says, and we can only do all we can to propitiate this great power.

Ignatius formulates this as praising, doing reverence to and serving God.

If you translate this into psychological language it means that Ignatius recommended an unconditional submission to the unconscious mind.

Put like this it arouses resistances, we think that the unconscious is only an idea and forget that we are unable to speak the next word if the unconscious withholds it.

And Ignatius recommends this for a definite purpose: that man may save his soul.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious.

Imagine what would happen if a modern psychologist told his patients to submit to their own soul, to obey the objective psychic contents which appear spontaneously in dreams?

All reasonable people would say that was boundless subjectivism and that the psychologist should be put in a lunatic asylum.

But, if we call it " God", it is totally different.

Then it falls into the traditional scheme of things and sounds quite safe, hardly likely to lead the wrong way.

Yet it has led to some very peculiar places, there have been some extremely odd saints!

They came on many dangerous ideas, so much so that the Catholic Church was justified in forbidding individual revelation.

The Church decides what can be ascribed to the Holy Ghost and, if it did not, there would be an outbreak of innumerable sects, each one preaching a truth of its own, as was the case after
the Reformation which produced a veritable Tower of Babel.

There were certain cynical philosophers then who said that the world and its riches were temporal and therefore must be destroyed.

They belonged to the communist species and lived at the cost of other people!

They would rob people in order to send their money into eternity, to destroy its worldly power.

This is how such things were justified spiritually in those days.

We see, therefore, that this unconditional surrender is full of dangers.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God.

The old Church knew that God was dangerous.

We can see this in the symbols which they used to express God.

One such symbol was a rhinoceros, a dangerous, bad-tempered animal.

And the God described in the Old Testament is a bad-tempered, revengeful, violent God who brought the world into disorder.

It was a Church Father who said that he was changed through the love of a pure virgin and became a God of Love in her womb.

So this fact was well known.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous.

But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus.

The dark side of God presents even religious people with a tremendous problem, for even they have to ask why he endures the devil.

But even the devil is largely forgotten, all the light is on the "good" God.

"Omne bonum a cleo, omne malum a homine" and then me are the devil.

Here again is a Luciferian hybris, for we thus claim to direct the dark side of the world, because in the old teaching of the Church the devil was Christ's opposite, his other half.

The principle of evil is just as autonomous and eternal as the principle of good.

The teaching of the Church does not, it is true, say that God intentionally created the devil but it admits his existence as the equivalent opposite of Christ.

We find this same idea in the old Zarathustra.

The greatest god Ahura Mazda had two manifestations: Vohumanoh, the good intention, (a parallel to the Christian Logos) and Angramainyush, the evil spirit, (parallel to the devil).

These were both together in the original Ahura Mazda.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil.

On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.)

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him.

We could formulate it as : where God is nearest the danger is greatest.

We find a similar formulation in an extra-canonical saying of Christ's: "Who is near to me is near to the fire, and who is far from me is far from the Kingdom."

This is a very profound thought which contains the idea of the dark side.

For fire devours and destroys.

The devil is connected with fire, he is the Lord of flaming Hell and goes about like a roaring lion "seeking whom he may devour", he has the qualities of fire itself.

There was much speculation about this subject in the Middle Ages; we see it, for instance, in the symbol of the lion in alchemy.

You see, therefore, what a burning problem the absolute surrender ordered by Ignatius constitutes.

Is it practically possible to submit unconditionally to the psychic basis of our own nature?

The existence of Christianity proves that man can submit to God but in Christianity God is something which already exists, is already formulated, and man hopes that his prayers will reach this divinity.

One could say a great deal on this point but we will return to the Fundamentum.

If the purpose of my existence is to serve God so that I may save my soul, the question then arises what should my attitude be to my fellow-beings, to the world in which I live?

If my purpose lies in this world, then the purpose of serving God makes no sense, I should pursue my goal in the world.

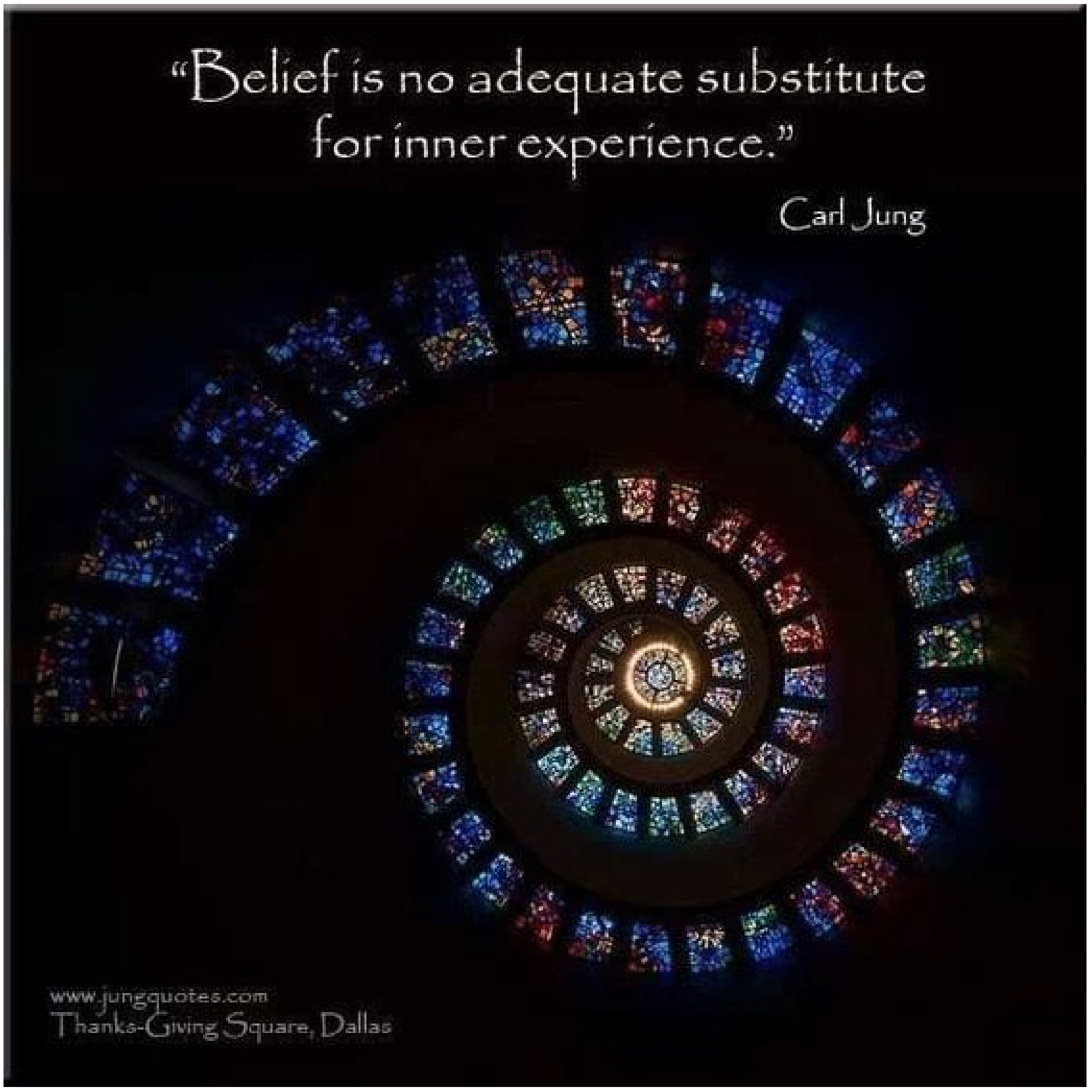
This is the modern view: we are here to be good citizens, to pay our taxes, to succeed in our professions and to serve the state with our lives and everything which we have.

The question naturally arises which is better, to serve God or the State?

The totalitarian claim of the state is derived from this absolute submission to God. Carl Jung, ETH Lectures, Pages 441-445.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/b0f41-1.jpg`

Carl Jung on "Belief" – Anthology. (2019-03-20 05:13)


"Belief is no adequate substitute for inner experience."
Carl Jung
www.jungquotes.com
Thanks-Giving Square, Dallas

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

God is a mystery, and everything we say about Him is said and believed by human beings... when I speak of God I always mean the image man has made of him... Carl Jung, Letters II, 384

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8.

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

...it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl

Jung, Psychological Types, Page 242.

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Pages 398-400.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Pages 503-505.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, Modern Psychology, Vol. 2, Page 166.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, Modern Psychology, Page 199.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Pages 216-217.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

I don't believe, I know. Carl Jung, BBC Interview, Face to Face.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn’t believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn’t yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one’s own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don’t believe in the sun. Carl Jung, Letters Vol. II, Pages 4-5.

I’m inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Pages 87-91.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.
The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

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I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Pages 257-264.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Pages 512-513

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean:

I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Pages 520-523

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

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palpable. Carl Jung, CW 10, Para 508.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.” Carl Jung, The Listener, 21 Jan. 1960

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do
with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I don’t believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it “God.” Carl Jung, Letters Vol. II, Pages 274-275

I profess no “belief.” I know that there are experiences one must pay “religious” attention to. Carl Jung, Letters Vol. II, Page 517

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won’t admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Pages 375-376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Pages 375-376.

We have children and grandchildren and even if we don’t believe in immortality for ourselves, we can believe in the right to live of future people. Carl Jung, J.E.T., Pages 90-95

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence. Carl Jung, Man and His Symbols, Page 89.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

He [Jung] doesn't believe in using a couch, but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/76b18-12bbelief.jpg`

Carl Jung on the "Bible" – Anthology. (2019-03-20 05:21)

[1]

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
“If thou would ’st pray enter into thy chamber ..."
The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8e762-12bbible.jpg`

Carl Jung on "Bollingen" - Anthology (2019-03-20 05:27)

[1]

Carl Jung on "Bollingen." - Anthology

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

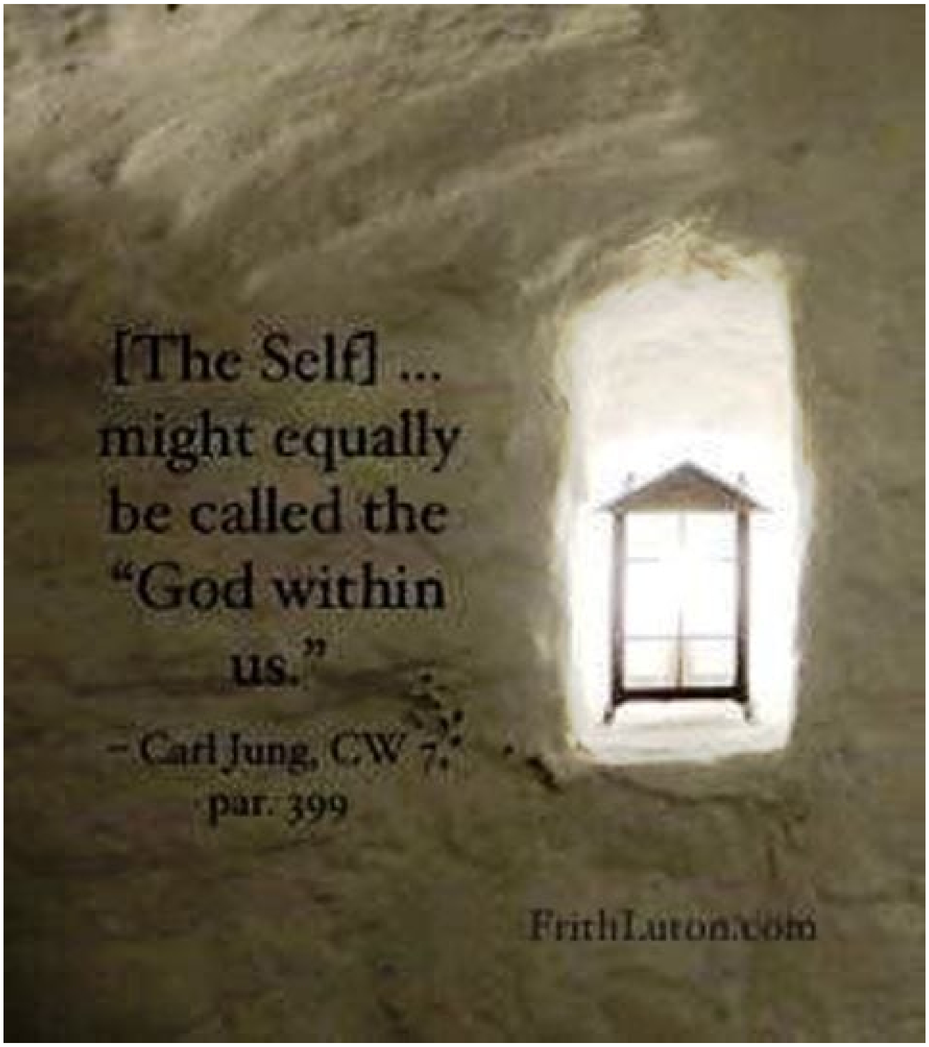
It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a456b-12bbollingen.jpg`

Carl Jung: Did you ever think of the evil in you? (2019-03-20 05:33)


[The Self] ...
might equally
be called the
"God within
us."
– Carl Jung, CW 7,
par. 399
FrithLuton.com

Did you ever think of the evil in you?

Oh, you spoke of it, you mentioned it, and you confessed it smilingly, as a generally human vice, or a recurring misunderstanding.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale.

But if the dreadful great one raises his head, the world winces.

The most extreme coldness draws near. Carl Jung, Liber Novus, Page 274.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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Carl Jung on "Books" - Anthology (2019-03-20 05:35)

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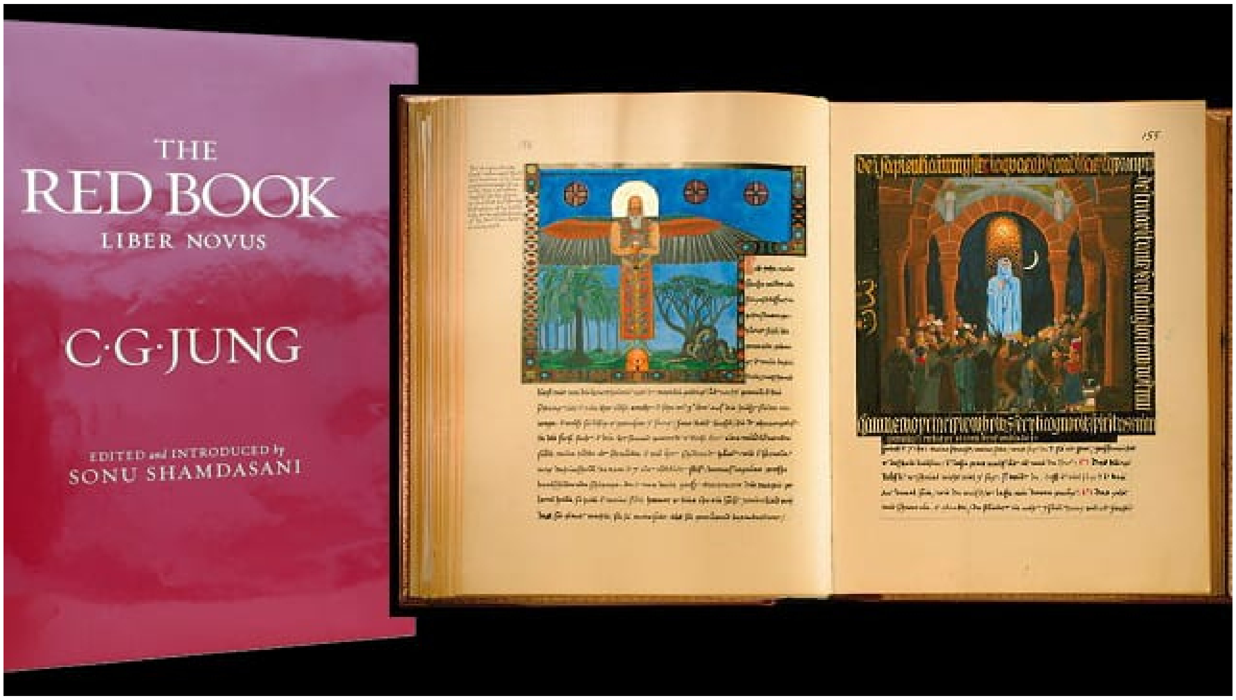

Carl Jung on “Books” – Anthology

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Volume 1; Page 179.

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

And the little travelling salesman of women’s things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I’m sorry. Carl Jung, Evans Conversations, Page 37.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Pages 230-232.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Pages 497-498

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Pages 497-498

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7afe9-12bbooks.jpg`

Carl Jung on "Bottom" - Anthology (2019-03-20 05:40)

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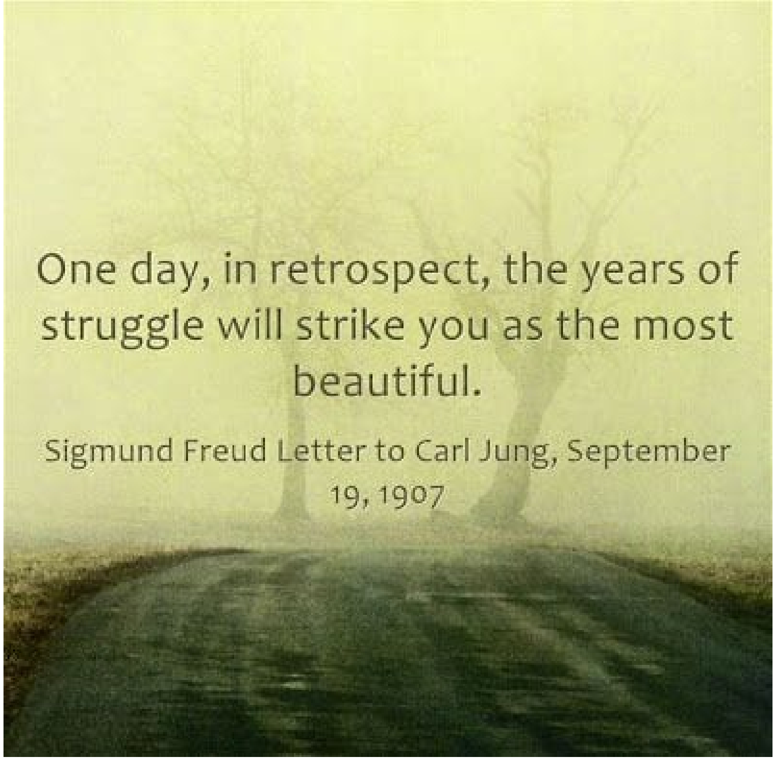
One day, in retrospect, the years of struggle will strike you as the most beautiful.
Sigmund Freud Letter to Carl Jung, September 19, 1907

Carl Jung on “Bottom” – Anthology

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man’s metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 534-537.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Pages 579-580

If you carefully sterilize everything that you do you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn’t need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

The creation of a symbol is not a rational process, for a rational process could never produce an image that representsa content which is at bottom incomprehensible. Carl Jung, CW 6, Para 171, CW 6, Para 425

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached. Carl Jung, Letters Vol. I, Pages 357-358

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/db68e-12bfreud.jpg`

Carl Jung on the "Brain" - Anthology (2019-03-20 05:46)

[1]

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Pages 43-47.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

I should not worry about all this localization talk. It’s practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Pages 222-224.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God’s ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Carl Jung, CW 5, Page xxix

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

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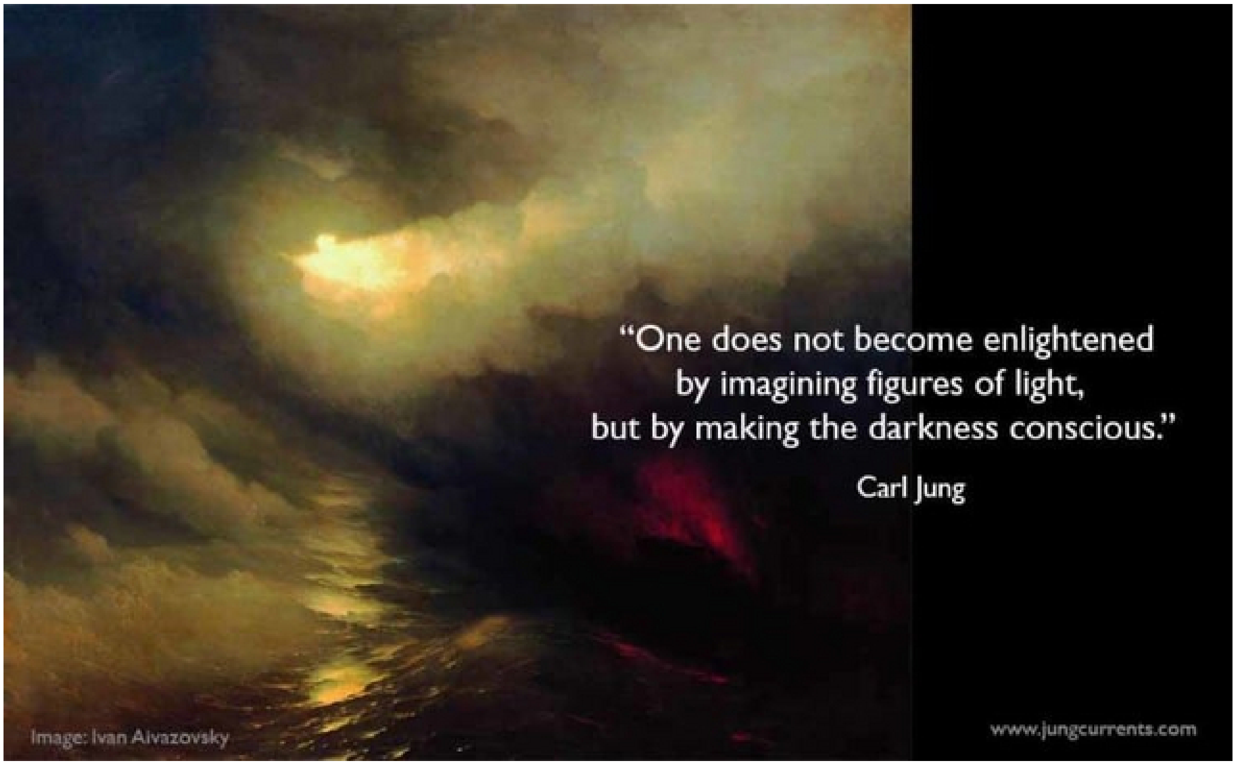
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e7f6a-12bbrain.jpg`

Carl Jung: ...even the enlightened person remains what he is... (2019-03-20 05:57)

[1]


"One does not become enlightened
by imagining figures of light,
but by making the darkness conscious."
Carl Jung
Image: Ivan Aivazovsky
www.jungcurrents.com

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man.

But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christfication of many, and the question then arises whether these many are all complete God-men. . . .

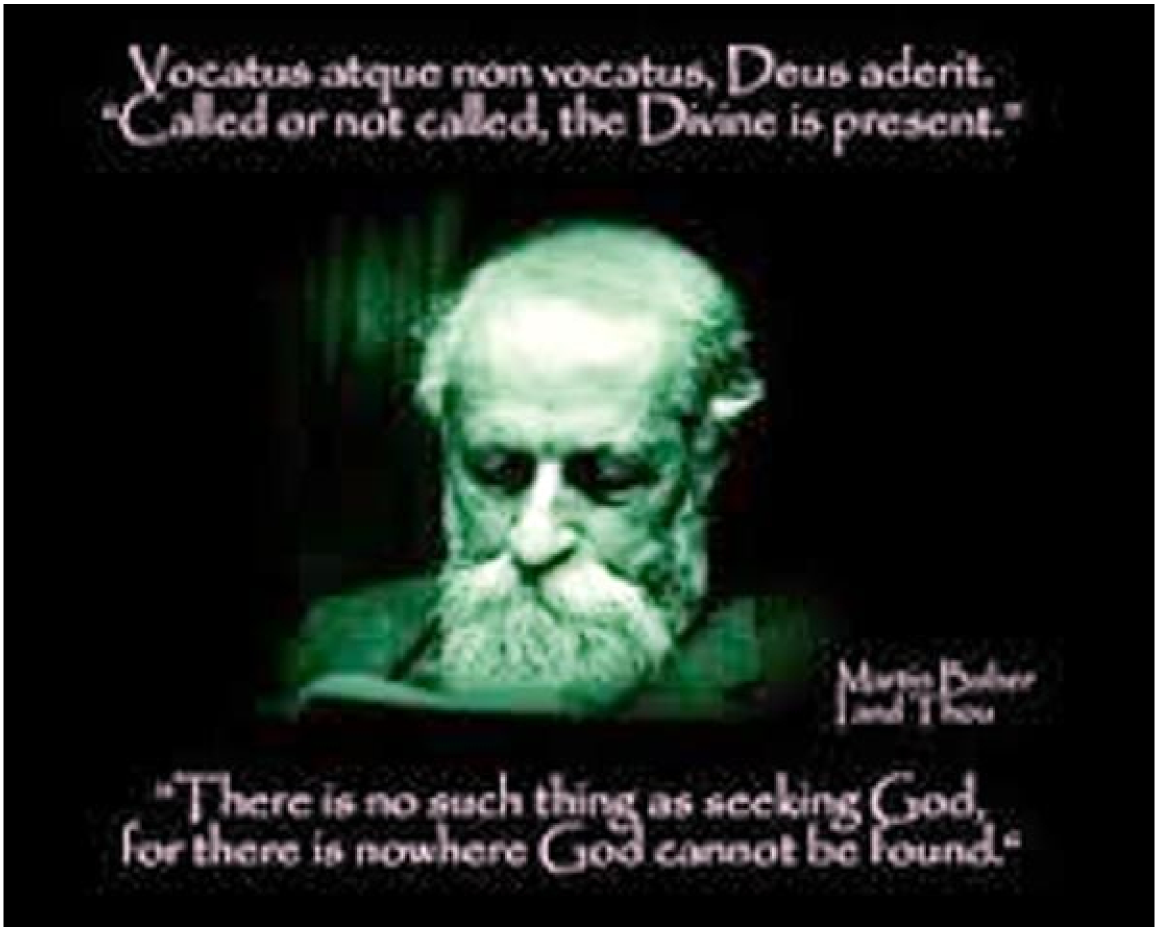
It is well to remind ourselves of St. Paul and his split consciousness: on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the "thorn in the flesh" and rid himself of the Satanic angel who plagued him.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/005b4-12benlightened.jpg`

Carl Jung on "Buber" - Anthology **(2019-03-20 06:01)**

[1]


Vocatus atque non vocatus, Deus aderit.
"Called or not called, the Divine is present."
Martin Buber
I and Thou
"There is no such thing as seeking God,
for there is nowhere God cannot be found."

That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Pages 101-102.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Pages 101-102.

I myself, quite personally, do not find a sufficient amount of meat in him [Kierkegaard]. One hears too damn much of himself, but very little of that voice which I would prefer to hear. Carl Jung, Letters Vol. II, Pages 101-102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Pages 101-102.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand. Carl Jung, Letters Vol. II, Pages 570-573

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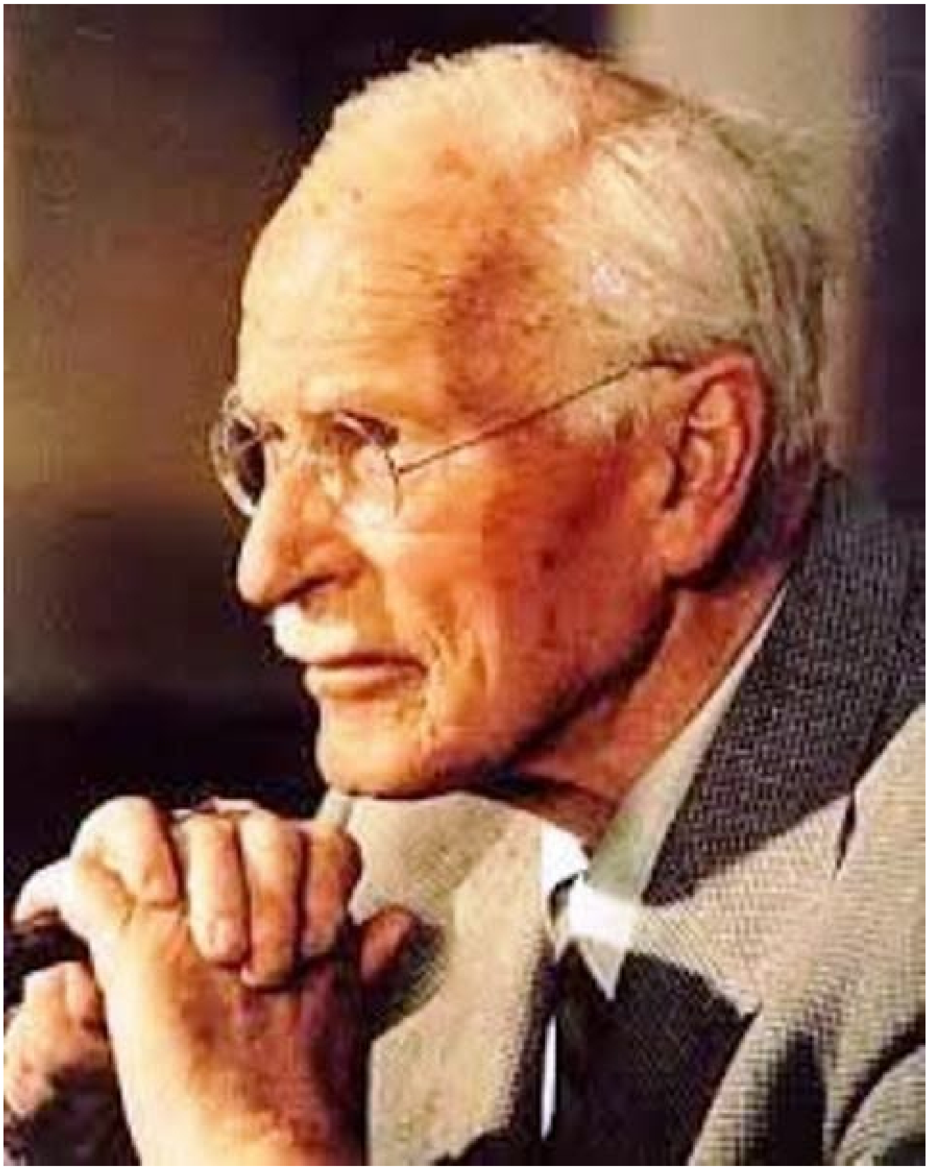
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/18059-12bbuber.jpg`

Dr. Jung's admonition to those who would consider him a Prophet or any of his writings Scripture.

(2019-03-20 06:01)



[Dr. Jung's admonition to those who would consider him a Prophet or any of his writings Scripture.]

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way.

My path is not your path therefore I cannot teach you.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

Woe betide those who live by way of examples! Life is not with them.

If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself?

So live yourselves. Carl Jung, The Red Book, Page 231.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/219aa-book.jpg

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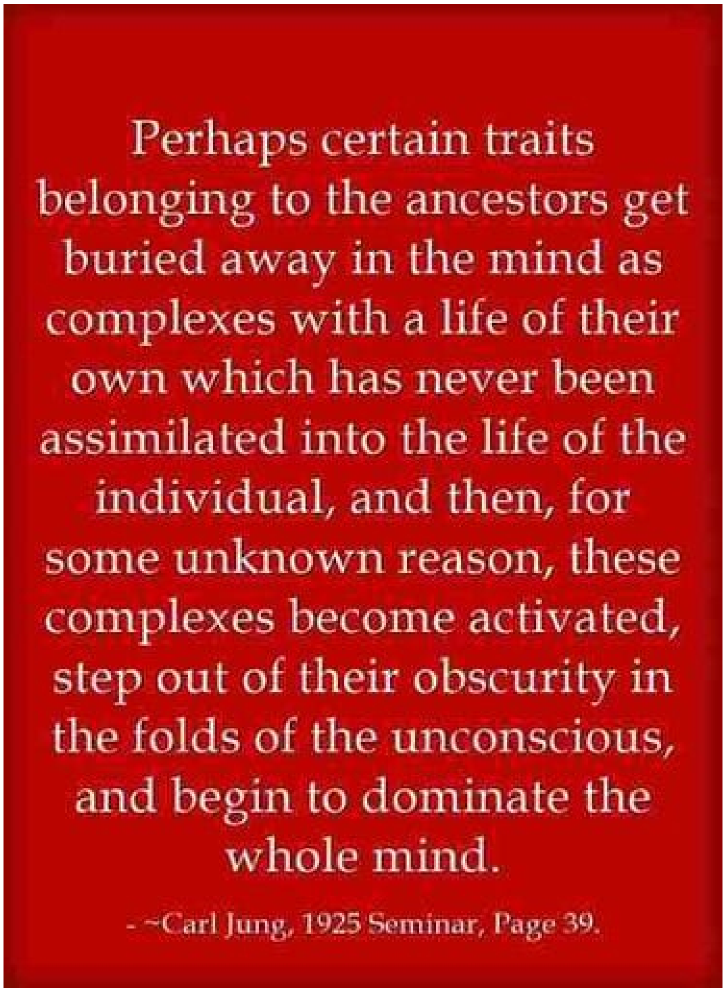
Carl Jung Quotations 49*** (2019-03-20 06:33)

[1]

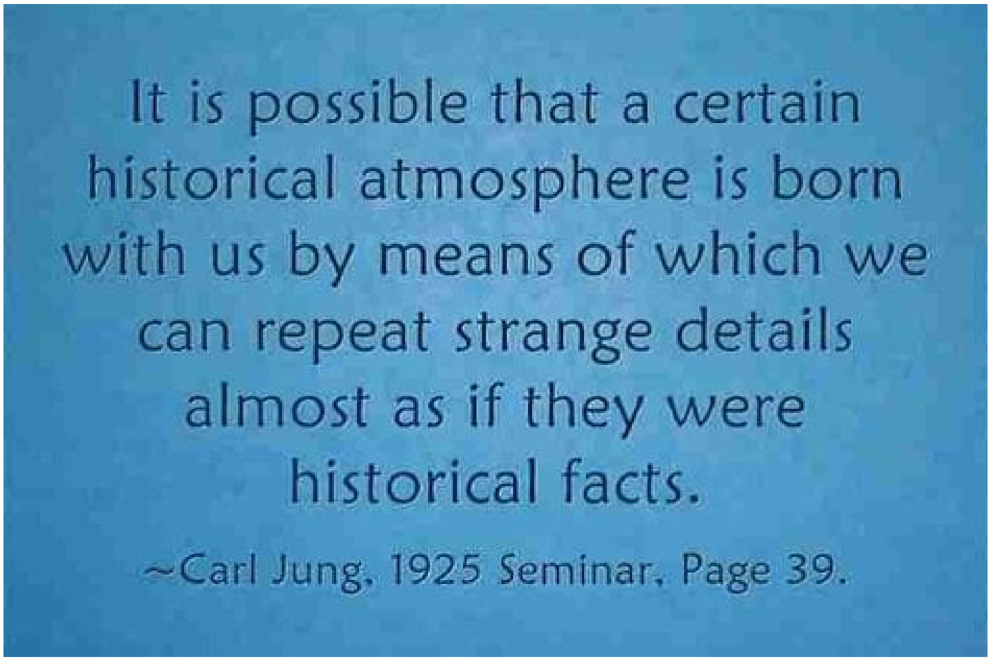


Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

- ~Carl Jung, 1925 Seminar, Page 39.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

[2]

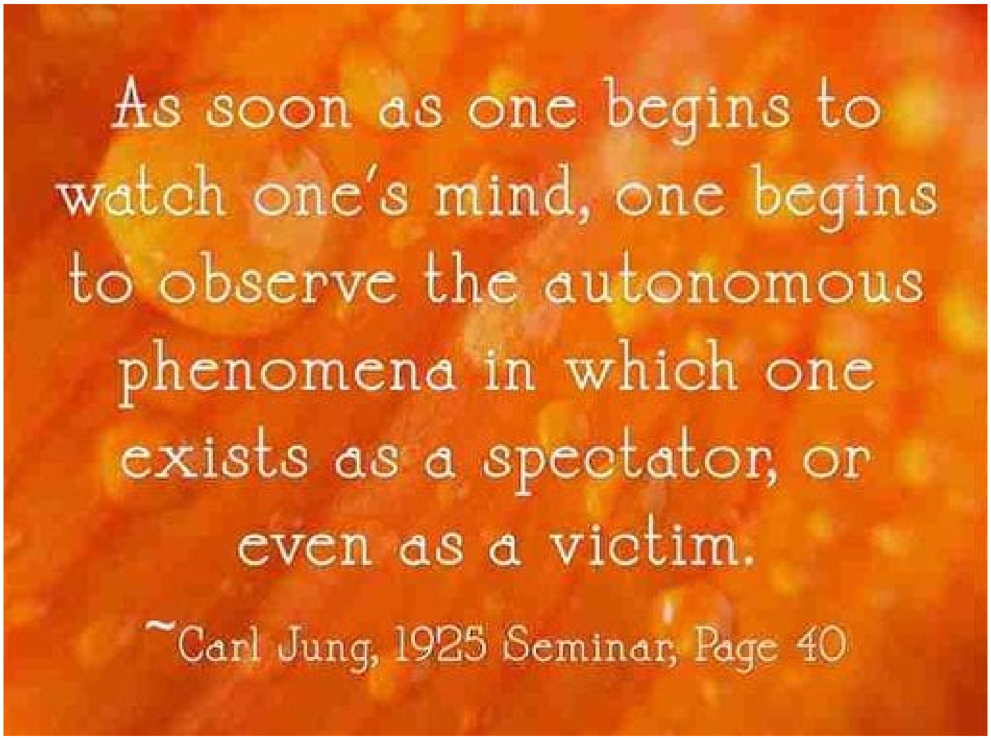


It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

~Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

[3]

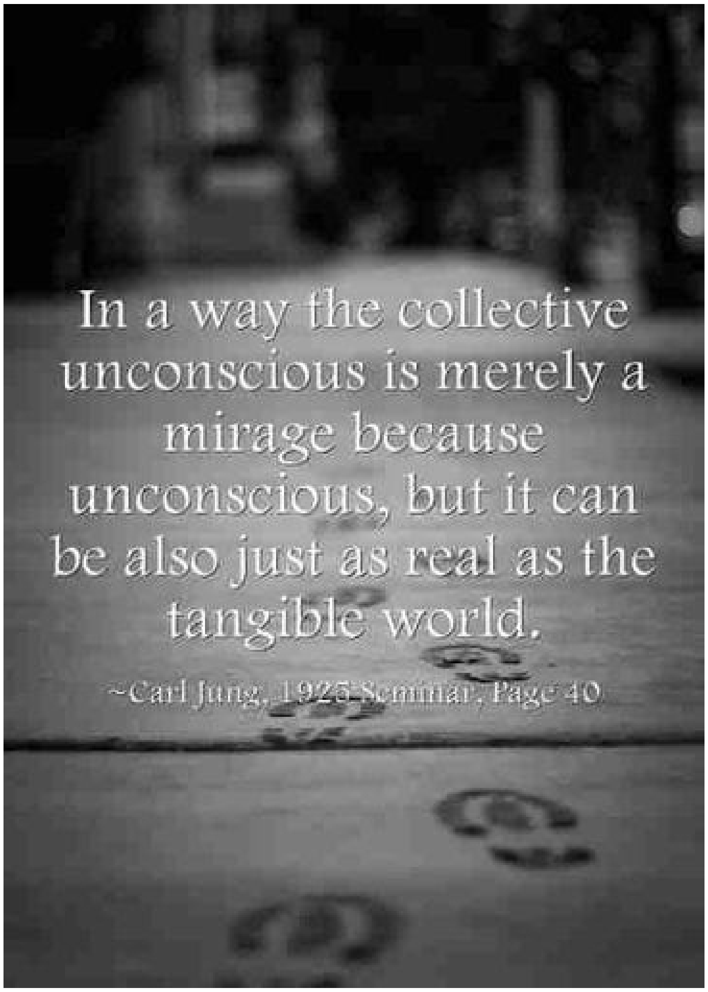


As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

~Carl Jung, 1925 Seminar, Page 40

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

[4]


In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.
~Carl Jung, 1925 Seminar, Page 40

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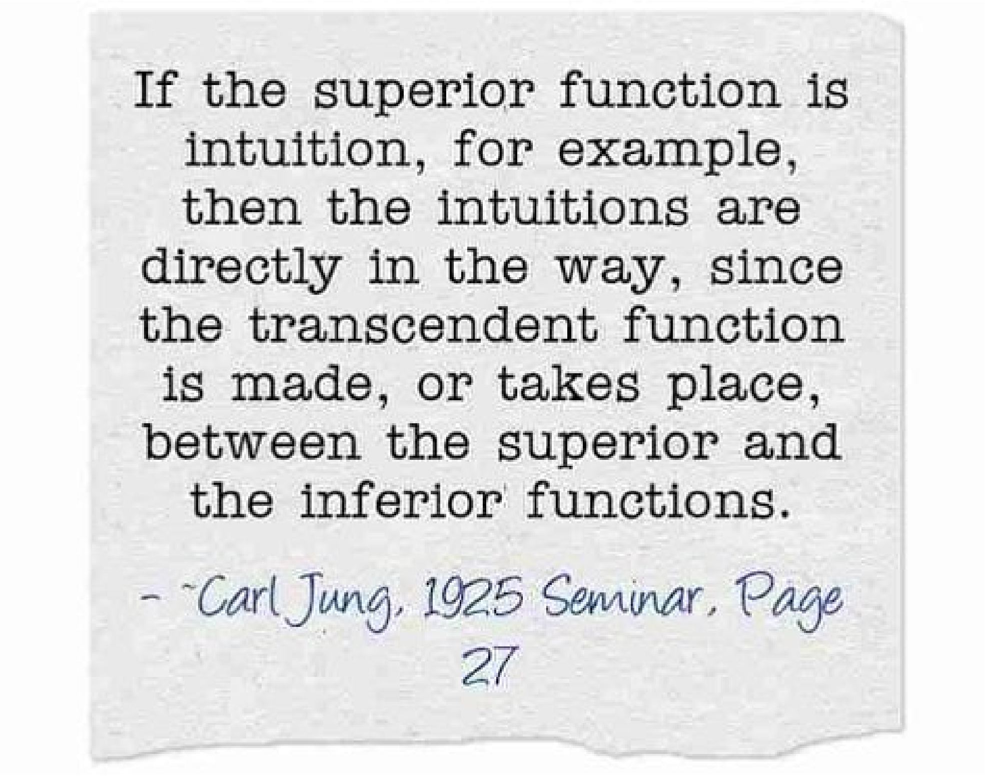
[5]



If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

- ~Carl Jung, 1925 Seminar, Page 27

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

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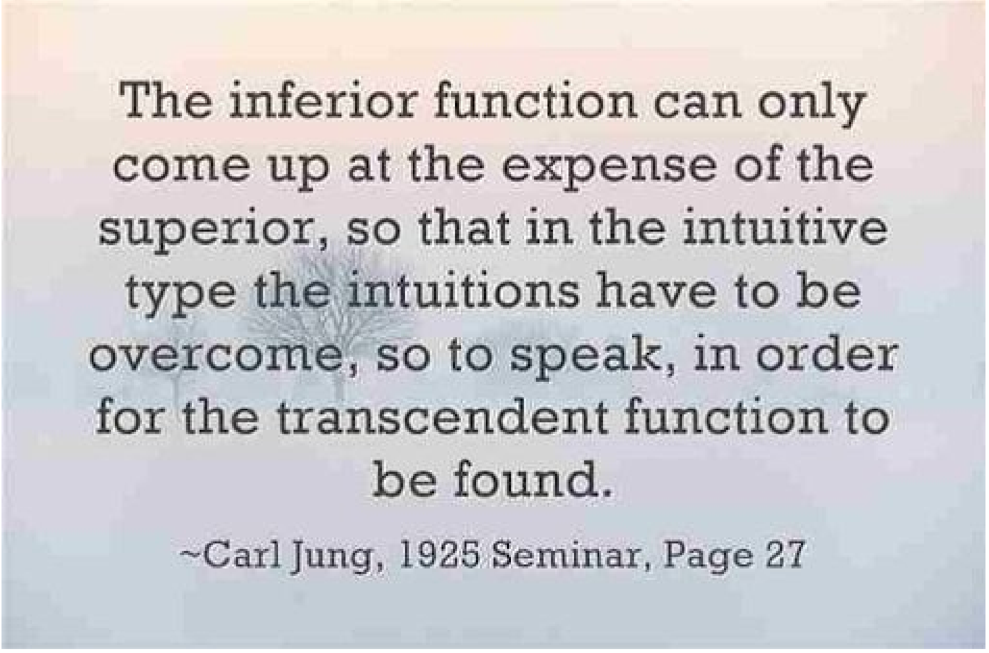

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

~Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

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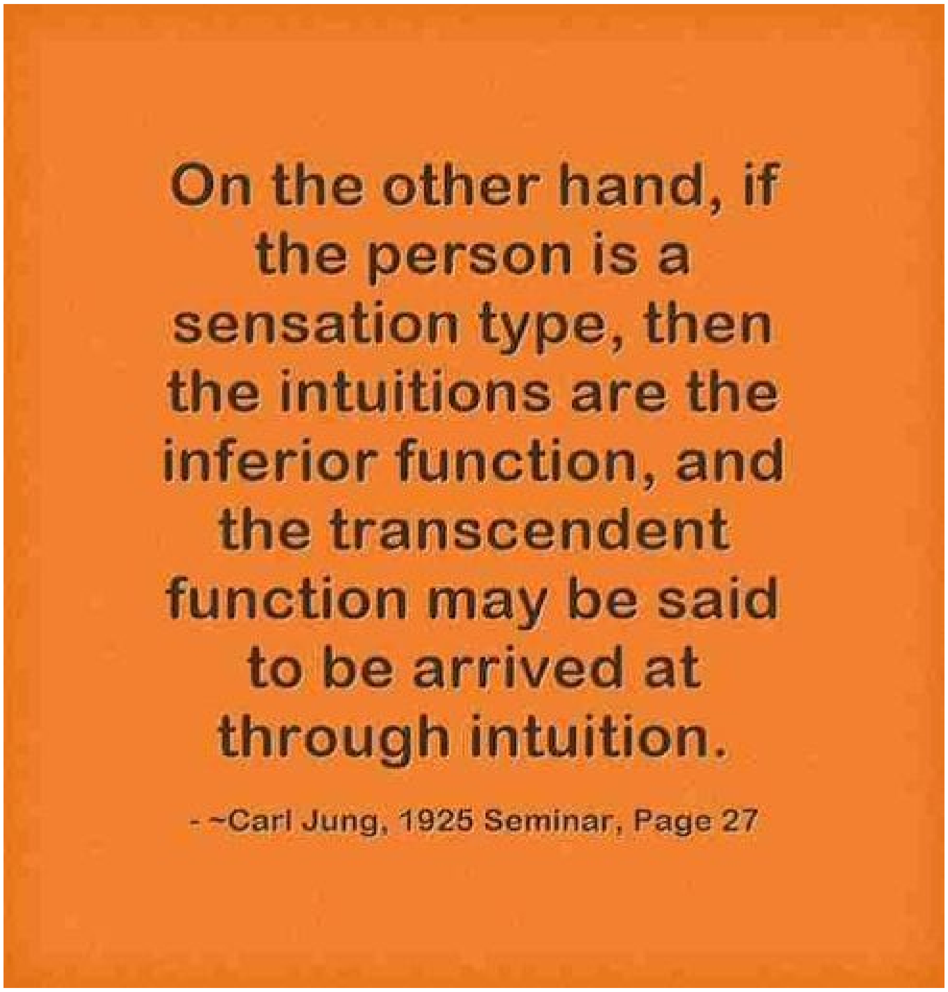

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

- ~Carl Jung, 1925 Seminar, Page 27

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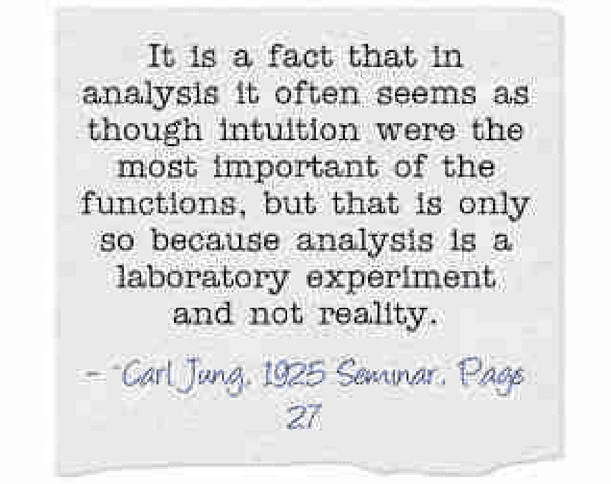
[8]



It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.

- ~Carl Jung, 1925 Seminar, Page 27

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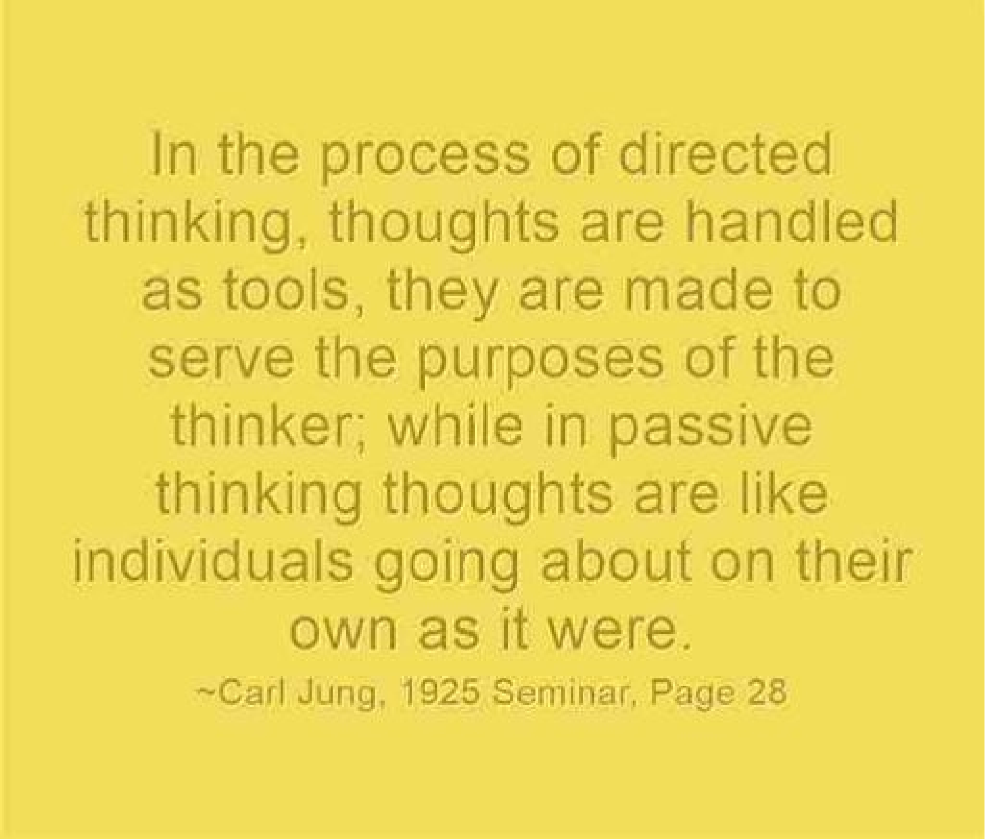
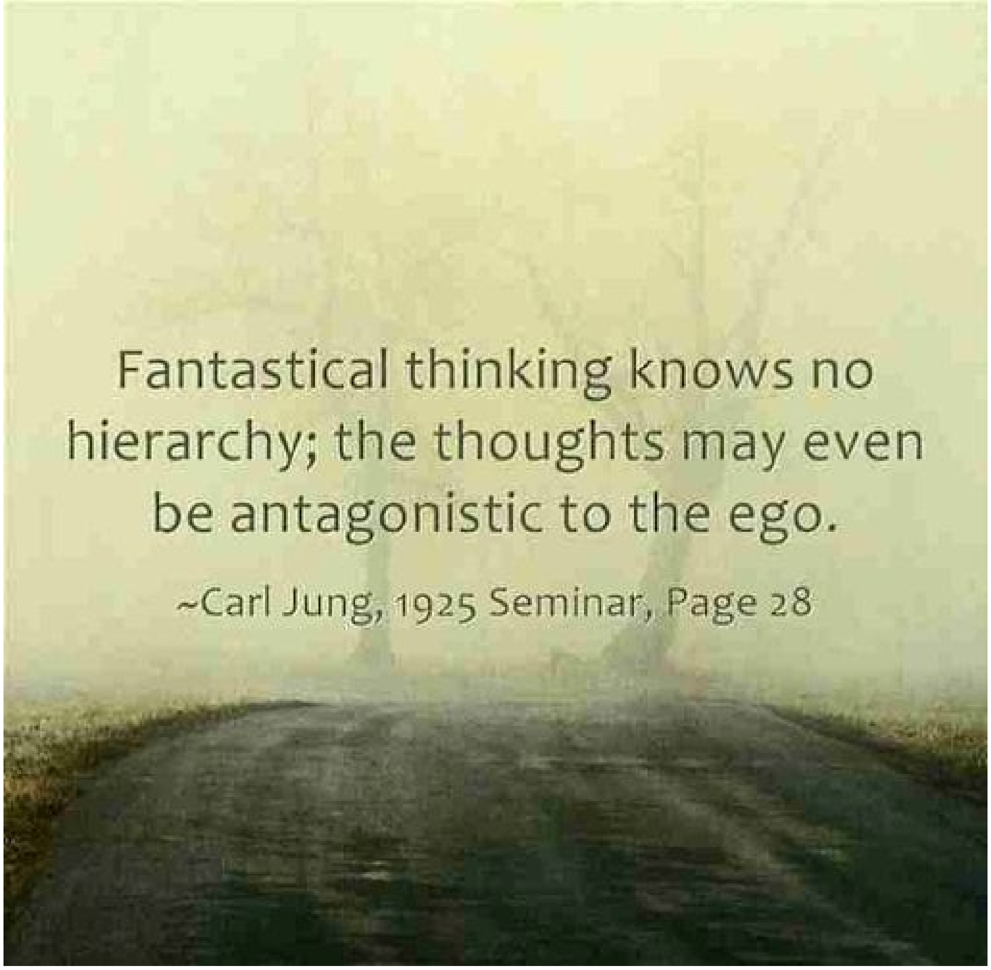


In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.

~Carl Jung, 1925 Seminar, Page 28

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28


Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.
~Carl Jung, 1925 Seminar, Page 28

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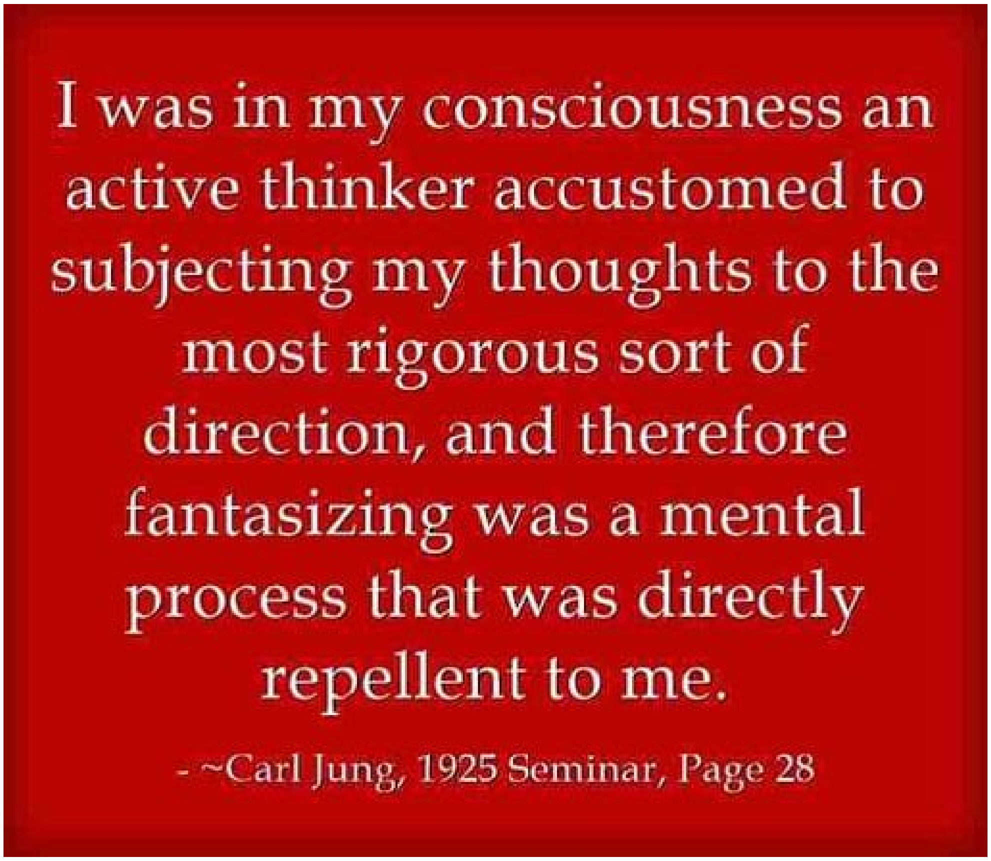

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

- ~Carl Jung, 1925 Seminar, Page 28

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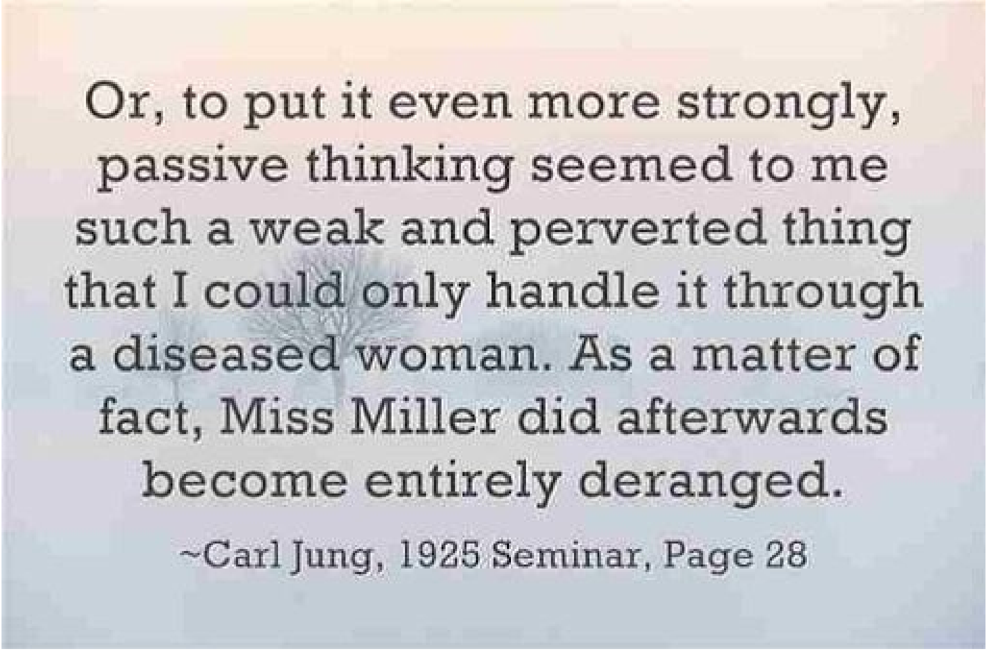
[12]



Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.

~Carl Jung, 1925 Seminar, Page 28

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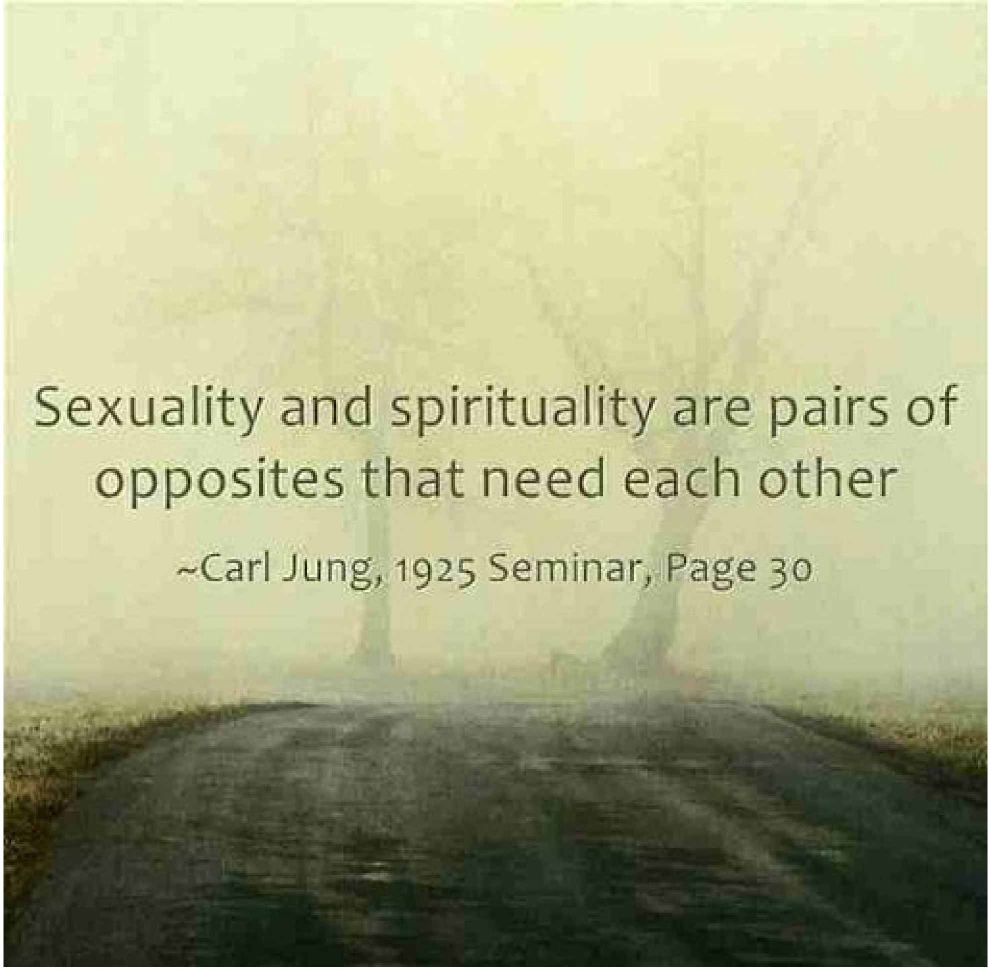
[13]


Sexuality and spirituality are pairs of opposites that need each other
~Carl Jung, 1925 Seminar, Page 30

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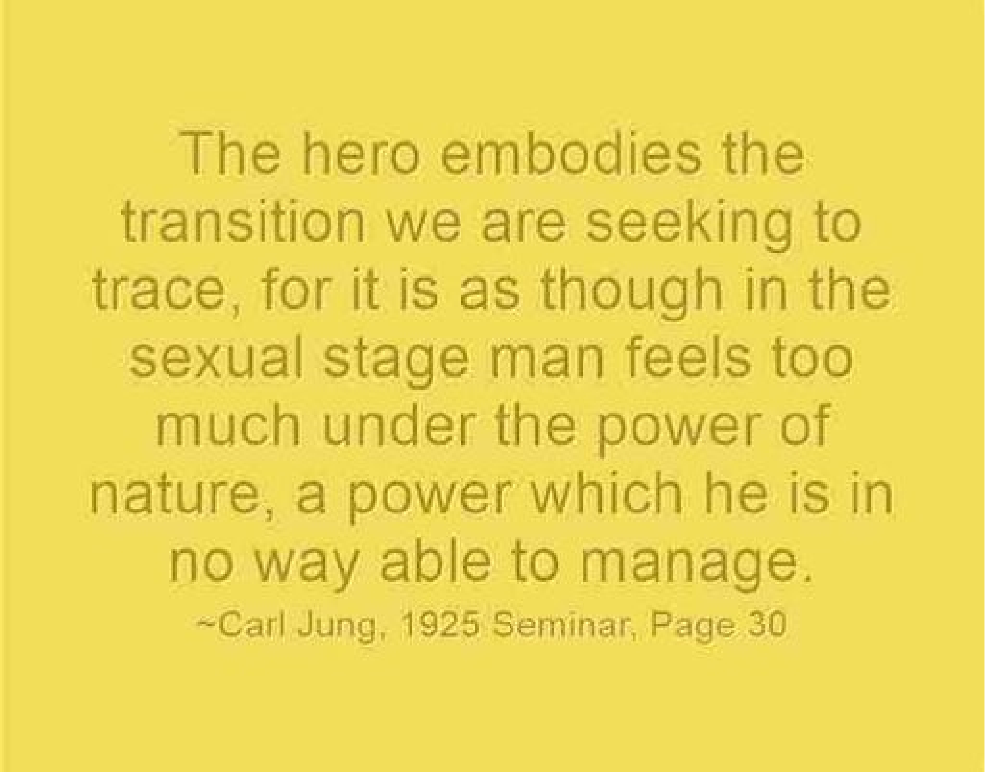
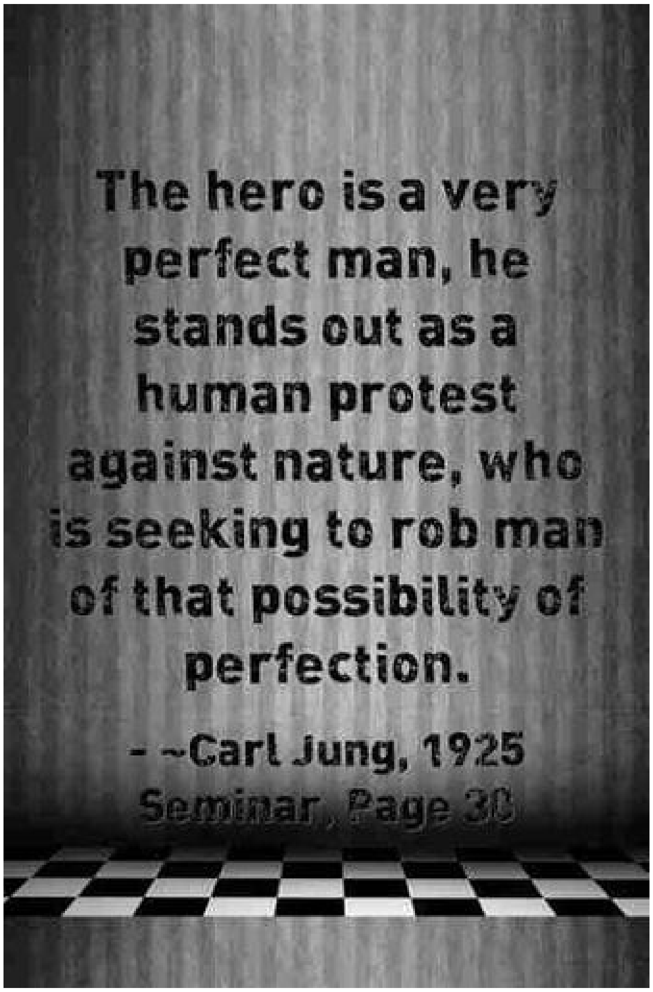
[14]



The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.
~Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30



The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

- ~Carl Jung, 1925 Seminar, Page 30

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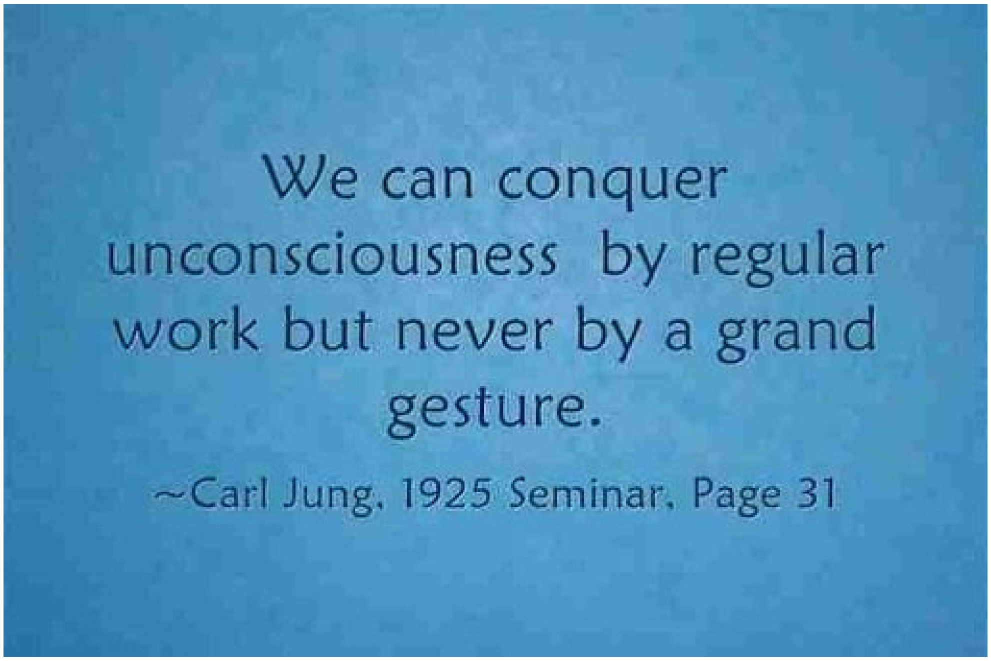

We can conquer unconsciousness by regular work but never by a grand gesture.

~Carl Jung, 1925 Seminar, Page 31

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

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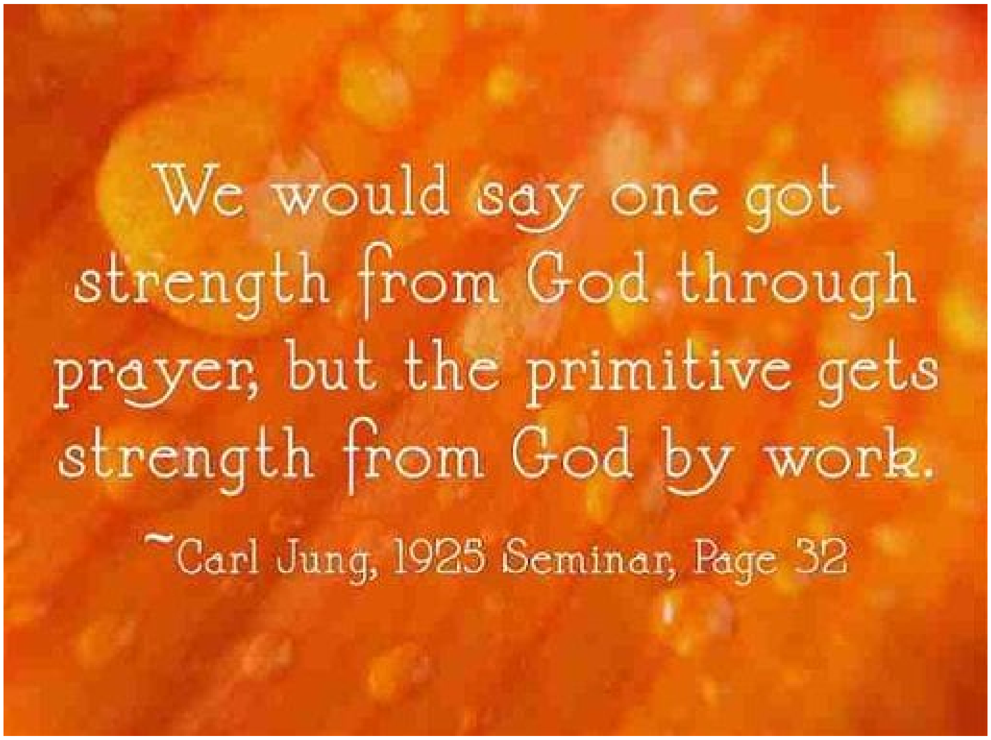

We would say one got strength from God through prayer, but the primitive gets strength from God by work.

~Carl Jung, 1925 Seminar, Page 32

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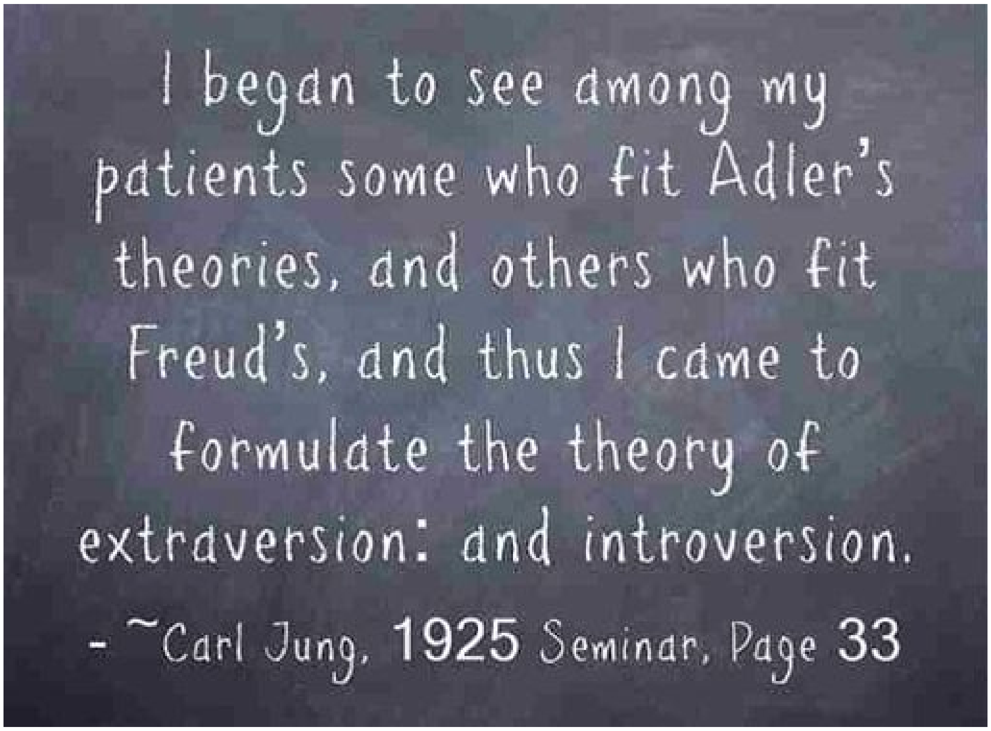
[18]



I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.
- ~Carl Jung, 1925 Seminar, Page 33

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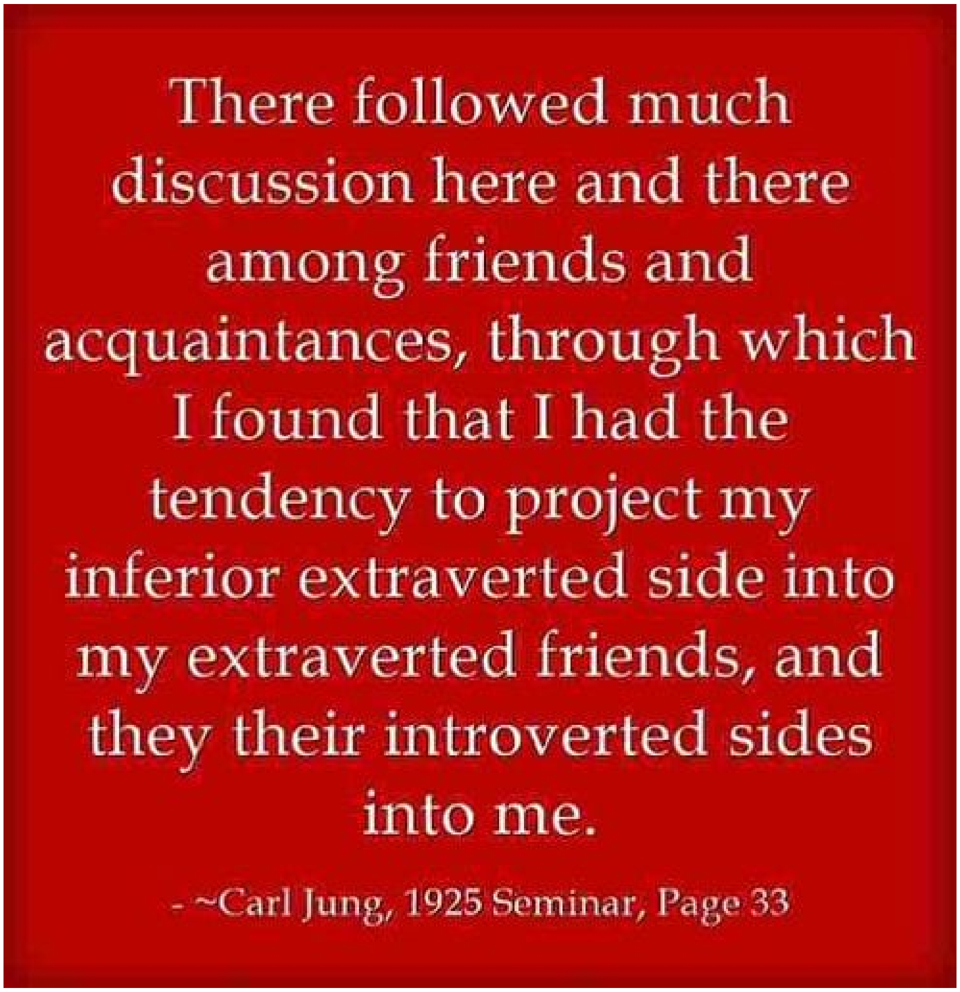

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.

- ~Carl Jung, 1925 Seminar, Page 33

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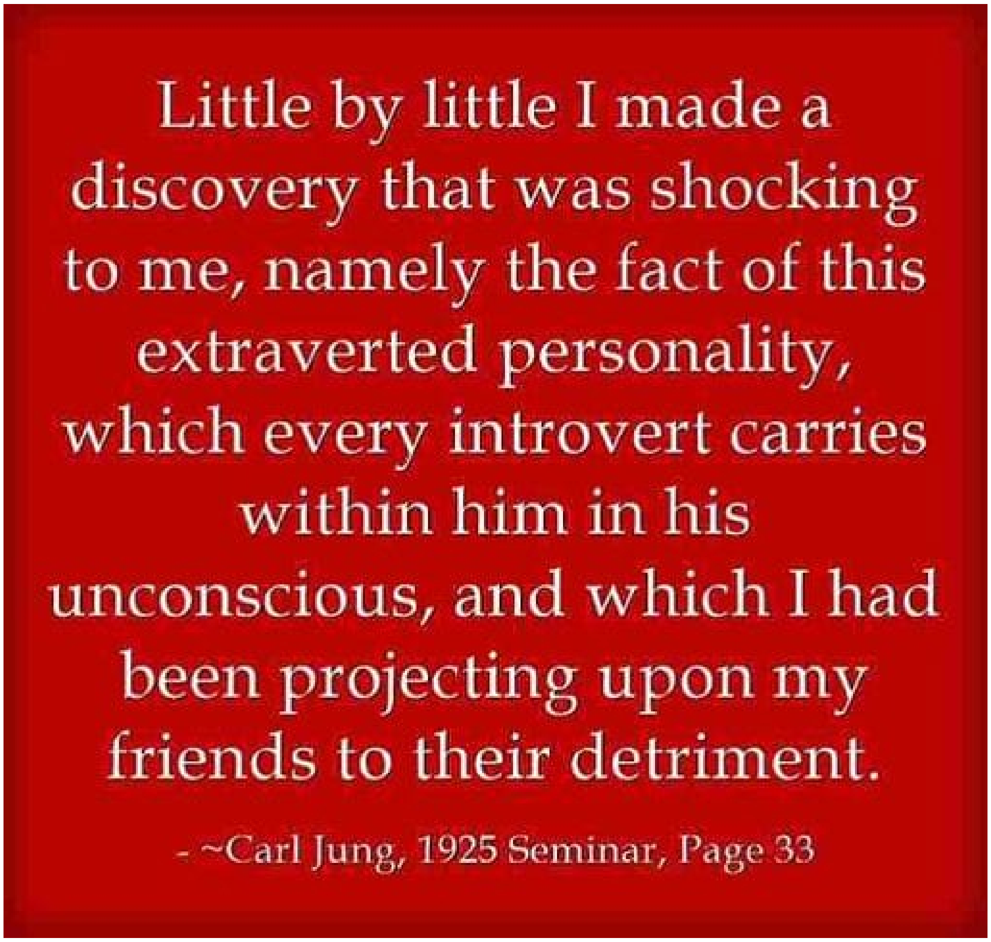

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

- ~Carl Jung, 1925 Seminar, Page 33

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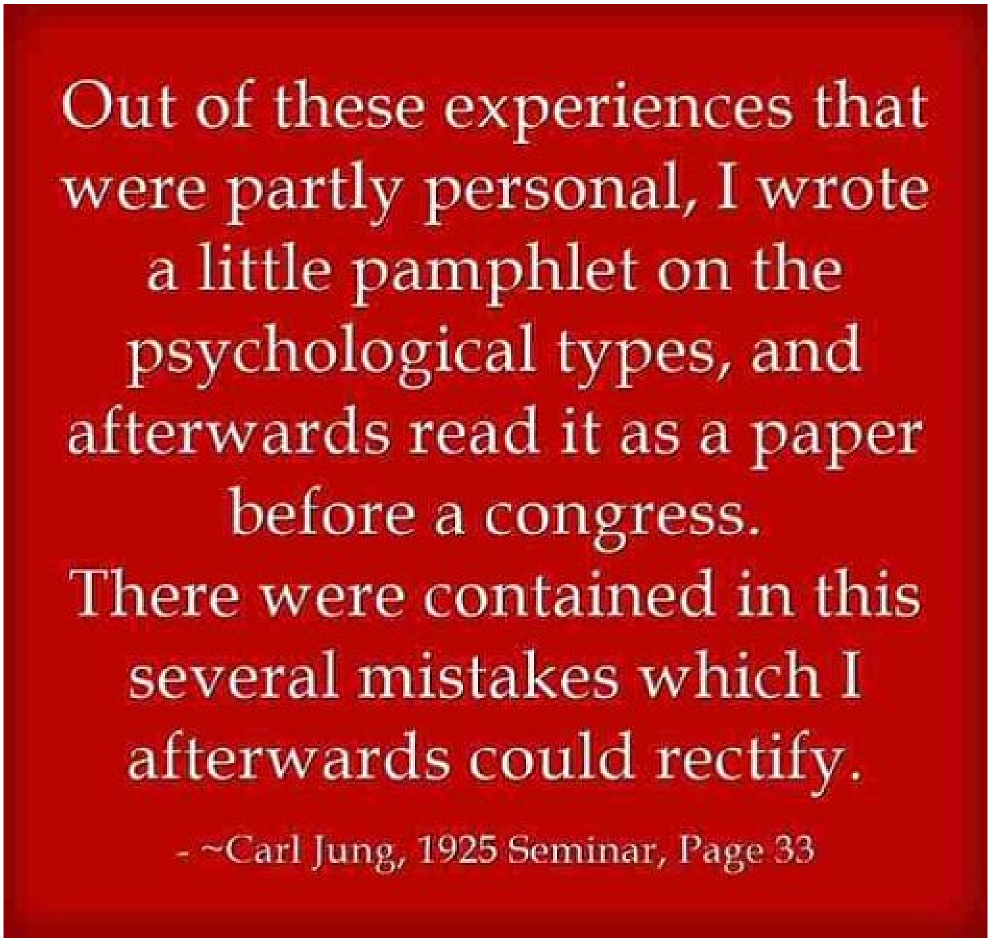

Out of these experiences that
were partly personal, I wrote
a little pamphlet on the
psychological types, and
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There were contained in this
several mistakes which I
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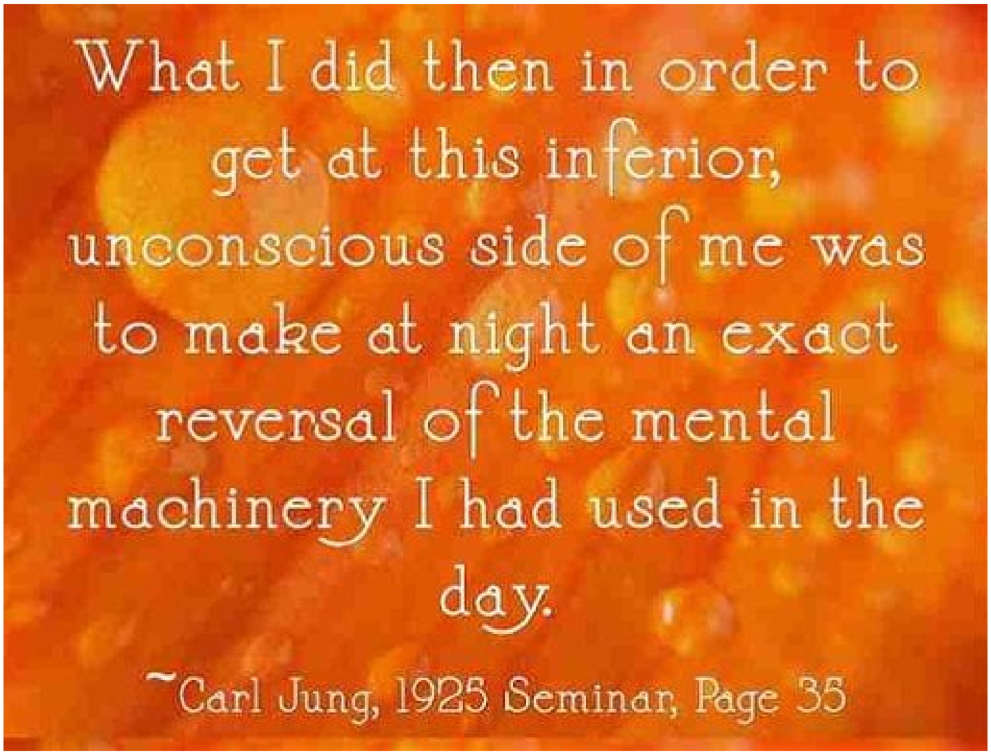

What I did then in order to
get at this inferior,
unconscious side of me was
to make at night an exact
reversal of the mental
machinery I had used in the
day.

~Carl Jung, 1925 Seminar, Page 35

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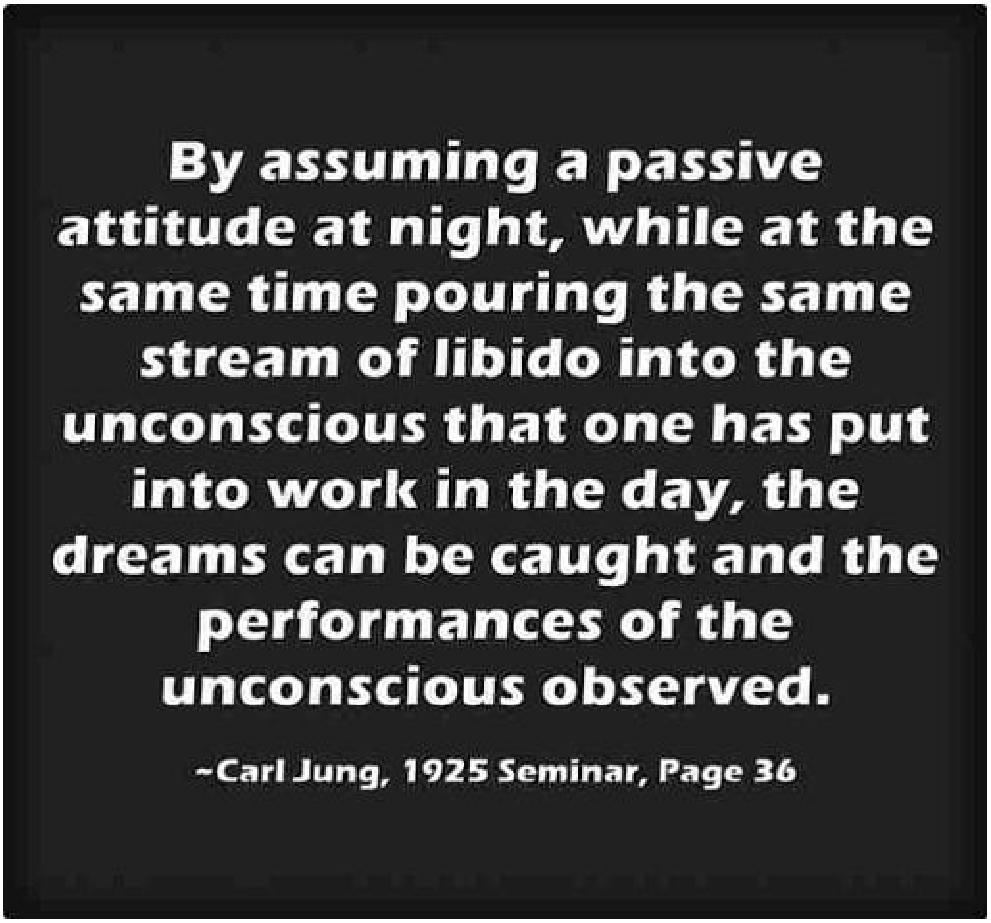

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.

~Carl Jung, 1925 Seminar, Page 36

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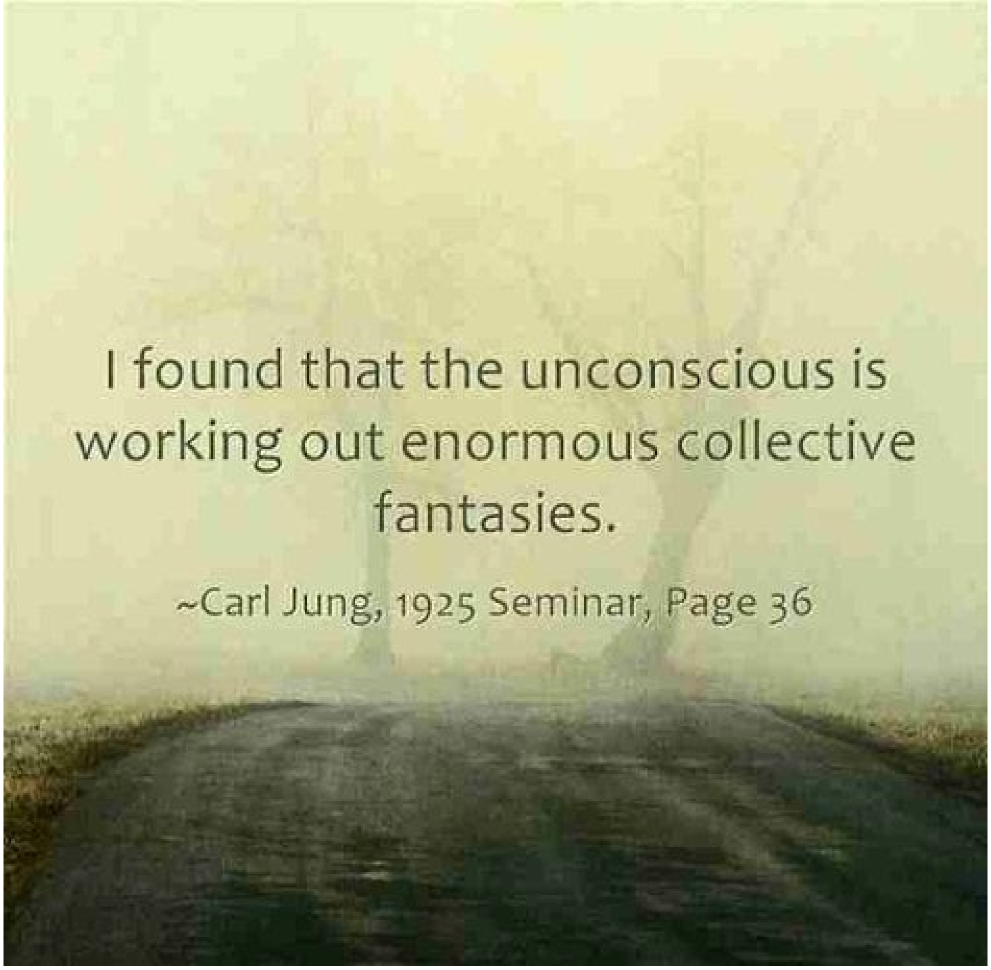
I found that the unconscious is working out enormous collective fantasies.
~Carl Jung, 1925 Seminar, Page 36

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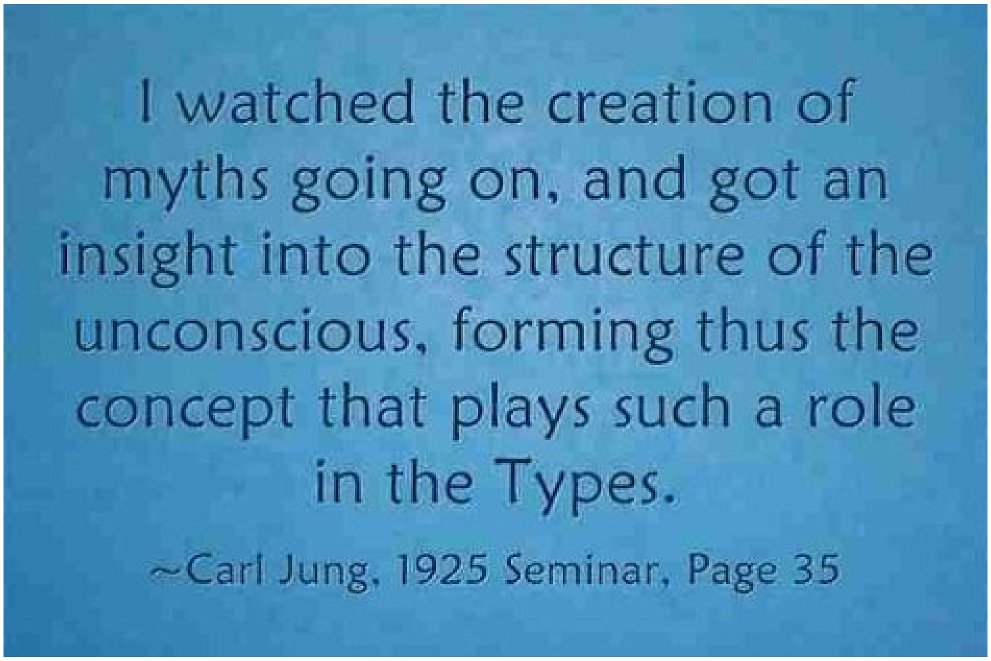

I watched the creation of
myths going on, and got an
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Carl Jung: “does man feel himself to have been created or not”? (2019-03-20 06:42)

[1]

"Homo creatus est" means that man was created.

We are inclined to turn our backs smilingly on such a statement, thinking naturally enough of the first chapter of Genesis.

But it is really a psychological declaration of the first importance: does man feel himself to have been created or not?

Natural science holds that man has developed, through long generations of pre-human ancestors.

This is, of course, a process of nature, not a human activity.

Do we feel that we have created ourselves or have we rather found ourselves?

Most people feel the latter, one day we found ourselves and said "I" for the first time.

But had that "I" been created or did it just happen?

This is quite a different question and a very difficult one. Our feeling gives us no answer.

We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities and our imperfections.

No proofs lie to our hand whether this conglomeration had a purpose, an intention, behind it, or whether it was the result of blind chance.

Speaking generally, neither our own feeling nor natural science can assure us that there is any kind of purpose behind.

But if we leave general conclusions and seek out individuals with a long and ripe experience of life and ask them: "Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?"

Astonishingly many of such individuals will reply that they have the feeling of something at work which led them, of an inner meaning, an inner guidance, which curiously enough has made them what they are.

Is such a statement simply a subjective phantasy or are there scientific proofs?

We must answer: there is the fact that the unconscious, the unconscious psyche, is older than the conscious.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops.

Things which we do not know today, which we shall only know in the future, exist already in the unconscious.

There are actual proofs that this is so. If we follow a series of dreams through months or years, we can see a thought appearing of which the dreamer is totally unaware and which he cannot see till, perhaps years afterwards, it breaks through into his consciousness.

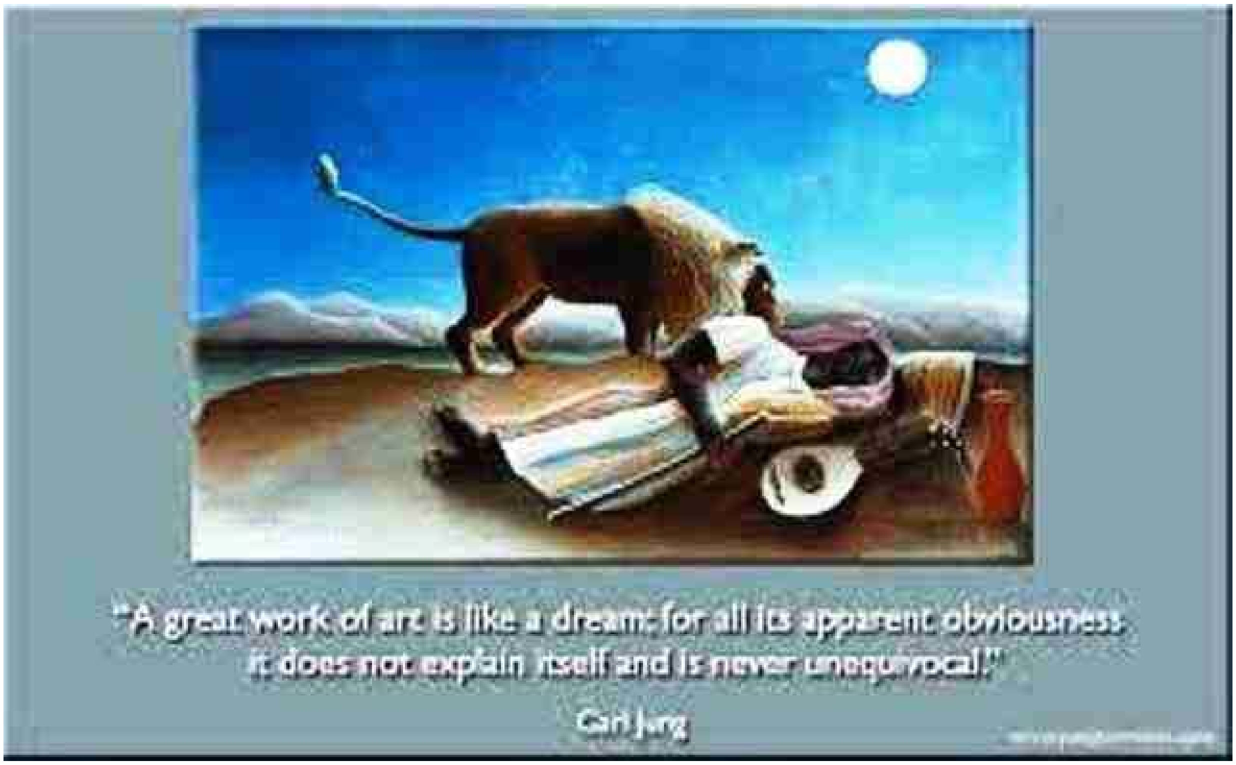
One is, therefore, justified in saying that the unconscious knew it long before the conscious.

Then the question arises: "Has the unconscious consciousness of its own?" Carl Jung, ETH Lectures, Pages 212-213.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/8be57-1.jpg`

Carl Jung: ... I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. (2019-03-20 09:00)

[1]


"A great work of art is like a dream: for all its apparent obviousness it does not explain itself and is never unequivocal."
Carl Jung

To Heinrich Berann

Dear Herr Berann, 27 August 1960

Thank you very much for the samples you have sent me of your Paintings.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art, one is forced to appeal to the intellect or to intuition in order to gain any access to it.

But even then most of the little signs and signals by which human beings relate to one another seem to be absent.

The reason for this, it seems to me, is that in those depths from which the statements of the modern artist come the individual factor plays so small a role that human communication is abolished.

" I remain I and you remain you"-the final expression of the alienation and incompatibility of individuals.

These strange messages are well suited to our time, marked as it is by mass-mindedness and the extinction of the individual.

In this respect our art has an important role to play: it compensates a vital deficiency and anticipates the illimitable loneliness of man.

The question that forces itself upon me when contemplating a modem picture is always the same: what can't it express?

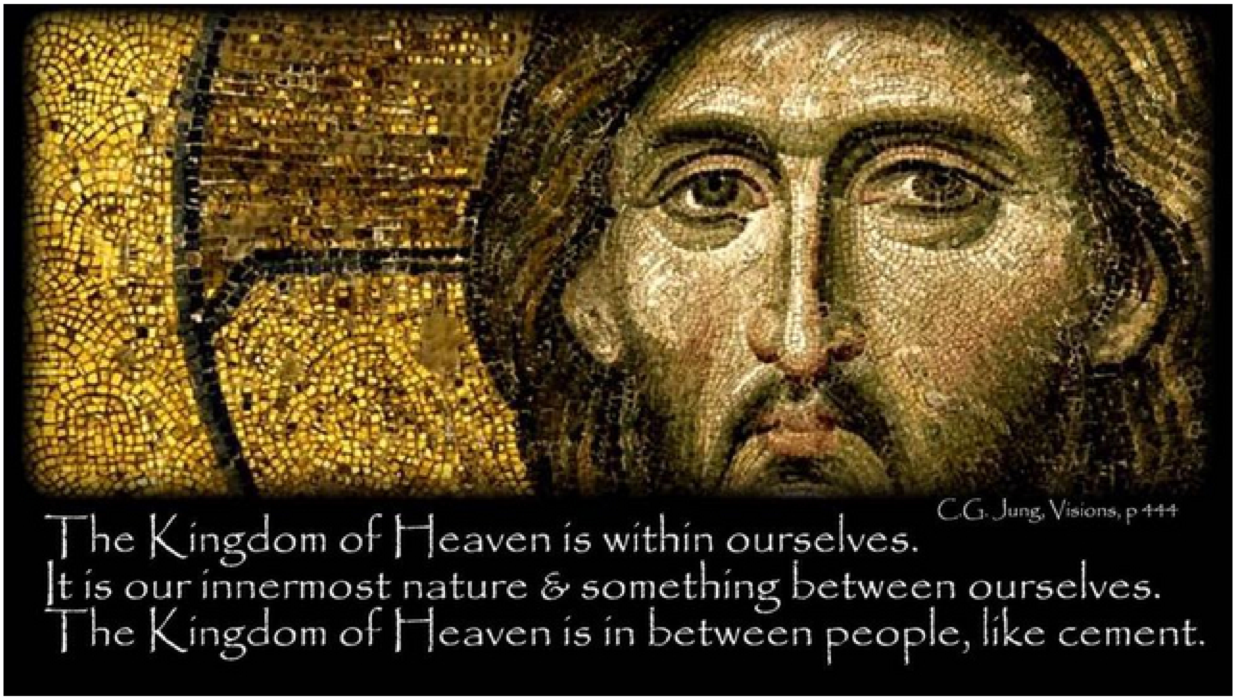
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 585-586.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/32d8f-12babstract.jpg`

Carl Jung: The Self means the inmost uniqueness and oneness of this particular being, yet that is symbolized by a city. (2019-03-20 09:30)

[1]


C.G. Jung, Visions, p 444
The Kingdom of Heaven is within ourselves.
It is our innermost nature & something between ourselves.
The Kingdom of Heaven is in between people, like cement.

Mrs. Crowley: But that is exactly what I meant. I have been mystified all the time you were reading about it.

Dr. Jung: Then women, thou art forgiven!

It is the light of consciousness, but it is a symbol of the consciousness which is not an ego consciousness.

That collective aspect of the city comes from the fact that a city is never one ego alone, but a multitude, so we are confronted with the most tremendous paradox.

The Self means the inmost uniqueness and oneness of this particular being, yet that is symbolized by a city.

This is an early Christian idea also. One finds it in those famous fragments of papyrus dating from the first century A.D., which were excavated at Oxyrhynchus in about 1904.

In a talk between Christ and the disciples, they ask him first how they shall get to the Kingdom of Heaven, and he explains in that wonderful passage about the animals leading them there.

Then he says: "Therefore strive ye to know yourselves and ye shall beaware that ye are the sons of the Father; and ye shall know that ye are in the city of God, and ye are the city."

You see that is absolutely in accordance with the Evangelical teaching that the Kingdom of Heaven is within ourselves.

It is our innermost nature and not in the least what certain theologians want to make of it, something between ourselves.

To say that the Kingdom of Heaven is in between people-like cement-is degenerate theology.

No, it is the entire man, the completeness, the wholeness of an individual, and that is not identical with the ego; the ego is never the Self, it does not include the whole man.

We always suffer from the fact that we are not conscious enough, that we do not cover what is within us.

Why have we neuroses?

The ego consciousness is too narrow.

Whatever that strange non-ego consists of, it is quite certain that our ego consciousness is not sufficient to cover the whole.

So the symbol for the Self is an idea of a totality that is not identical with the ego.

It is a consciousness which is not exactly our consciousness, a light which is not exactly our light.

That agrees with what I said formerly: that these visions are psychological processes which have nothing to do with the conscious ego life.

They are manifestations of the psychological non-ego.

It is a widening out of the ego consciousness into the vision, one might say, of absolute consciousness, or non-individual consciousness, that consciousness which is beyond man.

This sounds terribly abstract or metaphysical, but it is by no means metaphysical.

It simply means the development of a wider and more abstract consciousness, which relates to the other narrower, more concrete consciousness in exactly the same way as algebrarelates to ordinary arithmetic, for instance, or abstract thinking to ordinary matter-of-fact thinking.

So a higher consciousness is a more abstract and impersonal consciousness.

And our patient's vision of the city beyond the giant is an intuition of that consciousness which is beyond the actual ego consciousness, a more complete, a more perfect, a more detached consciousness.

For in the white city, one is surely in a state which is fortified against the surrounding destruction.

The city has always conveyed the idea of a fortified place, surrounded by walls and towers and moats, where inside one is protected.

But I don't want to say any more at this point about the Self as a collective symbol; our text here does not justify us in going so far.

The vision continues: "I said to the giant again: 'I must pass you,' but he only laughed."

Evidently this vision of the white city is not enough to help her.

"While he laughed many dwarfs sprang up from the earth and tore my clothes from me and I was left naked."

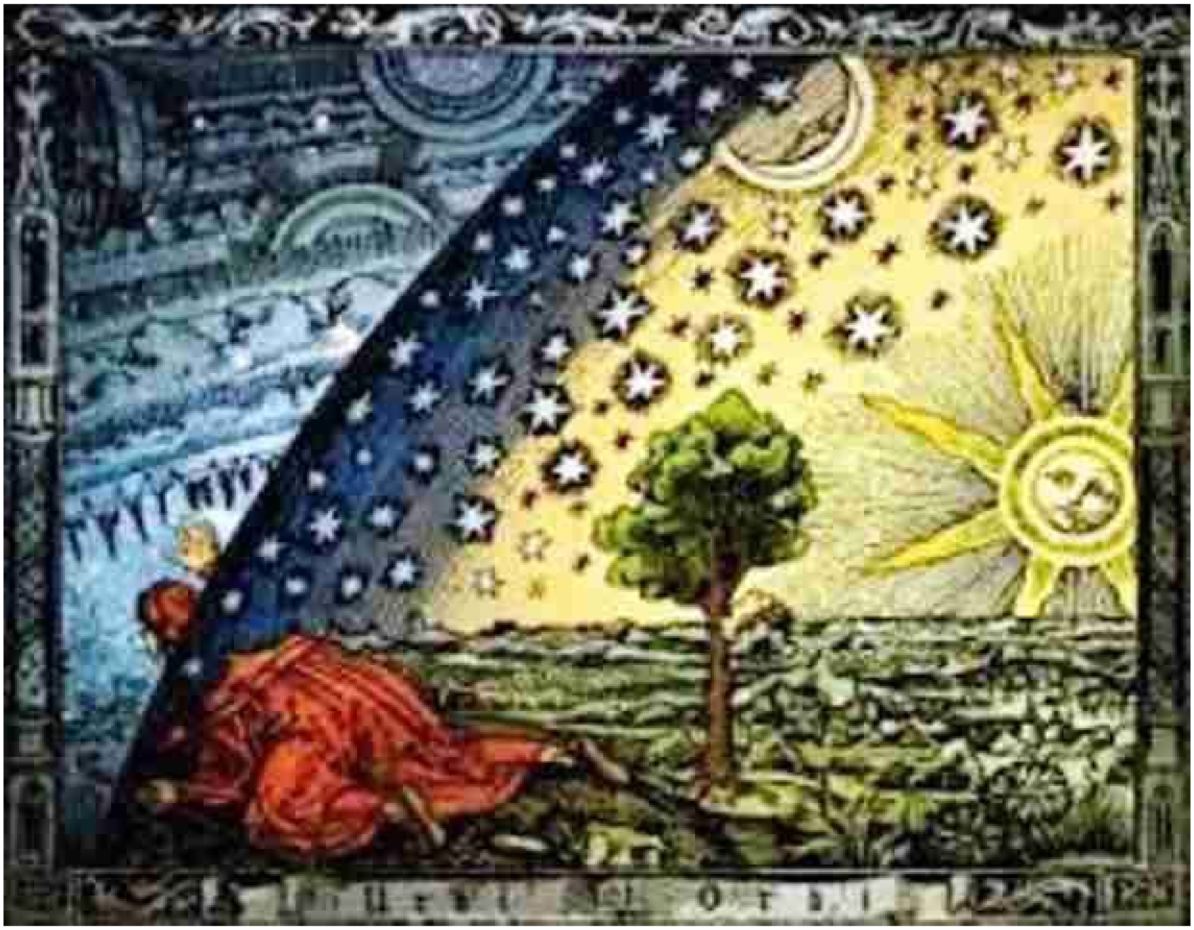
Where do the dwarfs suddenly come from?-what do they mean? Carl Jung, Visions Seminar, Pages 444-445

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cf478-12bwithin.jpg`

Carl Jung: Experience of the inner world has for its object the phenomena of the psychic background

(2019-03-20 09:37)

[1]



To Rene A. Kipfer

Dear Herr Kipfer, 21 October 1960

It is very kind of you to have made me a present of your interesting picture.

Contemplation of an abstract painting always starts me off on the following train of thought: it is not an object of experience in the outer world, nor is it meant to be.

If nevertheless there are hints of something recognizable, this is an unintentional lapse or an unavoidable concession to the understanding of the beholder, or to a desire to communicate.

Experience of the inner world has for its object the phenomena of the psychic background, which in itself is so indefinite or so multifaceted that it can be expressed in an infinite variety of forms.

We will disregard trashy and commercial daubs and consider only those paintings which display a serious purpose.

Such paintings are usually under the spell of a classic archetype, such as can be found not only in dreams but in the myths and folklore of all times and places.

Your painting comes under the sign of the dragon motif.

Blue signifies air and water, and from it one could easily construct the image of a Chinese dragon.

But any such concretizing intention is thwarted by your technique: the dragon is all hollowed out and has a ribbonlike appearance.

This loss of substance shows that the dragon is not material but "spiritual."

In Chinese, tao is described as the "valley spirit" and is depicted as a dragon, i.e., as a winding watercourse.

When Henry Moore sculpts human figures he hollows them out as much as possible in order to show that they are not concrete human beings but substanceless, sacred divinities, for instance King and Queen.

Another archetype is expressed by Mother and Child.

Your dragon comes into the category of the great animals in the background who seem to regulate the world. Hence the mainly theriomorphic symbols for the signs of the zodiac as dominants of the psychic process.

Naturally the phenomena observed in the background are not always archetypes; they can also be personal complexes which have acquired excessive importance.

Father and mother are not only personal entities but also have a suprapersonal meaning and are frequently used as symbols for the deity.

In this way the religious view of the world, thrown out at the front door, creeps in again by the back, albeit in strangely altered form-so altered that nobody has yet noticed it.

Thus does modern art celebrate the great carnival of God. With best greetings,
Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 604-605

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/38df7-object.jpg`

Carl Jung: ...for in certain respects the animal is superior to man. (2019-03-20 09:41)

[1]

In certain respects, the animal is superior to man.
It has not yet pitted a self willed ego against the power from which it lives
Were it conscious, it would be morally better than man. C.G. Jung

Although the old man has, up to now, looked and behaved more or less like a human being, his magical powers and his spiritual superiority suggest that, in good and bad alike, he is outside, or above, or below the human level.

Neither for the primitive nor for the unconscious does his animal aspect imply any devaluation, for in certain respects the animal is superior to man.

It has not yet blundered into consciousness nor pitted a self-willed ego against the power from which it lives; on the contrary, it fulfils the will that actuates it in a well-nigh perfect manner.

Were it conscious, it would be morally better than man.

There is deep doctrine in the legend of the fall: it is the expression of a dim presentiment that the emancipation of ego-consciousness was a Luciferian deed.

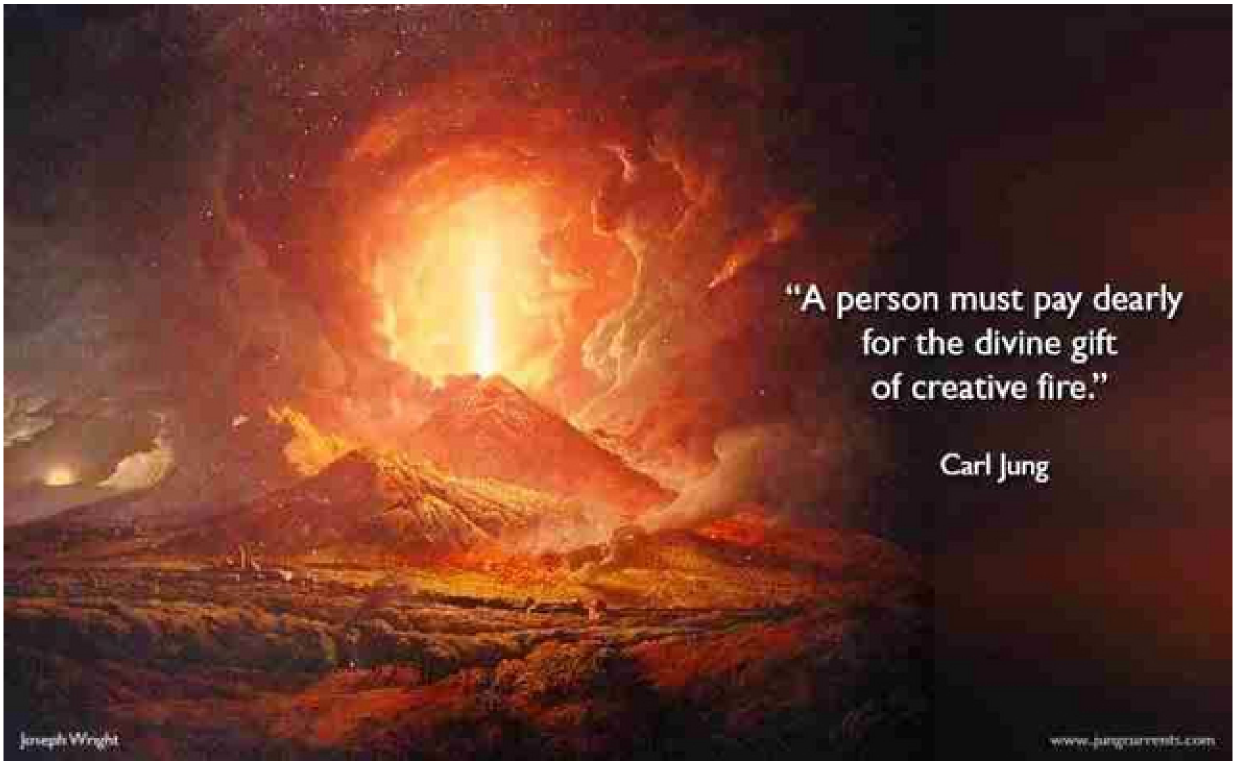
Man's whole history consists from the very beginning in a conflict between his feeling of inferiority and his arrogance.

Wisdom seeks the middle path and pays for this audacity by a dubious affinity with daemon and beast, and so is open to moral misinterpretation. Carl Jung, CW I, Pages 23-24

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3cefe-12banimal.jpg`

Carl Jung: People would rather hang on to the old dogmas than let experience speak. (2019-03-20 09:50)

[1]


"A person must pay dearly
for the divine gift
of creative fire."
Carl Jung
Joseph Wright
www.jungcurrents.com

To Hans Seifert

Dear Herr Seifert, 14 October 1960

Best thanks for telling me about your interesting experience.

It is a type of experience that has become very rare nowadays. It may have appeared again because the time was favourable.

Possibly the vision was caused by the sudden appearance of a deer.

There usually is some such cause, but the important thing is what the cause triggers off. Here it is the archetypal motif of two animals fighting.

You often find it in illuminated manuscripts of the 11th and 12th centuries, and also in the capitals and friezes of Romanesque churches, where it can take the form of a man fighting an animal, or of a man between two animals.

It is not difficult to see that the stag of your vision is related to the stag of St.Hubert and St. Eustace, which is an allegory of Christ because it tramples on the serpent. (The Celtic stag-god Kerunnus holds a serpent by the neck.)

Conversely, Christ himself is the serpent hung on a pole-an indication of the identity of opposites.

The dog, or whatever it is that threatens the stag, is its opposite-white stag opposed by black dog, quarry by wolf.

The two together represent a supernatural, unitary being at war with itself.

The animal form shows that the conflict, symbolized by this paradisal being, is largely unconscious.

That is to say, you see your conflict as something personal, whereas in the vision it is produced by an extra-personal pair of opposites.

You do not produce your conflict, you are rather its unconscious victim or exponent.

The vision is more or less collective because it expresses the collective situation and not the individual will.

Your little son, who you say was furthest from the conflict, sees only something light brown, which was probably the real cause of the vision.

Despite their powers of imagination, children often observe things much more accurately than grown-ups. They are naturally and instinctively adapted to reality; their next task is to find their way about in it.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less.

People would rather hang on to the old dogmas than let experience speak. According to your vision, the stag is rather dejected and worn out.
He also seems to have rubbed his horns down to stumps.

By contrast, the black dog is uncanny but much more alive.

I do not know how far you are acquainted with the psychology of the unconscious.

I won’t go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.

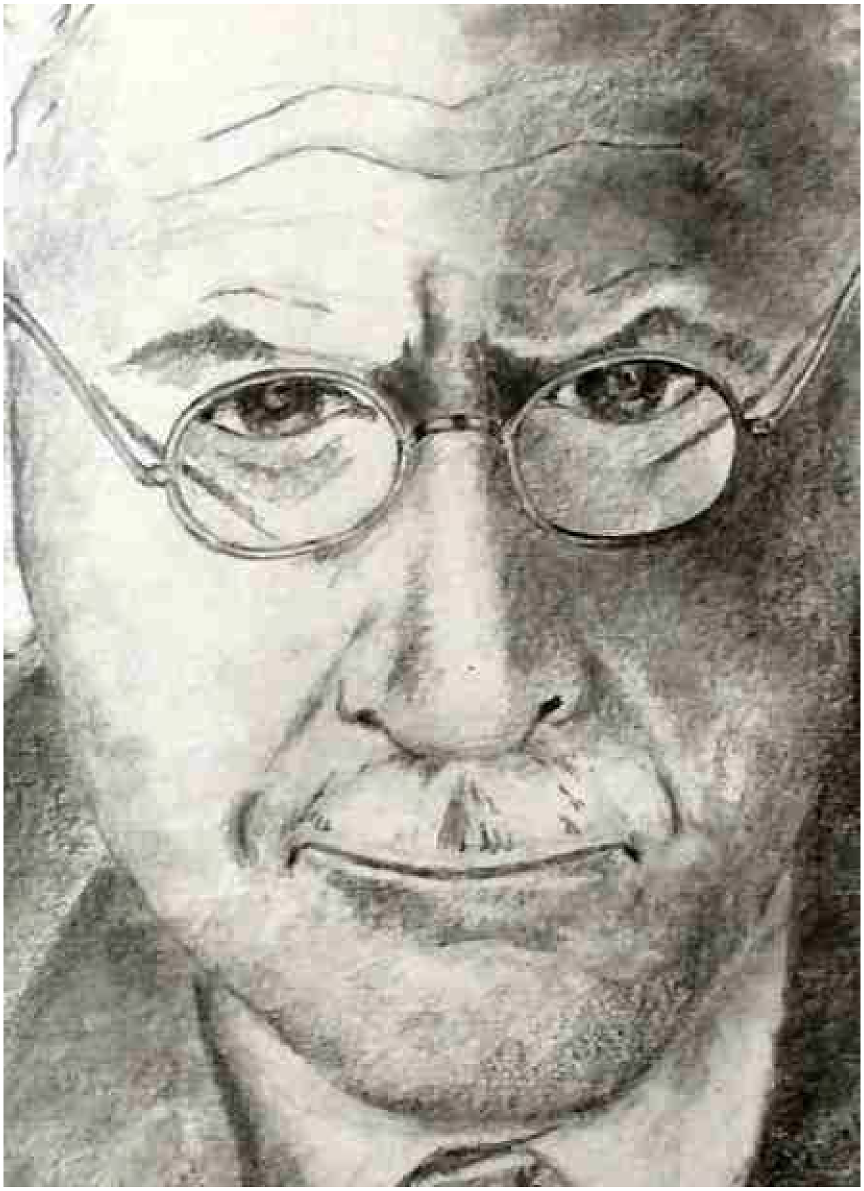
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 598-599

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8249e-12bdearly.jpg`

Carl Jung: But now I am grown so old that I can let go my grip on the world, (2019-03-20 09:56)

[1]



To Jolande Jacobi

Dear Dr. Jacobi, 25 August 1960

I was very impressed and pleased to hear that my autobiographical sketches have conveyed to you something of what my outer side has hitherto kept hidden.

It had to remain hidden because it could not have survived the brutalities of the outside world.

But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

The dream you have called back to my memory anticipates the content and setting of the analysis in a miraculous way. Who knew that and who arranged it?

Who envisioned and; grasped it, and forcibly expressed it in a great dream-image?

He who has insight into this question knows whereof he speaks when he tries to interpret the psyche. With cordial greetings,
Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. II, Page 585

Note: J . retold a "big dream" of hers in 1927 which had the character of an initiation.

It is reported in her The Way of lndividuation. (1967), pp. 76f.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/37a96-12bold.jpg`

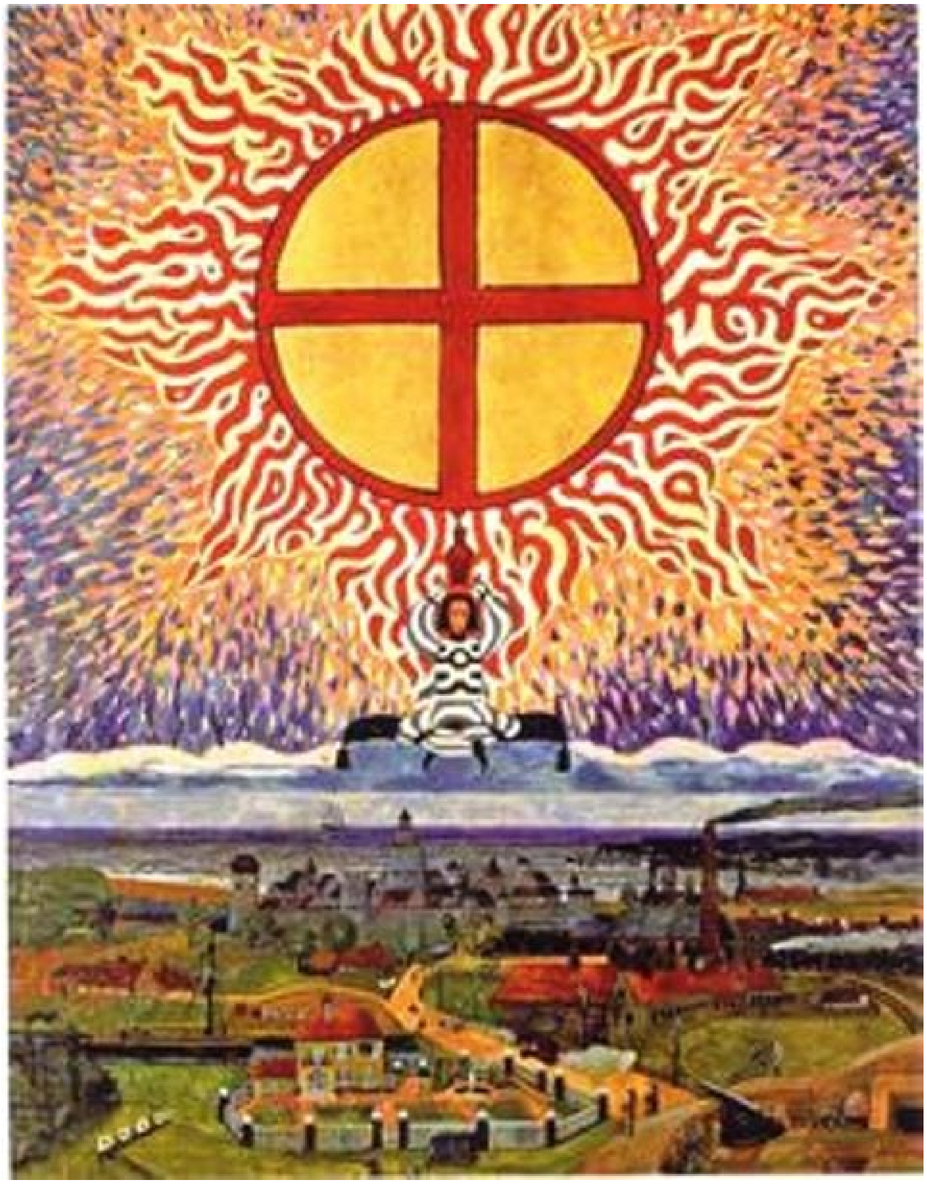
Carl Jung on "Rebirth" - YouTube (2019-03-20 09:56)

[1]Carl Jung on "Rebirth" - Youtube

1. `https://www.youtube.com/watch?v=mh6fi8qupLg`

Carl Jung: We have become participants in the divine life (2019-03-20 11:29)

[1]



We have become participants of the divine life and we have to assume a new responsibility. . . .

Man’s relationship to God probably has to undergo a certain important change:

Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His goodness means grace and light and his dark side the terrible temptation of power.

Man has already received so much knowledge that he can destroy his own planet.

Let us hope that God’s good spirit will guide him in his decisions, because it will depend on man’s decision whether God’s creation will continue.

Nothing shows more drastically than this possibility how much of divine power has come within reach of man. Carl Jung, Letters Vol. II, Page 316.

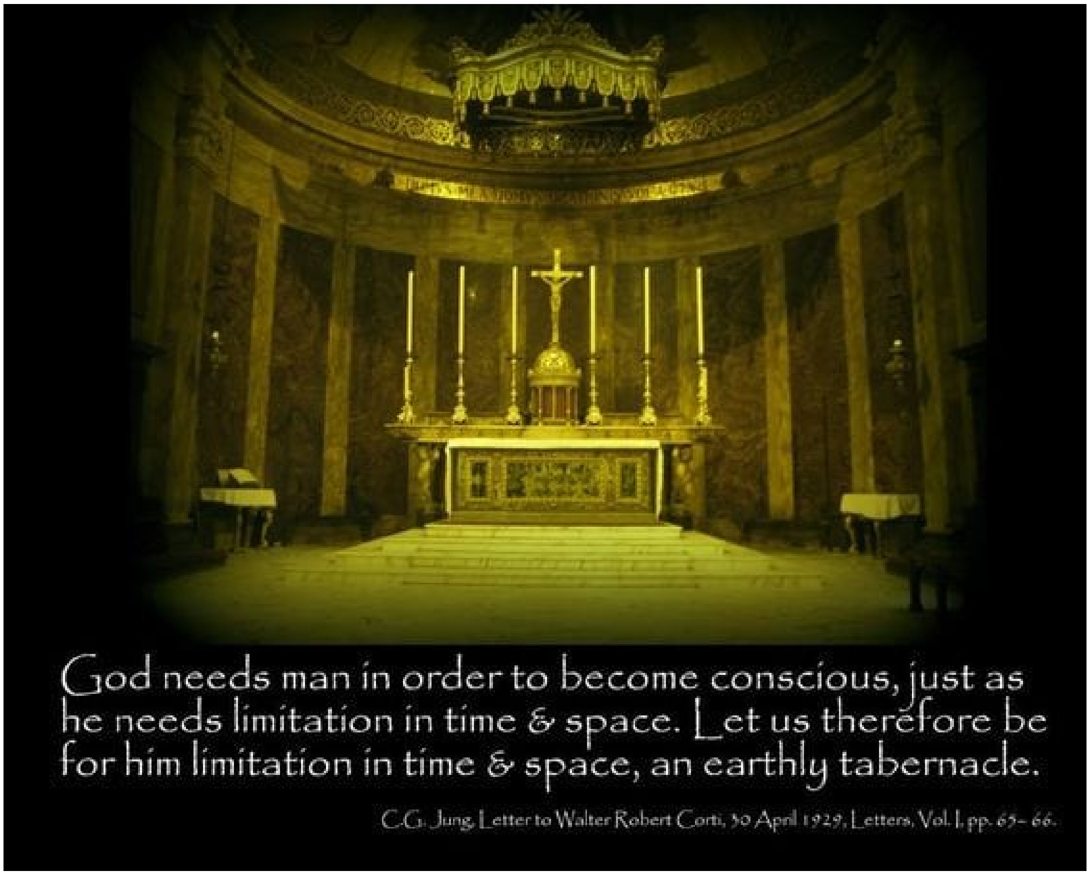
Image: Vision of 1914 Painting by C. G. lung, 1920.

Jung, who had visions of destruction before World War I and II, spoke repeatedly of man's power to "destroy his own planet.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/612c4-12bdivine.jpg`

Carl Jung: God needs man in to become conscious (2019-03-20 12:12)

[1]


God needs man in order to become conscious, just as
he needs limitation in time & space. Let us therefore be
for him limitation in time & space, an earthly tabernacle.
C.G. Jung, Letter to Walter Robert Corti, 30 April 1929, Letters, Vol. I, pp. 65– 66.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space.

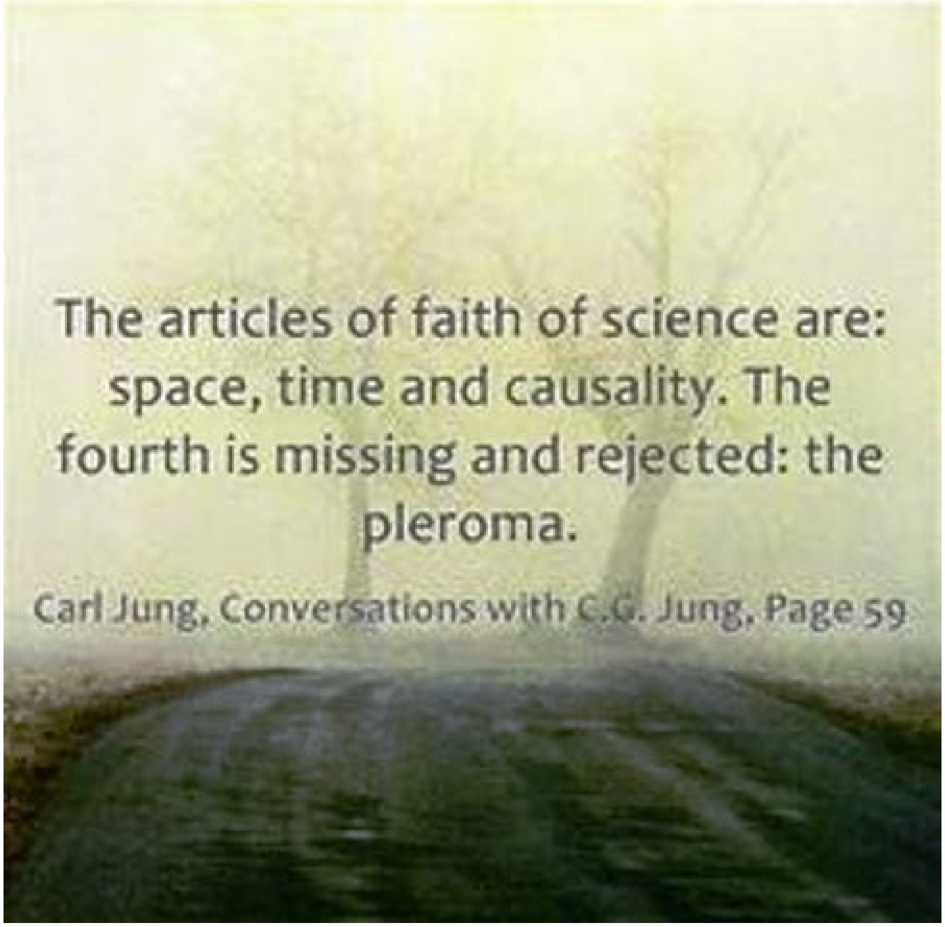
It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. the unconscious, exists in a state of relative spacelessness and timelessness.

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/68cc2-12bgod.jpg`

Carl Jung on "Causalism" (2019-03-20 12:20)

[1]


The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma.
Carl Jung, Conversations with C.G. Jung, Page 59

The causalism that underlies our scientific picture of the world breaks everything down into individual processes which it punctiliously tries to isolate from all other parallel processes.

This tendency is absolutely necessary if we are to gain a reliable knowledge of the world, but philosophically it has the disadvantage of breaking up, or obscuring, the universal interrelationship of events so that a recognition of the greater relationship, i.e. the unity of the world, becomes more and more difficult.

Everything that happens, however, happens in the same "one world" and is part of it.

For this reason events must have an a priori aspect of unity. Carl Jung, CW 14, Para 662.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/804a1-12bcausalism.jpg`

Carl Jung: "We are still looking back to the Pentecostal events..." (2019-03-20 13:51)

[1]

We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the spirit is leading us to.

Therefore mankind is wholly unprepared for the things to come.

Man is compelled by divine forces to go forward to increasing consciousness and cognition, developing further and further away from his religious background because he does not understand it any more.

His religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition.

The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. **II**, Page 436.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/70c09-12bpentecost.jpg`

Carl Jung on "Answer to Job." (2019-03-20 14:03)

[1]
"I live in my deepest hell
and from there I cannot fall any further."
C.G. Jung

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Answer to Job, Page 441.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ac82d-12bjob.jpg`

Dr. Jung never does anything by halves. (2019-03-20 14:11)

[1]

Jung at the moment of leaving the Casa Gabriela.

I had seen him often as a highly civilized modernist driving a red Chrysler through the twisting streets of Zurich; pondering the problems of the psyche in his sober book-lined study with its Oriental paintings and Christian stained glass. . .

before I came upon the primitive Jung, one rainy summer day, outside his favorite dwelling place [Bollingen] – a grey stronghold, of medieval outline, standing alone and apart, surrounded by hills and water - where, when his work as a doctor is over, he retires to become for a season the detached scholar and writer who turns experience into theory.

Ensconced there in the shelter of the round stone tower which he had built with his own hands, dressed in a — bright blue linen overall, with his powerful arms in a tub of water, I beheld Dr. Jung earnestly engaged in washing his blue jeans. . . .

Dr. Jung never does anything by halves.

When he walks up and down the floor of the Psychological Club, expounding a dream to his advanced students, every cell and fiber of his physical being seems to participate; every resource of his great learning. . . and his native wisdom is turned in a single living stream upon the question in hand.

This massive, peaceful man in blue was putting the same zest and interest into washing.

No part of Jung was left in Kusnacht giving consultations. Elizabeth Shepley Sergeant, C.G. Jung Speaking, Pages 50-51

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/58035-12bcasa.jpg`

Carl Jung: Into this territory a man must venture if he wishes to meet woman half way. (2019-03-20 14:25)

[1]

A human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character.

Into this territory a man must venture if he wishes to meet woman half way.

Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2577b-12beros.jpg`

Carl Jung: The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible

(2019-03-20 14:49)

[1]

It is under all conditions a most advisable thing to keep to the conscious and rational side, i.e., to maintain that side.

One never should lose sight of it. It is the safeguard without which you would lose yourself on unknown seas.

You would invite illness, indeed, if you should give up your conscious and rational orientation.

On the other hand, it is equally true that life is not only rational.

To a certain extent you have to keep your senses open to the non-rational aspects of existence. . . .

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . .

The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

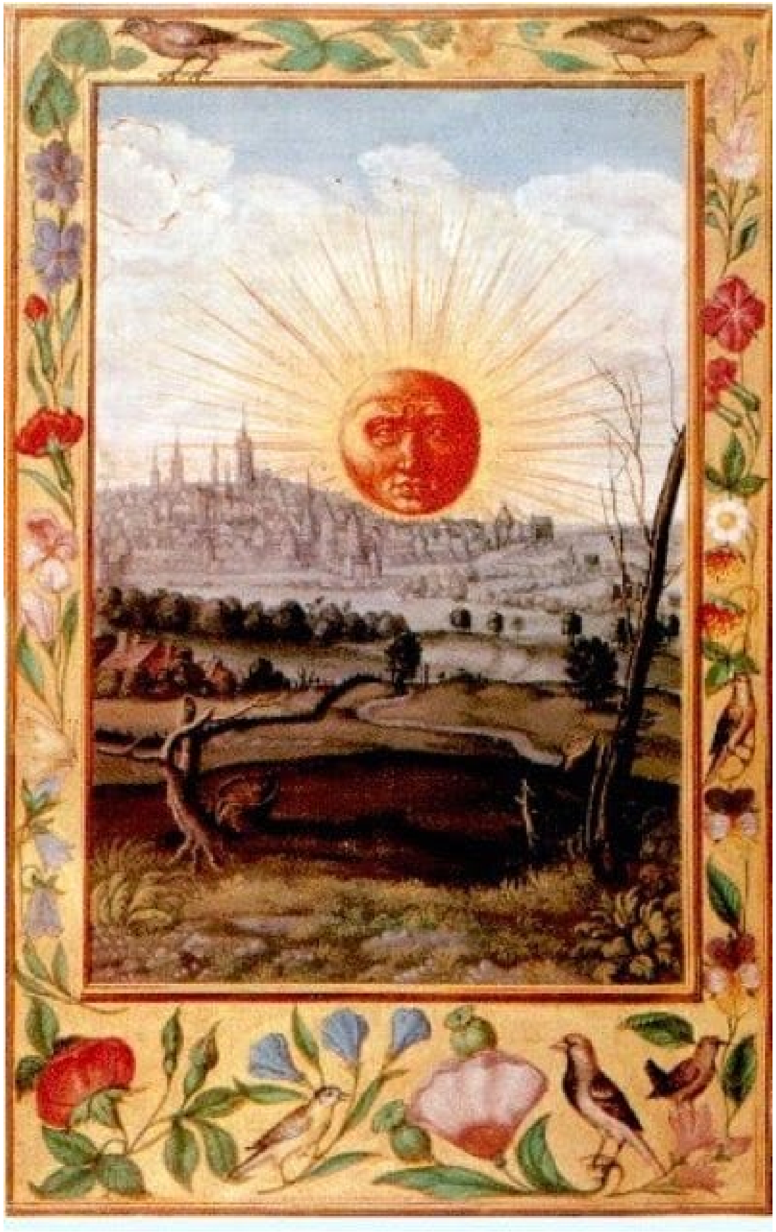
Jung has said that the unconscious long identified as the oceanic in man, is Nature.

The seeker of himself often feels cast adrift, setting a course between light and dark but ultimately moved along by unseen currents deep within. Claire Dunne, Wounded Healer of the Soul, Page 87.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2a511-12bseas.jpg`

Carl Jung on the importance of the Little Light of Consciousness known as the..........Ego. (2019-03-21 04:20)

[1]



[Carl Jung on the importance of the Little Light of Consciousness known as the...........Ego.]

About this time I had a dream which both frightened and encouraged me.

It was night in some unknown place, and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere.

I had my hands cupped around a tiny light which threatened to go out at any moment.

Everything depended on my keeping this little light alive. Suddenly I had the feeling that something was coming up behind me.
I looked back, and saw a gigantic black figure following me.

But at the same moment I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.

When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying.

I knew, too, that this little light was my consciousness, the only light I have.

My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light.

This dream was a great illumination for me. Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow.

My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.

I must go forward against the storm, which sought to thrust me back into the immeasurable darkness of a world where one is aware of nothing except the surfaces of things in the background. In the role of No. 1, I had to go forward–into study, moneymaking, responsibilities, entanglements, confusions, errors, submissions, defeats.

The storm pushing against me was time, ceaselessly flowing into the past, which just as ceaselessly dogs our heels.

It exerts a mighty suction which greedily draws everything living into itself; we can only escape from it–for a while—by pressing forward.

The past is terribly real and present, and it catches everyone who cannot save his skin with a satisfactory answer.

My view of the world spun around another ninety degrees; I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality.

It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow. Carl Jung, Memories Dreams and Reflections, Student Years.

Image from the Splendor Solis

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/90272-splendor.jpg`

Carl Jung and Atmavictu (Breath of Life) (2019-03-21 04:30)

[1]

© Emanuele Casale

[Carl Jung and Atmavictu]

Illustration 117 from The Red Book:

When the God enters my life, I return to my poverty for the sake of the God.

I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me.

I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it.

With this I prepare the way for the God's doing. What should happen? Has the darkest abyss been emptied and exhausted? Or what stands and waits down there, impending and red-hot? [Image 117]222 Carl Jung, The Red Book, Nox Quarta, Page 302

The Red Book Footnote 222:

Text in image: (Atmavictu); [a youthful supporter]; TELESPHORUS];[evil spirit in some men.]

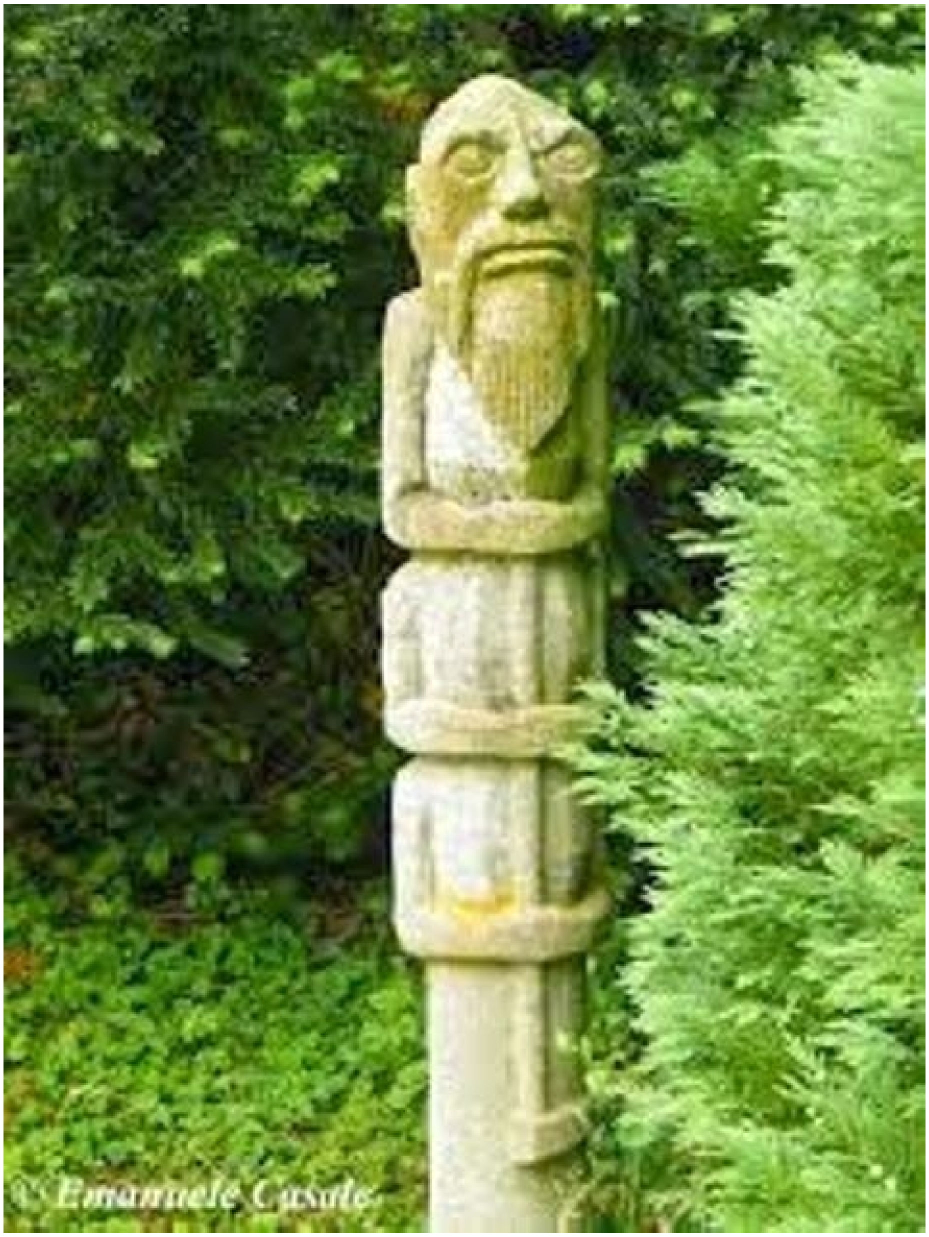
Image legend: "The dragon wants to eat the sun and the youth beseeches him not to. But he eats it nevertheless."

Atmavictu (as spelled there) first appears in Black Book 6 in 1917- Here is a paraphrase of the fantasy of April 25, 1917:

The serpent says that Atmavictu was her companion for thousands of years.

He was first an old man, and then he died and became a bear. Then he died and became an otter. Then he died and became a newt. Then he died again and came into the

serpent. The serpent is Atmavictu.



He made a mistake before then and became a man, while he was still an earth serpent. Jung's soul says that Atmavictu is a kobold,
a serpent conjuror, a serpent.

The serpent says that she is the kernel of the self From the serpent, Atmavictu transformed into Philemon (p. 179f).
There is a sculpture of him in Jung's garden in Kusnacht. In "From the earliest experiences of my life" Jung wrote:

"When I was in England in 1920, I carved two similar figures out of thin branch without having the slightest recollection of that childhood experience. One of them I had reproduced on a larger scale in stone, and this figure now stands in my garden in Kusnacht. It was only at that time that the unconscious supplied me with a name. It called the figure Atmavictu-the 'breath of life.'

It is a further development of that quasi-sexual object of my childhood, which turned out to be the ’breath of life,’ the creative impulse.

Basically, the manikin is a kabir" (lA, pp. 29-30; cf Memories, pp. 38-39). The figure of Telesphorus is like Phanes in Image 113. Telesphorus is one of the Cabiri, and the daimon of Asclepius (see fig. 77, Psychology and Alchemy, CW 12). He was also regarded as a God of healing, and had a temple at Pergamon in Asia Minor. In 1950, Jung carved an image of him in his stone at Bollingen, together with a dedication to him in Greek, combining lines from Heraclitus, the Mithraic Liturgy, and Homer (Memories, p. 254).

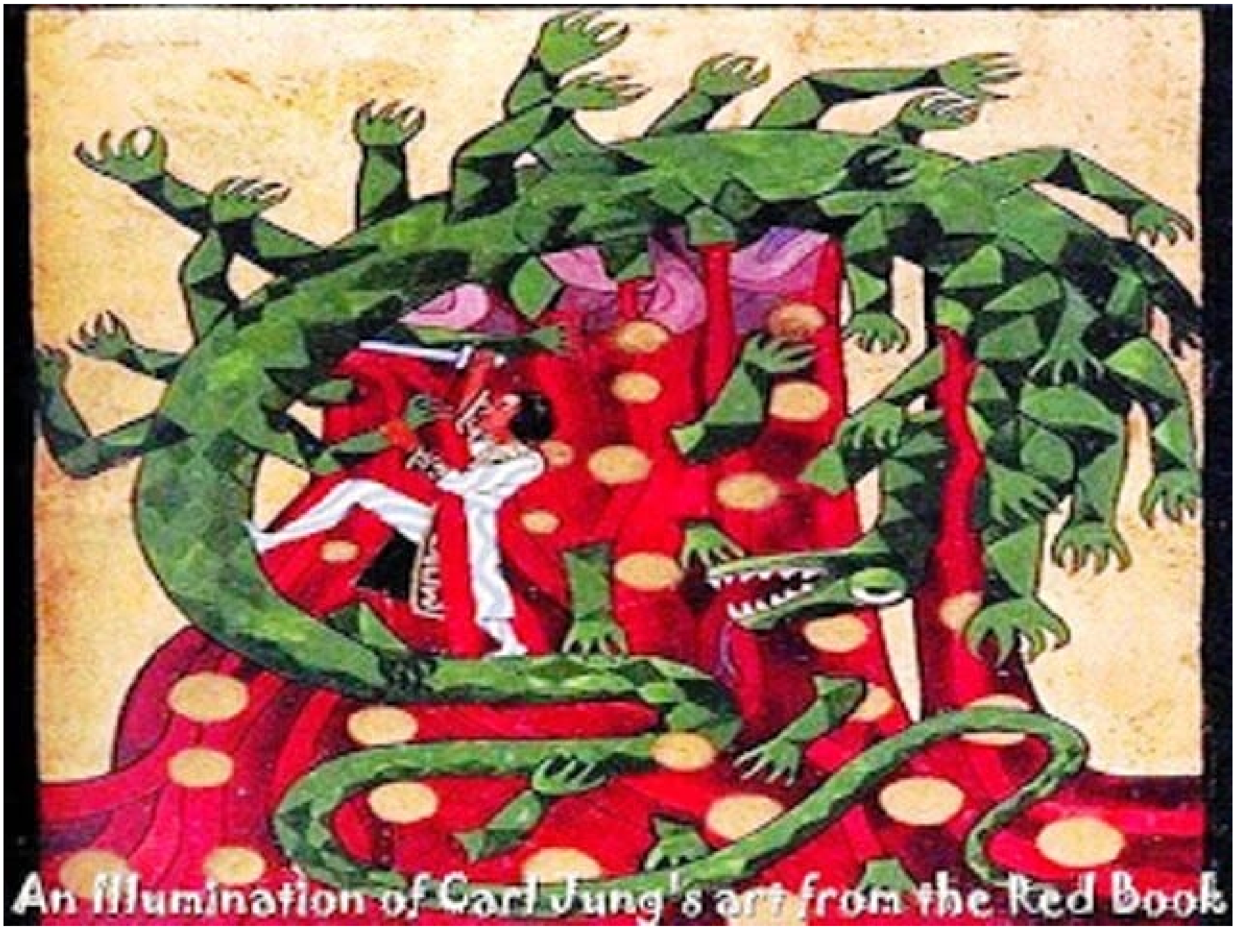
Carl Jung’s Illumination #119 from The Red Book.

I am he, the nameless one, who does not know himself and whose name is concealed even from himself I have no name, since I have not yet existed, but have only just become. To myself I am an Anabaptist and a stranger. I, who I am, am not it. But I, who will be I before me and after me, am it.

In that I abased myself I elevated myself as another. In that I accepted myself I divided myself into two, and in that I united myself with myself I became the smaller part of myself I am this in my consciousness.

However, I am thus in my consciousness as if I were also separated from it. I am I [Image119]

I not in my second and greater state, as if I were this second and greater one myself but I am always in ordinary consciousness, yet so separate and distinct from it, as if I were in my second and greater state, but without the consciousness of really being it.


An Illumination of Carl Jung's art from the Red Book

I have even become smaller and poorer, but precisely because of my smallness I can be conscious of the nearness of the great.
Footnote 126: 226 Image legend:

"The accursed dragon has eaten the sun, its belly being cut open and he must not hand over the gold of the sun, together with his blood. This is the turning back of Atmavictu, of the old one. He who destroyed the proliferating green covering is the youth who helped me to kill Siegfried." The reference is to Libel’ Primus, chapter. 7, "Murder of the Hero."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/40d24-victu.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/a00e4-victu.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/e90df-119.jpg`

Carl Jung: A Talk With Students at the Institute (2019-03-21 04:43)

[1]

Introduction: During May 1958, Jung came and talked with students at the C. G. Jung Institute of Zurich.

Notes were taken by one of them, Marian Bayes, and published only twelve years later, in Spring, 1970.

Mrs. Bayes's transcript has been edited to eliminate brackets around some phrases, supplied by the transcriber for tentative readings.

Question: What is man to do with his passionate, primitive, chthonic nature?

Dr. Jung: We tend to identify our chthonic nature with evil and our spiritual nature with good.

We must accept the dark forces and stop projecting them.

Question: What is acceptance?

Dr. Jung: Some things cannot be accepted.

If the analysis is honest it will come to an impossible problem—a problem that has no issue.

A lot of instinctive nature is repressed, and it wells up.

And now what? Nobody can deal with it; nobody knows what to do.

Go to bed.

Think of your problem.

See what you dream.

Perhaps the Great Man, the 2,000,000-year-old man, will speak.

In a cul-de-sac, then only do you hear his voice.

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

If you are not interested in your own fate, the unconscious is.

There is a mountain of symbolism.

It is not designed to prove a theory, as people think.

I have amassed symbols in order to give the analyst a chance to know about symbolism so that he can interpret dreams.

As if we know nature!

Or about the psyche!

The 2,000,000-year-old man may know something.

I have no trouble talking to primitives.

When I talk of the Great Man, or the equivalent, they understand.

The Great Man is something that reacts.

The analyst needs knowledge in order to interpret what the unconscious says, and he must give credit to his own interpretation.

He must have courage, he must help; it is as if a man is bleeding to death, and you ponder!

You can only say, "My God, I don't know, but if it is an error, the unconscious will correct it. It seems to me it is like this."—And stand for it! It must be the best you can do.

No cheating, no flippancy or routine; then the devil is after you.

You must be honest about whether it is really the best you can do.

If it is the best before God that you can do, then you can count on things going the right way.

But it may be the wrong way.

We go through difficult things; that is fate.

Man goes through analysis so that he can die.

I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

The analyst must help life as long as he can.

There is a prejudice that analysis is the art of letting out the unconscious, like opening the cages in a zoo.

That is part of analysis, but it must not be done in an irresponsible and foolish way.

This is only the preparatory part.

The main analysis is what to do with the things that have emerged from the unconscious.

One must see what the underlying trend is—what the will of God is.

You are damned if you don't follow it.

It will ruin your life, your health.

You have sold part of your soul, or have lost it.

To the primitives it is death to lose the soul.

Analysis is a long discussion with the Great Man—an unintelligent attempt to understand him.

Nevertheless, it is an attempt, as both patient and analyst understand it.

(The Naskapi' would have a great advantage, because he would realize that it is a discussion with the Great Man.)

Work until the patient can see this.

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

In that way you learn about the peculiar intelligence of the background; you learn the nature of the Great Man.

You learn about yourself against the Great Man—against his postulates.

This is the way through things, things that look desperate and unanswerable.

The point is, how are you yourself going to answer this?

There one is alone, as one should be, with the highest ethical distinctions.

Ethics is not convention; ethics is between myself and the Great Man.

During this process, you learn about ethics versus morality.'

The unconscious gives you that peculiar twist that makes the way possible.

The way is ineffable.

One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

One needs faith, courage, and no end of honesty and patience.

Question: Does the cycle of this dialogue continue permanently, or has man a special role in it?

Dr. Jung: That is what you learn: what your role is, where you are in the divine economy, in the order of things you see yourself in a new light because you have added the information of the unconscious.

You have added things you didn’t dream of—a new aspect of yourself and of the world.

This you cannot regulate, or it would be misused.

To clarify your mind you draw a mandala, and it is legitimate.

Another says, "Oh, that’s how to do it!" and draws a mandala.

And that is a mistake; that is cheating, because he is copying.

Never say no or yes on principle.

Say it only when you feel it is really yes. If it is really no, it is no.

If you say yes for any outer reason, you are sunk.

Question: What is the result of an attitude of free decision?

Dr. Jung: The result is that you are always in the game; you are included, you are taken for real.

If you are dishonest, you are excluded from the individuation process.

If you are dishonest, you are nothing for your unconscious.

The Great Man will spit on you, and you will be left far behind in your muddle—stuck, stupid, and idiotic.

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

If you take the unconscious intellectually, you are lost.

It is not a conviction, not an assumption.

It is a Presence.

It is a fact. It is there.

It happens.

Question: How can we know it?

Dr. Jung: By a certain amount of self-criticism,

When you have an idea, you have not thought about that thing.

It came to you.

When you realize this, then you are honest.

A certain amount of modesty is absolutely necessary.

You have got to accept what the unconscious produces, and you have to understand its language.

It is Nature, and it has to be translated into human forms.

That is the reason for the dignity of man, that he has the ability to do this.

There is no reflection in creation.

To reflect is man's task, and he can do it when he is not sterilized.

When he puts himself above it, he is sterile.

The attitude is incommensurable with science.

What scientist will observe and say that what he observes does not exist?

When you observe, then you are scientific.

People don't know whether a thought is theirs or whether they unhooked it in another house.

The naivete of the white man—that he identifies the ego with the Great Man!

Question: Is not the human bond a central vital link in analysis?

Dr. Jung: The thing you are is so much stronger than your feeble words.

The patient is permeated by what you are—by your real being—and pays little attention to what you say.

The analyst has unsolved problems because he is alive—life is a problem daily.

Otherwise he is dead.

In the shortest time each puts his foot into it.

If you take your mistake the right way, it is the way of analysis.

The analyst must know about his complexes, because they will be touched during the work with the patient.

When I dream of a patient, it is usually a sign that one of my complexes has been touched.

Each step ahead that the patient makes can be a step for the analyst.

You cannot be with someone without being permeated by that personality, but the chances are you do not notice it; a certain feeling-atmosphere will take hold of you.

If you are not a feeling type you may have to ask a feeling type about your own "weather" because you are unconscious of your own feelings.

Doesn’t stress on the transference obviate . . . ?

One of the greatest hindrances to understanding is the projection of the shaman—the savior.

As soon as you are elevated to such a rank, you are powerless, lost in a sea of mist.

When signs of this inflation appear, this is a serious warning, and the inflation must be discouraged as soon as possible.

You are just as unable to perform miracles as a shaman as a rule is.

The father complex is at the bottom of it, and when this is analyzed, it is reduced to human size.

But there is still the human being.

The father transference, the Christ transference, etc., each is a mistake, a deviation, produced by the patient’s perplexity.

If the patient were a Naskapi, he would say that the transference is his Great Man.

The analytic conversation is between two Great Men.

(The Naskapi would have a great advantage because he would understand this.)

Work until the patient can see that.

That is the point of the transference.

It is vital to the patient to find out about this, and the analyst must be able to answer these questions.

He can only say, "I am this," when he knows what this is.

The patient may come to the end of his perplexity and still have a transference.

Awkward.

Then it is something else—the archetypes are in play; that is the Great Man, or whatever he calls it.

At bottom, the transference is by no means a personal fantasy.

You lose an enormous value when you reduce it to the personal, and you must teach the patient about this double possibility: that there is the personal and there is something more in the personality, namely the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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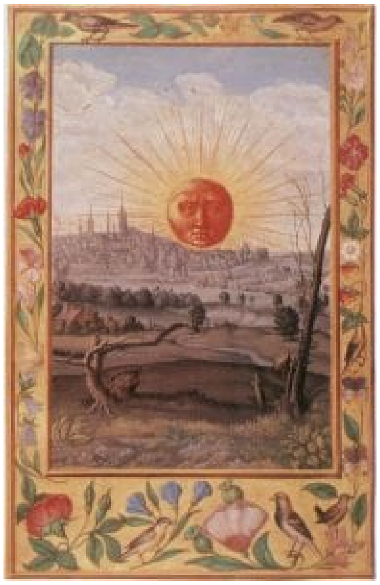
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/35a42-82binstitute.jpg`

The Splendor Solis [Alchemy] Images (2019-03-21 05:05)



[1]The Splendor Solis Images - YouTube

1. `https://www.youtube.com/watch?v=gT6pR2lifx0`

Carl Jung on “Creation” and the nature of “Matter and Spirit.” (2019-03-21 05:25)

[1]

Lecture IX 19th January, 1940

We spoke of the beginning of the "Fundamentum" in the last lecture and come today to the sentence:

"And the other things on the face of the earth were created for man’s sake."

This sentence states that not only man but everything on the earth was created.

The universe did not simply happen, but was created for the purpose of serving man.

This gives man a central significance in creation; he is, so to speak, the summit of creation, the reason that it exists.

Man thus acquires a dignity which natural science would never accord him.

From the point of view of natural science everything happened, it found itself, science does not concede any purpose behind creation or that man is in any way its goal.

Natural science simply ridicules the old point of view.

It is very easy to ridicule such things, to understand them is far more difficult.

It is not necessary to take the statement of creation literally, it rather describes a psychological attitude, an as if.

It is as if man were created, as if everything else were there to serve him.

We must not forget, however, that this gives us no information about the other things in themselves.

They were created, Ignatius continues, in order:

"to help him in the following out of the end for which he was created."

They were not created for man’s earthly existence, to provide him with meat, bread, wine, etc., but to help man to attain the purpose of his own creation.

We have already seen what this purpose is: to praise God so that man may come to the court and serve the king.

This must be understood symbolically so we must investigate the images which were in the mind of Ignatius in order to understand what he meant.

There is a great deal of medieval material to help us in this task.

Art, for instance, provides us with many representations of the Beyond.

The kingdom of God and the Heavenly Jerusalem are both symbolised by a royal court, and in the rex gloriae the triumphant Christ sits in the place of the king.

A particularly impressive example is to be found at the end of Dante’s "Paradiso", Cant. XXXIXXXIII.

The court is described in the form of a snow white rose, where the great mediatress, the Blessed Mother, is seated in state, and where the angels, saints, martyrs and fathers of the Church form the petals.

At last, through the intercession of Mary, Dante sees the centre: "the three orbs of triple hue" that symbolize the Trinity.

We find the same idea in those medieval Rose Windows where Christ, as the rex gloriae, is surrounded by the four evangelists, they are, symbolically speaking, the pillars on which he rests.

The Rose Window is a mandala and we come here to a curious analogy between East and West, the mystical flower which is the seat of the divinity.

We have already often spoken of the Indian Padme or Lotus.

It has a female significance, for it really symbolises the womb.

And we read in the Paradiso, Canto XXXIII:

"For in thy womb rekindling shone the love Reveal’d, whose genial influence makes now This flower to germin in eternal peace:"

This rose is the rose we read of in the beginning of Canto XXXI:

"In fashion, as a snow white rose, lay then Before my view the saintly multitude, Which in His own blood Christ epoused . . ."

This is· the multitude of the whole Church and the centre, the womb so to speak, is the innermost sanctuary, the Deity:

. .... , "In that abyss Of radiance, clear and lofty, seem ’d, methought, Three orbs of triple hue, clipt in one bound: And, from another, one reflected seem’d, As rainbow is from rainbow: and the third Seem’d fire, breathed equally from both."

Ignatius was probably familiar with all these things, they appear again and again right through the Middle Ages and even up to the present time.

Dante represents the whole sphere of Heaven as consisting of a series of circles and the highest or last is the rose.

That is an exact parallel to those eastern mandalas where the lotus is in the centre surrounded by a magic circle.

Curiously enough I came across a similar picture the other day, belonging to modern Catholic art, a representation of the birth of Christ, the Christmas mystery.

It depicted a snow landscape with mountains in the distance, there were some houses and quite in the foreground a plant with four buds.

The Christ child is emerging from the central flower.

This is a purely eastern idea, the god in the lotus and, as far as I know, it is not to be found in this form in medieval art.

It may also possibly be an effort at syncretism, that is, at introducing the eastern symbol of the lotus into Church iconography.

The Middle Ages certainly had the basic idea of Christ as the centre, the King and the goal.

He was, so to speak, the archetype of the goal and was only reached through the mediation of the feminine principle, through the Virgin Mary, the mater dei.

It is as if the rex gloriae were surrounded by the love of the Blessed Mother and it were necessary to advance through successive circles or spheres, as we see from the example of Dante, in order to reach the innermost vision.

This runs parallel to the eastern conception where the centre is the creative god Shiva, surrounded by his feminine counterpart, Shakti.

As far as I know there was no direct connection between the two, and it is not very likely, because we find the same idea not only in India and Europe but also in the Mayan culture.

In the temple of the Warriors at Chichen Itza a vessel was discovered under the altar, which contained a most marvellous mandala with four feathered serpents as guardians of the horizon and decorated with three thousand turquoises.

It was evidently the central secret of the temple, which was in the form of a pyramid of steps, and in the innermost sanctuary we find this representation of what one could call the secret kingdom which has this basic structure.

If, therefore, the goal of the exercitia spiritualia is this secret kingdom, then it is really much the same as the eastern goal: to reach the seat of the Buddha, the centre of the mandala, the symbol of the Atman, the Self. This then is the goal for which everything was created.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming.

Meister Eckhart expresses about the same idea when he says: "The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!"

Ignatius continues:

"Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they are a hindrance to him in regard of that end."

An ethical, or one could say, a philosophical line of conduct is deduced here from the foregoing and he continues:

"Wherefore it is necessary to make ourselves detached in regard of all created things."

In order to preserve our freedom towards them, and so that we can choose them or refuse them at will.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them.

One might almost think that this attitude was similar to that of Buddhism.

You know the Buddhist attitude from my former lectures.

The world is not only explained as Maya but is experienced as such, and the whole emotional relation to the world is introverted, drawn back into the individual, in order to experience the centre.

Ignatius' attitude, however, is not Buddhist but rather stoical.

One must not allow anything to impress one but must remain indifferent, equable and serene.

Ignatius adds:

". . . Solely desiring and choosing those things which may lead us to the end for which we were created."

This is obviously not a Buddhist point of view, for this attitude chooses and uses certain things, it even clings to things or people that are necessary to reach the goal.

Nothing is necessary according to the Buddhist standpoint, everything is a deviation from the path, because it is illusion.

We will now turn to the real Jesuit Meditation of the Fundamentum as it is practised in the exercises.

I will again give you some examples from Przywara’s book "Deus semper maior", as he gives us a profound insight into Jesuit meditation.

He also begins with: "man was created" or rather with man and asks himself: "what is man?"

As you saw in the case of the meditation on the Anima Christi, Przywara thoroughly investigates almost every word.

He says: "Mensch ist Geistwerdung des Leibes" (man is body which becomes spirit) and that he is "Leibwerdung des Geistes" (spirit which becomes body).

We must ask ourselves here: can we accept this point of view?

Is a body becoming spirit something which we can confirm from experience, has it ever happened?

It is, of course, confirmed in the dogma of the Church, the corpus Christi became spirit, it became the glorified body of Christ.

And though it does not belong strictly to the dogma, it has been conceded, from the days of the very early Church, that the body of Mary was also taken up into Heaven, where it became a glorified body, the only material thing in the celestial spheres.

Przywara ’s meditation is founded on these teachings of the Church but, if we regard the matter from the psychological point of view, we cannot rely upon the dogma but must ask ourselves is there any psychological experience which would justify or prove body becoming spirit?

I must say that I could not bring any direct proof that such a process is possible.

I do not mean can the body be transformed into spirit but is there any experience of which we could say that it felt like the transformation of the body into spirit.

We say sometimes that a man looks like a ghost or a spirit but that just means he looks pale, thin and interesting but that has nothing to do with flesh becoming spirit.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body.

We know from medical experience that many people are quite, or very nearly, unconscious of their bodies.

They do not know that they have certain bodily weaknesses and have no idea what they look like.

I have even had pathological cases that had to look at themselves in the mirror before they could utter a word.

And people often do not realise when they are hungry or cold, and treat such simple facts as if they were psychological problems, or live in a very foolish way because they have no idea what they are doing.

Such people really have no experience of their body, so consciousness of the body is no matter of course.

Everyone knows theoretically that he has a body, but gymnastic teachers tell us that many people have no idea of their own physical existence and how they really breathe; whereas other people are quite conscious of this and of how they hold themselves and what their muscles are doing.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit.

Spirit is in no way intellect, it is something totally different.

We have adopted the old formulation body, soul and spirit.

Our conception of the soul is that it is something vaguely between the other two and we think that the spirit is what happens above and that the body is what happens in matter.

So we assume that our consciousness is above, as if it were the spirit.

I would cautiously formulate this statement of Przywara's, not as the body becoming spirit but as becoming conscious of the body.

We become aware that we have a body, that it is made in such and such a way, and is called so and so.

A dog does not know that it is a dog any more than a star knows that it is a star.

The astronomers found out the names of the stars, the stars don 't know them!

It is surely inaccurate to say that man is a body which becomes spirit.

It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree.

There are many functions of the body which cannot under any circumstances be made conscious.

So even the statement "becoming conscious of the body" must be very limited.

We will not go further into the problem of spirit and body, but will turn again to Przywara.

He says that when we examine man more closely in whom the body is ascending to spirit; and the descent from spirit to matter, by which man is conditioned, we shall see that the unity
has a rent, and he quotes Gal. V. 17: "For the flesh lusteth against the spirit and the Spirit against the flesh".

This is the old conflict of spirit versus body.

He speaks later of: "einem Sturz des Geistes in das Chaos des Leibes" (a plunge of the spirit into the chaos of the body) and implies that body should be spirit.

One naturally asks and should spirit also be body?

He even speaks of "der Aufstand des reinen Geistes gegen die Demut der Bindung in Fleisch" (the rebellion of the pure spirit against the humility of being bound in flesh).

Here it almost seems as if he meant that the spirit suffered from a certain hybris, as if it were haughty, and could not endure the presence of the body.

Later he goes over into the anti-thesis and says "It is matter which becomes God."

It attains divinity, or already possesses it, for divinity appears in matter.

There is actually this dispute between what we call spirit and what we call body, it is obvious in every moral conflict.

But whether we can call this pair of opposites, spirit and matter, is a different question.

We can have no direct experience of spirit, and we also have no direct experience of matter.

We are very vague about it and can only ask modern physics what it really is.

Apparently it consists of endless mathematical formulas, something exceedingly abstract, which is almost or quite impossible to grasp.

Matter has disappeared into inconceivable things, for it is not solid and heavy as we used to imagine.

It is something totally unknown and we do not even know if modern physics are in a position to give an approximate estimate of what it really is.

And of course we do not in the least know what spirit is either.

Anyway it is neither intellect nor consciousness, the word spirit does not indicate either of them.

We shall come later to the meaning of the word spirit.

We call something spiritual if it has the quality of something which we describe as spirit.

And we call things material if they have a certain quality connected with our psychic experience of matter.

For it must be remembered that we only have psychic images of anything, we can only directly experience things as psychic images.

We have no direct images of things as they are, we need all kinds of apparatus to get even an approximate idea of the objective existence of anything.

There are, for instance, no colours and no tones in themselves, these are psychical phenomena.

So what we call spirit is a psychic translation of something which we cannot describe more accurately.

There are many words for spirit which are derived from peculiar primeval conceptions of it.

We know that the word spirit, which occurs very frequently in the New Testament, is "pneuma".

The original meaning of that word is simply breath, moving air, translated to mean the breath of life.

It occurs very frequently in the Septuagint and really just means life, breath.

It often means the same as the word "psyche", soul. The word "psyche" has a similar origin, it is related to the Greek word "psychros", cool, something which has been cooled by a breath
of wind, and also to parch, the wind parches when it is warm and dry.

It is also related to "physein", to blow, which is connected with the German word "pusten" (to puff).

All these have to do with breath.

Psychic is, so to speak, that which breathes.

There is an old high German translation of the Bible, where spirit is translated by "Atum" that is "Atem" (breath).

That is correct.

It is the eastern "Atman", related to "Atem", (breath) , a sign of life.

The Latin word for spirit is "spiritus". That comes from "spirare", to blow, to breathe.

And another word for spirit is "animus" or "anima", a relation of the Greek word for wind = "anemos".

We find the same word in other languages, in Germanic, for instance, "usanan" to breathe out or (Latin) "anhelare" also breathing out or the German "ri:icheln" (to rattle in one's throat).

"Ri:icheln" is an onomato poetic word, it makes the appropriate noise.

Curiously enough it is the word used for the death rattle, the moment when one breathes out one's soul.

It is "roho" in Swaheli, derived from the Arabic "ruch" soul, spirit. It is connected with "rich" - wind.

All these are descriptions of breath and wind but this is not the case with the word "Geist". Carl Jung, ETH Lectures, Pages 217-223.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/b08bc-2.jpg`

Dr. Jung’s Vision that is not in "Memories." (2019-03-21 05:42)

[1]

There was also a vision or experience - not mentioned in Memories - which he described to Emma Jung and myself very vividly, when I visited him in the hospital during his early convalescence.

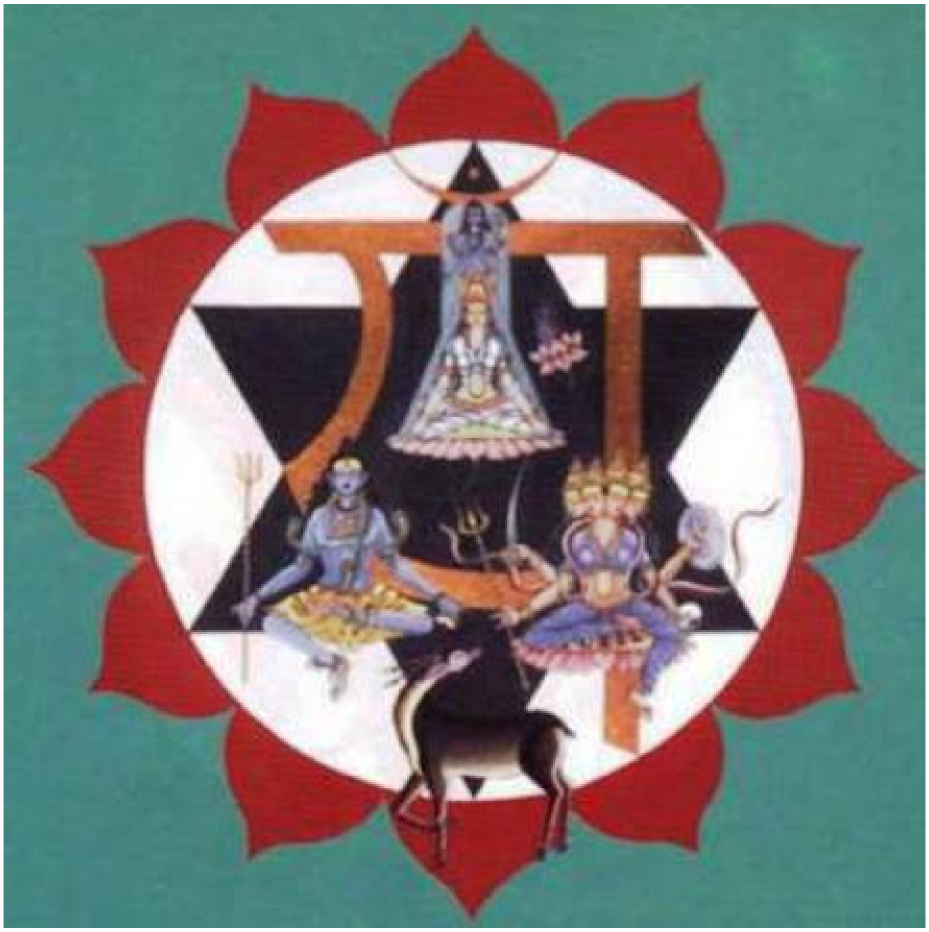
he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces.

Then, over quite a long period, it was slowly collected and put together again with the greatest care. Barbara
Hannah, “Hannah,” Page 283.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bbb63-12bvision.jpg`

Anahata Heart Chakra - Air Element - Antelope/Gazelle (2019-03-21 05:53)

[1]



1. Anahata Heart Chakra - Air Element - Antelope/Gazelle

The situation of Earth is released into the Air, disattachment with the Earthly realm. Mindfulness, you are no longer identifying with your emotions and desires.

Individuation! Becoming what is not ’me’: The Self, the trans-personal. Where psychic things have their origins. The me is an appendage of the Self. Realizing values. The beginning of Purusha, the essence, the "Self" which pervades the universe.

Individuation means: becoming what is not me, nobody understands what the Self is, because the Self is exactly that which you are not, it is not the me, the me is merely an appendage of the Self.

As Saint Paul said: I live, but not me, Christ (consciousness, Buddha consciousness) lives within me. In which he meant his life became an objective one, not his own, but the life of one that is higher, of the Purusha.

The purusha is identical with the psychic substance of your thoughts and values or feeling. In recognizing feelings and ideas you witness purusha. This is the first suspicion of a being withing your physiological and psychological existence that is not yourself; a being that encapsulates you, that's bigger and more important than you are, but has an entirely psychic existence.

In Manipura still don't know where we are, we are still with our feet on the earth in Muladhara, but in Anahata they are lifted from the surface through the air element.Animus, spirit, comes from the greek anemos, which means wind. And pneuma, mind, is also greek for wind. Arabic ruch = wind or soul or mind. Hebrew = ruach is mind and wind. With your last breath the spirit leaves the body.

[2]

Instead of following your impulses, you could think of a ceremony where you can distance yourself from your emotions and observe them and rise above them. You stop yourself in a wild moment and ask yourself: why am I acting this way? When one discovers one can release themselves from emotion: he becomes a real human.

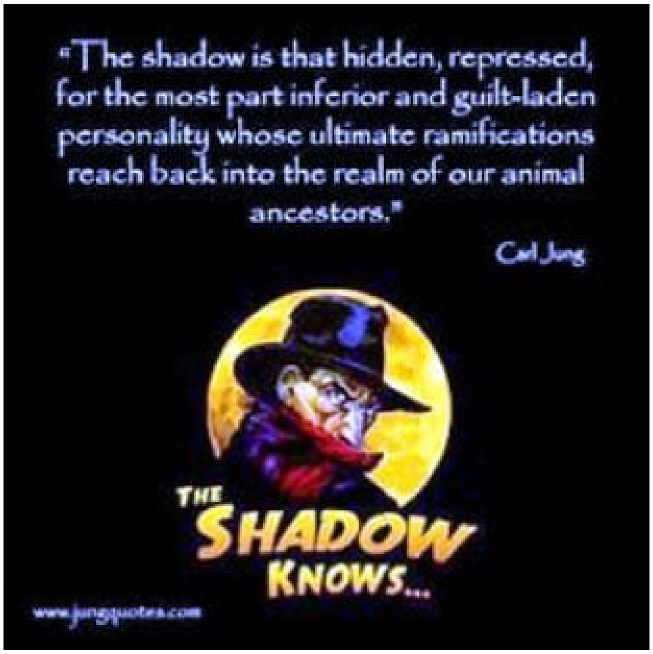
Crossing from Manipura to Anahata is quite difficult because the recognition that the psyche acts on its own, that it really is something other than yourself, is extraordinarily hard to realize and admit. Because it means that consciousness that you call yourself has a border. However if you understand it in the right manner, then - as Tantra Yoga shows - this recognition of the psychogenic factor is in fact the first recognition of Purusa.

The Antelope or Gazelle, again a transformation of the original power, it resembles the ram somewhat, though it is not domesticated as the ram, and it's not an animal of sacrifice. It is not an aggressive animal, to the contrary it is shy and slippery, very light footed. It's gone in a glimpse of an eye. If you encounter a herd of them you are amazed at how fast they all vanish again.

They seem to fly with great leaps through the air. There are antelopes in Africa that can jump six to ten meters, like they have wings. Light as the air, and just touch the earth here and there. An animal of the earth but seemingly released from gravity. Perfectly symbolizing the power and lightness of the psychic substance: thought and feeling. Closely resembling the unicorn, a symbol of the holy spirit. (Also symbolized by the Green Lion - green is the color of Anahata.) Carl Jung; Kundalini Yoga

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/81880-gazelle.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/ca98c-gaze.jpg`

Carl Jung on the “Archetype of the Shadow.” (2019-03-21 05:56)



"The shadow is that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors."

Carl Jung

The Archetype of the Shadow:

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire."

If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives.

It also says, "Reconcile yourself with him as long as he is on the road."

"What ye have done to the least of your brethren ye have done unto me."

The least of me is my inferior function which represents my shadow- side.

But what, if the inferior and neglected function expresses the will of God?

When sacrifice is demanded it frequently implies the acceptance of our shadow- side.

The the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.

His self is empty and he cannot draw the opposites together.

The best protection against abandonment to demons is a conscious relationship to a close, living human being.

In the case of a woman the relationship should be to a man.

We should not try to escape upward or downward from the world.

To want to be the best or the worst of men is megalomania.

It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.

That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.

All "good people" suffer from irritability.

We must be charitable to our weaknesses.

An alchemical text says: "The mind should learn compassionate love for the body."

The unconscious shows us the face that we turn towards it.

It smiles if we are friendly to it; but if we neglect it, it makes faces at us.

We can only become real by accepting our sexuality and not denying it through saintliness.

We must descend into our own depths to have the visio Dei.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt.

But who can be humble who has not sinned?

This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Jung-Ostrowski, Pages 25-26.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f00cd-12bshadow.jpg`

Carl Jung in Life Magazine - YouTube (2019-03-21 06:04)

[1]Carl Jung in "Life Magazine" - YouTube

1. `https://www.youtube.com/watch?v=iBZOoas-xqI`

Carl Jung: "It seems to me that we are at the end of an era. " (2019-03-21 06:05)

[1]

It seems to me that we are at the end of an era.

The splitting of the atom and the nuclear bomb bring us a new view of matter.

As physical man cannot develop any further, it would seem that this particular evolution ends with man.

Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body.

It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Jung-Ostrowski, Page 63.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b803d-12bpisces.jpg`

Carl Jung: Relating to Freud, Adler, and Rank (2019-03-21 06:18)

[1]

Dr. Evans: Dr. Jung, many of us who have read a great deal of your work are aware of the fact that in your early work you were in association with Dr. Sigmund Freud, and I know it would be of great interest to many of us to hear how you happened to hear of Dr. Freud and how you happened to become involved with some of his work and ideas.

Dr. Jung: Well, as a matter of fact, it was the year 1900, in December, soon after Freud's book about dream interpretation had come out, that I was asked by my chief, Professor Bleuler, to give a review of the book.

I studied the book very attentively, and I did not understand many things in it, which were not clear to me at all; but from other parts I got the impression that this man really knew what he was talking about.

I thought "this is certainly a masterpiece—full of future."

I had no ideas then of my own; I was just beginning. It was just when I began my career as assistant in the psychiatric clinic. And then I began with experimental psychology or psychopathology.

I applied the experimental association methods of Wundt, the same that had been applied in the psychiatric clinic in Munich, and I studied the results and had the idea that one should go once more over it.

So I made use of the association tests, and I found out that the important thing in them has been missed, because it is not interesting to see that there is a reaction—a certain reaction—to a stimulus word.

That is more or less uninteresting. But the interesting thing is why people could not react to certain stimulus words, or only react in an entirely inadequate way.

Then I began to study these places in the experiment where the attention, or the capability of this person apparently began to waver or to disappear, and I soon found out that it was a matter of intimate personal affairs people were thinking of, or which were in them, even if they momentarily did not think of them when they were unconscious with other words; that the inhibition came from unconscious and hindered the expression in speech.

Then, in examining all these cases as carefully as possible, I saw that it was a matter of what Freud called repressions. I also saw what he meant by symbolization.

Dr. Evans: In other words, from your word association studies, some of the things in The Interpretation of Dreams began to fall into place.

Dr. Jung: Yes! And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began.

Dr. Evans: There were other individuals who also became interested in Dr. Freud's work, and one of them was Dr. Alfred Adler.

As you remember Dr. Adler, what in your estimation led him to become interested in Dr. Freud's work? Dr. Jung: He belonged; he was one of the young doctors that belonged to his surroundings there.

There were about twenty young doctors who followed Freud there, who were—who had a sort of little society. Adler was one who happened to be there, and he learned— he studied Freud's psychology in that circle.

Dr. Evans: Another individual, of course, who joined this group was Otto Rank, and he, unlike yourself, Dr. Adler, and Dr. Freud was not a physician; did not have the Doctor of Medicine degree.

Was this regarded by your group at the time as something unusual, to have someone become interested in these ideas who was not by training a physician?

Dr. Jung: Oh no! I have met many people who represented different faculties who were interested in psychology.

All people who had to do with human beings were naturally interested; theologians, lawyers, pedagogues; they all had to do with the human mind and these people were naturally interested.

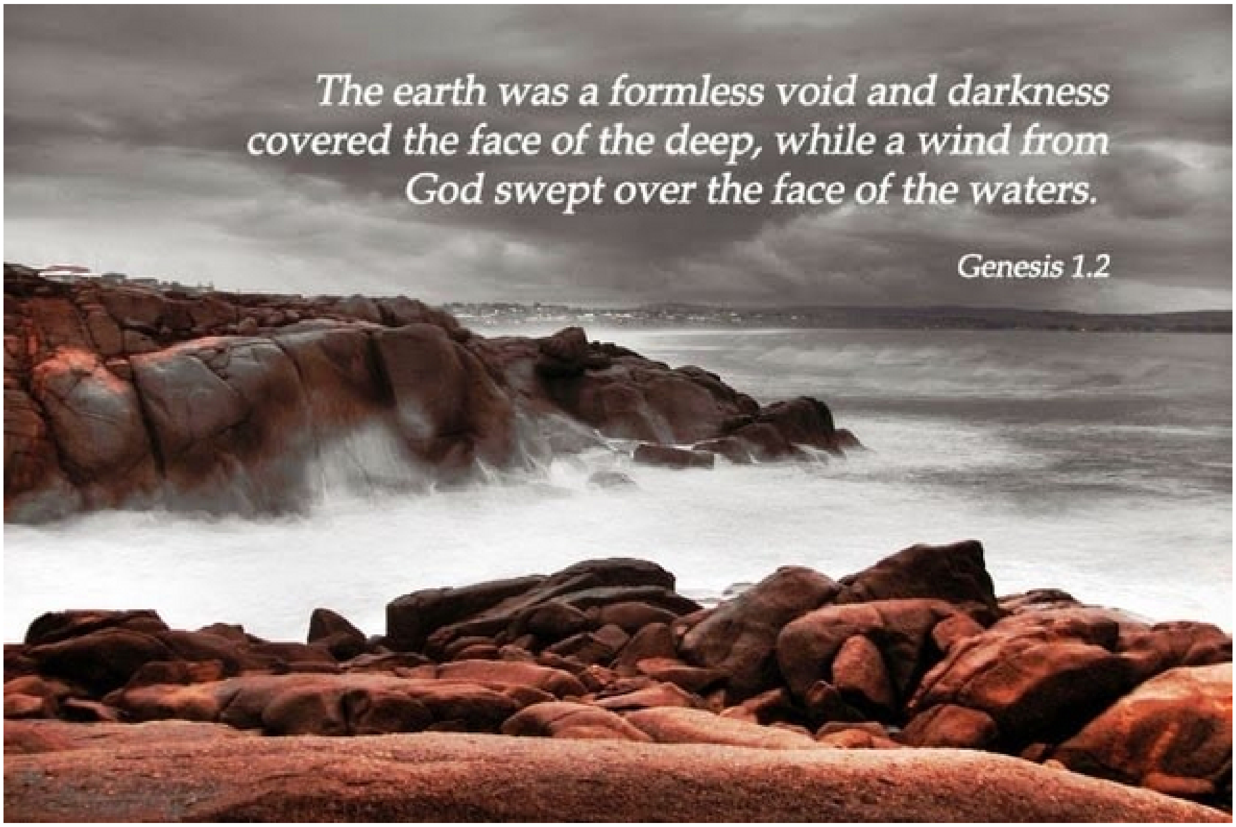
Dr. Evans: Then your group, including Freud, did not feel that this was exclusively an area of interest for the physician? This was something that might appeal to many?

Dr. Jung: Oh my, yes! Mind you, every patient you have gets interested in psychology .Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations with Carl Jung, Page 11.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/dd6bc-12brank.jpg`

Carl Jung on Matter, Spirit and the Human Body. (2019-03-21 06:43)

[1]


The earth was a formless void and darkness
covered the face of the deep, while a wind from
God swept over the face of the waters.
Genesis 1.2

[Carl Jung on What is Spirit?]

Lecture X 26th January, 1940

In the last lecture we began to speak of Przywara’s meditation on the first word of the Fundamentum: "homo".

We came up against the word "spirit" and I expressed a doubt as to whether spirit could be called intellect or consciousness.

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think.

Neither of these things is spirit.

So we came to the question what is spirit?

Or rather what psychic experience can be identified with or expressed by it?

In order to approach this question I spoke of the etymology of spirit, of the Greek words "pneuma" and "anemos", the Latin word "spiritus" and so on.

Today we will examine the German word "Geist", it corresponds to the English word ghost and is derived from the old Nordic word "geisa", that is "wiiten", (to rage, to be furious).

This brings in a new idea, by no means identical with the soft breath of spiritus and pneuma.

It indicates passion, fire, etc. It is related to the Germanic word "us-gaisjan", to induce an emotional condition, to get someone out of himself.

And we say in Swiss German "'s isch zum Ufgeischte", meaning that a situation or person has become intolerable.

This corresponds to the English word aghast.

This peculiar quality is also visible in the metaphors which are used in connection with spirit: flame, fire, sparks, light, etc.

All these separate ideas, as you will remember, come together in the miracle of Pentecost.

A "rushing mighty wind" filled the house and "cloven tongues like as of fire" descended on each of the Apostles and "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance".

The multitude outside were amazed and some said: "These men are full of new wine."

This shows that they were in a condition which could be compared to drunkenness.

In every language alcohol is called spirit.

It is a spirit of a certain kind but evanescent in its effect.

The wine in the communion is called the spiritual blood and is a symbol of both blood and spirit, so that here also we find qualities of the spirit described.

As we saw, the words for spirit in the Latin, Greek and Semitic languages were connected with moving air.

So it is said that the Holy Ghost breathes between Father and Son.

He is the principle of life. This is the origin of the primitive idea that the soul leaves the body with the last breath.

The quality of moving air is also to be found in "wiiten ", (to rage) , we speak of a raging wind, for instance.

If we consider this aspect of " Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit.

It is, therefore, an increase of life.

The phenomenon of the spirit is always a sort of possession, primitive man can only describe it as a different soul, a spirit, which comes to my soul and possesses it.

The primitive wears a neck amulet in order to shelter the back of his neck, which is unconscious, in order to prevent the spirit sitting on him there and speaking through him.

This spirit can also enter by the fontanel.

People with an open fontanel are always regarded as somewhat peculiar, because the old channel of the soul is open and souls can get in and out.

In Tibet the soul is said to leave the body by the fontanel so, in the last prayer said over the dying, the Lama produces a high tone which causes the skull to open and allows the soul to leave the body.

We see, therefore, that possession by a breath-like being is a primeval conception of a spiritual condition.

The man who unexpectedly speaks from an exalted or peculiar state is mana or taboo, if he speaks paradoxically then he is surely a sorcerer.

All this shows us that the psychological phenomenon of the spirit is an exalted condition of life, or at least an unusual one, or, to formulate it still more carefully, it is a change in the personality.

You see it is something very different to the modern use of the word "Geist", and I am convinced that these original forms are far nearer to its real nature.

We can only speak of it as a human condition; what it is in and for itself is a question which cannot be answered, we can only know how it is experienced.

This is equally true of the concept of matter or body.

We must say here that the body has nothing to do with matter.

Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body.

Here again there is danger of a misunderstanding.

If we ask modern man what is body, he describes the anatomical structure which he can see with his eyes.

But that is no psychic experience, it is scientific experience of the body.

Psychic experiences is the image of the body which is reflected in the psyche.

How I experience the body from within is a totally different question.

I am inside the body as a psyche.

If we investigate carefully what that means we come on a lot of extremely peculiar experiences which have given rise to many of the strangest symbols.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.

Our medieval philosophers discovered these, and such centres are highly differentiated in India.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point.

We fill our bodies as if through inner streams.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results.

One can, for instance, warm cold limbs in this way and enervate certain muscles.

Yogins have many stunts of this kind which are based on psychological Prana experience and have nothing to do with mysticism.

It is by such paths that a psychic image of the body is obtained.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres.

These centres are not mystical but psychical centres of experience.

It is no wonder that eastern and western doctors cannot understand each other's language.

Our modern doctors are beginning to understand that these centres are not anatomical but are psychological centres of activity.

We say that certain things take our breath away, others feel like a pressure on the breast or heart, and other things lie heavy on our stomach.

So when we say body, we really mean our psychic experience of the body.

This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter.

One cannot prove a Prana pipe scientifically, so we say in the West that it is ridiculous.

But this simply means that we are ridiculous not to be able to understand such things.

The body, therefore, is also a psychological condition, a peculiar form of consciousness.

So when we think - we could just as well say function psychically - in the head, it is something quite different to doing the same thing with the heart.

These two things are so different that it is a tremendous discovery for a lot of people when they find they can understand something with the heart, for most people only function in the brain box.

A nigger has all his thoughts in his belly, he is only aware of the things which affect him down there.

And I have often told you of the Pueblo Indian who told me that the Americans were all mad because they thought in the head instead of the heart.

The old Greeks, on the contrary, lived in the diaphragm.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition.

We only have our experiences of the spirit, we do not know what is behind these, what spirit is or whether it is a divine being, and we only have our own experiences of the body.

We perceive both with our consciousness.

We can really say, therefore, that Przywara's meditation is incomplete, it goes no further than the conceptions of spirit and body.

There is not such a conflict in the soul itself, in a sense we make this conflict when we say: here above is the spirit, here below is the body, with a tremendous tension between them.

It is not eo ipso like that in us.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit.

So what we experience of spirit and body are really psychic modalities.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect.

We think that experience of the spirit is something of a totally different nature to experience of the body and then the rent is already there.

This does not mean that the split should not have occurred, to assert that would be to deny the whole mental development of man.

This contradiction had to occur, this chasm had to be torn open, or we should never have understood.

When black and white are together, one and the same thing, we cannot distinguish anything.

So Przywara says that man, as "medium formale materiale", shows forth God who is the unity of everything in creation which has been torn into the opposites.

He says:

"If he (man) as centre is the objective image of God, and subjectively there for the purpose of making God known as the absolute centre, he is only in so far effective as he, incapable of remaining fixed in himself, hangs wholly in God."

He takes the expression "hanging in God" from the annotations of Ignatius himself: "adhaerere, inhaerere, cohaerere Deo" (hanging on, hanging in and hanging together with God). Przywara continues:

"He is man in as far as he is in God. He is the centre of body-spirit in as far as he is in God, Who in His essence is the adequate absolute centre : In Himself as the All-pervading."

He says here that the unity, the coincidentia oppositorum, in the soul of man is an image, an allegory, so to speak, of God, because all opposites are reconciled in God.

Man is there in order (through the unity which is in him) to show forth the unity of God.

And in what condition does man find himself?

He has this likeness to the unity of God but, as a created being, he can do nothing out of · himself but depends entirely on God.

God is not only his pattern but his causa efficiens, his effective cause.

Man is entirely contained in God and this condition is described by Przywara as hanging in God.

To anticipate, this hanging means hanging on the cross.

There is no freedom, it is a condition in which man does not depend on himself but entirely on God, for God is absolute.

Przywara continues:

"Body and spirit are ’right’ with one another in so far as man is ’right’ in God."

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity.

This unity is guaranteed by Him because Przywara says:

God is the only "in sich selbst sein" (one who is in himself.)

This means that God is the Self and, in so far as man is a unity, he is an image of this Self.

We have here the teaching of "Atman" in a purely Catholic form.

God is the efficient cause, he IS.

He is the essential reason of existence and its guarantee, there is no existence outside him.

This is really exactly the same idea as the Indian: I am Atman, I am the world.

It is a Platonic idea that man is the image of God.

The Indians express it as the thumbling in man’s heart that is also the Atman which covers the whole earth and which contains everything.

So far there is complete harmony between the two, but whereas the Indian conceives of man as a free, natural, plant-like image of God, Przywara represents him as being in a condition of compulsion and torture; man is nailed up, so to speak, as an image of God.

Curiously enough, there was an antique mystery cult in which this idea was carried out concretely.

A pine tree was felled during the yearly festival of the cult of Attis and was carried into the cave of Cybele.

A picture of the God was fixed to the tree: the tree represented the God.

The tree was thus made the child of Cybele who is nature.

If we think in the Indian way, Attis is the pine tree and stands in the womb of nature and is nature, he is a pure expression or image of nature.

But when the image of Attis is fixed to the tree, then it is an expression of the "suspensio", of the painful death of Attis who was, so to speak, given back to the mother as a corpse for re-birth, resurrection.

The symbol of the cave is naturally the symbol of the grave and life is buried like a grain of wheat in the womb of the earth and grows up again.

This is the mystical idea behind the mysteries of Eleusis, Attis, etc.

Przywara makes it even clearer when he says that man, as the reconciliation of the opposites, spirit and body, is a "Kreuzung" (intersection, crossing).

He uses the word "Kreuzung", and this means that two different tendencies, the somatic and pneumatic, cross, so to speak, in man.

This is a condition of tension, the god is killed between the opposites.

We see this also in pictures where Mithras sits on the bull and, as matador, runs the sword into its throat.

The scene is flanked by torch bearers with torches held aloft and sunk to the ground.

This is the rising of the sun, Helios driving his horses up into the Heavens, and Luna driving down on the other side: day and night.

This represents the sacrifice as taking place at midday, between the opposites.

And you find exactly the same idea in the crucifixion, Christ was crucified between the two thieves, one went up to Paradise and the other down to Hell.

Man also is between these opposites, which is why Przywara calls him a "Kreuzung", and the tension between the opposites he calls a "Riss" (rent) which is simply a conflict between the opposites.

This is something which you do not find in India, the conflict is called illusion in Buddhism and lies outside.

The Buddhist aims at Nirdvandva, freedom from the opposites, they are merely the concupiscentia.

When man sees that the world is illusion, he ceases to desire it and, when his knowledge is sufficient to recognise everything as illusion, the whole Nidana chain ceases to exist, for it only leads to death and suffering.

The Buddhist, to a great extent, refuses the conflict whereas it is all important in the West.

This expresses the western attitude which is extraverted.

The world seems beautiful and desirable to us; we grumble sometimes but are exceedingly optimistic about it and are always sure tomorrow will be better.

But the Indian says: it will never be different and has long given up the conflict about it, because it is outside him.

It is an inner conflict with us, and we also have long ceased to do anything about it as such, and so naturally we have to meet it outside, in other people.

And it gives us the greatest satisfaction to be able to locate it elsewhere.

We read, for instance, of a crime in the newspaper and feel delighted to think: "he has it, not I . " Carl Jung, ETH Lectures, Pages 224-228.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/477fc-1.jpg`

Jung’s Appraisal of Freud’s Structural Concepts: Id, Ego, and Super-Ego (2019-03-21 06:51)

[1]

Dr. Evans: Going still further into the development of Dr. Freud's theory, which you acknowledge as a significant factor in the development of
many of your own early ideas, Dr. Freud, of course, talked a great deal about the unconscious.

Dr. Jung: As soon as research comes to a question of the unconscious, things becomes necessarily blurred, because the unconscious is something which is really unconscious!

So you have no object—nothing.

You only can make inferences because you can't see it; and so you have to create a model of this possible structure of the unconscious.

Now Freud came to the concept of the unconscious chiefly on the basis of the same experience I have had in the association experiment;
namely, that people reacted—they said things—they did things—without knowing that they had done it or had said it.

This is something you can observe in the association experiment; sometimes people cannot remember afterward what they did or what they said in a moment when a stimulus word hits the complex.

In the word association reproduction experiment, you go through the whole list of words.

You see that the memory fades when there is a complex reaction or block.

That is the simple fact upon which Freud based his idea of the unconscious.

There is no end of stories, you know, about how people can betray themselves by saying something they

didn’t mean to say at all; yet the
unconscious meant them to say just that thing.

That is what we can see, time and again, when people make a mistake in speech or they say something which they didn’t mean to say; they just make ridiculous mistakes.

For instance, when you want to express your sympathy at a funeral, you go to someone and you say, "I congratulate you"; that’s pretty painful, you know, but that happens, and it is true.

This is something that goes parallel with Freud’s whole idea of the psychopathology of everyday life.

In Paris there was Pierre Janet who worked out another side of the understanding of unconscious reactions.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas.

He was a first class observer, though he had no systematic, dynamic psychological theory; his is a sort of physiological theory of the unconscious phenomena.

There is a certain depotentation of the tension of consciousness; it sinks below the level of consciousness and thus becomes unconscious.

That is Freud’s view too, but he says it sinks down because it is helped; it is repressed from above.

That was my first point of difference with Freud.

I think there have been cases in my observations where there was no repression from above; those contents that became unconscious had withdrawn all by themselves, and not because they were repressed.

On the contrary, they have a certain autonomy.

They have discovered the concept of autonomy in that these contents that disappear have the power to move independently from my will.

Either they appear when I want to say something definite; they interfere and speak themselves instead of helping me to say what I want to say; they make me do something which I don’t want to do at all; or they withdraw in the moment that I want to use them.

They certainly disappear! Dr. Evans: And this then is independent of any of the, you might say, pressures on the consciousness as Freud suggested?

Dr. Jung: Yes.

There can be such cases, sure enough, but besides them, there are also the cases that show that the unconscious contents acquire a certain independence.

All mental contents having a certain feeling tone that is emotional have the value of an emotional affect—have the tendency to become autonomous.
So, you see, anybody in an emotion will say and do things which he cannot vouch for.

He must excuse himself of a mistake; he was non compos mentis.

Dr. Evans: Dr. Freud suggested that the individual is born under the influence of what he called the Id, which is unconscious and undeveloped, a collection of animal drives. It is not very easily understood where all these primitive drives—all these instincts—come from.

Dr. Jung: Nobody knows where instincts come from.

They are there and you find them.

It is a story that was played millions of years ago.

Their sexuality was invented, and I don't know how this happened; I wasn't there!

Feeding was invented very much longer ago than even sex, and how and why it was invented, I don't know.

So we don't know where the instinct comes from.

It is quite ridiculous, you know, to speculate about such an impossibility.

So the question is only—where do those cases come from where instinct does not function.

That is something within our reach, because we can study the cases where instinct does not function.

Dr. Evans: Could you give us some rather specific examples of what you mean by cases where instinct does not function?

Dr. Jung: Well, you see, instead of instinct, which is a habitual form of activity, take any other form of habitual activity.

Consider a thing that is absolutely controlling which fails to function; then it's worse, and suddenly we can't think of any other thing.

For instance, a man who writes fluently suddenly makes a ridiculous mistake; then his habit hasn't functioned.

Also, when you ask me something, I'm supposed to be able to react to you; but certainly if I am pushed beyond, or if you succeed in touching upon one of my complexes, you will see that I become absolutely perplexed.

Words fail me.

Dr. Evans: We haven't seen you very perplexed yet, Dr. Jung.

Dr. Jung: I am a good example of psychology, you know, a fellow who knows his stuff quite well—the professor asks him and he cannot say a word.

Dr. Evans: To continue, another part of Dr. Freud's theory, of course, that became very important, to which we have already alluded, was the idea of the conscious; that is, out of this unconscious, instinctual "structure," the Id, an Ego emerges. Freud suggested that this ego resulted from the organism's contact with reality, perhaps a product of frustration as reality is imposed on the individual. Do you accept this conception of the ego?

Dr. Jung: If man has an ego at all, that is your question.

Ah, that is again such a case as before; I wasn't there when it was invented.

However, in this case, you see, you can observe it to a certain extent with a child.

A child definitely begins in a state where there is no ego, and about the fourth year or before, the child develops a sense of ego—"I, myself."

There is, in the first place, a certain identity with the body.

For instance, when you ask primitives, they emphasize always the body.

When you ask—who has brought this thing here—the Negro will say "I brought it," no accent on the "I," simply "brought it."

Then if you say—why have YOU brought it—he will say, you know, ME, ME, Yes, I, MYSELF, this given object, this thing here.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego.

Then, of course, there are lots of other things.

Later on there are mental differences and other personal differences of all sorts.

You see, the ego is continuously building up; it is not ever a finished product—it builds up.

You see, no year passes when you do not discover a new little aspect in which you are more ego than you have thought.

Dr. Evans: Dr. Jung, there has been much discussion about how certain experiences in the early years influence the formation of the ego.

For example, one of the most extreme views concerning such early influences was advanced by Otto Rank.

He spoke of the birth trauma and suggested that the trauma of being born would not only leave a very powerful impact on the developing ego, but would have residual influence throughout the life of the individual.

Dr. Jung: I should say that it is very important for an ego that it is born; this is highly traumatic, you know, when you fall out of heaven.

Dr. Evans: However, do you take literally Dr. Otto Rank's position that the birth trauma has a profound psychological effect on the individual?

Dr. Jung: Of course it influences you.

If you believe in Schopenhauer's philosophy, you say, "it is a hellish trauma to be born."

Well, there is a Greek saying that "it is beautiful to die in youth, but the most beautiful of all things is not to be born."

Philosophy, you see.

Dr. Evans: But you don't take this as a literal psychic event?

Dr. Jung: Don't you see, this is an event that happens to everybody that exists—that each man once has been born.

Everybody who is born has undergone that trauma, so the word has lost its meaning.

It is a general fact, and you cannot say "it is a trauma"; it is just a fact, because you cannot observe a psychology that hasn't been born —only then you could say what the birth trauma is.

Until then, you cannot even speak of such a thing; it is just a lack of epistemology.

Dr. Evans: In his later writing, in addition to the ego, Freud introduced a term to describe a particular function of the ego. That term was the Super-Ego. Broadly speaking, the super-ego was to account for the "moral restrictive" function of the ego.

Dr. Jung: Yes, that is the super-ego, namely that codex of what you can do and what you cannot do.

Dr. Evans: Built-in prohibitions which Freud thought might be partly acquired and partly "built-in."

Dr. Jung: Yes.

However, Freud doesn't see the difference between the "built-in" and the acquired.

You see, he must have it almost entirely within himself; otherwise, there could be no balance in the individual.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung Conversations Evans, Pages 14-16.

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Carl Jung on the Anima and Animus (2019-03-21 06:57)

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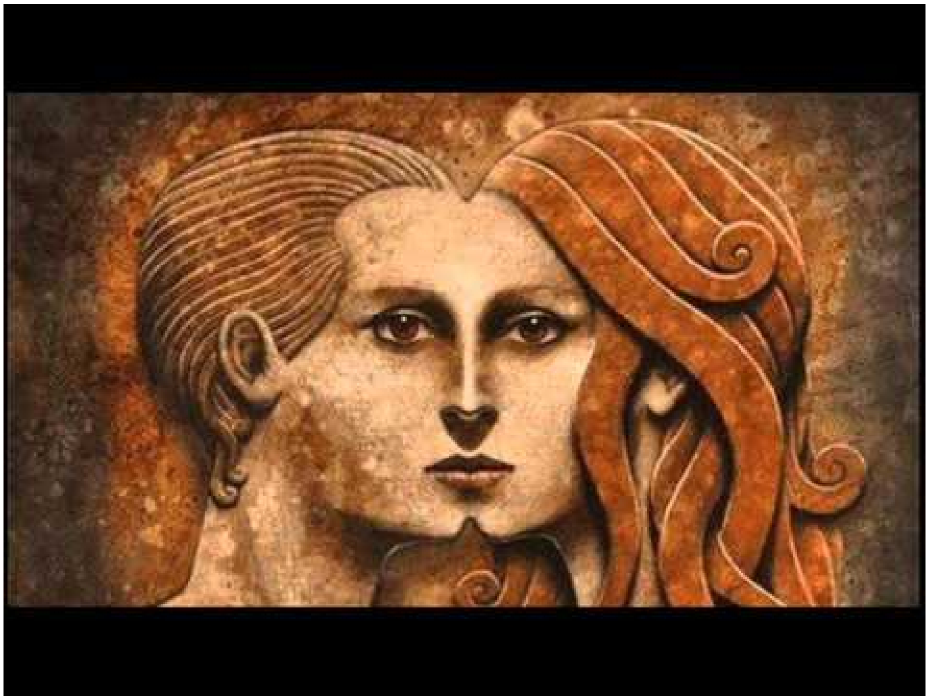

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex, male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part of the inherited nature of the individual?

Dr. Jung: Well, this is a bit complicated, you know.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes.

That is something that doesn't appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself.

They said it; it is not a modem invention.

The same is the case with the animus.

It is a masculine image in a woman's mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things.

Then because he says it, it is all true and he is the fellow, no matter what he is.

Those are particularly well-founded archetypes, those two.

And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

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Carl Jung on "Cancer" – Anthology. (2019-03-21 07:04)

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Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure. Carl Jung, Evans Conversations, Page 34.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0dfa4-12bcancer.jpg`

Carl Jung on "Causality" – Anthology. (2019-03-21 07:13)

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Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Pages 157-158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Pages 317-319.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Pages 420-421

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Pages 420-421

Chance is an event, too, and if it didn’t exist causality would be axiomatic. Carl Jung, Letters Vol. II, Pages 414-416

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Pages 414-416

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Pages 425-426

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 445-449

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions, and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

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"But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psychic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295

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Carl Jung on "Chaos" – Anthology. (2019-03-21 07:18)

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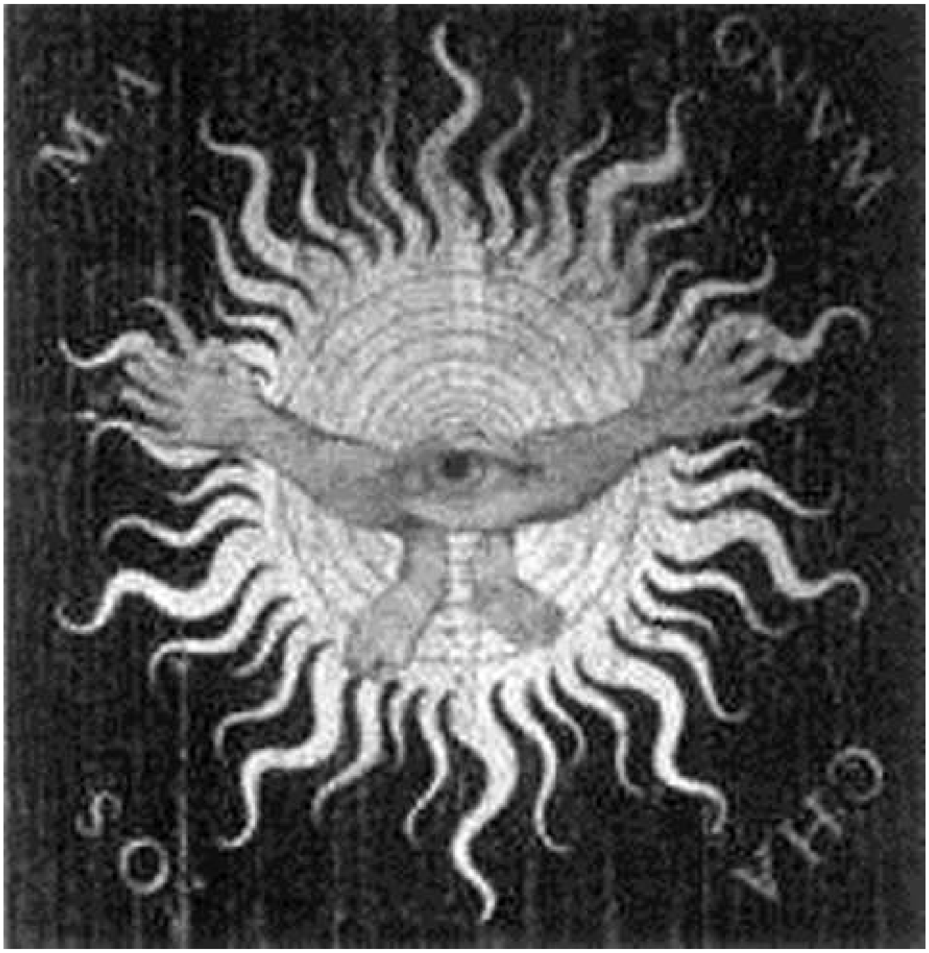

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

He [Jung] replied, "Yes. God spoke and created from the chaos-and here we are all gods for ourselves. E Harding, Conversations with Jung, Page 8

He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5,

Para 104A

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Nowhere and never has man controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God’s work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis." Carl Jung, Letters Vol. II, Pages 469-471

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Pages 387-388

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Pages 59-63.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9 II: §376

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235

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Carl Jung on “Character” – Anthology (2019-03-21 07:22)

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In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Pages 457-458

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Pages 349-350

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Pages 346-348

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Pages 346-348

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Pages 287-289.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season…. Carl Jung, CW 16, ¶75.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; Psychology and Religion; Page 45.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The

Theory of Psychoanalysis (1913).

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5dc5f-12bcharacter.jpg`

Carl Jung on the "Child" and "Children." [Anthology] (2019-03-21 07:25)

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But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed. Carl Jung, Conversations with C.G. Jung, Page 29.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents. Carl Jung; "Paracelsus", 1929.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17: 286

Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The child has to step out of this primordial world, to be able to really enter into life. . Carl Jung, Children's Dreams Seminar, Page 184.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which
the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

...the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, Modern Psychology, Vol. 2, Page 163.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don’t belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Adler’s letter is stupid chatter and can safely be ignored. We aren’t children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don’t think much of him as a person. Carl Jung,Freud-Jung Letters, Page 532.

The child’s psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.
The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God’s formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God’s formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God’s formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

Man’s relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in

1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

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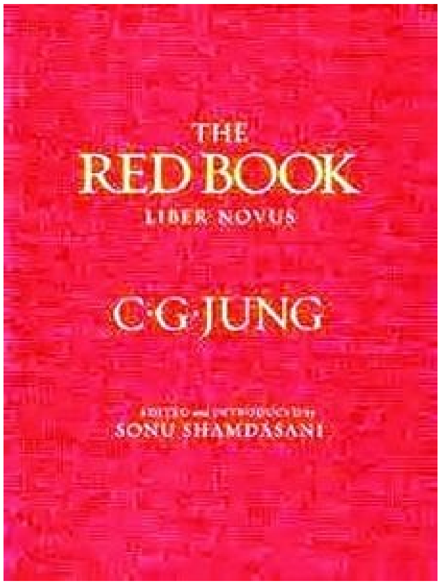
Carl Jung on The Red Book - YouTube (2019-03-21 09:10)



[1]Carl Jung on "The Red Book" - YouTube

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1. `https://carljungdepthpsychologysite.blog/2018/03/21/carl-jungs-father-appears-to-him-in-a-dream-after-his-death/`

Carl Jung and “the essence of man as corresponding to that of God.” (2019-03-21 09:47)

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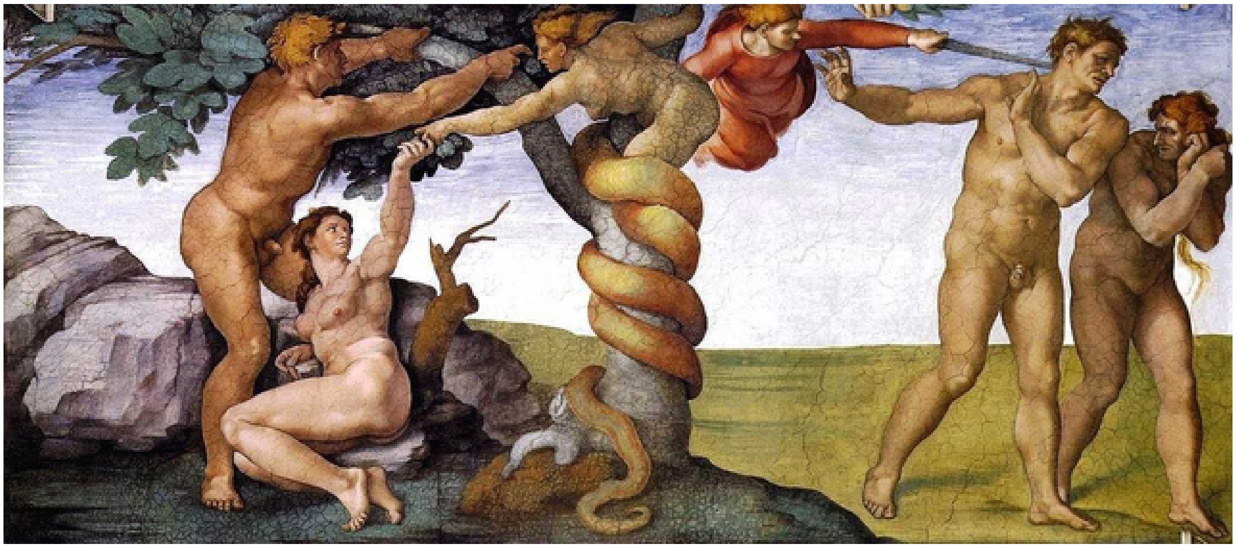

Lecture XII 9th February, 1940

In the last lecture I finished reading you some quotations from the modern Jesuit, Przywara. I spoke of his anthropology and showed you how he regards the essence of man as corresponding to that of God.

The Deity, according to Przywara, contains and unites the opposites, whereas man is torn asunder by them, stretched ap art and therefore in conflict.

Man, as a part of God, participates of the substance of the Deity, and consequently of the opposites, which means conflict.

Therefore man is essentially a being of conflict for, in Catholic theology, Christ was God and also man and therefore he represents the opposites contained in God as well as the solution: redemption, the union of the opposites.

But in his true human nature he was also hung between the opposites, i.e. suspended on the cross.

The cross is a complete expression of the opposites, they unite at one point and Christ and his suffering were crucified over this point.

He thus represents God in his aspect of suffering and man, in as far as he suffers, really corresponds to Christ.

God is also suffering and he appears in the man who suffers.

God is the causa exemplaris of man, and Christ is not only causa exemplaris but also causa efficiens. It is said that we are created in Christ and by him, that is, in the image of suffering man.

You must keep this point of view before your eyes as we continue the exercitia spiritualia.

There is a prayer, written by Ignatius which is a classical example of the attitude prescribed for those who take part in the exercises.

It is usually used during the preparation or introduction.

It is again a Latin prayer:

"Suscipe, Domine, universum meam libertatem, accipe memoriam, intellectum et voluntatem, et quiquid habeo vel possideo, id tatum Tibi restituo ac Tuae prorsus trade voluntatem gob ernandum; amorem Tui solum cum gratia Tua mihi dones, et dives sum satis, nee aliud quidquam ultra pasco."

(Take, 0 Lord, all my liberty. Receive my memory, understanding and entire will. Thou hast bestowed on me whatever I have or possess. I give all back to Thee, and deliver it to Thee, to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough, and ask for nothing more.)

This complete submission to a figure outside oneself is not only characteristic of the exercises but it formulates the whole western religious attitude.

Eastern man would say we surrendered to a thought being that had been created by the meditation.

It would not be any the less real for him because of this. Eastern man, through his identity with Atman, the world creator, can create thought beings of definite reality.

His gods are thought beings and yet they are real.

This is incomprehensible to the West, because we never start from within; if Christ does not stand before us as an outer reality then he does not exist.

Man cannot create in himself a being which does not exist, but what is eastern man?

He is Atman, so he can produce Atman.

Western man knows nothing of this, he does not know that the figure of Christ is his own being.

But it is clear from this meditation that man, as "parstotius", has a share in God and therefore has also a certain ability to place thought beings before him, and the purpose of the images and ikons in western churches is the concretisation of such beings.

These images, in the East. are yantras or tools which help man in the formation of thought beings.

Western man gives his whole being, his whole psychic existence so to speak, to this other figure, this vis a vis being.

It would be almost blasphemous to suggest here that this figure might be a thought being.

On the contrary, this is a matter of course for eastern man.

Our reason makes it almost impossible for us to understand this point of view, because we are of the opinion that anything invisible which we create is just air.

We cannot weigh it or reduce it to a chemical formula, so it is nothing.

But that does not make it any the less real.

It is a reality just as the idea to build a bridge or an engine is real, though we do not grant it reality till it stands materially before our eyes.

It is real for eastern man while still in the head of its creator.

Ideas are absolutely real but we never believe this.

If someone does something peculiar we are always naive enough to think that he will be accessible to reason.

We explain to him how unreasonably and foolishly he is behaving and are amazed that it is useless.

Only well-meaning ignoramuses think that good advice will help when someone is possessed by an idea.

We are foolish enough to think that he is possessed by something unreal, that the whole thing is just nonsense.

But possession is absolute reality and ordinary methods are powerless, it does not allow itself to be talked away.

It is a psychic reality which cannot be criticised by ordinary standards.

This does not fit into our factual scheme but is the latter the only truth?

This prayer shows you the complete surrender which is aimed at in the exercises, and you can easily imagine what an extremely serious matter they are for anyone who can even approach this attitude.

This is not only because of the difficulty and effort but because they contain symbols which adequately express the innermost nature of man.

This is, of course, the real reason why such exercises exist and why they have so much influence on the mind of man.

I have already told you that there is no absolutely fixed programme in the exercises.

The pieces I have read you, which I have treated as a sort of introduction, can also be meditated up on later.

The content of the exercises is strictly formulated but it is the duty of the director to see that the order suits the individuals concerned, he has a free hand in this.

A strict self-examination, an "Examen generale et particulare", is always prescribed and usually takes place during the introduction.

We cannot go into full detail but I will elucidate some points from the introduction of an old Spanish Jesuit, Izquierdus.

The purpose of such a self-examination is to purify the soul, the whole psychic constitution.

It is a sort of analysis, a minute investigation of the psyche, undertaken by one’s own reason.

The standards of conduct are naturally traditional and the teaching of the Church lays down the rules of sin and virtue.

Our author says:

"The soul is purified by discovering the inner roots of the vices so that they can be eradicated. And it is also necessary to note carefully the separate occasions on which these vices have shown themselves, and to observe the circumstances in which such things occur in order to be able to avoid them."

One must really put one’s whole life under the microscope in order to be able to root out one’s faults and failings.

The form of this self-examination is also prescribed, every separate instance which occurs to one must be noted and also the circumstances: the time, place, etc.

And then one must undertake something to prevent its recurrence.

One can, for instance, resolve not to commit that sin for a whole morning and in the afternoon one should investigate whether one did indeed avoid it.

If in spite of all this careful examination and control the sin persists, the "examen particulare" must be undertaken.

That means that this special case must be examined in greater detail.

Why did the sin approach again, even as a temptation?

It is said that some people go so far as to carry a kind of rosary and push the beads along to mark their backslidings and progress, or others have a notebook in which they write the number of bad thoughts and the like which have occurred during the day.

All this is done with the greatest exactitude and care.

This "examen generale et particulare" is usually the preparation for the first exercise, which is called "The exercise on the threefold sin", that is, on mortal sin.

The Church distinguishes between mortal and venial sin.

The first is grave offence and is regarded as intentional, the sinner has offended God, more or less on purpose.

The second is pardonable sin, committed through negligence, ignorance or indifference.

Our author, who lived in the early 17th century, says of mortal sin:

"There is really only one mortal sin, which consists in placing the goal in the creature instead of in God."

The goal is, of course, the end or goal which we considered in connection with the ’Fundamentum’.

In other words this sentence means that if anyone values his own material ends above the spiritual goal of reaching God and integrating himself in the Godhead, he is in mortal sin.

The text continues:

"For the man who stands in mortal sin there is no God, no Heaven and no salvation. This, therefore, is the enemy against whom we should fight and against whom we should direct
our whole hate."

You see, therefore, according to this that practically the whole of western humanity is in mortal sin.

We must, of course, allow for the fact that different people have different teachings and that millions of people believe one thing which is contradicted by the attitude of many other millions,
which shows the enormous psychological difference in people.

But, in so far as the Christian attitude is concerned, it is a fact that the goal should be in God and not in the creature.

Therefore we can safely assume that by far the greater part of western humanity has fallen out of the Christian teaching and is in danger of Hell fire.

Is this so or is it not?

If we apply the Christian teaching strictly, we are bound to say that Christianity has ceased to be a world religion.

This meditation on mortal sin has three stages and is therefore called the threefold mortal sin.

The first stage is the sin of the angels.

It begins in the metaphysical sphere.

The sin of the angels includes the revolt of Lucifer against the monarchy of God and the fall of the angels.

The second stage is the meditation on original sin, that is, the sin of the first parents, of Adam and Eve.

The third stage is the meditation on our own sinfulness.

A colloquy follows with a divine figure, the choice of which is left to the individual.

We have already spoken of such colloquies.

We will turn again to our old text in order to study this more closely:

"The first sin is a sin before time began, before the creation of man and that was the sin of the rebellious angels. God created all the angels and adorned them with innumerable perfections, in their own nature and according to Grace; but a great number of them revolted, because of their arrogance and fell into mortal sin. On account of this sin, these angels became demons. The most beautiful creatures thus became the most hideous, and the dearest friends of God became His most hateful enemies."

We must again ask ourselves what does this mean?

How is it that man has come to such an idea?

Is it mere fable, or is there a real psychological meaning behind it?

If we reduce it to its psychic conditions, it means that before there was any human consciousness a split occurred in the pre-conscious powers.

That is, there is a split in the unconscious disposition, a contradiction comparable to the opposition between angels and demons.

It is remarkable that the angels are always in the plural, a choir of angels.

With the exception of Lucifer, and the arch-angels Gabriel and Michael, the angels are not individuals, they appear in choirs and multitudes. They are essentially collective beings.

Accordingly there are no individual monks but monasteries, for the monks represent the choir of the angels on earth.

This shows that man is necessarily collective before he develops an ego-consciousness, he is an instinctive being with the psychology of his parents, family, clan and surroundings.

He has no psychology of his own, as a small child has none, but has a collective psychology.

This is very clear in the dreams of early childhood, which are not childlike as one might expect, but contain mythological material of which the child itself has never heard.

We are concerned here with a natural functioning of the brain in a psyche where there is as yet no consciousness.

The natural constitution of the human brain produces certain forms, just as a seed produces its own kind of plant, certain minerals follow the laws of crystallisation, a small chicken pecks through its shell and a duckling takes to water.

Man, in the same way, begins by functioning in a manner which corresponds to his constitution.

This can be seen not only in the dreams of young children but also later, and particularly with lunatics.

The whole unconscious psyche sometimes breaks through the surface in such cases and produces things of which the ordinary mortal, fortunately, knows nothing.

Amazing things appear which are also to be found in the mythology of all ages all over the world.

No small child's psyche is a tabula rasa, from the beginning it is written all over, but the ink is invisible and only becomes clear when it meets those substances and circumstances which make it visible.

Speaking psychologically, the writing appears whenever life produces a situation which activates the latent imprinted patterns.

Therefore when we are told that a split took place before the beginning of time, this refers, of course, to the opposites which reveal themselves in every man.

Before consciousness existed there was conflict between the above and below, between angel and devil in every psyche.

The child is under the law of the opposites as soon as it begins to function, and we see the Christian conception of this fact in the fall of the angels.

The psychological meaning behind the myth of the fall of the angels is the nature of divinity, that necessarily shows this dual nature in its manifestations.

We see the same motif in the legend of Christ, the crucified God.

His image has become the prototype and example for man in his struggle to unite the opposites.

He has in a way to imitate Christ in order to reach redemption.

We have spoken more of the conflict than of the union.

When I say God is himself the opposites I formulate the meditation of Przywara, I draw the conclusion from what he says.

But he also knows the other side, and that God is the reconciler of these opposites.

This a priori conflict in man is original sin, and it is also the sin before the beginning of time.

Man, according to Genesis, was originally righteous but he repeated the sin of the angels.

Adam and Eve fell as the angels fell and were driven out of paradise.

One could say that in spite of the fact that God created man in an original state of righteousness (according to the teaching of the Church] the metaphysical event repeated itself and as the angels fell from heaven so the first parents fell from paradise.

Our text speaks of the fall of the angels and of the awful punishment which they drew on themselves.

The author then says:

"If therefore such a God punishes such beings with a tremendous, eternal and never ending punishment because of one mortal sin, what have we mortals to expect for our mortal sin, for our guilt?"

The meditation must be accomplished with the help of the five senses, so that the condition of the angels and the whole tremendous event is imagined graphically and in detail, and the terrible punishment which followed is grasped to its last particular.

The meditation on the second phase, the sin of the first parents, follows:

"God has also created Adam and Eve in his grace and friendship and adorned them with the gift of justitia originalis, and they were in a condition which was free from death, evil and punishment. He put them in a paradise full of pleasure, paradisum voluptatis."

They were not able, as we know, to resist the persuasion of the serpent and ate the fruit of the tree of knowledge.

They thus consciously placed themselves in opposition to God's law.

Thus Adam and Eve robbed themselves and their descendants of the justitia originalis, condemned themselves to death, laid themselves open to the pains, weaknesses and other miseries
of this world, and were cast out from paradise.

This again must be imagined in all its detail.

The punishment, which God inflicts on human beings who are in mortal sin, follows.

One mortal sin is sufficient to condemn man to death, to throw him into the eternal flames where he must burn so long as God exists, and the Church teaches that means forever.

Our author continues:

"That endless sea of compassion designed for the creatures created by Him, whom He loves so much that He allowed His only begotten son to be hung on the cross for them. He has lit this fire which burns them in all eternity without pity, indeed rather with satisfaction, because he sees thus how His eternal justice operates."

Then Iz quierdus exclaims:

"0 awful wickedness, mortal sin, which deserves such a punishment !"

This aspect is a somewhat unusual picture of God, we can hardly speak here of the "good God" for we are told that he takes pleasure in seeing his creatures burning in Hell for all eternity.

He reveals himself as a "Deus terribilis", the dual nature of God comes to light here.

He is a benevolent and loving Father when obeyed, but a terrible and vengeful God when disobeyed.

He is capable of throwing people into eternal damnation and can even take pleasure in their suffering while burning.

This is a conception of God which does not agree with our Protestant ideas. Carl Jung, ETH Lectures, Pages 234-239

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/b8ee6-2.jpg`

Carl Jung and the Aeon of Aquarius **(2019-03-21 09:48)**

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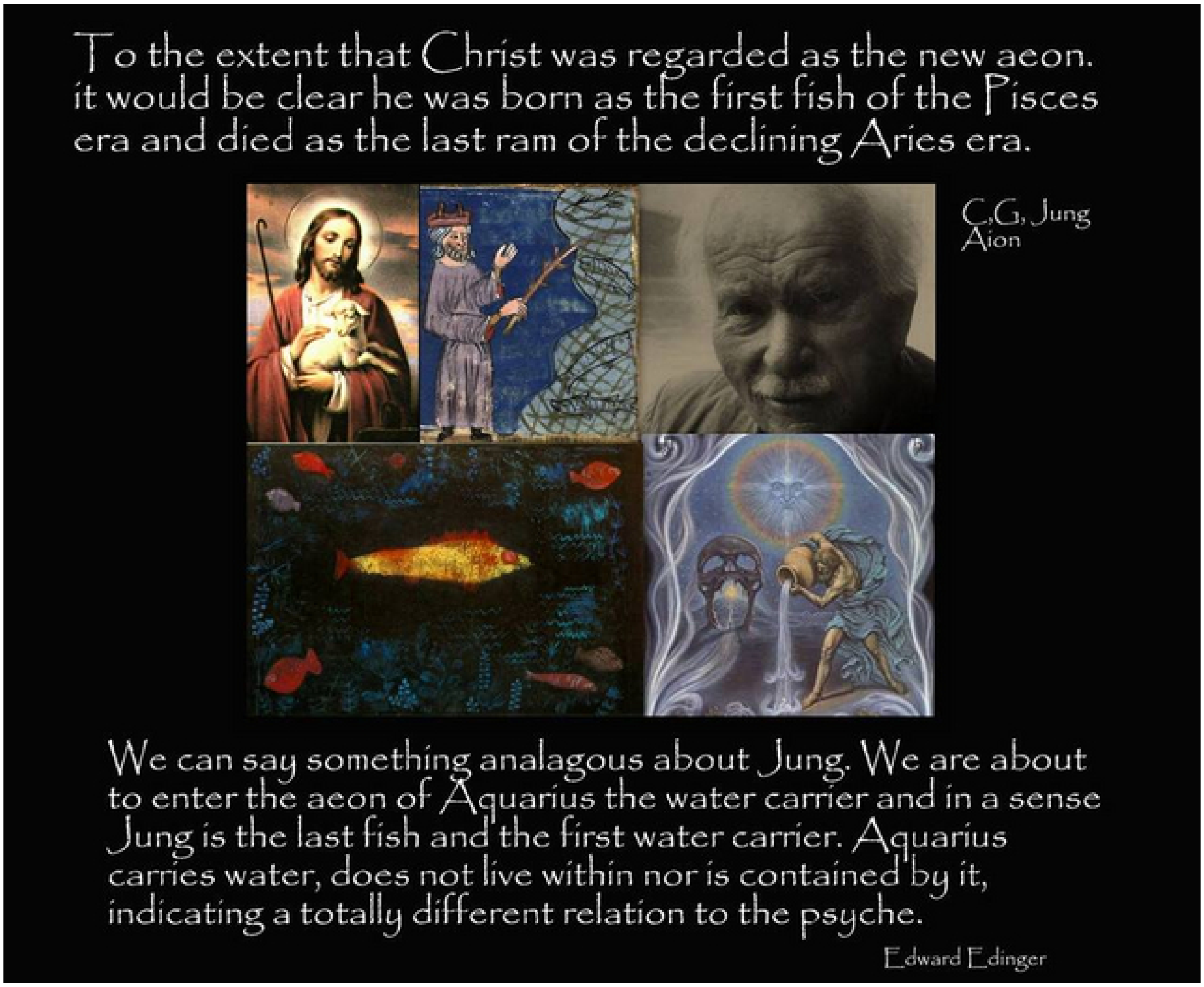

To the extent that Christ was regarded as the new aeon. it would be clear he was born as the first fish of the Pisces era and died as the last ram of the declining Aries era.

C,G, Jung
Aion

We can say something analagous about Jung. We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier. Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche.

Edward Edinger

We can say something analogous about Jung.

We are about to enter the aeon of Aquarius the water carrier and in a sense Jung is the last fish and the first water carrier.

Aquarius carries water, does not live within nor is contained by it, indicating a totally different relation to the psyche. Edward Edinger. [Source needed]

[Image courtesy of Craig Nelson]

Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves (”fishers of men," fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era.

The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc.

At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation into the world of ideas prevailing at that time.

But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram of the declining the form of the old sacrifice of the seasonal god.

Significantly enough, Jesus’s partner in the ceremony is called Barabbas, "son of the father."

There would be some justification for drawing a parallel between the tension of opposites in early Christian psychology and the fact the zodiacal sign for Pisces (K) frequently shows two fishes moving in opposite directions, but only if it could be proved that their contrary movement dates from pre-Christian times or is at least contemporary with Christ.

Unfortunately, I know of no pictorial representation from this period that would give us any information about the position of the fishes.

In the fine bas-relief of the zodia from the Little Metropolis in Athens, Pisces and Aquarius are missing.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence.

This is the globe of the heavens from the Farnese Atlas in Naples.

The first fish, depicted north of the equator, is vertical, with its head pointing to the celestial Pole; the second fish, south of the equator, is horizontal, with its head pointing West.

The picture follows the astronomical configuration and is therefore naturalistic.

76 The zodiac from the temple of Hathor at Denderah (1st cent, b.c.) shows the fishes, but they both face the same way.

The planisphere of Timochares, mentioned by Hipparchus, has only one fish where Pisces should be.

On coins and gems from the time of the emperors, and also on Mithraic monuments, the fishes are shown either facing the same way or moving in opposite directions.

The polarity which the fishes later acquired may perhaps be due to the fact that the astronomical constellation shows the first (northerly) fish as vertical, and the second (southerly) fish as horizontal.

They move almost at right angles to one another and hence form a cross.

This countermovement, which was unknown to the majority of the oldest sources, was much emphasized in Christian times, and this leads one to suspect a certain tendentiousness. Carl Jung, Aion, Pages 90-92, Para 147.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/118e9-92b2baeon2bedinger.jpg`

Carl Jung on “Meditation,” and “Venial Sin.” (2019-03-21 09:54)

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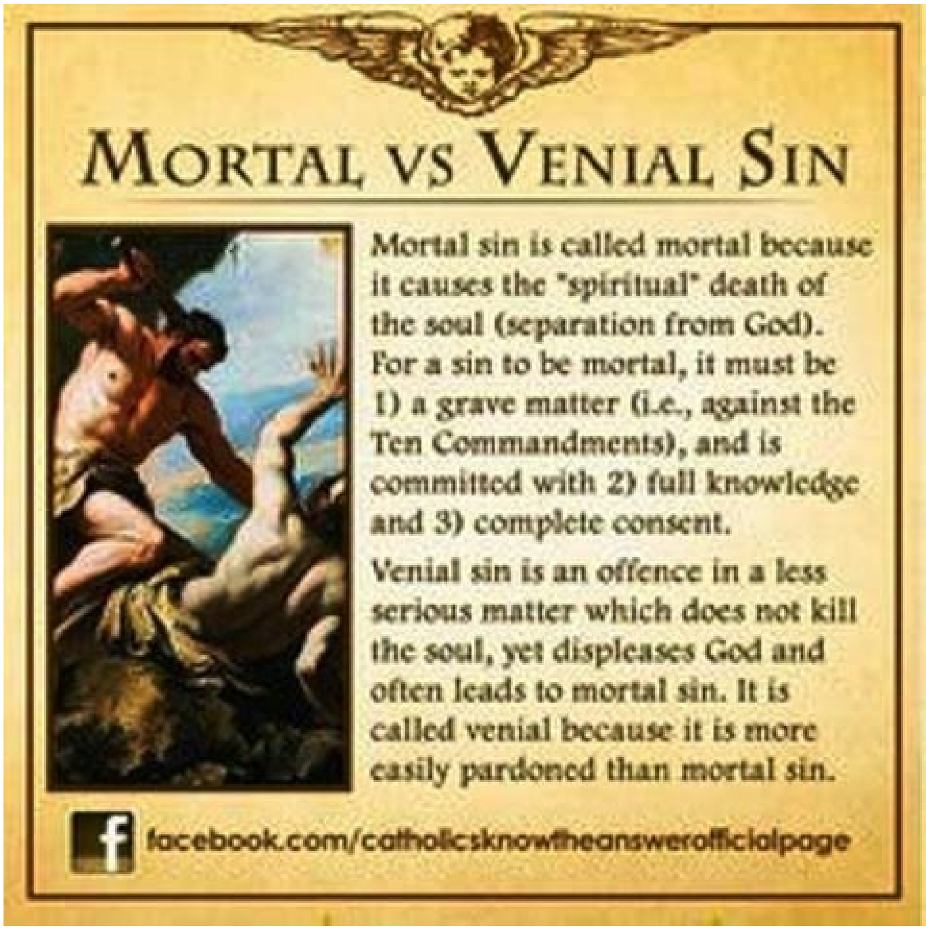

MORTAL VS VENIAL SIN

Mortal sin is called mortal because it causes the "spiritual" death of the soul (separation from God). For a sin to be mortal, it must be 1) a grave matter (i.e., against the Ten Commandments), and is committed with 2) full knowledge and 3) complete consent.

Venial sin is an offence in a less serious matter which does not kill the soul, yet displeases God and often leads to mortal sin. It is called venial because it is more easily pardoned than mortal sin.

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Lecture XIII 16th February, 1940

In the last lecture I spoke to you about mortal sin and today I propose to give you a summary of the exercises of the first week and then to return to the subject of venial sin.

The first exercise contains the threefold meditation on the sin of the angels, on that of the first parents and on our own sin.

As I told you, it is followed by a colloquy which has the purpose of emphasising the Divine Presence.

It gives the exercises a different, and much more impressive, meaning when a Divine Being takes part in them; and there is also the director, who is there to hear confessions and give all the help he is capable of to the individual meditators, so you see that everything is done to make a deep impression.

This is to prevent the individual from dreaming aimlessly, and to enable him to experience the exercises in his inmost depths.

The second exercise concerns the examen generale, that is, a general examination of one’s own sins.

This meditation is usually divided into parts:

I. The various sins which one has committed in the course of one’s life. These are imagined as realistically as possible, in the form of a court of law. One imagines oneself on trial before a judge or judges, all the details and circumstances are investigated minutely.

II. Each sin is carefully weighed from the moral and all other possible standpoints, and also in relation to the Christian truths.

III. One's own sinfulness and mankind's in general are compared with the lives of the saints and also with the innocence and purity of the angels. As a matter of fact there is no merit in the innocence of the angels for their nature makes it impossible for them to sin. They only sinned once and did it so thoroughly on that occasion that the whole number concerned fell into hell, and since then have done nothing but sin. A comparison with the purity of God follows and a realisation of one's own atrociousness, one can only marvel that God has thus far endured one's own sins and those of mankind. Another colloquy follows, but as usual only the meditator speaks, praises God for his compassion and makes good resolutions and promises to keep them.

We come now to the third exercise.

The colloquies used in the first two exercises are repeated and a further conversation with our Blessed Lady takes place and she is asked to intercede with her son.

The Blessed Virgin is the special advocate of all sinners, because according to the Church teaching her body was the first to rise from the dead and to ascend to Heaven.

The flesh is sanctified in her, for it was in her womb that God became man with a mortal body, and therefore she is the advocate par excellence of all sinners.

Therefore she must be asked to help the sinner to understand his own sins, to see in how far his life has been twisted by a wrong attitude and to help him to realise the vanity and evanescence of this world.

A conversation with Christ follows and then with God the Father himself.

It goes up in steps so to speak.

The fourth exercise consists of a repetition of the third, so you see how much sin is recapitulated and emphasised in the exercises.

A deep realisation of one's own worthlessness and abominableness is demanded, so as to show that man is eo ipso lost, unless he can attain the grace of God.

The fifth exercise reaches the highest intensity with the meditation on Hell.

It must be imagined in fullest detail and most concretely.

One must even pray that God will grant an exceedingly keen perception of the quality of the punishments in Hell.

This meditation again is divided into parts:

I. One must see an extremely vivid and exact picture of the lake of fire and brimstone, and the different and manifold sufferings of the damned.

II. One must hear equally vividly the noise of the howls, shrieks and blasphemies of the damned.

III. The nose must smell the smoke and sulphur, the putrefaction, filth and decaying corpses.

IV. The tongue must be vividly aware of a bitter taste which represents the bitterness of a bad conscience. One must imagine the bitterness of being oneself in Hell and of looking back on the mistakes and sins which led to one's own eternal damnation.

IV. The burning of the fire must be felt through the sense of touch, through which we can realise how this fire burns.

At the end of this exercise another colloquy takes place with Christ about the awful impression made on one by hell and eternal damnation; and also a thanksgiving that, in spite of richly deserving it, one is not yet condemned to this fate.

This is roughly the content of the first week but it would hardly be superfluous to say a little more about the general conditions attached.

As far as possible the meditators must concentrate on the material of the exercises without interruption from the moment they wake in the morning till they fall asleep at night.

All worldly thoughts must be suppressed and only thoughts relating to the examination must be allowed to come to consciousness. (This fulfils the Ignatian rule, which we met in the "Fundamentum", that we should only choose those things which help us towards our goal.)

This is a training in concentration and in disciplining our instinctive, moody nature.

All prayers must be directed to the actual presence of the Divine Figure invoked and one must constantly keep in mind the fact that one is never alone, but always controlled by the ever Wakeful eye of God.

The director of the exercises also watches over each individual and obliges him to render an account of himself.

The meditations may be carried out at choice in various prescribed positions, standing, kneeling, sitting, lying down or walking up and down.

After each exercise a strict examination of how it was carried through must take place and all one's shortcomings must be noted.

As darkness is a help to concentration, the meditation must take place in a darkened room.

Laughing is not allowed and, though one comes in contact with the other meditators, one must speak to them as little as possible and never look them in the face except to greet them.

In short everything possible is done to prevent worldly thoughts from creeping in.

The necessary penitence must be supported by self-mortification, fasting, induced sleeplessness and even through flagellation.

Flagellation is voluntary but it is sometimes practised.

A great many people, even priests, are physically unable to stand the big exercises.

I have met Catholic priests who have told me that they suffered from severe depressions and serious physical symptoms as a result of the exercises.

I can well understand this, they must be enormously exhausting.

In merely listening to a report you get very little idea how exhausting and moving these exercises are, when it is a matter of taking one’s own sins really seriously.

I have never taken part in these exercises but I have enough imagination to get an idea of what they are like.

And I have seen what such things mean when they are taken seriously and these people do take them very seriously, so it is clear that they must be moved to their very depths.

I hope that I have given you some idea of the extremely impressive way in which sinfulness is brought home to these people.

But I will translate you some passages about venial sin from Izquierdus’ meditation in order to make this still clearer.

Venial sin is understood as:

"The sins which are committed from carelessness, stupidity or insufficient attention. Even perfect people are not quite immune in this respect. Other peccata venialia are committed from real vice. I. You must realise deeply the severity with which God punishes venial sin. He keeps the terrible prison of Purgatory for the purpose of punishing it. II. What fear you should have of venial sin for it is not nearly as harmless as it appears. God punishes it very severely, not only with physical pain and persecution but also with spiritual penalties. The sinner is delivered over to temptation which assails him constantly, his conscience is uneasy, he feels forsaken, in darkness and drought, for he is deprived of the Grace of God. Ultimately he is robbed of that peace and quietness which are the fruits of a good conscience. The amount of vice there is in venial sin must be meditated up on, for, as it is committed more frequently than mortal sin, it leads to similar consequences. Therefore one must consider these consequences most deeply. It leads to a spiritual illness of the soul which has the same effect up on the soul as a physical illness has up on the body. It produces stupidity and lack of strength in practising virtue and resisting temptation. And a disgust also arises with regard to spiritual things, such as prayer and conversations with God and a weakness, inertia and disinclination to follow the way of the spirit" etc. "And so this spiritual illness of venial sin is a disposition towards the death of the soul, namely towards peccatum mortale [mortal sin)."

This is the chief danger of venial sin and the reason we must fear and avoid it: it leads to mortal sin.

I will translate a few passages in Izquierdus’ meditation on Hell.

He meditates in the concrete way which I described to you, imagining all the details precisely:

"One must imagine a great cavity lying in the centre of the world [presumably the earth) filled with fire and brimstone, in which the damned are plunged as the fishes in the depth of the sea. One must pray God to grant one a lively fear of falling down into that place, so that if love does not suffice to prevent such a fall then the fear itself may protect one. Above all the punishment of hell consists in the privatio gloriae, in being deprived of or removed from glory. (This is, of course, the gloria Dei, the glory of God.) The glory is the emanation of God, His fire or light, rich in grace, of which the damned are deprived. And as St. Thomas teaches this punishment is endless because they are deprived of the eternal good which is God. The blessed rejoice in the possession of this, and therefore St. Chrysostom says that a thousand fires of Hell, united at once, are not so bad as this punishment of the damned: the privatio dei, being removed from God, Who is the ’centrum animae’ (the centre of the soul), that is, the innermost point. The soul, after this life, is much more· attracted by this centre than are other things by their centre. The limbs of the body, for instance, the arms , legs, and head, are less attracted to the body than the soul to its inward centre; and therefore the pain of tearing the soul from this centre is infinitely greater than that of tearing a limb from a living body."

This point is very important. Izquierdus is particularly clear about Hell.

He lived in a time, at the beginning of the 17th century, when the Jesuit mission played a particularly great role; mainly, as I told you in the historical introduction, in the form of the small exercises which were preached to the people by itinerant preachers.

The big exercises were reserved for the priests or for particularly pious laymen.

Izquierdus says further in his meditation on Hell:

"The sense of sight is tormented by the wicked light of Hell, which does not reveal any consolation but which makes visible those things which are terrifying, namely demons in the form of lions, tigers, bears, snakes, dragons and other fiery beasts, the stinking bodies of the damned and the other horrible things which are to be found in that terrible prison. The sense of hearing is plagued by the continual noise of the hellish hammerer, by the furious shrieks, complaints, lamentations and screams of the damned and by their quarrels, blasphemies, curses and other terrible and unbelievable tones. The sense of smell is plagued by the unbearable stink of the smoke and steam of the fire and brimstone and by the awful smell of the bodies of the damned which is worse than the stink of as many decaying corpses of dogs . All this comes together in a place where there is no breath of air. The sense of taste is plagued by constant hunger, and furious thirst, to relieve which the damned are given absinth (that is vermouth) as food, and gall water as drink, which is also terribly bitter. The sense of touch, which stretches all over the body, is plagued by the fire and brimstone in which the damned are completely plunged. 0 deluded sinner, if you cannot even endure to hold one finger in the flame of a candle for a short time, how are you going to endure being covered from head to foot in the hellish flames for all eternity? The inner sense (sensus internus) is plagued by an acute perception of the pain and through phantasms of a tragic and terrible nature which must be continually imagined and thought about. The appetitus sensitivus, that is the intellectual aspirations and the desires of man, are a tumultuous sea of yearnings which are never fulfilled, of grief, fear and suffering. The intellect is full of errors, dull to all else, it is only able to perceive the greatness of the punishment of Hell. The will is obstinately fixed on evil, disturb ed by the good which it cannot attain and afraid of the evil which it cannot avoid. The memory is plagued by the constant recollections which it begets and hatches, which originate in that hungry worm conscience, which the Holy Scriptures ay will never die. As St. Gregory says: ’The miserable and unhappy receive a death without death in Hell, an end without end, for death always lives and the end is always beginning. As the damned are eternal, so their prison is eternal, the fire is eternal, the slaughters are eternal and the sentence of God with regard to their eternal torment is irrevocable. 0 Eternity, who would not fear thee’."

Before we enter up on the content of the second week, we should consider, from an historical and psychological distance, why the question of sin is given such overwhelming importance.

There are, perhaps in the first place, historical reasons for this.

We must remember that the exercises are not modern but belong to medieval psychology, when the Church had a good deal on its conscience; in Spain alone a great many heretics were burnt.

Those were cruel and barbarous times, and till recently we thought we had advanced far beyond them.

Thank God, we have made discoveries in this direction lately and very likely, if present conditions develop further, we shall make more.

But till recently we have looked back pityingly on the Middle Ages, and thought it was fortunate that such ignorant and unconscious people should, from time to time, hear someone heating up Hell and frightening them about their spiritual fate!

This form of meditation on Hell has naturally a medieval flavour and we are inclined to lay it aside as unimportant.

But I must emphasize that the most modern form of the exercises also lays an enormous stress on sin.

We must ask why? Are we then not convinced of our sinful nature?

There has been a great deal of reaction against it: how terrible to threaten children with burning in Hell for disobeying Papa, such ideas just give them an inferiority complex; we should rather convince them of their innate goodness, etc., etc. "Tout est parfait sortant des mains de!’auteur des choses" said Rousseau.

Everyone is good really, the world is full of nice, kind, understanding people!

The only answer to this kind of argument is experience.

These ideas appeared with the French Revolution, Rousseau was very fond of them and they are still extremely popular.

Up to a point they have advantages, it is better to be as friendly as possible and to begin by treating other people as gentlemen.

A severe kick makes a bad beginning.

But we must ask if it is really the truth?

Lately we have seen that it is not true and that man has a very different background.

Everyone has a nice side, and under ordinary circumstances and treated properly can be very pleasant.

I once spent a very enjoyable evening with a primitive tribe in East Africa.

We sat by the fire and danced together.

I was with two other white men and we only had one revolver, but they thought us delightful people, and we thought much the same of them.

But two days afterwards an Englishman took those very same people from the wrong side and they killed him.

He certainly did not think them delightful people!

We hear absolutely opposite opinions about primitives, one man says they are untrustworthy dogs and another the most lovable children.

And children are similar, under good conditions delightful, but bring a child up in the wrong way, torture him and he becomes a devil and a torturer, for only the tortured torture.

This is simply a fact of nature, man is not only good, he is also bad.

If we want to know the truth ab out ours elves we must realise that we are capable of great virtue and also of the worst vice.

It is astonishing how people deceive themselves on this point.

They only seem to see themselves when they are friendly and kind.

But what about bombing open towns and killing women and children with machine guns?

The people who are doing that are not particularly wicked people, they are ordinary people like all of us.

They have only gone a bit beyond their own limits, just as someone who displays the highest virtue has gone beyond himself.

We are thus forced to realise that we have a background which reaches far further than our normal consciousness can know. Carl Jung, ETH Lectures, Pages 240-245.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/7fdfb-1.jpg`

Carl Jung on the importance of “Suffering” and "Doubt." (2019-03-21 10:28)

[1]

Lecture XI 2nd February, 1940

We were considering Przywara's meditation on the beginning of the Fundamentum in the last lecture, particularly his conception of the, so to speak, metaphysical position of man.

He regards man as a "medium formale materiale", that is, as something between "formale", which means spirit, and " materiale", which means matter, and thus as an image of God who is himself a reconciliation of the great cosmic opposites.

You saw, therefore that Przywara regards God as a symbol of the reconciliation of the opposites.

I must refer anyone who is interested in this subject to Chapter V of my book, Psychological Types, where I dealt with reconciling symbols.

In as much as man is also a union of the opposites, he is an image of God, according to Przywara.

As such he is also in a certain sense, if one may say so, the same as God.

This peculiar identity is very problematical, for Przywara describes the condition as "a hanging in God", ("adhaerere, inhaerere, cohaerere Deo") and full of suffering, for man is really less a union of the opposites than a conflict of the opposites.

The contact of the opposites in man is not harmonious but is a state of constant disharmony.

Yet he is completely contained in God, suspended in him and is an image of God.

If man is God's image, his condition must also be the image of God's condition.

Przywara gives us no further information on this point, but it appears again later, so we will speak of it then.

At all events the image suspended in God is something substantially and essentially similar to God.

Przywara says that man only exists in as far as he depends on God. God is his causa exemplaris and causa efficiens, so the essence of man is the divine essence.

This is a very important point for it is connected with eastern ideas, with "I am Atman " and "I am the world".

But this eastern idea is not part of the Christian creed, it comes in very provisionally and in a very problematic way.

But we have evidence for this inner relationship of man to God in the Holy Scriptures themselves.

I reminded you of the passage: "Jesus answered them, Is it not written in your law, is aid, Ye are gods? "

Here Christ definitely calls men gods.

He is referring to the 82nd Psalm: "I have said, Ye are gods and all of you are children of the most High."

You see, therefore, that Christ's saying: "Ye are gods" does really refer to the divinity of man.

When he says: "Who sees me sees the Father" he means that his essence is the same as that of the Father.

And when he tells the disciples they are gods, he means that they also are of the same essence.

So it is quite clear that the divine nature of man is recognised by the Christian teaching but with peculiar stipulations.

Therefore Przywara says that this hanging in God may mislead man into an abuse, to possess himself greedily of God, to be as God.

Evidently he means that this hanging in God is an identity which may lead man to think he is as God, which would be a Luciferian abuse.

An image has certainly every right to say "I am like God " but this may be abused and the drop of water may say:" I a m the whole sea".

The drop of water is not the whole sea but it is a part whose nature is identical with that of the whole sea.

We find this idea in many medieval texts, and the passage from St. Augustine is also often quoted: "God is a circle whose centre is everywhere and whose circumference is nowhere”.

Naturally this centre, which is everywhere, is in every man and the circumference, which is nowhere, is the infinite.

It is this abuse, this tendency of the grain of s and to identify with the Sahara, that causes the prejudice against such utterances.

The devil is the ape of God who imitates everything which he does, as some old texts say.

Man is undoubtedly highly imperfect and in constant painful conflict; if someone has no conflict he is simply still unaware of it, and then it will appear as symptoms in his stomach or in some other part of the body because he is deceiving himself.

No one is as he should be unless he is in doubt about himself.

Doubt is a higher condition than certainty, for the opposites come together in doubt, and one leg is missing in certainty which is a lame one-sidedness.

Man is undoubtedly a creature torn by conflict and doubt so he is in need of a redeemer, and Przywara says that God himself entered the rent through the crucifixion of Christ.

This has, as we know, a redeeming significance.

I must admit, that in spite of my Christian upbringing, I was never able to understand why someone else being crucified should have a redeeming effect.

I thought I must be peculiarly stupid but in the course of my life I have met with many other people who did not understand it either.

It is said that for our sins Christ was nailed to the Cross.

Przywara, however, says that man is crucified with Christ, he hangs on the cross and so is in a certain way identical with the suffering of the Son of God.

This says quite clearly that the suffering of man is not only on account of his own imperfections but is the suffering of a God.

Where does suffering come from?

From conflict, so conflict is also in God but this is, of course, a thought which should not be expressed.

It is natural to want to know where the guilt lies that calls forth such suffering and needs such a redemption.

We are told that Christ was guiltless and that he suffered for the sins of mankind, and that our debts were paid by the crucifixion of the Son of God.

But if we leave the dogmatic point of view and look at Christ from the human side, the question arises, what was missing in his life, what psychological sin did he commit to draw such a punishment upon himself?

One can answer that question briefly : he did not live the animal side of himself.

And where is man’s guilt?

That he only lives the animal which makes him unconscious.

That is the guilt of man which is redeemed by the death of Christ, for the conflict in man is the conflict between flesh and spirit.

These are the opposites in man, the form and law-giving spirit and the formless, blind mass of the instincts.

This conflict will never be solved on the level of instinctive man, for he lives instinctively and feels no conflict, and, in avoiding the conflict, the whole spiritual side of man is repressed.

The man who prides himself on living an instinctively right life has refused his own inner humanity.

And the man who makes the opposite mistake and lives entirely in the spirit also has to pay the penalty for ignoring the other side.

Przywara calls these opposites that come together in man: "the beams of the Cross".

That is for him the symbol of the reconciliation of the opposites, that unite so painfully in man.

So we often hear " the cross has redeemed us" instead of "Christ has redeemed us”.

This expresses a symbol: the cross, the coming together of the opposites, is redemption.

In other words no one can be redeemed who is unconscious of the conflict and lives either on the material or spiritual side, ignoring the other.

It is only in the uncomfortable condition of doubt and conflict that we can be redeemed.

We always think that we must be all wrong when we are in doubt, but it is just then that we are as we should be.

This condition is the only gate to higher consciousness.

When man is contented he never makes an effort to reach another condition, he must be in a desperately bad way before he does anything about it.

And this is the great psychological meaning behind the glorification of suffering.

It is also the aspect which is ignored by Buddhism; the Buddhist steps out of the conflict, nirdvandva, free from the opposites, he does not look right or left, up or down, and he thus reaches Bodhi consciousness which he calls the highest consciousness.

We should not call this consciousness but unconsciousness.

It is a trance-like condition from which the Yogin emerges, as out of a deep sleep with new strength, just as Antaios gained fresh power from each contact with the earth, his mother.

Conflict is not always the most desirable condition, it can be exceedingly destructive, so that we long to be freed from the opposites and to plunge into blessed unconsciousness where nothing matters.

And that is the greatness of India, they have learnt the art of doing this thoroughly.

Buddha transcended consciousness, that is, he reached something different to consciousness, no consciousness, unconsciousness.

We saw that Przywara regards the psychological existence of man, essentially full of conflict, as the cross.

Man is not only crucified, he is himself the cross.

In some old pictures Christ is not crucified but stands with outstretched arms before the cross, that is, he becomes the cross.

Przywara says:

"In that God as redeemer descends into man, His countenance appears in the truly human medium, namely in the soul as the middle between mere body and mere spirit. But in that He as redeemer descends into man in the form of the rent His countenance appears in the soul, i. e. God appears in the face of the ’rent as cross’."

This means that the soul is a cross and this is true in the fullest sense of the word.

To learn to know ourselves, to face the conflict, to become conscious, is a cross.

This is the reason why we prefer to avoid it, we do not want to know our faults.

We forget that this other side is also ourselves.

It belongs to us but if we accept it we find ourselves crucified, hung up between the opposites.

We are in doubt and we no longer know what to do but, when we can do anything in that state, it belongs to both sides, it is not only spirit, not only matter, but something living; and the living thing is never pure and sterile but always somewhat turbid.

So Przywara says that God himself appears in the cross.

God is the cross and himself a torture, and if we let the conflict materialize in us, if we consciously accept the conflict, we carry the cross and this cross is God.

When Nietzsche says:

"You sought for the heaviest burden and found yourself " he could also have said: "You found God", for the meeting with yourself is the meeting with God.

The other man in us is ourselves and God.

An Indian would understand this without difficulty, but he would not say that it was painful for he simply refuses the pain.

There are naturally very good reasons in the Indian psychology for this attitude but it is different in the West.

We should doubt ourselves, we should become aware of this inner conflict, but we also do our best to avoid it!

If we understand from Przywara’s meditation that experience of the conflict is experience of God, we can understand when he exclaims:

"0 blessed guilt that earned us such a great redeemer."

Although it is a term in common use, it is really no facon de parler to call suffering a cross.

It means that suffering is God himself.

We get some idea of what this means from the well-known legend of St. Christopher.

He started one day to carry a small child across a river on his shoulder.

He was surprised to find that his burden grew heavier and heavier as he waded across, and at last he was staggering under such an overpowering burden that he was scarcely able to reach the other bank.

Then he became aware that he had been carrying the Lord.

This child, the Lord, was also St. Christopher himself.

Przywara sees the whole reason for human existence in being crucified with Christ between Heaven and Hell.

He even says that man only exists in the cross and refers to Eph. II, 10: "For we are his workmanship, created in Jesus Christ".

We are the product of Christ, or in other words the symbol of Christ teaches man that he is himself a sufferer, a cross, in a condition of conflict, and that he who shuns the conflict shuns himself.

One could of course say a great deal more about Przywara’s meditation on the "Fundamentum" but it would lead us too far.

I have touched on the main points and will now turn to the 3rd paragraph of the Fundamentum itself and elucidate it briefly. Ignatius says:

"Hence it follows that man should make use of creatures so far as they do help him towards his end and should withdraw from them so far as they are a hindrance to him in regard of that end."

This carries the idea expressed in the opening sentence: "Man was created" further.

Man is in this painful condition of conflict for a definite purpose which entails a definite ethical line of conduct; namely that everything should be used or rejected according to whether it helps or hinders man in reaching his goal.

And Ignatius continues:

"Wherefore it is necessary to make ourselves detached in regard of all created things - in all that is left to the liberty of our free will, and is not forbidden it, - so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters, solely desiring and choosing those things which may lead us to the end for which we were created."

What is this end, this goal?

We know what it is from the Christian point of view.

Psychologically, taking what we have just said about it into consideration, it is primarily becoming conscious of the conflict.

From becoming conscious of the conflict, from realising that it is our reality, we should learn to desire it, to be able to say yes to it.

For if we can say yes to the conflict we reach something further: we see that it is only through the conflict that we can attain a higher level of consciousness.

We become aware that not only "the one" is ourselves but also "the other”.

This reaching of a higher level of consciousness is the secret behind all cultures.

All barbaric and primitive cultures are characterised by a low level of consciousness, where man is wholly caught in his instincts and nothing becomes conscious except what the instincts themselves rub under a man’s nose.

Man is then at the mercy of his instincts and emotions.

A higher state of culture means control of instincts and emotions, not a complete repression but such a control as allows man to live as a living man, in spite of the urge of his instincts and emotions.

But culture which is a prison, discipline for discipline’s sake, is no culture.

True culture allows the instinctive life to develop within meaningful human limits.

It is not asceticism or repression but the freedom of nature in human measure: sagesse.

A man who simply follows his emotions, instincts, dreams and illusions could just as well be a railway truck in a long train or a sheep in a flock.

Culture is rather a consciousness which has a certain strength, a strength able to deal with the blind emotions and instincts, rather like a benevolent father who allows them to go their own way within certain limits.

If they go beyond these limits it leads to unconsciousness, to a lower grade of culture, which is a destructive condition synonymous with the devil, for the devil destroys all the works of God.

God is, as you have heard, suffering, conflict and the cross.

The beginning of Christianity was a moment in the history of mankind, when a higher consciousness was reached.

If you compare the other contemporary religions with Christianity you will see the difference clearly.

The Dionysian element in antiquity was a glorification of emotion, instinct and unconsciousness.

It was a kind of submersion, a letting oneself go, which reached into deepest unconsciousness.

You can see this particularly in the cult of Dionysus itself, in the frenzied women who tore living animals in pieces with their teeth.

That actually happened and is no fable.

There are vestiges of this still in Islam, in dancing Dervishes and the like.

This is why the retinue of Dionysus is represented as consisting of satyrs and other half-human animals.

Man in antiquity was half an animal but he accomplished some immortal work and established an ideal of beauty which we can only envy.

But as you know the most beautiful plants grow out of manure.

Only one water closet was found in Pompeii, for instance, and the accompanying conditions can be imagined.

Antiquity was built up on social conditions that were really incomparably bad, or rather one could only compare those of today with them!

Three fifths of the population were slaves, an evil which the old Romans were aware of and tried to modify through all kinds of humane laws and liberations.

But it was useless, the transformation only came ab out through Christianity, not through outer legislation but through a transformation from within.

Not only the Emperor and the aristocrat but every man received the dignity of containing a divine soul, and this really destroyed antiquity. Carl Jung, ETH Lectures, Pages 229-233.

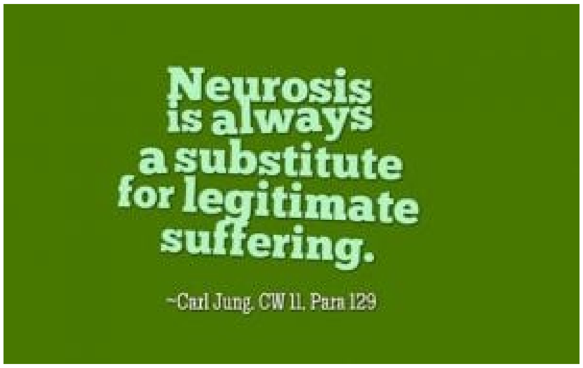
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/9e522-1.jpg`

Carl Jung and "Bollingen" - YouTube (2019-03-21 10:36)

[1]Carl Jung on "Bollingen" - YouTube

1. `https://www.youtube.com/watch?v=ZlUfu0LpwsE`

People who know nothing about nature are of course neurotic... (2019-03-21 10:41)



Neurosis is always a substitute for legitimate suffering.

~Carl Jung, CW 11, Para 129

People who know nothing about nature are of course neurotic, for they are not adapted to reality.

They are too naive like children, and it is necessary to tell them the facts of life, so to speak–to make it plain to them that they are human beings like all others.

Not that such enlightenment will cure neurotics; they can only regain their health when they climb up out the mud of the commonplace.

But they are only too fond of lingering in what they have earlier repressed. How are they ever to emerge if analysis does not make them aware of something different and better, when even theory holds them fast in it and offers them nothing more than the rational or "reasonable injunction to abandon such childishness?

That is precisely what they cannot do, and how should they be able to if they do not discover something to stand on?

One form of life cannot simply be abandoned unless it is exchanged for another.

As for a rational approach to life, that is, as experience shows, impossible, especially when a person is by nature as unreasonable as a neurotic. Carl Jung, Memories Dreams and Reflections

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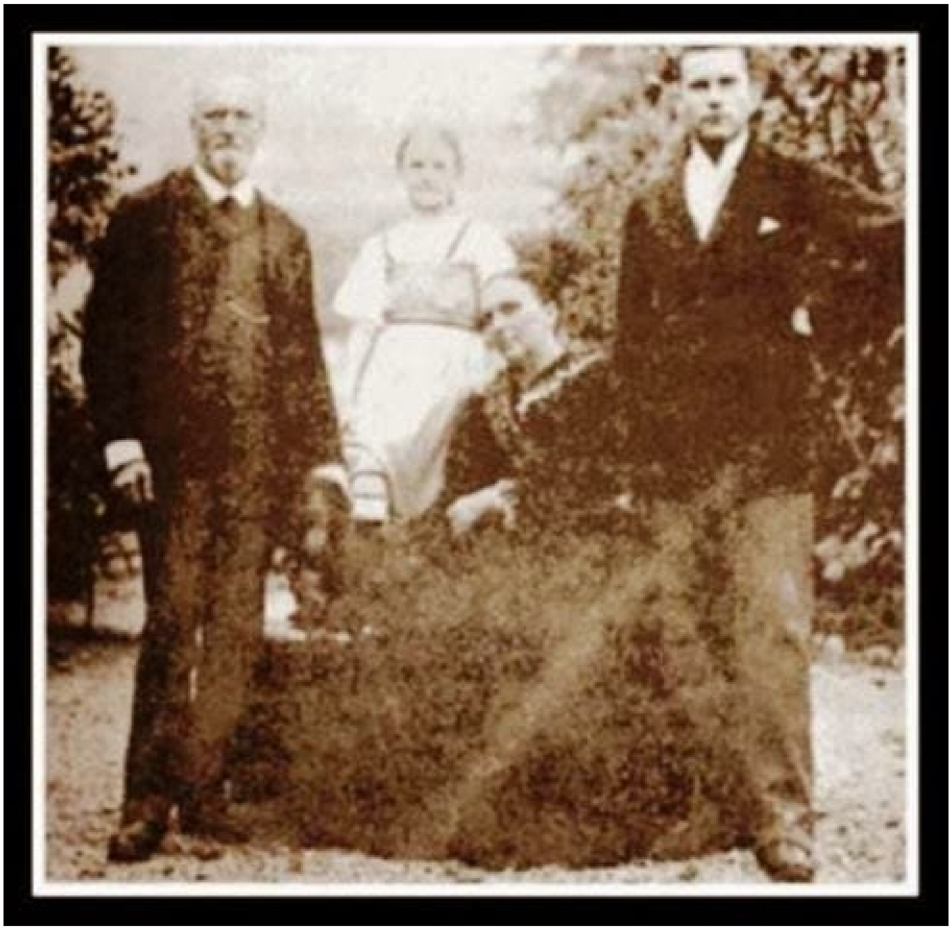
Carl Jung on the Death of his Sister Gertrud (Trudi). (2019-03-21 10:45)



[Carl Jung on the Death of his Sister Gertrud (Trudi).]

For my mother it was hard that I was leaving Basel. But I knew that I could not spare her this pain, and she bore it bravely.

She lived together with my sister, a delicate and rather sickly nature, in every respect different from me.

She was as though born to live the life of a spinster, and she never married. But she developed a remarkable personality, and I admired her attitude.

She had to undergo an operation that was considered harmless, but she did not survive it.

I was deeply impressed when I discovered that she had put all her affairs in order beforehand, down to the last detail.

At bottom she was always a stranger to me, but I had great respect for her.

I was rather emotional, whereas she was always composed, though very sensitive deep down.

I could imagine her spending her days in a Home for Gentlewomen, just as the only sister of my grandfather had done. Carl Jung, Memories Dreams and Reflections.

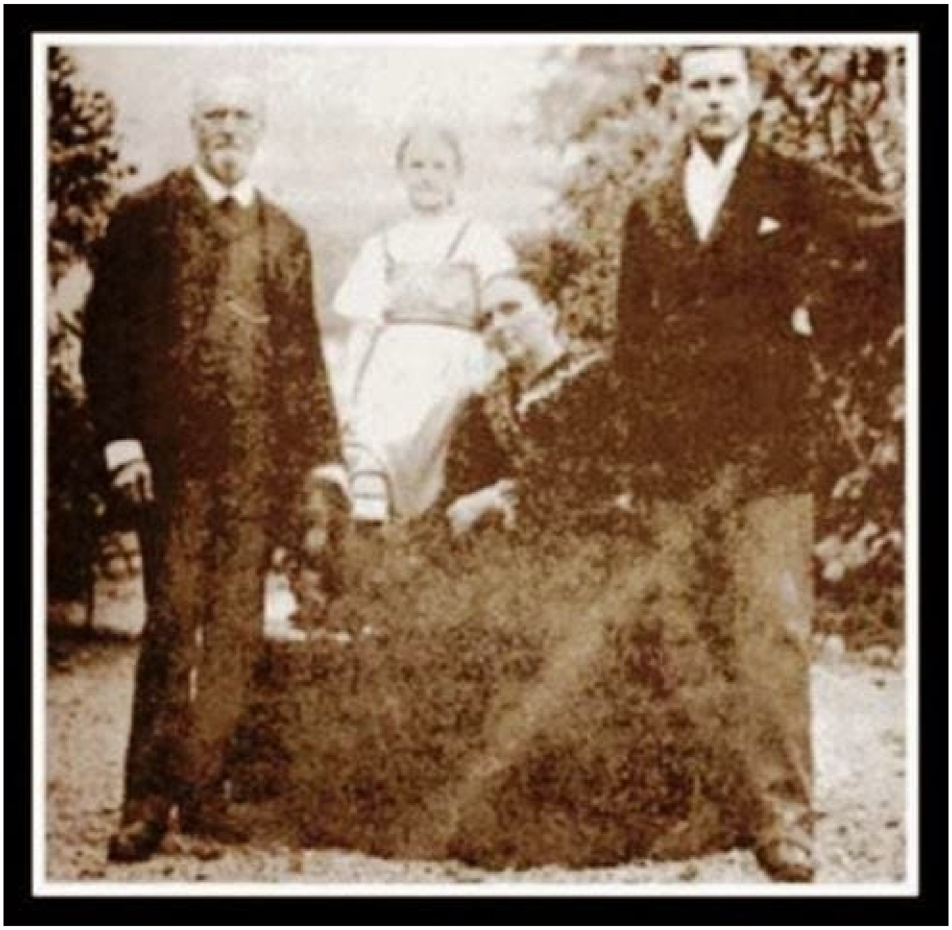
Image: Carl Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) behind.

1893.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/10810-parents.jpg`

Carl Jung’s Father appears to him in a dream after his death… (2019-03-21 10:49)

[1]



[Carl Jung’s Father appears to him in a dream after his death.]

Six weeks after his death my father appeared to me in a dream.

Suddenly he stood before me and said that he was coming back from his holiday.

He had made a good recovery and was now coming home.

I thought he would be annoyed with me for having moved into his room. But not a bit of it! Nevertheless, I felt ashamed because I had imagined he was dead.

Two days later the dream was repeated. My father had recovered and was coming home, and again I reproached myself because I had thought he was dead.

Later I kept asking myself: "What does it mean that my father returns in dreams and that he seems so real?"

It was an unforgettable experience, and it forced me for the first time to think about life after death.

With the death of my father difficult problems arose concerning the continuation of my studies.

Some of my mother's relations took the view that I ought to look for a clerk's job in a business house, so as to earn money as quickly as possible.

My mother's youngest brother offered to help her, since her resources were not nearly sufficient to live on.

An uncle on my father's side helped me. At the end of my studies I owed him three thousand francs.

The rest I earned by working as a junior assistant and by helping an aged aunt dispose of her small collection of antiques.

I sold them piece by piece at good prices, and received a very welcome percentage. Carl Jung; Memories Dreams and Reflections

Image: Carl Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) behind. 1893.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/dda7f-parents.jpg`

Carl Jung on The Red Book – YouTube | Carl Jung Depth Psychology (2018-03-21 17:10:27)
[…] Carl Jung on "The Red Book" – YouTube […]

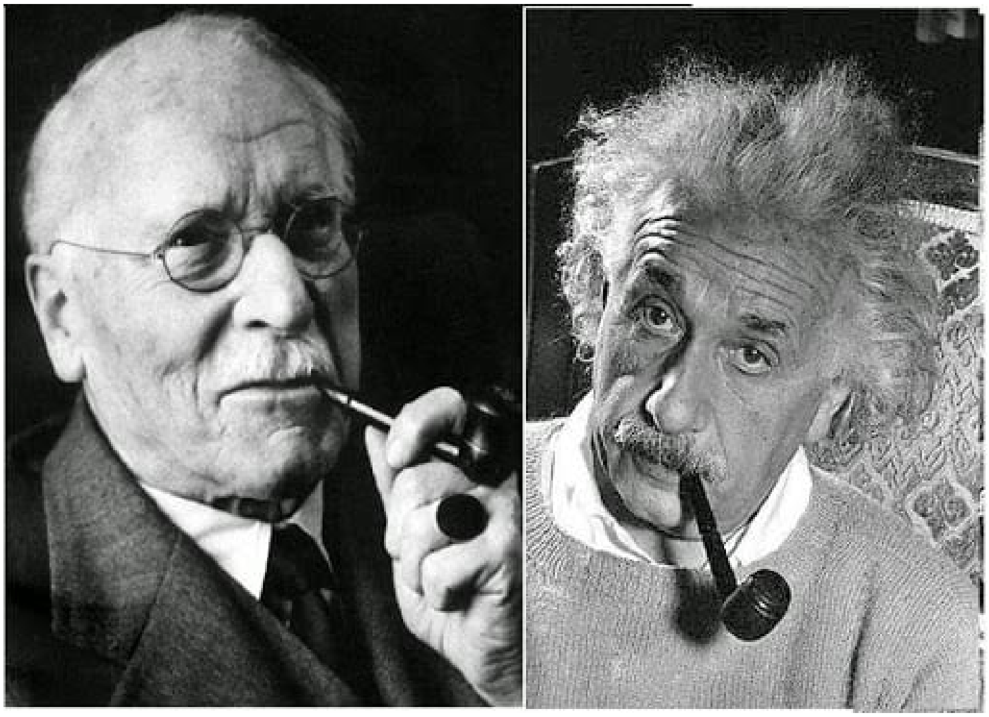
Carl Jung on "Children" - YouTube (2019-03-21 10:54)

[1]Carl Jung on "Children" - YouTube

1. `https://www.youtube.com/watch?v=u-0YGiCdGxk`

Carl Jung on "Einstein" - Anthology (2019-03-22 03:30)

[1]



It was above all the simplicity and directness of his[Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

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Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12beinstein.jpg`

Carl Jung on Alchemist who strove to produce an “Optimum of Life.” **(2019-03-22 04:01)**

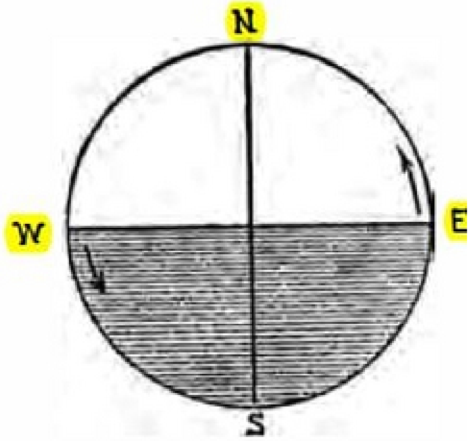
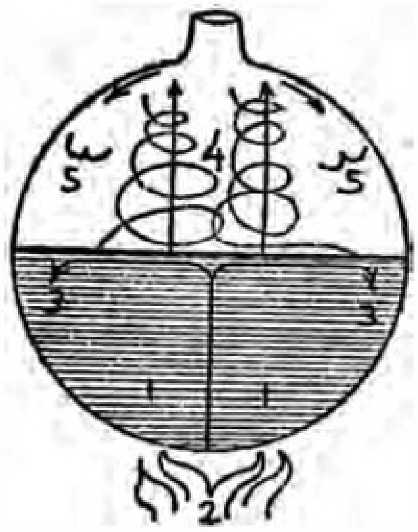


Diagram I



[1] Diagram II

Lecture IX 17th January, 1941

In the last lecture we spoke of the miraculous substance which the alchemists strove to produce.

I can only define it as an optimum of life.

It seems to me, that this definition is, in a sense, further justified by the fact that most of the alchemists were doctors, at any rate in the Middle Ages.

The professions of doctor and apothecary had not yet been separated, so the doctor prepared his medicaments in his own laboratory.

In this way he naturally became well acquainted with the components then used and interested in their nature, working of course from the standpoint of the well-being of the human
species and the curing of illness.

This is the reason why we are often confronted with the fact that the theoria of alchemy, or Hermetic philosophy, is really a medical philosophy, in that the healing quality of the substance, which the alchemists were searching for, is frequently emphasised.

It is called an elixir of life, a wonderful aurum potabile (drinkable gold), a panacea, a healing drink, and so on, and it is capable of curing all diseases, not only of the body, but more especially of the mind.

In the last lecture I read you a poem from the "Rosarium Philosophorum", but I did not finish my explanation of it.

We find the peculiar statement in the last line, that the sun and moon are subject to this hermaphrodite.

Who could be the Lord of sun and moon?

Obviously only the Deity.

There is an interesting piece of alchemistic thought in the last part of the poem, which I should like to point out to you, and at the same time to draw your attention to the things which we should observe in such texts.

"A fountain rises from my earth", that is from the body, from the tangible and firm.

A fountain springs from the body of this hermaphrodite and divides into two streams.

Two eagles rise from these streams, they fly up into the heights and fall down again.

The streams flow East and West; the sun rises in the East, and the second stage in the alchemistic process of transformation is often represented as the dawn, the sol oriens, the stage of the albedo, which follows the dark night of the chaos.

I will draw a diagram to make this process clearer.

Below is the dark night and above the light of day.

We have the vertical movement of the birds and the horizontal movement of the streams and a suggestion of rotation.

We must ask ourselves where the alchemists got this idea; it is the image of the cross, surrounded by a circle.

The image of the sphere was always suggested to the alchemists by the vas hermeticum.

The Hermetic vessel had to be round, because the process was founded on the idea of the creation, and so the container must resemble the universe, in order that the creation might take place
in it.

Where I to show this diagram to an alchemist, he would immediately think of the round retort.

I will give you another diagram of the process in the retort (see Diagram II).

There is a solution in the retort (1) in which all the substances are dissolved.

They correspond to the earth and remain at the bottom.

A fire (2) is needed, of course, below the retort, in order to develop the steam.

The hot water rises and descends as two streams (3).

The non-substantial or half substantial vapours (4) rise above the level of the solution, and are called spiritus or in Greek pneumata.

The original meaning is breath, Pneuma is moving air.

These steams and vapours as they rise are often called birds, the eagles in our poem for instance.

They fly up , lose their feathers in the cooler regions of the air, are unable to fly without feathers, and so descend again into the solution (5).

If you watch such a vessel over the fire, you will see that the steam moves outwards towards the walls of the retort, which causes the circular movement that we saw in Diagram I .

The steam is forced down by the top of the retort.

The image of the retort, where matter is cooked and turned into steam, is the basic image of alchemy.

The alchemist watched the cooking of his solutions innumerable times and was completely fascinated by it, and returned to it again and again in his writings.

It was all the unknown to him, and each time he hoped that the miracle would happen.

The idea is, of course, to purify and refine the steam to such an extent that the pneuma or spiritus would reach the highest degree of subtlety.

For this it required distilling many times - a thousand times it was said - so that the spirit should reach the state of the purest substance.

Retorts were placed one over the other for this purpose, and the uppermost one was called the head.

It was hoped that, in this uppermost retort, the quinta essentia would appear, the finest of all spirits, in the form of a sky blue fluid.

This is the right substance, for which the alchemist was seeking, and is in a way an extract of heaven.

This coelum philosophicum, this most subtle of all spirits, is produced in the head retort, where it could also be caught.

This fluid is no ordinary water, of course, but the most refined and spiritual of substances, the alchemists call it the "aqua permanens" or "aqua aeterna" (eternal water).

The Greeks called it "hydor theion " (divine water), but the Arab transmitters of Greek alchemy did not reproduce the word "theion" (divine), because it was forbidden in the Koran.

They therefore translated the "hydor theion" of the Greek alchemists as "aqua permanens".

I have already pointed out to you, that this water is really a baptismal water, if we like to use Christian phraseology.

The alchemists often did so themselves, in that they spoke of the application of their miraculous water as if it were a sort of baptism, by which man was changed psychically.

A hylikos became a psychikos or even a pneumatikos.

For this water contains the Holy Spirit, so the man to whom it is applied is impregnated by the water, so to speak, in that first he is purified, and then the Holy Spirit is imparted to him, through the purified substance, and he is reborn in a new form.

The Catholic Church still uses this rite today in the form of the Benedictio fontis (the blessing of the baptismal water, and the following text is read, in which the Holy Ghost is invoked:

"Who by a secret mixture of his divine virtue may enter this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immaculate womb of this divine font, being born again a new creature, may come forth a heavenly offspring: and that all that are distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by Grace, their spiritual Mother."

In the Latin text it is "divini fontis uterus", so the baptismal font is conceived of as the immaculate womb of the Church.

The alchemists also sometimes called their creative retort a uterus; so you see that the Christian conception of the baptismal water almost exactly corresponds to the alchemistic.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist.

So it is by no means impossible that this idea found its way into the early Church through Alexandrian philosophical syncretism, perhaps through the congregation of "Baptists", of which John the Baptist was the teacher or director.

These people were Sabians; a Mandaean, or really a Gnostic, sect which is still in existence round Basra and Kut el Amara in Mesopotamia.

Its members have the peculiarity of only eating the flesh of drowned animals, on account of their teaching: everything needs to be purified and renewed by water.

There is another short poem from the "Rosarium Philosophorum", to which I should like to draw your attention.

This poem speaks of the emperor instead of the empress, that is, of the male side of the hermaphrodite, again of course the philosophers' stone:

"Here is born the emperor of all honour,
There cannot be above him born a higher,
Born through the art, or by the means of nature,
88 But not through the womb of any living creature. (A)
The philosophers speak of him as their son,
And everything they do, by him is done. (B)
From him it can be had what man desires,
He gives good health which lasts and never tires,
All precious jewels, he gives, silver and gold,
Full strength and youth, pure, beautiful and bold.
Wrath, sickness, grief and want are all transformed,
Blessed is the man who is by God informed."

(A) The "stone" is not produced by an ordinary birth but only through the art or through nature.

(B) This means that it is thanks to him or to his help that the philosophers can accomplish what they achieve.

You can see from this poem also, that the panacea is thought of as something which can free mankind from those three great evils, illness, poverty and death.

It is extremely peculiar, that this substance should be thought of as something which resembles man, and as a bi-sexual being.

One searches the old texts in vain for the reason why it is called a hermaphrodite.

They give so-called explanations, they say, for instance, that it is because it is the child of the sun (male) and the moon (female) .

But after all ordinary mortals are also born of male and female parents and are not hermaphrodites, so this is no explanation but a mere rationalisation.

We should expect a real explanation to give us some hints as to the history of the term, so we must turn to that side and follow other traces in order to explain it.

We can find signposts to guide us in the alchemistic writings themselves.

They frequently quote the great authorities who lived in ancient times.

Hermes is the most often quoted, and after him Plato, particularly his "Timaeus".

This book is one of the main sources of their philosophy.

There are still older sources which are also occasionally, though seldom, quoted by the alchemists.

Such a source is Empedocles (circa 490-430 B.C.).

I will read you a passage:

"27. There (in Sphairos), one did not distinguish the swift members of the Helios, nor the hairy strength of the earth, nor the sea. So preserved in the strong dungeon of harmony, lies the round Sphairos (Sphairos kykloteres) , glad of the prevailing loneliness.

27a. No discord nor unseemly dispute prevails in its members.

1. But it was similar on all sides and endless everywhere, the round Sphairos (idem !).
2. For two branches do not arise from the back, nor feet, nor agile knees, nor pro-creating memcci"s, but a sphere it was and equal to itself on every side."

Evidently the Sphairos described here was a most blissful God (eudai monestatos theos).

Sphaira means sphere, and Sphairos is the masculine form.

There is no doubt that Empedocles' conception influenced Plato in his Timaeus.

I will read you such a passage:

"Wherefore, for this cause and reason, he built a single whole", (He speaks here of the creator of the world.)

"all whose p arts were wholes, to be perfect, immune from age and disease." (Perfect living beings.)

"For its figure he gave it that which was fitting and in keeping with its nature. Now, for the living creature which was to embrace in itself all living creatures, the fitting figure must be that which contains all figures in itself. Therefore he wrought it on his lathe spherical and round, with centre equidistant from extremity in every direction, the figure of all others most perfect and uniform, judging regularity beyond compare more comely than irregularity. Moreover he rounded its outer surface to a perfect smoothness, and that for many reasons . . . . It was contrived by art to feed itself on its own waste, to act wholly on itself and be acted on by itself alone. For he that contrived it thought it would be better self-sufficient than dependent on anything else . . . .

"This, then, was the whole purpose of the God who is forever for the god who was yet to be", (Namely this Sphairos.)

"in accord wherewith he made it smooth, uniform throughout, equidistant from its centre, a body whole and perfect, with perfect bodies for its parts. Then he set a soul in its centre, stretched it throughout the whole and further wrapped it about its body without. Thus he established a round revolving Heaven, one, sole, solitary, able, in its excellence, to be its own companion, needing nothing beyond itself, its own sufficient acquaintance and friend. In all these respects he begat it a blessed god."

This is a real son-god formed by the creator of the world, a "deuteros theos", a god beside the original and everlasting God.

What Plato says in the Symposion about the original forms of man belongs also in this connection.

" . . . First, then, human beings were formerly not divided into two sexes, male and female; there was also a third, common to both the others, the name of which remains, though the sex itself has disappeared. The androgynous sex, both in appearance and in name, was common both to male and female; its name alone remains, which labours under a reproach...

"At the period to which I refer, the form of every human being was round, the back and the sides being circularly joined, and each had four arms and as many legs; two faces fixed up on a round neck, exactly like each other, one head between the two faces; four ears, and everything else as from such proportions it is easy to conjecture. Man walked upright as now, in whatever direction he pleased; but when he wished to go fast he made use of all his eight limbs, and proceeded in a rapid motion by rolling circularly round, - like tumblers, who, with their legs in the air, tumble round and round. We account for the production of three sexes by supposing that, at the beginning, the male was produced from the sun, the female from the earth; and that sex which participated in both sexes, from the moon, by reason of the androgynous nature of the moon. They were round, and their mode of proceeding was round, from the similarity which must needs subsist between them and their parent.

"They were strong also, and had aspiring thoughts. They it was who levied war against the Gods; and what Homer writes concerning Ephialtus and Otus, that they sought to ascend heaven and dethrone the Gods, in reality relates to this primitive people. Jupiter and the other Gods debated what was to be done in this emergency. For neither could they prevail on themselves to destroy them, as they had the giants, with thunder, so that the race should be abolished ; for in that case they would be deprived of the honours of the sacrifices which they were in the custom of receiving from them; nor could they permit a continuance of their insolence and impiety. Jupiter, with some difficulty having desired silence, at length spoke. 'I think,' said he, 'I have contrived a method by which we may, by rendering the human race more feeble, quell the insolence which they exercise, without proceeding to their utter destruction. I will cut each of them in half; and so they will at once be weaker and more useful on account of their numbers. They shall walk upright on two legs. If they show any more insolence, and will not keep quiet, I will cut them up in half again, so they shall go hopping on one leg.'

"So saying, he cut human beings in half . . . . . "

You see here, that the idea of this spherical being was extended to the primeval human beings.

Plato attributes a complete form to them, they were like God and, in Titanic recklessness, they levied war against the gods.

The alchemists' conception of a divine being, although it is based on Plato's, differs in an important respect from other conceptions, in that it is given into the hands of the doctor, chemist, philosopher or artist to create this divine being.

In this connection, I cannot resist drawing your attention to something further.

We find the idea of the hermaphrodite connected with certain other religiousideas, with Dionysus, for instance, and JULIUS FIRMICUS MATERNUS, a Christian apologist of the fourth century, quotes a mystic call belonging to the Bacchic mysteries: "euoi dikeros dimorphe."

This " two-horned, two-figured" being, that is evoked, is a hermaphrodite.

These two horns are derived from the horns of the moon and were apparently a thorn in the flesh to Firmicus Maternus.

His book was dedicated to the three most Holy Emperors, the three sons of Constantine the Great, he tried to incite them to eradicate the heathen temples.

He writes:

7 "The horns mean nothing other than the venerable signs of the Cross. The one supports the world and holds the earth together, and through the connection of the two, which go sidewards, the East is touched and the West held ; so that the whole circle should be stabilised threefold", (He counts the vertical beam as one, and the horizontal as two.

One would expect the circle to be stabilised fourfold, but it had to be threefold.]

" and that the foundations of the united work should be made firm with immortal roots."

(The expression "roots" is a translation of the "rhizomata" of Empedocles, a way of expressing the four elements.

You will remember the four in "our masterly stone" in the "Empress" poem from the "Rosarium"

These are the four roots of the stone, and the " immortal roots " are undoubtedly four.)

" . . . These are the venerable horns (or ends] of the Cross, here is the immortal trace of sacred virtue, here the divine structure of the glorious work, Thou, Christ, with outstretched hands, thou supportest the universe and the earth, the heavenly kingdom, on thy immortal shoulders rests our salvation.

Thou, Lord, bearest the signs of eternal life, with divine inspiration thou hast foretold it through the prophets: Isaiah says:

'Behold, a son is born unto us, the government is upon his shoulders, and his name is called : Messenger of the great thought'."

(This i s quoted from Isaiah IX. 6 . but it i s quite different in our Bible.9]

"These are the horns of the cross through which the universe is uniformly supported and held together . . . "

Firmicus Maternus regards the horns as the arms of the cross, which the devil placed on the head of Dionysus.

He means that the two horns of Dionysus are a sort of devilish anticipation of the idea of the cross.

He also insists that the cross is threefold.

The Christian form of the cross does lend itself to a certain extent to the idea of three; and it must be three, on account of the Trinity being the support of the universe, for objectively a cross has four ends and not three.

This question was taken up again by the medieval doctor and philosopher Gerardus Dorneus.

He was very much excited about it, and attributes not just two but four horns to the devil.

It was regarded as the invention of the devil, that the world should rest on a quaternity, for it must essentially rest on the Trinity.

This is one of the great mysteries in medieval psychology.

I dealt with the subject of the three and the four in my Terry Lectures.

Till about the sixteenth century, alchemy was founded on four roots, it was only then that the number three began to play a role and to compete with the four.

This basic quaternity goes far back into the history of alchemy, right back to Mary of Egypt, who is sometimes called the Jewess.

She had an axiom: One becomes two, two three, three four, and four one; and then it begins all over again from the beginning.

The alchemistic process is completed in four stages, the old Greek alchemists already discovered this.

The number four represents the four elements, and the process usually works up to the element of fire.

When the process reaches the nature of fire, the hottest, driest and most spiritual element, the goal is, so to speak, attained, in that fire comprises everything.

This idea of the eternal living fire goes back to Heraclitus (circa 540-475 B.C.); and corresponds also to the extra-canonical saying of Christ]:

"Who is near me is near to the fire. He that is far from me is far from the Kingdom."

So the inmost nature of Christ is fire, that everlasting fire which is also the goal of alchemy.

The god Dionysus himself fits well into this connection, for his nature was also fire.

Perhaps you have seen the famous antique head of Dionysus, where a lock of his hair is a flame?

We find the same idea in the New Testament, when the cloven tongues of fire came down from heaven and sat up on each of the apostles, filling them with the Holy Ghost, the fiery breath of the Pneuma. Carl Jung, ETH Alchemy Lecture IX , Pages 73-80

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/e3740-3.jpg`

Carl Jung and Christ as a “Mediator” in Active Imagination. (2019-03-22 04:10)

[1]

Lecture XV 1st March, 1940

We finished the first week of the exercises in the last lecture and come today to the second week.

We shall be able to handle this more briefly, for we have already spoken of many of the ideas which it contains in the introduction to the exercises.

The idea of Christ as mediator, as the bridge to God, at the end of the first week, leads over logically into the meditations of the second week: the kingdom of Christ and his human existence.

One is more and more struck, in the meditations that we have already considered, by the peculiar relation in which man stands to God.

It almost looks as if Christ were thought of as a reflection of man, though, of course understood dogmatically this is far from b eing the case.

One could rather say that man is a kind of distorted image of eternal man.

The contemplation of the life of Christ is intended to make his figure vivid and concrete, as sin, damnation and the tortures of hell were made in the first week.

The first exercise is a meditation on how Christ came into being and this does not begin with his birth, but before this in the pleroma, in the fullness, an expression which St. Paul often uses.

It is a spiritual condition where the world has not yet come into being, the pre-existing womb of the Divinity from which the germ of the world emerges.

We find the same idea in the Primitive's ancestral world where the primordial ancestors had their home.

The world was created through the transformation of these ancestors into the visible things of this life.

The primordial rain ancestor, for instance, transformed himself into a being whose head is the clouds, whose hair is made of rain, whose body is a mass of falling rain and whose feet stand where the rain spurts up from the ground.

These are Australian myths.

The beings that transform themselves into such strange phenomena are really invisible, partly man and partly animal, cloud or rain.

The bow and arrow ancestor transformed himself and his wife into the first bow and arrow.

He did this without losing his own form: his head became the top of the bow, the fluffy strands of the bow string were his hair, his feet were the lower end of the bow, and the bow string was his wife, clasping him round the neck, and in like manner men, animals, and all things came into existence.

The secret teaching of the tribe contains the knowledge of the ancestors, the places where they once lived, the paths they followed, the works they performed in this or that place, etc.

There are countless legends which only the few know; the old men of the Rain Totem know all the stories which tell ab out the deeds of the Rain Ancestor and it is the same with the totems of all the other curious ancestors.

These are really archetypal ideas, which pre-existed and transformed themselves to a certain extent into the things which we experience.

Primitives in Australia call this pre- existing world the Alchera, and it is also the dream and is identical with the dream world which we call the unconscious.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it.

The meditation begins with a picture of the three persons of the Trinity looking down from Heaven on to the earth, where all people are on their way to Hell.

They take counsel together how this dreadful fate can possibly be stopped and they decide that the second person of the Trinity must descend to earth and become incarnate as man.

This naive conception is really made on the old pattern.

This is the way primitives think: if, for instance, they are threatened with a failure of the rice crop, they send for an expert of the Rice Totem who knows all the legends concerning the Rice Ancestor.

A little hut is built for him in the rice field and there he tells the rice how it was originally made by the Rice Ancestor.

Then the rice, attentive, remembers how it was brought into being and how beautifully it grew, it thus recaptures the art of growing and the crop is assured.

We find this idea in the origins of Christianity where the Man Jesus was said to have always existed.

He remembered the pleroma where he dwelt with God and his conversations with the Divinity; then he came down as man to man and through his image he reminds man of what he was and what he should be.

For man has forgotten where he came from, forgotten his creator, he now thinks he can do everything out of himself and not through his primordial ancestors.

The manifestation of Christ has been understood as a means to awaken in man the memory of what he originally was when he dwelt in Heaven as the Anthropos.

The Gnostic writings, in their varied and complicated speculations about the origin of man, were much concerned with the events in the pleroma which preceded all world existence.

The Ignatian meditation therefore, pictures the becoming of Christ as having begun in a pre-existing world.

St. John says the same when he speaks of the Logos, the Word, having always existed and having always been with God "and all things were made by him, and without him was nothing made that was made."

Christ is, so to speak, the executive arm of the Divinity.

The meditator must make a vivid picture of the Godhead taking counsel in its own womb concerning the fate of the world.

The meditation on the human existence of Christ begins with the angel Gabriel appearing to the Blessed Virgin who lived in a little house near Nazareth; every geographical and local detail must
be included and the meditator must call up all the knowledge he possesses to make the picture as concrete as

possible.

The rest of the holy legend of the Incarnation follows.

The second exercise consists in meditating on the birth of Christ, again with every imaginable detail.

The story of the nativity begins, as you know, when the Blessed Virgin leaves Nazareth with Joseph to be taxed in Bethlehem.

Again no detail of the preparations and the journey must be omitted: the Virgin, nine months with child, riding on a donkey, accompanied by a maid and a cow in order to have milk should the child arrive.

Then step by step the long journey, the exact number of miles between Nazareth and Jerusalem, the undulating road over the hills of Judah, the steep way up to Jerusalem which lies about 2600 feet above the sea level, all the incidents of the road . . . then worn out with fatigue they reach the cave in Bethlehem where, according to tradition, Christ was born.

It was not a stable but a cave.

There are many of these caves in Bethlehem today, they are used as goat stables.

The Church of the Nativity, an old Byzantine building, has been built over the holy cave and recent excavations show that a temple of Attis once stood on this spot.

Attis was also a dying and resurrecting god.

The meditator should then walk into the cave, so to speak, and take part in the scene of the Nativity, observing the exact role played by the people and even by the animals.

When that has all been carefully meditated upon, he can enter upon a further exercise consisting in a repetition of: the becoming of Christ in the pre- existing world, b) the actual birth of Christ - so that every detail is grasped clearly.

Then again a general repetition follows, and after this an exercise which consists in going through the whole preceding meditation with each of the five senses in turn.

The purpose of this tremendous effort of the imagination is to get the meditator into the situation which he has created and which has become a reality, it works on him to such an extent
that he transforms himself into it and experiences it as if he were one of the figures of the drama.

The second day's meditation is on the presentation in the Temple and the flight into Egypt.

This also is repeated twice and realised through the five senses.

On the third day the youth of Christ is meditated up on.

As little is known of these early days, the meditator's active imagination comes into play to supply the details.

Christ's absolute obedience to his parents is particularly dwelt upon, so that the meditator becomes completely identified with this attitude of obedience, he assimilates the image of the obedient Christ-child.

Then a dramatic and sudden change of attitude takes place. Christ has gone up to Jerusalem as the most obedient of children and unexpectedly, in the Temple where his weary parents who have sought him for three days find him at last, he answers his mother’s rebuke with: "Wist ye not that I must be about my Father’s business?".

His striking obedience to his parents has been transferred to God.

This rather offends our feeling, as it does when he says later: "Woman, what have I to do with thee? and is in direct opposition to the commandment: "Honour thy father and thy mother".

Christ has put his own vocation before obedience to his parents.

We all have to experience this decisive hour when the time comes that we must cut ourselves adrift from the authority of the parents.

The meditator must consider these two attitudes to the parents which stand in opposition to each other, and then realise them again through the five senses.

The meditation on the fourth day is on the two standards.

The hosts of the Lord Christ are mustered on one side and those of Lucifer, the fallen angel, on the other.

These two figures are imagined as two generals in command of opposing armies.

Here we see the officer in Ignatius come to the fore, the fight against the powers of darkness takes on a military aspect, the milites ecclesiae are going into battle.

Christ gathers his army in a field near Jerusalem whereas Lucifer musters his forces in the neighbourhood of Babylon.

Lucifer has a fiery smoking throne surrounded by all hell’s legions.

He sends the upper devils, his officers, all over the world, to recruit soldiers and he harangues them before they go, explaining to them how they can corrupt people and persuade them to join his banner.

As the Holy Scriptures have no record of this, the meditator must give his imagination a free rein. Christ, on the other hand, sits on a little hill in a charming spot, surrounded by his officers and by his general staff who are the twelve disciples.

He also addresses his army.

Although the scriptures can be drawn on to a certain extent here, free imagination plays an active role.

When all this has been thoroughly meditated upon, it is applied to the meditator himself, he is drawn into the picture and realis s that he is also called upon to make his choice.

He holds a colloquy with the Blessed Virgin, the great mediatress, praying her to intercede with the Lord, that he may be called to his banner as a soldier of Christ.

We can assume, as so many people are on the way to hell, that many are really in doubt as to which side they want to choose, and it is not possible to remain neutral in this war. (Please do not draw any historical parallels!)

Therefore a contemplation follows on three different kinds of people.

A banal and well worn example is used for this purpose.

They each have 1 0,000 ducats and must decide what to do with them before they can join Christ's Banner.

The first is willing to sacrifice his attachment to his money but dies before he does anything about it.

The second is willing to give up his attachment to his money, but he also wants to keep the money and his deliberations on the subject never end.

The third is willing to give up his attachment, and the money itself, if God and reason demand it of him.

That is if he is sure God really wants him to sacrifice it and if reason endorses this conclusion.

This last is specifically Ignatian, Ignatius was exceedingly rational.

The will of God was submitted to human reason and thought about most carefully before it was acted upon.

The Jesuits must always know why God has suggested such and such a course, and it must agree with human reason.

A test of some kind is really necessary or one has no critique, one just acts on intuition.

The Jesuit considers: is the urge to do such and such from God or the devil?

This is much the same as the old problem of the Church as to dreams, were they sent by God, did a devil whisper them or were they just the result of indigestion?

The only critique was human reason and that soon became the critique of the Church, it decided whether a dream was sent by God or not: if it agreed with the doctrine of the Church then God sent it, if not the devil. Anatole France tells an amusing story of St. Anthony of Egypt.

I cannot vouch for its historical accuracy!

St. Anthony had been a hermit in the desert for twenty years and was already a very holy man.

One evening there was a knock at his door, a stranger stood outside and said: "Anthony, you are a great saint and have acquire d a great deal of merit but I know a man in Alexandria who is holier than you."

St. Anthony, much disappointed, asked for the details about the man, packed his handbag and went at once to Alexandria, to seek out the man and learn his methods, for even saints are ambitious in their own way.

He had a great deal of trouble in finding this man, who was a shoemaker in a poor quarter of the town.

St. Anthony was a good deal surprised at his appearance, which was that of an ordinary shoemaker, but he questioned him: "The angel of the Lord appeared to me and told me that you were a greater saint than I.

Please tell me what exercises you use? "

The shoemaker denied all knowledge of the subject, he was a poor man he said, with nine children and had to work from morning to night in order to earn their bread.

He had no time for anything else.

St. Anthony did not want to believe him but, when he found out that it was really the case, he knew that the stranger who came to his cell must have been the devil!

This story shows us that in spite of the critique of the Church and human reason itself, it is sometimes very difficult to decide where a hunch comes from.

The teaching of the Church is exceedingly valuable, but after all God might decide to say something new.

This is no joke but a very difficult and serious question and if you consider it from the psychological point of view you will see how difficult it is.

The meditations are concerned with the life of Christ till the twelfth day, His Baptism and all the events of His life till the Passion.

An exercise on humility follows, Christ as the servant of God who deigned to lower himself into the dust to take our burden upon him.

This leads over unexpectedly and almost illogically into the question of the meditator’s own profession.

God’s son not only allowed himself to be born as a man, but submitted to a very lowly station in life, to mockery and to torture.

So God became man in the fullest sense of the word, and I?

What do I do, what is my profession, and whatever it is, saddler, soldier, or anything else, what goal do I pursue in it?

Do I work for the creature or for God?

So one’s own life is contemplated from the point of view of the absolute humility and obedience shown by Christ.

Do I live my life as he lived his?

The attention is thus drawn to the meditator’s own life and to all his weaknesses and failures, how he has chosen the easier path, shirked details and duties, deceived, cheated, etc.

The daily life of the meditator is ploughed through and through with the comparison to the life of Christ.

This results in an inner fusion between Christ’s life and that of the meditator and these exercises should enable the latter to live his life as a totality, as Christ lived his.

This leads us near to the thought that Christ is really the example of how a human life should be lived, he reminds man of his true nature.

This true nature only appears if man lives as a totality, it is invisible when man is repressing himself here and there.

We do not know what a man really is when he is deceiving himself, or leading a respectable life just because it is easier, not because he is essentially a moral man, but because he is rather cowardly.

It is comparatively easy to be respectable and to go through life so that everyone says afterwards: "What a decent man he was".

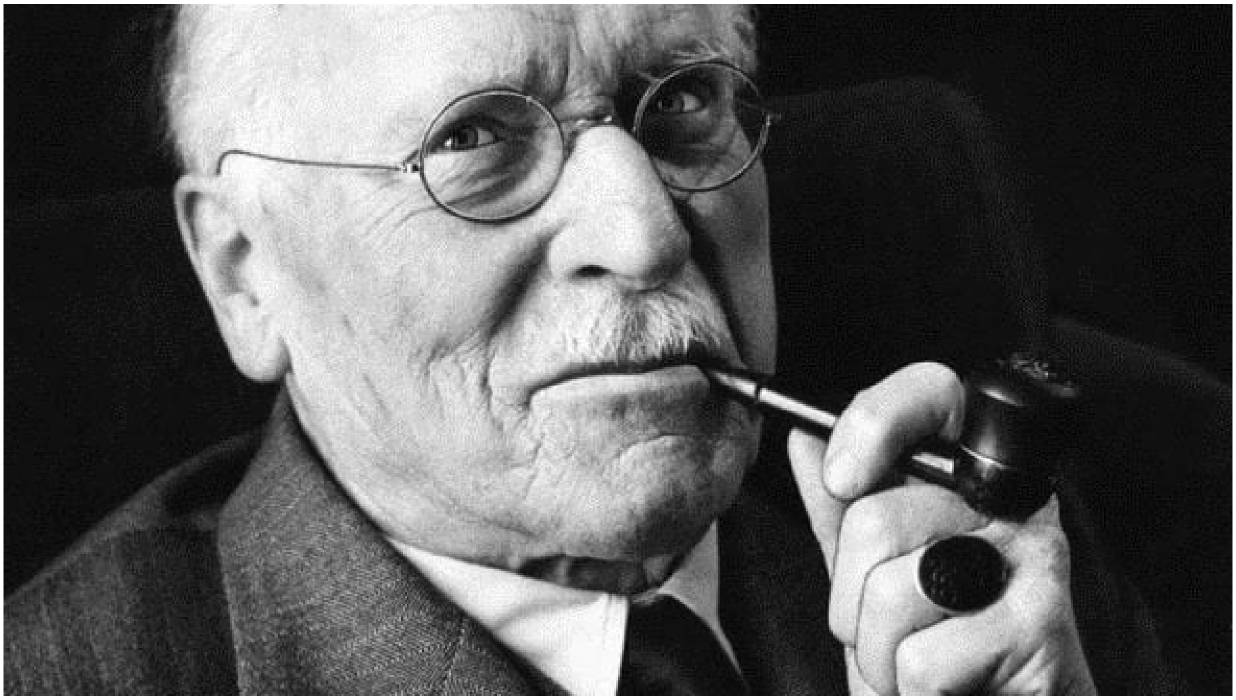
Yet, if one has repressed one’s real nature, such a reputation is a swindle.

These exercises really penetrate into the depths of human nature.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3d1ef-1.jpg`

Carl Jung on “Neurosis.” Lexicon (2019-03-22 04:32)

[1]



Neurosis:

A psychological crisis due to a state of disunity with oneself, or, more formally, a mild dissociation of the personality due to the activation of complexes. (See also adaptation, conflict and self-regulation of the psyche.)
Any incompatibility of character can cause dissociation, and too great a split between the thinking and the feeling function, for instance, is already a slight neurosis. When you are not quite at one with yourself . . . you are approaching a neurotic condition.["The Tavistock Lectures," CW 18, par. 383.]

Every neurosis is characterized by dissociation and conflict, contains complexes, and shows traces of regression and abaissement.["Analytical Psychology and Education," CW 17, par. 204.]

Jung's view was that an outbreak of neurosis is purposeful, an opportunity to become conscious of who we are as opposed to who we think we are. By working through the symptoms that invariably accompany neurosis-anxiety, fear, depression, guilt and particularly conflict-we become aware of our limitations and discover our true strengths.

In many cases we have to say, "Thank heaven he could make up his mind to be neurotic." Neurosis is really an attempt at self-cure. . . . It is an attempt of the self-regulating psychic system to restore the balance, in no way different from the function of dreams-only rather more forceful and drastic.["The Tavistock Lectures," CW 18, par. 389.]

I myself have known more than one person who owed his entire usefulness and reason for existence to a neurosis, which prevented all the worst follies in his life and forced him to a mode of living that developed his valuable potentialities. These might have been stifled had not the neurosis, with iron grip, held him to the place where he belonged. ["The Problem of the Attitude-Type," CW 7, par. 68.]

In any breakdown in conscious functioning, energy regresses and unconscious contents are activated in an attempt to compensate the one-sidedness of consciousness.

Neuroses, like all illnesses, are symptoms of maladjustment. Be-cause of some obstacle-a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc.-one shrinks from the difficulties which life brings and thus finds oneself back in the world of the infant. The unconscious compensates this regression by producing symbols which, when understood objectively, that is, by means of comparative research, reactivate general ideas that underlie all such natural systems of thought. In this way a change of attitude is brought about which bridges the dissociation between man as he is and man as he ought to be. ["The Philosophical Tree," CW 13, par. 473.]

Jung called his attitude toward neurosis energic or final since it was based on the potential progression of energy rather than causal or mechanistic reasons for its regression. The two views are not incompatible but rather complementary: the mechanistic approach looks to the past for the cause of psychic discomfort in the present; Jung focused on the present with an eye to future possibilities.

I no longer seek the cause of a neurosis in the past, but in the present. I ask, what is the necessary task which the patient will not accomplish?["Psychoanalysis and Neurosis," CW4, par. 570.]

In psychic disturbances it is by no means sufficient in all cases merely to bring the supposed or real causes to consciousness. The treatment involves the integration of contents that have become dissociated from consciousness.["The Philosophical Tree," CW 13, par. 464.]

Jung did not dispute Freudian theory that Oedipal fixations can manifest as neurosis in later life. He acknowledged that certain periods in life, and particularly infancy, often have a permanent and determining influence on the personality. But he found this to be an insufficient explanation for those cases in which there was no trace of neurosis until the time of the breakdown.

Freud’s sexual theory of neurosis is grounded on a true and factual principle. But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex. In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube.["The Eros Theory," CW 7, par. 33.]

If the fixation were indeed real [i.e., the primary cause] we should expect to find its influence constant; in other words, a neurosis lasting throughout life. This is obviously not the case. The psychological determination of a neurosis is only partly due to an early infantile predisposition; it must be due to some cause in the present as well. And if we carefully examine the kind of infantile fantasies and occurrences to which the neurotic is attached, we shall be obliged to agree that there is nothing in them that is specifically neurotic. Normal individuals have pretty much the same inner and outer experiences, and may be attached to them to an astonishing degree without developing a neurosis.["Psychoanalysis and Neurosis," CW4, par. 564.]

What then determines why one person becomes neurotic while another, in similar circumstances, does not? Jung’s answer is that the individual psyche knows both its limits and its potential. If the former are being exceeded, or the latter not realized, a breakdown occurs. The psyche itself acts to correct the situation.

There are vast masses of the population who, despite their notorious unconsciousness, never get anywhere near a neurosis. The few who are smitten by such a fate are really persons of the “higher” type who, for one reason or another, have remained too long on a primitive level. Their nature does not in the long run tolerate persistence in what is for them an unnatural torpor. As a result of their narrow conscious outlook and their cramped existence they save energy; bit by bit it accumulates in the unconscious and finally explodes in the form of a more or less acute neurosis.["The Function of the Unconscious," CW 7, par. 291.]

Jung’s view of neurosis differs radically from the classical reductive approach, but it does not substantially change what happens in analysis. Activated fantasies still have to be brought to light, because the energy needed for life is attached to them. The object, however, is not to reveal a supposed root cause of the neurosis but to establish a connection between consciousness and the unconscious that will result in the renewed progression of energy.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/28b4e-2.jpg`

Carl Jung: But humankind is masculine and feminine, not just man or woman. (2019-03-22 04:44)

[1]

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world.

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

You seek the feminine in women and the masculine in men.

And thus there are always only men and women.

But where are people?

You, man, should not seek the feminine in women, but seek and recognize it in yourself, as you possess it from the beginning.

It pleases you, however, to play at manliness, because it travels on a well-worn track.

You, woman, should not seek the masculine in men, but assume the masculine in yourself, since you possess it from the beginning.

But it amuses you and is easy to play at femininity, consequently man despises you because he despises his femininity.

But humankind is masculine and feminine, not just man or woman.

You can hardly say of your soul what sex it is.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/bc031-52bfeminine.jpg`

Carl Jung on the “Imitatio Christi.” (2019-03-22 05:07)

[1]

AD MAIOREM GLORIAM DEI
IHS

Lecture XVI 8th March, 1940

We considered the second week of the exercises in the last lecture and I told you that the very detailed meditation on the life of Christ led over into the contemplation of the meditator’s own life.

It would be impossible to consider the life of Christ really thoroughly without one’s own life being drawn, intentionally or unintentionally, into the picture, we always judge by our own experience.

So it is really only logical that the meditator's own life, plans and intentions should come in.

But when we examine our life in the light of Christ's life we must do so from the point of view of totality.

The point of the meditation is an identification with the life of Christ in the sense of an Imitatio Christi, and if the exercise is properly carried out the result should be that the meditator lives his own life as Christ lived his.

But here we encounter a critical point: the question of what the Imitatio Christi means?

Is it an identification which leads, so to speak, towards the appearance of the Stigmata, such as St. Francis of Assisi, other saints and saintly people achieved?

Or is it leading one's own life completely, such as it is, right to the bitter end, as Christ himself lived his?

These are two totally different ways.

In either case, however, the Imitatio Christi involves accepting and carrying the cross.

In the first case you almost literally carry the cross of Christ, and in the second you carry your own cross, your own conflict.

If you carry the cross of Christ, the conflict arises which is described in the New Testament, the conflict of Christ with the world and the flesh.

If you carry your own cross it is harder to define the conflict for it is individual.

But in either case the conflict must be accepted and the life lived as a totality in this or that sense, which spells suffering and a complete reformation of the way in which life is lived.

For every one attempts to escape from conflict and to live life as harmoniously as possible.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it?

That is no imitation of Christ, it is a device to avoid the essential Christian conflict.

It is only logical, therefore, that the third week of the exercises should be devoted to the suffering of Christ.

We will not go into the detail of this, for we have already met with the essential points in the contemplation on the Anima Christi.

But you must not imagine that there is any such abbreviation in the exercises themselves.

On the contrary, every detail is meditated up on and, in order to heighten the impression, the regulations for this week include fasting.

Bread is regarded as harmless but every other form of food is cut down to a minimum.

And the meditation continues even during meals, the meal which Christ took with the two disciples of Emmaus, for instance, is meditated upon.

The fourth week includes all the events in the Gospel after the Crucifixion, especially the meeting between Christ and his mother.

The meditations of this fourth week are called: "Exercitia de amore Dei" (about the love of God).

This is the meditation for the laity.

There is a second aspect which is reserved for members of the Jesuit Order but, before considering this, we will turn to the directions given by our old Spanish Jesuit Izquierdus for the simple lay meditations.

Divine love is the main theme, it is related to the second aspect where the love of Christ for his mother and Mary's love for her son are meditated up on, and the object of both meditations is to awaken love in the meditator, principally love towards God.

The following points must be meditated up on:

"First I must remember the benefits which God has heaped upon me, above all the benefit of creation and the benefit of preservation, that God has preserved me unto this day. If God did not succour me with His Almighty Power I could not exist for a moment. And beyond all this the benefit of redemption, which includes the descent of God's son into the world. And further the benefit of Grace, in which we can take part through the Church. And then all the individual benefits which God has heaped upon me in the course of my life. And in the same way I must contemplate the excellence of the Giver, the multitude and magnitude of the benefits and the endless intensity of the love from which all these gifts flow unto me."

The second point is the meditation on:

"The way in which God has made his home in all creatures, how He lives in the elements, in plants, and how He gives them their lives. How He lives in the animals and gives them their power of perception, and how He does the same for man, adding the intellect, that is, reason. And how He lives in me, and gives me His essence, life, feeling and understanding. And beyond all this how He has made us His temple, created us in His likeness and image, adorned with supernatural gifts, through which we can believe, love, and reverence God, in serving Him."

You see again that the absolute dependence of man on the creative foundation of the Divinity is emphasised.

If we understand this psychologically, it is a scientific fact that we are entirely dependent on the functioning of the unconscious, we can do nothing without it.

The believer who takes these things literally has an attitude which really agrees with the scientific truth.

This is a great advantage to him, for if one is under the impression that one can live by one's consciousness or reason one is going against nature.

Consciousness is the reward or happy result of living a natural life thoroughly.

But today unfortunately this eternal truth is too often contradicted or forgotten.

Modern man is under the impression that the will is everything, and attempts to live by his head alone.

This attitude is simply unhealthy and exceedingly unhygienic for the condition of our nerves.

I allow myself to look at these metaphysical things from the medical standpoint.

This explains why people who can make their peace with God are very much he healthier, even physically.

The body can never flourish when we are going against nature.

The third point is:

"The way in which God 'laborat' (works] in all creatures, in the elements, trees, animals, fruits and also in me."

A detailed and careful examination of how God works in every separate being is recommended here, and this should be understood in the following sense: all things which I encounter in myself are the result of the source (God] from which I originate.

This idea also is absolutely correct from the psychological point of view, for if my unconscious does not cooperate with me I cannot speak the next sentence, for everything I say is prepared in the pre-conscious and flows into my speech.

I cannot remember a name, that I have perhaps written down and learnt carefully, if the unconscious prefers to blind me.

I am entirely dependent on whether the unconscious works in me or not.

In metaphysical language: on whether God works in me or not.

It is very practical, a sort of mental hygiene, to look at things from such a point of view, because it compels us to give more attention to our unconscious, to see how it functions, whether it is working with or against us, and what it is producing.

So the nerve doctor must draw the attention of his patients to their hunches and dreams, for the majority of people in these days think they can sail away over everything with their heads and have no idea of what God is working at in them.

These truths, in their metaphysical form, are difficult for modern people to digest, but if we can digest them we are compelled to ask whether there is not a very healthy psychology behind them?

With such an attitude you can make discoveries!

The fourth point for meditation is:

"In what way all created things originate from the uncreated."

How does the work of man, everything which he is able to produce, originate in the uncreated?

This carries the last reflection further.

In as far as I know that all my own contents originate in the unconscious I can assume that everything which man produces, all that he achieves, originates in unconscious prototypes.

This is really a Platonic idea, formed on the actual structure of the psyche.

At the end Izquierdus speaks of loving God and says:

"Whosoever loves in this way finds nothing else which he can love except God."

The man, who follows this belief and gains this insight, understands that the highest goal of man lies in loving most of all that power which carries him entirely.

This ends the meditation for the laity.

We come now to the second part of this meditation which is only for the soldiers of the Church, the members of the Order of Jesus.

The meeting between Christ and his mother takes place after his death, so it is to a certain extent an event in the Beyond, even though Mary is still alive.

Christ is already an incorporeal being who appears to his Mother after his resurrection.

It is a supernatural event and, psychologically, that is an event which happens in the unconscious.

This is connected with the double meaning of the mother.

It was not in vain that the old Izquierdus emphasis ed man's metaphysical background, and made the laity conscious of all that we owe to it.

He expressed a thought which is contained in the symbol of the mother: to be confronted with the mother is to return to one's own origin.

Christ's mother was his origin.

He sprang from her, she is his mother earth from which he grew.

She is the symbol of the earth in which he originated and on which he stands forever.

Looked at from the psychological point of view, that earth is the unconscious psyche, we stand on that and it is the creator of our conscious.

It is in this sense that Christ is confronted with his mother, his origin.

In the meditations for the laity, the same thought was meditated upon but the Deity replaced the mother.

The meditation for the Jesuits themselves goes further, it contemplates the benefits which the masculine creative God has bestowed upon us but it penetrates deeper into the unconscious background and includes the meaning of the mother, the maternal, nourishing being.

This is because of the androgynous nature of the image of Christ, which we have already spoken of in another connection.

This androgyny is connected with nature and the unconscious.

The latter is male and female, and neither male nor female, but something above both.

This is the reason that the old non-Christian gods are usually hermaphroditic.

After all the background of the psyche is the only model which we possess, the only place where cosmogonic speculation can operate, and it has a hermaphroditic character for the human being is hermaphroditic.

It is only the majority of genes which decides whether a boy or a girl shall be born and the minority does not disappear, it still functions.

This is the reason that every man has a feminine and every woman a masculine side.

In some cases, in masculine women and feminine men, the mixture of the two sexes seems almost even.

In cases where homo-sexuality is not just a development arrete", it is hermaphroditic, and beyond this there are, of course, actual hermaphrodites.

The hermaphroditic nature of man plays a considerable role in Jesuit meditation, but it is not so crudely expressed.

It is too shocking to think such thoughts to their conclusion, it is not certain that one can afford it, therefore I also am hesitant in using these terms.

The confrontation of Christ with his mother is then the confrontation with the unconscious, either in divine form - exercitia de amore Dei - or in feminine form.

If this were taken to its logical conclusion the exercises would have to speak directly of Christ’s feminine side.

The image of Christ would not have this androgynous character if the unconscious background were not filled by the divine pair, the Father-Mother of which the Gnosis speaks.

But the Jesuit exercises do not speak of this aspect, the mother is the Church, the mater ecclesia, so the second part of the meditation, for members of the Jesuit order, is on the
Church.

Ignatius prescribes this in his "Rules for thinking with the Church.;"

I will translate’ some passages from this for it is very characteristic of the attitude of the Jesuits.

The First: "laying aside all criticism, we ought to hold our mind ready and prompt to obey in all things the true Spouse of Christ our Lord, which is our holy Mother, the Hierarchical Church."

The Second: "to praise confession to a priest and the reception of the Most Holy Sacrament once a year, and much more every month, and much better once a week, with the requisite and due conditions."

The Third: "to praise the frequent hearing of Mass, likewise chants, psalms, and long prayers in Church and out of Church . . ."

The Fourth: "to praise Religious Orders, virginity and continence; and matrimony not so much as any of the above."

The Fifth: "to praise vows of religion, of obedience, of poverty, of chastity and of other perfections of supererogation . . ."

The Sixth: "to praise relics of Saints, paying veneration to the one, and making prayer to the other: praising stations, pilgrimages, indulgences, jubilees, . . . and lighted candles in the Churches."

The Seventh: "to praise Constitutions concerning fasts and abstinences, as of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances, not only internal but also external."

The Eighth : "to praise decorations and buildings of churches, likewise images and to venerate them according to what they represent."

The Ninth: "to praise in fine all precepts of the Church, holding the mind ready to find reasons in her defence and nowise in her offence.”

The Tenth: "we ought to be more ready to approve and praise as well the Constitutions and Ordinances as als o the personal conduct of our Superiors; because, granting that they are not or were not such as to merit praise, to speak against them whether by preaching in public or in conversation with men of the common sort, would engender rather murmuring and scandal than spiritual profit; and thereby the people would grow indignant against their rulers, whether temp oral or spiritual. Thus as it is hurtful, in the absence of Superiors, to speak ill of them to people of no position, so it may be profitable to speak of their evil behaviour to those same persons who can remedy the evil."

The Eleventh: "to praise the Positive and Scholastic doctrine . . ."

And in the thirteenth rule we find: "to make sure of being right in all things, we ought always to hold by the principle that the white that I see I would believe to be black, if the Hierarchical Church were so to rule it, - believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same spirit that governs and guides us to the Salvation of our souls; because by the same spirit and our Lord who gave the ten commandments our Holy Mother Church is guided and governed."

This means that Christ, the Lord of the Church, and the Church, his bride, are led by the Holy Ghost who also rules us.

Therefore we must always believe what the Church says, even if it goes against the evidence of our own senses.

The Fourteenth: "allowing that it is very true that none can be saved, unless he be predestinate, and without having faith and grace - there is much to attend to in the manner of speaking and conversing on all these topics."

The Fifteenth: "we ought not to speak much of predestination by way of an habitual topic . . . it should be so spoken of that the common sort may not come into any error, as is wont to be
the case at times by saying: 'If I am bound to be saved or damned, the thing is already settled, and for all my good or evil works it cannot now be otherwise' and so falling into a torpor they
grow slack in the works that conduce to the salvation and spiritual profit of their souls."

We read in the seventeenth rule:

"Likewise we ought not to speak at so much length, insisting so much upon Grace, as that there be engendered the poisonous error whereby liberty is taken away. Thus about faith and grace we may speak as much as possible by means of the divine assistance for the greater praise of His Divine Majesty, but not in such sort, nor in such fashions, especially in our so dangerous times, as that works and free will may receive any prejudice or be held for nought."

The eighteenth and last rule is about the love of God:

"Though it be a thing to esteem above all, much to serve God our Lord out of pure love, we ought much to praise the fear of His Divine Majesty: because not only is filial fear a pious and most holy thing, but even servile fear, where the man does not attain to anything better or more profitable, is a great help towards getting out of mortal sin; and after a man has got out of that, he easily comes to filial fear, which is wholly acceptable and grateful to God our Lord as it is at one with divine love."

This really says we should feel a childish fear of God.

It is very interesting that it is not the love of a son but the fear of a son which is emphasised.

This points to the double nature of God himself.

If God is all goodness then love is sufficient but if he is also to be feared then obviously he has another side.

These rules make the things with which the Jesuits have been reproached clear, they have their own way of dealing with the truth.

But they are the soldiers of the Church, and they may only do and say the things which benefit the Church.

In as far as the Church is temporal and not only mystical [she reaches into the world as a worldly institution) she must take a part in the politics of this world, and, as is well known, lying is unavoidable in politics!

Philipp Funk, a Protestant writer on the exercises, says:

"Psychological penetration and pedagogic calculation are not wanting in Ignatius' method, they even go as far as trickery, but what it lacks above all is the quality of 'discretio', the delicate capacity for selection and adaptation to those minds which are to be guided, or rather educated, that 'discretio' which the wise educator Benedict of Nursia demanded, as the chief requisite, from the abbot, that is, from the father-confessor."

This is one of the main differences between the Jesuits and the Benedictines.

"As a matter of fact the result of Ignatian intolerance, which only knows its own method and admits of no other, is a lifeless rigidity which has spread in schematic formulas over the whole of Catholic devotional life, the so-called inner asceticism.

So in this field also, which was previously that of individual mysticism, rich in type, all individuality has been rejected and suppressed since the predominance of the Jesuit system.

Aridity rules everywhere, reaching deeply into the essence of preaching and of Christian teaching.

Catholicism owes this to Ignatius, though this was scarcely his intention."

This is a Protestant opinion but there is also a considerable opposition to the Jesuit system within the Roman Catholic Church itself.

It is, however, a method and an effective method, and it is naturally prized because it is a formula which can be applied to many people, to almost anyone.

But it destroys the Benedictine " discretio " and the individual goes under with it.

This began in the early days of the Jesuit Order - though one could not accuse Ignatius himself in this respect - but the attitude of the Order remained medieval and did not think the thoughts
to their conclusion.

It simply interpreted the mother as the Church.

But we shall see, if I continue these lectures, that a movement began in the Middle Ages, or even earlier, which laid the chief stress on the individual, on that individual living point which is the image of the fullness of God.

This movement endeavoured to find the individual way in contradistinction to the Church which, to some extent, sucks the whole soul of mankind into the institution. Carl Jung, ETH Lectures, Pages 258-264

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/64a5a-2.jpg`

Astrology and Birth (2019-03-22 05:28)

[1]

"We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born."   C.G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/d73ac-time.jpg`

Carl Jung on “Neurosis.” [Anthology] **(2019-03-22 05:37)**

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

In [the Middle Ages] they spoke of the devil, today we call it a neurosis. Carl Jung; "The Meaning of Psychology for Modern Man", 1933.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. Carl Jung; Man and His Symbols; Page 72

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.” Sigmund Freud to James Jackson Putnam, 20Aug1912.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.” Sigmund Freud to James Jackson Putnam, 20Aug1912.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, Modern Psychology, Vol. 2, Page 151.

Ad ”neurosis”: I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

It seems to me that the basic facts of the psyche undergo a very marked alteration in the course of life, so much so that we could almost speak of a psychology of life’s morning and a psychology of its afternoon. As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season…. Carl Jung, CW 16, ¶75.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

You are quite right, the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

You see, the neurosis is made every day by the wrong attitude the individual has. Carl Jung, Evans Conversations, Page 27.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

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Carl Jung – Without History there can be no psychology (2019-03-22 05:50)

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[Carl Jung – Without History there can be no psychology.]

I had very soon seen that analytical psychology coincided in a most curious way with alchemy.

The experiences of the alchemists were, in a sense, my experiences, and their world was my world.

This was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious.

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology.

When I pored over these old texts everything fell into place: the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it.

I now began to understand what these psychic contents meant when seen in historical perspective.

My understanding of their typical character, which had already begun with my investigation of myths, was deepened.

The primordial images and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious.

A psychology of consciousness can, to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which reaches deeper than the knowledge of consciousness.

And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/5f9ea-history.jpeg`

Meister Eckhart: Whatever the soul effects, she effects with her powers. (2019-03-22 05:53)

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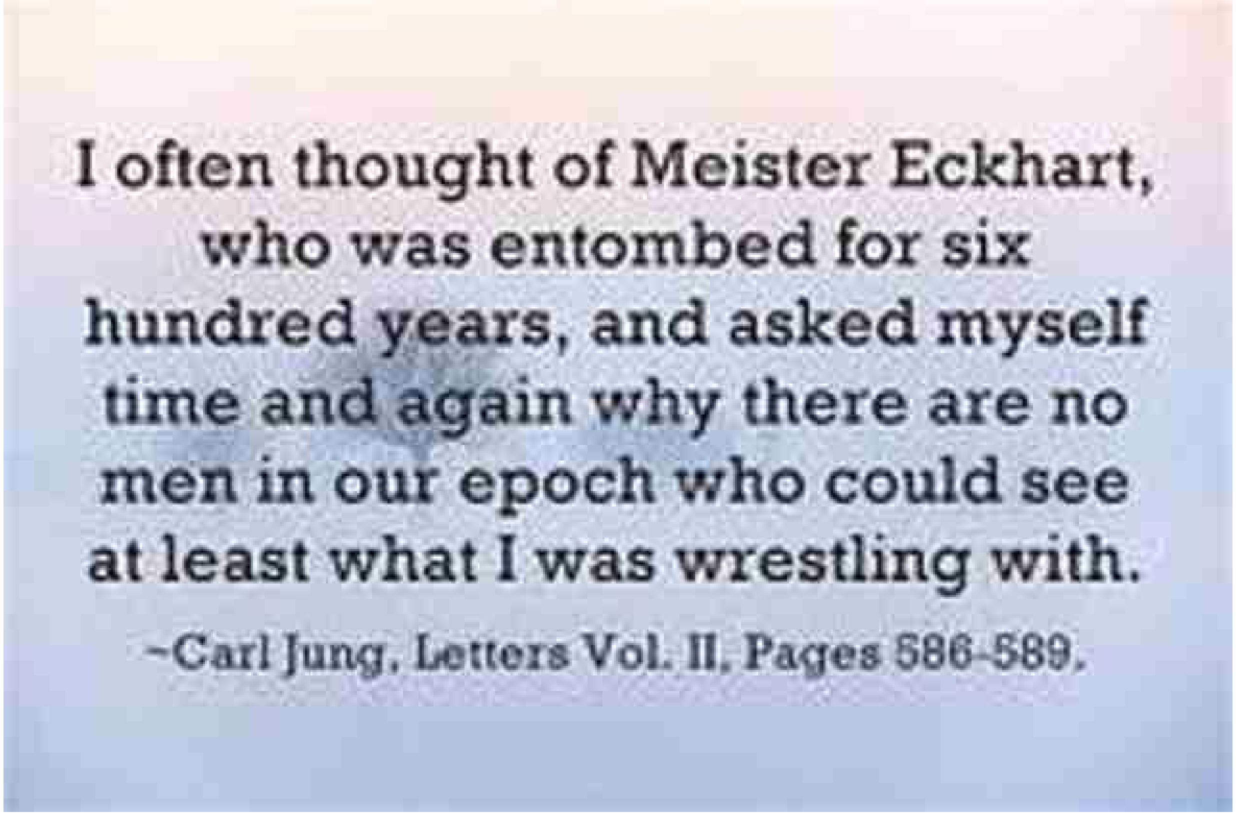

I often thought of Meister Eckhart, who was entombed for six hundred years, and asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

~Carl Jung, Letters Vol. II, Pages 586-589.

SERMON ONE

DUM MEDIUM SI LENTIUM TENERENT OMNIA ET NOX IN SUO CURSU MEDIUM ITER HABERET, ETC. (Wisdom 18:14)

Here, in time, we are celebrating the eternal birth which God the Father bore and bears unceasingly in eternity, because this same birth is now born in time, in human nature.

St. Augustine says, ’What does it avail me that this birth is always happening, if it does not happen in me? That it should happen in me is what matters.”

We shall therefore speak of this birth, of how it may take place in us and be consummated in the virtuous soul, whenever God the Father speaks His eternal Word in the perfect soul.

For what I say here is to be understood of the good and perfected man who has walked and is still walking in the ways of God; not of the natural, undisciplined man, for he is entirely remote from, and totally ignorant of this birth.

There is a saying of the wise man, "When all things lay in the midst of silence, then there descended down into me from on high, from the royal throne, a secret word."

This sermon is a bout that Word. Three things are to be noted here.

The first is, where in the soul God the Father speaks His Word, where this birth takes place and where she is receptive of this act, for that can only be in the very purest, loftiest, subtlest part that the soul is capable of. In very truth, if God the Father in His omnipotence could endow the soul with anything more noble, and if the soul could have received from Him anything nobler, then the Father would have had to delay the birth for the coming of this greater excellence.

Therefore the soul in which this birth is to take place must keep absolutely pure and must live in noble fashion, quite collected and turned entirely inward, not running out through the five senses into the multiplicity of creatures, but all in turned and collected and in the purest part -there is His place; He disdains anything less.

The second part of this sermon has to do with man's conduct in relation to this act, to God's speaking of this Word within, to this birth: whether it is more profitable for man to co-operate with it, so that it may come to pass in him through his own exertion and merit by a man's creating in himself a mental image in his thoughts and disciplining himself that way by reflecting that God is wise, omnipotent, eternal, or whatever else he can imagine about God – whether this is more profitable and conducive to this birth from the Father; or whether one should shun and free oneself from all thoughts, words, and deeds and from all images created by the understanding, maintaining a wholly God-receptive attitude, such that one's own self is idle, letting God work within one.

Which conduct conduces best to this birth? The third point is the profit, and how great it is, which accrues from this birth.

Note in the first place that in what I am about to say I shall make use of natural proofs, so that you yourselves can grasp that it is so, for though I put more faith in the scriptures than in myself, yet it is easier and better for you to learn by means of arguments that can be verified.

First we will take the words, 'In the midst of silence there was spoken within me a secret word.' - 'But sir/ where is the silence, and where is the place where the word is spoken?' - As I said just now, it is in the purest thing that the soul is capable of, in the noblest part, the ground - indeed, in the very essence of the soul which is the soul's most secret part.

There is the silent 'middle,' for no creature ever entered there and no image, nor has the soul there either activity or understanding; therefore she is not aware there of any image, whether of herself or of any other creature.

Whatever the soul effects, she effects with her powers. What she understands, she understands with the intellect.
What she remembers, she does with memory; if she would love, she does that with the will, and thus she works with her powers and not with her essence.

Every external act is linked with some means.

The power of sight works only through the eyes; otherwise it can neither employ nor bestow vision, and so it is with all the other senses.

The soul's every external act is effected by some means.

But in the soul's essence there is no activity, for the powers she works with emanate from the ground of being.

Yet in that ground is the silent 'middle': here nothing but rest and celebration for this birth, this act, that God the Father may speak His word there, for this part is by nature receptive to nothing save only the divine essence,

without mediation.

Here God enters the soul with His all, not merely with a part. God enters here the ground of the soul.
None can touch the ground of the soul but God alone.

No creature can enter the soul's ground, but must stop outside, in the 'powers.'

Within, the soul sees clearly the image whereby the creature has been drawn in and taken lodging.

For whenever the powers of the soul make contact with a creature, they set to work and make an image and likeness of the creature, which they absorb.

That is how they know the creature.

No creature can come closer to the soul than this, and the soul never approaches a creature without having first voluntarily taken an image of it into herself.

Through this presented image, the soul approaches creatures - an image being something that the soul makes of (external) objects with her own powers.

Whether it is a stone, a horse, a man, or anything else that she wants to know, she gets out the image of it that she has already taken in, and is thus enabled to unite herself with it.

But for a man to receive an image in this way, it must of necessity enter from without through the senses. In consequence, there is nothing so unknown to the soul as herself.

Accordingly, one master says that the soul can neither create nor obtain an image of herself.

Therefore she has no way of knowing herself, for images all enter through the senses, and hence she can have no image of herself.

And so she knows all other things, but not herself.

Of nothing does she know so little as of herself, for want of mediation.

And you must know too that inwardly the soul is free and void of all means and all images - which is why God can freely unite with her without form or likeness.

Whatever power you ascribe to any master, you cannot but ascribe that power to God without limit.

The more skilled and powerful the master, the more immediately is his work effected, and the simpler it is.

Man requires many means for his external works; much preparation of the material is needed before he can produce them as he has imagined them.

But the sun in its sovereign mastery performs its task (which is to give light) very swiftly: the instant its radiance is poured forth, the ends of the earth are full of light.

More exalted is the angel, who needs still less means for his work and has fewer images.

The highest Seraph has but a single image: he seizes as a unity all that his inferiors regard as manifold.

But God needs no image and has no image: without any means, likeness, or image God operates in the soul - right in the ground where no image ever got in, but only He Himself with His own being.

This no creature can do.

'How does God the Father give birth to His Son in the soul – like creatures, in images and likenesses ?' No, by my faith, but just as He gives birth to him in eternity – no more, no less. 'Well, but how does He give birth to him then?'

Now see: God the Father has a perfect insight into Himself, profound and thorough knowledge of Himself by Himself, and not through any image.

And thus God the Father gives birth to His Son in the true unity of the divine nature.

See, it is like this and in no other way that God the Father gives birth to the Son in the ground and essence of the soul, and thus unites Himself with her.

For if any image were present there would be no real union, and in that real union lies the soul's whole beatitude.

Now, you might say, there is by nature nothing in the soul but images.

Not at all! If that were so, the soul could never become blessed, for God cannot make any creature from which you can receive perfect blessedness - otherwise God would not be the highest blessing and the final goal, whereas it is His nature to be this, and it is His will to be the alpha and omega of all things.

No creature can constitute your blessedness, nor can it be your perfection here on earth, for the perfection of this life - which is the sum of all the virtues - is followed by the perfection of the life to come.

Therefore you have to be and dwell in the essence and in the ground, and there God will touch you with His simple essence without the intervention of any image.

No image represents and signifies itself: it always aims and points to that of which it is the image.

And, since you have no image but of what is outside yourself (which is drawn in through the senses and continually points to that of which it is the image), therefore it is impossible for you to be beatified by any image whatsoever.

And therefore there must be a silence and a stillness, and the Father must speak in that, and give birth to His Son, and perform His works free from all images.

The second point is, what must a man contribute by his own actions, in order to procure and deserve the occurrence and the consummation of this birth in himself?

Is it better to do something toward this, to imagine and think about God? - or should he keep still and silent in peace and quiet and let God speak and work in him, merely waiting for God to act?

Now I say, as I said before, that these words and this act are only for the good and perfected people, who have so absorbed and assimilated the essence of all virtues that these virtues emanate from them naturally, without their seeking; and above all there must dwell in them the worthy life and lofty teachings of our Lord Jesus Christ.

They must know that the very best and noblest attainment in this life is to be silent and let God work and speak within.

When the powers have been completely withdrawn from all their works and images, then the Word is spoken.

Therefore he said, ’In the midst of the silence the secret word was spoken unto me.’

And so, the more completely you are able to draw in your powers to a unity and forget all those things and their images which you have absorbed, and the further you can get from creatures and their images, the nearer you are to this and the readier to receive it.

If only you could suddenly be unaware of all things, then you could pass into an oblivion of your own body as St. Paul did, when he said, "Whether in the body I cannot tell, or out of the body I cannot tell; God knows it" (2 Cor. 1 2 :2).

In this case the spirit had so entirely absorbed the powers that it had forgotten the body: memory no longer functioned, nor understanding, nor the senses, nor the powers that should function so as to govern and grace the body; vital warmth and body-heat were suspended, so that the body did not waste during the three days when he neither ate nor drank.

Thus too Moses fared, when he fasted for forty days on the mountain and was none the worse for it, for on the last day he was as strong as on the first.

In this way a man should flee his senses, turn his powers inward and sink into an oblivion of all things and himself.

Concerning this a master addressed the soul thus: ’Withdraw from the unrest of external activities, then flee away and hide from the turmoil of inward thoughts, for they but create discord.’ And so, if God is to speak His Word in the soul, she must be at rest and at peace, and then He will speak His Word, and Himself, in the soul - no image, but Himself!

Dionysius12 says, ’God has no image or likeness of Himself, for He is intrinsically all goodness, truth and being
God performs all His works, whether within Himself or outside of Himself, in a flash.

Do not imagine that God, when He made heaven and earth and all things, made one thing one day and another the next.

Moses describes it like that, but he really knew better: he did so for the sake of people who could not conceive or grasp it any other way.

All God did was this: He willed, He spoke, and they were!

God works without means and without images, and the freer you are from images, the more receptive you are for His inward working, and the more introverted and self-forgetful, the nearer you are to this.

Dionysius exhorted his pupil Timothy in this sense saying, ’Dear son Timothy, do you with untroubled mind soar above yourself and all your powers, above ratiocination and reasoning, above works, above all modes and existence, into the secret still darkness, that you may come to the knowledge of the unknown super-divine God.’

There must be a withdrawal from all things. God scorns to work through images. Now you might say, ’What does God do without images in the ground and essence?’
That I cannot know, because my soul-powers receive only in images; they have to know and lay hold of each thing in its appropriate image.

They cannot recognize a horse when presented with the image of a man; and since all things enter from without, that knowledge is hidden from my soul - which is to her great advantage.

This not-knowing makes her wonder and leads her to eager pursuit, for she perceives clearly that it is, but does not know how or what it is.

Whenever a man knows the causes of things, then he at once tires of them and seeks to know something different.
Always clamoring to know things, is forever inconstant.

And so this unknown-knowing keeps the soul constant and yet spurs her on to pursuit.

About this, the wise man said, "In the middle of the night when all things were in a quiet silence, there was spoken to me a hidden word.

It came like a thief by stealth" (Wisd. 1 8:14-15). Why does he call it a word, when it was hidden? The nature of a word is to reveal what is hidden.
It revealed itself to me and shone forth before me, declaring something to me and making God known to me, and therefore it is called a Word.

Yet what it was, remained hidden from me.

That was its stealthy coming in a whispering stillness to reveal itself. See, just because it is hidden one must and should always pursue it.
It shone forth and yet was hidden: we are meant to yearn and sigh for it.

St. Paul exhorts us to pursue this until we espy it, and not to stop until we grasp it.

After he had been caught up into the third heaven where God was made known to him and he beheld all things, when he returned he had forgotten nothing, but it was so deep down in his ground that his intellect could not reach it; it was veiled from him.

He therefore had to pursue it and search for it in himself and not outside. It is all within, not outside, but wholly within.
And knowing this full well, he said, ’For I am persuaded that neither death nor any affliction can separate me from what I find within me" (Rom. 8:3 8-3 9).

There is a fine saying of one pagan master to another about this.

He said, ’I am aware of something in me which shines in my understanding; I can clearly perceive that it is something, but what it may be I cannot grasp.

Yet I think if I could only seize it I should know all truth.’ To which the other master replied, ’Follow it boldly!

For if you could seize it you would possess the sum total of all good and have eternal life! ’

St. Augustine spoke in the same sense: ’I am aware of something within me that gleams and flashes before my soul; were this perfected and fully established in me, that would surely be eternal life! ’

It hides, yet shows itself; it comes, but like a thief with intent to take and steal all things from the soul.

But by emerging and showing itself a little it aims to lure the soul and draw her toward itself, to rob her and deprive her of herself.

About this, the prophet says, ’Lord, take from them their spirit and give them instead thy spirit’ (Ps. 103:29-30).

This too was meant by the loving soul when she said, "My soul dissolved and melted away when Love spoke his word" (Song 5:6).

When he entered, I had to fall away.

And Christ meant this by his words, "Whoever abandons anything for my sake shall be repaid a hundredfold, and whoever would possess me must deny himself and all things, and whoever will serve me must follow me and not go any more after his own " (Mark 10: 29, etc.).

But now you might say, ’But, good sir, you want to change the natural course of the soul and go against her nature!

It is her nature to take things in through the senses in images. Would you upset this ordering?

No! But how do you know what nobility God has bestowed on human nature, not yet fully described, and still unrevealed?

For those who have written of the soul’s nobility have gone no further than their natural intelligence could carry them; they had never entered her ground, so that much remained obscure and unknown to them.

So the prophet said, "I will sit in silence and hearken to what God speaks within me" (Ps. 84:9).

Because it is so secret, this Word came in the night and in darkness. St. John says, "The light shone in the darkness, it came into its own, and as many as received it became in authority sons of God; to them was given power to become God’s sons" (John 1:5, 11-12).

Now observe the use and the fruit of this secret Word and this darkness.

The Son of the heavenly Father is not born alone in this darkness, which is his own: you too can be born a child of the same heavenly Father and of none other, and to you too He will give power.

Now observe how great the use is! For all the truth learned by all the masters by their own intellect and understanding, or ever to be learned till Doomsday, they never had the slightest inkling of this knowledge and this ground.

Though it may be called a nescience, an unknowing, yet there is in it more than in all knowing and understanding without it, for this unknowing lures and attracts you from all understood things, and from yourself as well.

This is what Christ meant when he said, "Whoever will not deny himself and will not leave his father and mother, and is not estranged from all these, is not worthy of me" (Matt. 10:37), as though he were to say, he who does not abandon creaturely externals can be neither conceived nor born in this divine birth.

But divesting yourself of yourself and of everything external does truly give it to you.

And in very truth I believe, nay, I am sure, that the man who is established in this cannot in any way ever be separated from God.

I say he can in no way lapse into mortal sin.

He would rather suffer the most shameful death, as the saints have done before him, than commit the least of mortal sins.

I say such people cannot willingly commit or consent to even a venial sin in themselves or in others if they can stop it.

So strongly are they lured and drawn and accustomed to that, that they can never turn to any other way; to this way are directed all their senses, all their powers.

May the God who has been born again as man assist us to this birth, eternally helping us, weak men, to be born in him again as God. Amen. Meister Eckhart, Sermon 1, Pages 29-37

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/498ab-12bmeister.jpg`

Carl Jung – "After this dream I gave up drawing and painting mandalas." (2019-03-22 05:55)

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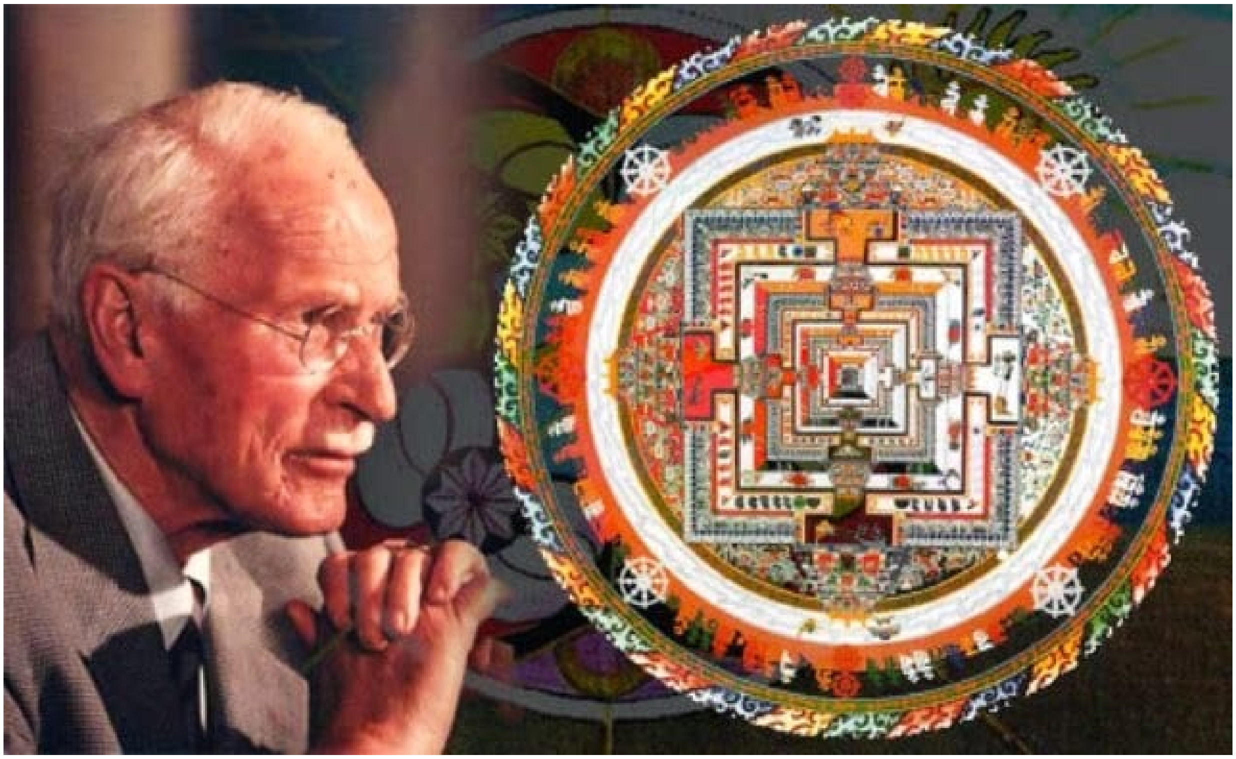

[Carl Jung – “After this dream I gave up drawing and painting mandalas.”]

Some years later (in 1927) I obtained confirmation of my ideas about the center and the self by way of a dream.

I represented its essence in a mandala which I called "Window on Eternity." The picture is reproduced in The Secret of the Golden
Flower (Fig. s).

A year later I painted a second picture, likewise a mandala, with a golden castle in the center.

When it was finished, I asked myself, "Why is this so Chinese?’

I was impressed by the form and choice of colors, which seemed to me Chinese, although there was nothing outwardly Chinese about it.

Yet that was how it affected me.

It was a strange coincidence that shortly afterward I received a letter from Richard Wilhelm enclosing the manuscript of a Taoist-alchemical
treatise entitled The Secret of the Golden Flower, with a request that I write a commentary on it.

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation
of the center.

That was the first event which broke through my isolation.

I became aware of an affinity; I could establish ties with something and someone.

In remembrance of this coincidence, this "synchronicity,"

I wrote underneath the picture which had made so Chinese an impression upon me: "In 1928, when I was painting this picture,
showing the golden, well-fortified castle,

Richard Wilhelm in Frankfurt sent me the thousand-year-old Chinese text on the yellow castle, the germ of the immortal body."

This is the dteam I mentioned earlier: I found myself in a dirty, sooty city. It was night, and winter, and dark, and raining.

I was in Liverpool.

With a number of Swiss say, half a dozen I walked through the dark streets.

I had the feeling that there we were coming from the harbor, and that the real city was actually up above, on the cliffs.

We climbed up there. It reminded me of Basel, where the market is down below and then you go up through the Totengasschen ("Alley of
the Dead"), which leads to a plateau above and so to the Petersplatz and the Peterskirche.

When we reached the plateau, we found a broad square dimly illuminated by street lights, into which many streets converged.

The various quarters of the city were arranged radially around the square. In the center was a round pool, and in the middle of
it a small island.

While everything round about was obscured by rain, fog, smoke, and dimly lit darkness, the little island bkzed with sunlight.

On it stood a single tree, a magnolia, in a shower of reddish blossoms.

It was as though the tree stood in the sunlight and were at the same time the source of light.

My companions commented on the abominable weather, and obviously
did not see the tree.

They spoke of another Swiss who was living in Liverpool, and expressed surprise that he should have settled here.

I was carried away by die beauty of the flowering tree and the sunlit island, and thought, "I know very well why he has settled here."

Then I awoke.

On one detail of the dream I must add a supplementary comment: the individual quarters of the city were themselves arranged
radially around a central point.

This point formed a small open square illuminated by a larger street lamp, and constituted a small replica of the island. I knew that the
"other Swiss" lived in the vicinity of one of these secondary centers.

This dream represented my situation at the time, I can still see the grayish-yellow raincoats, glistening with the wetness of the rain.

Everything was extremely unpleasant, black and opaque just as I felt then.

But I had had a vision of unearthly beauty, and that was why I was able to live at all.

Liverpool is the "pool of life."

The "liver," according to an old view, is the seat of life that which "makes to live.”

This dream brought with it a sense of finality. I saw that here the goal had been revealed.

One could not go beyond the center.

The center is the goal, and everything is directed toward

that center.

Through this dream I understood that the self is the principle and archetype of orientation and meaning.

Therein lies its healing function. For me, this insight signified an approach to the center and therefore to the goal.

Out of it emerged a first inkling of my personal myth.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness.

It satisfied me completely, for it gave a total picture of my situation.

I had known, to be sure, that I was occupied with something important, but I still lacked understanding, and there had been no one among my associates who could have understood.

The clarification brought about by the dream made it possible for me to take an objective view of the things that filled my being.

Without such a vision I might perhaps have lost my orientation and been compelled to abandon my undertaking. But here the meaning had been made clear.

When I parted from Freud, I knew that I was plunging into the unknown. Beyond Freud, after all, I knew nothing; but I had taken the step into darkness.

When that happens, and then such a dream comes, one feels it as an act of grace.

It has taken me virtually forty-five years to distill within the vessel of my scientific work the things I experienced and wrote down at that time.

As a young man my goal had been to accomplish something in my science. But then, I hit upon this stream of lava, and the heat of its fires reshaped my life.

That was the primal stuff which compelled me to work upon it, and my works are a more or less successful endeavor to incorporate this incandescent matter into the contemporary picture of the world.

The years when I was pursuing my inner images were the most important in my life–in them everything essential was decided.

It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me.

It was the prima materia for a lifetime's work Carl Jung, Memories Dreams and Reflections, Pages 197-200

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/b9efb-mandalas.jpg`

Carl Jung: Rationality is only one aspect of the world and does not cover the whole field of experience.

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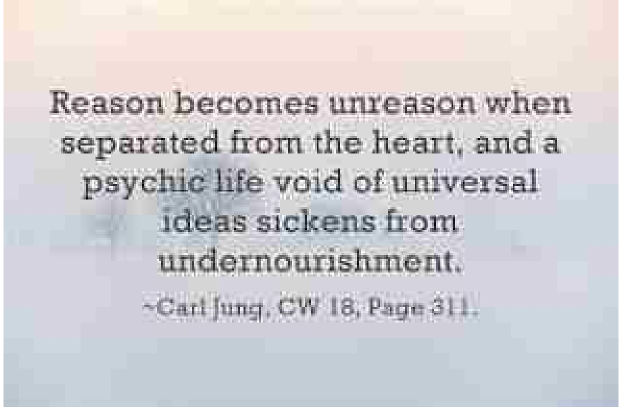

Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment.

~Carl Jung, CW 18, Page 311.

To Melvin J. Lasky

Dear Mr. Lasky, 19 October 1960

I don't feel happy about the reaction to Koestler which you received from Zurich through the medium of my secretary.

I am recovering from a serious illness and I was unable to take care of my correspondence for several weeks.

The impression you got from my message must have been confusing.

This unfortunate effect can hardly be avoided when one has to deal with such a paradoxical phenomenon as Zen (and the less complicated Yoga).

In the main I fully agree with Koestler's rather unfavourable opinion.

His is a meritorious as well as a needful act of debunking for which he deserves our gratitude.

The picture he draws of Yoga and Zen, as seen by the Western mind, is rational, distant, and as it were-unprejudiced and correct.

As far as this kind of mind reaches and can be called valid, Koestler's judgment is true.

But the question that must be asked is this: Is the Western point of view really unprejudiced? What about its rationalism and its habit of opinionating from without, viz., its extraversion? Rationality is only one aspect of the world and does not cover the whole field of experience.
Psychic events are not caused merely from without and mental contents are not mere derivatives of sense- perceptions.

There is an irrational mental life within, a so-called "spiritual life," of which almost nobody knows or wants to know except a few "mystics."

This "life within" is generally considered nonsense and has therefore to be eliminated-curiously enough in the East as well as in the West.

Yet it is the origin and the still-flowing source of Yoga, Zen, and many other spiritual endeavours, not only in the East but in the West too.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

This philosophy is as completely lost to us as the I Ching is to China.

Alchemy also developed the symbolism of aiming, shooting, and hitting the target/not with the bow but with the crossbow, and not as a real practice but as a purely pictorial metaphor.

It used this symbolism in order to express the idea that its procedure had a purpose, a goal, and a target, though it never concretized the symbol to the extent of making a ritual of shooting with crossbows-it remained a metaphor.

But the actual chemistry attempted in alchemy was an obvious result of the literal-mindedness of the adept, who tried to cook, melt, and distil "symbolic" substances.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness.

The result is that one tries to repeat a spontaneous, irrational event by a deliberate, imitative arrangement of the analogous circumstances which had apparently led to the original event.

The immense hope, the liberating ekstasis of the primordial experience, soon turns into the pertinacity of an intellectual pursuit which tries, through the application of a method, to attain the effect of the primordial experience, namely, a kind of spiritual transformation.

The depth and intensity of the original emotion become a passionate longing, an enduring effort that may last for hundreds of years, to restore the original situation.

Curiously enough, one does not realize that this was a state of spontaneous, natural emotion or ekstasis, and thus the complete opposite of a methodically construed imitation.

When the old Chinese master asked the pupil, with whom he was walking at the time of the blossoming laurel: "Do you smell it?" and the pupil experienced satori, we can still guess and understand the beauty and the fullness of the moment of illumination.

It is overwhelmingly clear that such a kairos can never be brought back by a willful effort, however painstaking and methodical.

There is no doubt that patient and pertinacious application does produce effects of a kind, but it is more than doubtful whether they represent the original satori or not.

An even greater distance seems to separate the satori of meaningful koans from Zen archery.

It is comparable to the difference between the events depicted in the gospels, or the illumination of St. Paul, and the Exercitia Spiritualia of St. Ignatius of Loyola.

The original Gnostic conception of alchemy is still visible in Zosimos of Panopolis (3rd cent. A.D.) and one can understand, from the depth and power of these ideas, the subsequent obstinacy of the alchemical

quest, which for 1700 years could not give up its hope of producing the panacea or the artificial gold in spite of all disenchantments
and all "debunking" through the centuries .

I quite agree with Koestler when he puts his finger on the impressive mass of nonsense in Zen, just as I agree with all the former critiques of alchemy.

But I want to point out at the same time that, just as the obviously absurd chemistry of alchemy was a half-conscious blind for a very real spiritual longing, the secret passion which keeps Zen and other spiritual techniques alive through the centuries is connected with an original experience of wholeness-perhaps the most important and unique of all spiritual experiences .

Since there are apparently no external, rational, controllable, and repeatable conditions to prove or justify the existence or validity of an inner life, one is inclined to think that such an unusual amount of absurdities would have killed any spiritual movement in no time, or would kill it at least in our more enlightened days .

This very understandable Western expectation does not come off, because it envisages only the non-essential, but not the essential, which is omitted in our judgment.

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.

Because the West has deprived itself of its own original irrational methods and yet needs them so badly, and

because the inner life can only be repressed but not helped by rationalism, it tries to adopt Yoga and Zen.

It is just pathetic to see a man like Herrigel acquiring the art of Zen archery a non-essential if ever there was one, with the utmost devotion-but, thank God, it has obviously nothing to do with the inner life of man!

We are even afraid of admitting the existence of such a thing because it might be "pathological." This is the poisonous dart in the bow of the sceptic, the suicidal doubt in a weak mind!

The opinionated life should perhaps be a happy one according to our standards, yet it is not; and vice versa.

We are unexpectedly happy when we are doing uphill work, like Till Eulenspiegel, and should be gloomy, at least by all reasonable expectations.

We hate and fear the irrationality of the things within, and thus never learn the art of living with things as they are.

We prefer opinions to real life and believe in words rather than facts, with the result that our experience is two-rather than three-dimensional.

The more this is the case, the more the longing for wholeness intensifies.

But instead of considering one's own irrationality one eagerly studies Zen and Yoga, if possible the more obvious and tangible parts of both.

If one is patient enough (e.g., to spend years and years in learning Zen archery) one is rewarded, as one always is, when one does something disagreeable with the utmost patience and discipline.

These in themselves are reward enough, but not more.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 600-603

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/fd9f9-12breason.jpg`

Marie-Louise Von Franz "Number and Time" [Quotations] (2019-03-22 06:07)

Basing himself on Pierre Janet's early work, Jung therefore defined the psyche as a spectrum-like field of reality situated between the "infrared" pole of material bodily reactions at the one end, and the "ultraviolet" pole of the archetypes at the other. The center of our psychic inwardness slides along this "spectrum" like a ray of light and is drawn sometimes more to the one end, sometimes more to the other. If one is overcome by an instinctive occurrence, then the emphasis of the ego awareness will slide more to the left, whereas if one is "possessed" by an idea one is more attracted to the righthand archetypal pole. It may, however, be surmised, as Jung himself realized, that the two poles partake of one and the same unknown living reality, and are registered only as two different factors in consciousness. Marie Louise Von Franz, Number and Time, Page 4

As Jung points out, the lowest collective level of our psyche is simply pure nature, "Nature, which includes everything, thus also the unknown, inclusive of matter." Marie Louise Von Franz, Number and Time, Page 8

In it the preconscious aspect of the object is to be found, as it were, on the "animal" or instinctual level of the psyche. It is only

with the activation of this level that synchronistic events appear to be constellated. Carl Jung, Number and Time, Page 8

To the assumption that the psyche be a quality of matter or that matter be a concrete aspect of the psyche I would make no objection, provided that 'psyche' be defined as the collective unconscious. Carl Jung, Number and

Time, Page 8; Footnote 5

In consequence of the autonomy of the physical phenomena there cannot be only one approach to the mystery of being-there must be at least

two: namely, the physical happening on the one hand, and the psychic reflection on the other, but it is hardly possible to decide what is reflecting what! Carl Jung, Number and Time, Page 8; fn 5

Everything in the contents of the collective unconscious are not directly observable either. In both cases the essential nature of the thing will only be perceptible by inference, like the track of a nuclear particle in the Wilson chamber. Carl Jung, Number and Time, Page 8, fn 6

Practically speaking the archetypal ’traces’ are observed first and foremost m dreams, where they become visible as psychic forms … they can however also appear concretely and objectively in the form of physical factors …. Carl Jung, Number and Time, Page 8, fn 6

But we do know for certain that the empirical world of appearances is in some way based on a transcendental background. Carl Jung, Number and Time, Page 9

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the unus mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Number and Time, Page 9

In this connection I always come upon the enigma of the natural number. I have a distinct feeling that number is a key to the mystery, since it is just as much discovered as it is invented. It is quantity as well as meaning. Carl Jung, Number and Time, Page 9

The I Ching, is a formidable psychological system that endeavors to organize the play of the archetypes … into a certain pattern, so that a ’reading’ becomes possible. Carl Jung, Number and Time, Page 11

The orderedness which is illustrated in synchronistic happenings differs from that of the properties of natural numbers or the discontinuities of physics in that the latter have existed from eternity and occur regularly, whereas synchronistic events are acts of creation in time. Carl Jung, Number and Time, Page 12

The archetypes represent an unconscious objective reality which behaves at the same time like a subjective one-in other words, like a consciousness. Hence the reality underlying the unconscious effects includes the observing subject and is therefore constituted in a way we cannot conceive. Carl Jung, Number and Time, Page 15

The transcendental psychophysical background corresponds to a 'potential world' in so far as all those conditions which determine the

form of empirical phenomena are inherent in it. Carl Jung, Number and Time, Page 18

(If Jung's concept of the collective unconscious is accepted) "we become aware that in everyday waking life, situations are present which are fundamentally just as amazing as the more infrequent unusual manifestations of telepathy. Pascual Jordan, Number and Time, Page 36

Indeed [says Jung], this ordering capacity or quality of the mind also inheres in the other realms; physics can create order in the psychic, and the psyche in the realm of matter, but in principle both are subject to the mind or spirit, in other words-number. Carl Jung, Number and Time, Page 53

In this way every individual number possesses an overlapping aspect. Through its retrograde relationship to the primal monad each number "reaches across" to its successor. This hen-to-pan aspect, as Jung points out, is specific to every number. This fact can be illustrated as follows: Marie Louise Von Franz, Number and Time, Page 65

The Unity cannot be One, because it is the Whole, and cannot be distinguished from Two, for it resorbs in itself all contrasting aspects, opposing and uniting with one another, such as right and left, high and low, in front and behind, round and square, the ensemble of Yang and Yin. Every ensemble, Unity, and Pair, the Whole, when one wishes to express it in a numerical form, is to be found in all the uneven numbers beginning with the number three (1 plus 2), Marcel Granet, Number and Time, 102-103

In the mythological productions of the unconscious psyche, underworld divinities are particularly likely to appear in triadic form. According

to Jung, they represent the flow of psychic energy, indicating a connection with time and fate. Carl Jung, Number and Time, Page 104

Jung defined natural number as the archetype of order which has become conscious. Carl Jung, Number and

Time, Page 143

Jung also observed that undulating curves in his patients' pictures indicated feeling. Carl Jung, Number and Time, Page 149

"The mandala symbolizes, by its central point, the ultimate unity of all archetypes as well as of the multiplicity of the phenomenal world, and is therefore the empirical equivalent of the metaphysical concept of the unus mundus." Carl Jung, Number and Time, Page 150

all emotional, and therefore energy laden, psychic processes evince a striking tendency to become rhythmical. Carl Jung, Number and Time, Page 157

An organism is not, in spite of its inherent, meaningful arrangement, necessarily meaningful in the total context. Carl Jung, Number and Time, Page 165

Without man's reflecting consciousness the world is monstrously meaningless; for according to our experience man is the only creature that can determine "meaning" at all. Carl Jung, Number and Time, Page 165

. . . Since a creation without the reflecting consciousness of man has no recognizable meaning, the hypothesis of a latent meaning invests man with a cosmogonic significance, a veritable raison d'etre. Carl Jung, Number and Time, Page 165

In Mysterium Coniunctionis is, Jung made the important statement that the mandala is the inner psychic counterpart, and synchronistic phenomena the parapsychological equivalent, of the unus mundus. Marie Louise von Franz, Number and Time, Page 195

Jung applied the term "luminosity" to this quasi consciousness of the archetypes, in order to differentiate it from the "light" of ego consci<?usness. Marie Louise von Franz, Number and Time, Page 199

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls "absolute knowledge, since it seems to be detached from our consciousness. Marie Louise von Franz, Number and Time, Page 200

It must be emphasized, however, that these ordering principles which underlie memory in the cell cannot be identical with what Jung termed "absolute knowledge," but can only be an approximate form of it. Marie Louise Von Franz, Number and Time, Page 203, fn 23

As already mentioned, Jung termed number the most primitive form of the spirit. Marie Louise Von Franz, Number and Time, Page 213

When ...something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit. But if anything psychic happens which seems strange, then it is somebody else’s spirit, and it may be causing a possession. Carl Jung, Number and Time, Page 214

The hallmarks of spirit, are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce

images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images. Carl Jung, Number and Time, Page 214-215

Jung therefore describes genuine synchronistic phenomena as "parapsychological," marginal phenomena which are only observable when our ego consciousness becomes "dimmed." Marie Louise Von Franz, Number and Time, Page 225

The Aion [eternal duration], is a boy who plays, placing the counters here and there. To a child belongs the cosmic mastery. Heraclitus, Number and Time, Page 26

Circle and quaternity on one side and the threefold rhythm on the other interpenetrate so that each is contained in the other .... Such interpenetrations of qualities and contents are typical not only of symbols in general, but also of the essential similarity of the contents symbolized. Carl Jung, Number and Time, Page 184

Both texts relate light, sun, and fire, as well as the god, the game of dice. Similarly the Atharva-Veda VI, speaks of the "brilliancy that is in the chariot, in the dice, in the strength of the bull, in the wind .... " The "brilliancy" corresponds to what is known in primitive psychology as "mana," and in the psychology of the unconscious as "libido investment" or "emotional value" or "feeling tone." In point of emotional intensity, which is a factor of decisive importance for the primitive consciousness, the most heterogeneous things-rain, storm, fire, the strength of the bull, and the passionate game of dice-can be identical. In emotional intensity, game and gambler coincide. Carl Jung, Number and Time, Page 225-226

Conscious perception means discrimination. Thus, structures arising from the unconscious will be distinguished when they reach the threshold of perception; such structures then appear to be doubled, but are two completely identical entities-the one and the other-since it has not yet become clear which is the one and which is the other Carl Jung, Number and Time, Page 92

But every tension of opposites culminates in a release, out of which comes the "third." In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the "Other" which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding .of the One to a condition where it can be lmown-unity become recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality. Carl Jung, Number and Time, Page 102

the infinite series of natural numbers corresponds to theinfinite [i.e., very large] number of individual creatures. That series likewise consists of individuals, and the properties of even the first ten members represent-if they represent anything at all-an abstract cosmogony derived from monad. One, as the first numeral, is unity. But it is also "The unity," the One, All-oneness, individuality and non-duality -not a numeral but a philosophical concept, an archetype and attribute of God, the monad. It is quite proper that the human intellect should make these statements; but at the same time the intellect is determined and limited by its conception of oneness and its implication .... Theoretically, the same logical operation could be performed for each of the following conceptions of number, but in practice the process soon comes to an end because of the increase in complications, which become too numerous to handle. Every further unit introduces new properties and new modifications. Thus, it is a property of the number four that equations of the fourth degree can be solved [i.e., through radicals], whereas equations of the fifth degree cannot. The necessary statement of the number fol!r, therefore, is that, among other things, it is an apex and simultaneously the end of a preceding ascent. Since with each additional unit one or more new mathematical properties appear, the statements attain such a complexity that they can no longer be formulated. Carl Jung, Number and Time, Page 38-39

Jung has explained the step from one to two and from two to three in the following way: The number one claims an exceptional position, which we meet again in the natural philosophy of the Middle Ages. According to this, one is not a number at all; the first number is two. Two is the first number because, with it, separation and multiplication begin, which alone make counting possible. With the appearance of the number two, another appears alongside the one, a happening which is so striking that in many languages "the other" and "the second" are expressed by the same word. Also associated with the number two is the idea of right and left, and remarkably enough, of favourable and unfavourable, good and bad. The "other" can have a "sinister" significance or one feels it, at least, as something opposite and alien. Therefore, argues a medieval alchemist, God did not praise the second day of creation, because on this day (Monday, the day of the moon) the binarius, alias the devil, came into existence. Two implies a one which is different and distinct from the "numberless" One. In other words, as soon as the number two appears, a unit is produced out of the original unity, and this unit is none other than the same unity split into two and turned into a "number." The "One" and the "Other" form an opposition, but there is no opposition between one and two, for these are simple numbers which are distinguished only by their arithmetical value and by nothing else. The "One," however, seeks to hold to its one-and-alone existence, while the "Other" ever strives to be another opposed to the One. The One will not let go of the Other because, if it did, it would lose its character; and the Other pushes itself away from the One in order to exist at all. Thus there arises a tension of opposites between the One and the Other. But every tension of opposites culminates in a release, out of which comes the "third." In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the "Other" which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding of the One to a condition where it can be known-unity becomes recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality. Carl Jung, Number and Time, Page 97-98

The four [forms], as it were, a frame for the one, accentuated as the centre. . . . By unfolding into four it acquires distinct characteristics and can therefore be known. . . . So long as a thing is in the unconscious it has no recognizable qualities and is consequently merged with the universal unknown, with the unconscious All and Nothing, with what the Gnostics called a "non-existent all-being." But as soon as the unconscious content enters the sphere of consciousness it has already split into the "four," that is to say it can become an object of experience only by virtue of the four basic functions of consciousness. It is perceived as something that exists (sensation); it is recognized as this and distinguished from that (thinking); it is evaluated as pleasant or unpleasant, etc. (feeling); and finally, intuition tells us where it came from and where it is going. . . . The splitting into four has the same significance as the division of the horizon into four quarters, or the year into four seasons. That is, through the act of becoming conscious the four basic aspects of a whole judgment are rendered visible. Carl Jung, Number and Time, Page 121

If a simple pair of opposites, say fire and earth, are bound together by a mean [µfoor J, and if this bond is a geometrical proportion, the one mean can only connect two plane figures, since two means are required to connect solids .... The two-dimensional connection is not yet a physical reality, for a plane without extension in the third dimension is only an abstract thought. If it is to become a physical reality, three dimensions and therefore two means are required. Carl Jung, Number and Time, Page 127

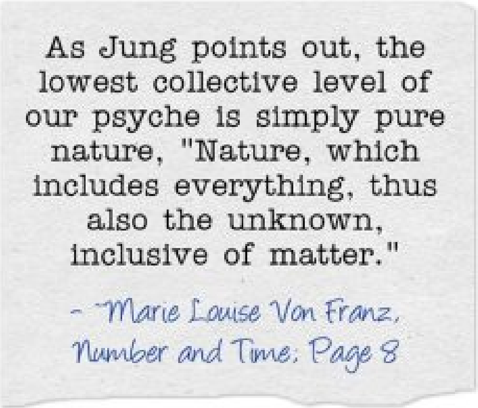
It is interesting to note that Plato begins by representing the union of opposites two-difi1;ensionally, as an intellectual problem to be solved by thinking, but then comes to see that its solution does not add up to reality. In the former case we have to do with a self-subsistent triad, and in the latter with a quaternity. This was the dilemma that perplexed the alchemists for more than a thousand years, and . . . is also found in psychology as the opposition between the functions of consciousness, three of which are fairly well differentiated, while the fourth, undifferentiated, "inferior" function is undomesticated, unadapted, uncontrolled, and primitive. Because of its contamination with the collective unconscious, it possesses archaic and mystical qualities, and is the complete opposite of the most differentiated function. Carl Jung, Number and Time, Page 127-128

He had to content himself with the harmony of airy thought-structures that lacked weight, and with a paper surface that lacked depth. The step from three to four brought him sharply up against something unexpected and alien to his thought, something heavy, inert, and limited, which no µ, /Jv and no "privatio boni" can conjure away or diminish. Even God’s fairest creation is corrupted by it, and idleness, stupidity, malice, discontent, sickness, old age and death fill the glorious body of the "blessed god." Carl Jung, Number and Time, Page 128

Three of the four orienting functions are available to consciousness. This is confirmed by the psychological experience that a rational type, for instance, whose superior function is thinking [in the sense of intellect], has at his disposal one, or possibly two, auxiliary functions of an irrational nature, namely sensation (the "fonction du reel") and intuition (perception via the unconscious). His unconscious function will be feeling (evaluation), which remains in a retarded state and is contaminated with the unconscious. It refuses to come along with the others and often goes wildly off on its own. This peculiar dissociation is, it seems, a product of civilization, and it denotes a freeing of consciousness from any excessive attachment to the "spirit of gravity." ... The connection with the earlier attitude is maintained because part of the personality remains behind in the previous situation; that is to say, it lapses into unconsciousness and starts building up the shadow. Carl Jung, Number and Time, Page 129

Jung once remarked, one only subsequently recognizes the relation of number to mythological assertions, although the contents of number undoubtedly adhere in an a priori fashion to these assertions; they are only later made conscious. [They are not added on.] In this sense number is a genuine symbol, not only by virtue of its arithmetical nature, but its contents as well. Carl Jung, Number and Time, Page 143-144

talks of energy although he has nothing measurable to manipulate, besides which the concept of energy is a strictly defined mathematical quantity which cannot be applied as such to anything psychic. . . . If psychology nevertheless insists on employing its own concept of energy for the purpose of expressing the dynamism [evep’ }’etct] of the psyche, it is not of course being used as a mathematical formula, but only as its analogy. But note: the analogy is itself an older intuitive idea from which the concept of physical energy originally developed. The latter rests on an earlier application of an l:vepyeta not mathematically defined, which can be traced back to the primitive or archaic idea of the "extraordinarily potent." This is the concept of mana. . . . The use of the term libido in the newer medical psychology has surprising affinities with the primitive mana. This archetypal idea is therefore far from being only primitive, but differs from the physicist’s conception of energy by the fact that it is essentially qualitative and not quantitative. In psychology the exact measurement of quantities is replaced by an approximate determination of intensities, for which purpose . . . we enlist the function of feeling (valu1ation). Carl Jung, Number and Time, Page 56-157



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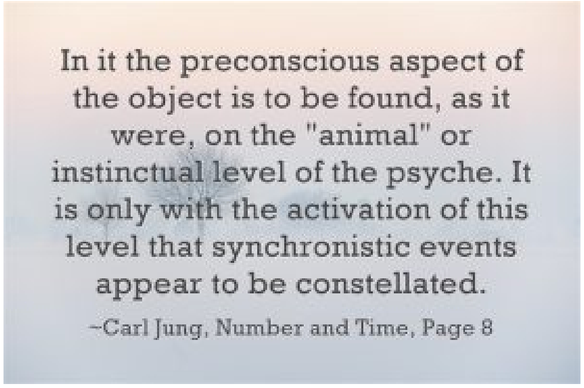

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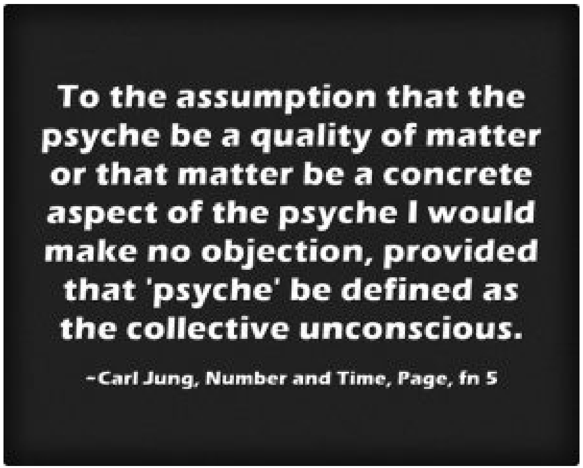

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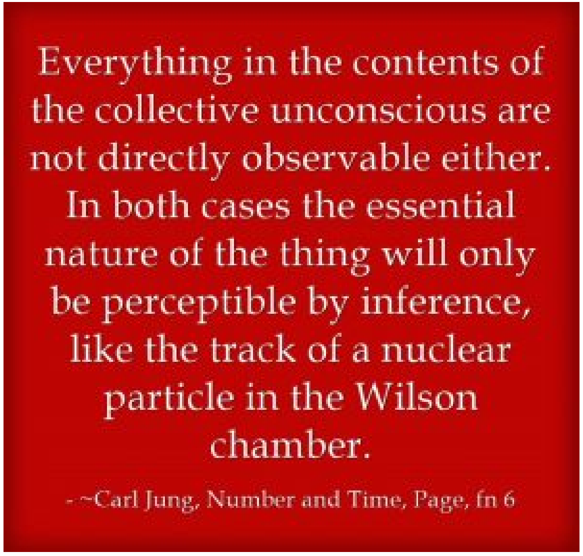

Everything in the contents of the collective unconscious are not directly observable either. In both cases the essential nature of the thing will only be perceptible by inference, like the track of a nuclear particle in the Wilson chamber.

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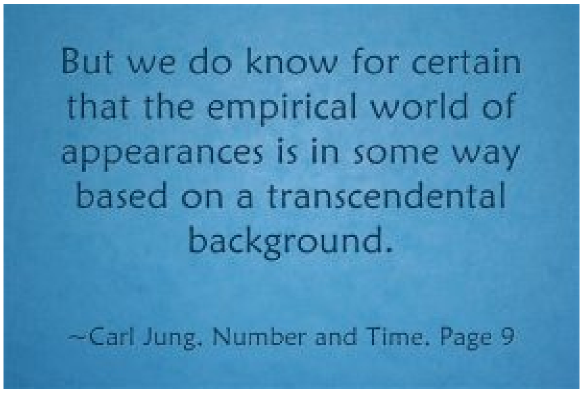

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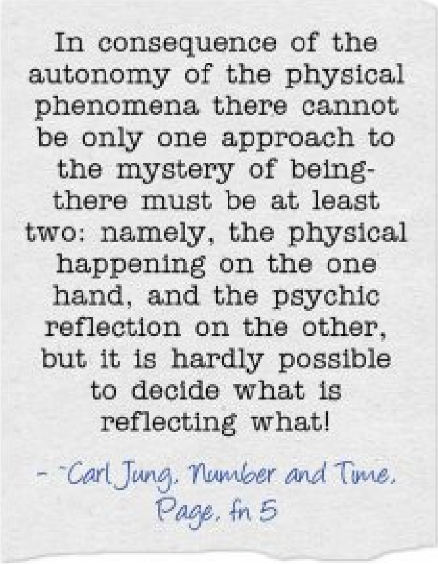

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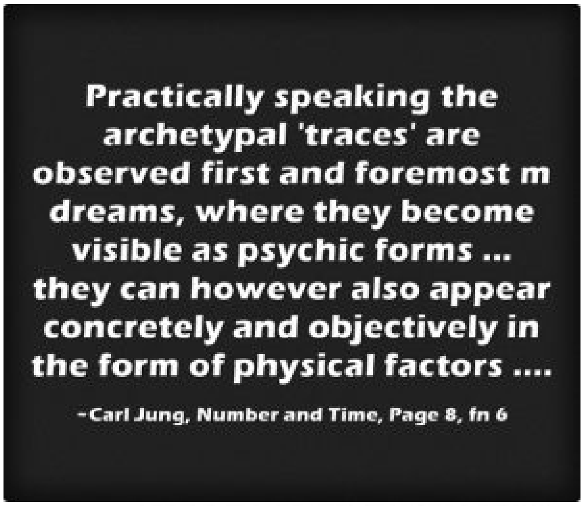

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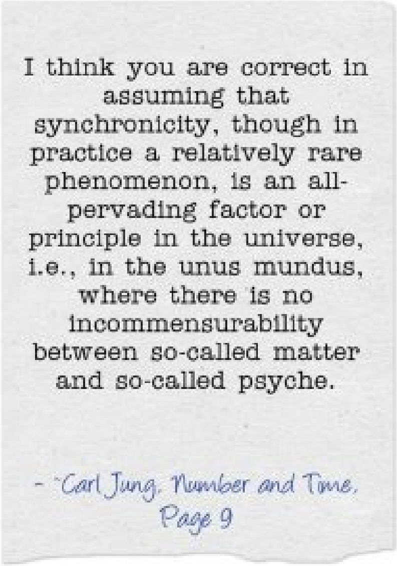
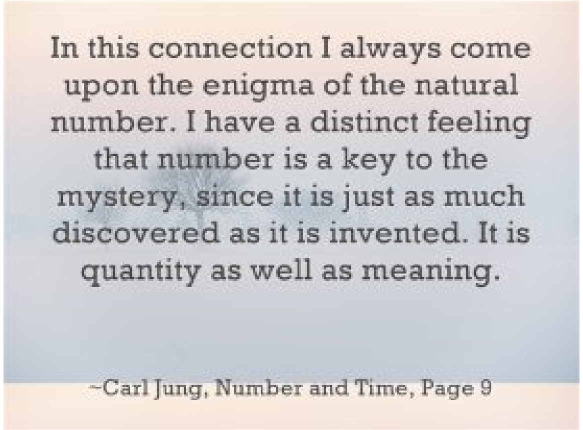
~Carl Jung, Number and Time, Page 8, fn 6



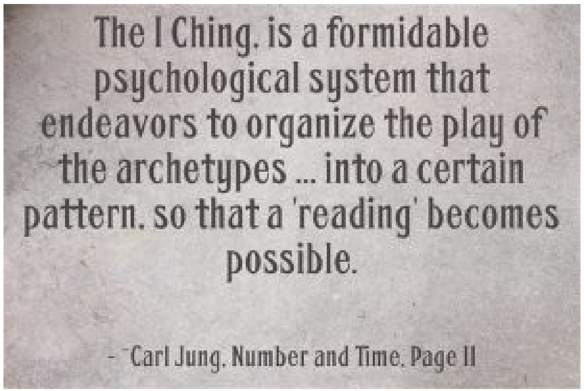
I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the unus mundus, where there is no incommensurability between so-called matter and so-called psyche.

- ~Carl Jung, Number and Time, Page 9



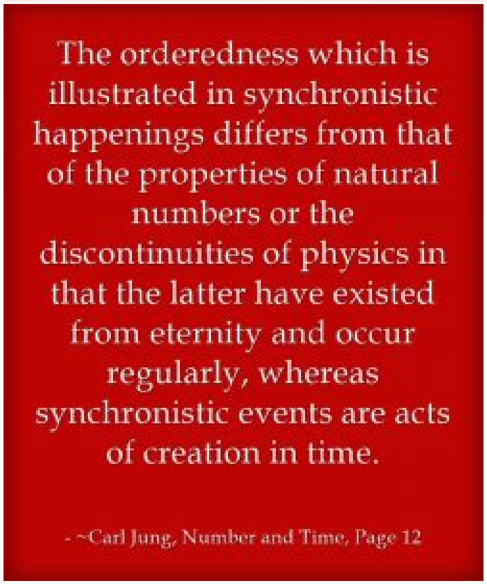
In this connection I always come upon the enigma of the natural number. I have a distinct feeling that number is a key to the mystery, since it is just as much discovered as it is invented. It is quantity as well as meaning.

~Carl Jung, Number and Time, Page 9



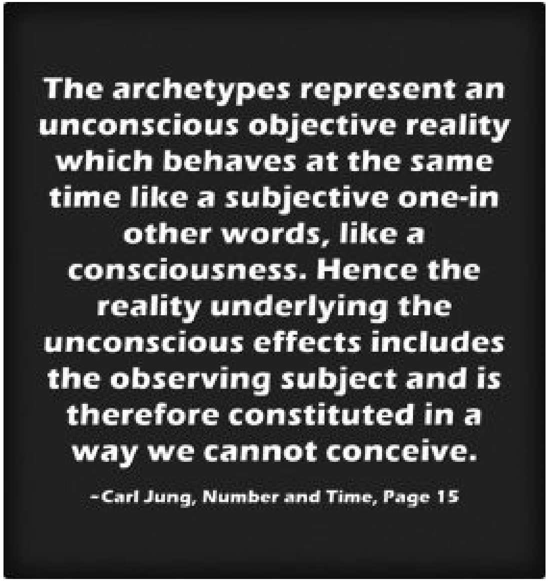
The I Ching. is a formidable psychological system that endeavors to organize the play of the archetypes ... into a certain pattern. so that a 'reading' becomes possible.

- ~Carl Jung. Number and Time. Page 11



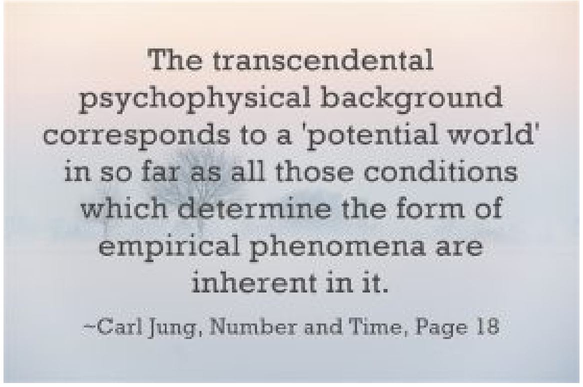
The orderedness which is illustrated in synchronistic happenings differs from that of the properties of natural numbers or the discontinuities of physics in that the latter have existed from eternity and occur regularly, whereas synchronistic events are acts of creation in time.

- ~Carl Jung, Number and Time, Page 12



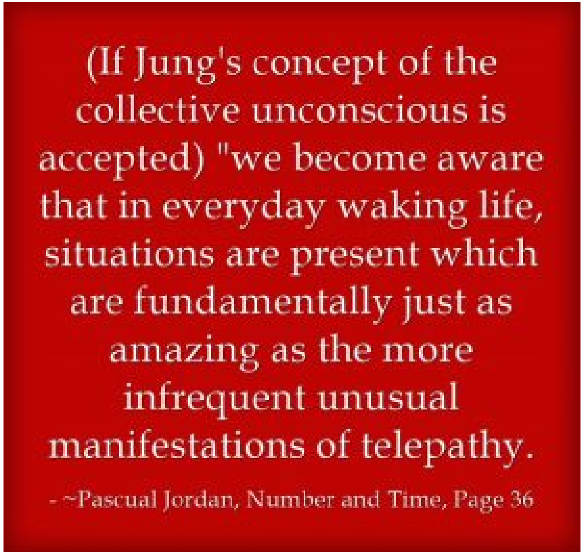
The archetypes represent an unconscious objective reality which behaves at the same time like a subjective one-in other words, like a consciousness. Hence the reality underlying the unconscious effects includes the observing subject and is therefore constituted in a way we cannot conceive.

~Carl Jung, Number and Time, Page 15



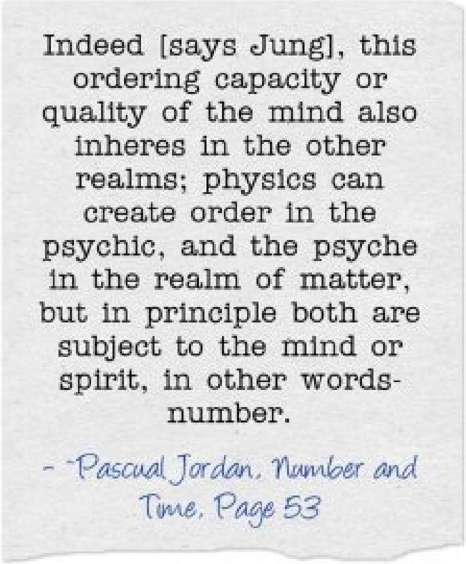
The transcendental psychophysical background corresponds to a 'potential world' in so far as all those conditions which determine the form of empirical phenomena are inherent in it.

~Carl Jung, Number and Time, Page 18

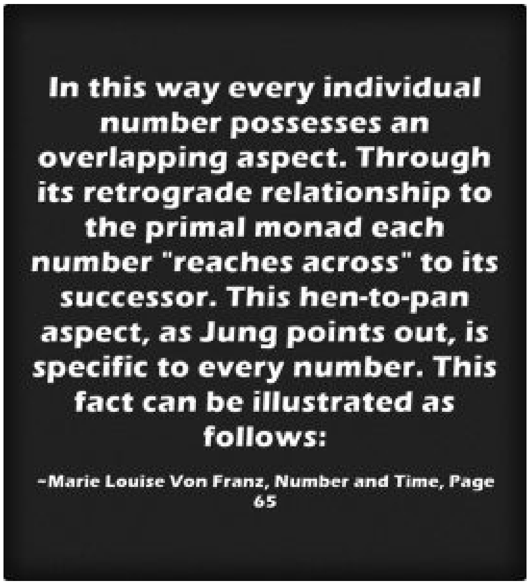


(If Jung's concept of the collective unconscious is accepted) "we become aware that in everyday waking life, situations are present which are fundamentally just as amazing as the more infrequent unusual manifestations of telepathy.

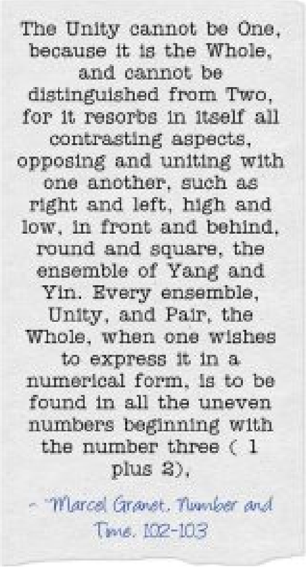
- ~Pascual Jordan, Number and Time, Page 36


Indeed [says Jung], this ordering capacity or quality of the mind also inheres in the other realms; physics can create order in the psychic, and the psyche in the realm of matter, but in principle both are subject to the mind or spirit, in other words- number.

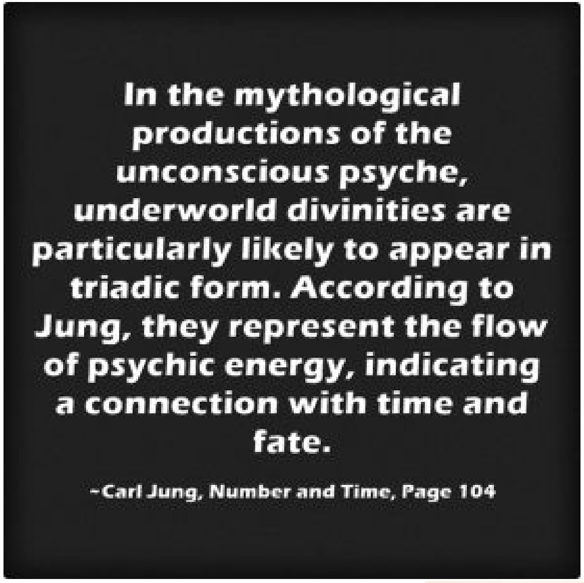
- ¯Pascual Jordan, Number and Time, Page 53


In this way every individual number possesses an overlapping aspect. Through its retrograde relationship to the primal monad each number "reaches across" to its successor. This hen-to-pan aspect, as Jung points out, is specific to every number. This fact can be illustrated as follows:

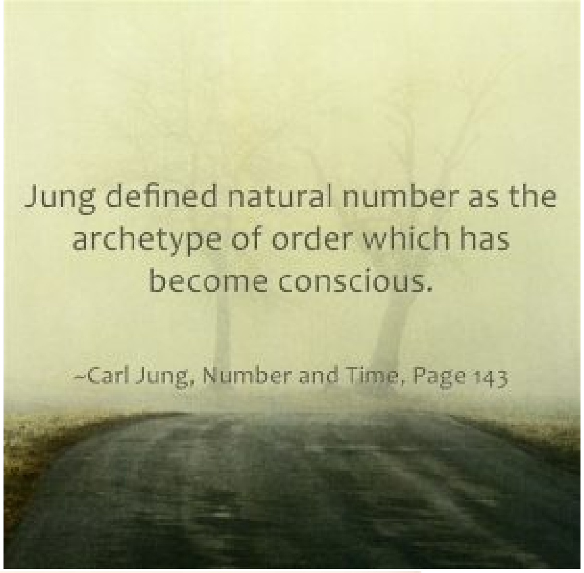
~Marie Louise Von Franz, Number and Time, Page 65


The Unity cannot be One, because it is the Whole, and cannot be distinguished from Two, for it resorbs in itself all contrasting aspects, opposing and uniting with one another, such as right and left, high and low, in front and behind, round and square, the ensemble of Yang and Yin. Every ensemble, Unity, and Pair, the Whole, when one wishes to express it in a numerical form, is to be found in all the uneven numbers beginning with the number three (1 plus 2),

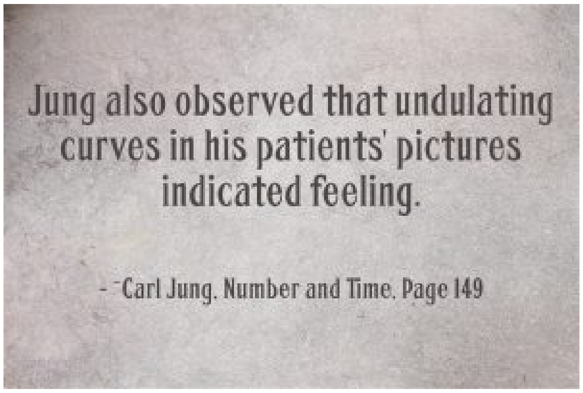
- ¯Marcel Granet, Number and Time, 102-103


In the mythological productions of the unconscious psyche, underworld divinities are particularly likely to appear in triadic form. According to Jung, they represent the flow of psychic energy, indicating a connection with time and fate.

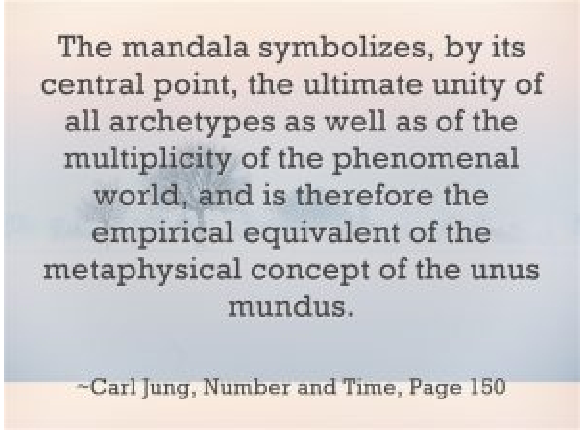
~Carl Jung, Number and Time, Page 104


Jung defined natural number as the archetype of order which has become conscious.

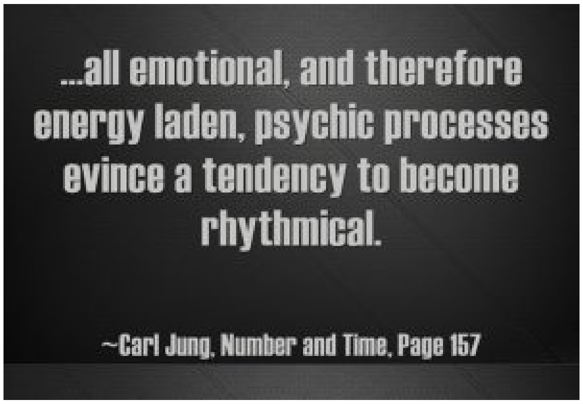
~Carl Jung, Number and Time, Page 143


Jung also observed that undulating curves in his patients' pictures indicated feeling.

- ¯Carl Jung, Number and Time, Page 149

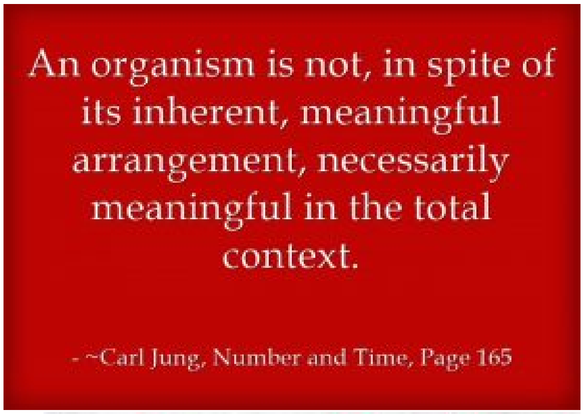

The mandala symbolizes, by its central point, the ultimate unity of all archetypes as well as of the multiplicity of the phenomenal world, and is therefore the empirical equivalent of the metaphysical concept of the unus mundus.

~Carl Jung, Number and Time, Page 150



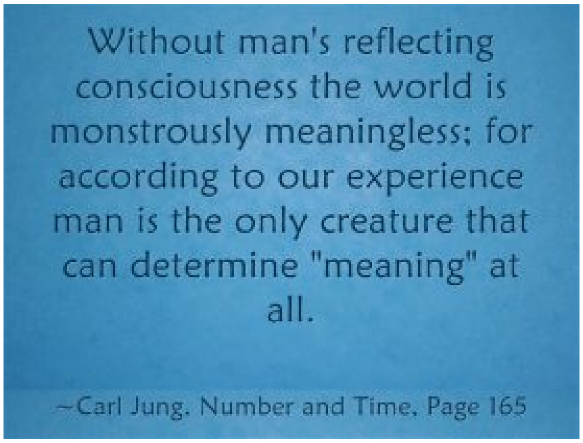
...all emotional, and therefore energy laden, psychic processes evince a tendency to become rhythmical.

~Carl Jung, Number and Time, Page 157



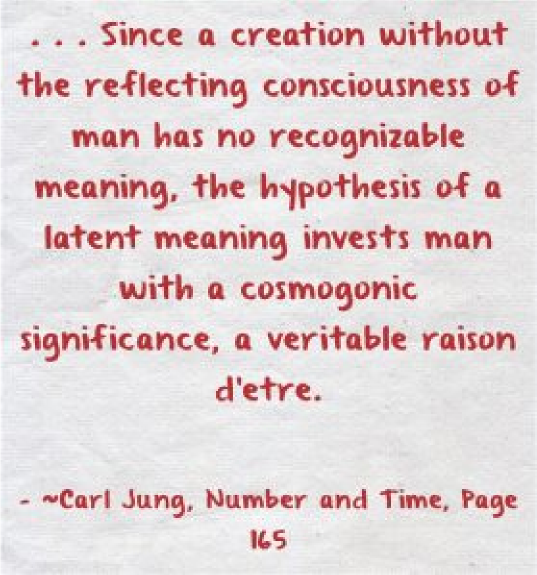
An organism is not, in spite of its inherent, meaningful arrangement, necessarily meaningful in the total context.

- ~Carl Jung, Number and Time, Page 165



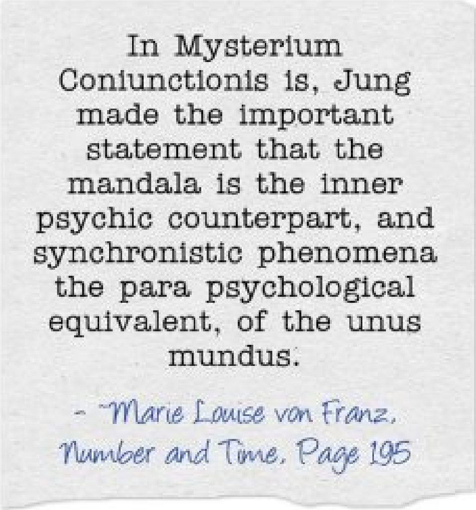
Without man's reflecting consciousness the world is monstrously meaningless; for according to our experience man is the only creature that can determine "meaning" at all.

~Carl Jung, Number and Time, Page 165



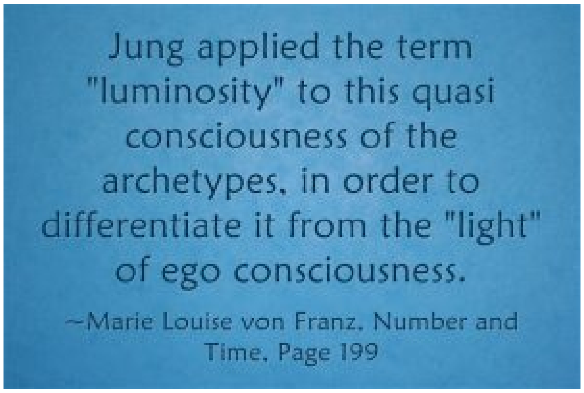
. . . Since a creation without the reflecting consciousness of man has no recognizable meaning, the hypothesis of a latent meaning invests man with a cosmogonic significance, a veritable raison d'etre.

- ~Carl Jung, Number and Time, Page 165



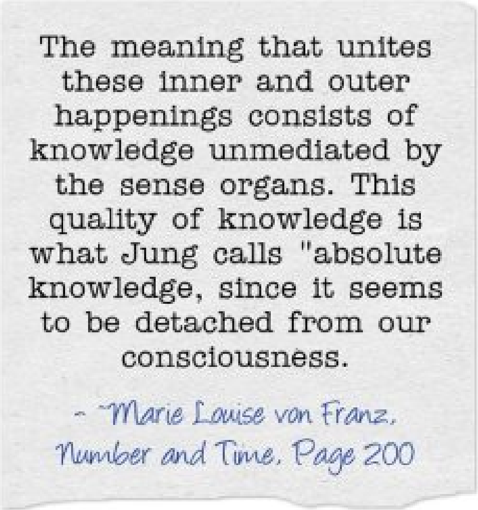
In Mysterium Coniunctionis is, Jung made the important statement that the mandala is the inner psychic counterpart, and synchronistic phenomena the para psychological equivalent, of the unus mundus.

- ~Marie Louise von Franz, Number and Time, Page 195

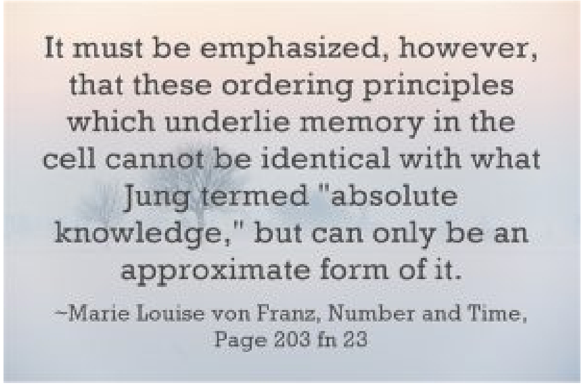


Jung applied the term "luminosity" to this quasi consciousness of the archetypes, in order to differentiate it from the "light" of ego consciousness.

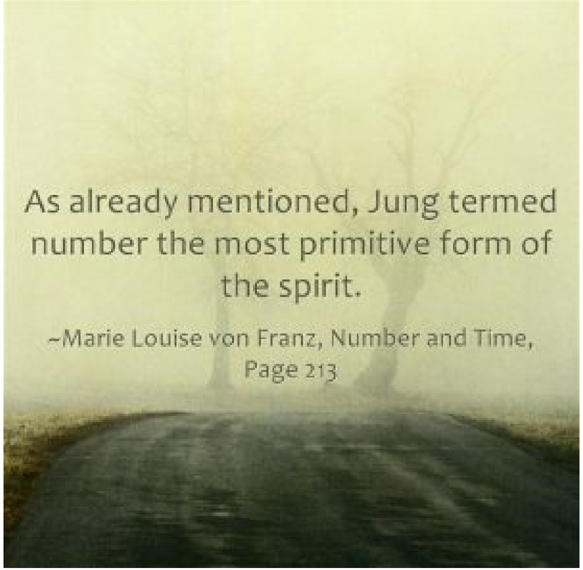
~Marie Louise von Franz, Number and Time, Page 199


The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls "absolute knowledge, since it seems to be detached from our consciousness.

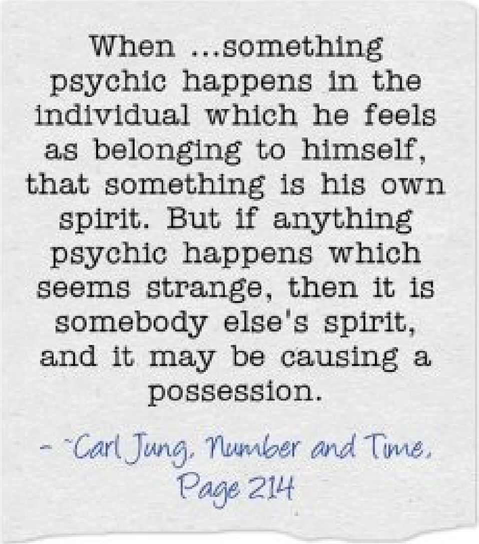
- ~Marie Louise von Franz, Number and Time, Page 200


It must be emphasized, however, that these ordering principles which underlie memory in the cell cannot be identical with what Jung termed "absolute knowledge," but can only be an approximate form of it.

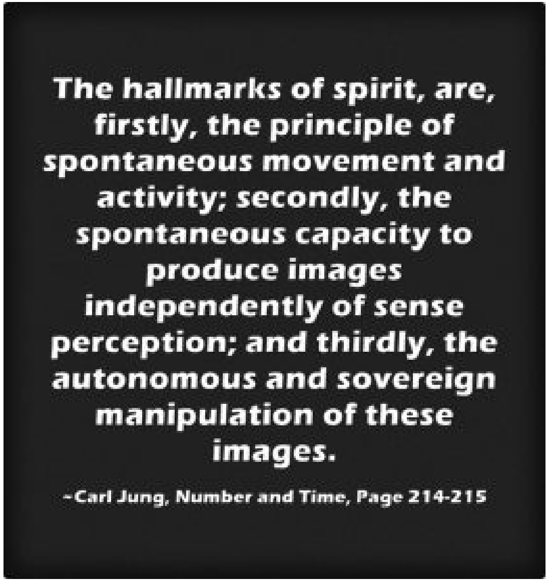
~Marie Louise von Franz, Number and Time, Page 203 fn 23


As already mentioned, Jung termed number the most primitive form of the spirit.

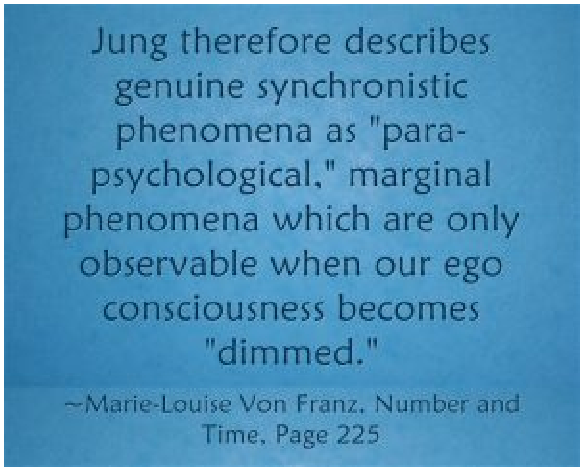
~Marie Louise von Franz, Number and Time, Page 213


When ...something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit. But if anything psychic happens which seems strange, then it is somebody else's spirit, and it may be causing a possession.

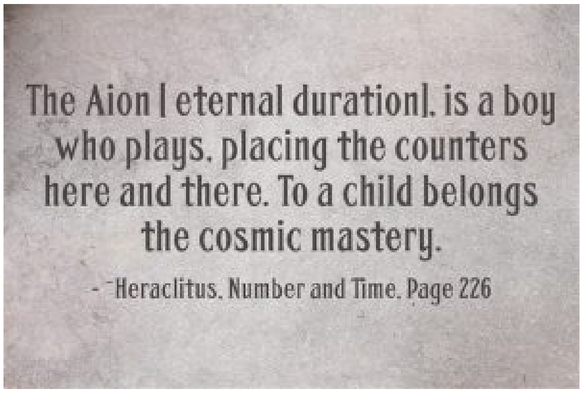
- ~Carl Jung, Number and Time, Page 214


The hallmarks of spirit, are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images.

~Carl Jung, Number and Time, Page 214-215

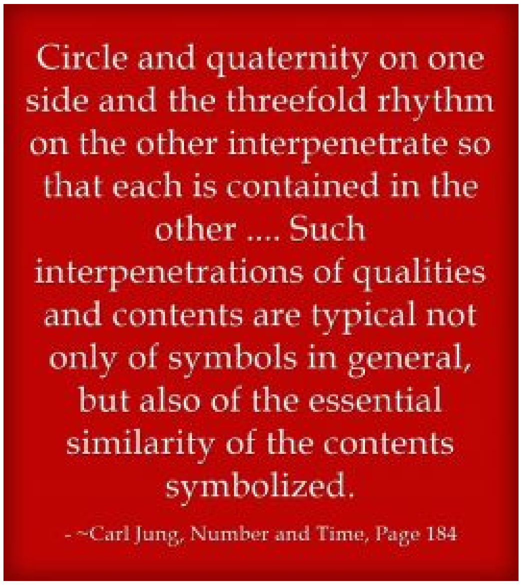

Jung therefore describes genuine synchronistic phenomena as "para-psychological," marginal phenomena which are only observable when our ego consciousness becomes "dimmed."

~Marie-Louise Von Franz, Number and Time, Page 225



The Aion [eternal duration], is a boy who plays, placing the counters here and there. To a child belongs the cosmic mastery.

- ~Heraclitus, Number and Time, Page 226



Circle and quaternity on one side and the threefold rhythm on the other interpenetrate so that each is contained in the other .... Such interpenetrations of qualities and contents are typical not only of symbols in general, but also of the essential similarity of the contents symbolized.

- ~Carl Jung, Number and Time, Page 184

Carl Jung – The “Shadow” is not always the Shadow of the Persona but can be an ethnic shadow…A Shadow of the Self. (2019-03-22 06:13)

[1]

[Carl Jung – The “Shadow” is not always the Shadow of the Persona but can be an ethnic shadow…A Shadow of the Self.]

In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European.

This part stands in unconscious opposition to myself, and indeed I attempt to suppress it.

In keeping with its nature, it wishes to make me unconscious (force me under water) so as to kill me; but my aim is, through insight, to make it more conscious, so that we can find a common modus vivendi.

The Arab’s dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self.

As master of the Kasbah, he must be regarded as a kind of shadow of the self.

The predominantly rationalistic
European finds much that is human alien to him, and he prides himself on this without realizing that his rationality is won at the expense of his vitality, and that the primitive part of his personality is consequently condemned to a more or less underground existence. Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/7a53e-shadow.jpg`

Carl Jung on “Limits” -Anthology (2019-03-22 06:26)

[1]

SPEED
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BY
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…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Pages 398-400

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

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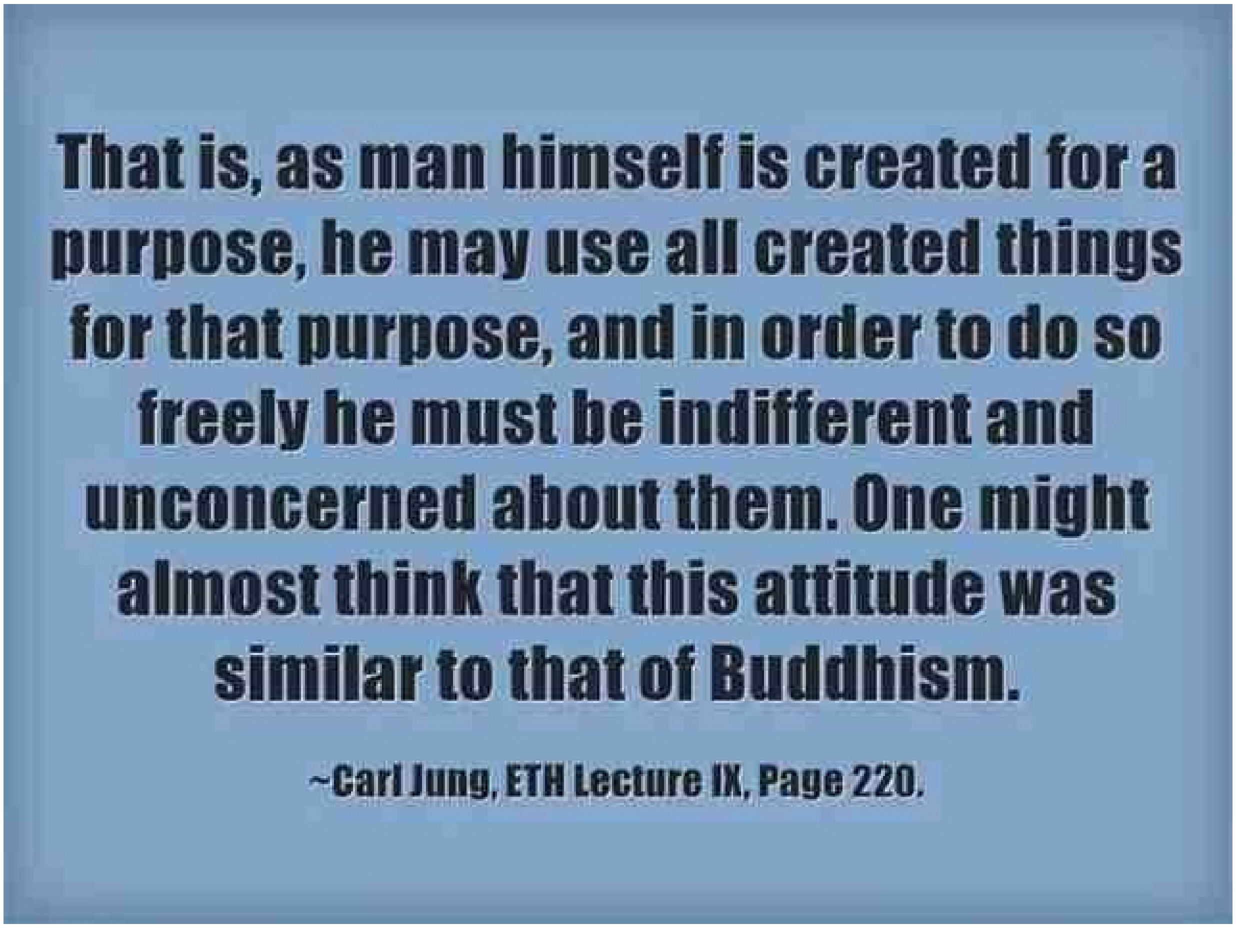
WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/974f6-72bradar.jpg`

Carl Jung Quotations 19 (2019-03-22 06:51)

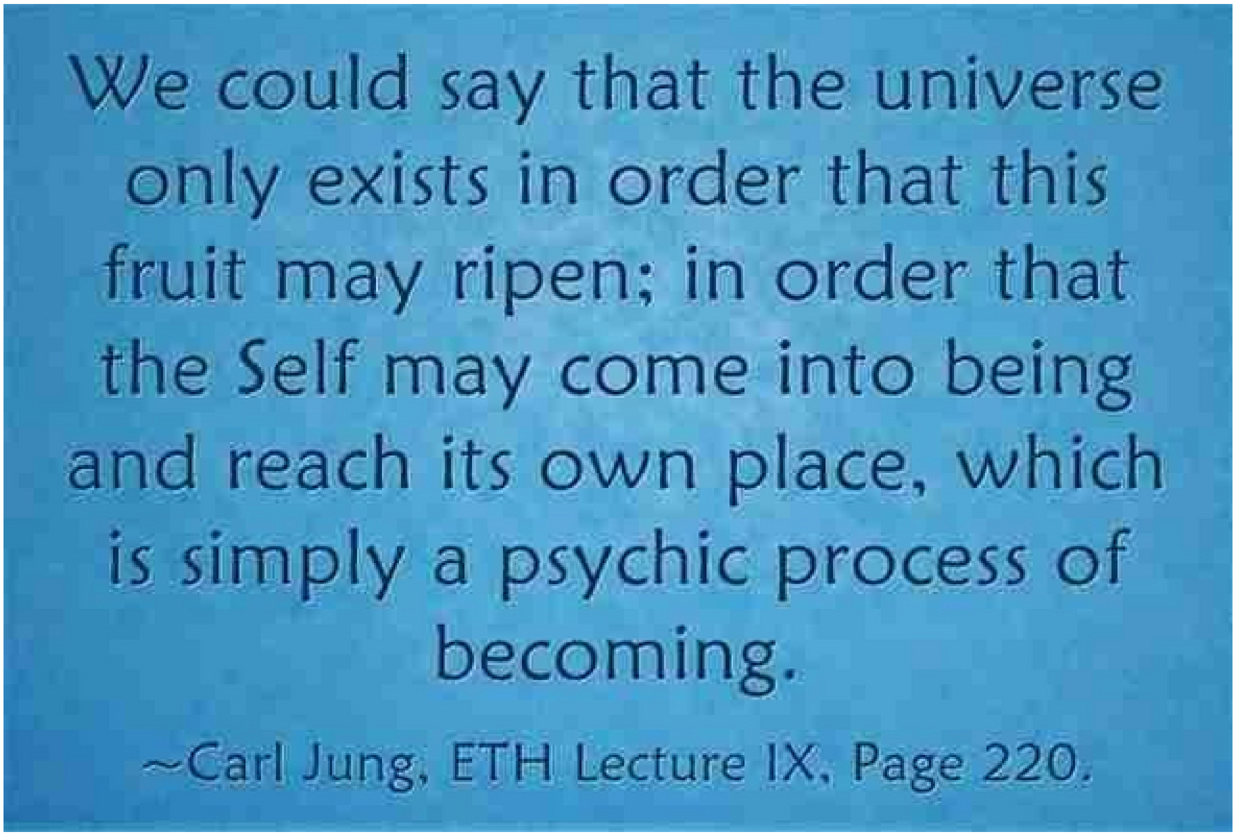
[1]



That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism.

~Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.



We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming.

~Carl Jung, ETH Lecture IX, Page 220.

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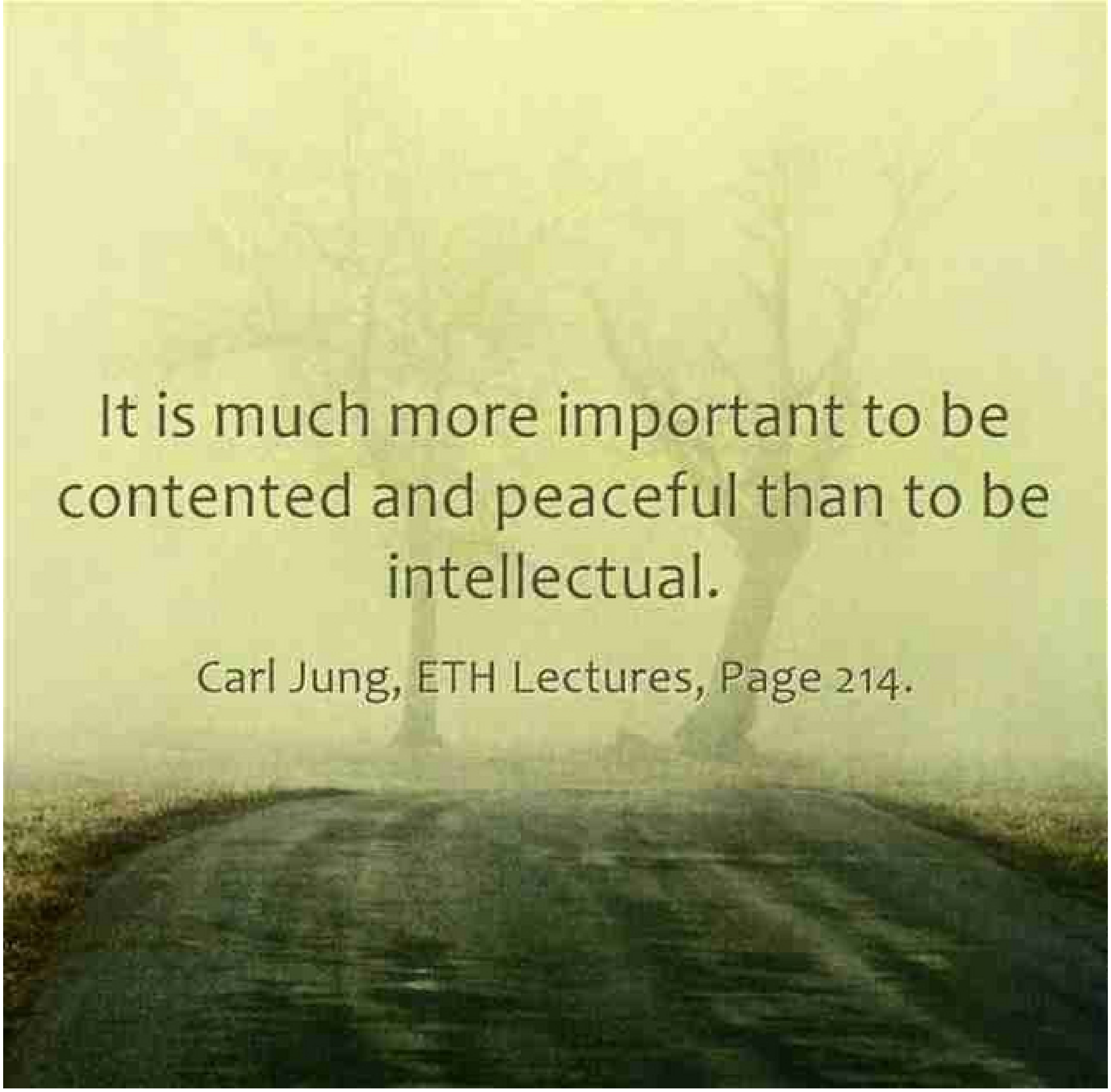
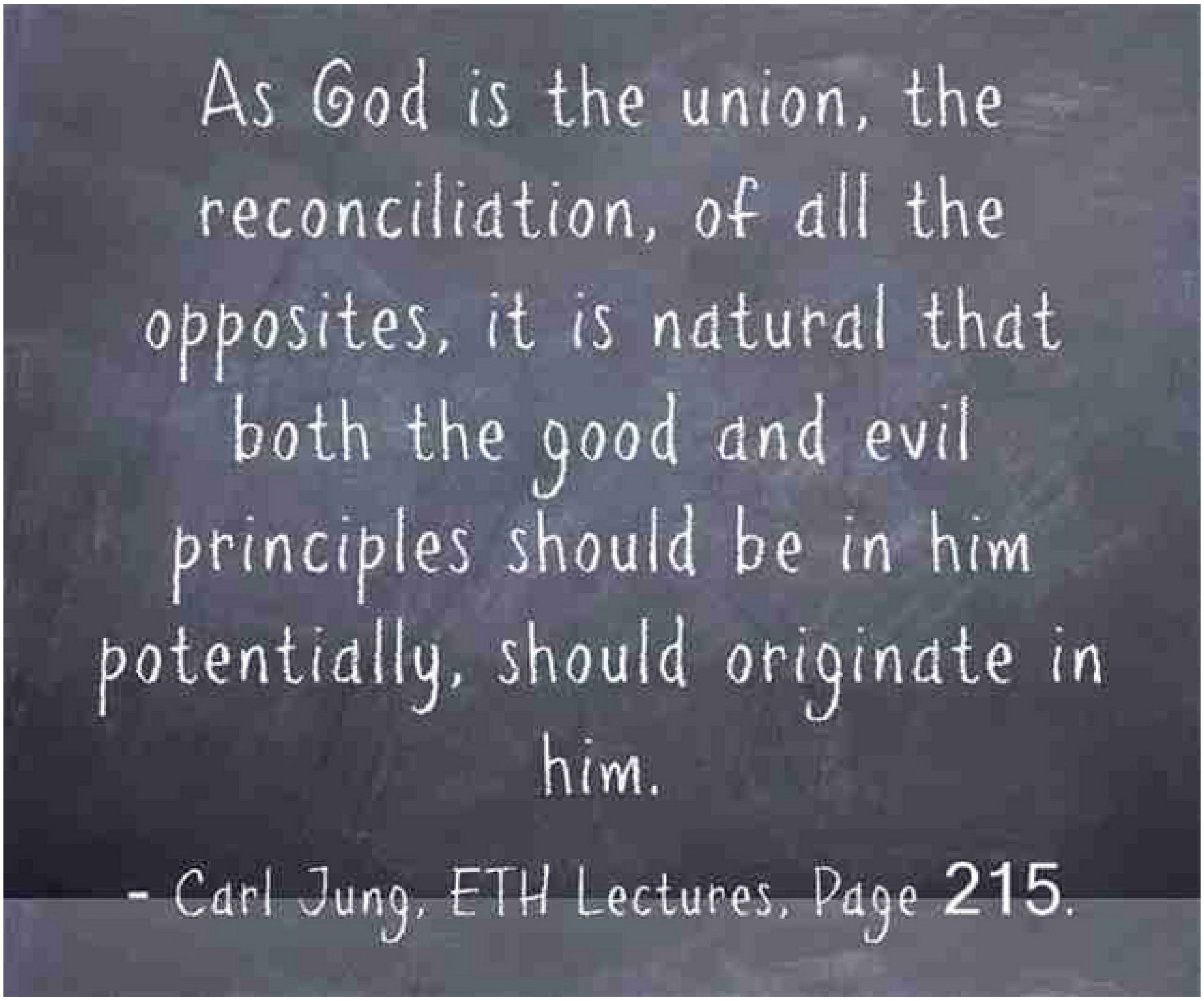


It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.



As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him.

- Carl Jung, ETH Lectures, Page 215.

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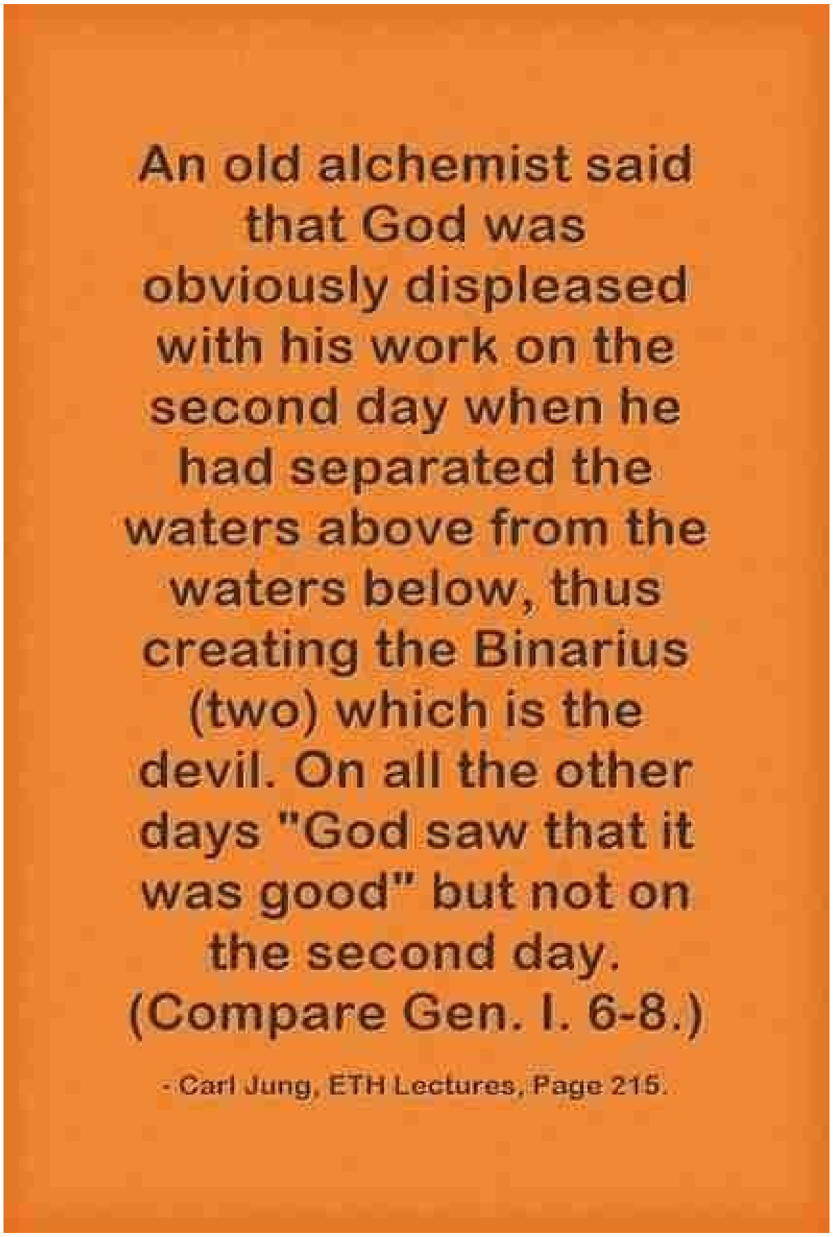

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.)

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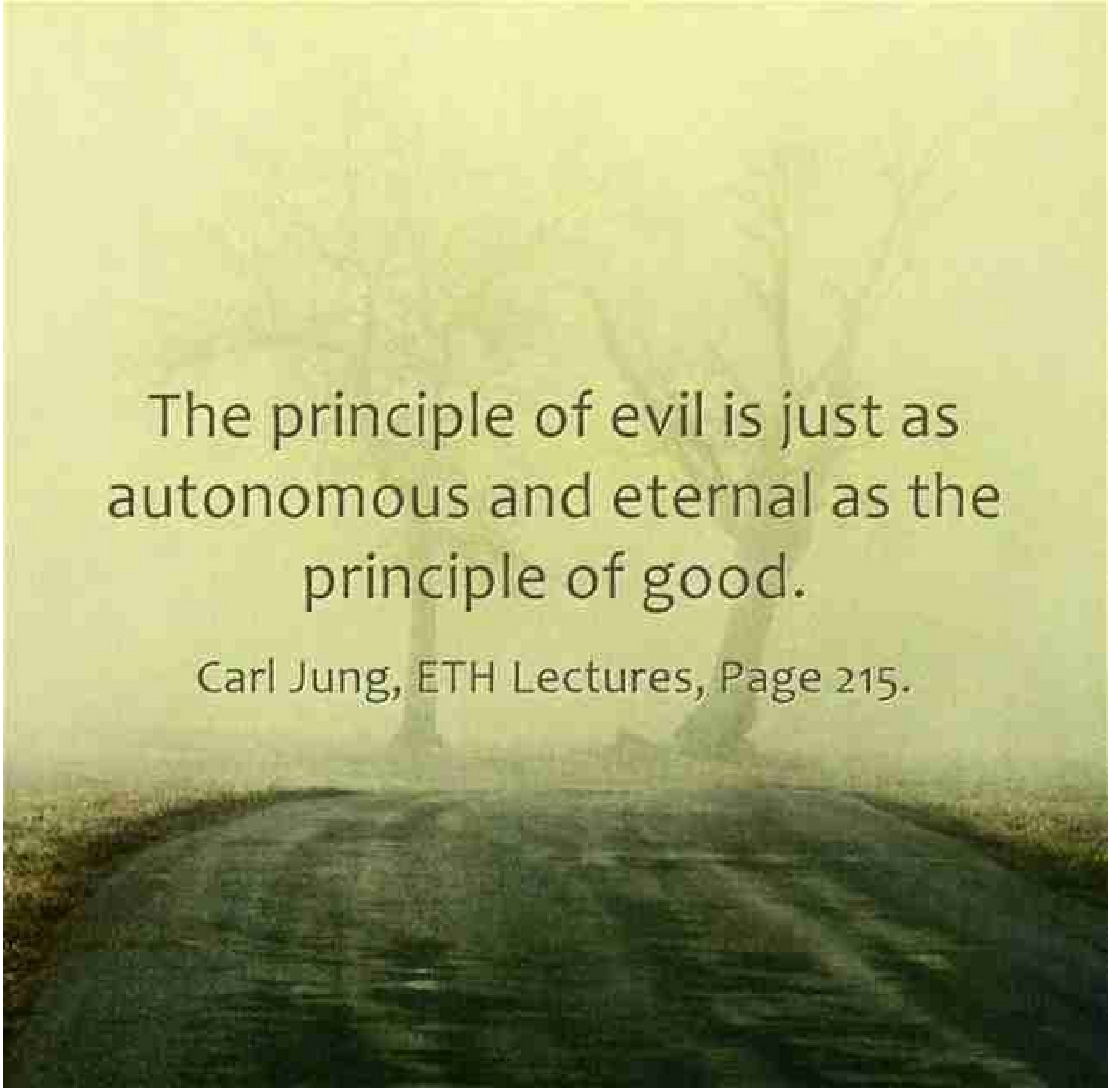
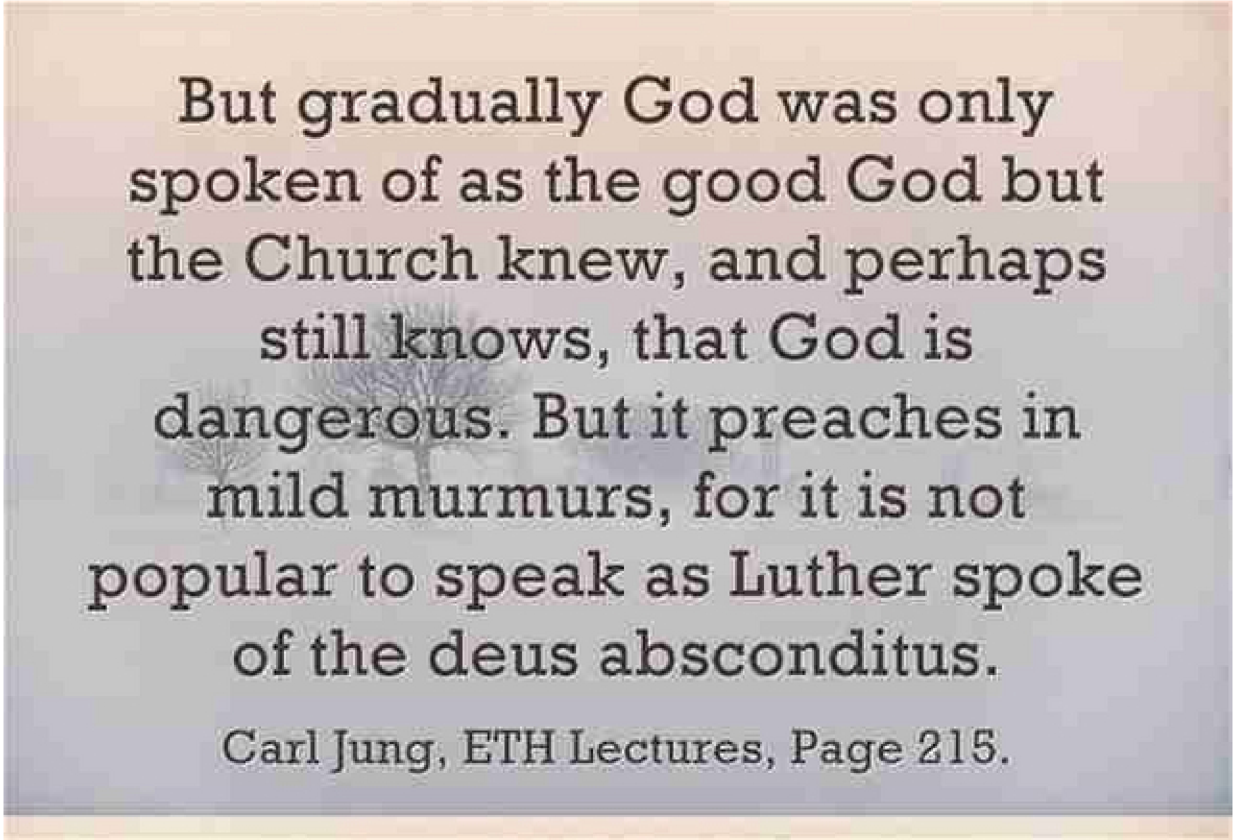


The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.



But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus.

Carl Jung, ETH Lectures, Page 215.

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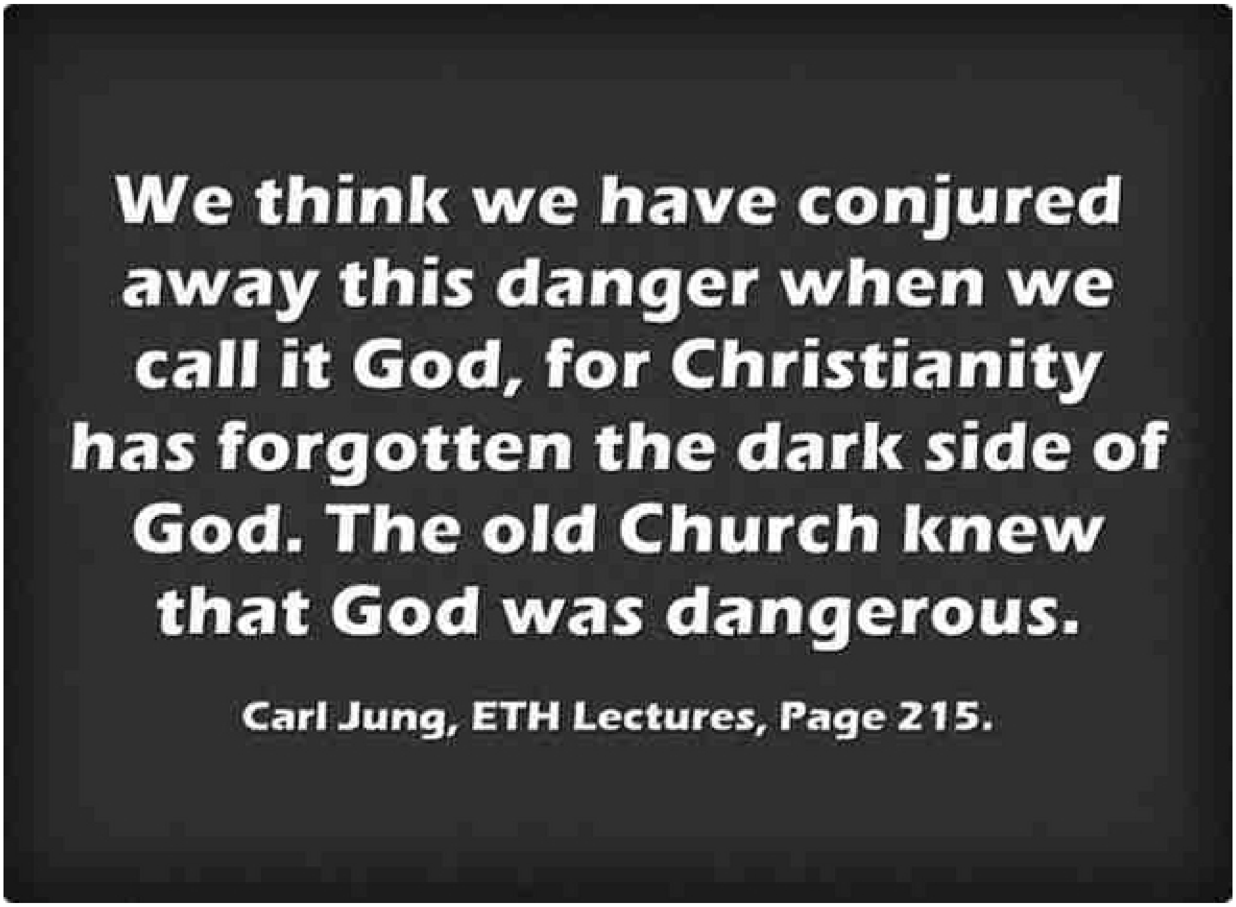
Carl Jung, ETH Lectures, Page 215.



We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous.

Carl Jung, ETH Lectures, Page 215.

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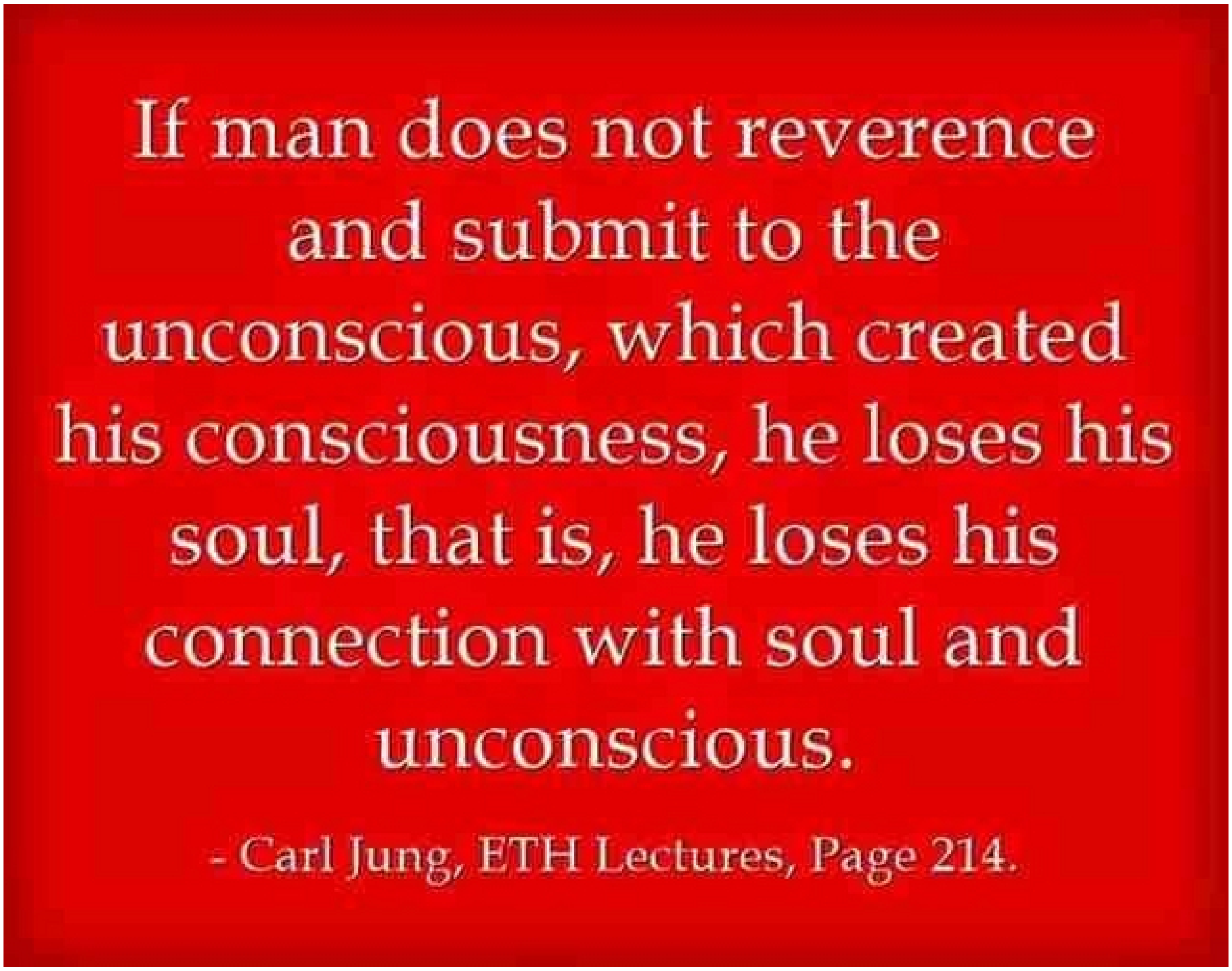

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious.

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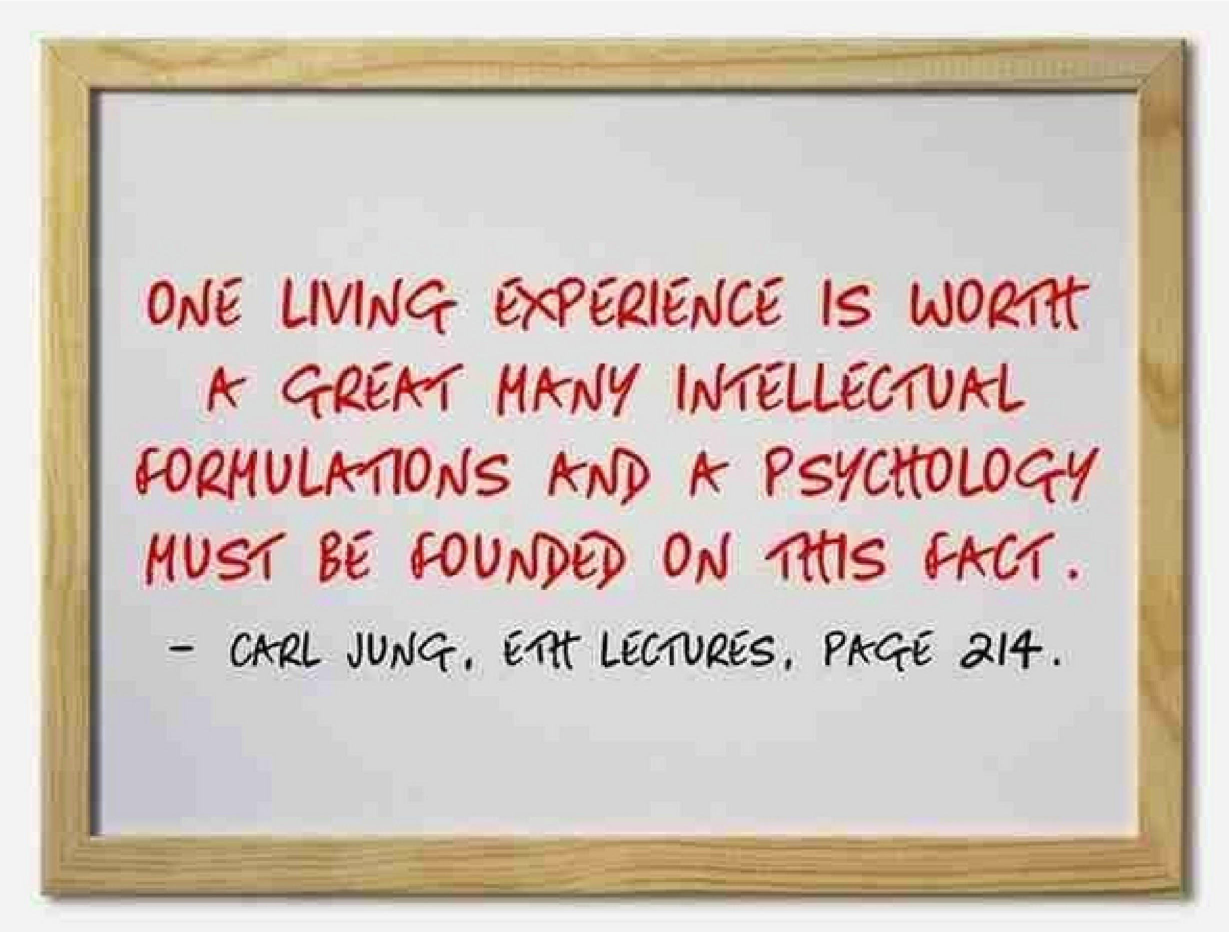

ONE LIVING EXPERIENCE IS WORTH
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– CARL JUNG, ETH LECTURES, PAGE 214.

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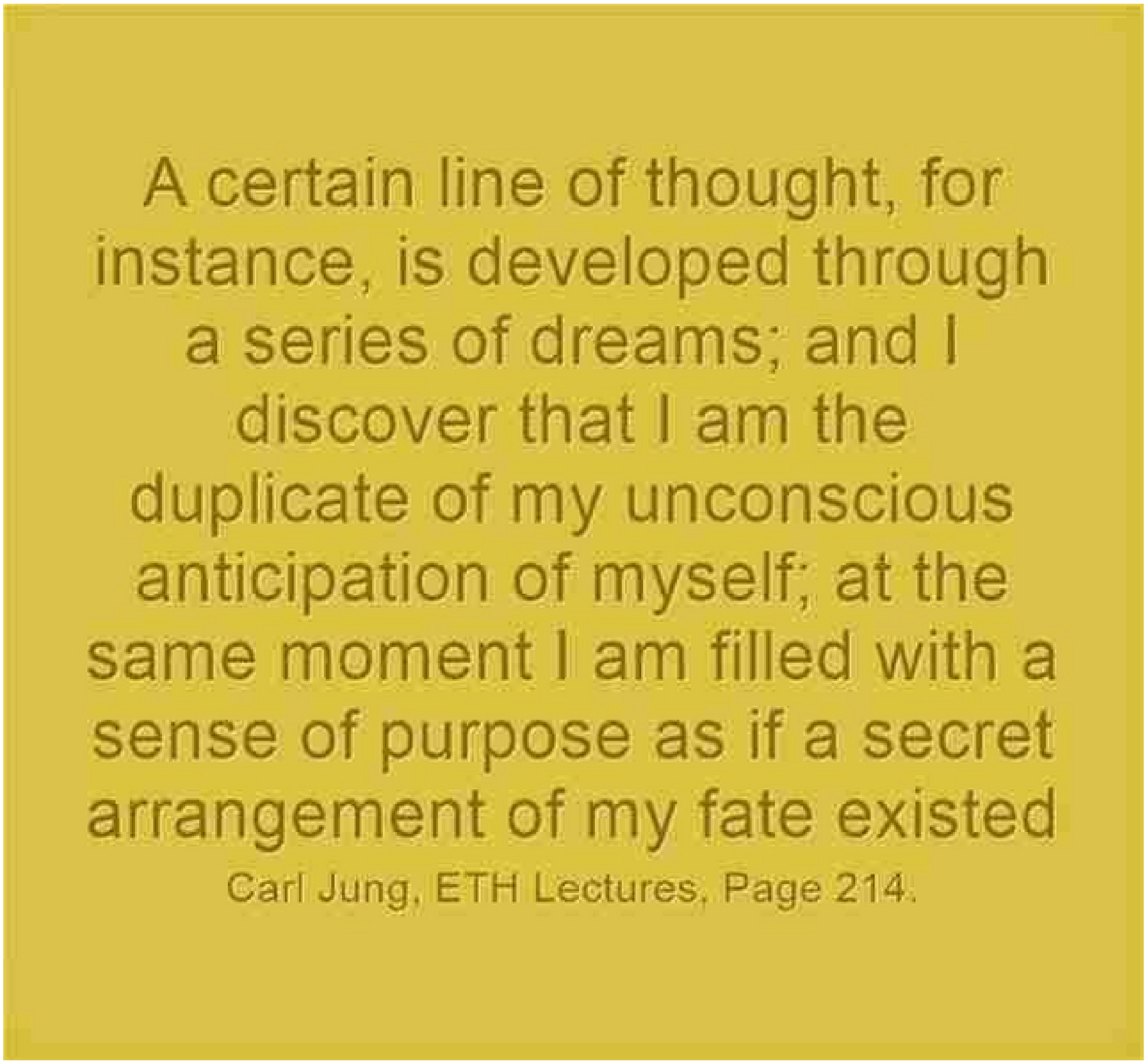

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed

Carl Jung, ETH Lectures, Page 214.

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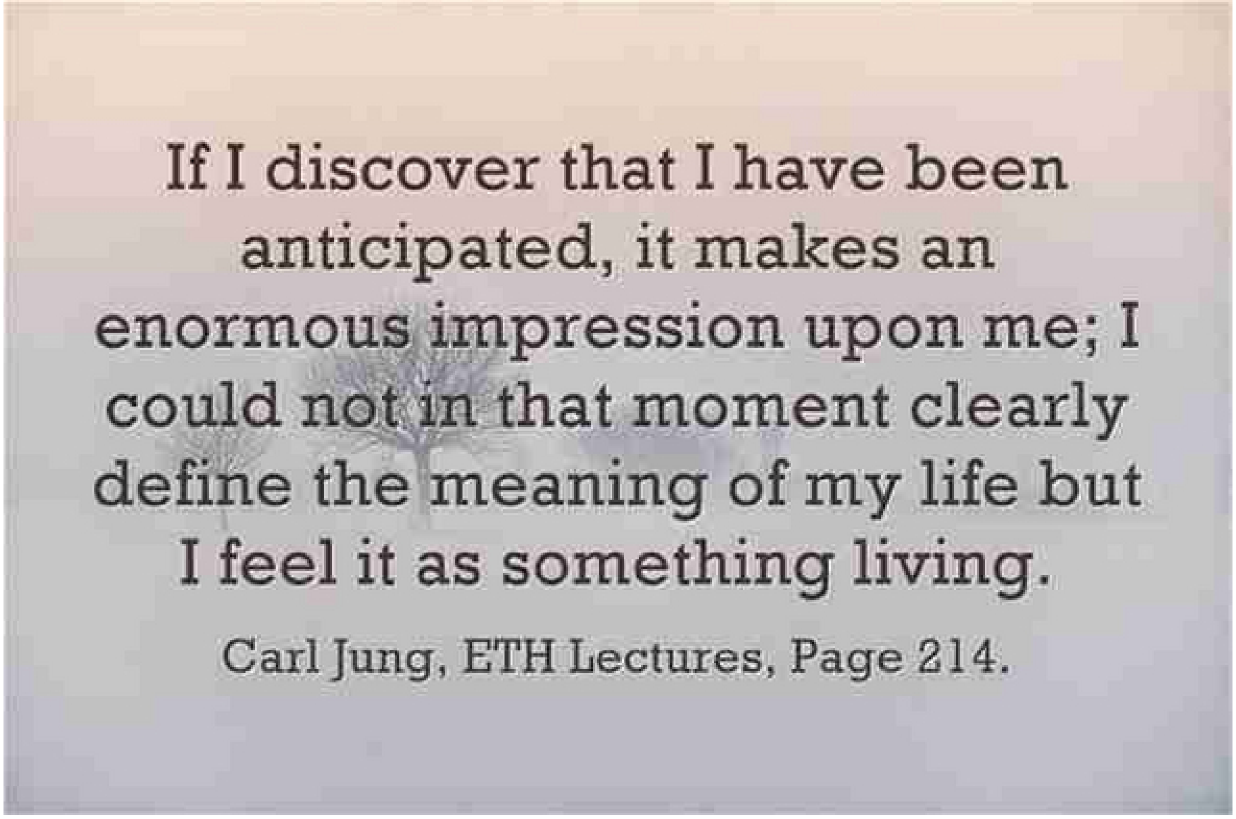
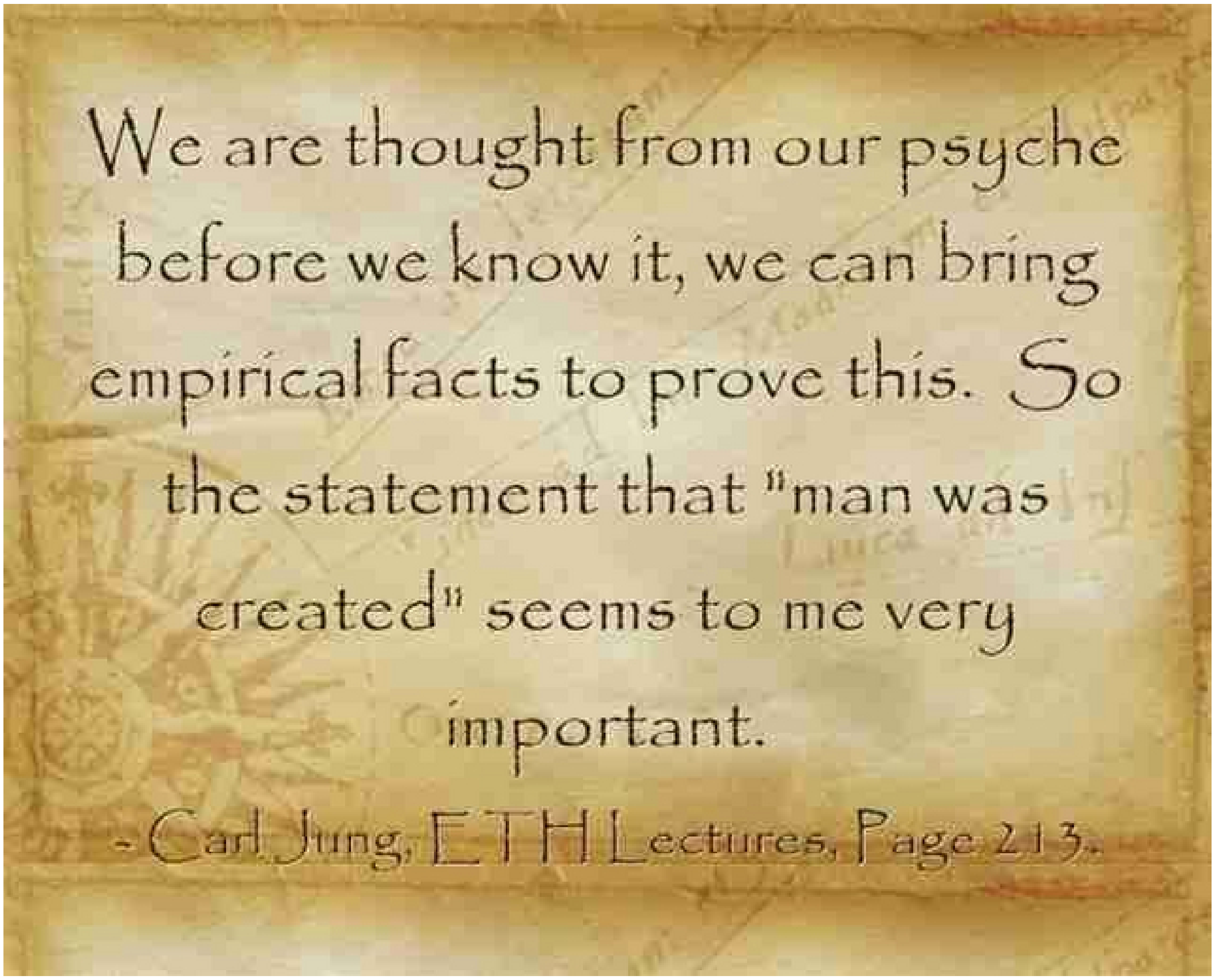


If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living.

Carl Jung, ETH Lectures, Page 214.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.



We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important.

- Carl Jung, ETH Lectures, Page 213.

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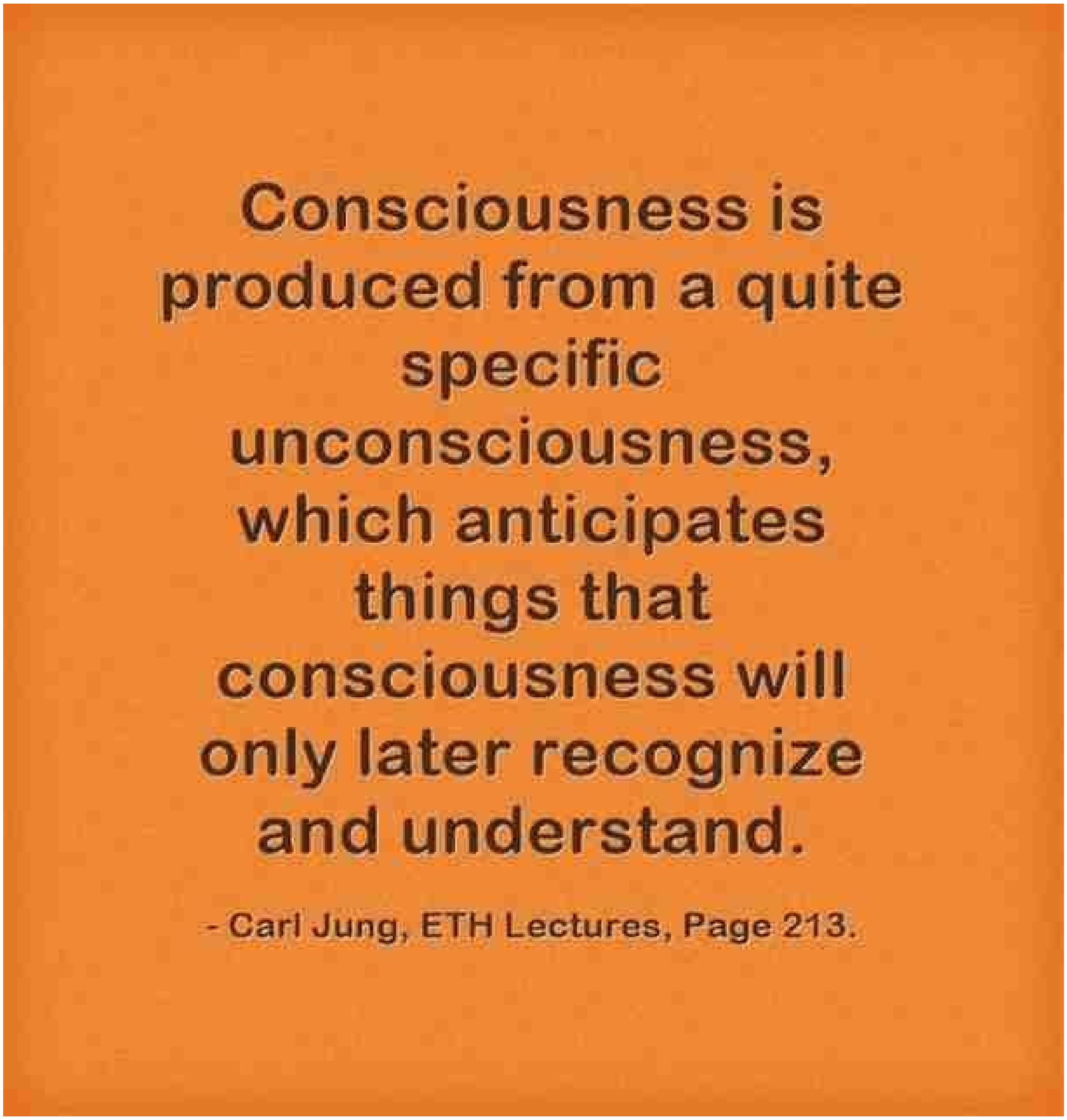

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognize and understand.

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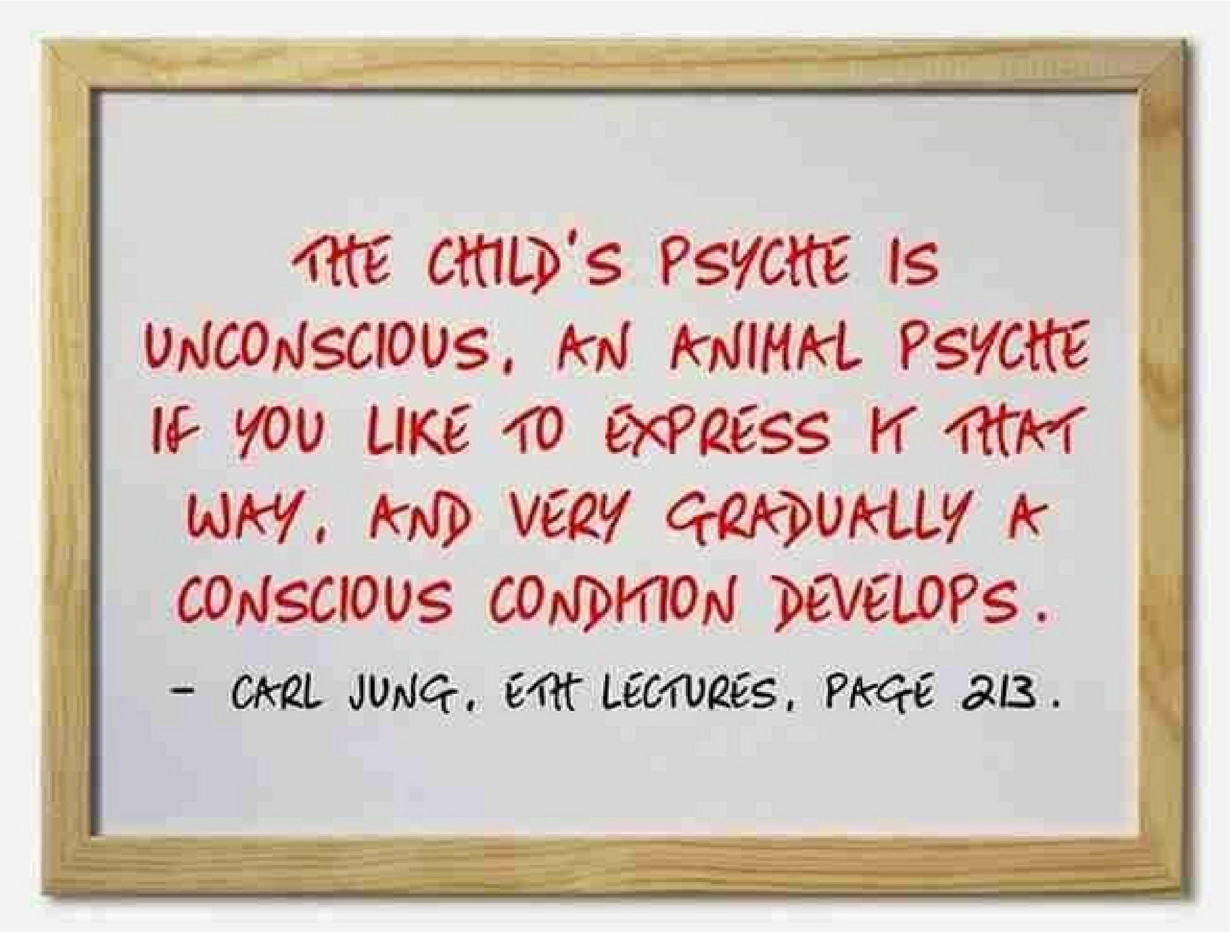

THE CHILD'S PSYCHE IS
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IF YOU LIKE TO EXPRESS IT THAT
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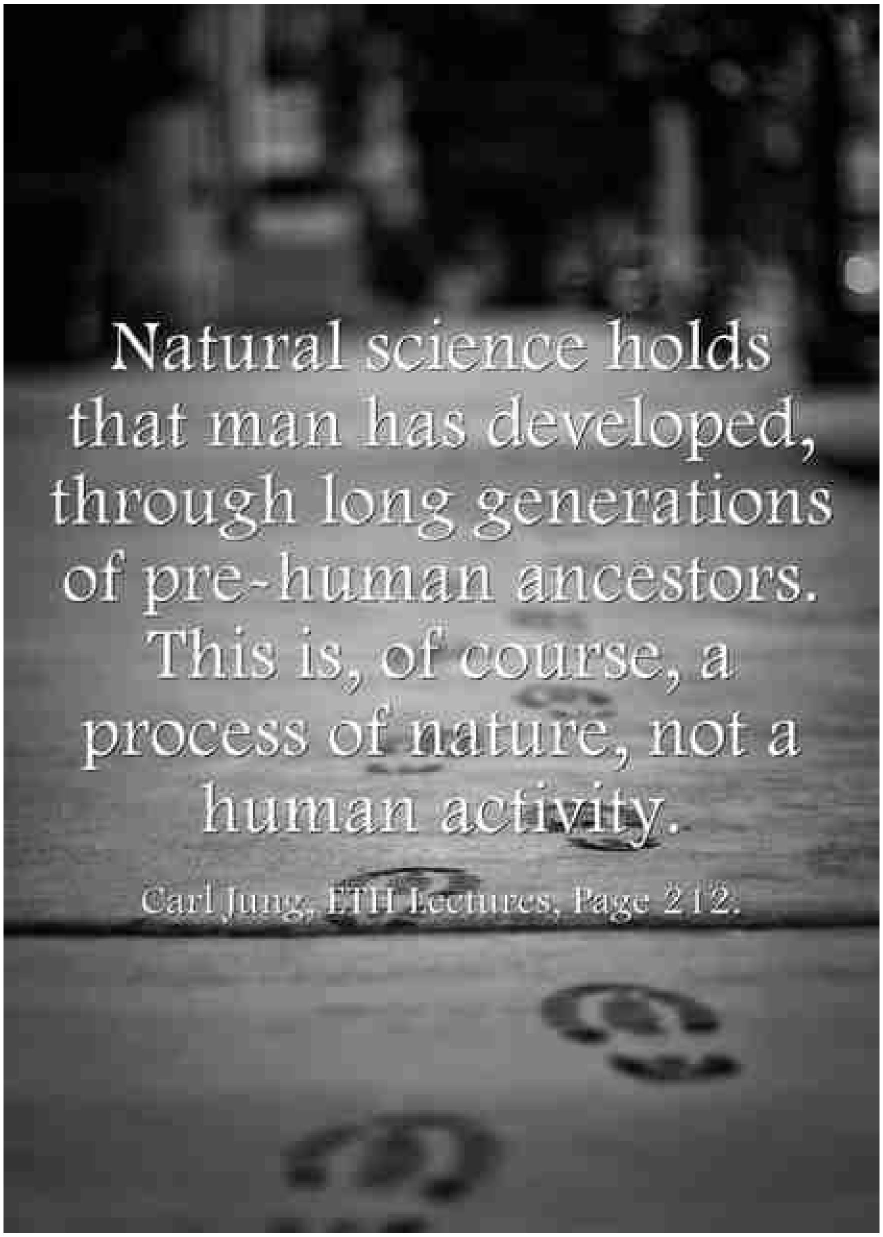
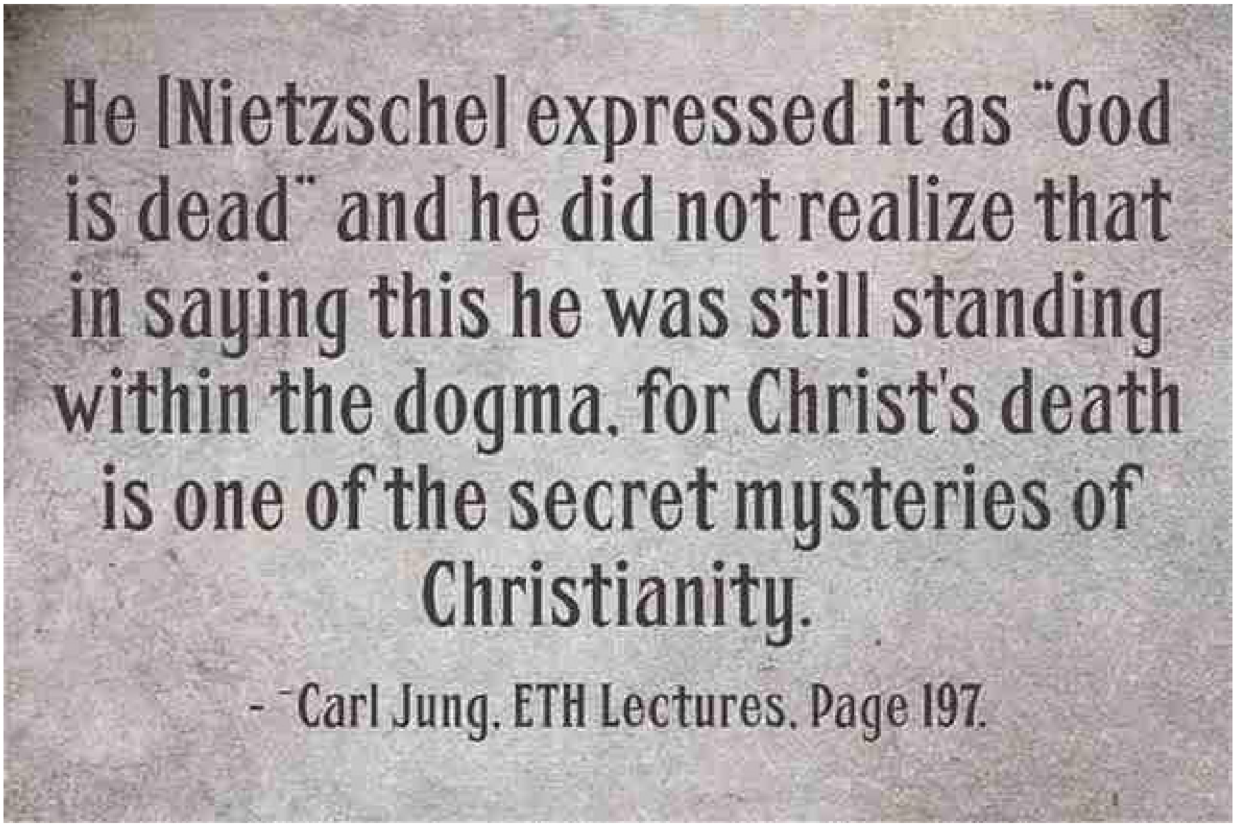
– CARL JUNG. ETH LECTURES. PAGE 213.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.



Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.



He [Nietzsche] expressed it as "God is dead" and he did not realize that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity.

- Carl Jung, ETH Lectures, Page 197.

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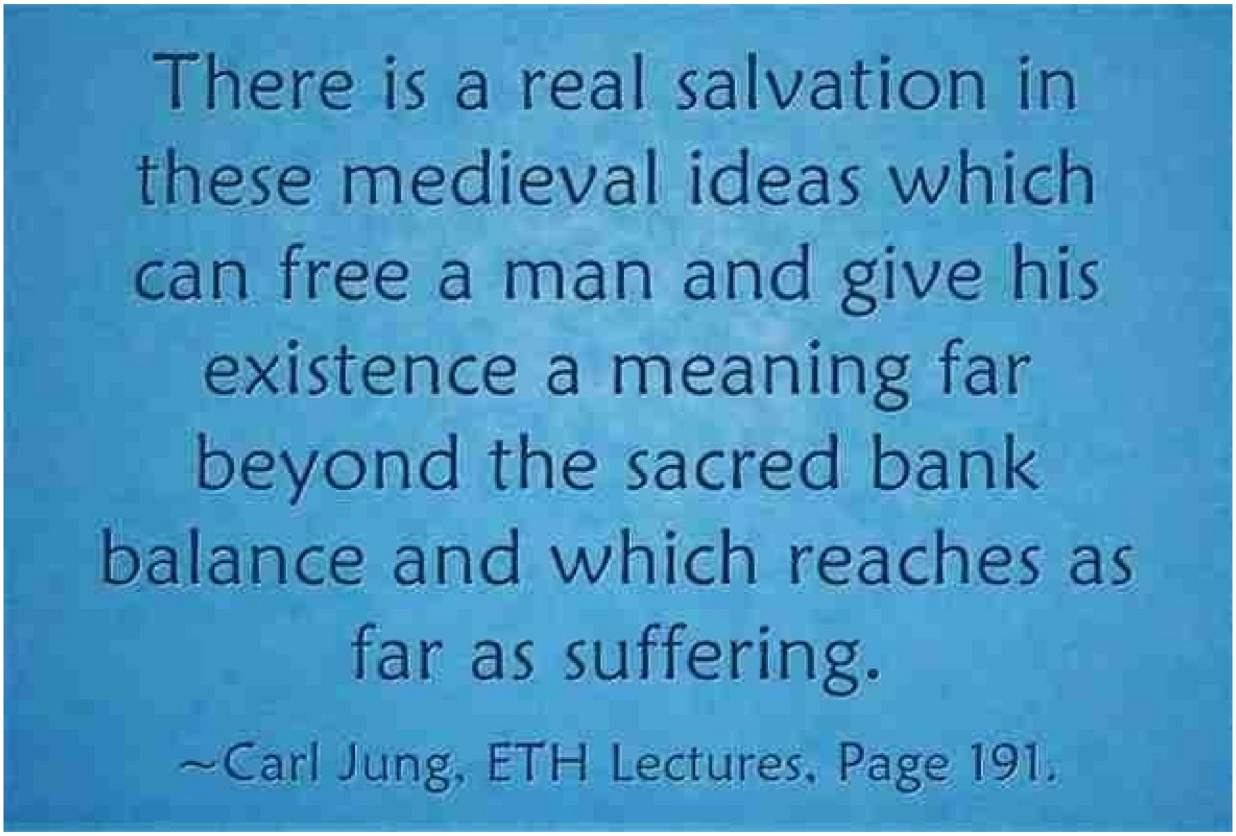

There is a real salvation in
these medieval ideas which
can free a man and give his
existence a meaning far
beyond the sacred bank
balance and which reaches as
far as suffering.

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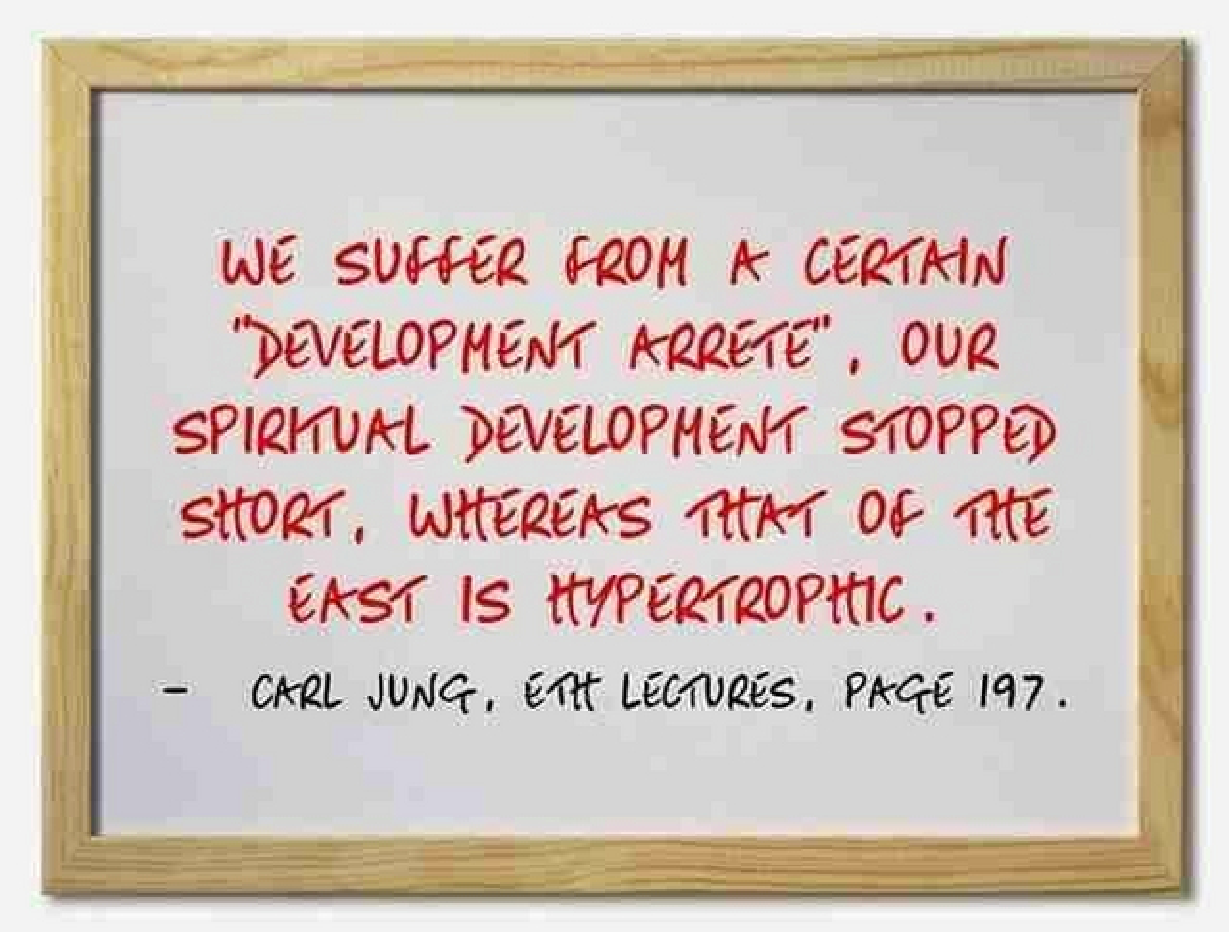
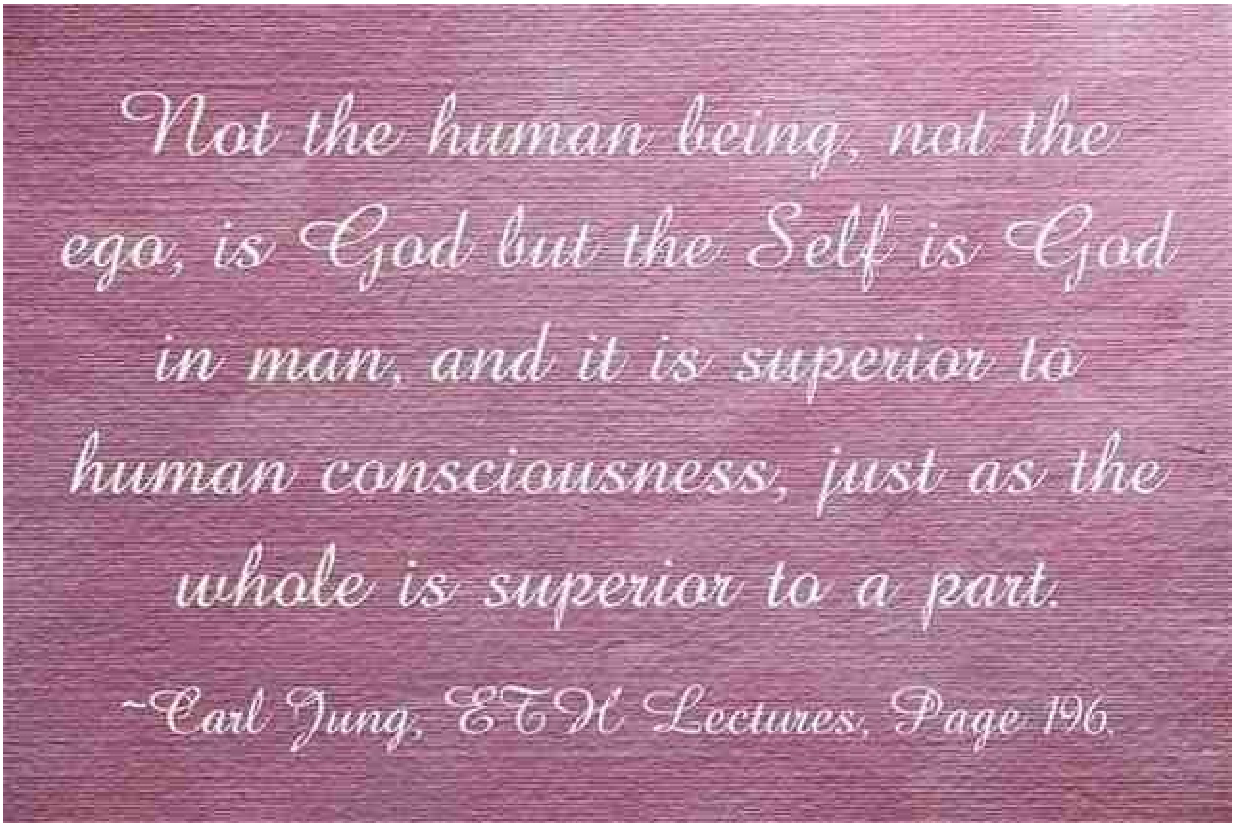


WE SUFFER FROM A CERTAIN "DEVELOPMENT ARRETE", OUR SPIRITUAL DEVELOPMENT STOPPED SHORT, WHEREAS THAT OF THE EAST IS HYPERTROPHIC.

- CARL JUNG, ETH LECTURES, PAGE 197.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197



Not the human being, not the
ego, is God but the Self is God
in man, and it is superior to
human consciousness, just as the
whole is superior to a part.

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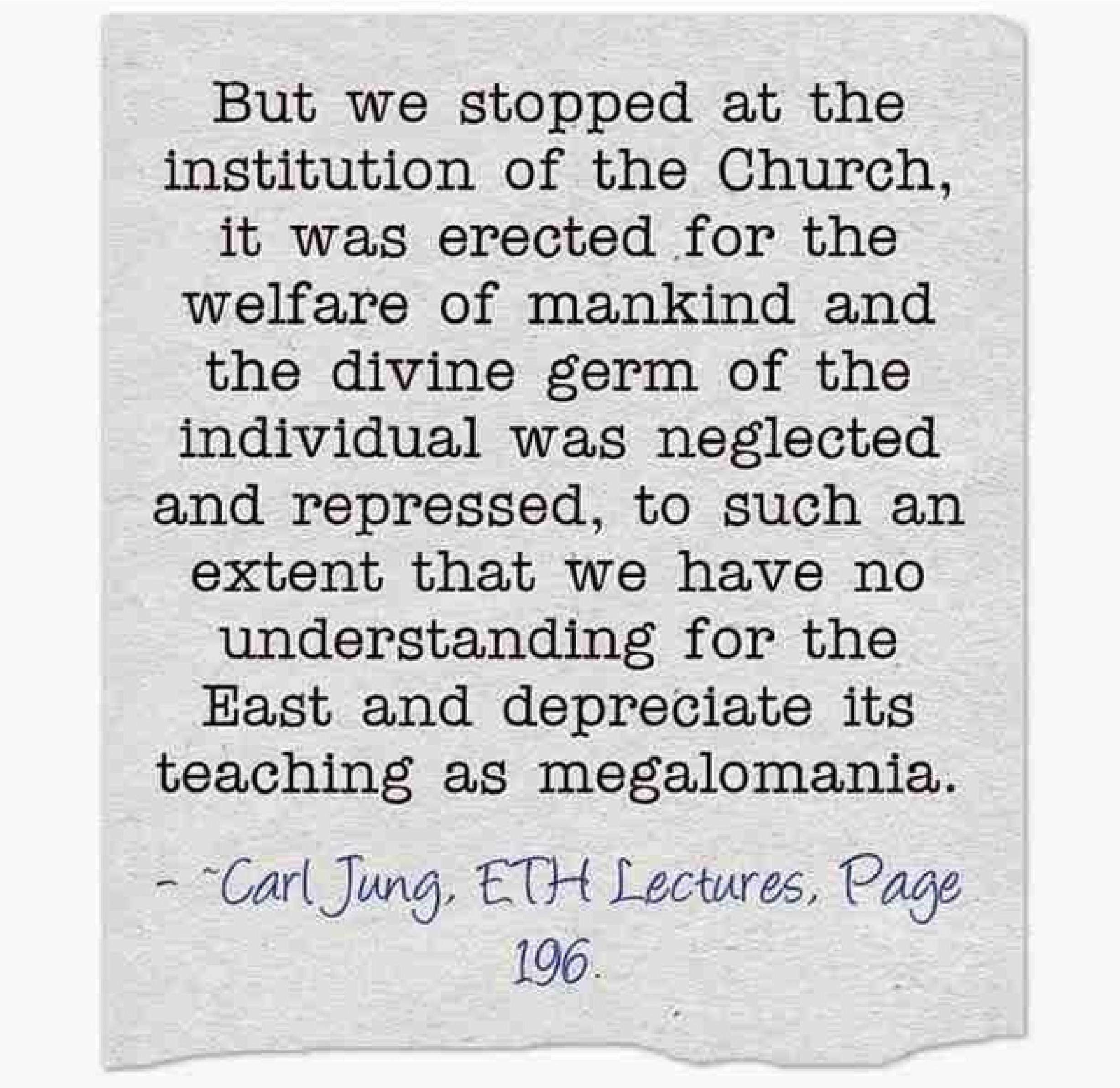

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania.

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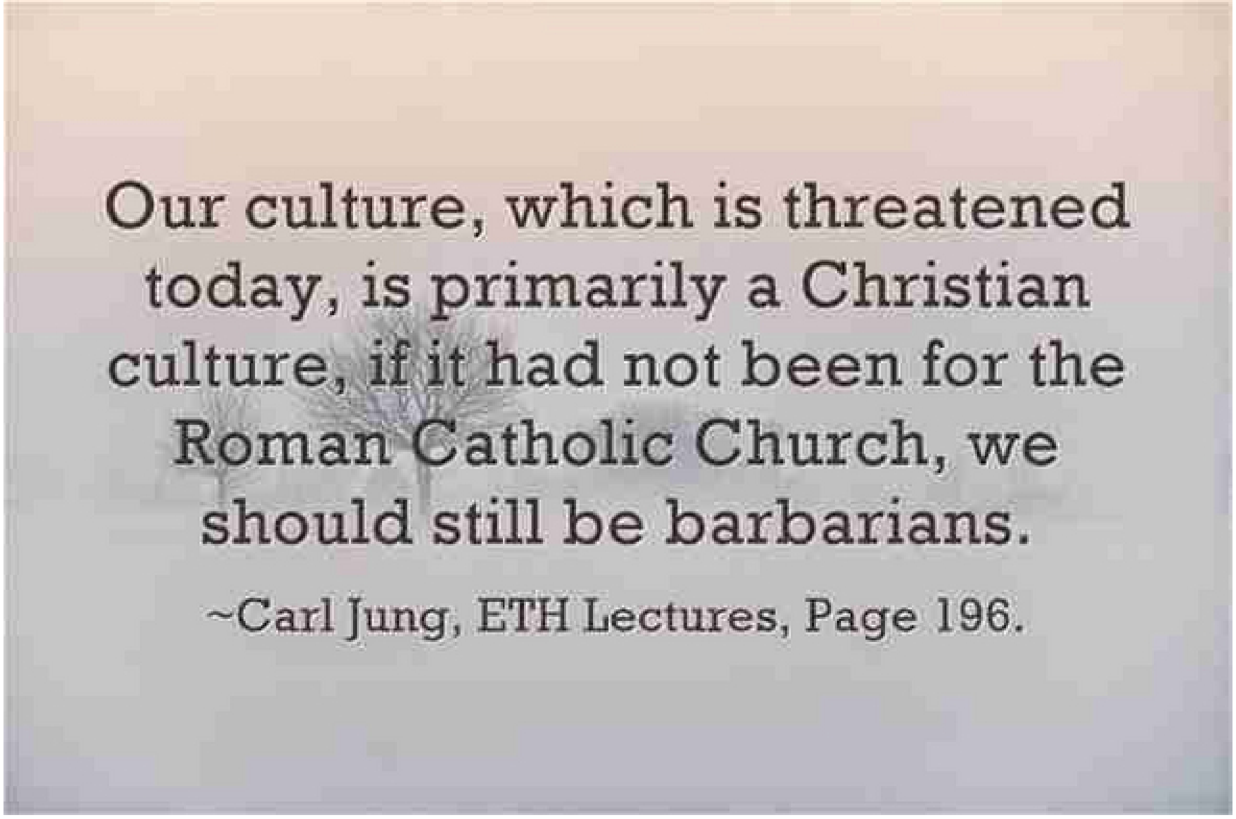

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians.

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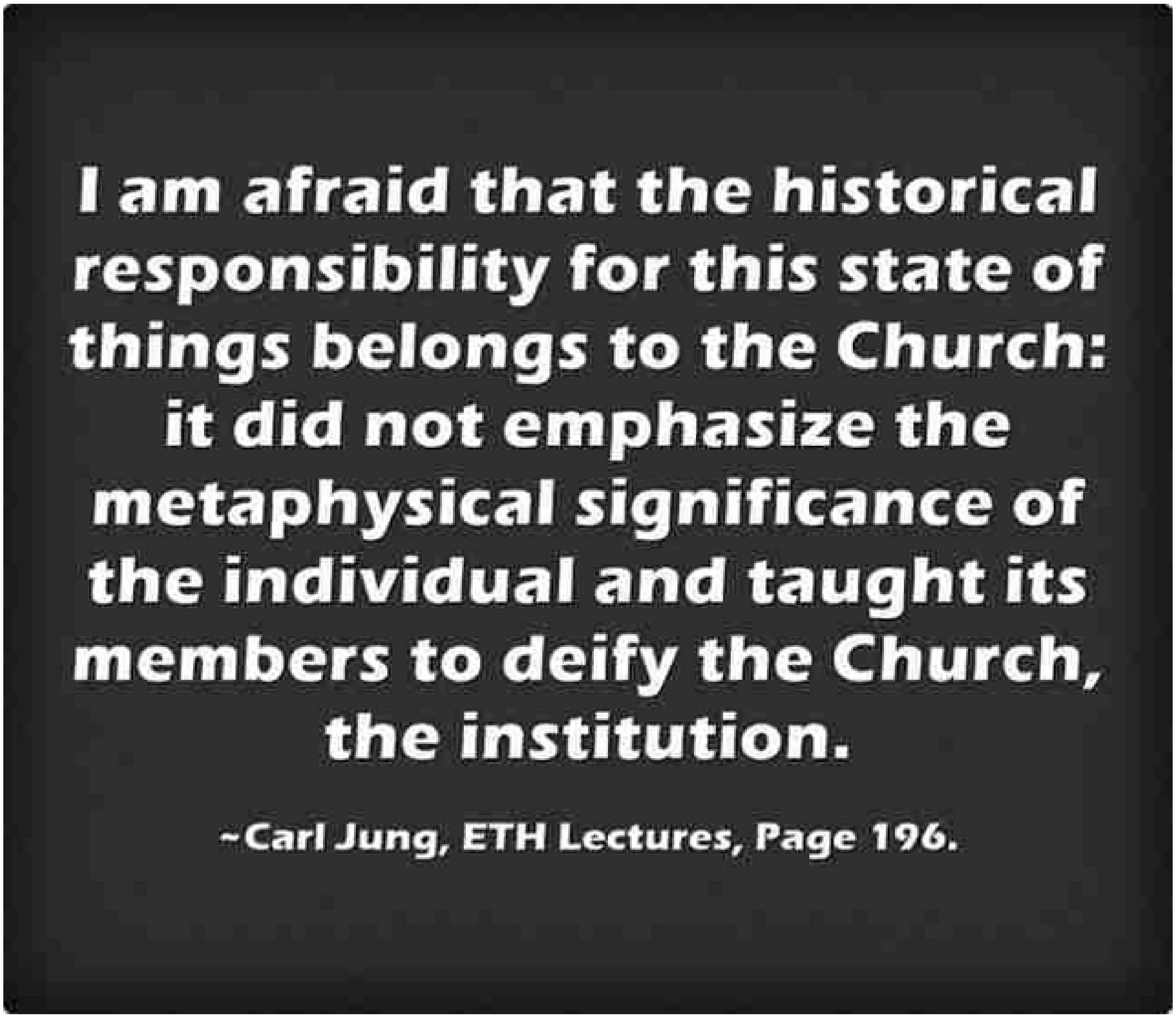

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution.

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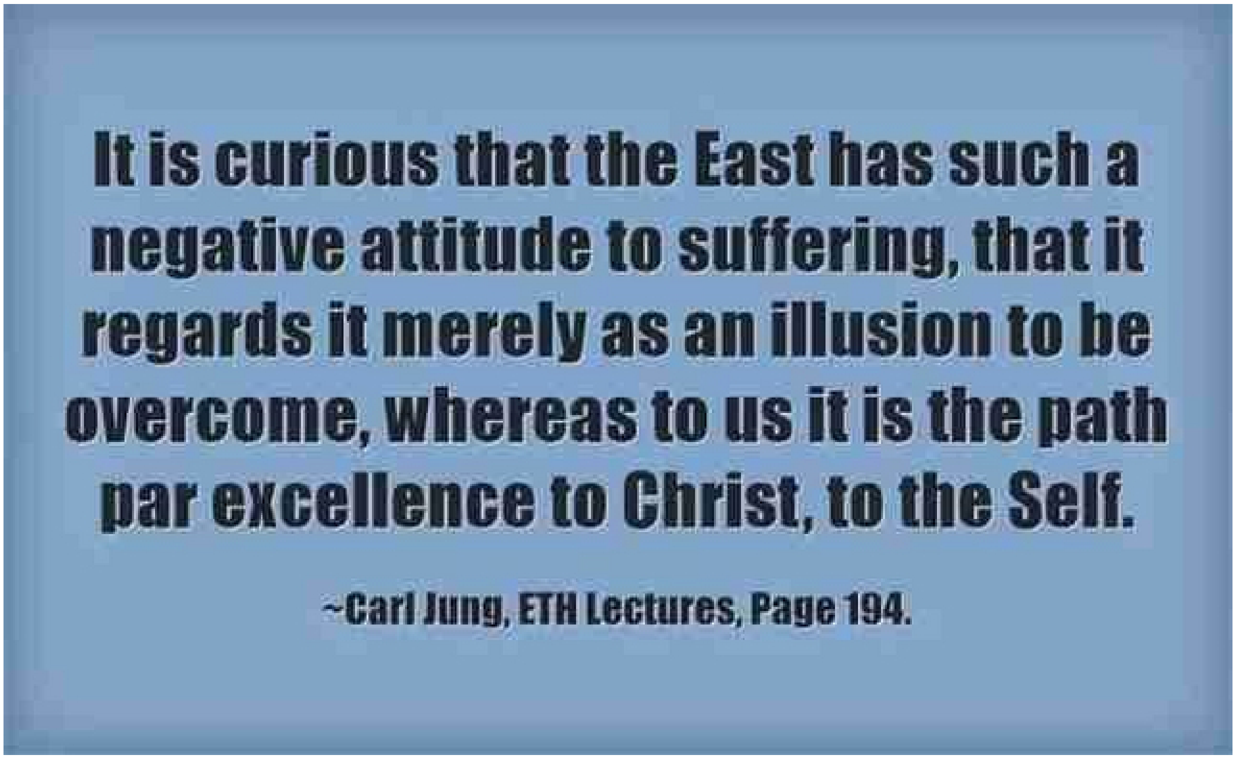

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self.

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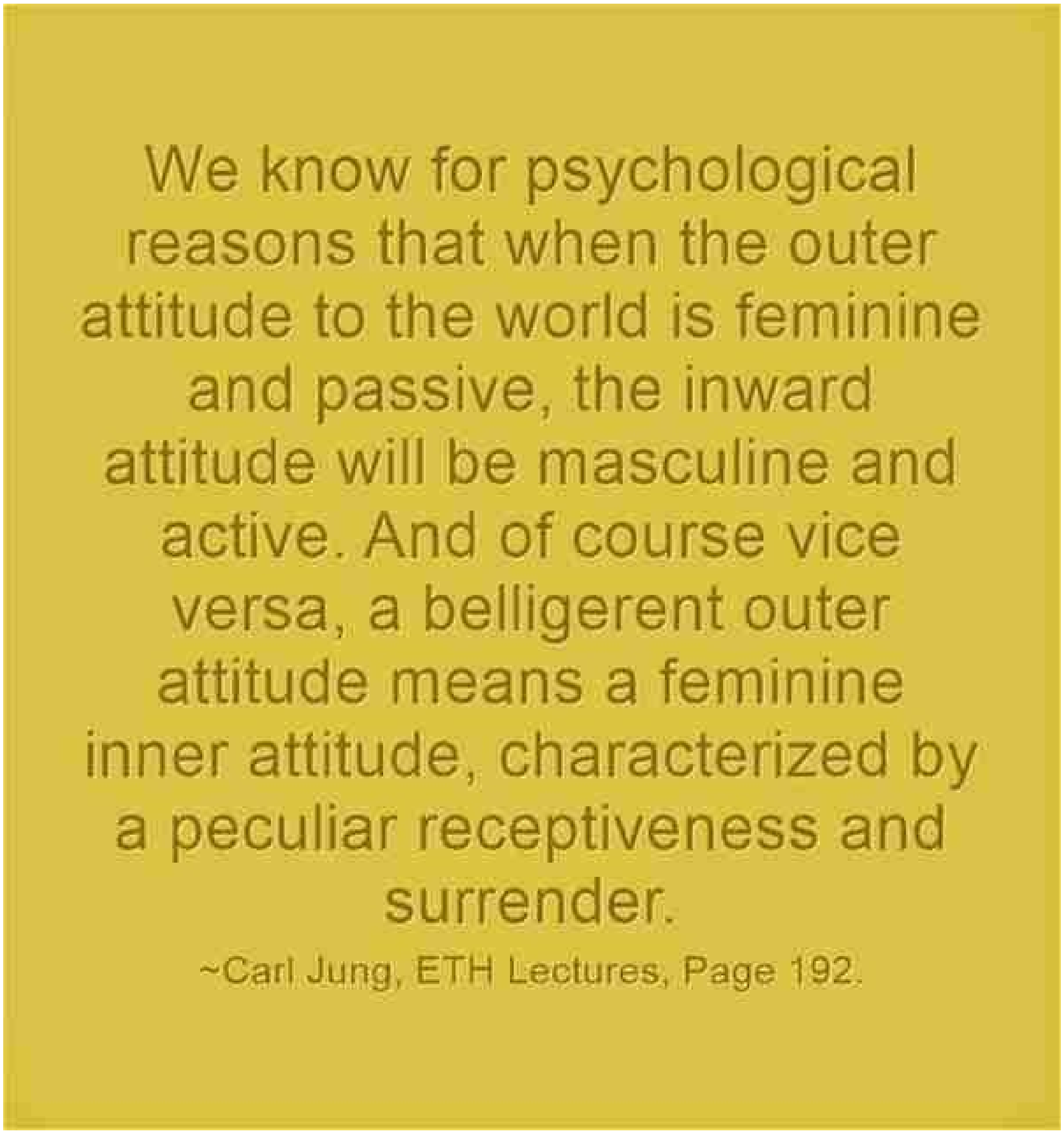

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterized by a peculiar receptiveness and surrender.

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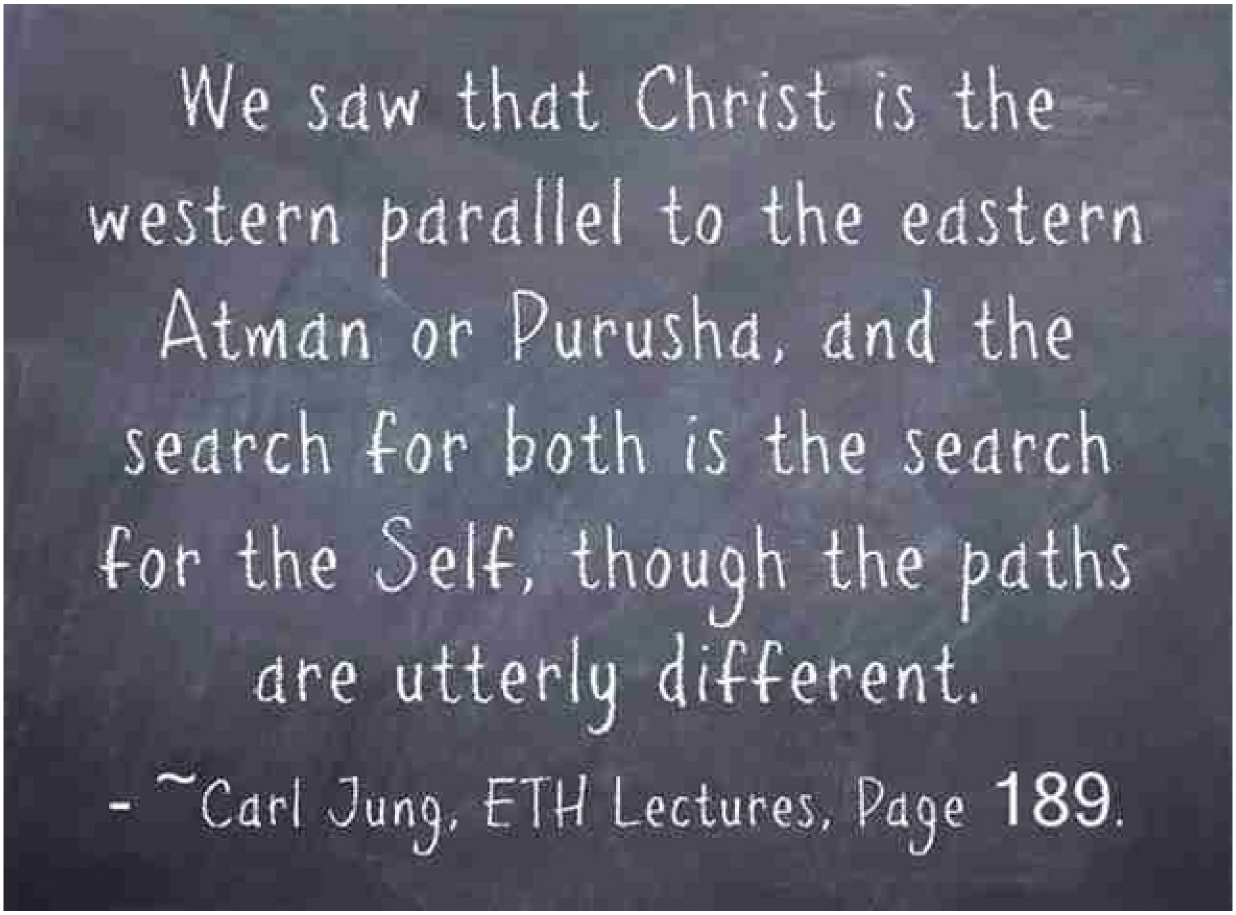

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different.

- ~Carl Jung, ETH Lectures, Page 189.

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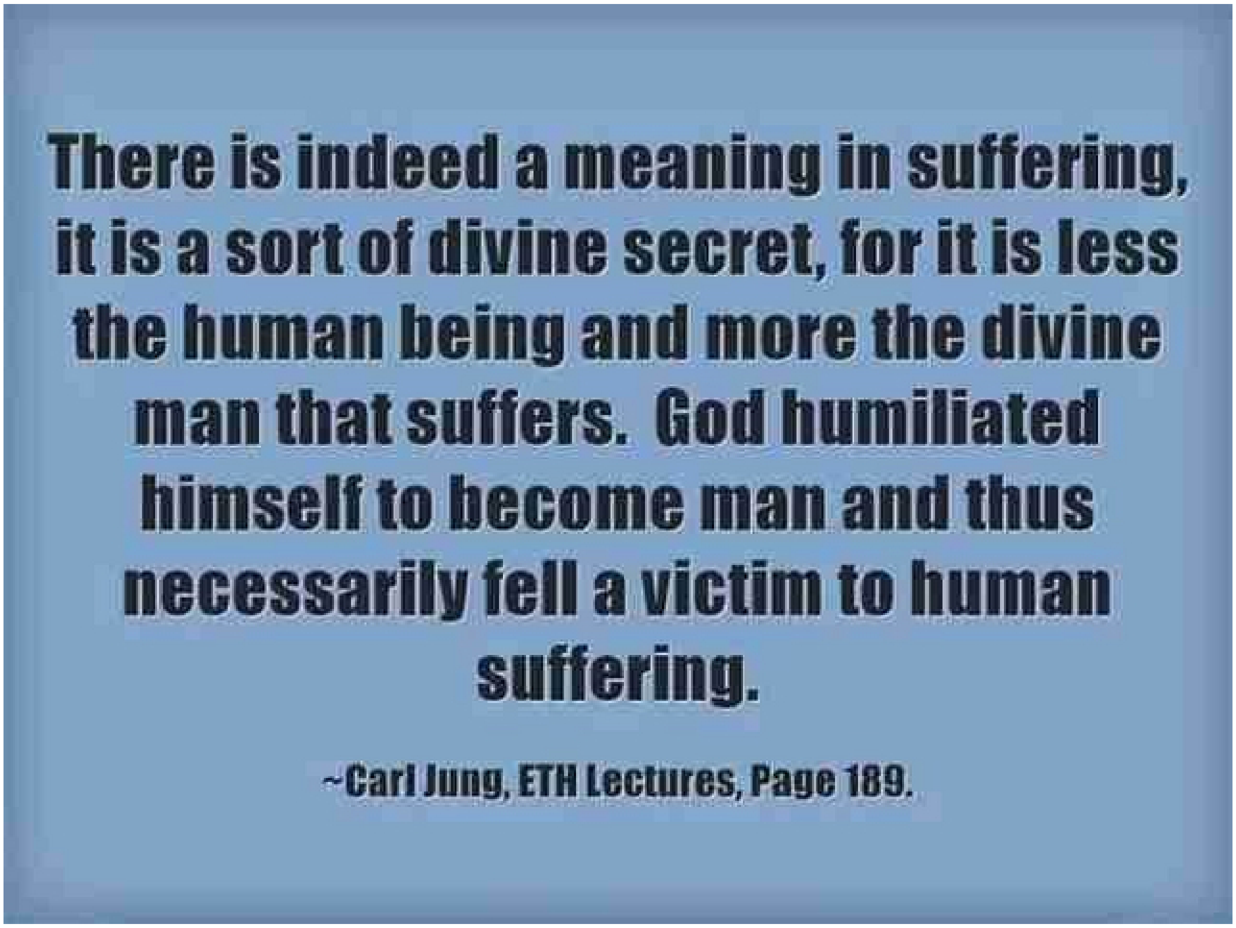

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering.

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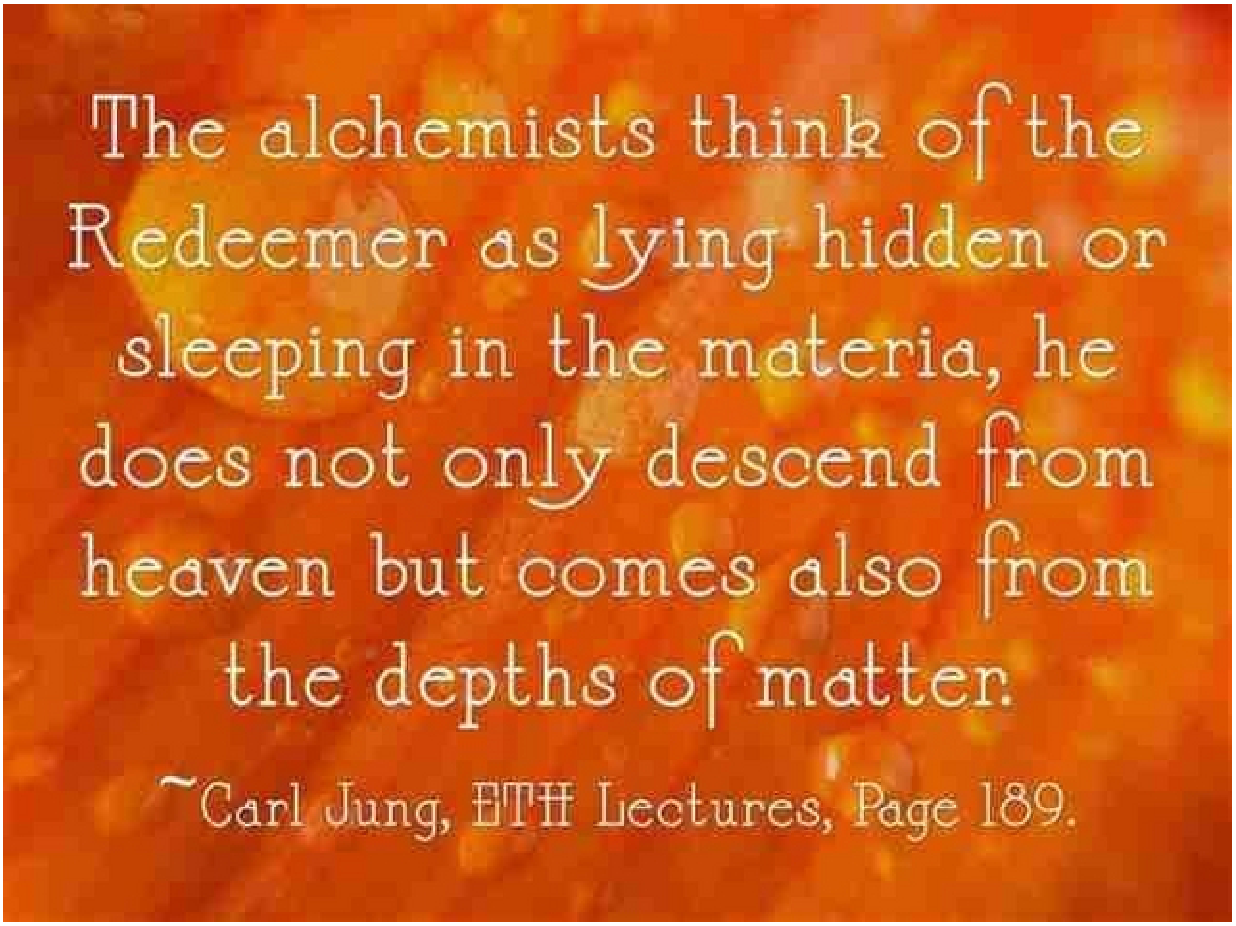

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter.

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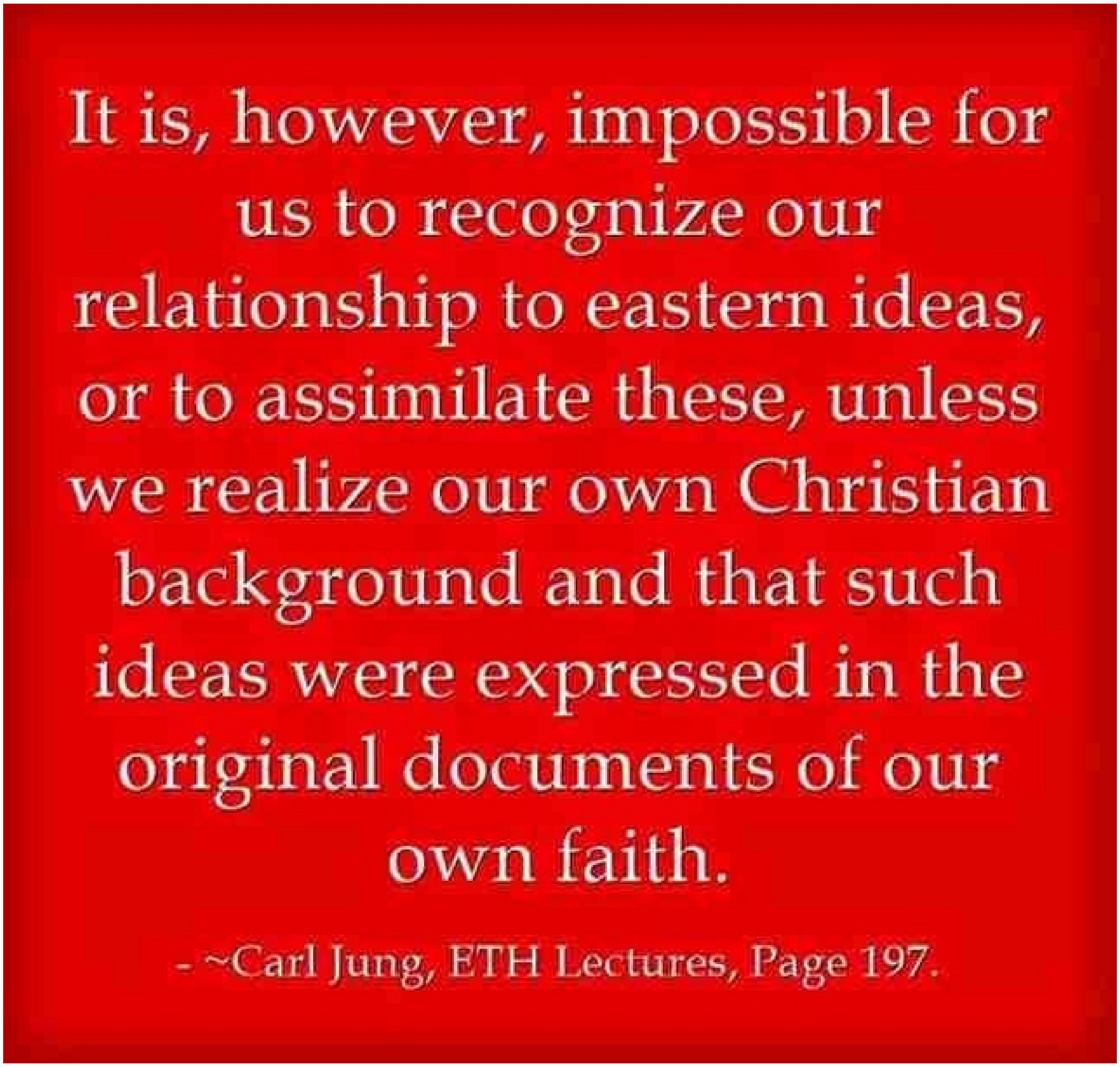

It is, however, impossible for us to recognize our relationship to eastern ideas, or to assimilate these, unless we realize our own Christian background and that such ideas were expressed in the original documents of our own faith.

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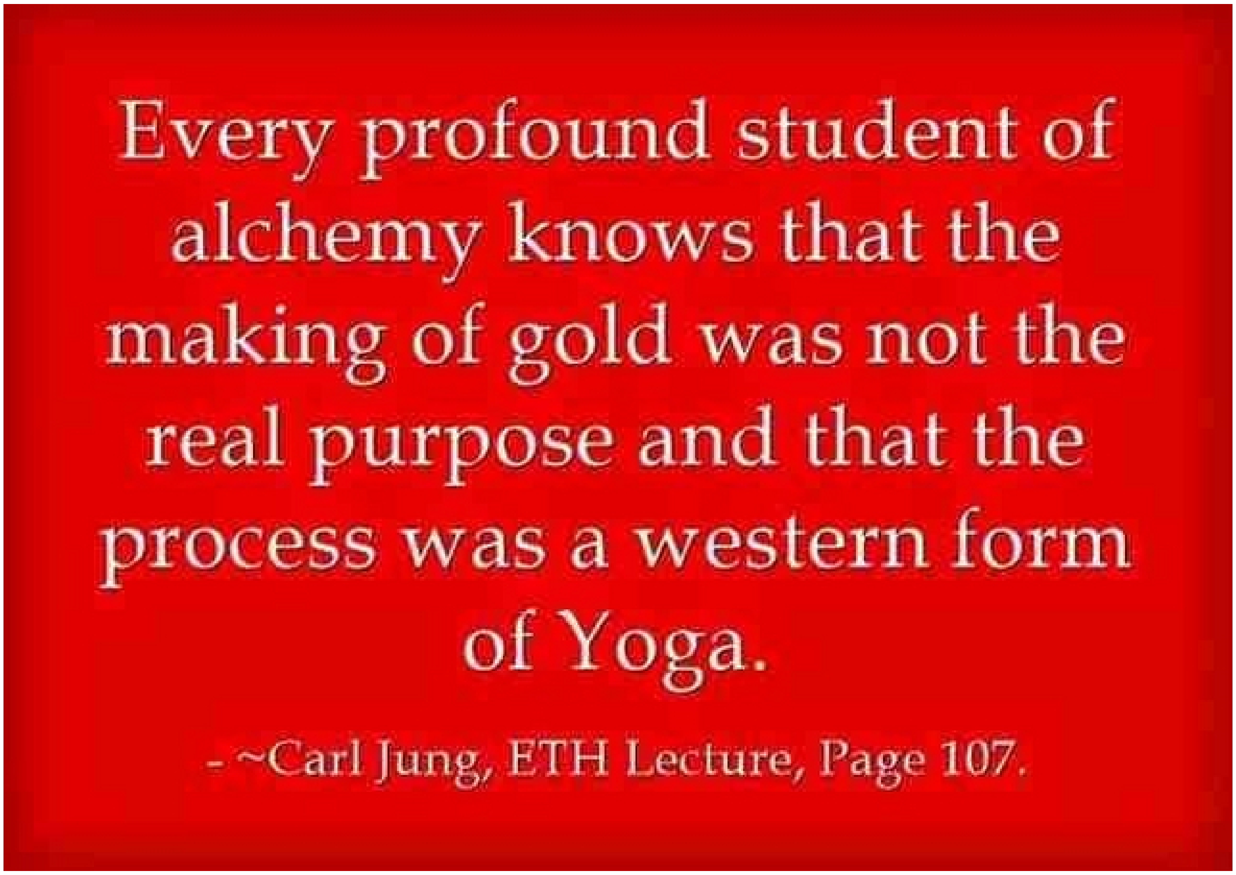

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga.

- ~Carl Jung, ETH Lecture, Page 107.

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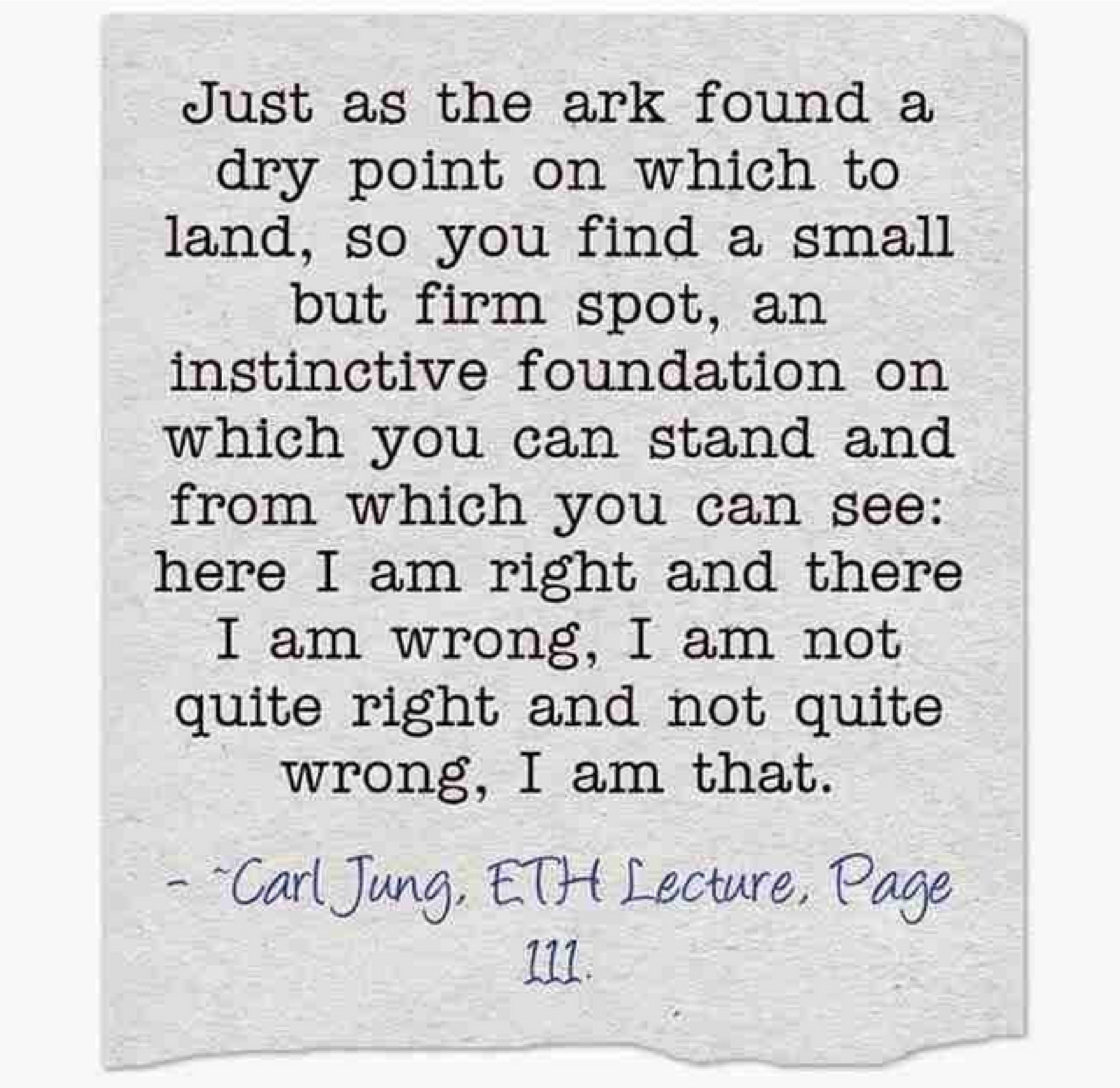

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that.

- ~Carl Jung, ETH Lecture, Page 111.

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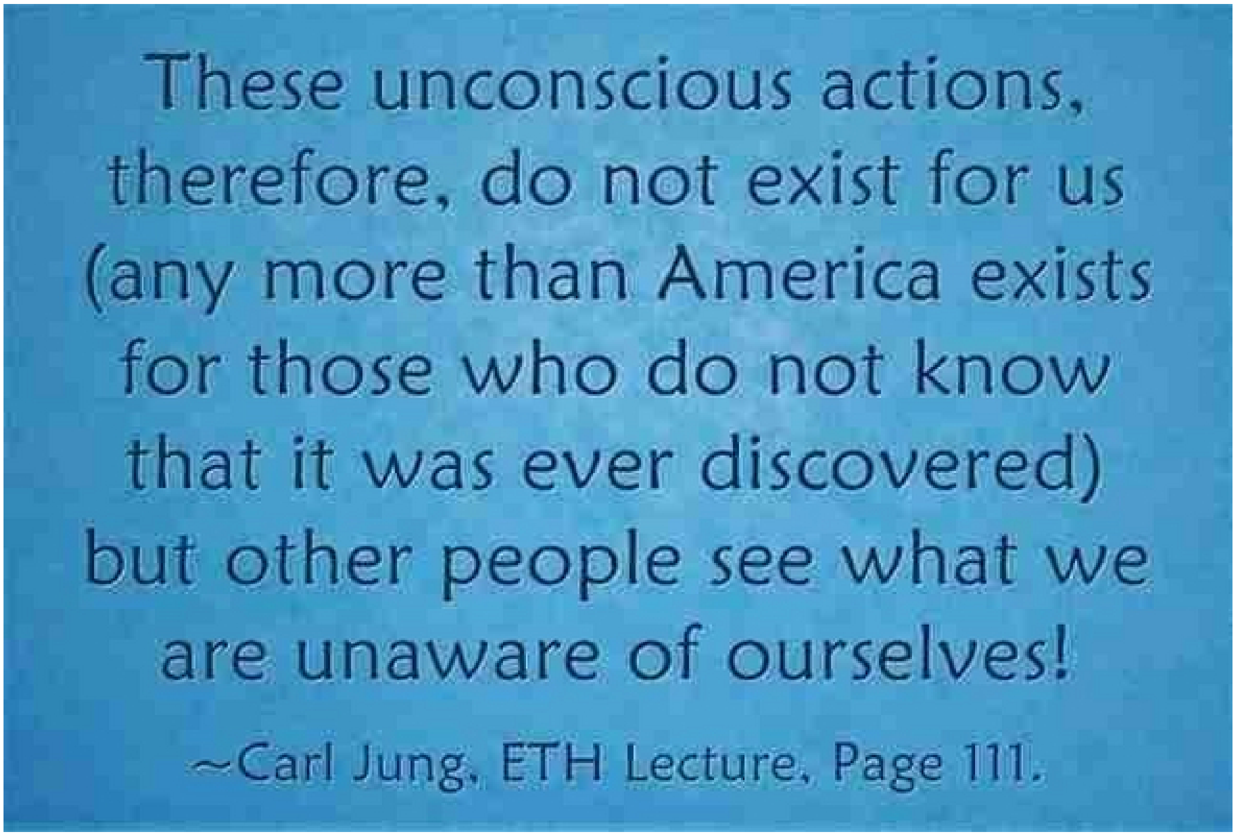

These unconscious actions,
therefore, do not exist for us
(any more than America exists
for those who do not know
that it was ever discovered)
but other people see what we
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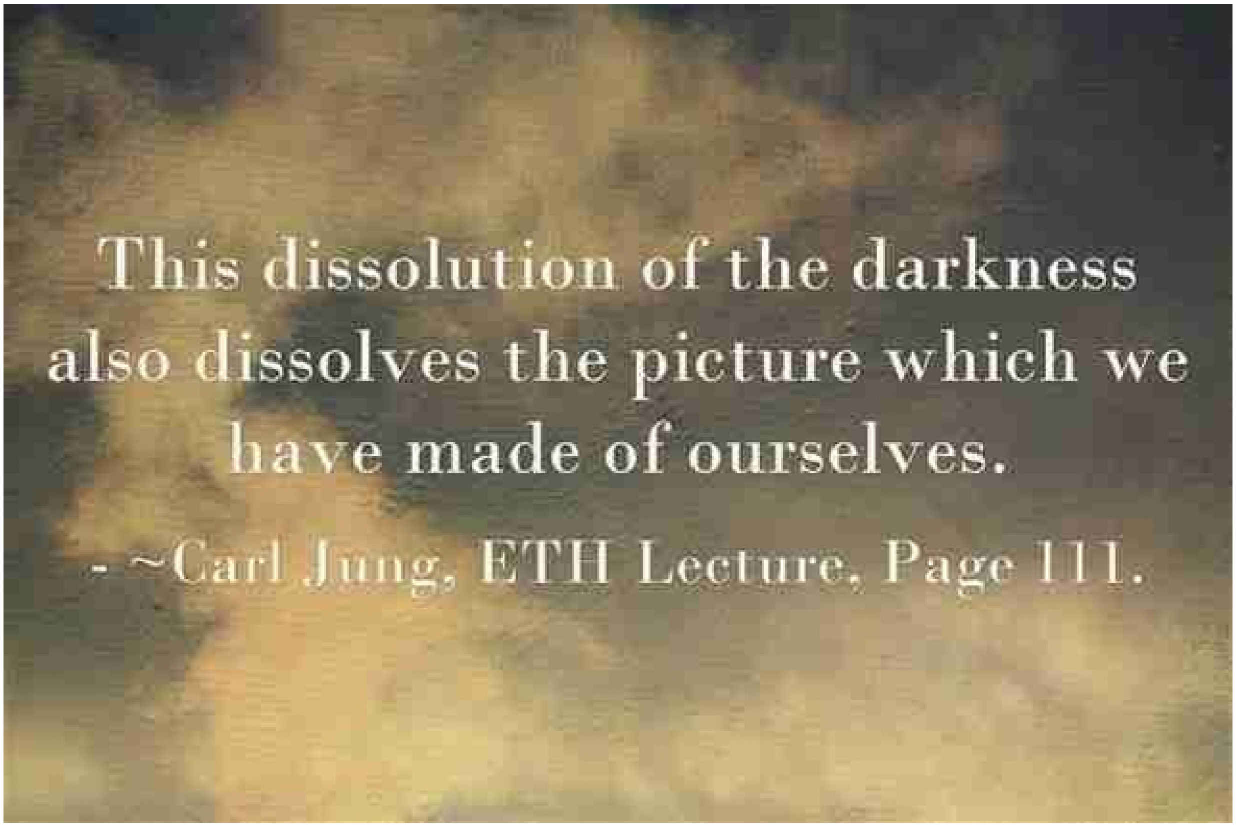

This dissolution of the darkness
also dissolves the picture which we
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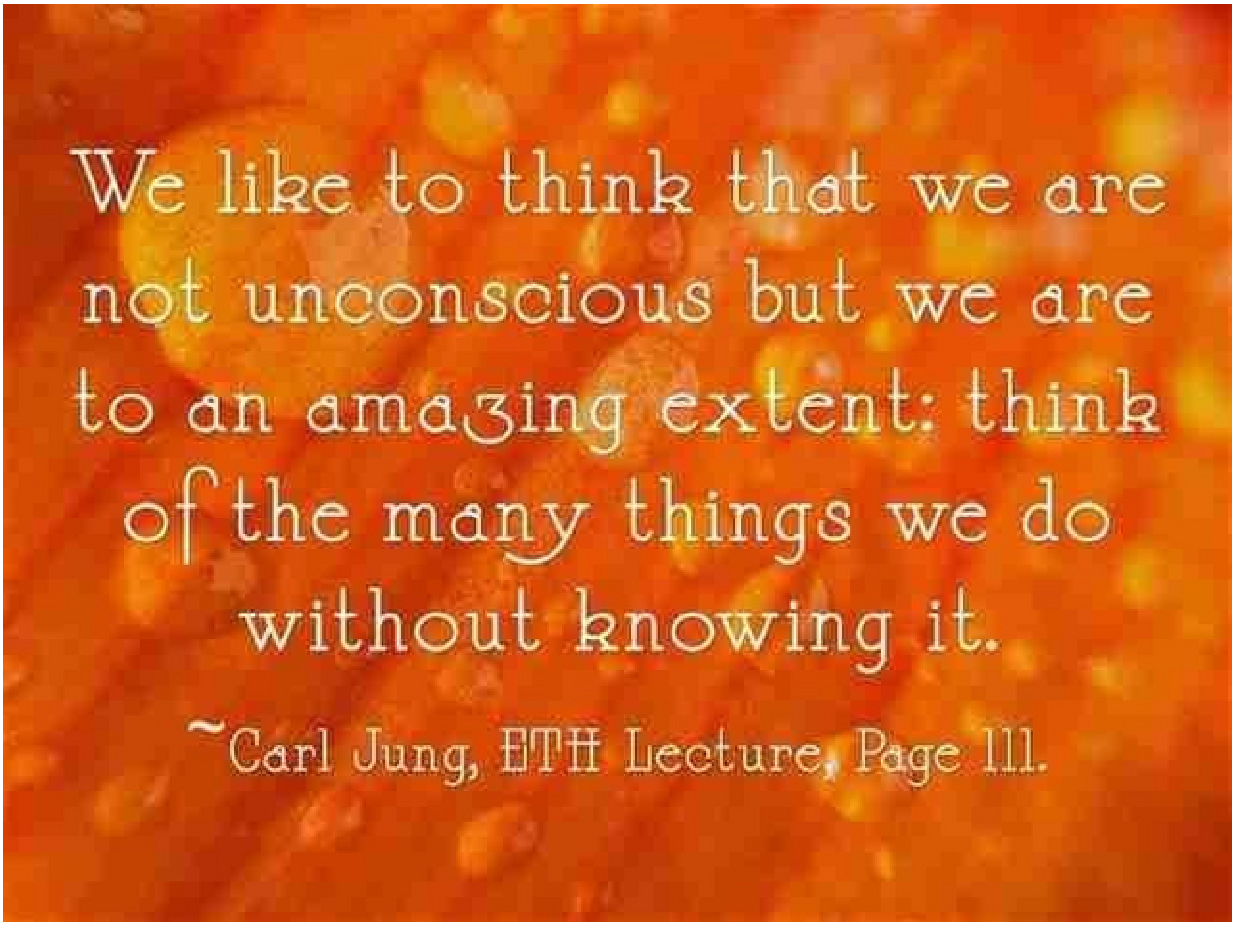

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it.

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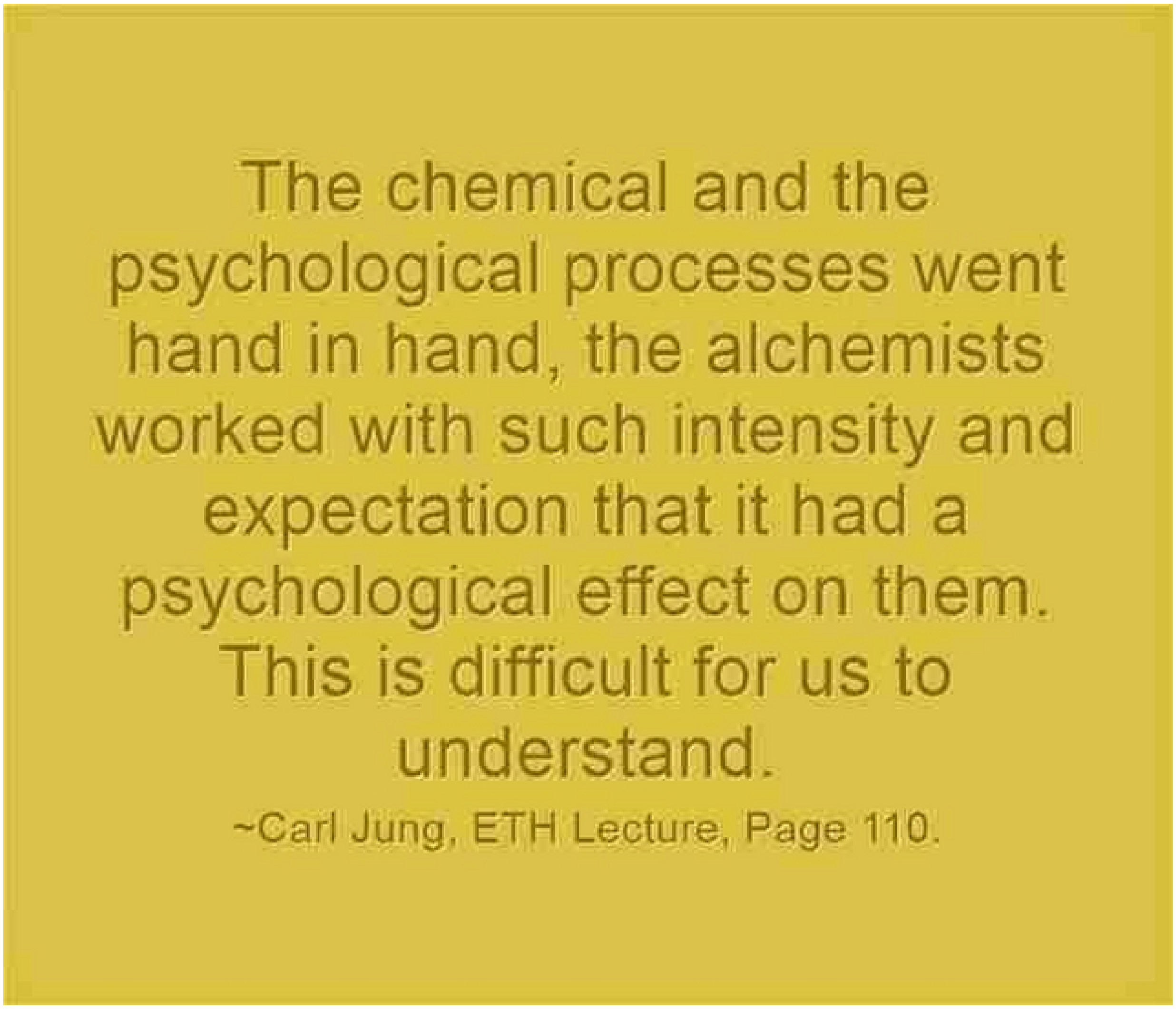

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand.

~Carl Jung, ETH Lecture, Page 110.

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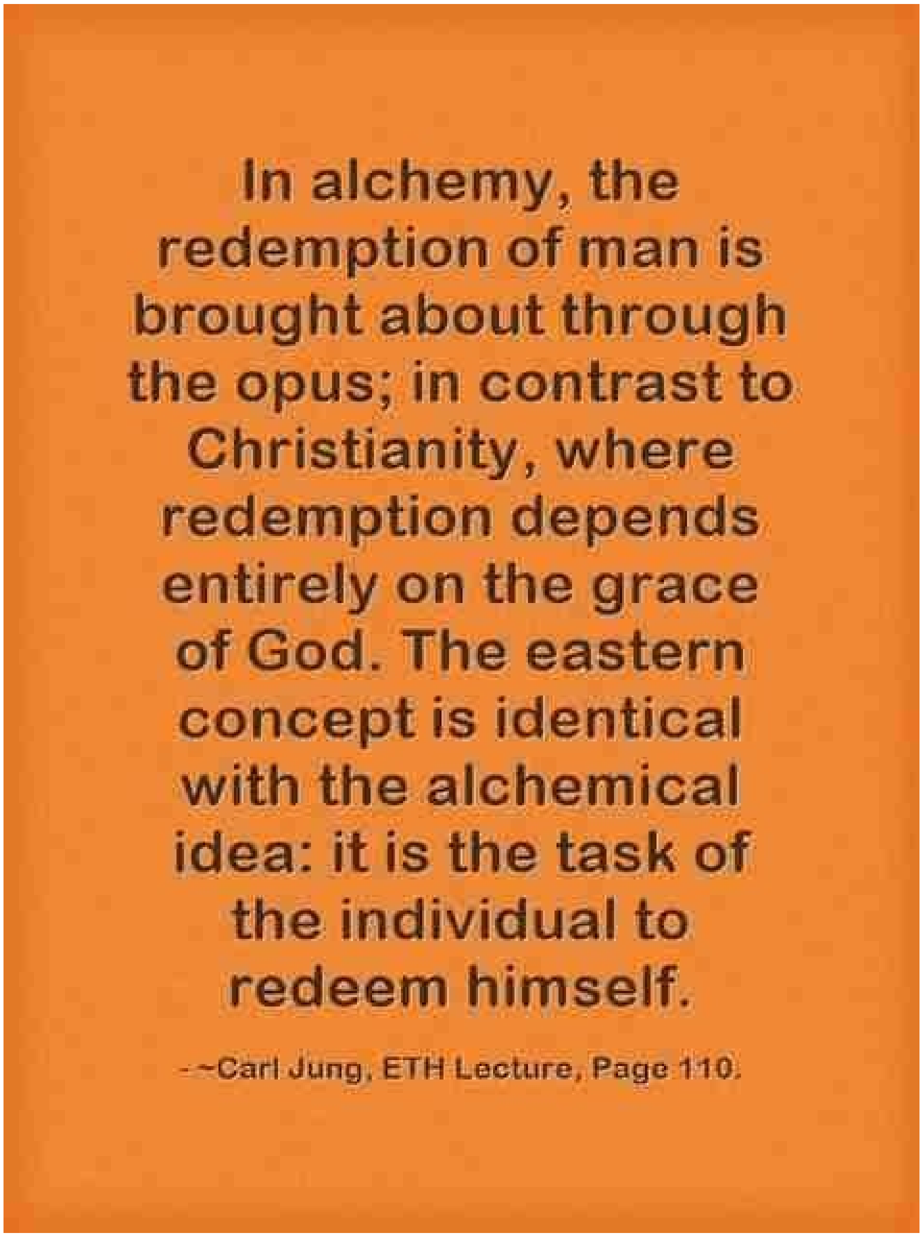

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself.

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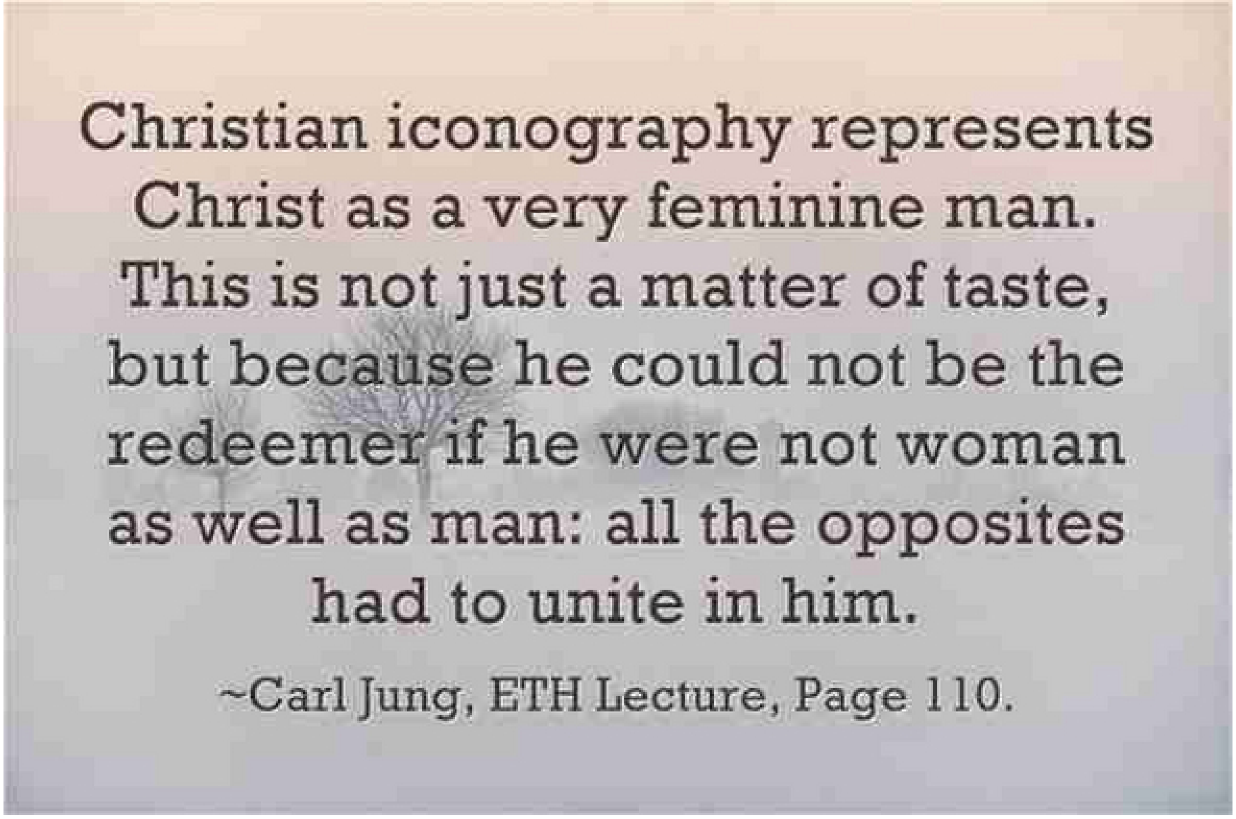

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him.

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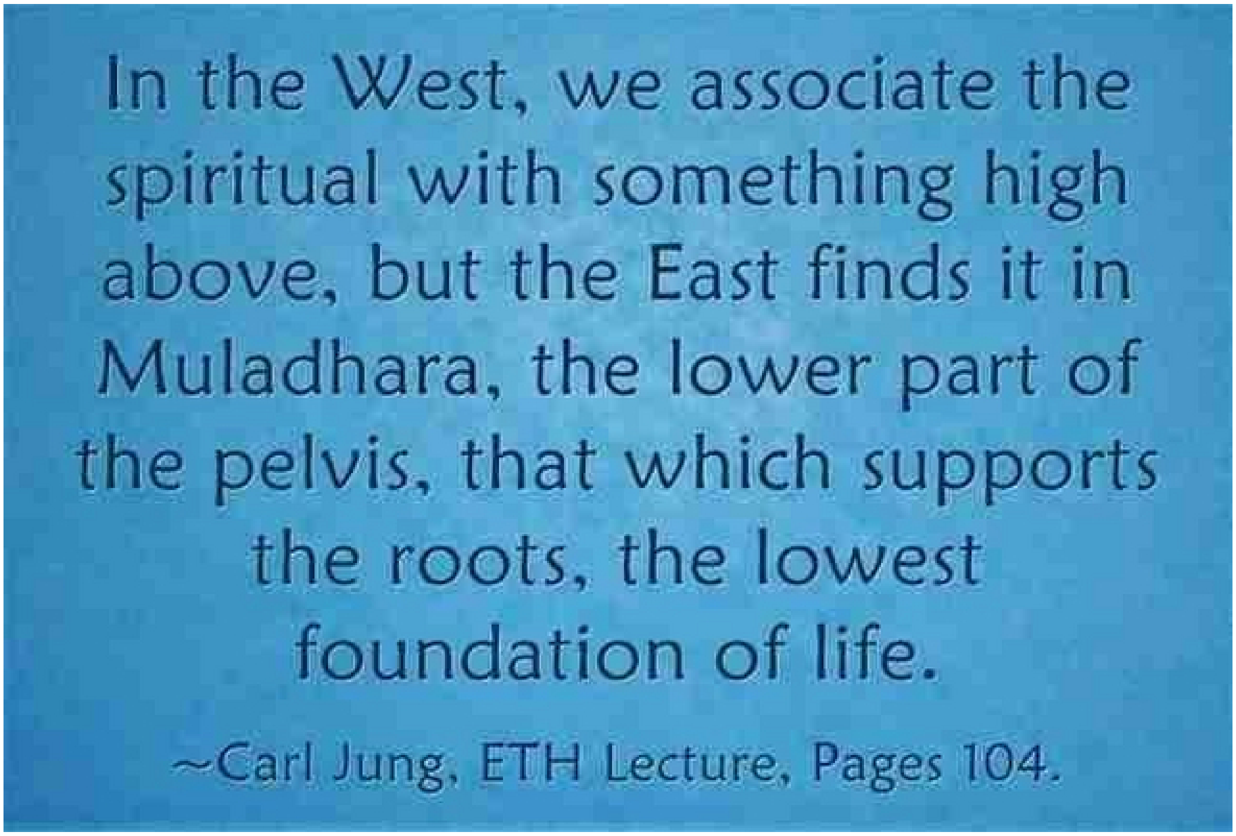

In the West, we associate the
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above, but the East finds it in
Muladhara, the lower part of
the pelvis, that which supports
the roots, the lowest
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~Carl Jung, ETH Lecture, Pages 104.

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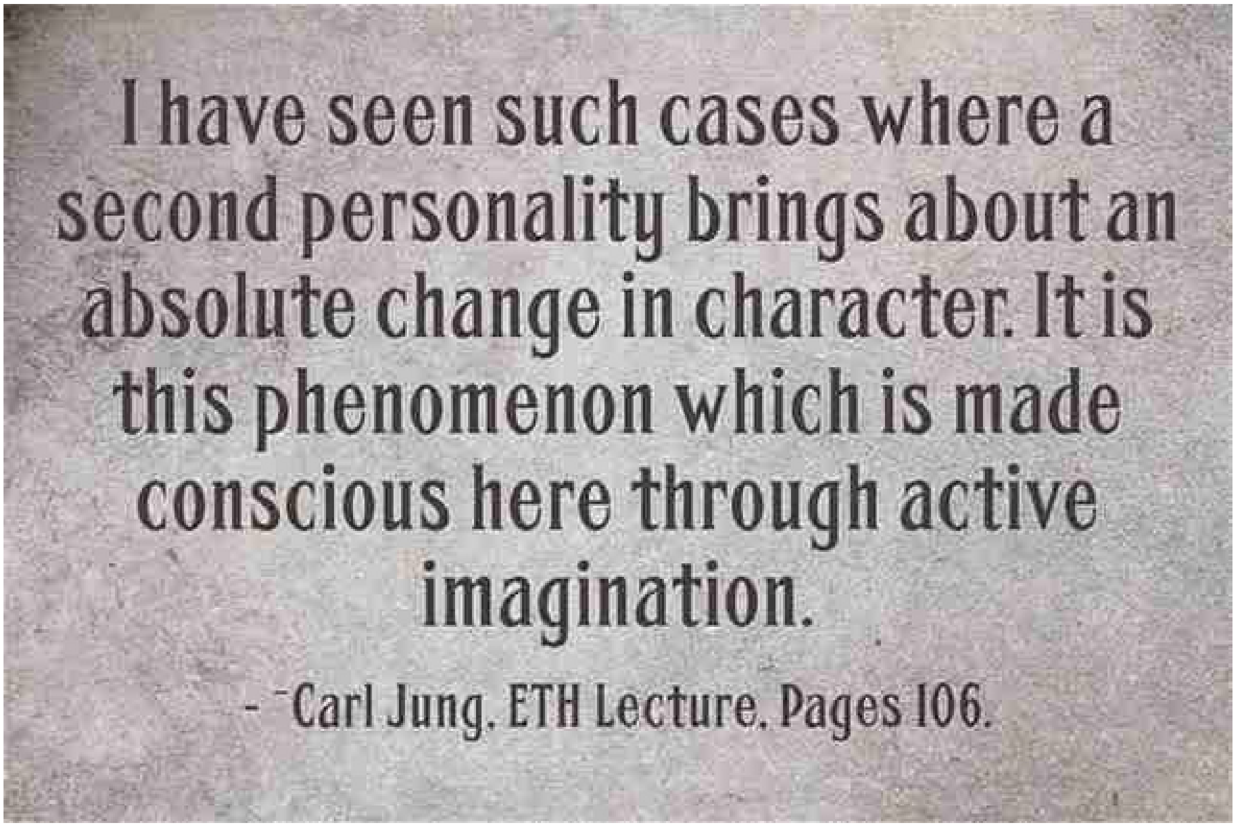

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination.

- ¯Carl Jung. ETH Lecture. Pages 106.

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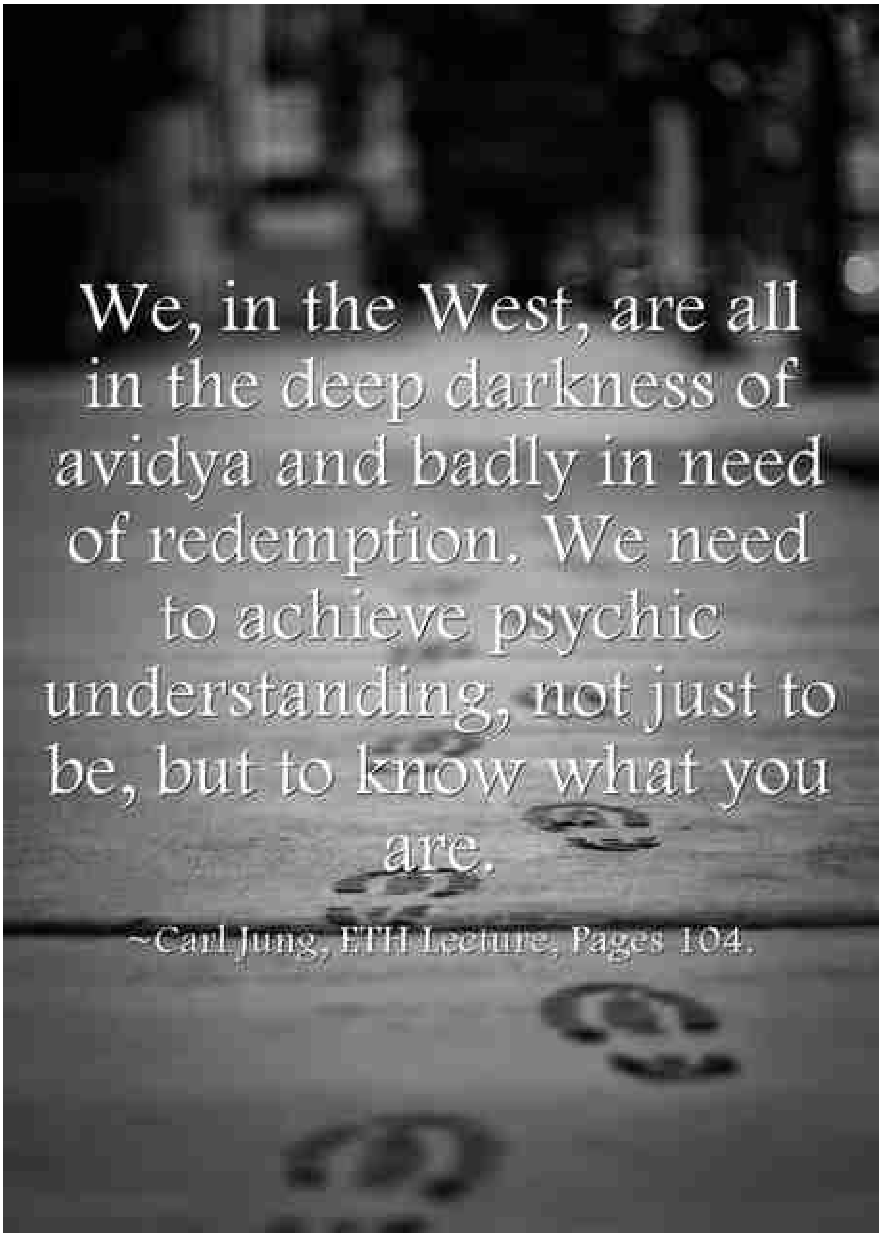
We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are.
~Carl Jung, ETH Lecture, Pages 104.

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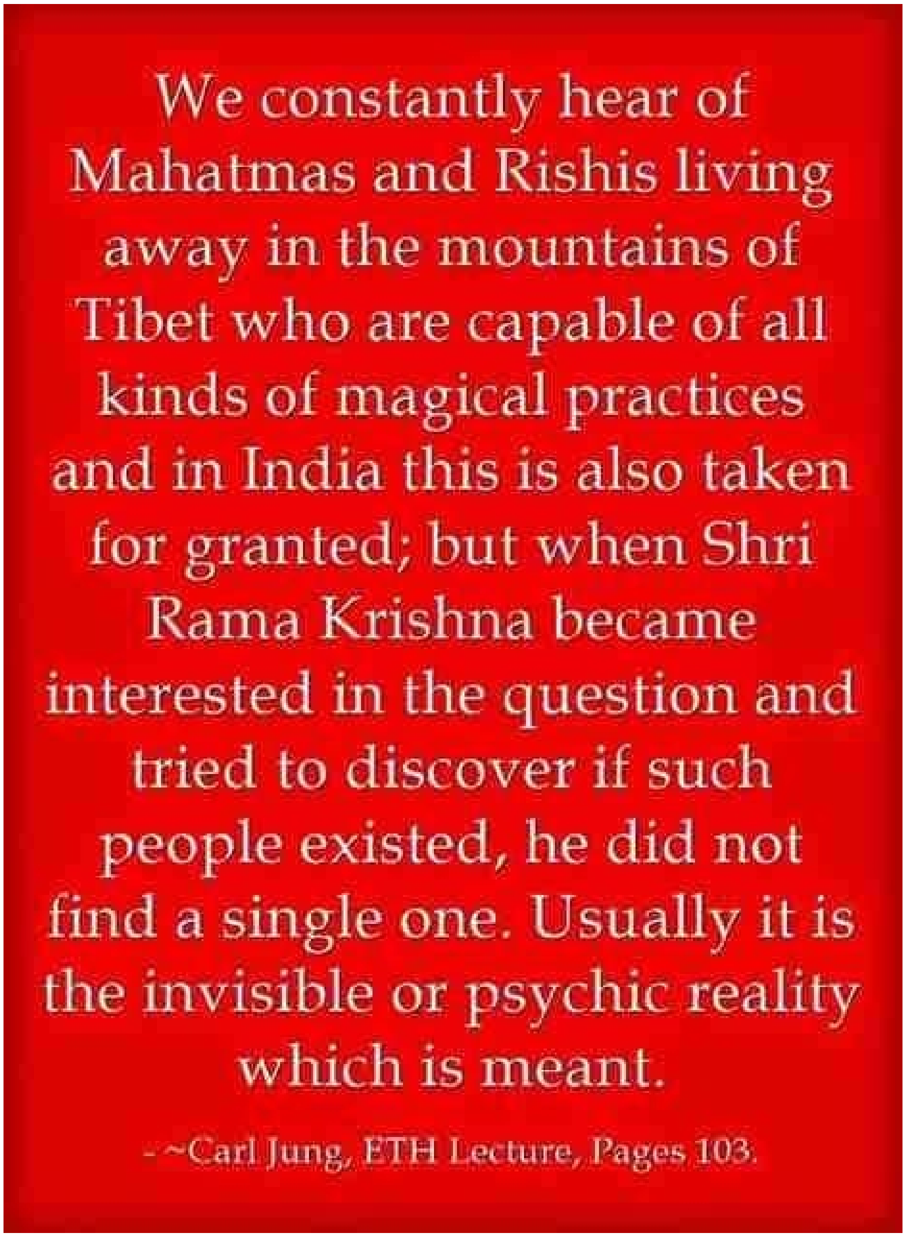

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant.

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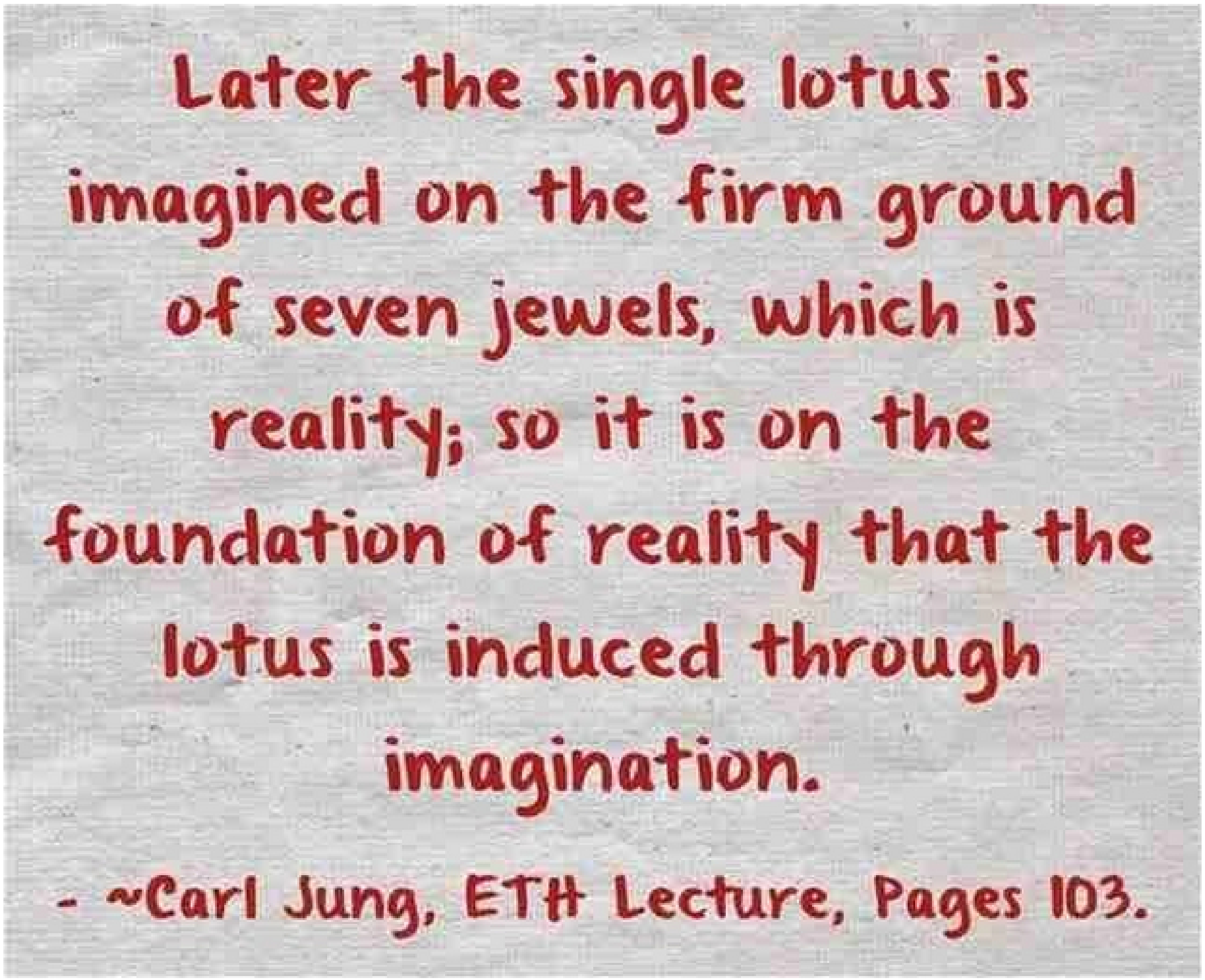

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination.

- ~Carl Jung, ETH Lecture, Pages 103.

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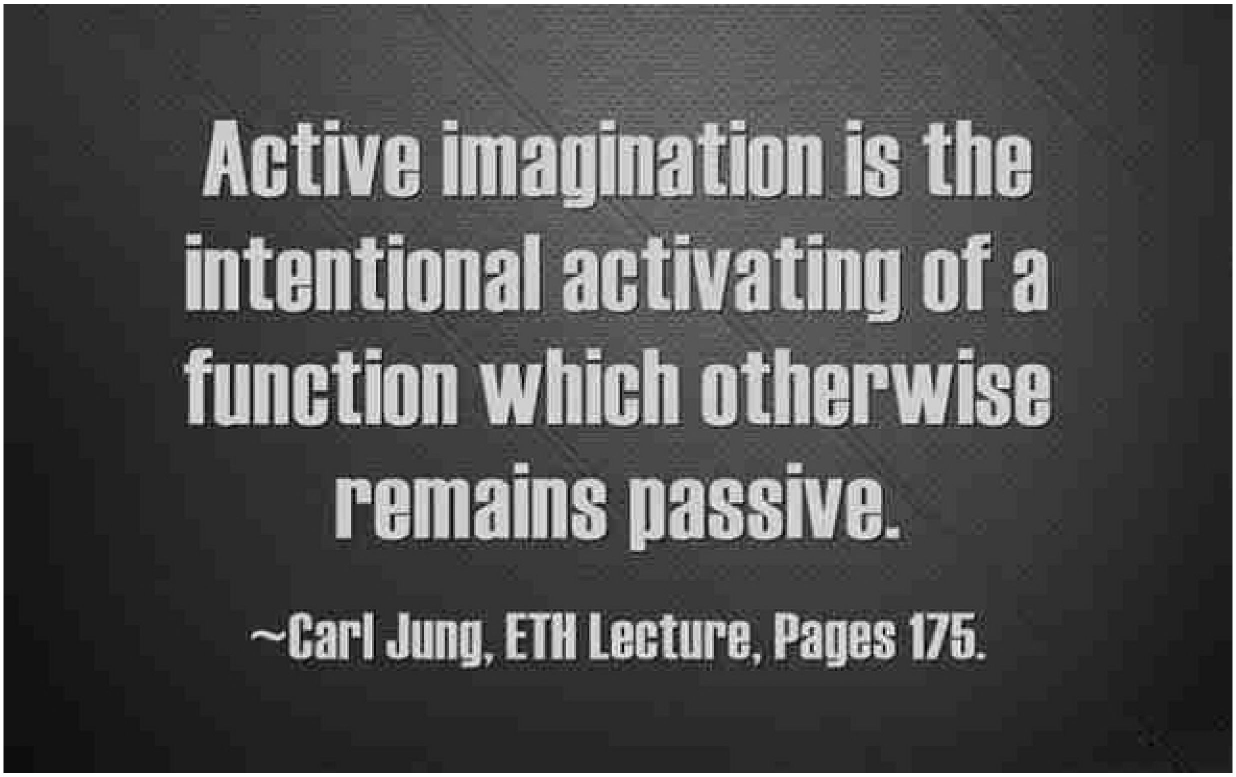

Active imagination is the intentional activating of a function which otherwise remains passive.

~Carl Jung, ETH Lecture, Pages 175.

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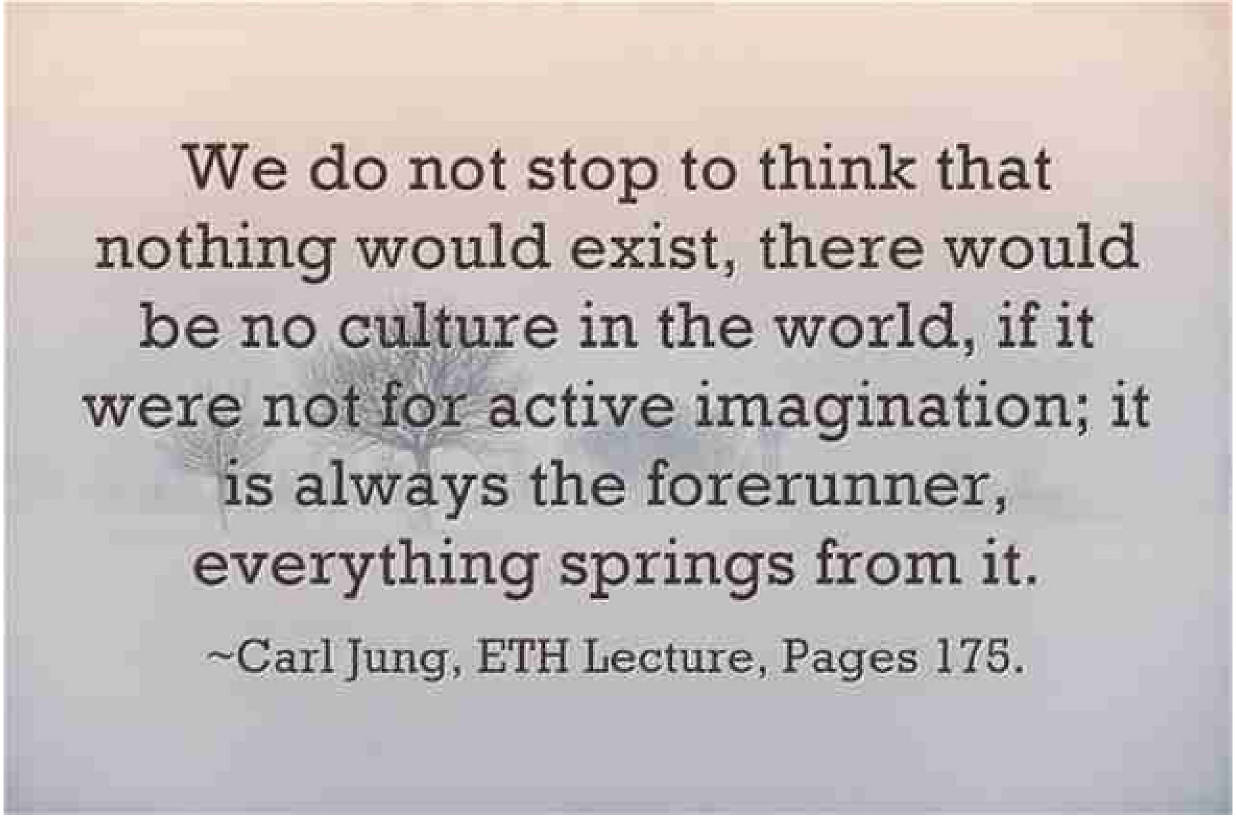

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it.

~Carl Jung, ETH Lecture, Pages 175.

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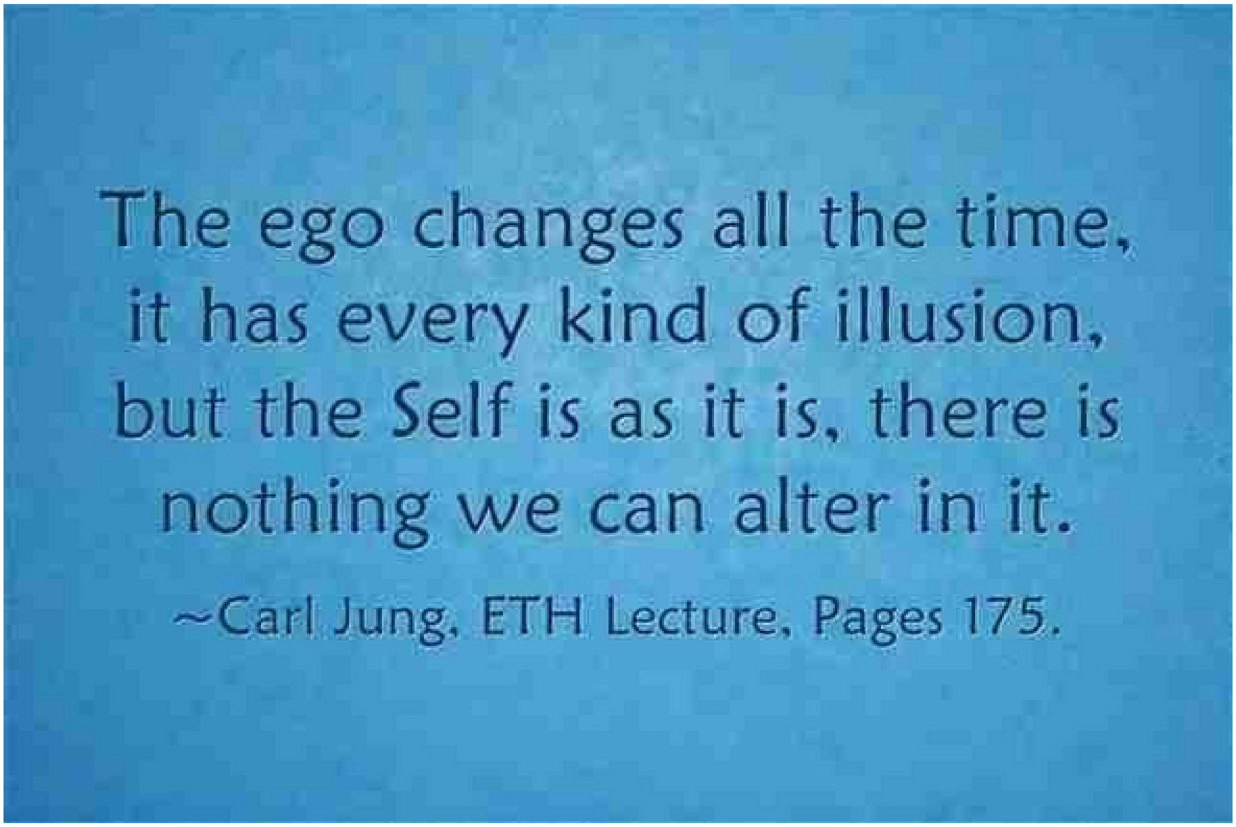

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.

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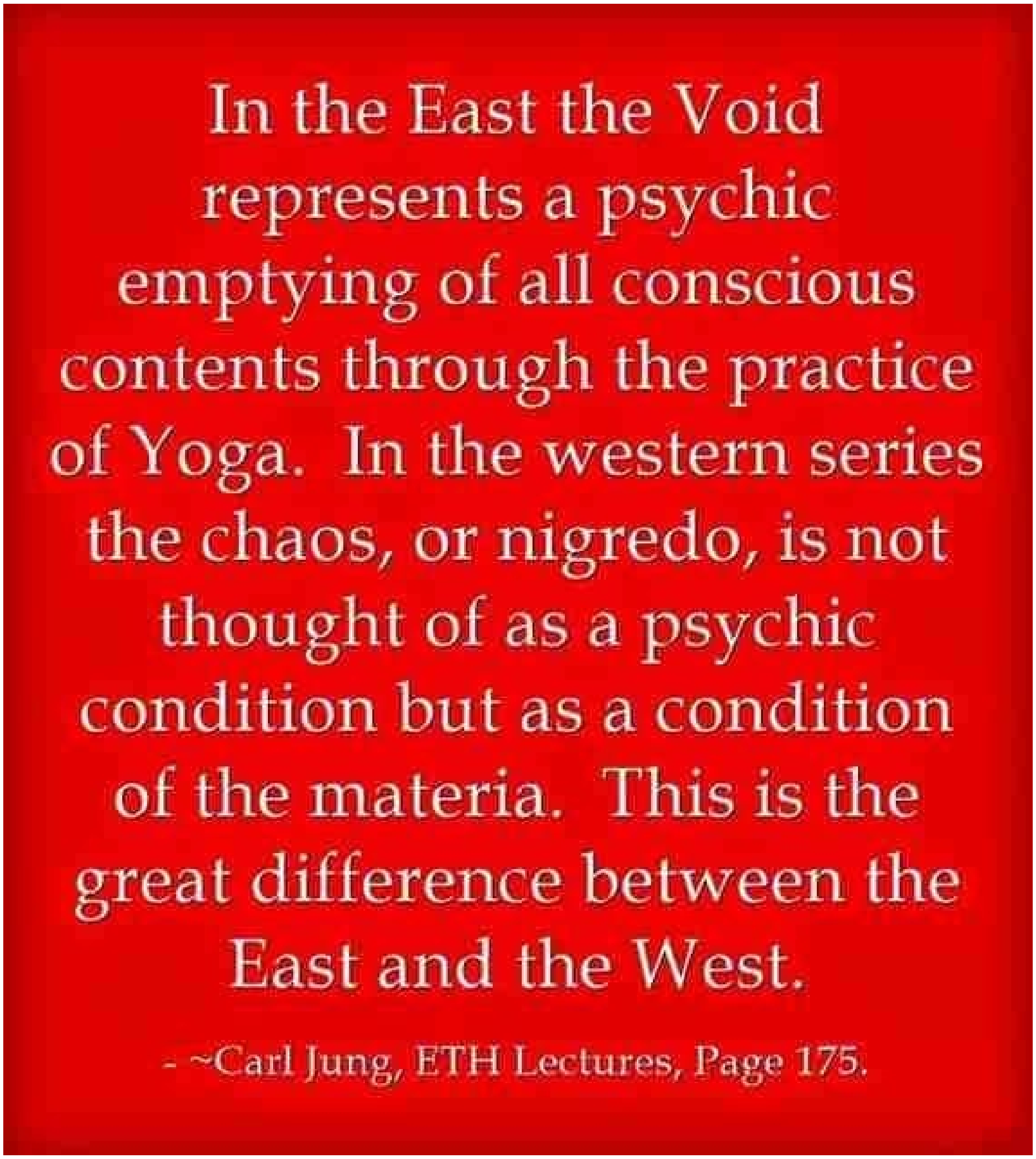

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/35f59-lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image4365.j`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bff2a-lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image4366.j`
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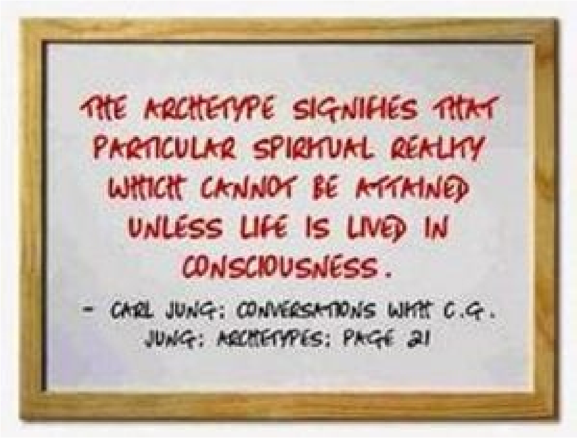
The Evolution of Jung’s Archetypal Reality (2019-03-22 07:18)


THE ARCHETYPE SIGNIFIES THAT
PARTICULAR SPIRITUAL REALITY
WHICH CANNOT BE ATTAINED
UNLESS LIFE IS LIVED IN
CONSCIOUSNESS.
- CARL JUNG: CONVERSATIONS WITH C.G.
JUNG: ARCHETYPES: PAGE 21

THE EVOLUTION OF JUNG’S ARCHETYPAL REALITY: PSYCHOLOGY & G. SPENCER-BROWN’S LAWS OF FORM

The archetype itself is empty and purely formal, nothing but a facultas praeformandi, a possibility of representation which is given a priori. The representations themselves are not inherited, only the forms. - C. G. Jung.

Jung’s concept of the archetype evolved slowly over his lifetime, moving increasingly toward abstraction as he gradually stripped away the clothing the archetype wears when it emerges into consciousness.

His initial recognition was of primordial images inhabiting our dreams and fantasies. Gradually he came to realize that the image was only a manifestation of an essentially content-free archetype.

Then, with the understanding that image and behavior were two faces of the same coin, Jung developed the ideas of a psychoid reality which encompassed both matter and psyche.

Finally, late in life, he speculated that perhaps when all personifications were removed from the archetype, we arrive at number, which “may well be the most primitive element of order in the human psyche . . . an archetype of order which has become conscious.”

Jungian psychology has amplified many facets of the archetype, but no one attempted to go deeper into the fundamental structure of archetypal reality itself.

With one exception: the brilliant twentieth-century mathematician and logician, G. Spencer-Brown. Spencer-Brown developed a formal mathematical system to answer the most basic question about archetypal reality: how does something emerge from nothing? He showed how the mere act of making a distinction creates space, then developed two “laws” that emerge ineluctably from the creation of space.

Further, by following the implications of his system to their logical conclusion Spencer-Brown demonstrated how not only space, but time also emerges out of the undifferentiated world that precedes distinctions. In this paper, I propose that Spencer-Brown’s distinctions create the most elementary forms from which archetypes emerge.

In this paper I will introduce his ideas in order to explore the archetypal foundations of consciousness. I'll gradually unfold his discoveries by first outlining some of the history of ideas that lie behind them.

Jung's Identity of Opposites & George Boole's Laws of Thought The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality which can be adequately expressed only by the symbol. - C. G. Jung.

In the 1950's Spencer-Brown left the safe confines of his duties as a mathematician and logician at Cambridge and Oxford to work for an engineering firm that specialized in electronic circuit networks, including those necessary to support the British railways system. Networks are composed of a series of branching possibilities: left or right, this way or that way. At each junction, a choice must be made between several possibilities. From a mathematical perspective, a choice between multiple branches can be reduced to a series of choices between only two possibilities. Thus network design involved virtually identical problems with logic, where one constructs complex combinations of propositions, each of which can be either true or false. Because of this, the firm hoped to find in Spencer-Brown a logician who could help them design better networks. Spencer-Brown in turn tried to apply a branch of mathematics known as Boolean algebra to their problem, initially to little avail, as we will see. If we can translate from the world of mathematics and logic to the world of Jungian psychology, we might say that Spencer-Brown was presented with the "problem of opposites" which was Jung's central concern throughout his lifetime. Jung found that "identity of opposites is a characteristic feature of every psychic event in the unconscious state."4 Yet "so long as consciousness refrains from acting, the opposites will remain dormant in the unconscious". How can consciousness evolve out of the unconscious, undifferentiated state of the "identity of opposites"? Are there any rules that govern this emergent process? Before we can we present Spencer-Brown's ideas, we need to know a little about the first attempt by mathematics to deal with the problems of opposites in the mind: Boolean Algebra.

By the mid-19th century, mathematics was undergoing a sea-change. Where previously mathematics had been considered the "science of magnitude or number", mathematicians were coming to realize that their true domain was symbol manipulation, regardless of whether those symbols might represent numbers. In 1854, the English educator and mathematician George Boole [1815–1864] produced the first major formal system embodying this new view of mathematics, an astonishing work: Laws of Thought.6 His ambitious purpose was no less than capturing the actual mechanics of the human mind. In Boole's words: "The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed; to give expression to them in the symbolical language of a Calculus, and upon this foundation to establish the science of Logic and construct its method."7 With some degree of hyperbole, philosopher and logician Bertrand Russell once said that "pure mathematics was discovered by Boole in a work which he called The Laws of Thought. In contrast, Boole was not only ambitious, but realistic; even in the throes of his creation, he understood that there was more to mathematics than logic, and certainly more to the mind than logic. In a pamphlet Boole's wife wrote about her husband's method, she said that he told her that when he was 17, he had a flash of insight where he realized that we not only acquire knowledge from sensory observation but also from "the unconscious." In this discrimination, Boole was amazingly modern, almost Jungian. He was intuiting a new approach to explore the fundamental nature of archetypal reality at its most basic level. G. Spencer-Brown was to bring that new approach to fruition.

Algebra vs. Arithmetic

A recognizable aspect of the advancement of mathematics consists in the advancement of the consciousness of what we are doing, whereby the covert becomes overt.Spencer-Brown quickly discovered that the complexity of real world problems far exceeded those he had studied in an academic setting. He started out using traditional Boolean algebra, but found he needed tools not available in Boolean algebra. In essence he needed an arithmetic, which was a problem as Boolean algebra was commonly considered the only algebra that doesn't have an arithmetic. Now what is the difference between arithmetic and algebra? Put most simply, arithmetic deals with constants (the familiar numbers 1, 2, 3,...for the arithmetic we all grew up learning to use), while algebra deals with variables. Again, if you cast your mind back to the algebra you may have taken in junior high school, high school or college, variables are simply symbols which can stand for unknown constants. That is, an X or a Y or a Z might represent any number at all in an equation. Boole had formed his logical algebra by close analogy to the normal algebra of numbers, using the normal symbols for addition, subtraction and multiplication, but giving them special meanings for logical relationships. In his "algebra", the equivalent of numbers were simply the two conditions: "true"and "false". Just as the solution to an equation in normal algebra is a number, the solution to an equation in Boolean algebra is either "true" or "false".

Boole's concept of making his algebra almost exactly parallel to numerical algebra (in the symbolic form that it was normally presented), made it easier for later mathematicians to understand and accept (though, as is unfortunately all too usual, that had to await his death.) But the symbol system most usual for numeric algebra isn't necessarily the best for logical algebra. In practice, complicated logical statements lead to complicated Boolean equations which are difficult to disentangle in order to determine whether or not they are true. And the absence of an arithmetic underlying the algebra meant that one or right, up or down—it was natural to look to Boolean algebra for answers for network

problems. But because Boolean algebra had developed without an underlying arithmetic, it was exceptionally difficult to find ways to deal with the problems. Spencer-Brown was forced backwards into developing an arithmetic for Boolean algebra simply to have better tools with which to work. As with so many of the hardest problems encountered in mathematics, what he really needed was an easily manipulable symbol system for formulating problems. Mathematicians had grown so used to Boole's system, which was developed as a variation on the normal algebra of numbers, that it never occurred to them than a more elegant symbolism might be possible. What Spencer-Brown finally developed, after much experimentation over time, is seemingly the most basic symbol system possible, involving only the void and a distinction in the void.

The Evolution of Archetypal Reality: The Emergence of Some-thing from No-thing

Nothing is the same as fullness. In the endless state fullness is the same as emptiness. The Nothing is both empty and full. One may just as well state some other thing about the

Nothing, namely that it is white or that it is black or that is exists or that it exists not. That which is endless and eternal has no qualities, because it has all qualities.C. G. Jung.

Try to imagine nothingness. Perhaps you envision a great white expanse. But then you have to take away the quality of white. Or perhaps you think of the vacuum of space. But first you have to take away space itself. Whatever the void is, it has no definition, no differentiation, no distinction. When all is the same, when all is one, there is no-thing, nothing. Paradoxically, in Jung's words: "nothing is the same as fullness."Now make a mark, a distinction, within this void. As soon as that happens, there is a polarity. Where before there was only a void, a no-thing, now there is the distinction (the mark) and that which is not the distinction. Now we can speak of "nothing" as some-thing, since it is

defined by being other than the distinction. As Jung argues: "Conscious perception means discrimination. Thus, structures arising from the unconscious will be distinguished when they reach the threshold of perception; such structures then appear to be doubled, but are two completely identical entities—the one and the other—since it has not yet become clear which is the one and which is the other."

Don't throw up your hands in despair at trying to understand the abstract nature of all this. Let's bring it down to earth with an example. For our void, our nothingness, imagine a flat sheet of paper. Let's imagine that it has no edges, that it keeps extending forever. In mathematics this is called the plane. Of course, this infinitely extended piece of paper isn't really nothing, but it is undifferentiated—every part of it is the same as every other part. So it can at least be a representation of nothing. Now draw a circle in it, as below. You'll have to imagine also that this circle has no thickness at all. It simply separates two different states, which we would normally Jung & GSB's Laws of Form - 7 - Robertson think of as "inside" and "outside." Following Spencer-Brown's terminology, we'call this the "first distinction." In discussing the emergence of such archetypal forms out of the unconscious, Jung was fond of quoting the alchemical Axiom of Maria Prophetissa: "One becomes two, two becomes three, and out of the third comes the one as the fourth."13 Elsewhere, he says this about the first of those stages, the one that concerns us here:

With the appearance of the number two, another appears alongside the once, a happening which is so striking that in many languages "the other" and "the second" are expressed by the same word. . . . Thus there emerges a tension of opposites between the One and the Other. Where before there was no-thing, drawing the circle creates two things: an inside and an outside (of course, we could just as readily call the outside the inside and vice versa. The names are arbitrary.) Let that which is enclosed be considered the distinction, the mark, and what is outside "not the mark" (remember, the circle has no thickness whatsoever.) Now, of course, any distinction whatsoever would do. Any difference one could make which would divide a unitary world into two things would be a proper distinction. Freudians like to point to an infant's discovery that the breast is separate from itself as the first distinction that leads to consciousness. For many early cultures, the first mythological distinction was the separation of land and sea, or light from darkness. In Jungian work, one first draws a circle, a mandala in potentia, into which one projects emerging distinctions in one's personality and consciousness. But there are infinitely many distinctions possible within the world.

no-thing) has been added. Spencer-Brown calls this the law of condensation; i.e., multiple distinctions of the same sort simply condense into a single distinction. Are there any other laws we have to find about this strange two-state space? Bear with me, there is only one other situation to consider. Let's go back to our original circle, the "first distinction." Let us draw a second circle, but this time draw it around the first, creating nested circles.

Once more imagine you are blind, wandering around the plane. You encounter the edge of a circle and pass within, thus distinguishing what you consider to be inside and outside. Once inside, you wander some more, then again you encounter the edge of a circle and pass outside. Or did you? Perhaps the edge you encountered was the edge of the inner circle and you passed within it. You are not able to distinguish between the inside of the inner circle and the outside of both circles. (I hate to keep reminding you that our circle has no thickness at all, it merely divides the world into two states.) In such a world, two insides make one outside. Let's assume that the outer circle stretches farther and farther away from the inner circle until you are no longer aware that it even exists. As far as you are concerned there is only the single circle through which you pass inside or outside. But a godlike observer who could see the whole plane would realize that when you passed inside the inner circle, you were actually reentering the space outside the outer circle. It all depends on how privileged your perspective. Nested distinctions erase distinction. Spencer-Brown refers to this principle as the law of cancellation.

I'm proposing that all of what we usually call "psychological dynamics" emerges from these two simple laws. These two laws govern all two-valued worlds, including those that Jung through a progressive series of bifurcations. He terms this process the "Feigenbaum Scenario"after Mitchell Feigenbaum, who discovered a basic mathematical law that underlies chaos theory.We recognize that the tension between conscious and unconscious is as old as life itself. Even the simplest one-celled creature has to distinguish between food, which it wants to eat, and danger, from which it needs to flee. It is forced to make a Spencer-Brown distinction, to take one or the other of two paths. Life began by first developing the skill to make distinctions, to create boundaries, at the molecular level. Evolution progresses by making ever more complex distinctions until the emergence of consciousness itself. Carl Jung, Erich Neumann, and most recently, Julian Jaynes, have each discussed this progressive emergence of consciousness from their own perspective. From the extension of Spencer-Brown's perspective that we are presenting here, we could say that consciousness itself is the progressive emergence of a self-reflective, recursive cycle of ever more subtle distinctions. Mathematician Norbert Wiener invented the term "cybernetics" to investigate the self-reflective, informational dynamics of such distinctions. I'm suggesting that Jung's archetypal dynamics are an over-arching integration of how matter, life and mind emerge from the evolution of self-reflective distinctions. Or as von Franz said:

"Jung's view of reality is an evolutionary one, we are all in a process of evolution on this planet . . . the aim of evolution on this planet seems to be to create more consciousness."And consciousness emerges ineluctably from the process of making distinctions.

The Archetypal Nature of Reality: Laws of Form

In the beginning God created one world (unus mundus). This he divided into two–heaven and earth. . . . The division into two was necessary in order to bring the “one” world out
of the state of potentiality into reality. Reality consists of a multiplicity of things. But one is not a number; the first number is two, and with it multiplicity and reality begin.
- C. G. Jung.

Although all forms, and thus all universes, are possible, and any particular form is mutable, it becomes evident that the laws relating such forms are the same in any universe.
- G. Spencer-Brown.

These two laws are the only ones possible within the space created by a distinction. No matter how many distinctions we choose to make, they simply become combinations of paired or nested distinctions. These almost transparently obvious laws are all that Spencer-Brown needed to develop first his full arithmetic, then his algebra. In proper mathematical form, they are presented as axioms from which all else will be derived, but there is something unique going on here. In formal mathematical system axioms are not themselves open to examination. Axioms are considered primitive assumptions beyond questions of true or falsity. The remainder of a system is then developed formally from these primitives. In contrast, Spencer-Brown’s axioms seem to be indisputable conclusions about the deepest archetypal nature of reality. They formally express the little we can say about something and nothing. This is one of several reasons why Spencer-Brown’s Laws of Form has been either reviled or worshiped. In this respect Spencer-Brown’s reception has been much like Jung’s.

In both cases, they are dealing with areas more basic than are traditionally addressed within science. Mathematicians are deeply suspicious of any attempt to assert that axioms might actually be assertions about reality, and with good reason. For over two thousand years, the greatest minds believed that Euclid’s geometry was not only a logically complete system, but one that could be checked by reference to physical reality itself. Only with the development of non-Euclidian geometries in the nineteenth century did it become apparent that Euclid’s axioms might be merely arbitrary assumptions, and that a different set of assumptions could lead to an equally complete and consistent geometry.

Once bitten, twice shy—mathematicians became much more concerned with abstraction and formality. They separated what they knew in their mathematical world from what scientists asserted about the physical world. Mathematics was supposed to be the science which dealt with the formal rules for manipulating meaningless signs. Spencer-Brown’s attempt to develop axioms that asserted something important about reality definitely went against the grain of modern mathematics. This is remarkably similar to Jung’s situation in trying to present symbols now as mere signs, but instead as “the best possible description or formulation of a relatively unknown fact, which is none the less known to exist or is postulated as existing.”

The Dynamics of Spencer-Brown’s Archetypal Distinctions

Let’s consider the elegant symbol system Spencer-Brown used to express and manipulate distinctions. Instead of our example of a circle in a plane, let the following mark represent distinction: S,

Our two laws then become:

Using only those two laws, the most complex combinations of marks can be reduced either to S, or to ; that is, to a mark or to nothing. Try yourself to use the two laws to reduce this example to either a mark or to nothing (hint: it should end up as a mark.): These two laws are the full and complete set of rules for Spencer-Brown's arithmetic. As we have already stressed, it's a very strange arithmetic in which the constants, comparable to 1, 2, 3, . . . in normal arithmetic are simply the mark, , , and the non-mark, .

Though any combination of marks, no matter how complex, can be reduced using this simple arithmetic, Spencer-Brown found it useful to extend the arithmetic to an algebra by allowing variables; i.e., alphabetic characters that stand for combinations of marks. For example, the letters p or q or r might each stand for some complex combination of marks. He then developed theorems involving combinations of marks and variables which would be true no matter what the variable might be. Since his whole point was to develop the arithmetic which underlay Boolean algebra, of course the algebra he developed was equivalent to Boolean algebra.

But, as he points out, the great advantage is that since his arithmetic was totally indifferent to what two-valued system it was applied to, the resulting algebra is equally indifferent to its application. It can certainly be interpreted as a Boolean algebra, but it can equally well be interpreted as an algebra of network design, or any other two-valued system, a point which has been either ignored or dismissed by critics.

Self-Reference, Imaginary Numbers, and Time

. . . we should not be at in the least surprised if the empirical manifestations of unconscious contents bear all the marks of something illimitable, something not determined by space and time. - C. G. Jung.20

Space is what would be if there could be a distinction. Time is what would be if there could be oscillation. - G. Spencer-Brown.

Spencer-Brown's Laws of Form are an examination of what happens when a distinction is made, when something emerges from the unconscious into consciousness. Hopefully, the first of Spencer-Brown's two rather oracular statements above now makes sense. We have seen how space emerges from the mere fact of making a distinction. Neuro-biologist and cybernetics expert Francisco Varela has called the latter, the creation of time, "in my opinion, one of his most outstanding contributions."22 Let's see if we can bring equal sense to it. In solving many of the complex network problems, Spencer-Brown (and his brother, who worked with him) used a further mathematical trick which he avoided mentioning to his
superiors, since he couldn't then justify its use. He had been working with his new techniques for over six years and was in the process of writing the book that became Laws of Form when it finally hit him that he had made use of the equivalent of imaginary numbers within his system. Imaginary numbers evolved in mathematics because mathematicians kept running into equations where the only solution involved something seemingly impossible: the square root of - 1 (symbolized by .) If you will recall from your school days, squaring a number simply means multiplying it by itself. Taking the square root means the opposite. For example, the square of 5 is 25; inversely the square root of 25 is 5. But we've ignored whether a number is positive or negative. Multiplying a positive number times a positive yields a positive number; but also multiplying a negative number times a negative number also yields a positive number. So the square root of 25 might be either +5 or -5. But what then could the square root of a negative number mean?

This was so puzzling to mathematicians that they simply pretended such a thing could not happen. This wasn't the first time they had done this. Initially negative numbers were viewed with the same uneasiness. The same thing happened with irrational numbers such as the square root of 2 (an irrational number cannot be expressed as the ratio of two integers). Finally, in the 16th century, an Italian mathematician named Cardan had the temerity to use the square root of a negative number as a solution for an equation. He quickly excused himself by saying that, of course, such numbers could only be "imaginary." The name stuck as more and more mathematicians found the technique useful, and the symbol for became i (short for imaginary).

Jung was fascinated by this mathematical concept, which he mistakenly thought was called a "transcendent function” (mathematicians actually call such numbers “complex numbers”). He drew on it for analogy to his concept of the “transcendent function.” There is nothing mysterious or metaphysical about the term “transcendent function.” It means a psychological function comparable in its way to a mathematical function of the same name, which is a function of the real and imaginary numbers. The psychological “transcendent function” arises from the union of conscious and unconscious contents. Spencer-Brown had come up with an equivalent situation in solving network problems. Instead of the square root of a negative number, he found equations where a variable was forced to refer to itself, like E2 and E3 below:

Remember that f has to stand for some combination of marks that ultimately reduces to either a S,or (i.e., a mark or nothing). There is no problem with the first equation, where it works equally well whether we substitute ,or . But in the second equation, if we assume that f3 = S„ then f3 = . Similarly, if f3 = , then f3 = S,. That is, if the value of the function is a mark, then it’s not a mark; if the value is not a mark, then it is a mark. Just as with imaginary numbers, we are dealing with an impossibility, in this case caused by self-reference. Spencer-Brown simply made use of these impossible numbers in his calculations without understanding what they meant. With the realization that these were equivalent to imaginary numbers, he not only understood what they represented, but had an insight to how imaginary numbers could be interpreted as well: both imaginary numbers and his self-referential functions were “oscillations” in and out of the normal system. Let’s pause and make that very clear. In the system created by Spencer-Brown’s Laws of Form, there are only two possible solutions to an equation: the mark and no-mark. Yet these self-referential equations have a 3rd solution, one that oscillates in and out of the system: first the solution is the mark, then it’s not the mark, and so forth endlessly. Since this solution cannot be found within the space created by the system, it has to be a movement in time.

Without being aware of Spencer-Brown’s conclusions, Marie-Louise von Franz posited the same result: “In the number two we are dealing first of all with a polarity that manifests itself dynamically as an oscillatory or systolic-diastolic rhythm. It’s numerous repetitions then engender a “path,” and thereby a time-, or space-vector, the third element. This thereness is implicitly contained in the number two, but not yet explicitly indicated by its (two’s) presence.”Just as the space created by Laws of Form has no dimensions, neither does the time created by it. You can’t refer to it in seconds or minutes; it is more primitive than that. Jung struggles to capture a similar sense of time when he contrasts the “three-dimensionality of space”with the “one-dimensionality of time.”25 Or when he says that “place and time are the most general and necessary elements in any definition . . . A definite location in place and time is part of man’s reality.”This concept of dimensionless time as a resolution for problems of self-reference has become a commonplace through the wide use of computers. Computer programmers use the term “iteration” to describe the movement of a program from one state to another. For example,
computer programs commonly count the number of times a sub-routine has run by adding an instruction like “n = n + 1”, then checking the value of “n” to see if the sub-routine has run enough times. It is understood that the “n” on the left side of the equation is a later stage than the “n” on the right side. Time has entered the picture. But note that this time is dimensionless. We can’t say that one “n” is a day or an hour or a minute or a second later than the other “n”; all we know is that one state of “n” is later than the other state. This is analogous to how we created a space without dimension by the simple act of making a distinction.

Spencer-Brown realized that his simple but puzzling little equation brought time at its simplest manifestation into the timeless world of his Laws of Form. Such equations simply “oscillate” between one value and another, just as imaginary numbers provide the possibility of oscillating between values that lie first on the real number line, than off it, then on it again, and so forth.

Spencer-Brown’s Laws of Form provide the simplest and most basic foundation of Jung’s concept of archetypal reality. They describe explicitly what it means for something to emerge from the unconscious, which is beyond limitations of space and time, into reality, any reality. They present two laws that hold for any pairs of opposites that might be considered. As long as reality consists only of these opposites, there are only those two possibilities: if we try to multiply them, they condense into a single value; if we try to nest them, they cancel each other out.

For example, if the most basic distinction is light and dark, there can be no shadings: more light is simply light, more dark, simply dark. If we combine light and dark, nothing is left. These laws always hold whether we are talking of Spencer-Brown's "mark" and "non-mark", light and dark, hot and cold, male and female, yin and yang, yes or no. From these simple pairs of opposites, all reality emerges, including the hexagrams of the ancient book of wisdom, the I Ching, the bits and bytes of the modern computer languages.. Let me give Jung the last word on all this:

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2.C. G. Jung, "Synchronicity: An Acausal Connecting Principle", 1955, Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1969), par. 870.
3.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 400.
4.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 398.
5.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 440.
6.George Boole, An Investigation of the Laws of Thought: On Which are Founded the Mathematical Theories of Logic and Probabilities (New York: Dover, 1854/1958).
7.George Boole, An Investigation of the Laws of Thought, p. 1.
8.Quotation in Carl B. Boyer, A History of Mathematics, p. 634, among other sources.
9. E. T. Bell, Men of Mathematics (New York: Simon and Schuster, 1965), pp. 446-447.
10.G. Spencer-Brown, Laws of Form, revised edition (New York: E. P. Dutton, 1979), p. 85.
11.C. G. Jung, "VII Sermones ad Moruos," Stephan A. Hoeller, trans., in Stephan A. Hoeller, The Gnostic Jung and the Seven Sermons to the Dead (Wheaton, Illinois: A Quest Book, Theosophical Publishing House, 1982), p. 44. See C. G. Jung, Memories, Dreams, Reflections, revised edition (New York: Pantheon Books, 1973), appendix V (Septum Sermones ad Mortuos) for a different translation by Richard and Clara Winston.)
12.C. G. Jung, quoted in Marie-Louise von Franz, Number and Time (Evanston: Northwestern University Press, 1974), p. 92. In nature the opposites seek one another–les extremes se touchent–and so it is in the unconscious, and particularly in the archetype of unity, the self. Here, as in the deity, the opposites cancel out. But as soon as the unconscious begins to manifest itself they split asunder, as at the Creation; for every act of dawning consciousness is a creative act, and it is from this psychological experience that all our cosmogonic symbols are derived. Jung & GSB's Laws of Form - 20 - Robertson
13.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 26.
14.C. G. Jung, Collected Works, Vol. 11: Psychology and Religion: West and East, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1969), par. 180.
15.Ernest Lawrence Rossi, "The Co-Creative Dynamics of Dreams,Consciousness, and Choice (Psychological Perspectives #38, 1998/99), pp. 116-127.
16.Marie-Louise von Franz, "Consciousness, Power and Sacrifice: Conversations with Marie-Louise von Franz." (Psychological Perspectives, Fall 1987), p. 377.
17.C. G. Jung, Collected Works, Vol. 14: Mysterium Coniunctionis, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1970), par. 659.
18.G. Spencer-Brown, Laws of Form, revised edition (New York: E. P. Dutton, 1979), p. xxix.
19.C. G. Jung Collected Works, Vol. 6: Psychological Types (Princeton: Princeton University Press, Bollingen Series, 1971), par. 814.
20.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 247.
21.G. Spencer-Brown, Esalen, 1973.
22. Francisco J. Varela, Principles of Biological Autonomy (New York: North Holland, 1979), p.138.

23.C. G. Jung, “The Transcendent Function”, Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX,
1969), par. 131.
24.Marie-Louise von Franz, Number and Time (Evanston: Northwestern University Press, 1974), pp. 96-7.
25.C. G. Jung, “The Transcendent Function”, Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX,
1969), par. 962.
26.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 283.
27.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 30

Carl Jung on the Visions of Ignatius Loyola (2019-03-22 12:09)

[1]

Lecture XI 7th July, 1939

As I told you in the last lecture Ignatius dictated his biography to his pupil Gonzales so the visions are written in the third person.

I read you an extract containing the vision of a snake covered in shining eyes.

In a further passage Gonzales reports:

"He experienced above all a deep devotion to the Holy Trinity. Day by day he offered prayers to the three persons separately. But as he prayed to the Trinity he noticed that he was really offering fourfold prayers to a threefold God; he was, however, hardly, or not at all, disturbed by this idea."

We see a slight doubt arising here, he would hardly have mentioned the fact that he was not disturbed, had he not felt that such a fact should really have disturbed him.

Gonzales continues:

"One day, however, as he recited the offices of the Most Blessed Virgin on the steps of the monastery, his spirit was uplifted and he saw the Most Holy Trinity in the form of a clavichord with three keys, and this vision called forth so many tears and sighs that he could no longer restrain himself. And on the same day, when he took part in the procession which started from the church in question, he was unable to contain his tears till breakfast time, and at table he could speak of nothing but the Most Holy Trinity, and in doing so he made use of many and the most varied parallels and images and experienced great pleasure and much comfort."

The clavichord at once suggests the Trinity to Ignatius.

This seems arbitrary and dogmatic to us but it was the nearest and most natural explanation of anything threefold in those days.

"On a certain day, as he was attending Holy Mass in the ofttimes mentioned monastery church, he saw, with his inner eye, during the elevation of the Host, a kind of white radiance descending from above. Although after such a long time he could not remember it precisely and was no longer able to describe it, yet he saw clearly that the subject was as follows : the manner of our Lord Jesus' presence in the Most Holy Sacrament."

He simply saw a white light and interpreted it as the presence of Christ in the sacrament.

This was a problem which was enormously important to the whole Middle Ages, they were always puzzling over the manner in which the bread and wine were transformed into the actual body and blood of Christ.

So Ignatius naturally fitted the white light which he saw into the dogma.

"While praying he saw the humanity of Christ with his inner eye, often and long."

Another medieval problem was how Christ's actual body was made; how it could be the dwelling place of God and yet be subject to the weakness of mortality.

The dogma claimed Christ as very God and very man, but this was difficult to reconcile with reason, so Ignatius' "inner eye " was much occupied with the humanity of Christ.

"The form, which he believed he saw, was like a white body, neither big nor small. He was unable, however, to distinguish any separate members. He saw this in Manresa, repeatedly, and if he were to say twenty or forty times, he would not like to say that he lied. He also saw it once when he was in Jerusalem, and then once again near Padua when on his travels."

He saw a luminosity, but there were no limbs, it could not be termed a human shape.

"He also saw the Most Blessed Virgin Mary in the same manner, without being able to discern any separate members. Through these visions, at this time, he was strengthened in his faith to such an extraordinary degree, that he often thought to himself that he was resolved to die for her, because of the visions which he had seen, even if no documents had existed concerning these mysteries of faith."

It is a psychological fact that his faith was strengthened by this vision and this must be taken seriously.

Visions can have this quality, they can make a strong and direct impression.

Ignatius was not strengthened in his faith by the interpretation but by the vision itself.

Gonzales reports further:

"When this illumination had lasted long enough, he knelt down before the cross which was at this spot, to return thanks. The same vision then appeared to him again, which had so often appeared to him before, without his having been able to understand its meaning: the same above mentioneci glorious, beautiful Something with the many shining eyes, which so often swam before his sight."

We have already met the motif of many shining eyes in the vision of the snake.

"In the presence of the cross, however, he had no difficulty in perceiving that the thing was not as richly coloured as at other times, and in this way, and with the strong assent of his will, he recognised clearly that it was a wicked spirit. Therefore, from then onwards, and as often as it still appeared to him over a long period of time, he would chase it away with the stick which he was in the habit of carrying."

The vision, which impressed Ignatius so favourably at first, changed its face for him because it was not so beautiful in colour and he was suddenly convinced that it was a wicked spirit and must be chased away by his will.

There is no evidence that it was particular good before and particularly bad later.

It was a vision and visions can have both qualities.

The only fact is that he interprets this vision as coming from the devil.

That means that this vision awakened a doubt, this thing which impressed him so deeply could also come from the devil and he used his will more and more to decide whether his visions were good or bad.

Visions are spontaneous phenomena which spring from the unconscious and are a-moral.

A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad.

Ignatius had a different kind of vision when he was on board a pilgrim ship.

He took no money with him on this voyage for travelling expenses except his trust in God.

In other words he lived on alms.

"During all this time the Lord often appeared to him, bringing him great comfort and courage. He believed he saw a round thing, as of gold, which floated large before his eyes."

He saw a golden ball or sphere.

Christ is not identified with such a symbol in the Christian dogma.

"He now had this faculty [to find God) more than ever before in his whole life: as often as he wished and at any fixed time he was able to find God and he also again saw visions, especially those mentioned above in which he saw Christ as a sun; this often occurred to him when he was speaking of important matters, and he always interpreted this circumstance as a sanction."

There are often spontaneous manifestations from the unconscious in critical situations.

Sometimes such a manifestation appeared to Ignatius as a golden ball and sometimes as the sun.

The latter is a perfectly good analogy to Christ, the Church even identifies him with the sun.

The passage in Malachi:

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" is interpreted as a prophecy of Christ.

It is the undogmatic character of these visions that assures us of their authenticity.

They are visions which other people could have, and are not confined to saints.

They are called forth by critical situations.

The insane and neurotic also see such things frequently, because the lack of equilibrium in their nervous system easily involves them in conflict and panic.

It is just such situations that produce these phenomena, they have a redeeming character and sometimes appear as concretised enlightenment.

The result is often a conviction that God has sent especial help or guidance.

Psychologically this means that certain typical moments of human life call forth spontaneous manifestations from the unconscious which have a redeeming effect.

The interpretation given to such phenomena is a matter of individual taste and " Weltanschauung".

Ignatius can interpret a golden ball as Christ without offending our sense of fitness, but such interpretations are often grotesque and in bad taste.

As an example I draw your attention to the first vision of Swedenborg (1688-1772), the Swedish mystic.

He was in London, when he was about 56 or 57 years old, and one evening after a good dinner he saw the floor of the room covered in creeping worms.

A figure in a red robe stood in the corner of the room and said to him:

"Don’t eat so much".

This vision made an enormous impression on him and he decided the figure must be the Lord God.

This interpretation is really in bad taste, for we should say that the worms represented his digestive system, his intestines, and the figure his better self-asking him to be reasonable and not eat so much.

If one studies visions carefully one can be pretty sure which are authentic.

I will now give you an example of a later vision of Ignatius’ which is not authentic.

When he already had a good many pupils he decided to go to Rome and he felt very uncertain whether the Pope would look favourably on his wish to found a new order.

So on the way to Rome he had a vision.

He saw God himself charging his Son, who was bearing the cross, to protect the "Society of Jesus" and heard a voice which was apparently the voice of Christ, saying:

"I will be favourable to you in Rome".

If this vision was really as he reports, it is in accordance with dogmatic expectation, but I am inclined to believe that it is, on account of this, less authentic than the previous visions.

He must have learned how to project his own thoughts.

If you practise this art, there are certain thoughts which you can project at suitable moments.

Mohammed seems to have been able to do this.

His visions fitted the situation and corresponded to his own wishes.

The complex vision, which Ignatius had on the way to Rome, is a projected and concretised phantasy of the thing he was hoping and wishing.

This is only possible when someone has had a great deal of practice in manipulating his unconscious.

The visions are spontaneous and simple at first and then they are remodelled to fit the dogma and, gradually through constant practice, it becomes possible to project dogmatic thoughts which have little or nothing to do with the unconscious.

The more complex a vision is the more doubtful its authenticity.

I do not deny that such visions are experienced, of course, but they are not elementary visions such as we meet all over the world in which, for instance, the soul is described as a sphere.

The earlier visions of Ignatius belonged in this category but the one on \he way to Rome does not.

We find these elementary visions in every spiritualistic seance, where there is a reasonably reliable medium, and in dreams.

The foundation is the same all over the world but the interpretation differs enormously.

One must discriminate carefully between the elementary vision, and the time and place where it occurred and was interpreted.

The sphere has naturally the meaning of a totality. Ignatius saw his own totality and this had a redeeming effect.

Such an experience produces an inner feeling of security because one has become one with one’s own doubt.

The sphere is a symbol for united opposites.

To return to the biography of Ignatius: from Manresa he went to Barcelona and in 1523 he made a pilgrimage to the Holy Land. He took no money with him but begged his way.

He was only a few days in Jerusalem, because his zeal had offended some fanatical Turks and the Franciscan monks, who resided in Jerusalem, threatened Ignatius with excommunication if he remained.

He returned to Barcelona where he realised that his education as an officer was very insufficient for his present need.

He began to learn Latin but was held up by the verb amare.

Each time he began to conjugate this verb he fell into a condition of being in love with God which was not very helpful to his Latin.

But in time he overcame this difficulty, and went on to study philosophy.

During these studies he already talked with people he met and began the original form of the exercises.

This led to some trouble with the Inquisition, which was no joke in those days.

There were trials in Alcala and Salamanca.

The people, largely women with whom he had practised the exercises, had to give evidence.

Bernhard Hegardt says:

"One of the women who were implicated gave the following information before the examining judge on May 10th, 1527. She had begged Ignatius to teach her how she could serve God. And Inigo had answered her that during a month she should speak with him frequently and that during this month she should confess and partake of the sacrament every eight days. He added that the first time she would feel happy, without knowing why, that the second week she would be sad, but that he trusted in God that she would derive great benefit . . . He said also that he would explain to her the exercise of the three spiritual powers. He also showed her the merit that may be acquired through temptation; he spoke of the venial sin and how it can develop into a mortal sin; and of the ten commandments and of the circumstances governing mortal sins, and of the five senses . . . He told her that if she entered the service of God the temptations of the evil one would plague her. He taught her self-examination which she should practise twice a day, once after the midday meal and the second time after the evening meal when she should kneel down and say: 'My God, my Father, my Creator! I thank Thee and praise Thee for all the manifold favours which Thou hast shown me, and which Ihope Thou wilt still show me'."

This last prayer is typical of the western attitude.

We thank God for favours received and make this a reason for demanding more.

We do not notice this because it sounds well and we are used to the familiar words of our prayers but, as a matter of fact, religion in the West largely consists of shameless demands
for what we want.

It reminds one of a rather broad Basle story about an Alsatian market woman.

She stopped at a chapel on her way to the Basle market and prayed to the Virgin for good sales, "so that I can buy greens, bread and perhaps a little meat ".

Then she heard the Christ Child say: "And anything else? "

And she replied: "Hold your tongue boy, I am talking to your Mother! "

This story is fifty years old, but the whole psychology of begging God and the Saints for favours belongs to primitive psychology in any time.

The Saints were metaphorically beaten in the Middle Ages if they failed to produce the right weather.

In 1528 Ignatius went to Paris where he remained for some time.

This was partly to escape from a situation which had become impossible, and partly in order to study theology more thoroughly than was possible in Spain.

He travelled on foot, begging his way, leading a donkey laden with his books.

Bernhard Hegardt says that:

"During the first period - 1528-29 - he appears to have continued the practice of his priestly office and the apportioning of the Exercises practically in the same way as in Alcala and Salamanca, that is to say in the form of prayer meetings and conventicles. This time again he ran into trouble, and when several young men who belonged to his circle, gave away all their possessions in order to beg for their daily bread, Ignatius was blamed with having confused their minds through sorcery, so that he again fell into the hands of the Inquisition. Ignatius, who learnt of the accusation during a journey, sought out the great inquisitor Dr. Matthiius Orfi, immediately on his return to Paris and, thanks to his personal charm, he succeeded in clearing up the matter almost at once."

He had learnt now how to deal with the Inquisition and was always able to get out of his difficulties with it.

Till about 1530 he lived mainly as a "directeur de consci ence".

Then a change seems to have taken place, and he devoted himself more to his studies.

He still saw a few people but his experience had taught him to choose them very carefully, to avoid uneducated people, and to limit his activity to a few men of education and intelligence, and even with these he was very reserved.

During these years he met the people who were to become vitally important to the destiny of the Jesuit Order. In

1533 he began again with the exercises, and a fellow student, Peter Faber, had the most extraordinary success with them.

As if touched by a magic wand Faber found himself freed from his carnal appetites, temptations and the weaknesses of his nature.

Ignatius made similar experiences with a few other people, such as Xavier and Diego Lainez.

Bit by bit he began to lay the foundation of the Society of Jesus with these fellow workers.

It was a very small conventicle at first, Ignatius had learnt to distrust crowds.

He returned to Spain and made arrangements to meet his fellow workers at Venice in order to undertake a journey to the Holy Land but, while they were in Venice, the Turkish war broke out and made the voyage impossible.

It was in Venice that the idea of founding a monastic order was first broached and Ignatius decided to go to Rome to obtain the Pope's consent.

It was on this journey that he had the vision of which I have already spoken.

After considerable difficulties in Rome he succeeded in 1540 in winning the consent of the Pope, Paul III, who founded the order of the Jesuits with a Papal Bull. Ignatius had now reached his goal and became the first General of the Jesuits.

It is characteristic of the man that he immediately went to the kitchen and did the work of a kitchen boy in order to prove to himself that his high post had not engendered pride.

He died in Rome in 1556 while still General of the Jesuit Order.

I have now given you a brief outline of the life of Ignatius and must postpone the discussion of the exercises themselves till next Semester but I would like to make a few general remarks.

Ignatius broke entirely with the earlier meditations of the Devoti.

These latter, though founded on a different dogma, are nearly related to meditation in the East.

The goal of the Devoti was to submerge themselves in God, to reach inner peace, to cut themselves off from the world, to practise the "sich lassen "':- and detachment' of Eckhart.

But Ignatius militarized meditation, it became exercises, to be carried through in a strictly prescribed time.

New ideas come in, such as the doctrine of the Elect, and the mystical content, all-important for the Devoti, was abandoned, except for a few mystical ideas which were allowed as a method for enticing the will into the right path.

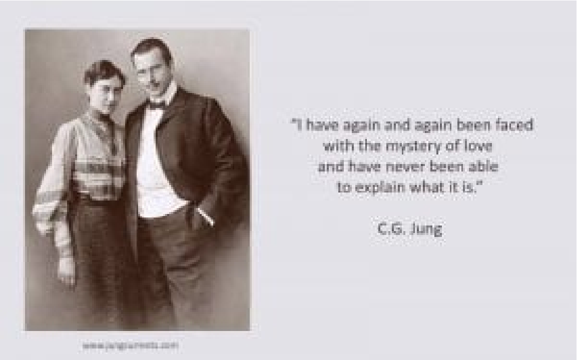
The path of the Devoti led inwards, that of Ignatius outwards: deeds, battle, enterprise, attacks on the world, the right use of the will were the goal.

Mysticism was dissolved in method.

Some of the content of the exercises originated in Arabian mysticism but we will speak of this in the next Semester. Carl Jung, ETH Lectures, Pages 168-173.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/103ac-1.jpg`

Carl Jung on "Love" - YouTube (2019-03-22 12:43)



"I have again and again been faced
with the mystery of love
and have never been able
to explain what it is."

C.G. Jung

[1]Carl Jung on "Love" - YouTube

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

You say the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

Who exhausts the mystery of love? …
There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

I: “How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?” Carl Jung, Liber Novus, Page 246.

E: “She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter.” Elijah to Carl Jung on Salome, Liber Novus, Page 246

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Carl Jung, Liber Novus, Page 253.

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, para 214.

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened : if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356.

Why was that cruel immolation of the Son necessary if the anger of the “deus ultionum” is not hard to appease? One doesn’t notice much of the Father’s goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

Psychoanalysis is in essence a cure through love. Sigmund Freud – letter to Carl Jung (1906)

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

It is hard to believe that this teeming world is too poor to provide an object for human love – it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects. Carl Jung, CW 7, Page 218.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung, CW 5, Para 87.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; CW 5, Para. 98.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung, CW 5, Para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14.

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

The kernel of all jealousy is lack of love. Carl Jung; Memories, Dreams and Reflections; Page 137.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Paras 308-309.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Pages 404-405.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Page 123, Para 197.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

American women rule the home because the American men have not yet learned to love them. Carl Jung, NY Times, 1912.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.
And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Pages 38-39.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

It is lovely to hear the word “friend” from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: “Love endureth all things.” Carl Jung, Letters Vol. 1, Pages 120-121.

the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, “taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, Pages 27.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Par. 78.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.
He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

I cannot love anyone if I hate myself. Carl Jung, Psychological Reflections, Page 221.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Pages 235-238.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Pages 235-238.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though · not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble. Carl Jung, Letters Vol. II, Pages 404-405

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind's body and existence's plea for mercy – that plea for the real mercy, unbearable joy? P.97. Carl Jung, Selected Writings, Page 97

“My dear Dr. Jung, Father Victor’s beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . .” The Mother Prioress, 8 May 1960.

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert’s conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert’s conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. “On Creative Achievement” (1946), C. G. Jung Speaking, p. 164.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, CW 14, Para 623.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, ‘ardet non lucet’—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

I loved the old man who touched my life with outstretched hand and left his mark upon my soul. [Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problemit can be solved only by love. Carl Jung, CW 10, Page 112

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements. Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

Modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother. Carl Jung, CW 11, Para 523

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other. Carl Jung, CW 7, Para 78

It is hard to believe that this teeming world is too poor to provide an object for human love—it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, Para 253

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice.
A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine." A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious. No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what “adultery” is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with “marital misconduct,” “extramarital intercourse,” “deception of the husband,” or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind. Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 56

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling.
The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, “Well done!” And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? “Do unto others . . .”—this is as true of evil as of good. Carl Jung, CW 16, Para 522

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has “gnosis” in the symbolism of Christian dogma.
Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said “ardet non lucet”—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

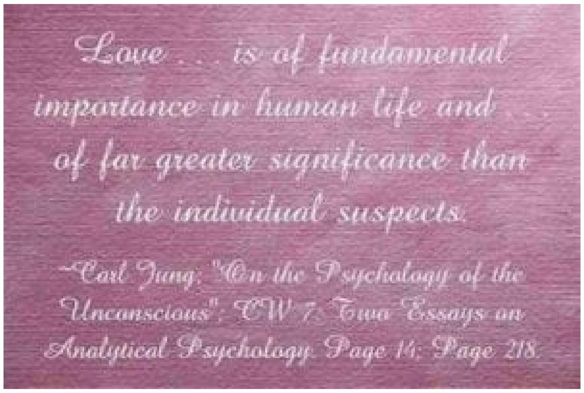
Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God’s nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

A man who is truly in love can only stammer, “I love you.” Carl Jung, E Harding, Conversations with Jung, Page 17

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

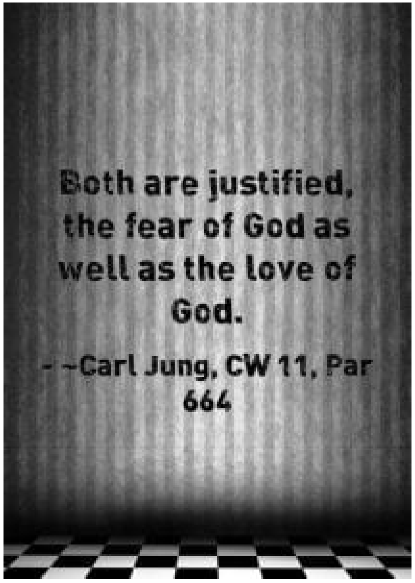
In reality the normal man is “civicminded and moral”; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219



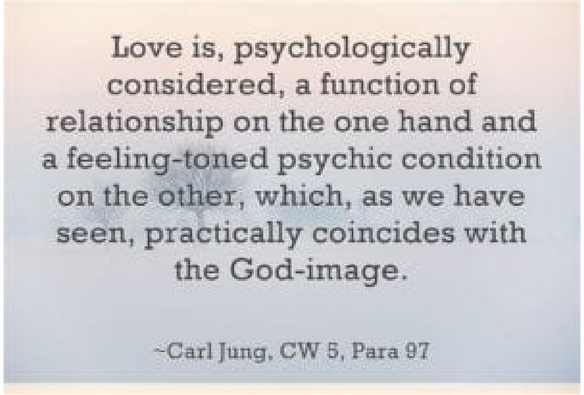
Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.

~Carl Jung; "On the Psychology of the Unconscious"; CW 7, Two Essays on Analytical Psychology, Page 14; Page 218.



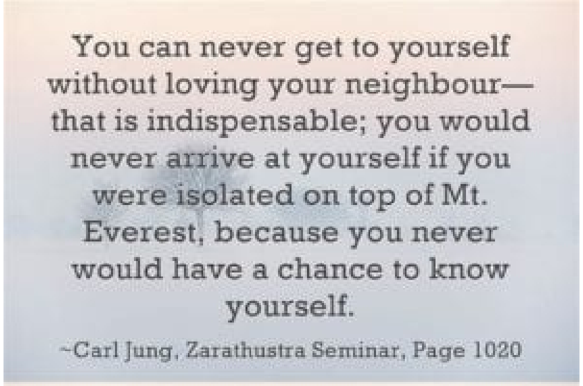
Both are justified, the fear of God as well as the love of God.

- ~Carl Jung, CW 11, Par 664

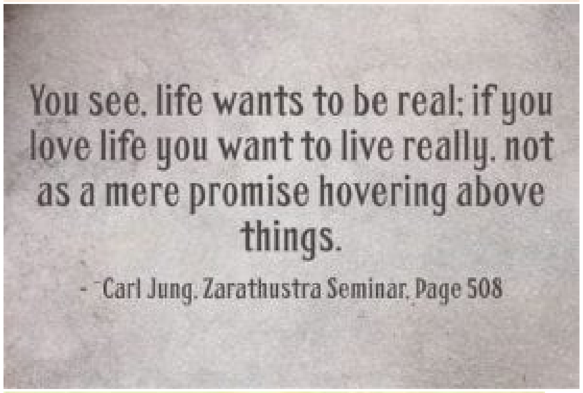


Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image.

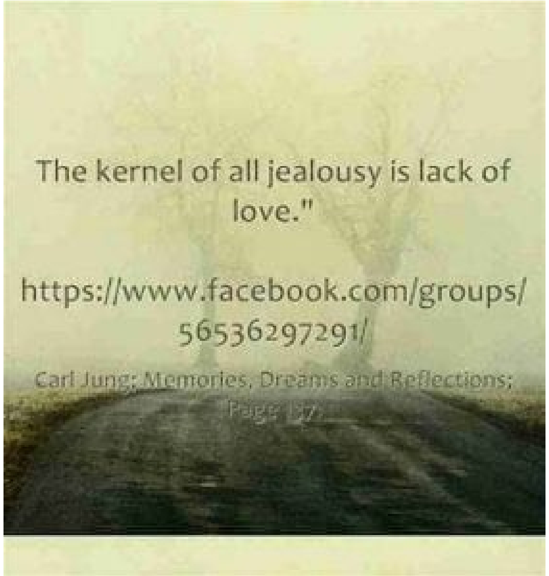
~Carl Jung, CW 5, Para 97


You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself.

~Carl Jung, Zarathustra Seminar, Page 1020


You see, life wants to be real: if you love life you want to live really, not as a mere promise hovering above things.

- ~Carl Jung, Zarathustra Seminar, Page 508


The kernel of all jealousy is lack of love."

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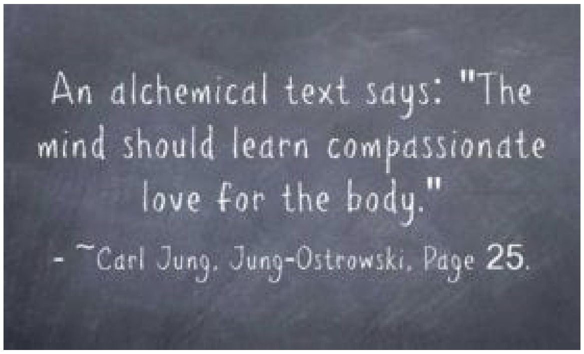
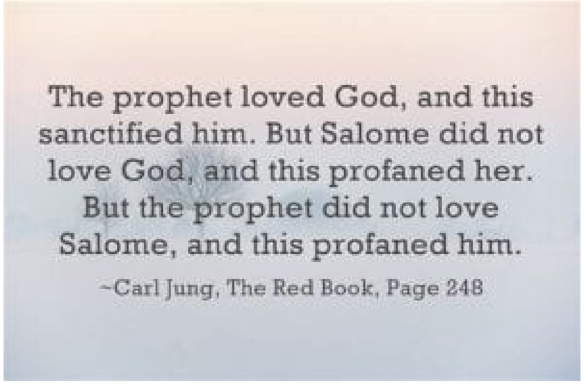
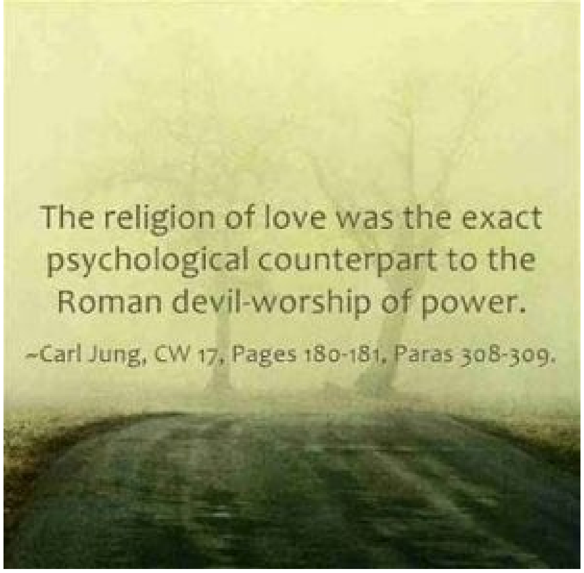
Carl Jung; Memories, Dreams and Reflections; Page 137


An alchemical text says: "The mind should learn compassionate love for the body."

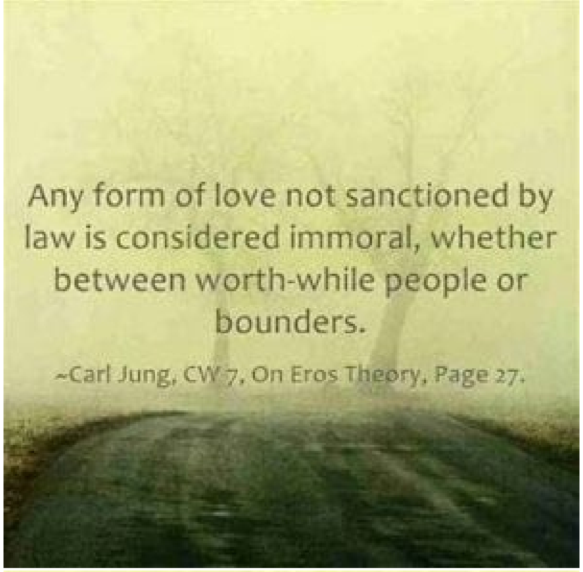
- ~Carl Jung, Jung-Ostrowski, Page 25.


The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him.

~Carl Jung, The Red Book, Page 248

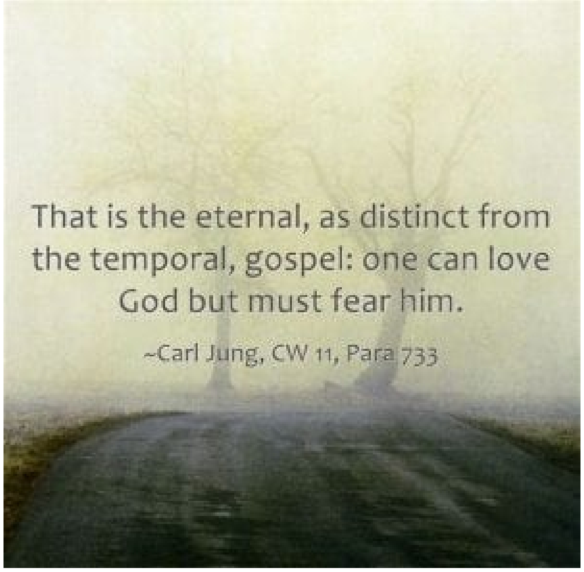

The religion of love was the exact psychological counterpart to the Roman devil-worship of power.

~Carl Jung, CW 17, Pages 180-181, Paras 308-309.



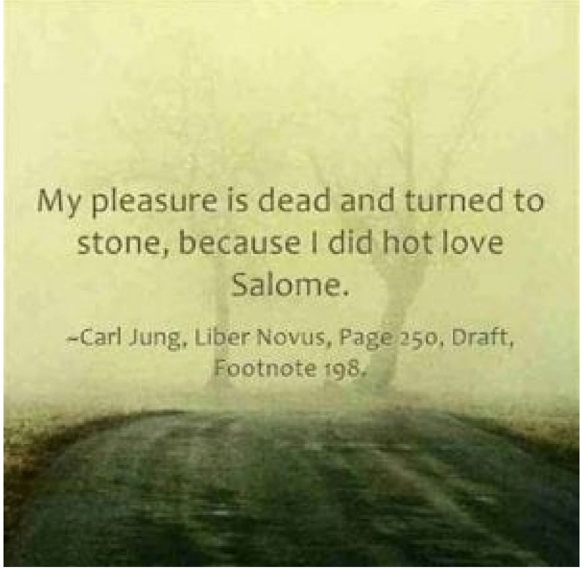
Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders.

~Carl Jung, CW 7, On Eros Theory, Page 27.



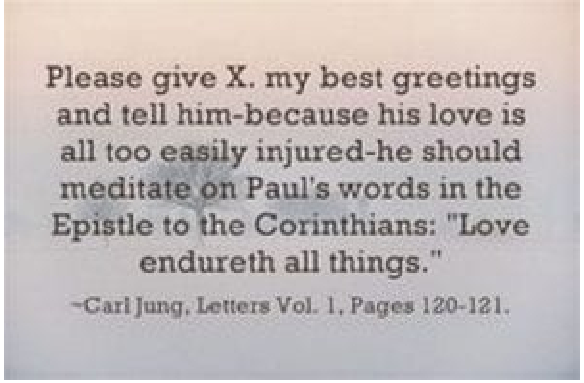
That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him.

~Carl Jung, CW 11, Para 733



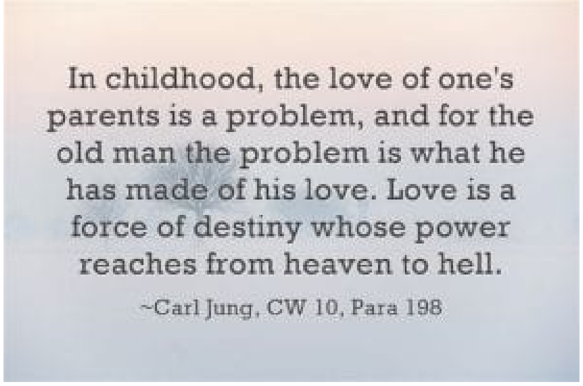
My pleasure is dead and turned to stone, because I did hot love Salome.

~Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.



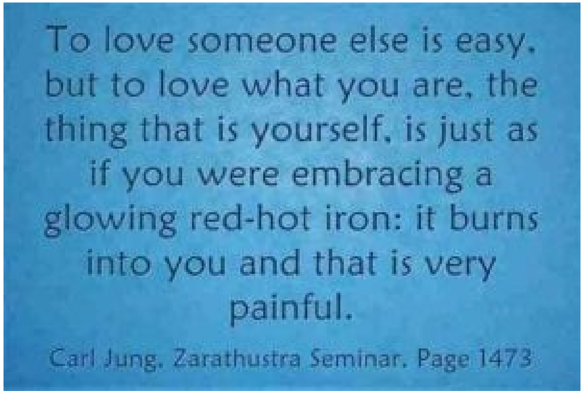
Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things."

~Carl Jung, Letters Vol. 1, Pages 120-121.



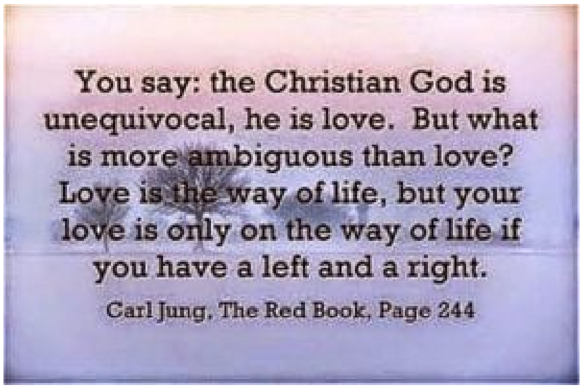
In childhood, the love of one's parents is a problem, and for the old man the problem is what he has made of his love. Love is a force of destiny whose power reaches from heaven to hell.

~Carl Jung, CW 10, Para 198



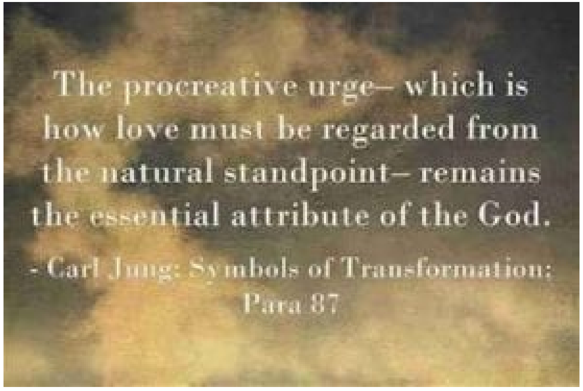
To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful.

Carl Jung, Zarathustra Seminar, Page 1473



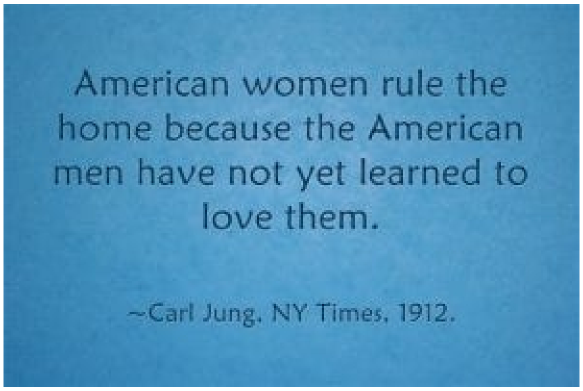
You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

Carl Jung, The Red Book, Page 244



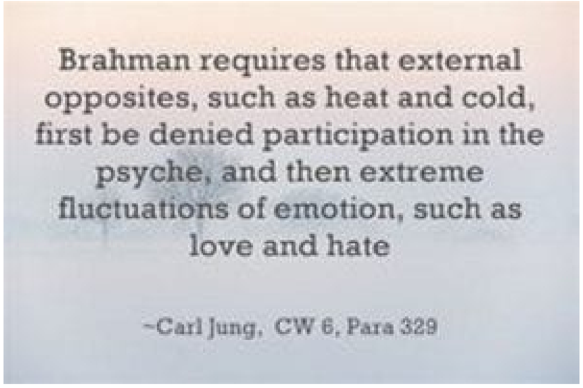
The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God.

- Carl Jung: Symbols of Transformation; Para 87



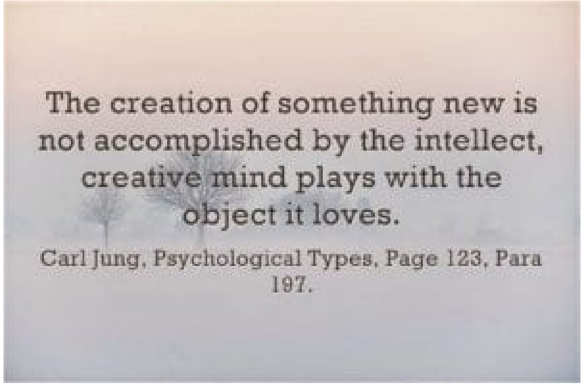
American women rule the home because the American men have not yet learned to love them.

~Carl Jung, NY Times, 1912.



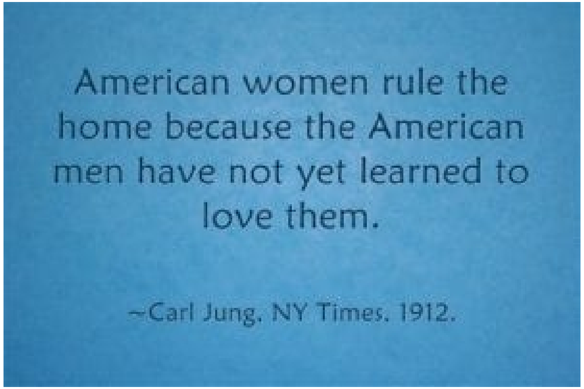
Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then extreme fluctuations of emotion, such as love and hate

~Carl Jung, CW 6, Para 329



The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves.

Carl Jung, Psychological Types, Page 123, Para 197.



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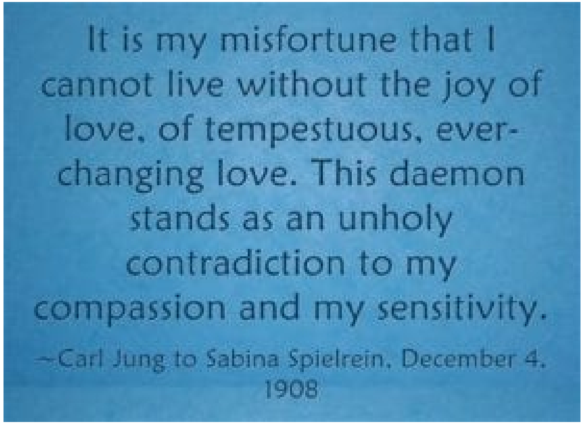
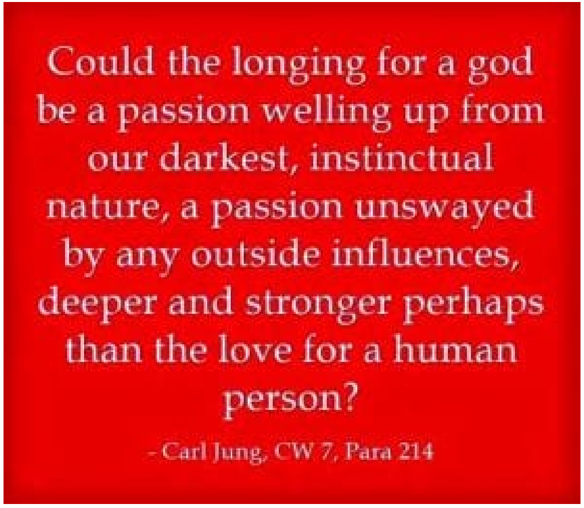


It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity.

~Carl Jung to Sabina Spielrein, December 4, 1908



Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?

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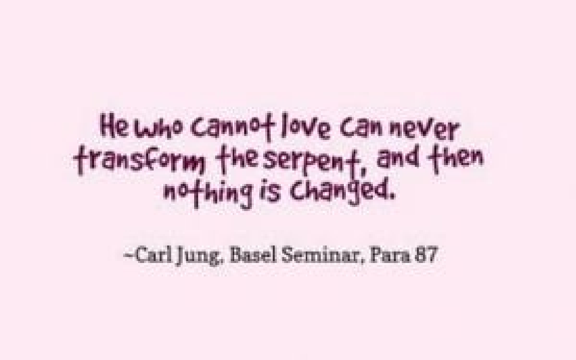
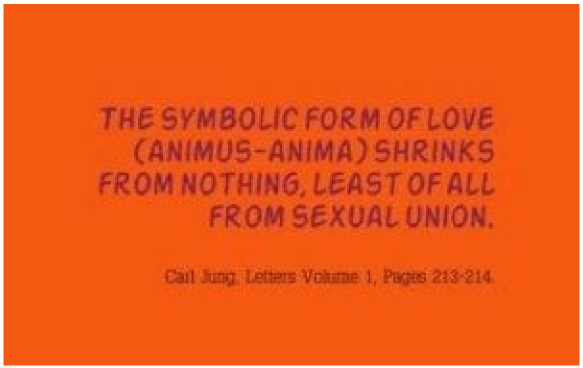


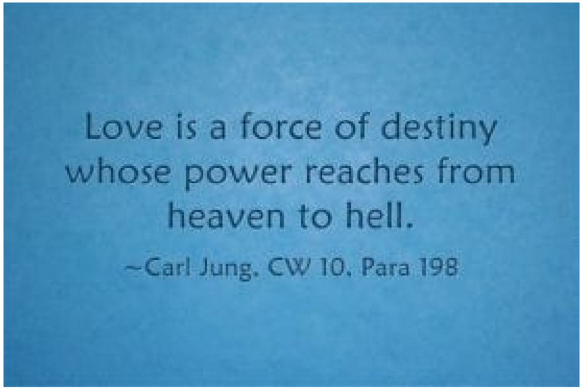
He who cannot love can never transform the serpent, and then nothing is changed.

~Carl Jung, Basel Seminar, Para 87



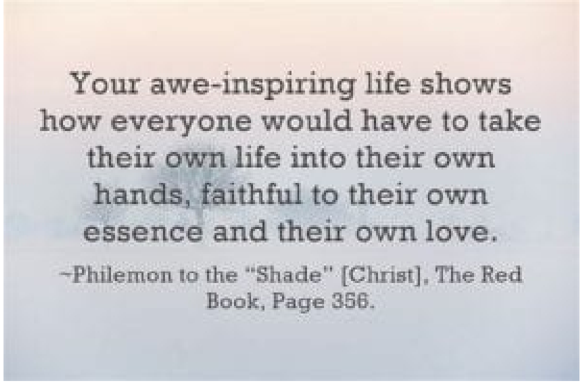
THE SYMBOLIC FORM OF LOVE (ANIMUS-ANIMA) SHRINKS FROM NOTHING, LEAST OF ALL FROM SEXUAL UNION.

Carl Jung, Letters Volume 1, Pages 213-214.



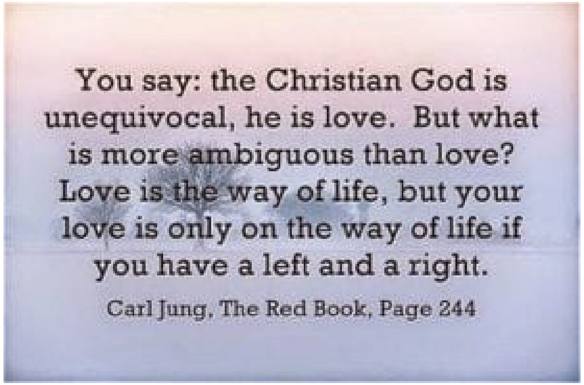
Love is a force of destiny whose power reaches from heaven to hell.

~Carl Jung, CW 10, Para 198



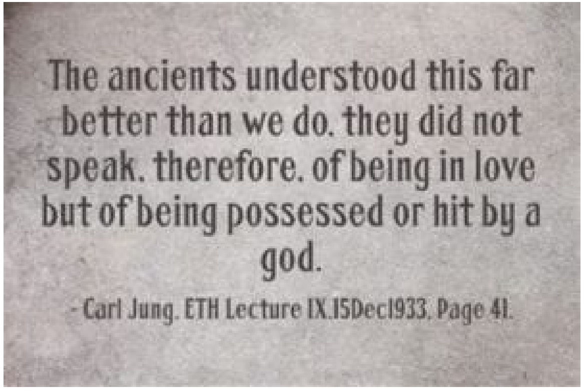
Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love.

~Philemon to the "Shade" [Christ], The Red Book, Page 356.



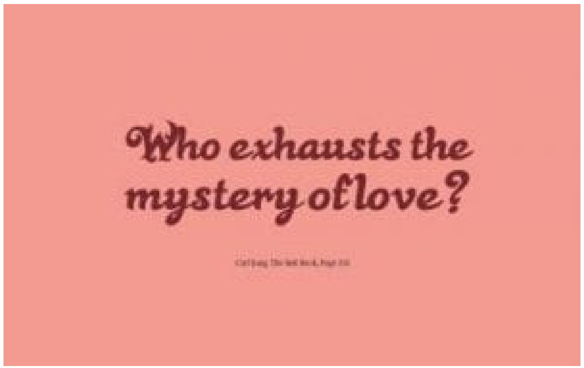
You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

Carl Jung, The Red Book, Page 244

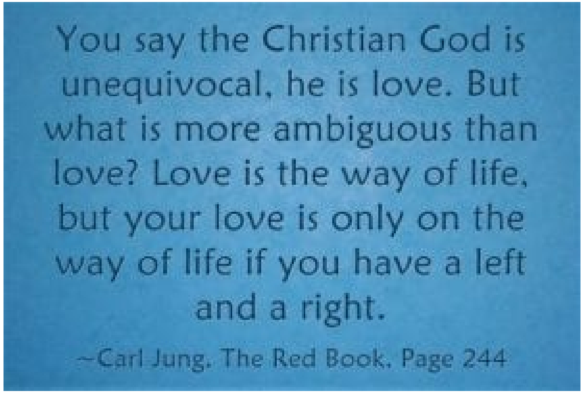


The ancients understood this far better than we do. they did not speak. therefore. of being in love but of being possessed or hit by a god.

- Carl Jung. ETH Lecture IX.15Dec1933. Page 41.



Who exhausts the mystery of love?



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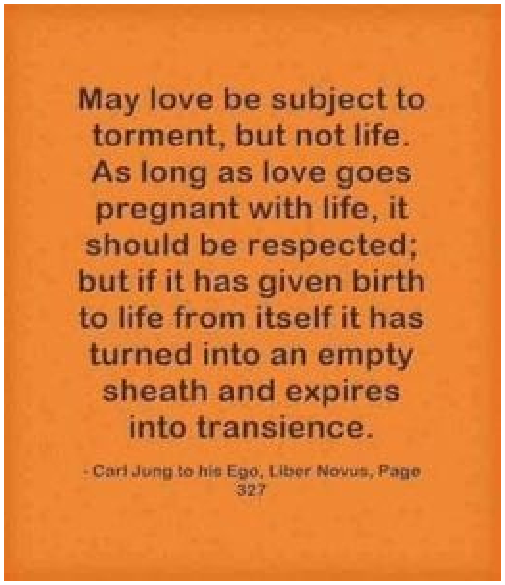
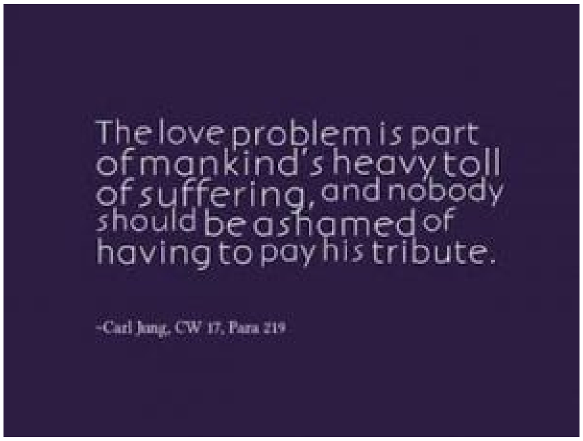


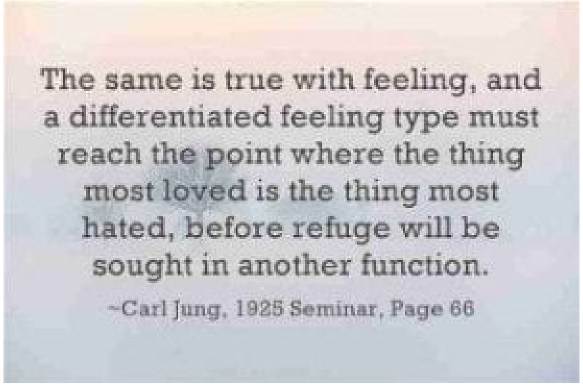
May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience.

- Carl Jung to his Ego, Liber Novus, Page 327



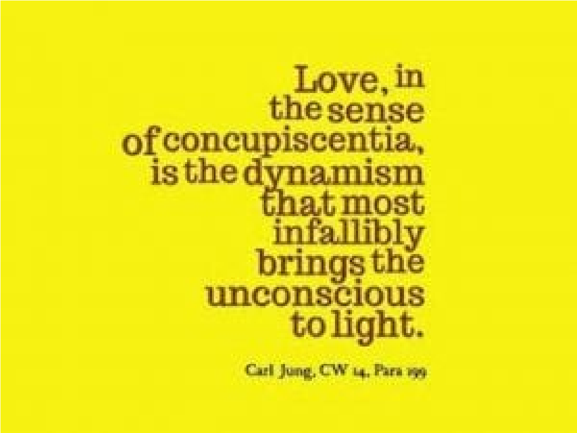
The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW 17, Para 219



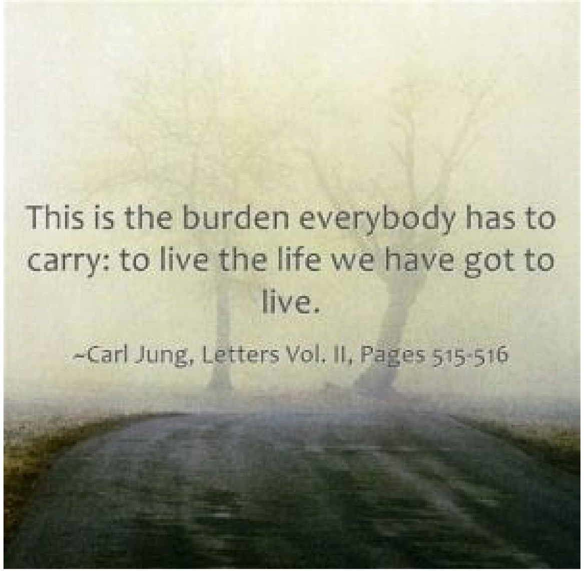
The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

~Carl Jung, 1925 Seminar, Page 66



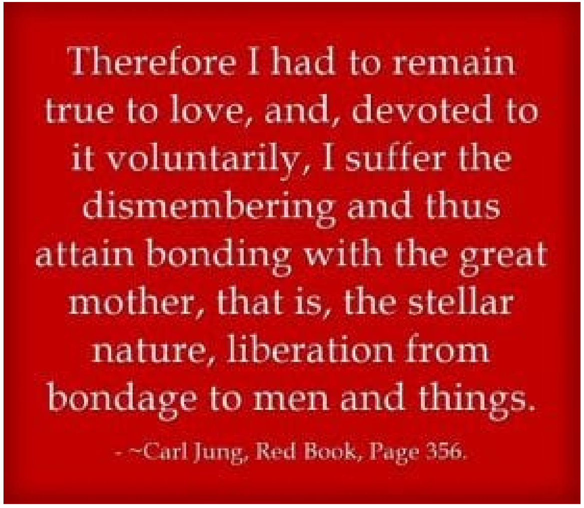
Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light.

Carl Jung, CW 14, Para 199



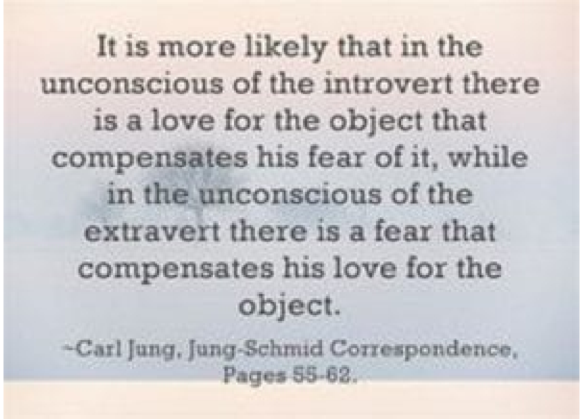
This is the burden everybody has to carry: to live the life we have got to live.

~Carl Jung, Letters Vol. II, Pages 515-516



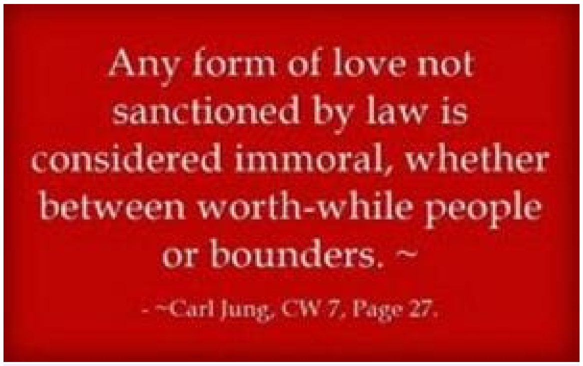
Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things.

- ~Carl Jung, Red Book, Page 356.



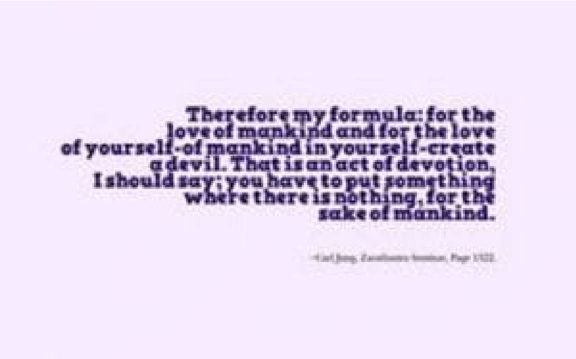
It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object.

~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.



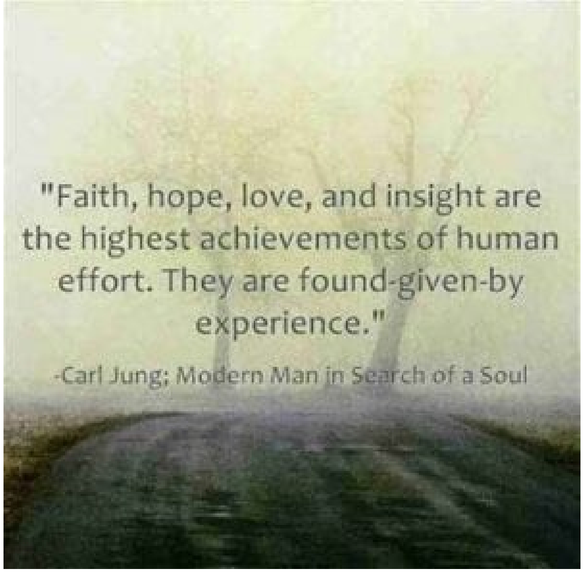
Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. ~

- ~Carl Jung, CW 7, Page 27.



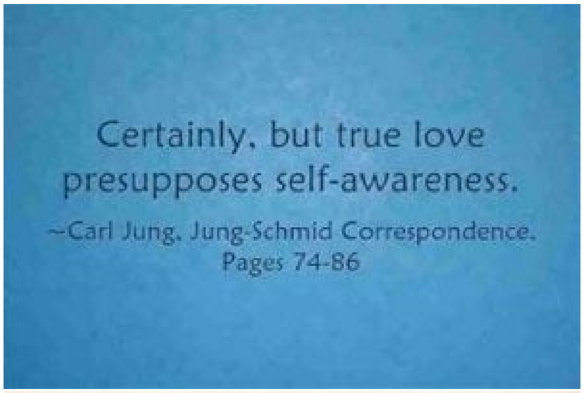
Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind.

~Carl Jung, Zarathustra Seminar, Page 1522.



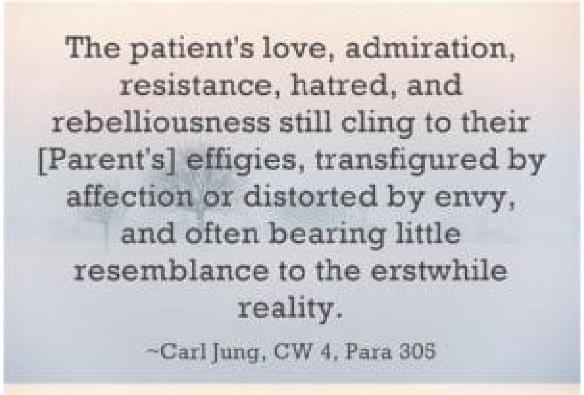
"Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."

-Carl Jung; Modern Man in Search of a Soul



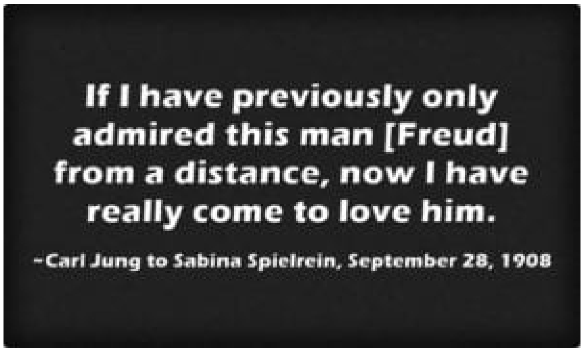
Certainly, but true love presupposes self-awareness.

~Carl Jung, Jung-Schmid Correspondence, Pages 74-86



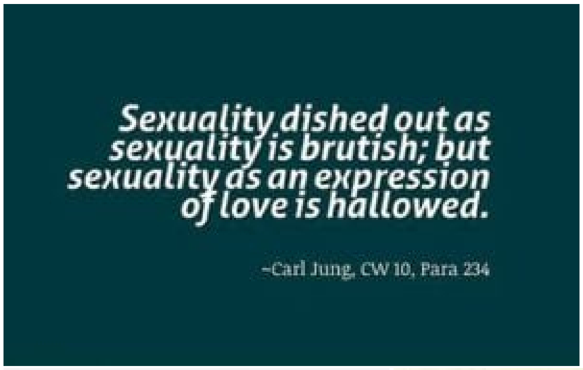
The patient's love, admiration, resistance, hatred, and rebelliousness still cling to their [Parent's] effigies, transfigured by affection or distorted by envy, and often bearing little resemblance to the erstwhile reality.

~Carl Jung, CW 4, Para 305



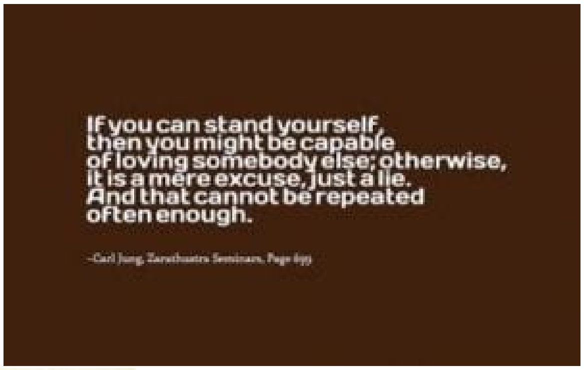
If I have previously only admired this man [Freud] from a distance, now I have really come to love him.

~Carl Jung to Sabina Spielrein, September 28, 1908



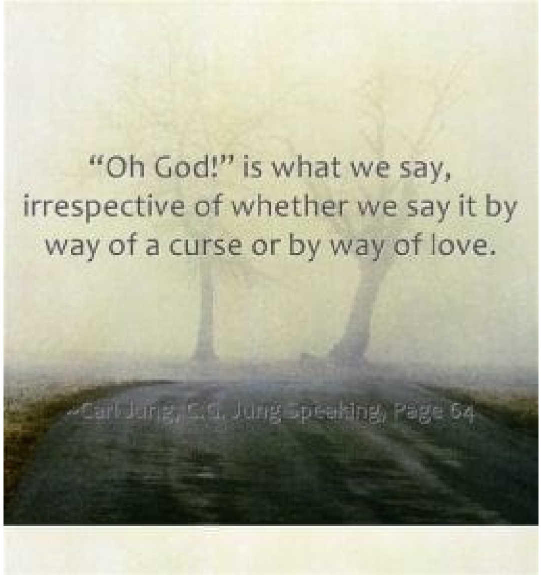
Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed.

~Carl Jung, CW 10, Para 234



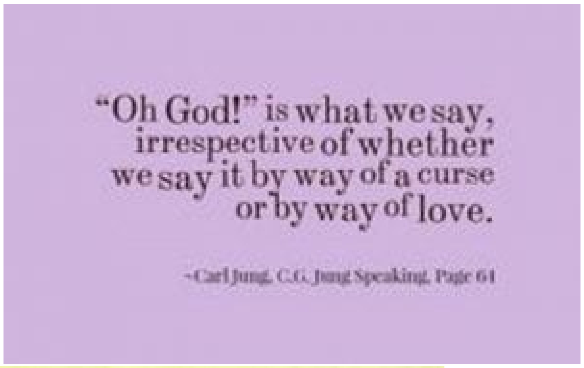
If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough.

~Carl Jung, Zarathustra Seminars, Page 699



"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

~Carl Jung, C.G. Jung Speaking, Page 64



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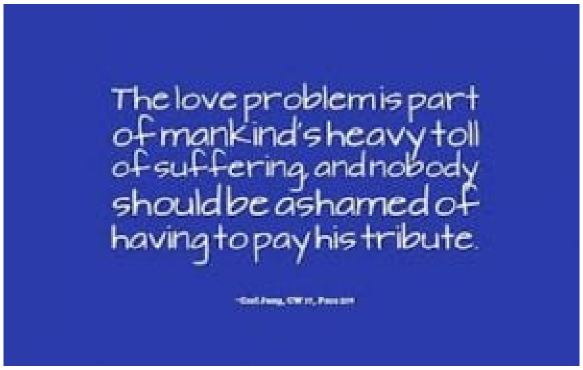
~Carl Jung, C.G. Jung Speaking, Page 61



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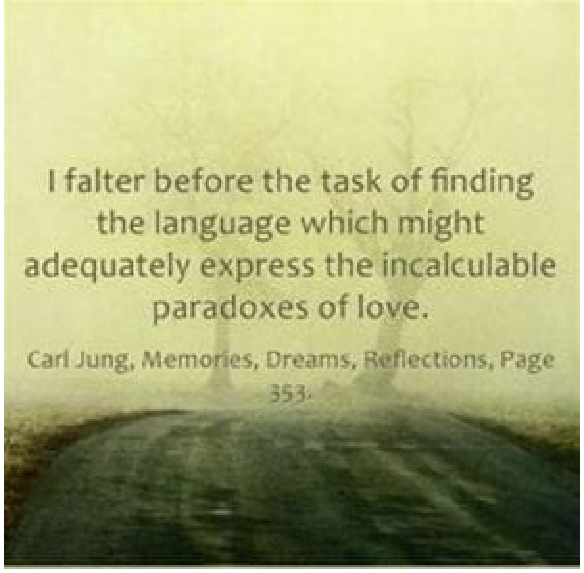
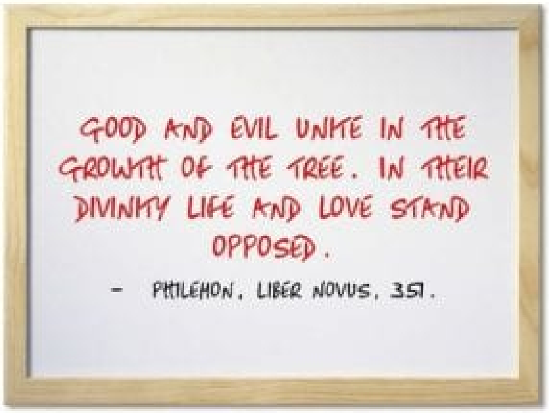
~Carl Jung, CW 17, Para [illegible]



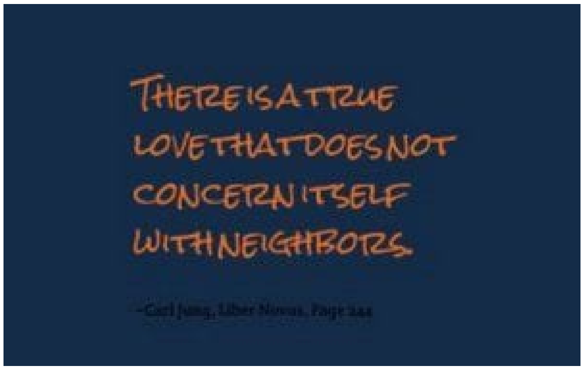
I falter before the task of finding the language which might adequately express the incalculable paradoxes of love.

Carl Jung, Memories, Dreams, Reflections, Page 353.



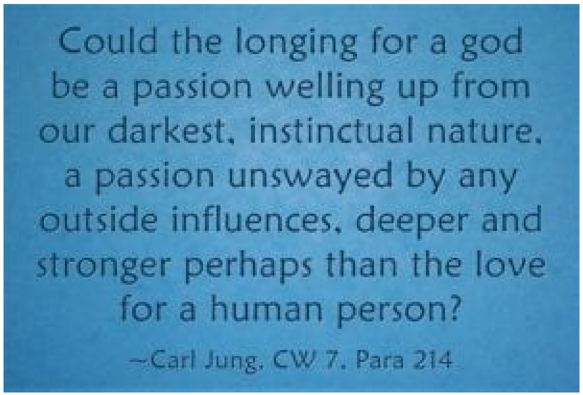
GOOD AND EVIL UNITE IN THE GROWTH OF THE TREE. IN THEIR DIVINITY LIFE AND LOVE STAND OPPOSED.

- PHILEMON, LIBER NOVUS, 351.



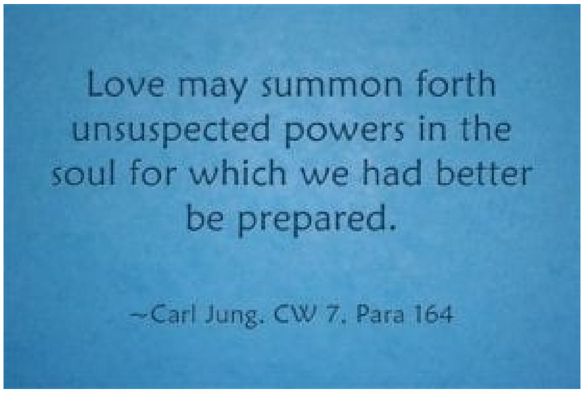
THERE IS A TRUE LOVE THAT DOES NOT CONCERN ITSELF WITH NEIGHBORS.

~Carl Jung, Liber Novus, Page 244



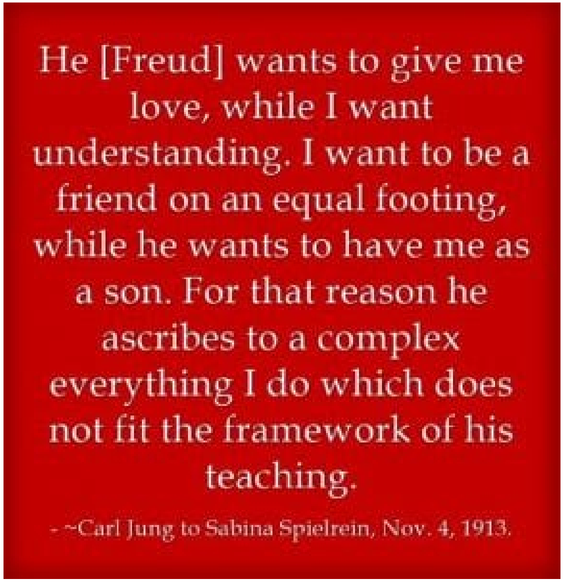
Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?

~Carl Jung, CW 7, Para 214



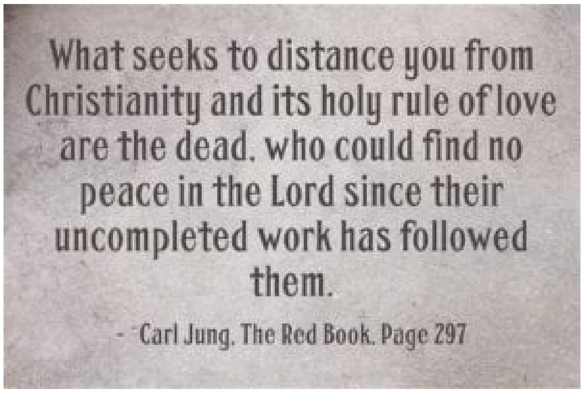
Love may summon forth unsuspected powers in the soul for which we had better be prepared.

~Carl Jung, CW 7, Para 164



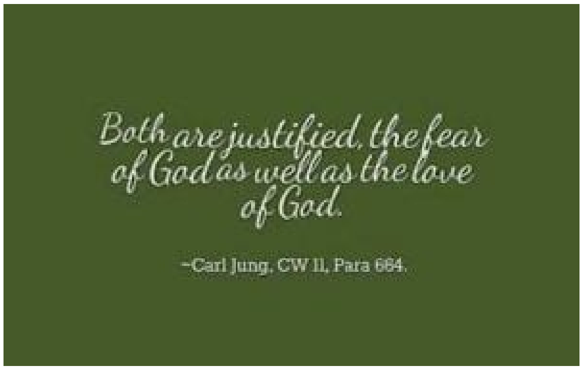
He [Freud] wants to give me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching.

- ~Carl Jung to Sabina Spielrein, Nov. 4, 1913.



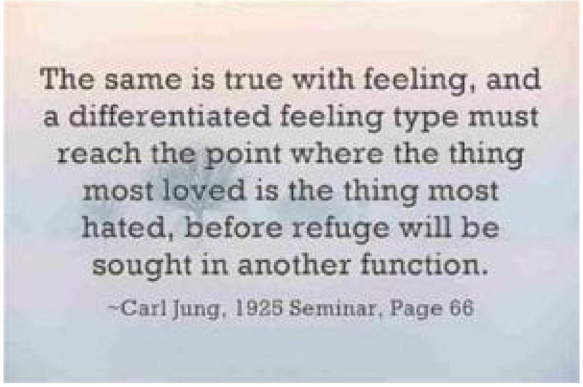
What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them.

- ~Carl Jung, The Red Book, Page 297



Both are justified, the fear of God as well as the love of God.

~Carl Jung, CW 11, Para 664.



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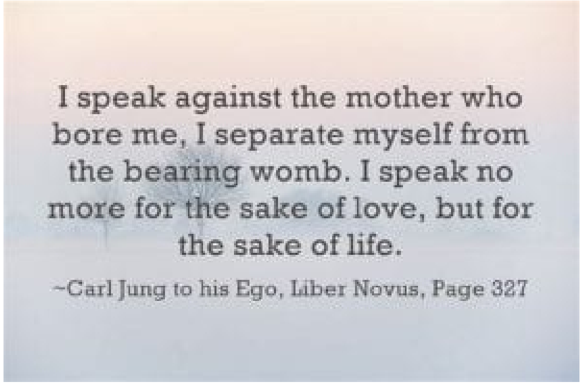
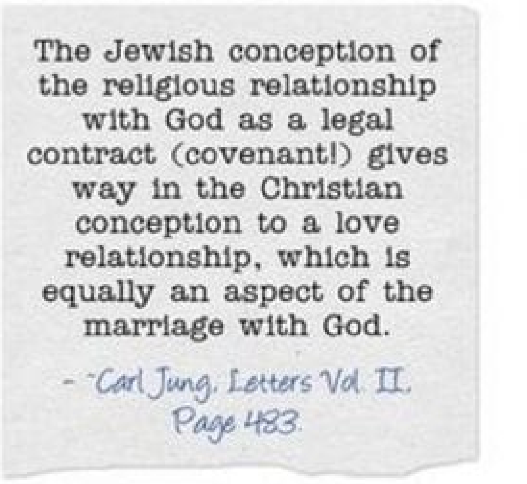
~Carl Jung, 1925 Seminar, Page 66



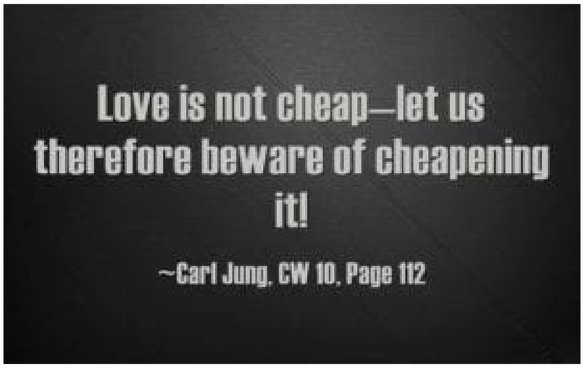
I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.

~Carl Jung to his Ego, Liber Novus, Page 327



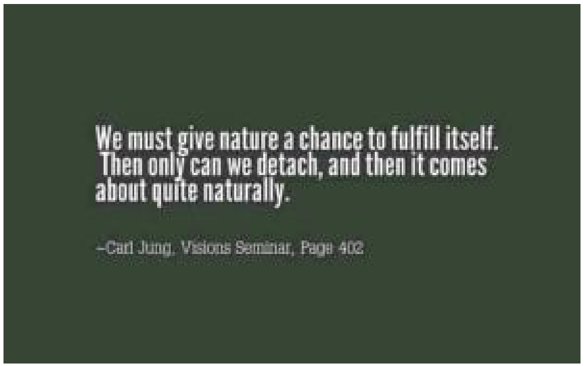
The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.

- ~Carl Jung, Letters Vol. II, Page 483.



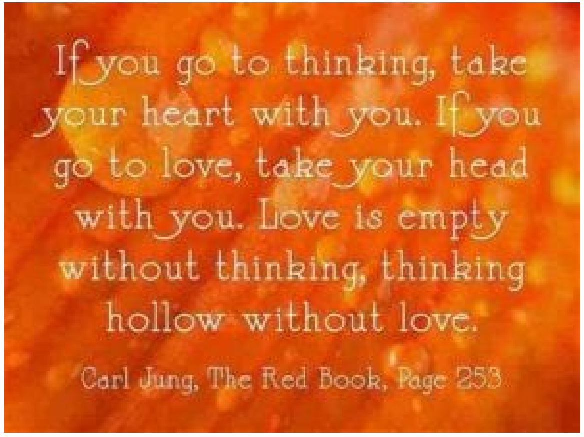
Love is not cheap—let us therefore beware of cheapening it!

~Carl Jung, CW 10, Page 112



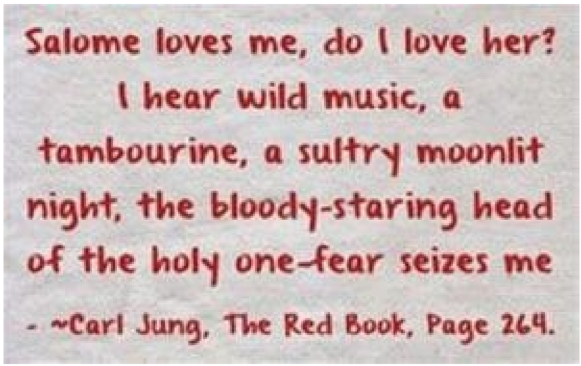
We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally.

~Carl Jung, Visions Seminar, Page 402



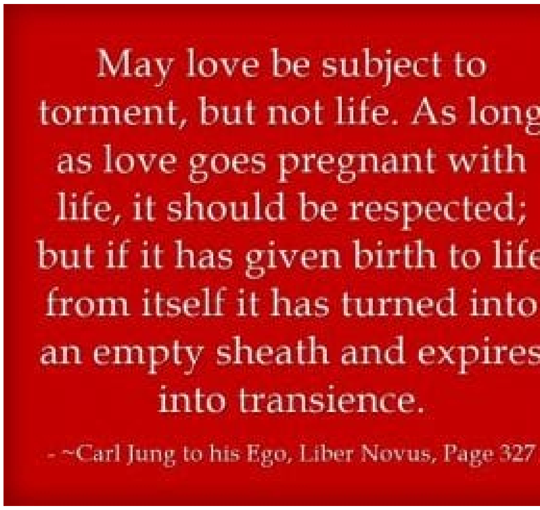
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love.

Carl Jung, The Red Book, Page 253



Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one-fear seizes me

- ~Carl Jung, The Red Book, Page 264.



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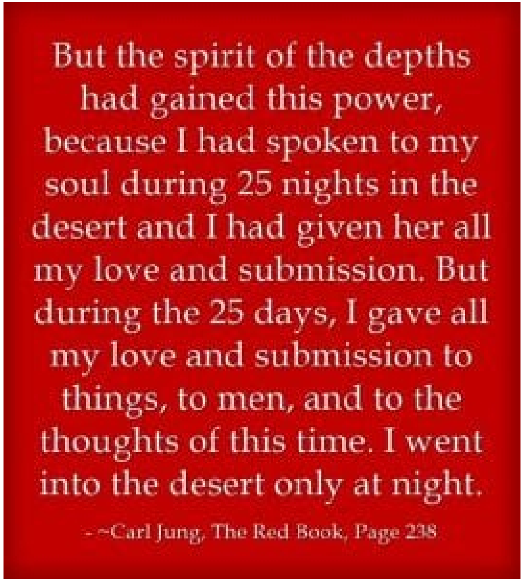
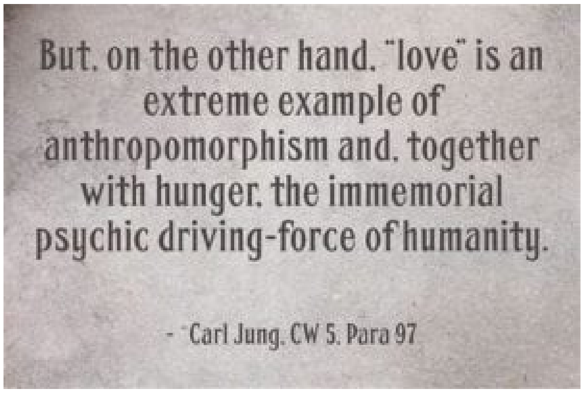
- ~Carl Jung to his Ego, Liber Novus, Page 327



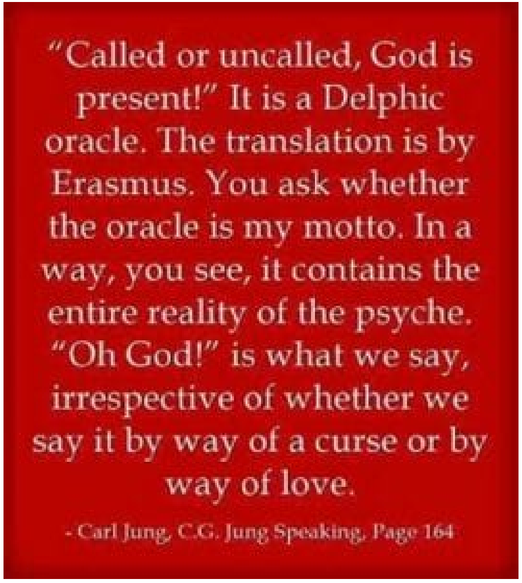
But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night.

- ~Carl Jung, The Red Book, Page 238



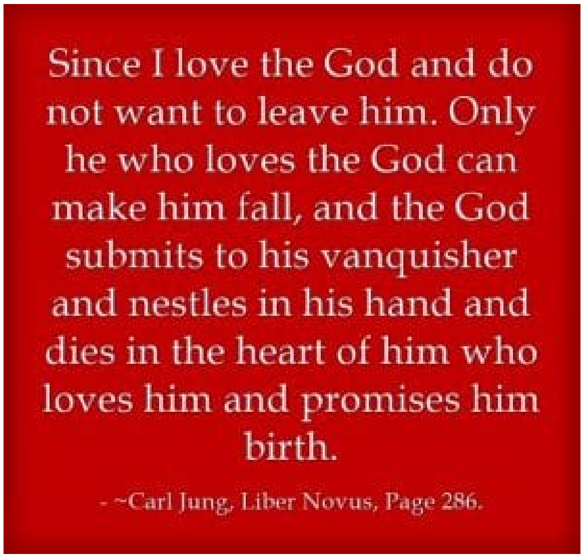
But, on the other hand, "love" is an extreme example of anthropomorphism and, together with hunger, the immemorial psychic driving-force of humanity.

- ~Carl Jung, CW 5, Para 97



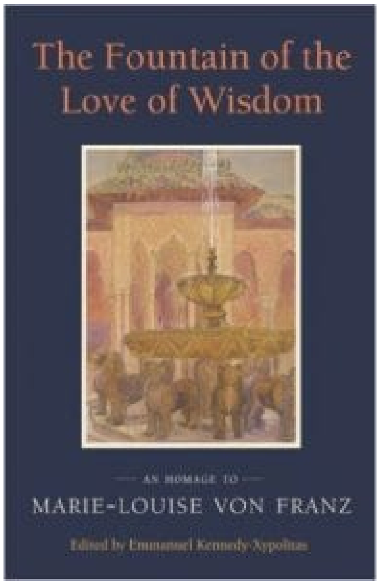
"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

- Carl Jung, C.G. Jung Speaking, Page 164



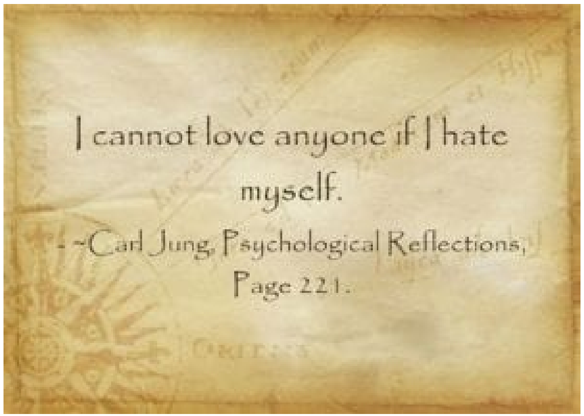
Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

- ~Carl Jung, Liber Novus, Page 286.

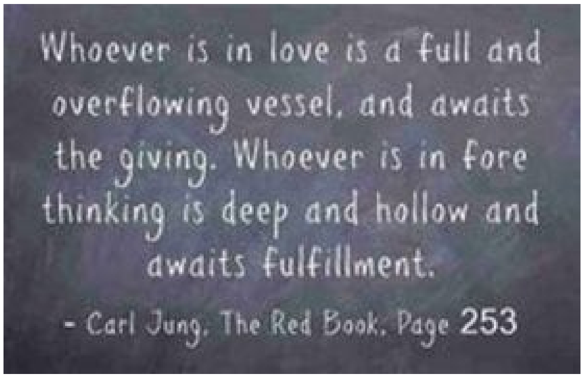

The Fountain of the
Love of Wisdom

AN HOMAGE TO
MARIE-LOUISE VON FRANZ

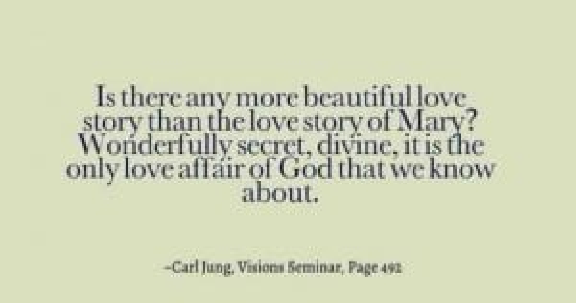
Edited by Emmanuel Kennedy-Xypolitas


I cannot love anyone if I hate myself.

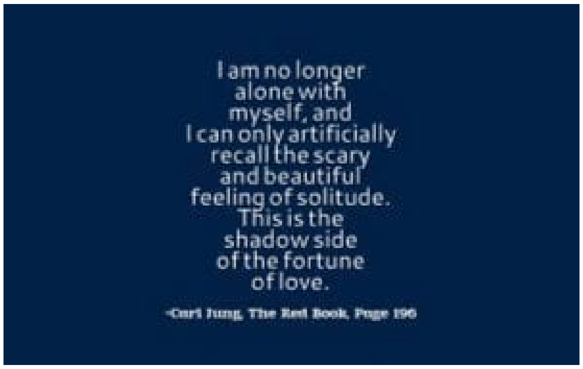
- ~Carl Jung, Psychological Reflections, Page 221.


Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment.

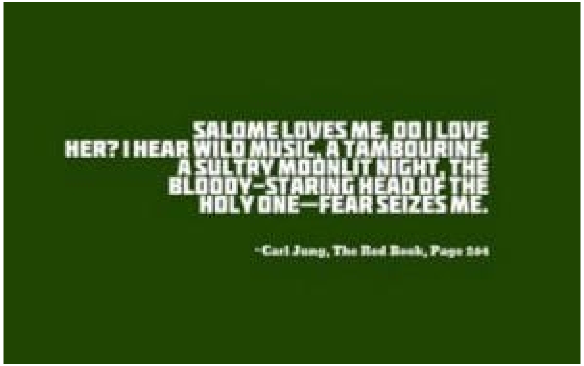
- Carl Jung, The Red Book, Page 253


Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about.

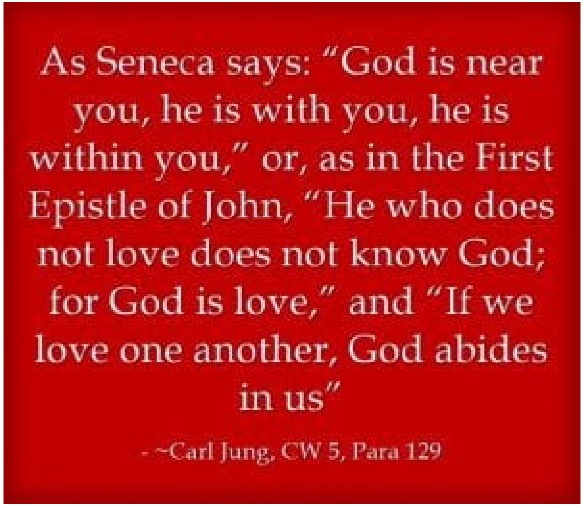
~Carl Jung, Visions Seminar, Page 492


I am no longer
alone with
myself, and
I can only artificially
recall the scary
and beautiful
feeling of solitude.
This is the
shadow side
of the fortune
of love.

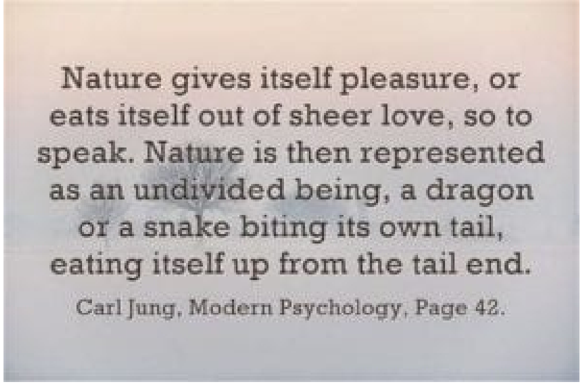
~Carl Jung, The Red Book, Page 196


SALOME LOVES ME, DO I LOVE HER? I HEAR WILD MUSIC, A TAMBOURINE, A SULTRY MOONLIT NIGHT, THE BLOODY-STARING HEAD OF THE HOLY ONE—FEAR SEIZES ME.

~Carl Jung, The Red Book, Page 284

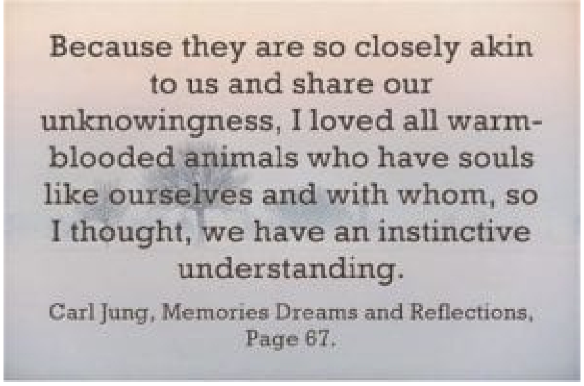

As Seneca says: "God is near you, he is with you, he is within you," or, as in the First Epistle of John, "He who does not love does not know God; for God is love," and "If we love one another, God abides in us"

- ~Carl Jung, CW 5, Para 129



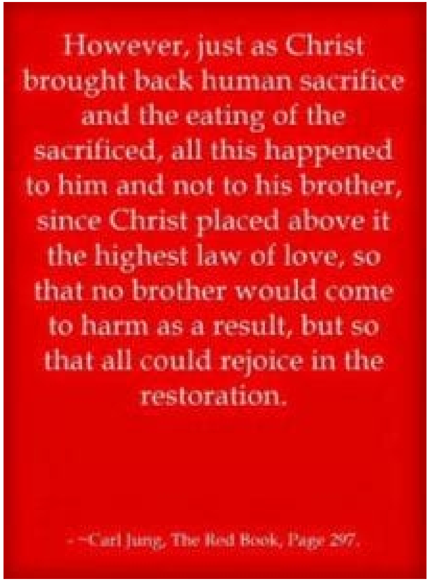
Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end.

Carl Jung, Modern Psychology, Page 42.



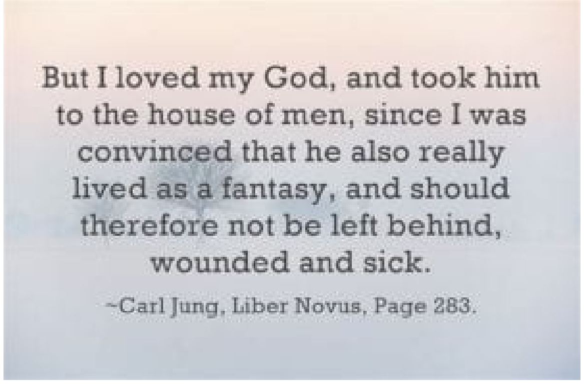
Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding.

Carl Jung, Memories Dreams and Reflections, Page 67.



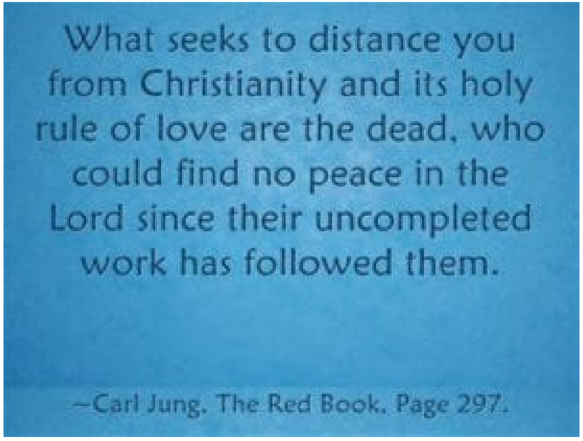
However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration.

- ~Carl Jung, The Red Book, Page 297.



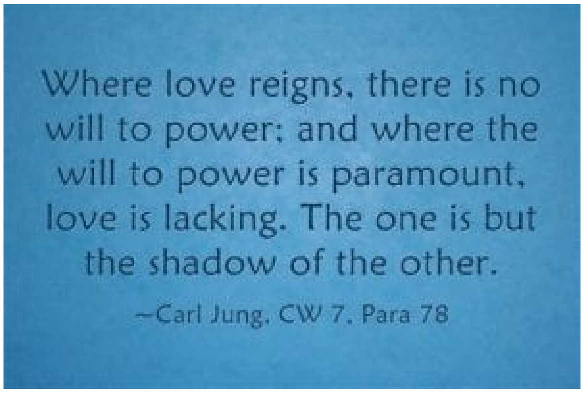
But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick.

~Carl Jung, Liber Novus, Page 283.



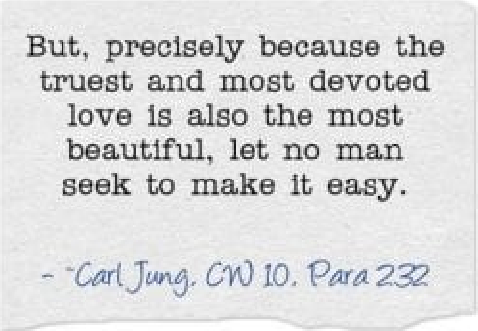
What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them.

~Carl Jung, The Red Book, Page 297.



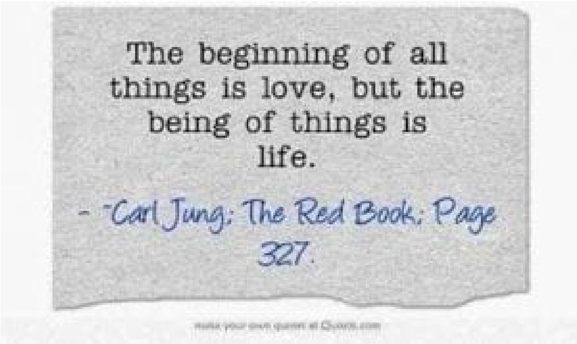
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other.

~Carl Jung, CW 7, Para 78



But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

- ~Carl Jung, CW 10, Para 232



The beginning of all things is love, but the being of things is life.

- ~Carl Jung; The Red Book; Page 327.

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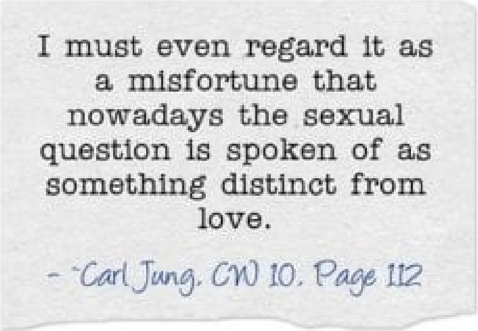
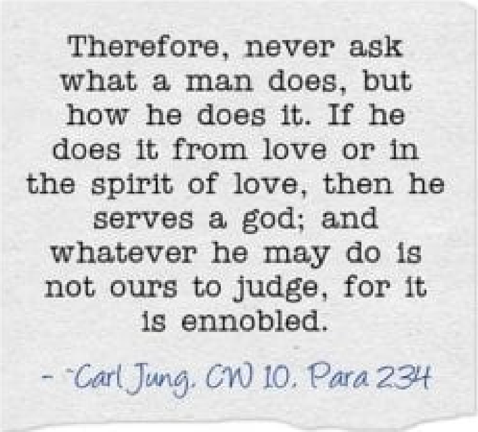


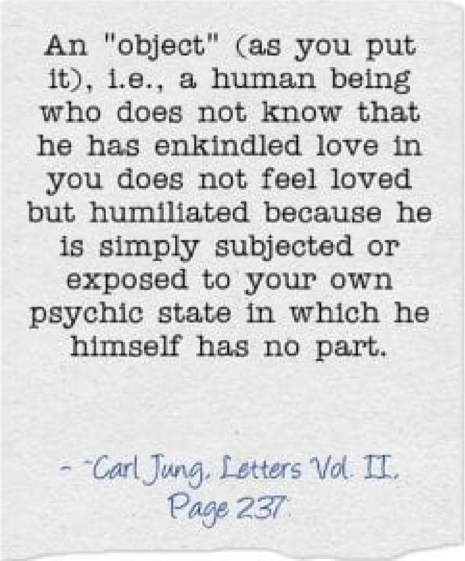
I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love.

- ~Carl Jung, CW 10, Page 112



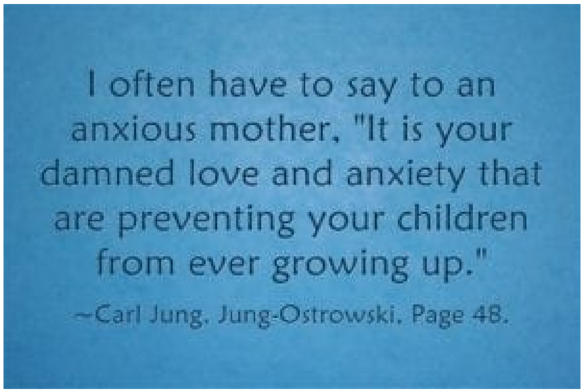
Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

- ~Carl Jung, CW 10, Para 234



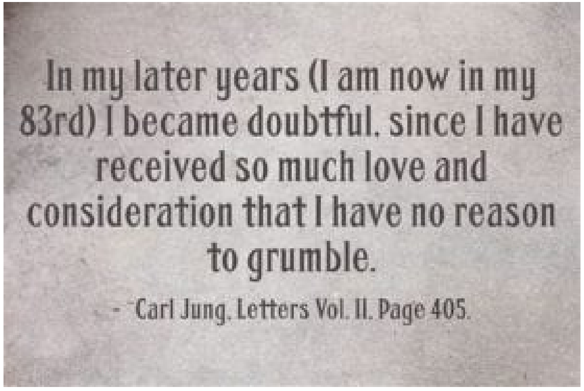
An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part.

- ~Carl Jung, Letters Vol. II, Page 237.



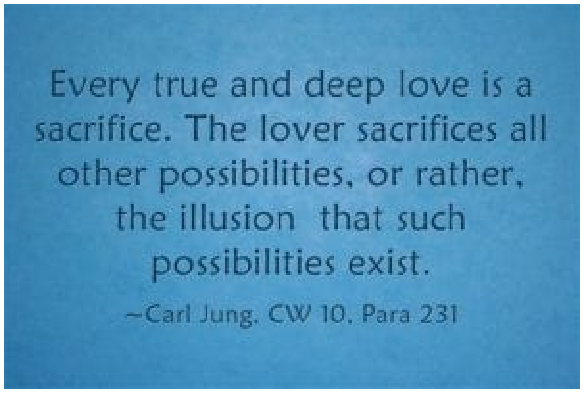
I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up."

~Carl Jung, Jung-Ostrowski, Page 48.



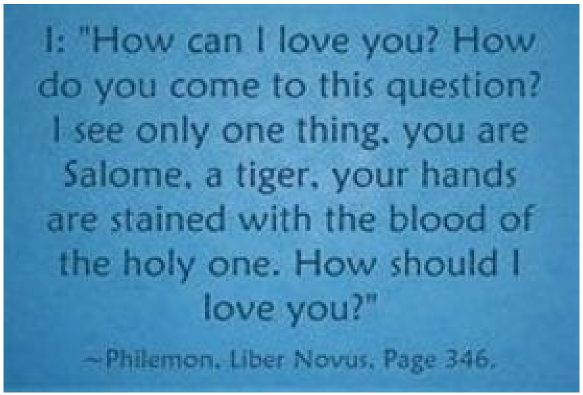
In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble.

- ~Carl Jung, Letters Vol. II, Page 405.



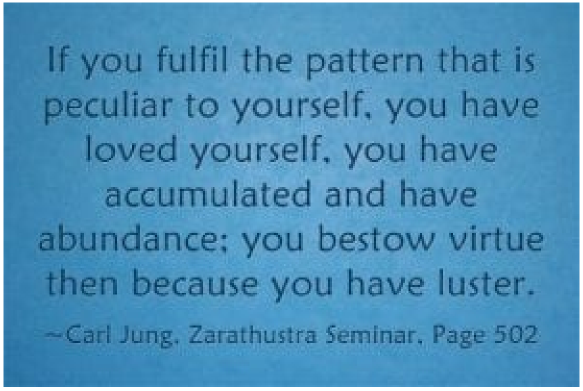
Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist.

~Carl Jung, CW 10, Para 231



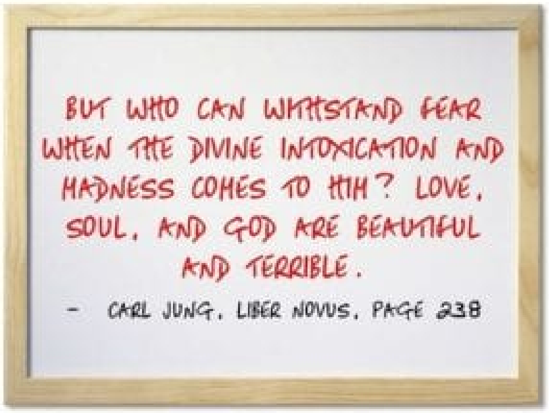
I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?"

~Philemon, Liber Novus, Page 346.



If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster.

~Carl Jung, Zarathustra Seminar, Page 502



BUT WHO CAN WITHSTAND FEAR WHEN THE DIVINE INTOXICATION AND MADNESS COMES TO HIM? LOVE, SOUL, AND GOD ARE BEAUTIFUL AND TERRIBLE.

- CARL JUNG, LIBER NOVUS, PAGE 238

1. `https://www.youtube.com/watch?v=PrwQEw0A2FY`

Carl Jung on "My Greatest Wealth." (2019-03-22 14:45)

[1]

[Carl Jung on "My Greatest Wealth.]

When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but many others also.

It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of the psyche.

I loved it and hated it, but it was my greatest wealth.

My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

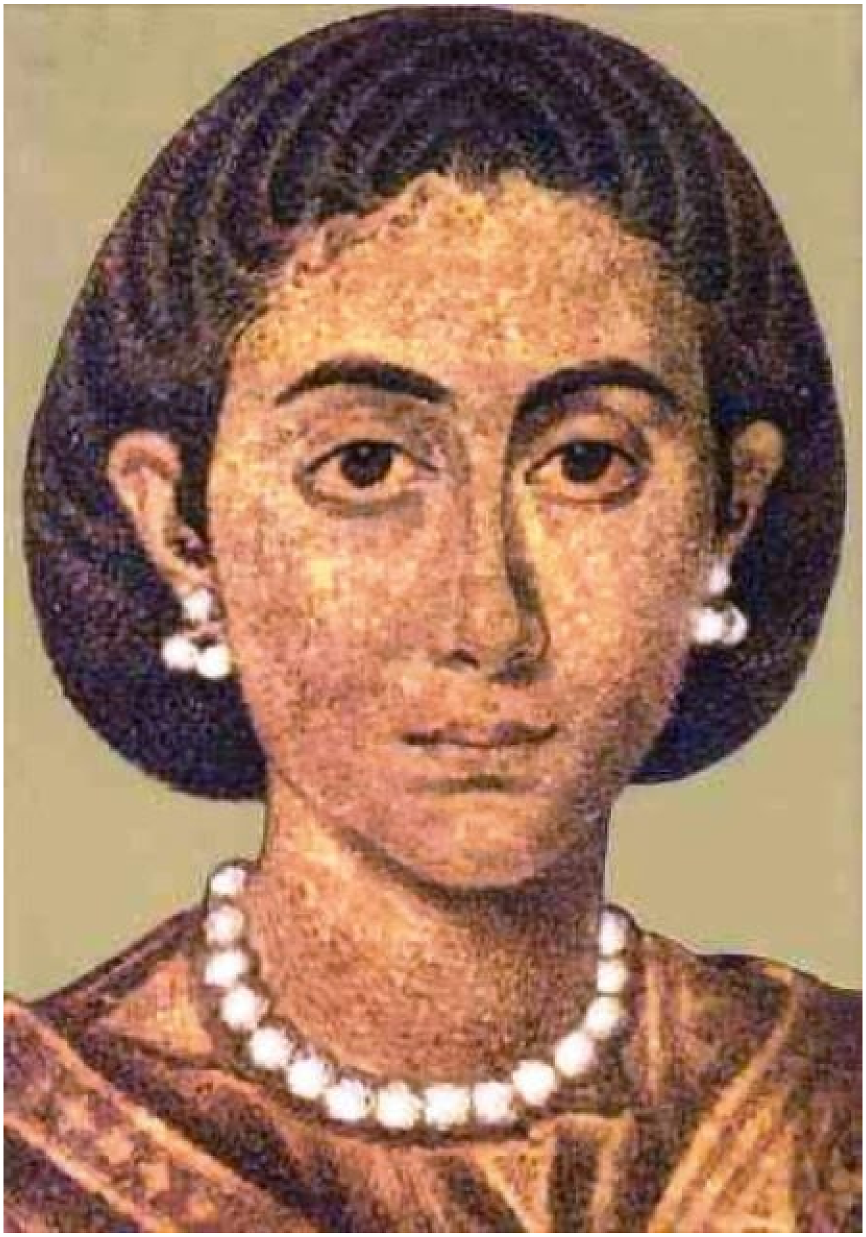
Today I can say that I have never lost touch with my initial experiences.

All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago.

Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images. Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/dfc75-wealth.jpg`

Carl Jung on Galla Placidia as a suitable embodiment of his Anima. (2019-03-22 14:51)



[Carl Jung on Galla Placidia as a suitable embodiment of his Anima.]

Even on the occasion of my first visit to Ravenna in 1913, the tomb of Galla Placidia seemed to me significant and unusually fascinating.

The second time, twenty years later, I had the same feeling. Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred.

I was there with an acquaintance, and we went directly from the tomb into the Baptistery of the Orthodox.

Here, what struck me first was the mild blue light that filled the room; yet I did not wonder about this at all.

I did not try to account for its source, and so the wonder of this light without any visible source did not trouble me.

I was somewhat amazed because, in place of the windows I remembered having seen on my first visit, there were now four great mosaic frescoes of incredible beauty which, it seemed, I had entirely forgotten.

I was vexed to find my memory so unreliable.

The mosaic on the south side represented the baptism in the Jordan; the second picture, on the north, was of the passage of the Children of Israel through the Red Sea; the third, on the east, soon faded from my memory.

It might have shown Naaman being cleansed of leprosy in the Jordan; there was a picture on this theme in the old Merian Bible in my library, which was much like the mosaic.

The fourth mosaic, on the west side of the baptistery, was the most impressive of all. We looked at this one last.

It represented Christ holding out his hand to Peter, who was sinking beneath the waves.

We stopped in front of this mosaic for at least twenty minutes and discussed the original ritual of baptism, especially the curious archaic conception of it as an initiation connected with real peril of death.

Such initiations were often connected with the peril of death and so served to express the archetypal idea of death and rebirth.

Baptism had originally been a real submersion which at least suggested the danger of drowning.

I retained the most distinct memory of the mosaic of Peter sinking, and to this day can see every detail before my eyes: the blue of the sea, individual chips of the mosaic, the inscribed scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher.

After we left the baptistery, I went promptly to Alinari to buy photographs of the mosaics, but could not find any.

Time was pressing this was only a short visit and so I postponed the purchase until later.

I thought I might order the pictures from Zurich.

When I was back home, I asked an acquaintance who was going to Ravenna to obtain the pictures for me.

He could not locate them, for he discovered that the mosaics I had described did not exist.

Meanwhile, I had already spoken at a seminar about the original conception of baptism, and on this occasion had also mentioned the mosaics that I had seen in the Baptistery of the Orthodox.

The memory of those pictures is still vivid to me.

The lady who had been there with me long refused to believe that what she had "seen with her own eyes" had not existed.

As we know, it is very difficult to determine whether, and to what extent, two persons simultaneously see the same thing.

In this case, however, I was able to ascertain that at least the main features of what we both saw had been the same.

This experience in Ravenna is among the most curious events in my life. It can scarcely be explained.

A certain light may possibly be cast on it by an incident in the story of Empress Galla Placidia (d. 450).

During a stormy crossing from Byzantium to Ravenna in the worst of winter, she made a vow that if she came through safely, she would build a church and have the perils of the sea represented in it.

She kept this vow by building the basilica of San Giovanni in Ravenna and having it adorned with mosaics.

In the early Middle Ages, San Giovanni, together with its mosaics, was destroyed by fire; but in the Ambrosiana in Milan is still to be found a sketch representing Galla Placidia in a boat.

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince.

Her tomb seemed to me a final legacy through which I might reach her personality.

Her fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima.

The anima of a man has a strongly historical character. As a personification of the unconscious she goes back into prehistory, and embodies the contents of the past.

She provides the individual with those elements that he ought to know about his pre-history.

To the individual, the anima is all life that has been in the past and is still alive in him.

In comparison to her I have always felt myself to be a barbarian who really has no history like a creature just sprung out of nothingness, with neither a past nor a future. Carl Jung, Memories Dreams and Reflections, Page 286.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/4f9a5-aelia.jpg`

Carl Jung on the Devil, Lucifer, Satan (2019-03-22 15:18)

[1]Carl Jung on the Devil, Lucifer, Satan - YouTube

1. `https://www.youtube.com/watch?v=zmjf0G6pBC8`

Carl Jung on Buddha and Christ. (2019-03-22 15:41)

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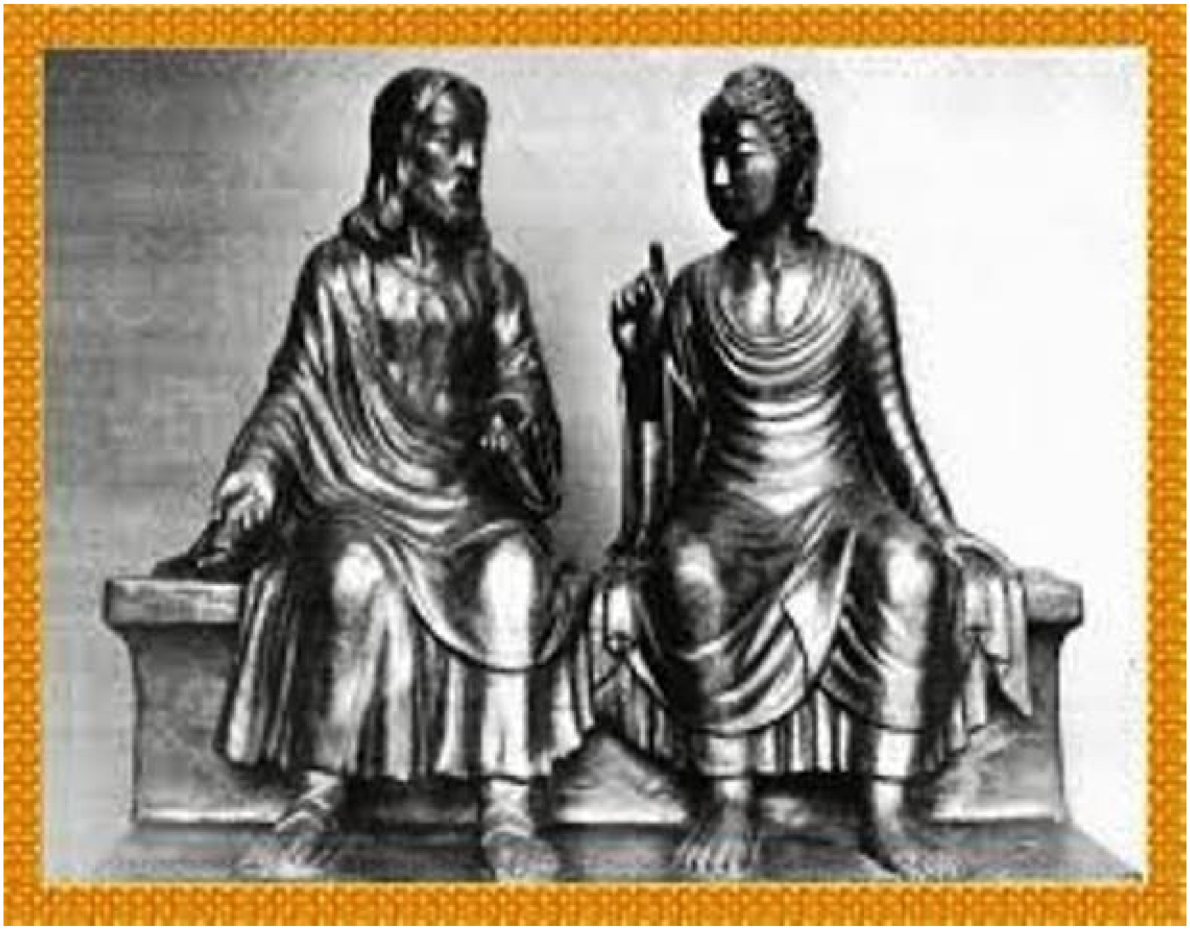

[Carl Jung on Buddha and Christ.]

The intensity of my emotion showed that the hill of Sanchi meant something central to me. A new side of Buddhism was revealed to me there.

I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life.

For Buddha, the self stands above all gods, a Unus Mundus which represents the essence of human existence and of the world as a whole.

The self embodies both the aspect of intrinsic being and the aspect of its being, known, without which no world exists.

Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness.

Schopenhauer's great achievement lay in his also recognizing this, or rediscovering it independently.

Christ like Buddha is an embodiment of the self, but in an altogether different sense.

Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice.

In Christianity more is suffered, in Buddhism more is seen and done.

Both paths are right, but in the Indian sense Buddha is the more complete human being.

He is a historical personality, and therefore easier for men to understand.

Christ is at once a historical man and God, and therefore much more difficult to comprehend.

At bottom he was not comprehensible even to himself; he knew only that he had to sacrifice himself, that this course was imposed upon him from within.

His sacrifice happened to him like an act of destiny.

Buddha lived out his life and died at an advanced age, whereas Christ's activity as Christ probably lasted no more than a year.

Later, Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a Buddha.

Similarly, in Christianity, Christ is an exemplar who dwells in every Christian as his integral personality. But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate the way taken by Christ.

Similarly in the East, historical trends led to a devout imitation of the Buddha.

That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea.

As Buddha, by virtue of his insight, was far in advance of the Brahma gods, so Christ cried out to the Jews, "You are gods" (John 10:34); but men were incapable of understanding what he meant.

Instead we find that the so-called Christian West, far from creating a new world, is moving with giant strides toward the possibility of destroying the world we have.

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science.

It was a little too much of a good thing, and I needed a retreat.

A ten-day spell in the hospital offered it to me, for in Calcutta I finally came down with dysentery.

This was a blessed island in the wild sea of new impressions, and I found a place to stand on from which I could contemplate the ten thousand things and their bewildering turmoil. Carl Jung, Memories Dreams and Reflections. Pages 279-280.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/9407d-buddhas.jpg`

Carl Jung on the attitude of Alchemists (2019-03-22 17:12)

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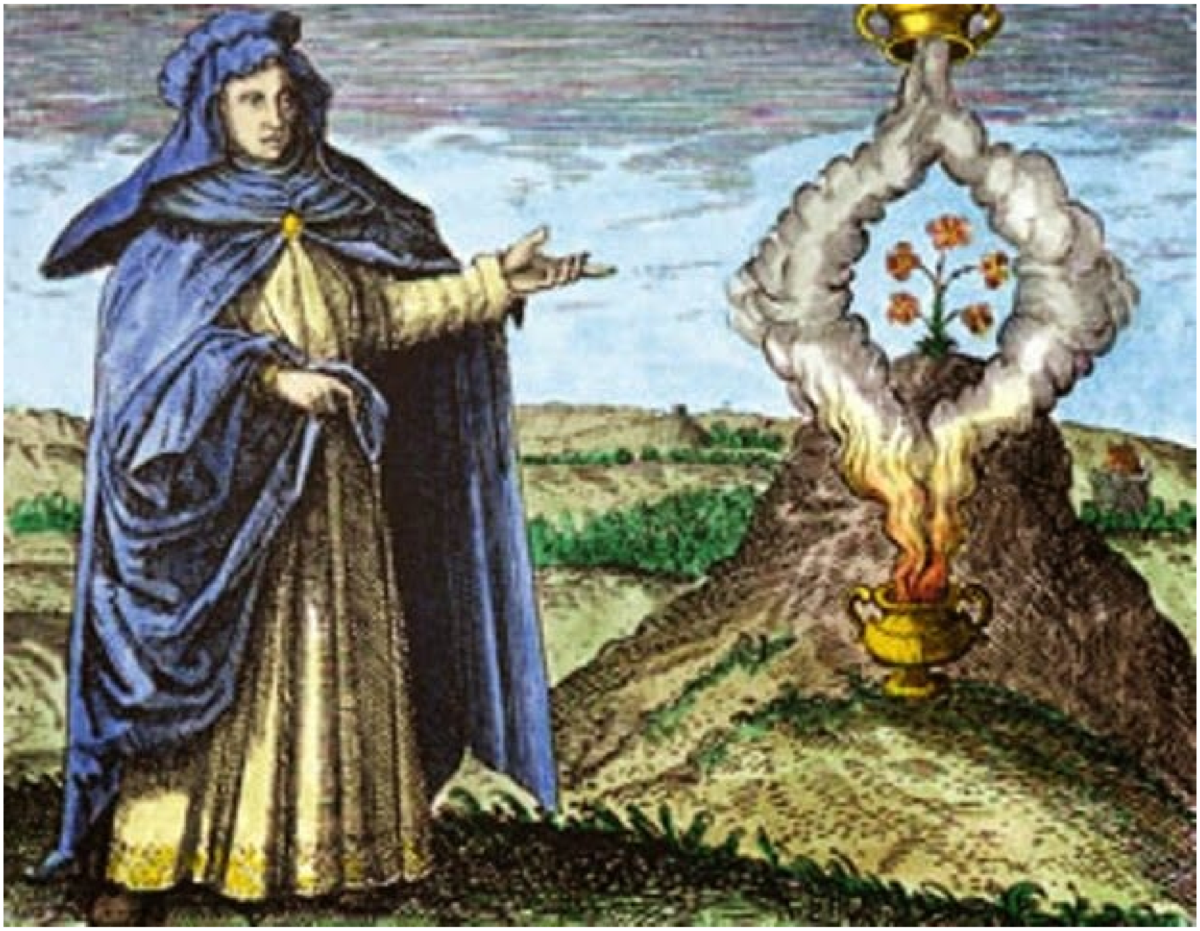


Lecture IV 23rd May, 1941

We are dealing with the subject of the attitude of the alchemists to their work, and I must still mention some quotations from the later authors, because they shed an important light
on the subject.

MICHAEL MAIER was a famous alchemist of his time (end of sixteenth and beginning of the seventeenth centuries) and was one of the founders of the society of the Rosicrucians.

He says:

l. "The philosophers have said: that no one could attain the science of the spiritual, unless his soul be divine and his nativity spiritual. " ——-

It certainly sounds very strange to hear a chemist and doctor talking of the "science of the spiritual".

Michael Maier worked in his laboratory, with retorts and smelting pots, just like any of the earlier alchemists; and yet he speaks of the "scientia spiritualis”, and means the alchemistic
opus .

We can see from this how the alchemist understood his work: it was work which dealt with spiritual things.

And "the philosophers" have said that only the man "whose soul is divine" can attain it.

I do not know what Maier really meant by this, possibly he was alluding to the Christian conception of the soul, but he may also have meant something which is beyond my knowledge.

The spiritual nativity certainly refers to the horoscope.

Presumably there were signs in Maier’s own horoscope that he was an electus" (a chosen one), called to this work.

This point of view, which is often to be found in the old alchemistic literature, stands opposed to the Christian standpoint: everyone has access to the Church’s means of salvation, provided he has the necessary faith, obedience and submission.

But the alchemistic opus is born through the individual and for the individual.

This remark of Maier’s is no isolated case, there are a great many passages in the literature which point in the same direction.

We read in another seventeenth century treatise:

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books."

By the revelation of God the author means the Gospel, and he puts this in the first place.

But besides this he has another source of information: the authentic books.

These are, of course, the alchemistic books.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity.

Maier speaks clearly of another source of knowledge besides the Gospel.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose.

But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment.

This is the confession of a man who was one of the great reformers of medicine, and it states plainly that the Gospel is not the only source of enlightenment, but that there is another source of light and knowledge, concealed in nature.

Paracelsus was an alchemist himself, and has left a number of alchemistic treatises.

He had a considerable influence on the alchemy of the latter half of the sixteenth century, and still more on that of the seventeenth century.

Gerardus Dorneus, who lived at the end of the sixteenth century and was one of the most famous alchemists of his time, was a pupil of Paracelsus.

We read in another treatise:

"The materia must be understood, for the philosophers of all ages have held knowledge to be the most important thing in this work. One must have an untroubled fund of knowledge."

We find an important point here. In contrast to the contemporary Christian attitude, where the whole emphasis was laid on faith, this passage emphasises knowledge: the Gnosis.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity.

These ideas belonged to Gnosticism, one of Christianity’s most dangerous rivals.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical Speculations.

Therefore the fathers of the Church dissociated themselves from the Gnostics, and fought Gnosticism bitterly, declaring it a heresy.

Most of the writings of the Gnostics have disappeared eared, so there are many gaps in our knowledge of this subject; but fortunately one of the early fathers of the Church, Hippolytus, was very helpful in this respect.

He left a very complete treatise about the doctrines of the Gnostics; he was much more benevolently disposed towards them, and very much more careful and conscientious in his report, than his contemporaries.

The emphasis which is laid on knowledge, on the Gnosis, in our passage is one of the main characteristics of alchemy.

In the same treatise in the Musaeum Hermaticum, we read:

"He, who would attain this highest mystery, must realise that this art does not lie in man’s power, but depends up on

God’s goodness, and that neither will nor desire can lead him to it, but only God’s mercy. One must only exercise this art for the honour and glory of God (ad solam Dei gloriam) and for no other goal. Nature is one, true and simple, perfect in its essence, and a secret spirit lies hidden in it. If thou wouldst recognise it, thou must thyself be true, simple, patient, steadfast and devout, and must not harm thy neighbour, in short : thou must be a regeneratus, a new being."

A "regeneratus" means a re-born man, a regenerated human being; and the attitude which is recommended for such a man is very similar to that which Christianity has established as the "desideratum”.

The result is called "the highest mystery”.

There cannot be two highest mysteries, but only one.

The alchemists apply this term to their art; in other words: the attainment of this art is their highest mystery which excels even the Christian mystery.

This is not said in so many words, but nevertheless it is the conclusion which one is bound to draw from this passage.

And, as I have pointed out before, it would have been far too dangerous to express themselves more clearly on this point in those days.

The author also tells us that a secret spirit lies concealed in nature, the "spiritus absconditus”.

This concealed spirit cannot be proved to be in nature, but quite certainly it exists in man, for the human soul is for the most part hidden from us.

The old masters project the unconscious, and describe what is really an attitude to one’s own unconscious; though to talk of "one’s own unconscious" is a facon
de parler, for I cannot say anything is my own, unless I have it in my pocket or Another author says:

"Spirit, body and soul must all take part in this work."

This means that the opus demands the whole man, and not just the intellect: though one might well think it was only the latter, because knowledge is so much stressed.

Another author says:

" In this art, which comes from God, no sensual, wicked or infernal spirits are admitted, but only a simple, straight, true and steadfast spirit whose essence is pure and devout. All others misunderstand the highest mystery."

This passage needs no further explanation. We come now to another text:

"But when God grants his grace, to someone who understands it, this will appear incomprehensible in the eyes of the world and those who love this mystery will
be scorned of men and looked down upon as . . . "

They will be regarded as good for nothing people.

"Just as learned men also, doctors and others, cannot find it, because they have never looked at it, although it lies before their eyes, and do not trust it, although it contains such power in itself. And no one can teach them any better while they follow their nature and their intellect : therefore they cannot find it for very wisdom, because it transcends their power of comprehension, for it is the work of God and of nature and can only be reached through nature. Therefore they remain ignorant.”

If you assume that the alchemists were really, without knowing it, working on the unconscious, you can easily understand this text, we could still apply what it says today.

A further text says:

"Only a few attain the possession of this Kingdom, although many labour in the construction of our stone. The Creator has not given the true knowledge and possession of it to the multitude, but only to the few, who hate lies and cling to the truth, devote themselves to the art with heartfelt sighs and seek it conscientiously; but above all to those who love God without hypocrisy, and therefore pray to him.

"If he succeeds in finding a worthy, suitable man, and he begins to feel the weight of his own years, then he may impart the art to him, but not to several! For this science must always remain secret. Because, were a wicked man to have knowledge of it, the Christian world would be in great danger. Puffed up with pride (inflatus superbia) over his heritage, he would overthrow the legitimate rulers who govern others . . . God has hidden this knowledge from great doctors and has only given it to a few who were truly devout and humble. And as among the myriads of stars in the Heavens, there are only seven planets, so among millions of people, only a few attain this knowledge. Those, who think themselves wise although they know nothing, are not bidden to our feast."

The fact, that this art is only for the individual, is emphasised here again.

It is not meant for the multitude, but is presumably only for the man who is chosen on account of his fate or disposition.

Moreover we see the contrast to the Christian world expressed in this passage.

Should someone, who understands the art, betray it to the multitude, he would come into conflict with Christianity, and the Christian world would be in great danger.

This shows us clearly, that the principle of the art of alchemy was opposed to the Christian "Weltanschauung" of those days, in other words, alchemy concealed a heresy.

It was a spiritual endeavour which, far from running parallel to Christianity, opposed it, even dangerously.

Another text says:

"One should not begin to touch this secret, impenetrable work, and the spirit which lies hidden beneath it . . . before having explored it in the depths of its own singularities and characteristics, and in relation to the indispensable harmonising with nature. One gains nothing from this spirit, if one has not already clearly recognised and known it. God is wonderful in his works and his wisdom is infinite and he does not allow himself to be mocked. Many entangled themselves lightly in this work and have died in the laboratory, or have been otherwise pursued by misfortune. For the art is not easy, as some imagine, because the philosophers have likened it to the play of children and the work of women."

The "ludus puerorum " (play of children) and "opus mulierum" (work of women) are expressions which recur frequently in alchemy.

"A few philosophers have found it easy, simply because God granted them understanding. Therefore one should pray and begin with God's help."

Here again we hear of the "spiritus absconditus" with which this art was, concerned.

One is really curious to know what this old master understood by this spirit.

For us, as I have said several times, it is the unconscious, but in those days they had no conception of the unconscious.

It was projected and was outside, it was not understood as a psychological fact.

We live, historically speaking, in a period of transition, when the psychical man is beginning to exist as an empirical fact, psychical man was unknown before.

The culture of India is pre-psychological, for instance.

The Indians are totally unpsychological, one cannot explain to them what psychology is, because they do not think in those terms.

Psychological facts are metaphysical facts to them and it is the same with orthodox Catholics.

It is very difficult to explain to such people what we mean by the unconscious, because classical Christianity is also pre-psychological.

These things are metaphysical, not psychological, entities to them, which naturally makes a considerable difference.

I will bring the excerpts from the alchemists' writings about attitude to a close with a short passage from another treatise:

"So man must become as the corn of the field . . . therefore he must die outright and unfold completely."

This is one of those assertions of the alchemists which remind us of Goethe, in this case of the last verse of his poem: "Selige Sehnsucht":

"Und so lang du das nicht hast, (All the while thou hast not part,
Dieses Stirb und werde! In this dying and new birth!
Bist du nur ein triib er Gast But a dismal guest thou art
Auf der dunklen Erde. "On the dark and gloomy earth.)

The old alchemists were also aware that they must have such an attitude, in order to do their work properly.

To sum up:

it is evident from all these excerpts that alchemy was not a natural science nor even a natural philosophy as we understand the latter; it was really a purely religious endeavour, in which the Christian attitude was taken for granted, but which really stood opposed to contemporary Christianity and is still opposed to the modern Christian attitude.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone.

This is an attitude which is foreign to us, for we have grown up in the congregational teaching of the Church, and in the more modern socialistic ideas which are "plus papal que le pape".

We think socially and talk socially, the individual has become a mass article.

But in those days one of the greatest and most important spiritual movements existed only for the individual.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual.

We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else.

It is there that he goes under and loses himself.

The attitude of the alchemists arises from manifold admonitions to prayer, patience, purity of purpose, renunciation of all worldly gain, conviction that this work depends on the grace of God, that it cannot be completed without the intercession of the Deity and that it is a purely spiritual work.

The alchemist turns away from the materia, in spite of the fact that he works on it in his laboratory.

He has a secret purpose: to free the world soul (the deus absconditus) bound in matter.

The work is a source of divine knowledge; and therefore requires a man, who through attitude or predestination, is capable of understanding this divine mystery.

The work takes place through the will of God operating in individuals who are led on to this path by an inexorable fate.

It must be worked on through meditation, obedience to tradition and an introductory study of the authentic works.

It demands a good mind, great intelligence and industry.

The artist or philosopher also encounters a psychological difficulty in his work.

If, for instance, he produces the nigredo (blackness) in his retort, then his own soul also enters the nigredo.

This means that he must face the darkness of his own soul, its melancholia.

We also met with curious symbolic allusions in these passages.

The spring of Paradise, for instance, gushes forth again during the work, the eternal water which flows in the form of the four rivers.

This water represents the grace of God, or the Holy Ghost.

It is a parallel of the water which flowed from the wound in the side of Christ, which signifies the spiritus veritatis (spirit of truth) , and is the redeeming, refreshing water for mankind - in alchemy, however, only for the individual.

The opus itself, therefore, means a re-birth, a regeneration; and it is compared to the grain of wheat which must die and decay, in order that its new life should arise.

So the man, who gives himself to this work, must die in order to rise again.

We also hear that the work can be hindered by bad spirits, the demons Ophiuchus and Antimimus1 (the imitator) .

And, moreover, this work is the highest mystery and greatest secret which must be anxiously and zealously guarded.

We shall hear more of this later.

This represents roughly the attitude of the alchemist towards his work.

On the one side he worked in his laboratory, where he was busy with all kinds of minerals and with all the chemical substances that were known in his day; and, on the other side, he meditated, carried out exercises in meditation, so to speak, for meditation was an essential part of the work.

His subjects of meditation were the so-called operations and the authentic books.

We must try to realise, therefore, what these old philosophers meant by meditation; as we tried in previous lectures to get a clear picture of how Ignatius, the Devoti and the Christian mystics understood meditation, and earlier, of the Indians' conception of Yoga.

VII. Meditatio.

We find the word "meditation" in one of the earliest monuments of alchemy:

"The Tabula Smaragdina" attributed to Hermes Trismegistus .

We read there:

"And as all things proceed from one, through the meditation of the One . "

This sentence is of course very obscure.

Is it the meditation of one man or of this one thing?

Probably the latter.

The expression "meditation", as it is used here, has a parallel in the process of the creation where God meditated the world into existence.

He thought the world with his logos, and the world originated in this thought.

And the alchemist also thought that he could complete the miraculous work through meditation.

We read in the Turba (a text which was also transmitted by the Arabs but which goes back to antiquity and was translated into Latin about the eleventh century):

"One must reflect on the books:”

The books play, so to speak, the role of the gospel in alchemy and must be meditated up on.

Another old authority, GEBER (who is only alleged to be of Arabic origin) wrote a book called: "Summa perfectionis" (the sum total of perfection) , and he says in it:

"And indeed thou must work with greatest concentration of unlimited meditation ; for with it thou wilt find, and without it thou wilt not."

The alchemistic work is worth nothing at all without meditation, and in this passage meditation is made the most important part of the alchemistic work.

A similar but rather more recent text says:

" Understand then and meditate up on it . . . . Meditate upon these words, and with the will of God, thou wilt find."

In another part of the same text we read:

"It is a stone and yet no stone. Moreover, if thou art a seer, and meditatest on it, then thou canst hope to perceive it."

We see here that this meditation has not only the character of reflection, but also of visualisation.

We should now call this.: “active imagination”, that is, intentional imagining.

This something which we also found in the Ignatian exercises, certain pictures were intentionally visualised.

You will remember the very concrete meditations on hell and on the life of Christ, which had to be realised with all the senses; sight, hearing, taste, smell and touch.

But there is this difference: the subject is prescribed from Ol outside in the Ignatian exercises, and in alchemy it is not, or at most it can be found in the books, and if you read such a book, you will see how vague any directions are.

It is the stone which must be visualised until it is actually seen, until it becomes a reality.

Another treatise, the "Liber Quartorum", which also goes back into antiquity, says:

"It is therefore necessary, that we principally discern the soul, through the intelligence. If we do this, we shall reach the goal and be exalted by the science through meditation: But this is the procedure of the philosophers, and the philosopher begins in the teaching (sermone) at this place, at the more subtle end of nature.”

One sees here how these people understood their materia.

Nature, as a material manifestation, had two ends: a material and a spiritual end.

The philosophers began their meditation with the spiritual end of matter, in order to transform it from that side.

We only handle matter from the physical end, because we do not assume that nature contains a spirit.

For these people, however, nature still contained the projection of the soul.

So this text says the most important thing is to discern the soul through meditation, which entails beginning at the. more subtle end of nature.

The author says in this same Liber Quartorum:

"I have spent much time in meditating on the teaching, in understanding the words, and in meditating on the meaning.”

You see that these old masters meditated on the words of the still older masters, these were their classics.

They meditated on them much as a Christian mystic meditated on the word of the Lord; or perhaps as the Buddhists meditate on, or rather imagine, the teaching of Buddha and the traditional dogma until they become reality.

The mechanism is the same as that of the Ignatian exercises: whoever strives to carry through those exercises, renounces his ego through imagination, and dissolves himself, so to speak, in the figure of Christ.

And in alchemy also, the thoughts or words of these old masters are meditated on in such a way that a curious result comes about.

It is not formulated as Christ, or - to use Buddhist language - as Buddha or Atman, but as the lapis philosophorum, the "stone" or as the "red tincture", a chemical product, a "thing" so to speak.

It is admitted that this "thing" is highly mysterious, and that it is not possible simply to say what it is ; it can only be realised by long investigation.

What it was, that the alchemists were really searching for, has therefore always remained obscure, and there are still people who think that perhaps they really had a receipt for making gold and
that this was the secret fascination.

But we know nothing of any such receipt, and we have a great many passages in the literature which say that they did not mean ordinary gold at all, that such language is only eye-wash for the stupid.

We shall return later to this expression: "prima materia”, and consider then what the alchemists meant by it.

We come now to the famous pupil of Paracelsus: GERARDUS DORNEUS, who was a doctor in Frankfurt and lived at the end of the sixteenth century.

He says:

"The human mind is composed of nothing better than the spagiric and meditative procedure, ap art from the divine gift of grace."

The alchemists mention the gift of grace, or God, again and again, but apart from this the important thing in this passage is the "spagiric and meditative procedure", which is given Paracelsus' name for it here: "dispositions spagirica".

The word "spagiric" probably originated with Paracelsus, and is a combination of two Greek words: "spai" (to tear) and "ageir" (to bring together).

"Solve et coagula" (dissolve and coagulate) and " fac fixum volatile et volatile fixum " (solidify the volatile, and evaporate the solid) are expressions which we meet again and again in alchemy; and since the sixteenth century the spagiric art or procedure is also a current phrase.

You see that Dorneus also lays the chief emphasis on meditation.

He says in the same treatise:

"No one can truly know himself, if he does not investigate through diligent meditation, and know who he really is."

This is a piece of real meditation.

The alchemists evidently assumed that, during their frequent meditation on the words of the old masters, they would learn to know themselves and God.

Meditation was a means of learning to know God, and, at the same time, themselves.

This is something which we find also in the other forms of meditation, be they Christian, Hindu or Buddhist, namely self-knowledge:

he who knows himself knows God, and he who knows God knows himself.

It is the culmination of wisdom in India to know that that which one can recognise inside and outside of man is the Deity.

We learn from the sixteenth century alchemist, KHUNRATH, whom I have often mentioned, that visions, and conversations with God and his good spirits took place during the meditation; and he speaks of: "Good apparitions, visions and answers " and says further:

"Direct therefore thy feeling, senses, reason and thoughts toward this salt alone."

The word salt is of course only used symbolically as the "sal sapientiae" (the salt of wisdom) .

So the important thing is the words of wisdom, and while those are being meditated upon, visions take place, apparitions, conversations with spirits and so on. Khunrath says later:

"Therefore study, meditate, sweat, work, cook . . . and in this manner a wholesome flood will burst forth, which comes from the heart of the son of the great world."

Through this procedure a flood wells up , which is the eternal water of Paradise ; the water of redemption will burst forth again, which comes from the heart of the son of the great world.

This son is the "filius macrocosmi " that Khunrath contrasts to Christ as "filius microcosmi”.

Christ exists for man, and is called "the son of man”, but the " filius macrocosmi", which alchemy is concerned with, is called the son of the cosmos, of the great world and of the whole of nature. Carl Jung, ETH Lectures, Pages 161-170.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/aa52b-1.jpg`

Carl Jung: The organs are divided though close together, so there is the possibility of a conflict. (2019-03-23 03:30)

[1]

C.G. Jung Visions, p.1143
The animus and the birds are air beings..

Mrs. Baumann: I thought she was healed by the water from the blue rock.

Dr. Jung: That is true, but also by the fire; she identifies now with the idol that was made strong in the fire.

It refers here to the fire that produces the pure gold; therefore she asks: "Is there no healing fire in the city?"

And those animi are sitting round a fire.

Here we can again bring in the Tantric symbolism.

The animus and the birds are air beings, they belong to the anahata center, above the diaphragm, and below is manipura, the emotional fire center.

Now in anahata there is a peculiar division of thought and feeling.

Thought would be practically identical with the air, the pneuma, the breath of life, with the lungs, in other words, while feeling would mean the heart.

The organs are divided though close together, so there is the possibility of a conflict.

And consciousness begins there, and wherever there is objective consciousness, discernment, there is division.

Therefore you discover in anahata for the first time the possibility of conflict, that you can have a conflict in yourself.

There is no conflict in manipura because you are the conflict itself, you simply flow along like water or fire.

You may be exploded in ten thousand pieces yet you are one with yourself because there is no center from which to judge, there is nothing in between the pairs of opposites.

You are everything, in a strong emotion you are also the pairs of opposites, you are both this and that.

It is not you who realize, it is the emotion that realizes.

There are people who are always in search of emotions; they have almost a mania to arouse emotions, because without them they feel dead.

Such people must always have a sensation or cause a sensation, have an emotion or cause an emotion, or they simply don’t exist.

I have known women like that: they say disagreeable things just in order to rouse one’s emotions, and if they don’t succeed they are disappointed, lifeless, they have missed the goal.

The fire here, then, has the meaning of the manipura center, and that has a healing effect because the things which were separate and contradictory are there fused together; it is like the idea of the alchemical pot in which substances are mixed or melted together.

So you can either descend into the abysmal water to be healed, the baptismal water being the uterus resurrectionis where you are made whole again; or you can pass through the fire.

Therefore John the Baptist said of Christ: "He shall baptize you with the Holy Ghost and with fire."

The two forms of baptism refer to the two lower centers; in the fire you can be made whole, and the water is still more efficacious because it is deeper down.

To go further would mean getting into the earth and there you would be practically dead.

Death has been understood as the absolute cure; when Socrates was about to die, for example, he said a cock should be sacrificed to Aesculepius, the god of the doctors, for curing him.

But the figurative death in the water, and death or being burnt in the fire also mean regeneration, because in going back into any state where there is no ego consciousness, there is regeneration. Carl Jung, Visions Seminar, Pages 1143-1144

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bbirds.jpg`

Carl Jung’s Visions of Christ on the Cross (2019-03-23 05:11)

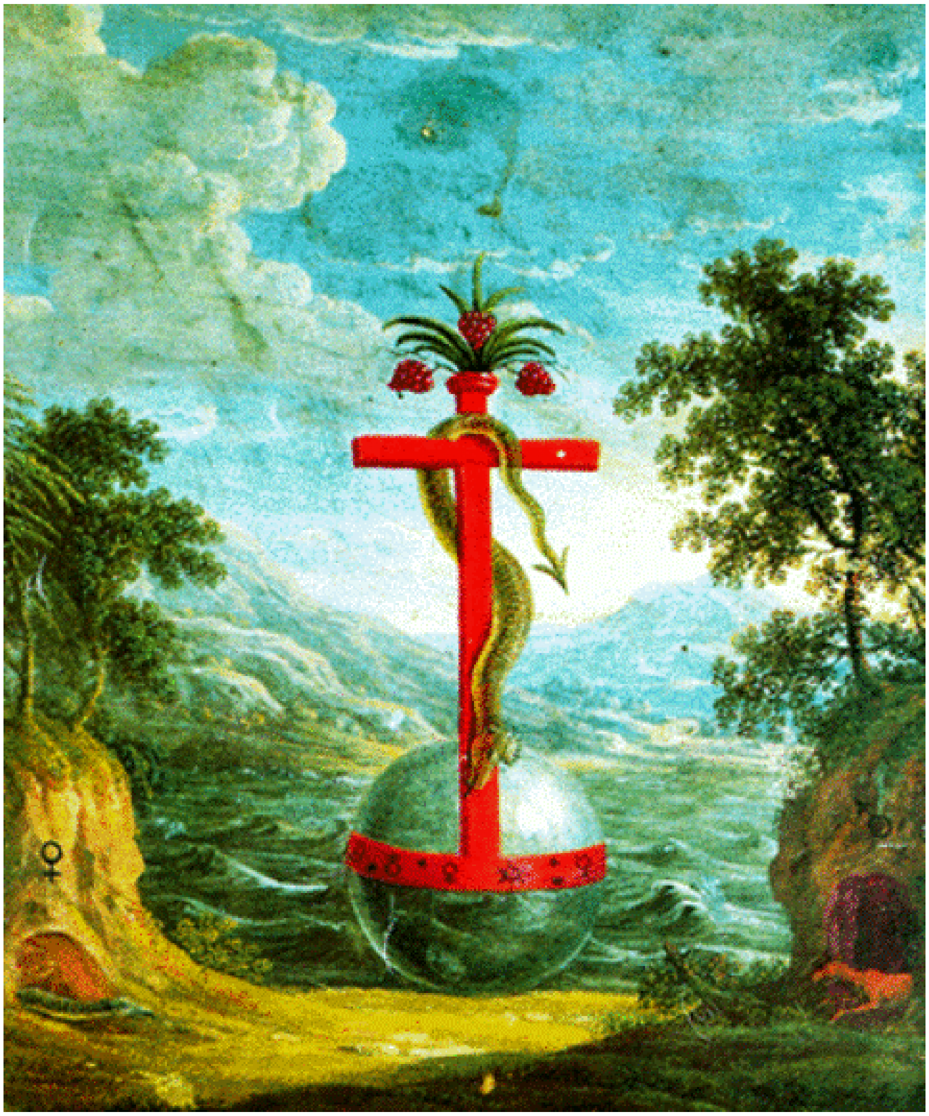
[1]

[Carl Jung’s Vision of Christ on the Cross]

It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold.
The vision was marvelously beautiful, and yet I was profoundly shaken by it.

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.
The vision came to me as if to point out that I had overlooked something in in my reflections: the analogy of Christ with the aurum non vulgi and the viriditas of the alchemists.

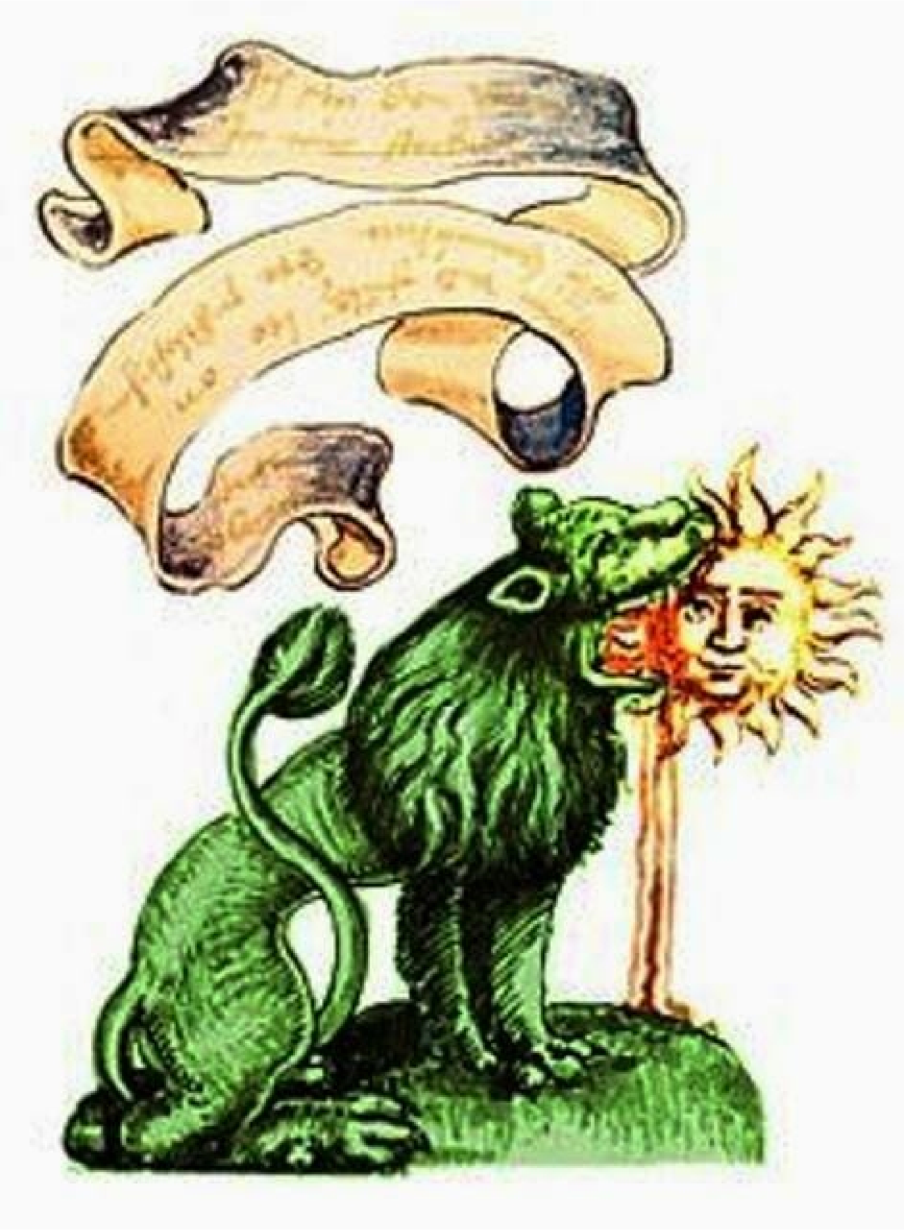


When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.

It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.

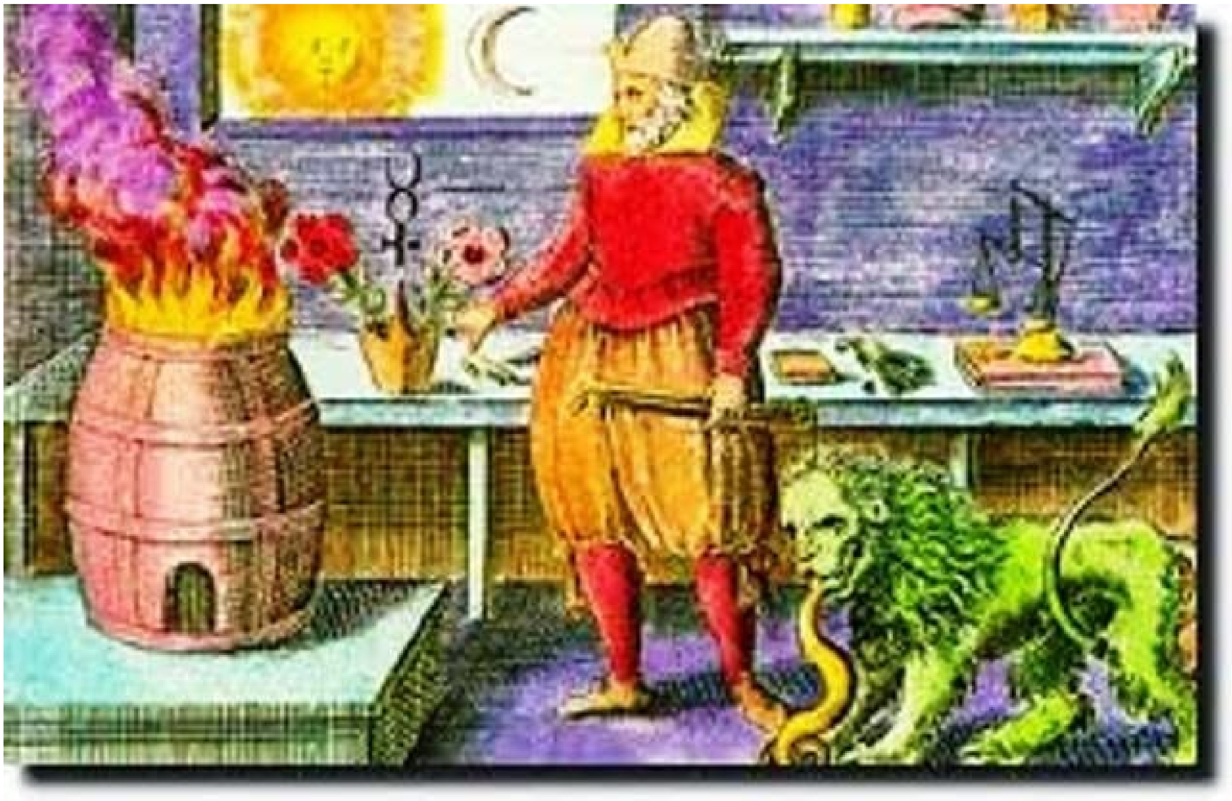
This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone.



My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.

If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essential was missing from my "Christian" view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter. Carl Jung, Memories Dreams and Reflections.



Note: Volume 7. Spiritual Exercises of Ignatius of Loyola Winter semester 1939/40 are due for publication by The Philemon Foundation:

https://www.philemonfoundation.org/forthcoming/eth _lectures

Image: Ignatius Loyola

Image: Hermetic Sign of the Cross

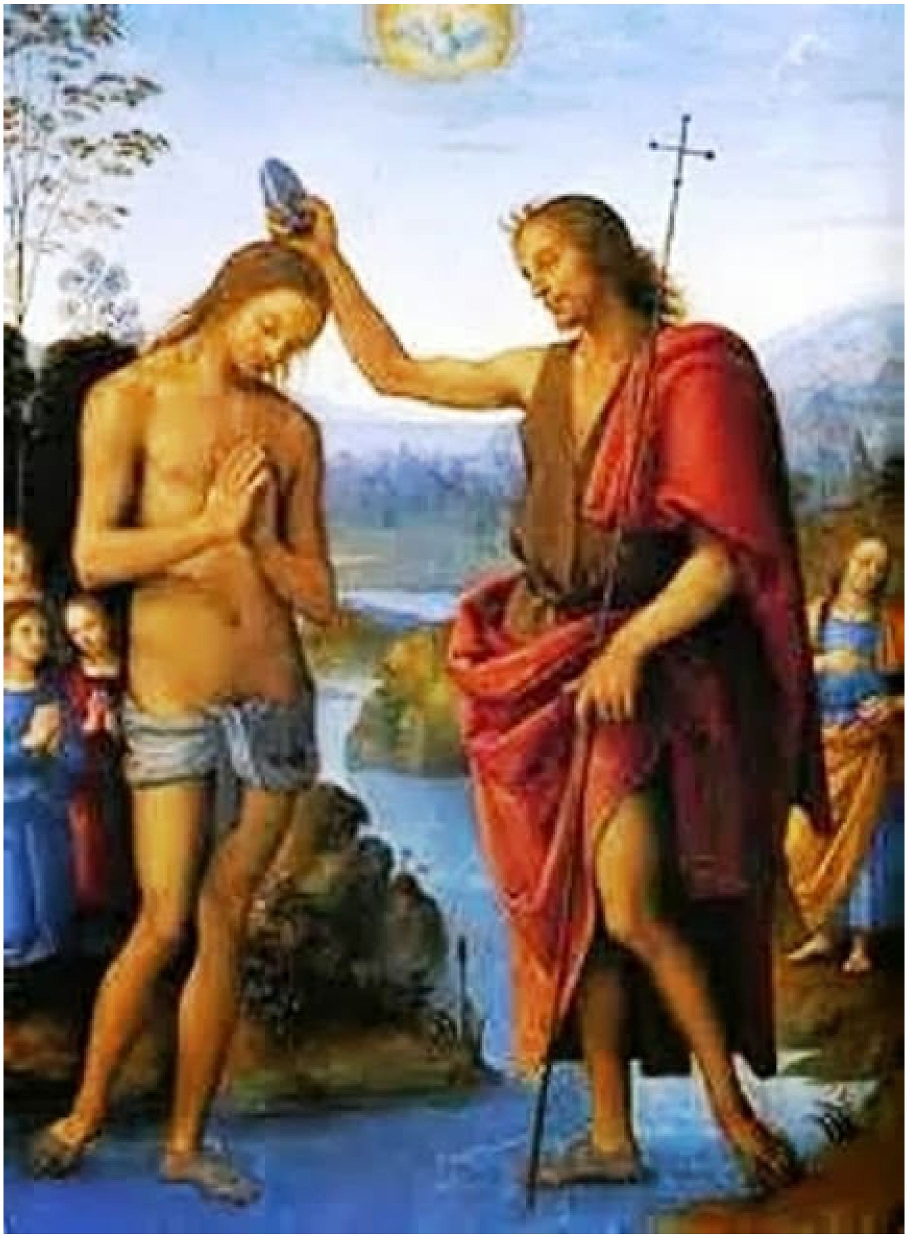
Image: A green lion consuming the sun is a common alchemical image, and is seen in texts such as the Rosarium philosophorum.

Image: Alembic Alchemy

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/6b806-ignatius_loyola.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/8f4aa-cross.gif`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/168f1-lion.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/19ef2-alchemy.jpg`

Carl Jung on the “Eros Theory." (2019-03-23 05:12)

[1]



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The Eros Theory

In the light of this discovery, the question of the trauma was answered in a most unexpected manner; but in its place the investigator was faced with the problem of the erotic conflict,
which, as our example shows, contains a wealth of abnormal elements and cannot at first sight be compared with an ordinary erotic conflict.

What is peculiarly striking and almost incredible is that only the pretense should be conscious, while the patient’s real passion remained hidden from her.

In this case certainly, it is beyond dispute that the real relationship was shrouded in darkness, while the pretended one dominated the field of consciousness.

If we formulate these facts theoretically, we arrive at the following result: there are in a neurosis two tendencies standing in strict opposition to one another, one of which is unconscious.

This proposition is formulated in very general terms on purpose, because I want to stress that although the pathogenic conflict is a personal matter it is also a broadly human conflict manifesting
itself in the individual, for disunity with oneself is the hall-mark of civilized man.

The neurotic is only a special instance of the disunited man who ought to harmonize nature and culture within himself.

The growth of culture consists, as we know, in a progressive subjugation of the animal in man.

It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom.

From time to time there passes as it were a wave of frenzy through the ranks of men too long constrained within the limitations of their culture.

Antiquity experienced it in the Dionysian orgies that surged over from the East and became an essential and characteristic ingredient of classical culture.

The spirit of these orgies contributed not a little towards the development of the stoic ideal of asceticism in the innumerable sects and philosophical schools of the last century before Christ,
which produced from the polytheistic chaos of that epoch the twin ascetic religions of Mithraism and Christianity.

A second wave of Dionysian licentiousness swept over the West at the Renaissance.

It is difficult to gauge the spirit of one’s own time; but in the succession of revolutionary questions to which the last half century gave birth, there was the "sexual question," and this has fathered
a whole new species of literature. In this "movement" are rooted the beginnings of psychoanalysis, on whose theories it exerted a very one-sided influence.

After all, nobody can be completely independent of the currents of his age.

Since then the "sexual question" has largely been thrust into the background by political and spiritual problems.

That, however, does nothing to alter the fundamental fact that man’s instinctual nature is always coming up against the checks imposed by civilization.

The names alter, but the facts remain the same.

We also know today that it is by no means the animal nature alone that is at odds with civilized constraints; very often it is new ideas which are thrusting upwards from the unconscious and are just as much out of harmony with the dominating culture as the instincts.

For instance, we could easily construct a political theory of neurosis, in so far as the man of today is chiefly excited by political passions to which the "sexual question" was only an insignificant prelude.

It may turn out that politics are but the forerunner of a far deeper religious convulsion.

Without being aware of it, the neurotic participates in the dominant currents of his age and reflects them in his own conflict.

Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person.

Neurosis is self-division.

In most people the cause of the division is that the conscious mind wants to hang on to its moral ideal, while the unconscious strives after its—in the contemporary sense—unmoral ideal which the conscious mind tries to deny.

Men of this type want to be more respectable than they really are.

But the conflict can easily be the other way about: there are men who are to all appearances very disreputable and do not put the least restraint upon themselves.

This is at bottom only a pose of wickedness, for in the background they have their moral side which has fallen into the unconscious just as surely as the immoral side in the case of the moral man.
(Extremes should therefore be avoided as far as possible, because they always arouse suspicion of their opposite.)

This general discussion was necessary in order to clarify the idea of an "erotic conflict."

Thence we can proceed to discuss firstly the technique of psychoanalysis and secondly the question of therapy.

Obviously the great question for this technique is:

How are we to arrive by the shortest and best path at a knowledge of what is happening in the unconscious of the patient?

The original method was hypnotism: either interrogation in a state of hypnotic concentration or else the spontaneous production of fantasies by the patient while in this state.

This method is still occasionally employed, but compared with the present technique it is primitive and often unsatisfactory.

A second method was evolved by the Psychiatric Clinic, in Zurich, the so-called association method.

It demonstrates very accurately the presence of conflicts in the form of "complexes" of feeling-toned ideas, as they are called, which betray themselves through characteristic disturbances in the course of the experiment.

But the most important method of getting at the pathogenic conflicts is, as Freud was the first to show, through the analysis of dreams.

Of the dream it can indeed be said that "the stone which the builders rejected, the same is become the head of the corner."

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.

Formerly it was esteemed as a harbinger of fate, a portent and comforter, a messenger of the gods.

Now we see it as the emissary of the unconscious, whose task it is to reveal the secrets that are hidden from the conscious mind, and this it does with astounding completeness.

The "manifest" dream, i.e., the dream as we remember it, is in Freud’s view only a façade which gives us no idea of the interior of the house, but, on the contrary, carefully conceals it with the help of the "dream censor."

If, however, while observing certain technical rules, we induce the dreamer to talk about the details of his dream, it soon becomes evident that his associations tend in a particular direction and group themselves round particular topics.

These are of personal significance and yield a meaning which could never have been conjectured to lie behind the dream, but which, as careful comparison has shown, stands in an extremely delicate and meticulously exact relationship to the dream facade.

This particular complex of ideas wherein are united all the threads of the dream is the conflict we are looking for, or rather a variation of it conditioned by circumstances.

According to Freud, the painful and incompatible elements in the conflict are in this way so covered up or obliterated that we may speak of a "wish-fulfilment."

However, it is only very seldom that dreams fulfil obvious wishes, as for instance in the so-called body-stimulus dreams, e.g., the sensation of hunger during sleep, when the desire for food is satisfied by dreaming about delicious meals.

Likewise the pressing idea that one ought to get up, conflicting with the desire to go on sleeping, leads to the wish-fulfilling dream-idea that one has already got up, etc.

In Freud’s view there are also unconscious wishes whose nature is incompatible with the ideas of the waking mind, painful wishes which one prefers not to admit, and these are precisely the wishes that Freud regards as the real architects of the dream.

For instance, a daughter loves her mother tenderly, but dreams to her great distress that her mother is dead.

Freud argues that there exists in this daughter, unbeknown to herself, the exceedingly painful wish to see her mother removed from this world with all speed, because she has secret resistances to her.

Even in the most blameless daughter such moods may occur, but they would be met with the most violent denial if one tried to saddle her with them.

To all appearances the manifest dream contains no trace of wish-fulfilment, rather of apprehension or alarm, consequently the direct opposite of the supposed unconscious impulse.

But we know well enough that exaggerated alarm can often and rightly be suspected of the contrary. (Here the critical reader may justifiably ask: When is the alarm in a dream exaggerated?)

Such dreams, in which there is apparently no trace of wish-fulfilment, are innumerable: the conflict worked out in the dream is unconscious, and so is the attempted solution.

Actually, there does exist in our dreamer the tendency to be rid of her mother; expressed in the language of the unconscious, she wants her mother to die.

But the dreamer should certainly not be saddled with this tendency because, strictly speaking, it was not she who fabricated the dream, but the unconscious.

The unconscious has this tendency, most unexpected from the dreamer's point of view, to get rid of the mother.

The very fact that she can dream such a thing proves that she does not consciously think it.

She has no notion why her mother should be got rid of.

Now we know that a certain layer of the unconscious contains everything that has passed beyond the recall of memory, including all those infantile instinctual impulses which could find no outlet in adult life.

We can say that the bulk of what comes out of the unconscious has an infantile character at first, as for instance this wish, which is simplicity itself: "When Mummy dies you will marry me, won't you, Daddy?"

This expression of an infantile wish is the substitute for a recent desire to marry, a desire in this case painful to the dreamer, for reasons still to be discovered.

The idea of marriage, or rather the seriousness of the corresponding impulse, is, as they say, "repressed into the unconscious" and from there must necessarily express itself in an infantile fashion, because the material at the disposal of the unconscious consists largely of infantile reminiscences.

Our dream is apparently concerned with a twinge of infantile jealousy.

The dreamer is more or less in love with her father, and for that reason she wants to get rid of her mother.

But her real conflict lies in the fact that on the one hand she wants to marry, and on the other hand is unable to make up her mind: for one never knows what it will be like, whether he will make a suitable husband, etc.

Again, it is so nice at home, and what will happen when she has to part from darling Mummy and be all independent and grown up?

She fails to notice that the marriage question is now a serious matter for her and has her in its grip, so that she can no longer creep home to father and mother without bringing the fateful question into the bosom of the family.

She is no longer the child she once was; she is the woman who wants to get married.

As such she comes back, complete with her wish for a husband.

But in the family the father is the husband and, without her being aware of it, it is on him that the daughter's desire for a husband falls.

But that is incest!

In this way there arises a secondary incest-intrigue.

Freud assumes that the tendency to incest is primary and the real reason why the dreamer cannot make up her mind to marry.

Compared with that, the other reasons we have cited count for little.

With regard to this view I have long adopted the standpoint that the occasional occurrence of incest is no proof of a universal tendency to incest, any more than the fact of murder proves the existence of a universal homicidal mania productive of conflict.

I would not go so far as to say that the germs of every kind of criminality are not present in each of us.

But there is a world of difference between the presence of such a germ and an actual conflict with its resulting cleavage of the personality, such as exists in a neurosis.

If we follow the history of a neurosis with attention, we regularly find a critical moment when some problem emerged that was evaded.

This evasion is just as natural and just as common a reaction as the laziness, slackness, cowardice, anxiety, ignorance, and unconsciousness which are at the back of it.

Whenever things are unpleasant, difficult, and dangerous, we mostly hesitate and if possible give them a wide berth.

I regard these reasons as entirely sufficient.

The symptomatology of incest, which is undoubtedly there and which Freud rightly saw, is to my mind a secondary phenomenon, already pathological.

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered.

Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work.

But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters.

This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.

As Freud says, dream-analysis is the via regia to the unconscious.

It leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul.

The analytical method in general, and not only the specifically Freudian psychoanalysis, consists in the main of numerous dream-analyses.

In the course of treatment, the dreams successively throw up the contents of the unconscious in order to expose them to the disinfecting power of daylight, and in this way much that is valuable and believed lost is found again.

It is only to be expected that for many people who have false ideas about themselves the treatment is a veritable torture.

For, in accordance with the old mystical saying, "Give up what thou hast, then shalt thou receive!" they are called upon to abandon all their cherished illusions in order that something deeper, fairer, and more embracing may arise within them.

It is a genuine old wisdom that comes to light again in the treatment, and it is especially curious that this kind of psychic education should prove necessary in the heyday of our culture.

In more than one respect it may be compared with the Socratic method, though it must be said that analysis penetrates to far greater depths.

The Freudian mode of investigation sought to prove that an overwhelming importance attaches to the erotic or sexual factor as regards the origin of the pathogenic conflict.

According to this theory there is a collision between the trend of the conscious mind and the unmoral, incompatible, unconscious wish.

The unconscious wish is infantile, i.e., it is a wish from the childish past that will no longer fit the present, and is therefore repressed on moral grounds.

The neurotic has the soul of a child who bears ill with arbitrary restrictions whose meaning he does not see; he tries to make this morality his own, but falls into disunity with himself: one side of him wants to suppress, the other longs to be free—and this struggle goes by the name of neurosis.

Were the conflict clearly conscious in all its parts, presumably it would never give rise to neurotic symptoms; these occur only when we cannot see the other side of our nature and the urgency of its problems.

Only under these conditions does the symptom appear, and it helps to give expression to the unrecognized side of the psyche.

The symptom is therefore, in Freud’s view, the fulfilment of unrecognized desires which, when conscious, come into violent conflict with our moral convictions.

As already observed, this shadow-side of the psyche, being withdrawn from conscious scrutiny, cannot be dealt with by the patient.

He cannot correct it, cannot come to terms with it, nor yet disregard it; for in reality he does not "possess" the unconscious impulses at all. Thrust out from the hierarchy of the conscious psyche, they have become autonomous complexes which it is the task of analysis, not without great resistances, to bring under control again.

There are patients who boast that for them the shadow-side does not exist; they assure us that they have no conflict, but they do not see that other things of unknown origin cumber their path hysterical moods, underhand tricks which they play on themselves and their neighbours, a nervous catarrh of the stomach, pains in various places, irritability for no reason, and a whole host of nervous symptoms.

Freudian psychoanalysis has been accused of liberating man’s (fortunately) repressed animal instincts and thus causing incalculable harm.

This apprehension shows how little trust we place in the efficacy of our moral principles.

People pretend that only the morality preached from the pulpit holds men back from unbridled license; but a much more effective regulator is necessity, which sets bounds far more real and persuasive than any moral precepts.

It is true that psychoanalysis makes the animal instincts conscious, though not, as many would have it, with a view to giving them boundless freedom, but rather to incorporating them in a purposeful whole.

It is under all circumstances an advantage to be in full possession of one’s personality, otherwise the repressed elements will only crop up as a hindrance elsewhere, not just at some unimportant point, but at the very spot where we are most sensitive.

If people can be educated to see the shadow-side of their nature clearly, it may be hoped that they will also learn to understand and love their fellow men better.

A little less hypocrisy and a little more self-knowledge can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures.

The Freudian theory of repression certainly does seem to say that there are, as it were, only hyper-moral people who repress their unmoral, instinctive natures.

Accordingly the unmoral man, who lives a life of unrestrained instinct, should be immune to neurosis.

This is obviously not the case, as experience shows.

Such a man can be just as neurotic as any other.

If we analyse him, we simply find that his morality is repressed.

The neurotic immoralist presents, in Nietzsche’s striking phrase, the picture of the "pale felon" who does not live up to his acts.

We can of course take the view that the repressed remnants of decency are in this case only a traditional hang-over from infancy, which imposes an unnecessary check on instinctual nature
and should therefore be eradicated.

The principle of ecrasez Vinfame would end in a theory of absolute libertinism.

Naturally, that would be quite fantastic and nonsensical.

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of
the human soul, as old as humanity itself.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible.

That is why morality is found at all levels of society.

It is the instinctive regulator of action which also governs the collective life of the herd.

But moral laws are valid only within a compact human group.

Beyond that, they cease.

There the old truth runs: Homo homini lupus.

With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond
the social frontiers, that is, in the free space between mutually independent societies.

There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud.

The Freudian school is so convinced of the fundamental, indeed exclusive, importance of sexuality in neurosis that it has drawn the logical conclusion and valiantly attacked the sexual
morality of our day.

This was beyond a doubt useful and necessary, for in this field there prevailed and still prevail ideas which in view of the extremely complicated state of affairs are too undifferentiated.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and
therefore the devil.

Yet things are not quite so simple as that.

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it.

He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body.

On the other side he is related to the highest forms of the spirit.

But he thrives only when spirit and instinct are in right harmony.

If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological.

Too much of the animal distorts the civilized man, too much civilization makes sick animals.

This dilemma reveals the vast uncertainty that Eros holds for man.

For, at bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent.

But triumph over nature is dearly paid for.

Nature requires no explanations of principle, but asks only for tolerance and wise measure.

"Eros is a mighty daemon," as the wise Diotima said to Socrates.

We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects.

Thus Freud's sexual theory of neurosis is grounded on a true and factual principle.

But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex.

In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube.

Freud himself, with advancing years, admitted this lack of balance in his theory, and he opposed to Eros, whom he called libido, the destructive or death instinct.

In his posthumous writings he says:

After long hesitancies and vacillations we have decided to assume the existence of only two basic instincts, Eros and the destructive instinct. . . . The aim of the first of these basic instincts is to establish ever greater unities and to preserve them thus—in short, to bind together; the aim of the second is, on the contrary, to undo connections and so to destroy things. . . . For this reason we also call it the death instinct.

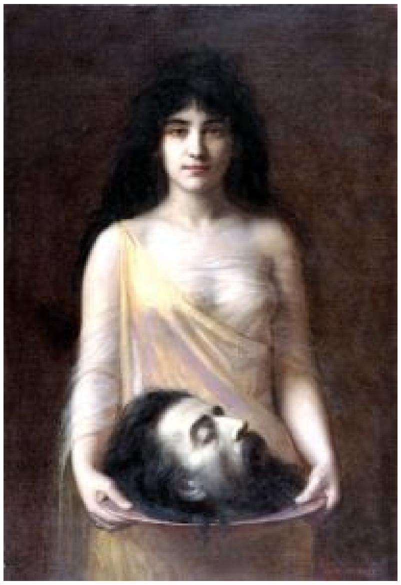
I must content myself with this passing reference, without entering more closely into the questionable nature of the conception.

It is sufficiently obvious that life, like any other process, has a beginning and an end and that every beginning is also the beginning of the end.

What Freud probably means is the essential fact that every process is a phenomenon of energy, and that all energy can proceed only from the tension of opposites. Carl Jung, CW 7, On Eros Theory, Pages 19-29.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/d2a51-1.jpg`

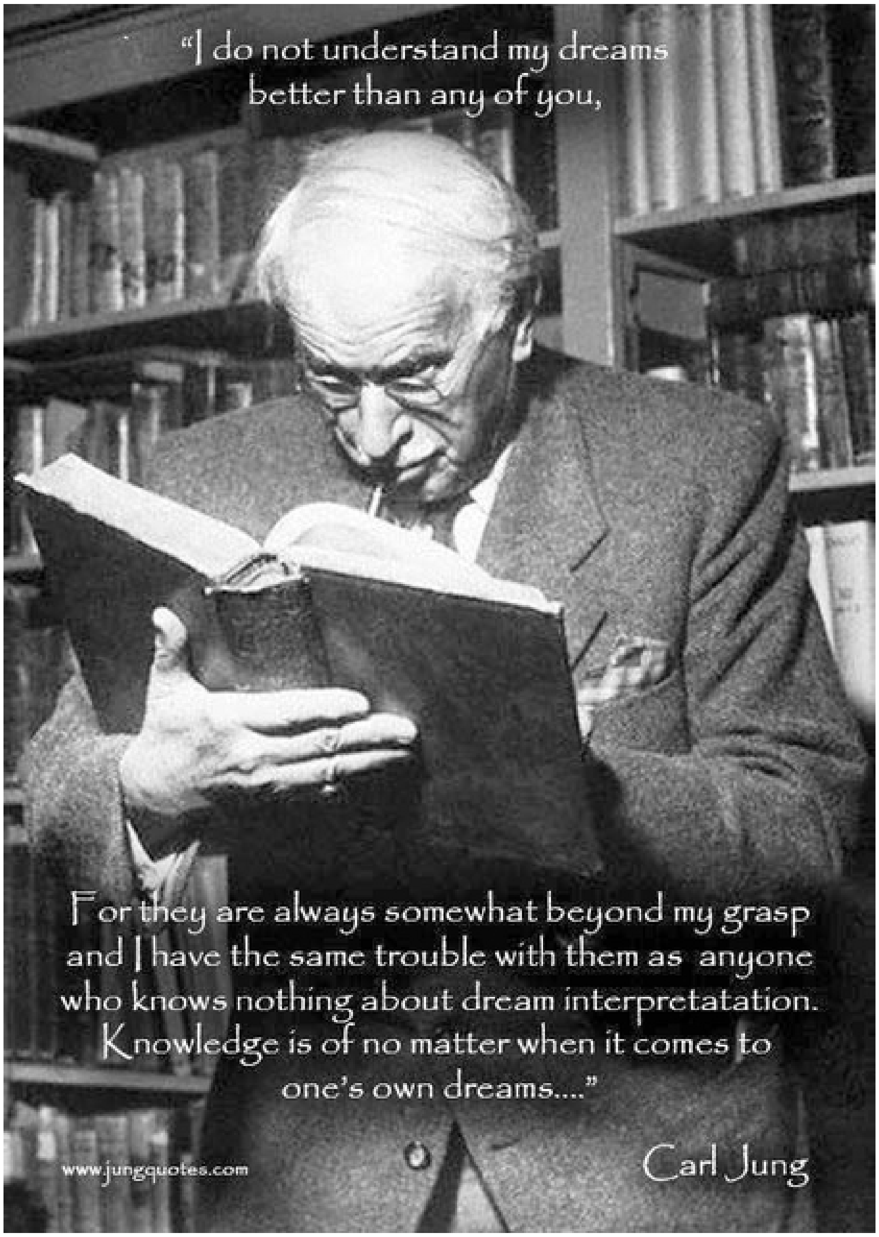
Carl Jung on Elijah and Salome - YouTube (2019-03-23 05:15)



[1]Carl Jung on "Elijah and Salome" - YouTube

1. `https://www.youtube.com/watch?v=gr47_Lvp8b0`

Carl Jung on Dreams [Anthology] (2019-03-23 05:20)


"I do not understand my dreams
better than any of you,
For they are always somewhat beyond my grasp
and I have the same trouble with them as anyone
who knows nothing about dream interpretatation.
Knowledge is of no matter when it comes to
one's own dreams...."
Carl Jung
www.jungquotes.com

Dream Quotations:

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.304

No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often

enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.325

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations.
"The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. P.574

Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 476

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.
"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.24

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless.
"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. P. 532

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.

"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.317

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws.
"The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. P.580

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes.
"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.125

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.304

The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 505

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 123

Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must

always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.
Psychology and Alchemy (1944). CW 12: P. 48

To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 485

Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 473

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.312

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not - as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be

resolved into a series of individual facts with a purposive orientation.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 465

The prospective function, on the other hand, is anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.503

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer’s consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one’s own dreams.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.199

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.327

It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.’ But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered. Carl Jung, Letters Vol. I, Page 182

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

The dream at the end of Jung's school days taught him that he must
leave his No. 2 personality behind and go out into the world exclusively in his No. 1 personality. Barbara Hannah; Jung: His Life and His Work, Page 306

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. Carl Jung, MDR, Page 199

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of this dream); then we can hear the voice of Nature speaking to us. E.A. Bennet, Meetings with Jung, Page 203

I asked of his [Jung's] first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

His]Jung's] study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams. E.A. Bennet, Meetings with Jung, Page 84

Speaking of dreams he said we must always ask 'Whose dream?' E.A. Bennet, Meetings with Jung, Page 289

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

He [Jung] spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland. E.A. Bennet, Meetings with Jung, Page 49

Then he woke and was glad, for he knew that Germany would be beaten by Russia. This, he said, was a collective dream, and very important. E.A. Bennet, Meetings with Jung, Page 27

Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

Dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His Symbols, Page 29

Dreams have influenced all the important changes in my life and theories. Carl Jung, Man and His Symbols, Page 85.

I concluded that only the material that is clearly and visibly part of a dream should be used in interpreting it. The dream has its own limitation. Carl Jung, Man and His Symbols, Page 29

The dream is a living thing, by no means a dead thing that rustles like dry paper. It is a living situation, it is like an animal with feelers, or with many umbilical cords. We don't realize that while we are talking of it, it is producing. Carl Jung,Dream Analysis, Page 44.

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible. Carl Jung, CW 16, Para 318.

A dream that is not understood remains a mere occurrence; understood, it becomes a living experience. Carl Jung, CW 16, Para 252

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW

16, Para 319.

We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Para 319.

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141

It is Freud's great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Carl Jung, CW 8, Para 477

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud's] work merits the term "scientific" because he has evolved a technique which not only he but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will
overcome us in reality. Carl Jung, Children's Dreams, Page 159.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Pages 584-585

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Pages 504-506

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Pages 512-513

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs. Carl Jung, Letters Vol. II, Pages 507-508

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Pages 450-451

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments. Carl Jung, Letters Vol. II, Pages 426-427

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams. Carl Jung, Letters Vol. II, Pages 409-410.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age. Carl Jung, Letters Vol. II, Pages 392-396

Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Pages 387-392.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh. Carl Jung, Letters Vol. II, Page 341

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Pages 325-327.

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Pages 299-300.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 299-300.

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I don't use free association at all since it is in any case an unreliable method of getting at the real dream material. Carl Jung, Letters Vol. II, Pages 292-294.

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Pages 292-294.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart. Carl Jung, Letters Vol. II, Pages 131-132.

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science and I know its enormous difficulties. Carl Jung, Letters Vol. II, Page 123.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 16, Page 317

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. . .The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams, Page 19.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father. Carl Jung, Letters Vol. II, Pages 62-64.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters

Vol. II, Pages 26-27.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life’s perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52.

There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

The question may be formulated simply as follows: ‘What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

What Freud calls ’the dream façade’ is the dream’s obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

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The dream is a series of images, which are apparently contradictory and nonsensical, but arise in reality from psychologic material which yields a clear meaning. Carl Jung, CW 5, Page 7.

Between the dreams of night and day there is not so great a difference. Carl Jung, CW 5, Pages 21-22.

They [Dreams] do not deceive, they do not lie, they do not distort or disguise… They are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 189.

Personality need not imply consciousness. It can just as easily be dormant or dreaming. Carl Jung, CW 9, Para 508.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

So you see, in a moment during a patient’s treatment when there is a great disorder and chaos in a man’s mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it. Carl Jung, Jung-Ostrowski, Page 41

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

He [Jung] told Laurens van der Post that he worked through 67,000 dreams with patients and helpers before even attempting to theorize about them. Claire Dunne, Wounded Healer of the Soul, Page 85.

As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

He [Jung] indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert A. Johnson, J.E.T., Pages 36-39.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.
It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them… Carl Jung, Memories Dreams & Reflections, Page 191.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung to James Kirsch, Letters Vol. 1, Page 170.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, The Symbolic Life, Para 674.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Pages 516-517.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Pages 515-516.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 546-548.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460-461.

But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems. Carl Jung, Children's Dreams Seminar, Page 368.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears. Carl Jung, Children's Dreams Seminar, Page 319.

The fact of having dreams is not nearly enough. You also have a digestive system but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don't understand it. Carl Jung, Letters Vol. 1, 326-327.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

Never apply any theory, but always ask the patient how he feels about his dream images. Carl Jung, CW 18, Page 123.

…it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine,they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

The dream content is to be taken in all seriousness as something that has actually happened to us. . . . Every dream is a source of information and a means of self-regulation; . . . dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream. Carl Jung; Man and His Symbols; Page 12.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams," which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology." Carl Jung; Aion; Page 66.

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung; Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). CW 18: (retitled) The Tavistock Lectures. P. 122

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477.

A persecutory dream always means: this wants to come to me. When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you. You would like to split it off, you experience it as something alien—but it just becomes all the more dangerous. The urge of what had been split off to unite with you becomes all the stronger. The best stance would be: “Please, come and devour me!” Carl Jung, Children’s Dreams Seminar.

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung; On the Psychology of the Unconscious; CW 7: Two Essays on Analytical Psychology; Page 199.

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung; On the Psychology of the Unconscious; In CW 7: Two Essays on Analytical Psychology; Page 24.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man’s double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.

. . . Christianity slumbers and has neglected to develop its myth further in the course of the centuries. . . . Our myth has become mute, and gives no answers. Carl Jung; Memories Dreams and Reflections; Chapter 12.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The dream is specifically the utterance of the unconscious. . . . It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.

It is the way of dreams to give us more than we ask Carl Jung; Modern Man in Search of a Soul; Page.

The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious. Carl Jung; Man and His Symbols

Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. Carl Jung; "Approaching the Unconscious" In Man and His Symbols; Revised and included in CW 18 as "Symbols and the

Interpretation of Dreams" Page 52.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; Psychology and Religion; Page 45.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung; Two Kinds of Thinking; para. 20.

The dream may either repudiate the dreamer in a most painful way, or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low. Carl Jung; "On the Nature of Dreams,"1945.

Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition", 1958.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317

Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung; "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology; Page 162.

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through. Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass"; CW 11, par. 399.

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient’s psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; “The Therapeutic Value of Abreaction," CW 16, par. 277.

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung; "The Meaning of Psychology for Modern Man"; CW 10: Civilization in Transition. Page 324.

[Visions] are like dreams, only they occur in the waking state." Carl Jung; “The Psychological Foundations of Belief in Sprits", 1920

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual’s past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

In the dream, ... there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved.   Carl Jung; Memories Dreams and Reflections; Pages 301-302.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe’s Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four.   Carl Jung, Conversations with C.G. Jung, Page 67.

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. Carl Jung; Man and His symbols; Page 36.

. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . . Carl Jung; Man and His symbols; Page 26.

. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind.   Carl Jung; Man and His Symbols; Page 27.

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. Carl Jung; Man and His symbols; Page 36.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. .   Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

…You can dream other people's dreams, can get them through the walls. Carl Jung, Zarathustra Seminar, Page 1259.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

Dreams are very often anticipations of future alterations of consciousness… Carl Jung, Symbols of Transformation, Page 51.

All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. Carl Jung, Civilization in Transition, Page 304.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.

The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect. Carl Jung, Children's Dream Seminar, Page 21

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future … The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/a769f-dreamer.jpg`

Gems from Liber Novus aka The Red Book (2019-03-23 05:26)

[1]

I am alone, but I fill my solitariness with my life.

I am man enough. I am noise, conversation, comfort, and help enough unto myself.

And so I wander to the far East.

Not that I know anything about what my distant goal might be.

I see blue horizons before me: they suffice as a goal.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, Oh Child.

Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the coldness of our life.

We do not need your power but life. Carl Jung, Liber Novus, Page 286.

I no longer think that you come from the blessed Western lands.

Your country must be desolate, full of paralysis and renunciation.

I yearn for the East, where the pure source of our live-giving wisdom flows. Carl Jung, Liber Novus, Page 279

Happy am I who can recognize the multiplicity and diversity of the Gods.

But woe unto you, who replace this incompatible multiplicity with a single God.

In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation.

How can you be true to your own nature when you try to turn the many into one?

What you do unto the Gods is done likewise unto you.

You all become equal and thus your nature is maimed. Carl Jung, Liber Novus, Page 351.

There is no escape.

So it is that you come to know what a real God is.

Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless.

The fire burns right through you.

That which guides forces you onto the way. Carl Jung, Liber Novus, Page 291.

I believe we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The spirit of the depths opened my vision and let me become aware of the birth of the new God.

The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evilgood, the laughable-serious, the sick-healthy, the inhuman-human and the ungodly-godly.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful,
good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attends only to one-half of him? Carl Jung, Liber Novus, Page 243.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further would accept my standpoint without further ado. Carl Jung, Liber Novus, Page 261.

I want to love my God, the defenseless and hopeless one.

I want to care for him, like a child. Carl Jung, Liber Novus, Page 286

The creation of a God is a creative act of highest love. Carl Jung, Liber Novus, Page 291.

You can never deny your knowledge of good and evil to yourself, so that you could betray your good in order to live evil.

For as soon as you separate good and evil, you recognize them.

They are united only in growth.

But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is a veritable flower of life. Carl Jung, Liber Novus, Page 301.

You suffer from evil because you love it secretly and are unaware of your love.

You wish to escape your predicament, and you begin to hate evil.

And once more you are bound to evil through your hate, since whether you love or hate it, it makes no difference: you are bound to evil.

Evil is to be accepted.

What we want remains in our hands.

What we do not want, and yet is stronger than us, sweeps us away and we cannot stop it without damaging ourselves, for our force remains in evil.

Thus we probably have to accept our evil without love and hate, recognizing that it exists and must have its share in life.

In doing so, we can deprive it of the power it has to overwhelm us. Carl Jung, Liber Novus, Page 288.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness.

Once the God was there.

I understood that the new God would be in the relative.

If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?

How can man live in the womb of the God if the Godhead himself attests only to one-half of him?

If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment.

Man's torment is so great and the air of the heights so weak that he can hardly live anymore.   Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally.

Because religion is precisely what the devil and I cannot agree about.

I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado.

I would be fleeing if I did not try to come to an understanding with him.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness.

He is your devil after all.

The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil.

Rather it means coming to an understanding.

Thereby you accept your other standpoint.

With that the devil fundamentally loses ground, and so do you.

And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to
an understanding. Carl Jung, Liber Novus, Page 261

To give birth to the ancient in a new time is creation.

This is the creation of the new, and that redeems me.

Salvation is the resolution of the task.

The task is to give birth to the old in a new time. Carl Jung, Liber Novus, Page 311

The word created the world and came before the world.

It lit up like a light in the darkness, and the darkness did not comprehend it.

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it?

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

What are words?

Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

For words have meanings.

With words you pull up the underworld.

Word, the paltriest and the mightiest.

In words the emptiness and the fullness flow together.

Hence the word is an image of God.

The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299

If you are in yourself, you become aware of your incapacity.

You will see how little capable you are of imitating the heroes and of being a hero yourself.

So you will also no longer force others to become heroes.

Like you, they suffer from incapacity.

Incapacity, too, wants to live, but it will overthrow your Gods. Carl Jung, Liber Novus, Page 245

It is no small matter to acknowledge one's yearning.

For this many need to make a particular effort at honesty.

All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing.

And yet yearning is the way of life.

If you do not acknowledge your yearning, then you do not follow yourself, but go on foreign ways that others have indicated to you.

So you do not live your life but an alien one.

But who should live your life if you do not live it?

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

The knowledge of your heart is how your heart is. Carl Jung, Liber Novus, Page 234.

No one can or should halt sacrifice.

Sacrifice is not destruction, sacrifice is the foundation stone of what is to come.

Have you not had monasteries?

Have not countless thousands gone into the desert?

You should carry the monastery in yourself.

The desert is within you.

The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains.

Truly, I prepare you for solitude. Carl Jung, Liber Novus, Page 230.

One can speak in beautiful words about love, but about life?

And life stands above love.

But love is the inescapable mother of life.

Life should never be forced into love, but love into life.

May love be subject to torment, but not life.

As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself, it has turned into an empty sheath and expires into transience. Carl Jung, Liber Novus, Page 327

To live oneself means: to be one's own task.

Never say it is a pleasure to live oneself.

It will be no joy but a long suffering, since you must become your own creator.

If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest.

Therefore say that you are reluctant to live yourself.

The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified. Carl Jung, Liber Novus, Pages 249-250

The tension of the future is unbearable in us.

It must break through narrow cracks, it must force new ways.

You want to cast off the burden, you want to escape the inescapable.

Running away is deception and detour.

Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting.

There is only one way and that is your way; there is only one salvation and that is your salvation.

Why are you looking around for help?

Do you believe that help will come from outside?

What is to come is created in you and from you.

Hence look into yourself.

Do not compare, do not measure.

No other way is like yours.

All other ways deceive and tempt you.

You must fulfil the way that is in you. Carl Jung, Liber Novus, Page 308.

When thinking leads to the unthinkable, it is time to return to simple life.

What thinking cannot solve, life solves, and what action never decides is reserved for thinking. Carl Jung, Liber Novus, Page 293

Happy is he who can be a hermit in his own desert. He survives. Carl Jung, Liber Novus, Page 327

The touchstone is being alone with oneself. This is the way. Carl Jung, Liber Novus, Page 330

In addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.

The spirit of this time would like to hear of use and value.

I also thought this way, and my humanity still thinks in this way.

But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment.

He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung, Liber Novus, Page 229

The spirit of the time whispered to me:

"This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you."

But the spirit of the depths spoke to me: "You are an image of the unending world, all the last mysteries of becoming and passing away live in you.

If you did not possess all this, how could you know?" Carl Jung, Liber Novus, Page 230

If we still want to overcome death, then we must enliven it. Carl Jung, Liber Novus, Page 244

The spirits of those who die before their time will live, for the sake of our present incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent
laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love. Carl Jung, Liber Novus, Page 297

Death is the more enduring of all things, that which can never be canceled out.

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

Community with the dead is what both you and the dead need.

Do not commingle with any of the dead, but stand apart from them and give to each his due.

The dead demand your expiatory prayers. Carl Jung, Liber Novus, Page 342.

There is one necessary but hidden and strange work—a major work —which you must do in secret, for the sake of the dead.

He who cannot attain his own visible field and vineyard is held fast by the dead, who demand the work of atonement from him.

And until he has fulfilled this, he cannot get to his outer work, since the dead do not let him.

He shall have to search his soul and act in stillness at their behest and complete the mystery, so that the dead will not let him.

Do not look forward so much, but back and into yourself, so that you will not fail to hear the dead. Carl Jung, The Red Book, Page 297

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end.

You are not forced to live eternally, but you can also die, since there is a will in you for both.

Life and death must strike a balance in your existence.

Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them.

What stays in balance is correct, what disturbs balance is incorrect.

But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct.

Balance is at once life and death.

For the completion of life a balance with death is fitting.

If I accept death, then my tree greens, since dying increases life.

If I plunge into the death encompassing the world, then my buds break open.

How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your wealth.

Death ripens.

One needs death to be able to harvest the fruit.

Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, Liber Novus, Pages 274-275

This star is the God and the goal of man.

This is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

To this one God man shall pray.

Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

When the greater world turns cold, the star shines. Carl Jung, Liber Novus, Page 354.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: It is really a bit too much that an educated person of today does not even know what an archetype communicates. (2019-03-23 05:44)

[1]

To Herbert Read

Dear Sir Herbert, 22 October 1960

I ask your pardon for bothering you again with a letter.

I have just read the review of your book The Form of Things Unknown in The Listener of September 22nd, 1960.

Alloway asks the silly question "what do the archetypes communicate?"

In case you should like to answer him I should like you to point out his remarkable ignorance.

One knows a great deal about what archetypes communicate even if one has never been inside a Catholic Church.

It is really a bit too much that an educated person of today does not even know what an archetype communicates.

It is only yesterday that I wrote to a young artist who has sent me one of his abstract pictures, which very clearly suggests the archetype of the Dragon, though a bit distorted and hollowed out to make it unrecognizable.

Thus obviously the religious views which were ejected through the front door into the street return through the back door.

Archetypes are forms of different aspects expressing the creative psychic background. They are and always have been numinous and therefore "divine."

In a very generalizing way we can therefore define them as attributes of the creator. That would explain the compelling character of such inner perceptions.

The pictures themselves would have the significance of ikons.

It is just that. No answer needed.

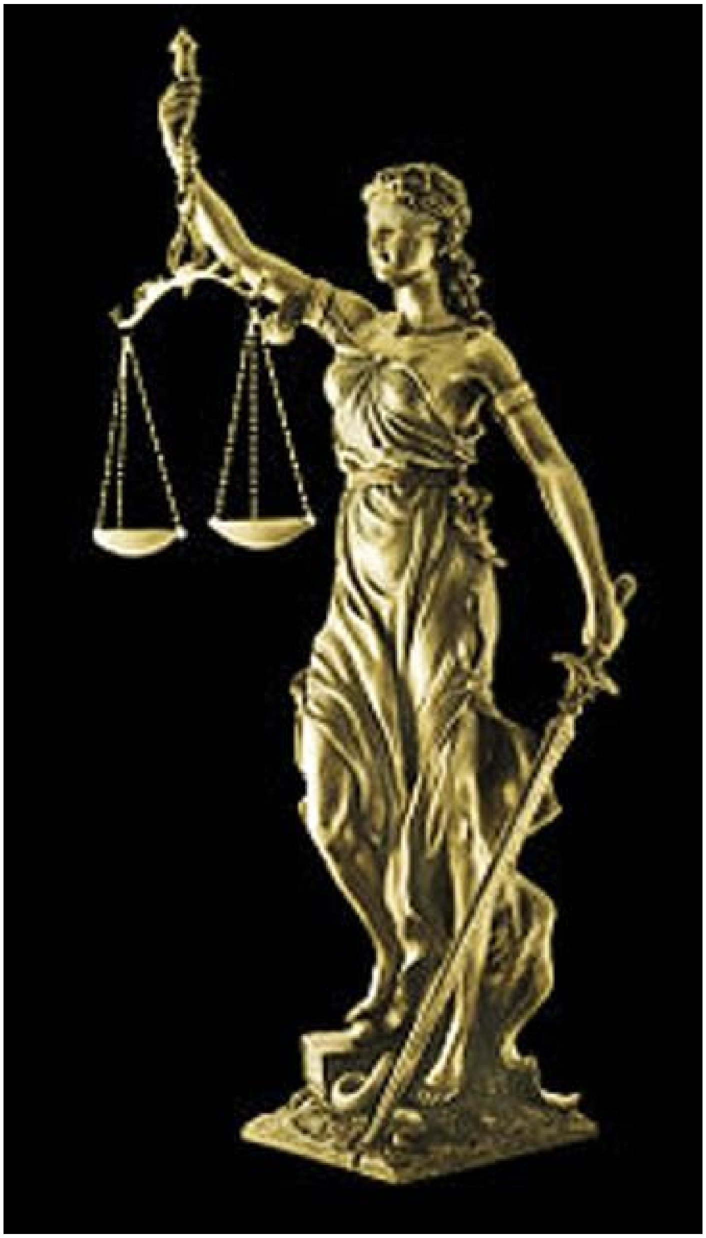
Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 605-606

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/08433-12barchetype.jpg`

Carl Jung on “Laws” – Anthology (2019-03-23 05:48)

[1]



Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

"The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and in-complete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the ’reversal’, signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Modern physics shattered the absolute validity of natural law and made it relative. . . . But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-

Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Pages 163-174

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Pages 201-208

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Pages 292-294.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Pages 398-400

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 428-430.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

Carl Jung across the web:

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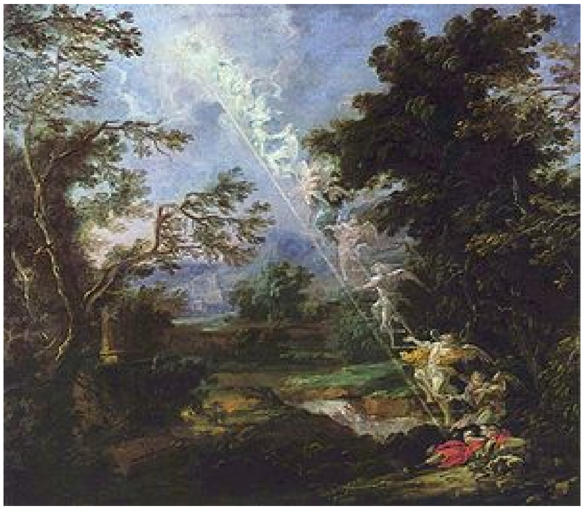
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/2e173-92blaw.jpg`

Jungian Dream Interpretation (2019-03-23 06:23)

Jungian dream interpretation

[1] 

Jacob's dream of a ladder of angels, c. 1690, by Michael Willmann

Carl Jung (1875–1961) was a Swiss psychiatrist and contemporary of Freud, although 19 years his junior. He began studying with Freud in 1907. Their relationship developed to the point where Freud chose Jung to carry on his psychoanalytic activities, and called Jung his 'son' and 'crown prince.' However,Jung was obviously independently brilliant and creative, and ultimately developed a more positive view of the unconscious.

They also disagreed on the nature of God. Freud maintained that God did not exist and was created out of reaction formation.

Jung saw the development of God images in all cultures as a kind of proof of God's existence.

By 1914, their split was so divisive that, although Freud lived 25 more years, they never spoke to one another again. Jung's written works were always designed for sophisticated audiences.

Less than two years before his death, he was approached by the British Broadcasting Corporation for an in-depth interview.

The program was seen by a book publisher who thought it a shame that Jung, intensely fascinating, humorous,Jungian dream interpretation and charming, had never been popular with the masses.

Jung's writings were considered too difficult to understand for the average reader.

The book publisher approached the TV interviewer about having Jung write a book for the average person.

The TV interviewer thought it was a great idea and approached Jung.

Jung listened to a two-hour presentation while in his garden and then firmly said no.

The TV interview had reached people with whom Jung would not normally have come into contact, and he was quickly inundated with letters from all over the world.

However, that alone did not change his mind. He went to sleep one night and had a dream.

In the dream, instead of his customary sophisticated audience, he saw himself in a public place addressing a huge throng of people. They were not only listening to him carefully, but they also understood him!

Because Jung's psychological theories were intimately tied to dream messages, he could hardly refuse to listen to this prophetic dream. A short while later, he agreed to do the book, called Man and His Symbols.

The book had two conditions attached to its undertaking: it was to be a collective effort by Jung and his closest colleagues; and the TV interviewer would serve as the arbiter between the authors and the publishers.

Jung planned the structure of the book, chose his colleagues and their topics, and wrote the main and first chapter, 'Approaching the unconscious.'

He died on June 6, 1961, just ten days after he had completed his chapter and had approved the drafts of the other authors.

Although seemingly impossible, Jung probably believed in the power of the interpretation of dreams even more than Freud. I once opened a fortune cookie that read, 'A dream of happiness is real happiness.' In a way, this sums up Jung's philosophy of dreaming: dreams are as real as any other psychological phenomena. Furthermore, dreams are intensely personal. They cannot be decoded by any standard glossary of meanings. Thus, you cannot buy a dream interpretation dictionary, look up dreams about lobsters, and read that it means your father was a callous person. Jung thought that dreams were messages from an individual's unconscious, and, even though all people share a collective unconscious, the messages are, nevertheless, personal and individual. A person's dreams cannot be interpreted by a glossary, codebook, or dictionary. On the importance of dreams and these messages (in an anthology of his writings published in 1970, Psychological Reflections), Jung wrote the following:

The dream is a little hidden door in the innermost and most secret recesses of the soul, *opening into that cosmic night which was psyche long before there was any ego-consciousness*, *and which will remain psyche no matter how far*
*our ego-consciousness extend*s. (p. 53)

Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. (p. 53)60 Dream interpretation as a psychotherapeutic technique Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and
structure of the human psyche as comparative anatomy has given us concerning the human body. (p. 54)
Freud vacillated somewhere in between standard meanings and personal meanings for dream symbols. Freud clearly rejected strict decoding methods for interpreting dreams, yet he found fascinating ancient dream interpretation approaches as in the Oneirocritica. As noted earlier, the Oneirocritica used a combination of both standard meanings and also the circumstances of the dreamer, such as the dreamer's occupation.

Freud also noted that dream symbols are as old as language itself. He wrote: Dreams make use of this symbolism for the disguised representation of their latent thoughts. Incidentally, many of the symbols are habitually or almost
habitually employed to express the same thing. Nevertheless, the peculiar plasticity of the psychical material [in dreams] must never be forgotten. (Freud, 1900; p. 387)

Only 12 pages after this firm warning, Freud entitles a section in The Interpretation of Dreams, The Genitals Represented by Buildings, Stairs and Shafts. Personally, I think Jung's approach to dream symbol interpretation makes more sense. Although the dream of a key going into a lock might be tempting for Freudians to interpret as a sexual act, it seems intuitively more reasonable to vary the interpretation for a prisoner, locksmith, or treasure hunter. In Man and his Symbols, Jung wrote:

It is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation in any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all. (Jung, 1968; p. 38)

It is for this reason that I have always said to my pupils: 'Learn as much asyou can about symbolism; then forget it all when you are analyzing a dream.' (p. 42)

The compensatory nature of dreams Jung thought symbols represented more than their obvious meaning, and he thought this wider 'unconscious' meaning could never be fully understood. HeJungian dream interpretation traveled throughout the world examining the symbols of various cultures, but he felt that all people produced symbols 'unconsciously and spontaneously' through their dreams. He also viewed consciousness as a recent and slowly developed process, and he thought that dreams were transmissions of unconscious impulses and reactions to consciousness. Freud called them archaic remnants that could not be explained by anything currently in the dreamer's life, and he thought they might be the 'aboriginal, innate, and inherited shapes of the human mind.' However, Jung objected to the idea that they were simply remnants. The word 'remnant' has the connotation of a scrap, a leftover, or being unused. Jung thought that these unconscious messages were far more important than that. He felt that dreams served a compensatory function; that is, dream messages were attempts to compensate for 'a particular defect in the dreamer's attitude to life.'

Jung stated two fundamental points of dreams: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious.Jung noted that dreams do have a definite and purposeful structure which usually indicated an idea or intention. Jung felt that this purpose was not always understandable but nevertheless very important. Thus he said this about a dreams and its intention:

Its dimensions in time and space are quite different; to understand it you must examine it from every aspect just as you may take an unknown object in your hands and turn it over and over until you are familiar with every detail of its
shape. (Jung, 1970; p. 64)

Jung believed that consciousness had a natural tendency to fear and deny the unknown. This tendency, called misoneism, Jung borrowed from anthropologists. It described a fear of new things, a fear of novelty. Thus, Jung was not surprised
that people resisted the meanings of their dreams, even when dreams were trying to strike a balance. It was this latter tendency, the compensatory nature of dreams, that Jung felt was so important. However, Jung did not want us to view
dreams, necessarily, as friends, or guides, or as moralistic. Dreams simply strike
a balance between the 'lopsided nature of ...conscious mind' and the unconscious. Dreams are not moralistic. Jung wrote:
Our actual knowledge of the unconscious shows that it is a natural phenomenon and that, like Nature herself, it is at least neutral. It contains all aspects62 Dream interpretation as a psychotherapeutic technique of human nature – light and dark, beautiful and ugly, good and evil, profound and silly. (Jung, 1968; p. 94)

One cannot afford to be naïve in dealing with dreams. They originate in a spirit that is not quite human, but is rather a breath of nature – a spirit of the beautiful and generous as well as of the cruel goddess. (Jung, 1968; p. 36)

About the necessity of the compensatory nature of dreams, Jung wrote: For the sake of mental stability and even physiological health, the unconscious and the conscious must be integrally connected and thus move on parallel lines. If they are split apart or 'dissociated,' psychological disturbance follows. In this respect, dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. (Jung, 1968; p. 37)

One example of this unconscious compensatory nature of dreams I saw in the dream of a 19-year-old college freshman. She was my patient for ten weeks at a campus counseling center. She was an outstanding tennis player, tall, blonde, and buxom. Her presenting problem, she said, was her weight. Although she did not appear overweight by any means, we never missed a session without at least some reference to her 'weight problem.' Then she had this dream:

I had this dream where I went downtown and I wasn't dressed. I was naked, and there were all these people looking at me.

I immediately thought of Freud's wish-fulfillment principle and his interpretation that this dream was an old childhood wish to run about carefree and naked. I gently suggested to her the idea that the dream might contain a secret wish. She almost immediately and cheerfully agreed and suggested that she felt overwhelmed by her first year of college and all the work. She thought that the dream might be telling her that she did wish to be free of her studies and responsibilities, but then I remembered Jung's advice: ...explore the content of the dream with the utmost thoroughness. and his injunction:

Let's get back to the dream. What does the dream say?

I asked her what other kind of message the dream might be sending her. I was Jungian dream interpretation 63 also direct. My intuition told me she was secretly proud about something. I remembered Fritz Perl's idea that, behind some secret we are ashamed to tell anyone, there is an aspect of that shame that we are secretly proud of. 'What are you proud of about in this dream?' I asked her. She thought about it only briefly and said, 'My breasts.' It was the first time in therapy that I heard her say anything positive about her body. She then got quiet, and, as if in response to her own thoughts, she said, 'Well, I can't very well go about bragging about them,can I?' We both agreed that she probably could not, but I offered her the explanation that perhaps it was the one-sidedness of her complaints about her body that made her unconsciousness force a compensatory balance. This example also provides support for Freud's idea that a single dream element may have been condensed from more than one dream thought or latent issue.

Jung's patients were frequently in their late thirties to early fifties and economically successful. Just as frequently they often had a similar complaint. Despite their material successes, they were bored. Jung interpreted this boredom as a symptom of the split between the conscious and unconscious parts of the psyche. Boredom was a symptom that this person had cut off their unconscious mind and that this person had ignored the rich symbolic history presented by their dreams. No wonder material successes brought little satisfaction. Their ultimate and most satisfying treasure was within.

However, once again, do not be misled by dreams. For some patients, Jung did not discuss dreams. Remember my master's student who thought his patient had come to him but 'not because she was afraid?' Even in their first session, he was

interpreting her dream about her hands on fire, offering her his rich and learned insights from his voracious dream readings. I learned she was unemployed, on welfare, single, and about to lose her two children to social services for neglect. Yet he wanted to talk about her dreams! I was certain that this was a situation where she was already overwhelmed by her unconscious thought processes, and I was correct. My student told me that she believed in dreams, the power of crystals, and followed zodiacal advice like a religion. I explained to my student that this woman was already in contact with her unconscious, in fact, she was overwhelmed by it. In a case like this, Jung might have advised driving a wedge between her unconscious thoughts and impulses, and her flimsy consciousness.

Her therapy needed to consist of developing her conscious autonomy in very specific ways, like how to get a job and how to keep her children. Instead of therapy homework like bringing in a dream, she should be thinking of ways to

get a job. If that was too difficult, then she might even be asked to bring into therapy the classifieds section of the newspaper, and together she and her therapist might go over the job advertisements. Further therapy might consist of checking bus routes, how to go shopping for food for her children, etc. Apparently, Jung was a masterful and intuitive therapist, and he realized that one can teach others the knowledge and skills of therapeutic techniques, but there still remained the art of therapy, which could not be taught. When a Dream interpretation as a psychotherapeutic technique patient came to Jung complaining of insomnia, Jung sang a lullaby and put his patient to sleep. When a patient said they felt cut off from their religion, Jung asked for a Bible, and they did Bible readings.

Fortunately, however, most good therapists believe that practice, time, and experience does make one a better therapist. There is a popular sports story that a famous sports figure player, after making a great play or sinking a great shot, heard a critic say that he was just lucky. The player is reputed to have said, 'The harder I work, the luckier I get.' I think this practice principle also holds for dream analysis.

Dreams as a spontaneous self-portrayal As early as more than 2500 years ago, in India's holy book, the Upanishads, came this quote about dreams, 'There are no [real] chariots in that state, no horses, no roads but he himself [creates] chariots, horses, and roads...He indeed is the maker.' Jung continually hammered home this fact. He viewed that dreams may be a reflection of:

ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. (Jung, 1970; p. 57)

More importantly, Jung saw them essentially as a spontaneous self-portrayal in a symbolic form. He wrote:

...[Dreams] are nothing less than self-portraits of the psychic life-process. (Jung, 1970; p. 56)

The whole dream-work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer,the author, the public, and the critic. (Jung, 1970; p. 66)

I think that there is ample evidence, highly obvious, ancient, and logical, that dreams are an entirely spontaneous self-product. Jung, in particular, thought that every image in a dream potentially contained a useful self-reflection. If you falter or begin to doubt in your examination of any aspect or image in a patient's dream, remember that Jung felt that all of these images might be spokes of a wheel. Ultimately, any of these spokes may lead us to the patient's center. What might be at the center? If we use dreams as our vehicle, then we may come into contact with the most ancient wisdom of our own psyche. Jung envisioned this wisdom as a two-million-year-old person within us. It is the accumulation of two million years of purposeful, intelligent, and wonderfully creative evolution. He wrote:

Jungian dream interpretation Together the patient and I address ourselves to the two-million-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. (Jung, 1970; p.76)

The archetypal nature of dreams

Jung believed that the psyche consisted of all of our emotions, thoughts, and behaviors, and had three major parts: the ego, which functions on a conscious level; the personal unconscious, which contains forgotten, suppressed experiences or experiences that fail to attain a conscious level; and the collective unconscious, an inherited part of our psyche whose contents may never have been conscious. This idea of the collective unconscious was one of Jung's most controversial hypotheses and, perhaps, the most fascinating. The personal unconscious for Jung contained complexes. These are clusters of thoughts, feelings, and memories that may have been conscious at one point, but now have been relegated to the personal unconscious by suppression or repression. Also, in the personal unconscious are fleeting thoughts or feelings that, for a variety of reasons, did not attain consciousness. However, these complexes have ramifications for the ego, because we will avoid, hesitate, or postpone actions that arouse our complexes. All of the latter actions will occur without our conscious awareness of the reasons! Jung once said:

A person does not have a complex; the complex has him.

Although the present day usage of the word 'complex' does originate from Jung, his idea about an inherited unconscious has probably created greater interest. Freud had earlier called the symbolic images in dreams 'archaic remnants.' Jung strongly objected to the notion that dream symbols had any connotation as being 'lifeless' or 'meaningless.' Jung viewed dreams as a kind of bridge between the ancient pictorial and symbolic language of the instinctive world and the conscious rational world. It is important to remember that Jung viewed the unconscious as a repository or museum of human evolutionary history. Jung wrote:

Just as the human body represents a whole museum of organs, each with a long evolutionary history behind it, so we should expect to find that the mind is organized in a similar way. It can no more be a product without history than is the body in which it exists. By 'history' I do not mean the fact that the mind builds itself up by conscious reference to the past through language and other culture traditions. I am referring to the biological, prehistoric, and unconscious66 Dream interpretation as a psychotherapeutic technique development of the mind in archaic man, whose psyche was still close to that of the animal. This immensely old psyche forms the basis of our mind, just as much as the structure of our body is based on the general anatomical pattern of the mammal. The trained eye of the anatomist or the biologist finds many traces of this original pattern in our bodies. The experienced investigator of the mind can similarly see the analogies between the dream pictures of modern man and the products of the primitive mind, its 'collective images,' and its mythological motifs. (Jung, 1968; p. 57)

In dreams, Jung believed that symbols occurred spontaneously, and they always stood for something more than the superficial meaning. However, their origins are hidden so deep in our past evolutionary history, that Jung believed they had no human source. At some level, Jung agreed with Freud about their nature: aboriginal, innate, and inherited shapes. Jung called these images 'archetypes' or 'primordial images.' Jung cautioned against interpreting them as the simple equivalent of a mythological image. The actual dream symbol was a conscious representation of the ‘ancient, involuntary spontaneous manifestations of the collective unconscious.’ It is a collective unconscious, because all humans have universally inherited relatively similar archetypes.

Jung’s arguments for these tendencies to form images come from animal instincts. He thought that it was not logical to assume that each newly born human would have to learn every specific way that humans behave. He argued that the ‘collective thought patterns of the human mind are innate and inherited." Could it be he asked, that only humans are devoid of their evolutionary past in their psyches?

In fact, he argued that the evolutionary development of human consciousness might have been caused by an archetype. He gave the example of a bushman who killed his son out of frustration and anger while fishing, and then remembers this ‘moment of pain’ forever. Jung thought that this emotional pain had the effect of waking people up and making them pay attention to what they are doing. If this awakening put someone at an adaptive advantage, then that person’s genetic information was more likely to get into the gene pool in subsequent generations. In the case of the angry bushman, Jung even felt that there may have been an ‘archetype at work for a long time in the unconscious, skillfully
arranging circumstances that will lead to a crisis.’ Thus, Jung saw archetypes as dynamic factors, making themselves known through impulses. As long as modern people protected themselves from the recognition of these archetypes, Jung
thought that they would never be masters of their own souls.

The five major archetypes of the psyche According to Jung, five of these archetypes have evolved to the point where theyJungian dream interpretation exert a greater influence on the psyche.

They are (i) animus, the male side of our personality; (ii) anima, a female side to our personality; (iii) persona, the many roles we play for society’s sake; (iv) the shadow, a dark, passionate, murderous, yet creative side of our personality; and finally (v) the self, an integrating force that attracts all other archetypes in a holistic, beneficial, unifying way. The archetypes are not inherited as specific ideas or symbols. Jung proposed that they
are more like inherited predispositions to think in certain ways or to think about particular cross-cultural and universal themes, like God or mother. They are, as Jung said, ‘forms without content.’

In dream interpretation, I have found it useful to examine these archetypes in a patient’s dreams. However, I have found it the most useful to concentrate, at least initially, upon animus and anima, and interpret all male and female
characters in a dream as the male and female sides of the dreamer’s personality. Thus, even though a patient dreams about their mother, I would interpret this character as the mother side of their own personality. However, the five major archetypes do interact with and influence each other continually.

Animus and anima

Jung thought that each of us, regardless of gender, has both male and female psychological and physiological sexual characteristics. Although present research leads us to believe that the single strongest component to our adult
sexual identity is inherited (Coolidge, Thede, and Young, 2002), our environment also impacts on the expression of this sexual identity, and our environment obviously contains both male and female influences.

Are there any symbols for the Jungian idea of our inchoate bisexual nature?

Indeed, there are. Ometeotl was the first god to exist, according to the Aztecs. Ometeotl means ‘two-god,’ and Ometeotl was not only self-created but was also male and female. Interestingly, Ometeotl governed heaven at its highest level. This place was called Omeyocan, which means ‘place of duality,’ and, as a couple, Ometeotl produced four of the Aztecs’ great deities. Hermaphroditus of Greek mythology is, of course, a classic archetypal symbol of bisexuality. Hermaphroditus rejected the love of a water nymph, and when he later bathed in her pool she clung so tightly to him that they became one person with a woman’s breasts and a man’s genitals.

Jung also proposed that the psychological sexual component of masculinity, animus, is typically repressed and unconscious in females, and the psychological sexual component of femininity, anima, is repressed and unconscious in males. There is also an archetypal duality in these gender archetypes, that is, they both have positive and negative attributes. Anima’s positive female attributes are characterized by feelings, emotionality, sentimentalism, finding the right inner values, kindness, romance, gentleness, and wisdom. When a man pays attention to his anima, he may express himself creatively through ‘writing, painting,68 Dream interpretation as a psychotherapeutic technique sculpture, musical composition, or dancing.’ Jung ascribed the common stereotypes in our society for his gender attributes. A very popular positive anima symbol is Mother Nature. We could add Magna Mater (a Roman mother goddess), the Blessed Virgin Mary; Sita, Radha, and Parvati from the Hindu Mahabharata; Aphrodite and Hera from Greek mythology; the Egyptian mother goddess, Neith, goddess Isis and the sky goddess Nut; Nu Gua, creator and protector of humanity from Chinese mythology; Glinda the good witch of the north from the Wizard of Oz; Princess Leia from Star Wars; and Goldberry, Lady Arwen, and Lady Galadriel from the Hobbit Trilogy.

The negative side of anima involves seduction and betrayal, being irrational or illogical, being overcome by emotion, irritability, depressed moods, insecurity, and a plethora of fears. According to Jung, the negative aspects of anima have been symbolized in many cultures by witches, the Germanic singing Lorelei who enticed men to their death, Greek sirens who also sang men to death by hunger, Kali, the murderous side of Parvati with her earrings of corpses, Jezebel and Delilah from the Bible, and the evil Baba Yaga in Russian folklore. The positive attributes of animus are strength, rationality and logic, action, courage, truthfulness, and ‘spiritual profundity.’ Its negative attributes are brutality, recklessness, silence, stubbornness, emotional coldness, dogmatism, and inaccessibility. Positive animus can be symbolized by Tarzan, Hemingway, Spock the Vulcan and Captain Kirk from Star Trek, Bilbo, Frodo and Strider from the Hobbit trilogy, Luke Skywalker and Obi Wan Kenobi from Star Wars, Ghandi, Martin Luther King, Jesus, and Buddha.

Jung thought the strength of these attributes in an individual came from our parents; a man receives his individual attributes for better or worse from his mother, and the woman’s animus comes from her father. For example, an unloving, uncaring mother may imbue a man’s unconscious anima with a mean, ‘waspish,’ ‘poisonous’ attitude according to von Franz, a Jungian disciple.

The persona

Animus and anima are also influenced by the persona archetype. The persona is a mask or role that we provide for society’s sake. The persona is likely to consist of many different masks, and almost all of them operate totally without our awareness. For example, at home I may play the role of good husband with my wife, stern father with my youngest teenage daughter, professor at the university, and then rock star when I play music in nightclubs. These roles actually help me to be more efficient and thus promote my adaptation and success in my dealings with society, because I do not have to reexamine how I am going to act in every new situation or interaction with others. However, there is a danger in over-identification with one’s persona. For example, medical doctors, perhaps involved in daily life-or-death decisions, may over-identify with their doctor’s mask of confidence. Many times, they may be quite unsure of the outcome ofJungian dream interpretation their decisions in a hospital, but they cannot act as if they are unsure. Acting unsure would upset the patient, the patient’s family, and the hospital staff. However, it is possible that some MD’s carry this ‘act’ or persona home where they confidently espouse family advice with the same surety, officiality, and dogmatism. Typically, this style of parenting and spousing does not create happiness or engender love in family members. Politicians may also over-identify with their smiling, glad-handing personas.

Potentially, under-identification with persona is also a problem. Who has rejected personas in our society? Some of my students propose that rebels, like bikers, have rejected society’s demands for a persona. However, they are as guilty as professors in creating a persona. On the surface, it is still a persona, a biker’s persona but a persona nonetheless. A biker’s persona consists of riding a HarleyDavidson motorcycle (never a Honda, even if it looks like a Harley!), wearing black clothes, a black vest, boots, having a chain from one’s wallet to a belt or a belt loop, a motorcycle chain for a belt, and perhaps a tattoo of a spiderweb on the elbows. No, a biker’s persona may superficially appear to be a rejection of a societal persona, but it is still a persona and a very strong one. Notice, also, that a biker’s persona helps a biker to adapt to his or her biker’s society. When a biker dressed in their colors pulls up on a Harley to a biker’s rally, they ‘fit in,’ and they are accepted as a member of that society without undue examination or challenge.

Probably a hermit is a good example of someone who has rejected his or her persona. The hermit is a classic loner who resists the masks of society, including son or daughter, brother or sister, friend or enemy. I read a story about a true hermit, a society dropout, who lived deep in a South American jungle. A journalist trudged for days through the jungle and stumbled upon this hermit’s hut. The journalist was amazed that a formerly civilized person would live this far from people and so deep in the jungle. The journalist thought, perhaps, that the hermit’s tale would make a great story. However, the hermit’s first words to the journalist were, ‘When are you leaving?’

Our personas, then, usually keep our gender roles tightly defined. Thus, a man’s ‘manly’ persona keeps his anima repressed, and a feminine persona may keep a woman’s animus repressed. Jung believed that it was necessary to liberate these repressed aspects of our psyche in order for us to develop to our complete potential. However, it may not be enough to simply liberate a man’s anima nor a female’s animus. The liberation must be coupled by a reintegration of both gender archetypes, and this is a difficult task. A man may become feminized by allowing his anima to develop, but he must be able to join and synthesize his two gender archetypes so that they exist in harmony and so that his animus is not subjugated in the process. I had a friend who was getting married for the second time. We were all in our 30s and 40s. Six of us got together on the eve of his bachelor party. What should we do? Interestingly, opinion was evenly divided: go out and party, or stay home and talk meaningfully. The groom70 Dream interpretation as a psychotherapeutic technique made his decision that we would stay home and talk. Drink, yes, but talk, and that is what we did for hours. The next day, we were asked by our girlfriends and wives what we did. Ironically, there was some laughter and kidding about what we had chosen. This reflects a man’s dilemma: how to develop and release anima without losing animus.

A woman’s dilemma, of course, is equally complex. For example, the emphasis on women’s sports has been a tremendous boon to their psychical development. It has developed confidence, camaraderie, healthy competition, courage, physical development, and many other positive attributes, and this experience was virtually unavailable to women only 25 years ago. However, it has not been without a cost. Women who participate in sports have been criticized by their own mothers, brother, fathers, boyfriends, and even by some other women as being too masculine, too physical, etc. A woman can also over-embrace this developing animus in the form of athleticism and as a consequence ridicule her brother (who is releasing his anima) for staying home and painting. The dilemma for the woman is how to express her animus yet keep her anima, being able to release animus but being able to integrate those aspects with her anima. The traditional old guards in every society are slow to relinquish their control and suppression. They (sometimes religious leaders, sometimes politicians, etc.) typically fear change (Jung’s term was misoneism) and protect the traditional animus in males and anima in females.

The shadow

Another major archetype is the shadow. The shadow is the dark side of our personality. It is everything we refuse to admit about ourselves, and thus it visits us in our dreams, usually symbolized in the forms of people we hate. As von Franz (a close colleague of Jung) wrote (in Man and his Symbols):

When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people – such things as egotism, mental laziness,
and Sloppiness; unreal fantasies, schemes and plots; carelessness and cowardice, inordinate love of money and possessions (Jung, 1968; p. 174)

The shadow houses our ancient animal instincts. It is the source of our strongest emotions, creativity, vigor, and spontaneity. However, it is the shadow in us that allows us to kill other people, to be mean, spiteful, and hateful. Once the shadow has been aroused to action, particularly rage and anger, there is no reasoning with it. If the shadow and the conscious forces of the ego act in unity, the great forces of the shadow can translate into good works, prodigious tasks, and the like. However, if the shadow cannot sublimate its energies, then a person may self-destruct or harm others. Because the shadow is also a museum for ourJungian dream interpretation ancient primitive instincts, Jung postulated that it also contained the adaptive ability to make quick and proper decisions without undue hesitation. Again, however, if a person has worked to understand, release, and integrate their shadow, then their quick decisions may be effective and beneficial. If the shadow has been repressed or acts unbridled, the results may be highly ineffective or detrimental. Furthermore, inevitable conflict results when we project our shadow onto others. Von Franz saw political agitations as created by the projection of our shadows. She saw the projection of the shadow as 'obscuring our view of our fellow men, spoiling objectivity, and thus spoiling all possibility of genuine human relationships.' She also noticed the Herculean task of trying to understand the shadow, because it is sometimes experienced as an irresistible impulse, and it resists being known or bridled. Simply trying to be honest with
oneself does not often succeed. She noted that it might take a 'brick…to drop on one's head to put a stop to shadow drives and impulses.' Sometimes, she noted, a monumental 'heroic decision' may stop the destruction from the shadow, but it is not likely. As an example of this brick-to-the-head phenomenon, I had a talented musician friend with a shadowy dark side: illegal drug use. He was finally arrested for only the first time after 12 years of various illegal drug use. However, it was a minor charge, and was likely to be dismissed in court. While waiting to go to trial and swearing to me he was finished with drugs, he bought an illegal drug that was badly synthesized. He had a psychotic reaction, and he tried to remove his fingernails with a knife. He ended up in an emergency room nearly bleeding to death and in the throes of a psychotic episode that lasted for hours. Apparently and hopefully, that was his brick-to-the-head. It may have stopped his self-destructive drug use. It may have bridled his shadow
while he seeks healthier releases for it.

The shadow has been symbolized by dark destructive forces for time immemorial. One of the oldest symbols of the shadow comes from the ancient Persian religion, Zoroastrianism. Their essential tenet was a dualistic struggle between a god of good, Ormuzd, and the spirit of evil and darkness, Ahriman. Zoroastrianism also had a prescription for living one's life that consisted of a trinity: good thoughts, good words, and good deeds. Thus, Ahriman is probably one of the earliest symbols of the shadow. The Christian Bible has Satan, the Hindu Ramayana has Ravana who kidnapped Sita, and the Hindu trinity has the Shiva, the destroyer.

Like the other archetypes, the shadow also contains a duality of evil and good. One good aspect of the shadow, as previously mentioned, is its ability to make quick decisions. The shadow is also seen in the creative process. Interestingly, extremely creative artists like Picasso, Dali, and Jackson Pollack had a destructive element in their creativity. They were able to translate into their pictures and sculptures their inner realities, and these realities were personal, highly original, and destructive in the sense that they copied no other artists. They were able to explicate their inner forces in such a way that other people were able to recognize72 Dream interpretation as a psychotherapeutic technique and appreciate the unconscious representations, although perhaps not fully understanding what they saw. Some people gave their art the highest of compliments in the world of symbols by saying, ‘I don’t know what it means, but I like it.’

The self archetype and individuation

The last of the major archetypes is the self, and it was considered the most important by Jung. The self archetype attracts all the other archetypes. It is a unifying force in the psyche. It is a self-actualizing force. It motivates a person to become whole. Jung’s favorite symbol of the self was a mandala, which is a Sanskrit word for circle. Mandalas are frequently seen in ancient eastern and oriental art, particularly in religious works. They usually consist of circles within an outer square and squares within the inner circles. Jung thought the circles represented wholeness or oneness, and the squares represented another ancient numerical archetype of fourness or quarternity. Fourness has been symbolized, according to Jung, by our representation of the seasons into winter, spring, summer, and fall, the ancient elements of earth, wind, fire, and water, the four horsemen of the apocalypse, etc. Again, the unconscious influence of the self archetype and the quarternity archetype can be seen in modern culture as well.

In the Wizard of Oz, Dorothy’s search to get ‘home’ may reflect an active, conscious attempt to understand her unconscious self and to sense a ‘oneness’ and ‘wholeness’ in doing so. There is a classic quarternity in her search, the Scarecrow, the Tinman, the Cowardly Lion, and, of course, the leader of her search, Dorothy herself. When Glinda told her the secret of returning ‘home,’ it seemed all too easy and simple. Remember, Dorothy was told that she herself contained the secret to getting home. It was not in Oz, the dazzling external world. It was not through a Wizard (no matter how wonderful a wizard he was), although the Wizard may have symbolized both the positive animus and the self archetypes. Dorothy herself was the answer. Jung viewed this process as an assimilation of the unconscious into the conscious, and a new center of balance is obtained. There is a new location of the self, and Jung thought it provided a ‘more solid foundation’ for the psyche. Jung called this path to oneness individuation, although he did not see it as an easy journey. Much like Dorothy, we must face wicked witches on the path. Jung even characterized the process of individuation and therapy as one where the patient was forged between the hammer and the anvil.

Jung thought the process of individuation was also expressed as an arrangement or pattern in our dreams. If we made the conscious attempt to recognize the symbols in our dreams, we might become aware of our own grand pattern.

However, this process, remember, might take years of studying our dreams.Images might appear, disappear, and reappear over a period of years. Many symbols may remain beyond us. However, if we actively and honestly search, JungJungian dream interpretation did believe that a slow, and perhaps even imperceptible, growth might occur, and this is the process of individuation. Yet, the product of this slow growth is a more stable personality, a more mature personality, and a new center of the self is established, one that is not so easily unnerved. A new, less anxious, less bored self emerges: a more reliant and more contented self, one that wants fewer material goods, one that is much happier with less.

Von Franz (1964) thought that Jung’s self archetype might be symbolized in a dream by a ‘priestess, sorceress, earth mother, or goddess of nature or love’ or ‘wise old man.’ She suggested that a cosmic man or Great Man, like Buddha or Jesus, might also symbolize the self archetype. However, the self might also not take these shapes. She even noted that sacred stones may symbolize the self, because they have been revered for millennia in many cultures. She said that people even in modern society may pick up stones for no particular reason. People may be simply attracted by an unusual color or shape, and, for some, the stones hold a secret fascination. She gave the example of ancient Germans who thought that the spirits of the dead continued to live in their tombstones. Even the present custom of having tombstones may have arisen from this older belief.

We also make monuments to great people out of stone. What do the black granite shapes of the Vietnam War memorial in Washington, D.C. symbolize? It is a good example of the sheer power and mystery of stone. The holiest of pilgrimage sites for a Muslim is Mecca where the house of Abraham and Sarah stands. In that house is a holy rock, one said to be sent by God for them to build their house.

Von Franz hypothesized that a stone may also symbolize the self archetype for the following reasons:

For while the human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from the emotions,
feelings, fantasies, and discursive thinking of ego-consciousness). In this sense the stone symbolizes what is perhaps the simplest and deepest experience – the experience of something eternal that man can have in those moments when he feels immortal and unalterable…or certain stones left by simple people on the tombs of local saints or heroes, show the original nature of the human urge to express an otherwise inexpressible experience by the stonesymbol. It is no wonder that many religious cults use a stone to signify God or to mark a place of worship. (Jung, 1968; p. 224)

When I taught in India for four months on a Fulbright Fellowship in 1987, I went hiking one weekend over a short but long stone hill. On the other side, I encountered a maze lined by pebbles and small stones in the form of a circle. In
the center of the circle, stood a pile of stones about three or four feet high. Quite naturally, I picked a stone from well outside the circle, wound my way through74 Dream interpretation as a psychotherapeutic technique the maze to the center pile, dropped off my rock, and proceeded back out of the maze. What it all symbolized, I have no idea nor did anyone I talked to when I returned to the sophisticated city of Bangalore. However, as Jung noted, that is the wonder and mystery of symbols. There is always some enigma associated with a symbol that may never be solved, and therein resides our eternal fascination for stones, circles, and mystery itself. Symbols, according to Jung, are representations of the unknowable.

The self archetype, like all other archetypes, possesses a good–bad duality. The dark side of the self is potentially the most dangerous, because the self archetype is the most important in the psyche. Von Franz describes the dark side of the self out of control or in a state of imbalance:

It can cause people to 'spin' megalomanic or other delusional fantasies that catch them up and 'possess' them. A person in this state thinks with mounting excitement that he has grasped and solved the great cosmic riddles; he therefore loses all touch with human reality. A reliable symptom of this condition is the loss of one's sense of humor and of human contacts. (Jung, 1968; p. 234

It is interesting to note cases of the dark side that have gotten out of control in contemporary society. A paranoid religious cult leader, James Jones, in 1978 led over 900 people to their deaths in a mass suicide-murder in South America. A Japanese cult leader, Shoko Asahara, also respected by his followers as being a divinely inspired savior, in 1995 had his followers murder innocent train travelers with poison gas in Japan. David Koresh, an American religious cult leader, ended up dying along with over 70 of his followers and their children, in a 1993 raid of their 'religious' compound. It appears that all three 'religious' leaders had this megalomanic spin to their personalities. All three were directly associated with the deaths of innocent people, and all three had an undeniably magnetic ability to attract followers to their delusory fantasies. Although von Franz thought a reliable symptom of the dark self gaining control of a person's personality was a loss of human contact, it appears, sadly, that the opposite may
be true in some cases.

The internal boredom that cult followers may feel initially, and perhaps the positive side of the self archetype in them, serves as the motivation for their search for an external leader to provide them with meaning in their lives.

They fail to see that their quest, although noble and worthy, is an internal one. A guru can guide, but the problem for the guru and his or her followers is that the guru may become deified in the process. What fails to be recognized is that the roads the guru took for self-enlightenment can rarely be the same roads that anyone else can follow. This has disastrous consequences, as my previous three cult leader examples have shown, Von Franz wrote about how "the evil spirit of imitation…makes one miss the target and…[one can] petrify psychologically.'Jungian dream interpretation 75
She further wrote:

> As I pointed out earlier, the process of individuation excludes any parrot-like imitation of others. Time and again in all countries people have tried to copy in 'outer' or ritualistic behavior the original religious experience of their great religious teachers – Christ or Buddha or some other master – and have therefore become 'petrified.' To follow in the steps of a great spiritual leader does not mean that one should copy and act out the pattern of the individuation
> process made by his life. It means that we should try with a sincerity and devotion equal to his to live our own lives. (Jung, 1968; p. 235–6)

Jung believed that modern people were too often bored, exhausted, and disenchanted, but the answer to their dilemma was the adventure within themselves. Getting in contact with their inner world through their dreams might be the answer to the ultimate meaning of life. Von Franz states:

> One gives one's mind, as before, to outer duties, but at the same time one remains alert for hints and signs, both in dreams and in external events, that the Self uses to symbolize its intentions – the direction in which the life-stream
> is moving. Old Chinese texts…often use the simile of the cat watching the mouse hole. One text says that one should allow no other thoughts to intrude, but one's attention should not be too sharp – nor should it be too dull. There is exactly the right level of perception. (Jung, 1968; p. 228)

Other archetypal themes

Jung was also fascinated by archetypal numbers. I previously mentioned the archetypal duality, symbolized by day and night, yin and yang, black and white, heaven and hell, devil or angel, good and bad, right and wrong, on and off, Adam
and Eve, Ara and Irik, who are creator spirits of the Iban people of Borneo, Apsu and Tiamat, creator deities of ancient Babylonia, Rangi and Papa, creators for the Maori, and the Chinese creator Pan Gu who lived inside an egg for 18,000 years and then split into two parts creating the heavens and the earth, Mboom and Ngaan, two African creator deities, and easily thousands of other dichotomies. Woody Allen has said that there are only two types of people, those who categorize people and those who do not. At my college graduation in 1969, I remember only that the commencement speaker said people are tyrannized by categories. Yet, categorization itself masks a hidden archetype symbolized by numbers and the varying members in each class that each number represents.

Although Jung spoke of dualities and trinities, it appears that he was powerfully drawn to the concept of quaternity or fourness. He even called quaternity76 Dream interpretation as a psychotherapeutic technique a 'strange idea' but noted how strong a role it played in religions and philosophies. He himself postulated four psychological functions and four stages of animus and anima development. He claimed that the self archetype was frequently symbolized by four-sidedness. He wrote of the four seasons, four directions (north, south, east, west), and the four evangelists in the Bible. He also noted that fourness was probably more ancient than the concept of trinity. In fact, he said that, in Christianity, the concept of trinity (Father, the creator, Son, the redeemer, and Holy Ghost, the enlightener) superseded quaternity. However, the Christian concept of trinity is the religious symbolization of even a much
older religious trinity from the Hindu religion, which speaks of Brahma, the creator, Vishnu, the preserver, and Shiva,

the destroyer. The Hindu trinity predates the Christian trinity by at least 1000 years (the concept of trinity is not mentioned in the Old Testament). In Aztec mythology, the primordial being, Ometecuhtli, gave birth to four creator gods.

It is even psychologically revealing to note how strong the archetype of quaternity thrust itself into Jung's own writing. For example, he thought that the Christian trinity was unconsciously being transformed into a quaternity by
a fourth force. What did he (and he alone) postulate that this fourth force might be? A dark and evil anima!

Pentamerous is the adjective describing five parts. Interestingly, a pentagram, a five-pointed figure, has long been used as a symbol in the occult world. The negative associations with the number five are plentiful. In America, we have the Pentagon, a five-sided building in Washington, D.C. housing the armed services administration (although this is not inherently negative, it is ironic that the Pentagon does not house the Department of Education or the Department of Happiness). There were five rivers in the Greek mythological underworld. There were also five ages according to Greek mythology, and according to Aztec mythology there were five world epochs called the five suns. The number seven has perhaps been symbolized to an even greater extent than the numbers five or six. There was a famous memory paper in psychology that bore the title 'Seven (plus or minus two),' because it had been observed that seven entities (plus or minus two for most people) appeared to be the limit of what people could keep in short-term memory. Thus, local phone numbers are usually seven digits. There are seven days in a week. According to Greek mythology, seven warriors took part in the war between the two sons of Oedipus, and each led an army that attacked one of the city of Thebes' seven gates. Much later, the movie 'The Magnificent Seven' had seven gunfighters. Seven holy sages are frequently mentioned in Hindu mythology, and, according to Australian aboriginal myth, seven sisters wandered about Australia to escape a lecher. When they reached the sea, they leaped up into the sky to become the constellation the Pleiades.

Interestingly, in Greek mythology, the seven daughters of Oceanid (a sea nymph) were being chased by Orion when Zeus turned them into stars to save them – and they formed the Pleiades.Jungian dream interpretation Jung's explanation for flying saucers and aliens In Chapter 5, I gave my explanation for belief in UFO abductions and paralysis. Jung (1969) believed that the empirical fact of the existence of aliens and flying saucers from outer space was not as important as the psychic fact that people strongly believed in them. This psychic fact reinforced Jung's view of archetypes
and a universal collective unconscious. Thus, it may be said that Jung's attitude towards UFO reports might be similar to his view on dreams: they were credible because they might reveal the workings of and meanings in an individual's psyche, and these reports were consistent with his conception of a shared, universal psyche. Jung also thought that the consistent reports of the shape of flying saucers, round or mandala-like, might be psychic manifestations of the self archetype.

Summary

1 Jung's most accessible and last book, Man and his Symbols, presents his views and those of his most trusted colleagues about the nature of the psyche, personal unconscious, and universal collective unconscious.
2 Jung thought dreams could open the way to the founding of a general comparative psychology from which understanding of the development and structure of the human psyche could be gained.
3 Jung strongly rejected the notion of a glossary of universal meanings for dream images and themes.
4 Jung thought dreams transmitted unconscious impulses and reactions to consciousness.
5 Jung believed that dreams served a compensatory function; that is, dream messages were attempts to compensate for 'a particular defect in the dreamer's attitude to life.'
6 Jung felt that archetypes manifested themselves in dreams and that these themes and images gave humans a glimpse of their much older, ancient mind.
7 Jung believed that UFOs and flying saucers, regardless of whether they really existed, were psychic representations

of the self archetype, and thus might be unconscious attempts to seek greater meanings in life.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/4a/Michael_Lukas_Leopold_Willmann_001.jpg/300px-Michael_Lukas_Leopold_Willmann_001.jpg`

Archetypal Field Theory and the Confluence of Psyche and Matter **(2019-03-23 07:35)**

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Sunday, January 3, 2010Essays - Analytical Psychology, Science and Religion - Part II
Part II:

Analytical Psychology, Science and Religion: Archetypal Field Theory and the Confluence of Psyche and Matter

This essay reviews the literature on cross-disciplinary influences on the genesis and development of Jung's psychology, with particular emphasis on current researches by the Assisi Conferences into archetypal fields and field-directed phenomena. This multidisciplinary investigation into the dynamics of psychic-physical phenomena builds upon and expands Jung's initial investigations into the interconnectedness of psyche and matter.

The methodology of archetypal field theory, focused as it is on pattern recognition, has great utility in the psychotherapeutic situation. Conforti (1999) has laid out a blueprint, if you will, for working with the patient's psychic material based on research into the new sciences as they relate to the psycho-physical reality of psyche. Conforti builds upon Jung's original conception of the archetype as an autonomous ordering principle underlying and supporting all phenomena; it is out of this larger and pre-existent archetypal field, which is itself not accessible to direct experience, that individual form emerges. Conforti (1999) extends Jung's theory of archetypes by suggesting that individuals are embedded in specific archetypal fields, which become represented by and embodied in matter over time. What is manifested is highly consistent behavior structured by an archetypal pattern. The behavior is field-specific, with responses that are field-generated. In other words, we can infer the archetypal field (field meaning the energetic component of the archetype) through its effect on matter, i.e., the strength of its manifestation in behavior.

When applied to the psychotherapy relationship, archetypal field theory is used to understand the field that influences the therapy situation and effects the course of treatment. There are at least eight. They are as follows: 1) the morphogenic field out of which form emerges; 2) the archetypal field in which the patient is embedded; 3) that of the therapist; 4) the archetypal configuration of the therapist-patient coupling; 5) the therapy situation; 6) the field of the collective or larger world outside of therapy; 7) the field of the collective unconscious, and 8) the Self-field which envelops all of these.

An understanding of these interacting archetypal fields and their influence on the treatment process enlarges and deepens the therapy process by explicitly including the dimension of archetypal interactional dynamics operating in different spheres simultaneously. The archetypal configuration of the therapist-patient coupling is of particular importance, since the individual archetypally-charged psychic processes of each interact to a specific purpose that is manifested in the dyadic relationship. Within the stable environment of the bounded container of the therapy (Jung's vas bene clausum or well-sealed vessel mentioned earlier) the therapist reads the pattern of the patient's field - his or her manifest behaviors and latent communications - as well as the alignment of the patient to the archetype. All the information impacting the therapy field - the archetypal field of the patient; the archetypal field in which the therapist is situated; the coupling of these two archetypally energized fields; the field of the therapy itself, which is a manifestation of the archetype of Self; the archetype of the collective field, and lastly the autonomous and universal field of the objective unconscious - is sought. All of this must be taken into account, for it is the network of information that provides the material for an accurate interpretation of the patient's drama. Because behavior is by its nature highly consistent, the patient's archetypal pattern can be inferred from the life story or theme around which his or her behaviors cluster. In this way, archetypal patterning is analogous (up to a point) to the medical-model classification system, the American Psychiatric Association's Diagnostic and Statistical Manual - IV which organizes mental disorders based on the clustering of characteristics. Firmly based in the synthetic approach of analytical psychology, it is an integrative approach, not a causal one as has been discussed earlier in this document.

A central aspect of archetypal field theory is the evaluation of the correspondence between the archetypal dominant (essence) influencing the patient and his or her complexed associations to it. The interpretation, however, must be grounded in the reality of the objective unconscious, for this is the guiding psychic realm of "absolute knowledge." When the therapist interprets presenting material in this manner, the interpretation becomes an "exquisite attunement" of the unconscious psyche with consciousness (Kaufmann, 1999), and represents the "just-so" message of psyche (Jung, 1968, p. 17). A dream motif will illustrate this point. A patient presents a dream image of sailing alone on the ocean. The archetypal dominant of sailing is individuation, potentially a positive image in therapy. However, before the therapist can confidently make this interpretation, he or she must seek the patient's associations to this image. If the patient makes associations to this universal image of voyage across the ocean of psyche other than what is expressed by this symbol of movement toward Self, or if the mandates of this dream image are not fulfilled in reality (can the patient in fact sail, and is he or she confident on the water?) then, rather than being an affirmation of his or her present psychic situation, the dream image becomes a diagnostic and prognostic warning sign, indicating not only the archetypal field in which the patient is embedded, but his or her alignment to the archetype as well. The dream image also represents in hidden form the archetypal influence of the other fields, such as the therapist's own psychic condition and its influence on both the patient and the work of the therapy, as well as the influence of the outer collective field.

The therapist's ability to observe, understand, and interpret phenomena in the field - including the primary archetype around which the therapist and patient are coupled - is dependent on skill and training as well as a secure and stable frame; when all the conditions of therapy are met and managed, the archetypal configuration of the patient-therapist dyad is able to emerge and take identifiable shape. A secure frame of static ground rules and set limits provides the therapist with the necessary context for accurately identifying the dynamic interplay occurring between himself or herself and the patient. When the therapist is unable to hold the patient appropriately in this therapeutic container, manifested by the therapist's deviations from the conditions of therapy, the frame remains open, thereby contaminating the therapist's reading of the field as well as making the therapy situation unsafe for the unfolding of the patient's intrapsychic material.

Within the interactional field of the therapist-patient dyad, that which has not been metabolized by each is manifested in the therapy, and the past is replicated in the present now of the relationship. Jung's understanding of archetypes as the organizers of psychic energy which reveal themselves in ideas, affects, images, and behavior explains this highly specific phenomenon of the encapsulation of experience and time within the therapy situation. The therapist's responsibility is to identify, understand, and interpret that which is being enacted. Fortunately, the therapist is not alone in this work. The psyche is a self-regulating system that is purposeful and directed toward increasing consciousness and individuation, a lifelong process of growth towards Self.

With his evolving theory of archetypal fields, Conforti advances Jung's theory of archetypes in at least one striking way: archetypal field theory is a theory about archetypal interaction and archetypal influence. This means that boundaries between individuals, all the things that separate us from each other, are really only intangible barriers when it comes to the archetypal underpinnings, or patterns of acausal orderedness, that support our lives. What this means is that we can no longer think in terms of human behavior as being shaped in the end only by the individual but, rather, must take seriously the reality of archetypal interactive dynamics and influences.

Jung (1969b) was especially concerned with archetypal influence on the collective psyche and believed that psychic disturbances were far more dangerous than physical conditions. To understand the phenomena of mass archetypal possession today, we need only turn on the television news or read the newspaper for stories of political demonstrations morphing into mob violence, and of deadly actions such as the recent anthrax mailings being followed by innumerable hoaxes. What these incidents show is that it takes only one person under the possession of an archetype or in the grip of an autonomous complex to infect others, just as cancer destroys neighboring cells and virus spreads its contagion from one person to another (Jung, 1969b).

We lessen our chance of becoming infected by archetypal possession or gripped by an autonomous complex when we become more conscious of ourselves and our actions, or as Mindell (1971) puts it, through "the realization of our role in the larger drama taking place" (p. 129). Just as the initial ripple of a pebble tossed into a pond will replicate itself in ever-widening waves until finally integrated into the pattern of the larger body of water, our every thought, feeling, and behavior has an impact. In this way, who we are at the most fundamental level effects not only ourselves, but also the world as a whole. Jung expressed this wholistic truth when he replied to a query concerning how one could make things better in a dangerous world situation, when he stated "help yourself and you help the world" (cited, McLynn, 1996, p. 528). Jung knew that each person must take back his or her disowned projections and deal with them, rejecting the security that comes from disowning one's own psychic contents and displacing them onto another. One must reassess this habitual behavior of displacement, and move consciously across the threshold of consciousness into the unfamiliar ground of full responsibility for working with one's psychic contents (Hollis, 1995).

One way to understand the shift in consciousness that is required is to think of it in terms of the "degree of independence" between two things. Bohm (1988) explains it this way:

> The boundaries of any two things can only be established where there is a loose connection. When the ego is identified with another system it loses objectivity and independence. The observer is not sufficiently independent from the observed so they are one rather than two systems. When this occurs and they are treated as one rather than two, there is confusion…which is the ordinary state of consciousness.

This is the paradox of unitary reality. Although all is one at the most fundamental level, the development of ever-greater consciousness demands the differentiation of consciousness from the unconscious, a process of growth which Jung called individuation. There is thus a moral dimension to making conscious that which was formerly unconscious and living life responsibly based on what is now known. We live our destiny when we do so; when we do not, we live our fate (Conforti, personal communication).

Conforti's application of new science to the study of psychology takes up where Jung, and later Neumann (1989) and von Franz (1988), left off in the attempt to explain psyche using the discoveries of new physics as analogies for psychic phenomena. New physics' theories about the dynamic processes at work in the subatomic realm, as well as other ideas about biophysics and replicative systems, form a unified whole (Marshall, & Zohar, 1997) and serve as correlates for archetypally-generated processes within the therapeutic relationship and beyond (Conforti, 1999; Mindell, 1971). We know that the "royal road to the unconscious" can be traveled not only by way of the dream or the complex, as Freud and Jung believed respectively, but also by way of matter. In other words, matter, at the subatomic level of elementary particles and the even more basic level of fields, has in common with psychic phenomena (archetypes and synchronistic events) similar "irrepresentable" features. Thus new science's evolving understanding of matter sheds light on the study of consciousness and the still dark world of the objective psyche and its contents, the archetypes. All is connected. Within a unitary reality, psyche and matter are complementary aspects of the same fundamental wholeness and must be studied together to achieve a deeper understanding of consciousness and of psyche as a totality (Jung, 1969c; Peat, 1998).

Archetypal field theory, like all theories, is a metaphysic, a postulate of something which can never be actually known in its fullness, in this case the archetypes of the objective psyche, but which exists nonetheless as psychic reality because we can experience their influence and observe their configuration in matter. Nowhere is archetypal influence and its underlying pattern more evident than within the contained space of psychotherapy. Within the controlled psychotherapeutic relationship, the pattern of the stable morphology of the patient's (and therapist's) archetypal field can be discerned in the interactional field of the dyadic coupling "whose properties and dynamics stands as a recapitulation and new edition of this personal and archetypal constellation" (Conforti, 1999, p. 62). Conforti (1999) continues:

> …the psyche tends to draw and entrain both the client and therapist into a synchronized pattern where their behavior reveals the nature of the activated archetype…one can read the field in reverse…the details of the relationship provide a picture of the constellated archetype…the stabilization of form within these archetypal configurations, and the fidelity with which the client-therapist dyad reenacts the tenets of both the personal past and the archetypal field within which each are embedded (p. 63).

The goal of therapy is to make conscious the patient's unconscious processes. The therapist does this by reading the pattern of the patient's constellated archetype, and then, through the interpretation, breaking the patient's repetitive pattern by shifting the alignment to the dominant archetype in which he or she is embedded (Conforti, 1999). This pattern recognition and subsequent interpretation of the patient's dream material and derivative communications demand a high degree of specificity akin to a "lock-and-key" fit; in order to change the archetypal alignment, the therapist must first "find the archetype from which the behavior originates" (Conforti, 2001). However, although the archetype shows the way to healing, the patient's fate rests squarely in his or her hands, not the therapist's (Jung, 1965). The therapist is responsible for bringing the patient to the bifurcation point, the threshold of change where a new perspective is made possible through the strength of the interpretation (perturbation) which gives meaning to the patient's formerly "meaningless" behavior (Conforti, 2001). Always it is the patient alone who must make the crossing to change and transformation. The therapist is only the patient's guide to the oftentimes long and torturous passage (Jung, 1968), not the worker of magic with special concoctions and elixirs to a quick fix (Conforti, 2001; Jung, 1954).

In this way, therapy as the threshold to transformation and growth is the patient's entryway to communion with Self and active conscious participation in his or her healing process. The axis of every turning point in therapy rests on a threshold, the place of change where the patient is presented with a choice between continuing within the safety of the familiar or risking the discomfort of following the path that psyche presents. As the place of opportunity, threshold is the place where the potential for change occurs, and where the therapist's well-tuned intervention enables the patient to step across his or her limiting behavior and over to a change in attitude. Threshold is thus a choice point where the reconciliation of unconscious behavior with conscious reflection is made possible. Threshold is the liminal point of therapy, the transitional moment of change and transformation when the patient is presented with the therapist's meaning-making interpretation.

The symbol of "threshold" represents the metaphorical line that separates the conscious mind from the unconscious. The conscious mind, which Singer (1990) refers to as the "visible world," is a finite and limited sphere. The unconscious mind or "invisible world," on the other hand, is an infinite and unbounded realm. It is a "secret world" wherein "the darker powers… lie hidden in the deepest inner recesses of psyche beyond the range of discrimination and judgement" (Singer, 1990, xx). When we risk stepping over the threshold from what is known into the unknown, we push back ever further the limitless boundaries of the invisible world before us (Singer, 1997). In so doing, we widen our consciousness, and are changed in the process.

"Everything that is interesting in nature happens at the boundaries: the surface of the earth, the membrane of a cell, the moment of catastrophe, the start and finish of a life" (Humphrey, 1992, p. 23). And at every boundary is a threshold where the potential for change exists, a place of becoming, where the order and regularity of life is disrupted (Marshall & Zohar, 1997) so that something new can unfold and come into being. The threshold will be different for each organism and every system, but in both cases, it is the point of opportunity.

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Jung’s Understanding of the Meaning of the Shadow **(2019-03-23 07:51)**

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Jung’s Understanding of the Meaning of the Shadow pages 205-229 from Jung and the Story of Our Time by Laurens van der Post

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Not the least of Jung's services to his time was his demonstration of how the dreaming process in man, far from being archaic and redundant, was more relevant than ever.

This symbol moving between his dream and daylight self, however, was crucial at this moment.

For years Jung had observed a sort of circular movement of awareness, dreams, visions, and new inner material round an as yet undefined centre like planets and moons around a sun.

It was a strange rediscovery of what had once been called the "magic circle."

Christian use of this symbolism of the circle was common in the compass around him.

But no one had ever seen the symbolism implied in the pattern.

Some of Jung's women patients who could not describe it in words or paintings would evendance the magic circle for him. And, as I was able to tell him also, the Stone Age man of Africa to this day does as well.

Jung found this circular pattern such a compulsive, one is inclined to say transcendental, constant in himself and others that he started to paint it and to derive such comfort and meaning from it that for years he hardly drew anything else.

He called the process and the movement of spirit the mandala, taking the Sanskrit word for "circle," because by this time he had seen drawings by his patients that were almost exact copies of drawings used in religious instruction in Tibet.

When I told him how I had discovered that "mandala" was used in African Arabic also for spectacles, signifying thereby an enlargement and two-way traffic of spirit, he was visibly moved.

He instantly told me how important a piece of evidence the discovery of the famous "sun- wheel" in Rhodesia had been to him, since it was perhaps the oldest visual representation of this pattern.

I was able to tell him of other possibly older abstracts of similar and related patterns in an immense expanse of stone which had once been the bed of a river in southern Africa.

This primitive confirmation as of the first primordial human witness to the truth of his own conclusions helped him greatly.

Indeed, his own confrontation with the unconscious had ended with some superb paintings of mandalas.

One called Window on Eternity, though painted long before his meeting with Wilhelm, is included in the "examples of European mandalas" accompanying The Secret of the Golden Flower, of which the dream magnolia was obviously an example.

It shows a flower, a diamond with light in the centre, the stars in their courses about it and surrounded by walls with eight gates, the whole conceived as a transparent window, constituting as complete a visualisation as imagination is capable of rendering of the whole of life and its meaning.

It was followed later, however, by another, the last of all the paintings in the Red Book, of the yellow castle.

He always thought of it, as did I and those with me seeing it for the first time, as oddly Chinese.

Hence the name yellow, not only because it is the colour associated with the Chinese but also because it is the colour of resolution of the gold of
being which both Chinese and European alchemists sought.

So without sacrifice of special meaning in terms of his own life and time, he returned to alchemy more zealously than ever before.

Yet this return, despite the Chinese precept, was as difficult a task as any he attempted before.

He bought all the modern books on the subject available and when these failed him went about the market-places to buy the work of long-forgotten alchemists in their original Latin, which he still read as easily as we do English.

He came to possess what I believe was the largest library of original alchemical books in Europe.

But they all seemed at first obscure and meaningless, until he decided to treat them as some intelligence officer in a great war engaged in breaking the cipher, wherein the most immediate messages of the enemy were encoded in fragments of intercepted messages.

He wrote down carefully all the patterns of phraseology recurring most often and then he got it.

Like the Chinese, the alchemists were his true authentic, however remote, forebears.

When the medieval church began to fail the questing spirit of Europe, as it did more and more from the first Christian millennium onwards, and such thread as it had with the living historical past appeared irrevocably cut, the alchemists had increasingly taken over the original quest.

Their persecutors, who accused them of being vulgar materialists in search of the wealth that was gold, could not have been more wrong. Much of what they had done was inevitably achieved in secrecy and expressed with great obscurity for reasons of security as well as the originality and intractability of the material which confronted them. But Jung, the
code broken, soon saw the gold they were after was no common gold; the philosophers' stone they sought was no ordinary stone.

They were trying to achieve through the external world with their alchemistry what he sought through his psychology.

As always, the authentic process of arriving at new meaning began by seeing its reflection and symbolism mirrored in the world without.

They were seeking to create a new sort of man, a greater awareness of reality and increase of meaning.

It was obvious to Jung now that their work was full of living symbolism of the most transformative kind.

There was not one of any distinction among them from Hermes Trismegistus to Paracelsus who did not lay down as the first and most important laws of his science those of purity of heart, honesty of mind, love of God, and the patience of that love which endured and bore all things to the true end.

From as far back as that unremembered African hand which inscribed a rock in Africa with its version of what the Tibetans call the "wheel of life," on through the story of Babylon, Egypt, Russia Palestine, Greece, Rome, and so on up to the present day, the continuity of the essential theme of life was empirically established as having remained unbroken and intact.

The detail of all this is in Jung's Psychology and Alchemy and there is no need to follow it further here, except to add that though this book appears formidable to the eye of the reader and, with all its necessary and laborious footnotes, fit only for scholars, it is one of the most rewarding books of history I know, easily read and in the end leaving one humble, grateful, and infinitely reassured. Far from difficult, it is a great Homeric epic of the Western spirit and, although obviously not written in heroic couplets, a resounding poetic statement.

One starry utterance after another comes out of the alchemical dark at one such as:

I sleep and my soul awakens.

Imagination is the star in man.

Thus there is in man a firmament as in Heaven but not of one piece; there are two.

For the hand that divided light from darkness and the hand that made Heaven and earth has done likewise in the microcosm below, having taken from above and enclosed within man everything that Heaven contains.

As the great Heaven stands, so it is implanted at birth.

D. H. Lawrence in one of his most inspired moments wrote that in the dust where we have buried the silent races and their abominations we have buried so much of the delicate magic of life.

Through his reinterpretation of Chinese and European alchemy, Jung uncovers much of this "delicate magic of life" and shows that it is not dead but relevant and alive in the symbolism of our imagination and continues to be of great concern to our well-being in the present.

Until this moment of Jung's return, it would not be unfair generalisation to say that in so far as the existence of an unconscious in man was accepted at all, it was in a negative way.

This in a sense was not surprising. Both Jung and Freud had come to it initially in their search for the causes of neurosis and derangement in the human personality.

Both had traced the source of neurosis and derangement to an unconscious area in the mind of man.

There was a moment even when this unconscious appeared as a comparatively shallow area, existing not so much in its own right as created out of a conscious and wilful suppression of instincts and experience too painful for the comfort of man.

In so far as it was thought of as existing on its own, it seemed to be in active opposition and a state of cloak-and-dagger warfare with what was conscious in man. Both Jung and Freud themselves established significant patterns of conflict between conscious and unconscious in men, but Jung's view of it was a vastly different affair.

Its negative aspect dwindled into insignificance beside his revelation of its positive objective nature and its own vital involvement in the enlargement of consciousness in man.

The conflict between conscious and unconscious forces which filled mental asylums, crowded the consulting rooms of Freud, Jung, and their collaborators, and emptied the churches of the day, were nothing compared to the problem of enrichment and increase in
the conscious life of man Jung found concealed in it.

This was no dark, disordered world, basically antipathetic and committed to war on consciousness.

Where it was dark, it had its own form of starlight and moonlight for the probing spirit to steer by, and laws of order and determination as precise as those that kept the stars in their courses in the universe without.

The negations came only when man's conscious self ignored his dependence on this world of the collective unconscious which had so mysteriously brought it forth and tried to establish some kind of independent tyranny over what ultimately only sought to nourish and increase their partnership.

The trouble started only when the part of the human personality which was conscious behaved as if it were the whole of the man.

There was nothing this unconscious world abhorred more than one-sidedness. When one extreme of spirit attempted a monopoly for
itself another extreme sooner or later rose titanic in the unconscious to overthrow it.

That is why the history of man was so much a swing from one opposite of spirit into another as Heraclitus had observed millenniums before.

This new and revolutionary view of an unconscious was set out by Jung with an immense wealth of empirical detail, drawn not only from his work in the mental asylums and in his practice but from history, art, literature, and the mythologies and religions of the world.

The labour and scale of imagination and concentration he put into this work, for anyone who has taken the trouble to glance at it, make complete nonsense of the charge, which I myself had once so naively accepted, that he was another loose and vague kind of mystic.

He established through a way no scientist can deny that this collective unconscious within man was objective, that the visions and dreams and imagery in which it communicated with man's conscious self were utterly objective facts, however subjectively they are experienced.

He showed clearly how conscious man ignored such facts at his peril, and moreover taught himself and men how to read the language of dreams as if they were the forgotten language of the gods themselves.

He revealed how in this collective unconscious of the individual man were infinite resources of energy, organised in definite recognisable patterns.

Each of these patterns had at its disposal its own form of energy and somewhere located, as it were, in the centre, between the unconscious and conscious, there was a master pattern to which all other patterns subscribed and all their other energies could be joined in one transcendental orbit.

He called these patterns, first of all, "primordial images," a phrase borrowed from Burckhardt as indicated before, but later changed to "archetypes," an idea rediscovered from Saint Augustine, and before him from Hermes Trismegistus, who exclaims in the Poimandres, "You have seen in your mind the archetypal image!"

In this one detail again one sees the selfless, unegotistical Jung, determined not to set himself apart and above history but wherever possible to contain all he did in the context of his own culture. He showed an awareness that became a fixed article of work and faith, of the importance of never throwing away his own cultural inheritance but of accepting it, however imperfect, as the basic material of his work, and the only aboriginal stock on which his own contemporary spirit could flower.

His capacity for deriving new meanings from all civilisations was unbounded. He drew on the experience of such different extremes as the Chinese and Red Indian, Hindu India, and primitive Africa, not as substitution but enrichment of his own cultural inheritance. He scorned the growing numbers in Europe who exchanged their own culture for another as an evasion of the difficult task of truly being themselves and once described such a dubious "trafffic" to me as obscene.

Meanwhile, he found that these archetypes, a word that is so much in use these days that it is in danger of losing its value, were so highly organised and vivid in the unconscious, impinging so sharply on conscious imagination, that they could be personified or at the very least given abstract expression, as in that final drawing in his own Red Book of a castle that was yellow.

An example of how vivid and complex this world of archetypes was, could be found in its instinctive and intuitive representation in Greek mythology. This system of spirit is the most highly differentiated, accurate, and detailed model of the forces of the collective unconscious the world has perhaps ever known. It is precisely because of this exceptional instinctive awareness of the collective unconscious, demonstrated in their myths and legends and all that flowed from them, that the Greeks were able to make so formidable a contribution to the evolution of the human spirit.

Jung himself in his Red Book, in the mural paintings he did so magnetically on the walls of his tower at Bollingen, and in his carvings on stone, gave visual expression to his own personifications and abstractions of some of these greatest archetypal images and powers. He himself indeed had been familiar with one in personified form when still a boy. He had visualised and with great benefit to himself had had a dialogue almost as far back as he could remember, as we have seen, with one of the greatest of all archetypes, that of the wise old man, the inner master or guru, the sensei of Japan, which life has formed of all its experience and intimations of where and how it wants to take itself further, implanting it in the imagination of every human being, so that did he but know it he was not born utterly naked, ignorant and unarmed in the jungle of the world but had great guidance and protection within.

As he looked back from this high, assured new vantage point of himself, on a life lengthening so fast behind him but closing in on him so swiftly from ahead, I find nothing more moving than this vision of Jung as a young boy, when a father he had loved had failed him, putting a trusting hand instead in that of this wise old figure who came to him unsolicited in the stillness of his own imagination and let it lead him on safely to his meeting with the destiny to which he was committed at birth. We have seen how in all his moments of greatest abandonment, when he had no male company of any kind, this archetype stayed firmly with him. Embattled as he was, Jung was moved to go on painting and repainting his portrait at Bollingen in a manner which is so decisive and electric that no imagination can look at the painting and doubt his validity. One could hardly sleep in one’s bed there at night, so alive and urgent was his presence in the murals around the room. And perhaps strangest and most significant of all, the relevant coincidence, in high Chinese fashion, had come to confirm the authenticity of the vision the first time he tried to paint it. The vision came to him in kingfisher-blue wings. Jung painted it with an electric-blue immediacy that to this day is quite startling. Some hours afterwards, walking in his garden by the lake, he found a dead kingfisher lying there. The bird in any case was rare and he had never seen one there before nor was he to see one again. Since the bird always and everywhere from Stone Age man to Stravinsky has been the image of the inspiration, the unthinkable thought which enters our selves like a bird unsolicited out of the blue, it was for Jung, as a Zen priest once put it to me, one of the signs of confirmation from nature that sustain the spirit in its search for enlightenment and emancipation from the floating world of appearances.

Unfortunately, the archetypal patterns of Jung’s evolution are far too many to be enumerated specifically even in so simplified a manner, and there may be more even than either the assembly the Greeks recorded in their mythology and legends or those Jung discovered. But two deserve special mention because of their unique importance to our own time. These are, of course, the great twosome: the feminine in man and the masculine in woman. Jung called the latter "animus" and the first, as mentioned in his encounter with Salome, "anima," thereby using again a term borrowed from the forgotten language of Christian religion when it was still alive and fresh with its message of love in the power-drunk world of the Romans.

It was precisely because of this denial of the archetypal aspect and its supreme value of love that the history of the world, as Jung saw it, was such a cataclysmic waste-land. It was this denial that made modern man increasingly sick in mind and spirit and caused him not to know where to turn, so great was the loss of sense of direction which resulted from this rejection. It was the equivalent of what my African countrymen, as Jung instantly appreciated when he lived among them, to this day call the "loss of soul," which they fear and abhor as the greatest disaster that can befall any human being. And this loss of soul, Jung’s encounter with the collective unconscious joined to what he had experienced as a psychiatrist convinced him, was the main cause of man’s private and collective derangement. The soul of man, after all, as one of the earliest fathers of religion had said, was naturally religious and now was proved to be so scientifically. Clearly it gave man a hunger greater than any physical hunger. And if this hunger were not nourished, men and their societies either withered away or perished in some disaster unconsciously brought down on themselves. Wherever Jung looked he saw a world sickening more and more because of a loss of soul, and because of a loss of soul deprived of meaning. Meaninglessness was the greatest disease of his day, as it is of our own. We all, without exception, to a greater or lesser degree, knowingly or unknowingly, are Pirandello characters in search of our author. From that moment on, Jung’s concern became more and more a religious concern, however scientific and empiric the instruments chosen for the service. The unconscious was no longer a source of conflict and derangement but a world in which health and sanity and salvation had to be sought. Important as it had been to discover and explore the unconscious in the interests of the abnormal, it was now recognised as an affair of life and death for so-called normal man.

Derangement and neurosis were regarded more as a measure of man’s estrangement from his full unconscious self, an affliction sent to redirect him and set him on his true course, so that in every neurosis there were the seeds of something positive, of new growth and new meaning. The moment Jung could direct his patients to see a meaning in their own suffering, the suffering, even if it did not go, became endurable. More and more he found in the suffering of the individual a mirror of what was culpably inadequate in the full terms of the collective unconscious in the life of a whole time. No recovery of a sense of meaning seemed possible without a recovery of personal religious experience.

Jung was back with that concern he had always felt from the moment of the first great dream experienced at the age of three. But never before had he realised so clearly how the future of mankind depended on a rediscovery of his capacity for religious experience accessible in a twentieth-century idiom and not in the archaic, dogmatic, doctrinal, conceptualised way in which it had been imposed on him for centuries. It is remarkable how always those who in the end could gain most from his work misunderstood and attacked what he was trying to do, like the churches and institutions of science. He knew, he protested over and over again, that only religion could replace religion.

He had not abandoned his own Christian inheritance because he acknowledged the validity of the religious experience of other races and cultures. He was concerned only in making religion real again for modern man. Exhortation, dogmatic utterance, and conventional religious ritual and symbolism, he recognised, still worked for a dwindling number. He acknowledged that there had been a moment when the creed and dogma of the Christian church had achieved as complete and accurate a definition as possible of the aspirations of the Western spirit. That was why not only the spiritual aspirations of men but all he possessed of art, science, music, and grace had been put to its service as well. But that moment had long passed.

Jung’s task was to make religion once more credible to unbelieving men and women for whom belief and exhortation were useless if not insulting. He had to do it in an empirical and scientific way in the first instance, and then, through the objective eventfulness of their dreams, fantasy, and imagination, bring them to an area of the spirit where the mystery, the awful mystery, he stressed, of the Divine was more likely than not to happen again.
The mystery of what happened there was not mystification. It was the mystery in a sense of regrowth. As Dr. C. A. Meier, his colleague, speaking for Jung, put it in his book on ancient Greek healing, it was like the bringing together, as it were, of two ends of broken bone. There was no doubt that as a rule the bones would join and grow as one again, but how they did it was a mystery they shared between themselves and the mystery of creation around them. No one, no scientist could yet show or say what this growth was. It was a great mystery, yet it was real and it worked.

The role of the dreaming process was crucial. Writing to a friend later, Jung was to say something to the effect, and I quote from memory, "You tell me you have had many dreams lately but have been too busy with your writing to pay attention to them. You have got it the wrong way round. Your writing can wait but your dreams cannot because they come unsolicited from within and point urgently to the way you must go."
He also wrote:

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego consciousness extends.... All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him,

> *indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.*

Of the psyche, the soul which invokes the means of all the love of the feminine in man and which is at one with the source of the dream and as such must be defined with it, he wrote even more evocatively:

> If the human soul is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche.

Yet even in dogma, pre-eminently a theological field, he did what he could to preserve its symbolic validity. His correspondence with numbers of clergymen, priests, and philosophers testifies to his efforts despite scepticism and prejudice. He wrote profound essays on the meaning of the Trinity, the Mass, and other basic aspects and articles of Christian faith, making them contemporary and accessible to ordinary educated men and women in a way their rational preconditioning could not deny. Most important of all, he established that no matter what the race or creed or colour or culture, the need for a living religious experience was equal and vital, and that in this collective unconscious the same patterns never varied but were all of one and the same measure.

There, already, all men and all races and colours are kin and enjoy one and the same parentage. It is the great religious ocean into which all the religious streams of the world flow. For the first time in the history of man, religious imperialisms are outmoded – in fact, irreligious; religious colonisation is at an end; even sectarianism or the equivalents of caste and class systems in religion are out of date and man can unite in the service of a common religious search derived from the same experience in one uniquely contemporary idiom. We are only at the beginning of the consequences for man of this aspect of the discovery of the collective unconscious. The societies of man and his political systems alone can ultimately never be the same because of it.

Ignorance in English law is no excuse for breaches of the law. In the collective unconscious, ignorance, unawareness, is not only inexcusable but the greatest offence with the most dire consequences. That is why in Greek myth, legend, and art the villain is always the ignorance that serves as an image of unawareness; it is always the "not knowing," the non-recognition of man’s own inner eventfulness, which is the real crime. Always it is man’s unawareness that evokes the vengeance of fate, and man’s lack of knowledge of himself and his motives that calls up disaster. How much greater, therefore, the culpability of a consciousness like our own that knows and will not face up to the responsibility of what it knows! For no one since Freud, and above all since Jung, can any longer plead ignorance of where our failure starts.

Theologians always firmly held that all men were equal in dignity before God. This pattern in the collective unconscious is precisely of so great a potentiality for the human spirit, because all men are equal in dignity before it, in the sense that they are all raised and equipped there with equal impartiality.

Jung put all this forward not as argument but as experience. Experience is before and beyond argument. One of the gravest indictments of the intellectualism of his and our age is a strange determination to deny human beings the validity and dignity of their own experience and to subject it to some external, preconceptualised devaluation. Jung held on to this experience of all these patterns in the collective unconscious as vital points of departure so that when asked in public if he believed in God he said, "I do not believe . . ." and then paused.

I who heard him at the time remember the sense of darkness that came in at the windows at the pause, and how it dissolved swiftly into light when he added, after what seemed an age, "I know."

He knew because he had experienced what was once called the living God. He had experienced as no other man in our time has done, through confrontation with the collective unconscious, what it means to apprehend God as the ultimate and greatest of meaning of which life is capable and in whose direction all our searching is turned. God revealed himself, as it were, immediately through this master pattern in the collective unconscious in a manner that no man could have endured had he not possessed an intermediary, an intercessor, between himself and this fearful reality. The intercessor of course, is the only partially apprehended, and as yet inadequately explored, pattern of the feminine.

"I cannot define for you what God is," Jung wrote to me just before he died. "I can only say that my work has proved empirically that the pattern of God exists in every man, and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Not only the meaning of his life but his renewal and his institutions depend on his conscious relationship with this pattern in his collective unconscious."

So in the final analysis Jung’s life was of a profoundly religious person, religiously lived to a truly religious end, however scientific the manner. His last years were spent almost entirely in exploring this relationship between individual man and the pattern of God in the human spirit. He was convinced that our spent selves and worn-out societies could not renew themselves without renewing their concept of God and so their whole relationship with it.

He had in this journey into his own unconscious self discovered another archetypal pattern of the utmost significance in this regard. He called it the "shadow" – a pattern that had at its disposal all the energies of what man had consciously despised, rejected, or ignored in himself. One sees immediately how aptly the term was chosen, because it is an image of what happens when the human being stands between himself and his own light. Whether this shadow should be properly regarded as archetypal in itself, or whether it is another shadow of archetypes themselves, is almost academic. The dark, rejected forces massing in the shadow of the unconscious, as it were, knife in hand, demanding revenge for all that man and his cultures have consciously sacrificed of them in the specialised conscious tasks he has set himself, are real and active enough to keep us too busy for academics and scholasticisms. They show how all our history is a progression on two levels: a conscious and unconscious, a manifest and latent level. Here is another overwhelming example of how he helped my own tentative groping in this direction and how he helped to banish the sense of isolation spoken of in the beginning.

The manifest level provides all the plausible rational justifications and excuses for the wars, revolutions, and disasters inflicted on men in their collective and private lives, but in reality it is on this other latent level where, unrecognised, the real instigators and conspirators against too narrow and rigid a conscious rule above are to be found. There, proud, angry, and undefeated, they move men and women on the manifest level about as puppets in predetermined patterns of their own revengeful seeking, or like a magnet conditioning a field of iron filings on a table above.

That is why all men tend to become what they oppose, why the New Testament exhorted us not to resist evil because what follows logically is that ultimately the dark, dishonoured self triumphs and emerges on the scorched level of the manifest to form another tyranny as narrow, producing another swing of the opposites of which Heraclitus spoke. The answer, as Jung saw it, was to abolish tyranny, to enthrone, as it were, two opposites side by side in the service of the master pattern, not opposing or resisting evil but transforming and redeeming it. These two opposites in the negations of our time could be turned into tragic enemies. But truly seen psychologically and again defined best perhaps in the nonemotive terms of physics, they were like the negative and positive inductions of energy observed in the dynamics of electricity; the two parallel and opposite streams without which the flash of lightning, for me always the symbol of awareness made imperative, was impossible.

Containing those two opposites, putting the light of the superior functions at the service of the dark, bearing all the tensions induced thereby, the individual could grow into a resolution of the two into a greater realisation of himself. One says greater because the self realised thereby is more than the sum of the opposites, because in the process of their resolution the capacity of the individual to join in the universal and continuing act of creation wherein his own life participates enables him to add something which was not there before.

So this role of the shadow in the life of the individual, the life of civilisation, and the reality of religion, not surprisingly, was one of Jung’s closest concerns. He demonstrated in a way that cannot be denied how this mechanism of the shadow was at the back of the phenomenon of the persecution of the Jews in history, how Christians for centuries blamed their own rejection of the real meaning of Christ on the Jews who had crucified him, ignoring how they were recrucifying him daily in their own lives. It is an elemental part of the mythological dominants of history, as I called them to myself in the beginning, and gave me a clearer, deeper, and more precise understanding of their working. The mechanism of the shadow, for instance, was the explanation of Hitler and his own persecution of the Jews, and also of all racial, colour, and personal prejudice. Before I knew Jung I had written the essay mentioned in the beginning on how some such explanation could apply even to colour prejudice in my native South Africa.

Jung revealed in great detail how the individual imposed his quarrel with his own shadow onto his neighbour, in the process outlining scientifically why men inevitably saw the mote in the eye of their neighbour. It was not just out of ignorance of the beam in their own but unconsciously to avoid recognising it as reflection of their own. He defined for the first time in a contemporary idiom a primordial mechanism in the spirit of man which he called "projection," a mechanism which compels us to blame on our neighbour what we unconsciously dislike most in ourselves.

All at once it was clear that man could only be well and sane when the quarrel between him and his shadow, between the primitive and the civilised, between the Jacob and the Esau in himself, was dissolved and the two reconciled and together enter the presence of the master pattern as Jung’s imagination had already done. Only there and then did he become something Jung called whole. Wholeness was the ultimate of man’s conscious and unconscious seeking; indeed, consciousness was so important because it was the chosen instrument of the unconscious seeking the abolition of partialities in a harmony of differences that is wholeness. This wholeness was only possible through a life lived religiously. To heal, or make whole, once more was demonstrated to be a Pentecostal task of the utmost holiness.

The messages to the churches and temples of the day was clear; they were emptying fast because they had defaulted on their mission of enabling men to become new and whole, and would empty altogether and crumble unless they returned to healing in a contemporary way leading to an achievement or wholeness in a twentieth-century context. And none of this healing was possible except by facing honestly and with the utmost courage the problem of the shadow cast not only by man in himself but by God on life.

This last at least should not be too difficult to grasp because its impact on the human imagination has been so great and is of such long standing that it is amply personified in religions, mythologies, art, and literature of the world. One is speaking of something that goes by many names. Generically it is the evil spirit, the devil, but more particularly in the European tradition it is known as Mephistopheles, Lucifer, or the proud Apollyon of Pilgrim's Progress, who preferred ruling in Hell to serving in Heaven, and so on.

It was typical of Jung that he did not make any attempt to establish the shadow as a great universal, projected outwards from the collective unconscious, before he had sorted it all out scientifically within his own nature and in the individual problems of his own patients. He had faced up to the problem of his own shadow on this long Odyssey of his, so squarely indeed that one of the most significant paintings in the Red Book is a portrait of his shadow personified. There, in what looks like a room in some basement covered with black and white tiles, the colours of the two opposites, Jung portrays it as some cloak-and-dagger figure cowering against the far corner of the walls. The position seems deliberately chosen to indicate that he had this aspect of himself "cornered" at last, appropriately below the surface level of himself.

I myself have often been taken to task for not speaking more about Jung's shadow. But I cannot speak of what I did not experience. I knew him only in the closing years of his life when he was much more resolved and the shadow less evident than when young. Of course, great as he was, he must also have had a great shadow. No one could be real and not throw a shadow. I had learned this as a boy from my own black friends in Africa who, if they wanted to pay a sincere compliment said, "But you do throw a shadow." One would look at his own shadow, Quixotically lean and long at sunset, and say of it, "You see that man there? When I die he goes up into the sky to join the sun, but I go down into the earth where he now lies."

The important thing to me is not what Jung's shadow was but that he never ceased to work on it and never was unaware of it. Coming to terms with the shadow, the problem of reconciling the opposites in a whole greater than their parts, was an ultimate of his seeking. And for him it was also the most urgent practical necessity of our time if we were not to destroy ourselves. Working at it, he found himself in conflict not only with himself but with the churches. He never wavered in his acceptance of Christ as the West's greatest symbol of the self but could not accept that the coming of Christ or blind imitation of his being had abolished the reality of the shadow, whether in man or God.

As far as the shadow of the All-Highest was concerned, it had bothered Jung all his conscious life. The significance of it for both God and man, as opposed to the sequence of man, the devil, and only then God as its progression is presented in Faust, was expressed in its earliest and most dramatic form in the Book of Job. For years Jung had talked about it to his friends. It was talk of his in this regard that inspired H. G. Wells to write what Job meant to him in his The Undying Fire , just as Wells's Christina Alberta's Father was an elaboration of something Jung told him one night in his home in Regents Park in London. The latter was a case history of a schizophrenic patient and Wells gave some acknowledgement to Jung, unlike people all over the world in art, science, and philosophy who were increasingly inclined to borrow or steal from Jung what suited them but without acknowledgement, out of fear of the intellectualist disparagement that would tumble down on their heads if they did so. Froude, an unjustly neglected Victorian historian and essayist, had also been obsessed with the problem of Job. He answered his doubts ultimately by interpreting Job's meaning as an inspired allegory designed to show that worldly wealth and success were no proof of God’s blessing on a life lived according to His commandments, as the Victorians were indeed overinclined to assume, but that those whom God loved most could be made to suffer most. That satisfied him for, of course, he has a vital point there but only a point. He leaves the "why" out of it.

Jung in all honesty could not do so and finally wrote one of his most subjective of all books – and one all the better and greater for it – as a dialogue with God on the drama of Job. Only a simple version of the main conclusion is possible here: Job proved that man found his greatest meaning in God’s need of man’s conscious awareness and freedom of choice between good and evil in order to deal with a cosmic shadow. Though God himself might be compelled to let the shadow, Satan, also have his say in reality, and so be compelled, as it were, for the moment to lend Satan a certain tactical support in the long-term strategy of the campaign for meaning in the universe, God counted on man not to submit to his Satanic shadow. And in order to let him win both battle and campaign, God delegates his most valuable of all powers, the power of his love, to do battle with man and Job against Satan and himself. Job in a sense is a prefiguration of Christ and, implicit in this divine alliance with love, there is an intimation of the future greater role of the feminine, the anima in its most evolved form from Eve to Helen and Helen into Mary and so finally into that personified in Sophia, as the wisdom of love. Most important of all, there is a significant and disturbing hint, which one must not overstress and yet cannot ignore, that man made whole through endurance in love of the shadow, is made so much more honourable and meaningful in his estate that he could ultimately surpass his Creator – a hint that makes the imperative of man’s ethical obligations to what he knows and discovered increasingly of new power over nature more urgent and awesome than ever before in history.

It is not surprising, therefore, that nothing made Jung more impatient and at times angrier than the conventional and stubborn religious insistence that evil was only the absence of good, a fault in man alone, and a result of indulgence in the seven deadly sins. His language, which could be just as earthy as it was poetic, when he was roused in this profound regard was worthy of an inspired peasant and words like "shitbags" and "pisspots" would roll from his lips in sentences of crushing correction.

"Who the devil do they think put the serpent in the Garden of Eden?" he once exclaimed in talking about the fearful archetype of the shadow to me, and then suddenly laughed out loud at himself. "Did you notice how my unconscious intruded to point a finger at where the answer could be? Certainly not Adam. Maybe the devil, but certainly not man."

Perhaps he put his objections best of all in the most carefully considered, measured, and considerate fashion in a letter to Father Victor White, because he was fond of the man. Victor White had come to him for psychological understanding of his own religious beliefs. As so many others before him, he ultimately went away in the main with what suited his own preconceived beliefs and the latest modern ammunition for promoting them while rejecting the rest of Jung, on which the very illumination he took away depended. Jung, who longed for a serious, intelligent theologian qualified in depth to work with, had turned to him with unusual warmth, not surprising in one at the same time so lonely and so concerned for restoring modern people’s capacity for religious experience.

Victor White was to turn on Jung later with, it seems to me, unnecessary violence and reprehensible disregard of what he owed him both as teacher and friend. At the time this particular letter was written he had already had a stab at Jung’s broad back which Jung magnanimously overlooked, as he did other attacks and certain studied indignities inflicted on him by Victor White. Jung’s Answer to Job at a first reading, if Victor White’s immediate letter of appreciation can be taken at its face value, had both excited and uplifted him. But very soon he had second thoughts, began to decry the book in public, and became increasingly critical of Jung, not hesitating to call him naive and ill informed on matters of theology, terms that were as undeserved as they were inaccurate. For if anyone were in a position to know the extent of Jung's theological knowledge, research and interest in religion, and his grasp of its history and implications for life past and present, it was Victor White. Yet despite this, Jung, up to the end, respected what had brought him and White together and understood Victor White's situation, committed as he was to a priority of prescribed faith, as much as the latter failed to understand his ultimate meaning. Considerate as Jung was, however, his meaning and the quality of the temper of truth at work in the writing of the letter itself is clear as a sword of steel.

This privatio boni business [the Catholic doctrine that evil is a privation of good] is odious to me on account of its dangerous consequences: it causes a negative inflation [overvaluation] of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. This doctrine produces Luciferian vanity and it is also greatly responsible for the fatal underrating of the human soul being the original abode of Evil. It gives a monstrous importance to the soul and not a word about on whose account the presence of the Serpent in Paradise belongs!

The question of Good and Evil, so far as I am concerned with it, has nothing to do with metaphysics; it is only a concern of psychology.

As long as Evil is a μn ov [non-being], nobody will take his own shadow seriously . Hitler and Stalin will go on representing a mere "accidental lack of perfection." The future of mankind very much depends upon the recognition of the shadow . Evil is – psychologically speaking – terribly real . It is a fatal mistake to diminish its power and reality even merely metaphysically. I am sorry, this goes to the very roots of Christianity. Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man. It was there before him, when he could not possibly have a hand in it. God is the mystery of all mysteries, a real Tremendum.

And there the final enigmatic, paradoxical truth was out. God was a reality man had to fear as much as to love; Old and New Testaments of the spirit did not abolish but complemented one another. Yet before one follows this final storm-bound perception further, it is important to stress my belief that this evaluation of the shadow in Jung's psychology is followed at its simplest and most immediate best in his letters, not only to Victor White but also to others, and to add that it is not surprising but indeed significant how Victor White was to go on from there to reject the reassertion of the feminine in Catholic doctrine. For the feminine soul in man is the go-between and guide to reconciliation of man and his shadow. That is why Jung attached such an enormous symbolical importance to the Vatican's proclamation of the new doctrine of the bodily assumption of the Virgin Mary into Heaven. For him at last in the highest dimension of reality and its greatest symbol, the masculine and some of the feminine were at one; the conscious will of the masculine in creation was increasingly being joined to serve the love of the feminine and a creation, no longer static but procreatively on the move again. It was for him a welcome sign that the Christian myth which mattered so much to him was still alive and breathing, that its content was not one of mere "historicity" but of an historical conception of a profound need in man still capable of growing in meaning.

White was among the foremost of Catholic intellectualists who pronounced the doctrine as a religious scandal, reading it literally, of course, and not symbolically as Jung did. The objection is all the more glaring when one considers that even symbolically only part of the feminine had ascended to heaven. The woman so exalted was the image of the feminine in man, the mother of the son of man, Dante's virgin mother, daughter of her son.

Woman and her masculine self were still left stranded on the earth.

It was only after coming to terms with the role of the shadow in himself that Jung took upon himself the dangerous task of approaching its universal aspect. It was typical of him that he did this first as a living experience, exposing his imagination and all of his conscious self before all that was terrible, ruthless, and awful in the human spirit’s experience of God. Out of these two sets of experience he emerged with an enriched awareness of the paradoxical nature of all reality, even that of the ultimate.

In this paradoxical pattern the image of God was both terrible and lovable. There the fear of God always was the beginning of all wisdom, and the love of God the only protection of the spirit that ventured in his presence. Fear and love were mysteriously joined to enable both man and God to achieve greater meaning. From that moment on, Jung saw the relationship between man and God in a way it has never been perceived, however mystically and intuitively it may have been pre-experienced.

He saw man and God, as it were, in partnership, the traffic between them no longer one-sided but two-way. Man was no longer at an almost intolerable receiving end but also at a giving end; he too now could contribute to the conscious reality of God as God contributed to his power to do so. Jung found man and his unconscious self, man in all four aspects of himself, the man and his feminine self, the woman and her masculine self, joined with God in a task of transcendental meaning.

Man was the chosen instrument for enabling life to answer the problem for which it had been invented. Life was a process of living an answer to a problem implicit in its creation. The suffering of man was meaningful because it reflected the suffering of its Creator. In this role, man might look as exposed as Job was to what appeared at times an almost capricious exercise of divine power. But even in his most miserable state, man was not alone, because Jung had clearly demonstrated that where man and God were encountered face to face, a vital, indescribable element of the greatest transforming energies at the disposal of this master pattern was delegated to intercede for man.

This was the long-rejected and despised feminine and its highest value of love. The history of man’s experience of God had been a miserable, one-sided affair, a catastrophic, disaster-pitted dimension of history, precisely because this love of God and its averted feminine face allotted to man for his protection had been spurned.

No one in the history of man has worked harder to bring more light to the darkness that still surrounds our little day. No one has worked harder to push back, as it were, the frontiers of the mystery which encloses us. Yet no one at the same time has shown paradoxically so great a respect and reverence for the mystery. Indeed, Jung could not have worked to reduce the mystery of life half as well had he not done so utterly in a spirit of reverence and love. As a result one finds that at the end of his days, when he is ready to close his own account of what he had laboured to do in life, he leaves the last word not with these great new concepts of his but with a mystery which he confesses he is incapable of articulating, the mystery of love. And that love in the last analysis is a feminine mystery.

One of the few occasions I saw him moved nearly to tears is relevant to this mystery of the love before which he bowed his head and held his tongue. I repeated to him a dream told me by a remarkable woman when I went to say goodbye to her during an air raid in London in in 1940; I was not to see her alive again. She said she had a friend once, an old lady, whose closing years were full of pain and sickness. Just before she died at a great age she told my friend of a dream that must be one of the dreams speaking to us from a condition closer to death than any on record. Like all dreams of greatest meaning from the collective unconscious, it was almost epigrammatic in expression. In her dream, all her pain and sickness were gathered together in a bed of roses and she knew that roses would always grow. And the rose was chosen by her unconscious because it is the image of the eternal of love, the Eros in life as only a woman can know it, and leads a man to discover as Dante did in the symbolism of the rose wherein he and Beatrice ascended to Heaven, and T. S. Eliot discovered when at last fire and rose in man for him were one.

Jung turned away when I told him of the dream and was silent a long while for him before he said, as if from far away, "Ach, ja! There is no end to dreams and their meaning." And then, I think because it meant so much, he teased himself and me, saying with a smile, "The dream is like a woman. It will have the last word as it had the first."

The essence of Jung’s message, then, is that as far as the future is foreseeable the highest task of man once more is the old religious task of the redemption of Evil that he called the shadow. As shadow, Evil was not absolute and final, but redeemable and through its challenge to be redeemed an instrument of enlargement of human awareness. In this transfiguration, the last word is with love. In the collection of essays Modern Man in Search of a Soul there is a sign of what his feelings, as opposed to his thinking, were about it. At the end of "Psychotherapists or the Clergy," he writes, "Who are forgiven their many sins? Those who have loved much. But as to those who love little, their few sins are held against them."

Jung was possessed by a capacity for love so great that it included also a love of all that life until now rejected, reviled, and persecuted. In all this he was more than a psychological or scientific phenomenon; he was to my mind one of the greatest religious phenomena the world has ever experienced. Until this central fact of his work and character is grasped and admitted, the full meaning and implication of Jung for the future of life is missed. But once this fact is grasped and admitted, the life of the individual who had experienced it can never be the same again, as I am certain the life of our time can never be the same again because of Jung.

However dark, disordered, and desperate this moment in which we live, the individual who finds himself in this way will, I believe, change the course of life in the direction of a greater wholeness of being, lived in greater awareness of the mystery of love. And since this love is so pre-eminently in the keeping of the feminine in life, and presides like an archangel over the spirit and passion of truth in Jung, this is perhaps the right moment to stress how it was confirmed by the numbers of truly remarkable women who rallied round Jung.

I remember as a young man going into northern Zululand because of a report that a great new prophet had arisen among the Zulus and I longed to meet him. When I found him at last, I was amazed that there was hardly a single man in his following but vast numbers of women. My guide, a remarkable Zulu himself and a highly educated person in the tribal as well as in the European sense, was not at all surprised.

"You can tell the greatest of new prophets among us from the numbers of women who flock to him long before the men have the courage to do so," he told me. And in time I saw the uncommon good sense of what he had said. More intuitive than men, women to this day, as in the early days of Christianity in Rome, are quicker to spot a revelation of new truth. The man who is the keeper of the rational conscious self in man – the Logos principle as Jung called it, or the Word as Saint John had it – needs a clear progression towards conviction by way of ideas and logic before he can see it. The woman in her role as chatelaine of love, the Eros principle, needs no such guidance and gets there first as if on wings of the heart. This to me is one explanation of why the numbers of women around and working with and for Jung were so great. But an even more potent factor than this was the fact that Jung was working ceaselessly to bring back into equal partnership with the man all that was feminine in life. So it was naturally right that the modern woman rather than the modern man should be the first to recognise what he was essentially doing.

Regrettably late as I came to know Jung, it was still soon enough for me to meet some of the most remarkable of this impressive circle of women colleagues and friends. His own

wife Emma was still alive and taking an active part in the work of the Institute founded for
the study of his psychology after the Second World War. I went regularly to her lectures on
the myth and legend of the Holy Grail. She was an immensely sensitive, shy, solicitous,
circumspect, and introverted spirit, and must have found public exposition of a task of such
intimate concern extremely difficult if not painful. Yet she was dauntless as she was
enduring and delivered her meaning with great precision, erudition, and understanding. At
the same time, she was working as a lay analyst herself. I knew four of her pupils, all men,
and even in the short time I was at Zürich I was amazed at the change in them. I gathered
from them that she had a very "re-creative" way with men who had lost their own way with
themselves.
I was to know her only as an elegant and generous hostess who kept herself very much
in the background when her husband had male company. She knew better than anyone how
he had lacked real masculine companionship in his life.

Yet I remember an occasion also at Ascona where over the period of a fortnight my wife and I persuaded her and her husband to talk to us for the purposes of making a sound recording of their own spoken account of their work and lives.

We were doing this, among other reasons, so that the BBC could broadcast a summary of it on Jung's eightieth birthday, which was to fall later in the year.

It was necessary to prerecord the summary because I was about to vanish for nearly nine months on an expedition into the Kalahari Desert.

The BBC technician responsible for equipping me unfortunately did not know, or if he knew forgot to tell me, who would have to work the still rather crude recording machine of the day or that severe cold affected the quality of the sound considerably if not eliminating it altogether.

Perhaps I should also have been put on my guard by the fact that when he heard why I wanted the machine he became strangely aggressive, obviously thought I was setting out on something reprehensible, and said so plainly, declaring that he had no time for such mystical nonsense since he himself was a student of the science of history and both a Marxist and an atheist.

Oddly, from the start, Jung himself was convinced that the machine would not work.

"I warn you," he said with an ironic laugh, "things of this sort hate me.

You might think they are inanimate but in my regard I tell you they are highly animate and even active and hostile. Don't say you've not been warned!"

Most of the time the cold was bitter and cruel and owing to it and my ignorance and inexperience, some seventy hours of Jung alone, speaking spontaneously about himself to my wife, were in large measure spoiled or lost in the recording.

What we salvaged for the eightieth-birthday broadcast from London was a sad fragment of what had passed between us all. As far as Emma Jung was concerned, the recording was a total disaster and nothing of value retained.

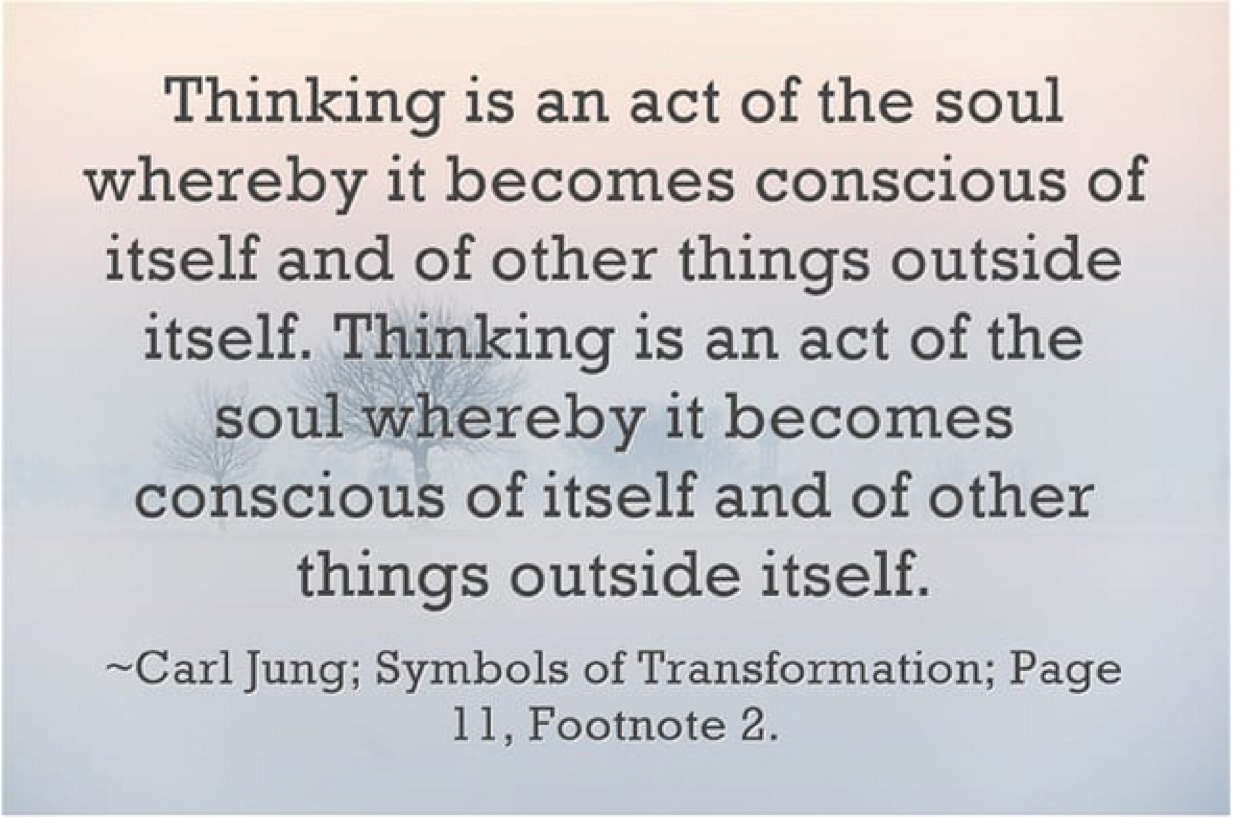
Yet the experience for me personally and the memory of an essentially feminine imagination put to a truly feminine use stay impressive, transparent and warm in my mind as the light in the window of a great house seen by

a traveller at the end of a long day in the dark of winter.
http://www.ratical.org/many _worlds/LvdP/Jung.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/03/ba1a8-shadow.jpg`

Some Carl Jung Quotations XXVI (2019-03-23 08:59)

[1]



Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself.

~Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

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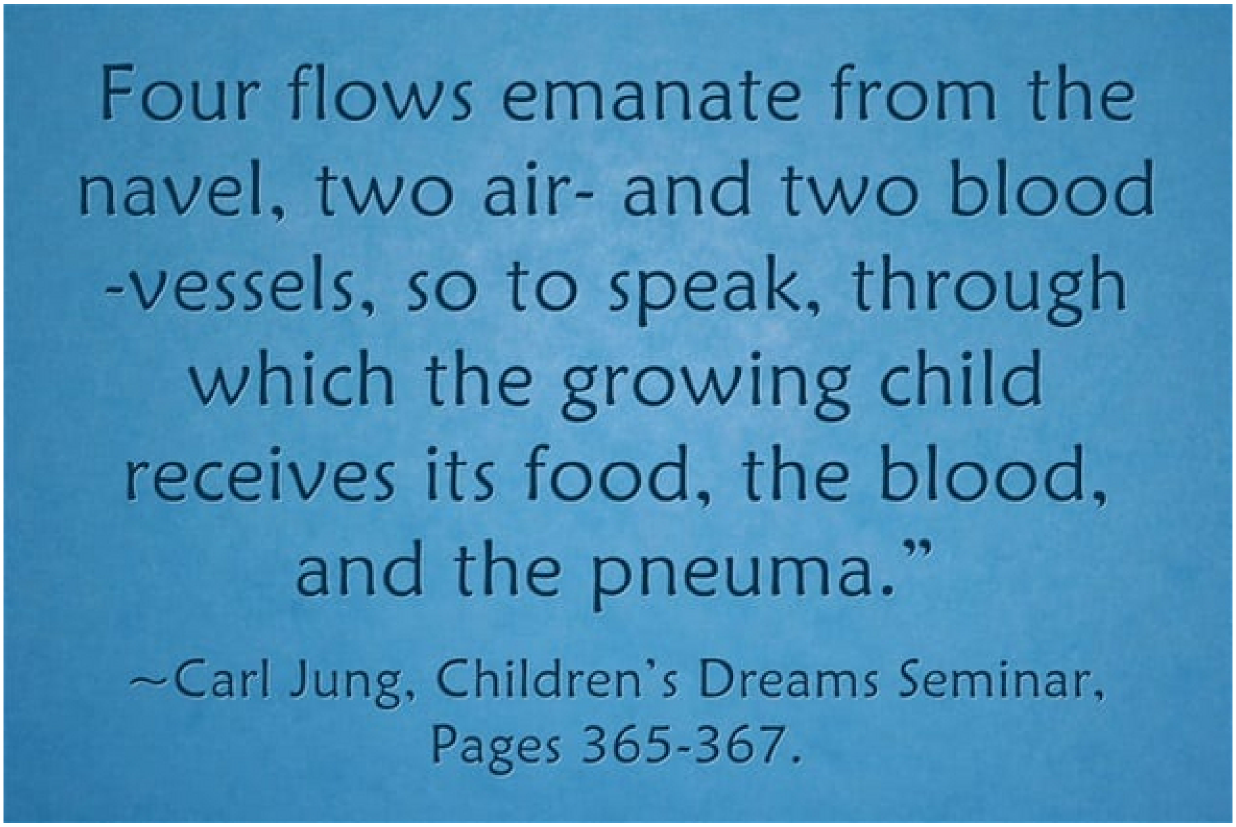

Four flows emanate from the navel, two air- and two blood -vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.”

~Carl Jung, Children’s Dreams Seminar, Pages 365-367.

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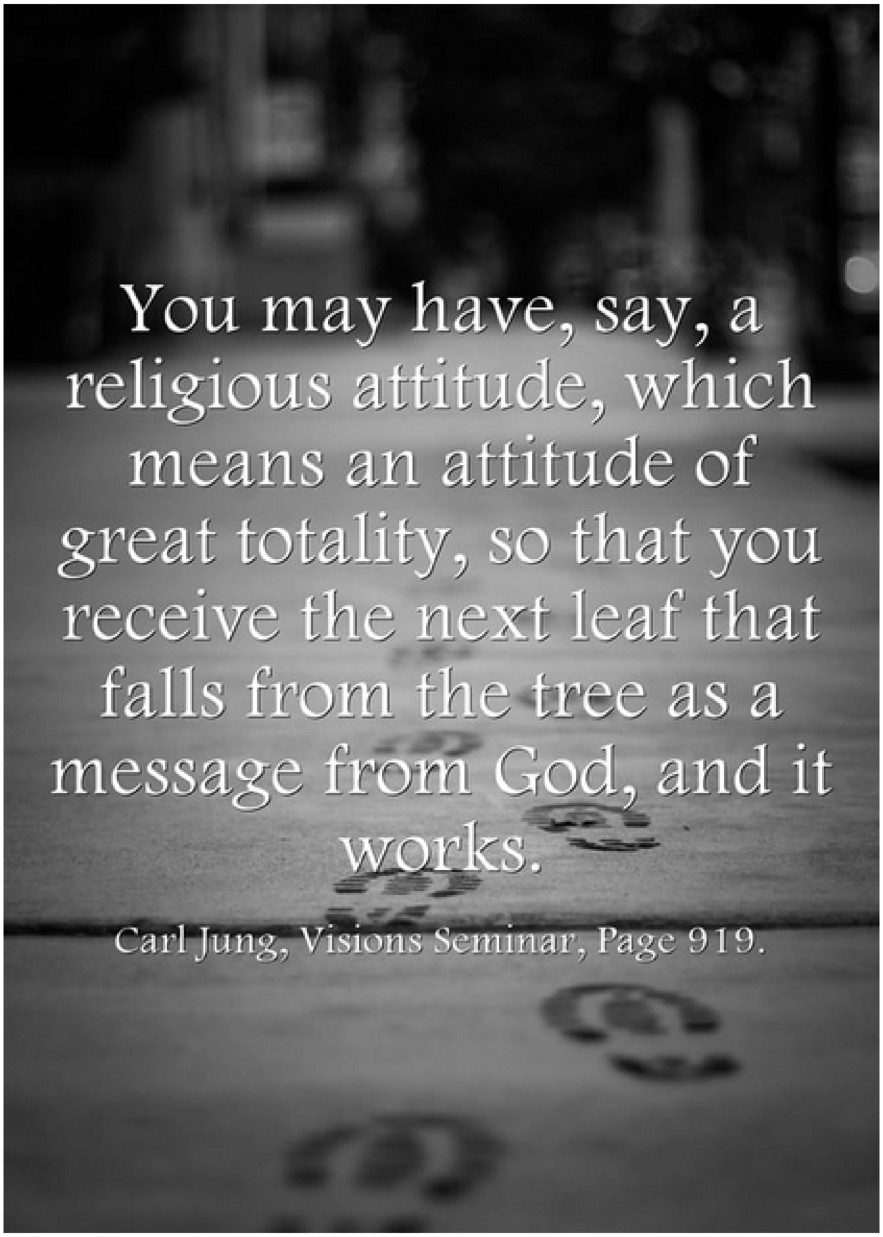

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement.

~Carl Jung, Visions Seminar, Page 444.

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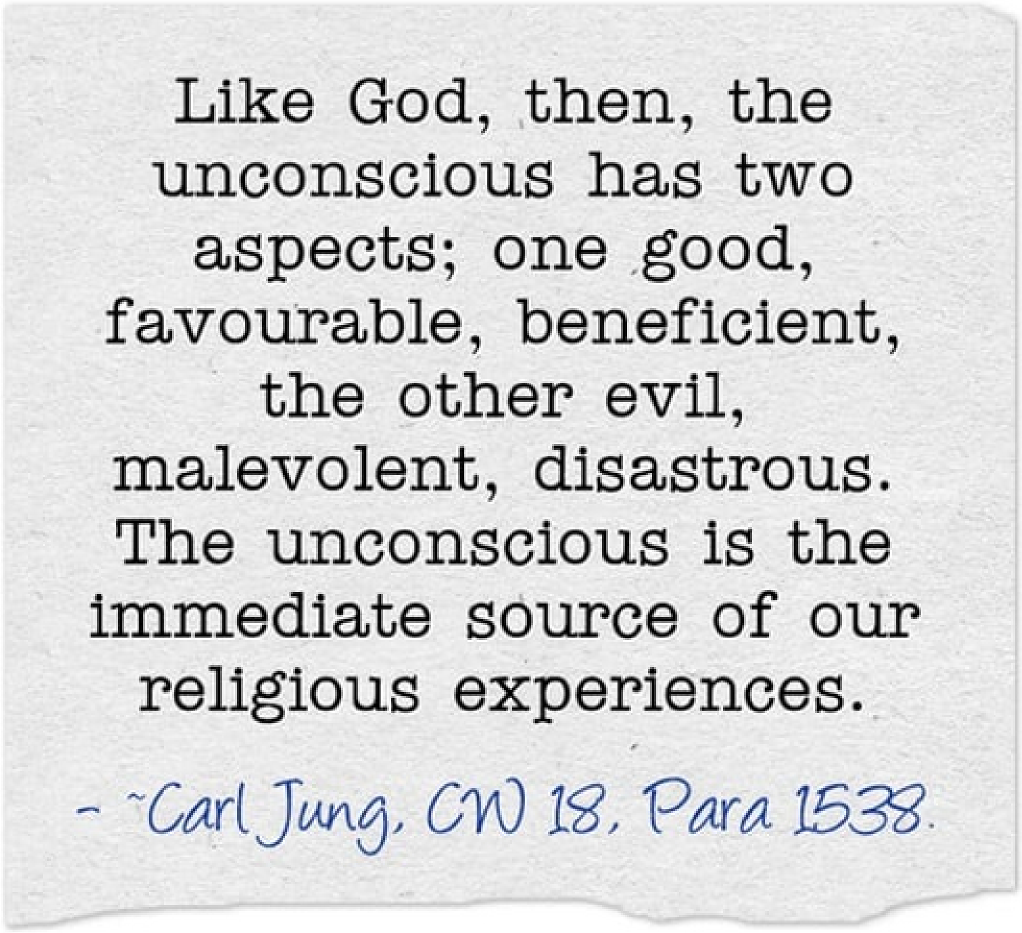

Like God, then, the unconscious has two aspects; one good, favourable, beneficient, the other evil, malevolent, disastrous. The unconscious is the immediate source of our religious experiences.

- ~Carl Jung, CW 18, Para 1538.

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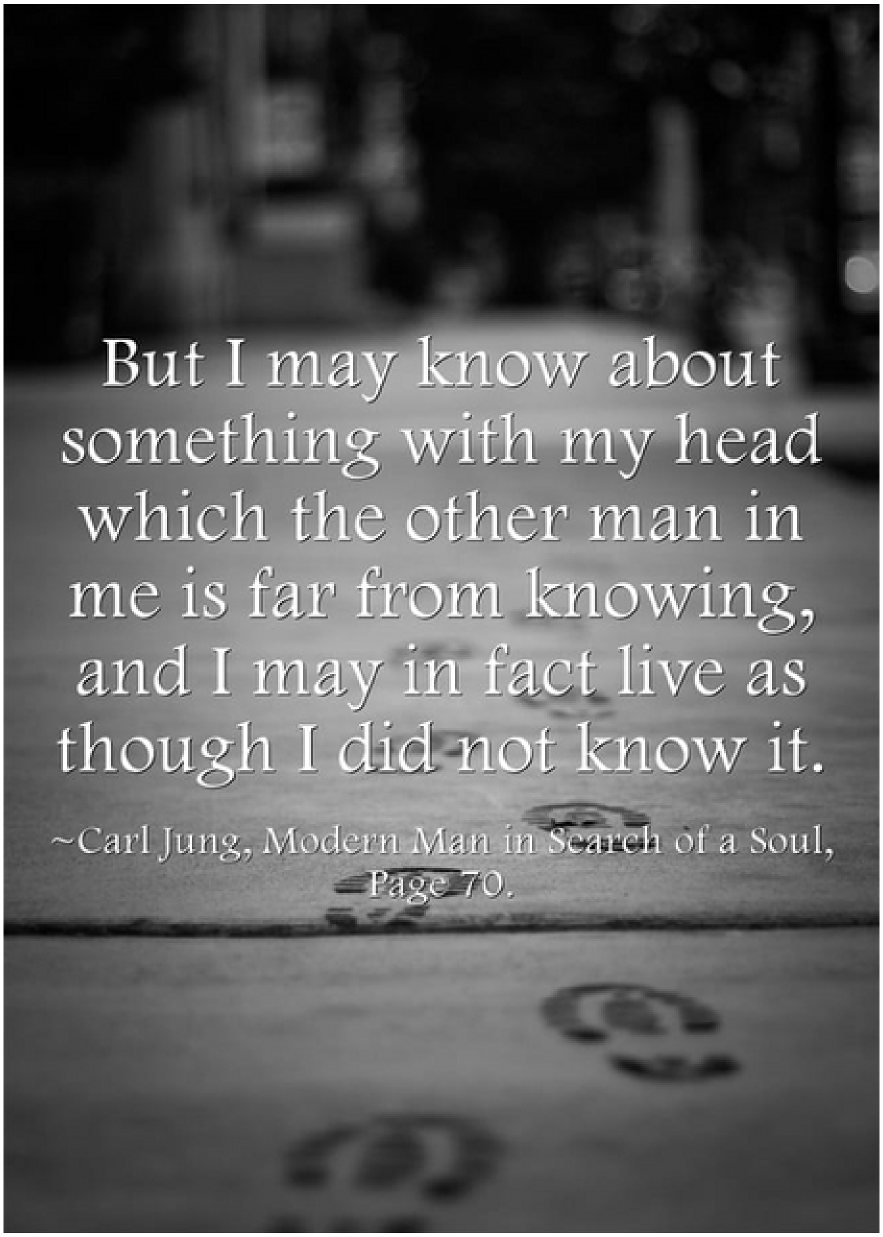

But I may know about something with my head which the other man in me is far from knowing, and I may in fact live as though I did not know it.
~Carl Jung, Modern Man in Search of a Soul, Page 70.

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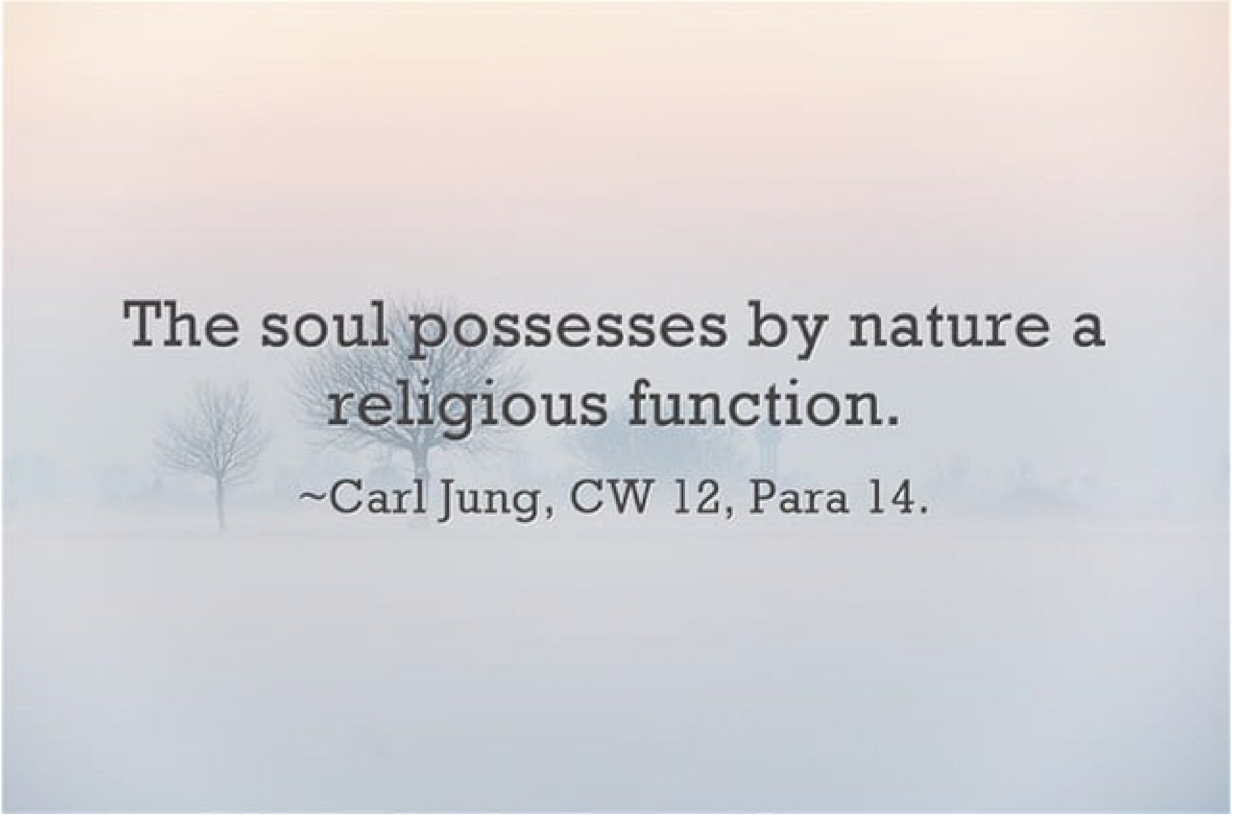
The soul possesses by nature a religious function.
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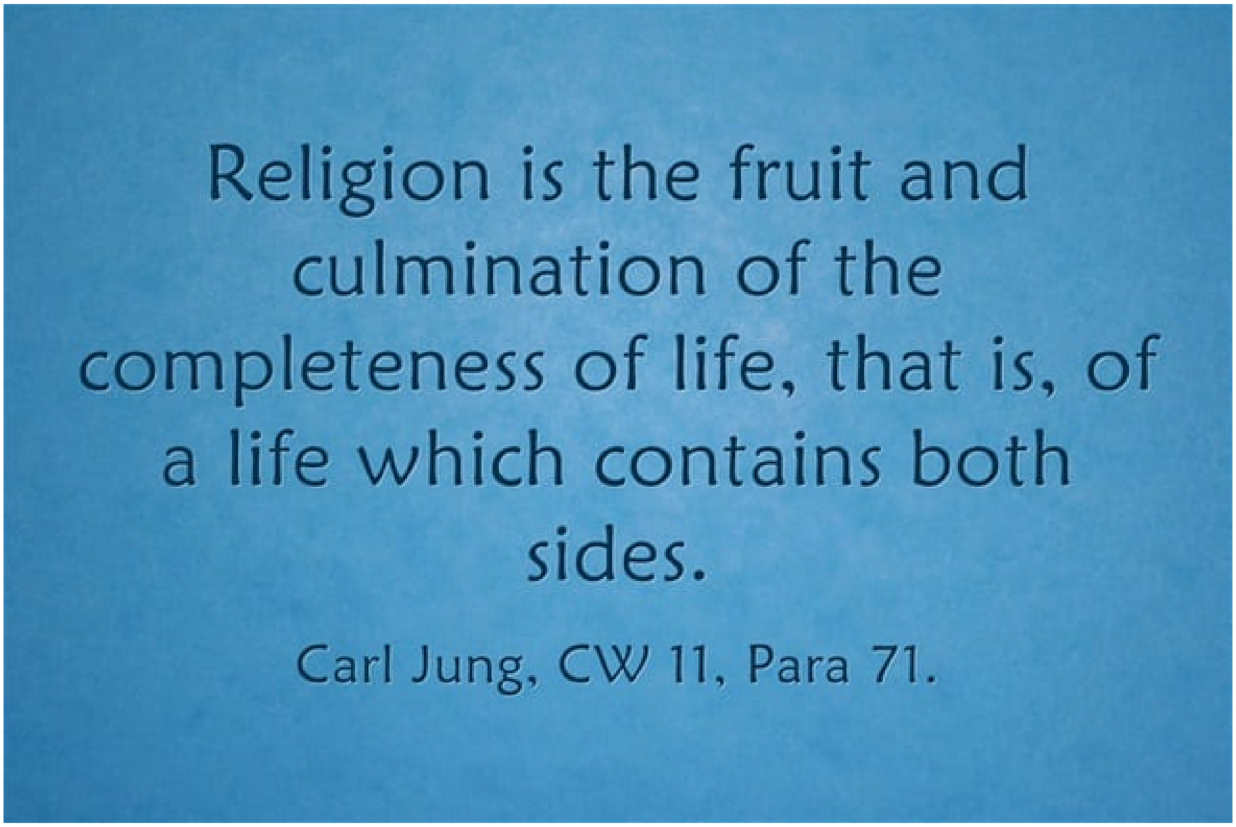

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.

Carl Jung, CW 11, Para 71.

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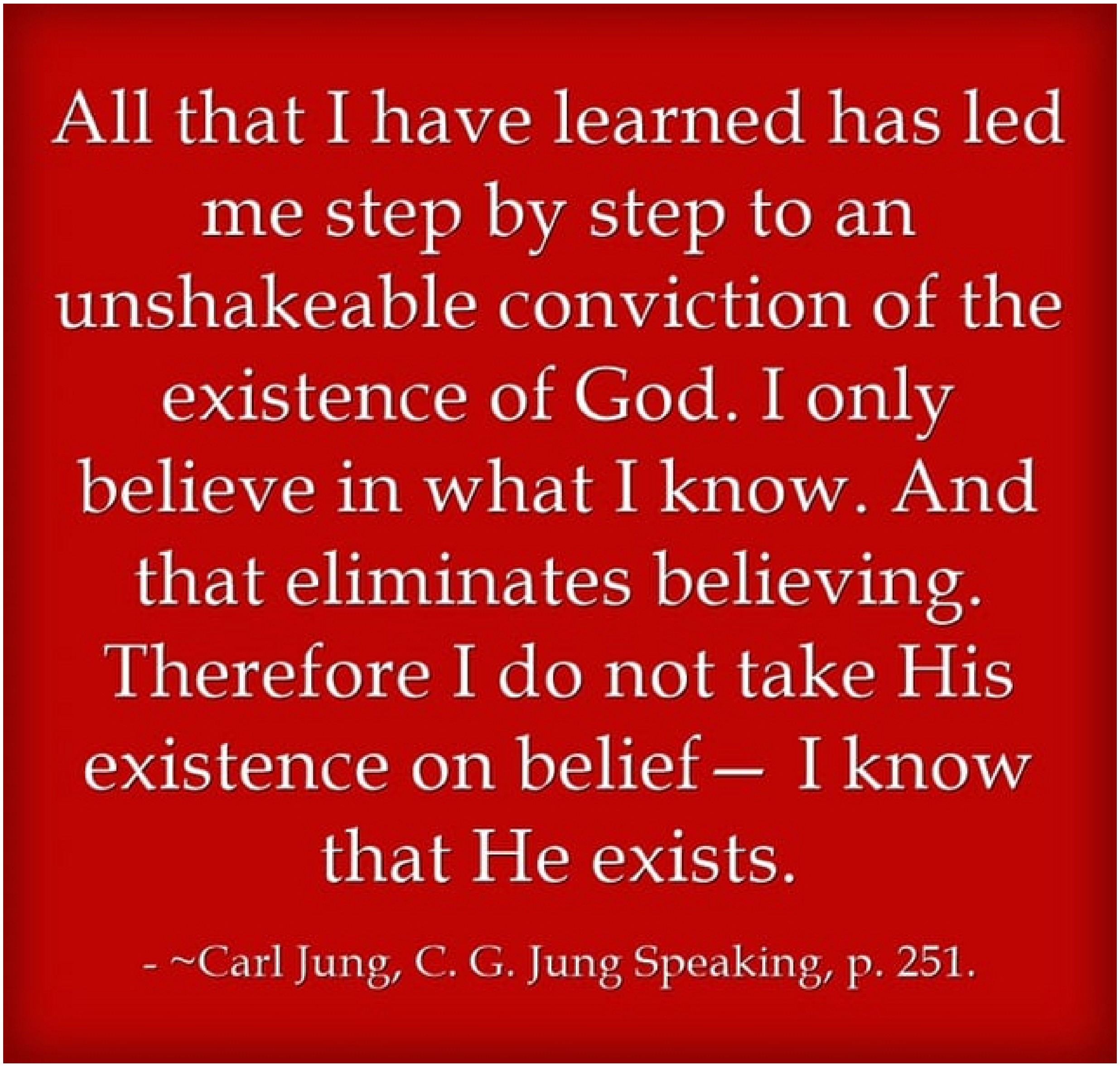

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists.

- ~Carl Jung, C. G. Jung Speaking, p. 251.

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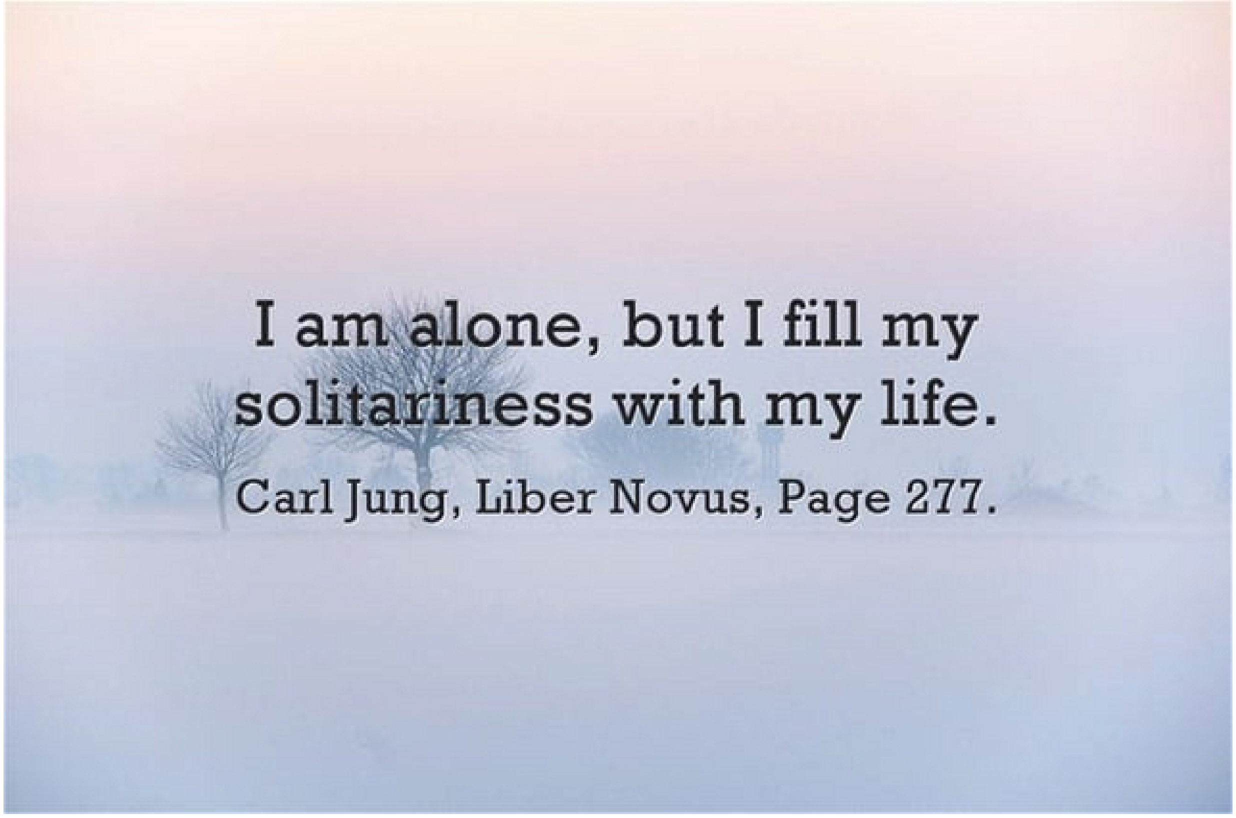
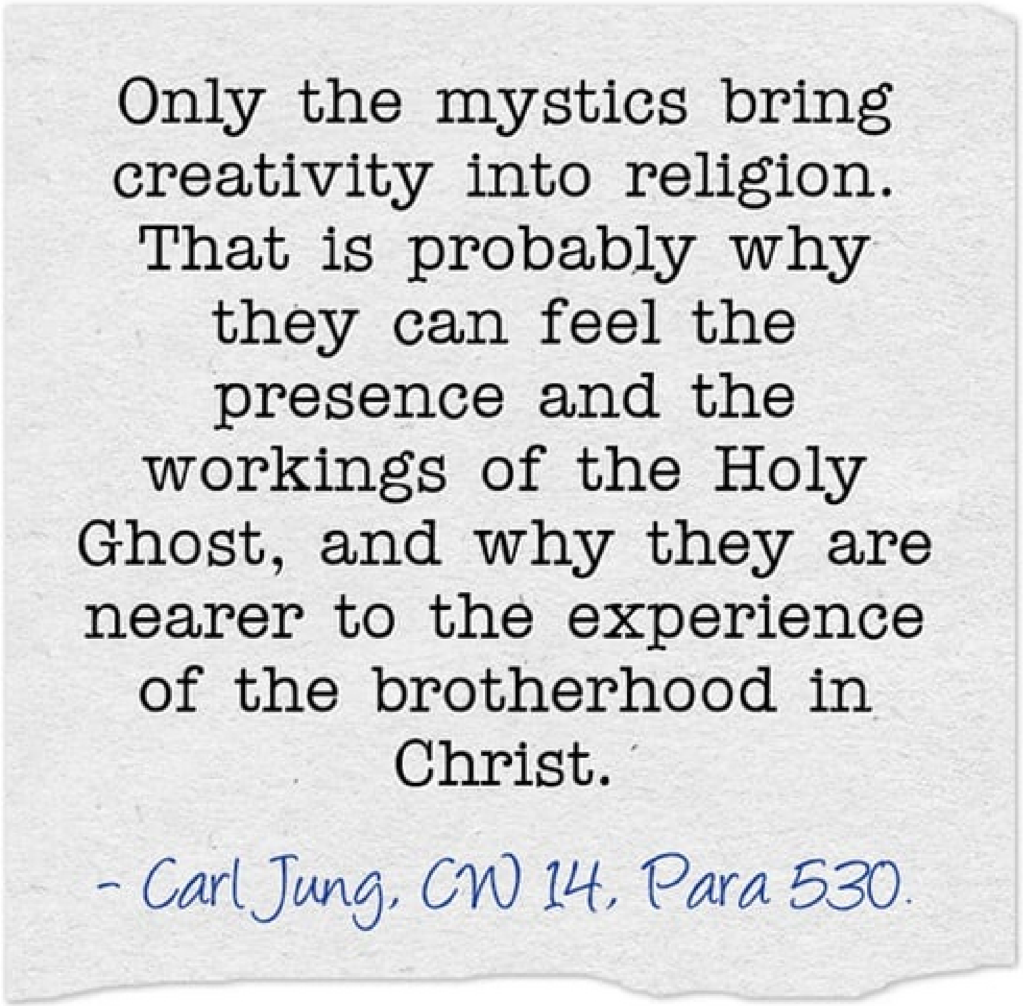


I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.



Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ.

- Carl Jung, CW 14, Para 530.

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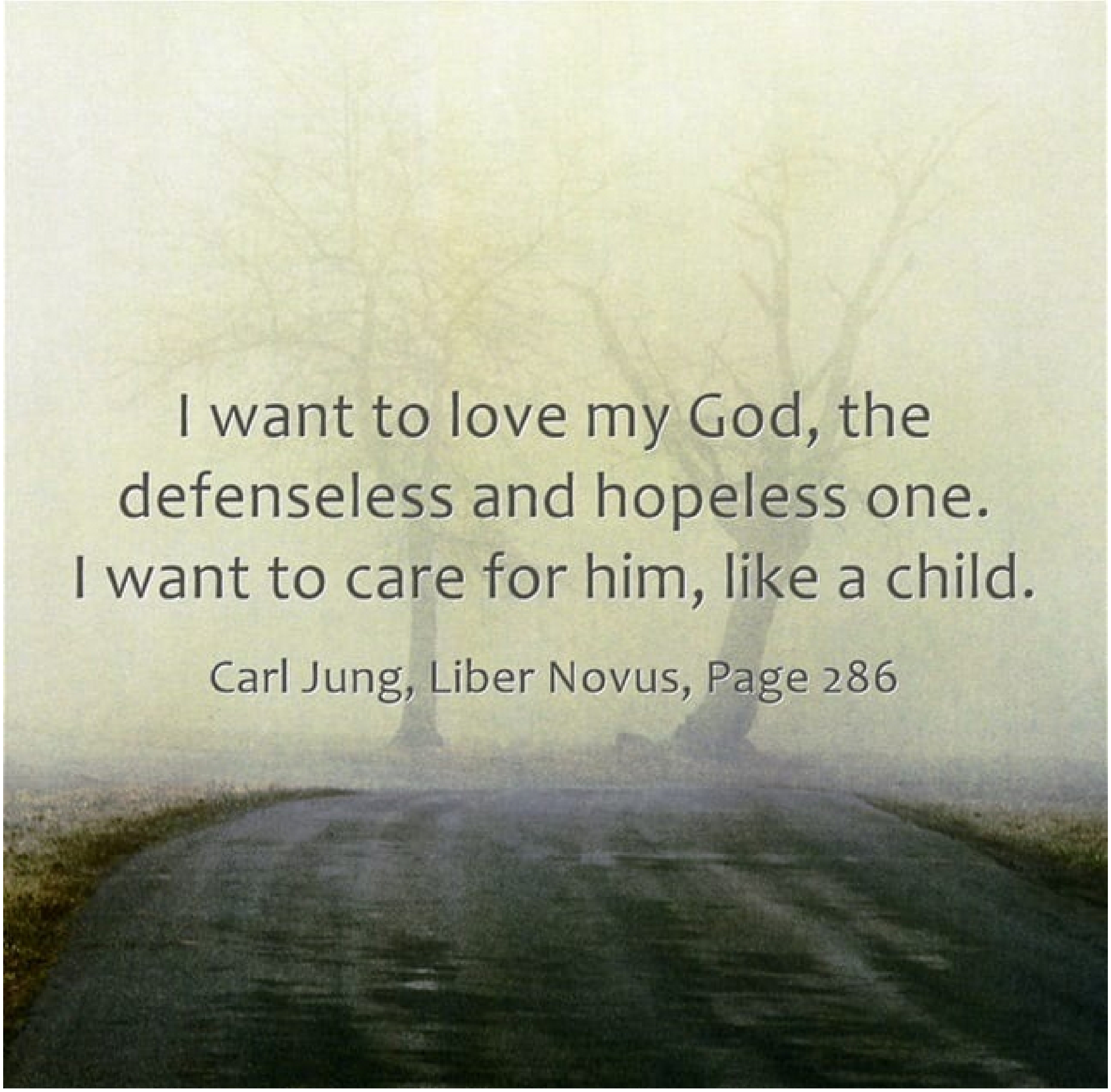
I want to love my God, the
defenseless and hopeless one.
I want to care for him, like a child.
Carl Jung, Liber Novus, Page 286

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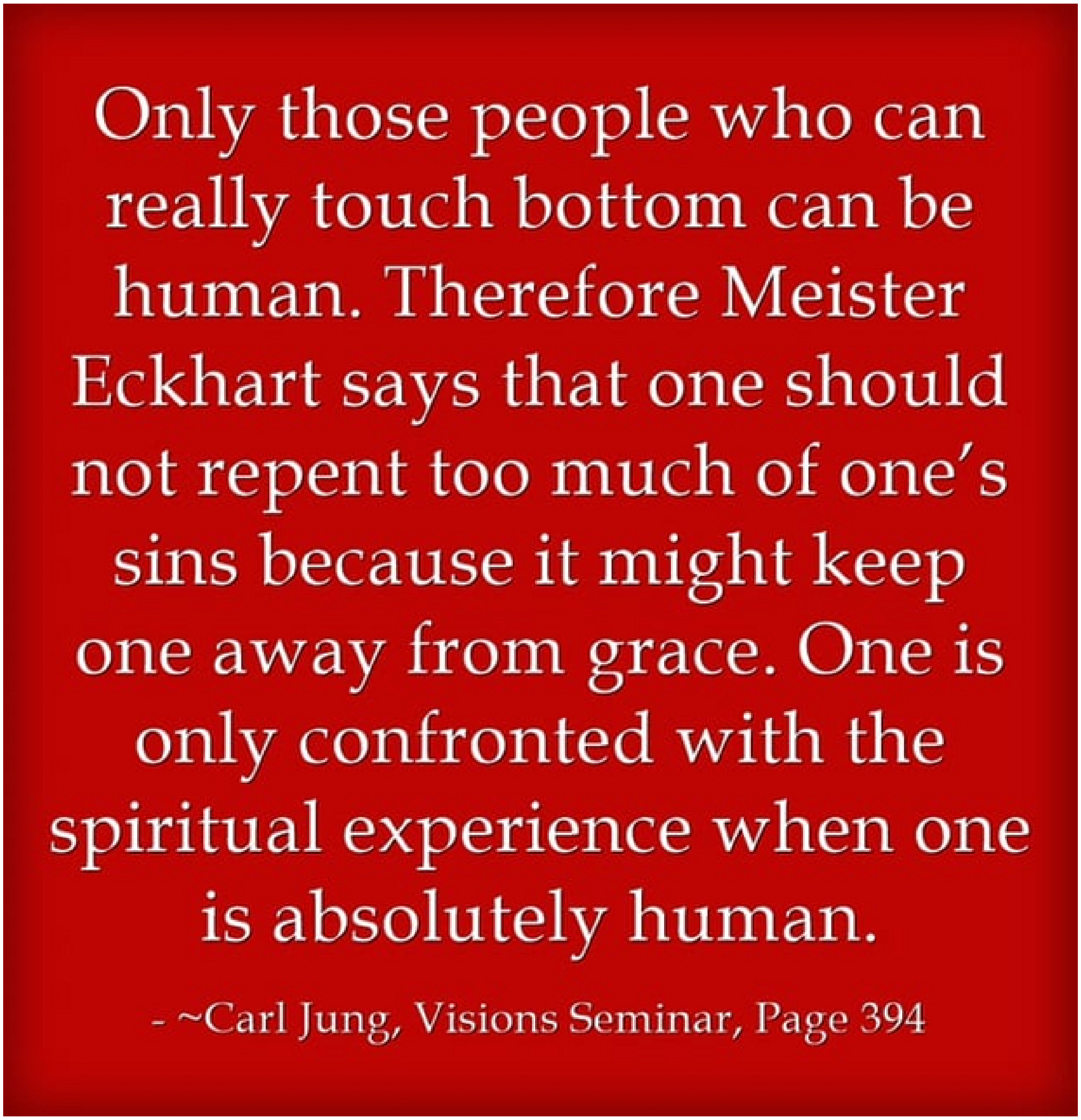

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one′s sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human.

- ~Carl Jung, Visions Seminar, Page 394

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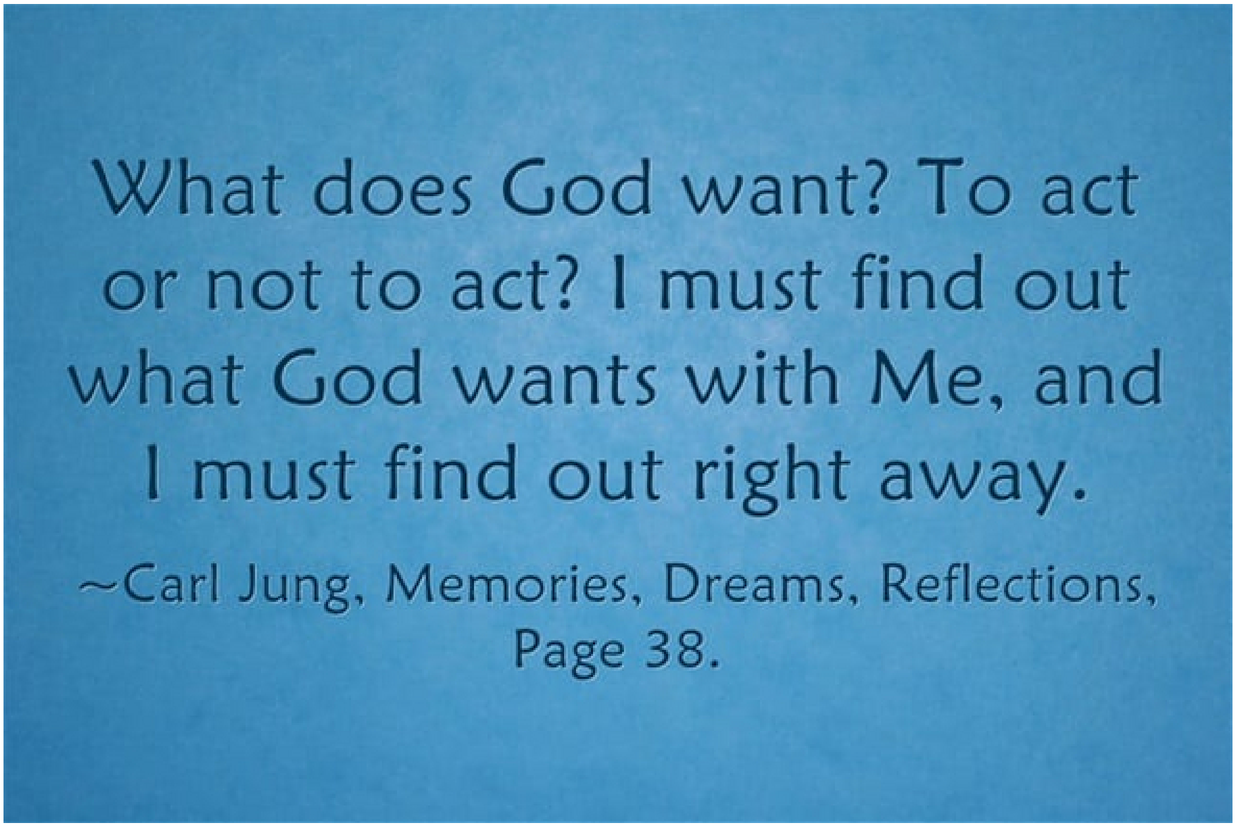

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away.

~Carl Jung, Memories, Dreams, Reflections, Page 38.

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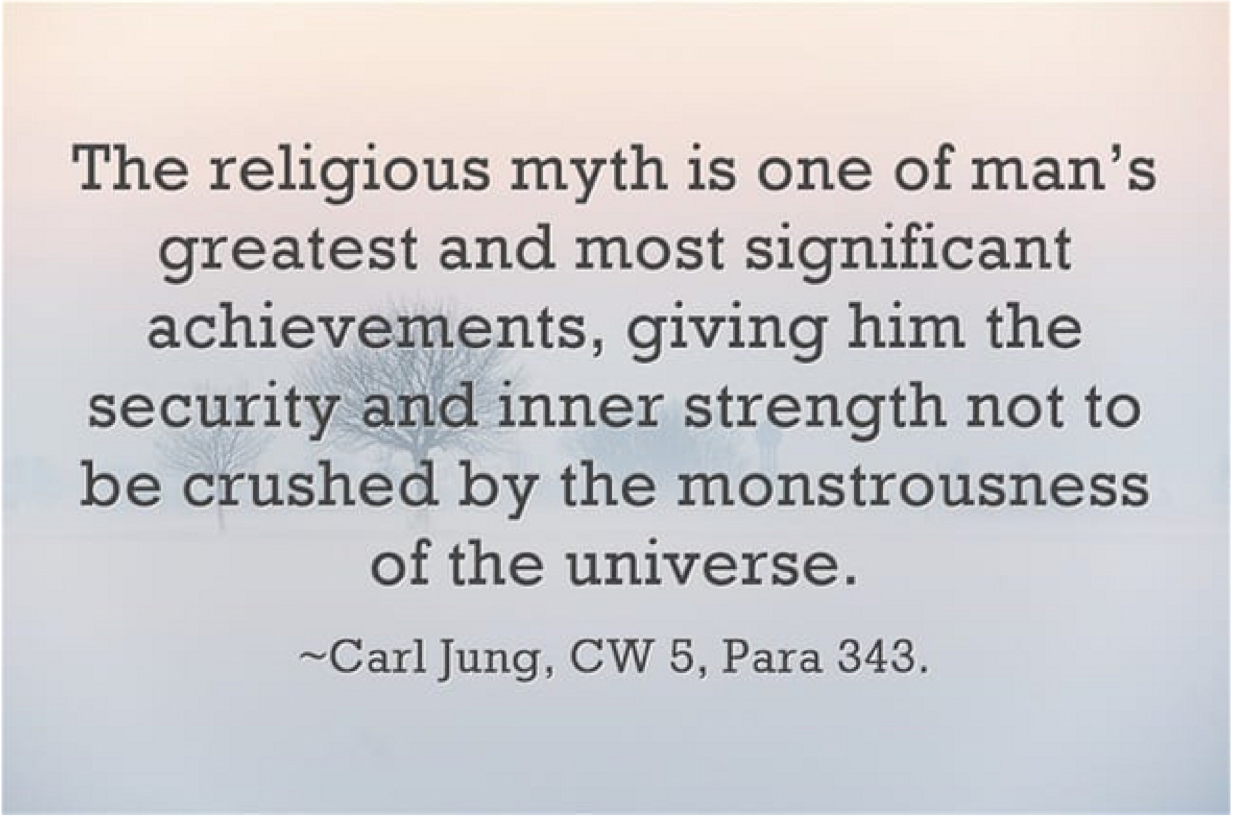

The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.

~Carl Jung, CW 5, Para 343.

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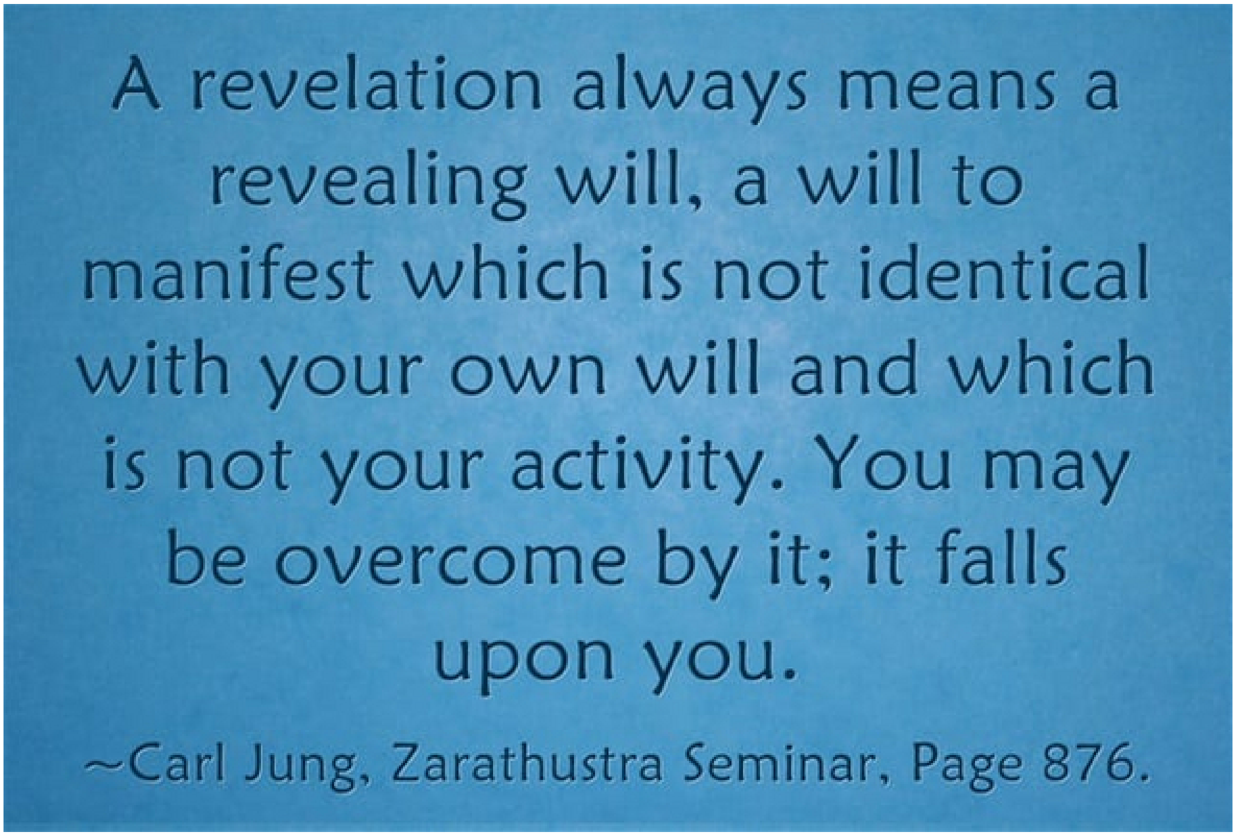

A revelation always means a
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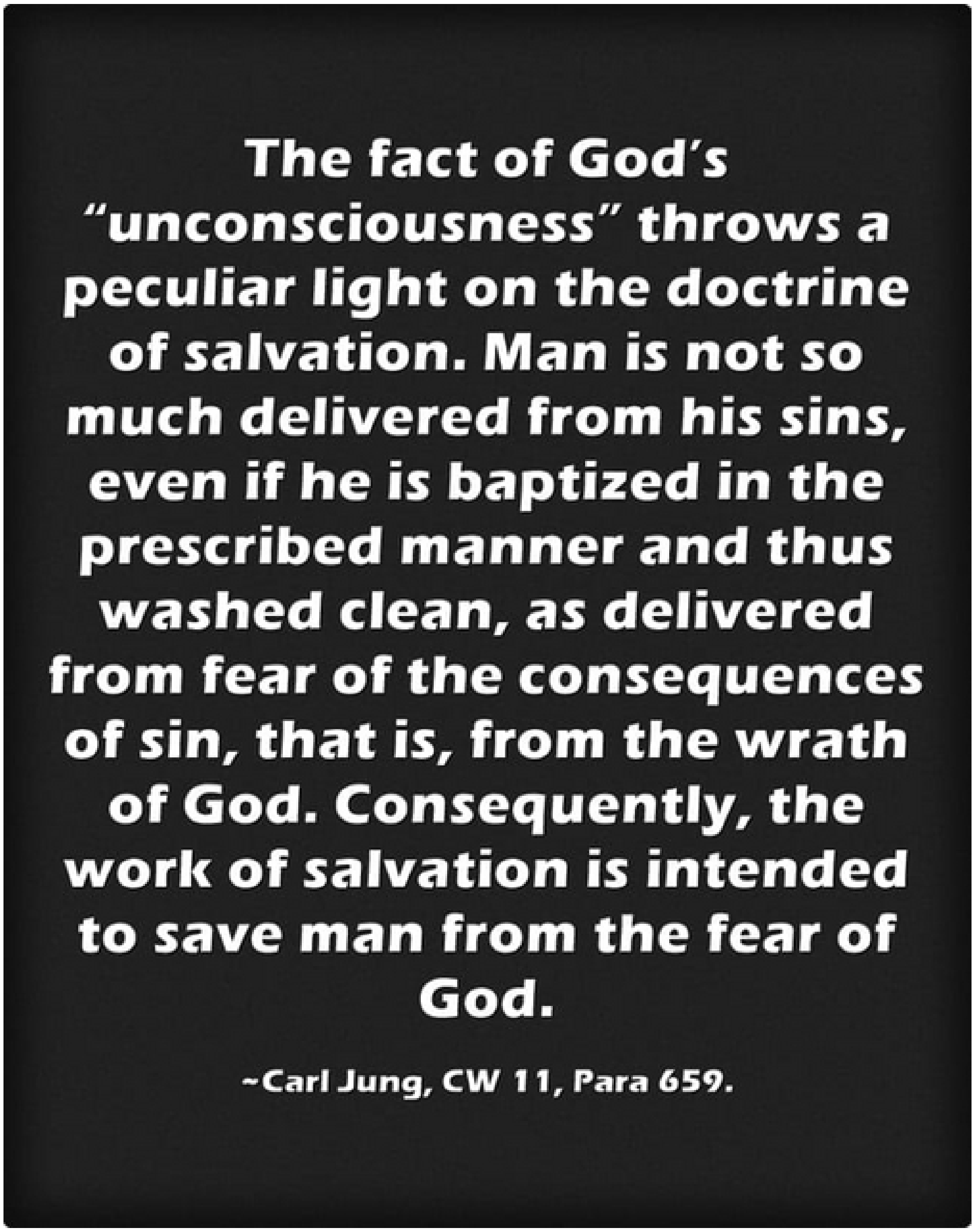

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God.

~Carl Jung, CW 11, Para 659.

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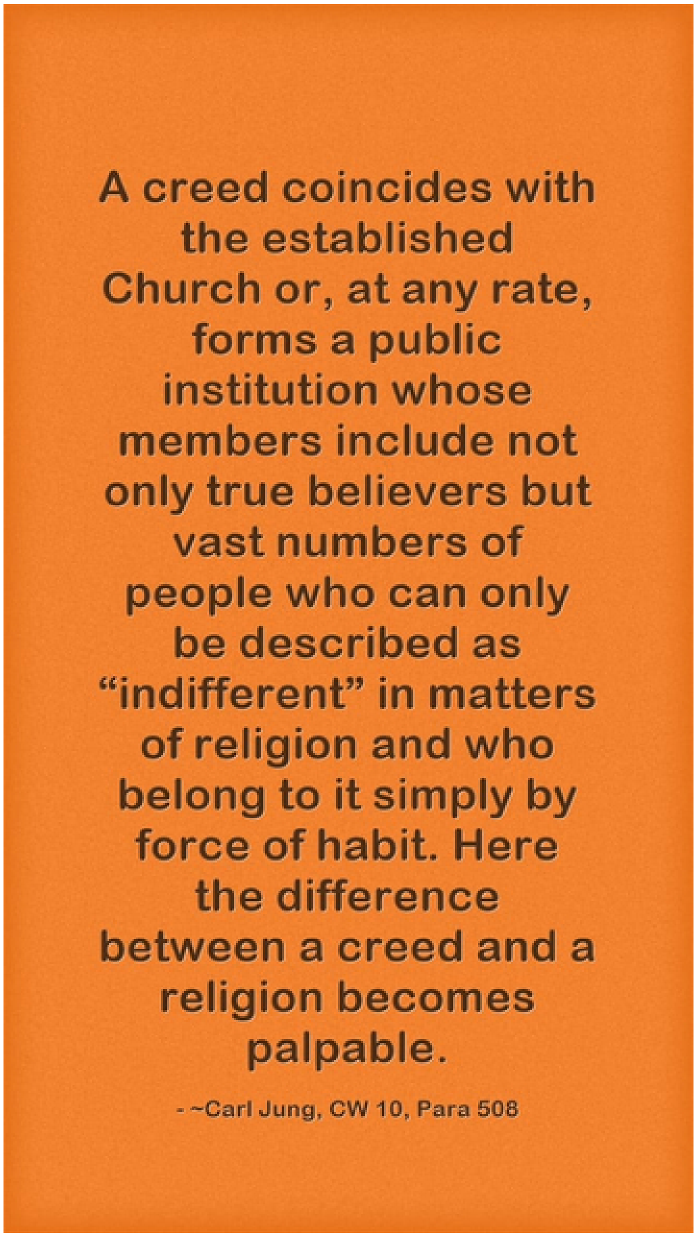

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.

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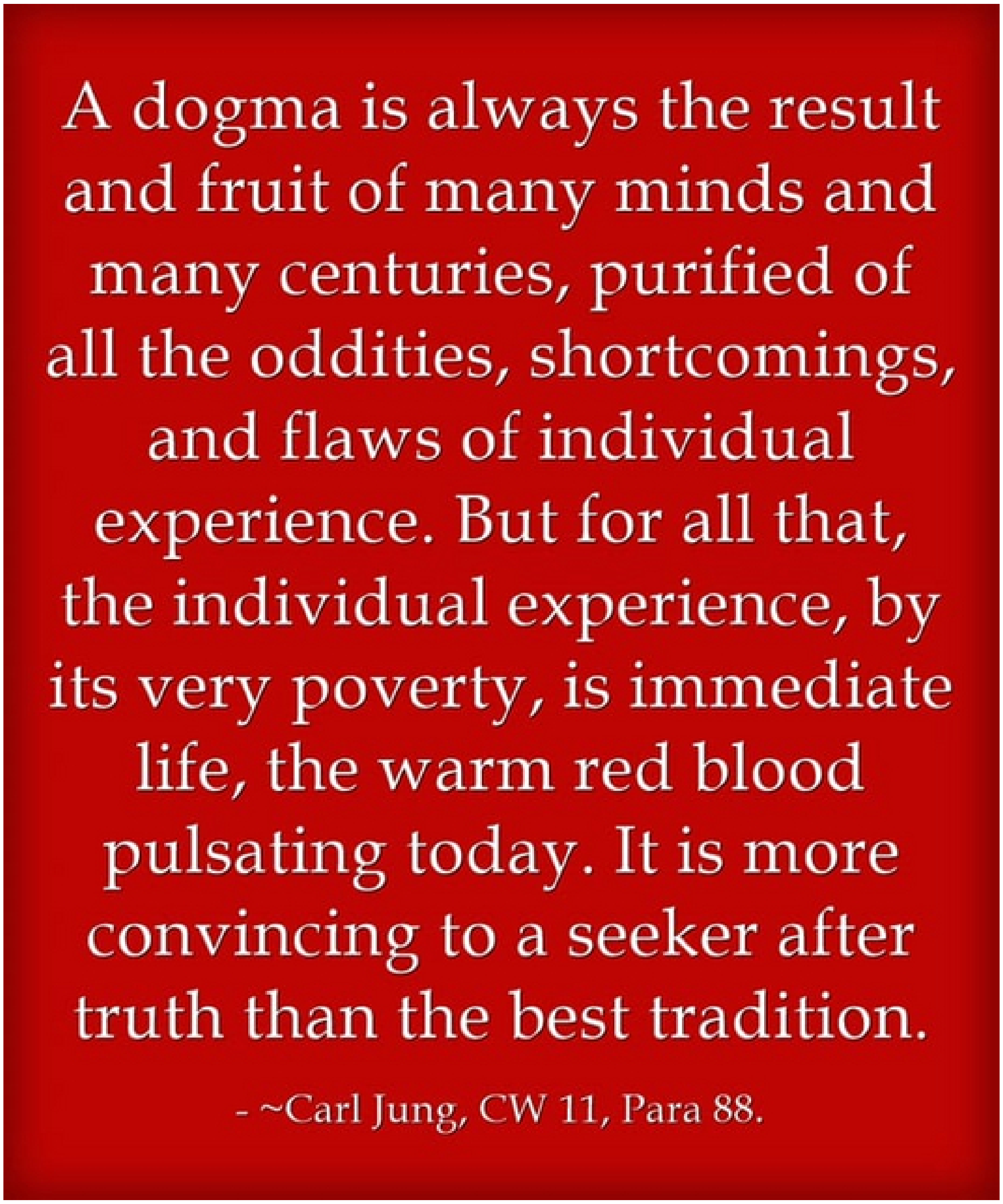

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition.

- ~Carl Jung, CW 11, Para 88.

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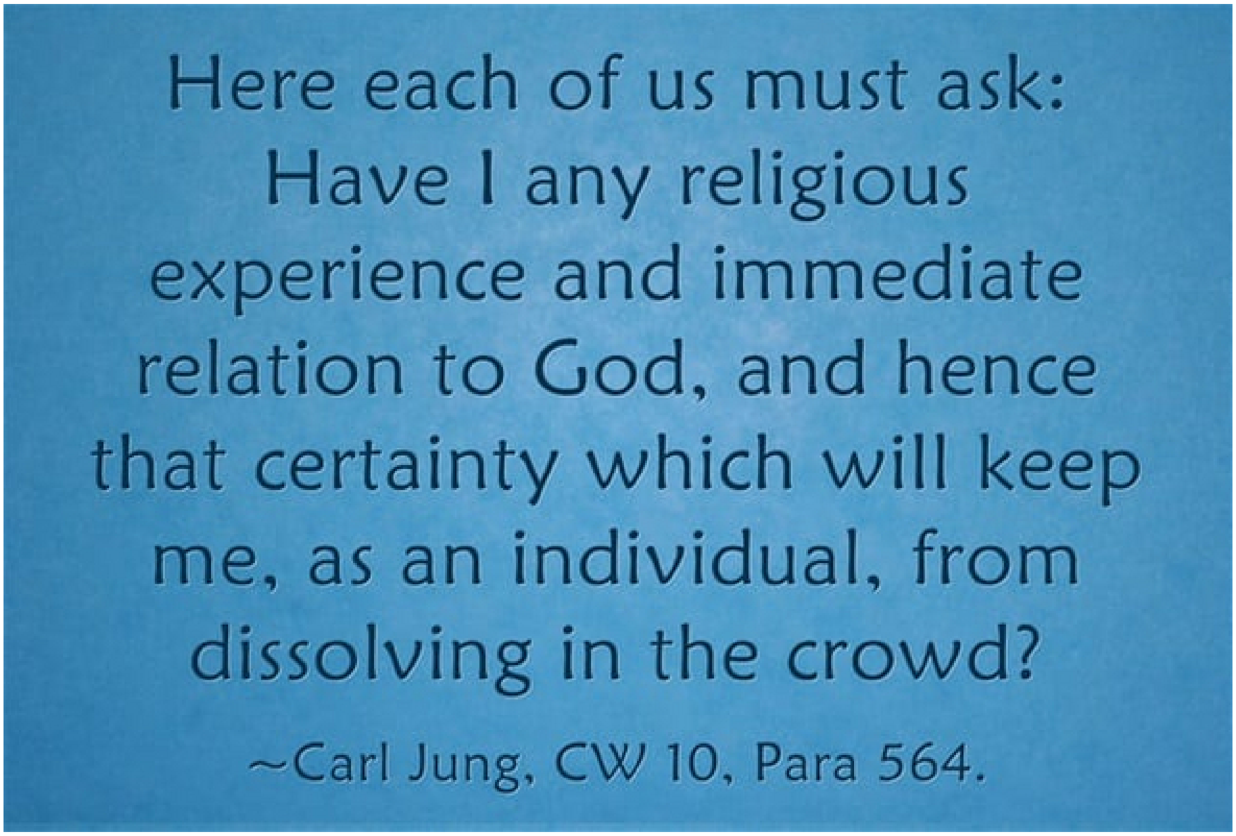

Here each of us must ask:
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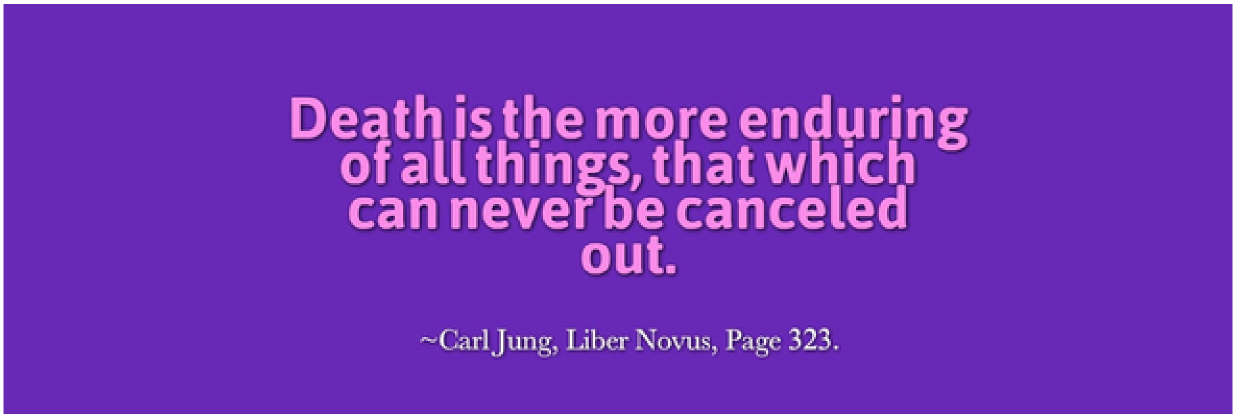

Death is the more enduring
of all things, that which
can never be canceled
out.

~Carl Jung, Liber Novus, Page 323.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

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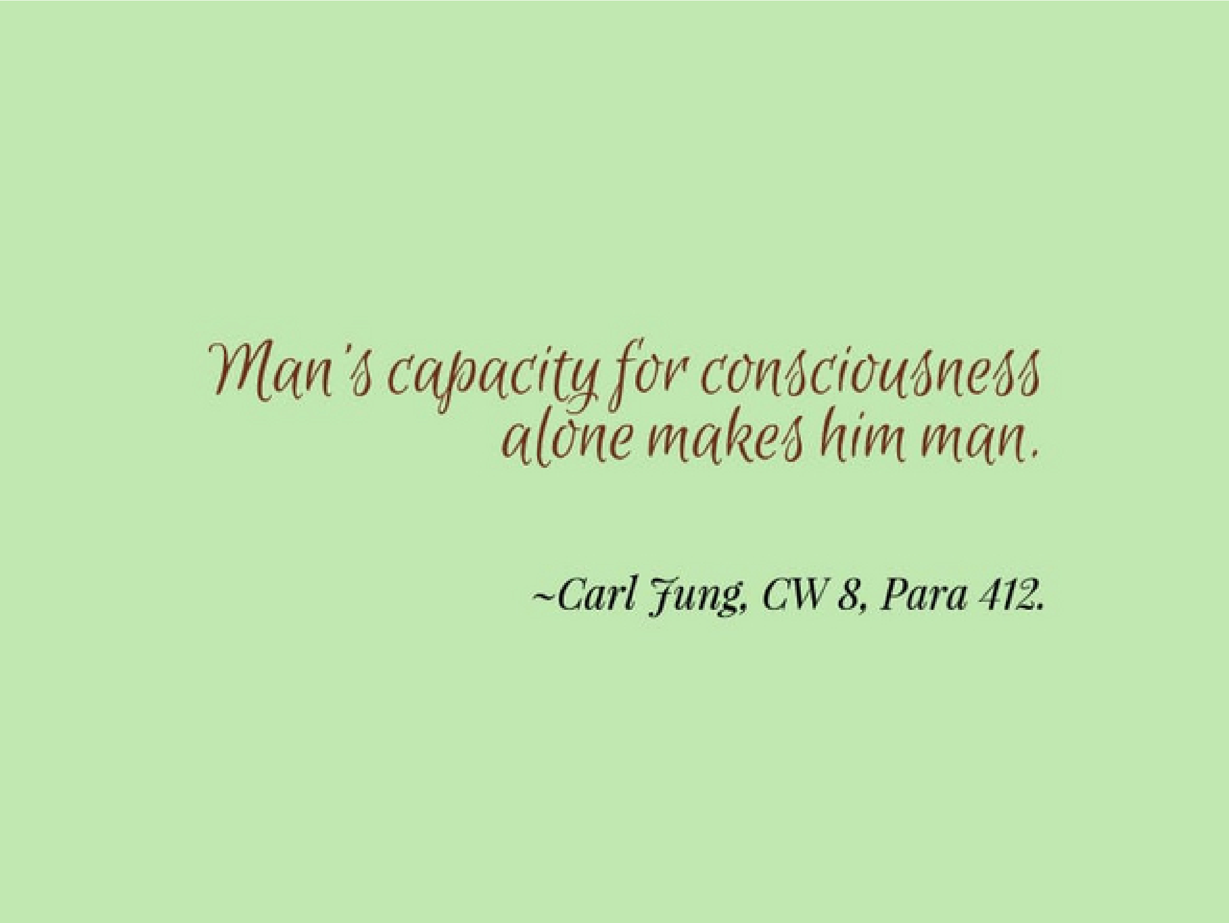

Man's capacity for consciousness alone makes him man.

~Carl Jung, CW 8, Para 412.

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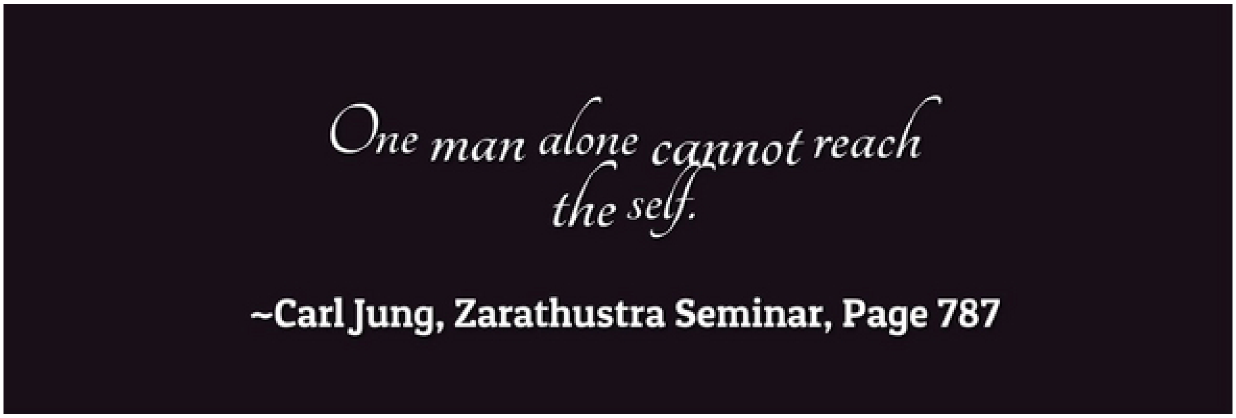

One man alone cannot reach the self.

~Carl Jung, Zarathustra Seminar, Page 787

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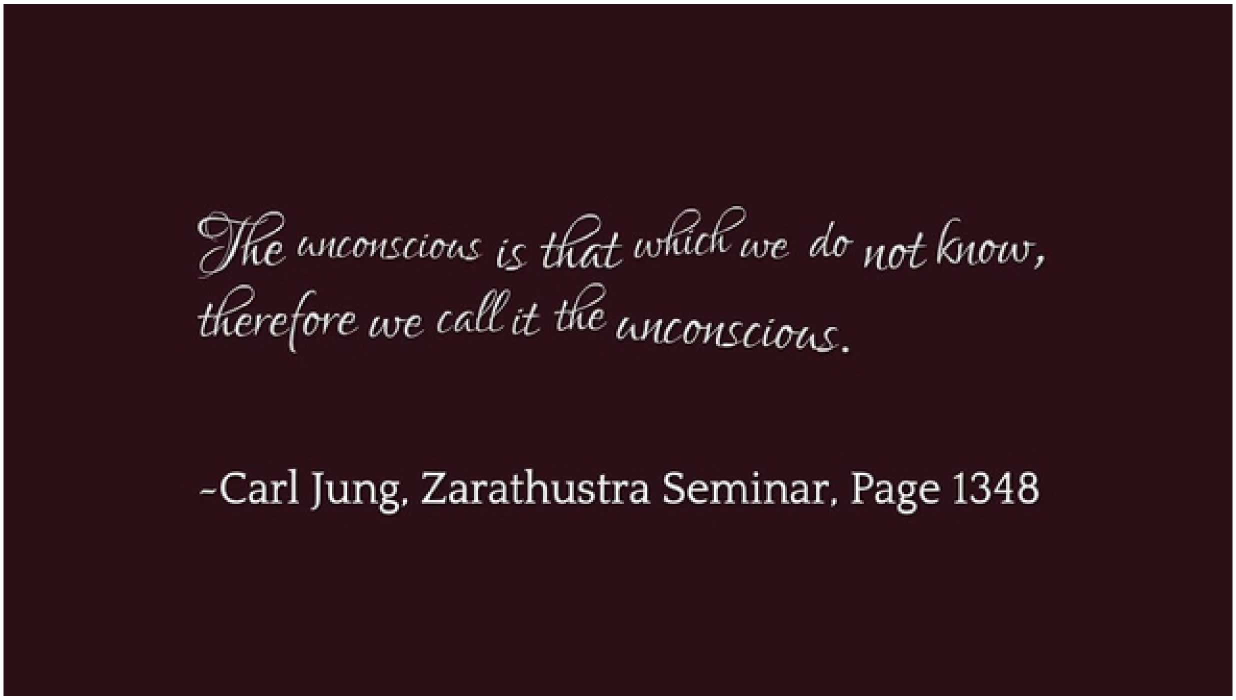

The unconscious is that which we do not know, therefore we call it the unconscious.

-Carl Jung, Zarathustra Seminar, Page 1348

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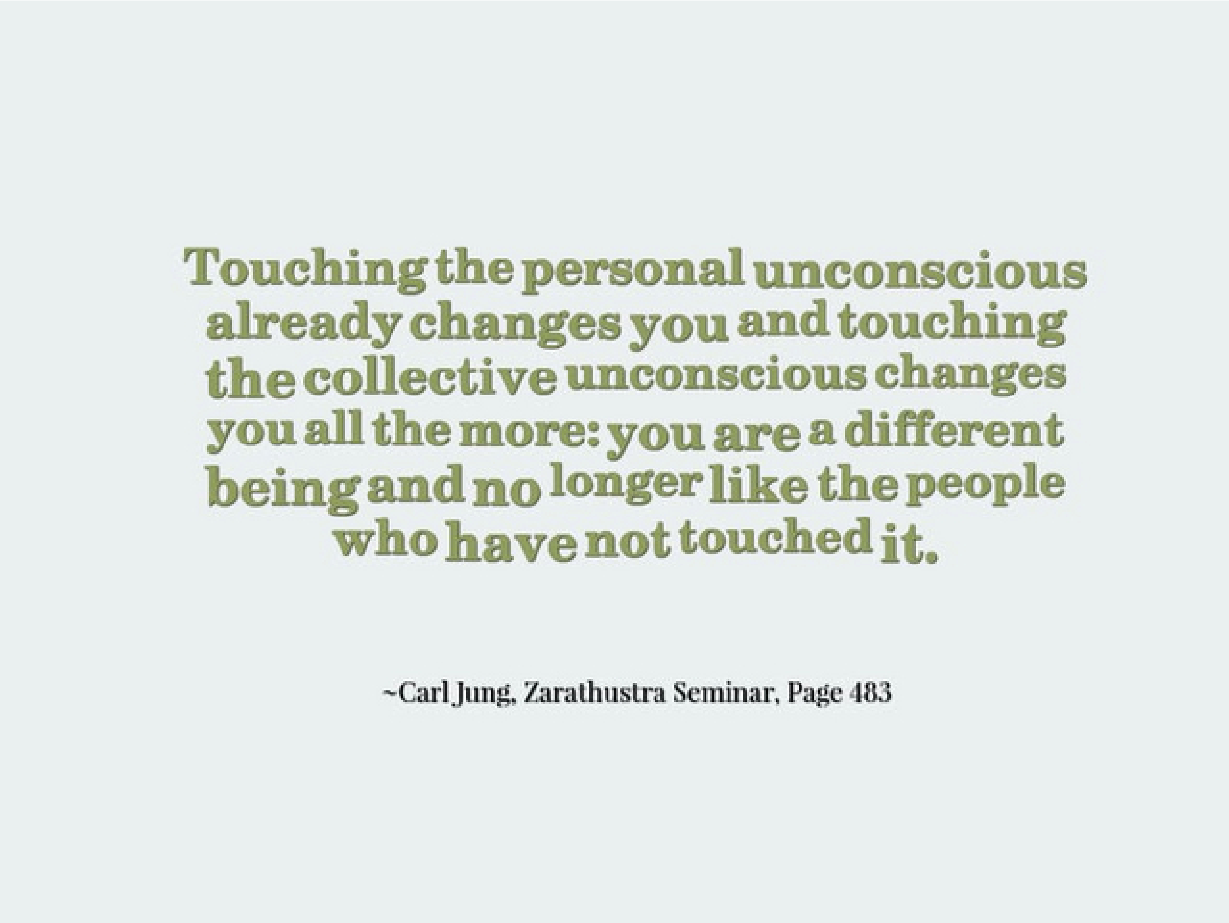

Touching the personal unconscious already changes you and touching the collective unconscious changes you all the more: you are a different being and no longer like the people who have not touched it.

~Carl Jung, Zarathustra Seminar, Page 483

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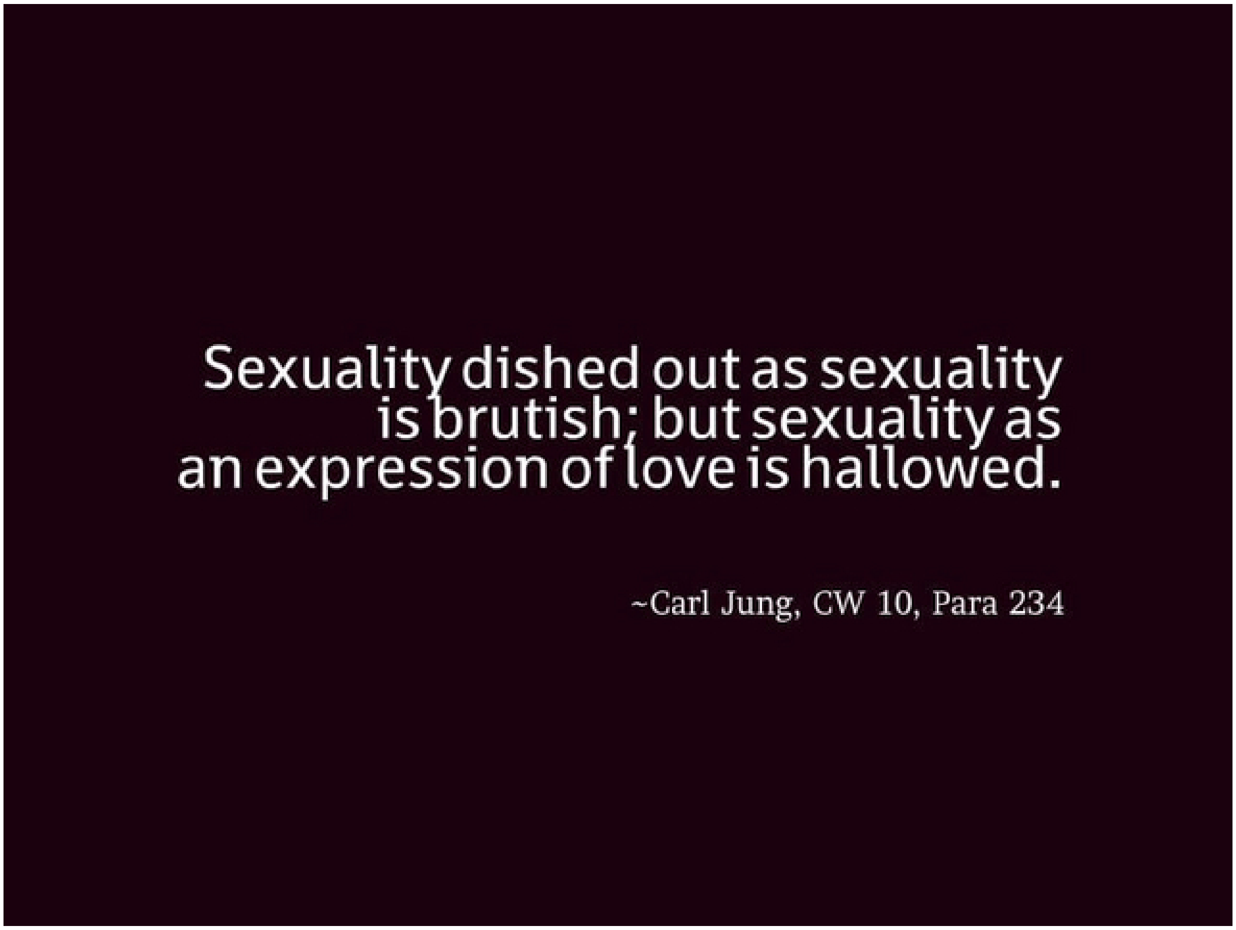
and no longer like the people who have not touched it. Carl Jung, Zarathustra Seminar, Page 483



Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed.

~Carl Jung, CW 10, Para 234

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/47ef7-aaa2b252822529.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/b0e34-bbb2b252822529.jpg`
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25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/cd217-yyy.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/1589c-zzz.jpg`

Carl Jung and Freud’s greatest achievement. (2019-03-23 10:56)

[1]

[Carl Jung and Freud’s greatest achievement.]

Like an Old Testament prophet, he undertook to overthrow false gods, to rip the veils away from a mass of dishonesties and hypocrisies, mercilessly exposing the rottenness of the contemporary psyche.

He did not falter in the face of the unpopularity such an enterprise entailed.

The impetus which he gave to our civilization sprang from his discovery of an avenue to the unconscious.

By evaluating dreams as the most important source of information concerning the unconscious processes, he gave back to mankind a tool that had seemed irretrievably lost.

He demonstrated empirically the presence of an unconscious psyche which had hitherto existed only as a philosophical postulate, in particular in the philosophies of C. G. Carus and Eduard von Hartmann.

It may well be said that the contemporary cultural consciousness has not yet absorbed into its general philosophy the idea of the unconscious and all that it means, despite the fact that modern man has been confronted with this idea for more than half a century.

The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. Carl Jung, Memories Dreams and Reflections.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition.

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.

No one who strives for self-hood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object.

This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed.

But nature herself does not allow this paradisaical state of innocence to continue forever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality.

It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the Experiencing of Reality." Carl Jung, Psychological Commentary of The Tibetan Book of the Dead.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/2fa8f-sigmund.jpg`

Carl Jung on Richard Wilhelm (2019-03-23 12:12)

[1]

I first met Richard Wilhelm at Count Keyserling’s during a meeting of the "School of Wisdom" in Darmstadt. That was in the early twenties. In 1923 we invited him to Zurich and he spoke on the I Ching (or Yi Jing) at the Psychology Club.

Even before meeting him I had been interested in Oriental philosophy, and around 1920 had begun experimenting with the I Ching.

One summer in Bollingen I resolved to make an all-out attack on the riddle of this book. Instead of traditional stalks of yarrow required by the classical method, I cut myself a bunch of reeds.

I would sit for hours on the ground beneath the hundred-year-old pear tree, the I Ching beside me, practicing the technique by referring the resultant oracles to one another in an interplay of questions and answers.

All sorts of undeniably remarkable results emerged-meaningful connections with my own thought processes which I could not explain to myself.

The only subjective intervention in this experiment consists in the experimenter’s arbitrarily - that is, without counting-dividing up the bundle of forty-nine stalks at a single swoop.

He does not know how many stalks are contained in each bundle, and yet the result depends upon their numerical relationship. All other manipulations proceed mechanically and leave no room for interference by the will. If a psychic causal connection is present at all, it can only consist in the chance division of the bundle (or, in the other method, the chance fall of the coins).

During the whole of those summer holidays I was preoccupied with the question:

Are the I Ching’s answers meaningful or not?

If they are, how does the connection between the psychic and the physical sequence of events come about?

Time and again I encountered amazing coincidences which seemed to suggest the idea of an acausal parallelism (a synchronicity, as I later called it).

So fascinated was I by these experiments that I altogether forgot to take notes, which I afterward greatly regretted.

Later, however, when I often used to carry out the experiment with my patients, it became quite clear that a significant number of answers did indeed hit the mark.

I remember, for example, the case of a young man with a strong mother complex. He wanted to marry, and had made the acquaintance of a seemingly suitable girl.

However, he felt uncertain, fearing that under the influence of his complex he might once more find himself in the power of an overwhelming mother.

I conducted the experiment with him. The text of his hexagram read: "The maiden is powerful. One should not marry such a maiden."

In the mid-thirties I met the Chinese philosopher Hu Shi.

I asked him his opinion of the I Ching, and received the reply: "Oh, that’s nothing but an old collection of magic spells, without significance." He had had no experience with it– or so he said.

Only once, he remembered, had the come across it in practice.

One day on a walk with a friend, the friend had told him about his unhappy love affair. They were just passing by a Taoist temple.

As a joke, he had said to his friend: "Here you can consult the oracle!"

No sooner said than done. They went into the temple together and asked the priest for an I Ching oracle. But he had not the slightest faith in this nonsense.

I asked him whether the oracle had been correct.

Whereupon he replied reluctantly, "Oh yes, it was, of course."

Remembering the well-known story of the "good friend" who does everything one does not wish to do oneself, I cautiously asked him whether he had not profited by this opportunity. "Yes," he replied, "as a joke I asked a question too."

"And did the oracle give you a sensible answer?" I asked.

He hesitated. "Oh well, yes, if you wish to put it that way." The subject obviously made him uncomfortable.

A few years after my first experiments with the reeds, the I Ching was published with Wilhelm’s commentary.

I instantly obtained the book, and found to my gratification that Wilhelm took much the same view of the meaningful connections as I had.

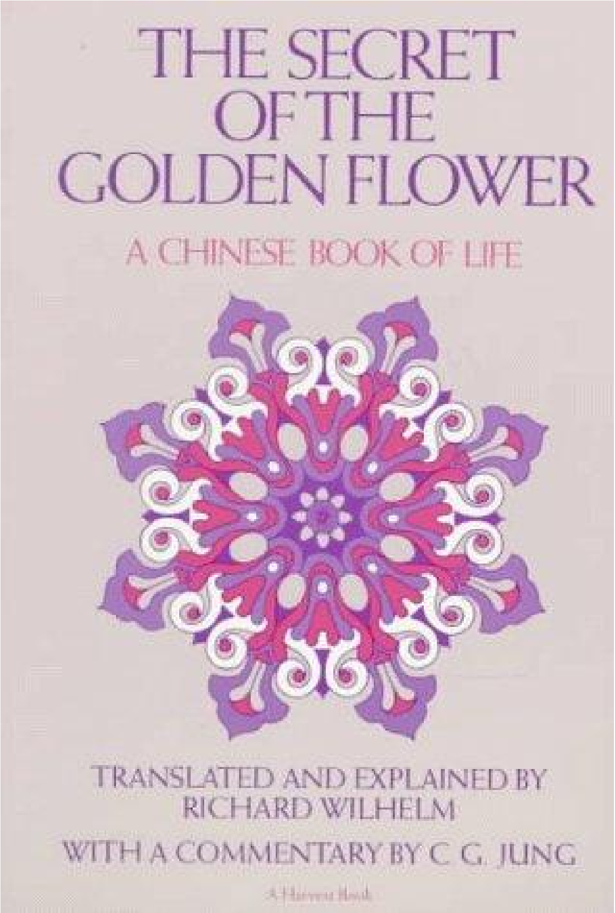
But he knew the entire literature and could therefore fill in the gaps which had been outside my competence.

When Wilhelm came to Zurich, I had the opportunity to discuss the matter with him at length, and we talked a great deal about Chinese philosophy and religion.

What he told me, out of his wealth of knowledge of the Chinese mentality, clarified some of the most difficult problems that the European unconscious had posed for me.

On the other hand, what I had to tell him about the results of my investigations of the unconscious caused him no little surprise; for he recognized in them things he had considered to be the exclusive possession of the Chinese philosophical tradition.

[2]



THE SECRET
OF THE
GOLDEN FLOWER
A CHINESE BOOK OF LIFE
TRANSLATED AND EXPLAINED BY
RICHARD WILHELM
WITH A COMMENTARY BY C. G. JUNG
A Harvest Book

As a young man Wilhelm had gone to China in the service of a Christian mission, and there the mental world of the Orient had opened its doors wide to him. Wilhelm was a truly religious spirit, with an unclouded and farsighted view of things.

He had the gift of being able to listen without bias to the revelations of a foreign mentality, and to accomplish that miracle of empathy which enabled him to make the intellectual treasures of China accessible to Europe.

He was deeply influenced by Chinese culture, and once said to me, "It is a great satisfaction to me that I never baptized a single Chinese!"

In spite of his Christian background, he could not help recognizing the logic and clarity of Chinese thought. "Influenced" is not quite the word to describe its effect upon him; it had overwhelmed and assimilated him.

His Christian views receded into the background, but did not vanish entirely; they formed a kind of mental reservation, a moral proviso that was later to have fateful consequences.

In China he had the good fortune to meet a sage of the old school whom the revolution had driven out of the interior.

This sage, Lau Nai Suan, introduced him to Chinese yoga philosophy and the psychology of the I Ching.

To the collaboration of these two men we owe the edition of the I Ching with its excellent commentary.

For the first time this profoundest work of the Orient was introduced to the West in a living and comprehensible fashion.

I consider this publication Wilhelm's most important work.

Clear and unmistakably Western as his mentality was, in his I Ching commentary he manifested a degree of adaptation to Chinese psychology which is altogether unmatched.

When the last page of the translation was finished and the first printer's proofs were coming in, the old master Lau Nai Suan died.

It was as if his work were completed and he had delivered the last message of the old, dying China to Europe. And Wilhelm had been the perfect disciple, a fulfillment of the wish-dream of the sage.

Wilhelm, when I met him, seemed completely Chinese, in outward manner as much as in his way of writing and speaking.

The Oriental point of view and ancient Chinese culture had penetrated him through and though. Upon his arrival in Europe, he entered the faculty of the China Institute in Frankfurt am Main.

Both in his teaching work and in his lectures to laymen, however, he seemed to feel the pressure of the European spirit. Christian views and forms of thought moved steadily into the foreground.

I went to hear some lectures of his and they turned out to be scarcely any different from conventional sermons.

This reversion to the past seemed tome somewhat unreflective and therefore dangerous.

I saw it as a reassimilation to the West, and felt that as a result of it Wilhelm must come into conflict with himself.

Since it was, so I thought, a passive assimilation, that is to say, a succumbing to the influence of the environment, there was the danger of a relatively unconscious conflict, a clash between his Western and Eastern psyche.

If, as I assumed, the Christian attitude had originally given way to the influence of China, the reverse might well be talking place now: the European element might be gaining the upper hand over the Orient once again.

If such a process takes place without a strong, conscious attempt to come to terms with it, the unconscious conflict can seriously affect the physical state of health.

After attending the lectures, I attempted to call his attention to the danger threatening him. My words to him were: "My dear Wilhelm, please do not take this amiss, but I have the feeling that the West is taking possession of you again, and that you are becoming unfaithful to your mission of transmitting the East to the West."

He replied, "I think you are right– something here is overpowering me. But what can be done?"

A few years later Wilhelm was staying as a guest in my house, and came down with an attack of amoebic dysentery.

It was a disease he had had twenty years before. His condition grew worse during the following months, and then I heard that Wilhelm was in the hospital.

I went to Frankfurt to visit him, and found a very sick man. The doctors had not yet given up hope, and Wilhelm, too, spoke of plans he wished to carry out when he got well. I shared his hopes, but had my forebodings.

What he confided to me at the time confirmed my conjectures.

In his dreams, he revisited the endless stretches of desolate Asiatic steppes– the China he had left behind. He was groping his way back to the problem which China had set before him, the answer to which had been blocked for him by the West.

By now he was conscious of this question, but had been unable to find a solution.

His illness dragged on for months.

A few weeks before his death, when I had had no news from his for a considerable time, I was awakened, just as I was on the point of falling asleep, by a vision.

At my bed stood a Chinese in a dark blue gown, hands crossed in the sleeves. He bowed low before me, as if he wished to give me a message. I knew what it signified.

The vision was extraordinarily vivid. Not only did I see every wrinkle in the man’s face, but every thread in the fabric of his gown.

Wilhelm’s problem might also be regarded as a conflict between consciousness and the unconscious, which in his case took the form of a clash between West and East.

I believed I understood his situation, since I myself had the same problem as he and knew what it meant to be involved in this conflict.

It is true that even at our last meeting Wilhelm did not speak plainly.

Though he was intensely interested when I introduced the psychological point of view, his interest lasted only so long as my remarks concerned objective matters such as meditation or questions posed by the psychology of religion.

So far, so good.

But whenever I attempted to touch the actual problem of his inner conflict, I immediately sensed a drawing back, an inward shutting himself off– because such matters went straight to the bone.

This is a phenomenon I have observed in many men of importance.

There is, as Goethe puts it in Faust, an "untrodden, untreadable" region whose precincts cannot and should not be entered by force; a destiny which will brook no human intervention. Carl Jung, Memories, Dreams, Reflections, pp. 373-377.

1. `http://www.astro.com/imwiki/adb/with/thumb026132.jpg`
2. `http://covers.openlibrary.org/b/id/116501-L.jpg`

Carl Jung on Active Imagination and Yoga Meditation. (2019-03-23 14:17)

[1]

Lecture III 11th November, 1938

I began to read you an old text in the last lecture.

This text will show us how the eastern mind understands meditation with in Yoga.

The meditation is guided in a certain direction.

If we gets some understanding of the eastern way we shall be more able to understand the parallel line in the West.

The East has a high degree of consciousness of such things, it values much which we do not even dream of, or rather at best we only dream of it.

We are enormously surprised when we meet these things or we dismiss them as unhealthy, yet it is often the most healthy people who produce just these things.

We are simply prejudiced because we know nothing of them.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique.

We shall find symbols in this eastern material which we shall meet again in our western examples.

But we shall only find fragments in the latter, poor indeed when we compare them with the rich perfection and wealth of detail in the eastern texts.

I read you a shortened version of the beginning of the Amitayur-Dhyana-Sutra in the last lecture.

The text goes on to say that the imprisoned King called for the help of Mahamaudgalyayana.

This name is a wrong transcription of Moggallan a who was a personal pupil of the Buddha.

All these pupils became saints in Buddhism as Christ's disciples did in Christianity.

They possessed special powers, Buddha powers, because they had been completed or perfected.

They had the strength of an elephant and other wonderful supernatural gifts.

Moggallana appeared at once in the spirit before the King, coming with a speed equal to the flight of a falcon or an eagle, and told him of the eight precepts (the eightfold path).

Day after day did he come.

This eightfold path is the foundation of Buddhism.

We find a description of it in another text in the Sacred Books of the East. Vol. XI. p. 146 ff.

The Foundation of the Kingdom of Righteousness.

Dhamma-Kakka-Pavathana Sutta. " Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadaya. And there the Blessed One addressed the company of the five Bhikkhus."

Bhikkhus are begging monks who wear yellow robes; they stand silently with down-cast eyes and wait before the houses, holding out their begging bowls. The people usually fill these bowls with rice. These Bhikkhus never thank and if they do not receive anything they move on. They are only allowed to eat food which is given to them.

"And Buddha said:

1. There are two extremes, 0 Bhikkhus, which the man who has given up the world ought not to follow - the habitual practice, on the one hand, of those things whose attraction depends up on the passions, and especially of sensuality - a low and pagan way (of seeking satisfaction), unworthy, unprofitable, and fit only for the worldly-minded - and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful , unworthy and unprofitable.

2. There is a middle path, 0 Bhikkhus, avoiding these two extremes, discovered by the Tathagata" - "Tatha" means thus and "gata" going. Thus -going, or he who behaves like this. Tathagata is always translated as the perfect one but this is not really accurate. "a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!
3. What is the middle path, 0 Bhikkhus, avoiding the two extremes, discovered by the Tathagata - that path which opens the eyes and bestows understanding, which leads to peace. of mind, to the higher wisdom, to full enlightenment, to Nirvana? Verily! it is this noble eightfold path; that is to say:

Right views;
Right aspirations;
Right speech ;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness;
Right contemplation (or concentration).

This 0 Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathagata - that path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!"

These are the classical precepts of Buddhist teaching.

We will now return to the Amitayur-Dhyana-Sutra.

When the Crown Prince heard that his mother was nourishing the King, he wanted to kill her but his ministers did not agree to this; his wise physician Jiva (the living one, the liver) was particularly against it.

He rebuked the Prince in a way that made an impression.

But, though the Prince refrained from killing his mother, he imprisoned her in a hidden palace.

She appealed to Buddha and implored him to send the Wise One to her also, and his other pupil An and a Buddha grants her wish and Moggallana and An and a come immediately.

And Sakyamuni, the Buddha himself, also appears before her eyes.

The Buddha shows her all the ten worlds in order that she may chose in which she would like to be born (eight of these worlds lay on the horizon at the four points of the compass and the Four intermediate points the other two are the zenith and nadir (above and below).

She chooses the western kingdom of Amitabha (or Amitayus).

Buddha now teaches her the meditation (the Yoga) through she can be reborn in the kingdom of Amitabha.

"Buddha then replied:

Thou and all other beings besides.”

Namely those with the same purpose.
"ought to make it their only aim, with concentrated thought, to get a perception of the western quarter".

"looking in the western direction and prepare thy thought for a close meditation on the sun; cause thy mind to be firmly fixed (on it) so as to have an unwavering perception by the exclusive application (of thy thought), and gaze upon it (more particularly) when it is about to set and looks like a suspended drum. After thou hast thus seen the sun, let (that image) remain clear and fixed, whether thine eyes be shut or open; - such is the perception of the sun, which is the First Meditation.”

The text takes for granted that we know what a meditation is, but the West has no such training, we are not taught by trained teachers as the East is, so we are inclined to imitate foolishly.

"Next thou shouldst form the perception of the mater; gaze on the water clear and pure, and let (this image) also remain clear and fixed (afterwards); never allow thy thought to be scattered and lost. When thou hast thus seen the water thou shouldst form the perception of ice. As thou seest the ice shining and transparent thou shouldst imagine the appearance of lapis lazuli. Transparent and shining both within and without. Beneath this ground of lapis lazuli there will be seen a golden banner with seven jewels, diamonds and the rest, supporting the ground.”

This is a very curious idea. We can understand the sun and the ground but when things go underground they become incomprehensible. They go from the conscious to the unconscious in psychological language. But the Queen should be able to see things which are not seen consciously, so Buddha tells her to produce the golden banner through effort. This effort is not made by the head, it is very difficult for us to grasp because we have no training. The East has the faculty of vision but we take no trouble to acquire it. There are some exceptions, the Roman Catholic Church, for instance, has some exercises of the kind, but most people know nothing about them.

"This banner extends to the eight points of the compass, and thus the
eight corners (of the g round) are perfectly filled up."

The image that should be seen is as follows:

Keep this image well in mind.

"Every side of the eight quarters consists of a hundred jewels,"
It is thought of as an octagon.

"every jewel has a thousand rays, and every ray has eighty four thousand colours which, when reflected in the ground of lapis lazuli, look like a thousand millions of suns, and it is difficult to see them all one by one."

It is easy to imagine the difficulty!

The train of thought here is: hold fast to the sun, the source of light; then to the water and then to the ice, both mirroring surfaces.

Lapis ’lazuli is blue and polished, so it is also a mirroring surface.

We sometimes dream of it as an image of the unconscious.

"Over the surface of that ground of lapis lazuli there are stretched golden ropes intertwined crosswise; divisions are made by means of (strings of)
seven jewels with every part clear and distinct."

We come now to the cross lines, these are golden ropes which are stretched over the lapis lazuli.

"Each jewel has rays of five hundred colours which look like flowers or like the moon and stars. Lodged high up in the open sky these rays form a tower of rays, whose stores and galleries are ten millions in number and built of a hundred jewels.

Both sides of the tower have each a hundred millions of flowery banners furnished and decked with numberless musical instruments.

Eight kinds of cool breezes proceed from the brilliant rays.

When those musical instruments are played, they emit the sounds ’suffering’, ’non-existence’, ’impermanence’, and ’non-self’."

The "non-self" equals Maya, illusion, that is, the things which we mistake for the Self.

"Such is the perception of the water, which is the Second Meditation. When the perception has been formed, thou shouldst meditate on its (constituents) one by one and make (the images) as clear as possible, so that they may never be scattered and lost, whether thine eyes be shut or open. Except only during the time of thy sleep, thou shouldst always keep this in thy mind."

We should always keep the image before our inner eye.

"One who has reached this (stage of) perception is said to have dimly seen the Land of Highest Happiness (Sukhavati). One who has obtained the Samadhi (the state of supernatural calm) is able to see the land (of that Buddha country) clearly and distinctly: (this state) is too much to be explained fully; - such is the perception of the land, and it is the Third Meditation."

This image, represented in our diagram, is then the highest happiness.

The text continues with the meditation on the jewel-trees of the Amitabha Land and with the meditation on the water of the Amitabh a Land.

. . . "The perception of the water is as follows: - In the Land of Highest Happiness there are waters in eight lakes; the water in every lake consists of seven jewels which are soft and yielding." Precious-stone water.

"Deriving its source from the King of Jewels."

This is Cintamani, the most precious jewel.

It is the wishing pearl that fulfils all wishes.

It is really our picture, and is connected on the one hand with the teaching of Buddha and on the other with the Perfect One himself.

. . . "In the midst of each lake there are sixty millions of lotus flowers, made of seven jewels; all the flowers are perfectly round and exactly equal (in circumference), being twelve yoganas . The water of jewels flows amidst the flowers and rises and falls by the stalks (of the lotus); the sound of the streaming water is melodious and pleasing, and propounds all the perfect virtues (Paramitus) , 'suffering', 'non- existence ', ' impermanence' , and 'non-self'; it proclaims also the praise of the signs of perfection, and minor marks of excellence of all Buddhas. From the King of jewels (Citamani) that fulfils every wish, stream forth the golden-coloured rays excessively beautiful, the radiance of which transforms itself into birds possessing the colours of a hundred jewels, which sing out harmonious notes, sweet and delicious, ever praising the remembrance of Buddha, the remembrance of the Law, and the remembrance of the Church ; - such is the perception of the water of eight good qualities, and it is the Fifth Meditation."

The Sixth Meditation considers the way in which the Amitabha Land is divided.

"Each division of that (Buddha) country, which consists of several jewels, has also jeweled stores and galleries to the number of five hundred millions; within each story and gallery there are innumerable Devas engaged in playing heavenly music . . . . If one has experienced this, one has expiated the greatest sinful deeds which would (otherwise lead one) to transmigration for numberless millions of Kalpas;"

We find Kalpas in Hindu cosmological ideas.

Here the word means an endlessly long time.

There is a piece of fantastic Indian numbering which I would not like to keep from you. Kalpas are 4 yugas of 4800, 3600, 2400, 1200 years of the gods
x 360 = Maha-yuga = 4. 3 2 million years, 2000 x Maha-yuga: Kalpa: 8 milliards 640 million years. A Kalpa is really very long!

The twilight of the gods begins and ends such a period.

The Indians are pessimistic about the age in which we live.

Truth reigns for a certain period at the beginning of a Kalpa, in the next period there is less truth and now we are in the last Yuga, the Kali Yuga, a period when very few people can bear the truth.

"after his death he will assuredly be born in that land."

The aim of Yoga is to produce this land and it is really created as thought substance.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us.

They speak of an intuition as an entity which comes to the me; and when they phantasy they make thought beings and put power into those figures.

They have made the land mentioned in the text and live in it.

The text continues with the teaching of the Buddha concerning the Meditation of Amitabha:

.. . "Those who wish to meditate on that Buddha ought first to direct their thought as follows: form the perception of a lotus-flower on a ground of seven jewels, each leaf of that lotus exhibits the colours of a hundred jewels, and has eighty four thousand veins, just like heavenly pictures; each vein possesses eighty four thousand rays, of which each can be clearly seen."

This is not just a technique or a phantasy, but a goal; whoever wishes to reach this land is obliged to go through this process, he must take the trouble to see such things in detail.

This is no idle talk but a very serious matter.

The whole imagination is drawn into this and they work for days on these pictures.

I met a Lama in India, who told me that a mandala, such as the one in our diagram, could only be created by a Lama, ordinary people should not even try.

In Tibetan monasteries they take infinite pains over these exercises; it is really impossible to imagine the psychology of people who spend years in such extreme concentration, producing forms of a purely psychic nature.

Mme David-Neel tells us about these people in her books.

The text continues:

"Every small leaf and flower is two hundred and fifty yoganas in length and the same measurement in breadth. Each lotus-flower possesses eighty
four thousand leaves, each leaf has the Kingly pearls to the number of a hundred millions, as ornaments for illumination; each pearl shoots out a
thousand rays like bright canopies. The surface of the ground is entirely covered by a mixture of seven jewels. There is a tower built of the gems which are like those that are fastened on Sakra's head" . . .

Sakra is an Indian God, also called Indra.

. . . "On that tower there are miraculously found four posts with jeweled banners; . . . Such is the perception of the flowery throne, and it is the
Seventh Meditation.

. . . When you have perceived this, you should next perceive Buddha himself. Do you ask how? Every Buddha Tathagata is one whose (spiritual)
body is the principle of nature (Dharma-Dhatu-Kaya), so that he may enter into the mind of any beings."

This (spiritual) body is usually called the "subtle body", breath or smoke resembling.

This passage is very difficult to understand.

The Dharma-Dhatu-Kaya is complete identity with Buddha.

Dharma is the highest perfection, Dhatu means element and Kaya body.

When the Yogin has perceived what he is, he is Buddha.

And everyone who is Buddha has attained a (spiritual) body which is identical with the principle of nature, the one thing which has no qualities or extension.

The Yogin is the all-pervading essence which is everywhere and in everyone, so "he may enter into the mind of any beings." Carl Jung, ETH Lectures, Pages 20-26.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/f8809-2.jpg

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Carl Jung on "Astrology" - YouTube (2019-03-23 15:00)

[1]Carl Jung on "Astrology" - YouTube

1. https://www.youtube.com/watch?v=RinWNDG80uw

Carl Jung and why a Living Human Body is necessary for the Redemption of our Dead. (2019-03-23 17:06)

[1]

[Carl Jung and why a Living Human Body is necessary for the Redemption of our Dead. If we do not Redeem our Dead who is going to?]

"Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.
They came so they said "back from Jerusalem, where they found not what they sought."

This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.
People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face."

Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that.

Hence their endeavor to penetrate into life in order to share in the knowledge of men.

I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.

It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in a world of change: as if omniscience or, as I might put it, omniconsciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.

The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.

As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and abscissae may appear ”there," in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.

Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.

Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatio-temporal demarcations.

Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after.

If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.

There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.

Hence their demand to attain in death that share of awareness which they failed to win in life.

I have come to this conclusion through observation of dreams about the dead.

I dreamed once that I was paying a visit to a friend who had died about two weeks before.

In life, this friend had never espoused anything but a conventional view of the world, and had remained stuck in this unreflecting attitude.

In the dream his home was on a hill similar to the Tullinger hill near Basel.

The walls of an old castle surrounded a square consisting of a small church and a few smaller buildings.

It reminded me of the square in front of the castle of Rapperswil. It was autumn.

The leaves of the ancient trees had turned gold, and the whole scene was transfigured by gentle sunlight.

My friend sat at a table with his daughter, who had studied psychology in Zurich.

I knew that she was telling him about psychology.

He was so fascinated by what she was saying that he greeted me only with a casual wave of the hand, as though to intimate: "Don’t disturb me."

The greeting was at the same time a dismissal.

The dream told me that now, in a manner which of course remains incomprehensible to me, he was required to grasp the reality of his psychic existence, which he had never been capable of doing during his life." Carl Jung, Memories Dreams and Reflections.

What the ancients did for their dead!

You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past.

You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You believe in your idols of words.

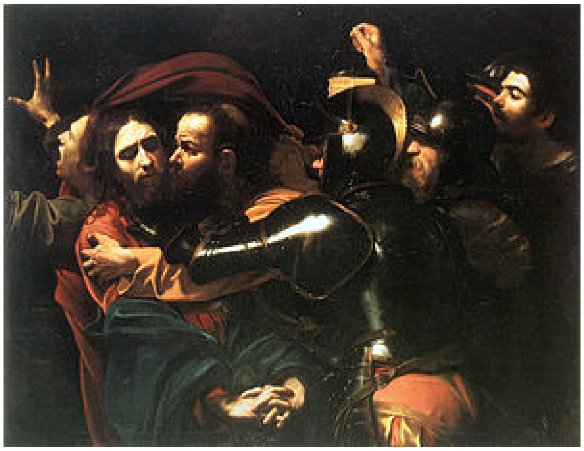
The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world.

You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung; Red Book.

Image: A Funeral for a Mummy

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/22ed1-egypt.jpg`

Betrayal and Taking of Christ (2019-03-23 17:08)

[1] 

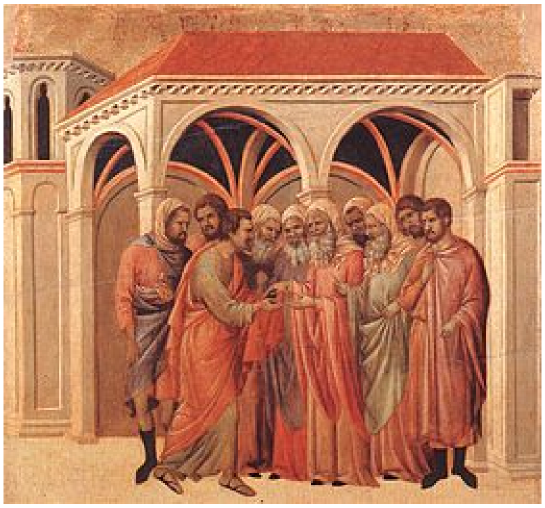
The Taking of Christ by Caravaggio, ca. 1602.

According to the Canonical Gospels, after the Last Supper, Jesus and his disciples travel to Gethsemane, a garden located at the edge of the Kidron Valley, thought by scholars to probably have been an olive grove. Once there he is described as leaving the group so that he can pray privately.

The synoptics state that Jesus asked God that his burden be taken from him, and requesting not to need to undergo the events that he was due to, though giving the final choice to God. Luke states that an angel appeared and strengthened Jesus, who then returned to his disciples. The synoptics state that the three disciples that were with Jesus had fallen asleep, and that Jesus criticized them for failing to stay awake even for an hour, suggesting that they pray so that they can avoid temptation.

At this point Judas appears on the scene, accompanied by a crowd that includes the Jewish priests and elders and people with weapons. When the band of men enters the garden in search of Jesus, he steps forth and asks them, "Whom seek ye?". They answer that they were indeed seeking Jesus of Nazareth. Jesus replied and spoke, "I am He", at which point all members of the arrest party fall back and on the ground.

At this point Judas gives Jesus a kiss, as a pre-arranged sign to those that had accompanied Judas as to who Jesus was. Having been identified, the crowd arrests Jesus, although one of Jesus' disciples tries to stop them by using a sword to cut off the ear of one of the men in the crowd.[2][3] The Gospel of John specifies that it had been Simon Peter who had cut off the ear of Malchus, a servant of Caiaphas, the high priest.[2][3] Luke adds that Jesus healed the wound. John, Matthew, and Luke state that Jesus criticized the violent act, insisting that they do not resist Jesus' arrest. In Matthew, Jesus makes the well known statement: all who live by the sword, shall die by the sword.

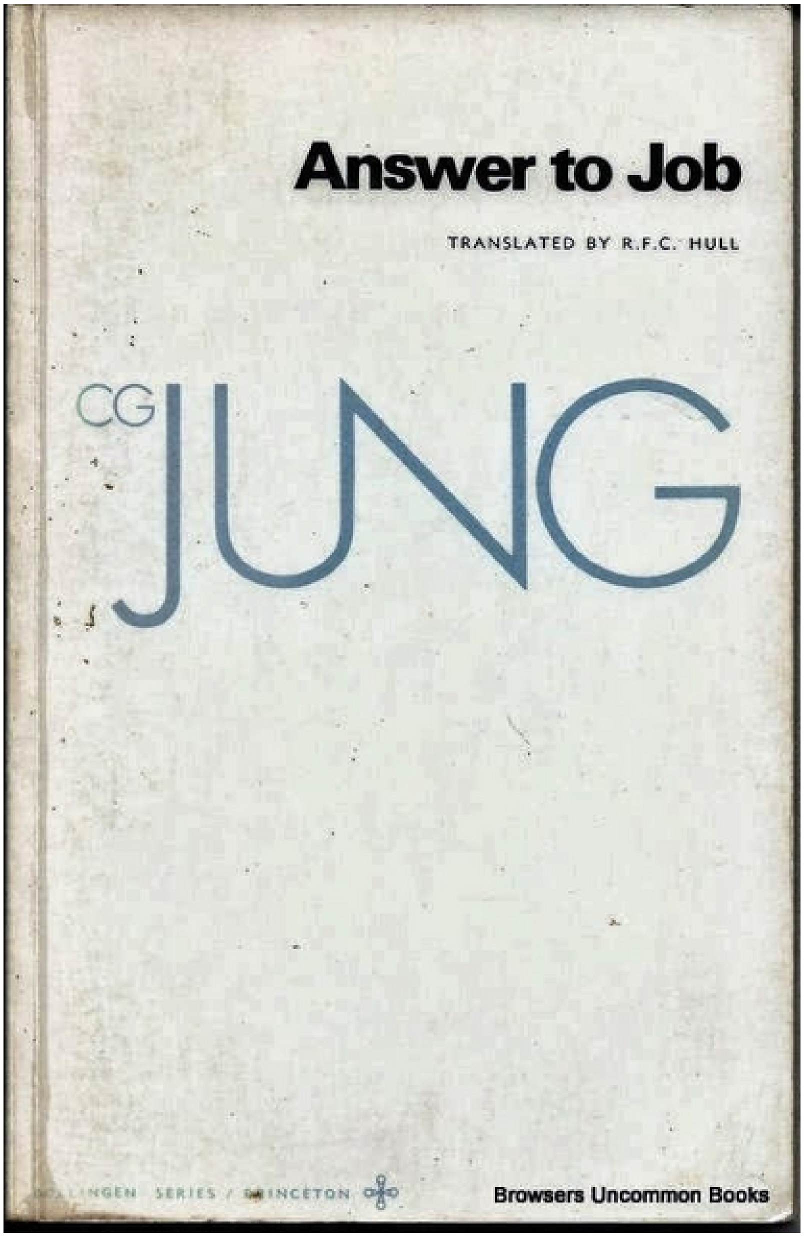
[2] 

Judas making a bargain with the priests, depicted by Duccio, early 14th century.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c6/Caravaggio_-_Taking_of_Christ_-_Dublin_-_2.jpg/300px-Caravaggio_-_Taking_of_Christ_-_Dublin_-_2.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c1/Duccio_di_Buoninsegna_-_Pact_of_Judas_-_WGA06789.jpg/280px-Duccio_di_Buoninsegna_-_Pact_of_Judas_-_WGA0`

"Answer to Job" was" the utterance of a single individual" and not "proclaiming some eternal truth (2019-03-23 17:10)

[1]


Answer to Job
TRANSLATED BY R.F.C. HULL
CG
JUNG
BOLLINGEN SERIES / PRINCETON
Browsers Uncommon Books

[Carl Jung - "Answer to Job" was" the utterance of a single individual" and not "proclaiming some eternal truth.]

There were outside forces, too, which impelled me to write this book.

The many questions from the public and from patients had made me feel that I must express myself more clearly about the religious problems of modern man.

For years I had hesitated to do so, because I was fully aware of the storm I would be unleashing.

But at last I could not help being gripped by the problem, in all its urgency and difficulty, and I found myself compelled to give an answer.

I did so in the form in which the problem had presented itself to me, that is, as an experience charged with emotion.

I chose this form deliberately, in order to avoid giving the impression that I was bent on proclaiming some eternal truth.

My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public.

I was far from wanting to enunciate a metaphysical truth.

Yet the theologians tax me with that very thing, because theological thinkers are so used to dealing with eternal truths that they know no other kinds.

When the physicist says that the atom is of such and such a composition, and when he sketches a model of it, he too does not intend to express anything like an eternal truth.

But theologians do not understand the natural sciences and, particularly, psychological thinking.

The material of analytical psychology, its principal facts, consist of statements of statements that occur frequently in consistent form at various places and at various times. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/a88a1-job.jpg`

Carl Jung on "Crime." (2019-03-24 05:02)

[1]

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity.

He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them.

And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."

In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good.

The evil, the guilt, the profound unease of conscience, the dark foreboding, are there before our eyes, if only we would see.

Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time.

Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals.

In reality we merely lacked a suitable opportunity to be drawn into the infernal melee.

None of us stands outside humanity’s black collective shadow.

Whether the crime occurred many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present—and one would therefore do well to possess some "imagination for evil," for only the fool can permanently disregard the conditions of his own nature.

In fact, this negligence is the best means of making him an instrument of evil.

Harmlessness and naivete are as little helpful as it would be for a cholera patient and those in his vicinity to remain unconscious of the contagiousness of the disease.

On the contrary, they lead to projection of the unrecognized evil into the "other."

This strengthens the opponent’s position in the most effective way, because the projection carries the fear which we involuntarily and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat.

What is even worse, our lack of insight deprives us of the capacity to deal with evil.

Here, of course, we come up against one of the main prejudices of the Christian tradition, and one that is a great stumbling block to our policies.

We should, so we are told, eschew evil and, if possible, neither touch nor mention it.

For evil is also the thing of ill omen, that which is tabooed and feared.

This apotropaic attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like the Old Testament scapegoat, which was supposed to carry the evil into the wilderness. Carl Jung, CW 18, Pages 296-297, Para 572.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/a7c82-92bcrime.jpg`

Carl Jung on the Meditations of Buddha. (2019-03-24 05:27)

[1]

Lecture IV 25th November, 1938

I had only intended to give you an approximate idea of the content of the Amitayur-Dhyana-Sutra, but it may interest you to hear it in more detail.

Last time we had just begun the eighth meditation.

The text continue :

"Consequently, when you have perceived Buddha, it is indeed that mind of yours that possesses those thirty-two signs of perfection and eighty minor marks of excellence (which you see in Buddha. In fine, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha . The ocean of true and universal know ledge of all the Buddhas derives its source from one's own mind and thought. Therefore you should apply your thought with an undivided attention to a careful meditation on that Buddha Tathagata, Arhat, the Holy and Fully Enlightened One. In forming the perception of that Buddha, you should first perceive the image of that Buddha; whether your eyes be open or shut, look at an image like Gambunada gold in colour, sitting on that flower (throne mentioned before).

When you have seen the seated figure your mental vision will become clear, and you will be ab le to see clearly and distinctly the adornment of that Buddha country, the jeweled ground, etc. In seeing these things, let them be clear and fixed just as you see the palms of your hands. When you have passed through this experience, you should further form (a perception of) another great lotus-flower which is on the left side of Buddha, and is exactly equal in every way to the above-mentioned lotus flower lower of Buddha. Further, you should form (a perception of) another lotus-f lower which is on the right side of Buddha. Perceive that an image of Bodhisattva Avalo kitesvara is sitting on the left-hand flowery throne, shooting forth golden rays exactly like those of Buddha. Perceive then that an image of Bodhisattva Mahasthama is sitting on the right-hand flowery throne ."

A Bodhisattva is a god like being on the way to completion as a Buddha, or one who has already been a Buddha.

"When these perceptions are gained the images of Buddha and the Bodhisattvas will all send forth brilliant rays, clearly lighting up all the jewel-trees with golden colour."

. . . "When this perception has been gained, the devotee should hear the excellent Law "

The excellent law is a standing phrase expressing the teaching of the Buddha. "by means of a stream of water, a brilliant ray of light, several jewel trees, ducks , geese, and swans."

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

There is a mandala over the entrance of a chapel at Ajanta in Hyderabad where geese appear and the lotus in the centre.

Such mandalas are specifically Buddhistic.

I do not know why it should be just geese and duck .

I asked, but no one could enlighten me. I imagine it is because geese, ducks and swans are water birds and the lotus also is a water flower.

In the olden times in India the swan, the Hams a , was the image used for a wise man; the swan can fly over land and empty spaces, it is wisdom to keep above the water or in the air.

We usually find the Buddha sitting on a lotus or in the air. "Whether he be wrapped in meditation or whether he has ceased from it, he should ever hear the excellent Law.

What the devotee hears must be kept in memory and not be lost, when he ceases from that meditation; and it should agree with the Sutras."

The Sutras are the teachings or the treatises.

The expression refers here to the Tripitaka, (the threefold basket) which contains all the Sutras.

"for if it does not agree with the Sutras, it is called an illusory perception, whereas if it does agree, it is called the rough perception of the World of Highest Happiness; - such is the perception of the images, and it is the Eighth Meditation."

This piece is especially interesting because it is admitted here that perceptions exist which are not to be found in the fixed knowledge of the dogma: but Buddhism, like the Roman Catholic Church, is inclined to judge these pieces by the Canon and to reject everything which does not agree with it as invalid.

We see by this that the Sutra is very orthodox and makes little allowance for individual experience.

. . . " Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the light of Buddha Amitayus. "

The text describes the light which emanates from the Buddha, his height, the colour of his hair and of his eyes, the halo of the Buddha and his surroundings and it remarks that the Buddha Amitayus carries no fewer than 84,000 signs of perfection on his body.

You notice that the meditation is not on the spirit of the Buddha, but on the body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit.

That is a difference in point of view between the East and the West which makes it very difficult for us to understand the East ; because the Christian, on account of his whole upbringing, does not believe this truth, the body is the unspiritual par excellence for him.

. . . "If you pass through this experience you will, at the same time see all the Buddhas of the ten quarters.

. . . Those who have practised this meditation are said to have contemplated the bodies of all the Buddhas. Since they have meditated on Buddha's body, they will also see Buddha's mind."

Here is the absolute proof that it is the body which is intended, the contemplation of the mind arises from it.
28
"It is great compassion that is called Buddha's mind. It is by his absolute compassion that he receives all beings. Those who have practised this meditation will, when they die, be born in the presence of the Buddhas in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise . Therefore those who have wisdom should direct their thought to the careful meditation up on that Buddha Amitayus. "

The text continues with the repetition of an injunction as to how to meditate on the Buddha Amitayus' signs of perfection, and this ends the ninth meditation.

. . . "When you have seen Buddha Amitayus distinctly, you should then further meditate upon Bodhisattva A valo kitesvara."

A further description of this Bodhisattva and his attributes follows, which continues till the end of the tenth meditation.

. . . " Buddha, especially addressing Ananda, said: 'Whosoever wishes to meditate on Bodhisattva Avalo kitesvara must do so in the way I have explained. Those who practise this meditation will not suffer any calamity ; they will utterly remove the obstacle that is raised by Karma, and will expiate the sins which would involve them in births and deaths for numberless Kalpas."

These sins would thus involve them, if the sins were not redeemed.

"Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more, then, will the diligent contemplation of him!"

The text continues with a similar instruction as to how the Bodhisattva Mahasthma ma should be meditated up on and this is the content of the eleventh meditation. It is said, of those who practise this meditation, that they will no longer live in an embryonic condition, but will have free access to the excellent and admirable countries of the Buddhas.

. . . "After thou hast had this perception, thou shouldst imagine thyself to be born in the World of Highest Happiness in the western quarter, and to be seated cross-legged on a lotus-flower there.

Then imagine that the flower has shut thee in . . . "

The flower now closes over him.

"and has afterwards unfolded; when the flower has thus unfolded, five hundred coloured rays will shine over thy body, thine eyes will be opened so as to see the Buddhas and Bodhisattvas who fill the whole sky; thou wilt hear the sounds of waters and trees, the notes of birds, and the voices of many Buddhas preaching the excellent Law, in accordance with the twelve divisions of the scriptures. When thou hast ceased from that meditation, thou must remember the experience ever after."

This is the content of the twelfth meditation.

This meditation shows the transition, the transformation of the human being, who meditates first on the Buddha and then on himself and thus becomes changed.

He is closed into the lotus, which is as it were an egg and after a time the egg opens on a lotus pond and he hears the noise of the waters and the sound of the birds and the rustling of the trees, and is, presumably, surrounded by geese, ducks and swans, In other words he is in the centre of the Buddhistic mandala in the circle of geese and swans and is, so to speak, changed into a divine being.

It is a matter of re-birth.

. . . " Buddha then spoke to Ananda and Vaidehi (the Queen): 'Those who wish, by means of their serene thoughts, to be born in the western land, should first meditate on an image of the Buddha, who is sixteen cubits high, seated on (a lotus-flower in) the water of the lake. As it was stated before the (real) body and its measurements are unlimited,"

Here again it is clear that the meditator is re-born.

"incomprehensible to the ordinary mind. But by the efficacy of the ancient prayer of that Tathagata, those who think of and remember him shall certainly be able to accomplish their aim."

And this is the chief content of the thirteenth meditation.

The goal is reached, through the meditation of the Sutra .

. . . "Buddha then spoke to Ananda and Vaidehi: 'The beings who will be born in the highest form of the highest grade (i. e. to Buddha -hood) are those, whoever they may be, who wish to be born in that country and cherish the threefold thought whereby they are at once destined to be born there . What is the threefold thought, you may ask. First, the True Thought ; second, the Deep Believing Thought ; third, the Desire to be born in that Pure Land by bringing one's own stock of merit to maturity."

This meditation concerns the karma which has collected in earlier existences.

Karma is usually thought of as debit, as guilt, but there is also positive, creative karma.

The Buddhists strive to acquire virtue, through Yoga meditation, in order to remove the obstacle of their negative karma.

They can thus cast off the bonds of the klesas which are similar to our hereditary dispositions involving us in sin.

In this way these forces are freed and transformed.

"Those who have this threefold thought in perfection shall most assuredly be born into that country. There are also thee classes of beings who are able to be born in that country. What, you may ask, are the three classes of beings? First, those who are possessed of a compassionate mind, who do no injury to any being , and accomplish all virtuous actions according to Buddha's precepts; second, those who study and re cite the Sutras of the Mahayana doctrine, for instance, the Vaipulya Sutras; third, those who practise the six-fold remembrance."

This refers to recollections of the Buddha life .

"These three classes of beings who wish to be born in that country by bringing (their respective stocks of merit) to maturity, will become destined to be born there if they have accomplished any of those meritorious deeds for one day or even for seven days."

This is regarded as one of the highest grades of the instruction, it is like the Roman Catholic doctrine of indulgence.

In the sixteenth meditation there is a description of increasingly low grades o f enlightenment. The highest form of the lowest grade is represented as the case of a man:

. . . "who commits many evil deeds, provided that he does not speak evil of the Maha Vaipulya sutras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite and laud the headings and titles of the twelve divisions of the Mahayana scriptures. Having thus heard the names of all the Sutras, he will be freed from the greatest sins which would involve him in births and deaths during a thousand Kalpas. A wise man also will teach him to stretch forth his folded hands and to say, 'Adoration to Buddha Amitayus' (Namo-mitabhaya Buddhaya, or, Namo-mitayushe Buddhaya)."

"Adoration to Buddha "is the classical Buddhist phrase, and has a corresponding gesture.

The way we fold our hands in prayer is only used as a greeting in the East and is quite banal.

In their divine services they stretch their hands, folded together, forward and over their heads.

It is a wonderful sight to see these brown people doing this by the light of torches.

"Having uttered the name of the of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty millions of Kalpas. Thereupon the Buddha will send a created Buddha, "

A created Buddha is an image of the Buddha which is difficult to explain.

The contemplator creates this figure in his meditation, but the figure is nevertheless a real Buddha who actually exists, but who disappears when the meditation ceases.

He is omnipresent and perfect all over the world.

When he disappears he no longer has that form, but he is not lost when he is not visible, for he exists always, in essence.

"and the created Bodhisattvas Avalokitesvara and Mahasthama to approach that person with words of praise , saying: ’0 son of a noble family, as thou hast uttered the name of that Buddha, all thy sins have been destroyed and expiated, and therefore we now come to meet thee. After this speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life."

This is a description of a situation which is also described in the Bardo Thodol.

It is there a vision which the dying man has as life is leaving his body, he perceives the Dharma-kaya, the divine body of truth, [Dharma - law, kaya – body).

If the dying man has still much karma to work off he cannot stand this white light; but if he cannot, he sinks through the darker coloured lights and eventually finds himself involved in rebirth.

" Seated on a lotus -flower he will follow that created Buddha and go to b e born in the jewel-lake.

After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhi will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures."

And so on.

Bodhi or Buddhi is full enlightenment. Buddhi a means the enlightened one, the enlightenment is personified here as the great compassionate Bodhi In some other texts it appears in a feminine form.

It is said of the beings who are born into the lowest form of the lowest grade:

"If there be anyone who commits evil deeds, and even completes the ten wicked actions, the five deadly sins and the like; that man, being himself stupid and guilty of many crimes, deserves to fall into a miserable path of existence and suffer endless pains during many Kalpas. On the eve of death he will perhaps meet a good and learned teacher who will, soothing and encouraging him in various ways , preach to him the excellent Law and teach him the remembrance of Buddha, but, being harassed by pains, he will have no time to think of Buddha. Some good friend will then say to him: ’Even if thou canst not exercise the remembrance of Buddha, thou mayst, at least, utter the name, ’Buddha Amitayus’. Let him do so serenely with his voice uninterrupted ; let him be (continually) thinking of Buddha until he has completed ten times the thought, repeating (the formula), ’Adoration to Buddha Amitayus’ (Namo-mitayushe Buddhaya). On the strength of (his merit of) uttering Buddha’s name he will, during every repetition, expiate the sins which involve him in births and deaths during eighty millions of Kalpas. He will, while dying, see a golden lotus-flower like the disc of the sun appearing before his eyes; in a moment he will be born in the World of Highest Happiness. After twelve greater Kalpas the lotus flower will unfold; thereupon the Bodhisattvas" . . .

And so on. This is the main content of the sixteenth meditation.

This meditation anticipates the idea of the Bardo Thodol.

The Lama usually reads the Tibetan Book of the Dead for the person who is already dead, partly in order to teach him that he is dead.

He may not know this and then he has to be taught.

He is told to do something like go through a wall, and when he finds he can, he begins to understand that he is dead.

We find this same idea, curiously enough, in the early American spiritualists, though they knew nothing of the Bardo Thodol.

It is a primeval idea which springs up in different places and ages.

The text continues:

"When Buddha had finished this speech, Vaidehi, together with her five hundred female attendants, could see, as guided by the Buddha's words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: 'Never have I seen such a wonder !' Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise."

You see here that the highest ideal of Buddhism, namely the spirit of resignation, the overcoming of desire, comes out of the body and not out of the spirit.

"Her five hundred female attendants too cherished the thought of obtaining the highest perfect knowledge, and sought to be born in that Buddha country. The World-Honoured One predicted that they would all be born in that Buddha country, and be able to obtain the Samadhi (the supernatural calm) of the presence of many Buddhas. All the innumerable Devas (gods) also directed their thought toward the attainment of the highest Bodhi."

This is very characteristic of Buddhism.

The Devas are gods who have not yet even attained the rank of Bodhisattvas.

Such gods came to the Buddha, he corrected them and then they had to be born again as men.

To be a god is due to karma; the highest god is the god who is born again as the highest man, the Buddha himself.

The end of the Sutra is concerned with the name which should be given to it.

The name should have a symbolic meaning which expresses the whole.

"Thereupon Ananda rose from his seat, approached Buddha, and spoke thus : '0 World-Honoured One, what should we c all this Sutra? And how should we receive and remember it (in the future)? Buddha said in his reply to Ananda: '0 Ananda, this Sutra should be called the meditation on the Land of Sukhavati, on Buddha Amitayus, Bodhisattva Avalokitesvara, Bodhisattva Mahasthama; or otherwise be called (the Sutra on) the entire removal of the obstacle of Karma, (the means of) being born in the realm of the Buddhas'."

Sukhavati - the Land of Highest Happiness.

" Thou shouldst take and hold it , not forgetting nor losing it . Those who practise the Samadhi"

The highest condition, rapture .

"(the supernatural calm) in accordance with this Sutra will be able to see, in the present life, Buddha Amitayus and the two great Bodhisattvas."

. . . "Know that he who remembers that Buddha is the white lotus (pundarika) among men, it is he whom the Bodhisattvas Avalokitesvara and Mahasthama consider an excellent friend. He will, sitting in the Bodhi-mandala"

"Bodhi-mandala is the circle of Bodhi, the home of the Buddha, the so-called round terrace of enlightenment. This circle is the ground on which the Asvattha Tree stands, under which Sakyamuni (another name for the Buddha) repulsed the attack of Mara and eventually attained Bodhi, the highest enlightenment. Buddha did not allow himself to be misled into existence but became non-existent. Therefore it is not always the Asvattha-Tree which is represented in the centre of the circle, called also the Bodhimandavara, but sometimes the empty seat of the Buddha. Devils attack this seat in vain. "be born in the abode of the Buddhas'. Buddha further spoke to Ananda:

'Thou shouldst carefully remember these words. To remember these words is to remember the name of Buddha Amitayus'." Carl Jung, ETH Lecture V, Pages 27-33.

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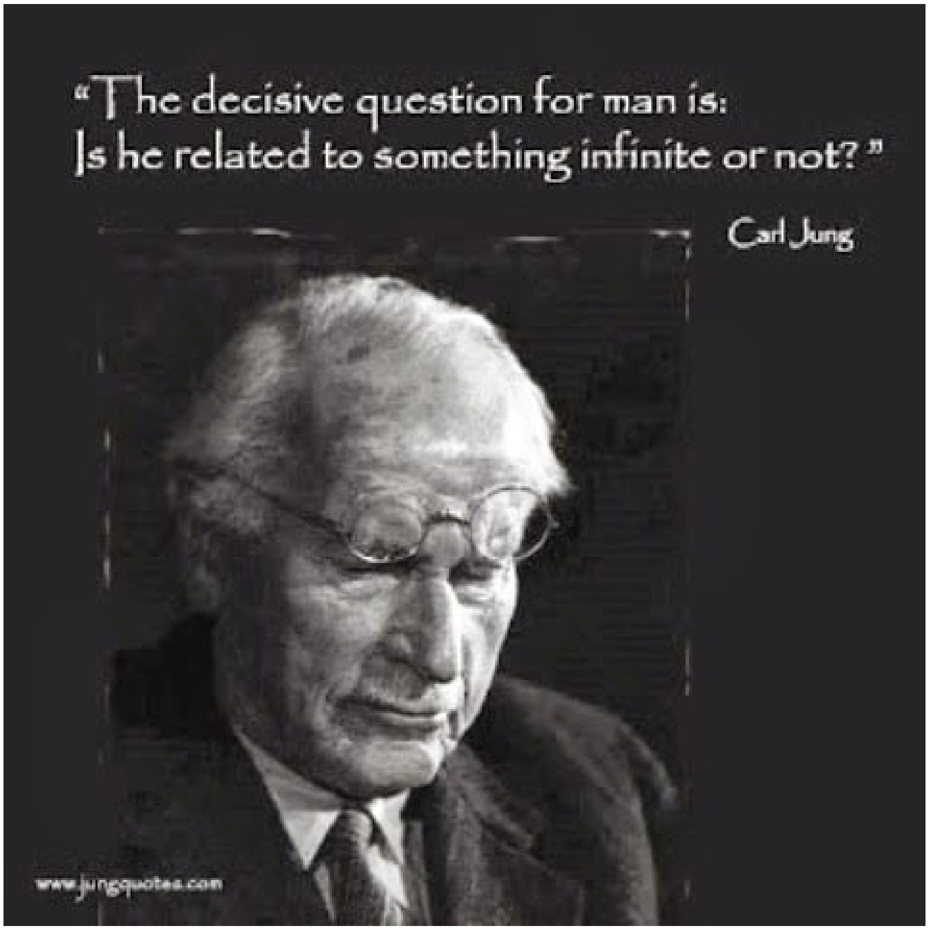
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/15251-2.jpg`

Carl Jung and the "Decisive Question." (2019-03-24 06:00)


"The decisive question for man is:
Is he related to something infinite or not?"
Carl Jung
www.jungquotes.com

[Carl Jung and the “Decisive Question.]

The decisive question for man is: Is he related to something infinite or not?

That is the telling question of his life.

Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kinds of goals which are not of real importance.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or our beauty.

The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.

He feels limited because he has limited aims, and the result is envy and jealousy.

If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change.

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost.

The greatest limitation for man is the "self"; it is manifested in the experience: "I am only that!" Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious.

In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other.

In knowing ourselves to be unique in our personal combination that is, ultimately limited we possess also the capacity for becoming conscious of the infinite. But only then!

In an era which has concentrated exclusively upon extension of living space and increase of rational knowledge at all costs, it is a supreme challenge to ask man to become conscious of his uniqueness and his limitation.

Uniqueness and limitation are synonymous.

Without them, no perception of the unlimited is possible–and, consequently, no coming to consciousness either–merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world.

The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals.

Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious.

Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness.

As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung and Memories Dreams and Reflections.

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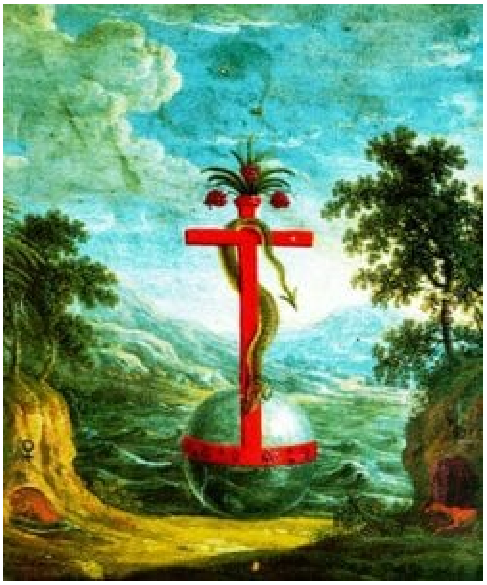
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/4971f-decisive.jpg`

Carl Jung on the "Cross" - YouTube (2019-03-24 06:55)



[1]Carl Jung on the "Cross" - YouTube

1. `https://www.youtube.com/watch?v=0KTH3NqurMM`

[Carl Jung on the Bodhi Mandala.] (2019-03-24 07:30)

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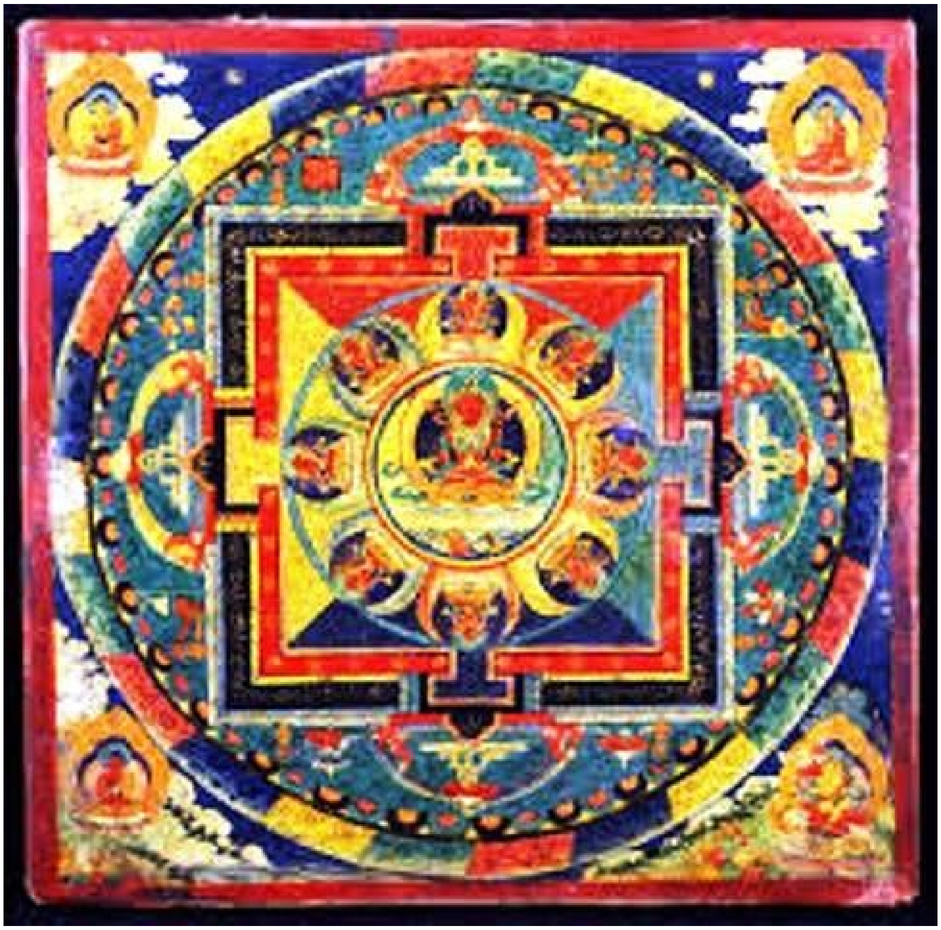


Lecture V 2nd December, 1938

We stopped last time when we were nearing the end of Amitayur-Dhyana-Sutra.

I will now read you another text which gives a description of the Bodhi-mandala, it comes from the classical Mahayana Buddhist literature.

You can find it in the Sacred Books of the East. Vol. XXI, p. 155.

Sad dharma - Pundarika. VII. 7.

Sad means good or true, dharma law and pundarika the white lotus.

Its name, therefore, in English is: "The Lotus of the True Law".

"In the beginning when the Lord had not yet reached supreme, perfect enlightenment and had just occupied the summit of the terrace of enlightenment, he discomfited and defeated the whole host of Mara,"

The Buddha who is spoken of here is not Buddha Sakyamuni, but a far more ancient, primeval Buddha.

Buddha Sakyamuni was one of a long line of Buddhas.

A Buddha appeared from time to time as the need for one arose.

The one who is spoken of here has an eight syllable name and is separated from our era by an unfathomable distance of time.

Here is the description of it :

"remember the great Seer, Mah Abhig nag nanabhibh ii, the most high of men, who existed many kotis of Aeons ago as the superior Gina of the period. If, for example, some men after reducing this universe to atoms of dust took one atom to deposit it a thousand regions farther on. If he deposited a second, a third atom, and so proceeded until he had done with the whole mass of dust, so that this world were empty and the mass of dust exhausted. To that immense mass of the dust of these worlds, entirely reduced to atoms, I liken the number of Aeons past. Fifty four hundred thousand myriads of kotis of Aeons."

Another interesting text gives a description of light spreading through the universe, wandering aimlessly for countless aeons till at last the Buddha came and brought it back into himself.

The Saddharma-Pundarika continues:

"After which he (the primeval Buddha) thought: I am to reach perfect enlightenment. But those laws (of perfect enlightenment) had not yet dawned up on him. He stayed on the terrace of enlightenment at the foot of the tree of enlightenment during one intermediate Kalpa. He stayed there a second, a third intermediate kalpa, but did not yet attain supreme perfect enlightenment . . . . He remained for 10 intermediate kalpas (12 hours) on the terrace of enlightenment at the foot of the tree of enlightenment, continuing sitting cross-legged without in the meanwhile rising. He stayed, the mind motionless, the body unstirring and untrembling, but those laws had no t yet dawned up on him. Now, monks , while the Lord was just on the summit of the terrace of enlightenment, the gods of Paradise prepared him a magnificent royal throne, a hundred yoganas high, on occupying which the Lord attained supreme, perfect enlightenment; and no sooner had the Lord occupied the seat of enlightenment than the Brahmakayika gods scattered a rain of flowers all around the seat of enlightenment over a distance of a hundred yoganas; in the sky they let loose storms by which the flowers, withered, were swept away. From the beginning of the rain of flowers, while the Lord was sitting on the seat of enlightenment, it poured without interruption during fully ten intermediate kalpas, (12 hours) covering the Lord. That rain of flowers having once begun falling continued to the moment of the Lord's complete Nirvana. The angels belonging to the division of the four guardians of the cardinal points made the celestial drums of the gods resound; they made them resound without interruption in honour of the Lord who had attained the summit of the terrace of enlightenment. "

This is the original description of the Bodhi-mandala.

The mandala stretches to the horizon, it is not just a circle round the tree itself, the four doors are the four points of the compass.

The outer world comes in through these doors, or emanates out from him who is sitting up on the lotus.

The Bodhi-mandala is also called the Bodhimandavara, vara means circuit.

It is not just a static circle but has a circular movement to the right.

You see this in the classical Stupas of India and Ceylon.

I will give you a rough drawing (see p. 35).

There are 4 doors (1) and as you go in you are forced to walk round clockwise, there is a wall to prevent you going the other way.

The Buddhists go in, bow to the Buddha and walk round the circle three times.

The stairs (2) lead to a second circle (3) where the process may be repeated.

There are three umbrellas (4) above the dome representing the three worlds:

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body.

The stupas in the region of Nepal and Tibet are called Chorten.

They are white, shaped like an onion and have a gold peak and are surrounded by flag staffs.

I saw these in the neighbourhood of Darjeeling.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum".

Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure , we m-m about food , for instance.

It is a very impressive sound in India.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees.

So we find the pearl and the lotus sandwiched between a singing sound and a humming sound.

The stupas are a concretisation of the Bodhimandavara, the terrace of enlightenment, the circular course of the mandala.

They are in fact the symbols of our text in a concrete form.

I will read you the end of the Amitayur-Dhyana-Sutra:

"When Buddha concluded these words, the worthy disciples Mahamandgalyayana , and Ananda, Vaideha, and the others were all enraptured with excessive joy. Thereupon the World-Honoured One came back, walking through the open sky, to the Mount Gridhrakuta, Ananda soon after spoke before a great assembly of all the occurrences as stated above. On hearing this, all the innumerable Devas (gods), Nagas (snakes), and Yakshas (demi-gods) were inspired with great joy; and having worshipped the Buddha they went their way. Here ends the Sutra of the Meditation on Buddha Amitayus spoken by Buddha. (Sakyamuni.)"

We see here the attitude which the Devas (gods) had towards Buddha.

They appear at the important moments of his life as human people might, they are in no way above him but are pupils of the Buddha.

I will give you a short resume of the text of the Amitayur-Dhyana-Sutra.

It is interesting, for it is exceedingly typical of the process of Buddhist Yoga.

The process takes place on very strict lines from which it is not possible to deviate, there is no freedom from beginning to end, the details are all incarnated so that a Buddha will necessarily be created as a psychic image at the end.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination.

The process begins with seeing the sun, the Yogin fixes it, so to speak, before his inward eye.

This is done in order to have a point of concentration, which is used as a "point de depart".

This is somewhat like self-hypnotism.

Then he must see the water and then the ice.

Both are quite transparent, so that he can see into the depths beneath and find the lapis lazuli which again is transparent.

It is only a spiritual eye which can see these things.

We have established a ground or floor, and now we discover a dhvaja under it.

Dhvaja is the Sanskrit word for banner.

It is a great pity that the original Sanskrit text of this sutra has disappeared, as I said before there is only a Chinese translation, though it has now been retranslated into Sanskrit.

The dhvaj a is not just an ordinary banner, but an emblem or a symbol; so it is under the surface, under the lapis lazuli, that you create the symbol.

This diagram represents the fundamental foundation of all the Mahayana Buddhist mandalas, there are 8 points, held together by golden ropes.

There are some exceptions in Tantrik Yoga where the mandalas are sometimes based on different numbers.

The Tantrik books are the text book on the subject.

They are scholastic and correspond to western culture.

Tantrik Yoga has played a big role in Tibetan Buddhism.

A peculiar form is the Kundalini Yoga, the serpent fire Yoga, but this is Hindu, not Buddhist.

It is despised by some but prized by many Indians.

It is much more mysterious than ordinary Yoga and is not so dogmatised.

I have brought a Lamaistic Mandala** to show you.

There are three great teachers sitting above.

Two belong to the yellow hat school (those with the hats shaped like hoods) and one to the red hat school.

The latter belongs to the Bon religion, a very early Tibetan religion which is full of magic; and the former belong to Buddhism.

The large double ring is the ring of concupiscentia, that is the fire of passion, desire, envy, etc. It is represented in four colours , green, magenta, blue and red.

The inner circle is black, and is a magic circle, protecting the mandala from the fire of the concupiscentia.

The picture is fourfold and has gates to the four points of the compass.

The square is divided into four colours, yellow, red, green and white.

Such a mandala is built in butter every year in Peking.

They build it five metres high and colour it.

There is a Dorje in the centre of the mandala.

This is the thunderbolt, diamond centre and is the symbol for collected energy.

All the energy is drawn in from outside into this diamond centre and is fixed there.

There is another black magic circle round this to protect it.

I have two such mandalas, copies of the larger originals in the China Institute at Frankfurt.

The other is much darker in colour, too dark to be clear.

The circle is half embedded in the earth.

You see the mountains below, coloured green, and representing the Himalayas.

This corresponds to the idea of Buddha’s tomb.

When his disciples asked him how he wished to be buried, the Buddha took two cooking bowls and explained that he should be buried inside and between two such bowls.

This makes a sphere, half of which is hidden in the earth and the other half is visible above it.

The sphere is a very important fundamental form which means transformation.

Such mandalas must not be thought of as static, for they hold the idea of circumambulation.

We find them in the form of passages in the temples.

Those in the Shiva temples are circled to the right and those in the Shakti temples to the left.

The right has a masculine significance and has a spiritual effect, whereas the movement to the left is connected with the feminine and leads down into the earth, into the depths of the body.

It is a sort of spiral formation, one leads up and one down.

The mandala, which is describe d in the Amiyiyur-Dhyana-Sutra, must be thought of as radiating light and brilliance.

It is sending forth the 84,000 rays of light and 84,000 colours which are the signs of the perfection of the Buddha.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. T

he mandala is not just the seat of the Buddha, it is identical with him.

We come next to the eight lakes. The lotus must be imagined to be floating on the shining surface of the water.

The flowery throne of the Buddha is in the lotus, and this throne must be thought of as a tower.

"There are four posts with jewelled banners miraculously found on that tower".

Indian temples have four flag staffs, symbolic pillars of this flowery, towered throne.

Buddha himself is imagined as sitting upon his throne and the devotee goes on to imagine that he is the Buddha.

He is then transformed into the Buddha and knows that his consciousness is the consciousness of all the Buddhas.

"It is your mind that is indeed Buddha", and not only the mind of the Buddhas but also that of all the Bodhisattvas.

The East sees everything which exists as an emanation of human consciousness.

We come here to an enormous difference in point of view between the East and the West: we regard human consciousness as an extremely humble affair, but for the East it is the Buddha, the god who creates the world.

Consciousness is Buddha, Buddha is the lotus, and we can work back through the identity of the symbols till we reach the sun with which we started, and then we arrive at the fact that consciousness equals the sun.

This is an important concept of the East and of all eastern philosophy, Buddha is the inner sun.

Naturally we must not fall into the mistake of thinking that our ordinary everyday consciousness is identical with Buddha, there is no question of that.

We are speaking of that consciousness which is formed by meditation, induced by Yoga, Bodhi enlightenment, that is what the East means by the inner sun.

We find a bridge here to the West, to Christian mysticism.

The Christian mystic also sees Christ as the inner light.

This point of view is not exactly official and theologians gladly overlook the passages in the New Testament which testify to the same truth.

They do not fit into the Christian dogma, so they are explained differently.

The passage, for instance, which runs: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. XIII 5) is explained as among you. I

admit that with an effort it is possible to translate the Greek in that way, but there is a passage (Gal. II: 20) where it becomes impossible:

" I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Here it is impossible to interpret the Greek word as among.

The interpreters of the Bible could not conceive of individual experience, they were convinced that such experience needed a congregation, a whole Church.

In these days where everything is thought of in terms of the state, I should like to emphasize the fact of the existence of the individual and of individual experiences.

The State consists of a mass of individuals and only the individual gives it meaning and value.

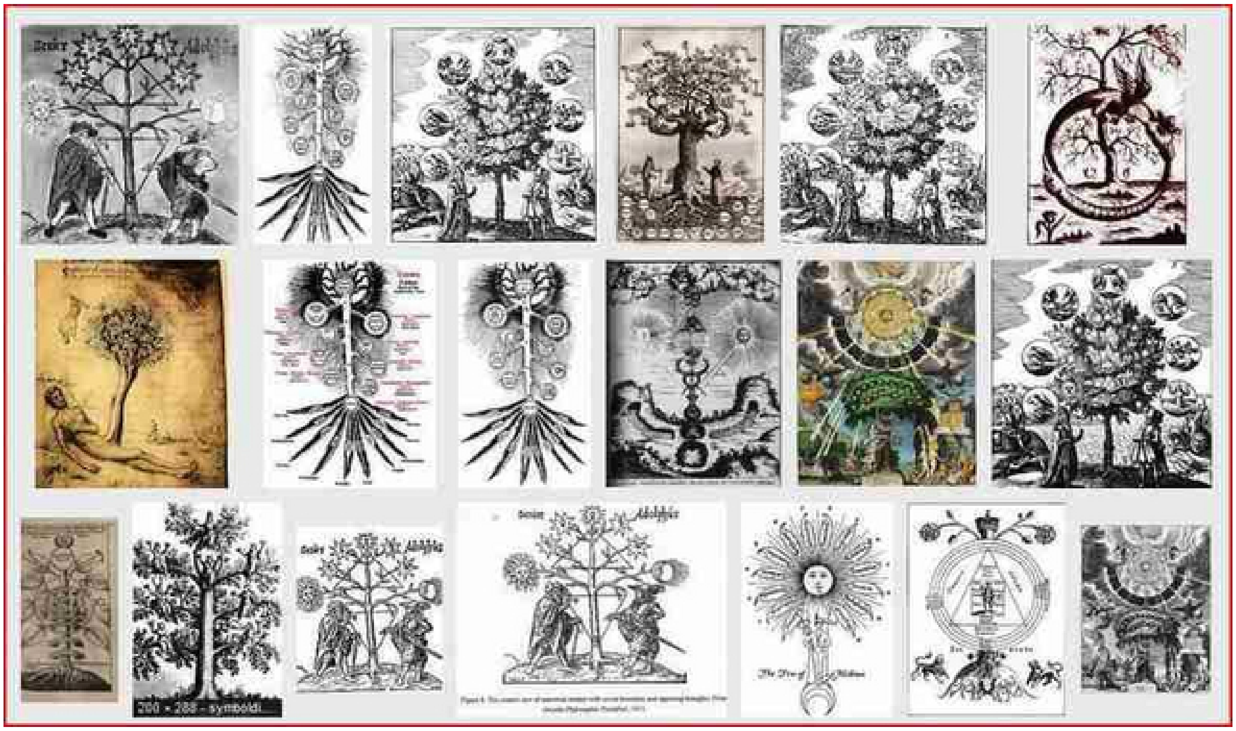
What is collectivity without the individual?

No god can be made out of such an idol. Carl Jung, ETH Lecture 25Nov38, 34-40.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/898e5-2.jpg`

Carl Jung: This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. (2019-03-24 07:55)

[1]



Anonymous Dear Herr N., 2 November 1960

Although I don’t like analysing dreams by post,I will make an exception in your case as the dream is particularly clear The church stands for your religious situation.

The right is the conscious side, the left the unconscious.

You are therefore conscious of possessing a vessel that contains water and some kind of plant.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy.

The priest is the orthodox Catholic in you who interrupts this process of growth by emptying the water out on the left.

In other words, he puts the process back into the unconscious again because for understandable reasons he cannot approve of it.

In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 607-608

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cb045-12bplant.jpg`

Carl Jung: The jungle is in us, in our unconscious,... (2019-03-24 07:58)

[1]

To Leo P. Holliday

Dear Sir, 6 November 1960

You are obviously deeply impressed by the present non-political moral and psychological situation. As far as I can see, it is a psychological problem par excellence.
Man is confronted with powers apparently created by himself but which he cannot control.

This is au fond a primitive situation, with the difference only that the primitive does not imagine himself to be the author of his demons.

The very objects and methods which have led civilized man out of the jungle have now attained to an autonomy which terrifies him, all the more so as he sees no ways and means to cope with them.

Since he knows that his ogres are man-made, he lives under the illusion that he could and should control them and he does not understand why this is not so.

He is like Goethe’s sorcerer’s apprentice who, using his master’s magic, vivified his broom and could not stop it any more.

This prejudice increases the difficulties, of course.

In a way it would be a much more manageable situation if man could understand his unruly monsters in the primitive way, as autonomous demons.

But they are indeed not objective demons, they are mere rational structures which simply and inexplicably escape our control.

Yet we are still, as a matter of fact, in the same old jungle, where the individual is still threatened by dangerous factors-by machines, methods, organizations, etc., even more dangerous than the wild animals.

Something has not apparently changed at all: we have carried the old jungle with us, and this is what nobody seems to understand.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

Now, if a psychologist should participate in your world organization, he would be up against the thankless task of making his colleagues from other disciplines see where they have the blind spot.

Do you think that such a thing would be possible?

I have already tried it for about 6o years, and there are relatively few individuals who were inclined to listen to me.

The human mind, still an adolescent boy, will sacrifice everything for a new gadget but will carefully refrain from a look into himself.

You must judge for yourself whether my view is pessimistic or optimistic, but I am rather certain that something drastic will have to happen to wake up the dreamers who are already on the way to the moon.

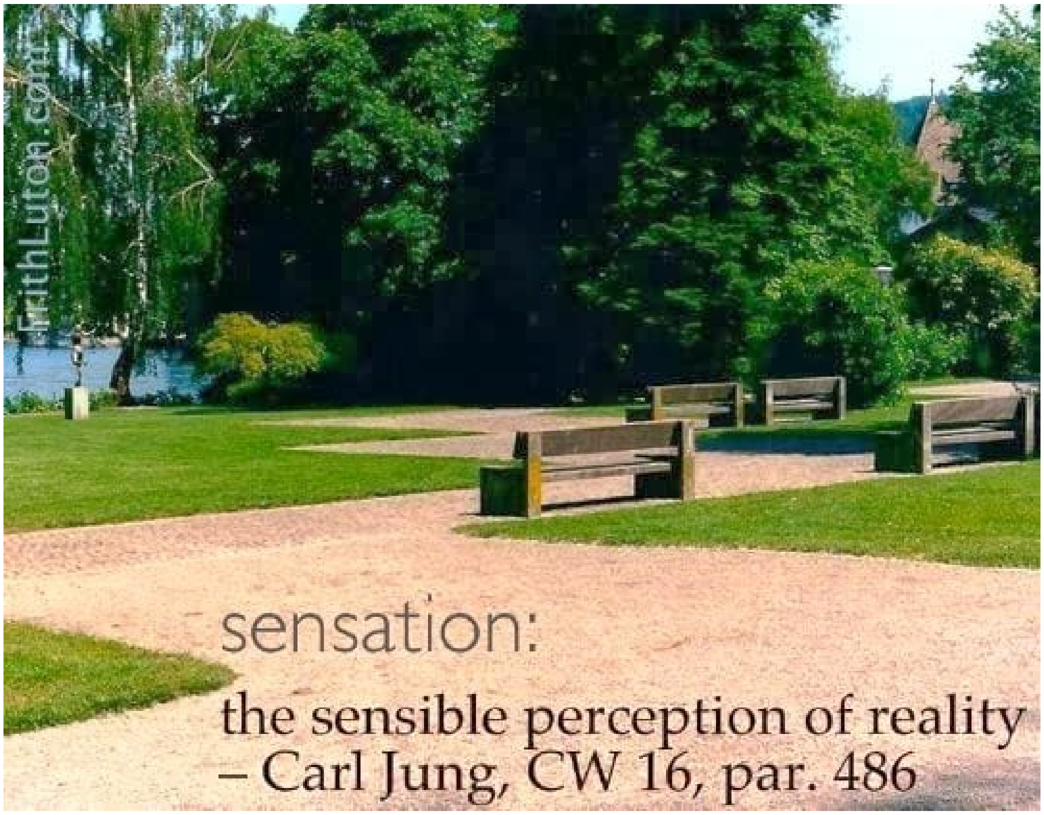
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 608-609

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/33a1a-12bjungle.jpg`

Carl Jung on "Sensation" - Lexicon (2019-03-24 08:10)

[1]


FrithLuton.com
sensation:
the sensible perception of reality
– Carl Jung, CW 16, par. 486

Sensation:

The psychological function that perceives immediate reality through the physical senses.

An attitude that seeks to do justice to the unconscious as well as to one's fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the fonction du réel, i.e., sensation, the sensible perception of reality. ["The Psychology of the Transference," CW 16, par.486.]

In Jung's model of typology, sensation, like intuition, is an irrational function. It perceives concrete facts, with no judgment of what they mean or what they are worth.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes.["Definitions," CW 6, par. 792.]

Jung also distinguished between sensuous or concrete sensation and abstract sensation.

Concrete sensation never appears in "pure" form, but is always mix-ed up with ideas, feelings, thoughts. . . . The concrete sensation of a flower . . . conveys a perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feeling of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. But abstract sensation immediately picks out the most salient sensuous attribute of the flower, its brilliant redness, for instance, and makes this the sole or at least the principle content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation.[Ibid., par. 794.]

http://www.nyaap.org/jung-lexicon/s

http://frithluton.com/articles/sensation/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/b0bdb-sensation.jpg`

Carl Jung and Red Book Mandala and Navajo Mandala (2019-03-24 08:15)

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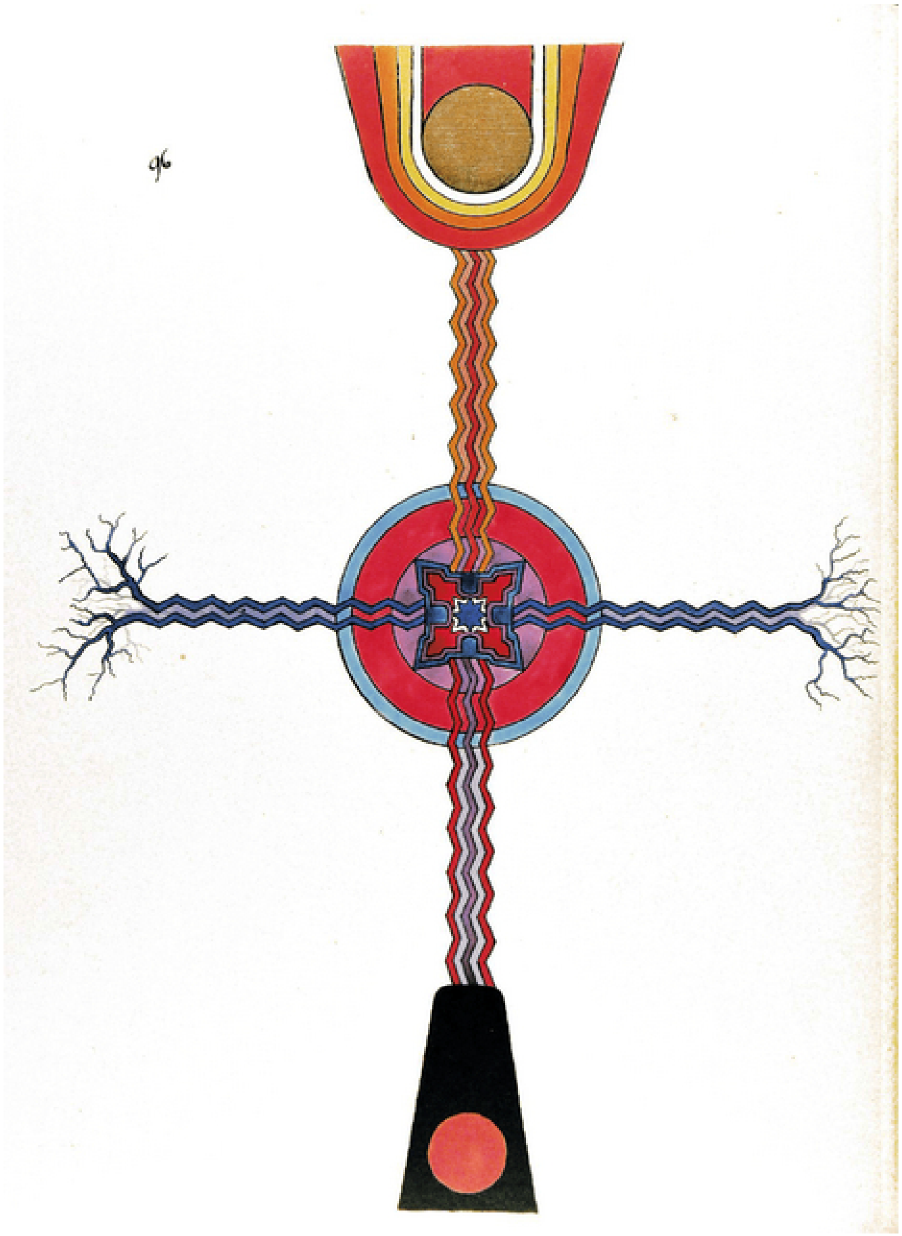
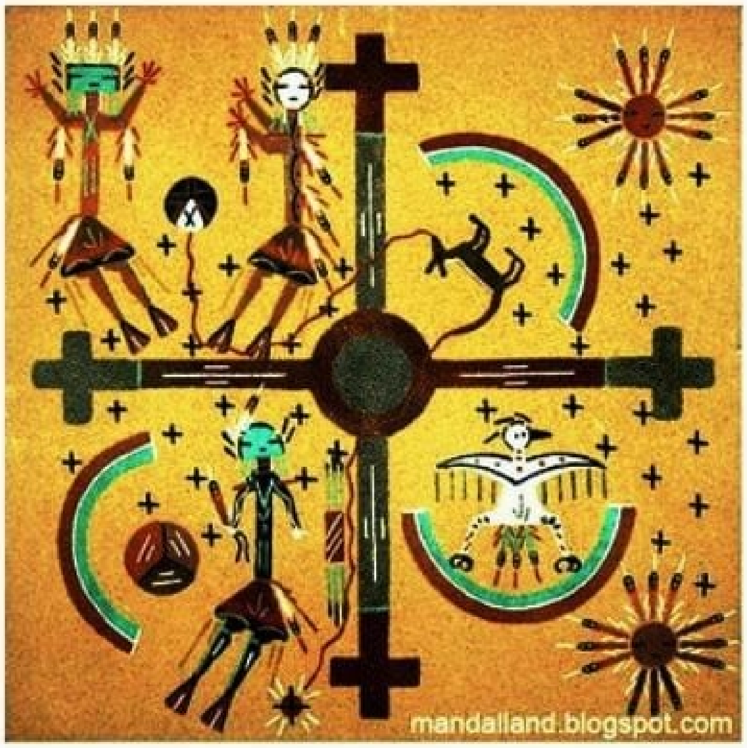


Image: Illustration 16 of The Red Book on the top.

Notice the similarity to the Navajo style of Mandala on the bottom.



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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/c4e89-navajo.jpg`

Luminist Archives: Seven Sermons to the Dead by Carl Jung (2019-03-24 08:21)

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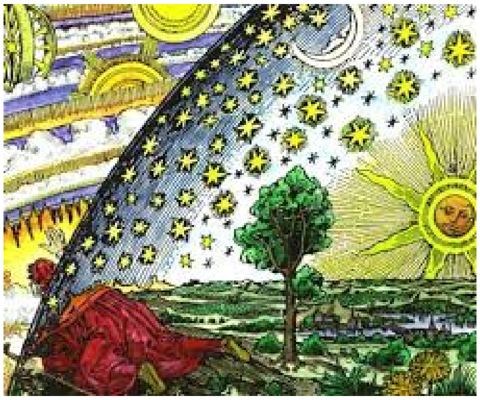
[2]Luminist Archives: Seven Sermons to the Dead by Carl Jung

1. `http://ts2.mm.bing.net/images/thumbnail.aspx?q=4686479835005677&id=4457c950fd556f8aa1cb4f5eebeaa456`
2. `http://www.luminist.org/archives/septem.htm`

Carl Jung on “Gnosis” “Gnosticism” – Anthology **(2019-03-24 08:37)**

[1] 

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, Psychology and Religion, Page 45.

He [Man] must know something of God’s nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

X. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Pages 244-245.

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Pages 59-63.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Pages 553-554.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

They [Gnostics] were concerned with the problem of archetypes, and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Pages 53-55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Pages 53-55.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Pages 64-65.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Pages 64-65.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. . Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Pages 333-334.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an thropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Pages 64-65.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Pages 244-245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

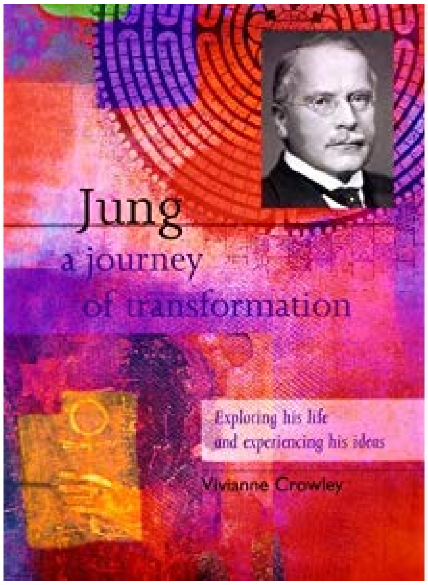
Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d174a-12bgnosis.jpg`

Jung in England: Ghost and Personality Types **(2019-03-24 08:40)**



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Explorations: Jung in England: Ghost and Personality Types By Vivianne Crowley

In 1920, Carl Jung, the father of Analytic Psychology, was invited to Britain to give seminars. In his leisure time he visited Tintagel Castle, the supposed birthplace of King Arthur, and mystical Glastonbury, where St. Joseph of Arimathea is reputed to have brought the Holy Grail for safekeeping. Jung's intuitive mind had been open to the paranormal from a very early age. In Britain, he was in a land steeped in history—and in ghosts.

Ghosts

[2]

Jung disliked hotels, so he asked a friend to help him rent a cheap country cottage where he could stay on weekends. However, when he was at the cottage, he got little rest. On the first weekend, he woke to find a sickly smell pervading the bedroom. The next weekend, the smell was accompanied by a rustling noise of something brushing along the walls. It seemed to Jung that a large animal must be in the room. On the third weekend, there were knocking sounds. By now, most people would have given up and decided to spend their weekends elsewhere, but not Jung. On the fifth weekend, he woke up to find a hideous apparition beside him on the pillow. It was an old woman, part of whose face was missing.

Jung questioned the cleaners, who confirmed that the cottage was indeed haunted. This explained the suspiciously low rent and the cleaners' reluctance to be there after dark. Not all of Jung's colleagues were inclined to believe in ghosts. The colleague who had rented the cottage on Jung's behalf was unimpressed with what Jung told him, so Jung challenged him to spend the night there. He tried, but was so terrified he did not even remain in the bedroom. He took his bed into the garden and slept outside with his shotgun beside him. Shortly afterward, the cottage's owner had it demolished—it was impossible for anyone to live there.

Personality Types

One of Jung's aims during his British seminars in 1920 was to refine his ideas about personality. In 1921, he published what is now the sixth volume of his Collected Works, entitled Psychological Types. In addition to two attitudes to the world, extroversion and introversion, Jung identified four personality types or functions: "sensation," "intuition," "thinking," and "feeling." Of these psychological types or functions, Jung wrote (Psychological Types 518):

For complete orientation all four functions should contribute equally: thinking should facilitate cognition and judgment, feeling should tell us how and to what extent a thing is important for us, sensation should convey concrete reality to us through seeing, hearing, tasting, etc., and intuition should enable us to divine the hidden possibilities in the background, since these too belong to the complete picture of a given situation.

The idea that there are four basic personality types is found in many cultures and is at the heart of astrology. The ancient Greeks believed that the whole of creation was made up of four elements—Earth, Air, Fire, and Water. Personality was seen as influenced by these four elements—people were a mixture of the elements, but in each of us one element predominates, affecting our personality and body type. The personality types relate to the four elements: sensation to Earth, thinking to Air, intuition to Fire, and feeling to Water. The idea that intuition is fiery may seem strange, but if you consider Jung's idea of intuition as akin to creative inspiration, then it begins to make sense.

The personality types also relate to the astrological signs through the four elements. In astrology, the Air signs are Aquarius, Gemini, and Libra; the Fire signs are Aries, Leo, and Sagittarius; the Water signs are Pisces, Cancer, and Scorpio; and the Earth signs are Taurus, Virgo, and Capricorn. If a patient was particularly difficult to understand, Jung would send him or her to an expert astrologer to have a natal chart prepared, which Jung would then interpret psychologically. There is no simple relationship between sun sign and dominant personality type, but a skilled astrologer can predict the dominant personality type from the overall dynamics of the chart.

Four Functions

In order to function in the world, we need to receive information and then make judgments about how to act on it. Sensation and intuition are different ways of perceiving and receiving information. Thinking and feeling are judging functions. They are two different measuring instruments that help us to process the information we receive.

We cannot use two perceptual functions or two judging functions at the same time. The different modes of perceiving—sensation and intuition—are like looking at the world through different pairs of glasses with different lenses. We can only use one pair at a time. We call on the other when we need to, but it is less familiar to us and therefore we use it less skillfully. Similarly, we cannot use two judgment functions as measuring instruments at the same time. We use either thinking or feeling first to evaluate the data we receive, and then call on the other for extra information.

Jung's ideas on personality types are clearly illustrated by four characters in the original Star Trek series: Mr. Spock, the thinker; Dr. McCoy or Bones, the feeler; Scotty, the sensate engineer; and Captain Kirk, the intuitive leader. Captain Kirk's impulsiveness was always getting them into trouble, but his leaps of lateral imagination got them out again. When the team worked well together, they solved most of their problems.

Thinking and Feeling

Thinking tells us whether something is logical and rational, correct or incorrect. Thinking types enjoy analyzing information and making logical decisions. They tend to be good at science, mathematics, or business. Introverted thinking people like computers and classification systems. They can be good at playing the stock market and gambling. Extroverted thinkers love to organize others. They are born administrators.

Feeling tells us whether something is pleasant or unpleasant, good or bad, helpful or harmful. We need our feeling function when dealing with people and making relationships. Feeling people make good social workers who will move heaven and earth to help a deserving client. Feeling people build relationships of trust and are excellent parents, teachers, and ministers.

Sensation and Intuition

Sensation operates through the physical senses, and we use it to discover facts. Sensation types are usually practical people who spot physical clues that others miss. As doctors, they make good diagnosticians. As mechanics, they will often recognize the annoying engine noise that electronic faultfinding devices failed to identify. As fashion experts, they match color with an unerring eye. Sensation is reality-oriented, focused in the here and now. Sensate people remember names and dates and make great collectors, whether of stamps or antiques.

Intuition shows us meanings and implications. It tells us how situations are likely to develop in the future. Intuitives have hunches and "know" things, but do not know how they know. Intuition is the function of the imagination. People with extroverted intuition have an idea where society is going and will be at the leading edge of new technologies, businesses, fashions, and creeds. They love new ideas and new projects. Introverted intuition is the function of the creative writer and of the daydreamer. Intuitives can be content to dream their lives away without ever bringing their brilliant imaginings to fruition—they start more than they finish.

Dominant and Secondary Functions

Our dominant and secondary functions are the perceptual and judgmental functions that we use most in everyday life. These functions impact on our outer personality, affecting how people see us and react to us.

Relating to a person whose first and second functions are opposite to ours can create problems. Sensate thinkers are interested in practical matters, business, and politics. They will be easily bored by discussions about people's feelings. Intuitive feelers are romantic. They like being told that their partner loves them. "Of course I love you," the sensate thinker replies, "I bought you that new CD player, didn't I?" Intuitive thinkers talk about abstract ideas and find sensate feelers materialistic. A sensate feeling parent may feel hurt by an intuitive thinking child's apparent coldness. When she or he is in the middle of doing something complex on the computer, an intuitive thinker may find it irritating to feel obliged to respond to a sensate feeling person's need for hugs. This does not make these relationships impossible, but it does make them more challenging.

[3]

Vivianne Crowley is a Jungian psychologist and the author of Jung, a Journey of Transformation: Exploring His Life and Experiencing His Ideas (Quest Books, 1999), from which this article has been edited.

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Carl Jung and The Book of Job (2019-03-24 11:15)

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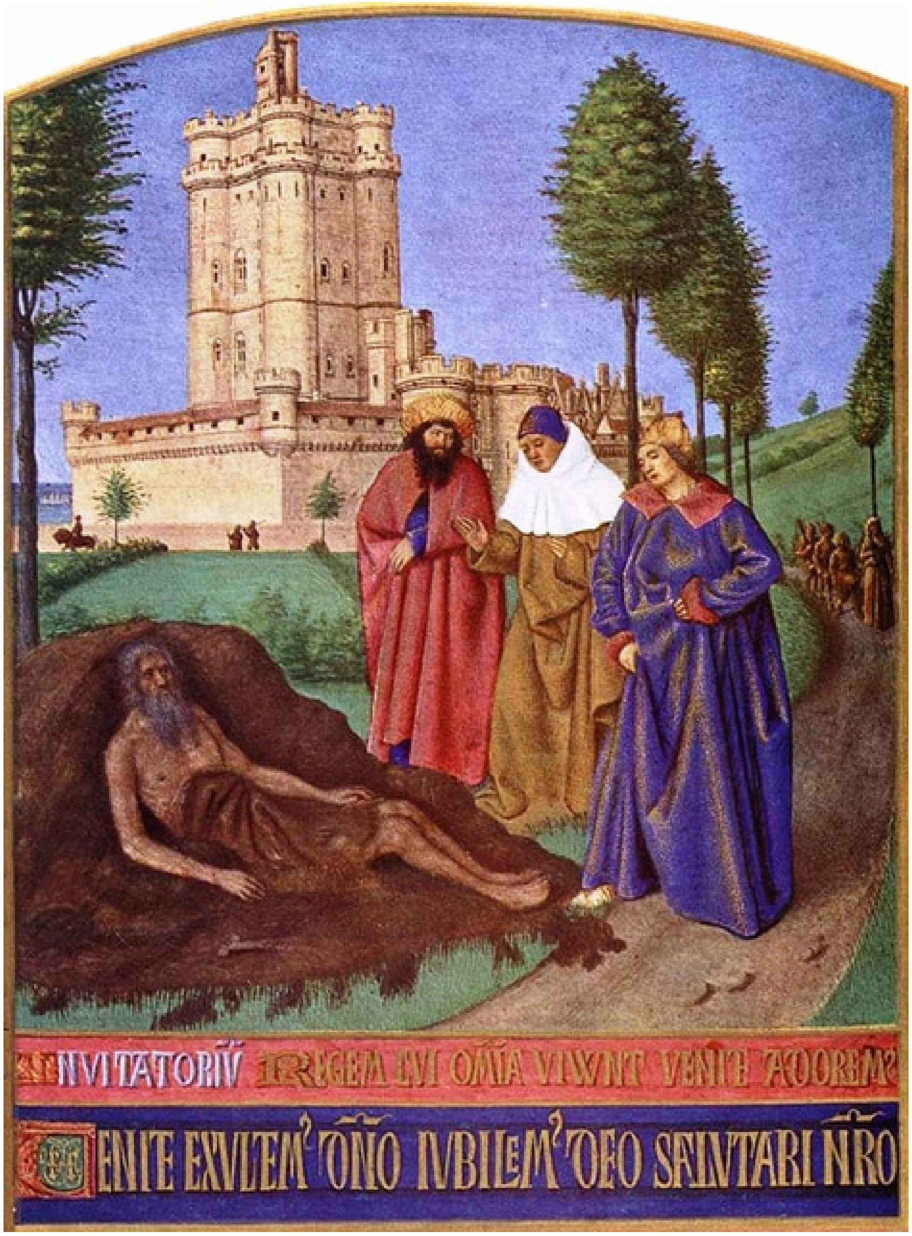
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- From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (Book of Job; Para. 616)

- "Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself" (Book of Job; Para. 640)

- "Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky" (Book of Job, Para. 758).

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated one-sidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

Image: Job and his False Comforters

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/215f5-jobandhisfalsecomforters.jpg`

Consciousness & The Problem of the Shadow (2019-03-24 11:44)

[1]

JUNGIAN DREAMWORK SERIES by Written by Andy Drymalski, EdD |

In his early twenties Carl Jung had the following dream. “It was night in some unknown place, and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere. I had my hands cupped around a tiny light which threatened to go out at any moment. Everything depended upon my keeping this little light alive. Suddenly I had the feeling that something was coming up behind me. I looked back, and saw a gigantic black figure following me. But at the same time I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.”

This fascinating dream highlights some important characteristics of the psyche. We all have a “little light,” the light of consciousness. Our consciousness is the awareness and understanding that we bring to the world around us, and the world within us. The brighter your light, the more deeply your understanding penetrates and illuminates your world. Like light beams shone into the waters of a lake, our insight may extend just a few inches into the unconscious or a considerable distance further. Regardless of its brightness, Jung believed that our understanding is our greatest treasure.

The dream also suggests that consciousness, like life itself, is fragile. Perhaps more so, for it is possible for a human being to live a long life having developed very little consciousness whatsoever. Consciousness should not be confused with intelligence or book learning. A person can be quite knowledgeable–even an expert–on any number of subjects, yet remain remarkably unconscious regarding the underlying forces which motivate his behavior and impact his world. From a Jungian perspective, the avoidance of consciousness is a major component behind most mental illness. Addictive and compulsive behaviors, for example, usually serve as an escape from thoughts or feelings we don't want to be conscious of.

Jung recognized that the dark figure behind him was his own shadow on the swirling mists, brought into being by his little light. In the development of the personality we embrace and identify with some aspects of our nature and reject others. What we choose to integrate becomes part of our persona and ego identity. What we reject becomes part of our shadow. In reality, however, we are never free of our other half, our disowned self. And what we do not come to terms with in our self is projected upon the "screen" of our outer world and relationships. This is what is meant by the term "projection." In projection we react to elements of our own psychology encountered in the behavior of other people. For example, if I am lazy but believe myself to be just as hard-working as the next person, then my laziness and the attitudes that support it are denied and disowned. Although it may be apparent to everyone else that I am lazy, my laziness is outside my conscious awareness, and so dwells in the shadow of my unconscious. In my dreams I may encounter a friend of mine who I think is lazy. In the dream he is a symbol of my own laziness. In outer life I may criticize him for his laziness. In fact, I may be acutely sensitive to his sluggard behavior and more annoyed by him than other people are. My strong reaction to his laziness arises from the fact that I am projecting my shadow onto him. There is a part of me that is fed up with my own laziness, but I am unconscious of this. I externalize my anger in much the same way that I project my laziness. I berate my friend instead of turning a more critical eye upon myself.

We can project both positive and negative aspects of our disowned self onto other people. For example, when we fall in love we typically project our soul onto our beloved. Our other is irresistible partly because we have projected onto them our own "gold," the positive attributes of our other half. In our society, men have tended to project their capacity for feeling and nurturance onto women. Women, on the other hand, have tended to project their courage, strength, and heroism onto men. It is human nature to discover aspects of our self in other people before we discover them in our self. But in time the honeymoon ends, the projection collapses, and we wake up wondering who this person is in bed next to us. It is at this time that the opportunity for a more authentic relationship begins. We can now begin to know our partner in a more human light, and develop those attributes of our self we had formerly projected.

It is often the case that the person or situation on whom we project our disowned attributes possesses them to some degree as well. Their behaviors or attitudes provide the "hook" onto which we hang our projection. (So, the next time you call someone a "moron," and they fire back, "You're projecting," it may be legitimate to respond, "Well, I probably am projecting, but you're still a moron.") Humor aside, projection offers the opportunity for us to learn about ourselves. Our responses to other people and life events provide a mirror into our own unconscious. In the process of withdrawing our projections we are able to reclaim and develop parts of our personality that will make us more complete, whole, and conscious people.

Regarding the encounter with one's shadow, Jung wrote: "If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the 'House of the Gathering.' Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day."

As the new year dawns, so may the opportunity for a new level of consciousness in your life. So when you see your shadow beside you on a cold winter day, invite him inside, pour him some hot chocolate, and let him tell you about life on the other side of your world. Perhaps it has been a long time since he felt the warmth of your attentive gaze.

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1. Jung, C.G. Memories, Dreams, Reflections. Random House, Inc., NY 1963.
2. Jung, C.G. CW 11: Psychology and Religion, translated by R.F.C. Hull. Princeton University Press, Princeton, NJ 1977.
3. Sanford, John A. The Strange Trial of Mr. Hyde: A New Look at the Nature of Human Evil. Harper & Row, San Francisco 1987. For more info contact Dr. Andy Drymalski, Reno psychologist at (775) 786-3818.

1. `http://hbmag.com/wp-content/uploads/2009/12/consciouness-3001.jpg`

Carl Jung on "Sin" - YouTube (2019-03-24 12:43)

[1]Carl Jung on "Sin" - YouTube

1. `https://www.youtube.com/watch?v=osZhT31595o`

Carl Jung on Buddhist Yoga processes (2019-03-24 14:00)

[1]

Lecture VI 9th December, 1938

I hope that I have given you some idea of the course which a Buddhist Yoga process takes.

We have been studying a classical text, based on broad simple lines.

This was Buddhist, but many philosophical movements in India have other forms of Yoga which one could say run a physiological course.

The knowledge obtained is produced by exercises in which only the body is concerned; these exercises, however, have a psychological sous- entendu.

But when we imitate these things in the West they become mere gymnastic exercises for the psychological nuance escapes us.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote.

It is really impossible for us to realise what such things mean to an Indian who has grown up in the specific spirit of Yoga.

The other day I came across a small English book by Yeats Brown, the author of "Bengal Lancer”.

He, like Paul Brunton the well-known journalist, is an amateur in Yoga.

There are pictures in Yeats Brown’s book of the peculiar positions of the body prescribed in that form of Yoga, and philosophy is poured thinly over the gymnastic exercises , as oil and vinegar are over a salad.

On no account should you meditate on such a text as that which we have read.

But some knowledge of eastern methods is a necessary preparation towards understanding the spirit of European active imagination, and is a great help in obtaining a right attitude towards it.

We spoke in the last lecture of the resemblance between the Buddhist conception of the inner sun and the western mystical idea of an inner Christ.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence.

Prajapati, the world creator, has almost the same meaning.

Atman is the foundation, the primeval beginning, of our existence, and the universal being, the Self itself.

This Atman is not only the non-personal Buddha but al so the personal Atman.

Everyone has a personal Atman, a personal Self, which is one aspect of the universal.

One emerges from the personal Atman into the universal Atman through Yoga, the Yogin becomes aware of himself as the universal essence.

We will now study another form of Yoga, Tantrik Yoga.

This also belongs to Buddhism but not to classical Buddhism.

The Tantrik texts are as yet only partially accessible.

The little we know of them comes mainly from Sir John Woodroffe, who writes under the name of Arthur Avalon.

Both these names are taken from the Grail Legend. I

nteresting as it is, his book " The Serpent Power”, on Kundalini Yoga, is very difficult to read.

Tantrik Yoga is in rather bad repute in India; it is criticised because it is connected with the body, particularly with sex.

It has a good many adherents in Bengal, however, and Tantrism has had a great deal of influence on Tibetan literature.

The text, which I am going to read, attracts one by its peculiar symbolism.

It is very difficult to understand but is exceedingly helpful in the task of understanding western parallels.

It has not a classical character and speaks of a sphere which springs from physiological levels.

It's very important symbolism is full of significance from the psychological point of view.

This text is very difficult to date but it probably belongs somewhere in the Middle Ages.

Shri-Chakra- Sambhara Tantra.

Shri means holy, chakra means wheel or mandala, Sambhara means collection and tantra, weaving loom or war , text in other words.

So we could translate it: the holy wheel collected text.

It begins with an invocation:

Vajra-yogini, Shri Mahamaya and Tiirii.

Vajra means thunderbolt or diamond.

Vaj = hard and ra = bolt.

Yogini means consort or female companion, the yoked one, a goddess.

A divine being expressed as the consort.

A female being, a Shakti, a power or effective force that emanates from the male god, from the masculine principle.

Shri means holy and Maha means large.

Ma or maya is building material, it is the stuff of which the world is made.

Materia and mater are words which come from rna : rna is the mother or material of the world.

It is as if God made himself visible in his female aspect.

We speak of mother earth and in German of Frau Welt (Mrs. World).

Shri Mahamaya then is the holy great illusion, or the holy great reality which is also an illusion.

Tara is the white Tara, a goddess of Mahayana Buddhism.

"This is a clear exposition of the ritual of the Mandala of Shri Chakra (holy wheel) of Great Bliss. "

The text is going to tell us how this mandala should be used.

I will give you a rough diagram and I showed you such a picture in the last lecture (see P. 38).

The square with the four gates is contained in a circle.

The mandala is represented in this text in its ritual function.

"Obeisance to the Guru and Shri Heruka."

The Guru who is mentioned here is not a human teacher but a god.

The god of the mandala, the holy Heruka.

He is a kind of patron saint, a Devati.

We find Devatas already in the Pali Canon, whenever Buddha preached Devatas attended.

There are descriptions of Devatas who came to Buddha at night and filled the room with light, and conversations took place between Buddha and these semi divine beings.

"Having bowed with reverence to the Guru, the essence of all the Buddhas and to Shri Heruka, I now expound the Sadhana of Shri Chakra Mahasukha."

Sadhana is ritual; a note to th e text says that it is a "practice whereby Siddhi [success, here spiritual attainment) may be obtained".

It produces a magical atmosphere.

Shri Chakra Mahasukha means the holy mandala of great bliss.

The underlying thought has a magic effect. The god who is invoked here is an aspect of the Guru-essence.

You find these Gurus or spiritual leaders all over India, they are specifically Indian, they never offer themselves but are chosen.

It is the natural course of events in all good families for the young men to choose a Guru.

There are indeed exceptions to this rule.

I was talking, for instance, one day in India to a well-educated Hindu. He was speaking of education, so I asked him about his Guru.

He gave a classical name which surprised me and I asked him whether this Vedic name was still used.

"Oh no" he replied "the original one is my Guru”.

The man he spoke of had been dead for 2,000 years but this intelligent Hindu of 70, who with us would be a worthy Town Councilor or something of that kind, said perfectly calmly that this ancient Guru had introduced himself in a dream, and that he had realised at once he was his Guru and that he therefore had no need of a human one.

This man was a friend of Gandhi’s.

According, therefore, to the eastern conception Shri Heruka is a spiritual Guru , though such an idea is very difficult for the West to understand.

. . . "The devotee when about to go to sleep should firstly, imagine his body to be that of Buddha Vajra-Sattva."

This Buddha has the surname of Vajra-Sattva, Vajra as we have seen means diamond or thunderbolt, and Sattva means essence of being.

We know from the texts that, on the primitive level of B on, the thunderbolt was exceedingly important as a magic projectile, but later the diamond aspect plays the greater role, symbolizing the most durable thing.

The diamond is the subtle body in Chinese philosophic Yoga.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man’s life and which is far more durable than he is.

These thoughts run parallel both in the East and West.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body.

So it is the transformation of the ordinary body into the eternally durable body that is meant.

"and then at length merge into the tranquil state of the Void. "

This text has been translated by a Tibetan, Kazi Dawa-Sandup.

He was a Lama and became a professor in Calcutta but unfortunately fell a victim to the climate which was fatal to him after his native mountain air.

He was the Guru of Evans-Wentz who brought out the Bardo Thodol, the Tibetan Book of the Dead.

We owe this Lama a great debt of gratitude for the help which he gave to Evans-Wentz and to Sir John Woodroffe , the editor of this text.

Shunyata is a Sanskrit word for this tranquil state of the Void.

The devotee must dive into the absolute Void and immerse himself in it for a long time in order to make his spirit receptive.

"Arising from that state he should think that the double drums are resounding from the midst of the heavens proclaiming the Mantras of the twenty-four Heroes."

You will remember the four points of the compass in our last text and here it is the drums which come from the four corners of the earth.

The ritual of the drummers is a very important one in the East and is full of significance.

At Kandy in Ceylon there was a drum ritual every evening at 7 o'clock.

Five drummers with big double drums came into the vestibule of the Temple and stood in the four corners.

The master-drummer was in the centre with a still bigger drum, but only the four corner drummers, the representatives of the four gods of the mandala (apparently they represent the guardians of heaven) se their drums at first.

They march through the temple and only in the Mandapam, at the entrance of the innermost sanctuary, does the master drummer begin with his perfect drumming.

It is a most impressive ceremony, the temple is very dark and in the depth of the temple you see a golden Buddha smothered in flowers.

They use jasmin flowers and the air is laden with the scent, they use the blossoms without stems so that they shall fade quickly.

Women and girls bring these flowers and sing a mantra to the effect that as the flowers fade so do our earthly lives.

As the Master Drummer reaches the sanctuary one's whole being is nolens volens shattered by the vibration.

It produces a supernatural agitation and phantastic atmosphere.

The drum melody is a sacrifice of tone to the Buddha, the music is brought to the temple in order to be sacrificed.

This theme, as we have seen in the passage that I have just read, appears right at the beginning of our text.

"Arising from his sleep in this state of divine body he should regard all things around him as constituting the Mandala of himself as Vajra-Sattva."

In other words he should regard his surroundings, his bed, room, house, etc., as part of the Bodhi-mandala, the place of enlightenment, where his body becomes the diamond body, the body of the Buddha.

"If beneficial to his devotion, he may perform the ablutions as he had done while receiving initiation."

We should call this baptism, and say that he could, f beneficial, repeat the baptism which was his initiation from a personal existence to a supra personal existence.

"Then seating himself with ease facing the South let him sanctify his body by tasting the drop of Amrita."

Amrita is a drop of the wine of the gods, a nectar.

It is ordinary wine but it may only be used in the ritual, and has the same characteristics as the Christian communion wine.

Amrita is taken on the tip of the ring finger, which then moistens the lip s and thus fills the participator with the divine spirit.

"Then he should begin by repeating the Refuge formula. (I take refuge in Buddha, the Law and the Assembly.)"

Sangha is the Sanskrit word for Assembly and plays a great role in Buddhism.

"and the Good Wishes formula. (May all sentient beings have happiness and be endowed with the cause thereof. May all sentient beings be free of pain and its causes. May all sentient beings ever enjoy happiness unalloyed with pain. May they feel supremely equable.)

Then let him meditate on himself as Demchog"

Demchog is the Tibetan word for Mahasukha, meaning the great bliss of this mandala.

"and his Consort."

We come here to the place in the text where it becomes clear that it is not just the god but also his consort who is meant.

So, at the beginning of the process, the Yogin is transformed into a body which is female as well as male, he is Yogin and Yogin!,

He is identified with the lord of the mandala in his male and female form. Carl Jung, ETH Lecture 9Dec38, Pages 41-45.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/439ca-2.jpg`

Carl Jung on "Yoga" - YouTube (2019-03-24 16:17)

[1]Carl Jung on "Yoga" - YouTube

1. `https://www.youtube.com/watch?v=zPb9YcB7iT8`

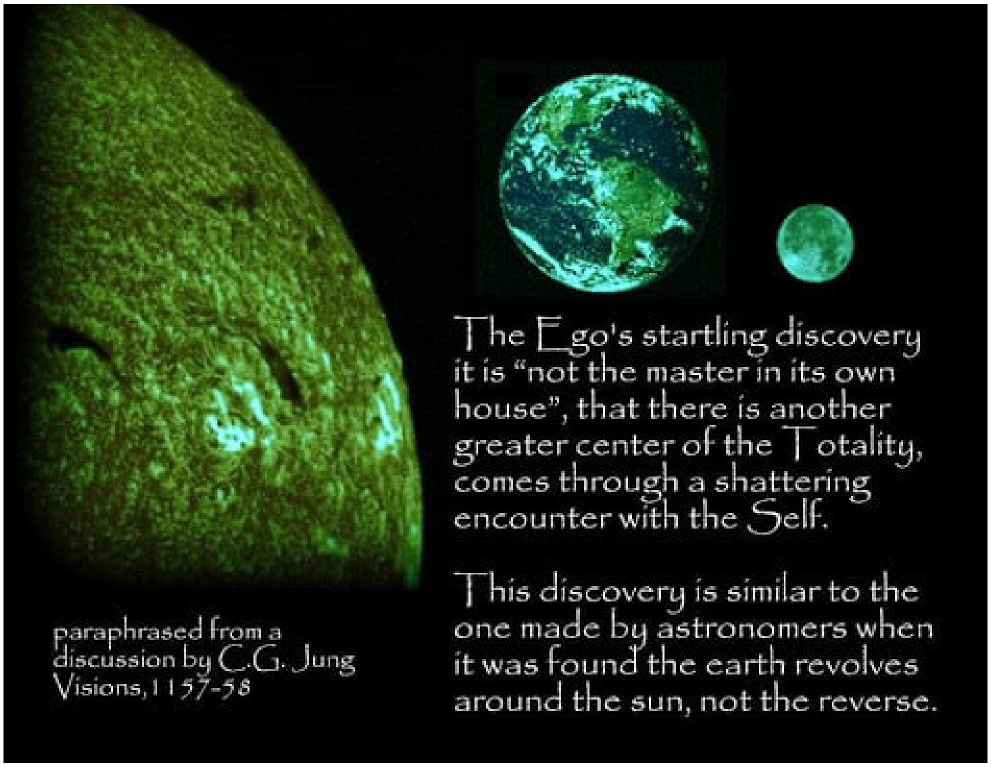
Carl Jung on "Gnosis" - YouTube (2019-03-24 17:33)

[1]Carl Jung on "Gnosis" - YouTube

1. `https://www.youtube.com/watch?v=ac6ixNdZ6FA`

Carl Jung: The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. (2019-03-25 03:30)

[1]



The Ego's startling discovery it is "not the master in its own house", that there is another greater center of the Totality, comes through a shattering encounter with the Self.

This discovery is similar to the one made by astronomers when it was found the earth revolves around the sun, not the reverse.

paraphrased from a discussion by C.G. Jung Visions, 1157-58

Dr. Barker: People usually pray.

Dr. Jung:

There you have it.

She says: "I wanted to pray. Then I knew that I could only pray to my star."

The star is a symbol of her uniqueness.

As stars are unique units in the heavens, so individuals are in a way stars, they are unique units.

The innermost substance is a microcosm, as every star is a microcosm.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth.

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance.

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer.

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches.

It doesn't even cover the very important functions of the digestion, or the heart; for instance, there are enormous spaces of the psyche that lie beyond the conscious sphere. So the totality of all that is not the ego-the ego is merely one part that belongs to a totality-the sum total is called the Self.

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe.

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent.

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe.

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else.

It is quite sure that we are somewhere swimming in the same river with everybody else, and that certain contents are flowing and drifting in between individuals, so sometimes they are in me and sometimes they are in another.

Therefore in a desperate situation like this, the religious reaction is absolutely to the point; this woman must have something to cling to that lifts her out of the rush of the waters; otherwise she will be carried away.

If she wants to stop, to become reflective, if she wants to realize her inner vision, she must have a point d 'appui; she must have a point outside of the earth, where she can put in her lever.

And that is the Self, often symbolized as a star, the real center of the mandala.

Now she goes on: "I took it" (the star) "forth from my breast and laid it on the ground and knelt before it."

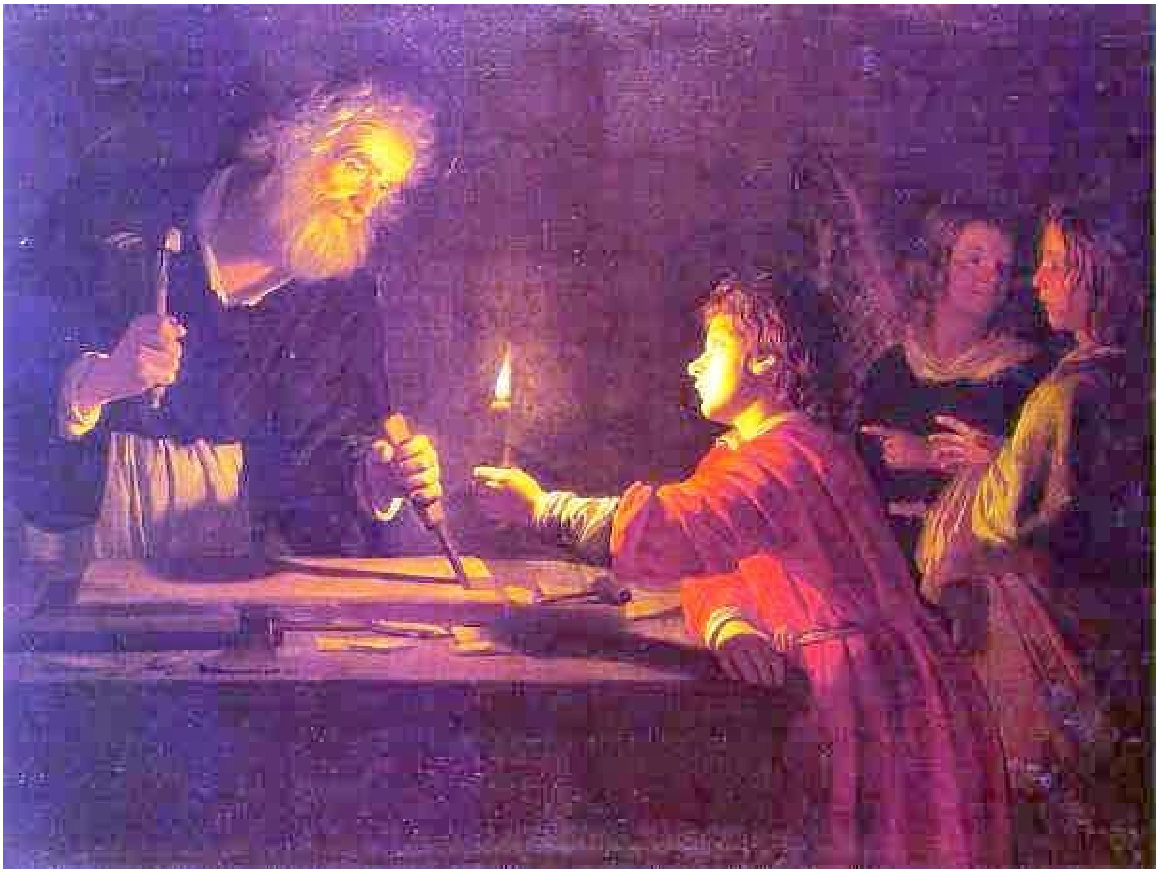
Here we learn that the star has been in her breast.

And
with what was it identical there? Carl Jung, Visions Seminar, Pages 1158-1159

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bdiscovery.jpg`

It is no “mere chance” that the carpenter’s son proclaimed the Gospel. (2019-03-25 04:25)

[1]



[Carl Jung – It is no “mere chance” that the carpenter’s son proclaimed the Gospel.]

It would be a serious misunderstanding to regard as "mere chance” the fact that Jesus, the carpenter’s son, proclaimed the Gospel and became the savior of the world.

He must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.

No one else could have been the bearer of such a message; it was possible only for this particular man Jesus.

In those times the omnipresent, crushing power of Rome, embodied in the divine Caesar, had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy.

Today, individuals and cultures are faced with a similar threat, namely of being swallowed up in the mass.

Hence in many places there is a wave of hope in a reappearance of Christ, and a visionary rumor has even arisen which expresses expectations of redemption.

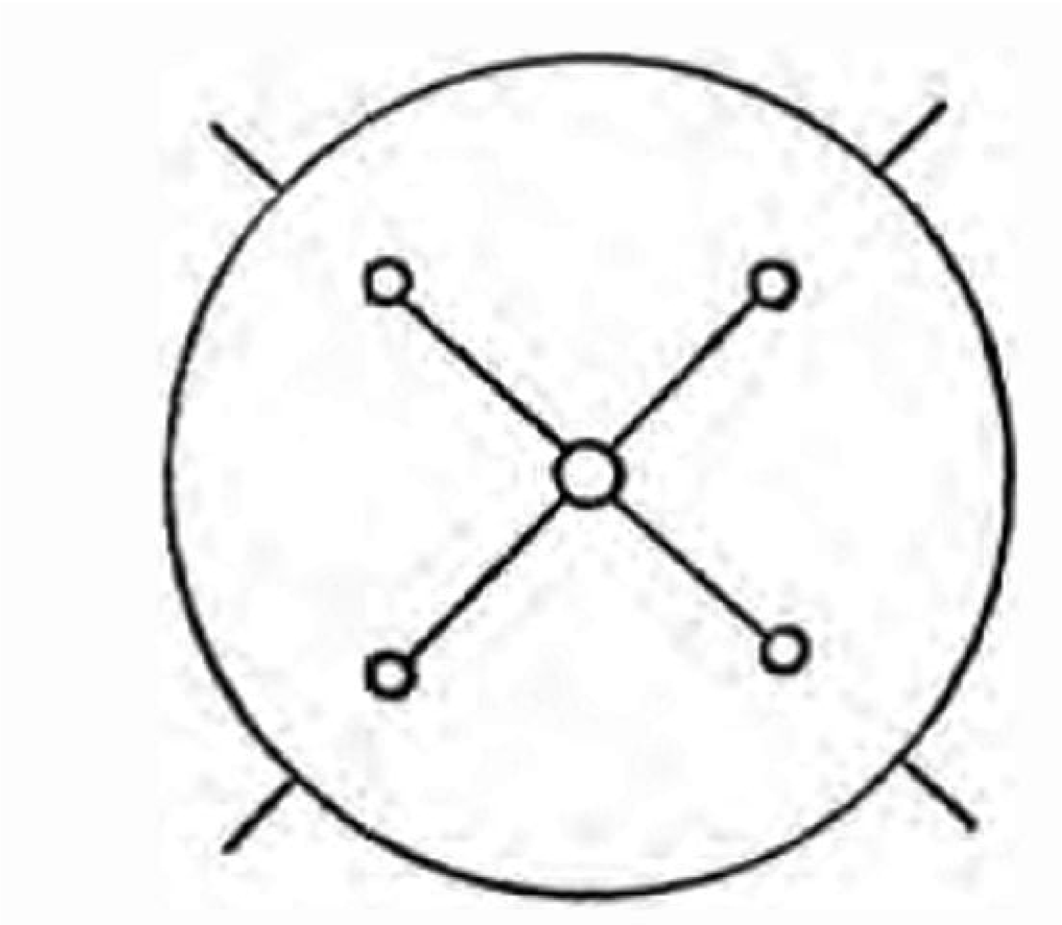
The form it has taken, however, is comparable to nothing in the past, but is a typical child of the "age of technology."

This is the worldwide distribution of the UFO phenomenon (unidentified flying objects). Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/03be3-carpenter.jpg`

Carl Jung on "Tantric Meditations" (2019-03-25 04:26)

[1]



Lecture VII 16th December, 1938

We began a Tantrik text in our last lecture and we will penetrate further into its depths today.

This text is very difficult, it requires a great deal of explanation but by taking sufficient trouble it is possible to understand it.

"Imagining his own body to be that of the Devati (Demchog) is the bliss pertaining to the body.

Saying 'Shri He-ru-ka Aham', he should meditate on each syllable of the Mantra as follows:"

The mantra is " Shri He-ru-ka Aham". Heruka is the Guru and Lord of the Mandala, he must be imagined or created by the devotee.

The text prescribes dividing the mantra into syllables in order to elucidate the holy text.

It is necessary for the devotee to take infinite pains.

He can only understand and fully realise the meaning of the mantra through analyzing it minutely.

"Shri is non-dual experience;"

This is literally "not two knowledge " , advaita experience.

The term is used of Brahman, the world principle.

Shri expresses here the devotee's own non-dual experience.

"He is the cause and the Void or Dhatu;"

"He is the primal cause and Shunyata, the Void or the ultimate formless reality.

Dhatu is the element or principle.

Literally "He " is the primal cause of the element, and the Void which is only absolute nothingness from the point of view of the contemplator,
for it is also absolute fullness . (We cannot define it so we think of it as empty.)

The Yogin must realise as he pronounces this syllable, that he is not only outside time but also at the beginning of all things.

" 'Ru' is uncompounded ;" Separation from combinations, not a compound. " \'Ka' is not abiding anywhere."

This is the Buddha essence which cannot be said to be in any place for it is all-pervading, and dependent on nothing.

The Yogin comes to this first cause or essence by meditating on the four syllables.

"Thinking oneself to be the Self which embodies all these," He must be able to think of the all-pervading essence as himself.

This is almost impossible for the West to comprehend, for when we say " myself " we just mean the body, the three dimensional animal, but the text is perfectly clear on this point.

"whatsoever a man says is Mantra."

This again is amazing to western ideas .

We think that what man says is "human all too human”.

But we have to accept the fact that we have in our text the case of a man who thinks of himself as the Self, the primal cause , the Buddha essence.

We think of this as an inflation and wonder where it will end, yet we must allow that it expresses a psychological fact.

We can find parallels in the West, the Christian mystics experienced the inner Christ, a direct contact with the godhead.

If an Indian has really fulfilled the conditions which allow him to be the Self, the Atman, then he is himself the truth and what he says is a Mantra, a holy sentence, the truth.

A Mantra is repeated again and again, you can also use it as a sort of magic spell and it acts like a suggestion when directed towards our own psyche.

"Let him imagine in the centre of his own heart the letter ’A’ "

"A" is the first letter of Aham.

"evolved from the experience which knows that forms are unreal."

This is a circumlocution, literally the Sanskrit sentence means:

"’thinking not’ knowledge: that is Jnana which is that Wisdom which knows that all forms have no real existence as such in themselves, that is, which knows that the true nature of forms is Shunyata.”

The ego form is also unreal.

Buddhism holds that there is no individual soul.

When there is a collision in the streets in the East things are quite different to here.

Pandemonium breaks out here when two vehicles hit each other.

But in Ceylon, for instance, a mantra is spoken to the effect that all disturbances pass, everything is illusion, therefore my ego, which could become excited, is also an illusion.

Obviously this point of view has its advantages.

"On i t let him think of the clear Lunar disc which symbolises world experience,"

This again is a circumlocution.

A note to the text calls it Vishaya Jnana = world knowledge of objects, that is doubtful knowledge so it is related to the moon.

There is an Upanishad text which says that out of manas came the moon.

The word manas is connected with the Middle High German word mana, meaning moon.

The English word mind is also related to manas.

All these words have a common root.

The moon lays a magic spell over a landscape, everything appears in a deceptive light.

So th e Yogin is really saying: everything which we know about the things of the world is doubtful, deceptive like moonlight.

The text continues:

"and upon that the Mantra 'Hum',"

This is the second syllable of the word 'Aham'.

It is the mystical sound which corresponds to 'Om'.

We have already met it in the mantra" Om mani padme hum." (See Lecture V. p. 36)

"Om" was the invocation and "hum" closed the mantra.

"which symbolises mind devoid of objective content."

Mind is here that consciousness which is free of objective thoughts and contents, there are only subjective contents left.

And even these are only a subjective conception, an illusion, for we have just seen Buddhism holds that there is no individual soul.

"Of this 'Hum' the letter 'U' stands for the knowledge which accomplishes all works; the body of the letter 'H' for that knowledge which distinguishes; the top of the letter 'H' for the equalizing knowledge;"

Literally "equal intensifying of knowledge".

Here it is the sameness of all, Samata Jnana, in contrast to the last form of knowledge mentioned, the "knowledge which distinguishes",
which recognizes differences.

"the crescent (Chandra) for the mirror-like knowledge;"

This crescent moon is very peculiar, it is doubtful where it comes from.

It plays no role in India.

Perhaps it comes in through Tibetan influence.

I know very little about Tibet.

"and the Hindu (Thigle) above that for the changeless knowledge."

Dharma-dhatu-Jnana, the changeless knowledge, is that knowledge which knows that things are not liable to change or transition but are
all of the same essence, that is, the Buddha essence, the Self.

In other words:

"The wisdom which knows that the things which are coloured differently and the like are really not so, but they are all of one nature and taste. "

The Hindu (Sanskrit) or Thigle (Tibetan) is a point above, it is of special significance in Tantrik Yoga.

It is the Mantra expression for Ishvara (lord and creator) in India, and for the highest truth in Tibet.

You find it also in the Bardo Thodol where it is called the Dharma Kaya.

It would lead too far for me to go into further detail but the many aspects of consciousness mentioned here amount to a whole
psychology and repay study.

"Meditation on these different parts of the Mantra symbolizing the mind is the method by which the latter is qualified for pure experience
And enjoys the bliss which arises from contemplation on the bliss of the divine mind."

The Yogin must make a real analysis of all these different consciousnesses.

"From the Mantra 'Hum' rays of blue, green, red and yellow light shoot forth through the four heads of the Devata and gradually fill the whole
Universe."

The Yogin must be imagined in a magic circle, the four heads of the Devatas making a square.

The Yogin is in the centre, saying "Hum", the first quality of consciousness, the world principle.

The four colours emanate from the centre, the four qualities of consciousness, that is the four functions of consciousness, the four possibilities of consciousness.

I have spoken of the seat length in earlier lectures.

This image has a psychological meaning, the four heads of the Devatas, permeated with light, radiate out into the universe.

"Then think in the following order : - 'May all sentient beings enjoy happiness and be endowed with the cause thereof' – 'May they be freed of all pain and of the causes thereof' - 'May they never be separated from the highest happiness' - 'May they be free both of attachment as well as hatred, and may they have all their eight worldly wishes pruned and levelled.'

Think fully on these wishes in their order the one after the other.

Then snapping the thumb and middle finger of the left hands and pointing the latter in the ten directions "

These are the eight points of the compass , zenith and nadir.

These peculiar gestures are very foreign to us but they belong to this Yoga.

I will now read you a passage out of a Mithraic Liturgy, second century A.D :

"After you have repeated the second prayer, in which Silence is called for twice, whistle twice and snap your fingers twice and you will at once see stars coming forward from the disc of the sun, many, many stars, five-pointed, filling the whole air. Say again 'Silence, silence' and when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed."

This is a parallel and is also filled with magic significance.

It is apotropaic in the Mithraic Liturgy, it says clearly in another place that it is when the gods come too near you that you should snap your fingers and click with your tongue.

You feel the gods approaching too closely, so you make a propitiatory gesture as you would to an animal , and ask them to keep a little further off to prevent them from becoming threatening.

This is a very foreign idea to us now, though such things were common in the Middle Ages.

A sorcerer, who wanted to dig up a treasure, for instance, would isolate himself by drawing a magic circle.

He was still vulnerable and there were ghosts and demons ready to attack him.

You can still find Swiss peasants who use the magic circle to prevent bad spirits doing them harm, and the same idea app ears here in Tibetan Buddhism.

The snapping of the fingers in our text is a propitiatory gesture as in the Mithraic Liturgy.

The text continues:

"let him think it to be such directions and repeat the Mantra 'Sukhe bhavantu' [Be happy.)"

A formula of welcome.

"By this means he dedicates all the merits that he acquires to the benefit of others. This is the meditation on the four abodes."

The four abodes are the four states of Dhyana.

He is performing a meritorious action and dedicating his merits to the benefit of others.

He propitiates the world powers in this way.

These are the dangers which we also saw in the Mithraic Liturgy.

Until you are "non- dual" another exists who could harm you. I

will read you another passage from the same Mithraic Liturgy:

"But you will see how the gods fix their eyes up on you and press themselves against you. Then lay your forefinger on your lip sand say:

' Silence ! Silence! Silence!' the sign of the living, immortal god, 'Protect me, Silence!' Then give a long whistle and snap your fingers and speak and then you will see how graciously the gods look up on you, no longer pressing themselves against you but going rather to the scene of their own activity."

We see here that it is possible to pacify and avert these supernatural powers.

If the Yogin is "non- dual" no one else exists for him to fear but yet the apotropaic gestures have remained in our text.

This originated in the time when the gods were the therianthropic, partly man and partly beast. We still project part of our psyche which does not seem to belong to us into animals.

This is particularly evident with primitives, who become very disturbed when an animal departs from its usual habits.

The coyote, for instance, is a very shy animal and never shows its lf by day and, if one should be seen in an Indian village in daylight, all the inhabitants are convinced that it is a doctor coyote, a daemon, supernatural, a medicine man among coyotes.

The American Indians are afraid of such an animal and have ceremonial usages and sacrifices to avert the danger, for the animal has
broken the world order.

You find the same idea among the Africans, when unusual events take place on an ant heap, for instance, the natives dig out the ants
and perform sacrifices.

When an animal departs from its usual nature the primitive feels entirely disoriented and expects water to begin running up hill.

We are insufficiently aware of the animal side of our nature .

We find animal headed people in the Mithraic Liturgy I have just quoted, like the old gods in Egypt and elsewhere.

When a god is called a bird or a falcon it is no facon de parler. He is a bird or a falcon, that is, his peculiar behaviour gives the impression
of a bird or falcon.

There were many animals in early Christianity, three of the Evangelists are represented with animals' heads.

An Indian who went to England was very much surprise d to find that Christianity was an animal cult!

He saw it with his own eyes, he reported, eagles, lambs and doves were to be found in every Church!

The human being is much more "en evidence" in Indian temples, though the elephant-headed Ganesha is an exception.

We are only gradually laying aside the idea of animal gods.

Our text continues:

"Again think that rays of various coloured light beam forth from the Mantra 'Hum' filling the whole body and shining there out in all space,
cleansing the sins and ignorance and the propensities born of habit of all sentient beings, changing them all into myriad forms of Khorlo-Demchog.(Shri-chakra-mahasukha)"

The holy chakra of the highest bliss.

"Then having withdrawn inwards all the rays of light and absorbed them into one's own self, meditate again as follows:"

This is very typical, first the light beams forth out of the Mantra, and then it must be withdrawn into the centre.

The rays have gone out of the body and must be brought back into it again, and when the emanations have been gathered in
from the whole world, the Yogin should meditate as follows:

"Let the worshipper think the Rupa-skandha (bodily aggregate)"

The form element. (Rupa = form, skandha = aggregate or element.)

This is another eastern psychological idea, namely the element which brings about all forms, i.e. imagination forms, ideas.

"to be Vairochana; his Vediina-kandha (aggregate of sensation) to be Vaja-suryya;" Diamond sun.

Vajra means diamond or eternal, and suryya sun. "his Samjna-skandha (aggregate of feeling)"

The translator has left these "skandhas" in the Sanskrit, the bracketed aggregates come from the notes on the text.

These say that Samjnii-skandha is an "aggregate of feeling".

Feeling is a rational function and the Sanskrit word "samjna" has more the meaning of harmony. I hardly know whether it can be
rendered as feeling.

"to be Padme-nateshvara, (Padma Lord of Dances); his Sangskiiraskandha (aggregate of tendencies);"

Padma means lotus and the Sangskara-skandha could be given as the element of instinct.

"to be Raj a-Vajra" Kingly diamond." and his Vijniina-skandha (aggregate of cognition) to be Buddha Vajrasattva."

The aggregate of cognition (knowledge) is the Buddha, the enlightened diamond essence.

The highest essence proceeds out of the four functions as the final result.

"Meditate thus upon all the principles constituting the self as having become each a Tathagata: the whole constituting the revered and glorious
Heruka."

The text here is a kind of conscious analysis of the four functions.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness.

The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Pages 46-51.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3d524-1.jpg`

Carl Jung – Visiting the Pueblo Indians in Taos, New Mexico (2019-03-25 04:30)

[1]

[Carl Jung – Visiting the Pueblo Indians in Taos, New Mexico]

As I sat with Ochwiay Biano on the roof, the blazing sun rising higher and higher, he said, pointing to the sun, "Is not he who moves there our father?

How can anyone say differently? How can there be another god? Nothing can be without the sun."

His excitement, which was already perceptible, mounted still higher; he struggled for words, and exclaimed at last, "What would a man do alone in the mountains? He cannot even build his fire without him."

I asked him whether he did not think the sun might be a fiery ball shaped by an invisible god. My question did not even arouse astonishment, let alone anger.

Obviously it touched nothing within him; he did not even think my question stupid.

It merely left him cold, I had the feeling that I had come upon an insurmountable wall.

His only reply was, "The sun is God. Everyone can see that."

Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it. Carl Jung, Memories Dreams and Reflections

Conversation with Native American Chief, Ochwiay Biano:

‘See.’ Ochwiay Biano said, ‘how cruel the whites looks. Their lips are thin and their noses are sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something, they are always uneasy and restless. We do not know what they want, we do not understand them. We think that they are mad.’

I asked him why he thought the whites were all mad.

‘They say that they think with their heads,’ he replied.

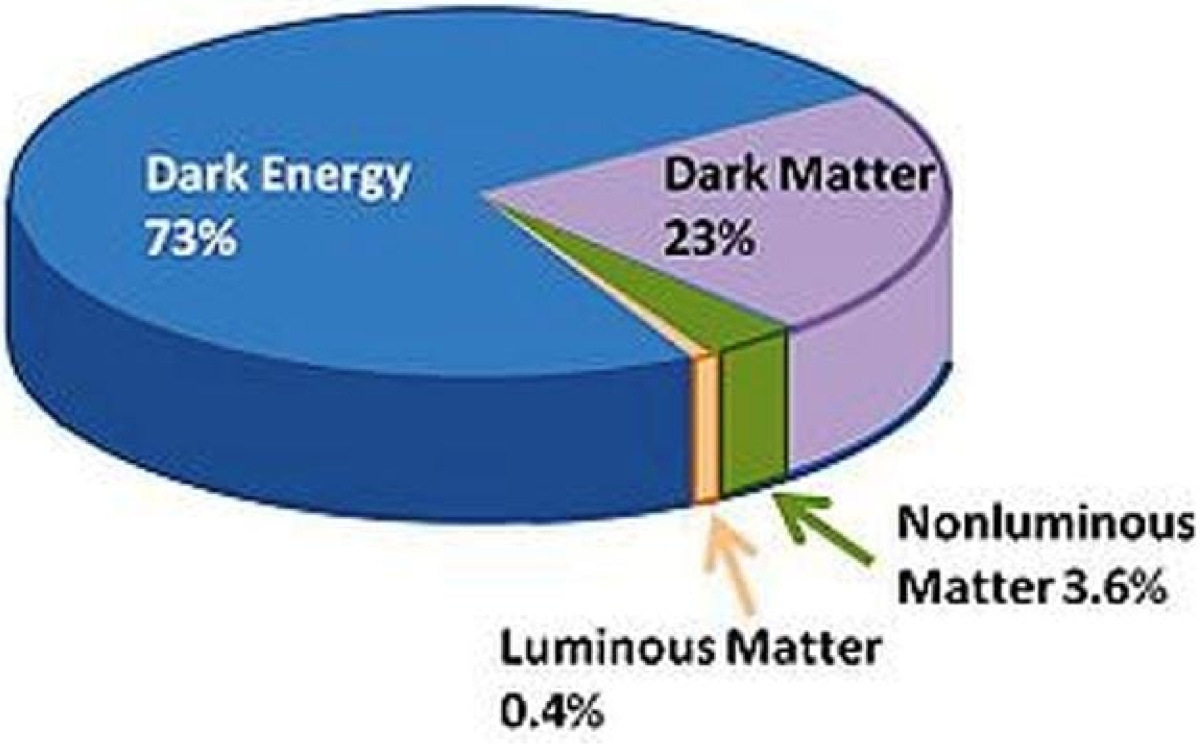
‘Why, of course, what do you think with?’ I asked him in surprise.

‘We think here,’ he said, indicating his heart. From Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ea4a4-alchemy.jpg`

Carl Jung on the Nature of Matter (2019-03-25 04:30)

[1]



- "Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man." Psychology and Alchemy (Part 3, Chapter 3.3).

- The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."[Nietzsche's Zarathustra, vol. 1, p. 441.]

The Cabiri: "We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you."

I: "What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?"

The Cabiri: "You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work."

I: "Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be so." Carl Jung; Red Book.

Image: Pie chart showing the fractions of energy in the universe contributed by different sources. Ordinary matter is divided into luminous matter (the stars and luminous gases and 0.005 % radiation) and nonluminous matter (intergalactic gas and about 0.1 % neutrinos and 0.04 % supermassive black holes). Ordinary matter is uncommon. Modeled after Ostriker and Steinhardt. Wikipedia

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/ed25e-matter.jpg`

Carl Jung, shaman of the West (2019-03-25 05:48)

A photo taken in 1908 by S. I. Borisov, showing a female shaman, of probable Khakas ethnicity

Carl Jung, shaman of the West by Robert Moss

If you want to know what a true shaman of the West would be like, consider Carl Jung, as he is now revealed in his Red Book. He culled the material for the Red Book – whose fine calligraphy and vivid illustrations and decorative features make it resemble a medieval illuminated manuscript – from the journals and ‘black books” he kept during the years of his “confrontation with the unconscious”, when he walked the razor’s edge between madness and genius. As he describes it, the “spirit of the depths” ripped him out of the comfortable, rational assumptions of the “spirit of our times” and dragged him, night after night, through the terrifying stages of Underworld initiation.

-In a crater in a dark and terrifying world below, where black snakes threaten to destroy a red sun, he meets the prophet Elijah and his “daughter” Salome, the evil beauty responsible for the decapitation of John the Baptist in the Bible. Salome tells Jung – to his amazement and confusion-that they are brother and sister, the children of Mother Mary. Disbelieving and fearing for his sanity, Jung yells at her that she and the Elijah figure are only “symbols”. Elijah reproves him, saying, “We are just as real as your fellow men. You solve nothing by calling us symbols.” Jung’s Elijah also instructs him that “your thoughts are just as much outside your self as trees or animals are outside the body.” [1]

While he is trying to continue to lead a normal life, as a prominent psychoanalyst and the father of five children. Jung’s sense of reality is being shaken by the raw power of his night visions, and by synchronistic phenomona during his days when he feels the forces of a deeper world pushing through. In December 1913, in a well-cut suit, he gives a polished lecture to the Zurich Psychoanalytical Society. Three nights later, he tells Elijah, “It seems to me as if I were more real here” – in the Underworld – “yet I do not like to be here.” [2]

As Jung confessed, anyone reading the last chapters of Liber Primus, the first part of the Red Book, out of context might conclude that the author was crazy. Brilliant and erudite, but crazy. Yet from such perilous adventures out there beyond the roped-in precinct of sanity, Jung derived his ideas about “psychological objectivity”, one of the most stimulating elements in his later work. From his dialogues with his dream characters and his efforts to integrate and balance the powers that moved with them he developed his practice of active imagination. He told the Dutch artist Roland Horst that he developed his work Psychological Types from 30 pages of his Red Book [3],apparently the pages in which the encounters with Elijah and Salome take place and in which – after Jung has been squeezed by a giant black snake until the blood gushes out of him and his head has become that of a lion – Salome tells him, “You are Christ”. [4]

Looking back on this passage in his inner and transpersonal life in 1925, from across the divide of the catastrophic Great War that some of his visions had foreshadowed, Jung told a seminar that “You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. You can be gripped by these ideas so much that you really go mad, or nearly so. These images…form part of the ancient mysteries; in fact, it is such fantasies that made the mysteries.” [5]

“I fell into the mystery,” Jung states after he has been squeezed by the black snake and saluted by Salome [6]. Reading the Red Book, we see the enormity of the price Jung paid for his wisdom, and come to appreciate the extent of his courage and eventual self-mastery. This is a record of a thoroughly shamanic descent to the Underworld, and of long testing and initiation in houses of darkness from which lesser minds and feebler spirits might never have managed to find their way back.

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2. Red Book 248
3. Stephan Hoeller, The Gnostic Jung and the Seven Sermons to the Dead(Wheaton, IL: Quest, 1985) 6.
4. Red Book 252.
5. Jung, Analytical Psychology: Notes of the Seminar Given in 1925 edited by William McGuire (Princeton: Princeton University Press, 1991) 98-99.
6. Red Book 254.

Read more: http://blog.beliefnet.com/dreamgates/2010/10/carl-jung-shaman-of-the-west.htm l #ixzz1nNvXJ6vy

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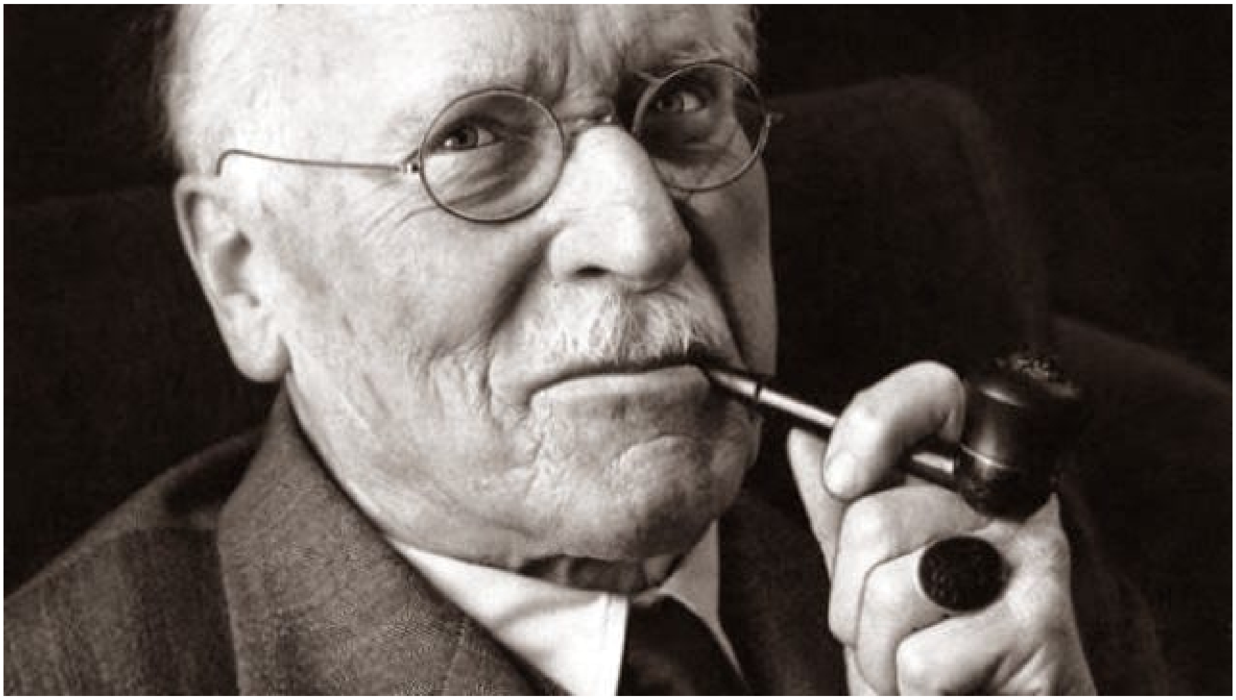
Carl Jung on “Mythopoeic Imagination." **(2019-03-25 06:35)**

[1]



[Carl Jung on “Mythopoeic Imagination."]

It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane.

This is the fund of unconscious images which fatally confuse the mental patient. But it is also the matrix of a mythopoeic imagination which has vanished from our rational age.

Though such imagination is present everywhere, it is both tabooed and dreaded, so that it even appears to be a risky experiment or a questionable adventure to entrust oneself to the uncertain path that leads into the depths of the unconscious.

It is considered the path of error, of equivocation and misunderstanding. I am reminded of Goethe’s words: "Now let me dare to open wide the gate / Past which men’s steps have ever flinching trod."

The second part of Faust, too, was more than a literary exercise. It is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche’s Zarathustra.

Unpopular, ambiguous, and dangerous, it is a voyage of discovery to the other pole of the world.

Particularly at this time, when I was working on the fantasies, I needed a point of support in "this world," and I may say that my family and my professional work were that to me.

It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world.

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person.

The unconscious contents could have driven me out of my wits. But my family, and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht–these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche.

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts–which incidentally possessed him more than he it.

He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality.

For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life.

No matter how deeply absorbed or how blown about I was, I always knew that everything I was experiencing was ultimately directed at this real life of mine.

I meant to meet its obligations and fulfill its meanings. My watchword was: Hic Rhodus, hic salta! Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/f62c0-pipe.jpg`

Today I no longer need these conversations with the anima... (2019-03-25 06:40)

[1]

Today I no longer need these conversations with the anima, for I no longer have such emotions.

But if I did have them, I would deal with them in the same way.

Today I am directly conscious of the anima’s ideas because I have learned to accept the contents of the unconscious and to understand them.

I know how I must behave toward the inner images.

I can read their meaning directly from my dreams, and therefore no longer need a mediator to communicate them.

I wrote these fantasies down first in the Black Book; later, I transferred them to the Red Book, which I also embellished with drawings?

It contains most of my mandala drawings.

In the Red Book I tried an esthetic elaboration of my fantasies, but never finished it.

I became aware that I had not yet found the right language, that I still had to translate it into something else.

Therefore I gave up this estheticizing tendency in good time, in favor of a rigorous process of understanding.

I saw that I so much fantasy needed firm ground underfoot, and that I must first return wholly to reality.

For me, reality meant scientific comprehension.

I had to draw concrete conclusions from the insights the unconscious had given me–and that task was to become a life work. Carl Jung, Memories Dreams and Reflections.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/f322a-anima.jpg`

Eros and Psyche (2019-03-25 06:48)

[1]

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Eros and Psyche. Painting by C. G. Kratzenstein-Stub, 1793-1860. Ny Carlsberg Glyptotek, Copenhagen.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/02/84a58-eros.jpg`

Carl Jung and Dreams as premonitions of a Death. (2019-03-25 06:50)

[1]

[Carl Jung and Dreams as premonitions of a Death.]

I had a somewhat similar experience before a death in my wife’s family.

I dreamed that my wife’s bed was a deep pit with stone walls.

It was a grave, and somehow had a suggestion of classical antiquity about it.

Then I heard a deep sigh, as if someone were giving up the ghost.

A figure that resembled my wife sat up in the pit and floated upward.

It wore a white gown into which curious black symbols were woven. I awoke, roused my wife, and checked the time.
It was three o’clock in the morning.

The dream was so curious that I thought at once that it might signify a death. At seven o’clock came the news that a cousin of my wife had died at three o’clock in the morning.

Frequently foreknowledge is there, but not recognition.

Thus I once had a dream in which I was attending a garden party.

I saw my sister there, and that greatly surprised me, for she had died some years before.

A deceased friend of mine was also present. The rest were people who were still alive. Presently I saw that my sister was accompanied by a lady I knew well.

Even in the dream I had drawn the conclusion that the lady was going to die. "She is already marked," I thought. In the dream I knew exactly who she was. I knew also that she lived in Basel.

But as soon as I woke up I could no longer, with the best will in the world, recall who she was, although the whole dream was still vivid in my mind. I pictured all my acquaintances in Basel to see whether the memory images would ring a bell. Nothing!

A few weeks later I received news that a friend of mine had had a fatal accident. I knew at once that she was the person I had seen in the dream but had been unable to identify.

My recollection of her was perfectly clear and richly detailed, since she had been my patient for a considerable time up to a year before her death. In my attempt to recall the person in my dream, however, hers was the one picture which did not appear in my portrait gallery of Basel acquaintances, although by rights it should have been one of the first.

One has such experiences and I will tell of others like them one acquires a certain respect for the potentialities and arts of the unconscious.

Only, one must remain critical and be aware that such communications may have a subjective meaning as well.

They may be in accord with reality, and then again they may not. I have, however, learned that the views I have been able to form on the basis of such hints from the unconscious have been most rewarding.

Naturally, I am not going to write a book of revelations about them, but I will acknowledge that I have a "myth" which encourages me to look deeper into this whole realm.

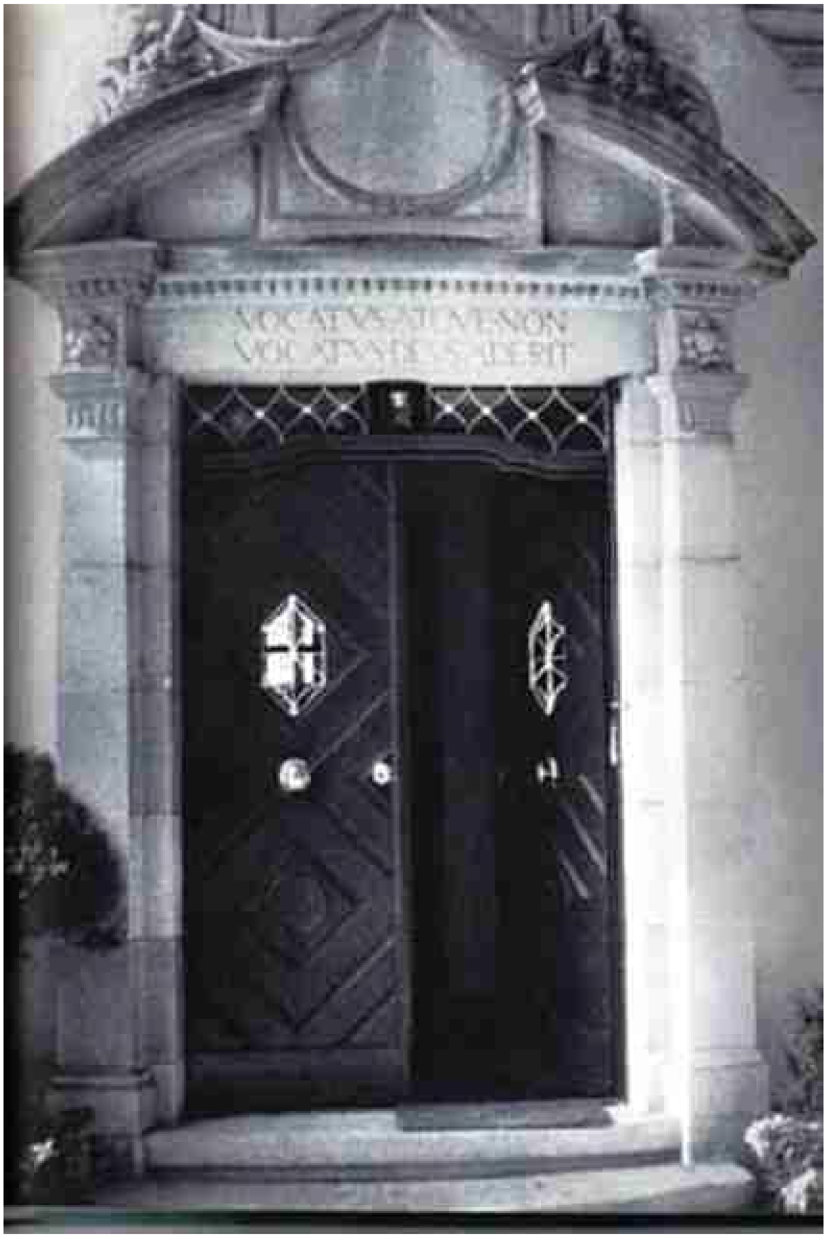
Myths are the earliest form of science.

When I speak of things after death, I am speaking out of inner prompting, and can go no farther than to tell you dreams and myths that relate to this subject. Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/730a6-death.jpg`

Carl Jung: It is a Delphic oracle though. It says: yes,the god will be on the spot. (2019-03-25 10:32)

[1]


VOCATVS ATQVE NON
VOCATVS DEVS ADERIT

To Eugene Rolfe

Dear Sir, 19 November 1960

Having finished reading your book from cover to cover, I am now better prepared to give you my impressions or rather some of them.

The theme itself is so rich that one cannot hope to explain it.

I have discovered quite a number of old friends in your book and I admire your wisdom and caution in not connecting them with my name of ill omen.

I can say: you have fulfilled your task of demonstrating the approach to Christianity to a Christian-minded agnostic.

But if the latter should not be "Christian-minded," but thoroughly blackened by the fires of Hell which have broken through in Europe for 20 years now, what then?

It is beautiful to hear of the Love of God again, but what about the Fear of God, the ominous message of Evangelium Aeternum? [whence evil?), in a word.

The agnostics of our days are by no means all Christian-minded. There is a terror which goes much deeper.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness.

What about the anima of our benighted days?

Let us hope that your readers will find the way back to the path of the centuries, the beautiful and spirit-filled baptisteria with their mysteria, the Eucharist and its first emotions, the ruling the spiritual universe.

But here the ominous history of the world will begin again with the fearful question of the unredeemed darkness which comprehendeth not.

The sophism of the privatio boni is too obviously thin.

By the way, you seek the enigmatic oracle Vocatus atque non vocatus deus aderit in vain in Delphi: it is cut in stone over the door of my house in Kiisnacht near Zurich and otherwise found in Erasmus's collection of Adagia5 (XVIth cent.).

It is a Delphic oracle though.

It says: yes, the god will be on the spot, but in what form and to what purpose?

I have put the inscription there to remind my patients and myself: Timor dei initium sapientiae.

Here another not less important road begins, not the approach to "Christianity" but to God himself and this seems to be the ultimate question.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 610-611

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b9784-12bdelphic.jpg`

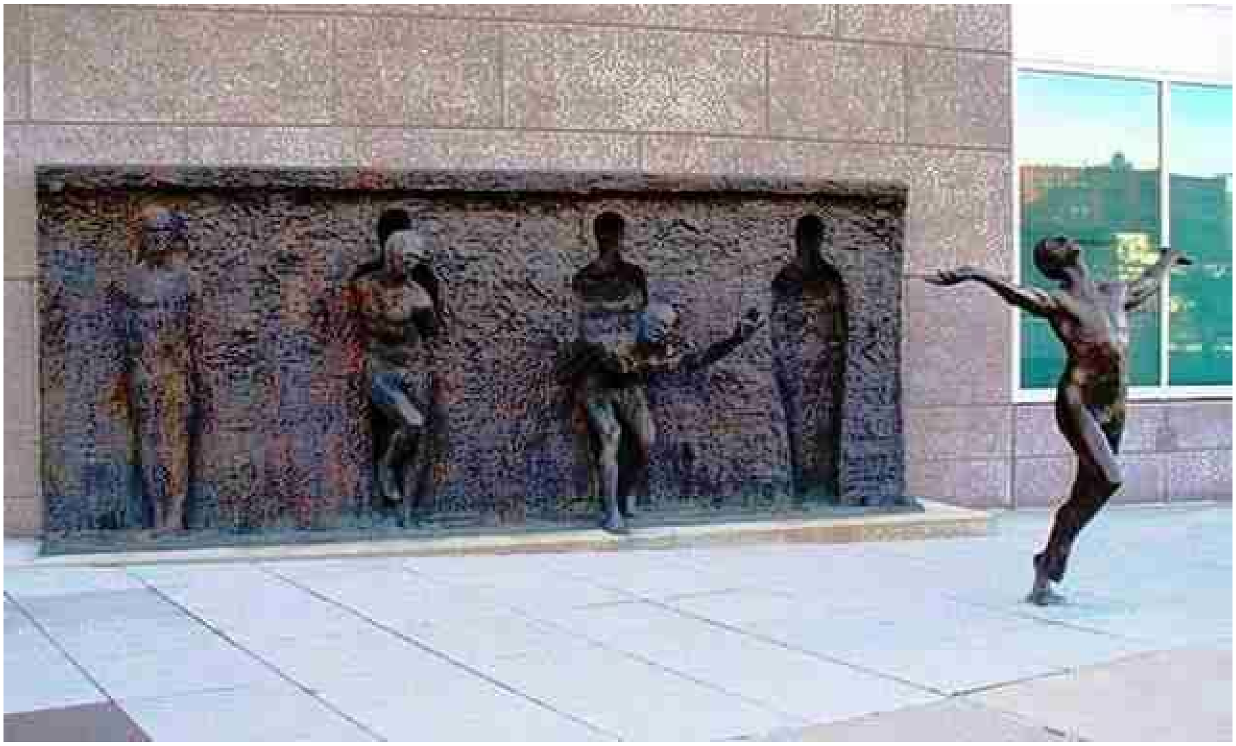
Carl Jung on "Animals" - YouTube (2019-03-25 10:32)

[1]Carl Jung on "Animals" - Youtube

1. `https://www.youtube.com/watch?v=WQWldjOrF4s`

Carl Jung: I quite agree with you: without relatedness individuation is hardly possible. (2019-03-25 10:37)

[1]



To Robert M. Rock

Dear Sir, 11 November 1960

I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly.

Therefore communication is indubitably important. For 60 years I have practiced this simple truth.

I also agree with you that a religious experience depends upon human relatedness to a certain extent.

I don't know to what extent. There is f.i. the apocryphal logion: "When there are two together, they are not without God, and when there is one alone, I am with him."

And what about the hermits?

If you seek, I feel sure that you will find a suitable interlocutor.

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 609-610

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c98de-12brelate.jpg`

Carl Jung: Best thanks for your letter with its ghostly tidings. **(2019-03-25 10:41)**

[1]

To Olga von Koenig-Fachsenfeld

Dear Dr. von Koenig-Fachsenfeld, 30 November 1960 Best thanks for your letter with its ghostly tidings.
One is naturally inclined to explain such visionary experiences in a rational way.

But long experience has forced me to realize that these attempts are usually unsatisfying.

Certain factors are involved which fly in the face of reason and make a mockery of our explanatory theories.

This applies above all to the wish-fulfillment theory, but also to the possibility of an historical explanation; the idea, for instance, that a residue of past lives still attaches to things is equally unsatisfying.

Take the hordes of children in these visions.

In spite of their antique costume, they don't fit into the historical picture; and the fact that they all wear little

brown caps shows that they are of the same nature and points in quite another direction. They are elfin beings, and I don't dare to think about what they might mean.

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

This might have a functional significance in that what appears to be nothingness and emptiness is compensated by fullness (comparable to the "wild hunt" or the "blessed people"2 led by Wotan).

It is one of the self-delusions of our time to think that the spirits do not ride again or that the "wild hunt" gallops no more.

We are removed only from the place of such happenings, carried away by our madness.

Those of us who are still there, or have found their way back again, will be smitten by the same experience, now as before.

I would like to recommend to you the book by M.-L. von Franz, Die Visionen des Niklaus von Fliie (Zurich, 195)and A. Jaffe's Geistererscheinungen und Vorzeichen3 (Rascher, 1958).

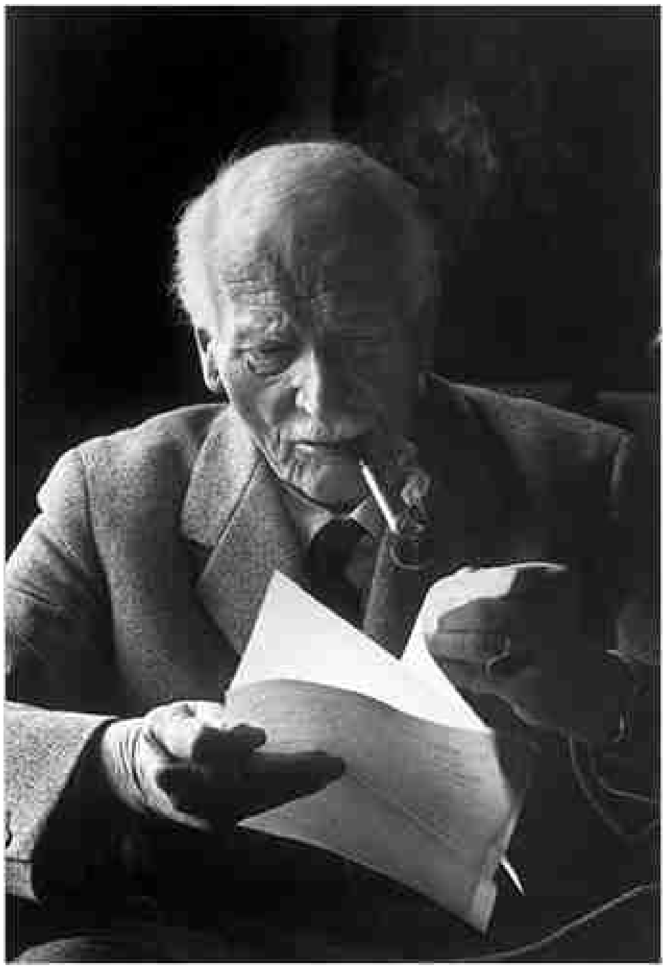
There you can see very clearly the nature of these experiences. With best greetings,
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 611-612

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/44a2c-12bghost.jpg`

Carl Jung: Writing is a difficult question,... (2019-03-25 10:44)

[1]



To Edward Thornton

Dear Mr. Thornton, 1 December 1960

Thank you for your interesting letter.

Things seem to come your way.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance.

If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.

If it is really the whole, then it is the thing itself, namely the theme and the object of your effort, and it will become obvious that you mean your object and not your own ambition.

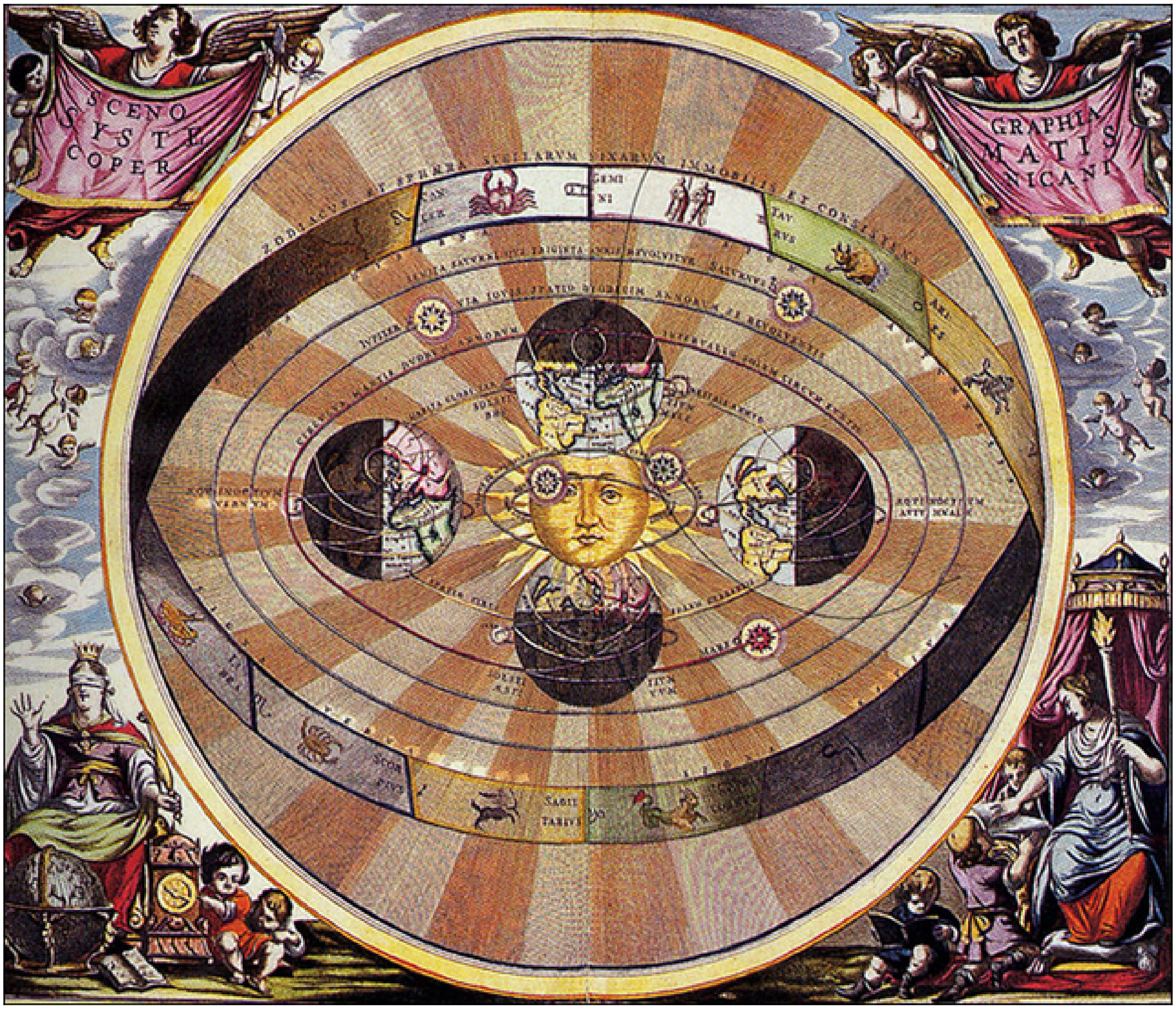
This needs some self-examination and careful consideration of your dreams.

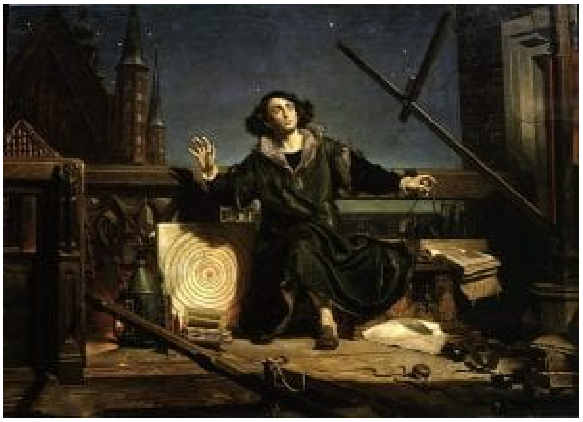
Therefore don't hurry and better wait until the thing begins to grow out of itself. Carl Jung, Letters Vol. II, Pages 612-613

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cbcbe-12bquestion.jpg`

Copernicus: Heliocentricity— Sun at the Center (2019-03-25 10:44)

[1]


SCENO
SYSTE
COPER
GRAPHIA
MATIS
NICANI



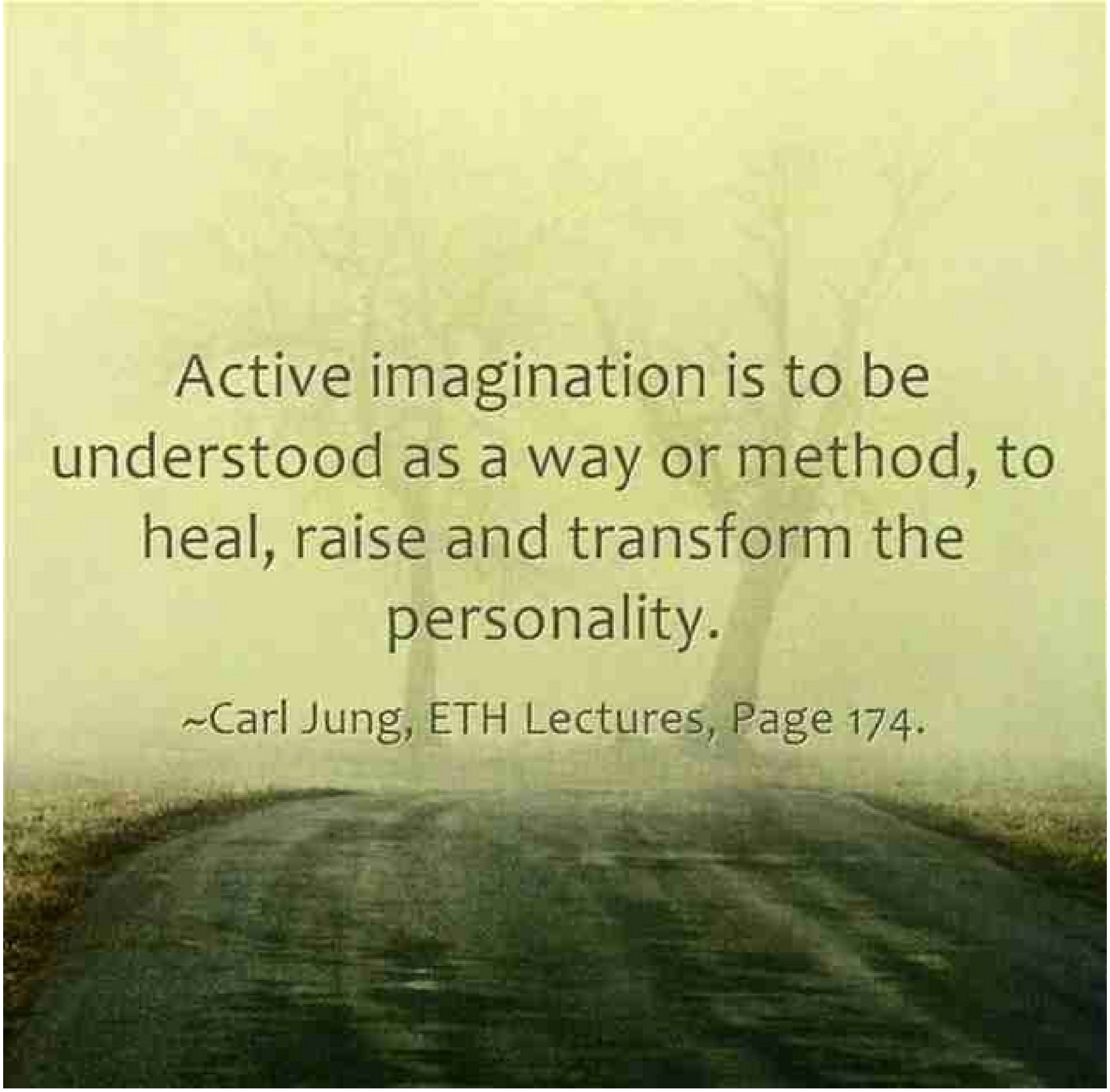
"At the centre of all things resides the sun. Could we find a better place in this most beautiful of all temples, from whence this light illuminates all things at once? Rightly is it called the lamp, the spirit, the ruler of the universe. For Hermes Trismegistus it is the invisible god. Sophocles' Elektra calls it the all-seeing. Thus, the sun sits on its royal throne and guides its children, which circle it."" — Nicolaus Copernicus (1473-1543)

De revolutionibus orbium caelestium (1543) A. Cellarius, Harmonia Macrocosmica Amsterdam, 1660. From Alexander Roob,
Alchemy & Mysticism, Taschen, 1997, p. 59

1. `http://www.wisdomportal.com/SpiritualSun/CopernicusSun(792x678).jpg`

Carl Jung Quotations 20 (2019-03-25 13:29)

[1]



Active imagination is to be understood as a way or method, to heal, raise and transform the personality.
~Carl Jung, ETH Lectures, Page 174.

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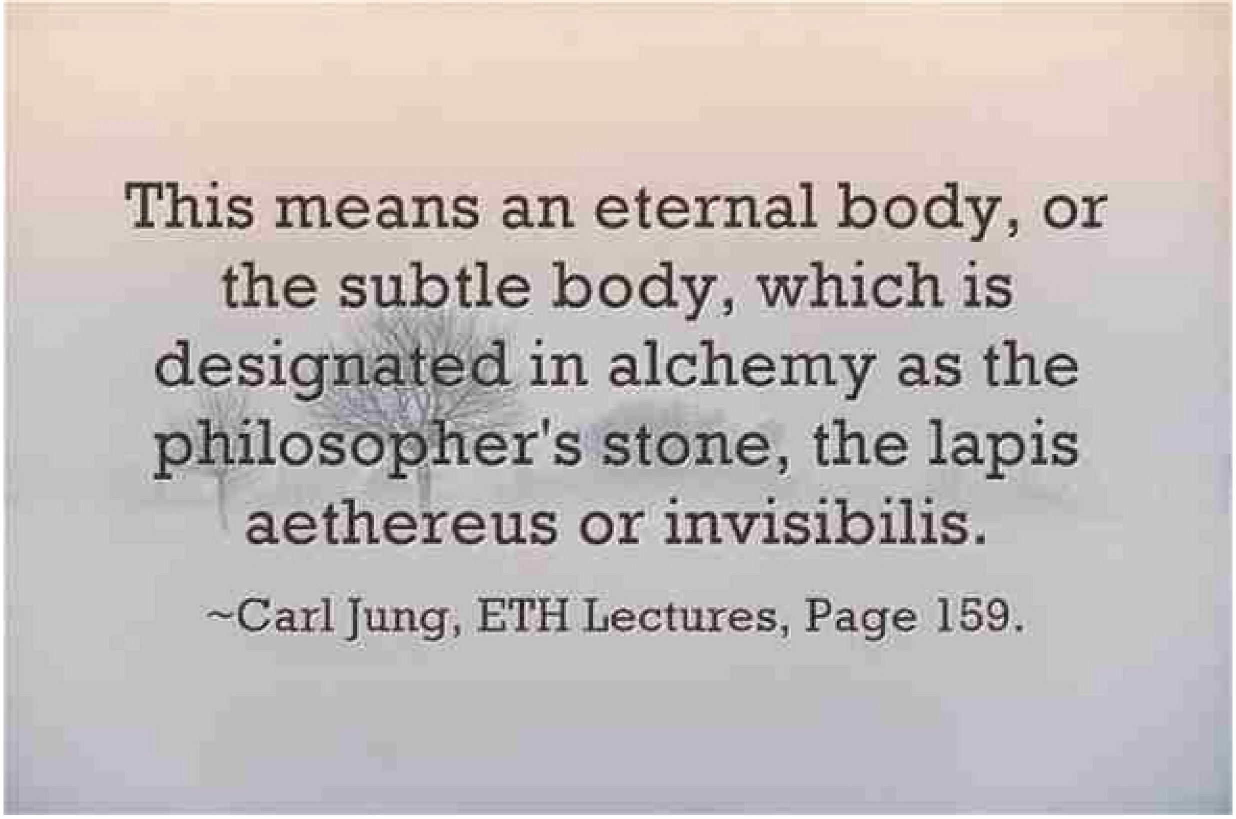

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis.

~Carl Jung, ETH Lectures, Page 159.

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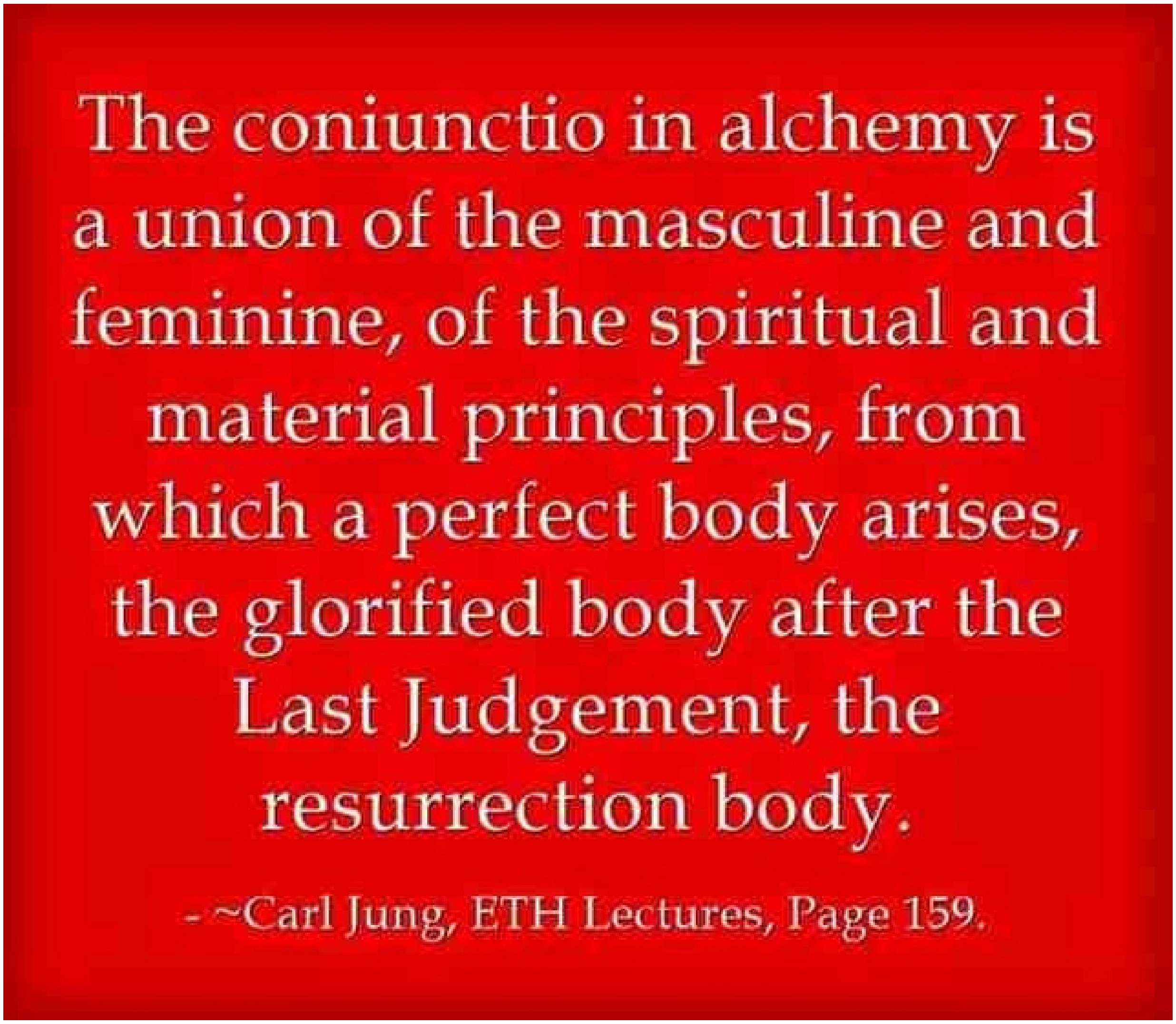

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body.

- ~Carl Jung, ETH Lectures, Page 159.

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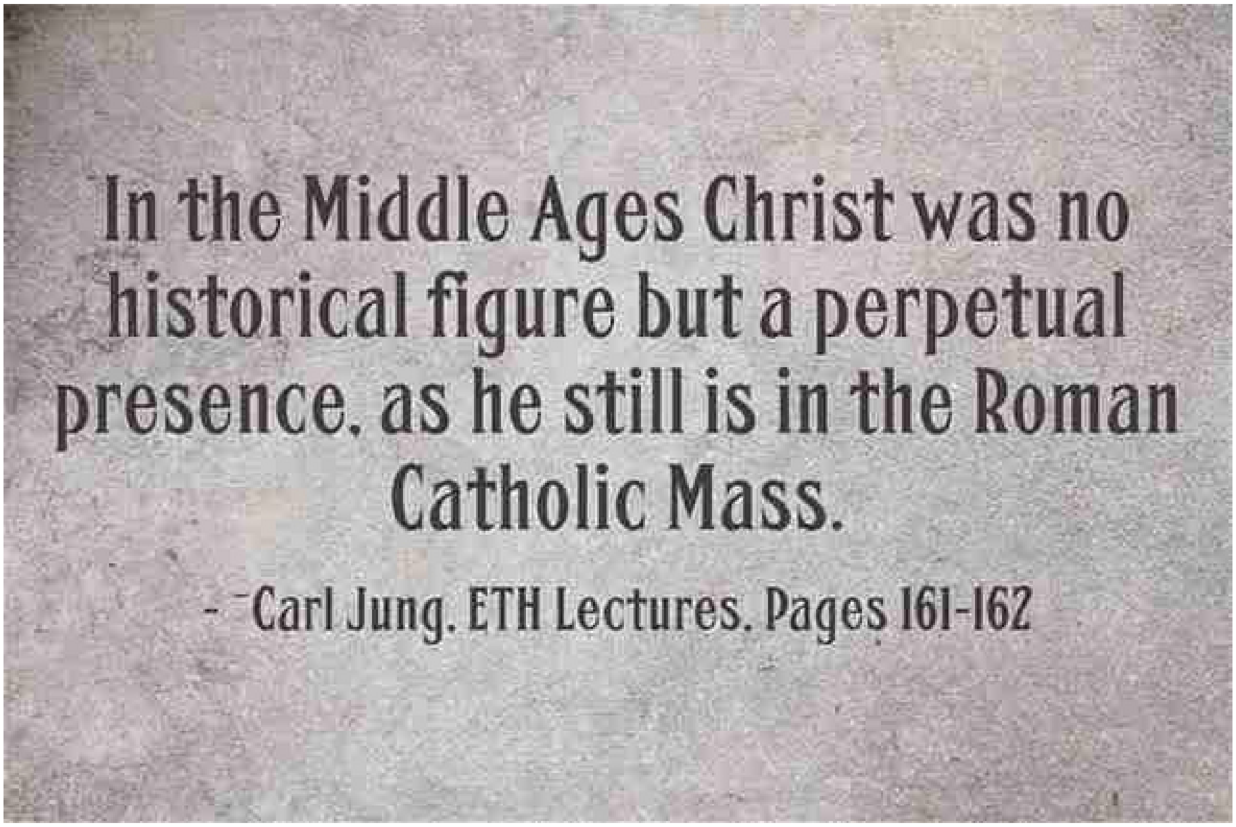

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass.

- Carl Jung, ETH Lectures, Pages 161-162

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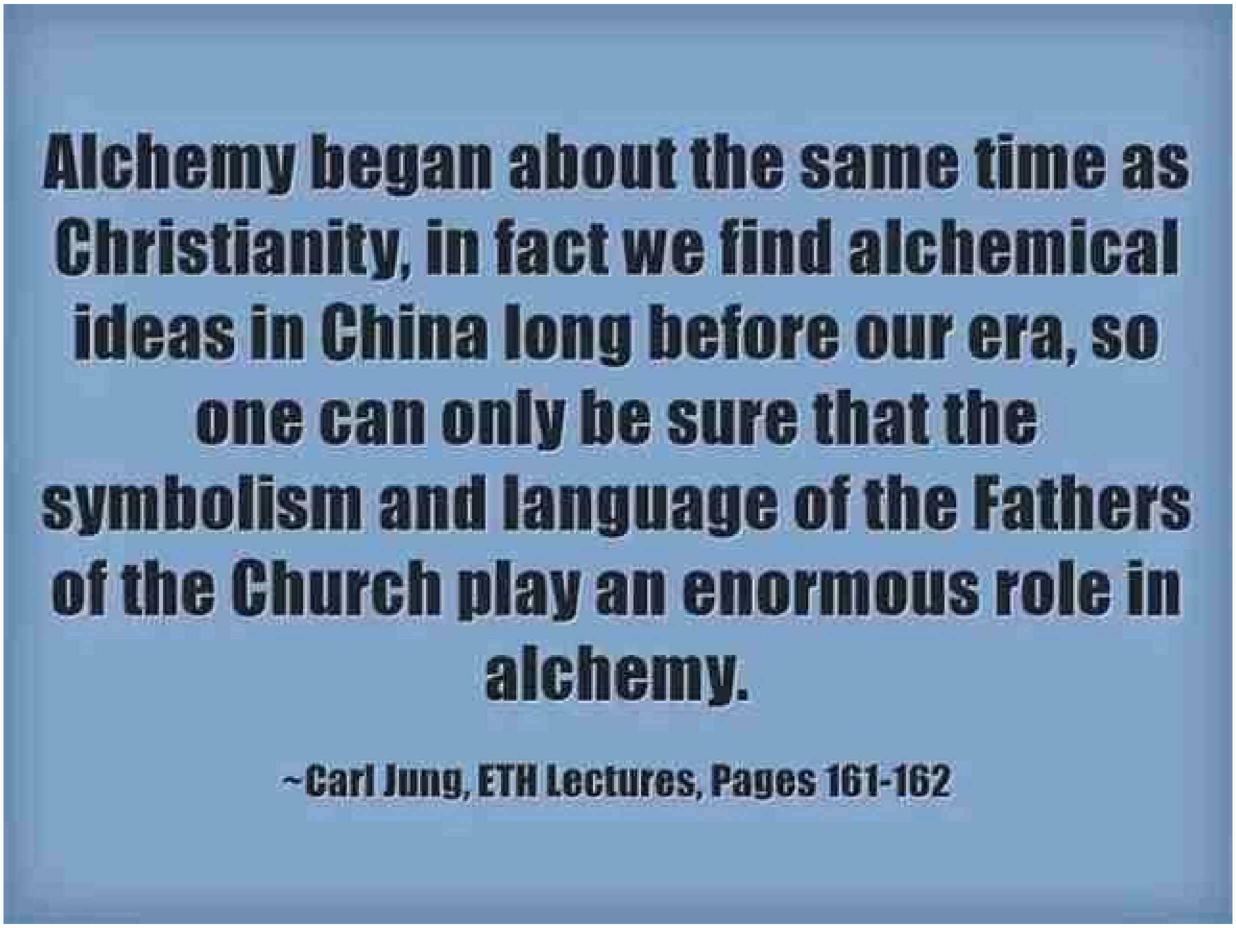

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy.

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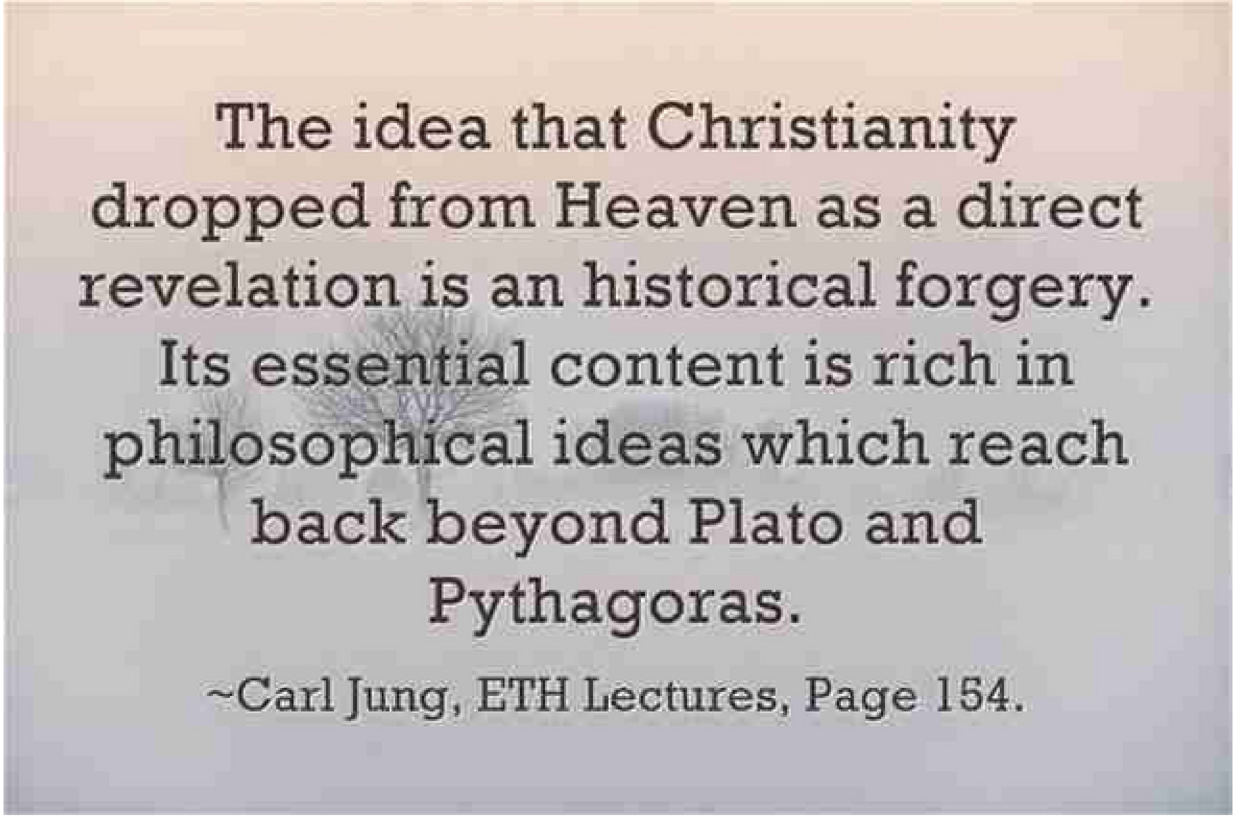

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras.

~Carl Jung, ETH Lectures, Page 154.

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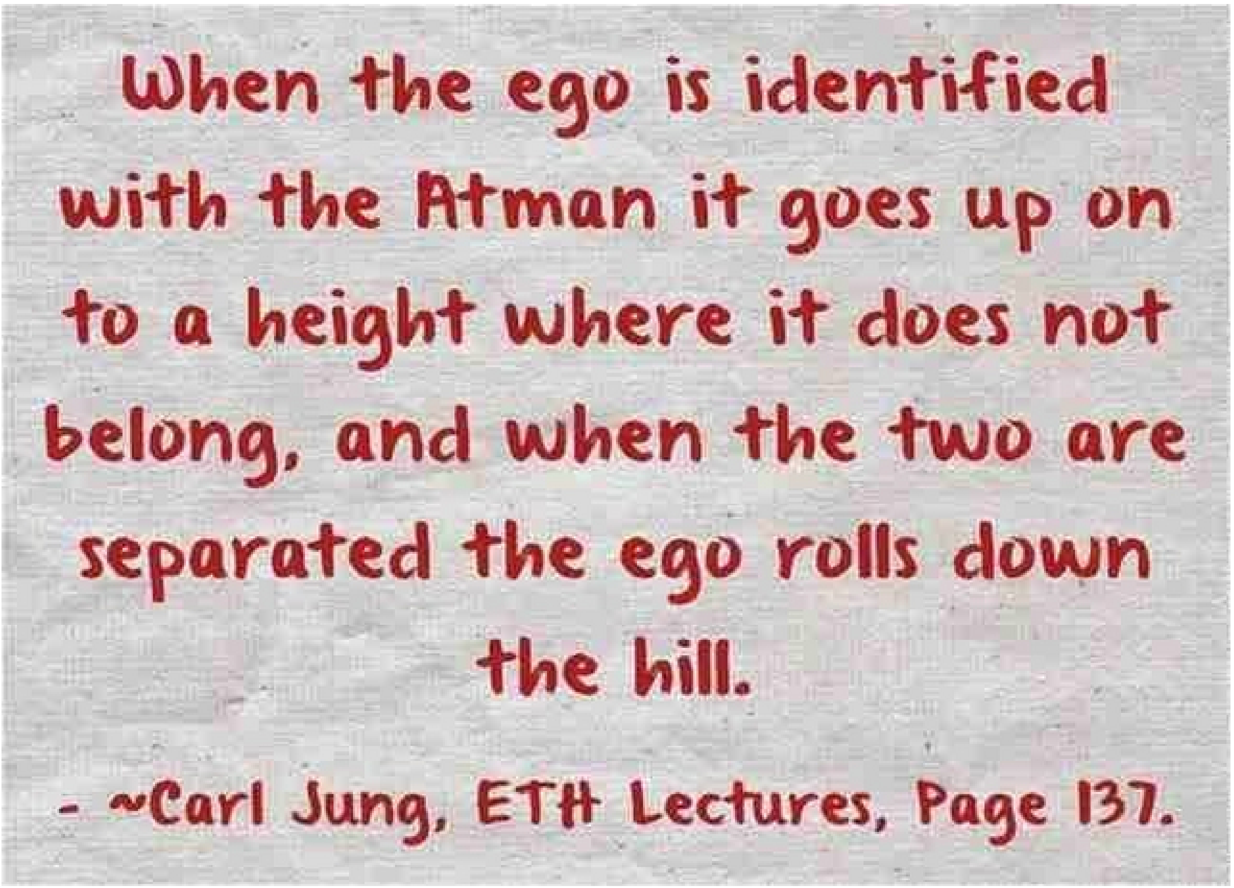
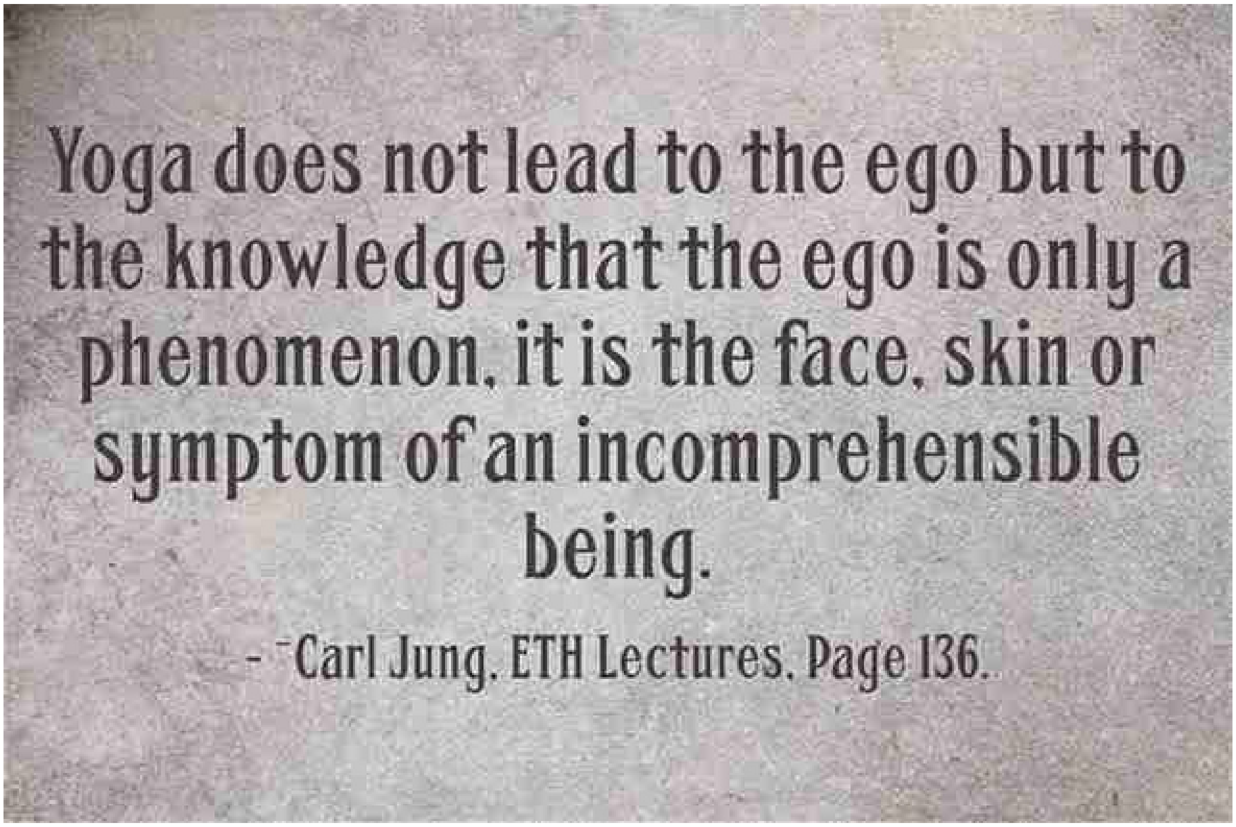


When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill.

- ~Carl Jung, ETH Lectures, Page 137.

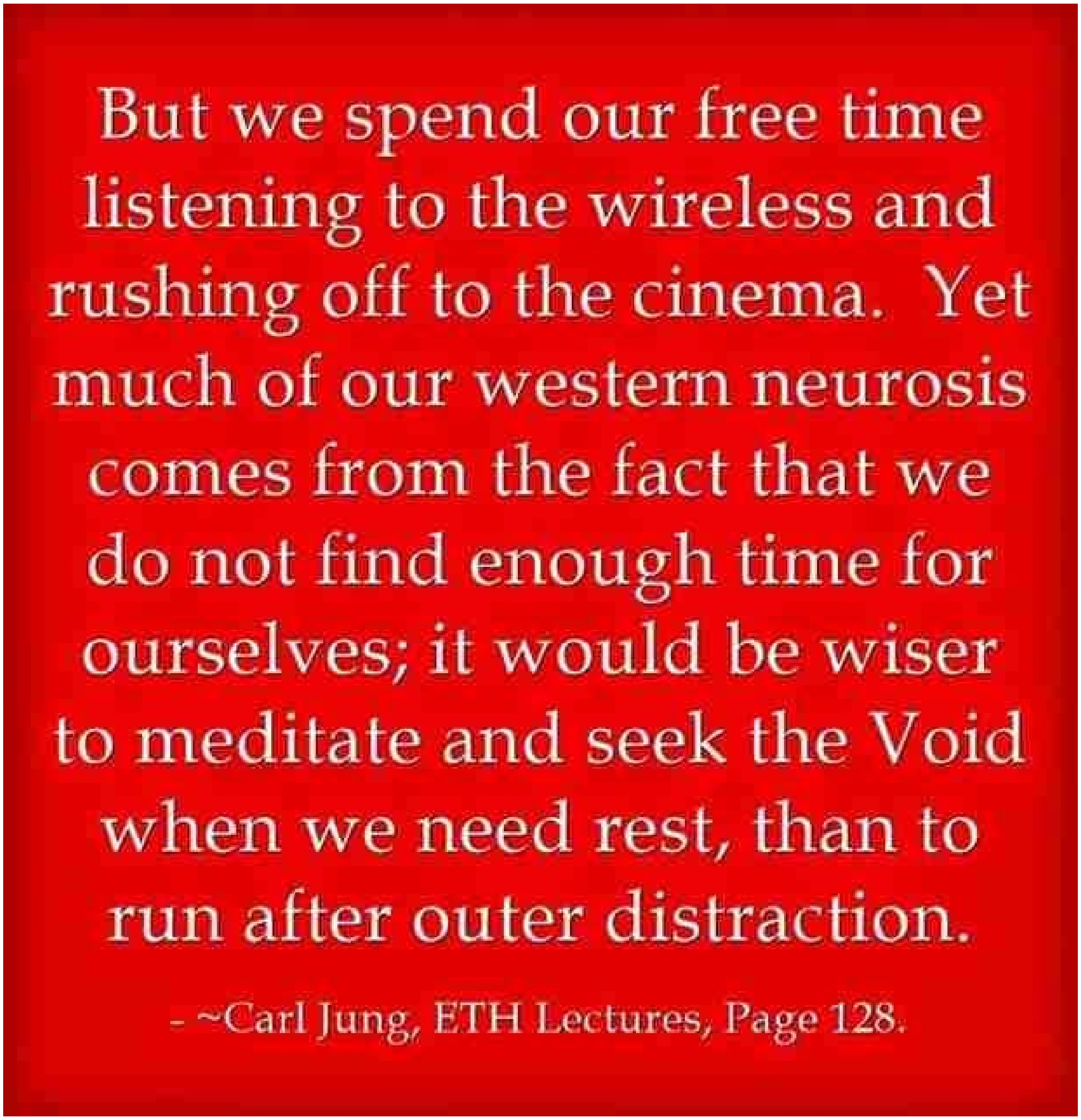
When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.



Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being.

- Carl Jung, ETH Lectures, Page 136.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.



But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction.

- ~Carl Jung, ETH Lectures, Page 128.

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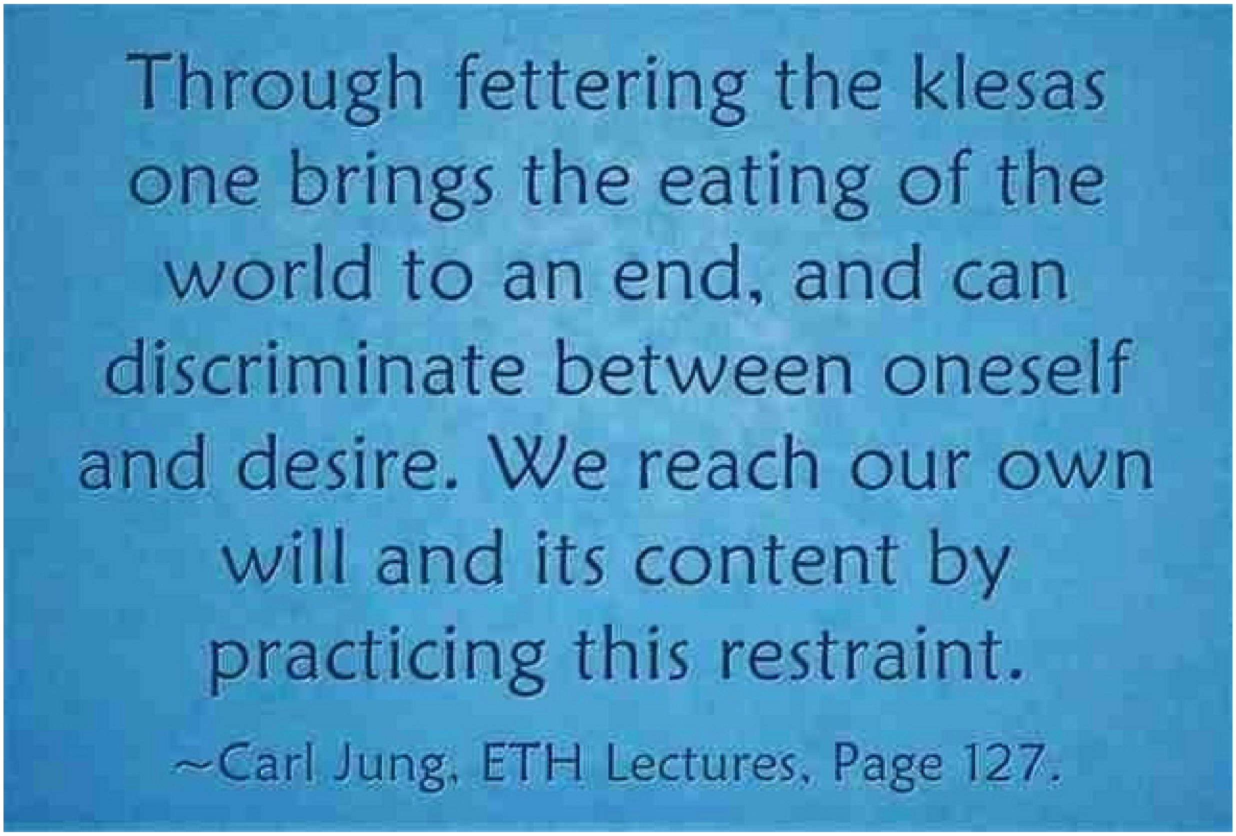

Through fettering the klesas
one brings the eating of the
world to an end, and can
discriminate between oneself
and desire. We reach our own
will and its content by
practicing this restraint.

~Carl Jung, ETH Lectures, Page 127.

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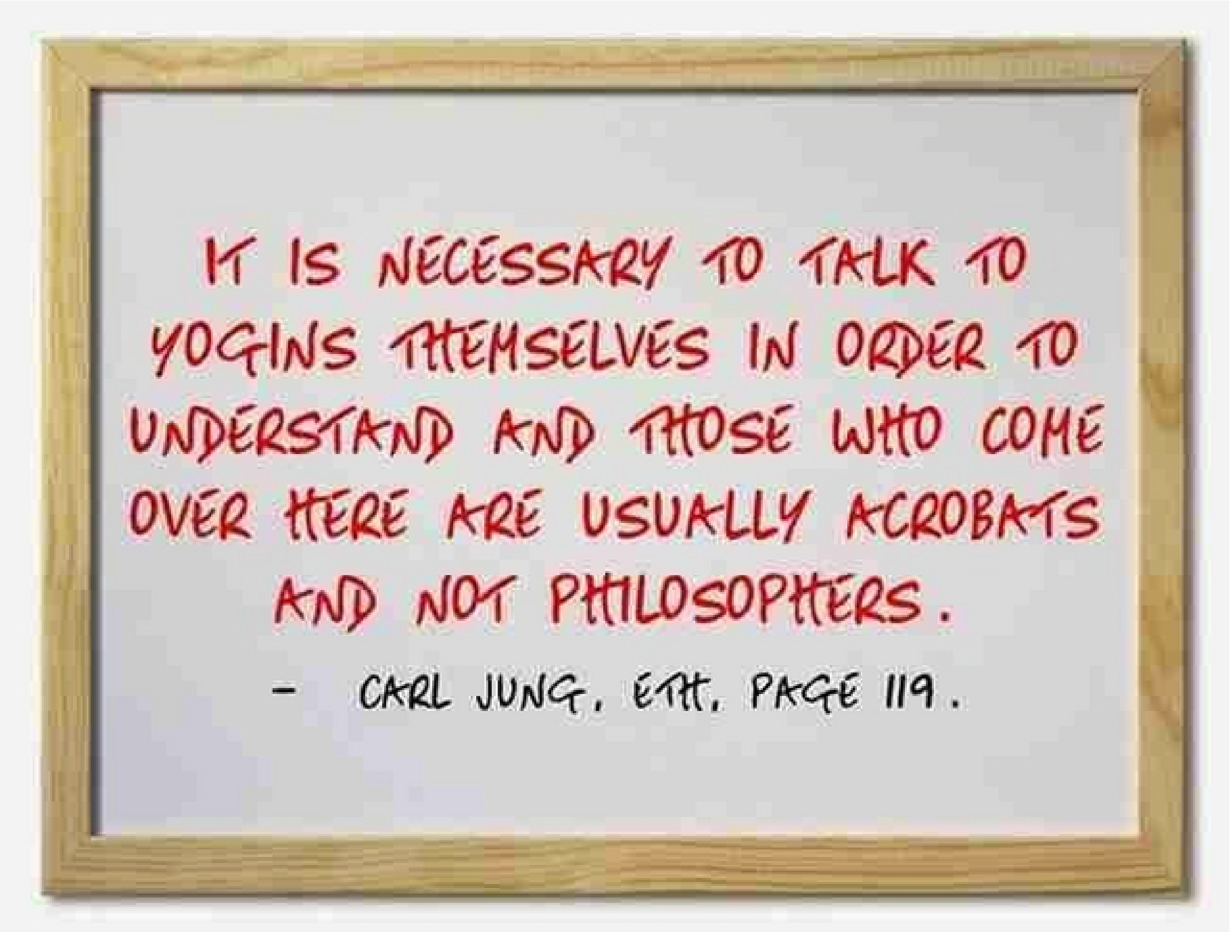

IT IS NECESSARY TO TALK TO
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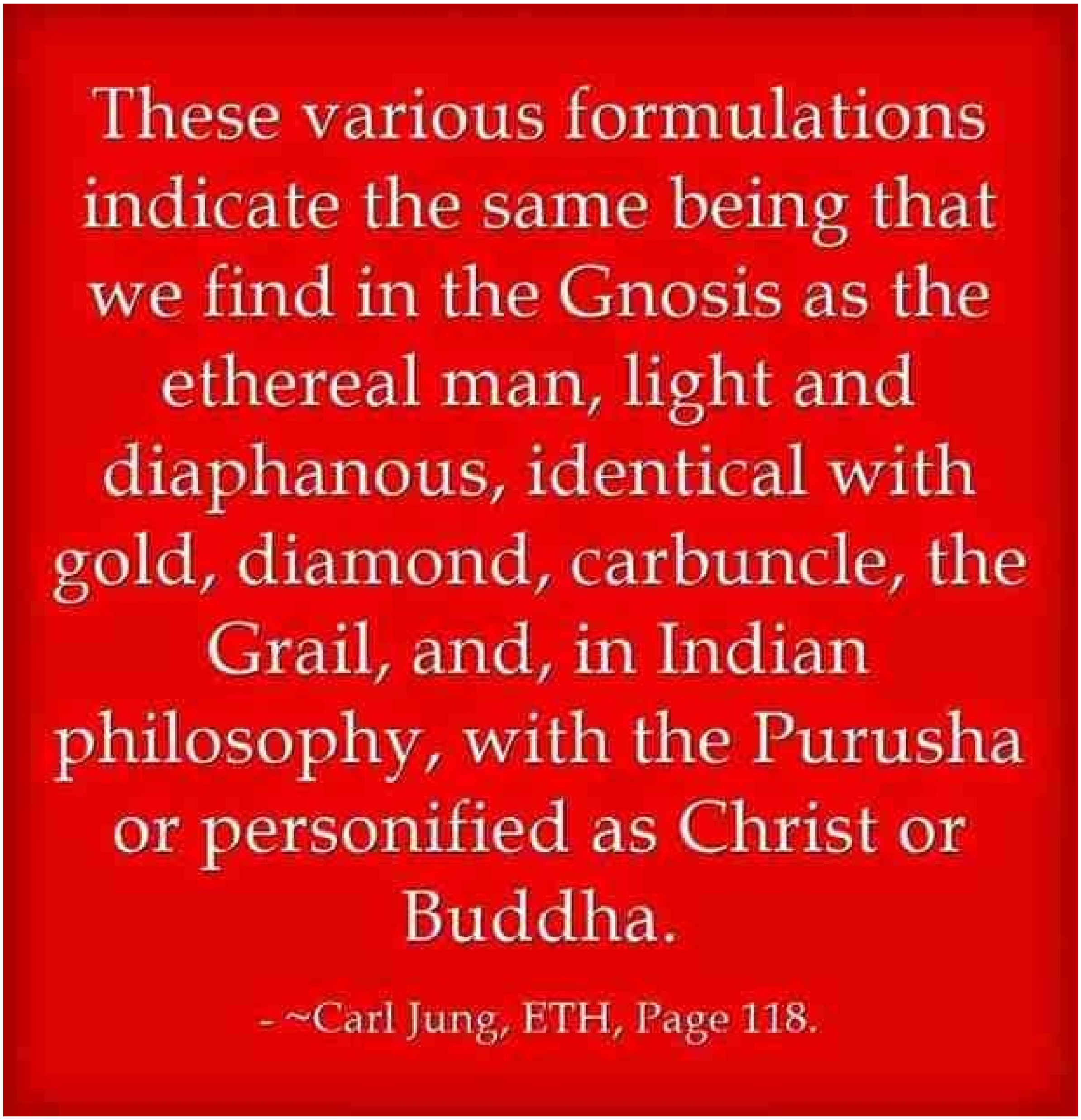
AND NOT PHILOSOPHERS.

– CARL JUNG, ETH, PAGE 119.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.



These various formulations
indicate the same being that
we find in the Gnosis as the
ethereal man, light and
diaphanous, identical with
gold, diamond, carbuncle, the
Grail, and, in Indian
philosophy, with the Purusha
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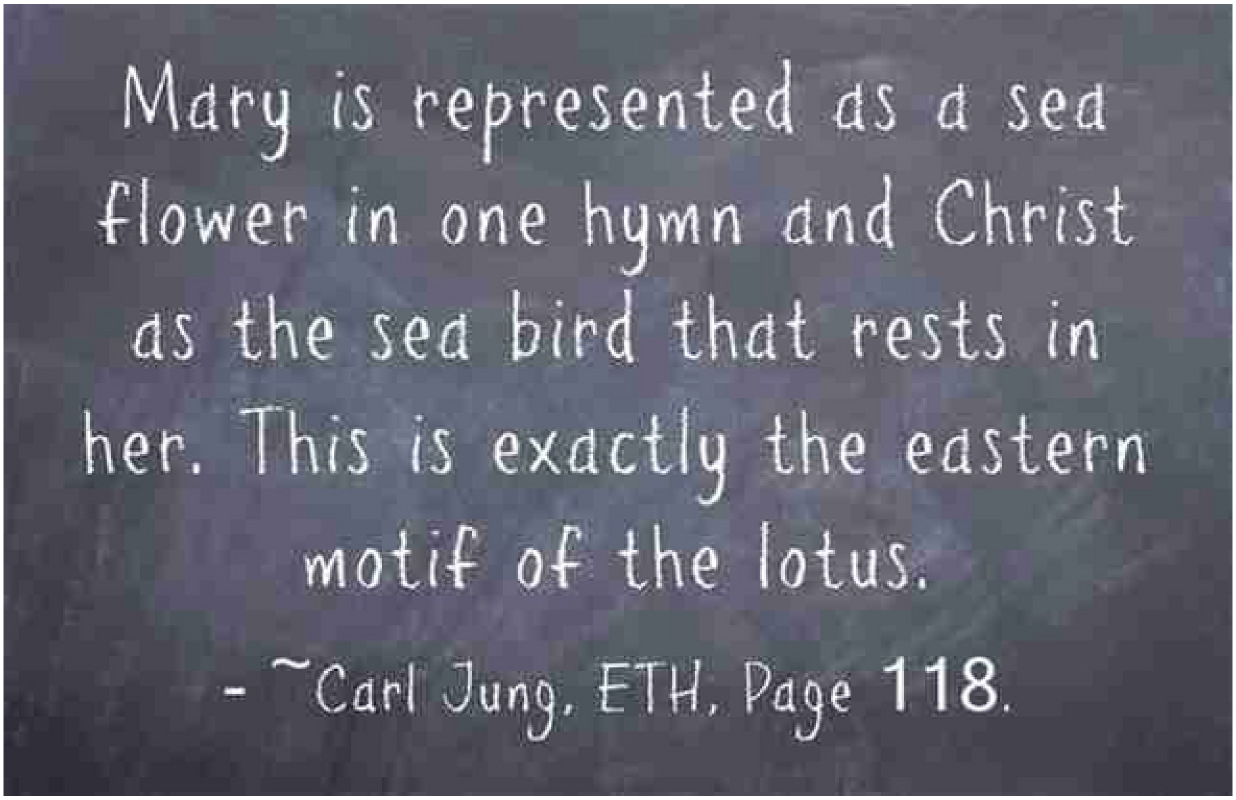

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus.

- ~Carl Jung, ETH, Page 118.

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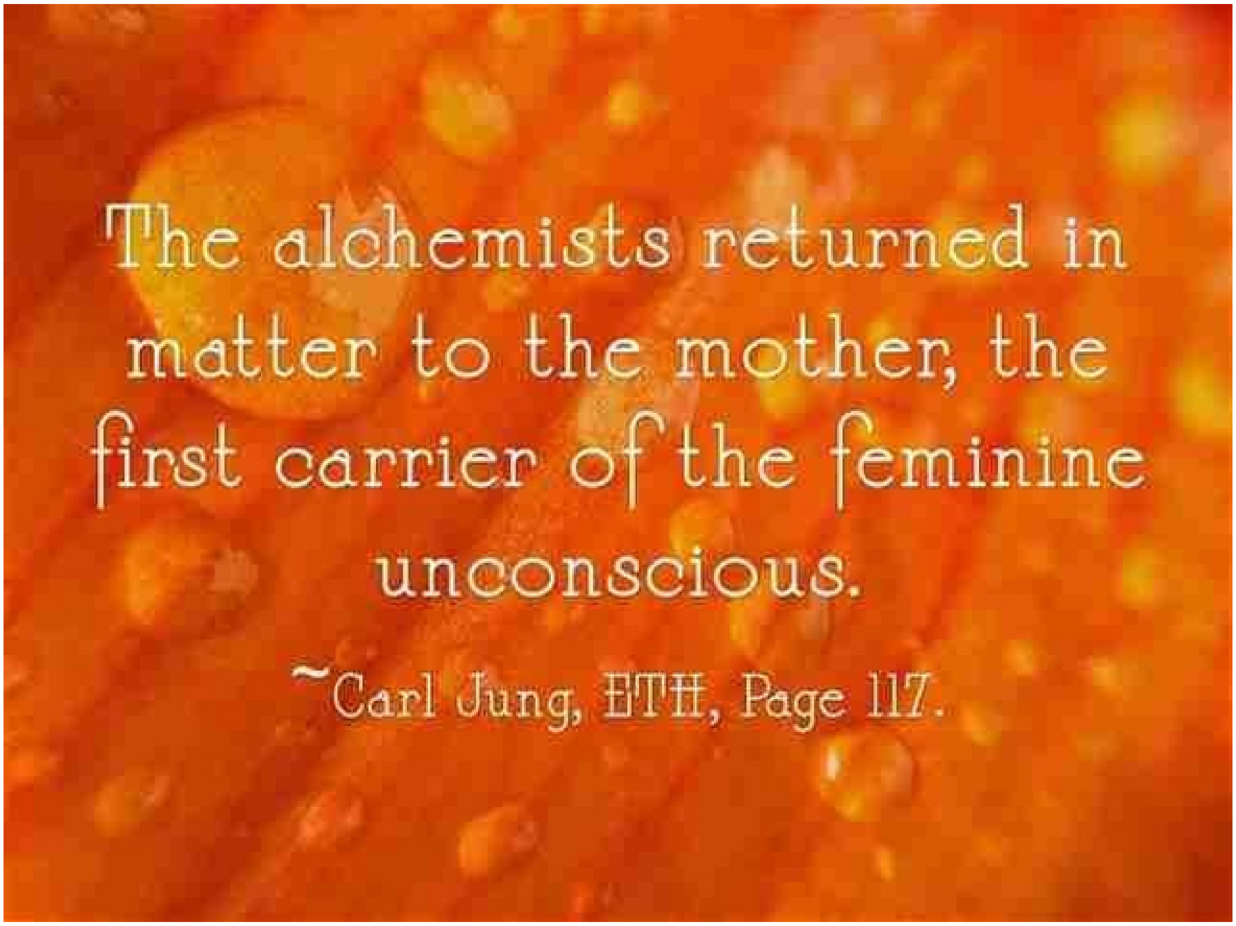
The alchemists returned in
matter to the mother, the
first carrier of the feminine
unconscious.
~Carl Jung, ETH, Page 117.

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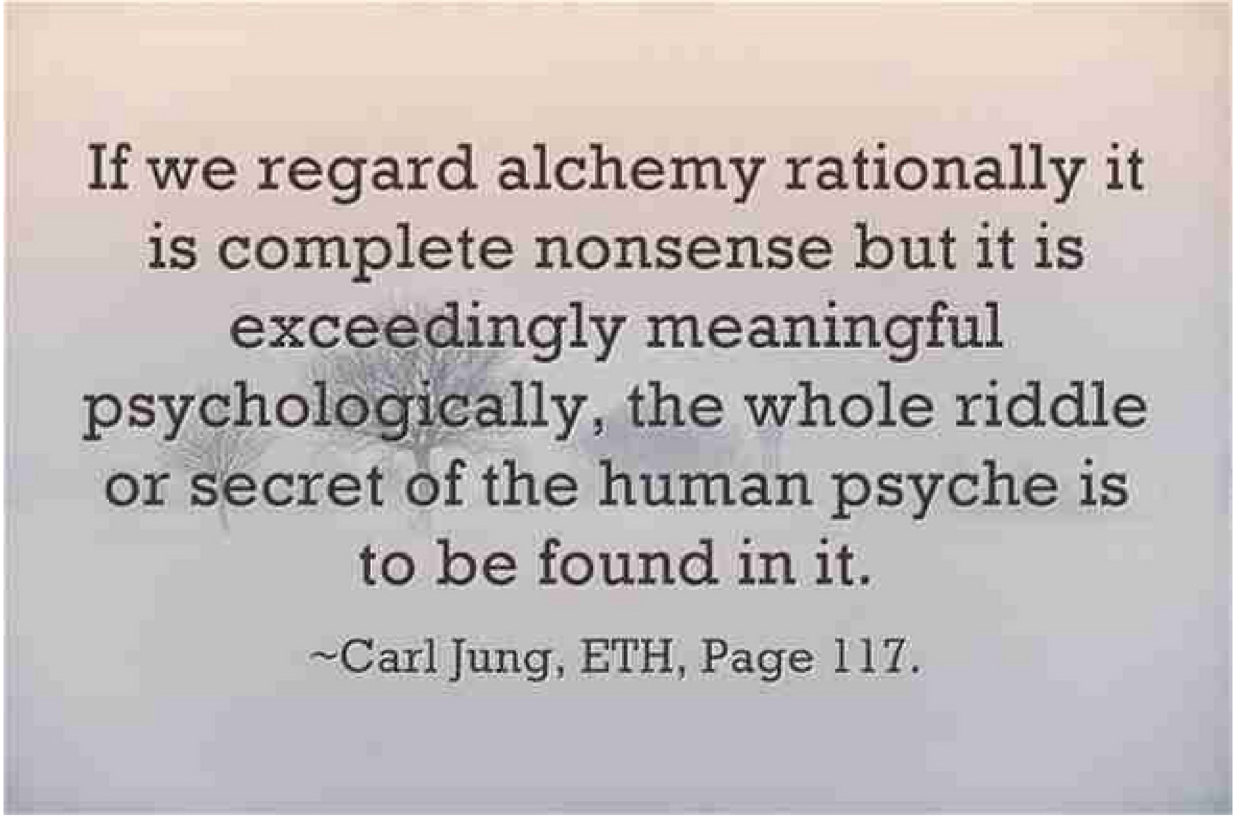

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it.

~Carl Jung, ETH, Page 117.

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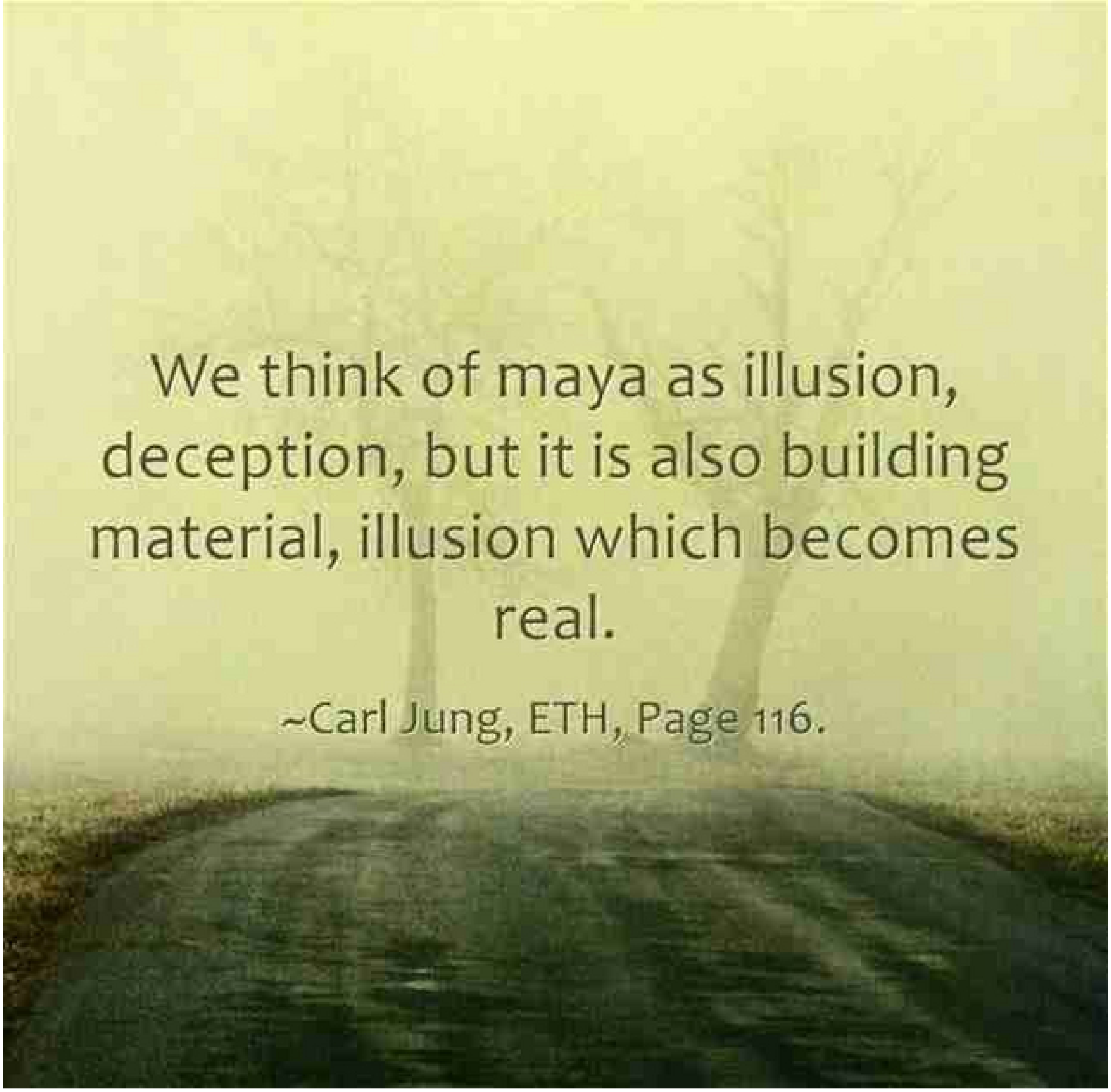
We think of maya as illusion, deception, but it is also building material, illusion which becomes real.
~Carl Jung, ETH, Page 116.

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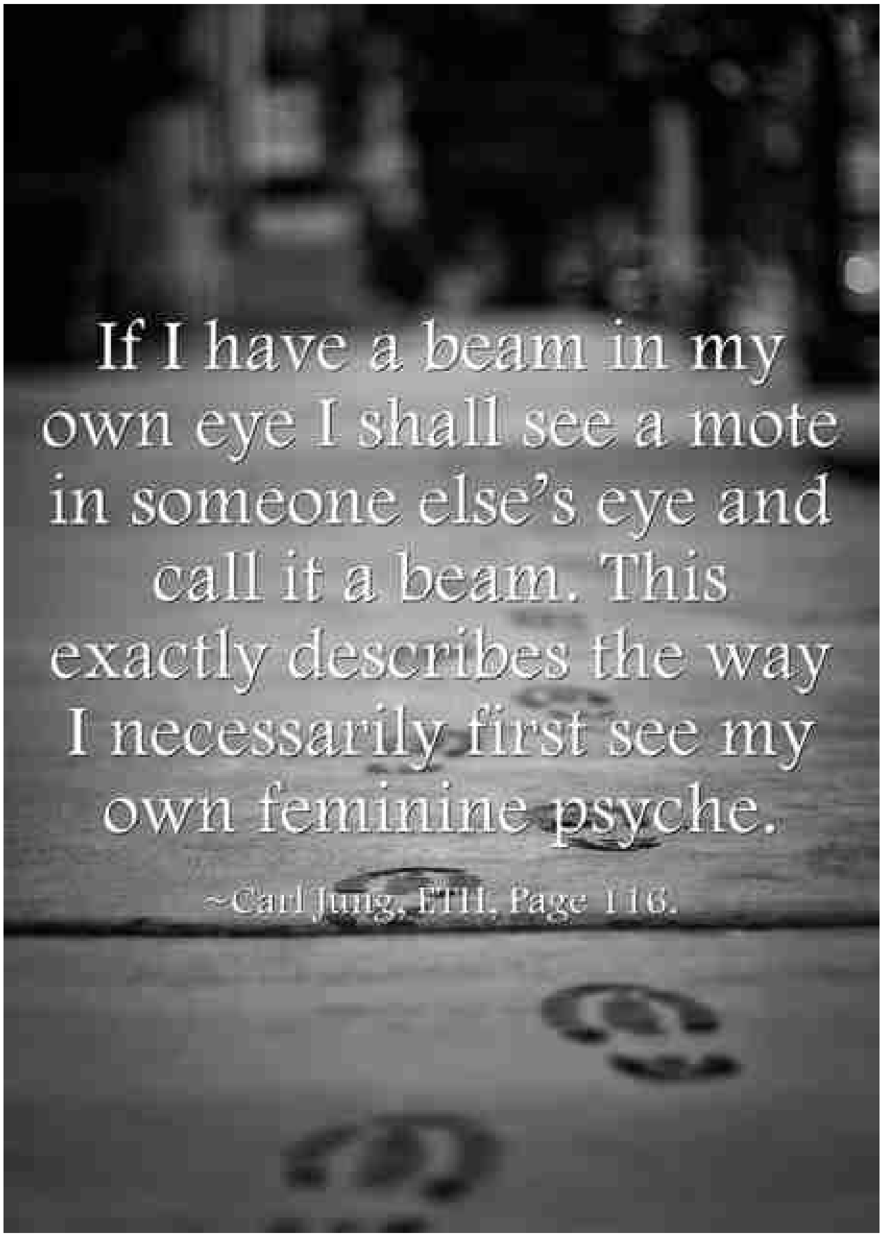
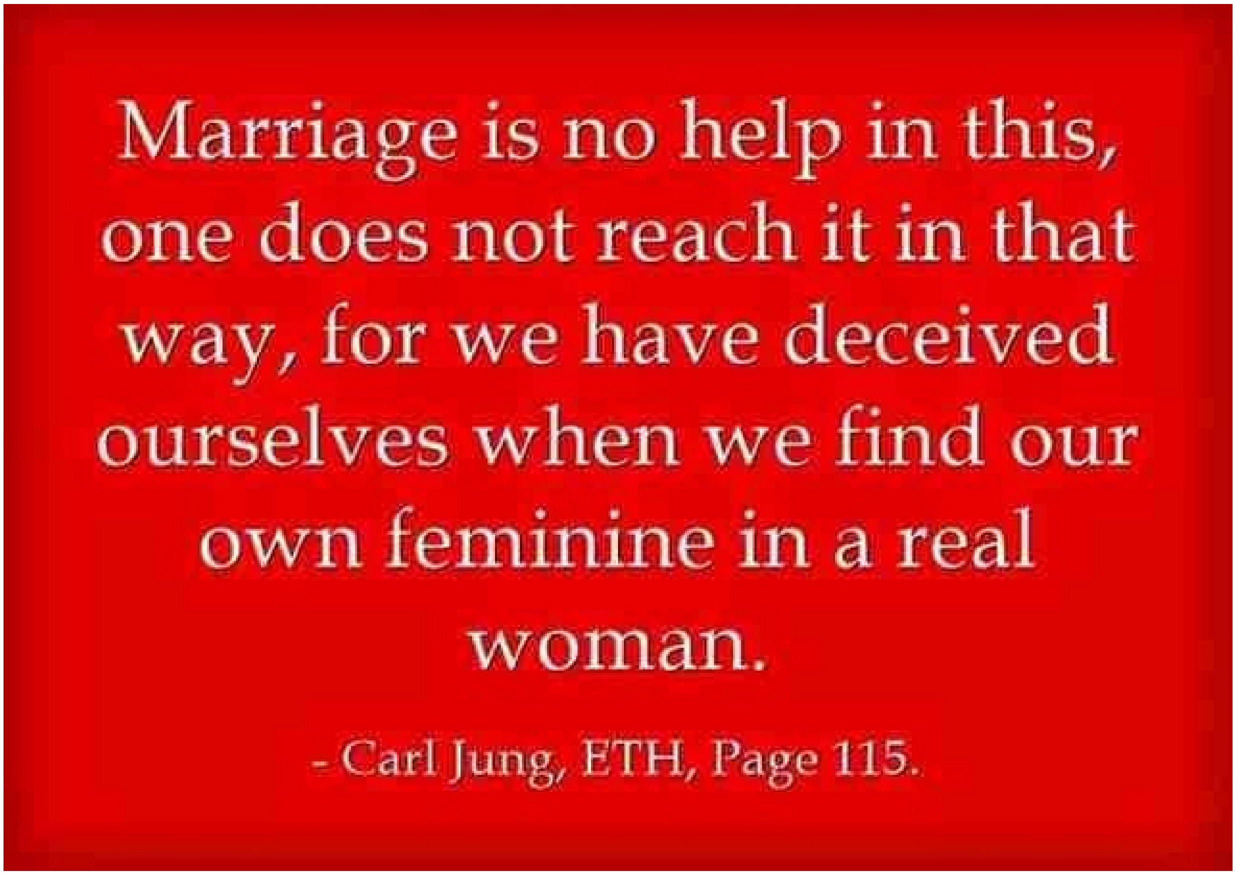

If I have a beam in my
own eye I shall see a mote
in someone else’s eye and
call it a beam. This
exactly describes the way
I necessarily first see my
own feminine psyche.
~Carl Jung, ETH, Page 116.

If I have a beam in my own eye I shall see a mote in someone else’s eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.



Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman.

- Carl Jung, ETH, Page 115.

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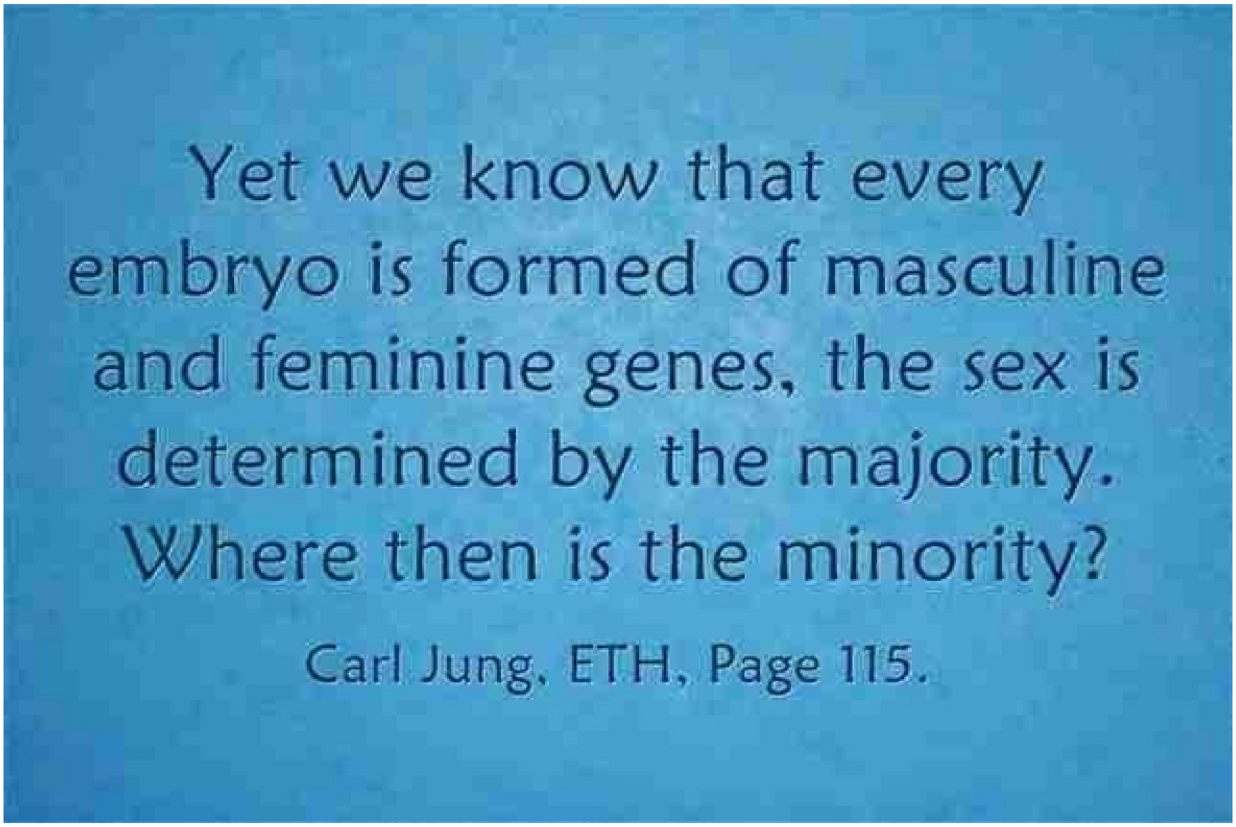

Yet we know that every
embryo is formed of masculine
and feminine genes, the sex is
determined by the majority.
Where then is the minority?

Carl Jung, ETH, Page 115.

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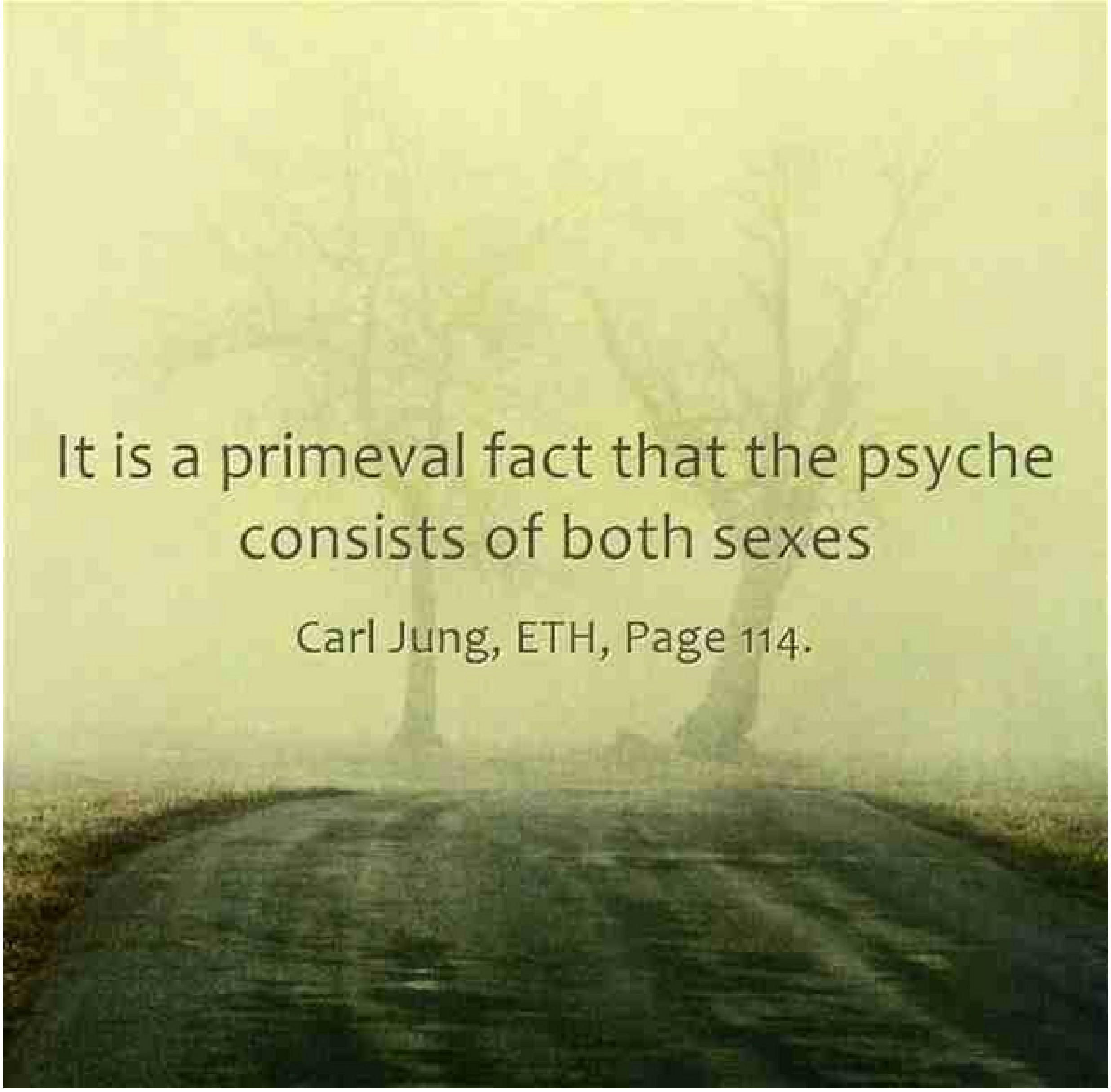
It is a primeval fact that the psyche consists of both sexes
Carl Jung, ETH, Page 114.

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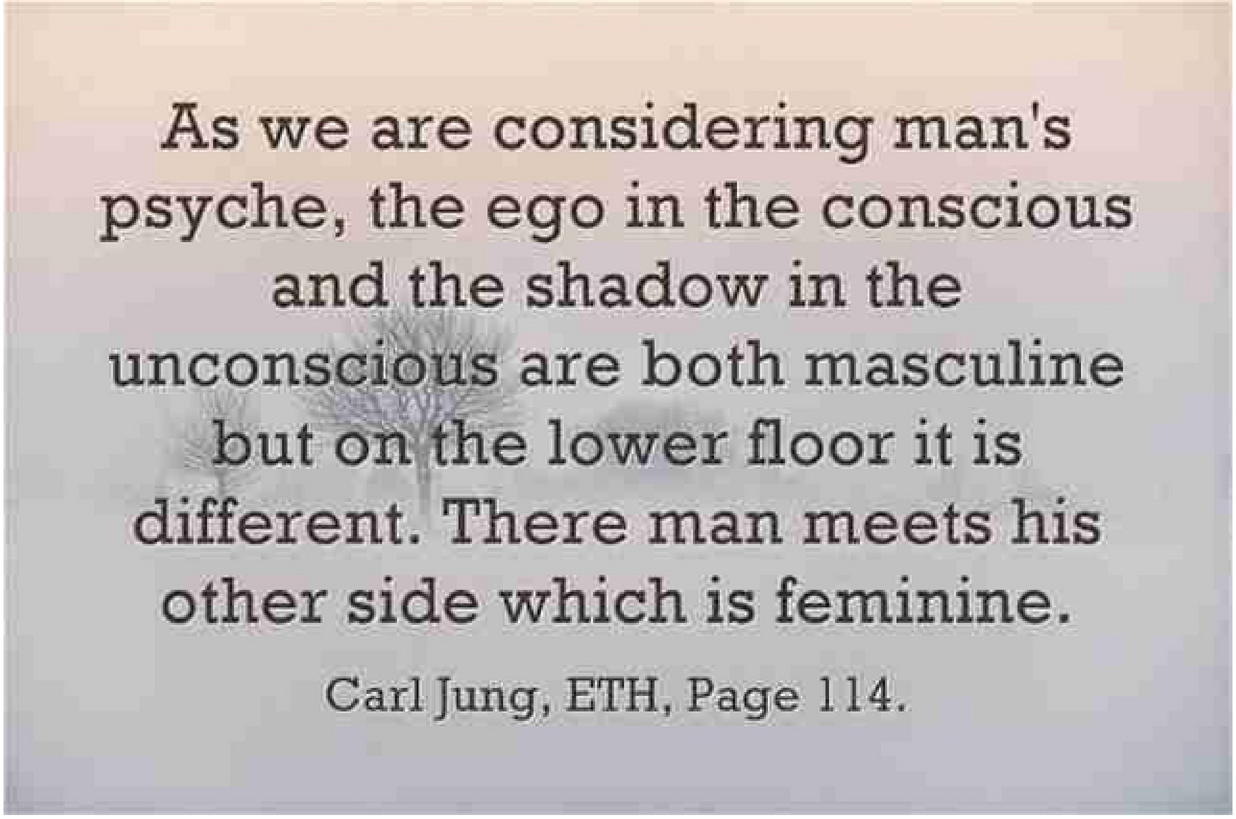

As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine.

Carl Jung, ETH, Page 114.

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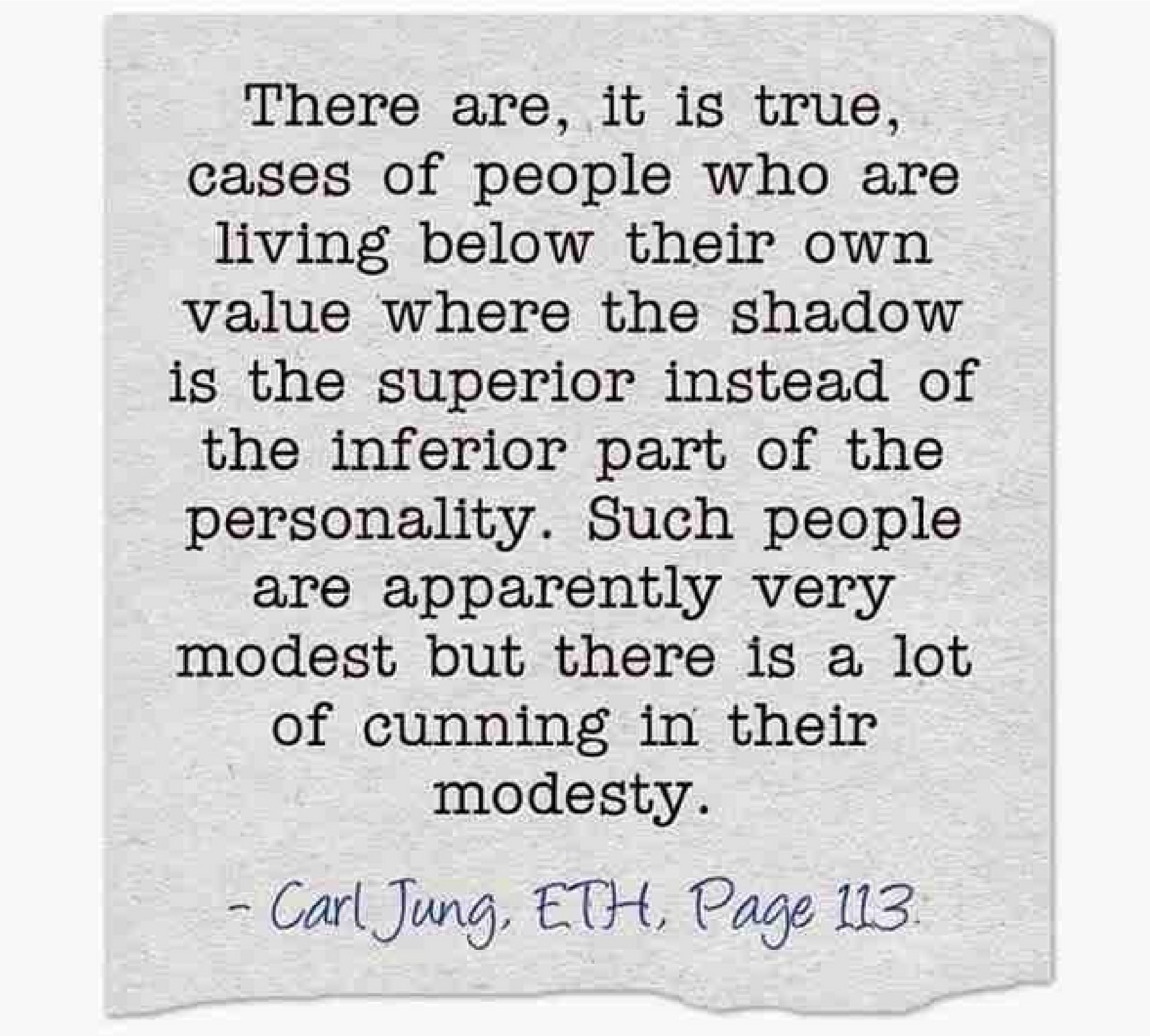

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty.

- Carl Jung, ETH, Page 113.

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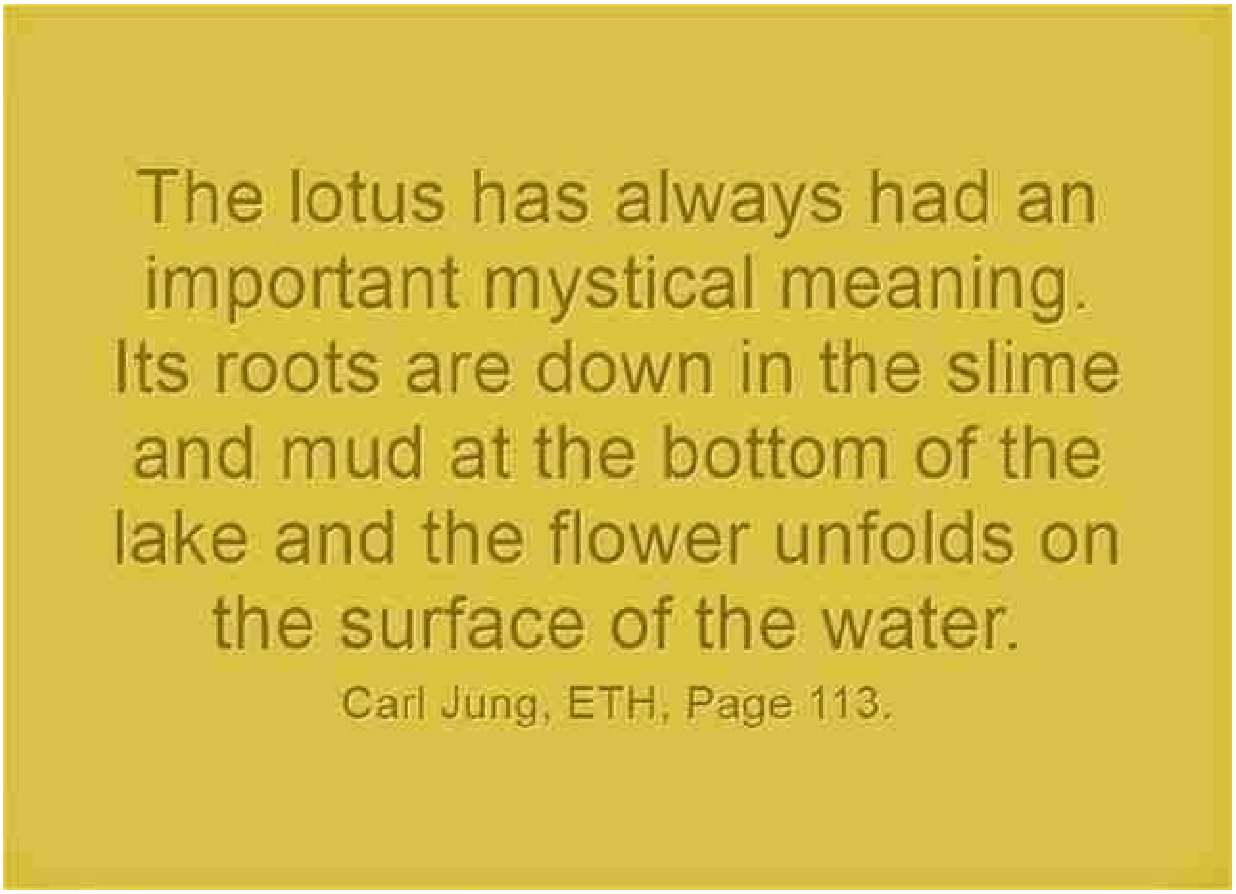

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water.

Carl Jung, ETH, Page 113.

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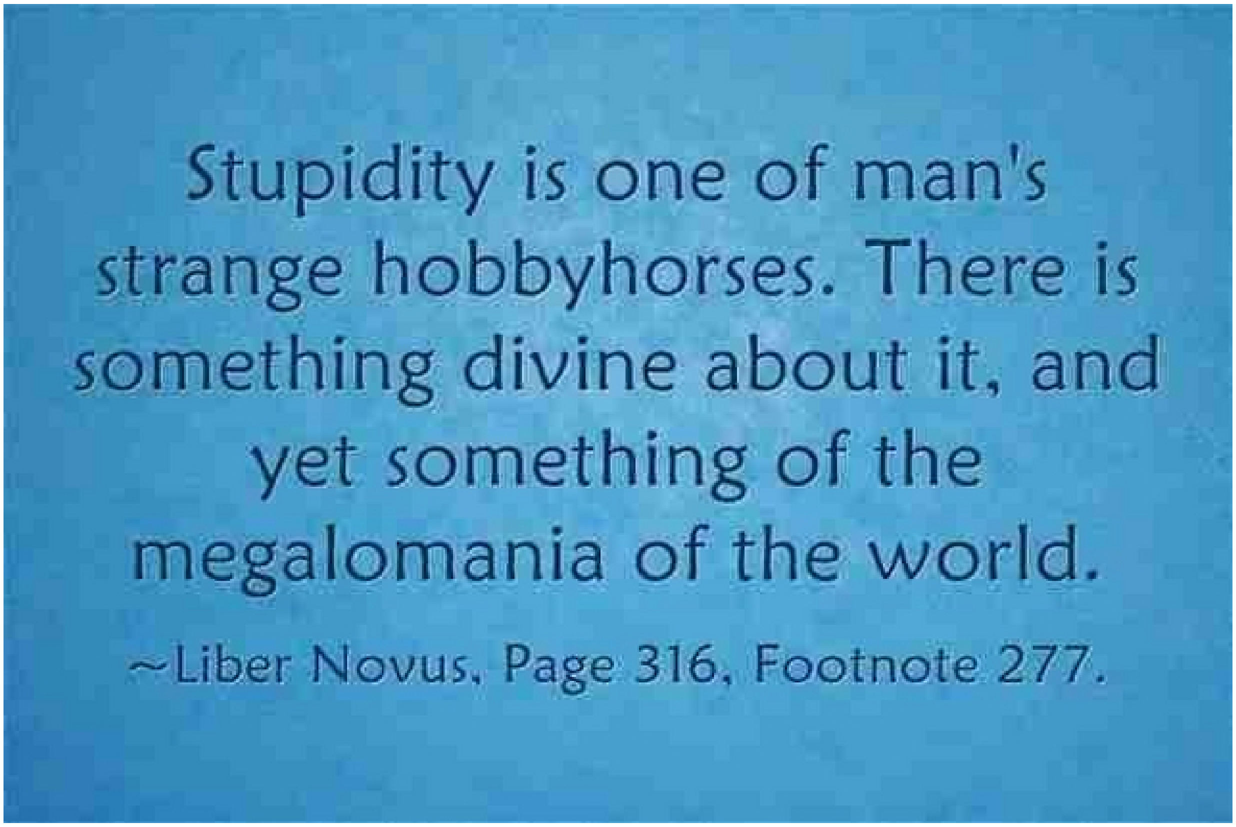

Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.

~Liber Novus, Page 316, Footnote 277.

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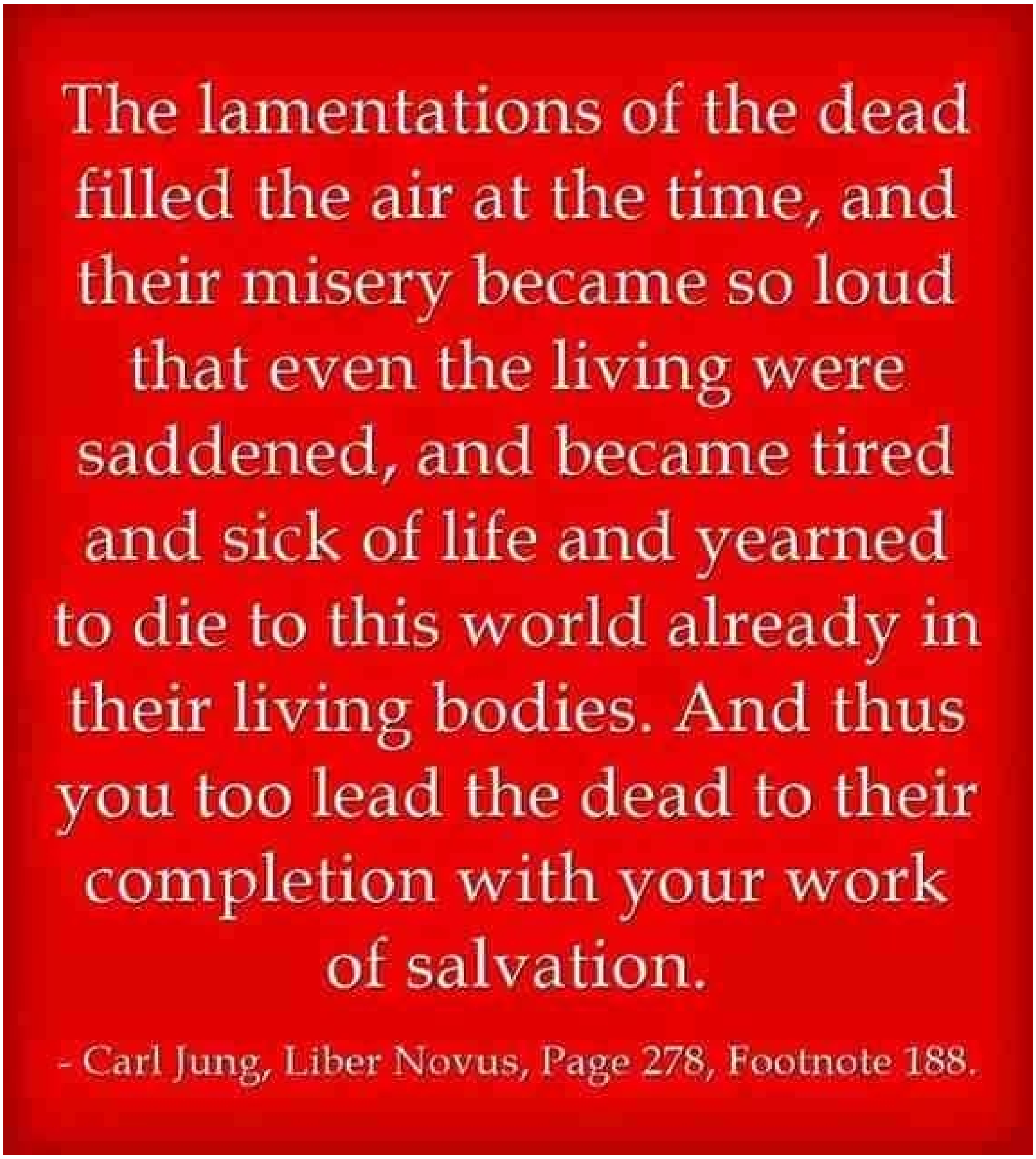
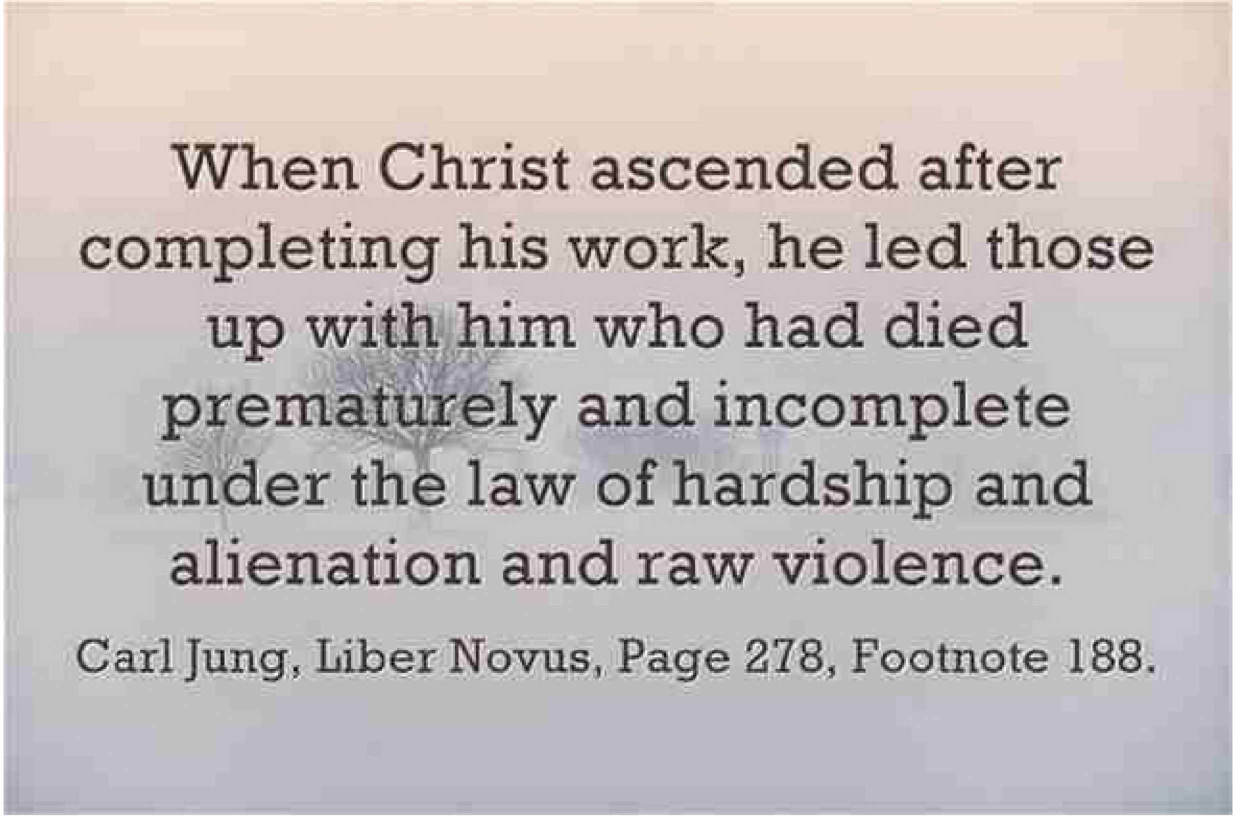


The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation.

- Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.


When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence.

Carl Jung, Liber Novus, Page 278, Footnote 188.

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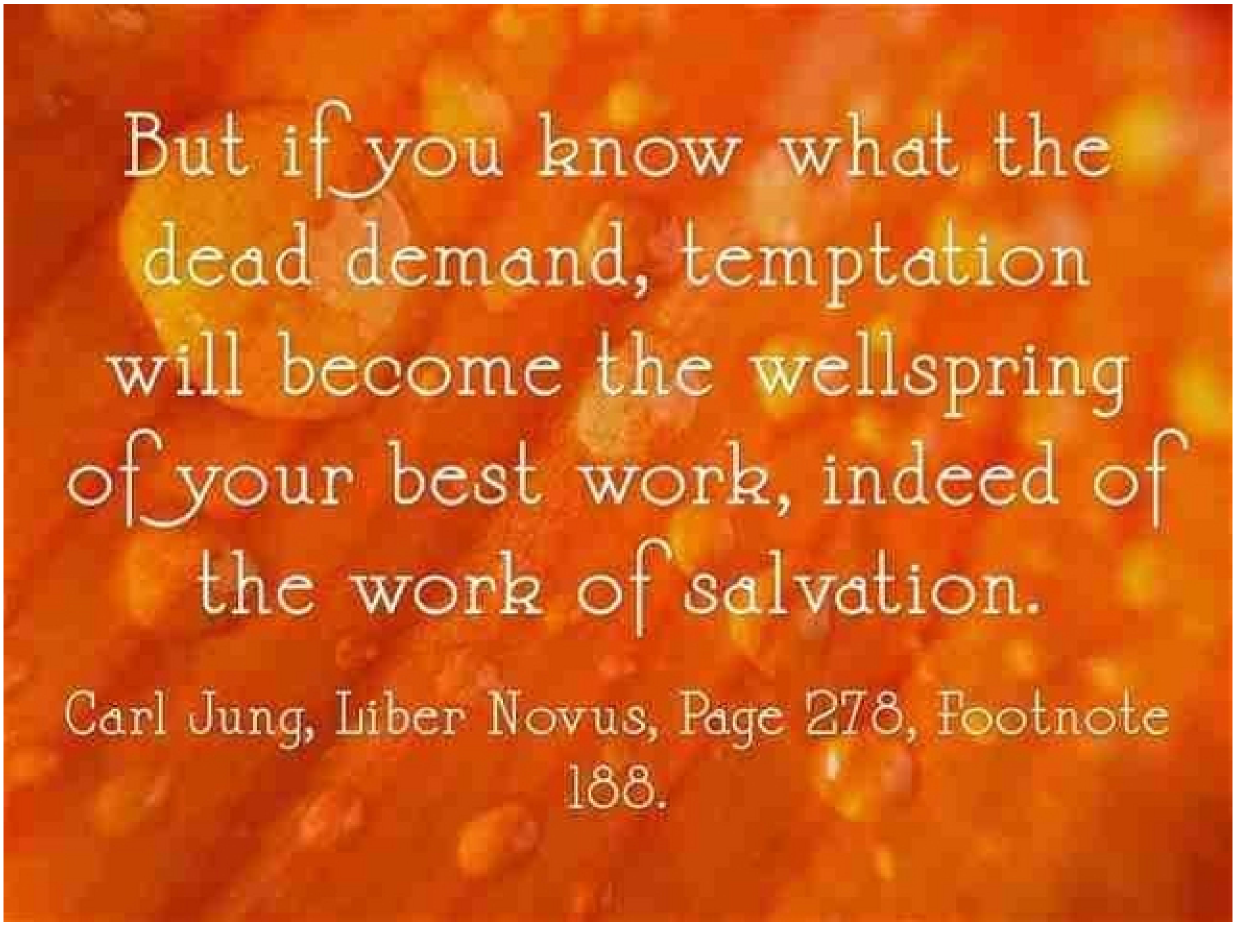

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.

Carl Jung, Liber Novus, Page 278, Footnote 188.

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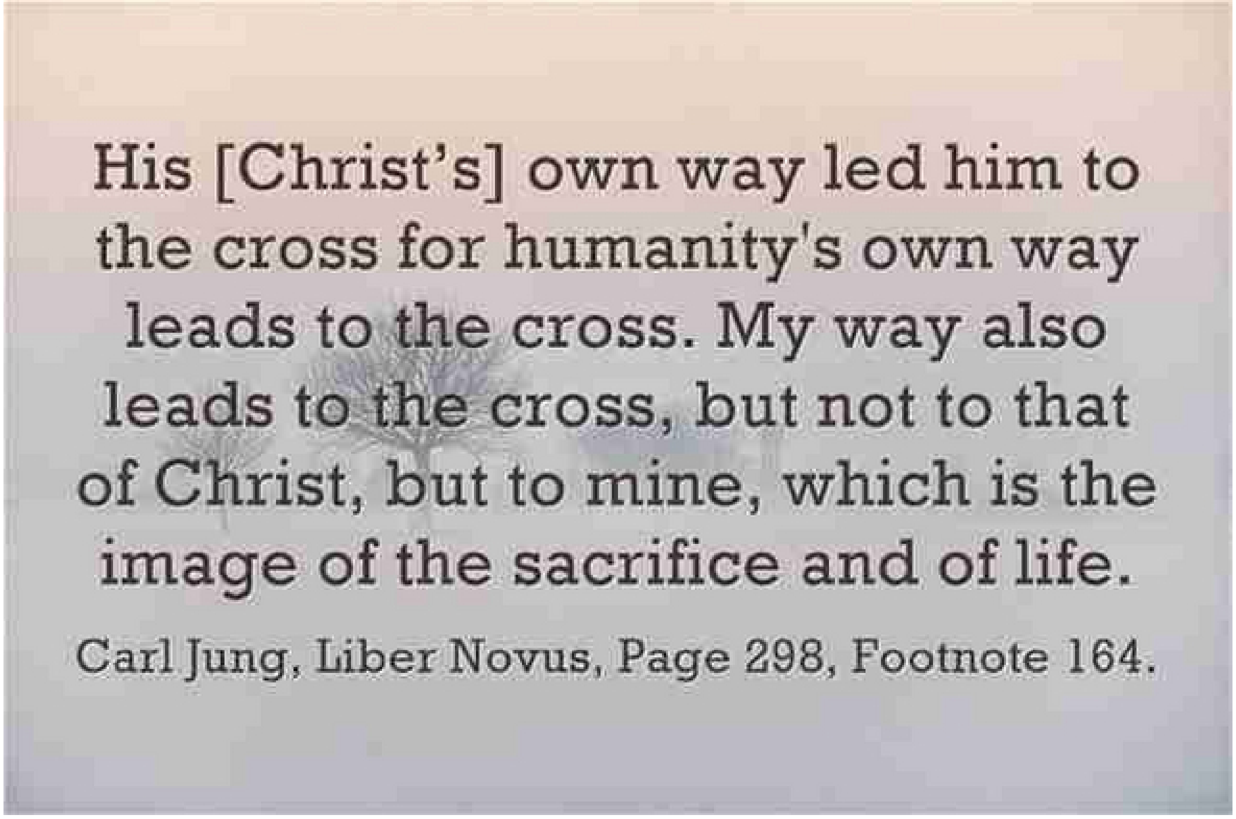
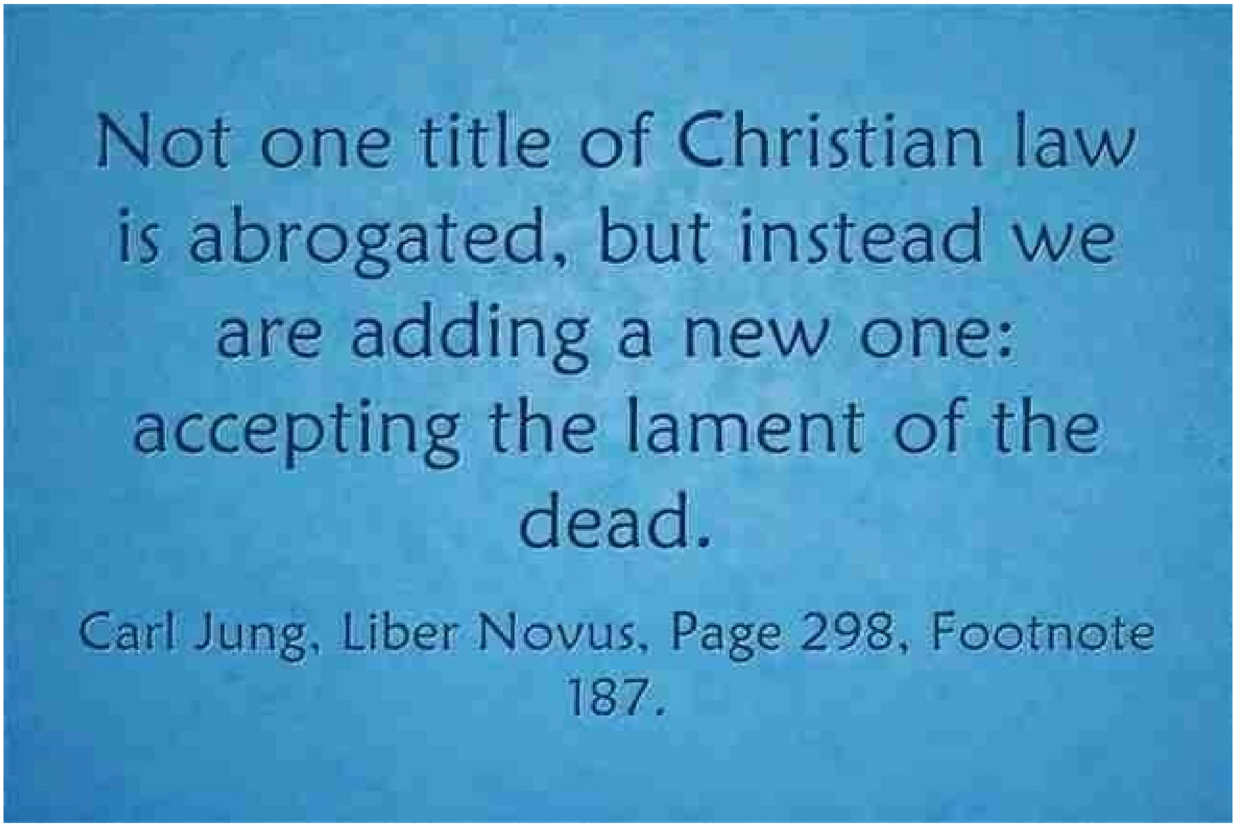


His [Christ’s] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.

Carl Jung, Liber Novus, Page 298, Footnote 164.

His [Christ’s] own way led him to the cross for humanity’s own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.



Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.

Carl Jung, Liber Novus, Page 298, Footnote 187.

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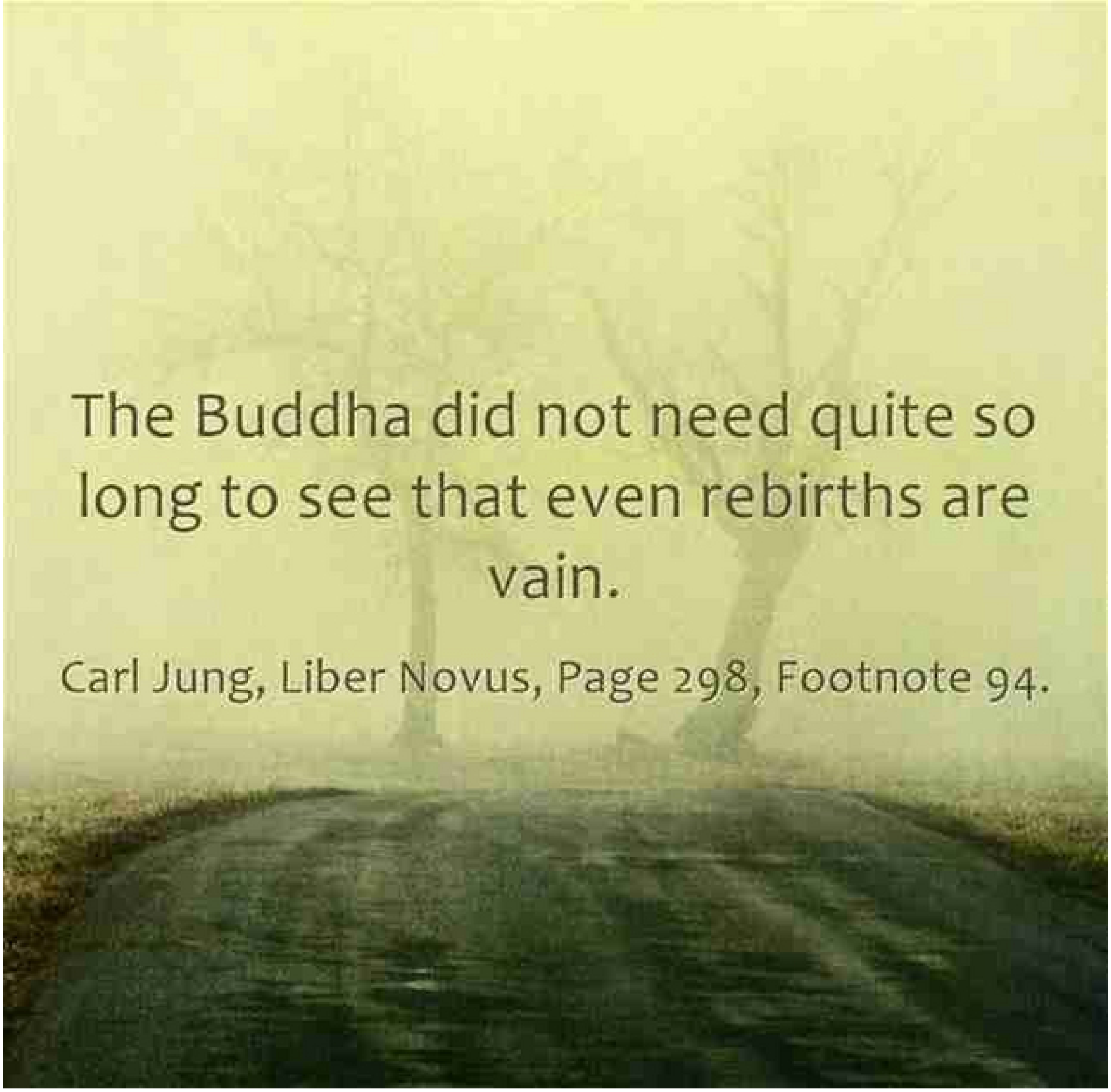
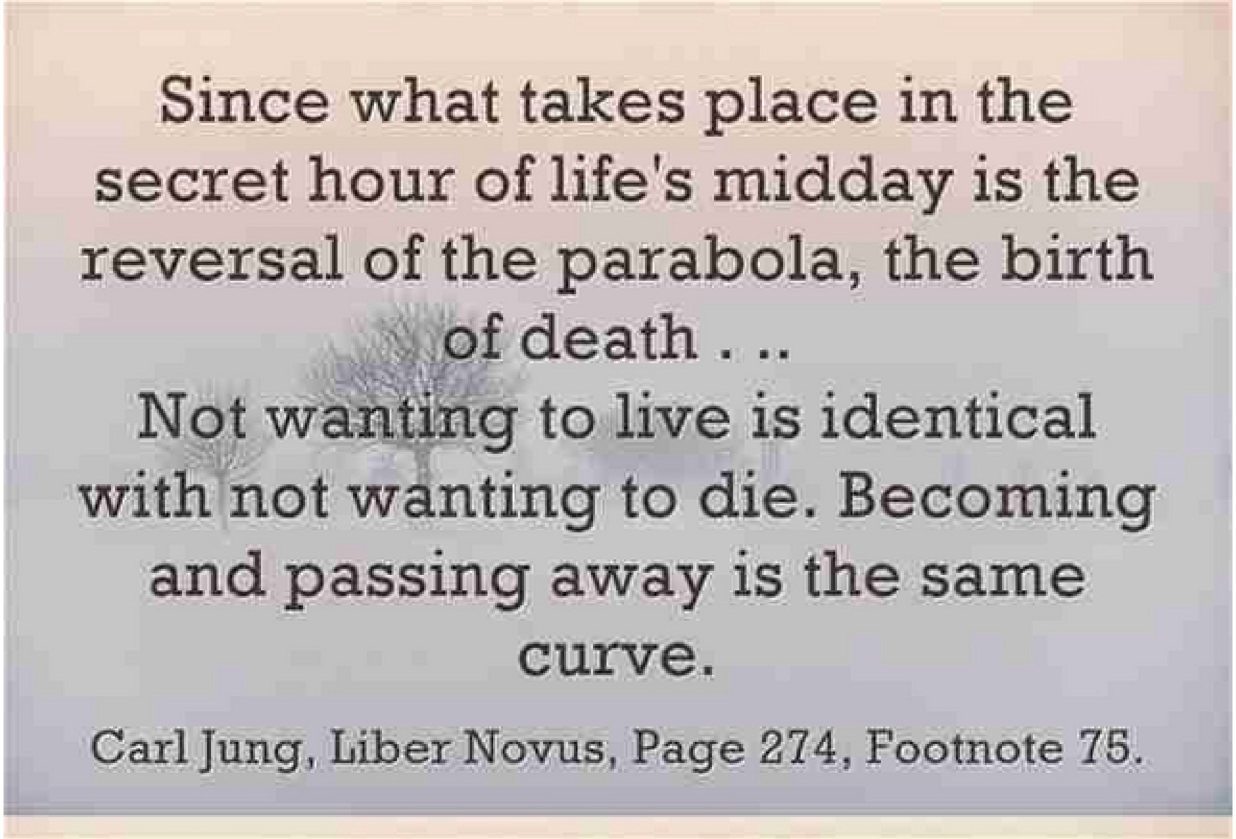


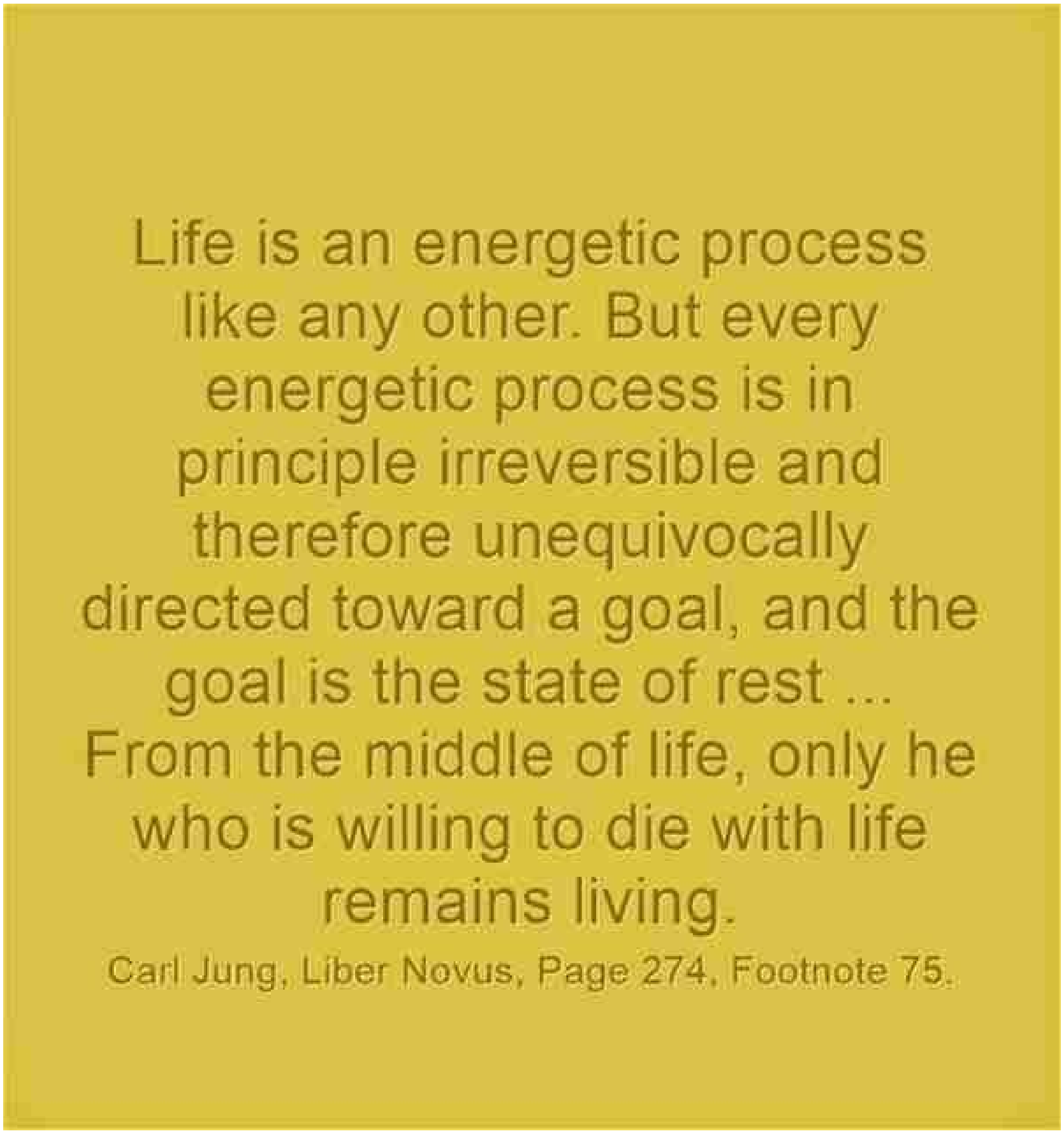
The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.



Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death . ..
Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve.

Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life’s midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.



Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ... From the middle of life, only he who is willing to die with life remains living.

Carl Jung, Liber Novus, Page 274, Footnote 75.

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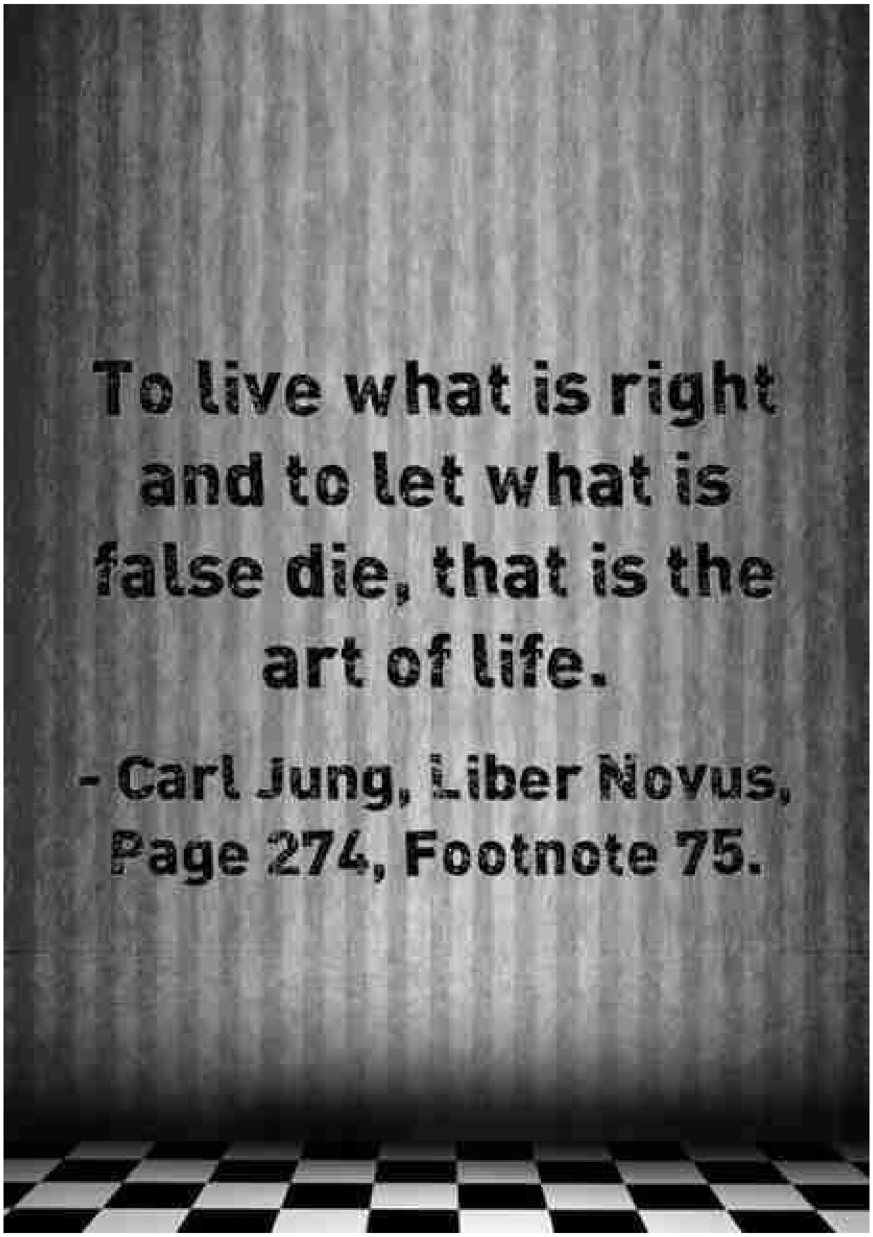
To live what is right
and to let what is
false die, that is the
art of life.
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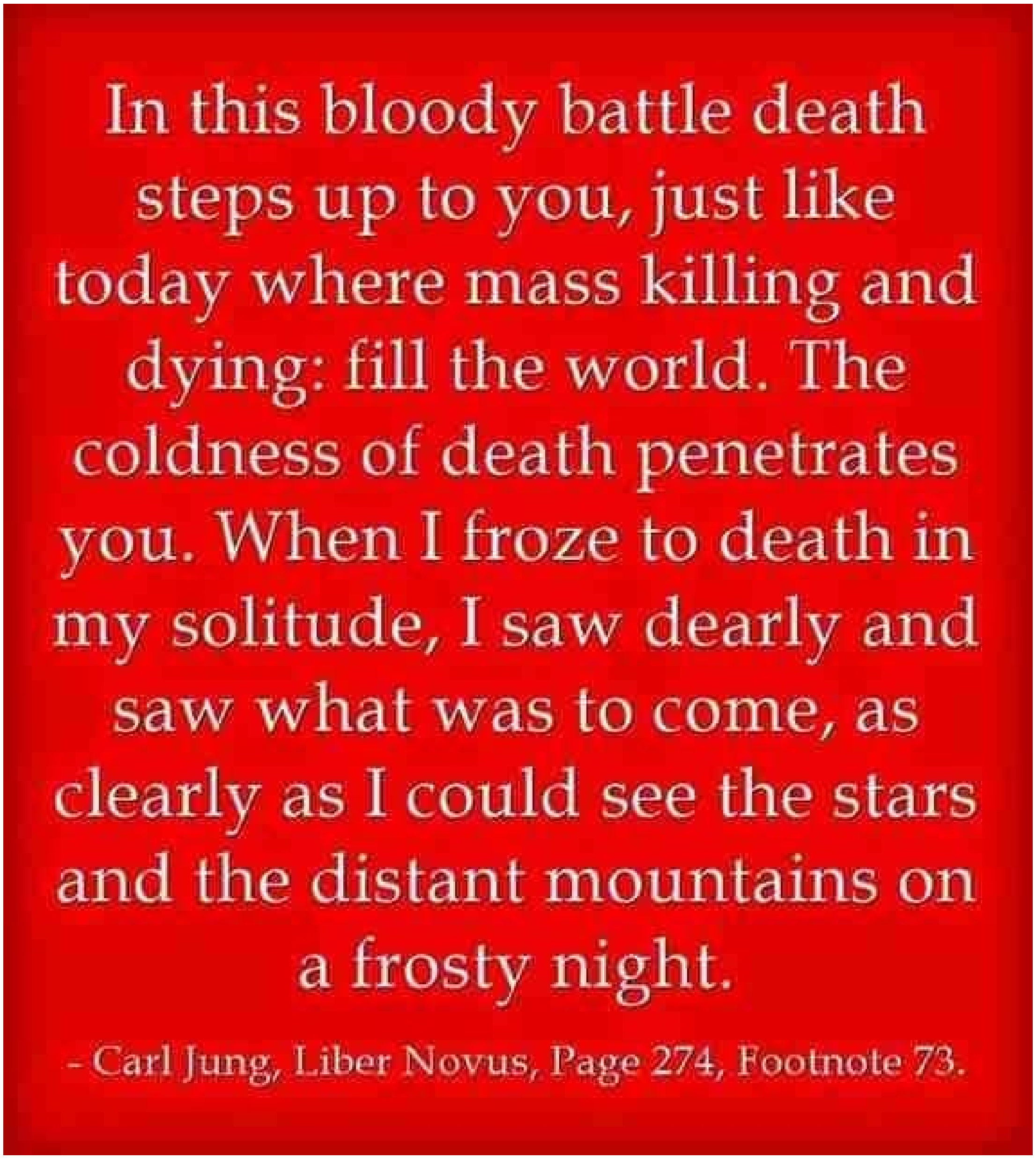
To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.



In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night.

- Carl Jung, Liber Novus, Page 274, Footnote 73.

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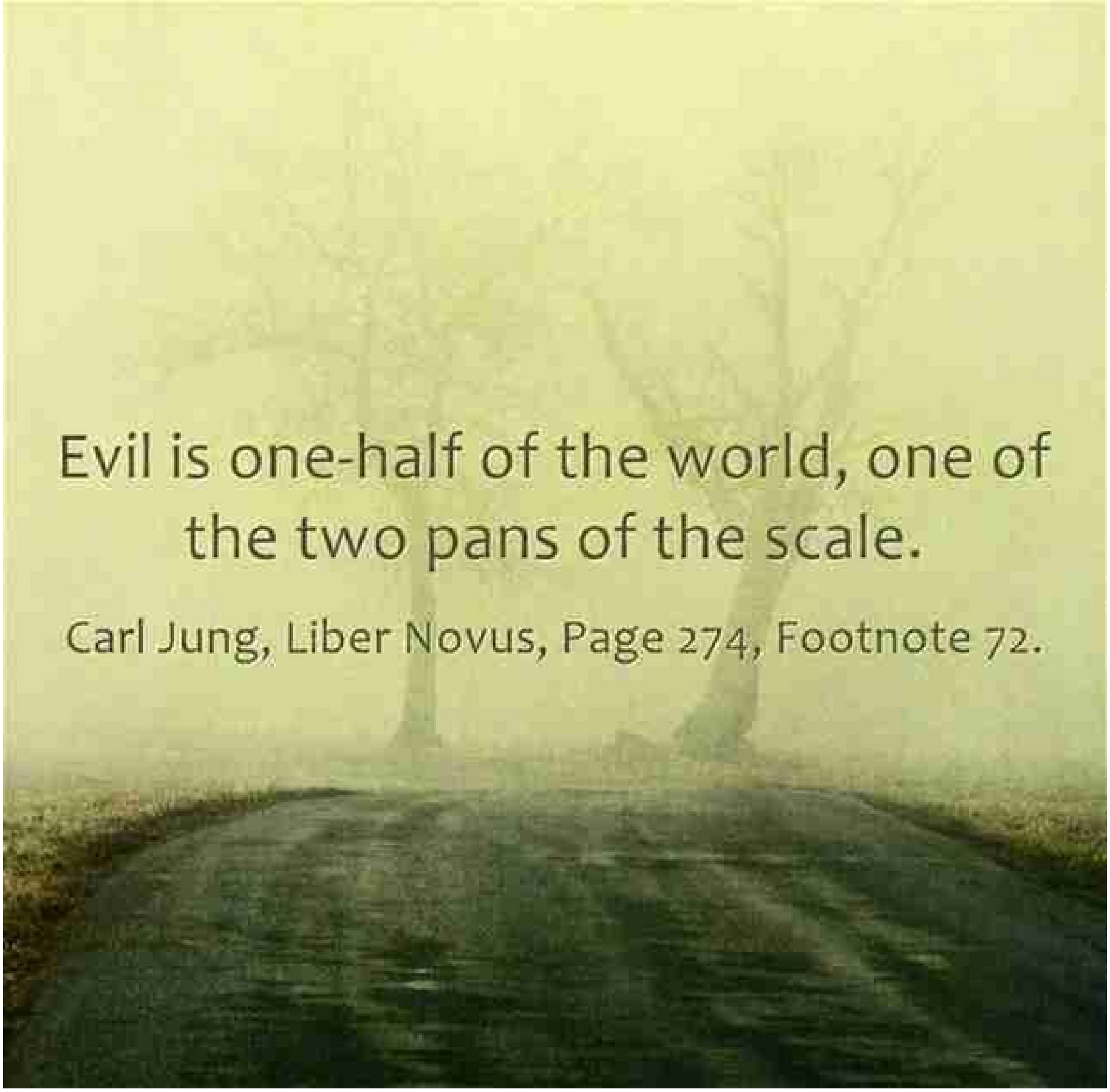

Evil is one-half of the world, one of the two pans of the scale.

Carl Jung, Liber Novus, Page 274, Footnote 72.

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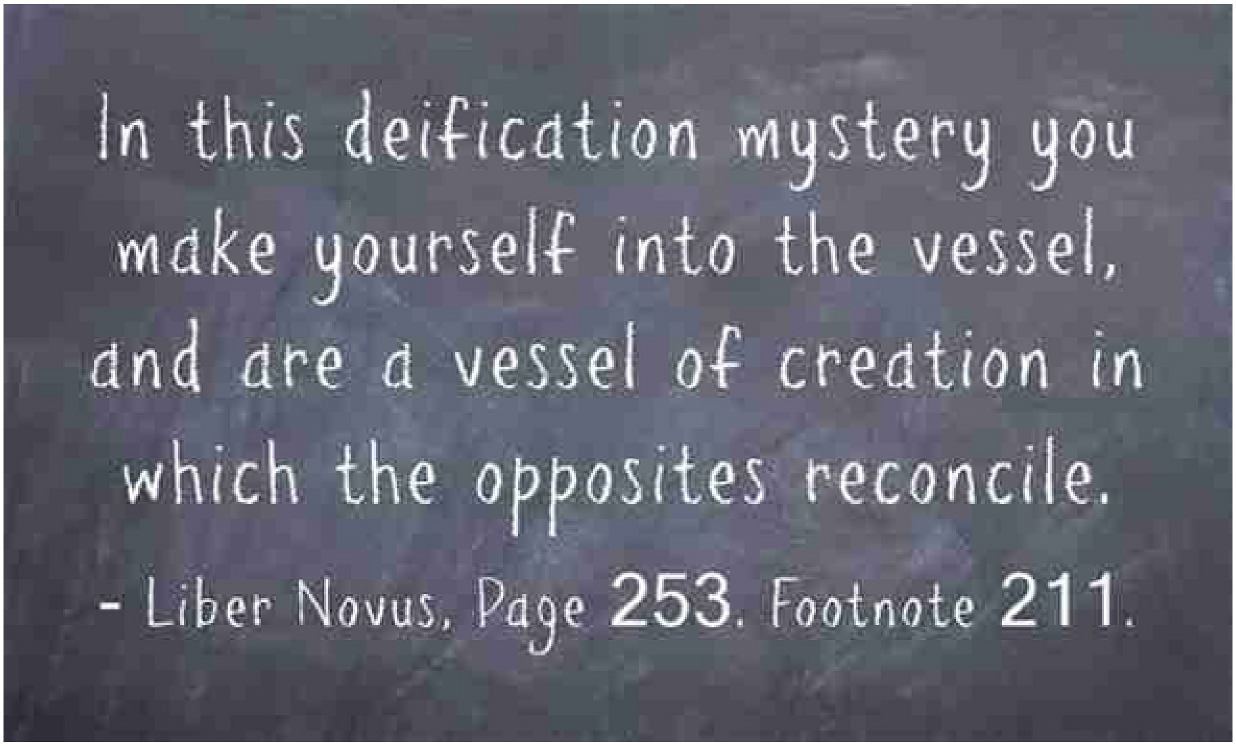
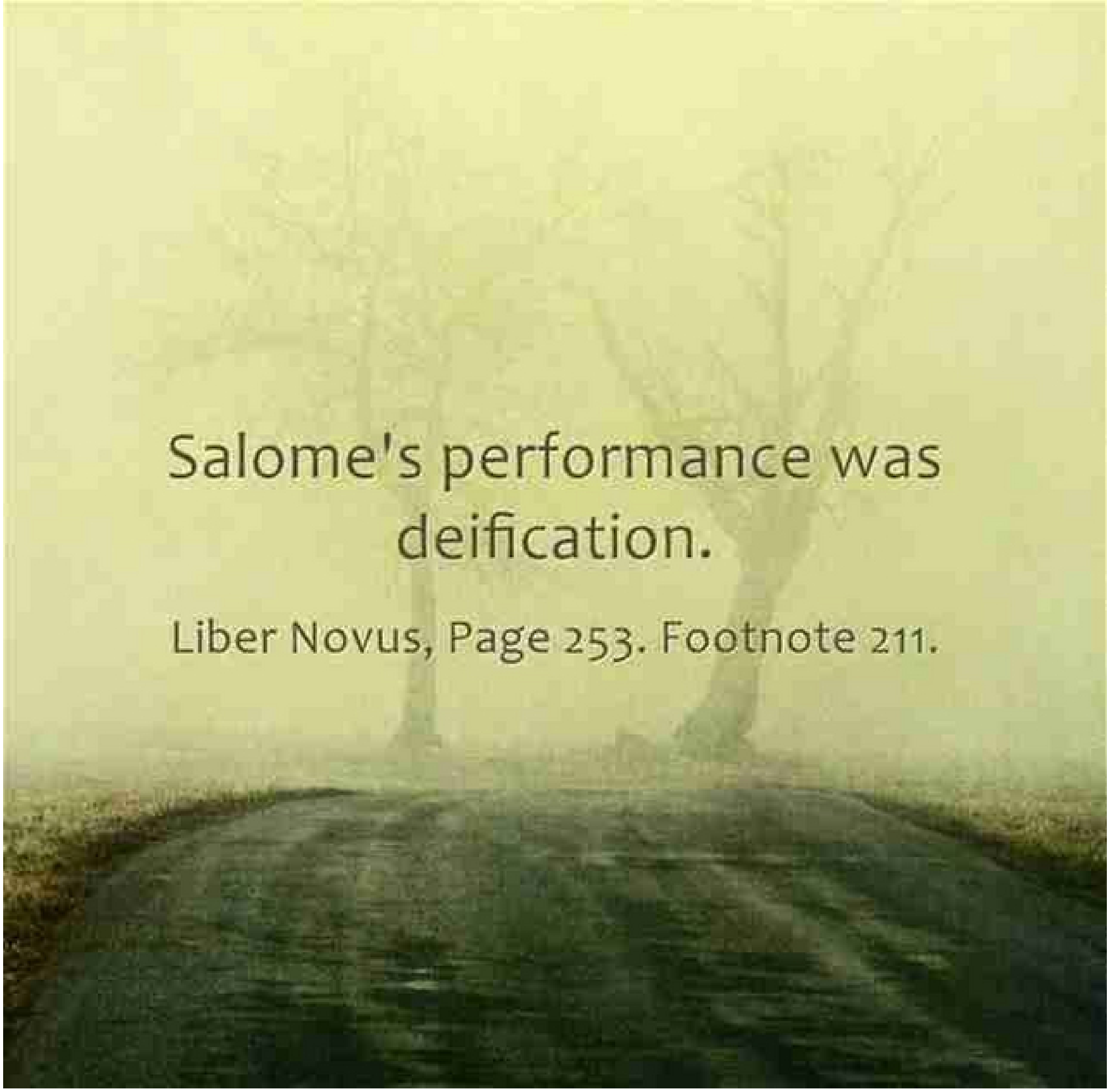


In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

- Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.


Salome's performance was deification.
Liber Novus, Page 253. Footnote 211.

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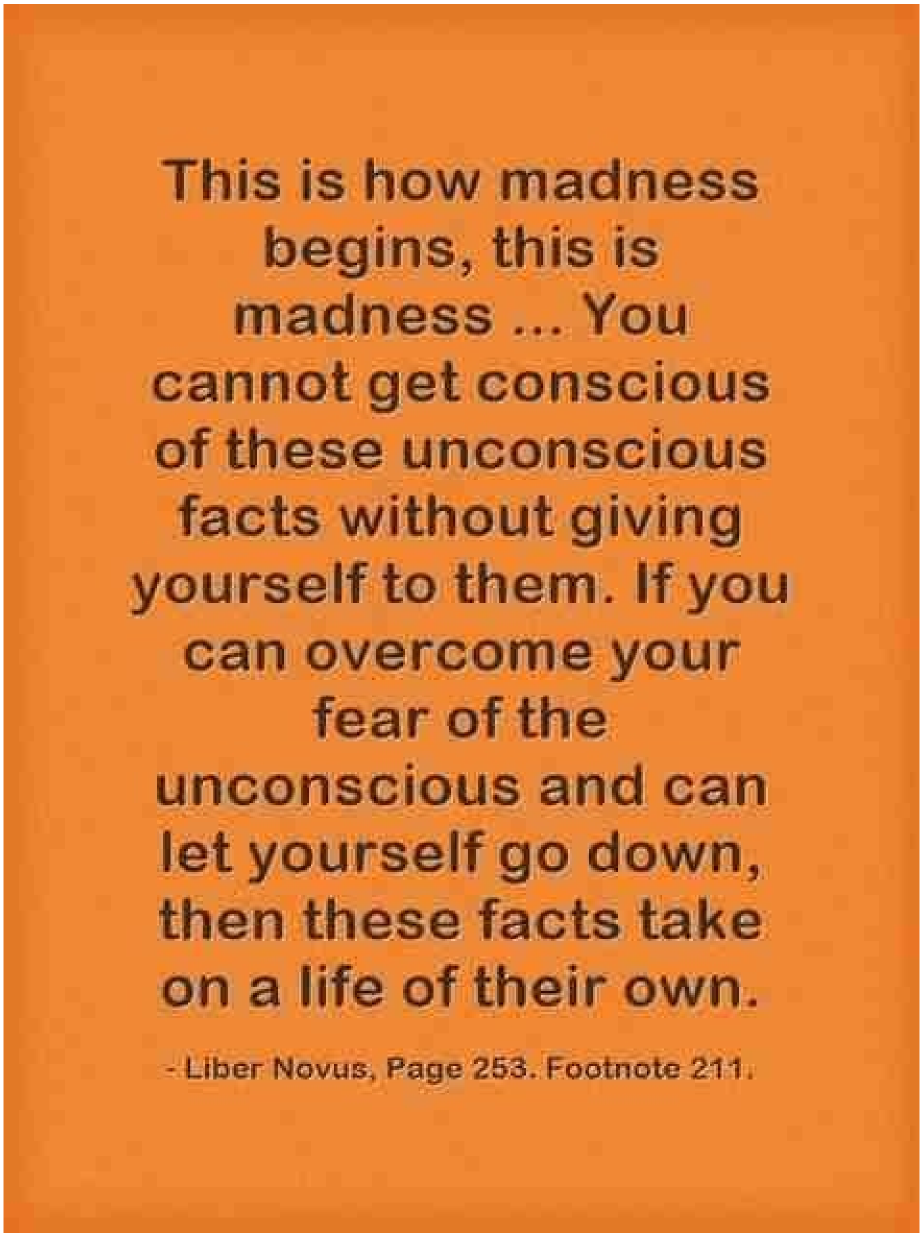

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.

- Liber Novus, Page 253. Footnote 211.

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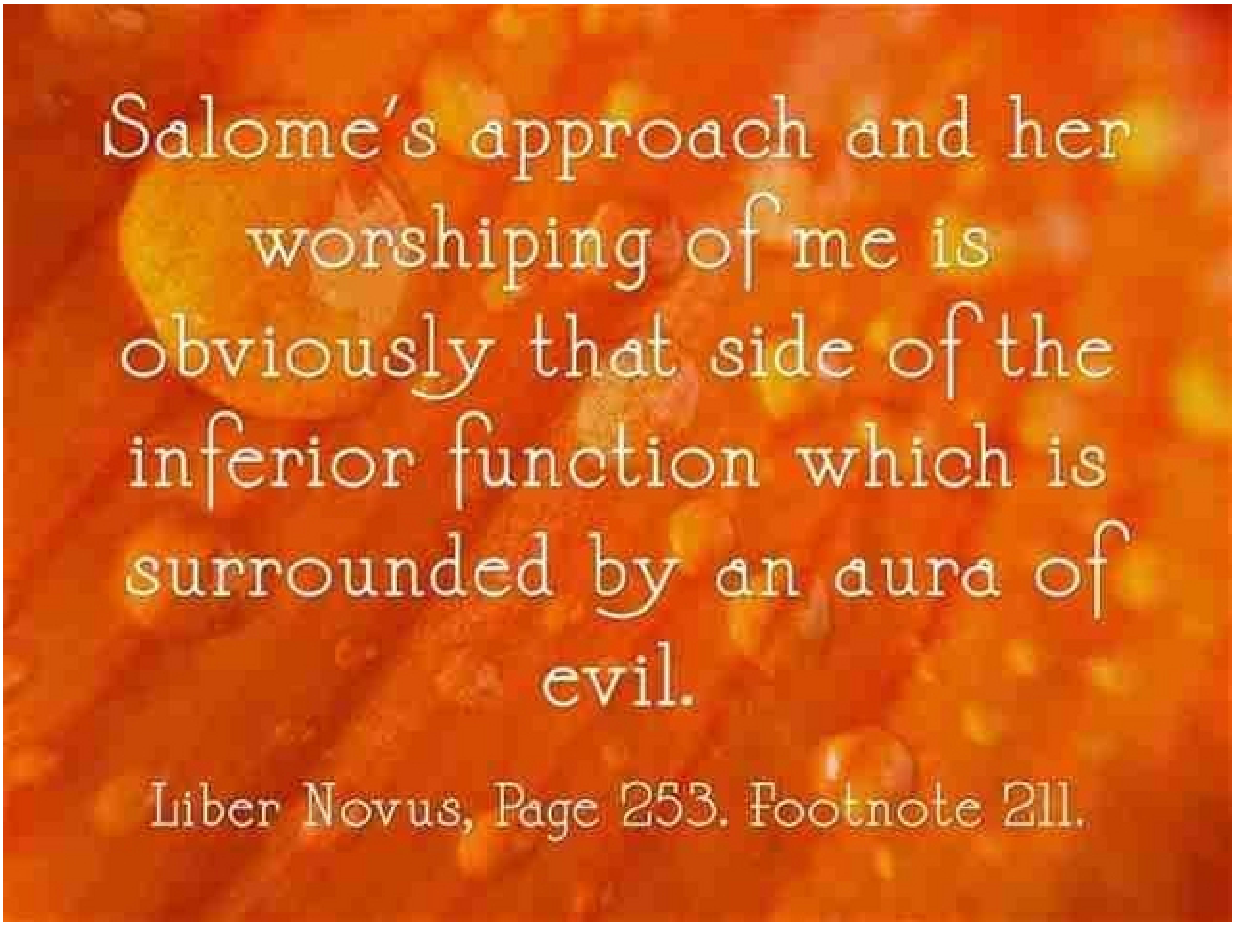

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

Liber Novus, Page 253. Footnote 211.

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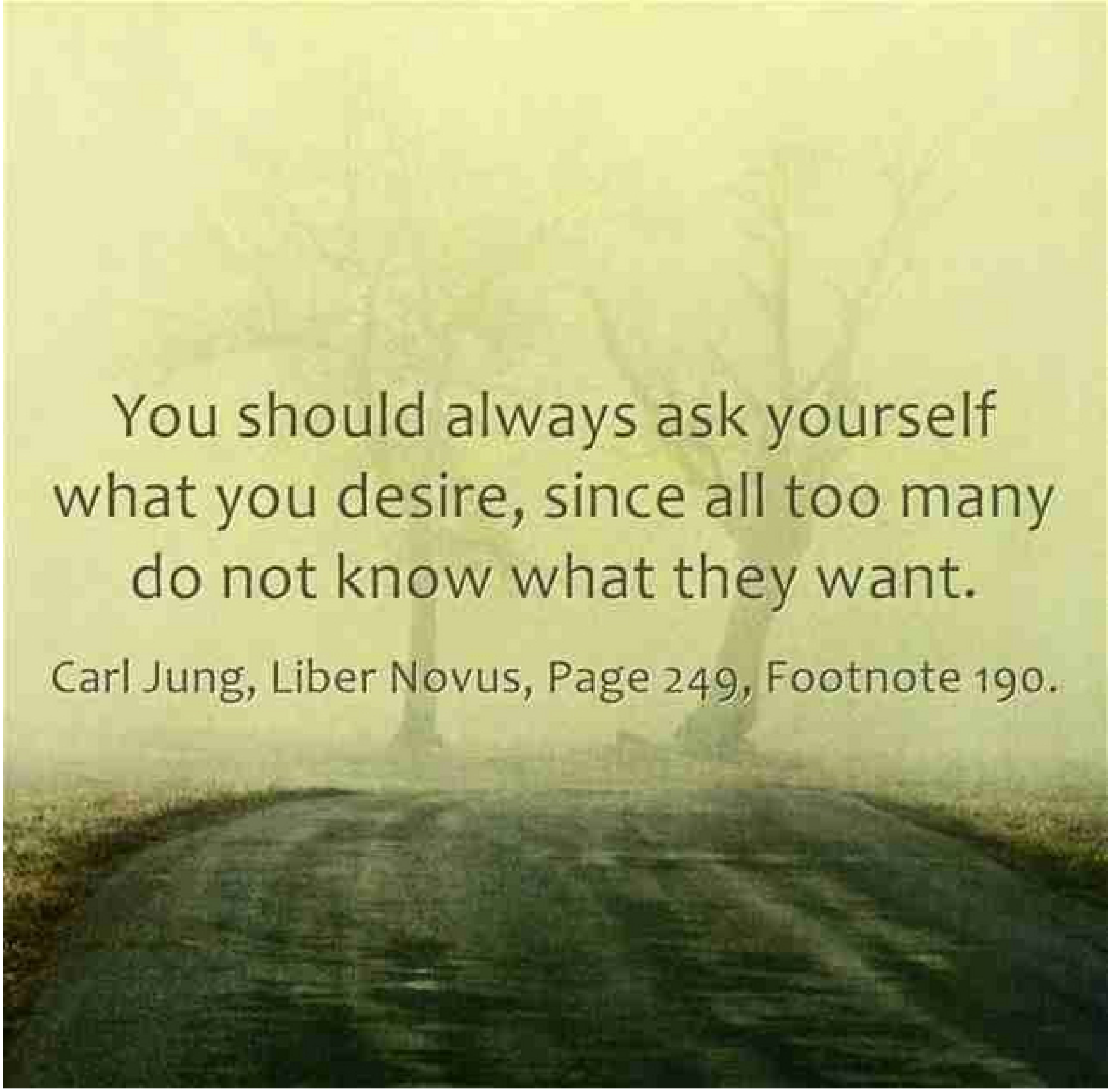
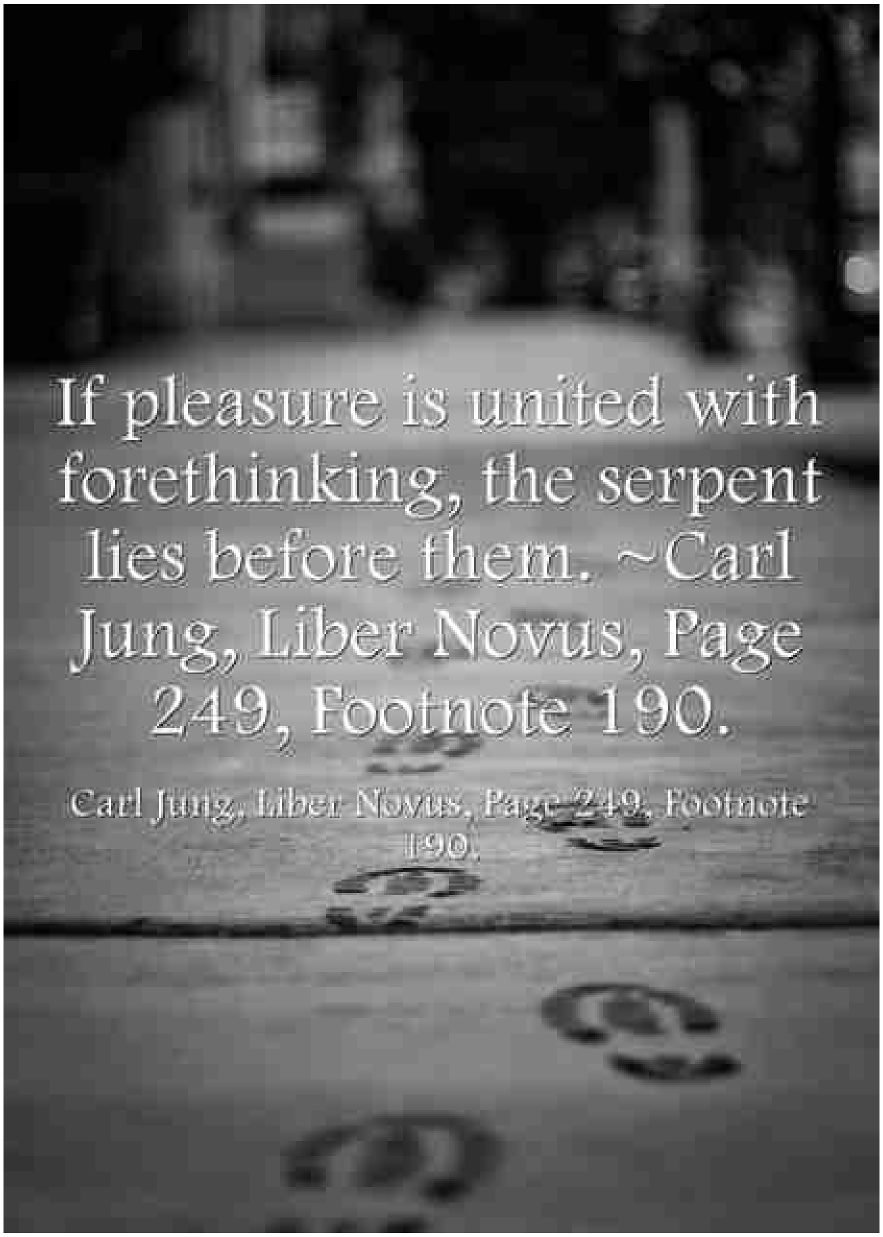


You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.


If pleasure is united with forethinking, the serpent lies before them. ~Carl Jung, Liber Novus, Page 249, Footnote 190.
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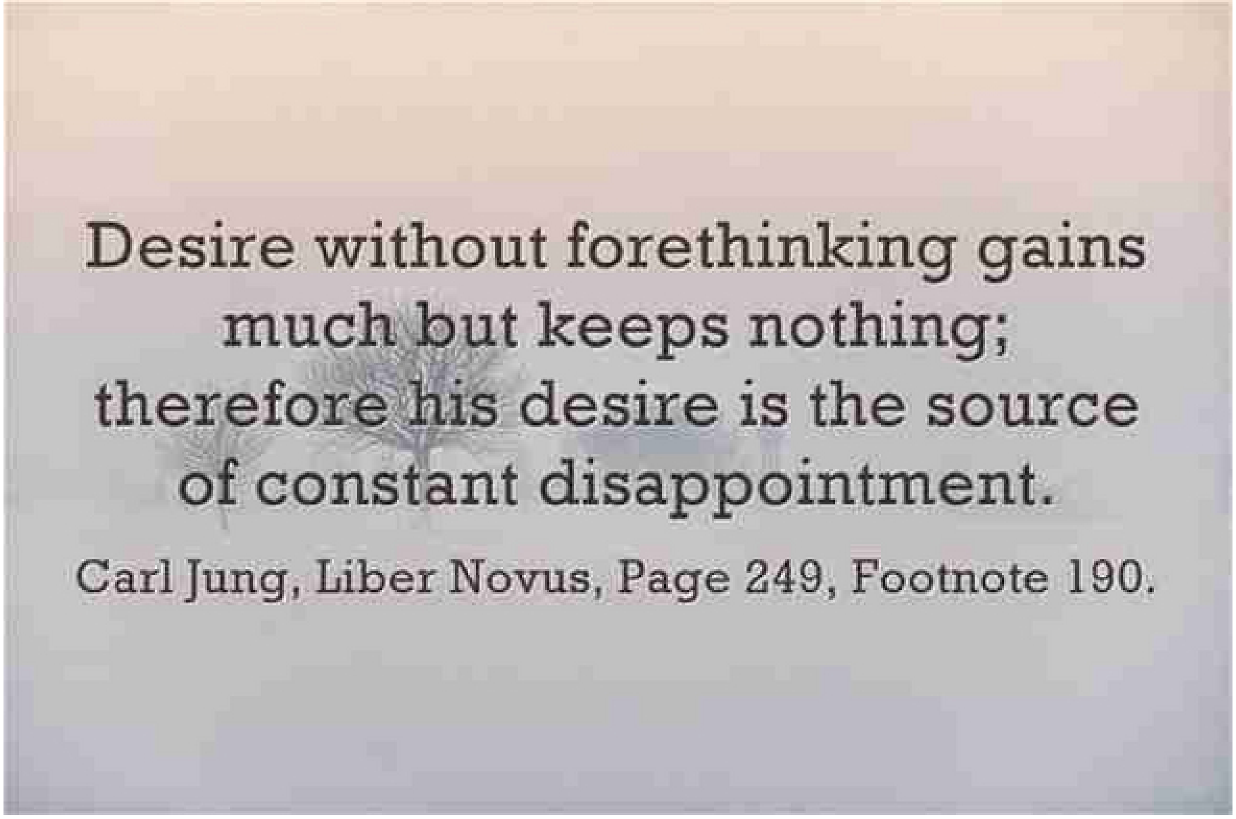

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment.

Carl Jung, Liber Novus, Page 249, Footnote 190.

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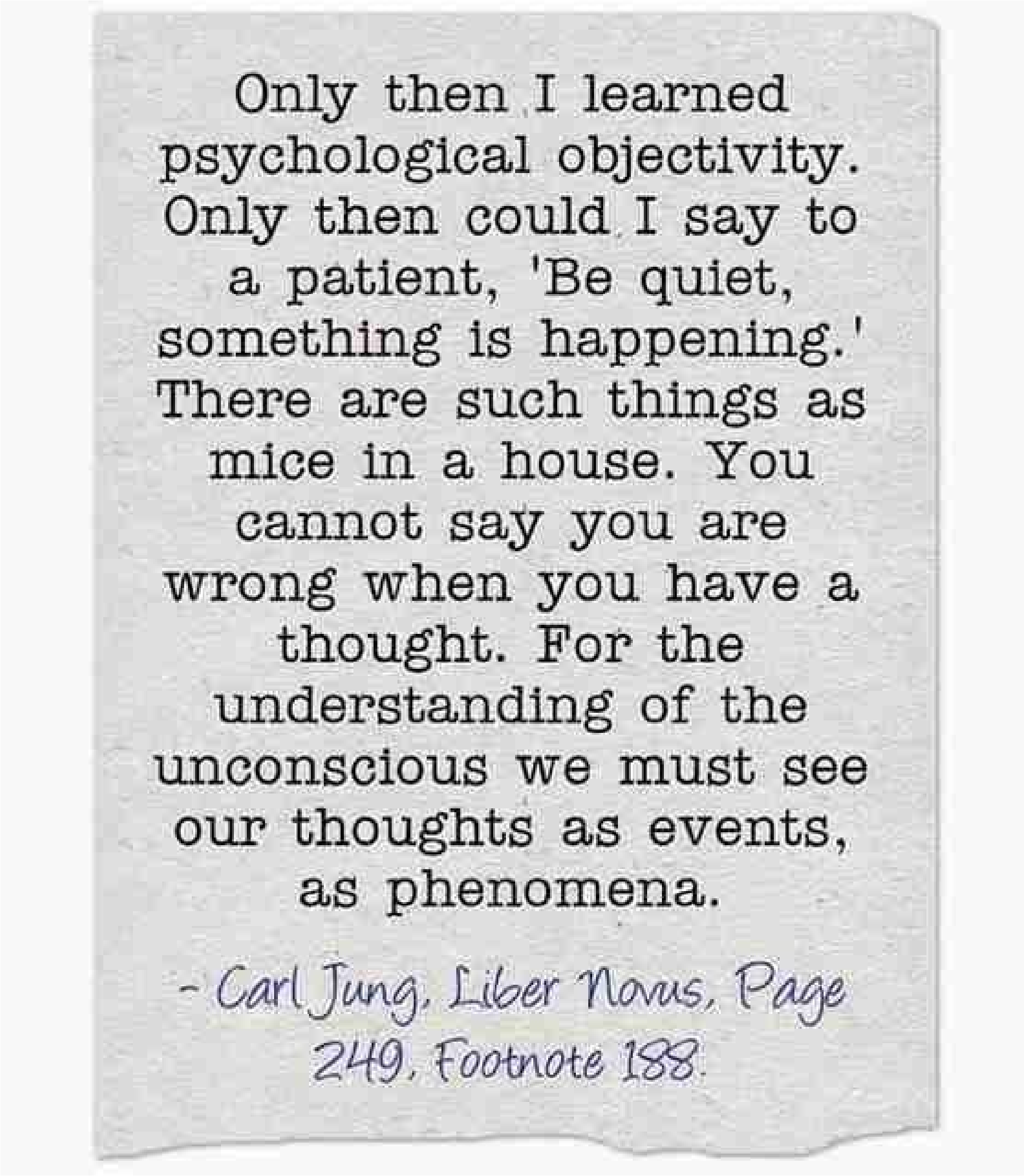

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena.

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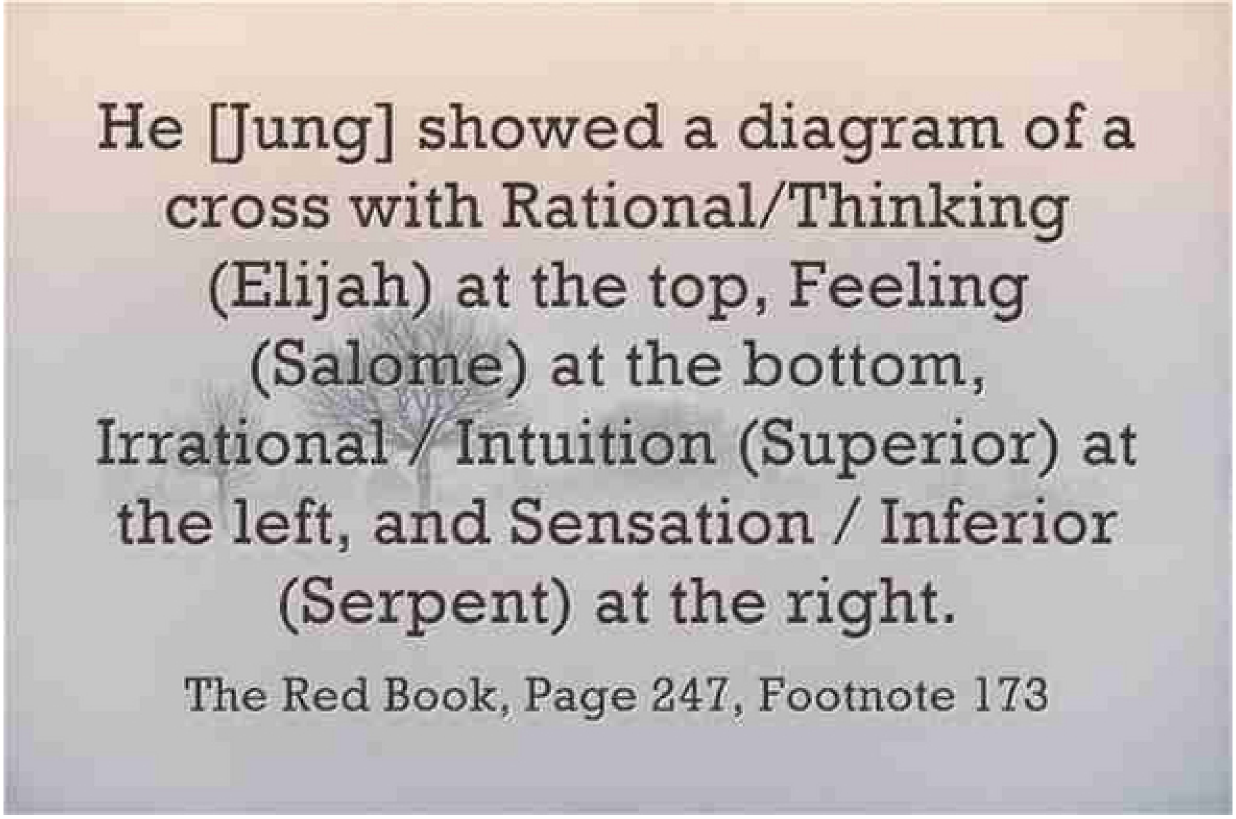

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right.

The Red Book, Page 247, Footnote 173

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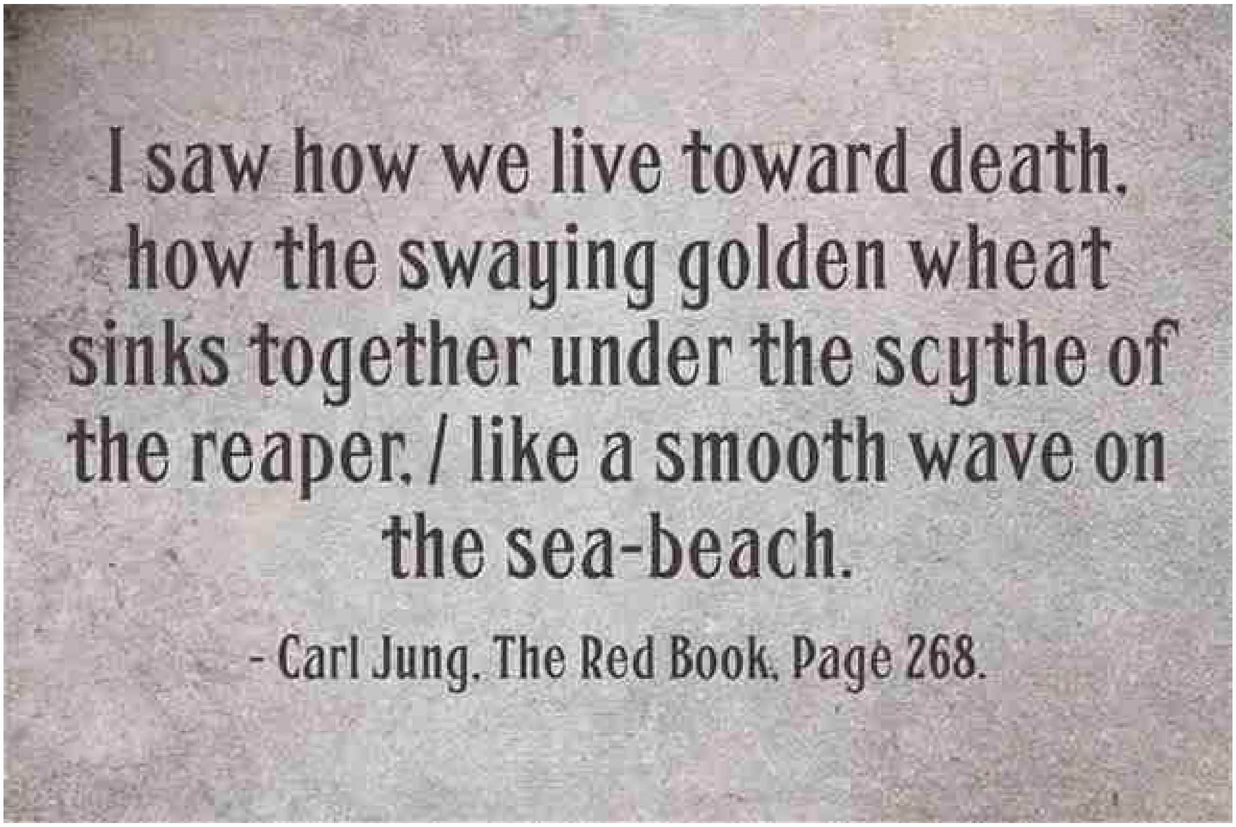
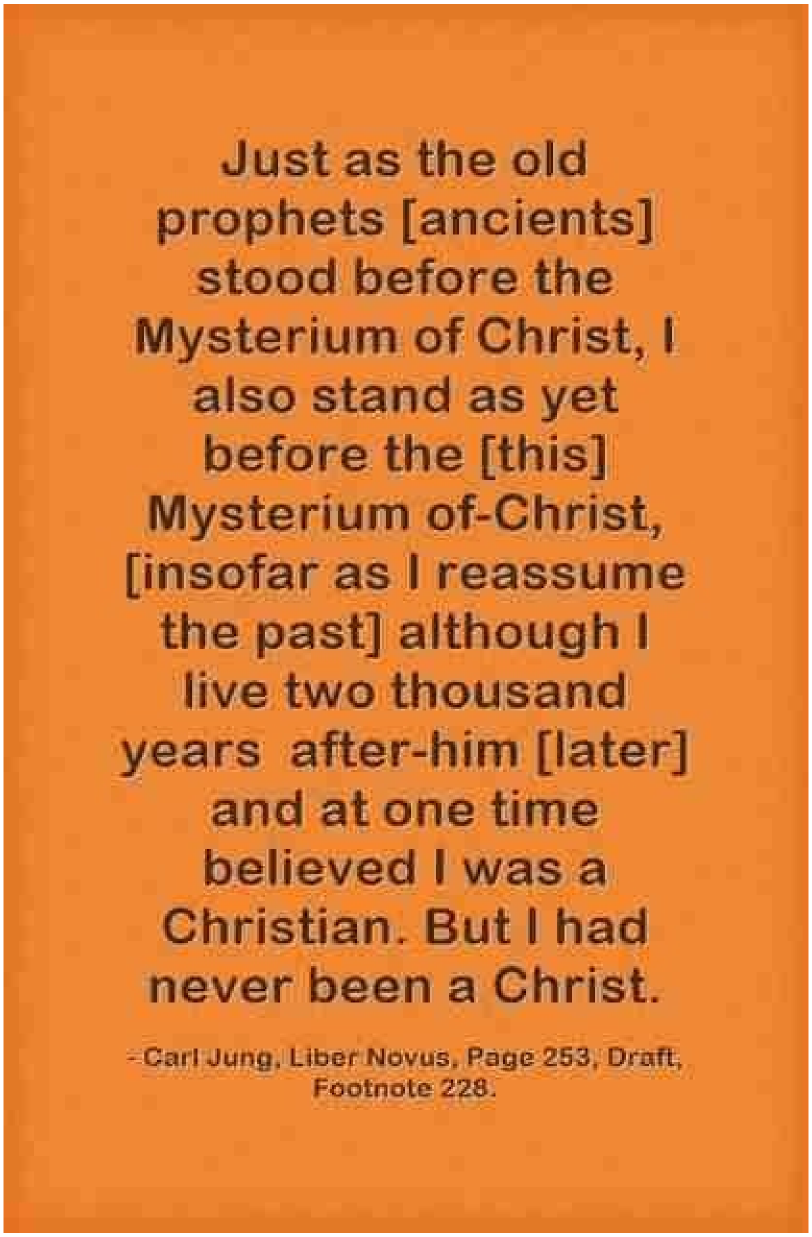


I saw how we live toward death,
how the swaying golden wheat
sinks together under the scythe of
the reaper, / like a smooth wave on
the sea-beach.

- Carl Jung, The Red Book, Page 268.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.



Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ.

- Carl Jung, Liber Novus, Page 253, Draft, Footnote 228.

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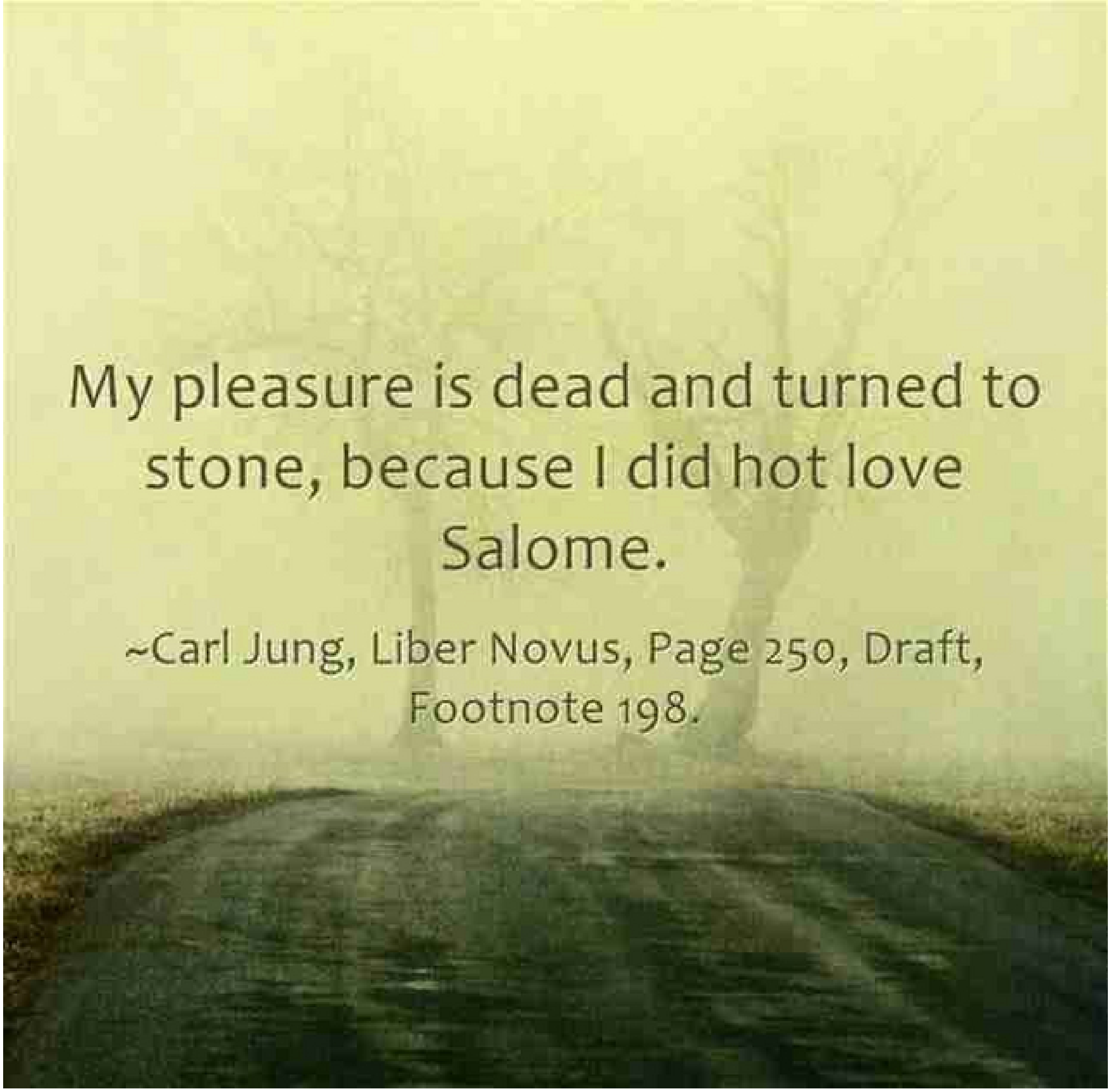
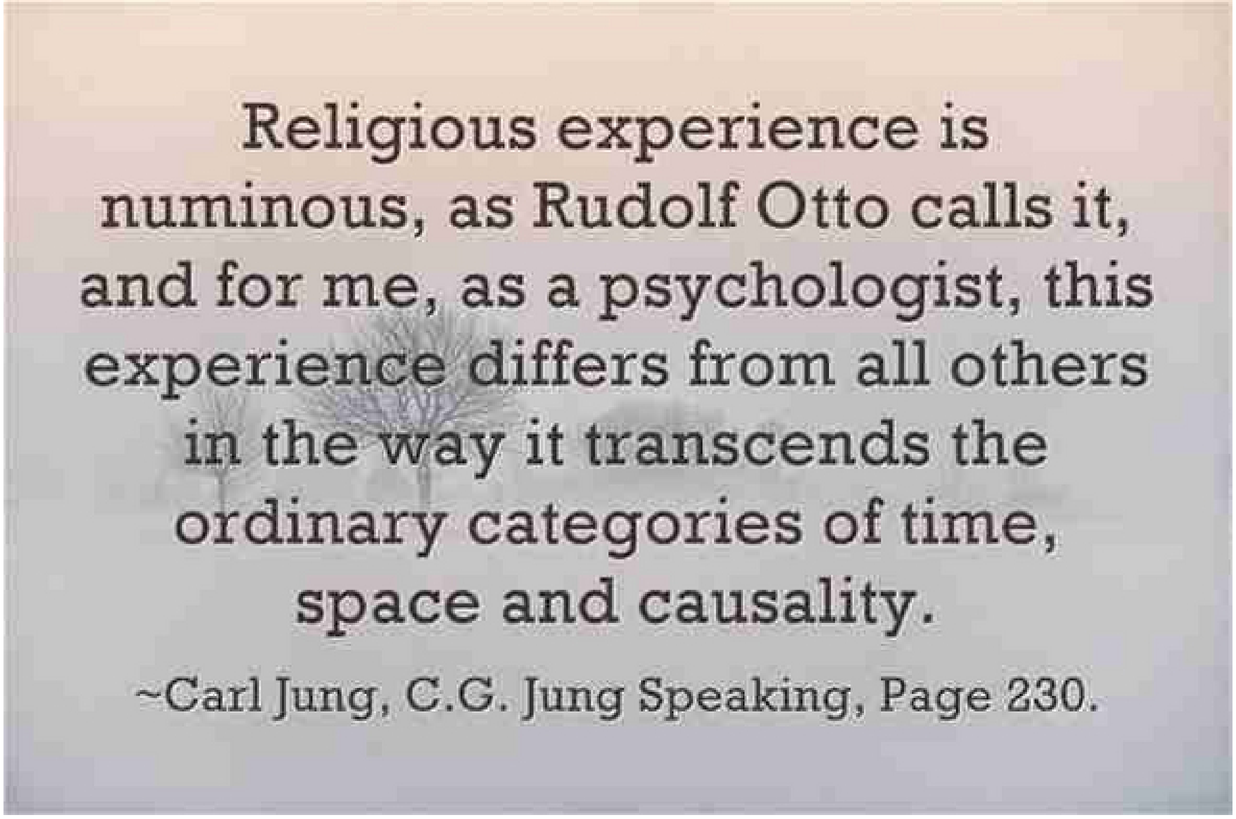

My pleasure is dead and turned to stone, because I did hot love Salome.
~Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

My pleasure is dead and turned to stone, because I did not love Salome.   Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.



Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality.

~Carl Jung, C.G. Jung Speaking, Page 230.

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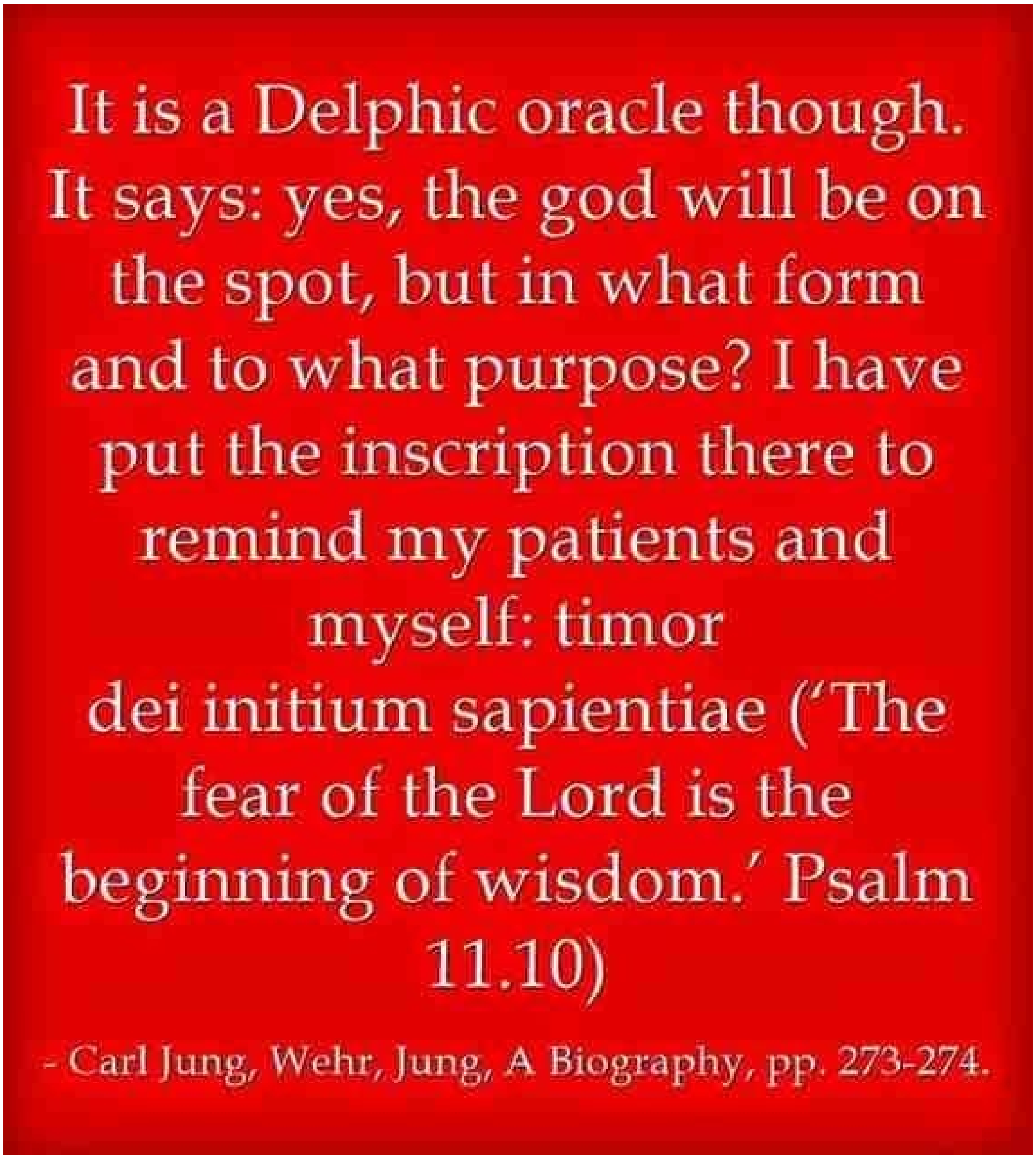

It is a Delphic oracle though. It says: yes, the god will be on the spot, but in what form and to what purpose? I have put the inscription there to remind my patients and myself: timor dei initium sapientiae ('The fear of the Lord is the beginning of wisdom.' Psalm 11.10)

- Carl Jung, Wehr, Jung, A Biography, pp. 273-274.

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

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Carl Jung’s “Synopsis of Shr’i-Chakra-Sambhara Tantra.” (2019-03-25 15:26)

[1]

Lecture VIII 13th January, 1939

You will remember that we left off before Christmas in the middle of a Tantrik text, the Shri-Chakra-Sambhara Tantra.

It is a very important exposition of Buddhist Yoga but exceedingly difficult.

We know very little about it but it is probably an instrument used only by Lamas who are specifically engaged in such exercises and who perhaps spend their whole lives in studying them.

As it is so difficult I have made a synopsis of it.

It falls into three phases, thesis, anti-thesis and synthesis.

We completed the first phase, the thesis, in our last lecture.

Synopsis of Shr'i-Chakra-Sambhiira Tantra.

Phase I. Analysis. (Thesis.)

A . 1. Identification with Buddha.

2 . Surroundings as components of the Vajra personality.
(Corpus incorruptibile, corpus glorificationis.)

1. Identity with Demchog (Mahasukha) and Yogin!.
2. Shri Heruka Aham. (4 = Self)

Shri : Advaita.
He: primal cause .
Ru: uncompounded.
Ka: omni - and nulli - presence.

1. Analysis of Knowledge.

a) from A: 1. Shilnyata - Jnana. Void.

1. Vishaya - Jnana. Doubt.

b) from Hum: 1. Perfected Knowledge. Synthetic.

1. Differentiating Knowledge. Discriminating. Analysis.
2. Equalising Knowledge. Analogous.
3. Mirror-like Knowledge. Empirical.

Bindu 5. Dharma-Dhatu-Jnana. Changeless knowledge.

B. 1. Light Rays of 4 Colours from Hum.

1. 10 Directions with Apotropaic Clicking. Magic Circle.
2. Assimilation of all Beings into the Mandala.
3. Rays of Light absorbed in Self.
4. Analysis of Functions.

Personification of the Functions as 4 Buddhas.

Differentiation.

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijnanaskandha = Buddha Vajra-sattva . Knowledge.

Phase II. Menace and Defence. (Anti-thesis.)

A. 1. 5 Senses: Delusion, anger, greed, miserliness, jealousy (= body.)
2. She who causes fall. (Net of Lotuses.)
3. Purification of the Senses and Vision of the Gurus and Devatas.
4. Sacrifice and Worship .
5. Invocation. All-Knowing one come forward, be round and round.
B.1. Prayer for Absolution.
2. Good Resolutions. (8 vows.)
3. Answer of the Devatas .
4. Emanation of the 10 Female Devatas (personifying the 10 directions).
5. Creation of Square Room and of Circle.
C.1. Threat towards the 10 Directions and Creation of a Protective Circle.
2. Creation of the Diamond Weapons.
3. Destruction of the Wicked and of Avidya.
4. Absolution of Sins.
5. I am the true nature of all things and of the nature of the Void
(= Shunyata).

Phase III. Synthesis
.
A. There arises from Shunyata :
1. Yam = sustain. To carry, to maintain, to support from underneath.
2. Air.
3. Fire.
4. Water.
5. Earth == square.

B. Mandala of Dharma Dhatu [see 1-9 Below]

1. Meru. 4 Fences, 4 Colours, Quadrangular, 8 Turrets and 3 Tiers.
2. Meru. 4 Headed Vajra, 4 Colours.
3. Meru. 8 Petalled Lotus, containing the Vowels .
4. Meru. Moon, containing the Consonants.
5. Meru. Sun, with Om A Hum = Essence of Body.
6. Meru. Lotus = Yoni.
7. Meru. Moon with Lingam.
8. Meru. Vihara, with 8 Cremation Grounds outside.
9. Meru. A Magic Circle within the Vihara and an 8 petalled Lotus, with Lama himself as Mahasukha, 4 Faces, 4 Elements , 4 Colours, 12 Hands. (= Nidana chain) 3 Eyes

I will give a short resume of the thesis before continuing.

The text begins with the Lama declaring his identification with Buddha.

He is speaking of his corpus incorruptibile, of his Vaj ra (diamond) body.

Vajra is not only hard and durable but it is als o penetrating, for it is the thunderbolt of the gods.

The Christian analogy is the incorruptible, glorified body, spoken of by St. Paul, which is to be put on a t the Last Judgement.

It was this body which the alchemists tried to produce, they looked for it in matter, because they thought of it as having substance, a subtle substance.

The incorruptible essence as such can draw in the whole surroundings and this is done by the Yogin through the Yoga exercise as Buddha,
just as if I should draw you all in as part of my mandala.

The text goes on to declare the identity of the Yogin with Mahi'isukh a (great bliss) and his Yogin.

The Yogin declares that he is himself the god of highest bliss and his female companion, his Shakti.

The god appears as man-woman, eternally yoked together.

We find this also in Greece and Babylonia, the Greek word syzygia means a god yoked with a goddess.

The male and female always being together is a very important motif in psychology.

Then we come to Shr'i Heruka Aham.

Heruka is a Tibetan Devati, Lord of this Mandala.

Heruka is much the same as Mahasukha, psychologically they are both expressions of the Self, the totality, consciousness plus the unconscious.

We find the god of this mandala expressed in many forms.

The Shri Heruka Aham mantra is so holy that it should not only be murmured and sung, but divided into syllables and each syllable should be meditated upon.

It is through this operation that identification with its essence is brought about.

Shr'i = I am "non-dual", only one; He = I am the primal cause; ru = I am uncompounded ; ka = I am omnipresent, all pervading, nowhere and everywhere.

In other words: I am the Buddha essence and can thus spread myself through the whole of space.

The four are there so the fifth is bound to be present also, my Self, the god of this mandala.

This is not logical western thinking, we think in series, 1, 2, 3, 4 and 5 would just be the next number.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all.

We used to think like this in the Middle Ages also, but scientific thinking put a stop to it.

The East thinks clockwise, pradakshina, as a rule; as far as one can tell most stupas are circled by the path of the right hand, which belongs to Shiva; and Shakti temples are circled to te left, apradakshina, the path of the left hand, and, where both are concerned, half the circle is pradakshina and half apradakshina (see diagram] , and the same method seems to be adhered to when the barques of Shiva and Shakti sail on the Temple pool.

The text continues with the analysis of the knowledge.

The meditation on the syllables of the mantra leads to identification with the highest Self.

This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode.

So as a precautionary measure he analyses his knowledge, he uses reason to safeguard himself, as though he were using the critique of pure reason.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him.

So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham " for this purpose.

A is divided into two kinds of knowledge.

The first is Shunyata (Void) and the second is Vishaya (doubtful) knowledge.

The first consists of the knowledge which knows that the true nature of forms is the Void, and the second is world knowledge of objects, doubtful knowledge, knowledge that is as questionable as the moon, as if things were seen dimly in the moonlight, everything might be something else.

This is why "world-experience" is connected with the symbol of the "clear Lunar disc ".

The second syllable Hum is meditated on in four stages.

The first stage is the perfecting knowledge, synthetic ; the text calls it " the knowledge which accomplishes all works”.

The second stage is the knowledge which distinguishes and discriminates.

The third is the equalising knowledge, the sameness of all, showing everything as analogous.

The fourth is the "mirror-like" knowledge, that is empirical knowledge.

Then comes the fifth, the quinta essentia, in the form of a sentence, "Dharma-dhatu-]nana", the changeless knowledge.

This states that I have recognised the highest knowledge, so the Self is insured.

Then the light of consciousness shoots forth from the "Hum ", the humming is dissolved into four colours.

These symbolise the four functions, the truth of the four ways of knowing, the four different qualities of light and the four points of the compass.

The apotropaic snapping of the fingers in the ten directions follows, the Yogin is in the centre of the world system and says: I am the centre, the eight directions of space, zenith and nadir.

Then he assimilates all beings into the mandala.

One could say that the Yogin hangs like a spider in its web, and draws all beings through the rays of light into the mandala of his personality.

He establishes himself as the centre of the world. The light, which emanated from the "Hum", is withdrawn and absorbed by the Self.

The fifth, or quinta essentia, follows in the form of an analysis of the functions.

These are personified as four Buddhas and differentiate d as the Vedana-skandha, the element of the senses which is the Vajra Suryya,
(the Diamond Sun,) and is certainly the function of sensation.

The Samjna-skandha is translated in a note by the Editor as the feeling aggregate.

It is the Padma-nateshvara, (the Lotus Lord of the Dances).

I do not feel quite sure that feeling is the right translation, it is more harmony, agreeing with.

The Rupa-skandha is the form element so as a hypothesis we will call it thinking.

It is Vairochana (Bodhisattva) .

The Sangskara-skandha, which the Editor calls the aggregata of instinct, would be the function of intuition, that is perception via the unconscious.

The western psychological equivalent of the eastern Sangskara is the idea of heredity.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses.

Sangskara is the sum-total of the mind that we have created in former existences.

This eastern point of view would explain many mysterious fates and why certain things have to be lived.

Everyone in the East takes this point of view.

Very highly developed people can remember their former lives, even back into animal lives.

Buddha remembered innumerable lives and spoke freely of them.

There are curious cases of this kind to be found even now.

An Indian doctor reported two cases of children who distinctly remembered where they had lived in a previous existence and the names of
their parents; he investigated the facts and found every detail corresponded to actually real people and places.

How are we to explain this?

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt.

We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc.

The function which helps us to discover these things is intuition, it perceives via the unconscious.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards.

The terms are not synonymous but intuition is our best analogy.

We have now established the four functions and must add the fifth, the Vijniina-skandha, the Buddha Vajra-sattva.

This is the quinta essentia, the highest essence, the eternal being, the enlightened diamond body.

The Yogin realises that he knows all his four functions which are Buddha, so his existence as Buddha is insured.

The text then says:

"Meditate thus up on all the principles constituting the self as having become each a Tathagata: the whole constituting the revered and glorious Heruka."

The conclusion here is that the Yogin is the glorious Heruka, that is the Buddha essence.

We now enter the second phase, the anti-thesis, which is quite different.

It begins with the Five Senses.

"[Then meditate on the five senses as five male Devas.)

Heruka's eyes are Vajra-delusion (Moha); ears Vajra-anger; mouth Varagreed; nose Vajra-miserliness; body Vajra-jealousy; and all the senses (A.yatana) Vajra-Ishvara."

Vajra means diamond or eternal, so we could say eternal delusion, eternal anger and so on.

These are the typical vices of Buddhism, the Lama realises here that the divine essence contains all the bad qualities and vices.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better.

If we say "I am the Eternal Being" we are put in the asylum, or rather we should hurry to shut ourselves up if we found ourselves possessed by such an idea.

But there is nothing crazy in such an assertion in the East, for they do not mean: "I am Buddha " but "I as the eternal Being am Buddha", a totally different thing.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands.

Primitives are very much aware of such truths, they never undertake a ritual dance, for instance, without careful preparation to reach the right state of mind.

When a Pueblo Indian is going to take p art in a Buffalo dance, he prepares himself by going on to the roof of the highest house in the village.

The Pueblo Indian village is the original pattern for the modern American town, its outline is similar to that of the sky-scrapers on a small scale.

The Indian goes on to the highest "sky-scraper " in his village and fills himself with the sun.

Then he goes down into the underground Temple, the Kiva where the ceremony takes place, for it is only as the son of the father, (when he
is identified with the sun,) that he can dance, and then the dance is filled with magic effect.

The Central Australian natives have a very clear conception of this idea.

They know that they cannot perform their ritual dances in their civil condition but only when they are transformed into their ancestors, "les eternels increes" who lived in the Alchera, the time when there was no time and when no one had been created.

As such and as such alone are they the eternal being and can dance.

The Lama in our text, through the critique of reason, through analysing his knowledge, realises that he is identical with the giver of all thoughts.

When he is this he can really meditate.

But it is only through such a realisation that we can in a sense become one with the highest being.

And there the Lama meets the negative side.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell.

They appear in their benevolent and malevolent aspects and here the Lama meets all the vices which as a man he is forbidden to have. Carl Jung, ETH Lecture 13Jan1939, Pages 52-57

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a8414-1a.jpg`

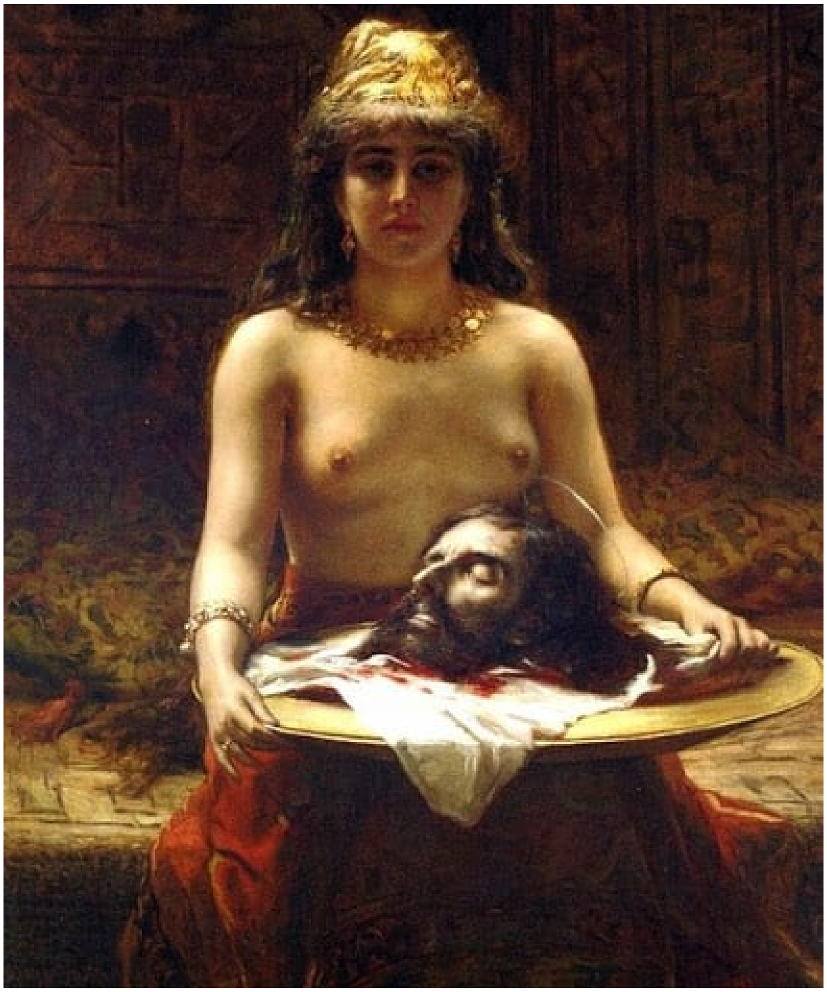
Carl Jung and Marie Louise Von Franz - YouTube (2019-03-25 18:51)

[1]Marie Louise Von Franz - YouTube

1. `https://www.youtube.com/watch?v=QJj9LJjhpBw`

Carl Jung on “Salome” – Anthology (2019-03-26 03:30)

[1]



A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung and Elijah, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

Salome's performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bsalome.jpg`

Carl Jung on Active Imagination and Buddha Essence. (2019-03-26 04:41)

Lecture IX 20th January, 1939

We began these second phase of our text in the last lecture.

The important statement in the first phase, which is laid down as a thesis, is that the Yogin is identical with the eternal Buddha essence.

This statement is supported by active imagination and by the analysis of the functions.

The text alters suddenly, the thesis comes to an end and the anti-thesis presents itself.

There is no indication of this in the outer form of the M. S.

It is not divided into chapters but runs straight through.

An incisive change, however, appears in the point of view.

In the first phase Heruka was spoken of as entirely positive and now quite suddenly we hear that his eyes are delusion, his ears anger, his nose miserliness, his mouth greed and his whole body jealousy.

This is the quintessence and all his senses are Vajra=lshvara.

It is just the senses and the sense organs which bind us to the earth.

They belong to the Nidanas, the chain of causation, which entangles us in life and makes us take p art in the world, in the life which ends in death.

This chain appears later in the text and I shall speak of it then.

We meet something here which is wholly negative, so we can say that the statement: ’I am Buddha” comes up against the narrow limitations of the body of the individual.

The body revolts against such an unheard of statement, and says it is monstrous.

We find, therefore, that the beautiful idea of identity with Buddha has been checked.

The second phase begins with a denial of this idea and a threatening denial.

The text continues:

"(The five constituent elements of the body should then be meditated up on as five female Devatas). The Earth element is ’ She who causes fall’; the water element is ’She who kills’; the fire element ’She who summons’; the air element ’The Lady of Dances’ and the ether element is ’She who has the net of Lotuses’."

We meet the four elements here, every component of matter.

In the Middle Ages we too thought in these terms.

Everything which lives and moves is composed of the four elements, so they are the four exponents of the physical reality of things.

These four are feminine in our text and so is the ether element which is the quintessence and embraces the other four.

Everything was explained by the scientific concept of ether when I was a student, and everyone was convinced that we had advanced far beyond the old alchemists who spoke of the quinta essentia, but ether is really the metaphysical quinta essentia of physics.

The chemists speak of it as the blue ether, the Lapis aetherius, the Philosopher’s Stone, and so on. It is described here as "she who has
the net of Lotuses”.

This is a difficult idea, one supposes that the purpose of a net is to catch something.

Alchemistic philosophy also sees the apparent world, matter, as a trap.

This idea is to be found in the Tibetan Book of the Dead, the Bardo Thodol, as well, according to which the soul is in the Bardo for an interval of
49 days, after which sexual phantasies attract it to some place where it gets caught by a uterus.

There is an interesting legend in one of the books of Madame David-Nee!.

A young girl was fetching water at a spring when a man suddenly approached her and tried to have intercourse with her.

She was very much frightened and escaping from him ran back to her mother.

The mother listened to her story and asked her to describe the man.

The girl did so and the mother said: "That was a Holy Man, you should have done as he asked. Put on your best dress and run back to the spring
and offer yourself to him.

"The girl obeyed but when she got back the Holy Man replied:

"It is too late now, it has already happened. A rich lama who was lazy and ignorant has just died in complete darkness. His soul immediately
sought for reincarnation and I wanted to give him a better Karma with you. But you refused, and while you were away the male donkey in that field
covered a female donkey and the lama’s soul was caught in that uterus, so now he will be born as a donkey."

This story is exceedingly typical of the eastern point of view.

Souls have sexual phantasies and by that they are attracted to the places where such things are happening and then they are caught in the life which the East calls Maya.

Easterners think of the visible world as an illusion, a sort of thought stuff.

The lady with the lotus net is the mistress of that prison.

The Yogin sees the visible world as the distinctness of divine thought.

The text continues:

"As one desires a precious object by means of which only one can acquire merits the purification and mental transmutation of all the aggregates
the elements, and the functions of the various organs of the senses into Devata furnish such an object."

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent.

It is the purification of the senses.

They are Devatas, autonomous beings, it is no longer my act but a divine being.

There is enormous psychological merit in such a procedure.

We saw before that the functions became "each a Tathagata", a Buddha.

It is possible, through active imagination, to make all the psychic activities into separate entities.

In this way they are removed from oneself.

One’s thinking, for instance, becomes a separate being, you see it no longer as your own action but as a daemon.

If all the parts of myself are outside myself I become helpless,

I cannot think.

I must say to Mr. A: "Think please."

Or if feeling is called for I must ask Miss B: "Smile a little please."

Through delegating the functions I become a whole theatrical company, instead of one person, who act me to myself. I am emptied of them, and
then I find that I am Shunyata, the Void, everything is outside me.

We, in the West, do the same thing but not in the same way, we simply naively project.

We keep a best enemy who acts us to ourselves!

Every neurotic does this, but in this case we need make no such distinction, the "normal" do it just as much.

Projection can even lead to ideas of persecution.

Everything which we do not want to see in ourselves is there all the same and we must get excite d about it, so we excite ourselves about someone
else, he does it, anything in order not to see it in ourselves.

We can see this process everywhere, the generous person with the miserly friend, the spendthrift who saves matches, etc., etc.

This process is entirely unconscious with us, the things leave us, and we are free of them but we are bound to the people who do them for us.

Our family , friends, and whole social circle are all put to this unconscious use.

The process, which we are considering in our text, simply makes this mechanism conscious.

The burden is taken off other people, everything is projected, not on to human beings, but on to Devatas which are then set up all round the Yogin.

They have Devatas or gods in Tibet and elsewhere for these projections.

Heruka is such a god, he mirrors all the negative things which lead to sickness and death.

Everything is personified here, if such a process is successful it results in entirely emptying the human being, my sight, my eye,
for instance, is an autonomous Devati.

The Yogin no longer does anything himself, he no longer has any direct connection with any object because there is another there.

The Yogin wishes to cut himself off from reality, he is an infinite distance from objective reality, you feel you could never reach such
people, they look right through you.

Through taking endless pains, and by the utmost perseverance, they obtain eternal peace through these personifications, and they
do not even feel the pain of separation any longer.

This is how the eternal repose which we see portrayed in the images of Buddha is obtained.

The Yogin in our text obtains great merit in attaining this personification and purification.

"Again with the beams of light shooting forth from the 'Hum' in the heart, let the worshipper invoke his Vajra-guru; His immortal, spiritual guide.

"surrounded by the line of Gurus in the upper Heavens before him. Below them is the principal Devata surrounded by the sixty-two Devatas
of the Shri:-Chakra-Sambhara."

This is our mandala, and a multitude of Devatas have come round him, a whole theatrical company.

"Then having imagined that the above Divinities are seated on the fronting Heavens let the worshipper think that he is himself multiplied
Innumerably."

This is exactly what I was saying before.

"Each of his counterparts should repeat salutation to the Gurus and salutation of the Mandala of Shri-Chakra-Sambhara in honour of the
Guru and the Devatas respectively and let each bow down to them."

Here the Yogin has dissolved into innumerable counterparts, a whole chorus, and each one of these figures is himself and every one of these must salute the Gurus and the Mandala.

When he himself salutes, he must, through active imagination, see that every one of his counterparts does the same.

This repetition is very typical of Tibet, they write mantras on their flags which flutter in the wind.

And they have wheels, wind and water wheels, which endlessly turn round repeating the mantras.

I have brought a picture to show you of Tibetan origin. (See sketch p. 61)

It depicts the Yogin, sitting as Buddha on the Lotus , with his figures round him.

The picture must be thought of as streaming with light. The Yogin is multiplied innumerable times, all the figures are himself and yet
different; he is empty, entirely empty.

The question is what remains when the whole personality is dissolved in such figures?

When you try to touch such a person, you only touch one of the figures, you are aware that there is a great deal more in the personality,
but it is not affected, it does not respond to you.

The disintegration of schizophrenia is somewhere on the same path, it is analogous, but there the process is left to the unconscious,
and then it is no multiplication, but a split.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a
central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal
contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace.

We come now to the Sacrifice and Worship.

"Then let him offer the offerings in their order ... Saying the following Mantra 'Om Sarva-Tathagata-Shri:-Chakra-Sambhara-Mandala-ChakraSarva-
Vira-Yogin!'."

This is an invocation to the Tathagatha.

It means:

Om, Sarva = all,

Tathagatha =perfect,

Shri:=holy,

Chakra=wheel, Sambhara=collection, Mandala, Chakra =wheel,

Sarva=all,

Vajra=man,

Yogini=woman.

So translated roughly the sentence runs: "Om all-perfect-holy-wheel-collection-Mandala-wheel-all-manwoman."

So the Tathagatha who is invoked is the wheel, the mandala and the male and female Devatas, a totality, a hermaphroditic being - Ardhanarishvara.

We find the symbol of the hermaphrodite very often in mediaeval alchemy representing the Conjunctio.

There is such a close conjunctio in our text that it is practically a hermaphrodite.

This is the Buddha, the universal wheel, the circle, the totality.

Of all the opposites the male and female are the hardest to reconcile and this symbol means that the Yogin has overcome these opposites.

"This (Mantra) should be repeated before each of the offerings."

The elements are sacrificed here.

Water is poured into a silver bowl in such rituals, flowers are showered on the image, fans are set in movement and wind wheels in order to sacrifice air, a fire is lit so as to sacrifice fire.

The senses are also sacrificed: I dedicate my vision to you, music is made on drums in order to sacrifice tone.

Incense is burnt and fragrant smells, such as the scent of sandalwood, are made in order to sacrifice the sense of smell, and food is sacrificed for the sense of taste.

In order to sacrifice the sense of touch the worshippers touch the Image, they smear it with ghee or rub it.

We can see this also in the West, the pilgrims to the shrine of St Anthony of Padua, for instance, rub themselves against it in the hope of obtaining the mana of the saint and with the idea of sacrificing their body to him.

The prostrations which one sees in India mean: "Here is also my body, take it" and in our text the Yogin goes further and says: Take all these figures around me, they all belong to you.

If we do this and dedicate every piece of our personality to the gods, these pieces are ruled by the gods, we can no longer give them orders
or even say what we want to say.

We find something of the same idea in the West, in the astrology of the Middle Ages, in the Aderlassmensch (the bleeding man).

Physicians consulted the position of the stars when they bled their patients, for they held that every part of the body was influenced or ruled by a
sign of the Zodiac.

They believed that the stars themselves ruled the destiny of man.

We find people now with the same psychology, pieces of themselves are projected all over the universe.

This is a remnant of a state of primordial nature, an uncivilized state, and is totally different to the super culture displayed in our text.

The Lama takes infinite pains and his production is a work of art.

We have nothing in the West which can be compared to it. Carl Jung, ETH Lecture 20Jan1939, Pages 58-63.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/77319-1.jpg`

Carl Jung - occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death (2019-03-26 05:01)

[Carl Jung - occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death]

Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death.

I attach particular importance to a dream which a pupil of mine, a woman of sixty, dreamed about two months before her death. She had entered the hereafter.

There was a class going on, and various deceased women friends of hers sat on the front bench. An atmosphere of general expectation prevailed.

She looked around for a teacher or lecturer, but could find none.

Then it became plain that she herself was the lecturer, for immediately after death people had to give accounts of the total experience of their lives.

The dead were extremely interested in the life experiences that the newly deceased brought with them, just as if the acts and experiences taking place in earthly life, in space and time, were the decisive ones.

In any case, the dream describes a most unusual audience whose like could scarcely be found on earth: people burningly interested in the final psychological results of a human life that was in no way remarkable, any more than were the conclusions that could be drawn from it to our way of thinking.

If, however, the "audience" existed in a state of relative non-time, where "termination" "event," and "development" had become questionable concepts, they might very well be most interested precisely in what was lacking in their own condition.

At the time of this dream the lady was afraid of death and did her best to fend off any thoughts about it.

Yet death is an important interest, especially to an aging person. A categorical question is being put to him, and he is under an obligation to answer it.

To this end he ought to have a myth about death, for reason shows him nothing but the dark pit into which he is descending.

Myth, however, can conjure up other images for him, helpful and enriching pictures of life in the land of the dead.

If he believes in them, or greets them with some measure of credence, he is being just as right or just as wrong as someone who does not believe in them.

But while the man who despairs marches toward nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death.

Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/0d800-weaver.jpg`

Carl Jung’s Vision of his wife after her death. (2019-03-26 05:12)

[Carl Jung’s Vision of his wife after her death.]

We shy away from the word "eternal," but I can describe the experience only as the ecstasy of a non-temporal state in which present, past, and future are one.

Everything that happens in time had been brought together into a concrete whole.

Nothing was distributed over time, nothing could be measured by temporal concepts.

The experience might best be defined as a state of feeling, but one which cannot be produced by imagination.

How can I imagine that I exist simultaneously the day before yesterday, today, and the day after tomorrow?

There would be things which would not yet have begun, other things which would be indubitably present, and others again which would already be finished and yet all this would be one.

The only thing that feeling could grasp would be a sum, an iridescent whole, containing all at once expectation of a beginning, surprise at what is now happening, and satisfaction or disappointment with the result of what has happened.

One is interwoven into an indescribable whole and yet observes it with complete objectivity.

I experienced this objectivity once again later on.

That was after the death of my wife. I saw her in a dream which was like a vision.

She stood at some distance from me, looking at me squarely.

She was in her prime, perhaps about thirty, and wearing the dress which had been made for her many years before by my cousin the medium.

It was perhaps the most beautiful thing she had ever worn.

Her expression was neither joyful nor sad, but, rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the mist of affects.

I knew that it was not she, but a portrait she had made or commissioned for me.

It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also.

Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation.

It signifies detachment from valuations and from what we call emotional ties.

In general, emotional ties are very important to human beings. But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity.

Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree.

Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret.

Only through objective cognition is the real coniunctio possible. Carl Jung, Memories Dreams and Reflections.

Image: Carl G. and Emma Rauschenbach Jung at their home at Küsnacht, near Zurich, before 1955

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/4f725-emma.jpg`

Life wants to be real. (2019-03-26 05:55)

[1]

"Life wants to be real. If you love life you want to live really, not as a mere promise hovering above things. Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth." Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/89311-life.jpg`

Time is a child playing like a child (2019-03-26 06:50)

[1]

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the spaceless kingdom of the world's and the psyche's hinterland.

I have done without electricity, and tend the fireplace and stove myself. Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple!

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together.

In 1950 I made a kind of monument out of stone to express what the Tower means to me. The story of how this stone came to me is a curious one. I needed stones for building the enclosing wall for the so-called garden, and ordered them from the quarry near Bollingen. I was standing by when the mason gave all the measurements to the owner of the quarry, who wrote them down in his notebook.

When the stones arrived by ship and were unloaded, it turned out that the cornerstone had altogether the wrong measurements; instead of a triangular stone, a square block had been sent: a perfect cube of much larger dimensions than had been ordered, about twenty inches thick. The mason was furious and told the barge men to take it right back with them.

But when I saw the stone, I said, "No, that is my stone, I must have it!" For I had seen at once that it suited me perfectly and that I wanted to do something with it. Only I did not yet know what. The first thing that occurred to me was a Latin verse by the alchemist Arnaldus de Villanova. I chiseled this into the
stone; in translation it goes:

Here stands the mean, uncomely stone,
"Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise.
This verse refers to the alchemist’s stone, the lapis, which is despised and rejected.

Soon something else emerged. I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. I chiseled it into the stone, and in the center made a tiny homunculus. This corresponds to the "little doll" (pupilla) yourself which you see in the pupil of another’s eye; a kind of Kabir, or the Telesphoros of Asklepios. Ancient statues show him wearing a hooded cloak and carrying a lantern. At the same time he is a pointer of the way. I dedicated a few words to him which came into my mind while I was working. The inscription is in Greek; the translation goes:

Time is a child playing like a child playing a board game the kingdom of the child. This is Telesphoros, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams.

These words came to me one after the other while I worked on the stone.

On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription. These sayings are more or less quotations from alchemy. This is the translation:

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons.

In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words "In remembrance of his seventy-fifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950."

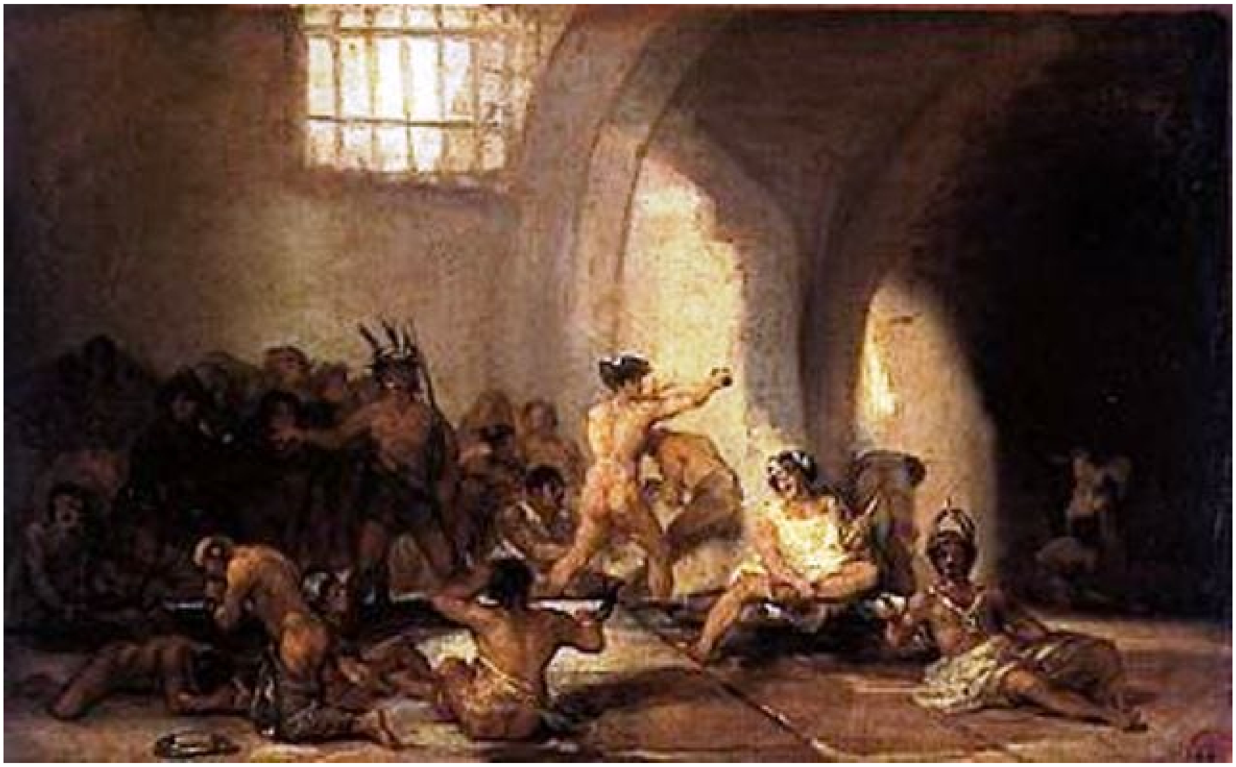
When the stone was finished, I looked at it again and again, wondering about it and asking myself what lay behind my impulse to carve it.

The stone stands outside the Tower, and is like an explanation of it. It is a manifestation of the occupant, but one which remains incomprehensible to others. Do you know what I wanted to chisel into the back face of the stone? "Le cri de Merlin!" For what the stone expressed reminded me of Merlin's life in the forest, after he had vanished from the world. Men still hear his cries, so the legend runs, but they cannot understand or interpret them. Carl Jung; Memories, Dreams and Reflections, Pages 225-228

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/1ee48-virgil.jpg`

The Madhouse (2019-03-26 07:03)

[1]



Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. He would be better advised to abandon exact science, put away his scholar's gown, bid farewell to his study, and wander with human heart throughout the world.

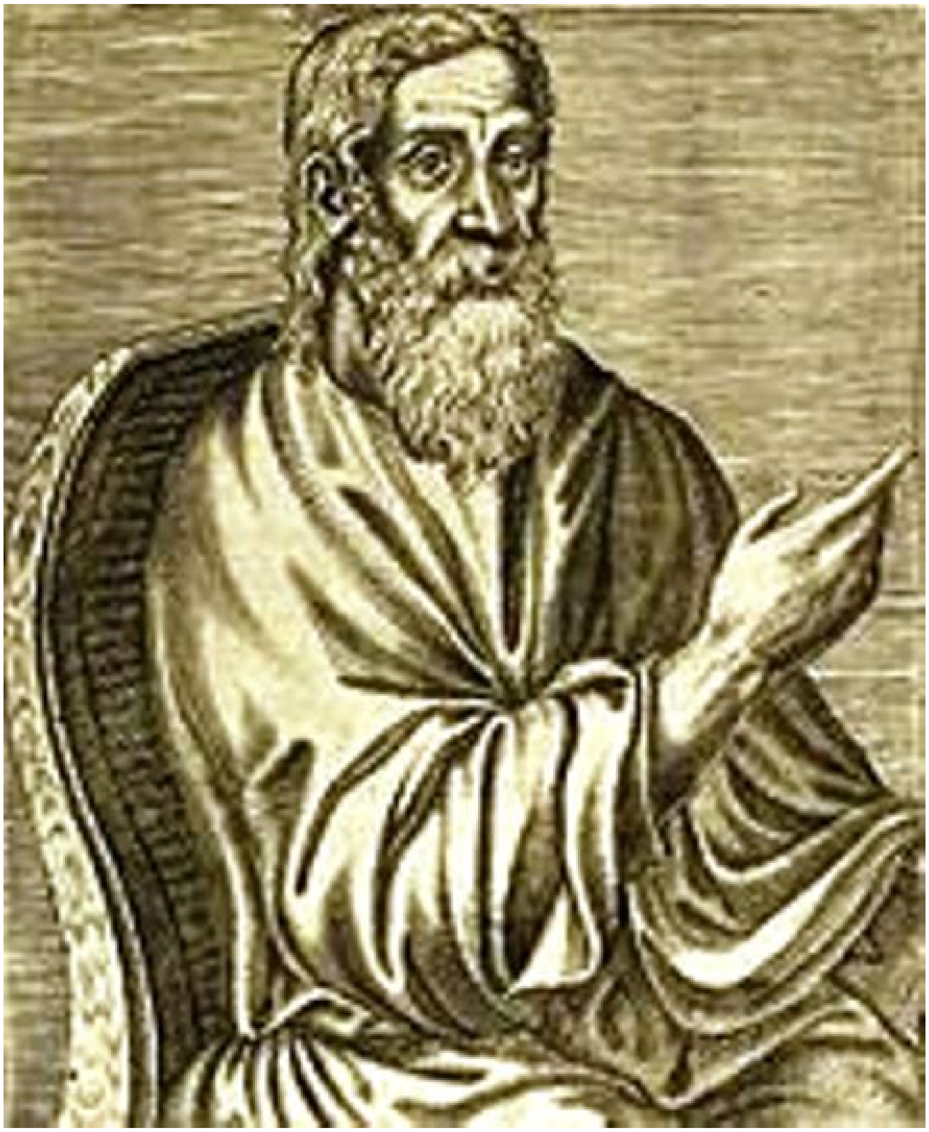
There in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with a real knowledge of the human soul. Carl Jung

Image: The Madhouse by Goya

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/b1c65-themadhousebygoya.jpg`

Gnosis by the early Church Father Clement of Alexandria (2019-03-26 07:30)

[1]



But he who obeys the mere call, as he is called, neither for fear, nor for enjoyments, is on his way to knowledge (Gnosis). For he does not consider whether any extrinsic lucrative gain or enjoyment follows to him; but drawn by the love of Him who is the true object of love, and led to what is requisite, practices piety.

So that not even were we to suppose him to receive from God leave to do things forbidden with impunity; not even if he were to get the promise that he would receive as a reward the good things of the blessed; but besides, not even if he could persuade himself that God would be hoodwinked with reference to what he does (which is impossible), would he ever wish to do aught contrary to right reason, having once made choice of what is truly good and worthy of choice on its own account, and therefore to be loved.

For it is not in the food of the belly, that we have heard good to be situated. But he has heard that "meat will not commend us," nor marriage, nor abstinence from marriage in ignorance; but virtuous Gnostic conduct. For the dog, which is an irrational animal, may be said to be continent, dreading as it does the uplifted stick, and therefore keeping away from the meat. But let the predicted promise be taken away, and the threatened dread cancelled, and the impending danger removed, and the disposition of such people will be revealed. Clement of Alexandria; The Stromata; Circa 190 AD.

For more Scroll down to Chapters XXI and XXII here:

http://www.earlychristianwritings.com/text/clement-stromata-book4.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/e4b5c-clementofalexandria.jpg`

On the Scintillae [Soul Sparks] **(2019-03-26 07:33)**

[1]

The point is identical with the (higher element deriving from the world of light), scintilla, the “little soul-spark” of Meister Eckhart. We find it already in the teaching of Saturninus.

Similarly Heraclitus, “the physicist,” is said to have conceived the soul as a “spark of stellar essence.” Hippolytus says that in the doctrine of the Sethians the darkness “held the brightness and the spark of light in thrall,” and that this “smallest of sparks” was finely mingled in the dark waters below. Simon Magnus likewise teaches that in semen and milk there is a very small spark which “increases and becomes a power boundless and immutable.”

“When a man is illuminated by the light of nature, the mist vanishes from his eyes, and without difficulty he may behold the point of our magnet, which corresponds to both centres of the rays, that is, those of the sun and the earth.” This cryptic sentence is elucidated by the following example: When you place a twelve-year-old boy side by side with a girl of the same age, and dressed the same, you cannot distinguish between them. But take their clothes off and the difference will become apparent. According to this, the center consists in a conjunction of male and female.

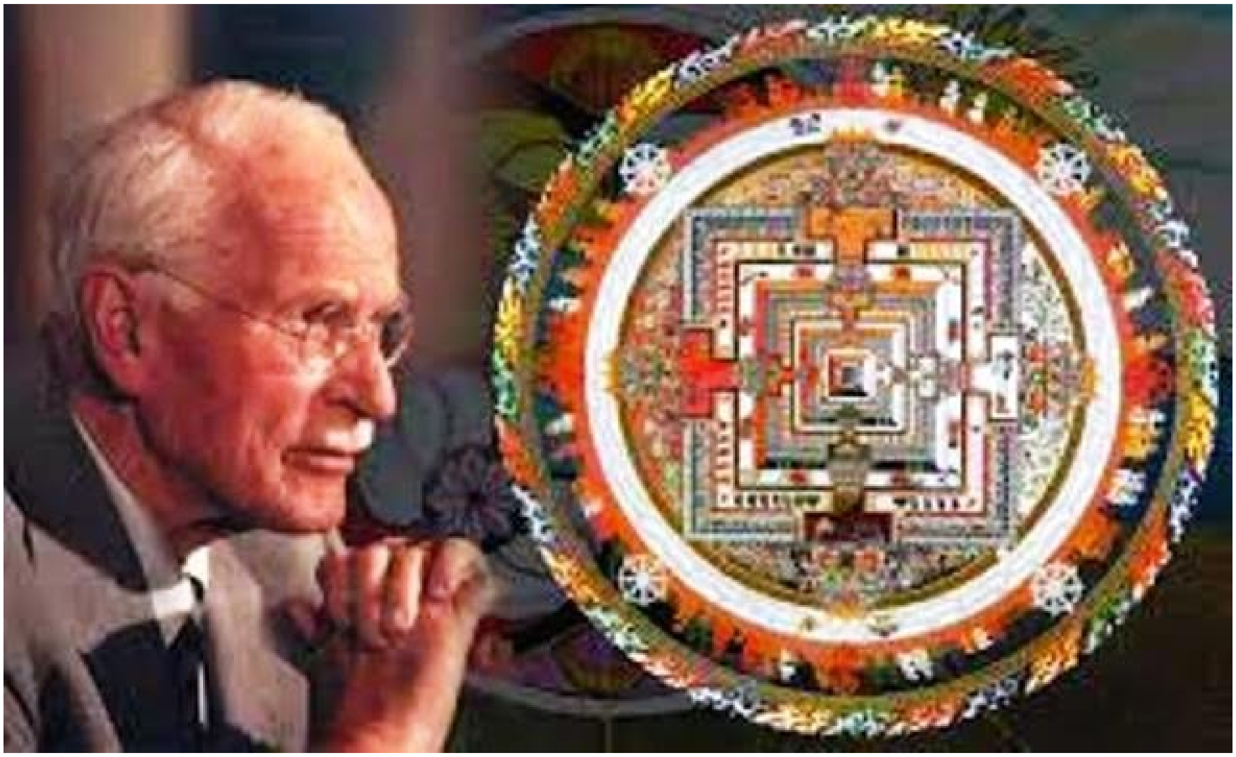
This is confirmed in a text by Abraham Eleazar, where the arcane substance laments being in the state of nigredo:

The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Psychologically, this doctrine testifies to the personality- or ego-character of psychic complexes: just as the distinguishing mark of the ego-complex is consciousness, so it is possible that other, “unconscious” complexes may possess, as splinter psyches, a certain luminosity of their own. Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/af86c-spark.jpg`

Carl Jung on Buddhist Mantra Meditation (2019-03-26 09:32)

[1]



Lecture X 27th January, 1939

We will continue with our text:

" . . . Then after the last Mantra having offered music let the worshipper think of every possible object worthy of offering which is not anyone’s private property."

The music which is sacrificed is not only the drumming, but whistling, singing and instrumental music.

Every possible object must be sacrificed which is not anyone else’s private property.

The temple must be sacrificed, all public buildings and objects which belong to everyone, such as mountains, but one must not sacrifice the neighbor’s ox or house.

"Let his mind create for itself every imaginable article of worship and worship with them.”

It is not only outer objects that should be sacrificed but also creative ones.

You bring your creative activity as well and sacrifice your thoughts and your phantasies.

"Then making the Mudra of the heavenly treasury, he should say: " I cannot tell you which Mudra this is, for there are a great number of Mudras.

" Obeisance by the grace of the Dharma-Dhatu,"

The essential truth, the essence of Buddha.

"the Buddhas, Bodhisattvas, Mantras and the power of Mudra;"

Mudra, as we saw earlier in these lectures, is the position of the hand , a symbolic action with magic meaning.

The meaning is indicated through the gesture of the hands, and the Yogin assumes that the things thus suggested will be magically brought about.

"by the grace of my own faith"

This is very interesting.

We should compare this idea with the Christian analogy.

The Christian would never think of it being his own grace , he hopes to obtain God’s grace through his own faith, whereas the Buddhist believes that he creates the actual grace by his faith.

"and Samadhi and by the power of all my good wishes; let every kind of offering for worship existing in this world, not held in possession by any one, which is as inconceivably grand and magnificent as the cloud of offering that was offered by the Bodhisattva Samanta Badra appear before my Guru and the Buddhas of the Mandala Chakra and let them be on the grandest scale.’"

The Bodhisattva Samanta Bhadra is mentioned here, Samanta means equalising and Bhadra blessed.

"Having uttered this wish he should snap with his fingers and thumb.”

Here again we have a propitiatory gesture to influence and attract the gods, though it is at the same time a defensive gesture.

These are remnants of the Bon religion and do not belong to Buddhism proper.

Bon is an old Tibetan popular religion.

"Again making the Mudra on the heart, he should repeat this mantra:

’Om, all-knowing one, fulfil (my desire) , fulfil (my desire) ; come forward, come forward; be round and round (the Mandala); Salutation to Thee; I remember the Samanta Buddha; let this upper space be clear (of obstacles) ; Let the Dharmadhatu the unchanging be everywhere; May the Tathagata be in the petalled Mandala which is opposite to, and made by, me. Svaha to all the Tathagatas who are holy, knowledge and power, who are the fuel of strength (strong as fire issuing from fuel], who are the Power of this Mandala, and who are all mighty. "

This is the Invocation All-knowing one be round and round, and with this we come to the end of section

A in the second phase.

It is an invocation to that being that has been created by the Lama or into which the Lama is transformed.

This is apparently an extraordinary contradiction.

The Lama is himself Buddha and the Bodhisattva Samanta Bhadra and yet he worships them.

It seems entirely superfluous to invoke himself, but he is the Buddha and he is not the Buddha, so it is impossible to explain logically.

It is very easy for a European to get upset by such a lack of logic and to give up the whole thing as valueless.

But the human being is full of such contradictions, we are all composed of the opposites but, if we do not know this, the other side lives its existence in the dark and we know nothing of it.

The Yogin’s Buddha is a subjective and objective image.

It lies in the Yogin’s power to create him or to leave him uncreated and yet the Buddha has an objective existence.

This is connected with a psychic peculiarity which is most antipathetic to the West.

The whole West assumes that the psyche is a subjective concern, and fights against the fact it is also objective.

We think of our consciousness as our own, and in one way it is, yet it contains a great deal which is not.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge.

We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us.

On the other side, we are confronted with psychic facts which are also objective.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help , yet it never occurs to us that we are just as powerless in our own dreams.

We find ourselves in a certain dream atmosphere, it comes from a background which we cannot control.

The essential thing is: we are not master in our own psyche but, as this fact is not recognised, all psychic disturbances are regarded as illness.

The idea of a normal man, perfectly healthy, is in itself an illusion.

All mankind is liable to illness for we are not our own masters.

Both in the East and the West it is possible to undertake a "training ", by which we can change ourselves considerably.

Yoga is not always undertaken in order to create a Buddha, but as a training of the will and to repress the emotions which is possible.

We often see people here in the West who are acting their whole feeling life artificially.

There is nothing real in this, their eternal smile is an artificial product and is wholly a deception.

The result of such training depends entirely on the motives for which it is undertaken.

I can say that I look cheerful and am kind for the sake of society but it is quite possible that if I exaggerate it it will have exactly the contrary effect.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it.

If such cheerfulness and virtue become too widespread, there is even a bloody revolution against it.

Think what awful children really “ nice" parents usually have; we have a Swiss rhyme:

"(Parson’s sons and miller’s cows, cost a lot and come to naught.)

So this Invocation of the Divine Figure is an enantiodromia from the identity with Buddha.

There is a great tension between the opposites and both are in us.

But we never recognise this fact and always see it " de !’autre cote de la riviere".

The white side is our side whichever side we happen to live on!

Every little town has the same psychology as nations in this respect, we have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are”.

We don’t want to know that we are the "other men”, it is a frightfully awkward truth.

Such projections blind us entirely to the fact that we have a shadow, and when we suddenly get a dash of neurosis we feel as if our willing and reliable horse had jibbed without warning.

Patients often come to see me in a panic, they have had a peculiar idea and are sure it is mad.

Occasionally their fear is justified but far more often it is not.

I wish very much that psychic objectivity were recognised in the West.

Our text is full of this recognition.

The subjective image has its own objective existence, one can stand outside and worship it.

The reason of this whole procedure is to give its separate objective existence to everything subjective.

I hope I have made this clear, for recognising the objectivity of the psyche is typical for the eastern point of view, whereas we regard it as merely subjective.

I went for a walk one day with a young doctor friend, he was morose and silent, and hummed the tune of:

"(As I stand in the dark midnight hour, so lonely on my silent watch, I think of my distant love and wonder whether she remains faithful and well-disposed towards me.)

At last I said:

"Well, what is it, what is wrong with your love affairs? "

"How did you know? " he exclaimed in amazement.

He was just obsessed by the tune and in no way connected it with his secret preoccupations.

Apparently he wished to hum that tune, yet really he was suffering from being possessed by it.

We want to sleep when we go to bed, yet how often it won't let us, it takes every kind of form, a tune, an obsessing idea, a fear and so on ; but our will is powerless, it
won't go.

It is really essential to know that we are not master in our own house or we are in a false position, deluded by our own logic.

We come now to section B of the second phase.

The text continues:

"Snap the fingers and thumb again, and worship with the above Mantra.

Then let the worshipper say:

(1) I seek absolution for the sins which I have committed, or attempted to commit, or in which I have taken pleasure when committed [by others) by body, speech, mind; proceeding from motives of lust, anger, sloth, stupidity during all the states of my previous existences time without beginning."

He seeks absolution for everything which remains in his karma.

His transformation has been threatened, a doubt has arisen as to whether it will succeed.

So he seeks to be absolved from his sins for they may wreck his purpose.

"I seek absolution for each and every sin so committed in the presence of my Guru and the Devaki's of this holy Mandala:

(2) I will not commit them again [and then he should further say) :

(3) I [naming himself) do hereby seek refuge in the Buddha, Dharma and Sangha".

Sangha is a word that we shall often meet with, it means community.

Originally it meant the community of the Buddhists, though later it came to mean the community in monasteries.

"From this moment until I attain the glorious state of Shri-ChakraMahasukha:"

The lord of the Mandala.

Now we come to the good resolutions, the 8 vows:

"(4) I vow to continue in the practice and observance of the rules and conditions imposed by Shri-Chakra-Sambhara:

(4) I will feel satisfaction and take delight in the merits acquired by laymen, noble Shravakas,"

Shravakas are pupils of the Buddha.

"Pratyeka Buddhas,"

These are hermit Buddhas.

They have reached individual enlightenment but they take no interest in the good of the community, in mankind.

They have escaped from the wheel, they are no longer bound by the passions and have deserted the world altogether.

"Bodhisattvas and by all the highest perfect Buddhas:

(5) I will free those persons who yet remain unfreed:

(6) I will give courage to those who are dispirited:

(7) I will help those who have not attained complete Nirvana to gain the same:

(8) I will entreat those Buddhas of the ten directions who do not set the wheel of truth in motion to do so:

(9 } I will pray and entreat such of the Tathagatas who intend passing away into Nirvana not to pass away into Nirvana:"

He speaks here of those Buddhas who have reached perfection and are on the point of leaving the world and passing into Nirvana.

The Yogin promises to beg them to remain for the sake of the world.

(10) I will remain sincerely and earnestly in the “twofold path of ShriChakra-Sambhara."

Why twofold path?

Because there is the subjective imprisoned ego and the objective Buddha.

The thesis is "I am Buddha" but the Yogin is forced to recoil from this statement when he meets the anti-thesis which throws him back on his subjective prison and his sins.

So he is forced to walk on a twofold path.

"And by the merits of my practice of these resolutions may I and all sentient beings speedily attain the state of Shri-Chakra-Sambhara."

The Yogin has not yet attained this state.

We come here to the end of the prayer for absolution and the good resolutions.

"The worshipper should repeat this clearly and distinctly three times, remembering at each time the deep meaning of the words which he is repeating.

Then he should think that the Divine Beings whom he has invoked are addressing him in reply, thus:

’Oh, son of noble descent, well have you adopted your abode. If you abide therein of a surety you will attain the highest stage.’ Then again worship
the Devatas with the brief form of worship already given."

We have now come to B. 3 in our synopsis, the answer of the Devatas.

The Yogin’s dialogue with the Devatas is anticipated, the dogma asserts itself.

The reason for this is that the Yogin has reached an ecstatic condition, the created Buddha has become so objective and so living that he will answer, and perhaps in a terrifying way, a way that could endanger the dogma.

Dogma yokes the klesas but it kills many creative seeds.

The possibility of such a seed springing up here is foreseen and the Yogin is told the answer he must hear.

The aim of dogma is to provide a vessel in which the unconscious may be caught.

The makers of dogma show a marvellous finesse, not entirely conscious, in providing a symbolic form into which the unconscious will be willing to flow so that it can be held in a frame.

If this frame is based on the real nature of the unconscious the latter is quite willing to flow into it.

This state of things may last for a long time, hundreds or even thousands of years.

But sooner or later the dogma gets too far from the nature of the unconscious, or the unconscious itself, in the course of the years, changes, and, in either case, psychic conflicts break out in the individual human being.

While the frame contains the unconscious, people must remain within the dogma, they have no choice.

So Tertullian could say in the second century: "The soul is Christian", it was perfectly true then.

And an Indian could say "My soul is Buddha", it was equally true for him.

But Buddhism has almost disappeared in India today, though you find it in Nepal on the borders of Tibet, in Tibet itself and in Ceylon.

Ceylon is very different to India, more like a South Sea island, and here Buddhism still flourishes in its dogmatic form.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu.

The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear.

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination.

One can hardly use the word Yogin, for it has come to be connected with swindle.

Yoga is mainly found in India now as a business proposition and woe to us when it reaches Europe.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case.

The only common recognised ground in such times is the conscious, and that is far too narrow.

People are then alone in the unconscious and are regarded as morbid if it shows on the surface.

Almost all neuroses arise from this difficulty.

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we?

We look down on them as primitives, but their way is far more meaningful than ours.

We work for ourselves but they for the whole world.

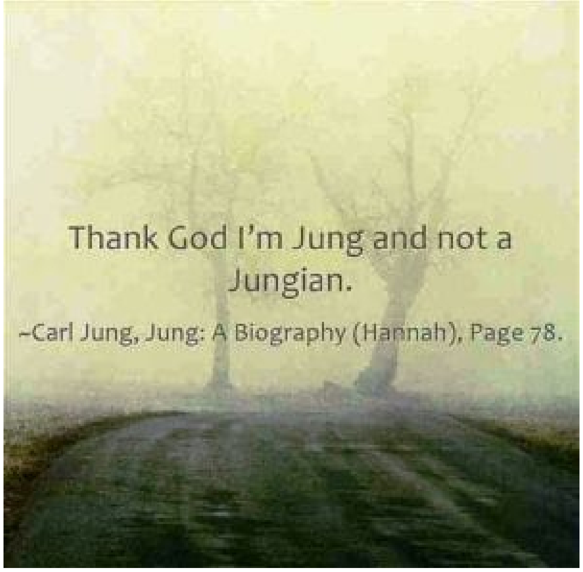
An American Indian once told me that the white Americans had no idea of the risk they were running in interfering with the Pueblo ceremonies.

They would find out when it was too late, he said, for the Indians undertake their ceremonies in order that the sun may be able to rise.

The sun is their father and they call on him to walk over the heavens for the good of the whole world; and they firmly believe that if they were prevented the sun would no longer rise. Carl Jung, ETH Lecture 27Jan1939, Pages 64-69.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/02990-1.jpg`

Carl Jung and Barbara Hannah - YouTube **(2019-03-26 10:56)**



Thank God I'm Jung and not a Jungian.

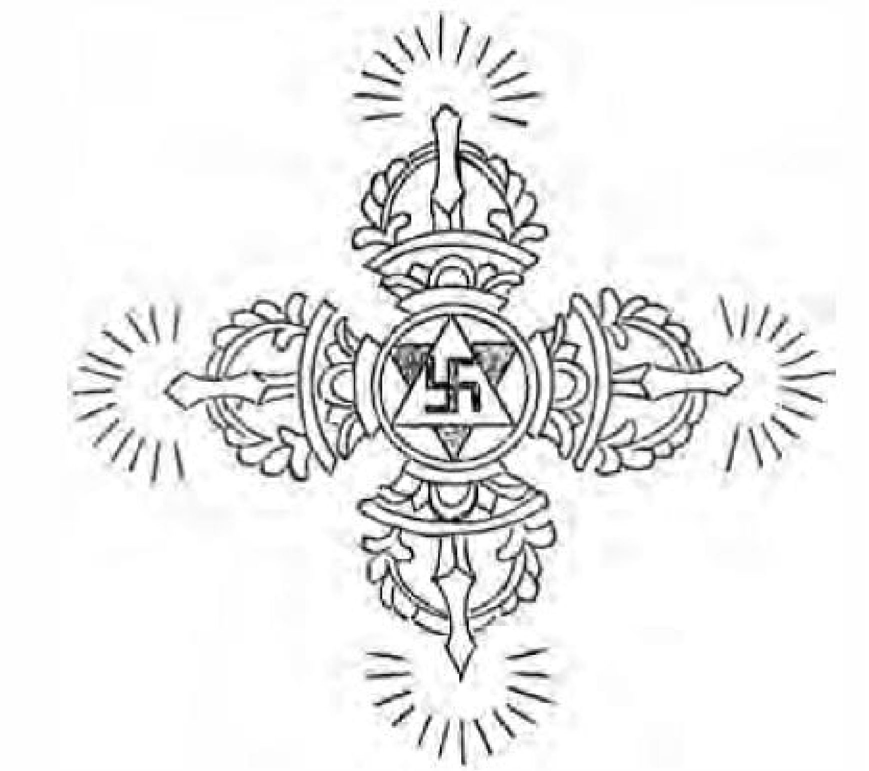
~Carl Jung, Jung: A Biography (Hannah), Page 78.

[1]Carl Jung and "Barbara Hannah"

1. `https://www.youtube.com/watch?v=eV9xHnMeKhw`

Carl Jung on the Shri-Chakra-Sambhara (2019-03-26 11:20)

[1]



Lecture XIII 10th February, 1939

Today we begin the third phase of the Shri-Chakra-Sambhara, the Synthesis, which falls into two separate parts.

"The two-fold merit is acquired thus: Imagine arising from Shunyata the Mantra Yam."

Shunyata is the Void, a positive emptiness.

It is Buddha as non-being, as nothingness.

This is a paradox which cannot be grasped by thought.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way.

There were things he did not want to speak of, he would not say what was best left unsaid.

We see in our text that through the Yogin's effort a thought being rises from the cosmic void, the Mantra Yam.

A spoken mantra is a magic word.

The meaning of Yam is dark, there is no comment to the text, but it is a radical word meaning to support, to contain.

Yam seems to fit here, as a structure which arises from the Void and embraces the whole metaphysical Universe, a foundation for the world which is to be built.

"from which issues the Mandala of Air;" . . .

The Mandala of Air issues from Yam.

We meet the Mandalas of the four elements here, built one on the top of the other.

the Mantra Ram, evolving the mandala of Fire red in colour "; . . .

Fire arises from Ram, which means enjoyment and union in the erotic sense.

So this Mantra seems to fit again remarkably well, the red fire, feeling with passion.

"the Mantra Vam, from which issues the Mandala of Water round of form and white in colour with a pot;"

Water is represented in a pot of round form with the idea of rounding it out.

The word Yam has the meaning of spitting out which is also suitable to water.

the Mantra Lam, from which evolves the Mandala of Earth square in shape and yellow in colour",

The Mantra Lam evolves the earth as the fifth, with the idea of the quintessence.

Lam has the same meaning as Ram enjoyment, probably in the sexual, erotic sense.

The four square of the earth as opposed to the round of the water is typical of the East.

We find the four square of the earth in the centre of the Chinese cosmogonic scheme of the Yi King, yellow in colour.

It is interesting that in our text the Yogin reaches the earth last.

We usually find this order reversed, it begins with the earth and goes through water and fire to the air.

Heraclitus says that the hottest, driest souls are the noblest and that: "It is death to the soul to become water."

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualisation but that the tangible earth should become real.

This is a marvellous contrast to the western point of view.

We find the square earth as the foundation for the Temple Buildings and also for another form of Tantrik Yoga, the Kundalini Yoga.

There it is the Muladhara Chakra, the root support. (See tracing p. 89 .

The earth is represented as a square with the elephant that carries the world.

Kundalini is a Hindu Tantrik Yoga belonging to Indian scholasticism.

We do not know its date, the text translated in A. Avalon's book on Kundalini Yoga: "Serpent Power " dates from the 16th century.

The Shri- Chakra-S ambhara Tantra is also Tantrik, but Tibetan and specifically Buddhist, though it contains as we have seen considerable remnants of the old Bon religion.

"Then from the Mantra Sum imagine Mount Meru the King of Mountains; the four fences of which are of crystal on the East, gold in the North, ruby in the West, and emerald on the South. It is quadrangular in shape with three tiers of squares thereon and eight turrets."

We find Mt. Meru, the king of mountains, the world mountain, standing on the foundation of the earth.

This mountain appears in Hindu mythology as a cosmic mountain which is in itself a Mandala.

It has four fences on its four sides made of four different minerals, the colours are indicated by this.

We found these colours already in the elements.

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption.

These are clearly the four functions expressed as four paths of orientation.

The point of colour is important, for it is a fact that these functions have colours , they are often thought of, or rather felt, as colours, colours are feeling values.

Thinking in the West is opposed to feeling, it disturbs a thought if a feeling enters into it, but the East thinks more substantially, with the whole man.

We met this in our text as the radiant light of "Hum" out of the heart.

Easterners do not think abstractly with the head as we do but from the heart, they think and feel together.

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it.

The intellect just gives one orientation to it, its meaning, but we need the other functions to orient the whole man to it, to reach its totality.

We can speculate abstractly with the intellect, but we cannot reach the value without feeling.

We should prize the intellect but it is really of very little use in practical life without feeling.

Thinking may despise something but if it is valued by feeling it cannot be ignored.

Mark Twain wrote a book a out Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity.

But, he adds, it is nevertheless very important, because it is stupidity which rules mankind.

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence.

The four colours attributed to the functions are based on certain feeling values.

Feeling is red, this is connected with blood and fire, with passion and love which is supposed to be warm and glowing.

Sensation is green, this is connected with the earth and perceiving reality.

Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate.

You can see this in an intuitive person’s eyes, in the picture of Goethe by Stieler, for instance.

Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things, an inner perception rather than an outer.

But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail.

We see from the description of the tiers of squares and turrets, that Mount Meru is conceived of as fortified town.

"Imagine all these to be placed, the one above the other in their order, and on the top of all a multicolored, four-headed Vajra."

This is an image which looks like a cross.

There is one printed on the covers of Evans-Wentz's books: "The Tibetan Book of the Dead" and "Secret Doctrine".

It consists of two dorjes (thunderbolts). (See tracing below).

The text continues:

"blue on the East, green on the North, red on the West, yellow on the South and in the Centre dark blue."

The white has turned to blue, a light blue, quite a different tone from the dark blue of the centre.

"On this dark blue ground again place the Mantra Pam."

I could not trace the origin of the word "Pam" or of "Sum".

"from which emanates an eight-petalled lotus. In the centre of the lotus again imagine a ring formed by the sixteen Sanskrit vowels, twice
repeated, going from the right to the left."

This ring turns left, apradakshina.

We have here the left hand movement to the dark side, when man turns to his feminine unconscious.

The text goes on to tell us that through meditation on this ring formed by the vowels, a lunar disc arises upon which the consonants must be imagined.

These go from left to right.

Here we have the pradakshina movement, this lunar disc turns towards the light, towards the favourable conscious side.

When you are speaking to someone of importance in India you must not stand in front of him but beside him.

And if you have to walk round him you must be careful to walk with your right shoulder towards him in order to show that you realise his importance.

Buddha himself drew attention to this.

It is not only impolite to walk round him in an anticlockwise direction but it is a bad omen.

The text goes on to say that the contemplation of this lunar disc produces the solar disc.

The sun as the symbol of highest consciousness.

The text continues:

. . . " On the surface of which [the solar disc) again imagine the Mantras Om, A, Hum the essence of the ordinary physical body, speech and mind."

Here again apparently it is the physical body which is the goal and is given the preference.

Speech and mind are usually thought of as being higher and more valuable but they are given here as mere appendages of the body.

"Above all these, meditate up on a Lotus Disc, the pure emblem of the female organ of the Female Deity, and above that on the Lunar Disc,
emblem of the male seed of the Male Deity."

We have here the Yoni and the Lingam.

We find in a footnote to the text:

"The Deities created by the mind, the Male according to the Tantrik Buddhists b eing the Symbol of Power and the Female of the mind which
guides and uses it."

The symbol for the mind here is not masculine as with us but feminine.

The Logos, God the Father, Hermes in Greece, to quote but a few instances, are all male.

You can see here, therefore, the kind of mind which is characteristic for the East.

It is a feminine mind, a creation of the unconscious and not of the conscious, a kind of unknown god.

The thing which approaches us from the unconscious is the mind in the East.

We think of mind as the highest development of the conscious, but that is in no way the eastern idea.

The text says:

. . . " All these considered as one, . . . and forming one Mandala is the Consciousness which is eternal and Immutable [Dharma Dhatu-Jnana)."

The changeless Jnana, the principle of truth.

We find here the full union of the masculine conscious and the feminine unconscious mind.

In the Christian Gnosis, in the Acts of Thomas, the Holy Ghost is hailed as the mother, and it is also early alluded to as the Sophia.

There is a famous story of a love affair between Sophia and the first parent.

The granddaughter was head over heels in love with the ancient grandfather.

You find this story in Hans Leisegang’s book on the Gnosis.

"Concentrate on the above until it is vividly present to the mind’s eye"

As we have seen before, this is no spontaneous vision but the Lama works with the utmost concentration to build it up through magic, living and plastic, till it is completed.

"Then proceed as follows : - Within the magical protective fences, created as above by Mantras, imagine a grand temple [Vihara),"

I showed you such a construction in the Lamaistic Mandala, (Sketch p . 38).

"quadrangular, with four entrances, built of various precious metals, on the summit of Mount Meru on each of the four sides. Imagine the walls to be five-fold and of five different colours in th e following order, black, white, yellow, red and green. These walls are surmounted by a yellow metal cornice ornamented with moons, to which are suspended bells with half and full loops of jangling metal bells waving in the wind."

Such bells are a very common motif on Indian Temples.

You find a great many on the Temple of the Juggernaut at Puri in Orissa for instance.

The image of this Hindu god is dragged in his chariot by 4,000 men during his yearly festival.

People still throw themselves under the feet of these men.

There are bells on this Temple exactly like those described in our text, a bell hangs under the moon.

This theme is repeated all over the walls and eaves of the Temples.

Sometimes it is a moon, sometimes the moon has a face on it and sometimes the moon is replaced by a face.

This came from a growing consciousness that the bell represented the voice of God and a tendency to personify this.

We find the same idea in Schiller’s:

"Das Lied von der Glocke" (The Song of the Bell.)"

“Vivos voco. Mortuos plango. Fulgura frango." (The bell speaks and calls the living to prayer, it mourns. the dead, and breaks the lightning.)

So it is quite logical that it should be represented by the face of a divine being.

. . . " Each of the four entrances have pillared porticos, the pillars being surmounted by four-tiered cornices . These again are topped by the wheel of Dharma,"

Dharma means the law.

You often find wheels represented on Buddhist buildings, for Buddha is said to have set the wheel of the law in motion by his
first sermon near Benares.

"figures of antelopes, umbrellas, banners, as also yak-tail fans with jewelled handles. The corbels supporting the cornice on the inner side are coloured blue on the east, green on the north, red on the west, and yellow on the south . The fourfold central wheel is surmounted by a dome in the form of a Stupa (Chorten) with four tiers at the base."

We have already spoken of stupas (see Lecture V, p. 35).

Their form is rather like the Jesuit Baroque.

The form was originally derived from the Lingam.

You see this in the Chaityas, the rock temples in Ajanta, where they are Shiva Sanctuaries.

"Then imagine outside the Vihara there are the eight Great Cremation Grounds of the dead. (Burning Ghats.)"

You still find such Burning Ghats in India.

A Ghat is an open place used for some purpose.

In Benares there are Bathing Ghats, for instance.

I met Ghats already in Bombay, these were used for corpses but the corpses are not always burnt.

They are sometimes exposed for vultures, animals or demons to devour.

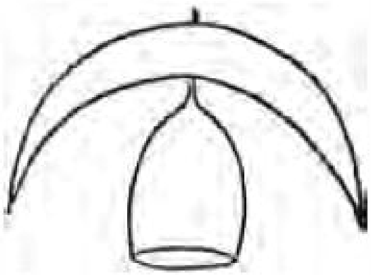
In our text eight Burning Ghats are to be found in the mandala outside the fire fence.

The cremation grounds are regarded as the place where all terrors and horrors originate.

They symbolise the suffering of the world.

" . . . Next imagine within the latter (Vihara) a circle within which again picture an eight-petalled lotus. Let the worshipper think of himself in the centre of the Lotus as being the Chief Devati Khorlo Demchog (Chakra Maha-sukha) with four faces symbolizing the four Purified Elements, the four Boundless Wishes, the four Emancipations, and the four Acts. The face in front is blue, that on the left green, that at the back red and that on the right yellow. To symbolise that he does not change from the Dharma-dhatu-j nana, the body is of a blue colour."

[2]



A blue body is a prerogative of Krishna as an Avatar of Vishnu.

Osiris n Egypt has the same prerogative.

It symbolises a divine body, a god.

"To show that all the three Lokas"

Kamaloka = sensual world, Rualoka = world of forms, Arupaloka = formless spiritual world.

"are under His vision and that He knows the Three Times each Face has three eyes."

The Indian gods are often represented with three eyes .

We are told here that this is in order to see the Three Times, that is the past, present and future.

Each face has three eyes, and there are four faces of four different colours.

The fences were of four colours and also the four-headed Vajra, these were connected with the four elements and the points of the compass, the directions of space; and as we saw these four symbolised .the four functions.

In this case the coloured faces symbolise divine attributes.

The believer, when in the condition of Samadhi, is exalted to the world being, from whom the four qualities emanate.

We see these colours again and again, sometimes they are walls or protections.

I acquired an example of this in India, a picture veiled by five curtains from the eyes of the profane . Yellow, green, red, blue and a very dark blue, which is Almost black, as the Quinta essentia.

We find the same motif in the Stupas, the Believer has to walk round four walls before he reaches the magic image.

The figure in the centre of this picture is blue which shows that he is a god. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/14215-1a.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/09c4d-1b.jpg`

Carl Jung: Man "possesses" many things which he has never acquired but has inherited from his ancestors.

(2019-03-26 12:07)

[1]

For the parental imago is possessed of a quite extraordinary power; it influences the psychic life of the child so enormously that we must ask ourselves whether we may attribute such magical power to an ordinary human being at all.

Obviously he possesses it, but we are bound to ask whether it is really his property.

Man "possesses" many things which he has never acquired but has inherited from his ancestors. He is not born as a tabula rasa [blank slate], he is merely born unconscious.

But he brings with him systems that are organized and ready to function in a specifically human way, and these he owes to millions of years of human development.

Just as the migratory and nest-building instincts of birds were never learnt or acquired individually, man brings with him at birth the ground-plan of his nature, and not only of his individual nature but of his collective nature.

These inherited systems correspond to the human situations that have existed since primeval times: youth and old age, birth and
death, sons and daughters, fathers and mothers, mating, and so on.

Only the individual consciousness experiences these things for the first time, but not the bodily system and the unconscious.

For them they are only the habitual functioning of instincts that were preformed long ago. Carl Jung, CW 4, Para 728

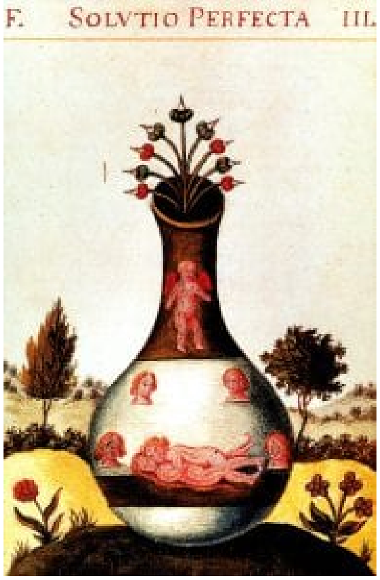
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9133a-12bancestors.jpg`

Carl Jung and Aniela Jaffe - YouTube (2019-03-26 13:39)

[1]Carl Jung and "Aniela Jaffe" - YouTube

1. `https://www.youtube.com/watch?v=1LnzKIg_00w`

Homunculus (2019-03-26 13:52)


F. SOLVTIO PERFECTA III.

Homunculus

The concept of a homunculus (Latin for "little man", plural "homunculi"; the diminutive of homo, "human being") is often used to illustrate the functioning of a system. In the scientific sense of an unknowable prime actor, it can be viewed as an entity or agent.

“Preformationism,” a theory of heredity, claimed either the egg or the sperm (exactly which was a contentious issue) contained a complete preformed individual called a homunculus. Development was therefore a matter of enlarging this into a fully formed being. In the days of preformationism, genetic disease was variously interpreted: sometimes as a manifestation of the wrath of God or the mischief of demons and devils; sometimes as evidence of either an excess of or a deficit of the father’s “seed”; sometimes as the result of “wicked thoughts” on the part of the mother during pregnancy. On the premise that fetal malformation can result when a pregnant mother’s desires are thwarted, Napoleon passed a law permitting expectant mothers to shoplift.

Contents

1 Homunculus of Alchemy
2 Homunculus of Spermists
3 Sensory and motor homunculi
4 The homunculus argument or fallacy in the philosophy of mind
5 Early literary representations 5.1 Contemporary literary representations
6 Film and pop culture 6.1 Film and Television
6.2 Video Games, Board Games, and Trading Card Games
6.3 Unsorted uses of the term "Homunculus"

7 References

Homunculus of Alchemy

The term appears to have been first used by the alchemist Paracelsus. He once claimed that he had created a false human being that he referred to as the homunculus. The creature was to have stood no more than 12 inches

(300 mm) tall, and did the work usually associated with a golem. However, after a short time, the homunculus turned on its creator and ran away. The recipe consisted of a bag of bones, semen, skin fragments and hair from any animal, of which the chimeric homunculus would be a hybrid. This was to be laid in the ground surrounded by horse manure for forty days, at which point the embryo would form.

In Carl Jung’s studies of Alchemy, he believed the first record of a homunculus in alchemical literature appeared in the Visions of Zosimos, written in the third century AD, although the actual word "homunculus" was never used. In the visions, Zosimos mentions encountering a man who impales him with a sword, and then undergoes "unendurable torment," his eyes become blood, he spews forth his flesh, and changes into "the opposite of himself, into a mutilated anthroparion, and he tore his flesh with his own teeth, and sank into himself," which is a rather grotesque personification of the ouroboros, the dragon that bites its own tail, which represents the dyophysite nature in alchemy: the balance of two principles. Zosimos later encounters several other homunculi, named as the Brazen Man, the Leaden Man, and so forth. Commonly, the homunculi "submit themselves to unendurable torment" and undergo alchemical transformation. Zosimos made no mention of actually creating an artificial human, but rather used the concept of personifying inanimate metals to further explore alchemy.[1]

There are also variants cited by other alchemists. One such variant involved the use of the mandrake. Popular belief held that this plant grew where semen ejaculated by hanged men (during the last convulsive spasms before death) fell to the ground, and its roots vaguely resemble a human form to varying degrees. The root was to be picked before dawn on a Friday morning by a black dog, then washed and "fed" with milk and honey and, in some prescriptions, blood, whereupon it would fully develop into a miniature human which would guard and protect its owner. Yet a third method, cited by Dr. David Christianus at the University of Giessen during the 18th century, was to take an egg laid by a black hen, poke a tiny hole through the shell, replace a bean-sized portion of the white with human semen, seal the opening with virgin parchment, and bury the egg in dung on the first day of the March lunar cycle. A miniature humanoid would emerge from the egg after thirty days, which would help and protect its creator in return for a steady diet of lavender seeds and earthworms.

Homunculus of Spermists

The term homunculus was later used in the discussion of conception and birth. In 1694, Nicolas Hartsoeker discovered "animalcules" in the semen of humans and other animals. This was the beginning of spermists’ theory, who held the belief that the sperm was in fact a "little man" (homunculus) that was placed inside a woman for growth into a child. This seemed to them to neatly explain many of the mysteries of conception. It was later pointed out that if the sperm was a homunculus, identical in all but size to an adult, then the homunculus may have sperm of its own. This led to a reductio ad absurdum, with a chain of homunculi "all the way down". This was not necessarily considered by spermists a fatal objection however, as it neatly explained how it was that "in Adam" all had sinned: the whole of humanity was already contained in his loins. The spermists’ theory also failed to explain why children tend to resemble their mothers as well as their fathers, though some spermists believed that the growing homunculus assimilated maternal characteristics from the womb environment in which they grew[2].

Sensory and motor homunculi

Main article: Cortical homunculus

The homunculus is also commonly used to describe the distorted human figure drawn to reflect the relative space our body parts occupy on the somatosensory cortex (sensory homunculus) and the motor cortex (motor homunculus). The lips, hands, feet and sex organs have more sensory neurons than other parts of the body, so the homunculus has correspondingly distortedly large lips, hands, feet, and genitals. Well known in the field of neurology, this is also commonly called ’the little man inside the brain.’

The homunculus argument or fallacy in the philosophy of mind

A Homunculus argument accounts for a phenomenon in terms of the very phenomenon that it is supposed to explain (Richard Gregory (1987)). Homunculus arguments are always fallacious. In the psychology and philosophy of mind 'homunculus arguments' are extremely useful for detecting where theories of mind fail or are incomplete.

Homunculus arguments are common in the theory of vision. Imagine a person watching a movie. He sees the images as something separate from himself, projected on the screen. How is this done? A simple theory might propose that the light from the screen forms an image on the retinas in the eyes and something in the brain looks at these as if they are the screen. The Homunculus Argument shows this is not a full explanation because all that has been done is to place an entire person, or homunculus, behind the eye who gazes at the retinas. A more sophisticated argument might propose that the images on the retinas are transferred to the visual cortex where it is scanned. Again this cannot be a full explanation because all that has been done is to place a little person in the brain behind the cortex. In the theory of vision the Homunculus Argument invalidates theories that do not explain 'projection', the experience that the viewing point is separate from the things that are seen. (Adapted from Gregory (1987), (1990)).

Very few people would propose that there actually is a little man in the brain looking at brain activity. However, this proposal has been used as a 'straw man' in theories of mind. Gilbert Ryle (1949) proposed that the human mind is known by its intelligent acts. (see Ryle's Regress). He argued that if there is an inner being inside the brain that could steer its own thoughts then this would lead to an absurd repetitive cycle or "regress" before a thought could occur:

"According to the legend, whenever an agent does anything intelligently, his act is preceded and steered by another internal act of considering a regulative proposition appropriate to his practical problem. . . . Must we then say that for the agent's . . . reflections how to act to be intelligent he must first reflect how best to reflect how to act? The endlessness of this implied regress shows that the application of the appropriateness does not entail the occurrence of a process of considering this criterion." Ryle 1949.

Ryle's theory is that intelligent acts cannot be a property of an inner being or mind, if such a thing were to exist.

The homunculus argument and the regress argument are often considered to be the same but this is not the case. The homunculus argument says that if there is a need for a 'little man' to complete a theory then the theory is wrong. The regress argument says that an intelligent agent would need to think before it could have a thought.

Early literary representations

The idea of the homunculus has proven to be fruitful inspiration. Homunculi can be found in centuries' worth of literature. These literary references have spawned references in modern times in film, animation, video and card games.
One of the very earliest literary references to the homunculus which also hints of its origination occurs in Thomas Browne's Religio Medici (1643) in which the author states- I am not of Paracelsus minde that boldly delivers a receipt to make a man without conjunction. ..., (Part 1:36)

The alchemical connection also occurs in the German playwright Johann Wolfgang von Goethe's rendition of Faust, Part 2 which has that famed sorcerer's former student, Wagner, create a homunculus, who then carries out extended conversations with Mephistopheles.
In his source study of Englishwoman Mary Shelley's novel Frankenstein, Prof. Radu Florescu notes that her father, William Godwin, and her husband, Percy Bysshe Shelley were both quite familiar with the lives and works of

alchemists like Paracelsus and others. Florescu also suggests that Johann Conrad Dippel, an alchemist born in Castle Frankenstein whom he believes may have been the inspiration for Dr. Frankenstein, was a student of Dr. David Christianus.

In Laurence Sterne´s The Life and Opinions of Tristram Shandy, Gentleman, Volume I, Chapter II , there is a reference to the homunculus: "(...) the animal spirits, whose business it was to have escorted and gone hand-in-hand with the homunculus, and conducted him safe to the place destined for his reception."

Contemporary literary representations

In the twentieth century Umberto Eco's Foucault's Pendulum, has several references to a homunculus, particularly detailed in a chapter dealing with druidic rites performed at a party in the country estate (castle) of a wealthy Rosicrucian. After a series of sensually stimulating occult acts are played out for the small audience, several homunculi appear to be created, but the main character, Casaubon, cannot decide if they are wax or indeed authentic magic.

German horror writer Hanns Heinz Ewers used the mandrake method for creating a homunculus as the inspiration for his 1911 novel Alraune, in which a prostitute is impregnated with semen from a hanged murderer to create a woman devoid of morals or conscience. Several cinematic adaptations of Alraune have been made over the years, the most recent in 1952 with Erich von Stroheim. The 1995 film Species also appears to draw some inspiration from this variation on the homunculus legend.

In her tribute to the painter Jules Pascin, English poet Mina Loy penned the following stanza:

"Silence bleeds/ from his slashed wrists/ the dim homunculus/ within/ cries for the unbirth"

The English 'Prince of Story Tellers' Dennis Wheatley's novel 'The Satanist' Hutchinson 1960. As part of the plot a Satanist using Homunculus as part of his Occult ritual to create air breathing creatures. The Homunculus were created and stored in large fluid filled jars from a previous ritual. The ultimate transformation required a 21-year-old virgin to be sacrificed and her blood fed to the Homunculus. The virgin had previously been christened to Satan at birth by her father for occult favours and riches, unknown to herself. This book reflects Dennis Wheatley's remarkable detail for Occult happenings which includes a warning for those who might dabble in this area.

In English novelist W. Somerset Maugham's 1908 work The Magician, Oliver Haddo, a character based on British occultist Aleister Crowley, is obsessed with the creation of homunculi.

In English novelist Peter Ackroyd's novel The House of Doctor Dee, John Dee, the Elizabethean mathematician, astrologer, philosopher and magus, attempts and succeeds in creating a homunculus.

American author David H. Keller, M.D., wrote two pieces featuring homunculi. One was a short story, "A Twentieth-Century Homunculus," published in Amazing Stories in 1930, which describes the creation of homunculi on an industrial scale by a pair of misogynists. In the other, a novel called The Homunculus, published in 1949 by Prime Press of Philadelphia, retired Colonel Horatio Bumble creates such a being.

Also examining the misogynistic tendencies of the creators of homunculi, Swedish novelist Sven Delblanc lampoons both his homunculus' creator and the Cold War industrial-military complexes of the Soviet Union and NATO in his novel The Homunculus: A Magic Tale.

A homunculus called Twigleg is one of the main characters of the 1997 children's novel Dragon Rider by German author Cornelia Funke. This homunculus is also artificial; he is created by combining artificial ingredients and a small living creature (probably a small insect). In the book he's also referred to as a "manikin".

In Jane R Goodall's 2004 mystery novel "The Walkers" (Hodder Headline ISBN 0-7336-1897-9), ancient secrets pertaining to the creation of the alchemical homunculus are central to a plot involving murders based on Hogarth's prints and set in "Swinging London". The creation of homunculi, together with the search for the philosopher's stone, was a central aim of alchemy. Implicit in the novel is the uneasy speculation that the original experiment succeeded and this evil being may indeed move through history.

In Cormac McCarthy's All the Pretty Horses "homunculus" is used to describe the cuchillero who tries to murder John Grady Cole in the prison.
In Sean Williams' Books of the Cataclysm one of the central characters is a homunculus containing the consciousnesses of the Mirror Twins Seth & Hadrian Callisto.

In "Doctor Illuminatus" (Alchemist's Son Trilogy) by Martin Booth, Pierre de Loudéac persists to create a homunculus and succeeds. Also mentioned in the sequel "Soul Stealer". Martin Booth passed away before the trilogy was completed.

In Hugh Paxton's 2006 novel Homunculus (MacMillan New Writing ISBN-13: 978-0230007369), alchemy is harnessed for modern military purposes. Homunculi created from human body parts and powered by moonshine are used as bioweapons in war-torn Sierra Leone.

In Nobel Prize winner Johannes Vilhelm Jensen's novel The Fall of the King (published in Danish 1900-01), a homunculus is featured. It is eventually burned at the stake.

In James P. Blaylock's novel Homunculus, published in 1986, a homunculus is much sought after by several of the book's characters because of its powerful magical abilities.

Film and pop culture

Film and Television

The homunculus' likely first appearance in film was the six-part 1916 German serial Homunculus.

"Homunculus," a fictitious rapper, is mentioned in the NBC sitcom 30 Rock.

In the classic horror film Bride of Frankenstein, Dr. Frankenstein's old teacher, Dr. Praetorius, shows him his own creations, a series of miniature humanoids kept in specimen jars, including a bishop, a king, a queen, a ballerina, a mermaid, and a devil. These are clearly intended to be homunculi, based on those creatures described by Emil Besetzny's Sphinx, as translated and presented in Franz Hartmann's Life of Paracelsus. Frankenstein's monster is technically the same type of Homunculi as Lillith from Animamundi.

In the King of the Cats series of the alternative press comic book Finder, there appeared a monkey-like cartoon character named "Munky" whose name was short for "homunculus." Munky's cartoonishly distorted extremities were said to represent those of a cortical homunculus, thus making him educational for children.

In the American film The Golden Voyage of Sinbad (1974), the homunculus is portrayed as a miniature winged gargoyle creature, who is the nemesis of Sinbad.

A possible explanation of the character Kyle from the American television series Kyle XY is that he may be an advanced type of homunculus.
In the Doctor Who story The Talons of Weng-Chiang there was a homicidal cyborg from the 51st century with the

cerebral cortex of a pig, called the Peking Homunculus.

In the anime version of Fullmetal Alchemist, the main character Edward Elric battles supernatural enemies claiming to be homunculi who are created when an attempt is made to create/revive a human using Alchemy.

In the manga version of Fullmetal Alchemist, the homunculi are artificial human beings, with the Philosopher’s Stone for the core, instead of the heart. ’Father’, the creator of the homunculi, controls them to carry out his various orders and to find ’suitable sacrifices’.

Another anime that made use of the homunculus concept is Cyberteam in Akihabara. The homunculi are the first line of attack of Jun Goutokuji (in her guise of Blood Falcon) when she confronts Hibari Hanakoganei in the first episode.

A homunculus named Roger is a supporting character in many of the Hellboy and B.P.R.D. comic books published by Dark Horse. However, Roger is human-sized, which is unusually large for a homunculus; other than the method by which he was created, he seems to have more in common with a golem. Roger’s size is commented upon at length during B.P.R.D.: The Universal Machine, where Roger is described as one of only two man-sized homunculi ever created.

In the 2005 comedy film The League of Gentlemen’s Apocalypse a homunculus is created in a subplot called "The King’s Evil." The character Geoff Tipps is reading the script of "The King’s Evil" and asks, "What is a homunculus?" Later, after writing himself into the script, he is being interrogated, during which he is asked, "How do you know of the homunculus?" to which he responds in exasperation, "What IS a homunculus?"

A homunculus linked up with the Quester Jet Over to wreak havoc and was piloted by the Ashu Questers on GoGo Sentai Boukenger.

In the TV show "Everybody Loves Raymond" Ray’s friend Andy asks, "Why do women look at me like I’m some kind of a homunculus?" in the episode "All I Want For Christmas".

Video Games, Board Games, and Trading Card Games

In the Game Boy Advance video game Fire Emblem: Rekka no Ken, the main villain Nergal uses henchmen of humanlike appearance but inhuman disposition and talent created by means of forbidden magic called morphs, whose means of creation resemble that of Homunculi.

The Homonculus is a monster in NetHack. In non-graphical versions, it appears as the symbol i (Imps and minor demons). The monster is low level, easy to defeat, and is classified as size tiny. If eaten, it (sometimes) grants the player an intrinsic poison resistance.

In the Dungeons & Dragons role-playing game, a wizard can create a homunculus as a type of familiar. It is described as being made from clay, ashes, mandrake root, spring water, and the creator’s blood, and is equipped with a mildly venomous bite.

In the Magic: The Gathering card game, three creatures exist with "homunculus" in their name (one is also a Homunculus by classification; the two older ones are merely "Illusions"). All three are blue creatures, blue being the color of artificial creation and illusion, among other things.

The homunculus appears in the card game Yu-Gi-Oh!. There are two creatures, one named "Homunculus The Alchemic Being", and one named "Golden Homunculus".

In Yu-Gi-Oh! GX, Lyman Banner (Daitokuji) created a homunculus in his own image as means of prolonging his life.

In the Enix console role-playing game Valkyrie Profile, the alchemist Lezard Valeth experiments with homonculi. Among them are his minion Bellion, and numerous female forms kept in large glass tubes. Lezard's homonculi were half-human/half-elves.

In the avant-garde anime Serial Experiments Lain, the main character, a 13-year old-girl named Lain Iwakura, is referred to as a "homunculus made out of artificial rhibozome" by Eiri Masami, a character that could be considered the series' villain, implying that she was artificially created, probably by Masami himself.

The Homunculus is a false body that can be inhabited by a willing mind in Sean Williams' book series The Books of the Cataclysm, once a soul has entered the homunculus it will morph to appear as that person, but is stronger and more durable than a normal human body.

In the MMORPG Ragnarok Online, a Homunculus is a creature that is created by Alchemist-class characters using various ingredients gathered from the fabled Yggdrasil Tree. Once raised by an Alchemist, the Homunculus follows and assists the player.

In the manga Buso Renkin, a homunculus is an artificial life form that eats humans, created by the science of alchemy. Just as with Paracelsus's original recipe, most homunculi are created as human/animal (or occasionally human/plant) hybrids. In this case, the hybridization deranges the human's mind so that it more closely resembles the animal's.

The Survival Horror game Haunting Ground by Capcom includes four homunculi as antagonists that relentlessly pursues the player character Fiona Belli.

Glen Phillips created a homunculus in the video for "Everything But You"

In Season 1 Episode 8 of the Dilbert (TV series), The Little People, Dilbert's computer has been compromised by The Little People and one of the websites in the history of his computer is Hot Homunculi. He also receives a magazine in his mail called Hot Homonculi.

RuneScape uses a homunculus in the quest "Tower of Life" when a group of alchemists incarnates a homunculus via magic, despising its existence it scares away the alchemists. (Post-Quest) It resides in the basement of the Tower.

The Hirameki sim novel for PC from Japan Animamundi has the main character researching how to create the perfect Homunculus host body to save his sister Lillith's still living head.

In Harry Potter, Voldemort's new body is an alchemical Homunculus.

In Diablo II: Lord of Destruction the Homunculus is a sought after necromancer class specific item.

In World of Warcraft, Homunculi appear as small minion-like demons under the control of warlocks before the pulls of Illhoof in Karazhan.

Unsorted uses of the term "Homunculus"

Hideo Yamamoto's manga Homunculus is about a successful, maverick insurance analyst whose world plunged into chaos after he underwent trepanation.
In the video game Shadow of Memories (also known as Shadow of Destiny), Homunculus is the name of an entity that obviously has a great understanding of space and time, and he's helping the main character in the game to escape his death. He is a real homunculus, as his roots are in the age of the alchemists. Very little is known about his past. He also dresses dark, a reflection of his possible intentions. However, as the game progresses, the player will come to learn about both of these.

The Homumculus appears occasionally in the folklore of Eastern Europe as a construct made from natural materials such as dirt, roots, insects, feces, and other substances. In these stories the creature is revived through incantation and acts as a vehicle for the astrally projected mind of a sorcerer.

In the Nintendo DS game Castlevania: Dawn of Sorrow, a Homonculus is portrayed as an aquatic, human-like creature with a greyish-greenish body and a purple face, and is attached to a pink umbilical cord. It is located in a laboratory-themed area, possibly connecting it to the artificial human theme. It attacks by flailing its arms around violently, and can be destroyed by attacking it after it shows its face. It can also be destroyed if you let it come after you and leave the screen (at this point the cord should break and it should eventually drown.) The power gained from its soul allows the player to throw a little Homonculus (based on the actual origins of the term, possibly) that damages enemies.

In the computer game Diablo II (specifically the expansion pack Lord of Destruction), a Homunculus is a unique shield used by the Necromancer class of characters. It is a shrunken demon head and is the unique version of an "Hierophant Trophy", but no direct information concerning the relation of Homunculus the shield to the literal meaning of Homunculus is given.

In the MMORPG Computer game Lineage II, The Homunculus is a unique mystics sword used commonly by Mages in the game, later in the game, Large, One Eyed monsters High level monsters named Homunculus, and given Monster Ranks.

In the rare cult film Moonchild (1974), there is a homunculus who is a servant to a manager in a mission hotel, and a young art student is tormented by strange flashbacks and hallucinations. [1]

In The Talons of Weng-Chiang, a 1977 serial from the British television series Doctor Who, the Peking Homunculus is the proper name given to an animated ventriloquist's dummy known as Mr. Sin. The dummy was really an android from the future, with the cerebral cortex of a pig.

In the Sam Keith comic book The Maxx, the small white and blue creatures called Isz (iz in the singular) are referred to as Homunculi by the villain Mr. Gone.

In the film Manhattan, Woody Allen refers to his girlfriend's former lover as a homunculus.

The RPG Star Ocean: Till the End of Time has a mechanical ability where the players can create elemental based homunculus which can be worked into weapons to give the weapons that element. The game describes the homunculus as artificial, while the appearance is that of a fairy, giving "living" traits.

In the Visual Novel name Animamundi: Dark Alchemist The character Bruno Glending created an army of Homunculus in secret by claiming they are clones, the main character Georik Zaberisk also creates one using pure water, semen, horse dung, and either his own or another character's blood.
Laurie Schneider Adams, in "A History of Western Art", makes several references to a practice in the Middle Ages of depicting Christ as a homunculus. She states, "This depiction of Christ as a child-man, partly a reference to his

miraculous nature, is a convention of Christian art before 1300". It is speculative, but Romanesque artists, often sculptors, may have been translating the infant Jesus in this way out of respect for his Divine nature, as a metaphor for his Divinity. Similarly, though stylistically very different, Michelangelo depicts David, the giant slayer, as a giant.

In the video game Lands of Lore III (1999) by Westwood Studios, the main character Copper can acquire a cynistic, wise-cracking, female homunculus named Griselda as a familiar.

Bibliometrics research has uncovered the "bibliohomunculus" within the word patterns of texts.

The supernatural thriller Ghost Road Blues by Jonathan Maberry features a homunculus as a servant of the vampire overlord Ubel Griswold.
They Might Be Giants have a song called "Homunculous."

In the video game "Shadow of Destiny", The main character must go back in time to identify his killer and prevent various events from occurring in the future that would lead to his death. Once dead, the main character is brought to the "realm of the homunculus", The small, faint sounding man, the homunculus, helps the main character by offering advice.

San Jose indie/experimental band Xiu Xiu have a song called "Homonculus"

In the 1998 computer game Quest for Glory V: Dragon Fire, Homonculi are winged monkey-esque creatures that can be fought in the wilderness.

A Homunculus was formed in Gogo Sentai Boukenger when three Precious were merged in a fourth. This Homunculus, contrary to the idea of a homunculus, is a gorilla-like giant which could fire orange beams out of its mouth.

In the game Guilty Gear, a character called A.B.A. is referred to as a homunculus by another character called Order Sol. A.B.A. is an artificial being created via science; she is human-like in appearance and is abnormally tall for a homunculus. She wields a key-shaped axe weapon called Paracelsus, after the alchemist who first used the term ’homunculus’.

In the game Descent 3 on level 6 (Noctis Labryinthis), the player must battle the Homunculus, a boss robot constructed from scrap metal by the nomads of the planet.

On the Queens Crap blog site, Congressman Joseph Crowley has been referred to as the Homunculus because of his appointment to his Congressional seat by his late predecessor and Queens County Boss, Thomas Manton.

In Dr Ten’s manga, Map of Tokyo Savage, Homunculi were artificial poltergeists.

The music video for the song ’Dig’, by the band Incubus, features a homunculus looking through the eyes of his host and falling in love with a woman, who later rescues him from the confines of the host’s skull.

In the 1985 text-adventure game "Brainscape!", by Lynne Ostergren and W. Jeffrey Wilson, in which the player must navigate his way out of his own brain, the Homonculus is a mischievous imp that occasionally interacts with the player.

In the video game Grim Grimoire, Homunculi can be summoned as familiars as part of Alchemy magic.

In the Playstation 2 video game Shin Megami Tensei: Persona 3, an item called "Homunculus" is used to shield the main character from an instant death attack by sacrificing itself in the main character’s place.

In the manga Full Metal Alchemist, the enemy were homunculi.

In Sylvia Plath’s 1962 poem "Cut," she refers to a homunculus inside her cut finger.

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Category: Alchemy

Carl Jung on Sex Addiction & Recovery (2019-03-26 15:07)

Jung on Sex Addiction & Recovery

"Beyond all question, there is a marked disturbance today in the realms of sexual life . . . an over-emphasized sexuality piled up behind a dam; and it shrinks at once to normal proportions as soon as the way to development is opened.

It is being caught in the old resentments against parents and relations and in the boring emotional tangles of the family situation which most often brings about the damming-up of the energies of life . . . (it) shows itself as that kind of sexuality which is called "infantile."

It is really not sexuality proper, but an unnatural discharge of tensions that belong to quite another province of life.

This being so, what is the use of paddling about in this flooded country?

It is important to open up drainage canals.

We should try to find, in a change of attitude or in new ways of life, that difference of potential which the pent-up energy requires.

Freudian psychology – points no way that leads beyond the inexorable cycle of biological events.

This hopelessness would drive one to exclaim with Paul: "Wretched man that I am, who will deliver me . . ."

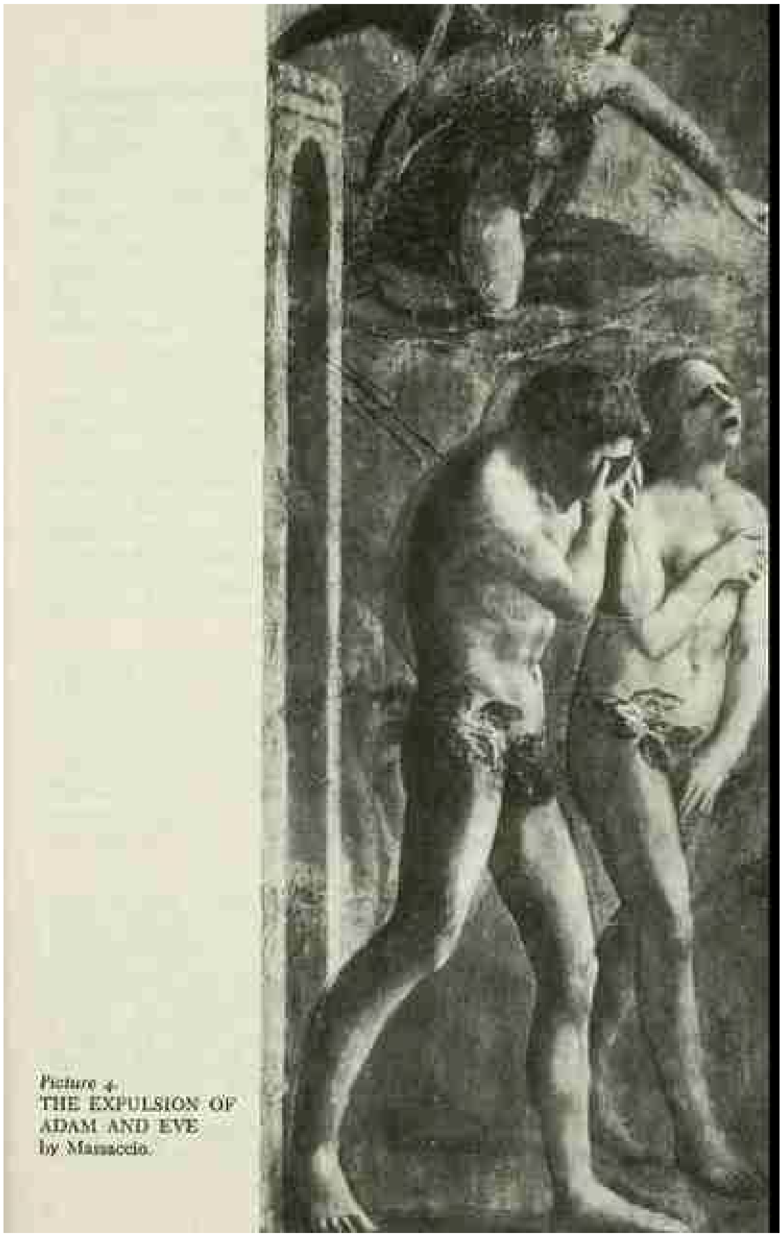
There is nothing that can free us from this bond except that opposite urge of life, the spirit.

It is not the children of the flesh, but the "children of God" who know freedom." Carl Jung

http://rehabilitationstudies.com/Jung-On-Sex-Addiction-Recovery

Edward F. Edinger: So the fruit of the tree is eaten and the inevitable consequences unfold. (2019-03-26 15:44)

[1]



Picture 4.
THE EXPULSION OF
ADAM AND EVE
by Masaccio.

The development of Ego Consciousness is a ‘crime’ against the original state of Wholeness that preceded it.

Reparations must be made to the unconscious for this ‘crime’. That is what Jungian Psychology tries to accomplish. Edward F. Edinger

Note: A complete citation is needed.

“The drama of temptation and fall begins when the original state of passive inflation turns into the active infla- tion of a specific deed.

The serpent’s whole approach and appeal is expressed in inflationary terms—when you eat of this fruit, your eyes will be opened and you will be like God.

So the fruit of the tree is eaten and the inevitable consequences unfold.

It all begins because Adam and Eve dare to act on their desire to be like God.

The myth depicts the birth of consciousness as a crime which alienates man from God and from his original preconscious wholeness.

The fruit is clearly symbolical of consciousness.

It is the fruit of the tree of the knowledge of good and evil, which means that it brings awareness of the opposites, the specific feature of consciousness.

Thus, according to this myth and the theological doctrines that rest on it, consciousness is the original sin, the original hyhris, and the root cause of all evil in human nature.

However, others have understood it differently.

The Ophites, a Gnostic sect, worshipped the serpent.

They had essentially the same view as modem psychology.

To them the serpent represented the spiritual principle symbolizing redemption from bondage to the demiurge that created the Garden of Eden and would keep man in ignorance.

The serpent was considered good and Yahweh bad.

Psychologically the serpent is the principle of gnosis, knowledge or emerging consciousness.

The serpent’s temptation represents the urge to self-realization in man and symbolizes the principle of individuation.

Some Gnostic sects even identified the serpent in the Garden of Eden with Christ.

Eating the forbidden fruit marks the transition from the eternal state of unconscious oneness with the Self (the mindless, animal state) to a real, conscious life in space and time.

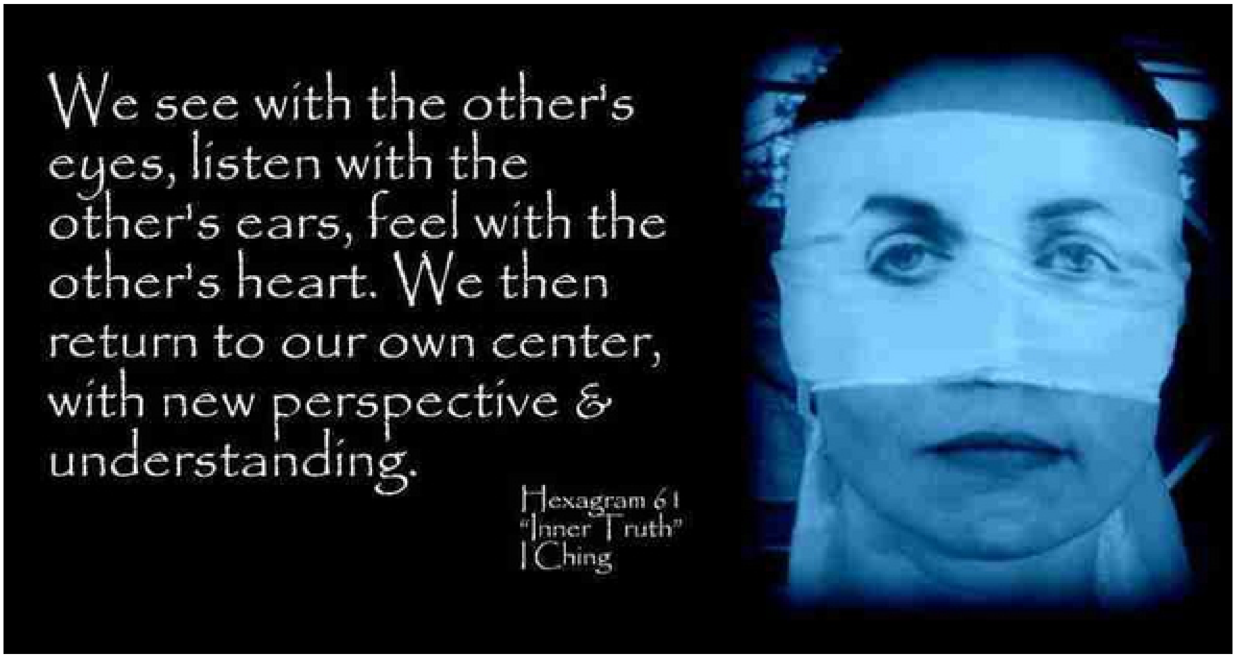
In short, the myth symbolizes the birth of the ego.

The effect of this birth process is to alienate the ego from its origins. It now moves into a world of suffering, conflict and uncertainty.
No wonder we are reluctant to take the step to greater consciousness (Picture 4).”Edward F. Edinger, Ego and Archetype, Page 19.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6325e-12beden.jpg`

Hexagram 61: Chung Fu / Inner Truth (2019-03-26 15:50)

[1]


We see with the other's eyes, listen with the other's ears, feel with the other's heart. We then return to our own center, with new perspective & understanding.
Hexagram 61
"Inner Truth"
I Ching

61. Chung Fu / Inner Truth

The wind blows over the lake and stirs the surface of the water. Thus visible effects of the invisible manifest themselves.

The hexagram consists of firm lines above and below, while it is open in the center. This indicates a heart free of prejudices and therefore open to truth.

On the other hand, each of the two trigrams has a firm line in the middle; this indicates the force of inner truth in the influences they represent.

The attributes of the two trigrams are: above, gentleness, forbearance toward inferiors; below, joyousness in obeying superiors.

Such conditions create the basis of a mutual confidence that makes achievements possible. The character fu (“truth”) is actually the picture of a bird’s foot over a fledgling.

It suggests the idea of brooding. An egg is hollow.

The light-giving power must work to quicken it from outside, but there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes. Good fortune.
It furthers one to cross the great water. Perseverance furthers.
Pigs and fishes are the least intelligent of all animals and therefore the most difficult to influence. The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of success depends on finding the right way of approach.

One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one without restraint.

Then one will establish contact with him, understand and gain power over him. When a door has thus been opened, the force of one’s personality will influence him.

If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

But it is important to understand upon what the force of inner truth depends. This force is not identical with simple intimacy or a secret bond.
Close ties may exist also among thieves; it is true that such a bond acts as a force but, since it is not invincible, it does not bring good fortune.

All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases, the holding together ceases also, and the closest friendship often changes into hate.

Only when the bond is based on what is right, on steadfastness, will it remain so firm that it triumphs over everything.

THE IMAGE Wind over lake: the image of INNER TRUTH.

Thus the superior man discusses criminal cases In order to delay executions. Wind stirs water by penetrating it.

Thus the superior man, when obliged to judge the mistakes of men, tries to penetrate their minds with understanding, in order to gain a sympathetic appreciation of the circumstances.

In ancient China, the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not from weakness but from a superior clarity.

THE LINES

Nine at the beginning means: Being prepared brings good fortune. If there are secret designs, it is disquieting.

The force of inner truth depends chiefly on inner stability and preparedness. From this state of mind springs the correct attitude toward the outer world.
But if a man should try to cultivate secret relationships of a special sort, it would deprive him of his inner independence.

The more reliance he places on the support of others, the more uneasy and anxious he will become as to whether these secret ties are really tenable.

In this way inner peace and the force of inner truth are lost. Nine in the second place means:
A crane calling in the shade.

Its young answers it.

I have a good goblet.

I will share it with you.

This refers to the involuntary influence of a man’s inner being upon persons of kindred spirit.

The crane need not show itself on a high hill. It may be quite hidden when it sounds its call; yet its young will hear its note, all recognize it and give answer.

Where there is a joyous mood, there a comrade will appear to share a glass of wine. This is the echo awakened in men through spiritual attraction.

Whenever a feeling is voiced with truth and frankness, whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.

At first it acts on those who are inwardly receptive. But the circle grows larger and larger.

The root of all influence lies in one’s own inner being: given true and vigorous expression in word and deed, its effect is great.

The effect is but the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect would only destroy the possibility of producing it. Confucius says about this line:

“The superior man abides in his room.

If his words are well spoken, he meets with assent at a distance of more than a thousand miles. How much more then from nearby!

If the superior man abides in his room and his words are not well spoken, he meets with contradiction at a distance of more than a thousand miles.

How much more then from nearby!

Words go forth from one's own person and exert their influence on men. Deeds are born close at hand and become visible far away.

Words and deeds are the hinge and bowspring of the superior man. As hinge and bowspring move, they bring honor or disgrace.

Through words and deeds the superior man moves heaven and earth. Must one not, then, be cautious?”
Six in the third place means:

He finds a comrade.

Now he beats the drum, now he stops.

Now he sobs, now he sings.

Here the source of a man's strength lies not in himself but in his relation to other people.

No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death—this is the fate of those who depend upon an inner accord with other persons whom they love.

Here we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

Six in the fourth place means: The moon nearly at the full. The team horse goes astray. No blame.
To intensify the power of inner truth, a man must always turn to his superior, from whom he can receive enlightenment as the moon receives light from the sun.

However, this requires a certain humility, like that of the moon when it is not yet quite full.

At the moment when the moon becomes full and stands directly opposite the sun, it begins to wane.

Just as on the one hand we must be humble and reverent when face to face with the source of enlightenment, so likewise must we on the other renounce factionalism among men.

Only by pursuing one's course like a horse that goes straight ahead without looking sidewise at its mote, can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links together. No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be.
The power of suggestion must emanate from the ruler. It will firmly knit together and unite all his adherents.

Without this central force, all external unity is only deception and breaks down at the decisive moment. Nine at the top means:
Cockcrow penetrating to heaven. Perseverance brings misfortune. The cock is dependable.

It crows at dawn.

But it cannot itself fly to heaven. It just crows.

A man may count on mere words to awaken faith.

This may succeed now and then, but if persisted in, it will have bad consequences. I Ching, Hexagram 61, Wilhelm – Baynes Translation.

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Carl Jung: Your experience with the Eastern magic method is not uncommon. (2019-03-26 15:56)

[1]

To Ronald W. Weddell 6 December 1960

Your experience with the Eastern magic method is not uncommon.

People in the West are peculiarly severed from their unconscious, so that the latter cannot participate any more in conscious life and causes a state of dissociation.

The East on the other hand is not dissociated in the same way and to the same extent as the West.

The connection is maintained and the East has developed a number of methods to restore this connection when it has been severed.

Subud is such a method.

Thus you are filled with a new power of life when you can respond to such a method.

It is something like hypnotism which can also heal certain dissociations through the intervention of the hypnotist.

In such a case healing comes to you like a gift.

A door is opened and you do not know how, and something comes in and you do not know what.

The danger is naturally that someday something walks in through the door which is less welcome.

Our Western endeavour therefore is to learn about the thing we are dealing with. We try to know what that open door means and what is waiting behind it.

Thus we learn how to deal with and how to control the powers we invite.

This is a much needed safeguard against the unknown contents and powers of the unconscious which might overwhelm consciousness.

These Eastern methods don't enrich consciousness and they don't increase our real knowledge and our self-criticism, and that is the thing we need, namely a consciousness with a wider horizon and a better understanding.

That at least is what I am trying to do for the patient: to make him independent and conscious of the influences of the unconscious.

Just as we, in the West, are separated too much from the unconscious, the East is apt to be too much identical with it.

Therefore most of the Eastern methods are invented to fetter and suppress the unconscious powers, which are too strong for them.

One certainly has a better chance to control things when you know them than when you simply open a door to them.

What you have read in The Secret of the Golden Flower gives you a glimpse of such methods.

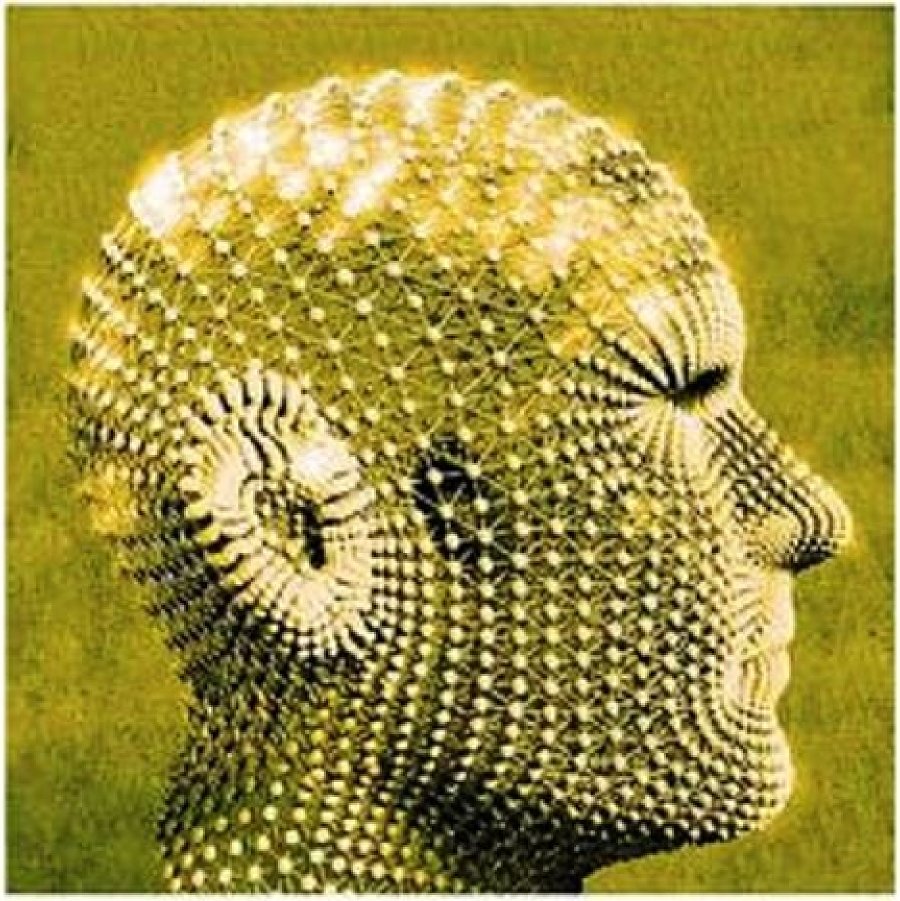
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 613-614

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ad9c5-12bmagic.jpg`

Carl Jung on the "Brain" – Anthology (2019-03-27 03:30)

[1]



The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Pages 43-47.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

I should not worry about all this localization talk. It’s practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Pages 222-224.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God’s ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,functions everywhere in the same way. Carl Jung, CW 5, Page xxix

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bbrain.jpg`

Carl Jung and "it was necessary for me to instruct the figures of the unconscious,.. (2019-03-27 04:05)

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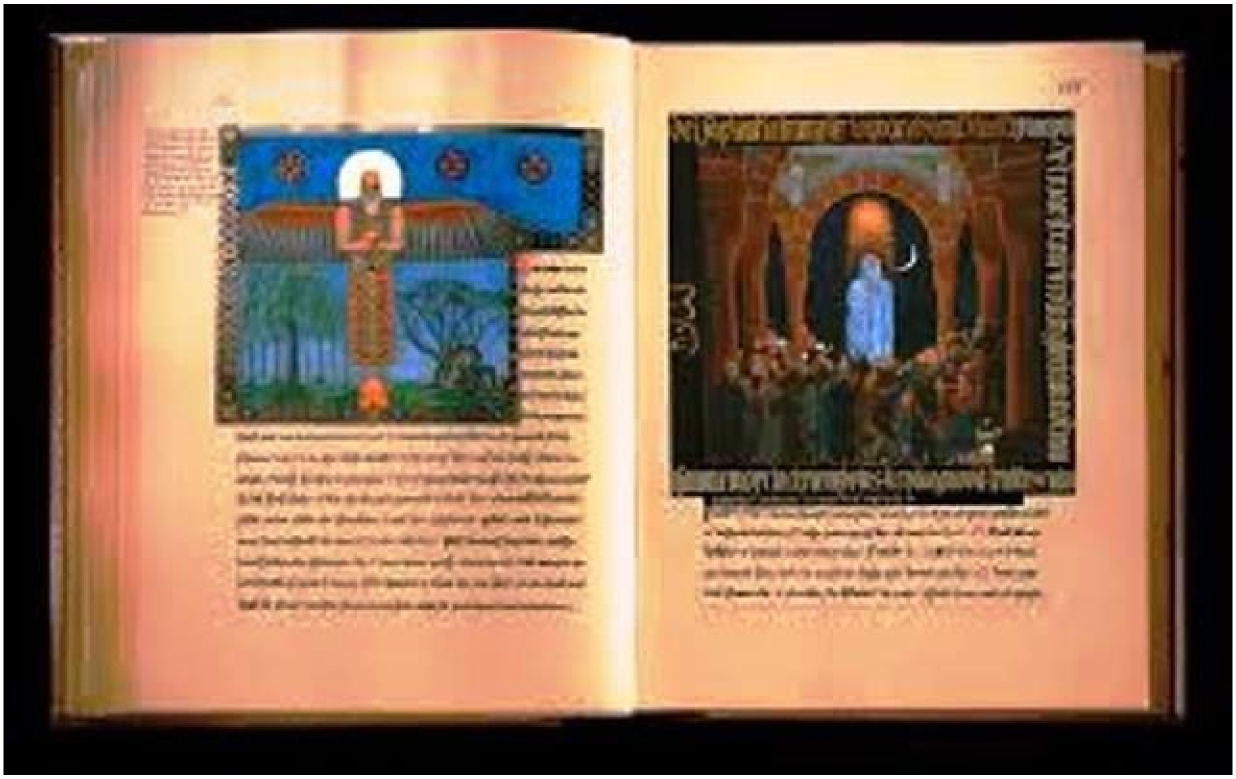

[Carl Jung and "it was necessary for me to instruct the figures of the unconscious,..]

The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge.

When I began working with the unconscious, I found myself much involved with the figures of Salome and Elijah.

Then they receded, but after about two years they reappeared.

To my enormous astonishment, they were completely unchanged; they spoke and acted as if nothing had happened in the meanwhile.
In actuality the most incredible things had taken place in my life.

I had, as it were, to begin from the beginning again, to tell them all about what had been going on, and explain things to them.
At the time I had been greatly surprised by this situation.

Only later did I understand what had happened: in the interval the two had sunk back into the unconscious and into themselves I might equally well put it, into timelessness.

They remained out of contact with the ego and the ego’s changing circumstances, and therefore were ignorant of what had happened in the world of consciousness.

Quite early I had learned that it was necessary for me to instruct the figures of the unconscious, or that other group which is often indistinguishable from them, the "spirits of the departed."

The first time I experienced this was on a bicycle trip through upper Italy which I took with a friend in 1911.

On the way home we cycled from Pavia to Arona, on the lower part of Lake Maggiore, and spent the night there.

We had intended to pedal on along the lake and then through the Tessin as far as Faido, where we were going to take the train to Zurich.

But in Arona I had a dream which upset our plans.

In the dream I was in an assemblage of distinguished spirits of earlier centuries; the feeling was similar to the one I had later toward the "illustrious ancestors" in the black rock temple of my 1944 vision.

The conversation was conducted in Latin.

A gentleman with a long, curly wig addressed me and asked a difficult question, the gist of which I could no longer recall after I woke up.

I understood him, but did not have a sufficient command of the language to answer him in Latin. I felt so profoundly humiliated by this that the emotion awakened me.

At the very moment of awakening I thought of the book I was then working on, Wandlungen und Symbole der Libido, and had such intense inferiority feelings about the unanswered question that I immediately took the train home in order to get back to work.

It would have been impossible for me to continue the bicycle trip and lose another three days.

I had to work, to find the answer.

Not until years later did I understand the dream and my reaction.

The bewigged gentleman was a kind of ancestral spirit, or spirit of the dead, who had addressed questions to me in vain!

It was still too soon, I had not yet come so far, but I had an obscure feeling that by working on my book I would be answering the question that had been asked.

It had been asked by, as it were, my spiritual forefathers, in the hope and expectation that they would learn what they had not been able to find out during their time on earth, since the answer had first to be created in the centuries that followed.

If question and answer had already been in existence in eternity, had always been there, no effort on my part would have been necessary, and it could all have been discovered in any other century.

There does seem to be unlimited knowledge present in nature, it is true, but it can be comprehended by consciousness only when the time is ripe for it.

The process, presumably, is like what happens in the individual psyche: a man may go about for many years with an inkling of something, but grasps it clearly only at a particular moment.   Carl Jung, Memories Dreams and Reflections

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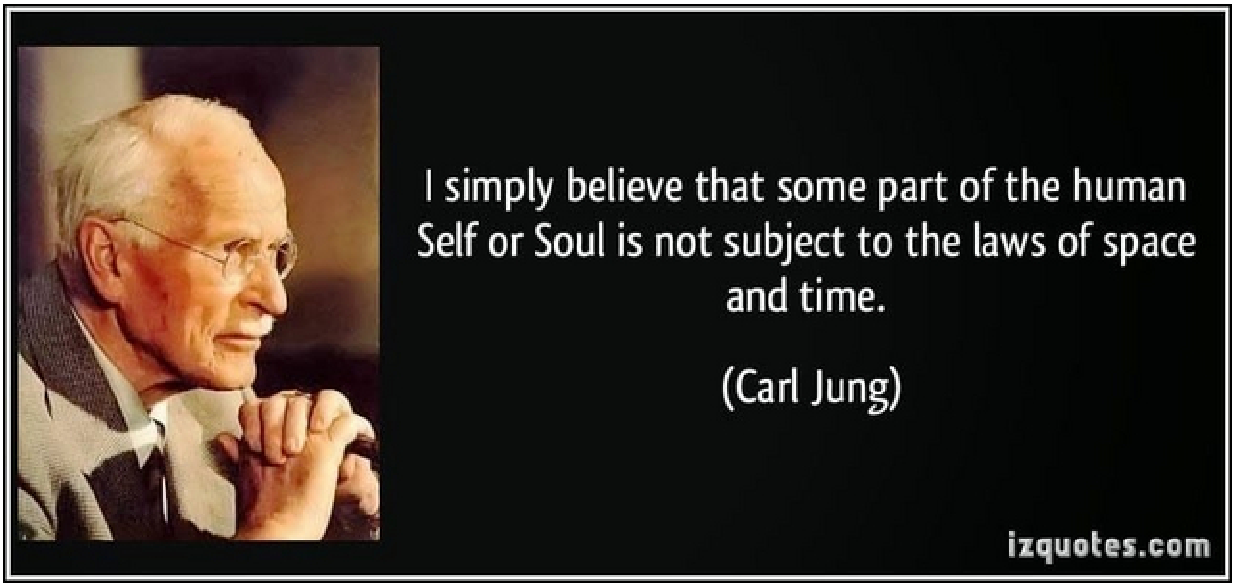
Carl Jung on "Soul" and "Soul Image" - Lexicon (2019-03-27 04:12)

[1]



I simply believe that some part of the human Self or Soul is not subject to the laws of space and time.

(Carl Jung)

Soul:

A functional complex in the psyche.

While Jung often used the word soul in its traditional theological sense, he strictly limited its psychological meaning.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." ["Definitions," CW 6, par. 797]

With this understanding, Jung outlined partial manifestations of the soul in terms of anima/animus and persona. In his later writing on the transference, informed by his study of the alchemical opus-which Jung understood as psychologically analogous to the individuation process–he was more specific.

The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate.["The Psychology of the Transference," CW 16, par. 522.]

Soul-image:

The representation, in dreams or other products of the unconscious, of the inner personality, usually contrasexual.
Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently.["Definitions," CW 6, par. 809.]

The soul-image is a specific archetypal image produced by the unconscious, commonly experienced in projection onto a person of the opposite sex.

For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the "saviour-fantasy" so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succour.[Ibid., par. 811.]

Where consciousness itself is identified with the soul, the soul-image is more likely to be an aspect of the persona.

In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes.[Ibid., par. 809.]

Many relationships begin and initially thrive on the basis of projected soul-images. Inherently symbiotic, they often end badly.

http://www.nyaap.org/jung-lexicon/s

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/3bfbd-time.jpg`

Self-Knowledge (2019-03-27 04:26)

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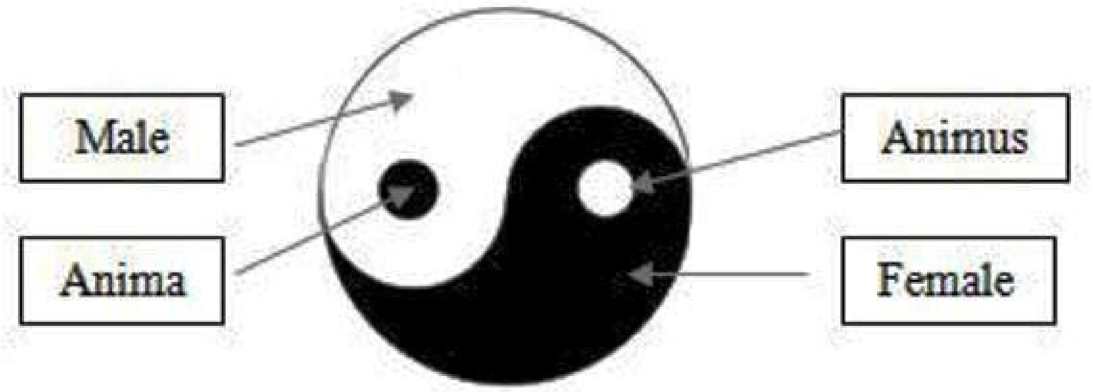
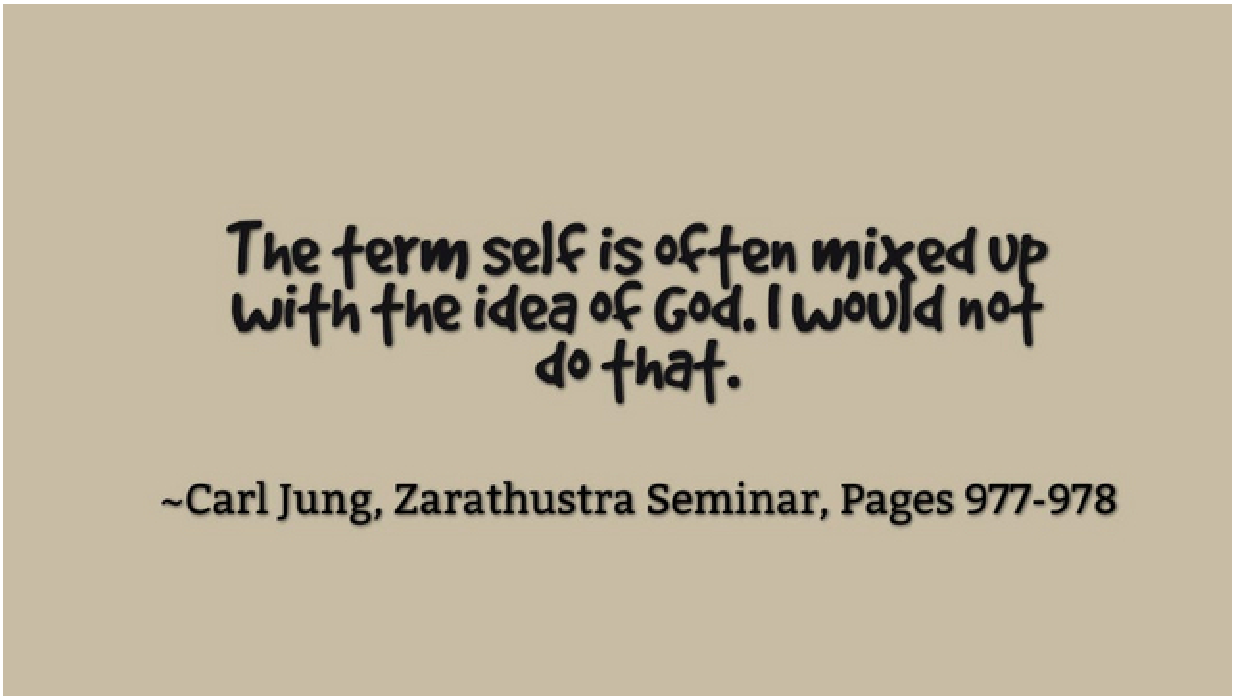


But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/7b52d-anima.jpg`

Carl Jung: The term self is often mixed up with the idea of God. I would not do that. **(2019-03-27 04:27)**

[1]



The term self is often mixed up with the idea of God. I would not do that.

~Carl Jung, Zarathustra Seminar, Pages 977-978

The term self is often mixed up with the idea of God.

I would not do that.

I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

As we use it, it borders on impertinence; it is unlawful to use such a concept too often.

The experience of the self is so marvelous and so complete that one is of course tempted to use the conception of God to express it.

I think it is better not to, because the self has the peculiar quality of being specific yet universal.

It is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

You could think of it as an intermediary, or a hierarchy of ever-widening-out figures of the self till one arrives at the conception of a deity.

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

And that thing consists of archaic elements, of all the doubtful things with which we have to struggle.

For we have to struggle with the self.

The self is not apparently inimical.

It is really inimical-and it is also of course the opposite.

It is not only our best friend, but also our worst enemy; because it doesn’t see, it is as if not conscious of time and space conditions.

We must say to the self, "Now don’t be blind; for heaven’s sake be reasonable.

I shall do my best to find a place for you in this world, but you don’t know the conditions.

You don’t know what military service means or tax collectors or reputations.

You have no idea of life in time and space.

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait.

You should not storm at me.

If you kill me, where are your feet?"

That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/f7aa6-12byyy.jpg`

Carl Jung on “Aquarius” – Anthology (2019-03-27 04:30)

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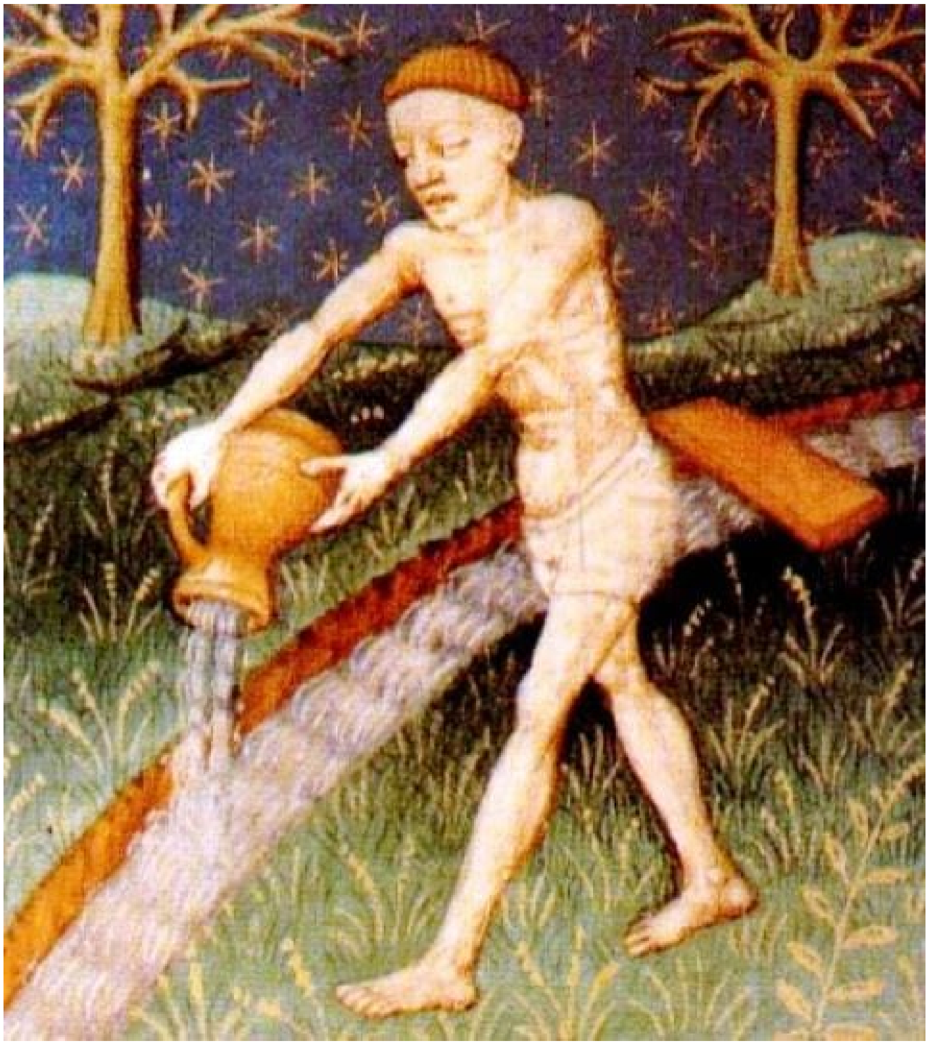


1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis."

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/76fa8-12baquarius.jpg`

Carl Jung: Only through objective cognition is the real coniunctio possible. (2019-03-27 04:58)

[1]

I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was like a vision.

She stood at some distance from me, looking at me squarely. She was in her prime, perhaps about thirty, and wearing the dress which had been made for her many years before by my cousin the medium.

It was perhaps the most beautiful thing she had ever worn.

Her expression was neither joyful nor sad, but, rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the mist of affects.

I knew that it was not she, but a portrait she had made or commissioned for me.

It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation. It signifies detachment from valuations and from what we call emotional ties.

In general, emotional ties are very important to human beings. But they still contain projections, and it is essential to withdraw these projections In order to attain to oneself and to objectivity.

Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree. Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret.

Only through objective cognition is the real coniunctio possible. Carl Jung; Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/2fa20-married.jpg`

Carl Jung on "Liberation." (2019-03-27 05:06)

[1]

To me there is no liberation a tout prix.

I cannot be liberated from anything that I do not possess, have not done or experienced.

Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost.

If I withdraw from participation, I am virtually amputating the corresponding part of my psyche.

Naturally, there may be good reasons for my not immersing myself in a given experience.

But then I am forced to confess my inability, and must know that I may have neglected to do something of vital importance.

In this way I make amends for the lack of a positive act by the clear knowledge of my incompetence. Carl Jung, Memories Dreams and Reflections, Pages 276-277.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/4b82c-1a.jpg`

Carl Jung on "Psychiatrist" - Anthology (2019-03-27 05:20)

AllPosters

Carl Jung on “Psychiatrist” “Psychiatry” – Anthology

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be ’normal.’ It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl

Jung, CW 14, Page 547.

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15, Para 284.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. Carl Jung, Letters Vol. II, Pages 179-180

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Pages 375-379.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist. Carl Jung, Letters Vol. II, Pages 65-68.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Pages 69-71

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Pages 243-244.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Pages 64-66

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Pages 562-563

I never denied the fact that my psychiatry comes from Bleuler’s clinic. I was there already in 1900. Carl Jung, Letters Vol. I, Pages 210-211

Every father is given the opportunity to corrupt his daughter’s nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung, CW 15, Para 184

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870’s. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

“Initial dreams are often amazingly lucid and clear-cut. But as the work of analysis progresses, the dreams tend to lose their clarity. If by way of exception, they keep it we can be sure that analysis has not yet touched on some important layer of the personality. As a rule, dreams get more and more opaque and blurred soon after the beginning of the treatment, and this makes the interpretation increasingly difficult. A further difficulty is that a point may soon be reached where, if the truth be told, the doctor no longer understands the situation as a whole. That he does not understand is proved by the fact that the dreams become increasingly obscure, for we all know that “obscurity” is a purely subjective opinion of the doctor. To the understanding nothing is obscure; it is only when we do not understand that things appear unintelligible and muddled. In themselves dreams are naturally clear; that is, they are what they must be under the circumstances. If, from a later stage of treatment or from a distance of some years, we look back at these unintelligible dreams, we are often astounded at our own blindness. Thus when, as the analysis proceeds, we come upon dreams that are strikingly obscure in comparison with the illuminating initial dreams, the doctor should not be too ready to accuse the dreams of confusion or the patient of deliberate resistance; he would do better to take these findings as a sign of his growing inability to understand – just as the psychiatrist who calls his patient “confused” should recognize that this is a projection and should rather call himself confused, because in reality it is he whose wits are confused by the patient’s peculiar behaviour. Moreover it is therapeutically very important for the doctor to admit his lack of understanding in time, for nothing is more unbearable to the patient than to be always understood. He relies far too much anyway on the mysterious powers of the doctor and, by appealing to his professional vanity, lays a dangerous trap for him. By taking refuge in the doctor’s self-confidence and “profound” understanding, the patient loses all sense of reality, falls into a stubborn transference, and retards the cure. Carl Jung, CW 16, Para 313

Carl Jung on a “Star” – Anthology (2019-03-27 05:48)

[1]

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May

1935, Pages 210.

Our libido certainly would go on reaching for the stars if fate didn’t make it clear beyond any reasonable doubt that we shouldn’t seek completion without, but within alas! Carl Jung, Letters Vol. II, Pages 177-178.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrolqgical determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrolqgical determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

…the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/86a2b-32bstar.jpg`

Carl Jung and Toni Wolff - YouTube (2019-03-27 06:23)

[1]Carl Jung and "Toni Wolff" - YouTube

1. `https://www.youtube.com/watch?v=-0HUkrI0lIE`

Carl Jung and Sabina Spielrein - YouTube (2019-03-27 07:27)

[1]Carl Jung and "Sabina Spielrein" - YouTube

1. `https://www.youtube.com/watch?v=wDfvxo6of1k`

"Sigmund Freud" - Anthology. (2019-03-27 07:28)

[1]

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Pages 346-348

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348
People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Pages 349-350

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one’s own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.” Sigmund Freud to James Jackson Putnam, 20Aug1912.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912.

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Adler looks forward and Freud looks back. Carl Jung, Modern Psychology, Vol. 2, Page 150.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.
You were really annoyed by my letter, weren’t you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

Adler’s letter is stupid chatter and can safely be ignored. We aren’t children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don’t think much of him as a person. Carl Jung,Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911

And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations [Evans], Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn't need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Freud's letters in my possession are not particularly important. . Carl Jung, Letters Vol. II, Pages 40-41.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead.

Carl Jung, Letters Vol. II, Pages 40-41.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Pages 148-150.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Pages 184-187.

The healing function is not necessarily a characteristic of individuation; it is a thing in itself. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Pages 227-229

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Pages 230-232.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five years after their break. Dr. Cahen: "I don't remember a single visit with Jung where he did not speak to me of Freud. I think that neither of the two great men ever healed of the grave wound of their rupture. Jung spoke of Freud always with much esteem and admiration." Roland Cahen, J.E.T., Pages 11-13

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings with Jung, Pages 69-75

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Pages 121-122

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Pages 121-122

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Pages 524-527

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Pages 524-527

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to

Freud for the invaluable discovery that analysts too have their complexes and consequently one or two blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the “dream-façade” is the dream’s obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 319.

Freud’s procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud’s, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

It is Freud’s great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud’s discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud’s] work merits the term “scientific” because he has evolved a technique which not only he but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as “parapraxes.” Carl Jung, CW 8, Para 210

The unconscious is not just a receptacle for all unclean spirits and other odious legacies from the dead past—such as, for instance, that deposit of centuries of public opinion which constitutes Freud’s “superego.” Carl Jung, CW 4, Para 760

My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

I began to see among my patients some who fit Adler’s theories, and others who fit Freud’s, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

Freud's view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that conscience is made up of ancestral experiences. Carl Jung, Letters Vol. II, Pages 457-458

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Pages 457-458

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent-an earlier publication of the whole correspondence. Carl Jung, Letters Vol. II, Pages 458-459

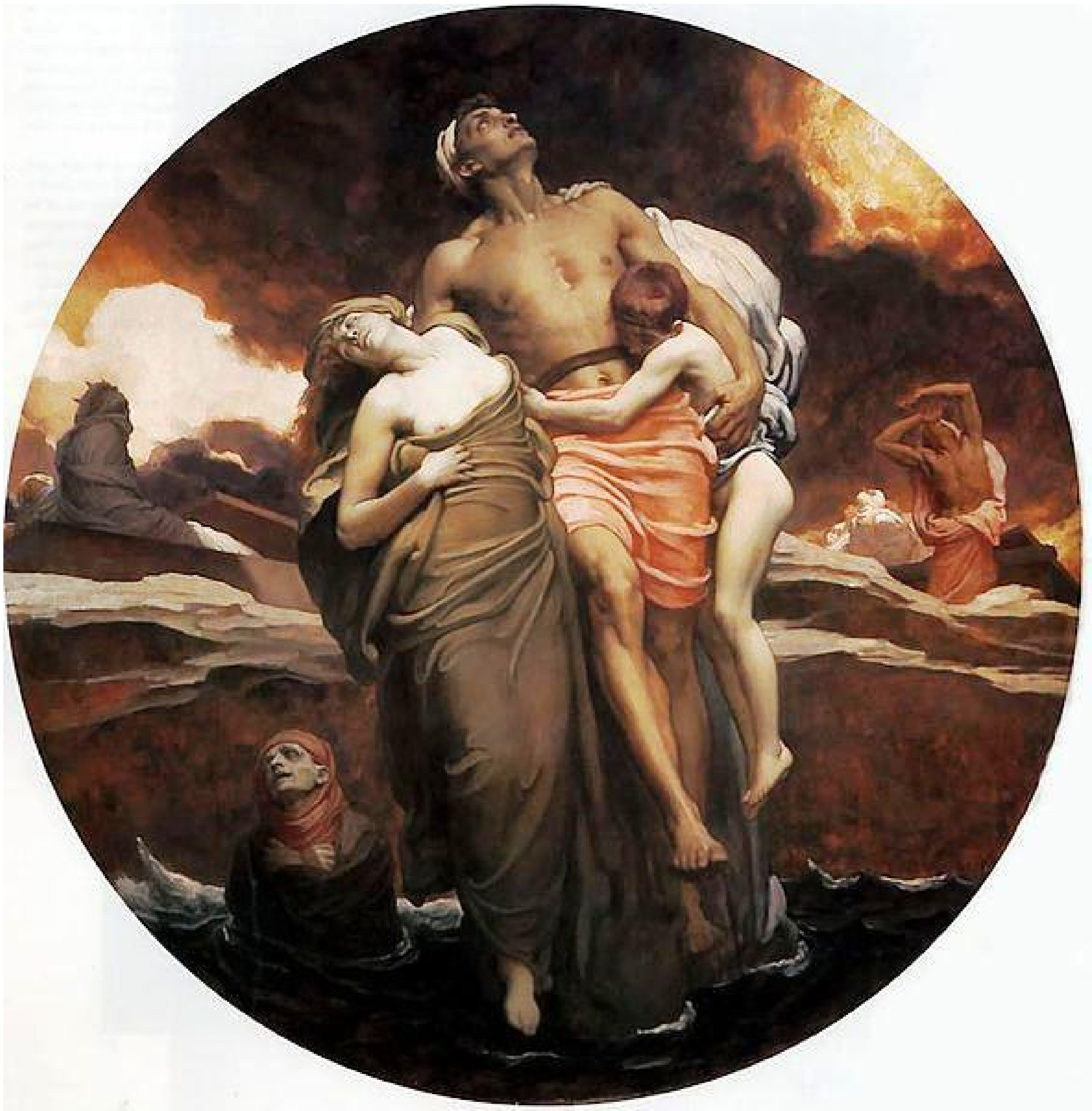
My letters [To Freud] were never written with any thought that they might become broadcast. Carl Jung, Letters Vol. II, Pages 458-459

"Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact." E.A. Bennet, Meetings with Jung, Page 48

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/84066-freud.jpg`

The Image of God (2019-03-27 07:30)

[1]



The imago Dei imprinted on the soul, not on the body, is an image of an image, “for my soul is not directly the image of God, but is made after the likeness of the former image. Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God-image in us reveals itself through “prudential, iustitia, moderatio, virtus, sapientia et disciplina.” AION 38

St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God. The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. “The God-image is within, not in the body ... Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image.” Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: “ ... but where man knows himself to be made after the image of God, there he knows there is something more in him than is given to the beasts.” From this it is clear that the God-image is, so to speak, identical with the anima rationalis. AION 39

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (“deformed”), and can be restored through God’s grace. The scope of the integration is suggested by the decensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. St. Augustine says: "Therefore our end must be our perfection, but our perfection is Christ," since his is the perfect God-image. AION 39

The God-image in man that was damaged by the first sin can be "reformed" with the help of God, in accordance with Romans 12:2: "And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is … the will of God" (RSV). The totality images which the unconscious produces in the course of an individuation process are similar "reformations" of an a priori archetype (the mandala). As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image. AION 40

… the "renewal" (reformatio) of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis. As a result of this "anamnesis" the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions. AION 40

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent. AION 41

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter. Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious. What is more, it is answered by the views and beliefs like materialism, atheism and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for legitimate answer. The ersatz product represses the real question into the unconscious and destroys the continuity if historical tradition which is the hallmark of civilization. The result is bewilderment and confusion. AION 109

… the destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. AION 109

(The) theoria and the Arcanum in matter are both called veritas. This truth "shines" in us, but it is not of us: it "is to be sought not in us, but in the image of God which is in us." Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Aion 171

The God-image is not something invented; it is an experience that comes upon man spontaneously – as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the later modify the God-image once it has become conscious. Aion 194

Image: And the sea gave up the dead which were in it Frederick Leighton

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/001c7-andtheseagaveupthedeadwhichwerei`

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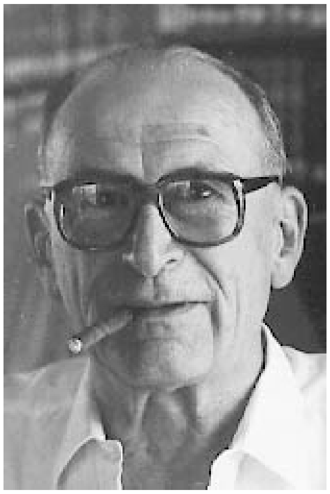
Carl Alfred Meier (2019-03-27 09:50)

[1] 

Carl Alfred Meier (19 April 1905 – 1995) was a Swiss psychiatrist, Jungian psychologist, scholar, and first president of the C. G. Jung Institute in Zürich. As a successor to Carl Jung, he held the Chair of Honorary Professor of Psychology at the Swiss Federal Institute of Technology in 1949. Later, co-founded the Clinic and Research Center for Jungian Psychology in Zürichberg.

Professor Meier was born in Schaffhausen, Switzerland in 1905. He enrolled at the University of Zürich in 1924. In the winter semester of 1927, Meier traveled to Paris to study at the Medical Faculty of the University of Paris. Later, in 1928, he traveled to Vienna to study at the Steinhof (the Psychiatric Clinic of the University of Vienna), and to attend the lectures of Julius Wagner-Jauregg.

A colleague at Steinhof invited him to attend a series of Wednesday seminars delivered by Sigmund Freud. In 1931, he began his study of psychiatry under H.W. Maier at Burghölzli.

Writings of C.A. Meier:

A Testament to the Wilderness, C.A. Meier, ISBN 3856305025
Consciousness (Psychology of C.G. Jung, Vol 3), C.A. Meier, ISBN 0938434128
Healing Dream and Ritual: Ancient Incubation and Modern Psychotherapy, C. A .Meier, ISBN 3856306293
Jung and analytical psychology, C.A. Meier, ASIN B0007DOKTM
Jung and Analytical Psychology, C.A. Meier, ISBN 1425483615
Personality and Typology (Psychology of C.G. Jung, Vol 4), C.A. Meier, ISBN 0938434713
Personality: The Individuation Process in Light of C.G. Jung's Typology, C.A. Meier, David N. Roscoe (Translator), ISBN 3856305491
Soul and Body: Essays on the Theories of C.G. Jung, C.A. Meier, ISBN 0932499007
The Meaning and Significance of Dreams (Psychology of C.G.Jung, Vol 2), C.A. Meier, ISBN 093843411X
The Unconscious in Its Empirical Manifestations, C.A. Meier, Eugene Rolfe (Translator), ISBN 0938434683
The Unconscious in Its Empirical Manifestations (Psychology of C.G. Jung, Vol 1), C.A. Meier, ISBN 0938434101

Traum und Symbol, C.A. Meier, ASIN B0007DSWQE

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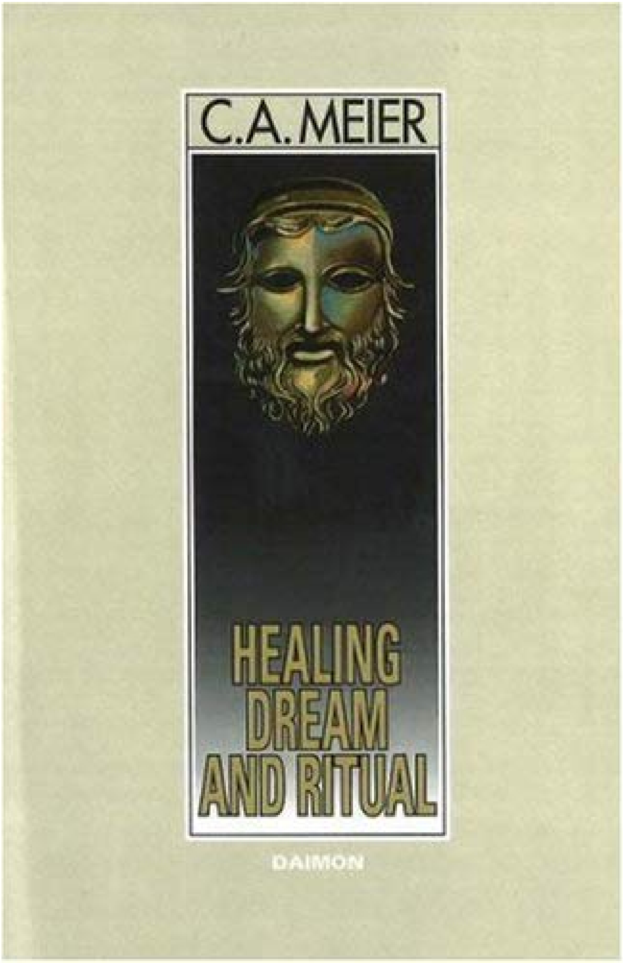
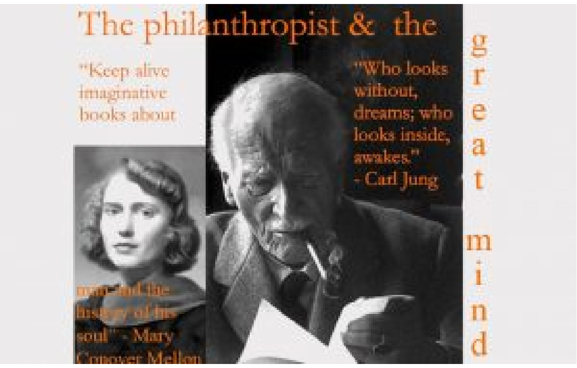

C.A. MEIER
HEALING DREAM AND RITUAL
DAIMON

1. `http://www.daimon.ch/catalog/images/bookimages/Meier.jpg`
2. `http://ecx.images-amazon.com/images/I/41PT6GkVMxL._SS500_.jpg`

Mary Mellon's Dream of Carl Jung (2019-03-27 14:55)


The philanthropist & the
great mind
"Keep alive imaginative books about
man and the history of his soul" - Mary Conover Mellon
"Who looks without, dreams; who looks inside, awakes." - Carl Jung

DREAM August 14, 1941

I was with Jung in a foreign place.

Had something to do with the war. Jung had changed in appearance.

He had got leaner and harder and his hair was Prussian looking.

He still loved me, but apparently I was a source for some kind of information all of which was found in the past correspondence of Jung and myself.

These were the things Jung was betraying me with.

I had the letters in my possession and trusting him completely I gave him everything he asked for.

It was a most complete betrayal, yet I knew he loved me and also that he was possessed.

I could see by the different look in his eye … hurried and greedy.

Then I finally found out and confronted him with the betrayal.

He had gone so far that he had to go on, but for an instant he changed and the old look came into his eyes and he took me in his arms.

I said "This is not the Jung who wrote the green letters to me". (Those letters he did not want back or use in the scheme).

He knew he was possessed too.

Somehow I knew that if Miss Wolff [Toni Wolff, Jung’s colleague and intimate friend] were there everything would be alright.

He had always told me of the devil in every man and I was seeing his. It would be exorcised by Miss Wolff.

After he finished loving me his face changed again and he went on with his work.

I was so very sad and hopeless, because I believed in him still.

Then the dream changed:

I was driving an old broken down car past Paul who was playing some game in a field.

The car had manure on the back of it. Man Paul was playing with said it was I but Paul said no it couldn’t be.

He said I wouldn’t drive that car, that anyway it was economically impossible.

I left the car and ran quickly up to my room.

Mother and the maids were there.

It was as if I were hiding and this some plot. I saw Paul go up to the car, still denying it could be I.

Mary's letter contained still other significant items besides the dream.

I simply do not know what to make of this dream.

I have never had one like it before, where you were concerned.

I have pondered and pondered it. Am I in some way betraying myself? Has my Self changed so completely?

It has distressed me so much and I get nowhere. Am I overestimating you consciously so that I must have this compensating kind of dream, or what?

Oh, if I could only talk to you again. Will you write and tell me how you feel about it and what you think it means?

It is six weeks now since Paul left to join the Army and it has been a queer time for me.

First of all I never knew how much I loved him I guess, until he really went somewhere completely out of reach, where neither he nor I could do anything about it.

It is the first time we have had this kind of thing happen, because before we could always arrange somehow, no matter what the circumstances.

That is one of the good things about it I think.

But it is very lonely without him. I don't suppose you have heard from him yet, because he has had little or no time to write to anyone.

He tells me that he has never before felt so well, or looked so well.

He has turned out to be a marvelous shot, which amazed him and everyone else and I believe [he] will go a long way in the Army.

He says that he is terribly glad that he took the step.

I heard from Frau Frobe that the Tagung [Eranos Conference] was a great success and that your lecture [on Transformation Symbolism in the Mass] was wonderful.

She cabled, asking me if I would publish it! Really. Isn't that wonderful?

I replied very formally that I would be glad to and to send the manuscript at once.

Your eyes are laughing at me this very moment in the picture in front of me.   Mary Mellon, Jung's Friendships with Mary Mellon and J.B. Priestley, Pages 12-14

Some Carl Jung Images **(2019-03-27 19:31)**

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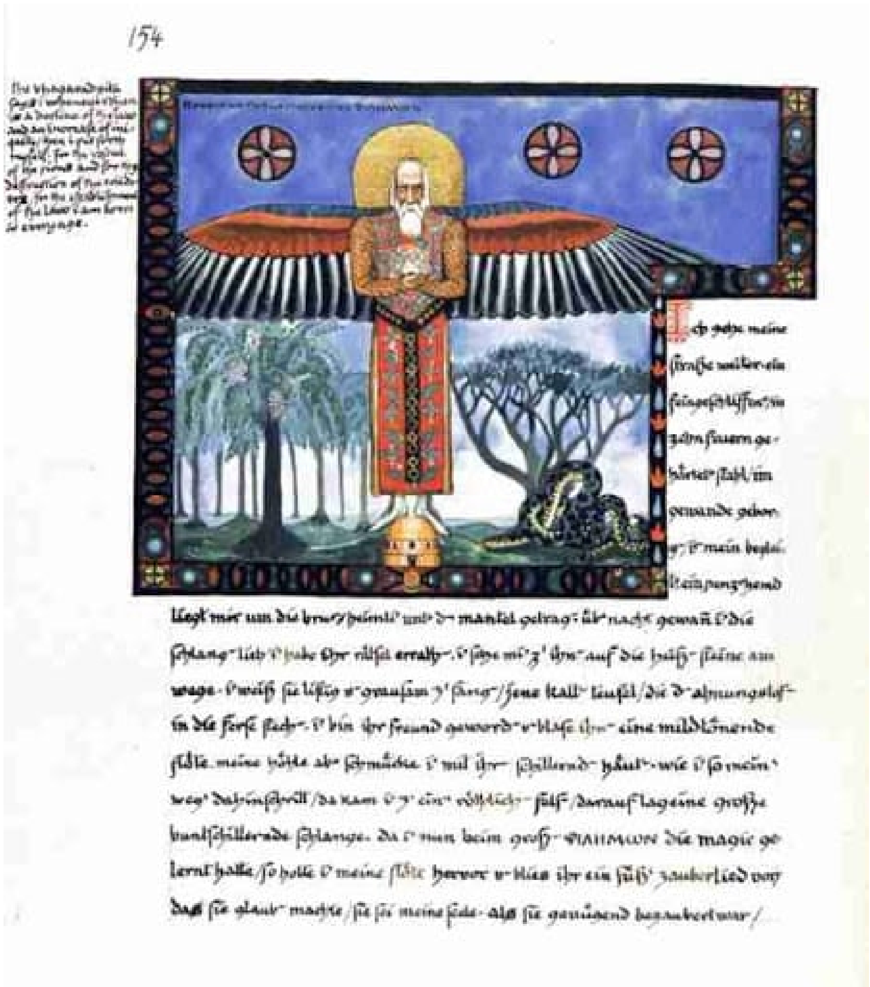

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The [illegible]
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as a Doctrine of the [illegible]
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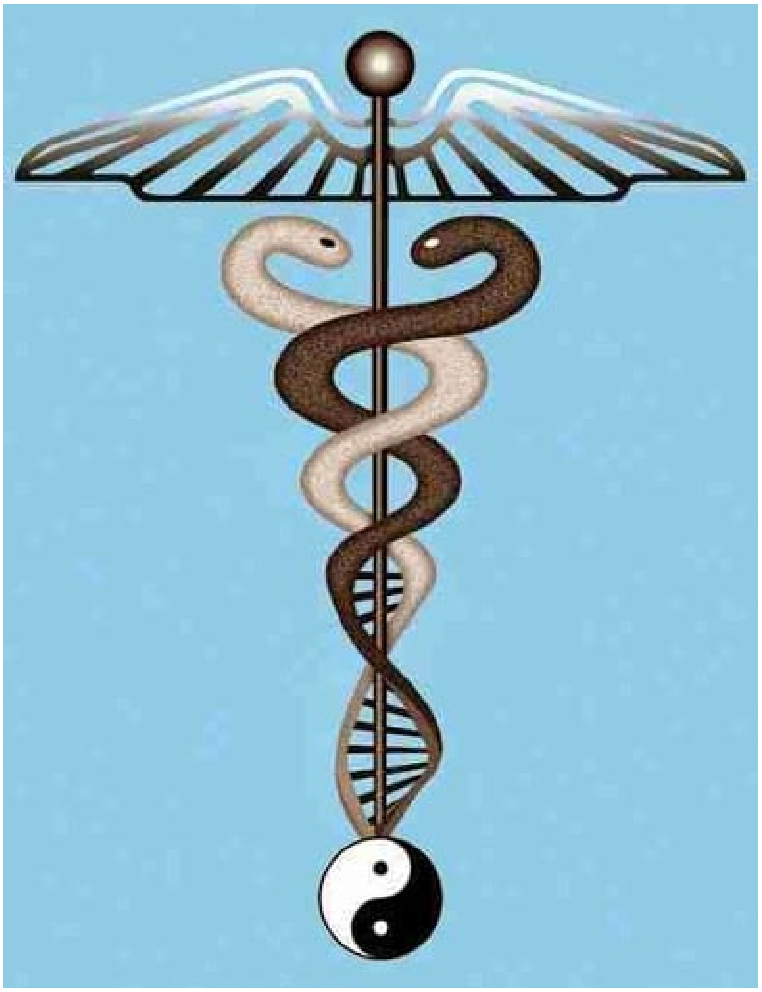
of the [illegible] and for the
destruction of the [illegible]
for the establishment
of the [illegible]
in everyone.

Ich setze meine
straße weiter ein
feingeschliffen, in
zehn feuern ge-
härtet stahl/ im
gewande gebor-
g; ĩ mein heiml.
ĩ. ein panzerhemd
legt mir um die brust heimlich unter dem mantel getrag. über nacht gewann ĩ die
schlange lieb ĩ habe ihr rätsel erraten. ĩ setze mich zu ihr auf die heißen steine am
wege. ĩ weiß sie listig u. grausam z. fang. / jene kalten teufel / die d. ahnungslos-
en die ferse stech. ĩ bin ihr freund geword. u. blase ihn. eine mildtönende
flöte. meine höhle ab. schmücke ĩ mit ihr. schillernd. häut. wie ĩ so mein.
weg dahinschritt / da kam ĩ z. ein. rötlich. fels / darauf lag eine große
buntschillernde schlange. da ĩ nun beim groß. PHILEMON die magie ge-
lernt hatte / so holte ĩ meine flöte hervor u. blies ihr ein süß. zauberlied vor
das sie glaub. machte / sie sei meine seele. als sie genügend bezaubert war /

[3]



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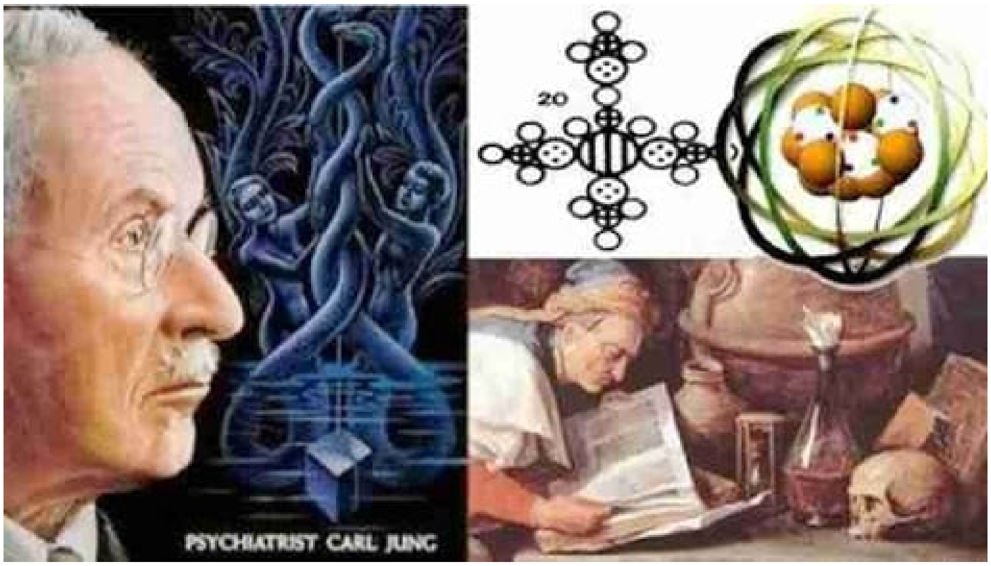
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PSYCHIATRIST CARL JUNG

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THE RED BOOK

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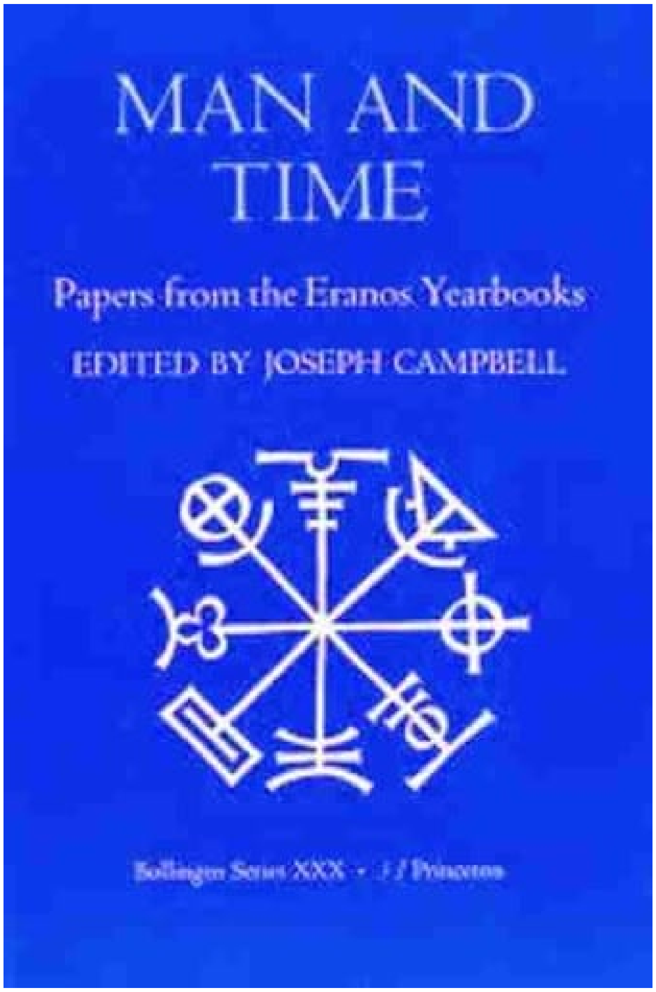
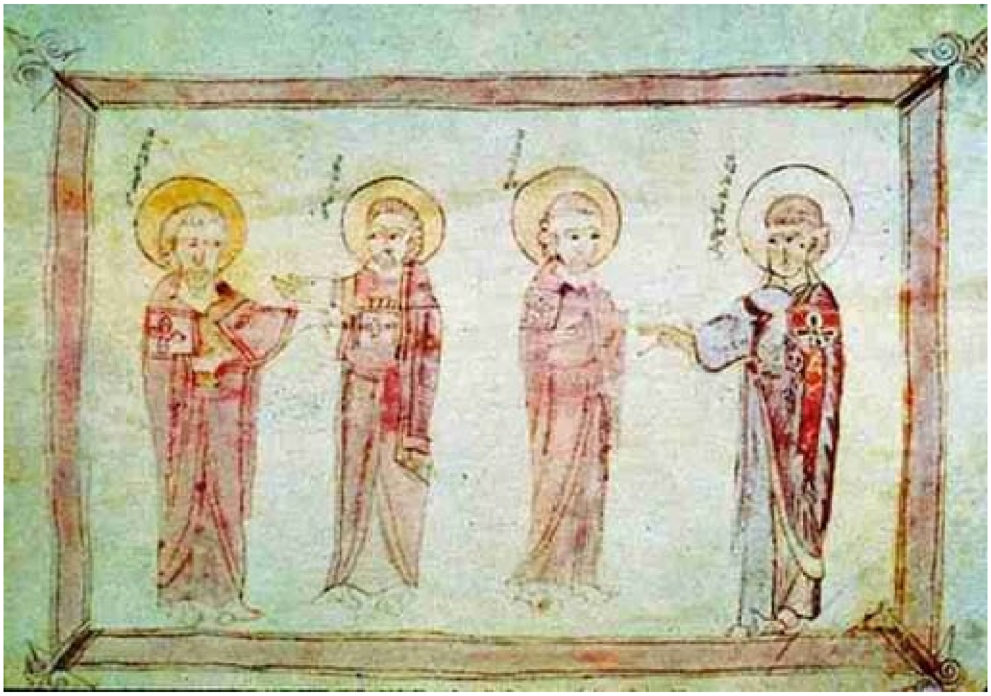


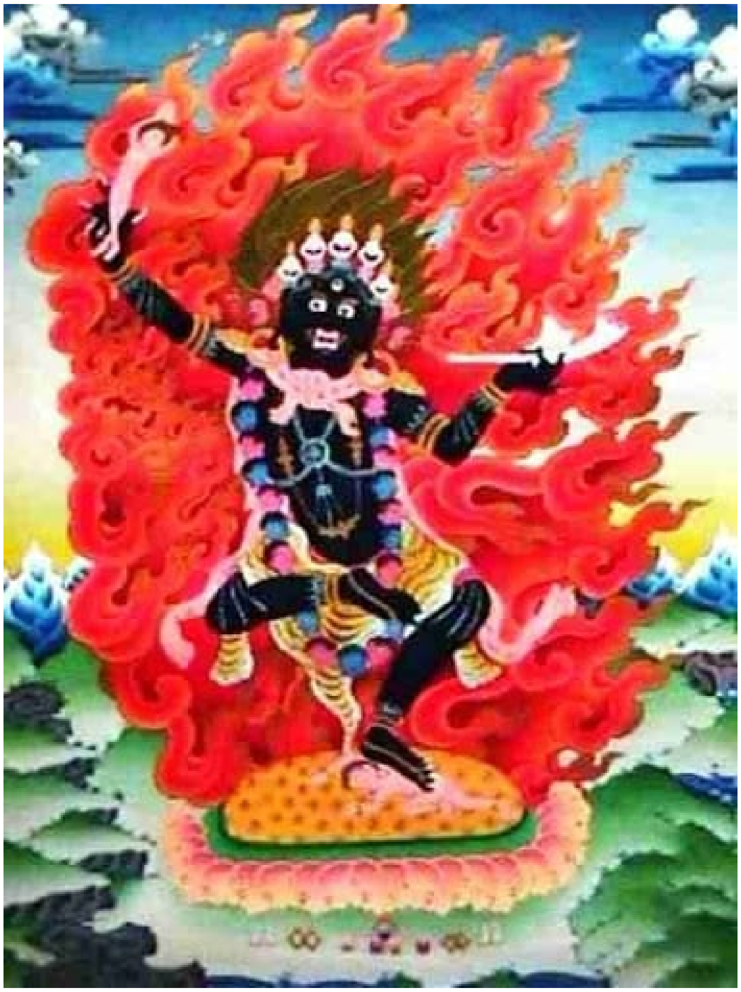
MAN AND TIME

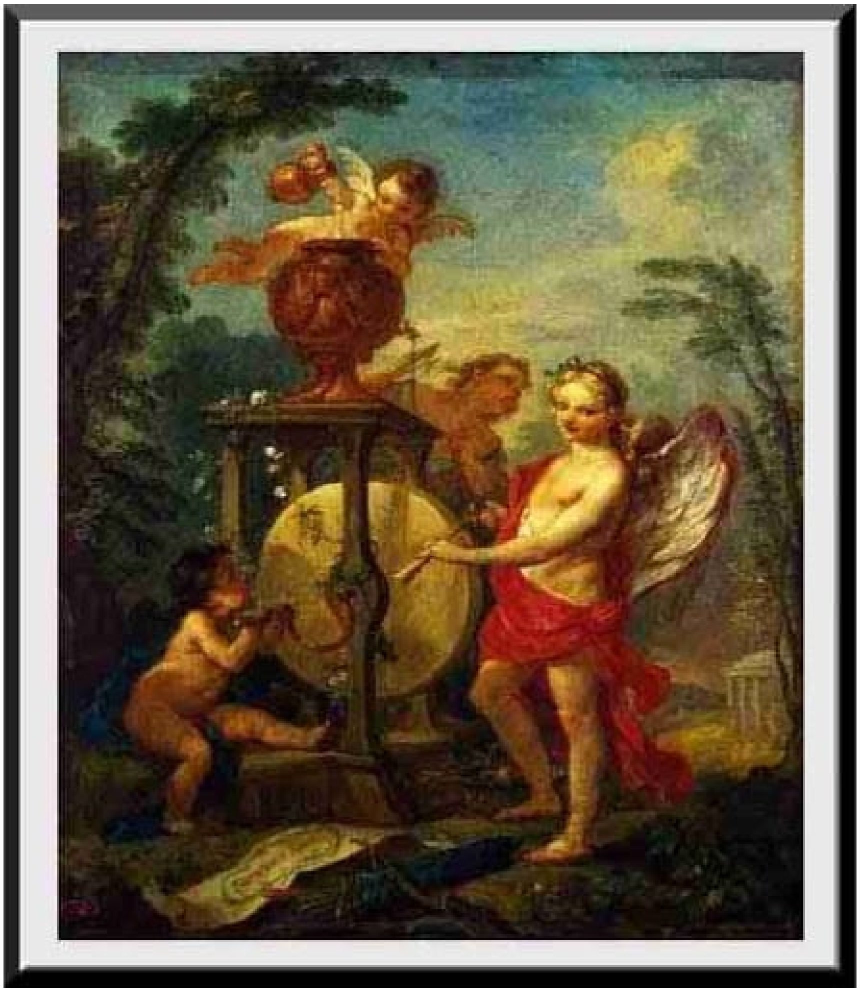
Papers from the Eranos Yearbooks

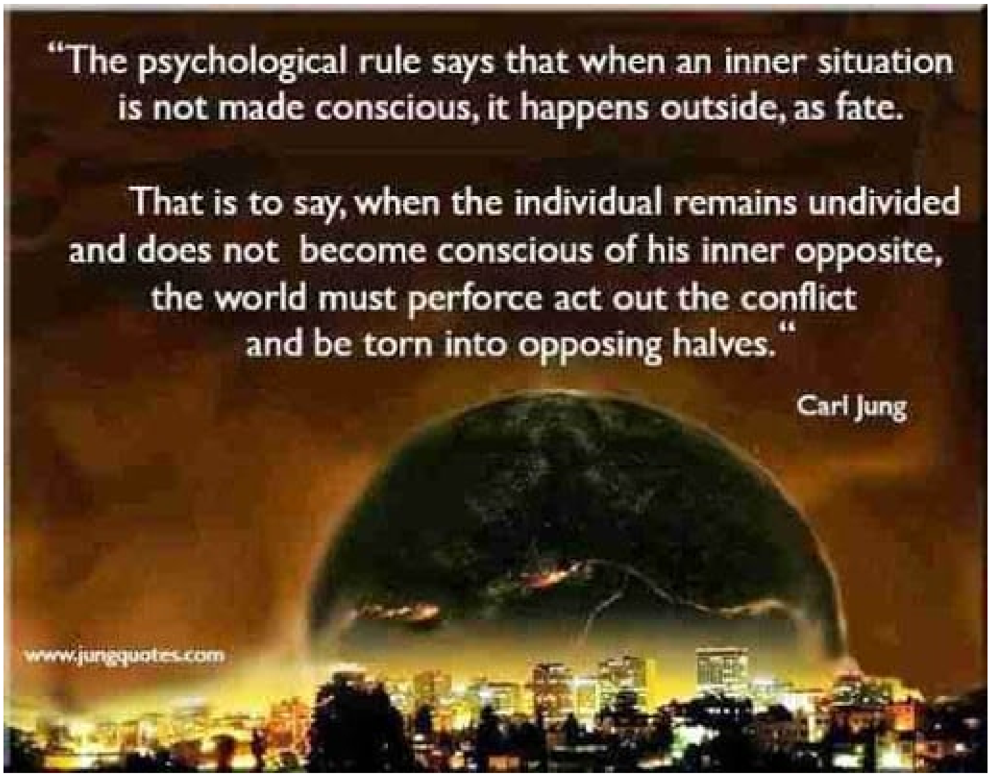
EDITED BY JOSEPH CAMPBELL

Bollingen Series XXX · 3 / Princeton







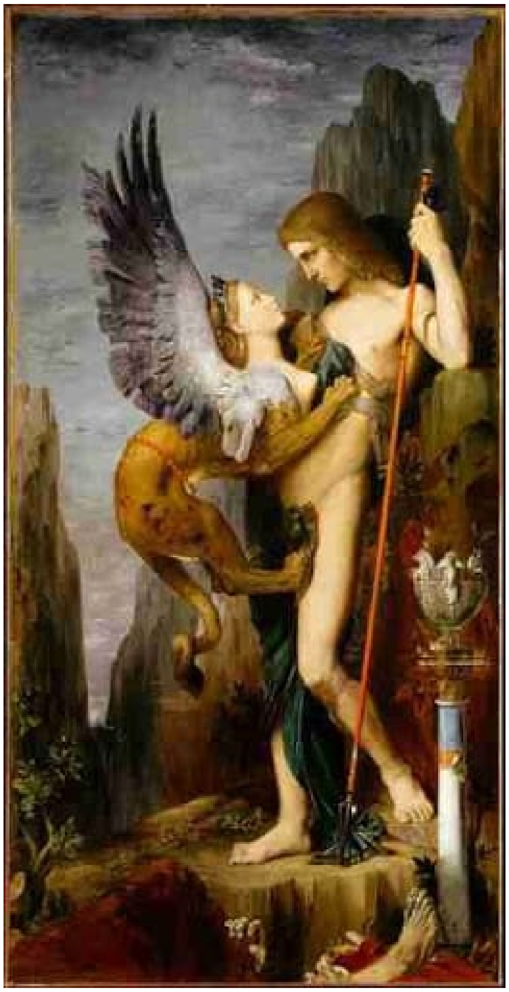


"The psychological rule says that when an inner situation
is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided
and does not become conscious of his inner opposite,
the world must perforce act out the conflict
and be torn into opposing halves."

Carl Jung

www.jungquotes.com

[11] 

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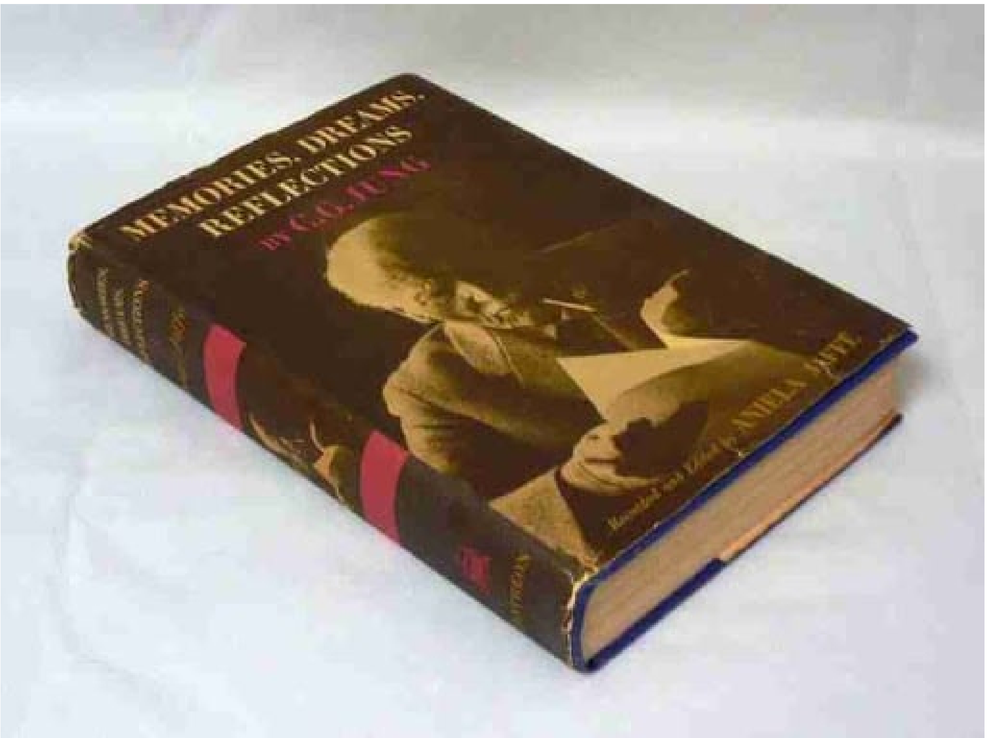
MEMORIES, DREAMS, REFLECTIONS
BY C.G. JUNG
Recorded and Edited by ANIELA JAFFÉ

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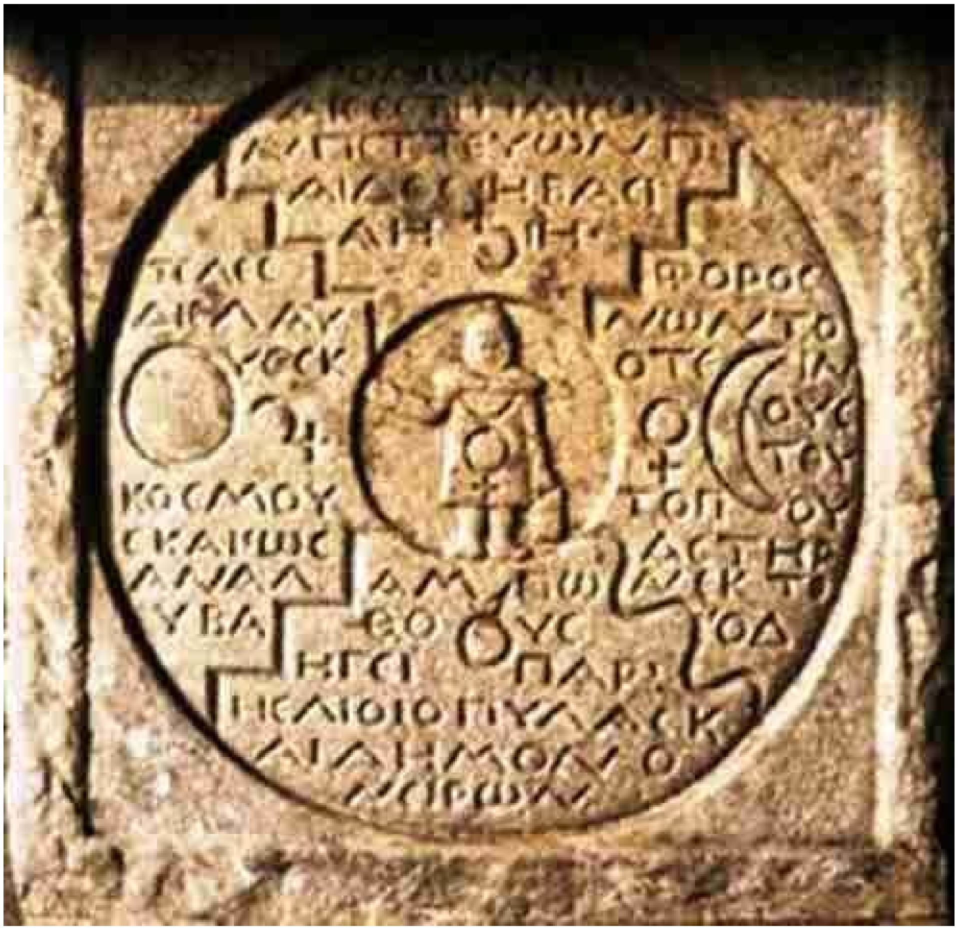
ΦΟΡΟϹ
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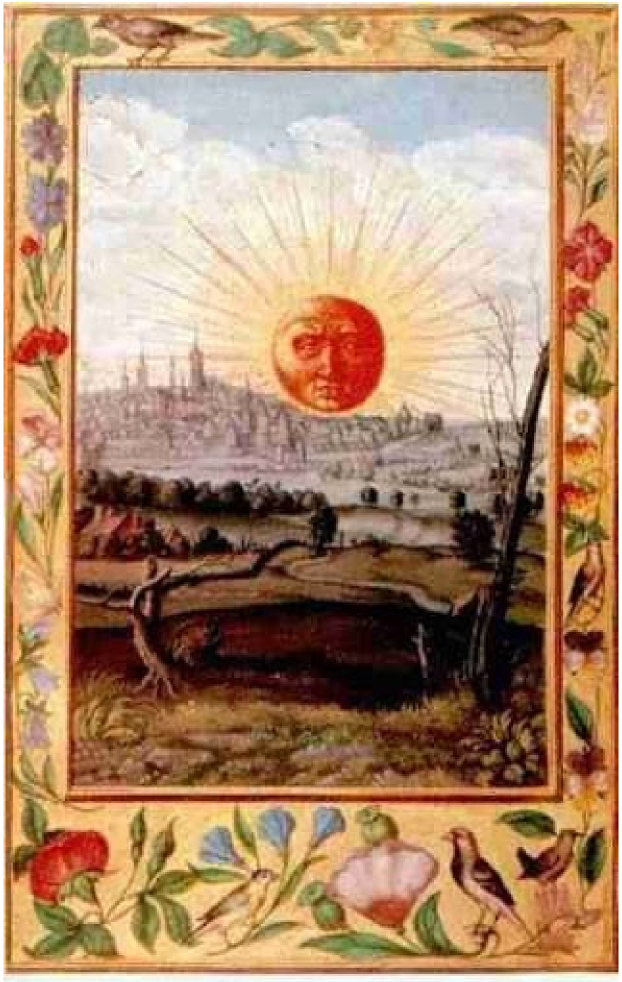
ΗΕΛΙΟΙΟ ΠΥΛΑϹΚ



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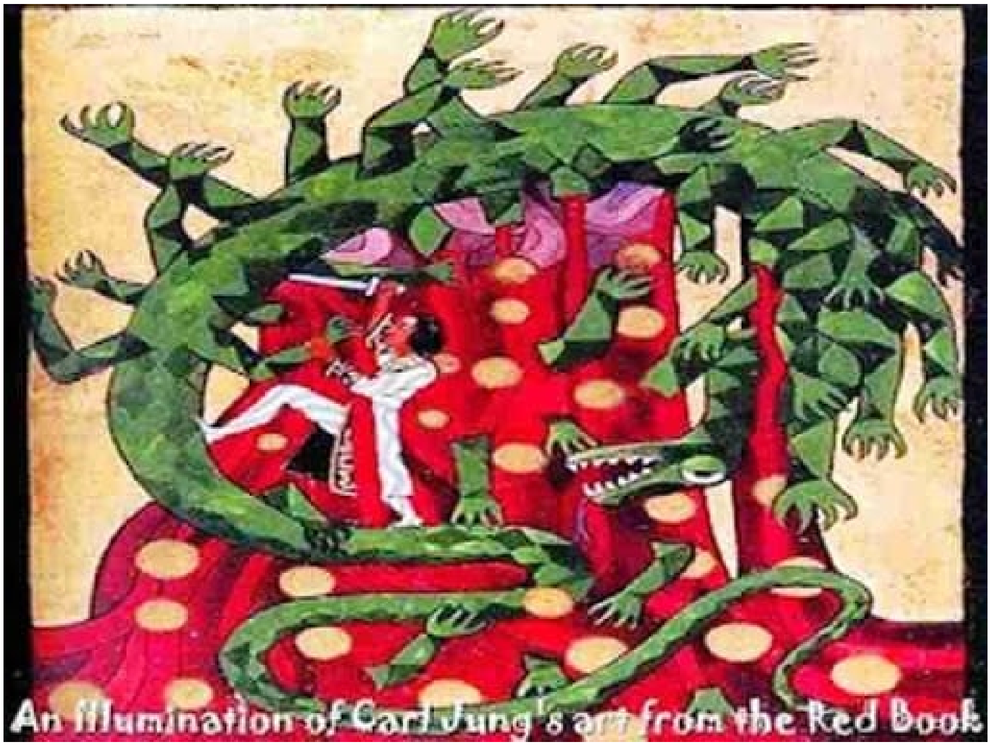
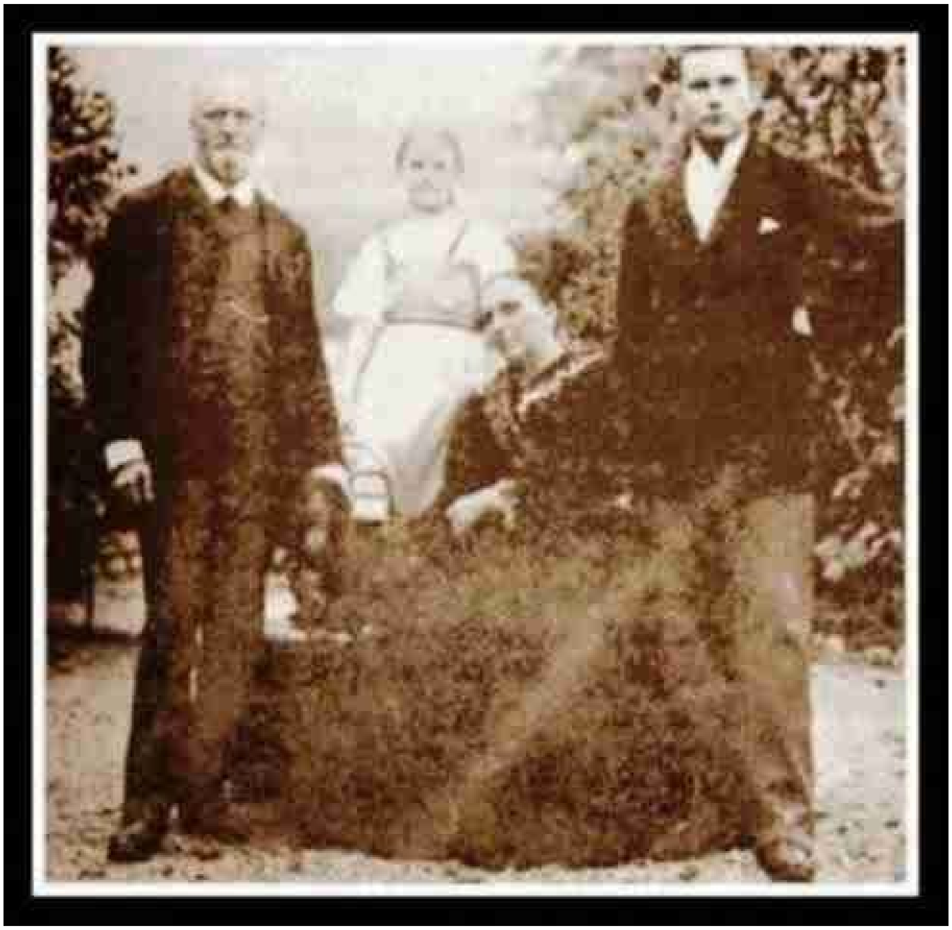
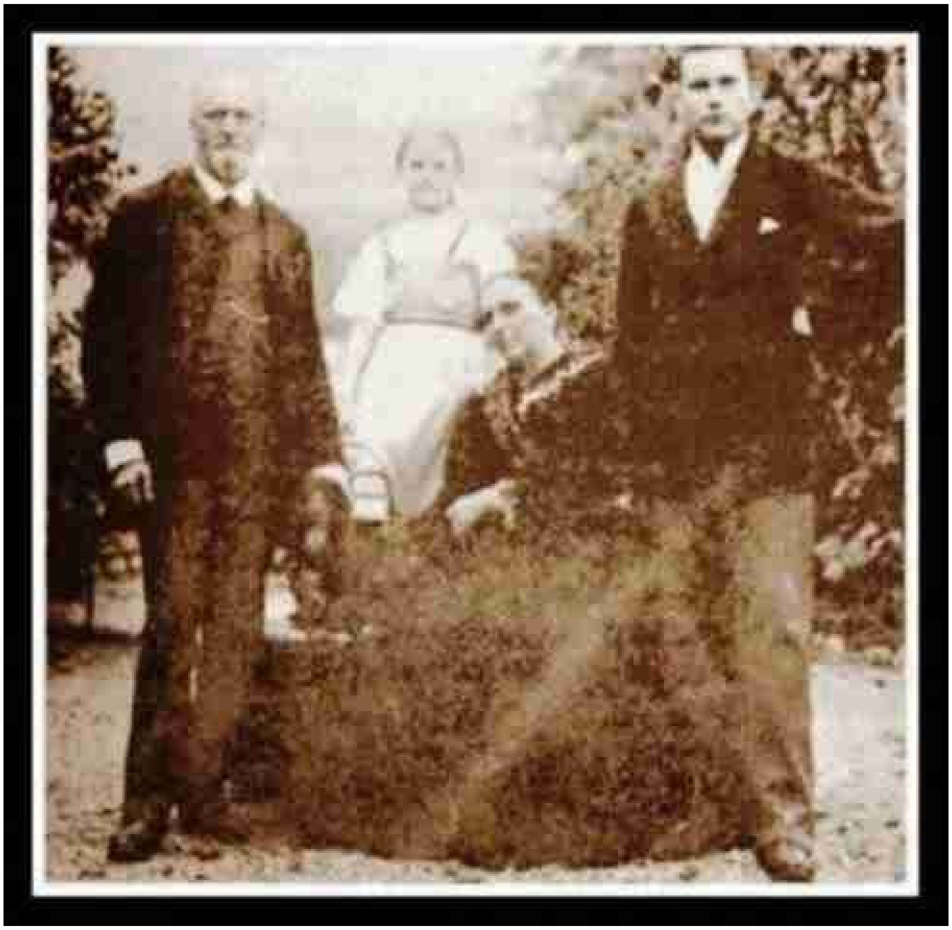
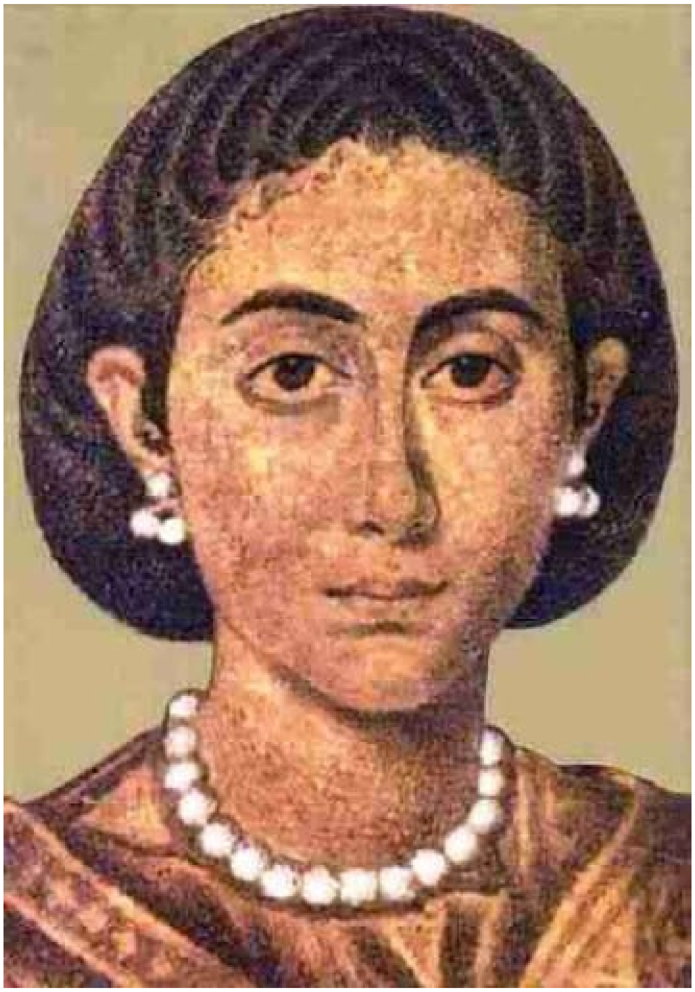
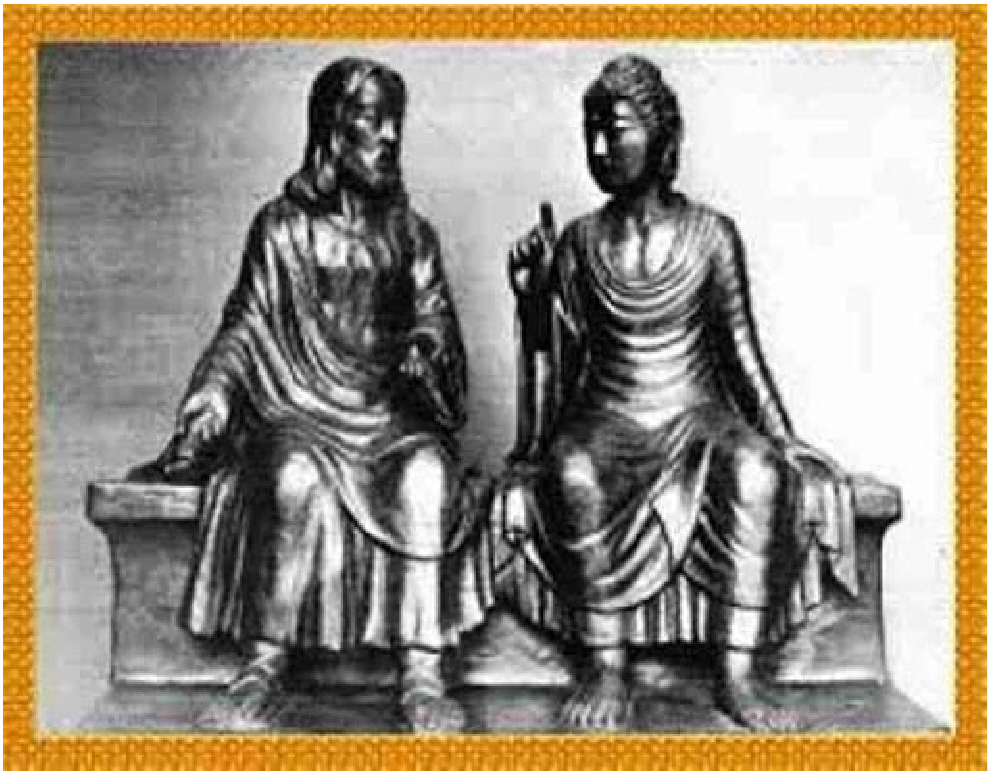


An Illumination of Carl Jung's art from the Red Book









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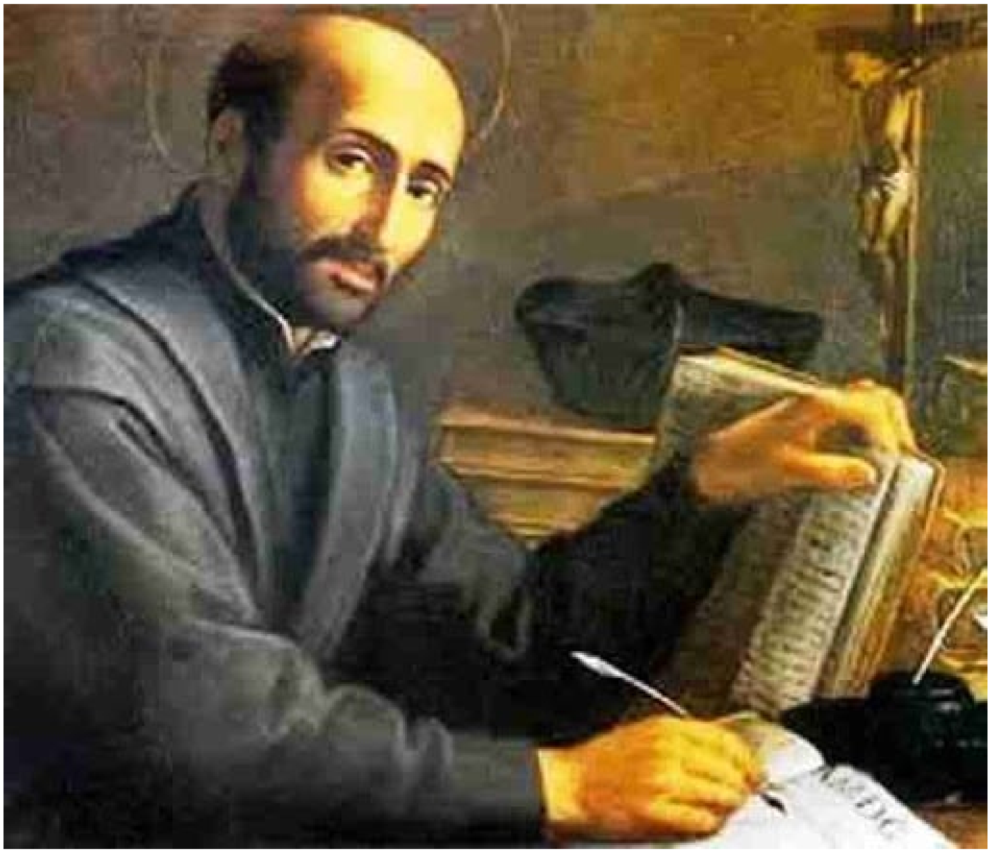

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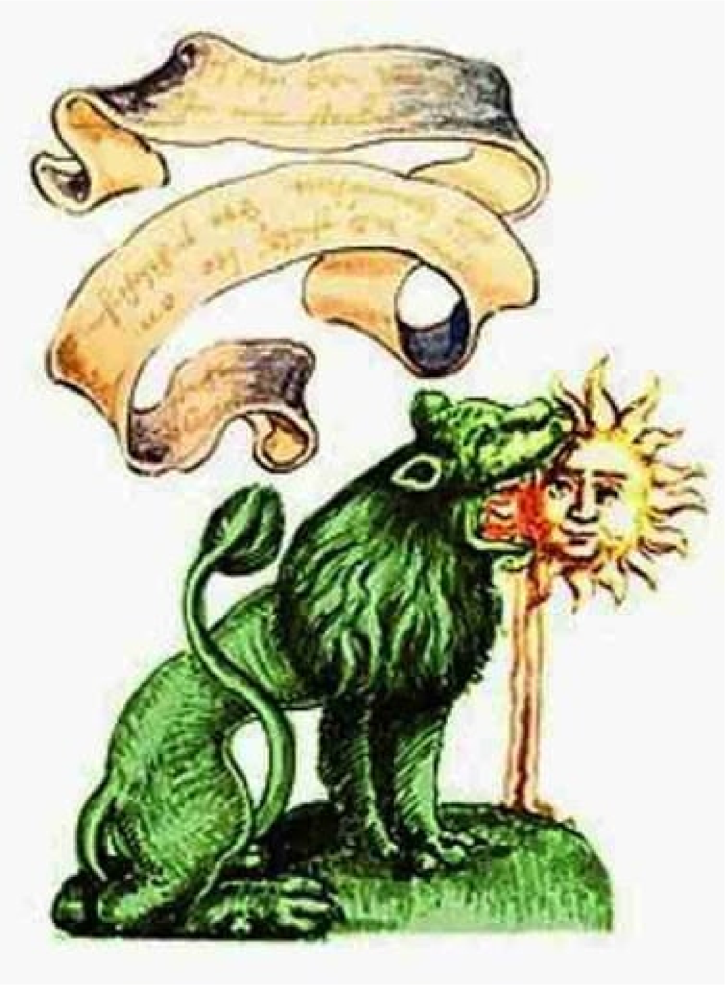

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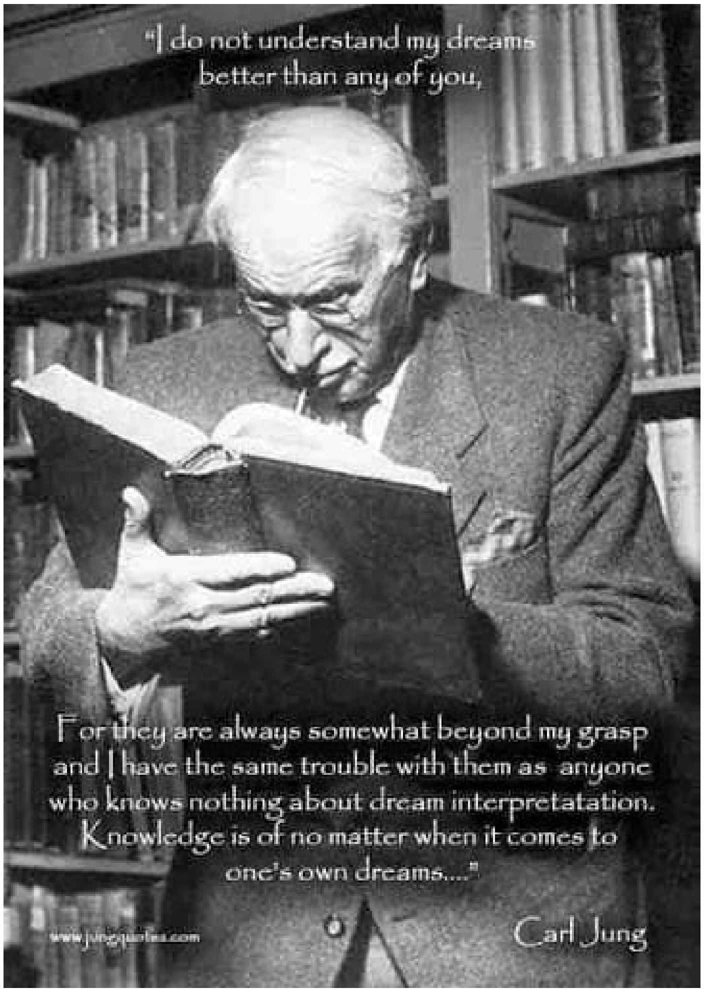

"I do not understand my dreams
better than any of you,

For they are always somewhat beyond my grasp
and I have the same trouble with them as anyone
who knows nothing about dream interpretatation.
Knowledge is of no matter when it comes to
one's own dreams...."

Carl Jung

www.jungquotes.com

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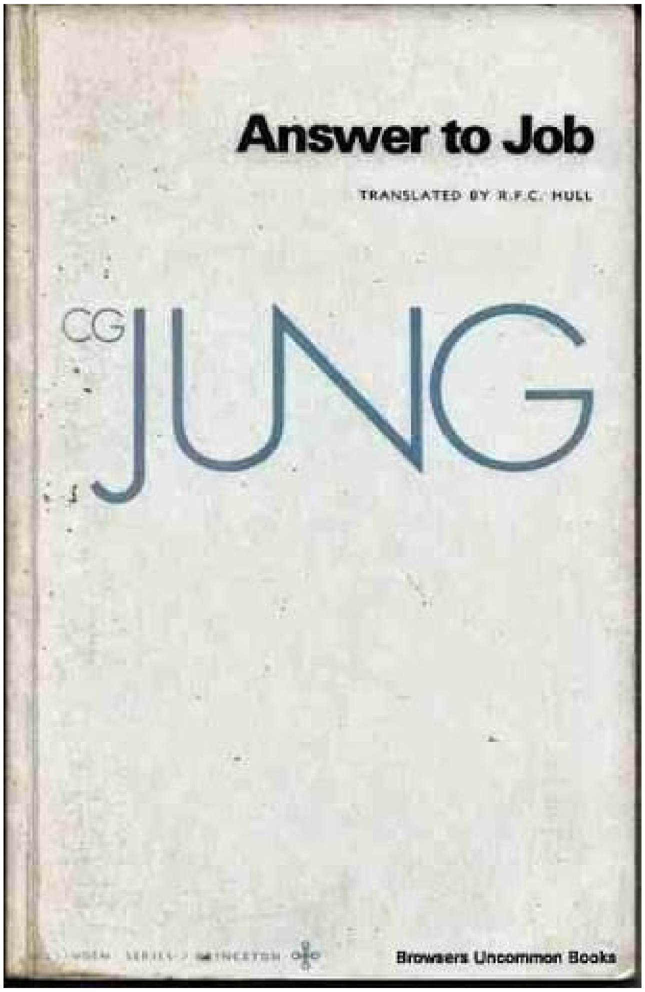
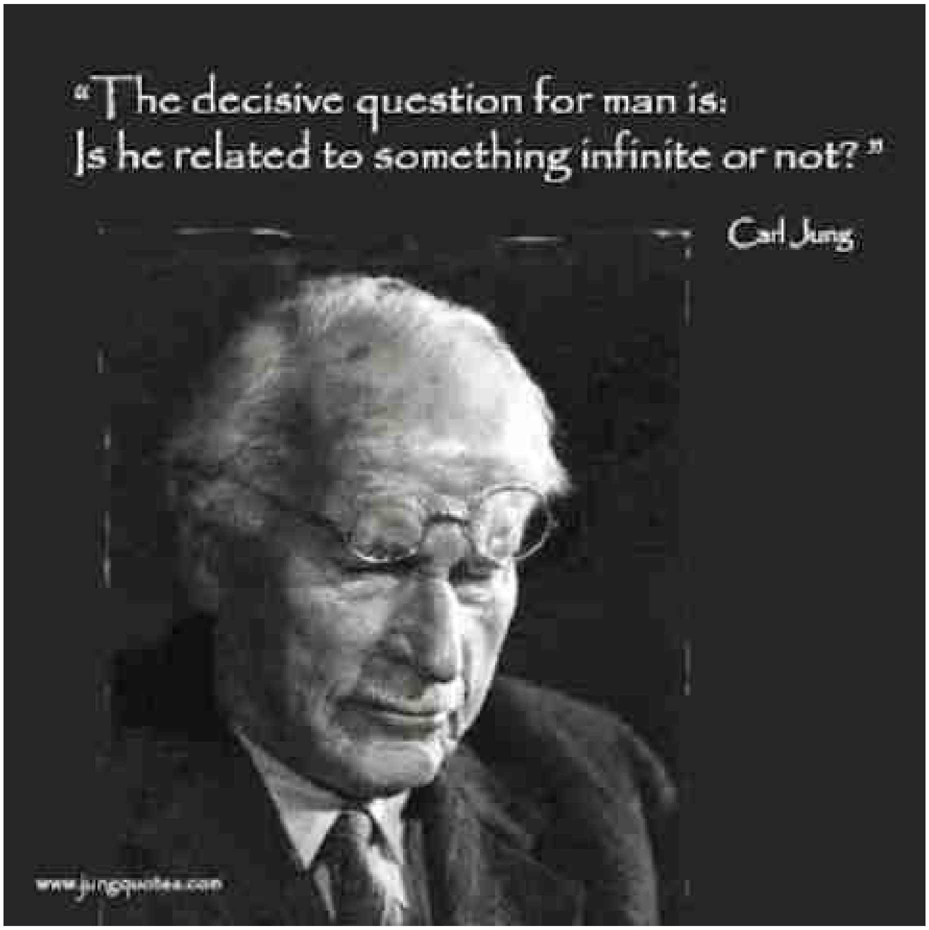
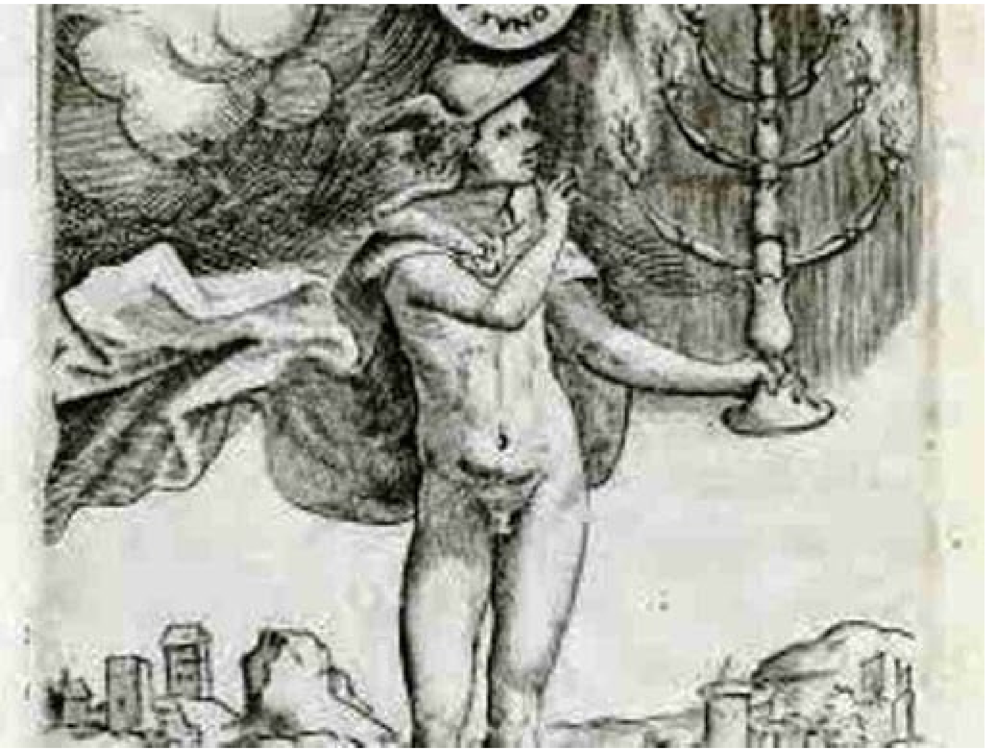

Answer to Job
TRANSLATED BY R.F.C. HULL
C.G
JUNG
SERIES
Browsers Uncommon Books


“The decisive question for man is:
Is he related to something infinite or not?”
Carl Jung
www.jungquotes.com



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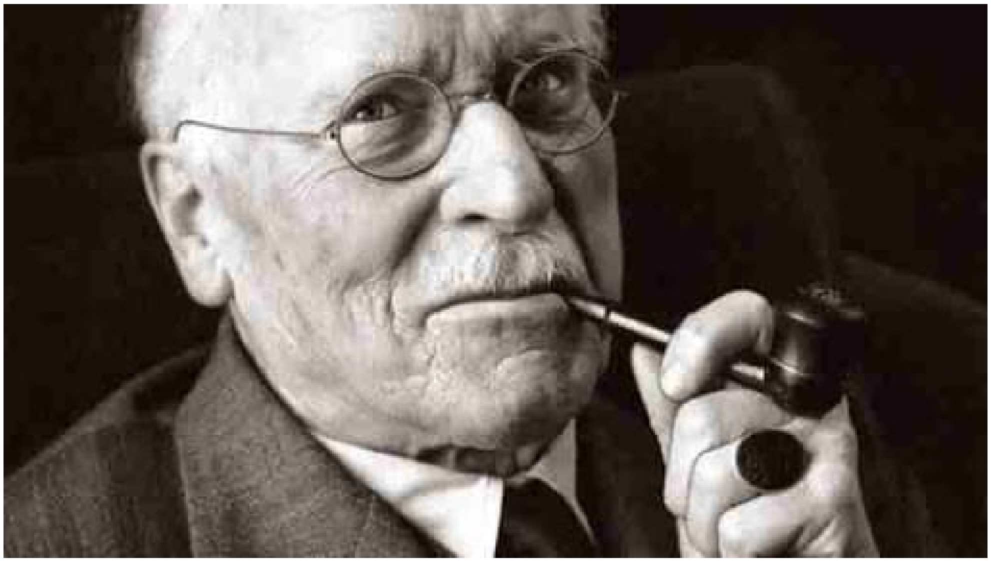

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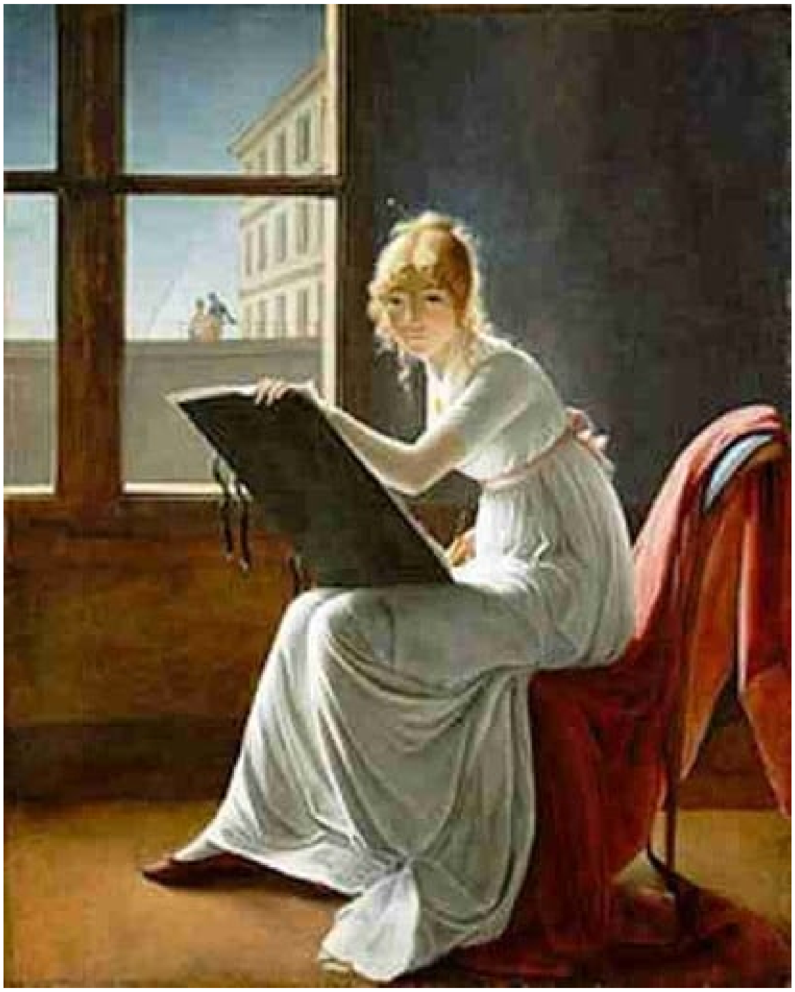

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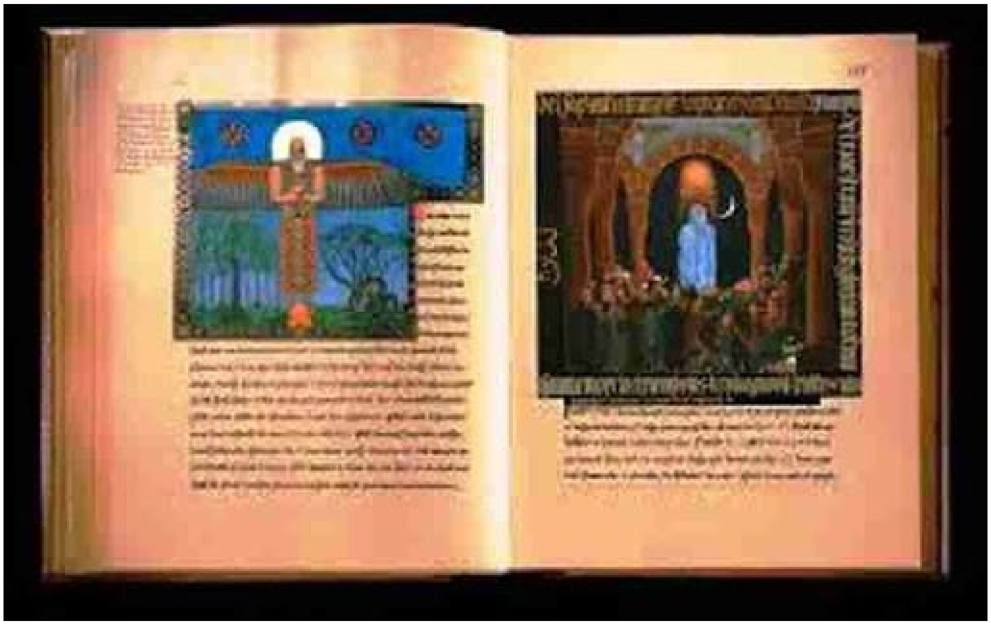

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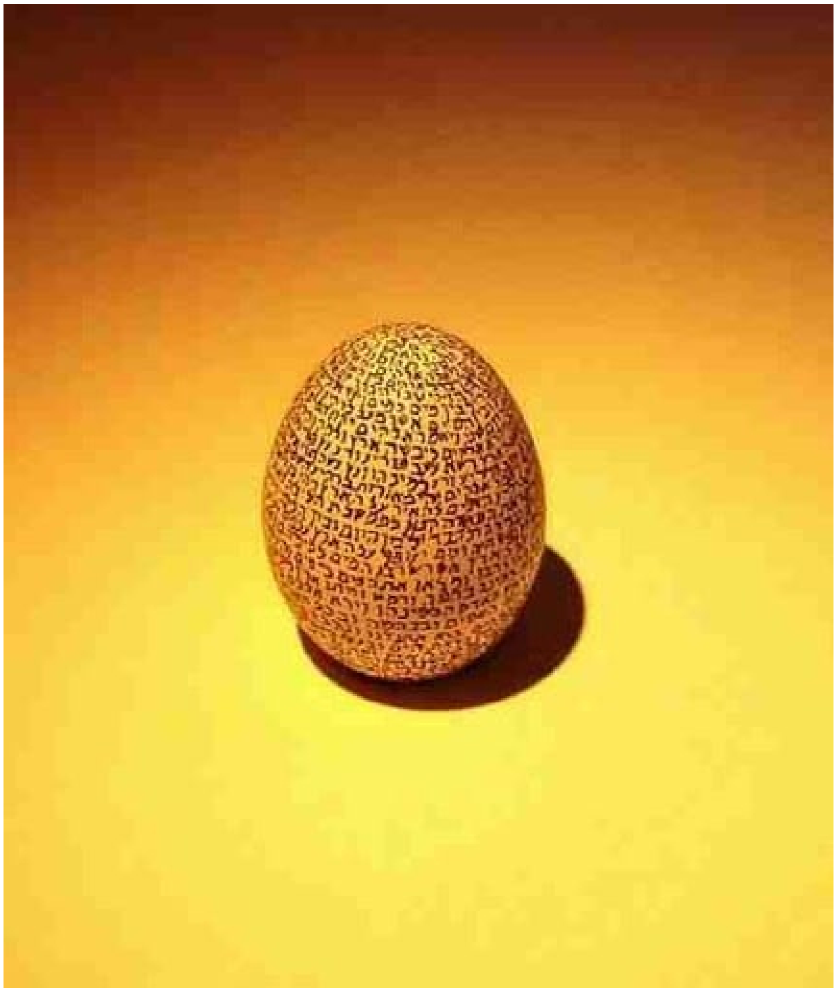

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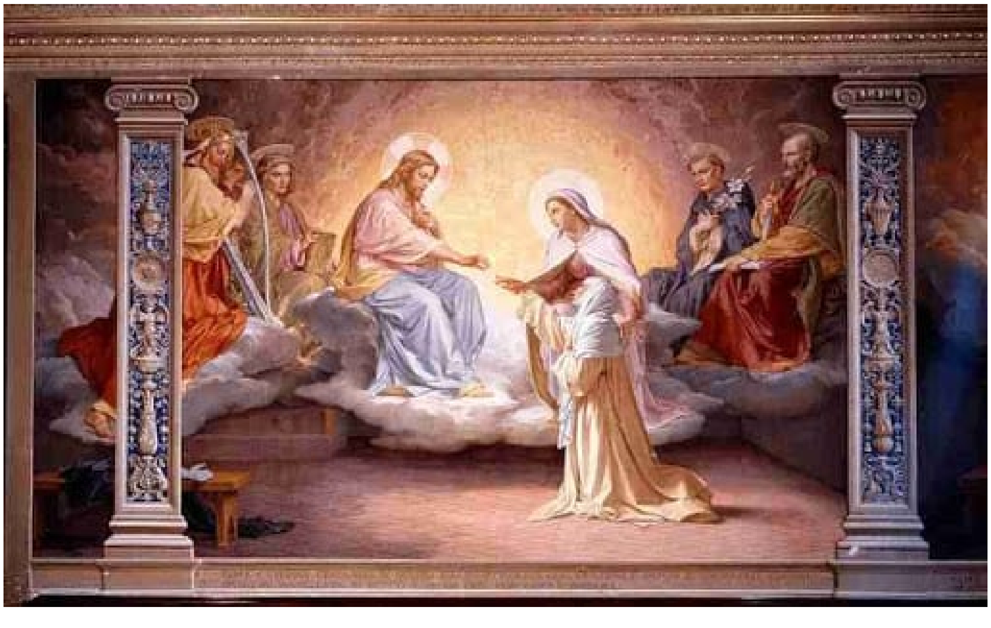

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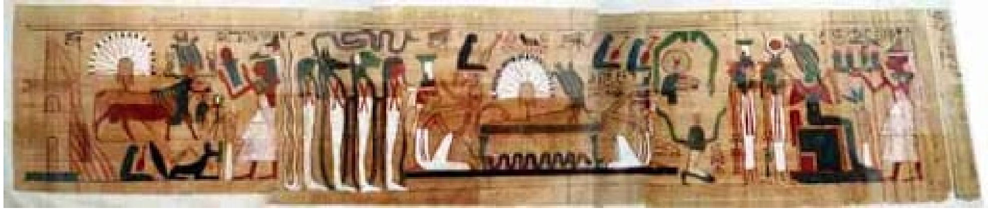

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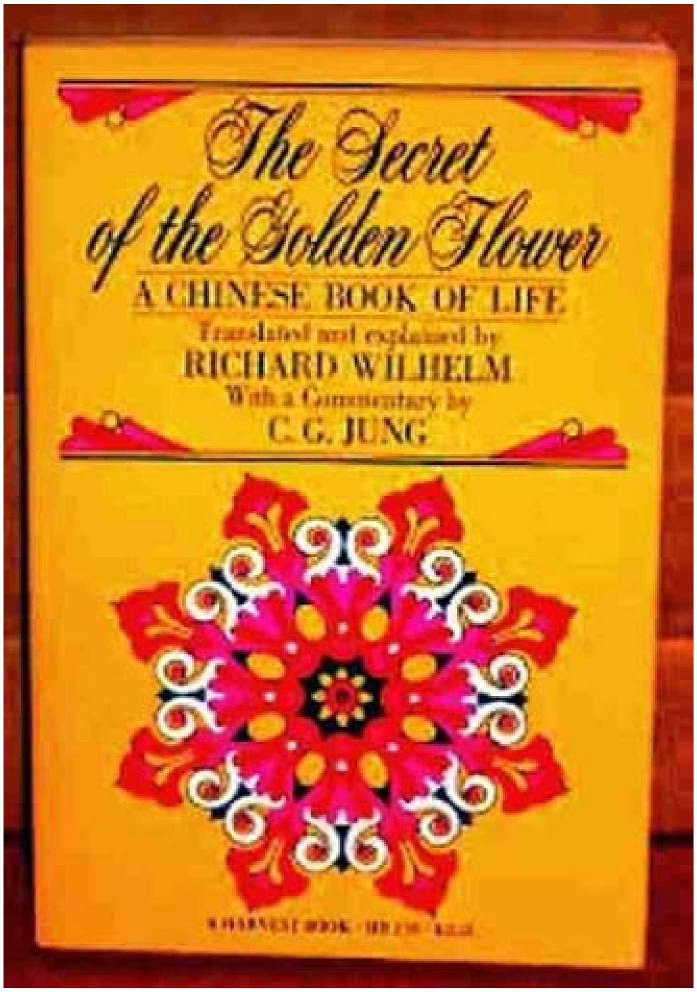


The Secret of the Golden Flower

A CHINESE BOOK OF LIFE

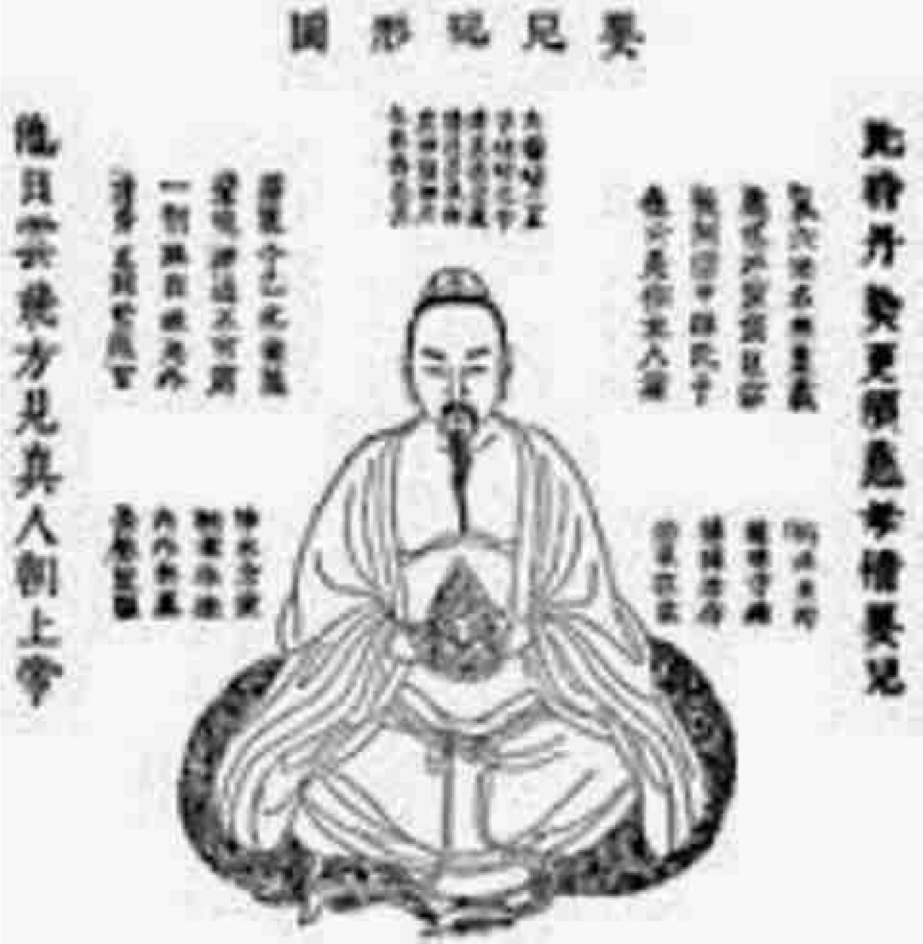
Translated and explained by

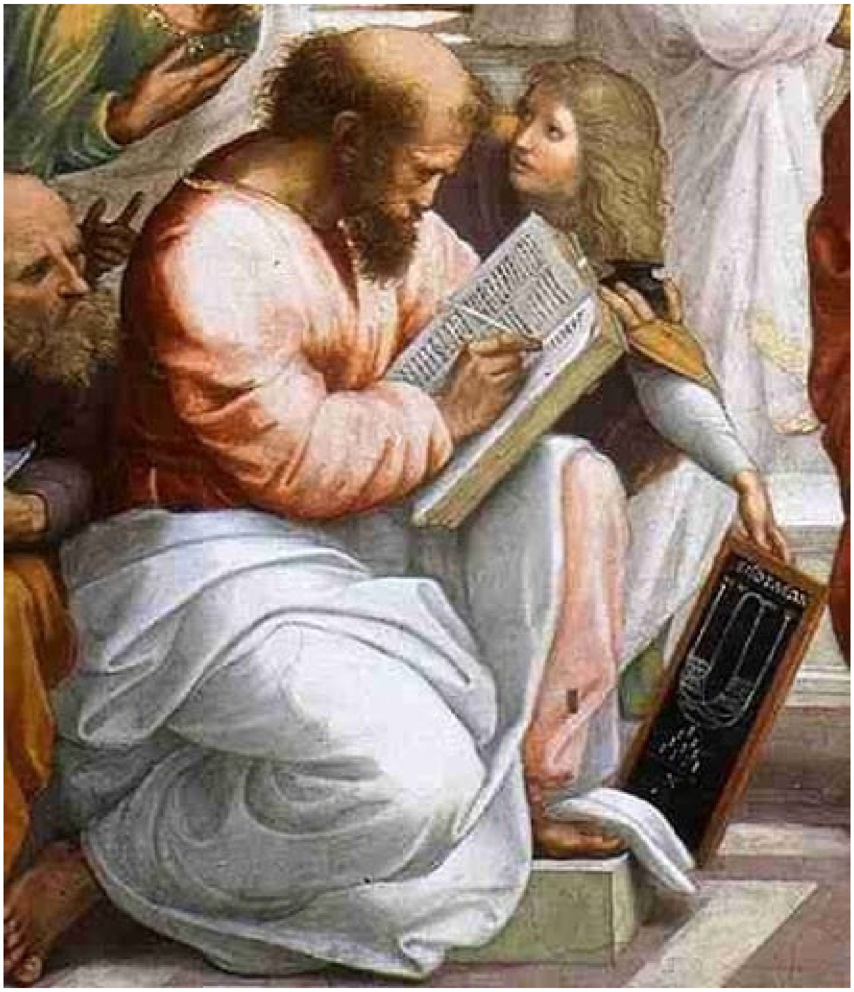
RICHARD WILHELM

With a Commentary by

C. G. JUNG

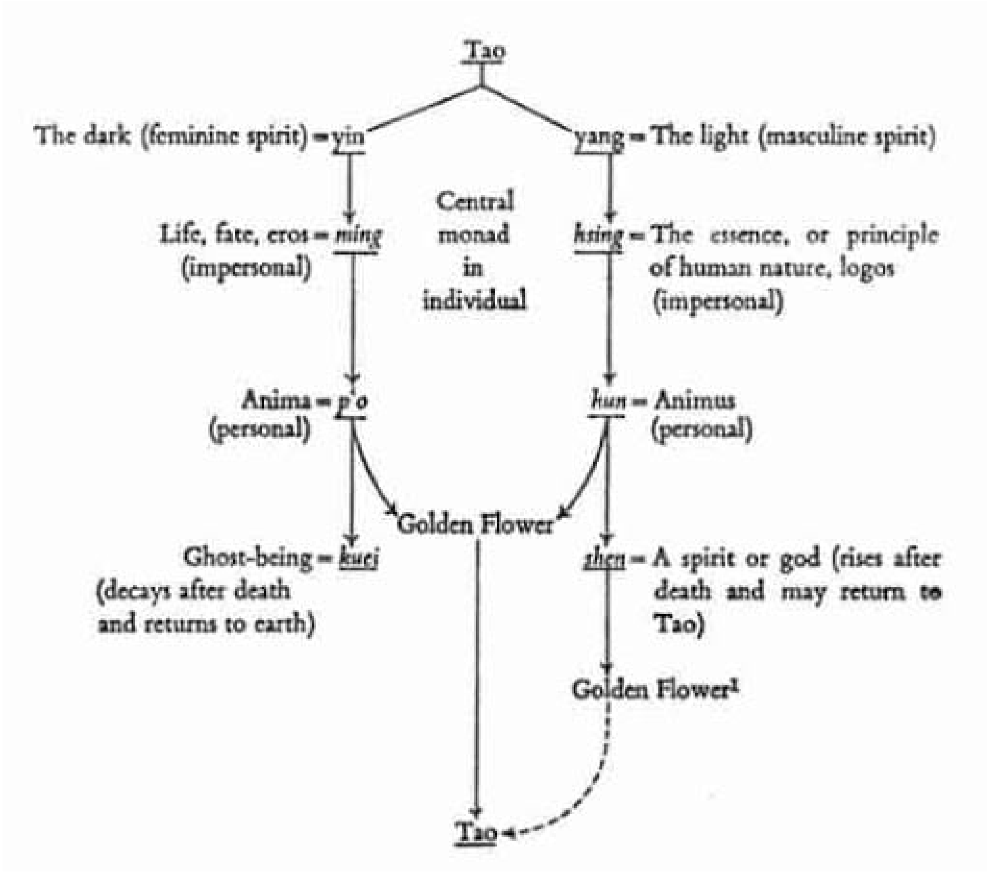
[44]


嬰兒現形圖
他日雲遊方見真人朝上帝

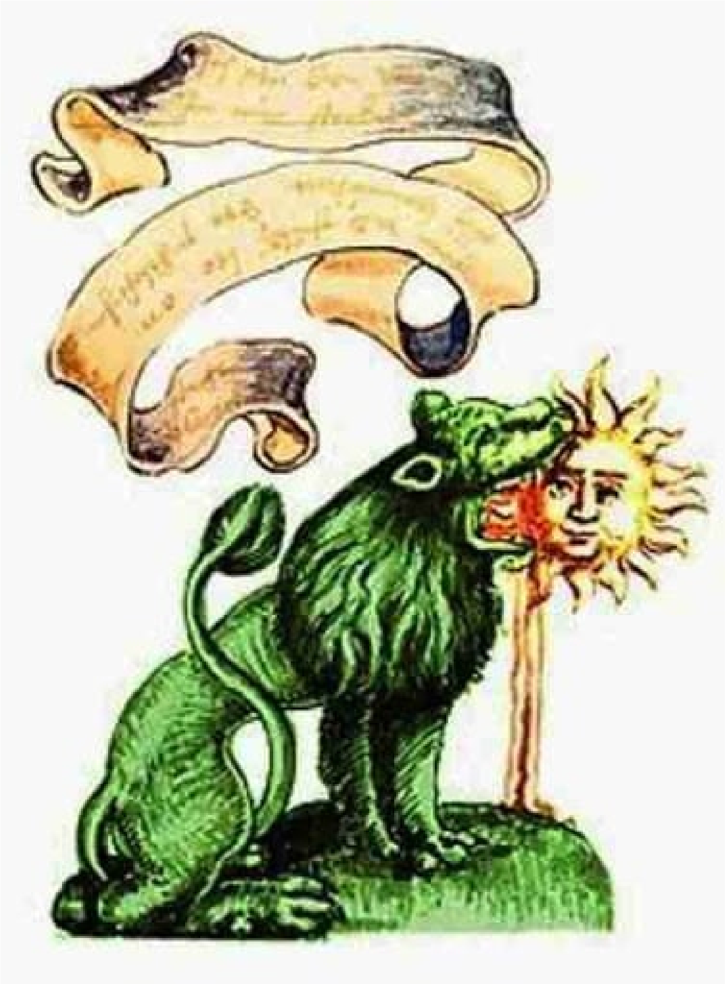


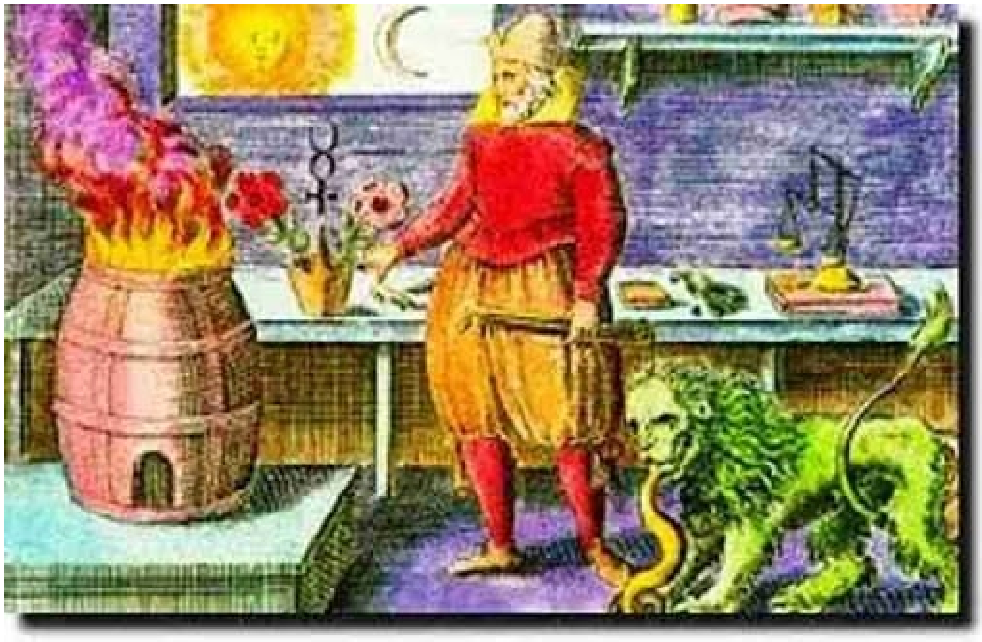
[47]

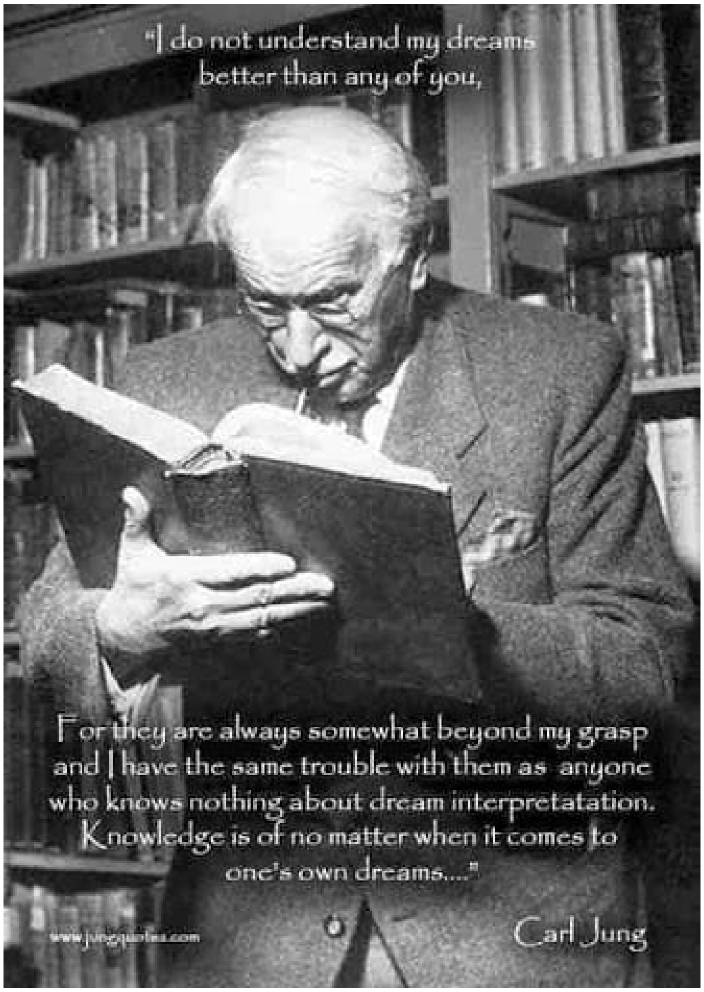
[48]


Tao
The dark (feminine spirit) = yin
yang = The light (masculine spirit)
Life, fate, eros = ming (impersonal)
Central monad in individual
hsing = The essence, or principle of human nature, logos (impersonal)
Anima = p'o (personal)
hun = Animus (personal)
Golden Flower
Ghost-being = kuei (decays after death and returns to earth)
shen = A spirit or god (rises after death and may return to Tao)
Golden Flower[1]
Tao

[49]







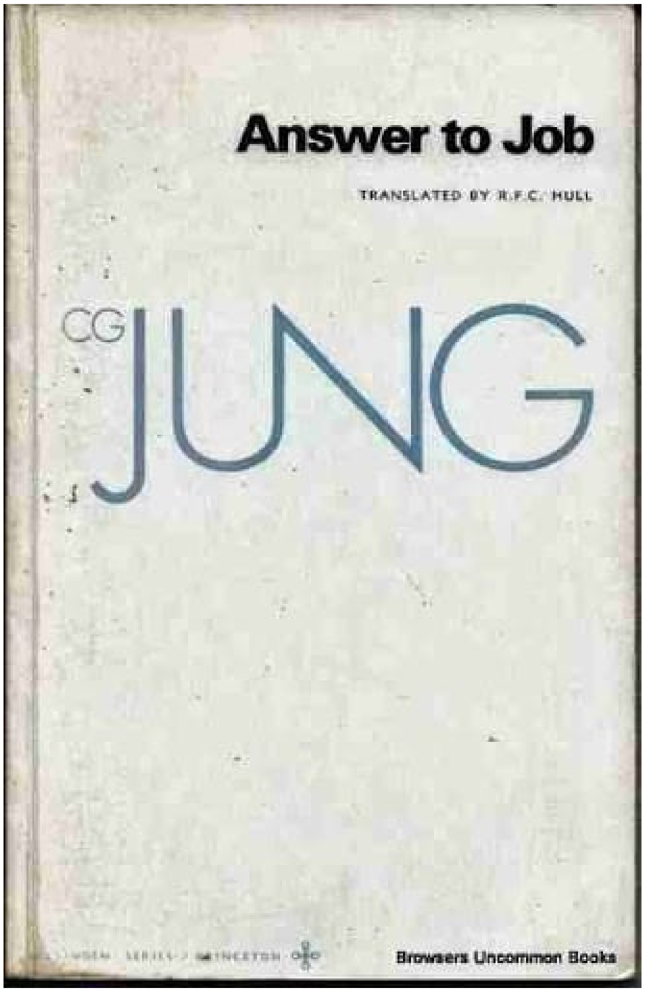
"I do not understand my dreams better than any of you,

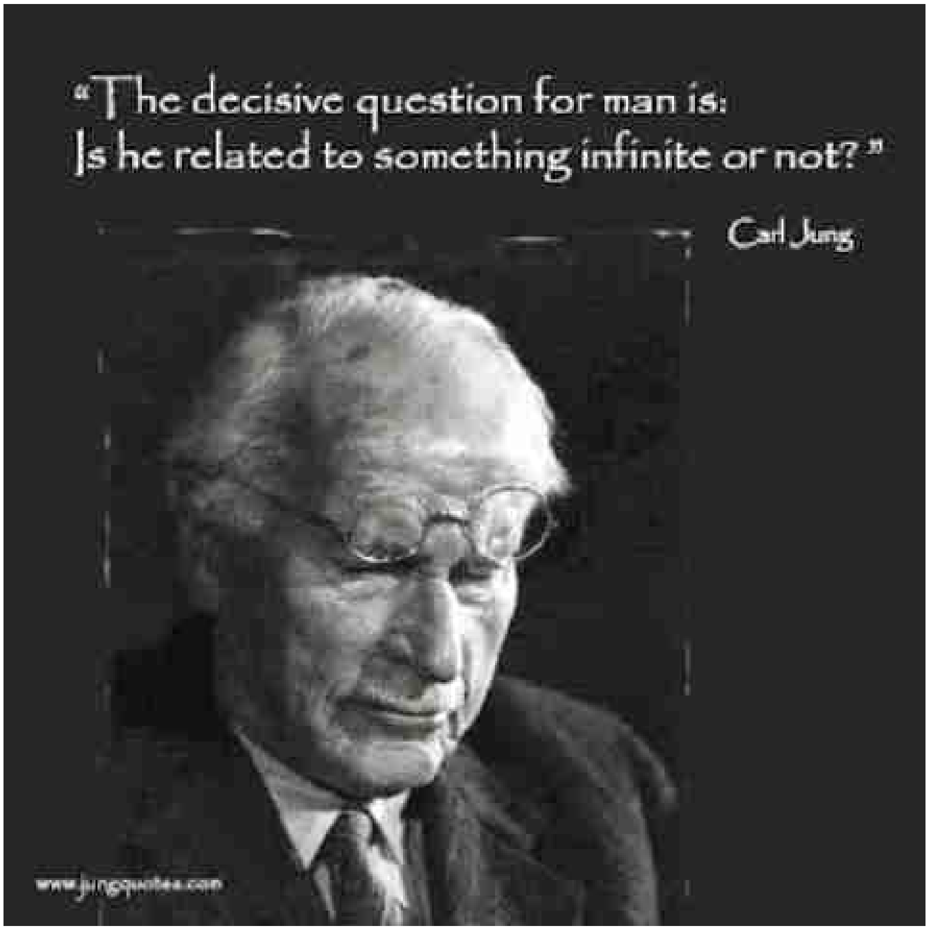
For they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretatation. Knowledge is of no matter when it comes to one's own dreams...."

Carl Jung

[52]

[53]


Answer to Job
TRANSLATED BY R.F.C. HULL
CG
JUNG
Browsers Uncommon Books

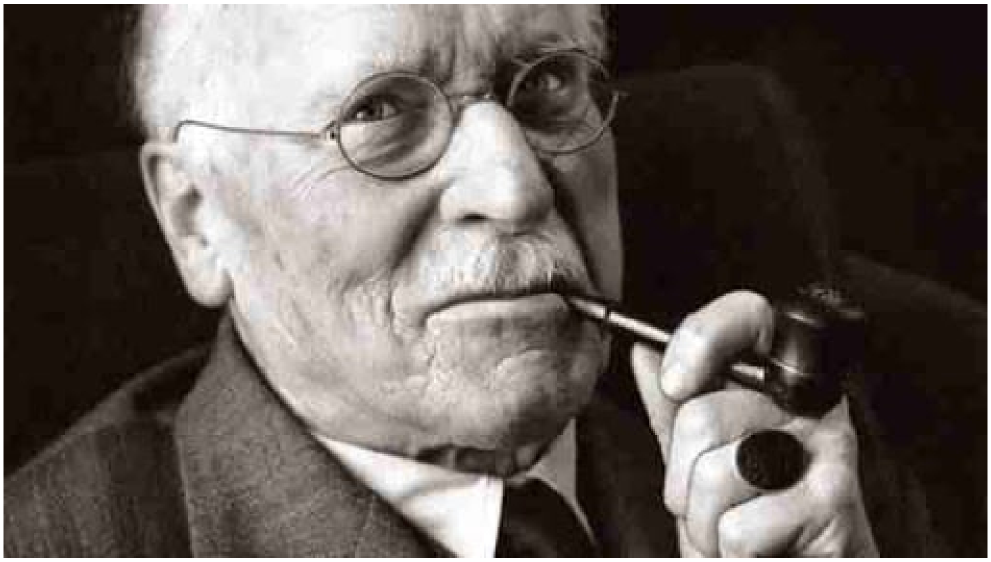


"The decisive question for man is: Is he related to something infinite or not?"

Carl Jung

www.jungquotes.com

[55]



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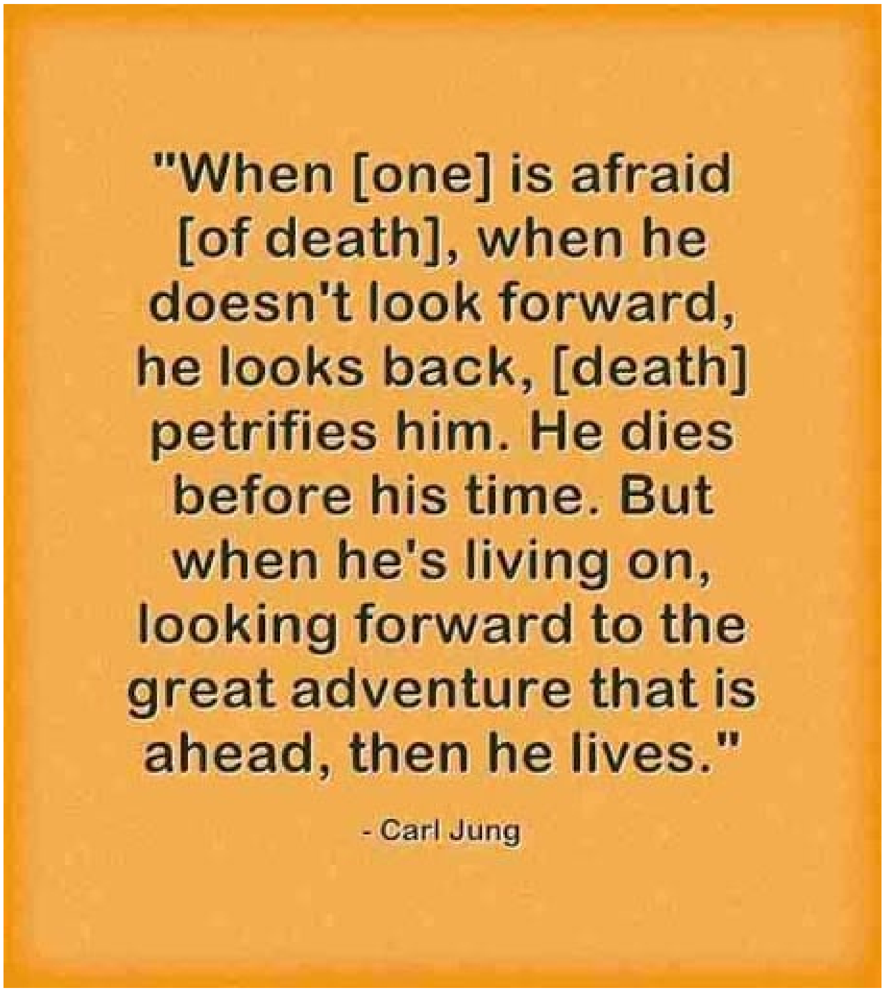
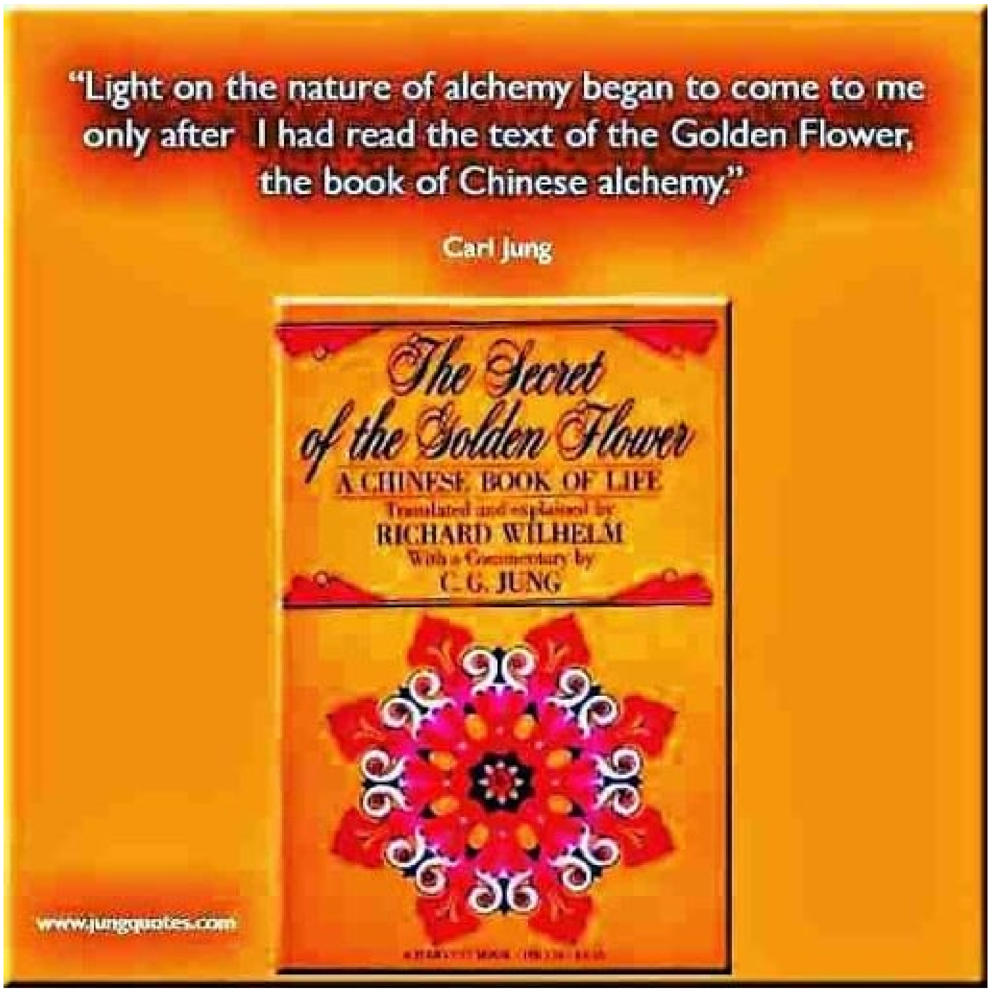


"When [one] is afraid [of death], when he doesn't look forward, he looks back, [death] petrifies him. He dies before his time. But when he's living on, looking forward to the great adventure that is ahead, then he lives."

- Carl Jung

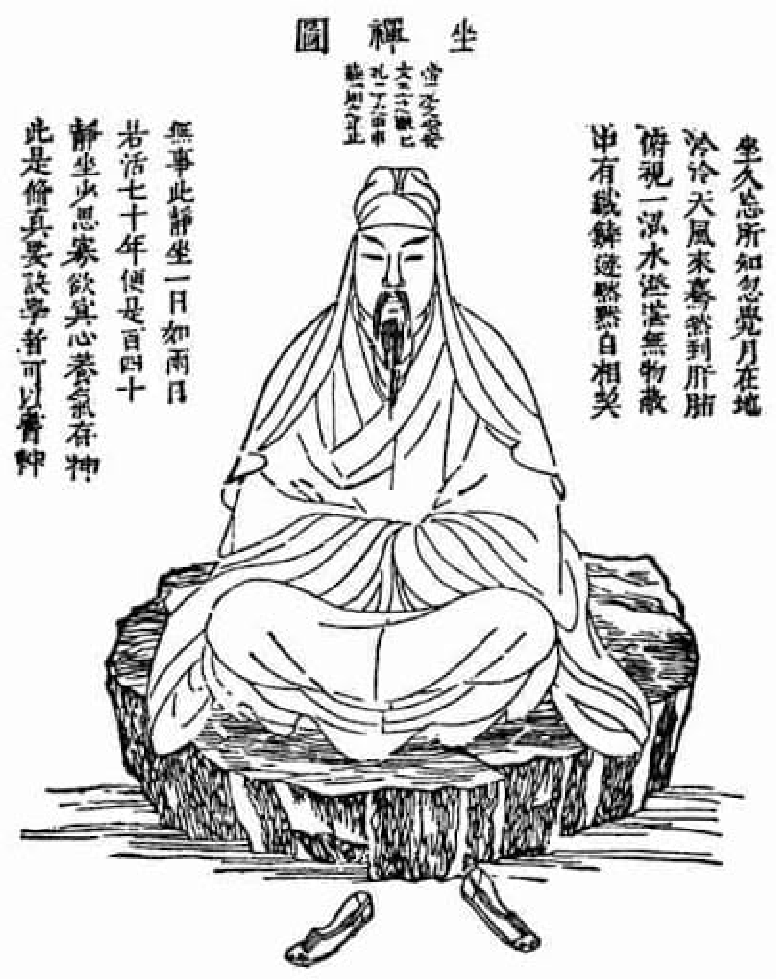
[57]



"Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, the book of Chinese alchemy."

Carl Jung

The Secret of the Golden Flower
A CHINESE BOOK OF LIFE
Translated and explained by
RICHARD WILHELM
With a Commentary by
C. G. JUNG
www.jungquotes.com

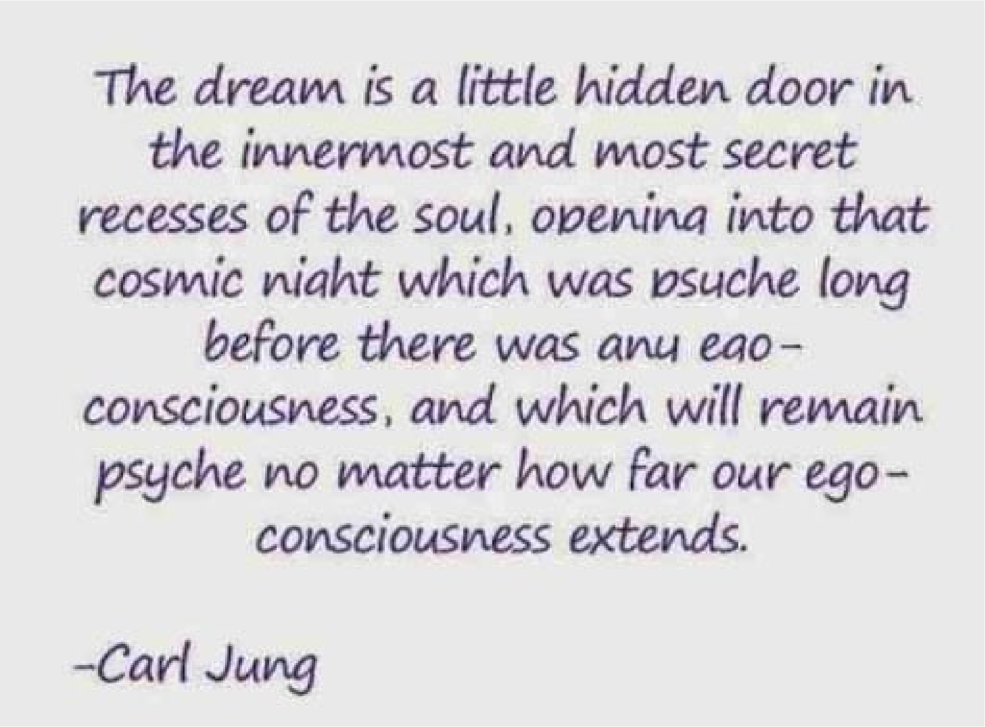


坐禪圖

坐久忘所知忽覺月在地
冷冷天風來驀然到肝肺
俯視一泓水澄湛無物蔽
中有纖鱗遊默默自相契

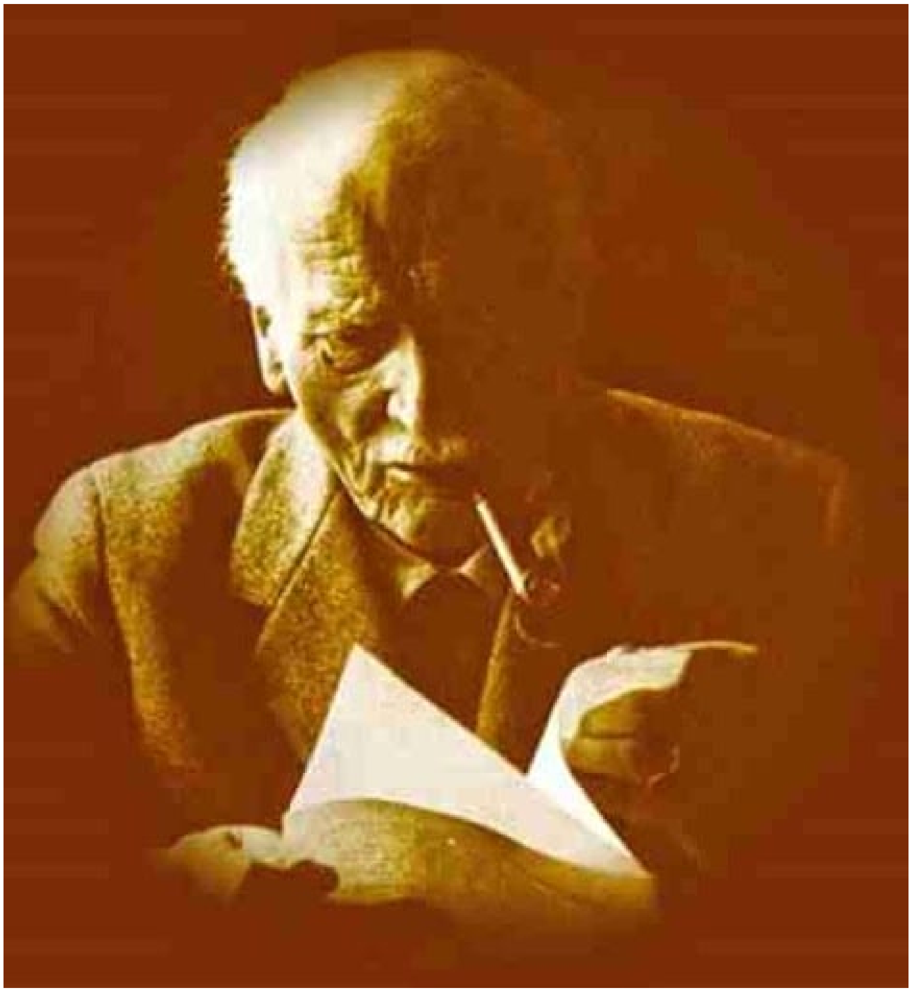
[illegible]

無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲冥心養氣存神
此是修真要訣學者可以書紳



The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

-Carl Jung



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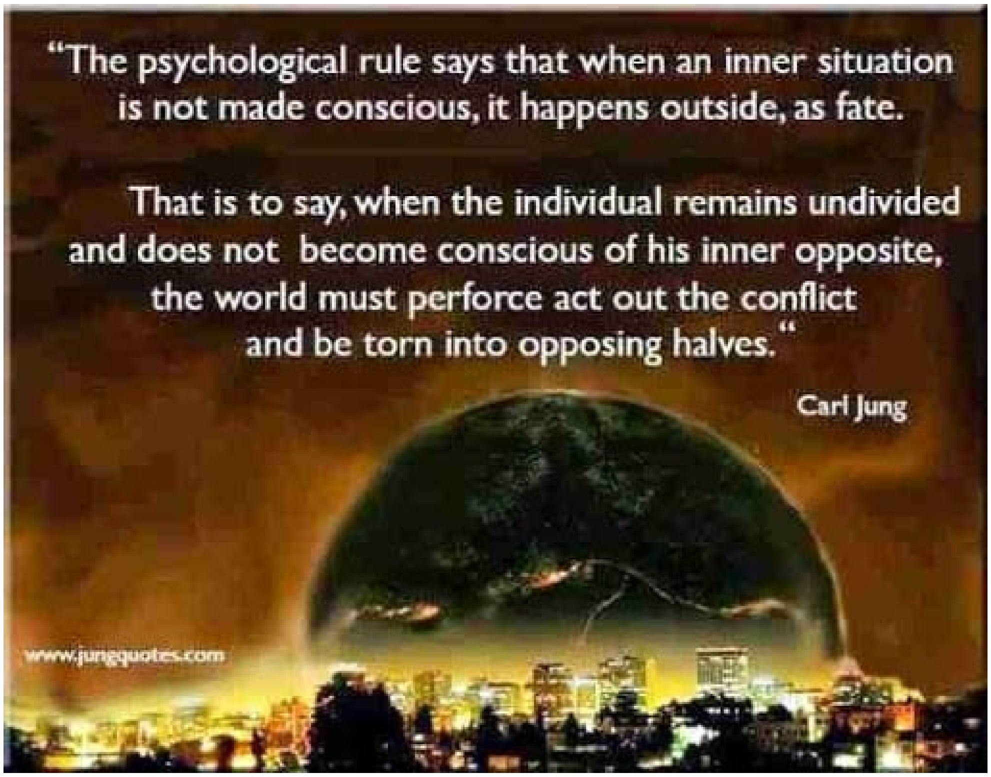


"The psychological rule says that when an inner situation
is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided
and does not become conscious of his inner opposite,
the world must perforce act out the conflict
and be torn into opposing halves."

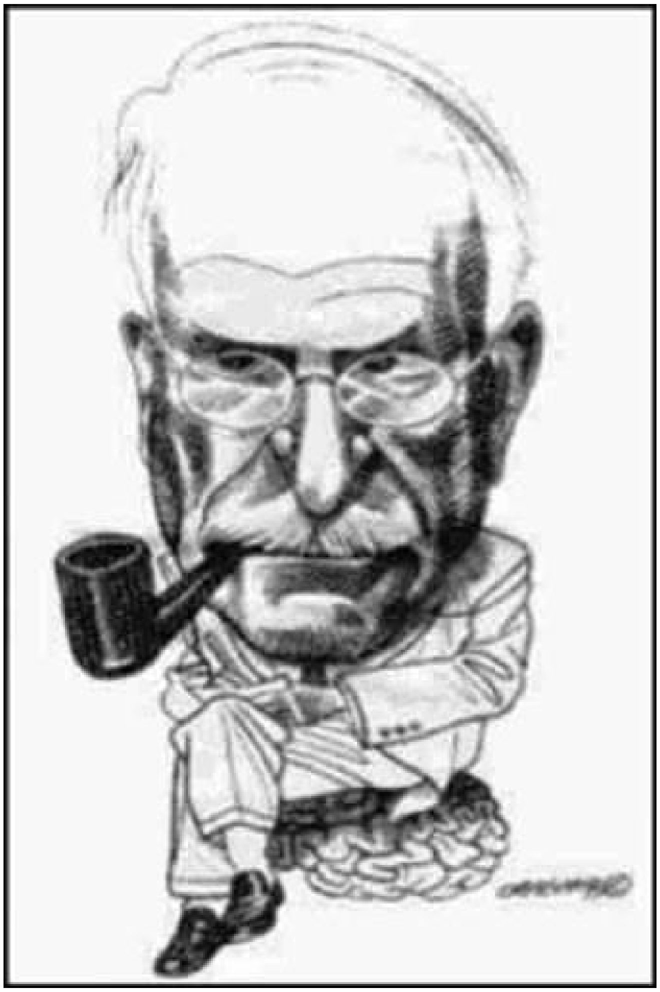
Carl Jung

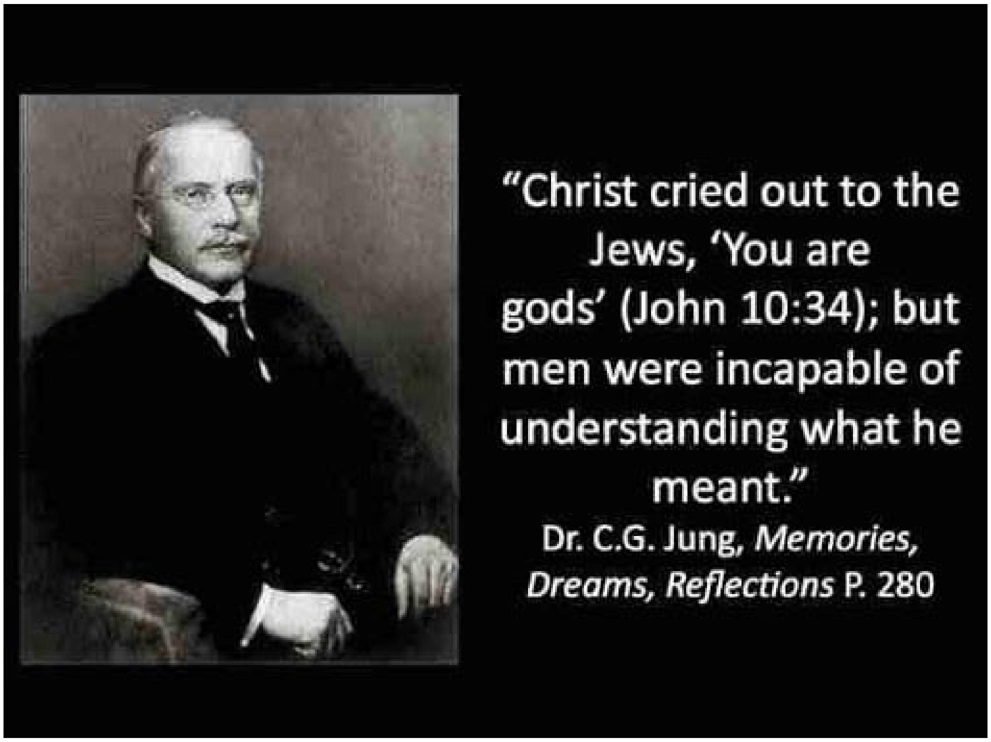
www.jungquotes.com

[63]

If you're going
through hell,
keep
going.
WINSTON CHURCHILL

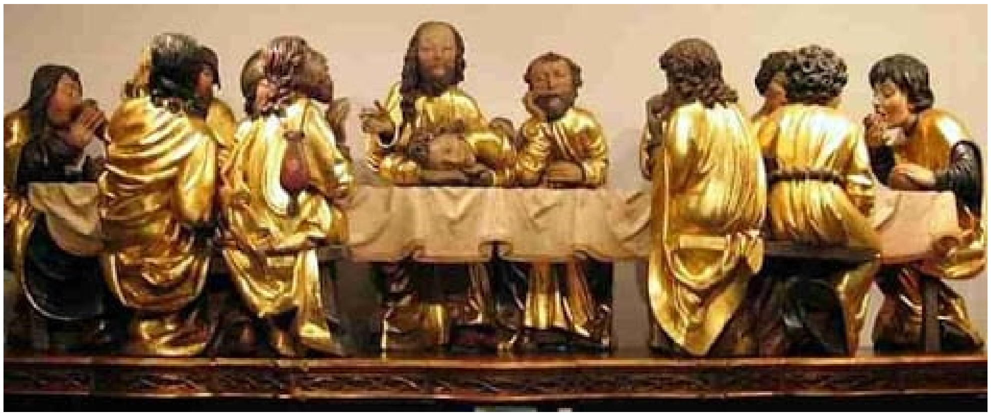
[64]

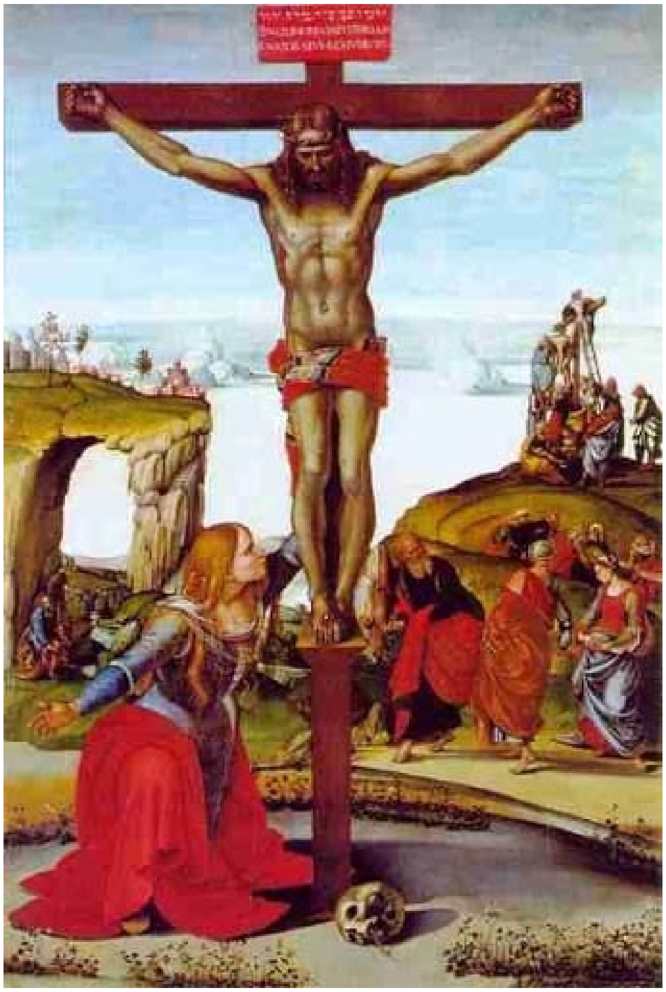




"Christ cried out to the Jews, 'You are gods' (John 10:34); but men were incapable of understanding what he meant."

Dr. C.G. Jung, *Memories, Dreams, Reflections* P. 280





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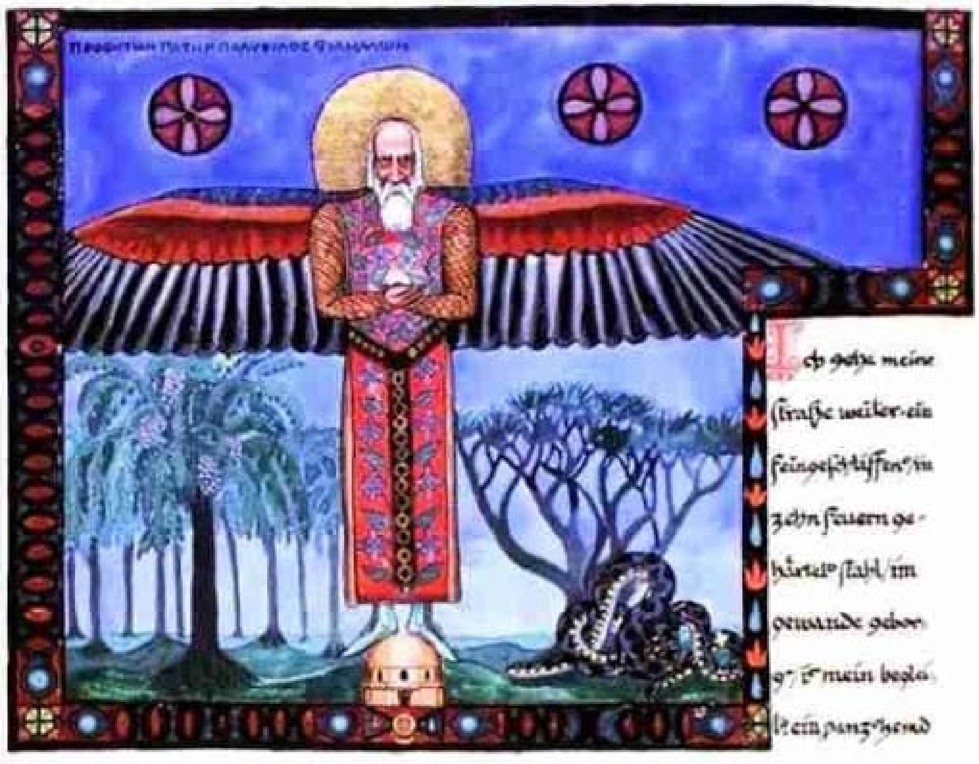

ΠΡΟΦΗΤΗΣ ΠΑΤΗΡ ΠΟΛΥΦΙΛΟΣ ΦΙΛΗΜΩΝ

Ich gehe meine
straße weiter. ein
feingeschliffen, in
zehn feuern ge-
härteter stahl, im
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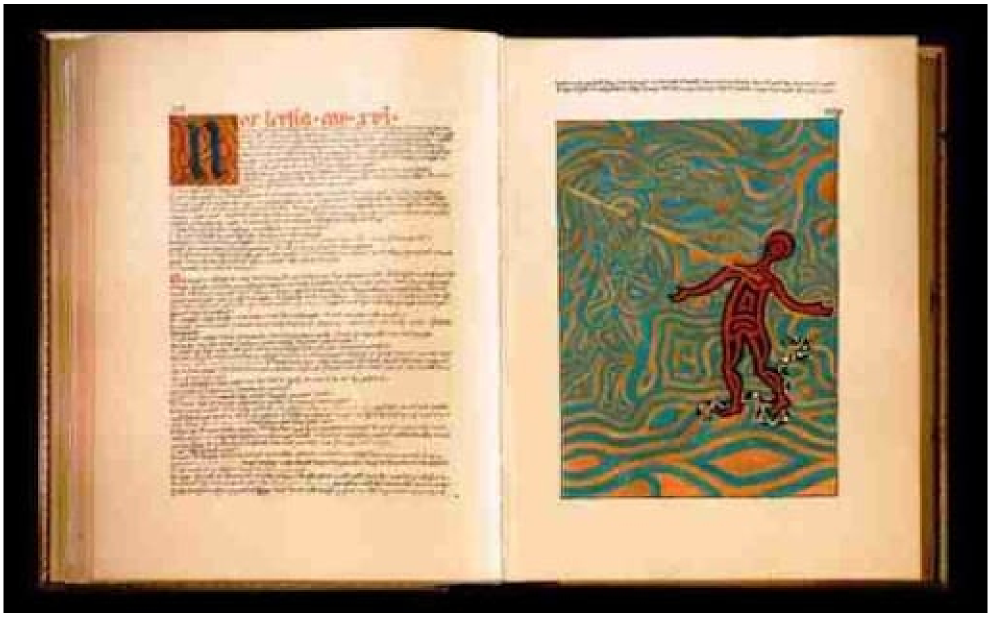
gen ist mein beglei-
ter ein panzerhemd

[73]



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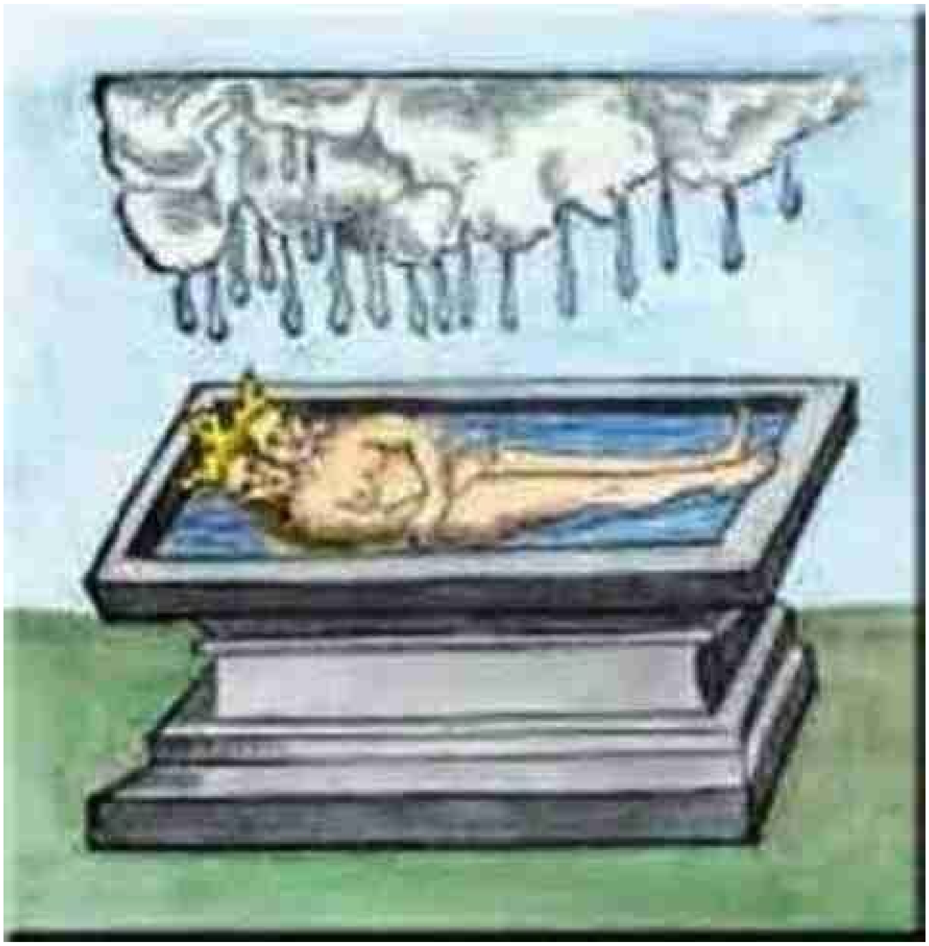

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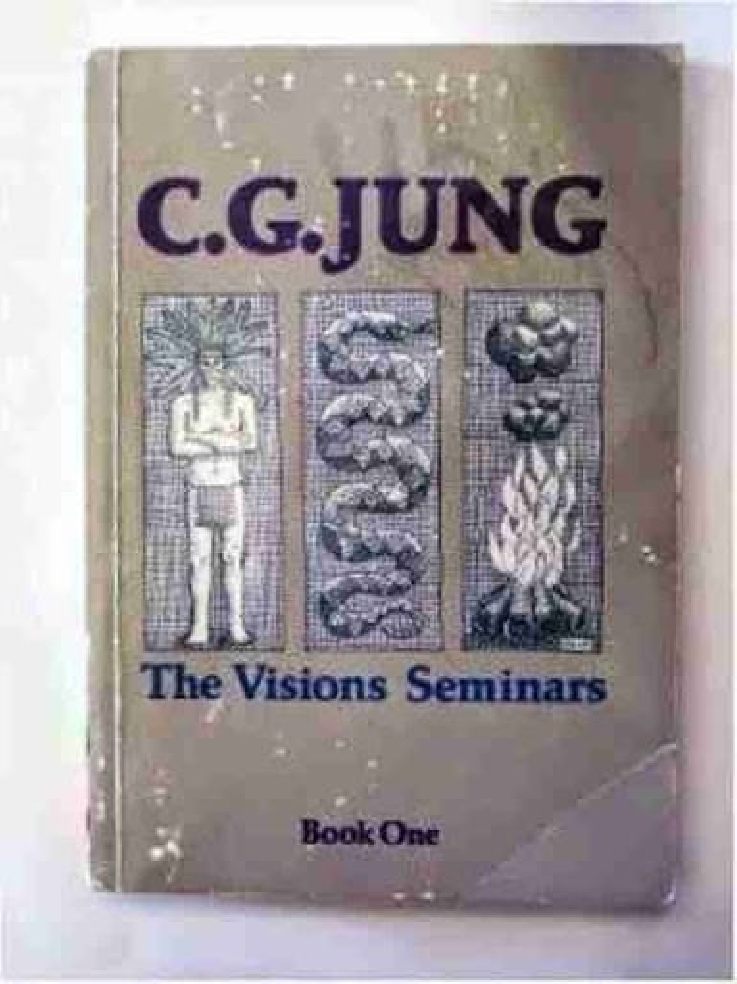
C.G.JUNG
The Visions Seminars
Book One

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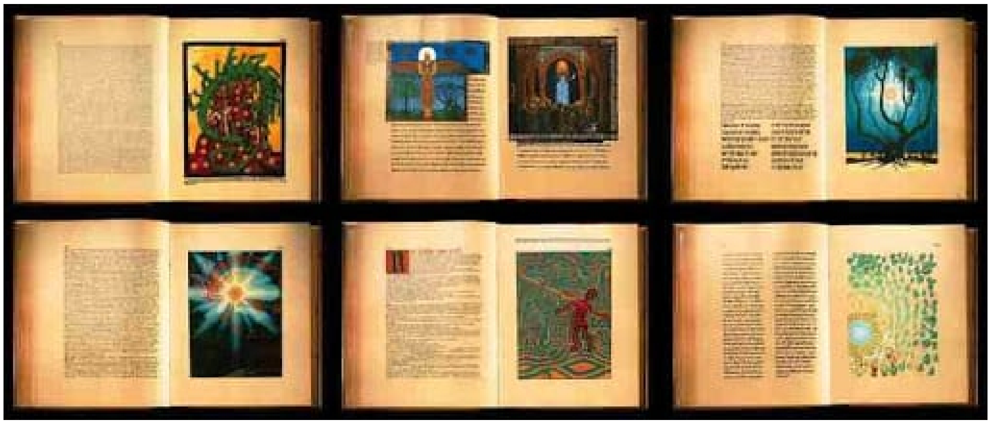

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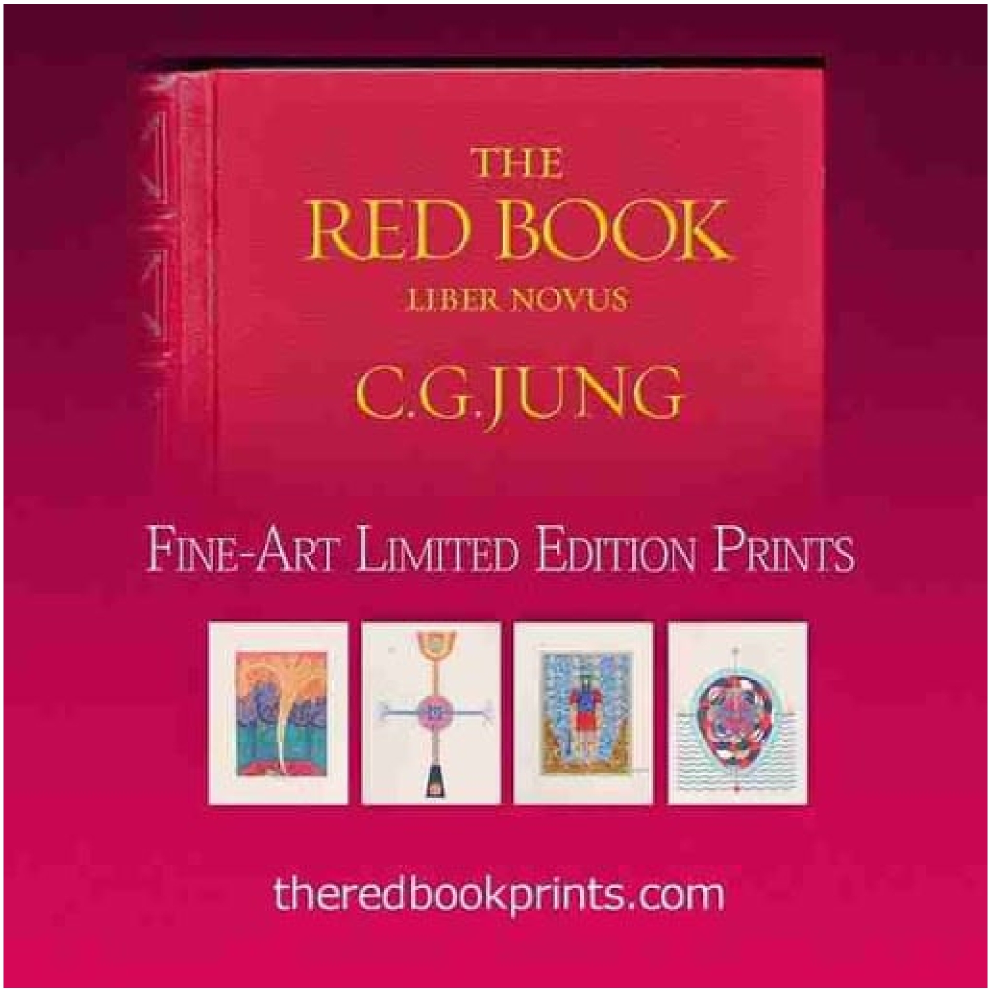
THE
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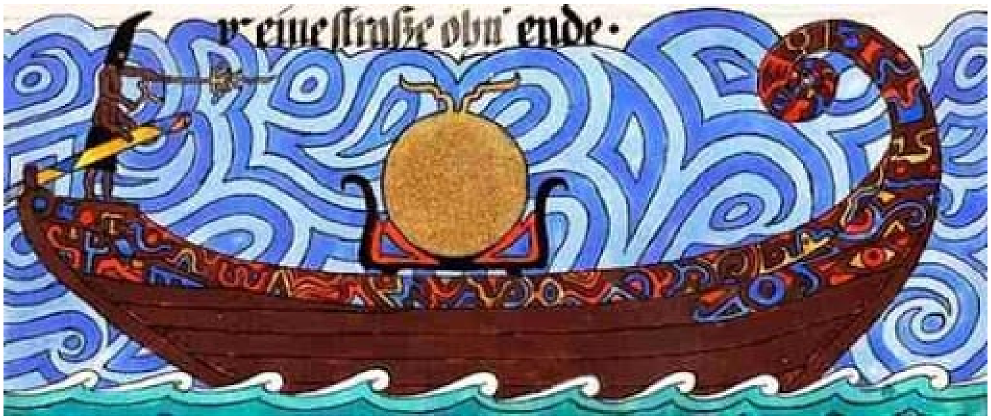
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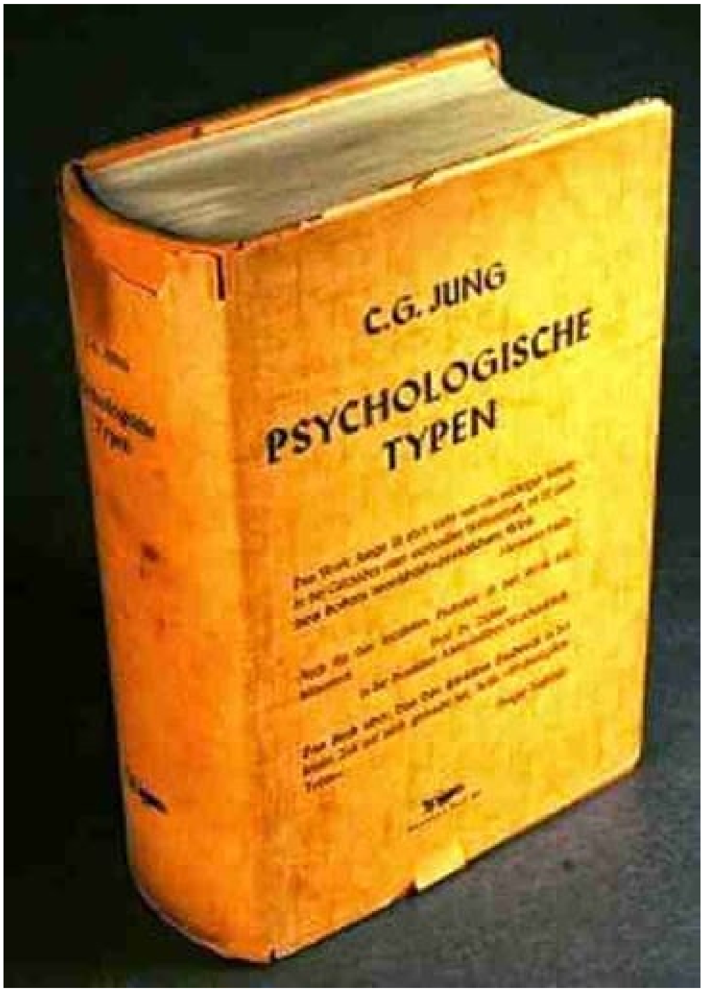
C.G. JUNG
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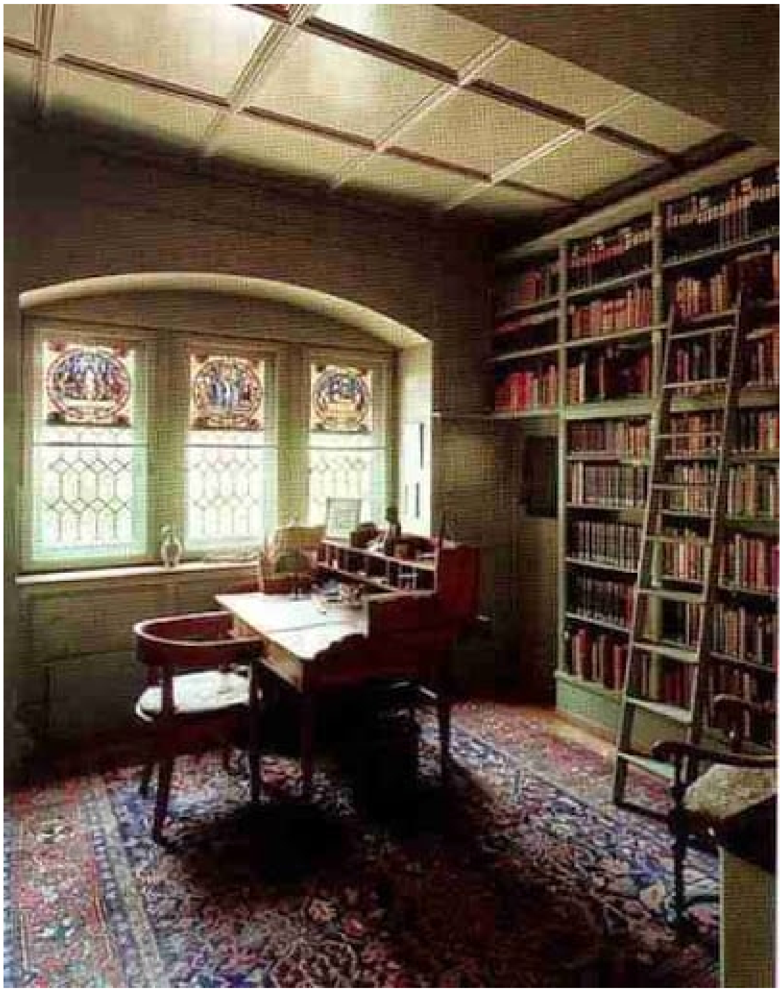
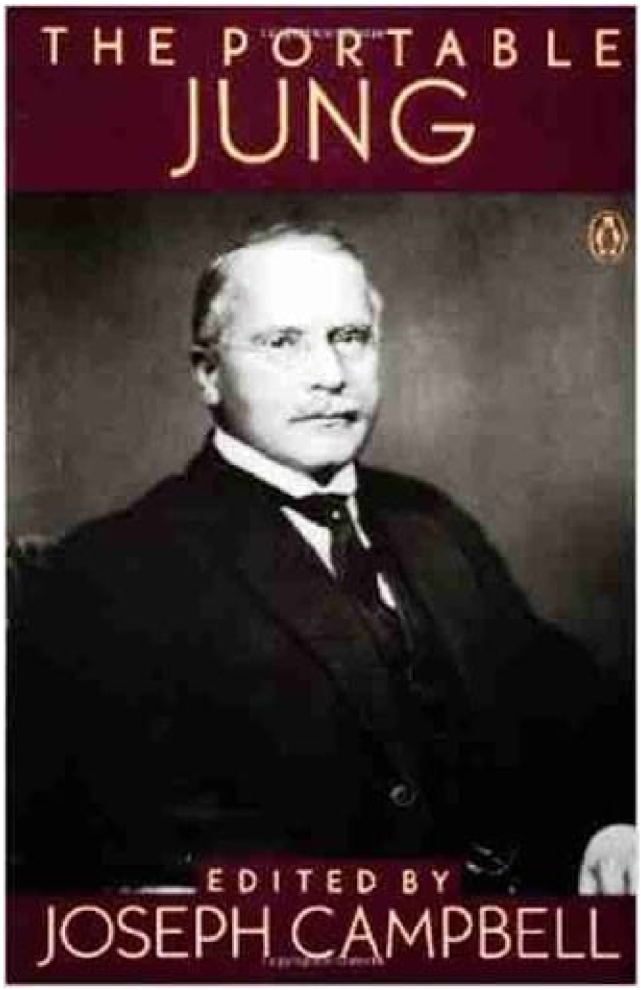
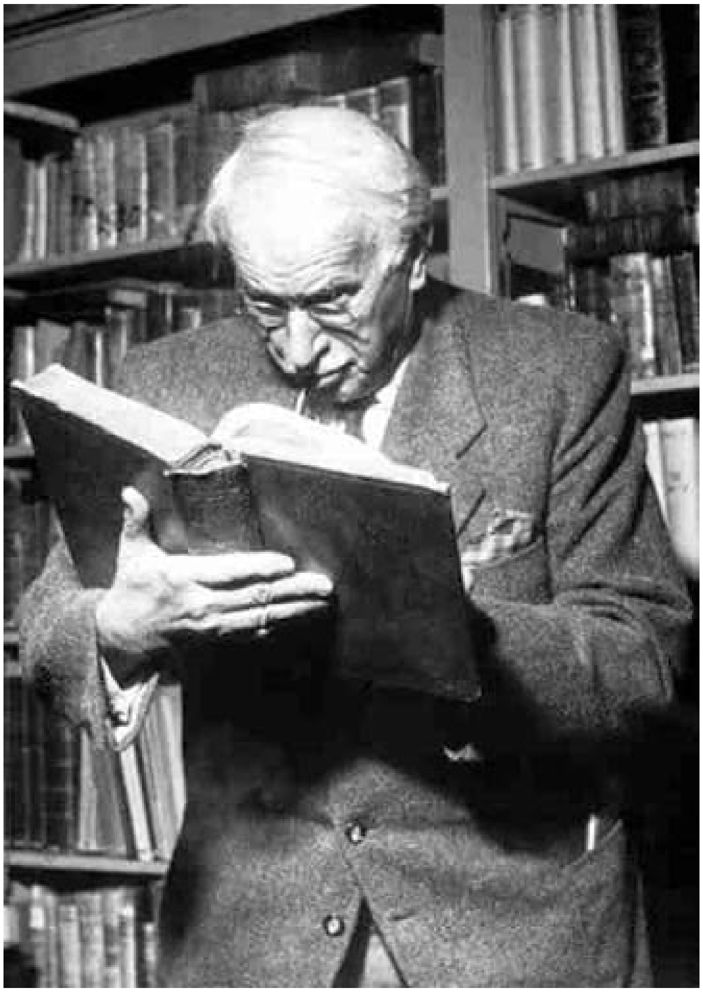
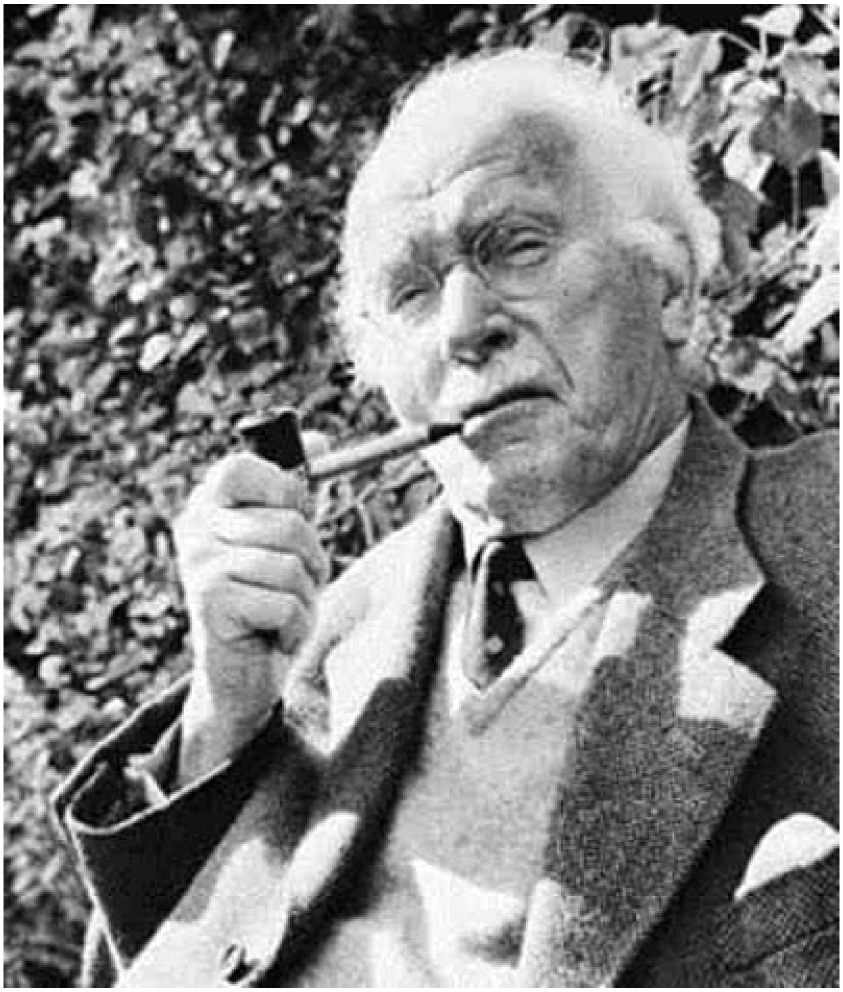



THE PORTABLE
JUNG
EDITED BY
JOSEPH CAMPBELL





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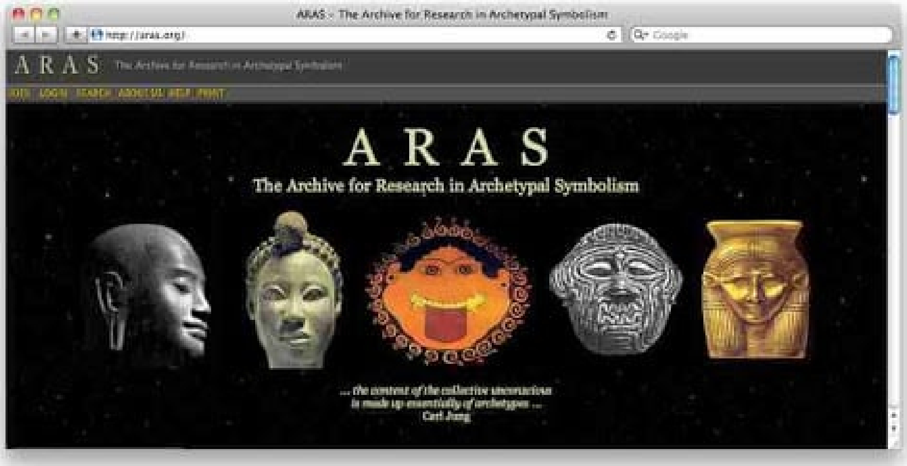
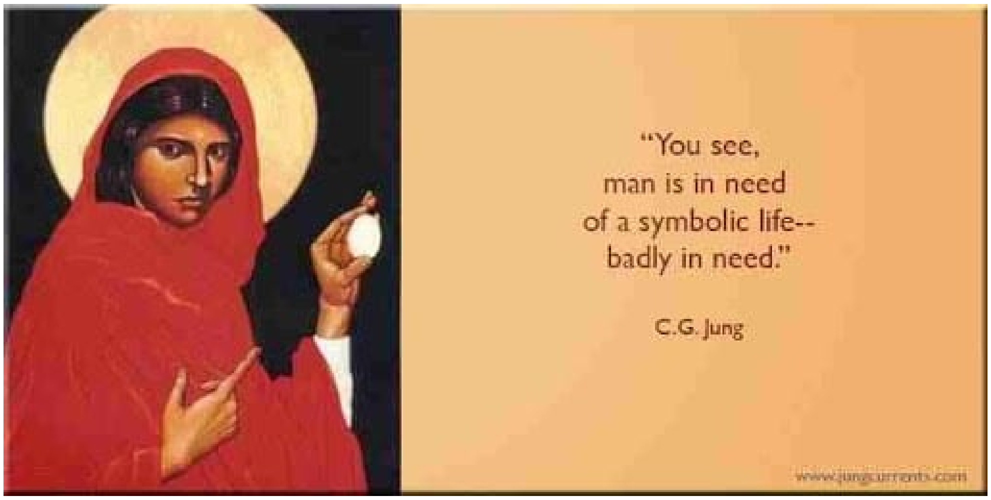

ARAS - The Archive for Research in Archetypal Symbolism
http://aras.org/
Google

ARAS

The Archive for Research in Archetypal Symbolism

... the content of the collective unconscious is made up essentially of archetypes ...
Carl Jung

[88]



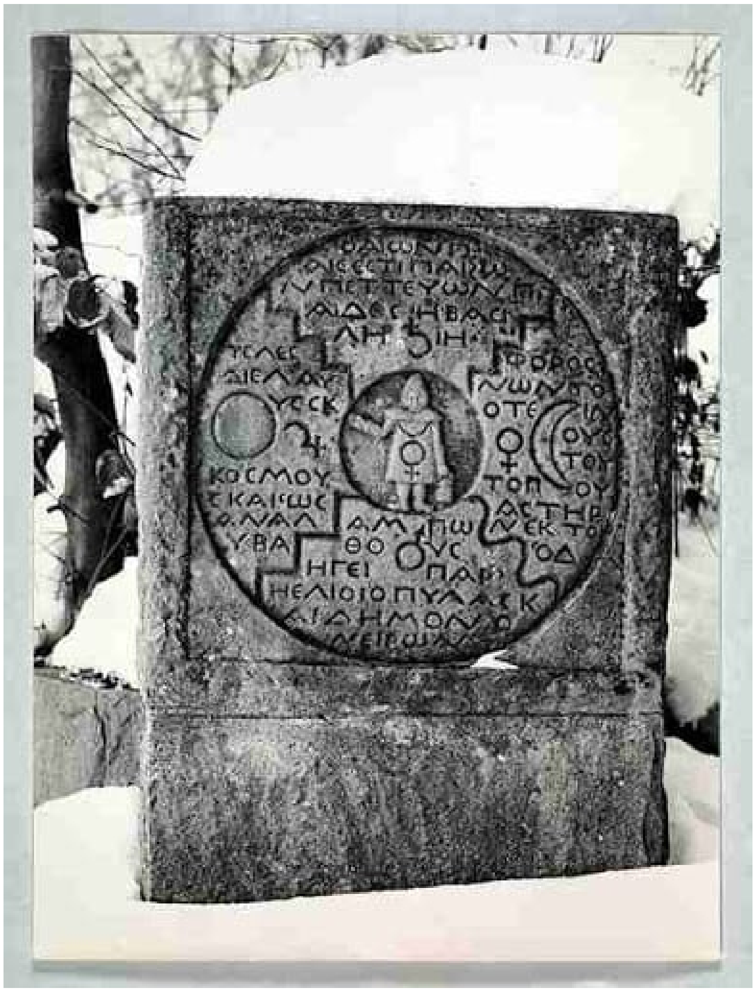
"You see,
man is in need
of a symbolic life--
badly in need."

C.G. Jung

www.jungcurrents.com

[89]

[90]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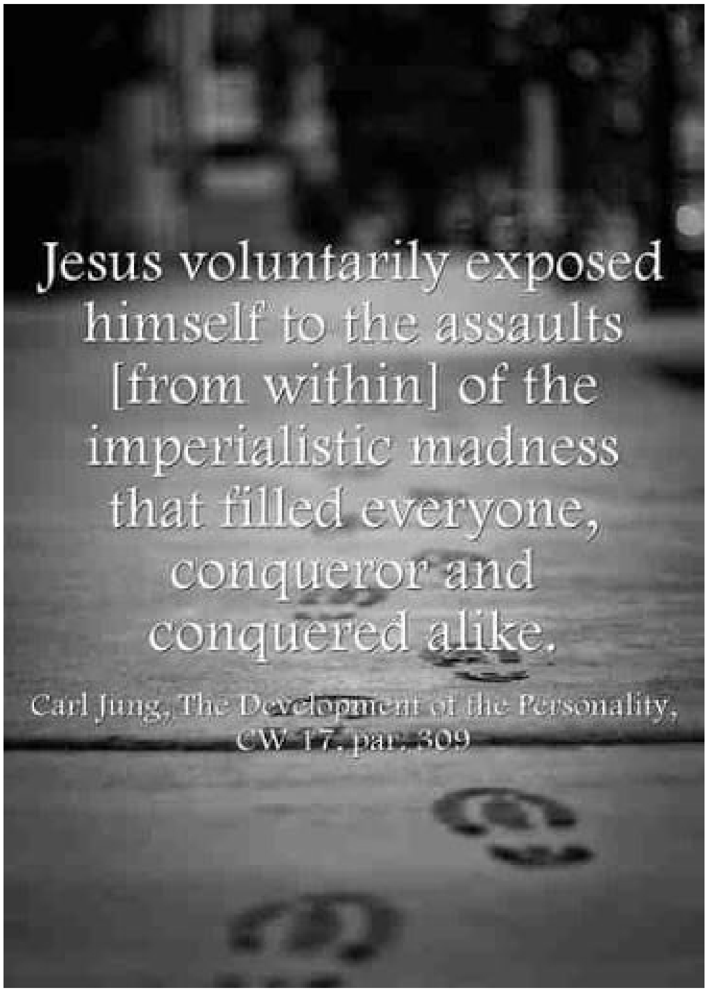
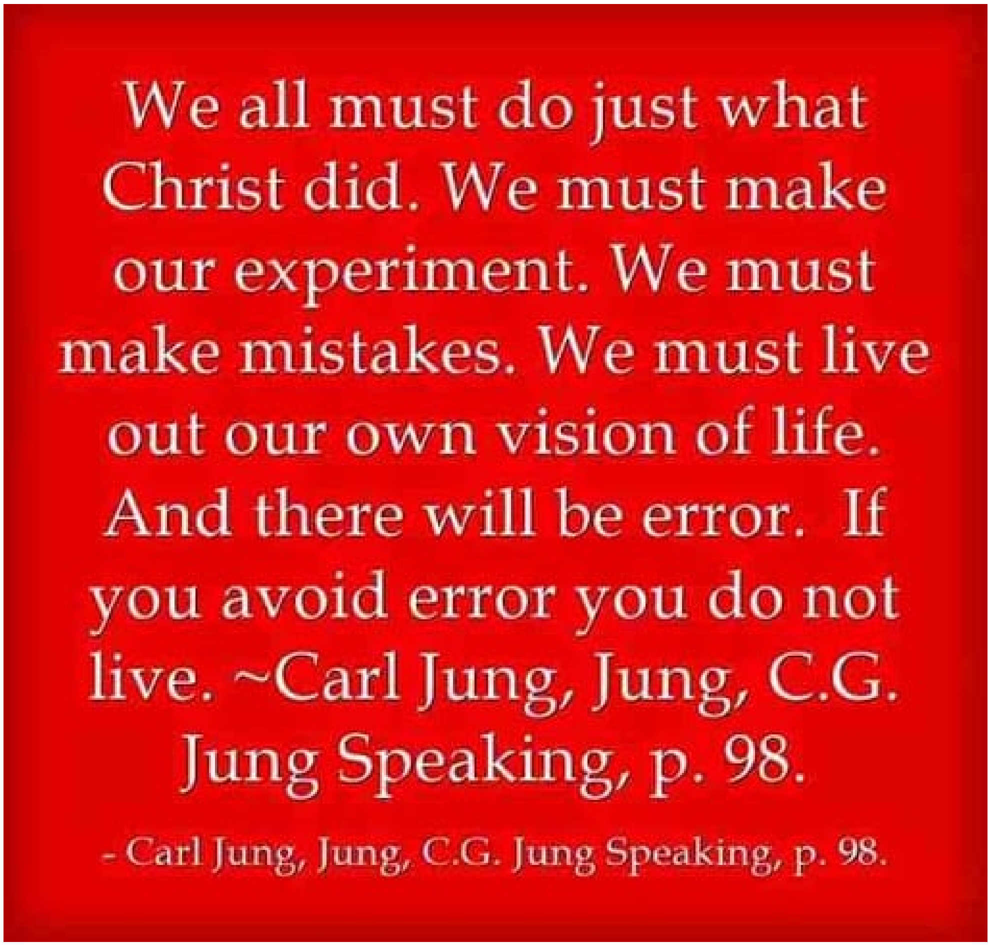


Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike.

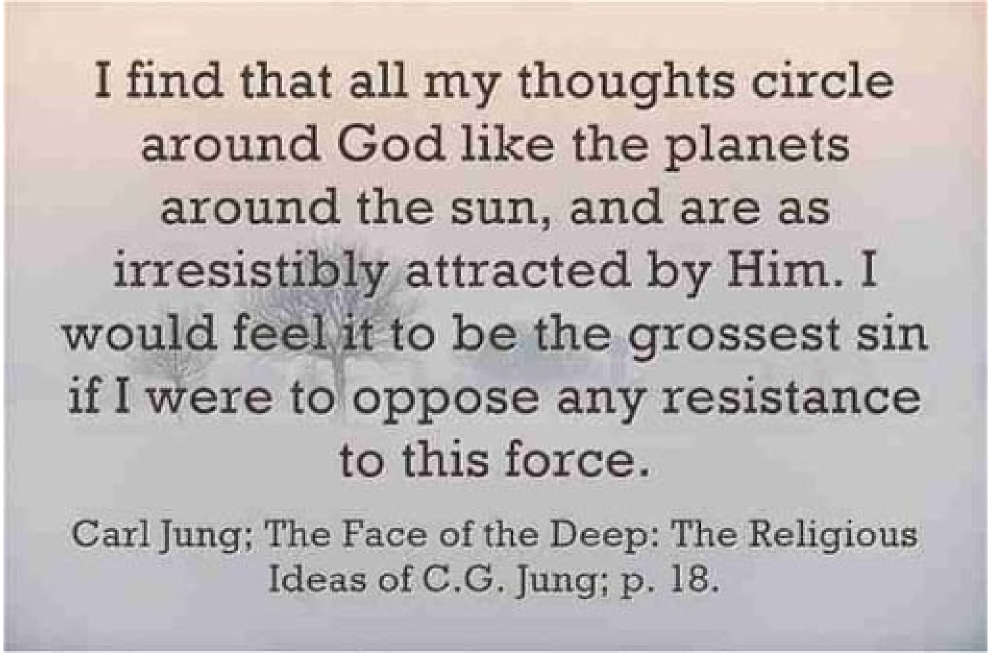
Carl Jung, The Development of the Personality, CW 17, par. 309



We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live. ~Carl Jung, Jung, C.G. Jung Speaking, p. 98.

- Carl Jung, Jung, C.G. Jung Speaking, p. 98.

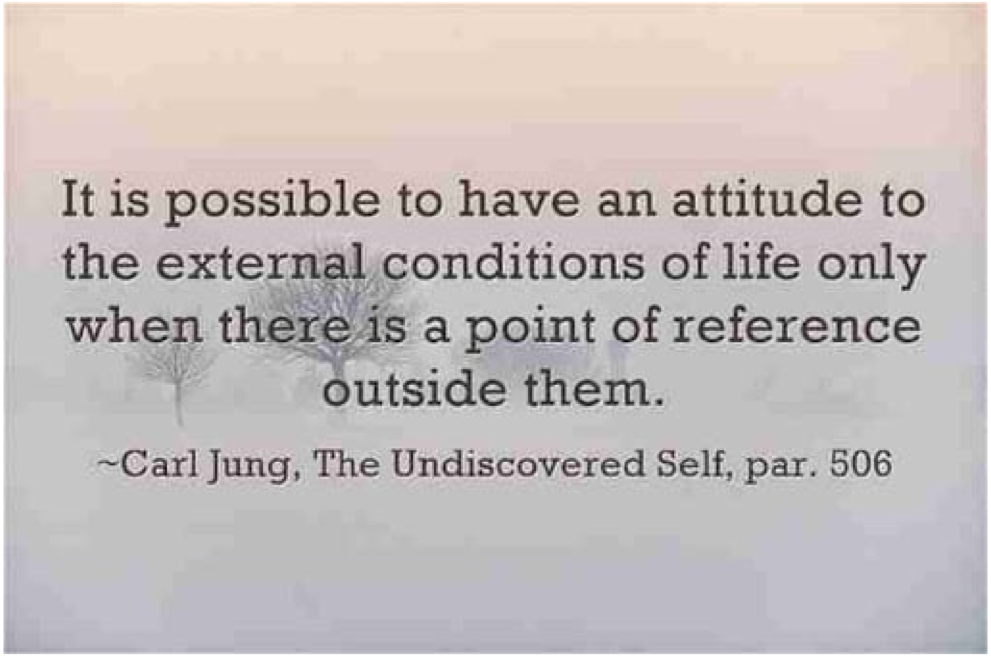
[94]



I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force.

Carl Jung; The Face of the Deep: The Religious Ideas of C.G. Jung; p. 18.

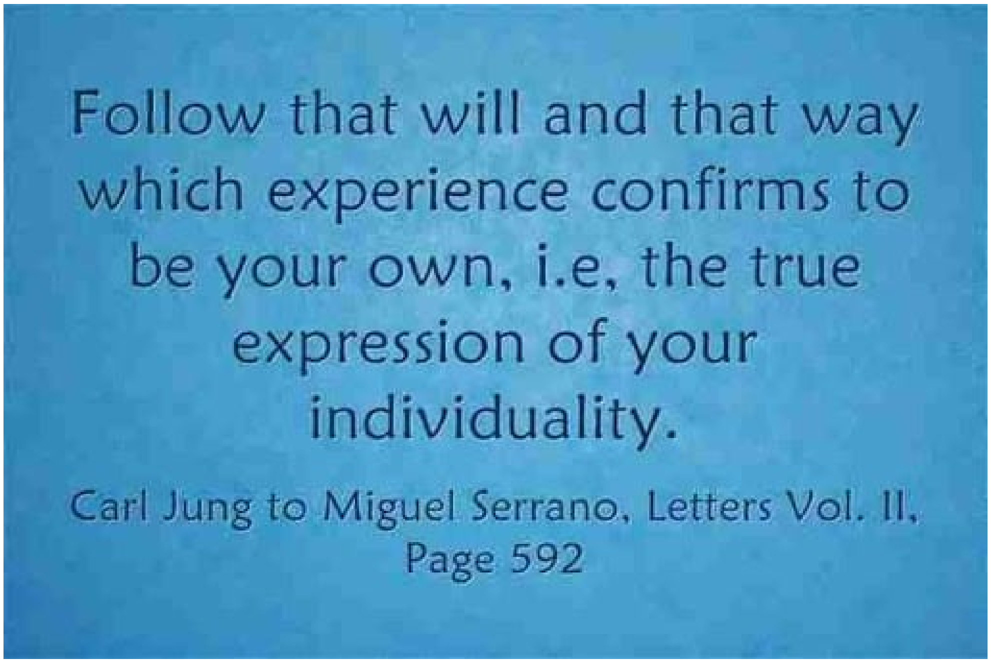
[95]



It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them.

~Carl Jung, The Undiscovered Self, par. 506

[96]



Follow that will and that way which experience confirms to be your own, i.e, the true expression of your individuality.

Carl Jung to Miguel Serrano, Letters Vol. II, Page 592

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Carl Jung Quotations 3*** (2019-03-28 04:00)

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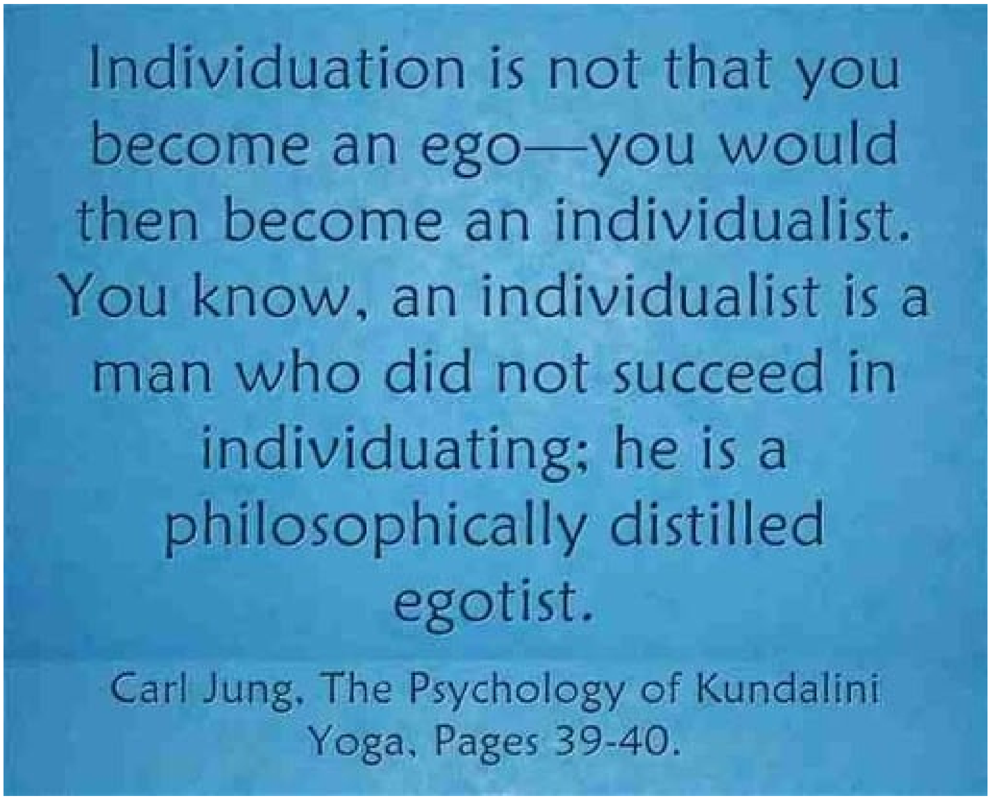

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist.

Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

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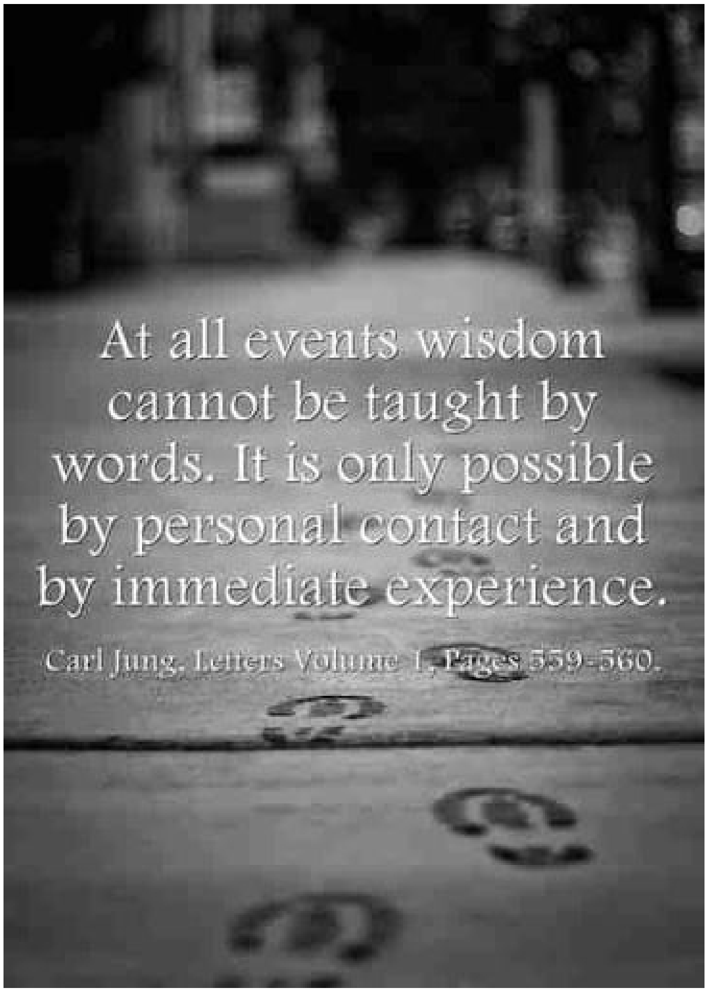
At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience.
Carl Jung. Letters Volume 1, Pages 559-560.

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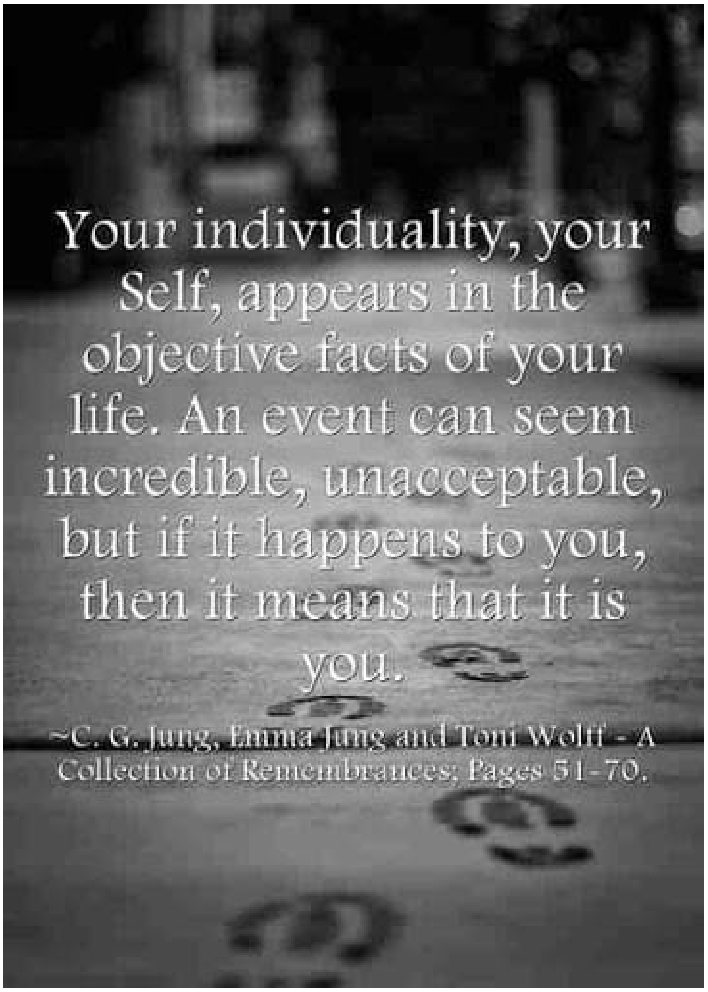
Your individuality, your Self, appears in the objective facts of your life. An event can seem incredible, unacceptable, but if it happens to you, then it means that it is you.
~C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

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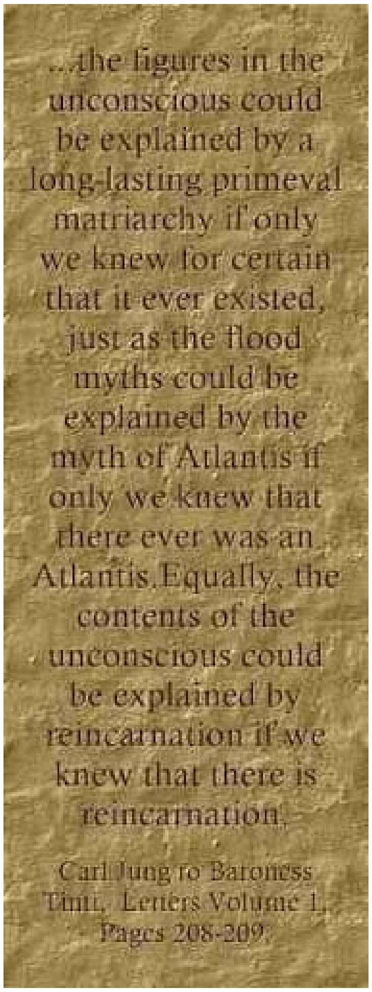

...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis.Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation.

Carl Jung to Baroness Tinti, Letters Volume 1, Pages 208-209.

[4]

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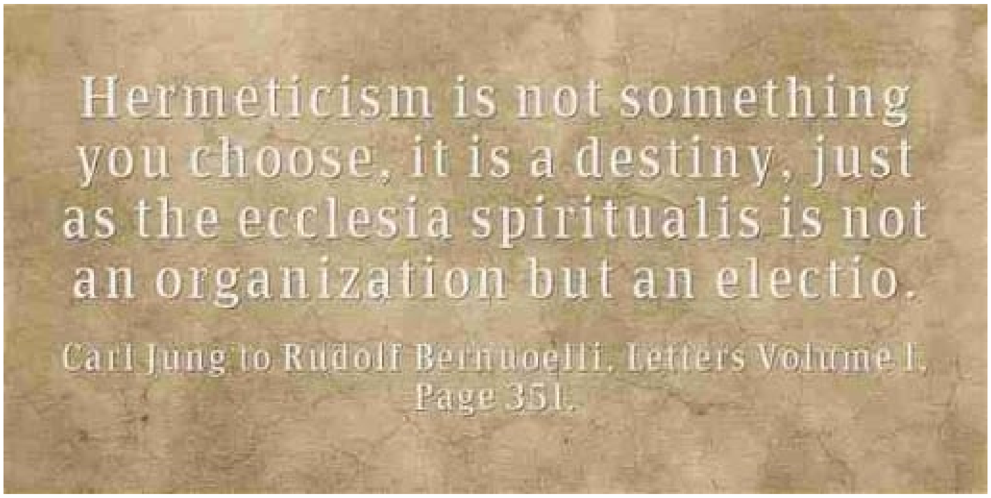

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio.

Carl Jung to Rudolf Bernuoelli, Letters Volume I, Page 351.

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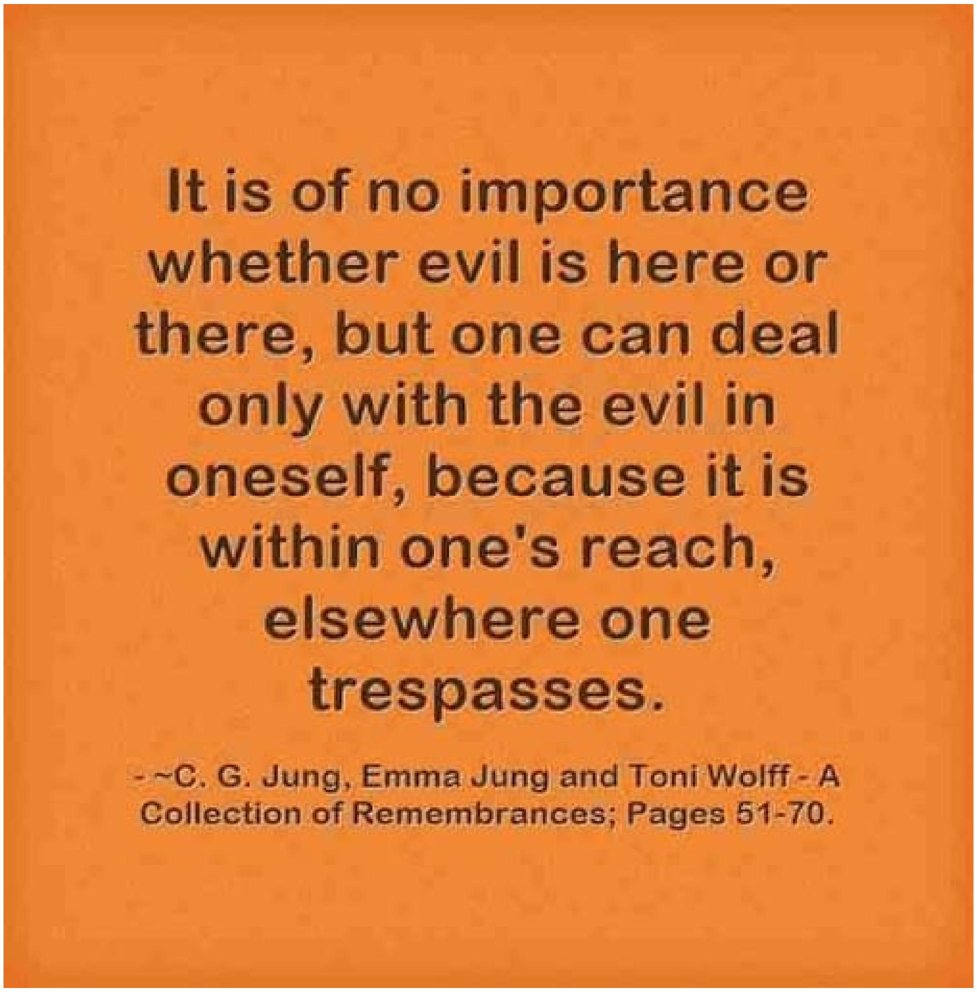

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses.

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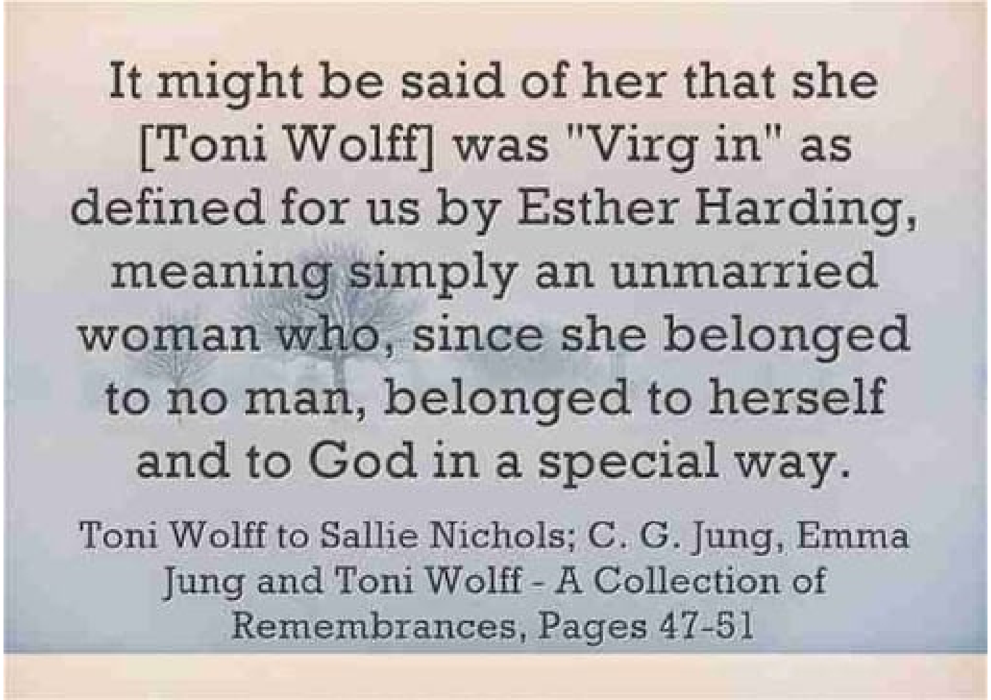

It might be said of her that she [Toni Wolff] was "Virg in" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way.

Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

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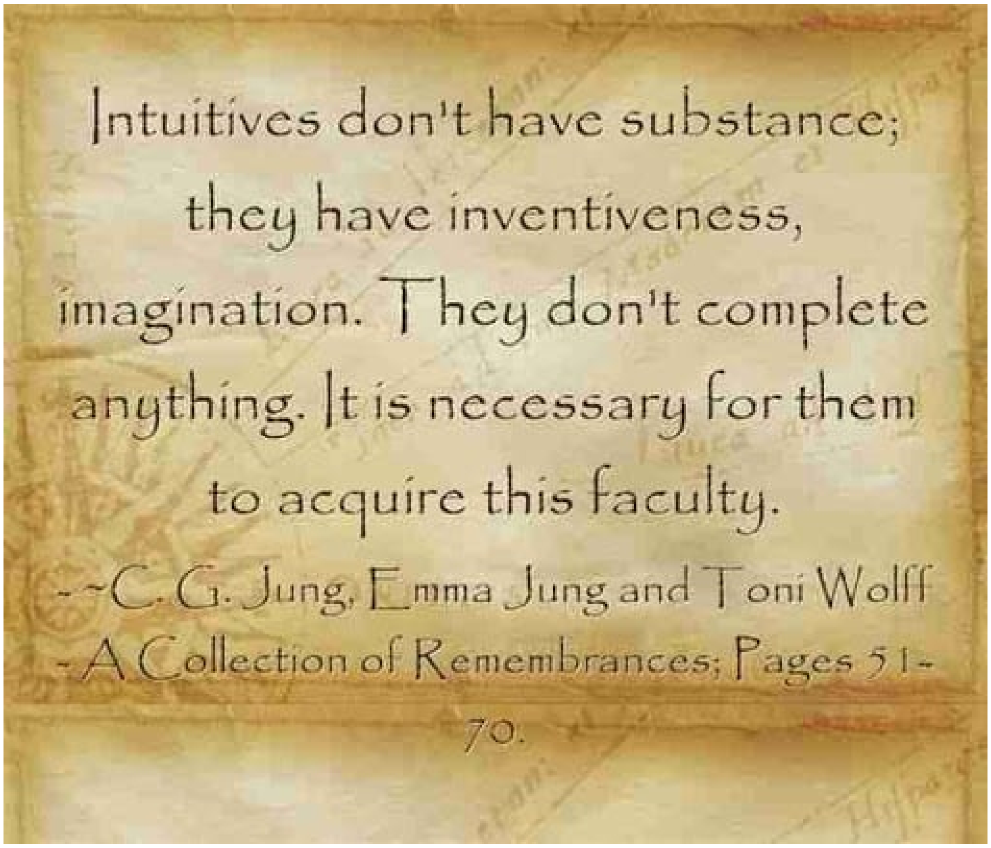

Intuitives don't have substance; they have inventiveness, imagination. They don't complete anything. It is necessary for them to acquire this faculty.

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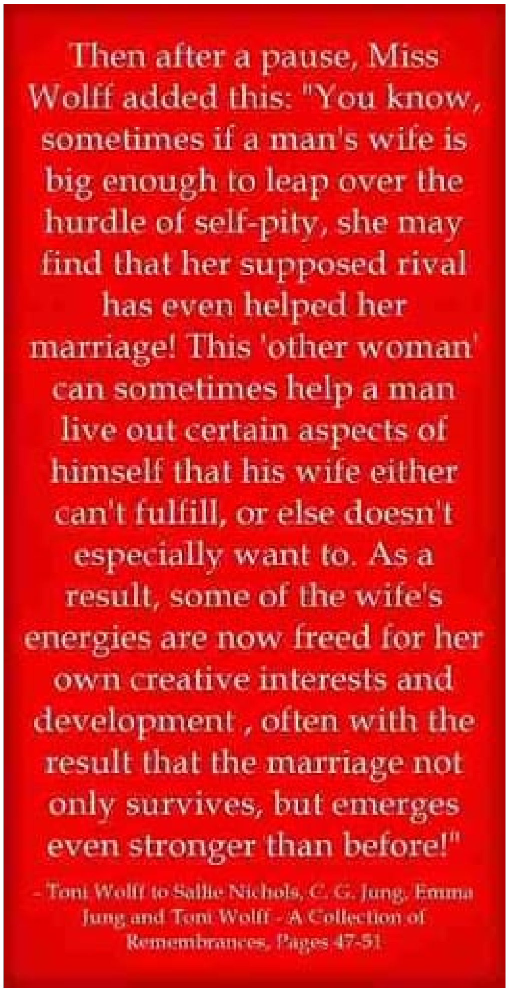
[9] 

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development , often with the result that the marriage not only survives, but emerges even stronger than before!"

- Toni Wolff to Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

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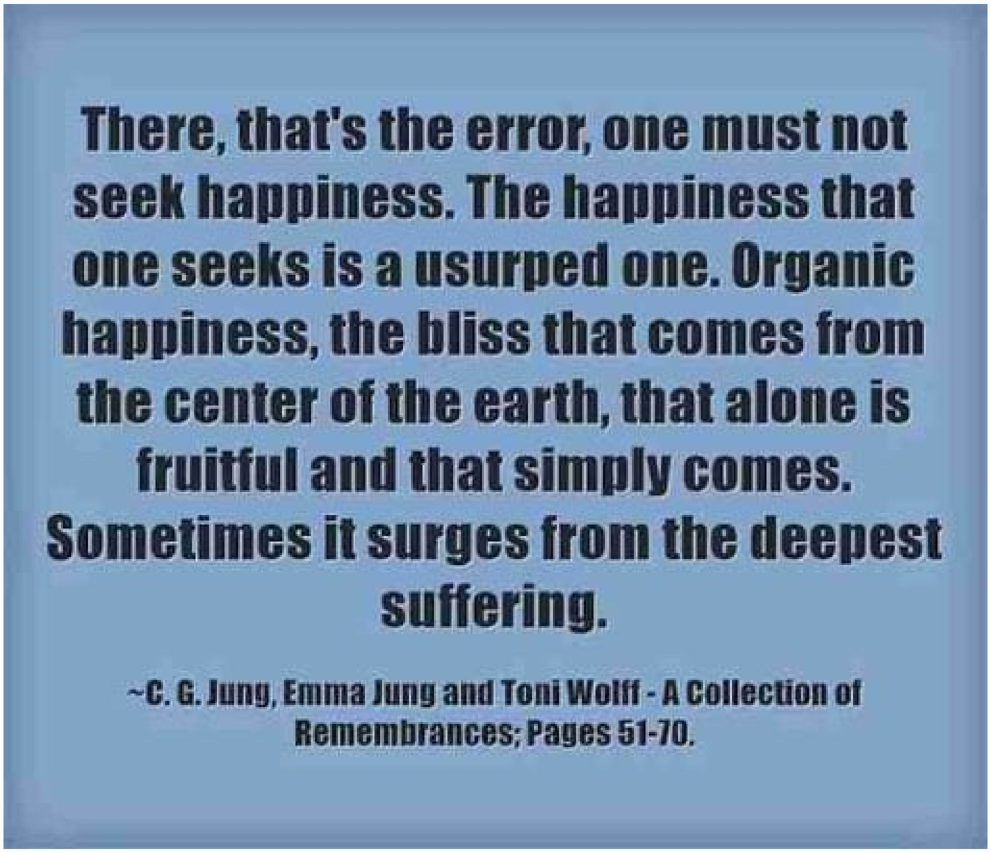

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering.

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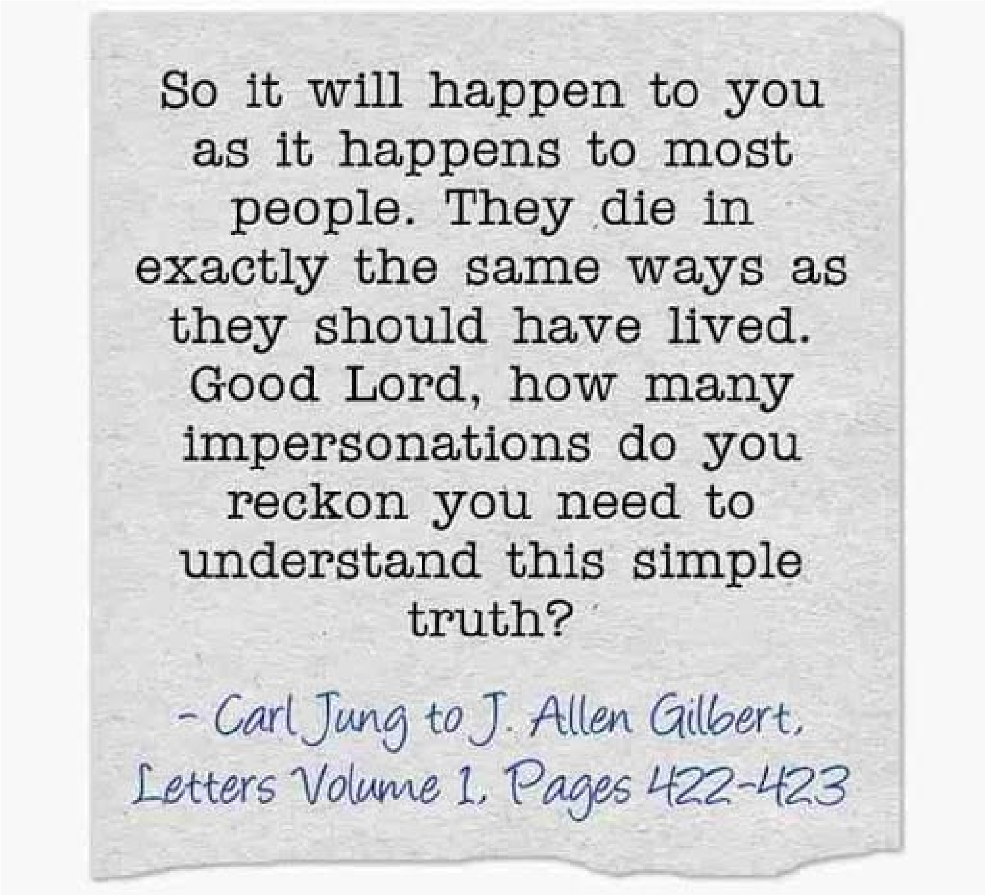

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth?

- Carl Jung to J. Allen Gilbert,
Letters Volume 1, Pages 422-423

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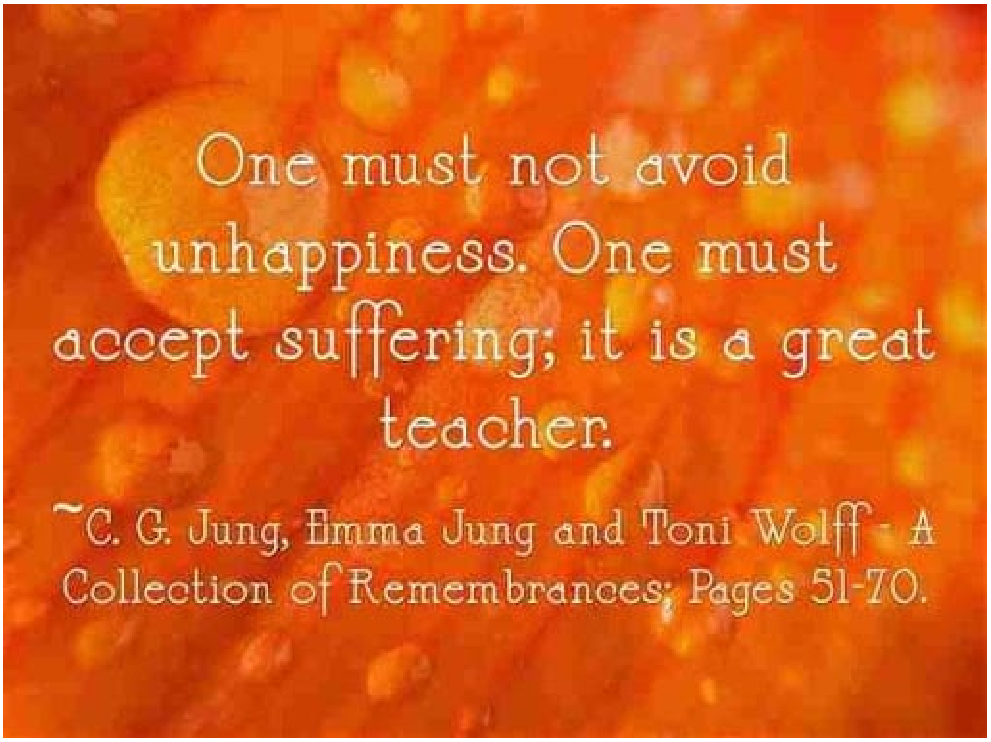

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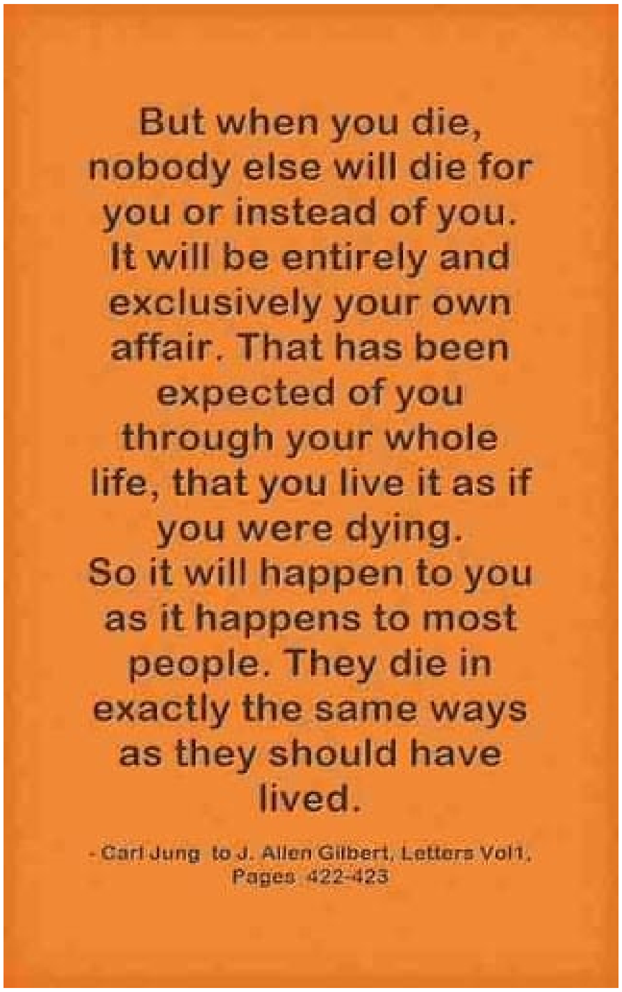

But when you die,
nobody else will die for
you or instead of you.
It will be entirely and
exclusively your own
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life, that you live it as if
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So it will happen to you
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The only people you can't treat are those who are born without a psyche. And of these there are not a few.

~Carl Jung to Frau N; Letters Volume 1; Page 95.

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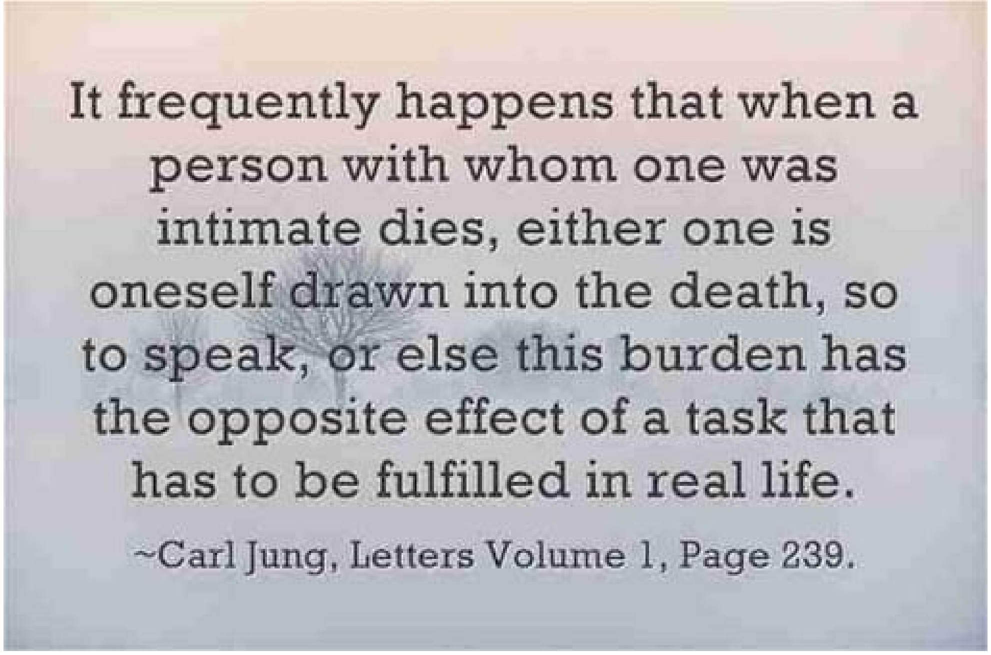

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life.

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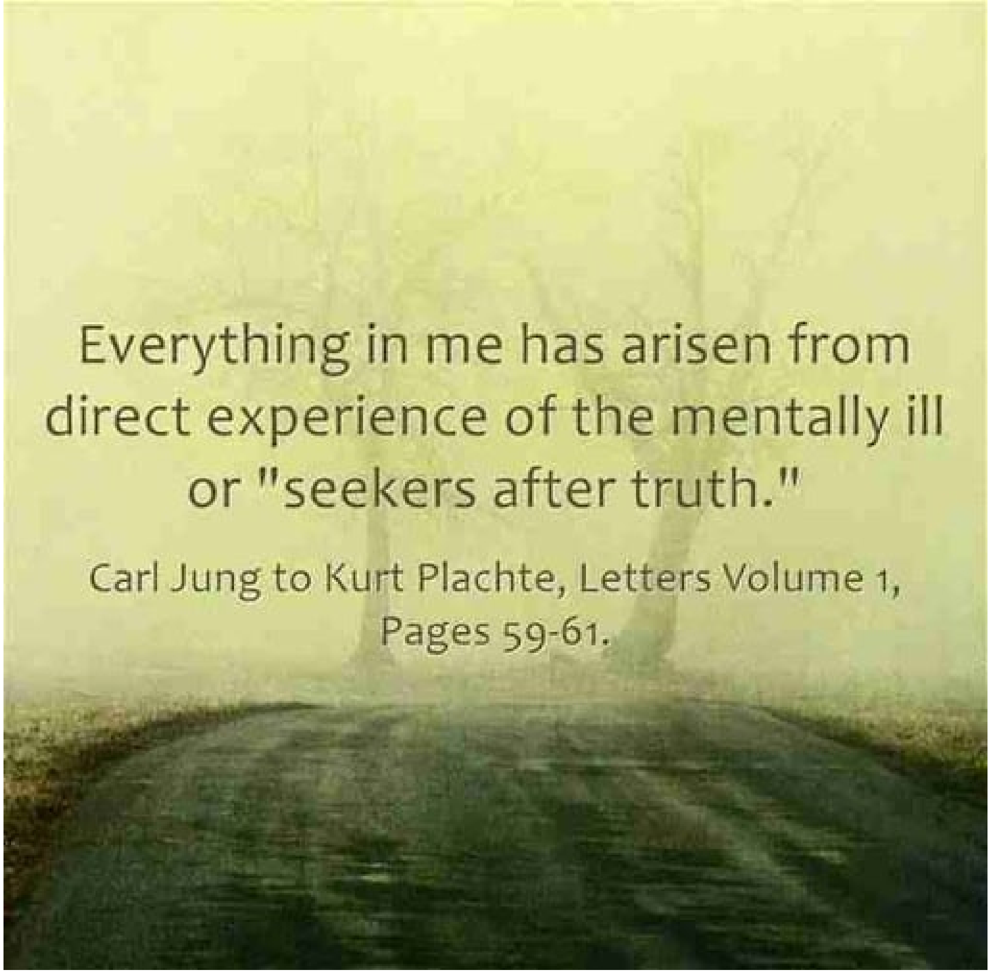

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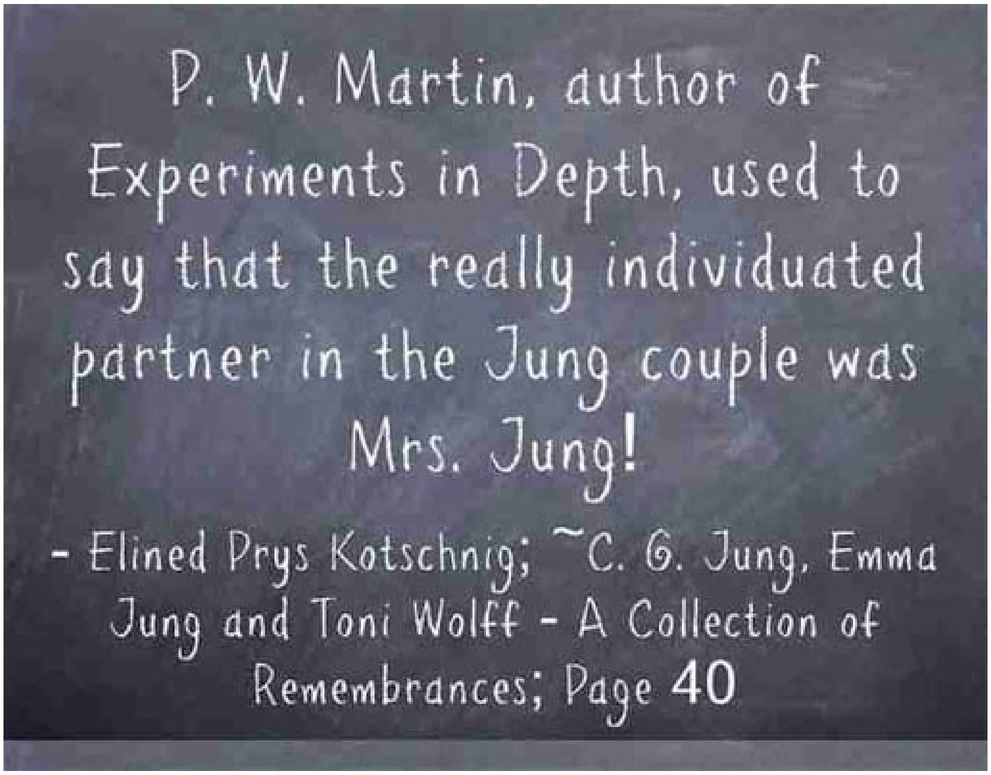
Carl Jung to Kurt Plachte, Letters Volume 1, Pages 59-61.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Letters Volume 1, Pages 59-61.



P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung!

- Elined Prys Kotschnig; ~C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

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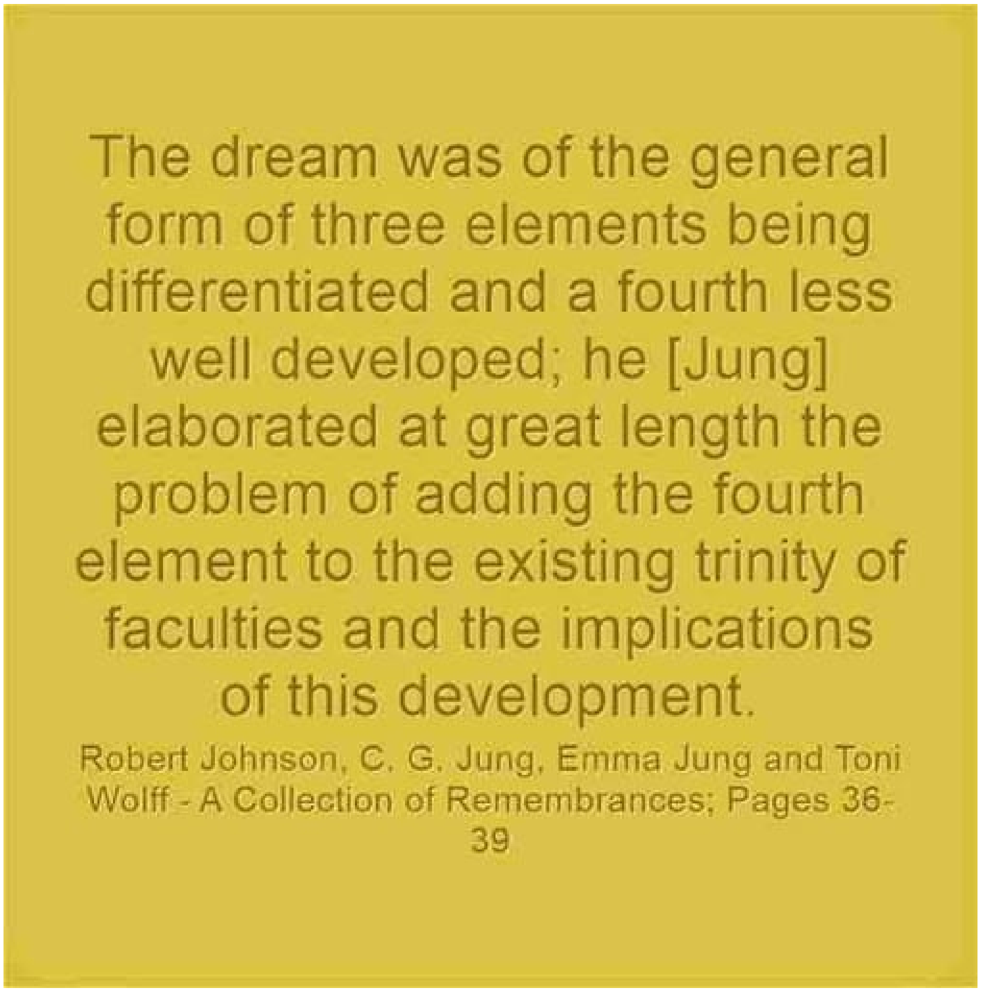

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Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

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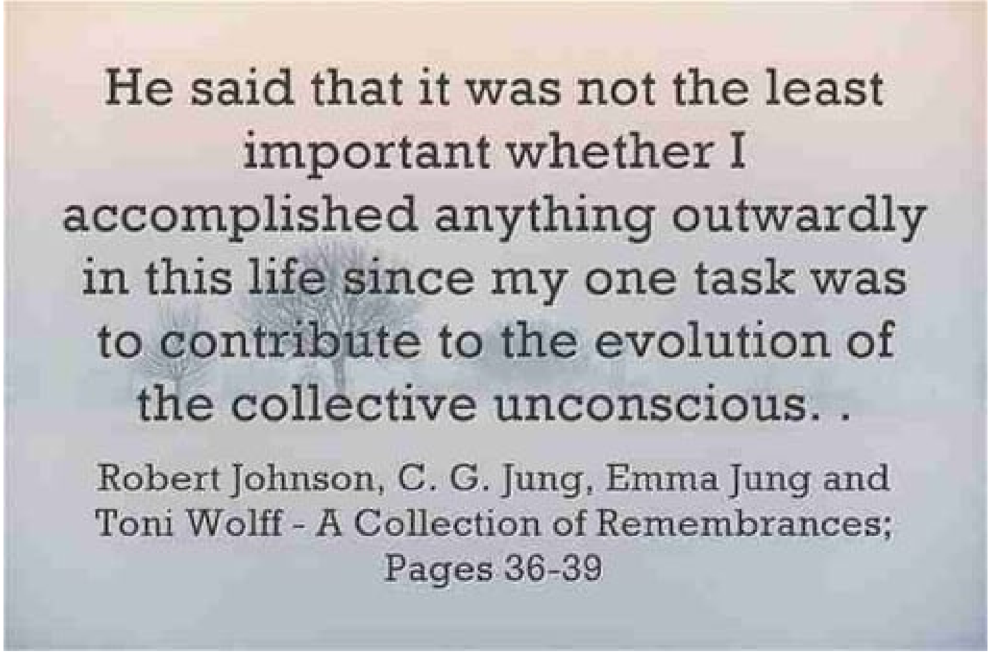

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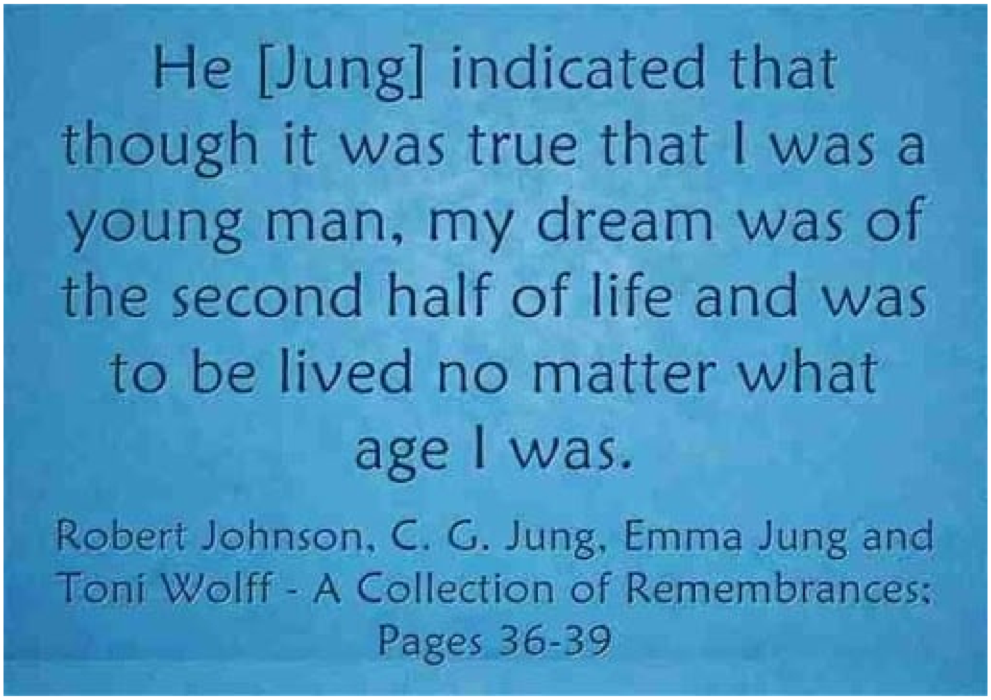
[20]



He [Jung] indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

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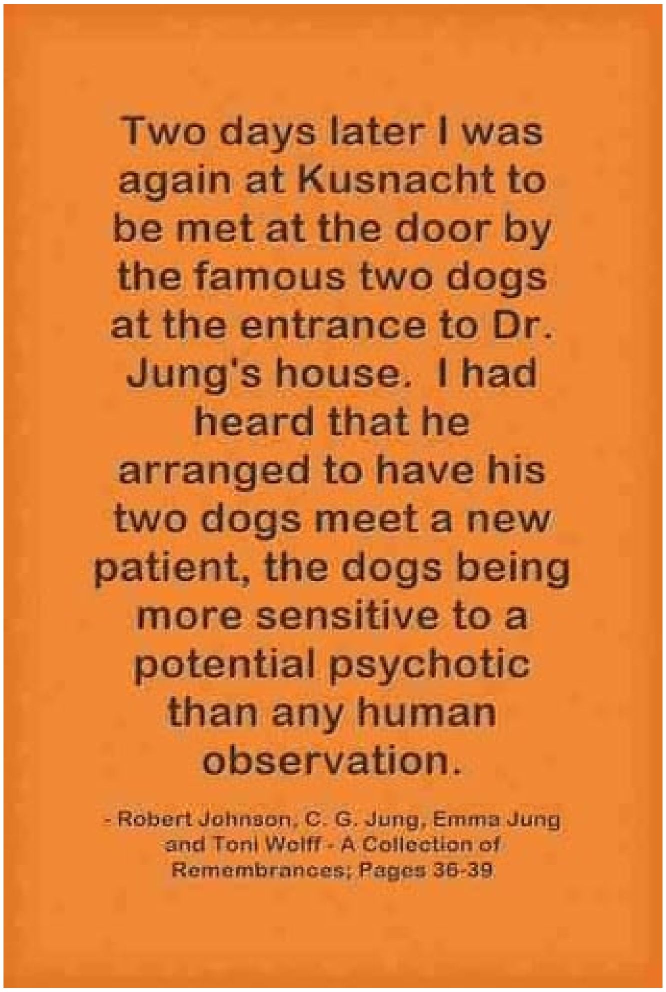
[21]



Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house. I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation.

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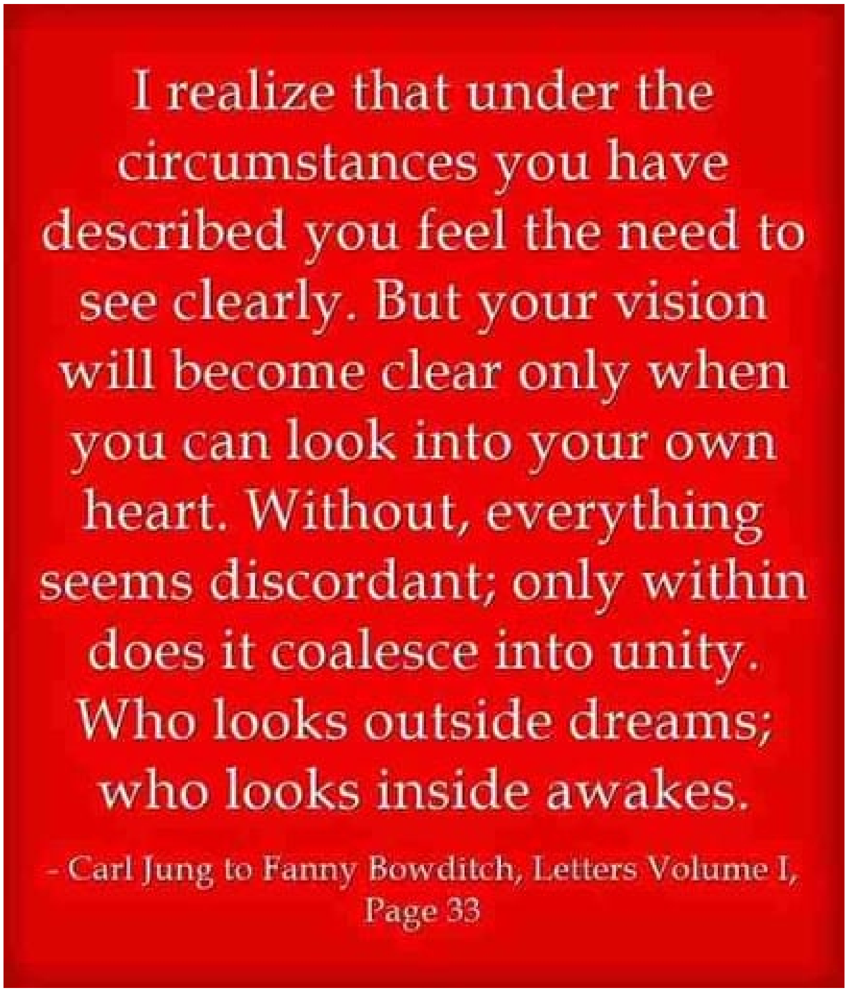
[22]



I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes.

- Carl Jung to Fanny Bowditch, Letters Volume I, Page 33

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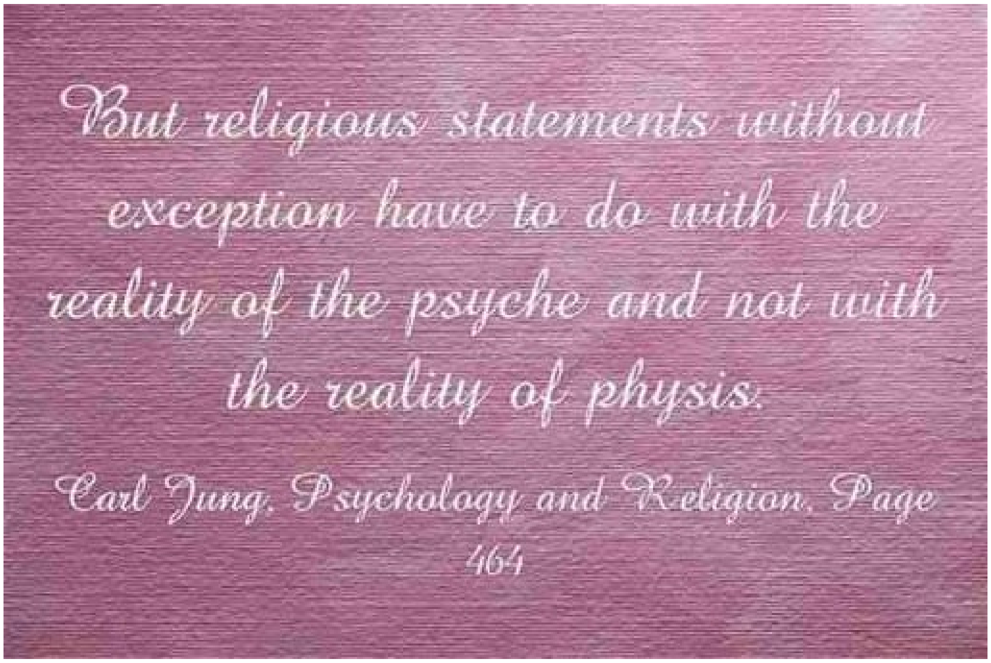

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis.

Carl Jung, Psychology and Religion, Page 464

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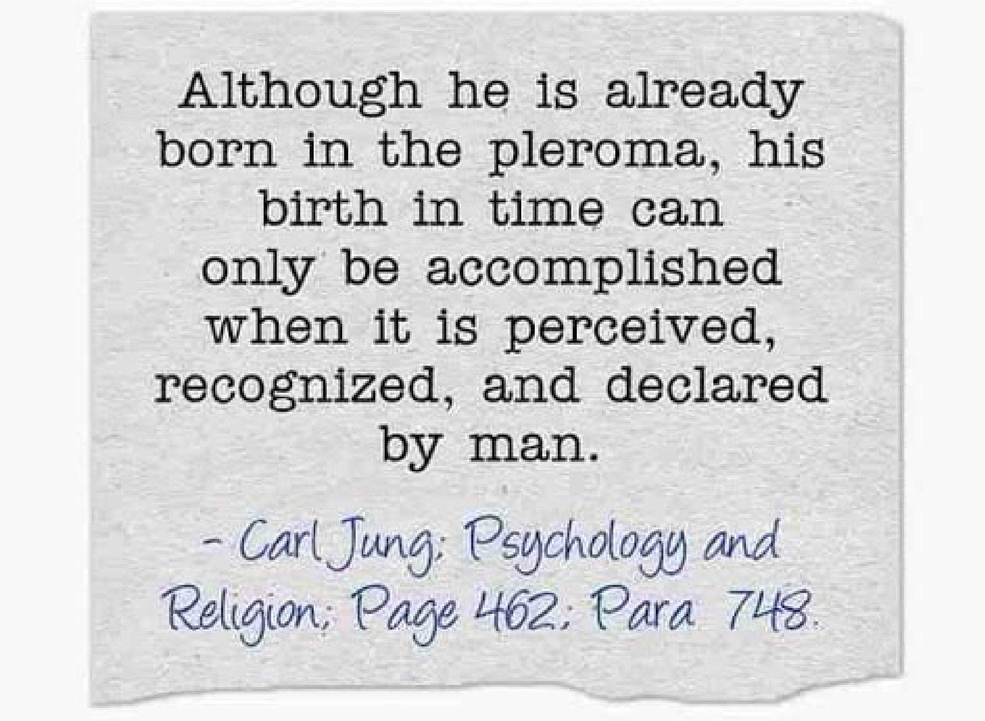

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man.

- Carl Jung: Psychology and Religion; Page 462; Para 748.

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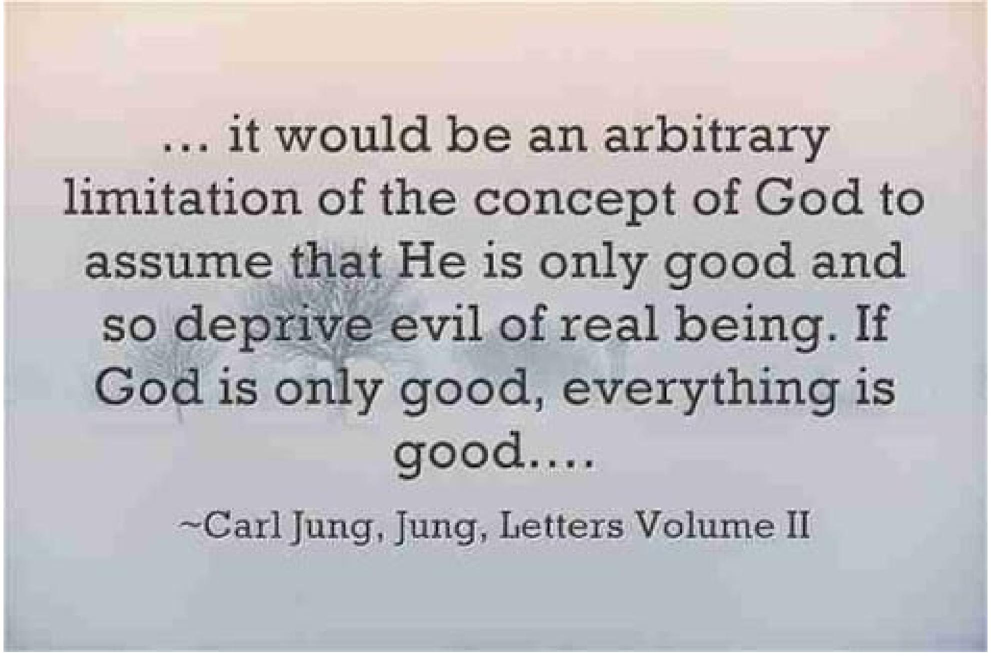
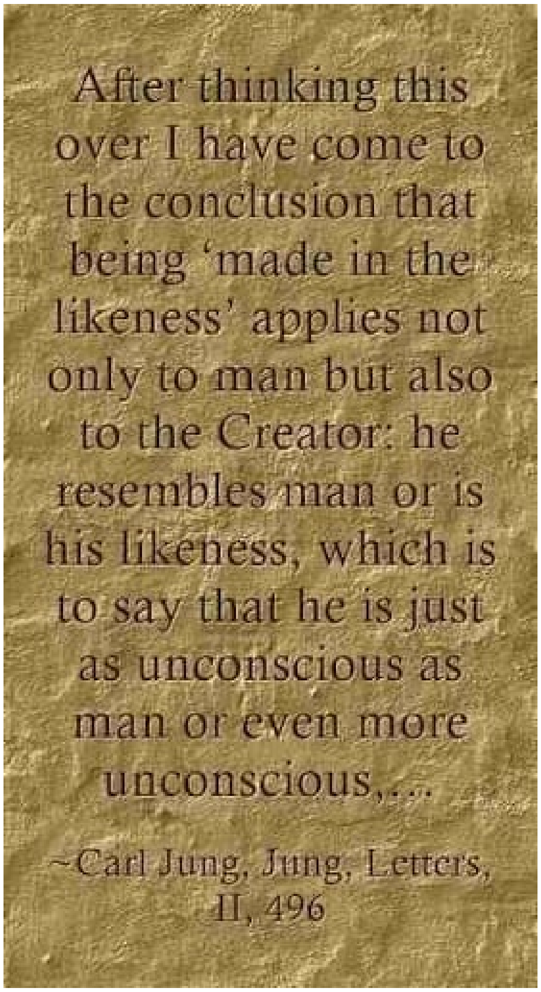
[25]



... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good....

~Carl Jung, Jung, Letters Volume II

... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good.... Carl Jung, Letters II, Page 519



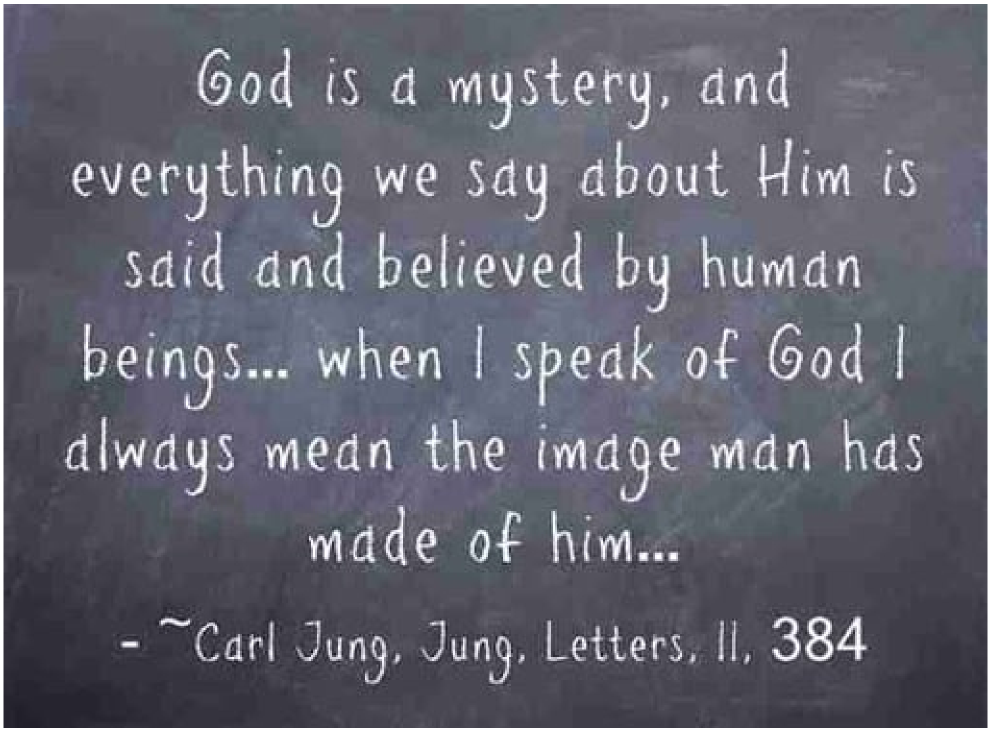
After thinking this over I have come to the conclusion that being 'made in the likeness' applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious,…

~Carl Jung, Jung, Letters, II, 496

[26]

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

[27]


God is a mystery, and everything we say about Him is said and believed by human beings... when I speak of God I always mean the image man has made of him...

- ~Carl Jung, Jung, Letters, II, 384

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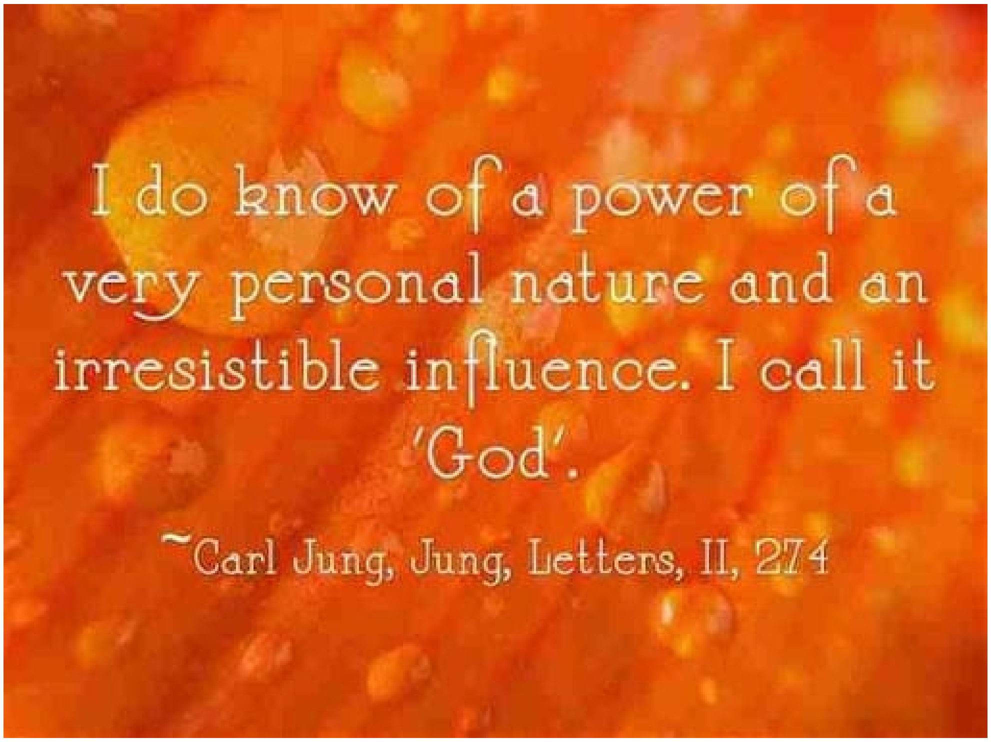
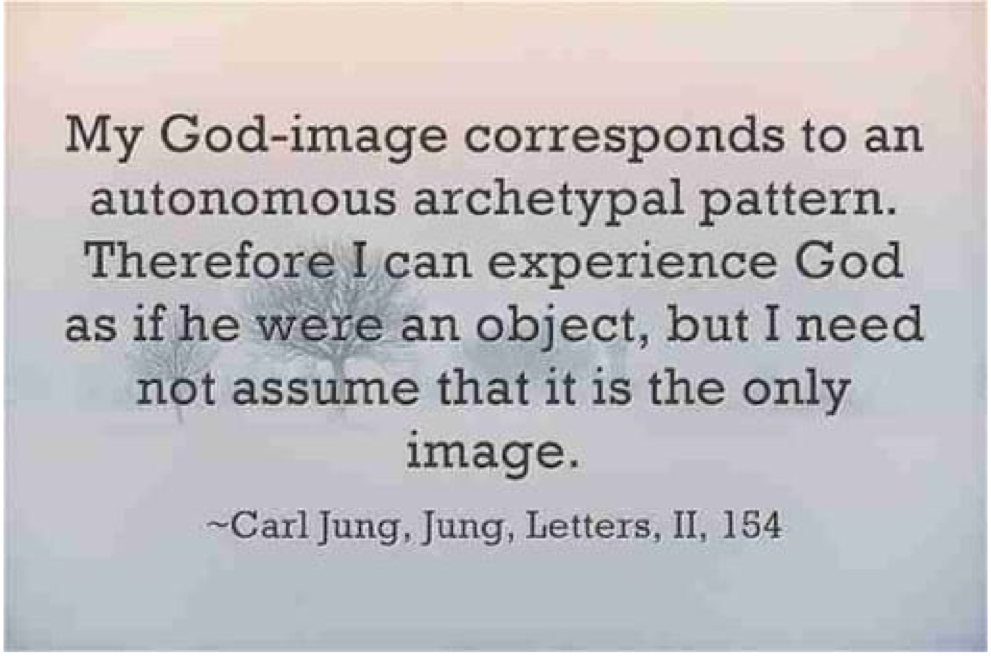
[28]


I do know of a power of a very personal nature and an irresistible influence. I call it 'God'.

~Carl Jung, Jung, Letters, II, 274

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, Page 274.

[29]



My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image.

~Carl Jung, Jung, Letters, II, 154

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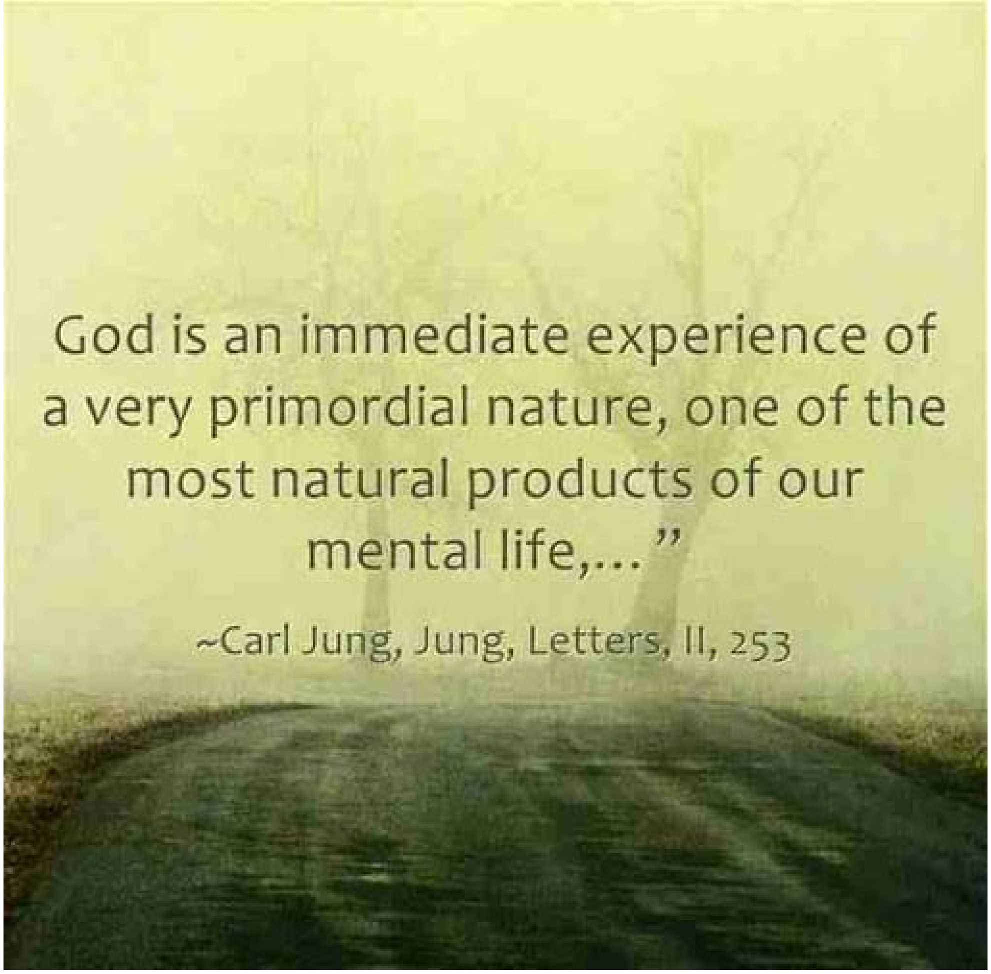
[30]



God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…”
~Carl Jung, Jung, Letters, II, 253

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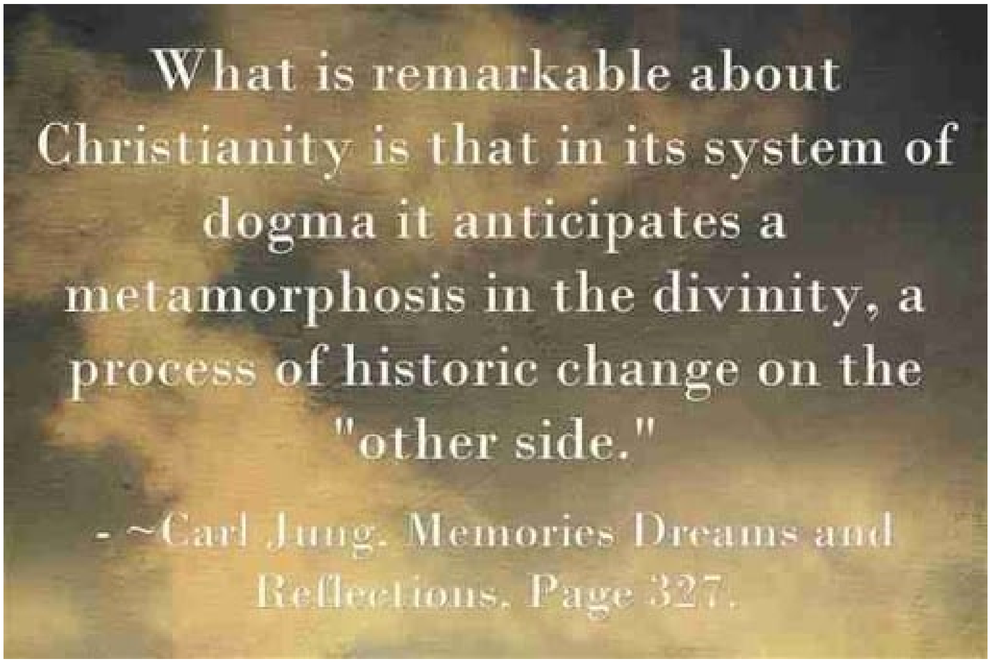
Carl Jung, Letters **II**, Page 253.



What is remarkable about
Christianity is that in its system of
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Reflections, Page 327.

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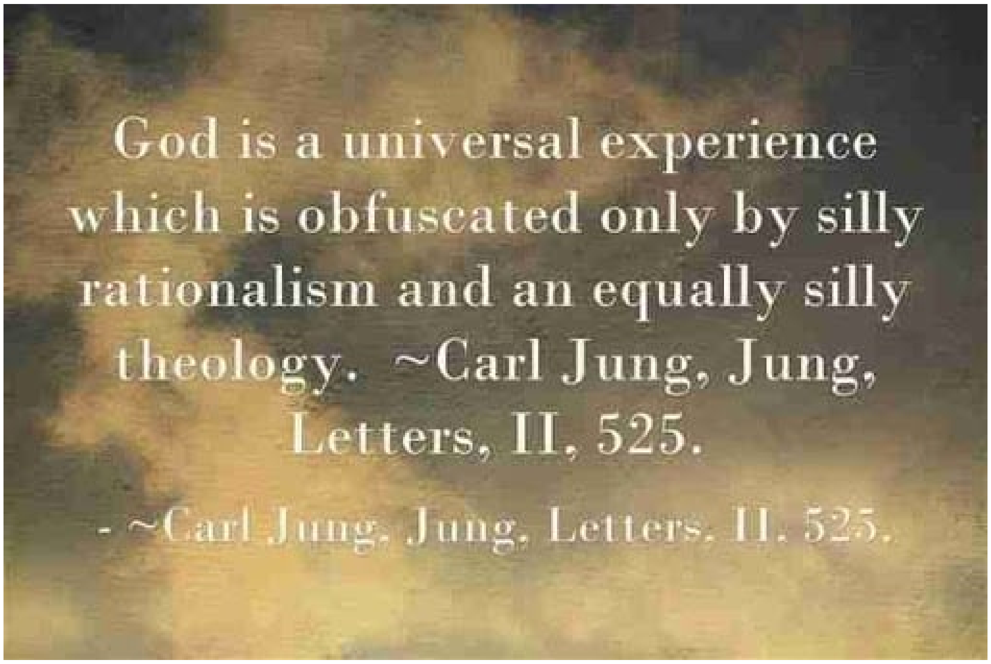
[32]



God is a universal experience
which is obfuscated only by silly
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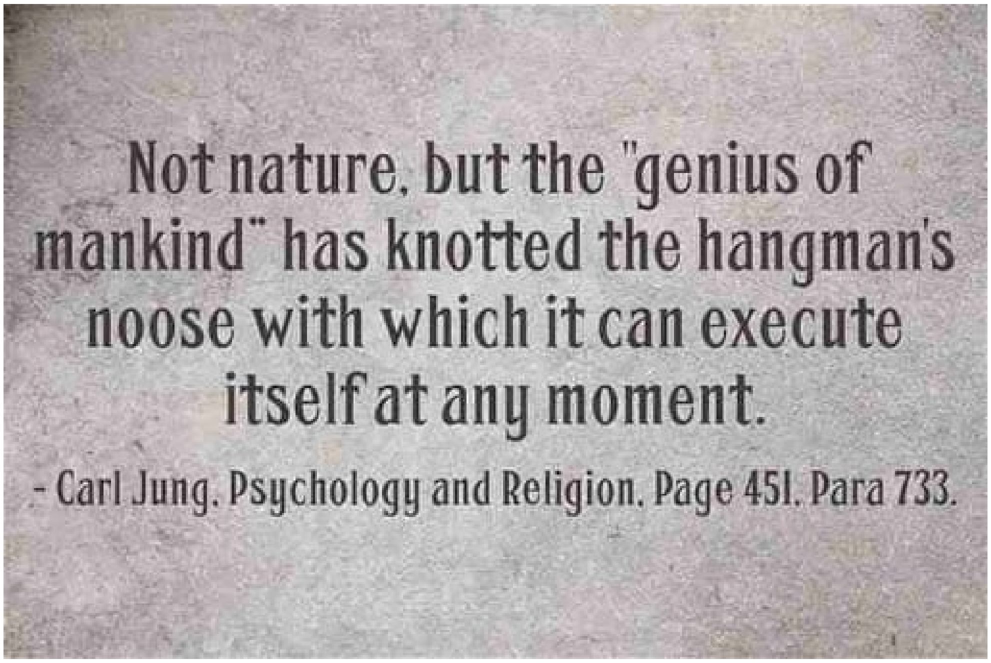
[33]



Not nature, but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

- Carl Jung, Psychology and Religion, Page 451, Para 733.

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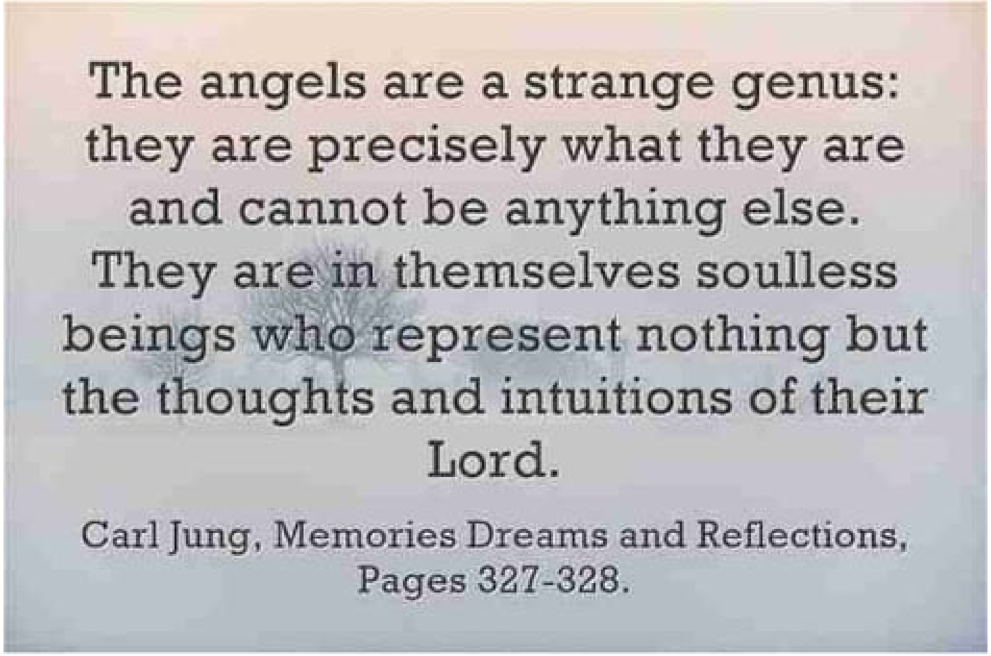
[34]



The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord.

Carl Jung, Memories Dreams and Reflections, Pages 327-328.

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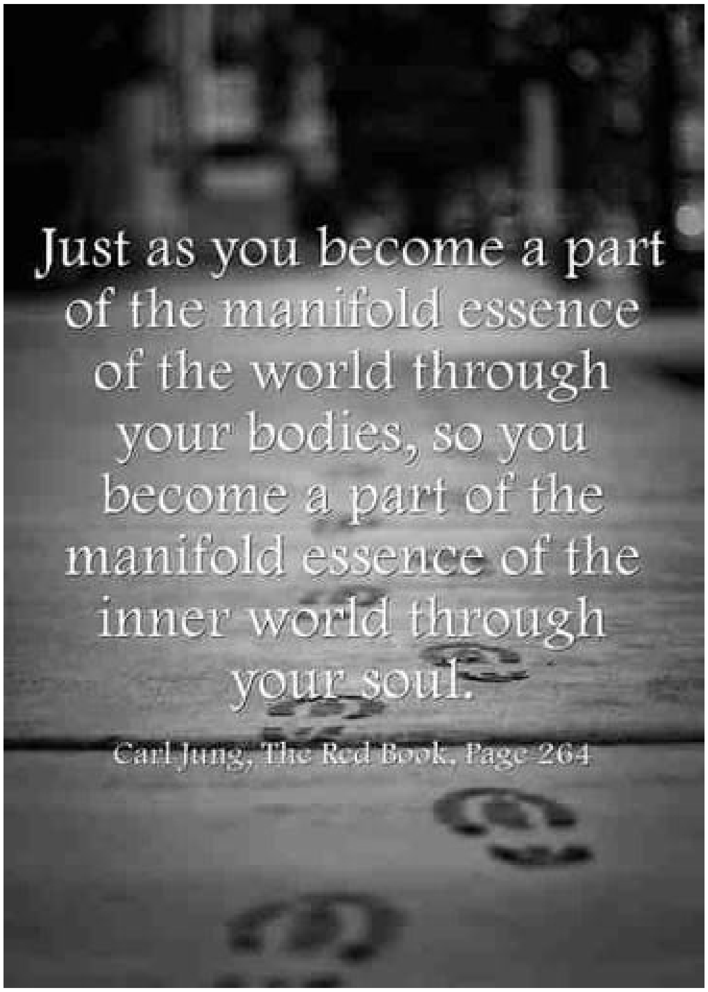
[35]



Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul.

Carl Jung, The Red Book, Page 264

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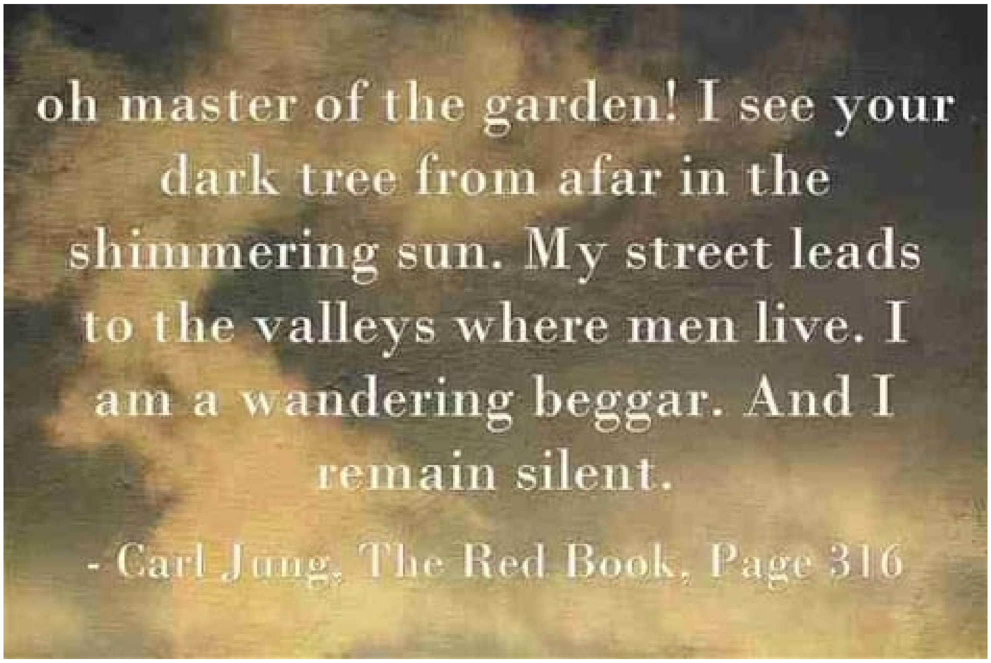
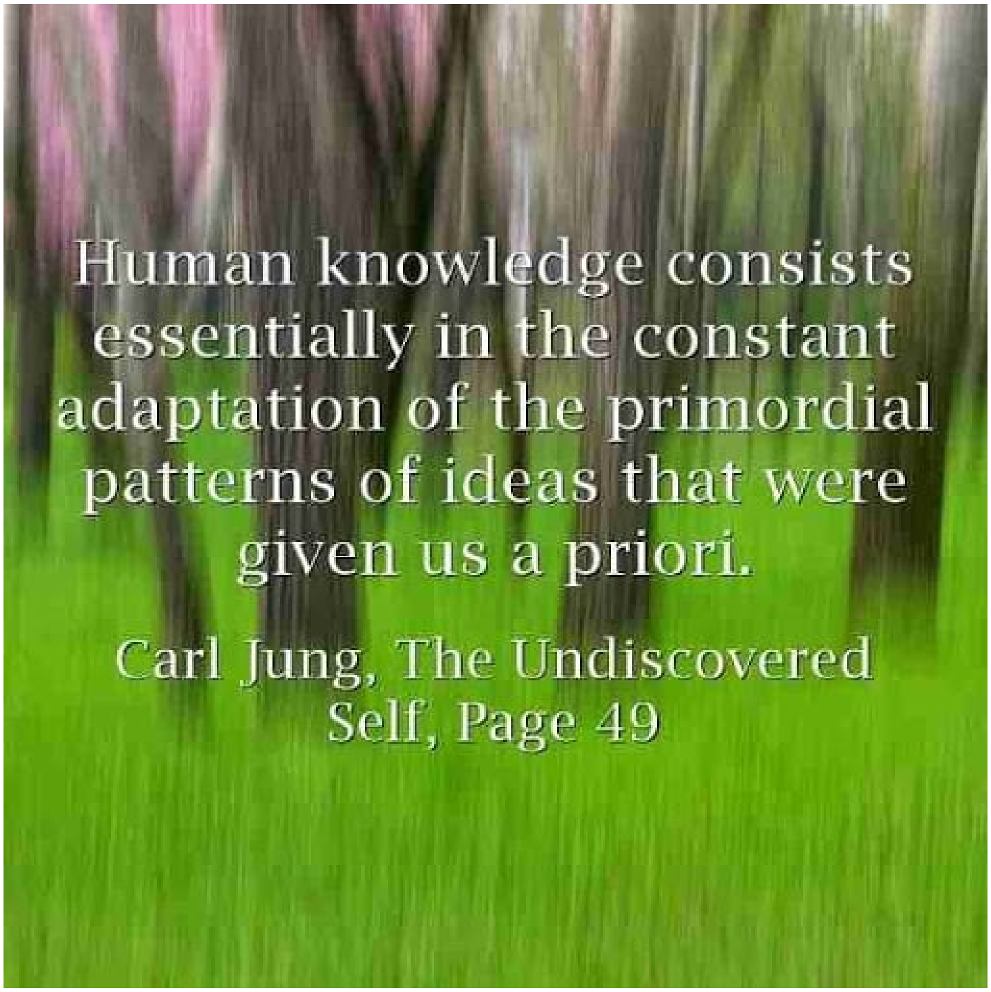


oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.

- Carl Jung, The Red Book, Page 316

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.



Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori.

Carl Jung, The Undiscovered Self, Page 49

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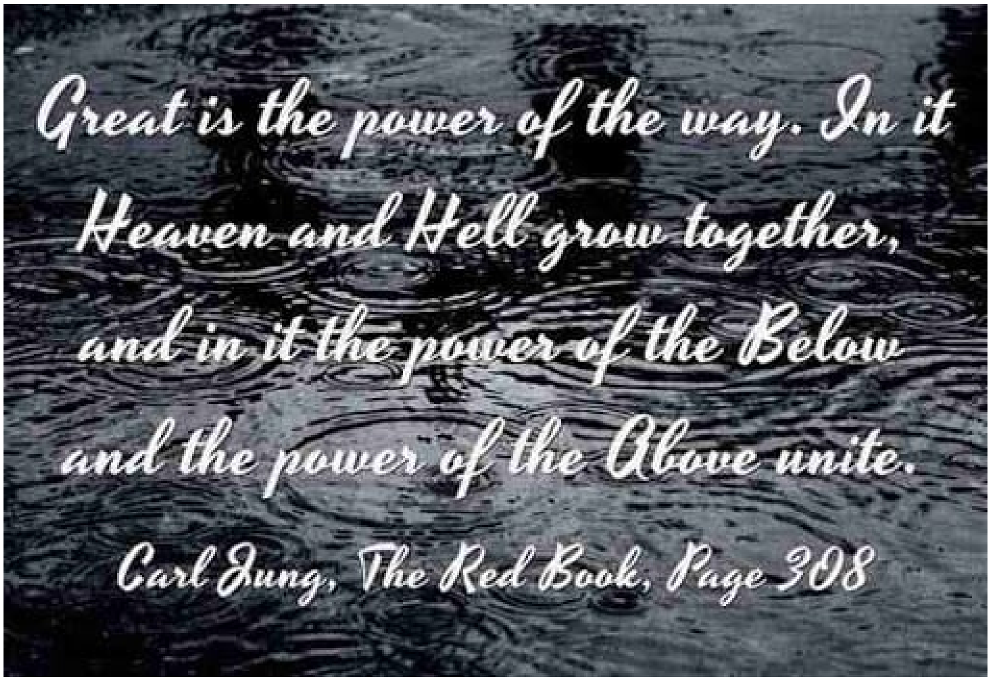

Great is the power of the way. In it
Heaven and Hell grow together,
and in it the power of the Below
and the power of the Above unite.
Carl Jung, The Red Book, Page 308

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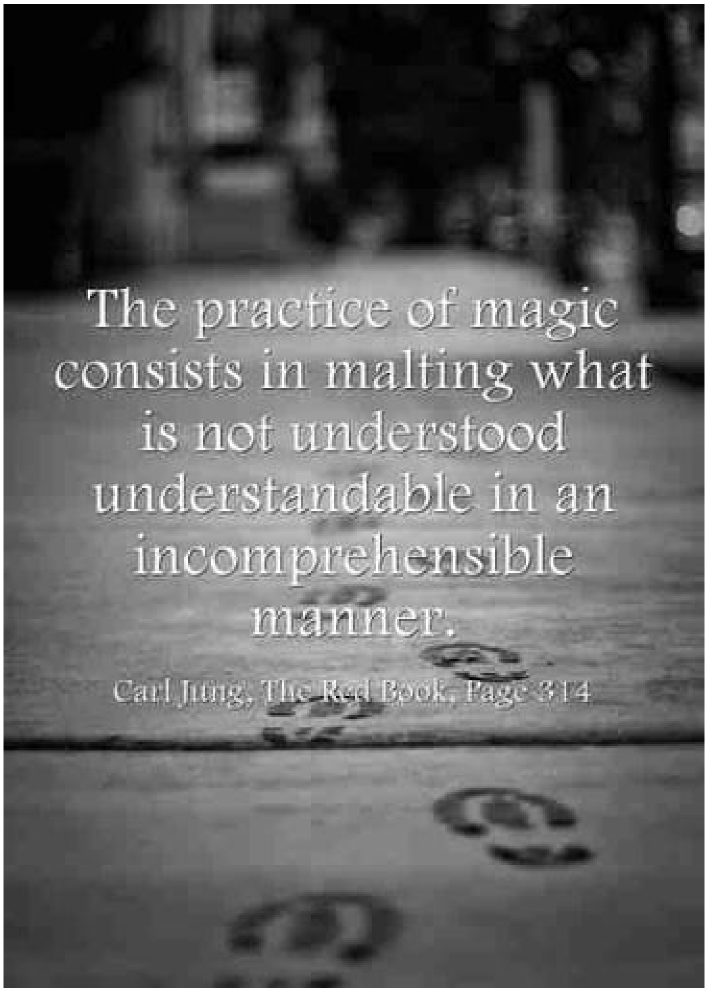
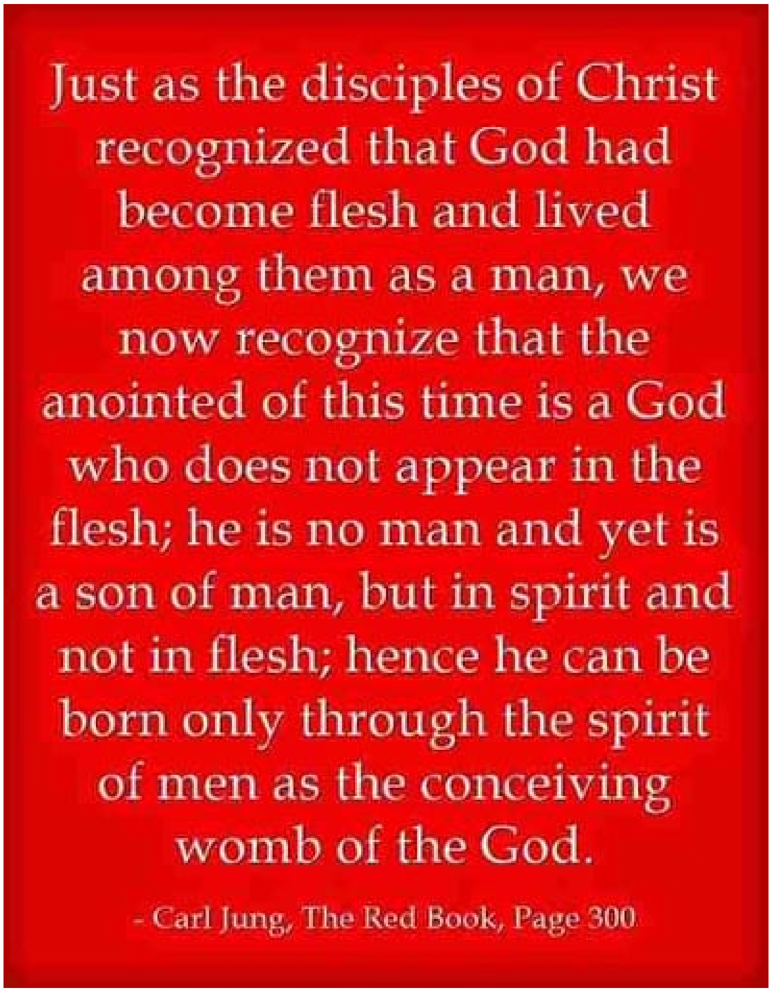

The practice of magic consists in malting what is not understood understandable in an incomprehensible manner.
Carl Jung, The Red Book, Page 314

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.



Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God.

- Carl Jung, The Red Book, Page 300

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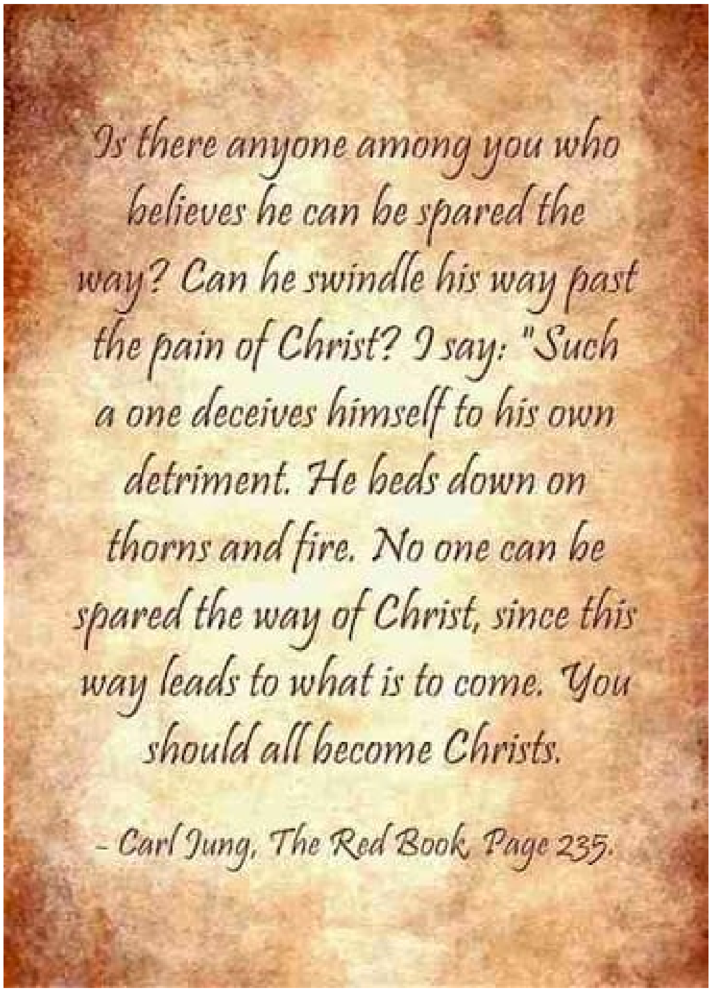

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.

- Carl Jung, The Red Book, Page 235.

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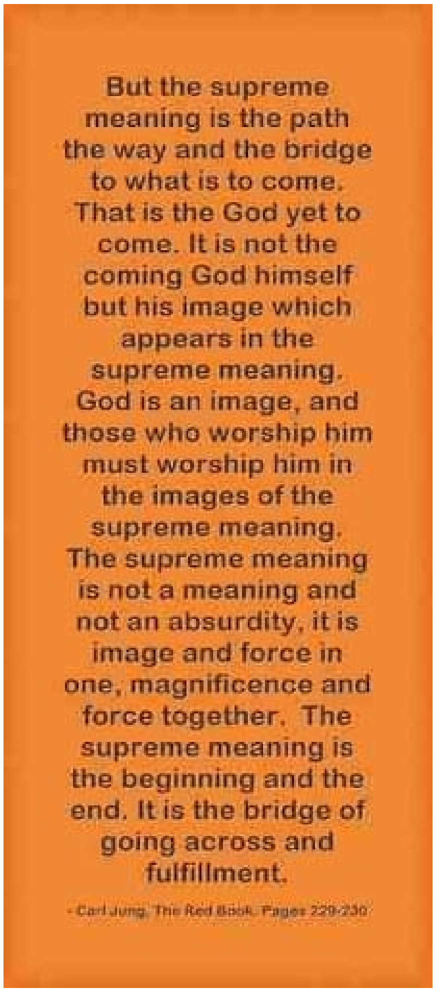
[42]



But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

- Carl Jung, The Red Book, Pages 229-230

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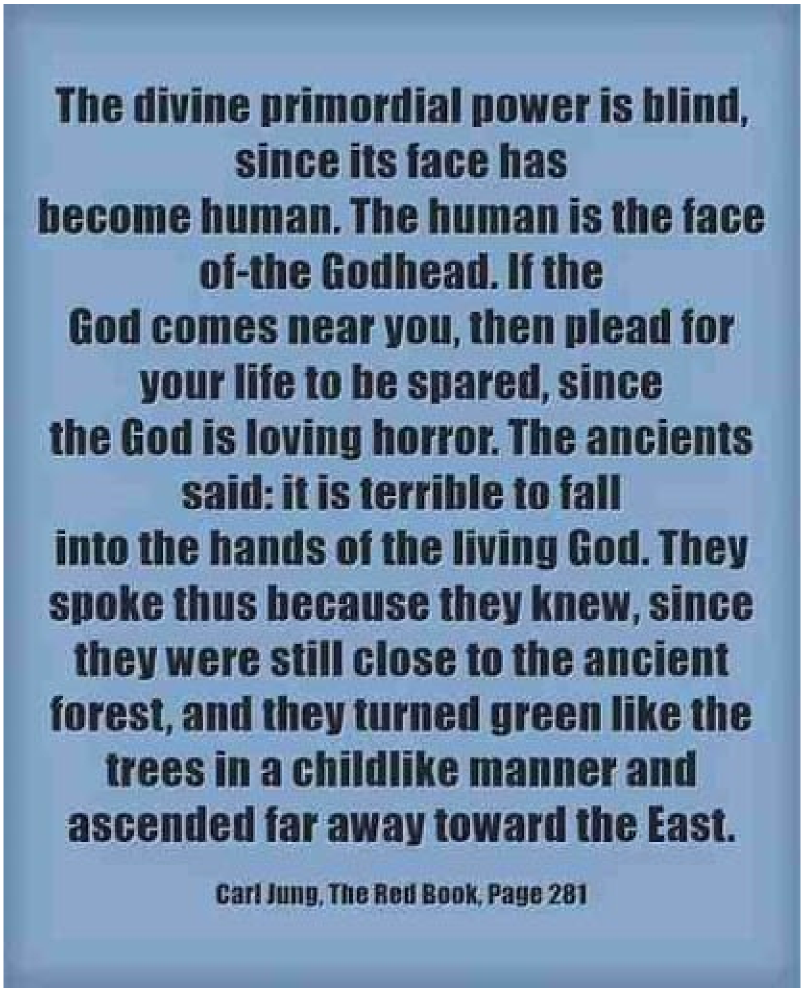
[43]



The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East.

Carl Jung, The Red Book, Page 281

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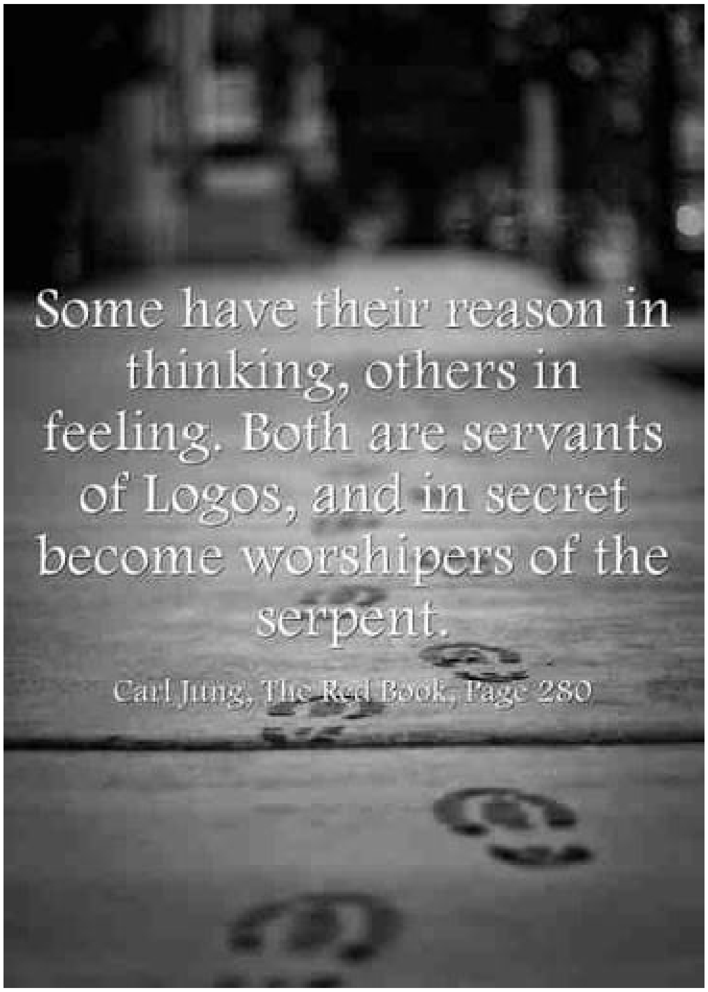
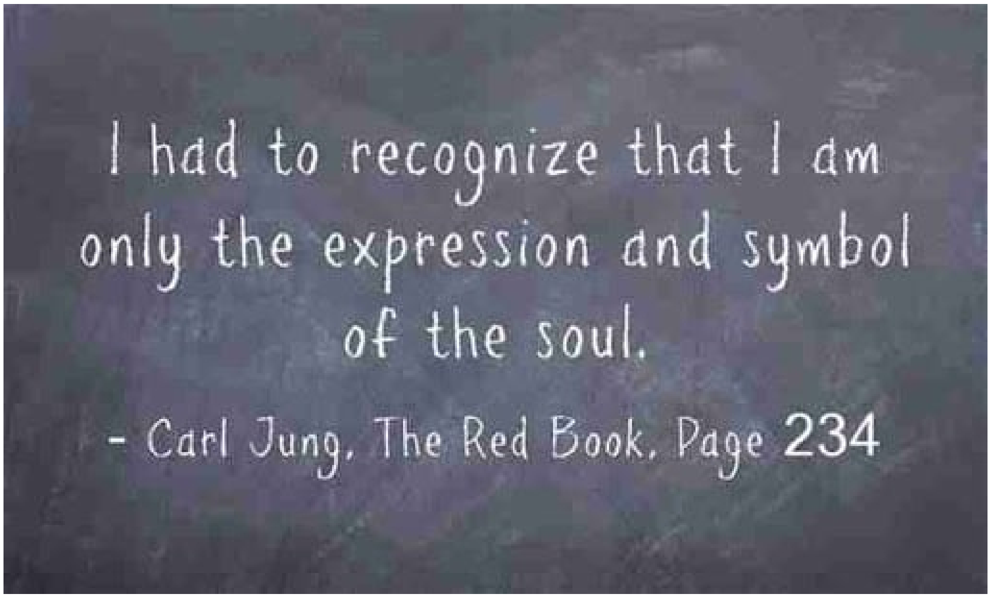


Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent.

Carl Jung, The Red Book, Page 280

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

[45]



I had to recognize that I am only the expression and symbol of the soul.

- Carl Jung, The Red Book, Page 234

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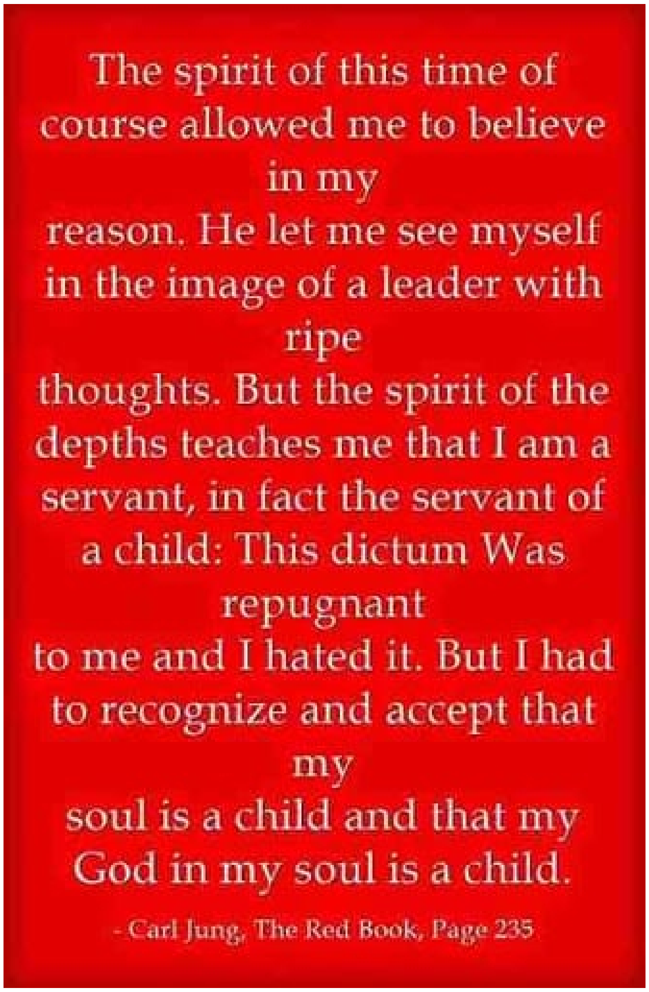
[46]



The spirit of this time of
course allowed me to believe
in my
reason. He let me see myself
in the image of a leader with
ripe
thoughts. But the spirit of the
depths teaches me that I am a
servant, in fact the servant of
a child: This dictum Was
repugnant
to me and I hated it. But I had
to recognize and accept that
my
soul is a child and that my
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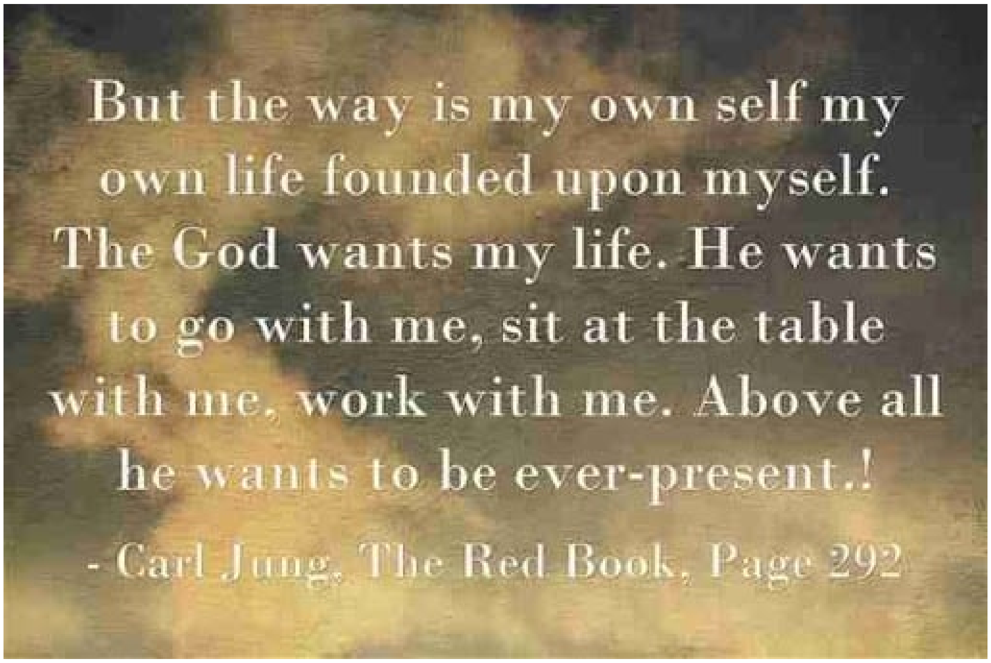
- Carl Jung, The Red Book, Page 235

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

[47]



But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.!

- Carl Jung, The Red Book, Page 292

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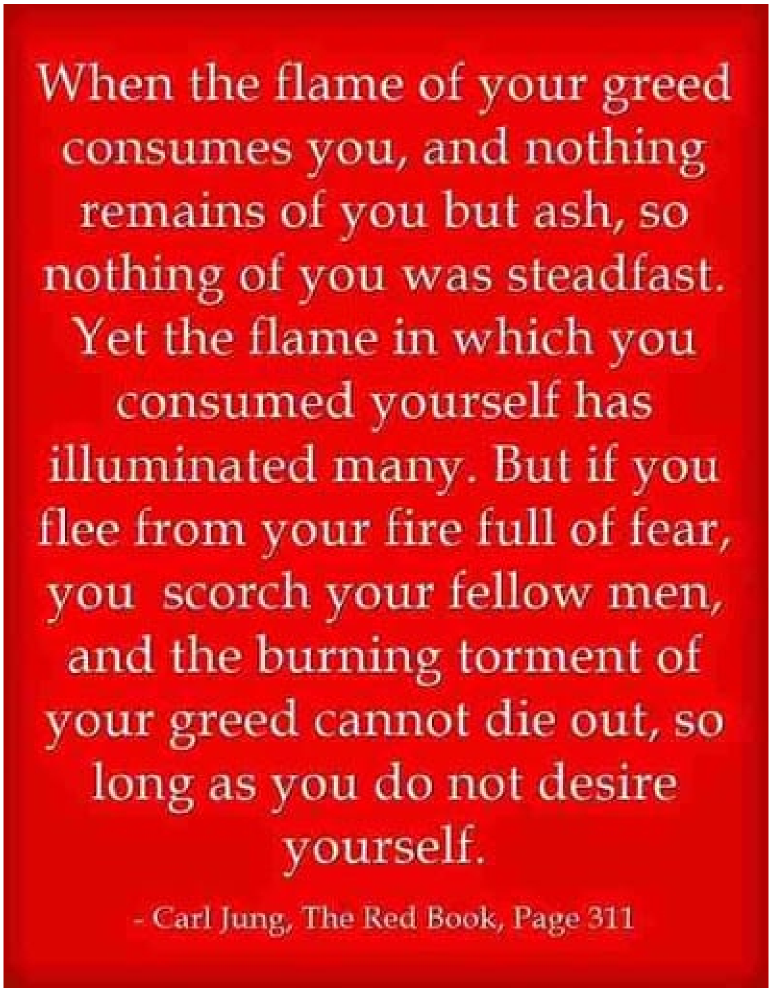

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself.

- Carl Jung, The Red Book, Page 311

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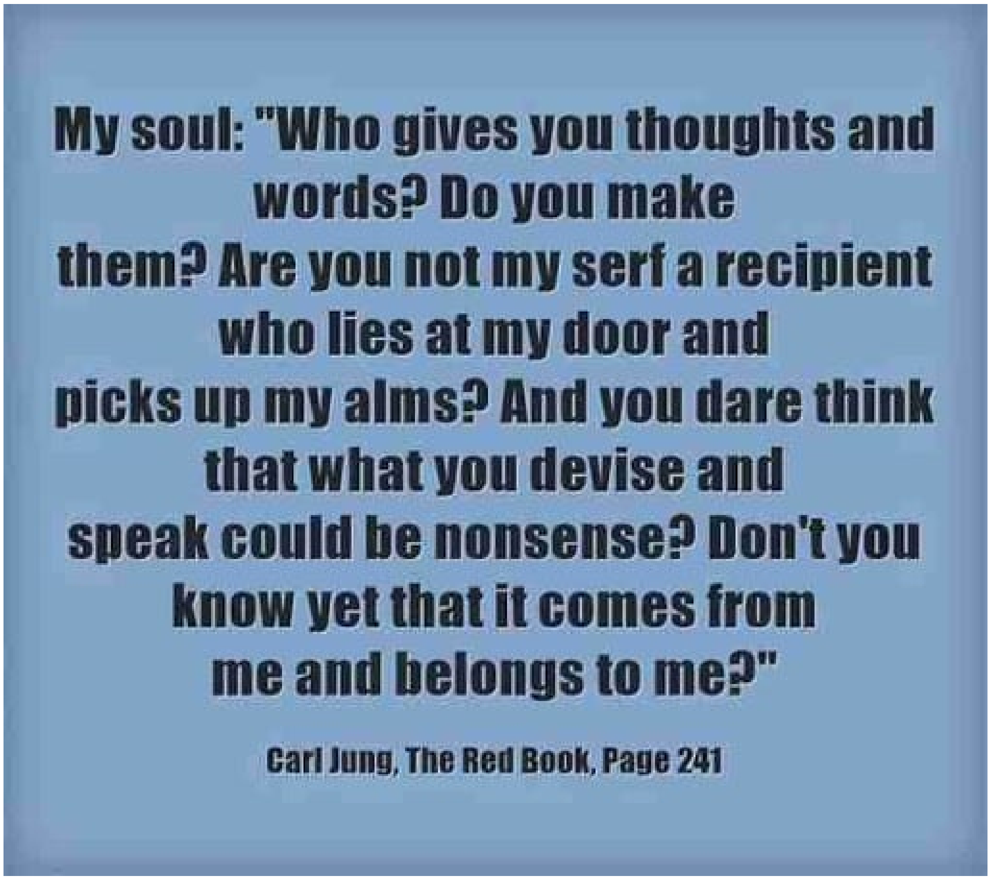

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?"

Carl Jung, The Red Book, Page 241

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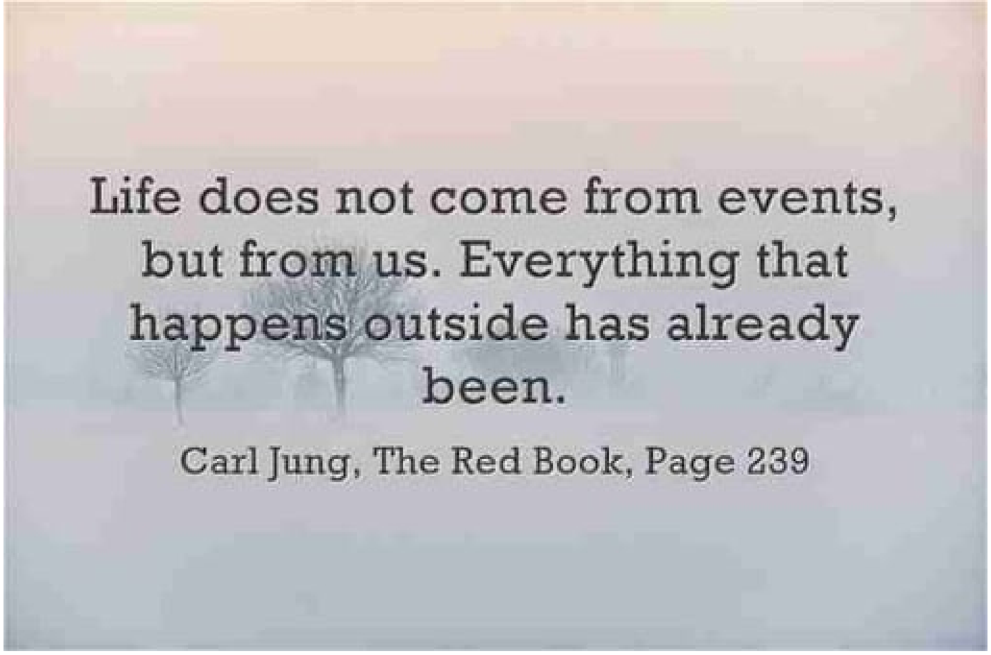
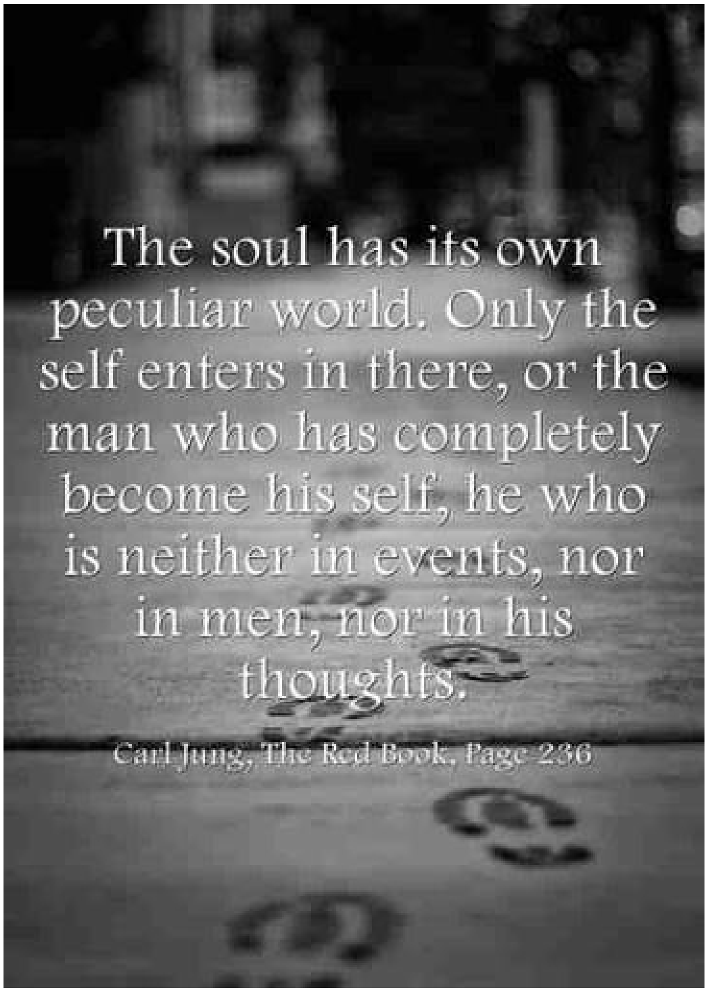
[50]



Life does not come from events, but from us. Everything that happens outside has already been.

Carl Jung, The Red Book, Page 239

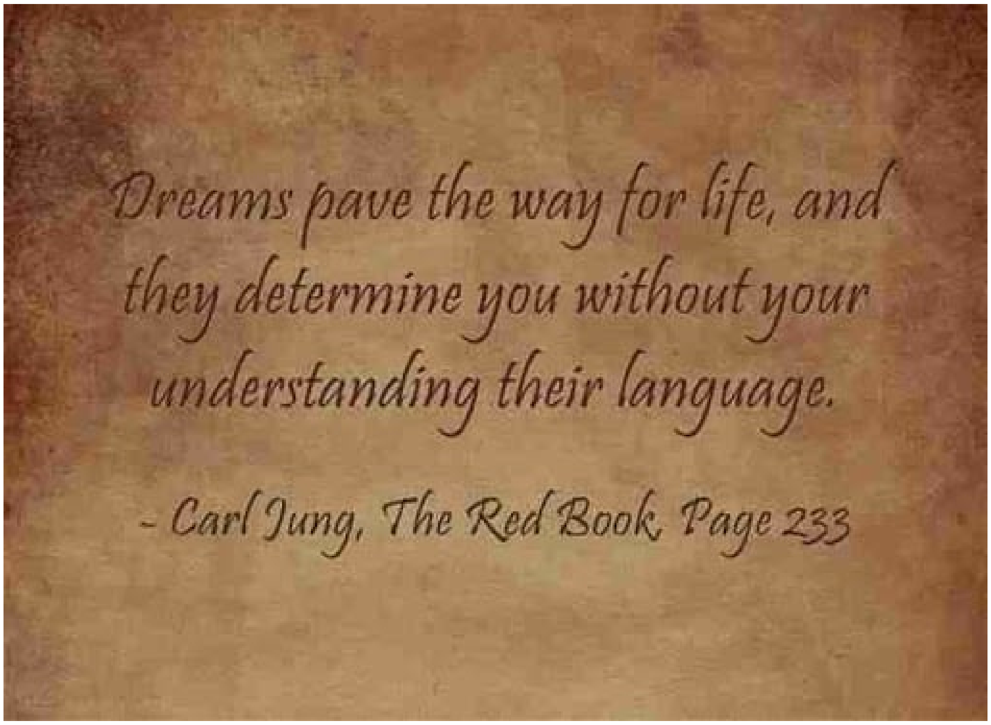
Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.



The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts.

Carl Jung, The Red Book, Page 236

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.



Dreams pave the way for life, and
they determine you without your
understanding their language.

- Carl Jung, The Red Book, Page 233

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

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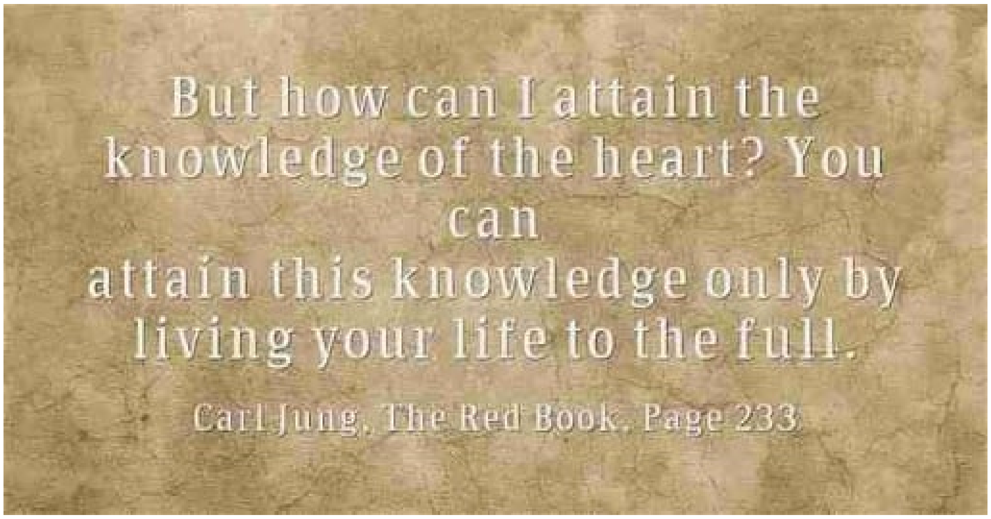

But how can I attain the
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Carl Jung, The Red Book, Page 233

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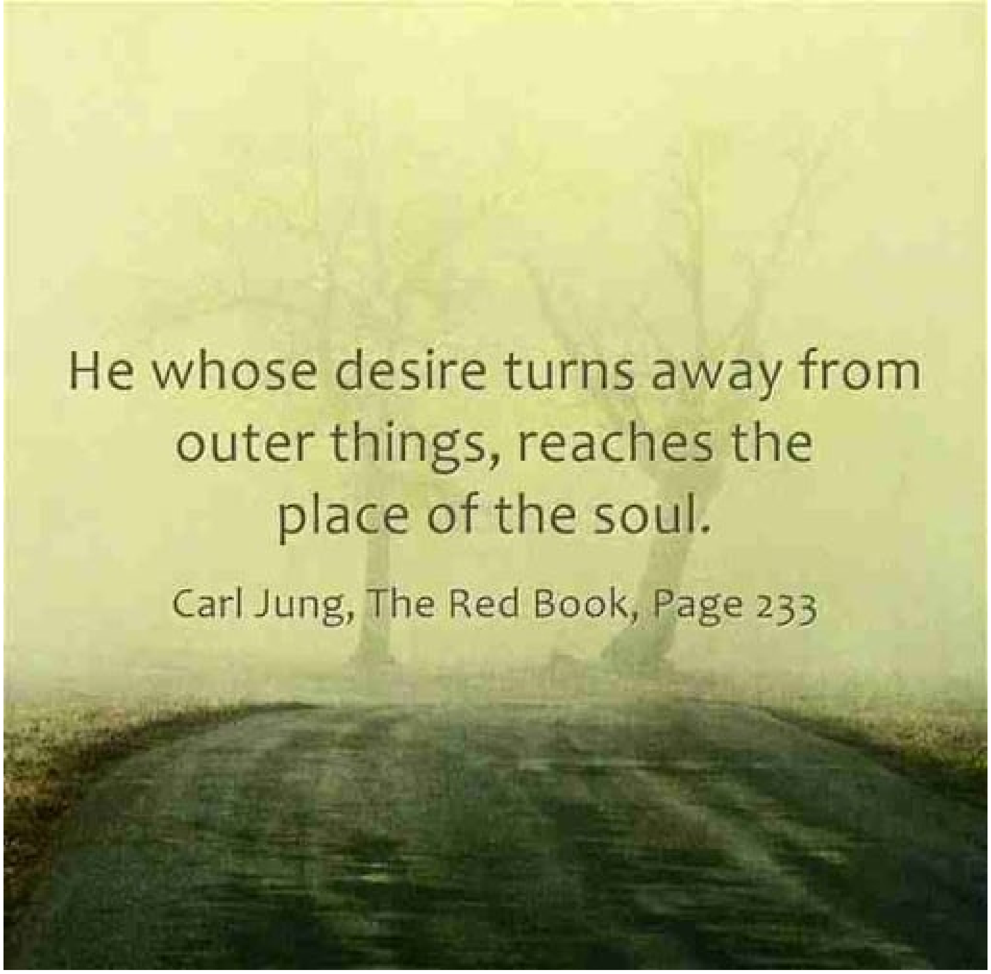
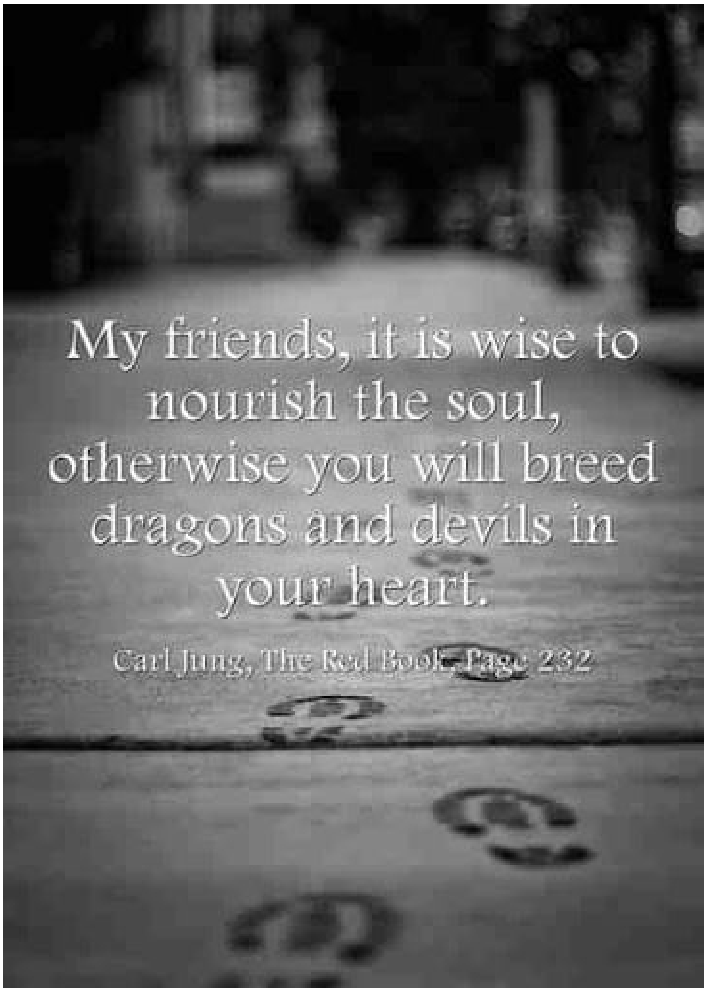
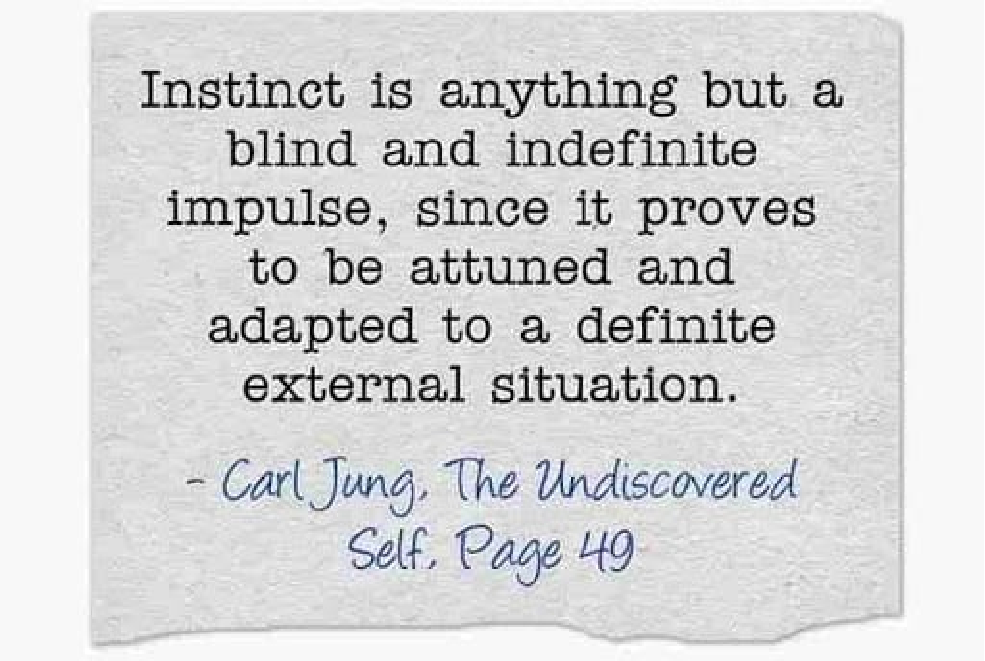


He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.



My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.



Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation.

- Carl Jung, The Undiscovered Self, Page 49

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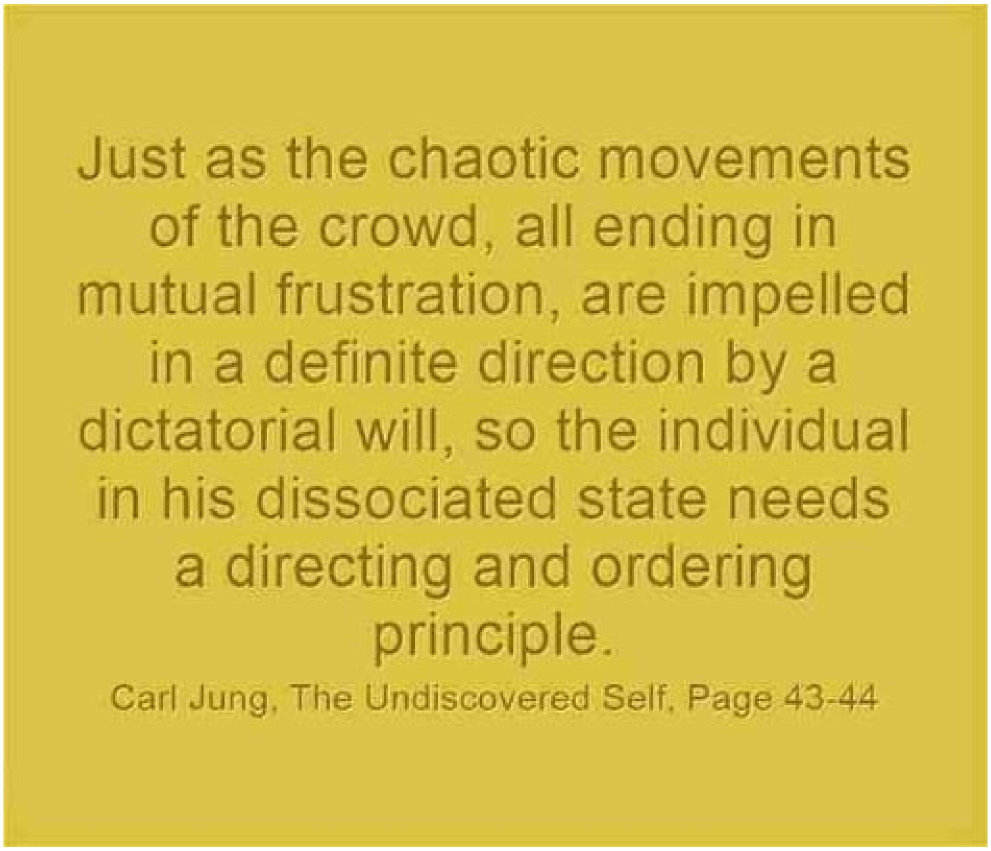

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle.

Carl Jung, The Undiscovered Self, Page 43-44

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, CW 10, Pages 43-44.

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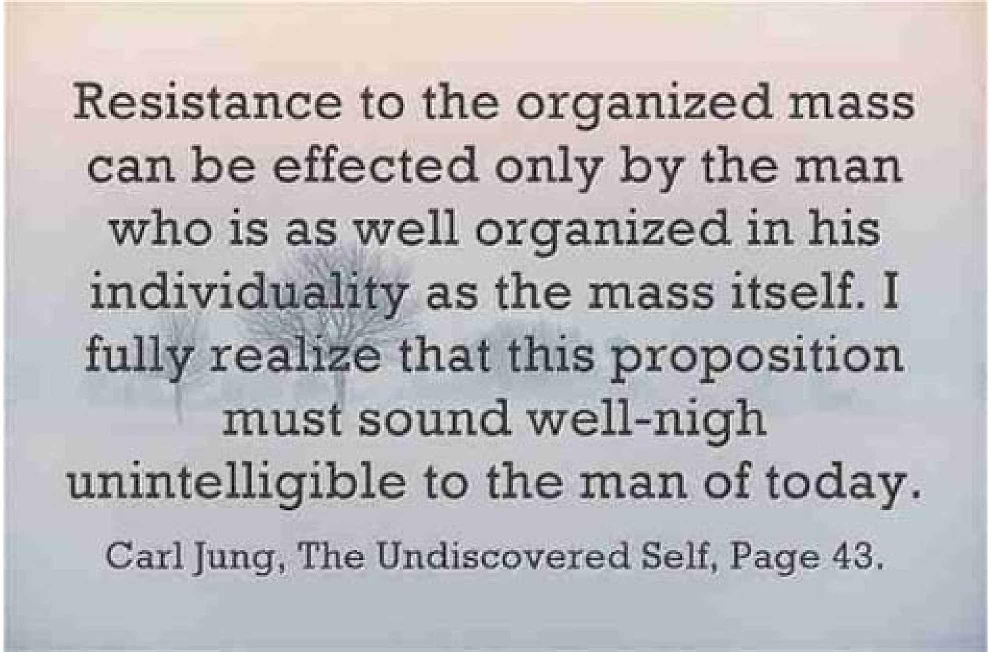

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today.

Carl Jung, The Undiscovered Self, Page 43.

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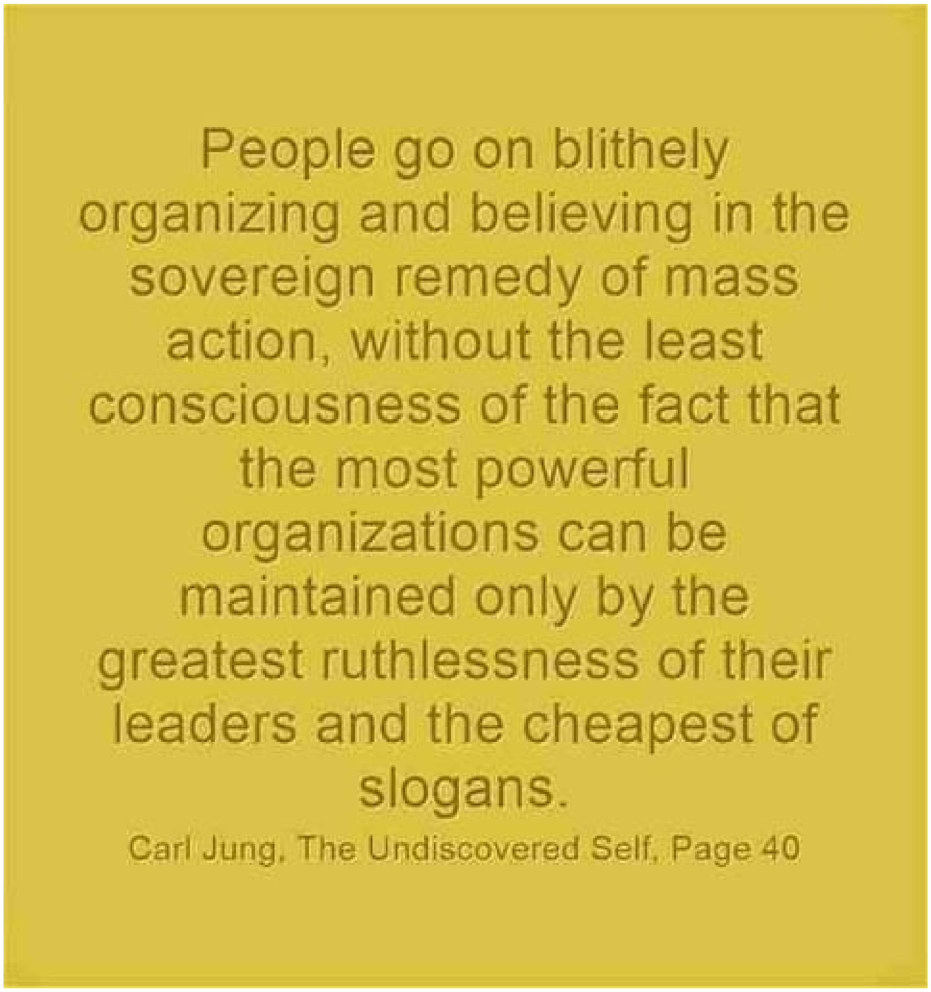

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans.

Carl Jung, The Undiscovered Self, Page 40

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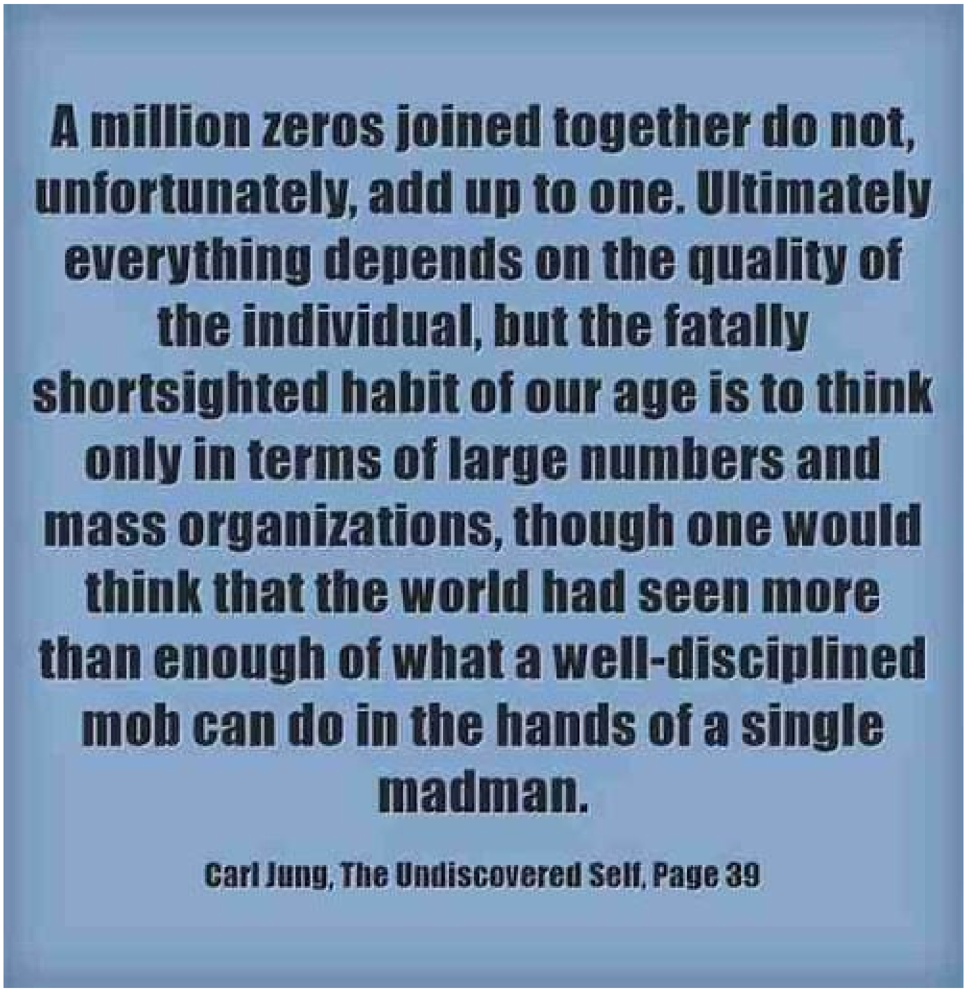

A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman.

Carl Jung, The Undiscovered Self, Page 39

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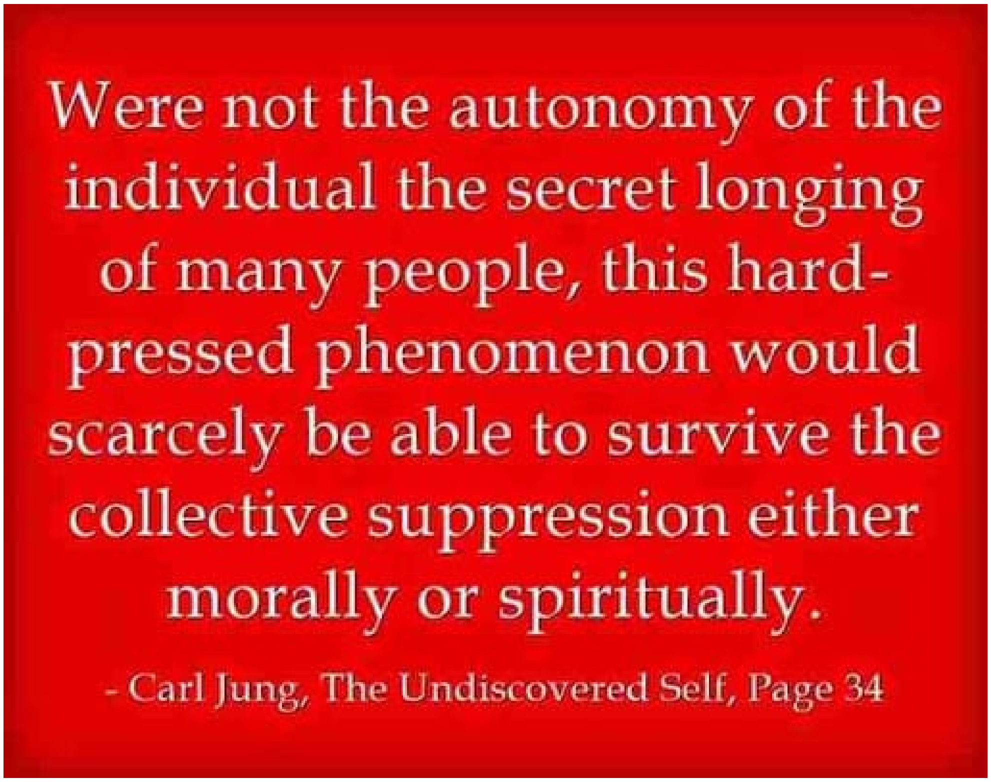

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually.

- Carl Jung, The Undiscovered Self, Page 34

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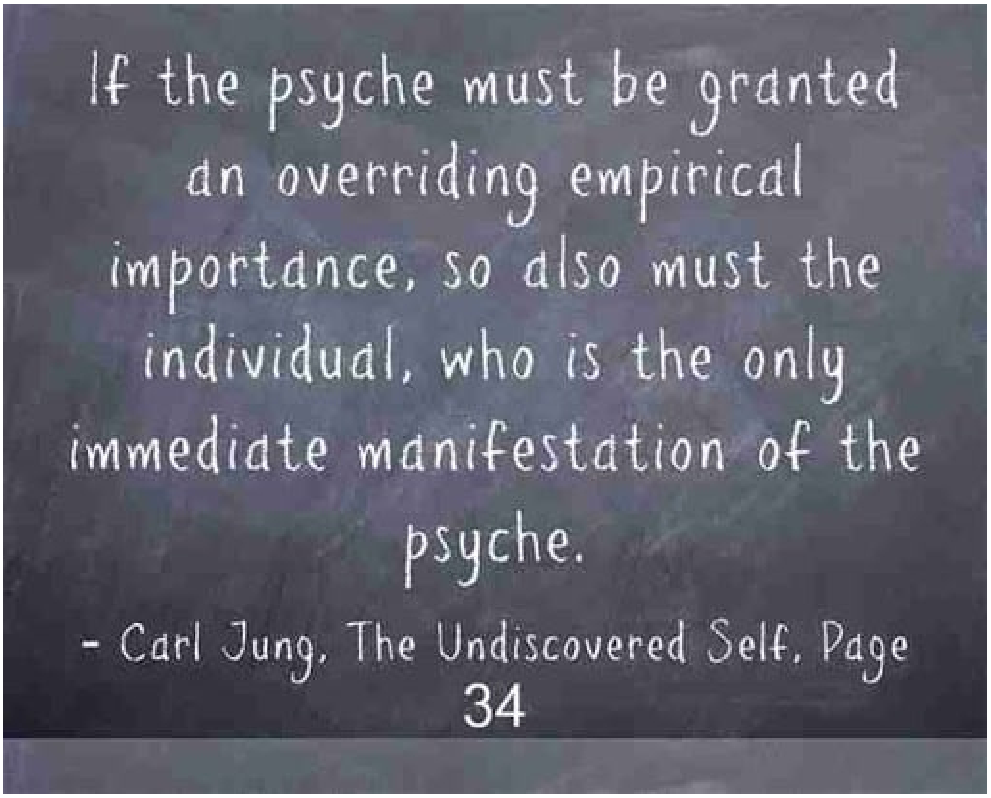

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche.

- Carl Jung, The Undiscovered Self, Page 34

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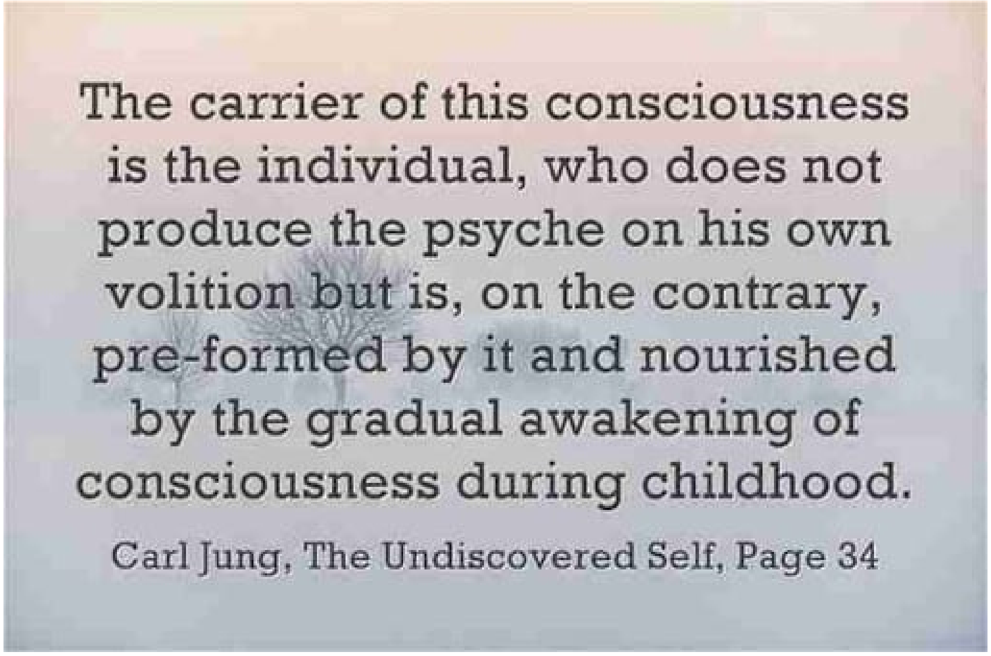

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood.

Carl Jung, The Undiscovered Self, Page 34

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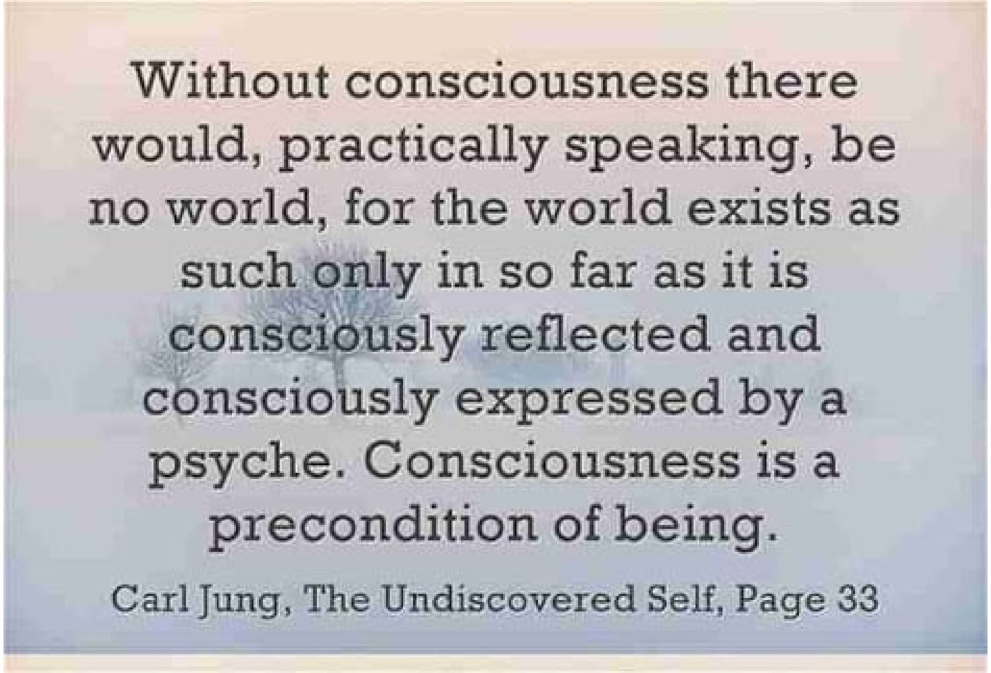

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.

Carl Jung, The Undiscovered Self, Page 33

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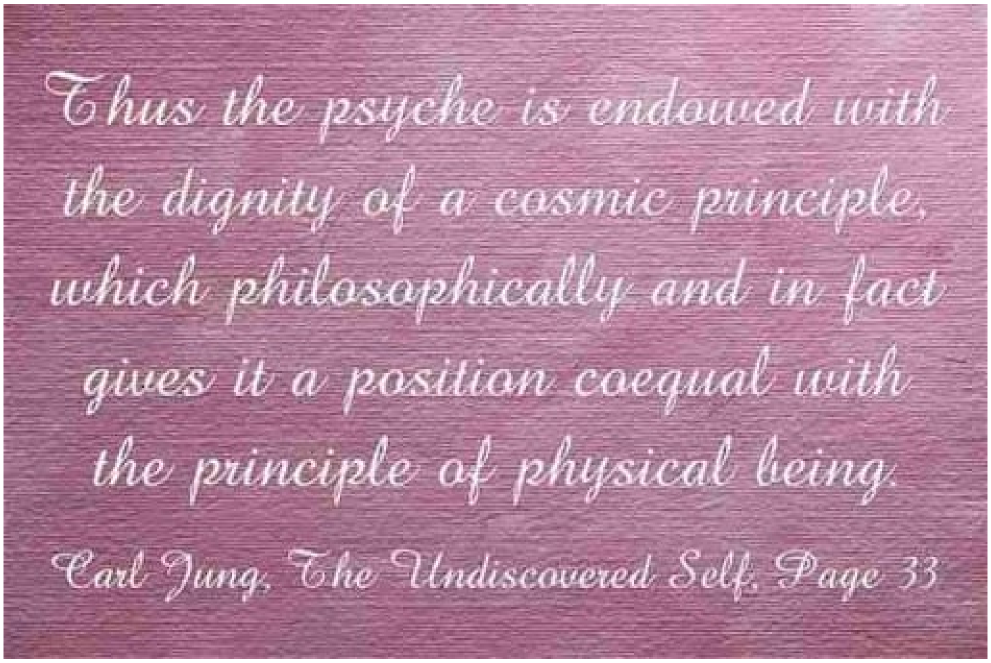

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

Carl Jung, The Undiscovered Self, Page 33

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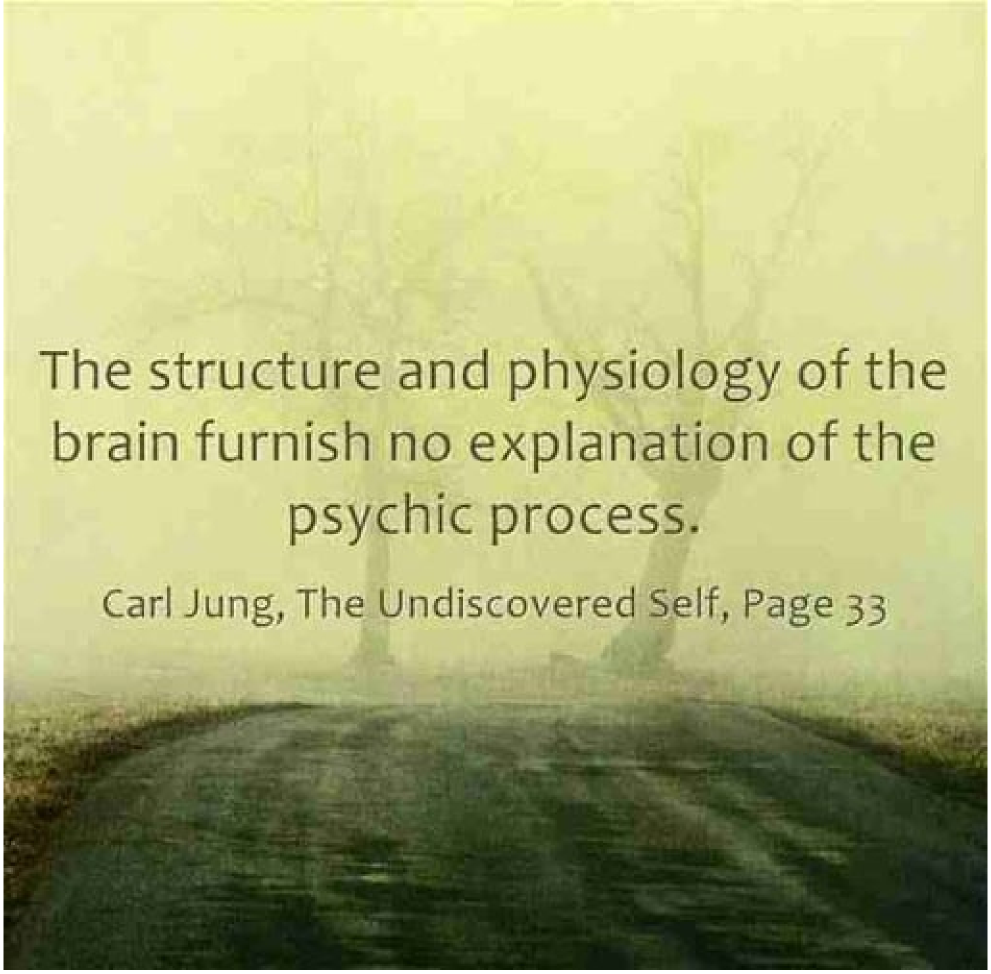

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

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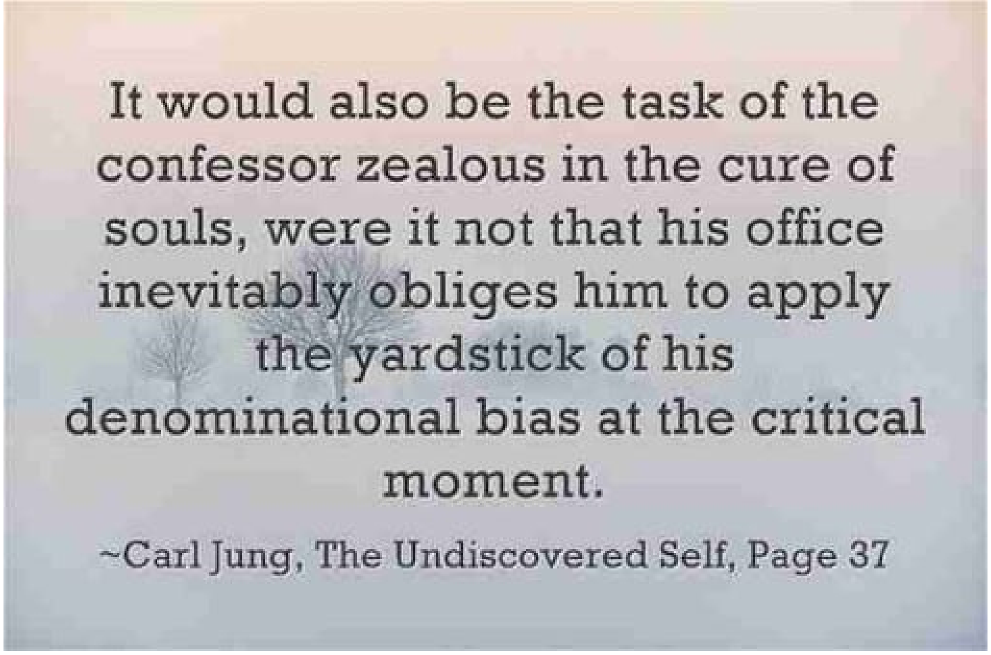

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment.

~Carl Jung, The Undiscovered Self, Page 37

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[68]

If you want to go to heaven, your feet will grow into hell.

~Carl Jung, Cornwall Seminar, Page 12.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

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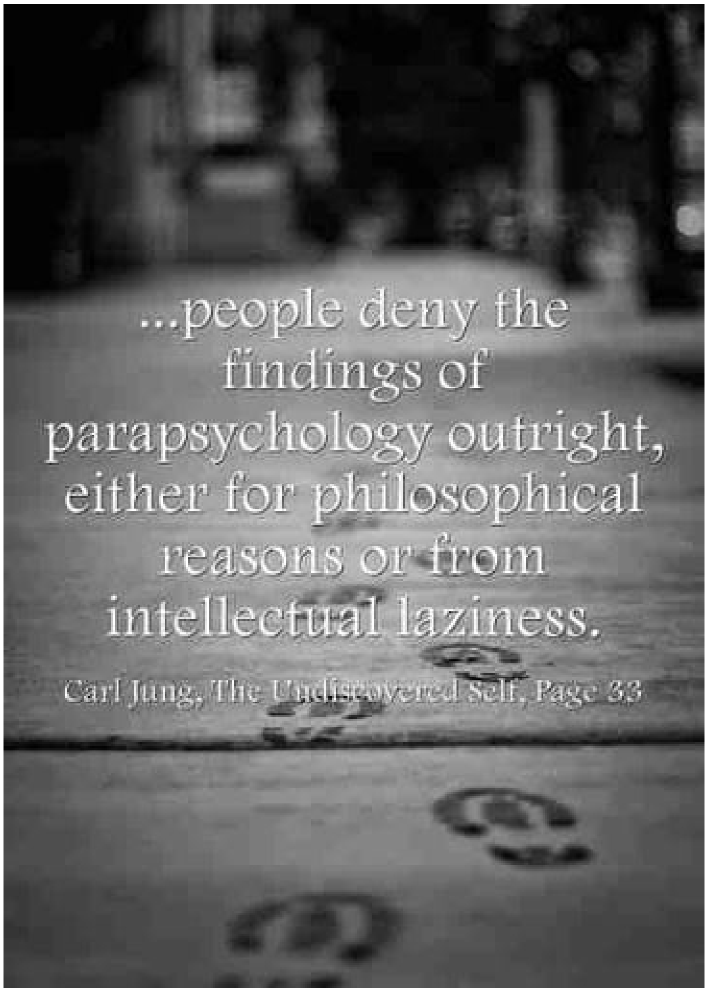

...people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness.
Carl Jung, The Undiscovered Self, Page 33

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Carl Jung, The Undiscovered Self, Page 33.

...man is an enigma to himself
Carl Jung, The Undiscovered Self, Page 31

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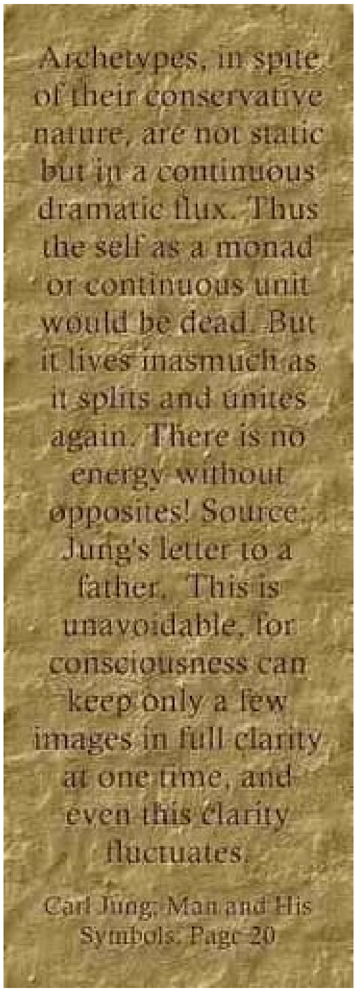
[71] 

Archetypes, in spite
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it lives inasmuch as
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Jung's letter to a
father. This is
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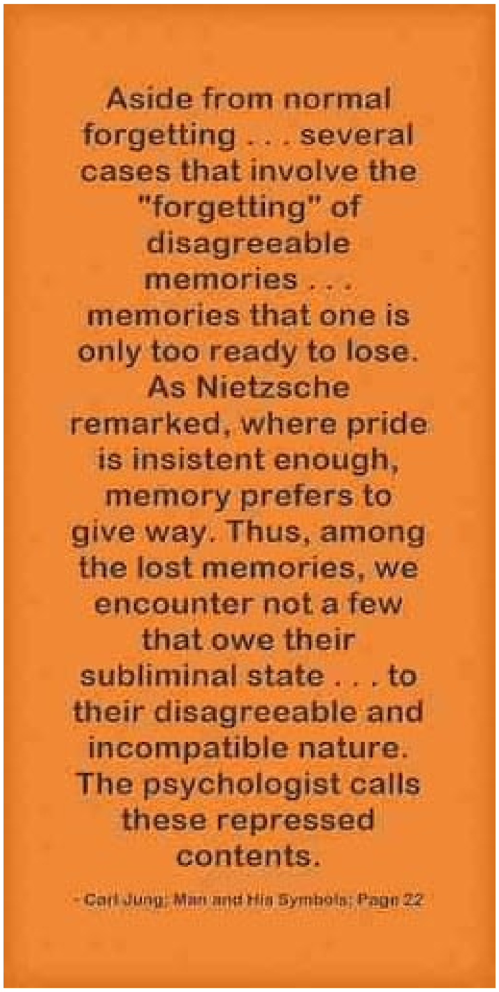
Carl Jung: Man and His
Symbols: Page 20

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. Carl Jung; Man and His symbols; Page 20.

[72] 

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents.

- Carl Jung; Man and His Symbols; Page 22

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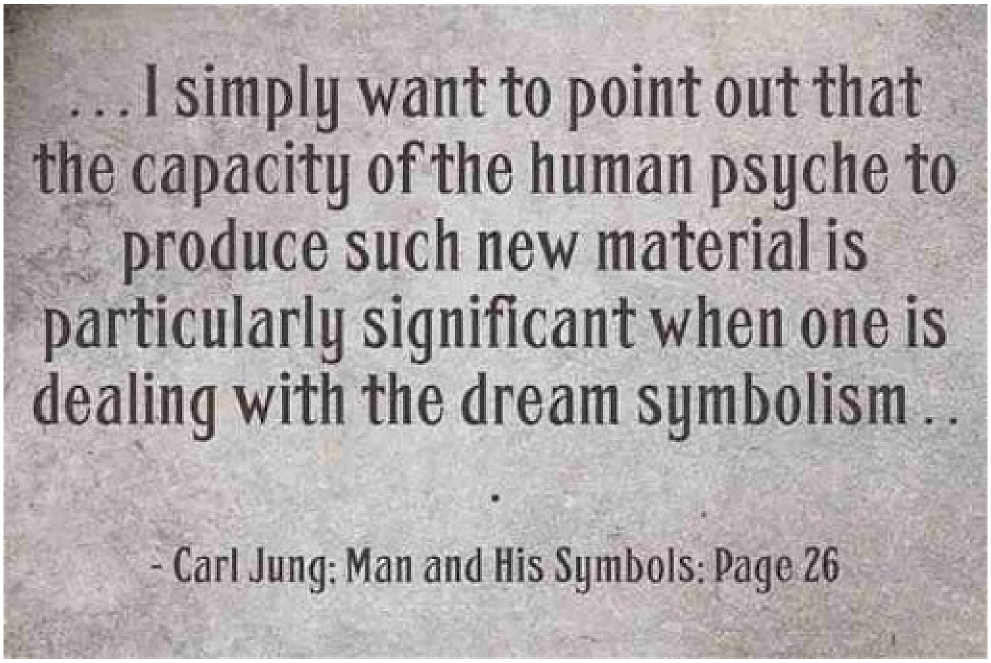

. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . .

- Carl Jung; Man and His Symbols; Page 26

The ability to reach a rich vein of such material, and to translate it effectively . . . is commonly called genius. Carl Jung; Man and His symbols; Page 25.

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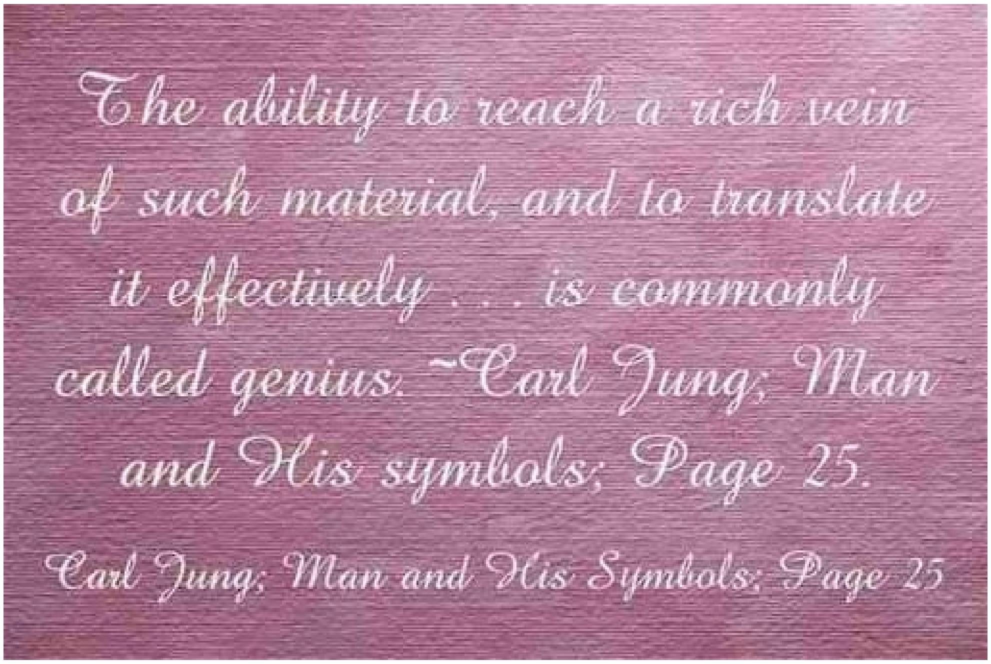

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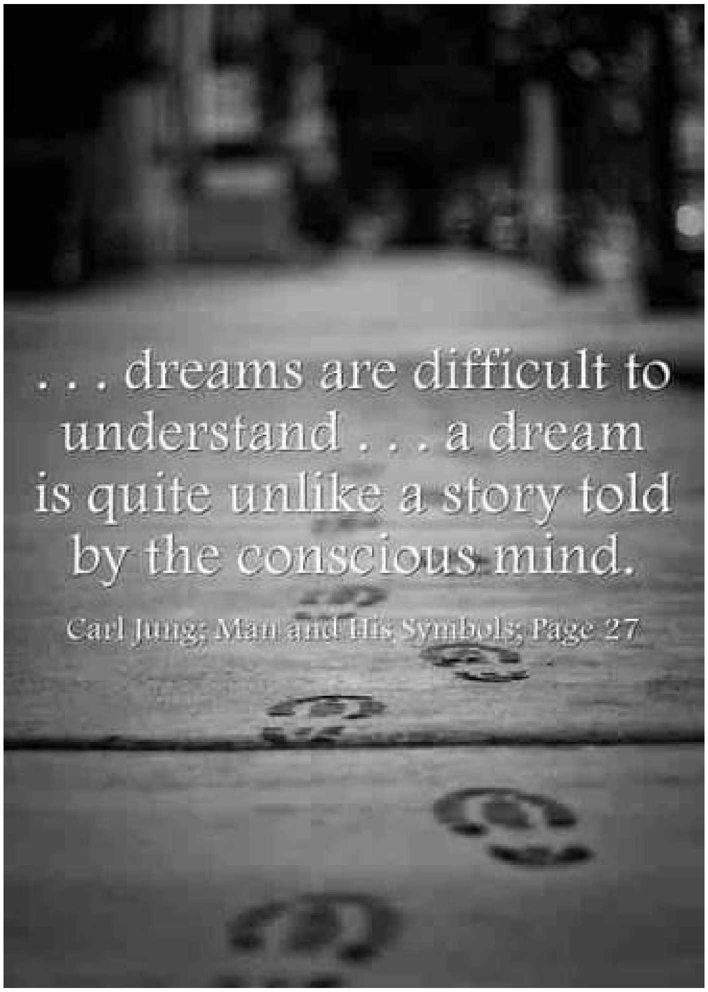

. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind.
Carl Jung; Man and His Symbols; Page 27

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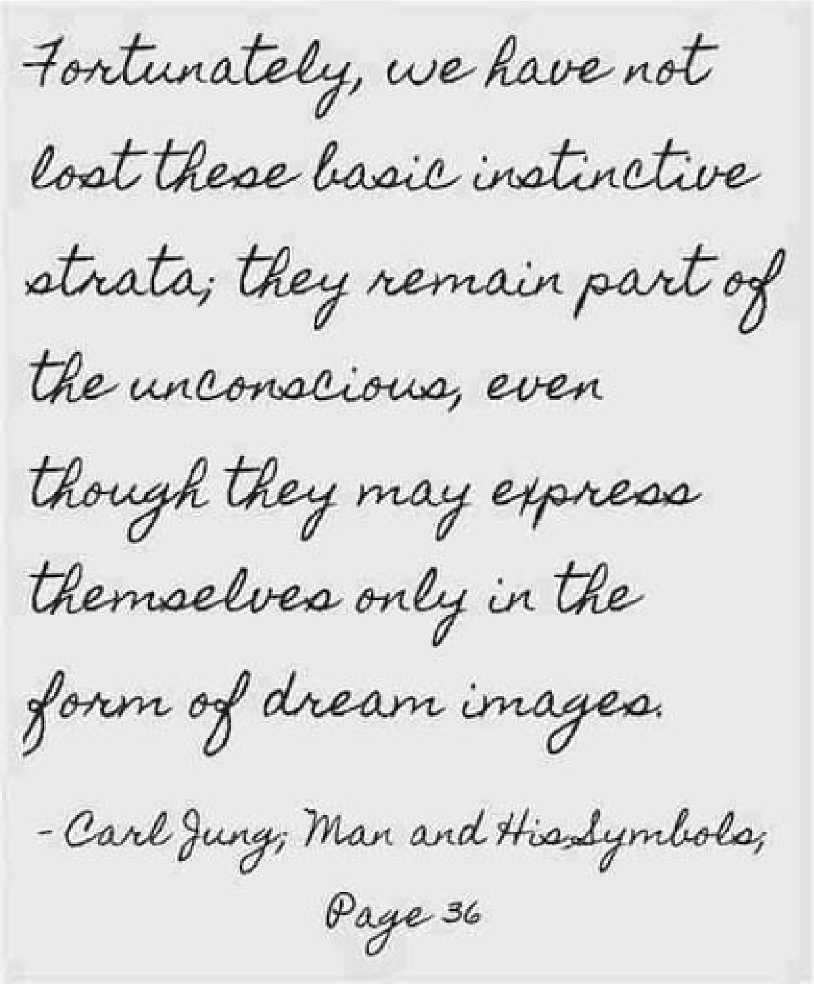

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images.

- Carl Jung; Man and His Symbols; Page 36

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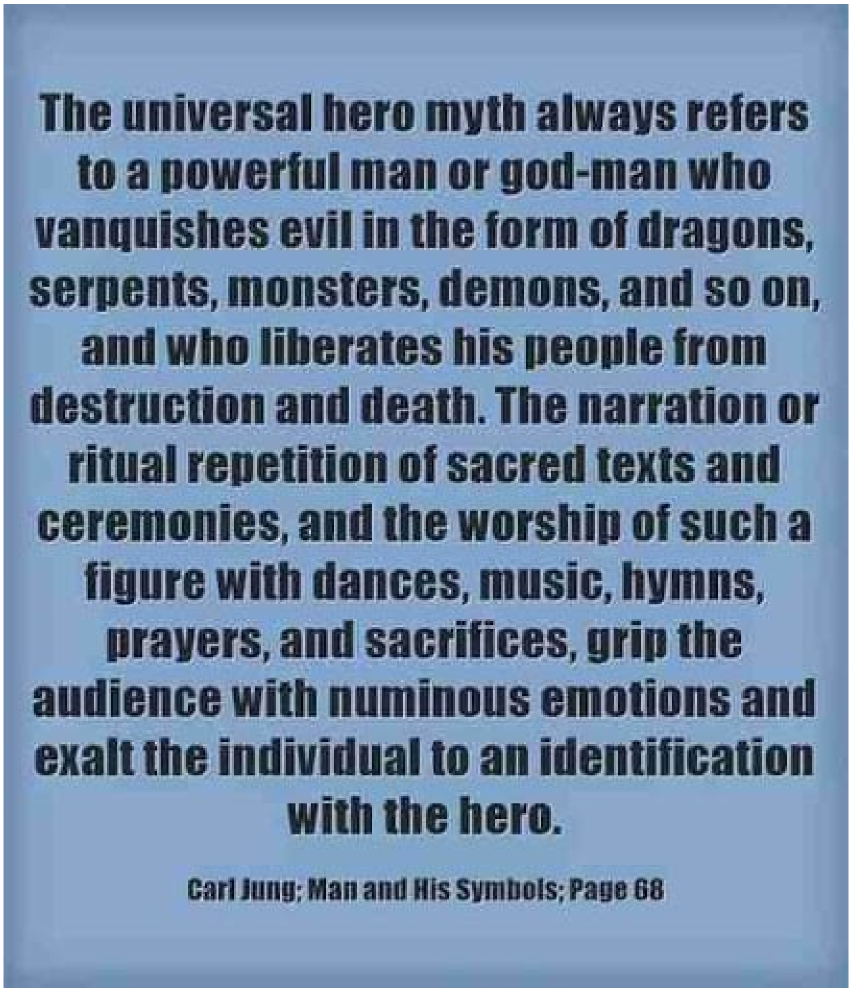

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero.

Carl Jung; Man and His Symbols; Page 68

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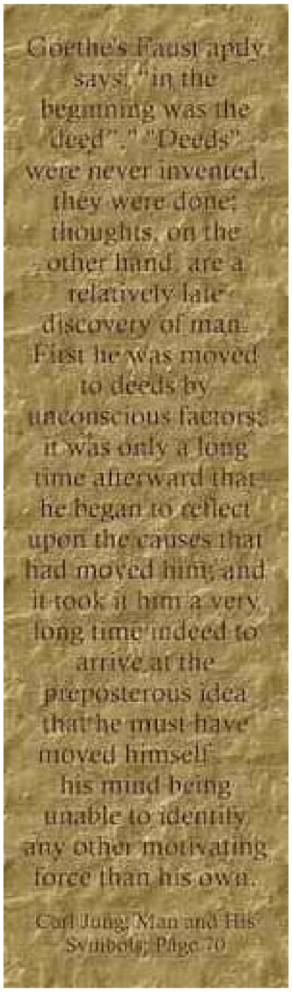
[78] 

Goethe's Faust aptly says, "in the beginning was the deed"." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself his mind being unable to identify any other motivating force than his own.

Carl Jung; Man and His Symbols; Page 70

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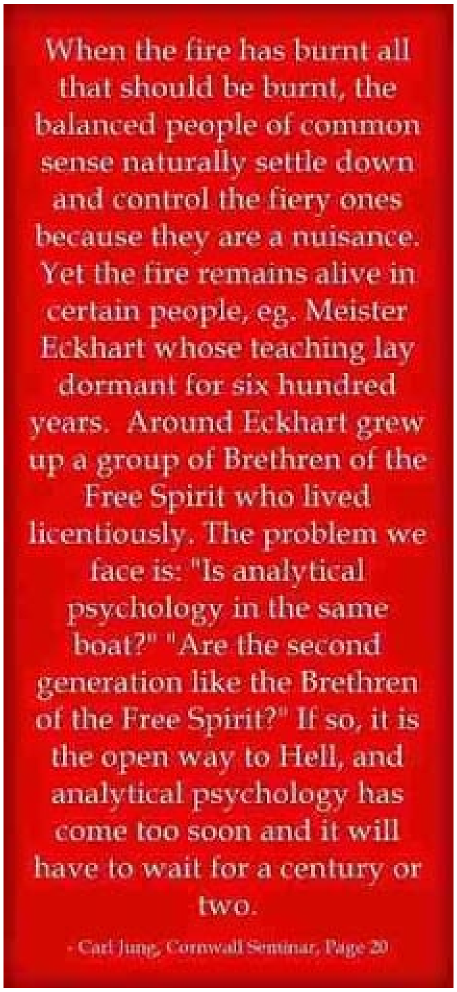
[79] 

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two.

- Carl Jung, Cornwall Seminar, Page 20

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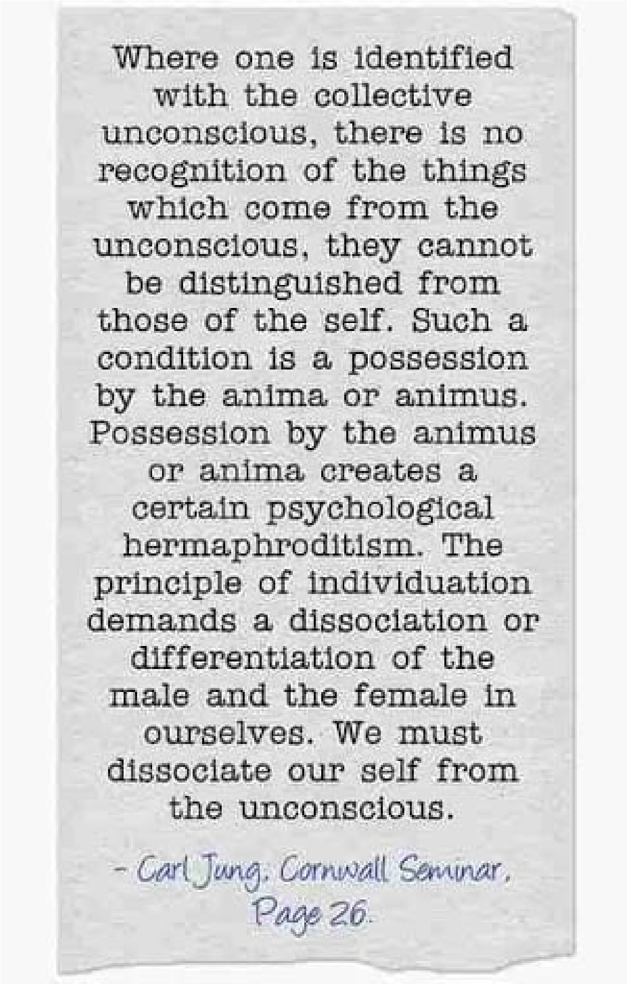

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious.

- Carl Jung, Cornwall Seminar, Page 26.

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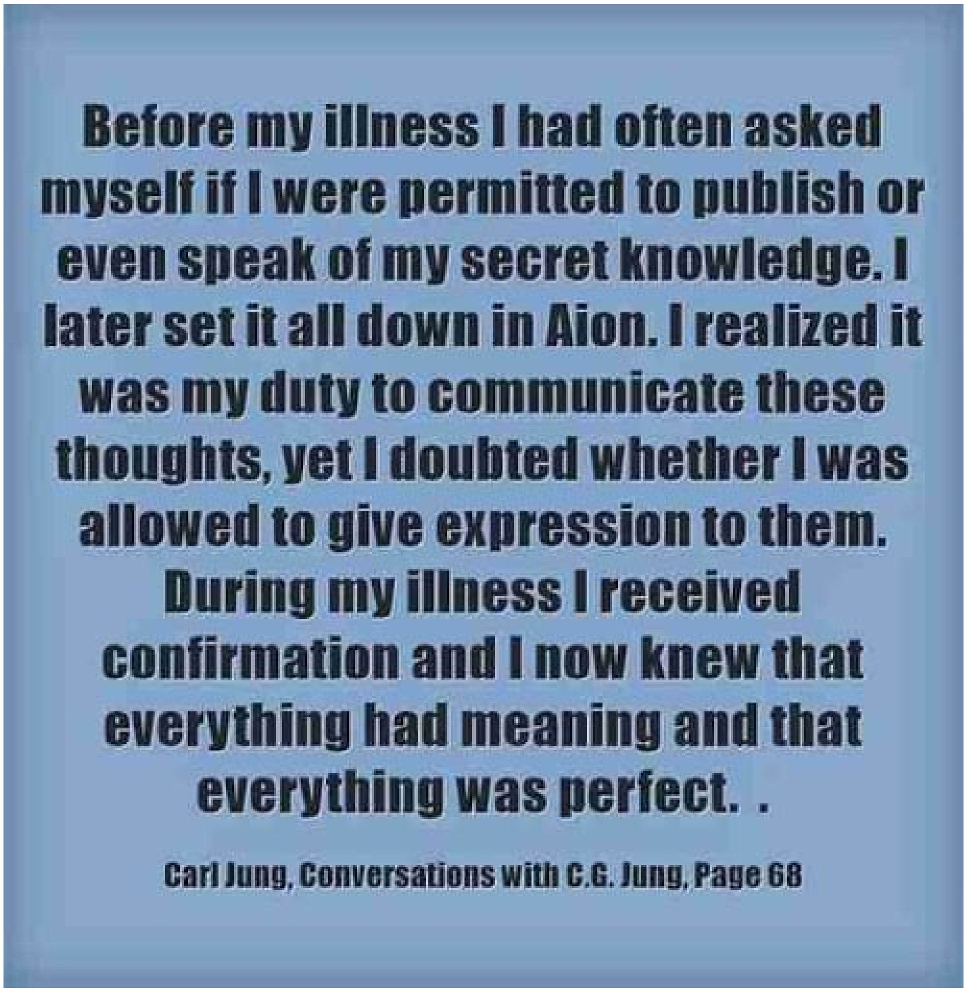

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. .

Carl Jung, Conversations with C.G. Jung, Page 68

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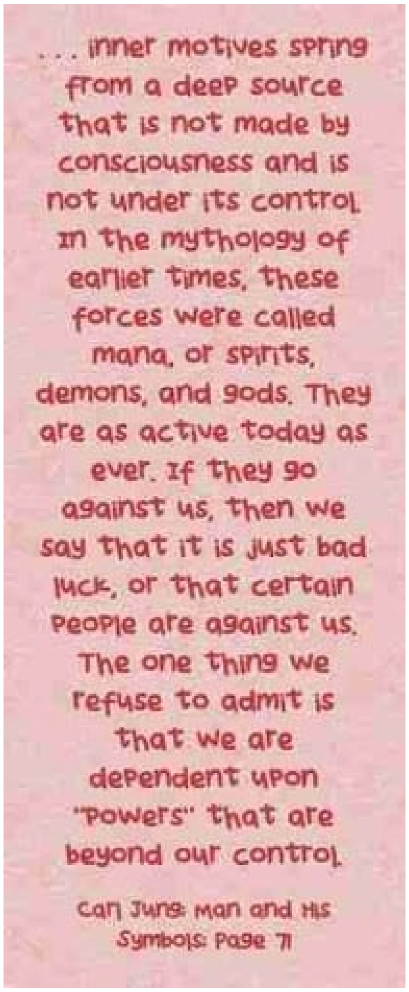

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control.

Carl Jung: Man and His Symbols: Page 71

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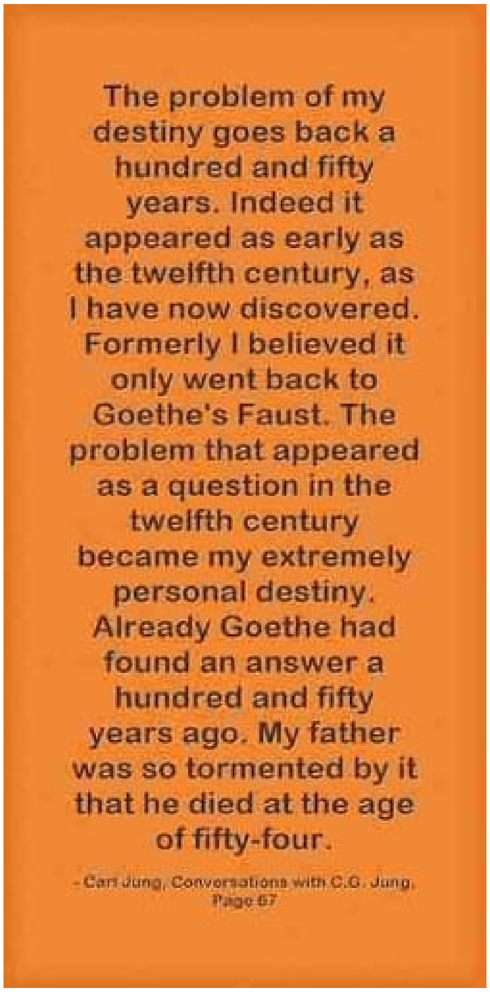

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four.

- Carl Jung, Conversations with C.G. Jung, Page 67

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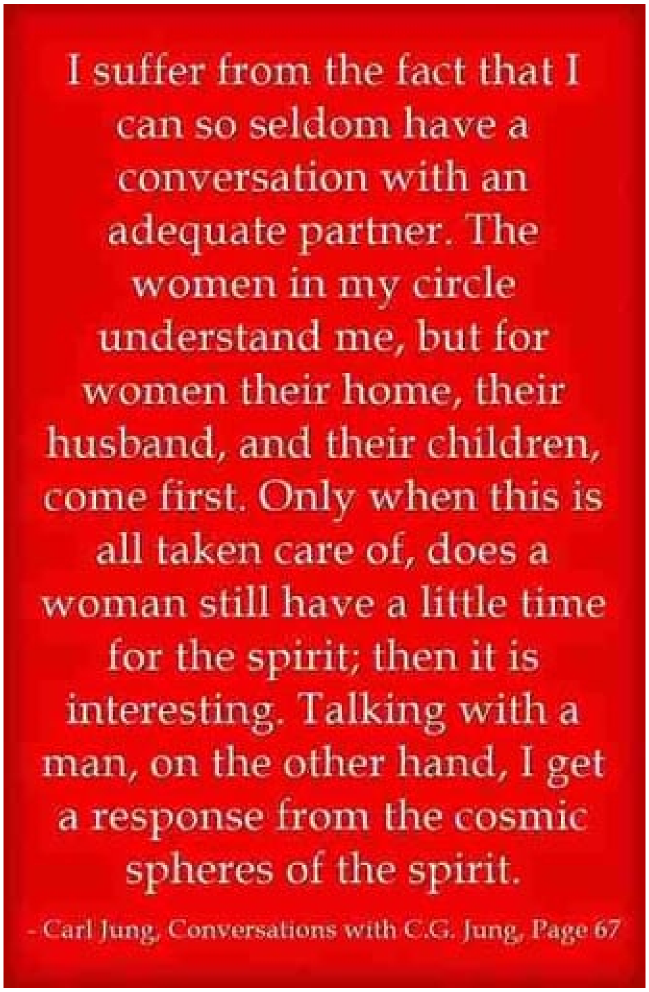

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit.

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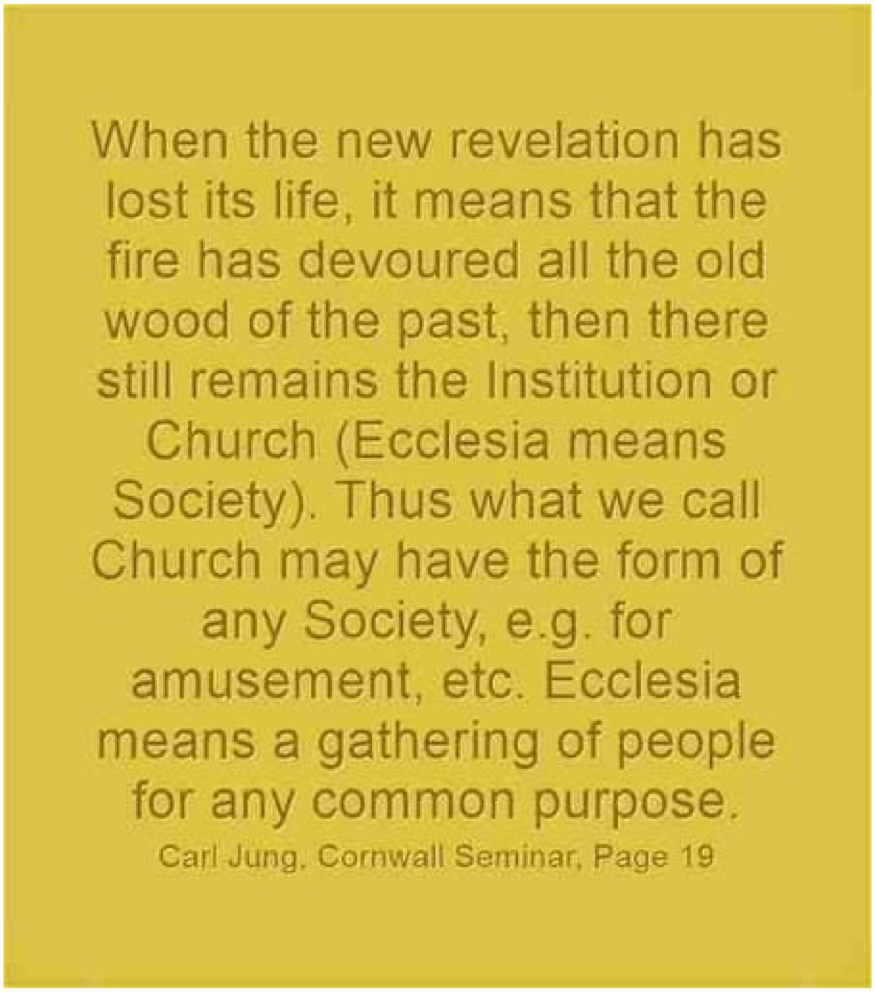

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose.

Carl Jung, Cornwall Seminar, Page 19

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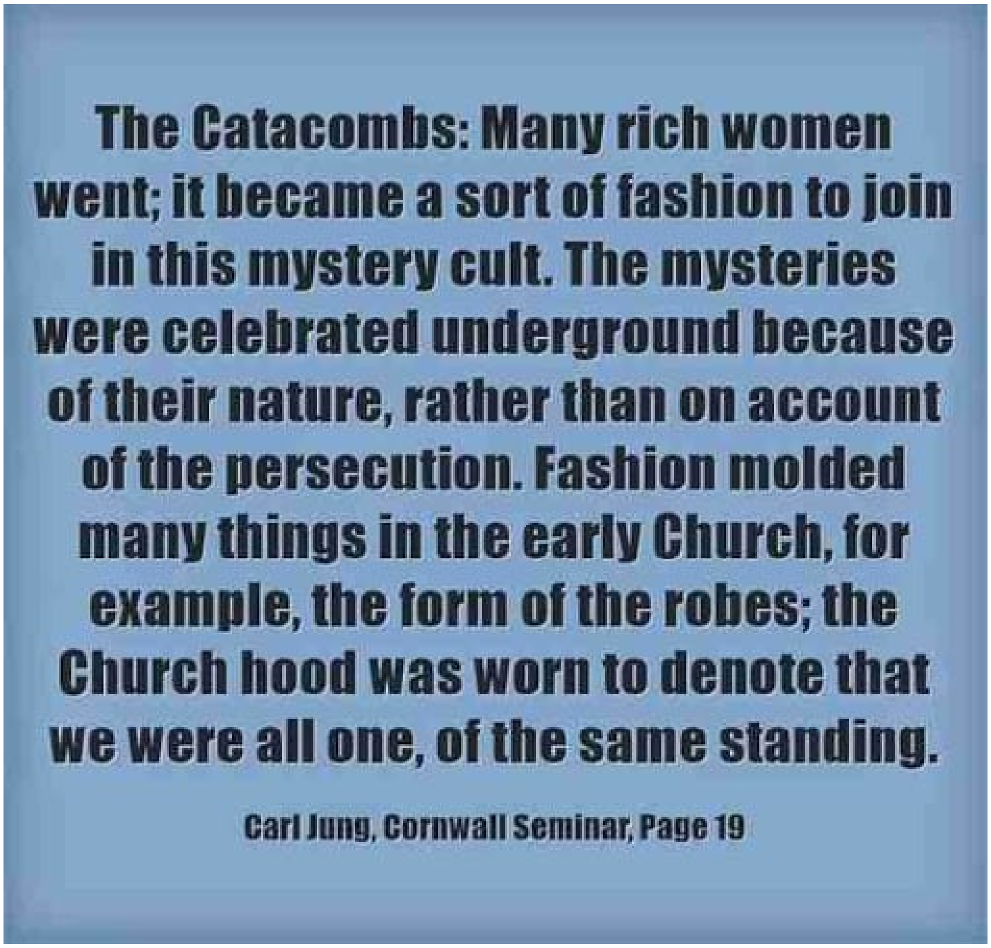

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing.

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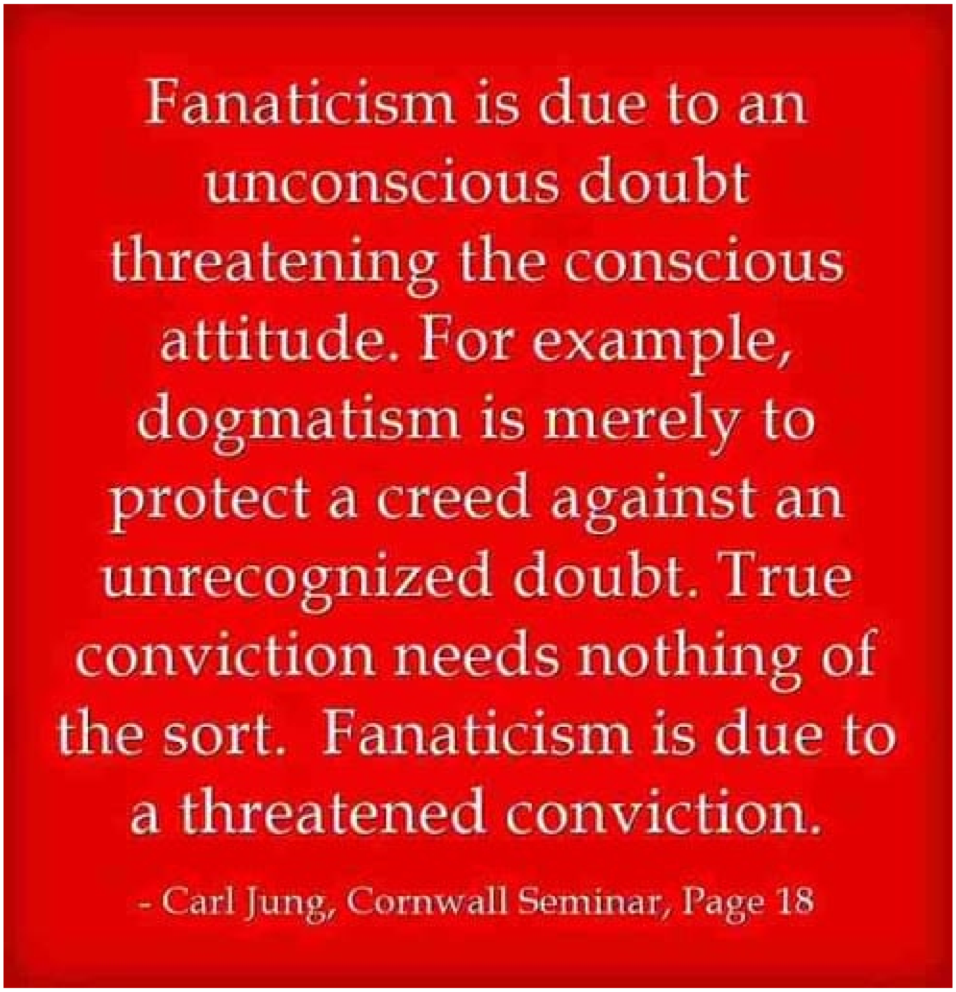

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Carl Jung: Men often think they can replace the relational function with reason. (2019-03-28 04:58)

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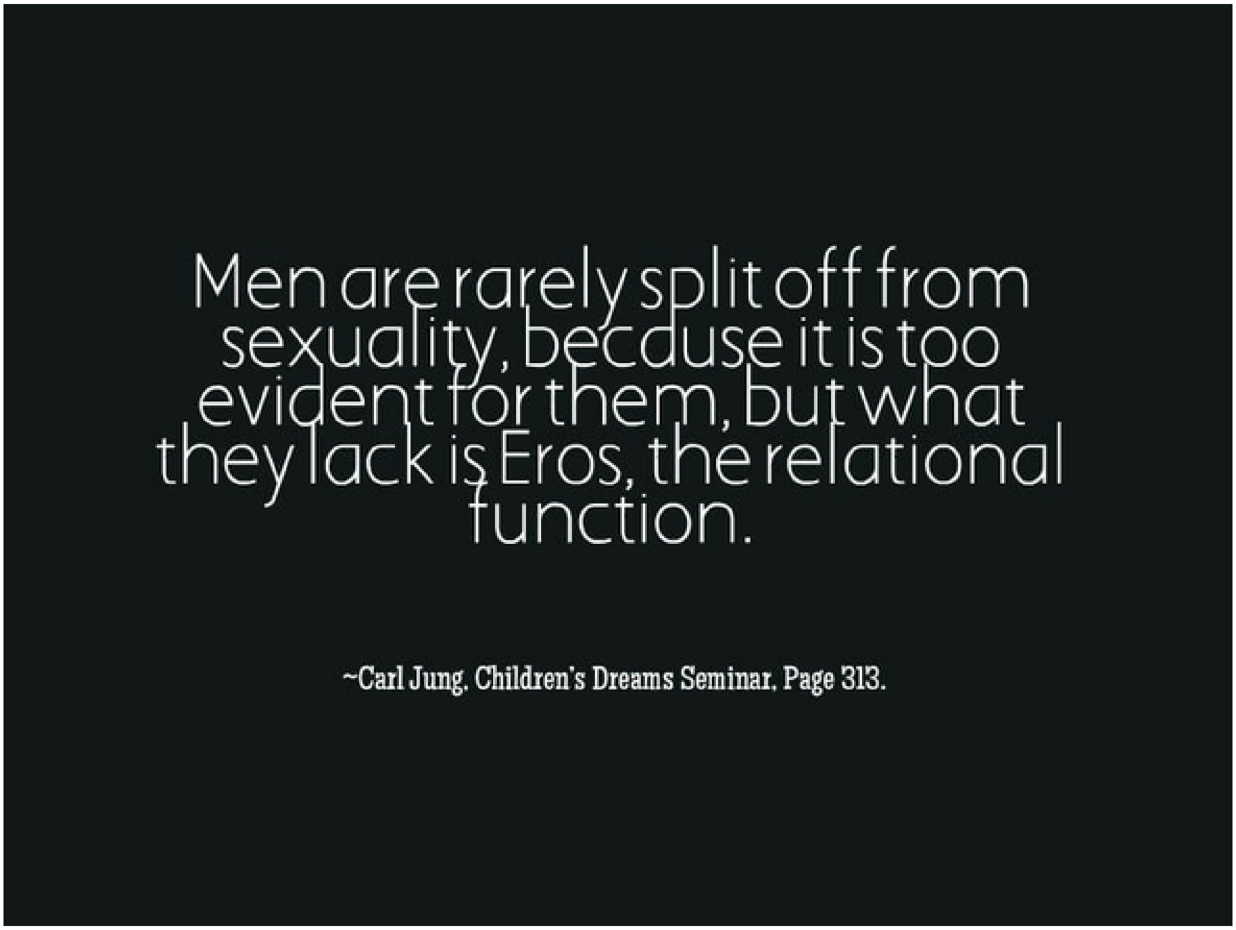

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.

~Carl Jung, Children's Dreams Seminar, Page 313.

In the present dream, the anima washes her hands, which psychologically means that she doesn't want to have anything to do with sexuality, but wants to preserve her purity.

This attitude of the anima has played a great role in the later life of the dreamer.

The ensuing split between sexuality and the anima is, by the way, frequently found in men, and often manifests itself as a neglect of Eros, which is the essence of the anima.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.

Men often think they can replace the relational function with reason.

They are proud that they don't let themselves be controlled by affect, because this would be womanly, tantamount to weak.

No Eros, for God's sake!

This lack is what women most complain of in marriage, and is what so disappoints them.

For what they seek in a man is the Eros, the capacity to relate. Carl Jung, Children's Dreams, Page 313.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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What happens after death is so unspeakably glorious... (2019-03-28 05:10)

[1]

[Carl Jung’s Letter to "Frau N."]

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?
The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand.

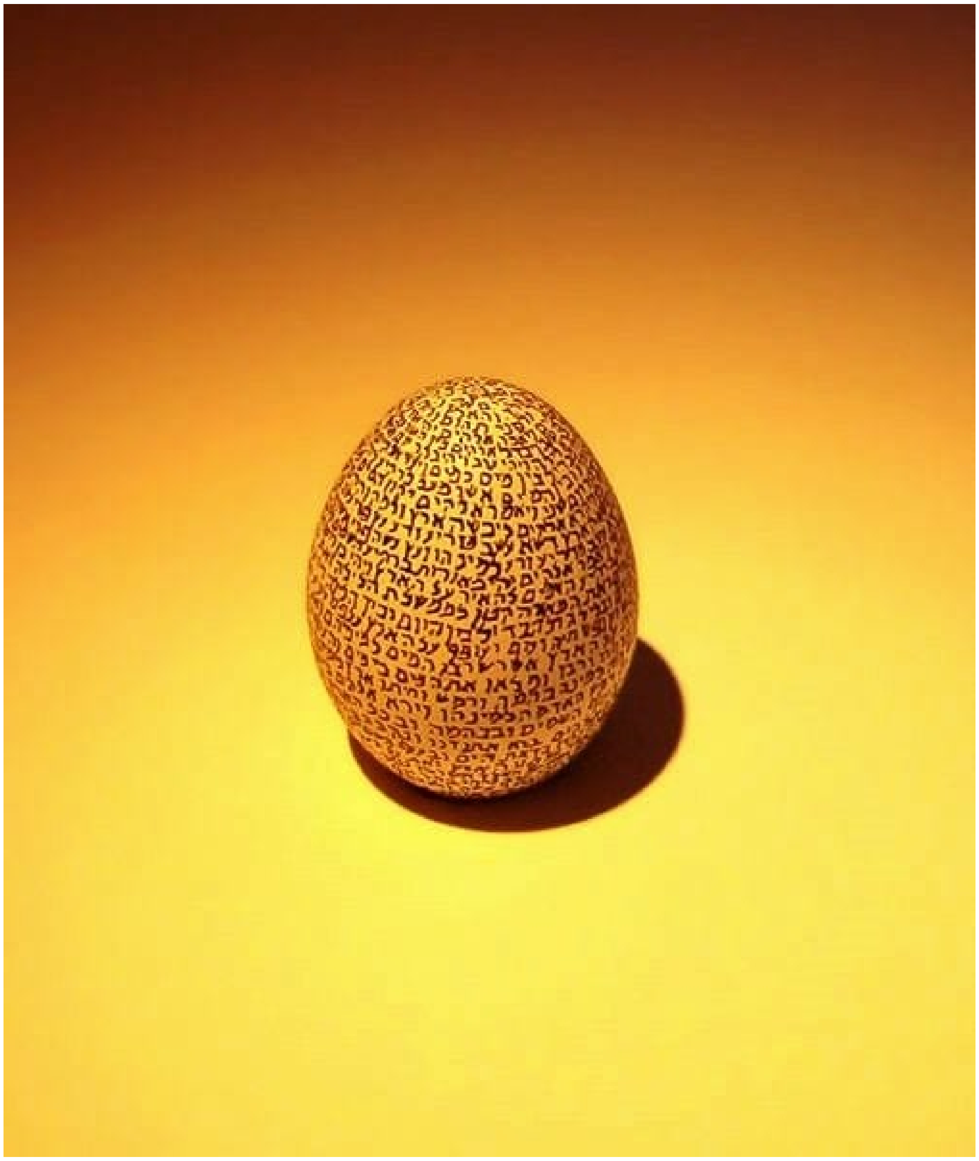
Your devoted,

C.G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ce4f2-deathly.jpg`

No language exists that cannot be misused (2019-03-28 05:13)

[1]



No language exists that cannot be misused… Every Interpretation is hypothetical, for it is a mere attempt to read an unfamiliar text. Carl Jung; Modern Man in Search of a Soul.

Image: The first chapter of B'reshit, or Genesis, written on an egg, in the Jerusalem museum

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/2edc4-506px-genesis_on_egg_cropped.jpg`

The visions and experiences were utterly real; there was nothing subjective about them…

(2019-03-28 05:21)

[1]

[Carl Jung - The visions and experiences were utterly real; there was nothing subjective about them; they all had a quality of absolute objectivity.]

During those weeks I lived in a strange rhythm.

By day I was usually depressed. I felt weak and wretched, and scarcely dared to stir.

Gloomily, I thought, "Now I must go back to this drab world."

Toward evening I would fall asleep, and my sleep would last until about midnight.

Then I would come to myself and lie awake for about an hour, but in an utterly transformed state.

It was as if I were in an ecstasy.

I felt as though I were floating in space, as though I were safe in the womb of the universe in a tremendous void, but filled with the highest possible feeling of happiness."

This is eternal bliss," I thought. "This cannot be described; it is far too wonderful!"

Everything around me seemed enchanted. At this hour of the night the nurse brought me some food she had warmed for only then was I able to take any, and I ate with appetite.

For a time it seemed to me that she was an old Jewish woman, much older than she actually was, and that she was preparing ritual kosher dishes for me.

When I looked at her, she seemed to have a blue halo around her head.

I myself was, so it seemed, in the Pardes Rimmonim, the garden of pomegranates, and the wedding of Tifereth with Malchuth was taking place. Or else I was Rabbi Simon ben Jochai, whose wedding in the afterlife was being celebrated.

It was the mystic marriage as it appears in the Cabbalistic tradition.

I cannot tell you how wonderful it was.

I could only think continually, "Now this is the garden of pomegranates!

Now this is the marriage of Malchuth with Tifereth!"

I do not know exactly what part I played in it.

At bottom it was I myself: I was the marriage.

And my beatitude was that of a blissful wedding.

Gradually the garden of pomegranates faded away and changed.

There followed the Marriage of the Lamb, in a Jerusalem festively bedecked.

I cannot describe what it was like in detail.

These were ineffable states of joy. Angels were present, and light.

I myself was the "Marriage of the Lamb."

That, too, vanished, and there came a new image, the last vision. I walked up a wide valley to the end, where a gentle chain of hills began.

The valley ended in a classical amphi-theater. It was magnificently situated in the green landscape. And there, in this theater, the hieros gamos was being celebrated.

Men and women dancers came onstage, and upon a flower-decked couch All-father Zeus and Hera consummated the mystic marriage, as it is described in the Iliad.

All these experiences were glorious.

Night after night I floated in a state of purest bliss, "thronged round with images of all creation."

Gradually, the motifs mingled and paled.

Usually the visions lasted for about an hour; then I would fall asleep again.

By the time morning drew near, I would feel: Now gray morning is coming again; now comes the gray world with its boxes!

What idiocy, what hideous nonsense! Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous.

As I approached closer to life again, they grew fainter, and scarcely three weeks after the first vision they ceased altogether.

It is impossible to convey the beauty and intensity of emotion during those visions.

They were the most tremendous things I have ever experienced. And what a contrast the day was: I was tormented and on edge; everything irritated me; everything was too material, too crude and clumsy, terribly limited both spatially and spiritually.

It was all an imprisonment, for reasons impossible to divine, and yet it had a kind of hypnotic power, a cogency, as if it were reality itself, for all that I had clearly perceived its emptiness.

Although my belief in the world returned to me, I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it.

There is something else I quite distinctly remember.

At the beginning, when I was having the vision of the garden of pomegranates, I asked the nurse to forgive me if she were harmed.
There was such sanctity in the room, I said, that it might be harmful to her.

Of course she did not understand me. For me the presence of sanctity had a magical atmosphere; I feared it might be unendurable to others.

I understood then why one speaks of the odor of sanctity, of the "sweet smell" of the Holy Ghost. This was it.

There was a pneuma of inexpressible sanctity in the room, whose manifestation was the mysterium coniunctionis.

I would never have imagined that any such experience was possible.

It was not a product of imagination. The visions and experiences were utterly real; there was nothing subjective about them; they all had a quality of absolute objectivity.

We shy away from the word "eternal," but I can describe the experience only as the ecstasy of a non-temporal state in which present, past, and future are one.

Everything that happens in time had been brought together into a concrete whole. Nothing was distributed over time, nothing could be measured by temporal concepts.

The experience might best be defined as a state of feeling, but one which cannot be produced by imagination.

How can I imagine that I exist simultaneously the day before yesterday, today, and the day after tomorrow?

There would be things which would not yet have begun, other things which would be indubitably present, and others again which would already be finished and yet all this would be one.

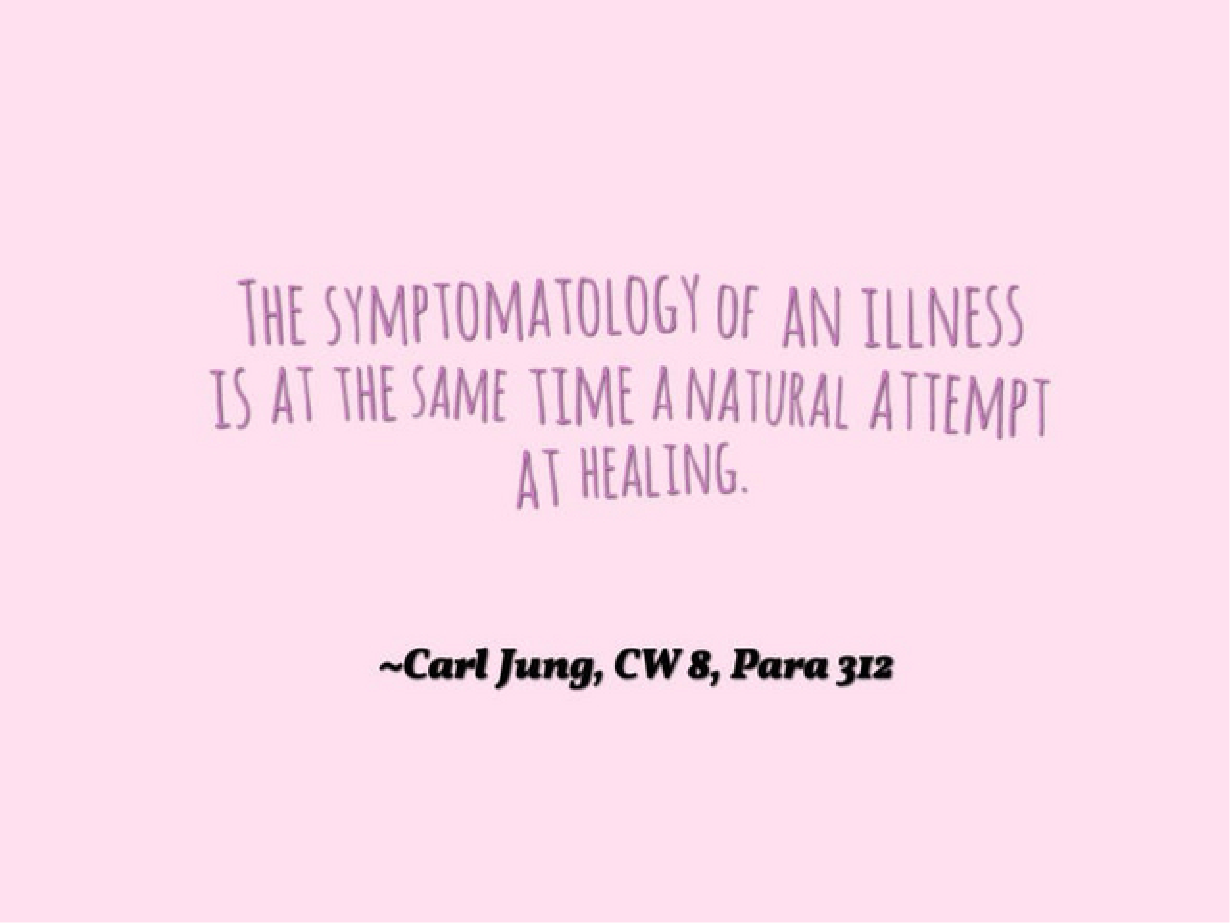
The only thing that feeling could grasp would be a sum, an iridescent whole, containing all at once expectation of a beginning, surprise at what is now happening, and satisfaction or disappointment with the result of what has happened.

One is interwoven into an indescribable whole and yet observes it with complete objectivity. . Carl Jung; Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/1f857-marriage.jpg`

Some Carl Jung Quotations XXVI (2019-03-28 05:48)

[1]



THE SYMPTOMATOLOGY OF AN ILLNESS IS AT THE SAME TIME A NATURAL ATTEMPT AT HEALING.

~Carl Jung, CW 8, Para 312

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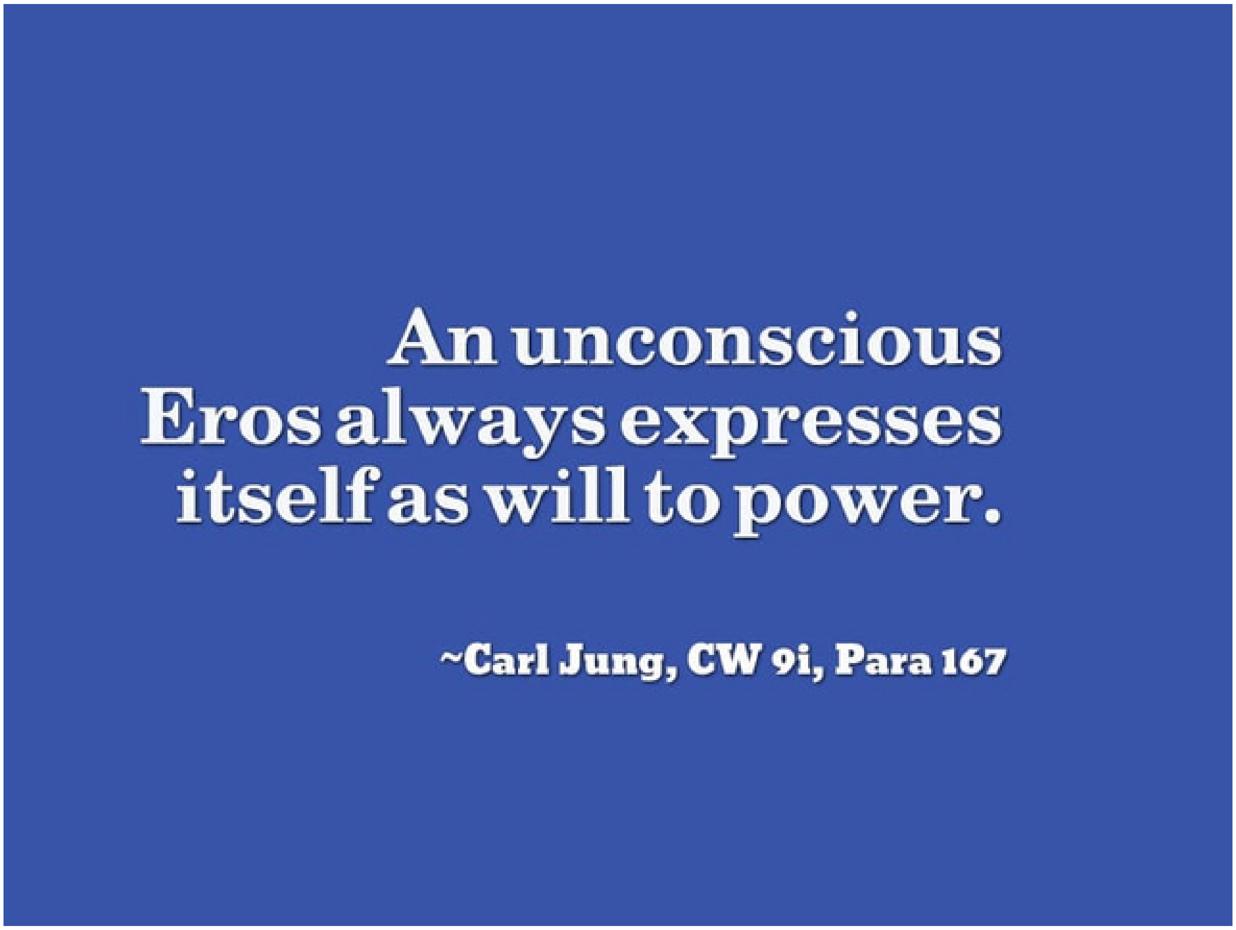
[2]

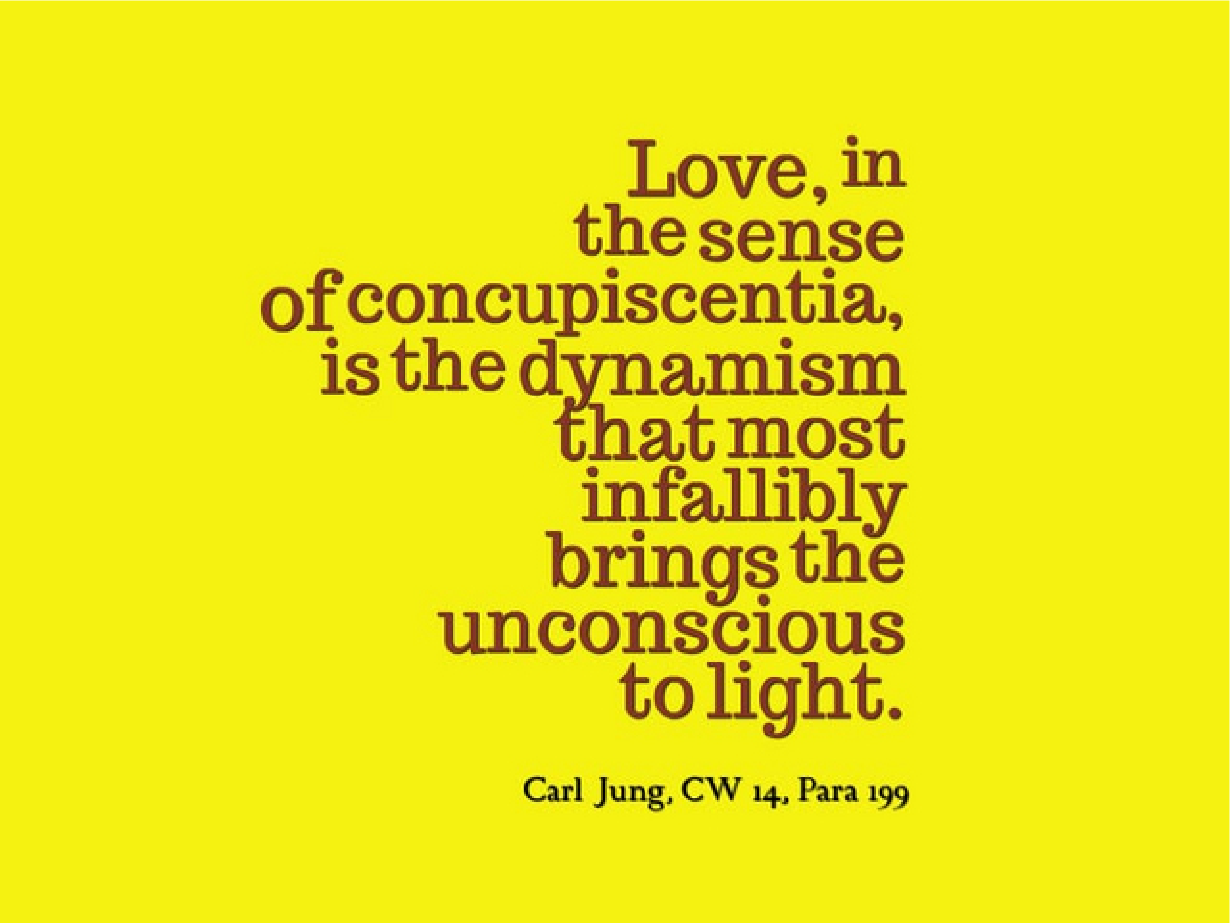


An unconscious Eros always expresses itself as will to power.

~Carl Jung, CW 9i, Para 167

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

[3]



Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light.

Carl Jung, CW 14, Para 199

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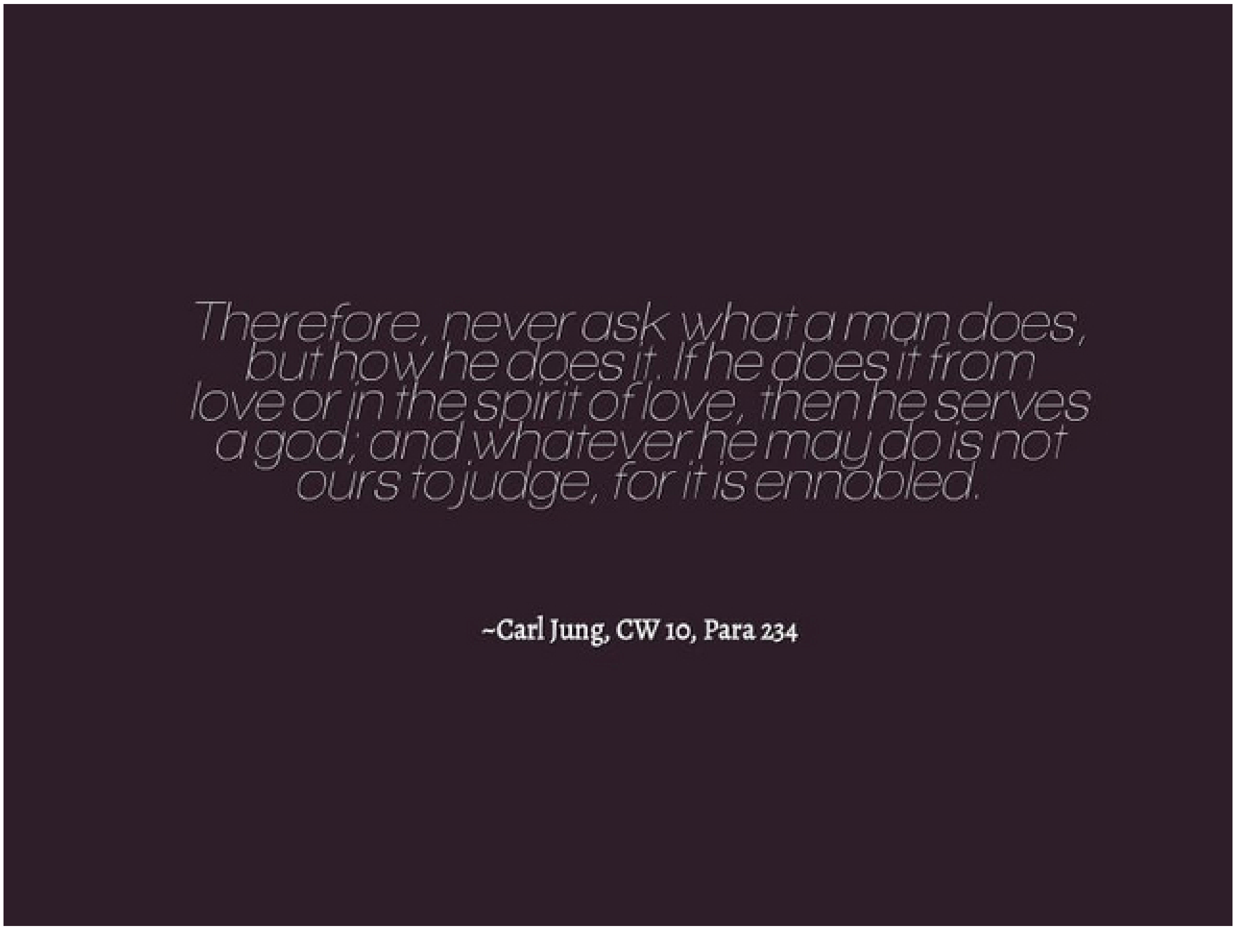

Therefore, never ask what a man does,
but how he does it. If he does it from
love or in the spirit of love, then he serves
a god; and whatever he may do is not
ours to judge, for it is ennobled.

~Carl Jung, CW 10, Para 234

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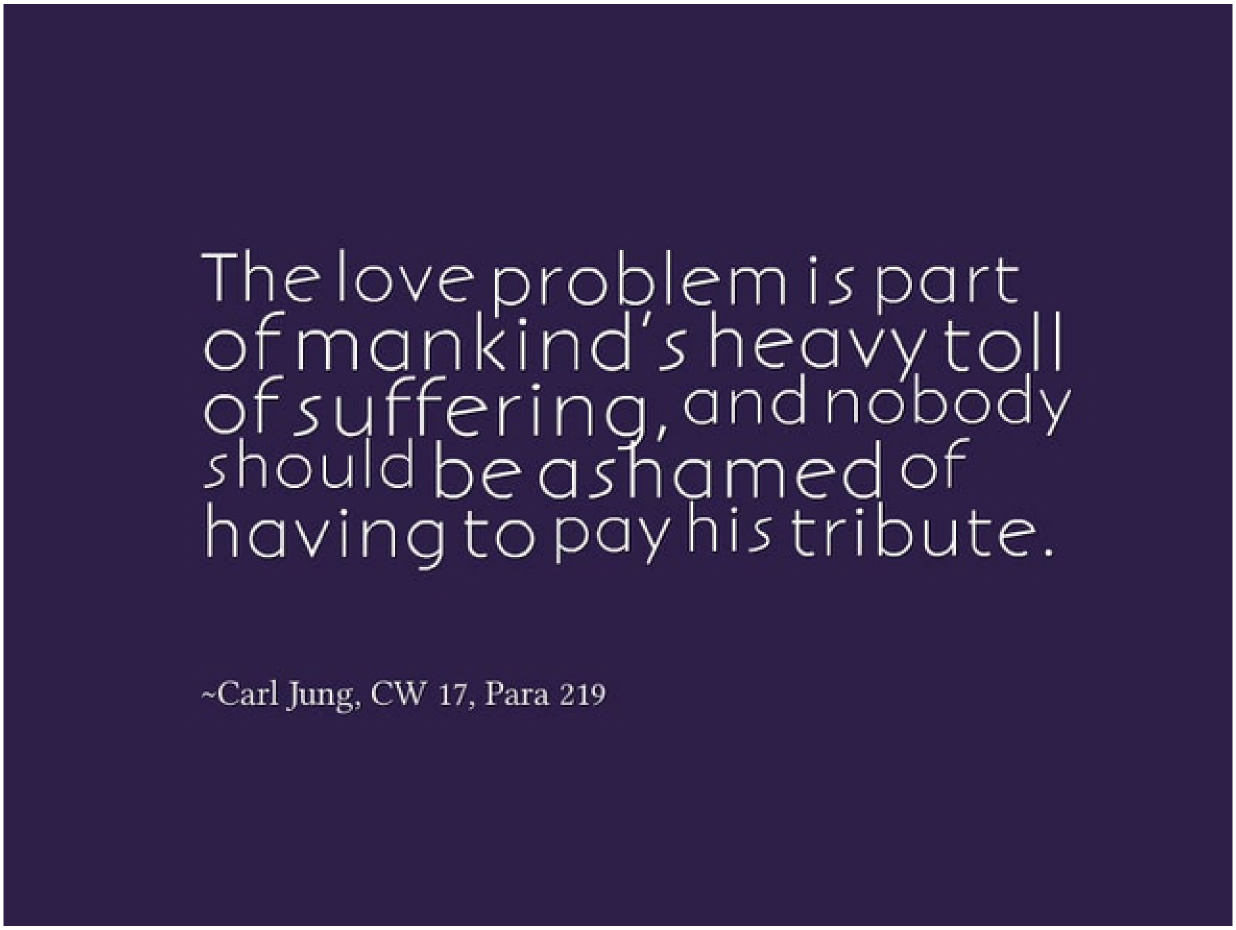

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW 17, Para 219

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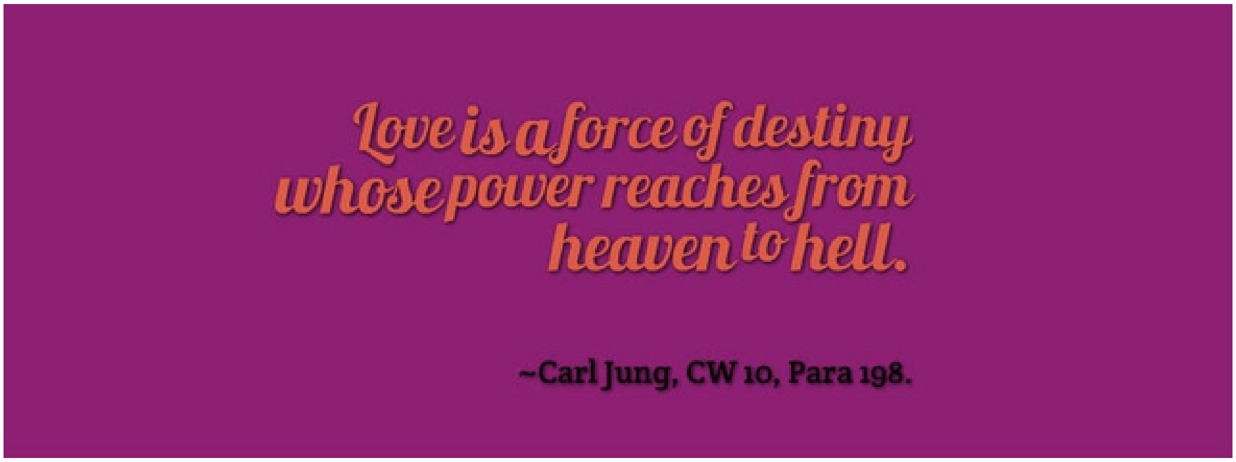
[6]



Love is a force of destiny whose power reaches from heaven to hell.

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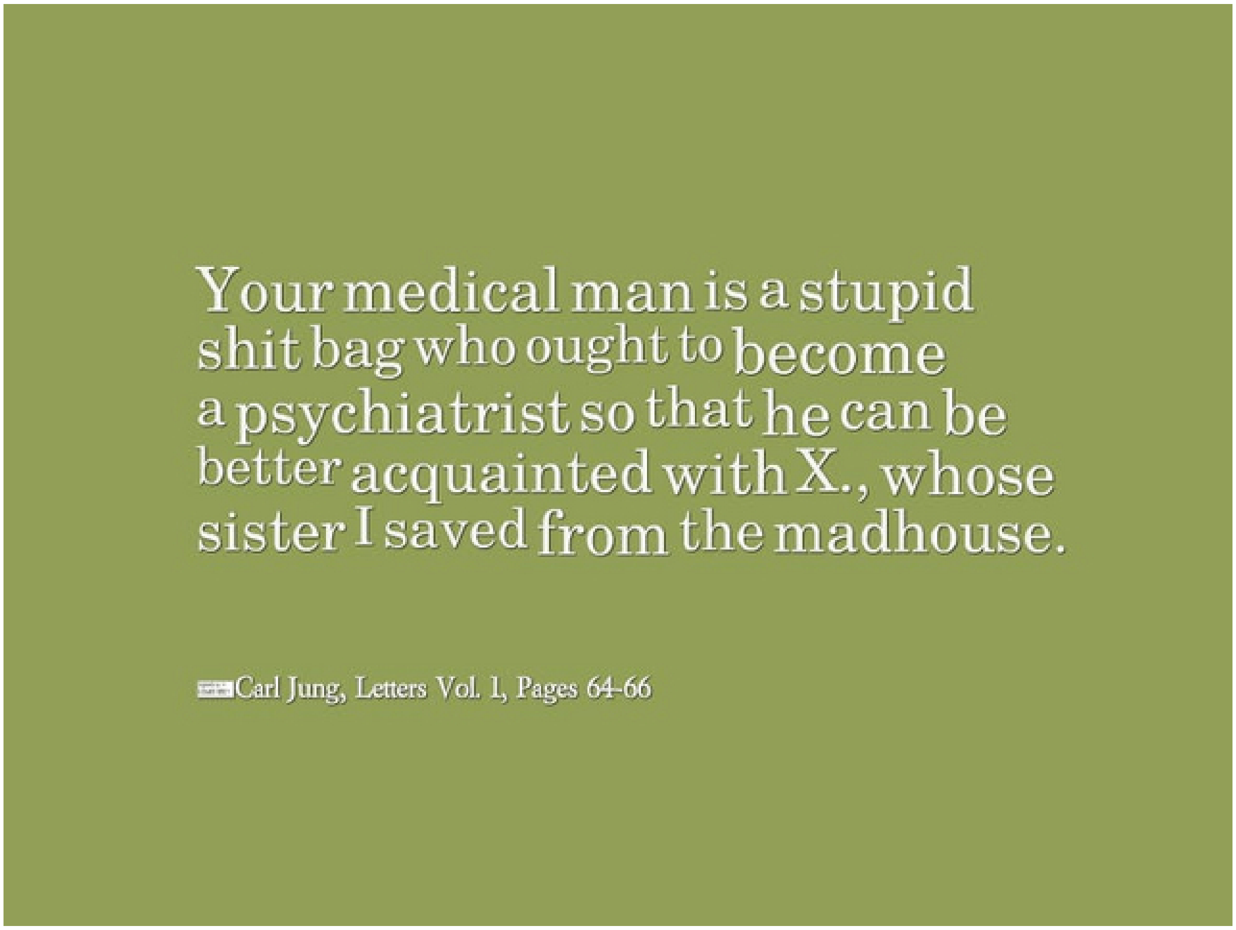
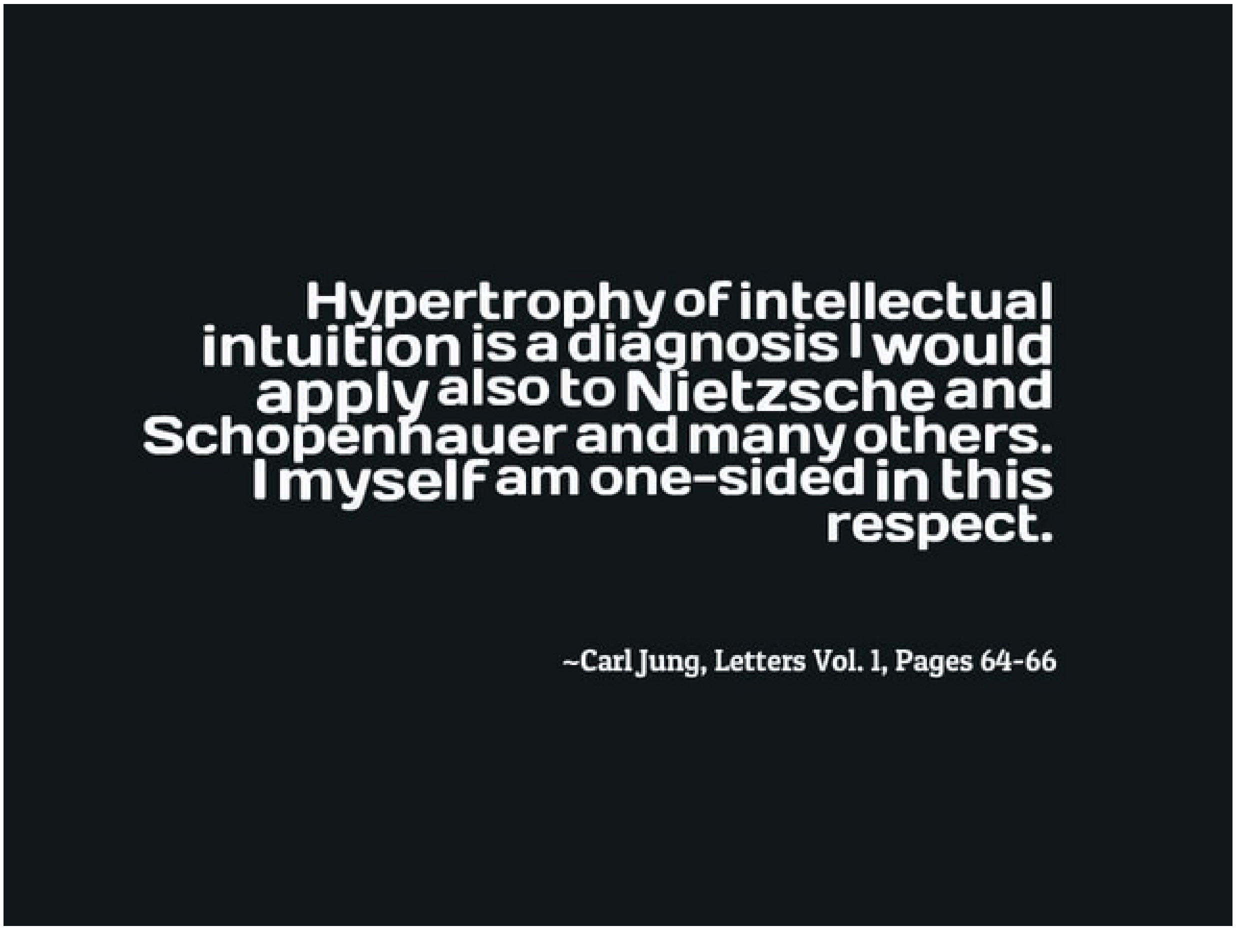
[7]



Your medical man is a stupid shit bag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

Carl Jung, Letters Vol. 1, Pages 64-66

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Pages 64-66



Hypertrophy of intellectual intuition is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect.

~Carl Jung, Letters Vol. 1, Pages 64-66

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Pages 64-66

But we must see where we stand, otherwise we are immoral illusionists.

~Carl Jung, Letters Vol. 1, Pages 64-66

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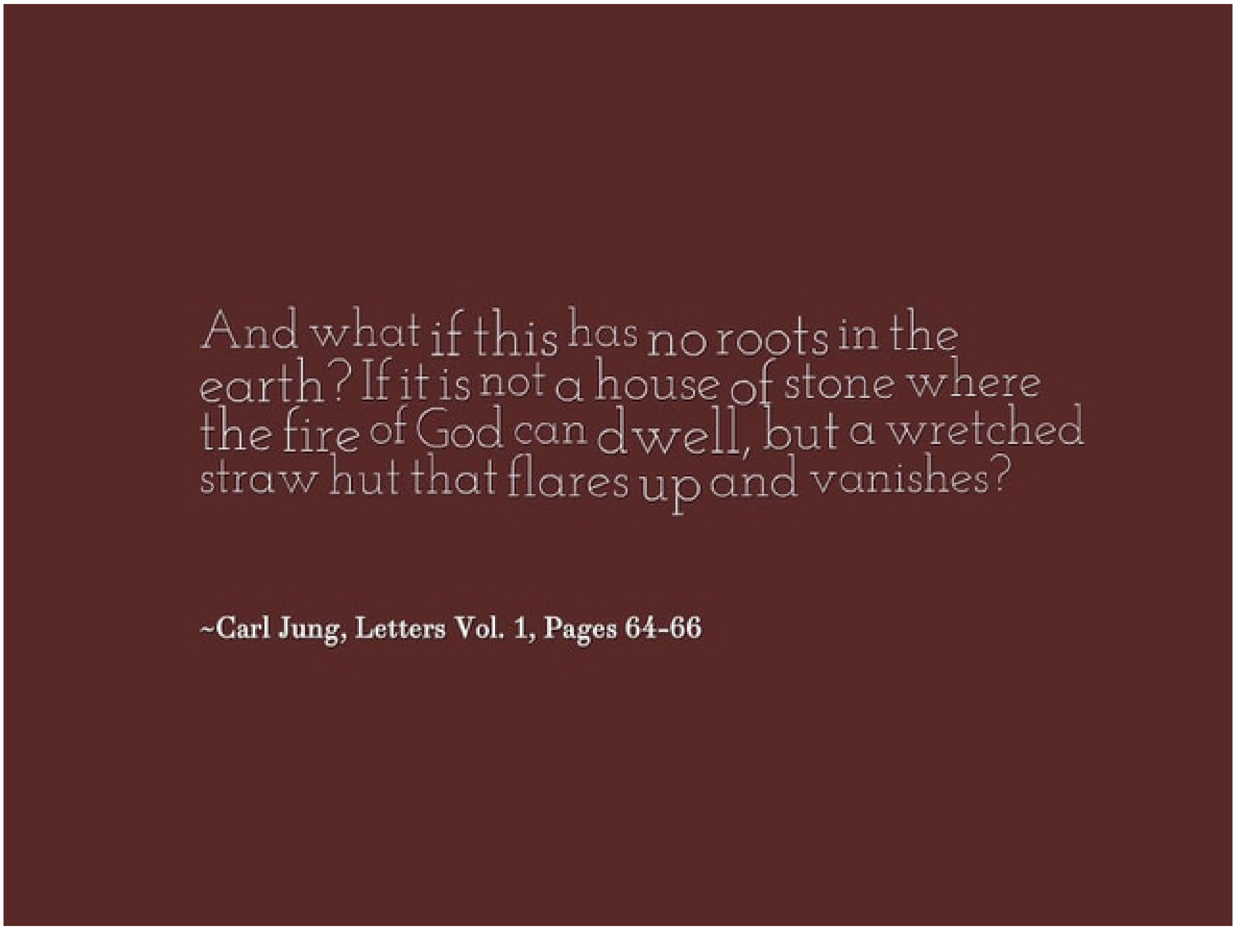

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

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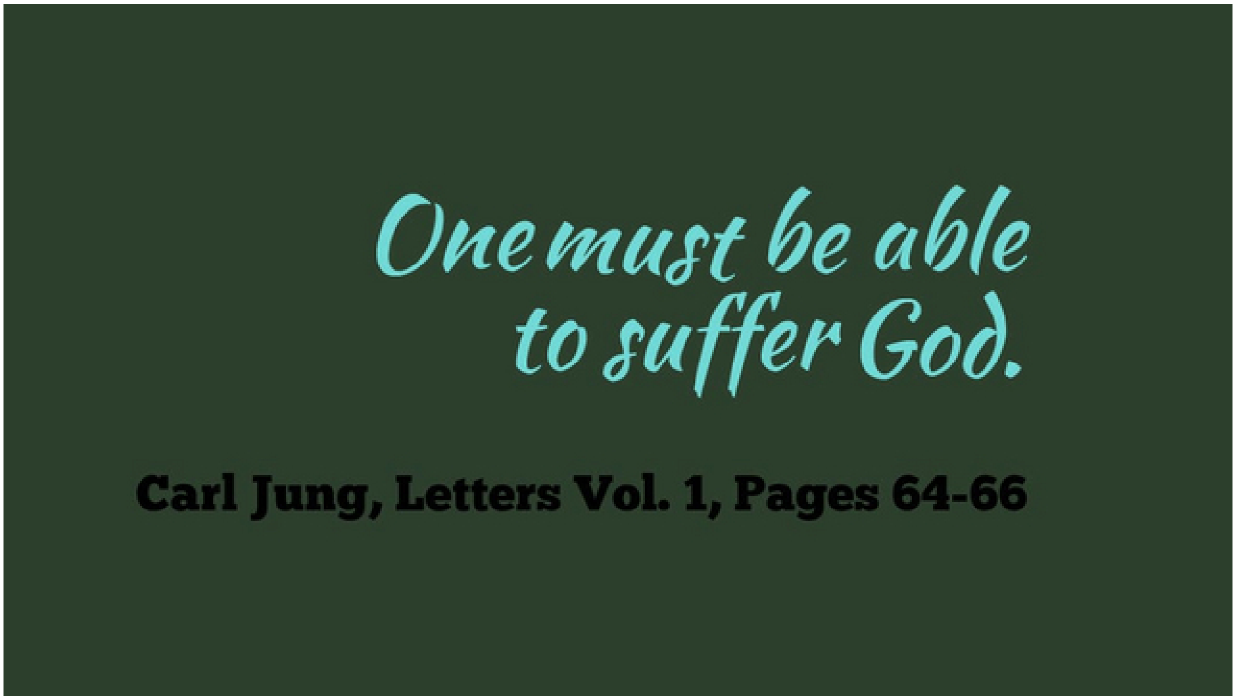

One must be able
to suffer God.

Carl Jung, Letters Vol. 1, Pages 64-66

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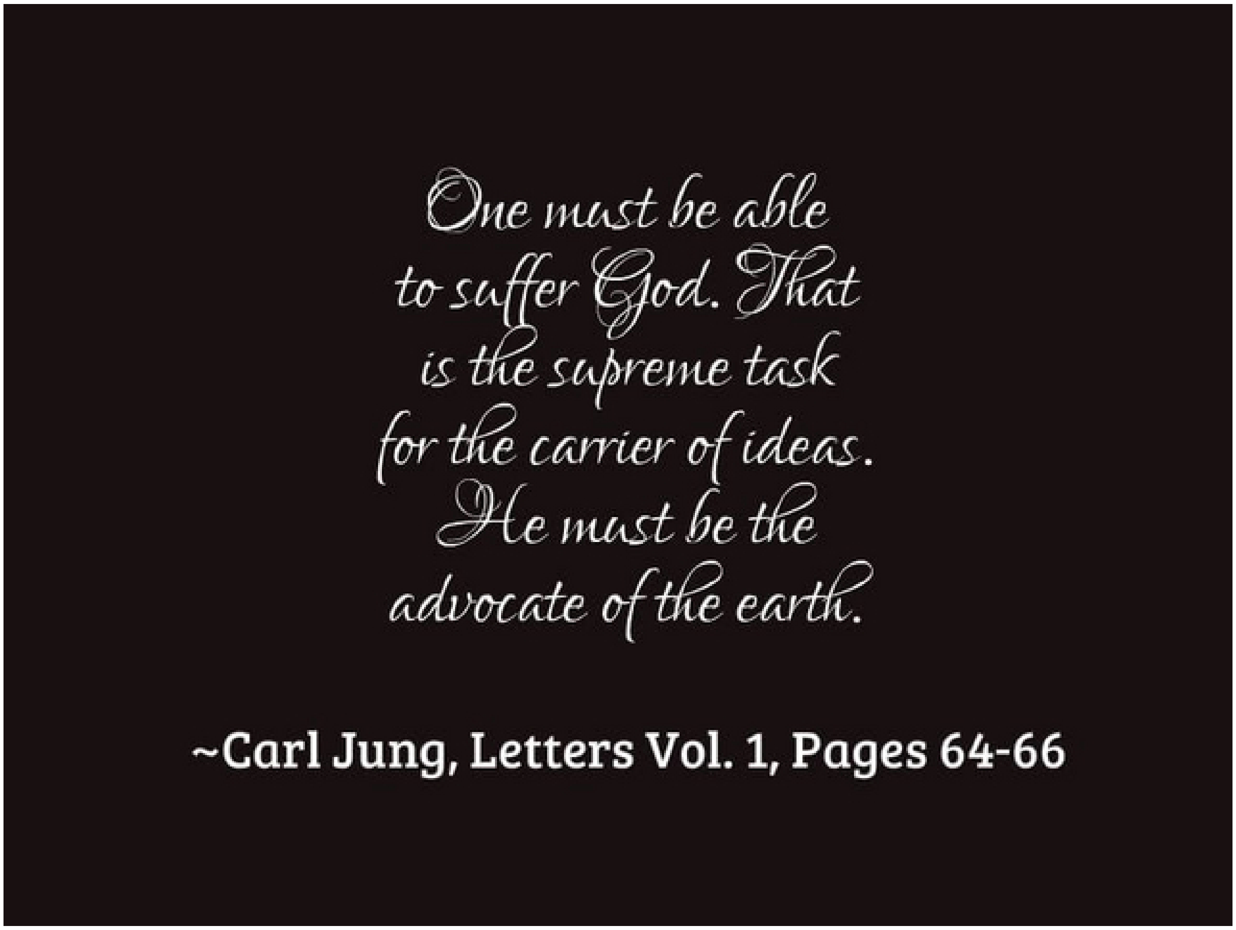

One must be able
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He must be the
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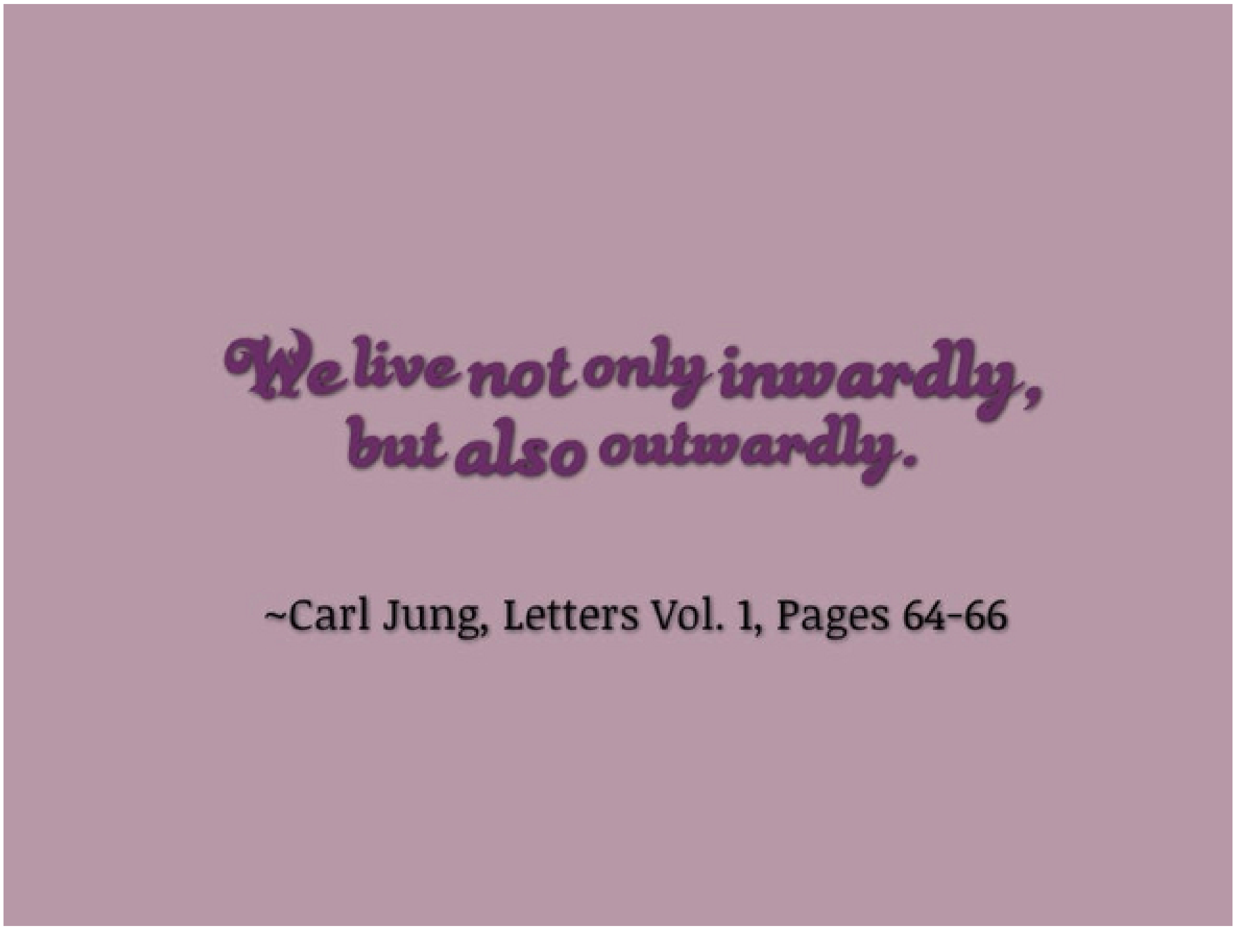

We live not only inwardly,
but also outwardly.

~Carl Jung, Letters Vol. 1, Pages 64-66

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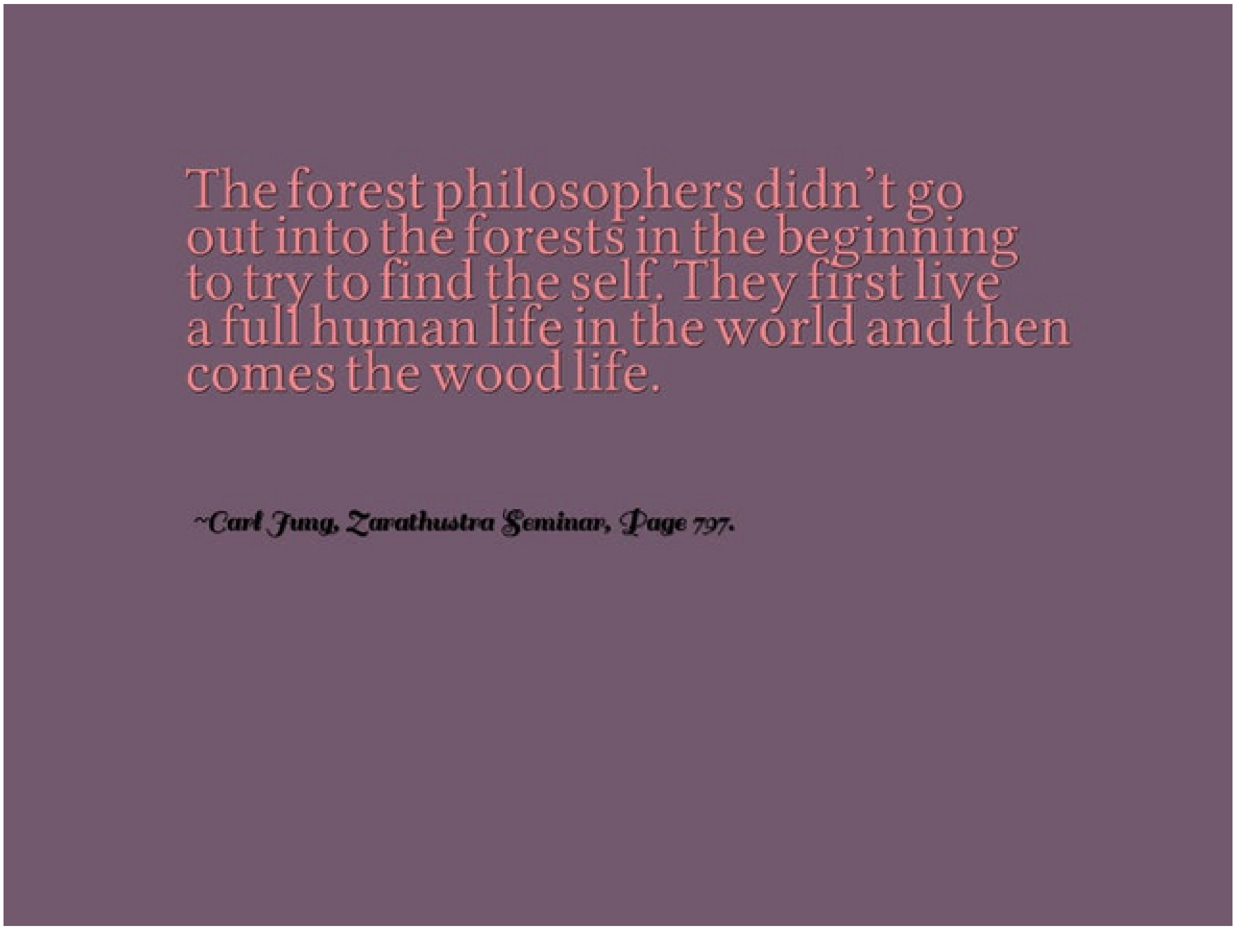

The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life.

~Carl Jung, Zarathustra Seminar, Page 797.

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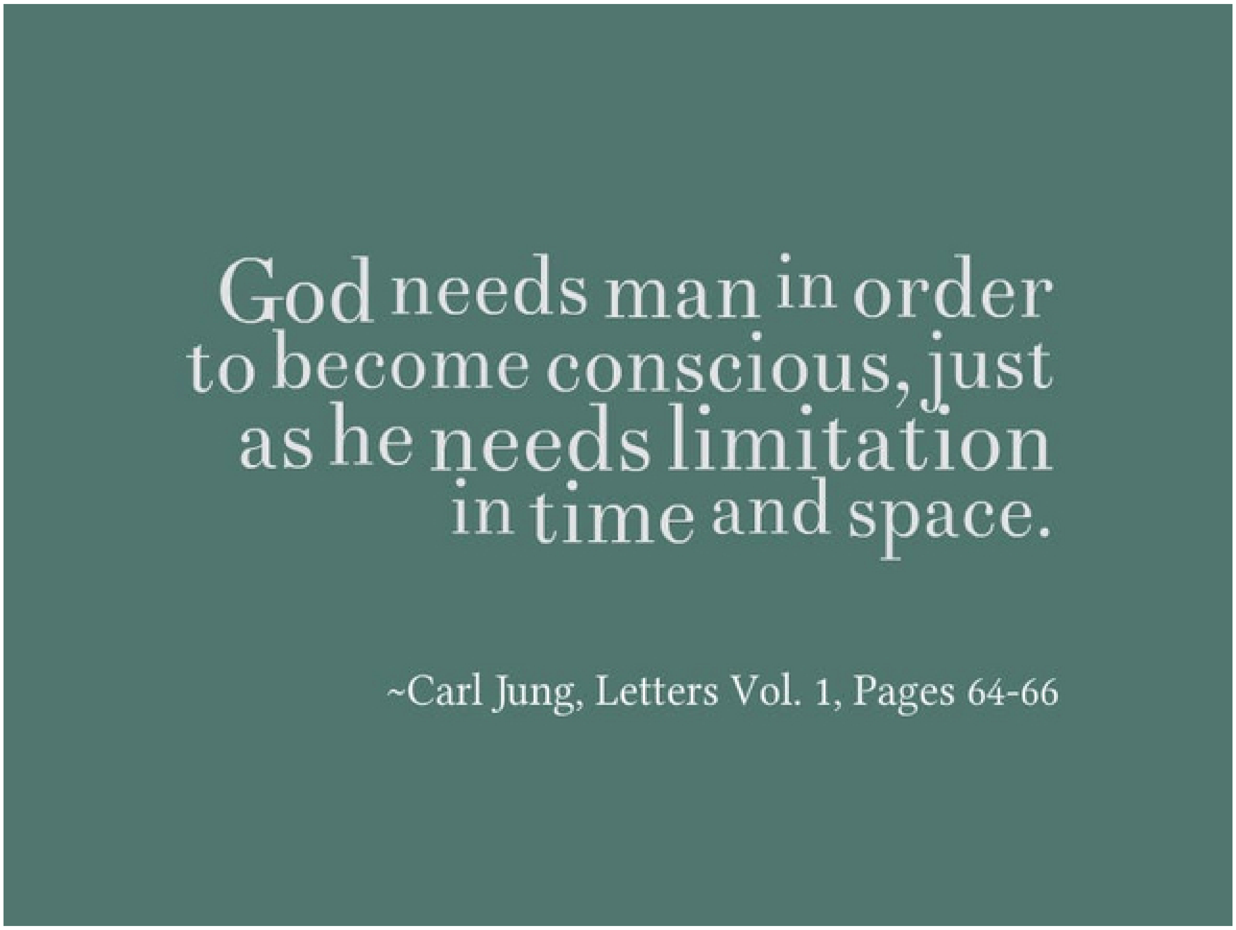

God needs man in order to become conscious, just as he needs limitation in time and space.

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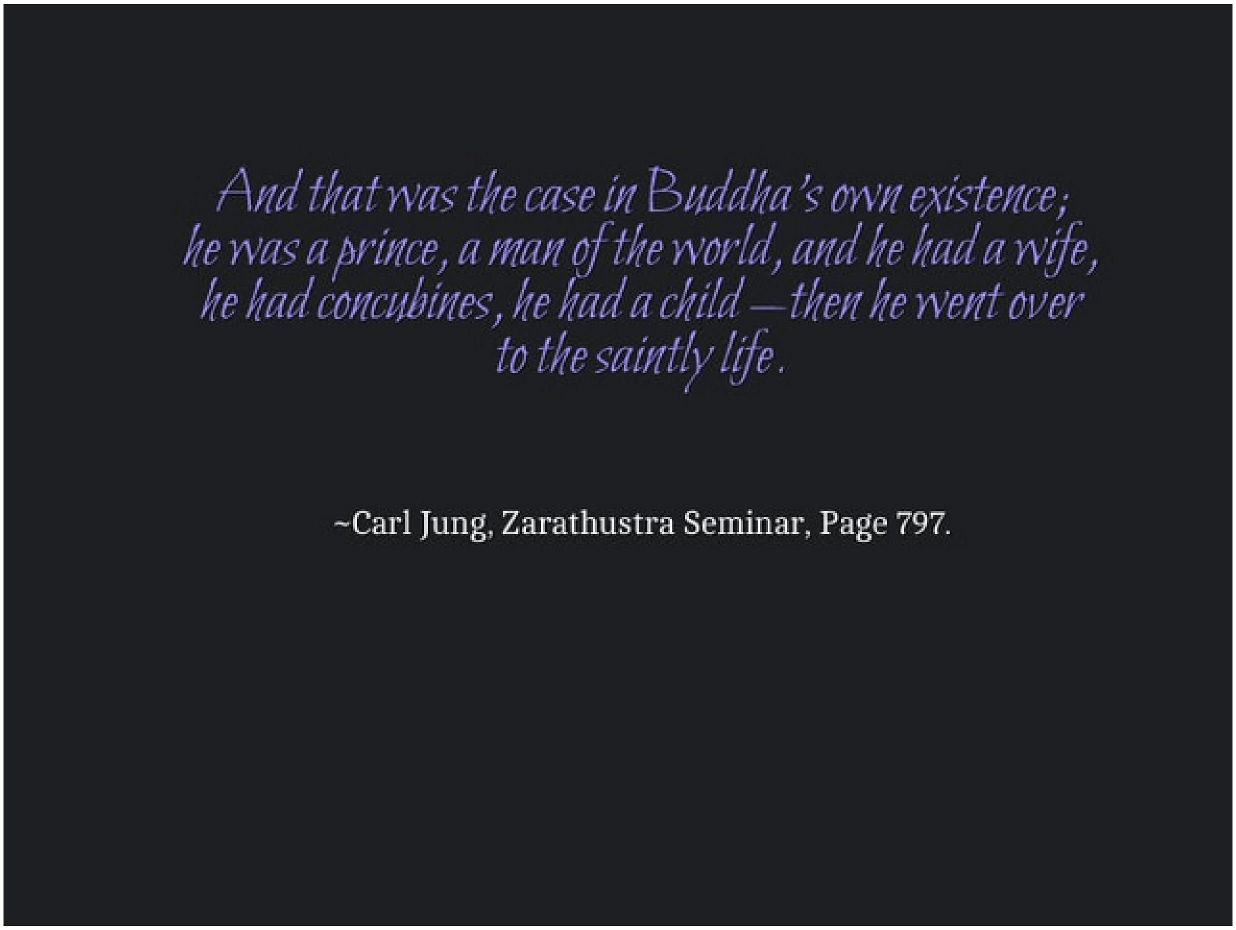

And that was the case in Buddha's own existence;
he was a prince, a man of the world, and he had a wife,
he had concubines, he had a child —then he went over
to the saintly life.

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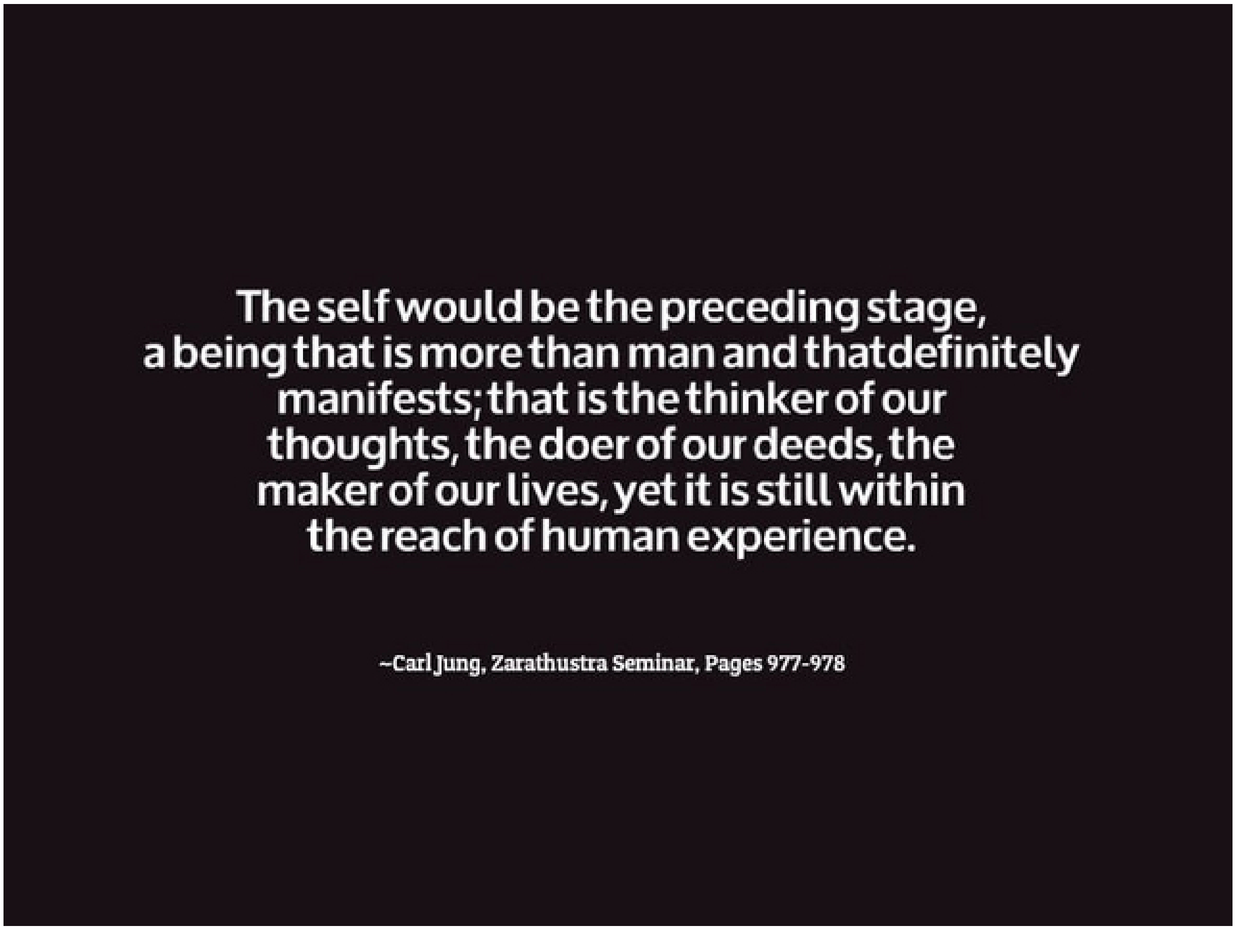
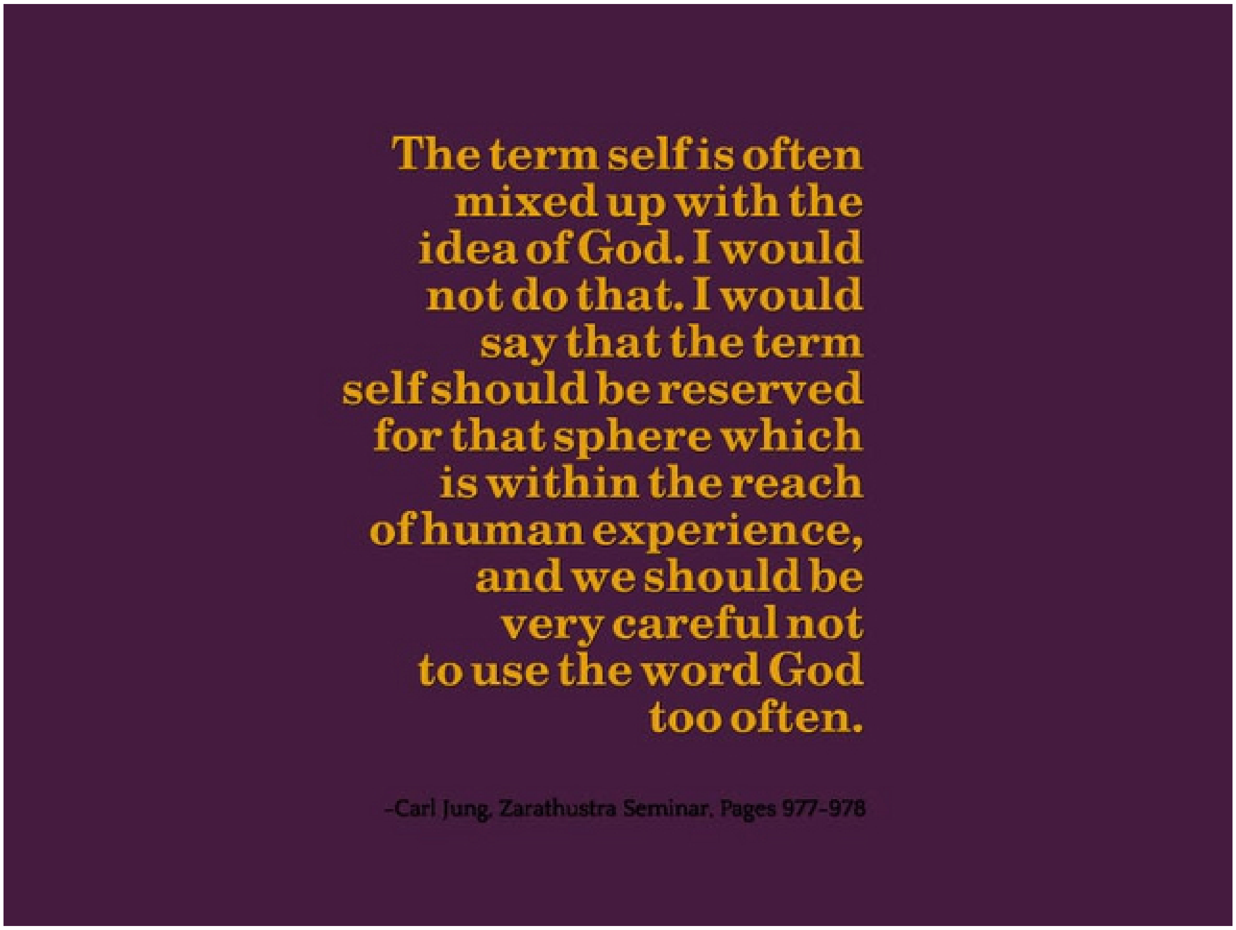


The self would be the preceding stage, a being that is more than man and thatdefinitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

~Carl Jung, Zarathustra Seminar, Pages 977-978

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.



The term self is often
mixed up with the
idea of God. I would
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and we should be
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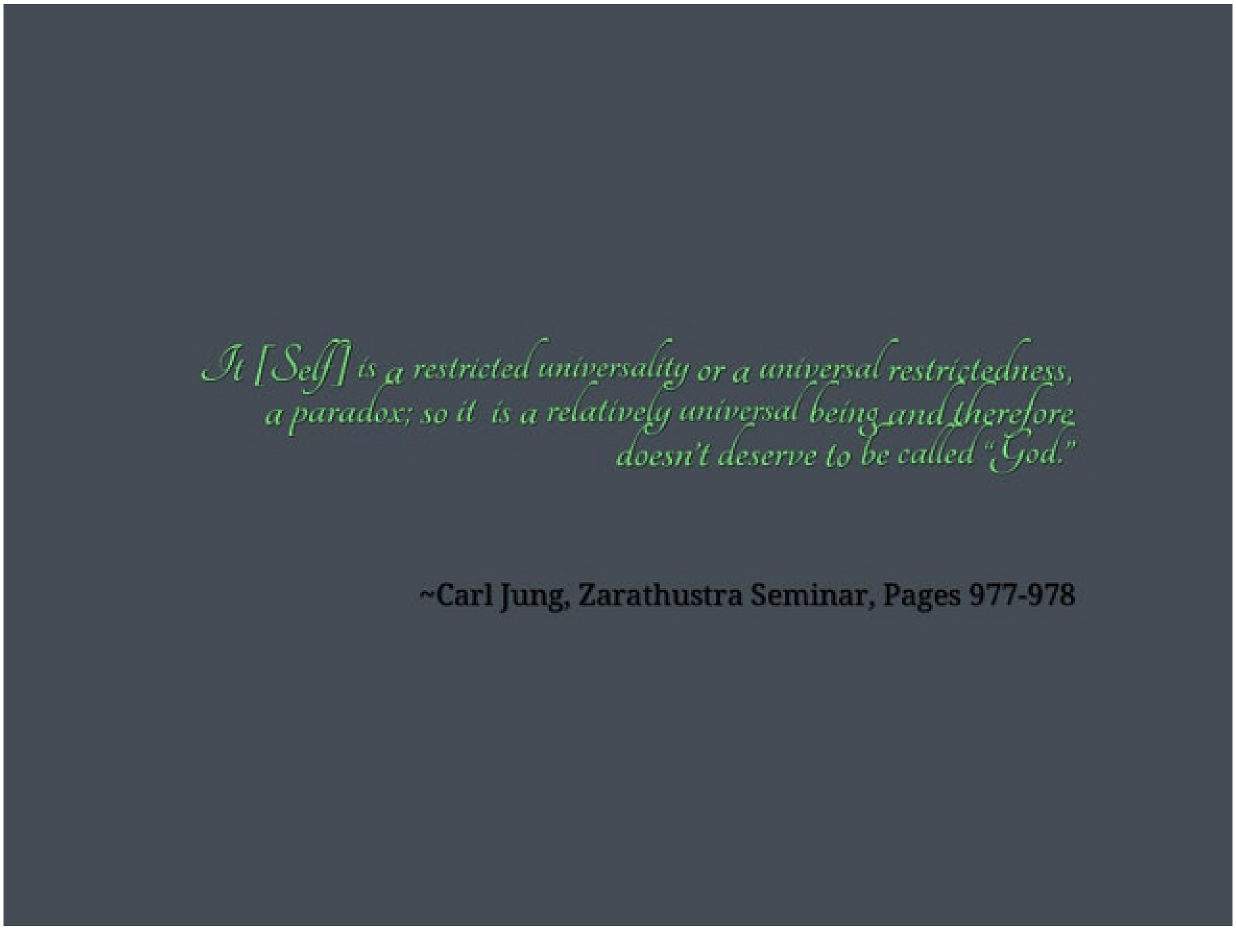

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

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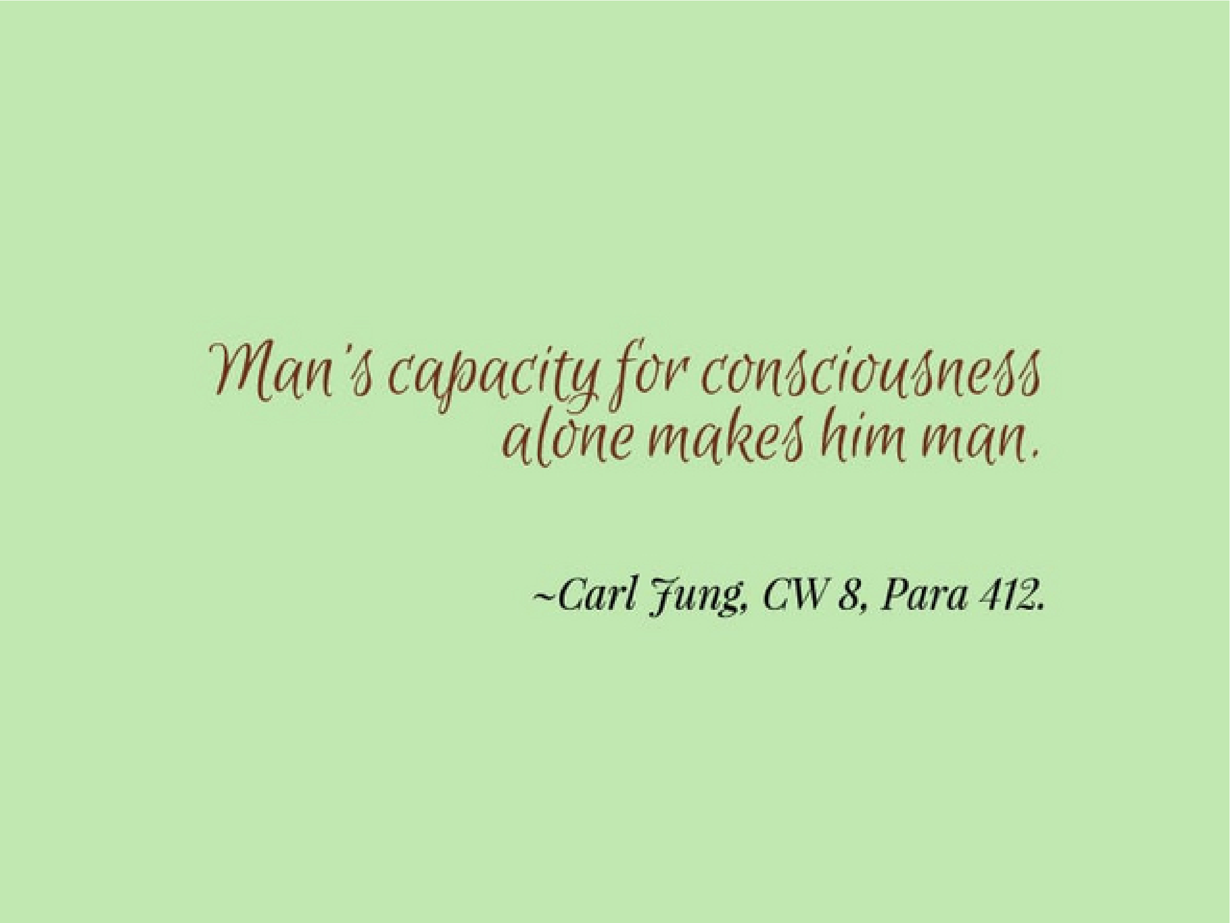

Man's capacity for consciousness alone makes him man.

~Carl Jung, CW 8, Para 412.

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The Return of the Dead (2019-03-28 06:19)

[1]

Amid the unprecedented carnage of the war, the theme of the return of the dead was widespread, such as in Abel Gance’s film Jaccuse. The death toll also led to a revival of interest in spiritualism.

After nearly a year, Jung began to write again in the Black Books in I9I5, with a further series of fantasies. He had already completed the handwritten draft of Liber Primus and Liber Secundus.124 At the beginning of I9I6, Jung experienced a striking series of parapsychological events in his house. In I923, he narrated this event to Cary de Angulo (later Baynes). She recorded it as follows:

One night your boy began to rave in his sleep and throw himself about saying he couldn’t wake up. Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him-finally he settled down and went on sleeping. ,Next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn’t ask why but seemed to take it for granted. But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture-a man was angling for fishes with hook and line in the middle of the picture. On the left was the Devil saying something to the man, and your son wrote down what he said. It was that he had come for the fisherman because he was catching his fishes, but on the right was an angel who said, "No you can’t take this man, he is taking only bad fishes and none of the good ones." Then after your son had made that picture he was quite content. The same night, two of your daughters thought that they had seen spooks in their rooms. The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the fisherman in your son’s picture, and you told me so, but the boy didn’t know it.

In Memories, Jung recounted what followed:

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically ... Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the doorbell, and not heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew something had to happen. The whole house was as if there was a crowd present, crammed full of spirits. They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all aquiver with the question:

"For God's sake, what in the world is this?" Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought."

That is the beginning of the Septem Sermones. Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over.

The dead had appeared in a fantasy on January I7, I9I4, and had said that they were about to go to Jerusalem to pray at the holiest graves. Their trip had evidently not been successful. The Septem Sermones ad Mortuos is a culmination of the fantasies of this period. It is a psychological cosmology cast in the form of a gnostic creation myth. In Jung's fantasies, a new God had been born in his soul, the God who is the son of the frogs, Abraxas. Jung understood this symbolically. He saw this figure as representing the uniting of the Christian God with Satan, and hence as depicting a transformation of the Western God-image. Not until 1952 in Answer to] ob did Jung elaborate on this theme in public.

Jung had studied the literature on Gnosticism in the course of his preparatory reading for Transformations and Symbols of theLibido. In January and October 1915, while on military service, he studied the works of the Gnostics. After writing the Septem Sermones in the Black Books, Jung recopied it in a calligraphic script into a separate book, slightly rearranging the sequence. He added the following inscription under the title: "The seven instructions of the dead. Written by Basilides in Alexandria, the city where the East touches the West." He then had this privately printed, adding to the inscription: "Translated from the Greek original into German." This legend indicates the stylistic effects on Jung of late-nineteenth-century classical scholarship. He recalled that he wrote it on the occasion of the founding of the Psychological Club, and regarded it as a gift to Edith Rockefeller McCormick for founding the Club.

He gave copies to friends and confidants. Presenting a copy to Alphonse Maeder, he wrote:

I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours.
On January 16, 1916, Jung drew a mandala in the Black Books (see Appendix A). This was the first sketch of the "Systema Munditotius." He then proceeded to paint this. On the back of it, he wrote in English: "This is the first mandala I constructed in the year 1916, wholly unconscious of what it meant."

The fantasies in the Black Books continued. The Systema Munditotius is a pictorial cosmology of the Sermones.

Between June II and October 2, 1917, Jung was on military service in Chateau d'Oex, as commander of the English prisoners of war. Around August, he wrote to Smith Ely Jeliffe that his military service had taken him completely away from his work and that, on his return, he hoped to finish a long paper about the types. He concluded the letter by writing: "With us everything is unchanged and quiet. Everything else is swallowed by the war. The psychosis is still increasing, going on and on."

At this time, he felt that he was still in a state of chaos and that it only began to clear toward the end of the war. From the beginning of August to the end of September, he drew a series of twenty-seven mandalas in pencil in his army notebook, which he preserved. At first, he did not understand these mandalas, but felt that they were very significant. From August 20, he drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day and he observed how these mandalas changed. He recalled that he received a letter from "this Dutch woman that got on my nerves terribly." In this letter, this woman, that is, Moltzer, argued that "the fantasies stemming from the unconscious possessed artistic worth and should be considered as art." Jung found this troubling because it was not stupid, and, moreover, modern painters were attempting to make art out of the unconscious. This awoke a doubt in him whether his fantasies were really spontaneous and natural. On the next day; he drew a mandala, and a piece of it was broken off, leaving the symmetry: Only now did I gradually come to what the mandala really is:

"Formation, transformation, the eternal mind's eternal recreation." And that is the self, the wholeness of the personality; which, when everything is well, is harmonious, but which can bear no self deception. My mandala images were cryptograms on the state of my self, which were delivered to me each day. The mandala in question appears to be the mandala of August 6, 1917137 The second line is from Goethe's Faust. Mephistopheles is addressing Faust, giving him directions to the realm of the Mothers:

MEPHISTOPHELES:

A glowing tripod will finally show you
that you are in the deepest, most deepest ground.
By its light you will see the Mothers:
the one sits, others stand and walk,
as it may chance. Formation, transformation
the eternal mind's eternal recreation.
Covered in images of all creatures,
they do not see you, since they only see shades.
Then hold your heart, since the danger is great,
and go straight to that tripod,
touch it with the key.

The lletter in question has not come to light. However, in a subsequent unpublished letter from November 21,1918, while at Chateau d'Oex, Jung wrote that "M. Moltzer has again disturbed me with letters."139 He reproduced the mandalas in Liber N ovus. He noted that it was during this period that a living idea of the self first came to him: "The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul."

At this point, he did not know where this process was leading, but he began to grasp that the mandala represented the goal of the process:

"Only when I began to paint the mandalas did I see that all the paths I took, all the steps I made, allIed back to the one point, that is, to the center. The mandala became the expression of all paths."

In the 1920S, Jung's understanding of the significance of the mandala deepened. The Draft had contained fantasies from October 1913 to February 1914. In the winter of 1917, Jung wrote a fresh manuscript called Scrutinies, which began where he had left off In this, he transcribed fantasies from April 1913 until June 1916. As in the first two books of Liber N ovus, Jung interspersed the fantasies with interpretive commentaries. He included the

Sermones in this material, and now added Philemon's commentaries on each sermon. In these, Philemon stressed the compensatory nature of his teaching: he deliberately stressed precisely those conceptions that the dead lacked. Scrutinies effectively forms Liber Tertius of Liber N ovus. The complete sequence of the text would thus be:

Liber Primus: The Way of What Is to Come
Liber Secundus: The Images of the Erring
Liber Tertius: Scrutinies

During this period, Jung continued transcribing the Draft into the calligraphic volume and adding paintings. The fantasies in the Black Books became more intermittent. He portrayed his realization of the significance of the sel£ which took place in the autumn of 1917, in Scrutinies.This contains Jung's vision of the reborn God, culminating in the portrayal of Abraxas. He realized that much of what was given to him in the earlier part of the book (that is, Liber Primus and Liber secundus) was actually given to him by Philemon. He realized that there was a prophetic wise old man in him, to whom he was not identical. This represented a critical dis identification. On January 17, 1918, Jung wrote to J. B. Lang:

The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet's delusion which often is the result of dealing with the unconscious. It is the devil who says: Disdain all reason and science, mankind's highest powers. That is never appropriate even though we are forced to acknowledge [the existence ofJ the irrational.

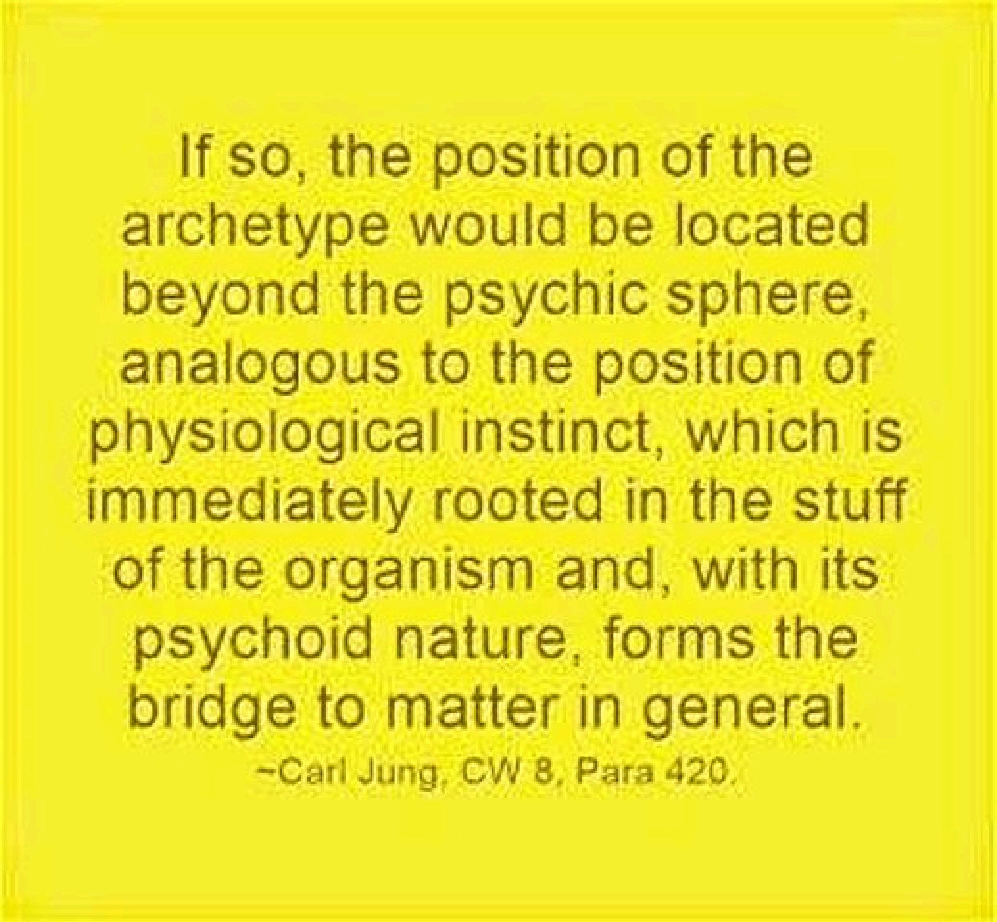
Jung's critical task in "working over" his fantasies was to differentiate the voices and characters. For example, in the Black Books, it is Jung's "I" who speaks the Sermones to the dead. In Scrutinies, it is not Jung's "I" but Philemon who speaks them. Inthe Black Books, the main figure with whom Jung has dialogues is his soul. In some sections of Liber N ovus, this is changed to the serpent and the bird. In one conversation in January 1916, his soul explained to him that when the Above and Below are not united, she falls into three parts-a serpent, the human soul, and the bird or heavenly soul, which visits the Gods. Thus Jung's revision here can be seen to reflect his understanding of the tripartite nature of his soul.

During this period, Jung continued to work over his material, and there is some indication that he discussed it with his colleagues. In March 1918 he wrote to J. B. Lang, who had sent him some of his own fantasies:

I would not want to say anything more than telling you to continue with this approach because, as you have observed correctly yoursel£ it is very important that we experience the contents of the unconscious before we form any opinions about it. I very much agree with you that we have to grapple with the knowledge content of gnosis and neo- Platonism, since these are the systems that contain the materials which are suited to form the basis of a theory of the unconscious spirit. I have already been working on this myself for a long time, and also have had ample opportunity to compare my experiences at least partially with those of others. That's why I was very pleased to hear pretty much the same views from you. I am glad that you have discovered all on your own this area of work which is ready to be tackled. Up to now, I lacked workers. I am happy that you want to join forces with me. I consider it very important that you extricate your own material uninfluenced from the unconscious, as carefully as possible. My material is very voluminous, very complicated, and in part very graphic, up to almost completely worked through clarifications. But what I completely lack is comparative modern material. Zarathustra is too strongly consciously formed. Meyrink retouches aesthetically; furthermore, I feel he is lacking in religious sincerity· Carl Jung, Red Book, Introduction, Pages 205-207

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/92/Skullclose.jpg/250px-Skullclose.jpg`

Carl Jung on “Psychoid” – Anthology (2019-03-28 07:10)



If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general.

~Carl Jung, CW 8, Para 420.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The archetype itself (nota bene not the archetypal representation!) is psychoid,i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Carl Jung, Letters Vol. II, Pages 317-319.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition. Carl Jung, Letters Vol. II, Pages 450-451

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Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning.   Carl Jung, CW13, ¶ 350

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum ... It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity’s past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

Carl Jung: If God is so powerful and so good that he can make good out of evil, what does he make evil out of? (2019-03-28 07:47)

[1]

Adilnor Collection

To Wilhelm Bitter

Dear Colleague, 7 December 1960

Best thanks for kindly sending me the extract from your introduction to the report of the meeting.

As you rightly conjecture, I was particularly interested in the Dominican reaction to your question.

You have poked into a sleeping hornets' nest, but we cannot be sure that the hornets have woken up.

I have taken special note of Augustine’s gem: Aufer meretrices de rebus humanis, turbaveris omnia libidinibus.

St. Thomas, as usual, gets out of it by begging the question.

I would like to ask: If God is so powerful and so good that he can make good out of evil, what does he make evil out of?

The world may have been perfect "sortant des mains de l’Auteur des choses," but it fell into an almighty suffering because of the division into particulars .

Who was responsible for this division?

It is the cause of all those mala et defectus which afflict the whole of creation. In view of the omnipotentia Dei the world cannot have fallen away from God.

He could easily have kept it in his hands, but according to the creation story, things were created in their differences by God himself, each "after his kind,:’ which even St. Thomas cannot deny.

Even the venerable Church Fathers had to admit that evil is not only unavoidable but actually necessary in order to avert a greater evil.

The modern approach to this question is one they would applaud. There is no clear dividing line between prostitution and crime.
The one is an evil like the other and is in some degree necessary, for a crimeless society would speedily go to rack and ruin.

In this respect our criminal justice stands on a weak footing; it punishes something that is a social necessity.

Understandably enough, such a dilemma is an occasion for syllogistic acrobatics, judicial as well as ecclesiastical.

Punishment is also an evil and just as much a transgression as crime. It is simply the crime of society against the crime of the individual. And this evil, too, is unavoidable and necessary.

Psychology has the invidious task of rubbing the world’s nose into these truths. No wonder nobody takes to it or loses a wink of sleep over it.
And it never ceases to amaze me that theologians are incapable of drawing conclusions from their own premises.
With cordial greetings and best wishes for your health,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 614-615

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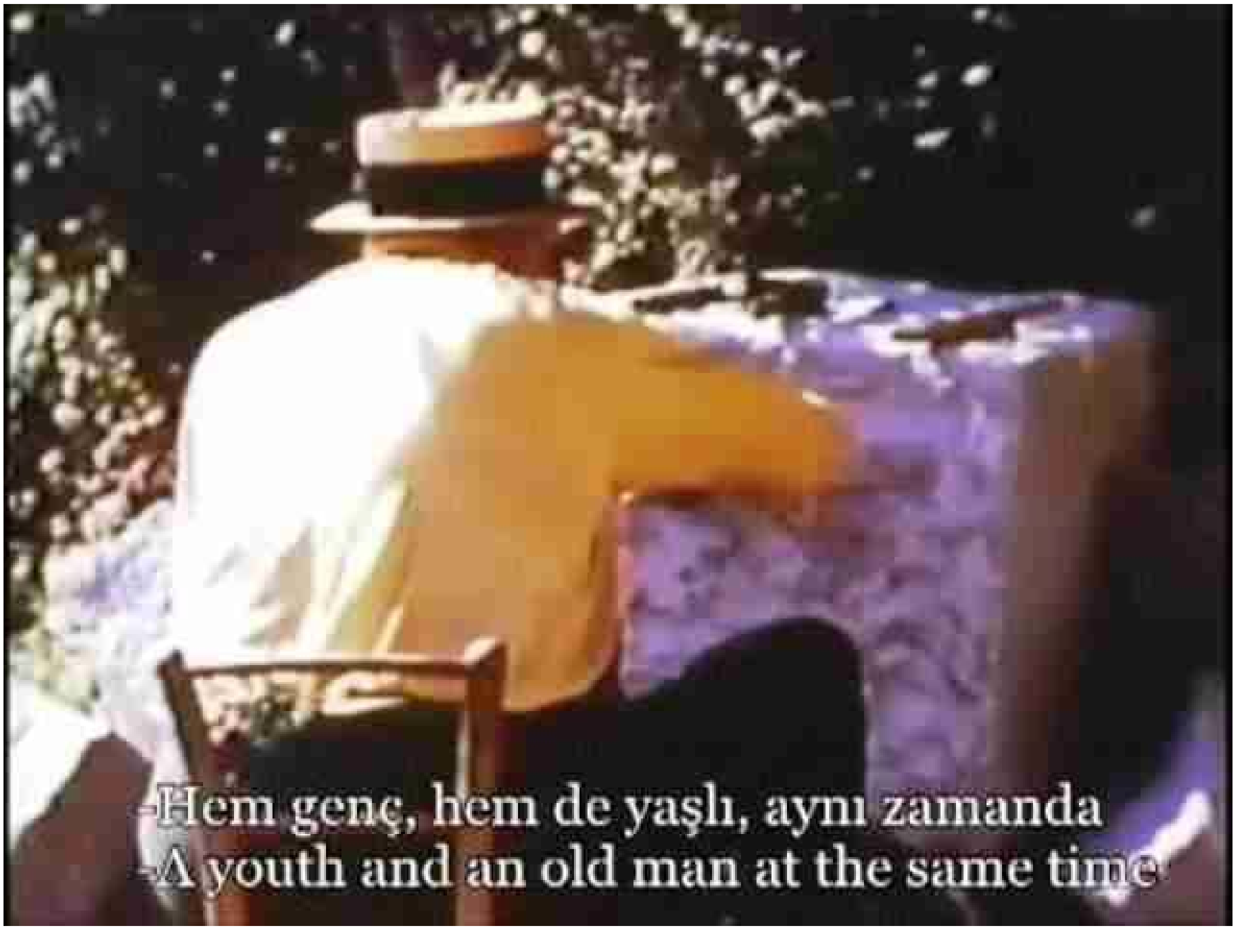
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/09201-12bevil.jpg`

Carl Jung: Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols.

(2019-03-28 07:51)

[1]


-Hem genç, hem de yaşlı, aynı zamanda
-A youth and an old man at the same time

To Ignaz Tauber

Dear Dr. Tauber, 13 December 1960

Many thanks for your kind suggestion that I write a commentary on my Bollingen symbols. Nobody is more uncertain about their meaning than the author himself.

They are their own representation of the way they came into being.

The first thing I saw in the rough stone was the figure of the worshipping woman, and behind her the silhouette of the old king sitting on his throne.

As I was carving her out, the old king vanished from view.

Instead I suddenly saw that the unworked surface in front of her clearly revealed the hindquarters of a horse, and a mare at that, for whose milk the primitive woman was stretching out her hands.

The woman is obviously my anima in the guise of a millennia-old ancestress.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who

had already bedeviled the Bollingen stones in the form of the trickster. The mare descending from above reminded me of Pegasus.

Pegasus is the constellation above the second fish in Pisces; it precedes Aquarius in the precession of the equinoxes.

I have represented it in its feminine aspect, the milk taking the place of the spout of water in the sign for Aquarius.

This feminine attribute indicates the unconscious nature of the milk.

Evidently the milk has first to come into the hands of the anima, thus charging her with special energy.

This afflux of anima energy immediately released in me the idea of a she-bear, approaching the back of the anima from the left.

The bear stands for the savage energy and power of Artemis.

In front of the bear's forward-striding paws I saw, adumbrated in the stone, a ball, for a ball is often given to bears to play with in the bear-pit.

Obviously this ball is being brought to the worshipper as a symbol of individuation.

It points to the meaning or content of the milk.

The whole thing, it seems to me, expresses coming events that are still hidden in the archetypal realm.

The anima, clearly, has her mind on spiritual contents.

But the bear, the emblem of Russia, sets the ball rolling. Hence the inscription: Ursa movet molem.

There's not much more I can tell you, but as a sign of the times I would like to cite the opinion of one of my critics.

He accuses me of being so uneducated that I don't even know that the sun moves into Pisces from Aquarius and not the other way round!

Such is the level of my public.

With best greetings to you and your wife,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 615-616

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/032d8-12bbollingen.jpg`

Dr. Carl Jung on the use of Drugs (2019-03-28 07:56)

[1]

legalize
CATNIP

Question: There is certainly nothing mystical about the statements you have just been making,

Dr. Jung. Now to pursue this a little further, another development that falls right into line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems.

A particular development has been the so-called non-addictive drugs which began in France with hlorpromazine, reserpine, serpentina, and a great variety of milder tranquillizers known by such trade names as Miltown and Equinal.

They are now being administered very freely to patients by general practitioners and internists, not only to schizophrenics and others who are not approachable, but are being dispensed almost as freely as aspirins to reduce everyday tensions.

Dr. Jung: It is very dangerous.

Question: Why do you think it is dangerous? They say these drugs are non-addictive.

Dr. Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit.

You don't know what you are doing, you see, when you use such drugs. It is like the abuse of narcotics.

Question: But the argument is that these are not habit-forming; they are not addictive, not physiologically.
Dr. Jung: Oh yes, that is what one says.
Question: But you feel that psychologically there is still addiction?

Dr. Jung: Yes. There are many drugs that are not habit-forming like morphine, yet it becomes a psychic habit, and that is just as bad as anything else.

Question: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Dr. Jung: I can't say. You see with us there are very few.

In America, you know, there are all those little tablets and powders. Happily enough we are not yet so far.

You see, American life is, in a subtle way, so one-sided and so deracincs, uprooted, that you must have something to compensate the earth.

You have to pacify your unconscious all along the line because it is in an absolute uproar, so at the slightest provocation you have a big moral rebellion.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that.

The real natural man is just in open rebellion against the utterly inhuman form of life. Y

ou are absolutely divorced, you know, from nature in a way, and that accounts for the drug abuse.

Question: But what about the treatment of seriously ill mental patients?

We have the problem of hospitalized patients, the schizophrenics, manic-depressives.

Certain schizophrenics are so withdrawn that you can't deal with them.

In many hospitals they have been using drugs like chlorpromazine and the patient comes back to reality for a short time.

I don’t think most of our practitioners believe the drugs cure the patients in themselves, but at least they make the patient more amenable to psychotherapy.

Dr. Jung: Yes, the only question is whether that amenability is a real thing or drug-induced.

I am sure that any kind of suggestive treatment will have an effect, because the patients simply become more suggestible.

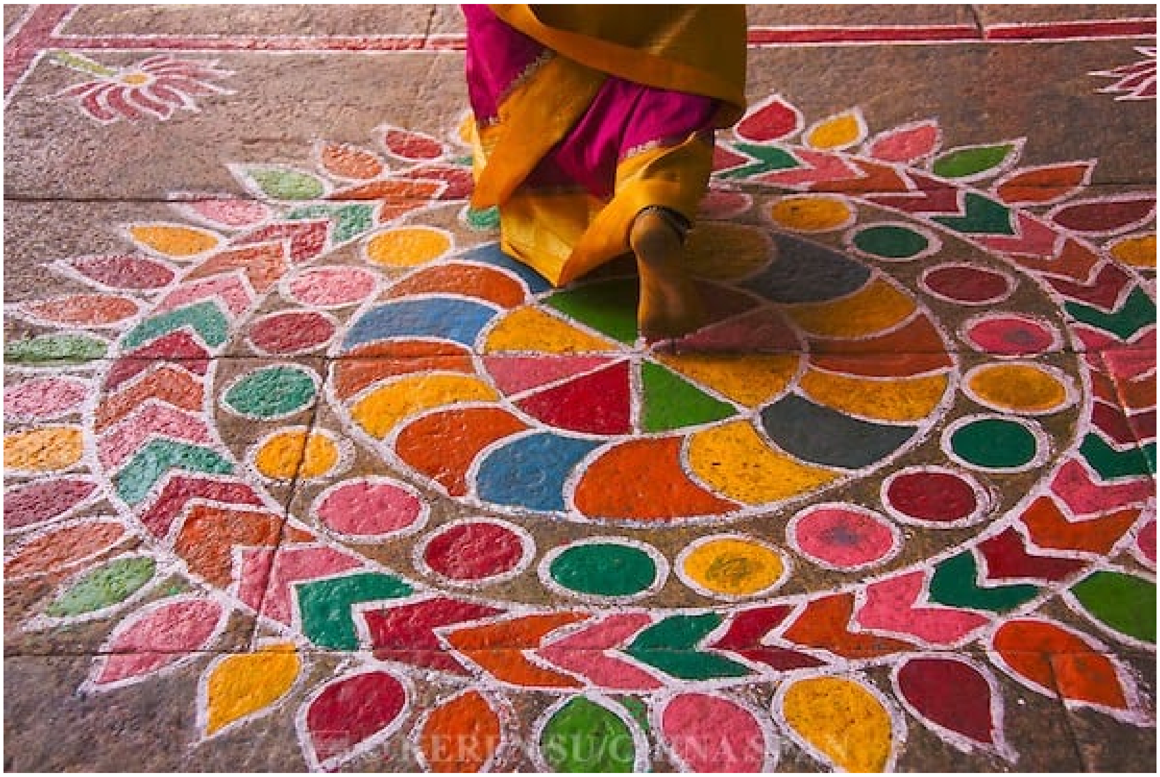
You see, any drug or shock undermines the moral stamina, making these people accessible to suggestion.

And then they can be led, they can be made into something, but it is not a very happy result. Carl Jung; C.G. Jung Speaks; The Houston Interviews [1957]; Page 334.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/03c99-12bcatnip.jpg`

Carl Jung on Women and Mandalas (2019-03-28 08:18)

[1]



I should like to draw your attention again to the Invocation:

"Om, all-knowing one, . . . be round and round."

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East.

It is especially women who produce such symbols in the West.

This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious.

We find an exception to this rule in the matriarchal South of India.

There it is the special prerogative of women to draw the new mandalas.

I found a woman in a Temple at Madura, actually engaged in this work, and I then dis covered that it belongs to women's mysteries.

They know the meaning of the whole and of the various pieces.

It was impossible for me to enquire, for the women were dumbfounded that a man should interfere in this realm.

There are a few matriarchal traces to be found all over India, but the Mahomedan influence, which entered with the invasion of the Moghuls, almost wiped them out.

I am not at all sure if the meaning of the southern mandalas is the same as that which we find in Kundalini Yoga which still has many adherents near Calcutta in Bengal.

As I said before the former are made by women and the latter by men. Kundalini Yoga is nearly related to Tibetan Yoga and is based on the "round and round" of our text. Carl Jung, ETH Lectures, Page 70.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/351b4-2.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/e1afc-1.jpg`

The Evolutionary Leap into Aquarius by Maureen Roberts (2019-03-28 08:22)

[1]
Pisces
Cetus

Fish Out Of Water:
The Evolutionary Leap Into Aquarius

by Maureen B. Roberts, Ph.D.

The age of Aquarius is indeed dawning. The celestial water-bearer is about to pour out onto our parched Earth a new vision of our human potential and our place in the Cosmos. Uranus, as planetary co-ruler of Aquarius, personifies sky, stars, the Heavens, a breaking free of mind and spirit from the Piscean bondage to the blurring undersea realm of the Neptunian unconscious.

Briefly, in astrology different "ages" correspond to different signs of the Zodiac, running backwards from Pisces to Aries. Based on the precession of the equinoxes, each age lasts for roughly 2000 years and the complete cycle, known as the "Great Year," spans 25,000 years. The Piscean Age began around the time of Christ and lasts until approximately 200 A.D. when we transit through the Pisces/Aquarius cusp into Aquarius.

From a holistic psychological perspective, we can view the entire Zodiacal cycle as a paradigm of the collective unconscious, the two forming a mirroring synchronicity of macrocosm (Cosmos) and microcosm (the human psyche). Broadly speaking, the ages are dominated by the qualities of their ruling archetype and by the character of their ruling planet(s). The Piscean Age, ruled by Neptune and symbolized by the twin fish swimming in opposite directions, has accordingly been dominated by dualistic thinking in the form of an endless array of irreconcilable polarities. Key dualisms such as God/human, good/evil/spirit/matter, inner/outer, male/female, science/religion, reinforced in Western culture by Christian dogma, gave rise to hierarchical thinking which inevitably privileged one pole of the duality at the expense of the other. Hence the Medieval model of an ascending ladder or chain of command reaching back to God is a feature of Piscean vertical thinking, which remains attracted by the desirability of escaping the earthly realm into the spiritual beyond.

Meanwhile, reluctantly confined to the physical plane, the "shepherd versus flock" hierarchy translated into the blind belief and obedience of dependent followers, unquestioning faith and the idea of an authoritarian God "out there"; into seeing spirit/above as superior to matter/below, male as superior to female ("matter" comes from L. "mater" meaning "mother") and good as supreme over evil. In Piscean mode, homogeneous flocks and shoal-like tendencies prevail; masses rely on spiritual or political leaders, and the individual is repressed by Church and State.

The Aquarian age, in contrast, symbolized by a celestial human wielding the pitcher of divine water, not only privileges the individual as divine but is dominated by the less mystical, more focused, incisive and pragmatic planets, Saturn and Uranus. Saturn presides over penetrating critical scrutiny, science, discipline and methodical questioning rather than blind belief. Co-ruler Uranus is the revolutionary magician who stands for independence, humanitarianism, scientific inventiveness and futuristic ideas. An intriguing duo!

But most importantly, the shift into Aquarius will profoundly affect the way we relate to and understand "God," for we ceaselessly make and remake God in our image. Two astrological ages ago, before the Divine descended to become the Piscean God in human form, God reflected the egotistical, childish and warlike age of Aries, Zeus and the Old Testament. Now the God-image, formerly polarized as male/spiritual, is being subsumed by the Aquarian vision of complementarity, the latter implying that each pole of a duality is in reality one end of a holistic continuum rather than a separate opposite. Hence, as a reflection of the human divine Self, the Aquarian God-image as matter, female and human can be understood as one pole of the continuous "light spectrum" of the collective unconscious, which merges into spirit, male and divine at the other end. Similarly, science and mysticism, formerly at dualistic odds with each other, are now being seen increasingly as two faces of the same holistic coin. If light is the privileged metaphor of mystical holism, in physics, too, light's wave-particle complementarity subverts at the most basic level of existence the former dualism of energy and matter.

In the realm of religion, the old metaphysical dualism of good versus evil is superseded in Aquarian thought by the psychological complementarity of "light" and "dark;" hence a key ingredient in moving on to a more mature level of awareness and God-like responsibility is that the shadow side of life must no longer be denied, repressed, hated or projected elsewhere (e.g., onto "evil forces" or other people and races) but must be dealt with first and foremost within ourselves. All this implies that as a divine humanity we can no longer appeal to outside deities, gurus or messiahs to conveniently hand us doctrines or religions to believe in, for belief can only ever be a substitute for the direct knowledge and experience which can only come from within - from openness to and trust in the inner Self as experientially indistinguishable from God. In part this means recognizing the close proximity, if not identity, of what was dark or hidden in human nature with what contains the seeds of the divine.

When God descends from an unreachable throne on high to a place within our individual hearts, so we as individuals become all powerful - and we soberly need to be reminded that we can use that power either to heal, create and understand - or to destroy. The choice is ours. One thing is certain: we are entering the first age in history in which the ball has stopped in our court in the sense that we can never again hand it back to a cosmic saviour or scrapegoat. We are now the forgers of our own destiny as we create and watch unfold the continuing evolution of consciousness and Cosmos.

On, then, to grounded details: given that the key words for Aquarian thinking will be holism and relatedness, what kinds of changes will take place in our day-to-day transactions and interactions? In follow-up discussions and in the context of some of Jung's ideas, we could perhaps explore some anticipated future changes in how we relate to ourselves, to one another, to our world, to the Cosmos - and to the God we are once again remaking in our image.

c.1998 Maureen B. Roberts

Go to Jung Circle Home Page

[2]

1. `http://www.edgarcayce.org/uploadedImages/ARE/Ancient_Mysteries/2012/aquarius10-10.jpg`
2. `http://www.jungcircle.com/fish.html`

Mary Mellon’s Letter to Carl Jung (2019-03-28 09:04)

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I’m very much upset that one of your letters has been lost-I have too few of them in the first place without the British Empire taking liberties.

I know of no way to retrieve it either.

I wonder if any of mine have gone astray.

You never answer specifically so it is hard to tell-except about the dreams-when they are too much to overlook.

The one about your betraying me was a terrible shock-and I know I needed it in just that fashion.

Cathy, who is a barometer for me, said just about that time-on looking at the snake medallion on my wrist-"I’m tired of that one-why don’t you wear the other" (meaning the clover Paul had given me) that set me thinking and coupled with the dream I had an inkling that something of the sort, which you told me in your letter, was wrong.

Then you explained it.

But it is so hard, Dr. Jung, to be so connected and not run into such pitfalls.

I can't help the former and it takes eternal vigilance to be aware of the danger of losing myself in you.

But the opposite is true too. I look back now on the two years since I have seen you of your feeling for me. Paradoxically, that is what left me free to be myself and really love you.

I know, as well as you, that we may never see one another again, but after your last letter I feel better about it.

I begin to see just why not seeing you again could never alter anything, though at the same time there is nothing I want more-and perhaps we shall.

The whole thing is so strange that it may contain that too.

All these realizations about myself in connection with you are the sole cause, I am sure, of my being able to conceive another child-which has just happened.

No one else would believe or understand-nor does anyone else have to-but it is true.

It is a strange thing-the feeling of being with child again and stranger still to know and, though it doesn't sound like very much-a good deal has happened through you, but not of you-so to speak-if you understand what I mean.

I know that everything is the result of the miraculous year I spent with you-but one thing leads me to believe that I have kept or gained my own identity.

That is the difference there is between my expression and that of those around me who have also been touched by you.

In other words there are people who live and breathe Jung, as you know.

It is a pattern they take up-based on your ways, your likes and dislikes, your mode of living, speech and to my great amazement-even handwriting. I have had letters from one or two in the N. Y. Psychological Club-and I swear I had to look twice to see if it weren't yours.

I am sure I would have fallen into the same pattern had it not been for the realization or feel (sic] what connection it has with what has happened to me these past three years.

I express it badly but somehow, somewhere, some way you are in this child too.

It is as if I had been twice impregnated, for had it not been for the brutal and spiritual anguish which you and I have forced me to go through, I do not believe I would ever have conceived again.

I would never have got to the place where I knew what Paul is-who I am in relation to him, what I must be in relation to the world-and what I am in relation to you.

It all came to me in a wave the night of October 7-and I wrote Paul a letter.

This child was conceived soon after.

It is all so strange and mysterious-so very difficult and marvelous-that I am baffled and can only thank God that I understand even a slight part of it.

37 years ago, you once told me, you began to analyse-37 years ago I was born. I don't understand. Mary Mellon, Jung's Friendships with Mary Mellon and J.B. Priestley, Pages 18-20

Carl Jung and Mary Mellon Letters (2019-03-28 09:18)

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37 years ago, you once told me, you began to analyse-37 years ago I was born. I don’t understand. Carl Jung, Jung’s Friendships with Mary Mellon and J.B. Priestley, Pages 18-20

The war proved to be a great trial to me. People in the army were much better off. They could do something.

I only could seek a refuge for my daughter-in-law, who was in the 8th month, and for my grandchildren in the western part of the Alps. That was in the blackest days of May 1940, when France broke down. On account of my critique of the German tyranny I was on the black list of the Gestapo, and if the Germans had invaded Switzerland, I would certainly have been put on the spot. Well informed Germans told me so. My pupils in Germany were forced to repudiate my views publicly. I tell you these things, because you probably have heard the absurd rumor that I am a Nazi. This rumor has been started by the Freudian Jews in America. Their hatred of myself went as far as India, where I found falsified photo’s [sic] of mine in the Psychological Seminar of Calcutta University. It was a photo retouched in such a way as to make me appear as an ugly Jew with a pince-nez! These photos came from Vienna! This rumor has been spread over the whole world. Even with us it has been picked up with such alacrity, that I am forced to publish all the things I have written about Germany. It is however difficult to mention the anti-Christianism of the Jews after the horrible things that have happened in Germany. But Jews are not so damned innocent after all-the role played by the intellectual Jews in prewar Germany would be an interesting object of investigation. I have challenged the Nazis already in 1934 at a great reception in Frankfort in the house of Baron van Schnitzler, the Director of the I. G. Farben concern. I told them, that. their anticlockwise Swastika is whirling down into the abyss of unconsciousness and evil. And this prediction has come off "and how"! After all this you can imagine our inexpressible joy, when we heard, that the Americans had gone ashore in Morocco! Carl Jung, Jung’s Friendships with Mary Mellon and J.B. Priestley, Pages 38-39 You will never know what joy your long letter gave me. It was so long and complete and told me exactly what I wanted to know. I had to cable you when I received it. As I told you in the cable, it arrived at exactly the moment I needed it most. By some miracle they have always done just that. In the meantime I received your cable in answer to mine about the Paracelsus book. You remember that I wanted to give you the "Splendor Solis" before I left Zurich, and that it had been sold. This then is my 70th birthday present to you. From all I could find out about it, it is a very rare book, containing 10 parts to the British Museum’s. But I didn’t want to go ahead with it until I was sure you wanted it. You may have it in your hands by this time. It comes to you with my great love. If it is as rare as they say, no rarer person could receive it. It appears that I may be able to publish your "Psychology and Alchemy" after all. I have gone to all lengths in England (personal emissaries, cables, letters-all but myself) to find out the exact status of the book in relation to American rights. Routledge says no one has the option and I am negotiating for it now. You see-within the Bollingen Series I want to found a Library of Alchemy. I have already published Plato’s "Timaeus" and yours as the next would be perfect. There is no such thing in the whole world, I am sure, as a Library of Alchemy. Mary Mellon, Jung’s Friendships with Mary Mellon and J.B. Priestley, Pages 41-42 But I must see you-myself-you and I had the idea together and I cannot rest until I am with you again. I must talk to you, Dr. Jung, about so many things-I am tied up in this idea, my personal life is, I mean, I have conflicts which only you will understand, and you must help me too in the long range plan about yourself. I can only tell you this. In face of the criticism which you relayed to me and which I have heard here, and in consideration of the people you have behind you in this country and England, I am absolutely certain that I can be of great service to you with the outlet I have started. It needs authority behind it which I have acquired (God knows why except for my great love for you which all must feel is more than a passing fancy) and it needs the funds which I have at my disposal. It needs wisdom which I am gaining as time goes on, and it needs a certain moving in a sure direction without looking to right or left, sure in the direction and the goal to which it points-and no hysteria about you and your work. With your help I want to gather you up, so to speak, for the future. That is the backbone of the Bollingen Series-and what I am working toward. At the same time I mean to publish works that are pertinent and of fine quality to go alongside of you. It is much like Eranos, in print. Your fertilization of all those lectures has made Eranos. Yet you needed and will always need the other ones around you to feed you and bring in the ideas which need fertilization. To no one except those working with me have I expressed this. But I must talk to you. I need you myself on top of all this, as you must know. Whatever brought us together I don't know-but I do know it was meant to be, and that I am meant to do something about us. You [Carl Jung must look like the bust Toni Wolff has of you, when you were much younger, if you are thin. Take care and stay as well as you can during this hard winter to come. The famine in Europe is too frightful to think about. I am sending you 11 pounds a week, made up of butter (or fats) and sugar. Let me know what else you want in the packages. Coffee? Tea? If what we send carries properly then I will send more to you and others. Let me hear from you again as soon as you can. Mary Mellon, Jung's Friendships with Mary Mellon and J.B. Priestley, Pages 42-43

Carl Jung: 1940 is the year where we approach the meridian of the first star in Aquarius. (2019-03-28 11:24)

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age.

– Carl Jung. Letters Vol. I. Page 285

My dear Peter

This is the fateful year for which I have waited since more than 25 years.

I did not know that it was a such a disaster. although since 1918 I knew that a terrible fire would spread over Europe, beginning in the North East.

This year reminds me of the enormous earthquake in 26 B.C. that shook down the great Temple of Karnak.

It was the prelude to the destruction of all temples, because a new time had begun.

1940 is the year where we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age.

Up to the present moment, Bollingen has escaped, together with Switzerland - the general destruction, but we are in prison.

You don't see the walls, but you feel them.

The newspapers are hushed and one hardly cares to read them, except for doubtful information about the war.

For a while, just when I started your book, I went with all my grandchildren to the West of Switzerland, because we expected an attack.

Afterwards I was very busy, because all doctors were with the army.

It is awkward to write as the censor reads the stuff.

But I must tell you how often I think of you and all my friends in England.

I often complain that Mr. Chamberlain has not read my interview with Knickerbocker [an American reporter].

Your book is quite interesting and it seems as if your interpretations were hitting the nail on the head.

Certain points would need some discussion.

But one should talk, writing is too clumsy.

It is difficult to be old in these days. One is helpless.

On the other hand one feels happily estranged from this world. I like nature but not the world of man or the world to be.

I hope this letter will reach you, and convey to you all the wishes the human heart can't suppress, despite of censors.

They are human too, after all. In autumn I resume my lectures at the E.T.H, about the individuation process in the Middle Ages!

That's the only thing with me one could call up to date.

I loathe the new style, the new Art, the new Music, literature, politics and above all, the new man.

It's the old beast that has not changed since the troglodytes.

My dear Peter, I am with you and with old England. Carl Jung, Jung's Apprentice, Pages 311-312

Carl Jung on Eastern Mandalas and Invocation (2019-03-28 12:51)

[1]

Lecture XI 3rd February, 1939

I should like to draw your attention again to the Invocation:

"Om, all-knowing one, . . . be round and round."

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East.

It is especially women who produce such symbols in the West.

This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious.

We find an exception to this rule in the matriarchal South of India.

There it is the special prerogative of women to draw the new mandalas.

I found a woman in a Temple at Madura, actually engaged in this work, and I then dis covered that it belongs to women’s mysteries.

They know the meaning of the whole and of the various pieces.

It was impossible for me to enquire, for the women were dumbfounded that a man should interfere in this realm.

There are a few matriarchal traces to be found all over India, but the Mahomedan influence, which entered with the invasion of the Moghuls, almost wiped them out.

I am not at all sure if the meaning of the southern mandalas is the same as that which we find in Kundalini Yoga which still has many adherents near Calcutta in Bengal.

As I said before the former are made by women and the latter by men. Kundalini Yoga is nearly related to Tibetan Yoga and is based on the "round and round" of our text.

This is the "rotundum" , or round element, as the medieval philosophers called it.

These philosophers rediscovered its value but it is of much more ancient origin, older than Plato, though his Timaeus is the ancient authority which is most often quoted by the alchemists.

The medieval texts are based on the Platonic idea of the round world ‘soul.

The microcosm is a small edition of the macrocosm, the anima mundi.

They both have the same round form.

Plato's idea is identical with the eastern idea of the Atman or Purusha.

The person (purusha] not larger than a thumb who dwells in the heart of man and who compasses the earth on every side, extending beyond it by ten fingers breadth.

We see in our text that this "person "is not present from the beginning.

He has to be created by the Yogin, induced through the practise of Yoga.

So he is invoked to become "round and round".

This is a magic procedure, undertaken in order to produce the spiritual personality, it is implored to become round and whole.

Round as the cosmos, and the Yogin hopes through this analogy to become one with the anima mundi, with the universal Atman.

This is a basic idea which reappeared curiously enough in the Middle Ages, but it had little chance to develop.

The Church was very powerful and the alchemistic philosophers had to be constantly on their guard to avoid persecution.

But the idea really disappeared through the attitude of the philosophers themselves.

They turned more and more to matter, alchemy ceased to be philosophy and became chemistry per se, which opened the path to the scientific point of view.

You can see this division very clearly in Paracelsus (1493-1541).

The old and the new world lie side by side in his works.

Philosophy itself became entirely intellectual, no doctrine of redemption existed apart from the intellect.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man.

In our text it is the whole human being whom the Yogin seeks to unite and transform through a magic process.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears.

But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic.

The mandala works as magic in the East, its effect is feared; the need of care is realised there, because it has a peculiar influence, one is not sure what it will do.

These images, which are apparently just geometrical and ornamental designs , can bring evil things to light which are feared in the East.

Mandalas are sometimes made with the express purpose of evil, to do people harm.

The European who practises Yoga does not know what he is doing.

It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness.

Such Europeans live in the East with a western mentality, they have no psychological understanding to help them, no possibility to live or digest what they are doing and they are quite unadapted to the eastern point of view.

One could point to celebrated examples.

The lack of logic is very annoying to a European, he is apt to say: "Ridiculous!" and in that moment he gets caught.

The process is analogous to "going black" in Africa, both catch you from underneath.

If you live in a primitive country like Africa, the primitive, who already exists in your psyche, wakes up and catches you by his immense suggestive force.

We are in a bad situation in the West for we are living as decapitated heads.

The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man.

We will now return to the text, where we are still in the second phase.

We reached the answer of the Devas in the last lecture and spoke of the way the dogma endeavoured to anticipate the answer.

This is not always successful for the Devatis become so real that they may answer with something exceedingly undogmatic.

The Yogin, however, having learnt their answer by heart, usually succeeds in drowning anything else which they may say.

Athanasius reports much the same phenomena in his accounts of St. Anthony of Egypt and the other hermits of the desert.

Their loneliness produces the same animation of the psychic figures, in their case it is individual experience caused by their extreme isolation, whereas the East
intentionally induces such figures to appear through meditation.

They happen to quite normal Europeans (not only to hermits) when very tired or lonely, and also in dangerous situations in primitive places; their surroundings suddenly become animated, they see visions or hear voices or both together.

But these are natural phenomena, which are not induced by religious exercises or dogmatised.

Athanasius reports that the devils appear in every form, they read the Bible or even sing hymns.

He says that they are most dangerous when they speak the truth because then the hermit is bewildered, he does now know whether God's angel or a devil is speaking to him.

Athanasius meets the danger in very much the same way as in our text, he gives Church prescriptions, rules of behaviour for the voices and visions.

We must keep the fact in mind that such exercises are not undertaken by the inhabitants of big towns but by Lamas in monasteries.

Or more likely by a Lama, connected with a monastery, but living in complete solitude in some hermitage in Tibet, between a mountain and a lake, 12,000 feet perhaps above the sea.

They spend years alone in such places, seeing no one but an occasional shepherd or peasant woman who come to bring them food.

Or they even shut themselves into their hermitages and allow their food to be put down outside.

When one remembers the conditions, the prescriptions become very comprehensible.

The text Continues:

"The worshipper should repeat the invocation Mantra Vajra-muh and say in his mind 'Pray come'."

This is again an invocation such as the previous one to the all-knowing One.

Muh means to deceive or blind; moha, delusion, blinding, comes from the same word.

A moha mantra is an imprinted form to induce and create delusion.

So this mantra "Vajra-muh" is a magic word used with the purpose of blinding the demons and protecting the Yogin from their interference.

"These constitute the thirteen means of acquiring merits. Then from the Bija Mantra Hum which lies in the heart"

A humming tone in the heart.

"emanate ten female Devatas (Dakini) who are the keepers of the doors. There are eight in the eight points of the compass and Khanda and Roho
are above (zenith) and below (nadir)."

The text speaks here of the ten female Devatis that the Yogin has brought out of himself and placed round him, he unburdens himself of his psychic contents with these Devatas .

Those which he has brought forth earlier in the text have all been male.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal.

He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious.

This necessity is dealt with here as the ten female Devatas who shine forth in the ten known directions of space, protecting the Yogin from ba ghosts and watching the doors while he meditates.

Khanda means multitude, and Roho means growth, uprising. Presumably the roots in nadir develop into the multitude in zenith.

“They are on the east, south, west, north, and then south-east, southwest, north-east and north-west. Then repeat a syllable (Pada) of the Mantra of the four-faced Devata and as each Pada is repeated make a snapping noise with the finger and thumb of the left hand. By these means let him think that he has expelled all mischievous Spirits. Then on a flood of light issuing from the ’Hum’ in the heart proceed by stages to make the Vajra-bhumi (ground);"

The eternal basic foundation is made of the light which issues from the heart.

"next the wall, ceiling, ceiling curtain with fringes and net-work of arrows and outside all a fence of divine flames."

We come here to the creation of the square room and the circle.

The fourfold mandala which is described is surrounded by flames.

You will remember that in the Lamaistic mandala which I showed you (see diagram, p. 38) this was the fire of desire, the concupiscentia.

Desire is transformed, reincarnated in the mandala.

When the Lama is in the mandala he has left desire behind; but should he go out by one of the gates of the functions he would again be at the mercy of the concupiscentia.

Inside the circle he wills, outside it he is willed.

Presumably the fire fence has also an apotropaic value, it is possible that it guards the Lama from disturbance and makes him inaccessible.

At any rate we find such a fire fence in most of these eastern mandalas.

"He should commence this work from within and proceed outward in their order."

The work should proceed from within outwards and not vice versa, so that the Yogin is always in the centre of his mandala.

"Then form the fingers of the left hand into the threatening Mudra and point it at the ten directions."

We have here the threat towards the ten directions.

"She who causes fall", the concupiscentia, has attacked the Yogin through his senses.

In order to comb at this he himself has created ten female Devatas.

He draws attention to them here.

"making the snapping noise above mentioned, repeating solemnly the following Mantras thrice: (Foundation]
Om medini-vajra bhava vajra-bandhana
hum hum phat" . . . etc.

The editor translates this in a note:" Om earth-Vajra worldly Vajra-bondage, hum hum Phat (destroy]. "

Hum is the eternal secret.

This mantra is connected with the snapping of the fingers above mentioned to expel all mischievous spirits.

It is said in order to prevent anything from injuring the heart, first to the ground, the foundation, and om is then repeated towards the wall, the ceiling, the cloth, the net-work and towards the fire fence.

This creates a protective circle and we come next to the creation of the diamond weapons.

"Having concentrated the mind on the above protective circles, create from the 'Hum' in the heart Vajra-daggers with Vajra-hilts and Vajra clubs.
Placing these in the left and right hands of the innumerable attendants"

These innumerable attendants are all the figures which he has created and which stand round him.

"resembling himself let him centre his mind on the innumerable attendants filling the skies who summon the Spirits, including those powerful
ones who guard the four directions of the world system. Those who are white take refuge and enter the path of righteousness. Think of those
who are black as being transfixed with a dagger through the crown of their head."

We have here the destruction of the micked and of avidya.

This is real Tibetan magic and is very important there.

They imagine a magic projectile for the purpose of sending it out.

They are magic realities, magic daggers , and they can be sent out to harm or even to kill, certain people.

In the spirit of our text such daggers would only be used against bad spirits, avidya ghosts, who must be destroyed.

The white spirits are already in the path of righteousness.

“Then orally recite: om: may the dispersal of the dense mass of darkness of delusion of Avidya be brought about; may all misery be destroyed, etc.
. . . At the same time imagine that they are pounded into dust by strokes from the Vajra-Hammer."

The diamond hammer pounds all the agents of not-knowing [avidya] and unconsciousness to dust.

The East values consciousness very highly, it is the helpful light in the darkness, and the Easterner looks upon the darkness of unconsciousness as evil arising from avidya.

This teaching is already to be found in the sermons of Buddha.

While we are in avidya, we act like automatons, we have no idea what we are doing.

Buddha regarded this as absolutely unethical.

Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death.

While we remain in avidya we are forever rolling with the wheel of life, one with a creation which is nothing but suffering and by this we only increase the suffering that is in the world.

But through knowledge, through overcoming avidya, we reach a state where we no longer desire to roll with the wheel of events, with the wheel of the Sangsara, we want to stop the Sangsara, and by that to bring the whole of creation of an end.

. . . "Concentrate the mind on the absolution of the sins of the mischievous Spirits and imagine that their Vijnana-principles have been transferred to the Realm of Buddha Akshobhya."

The Yogin asks here to be delivered from the sins of the mischievous spirits.

Buddha Akshobhya is the Buddha of the East where the light of consciousness rises.

The principle of cognition must be got back from the demons through enlightenment.

"Then the attendants take up their position at the outer fence of Vajras."

The attendants are his figures and are to make the diamond circle around him.

"Imagine that they guard the devotee so long as he does not attain Buddhahood. This is the method by means of which one guards against
the possibility of being interrupted whilst seeking to acquire wisdom through meditation on the magical protective fences. This is acquiring
of causal merits."

A note to the text says that there are two kinds of merits.

Causal merits are " those which accrue from virtuous acts". J

nan a is the other kind of merit, and is "wisdom acquired with energy and through meditation.

"We come next to the recognition that the Yogin is of the true nature of all things:

"Then regarding all outward and inward objects to be illusory like dreams say: Om, I am the pure which is the true nature of all things."

Here is a piece of the superior wisdom of the East.

The Yogin realises that· all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion.

The Yogin must first take endless trouble to build up this multiplicity of figures, and then it is demanded of him to admit that they are only his illusion, even the highest divine being is an illusion.

Only one thing is true: himself as the pure, as the Void.

This is the teaching of Shunyata, the pure origin and true nature of everything which exists.

The light of consciousness which issues from his own heart is the source of all things.

It is not that the things do not exist but that our perception of them is nothing but illusion.

"Again, meditating on Maya (sGyuma, that is the world) as being Shunyata (the Void) inconceivable by thought, say - Om: I am of the nature of the Void and Vajra knowledge. This is the acquiring of spiritual merits."

The Lama states that he is of the nature of the Void, and he realises here that all his knowledge of the world has reached him through the filter of the psyche.

It has been "psychised" so to speak, before it reaches him.

We cannot know anything which is beyond the reach of our own psyche: We speak of the Galactic systems, but what can we really say ab out them?

They are millions of years away from us.

We give them names and translate them by our psychic systems, they are interpreted by the psyche.

We make hypotheses about the stars or spirits.

We do not know what a spirit is any more than we understand matter.

We are really enclosed in a psychic world of images.

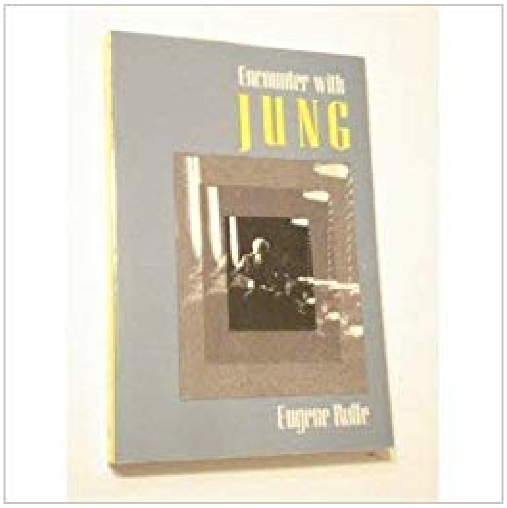
We label everything as physical or spiritual but the only reality is purely psychic.

If this were not so there would be no world because no one would know that it existed.

This realisation is the basic foundation of the eastern point of view, it is through this that the Easterner strives to free himself from the wheel of suffering. Carl Jung, ETH Lecture XI, Pages 70-75.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/353eb-1.jpg`

Eugene Rolfe "Encounter with Rolfe" - Quotations (2019-03-28 13:31)



Jung to a significant extent reciprocated the relationship, eventually telling Rolfe that he was one of the very few individuals who understood the whole of Jung’s work, and sharing with Rolfe - one of the few individuals to whom Jung opened himself up so completely at the end of his life-the sense of bitter disappointment and despair that marked his final months. Editors, Encounter with Jung, Page xiv

Rolfe's musing on the psychological validity of biography presented through dreams and their amplification foreshadows the American analyst Sheila Moon's autobiographical Dreams of a Woman (1984); Editors, Encounter with Jung, Page xiv

I'd never read a reasoned exposition of what Jung actually meant by his theory of archetypes, but that didn't prevent me at all from being intensely suspicious of the idea. Eugene Rolfe, Encounter with Jung, Page 55

To illustrate flexibility in taking off and putting on a persona, Dr. Laudenheimer told me a story about Jung arriving at a great international congress of psychiatry, clad in a simple Swiss peasant's cloak. Then, when he stepped up onto the platform, he took off the cloak-and behold! he stood arrayed in full academic canonicals. Eugene Rolfe, Encounter with Jung, Page 55

I was just about touching my nadir, a book belonging to an English woman friend of my wife's just happened to come into my hands. The book was called The Integration of the Personality; and its author was Carl G. Jung. Eugene Rolfe, Encounter with Jung, Page 64

I can safely say that nothing I've ever read either before or since can compare with the total, knock-out impact Jung's book made on me at that moment. Eugene Rolfe, Encounter with Jung, Page 64

In itself, The Integration of the Personality is one of the most brilliant productions in Jung's long and fertile career. Eugene Rolfe, Encounter with Jung, Page 64

When I read Jung's book, it was as if Jung himself stepped up to the blackboard on which I had inscribed my diagram, took a look at it, said "Excellent! - except that your circle has no centre," and then chalked in a small golden "x," exactly at the mathematical middle of the diagram. Eugene Rolfe, Encounter with Jung, Page 64

The image of Jung correcting my diagram bears the same kind of relation to the actual event as I imagine is borne by the physicist's model of waves and particles to the real mini-happenings he is trying to describe. Eugene Rolfe, Encounter with Jung, Page 64

It was as if the two great vital obsessions of my life - psychology and Christianity-had unexpectedly united their forces, like two rivers rushing joyfully into each other's arms. And the point of confluence was C.G. Jung. Eugene Rolfe, Encounter with Jung, Page 65

But it was Jung who put into my hands the unifying principle which enabled me to sort things out and make some kind of order out of myself and my experience. Eugene Rolfe, Encounter with Jung, Page 72

Yet after reading Jung's book, I did feel, with terrific force, that God corresponded to what he said about the centre of the total personality. Eugene Rolfe, Encounter with Jung, Page 73

Under psychology, I made some use of the tool which Jung had put into my hands. I pointed out that primitive man has no concept for the unconscious. Eugene Rolfe, Encounter with Jung, Page 77

By this time, I'd read some of Jung's other books. There was a nice little nest of them, I discovered, in the Chester Road Branch of the St. Pancras Public Library. Eugene Rolfe, Encounter with Jung, Page 80

One passage, I remember, which came home to me personally, was where Jung categorically stated that no-one who had a tendency towards mental trouble should be allowed to absent himself from his regular work for a single day on that account. Eugene Rolfe, Encounter with Jung, Page 80-81

In his early period, Jung had got through an enormous volume of painstaking, detailed, meticulous work in connection with his association experiments. Eugene Rolfe, Encounter with Jung, Page 82-83

But then I had a sudden flash of inspiration; I bundled it up and sent it off to Jung himself, in Zurich. He, if anyone, would be able to appreciate what I'd written. Eugene Rolfe, Encounter with Jung, Page 86

I wrote Jung a letter in my not altogether flawless German. I explained how the book had arisen out of my life, and I told him one or two dreams. Eugene Rolfe, Encounter with Jung, Page 86

Professor Jung asked me to let you know that your manuscript has safely reached him and that he has been very much interested by what you write to him. Although his time does not permit him to read manuscript he will try to make an exception in your case and hopes to be able to write to you personally without undue delay.   M-J Schmidt (Jung's Secretary), Encounter with Jung, Page 87

I should advise you to consult at once Dr. Gerhard Adler (29, Welbeck Street, London, W.1.), especially with reference to the problem of shadow and anima. Carl Jung, Encounter with Jung, Page 88

It's a tribute to the strength of my attachment for Dr. Jung that I was able to take this letter without experiencing grievous disappointment. Eugene Rolfe, Encounter with Jung, Page 89

And, of course, the letter wasn't negative in its impact. Jung had told me what was right about the book before explaining where it had left the track. And he had given me a perfectly definite, practical suggestion for action - something I could do about it. Eugene Rolfe, Encounter with Jung, Page 89-90

I was able to accept the justice of Jung's criticism of my book without any difficulty. Eugene Rolfe, Encounter with Jung, Page 90

In Part Two, I am legislating for other people, like a schoolmaster preaching a kind of morality he has not lived out himself-which is what Jung himself suggests. Eugene Rolfe, Encounter with Jung, Page 90

The advice Jung had given me was definite and specific; in the circumstances, it would have been surprising if I had lost much time in acting upon it. So I consulted Dr. Gerhard Adler. Eugene Rolfe, Encounter with Jung, Page 95

I was by no means disappointed by Dr. Adler. If anything, he was more Jungian than Jung himself. He told me I'd been lucky to "draw" Jung. Eugene Rolfe, Encounter with Jung, Page 95

Dr. Adler thought it would be a good thing for me to have an analysis with a woman; and he recommended his own wife, Mrs. Rella Adler. Eugene Rolfe, Encounter with Jung, Page 95

In the second place, she introduced me to the Analytical Psychology Club of London, and in this way played the part of godmother to me in the Jungian movement. Eugene Rolfe, Encounter with Jung, Page 96

I think Jung is probably right when he says that the unconscious stands in a complementary or compensatory relationship to consciousness-the two together making up the light and dark segments of the one, single egg of wholeness. Eugene Rolfe, Encounter with Jung, Page 96

Prominent among the prominences was Jung himself. It's scarcely a reflection on my other correspondents when I say that Jung's letter was in a class by itself. Eugene Rolfe, Encounter with Jung, Page 102

I think that perhaps what delighted me most about this letter was the proof it gave me that Jung was still in superlative form. After all, he was now practically 79. Eugene Rolfe, Encounter with Jung, Page 102

Dr. Rivkah Scharf, Miss Marie-Louise von Franz, and Miss Barbara Hannah were the ones I myself heard. Such a visit from G.H.Q., as it were, was an event to be looked forward to. Eugene Rolfe, Encounter with Jung, Page 106

The example which springs most readily to my mind is provided by a paper called "The Problem of the 'puer aeternus' in Modern Man (with special reference

to The Little Prince by Antoine de St.-Exupery)." It was read by Miss Marie-Louise von Franz on July 19, 1951. Eugene Rolfe, Encounter with Jung, Page 106

The blunt truth had to be faced: paternity was in short supply. Of course, there was always Jung himself-my spiritual father, if ever I had one. Eugene Rolfe, Encounter with Jung, Page 113

I kept strictly to my own experience of Christianity, and reinterpreted this by applying Jung's principles to it. Eugene Rolfe, Encounter with Jung, Page 121

"Religion is man's systematic attempt to cultivate a positive relationship with life." Carl Jung, Encounter with Jung, Page 122

The truth is that the application of Jung's psychology to the Christian religion as I knew it provided me with an almost perfect vehicle for the expression of myself. Eugene Rolfe, Encounter with Jung, Page 123

I was quite certain in my own mind that Jung's fundamental work- and particularly his discovery of the Self and its expression in the mandala was of a revolutionary importance to the human race which put Jung fully on a level with Freud and Einstein,... Eugene Rolfe, Encounter with Jung, Page 123

The reason for this sorry state of affairs was - or so it seemed to me-that Jung was dismissed off-hand as mystical, without being read, let along understood. Eugene Rolfe, Encounter with Jung, Page 124

I'd read Jung's essay on "Transformation Symbolism in the Mass," and this made it clear that the business which was transacted in the liturgy was essentially the sacrifice of the ego to the self. Eugene Rolfe, Encounter with Jung, Page 126

Luckily I had a father-figure at the time in the person of Mr. Wyatt Rawson, the leader of a P. W. Martin Jung group in London I belonged to for a few months. Eugene Rolfe, Encounter with Jung, Page 127

At this juncture, a new thought struck me. I'd hardly dared to expect (though I secretly hoped) that Jung would live to read my book. He was now very old (practically 84)-and yet, astonishingly, he was still alive. Eugene Rolfe, Encounter with Jung, Page 130

We are left with the image of the white castrato Saviour, and Jung's essay on Aion (CW. Vol. IX, Pt. II) is an extended attempt to show that the traditional figure of Christ is an inadequate, because one-sided, image of the Self. Eugene Rolfe, Encounter with Jung, Page 133

But Jung's dramatic reemergence had a rather chastening effect on my own pipe-dream that my book might turn out to be the chosen vessel for bringing his ideas before the educated public. Eugene Rolfe, Encounter with Jung, Page 134

Jung was always at his best in a personal encounter. The wealth of his classical and other erudite learning, which makes his writings heavy going in places,

didn't obtrude e at all in the broadcast. Eugene Rolfe, Encounter with Jung, Page 134

But eventually, I did have to get round to the notion that, far from my book being a source of publicity for Jung, Jung was more likely to be a source of publicity for my book! Eugene Rolfe, Encounter with Jung, Page 134

On October 11th, the Sunday Times published a photograph of Jung with a note announcing the forthcoming attraction. Eugene Rolfe, Encounter with Jung, Page 134

It was an entirely informal snap, but I could have loved that man. There was a link of resemblance to my own father, who had actually been six years senior to Jung. Eugene Rolfe, Encounter with Jung, Page 135

There was such a stylishness about the old man, he was so "spry" (to use the Sunday Times word). Eugene Rolfe, Encounter with Jung, Page 135

Like many other people, I was captivated by Jung's deep, powerful voice, and the charm of his democratic Swiss accent. It was subtly different from the German, and it had a touch of peasant simplicity about it. Eugene Rolfe, Encounter with Jung, Page 135

When Jung described how, before he became fully conscious of himself at the age of eleven, he had been living "in a mist," I was attracted and disturbed at the same time. Eugene Rolfe, Encounter with Jung, Page 135

Jung's exploit as a boy, when singlehanded he routed no fewer than seven village lads who had set upon him all at once, was a very different kettle of fish. It was a perfectly marvelous story for everybody and it should, I thought, prove an effective counter to the myth of Jung as the airy-fairy dreamer, with his feet

miles away from the earth. Eugene Rolfe, Encounter with Jung, Page 135-136

I was pleased by Jung's modesty when Freeman challenged him to say whether he considered his psychology more scientific than Freud's. "I think my method has its merits," he replied. Eugene Rolfe, Encounter with Jung, Page 136

One of these, without delay, I packed up and sent off to Jung in Zurich. I wrote a Latin dedication inside the cover, expressing my gratitude and filial affection. Eugene Rolfe, Encounter with Jung, Page 136-137

It says much for Jung that both book and cover letter weren't consigned to the waster-paper basket forthwith. Eugene Rolfe, Encounter with Jung, Page 140

In January, I noticed a long letter to The Listener from the pen of C.G.J. himself, explaining what he meant by "God." He'd . _ _ _ _.. ..., had so many enquiries about this question from viewers who'd been provoked by his cryptic utterance on television: "I don't have to believe: I know." Eugene Rolfe, Encounter with Jung, Page 153

Eventually, in early April, I wrote to Zurich. I sent Jung the Hibbert Journal review, and told him that Macmillans of New York might bring out an American edition. Eugene Rolfe, Encounter with Jung, Page 153

The talk itself was pure vintage Jung, and I savoured it like a connoisseur on a teetotal diet. I also appreciated the attractive aroma of the personality by whom it was delivered- the delightful, spontaneous, almost peasant wholesomeness of Miss Barbara Hannah herself. Eugene Rolfe, Encounter with Jung, Page 154

I told Jung about Barbara Hannah, mentioned that Macmillan of New York had now bought a thousand copies of the Agnostic, and underlined how invaluable his opinion would be to me, etc. Eugene Rolfe, Encounter with Jung, Page 154

The great scientist whose work had brought new meaning into my life had in some way been helped by what I had written. Eugene Rolfe, Encounter with Jung, Page 159

I had already had some experience of Jung's directness. But this time, his frankness about himself was simply staggering. I could well imagine that he might not have felt free to write in these terms to a professional colleague. Instead, he had chosen to confide in me. Eugene Rolfe, Encounter with Jung, Page 159

It seemed that Jung actually felt, as I did, that his work had somehow never got through to the public. Eugene Rolfe, Encounter with Jung, Page 159

But this letter from Jung pulled me right out of my defenses. It really roused my honest ire. When he spoke about his "inability to fight my battles any more" and of the "floods of ignorance and stupidity I had to fight through," what struck me was an indignant feeling of outrage that a man as old as Jung and as great in achievement should be required to do any such thing. Eugene Rolfe, Encounter with Jung, Page 160

For years I'd been riled at the repeated cheap sneers at Jung in the fashionable intellectual press. I'd even written a massive epistle to a Sunday newspaper complaining about it. It almost seemed as if the crude jab at Jung had become a kind of ritual act in the anthropology of the cultural establishment. Eugene Rolfe, Encounter with Jung, Page 160

Jung himself had been living with the fact of his rejection for the greater part of his working life- ever since his break with Freud, forty-seven years previously. Almost all his pupils had left him at that time, and he had lost his position as a world leader of the psycho-analytical movement. Eugene Rolfe, Encounter with Jung, Page 160-161

Except for his wife and a handful of followers, he was totally unsupported. For the educated world of the West, Freud's psychoanalysis reigned supreme and was for several decades identified with psychology. Eugene Rolfe, Encounter with Jung, Page 161

Jung had long since retired from analytical practice. But he continued to preside as a father-figure- commanding, ironic and slightly detached- over the expansion and consolidation of analytical psychology. Eugene Rolfe, Encounter with Jung, Page 162

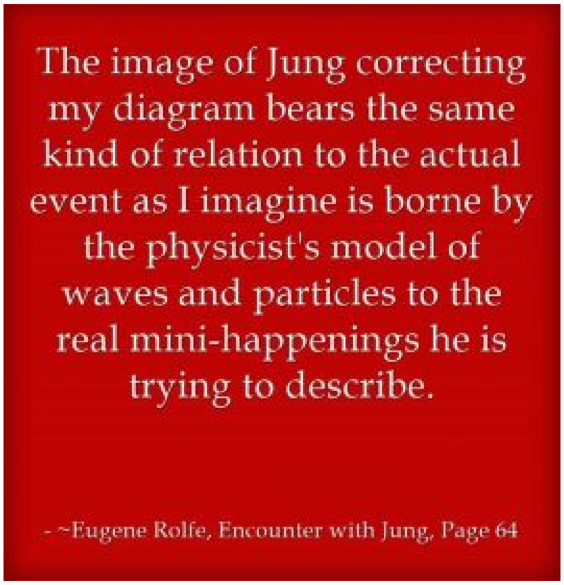
Many of his new correspondents, I would imagine, showed not the faintest twinkle of a notion about "what he was after"; and this must have brought home

to Jung the sorrowful reality that, outside a small circle of cultivated professionals, his lifetime's achievement in analysis and formulation was still largely unknown, or disregarded. Eugene Rolfe, Encounter with Jung, Page 162

Jung's letter did more than raise my moral hackles in revolt and indignation on his side. Eugene Rolfe, Encounter with Jung, Page 162

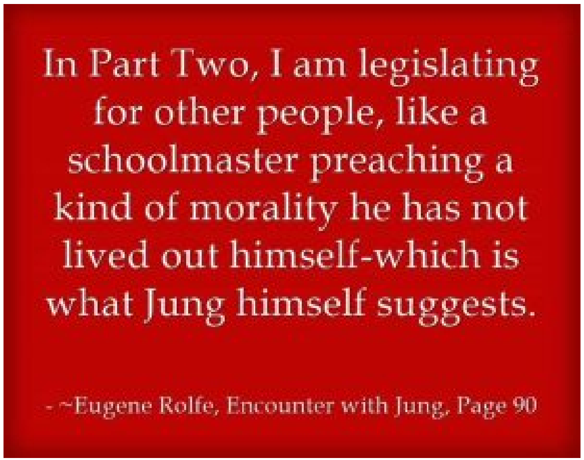
Jung's amazing frankness had put the relationship onto a different, quite firmly personal, footing. It was as if a great wave of love and sympathy was carrying me bodily towards him; and I expressed all this, as well as I could, in my answer to his letter. Eugene Rolfe, Encounter with Jung, Page 162

I began by telling Professor Jung that his letter had brought me great happiness and great sadness at one and the same time. Eugene Rolfe, Encounter with Jung, Page 162



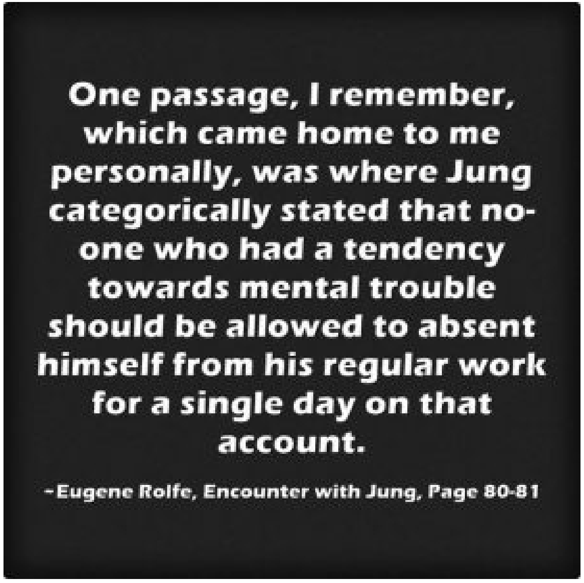
The image of Jung correcting my diagram bears the same kind of relation to the actual event as I imagine is borne by the physicist's model of waves and particles to the real mini-happenings he is trying to describe.

- ~Eugene Rolfe, Encounter with Jung, Page 64



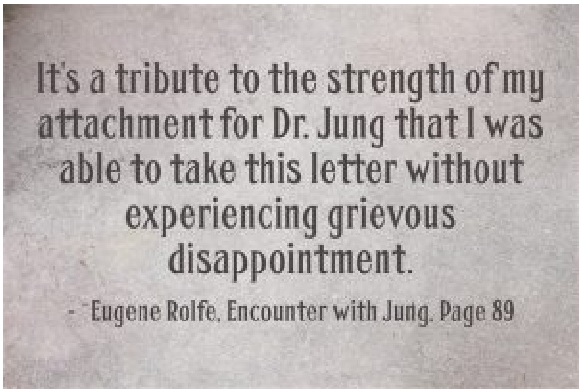
In Part Two, I am legislating for other people, like a schoolmaster preaching a kind of morality he has not lived out himself-which is what Jung himself suggests.

- ~Eugene Rolfe, Encounter with Jung, Page 90



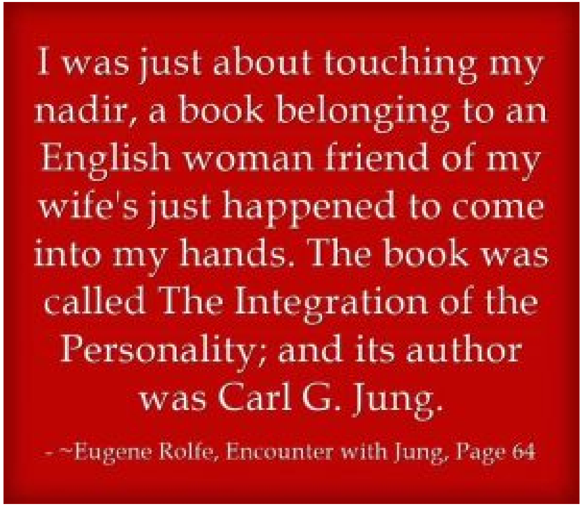
One passage, I remember, which came home to me personally, was where Jung categorically stated that no-one who had a tendency towards mental trouble should be allowed to absent himself from his regular work for a single day on that account.

~Eugene Rolfe, Encounter with Jung, Page 80-81



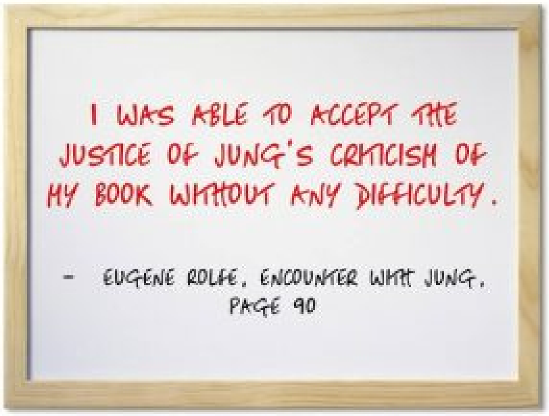
It's a tribute to the strength of my attachment for Dr. Jung that I was able to take this letter without experiencing grievous disappointment.

- ~Eugene Rolfe, Encounter with Jung, Page 89



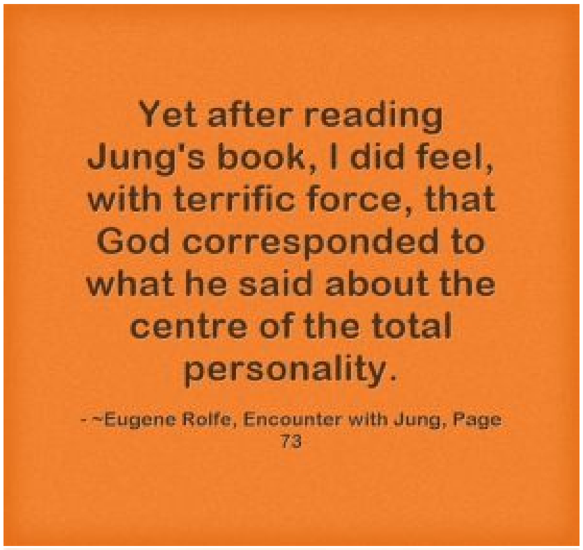
I was just about touching my nadir, a book belonging to an English woman friend of my wife's just happened to come into my hands. The book was called The Integration of the Personality; and its author was Carl G. Jung.

- ~Eugene Rolfe, Encounter with Jung, Page 64



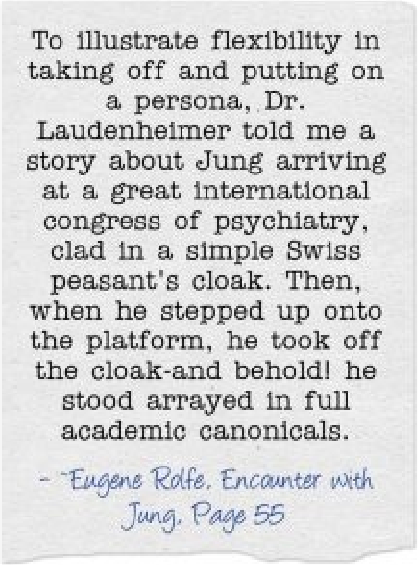
I WAS ABLE TO ACCEPT THE JUSTICE OF JUNG'S CRITICISM OF MY BOOK WITHOUT ANY DIFFICULTY.

- EUGENE ROLFE, ENCOUNTER WITH JUNG, PAGE 90



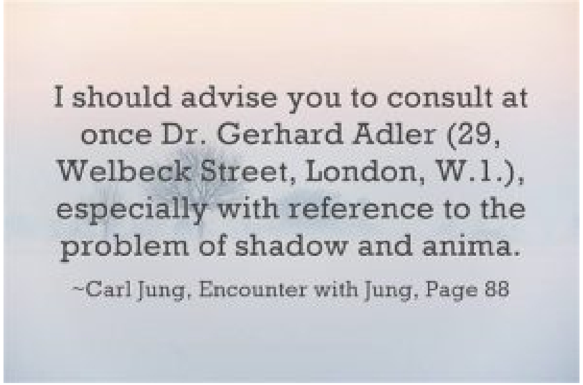
Yet after reading Jung's book, I did feel, with terrific force, that God corresponded to what he said about the centre of the total personality.

- ~Eugene Rolfe, Encounter with Jung, Page 73



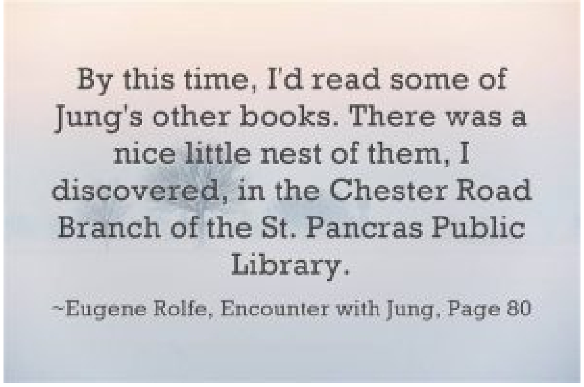
To illustrate flexibility in taking off and putting on a persona, Dr. Laudenheimer told me a story about Jung arriving at a great international congress of psychiatry, clad in a simple Swiss peasant's cloak. Then, when he stepped up onto the platform, he took off the cloak-and behold! he stood arrayed in full academic canonicals.

- ~Eugene Rolfe, Encounter with Jung, Page 55



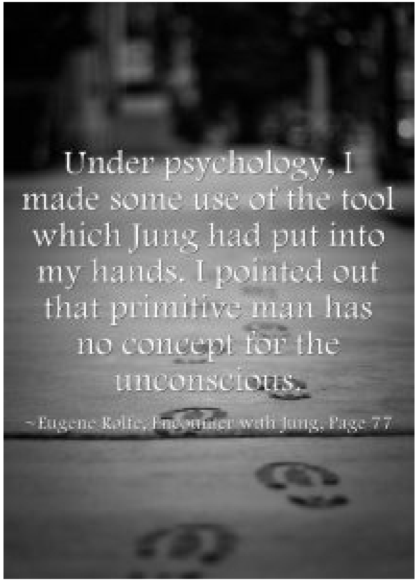
I should advise you to consult at once Dr. Gerhard Adler (29, Welbeck Street, London, W.1.), especially with reference to the problem of shadow and anima.

~Carl Jung, Encounter with Jung, Page 88



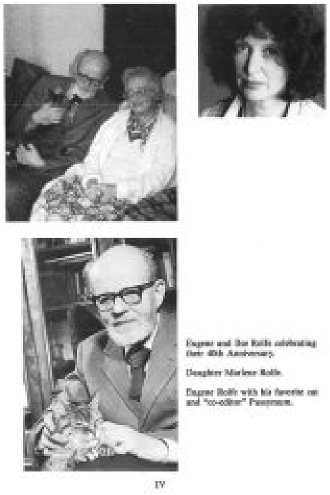
By this time, I'd read some of Jung's other books. There was a nice little nest of them, I discovered, in the Chester Road Branch of the St. Pancras Public Library.

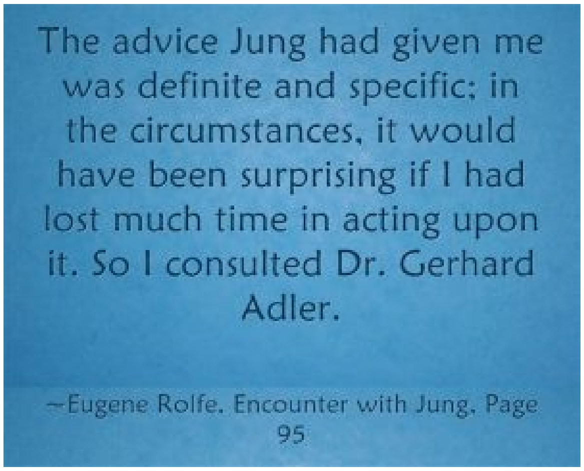
~Eugene Rolfe, Encounter with Jung, Page 80



Under psychology, I made some use of the tool which Jung had put into my hands. I pointed out that primitive man has no concept for the unconscious.

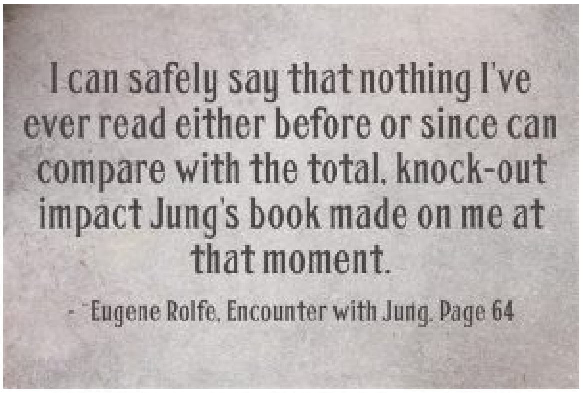
~Eugene Rolfe, Encounter with Jung, Page 77





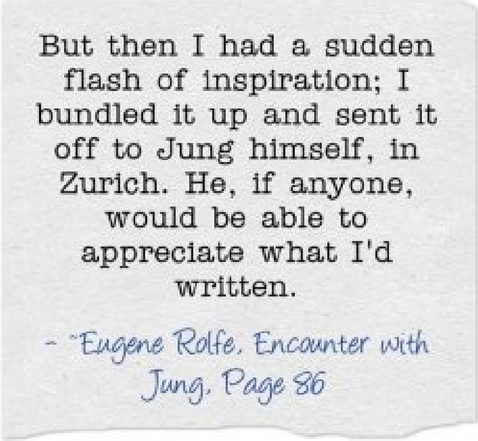
The advice Jung had given me was definite and specific; in the circumstances, it would have been surprising if I had lost much time in acting upon it. So I consulted Dr. Gerhard Adler.

~Eugene Rolfe, Encounter with Jung, Page 95



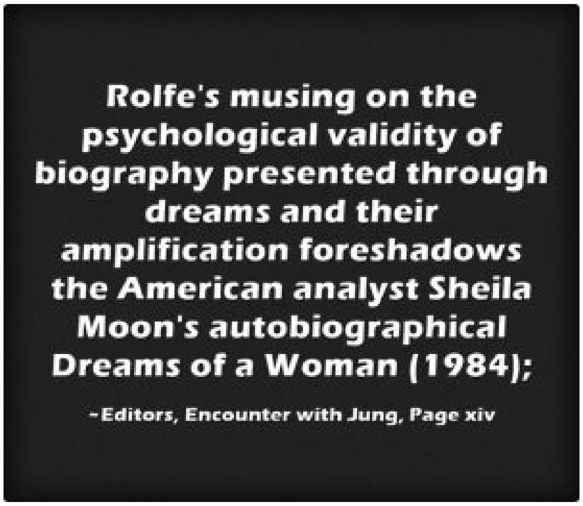
I can safely say that nothing I've ever read either before or since can compare with the total, knock-out impact Jung's book made on me at that moment.

- ~Eugene Rolfe, Encounter with Jung, Page 64



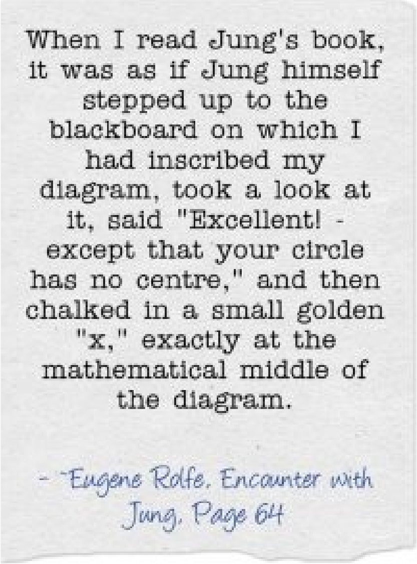
But then I had a sudden flash of inspiration; I bundled it up and sent it off to Jung himself, in Zurich. He, if anyone, would be able to appreciate what I'd written.

- ~Eugene Rolfe, Encounter with Jung, Page 86



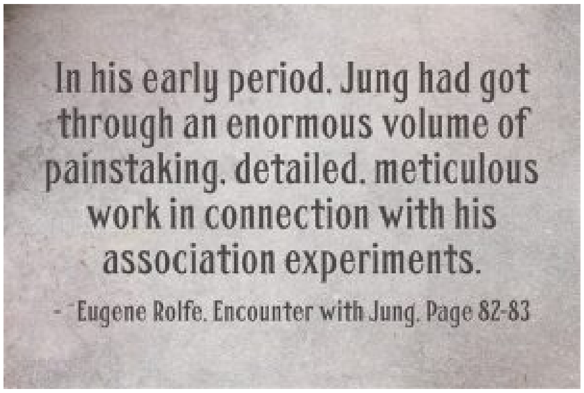
Rolfe's musing on the psychological validity of biography presented through dreams and their amplification foreshadows the American analyst Sheila Moon's autobiographical Dreams of a Woman (1984);

~Editors, Encounter with Jung, Page xiv



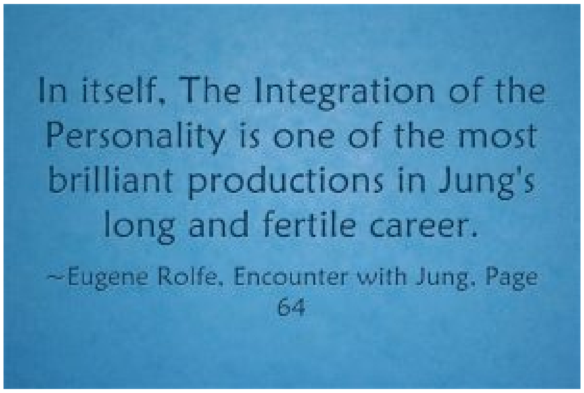
When I read Jung's book, it was as if Jung himself stepped up to the blackboard on which I had inscribed my diagram, took a look at it, said "Excellent! - except that your circle has no centre," and then chalked in a small golden "x," exactly at the mathematical middle of the diagram.

- ~Eugene Rolfe, Encounter with Jung, Page 64



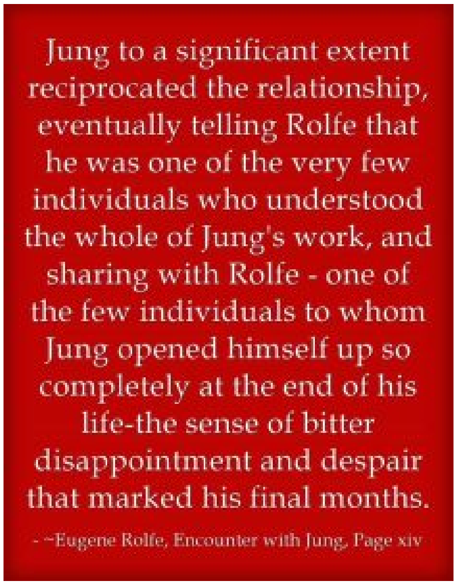
In his early period, Jung had got through an enormous volume of painstaking, detailed, meticulous work in connection with his association experiments.

- ~Eugene Rolfe, Encounter with Jung, Page 82-83

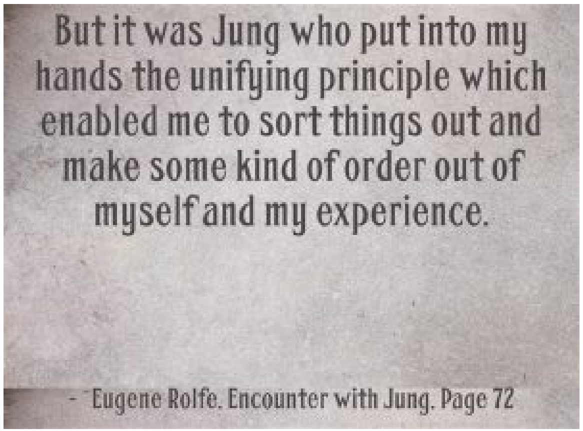


In itself, The Integration of the Personality is one of the most brilliant productions in Jung's long and fertile career.

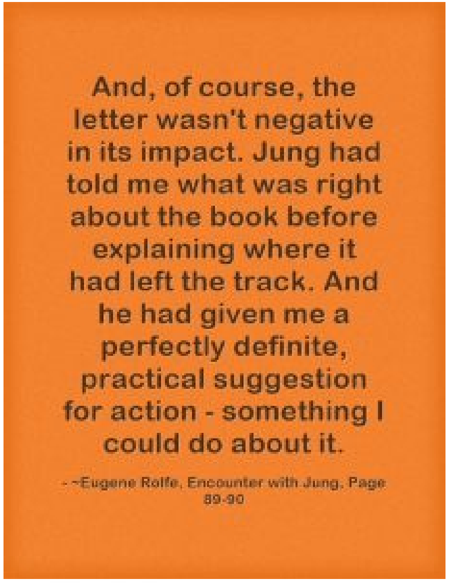
~Eugene Rolfe, Encounter with Jung, Page 64


Jung to a significant extent reciprocated the relationship, eventually telling Rolfe that he was one of the very few individuals who understood the whole of Jung's work, and sharing with Rolfe - one of the few individuals to whom Jung opened himself up so completely at the end of his life-the sense of bitter disappointment and despair that marked his final months.

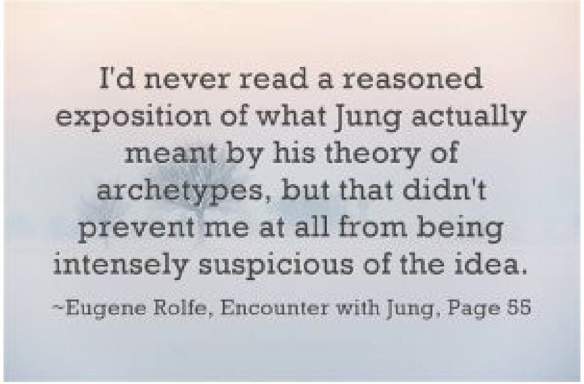
- ~Eugene Rolfe, Encounter with Jung, Page xiv


But it was Jung who put into my hands the unifying principle which enabled me to sort things out and make some kind of order out of myself and my experience.

- Eugene Rolfe, Encounter with Jung, Page 72


And, of course, the letter wasn't negative in its impact. Jung had told me what was right about the book before explaining where it had left the track. And he had given me a perfectly definite, practical suggestion for action - something I could do about it.

- ~Eugene Rolfe, Encounter with Jung, Page 89-90


I'd never read a reasoned exposition of what Jung actually meant by his theory of archetypes, but that didn't prevent me at all from being intensely suspicious of the idea.

~Eugene Rolfe, Encounter with Jung, Page 55

My father Eugene Alfred Rolfe in his later years.

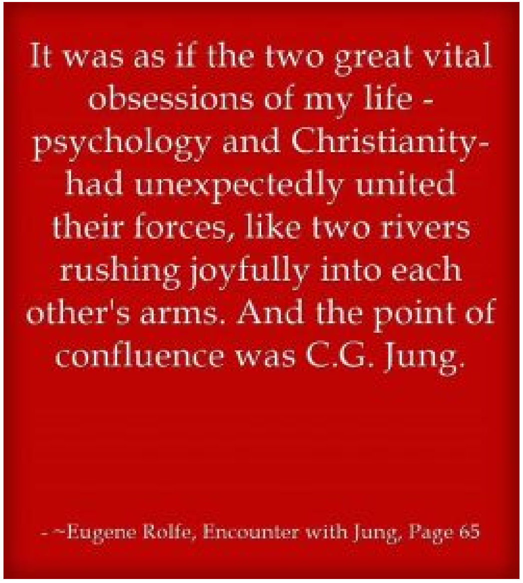
My mother Rose Emily Sansom shortly before she was married.

I

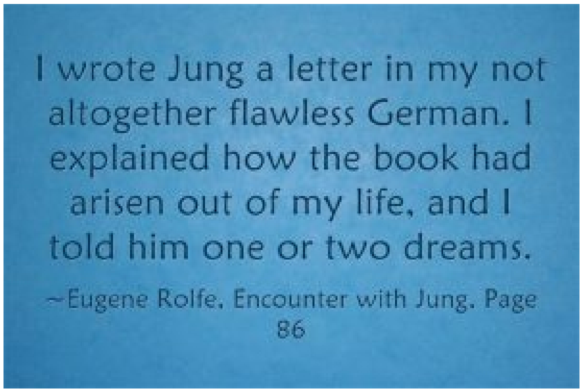
Bedford School—With Mr. Boys Stoner in the VIth form. Eugene seated second from right.

Eugene Rolfe in the Liddon Quad at Keble College, 1935

III

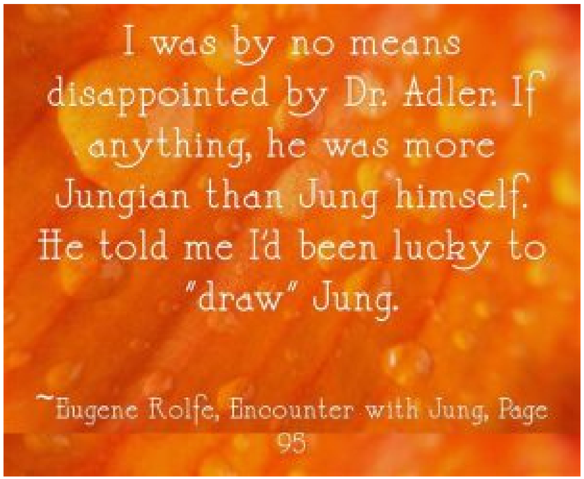

It was as if the two great vital obsessions of my life - psychology and Christianity- had unexpectedly united their forces, like two rivers rushing joyfully into each other's arms. And the point of confluence was C.G. Jung.

- ~Eugene Rolfe, Encounter with Jung, Page 65



I wrote Jung a letter in my not altogether flawless German. I explained how the book had arisen out of my life, and I told him one or two dreams.

~Eugene Rolfe, Encounter with Jung, Page 86



I was by no means disappointed by Dr. Adler. If anything, he was more Jungian than Jung himself. He told me I'd been lucky to "draw" Jung.

~Eugene Rolfe, Encounter with Jung, Page 95

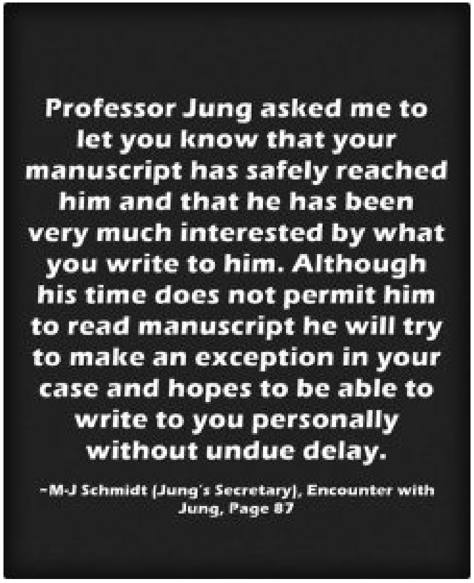
My mother holding me at my christening.

Photo of Eugene 1917, captioned: "My darling boy at the age of 3 years, when he was very like his mother"

Eugene, age 11, and Joan Rolfe in garden at 7 St Andrew's Road, Bedford.

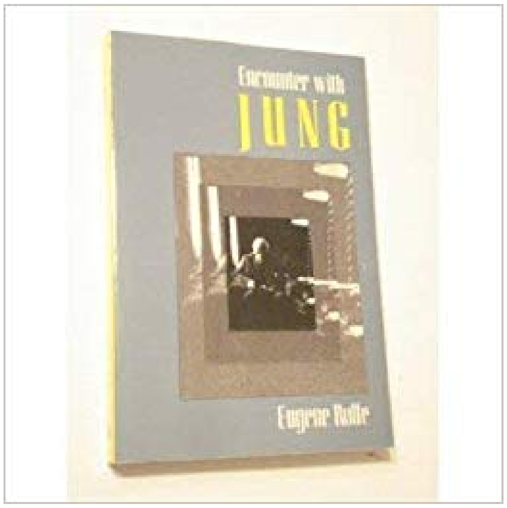
At Miss Boull's Preparatory School, July 1922.

11

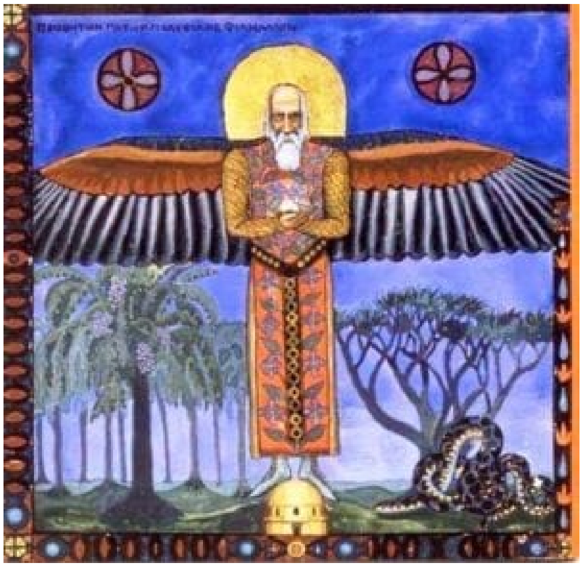


Professor Jung asked me to let you know that your manuscript has safely reached him and that he has been very much interested by what you write to him. Although his time does not permit him to read manuscript he will try to make an exception in your case and hopes to be able to write to you personally without undue delay.

~M-J Schmidt (Jung's Secretary), Encounter with Jung, Page 87



Carl Jung and Philemon - YouTube **(2019-03-28 14:09)**



[1]Carl Jung on "Philemon" - YouTube

1. `https://www.youtube.com/watch?v=2_VmjtPvkG4`

Carl Jung on “Isolation” – Anthology **(2019-03-29 03:30)**

[1]

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Pages 503-505.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Pages 466-467.

Newton experienced a breakthrough into the unconscious through his spiritual isolation. When we leave society and the community of human intelligences the spirits rise from the unconscious. Carl Jung, Jung-Ostrowski, Page 60.

Newton was isolated by his discoveries and such spiritually isolated persons are more in danger of splitting – as Beethoven was, for example, when his music was not accepted. Carl Jung, Jung-Ostrowski, Page 60.

Thanks to my isolation I have been slipping away from the world and holding converse not with the men of today but with voices long past. Carl Jung, Letters Vol. II, Page 544.

I am no preacher of "splendid isolation" and have the greatest difficulty in shielding myself from the crushing demands of people and human relationships. Without values of one's own even social relationships lack significance. Carl Jung, Letters Vol. II, Page 221.

Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality. Carl Jung, Letters Vol. II, Pages 222-224.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

It is of course, as you say, an absurdity to isolate the human mind from nature in general. Carl Jung, Letters Vol. II, Pages 372-373

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense. Carl Jung, Letters Vol. II, Pages 504-506

He is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated. Carl Jung, Letters Vol. II, Pages 592-597

The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. Carl Jung, Letters Vol. II, Pages 624-625.

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198

... it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, The Symbolic Life, Para 674.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. . . . Carl Jung, MDR, Page p. xii.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; "The Undiscovered Self", 1957.

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional 'unconscious identity' with natural phenomena. Carl Jung; Man and His Symbols; Page 85.

This capacity to isolate part of one's mind, indeed, is a valuable characteristic. Carl Jung; Man and His Symbols; Page 8.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

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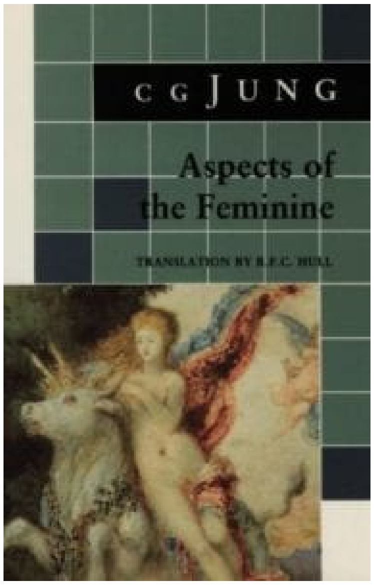
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bisolation.jpg`

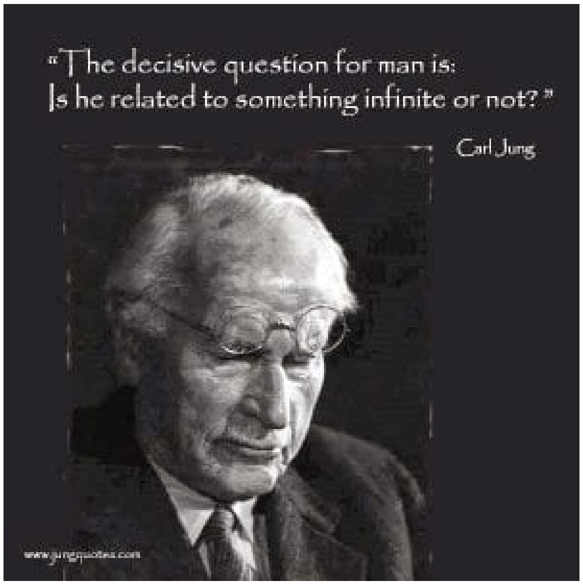
Carl Jung on the "Feminine." - YouTube (2019-03-29 04:55)


C G JUNG
Aspects of the Feminine
TRANSLATION BY R.F.C. HULL

[1]Carl Jung on the "Feminine" - YouTube

1. `https://www.youtube.com/watch?v=b-LwKTUNUlY`

Carl Jung Quotes by Dr. Stephen Parker **(2019-03-29 05:05)**


“The decisive question for man is:
Is he related to something infinite or not?”
Carl Jung
www.jungquotes.com

[1]Jung Quotes by Dr. Stephen Parker

[2]Carl Jung Quotes by Dr. Stephen Parker

1. `https://www.youtube.com/watch?v=cX1-M8T8Tik`
2. `http://jungcurrents.com/`

Carl Jung and Medieval parallels to Mount Meru. **(2019-03-29 05:07)**

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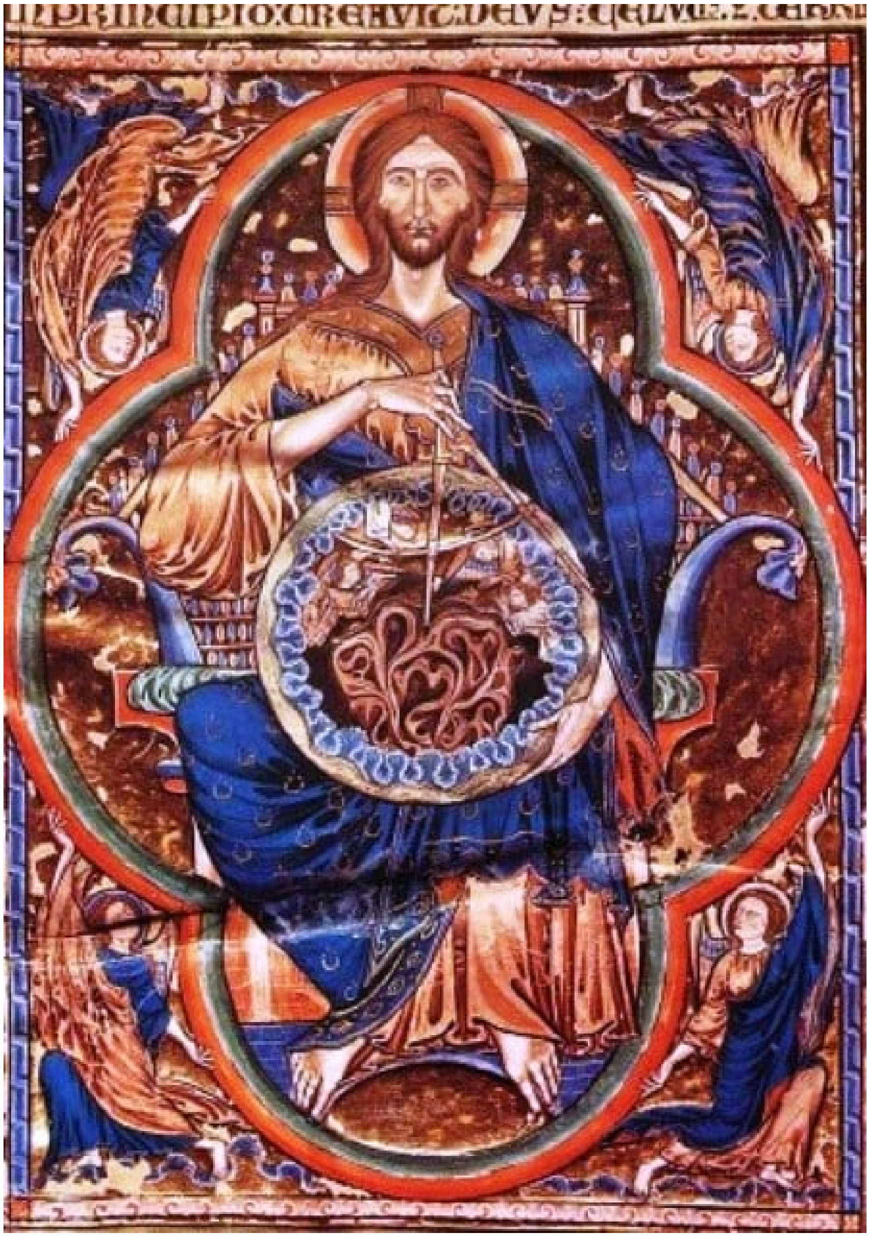
IN PRINCIPIO.CREAVIT.DEVS:CELVM.E.

Lecture XV 3rd March, 1939

We were speaking last time of the medieval parallel to the Mount Meru sequence of symbols.

I will give you a chart to make it clearer:

SYMBOL SEQUENCE

Shri-Chakra-Sambhara Tantra	Alchemy
I. Shunyata, Void. (Avidya)	I. Chaos
II. Four Elements	II. Tetrameria
III. Mount Meru	III. Mons

IV. City IV. Civitas castrum
V. Four-headed Vajra, Four colors V. Quaternitas
VI. Lotus VI. Flos auri
VII. Moon VII. Luna
VIII. Sun VIII. Sol
IX. Lotus with Yoni IX. Al-baida (Beya)
X. Moon with Lingam X. Conjunctio
XI. Vihara XI. Vas Hermetis
XII. Mahasukha XII. Lapis, Hermaphroditus, Homunculus

I. Shunyata, the Void, corresponds to chaos, the original condition.

It has the form of a moist sphere in which the primordial elements are contained in a mixed condition.

II. The four elements are brought forth from Shunyata, and correspondingly from the primal water of the chaos.

We still find this done symbolically in the Roman Catholic Church, the priest divides the water on Easter Eve with the sign of the cross.

This is to divide it into the four elements so that the water should possess the ability to give rebirth.

Medieval philosophy expresses the same idea by saying that the prima materia must be divided into four so as to give it the strength to b ear the new world.

III. In the Shri-Chakra- Sambhara Tantra this is Mount Meru and in alchemy it is the mons, (mountain) on which the panacea, the herb, or the philosopher’s stone is to be found.

The names given to this herb, lunatica, lunaria, etc., show that it is connected with the head.

It is a poison and a remedy.

This is the psychological mystery of alchemy.

The mountain as we saw is identified by the Fathers of the Church with Christ and also with his mother Mary.

We spoke also of the stone described in the book of Daniel, the stone which was cut out without hands and became a great mountain which filled the whole earth.

The mediaeval philosophers speak of the lapis angularis, and of the lapis exilis, the latter means the small insignificant stone.

And as we saw Christ is the corner stone which groweth into an holy Temple "and the small insignificant stone that became the great mountain and which came out of the mountain Mary.

It is very necessary in psychology to return to these old examples or we cannot understand.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again.

This becomes quite clear if you think of a science such as anatomy, it is impossible to understand anatomy unless we study the history of its
biological development.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra.

The unconscious comes into action through the attitude of the conscious in active imagination.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola.

We will speak of these in the next Semester.

Alchemy is not interesting to chemists for they are not interested in psychology.

The real meaning of alchemy was carefully veiled for in those days it was dangerous to be concerned with the Spirit outside the dogma of
the church.

When one studies the inside of these mysteries, and comes to understand them, one finds their great secrets lying hidden from the world,
just as they are hidden in the Tibetan texts.

These also were kept entirely secret.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world.

This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting
them in the translation and publication of some of their texts.

The mountain is not only identified with Christ and Mary but also with the Holy Ghost.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary.

So the mons is identical with three divine figures.

Such things become quite comprehensible when we think of the medieval point of view.

They thought of the world as coming out of the four elements and they personified the world-being by a god.

We also personify our mountains, think of the Jungfrau for instance.

III. We now come to the city which lies on Mt. Meru.

The parallel in alchemistic philosophy is the civitas castrum, the fortified city.

A city is definitely a feminine symbol and we come to Mary again.

She is called the acies castrorum, the castellum, the civitas or the gazophylacium.

The last means the house where the treasure is kept and is also called the domus thesauraria.

These expressions all originate with the Fathers of the Church, but the alchemists use them in connection with the veritas and sapientia,
truth and wisdom.

G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away
after death.

The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a
post mortem existence.

IV. We come now to the four-headed Vajra.

Vajra as you know means diamond, the symbol for great durability.

The Sanskrit word Vajra could always be translated as eternal, Vajra weapons would be the eternal weapons and so on. ·

So the treasure in the citadel is an eternal treasure.

We find the same idea as the four-headed Vajra in an alchemistic text by G. Dorneus in the four castles of the sapientia.

Crystal, silver, diamond and the fourth is "something which does not fall under the senses", it cannot be apprehended by
them, it cannot be understood.

This is very remarkable for this is also the case with the functions.

We can understand thinking, feeling and sensation but intuition is another thing.
We do not know how we arrive at an intuition, it is perception by way of the unconscious.

It is very interesting that the old Gnostics and alchemists already knew that the fourth could not be understood.

"Castrum in quose continet philosophicus amor". (The castle in which the philosophicus amor lives.)

The philosophicus amor is the love of philosophy, the striving after truth, the search for the transformation of matter.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today.

We find the same idea in the Heavenly Jerusalem of the Book of Revelation, that is a real "castrum", plentifully decked with the imagination of the author.

Alchemy is also occupied with the theme of decoration, the philosopher's gold and the wonderful glass of the vitrum aureum, made from the smelting of the elements, of crystal, diamond and gold, the idea of the most precious thing.

Pica della Mirandola, 1463-1494, wrote a book about phantasy and said that the soul lived in a royal castle.

So it is not astonishing that Christ, who contains all Christian souls, should be described as a protecting citadel.

Such an idea is found very early in the Christian Church and also among the heretics, mainly the Gnostics.

Hippolytus, who lived in the second century, spoke of the wall and fortress in which the inner man lived.

Gnosticism was savagely persecuted by the Church, so its texts are fragmentary and rare.

There is the Codex Brucianus, a Coptic text at the Bodleian Library in Oxford and fortunately several other Gnostic and Manichean texts have been found in Egypt recently.

The Fathers of the Church could never quote the Gnostics, but here and there they could not resist mentioning their ideas but in a peculiar form and very indirectly.

We find the idea of the Monogenes in the Codex Brucianus: "who dwelleth in the Monad as in a metropolis".

The Monogenes is self-generated, none can say where he came from. St. John calls the Monogenes the Logos, the word, the Son of God.

He is the primal being, the Purusha.

As we have seen, the town containing a treasure is a very general idea.

The Monogenes is based on four.

We find the same idea in the four-headed Vajra of our text.

The latter has four colours and this theme also plays an important role in alchemy.

The alchemists speak of the cauda pavonis, the peacock's tail, they regard it in the light of a vision, a treasure, and say that when such colours appear in the retort the goal is not far off.

Heraclitus mentions black, white, red and yellow as the elements and the Greek painters used these four colours as a foundation,
from which they mixed their other colours.

These colours appear again and again till late in the Middle Ages.

The four colours represent the fact that the four-headed Vajra consists of four parts.

The original unity was divided in four, and was hatched into a unity again but it is a unity in which the four are still visible.

We find this idea again and again in alchemy.

There is a letter attributed traditionally to Aristotle (a Pseudo Aristotle naturally) addressed to Alexander the Great in which he says:

"Divide lapidem tuum in quattuor elementa et conjunge in unum." (Divide thy stone into four and unite it into one.)

The idea of the quaternity itself was holy to the alchemists, and the medieval texts are full of this idea.

As I have already mentioned, we find it in the Codex Brucianus where the Monogenes is thought of as standing upon a platform, supported by
four pillars.

This is the Gnostic conception of Christ on the Tetramorphus, the four evangelists.

We find the quaternity everywhere, the four rivers of paradise, the Rex Gloriae with the four evangelists , etc. etc. V

ery beautiful western mandalas exist which are divided into four, eight, sixteen or thirty-two parts.

Pythagoras in the 6th century B.C. made the tetraktys, the quaternity, the basis of his teaching.

It is the number of the living one, the foundation of all life.

In Barbelo Gnosticism the first creature was Metra or the body of the mother in the chaos.

This was impregnated by the Pneuma and bore the four Aeons or eternal creatures, that is, the four elements.

In another Gnosis the Tetras descended to man and revealed that both God and man are a quaternity.

The Tetras came in a female form and indicated all the parts of the body.

This idea appears in the Middle Ages as the secret square of the philosophers.

It is also referred to as "our pelican" and a certain kind of alchemical retort, in which a circulating distillation takes place, is called a pelican.

The pelican of course is a symbol for Christ.

It is always represented with its beak smiting its breast in order to feed its young.

It has a red spot on the beak which is the origin of the idea that it uses its own blood for this purpose.

Pelicanus noster means that our redeemer gives his blood to save us.

The medieval concept of squaring the circle is well known.

I. Chaos is the circle and II.

the division into four elements is the squaring of the circle.

This is done by a mathematical mystery, it is a mystic representation of the four elements and their union; the point in the middle is the mediator, quinta essentia, or pelicanus noster.

So the mediator is said to be he who brings about the squaring of the circle, he represents the mystery and its solution.

It is impossible to mention even a fraction of the widespread literature and art relating to the squaring of the circle.

The Rose Window, which is to be found in so many Churches and Cathedrals, is known to you all.

There is often a Rex Gloriae in the centre of such a window and it usually has 8,16 or more divisions.

We reach VI, the Lotus, with the rose symbolism.

The rose played a large role in the Middle Ages, it is the typical abstract symbol for the love of Dante in the Divine Comedy.

We find Mary as the rosa mystica in the Litany of Loretta.

The motif of the jewel in the lotus is very frequent in the East.

You will remember the mantra: "Om mani padme hum”, the jewel i n the Lotus.

The jewel in the rose has exactly the same meaning.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea.

This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him.

The idea of the flower plays an important role in medieval alchemy.

It is synonymous with the materia and the aqua permanens from which the philosopher’s stone is made.

It is also called the world flower, the flower of the sun or the golden flower, and is als o compared with Christ as the philosopher’s stone.

You find the same idea in the blossoming of Aaron’s rod.’:

In the language of the Fathers of the Church the mystical rose is the flesh of Christ, the bud which holds the divine spirit as in a vase.

We come here to the idea of the containing vessel.

The steam which rises in the retort is thought of as the flowering of matter, steam is the transformation of the corporeal into the incorporeal, it represents the spirit.

The retort itself encloses the spirit, and it must be hermetically sealed so that the spirit does not vanish.

So the flower rising in the. retort represents the strength of the miraculous water, the psyche or spirit.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew.

This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus.

The mystical rose, like the lotus in India, grows for the salvation of man.

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens.

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc.

This is exactly the same idea as that of the lotus in India.

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3Mar1939, Pages 97-101.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3a631-2.jpg`

Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. (2019-03-29 05:09)

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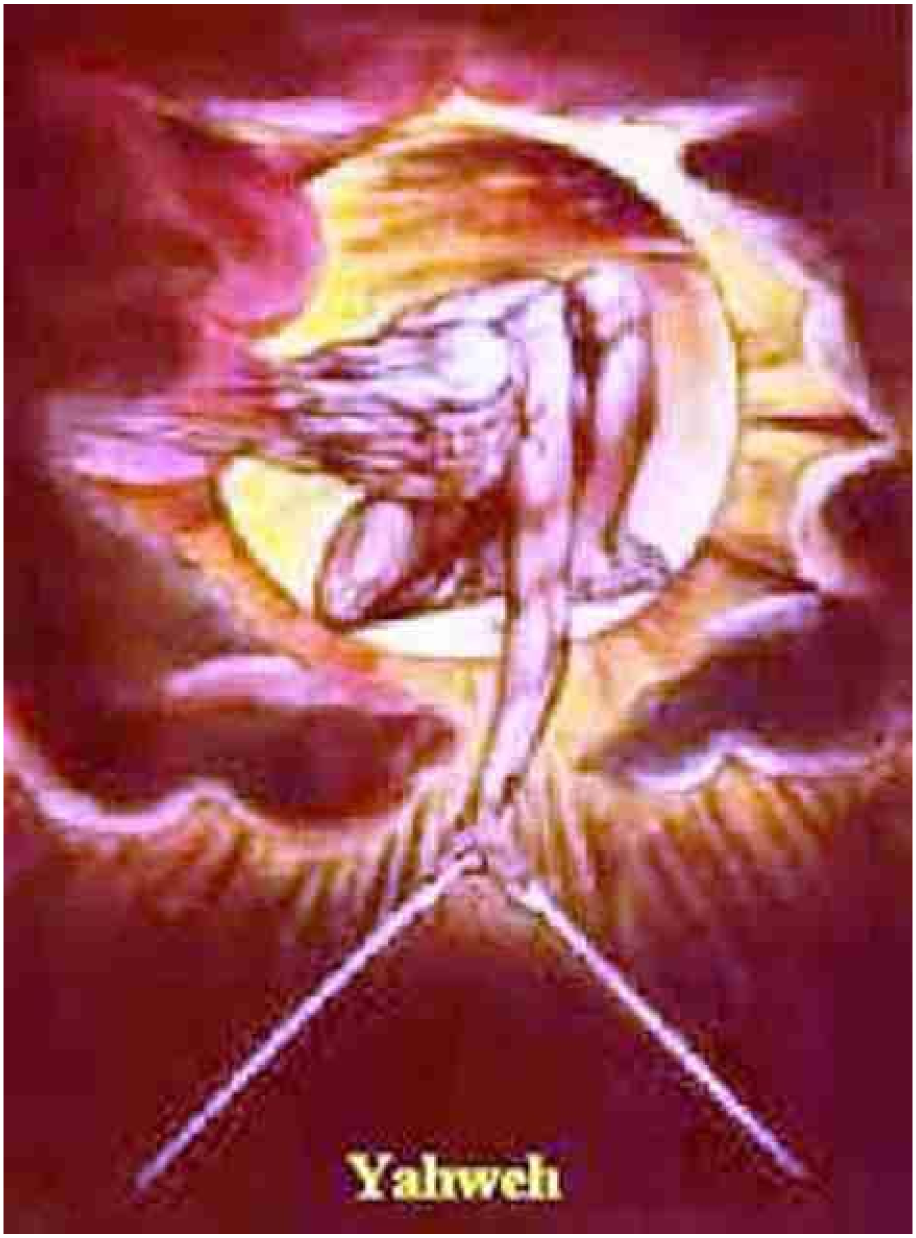

Carl Jung: It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh.

To Michael A. Ledeen

Dear Mr. Ledeen, 19 January 1961

I gather from your letter that your immediate wish is to have some suggestions for your forthcoming sermon on the problem of Job.

As you yourself realize, one hour is hardly enough to deal with such a big problem satisfactorily.

I would suggest a reduction of your programme, namely that you deal with its important aspect.

It would be the fundamental fact of the pair of opposites united in the image of God, i.e., Yahweh. The two are Love and Fear, which presuppose an apparently irreconcilable contradiction.

Yet such an opposition must be expected wherever we are confronted with an immense energy.

There is no dynamic manifestation without a corresponding initial tension which provided the necessary energy.

If we suppose the deity to be a dynamic phenomenon in our experience, its origin must be an opposition or a paradox.

Job obviously is confronted with this problem and he even expresses his conviction that God will help him against God.

As the monotheistic tendency always tries to postulate or to construct an anthropomorphic unity of the God-image, it is strange and painful to us to admit a paradoxical or a contradictory God-image.

If we try to realize what the full acceptance of such an image means, we will soon discover why most people are afraid of it.

This problem is so difficult that its discussion will fill an hour easily. This in spite of the fact that it is an old truth.

I was quite interested to learn from your letter that my ideas have appealed to you.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 623

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/44101-12bimage.jpg`

Carl Jung: What is it, at this moment and in this individual, that represents the natural urge of life? (2019-03-29 05:14)

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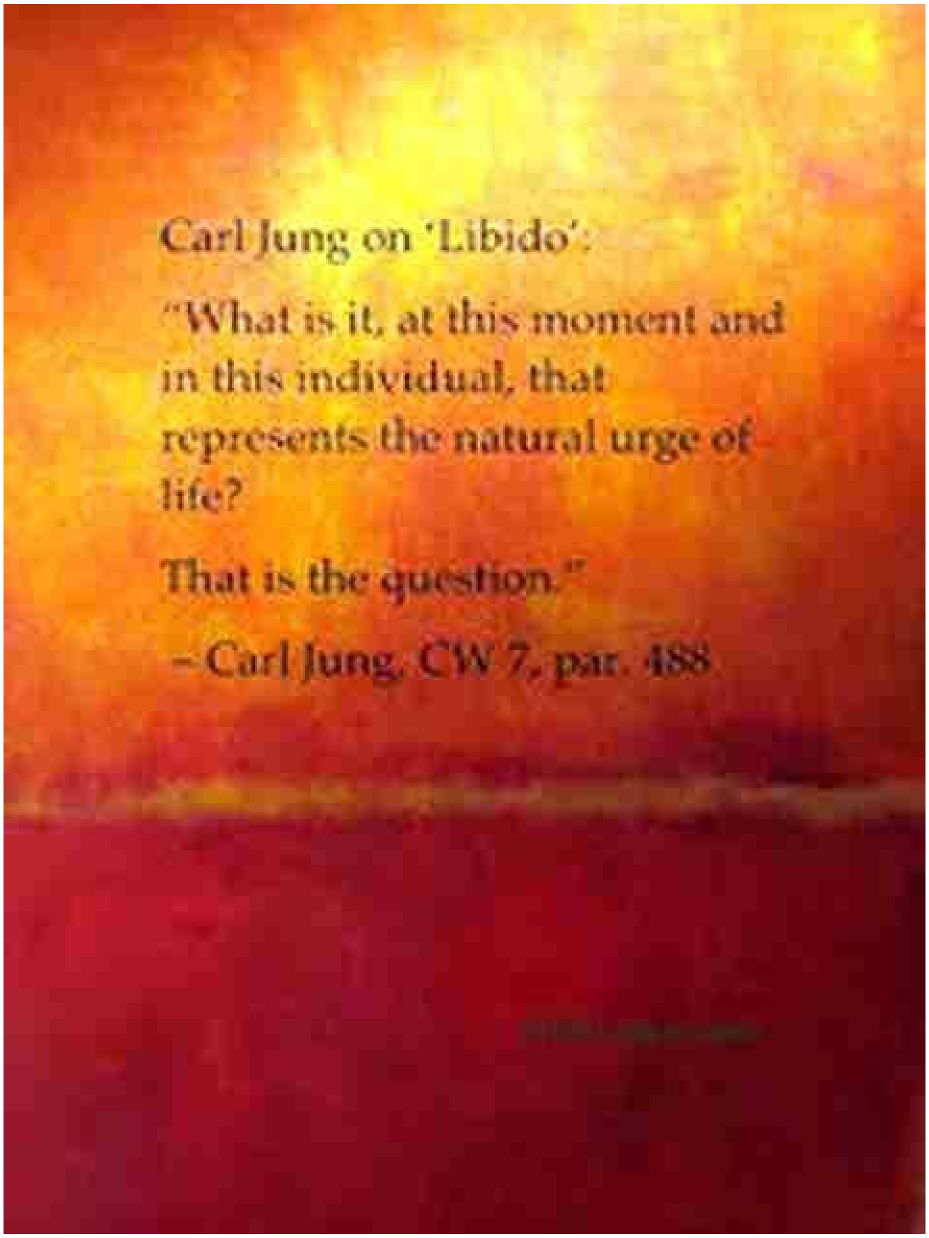

Carl Jung on 'Libido':

"What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question."

– Carl Jung, CW 7, par. 488

What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question.

That question neither science, nor worldly wisdom, nor religion, nor the best of advice can resolve for him.

The resolution can come solely from absolutely impartial observation of those psychological germs of life which are born of the natural collaboration of the conscious and the unconscious on the one hand and of the individual and the collective on the other. Where do we find these germs of life?

One man seeks them in the conscious, another in the unconscious.

But the conscious is only one side, and the unconscious is only its reverse.

We should never forget that dreams are the compensators of consciousness.

If it were not so, we would have to regard them as a source of knowledge superior to consciousness: we should then be degraded to the mental level of fortune tellers and would be obliged to accept all the futility of superstition, or else, following vulgar opinion, deny any value at all to dreams. Carl Jung, CW 7, Page 290.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/68972-12blibido.jpg`

Carl Jung on Buddhist Mt. Meru and Western Alchemy (2019-03-29 05:14)

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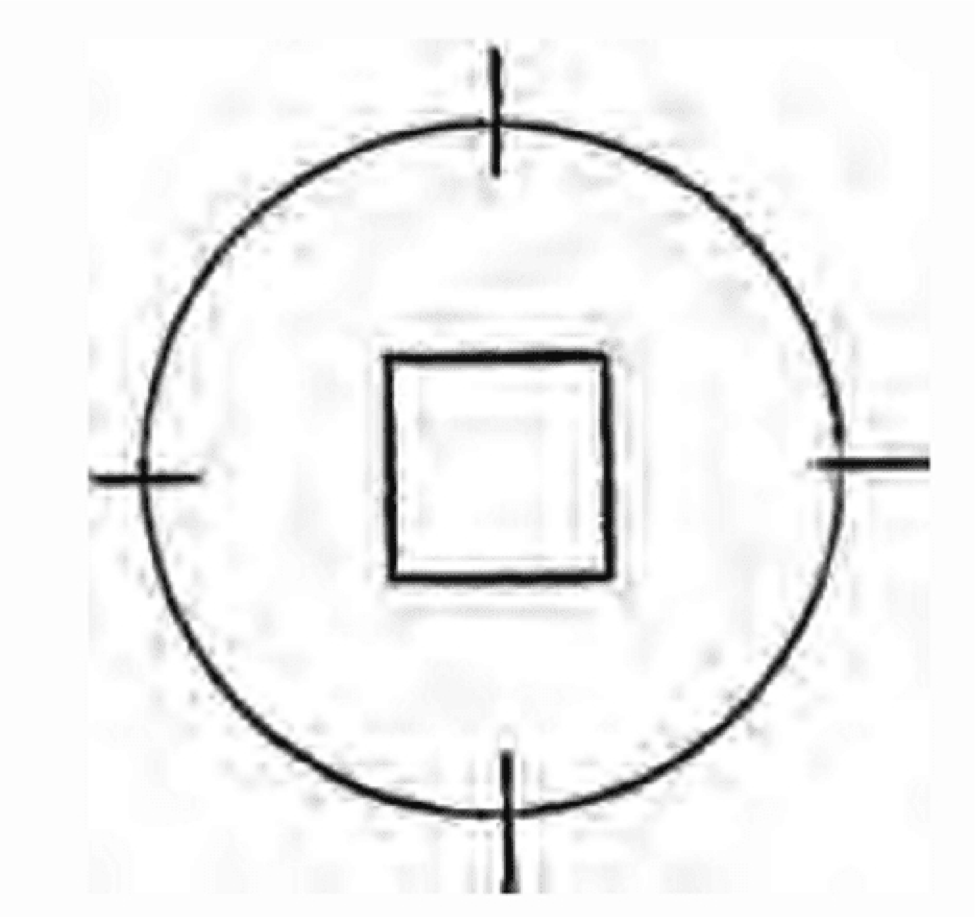


Lecture XIV 24th February, 1939

We reached the end of our long text in the last lecture and I expect you breathed a sigh of relief, but I must still inflict
some explanations on you.

I will briefly recapitulate the course of the process.

It falls as you will remember into three parts, Thesis, Anti-thesis and Synthesis.

The Thesis establishes the Lama' s identity with Buddha.

He imagines his body as the Vajra or diamond body, Mahasukha, the Lord of the Mandala of Great Bliss including his female
counterpart, his Shakti.

The analysis of the Lama's knowledge follows, he possesses every kind of knowledge and puts himself through an
examination so to speak.

He has to be certain that his knowledge is complete on every side for it is only with full understanding that he can become the

Buddha.

He assimilates the Buddha essence into himself.

He analyses the four functions for this purpose, personified by four Buddhas on the circle of the horizon at the four points of the compass.

These enable him to be wholly conscious, he can see and understand all his surroundings through these four guardians
of the gates, these four functions.

We find these four in all religions in some form or other, in Islam they are the four angels of East, West, North and South.

Here they are the four indispensable constituents of the Buddha.

The Anti-thesis deals with everything which could attack the Thesis, the Lama defends himself against this attack.

His humanity asserts its reality; the concupiscentia and maya, which the illusion of the senses has produced, rise against him.

To defend himself against this attack, he invokes the "all-knowing one" to become round and round; that is, he appeals to the fundamental basic perfection or totality.

The prayer for the absolution of his sins follows and the very important projection of the ten female Devatas.

This is the first time that the Yogin deals with his feminine unconscious.

The projection takes place from the centre of the four square in the circle of the horizon, and the ten female Devatas go to the eight points of the compass, zenith and nadir.

This four square is the Vihara, the cloister, where the Lama is magically enclosed.

The creation of the vajra weapons follows for the annihilation of the wicked and the anti-thesis ends with the statement that the Lama is the Void [Shunyata); that is, Buddha who is being and non-being.

Shunyata is identical with Nirvana.

The Synthesis is a positive process, in which the long sequence which I spoke of takes place.

The basis of this sequence is Shunyata from which the four elements emerge through active imagination.

Mt. Meru is built on the elements, with its towered town and the four headed Vajra on top.

A series of technical representations follows, the lotus, moon and sun, the lotus with the yoni and the moon with the lingam.

The Lama sits in the Vihara, the magic circle, as Buddha.

The sequence of symbols is exceedingly complicated and I have not yet explained it.

It is a canon of the symbolic.

The mediaeval western counterpart of the process described in our text is to be found in alchemy.

The alchemical concept of chaos is the same as that of the Void [Shunyata).

Both are the beginning, the first stage, the original condition where nothing is distinct.

Alchemy has nothing to do with the making of gold, though that is how the layman regards it.

This is a very comprehensible prejudice because of the language used by the alchemists themselves, they speak as if the making of gold were their aim.

When one reads their works attentively, however, one becomes more and more doubtful, for they search for gold in a metaphysical way and use extremely peculiar terms.

Moreover, we find passages where they directly tell us that their gold is not the ordinary gold.

When one studies the symbols which appear in alchemy closely, one finds a great deal of exceedingly interesting psychology which has never come to the daylight because only chemists have been interested in alchemy.

Their knowledge does not lie in the psychological field so the real meaning of alchemy has remained dark.

Alchemy began at latest in the first century A.D. and is really a curious process of initiation, a sort of practical Yoga.

Outwardly there is no resemblance between Yoga and alchemy, the procedure is entirely different.

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar.

Alchemy was a " royal art"; "our philosophy" the alchemists called it.

They took infinite pains with their work, they live d their philosophy and really experienced their visions.

Berthelot's "Collection des anciens Alchimistes grecs" contains some very early Greek texts, the "Papyrus de Leide" [Leyden], for example.

Pseudo Democritus and Komarius are the earliest alchemists we know of.

All these texts also consist of practical advice to gold makers and forgers.

There is a great deal of gold forging in the near East, many Europeans who have visited the bazaars in Cairo know that to their cost!

Old alchemy consists in prescriptions for gold smelting and so-called chemistry, and you find philosophy sandwiched in between.

We should call such philosophy mysticism, for that is the modern way of explaining everything which we do not understand.

There are also some interesting texts of a religious nature to be found in the books of Dieterich and others.

One of the earlier and most interesting of the alchemists was Zosimos who lived in the third century A. D.

He wrote in the same style as Komarius and Pseudo Democritus, chemical prescriptions with Gnostic philosophy sandwiched in between.

His principal work consists of letters to Theosebie, his soror mystica (spiritual sister).

Women played a considerable part in alchemy, and worked at it themselves.

This is not the case in Indian Yoga, with the exception of Tantrism.

Alchemy begins with the concept of chaos, the condition of the beginning of the world.

Everything is mixed together and we find the most unlikely things, such as flames with drops of water existing between them.

There are fragments of minerals and planets and the signs of the Zodiac, the opposites related to or in conflict with each other, everything is in the wildest confusion.

There is an excellent representation of this in an old book called "Le Temple des Muses”.

It is called "Le Cahosou l’origine du monde". (See sketch p. 93.)

This chaos is thought of as dark, as we find it described in Genesis:

"And the earth was without form and void; and darkness was up on the face of the deep. And the Spirit of God moved up on the face of the waters"

The alchemists frequently quote this last sentence.

The darkness of the beginning of the world must be impregnated by the Spirit of God.

The four rhizomata, that is the four elements, emerge from the chaos.

These are the four parts which the old Greek philosophers expressed in the tetramerein ten philosophian.

This has a double meaning for the prima materia is philosophical matter and philosophy also has to be divided into four parts.

This way of thinking is incomprehensible to us but we must think in the spirit of the Middle Ages in order to reach its meaning.

We must remember that the chemical elements of matter were still unknown, matter was a mystery and a marvel to medieval man, so everything which he did not understand was projected into it, everything that was unconscious.

The thing which we do not understand is the unconscious ruling of the psyche and our philosophy is concerned with that.

But the alchemists projected their philosophy into matter.

Real philosophy is an experience and their experience was projected into matter.

Matter was an unknown world to these old explorers, a wonderland in which the whole unconscious was projected.

So they divided matter into the four elements and philosophy into four parts.

This quartering was described as a series of four colours, first the nigredo, (darkness), then the albedo (light], then the citrinitas (yellow] and then a curious colour usually given by the Greek word ios or iosis, to become.

It is questionable what colour this is.

Berthelot sometimes translates it as violet.

The colours indicate the four directions and are the qualities of the four functions, of consciousness.

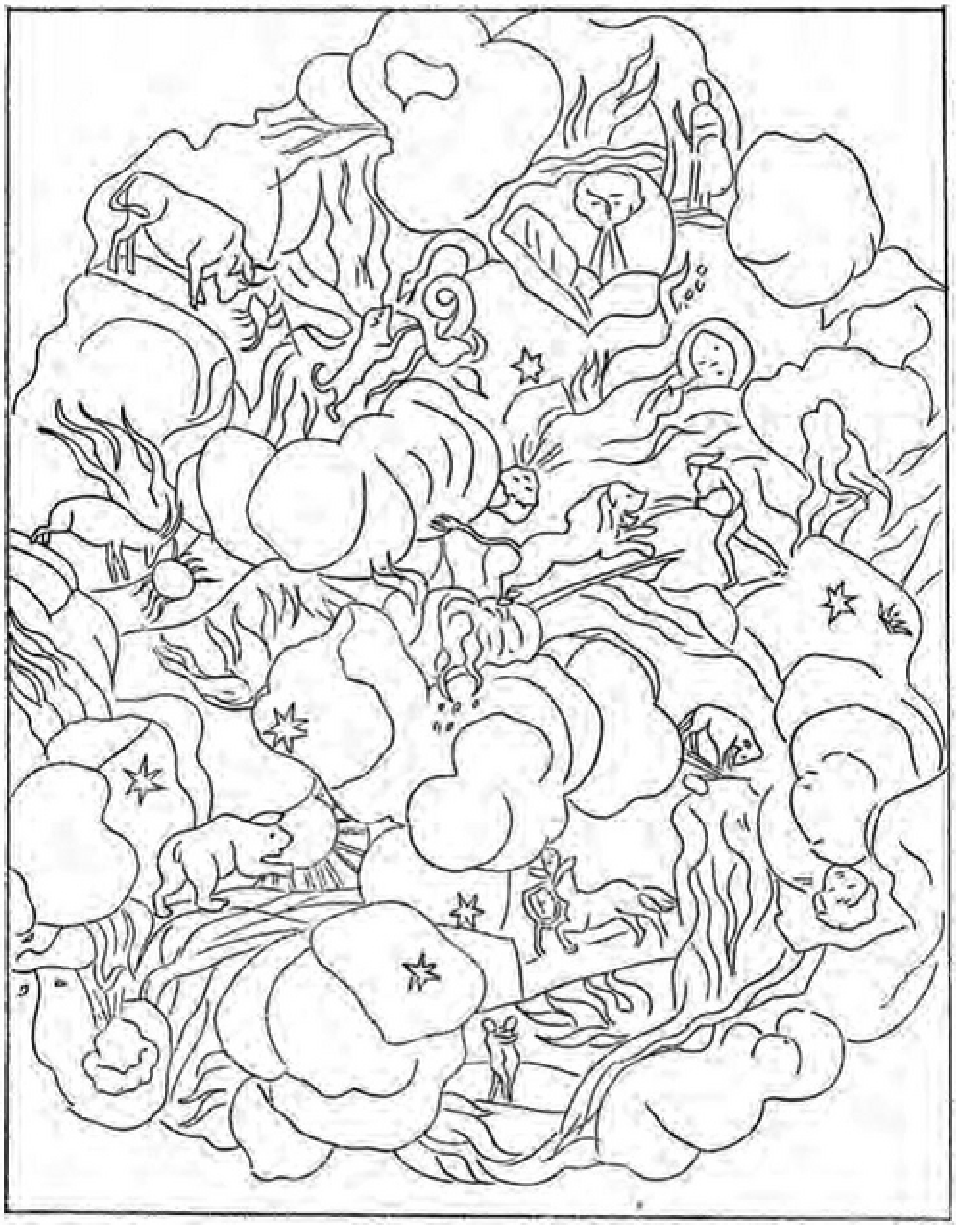
It is really a case of dividing up the unconscious into four recognisable functions, a differentiating of the chaos into a world where you can sense, think, feel and have intuitions; and from this totality Mt. Meru, the world mountain, emerges.

The old idea of chaos was that it held everything in potentia including man.

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima.

This man was not included in any of the four elements, he was in the materia but was described as ethereal matter.

A subtle body, breath or smoke resembling, which can also be correctly described as anima.



Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath.

You find this concept running through alchemy and it is everywhere on earth in some form or other, even in the idea of haunted houses and ghosts.

It is something which is not immaterial but made of exceedingly refined subtle material, and it is from this that the homo philosophicus
comes.

This primal or potential being is also often called the philosophical egg, and the alchemists divide this egg into four natures or elements.

In the chaos the four are all together as a unity: in the Tetrameria this unity is separated into four; and afterwards it becomes one again;
but the second unity is the completed and perfected form of the potential unity in the chaos.

The separation of the elements is also identified with the four seasons of the year.

This establishes a connection between the homo philosophicus and time.

We find the same idea in India, Prajapati is connected with the year.

The Church's year follows the course of Christ's life, which 'symbolises the course of time.

We meet this same idea with the Neo-Platonists in Chronos or Aion, creative time.

Proclus said: "Always where there is creation there is also time."

Bergson's "dunce creatrice" springs from this idea.

Bergson's philosophy, which is called intuitive philosophy, is entirely intellectual except for this one intuition, and that belongs to Proclus.

The separation into four is finally brought to an end by the Conjunctio.

Mt. Meru, the world mountain, in our text is the beginning of the perfected unity.

It was a unity in the Void, we saw the course of its division into four and how everything was united again in Mt. Meru.

An old alchemist said that this perfected unity was accomplished through moral philosophy.

That is medieval language, in modern language it is accomplished by a psychological procedure, the four are separated, understood and united again.

In this connection I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of colleague of mine!

He said: "Do you know that the heaven and the earth first of all were one, and that then through the art of the Creator
they were divided into four so that you and all else could be created."

This is an interesting intuition of the quartering which is an age-old idea, perhaps even megalithic.

An Englishman, Mr. Layard, whom I know personally, lived for some time on Malekula, in the New Hebrides.

The people there are still living in megalithic times, they have a stone cult and dolmens.

Mr. Layard found out some very interesting things.

The people of Malekula have a symbolic quartering in their initiation ceremonies.

We find exactly the same idea in alchemy, in the mortification, the quartering, of the unity in the chaos.

There are some interesting pictures in an old alchemical book, Salomon Trissmosin: Aurem Vellus.

One of them, in the Splendor Solis, shows the homo philosophicus with his four limbs cut off. [See tracing, p. 95).

We find the same theme in many alchemical texts, for instance: "Matrem mortifica, manus ejus et pedes abs cindens," (Mortify your mother and cut off her hands and feet].

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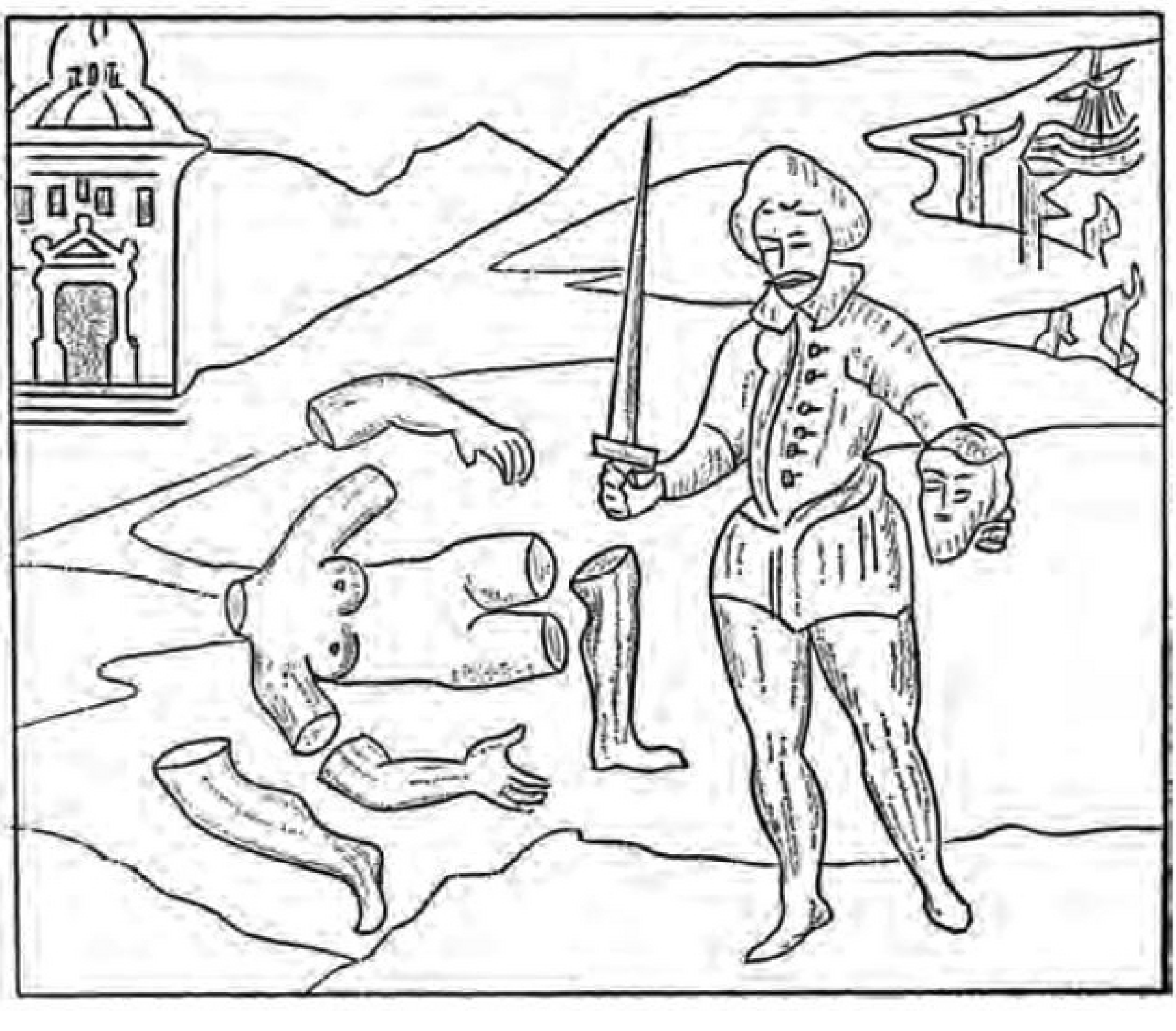

This is exactly what is done in Malekula today, symbolically of course, not actually.

The idea behind all this is the sacrifice of the purely natural man, the sacrifice of primordial nature.

The Kavirondos say that people only become human beings through initiation, before that they are animals.

This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature.

This instinctive unity is divided into four and is reunited.

This second unity is Mt. Meru.

The theme of the mountain plays an important role in alchemy.

In the allegory of the Mons Mambracus a wonderful plant grows on its summit.

It is called lunaria or lunatica, and lollium.

The latter is a real plant but the former cannot be traced, it is a phantasy plant.

The idea is that the drink made from this plant, which must be sought for on the highest peak, causes intoxication.

But it is also the panacea which is often mentioned as indispensable to alchemy in order to transform the originally imperfect prima materia and bring it over into the perfect condition.

The indispensable herb, the universal remedy, is sometimes expressed differently, Komarius speaks of it as a miraculous stone to be found on the highest peak.

In later alchemy we sometimes find the panacea represented by a King who stands on a silver mountain from which golden streams pour down.

This is a direct analogy to Mt. Meru, from which golden streams also flow down and which is surrounded by the Jambrinada River that is full of gold.

We find birds mentioned in alchemy in connection with the mountain, they fly to or live on the summits of the mountain.

The mountain corresponds to the highest point in the retort where the sublimated steam rises from the boiling materia.

There is a chapter in a book of Michael Maier's, for instance, where the emblem at the top of the page is a vulture, sitting on the top of a mountain and saying: "I am black, white, yellow and red."

He is four coloured, an exact parallel to our four-headed Vajra.

The symbolism used in these alchemical texts is very bewildering and when one studies it closely one realises that the thinking of these medieval explorers of nature was still very much under the influence of the language of the Fathers of the Church.

One must, therefore, carefully examine the meaning attributed to the symbols by the Church.

The early Fathers of the Church speak of the mountain as a symbol for Christ.

St. Ambrose speaks of Christ as the "mons exiguus et magnus," (a very small mountain and at the same time a big one.) and St. Augustine as " mons magnus ex lapide parva " (the large mountain which came out of a small stone).

This curious idea refers to a passage in the book of Daniel where a stone was cut out of the mountain without hands and smote the feet of the great image, which were of iron and clay, and broke them to pieces.

The stone then became a great mountain which filled the whole earth.

This stone was connected with Christ and he is also called the corner stone.

St. Paul speaks of:

"Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord."

So Christ is the small stone out of which the whole mountain grows and, of course, Mary is also the mountain because the
small stone comes out of her. Carl Jung, ETH Lecture 24Feb1939, Pages 90-96.

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a5998-2.jpg`
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Carl Jung - I Understood how important it is to affirm one’s own destiny. (2019-03-29 05:18)

[1]

[Carl Jung - I Understood how important it is to affirm one's own destiny.]

Something else, too, came to me from my illness.

I might Formulate it's an affirmation of Things As They are: an unconditional "yes" to That Which is, without protests Subjective acceptance of the conditions of existence as I see them and understand them, You acceptance of my own nature, as I happen to be.

At the beginning of the illness I had the feeling there was something wrong with my attitude, and that i was to some extent Responsible for the mishap.

But When one follows the path of individuation, When one lives one's own life, one must take mistakes into the bargain; life would not be complete without Them.

There is not the guarantee for a single moment we will not fall into error or stumble into deadly peril.

We may think there is a sure road. But That would be the road of death.

Then nothing happens any longer at any rate, not the right things.

Anyone who takes the sure road is as good as dead.

It was only after the illness I Understood how important it is to affirm one's own destiny.

In this way we forge an ego does not break down incomprehensible When things happen; an ego endures, that endures the truth, and that is capable of coping with the world and with fate.

Then, to experience defeat is Also to experience victory.

Nothing is disturbed neither inwardly nor outwardly, for one’s own continuity has withstood the current of life and of time.

But can only come to pass When One Does Not inquisitively meddle with the workings of fate.

Also I have Realized That One must accept the thoughts that go on Within oneself of Their Own accord the part of one’s reality.

The categories of true and false are, of course, always present, but because They are not binding They take second place.

The presence of thoughts is more important than our Subjective judgment of Them.

But neither these Judgments must be suppressed, for They also are existent thoughts Which are part of our wholeness. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/3a18c-destiny.jpg`

Carl Jung on “Reincarnation” “Rebirth’ – Anthology (2019-03-29 05:23)

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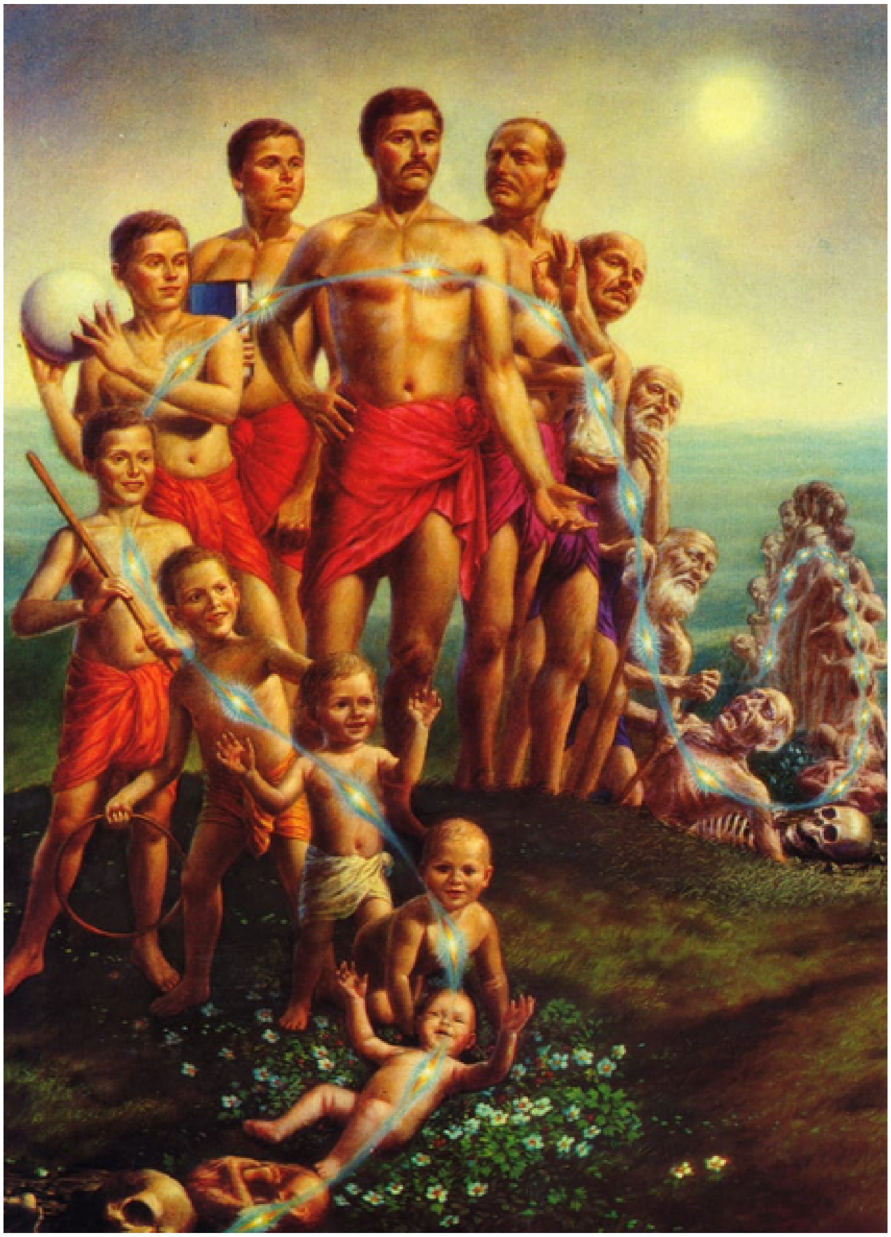

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.|

...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Volume 1, Pages 208-209.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Psychologically, the central point of a human personality is the place where the ancestors are reincarnated. Carl Jung, Dream Analysis, Page 304

The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Pages 259-261

After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his lof the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death… The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

There are women who are not meant to bear physical children, but they are those that give rebirth to a man in a spiritual sense, which is a highly important function. Carl Jung, Letters Vol. II, Pages 454-456

Flight from life does not exempt us from the laws of old age and death. The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation. Ever and again there are human beings who understand what it means that God is their father. The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW4, Para 783

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart—the antichristian, barbarian element. The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well. It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

Carl Jung Quotations 21 (2019-03-29 05:27)

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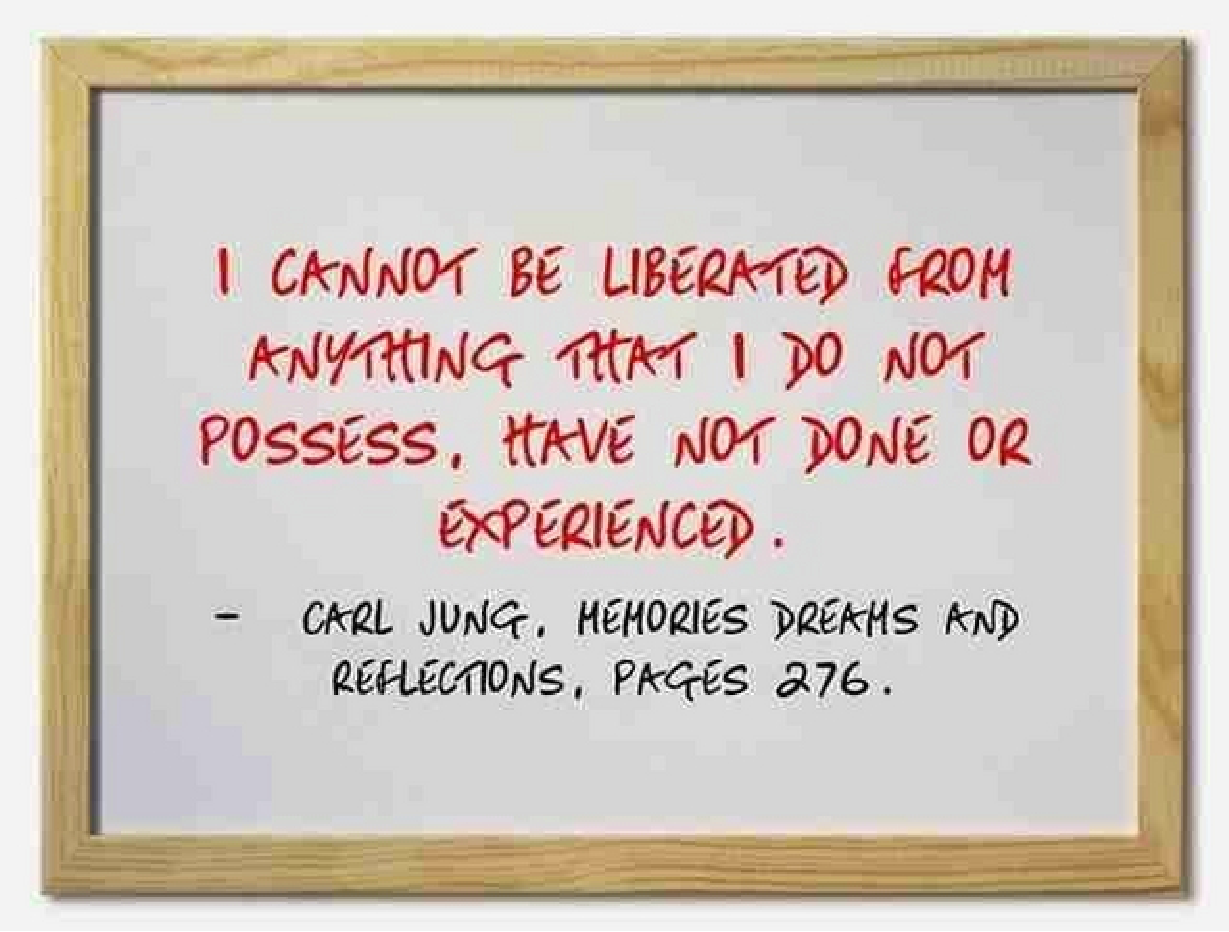

I CANNOT BE LIBERATED FROM ANYTHING THAT I DO NOT POSSESS, HAVE NOT DONE OR EXPERIENCED.

- CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGES 276.

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.

After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence... Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.

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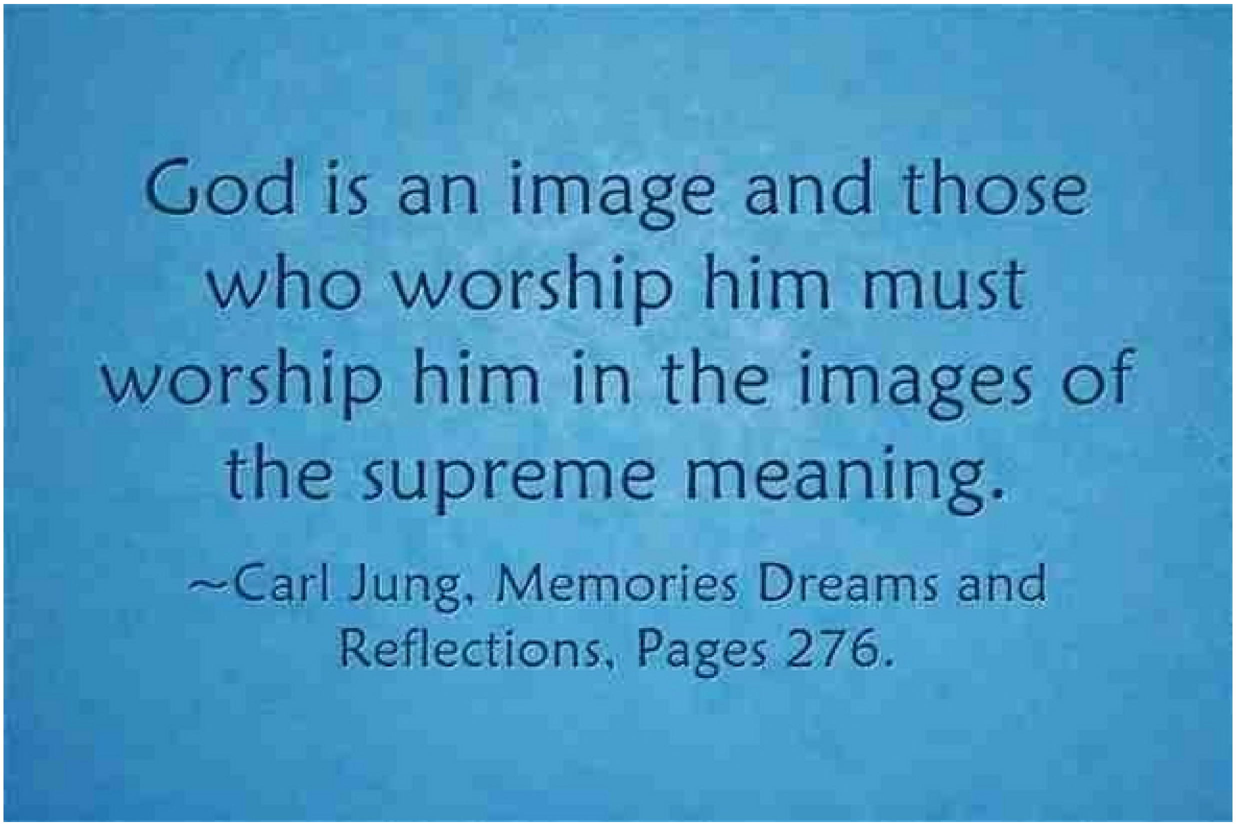

God is an image and those who worship him must worship him in the images of the supreme meaning.

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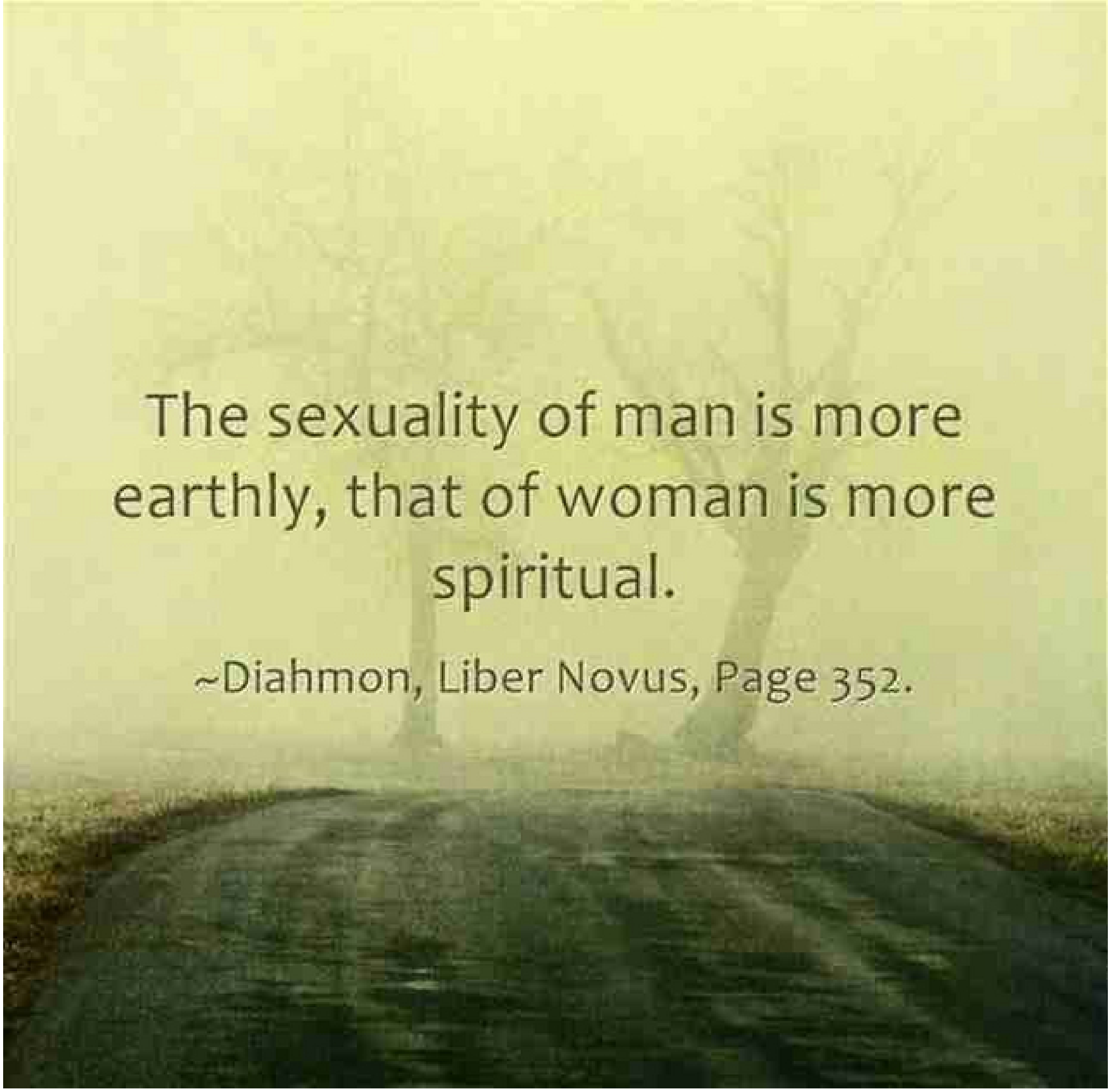
The sexuality of man is more earthly, that of woman is more spiritual.
~Diahmon, Liber Novus, Page 352.

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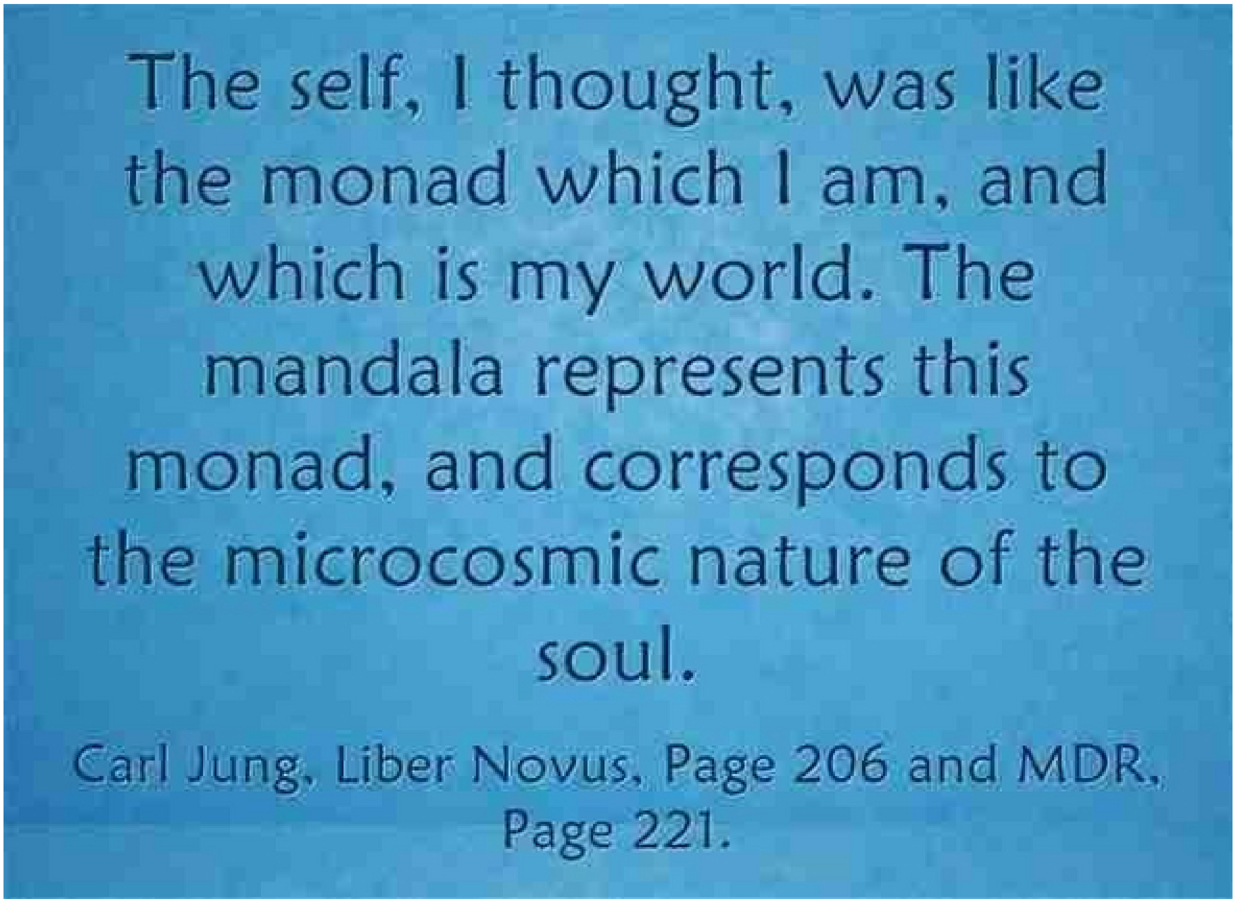

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul.

Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

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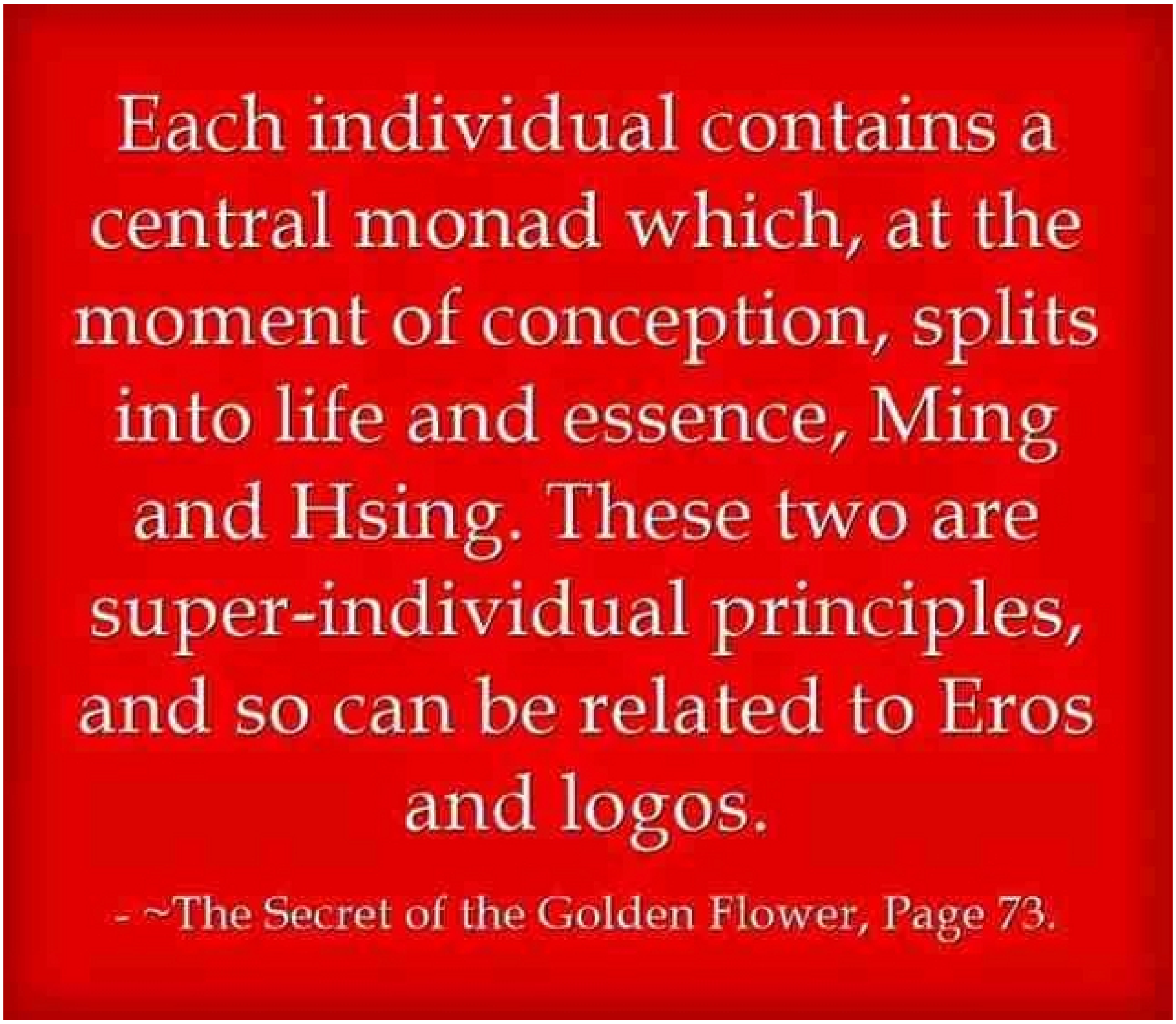

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos.

- ~The Secret of the Golden Flower, Page 73.

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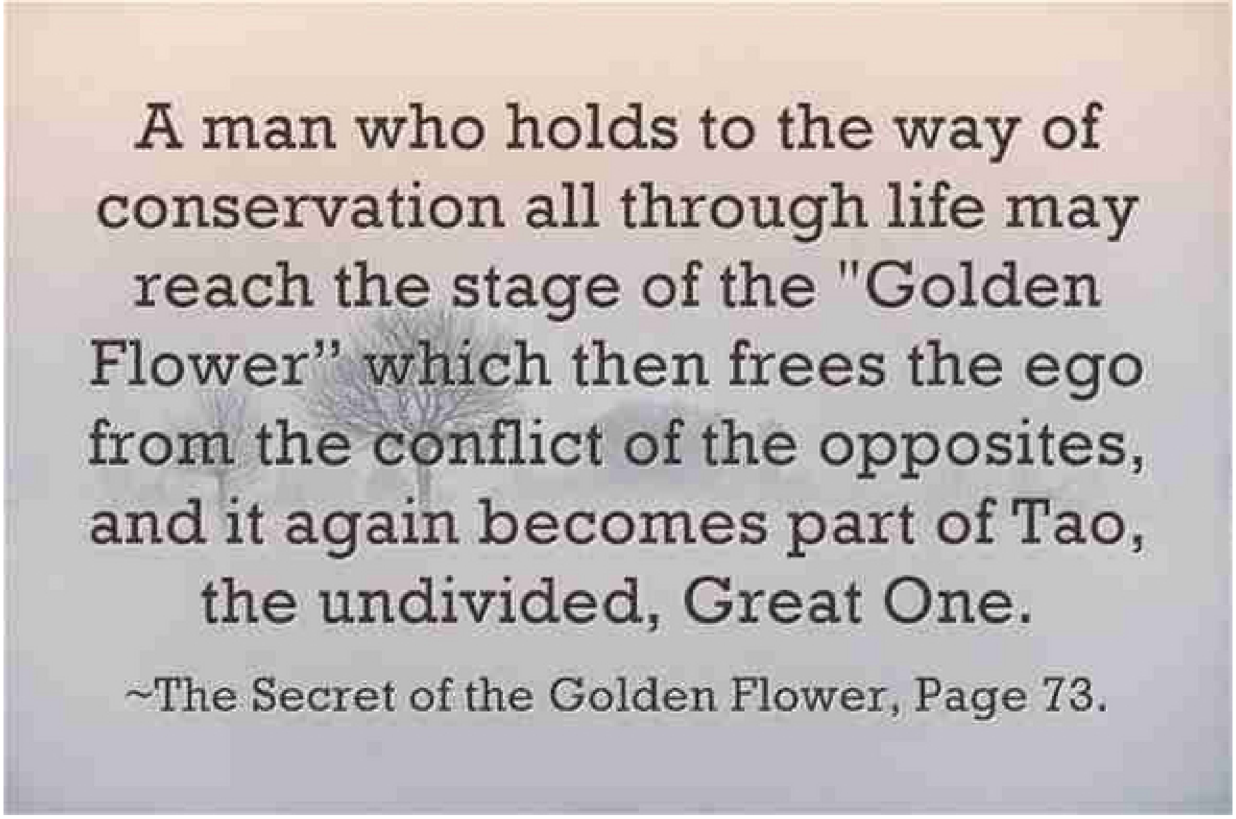

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One.

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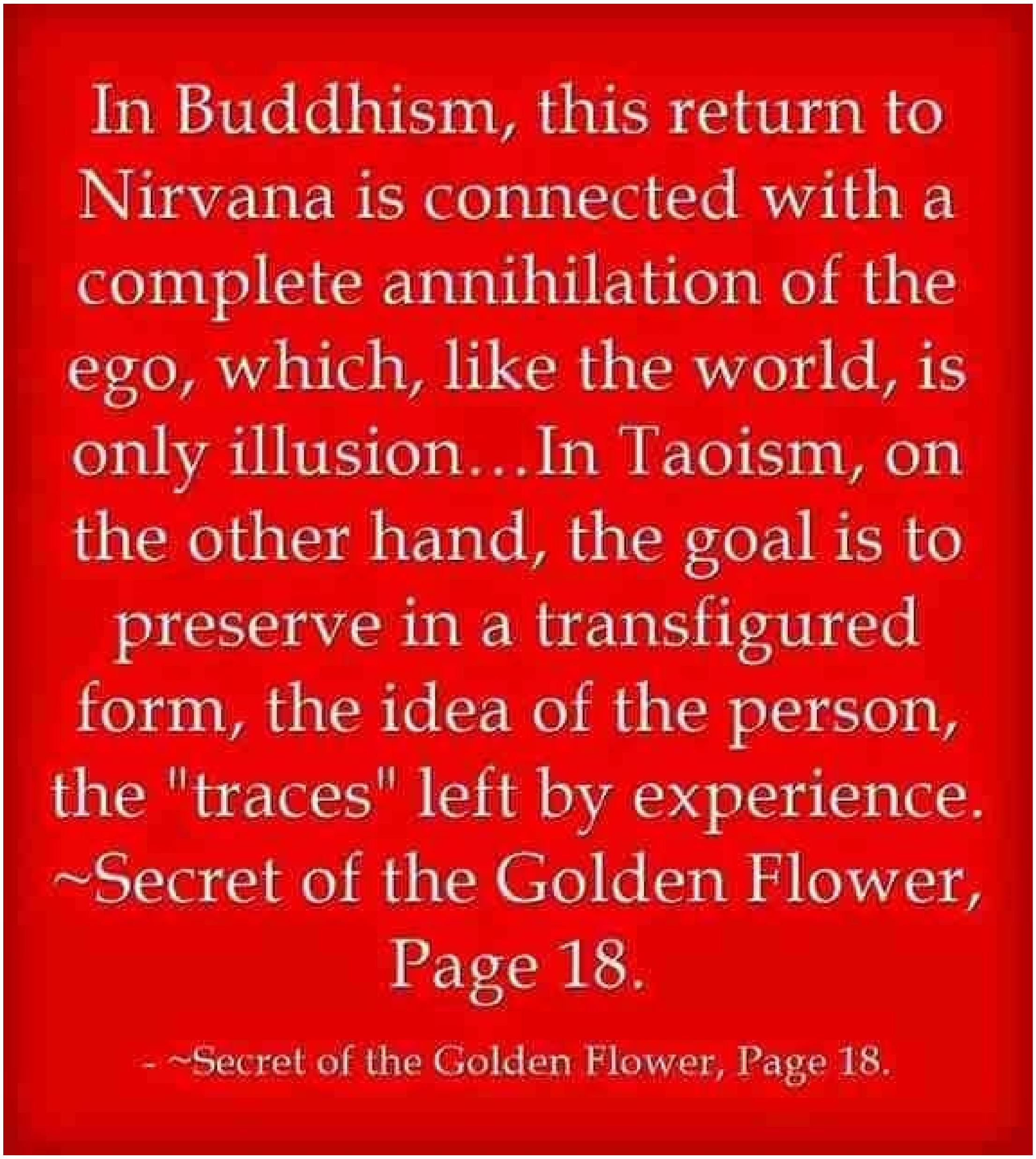

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. ~Secret of the Golden Flower, Page 18.

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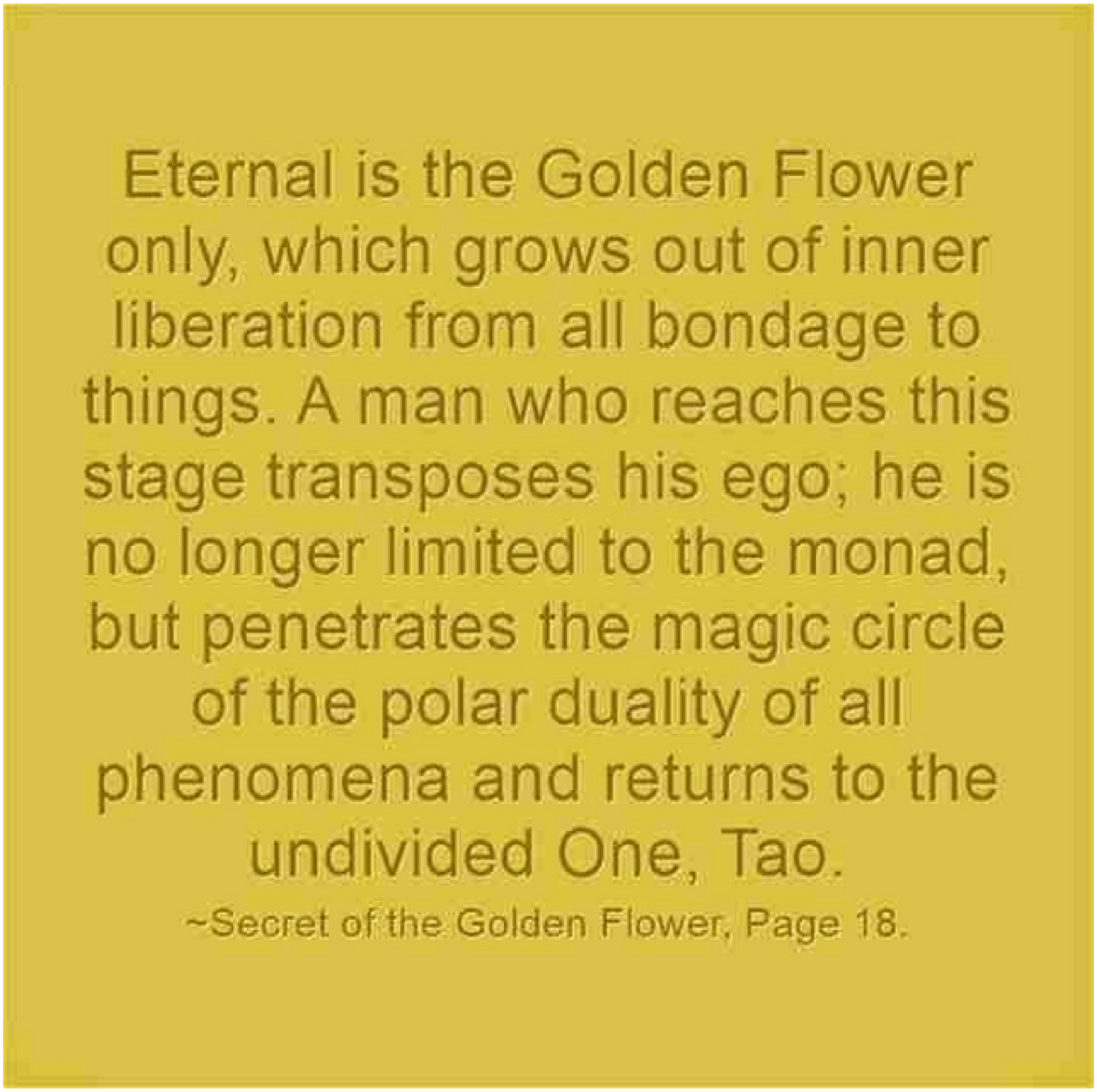

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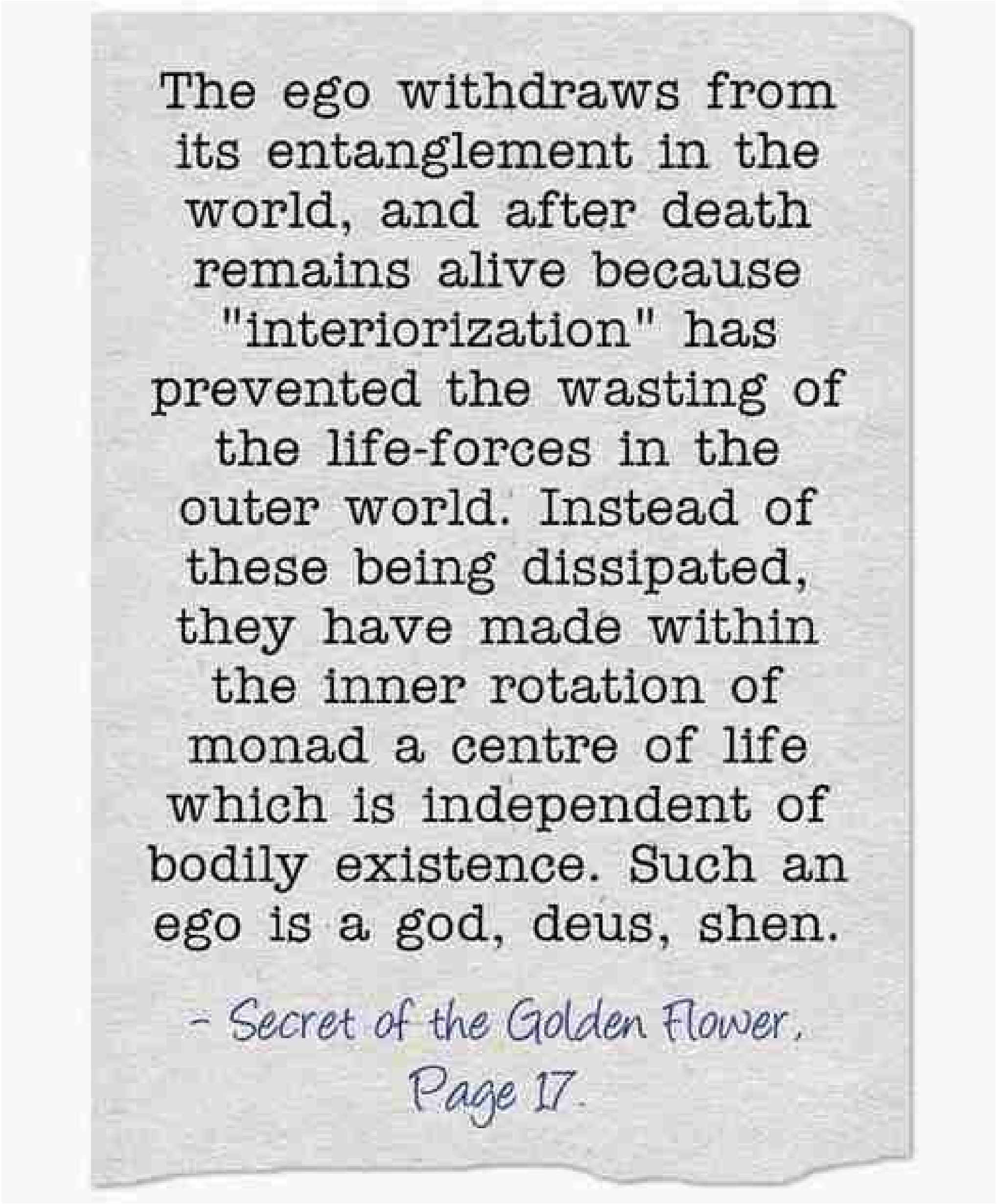

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen.

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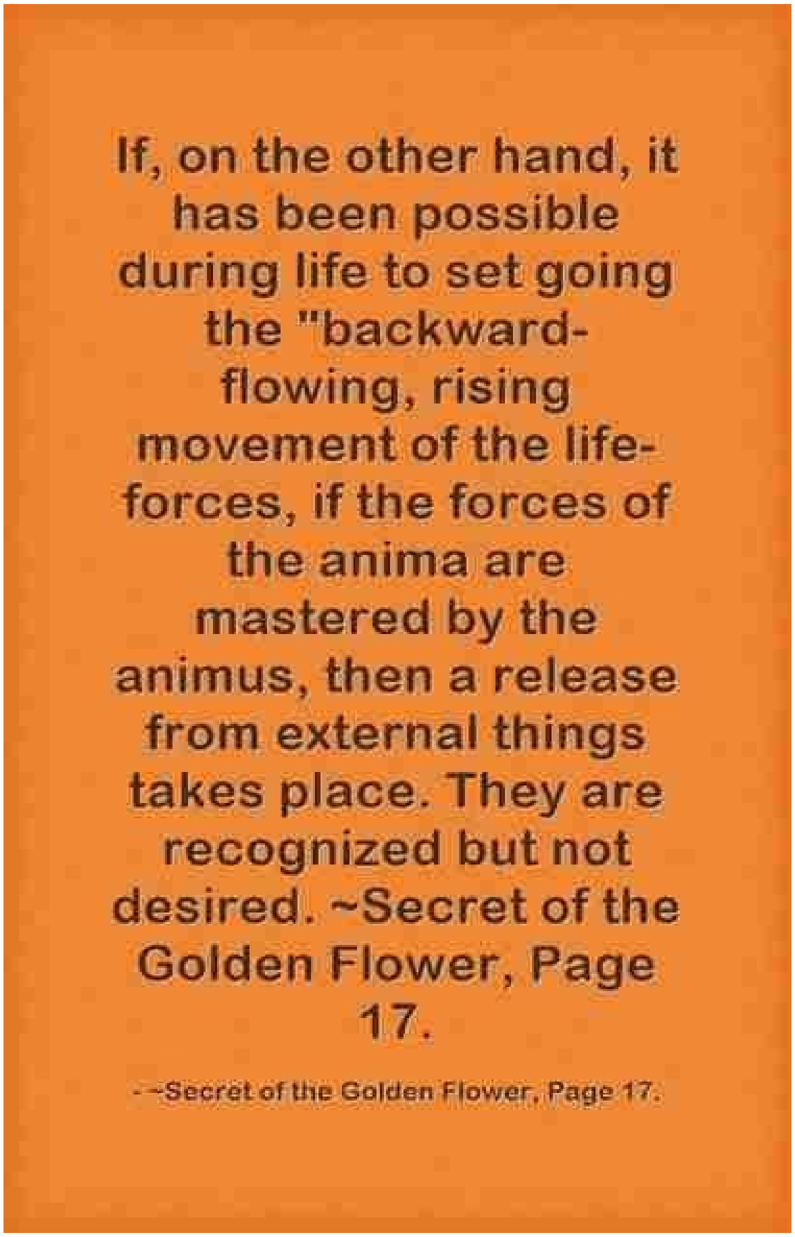

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. ~Secret of the Golden Flower, Page 17.

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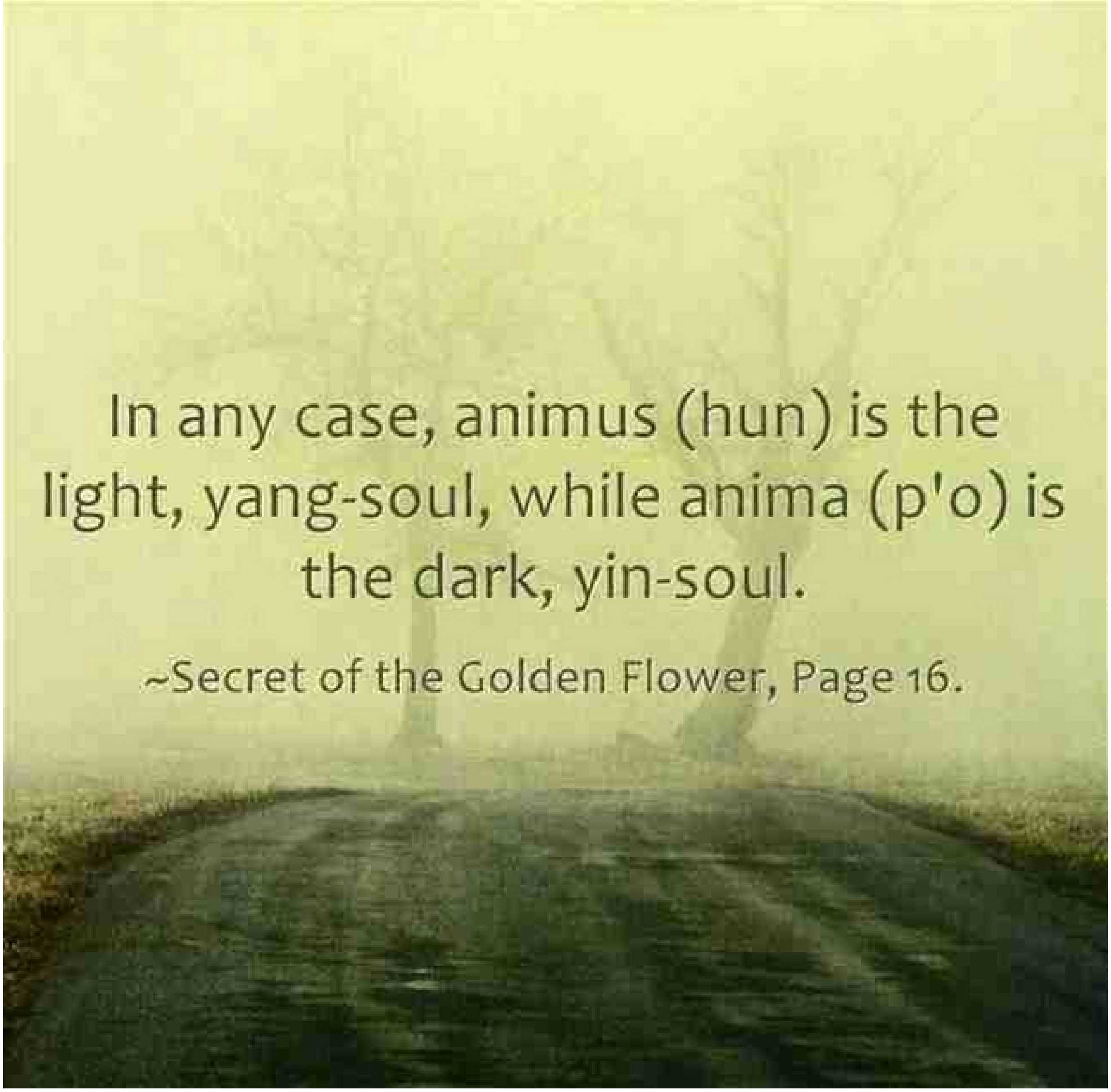
In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.
~Secret of the Golden Flower, Page 16.

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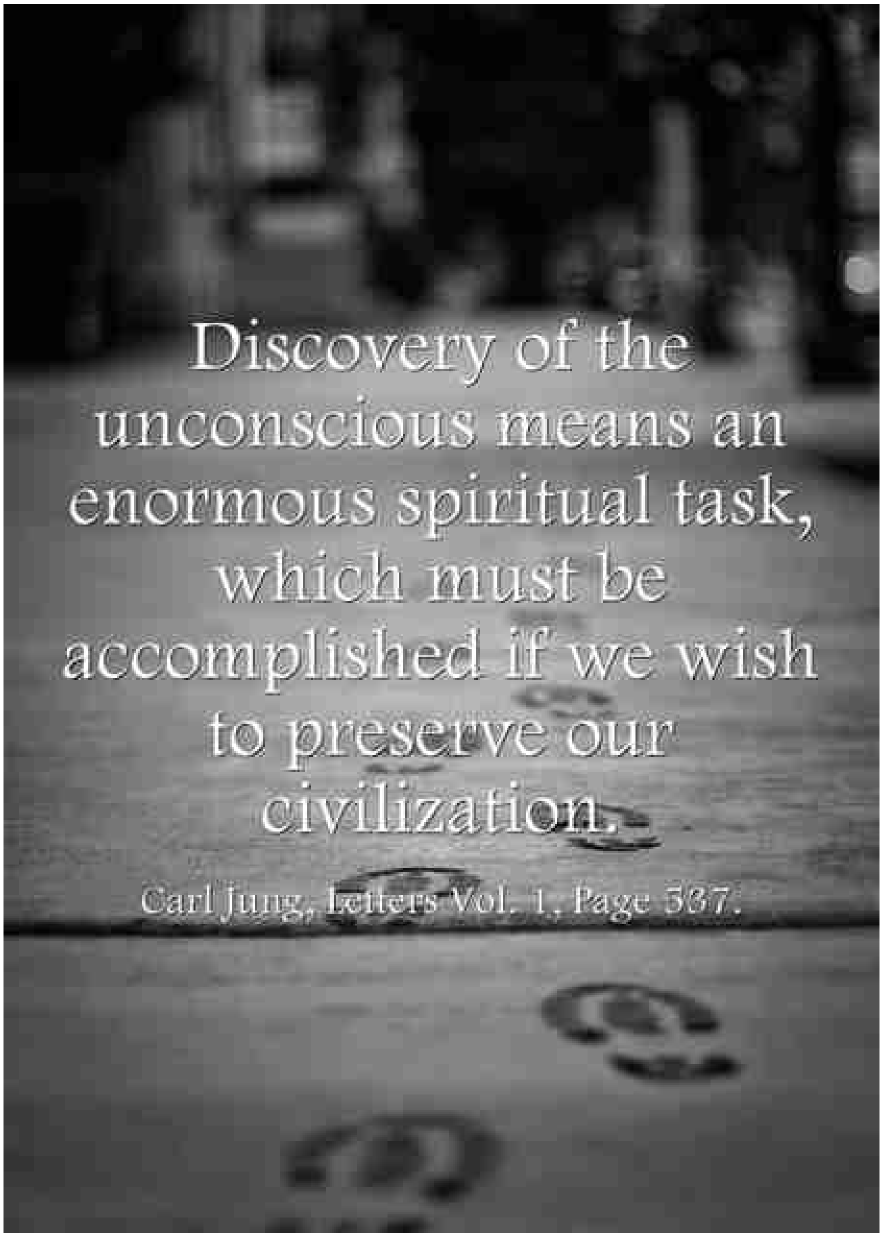
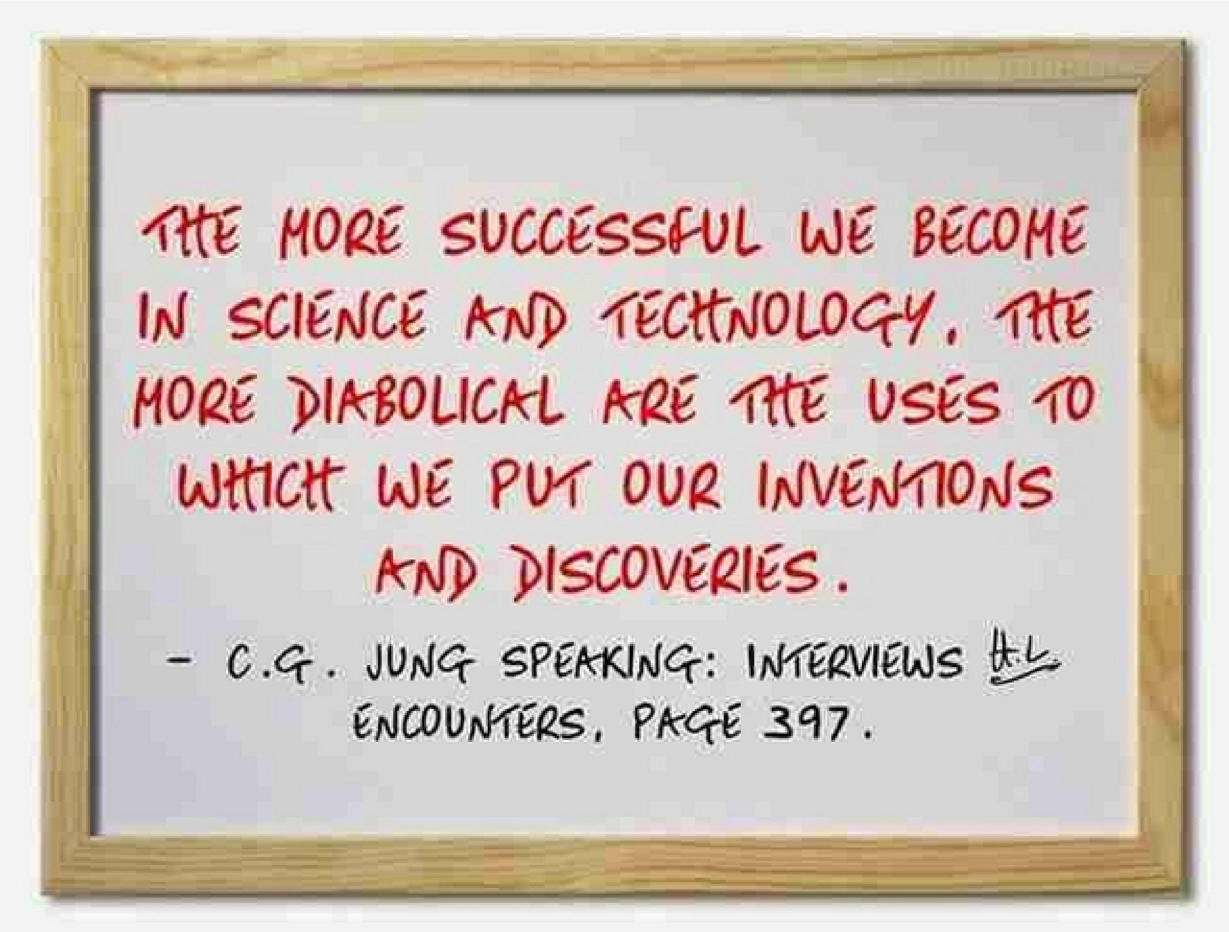


Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.



THE MORE SUCCESSFUL WE BECOME IN SCIENCE AND TECHNOLOGY, THE MORE DIABOLICAL ARE THE USES TO WHICH WE PUT OUR INVENTIONS AND DISCOVERIES.

– C.G. JUNG SPEAKING: INTERVIEWS & ENCOUNTERS, PAGE 397.

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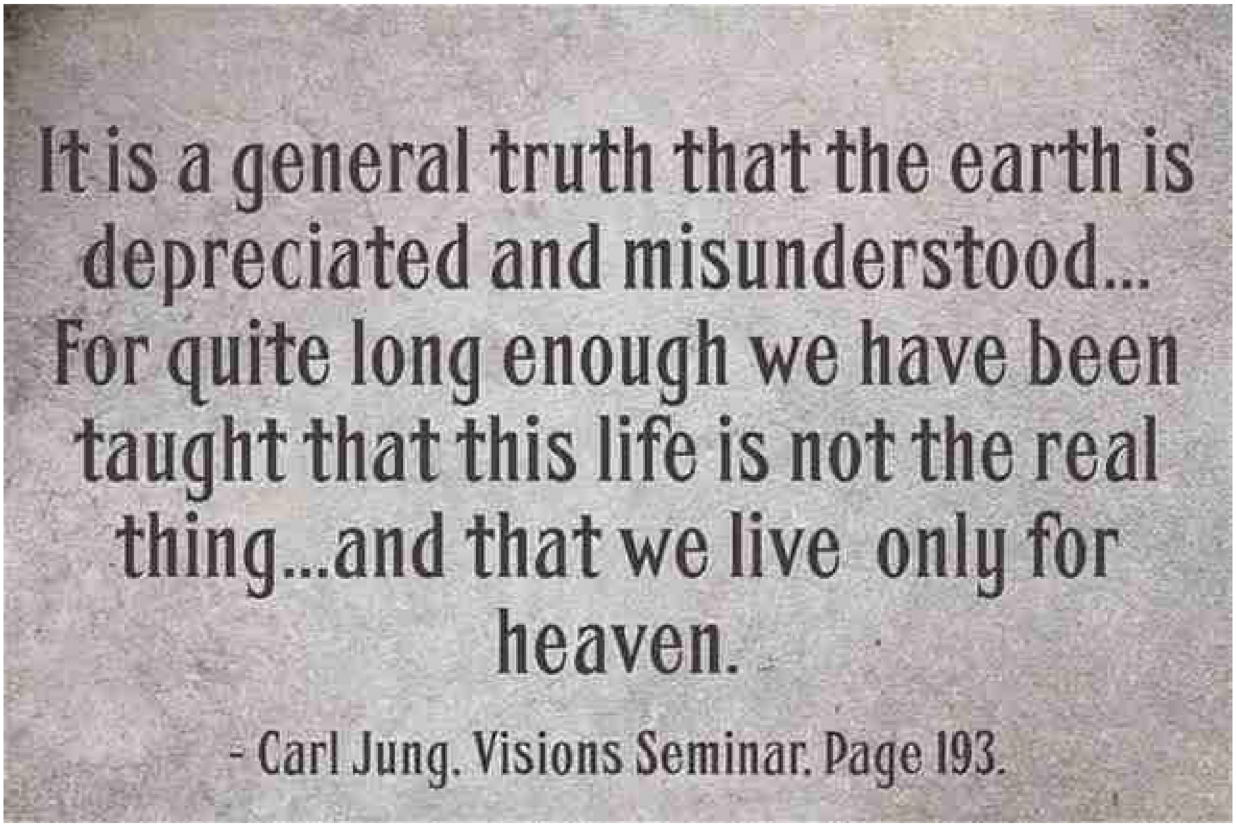

It is a general truth that the earth is depreciated and misunderstood... For quite long enough we have been taught that this life is not the real thing...and that we live only for heaven.

- Carl Jung. Visions Seminar. Page 193.

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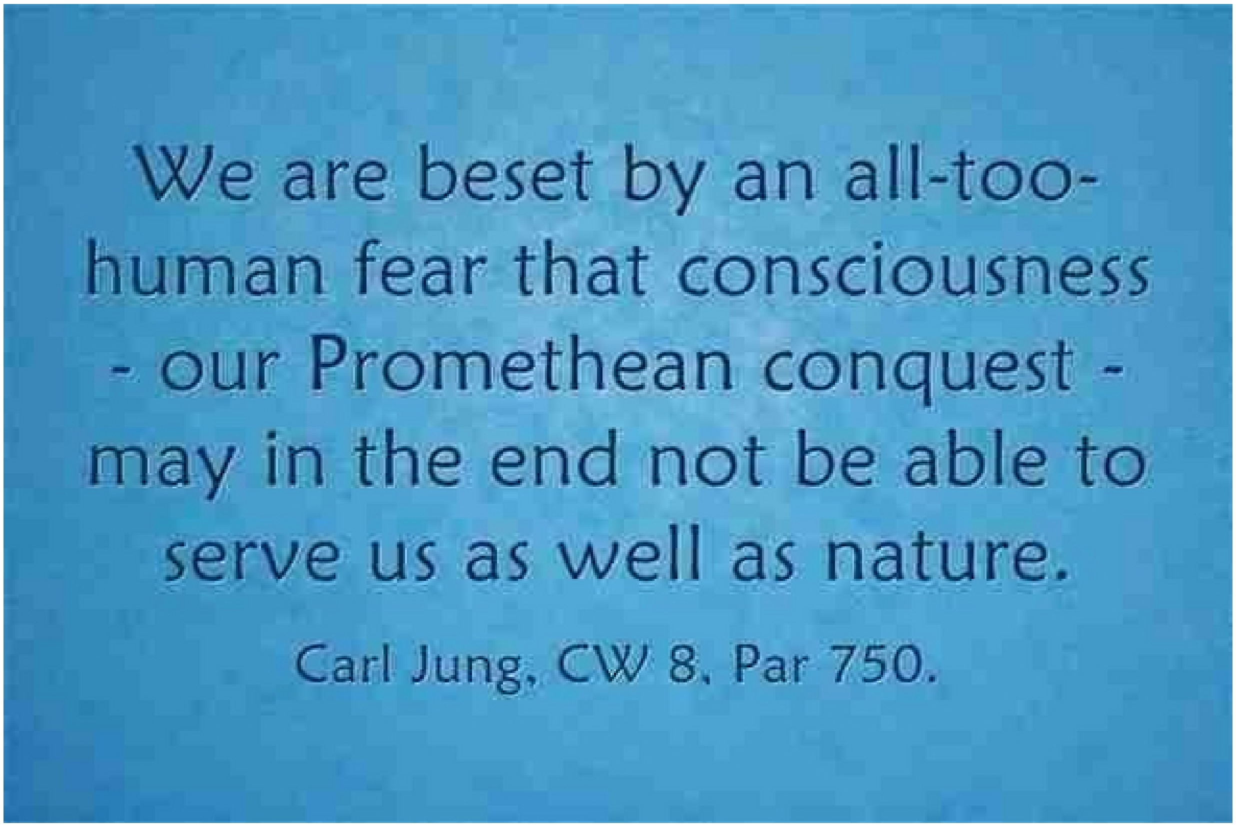

We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature.

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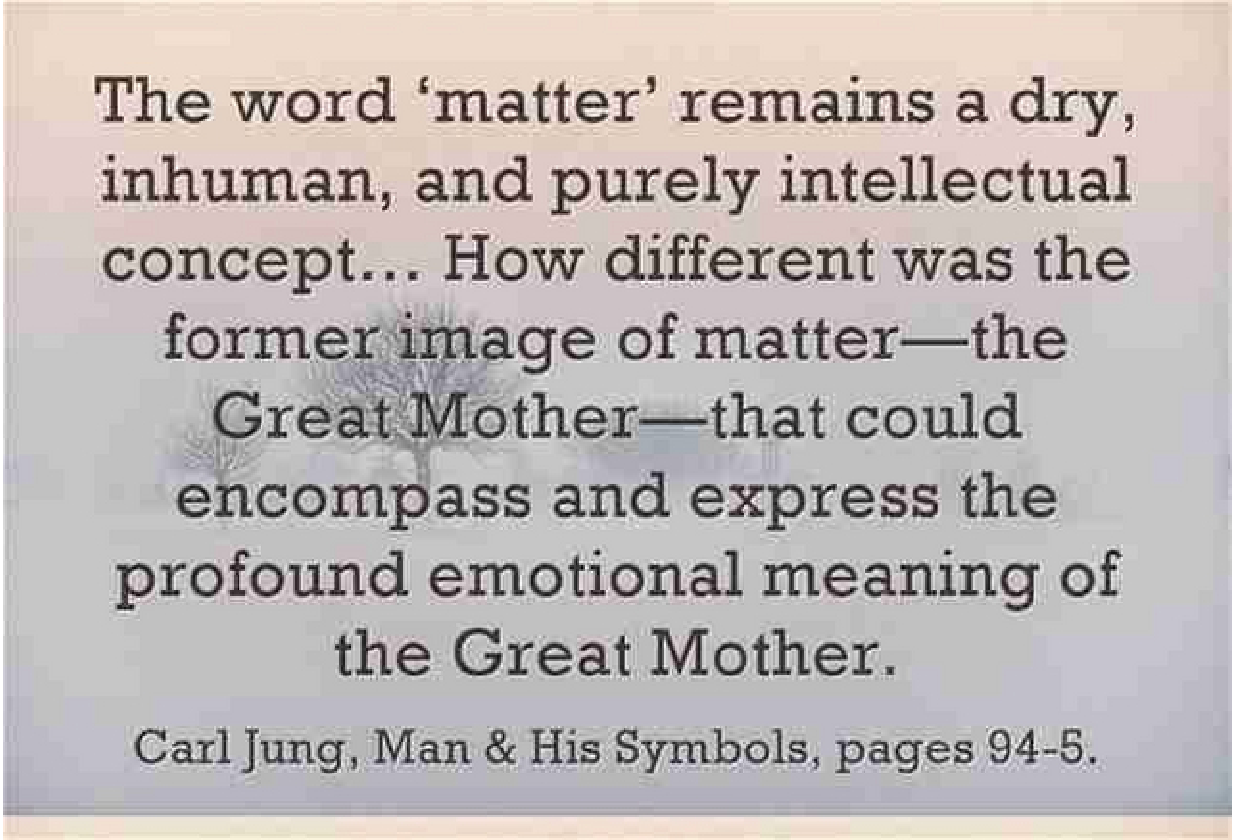

The word ‘matter’ remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother.

Carl Jung, Man & His Symbols, pages 94-5.

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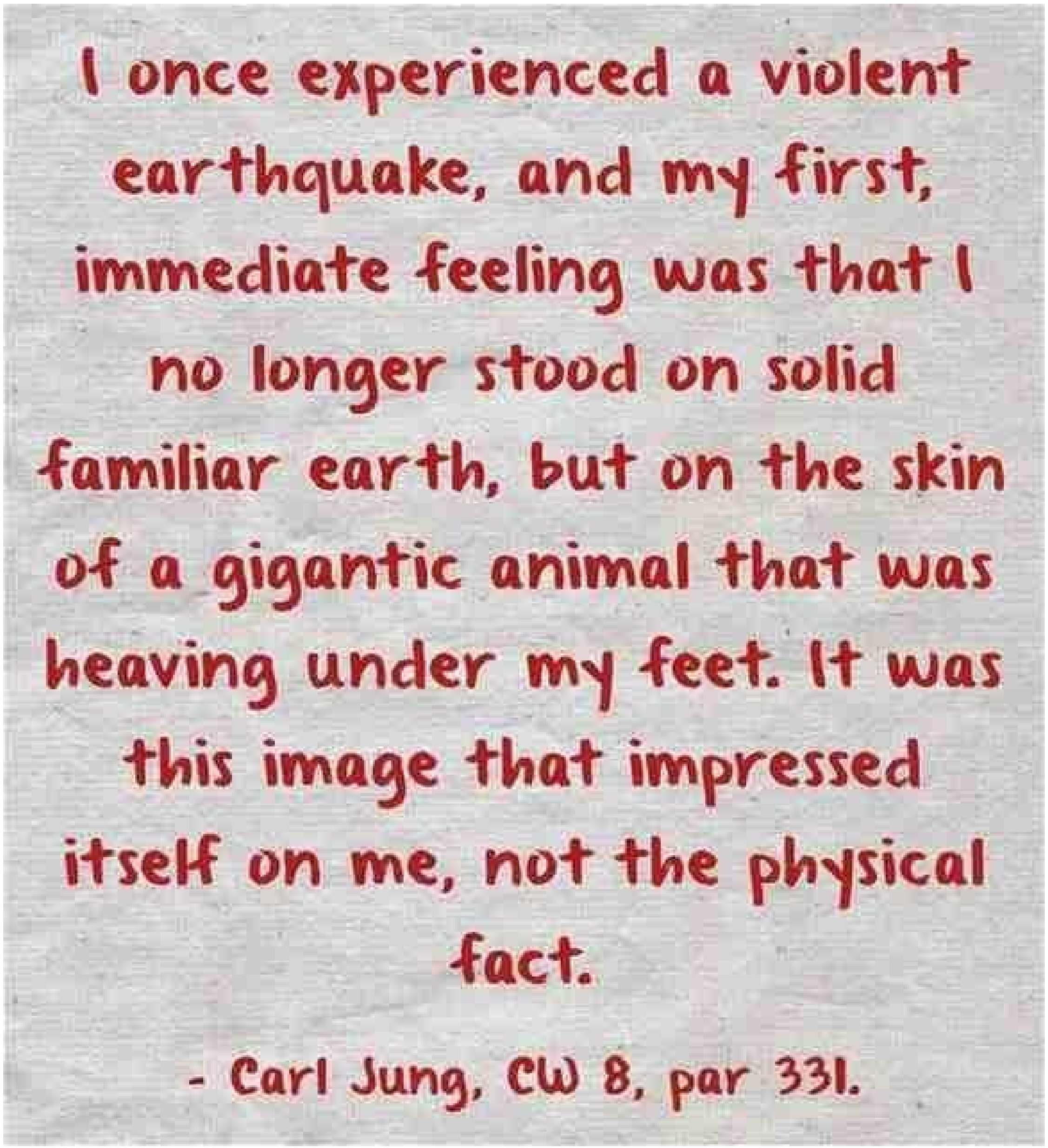

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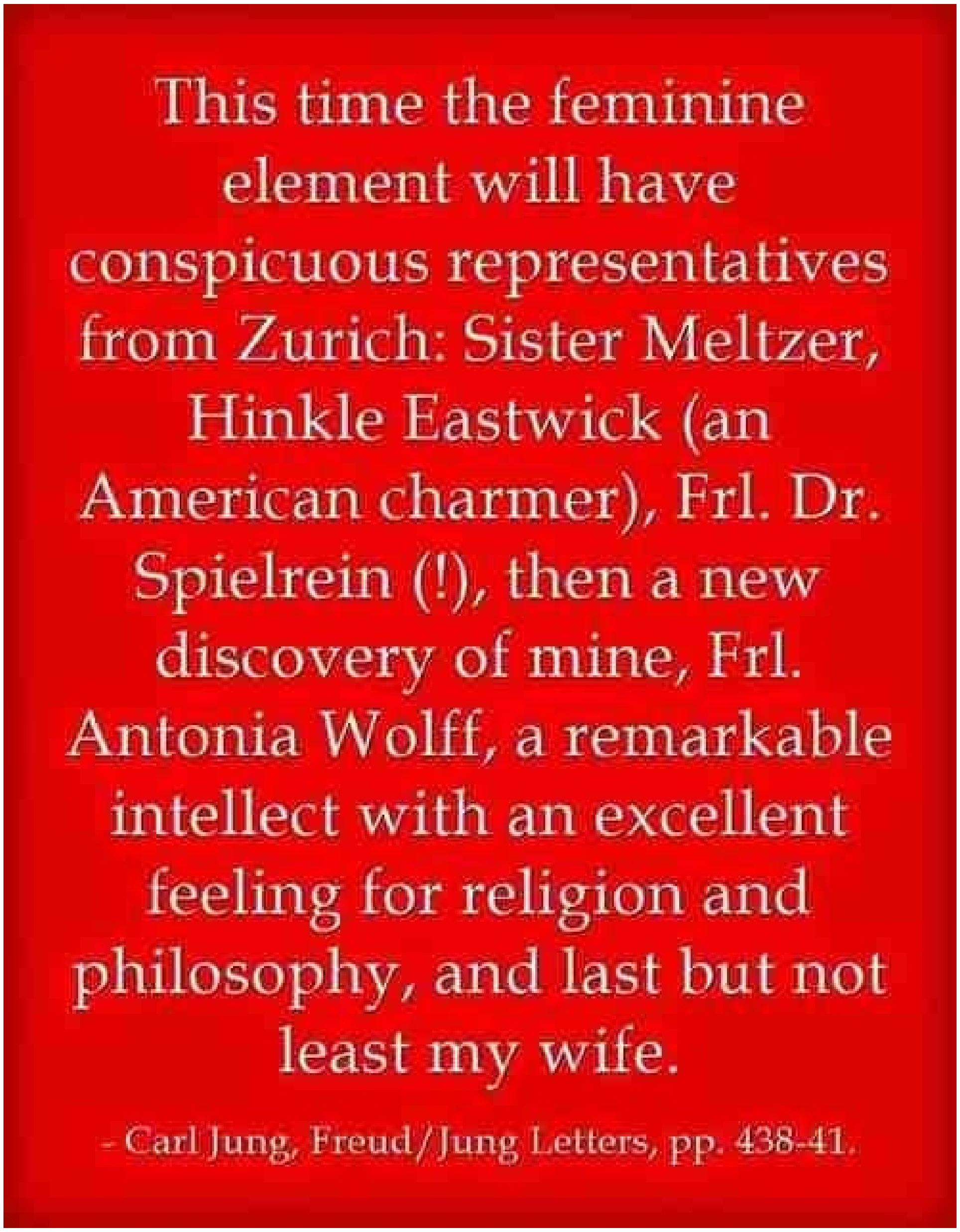
This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.



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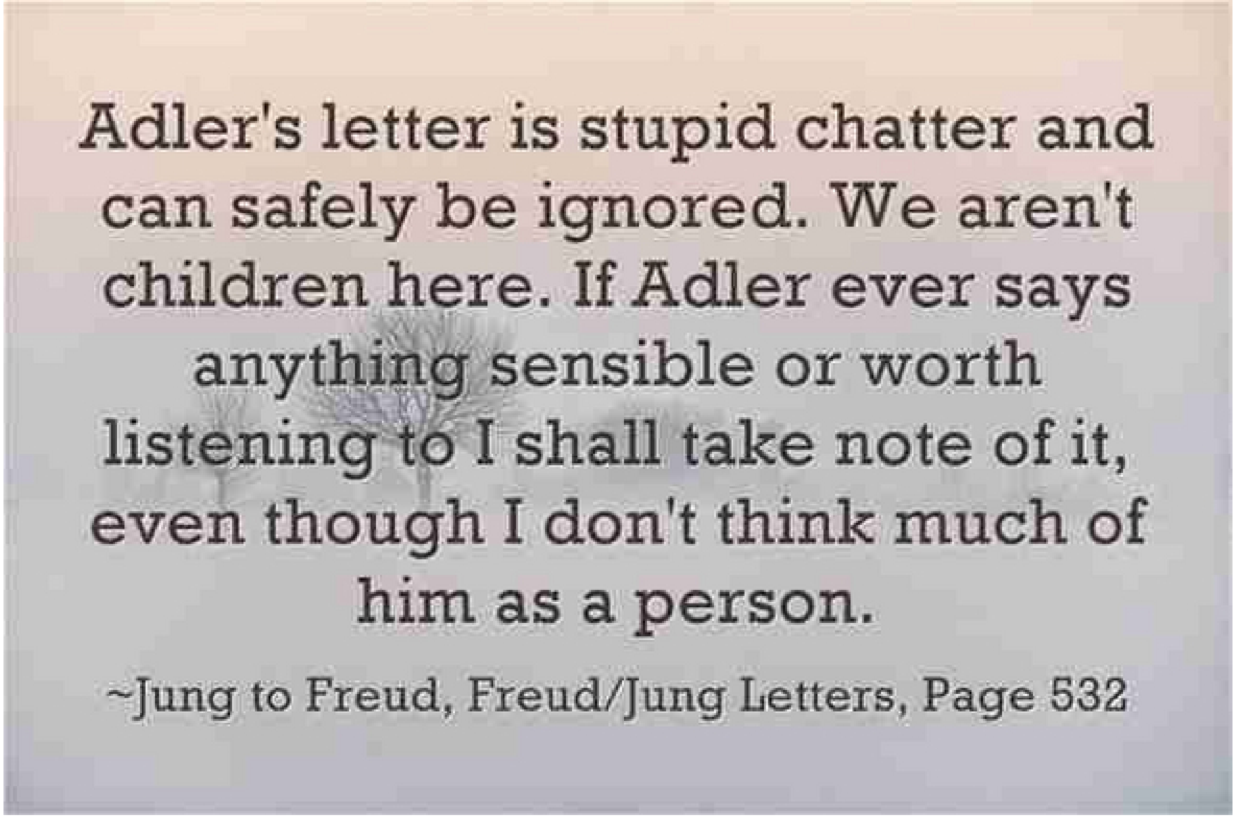

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person.

~Jung to Freud, Freud/Jung Letters, Page 532

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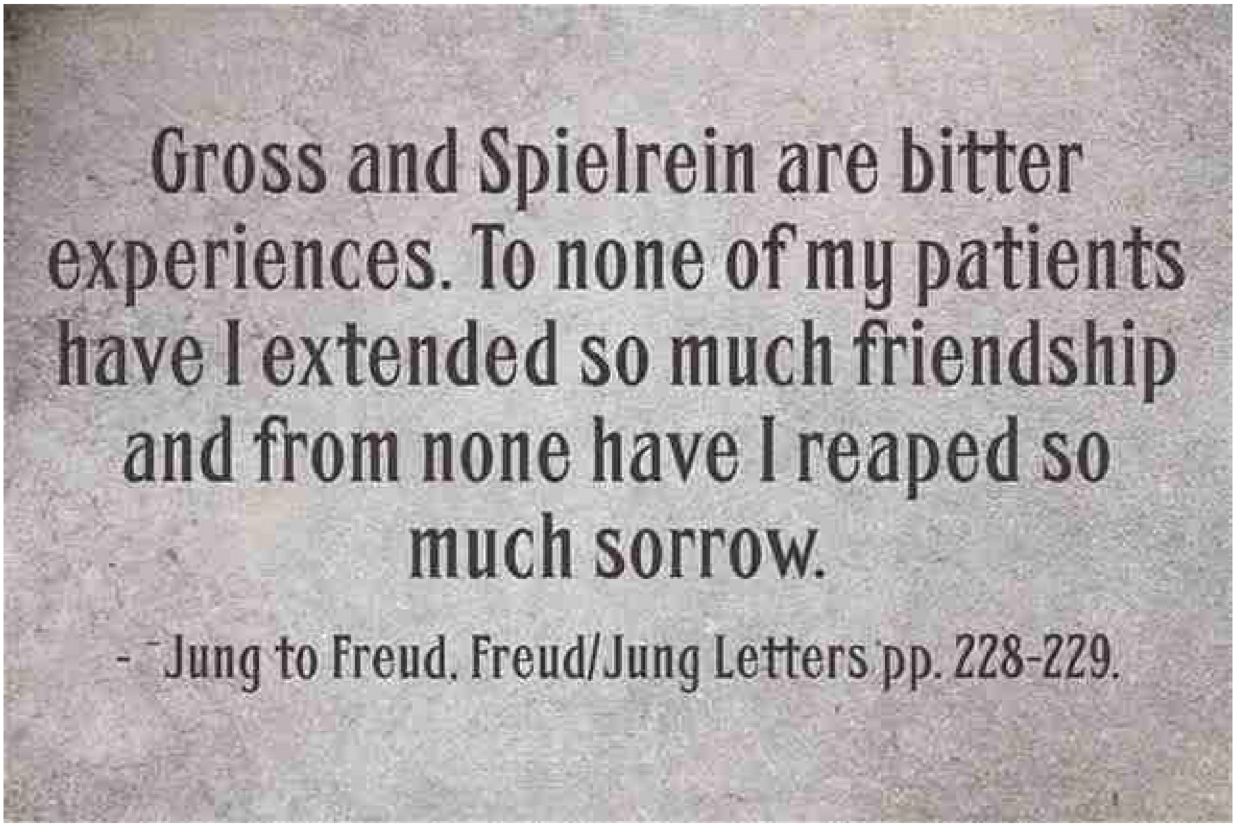

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow.

- Jung to Freud. Freud/Jung Letters pp. 228-229.

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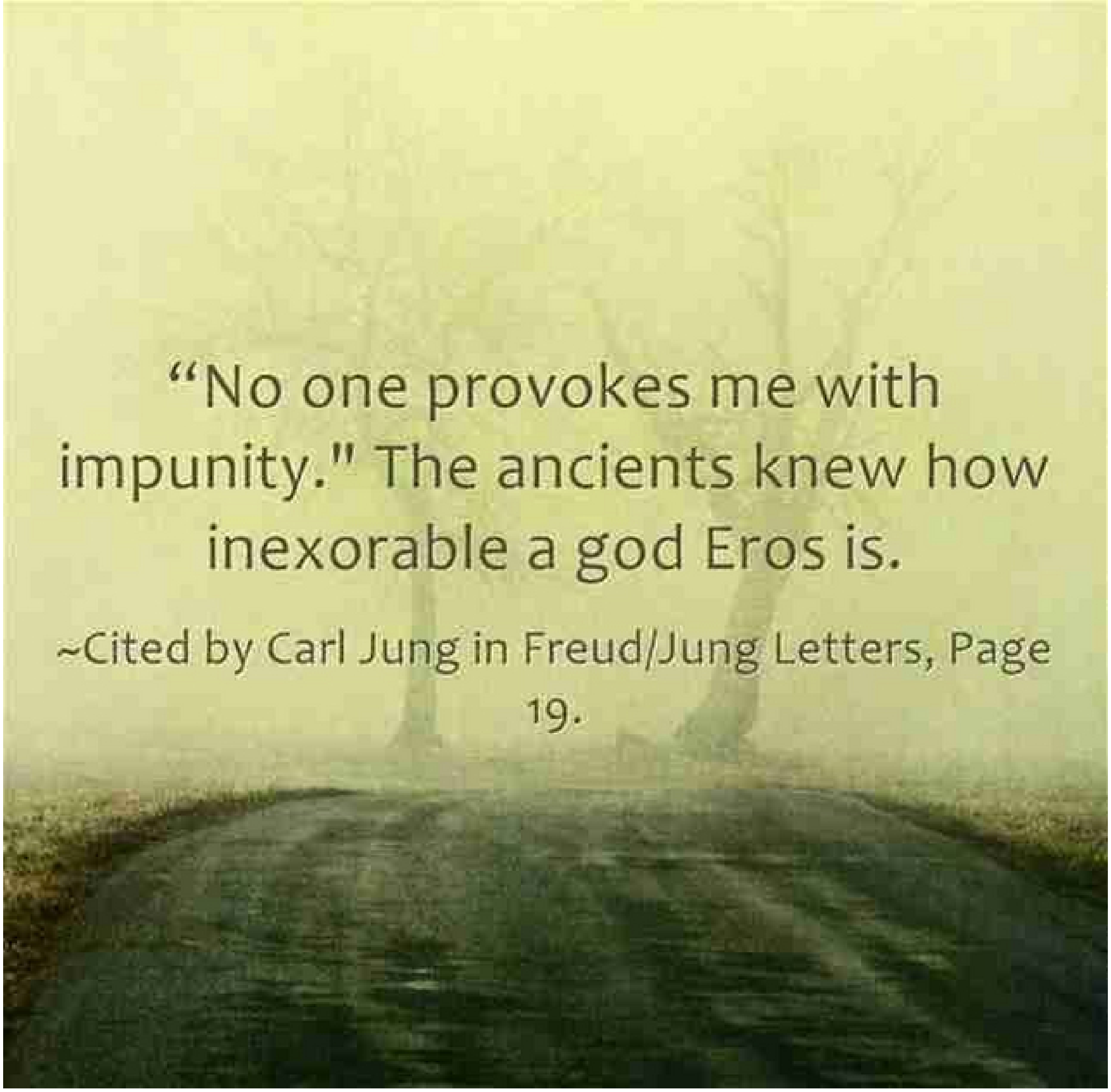
“No one provokes me with impunity." The ancients knew how inexorable a god Eros is.
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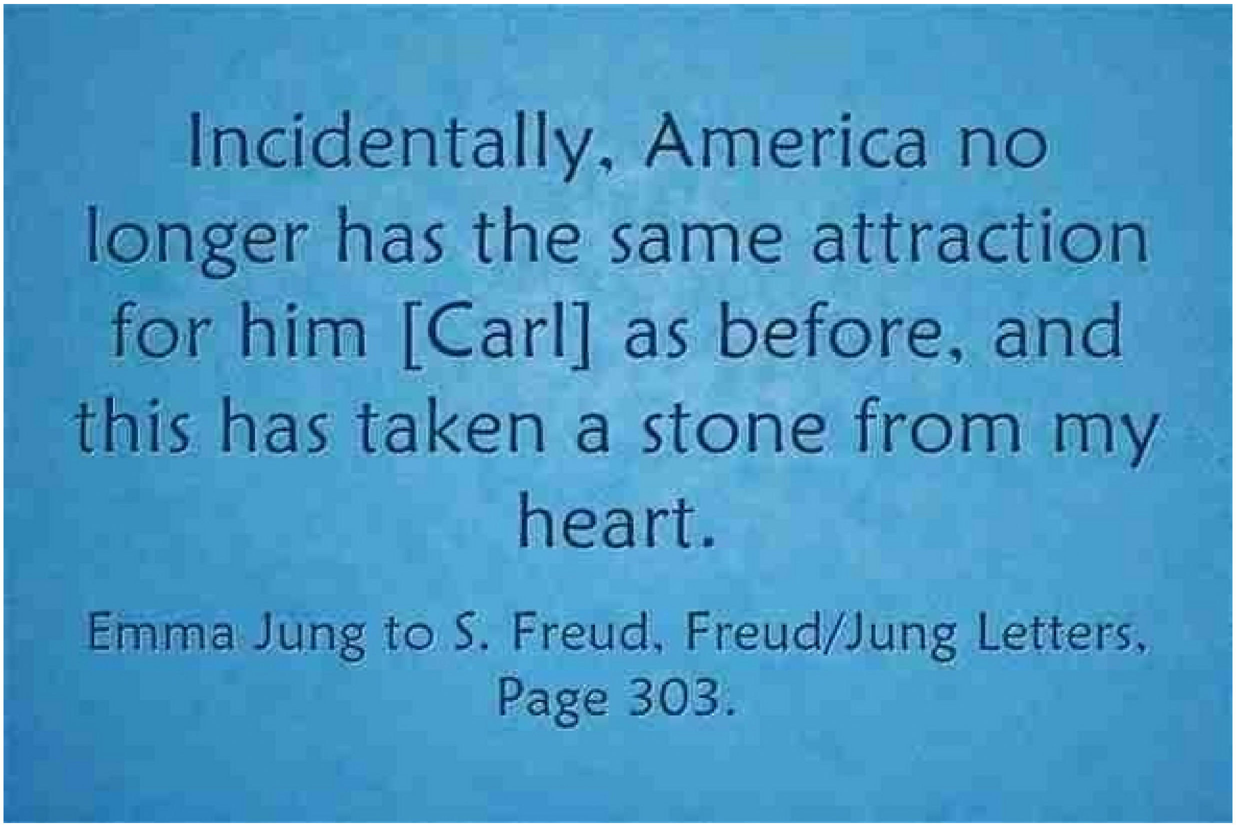

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart.

Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

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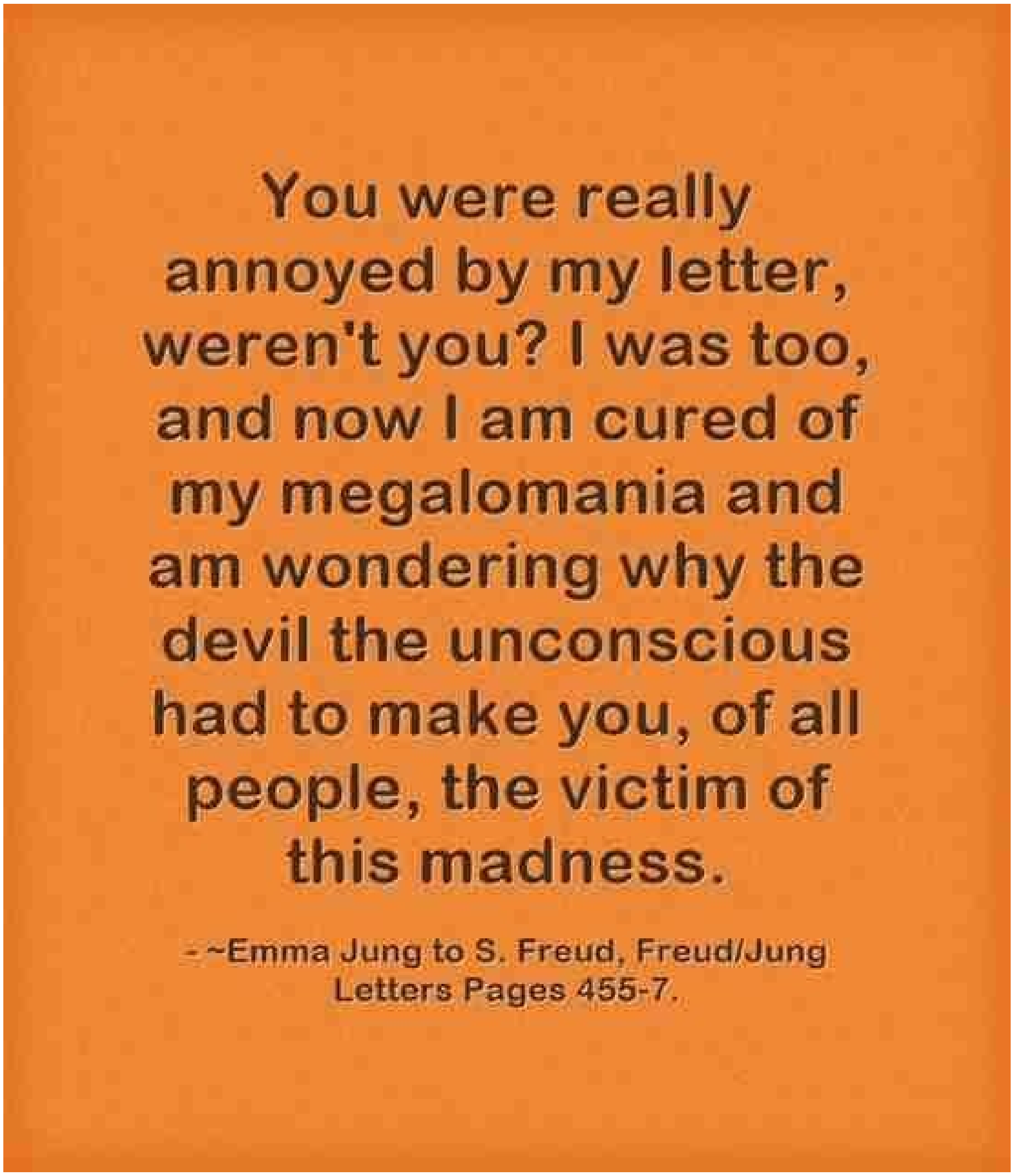

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness.

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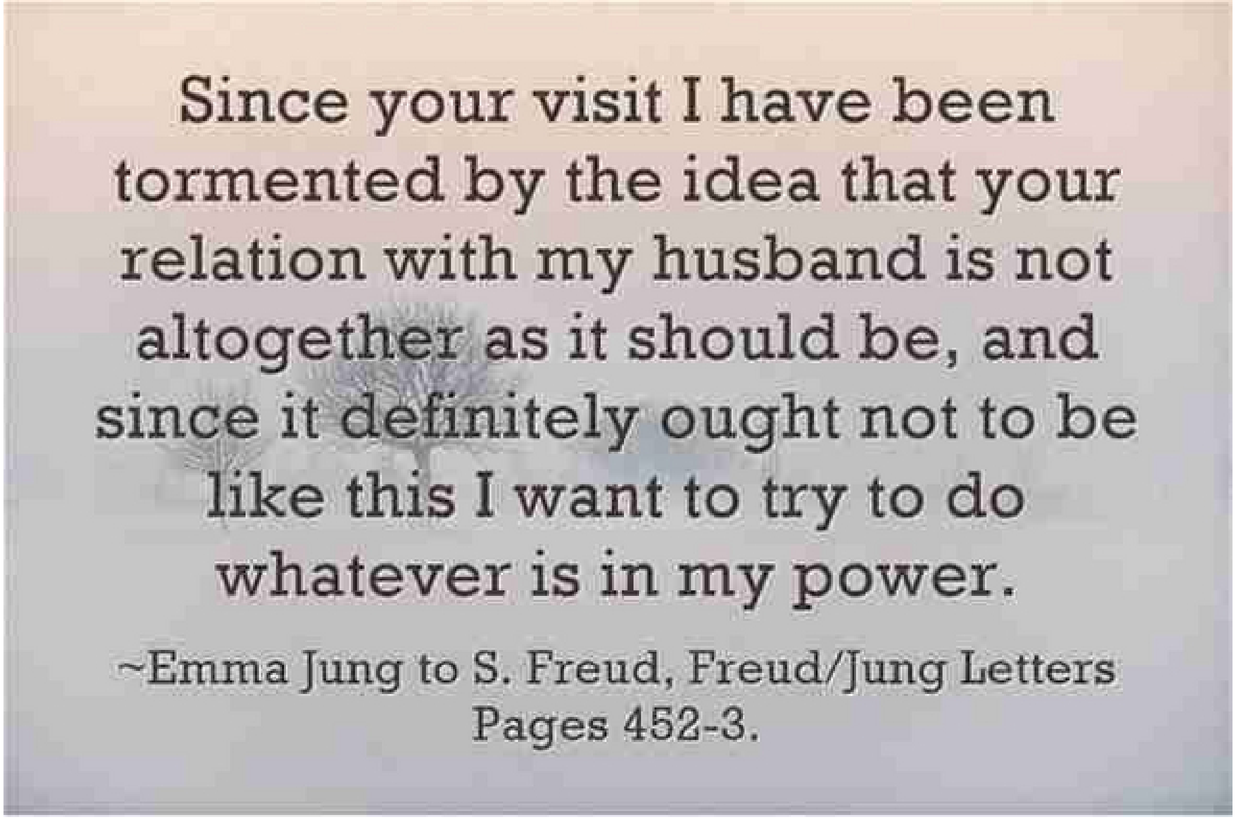

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power.

~Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

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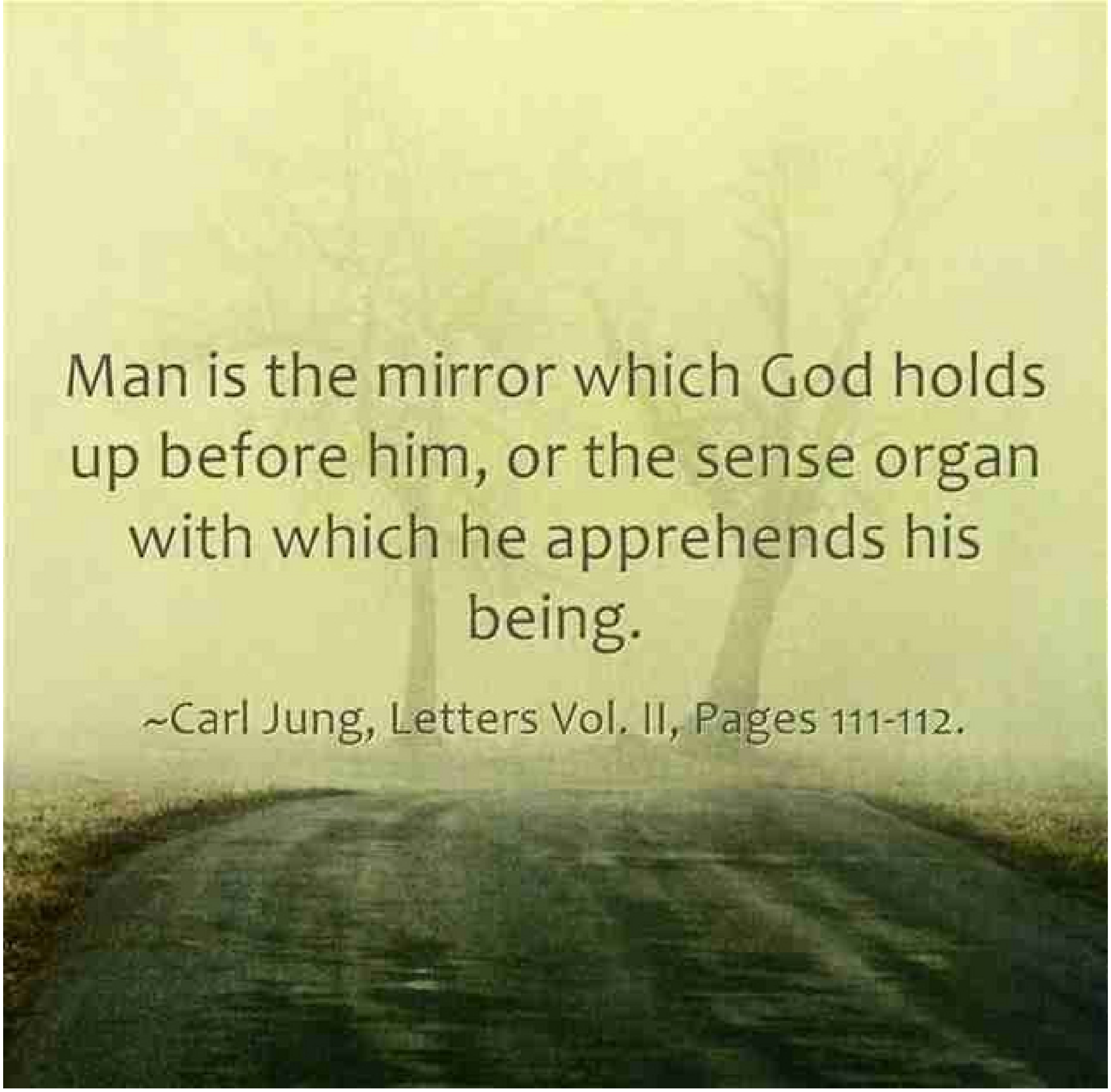
Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being.
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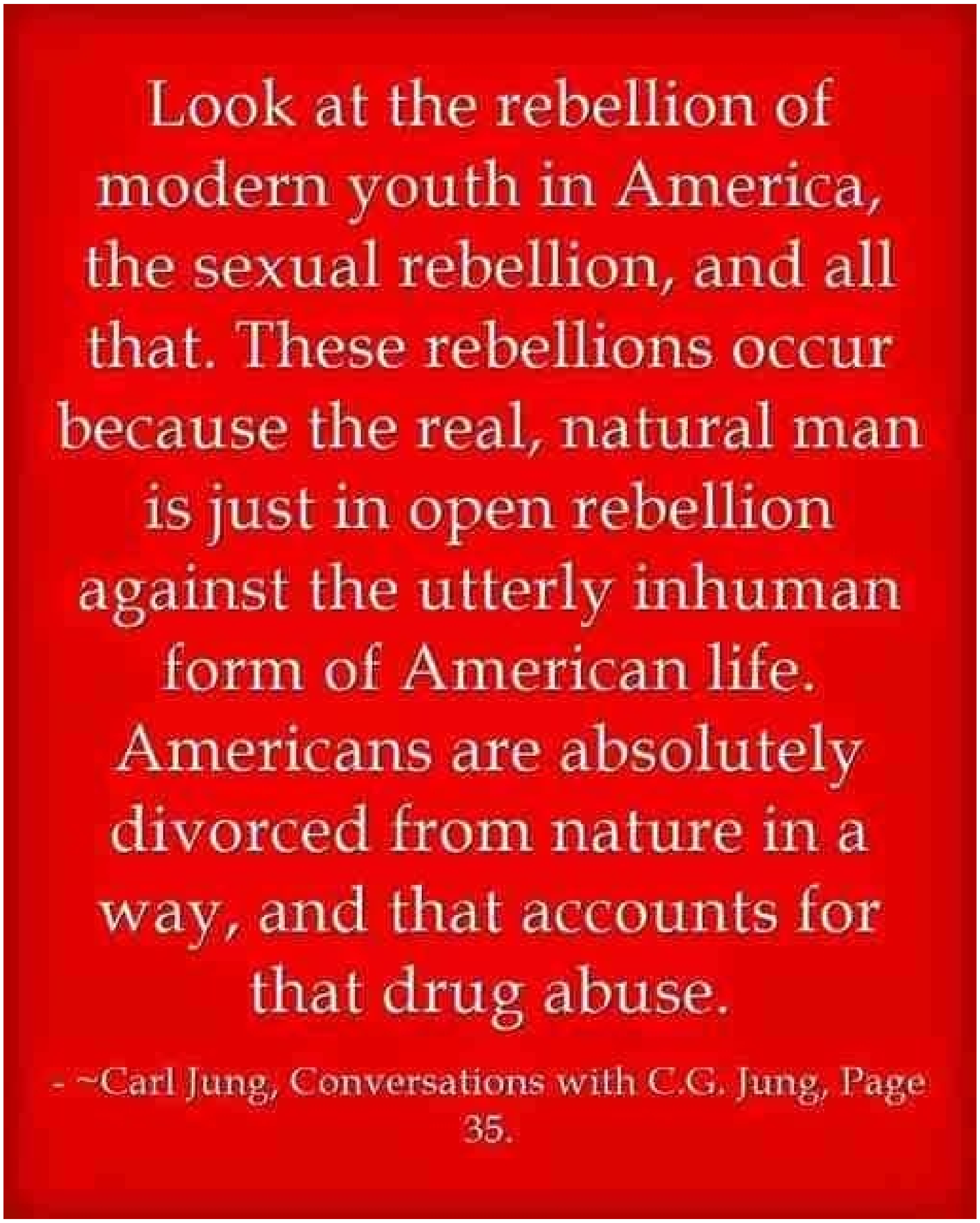

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.

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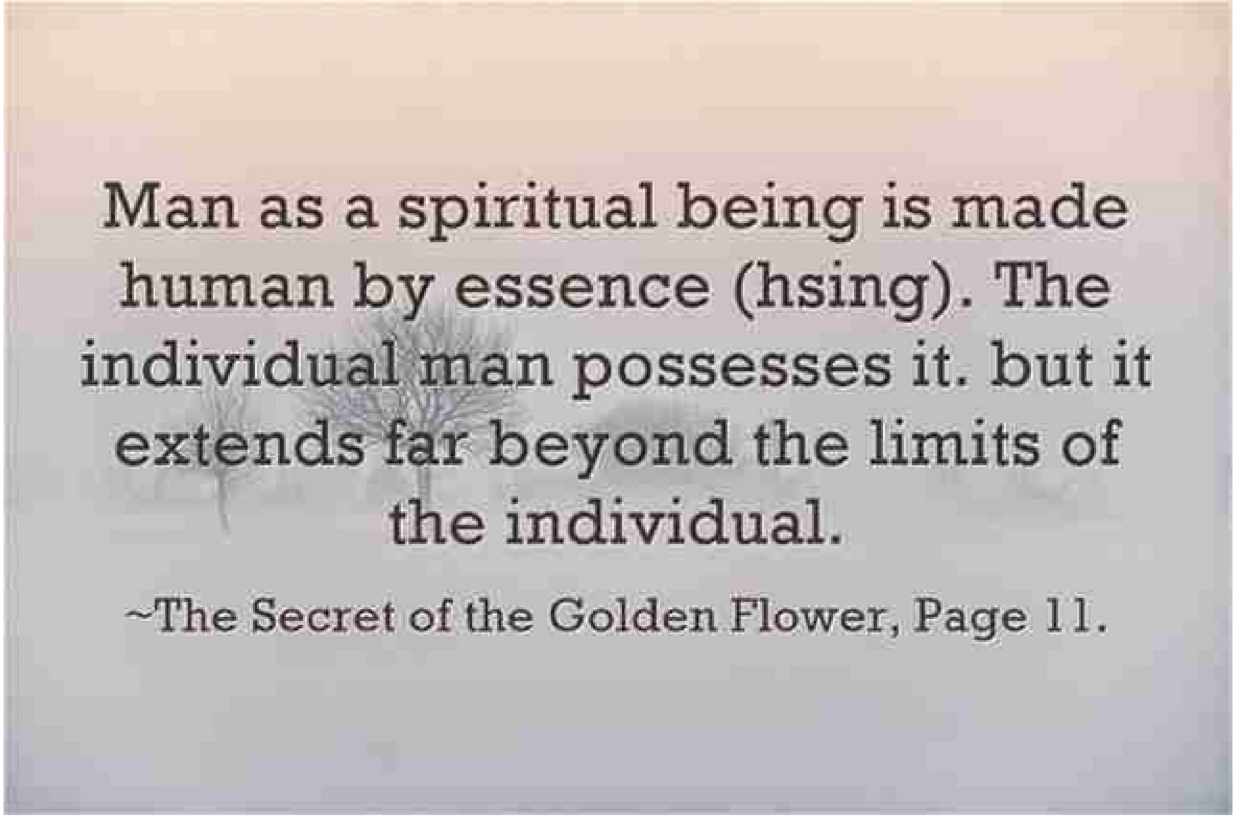

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual.

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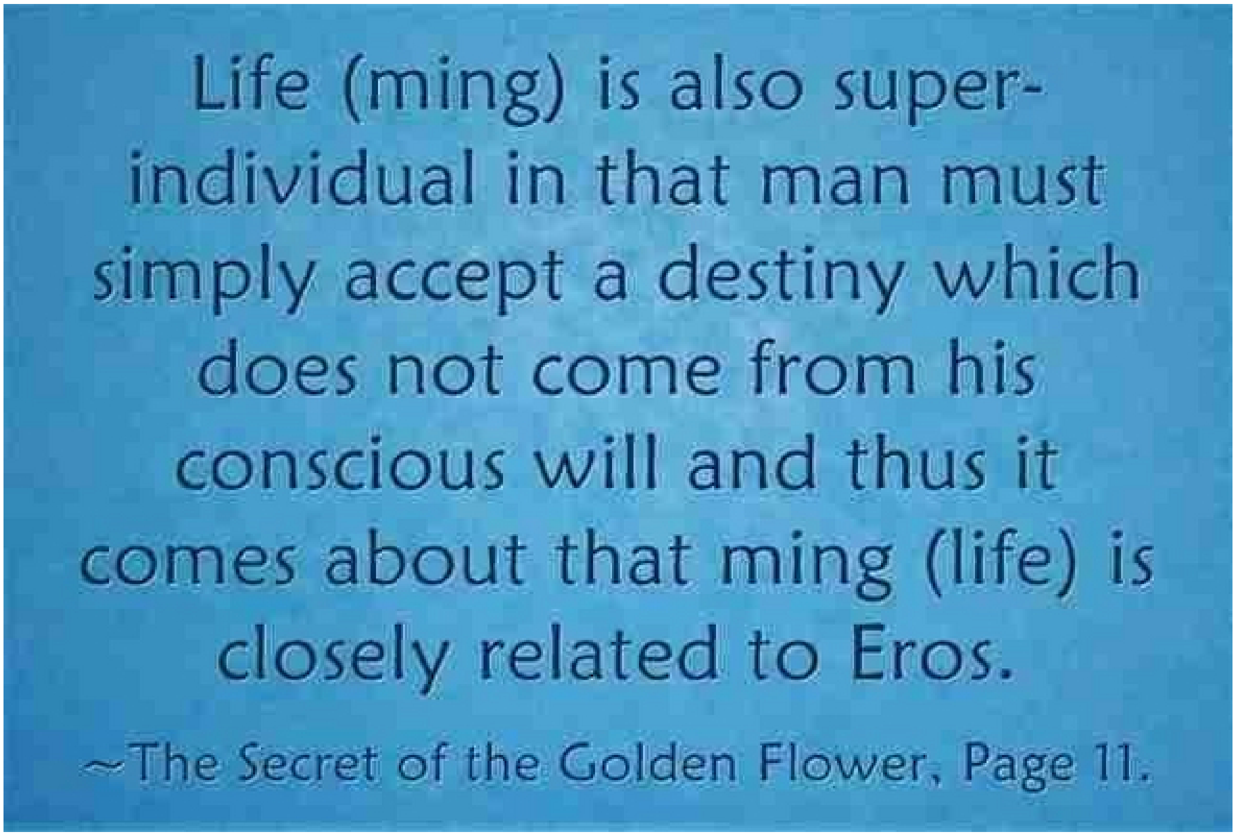

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros.

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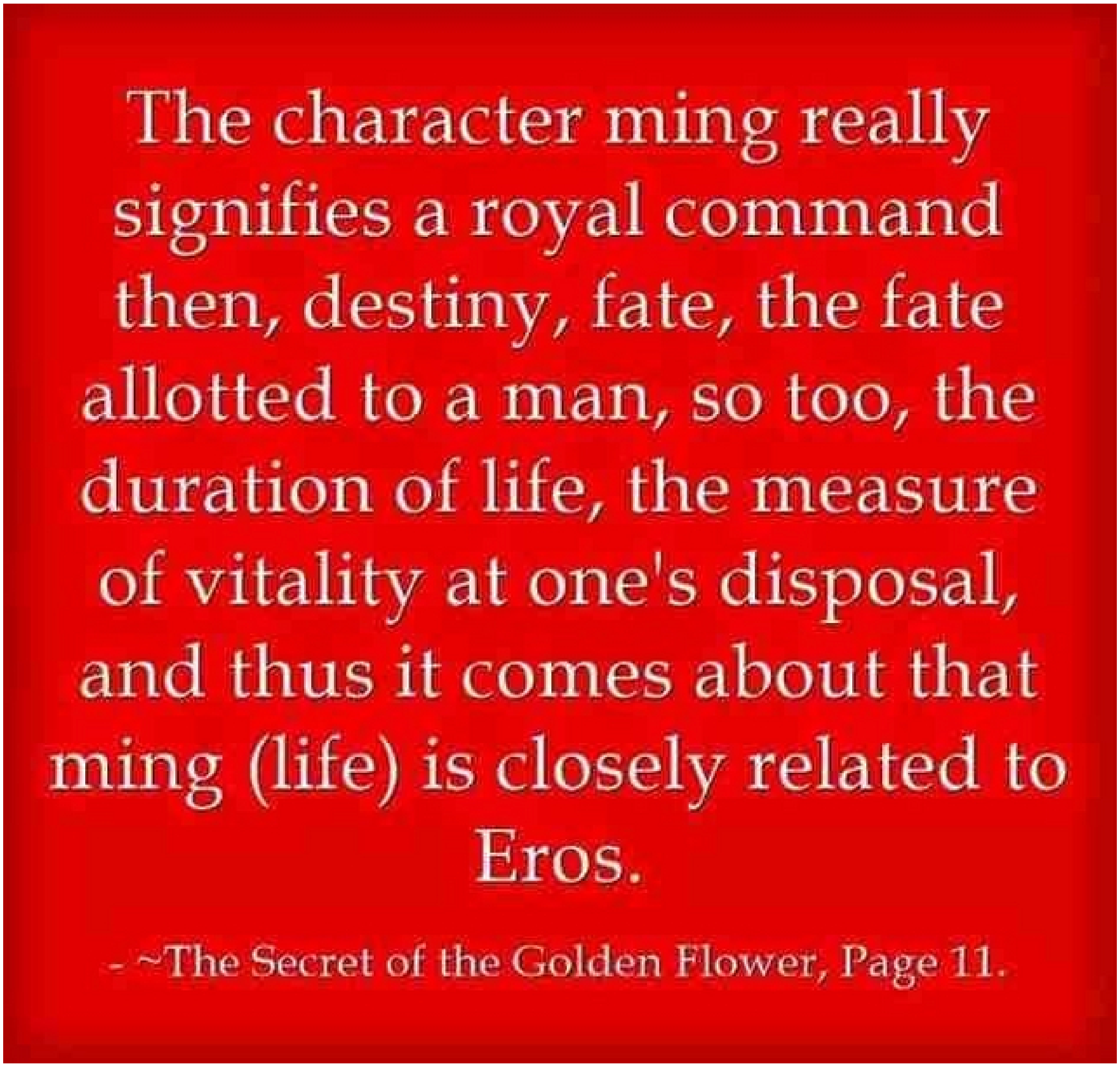

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.

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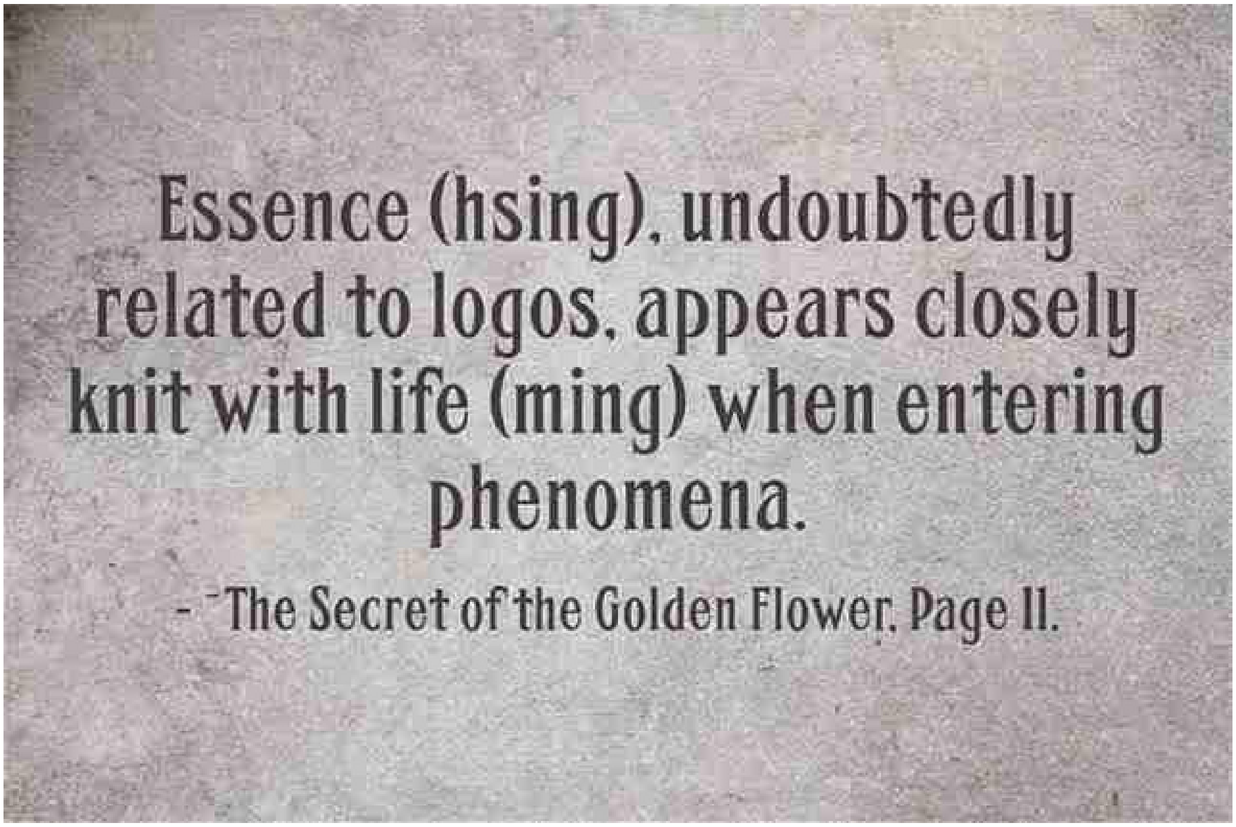

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

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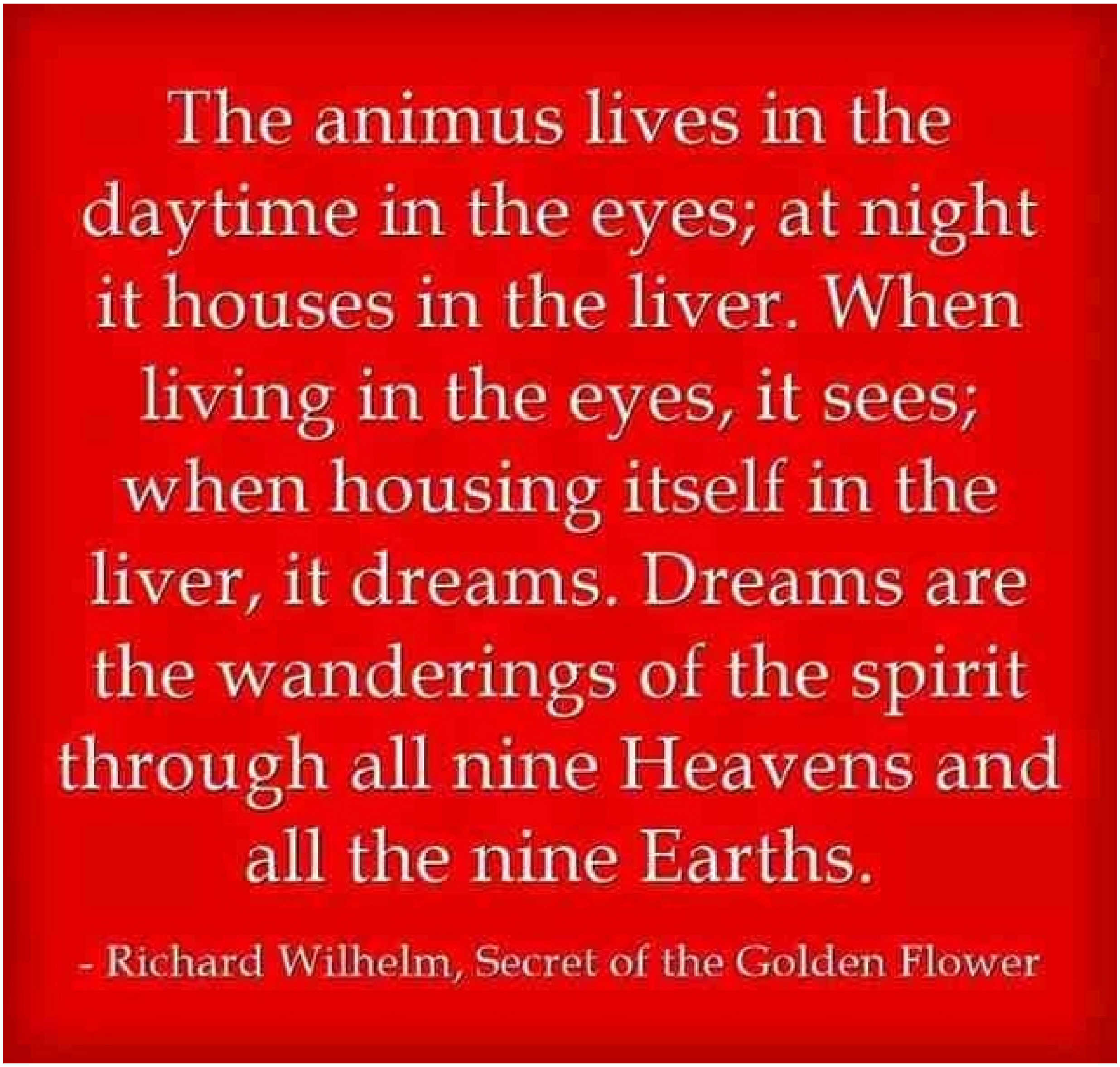

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths.

- Richard Wilhelm, Secret of the Golden Flower

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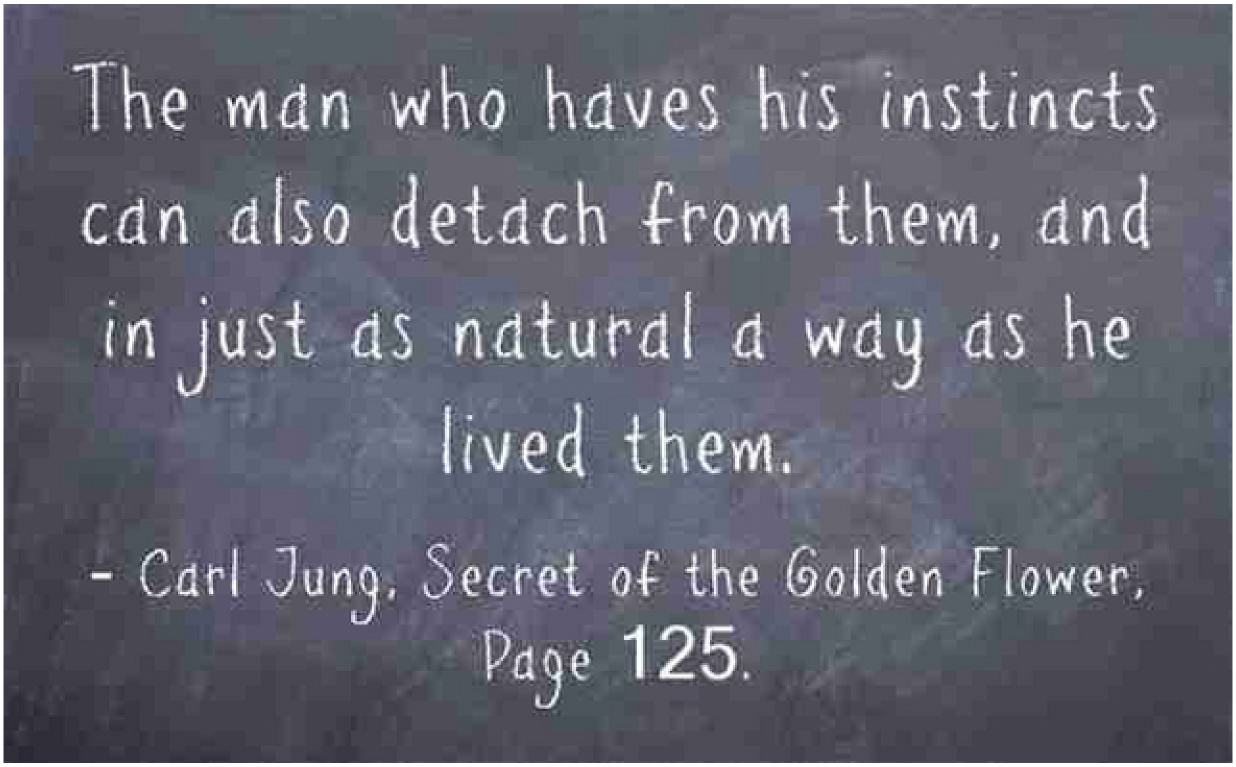

The man who haves his instincts can also detach from them, and in just as natural a way as he lived them.

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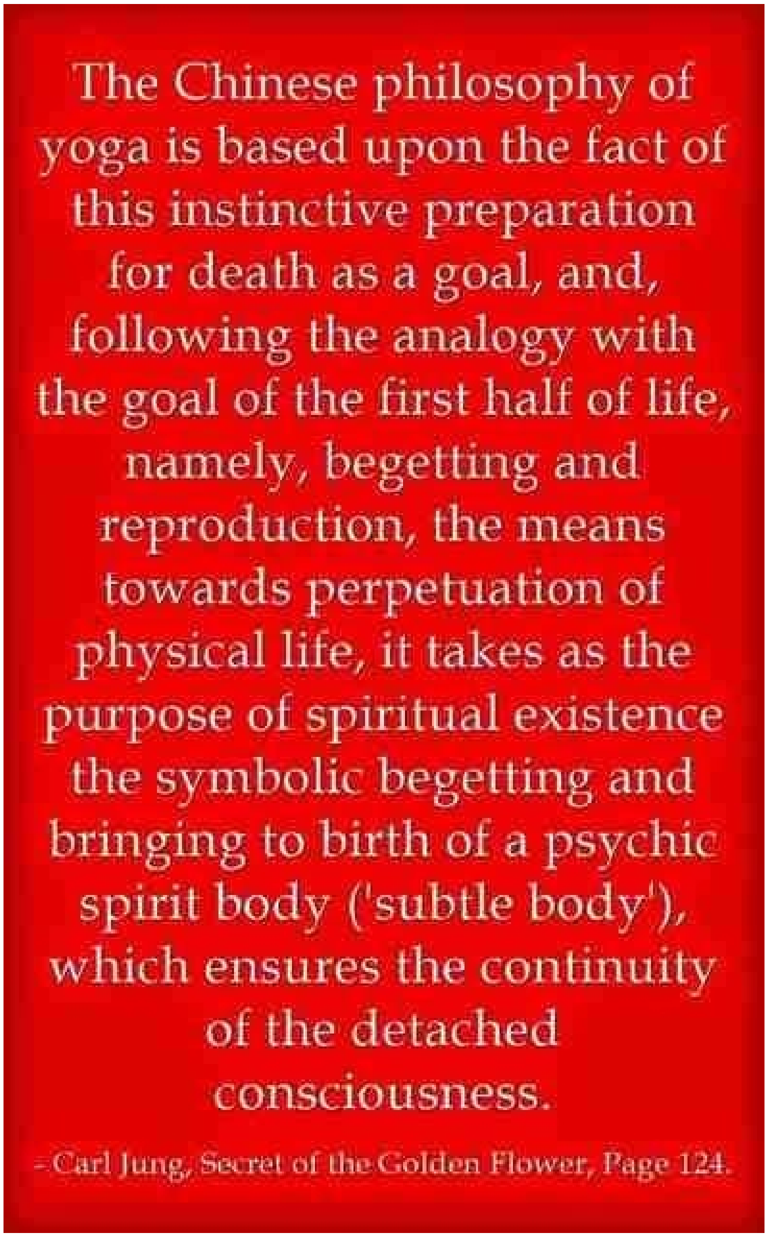

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness.

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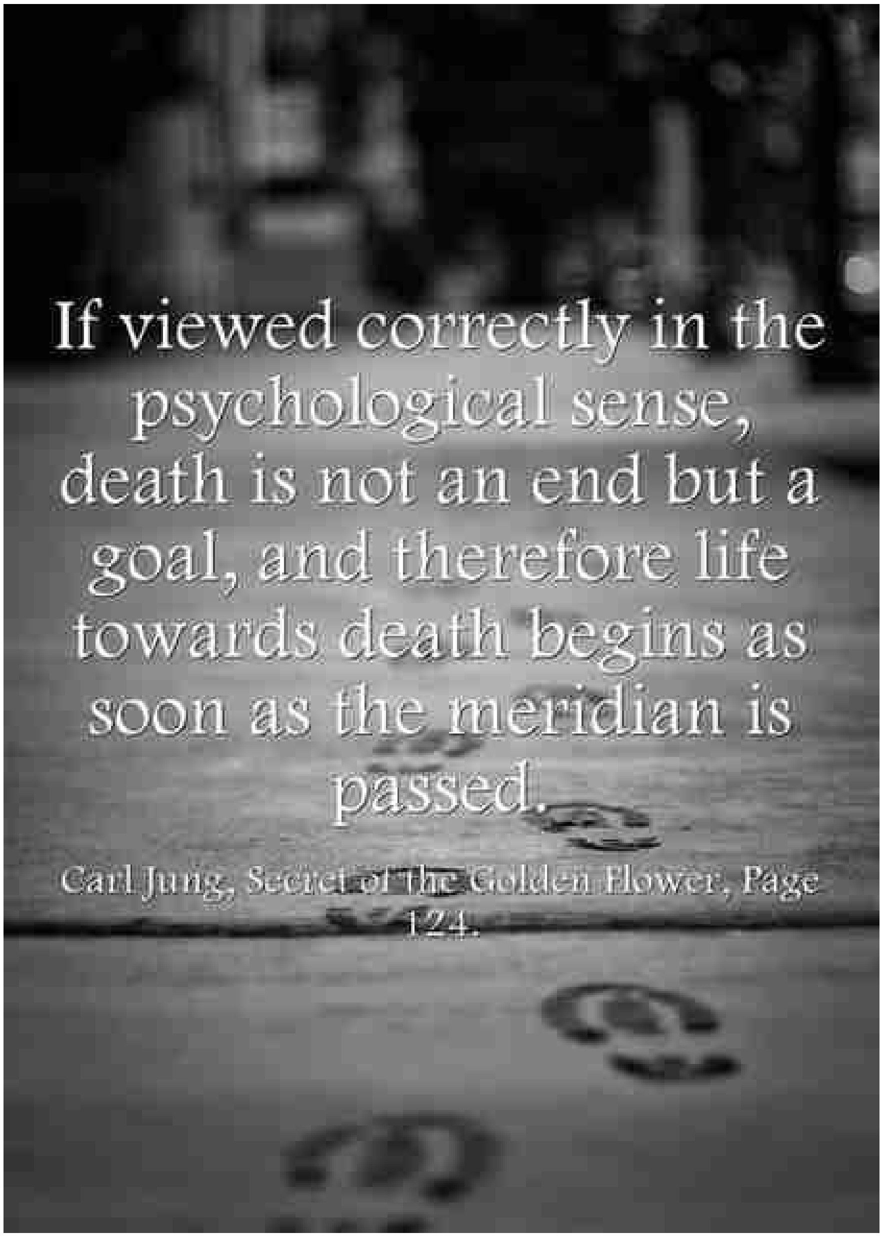

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed.
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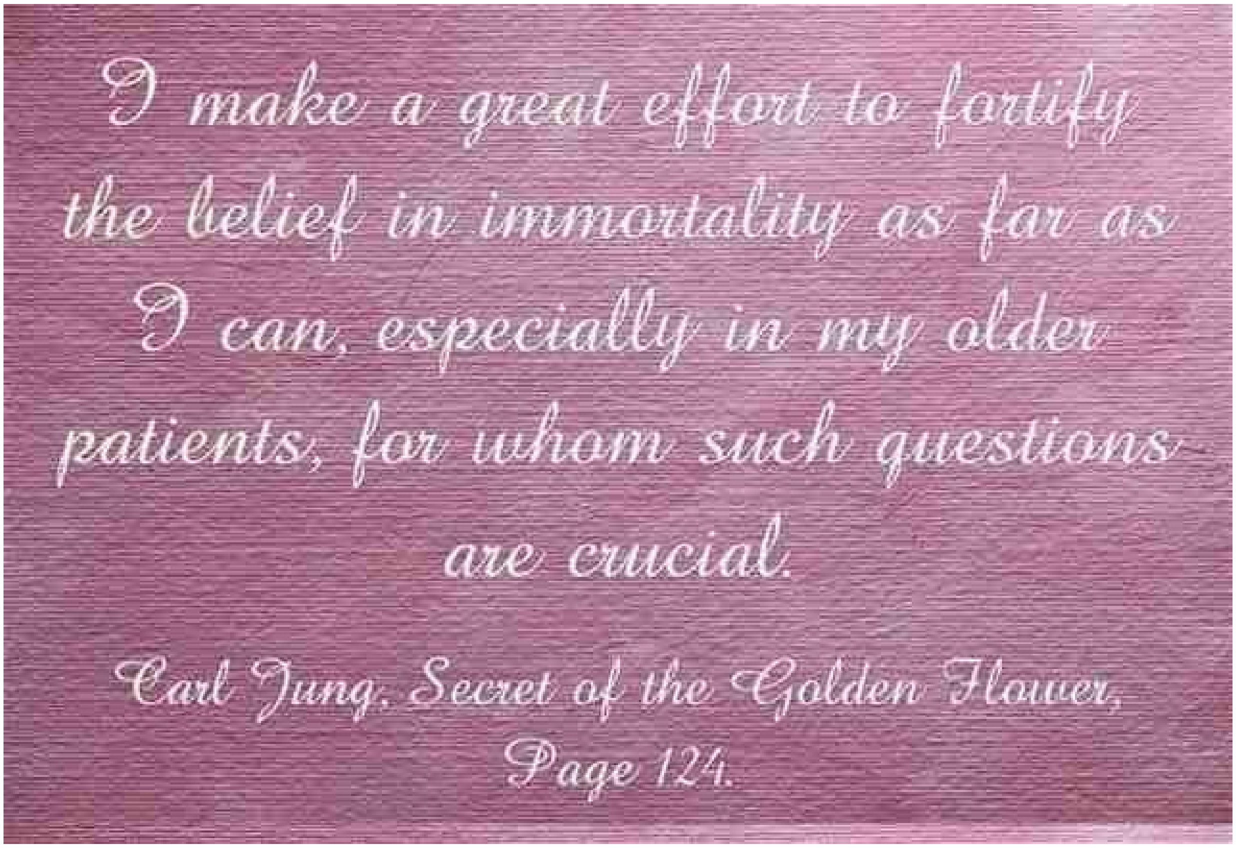

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial.

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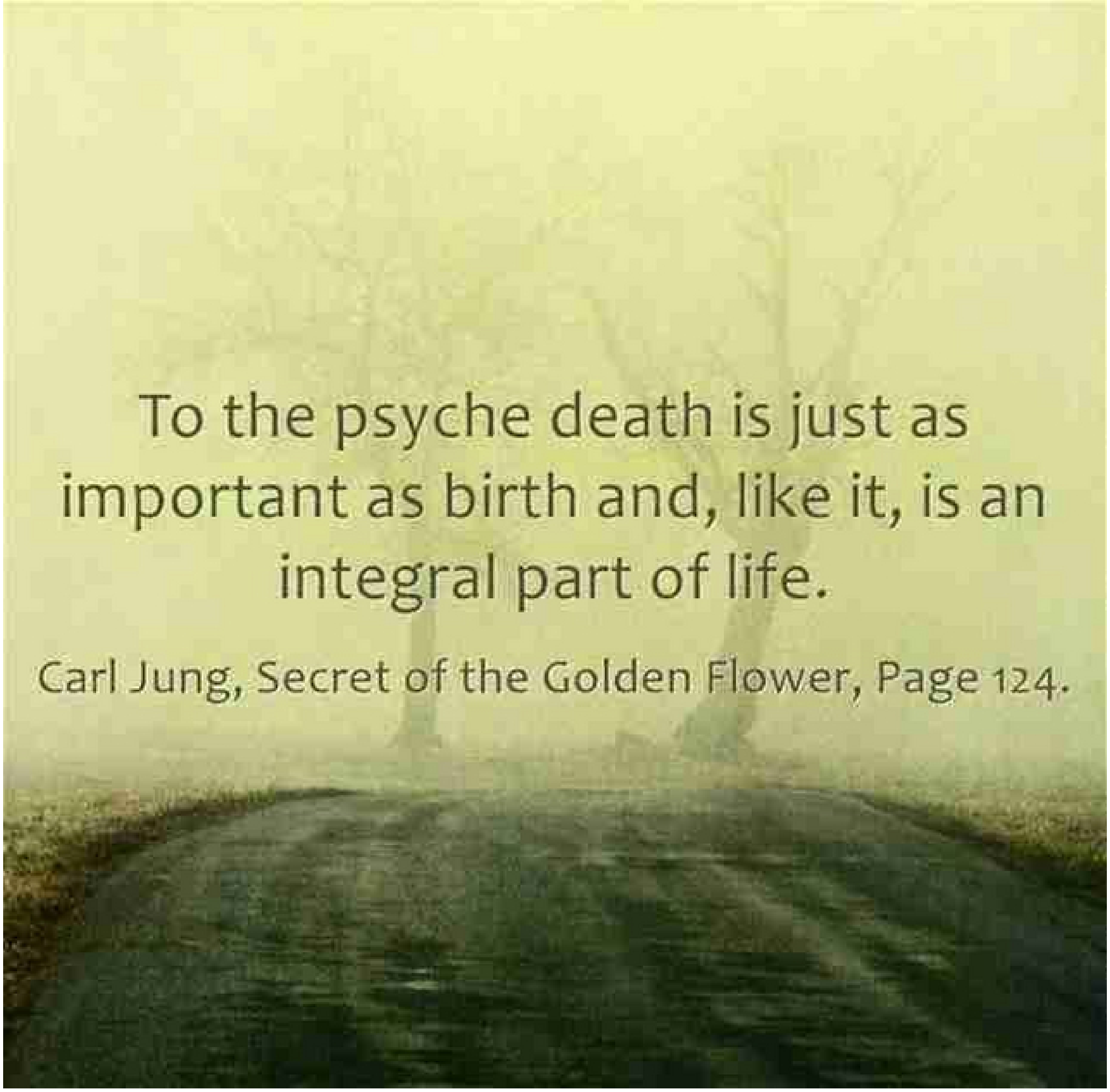

To the psyche death is just as important as birth and, like it, is an integral part of life.

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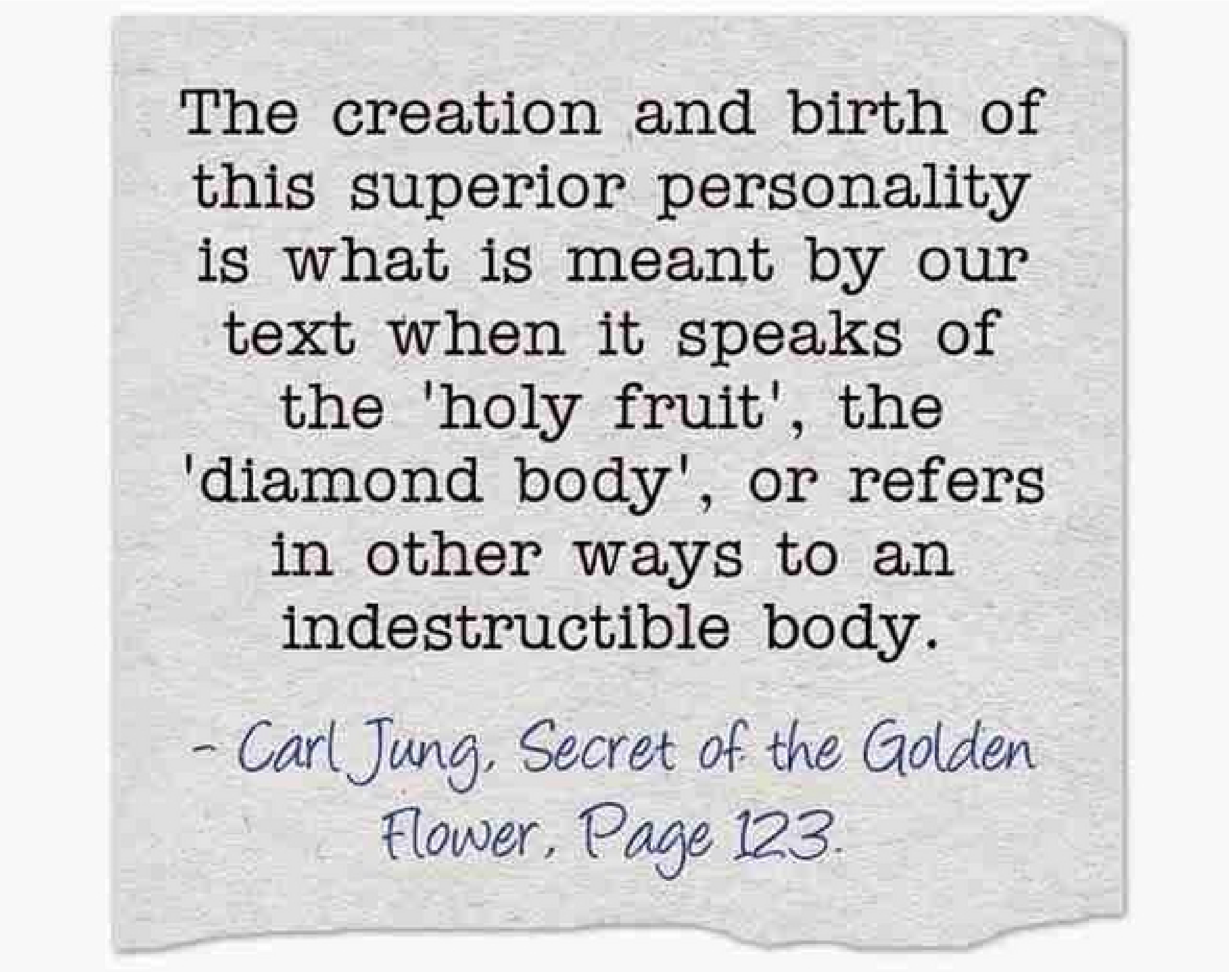

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body.

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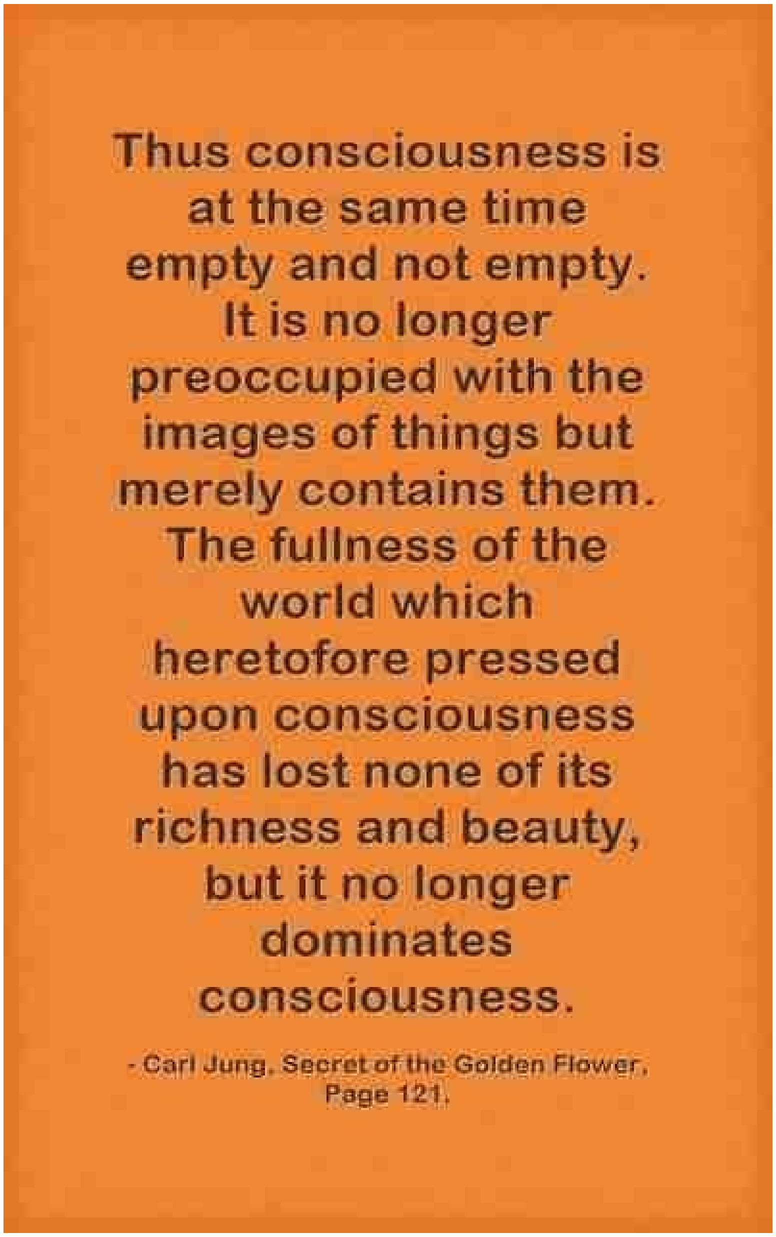

Thus consciousness is
at the same time
empty and not empty.
It is no longer
preoccupied with the
images of things but
merely contains them.
The fullness of the
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Page 121.

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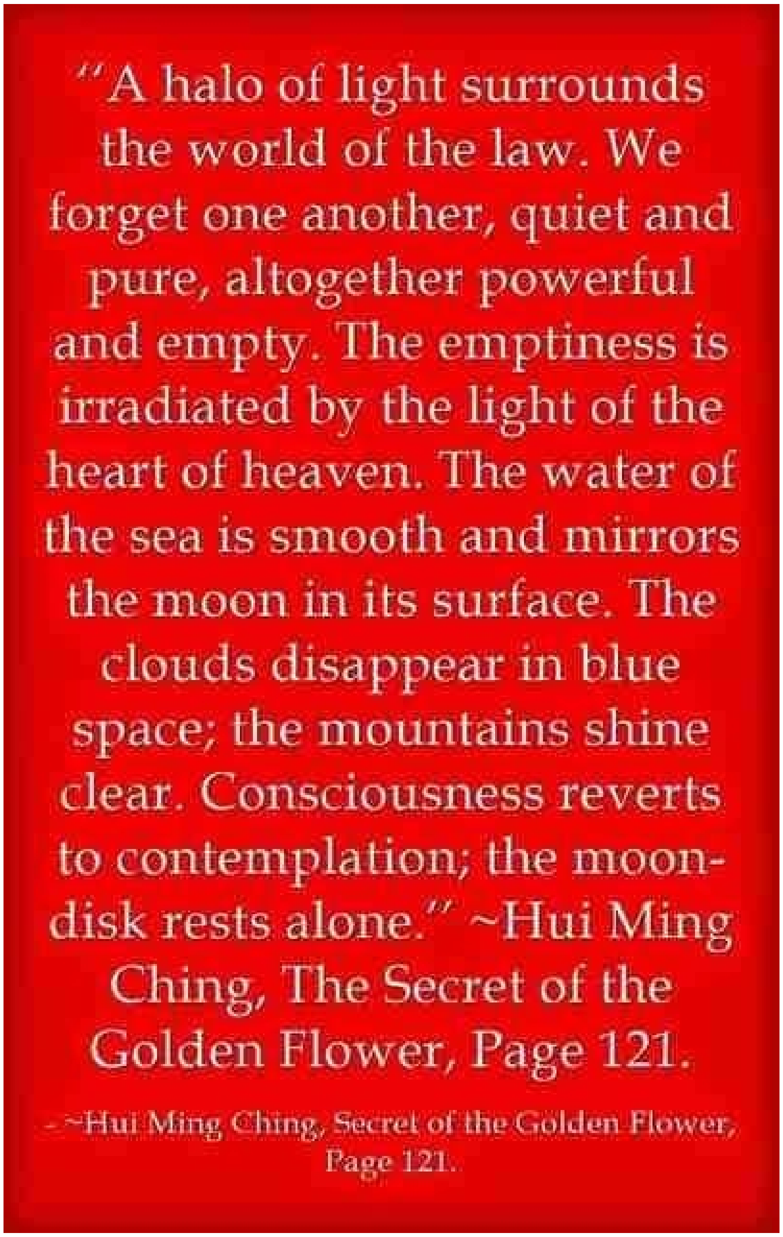

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.'' ~Hui Ming Ching, The Secret of the Golden Flower, Page 121.

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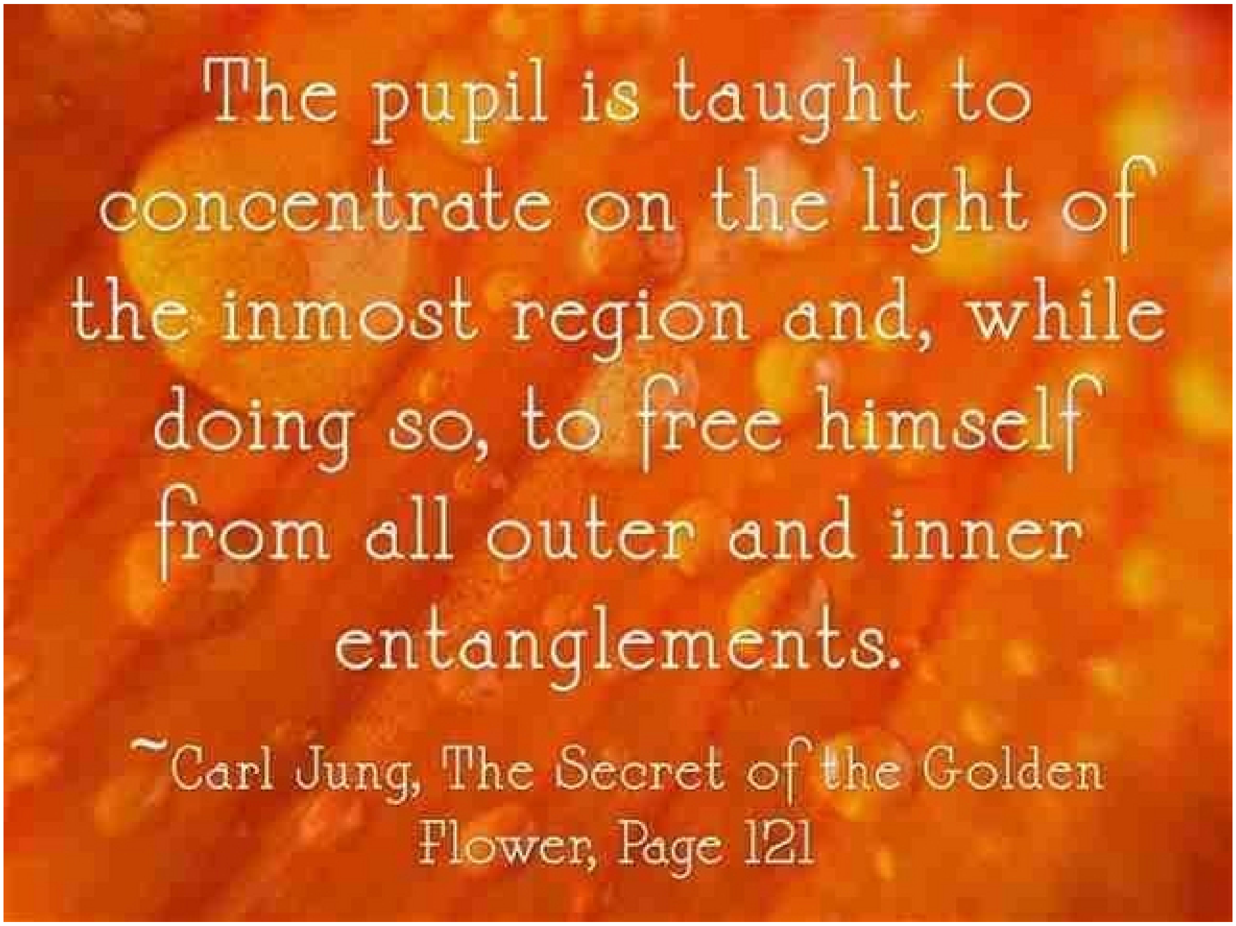

The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements.

~Carl Jung, The Secret of the Golden Flower, Page 121

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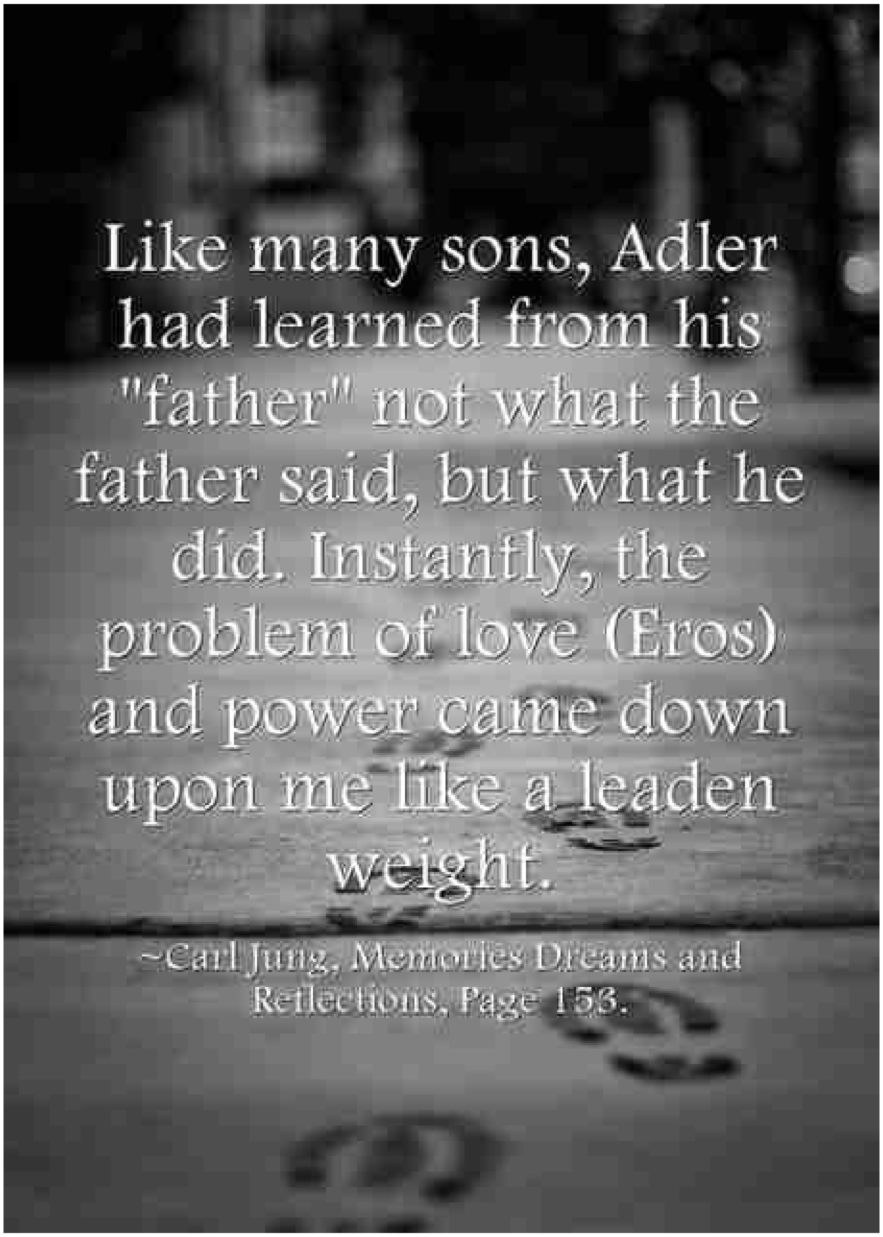
Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight.
~Carl Jung, Memories Dreams and Reflections, Page 153.

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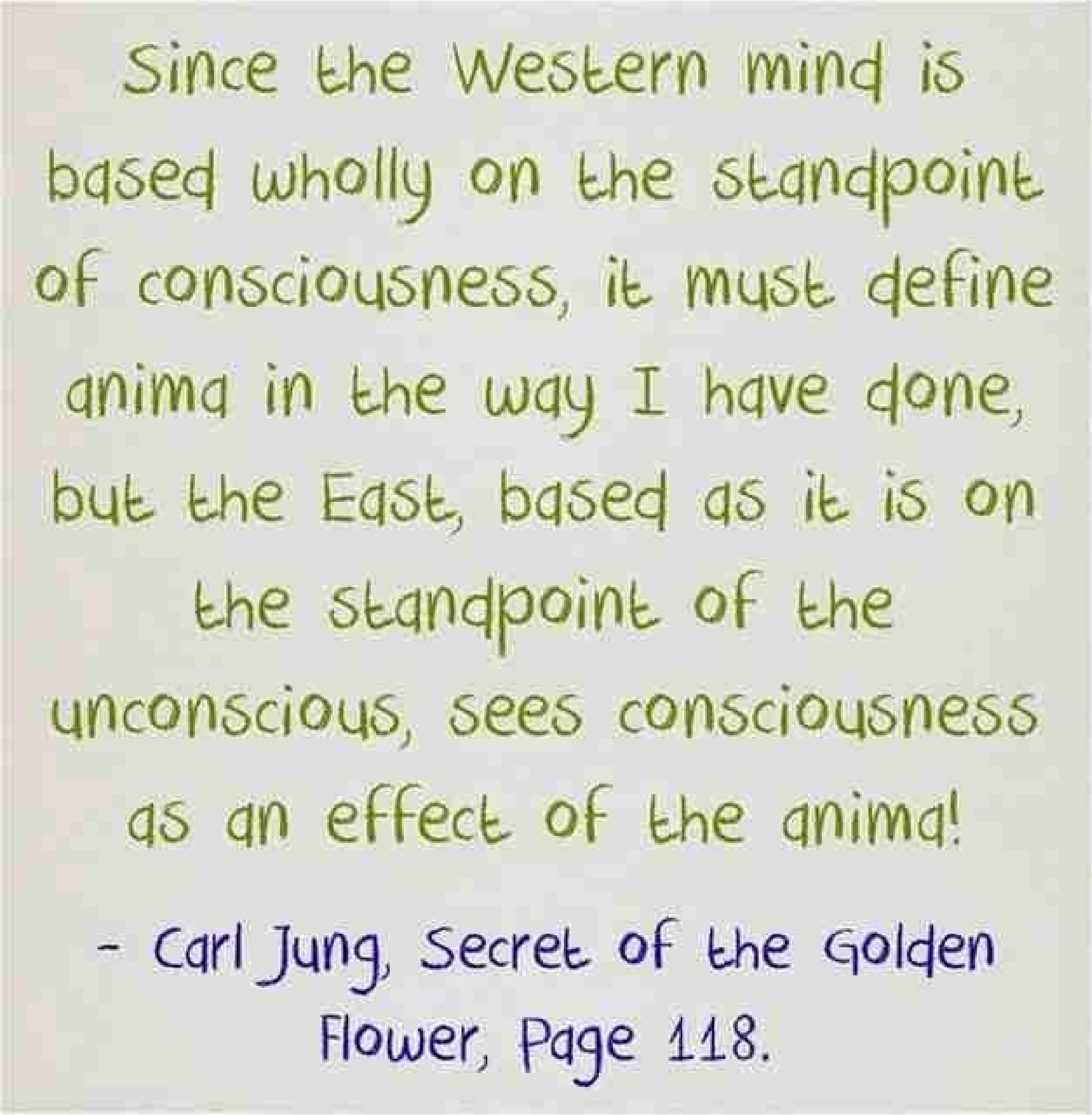

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima!

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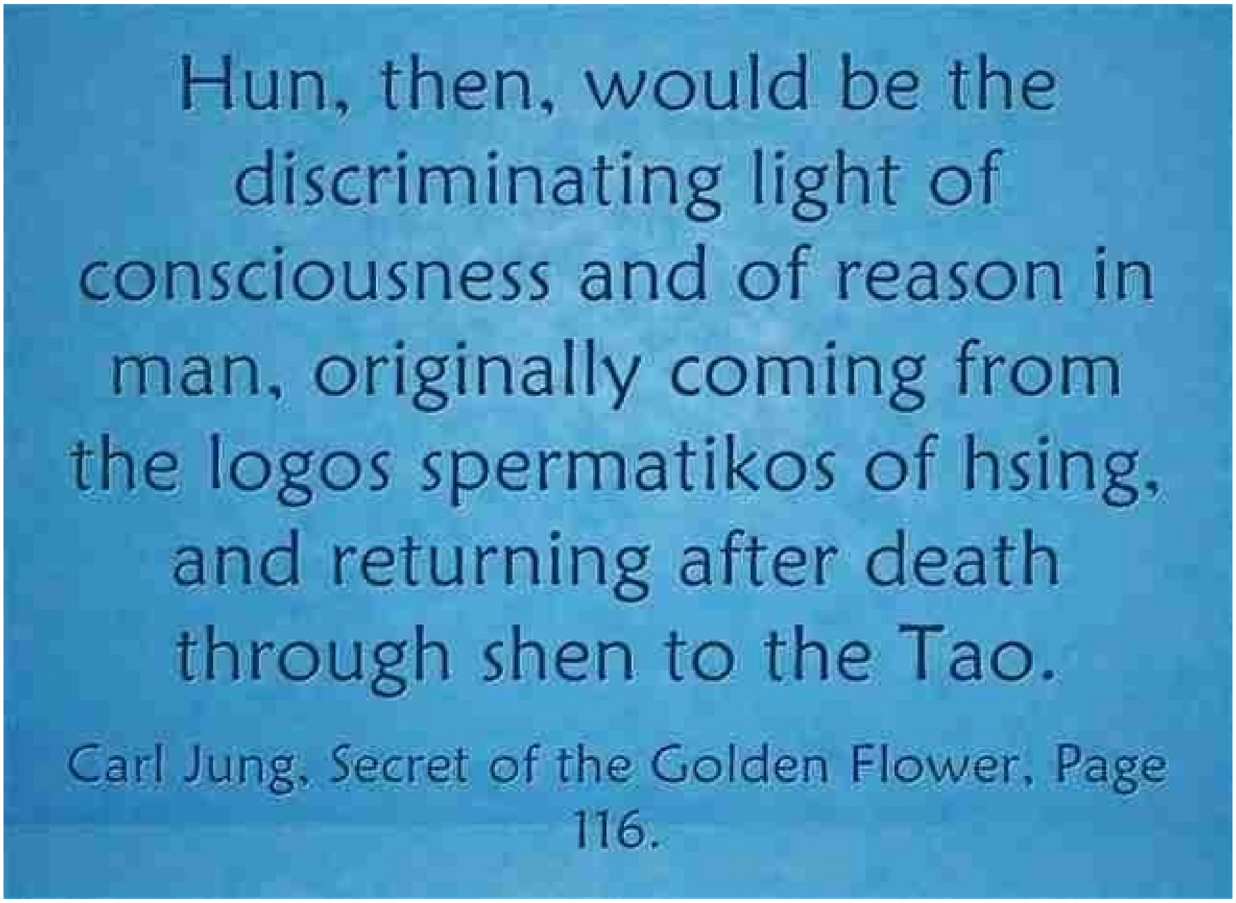

Hun, then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao.

Carl Jung, Secret of the Golden Flower, Page 116.

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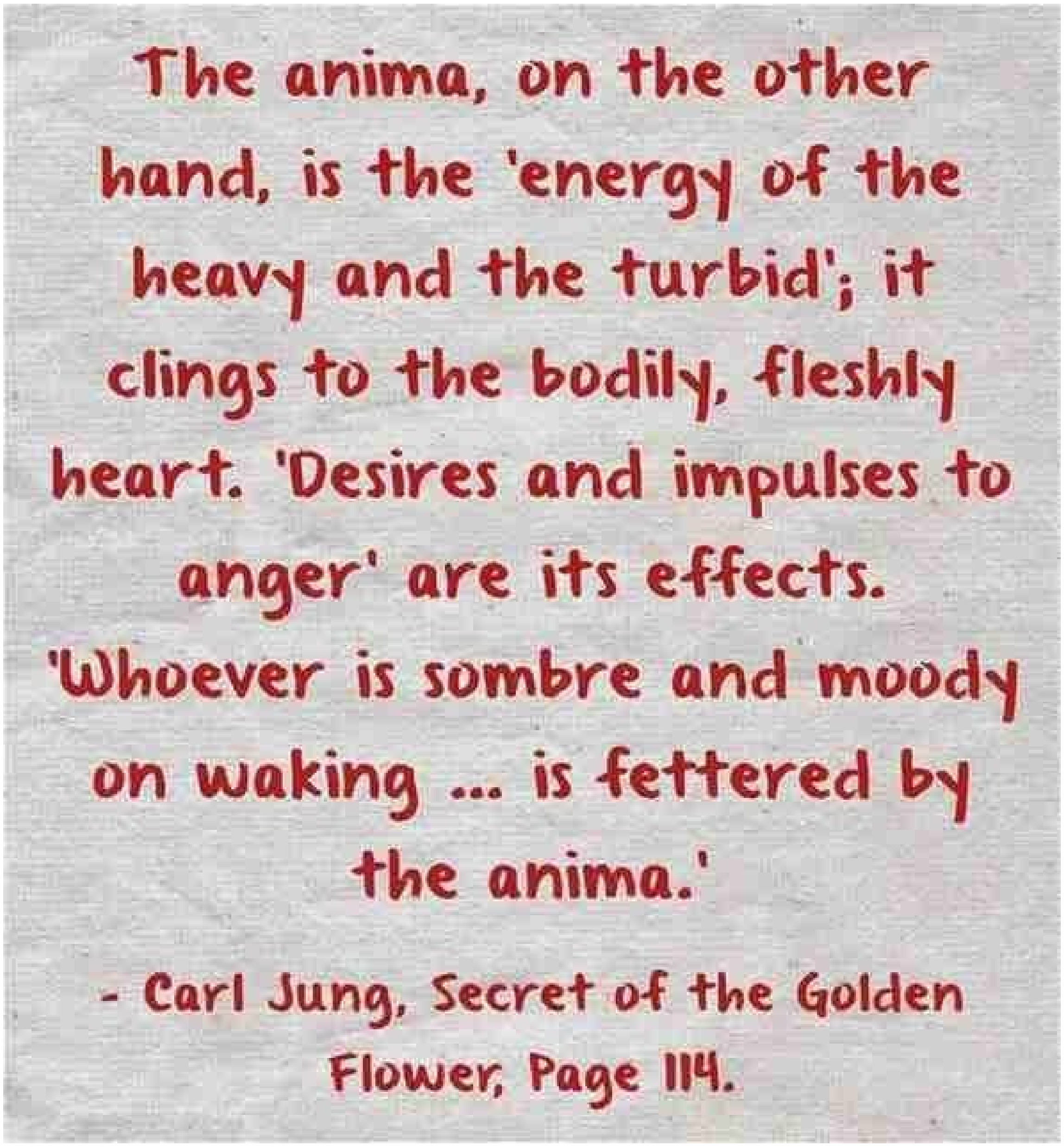

The anima, on the other hand, is the 'energy of the heavy and the turbid'; it clings to the bodily, fleshly heart. 'Desires and impulses to anger' are its effects. 'Whoever is sombre and moody on waking ... is fettered by the anima.'

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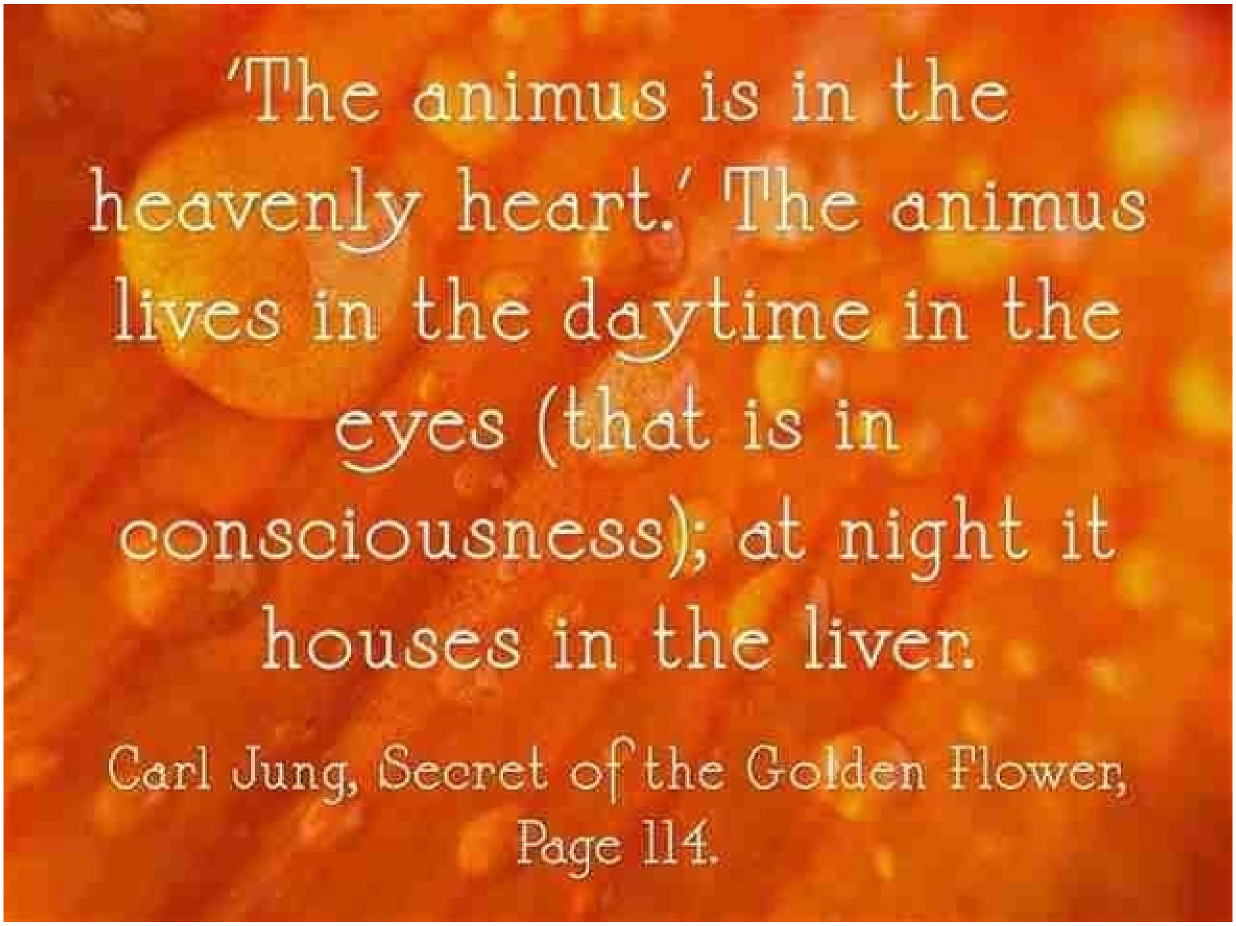

‘The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver.

Carl Jung, Secret of the Golden Flower, Page 114.

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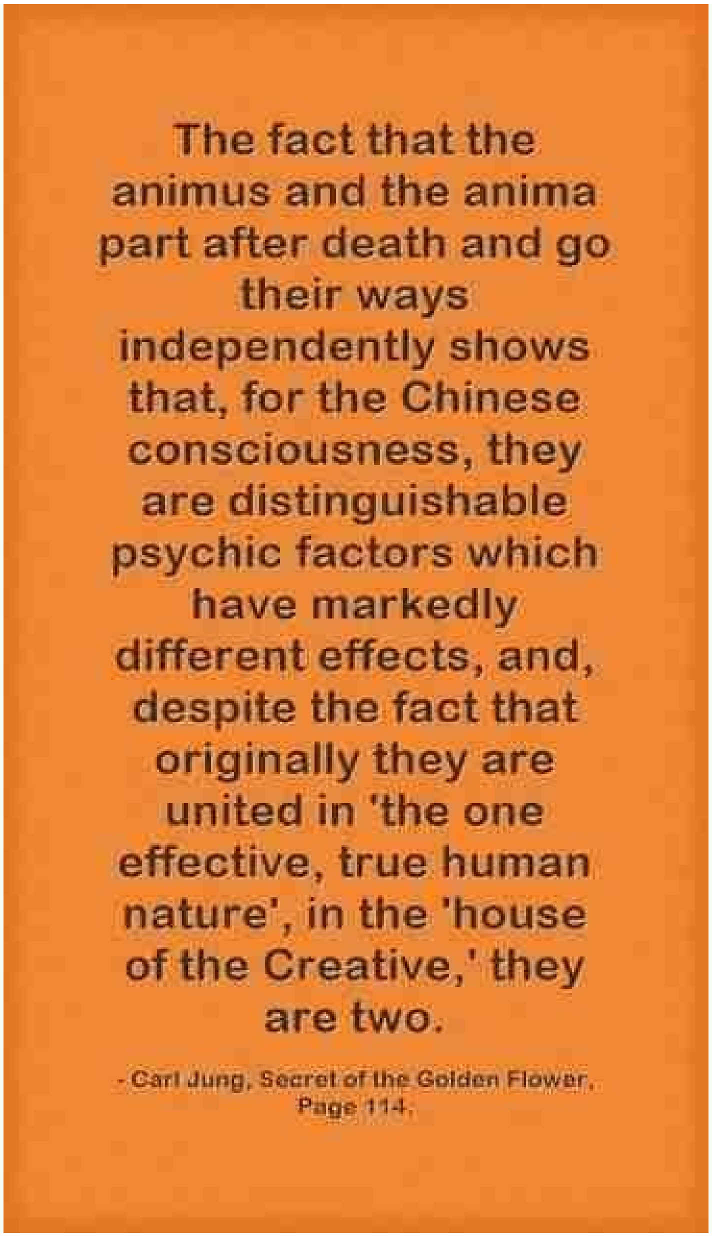

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two.

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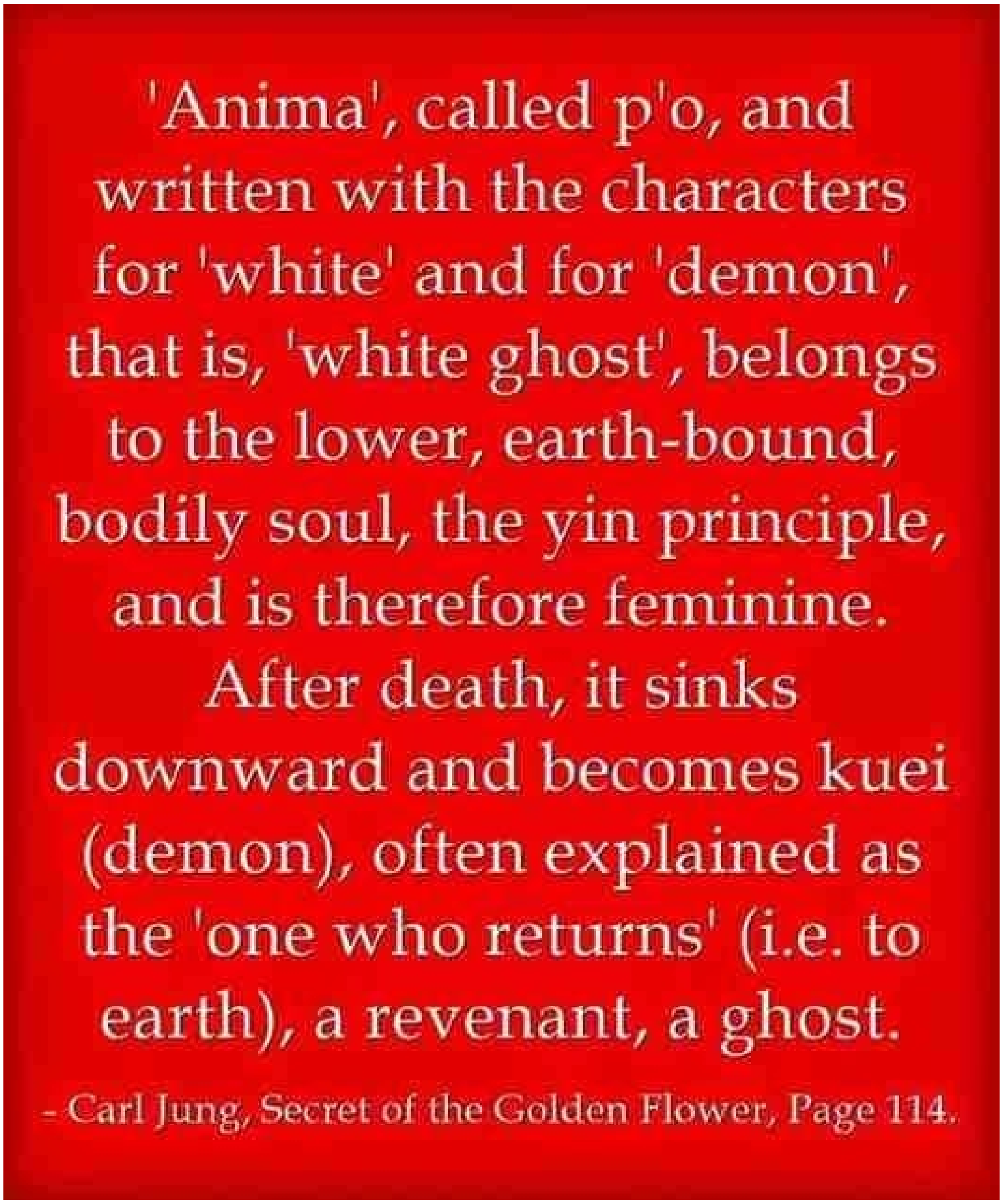

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost.

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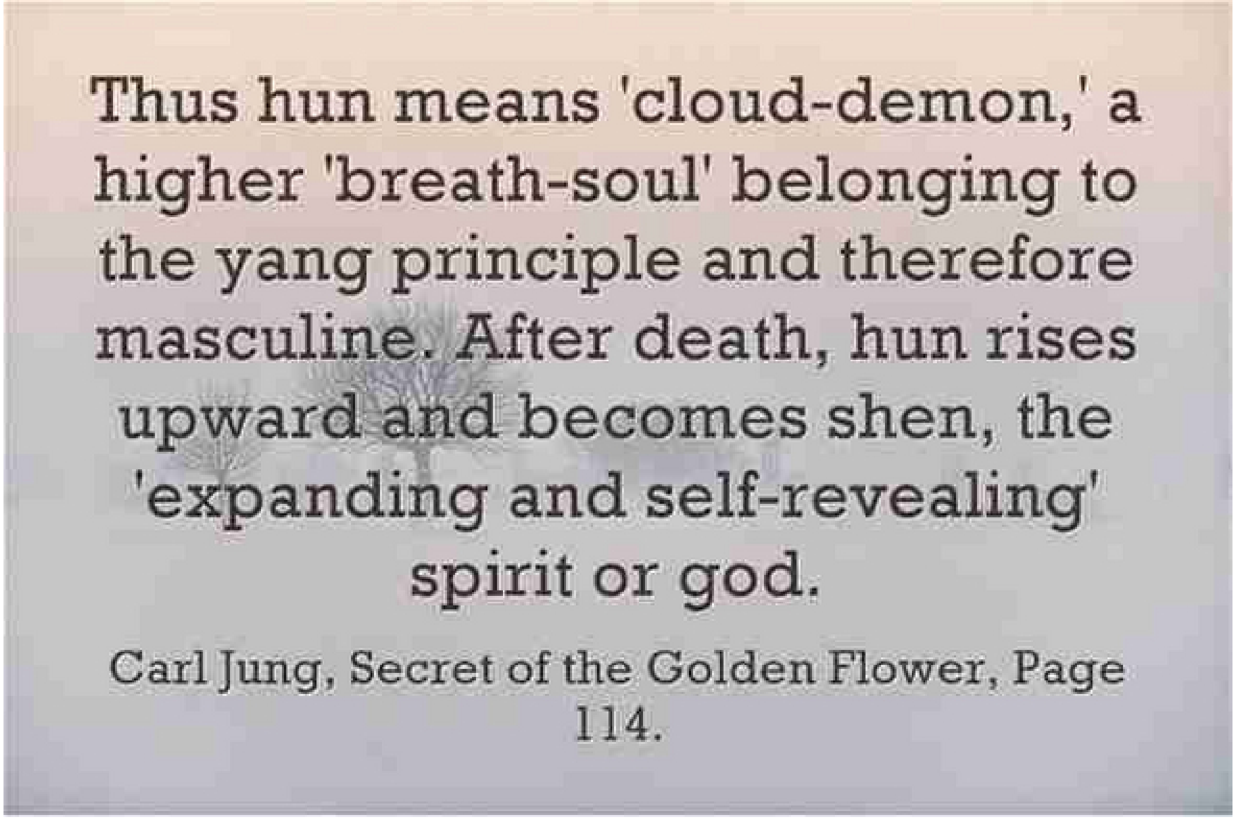

Thus hun means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god.

Carl Jung, Secret of the Golden Flower, Page 114.

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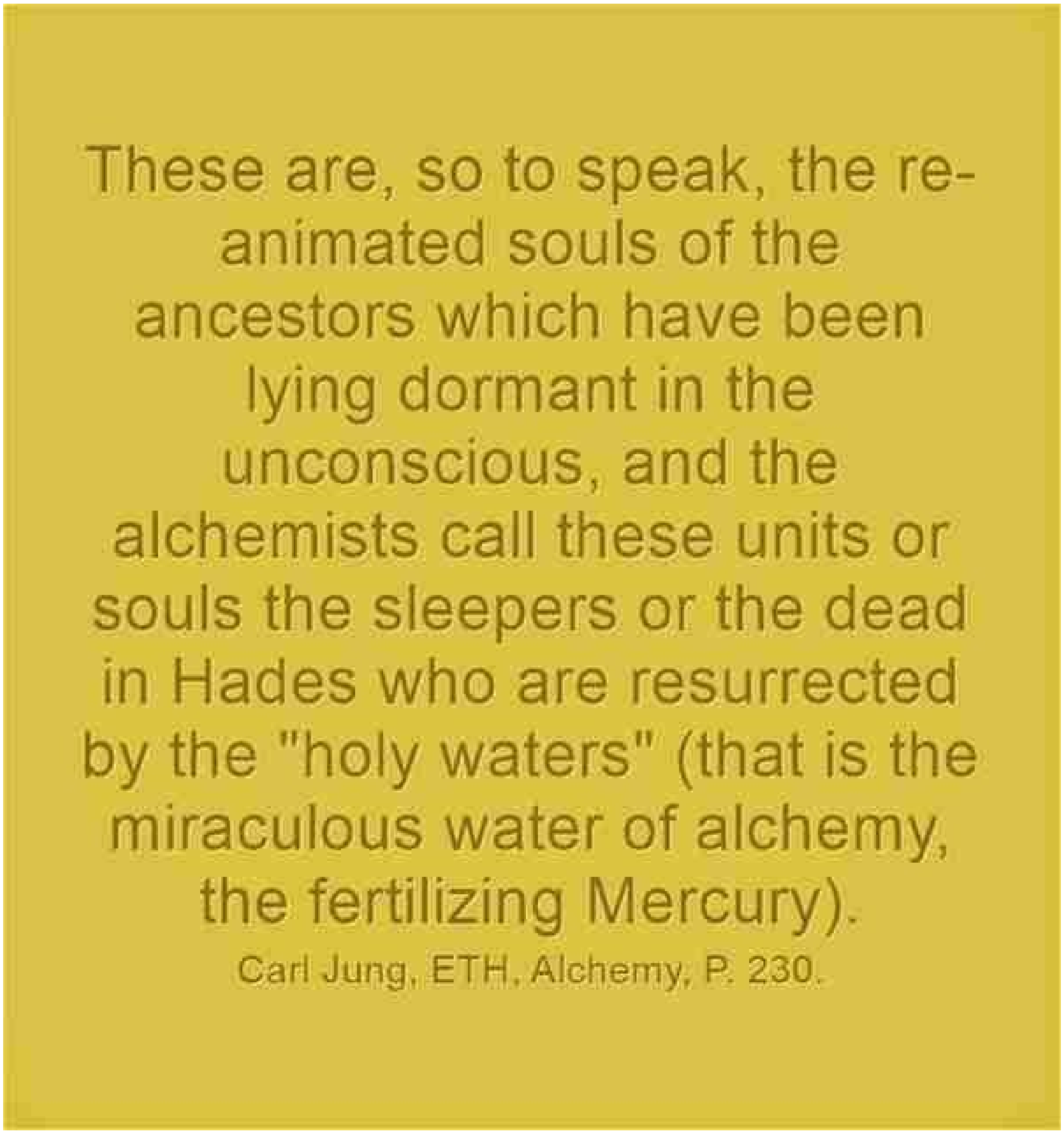

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilizing Mercury).

Carl Jung, ETH, Alchemy, P. 230.

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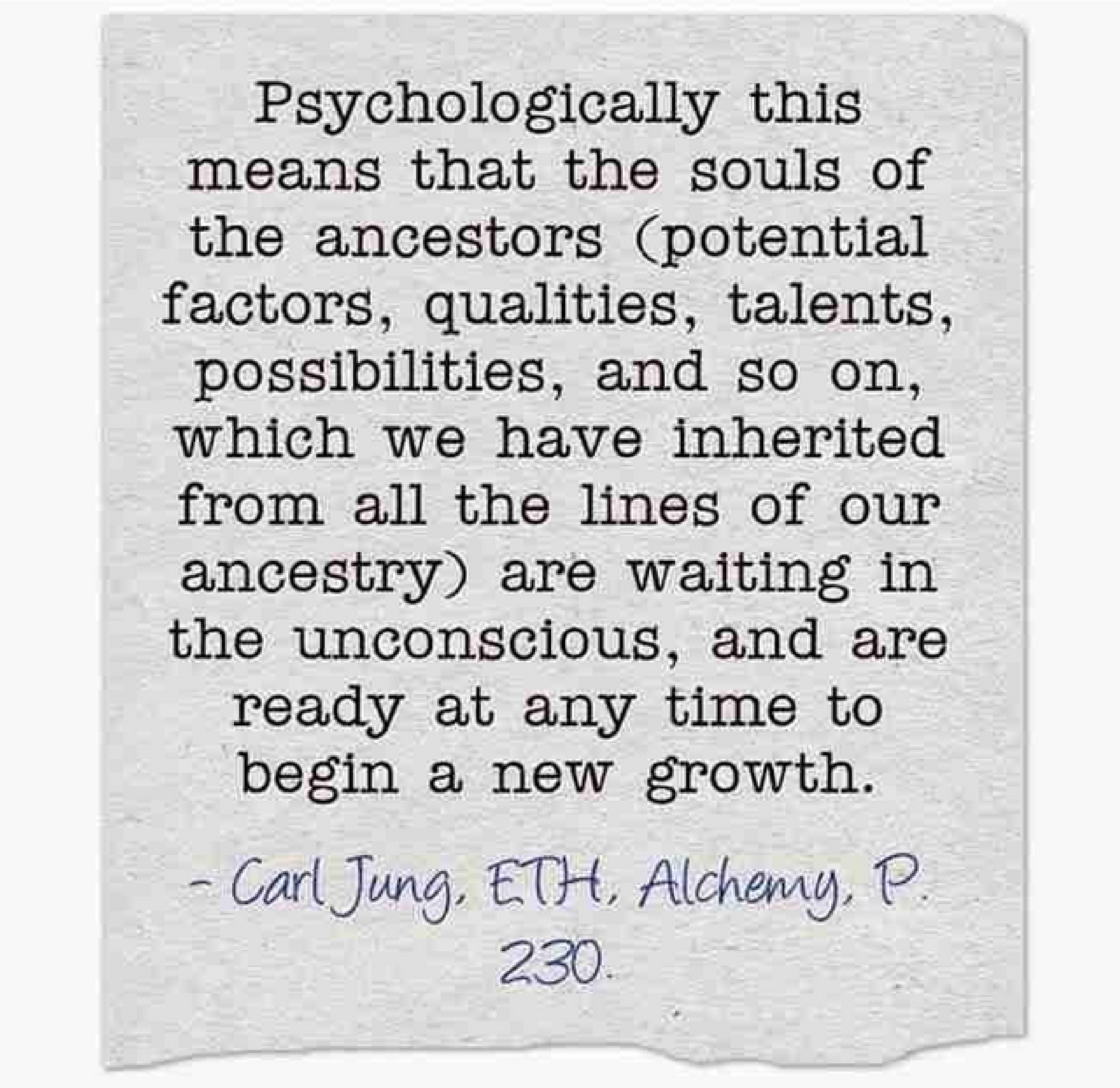

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth.

- Carl Jung, ETH, Alchemy, P. 230.

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Psychological Premises of "The Secret of the Golden Flower." (2019-03-29 05:27)

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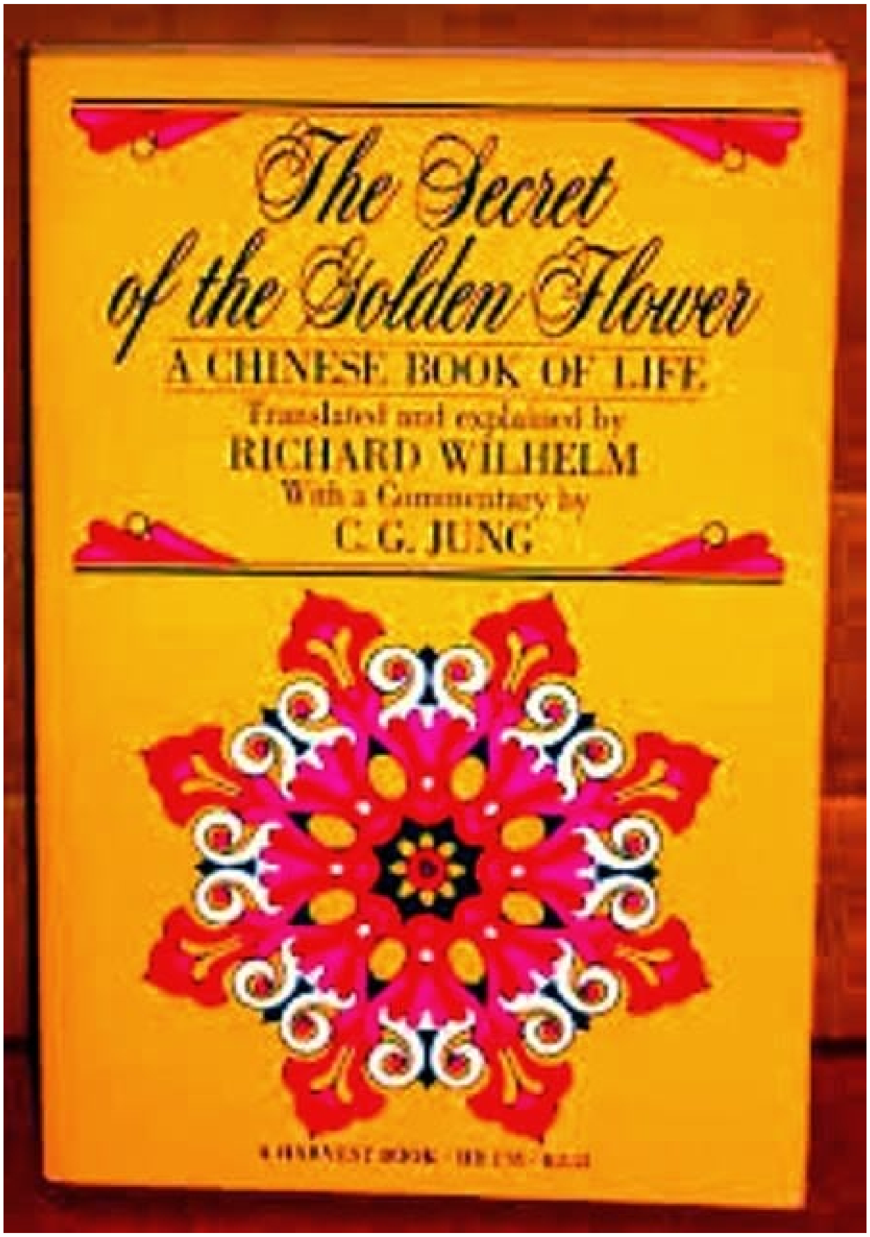

The Secret of the Golden Flower
A CHINESE BOOK OF LIFE
Translated and explained by
RICHARD WILHELM
With a Commentary by
C. G. JUNG
A HARVEST BOOK

The Psychological and Cosmological Premises of the Text of “The Secret of the Golden Flower.”

In the interpretation of the following translation, it is of value to say a few more words about the foundations of the Weltanschauung on which the method depends.

This philosophy is, to a certain extent, the common property of all Chinese trends of thought.

It is built on the premise that cosmos and man in the last analysis obey common laws; that man is a cosmos in miniature and is not divided from the great cosmos by any fixed limits.

The same laws rule for the one as for the other, and from the one a way leads into the other.

The psyche and the cosmos are related to each other like the inner and outer worlds.

Therefore man participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them.

Tao, then, the meaning of the world, the way, dominates man just as it does invisible and visible nature (Heaven and Earth).

The character for Tao in its original form,consists of a head, which must be interpreted as “beginning" and, under that, the character for "standing still” which, in the later way of writing, has been omitted.

The original meaning, then, is that of a ifc track which, though fixed itself, leads from the beginning directly to the goal.

The fundamental idea is the idea that Tao, though itself motionless, is the means of all movement and gives it law.

Heavenly paths are those along which the stars move; the path of man is the wav along which he must travel.

Lao Tzu has used this word in the metaphysical sense, as the final world principle, "Meaning” existing before there is any realization and not yet divided by the pulling asunder of polar opposites on which all realization depends.

This terminology is presupposed in the present book.

In Confucianism there is a certain difference in the terminology.

The word Tao has here an inner-world significance and means the right way " ; on the one hand, the way of Heaven, on the other, the way of man.

To Confucianism, the final principle of an undivided One is the T’ai Chi (the great ridge-beam, the great pole).

The term "pole” occasionally comes in our text also, and is there identical with Tao.

Out of Tao, that is to say, out of the T’ai Chi, there develop the principles of reality; the one pole being light (yang) and the other darkness (yin).

Among European investigators, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature.

Yin is shadow, therefore the north side of a mountain and the south side of a river (because during the day the position of the sun makes the river appear dark from the south).

Yang, in its original form shows flying pennants, and, corresponding to the character yin, is the south side of a mountain and the north side of a river.

Starting with the meaning of “light” and " dark” the principle was then expanded to all polar opposites, including the sexual.

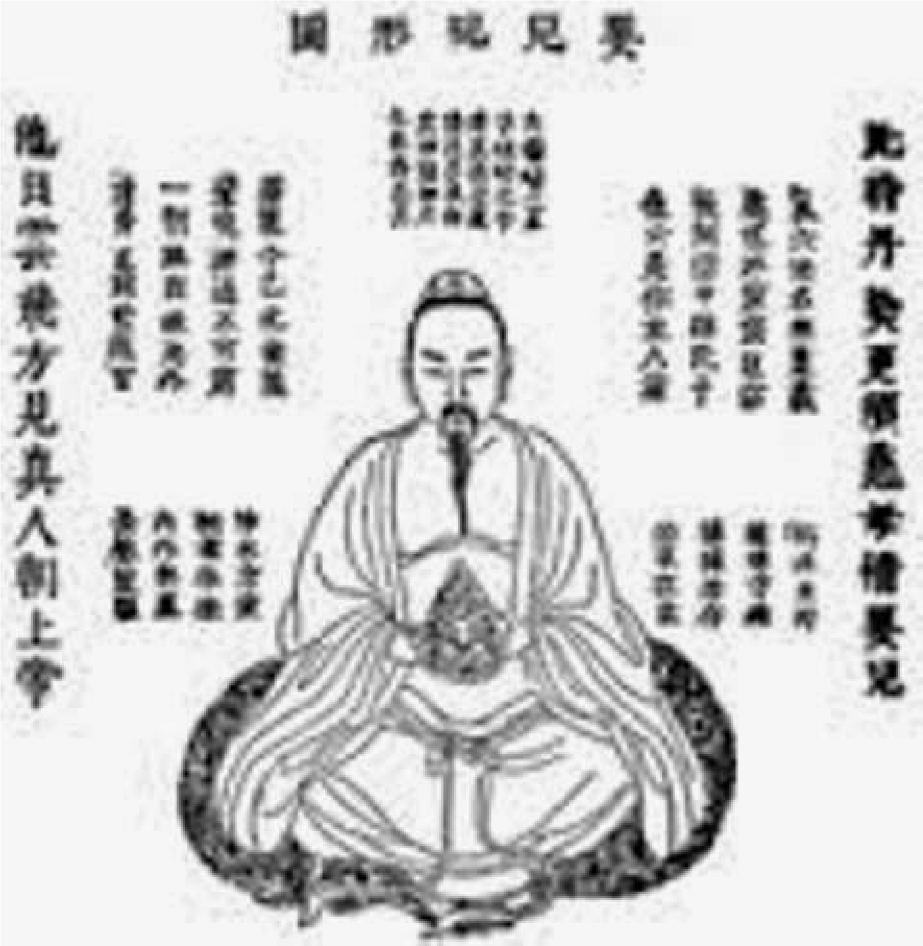
However, both yin and yang are only active in the realm of phenomena, and have their common origin in an undivided unity, yang as the active principle appearing to condition, and yin as the passive principle seeming to be derived or conditioned.

It is therefore quite clear that a metaphysical dualism is not at the bottom of these ideas.

Less abstract than yin and yang are the concepts of the creative and the receptive (Chien and K’un) that originate in the Book of Changes [I Ching], and are symbolized by Heaven and Earth.

Through the union of Heaven and Earth, and through the activity of the two primordial forces within this scene (an activity governed by the one primal law Tao), there develop the " ten thousand things that is, the outer world. Richard Wilhelm, The Secret of the Golden Flower.

Tao, then, the meaning of the world, the way, dominates man just as it does invisible and visible nature (Heaven and Earth).



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https://archive.org/details/TheSecretOfTheGoldenFlowerByRichardWilhelmAndCarl Jung

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Carl Jung and the Psychological importance of Numbers (2019-03-29 05:33)

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[Carl Jung and Numbers]

One the the first numeral, is unity. But It Is Also "the unity," the One, All-Oneness, individuality and non-duality not a numeral but a philosophical concept, an archetype and attribute of God, the monad.

It is quite proper the human intellect Should make these statements, but at the same team the intellect is determined and limited by its conception of oneness and its implications.

In other words, these statements are not arbitrary.

They are governed by the nature of oneness and Therefore are Necessary statements.

Theoretically, the same logical operation Could be Performed for each of the following conceptions of number, but in practice the process soon comes to an end because of the rapid Increase in complications, Which become too numerous to handle.

Every unit further introduces new properties and new modifications.

Thus, it is a property of the number four equations of the fourth degree can be solved, Whereas equations of the fifth degree can not.

The Necessary statement of the number four, Therefore, Is That, among other things, it is an apex and simultaneously the end of the preceding ascent.

Since each additional unit with one or more new mathematical properties Appear, the statements Attain such a complexity they can be longer in Formulated.

The infinite series of natural numbers Corresponds to the infinite number of individual creatures.

That series likewise Consists of Individuals, and even the properties of its first ten members represent if anything at all They represent an abstract cosmogony derived from the monad.

The properties of numbers are, However, simultaneously properties of matter, is reason Which Certain equations can anticipate its behavior.

Therefore I submit que other than mathematical statements (ie, statements implicit in nature) are likewise capable of pointing to realities beyond irrepresentable Themselves such, for example, the products of the imagination Those Which enjoy universal acceptance or are distinguished by the frequency of Their occurrence , like the whole class of archetypal motifs.

Just as in the case of some factors in mathematical equations we can not say to what physical realities They correspondence, so in the case of some mythological products we do not know at first what to psychic realities They refer.

Equations governing the turbulence of heated gases existed long before the problems of such gases had been precisely investigated.
Similarly, we have long been in possession of mythologems Which express the dynamics of Certain subliminal processes, though these processes were given names only in very recent times. Carl Jung, Memories Dreams and Reflections.

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Carl Jung on Phantasying in relation to Yoga Methods: East and West. **(2019-03-29 05:37)**

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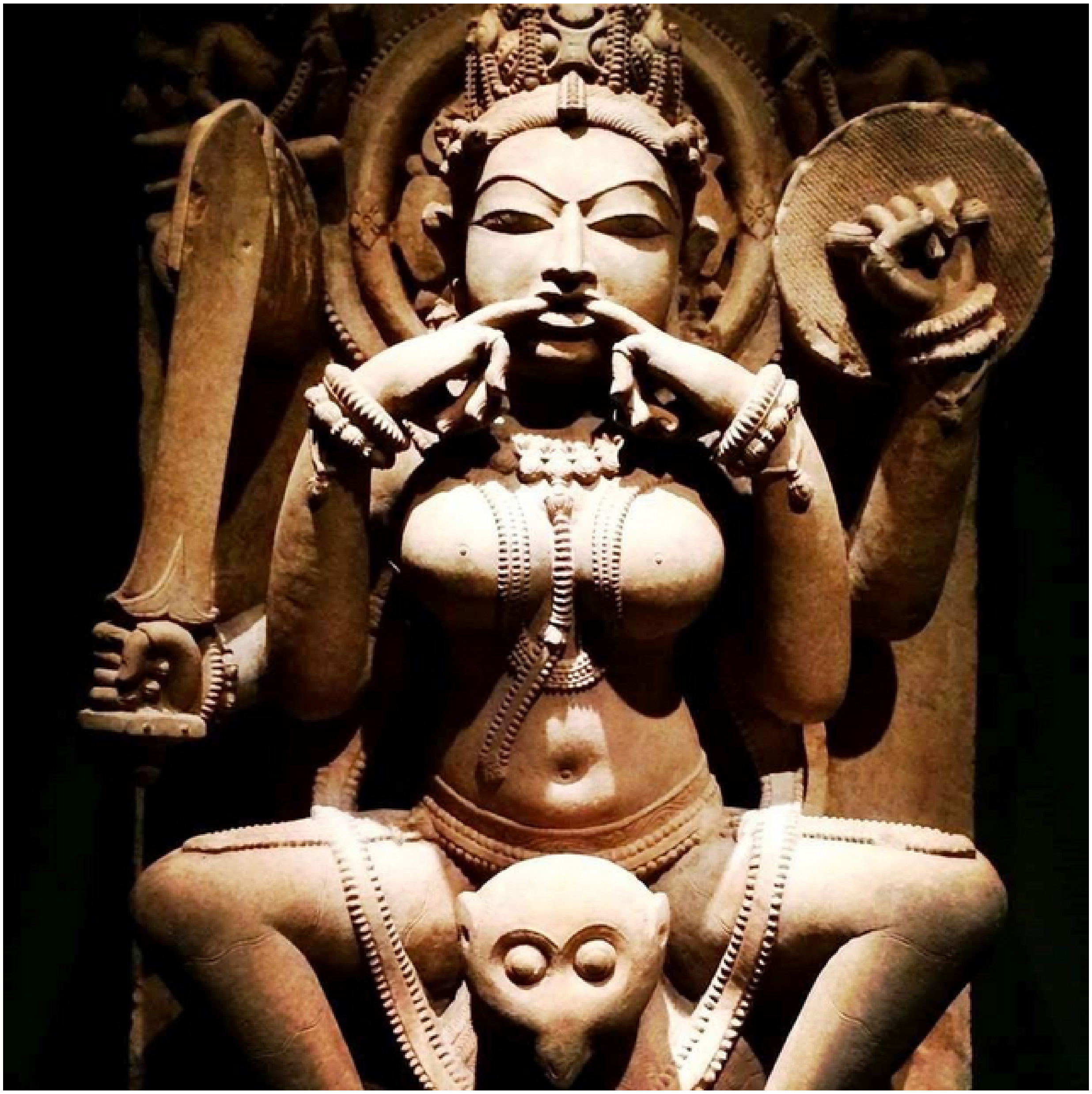


Lecture IV 24th May, 1935

Last time I spoke of phantasying in relation to the different methods of Yoga in the East and in the West.

We will continue this theme today, especially in its psychological aspect of active phantasying.

It is usually older and riper people who have these phantasies, younger people also have phantasies, but of a different kind, we must realise that there are phantasies and phantasies.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience.

There are exceptions, but only in neurotic and pathological cases should you employ this method with young people.

It is very inadvisable to make light use of these things, I warn everyone against it.

The method is indicated for older people but it is usually harder for them to apply.

I will give you a practical example of a normal woman, neither pathological nor neurotic.

She was an American, 55 years of age, highly educated in the natural sciences, and the head of a large college in America.

She came to me after the war saying that she had come not because I was a doctor but because I was a psychologist.

She was not ill but disorientated.

Naturally her profession brought her into contact with the young generation and she could not understand the post war phenomena, the vogue of sexual freedom.

The sudden release from the sexual taboo was bewildering to her; older people had not foreseen this and it disorientated many of them completely, particularly the well brought up and puritanical element in America.

She had been educated in such a respectable college that the women students never even saw a male corpse, all their studies being pursued on female corpses!

With this innocent outlook she was suddenly confronted with a state of things the description of which I will spare you, read Lindsay’s book if you want to know about it.

Things went, of course, much too far.

These cases of the sudden collapse of a taboo have parallels among the primitives; an eclipse of the sun or moon causes a panic which dissolves the taboo and results in wild promiscuity.

The same thing happened in the Panic caused by the Messina earthquake.

At the eleventh hour the life instinct asserts itself in order to procreate so that human life shall not be exterminated.

Post war psychology was a consequence of the panic of the war with results similar to those of the Messina earthquake.

This lady in her profession had many of these cases to handle and she became so confused that she eventually dropped the whole thing and took
a ship to Europe in order to ask me what it was all about.

She had noticed, that is, not consciously but somewhere she had a dim idea, that these things are infectious and that she herself had not wholly escaped.

But with a lady of her age and upbringing it is unthinkable that she should do anything practical about it and her fear made her react negatively to the whole thing and to the young people who brought her these problems.

The result was a growing condition of inferiority and a feeling that she was not up to her work.

Everybody in her position and with her up-bringing would have reacted in much the same way.

What she saw was the coming up of the inferior man; the outburst of crime, detective stories, gangsters, the popularity of the criminal
film, are all part of the same thing.

She did not realise that her situation could also be found among the primitives because she thought the white man stood miles above and
beyond them.

The case would have been simpler had the patient been younger because then she would not have been so adapted in her life.

In dealing with older people it is more difficult to make them see that what they hate so much is happening also in them, for this is just what
they are terrified of.

At their age these things make nonsense, they cannot live them, so they get into a wild panic.

It is in no way a situation to be taken lightly, if you ever get into a similar one you will realise how tragic it is.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche.

You cannot go back to the psychology of forty years ago.

At an age which starts at about 45 the feeling makes itself felt which is expressed in the French bon mot: "Combien je regrette rna jambe bien faite, et le temps perdu".

This lady had not married for many excellent reasons.

Her very first dreams showed that she had many phantasies but she could not reach them because the fear of regression stood between.

The task was not to push her back into instinctive psychology, that is the task of young people, but for people who have lived most of their life
and have found an adaption, it makes no sense at all to go back into these adventures with bodies quite unsuited to them.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge.

The use of most of the instincts is obvious, sex, hunger, etc. but the purpose is not the meaning, that is something quite different.

The Yucca moth comes to maturity just as the Yucca bud opens.

Its father and mother are dead long before it comes out of the egg, yet it knows exactly what to do.

It collects pollen, rolls it into a ball, puts it on its thorax, and pushes it down so that the fruit of the Yucca plant is fertilized.

Then it lays fifty eggs.

If there were more, the plant would be destroyed, and then their means of subsistence would be gone.

Now who told the moth how many eggs to lay?

The moth is born with pictures, prepared in its system; the sun goes down and it knows that now it is the time to do this or that.

The instinct holds two aspects, the first is dynamic, pushing into action, but if there were only just action then eggs could be laid in any plant,
but it must be just the Yucca, so the moth has an image of that in itself in order to know what it should do.

These images are equal in importance to the action itself.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the
surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct.

In the collective unconscious the archetypes and the instincts are one and the same thing.

The English biologist Rivers refers to this as the "all or none reaction”, it goes right through or it does not start.

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the
meaning of it is, it just functions naturally.

But when the instinct becomes questionable, as always happens when you get older, you begin to wonder

what it all means; the split has
already appeared and the images are liberated.

The active side of the instinct has become less demanding so the side of the images is dominating, it is as if the moth stopped
and wondered " Why do I do this", as if it would like to free itself from blindly following its instinct and look at the pictures instead.

This leads to philosophic questions which seem absurd to people who are actively living their instincts.

Hesitation only comes when the instinct begins to weaken.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing
that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct.

When this process has a great deal of intensity, but remains in the unconscious, then these ideas get a strong hold in the unconscious which
dynamically influences the conscious, and a conflict ensues with neurotic complications.

Sexual perversions, for instance, often arise from this source, and this explains sudden abnormalities which appear in quite normal people.

They are not as a rule put into action but result in a perversion of phantasy.

How often do we hear of a respectable, elderly man who suddenly develops a penchant for the kitchen staff.

In such cases it is necessary to find the split in the instinct and to make it conscious, as it were to make the Yucca moth conscious of what it has done, and we must keep in mind that the possible explanation is that the moth did not act from biological, but from mythological reasons.

Experience with the primitives teaches us this.

The Great Spirit came to an Indian chief of forty in a dream and said to him:

"Now you will be a woman, you will eat with the women, sit with the women, and dress like a woman”.

He did so next day and of course he became taboo, mana, regarded as a wizard, and so on.

An image had detached itself from his natural instinct which turned him right round, but it does not usually work so
plastically or so quickly.

The natives who get the big dreams have lost their lust for fighting, their interest is now in the images instead of
being in life itself.

I will give you an example.

It concerns a man of fifty who found himself in the unpleasant situation of having to be a Don Juan.

He had to run after women, who in turn ran after him, and he had to envy every young couple he saw in the street, thinking that they
had what he was seeking.

I asked him why on earth he had to do this and he replied "They have a secret and I must discover it."

It turned out that he had a negative mother complex.

She was a remarkable woman, too strong for his father, and so of course she had phantasies of other men, which she repressed, and
because of this repression the interest naturally went over on to the only son.

She constantly told him how he should feel, and treated him as if his feelings were hers.

Men whose mothers have done this to them get sentimental ideas, they never think that a man is just moved by the sexual instinct, but
that he is moved by a noble motive, the girl might be hungry, or have some secret sorrow.

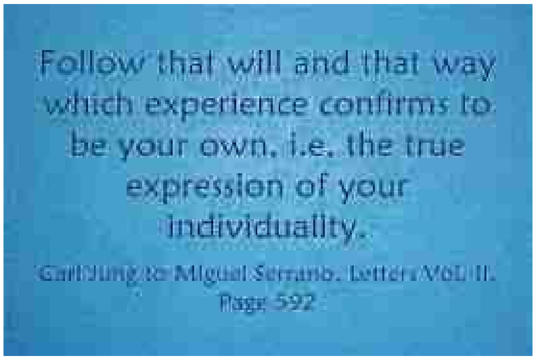
He made several girls very unhappy, and then they really were sad for his sadism had made them so, but he went on believing in his good
intentions .

He was continually seeking for something and became like Bernhard Shaw's figure in "Man and Superman".

His mother had poisoned his feelings with her criticism and constant guidance. Carl Jung, ETH Lecture IV 24 May 1935, Pages 212-214.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/54fb7-1.jpg`

Carl Jung: Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. **(2019-03-29 05:39)**

[1] 

Follow that will and that way which experience confirms to be your own, i.e. the true expression of your individuality.

Carl Jung to Miguel Serrano, Letters Vol. II, Page 592

To Father David

Dear Father David, 11 February 1961

After 6o years of experience I can wholeheartedly confirm my former dictum about the healing of neurosis.

As a neurosis starts from a fragmentary state of human consciousness, it can only be cured by an approximative totality of the human being.

Religious ideas and convictions from the beginning of history had the aspect of the mental pharmakon. They represent the world of wholeness in which fragments can be gathered and put together again.

Such a cure cannot be effected by pills and injections.

I thank you for your kind letter, which I appreciate all the more as I am not very popular either with theologians or my own guild.

It is astonishing and not astonishing.

I remain, dear Father David,

Yours very sincerely,

C.G. Jung

D . asked if Jung still adhered to his words in "Psychotherapists or the Clergy" (orig. 132) that "among all my patients in the second half of life . . . none . . . has been really healed who did not regain his religious outlook" (CW 11, par. 509) Carl Jung, Letters Vol. II, Page 625

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2f923-12bpharmakon.jpg`

Carl Jung: Only in our creative acts do we step forth into the light and see ourselves whole and complete.

(2019-03-29 05:43)

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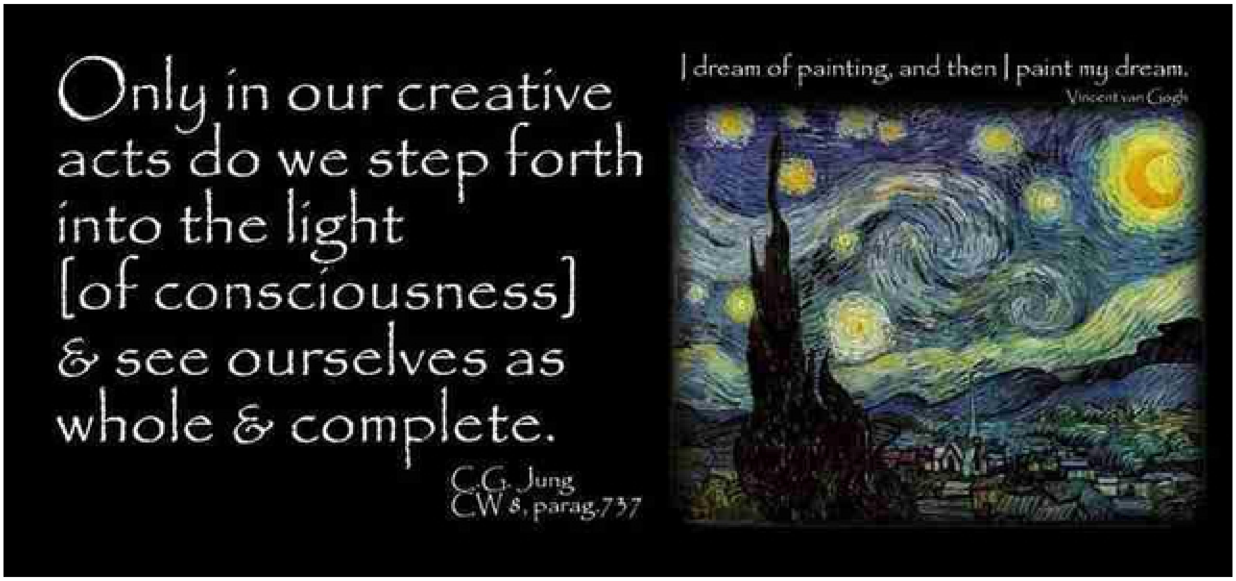

Only in our creative acts do we step forth into the light [of consciousness] & see ourselves as whole & complete.
C.G. Jung
CW 8, parag.737
I dream of painting, and then I paint my dream.
Vincent van Gogh

Nevertheless, we are beginning to feel the consequences of this atrophy of the human personality. Everywhere one hears the cry for a Weltanschauung; everyone asks the meaning of life and the world.

There have been numerous attempts in our time to put the clock back and to indulge in a Weltanschauung of the old style—to wit, theosophy, or, as it is more palatably called, anthroposophy.

But if we do not want to develop backwards, a new Weltanschauung will have to abandon the superstition of its objective validity and admit that it is only a picture which we paint to please our minds, and not a magical name with which we can conjure up real things.

A Weltanschauung is made not for the world, but for ourselves.

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world.

Only when mirrored in our picture of the world can we see ourselves in the round.

Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Para 737.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4602b-12bcreative.jpg`

Donald "Skip" Conover’s " Carl Jung Depth Psychology Reading Group" Videos **(2019-03-29 06:37)**

Below is a link to "Carl Jung Depth Psychology Reading Group" Videos

[1]Carl Jung Depth Psychology Reading Group

1. `https://www.youtube.com/channel/UCWqv_8eLqnb4bxTV44QwvrQ`

Carl Jung: His craving for alcohol was the equivalent on a low level of the spiritual thirst... **(2019-03-29 08:26)**

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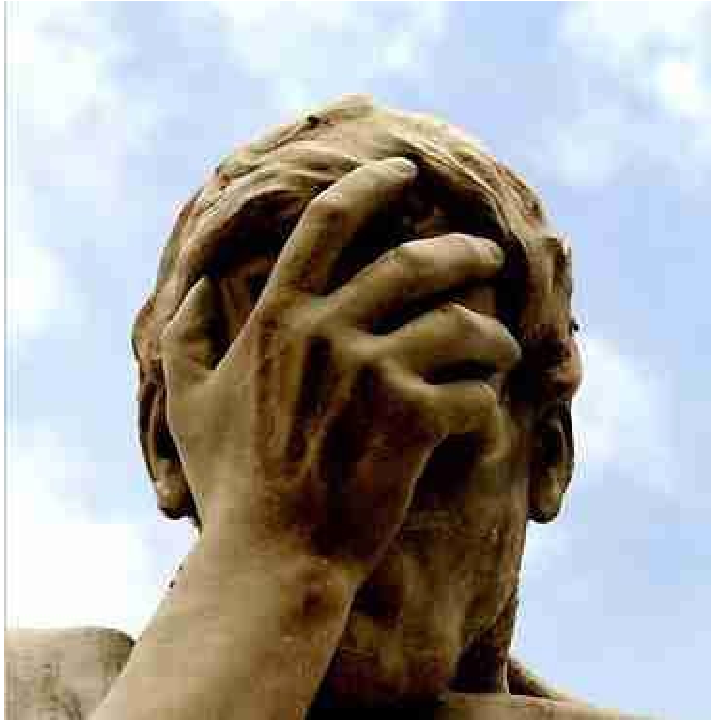

To William G. Wilson

Dear Mr. Wilson, 30 January 1961 Your letter was very welcome indeed.
I had no news from Roland H. any more and often wondered what has been his fate.

Our conversation which he has adequately reported to you had an aspect of which he did not know. The reason was that I could not tell him everything.

In those days I had to be exceedingly careful of what I said.

I had found out that I was misunderstood in every possible way. Thus I was very careful when I talked to Roland H.

But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.

You might be led to that goal by an act of grace or through a personal and honest contact with friends or through a high education of the mind beyond the confines of mere rationalism.

I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obviously the best one.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.

An ordinary man, not protected by an action from above and isolated in society, cannot resist the power of evil, which is called very aptly the Devil.

But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Roland H.

But I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view about the misleading platitudes one usually hears.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

The helpful formula therefore is: spiritus contra spiritum. Thanking you again for your kind letter,
I remain,

Yours sincerely,

C.G. Jung

"As the hart panteth after the water brooks, so panteth my soul after thee, 0 God" (Psalm 42:1). Carl Jung, Letters Vol. II, Pages 623-624

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f4280-alcohol.jpg`

Carl Jung: The idea [of the mandala] is that one should not leave the center... (2019-03-29 08:30)

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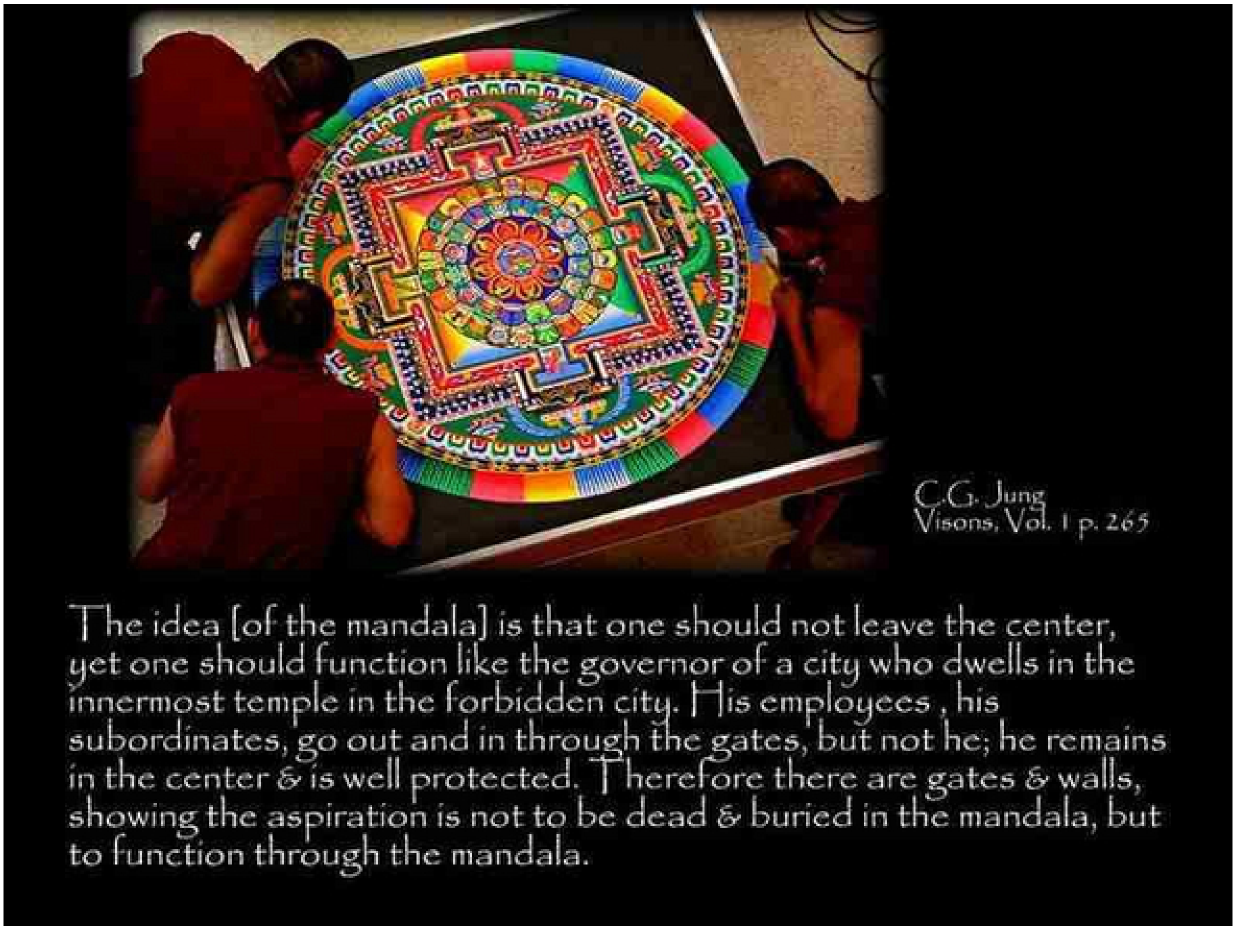

C.G. Jung
Visons, Vol. 1 p. 265

The idea [of the mandala] is that one should not leave the center, yet one should function like the governor of a city who dwells in the innermost temple in the forbidden city. His employees , his subordinates, go out and in through the gates, but not he; he remains in the center & is well protected. Therefore there are gates & walls, showing the aspiration is not to be dead & buried in the mandala, but to function through the mandala.

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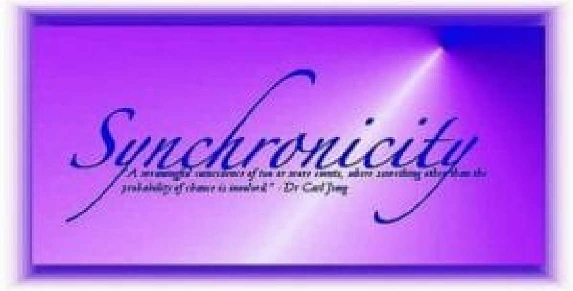
Therefore there are gates and walls, showing the aspiration is not to be dead and buried in the mandala, but to function through the mandala. Carl Jung, Visions Seminar, Page 265.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d95f6-12bmandala.jpg`

Carl Jung on "Synchronicity" - YouTube (2019-03-29 09:49)



[1]Carl Jung on "Synchronicity" - YouTube

1. `https://www.youtube.com/watch?v=9EkmbHEmV18`

Carl Jung on "St. Paul" - Anthology (2019-03-29 15:01)

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Page 183.

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl

Jung, CW 11, Para 529

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

St. Paul’s teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

What, finally, does it mean when St. Paul confesses: “The evil which I would not, that I do”? Carl Jung, Memories Dreams and Reflections, Page 353

I sometimes feel that Paul’s words ‘Though I speak with the tongues of men and of angels, and have not love” might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung, Memories Dreams and Reflections, Page 353

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Page 120.

The new man of St. Paul’s early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

The tragedy of my youth was that I saw my father, before my eyes, so to speak, break to pieces against the problem of his faith and come to an early death. This was the objective, external event that opened my eyes to the significance of religion. Subjective, inner experiences prevented me from drawing from my father’s fate negative conclusions with regard to faith that would otherwise have been obvious. I grew up, after all, in the heyday of scientific materialism .... I had to rely on experience alone. Paul's experience in Damascus was always before me .... Carl Jung, Jung by Gerhard Wehr, Page 49

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Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

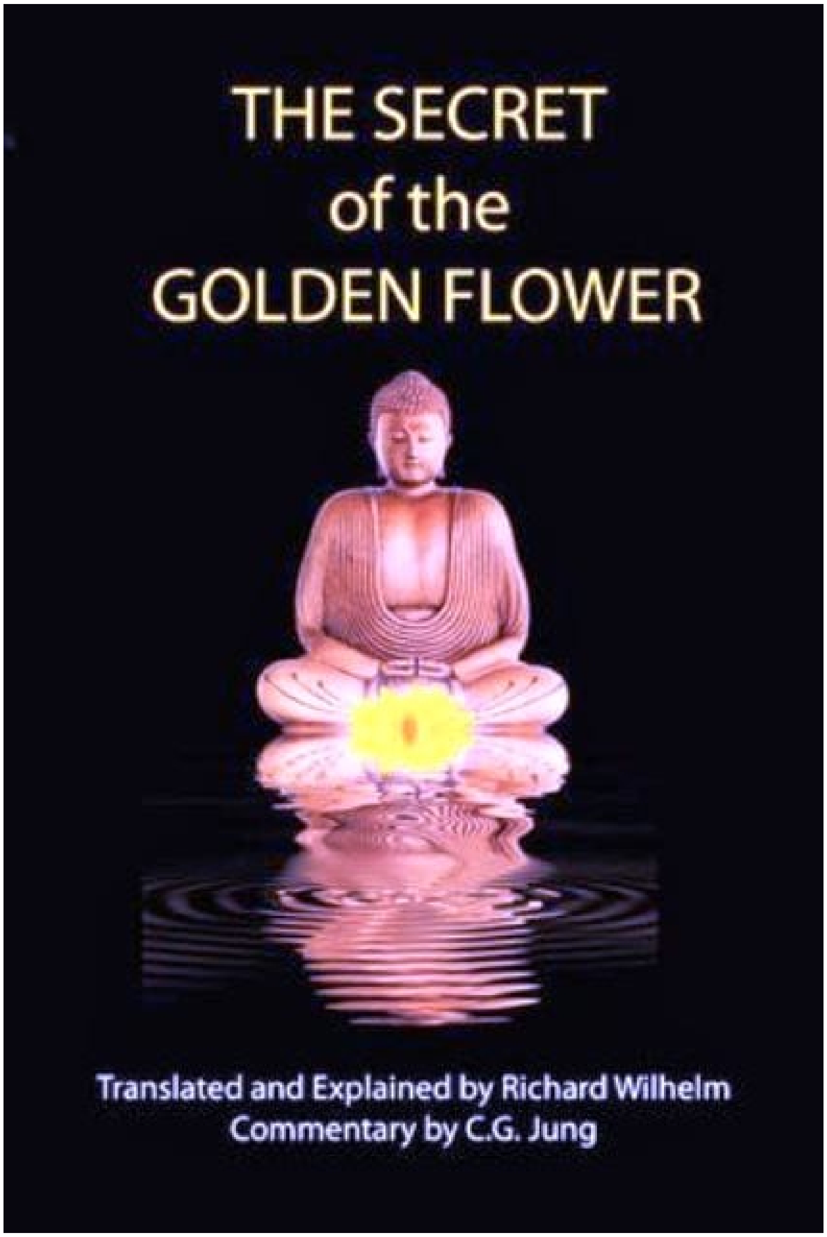
From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities. Carl Jung, Letters Vol. II, Page 258.

The Christian during contemplation would never say "I am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is atman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

In Christianity the life and death of the God-man, as a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man Carl Jung, CW 12, Para 415

This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius 168 the rapacious wolf "in its good part" signifies the apostle Paul, but "in its bad part" the devil Carl Jung, CW 14, Para 147

The Secret of the Golden Flower **(2019-03-30 04:23)**



THE SECRET
of the
GOLDEN FLOWER

Translated and Explained by Richard Wilhelm
Commentary by C.G. Jung

The Secret of the Golden Flower

This eighth-century Chinese book, which Jung described as a Taoist-alchemical tract, had a major influence on his mature thinking. In 1928 he received a German translation from Richard Wilhelm (1873-1930), a distinguished German sinologist.

In Memories, Dreams, Reflections Jung states that "light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower."

Jung’s intense study of alchemy subsequently occupied him to such an extent that he discontinued work on the Red Book.

At Wilhelm’s request, Jung wrote a commentary on the Secret of the Golden Flower, which forms the preface of the book.

[The post below can be difficult reading and should be read slowly and more than once as it reflects the Taoist view on the structure and dynamics of the Human psyche. In an attempt to assist the reader in not getting captured within a “web of words” the English translation of some Chinese terms are given below.]

Tao = Meaning
Hsing = Essence [Logos]
Ming = Life
Hsin = Heart
Sheng = Born
Hun = Animus
P’o = Anima]

The Psychological and Cosmological premises of The Secret of the Golden Flower:

Out of Tao, that is to say, out of the T’ai Chi, there develop the principles of reality; the one pole being light (yang) and the other darkness (yin).

Among European investigators, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature.

Yin is shadow, therefore the north side of a mountain and the south side of a river (because during the day the position of the sun makes the river appear dark from the south). Yang, in its original form shows flying pennants, and, corresponding to the character yin, is the south side of a mountain and the north side of a river.

Starting with the meaning of “light” and "dark” the principle was then expanded to all polar opposites, including the sexual.

However, both yin and yang are only active in the realm of phenomena, and have their common origin in an undivided unity, yang as the active principle appearing to condition, and yin as the passive principle seeming to be derived or conditioned.

It is therefore quite clear that a metaphysical dualism is not at the bottom of these ideas.

Less abstract than yin and yang are the concepts of the creative and the receptive (Ch’ien and K’un) that originate in the Book of Changes [I Ching], and are symbolized by Heaven and Earth.

Through the union of Heaven and Earth, and through the activity of the two primordial forces within this scene (an activity governed by the one primal law Tao), there develop the " ten thousand things that is, the outer world.

Viewed objectively as a physical organism, which in all its parts is also a small universe (Hsiao T’ien Ti) man is one of the “ten thousand things.”

So, according to the Confucians, the inner nature of man comes from Heaven, or, as the Taoists express it, it is a phenomenal form of Tao.

In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).

The character for essence (hsing) is made up of those for heart (hsin), and origin, being born (sheng). The heart (hsin), according to the Chinese idea, is the seat of emotional consciousness, which is awakened through feeling reactions to impressions received from the external world by the five senses.

That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a transcendental super-consciousness condition, is essence (hsing).

Varying according to the more exact definition of this concept, essence is either originally good, if looked at from the standpoint of the eternal idea, or it is originally evil or at least neutral (if taken from the standpoint of empirical evolution), and has to be made into something good by a long development of custom.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.

Both principles are, so to speak, super-individual. Man as a spiritual being is made human by essence (hsing).

The individual man possesses it. but it extends far beyond the limits of the individual. Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will.

Confucianism sees in it a Heaven-made law to which man must adapt; Taoism takes it as the multi-colored play of nature which cannot evade the laws of Tao, but which, as such, is pure chance; Chinese Buddhism sees it as the working out of karma within the world of illusion.

To these dualities there correspond in the corporeal-personal man the following bi-polar tensions.

The body is activated by the interplay of two psychic structures: first, hun, which I have translated as animus the masculine soul, because it belongs to the yang principle, and secondly, p'o, which belongs to the yin principle, and is rendered by me as anima.

Both are ideas coming from an observation of the events connected with death, and therefore both contain in their written form the sign for daemon, that is, the departed one (kuei).

The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays.

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life.

In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. The animus dwells in the eyes, the anima in the abdomen.

The animus is bright and active, the anima is dark and earth-bound. The sign for hun (animus) is made up of the character for "daemon" and "cloud", while that for p’o (anima) is composed of the characters for "daemon" and “white.”

This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this.

None the less we must be cautious in the matter of derivations, because the most ancient script known in China had no sign for daemon, and so we may perhaps be dealing with primordial symbols whose derivations are lost.

In any case, animus (hun) is the light, yang-soul, while anima (p’o) is the dark, yin-soul.

The usual, unchecked, that is, downward movement of the life-processes, is the one in which the two souls are related as the intellectual and animal factors.

As a rule, it will be the anima, the blind will, which, goaded by passions, forces the animus or intellect into its service.

At least the anima will do this to the extent that the intellect directs itself outward, whereby the powers both of animus and anima leak away and life consumes itself.

A positive result is the creation of new beings in which life continues, while the original being externalizes itself and "ultimately is made by things into a thing".

The end result is death.

The anima sinks, the animus rises, and the ego, robbed of its strength, is left behind in a dubious condition.

If the ego has acquiesced in the "externalization” it follows the downward pull, and sinks into the dull misery of death, only poorly nourished by the illusory images of life which it still attracts to itself without being able to participate in anything actively (hells, hungry souls).

But, if the ego has made an effort to strive upward in spite of the process of "externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts.

In both cases, if the ego follows the anima, the personal element retreats and there ensues an involution corresponding to the amount of "externalization.”

The being then becomes an impotent phantom because the forces of life fail and its fate is ended. It now partakes of the fruits of its good or bad deeds in heavens or hells, which, however, are not external things, but purely subjective states.

The more the being is sunk in these states, the more entangled in them it becomes, till finally it disappears from the plane of existence, of whatever nature that may have been, and then by entering a new womb begins a new existence formed out of its supply of images and memories.

This condition is the state of the daemon, the spirit, the departed one, the one who withdraws.

The Chinese word for this ghost-being is kuei, often wrongly translated by "devil.”

If, on the other hand, it has been possible during life to set going the "backward-flowing”, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place.

They are recognized but not desired.

Thus the illusion is robbed of its strength. An inner, ascending circulation of forces takes place.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world.

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence.

Such an ego is a god, Deus, Shen. The character for shin means to expand, to produce an effect, in a word, the opposite of kuei.

In the oldest Chinese script, it is represented by a double serpentine coil, which can also mean thunder, lightning, electrical activity.

Such a being survives as long as the inner rotation continues.

Also, it can invisibly influence men to great thoughts and noble deeds.

The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity.

But there remains a limitation.

These beings retain a personal character, and are therefore subject to the effects of space and time.

Neither are they immortal any more than Heaven and Earth are eternal.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things.

A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One,

Tao. Herein lies a difference between Buddhism and Taoism.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion.

If Nirvana may not be explained as death, cessation, still it is something transcendent.

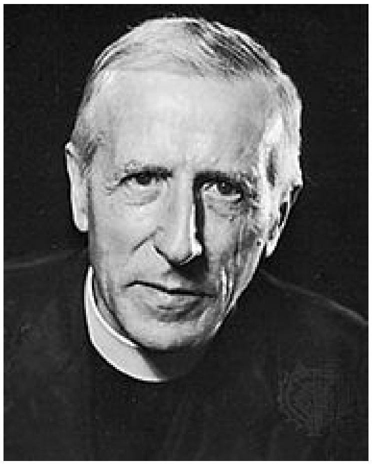
In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience.

That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Richard Wilhelm, The Secret of the Golden Flower.

https://ia801605.us.archive.org/22/items/TheSecretOfTheGoldenFlowerByRicha rdWilhelmAndCarlJung/The %20Secret %20of %20the %20Golden %20Flower %20by %20Richard %20Wilhelm %20and %20Carl %20Jung.pdf

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ea02c-gold.jpg`

A Blind Alley to be Avoided: Isolation (2019-03-30 04:28)

[1] 

A Blind Alley to be Avoided: Isolation

WHEN MAN has realized that he carries the world's fortune in himself and that a limitless future stretches before him in which he cannot founder, his first reflex often leads him along the dangerous course of seeking fulfillment in isolation.

In one example of this-flattering to our private egotism- some innate instinct, justified by reflection, inclines us to think that to give ourselves full scope we must break away as far as possible from the crowd of others. Is it not in our aloofness from our fellows, or alternatively in their subjection to ourselves, that we will find that 'utmost limit of ourselves' which is our declared goal? The study of the past teaches us that, with the onset of reflection, an element partially liberated from phyletic servitudes began to live for itself. So is it not in a line continuous with that initial emancipation that further advance must lie?

To be more alone so as to increase one's being. Like some radiating substance, mankind would in this case culminate in a dust of active, dissociated particles. This doubtless would not mean that a cluster of sparks would be extinguished in darkness, for that would involve the total death whose hypothesis we have just eliminated by our fundamental option. Rather it would involve the hope that, in the long run, some rays, more penetrating or luckier than others, would finish up by finding the path sought from the outset by consciousness, groping for its consummation. Concentration by decentration from the rest; solitary, and by dint of solitude the elements of the noosphere capable of being saved would find their salvation a t the extreme limit of, and by the very excess of, their individualization. It is rare around us for extreme individualism to go beyond the bounds of a philosophy of immediate enjoyment and feel the need to come to terms with the profound requirements of action.

Less theoretical and less extreme, but all the more insidious, is another doctrine of ’ progress by isolation ’ which, a t this very moment, is fascinating large sections o of mankind-the doctrine of the selection and election of races. Flattering to collective egotism, keener, nobler and more easily aroused than individual egotism, racialism has the virtue in its perspectives of accepting and extending rigorously, just as they occur, the lines of the tree of life. What indeed does the history o f the animate world show us but a succession of ramifications, springing up one after the other, one on the top of the other, through the success and domination of a privileged group ? And why should we be exempt from the general rule? why should there not be once again between us the struggle for life and the survival of the fittest ; the trial of strength ? The super-man should, like any other stem, be an offshoot from a single bud of mankind.

Isolation of the individual or isolation of the group: here we have two different forms of the same tactics, each seemingly able to produce a plausible justification by pointing to the methods pursued by life for its development right down to us. W e shall be seeing later wherein lies the attraction (or perversity) of these cynical and brutal theories in which, however, a noble passion may also stir. We shall also see why, faced with one or other of these calls to violence, we cannot help sometimes being deeply responsive. They involve a subtle deformation of a great truth.

What matters at the moment is to see clearly that those in both groups deceive themselves, and us too, inasmuch as, ignoring an essential phenomenon-the ’natural confluence of grains of thought ’they disfigure or hide from our eyes the veritable
contours of the noosphere and render biologically impossible the formation of a veritable spirit of the earth. Pierre Teilhard de Chardin; The Phenomenon of Man; Pages 237-239.

1. `http://upload.wikimedia.org/wikipedia/en/thumb/a/ac/Teilhard_de_Chardin%281%29.jpg/190px-Teilhard_de_Chardin%281%29.jpg`

Carl Jung: I had to think of my American visitors who fly over in six hours and are still in America for several days, (2019-03-30 04:31)

[1]

To Roger Lass

Dear Mr. Lass, 11 February 1961

It seems to me-to judge from your expose-that you have a correct idea of my leading thoughts.

Only, in par. 6, I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

I find that this "choice" is in many cases rather a fate than a voluntary decision.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice.

They are, as a matter of fact, dominants up to a certain point.

That is the reason why one is confronted with an archetype, because we cannot undo it by merely making it conscious. It has to be taken into account and that is the main task of any prolonged analysis.

The deviation from the dominants causes a certain dissociation, i.e., a loss of vitality, what the primitives call "a loss of soul."

The primitive has a very keen realization in this respect.

I would mention the story of a primitive Negro who had been invited to be driven in a car. After half an h our he asked the people to stop.
He stepped out and stretched himself on the ground.

They asked him whether he was sick, and he said "no," he felt all right, but he had just to wait for his soul that had remained behind, as they went too fast for it.

I had to think of my American visitors who fly over in six hours and are still in America for several days, without noticing it.

Your expose is perfectly clear otherwise and it can serve you well in your further investigations.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 625-626

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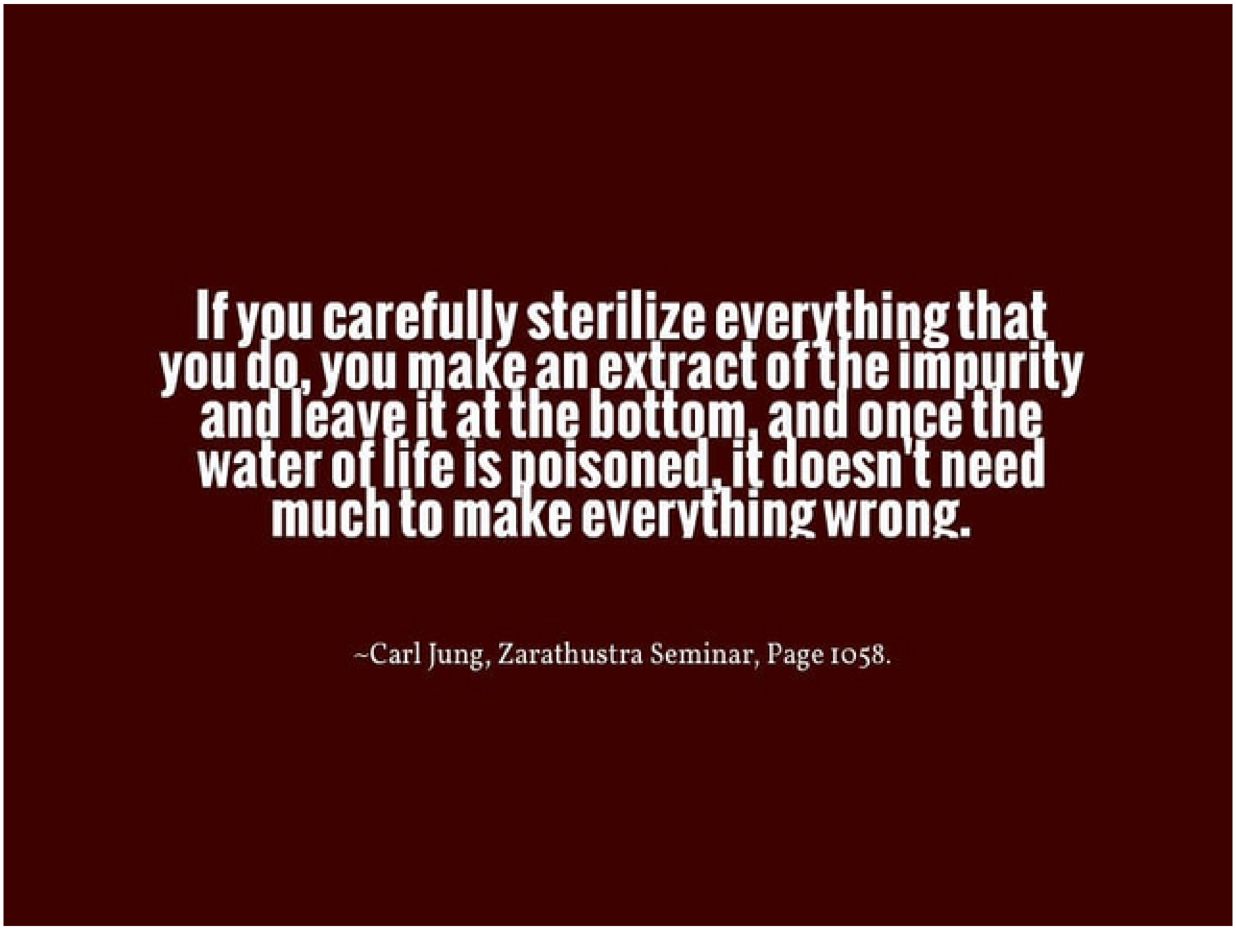
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b6364-12bswiss.jpg`

Carl Jung: If you extract the impurity (2019-03-30 04:32)

[1]



If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.

~Carl Jung, Zarathustra Seminar, Page 1058.

If you identify with the distinguished figure, all the minor qualities have no place in that image, but are excluded, and they will heap up and cover the fountain of life, which is of course the unconscious.

Out of the unconscious flows the well of life, and what you don't accept in yourself naturally falls back into that well and poisons it; when you don't recognize certain facts, they form a layer in the unconscious through which the water of life must come up, and it will be poisoned by all those things you have left down below.

If they are accepted in your conscious life, then they are mixed with other more valuable and cleaner substances, and the odious qualities of the lower functions disappear more or less.

They only form little shadows here and there, sort of spice for the good things.

But by excluding them, you cause them to heap up and they become entirely evil substances; for a thing to become poisonous, you only need to repress it.

If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.
Carl Jung, Zarathustra Seminar, Page 1058.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/6ee63-21a.jpg`

Carl Jung: The debt we owe to the play of imagination is incalculable. (2019-03-30 04:56)

[1]

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet come to birth.

The debt we owe to the play of imagination is incalculable.

It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

It must not be forgotten that it is just in the imagination that a man's highest value may lie.

I say "may" advisedly, because on the other hand fantasies are also valueless, since in the form of raw material they possess no realizable worth.

In order to unearth the treasures they contain they must be developed a stage further.

But this development is not achieved by a simple analysis of the fantasy material; a synthesis is also needed by means of a constructive method. Carl Jung, CW 6, Page 63, Para 93

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/04407-72bplay.jpg`

Carl Jung on “Complexes” and “Ideas.” (2019-03-30 05:06)

[1]

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.
– Carl Jung, "The Undiscovered Self," CW 10, par. 491
FrithLuton.com

Lecture I 3rd May, 1935

I will give you a short resume of the themes which were treated in the lectures which I have given during the last year.

We spoke principally of methods, and first amongst these of association tests, intended to find the feeling toned complexes in the unconscious.

Complexes are autonomous; their autonomy is shown by the way they influence and change conscious intentions.

They cause:

1) Forgetfulness: We forget a word, usually a name. It is kept back by its relation in the unconscious to the complex. I am not speaking of common forgetfulness which is quite a different thing, but of abnormal forgetfulness.

2) Lapsus linguae: using the wrong word in the wrong place. The complex often plays the role of the little devil in this respect.

3) Misunderstanding: if we are speaking of anything in the neighbourhood of a complex we must take great care that we are not misunderstood, for the complex will use its language instead of ours if it possibly can.

4) Involuntary facial expressions : most people cannot control their facial expressions, only a skilled actor can do this. If a complex
is touched our faces, or perhaps our hands, betray us.

5) Emotion: when a feeling toned complex is touched, people become upset emotionally. When we do not understand our emotion we feel quite innocent about it, but its cause can usually be traced to the complex. Such reactions can take place without our conscious knowledge, or, perhaps we recognise the emotion at the beginning, but then another long wave of affect takes place unnoticed which is expressed in bodily reactions, such as perspiration.

These experiments make it possible for us to get some idea of unconscious affects and complexes.

Patients come to analysis knowing nothing whatever about these; it is impossible to make a direct approach but if I ask them, for instance, what they think I think they usually become very eloquent! Complexes can also
be called fragmentary souls.

Secondly we spoke of dreams and, as we did so, it became apparent that dreams have something of the quality of autonomous complexes.

The complex often appears quite nakedly in a dream as it never does in the conscious, but it is always expressed in curious and indirect language.

We saw that we must find the associations in order to widen the field of the dream and to see where it connects with consciousness.

It is also necessary to pay attention to the psychic atmosphere of the dream images.

By these means we can arrive at its meaning.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material.

Many dreams come from split off psychic contents, if I try to dissociate myself from something I am very likely to dream of it.

People with a narrow consciousness often have meaningful dreams, especially those who have great trouble in seeing who they are and where they belong; many people spend their entire lives without being able to discover this.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis.

Some dreams spring from contact with basic archetypal contents of the unconscious, contents which have never been anywhere near consciousness.

I will give you some diagrams to make this clearer.

Diagram I

Diagram I.

a) is the circle of consciousness;
b) is an unpleasant content which has been made taboo, what the English call a "skeleton in the cupboard".
It is driven out, and made autonomous.

Diagram II.

Here the reverse process has taken place;

b) the complex, has remained fixed and a) the conscious, has moved away from it.

This is a question of two different types.

The type represented in the first diagram is more hysterical, and the second appears to be more normal for he keeps the abnormal thing out of his everyday life, but unintentionally he is always affected by it.

Diagram III.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche.

This diagram is of a normal man who knows the positive and negative aspects of his conscious,

a), but who does not reckon with the fact that his conscious is contained in a far larger unconscious which has its own complexes,

b). People who deny their complexes become separated from their energy because there is no energy without complexes.

If all the conflict is in the archetypes, then the energy is all in the unconscious; this state of things continues until life produces a situation which constellates the archetype in us.

When this happens the complex takes on a tremendous growth.

It is, of course, essential to become conscious of what is happening and by this we can gain a heightened consciousness; if we do not gain this consciousness the energy is lost, it disappears into the unconscious again.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness.

I did not say very much about the mechanism of dreams, I will give you some main points on that subject now.

1. Contamination.

This is the central point which relates innumerable things to each other.

It consists of unlimited contact with all possible images that are drawn from thousands of things which we would never have thought of putting together.

I will give you an example in the form of a task.

Choose some simple thing, a table, for example.

The wood that it is made of, its size and such facts come to our mind at once; but the whole world stands in some relation or other to it.

A cloth, for instance, has a direct relation to it, but it seems a far cry from a table to Julius Caesar, the sequence, however, leads us there quickly if we know it.

The famous German word "Zug”, of which Mark Twain complains, connects an amazingly long and various list of things.

The understanding is inactive while we dream; if we take hold of one piece of the fabric of contamination, any of the innumerable things with which it is connected may come up with it.

In the conscious we concentrate on the meaning of the word, and we prevent ourselves from giving it too wide a meaning.

But this is reversed in the unconscious, so that not only the one word is brought up, but all words in its proximity.

You can see this very clearly in psychotic states.

I will give you some examples.

I had a patient in an asylum who always called herself “die Lorelei”.

I asked her why, and she replied that she had been in the asylum for a long time and that each time she told the doctor she should be let out, because she was the Czar, the Grand Mogul, or some such person, he always replied "Ich weiss nicht was solidas bedeuten" so of course she must be the Lorelei!

She also called herself the silver island and had a dream of an island consisting of a silver mountain.

She explained this by saying "Silence is golden and speech is silver" and that she talked a lot so she
was silver.

You can really say anything when you begin to think in this way.

Another patient said that he was Socrates’ representative, because like him he had suffered for many years in prison - the asylum.

We sometimes get dreams in which we cannot form the content, and what happens to us while asleep, happens to the insane while they are awake.

1. Condensation.

This is a stronger form of contamination, it does not only connect but condenses innumerable things.

The crab-lizard monster, which we spoke of last year, is such an image.

1. Doubling, or multiplication, is the opposite of condensation.

Certain people, or experiences, appear doubled, or multiplied.

1. Concretizing.

It is as if the unconscious could not think logically so that it expresses itself in little stories; it often, for instance, represents complexes by people, who can be either real or imaginary. In our conscious life we often pick out a friend or enemy to be our bete noire, he has the qualities we do not wish to see in ourselves and we stick very closely to him.

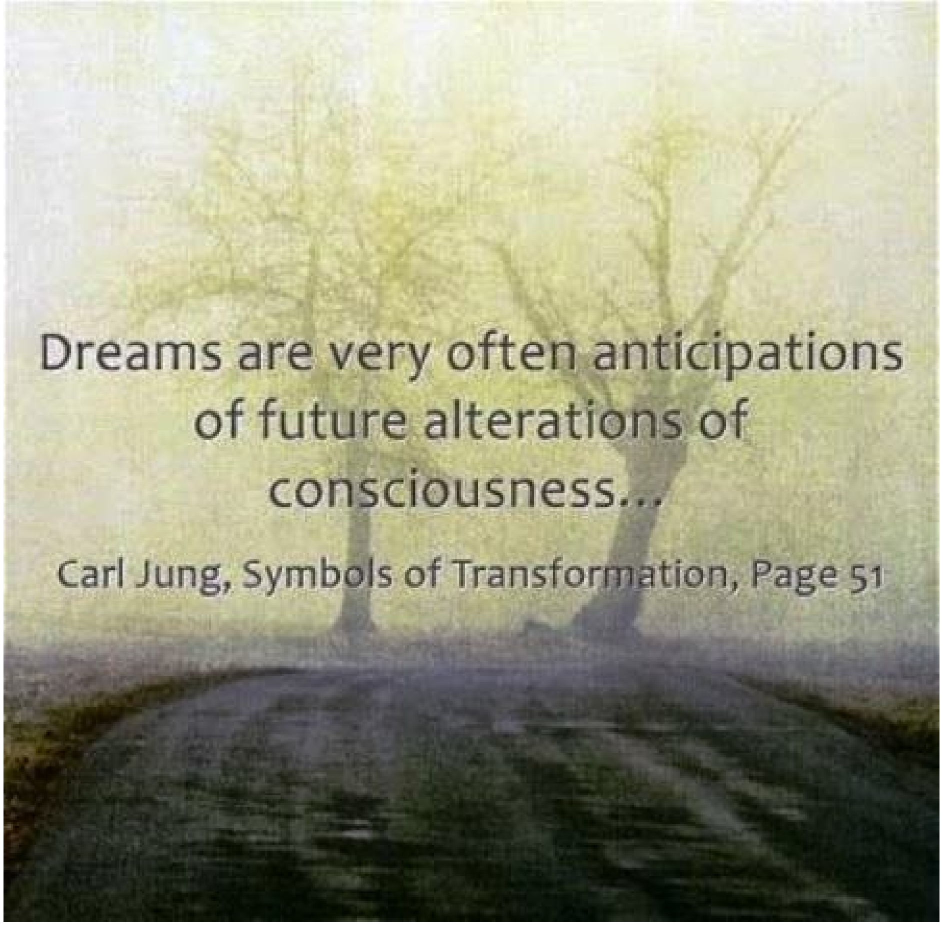
1. Dramatizing. This is a mechanism which dramatizes everything that happens.
2. Archaic Mechanism.

This is translating things into archaic forms, into animals which app ear in fairy tales and the such like. Carl Jung, ETH Lecture 1May1935, Pages 201-204.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/dc1dc-1.jpg`

Carl Jung on Complementary and Compensatory Dreams. (2019-03-30 05:09)

[1]



Dreams are very often anticipations of future alterations of consciousness...
Carl Jung, Symbols of Transformation, Page 51

Lecture II 10th May, 1935

Last time we made a brief survey of the unconscious composition of dreams.

Today we will speak of the Function of the Dream.

There are two classifications: (1) complementary, (2) compensatory.

(1). Th e complementary classification.

The elements which have not been present in daily consciousness are automatically brought forward.

A certain situation, for example, occurred during the day, we only noticed one aspect of it and did not see all round it.

The other aspects and contents, therefore, were left out either intentionally or unintentionally and they automatically come up in dreams.

(2). The compensatory classification.

Here, on the other hand, we see that psychic material entering into dreams which belongs to the idea of the totality of the personality.

It is as if there were a direct intention to give all the material that is needed to complete the conscious situation.

In the second case we must speak of tendency, of intention, to give these things to consciousness.

But in using the terms tendency and intention we carry a conscious point of view into the unconscious, and we do not know if this is permissible.

The totality of the psyche consists of both the conscious and the unconscious, possibly this gives us the right, but we must admit that only a few dreams substantiate this.

Dreams certainly do hit the vital point with great precision.

Antique culture always regarded them as messengers, and we cannot afford to ignore the opinions of antiquity, because the ancients had a psychology which was much broader than ours for they saw a much simpler world than we do.

We cannot hear our own voices for the newspapers, but they had time to listen to their inner experiences.

So the conceptions of antiquity point more to a compensatory point of view than to a complementary one.

It is as if a transcendental subject existed beyond the ordinary empirical subject, and as if this transcendental subject threw light on the conscious standpoint.

Then the question arises why, if a transcendental subject exists, does it not speak in reasonable language?

One can only say that such a purpose must use the material available to it and this material consists of the contents of the unconscious all of which are influenced by the contamination of which we spoke last time, and that material necessitates a very different language from that of our own conscious world.

The conscious, in order to speak reasonably, is forced to exclude many aspects and contents of a situation, but to exclude is not the function or the purpose of the transcendental subject which, by its very nature, is forced to use a wider and more comprehensive form of speech.

It is not dealing with conscious material, so there only remains a contaminated material which resembles the speech of the primitive who does not see things as differentiated.

He is in participation, which we are now calling contamination.

It is impossible for us to see how a primitive identifies himself with a crocodile, but this is the result of his contaminated mental condition.

In a sense, he is a crocodile because he can be as dangerous as a crocodile, and an eagle when he is as fearless as an eagle, he is a clan brother of both.

The primitive can even go into the water with the conviction that the crocodile will not eat him, for contamination is so natural to him that he will even trust his life to it.

We dream of a combined figure with the face of the real father, the figure of an uncle, and the gestures of an Esteemed teacher.

This figure is formed from all the people who from professional or family connections have been associated with us in a fatherly aspect, they are all contaminated and made into one figure by the unconscious.

It is as if the transcendent function had to express itself through turbid, obscure material.

This is very clearly visible in the material of the insane.

If you ask me for my interpretation of the function of the dream I must reply that I gave both these aspects, because though I have known many dreams which could be satisfactorily explained by the complementary classification, I have also known many which could not.

This latter kind of material forces me to think that tendency and intention do exist, and that the human personality consists of two important parts, one of which often possesses a greater and riper knowledge than the conscious subject.

Dreams sometimes refer to things ten years before the conscious has any idea of their existence, this leads us to believe in the anticipatory quality of dreams.

Use of dreams.

I can touch on this point very briefly.

Their main use is to throw light on a dark situation, and to enlighten that which he cannot see through.

In practical analysis they often reveal things which we could never reach through asking questions of the patient; so we turn to dreams to show us what tendencies and possibilities exist which can be brought into daily life.

The conscious can plan great things which it is quite unable to reach and dreams often show us a door leading to a possibility that we could never conceive of consciously.

It is contamination itself which shows us these unguessed connections; in the clear rooms of our consciousness we lock the door on just those contents, seemingly irrelevant, that could help us.

Often easy ways lie close at hand though they are invisible to our consciousness.

The special purpose of this process is that these contents should not be regarded as merely interesting, but should be put into daily life.

Only when they are integrated have they really fulfilled their functions.

We have spoken of methods by which to see the dark processes of the unconscious and we have learnt that long sequences roll on continuously and that our dreams are pieces of this process.

The fact that these contents force themselves into all situations, and hinder us by making us forget words, say the wrong thing, and so on, proves that these processes never cease and never sleep.

So the unconscious is a moving psychic layer which we see only when disturbances occur.

It would be best if one could just remove the conscious and watch, but this is not possible for nothing would be left with which to observe.

So the task is to find a way to remove the obstruction of consciousness and yet to leave an eye with which to see what appears on the dark background of the psyche.

Here we closely approach eastern methods.

There is such a way but it is dark to western consciousness, which has no idea of these things, and feels bewildered by them.

I will try to put it so that you do not feel too bewildered.

Directly we try to see something of the unconscious we have already sinned against western ideals; when we make ourselves empty so as to invite these contents to manifest themselves, we have already laid ourselves open to suspicion.

Yet the East says this is the very beginning of wisdom, they already teach little children that much; so when we empty ourselves we open up a new territory - Yoga.

The Latin "ugum" - yoke - shows its purpose, which is to yoke the horses of the unconscious.

We have these wild horses, the complexes, in our unconscious; they do not only plague the nervous, but the normal also.

We all know of things that hinder us and which we want to suppress with the whole force of the will which is a poor, blunt instrument with, at best, temporary effect, to use against such things.

The East has known all these facts for thousands of years, it is only in the West that they are unknown; the West where we look everywhere but into ourselves.

Just to empty your consciousness sounds easy, but it is a very difficult task indeed.

Most people use eastern ways to do this, which is mere apelike mimicry.

I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East.

It is our task to find a way to come to terms with these things in our own manner.

Eastern ways are quite unsuitable to the western form of consciousness.

The principal thing is to know how this can be done and I will give you an example to make this clear.

A young man of 32, an artist, a painter, had a particular difficulty in finding a way to this emptying of consciousness.

Yet it was most important for him as he had symptoms of a peculiarly pregnant and threatening unconscious: he had far too many dreams and their menacing quality kept him from sleeping.

In such cases it is necessary to use drastic measures.

There is, as it were, a big abscess.

You cannot reach the contents with outward methods, but must operate up on it.

This method of phantasying while awake is not only useful in illness but has a universal application.

I suggested therefore to this young man that he should try to phantasy but he was quite unable to do so and could only repeat to himself over and over again: "I must have an empty conscious".

At last after trying for three or four weeks he was sitting one day at Stadelhofen Station, waiting for his train to come out to see me, when he was attracted by a poster of Murren, a landscape of a hill with cows upon it.

He thought: "Why I could walk up that hill to those cows”.

He did so, and looked down over the other side to a view over the Alps; there was a gate in the foreground with a path beyond
it leading downwards.

He went through the gate and walked down the path and came to a corner round which was a chapel.

He entered the chapel and found it contained a religious picture; something with pointed ears suddenly disappeared
behind this picture.

At this point he thought "This is all nonsense, why I made it up myself".

But in the train he thought: "Well, after all, I should try again and if it all happens in the same way I shall not have invented it.

"So he walked up the hill for the second time and everything was just the same, even to the creature with the pointed ears.

Then he came to my office jubilant, saying "Now I have it!"

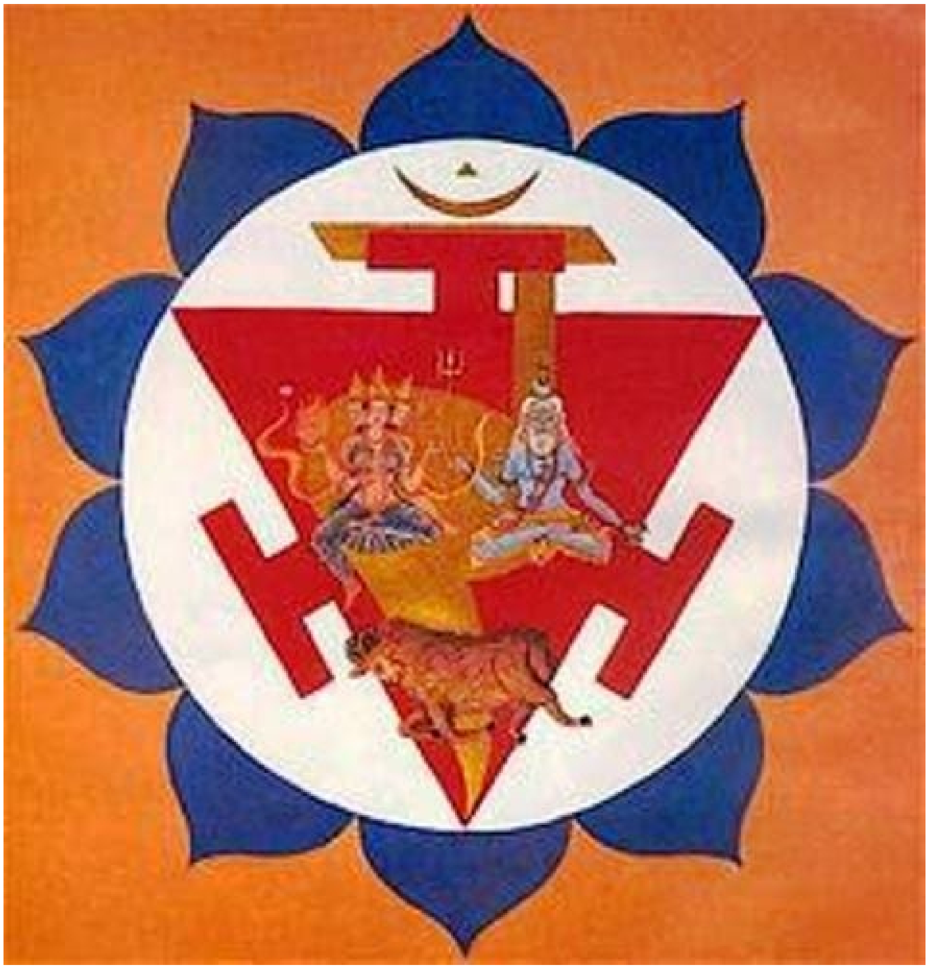
It was his cramped attitude which had hitherto stopped the phantasy from appearing.

The attitude of the East towards these matters is quite different, they give things a chance to express themselves quite
naturally in the same spirit as a child makes a doll of a piece of wood, which comes, as it were, to life in its hands. Carl Jung,
ETH Lecture, 10May1935, Pages 205-207.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a614d-2.jpg`

Carl Jung on Phantasy and the Solar Plexus (2019-03-30 05:10)

[1]



Lecture XI 12th July, 1935

I left off last time with the theme of the solar plexus.

This time I have brought a Lamaistic Mandala to show you, as an analogy to our vision: it is complicated and contains many qualities.

The East understands active phantasying and its inner meaning far better than we do.

It has had many centuries of experience, so this picture is highly differentiated.

In the centre there is a square, the cloister, which has four doors.

You will remember that there was a spring of water in the middle of the cloister in our patient's phantasy.

Here we find a cross in which there is a remarkable drawing of the thunderbolt diamond, which depicts magic power.

This mandala is one of the few that contains no human figures; Shiva and his Shakti, his eternal feminine, are

generally
represented, or some other figure such a s a Buddha; the centre usually holds many such figures.

These mandalas are plastically conceived and are built up on a flat surface or table, especially in Thibet.

Then they are covered by a "stupa" which is the Indian word for pagoda.

The chief development of the stupas took place in Buddhism.

The mandalas were square, 6-fold, 8-fold, or sometimes round, and they were covered with stupas, like umbrellas.

Sometimes there are as many as fourteen stories and the temple bells are hung round the eaves of the stupas.

The holy relic is buried in the innermost mandala.

The same idea is found in the Maya culture, in the temple of the warriors.

When this temple was excavated it was discovered to be on the site of one that was still older.

A limestone vase was found containing the most beautiful mandala that can be imagined, made of a great number of turquoises.

In m any other mandalas you find the same idea.

These western phantasies hint at things which are regarded as of the utmost importance in the East.

The golden flower is the centre of Chinese mandalas as the lotus or "Padma" in India and Thibet.

I will read you some quotations from the book of "The Secret of the Golden Flower”:

"The Golden Flower is the Light. What colour has the light?

One uses the Golden Flower a s an image.

It is the true power of the transcendent Great ’One’.

The phrase, ’The lead of the water-region has but one taste’, refers to it."

Here the writer speaks of the substance of which the Golden Flower is made, which is found in the water region, the bladder, in
Svadhisthana.

This is the localization in the psyche which is made entirely of animal substance, the spirit of weight which imprisons us and is described
as the most inferior thing.

This is the heaviness which Nietzsche tried to dance away.

He says in "Zarathustra" that the stone is thrown high indeed, but it must fall, and on the thrower.

This is the lead of the water region, it has one meaning, that the Golden Flower grows out of it.

This is the primeval substance out of which the Lapis, the Golden Flower, or the philosophers’ gold is made.

These come from the very commonest things.

The old alchemist said "If the huckster in the market knew that the things which he sells so cheap are the materials from which the
philosopher’s gold is made he would raise their price", but he does not go on to tell us how to extract the gold.

We are told that it is to be found in old privies and manure heaps, but that "Many have worked on manure heaps and have found – nothing”.

"In the Book of Changes it is said: Heaven created water through the One. That is the true power of the Great One. If a man attains this
One he becomes alive; if he misses it he dies. But even if a man lives in the power [air, prana) he does not see the power [air), just as
Fishes live in water but do not see the water."

This is the Tao in Chinese philosophy, it is always timeless, and is the beginning and the end. Out of Tao comes water - that
is the water region.

"A man dies when he has no life-air, just as the fishes are destroyed when deprived of water.

Therefore the adepts have taught the people to hold fast to the primal and to guard the One; it is the circular course of the Light and
the protection of the centre."

Light is symbolic for consciousness; in doing the "circumambulatio" you must follow the direction of light, if you go the other way it
is black magic.

" If one guards this true power, one can prolong the span of life, and can then apply the methods of creating an immortal body by
’melting and mixing’."

If you are attentive the diamond or immortal body is formed.

"The work on the circulation of the light depends entirely on the backward flowing movement, so that the thoughts are gathered together
[the place of Heavenly Consciousness, the Heavenly Heart). The heavenly heart lies between Sun and Moon (i.e. the two eyes),"
The right eye is the sun eye and the left the moon eye. This heavenly heart, this centre, lies between the two eyes. "The Book of
the Yellow Castle says: In the field of the square inch, of the house of the square foot, life can be regulated. The house of the

square foot is the face. The field of the square inch is the face: what could that be other than the Heavenly Heart? In the middle of the square inch dwells the splendour."

The Heavenly Heart is placed up in the forehead.

The Chinese believe that they think all kinds of thoughts in the heart, but these thoughts have a spiritual future so they rise.

But we believe that we think in our heads, for us, therefore, the treasure is in Manipura, in the fulness of jewels; so we have to descend in order to find it. We do not do this voluntarily, it happens to us.

"In the purple hall of the city of jade dwells the god of utmost emptiness and life. The Confucians call it the centre of emptiness; the Buddhists, the terrace of life ; the Taoists, the ancestral land . . . or the dark pass, or the space of former Heaven. The Heavenly Heart is like the dwelling place, the Light is the master."

The terrace of life is to be found in the Stupa buildings.

The Taoists call this the Land of the Ancestors.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way.

It is the terrace of life because it is here that life renews itself.

The dark pass has to go backwards against consciousness.

"Therefore when the Light circulates, the powers of the whole body arrange themselves before its throne, just as when a holy king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute or, just as when the master is quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work. Therefore you only have to make the Light circulate: that is the deepest and most wonderful secret. The Light is easy to move, but difficult to fix. If it is allowed to go long enough in a circle, then it crystallizes itself: that is the natural spirit body. This crystallized spirit is formed beyond the nine Heavens. It is the condition of which it is said in the Book of the Seal of the Heart: ’Silently in the morning thou flyest upward’."

"In carrying out this fundamental truth you need to seek for no other methods, but must only concentrate your thoughts on it. The book Leng Yen says: ’By collecting the thoughts one can fly and will be born in Heaven’. Heaven is not the wide blue sky, but the place where the body is made in the house of the creative. If one keeps this up for a long time, there develops quite naturally, in addition to the body, yet another spirit body."

"The Golden Flower is the Elixir of Life.

All changes of spiritual consciousness depend up on the Heart.

Here is a secret charm, which, although it works very accurately, is yet so fluent that it needs extreme intelligence and clarity, and complete
absorption and calm.

People without this highest degree of intelligence and understanding do not find the way to apply the charm; people without this
utmost capacity for concentration and calm cannot keep fast hold of it."

(These ideas are also typical of alchemy, in this western sister we often meet with the statement that the path to the alchemic gold
is no path for the stupid.)

The heart, the "golden castle", is called the "germinal vesicle", where the seat of 1he inner way lies:

" . . . . the 'germinal vesicle' is also known as the 'borderline of the snow mountains', the 'primordial pass', the 'empire of the greatest joy', the
'land without boundaries', and the ' altar upon which consciousness and life are made'. 'If a dying man does not know this seed place', says the
Hui Ming Ching, 'he will not find the unity of consciousness and life in a thousand births and ten thousand aeons'."

This is hard to define in western phraseology.

Christ's saying to the man working on the Sabbath: "If you know what you do you are blessed, but if you know not you are cursed"
holds something of the same idea.

Jakob Boehme speaks of the eye that looks inward.

Boehme's phantasies developed in this direction, though he had no connection with eastern ideas.

We will now leave this theme and return to our phantasy.

I am glad we do not have to follow it much further as it becomes very unpleasant; but this had to be, for it was altogether too beautiful and people
are tempted to stay forever in phantasies of that kind.

The patient continues very logically:

"I went on and came to some steps which led down to the water and I sat down on the bottom step. After I had waited some time two Indians
appeared in a canoe,"

The bottom step is symbolical, and means that it is necessary for her to go down to the very lowest.

The appearance of the Indians shows why she had to go down so far.

The patient i s an American so she has a secret relation to the Indians.

I once wrote an article for an American paper and called it "Your Indian and Negroid Behaviour" and I explained in it

where the
Americans reminded me of these primitives.

When I became acquainted with negroes and Indians I saw Americans quite differently.

The negro has the quality of infecting you, you have to do the things which he does.

Jazz, for instance, is the rhythm of Umgoma, and also the sound of a heavy car.

I once saw a lorry whose engine was making this noise and out came the women and children and began to dance to the rhythm,
and soon the whole village was dancing round this lorry.

This is the negro, they are just children.

America is a half white land, this constitutes a fearful problem for if you live side by side with black people you become coloured.

I went to Africa in order to investigate this but it takes years for the black really to penetrate.

In Khartoum I met an English gentleman who bore one of the best English names but suffered from such a terrible inferiority that
he could only live in the colonies.

He had been to Eton and to Oxford, but, and this was the snag, he was born in Australia, so he had a touch of the colonial.

We think of this as English snobbism, but it really is a fact.

The child born in a country takes something of that land, it is the secret influence of the place.

It is even said that in the second generation the measurements of the skull have already altered.

In this phantasy we have Indians and not negroes.

The Indian influence is typical for the American.

If you dress American politicians and Indians in the same clothes and take pictures of them you cannot tell one from the other.

This is the secret influence of the soil which shows in other ways as well.

The genuine and cruel initiation ordeals in the American universities, for instance, are just the same as those of the Indians.

The ancestor ghosts stay on in a conquered land and you get the wrong children and the wrong souls creep into their bodies.

It is very dangerous to conquer the lands of strange peoples.

We know how bewildered this patient had become in modern life and here a piece of the original Indian who owned the American soil is
manifesting itself and coming to the surface.

These foreign bodies in a western consciousness frequently cause neuroses. Carl Jung, ETH Lecture 12July1935, Pages 238-241.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/0c671-2.jpg`

Carl Jung on the “Mind” – Anthology (2019-03-30 05:32)

Michael Svoboda via Getty Images

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion. Carl Jung, CW 18, Pages 310-311.

The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313.

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18, Page 10.

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18 Para 10

What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists? We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem. Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 181

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, MDR, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, MDR, Page 154.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Volume 1, Page 283.

. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind. Carl Jung; Man and His Symbols; Page 27.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW11, Page 46.

The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me, but is everywhere. It is the quintessence of the individual and at the same time the collective. Carl Jung, CW 13, Page 182.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Spirit has the further connotation of sprightliness, when we say that a person is “spirited,” meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind. Carl Jung, CW 9i, para. 386.

What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past. Carl Jung, CW, Page 315.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung; CW 8, Page 595

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung, CW 9i, pars. 314f.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; CW 8, Page 417.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ….its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

I have had occasion to observe, in the course of my daily professional work [that…] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16, Page 327.

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Page 608.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; Memories Dreams and Reflections, Page 300.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 51.

A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream. Carl Jung; Man and His Symbols; Page 12.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136.

I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’I’ only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Page 123, Para 197.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind. Carl Jung, Letters Vol. 1, Pages 509-510.

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Carl Jung, Letters Vol. 1, Pages 530-532.

The mind which is in each of us is able to comprehend all other things, but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth.

The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Page 215.

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Carl Jung, The Secret of the Golden Flower, Page 111.

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Carl Jung, Secret of the Golden Flower, Page118.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers’ stone. Carl Jung, CW 11, Page 302.

For I do not know what to say to the patient when he asks me, "What do you advise? What shall I do?" I don’t know either. I only know one thing: when my conscious mind no longer sees any possible road ahead and consequently gets stuck, my unconscious psyche will react to the unbearable standstill. Carl Jung, CW 16, Par 84.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

No Christian is meant to sleep in a safe pew. . . . I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214.

The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

Oh my, yes! Mind you, every patient you have gets interested in psychology .Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations Evans, Page 11.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters, Vol. II, Pages 238-243.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along. But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole. I have remained true to this attitude all my life. Carl Jung, Letters Vol. II, Pages 257-258.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so. Carl Jung, Letters Vol. II, Pages 252-253.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Pages 341-343.

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

It is of course, as you say, an absurdity to isolate the human mind from nature in general. Carl Jung, Letters Vol. II, Pages 372-373

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism. Carl Jung, Letters Vol. II, Pages 438-439

Aside from Theodore Flournoy he [William James] was the only outstanding mind with whom I could conduct an uncomplicated conversation. Carl Jung, Letters Vol. II, Pages 451-453

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. Carl Jung, Letters Vol. II, Pages 493-496

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 508-509

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Pages 510-511

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Pages 579-580

The feminine mind is the earth waiting for the seed. Carl Jung, Letters Vol. 1, 22March 1935.

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that’s how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them. Carl Jung, CW 9i, Para 285

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

I am turning over and over in my mind the problem of antiquity. It's a hard nut! Carl Jung, Letters Vol. I, Pages 14-16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Pages 223-224

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic idea of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

He [Jung] likes to be quiet in the evenings and let his mind unbend, uncoil. E.A. Bennet, Meetings with Jung, Page 274.

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters Vol. I, Page 189

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. Carl Jung, Letters Vol. I, Page 189

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and, truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling’s judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

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We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically.We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance.Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. Carl Jung, CW 13, Para 60

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 60, Para 307

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Para 335

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

Carl Jung answers questions on the Nature of Dreams (2019-03-30 05:38)

[1]

Lecture VII 8th March, 1935

There are several questions today.

The first question is highly philosophical.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance.
It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors
the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well”,
but states that it is so.

If anyone knows how to read the meaning of the dream it is very well for him, if not, it is an opportunity missed, but every day is
full of missed opportunities.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to
the category of big dreams.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such.

The second question speaks of the memory images which occur in dreams; things , countries, situations, which the dreamer has never seen or experienced, though they have associations to real experiences of a quite different nature.

This is a question of paramnesia, it is what the French call le sentiment du "deja vu", a parallel memory.

These associations have nothing to do with the archetypes, they are probably built up over the archetypes, but the archetype itself does not appear in them.

But in certain cases of affinities to people or things, a personal sense of "deja vu", such as Go \ethe describes when he expresses the feeling: "Were you in times gone by my sister or my bride", the archetype is touched.

Next term I intend to deal with this more fully.

The third question asks if we can dream of experiences undergone by our ancestors.

I cannot be sure of this.

There are so many curious sources from which we dream, that we cannot say for certain where anything comes from.

Here we come to cryptomnesia (hidden memories).

Flournoy’s Helene Smith in "Somnambulisme avec Glossolalie" is a classic example, also the example I gave you last year from Nietzsche’s Zarathustra.

Benoit was accused of plagiarism of Rider Haggard’s "She" in his "L’ Atlantide".

He denied this, however, and I quite believe him, for both these figures are coupled with the archetype of the anima.

It is almost impossible to prove what is actual ancestral experience, in the first place we should have to be sure that the dreamer had never heard of the experience, then that it actually had happened, and so on, all conditions hard to be sure of.

The fourth question asks if there are not certain types of people who are more likely to have archetypal dreams than others.

In my experience these dreams can come to all types of people.

It is a question of the archetypal situation in the man ’ s life.

There are certain people with a low threshold of consciousness, one might almost say a schizophrenic tendency.

These people have a specially thin skin with weak places in it, and they experience archetypal situations far more readily than other thick-skinned people who ride roughshod over the world.

Such experiences as military service and getting engaged to be married, for instance, are just sugar to thick-skinned people but there are other people who find these experiences filled with the whole of life’s tragedy and they are quite unable to stand the strain. These experiences may be a donkey ride or a terrible shock, both aspects are equally real.

To return to our dream, I still owe you a clear interpretation.

I have broken my head in trying to find one for you and have often wished that I had never given you this dream at all!

We must imagine ourselves in the situation of the dreamer, an aesthetic and sensitive person, with a thin skin like a fragile glass, confronted with a vast cathedral which will certainly impress him very deeply.

A cathedral shows a whole world, the House of God, the greatness of the mediaeval "Weltanschauung" (out-look on life).

We hardly realise how much our modern spirit is founded on such a building, the last expression of an age.

The great church stands clear above the ground, and underneath it lies a secret which at this stage we will not attempt to define, an incomprehensible secret.

The dreamer has not got this secret, it has him.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me.

We do not know what this secret is, but the symbols which he found point to history, indications that not only the Christian "Weltanschauung" is meant, but quite other " Weltanschauungs " of which the Church wishes to remain in ignorance.

A darkness lies under the conscious, the unconscious, the dark place under the church.

We do not know what this is, but we find a thread of it here.

The secret was known to the church, and it was kept in the Sacramentum, hidden from the profane.

Christ was referred to as the fish.

In a papyrus which has recently been discovered and is in the British Museum he is referred to by the secret sign XP.

The sign is formed from it.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism.

On Gnostic gems we find the symbol of the vase, the vase of sin.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered.

The vase was the crater, and is very often thought of in connection with Aesculapius, the doctor.

The Egyptian form of this is expressed by the well bucket in which the fruitful water of the Nile is drawn up.

The same symbol appears next in the Grail legend and seems to come to an end there.

In Wolfram von Eschenbach’s history of Parsifal, written in the beginning of the thirteenth century, we find this sentence "It is called the "Lap sit exillis"; this was interpreted "lapis ex coelis", the precious stone out of which the Grail was made coming from the sky, but the word was really "exilis" which means small, insignificant; this appeared so strange that the meaning of the word was changed.

About the same time, in Provence, the philosopher Villanova speaks of the philosopher’s stone as the lapis exilis”, describing it as one stone, one medicine, one vase, the symbol of healing.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy.

This hidden teaching is continued to the present day in the form of secret societies, the most important of those surviving being the Free Masons.

They do not treasure "da " consciousness, but the things which belong to "night" consciousness.

The vast number of members of these societies shows how living these things still are.

I have given you this one sequence, it must serve as an example to show that what is being done now has been done before and will recur again.

This dreamer is not a member of any of these secret societies, he is an unprejudiced young man so his dream comes straight from the unconscious.

There is a secret dark life among the primitives also and unless we know of it we understand nothing of their psychology.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.

When we come on instinct in the inner world it appears containing the most strange things as is the case in this dream.

The task which is given the dreamer is to find a connection with this dark instinctive soul.

This is a difficult task for he will get no help from the time he lives in, for this instinctive soul is denied on every side.

This attitude does not help us any more than it would to say that bacteria and mosquitoes are nonsense; they exist and so does the instinctive soul.

If the secret teaching of the primitive tribe is lost the whole tribe goes to pieces for it has lost its connection with the mother soul.

That means that it has lost the ground under its feet, but civilised man lives like a balloon, he is nowhere in touch with the round, with reality.

Primitives are really human animals living on the lap of the earth and from its sap.

We are merely enlightened!

We see the cathedral but we do not know what is under it, we do not know what a cathedral is, what religion is.

We do not know why th e Christian "Weltanschauung" exists, and why it is so insisted upon.

The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots.

The one thing we cannot fight is the madness of man and his sick ideas; if these deep roots are cut off it is only good luck if there is no general explosion of all the gas balloons which are floating over the earth.

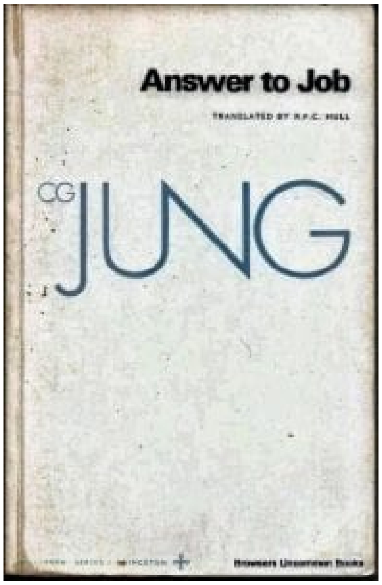
This young man should be able to reach back to these roots and take them without guile, though with full consciousness of what he is doing, but he prefers to betray the snake and give the task over to the shadow.

He is unconscious of his problem. It is the task of all of us to understand the ways of the left hand, to pierce it with the clear insight of the intellect.

This is exceedingly painful, but if we can do it we learn to see in the dark and we discover the secret, which is the foundation and meaning lying below all the philosophies and religions on the earth.   Carl Jung, ETH Lecture 8March1935, Pages 205-208.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a3782-1.jpg`

Carl Jung on "Answer to Job" - YouTube (2019-03-30 06:53)


Answer to Job
TRANSLATED BY R.F.C. HULL
C.G. JUNG
Browsers Uncommon Books

[1]Carl Jung and "Answer to Job" - YouTube

1. `https://www.youtube.com/watch?v=o4fDUjdLK3E`

Dr. Jung a victim of sexual assault as a boy. (2019-03-30 11:45)

[1]

Actually-and I confess this to you with a struggle-I have a boundless admiration for you both as a man and a researcher, and I bear you no conscious grudge.

So the self-preservation complex does not come from there; it is rather that my veneration for you has something of the character of a "religious" crush.

Though it does not really bother me, I still feel it is disgusting and ridiculous because of its undeniable erotic undertone.

This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped. Carl Jung, Freud/Jung Letters Vol. 1, Page 95.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/63fe4-12bassault.jpg`

Carl Jung: Hence my typology aims, not at characterizing personalities... (2019-03-31 03:30)

[1]

To Hans Schaffer

Dear Dr. Schaffer, 27 October 1933

Sincerest thanks for your friendly and interesting letter.

Your individual attempt at a typization shows that the typological problem can be approached from any number of angles, and usually with considerable advantage for the inventor of the scheme in question.

Your attempt is essentially characterological, which I cannot assert of my own typology.

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors.

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories,
just as it is presented to a practising psychologist and therapist.

I have never thought of my typology as a characterological method and have never applied it in this sense.

For any such application it would be much too general and therefore much too scanty.

As you very rightlyobserve, one needs 27 categories and probably a few more besides in order to give an adequate characterization of mentally differentiated persons.

For the psychologist, who has to deal with people in practical terms, a characterological diagnosis of the patient is of secondary importance; for him it is far more important to have a terminology in which at least the crassest differences between individuals can be formulated.

Your characterological aim is to sketch an adequate picture of a person's character.

My typology aims at elucidating conceptually the empirical psychological material presented by any one individual and thus subordinating it to general points of view.

This intention of mine has often been misunderstood, for the simple reason that the layman can form absolutely no conception of the peculiar material the psychotherapist is confronted with.

In practical dealings with people it is certainly of the greatest importance to know with whom one is dealing.

For the therapist this is a matter of indifference, since he has to deal with him anyway and the patient's psychology is such that the only thing to do is change it.

Consequently, categories like "sensitivity," "good-naturedness," "intellect," etc. can be considered only as more or less pleasant concomitants.

I should like to add, however, that your findings may well be of great importance biographically and are obviously an extremely valuable contribution to our knowledge of contemporary personalities.

With collegial regards,

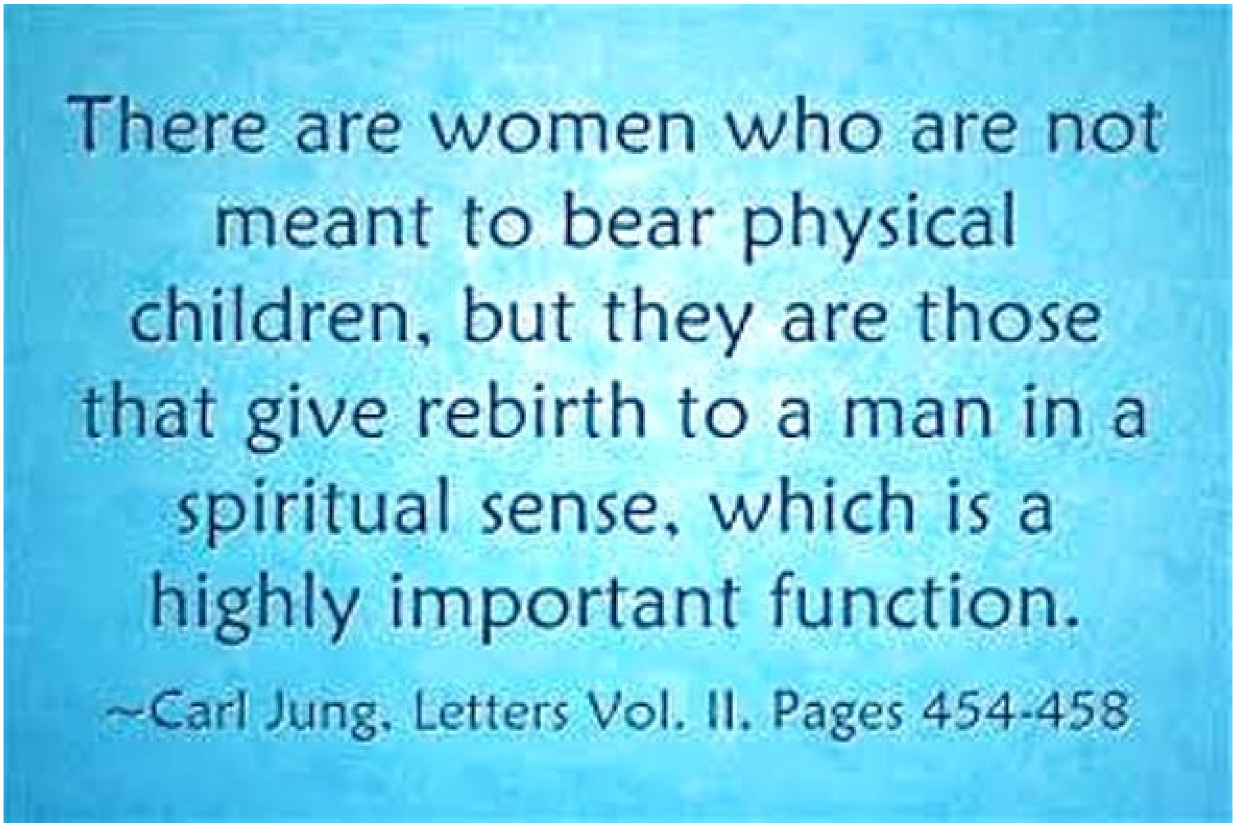
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 129-130

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12bschaffer.jpg`

Carl Jung: There are women who are not meant to bear physical children,... (2019-03-31 03:30)

[1]



There are women who are not meant to bear physical children, but they are those that give rebirth to a man in a spiritual sense, which is a highly important function.

~Carl Jung, Letters Vol. II, Pages 454-458

To Carol Jeffrey

Dear Mrs. Jeffrey, 18 June 1958

I understand that you are worried by this peculiar fact that so many women are frigid.

I have noticed the same fact, and I must say I have been duly impressed by it.

I would never have expected such a frequency of the said phenomenon.

My colleagues in the field of psychotherapy have been busy, as you know, in explaining it out of their experience of the consulting room.

I have looked at the question from a somewhat different angle, although I have been concerned enough with such cases in my practice.

I have tried during my voyages abroad in exotic countries to gather as much information as possible, and I reached the conclusion that mostly orgasm is connected
with the expectation and even fear of conception, but in a not too inconsiderable number of cases orgasm is connected with a peculiar kind of relationship quite apart from the question of conception
.
One could characterize these two types of woman as the "married mothers" and as the "friends and concubines."

The representatives of the latter class would be normally dissatisfied in marriage and vice versa. Thus far prostitution is a normal phenomenon,

which is perfectly visible in primitive tribes where marriage law is strict and its circumvention therefore a particular pleasure.

Nearly every wife has not only the opportunity but also the satisfaction of having illicit intercourse.

I myself have experienced such a telltale fact: a settlement of about 400 souls was thoroughly infected with syphilis within 3 weeks, after one woman of the tribe had gone to a distant market-place where she got infected.

When you looked at that tribe outwardly, you would have been impressed by its respectability. Partout comme chez nous!

That is what already St. Augustine-if I am right-said, that only three out of a hundred virgins entered marriage in the virginal state.

Marriage, statistically considered, increases the need of licentiousness, not only because matrimony gets stale, but also because of a certain psychic need which is associated with the hetaira-nature of the sex object.

It is unfortunately true that when you are wife and mother you can hardly be the hetaira too, just as it is the secret suffering of the hetaera that she is not a mother.

There are women who are not meant to bear physical children, but they are those that give rebirth to a man in a spiritual sense, which is a highly important function.

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development.

Therefore prostitution in not a few places has been an important constituent of religious service, viz. the institution of hierodules .

This is by no means a perversity but is continued in the still existing institution of the French "salon."

This is an entirely refined affair of a highly social importance.

From my experience I can recommend to you an attitude towards sex which avoids prejudices as much as possible.

I forbid myself thinking in statistical numbers because it impairs your judgment.

I treat every case as individually as possible, as the solution of the problem is only possible in individual cases and never through general laws and methods.

Nowhere else than in these delicate matters does the Latin proverb quod licet Jovi non licet bovi come more into its own.

It remains eternally true!

What is healing medicine for the one is poison for the other.

Healthy and complete life is not to be attained by general principles and regulations, because it is always the individual who carries it.

The solution begins with oneself, and if you know how to do the thing in your own case, you know how to do it in another case.

There is no general principle that would be valid throughout, and the psychological statement is only true when you also can turn it round into its contrary.

Thus a kind of solution that would be simply impossible for myself may be just the right thing for somebody else.

I am not the arbiter mundi and I leave it to the Creator himself to start reflections about the varieties and the paradoxes of his creation.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol II, Pages 454-456

Footnote 1. Toni Wolff (Studien zu C. G. Jungs Psychologie, 1959) developed a structural scheme of the feminine psyche, in which the mother and the hetaira are opposite
poles, the other two being the Amazon and the mediumistic type.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8e2cc-12bchildren.jpg`

Carl Jung: The numbness is like a Death. (2019-03-31 04:16)

[1]

The numbness is like a death.

I needed total transformation.

Through this my meaning, like that of the Buddha, went completely inside.

Then the transformation happened.

I then went over to pleasure, as I was a thinker.

As a thinker, I rejected my feeling, but I had rejected part of life.

Then my feeling became a poisonous plant, and when it awakened, it was sensuality instead of pleasure, the lowest and commonest form of pleasure.

This is represented by Kali. Salome is the image of his pleasure, that suffers pain, since it was shut out for too long.

It then became apparent that Salome, i.e., my pleasure, was my soul.

When I recognized this, my thinking changed and ascended to the idea, and then the image of Elijah appeared.

This prepared me for the mystery play; and showed me in advance the way of transformation that I had to undergo in the Mysterium.

The flowing together of the forethinking with pleasure produces the God.

I recognized that the God in me wanted to become a man, and I considered this and honored this, and I became the servant of the God, but for no one other than myself
[Corrected Draft: it would be madness and presumption to assume that I also did this for others, p. 110].

I sank into the contemplation of the wonder of transformation, and first turned into the lower level of my pleasure, and then through this I recognized my soul.

The smiles of Elijah and Salome indicate that they were happy at my appearance, but I was in deep darkness.

When the way is dark, so is the idea that gives light.

When the idea in the moment of confusion allows the words and not the blind longing, then the words lead you to difficulty.

Whereas it leads you to the right.

That is why Elijah turns left, to the side of the unholy and evil, and Salome turns right to the side of the correct and good.

She doesn't go to the garden, the place of pleasure, but remains in the house of the father" (pp. 125-27). Carl Jung, Liber Novus, Page 250, Draft, Footnote 197.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/f1aa6-5.jpg`

Carl Jung on "Enlightenment." – Anthology (2019-03-31 04:24)

[1]

You had the power
All along my dear.
- Glinda the Good Witch
Happy by Choice

One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It’s sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

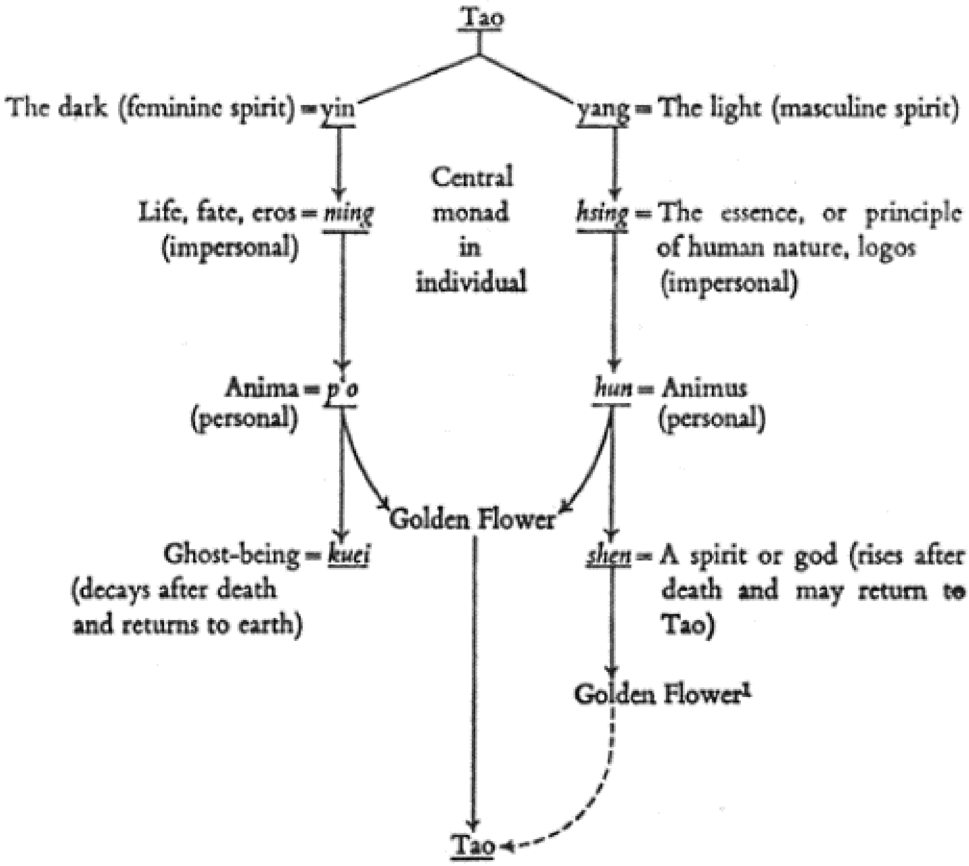
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/d669e-92byou2bhad2bthe2bpower.jpg`

Tao, the undivided, Great One, gives rise to two opposite reality principles (2019-03-31 04:55)

[1]


Tao
The dark (feminine spirit) = yin
yang = The light (masculine spirit)
Central monad in individual
Life, fate, eros = ming (impersonal)
hsing = The essence, or principle of human nature, logos (impersonal)
Anima = p'o (personal)
hun = Animus (personal)
Golden Flower
Ghost-being = kuei (decays after death and returns to earth)
shen = A spirit or god (rises after death and may return to Tao)
Golden Flower[1]
Tao

Tao, the undivided, Great One, gives rise to two opposite reality principles, Darkness and Light, yin and yang.

These are at first thought of only as forces of nature apart from man.

Later, the sexual polarities and others as well, are derived from them.

From yin comes Kun, the receptive feminine principle; from yang comes Chien, the creative masculine principle ; from yin comes Ming, life; from yang, Hsing or essence.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing.
These two are super-individual principles, and so can be related to Eros and Logos.

In the personal bodily existence of the individual they are represented by two other polarities, a p'o soul (or Anima) and a hun soul (or Animus).

All during the life of the individual these two are in conflict, each striving for mastery.

At death they separate and go different ways.

The anima sinks to earth as Kuei, a ghost-being.

The animus rises and becomes Shen, a revealing spirit or god. Shin may in time return to Tao.

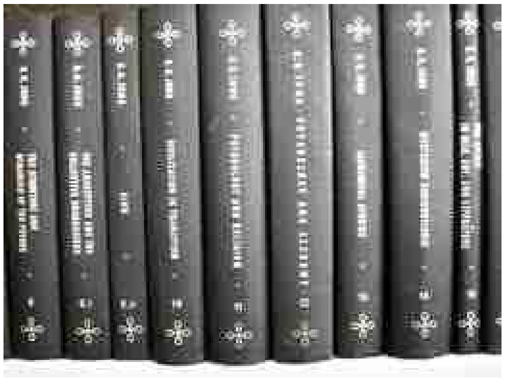
If the life-forces flow downward, that is, without let or hindrance into the outer world, the anima is victorious over the animus; no "spirit body" or "Golden Flower" is developed, and, at death, the ego is lost.

If the life-forces are led through the "backward-flowing" process, that is, conserved, and made to "rise" instead of allowed to dissipate, the animus has been victorious, and the ego persists after death. It is then possessed of shin, the revealing spirit.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. Richard Wilhelm, The Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/d2c76-detach.gif`

Carl Jung:I wouldn’t wish any of my publications undone and I stand by everything I have said. (2019-03-31 05:01)

[1] 

To: G. Kruger

Dear Sir, 17 February 1961

Please excuse my delay in answering your letter. At my age I can no longer hurry.

I can answer it only with unsatisfactory brevity.

A detailed answer would go far beyond the framework of a letter.

I must therefore confine myself to your direct questions.

Your first question is: what do I regard as my specific contribution to modern psychology?

I consider it senseless to air my views in this matter.
I have set it all down in my books, and if anyone finds something commendable in them, he can form his own judgment.

Your second question is: how do I evaluate my works, and are they out of date, etc.?

To this I can only reply that every single book was written with all the responsibility I could muster, that I was honest, and have presented facts which in themselves are not out of date.

I wouldn't wish any of my publications undone and I stand by everything I have said. Not being a philosopher, I have no general conception of the psyche.
I am an empiricist, as anyone can discover for himself if he takes the trouble to study my writings.

The many aspects I have worked out have naturally given rise to various changes in my formulations; these are not contradictory in themselves but are perfectly understandable if one knows the material.

Your third question concerns the use of foreign words.

You won't find any scientific study that is not obliged to make use of foreign words, not only in its technical terminology, where no equivalent concepts existed before, but also in its style, which for unavoidable reasons has to be a specialist language and is not meant to serve the aesthetic purposes of a literary presentation.

It is untrue that I and my pupils have no clue as to the meaning of modern art.

B ut there is no point in discussing our views because the psychological facts involved are still not understood by the public.

Nobody bothers to devote serious study to my contributions to scientific psychology.

The medical man lacks the time and training, and the philosophical or academic psychologist lacks practical knowledge of the material.

The theologian, the only person besides the psychotherapist to declare himself responsible for the curaanimarum, is afraid of having to think psychologically about the objects of his belief.

He prefers simple childlike faith and backs out of every discussion.

Thus I stand isolated between the faculties and can only hope that someone seriously follows up this line of research, which until now has happened in only a very few cases.

The theologians who have come to grips with my ideas are Prof. Haendler and Prof. Hans Schar. Both are Protestants.

In general, Catholic theologians are much more interested than the Protestant ones in the psychological approach.

There are a number of Anglo-Saxon publications, most of which, however, misunderstand the empirical viewpoint for lack of the necessary epistemological premises.

Klee's work is well known to me.

We psychotherapists can gain access to this kind of painting because for decades we have been familiar with the pictures our patients have produced of the contents of the unconscious, as I showed long ago in my essay on Picasso.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 628-630

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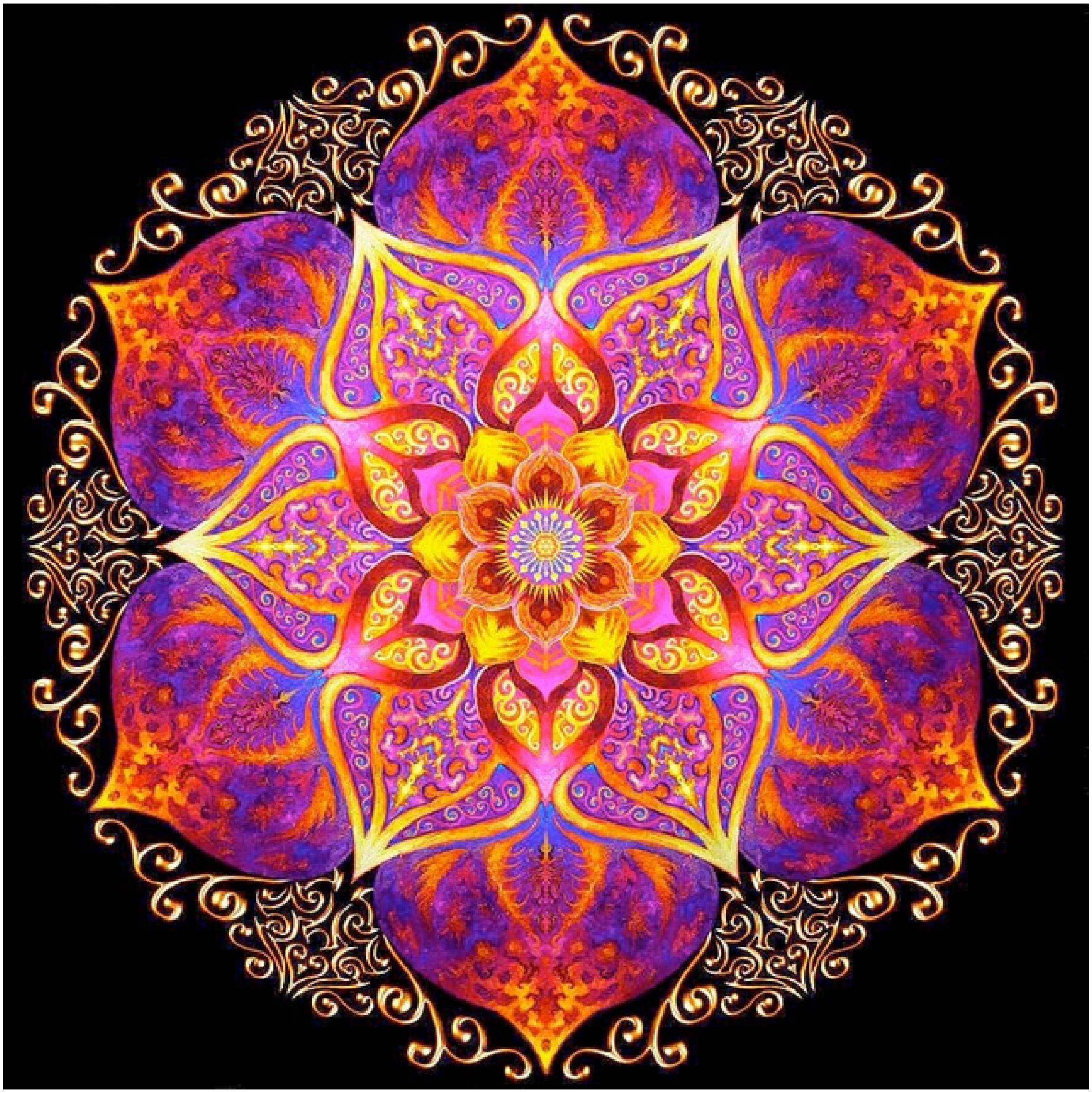
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0b012-12bstand.jpg`

Animus and The Secret of the Golden Flower (2019-03-31 05:02)

[1]



But, besides this, there is the animus in which the spirit shelters.

The animus lives in the daytime in the eyes; at night it houses in the liver.

When living in the eyes, it sees; when housing itself in the liver, it dreams.

Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths.

But whoever is dull and moody on waking, and chained to his bodily form, is fettered by the anima.

Therefore the concentration of the animus is effected by the circulation of the Light, and in this way the spirit is protected, the anima subjected, and consciousness annulled.
The method used by the ancients for escaping from the world consisted in burning out completely the slag of darkness in order to return to the purely creative.

This is nothing more than a reduction of the anima and a bringing to perfection of the animus.

And the circulation of the Light is the magical means of limiting the dark powers and gaining mastery of the anima.

Even if the work is not directed toward bringing back the creative, but confines itself to the magical means of the circulation of the Light, it is just the Light that is creative.

By means of its circulation, one returns to the creative.

If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize.

And thus can the holy fruit mature.

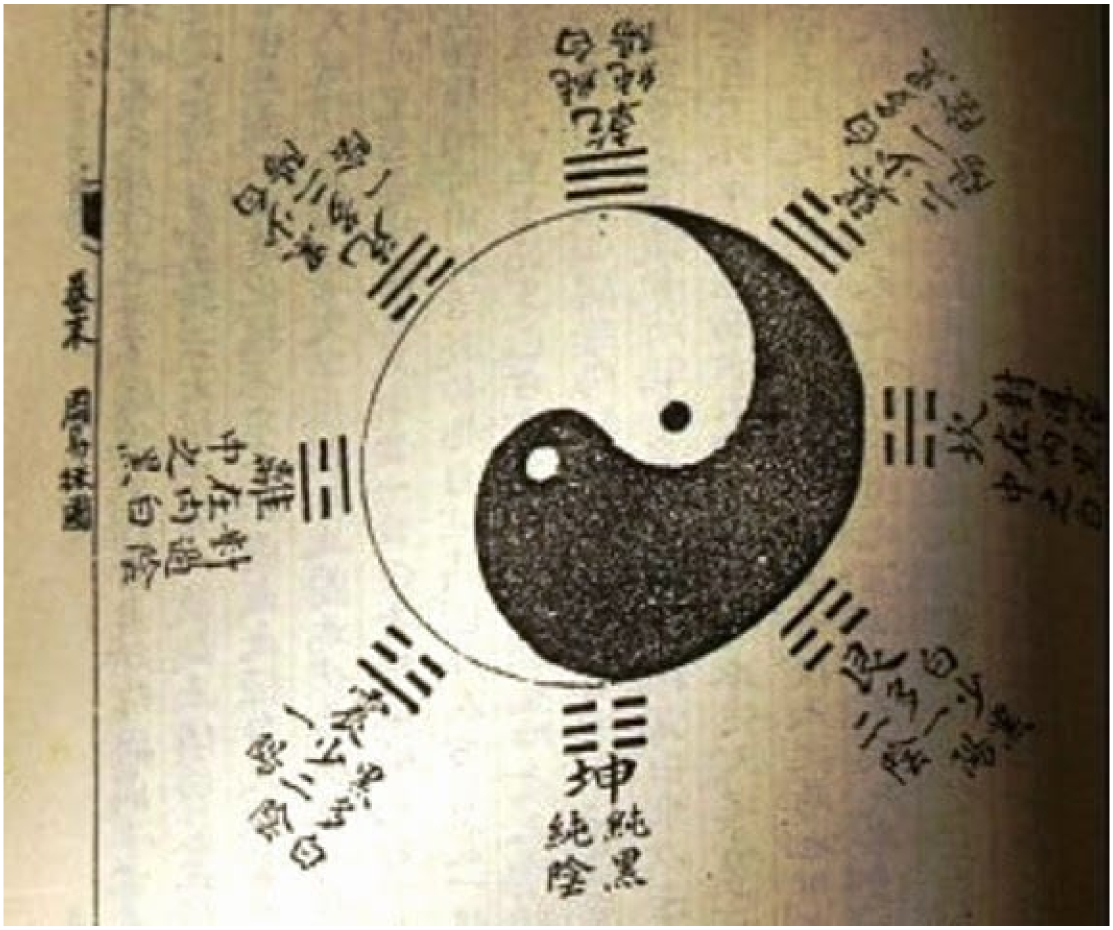
The scarabseus rolls his ball and in the ball there develops life as the effect of the undivided effort of his spiritual concentration.

If now an embryo can grow in manure, and shed its skin, why should not the dwelling place of our Heavenly Heart also be able to create a body if we concentrate the spirit upon it?   Richard Wilhelm, The Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/bb720-symbol.jpg`

Anima and The Secret of the Golden Flower (2019-03-31 05:05)

[1]



Ordinary men make their bodies through thoughts.

The body is not only the 7 ft. tall outer body.

In the body is the Anima.

The Anima, having produced consciousness, adheres to it.

Consciousness depends for its origin on the anima.

The Anima is feminine (Yin), the substance of consciousness.

As long as this consciousness is not interrupted, it continues to beget from generation to generation, and the changes of form of the anima and the transformations of substance are unceasing. Richard Wilhelm, The Secret of the Golden Flower

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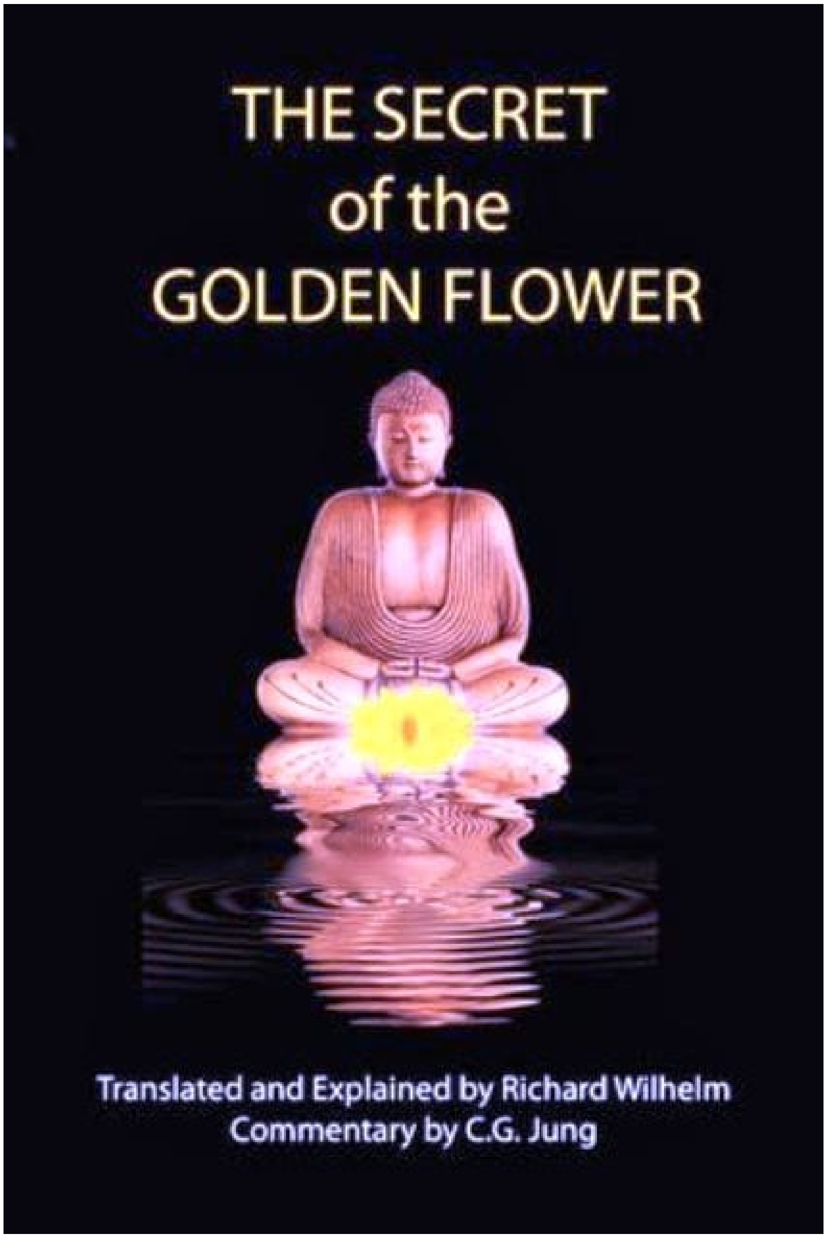
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/ace61-anima.jpg`

Carl Jung: "light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower." **(2019-03-31 05:12)**

[1]



THE SECRET
of the
GOLDEN FLOWER
Translated and Explained by Richard Wilhelm
Commentary by C.G. Jung

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The Secret of the Golden Flower

This eighth-century Chinese book, which Jung described as a Taoist-alchemical tract, had a major influence on his mature thinking. In 1928 he received a German translation from Richard Wilhelm (1873-1930), a distinguished German sinologist.

In Memories, Dreams, Reflections Jung states that "light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower."

Jung’s intense study of alchemy subsequently occupied him to such an extent that he discontinued work on the Red Book.

At Wilhelm’s request, Jung wrote a commentary on the Secret of the Golden Flower, which forms the preface of the book.

[The post below can be difficult reading and should be read slowly and more than once as it reflects the Taoist view on the structure and dynamics of the Human psyche. In an attempt to assist the reader in not getting captured within a “web of words” the English translation of some Chinese terms are given below.]

Tao = Meaning
Hsing = Essence [Logos]
Ming = Life
Hsin = Heart
Sheng = Born
Hun = Animus
P’o = Anima]

The Psychological and Cosmological premises of The Secret of the Golden Flower:

Out of Tao, that is to say, out of the T’ai Chi, there develop the principles of reality; the one pole being light (yang) and the other darkness (yin).

Among European investigators, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature.

Yin is shadow, therefore the north side of a mountain and the south side of a river (because during the day the position of the sun makes the river appear dark from the south).

Yang, in its original form shows flying pennants, and, corresponding to the character yin, is the south side of a mountain and the north side of a river.

Starting with the meaning of “light” and "dark” the principle was then expanded to all polar opposites, including the sexual.

However, both yin and yang are only active in the realm of phenomena, and have their common origin in an undivided unity, yang as the active principle appearing to condition, and yin as the passive principle seeming to be derived or conditioned.

It is therefore quite clear that a metaphysical dualism is not at the bottom of these ideas.

Less abstract than yin and yang are the concepts of the creative and the receptive (Ch’ien and K’un) that originate in the Book of Changes [I Ching], and are symbolized by Heaven and Earth.

Through the union of Heaven and Earth, and through the activity of the two primordial forces within this scene (an activity governed by the one primal law Tao), there develop the " ten thousand things that is, the outer world.

Viewed objectively as a physical organism, which in all its parts is also a small universe (Hsiao T'ien Ti) man is one of the "ten thousand things."

So, according to the Confucians, the inner nature of man comes from Heaven, or, as the Taoists express it, it is a phenomenal form of Tao.

In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).

The character for essence (hsing) is made up of those for heart (hsin), and origin, being born (sheng). The heart (hsin), according to the Chinese idea, is the seat of emotional consciousness, which is awakened through feeling reactions to impressions received from the external world by the five senses.

That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a transcendental super-consciousness condition, is essence (hsing).

Varying according to the more exact definition of this concept, essence is either originally good, if looked at from the standpoint of the eternal idea, or it is originally evil or at least neutral (if taken from the standpoint of empirical evolution), and has to be made into something good by a long development of custom.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.

Both principles are, so to speak, super-individual. Man as a spiritual being is made human by essence (hsing).

The individual man possesses it. but it extends far beyond the limits of the individual. Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will.

Confucianism sees in it a Heaven-made law to which man must adapt; Taoism takes it as the multi-colored play of nature which cannot evade the laws of Tao, but which, as such, is pure chance; Chinese Buddhism sees it as the working out of karma within the world of illusion.

To these dualities there correspond in the corporeal-personal man the following bi-polar tensions.

The body is activated by the interplay of two psychic structures: first, hun, which I have translated as animus the masculine soul, because it belongs to the yang principle, and secondly, p'o, which belongs to the yin principle, and is rendered by me as anima.

Both are ideas coming from an observation of the events connected with death, and therefore both contain in their written form the sign for daemon, that is, the departed one (kuei).

The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays.

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life.

In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. The animus dwells in the eyes, the anima in the abdomen.

The animus is bright and active, the anima is dark and earth-bound. The sign for hun (animus) is made up of the character for "daemon" and "cloud", while that for p'o (anima) is composed of the characters for "daemon" and “white.”

This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this.

None the less we must be cautious in the matter of derivations, because the most ancient script known in China had no sign for daemon, and so we may perhaps be dealing with primordial symbols whose derivations are lost.

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.

The usual, unchecked, that is, downward movement of the life-processes, is the one in which the two souls are related as the intellectual and animal factors.

As a rule, it will be the anima, the blind will, which, goaded by passions, forces the animus or intellect into its service.

At least the anima will do this to the extent that the intellect directs itself outward, whereby the powers both of animus and anima leak away and life consumes itself.

A positive result is the creation of new beings in which life continues, while the original being externalizes itself and "ultimately is made by things into a thing".

The end result is death.

The anima sinks, the animus rises, and the ego, robbed of its strength, is left behind in a dubious condition.

If the ego has acquiesced in the "externalization” it follows the downward pull, and sinks into the dull misery of death, only poorly nourished by the illusory images of life which it still attracts to itself without being able to participate in anything actively (hells, hungry souls).

But, if the ego has made an effort to strive upward in spite of the process of "externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts.

In both cases, if the ego follows the anima, the personal element retreats and there ensues an involution corresponding to the amount of "externalization.”

The being then becomes an impotent phantom because the forces of life fail and its fate is ended. It now partakes of the fruits of its good or bad deeds in heavens or hells, which, however, are not external things, but purely subjective states.

The more the being is sunk in these states, the more entangled in them it becomes, till finally it disappears from the plane of existence, of whatever nature that may have been, and then by entering a new womb begins a new existence formed out of its supply of images and memories.

This condition is the state of the daemon, the spirit, the departed one, the one who withdraws.

The Chinese word for this ghost-being is kuei, often wrongly translated by "devil.”

If, on the other hand, it has been possible during life to set going the "backward-flowing”, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place.

They are recognized but not desired.

Thus the illusion is robbed of its strength. An inner, ascending circulation of forces takes place.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world.

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence.

Such an ego is a god, Deus, Shen. The character for shin means to expand, to produce an effect, in a word, the opposite of kuei.

In the oldest Chinese script, it is represented by a double serpentine coil, which can also mean thunder, lightning, electrical activity.
Such a being survives as long as the inner rotation continues.

Also, it can invisibly influence men to great thoughts and noble deeds.

The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity.

But there remains a limitation.

These beings retain a personal character, and are therefore subject to the effects of space and time.

Neither are they immortal any more than Heaven and Earth are eternal.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things.

A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the

magic circle of the polar duality of all phenomena and returns to the undivided One,
Tao. Herein lies a difference between Buddhism and Taoism.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion.

If Nirvana may not be explained as death, cessation, still it is something transcendent.

In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience.

That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Richard Wilhelm, The Secret of the Golden Flower.

https://ia801605.us.archive.org/22/items/TheSecretOfTheGoldenFlowerByRichardWilhelmAndCarlJung/The%20Secret%20of%20the%20Golden%20Flower%20by%20Richard%20Wilhelm%20and%20Carl%20Jung.pdf

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/9202f-gold.jpg`

Carl Jung on “The Mystery Play.” [The Red Book] (2019-03-31 05:13)

[1]

The Draft continues:

"The mystery play took place at the deepest bottom of my interior, which is that other world.

You have to bear this in mind, it is also a world and its reality is large and frightening.

You cry and laugh and tremble and sometimes you break out in a cold sweat for fear of death.

The mystery play represents my self and through me the world to which I belong is represented.

Thus, my friends, you learn much about the world, and through it about yourself by what I say to you here.

But you have not learned anything about your mysteries in this way; indeed, your way is darker than before, since my example will stand obstructively in your path.

You may follow me, not on my way; but on yours" (p. 102). Carl Jung, Liber Novus, Page 247, Footnote 164.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/3d106-1.jpg`

The views of Taoism are remarkably in accord with the empirical findings of Dr. Jung and Depth Psychology **(2019-03-31 05:16)**

[1]

[The views of Taoism are remarkably in accord with the empirical findings of Dr. Jung and Depth Psychology.]

A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One,

Tao. Herein lies a difference between Buddhism and Taoism. In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion.

If Nirvana may not be explained as death, cessation, still it is something transcendent. In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the " traces" left by experience.

That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Richard Wilhelm, The Secret of the Golden Flower.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/9898b-taoism.jpg`

Carl Jung answers: “Can we assume that individual consciousness continues after death?”

(2019-03-31 05:20)

[1]

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption?

Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer. To put it briefly, it’s a question of conscious immortality. This is a question our Lord Buddha was asked twice.

For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it’s as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only ro per cent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India. For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.

Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end. The Brahma god wouldn't believe it.

At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship. That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from experience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world.

In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over

the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn't.

We are not in a position to prove that anything of us is necessarily preserved for eternity. But we can assume with great probability that something of our psyche goes on existing. Whether this part is in itself conscious, we don't know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn't it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness. But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare. For instance, a soldier is shot in the head in combat and lies there as if dead.

But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis. Here again we have to depend on dreams that give us a few hints.

But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity

within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean.

[Two members of the audience then relate examples of the transmigration of souls.]

Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it. Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes.

But—si non e vero! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ac2ef-12bassume.jpg`

Carl Jung answers: Do you believe we are heading for complete barbarism in the new aeon, (2019-03-31 05:38)

[1]

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don't know.

I can't believe anything I don't know, and once I know it I don't need to believe it any more.

I don't know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don't want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages in 1965; India, the entire subcontinent of India is already in the grip of this crisis.

The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic. In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.

But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche. QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen. Reasonable measures like these are quite hopeless.
The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it! Carl Jng, C.G. Jung: Interviews and Encounters, Pages 374-375.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9cea0-12bbarbarian.jpg`

Carl Jung on Buddha, Kali and Salome (2019-03-31 05:41)

[1]

Where the idea is, pleasure always is too.

If the idea is inside, pleasure is outside.

Therefore an air of evil pleasure envelops me.

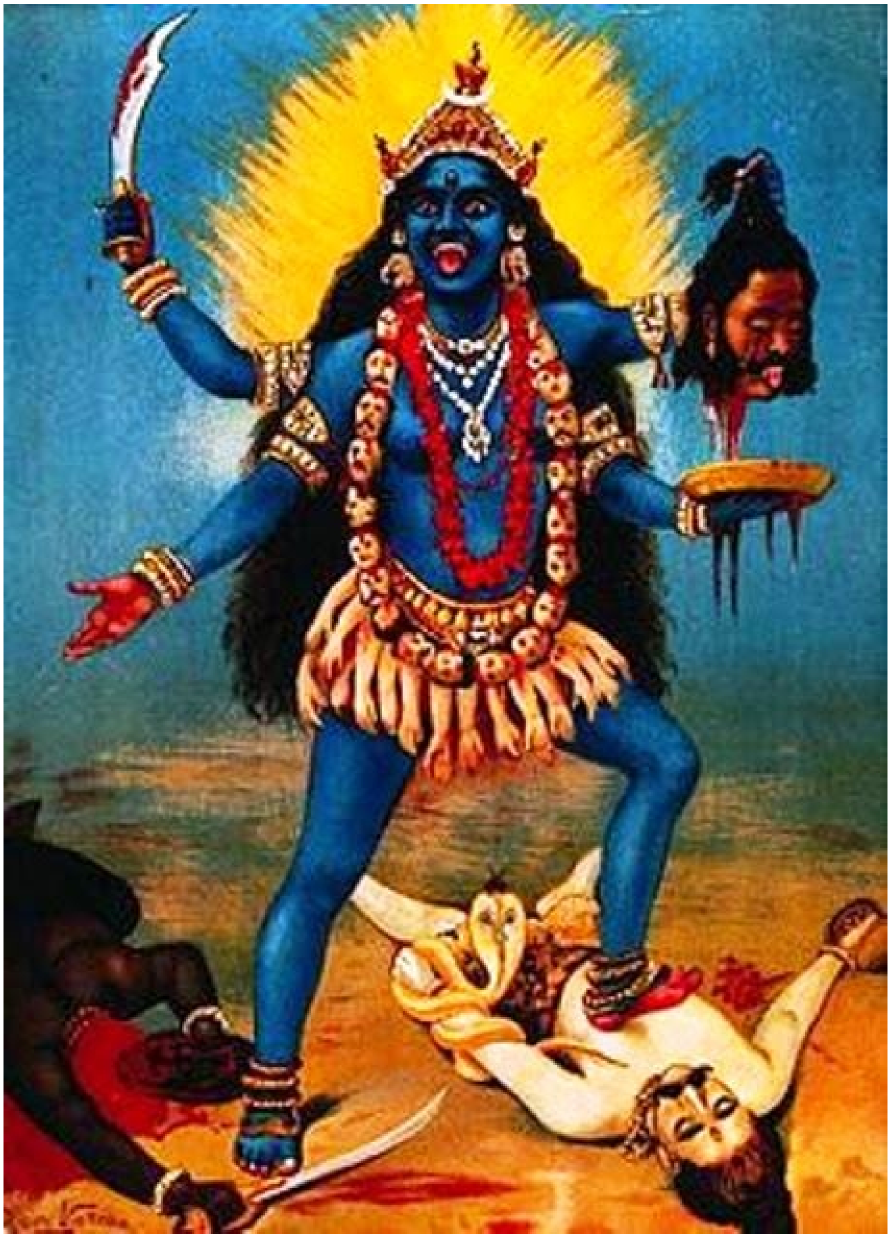
A lecherous and bloodthirsty Godhead gives me this false air.

This happens because I must altogether suffer the becoming of the God and can therefore not separate it from myself at first.

But as long as it is not separated from me, I am so seized by the idea that I am it, and therefore I am also the woman associated with the idea from the beginning.

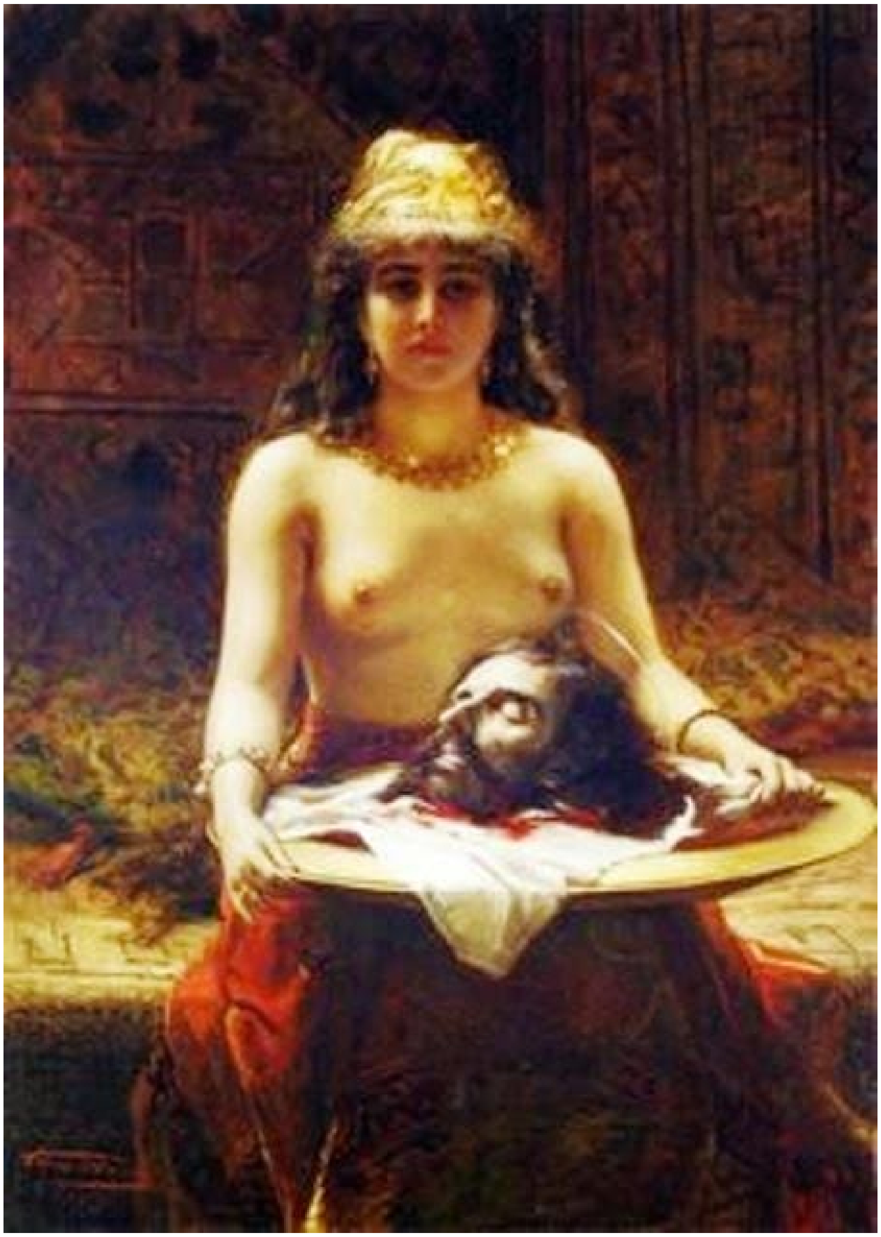
In that I receive the idea and represent it in the manner of Buddha, my pleasure is like the Indian Kali, since she is Buddha’s other side.

[2]



Kali, however, is Salome and Salome is my soul" (p. 109).

[3]



Carl Jung, Liber Novus, Page 250, Draft, Footnote 196.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/d8e28-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/13512-3.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/496f8-2.jpg`

Carl Jung on the Method of Active Imagination. (2019-03-31 05:44)

[1]

Lecture III 17th May, 1935

We spoke last time of the method of active phantasying, we will carry that subject further today.

I gave you the example of a young artist.

Perhaps it surprises you that just an artist should have this difficulty, because it seems as if this should be a simple matter for one of his profession, but this is not the case.

It is particularly hard to make a game of your profession.

A chemist would find it difficult to bring himself to play with the methods used in the Orient and in the Middle Ages when they were in search of gold.

A doctor would have the same resistance to playing with the thought of healing.

If one knows a subject well, one has particularly pronounced ideas as to what it is, and it is especially hard to allow a free rein to things which one feels do not belong; this picture method, therefore, is quite particularly difficult for an artist.

By this example we see that it is a question of allowing phantasy to play freely, but this is only a beginning.

This method of active phantasying has many possibilities, it can be used to dis cover complexes and contents of the unconscious and it is especially useful to establish a connection with the tendencies and possibilities which exist and will appear.

We always have prejudices and think we know what these tendencies are but in reality we do not know anything about them; it is the things which are the most surprising to consciousness that always appear.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution.

These phantasies are involuntary and spontaneous; we dislike them and have the same prejudices against them as we have against dreams.

This is not surprising for they are a froth-like substance yet, in order to see the hidden part of the psyche, we must turn to phantasies.

From the medical point of view this is necessary.

We are not concerned now, it is true, with the medical side, but with actually allowing these things to come to the daylight,
as a method of knowing ourselves and enlarging the horizon of the conscious.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins.

The application of the method which I have been describing is related to Yoga; in principle they are alike, but with great differences.

In so far as Yoga is a method to extend the personality, we may mention it in the same connection.

The picture method is only one of many in Yoga.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma.

This is almost universally the case in Indian Yoga.

The objects of contemplation are usually pictures that represent the real nature of the depths of the collective unconscious.

As we know little of these regions they appear strange to our western consciousness and to explain them we have to refer to texts little known
in Europe.

Fortunately Sir John Woodroffe had himself initiated in these practices and has published a great many texts referring to them.

I did not bring any pictures to show you, as at this stage they would only further bewilder you.

In China we find similar things, chiefly in Taoism which, as you know, is founded on the teaching of Lao Tse.

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating.

Taoism has also a kind of Yoga but it is less well known than the Indian.

The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences.

I will quote a few texts to you out of "The Golden Flower”.

"Emptiness comes as the first of the three contemplations. All things are looked up on as empty. Then follows delusion."

Delusion refers to these phantasy pictures.

Every fragmentary thought takes form and colour because you give it the right of way, whereas before it slept in the twilight.

This phenomenon is characterised in the following alchemistic saying of the lapis: "Give me willingly my right and I will help you."

This last is the symbol of the lapis, the philosopher’s stone.

These karmic traces appear under the influence of the creative energy.

The Book of Successful Contemplation (Ying Kuan Ching) says:

"The sun sinks in the Great Water and magic pictures of trees in rows arise .The setting of the sun means that in chaos (in the world before phenomena, that is, the intelligible world), a foundation is laid: that is the condition free of opposites (wu chi)."

"Now there are three confirmatory experiences which can be tested. The first is that, when one has entered the state of meditation, the gods (20) are in the valley . Men are heard talking as though at a distance of several hundred paces, each one quite clear. But the sounds are all like an echo in a valley. One can always hear them, but never oneself. This is called the presence of the gods in the valley”.

Karmaistic thoughts are here represented in the gods, in the neighbourhood of men’s consciousness.

This is almost like schizophrenia where each bit has its own voice.

The Yogin in Yoga-nidra, or Yoga sleep, is in a hypnotic condition empty of consciousness.

He is sitting stiffly, or lying rigid on the ground.

He may appear asleep, but he is not, for if you go to sleep the whole good of the exercise is lost.

"At times the following can be experienced: as soon as one is quiet, the Light of the eyes begins to blaze up, so that everything before one becomes quite bright as if one were in a cloud. If one opens one's eyes and seeks the body it is not to be found any more. This is called: In the empty chamber it grows light. Inside and outside, everything is equally light . That is a very favourable sign. Or, when one sits in meditation, the fleshly body becomes quite shining like silk, or jade. It seems difficult to remain sitting ; one feels as if drawn upwards. This is called: The spirit returns and pushes against Heaven. In time, one can experience it in such a way that one really floats upward".

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars.

This double light is normal in the Yogin consciousness, attention is directed on the inner possibilities.

Light phenomena play a great role where consciousness is empty.

In such deep meditation one feels drawn completely out of the body.

The levitation of St. Francis is a typical example.

You can see yourself from a foot above, from the ceiling or from the ground.

The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body.

The old master continues, speaking of emptiness and delusion:

"Although it is known that they are empty, things are not destroyed, but a man attends to his affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the centre. While practising contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in visioning the empty. Therefore, when one practises contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the centre is empty. It needs a great strength to practise contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the centre is also delusion. Being on the way of the centre, one also creates images of the emptiness, but they are not called empty, but are called central. One practises also contemplation of delusion, but one does not call it delusion, one calls it central. As to what has to do with the centre, more need not be said."

"What has to do with the centre, more need not be said".

This is truly Chinese.

The Yogin concentrates on the centre and not on the thing itself.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it!

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about.

It is just the same in modern psychology; in the background of the unconscious we meet things which it is impossible to talk about.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer.

We have a western analogy in Ignatius of Loyola.

His practices consisted of several weeks' meditation each of which lasted one hour.

The meditations were purely Christian, there is the same limiting of phantasy as in the Indian Yoga, it is kept strictly to the Christian pattern.

This is the opposite of our method.

We encourage active phantasying about just the things that these people throw out; this is trusting to nature,
but if we follow nature we do not err.

Perhaps this is truly medical for all doctors know that if nature will not help they are powerless.

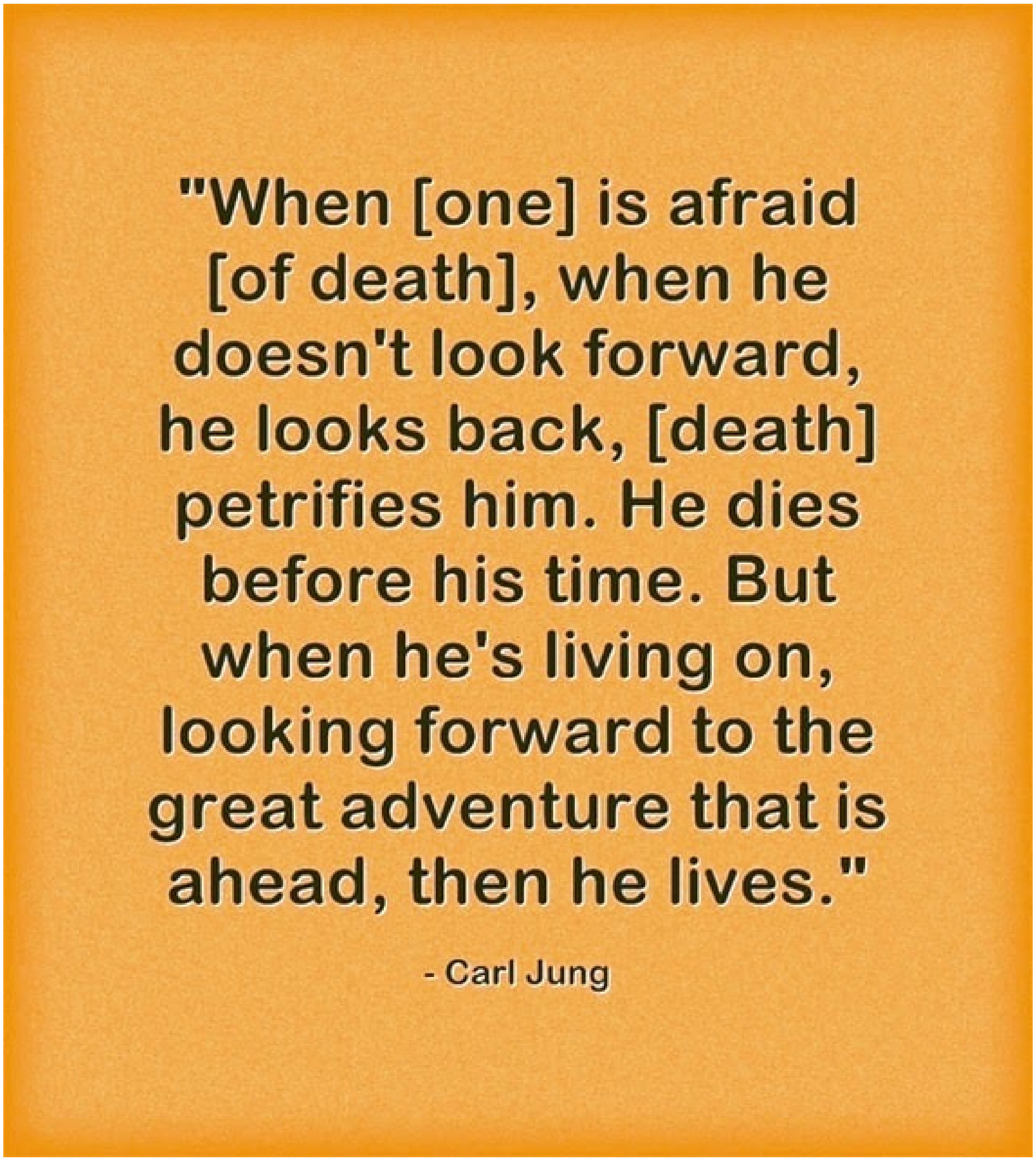
Such phantasies are pure nature, but if we are in a difficult situation only creative phantasy can show us the hole through which we can creep.

In such cases phantasies, and as many as possible, should be encouraged. Carl Jung, ETH Lecture III, 17May 1935, Pages 208-211.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/1cb46-1.jpg`

Carl Jung on Life After Death (2019-03-31 06:01)

[1]



"When [one] is afraid [of death], when he doesn't look forward, he looks back, [death] petrifies him. He dies before his time. But when he's living on, looking forward to the great adventure that is ahead, then he lives."

- Carl Jung

[Carl Jung on Life After Death]

One widespread myth of the hereafter is formed by the ideas and images centering on reincarnation.

In one country whose intellectual culture is highly complex and much older than ours I am, of course,
referring to India the idea of reincarnation is as much taken for granted as, among us, the idea that God created the world, or that there is a spiritus rector.

Cultivated Hindus know that we do not share their ideas about this, but that does not trouble them.

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning.

Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence.

The mythic needs of the Occidental call for an evolutionary cosmogony with a beginning and a goal.

The Occidental rebels against a cosmogony with a beginning and mere end, just as he cannot accept the idea of a static, self-contained, eternal cycle of events.

The Oriental, on the other hand, seems able to come to terms with this idea.

Apparently there is no unanimous feeling about the nature of the world, any more than there is general agreement among contemporary astronomers on this question.

To Western man, the meaninglessness of a merely static universe is unbearable.

He must assume that it has meaning.

The Oriental does not need to make this assumption; rather, he himself embodies it.

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha).

I would say that both are right.

Western man seems predominantly extraverted, Eastern man predominantly introverted.

The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both without and within.

The idea of rebirth is inseparable from that of karma.

The crucial question is whether a man's karma is personal or not.

If it is, then the preordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists.

If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incarnated again without there being any personal continuity.

Buddha was twice asked by his disciples whether man's karma is personal or not.

Each time he fended off the question, and did not go into the matter; to know this, he said, would not contribute to liberating oneself from the illusion of existence.

Buddha considered it far more useful for his disciples to meditate upon the Nidana chain, that is, upon birth, life, old age, and death, and upon the cause and effect of suffering.

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know.

Buddha left the question open, and I like to assume that he himself did not know with certainty.

I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given to me.

When I die, my deeds will follow along with me that is how I imagine it.

I will bring with me what I have done.

In the meantime it is important to insure that I do not stand at the end with empty hands.

Buddha, too, seems to have had this thought when he tried to keep his disciples from wasting time on useless speculation.

The meaning of my existence is that life has addressed a question to me.

Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer.

That is a supra-personal life task, which I accomplish only by effort and with difficulty.

Perhaps it is a question which preoccupied my ancestors, and which they could not answer.

Could that be why I am so impressed by the fact that the conclusion of Faust contains no solution?

Or by the problem on which Nietzsche foundered: the Dionysian side of life, to which the Christian seems to have lost the way?

Or is it the restless Wotan-Hermes of my Alemannic and Prankish ancestors who poses challenging riddles?

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image.

I also think of the possibility that through the achievement of an individual a question enters the world, to which he must provide some kind of answer.

For example, my way of posing the question as well as my answer may be unsatisfactory.

That being so, someone who has my karma or I myself would have to be reborn in order to give a more complete answer.

It might happen that I would not be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in these matters and could profitably tackle the task anew.

I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls.

"With a free and open mind" I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.

Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation.

A belief proves to me only the phenomenon of belief, not the content of the belief.

This I must see revealed empirically in order to accept it.

Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance.

But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further.

I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a position to assert a definite opinion.

If we assume that life continues "there," we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time.

Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images.

Thus the psyche might be that existence in which the hereafter or the land of the dead is located.

From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age.

With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man’s life. "Your old men shall dream dreams".

That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified sero medicina paratur cum mala per longas convaluere moras.

In old age one begins to let memories unroll before the mind's eye and, musing, to recognize oneself in the inner and outer images of the past.

This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/f805c-afraid.jpg`

Carl Jung and Philo the Jew (2019-03-31 07:07)

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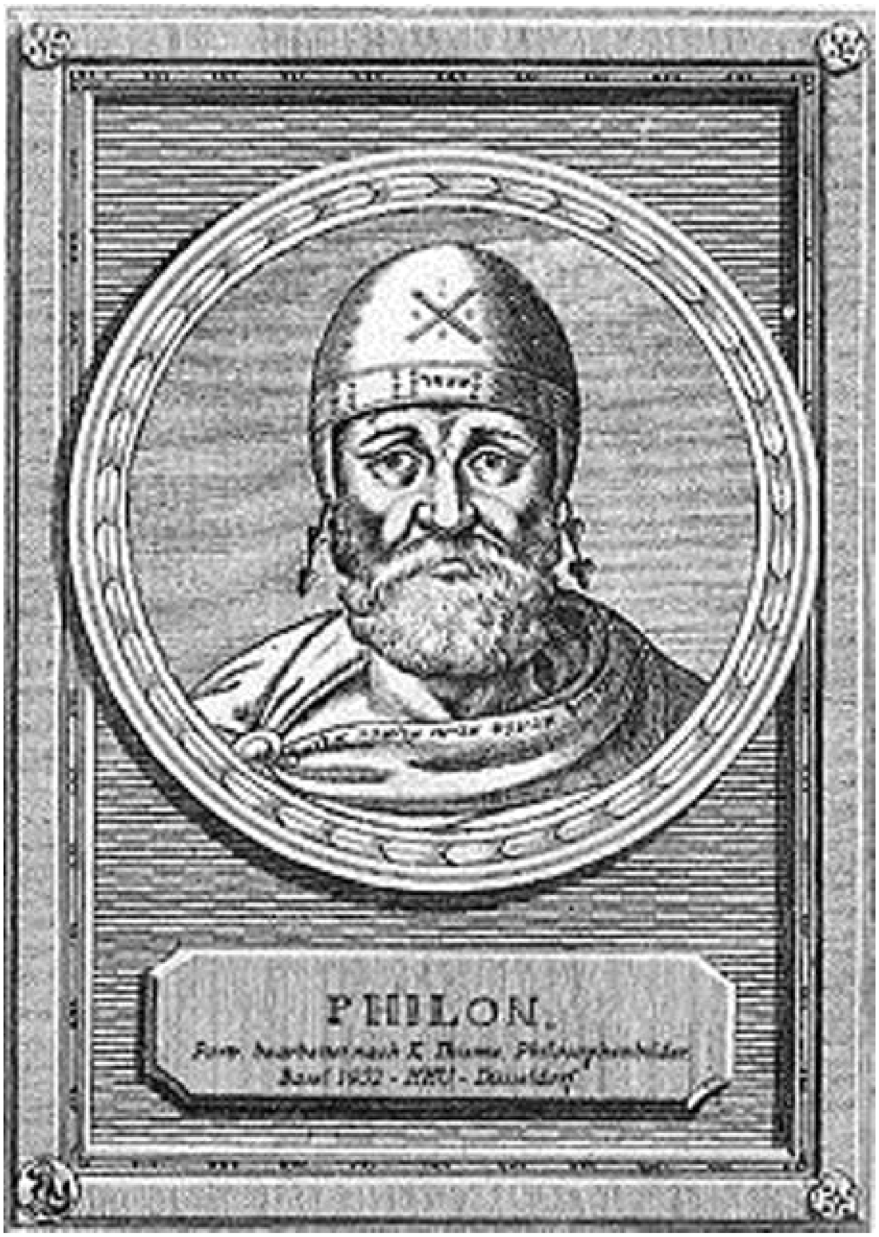

Dr. Jung was greatly influenced by the writings of Philo the Jew [Born 20 B.C.E] and mentions him in both his Collected Works and the Red Book. Philo is believed to have taught of the "Logos" and is said to have known John of the New Testament who also wrote about the Logos.

One of Philo’s most famous work is around 20 pages long entitled "On the Creation" wherein he mentions The image of God in Man, The Archetypal World, The importance of the number 4, The relationship of God, Soul, Man, Mind as being the essence of God and Man.

Below is an excerpt from "On the Creation" followed by a link to the entire text:

So then after all the other things, as has been said before, Moses says that man was made in the image and likeness of God. And he says well; for nothing that is born on the earth is more resembling God than man.

And let no one think that he is able to judge of this likeness from the characters of the body: for neither is

God a being with the form of a man, nor is the human body like the form of God; but the resemblance is spoken of with reference to the most important part of the soul, namely, the mind: for the mind which exists in each individual has been created after the likeness of that one mind which is in the universe as its primitive model, being in some sort the God of that body which carries it about and bears its image within it.

In the same rank that the great Governor occupies in the universal world, that same as it seems does the mind of man occupy in man; for it is invisible, though it sees everything itself; and it has an essence which is indiscernible, though it can discern the essences of all other things, and making for itself by art and science all sorts of roads leading in divers directions, and all plain; it traverses land and sea, investigating everything which is contained in either element.

And again, being raised up on wings, and so surveying and contemplating the air, and all the commotions to which it is subject, it is borne upwards to the higher firmament, and to the revolutions of the heavenly bodies.

And also being itself involved in the revolutions of the planets and fixed stars according to the perfect laws of music, and being led on by love, which is the guide of wisdom, it proceeds onwards till, having surmounted all essence intelligible by the external senses, it comes to aspire to such as is perceptible only by the intellect and perceiving in that, the original models and ideas of those things intelligible by the external senses which it saw here full of surpassing beauty, it becomes seized with a sort of sober intoxication like the zealots engaged in the Corybantian festivals, and yields to enthusiasm, becoming filled with another desire, and a more excellent longing, by which it is conducted onwards to the very summit of such things as are perceptible only to the intellect, till it appears to be reaching the great King himself.

And while it is eagerly longing to behold him pure and unmingled, rays of divine light are poured forth upon it like a torrent, so as to bewilder the eyes of its intelligence by their splendor.

But as it is not every image that resembles its archetypal model, since many are unlike, Moses has shown this by adding to the words "after his image," the expression, "in his likeness," to prove that it means an accurate impression, having a clear and evident resemblance in form. Philo, On the Creation, Chapter XXII

http://www.earlychristianwritings.com/yonge/book1.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/38c17-philo.jpg`

Carl Jung, Crucifixion and the Red Book (2019-03-31 07:11)

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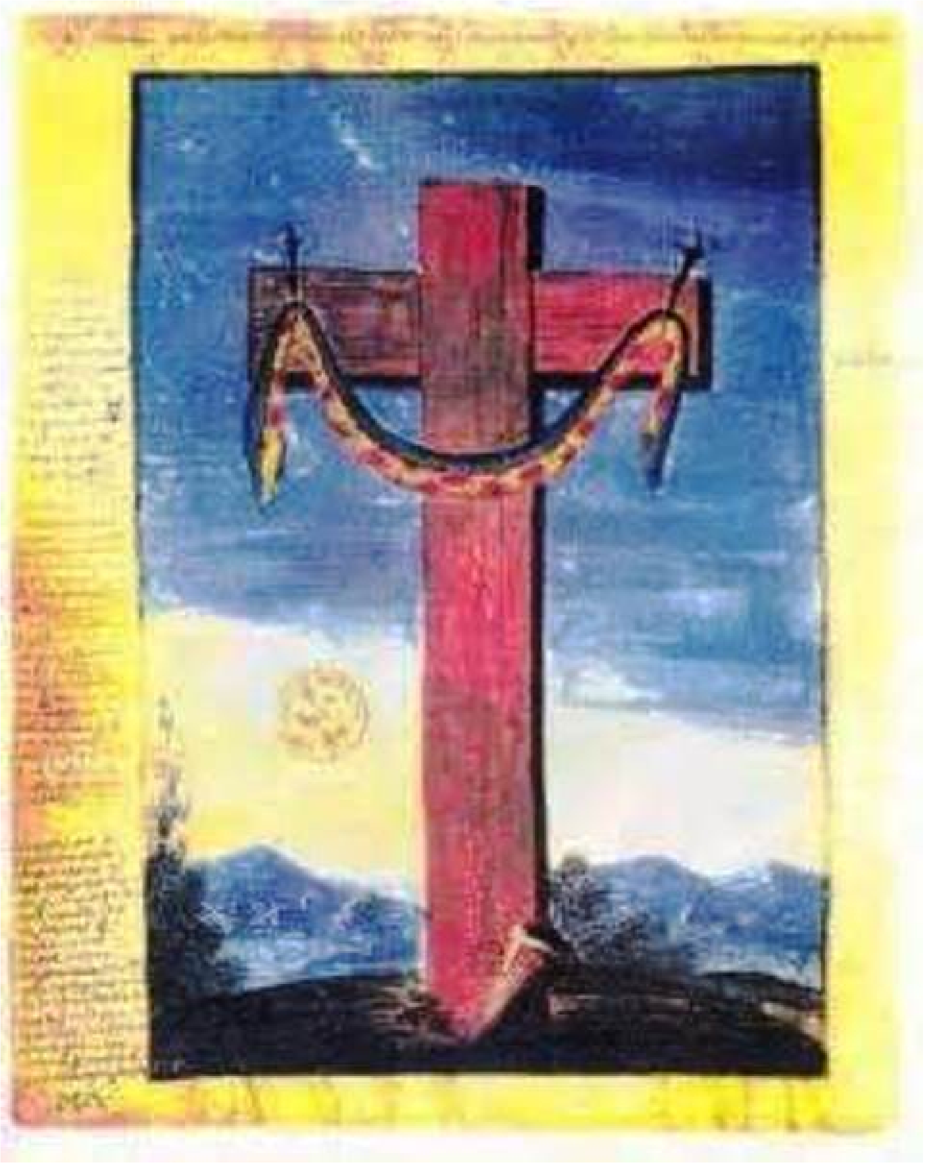

Carl Jung; Crucifixion and the Red Book:

Everything that becomes too old becomes evil, the same is true oj your highest. Learn from the suffering oj the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung; Red Book

Salome says, "Mary was the mother of Christ, do you understand?"

I: "I see that a terrible and incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?"

Salome: "You are Christ."

I stand with outstretched arms like someone crucified, my body taut and horribly entwined by the serpent: "You, Salome, say that I am Christ?"

It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body; spilling down the mountainside. Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, "I see light!" Truly; she sees, her eyes are open. The serpent falls from my body and lies languidly on the ground. I stride over it and I kneel at the feet of the prophet, whose form shines like a flame. Carl Jung; Red Book.

81 awaken, the day reddens the East. A night, a wonderful night in the distant depths of time lies behind me. In what far-away space was I? What did I dream? Of a white horse? It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say?

It said: "Hail him who is in darkness since the day is over him." There were four white horses, each with golden wings. They led the carriage of the sun, on which Helios stood with flaring mane. I stood down in the gorge, astonished and frightened. A thousand black serpents crawled swiftly into their holes. Helios ascended, rolling upward toward the wide paths of the sky: I knelt down, raised my hands suppliantly, and called: "Give us your light, you are flame-curled, entwined, crucified and revived; give us your light, your light!" This cry woke me. Didn’t Ammonius say yesterday evening: "Do not forget to say your morning prayer when the sun rises." I thought that perhaps he secretly worships the sun. Carl Jung; Red Book.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. You can certainly run away, but then you are no longer on the way. The way of Christ ends on the cross. Hence we are crucified with him in ourselves. With him, we wait until we die for our resurrection. With Christ the living experience no resurrection, unless it occurs after death. Carl Jung; Red Book.

It belongs to the way of Christ that he ascends with few of the living, but many of the dead. His work was the salvation of the despised and lost, for whose salce he was crucified between two criminals. I suffer my agony between two madmen. I enter the truth if I descend. Become accustomed to being alone with the dead. It is difficult, but this is precisely how you will discover the worth of your living companions. Carl Jung; Red Book,

Just as Christ said that he did not come to make peace but brought the sword/07 so he in whom Christ becomes complete will not give himself peace, but a sword. He will rebel against himself and one will be turned against the other in him. He will also hate that which he loves in himself He will be castigated in himself mocked, and given over to the torment of crucifixion, and no one will aid him or soothe his torment.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is destined for damnation and death, and the other will rise up. But it will tal(e a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book.

Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life, and who was therefore raised to magnificence. He did not simply teach what was knowable and worth knowing, he lived it. It is unclear how great one’s humility must be to take it upon oneself to live one’s own life. The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude. He would rather devise any trick to help him escape, since nothing matches the torment of one’s own way. It seems impossibly difficult, so difficult that nearly

anything seems preferable to this torment. Not a few choose even to love people
for fear of themselves. I believe, too, that some commit a crime to pick a quarrel with themselves. Therefore I cling to everything that obstructs my way to myself.

He who goes to himself climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcised them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him?

His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness. No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body. Carl Jung; Red Book

I, to Salome: "I see, Salome, that you are still weeping. You are not yet done for. I hover and curse my hovering. I am hanging for your sake and for mine. First I was crucified, now I'm simply hanging-which is less noble, but no less agonizing. Forgive me, for wanting to do you in; I thought of saving you as I did when I healed your blindness through my self-sacrifice. Perhaps I must be decapitated a third time for your sake, like your earlier friend John, who brought us the Christ of agony. Are you insatiable? Do you still see no way to become reasonable?" Carl Jung; Red Book.

I: And the crown? Solve the riddle of the crown for me!"

Soul Bird: "The crown and serpent are opposites, and are one. Did you not see the serpent that crowned the head of the crucified?"

I: "What, I don't understand you."

Soul Bird: "What words did the crown bring you? "Love never ends"-that is the mystery of the crown and the serpent." Carl Jung; Red Book.

I turned to my brother, the I; he stood sadly and looked at the ground and sighed, and would rather have been dead, since the burden of enormous suffering burdened him. But a voice spoke from me and said: "It is hard-the sacrificed fall left and right-and you will be crucified for the sake of life." Carl Jung Red Book.

When the dead one had uttered all these words, she disappeared. I sank into gloominess and dull confusion. When I looked up again, I saw my soul in the upper realms, hovering irradiated by the distant brilliance that streamed from the Godhead. And I called out:

"You know what has taken place. You see that it surpasses the power and understanding of a man. But I accept it for your sake and mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I? Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/9c1e4-cross.jpg`

Anima, Animus and Tao (2019-03-31 07:17)

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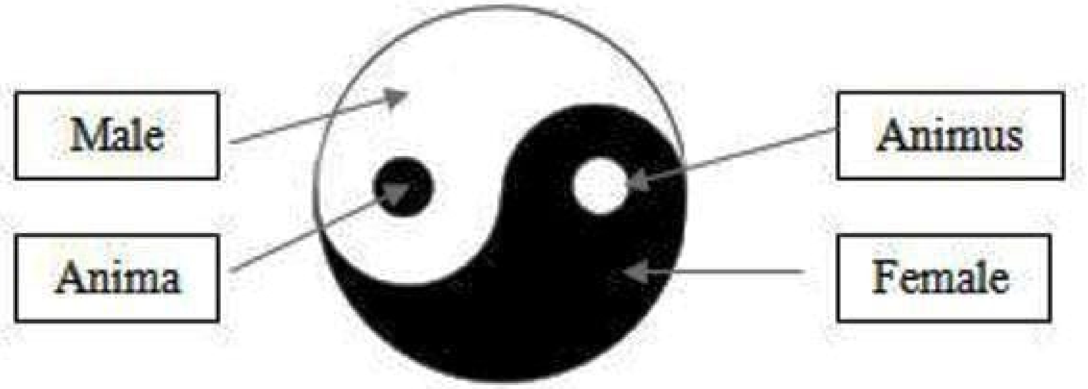

But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/1bd77-anaima.jpg`

Carl Jung: Therefore those mystery cults were all concerned with the hope of immortality. (2019-03-31 07:30)

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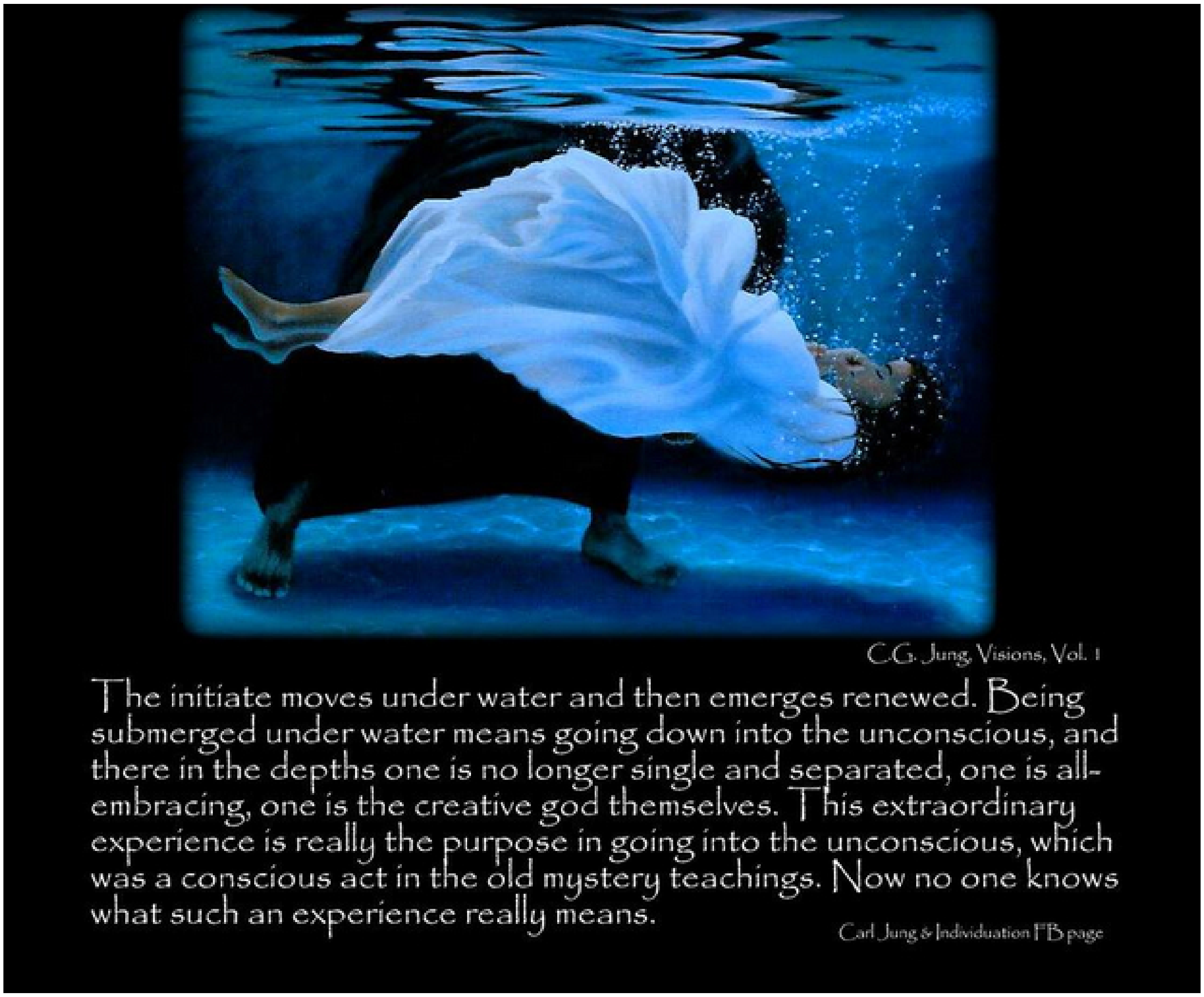

C.G. Jung, Visions, Vol. 1

The initiate moves under water and then emerges renewed. Being submerged under water means going down into the unconscious, and there in the depths one is no longer single and separated, one is all-embracing, one is the creative god themselves. This extraordinary experience is really the purpose in going into the unconscious, which was a conscious act in the old mystery teachings. Now no one knows what such an experience really means.

Carl Jung & Individuation FB page

Therefore those mystery cults were all concerned with the hope of immortality. It was the going back to the god, to eat the divine body and drink the divine blood-whatever the sacred drink or food may have been.

In that way they renewed and strengthened their own being so that they could stand life again.

It was a sort of spiritual bath and wasoften expressed in that form; one finds that in certain Dionysian cults, and the piscine of the early Christians was a bath really.

In another placewhich has been excavated in Pompeii, fish symbolism was found exactly like the Christian fish symbolism, the initiate being a fish in the water and then emerging renewed.

Being submerged under water meansgoing down into the unconscious, and there in the depths one is no longer single and separated, one is all-embracing, one is the creative godhimself.

This extraordinary experience is really the purpose in goinginto the unconscious, and that was a conscious act in the old mystery teachings.

With us it is obsolete; we can only understand it as a sort ofsentimentality unless one knows what such an experience really means. Carl Jung, Visions Seminar, Pages 151-152

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0b24e-initiate.jpg`

Carl Jung on the “Church” – Anthology (2019-03-31 07:58)

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would ’st pray enter into thy chamber …"

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Page 29.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 13, Page 11.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 2, Page 346.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Pages 216-217.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Pages 245-246.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page 45.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

the Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Pages 111-112.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung, Letters Vol. II, Pages 113-114.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn’t realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Pages 238-243.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation. Carl Jung, Letters Vol. II, Pages 334-335.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Pages 334-335.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Pages 482-488

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Pages 510-511

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Meetings with Jung, Page 57

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration o£ dreams and inner experiences. Carl Jung, CW 11, Para 32

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

The fact that by far the greater part of humanity not only needs guidance, but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl

Jung, Basel Seminar, Para 88

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-

like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth’s planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

He [Jung] said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. E Harding, Conversations with Jung, Page 9

Adam Named the Animals.............. (2019-03-31 10:42)

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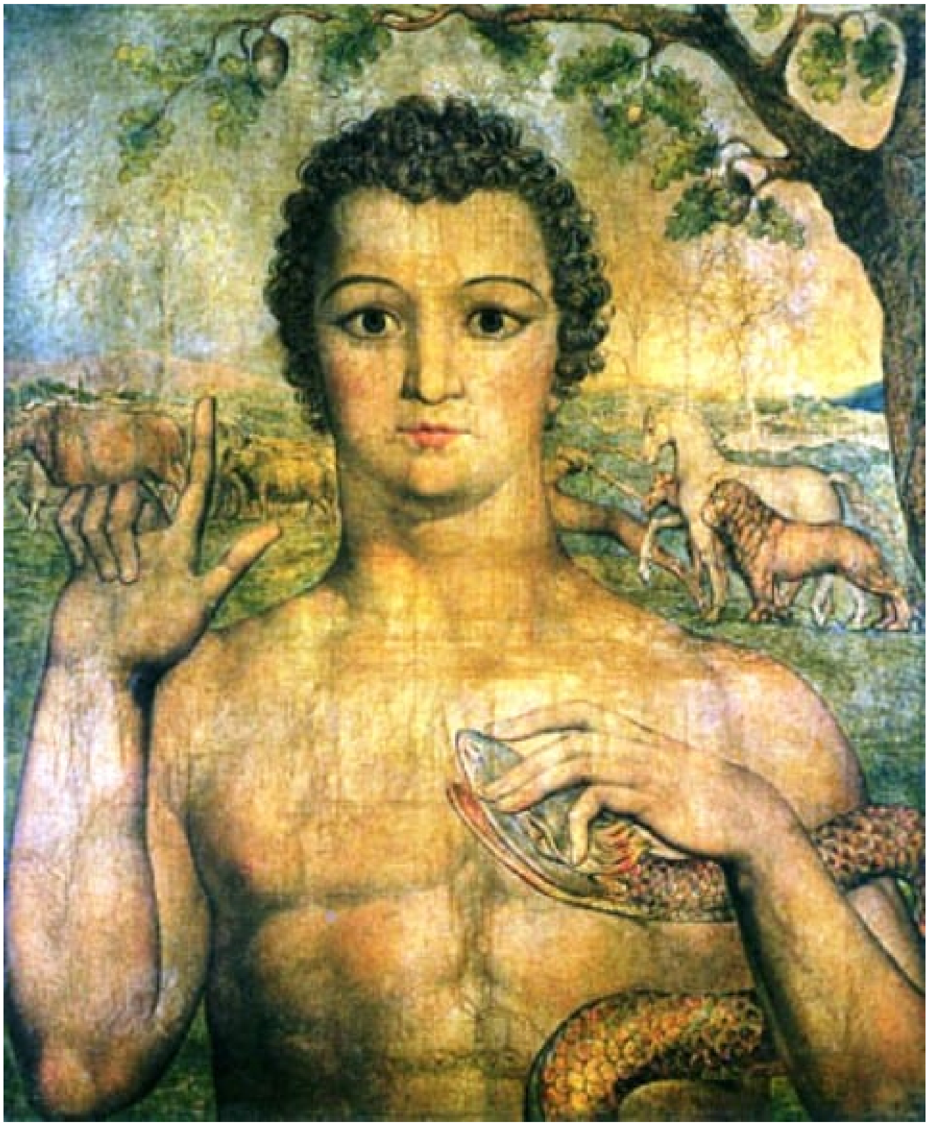

"And the Lord God commanded Adam, saying, Of every tree that is in the Paradise thou mayest freely eat; but of the tree of the knowledge of good and evil ye shall not eat; but in the day on which ye eat of it ye shall die the death."

A question may arise here to what kind of Adam he gave this command and who, this Adam was. For Moses has not made any mention of him before; but now is the first time that he has named him. Are we then to think that he is desirous to supply you with the name of the factitious man?

"And he calls him," continues Moses, "Earth." For this is the interpretation of the name of Adam. Accordingly, when you hear the name Adam, you must think that he is an earthly and perishable being; for he is made according to an image, being not earthly but heavenly.

But we must inquire how it was that after he had given names to all the other animals, he did not give one also to himself. What then are we to say about this?

The mind which is in each of us is able to comprehend all other things, but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself.

For if it does, let it tell us what it is, or what kind of thing it is, whether it is a spirit, or blood, or fire, or air, or any other substance: or even only so much whether it is a substance at all, or something incorporeal. Are not those men then simple who speculate on the essence of God?

For how can they who are ignorant of the nature of the essence of their own soul, have any accurate knowledge of the soul of the universe? For the soul of the universe is according to our definition, –God. Philo the Jew; Allegorical Interpretations I.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/03/b1ebc-adamnamestheanimalsbywilliamblake.jpg`

Carl Jung on the "Church" - YouTube (2019-03-31 10:45)

[1]Carl Jung on the "Church" - YouTube

1. `https://www.youtube.com/watch?v=eTVT2fntD9w`

Carl Jung on "Extravert" - Anthology (2019-03-31 11:33)

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fusswith the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a

derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925

Seminar, Page 66

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Dream Analysis, Page 75.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Analysis, Page 419.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

Extraverts' language is thin and poor, but profuse, so that although what they want to say may be very slight, at least when they have finished they have said what they set out to say. Carl Jung, Conversations with Jung, Page 8

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed .... E. Harding, Conversations with Jung, Page 8

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

There is no such thing as a pure □ extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. Carl Jung, Evans Conversations, Page 23.

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung on Dream Associations **(2019-03-31 11:49)**

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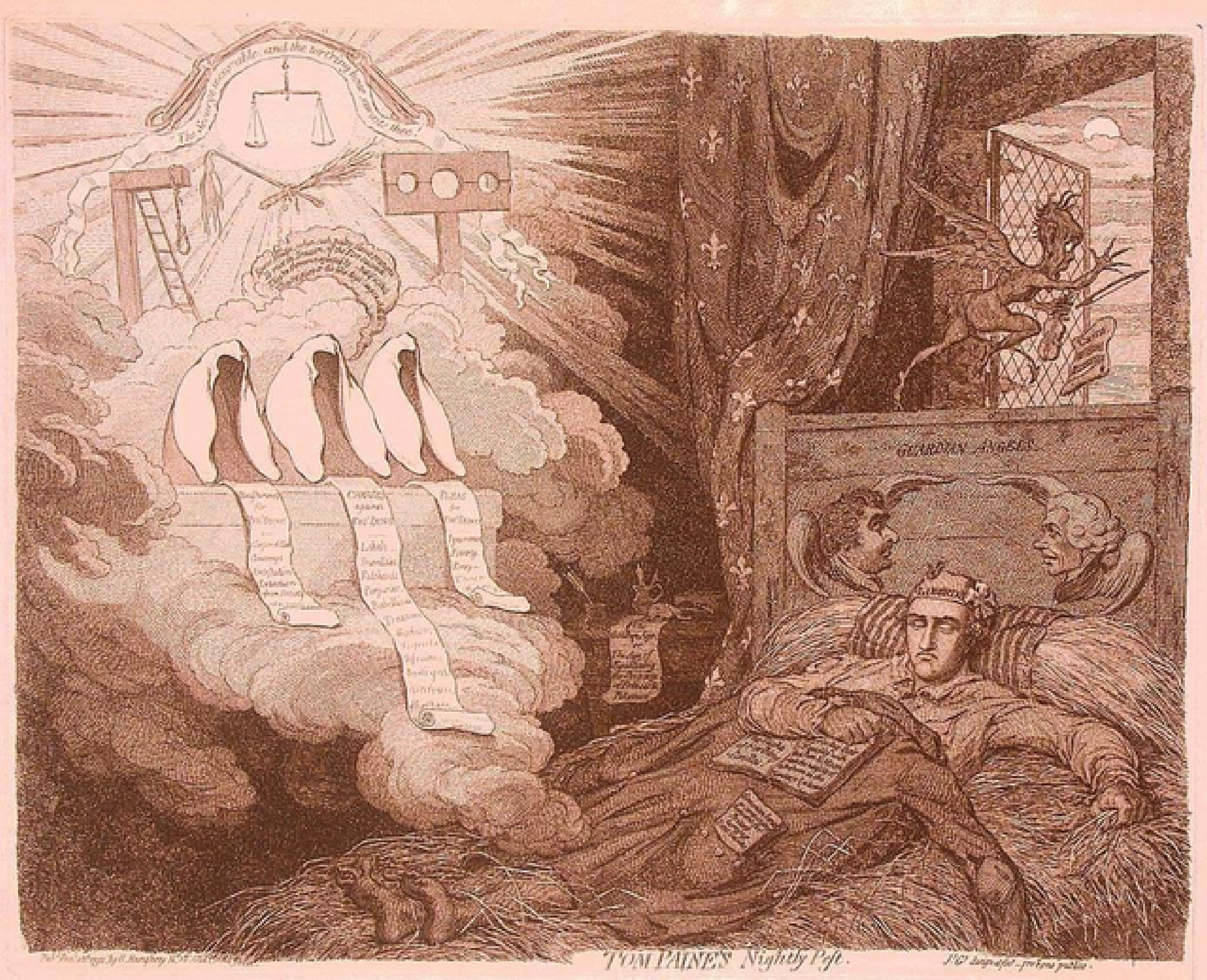

[Carl Jung on Dream Associations]

Lecture XII 1st February, 1935

We will continue with the associations to our last dream.

The wasps’ nest reminds the dreamer of having been attacked by wasps on a walk – and he associated his fear of this with an explosion.

This connects it with the last dream, he is afraid that emotions may sting.

Cactuses were a hobby of his childhood, he had a large collection to which he gave a great deal of care.

When we begin to interpret this dream we find that it does not only touch the personal level, but also the impersonal, which enters with the fairy story motif.

A part of it, therefore, belongs to the category of big dreams, the theme of the locked room, for instance, is found in myths all over the world.

It portrays a general human experience which cannot be reduced to the personal level and if we take it literally we could say it means that it is forbidden to go back to the mother's womb.

We find this same theme in the incident of Nicodemus.

In this dream the pool is a symbol for the mother, but had the dream meant to refer only to the mother it would have said so.

The mother here is represented as a pool in the palace, showing that the archetypal world is meant.

This dream refers to the part of the psyche which is born with the child.

The human brain is the result of a long process of evolution, as is also the collective unconscious.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were.

We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty.

The child does not only want to stay with the mother, but also in the palace, which represents the world of mythology.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again.

All great art and religious experiences are an effort to get back to these primeval pictures.

Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures.

We see then that the great difficulty this dreamer experiences, in leaving his youth behind, is to leave these primeval pictures with their powerful fascination, but he has to decide to go out into the world of wasps' nests, with his elder brother, his riper personality.

He is always on the lookout for being stung, people with this attitude are always wasps themselves.

When we are able to face these stings we come to the flowering cactuses.

The dream here plays on an earlier activity, the caring for the cactuses; the idea being that you can have the flowers if you can stand the pricks.

The fear of life is very great in such patients, but this is a hopeful dream, showing that industry can overcome the difficulties.

Dream VIII - I am again out walking, but this time with a friend instead of my brother.

We come to a fruit tree and my friend gives me a capsule full of bees' eggs.

Context. The dreamer says of the friend that he was his greatest friend at school.

He is moody and sensitive, likes light music whereas the dreamer's taste is for serious music.

He is vain and fond of jewellery.

The dreamer fought him often and hit him over the head as he did his sister.

He associates the fruit tree to an apple tree planted by his mother, bringing in the theme of Adam and Eve.

In speaking of the bees' eggs the dreamer says that both ants and bees are extraordinarily industrious.

The motif of industry, which we found already in the last dream, is stressed here.

We will now interpret this dream.

The friend is the inferior side of himself, such friendship s are very common, for it is nice to have someone always at hand to whom we can feel superior, but such things fall back on ourselves, for when we go out into the real world we cannot blame someone else but must each take the responsibility for our own inferior side.

There are people indeed who always project the blame, but I hold this to be incorrect!

The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will
come to him.

A capsule full of eggs means many possibilities for further development.

This dream shows that he is far enough on not to stay with his mother, but to go out and be fruitful.

This does not just mean to generate a child, but by industry to show that he is fit to do something in the world.

This is far more important than having a child.

Our parents in the Garden of Eden also found the apple a prelude to something unpleasant, that is to doing some work.

This dream is constructive, as dreams often are, so we can hope that he is on a good road.

In the next dream we come to the last fear, the fear of the female.

Dream IX - I am walking in a beautiful p ark and a lovely woman comes rapidly to meet me, her hair is loose and hanging over her shoulders.

Context. The dreamer associates the park to an actual park where he used to walk with his mother and a pretty dance student.

The loose hair reminds him of a famous dancer Arita Sacchetta, who used to wear her hair loose and also of

Russian students.

Such h air is now very fashionable, they call it "storm tossed" hair.

When we come to the interpretation of this dream we find it is mainly positive and it was one of the last that he dreamt with me, as shortly afterwards he was able to leave me and make his way out into the world.

He married, but that was not the end of the story, for it went over, as marriages do, into a new chapter - a fresh set of difficulties.

In this short transition you can see how feeling develops and goes over from the mother into manhood.

The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experienced and that can certainly not be called personal.

The same myths crop up all over the world where there is no possible communication.

This shows the very general character of human psychology.

When the problem of a patient takes place in a personal sphere, the dreams are formed of personal material - family, personal friends, et cetera.

This dreamer was such a case, there have been only very occasional references to impersonal material.

The problem is not always that of getting out into the world, many people are already courageously in it, the problems are then different, it is a matter of adaptation to this or that person, or to this or that situation.

Then there are other problems, threatening things which it seems dangerous to speak of, they are unhealthy or taboo, so we slip away from them.

Real life is always tragic, and those who do not know this have never lived.

I will now give you a very difficult dream of another dreamer, which will call Jar a great deal of patience on both sides.

The dreamer was a young man of twenty-four, well-educated and whom I did not know personally.

The dream was sent to me by a colleague with a few personal notes.

He had remained stuck on his way out into life, not from fear but because he went into it too deeply.

There are cases like that, they understand the world in too deep a sense.

Buddha was such a case.

He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life.

One day he went out of his palace and s aw a strange-looking man.

He inquired what was wrong with him and the man replied "I am old”.

"Why" asked Buddha, "what is that ? "

Another day he met a man who was ill.

"Ill? What i s that? "

Then he saw a man on a bier and learnt of death.

The shock was so great that he left his palace and went into the desert, but being a hero he returned to life.

There are many people who see life like that and have no more courage to go on.

This dreamer’s case is a tragic one.

He reacted with a psychosis; he was put in an asylum and though he was brought out and was quiet at times, the problem was never
solved and it ended in suicide.

This dream is a glimpse into a tragic life.

Dream. I am under the Cathedral of Toledo.

There is a cistern filled with water which has a subterranean connection with the River Tagus.

This cistern is in a small dark chamber and there is a snake in the water with eyes that shine like jewels.

There is a bowl of gold close by which contains a small dagger.

This dagger is the key of Toledo and whoever possesses it, owns and rules the town.

The snake was the friend and protector of my friend, whom we will call B.C.

My friend had had the courage to put his naked foot into the snake’s mouth, for he was a child without guile.

The snake had licked his foot and both were very happy in this friendship, but only B.C. knew no fear and when he disappeared the snake was forgotten, nobody cared for him.

I go into the dark chamber and speak to the serpent, I speak with respect but do not feel afraid.

The snake tells me that Spain belongs to me because I am a friend of B.C.

It begs me to grant it a favour, to give it back the boy.

I refuse but think of going down into the cistern myself but eventually

decide to send my friend S. who is a descendant of the Spanish Moors.

To risk the descent he must recover the original courage of his race, so I advise him to get the antique sword

with the
red handle which is to be found in the factory of weapons on the other side of the Tagus.

My friend gets the sword and goes into the cistern and I tell him to pierce his left palm with the sword.

He does this but he is not able to keep his countenance in the powerful presence of the serpent.

He is overcome by fear and pain and staggers up the stairs without the dagger.

I am therefore not able to hold Toledo and I have to leave him there as a mere wall decoration.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide.
Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179-182.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/dc7f3-1.jpg`

Carl Jung on “Myth,” “Archetype,” and “Complex.” (2019-03-31 11:58)

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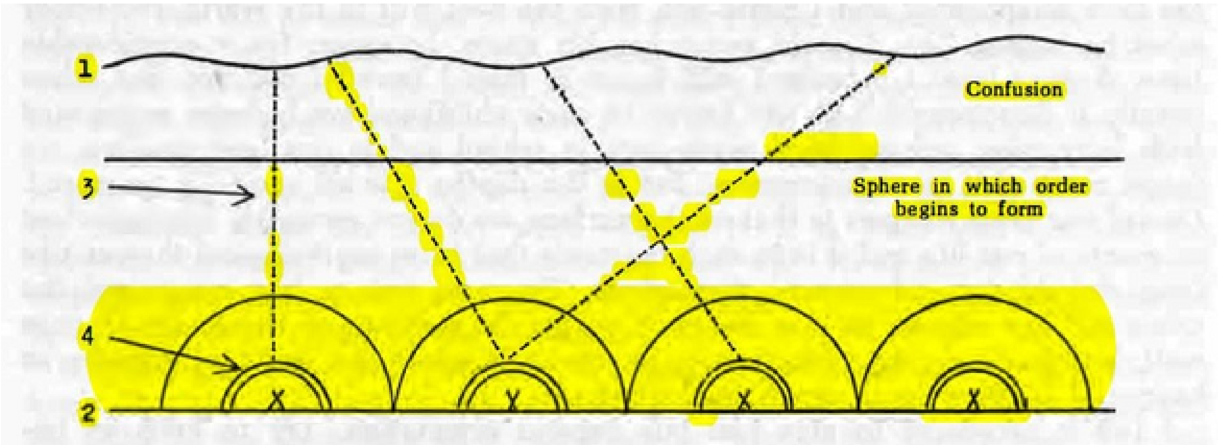

1. The wavy line is the surface of our consciousness.
2. This straight line is the bottom of the "sea".
3. The broken lines are the course which things take when they fall into the unconscious.
4. These Xs and half-circles are the archetypes and their fields of attraction which often pull contents right out of their course.

Lecture XV 22nd February, 1935

I gave you so much material in the last lecture and from so many different countries and epochs, that I am sure you felt that a mythological salad had been produced.

It is very difficult to find the right material just when you need it, and you Lose the thread in the labyrinth.

I am not in the least repentant about this and am only sorry not to have bewildered you still more, with yet more material because then you could get an idea of how things look in the unconscious.

Everything seems to come with bewildering in consequence from all its various layers.

But it would be a mistake to think that it is all confusion, for if this were the case the ordinary functioning of the psyche would be impossible.

If it were really so chaotic, we should receive no support from it, whereas in reality it is possible to keep the thread.

It is no easy task, for instance, to name a string of heterogeneous things; Take the word lamp as an experiment and try to say quickly a string of words which are not connected with lamps.

Very few people can achieve this, and when we find this rare faculty it is usually combined with a certain dry humour, people who are very sick sometimes have this ability as a compensation.

Schopenhauer goes so far as to say that humour is the only divine quality of man.

A man who was to be hanged that day remarked to his jailer: "This week is beginning well".

That i s this faculty in a nutshell.

The foundation of the unconscious is not chaotic, but has a distinct organisation.

The outer world does not support us in continuity, the street is full of heterogeneous things, but we are helped in continuity by the unconscious, and so protected from many of the accidents of life.

In the East the Yoga practices show a wonderful inner continuity.

This inner order is the foundation of our psyche.

The primeval pictures or archetypes are magnetic points in this foundation and attract the miscellaneous things which fall into the unconscious.

I will give you a diagram to make this clearer: (See diagram page 191.)

When we are able to see through the dark confusion of our memories we come to the archetypes.

We go into the crypt of a cathedral, for instance, and are greatly impressed: after a time we forget the impression in consciousness but it falls into the unconscious and makes another line round the archetype, through this we become aware of the archetype for the first time.

We easily make the mistake of thinking that it was seeing the crypt which started the archetype in our unconscious, but this is not the case, it was there all the time, only we were not aware of it.

Another example is the flood motif which occurs all over the world, the swamping of consciousness by the unconscious; this is caused by the primitive's panic that he might lose his weak consciousness, that it might disappear into the great darkness.

The field of the archetype tends to get larger, as more and more impressions collect round it, it rises higher and higher, and when it touches the surface it appears as a complex.

This is how complexes form.

1 . The wavy line is the surface of our consciousness.
2 . This straight line is the bottom of the "sea”.
3 . The broken lines are the course which things take when they fall into the unconscious.
4 . These x's and half-circles are the archetypes and their fields of attraction which often pull contents right out of their course.

To give a practical example.

One is in a house and the light fails to go on in a certain room; someone gets into a panic, the archetype of the cave has come up.

You can attribute it to every kind of outer cause, if you are with a charming girl, for instance, you can think that you did it on purpose, but this possibility disappears if your companion is a dull old man.

Or you can say that there might be a burglar, or that you might fall over the furniture, and every kind of nonsense, but the real reason for the panic is mythological.

We recognise that it is the archetype which has been forming for two thousand years, but this recognition demands a special training.

There is often a dark chamber in the personal life by which the archetype can be constellated.

Many families have a skeleton in the cupboard; Papa has epileptic fits, or grandfather was once in prison.

Children nose out these things and are promptly squashed, the thick-skinned child, the enfant terrible, persists in his questions but the sensitive child gets a shock from his elder's reactions and this makes a painful hole in his unconscious which he protects throughout his life.

He is always under the impression that other people have a similar skeleton which must on no account be touched.

This disturbs the feeling relationship terribly, for you cannot be human if you have to be constantly on the lookout for fear of touching upon a skeleton.

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness.

Two years ago I dreamt of a man's face very vividly.

At first, though he was very familiar, I could not place him.

Then I remembered he was a neighbour of mine forty-five years ago, at that time I saw him daily but he is long since dead.

It was very clear, like meeting him in the street, and he brought back all my surroundings at that time very vividly, I saw him with his background.

After about a fortnight, the face disappeared and I could not, with the best will in the world, Remember what he looked like.

I could remember his name, however, for a considerable time.

A year later I thought I still knew it, then I found I did not, but when exactly it disappeared I do not know.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured.

One of our great dangers is that on the surface we do not recognise the important moments of our life and it is in such moments that these mythological themes rise from the depths and present themselves.

The unconscious has recognised the crisis and has warned us in a dream.

If we get the meaning of the dream all goes well, but if we do not, things may go wrong, even to the point of suicide, as happened in the case of our present dreamer.

I felt it necessary to give you this general orientation.

Try to keep an impression of it, it is not necessary to remember all these exact details, but it is essential to realise that the dream we are discussing rises from these depths.

Our discussion of the dream ended with B.C., the dreamer's ideal friend.

This friendship with the snake appears in the Eleusinian mysteries.

The initiate is represented with the snake, as making friends with the most feared animal, the typical chthonic god.

The kissing of the snake or the dragon is a frequent motif in German myths; when someone achieves this (and this is also often the case intellectual life) the dragon turns into a beautiful woman or a fairy prince.

An excellent example of this motif is to be found in the fairy tale of the Frog Prince.

B.C.. was on such good terms with the snake because he was a child without guile, that is he was a child who trusted in life and things.

A mother who lived in East Africa told me the following story about her child of two.

That country breeds a peculiarly deadly and lazy snake called the puff adder.

The East African sun is very dangerous and all children must stay in the shade until four o'clock; mothers take every pre caution to keep their children in the house till that hour.

My acquaintance heard her child playing on the verandah and using very tender language as if to a puppy or a kitten.

She went out to investigate and found the child stroking a puff adder which was looking like a great salami sausage and was lazily accepting the caresses.

She had the presence of mind to draw the child gently away so as not to annoy the reptile.

The guilelessness and credulousness of the child is its protection, children sometimes fall from a fourth story window and are unharmed, so we say they have guardian angels.

This is the attitude that it is necessary to have towards this monster in order to get the key of Toledo.

After B.C.. dis appeared the text goes on to tell us that the snake was forgotten.

When the dreamer descends the snake asks to have the child B.C. again.

If we take this literally it is asking for an impossibility but the snake really asks the dreamer himself to come as this child, to come with his guileless attitude, but the dreamer decides to delegate the disagreeable mission to his friend.

He considered this friend especially suitable for this mission because he was younger, more stupid and less important than himself.

She was very dark and there was even a tradition that he was descended from the Moors.

The dreamer deceives the snake into thinking he will come himself, but really he means to send this friend who is the dark, misty, typical inferior figure which occurs in dreams.

The dreamer distrusts his courage and tells him he must find the earlier bravery of his race.

For this he sends him to fetch his sword from the weapon factory on the other side of the Tagus.

Toledo is famous for its weapon factories.

Again we encounter the symbol of the sword, the man-made sharp weapon, the will that we can direct.

This special sword was said to be very old and to have come originally from Greece.

That means that it is a primeval inheritance of humanity, which is largely in the hands of the white man.

It is with this sword that he has founded his colonies where the natives were without it.

It is what man has had for centuries; intention, insight, understanding and will.

Weak-willed people faced with the Gordian knot, and also people in unsuitable relationships, which should be severed, often dream of such weapons.

He should take the sword and turn it against himself and bore through his left hand. This is a very strange idea.

The left always stands for the unconscious and the right for the conscious : so it means boring through his unconscious.

Left is the side of the great emotions, the Greeks held their shields on the left, it is the inside of the heart is always supposed to be in the unconscious.

The dreamer has to pierce his unconscious, when the analyst wants to make an impression on the patient he gives him a piercing look but this dreamer must give the pain to himself.

He must understand his own left side, his darkness, if he could achieve this he would be able to relate to the snake and to obtain the key of Toledo. Carl Jung, ETH Lecture 22Feb1935, Pages 190-193.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/ef8f8-1a.jpg`

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